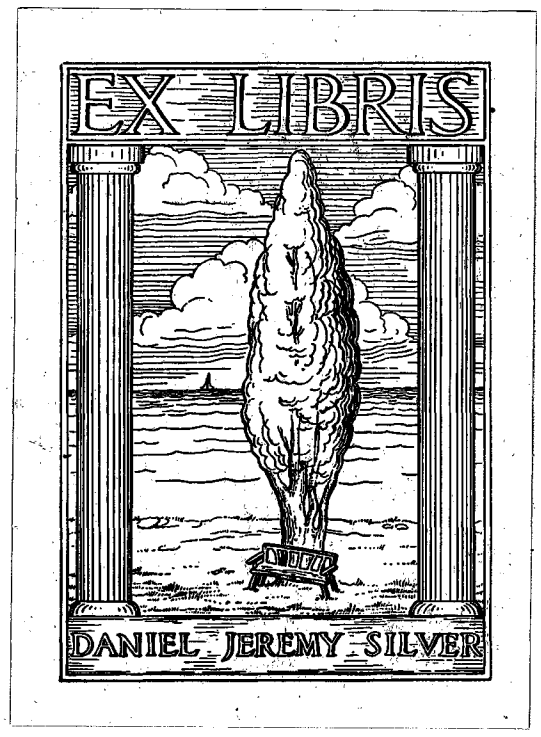
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# A DICTIONARY

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

COMPILED BY

MARCUS JASTROW, PH. D. LITT. D.

WITH AN INDEX OF SCRIPTURAL QUOTATIONS

VOLUME I:

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TO

# MY WIFE

IN

LOVE AND GRATITUDE

# PREFACE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Philadelphia, May, 1903. MARCUS JASTROW

# Hebrew or Aramaic Abbreviations

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

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

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

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

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

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

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

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

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

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# List of Abbreviations.

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

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

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

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

# א׳

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

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

**א** frequ. prosthetic, e. g. אגודל, גודל, v. אַ־.

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

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

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

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

**אַ, אָ, אֶ, אֵ, אֲ** &c. a prefix, 1) for the formation of nouns in Kal, Peel, Afel (Hifil) &c., e. g. אַסְפָּקָא, אָרִס, אַפְטָרָתָא, אַפְטָרְתָא &c.; 2) demonstrative, e. g. אֲרִיהוּ=h. הַהוּא; אֲנָא, אֲנָא &c.—3) euphonic (prosthetic) אֲדָמָא=אֲדָמָא; אֵירֵת=h. יֵרֵשׁ &c., esp. before foreign words beginning with two consonants, e. g. אֲסְטְרַטֵּגוֹס, אָרִס= סְטַרְטֵגוֹס &c.

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

**אָאִין** plur. of אל"ף q. v.

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

**אַאַרָא**, v. אַוְאַרָא.

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

**אָב** I (Assyr. A-bu, Schr. K. A. T., p. 247) *Ab*, the fifth month of the Jewish calendar (of thirty days) beginning between the eighth of July and the seventh of August, and ending between the sixth of August and the fifth of September. R. Hash. I, 3, על אב וכ׳ for announcing the beginning of Ab messengers are sent out, for the sake of the fast. Ib. 18[b] ט׳ באב the ninth of Ab, anniversary of Temple destruction. Taan. IV, 6 משנכנס אב with the beginning of Ab. Ib. 29[b] לישתמיט מינידה באב let him try to be relieved of (the law-suit) in Ab. Meg. 5[b]; a. e.

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

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

אבאטיס, read אַבָּאטֵיס.

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

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

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

אַבְּבָא, v. אִרְבָּא.

אֲוִוגִינָס, אֲוִוגִינוֹס, אֲבְגִינוֹס m. (corr. גִּנֵּיס—εὐγενής) of *noble descent*. Koh. R. beg.; a. fr. (Midr. Till. to Ps. I אבירנוס; Cant. R. beg. אווגירסוס, corr. acc.). —*Pl.* Yalk. Ps. 863 שהוא אֲוִוגְנָסִין (read בן א׳) he is the son of nobles; Midr. Till. to Ps. CV בן גנסין (corr. acc.) cmp. גִּנֵּיס.

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

אבגרומינת, v. אנג׳.

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

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

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

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

אָב II ch., v. אַבָּא.

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

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

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

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

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

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

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

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

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

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

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

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

**אֲבֵדָה**, v. אֲבִיד.

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

**אבדומה, אבדומא**, v. אברומא.

**אבדימי**, v. אַבְּהִימוֹס.

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

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

**אַבְדִימָא**, v. next w.

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

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

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

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

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

**אֲבֵדְתָּא**, v. אֲבִיד.

**אבדתא**, v. אַבְרְתָא.

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

**אָבָּה**, v. אבי.

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

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

**אַבָּהָתָא** pl. of אַבָּא.

**אבהתא**, v. מַמְצִיא.

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

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

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

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

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

**אִבּוּד**, v. אִרְבּוּד.

**אבוד**, v. אָכוּז.

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

**אבודמי, אֲבוּדְמָא**, v. אַבְּהִימוֹס.

**אבוורנקי, אבוורנקא**, v. אַבְוַרְנָקָא.

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

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

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

**אבורנקי**, v. אַכְוַר׳.

**אבזיריני**, v. אֶפּוּזְרִינֵי.

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

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

**אבחמס**, v. אַמְבַּטְיָס a. אבחנוס.

**אבטא**, v. אַבְּטִי׳.

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

**אבטר**, v. אַבְּטִי׳.

**אבטוליס, אַבְטוֹלִיס**, v. next w.

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

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

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

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

**אבויין** Y. Sabb. V, 8ᵇ bot. Ar., read אִסְתֵּין or אִסְתֵּיר.

**אֲבוֹל** I *mourning*, v. אִיבּוּל.

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

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

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

**אבולי**, B. Bath 143ª, read with Ms. M. אבוּלֵי, v. בּוּלֵי II.

**אבולין**, v. אַפִּרְלִין.

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

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

**אבונגרי**, v. אַכְוַנְגַּר.

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

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

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

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

**אַבְטַח**, v. בְּטַח II.

**אַבְטָחָה**=הַבְטָחָה.

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

**אַבְטִי**, v. אַמְבָּטִי.

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

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

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

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

**אבטילאות**, v. אַבְטוֹנִיוֹת.

**אַבְטִילוֹס** abbr. of אַבְטוֹלְמוֹס.

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

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

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

**אבטניות**, v. אַבְטוֹנִיוֹת.

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

**אביא**, v. אביה.

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

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

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

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

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

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

**אביה, אביא**, v. אכווירא a. אַסְרָא.

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

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

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

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

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

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

**אֲבִיזְרָא**, v. אֲבִיזָרָא.

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

אֲבִיקְלוֹס, v. אֲבְקוֹלָס.

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

אֲבִירוּדִימוֹס, v. גַּרְדִּימוֹס.

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

אֲבִישְׁגָא, v. אֲבִשׁוּנָא.

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

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

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

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

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

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

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

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

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

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

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

אַבָּיֵי, v. אַבַּיֵּה.

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

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

אַבִּינוֹס, v. אֲבִנִּינוֹס.

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

אֲבִיל *to mourn*, v. אֲבַל.

אֲבִילָא, אֲבֵילָא, v. אֲבֵל, אֲבֵלָא a. אֲבֵלָא.

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

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

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

אֲבִילוּתָא, v. אֲבֵילוּ.

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

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

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

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

אֲבִיסְנָא Sabb. 151b, v. אַבְסָן.

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

אֲבֵיק, v. אֲבַק.

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

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

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

**אָבֵל**, v. אוּבַל.

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

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

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

**אבלומוס** Ar. ed. Koh., v. אבלוסמוס.

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

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

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

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

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

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

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

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

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

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

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

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

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

**אַבְנָא**, v. אֶבֶן ch.

**אבנגר** Sabb. 109b, v. בנגד.

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

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

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

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

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

אבק Tosef. Mikv. V, 7, read אָבִיק.

אַבְקָא, v. אָבָק ch.

אבקאות, v. אָבָק h.

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

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

אבקת Men. 33ª, read אבקתא, v. next w.

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

אבר or יבר Hif. הוֹבִיר, v. בּוּר.

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

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

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

אבניתא* Targ. Y. II Deut. XIV, 18, read with Y. I אַכְמְתָא, v. אוּכָּא.

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

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

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

חֲבַע=אַבַּע, v. נבע.

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

אַבְעַד, v. בְּעַד.

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

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

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

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

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

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

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

**אֵבְרָא** *limb*, v. אֵיבְרָא.

**אִבְרָא**, v. אִיבְרָא.

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

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

**אברוגני, אברגני**, Erub. 62a, Var., v. אַבּוּרְגְּנָא.

**אַבְרוּוי**, v. ברי ch.

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

**אַבְרוֹסֵי**, v. אִבְרוֹסִי.

**אברוכסים**, v. בריכסון.

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

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

**אברוקלון**, v. אַמְבּוּרְקְלוֹן

**אַבְרוּרֵי**, v. אַבְרַוְרֵי.

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

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

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

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

**אַבְרִיקִין**, Y. Sabb. XVI, 15d, v. אַבְרַקִּין.

**אברית**, v. אַבְרוֹת.

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

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

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

**אַבְרַנְסִי**, v. אַוְרַנּוֹס.

**אברסקין**, v. אוורקסין.

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

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

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

**אֲבִשִׁין,** v. אוּבְשִׁין.

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

**אגאלגין, אגאלוגין** Gen. R. s. 28, beg., read אילוגין.

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

**אַגַּבָּא,** v. גַּבָּא.

**אגבאסמס,** v. אָגוּסְטוֹס, end.

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

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

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

*Hif.* הֶאֱגִיד, contr. הֵגִיד, part. מֵגִיד, מְגִיד, *to tie up, fence in, forbid*. Erub. 21[b]; Pes. 87[a] Ms. M. (play on מגדים Cant. VII, 14) שמֵּגִידוֹת וכ׳ who forbid &c., v. supra (Rashi: שמַּגִּידוֹת, v. נגד, who announce their menstruation); v. אָגַד II.

**אָגַד I** ch. same *to tie*. Part. pass. אָגִיד. Yeb. 39[b] חא אָגִידָא ביה is she not tied to him?, hence he *must* marry her.

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

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

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

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

**אִיגֵּד, אֲגֵד** ch. same. Succ. 33[b] אי׳ מעליתא וכ׳ (fem.!) it requires a substantial binding.

**אַגָּדָא**, v. אַגַּד III.

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

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

**אגדון, אגדו**, v. אִגְּרוּ.

**אגדיס**, v. הַגְדָּס.

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

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

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

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

**אַגְוָאי** adv. *inside, amid*, v. אִבְּרָאי. Hull. 130[ab]. Cmp. גַּוּ.

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

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

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

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

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

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

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

**אגומרי**, v. אֲכְסִיגְרוֹן.

**אַגְוִיסְטוֹר*** m. *Quæstor.* Gen. R. s. 12, v. אנגרטוס a. אֲגוּסְטוֹס, end.

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

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

**אגונת** Tanh. Mishp. 1, read אֲנוֹנָה.

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

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

**אגוסמולי**, Gen. R. s. 1, v. אנוסמלי.

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

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

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

**אגוסטלא,** v. next w.

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

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

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

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

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

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

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

**אֲגוֹרֵי** inf. of אגר.—אגורי for אֲגִירֵי, v. אֲגִירָא.

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

**אגוריאות,** v. אֲגוֹרָא II.

**אגושטוס, תוס....,** v. אֲגוּסְטוֹס.

**אֲגַח, אָגַח,** v. גּוּחַ.

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

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

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

**אֲגִיָּא,** v. אוּגְיָא.

**אֲגִיחַ,** v. גּוּחַ.

**אֲגִידְחוּתָא,** v. אַגָּחוּתָא.

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

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

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

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

**אגיסטין, אגיסטון** v. אגוס׳.

**אגיסטרין,** v. אֲגִסְטְרִין.

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

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

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

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

**אגלווקי,** v. גּוּאַלְקָא a. חֻבָּר.

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

**אגלין** read אֵילוֹגִין.

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

**אגלקי,** v. גּוּאַלְקָא.

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

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

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

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

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

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

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

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

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

**אֲגָמוֹן** m.=הֲגָמוֹן. Sabb. 145[b] ed.

**אַגְמוֹנָא,** v. אַגְמוֹן ch.

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

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

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

**אגניה,** v. next. w.

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

**אגניסטור,** v. אנגריסטור.

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

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

**אגסטון,** v. אֲגוּסְטָאן.

**אגסמרות** Ar. s. v. קלסקה, read אִסְטַגְרוֹת.

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

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

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

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

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

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

**אֲגַפָּה,** v. חֲגַפָּה.

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

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

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

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

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

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

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

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

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

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

**אַגְרָא, אִגְּרָא** *roof;* **אִגְּרָא** *letter,* v. אר׳.

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

**אגרדים** v. next. w.

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

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

**אגרדי,** v. אוּגְדוֹרִיקָנְטִי.

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

**אגרון,** v. אִגְּרוּ.

**אַגְרוֹנִימוֹן,** v. next. w.

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

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

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

***אגרטין** Koh. R. to I, 18 read אֲגַרְנָנִין or pl. אֲגַרְנָנִין. Cmp. ארגסטיריך.

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

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

**אגריסטיס**, v. אַרְגָּסְטֵרִס.

**אַגְרִיפָּא**=next. w.

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

**אגריקוס**, v. אֲגְרִיקוֹס.

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

**אגרנא**, v. אַגְּדָנָא.

**אַגְרָס**, v. הָגְדָּס.

**אגרסטיס**, v. אַרְגָּסְטֵרִס.

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

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

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

**אַגַּרְתָּא** ch. same; v. אִרְגַּרְתָּא.

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

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

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

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

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

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

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

**אדאני** Sabb. 35ᵇ, v. אֲרוֹנִי.

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

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

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

**אדדם** Cant. R. to IV, 8, v. דדי ch.

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

**אַדְּהָכִי** v. אַהּ־.

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

**אֲדוּכִי**, v. דּוּךְ.

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

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

אֲדִיל, v. אֲדַל.

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

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

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

אֲדִינַיָּא, v. אוּדְנָא III.

אֲדִיצוּתָא, v. אוֹדְרִיצוּתָא.

אוֹדִיק, אֲדִיק, v. דִּיק.

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

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

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

אֲדֵישׁ, v. דּוּשׁ ch.

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

אדכי, v. אוּדְבָּא.

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

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

אַדְכַּרְתָּא, v. אַדְכָּרָה.

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

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

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

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

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

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

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

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

אדונקי, v. אדנדקי.

אֲדוֹר, v. אַדְרוּתָא.

אֲדוֹרָה, v. אָדַר.

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

אֲדוּתָא, v. אַדְוּתָא.

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

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

אדיבון read אִימִירוֹן.

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

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

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

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

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

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

**אֲדָמָא, אַדָּמָא** m. ch. (=דָּם, דְּמָא) *blood.* Targ. I Chron. XXII, 7; a. e.—Y. Maas. Sh. V, 56$^{d}$ top מגבלא אַדָּמֵיהּ to mix its (the bird's) blood. Git. 47$^{a}$; v. חוּל II. *Pl.* אַדָּמִין. Targ. I Chr. l. c.; a. e.

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

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

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

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

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

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

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

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

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

**אִדְנָא, אִדָּן**, v. אוּ׳.

**אַדְנָא**, v. אַר׳.

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

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

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

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

**אדאני, אדני** Sabb. 35$^{b}$, v. אָרוֹנֵי.

**אדני מריונים**, read אַדְכִּי בְרִיוֹנִים, v. בְּרִיוֹן a. אַדְכִּי.

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

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

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

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

**אֶדֶק** m. *clepsydra*, v. אֶרֶק.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**אַדְרוֹעָא**=אֶדְרָעָא. Targ. Y. Num. VI, 19.

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

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

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

**אַדְרִיאָנוֹס**=אַדְרְיָנוֹס. Tanh. B'resh. 7; a. fr.

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

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

**אַדְרִיבָא, אַדְרִיב**, v. אַרְהַב.

**אדריבולין**, v. אַרְהַבְּלָא.

**אדריונמוס**, v. אַנְהְרוֹנִיטְס a. אַדְרִיאַנְטוֹס.

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

**אדריינמוס**, v. אַנְהְרוֹנִיטְס a. אַנְדְּרִיאַנְטוֹס.

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

**אדריכולין** Gen. R. s. 23, v. אַדְרַבְּלָא.

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

**אַדְרִיכָל**, v. אַרְדִּיכָל.

**אדרינמוס** Gen. R. s. 8 Ar, ed. אינדרטין, v. אַנְדְּרוֹנִיטָוס.

**אַדְרָכוֹן**, v. הַדְרָכוֹן.

**אַדַרְכִּיאָן**, v. אַדַרְכָּן.

**אַדַרְכָּל**, v. אַרְדִּיכָל.

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

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

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

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

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

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

**אֲדֵשׁ**, v. הוּשׁ ch.

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

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

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

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

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

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

**אַהַדּוּרֵי** Y. Ber. II, 4[b], v. אֲדוּרֵי.

**אַהוּ** Y. Ab. Zar. V, 45[a], read אֲחוּ.

**אַהוּלִיוֹת**, v. אָהֳלִיוֹת.

**אַהוּלִין**, v. אֹהֶל.

**אַהוֹן**, v. אֲחוֹן.

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

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

**אַהֲרִי** Y. Shek. V, 48[d], read חֲרִי.

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

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

**אָהִיל**, v. אָהַל.

**אָהִילָא** *tent;* v. אָהֳלָא.

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

**אֲהִילָת** f., pl. אֲהִילוֹת, v. אָהִיל.

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

**אֲהִינוּ**, v. foreg.

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

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

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

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

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

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

**אָהֳלַיָּא** m. (foreg.) *dealer in aloë* (prob. in b. h. אֲהָלוֹת, *perfumes*). *Pl.* אָהֳלַיֵּי. Ned. 91ᵇ. B. Mets. 81ª.

**אָהֳלוֹת**, v. אָהִיל.

**אוֹהֲלַיָּא, אַהֲלַיָּא** pr. n. pl. *Oholaya* (tents) Eduy. VII, 4 אהו׳. Zeb. 25ᵇ אוהו׳.

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

**אחמרא**, v. אַחְמָרָא.

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

**אַהֲנִירְתָא** Keth. 67ᵇ מיקרבן אהנירתי, v. חֲנָנָה ch.

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

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

**אַהֲרוֹן**, v. אַהֲרֹן.

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

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

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

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

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

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

**אוֹב** *shoots*, v. אֵב.

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

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

**אוֹבְדָנָא, אוֹבְדָן**, v. אַבְדָנָא, אָבְדָן.

**אובינות**, v. חֲבִיבוּתָה.

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

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

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

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

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

**אוֹבַנְתָּא**, v. אֲבַנְתָּא.

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

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

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

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

**אוּגָד**, v. אֲגֻד.

**אוּגְדוּי**, v. next w.

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

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

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

**אוגרי**, v. אֲגוֹר end.

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

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

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

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

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

**אוּדְרִיצוּתָא** f. (דרץ) *joy.* Targ. Ps. LI, 10 (ed. Vien. אַדַּר׳).

**אוּדְרִיקוּתָא** f. prop. *outlook* (v. דְּרִיק) hence pr. n. pl. *Odikutha* (h. צְרִיף). Targ. II Chron. XX, 16.

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

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

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

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

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

**אוּדְרָא**, v. אוּדְדָא, a. אֻדָּר I.

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

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

**אוֹגְנֵס**, v. אֶבְּוּגִינוֹס.

**אוֹגַר** Af. of אֲגַר.

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

**אוֹגְרוֹי**, read אוֹגְדוֹי.

**אוֹגְרִים**, v. גָּרַם Af.

**אוֹגַרְנָא**, v. אַגְּדָנָא.

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

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

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

**אוֹדוּתָא, אוֹדָאוּתָא, אוּדָאתָא** f. (ודי, Af. אודי) *thanksgiving.* Targ. Ps. XLV, 1 (var. אוֹדָאתָא); a. e.

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

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

**אוֹדִיאר**, Toh. VII, 7, v. אוֹרְיָיר.

**אוֹדִירָא**, v. אוּדְרָא.

**אוֹדְרִין**, read אוֹרְדִין.

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

**אָוָה**, v. אוי.

**אוֹחַלְיוּיָא, אוֹחָלָא, אוֹחָל**, v. אחל.

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

**אָוִוגִינִיסָטָאטֵי**, v. אבגניסטי.

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

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

**אַוָּלָא, אָוָלָא**, v. אָוַל.

**אוולס, אוולם**, v. אבלס.

**אָוָן**, v. אָוֶן.

**אַוְנָא, אָוְנָא**, v. אוּדְנָא a. אוּדְנָא II.

**אָוְנַבַּר**, v. אַוְנַפַּר.

**אָוְוסוֹס**, v. אוּכְּרִיסוֹס.

**אווקי**, v. אוקי.

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

**אַוְרְדִימָס**, v. וַרְדִימוֹס.

**אוורוס**, v. אַבְרוֹסִי.

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

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

**אַוּשׁ**, v. אָוַשׁ.

**אֲוִשַׁר=אֲפַשַּׁר, אָוְשַׁר**. Targ. Y. I, Gen. XVIII, 2; 17; a. e.

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

**אוותנניות**, v. אוותנטיא.

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

**אוותנטי**, v. אַוְותָנְטִין.

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

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

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

**אוּזָלָא**, v. אוּרְזָלָא.

**אוּזָלְתָּא**, v. אִיזָלָא.

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

**אוזלתא, אוזָלָא**, v. אִיזָלָא.

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

**אוּזְמֵל**, v. אִיזְמֵל.

**אוּזָן**, v. אֹזֶן.

**אוּזְנָא**, v. אוּדְנָא.

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

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

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

**אוֹזַרְד**, v. תִּיזַרְד a. סוּזַרְד.

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

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

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

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

**אוֹזַחְרִי**, v. אַחֲרִי.

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

**אוּזַחְרַנְתָּא, אוּזַחְרָנָא, אוּזַחְרָן**, v. אֲחָרָן.

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

**אוֹטִימוֹס**, v. אֲטִימוֹס.

**אוֹטִיפִיטָא**, v. אַנְטִיפַּרְטָא.

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

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

**אוֹטְנָס** Ab. Zar. 39ᵃ, v. אֲטוּנָס.

**אוֹטְפִיטָא** Koh. R. to XI, 1, read אנטרפיטא.

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

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

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

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

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

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

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

**אוֹיִין, אוֹיִים** pl. of אוֹ I.

**אֲוֵילָא**, v. אֲוַל.

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

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

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

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

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

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

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

**אוֹכְמָא** *eight*, v. אִכְטָא.

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

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

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

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

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

**אוֹכְלָה**, v. אָכְלָה.

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

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

**אוּכְמָא**, m. **אוּכְמְתָא** f. (foreg.) *black color, darkness; distress*. Targ. Y. Lev. XXII, 2. Targ. Lam. IV, 8.

**אוּכְמוּרְתָּא** f. same. Targ. Koh. XI, 10 dark hair, youth.

**אוכמנא**, v. אוּסְמָנָא.

**אוּכְמָא, אוּכַמְתָּא**, v. אוּכְמָא, אוּכְמָא.

***אוּכַמְתִּי**, v. אוּכְמָא.

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

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

**אוכפייה** Esth. R. to I, 1[b] בני אוּ׳ (איכ׳), v. אוּפַיְיפָא.

**אוכצנא**, v. אוּבְצָנָא.

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

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

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

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

**אולוגלוגין**, v. אִילוּגִין.

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

**אולוכורסין**, v. next w.

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

**אולון**, v. foreg.

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

**אוּלָר**, v. אוּלָד.

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

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

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

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

**אוּמָא** *nation*, v. אוּמְתָא.

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

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

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

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

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

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

**אוּלוֹסְתִיקִין, אוּלוֹסְרִיקָא**, v. foreg.

**אוּלוּרִין**, v. אוּלְדָּר.

**אוּלִיאוֹס**, v. אִרְלִיאוֹס.

**אוּלְדָּר, אוּלְדָּאר** m. (olearius, ὀλεάριος S.) *keeper of clothes at the baths*. Y. Maas. Sh. I, 52[d] top מיצות הנתונות לאי tokens (in place of small change) given to the olearius; cmp. Tosef. Maas. Sh. I, 4.—Pesik. R. s. 22; a. e.—*Pl.* אוּלְדָּרִין, אוּלְדָּרִיִּין, אוּלְדָּאֲרִין. Tosef. Kel. B. Mets. II, 12 מגרדות של אוּלְדָּרִין ed. Zuck. (oth. ed. אולו׳ corr. acc.) the brushes (strigils) of the bathing attendants. Sabb. 147[b]. Y. Ber. II, 4[c] top; cmp. Pesik. R. l. c.; a. e. V. אוֹרְדָּר. [Sabb. 144[a] כלים האי, Nid. 20[a] האולירין . . ., v. אוּלָרִין.]

**אוּלִירִין**, v. foreg. a. אוּלָרִין.

**אוּלָלָא**, v. אַלָּא.

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

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

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

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

**אוּלְמָנָא**, v. אוּלָמָא.

**אוּלְפִין**, v. next w.

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

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

Israel); freq. אוה״ע, אוה״ע (abbr. אומות העולם) the seventy nations (in the Noachidic genealogy), v. אֻוּמַּנְטִין. Ab. Zar. 3[b] באין אוה״ע וכ׳ the gentiles shall come and be converted; a. fr.—דיני א׳ (freq. עכ״ום, גוי) gentile (not Israelitish) law. Y. Kid. I, 58[b] bot.; a. fr.—

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

**אומלוגין, אומולוגין** Pesik. R. s. 44, read אִילּוּגִין, v. ed. Friedm. p. 183[a].

**אומוניאה,** read אֻגְמוֹנְיָא, v. חֻגְמוֹנְיָא.

**אוֹמִי** Af. of רָמָה.

**אומיקמרון,** v. ארמ׳.

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

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

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

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

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

**אוּמָנָא** *front bed*, v. אוֹמַן.

**אוּמָנָת,** v. אוּמָן ch.

**אוֹמָנוּ,** v. אוֹמָנוּתָא.

**אומנון,** v. אוּמַּן.

**אומנוס,** read אֻמָּנוּס, v. אֻמָּנָה II.

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

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

**אוֹמָנִית,** pl. אוֹמָנִיּוֹת, v. אוֹמָן.

**אומפורטור,** v. אִמְפַּרְטוֹר.

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

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

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

**אוֹמָתָא** *oath*, v. אוֹמָאָה.

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

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

**אוֹנָא, אַוְונָא, אַוָּנָא I** m. (v. foreg. ws.; cmp. מָעוֹן, עוֹנָה, חוּן, חֲנָה, גנן a. חַנָּה) [circle], *night-lodging, station* for travellers (v. Sm. Ant. s. v. Mansio). Naz. 7[a] כל אור' ואו' every station. B. Mets. 79[b]; Ab. Zar. 65[a] מא' לא' from station to station.—Deut. R. s. 6 she dared to bring disorder into אונגא של מלך (read אוונא or אַוִּינָה, v. infra) the royal head quarters. *Pl.* אַוְונִין, אַוָּנִין. Targ. Is. X, 32 (ed. Vien. אַוִּנִין). [Sabb. 157[b] אוונא, v. אוּדְנָא II.] [Comment. use h. forms אַוִּינָה, pl. אַוִּינוֹת.]

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

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

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

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

**אוֹנָאוּתָא,** v. אוֹנָאִירְתָא.

**אונאי,** v. אוֹסָאי.

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

**אונדפי, אונדפא,** v. אַנְדִּיפֵי.

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

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

**אוֹנוּ,** v. אוֹנִי I.

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

**אונוס,** v. אוֹנֵיס.

**אוֹנוֹס,** א' קטמין (v. אֲנְקְטְמִין; ὄνος) *the pulley of the crippled.* Y. Sabb. VI, 8[c]. (Var. הוניס.).

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

**אונטלית** Tosef. Kel. B. Bath. IV, 6 ed. Zuck., ed. אצטלוס, Var. אצטלו' prob. אַצְטַלּוּת q. v.

**אוֹנָה, אוני,** v. אוֹנָאָה.

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

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

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

**אוֹנְיָאוּתָא**, v. אוֹנָאִיתָא.

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

**אוֹנְיָא**, v. אוֹנְיָא.

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

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

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

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

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

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

**אונכלי** Tosef. Shebu. VI, 4 ed. Zuck., v. אַמְפַּלַי.

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

**אוֹנֵן**, v. אָנַן.

**אוננא** Deut. R. s. 6, read אַוְונָא.

**אוננות** Lev. R. s. 23, v. אַפּוֹנָא.

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

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

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

**אוֹנָסָא** m., pl. אוֹנְסִין=אֲגוֹסָא.

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

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

**אוֹנְפְּלַי, אוֹנְפְּלָא**, v. אַמְפַּלַי.

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

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

**אוּנְקוֹלִין**, v. אוּנְקְלַי.

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

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

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

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

**אונקיינוס,** v. אוּקְיָינוּס.

**אונקולוסיא,** v. אֶנְקְלַסְיָא.

**אונקים,** v. אוֹנְקוֹס.

**אוּנְקַל,** v. אוּנְקְלַי II.

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

**אוּנְקְלָאוֹת** plur. of אוּנְקְלַי I.

**אוּנְקְלָה,** v. אוּנְקְלַי II.

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

**אונקלוסיא,** v. אֶנְקְלַסְיָא.

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

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

**אוֹנְקְלְמוֹס,** v. אִירְקוֹנוֹמוֹס.

**אונקלסיא,** v. אֶנְקְלַסְיָא.

**אוס** Ar. ed. pr., Ms. אום q. v.

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

**אוסטולין** Midr. Sam. ch. XI, v. אִסְטָלִי.

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

**אוסי,** v. אוּסְיָא.

**אוסיא** Pes. 111ª, v. אסיא.

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

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

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

**אוסניסי** Y. Ab. Zar. V, end, 45ᵇ דא׳, read דאניסטרסי, v. דָּנִיסְטֵרס.

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

**אוסכולי,** v. אִרְסְכּ׳.

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

**אוּסְנָא,** v. אָסְנָא.

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

**אוּסְפְּלִידָא,** v. אִסְפְּלִידָא.

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

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

**אוֹף** II m. *nature,* v. אוֹפִי.

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

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

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

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

**אוּפְיָטָא,** v. אַנְטִיפְרָטָא.

**אוּפְיֵי** *twigs,* v. אוֹפֵי.

**אוֹפְיָכָא** (אוֹפְכָרָא f.) (אפך) *destruction, ruin* Lam. R. to III, 13 (expl. בני אשפתו ibid., v. בני אוֹפְרִיכֵי אַשְׁפָּה (Var. אוֹפְכֵרֵי) the children of those he laid in ruins; v. אִירְמְרִירָא. [Differ. in Esth. R. to I, 1$^{b}$, v. אוּפְיִירְפָּא a. אֲמוּרְרָא.]

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

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

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

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

**אוּפְכִין, אוּפְכִי,** v. אַפּוּכִי.

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

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

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

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

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

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

**אוּפְסִין** m. pl., v. foreg.

**אוּפְסָנוֹן,** v. אֲפְסוֹנִין.

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

**אוּפְתִּיק, אוּפְתֵּיק**=חֻפְתִּיק.

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

**אוּצְבָּתָא**, v. אֶצְבְּעִי a. אֶצְבַּע.

**אוּצְרָא**, v. אֲצָרָא.

**אוּצִימִירִין** read אִיצְטוֹלִין, v. אִסְטָלָא.

**אוֹצָן**, v. חוֹצָן.

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

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

**אוּקוּמִינִי**, v. אִיקוּמִינִי.

**אוּקוּנִים**, read אִיקוֹנִין, v. אִיקוֹן.

**אוּקְטוּרִיא**, v. אִקְטוֹר׳.

**אוּקִים**=אוֹקִים, v. קוּם.

**אוּקִי**, v. אוּקְיָא.

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

**אוּקְיָאנוֹס**, v. אוֹקְיָינוֹס.

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

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

**אוֹקִים** Af. of קוּם ch.

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

**אוּקִינִין**, read אִיקוֹנִין.

**אוּקְצָא**, v. עוּקְצָא.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**אורדי** Kid. 12[a], זוודא דא׳, read דאוּרְדֵי or דאוּרְדֵי, v. אוּרְדָּא.

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

**אוֹרְדִילָאי,** v. אַרְדִּילַיָּא.

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

**אוֹרְדָּעָה** f. (v. צוֹרְדָּנָן, and its hebr. phonet. equival. צְפַרְדֵּעַ) *frog.* Koh. R. to V, 8. Lev. R. s. 22 (אוֹרְדָּנָן fem.).

**אורדען,** v. foreg.

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

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

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

**אוֹרֵה** part. of אָרָה, v. ארי

**אוֹרוֹרִין,** v. אוֹרְדַיָּא.

**אוֹרְוָוֹת,** v. אוֹרְדָיָא II a. אֻרְוָה.

**אוֹרְוָנְתָא,** v. אוֹרְדָיָא II ch., a. אֻרְוָה I.

**אוֹרְוֹלוֹגִין,** v. אוֹרְלוֹגִין.

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

**אוֹרוֹרִין,** v. אוֹרְדַיָּא.

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

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

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

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

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

**אוֹרִי** Af. of ירי.

**אוֹרְיָא** *teaching,* v. אוֹרְדְיָא.

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

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

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

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

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

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

**אוֹרְיוּתָא**, v. אוֹרְיָא.

**אוֹרִית**, v. I אוּרְיָא.

**אוֹרְיָתָא**, v. אוֹרְיָא.

**אוֹרִיכוֹת**, v. אַרְכָּה.

**אוֹרִיכוּתָא**, v. אוֹרְכוּתָא.

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

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

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

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

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

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

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

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

**אוֹרְיָאן**, v. I אוֹרְיָין.

**I, II אוֹרִית**, v. אוּרְיָא.

**אוֹרְיָת**, v. אוֹרְיָיא.

**אוֹרְיָתָן**, v. II אוֹרְיָין.

**אוֹרְיָתָא**, v. אוּרְיָא.

**אוּרְיָיא**, v. II אוּרְיָא h. a. ch.

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

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

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

**אורכתא** B. Kam. 70[a]; Shebu. 33[b], v. אַרְכָּתָא 2).

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

**אורן,** v. אֹרֶן.

**אורנא, אורנה** ch.=h. אֹרֶן. Targ. Is. XL, 20; XLIV, 14.

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

**אורסקין, אורסיקין,** v. אוורקסין.

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

**אורעי,** v. next w.

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

**אורשינא,** v. אַוּרַשְׁנָא.

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

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

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

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

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

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

**אושדתא,** v. אֲשִׁירְתָא.

**אושטותא** f. (ישט) *stretching forth, obtaining*.—אושטות ידא *acquisition, business*. Targ. Deut. XII, 7; a. e.

**אושיתא,** v. אֲשִׁירְתָא.

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

**אושכך,** v. אַשְׁכָּךְ.

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

**אושלא**=חוּשְׁלָא.

**אושלניא** Targ. I Chr. I, 20, v. אֲשַׁלָּא.

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

**אושפזיא,** v. אוּשְׁפִּיזָא.

**אושפזיכנא,** v. אוּשְׁפִּיזְכָנָא.

**אושפזתי,** v. אושפרתי.

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

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

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

**אוּשְׁפִּיזִיכְתָא, אוּשְׁפִּיזִיכְנָא,** v. אושפיזכ׳.

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

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

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

**אוּשְׁקָקָא,** v. אִשְׁקָקָא.

**אֲוָשַׁר,** v. אֲוִישַׁר.

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

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

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

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

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

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

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

**אוֹתִיוֹס, אותיום,** v. אֲוִותִיאוֹס.

**אותיניה,** v. אַוּותֻנְטָרָא.

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

**אַזָּא** *to kindle,* v. אֲזִי.

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

**אזבירן,** v. אֲזוֹב.

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

**אִזְגַּדָּא, אִזְגַּדְתָּא,** v. אִזְדַּ׳.

**אזגדר,** v. אִזְדַּגְדַּר.

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

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

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

**אִזְדַּעְזָעָא**, v. next w.

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

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

**אִזְדְּהִי**, v. אִיזֵה.

**אַזְדָּרָא**, v. אַזְהַרְתָּא.

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

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

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

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

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

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

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

*Ithpe.* אִתְחֲזִי (contr. of אִתְאַזִּי) *to be heated.* Gen. R. s. 63 קלונך אנא דְּרָחֲזוּן וכ׳ I command that the bath-houses be heated. Ib. אזלין ואִתְחֲזוּן they went off, and the bath-houses were heated (some ed. הִיתַּחֲמוּן a. אַתַּחְמוּן).

**אֲזִיל**, v. אֲזַל.

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

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

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

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

**אָזַל** II (=עזל; v. Ezek. XXVII, 19; √זל) *to spin, weave.* B. Mets. 24$^{b}$ קיבורא דאזלי בידא אזלווי a skein which the net-weavers had used; v. זוּל II. Denom. אִיזְלָא a. next w.

**אַזְלָרְיָא** m. (foreg.) *weaver.* *Pl.* אַזְלָרֵי. B. Mets. 24$^{b}$ (some ed. אזלוי corr. acc.), v. foreg.

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

**אזמאזמא**, v. אִיזְמָא.

**אזמורד**, v. אִזְמַרְגַּד.

**אזמל**, v. אִיזְמֵל.

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

**אִין** Targ. Is. XXXIII, 4, third pers. pl. of אִנָּא, v. אֲנָא.

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

**אָזְנִיּוֹת**, v. אוּזְנִיּוֹת.

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

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

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

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

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

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

**אָחָא, אֲחָא, אַחָא** ch. same. Targ. fr.—*Pl.* אֲחִין. Targ. Gen. XIII, 8; a. e.—אַחֵי Yeb. 65$^{b}$.—Y. Yoma VI, 43$^{d}$ אֲחֵינָן *our brothers.*

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

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

**אַחַאי** pr. n. m. *Aḥai.* Ḥull. 59$^{b}$.

**אַחְבָּא, אַחֲבָא** m. (contr. of אחי אבא) *father's brother, uncle.* Targ. Jer. XXXII, 7 אַחֲבוּךְ thy uncle. Targ. O. Lev. X, 4 (Ms. I a. III אח אבוהי; Targ. Y. חבריבא q. v.); a. e. Yeb. 21$^{b}$ Ar. s. v. בי אחבא (ed. בי דודי).

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

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

**אֲחַד,** *Pa.* אַחֵד, אָחֵד ch. (v. foreg.) 1) (corresp. to h. סגר a. תִּפֵּשׂ; cmp. h. אחז) *to close* (the door), *to lock up; to seize, capture.* Targ. Is. XXII, 22 אָחֵיד. Ib. יֵיחוֹד, יִידְחוֹד (fut.).—Targ. Deut. XXI, 19 יְחָדְנוּן=יְאָ׳ (Pa.; Var. יְאָחְדוּן=יֵיחֲדוּן Pe.). Targ. Am. III, 5; a. fr.—Snh. 26$^{a}$ bot., a. e. אחדיה לדשא locked the door. Pes. 111$^{b}$ אחדא

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

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

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

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

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

**אָחָה**, v. אחי.

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

**אַחְוָזְתָא** f. (אַחֻזָּה=אֲחוּזְתָא) *possession.* Targ. O. Num. XXVII, 7; a. e.

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

**אַחְוָת** ch., v. אַחְוָא.

**אַחֲוָוא** pr. n. m., v. אַהֲבָה II.

**אחווינא**, v. אַחְוָנָא.

**אַחְוַוִיתָא**, v. אַחֲוַיְיתָא.

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

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

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

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

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

**אַחֲוֵכִי** inf. of אַחֲוֵךְ, v. חוך a. אַחִיךְ.

**אחום**, v. אַחִים (כפר).

**אַחְוָנָא**, v. אַחְוָנָא.

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

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

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

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

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

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

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

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

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

**אחזירונה**, v. חֲזִירוֹן 2).

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

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

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

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

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

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

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

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

**אַחָיוֹת** pl. of אָחוֹת.

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

**אַחַיי** pr. n. m. *Aḥai* (v. אַחַאי). Kid. 22$^{b}$.

**אַחְיָת**, v. אֲחִיָּה.

**אַחֵיךְ** *to laugh*, v. חוּךְ.

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

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

**אַחֲיָנִית** f., pl. אֲחִינִיּוֹת (prob. to be read אַחֲנִיּוֹת, v. אַחֲוָנְיָא) *plums.* Y. Dem. II, 22$^{d}$ top.

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

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

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

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

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

**אח״ס,** a formula representing a permutation of letters wherein the first (א) interchanges with the eighth (ח) and with the fifteenth (ס); the second (ב) with the ninth (ט) and with the sixteenth (ע), &c. Sabb. 104$^{a}$ אני חס עליהם מפני שבעטו=אח״ס בט״ע גי״ק בגיקא I shall spare them because they resisted sensual temptations; v. גִּיק.

**אַחְסָנְתָּא, אַחְסָנָא** f. (חסן) *property, inheritance.* Targ. Lev. XIV, 34; a. e.—B. Bath. 133$^{b}$ עבורי א׳ who unlawfully pass an inheritance from one hand to another.

**אַחַר** (b. h.; denom. of אָחוֹר) 1) *to be behind,* v. *Pi.* —2) (euphem.) *to cover* (of camels). B. Bath. 93$^{a}$; Shebu. 34$^{a}$; Snh. 37$^{b}$ (Ms. M. B. Bath. l. c. יהיר). Tosef. B. Kam. III, 6 אוֹחֵר.

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

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

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

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

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

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

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

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

**אַחֹרָא, אַחְרָא** v. אֲחוֹרָא.

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

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

**אַחֲרֵי** v. אֲחוֹרֵי.

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

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

**אַחֲרֵיי** v. אַחֲרָאי.

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

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

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

**אַחֲרִיתָא** v. אַחֲרָיְיתָא s. v. אַחֲרָיָא.

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

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

אַחֶרֶת v. אַחֵר.

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

אַחַת v. אֶחָד.

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

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

אַטָּא m. (אטט, cmp. חטט=b. h. אֵת, pl. אִתִּים), pl. אִטְרִין *plough-shares.* Y. Sabb. VI, 8ᵇ bot. (expl. לאִתִּים (Is. II, 4) לאי (Ar. by cler. err. אבורין).

אַטָּא, Af. אַיְתֵי, v. רְטָא, רְתֵי.

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

אט"בח v. א"ט.

אַטְבָּעָא v. אַטְבָּא.

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

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

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

אַטּוּנָא, אֲטוּנָא m. (cmp. b. h. אָטוֹן; prob. fr. טוה *to spin;* for oth. etym. v. Ges. H. Dict. s. v. אטן) *rope, chord.* Targ. Josh. II, 15. Targ. Job. XXX, 11 (ed. give all var. combined, v. שׁוֹשַׁלְתָּא).—R. Hash. 23ª דכרתנא א' (some ed. אטוני-pl.) flaxrope.—*Pl.* אֲטוּנִין, אֲטוּנָיָא (אַט'). Targ. I Kings XX, 31; a. fr. [Tosef. Maasr. III, 8 אטונין ed., ed. Zuck. עטרנין, Var. אטרנין q. v.]

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

אטורנגא Keth. 61ª bot., v. אַכְוַנְגָּר.

אֲטָדָא v. אַטָּדָא.

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

אטרמריס, v. אירניס.

אִיטִימוֹס, אֲטִימוֹס m. (ἕτοιμος) *present, ready.* Targ. Y. Num. XI, 26; a. fr.—Gen. R. s. 48 it does not read עומד (standing) but נצב (placed on his post), i. e. אט' ready (to proceed). Cant. R. to II, 9 אי'. Gen. R. s. 100.

אטימטון v. אֲטִימִיטוֹן.

אֲטִימִיטָא v. next w.

אֲטִימִיטוֹן m. (neut., or accus. of ἀτίμητος (something) *invaluable, priceless.* Y. Peah I, 15ᵈ bot. חד מרגלי טבא א' (read חדא) a pearl worth a priceless treasure. Gen. R. s. 35 end מרגלית אטימטון. *Ruth R. next to I, 18 מילא דאיסטיפיטא read מרגליתא אטימיטא an invaluable pearl.

אטימיסיאה v. next w.

אִיטִי', אֲטִימָסִיאָה f. (ἑτοιμασία) *well secured and supplied station.* Num. R. s. 16, end.

*אטינין, אַטִּינִין (עַטִּינִין) m. pl. (a contr. of אטעינין; נטע) *herbs selected for planting purposes.* Tosef. Maasr. III, 8 אט' ed. Zuck. (Var. עט'; ed. אט'). Y. ib. V, beg. 51ᶜ עטנין. Cmp. שְׁתִילִין; נְטִילִין.

*אטיפא m. (נטף, cmp. טִיף) *drop-like cavity in the cheese.* *Pl.* אַטִּיפֵי. Ab. Zar. 35ᵇ ביני א' Ar. (ed. אַטְפֵי) between the holes.

אַטֵּל Af. of נָטַל.

אִיטִי', אֲטַלּוּלָא m. (טָלַל) *jest.* Erub. 68ᵇ חוכא וא' derision and jest (Ar. a. Ms. Oxf. מַלּוּלָא).

אַטְלוּתָא f., const. אַטְלוּת (נטל) *throwing, casting.* א' אבנין stoning to death. Targ. Y. Ex. XXI, 17; a. e.

**אִיטַר, אִיטֵר** m. (b. h. אִטֵּר, v. Hebr. Dict.), sub. יד ימינו *one whose right hand is tied up* or *unfit for labor; left-handed.* Sabb. 103ª אי׳ יד. Men. 37ª only א׳. Tosef. Bekh. V, 8 א׳ בין ביד וכ׳; Bekh. 45ᵇ א׳ בין ביד וכ׳ one either left-handed or left-legged (v. Rashi a. l.).

**אִיטַרְבּוֹלִיס** pr. n. pl. *Tripolis*, on the coast of Phœnicia. Y. Sabb. III, 6ᶜ top; (Bab. ib. 45ᵇ *Sidon*).

**אִיטְרוֹגָא, אֶטְרוֹגָא** m. (v. אֶתְרוֹגָא) *orange* (tree, a. fruit). Targ. Cant. II, 3 (h. text תפוח, some ed. אֶתְ׳). Y. Ab. Zar. II, 41ª bot.

**אִיטְרוֹן** v. אִירְטוֹן.

**אִיטְרִיטָא, אִיטְרִי** f. (נטר; cmp. חִשְׁרִי a. טְרִית) prop. *something preserved*, hence *dough preserved, vermicelli.* Y. Hall. I, 57ᵈ bot. as I intend making אצווותי א׳ my dough into vermicelli. Y. Bets. I, 60ᵈ הדא אטריתא וכ׳ to make verm. (on Holy Days), if for drying them, it is forbidden &c.

**אַטְרָכוֹנָא** pr. n. pl. *Trachonitis*, a district east of Gaulanitis. Targ. Y. II, Deut. III, 14 (h. Argob). V. טרכונא.

**אִיטְרָפָא, אִיטְרָךְ** m. (=טַרְפָּא, h. טָרָף) *leaf.* Git. 69ᵇ (collect.).—*Pl.* אִיטְרָפִין, אַטְרָפֵי. Targ. Ps. I, 3. B. Mets. 114ᵇ (Var. טרפי, v. Rabb. D. S. a. l.).

**אִי־** prefix, v. אִי־.

**אִי** I fem. of אוּ q. v.

**אִי, אִיאִי** II (=אִין; h. אִם; cmp. אוֹ) 1) *if, whether.* Targ. Cant. VII, 13; a. e.—Ber. 2ª, a. fr. אי חכי (abbrev. א״ה) if this be so (introducing an argument against one's opinion).—R. Hash. 3ª כי משמש וכ׳ *khi* has four meanings, אי *if*, &c.—אי נמי (abbrev. א״נ) a) if you choose, it may also be said; *or.* B. Mets. 98ª; a. fr.—b) *even if*, v. נַמִּי. Hull. 12ª א״נ דילמא וכ׳ (Rashi א״נ שמע איניש וכ׳) even if somebody else overheard it; a. fr.—אי אמרת בשלמא (abbr. בשלמא אי אמרת=אא״ב) I grant, if you were to say .... then would be right what &c.; v. בשלמא. Yoma 17ᵇ; a. fr.—אי . . . . אי *whether . . . or.* Targ. Koh. XI, 6. B. Mets. 98ª; a. fr.—2) adv. of interrogation, v. אִין II. Targ. Job XI, 2 Ms. (ed. אין).

**אִי** III (=h. אַיִן) *not.* Git. IV, 5 אי אפשר it is impossible. Keth. XII, 3 אי אפשי I want not; a. fr.

**אִי** IV (abbr. of אִית, as לִי=לִית) *there is.* Y. Snh. VI, 23ᵇ bot. אי בי וכ׳ there is in me (the possibility of) doing, i. e. I can do it. Ib. מה אי וכ׳ what is it thou canst do? (v. Y. Hag. II, 78ª top).

**אִי** II (b. h. אִי) Interj. *Eh! Oh! Woe!* Targ. Y. II, Lev. XXVI, 29.—Taan. 7ª אי חכמה וכ׳ Oh, for such a brilliant mind in such an ugly vessel (body)! B. Hash. 19ª אי שמים Oh heavens!; a. fr. Y. Shek. V, end, 49ᵇ אי לי שאני וכ׳ woe unto me, that I thus see thee! Y. Yeb. XIII, 14ª top; a. fr. [Babli, usually אוֹי.]



**אִיטַלְיוֹן, אִיטַלְיָא** v. אִירְטַלְיָא.

**אִיטַלִּיס, אַטְלֵס, אִיטַלִּיז, אַטְלִיז** m. (טלל, with format. ז or ס; cmp. אוֹשְׁפִּיז; v. טָלַל II, טָלַל I, II) *a number of booths* put up for a *mercantile fair*, or for *popular entertainments;* whence (cmp. חָנוּת) *shops, bazaar* (v. esp. Gen. R. s. 79, quot. bel.). Hull. 91ᵇ א׳ של אמאוס the fair of Emmaus. Pesik. Asser p. 98ᵇ. Arakh. VI, 5 (24ª) אם מתירנין אותה לאיטלס if they delay the sale for the market day; a. fr.—*Pl.* אַטְלִסִין &c. Gen. R. s. 79 (ref. to ויחן 'and he encamped'=made a חנות Gen. XXXIII, 18) Jacob was the first מעמיד א׳ Ar. (ed. also חטלסין, v. חֲטָלִיס) to put up stores and sell cheap; [Koh. R. to X, 8; Est. R. to I, 9, sing., some ed. אַחְלִיס, אִירְחִלִיס (!)]. Cmp. אַסְטֵל, עַטְלִיז &c. [Tosef. Hull. I, 7 באטלס read באַטְלֵק by *throwing;* cmp. Hull. 12ᵇ זרק סכין וכ׳.] Y. אִירְטִלִיסִית.

**אִיטְלִיט,** v. אַחְלִיט.

**אִיטְלִיס, אַטְלֵס,** v. אַטְלִיז.

**אַטְלֵק*** m. (v. next w.) *throw, thrust.* Tosef. Hull. I, 7; v. אַטְלִיז end.

**אִיטְלָקוּתָא** f. (טלק) *being thrown.* Targ. Job. III, 4 באיטלקותיה (Var. אירטכ׳) on his being thrown.

**אִיטַם** (b. h.; sec. r. of טמם) *to obstruct, close, fill up.* Part. pass. אָטוּם, f. אֲטוּמָה 1) *filled up, solid.* Zeb. 61ᵇ א׳ בארבית filled up with earth, opp. חָלוּל. Hull. 47ᵇ א׳ בריאה v. אוֹטֶם. Y. B. Bath. II, 13ᶜ top כותל א׳ a solid wall.—2) (cmp. טוּמְטוּם) *stumped, shapeless.* Nid. 24ª גוף א׳ the stump of a human body (of the embryo). Ib. שגולגלתו א׳ an embryo whose scull is a shapeless lump (no scull discernible). Y. ib. III, 50ᵈ top.—*Trnsf.* Snh. 44ᵇ אוֹטֵם עונות he locks up the sins (makes them invisible, cmp. טָמַן); v. אִירְטְמוֹן.

**אִיטְמָא (אִירְטָמָא) אַטְמָא** m. (v. foreg.) *something solid,* whence *the solid part, flank.* Targ. II, Esth. I, 2.—B. Mets. 23ᵇ אי דדפנא אי דא׳ Ar. (ed. אי דדפקא אי דא׳, v. Rabb. D. S. a. l. note 3) whether from the ribs or from the flank. Hull. 42ᵇ בוקא דא׳ the thickest part of the flank (the thigh, hip).—B. Bath. 73ᵇ חדא דלי א׳ one (goose) lifted up its thigh (leg).—*Pl.* אַטְמֵי. Hull 8ª א׳ דקרימי לקורבנא solid pieces (roast) intended for a present. Sabb. 49ª.—אַטְמָתָא. Snh. 59ᵇ ed. (Ms. אַטְמָדָתָא). Lam. R. to I, 1 (רבתי) אַטְמָאתָא.—Hull. 97ᵇ הנהו אַטְמָדָתָא those solid pieces of the thigh. Erub. 57ᵇ א׳ דשורא ed. (Ms. אטמאתא) flanks (projecting parts) of a wall. V. אִירְטָמָא.

**אטנס, אטנם, אטנים** Esth. R. to I, 14, read אַנוֹנָא, v. אַנוֹנִים.

**אַטְפָּא** v. אַטְרָפָא.

**אטקטיא*,** prob. אַטַקְטֵי or אַטַקְטִין m. pl. (ἄταχτοι) *undisciplined, irregular troops.* Pesik. Ekhah p. 122ᵇ (explaining: 'thy princes are rebels' Is. I, 23) אדוניך מריונים דחוו מדיינין א׳ 'thy lords are rebels'—for they equipped irregulars. [This seems to be the proper version restored from Ar. a. Var.; v. Pesik. l. c. note 75.]

**אִי III** (אִיר) h. a. ch. (b. h. אַיֵּה, אַי) *where? what? how?*—אי מנן *whence?* Targ. Josh. II, 4; a. e.—Hebr. אי זה (often אֵיזֶה, אֲיֵזֶה in one word) *who? which?* Y. Kil. VIII, beg. 31[b] לאי זה דבר נאמר with regard to what (in what way, sense) has it been said? Y. Shebi. I, beg. 33[a] ואי זה זה and which (ploughing time) is this?; a. v. fr.—Y. Peah III, 17[c] top ואיי דינו מירוג (=אידין) and what is the meaning of *merog?* Kerith. 6[b] לאיי מיצרך צריכי what need is there (of the others)? Cmp. אֵיזֶה; אֵיכָא; אֵימָתַי.

**אֵיב** v. אֵב.

**אִיבָּא I, אִבָּא** m. (cmp. אֵב) *growth, fruit.* Targ. Gen. IV, 3; a. e.; v. אִנְבָּא.

**אִיבָּא II, אִיבָּא** m.=אַבָּא *father.* Targ. Y. Num. XXX, 4; a. fr.

***אִיבָּא=אִיבְּבָא** I, pl. אִיבְּבַיָּא. Targ. I Kings VI, 38 (ed. Vien. אִבְּבַיָּא).

**אֵיבָה** f. (b. h.; אָיַב, √אוב or אב, cmp. אֹנֶן, אֲבָאֲבִירִת, עָוֹן) 1) *enmity, hostility, grudge.* Snh. III, 5 an enemy is he who has not spoken to his neighbor for three days בא׳ in his grudge; a. fr.—א׳ משום (מפני) for the sake of preventing ill-feeling. Y. Dem. IV, 24[a]; a. fr.—2) *aversion, disgust, loss of attraction.* Y. Yoma VIII, 44[d] bot. א׳ הכלה מפני the bride (is permitted to wash her face on the Day of Atone.) that she may not lose her attraction.

**אִיבּוֹ, אִבּוּ, אִיבּוּ** (אִיבּוֹ) f. (אנב, √אב. cmp. אבל) [*black*], name of a bird (h. אֲנָפָה) *vulture* or *kite.* Targ. O. Lev. XI, 19; Deut. XIV, 18 (Targ. Y. אוכמיתא). [Targ. Y. I, II Deut. XIV, 13; 14, gloss to v. 18; confounded with v. 13—h. text אַיָּה.]—אִירבּוּ pr. n. m., v. אִבּוּ.

**אִיבּוּד** m. (אבד) *ruin, destruction.* Ab. Zar. 33[a] אזיל לא׳ is wasted. Ḥull. 11[b] משום א׳ נשמה to prevent loss of life (to save the convict). Bets. 22[a] אבוד ממון pecuniary loss; a. fr.

**אִיבּוּל I** m. (אבל) *mourning;* v. אֲבֵילוּת. Yeb. IV, 10; a. e.

**אִיבּוּל II, אִיבּוּלָא** ch., v. אִבֵּל׳.

**אֵיבּוּס** v. אֲבוּס.

***כפר א׳, אִיבּוּס,** v. אָמוּס.

**אִיבּוּס** m. (אָבַס) *stuffing, forcing food down the animal's throat.* Erub. 20[b] (first time) והא אר׳ כמאן וכ׳ in stuffing, is it not as if taking a vessel in hand &c.? [Second time והא א׳ כמאן וכ׳ omitted in Ms. M.]

***אִיבִּירִיתָא, אִיבִּירִיתָא** f. pl. (prob. contr. of בִּשׁ; אִרבְּעִיר), א׳ דזהרא *lamp-lighters,* hand-maids who attended to the lights. Y. Yoma III, beg. 40[b]; Y. R. Hash. II, beg. 57[d] R .... handled things forbidden to handle on the Sabbath על פום א׳ דז׳ (Y. R. Hash. l. c., insert פום) on the lamplighters' declaring that night had set in (חשיכה מוצאי שבת). [The context proves that our w. designates a person or persons.]

**אֲבָלָא=אִיבְּלָא.** Targ. O. Gen. L, 10; a. e. ed. Berl., oth. ed. אֲבְלָא.

**אֵיבִּילִים,** v. אֲבִילִין.

**אִיבָּעִית** (=אִי בָּעִית, v. בעי) *if thou so desirest; or.* א׳ אימא—וא׳ אימא (abbr. אב״א) if you choose, I may say ... or if you prefer (another solution) I may say ... Yoma 28[b]; a. fr.

**אֵיבָּר,** pl. אֵיבָּרִין, אֵיבָּרִים, v. אֵבֶר.

**אֵבְּ׳, אֵיבְּרָא** ch. (=foreg.) 1) *limb.* Targ. Job. II, 4 (Ms. אֵירְבָּרָא). Yoma 25[b].—Trnsf. *arm, wing, pinion.* Sabb. 90[b] א׳ דשמאלא left arm.—*Pl.* אֵיבָּרַיָּא, אֵיבָּרִין. Targ. Lev. I, 8, a. e. (*pieces*). Targ. Ezek. XVII, 3; Deut. XXXII, 11 (wings).—2) *membrum genitale.* Targ. Y. Gen. XIV, 2; I ibid. XLIX, 24.—[B. Mets. 84[a], v. אִירְבְּרָה.]

**אִיבְּרָא** (אבר *to be strong*) *indeed, to be sure.* Ḥull. 59[b] א׳ חזינא לה indeed, I should like to see him. Git. 56[b] top א׳ מלכא את indeed, thou art a sovereign.

***אִיבְּרִיאַתָא** f. pl. (v. next w.) *enough for a meal in the household.* Erub. 82[b] תרתי ריפתא א׳ Ms. M. (ed. אירבריתא, Asheri, ed. Ven. כבריתא, v. Rabb. D. S. a. l. note) two large loaves of the household (or of mourners' meals). [Rashi, expl. our w. as loaves of *drivers of oxen,* appears to have had before him the vers. of Ms. M. and to derive our w. from ברא, v. בְּרָא I a. אֲפַר.]

***אִיבְּרִיתָא** f. (ברר, v. הוֹבְרָנְיָא) *a meal.* B. Mets. 84[a] א׳ דר׳ וכ׳ one meal of R. Ismael &c. (v. Rabb. D. S. to אירבריאתא, Erub. 82[b], note 1); cmp. Pesik. B'shall. p. 90[b] sq., a. Ber. 44[a]). [Some read אֵירְבְּרִיתָא v. אֵירְבָּרָא 2).]

**אירבין** Y. M. Kat. III, 82[b] bot. read אִירְבָּרְיוּ; v. אִירְבָּר. [V. however, אִירְבְּרָיאתָא end.]

**אירבריא** Y. M. Kat. III, end, 83[d], v. הוֹבְרָנְיָא.

**אֵיגֵד,** v. אֲגֵד.

**אֵיגוֹרָא, אֵיגוֹר** v. אֲגוֹרָא a. אֲגוֹרָא.

**אִיגְּרָא=אִיגּוֹרָא.** Targ. Zeph. I, 5 (pl.) אִיגּוּרַיָּא (ed. Vien. אֵגוֹ׳).

**אֵיגוֹרִי** v. אֲגוֹרִי.

**אִיגְּיָאת** f. (αἰγεία, sub. δορά) *goat-skin.* Gen. R. s. 20, end..

**אִיגְּלָא** v. אֲגְלָא.

**אִיגַּר** (אגר II) [*vaulted*] *roof.* Arakh. 32[a]; Meg. 5[b] שור א׳ a city line formed by joining roofs, opp. חוֹמָה.—

**אִגְּרָא, אִיגְּרָא, אִיגַּרָא** (also אִיג׳ with Dagesh) const. אִיגַּר same. Targ. Prov. XXI, 9; a. fr.—Ruth. R. to

I, 17 (Par. 3) אירי פלטין roof of the palace. Git. 85b (Rashi אירת, corr. acc.), v. אִגֶּרֶת.—*Pl.* אִירָוָיָא, אִירָוְרָיָא; אִירָוֵי. Targ. II Kings XIX, 26; a. e.—Y. Pes. VII, 35b (Cant. R. to II, 14 אבריאה, corr. acc.); v. דִּירְתָּא I. Lam. R. introd. (R. Yoḥ. 1) ולא׳ סלקין and they ascend the roofs. Pes. 111b דבי א׳ those (demons) dwelling on roofs.

**אִירָא** *letter*, v. אִיגַּרְתָּא

**אַגְרוֹנִימוֹס=איגראנאמון** q. v.

**אִירֶת**, v. אִגֶּרֶת.

**אַגַּ׳, אִירַגְּרָא** f. אִירְגָּרָא m. (=h. אִגֶּרֶת) *letter* &c. Targ. II Kings V. 5; a. fr.—Y. Ned. X, end, 42b, a. e. א׳ דאירקר letter of honor, recommendation. Sabb. 115a; a. fr.—B. Mets. 83b; Snh. 82a; 96a (prov.) קריינא דא׳ אירחו לירחוי פרוונקא let him who composed the letter be himself its carrier.—*Pl.* (of אִירְגָּרָא) אִירְגְּרִין. Targ. Y. II Num. XXII, 7 אִגְּ׳.—Targ. Is. XXXIX, 1.—אִירְגָּרָן, אִירְגָּרָן, אִירְגָּרָתָא, אִירְגָּרָאתָא. Targ. I Kings XXI, 9; a. fr.—Y. Keth. II, 26b bot. Y. Ned. VI, 40a bot. Y. Snh. I, 19a top.

**אִיד** m. (b. h.; עוּד, אוּד, cmp. עֵת, אִידָנָא) *turn*, *due day*, whence 1) *evil fate*, *reverses*. Gen. R. s. 13, v. אֵד. —2) *anniversary*, *idolatrous festival*. Ab. Zar. 7b יום אִידָם the very day of their festival.—*Pl.* אִידִים. Ib. I, 2, a. fr. (של נכרים) אִידֵיהֶן. Ib. 2a; Y. Erub. V, beg. 22a (controversy as to spelling with א׳ or with ע׳). [As to cacophemistic designation, cmp. אבידן &c.]

**אִידָא I, עִידָא, עֲדָא** ch. same. Targ. Esth. I, 3. Targ. Prov. VII, 20.

**אִידָא II**, v. אִידִין a. חִידָּא.

**אִידָא I, אַיְדָא** f. (=ידא; v. אֲ) *hand* (only in Targ. Y.). Targ. Y. Deut. IX, 26; a. fr.—*Pl.* אִידֵי, אַיְדָיָא, אִידָיָא. Targ. Ps. XXIV, 4; a. fr.

**אִידָא II** f. (=אִי דָא, v. אוּ a. דָּא) *this*, *the same*. Y. Erub. III, 21b bot. הדא אמרה אי א׳ אי א׳ this proves this is this, this is that, i. e. it is the same. [Ib. הרא הדא הרא הדא.]

**אִידָא** *wool*, v. אוּדְּא, a. אִירָא.

**אִידוֹר** m. (ὕδωρ) *water*. Succ. 35a; v. חִידּוֹר.

**אִידוּתָא** v. אַדּוּתָא.

**אִידֵי** pl. of אִידֵּךְ.

**אִידִית, אַידִי** pr. n. m. *Idi*, *Idith*, an Amora. Y. Yoma VII, beg. 44a. Snh. 38b; a. e.

**אִידִין** m., **אִידָנָא (אַיְדִי) אַיְדָא אִידָא** f. (h. אֵיזוֹ, אַיזֶהוּ) 1) *who now? what now? which now?* (*quisnam*, *quidnam*). Targ. I Sam. VI, 20. Targ. Jer. II, 10; a. fr.—Tam. 32a מתקרי חכים א׳ who is to be called wise? Lam. R. to I, 1 (חד מאת׳ 4) אחמי לי אידא וכ׳ show me now which of these is from a white goat &c. Y. Pes. II, 28c top ואידא אמר דא what (passage) now says this (is this derived from)? Y. Sot. V, 20c bot. ואידי חובתא עבדית and what is the sin I have committed? Lam. R. to III, 7 באידנא אסטרטיא וכ׳ by which road did you come? 2) (ellipt.) *what do you want?* Y. B. Kam. V, beg. 4d, v. חִידָּא.

**אִידָנִי**, v. אוּד׳.

**אִידִית**, v. אִידִי.

**אִידָךְ** m. a. fem. (=הַדָּךְ, with אִי prosth.) *this*, *that*, freq. *the other*, *another*. Yeb. 62a; a. fr. תניא א׳ another (author or Boraitha) teaches. Ib. 22b בא׳ קרא in another verse. B. Mets. 98b ואי׳ לא ידענא and as to the other (cow), I don't know; a. fr.—*Pl.* אִידֵּי.—אי׳ ואי׳ these and those, i. e. *both*. Yeb. 8a; a. fr.

**אִידָכְרִי** v. אַדְכָּרִי.

***אִידָן** m. (אדד, v. אוּדְנָא) *tow-cotton*, &c., esp. *bast twisted for a wick*. Sabb. II, 1, expl. in Babli (20b) אתורינא, v. אַחְוָנָא 3), in Y. (4c) עידניתא.

**אִידָנָא** v. אִידִין.

**אִידָנָא, אִידָנָא** m. (=עִידָנָא, עִידָנָא; עוד, אוד) *time*.—הָאִידָנָא *this time*, *now*, *to-day*. Targ. Y. Deut. I, 6 (usu. with ע׳).—Yeb. 62a לילא דהאי׳ this night. Yoma 19b האי׳ יומא וכ׳ to-day is the Day of Atone. Ber. 4a כי האי׳ at this very time (hour). Kid. 71b והאי׳ דאיכא רמאי but now-a-days when there are deceivers; a. fr.

**אִידָּרָא, אִידַּר** v. אֲדַר.

***אידרומירון**, read

***אִידְרוֹמֵילוֹן** m. (ὑδρόμηλον) *a cider of quince jelly*. Y. Shebi. III, beg. 37b.

**אִנְדְּרוֹנָא, אִינְדְּרוֹנָא, אִידְּרוֹנָא, אִידְּרוֹן** m. (אדר; Assyr. *idrânu*, v. Fred. Del. Hebr. Lang. p. 24; cmp. חֶדֶר) *an enclosure*, *chamber*, esp. *dark alcove*, *bed-room*. Targ. Job XXXVII, 9. Meg. 26b אית׳ דהוה וכ׳ a room where the corpse was placed before burial. B. Bath. 7a השתא משויתי לי אית׳ ed. (Ms. M. והשתא אינך׳) now thou makest my (formerly open) compartment a lightless alcove. Ḥull. 52b; a. e.—Men. 33b (fem.) א׳ משליירתא a fine room. B. Kam. 85b, v. הַרְזֵק. Taan. 25a עיילא לאית׳ she went up to the bed-room.

**אִידְּרוֹנָה**=preced.

**אִידְּרִי** v. הִדְרִי II.

**אִידְּרָעָא**=אִדְרָעָא.

***אִידַּרְתּוֹ**, Koh. R. to IV, 7 זו אידרתו של מלאך המות (Var. in Y'dê Mosheh a. l. של א״ה), a corruption of a mutilated clause, part of which is to be found in Deut. R. s. 2 where Prov. XXIV, 21 is reprehended and Solomon is made to emend it with Koh. IV, 8 יש אחד ואין שני.

The passage restored would probably read: זו ירא את ר׳ בני ומלך עם וג׳. אמר ר׳ אחא כעס תקב״ה . . . . תזר ופירש את הדבר יש אחד ואין שני וכ׳.

**אידתיקרימא*** Y. Dem. V, 24[d], a corruption; prob. אִינוֹקְפִּילָיָא m. pl. (οἰνοκάπηλοι) *keepers of wine-shops*, opp. שפריא; q. v.

**אַיָּה** pr. n. m. *Ayah*. Git. 35[a] א׳ מרי A. Mari, surname of one Aḥa b. Hidya.

**אִידָּא** (v. next w. a. הָא) *that, the same*. Targ. Ruth I, 16.

**אִידְּהוּא, אִידְּתוּ** m., אִידָּהִי f. (=הוּא, הִי, v. אִי) *he, himself; she, herself*. Targ. Y. Lev. V, 3. Targ. Esth. I, 1; a. v. fr.—Gen. R. s. 49 יסב א׳ וכ׳ let himself take ashes; a. fr.—*Pl.* אִינְהוּ m., אִינְהִי f.; נִינְהוּ, נִירְהוּ; אִינָּךְ, אִירְנָךְ m., אִינִין f. (contr. אִנִּין, אִנּוּן); very freq.—Y. Bicc. II, end, 65[b] דאינון אמרין=דירון מרין. Y. Meg. I, 71[a] top אילין אינין are there only these (differences between the Sabbath and Festivals)?

**אִיחְזִי** I, v. foreg.

**אִיחְזִי*** II, א׳ דַּקִּירָא (תאר) pr. n. pl. *Iḥi Dakkira, Is*, a city on the W. banks of the Euphrates, and upon a little river of the same name; (v. Rapap. Er. Mill. p. 33, a. Sm. Class. Dict. s. v. Is). Kid. 72[a] א׳ ד׳ (Ar. תאר). B. Bath. 24[a] Ms. R. א׳ דקר׳ (ed. תאר דקרא, v. Rabb. D. S. a. l.). Ber. 59[b] (v. Rabb. D. a. l.).

**אַיּוֹ** pr. n. m. *Ayo*, a scholar. Bets. 37[b]; a. fr.

**אִיּוֹב** (b. h.) pr. n. m. *Job*, the personage after whom the Biblical book (ספר א׳) *the Book of Job* is named. B. Bath. 14[b]; 15[a] sq. Y. Sot. V, end, 20[cd]. Nid. 52[ab]; a. fr.

**אירונמיאות** Yalk. Ex. 376, read אוותנמאות, v. אַוְותָנְמָה.

**אִירְיָא**, v. אוֹרְיָא.

**אִירוֹל, אַרוֹל**, v. אַרְל 2).

**אִירָא**, pl. אִירְזֵא m. (אוד, cmp. גזרזא, חזרז) *prickly twigs*. Y. Maas. Sh. IV, 55[b] bot. (to one who dreamt that people ran before him—meaning power) דאת מירתי א׳ וכ׳ thou wilt carry prickly twigs and everybody will run away from thee. [V. Lam. R. quot. s. v. גְּבַב.]

**אִירְבִּין**, v. אֵזוֹב.

**אִירְגַּדָּא, אִירְזַדָּא** (Targ. Y. עִזְגַּד, עִזְדַּד) m. (contr. of גוגזדא, ג softened into א or ע, cmp. אוהדא, אזד; also מזדעזע=מזדנדז, s. v. זעזע; Massorah אִיסְגַּד־, אִיסְגַּדֵּי, Ispe. of גזז; Berl. Targ. O. II, pp. 63, 68; cmp. Mand. אשגאנא, Nöld. Mand. Gr. lithog. table; v. גְּזַז, גִּזּוּ) *runner*. Targ. Y. Gen. XLIX, 21 ע׳ קלילי a light runner; a. e. In gen. *messenger*. *Pl.* אִירְזַדְנָא, אִילְזַדְנָן, עִזְדִּין, עִזְדִּי, אִיסְּ. Targ. Is. XVIII, 2; a. v. fr.

**אִירְגַּדַּר** pr. n. m. (for אירזדגרד) *Yesdigerd, Yezdjird*, a Persian King. Zeb. 19[a] top. Keth. 61[a] bot. אזגזד (corr. acc.).

**אִירְגָּרָא*** m., pl. אִירְגָּרִין (גרר, v. אֲגוֹר; prefix אית, cmp. אִירְגַּד a. אִירְזַמֵּל) *mounds*. Gen. R. s. 74 בחקל דאית בירת א׳ וכ׳ in a field in which there are mounds (behind which people may hide) talk no secrets. [Muss. incorr. ד for ר.]

**אִירְזַדַּקַּר** v. זְקַר.

**אִירְזוּ, אֵזְ׳, אֵירְזָתוּ, אֵירְזָה** m., f. (b. h. אֵי זֶה=אֵירְזֶה, אֵי זוּ, אֵירְזוּ הוּא) *who? what? which?* Ab. IV, 1 אירזתו חכם who is wise?; a. v. fr.—באירזה צד in what manner, v. כֵּיצַד. [Chald. אֵידֵין, אֵידָא.]

**אֵירְזוּ**, v. foreg., a. אֵירְזִי.

**אֵירְזָבָא, אֵירְזוֹב**, v. אֵזוֹב.

**אֵירְזִי, אֵירְזוּ** (v. אֵירְזֶה=b. h. אֵיפוֹא, אֵפֹה, אֵפוֹ) *now, then, pray*. Yoma 30[b] אודו לי א׳ (miss. in Mss., Ms. M. 2 זי) admit then at least. B. Mets. 70[a] אימא לי אירזו tell me now; a. e. V. הֵידֵין.

**אִירְזְלָתָא, אֵירְזָלָא** m., **אִירְזַלְתָּא** f. (אֲזַל II) *web, net*, &c. Hull. 51[b] א׳ ומקרבי קיטרי a net in which the knots are close. Erub. 28[b] אוזלתא דאיכרי Ms. M. (ed. אירזלתא, Ar. אירזולתא) the twist (of bunches) of the farmer.—*Pl.* אִירְזָלֵי. M. Kat. 11[a]. Git. 60[b] אוּזְלֵי; v. אוֹהֲרָא.—Erub. 8[a] פסק ליה לסורא באו׳ (ed. Sonc. אר׳) he separated the court-yards of Sura with nets (*hurdles, matting*).

**אִירְזָמָא** m., v. הִירְזָמָא. Tosef. Kil. I, 11 ed. Zuck. (ed. corrupt אזמאזמא).

**אִירְזָמֵל, אִירְזֵמֵל, אִירְזְמִיל, אֵזְ׳ (אוּזְמֵל)** m. h. a. ch. (זמל √מל; cmp. b. h. סמל; cmp. אִירְזְגָרָא) *cutting tool, knife*, esp. *surgeon's knife*. Targ. Job XVI, 9; a. e.—Hull. 31[a] א׳ שיש לו קרנים a knife which has hornlike projections as ornaments. Y. Sabb. XIX, beg. 16[d] אנשון מיריתי אור׳ they had forgotten to bring the knife (for circumcision). Ex. R. s. 26 man מכה באר׳ וכ׳ wounds with a knife (operating) and heals &c. *Pl.* Chald. אִזְמַלְיָא; אִזְמַלְיָן (f.). Targ. Is. XLIV, 13. Targ. Josh. V, 2.

**אִירְזְמַר**, Y. Shebi. IV, 35[a], v. זְמַר I.

**אִירְזַקְפָּא (אִירְזָקְפָא)**, v. אִסְקוּפָּה.

**אִירְזַרְדָּא**, v. אֵזְ׳.

**אִירְחוּר** m. (אחי, Pi.) *the act of stitching together seam*, esp. with ref. to the rent of garments in mourning. Y. M. Kat. III, 83[b] top; a. e.—M. Kat. 26[b] א׳ אלכסנדרי Alexandrian (invisible) seam.

**אִירְחוּר** m. (אחר, Pi.) *delay, detention*. Y. Meg. III, 74[b] top.

**אִירְחוֹרָא** ch. same. Targ. Ps. LXXXIX, 52, const. אִירְחוֹר.

**אִיחַטָּא*** m. (Ithp. of חטא) *one in the habit of sinning.* Y. Taan. I, 64[a] top חזה א' בלישניה was foul-mouthed; v. Arakh. 15[b].

**אִיטָה, אִיטָא** I (ἦτα) *the letter* (η) of the Greek Alphabet, the numerical value of which is *eight;* used in the way of a phonetic play (ἦτω, or ἰτά as though an adj. verbale of ἰέναι) to indicate *going* or *death.* Gen. R. s. 14, beg. (proving that a seven months' child can live, while an eight months' child cannot) מדידכון אנא ממטי לכון זיט"א אפ"טא, איט"א אוכ"טא from your own (Greek) language I will prove it to you, '*Live* (ζήτω) *seven, Go, eight*' (ζ=ἕπτα, η=ὄκτω). Y. Yeb. IV, 5[d] top; Tanḥ. B'midbar 18 (corr. acc.); Ibid. (ed. Buber) 21.

**אִיטַאלְיָא,** v. אִיטַלְיָא.

**אִיטָה** I, v. אִיטָא.

**אִיטָה*** II (Syr. איטא, εἶτα) *and so* (indignantly). Y. Snh. I, 18[d] top א' עבדתני וכ' how thou hast been the cause of my putting rabbis to shame!

**אִיטִימוֹס** v. אֲטִימוֹס.

**אִיטִימוֹסִיוּת,** v. אֲטִימַי.

**אִיטְלוֹלָא** v. אִטְלֵל.

**אִיטַלְיָה, אִיטַלְיָא** pr. n. pl. *Italy,* esp. the southern part of the peninsula, called Magna Graecia. Meg. 6[b] ed. Ven. (omitt. in later ed.) א' של יון זה כרך גדול של רומי וכ' (Ms. M. שברומי v. Rabb. D. S. a. l.) Greek Italy, that means the great city of Rome &c. Gen. R. s. 37 beg. Ib. s. 67 ארטאלית.—Targ. Ezek. XXVII, 7; a. e.—Targ. I Chr. I, 7 אִרַטְלִיוֹן.

**אִיטַלֵּיס, אִיטְלֵיז,** v. אֲטַלֵּיז.

**אִיטַלִּיסִית** f. (v. אֲטַלֵּיז) *station. Pl.* אִיטַלִּיסִיּוֹת. Tanḥ. Masé 11; ib. (ed. Buber אִיטַלְסִיּוֹת); v. אִסְטַלֵּי.

**אִיטַלְקוּתָא,** v. אִטַלְקוּתָא.

**אִיטַלְקִי** m., **אִיטַלְקִית** f. (v. אִיטַלְיָא) *Italian.* Kid. I, 1 אִיסּוּר הֵא' *As Italicus,* Italian as. Snh. VIII, 2 בארטלקי Y. ed. (Bab. הא', corr. acc.); Lev. R. s. 37 בארטלקית in Italian measure. Y. Sabb. XVIII, beg. 16[c]; a. e.

**אִיטַם** Lam. R. to I, 1 (חעיר), read דא' הִיאִיטָא v. הִיטַר.

**אִיטְמָא** m. (אטם) 1)=אֲטָמָא.—2) *obstruction, dam.* Kid. 70[b].

**אִיטְמוֹן** pr. n. m. *Itmon,* surname of the angel Gabriel (*coverer of sin*). Snh. 44[b]; v. אָטַם.

**אִיטָן** m. (אטט; cmp. חטט, a. אָטַט) *calamus,* a reed used for writing (cmp. b. h. עֵט). Tosef. Kil. III, 14 Var. ed. Zuck. (text אוטם, prob. אִיטִים). Y. Kil. V, end, 30[a] חִיטְמָנֵי. V. חִיטְמָנֵי.

**אִיטְפָנֵי*** f. (foreg.) *pencil, tube.* Sot. 48[b] א' של אבר (Y. Sot. IX, 24[b] bot. a. Ar. שני) a leaden tube (Rashi=גוּבְתָּא). V. טְנִי.

**אִיכָּא** v. אִפֵּר.

**אִיכְמְרָא** B. Mets. 39[b]; B. Bath. 29[b] Ms. M., v. עִרְמָא.

**אִכְּרוֹן, אִיכָּרוֹן** m. (נ־טר, cmp. כּוּרְנָא) *watchman, officer.* Targ. Is. IX, 13; XIX, 15.

**אִיכְרְמַלִּין** read אִרְסְטַרְטִילָטִין, v. אִסְטַרְטִילָטָא.

**אִיכֵּר** v. אִכַּר III.

**אִיכְּרִי,** v. אִכָּרִי.

**אִיכָּרָא,** v. אִכָּרָא.

**אֵיכְּרֵי** (contr. of על ידי; v. אֵ־) 1) *by the way of, through.* Sabb. 109[b] פומיה א' through his mouth.—Naz. 2[a] בחמת א' through the instrumentality of the animal; a. fr.—2) (conj.) *because, since as.* תני נמי .... א' דתני as the compiler had to state this, he incidentally mentions also the other. Kid. 65[a]; a. fr.

**אִיכָּרִין** Snh. 106[a], v. זְנַי.

**אֵיכַל** Af. of אֲכַל.

**אֵיכְלָא, אֵיכֵּל** &c., v. אֵכֶל.

**אֵיכְלֵן** (=אי חלין) *where are those?, which?.* Y. Ber. II, 5[b] רבנן א' which rabbis?

**אִיכֵּם,** Pi. of אָכַם.

**אִיכֵּן,** Pi. of אָכַן.

**אִיכְנוֹי** (cmp. חֵיכְנוּ) *is it he?* Cant. R. to V, 16 א' בריך is this thy son?

**אֵיכְנְטַפ', אֵיכְנְטַבְלִינִית** read אֶסְפָּלָנִית.

**אֵיכְנִיס, אֵיכִּינִים*** Y. Dem. VII, 26[b], R. S. to Dem. VII, 3 אטרמוס, אטרמוד, prob. אֶטוֹלוֹס m. (ἄτονος) *languid, feeble.*

**אִיָּר** m. (אור; cmp. b. h. זִו) *Iyar,* the second month of the Hebrew calendar, of twenty nine days, varying betw. the tenth of April and the eighth of June. R. Hash. 3[a]; a. fr. [V. Schrader K. A. T. glossary.]

**אִיָּרָא*** f. (אור; cmp. יְאֹר esp. Job XXVIII, 10; v. H. Dict. s. v.) *channel, duct.* Y. M. Kat. I, 80[b] bot. א' דצפורין וכ' the duct of Zepph. was damaged during the festive week.

**אֵיכְרֵי** v. אִכָּר, אִכָּרָא.

**אִיכְרִינוֹן** m. (εἰρίνεον, εἰρινοῦν, neut.) *woolen.* Esth. R. to I, 6 (ref. to Aquila's translation).

**אֵיכְשַׁר** v. אִכְשַׁר.

**אֵיךְ** *as, how.* Targ. Prov. XX, 20; a. fr.

**אֵיכָא** (=אִי a. כָּא) *where now?* (ubinam). Targ. O. Gen. XXXVII, 16 (ed. Berl.); a. e., v. אֵיכָן a. הֵיכָא.

**אֵיוִל, אֶוֶל*** m. (b. h.; אוּל) *superiority, patronage, arbitration*; v. Midr. Till. to Ps. LXXXVIII, 5. Ib. to Ps. CIV, 29 (ref. to Is. LVII, 19 *peace, peace* &c.) אילולי (אֶוְלוֹ) שֶׁל וכ׳ but for the peace-making arbitration of the Lord &c.

**אַיִל, אַיָל** m. (b. h.; אוּל) 1) *ram (the strong)*. B. Kam. 65b if one stole טלה ונעשה א׳ a lamb and it grew to be a ram. Ib. א׳ בן יומו קרוי א׳ a ram one day old is called a ram (*ayil* is used in a general sense, irrespective of age). R. Hash. 16a; a. fr.—[**Pl.* אֵלִים. Tosef. R. Hash. III (II), 3 (Var. יעלים).]—*2) א׳ קמצא [perh. אַיָל q. v.] *a species of locusts*. Eduy. VIII, 4; Pes. 16a; Ab. Zar. 37a איריל ed. (Ms. M. איירול), v. דְּבֵי.

**אַוִּיל** m. (b. h.; prob. fr. עול=אול, cmp. Var. lect. of אַוֶּלֶת II; cmp. אלל) [*the climber*], *hart*. Hull. 28a; a. e.

**אַיְילָא, אֵילָא** ch.=h. אַיִל 1); trnsf. 1) *beak of a ship* (a beam to which the head of a ram was attached), *prow*. Ned. 50a.—2) *projection from a lateral wall, buttress*, &c. Targ. Ezek. XL, 48; a. e. (Var. אֵלָא).—*3) (cmp. אַיִל 2) name of a *worm* or *mite* in grapes. Sabb. 90a איל (Rashi a. Ms. Oxf. איר׳).

**אַיְילָא, אַיְילָא, אַוְילָא** ch.=h. אַיִל. Targ. O. Deut. XIV, 5; a. fr.—Bekh. 7b.—*Pl.* אַיְלִין, אַיָלָא, אַיְלָ׳. Targ. Y. Deut. l. c. (ed. Vien. !אילנן) Targ. Lam. I, 6.

**אִילָא** pr. n. m. *Ila* 1); a Tannai. Bekh. IV, 5 (29a), a medical expert כא׳ ברבנח like I. in Yabneh׳.—2) an Amora. Yoma 73b; a. fr. [Other forms חילא, אילי, אילעא; v. Frankel M'bo p. 75b.]

**אִילָא** v. אֲלָא. Y. Shebu. I, 33b bot. לא מסתברא דאר׳ v. חִילּוּפָא.

**אילאסרין** v. אִילְצָרָא.

**אֵילַהּ** v. אֲלָהּ.

**אַיֶּלֶת, אַיָּלֶת, אַוֶּלֶת** f. (b. h. אַיָּלָה; v. אַיָל) 1) *hind, roe*. B. Bath. 16b top א׳ רחמה צר the hind has a narrow womb (vagina).—2) mostly אילת השחר *the first rays* (climber) *of the morning dawn*; cmp. Yoma 29a. Y. Ber. I, 2c; a. fr.; (cmp. Gen. XIX, 15 השחר עלה).

**אִילְדֵין,** v. אִלֵּין.

**אֵילוּ** v. אִלּוּ.

**אִילוֹ,** Pesik. R. s. 17 א׳ פילוס v. אֵילְרוּפוֹלִיס.

**אִלּוּ, אִילוּ** (late b. h.=אִן לוּ; cmp. Ez. III, 6) *if* (oh that!). Targ. Ez. l. c.; a. fr.—Gen. R. s. 12 א׳ חיו . . . : חירתה נאה if the pillars had been higher, it would have looked better; a. fr.—וא׳ *but if (considering), whereas*. Ber. 20a; a. fr.—ר׳ וא׳ whereas R. Yudah &c.—א׳ . . . . וא׳ *while* . . . ., *in this case on the contrary*. Ib. 37a דא׳ במעשה . . . . . וא׳ וכ׳ for while over pot-dishes we say the benediction &c., here, in our case we say—; a. fr. Y. Shebu. I, 33b top

**אִיכָּא** (contr. of אִית־כָּא) 1) *there is, there are (sunt qui)*. א׳ דאמרי (abbrev. א״ד) some say. Ḥull. 3b; a. fr. מאי א׳ בינייהו they differ in this &c. Ib. 4a; a. fr.—למימר what is there to say? how can it be explained? what can you reply? Ib. 12a top; a. fr.—*2) *he who*. Targ. Prov. XIX, 7. [Prob. to be read אִינָא.]

**אֵיכְדֵין** *how then! how!* Targ. O. Deut. I, 12; a. e.; V. אֵיכָא.

**אֵיכָה** (b. h.=אֵי־כֹה) 1) *oh how! oh!* Gen. R. s. 19; a. fr.—2) *Ekhah*, name of the Book of Lamentations, also מגילת א׳ רבתי—א׳ *Ekhah Rabbathi* (*Lam. R.*), Midrash Rabboth on Lamentations.

**אִיכּוּ** 1) (=אי כה) *if now; oh that*. Bets. 4b top א׳ חשתא אשתלאי if I (had given my decision forthwith) I should have made a mistake. Yeb. 46a.—Snh. 107a א׳ זמנא וכ׳ oh that a muzzle had been put on my enemy's (euphem. for *my*) mouth! i. e. oh that I never had said this!—2) pr. n. f. *Ikhu*. Taan. 35a what is thy name? She said, Ikhu.—Said he א׳ נמטו כשוריך oh that thy joists were sufficiently long!

**אִיכּוּל** m. (אכל) *consumption, combustion*. Y. Ber. IV, 7b top, a. e. א׳ איברים the consumption on the altar of the pieces of the daily offering; v. אֵבֶר. [V. עִרְכּוּל.]

**אִיכּוּמָא** m. (אכם) *black color, something black*. Y. Sabb. II, 4d top א׳ חהן black naphta.

**אִיכּוּף** v. אוּפָּח.

**אֵיכָן, אֵיכַן** (אֵי־כַּאן, v. אֵיכָא) *where?* also relat. *where*, &c. Targ. Gen. XXXVII, 16. Y. Ber. I, 3b bot. א׳ יצאת בת קול where did that divine voice come forth? Ib. III, 6a bot. מא׳ ללמוד one from whom to learn. Ib. IV, 7a מא׳ למדו וכ׳ whence did they derive the obligation of three prayers?—עד א׳ how far? how long? Y. Peah VIII, beg. 20d. Cant. R. to VI, 4; a. e. [In Babli תֵּיכָן q. v.]

**אִיכְּפִית, אִיכְּפִיּה** Esth. R. to I, 1b בני אר׳ (Var. אוכ׳), v. אוּפְּיָיקָא.

**אִיכְּפַת** v. אַכְפָּה.

**אִכָּר, אִיכָּר** m. (b. h., אכר, √כר, cmp. כְּפָר) *husbandman, farm-laborer*. Arakh. VI, 3 (23b) אם חרש אר׳ (Mish. אכ׳) if he is a husbandman; a. e.—*Pl.* אִיכָּרִים. Y. M. Kat. III, 82b bot. איבריו (read אִיכָּרָיו) his farm-hands. [V. איבריו.]

**אִכָּ׳, אִיכָּרָא** ch. same. Targ. Is. XXI, 10; a. e.—*Pl.* אִיכָּרִין, אִיכָּרֵי, אִיכָּרַיָּיא, אִיכָּרַיָּא. Targ. Jer. XXXI, 23; a. e.—Erub. 28b, v. אִירְזָלָא.—*Denom. אִיכַּרְרֵיתָא f. pl. Erub. 82b רפתא א׳ *farmer's loaves;* v., however, אִיבְּרָיאתָא.

**אִיכְּרוּם** v. אִכָּ׳.

**אִיכַּרְיוֹתָא** v. אִיכָּרָא.

—אי׳ מי ש in the case of one who . . . . .—כְּאִילּוּ, כְּאִלּוּ, contr. כִּילּוּ *as if, as though.* Y. Maas. Sh. V, 56[d] bot. כא׳ לפניו שינה as if the Lord were, so to say, asleep, when Israel is in trouble; a. v. fr.—Y. Kil. IV, end, 29[d] כילו.

**אֲלוּגִין, אֵילוּגִין** m. (elogium) *record, bill of indictment, sentence stating the crime, verdict.* Ex. R. s. 15 שאעביר אי׳ שלכם I may set aside (cancel) your verdict. Ib. s. 31 אל׳. [Corr. acc. Num. R. s. 16 אלגין; Gen. R. s. 28, beg. אגאלגין; Lam. R. to I, 14 אולוגלוגין, אנלוגין Ar.; Midr. Till. to Ps. I, 5 אגלין; Pesik. R. s. 44 אמלוגין, אמלגין.]

**אילוא** Git. 69[b], v. אַלְוָא.

**אֵילַדְיוּתָא** f. (לוי) (*lamentation at*) *funeral escorts.* Targ. Job. III, 7 Ms. (ed. אֵלְיוּתָא; h. text לְוְיָתָן).

**אֲלוּל=אֵילוּל**. Targ. Y. Num. XIV, 37.

**אֵלּא׳, אֵילוּלֵי, אִילּוּלָא** 1) (b. h. אִלּוּלֵי=אִירְפּוּ לָא, ch. אִירְפּוּ לָא) *were it not, but for* (followed by h. שֶׁ־, ch. דְּ־, or by a noun without a verb; v. אֶלָּמְלָא). Targ. Y. Deut. I, 1; a. e.—Mekh. B'shall., Amalek 1 א׳ שאמר משה but for Moses, who said &c; a. fr.—2) (followed by a verb without h. (אִירְפּוּ) אִירְפּוּלָא=ד־ or ש־) *if indeed, if.* Targ. Koh. VI, 6. Targ. Esth. VII, 4; a. e.—*3) *oh that!* Num. R. s. 2, beg. א׳ חוא מדגיל וכ׳ oh that He would allow His love to be a banner over me! [אלואי as in preceding lines?]—*4) *whether.* Targ. Cant. VI, 11 א׳ פשן וכ׳ whether the sages among them increase &c.

**אֵלּוּלֵי פוֹן, אֵילוּלֵי פוֹן** (=preced. with פוֹן=h. פֶּן) *if not perchance, but for.* Targ. Y. Gen. XXXI, 42; a. fr. (in some ed. in two words אילולי פון).

**אֵילוֹנִית, אֲיֻלּוֹנִית** f. (prob. fr. אַיָּל; cmp. זָכָר a. הִכָּר) (*the man-like*) *barren, wombless, incapable of conception.* Keth. 11[a] (etymol. from אַיָּל) אירי׳ דוכרנית *aylonith* means ram-like. Nid. V, 9 (47[b]); a. fr.

**אילוסיס**, v. אֲלֶסִיס.

**אילוסריקא**, v. אוּלוֹסִירִיקָא.

**אִילוּפִיסָה*** pr. n. m. (prob. ὑελέψης *glass*-smelter) *Ilofisa.* Y. Ter. I, 40[c] top.

**אילמיס**, v. אֲלֶסִיס.

**אֵלְיָא, אִילְוִיא, אֲלִיָּא** (אֲלִיוּת) m. (אלי, ילי, v. יָלַל; cmp. אֲלִי Joel I, 8) *mourning, lamentation, dirge.* Targ. II Sam. I, 17; II Chron. XXXV, 25; a. fr.—Y. Sot. VII, 21[c] top; Meg. I, 71[b] bot. סורסי לאילויא Syriac is adapted for dirges; Esth. R. to I, 22 פרסי לאלויה (corr. acc.).

**אִילְיוֹס, אִילְיוֹאוֹס*** m. (ἥλιος) *Sun.* Ex. R. s. 15. [The words from סנדריאוס to אורח are a marginal gloss, prob. to be emended: סנדרוס אוס אילואו הוה שמו (אלכ) וחשמש וכ׳ Ἀλέξανδρος ὑιὸς Ἡλίου (Alexander the son of Helios) was his name, and the Sun is called a hero &c.]

**אִילְיוֹן**, v. אִלְּי.

**אִילְיוֹפּוֹלִיס** pr. n. pl. (Ἡλιόπολις) *Heliopolis,* in lower Egypt. Pesik. Vayhi p. 63[b] Ar. (ed. פולים); Pesik. R. s. 17 אילו פולים (corr. acc.)

**אִילְמָא** (אִלְּי) (=אִי *if,* and לְמַר=לֵימָא) prop. *if to say,* hence a dialectic term in debate, *you do not mean to say,* or *shall I say?* B. Mets. 12[b] א׳ כשחייב מודה shall I say (it means) when the debtor concedes (his indebtedness)? Kid. 74[a] אדתניא א׳ וכ׳ what does it refer to? You cannot say it refers to . . . . . Sabb. 150[b] (some ed. אל׳). Yoma 52[b]; a. v. fr.

**אִילְמָא** I *unless, but for;* v. אֶלָּמְלָא.

**אִילְמָא** II *mute,* v. אִלֵּם.

**אִילְנִין**, v. אִילָּן.

**אילין** Tosef. Kil. V, 26, ed. Zuck. קלא אילן, v. קלא אילן.

**אִילָּן**, v. אֵילָא.

**אִלֵּין, אִילֵּין** (אִלֵּין, אִילֵּין) com. pl. (h. אֵלֶּה, אֵלּוּ) *these, those.* Targ. Jud. XX, 17; a. e.—Y. Ber. V, 9[c] top א׳ דמתרגמין those who translate; a. v. fr.—Y. Erub. III, 20[d] top אילין ארגון insert מאי, what are those (names mentioned)?

**אִילִיס**, v. אֲלִיס.

**אֵלִיתָא**, v. אֲלִיתָא.

**אִילַךְ, אֵילַךְ** (ch. a. h.; cmp. אִירְכֵּן) *hither, thither.* Targ. Y. Num. XXII, 4.—מכאן וא׳ (מכן) from now and further on, i. e. *after that.* Targ. Esth. II, 14. Ber. I, 2; a. fr.—Men. 28[b] אחד א׳ ואחד א׳ one in this, another in that direction. Erub. 55[b]. [Diff. from. אִלֵּךְ.] V, הֵילַךְ.

**אֵילָם** pr. n. *Elam.* Y. Kid. IV, 65[d] top; v. עֵילָם.

**אִילֵּם** *mute,* v. אִלֵּם.

**אִילְמָא** ch. same, v. אִלְּמָא.

**אֵילְמָנָא**, v. אִלְּמָנָא.

**אִילָן** m. (cmp. b. h. אֵלוֹן *oak,* v. אֵלָה) *tree.* Shebi. I, 1, a. e. שדה דא׳ a field containing at least three trees within a distance of a S'ah (v. סְאָה). Ib. 3 א׳ סרק bearing no edible fruit, opp. א׳ מאכל.—Pes. 112[a] (prov.) אם בקשת וכ׳ if you desire to be strangled, be hanged on a large tree, (if you must refer to an authority, select a good one).—*Pl.* אִילָנוֹת, const. אִילְנֵי. Shebi. I, 2. Gen. R. s. 16; a. fr.

**אִלָּי, אֵילָנָא, אִילַן** ch. same. Targ. Gen. I, 11; a. fr.—Ab. Zar. 50[b], v. ברר ch.—*Pl.* אִילָנִין, אֵילָנַיָּא, אִילְנֵי, אִלָּי, אֵילָנָא. Targ. Gen. II, 5; a. fr.—Lev. R. s. 12 א׳ (insert פרירתון) מתקריין וכ׳ fruits are named after the

trees. B. Bath. 16[b]; a. fr.—Lev. R. s. 5 דסדום א׳ v. אמבוניא. —[קלא א׳, תלא א׳ v. s. קָלָא a. תְּלָא respectively.]

**אִילֵס**, v. אֲלִיס.

**אִילְסָרִין**, v. אִלְצָרִין.

**אִילְפָא** I, **אֵלְפָא** f. (אלם, ילם; Assyr. êlippu) *ship, raft.* Targ. Jon. I, 3; a. e.—Lev. R. s. 12, beg. כהדא א׳ like the ship tossed about on high sea. Koh. R. to III, 2 (prov.) at the time thou tiest thy Lulab (for the Feast of Booths) קטר אלפך tie thy ship (cease navigation). Ab. Zar. 10[b] ווי לה לאר׳ וכ׳ woe to the ship which leades without having paid its toll (of a convert who died before circumcision).—Trnsf. *the body of a chicken* (*chest-bone* resembling a ship). Lam. R. to I, 1 נסבית הדין אר׳ וכ׳ (רבתי) I took for myself this ship (of the chicken), for in a ship I came &c.—*Pl.* אִילְפַיָּא. Targ. Ps. CIV, 26; a. e.

**אִילְפָא** II pr. n. m. *Ilfa*, an Amora. Taan. 21[a]; a. fr. [In. Talm. Y. חילפיי]. R. Hash. 17[b] אילפי וא״ל א׳ *Ilfay* or, some say, *Ilfa* (v. Rabb. D. S. a. l.)

**אִילְפַי**, v. preced.

**אִילְקְטִי, אִילְקַט, אִילְפֵּס**, v. אִלְּ׳.

**אַיָּלֶת** I, v. אַיָּלָה.

**אַיֶּלֶת** II, **אַיּוֹלֶת** pr. n. pl. (*not* bibl. אַיֶּלֶת) *Ayeleth*, one day's journey south of Jerusalem. Maas. Sh. V, 2; Bets. 5[a] עלת ed. (Ms. M. אירלת); R. Hash. 31[b] אילת ed. (Ms. M. עַיֵּילֶת; Ms. L. עלת corr. into עיר׳; Ms. 2 עגלת; v. Rabb. D. S. a. l. note). [Bets. a. R. Hash. l. c. read מן הדרום for מן חצפון a. vice versa.] Cmp. אַיָּל.

**אַיָּלְתָּא, אַיּוֹלְתָּא, אַיָּלַתָּא** f. (h. אַיָּלָה) *hind, roe.* Targ. Jer. XIV, 5; a. e. Cant. R. to II, 9; a. e.—א׳ דשחרא (v. אַיָּלָה) *morning dawn.* Y. Ber. I, 2[c]; a. e.—*Pl.* אַיָּילָאתָא, אַיָּילָתָא. Targ. Ps. XXIX, 9; a. e.

**אָיַם** (√אוֹ, v. אֵימָה) *to feel aversion, fright.* Denomin. אֵימָה.

*Pi.* אִיֵּים (denom. of אֵימָה; with עַל) *to impress with awe, forewarn* (witnesses). R. Hash. 20[a] מְאַיְּימִין על העדים we may try to intimidate &c. Yoma 4[b] לְאַיֵּים עליו to impress him. Sot. I, 4; a. e.

**אֵימָא**, v. אֲמָא.

**אֵימָא** I *distaff*, v. אֵימָה II.

**אֵימָא** II, **אִימָּה, אִמָּא** f. ch. (=h. אֵם) 1) *mother*, frequ. *my mother*; v. אַבָּא. Targ. Gen. III, 20; a. fr.—Ber. 18[b] אֵימא לה לא׳ tell my mother; a. fr.—א׳ זקינה *grandmother.* Meg. 27[b].—2) trnsf. *the flesh of a stone fruit.* Sabb. 143[a] חזירין אגב אִימָּן may be handled on account of the flesh (with which they were surrounded when Sabbath cause).—*Pl.* אִמְּהָתָא, אִימָּהָתָא. Targ. Jer. XVI, 3; esp. *the arch-mothers* of the Israel. nation. Targ. Y. Ex. XVII, 9; a. e.—Kid. 82[a] א׳ דרנוקי the mothers of school children. [V. also אִימָּה II.]

**אִימָא** III pr. n. f. [or *title;* cmp. אַבָּא]. *Imma.* Y. Git. I, 43[c]; Shebi VI, 36[c] top א׳ שלום Imma (Mother) Shalom.

**אֵימָאוּס**, v. אֲמָאוּס.

**אִימָּה** I *mother*, v. אֵימָא II.

**אֵימָה** II f. (אמם, √אם *to gather*; cmp. אוּמָּה a. עמם I in Ges. H. Dict.) *distaff.* Kel. XI, 6 (Ar. אימא, Var. עִימָּא).

**אֵימָה** f. (b. h.; אֵמַם) *fear, awe.* Num. R. s. 9; Y. Sot. I, beg. 16[b] אלא מתוך דבר של אמת (read אימת) but from a solemn conversation (v., however, Maim. Sotah IV, 18 a. comment.). R. Hash. 17[a]; a. fr.—*Pl.* אֵימוֹת. Sabb. 77[b] חמש א׳ הן there are five sorts of fear. [Tanḥ. Tsav 2 אימת שירדוק (אימות), v. אִימּוּס.]

**אִימָּהוֹת**, v. אֵם.

**אִימְהָן**, v. אִימָּתָן.

**אִימוֹלוֹגִיָּא**, v. אומולוגייא.

**אִימּוּם**, v. אֲמוּם. [Tosef. Kid. IV, 8 באימום read בבימוס.]

**אִימוֹנִים** Koh. R. to VII, 11, v. אֲמָאוּס.

**אִימוּס** Sabb. 141[b], v. אֲמוּם.

**אִימּוּס*** m. (contr. of מְיֹאוּס=אֲמָאוּס; מאס) *disfiguration.* א׳ שירוף *one disfigured by burns.* Cant. R. to VII, 9 ונעשה א׳ ש׳ and he (Nebucadn.) became &c. [Tanḥ. Tsav. 2 (ed. Buber 3) ונעשה אֵימַת שירוף עליו and the fright (repulsiveness) of a burned face was put upon him. Midr. Till. to Ps. XXII אמבירוס, read אֶמְפּוּרוֹס, ἔμπυρος, *fire-scathed.*]

**אֵימוֹר**, v. אֲמַר.

**אִימּוּרִין, אֲמוּרִים, אֵימוּרִים** I m. pl. (אמר, v. Ges. H. Dict. s. v.; cmp. Deut. XXVI, 17 sq.) *devoted objects, sacrifices.* Succ. 55[b] אֲמוּרֵי חרגלים וכ׳ (Mish. ib. אֵימ׳) are not the festive Emurim (v. infra) the Lord's, i. e. to be offered on the altar? Answ. מה שאמור ברגלים *Emuré* &c. means, whatever is consecrated as offering for festivals.—Esp. *Emurim, Emurin, those portions of sacrifices offered on the altar.* Pes. 71[a] אֵימוּרֵי חגיגה וכ׳ the Emurim of the pilgrim's feast offering. Zeb. II, 2; a. fr.

**אֲמוּרִין, אֵימוּרִים** II m. pl. (רמר, מור) *exchange* (cmp. חִלּוּפִין as to pl.). בני א׳ *hostages* in place of their parents. Lam. R. to III, 13 ed. (Ar. אֵימַרְדָיָא q. v.). V. also אֲמוּרְדָיָא.

**אֵימוּרִין**, v. preced. ws.

**אִימְטִין*** m. pl. (=איתמ׳, play on מִיטָּה and אמיטתא) *those who go to bed with the setting in of darkness* (a witty expression made up in oppos. to שׁוֹחֲרִין, v. שָׁחַר). Ex. R. s. 47 למדו תורה דא׳ learn the teachings of those who rested well by night (as better fitted to teach).

**אִימִיקנְטְרוֹן, אִי׳** Koh. R. to II, 17, prob. a. corruption of מקטרג *a malicious informer.*

***אִימְרָא** f. (ἡμέρα) *day.* Y. Ab. Zar. I, 39c top, they lament over it מילני אי׳, μέλαινα ἡμέρα, oh, the black (luckless) day! V. Macrob. Sat. I, 15 *dies atri.*

**אִימְרוֹן** m. (ἥμερον, neut. or accus.) *tame, soft, gentle* (opp. אַגְרִיאוֹן q. v.). Gen. R. s. 77 end נמירון (corr. acc.). Num. R. s. 11; Pesik. Haḥod. p. 44b אי מכון; Pesik. R. s. 15 אימרון; Cant. R. to III, 7 אדיבון (corr. acc.). Midr. Sam. ch. XVII (for אגריון read אימירון, for נימירון read אגריון).

***אִימְלָא** m. (=h. מְעִיל; contr. of אימעלא; cmp. מִילְתָא) *cloak.* *Pl.* אִימְלִין. Targ. Ez. XXVII, 24.

**אִימְמָא** m. (v. אִי־) *day time.* Y. Ber. III, 6d top; a. e. Y. Ab. Zar. I, 39c top אי׳ ארך the day growing longer.

**אימן** Tosef. Kel. B. Bath. II, 6 read אִימּוּם.

**אִימֵן**, v. אָמַן.

**חִמְנוֹן=אִימְנוֹן.**

**איממריו**, read אימרוי, v. אִימּוּרִים II a. אִימְרָיָא.

**אִימְצִי**, v. מְצִי.

**אִימַר** m. ch. (=h. אֵמֶר) *speech, utterance.* Targ. Num. XXIV, 3; a. e.—*Pl.* אִימְרַיָּא. Targ. Prov. IV, 5 Ms. (ed. מַאֲמָרַי); a. e.

**אִימַר, אִימְרִי (אימראי) אִימְרִיא** *to retract,* v. מרי ch.

**(אִימְרָה) אִמְרָא, אִמַּר, אִימְרָא, אִימַּר** m. (אמר, √אם, v. אִמּוֹם; cmp. עמרא, חומרא, צמר) 1) [*thick, heavy,*] *lamb.* Targ. Gen. XXX, 32; a. fr.—Ned. I, 3 'this be as forbidden to me כאימרא (Y. ib. I, end, 37a כאימרה) as *the* lamb'—כאימר תמידא that means, 'as the lamb of the daily offering'. Lam. R. introd. (R. Josh. 2) דחוה נכרס אמ׳ וכ׳ who slaughters a lamb and augurs from its liver. Erub. 53b (deriding the Galilean dialect) a Galilean cried אמר למאן וכ׳ who wants *amar?* (indistinctly pronouncing the vowels, as well as the guttural sound of א), when they said to him ...., חמר למירכב או חמר למשתי עמר למילבש או אימר לאיתכסאה (for var. lect., v. Rabb. D. S. a. l. note 10) do you mean *ḥămâr* (an ass) to ride on, or *ḥămar* (wine) to drink, or *ămar* (wool) for putting on, or *immar* (lamb) for slaughtering?; a. fr.—*Pl.* אִמְּרִין, אִימְרַיָּא, אִימְרַיְיהָ, אִמְּ׳. Ezra VII, 9; a. e.—Targ. Ex. XXIX, 38; XII, 5; a. e.—Y. Snh. I, 18d top אי׳ רכירין the lambs (of the spring) are yet tender (in a letter announcing the intercalation of a month); Bab. ib. 11b א׳ ערקין (not ער׳; v. Tosef. ib. II, 6); a. e.—Fem. אִימַּרְתָּא *ewe.* Targ. Lev. V, 6; a. e.—Ḥull. 51a. Gen. R. s. 44 end, the sow (Rome) pastures with twenty (young ones), וא׳ ולא בחד and the ewe (Sarah) not even with one.—2) (cmp. חוּמְרָא) *knot, bandage* on wounds. Snh. 98a כולהו שרי ואסרי אי׳ וכ׳ Ar. (in ed. a. Ms. our w. omitted) all of them untie their bandages all at once and tie them up all at once, but he attends to one at a time.—3) *fringe, border.* Targ. Ps. CXXXIII, 2. Targ. Y. Ex. XXVI, 4 (Var. אִמְרָא). V. next w.—4)* pr. n. pl. כפר א׳ *K'far Imra* (Lamb-ville). Y. Taan. IV, 69a bot.; (Lam. R. to II, 2 נמרא).

**(אִימְרָא) אִימְרָה** h. f. (v. preced.) 1) *fringe, border, skirt;* trnsf. *the bordered garment,* (toga prætexta), *state garment.* Taan. 11b; Ab. Zar. 34a חלוקן לבן שאין בו אימרא a white plain frock without border (without official distinction; cmp. toga pura). Y. Kil. IX, 32a top; Tosef. ib. V, 19 א׳ (ה)מפורסמת a conspicuous border garment. Y. Kid. IV, beg. 65b (play on אַמַּר Ezra II, 59) פירסמו וכ׳ they made themselves as conspicuous as the border on the frock. Sabb. 105a; Tosef. ib. XII (XIII), 1. —Y. Yoma I, 38d top; Y. Meg. I, 72a bot. אִימְרַת חלוקי the skirt of my frock; a. fr.—[Lam. R. to II, 17 explain. אִמְרָתוֹ ib., פורפירא, v. בזע.] *Pl.* (of אוּמְרִיוֹת) אוּמְרִיּוֹת. Neg. XI, 10. Y. M. Kat. I, 80d bot.; v. זָוַג.—2) trnsf. *object of distinction, decoration* (play on אֲמִירָה II); cmp. חֲטִיבָה. Mekh. B'shall., Shirah, s. 3 (ref. to האמרת Deut. XXVI, 17) עשאני וכ׳ He made me (His) decoration (chosen people) &c.; Yalk. Ex. 244 אֲמִירָה.

***אִימְרִיוּא** m. (מרי, v. next w.) *rebellion.* Lam. R. to III, 13 (rendering בני אשפתו ibid. 'the children of those thrown down' (into the dung, conquered), Rab explains 'the children of his destruction' (v. אוֹפְרָכָא), בני אִימְרָיוּתֵיהּ the children of rebellion against him. (Editions vary, אימרריה, ריויא ..., אמוריים &c., v. אִימּוּרִים II). [Esth. R. to I, 1b, independently interpreted, v. אוּכְּרִיפָא a. אֲמוּרְדָא.]

***אִימְרָנָא** m. (=h. מָרוֹן; v. אִימַּר a. preced.) *rebellion.* בני א׳ *rebels.* R. Hash. 18a (translating בני מרון Mish.) (all creatures pass before the Lord for receiving their decrees) כבני א׳ like rebels (after surrender brought before a court martial; cmp. Midr. Till. to Ps. XVII, 1, s. v. אפיפסין, a. Y. R. Hash. I, 57b). [Rashi אמרנא=Syr. אֲמַרוּנָא 'like young lambs passing singly to be marked for tithes'.]

**אִימַּרְתָּא** 1) *ewe,* v. אִימַּר.—2) pr. n. f. *Immarta.* Snh. 52b Im. daughter of Tali (prob. pseudonyms).

**אֵימָתַי, אֵימָת** (b. h. מָתַי; v. אֵי) *when?* Ḥull. 17a.—Ber. I, 1, a. fr. מאימתי from what time (of the day)? Shebi. I, 1, a. fr. עד אימתי; ib. II, 1 עד אימת how long (until when)?

**אֵימַת** ch. 1) *whenever, when.* Targ. Y. Lev. XXIII, 42; a. e. Y. B. Kam. III, 3d top אי׳ דמתיבון וכ׳ when they quote the Mishnah in support of &c. Ab. Zar. 53b כל אי׳ דבעינא לה whenever I desire it. Nid. 66a.—2) also לא׳ (אֵימָתַי) *when?* Targ. Job. VII, 4.—*for what time? until what time?* Targ. O. Ex. VIII, 5; a. e.

**אִימְתָא** ch.=h. אֵימָה. Targ. O. Ex. XV, 16; a. e.—B. Kam. 28a; a. e.

**אִינְבָּא**, v. אִנְבָּא.

***אִינְגַּד** (נגד) *prolong! go further!* Git. 58ª א׳ פוסתא וכ׳ go one page and a half further, (and you will find it). [Rashi: *a little*=אי־נְגַד, v. אי III.]

**אִינְגוֹרִין**, v. אֶנְגַּרוֹן.

**אִינְדְּרָא** m.=next w.—*Pl.* with suffix of third pers. sing. אִינְדְּרָוֵי. Targ. Ps. CIV, 3 Ms. (ed. אכסדרוי). [The verse is variously corrupted and defective.]

**אִינְדְּרוֹנָא**, v. אִידְּרוֹן.

**אִינְדַּרְטִין**, v. אַנְדְּרוֹנִיטִיס.

**אִינְדִּי, אִינְדוּ**, v. אִידּוּ.

**אִינוֹ** Y. Git. IX, end, 50ᵈ אפי׳ כתב א׳, read סִרְמָנוֹ, v. Bab. ib. 87ᵇ.

**אִינוֹמִלִּין** (יינו׳, אִינוֹמֶלִין) m. (οἰνόμελι) *wine mixed with honey.* Sabb. XX, 2 (139ᵇ) אי׳ Ar. (ed. אנ׳, var. in Mss. יינמי׳, יינמילין, v. Rabb. D. S. a. l. note 20). Ab. Zar. 30ª defined as a mixture of wine, honey and pepper. Ter. XI, 1 יינומלין Ar. (ed. יינומלים; Ms. M. אנ׳, read אינו׳). Y. Sabb. XIV, 14ᶜ top יינומילין.

**אִינִין, אִינוּן** pl. of אִידְּוּ, אִידּוּ.

***אִינוֹנִיתָא**, Gen. R. s. 29 ר׳ חנינא א׳, a corruption of אינוניא or אנינוניא, dialect.=חנינא; cmp. Frankel M'bo p. 64ᵇ with p. 88ª א׳ בן סוסיי ח׳ בר סיסיי. [Our w. omitted in Yalk. Gen. 47, Job 908.]

***אִינַחְתָּא** f. (אנח) *sigh, grief.* Targ. II Esth. III, 3. V. אֲנָחָתָא.

**אִינְטְפְלִינִית** (איינ׳) Tosef. Kil. V, 25, read with ed. Zuck. אִרְסְפְּלִנִית.

**אִינִי** 1)=אֵין אֲנִי, v. אֵין.—2) אֵין זֶה, v. אֵין I.

**אִינִי** pr. n. m. *Ini*, an Amora; cmp. אִינְדִּינִי. Cant. R. to VIII, 11. [Koh. R. to IX, 10 ארבי.]

**אִינִיבָא**, v. אִנְבָּא.

**אִינְיָיא** pr. n. m. (cmp. אִינִי) *Inya.* Y. Git. I, 43ᵈ (Y. B. Bath. 16ᶜ חיירת). V. next w.

**אִינְיָנִי, אִינְדִּינִי** (אִינְיָנְיָיא) pr. n. m. *Inyani*, an Amora. Y. Yoma III, 40ᶜ; a. e. Y. [Maas. Sh. IV, 55ª bot. אינייא, seems to be a different person, v. preced. w. a. Frankel M'bo p. 64ᵇ.] V. אינינתא.

**אִינִין**, v. אִינּוּן.

**אִינִישׁ**, v. אֱנָשׁ.

**אִינָךְ** 1) *those*, v. אִירְוּ.—2) *onyx*, v. אָנָךְ.

**אִינְמִרְנוֹן, אֶנְמִירִינוֹן** m. (a contraction of ἔλαιον μύρινον; cmp. אניגרון as to נ for ל) *unguent scented*

**אֵימָתִי, אֵימָתַי**, v. אֵימַת, אֵימָת.

**אֵימְ׳, אֵימְתָנָא, אֵימְתָן** m. (denom. of אימתא) 1) *fear-inspiring, powerful.* Targ. Jud. III, 30.—*Pl.* אֵימְתָנֵי, אֵימְתָנִין, אֵימְ׳. Targ. Hab. I, 7. Targ. Gen. XIV, 5 (Y. II, אמתניא, h. text אֵימִים).—2) *timid.* Y. Meg. III, 74ª bot. ספרא חוה אימתן וכ׳ (ed. Krot. אימחן, corr. acc.) the school-master was a timid man and but for R. Abbahu that passed by, he would not have cleared the children out of the premises of the Synagogue. [Hebr. form, v. אֵמְתָן.]

**אֵין**, *Pi.* אִיֵּין (=עִיֵּין, v. next w.) *to look upon, investigate.* B. Bath. 115ª (play on אין) אַיֵּין עליו Ar. (ed. עַיֵּין) investigate his family relations. Kid. 4ª.

**אַיִן I** m. (√או; cmp. אָוֶן, עַיִן) [b. h. *naught*], *something rounded, decorative.* Koh. R. to III, 12 expl. as נוֹי, ref. to the shape of the human buttock, v. אֶסְפְּרוֹן.

**אַיִן II, אַיִּין** (b. h. אַי; Nun emphat; cmp. אָן) *where?* (only with pref. מ or ל). מֵאַ׳ *whence?* לְאַ׳ *whither?* Y. Snh. X, 28ᵈ bot; Y. Hag. II, 77ª bot. מא׳ ולא׳ whence and whither?—Aboth III, 1. Gen. R. s. 2 מא׳ חרגלים whence art thou coming? i. e. where hast thou been staying?—Y. Snh. X, 28ᵇ top חזרת לו מא׳ ללמוד he had (a precedent) to learn from.—Contr. of מן אין: מִנַּיִן, v. מִן.

**אַיִן** (b. h.; constr. of אַיִן I) *nothing, not.* Ber. 5ª אין עוף אלא וכ׳ *uf* (flight, Job V, 7) means nothing else but &c.; a. v. fr.—אֵינִי, אֵינְךָ *not I* &c. אֵינִי יודע I do not know; do I not know? B. Mets. 97ᵇ; a. fr. Ber. l. c. but the Holy One . . . אֵינוֹ כן is not so; a. fr.—אֵינוֹ דין is it not a legitimate conclusion?, whence *so much the more.* Y. Naz. VI, 55ª; a. v. fr.— . . מניין אין לי אלא . . from this I could only prove . . . ., whence, however, will you deduct . . .? Ḥull. 65ᵇ; a. fr. [Y. Git. IX, end, 50ᵈ אפי׳ סימנו read כתב אינו.]

**אֵין I** or **אֵן** (Syr.=הֵן, הֵין) *yes, indeed.* Keth. 65ª חדא השתא א׳ וכ׳ now,—yes, but not before. B. Mets. 98ª חדא א׳ בעידן וכ׳ as regards the one (cow)—well, she died &c.; a. fr.—אֵין זֶה=אֵינִי *is it really so? indeed?*, i. e. it cannot be. Ḥull. 96ᵇ ואמר א׳ it cannot be so; for did not R. . . . say &c.? M. Kat. 20ª; a. v. fr.

**אִין II, אֶן** (h. אִם) 1) *if, whether.* Targ. Ps. VII, 4; a. e. [Apocopated: אִי q. v.]—אין תימר (h. אם תאמר) if thou wilt say (argue). Y. Macc. II, 31ᵈ bot.; a. fr.—אין כיני (h. אם כן הוא) if this is (be) the case. Y. Naz. VI, 54ᵈ bot.—Lam. R. introd. end אן את יתיב וכ׳ if thou remainest here, or &c. Koh. R. to X, 5 אן אתת ענתח וכ׳ if the (my dying) time comes first, what of it? and if &c. —2) adv. of interrogation, introducing the alternative, *or.* Targ. Job VI, 6; a. e.

**אִינָא** c. (cmp. אִירְוּ), followed by ד־, *he who.* Targ. Prov. XI, 26; a. e. (also אִנָּא ed.).

**אִינָב** m. (=b. h. עֵנָב q. v.) *berry, an excrescence on the eye.* Tosef. Bekh. IV, 2. [Mish. ib. VI, 2 עֵינָב. Talm. ed. 38ᵃᵇ עצב (corr. acc.).]

*with Arabian myrtle.* Cant. R. to IV, 14. [Muss. οἶνος μυρίνης; but the context requires an unguent.]

**אִינְפּוֹלַי**, v. אֶמְפַּלַי.

**אִינְקָא** m. (ינק) *suckling* (infant or animal); cmp. רַנָּקָא. Targ. II Esth. I, 2 דהבא דר׳ א׳ a suckling (kid?) of gold (lying, on the third step, opposite נמרא [not נשרא] the panther; ref. to Is. XI, 6). *Pl.* אֲנָקִין (אֲנְקִין). Ib. (end) בכיין א׳ the sucklings were crying.

**אִנְקוֹרָא, אִינְקוֹרָא** m. (נקר) *a bird with traces of bites or wounds on its legs;* [*black bird with white spots on its head*, quot. in Rashi; to be read אירנקודי?]. —*Pl.* אִנְ׳, אִינְקוֹרֵי. Ḥull. 57ᵃ.

**אינקלסיא**, v. אנקלסיא.

**אִינִישׁ, (אֵינָשָׁא, אֵינָשׁ) אִינָשָׁא, אֵינָשׁ, אֲנָשׁ** m. (אנש, sec. r. of אוּשׁ; h. אֱנוֹשׁ, אִישׁ) *being,* esp. *human being* Dan. II, 10, a. fr. אנש.—Ib. VII, 13 בר א׳ son of man (in Talm. freq. בר נש). Targ. O. Lev. XIII, 2; a. fr.—Y. Snh. VIII, 25ᵃ bot., a. fr. כאי׳ דמר as if one says. Y. Ber. VIII, 12ᵃ bot. אֲנָשָׁא רבא a great man. Shebu. 22ᵇ; a. fr.—*Pl.* אֵינָשִׁין, const. אֵינָשֵׁי. Targ. O. Gen. VI, 4; a. e.—אֵינָשִׁין, אֵינָשֵׁי. Targ. Y. ibid.; a. e.—In Talm. mostly אֵינָשֵׁי *people.* B. Kam. 92ᵇ אמרי א׳ (text רבנן, corr. acc.). Snh. 95ᵇ חדינו דאמרי א׳ (abbr. ה״ד״א) this is what people say, it is a common saying (proverb). Ibid. 103ᵃ; a. v. fr.—Git. 45ᵃ אֵינָשִׁין (our people?).

**אנת׳, אינתימרוס** pr. n. m. prob. a corrupt. for אַנְטִיפַּטְרוֹס *Antipater.* Targ. II, Esth. III, 1.

**אִסְּ־, אִיסְּ־** a prefix for the formation of (verbal) nouns (Ispeel nouns), affecting the first radical in the same way as the prefix of the Hithpa. or Ithpe.; e. g. from סגי, אִסְתַּגְיוֹת (pl.) *rims;* from שור=סוּר *to walk, stride,* אִיסְתְּוָרָא *ankle,* &c. Before dentals איס and אס interchange with אִיצְּ־ and אִצְּ־. [Words not found under איס־ must be looked for under אִסְּ־ and *vice versa.*]

**אִיס* (אס)** m. (υἱός) *son.* Ex. R. s. 15, v. אִירְיאוֹס.

**אִיסָא** pr. n. m. *Isa,* an Amora, disciple of R. Yoḥanan. Y. Ter. I, 40ᶜ top. V. אִיסִי.

**אִיסגינטרין, איסגנטירין**, v. אסגנטירין.

**אִיסְדָּא** m. *Pl.* אִיסָדֵי (v. סדא, סדיא) *head-side, pillow.* Targ. Gen. XXVIII, 11; a. e.—Ber. 56ᵃ אאיסדן by our head-side.—[Ib. בי סדיא *pillow.*]

**אִיסּוּ** f.=אָסוּ.

**אִסּוֹדָא, אִיסּוֹדָא,** pl. אִיסּוֹדֵי m.=יְסוֹדָא. Targ. O. Num. V, 17 ed. Berl.

**אִיסוֹפּוֹלִיטַיְיא* (אספלטייא)** f. (ἰσοπολιτεία) *civic rights granted to strangers, isopolity* (v. Sm. Ant. s. v. Civitas). Pesik. R. s. 15 עבדות וגרות בארץ לא להם ועתי אותם ארבע מאות שנה אפילו [על] א׳ שלהם Ar. s. v. פלטיא II (ed. אירספטלים, אירספטלים, corr. acc.) 'slavery and stranger's condition' (indicated Gen. XV, 13) were in a land not theirs (in Egypt), but, 'and they shall afflict them four hundred years' refers even to their isopolity (in Canaan, from the birth of Isaac); Cant. R. to II, 17 באיספטלירה .... (corr. as above.). Gen. R. s. 44; Yalk. Gen. 77 לאספטיא ..... (corr. as above.). Pesik. Haḥod. p. 47ᵇ note 96.

**אִיסּוּר** m. (אסר) 1) *imprisonment.* Ber. 28ᵇ אין אִיסּוּרוֹ א׳ עולם the imprisonment which he decrees is not everlasting (as he may die and his successor may relieve me). 2)*(=אָסִיר), pl. אִיסּוּרִין *prisoners.* Ex. R. s. 30 he burst the prison open ויוציא האיסו׳ (ib. also האִיסָּרִין) and set the prisoners free [prob. to be read אסירין].

**אִיסּוּר I** pr. n. m. *Issur;* 1) a proselyte. Ab. Zar. 70ᵃ. B. Bath. 149ᵃ.—2) an expert on coins. B. Kam. 99ᵇ bot.

**אִיסּוּר II, אִסּוּר** m. (אסר; cmp. b. h. אָסוּר, a. אֵיסוּר) 1) *band, chain;* trnsf. *social circle.* Succ. 45ᵇ (ref. to Ps. CXVIII, 27) כל חשושה א׳ לחג וכ׳ he who creates a circle for the festival with eating and drinking, i. e. social pleasures. [Oth. explan.: he who makes an *addition* to the number of festive days;—hence the popular name of אסרו חג for the day following the festivals.]—2) *prohibition, interdict;* also *the forbidden object.* Y. Ber. I, 3ᵇ bot. דברי תורה יש בהן א׳ וכ׳ the Biblical law contains prohibitions and permissions.—א׳ ערוה *an obstacle to marriage by the existing laws of incest,* e. g. a man prevented from performing a levirate marriage because his late brother's wife is his own wife's sister; &c.—א׳ מצוה *a marriage* (or sexual connection) *permitted in the Torah but forbidden by Rabbinical enactment;*—so called because obedience to the Rabbis is a meritorious act (מצוה); א׳ קדושה *marriage restrictions* incumbent *on priests* on account of their sacred office; (another opinion inverts the last two definitions). Yeb. II, 3 (20ᵃ).—אין א׳ חל על א׳ one prohibition can take no legal hold where another prohibition already exists; i. e. you can punish, or impose sacrificial expiation, only for the first one; e. g. if you eat the meat of an unclean animal which, besides, has not been slaughtered according to ritual (נבלה). Ib. 13ᵇ; a. fr.—Exceptions to this principle (adopted by most authorities) are when the acceding act is: 1) א׳ כּוֹלֵל *a more comprehensive prohibition,* i. e. *having a wider range of prohibited objects;* e. g. the law imposing abstinence from food on the Day of Atonement includes food in general, i. e. food otherwise allowed as well as food forbidden at all times; א׳ מוֹסִיף *a more extensive prohibition,* i. e. *having a wider range of persons concerned;* e. g. the sister of A's wife is forbidden to him (אחות אשתו) but not to his brothers. If, afterwards, his brother B. marries that sister of A.'s wife, she is forbidden in marriage (after B.'s death) to *all* the brothers as a brother's wife, and to A. both as his own living wife's sister and as his late brother's wife (אשת אח);—3) א׳ בַּת אַחַת *a coincidental prohibition,* i. e. two prohibitions *taking effect at the same moment,* e. g. the Day

of Atonement coinciding with the Sabbath day, in which case the restrictions connected with each take effect at the same time (night-fall); 4) א׳ חָמוּר *a heavier prohibition*, i. e. a prohibition *imposing larger restrictions*, e. g. the law prohibiting *any* profitable use of a thing (א׳ הנאה), compared to the lighter prohibition, א׳ קַל, not to eat or drink a thing (v. infra). Yeb. 32[b] sq; Shebu. 24[ab]; Ḥull. 101[a] sq; Kerith. 14[b].—א׳ תורה *a Biblical prohibitory law;* א׳ דרבנן *a Rabbinical prohibitory enactment.*—א׳ לאו *a prohibition expressed in the Law by a plain* (לֹא) 'thou shalt not', without defining the penalty, in which case the latter consists of thirty nine lashes (v. מַלְקוּת).—א׳ כרת *a prohibition to which the Bible attaches the penalty of excision* (by the hand of God).—א׳ מיתה a prohibition the transgression of which the Bible punishes with death (execution).—א׳ באכילה *the law not to eat* (meat boiled with milk); א׳ הנאה *not to make any use* (of it, as selling &c.); א׳ בישול *not to boil* (meat with milk). Ḥull. 115[b]; a. fr.—א׳ במות, v. בָּמָה.—*Pl.* אִיסּוּרִין. Ḥull. 98[a] sq. בששים (בטלין) כל א׳ שבתורה all things Biblically forbidden are neutralized if mixed with a quantity sixty times as large; ib. במאה—in a quantity one hundred times as large; a. fr.

**אִיסּוּרָא, אִיסּוֹרָא, אִסּוּרָא, אִסּוֹרָא** I, ch. 1) as the preced. 1), *band.* Targ. Ezek. III, 25.—*Pl.* אִיסּוּרִין. Targ. ib. XVI, 4 (bandages).—2) as the preced. 2). Ḥull. 9[b]; a. fr.—B. Bath. 92[b] כי אזלינן בתר רובא בא׳ בממונא לא we follow the majority principle (that a doubtful thing is presumed to have the legal status of the majority of its class) only in *ritual questions*, but not in civil law.—עבד א׳ to commit a crime, euphem. for *prostitution*, &c. Ab. Zar. 18[a]. Git. 38[a].—*Pl.* אִסּוּרֵי, אִיסּוּרֵי. Sabb. 60[b] בבלאי שרי א׳ a Babylonian permitter of forbidden things (R. Ḥiya). —Nid. 24[b], a. fr. הלכתא כרב בא׳ Rab is the adopted authority in ritual law. [Kid. 12[a] זול איסורי &c. read אִיסָּר; v. אִיסָּרִי.]

**אִיסּוּרָא** II m. (יסר) *chastisement. Pl.* אִיסּוּרִין. Targ. Koh. III, 10. Targ. Jer. XXX, 11 (Var. יסורין).

**אֲסוּרְדָּא**, pl. אֲסוּרְדָּתָא, v. אֲסוּרְדִיתָא.

**אִיסְטְ־**, v. אִיסָּ־. For words under איסט־ not found here below, v. אסט־, איצט־, אצט־.

**אִצְּ, אִיצְּ, אִסְּ, אִיסְטְוָא, אִיסְטָבָא** [also ה־, a. with one ו] m. (Ispe. noun of סב, סבב=h. אִיסְטְרֵיב q. v., b. h. מַסָּב; v. אִיסָּ־) *a surrounding, attachment,* whence 1) *balcony, colonnade, portico* (also *an independent colonnade*), esp. הָאִ׳ the Itst'ba (Ist'ba) *the Temple portico.* Pes. I, 5 (11[b]) על גג האיצ׳ Ms. M. (Bab. ed. incorr. גב, Var. אִסְטְוָה, v. Rabb. D. S. a. l. note). Ib. 13[b] one recited על גב on top (inside) . . ., say על גג האי׳ on the roof of the Its. (so as to expose it to public view). Y. Sabb. I, 2[d] bot. איצ׳ שלפני העמודים; Bab. 7[a] איסטוה וכ׳ a balcony in front of the columns (projecting into the street, used as a stand for dealers, v. אִיסְטְרֵיב). Ib. דוקא א׳ דלא ניחא תשמישיה Ms. M. (ed. א׳ חוא דלא) only the colonnade the use of which for passers by is not convenient. Num. R. s. 12 two columns of silver which were placed in front of the Ark כמין איסטווה (Cant. R. to I, 11 אִיסְטְוִין pl.) forming a kind of balcony; Y. Sot. VIII, 22[c] תנם לא׳ allow the surplus of three handbreadths (over the space occupied by the Tablets) for the balcony.—Yoma 49[a] דעבוד מעשה אסטווה Ar. (ed. איצ׳) they (the laymen) served only the purpose of a portico (holding the bowls up to view, v. Pes. I, 5, but not handing them to the altar).—Y. Succ. V, 55[a] bot., v. הִרְפְּלִי.—2) (cmp. חֶסֶבְתָּא, חֶסֶרְבָּה) *something to recline on; couch, seat.* Kid. 70[a], (to one using the high-toned קרפיטא q. v.) א׳ דאמרי אינשי call it itst'ba as the people do.—M. Kat. 10[b] למבני א׳ Ar. a. ed. (Var. as Yoma l. c.) to build a temporary *banqueting place* for guests during the festive week, cmp. אַכְּרִינְקָא, (Rashi: *stone building*, Ms. Rashi כסא).—*Pl.* אִיצְטְבָאוֹת (h. form). Ex. R. s. 31 (basilicas).—אִיצְטַבְרֵי (Chald. form). Pes. 65[b] דמסגי אא׳ they (the priests) walked alongside the walls on balconies (projecting boards made for them that they should not tread on the blood); Y. ib. V, 32[c] bot. מִסְטְוָרוֹת. V. מִסְטָוָה.

**אִיסְטַגְלִילִית*** f. (Ispe. of סגלל, r. סגל; cmp. סגלגל a. b. h. אֶשְׁכּוֹל) *cluster, a crowded band.* Ber. 51[a] א׳ של מלאכים Ms. Beth Nath. (Ar. אִסְתַּלְגְּנִית, ed. אִיסְתַּלְגְּנִית. transpose אִיסְתַּלְגְּנִית, Ms. M. אסתלתנות read אִיסְתַּלְתַּלְגִּית fr. תלתל; v. Rabb. D. S. a. l.) a cluster of angels of destruction.

**אִיסְטַגְנִינוּת, אִיסְטַגְנִין**, v. אִסְטֵ׳.

**אִיסְטְדוּמוּטָא**, v. אִסְטְרוּפּוֹמָטָא.

**אִיסְטַדְיָא, אִיסְטַדְיָה** &c., v. אִיצְטֵ׳ a. אִסְטְרָא.

**אִיסְטַדִין**, v. אִיצְטַדִין a. אִסְטָרִין.

**אִיסְטַדִירָא**, v. אִיסְטְרִידָא.

**אִיסְטַהַר** pr. n. f. (r. זהר=סהר) *Istahar* (beauty). Yalk. Gen. 44 (a legendary personage).

**אִיסְטְוָא** I, **אִיסְטָוָה**, v. אִיסְטָבָא.

**אִיסְטְוָא** II, **אִסְּ׳** (m.?) (Isp. noun of סוי; cmp. b. h. מַסְוֶה, סוּת) *cover, blanket, (coarse) cloak.* Y. Maas. Sh. IV, 55[b] א׳ דחתוא גברא אית ביה—מרקמן (ed. Krot. בָּהּ . . . מקרעין . . . *rents*) this man's (thy) blanket has twelve patches (Lam. R. to I, 1 חד כותאי, 1 has מרדעא).

**אִיסְטָוָה** v. supra.

**אִיסְטְוָונָא** m. (v. אִיסְטָבָא) *a balcony* (h. עֲלִיָּה). Targ. II Kings XI, 14; II Chron. XXXIV, 31, a. e. ניה .... the balcony (of his palace).

**אִצְּ׳, אִסְּ׳, אִיצְּ׳, אִיסְטְוָנִית** (v. אִיסְטָבָא) *a system of colonnades, colonnade with double rows, basilica* (v. Sm. Ant. s. v. Basilica). Pes. 13[b] א׳ חיתה נקראת (the *itst'ba* of the Temple being of double rows) was called *ist'vanith*, v. אִסְטֵ׳, סְטֵ׳. Ohol. XVIII, 9 (ed. נִיוֹת . . . pl.). Tosef. Sabb. I, 4; a. fr.—*Pl.* אִיסְטְוָנִיּוֹת. Ohol. l. c.; v. supra.—Tanḥ. Mishp. 14 (ed. Bub. 6 אסטוטין corr. acc.). Tosef. Oh. XVIII, 12 אִיסְטְנָנוֹת (prob. incorr.).

**אִיסְטְוּרָא**, v. אִיסְתּ׳.

**אִיסְטְוִיט**, v. סוּט ch.

**אִיסְטוֹלִי, אִיסְטוֹלִין**, v. אִסְטְלִי.

**אִיסְטְוָנוֹת**, v. אִיסְטְוָונִית.

**אִיסְטוֹפִיטָא**, v. אֶטְמִידְשׁוֹן.

**אִיסְטַטְיוֹן*** (**אישטטיון**) m. (στατίων, statio, v. Harper's Lat. Dict. 1882 s. v. Statio II, B, 4) *seat of the fiscal officers in the Roman provinces*, also *the staff of officers*. Gen. R. s. 66 (play on *Shulamith* Cant. VII, 1) the people of Israel שמשלמת אִיסְטַטְיוֹנוֹ של עולם וכ׳ that preserves the (divine) government of the world complete (filling the vacancies) both in this world &c. Cant. R. to l. c. אישטטיונרין, read אִיסְטַטְיוֹנָרִין (stationarii) the number of officers (of the divine government). Cmp. צַדִּיק. V. סְטַטְיוֹנָר.

**אִיסְטְיוֹנְרִין**, v. אִיסְטַטְיוֹן.

**אִיסְטַטְוִית**, v. אִסְטַנִּית.

**אִיסְטַטָּנִית*** f. (Ispa. of סטן) *querulous.—Pl.* אִיסְטַטָּנִיּוֹת. Gen. R. s. 45. [Deut. R. s. 6 אִיסְטַסּוֹנִיּוֹת, אִיסְטַטָּנִיּוֹת; Ar. סְטִיסָרְאנוֹת, denom. of סִיס, סוּסְיָא, *scratching like a bird;* v. Gen. R. l. c. quot. s. v. חָמַס, a. Ḥull. 62ª s. v. סְנוּנִית.] V. אִסְטַנִּית.

**אִיסְטֵיב, אִסְ׳** m. (Isp. n. of סב in סבב; cmp. b. h. מוֹסָב, מַסֵּב) *an extension around the house* (gen. with a stone bench) *used as workshop or dealer's shop, portico, colonnade* (cmp. מִסְטוֹבָא). Y. B. Bath. II, beg. 13ᵇ top, R.—drove a pastry dealer מא׳ לא׳ from portico to portico (it being private ground). Ib. III, end, 14ᵇ a window שהיא פתוחה לא׳ וכ׳ opening towards a porch is made only for letting light in. V. אִיסְטָבָא.

**אִיסְטֵיו, אִסְ׳** m. (v. preced., a. אִיסְטָבָא) *colonnade*. Y. Succ. V, 55ª bot.; Y. Taan. III, 66ᵈ bot.; v. סְטֵיו.

**אִיסְטִיוּט**, v. סוּט.

**אִיסְטִיוֹת** Y. Ab. Zar. II. 42ª bot.. v. אִסְטַגְיוֹת.

**אִיסְטִימִית**, v. אִסְטַנִּית.

**אִיסְטְיָא** pr. n. m. *Istya*. Y. Yeb. I, 2ᶜ.

**אִיסְטִילִין*** Midr. Sam. ch. XI, v. אִסְטְלִי.

**אִיסְטִית, אִיסְטִיס** Ex. R. s. 15, read אִיסְטֵיב; cmp. Tanḥ. Ḥayé, 3 ארצטבא.

**אִיסָּטִיס, אִסָּטִיס** (**סָטִיס**) f. (ἰσάτις, isatis tinctoria) *a plant producing a deep blue dye, woad.* Shebi. VII, 1. Y. ib. 37ᵇ אסטים (corr. acc.). B. Kam. 101ᵇ אס׳ Ar. (ed. סטרם, סטים; corr. acc.). Meg. IV, 7; a. fr.

**אִיסְטִיסִית**, v. אִסְטַנִּית.

**אִיסְטִירְטִיגוֹס** Midr. Till. to Ps. XVII, beg. כמין א׳ read אִיסְפַּרְגִּיס, v. סְפַּרְגִּיס. [V. אִסְטַרְטִיגוֹס.]

**אִיסְטִית** Ex. R. s. 15, read אִיסְטֵיב, v. אִיסְטִיס.

**אִיסְטְמָא, אִצְטְמָא** f. 1) (h. צַמָּה; Ispe. of √צם) *something restraining* (the hair from flying), *band, chaplet* (of woolen and other stuff). Sabb. 57ᵇ (Ms. M. אצ׳); v. בְּוִיזְנָא. Tosef. ib. IV, 7, Kil. V, 26.—2) *steel*, v. אִסְטָמָא.

**אִיסְטְמָאת*,** Ms. M. איסתמי מיתי, Ar. אסטמיתיה, Ms. O. איסתמיתיה, some ed. איסטמה, a word in a charm formula (apparently a fictitious denom. of סמי). Sabb. 67ª.

**אִיסְטְנִינוֹתִיא**, v. אִסְטַנִּינֵי.

**אִיסְטָנִיס** m. *delicate*, v. אִיסְתְּנִיס.

**אִיסְטָסְנִית, אִיסְטַסּוֹנִית**, v. אִיסְטַטָּנִית.

**אִיסְטַפּוֹנִין**, v. next w.

**אִיסְטַפְּנִינֵי, אִיסְטַפְּלִינִין** (**אִיסְתַּפְּנִינֵי**) m. pl. (σταφυλῖνος, οι, Syr. אסטפלינין P. Sm. 301, prob. of Semit. orig., rad. טפל) *a kind of carrot, parsnip*. Y. Maasr. II, end, 50ª bot. Y. Ḥall. IV, 60ª top אִיסְתַּ׳. Ib. אסטנינותיא read אסטפנינתיה his parsnip. Y. Kil. I, 27ª bot. אסטפלינון R. Sims. to Kil. I, 4 (ed. corrupt). Tosef. Ukts. I, 1 אסטפונין.

**אִיסְטְרָא**, v. אִיסְתִּירָא.

**אִיצְ׳, אִצְ׳, אִסְ׳, אִיסְטְרוֹבְלָא, אִיסְטְרוֹבִיל** m. (στρόβιλος) 1) *cone*, also *kernel of the stone pine*, (nux pinea).—*Pl.* אִיסְטְרוֹבִילִין, אִיסְטְרוֹבְלִין &c. Ab. Zar. I, 5 (13ᵇ sq.); defined ibid. *fruit of the cedar* (stone pine); a. fr. Pesik. R. s. 10 אסטרובלית (read לִים— or לוֹת—).—2) (v. Sm. Ant. s. v. Mola) *the cone* or *lower millstone* (which is immovable, hence included in the sale of the house). B. Bath. IV, 3. Zabim IV, 2.—*Pl.* אִסְטְרוֹבְלִין, אִיסְטְרוֹבִילֵי &c. Gen. R. s. 28; a. e. Keth. 69ª Ar. (ed. more correctly בל . . . . ., sing.).

**אִיסְטְרוֹבִילוֹס** pr. n. m. *Istrobilos* (v. preced.; but prob. a corrupt. of אַרִיסְטוֹבּוּלוֹס). Y. Kil. IX, 32ᶜ bot. (Y. Keth. XII, 35ᵇ איסטריבוליא, corr. acc.).

**אִיסְטְרוֹגֵי** m. pl., a. corrupt. of אִיסְטַרְטֵגֵי, v. אִסְטַ׳.

**אִיסְטְרוֹלוֹגוֹס** and deriv., v. אִסְ׳. [Koh. R. to I, 14, read לוֹגִיסְטַס.]

**אִיסְטְרְטְטִי** Cant. R. to VII, 9, defining גדבריא Dan. III, 2, read אִיסְטְרַטִילָטֵי, v. אִסְ׳.

**אִיסְטְרִיא,** Men. 103ᵇ, v. אִסְטְרַטְיָא a. אִסְטַרְיָא.

**אִיסְטְרִיבוֹלִיא,** v. אִיסְטְרוֹבִילוֹס.

**אִיסְטְרִידָא*** (**איסטדירא**), **אִצְטְ׳, אִיסְתּ׳** m. (Ispe. of סרד, cmp. סְרִיד, סַרְדָּא &c.) *net-work*, esp.

אִיסְפְּלָנִית(א), אִיסְפְּלִיטוֹן, אִיסְפְּלִידָא, אִיסַפְּמְיָא, v. אִסְפ׳.

אִיסְפַּנְדַּמְנוֹס m. (σφενδάμνος) *maple-tree.* Tanh. T'rumah, 9 ed. (Ar. אספינדמון; corr. acc.) *Tidhar* (Is. LX, 13) means &c.

אִיסְפַּקָּא* m. (ספק) prop. *feeder, supplier*, hence *vessel in which wine is put on the table* (amphora). Targ. O. Ex. XVI, 33 Ar. (ed. צלוחית). Git. 14ᵃ. Cmp. זַפָּק.

אִיסְפַּקְאוֹת, v. אִסְטָקָא.

אִיסְפַּקְלָטוֹר, סְפִיקְלָטוֹר m. (speculator, spiculator) *arm-bearer*, esp. *guardsman* of the Roman Emperor; mostly *executioner, torturer* (v. D. C. s. v.). Sabb. 108ᵃ. Num. R. s. 19. Lev. R. s. 26 סס׳. Lam. R. to II, 1. V. סְפִיקוּלָא.

אִיסְפַּקְלָטוֹרָא, סְפוּקְלָטוֹרָא ch. same. *Pl.* רַיָּא.., רֵי ... Targ. II Esth. V, 2. Targ. Y. Gen. XXXVII, 36.

אִיסַּפְקְלַרְיָא, v. אִסְפ׳.

אִיסְפַּקְסִימִין* read אוֹפַּסַרְטַרְטֵס m. (ὀψαρτυτής) *cook.* Esth. R. to I, 14, read תא׳ של כולם (מבושל=*preparing*).

אִיסְפַּקְרְפַּסְטֵי, v. אִסְטָקְפַּסְטֵי.

אִסְפ׳, אִיסַּפַּרְגוֹס m. (ἀσπάραγος) 1) *asparagus*, also *shoots of cabbage*, like asparagus in form. Ned. VI, 10 if one vows abstinence from cabbage אסור בא׳ he is forbidden to eat asparagus (the latter being considered a species of the genus 'cabbage'). Tosef. Dem. IV, 5 לקנב את תא׳ שבו to cut off the stalks thereon (and throw the remainder away).—2) *asparagus, a beverage* of wine or beer with asparagus. Ber. 51ᵃ. Pes. 110ᵇ. Kid. 70ᵃ אי׳ דקריוה וכ׳ aspar. as the educated call (the morning drink). [Yalk. Gen. 34 אִיסְפַּרְגוֹס read אִיסְפְּרַגִּיס (σφραγίς) *seal*, v. סְפַּרְגִּיס.]

אִיסַּפַּרְגַּל (אספרלג) m. (Arab. safar-gēl) *isp-argal*, name of a fruit (called Persæa, Περσαία), *plum*; others: *quince.*—*Pl.* אִיסְפַּרְגְּלִין. Y. Maasr. I, 48ᵈ bot.; Y. Kil. I, 27ᵃ, explain. פרישין=persæa. V. Löw Pfl. pp. 144, 289, a. Sm. Ant. s. v. *Persæa*.

אִיסְפַּרְמָקִי (אוספרקמי), v. אִסְפ׳.

אִיסְפַּרְנְמִין, Tanh. ed. Bub. T'rumah. 9, v. אִיסְפַּנְדַּמְנוֹס.

אִיסַּפַּתְרִין, v. אִסְפ׳.

אִיסָּק pr. n. m. *Isak*. B. Mets. 39ᵇ Mari ben I. (v. Rabb. D. S. a. l.); Keth. 27ᵇ.

אִיסְקַבְּמִירְרִי, v. אִיסְקְרִיטוּרִי.

אִיסְקוּדְרֵי, v. אִיסְקוּנְדְּרֵי.

אִיסְקוֹזִית (אִיסְקוֹזִית)* f. (Isp. of קוּץ=קוֹץ; cmp. קְזוּזוֹת) *cutting*, trnsf. *fate, doom*; cmp. גְּזֵרָה. Esth. R.

*rigging, sail-yard, sails.* [If the vers. אִסְתְּדִירָא, אִיסְטַדִּירָא, v. Rabb. D. S. to Sabb. 111ᵇ note 2, be correct, it must be derived from סדר; cmp. b. h. סְדָרָה.] Sabb. 111ᵇ קטרא דקטרי באר׳ the loop which they make when attaching the sail to the rigging. Ib. ורא׳ גופה and the (permanent) knots in the rigging or ropes.

אִיסְטְרִיפּוּמְטָא, v. אִסְטְרוּפּוֹמָטָא.

אִיסַּטְרִיכִין* m. pl. (Ispe. of סרך; cmp. b. h. שְׂרוֹךְ) *plaited chords*, as a collect. noun fem. *a girdle of strips of cloth* (used by washers). Y. B. Kam. X, end, 7ᶜ חוה עביד ליה חדא א׳ וכ׳ used to make for himself one girdle of one kind of wool (so as not to be suspected of using strips of the cloths given him for washing).

אִיסִי pr. n. m. *Isi*, abbr. of Joseph (v. Yoma 52ᵇ הוא יוסף הוא א׳), esp. known: I. b. Y'hudah, an Amora; (v. Frankel M'bo, p. 100ᵇ). Ḥull. 115ᵇ; a. fr.

אִיסִיפְקָאוֹת, v. אִסְטָקָא.

אִיסְכּוֹלִי, v. אִסְפ׳.

אִיסְכּוֹלַסְטִיקָא, אִסְכּ׳ m. (σχολαστικός, *scholasticus*; S.; D. C.) *scholasticus=causidicus, advocate, pleader.* Y. Ber. IV, 7ᵈ; cmp. Gen. R. s. 64, end, אסקולסטרא דאורייתא Ar. (trnsp. כ a. ק; ed. ארכילוסטקיא; corr. acc.) pleader in behalf of the Jewish law.—*Pl.* אִיסְכּוֹלַסְטִיקִי. Cant. R. to VII, 9 אירסכלוסקי, corr. acc.—אִיסְכּוֹלַסְטִיקִין Ex. R. s. 43 בקתדרה של אסט׳ (corr. acc., כו mistaken for ט) like the pulpit of the scholastici. [Also written אִסְכּוֹ׳.]

אִיסְכּוּפִית pr. n. pl. א׳ דשילה *Iskufia, near Shiloh.* Y. Meg. I, 72ᵈ top, expl. תאנת שלה Josh. XVI, 6 (σκοπιά; cmp. Zeb. 118ᵇ, as quot. in Yalk. Deut. 881).

אִיסְכְּלָא, v. אַסְכּ׳ a. אִסְפ׳.

אִיסְכְּלוֹסְקִי, v. אִיסְכּוֹלַסְטִיקָא.

אִיסְמַטָּא* f. (=סְמָטָא q. v.; סמט=שמט) *recess of the market place, alley.* Y. Ber. III, 6ᶜ bot.

אִיסְנִיא* Gen. R. s. 37, v. אוסיא.

אִיסְפּוֹ, Tanh. T'rumah, 9 א׳ נרמוז, v. אִיסְפַּנְדַּמְנוֹס.

אִיסְפּוּמִיקוֹס read אִירְפַּטִּיקוֹס.

אִיסְפּוֹסִין, v. אִירְפּוֹסִין.

אִיסְפַּמְלִיוֹת, אִיסְפַּמְטִיוֹת, אִיסְפַּמְיָא, v. אִיסּוֹפּוֹלִיטַרְיָא.

אִיסְפַּמְר, v. אִסְפַּתְרִי.

אִיסְפִּי Tanh. T'rumah, 9, v. אִיסְפּוֹ.

אִיסְפִּימִין Yalk. Ps. 808, v. אִירְפַּרִיטִין.

אִיסְפִּיסְרִיאוֹן*, קוּמִיס א׳, Lev. R. s. 5, read אוֹפְּסָרִיאוֹ (ὀψαρίου)=*comes annonæ;* v. D. C. s. v. Comes.

**אִיסָרָא** II m. (v. סַר) *prince, angel, genius.* Pes. 111[b] א׳ דמזוני וכ׳ (Ms. M. שרא, read שרא; v. Rabb. D. S. a. l.) the genius appointed over sustenance is named *Cleanliness.* Ib. א׳ דעניותא וכ׳ (in Ms. our w. omitted) the genius of want is named *Filth.* Yoma 77[a] א׳ דפרסי Ms. M. (ed. שרא, in a passage omitted in many editions, v. Rabb. D. S. a. l.) the genius of the Persians (Pharsees).

**אִיסַרְטָא** m. (strata) *street*, v. אִסְרָטָא.

**אִיסַרְטָה*** f. same. Y. B. Bath. VIII, 16[c] top אינה תרא א׳ that is not the proper way (=לא זו הדרך), i. e. it is inconsistent that the same formula should be illegal in the case of a letter of divorce, and legal in the case of a donation. Y. Gitt. VII, 48[d] אינה איסרתה (corr. acc., and supplement acc. to Y. B. Bath. l. c.).

**איסרטוס*** Y. B. Mets. II, 8[c] מאילין דא׳, read דְּנִיסְטֵיס, v. דְּנִיסְטֵיס.

**אִיסַרְטִין*** m. pl. (=אסטרטין, pl. of στρατός) *band* or *body of men.* Gen. R. s. 87 א׳ של נואפים (Ar. אסרטיון) bands of adulterers; א׳ של רוצחים bands of murderers; (Yalk. Gen. 145 איסטר׳).

**איסרקא**, v. אִסְרָטָא.

**אִיסַרְקָא**, v. אִיסְרָא I.

**איסרתה** Y. Gitt. VII, 48[d], v. אִיסְרָטָה.

**אִיסְתּוּרָא, אִיסְטוּרָא, אִיסְתּוּירָא, אִיסְתּוּרָא** m. (Ithpe. or Ispe. of שָׁוַר=סָוַר *to leap, stride;* b. h. אֲשׁוּר; cmp. אִסְפִּירְס) *ankle, foot-step.* Targ. Job XXIII, 11; a. e. Yeb. 103[a]; Arakh. 19[b] תאר אר׳ עד ארעא נחית (Ar. אסתור) what is called *ist'vira* (*ankle*, in an anatomical sense) goes down to the ground (the entire length of the foot from the ankle). Men. 33[a], דעבידא כי אר׳ a door turning horizontally like the foot from the ankle.—*Pl.* אִיסְתְּוָרִין, רי . . . . Targ. Koh. XII, 5; a. fr. Cmp. אַתְוָרֵי.

**איסתוננסין*** Y. Maas. Sh. V, 56[b] top תלת׳ א׳ וכ׳, read תלתא סִיטוֹנְיסִין (pl. of σιτώνης) three *corn-dealers* upon whose estimates he redeemed the second tithes.

**אִוסְתַּוְרָא**, v. אִיסְתְּוָרָא.

**אִיצְטְרָא, אִיסְטְרָא, אִסְ׳, אִיסְתִּירָא** m. (contr. of אסתהרא &c., r. סהר, צהר; cmp. a. אִסְתַּהֲרָא) 1) *a silver coin*, (with זוזא or פשישא, or sub. זוזא &c.) equal to a common (provincial) *Sela*, or *half a Zuz.* Keth. 64[a]; Gitt. 45[b], v. טרפעיקא. B. Mets. 102[b]. Bekh. 49[b] א׳ סורסיא Syriac Istira (v. Zuckerm. Talm. Münz. p. 27). Kidd. 11[b].—*Pl.* אִיסְתִּירֵי Gitt. 14[a] א׳ זוזי. Hull. 44[b] א׳ פשיטי.—Ib. 105[a]. 2) *Hebr. pl.* אִיצְטְרָאוֹת. Tosef. Shek. II, 4 א׳ של זהב (Var. אִיסְטְרָאוֹת) *gold coins* (*staters*). Y. ib. III, 47[c] איצטלי (corr. acc.). [Targ. II Esth. II, 7 יונית אִיסְתִּירָא, a gloss to ככב נגהא, v. אִסְתַּהַר, confounding our w. with ἀστήρ.]

**איסתלגינית, איסתלגנית**, v. אִיסְטַגְלִילִית.

to I, 14 (Ar. ed. Koh. ית . . .). [Levy Talm. Dict. s. v. אִסְקוּזוֹת, quotes מתוקנות . . . . הדו א׳, pl.]

**איסקומדרי**, v. next w.

**אִיסְקוּנְדְּרֵי, אִסְק׳, סְקוּנְדְּרֵי** m. pl. (Pers. iskodâr, ἀσκάνδης, σαγγάνδης, ἀστάδης; v. Perles Et. St. p. 113) prop. *despatch-bearers*, name of a game, *a kind of chess.* Kidd. 21[b] באר׳ אטללתו Ar. (Var. Ar. בסק׳; ed. איסקומדרי) you must have played at *iskundré* (instead of studying). Shebu. 29[a] דילמא איס׳ וכ׳ (Ms. M. איסקודרי) perhaps he gave them checkers (tokens in game) and passed them for Zuzé. Ned. 25[a]. Cmp. איסקרנדה.

**אִיסְקוּפָא, אִיסְקוּפָּא, אִיסְקוּפָּא**, v. אִסְק׳.

**אִיסְקוֹרְטְיָא** f. (scortea) *leather-coat.* Ned. 55[b]. V. סְקוֹרְטְיָא.

**אִיסְקְרָיָא**, v. אִסְקְרָיָא.

**איסקריטורי**, read אִיסְקְרִיטָרְיֵי m. pl. (σηκρητάριοι, secretarii) *the sovereign's private secretaries* (Asecretis, v. D. C. Gr. a. Lat. s. v.). Y. Keth. XII, 35[b]; Y. Kil. IX, 32[c] איסקבטרריי (corr. acc.).

**אִיסְקְרִימִין, אִיסְקְרִימֵי**, v. אִסְק׳.

**איסקרנדה*** m. (corrupt. of אִיסְקוּדְרָא, Pers. iskodâr; Koh. Ar.; v. אִיסְקוּנְדְּרֵי) *courier.* Y. Ab. Zar. I, 39[d] top יהב תרתין וכ׳ he gave two pounds of pepper to a courier (to go to Tyre), and he (the courier) went up and found &c.

**אִיסָר** m. (contr. of איסדר, cmp. איסתירא, an adapt. of assarius=as) *As*, a Roman coin, usu. 1/24 of a Denar (v. Zuckerm. Talm. Gew. p. 22 sq.), called א׳ האיטלקי *Italian As.* Kidd. I, 1; a. fr.—Y. ibid. I, 58[d] תא אחד מכ״ד וכ׳ the As is 1/24 of the silver Denar.—Trnsf. *coin.* Taan. 19[b] מדלית א׳ because there was a scarcity of coin.—*Pl.* אִיסָרִין. Y. Maas. Sh. IV, 55[b] top.—*Chald.* Kidd. 12[a] איסורי read אִיסָרֵי. [Gen. R. s. 42 א׳ לשם אלסר the Assar received its name from Elasar (Gen. XIV, 1), comment.; v. however next w.]

**אִיסָר** m. (b. h. אָסַר, אֱסֹר) prop. *band*, hence *vow of abstinence*, (cmp. איסור). Y. Ned. I, beg. 36[c].—*Pl.* אִיסָרוֹת, אֱסָרִין, אִיסָרִין. Ibid. אין לוקין על הא׳ the punishment of lashes is not applied for breaking vows. Y. Yeb. XIII, 13[d] אסורות (corr. acc.). Y. Ned. I, 36[d] top. [אִיסָר *prisoner*, v. אֱסוֹר.] [Gen. R. s. 42 א׳ לשם אלסר bands (chains) forged for Elasar, v. preced.]

**אִיסַר** ch. same; 1) *band, chain.* *Pl.* אִיסָרִין. Targ. Jud. XV, 14.—2) *vow.* Targ. O. Num. XXX, 3 (Y. אִיסָרָא); a. e.—*Pl.* אִיסָרֵי, אֱסָרֵי. Targ. O. Num. XXX, 5; a. e.—[Targ. Ps. II, 3 אֱסָרָתָא (some ed. אֲסָרוּ), v. next w.]

**אִיסָרָא** I 1) m., v. preced.—2) אֵיסָרָא, אִיסָרָא; אֲסָרָתָא f. *bundle, bunch, sheaf.* Targ. Y. Num. XIX, 18. Targ. O. Gen. XXXVII, 7; a. e.—*Pl.* אִיסָרָן, אִיסָרָתָא. Ibid. (ed. also אֱסָרָא, אֲסָרְתָא). אֱסָרָתָא Targ. Ps. II, 3 (some ed. אֲסָרוּ) *chains;* v. preced.

**אִיסְתָּנָא**, v. אִסְ׳.

**אִיסְתַּנְדְּרָא**, v. אִסְטַנְדְּרָא.

**אִיסְתְּנִיס, אִיסְטְנִיס, אִסְ׳** m. (נית, Saf. סניס, Ithpe. אִיסְתְּ׳, Ispe. אִיסְטְ׳; cmp. אִיתְנִיסְ; cmp. אִשְׁתְּמוֹדַע as to Ishtafel) *of feeble health, delicate, fastidious in diet.* Yoma III, 5 אירסת׳ Ms. a. Ar. (v. Rabb. D. S. a. l., note 10; Bab. ed. mostly אירסט׳). Pes. 108ª. Snh. 100ᵇ (opp. דיעתו יפה not choicy); a. fr.—*Pl.* אִיסְתְּנִיסִים &c. Gen. R. s. 11 Ar. (ed. אירסט׳). Lam. R. to IV, 2 סיח . . . . (read סִים . . . .).—*Chald.* Targ. Job VI, 7 ed. אסת׳ (Ms. אסט׳). [Cmp. b. h. נָסַס, ch. נְסִיס.]

**אִיסְטְ׳, אִיסְתְּנִיסִיד**, v. preced.

**אִיסְתַּפְנִינִי**, v. אִיסְטַ׳.

**אִיסְתְּרוֹקְנִית**, v. אִסְ׳.

**אִיסְתַּרְטִיגִין** read אִיסְטְרַט׳, v. אִסְטַרְטֵיג a. foll.

**אִיפַאנִימָא** Yalk. Ex. 167, v. אִיפּוּמְנִימָא.

**אִיפָּה** I Sifra Sh'mini ch. VII, Par. 6, v. חִיפָּה II.

**אִיפָּה*** II f. (cmp. אוֹפִי) *character, disposition, temper.* Ex. R. s. 40 (play on אֵיפֹה Job XXXVIII, 4) תא׳ שלך וכ׳ where was thy predestined temper suspended? (on which limb of Adam's head, hair &c.?, v. preceding passage ibid.). Ib. אֵיפָתְךָ.

**אִיפָּה** III f. (b. h.; אפה) [batch], *Ephah*, a dry measure. Sifré Deut. 294, both a small as well as a large Ephah אי׳ קרויה is named Ephah.—Men. 45ᵇ top אֵיפָתָן the Ephah belonging to the sacrifices; a. fr.—*Pl.* אִיפּוֹת. Ibid.

**אִיפּוּמוֹנְקְרִיק***, Pesik. R. s. 26, א׳ הינטין; ed. Lemb. אפוטונטריק לינטין, ed. Friedm. לינטין, read מִפַּלְטִין מְדִרִיקְלִין וְקִרְטוֹן than the palace (with) triclinium and bed-chamber wherein I dwell.

**אִיפּוּמִיקוֹס**, v. אִיפְּטִיקוֹס.

**אִיפּוּכִי**, v. אַפּוּ׳.

**אִיפּוּלִין**, v. אֲפוּלִים.

**אִיפּוּמָא** m. (v. פּוּמָא) *mouth, orifice*, esp. *sky-light* (impluvium). Erub. 100ª דחוה סלוק בא׳ Ms. M. (ed. וחוה) (a palm-tree) which grew up through the impluvium. Kidd. 81ª. Ḥull. 51ª.

**אִיפּוּמְטָא**, v. next w.

**אִיפּוּמְנִימָא, אִיפּוּמְטָא, אִיפּוּמְנִיטָא*** (Mus.), **אִיפּוּמְנָ׳** &c. (read: אִיפִּיטְרִימָא) m. pl. (ἐπιτίμια, τὰ) *the imposed penalty, sentence.* Deut. R. s. 2; Yalk. Gen. 77; Ex. 167. [Mus. reads נקריית sing. fem.=ἐπιτιμία.]

**אִיפּוּס*** m. (אפס, √אָהּ, cmp. אֲבוּס) *fodder, feed.* *Pl.* אִיפּוּסִין. Midr. Till. to Ps. LXXVIII, 52 אין מתקנין אירפוסיהן . . . their feed is not prepared for them; (Ex. R. s. 24, in a passage otherwise miscopied, אפוטירקון).

**אִיפּוֹפּוֹדִין**, v. אִפּוֹ׳.

**אִיפּוּפּוּרִין**, v. אִפּוֹפּוֹדִין, אִפּוֹפְּסִין a. אֲפִיפְּיוֹן.

**אֶיפּוֹפִּי*** *ĕfofé*, a disguise of *ĕlohé* (אֱלֹהִי); cmp. אֲלִיקִי, אֶשְׁקוּקָה. Y. Ned. XI, 42ᶜ top, how did you swear? He said, 'I swore Efofé Yisrael' (for, *By the God of Israel*), 'I will not enter my house'. He replied, (you said) *Efofe Yisrael,* ולא עללת לביתיך (not עללה) and on that account you would not enter your house?

**אִיפּוֹפְּסִיס, אִיפּוֹפְּסִין, אִיפּוֹפְּסִים, אִיפּוֹפִיס,** v. אִפּוֹפְּסִין.

**אִיפּוּרְיָא**, read אִוּ׳, v. אֲפוּרְיָא.

**אִיפּוּרְיָא**, v. אַפַּרְיָן.

**אִיפּוֹתּוֹרוֹס*** f. (ἱπποθόρος, sub. νόμος, שירת) *a tune played to mares on being covered.* Cant. R. to I, 9 (being asked why they rushed into the water, the horses said) א׳ נעשית לכם ברם (ed. אירפוסים, אירפתיסיס, אפ׳ corr. acc.) a hippothoros is prepared for you in the Sea (a satire on Egyptian lasciviousness).

**אִיפְּטָא, אֶיפְּטָא** (ἑπτά) *seven.* Gen. R. s. 14, beg.; a. e. V. אִירְטָא.

**אִיפַּטְרִיאָד, אִיפַּטְרְיָא (אִפַּטְרְיָא)** f. (ὑπατεία) prop. *Roman consulship, consulate*, in gen. *era*, dating from accession to government or an other important event. Lev. R. s. 36 נמנה בא׳ של מלכים (Ahaz) was counted under the era of kings (under whom Isaiah prophesied). Num. R. beg. אירוח א׳—אירוח יום what day, month, year and era (from the exodus from Egypt.). Pesik. Baḥoḍ. p. 104ª חיו מונין א׳ וכ׳ count ye a new era from my son's redemption. Ib. Haḥod. p. 52ᵇ sq. he wrote her marriage contract וכתב לה א׳ in which he stated the era of his government.

**אִיפְּטִיקוֹס** (incorr. אירפט׳, אירפיט׳) m. (ὑπατικός) *consularis, Emperor's delegate, viceroy.* Mekh. B'shall. Amalek, 2, א׳ מבטל וכ׳ the Hypaticus annuls it over his (the Hegemon's) hand (ignoring his authority).—*Pl.* אִיפְּטִיקִין. Tanḥ. (ed. Bub.), Vayesheb 2 אפסיקין (corr. acc., v. note 4). V. הִיפְּטִיקוֹס.

**אִיפִּימִיקוֹס**, v. preced.

**אִיפְּכָא** f. (אפך) *the reverse, opposite.* Bekh. 5ª, a. fr. אנן א׳ מתנינן לה our version is the reverse. Ḥull. 20ᵇ, a. fr. אדרבא א׳ מסתברא, v. אַדְרַבָּא. R. Hash. 20ª; a. v. fr.

**אִיפְּלִיקְתָּא**, v. אַפִּיקְרִלְטָא.

**אִיפַּסְטְלִין** (אֶפִּיצְטְלִין Mus.) m. pl. (pastilli) *lozenges, pills of sugar.* Cant. R. to I, 2. V. פִּרְצְטְלִין, פַּסְטִילוֹס; cmp. Yalk. Cant. 981.

**אִיפְּסְטָקִין**, v. אַפְּסְטָ׳.

**אִיפָּסָר**, v. אַפְּסָר.

**אִיפְּקִינוֹן**, v. אֲנְפַּקִינוֹן.

**אִיפַּקְרַסִּין**, v. אַפְּ׳.

**אִיפְּרָא**, v. אֲפְרָא.

**אִיפְּרָא** pr. n. f. *Ifra.* Zeb. 116[b] I. Ormuzd, mother of king Shapur; B. Bath. 8[a] bot; Taan. 24[b]; Nid. 20[b] אפ׳.

**אִיפַּרְוָנִין**, v. אִפַּרְוָנִין.

**אִיפְּרוּטוֹס***, Midr. Sam. s. 5 א׳ משלו היה read חִפְּרוּטוֹת . . . חיו (v. פְּרוּטָה, esp. Pes. 50[b]) he (Nebucadnezar) had to pay the writer's fees (for the change of בר אלחין into מלאכיה Dan. III, 25; 28), i. e. had to suffer for it; v. אִרְמוּס. Cant. R. to VII, 9 פרישין משלו חיו read פְּרוּטִין.

**אִיפַּרְכוֹס, אֲפַרְכָא, אִיפַּרְכָה, אִיפַּרְכָא** m. (ὕπαρχος, ἔπαρχος) *prefect of a province* or *town; governor, lieutenant.* Gen. R. s. 11; a. v. fr.—*Pl.* אִיפַּרְכִין, אִפַּ׳; אִיפַּרְכָיָא, אִפַּרְכֵי. Targ. Y. Num. XI, 26. Targ. Esth. I, 3; a. e.—Shebu. 6[b]; a. fr.

**אִיפַּרְכוֹס**, v. preced.

**אִיפַּרְכוּסְיָא** f. (deriv. of preced.)=next w.

**אִפַּ׳, אִיפַּרְכְיָא, אִיפַּרְכֵי** f. (ἐπαρχία) *prefecture, province, town-government.* Gen. R. s. 39; a. fr. [In Targ. also אִיפַּרְכִיוּתָא.]—*Pl.* אִיפַּרְכִיּוֹת, אִפַּ׳. Gen. R. s. 89; a. e. [Targ. Lam. I, 1 אִיפַּרְכְיָא, read אַפַּרְכַיָּא. Targ. Y. II, Deut. III, 11 אפרכיון, read בֵּי אַרְכִינֵי.] [Midr. Sam. ch. VII, לא׳ (Var. לאפי), v. אַפַּנְטֵי.]

**אִיפַּרְכִיוּתָא**, v. preced.

**אִיפַּרְסֶן*** (Ithpe. denom. of פּוּרְסָן) *he was taxed* (by Roman officials), i. e. his property was seized for taxes. Y. Kidd. III, 64[a] top א׳ לוי Levy's property &c.

**אִיפַּרְפּוֹס**, v. אֲפוֹפְּסִין.

**אִיפֵּשׁ, אִיפַּשַּׁר**, v. אֶפֵּשׁ a. אֲפַשַּׁר.

**אִיפְּתּוֹסִים, אִיפְּתּוֹסִיס**, v. אִיפּוֹתוֹרוֹס.

**אִיצָּא** I m. (אוץ) *ozier, prickly twigs.* Gitt. 69[b] א׳ רטיבא וכ׳ (Ar. אַצָּא) green twigs with which the river is dammed in (figur. for diarrhœa stopped). Cmp. חוּצָא.

**אִיצָּא** II, **אִיצְצָא** m., **אִיצַּצְתָּא** f. (אצץ, אוץ) 1) *squeezing, pressure.* Yeb. 121[b] top, אגב איצצא מזקי (Ar. איצא) on account of the pressure (which the falling person exercises on the serpents in the pit) they injure him. Sabb. 144[b] דאתי בתר איצצא Ar. (ed. איצצתא; Ms. M. אִיצִיצָא) (the juice) which oozes out of the grapes through the pressure of their non weight. M. Kat. 11[a] salted fish made fit for immediate use אגב א׳ by squeezing (and washing) out the salt.—*Pl.* אִיצְצֵי. Ib. שיתין א׳ sixty times pressed and washed.—2) trnsf. *depression, depreciation* in the market; [oth. opin. *deterioration* of quality]. Keth. 100[b] אע״ג דנפל ביה איצצתא (read דנפלא; Ar. דחוי ביה איצא, Rashi איצצא) though there is a risk *of depreciation* (on account of large supply for the festive season) [or *of getting sour*].

**אִיצַבְתִּי, אִיצַבְתּוֹ**, v. אֲצַבְתִּי.

**אִיצְטַדְיָא** f. (צדי, v. next w.) 1) *destruction.*—2) (cacophem.) *theatre;* v. אִצְטַדְיָא.

**אִיצְטַדִּין** f. (orig. m. pl., Ithp. of צדי q. v.; sub. שדה &c.) 1) *a place full of ruins.* Y. Erub. II, 22[b] את הואה את תא׳ כילו וכ׳ you look upon the debris near Tiberias as &c. (cmp. אלסיס).—*Pl.* אִיצְטַדִּינִין. B. Bath. 103[b] א׳ מהו if the stones in the field are debris, how is it? [Comment. diff.]—2) cacophemism for *theatre* (a *place of destruction*). [The prevailing versions are אצטדין, אסטדין q. v.]

**אִיצְטִיוּרָאן** Tosef. B. Kam. VI, 28, read אצטבא or אצטווא.

**אִיצְטְנִיסִית**, v. אִסְטָנִית.

**אִיצְצְרִי** Yeb. 17[a], v. צרי.

**אִיצְצִיתָא**, v. אִצְיָא.

**אִיצְרָא*** m. (אֲצַר q. v.) *what is pressed out, juice.* Gitt. 69[b] (Ar. עצרא).

**אִיצְרוֹלוֹגִין**, v. אַסְטְרוֹלוֹגוֹס.

**אִיקָּא*** m. (עוק=אוק; cmp. Lat. ambire, b. h. סבב) *stallion-goat, buck.* Sabb. 152[a] א׳ שלרפא וכ׳ Ar. (ed. עירא, עקירא, Ms. Oxf. עיקר, Ag. Hatt. עקר, v. Rabb. D. S. a. l. note 40) a goat, if castrated, sells for eight &c. [V. Sachs Beitr. II, 131 sq.]

**אִיקוּבִיטוֹן**, v. אַק׳.

**אִיקוּמְטָא***, Lev. R. s. 5, v. דאיקוטטא.

**אִיקוֹמוֹנוֹס**=אִיקוֹנוֹמוֹס.

**אִיקוּמֵינֵי** f. (οἰκουμένη) *the inhabited earth.* Koh. R. VI, 3 אוקי׳ (corr. acc.); Gen. R. s. 32 יקו׳ (corr. acc.) (play on *y'kum* Gen. VII, 4).

**אִיקוֹנוֹמוֹס**, v. אִיקוֹנוֹמוֹס.

**אִיקוֹנָא, אִיקוֹן, (אִק׳)** c. (εἰκών) *likeness, portrait, iconic statue.* Targ. Y. Gen. V, 3.—*Pl.* h. אִיקוֹנִין, אִיקוֹנוֹת; ch. אִיקוֹנָא. Ex. R. s. 30 א׳ (של מלך) emperor's *statues;* a. fr.—Y. Ab. Zar. III, beg. 42[b] איקונין, איקונות read איקונות. Ib. 42[c] top; a. e. V. אִיקוֹנִין. [Midr. Till. to Pss. XV, XVII, v. אִיקוֹנָא.]

**אִיקוֹנוֹמוֹס** m. (οἰκόνομος) *steward, town-clerk* (a slave). Y. B. Mets. IX, beg. 12ᵃ. Y. B. Bath. IV, 14ᶜ bot. אירקומנוס (corr. acc.). B. Bath. 68ᵇ אינקלמוס, אנקולמוס, אונק׳, אנקל׳ (popul. corrupt.).

**אִיקוֹנְיָא*** I (pl. of εἰκόνιον) *statuary.* Midr. Till. to Ps. XV (ref. to Is. XXXI, 9, applied to the Roman empire or emperor) 'his rock' זה א׳ this means the statues with the likenesses of the emperors (v. Sm. Ant. s. v. Statuary).

**אִיקוֹנְיָא*** II or **אִיקוֹנְיָה** f. (pl. as a collect. noun) (denom. of אִיקוֹן) *a procession in which portable images are carried.* Midr. Till. to Ps. XVII וכ׳ א׳ של מלאכים a procession of angels passes before man and they cry, Make room וכ׳ לאיקוניה של (read לְאַקוֹנָיו or לְאִיקוֹנוֹת); Yalk. Ps. 670; Deut. R. s. 4 (לאִיקוֹנִין) for the images of the Lord (man being created in the image of God). Deut. R. l. c. אי׳ מחלכת (corr. acc.).

**אִיקוֹנִיה,** v. preced.

**אִיקוֹנִים** read אִיקוֹנִין.

**אִיקוֹנִין (אקונין)** f. (εἰκόνιον) *picture, image;* Targ. Y. Gen. IV, 5 *features* (pl.); a. fr.—Ex. R. s. 15. Deut. R. s. 4, v. אִיקוֹנְיָא II; a. fr.—Esp. זִיו א׳ the brightness of expression, *features.*—Gen. R. s. 53; a. fr.—Ex. R. s. 35 א׳ נאה (sub. זיו) *fine appearance;* Cant. R. to III, 11 אוחונין (corr. acc.).—*Pl.* v. אִיקוֹן.

**אִיקְלִימָא,** v. אֶקְ׳.

**אִיקְלִין,** Y. Ab. Zar. II, 41ᵈ, read with some ed. איקרין, v. אִיקָר.

**אִיקְלַס** Ithpe. of קְלַס.

**אִיקְנוֹס** m. (ἱκανός) 1) *worthy, fit; wealthy.* Yalk. Job 919.—2) *sufficient,* v. אַקְסְרוֹס.

**אִיקָר, אִיקָרָא** m. (=h. יְקָר, v. אר־) *honor, glory.*—Targ. Prov. XI, 16; a. fr.—Y. Ber. I, 2ᵈ וכ׳ איקרי my honor counts for nothing before the honor of my Maker. Ib. II, 4ᵇ מה את פליג ליה א׳ (not אתפליג) what honor dost thou pay it (by passing by)?; Y. Shek. II, 47ᵃ top.—Y. Peah VIII, 21ᵇ bot. פרנסה דא׳ an honorable livelihood. Y. Ḥag. I, 76ᵈ top איגרא דא׳, v. אִיגְּרָא.—*Pl.* אִיקָרִין *presents, greetings.* Y. Ab. Zar. II, 41ᵈ (some ed. איקלין).

**אִירָא** m. (אור, cmp. חור) *white substance, undyed wool* or *cotton.* Sabb. 11ᵇ; (Tosef. ib. I, 8 missing). Ib. 79ᵃ דגמא לא׳ a sample color for the wool (given to the dyer).—*Pl.* אִירִין. B. Kam. 119ᵇ, the remnants of wool in the hands of the dyer. [R. Hanan. reads אִירָא q. v.] [Tosef. Kel. B. Bath. I, 4 אירה; Kel. XXI, 1 אִירָה.]

**אִירוֹנִית*, (אִרוֹנִית), חִירוֹנִית, חִרוֹנִית, (עֲרָנִית) עִירוֹנִית** f. (v. preced.) *made of white clay, unburned and flat clay-dish,* a kind of tray extemporized for immediate use in the field.—*Pl.* אירונִיוֹת &c. Eduy. II, 5 לפסרן אי׳ ed. (Ms. אלפסרן ארנ׳, Mish. Nap. ארו׳). Y. Sabb. XI, 13ᵃ ארו׳. Bets. 32ᵃ חיר׳ Ms. M. (ed. חר׳) expl. =עיר׳ Ms. M. (ed. ער׳)=צעי חקליתא field-dishes. [Rashi; from עיר *used in country towns*(!), hence *coarse, unfinished.*].

**אֵירוֹס I, אֵרוֹס** m. (supposed to be=ἔρις) *Erus,* a lily with an aromatic root. Kil. V, 8, expl. Y. ib. 30ᵃ. bot. אֵירָסָה (pl. of אֵירָסָא, v. P. Sm. s. v.). Tosef. ib. III, 13. Ohol. VIII, 1.

**אֵירוֹס II, אֵרוֹס** m. (prob. from its use, v. ארס a. deriv.) *erus,* a musical instrument used at weddings and funerals, *drum, taboret.* Sot. IX, 14 גזרו—על האי׳ the use of the *erus* at weddings was interdicted; v. expl. Bab. ib. 49ᵇ; Y. ib. 24ᶜ top. Kel. XV, 6 האי׳ (used at funerals).

**אֵירוֹסִין,** v. אֵרוּסִין.

**אִירוּעַ** m. (ארע) *meeting, festive gathering.* Targ. Y. Num. XXIX, 35 (=h. מִקְרָא).

**אִירְיָא, אִירְיָה,** v. אִרְיָא

**אֵירִימוֹן,** v. אֵרִימִין.

**אִירִימְיָאדָה** f. (ἐρημία) *desert, desolation.* Koh. R. beg. (play on *Jeremiah*).

**אירם,** Y. Maasr. V, 52ᵃ, read אֵירָס.

**אֵירָסָא, אֵירָס,** v. אֵרָס.

**אֵירָסָה,** v. אֵירוֹס I.

**אֵירַע,** v. אֵרַע, אֲרַע.

**אִישׁ** m. (b. h.; אוש, cmp. רֵשׁ, v. אֶרְנָשׁ) *being, man; husband; lord.*—א׳ ירושלים a native or citizen of Jerusalem. Aboth I, 4; a. fr.—Yoma I, 7 אִישִׁי כה״ג my lord the High-priest. Sot. 17ᵃ א׳ ואשה husband and wife; a. fr.—*Pl.* אֲנָשִׁים, v. אֱנוֹשׁ.

**אִישָׁא** *fire,* v. אֶשָׁא.

**אִישְׁבּוֹרָן,** v. אֶשְׁבּוֹרָן.

**אִישֶׁה** m. (b. h. אִשֶּׁה, v. אֵשׁ) *burnt-offering.*—*Pl.* אִשֵּׁי, אִישִׁים. Ned. 13ᵃ. Zeb. V, 4 כליל לא׳ altogether to be burnt; a. fr.

**אִשּׁוֹן, אִישׁוֹן** m. constr. (v. אֲשַׁן a. b. h. אִישׁוֹן) *essence, exact time, season.* Targ. Y. Gen. XVIII, 5. Ib. XXVIII, 10; a. fr. (in Targ. Y.).—*Pl.* אִשּׁוּנֵי, אֲשׁוּנֵי. Targ. Y. Lev. XV, 25; Deut. XXXI, 10. Cmp. אִיתָן.

**אִישְׁתַּוַּר** m. 1) (v. אָשַׁר, *Pi.* 2) *praise, adoration.* Cant. R. to VIII, 11 אישתוּרָךְ הגא it is thy praise. Y. Succ. III, 54ᵃ top, with ten var. expressions of praise are the psalms headed באי׳ with the word *ashré,* &c.—2) (v. אָשַׁר *Pi.* 1) *legal attestation.* Y. B. Mets. I, 8ᵃ bot; v. אִשְׁתָּא. [Some ed. אֵישֶׁר.].

**אִישׁוּת** f. (v. אִישׁ) *matrimony, marital state.* Ab. Zar. 36[b] דאוריתא א׳ דרך חתנות biblically intermarriage with gentiles is forbidden only in the way of legal marriage (opp. concubinage, &c.). Y. Kidd. I, 59[c] bot. שִׁפְחוּת אחר א׳ servitude after marriage, i. e. a father selling his daughter after she had been married and had returned to her parental home in widowhood &c. Yeb. 76[a], a. fr. לשום א׳ with the intention of establishing a matrimonial relation.

**אישות** Y. Erub. II, 20[a] קנים א׳, v. חִיצָּה II.

**אִישׁוּת** *mole*, v. אֲשׁוּת.

**אִישְׁטַמְיוֹן**, v. אִיסְטֵ׳.

**אֵישְׁפָּה**, v. אַשְׁפָּה.

**אישפותי**, v. אוּשְׁפַּרְתִּי.

**אִישְׁפַּת**, pl. אִישְׁפַּתּוֹת, v. אַשׁ׳.

**אִישְׁקָקָא, אִישְׁקָק**, v. אִשׁ׳.

**אַיְרַשׁ, אֲיַרַשׁ** (Af. of אֲשַׁר) *good luck!* Y. Shebi. IV, 35[b] what means 'we salute them'? Ans. (Saying) אי׳ good luck. Ib. אירי. Y. Taan. I, 64[b] bot.; a. e.

**אִירַשׁ**, *Pi.* of אֲשַׁר.—אֲרִישׁוּר, v. אִישׁוּר.

**אֲרַשְׁתָּ**, v. תִּרְשָׁה.

**אֵישָׁתָא** *fire*, v. אֲשָׁא.

**אִשְׁתָּא, אֶשְׁתָּא** m., **אֶשְׁתָּה** f. (=שִׁיתָּא) *six.* Targ. I Chr. XII, 24; a. e.—Y. Sot. VIII, 22[c] bot. אמתא א׳ a cubit has six handbreadths. Y. Snh. I, end, 19[d] חד מן א׳ *one sixth.* Ib. X, 28[b] top אש׳ ירחין six months.—*Pl.* אַשְׁתִּין *sixty.* Targ. Y. II, Num. XII, 16. Cmp. אֲשִׁירְתָּא.

**אִישְׁתַּטִּית*** pr. n. pl. or river *Ishtattith.* Ḥull. 95[a] bot. מברא דאי׳ the ford of I.

**אִישְׁתִּי** *he drank;* v. שְׁתִי.

**אישתא, אִשְׁתִּיתָא**, v. אִשְׁתִּיתָא.

**אִישְׁתְּמוֹדַע**, v. אִשׁ׳.

**אִיתְּ־** formative prefix, v. אִתְּ־. [Words not found here below, will be found under אִתְּ־.]

**אִיתָא, אִית** (h. יֵשׁ; אות, cmp. אִת, אִישׁ, אֵת &c.) prop. *being, existence,* hence *there is, are; est qui* &c. Targ. Gen. XVIII, 24; a. fr.—Y. Ber. VI, end, 10[d] א׳ תנייר תני וכ׳ one Tannai reads.... R. Hash. 11[b], a. fr. כדאיתא as it is, i. e. as stated.—אית לי *I have, I hold* (the opinion).—Snh. 90[a], a. fr. מר כדאית ליה וכ׳ the one in accordance with the opinion he holds, and the other &c.—B. Mets. 5[a], a. fr. . . . . אם אית׳ לדר׳ if the opinion of R. . . . . has (had) any substance, i. e. if we must adopt his authority.—Yoma 41[a] מאי א׳ לך למימר what hast thou to reply?—B. Mets. 3[a] מאי א׳ לי גבי וכ׳ what have I to do with the hired man?—Yeb. 116[a] כי אִיתְּנַכּוּ בש׳ when ye are in Shili &c.—Compounds אִית־כָּא, contr. אִיכָּא; לא אית contr. לֵיתָא. [אִיתַי, אִיתָאי, *my existence, I am*=h. עוֹדִי. Targ. Ps. CIV, 33; a. e.] Cmp. אִיתַי.

**אִיתָא** come!, Imp. of אֶתָא.

**אִתָּ׳, אִיתְּתָא, אִיתְּתָ, אִיתָּא** f. (cmp. אִית a. אִישׁ;=h. אִשָּׁה; cmp. אִנְתָּא) *woman, wife.* Targ. Gen. II, 22; a. fr.—Y. Maasr. V, end, 52[a] חדא אית׳ a certain woman. Y. Taan. I, 64[b] bot. אית׳. Y. Ber. II, 5[c] bot. אִיתְּתֵיהּ דאבוהי his father's wife, step-mother (fig. for Babylon); a. fr.

**אִנְתּוּ, אִתּוּ, אִיתּוּ** f. (preced.)=h. אִישׁוּת *matrimony;* לא׳ *in matrimony, as wife.* Targ. Gen. XII, 19; a. fr.

**אִיתּוֹ** *come ye!*, Imper. of אֶתָא.—[Pes. 50[a] אנן אית׳, v. אִיתַי.]

**אִתּוֹ׳, אִיתּוֹדָאָה** f. (ידי,=אִתְוַדָּאָה) *confession* of sin. Targ. Hos. XIV, 3.

**אִיתַי, אִיתֵי*** (pl. of אִית) *there is, there are.* Dan. II, 10; a. fr.—Y. Shebi. X, 39[c] ל׳ יום לא אית׳ (Y. Macc. I, 31[a] אית׳ . . . .) a loan on thirty days does not exist, i. e. does not come within the rule whereby a creditor may secure collection by announcing legal action before the Sabbath year limitation takes effect.—*Pes. 50[a] כי דאיתנן וכ׳ חיכי דאיתו אנן אִיתֵינָן (read דאיתינן or דאיתינן; Ms. M. אתינן; diff. vers. v. Rabb. D. S. a. l.) as we are esteemed *here* (in this world) so are we *there* (in the world of the beatified).

**אִיתִי** pr. n. m. *Ithi.* Kerith. 24[a].

**אִתָּ׳, אִיתְּטַרוֹן, אִיתְּטַרוֹן*** m. (v. תִּיאַטְרוֹן) *theatre.* Targ. Ezek. XXVII, 6 (ed. Vien. אִתְרָטְרוֹן).

**אִיתְּמָא** (=אִית, אִיתַי a. אֶמָא) *some say.*—שמואל וא׳ ר׳ יוחנן Samuel or, as some say, R. Johan. Bets. 6[a]; a. fr. [Diff. fr. ואי תימא.]

**איתימוס**, read אֶטִימוֹס.

**אִיתְּנָן**, v. אִיתַי and אִית.

**אִתָּ׳, אַתְּכְלָא, אִיתְּכְלָא** (const. אִיתְּכַל) m.=h. אֶשְׁכֹּל (q. v.) *bunch of grapes.* Targ. Num. XIII, 24; a. e.—*Pl.* אִיתְּכְלָיָא, אַתְּכֵ׳, אִיתְּכָלִין. Targ. I Sam. XXV, 18; a. e.—Trnsf. *scholars,* opp. עילויָא (leaves), the untutored. Ḥull. 92[a] ליבעי רחמי וכ׳ let the grapes pray for the leaves (the scholars for the untutored); for but for the leaves, the grapes could not exist. V. אֶשְׁכֹּל.

**אִיתְּלִיס**, v. אַטְלִיז end.

**אִיתָּם*** m. (יתם; v. אִי־) *orphan.* Targ. Ps. X, 14; Job XXXI, 17 Ms. (ed. יתם).

**אִתְּמוֹל, אִיתְּמָלִי, אִיתְּמָל**=h. אֶתְמוֹל *yesterday.* Targ. Ex. IV, 10; a. e.—Erub. 15[a]; a. e.

**אֵתָן, אֵיתָן** m. (b. h.; אית; cmp. אִישׁוֹן, עוֹת, אִישׁ, אֵשׁ) 1) *essence, permanent* or *normal condition.* Nidd. 48[b] חזר לאֵיתָנוֹ obtained again its normal condition. Sot. 36[b] שבה קשתו לאֵיתָנָהּ his membrum resumed its normal condition. (Cmp. Ex, XIV, 27).—2) adj. *essential, strong.* R. Hash. 11[a] א׳ לישנא דתקיפי *ethan* means *strong.*—*Pl.* אֵיתָנִים. Ib. אֵיתָנֵי עולם the mighty of the world (patriarchs). Gen. R. s. 98 (play on *ăthono* Gen. XLIX, 11) בנים אֵתָנִים וכ׳ mighty sons (heroes) are destined to descend from him. —3) pr. n. river *Ethan.* Succ. 18[a] (Ms. M. נתן); a. e.

**אֵיתַנְמִיוּת** Koh. R. beg., v. אַוְותֵּנְטָא.

**אֶתַּנֵּס, אֶתְנִיס, אִיתְנִיס** (=אתנסס, v. נסס; or Ithpe. of נוס or ניס) *to be taken sick.* Sabb. 145[b] אִיתְנַסִּי (Ms. M. אִיתְנַיְּירִס אִיתְנַיְּרִיס *Ithpa.*) I should have grown sick; (Ms. Oxf. אִיסְתַּכְנִי I should have been in danger). Git. 56[a] אִתְנִיסָא (or אִתְנַיְּסָה) she grew sick (from aversion), fainted. Cmp. אִיסְתְּנִיס. [אִתְאֲנִיס=אִיתְנִיס, v. אֲנַס.]

**אִיתְּנָן, אִיתְּנִכִי,** v. אִית.

**אִיתְקוּמְלָא,** v. אִסְקוּמְלָא I.

**אִיתְתָא,** v. אִיתָּא.

**אַךְ** I (b. h., נכי) *only, but.* Pes. 5[a] אך חלק the word *akh* (Ex. XII, 15 'but on the first [preceding] day') intimates a division of the day between two categories as to the laws concerning that day. Kerith 7[a]; a. fr.—*Pl.* אַכִּין (אַכִּים) *the word akh in the Biblical texts.* Y. Ber. IX, 14[b] bot., a. e. א׳ ורקין מיעוטין the *akh* and the *rak* intimate limiting qualifications.

**אַךְ** II m. (v. אָנַךְ 2) *affliction, calamity.* B. Mets. 59[b]; v. חָכָךְ. Gen. R. s. 32, end; Tanḥ. Noah 9, ed. Bub. 3, cmp. preced.

***אַךְ** III=אַרְ, only with חדא *together.* Targ. Prov. XXII, 18 (ed. Vien. אֵרְ).

**אַכְאֲבִית** f. (כאב) *fever connected with pains,* חמת וא׳, a vers. for אַבַּאֲבִית; q. v.

**אַכַּאֲטִיס** m. (ἀχάτης) *agate.* Ex. R. s. 38, end (ed. אבאטיס corr. acc.).

**אַכְבָּא,** v. אַבְּכָא.

**אַכְבְּרָא, אכבדא** pr. n. pl. *Okhbara.* Kidd. 71[b] Ar. (ed. בגדת, בגדא); v. אֲגָנָא II.

**אִיכְדֵּין**=אֵיכְדֵין.

**אכדרוי,** Targ. Ps. CIV, 3 Ms., read אִינְהְרוֹי or אִכְסַדְרוֹי; v. אִינְהְרָא.

**אכוור** Y. Succ. V, 55[b] bot. read מְכַוֵּר.

**אַכְוֵרְנַקִי, אַכְוֵרְנָקָא,** v. אַכְוֵר׳.

***אָכוּז, עָכוּז** m. (כוז, v. פּוּז) [hollow, arched pitcher], euphem. for *buttocks* or *extremity* (*testicles* &c.). Bekh. VI, 6 (40[a]) ע׳. Erub. 53[b] (question as to spelling) א׳ or ע׳? (Ms. M. עבוד, אבוד, Rashi אבוז, עבוז; v. Rabb. D. S. a. l. note). V. P. Sm. s. v. כוז 1691 sq. V. הַרְגִּיז, אֲבוּז.

**אֲכוּזָא** ch. (v. preced.)=כּוּזָא. Taan. 20[b] Ms. M., ed. כוזא.

**כְּפַר א׳, אָפִים** pr. n. pl. *K'far Iccum.* Y. Snh. X, 29[c] (Bab. ib. 110[b] כ׳ עַכּוֹ; Joseph. B. J. II, 20, 6 Καφαρεχχώ); Tanḥ. (ed. Bub.) B'resh. 25 עכו (Var. ארכוס); Ḥull. 55[b] עֵיפּוּם; Y. Sot. VII, 21[c] bot. אמוס (corr. acc.; Bab. ib. 37[b] עכו).

**אַכְוָד, כְּוַאנְגַּר, אֲכַנְגַּר, אַכְוַנְגַּר** m. (Pers. Kh[w]angar, Kh[w]algar, Fl.) *table-steward, seneschal.* Keth. 61[a] כו׳ Ar. (ed. אטורנגא read אַכְוַנְגָּרָא; Var. in Ar. כונדקא, corr. acc.).—*Pl.* אַכְוַנְגָּרֵי. M. Kat. 12[a] (Ar. אכנ׳, ed. אבו׳, corr. acc., Ms. M. אכוורנ׳, cmp. Rabb. D. S. a. l., a. vol. VIII, p. 75). [Pes. 40[b] Ms. M. בורדיקאי, ed. בורדיקי, Ar. כוורדקי, prob. corrupt. of our w.]

**כְּוַרְנַק, אַכְוַרְנַקִי, אַכְוַרְנָקָא** m. (v. preced.; Pers. *Khorengah,* Arab. *Khawarnak,* Fl.) *dining place, dining hall in the garden.* Targ. Y. Deut. XXXII, 50, א׳ . . . . קר דמלכיא a royal banqueting hall (put up for the wedding). Taan. 14[b]; Meg. 5[b] (distinguishing between בנין, erection of a building, and נטיעה, putting up a temporary structure), what is meant by 'putting up a tent of joy?'—זה הנוטע אכ׳ של מלכים Ms. M. (Ar. כ׳; ed. אב׳, corr. acc.) it means one putting up a regal banqueting tent (for his son's wedding). Erub. 25[b] אכ׳ וכ׳ (ed. אב׳) the Resh Gelutha was to have a banquet (on a Sabbath) in his garden.

***אכזוריא** Targ. I Chr. I, 7 ed. Rahm.; Targ. Y. Gen. X, 4 אכזרא, v. אַכְזָרְיָא.

**אַכְזִיב** pr. n. pl. (b. h.) *Achzib* (Ecdippa, Ecdippon), a sea-town in Northern Palestine. Y. Shebi. V, 36[b] bot. he who travels מעכו לא׳ (Git. 7[b]; Tosef. Oh. XVIII, 14 מעכו לכְזִיב) from Acco (Ptolemais) to Ach. (Chezib).

**אַכְזָר,** v. אַכְזָרִי. Denom. *Nithpa.* נִתְאַכְזָר *to show one's self merciless.* Num. R. s. 8.

**אַכְזָרָא, אַכְזָדָא** m. (=b. h. אַכְזָר) *cruel.* Targ. Job XLI, 2 (1); a. e.—Lam. R. introd. (R. Joh. 1) קטילא א׳ merciless slaughter.—*Pl.* אַכְזָרָאִין. Targ. Deut. XXXII, 33. Targ. J. II ibid. אַכְזָרוֹאֵי.

**אַכְזָרִי** m., **אַכְזָרִית** f. (b. h., r. כזר) *cruel, merciless;* also *strictly just.* Koh. R. to VII, 16; a. e. B. Bath. 16[a] bot.—*Pl.* אַכְזָרִים, אַכְזָרִין; fem. אַכְזָרִיּוֹת. Pesik. R. s. 44. Num. R. s. 8. [Ib. s. 9 מדת אכזרית, read אַכְזָרִיּוּת.]

**אַכְזְרִיאֵל,** v. אַכְרְזִיאֵל.

**אַכְזְרִיּוּת** f. (b. h.) *cruelty, severity; strict justice.* Succ. 14[a]; Num. R. s. 10 (p. 239, ed. Amst.) מדת א׳ the divine justice. Ib. s. 9, v. אַכְזָרִי.—Esth. R. to I, 15 שלא כדת אלא בא׳ not according to law but with cruelty.

**אַכְזָרִית,** v. אַכְזָרִי.

**אכמא**, Ab. Zar. 34[b] Ar., v. אַבְטָא.

**אוֹכְטָא, אָכְטָא** (ὀχτώ) *eight.* Gen. R. s. 14 beg.; a. e.; v. אִיטָא. Tanḥ. (ed. Bub.) B'midb. 21 אקמז.

**אָכָיָה, אַכָיָא** pr. n. pl. *Achaia,* the Roman province including Peloponnesus and northern Greece, south of Thessaly. Targ. I Chr. I, 7 אכזוריא (Var. אירטליון); Targ. Y. Gen. X, 4 אכזיא; Y. Meg. I, 71[b] bot. אביא (Gen. R. s. 37 אירטליא), (for b. h. כִּתִּים). [Sifré Num. 131 אביא, v. אסיא.]

**אֲכִילָה** f. (b. h.; אכל) *eating, food, meal, dish.* Y. Sabb. I, 4[a] top, a. e. אֲכִילַת בן דרוסאי (דור׳, דרוסאי) the food Ben D'rosa used to eat, i. e. *third done.* Yoma 80[b] א׳ גסה excessive meal. Ib. 81[a], a. fr. א׳ בכזית wherever אכל (to eat) is mentioned in the Bible text, the size of an olive is meant. Y. Sot. III, 19[b] top אכילת מזבח the consumption (of sacrifices) on the altar. Zeb. 31[b]; a. fr. א׳ פרס, v. פֶּרֶס. Kil. II, 10, v. אָכְלָה II.—*Pl.* אֲכִילוֹת. Pes. 78[a]. Gen. R. s. 86, beg. (play on אוכיל Hos. XI, 4) א׳ חרבה (some ed. אוביל—אבילות corr. acc.) *purveyances.*

**אֲכִילְתָּא** ch. same. Targ. I Kings XIX, 8 (ed. Vien. אֲכִילָתָא).

**אָכִים*** m. (אכם) *black (wine).* Y. Gitt. VII, beg. 48[c] א׳ בר נש וכ׳ is it thus man deals with his neighbor? Y. Keth. II, 26[c] bot. אתמול אמרת א׳ וכ׳ yesterday thou saidst so, and to-day thou sayest *otherwise;* a. fr. V. הָכֵין.

**אכיס** Af. of כסס.

**אכיסן**, v. לָאכִיסִין.

**אַכָּכָא*** m. (אכך, cmp. כַּבָּא) *ground* or *pounded drug, poultice.* Targ. Job XXX, 24, Var. for אספלניתא.

**אככמת** Targ. Prov. VII, 10, read אַסְכָּמָא.

**אָכַל** (b. h.; √אך) *to rub,* cmp. אָנַךְ) 1) *to gnaw, eat, consume.* Inf. in Y. freq. לְאֲכוֹל=לוֹכַל. Ber. I, 1; a. v. fr.—2) trnsf. *to absorb, occupy, take away.* Y. Shebu. VII, 38[a] בשרבית אוֹכֶלֶת בו when interests gnaw on (absorb) the property. Y. Erub. IV, 21[d] bot. ד׳ אמות אוֹכְלוֹת וכ׳ four cubits entering into the area of Tiberias. Num. R. s. 4 כמה לוחות אוֹכְלוֹת how much space did the tablets occupy &c.? B. Bath. 14[a] (interchanging with אוגרות, Var. אוגדות, v. Rabb. D. S. a. l. note 5, 6).—3) (euphem.) *to sleep with.* Keth. V, 9, differ. of opin. ib. 65[b]; Y. ib. 30[b] top a. bot.

*Nif.* נֶאֱכַל *to be eaten* &c. Zeb. I, 3; Ber. I, 1; a. fr.

*Pi.* אִכֵּל *to consume, burn.* Tam. I, 4 חִמְאוּבָלוֹת הפנימיות (Talm. ed. חמיעו׳) the thoroughly lighted coals in the centre; Y. Yoma II, 39[c].

*Hif.* הֶאֱכִיל *to give to eat, cause to eat.* Keth. V, 3 הירבם אינו מַאֲכִיל וכ׳ the Yabam does not transfer the privilege of eating T'rumah to his sister-in-law. Kidd. 31[a] יש מאכיל וכ׳ one may feed his father on pheasants &c.; a. fr.

*Hithpa.* a. *Nithpa.* הִתְאַכֵּל, נִתְאַכֵּל 1) *to be consumed, burnt up, digested.* Ber. VIII, 7 עד כדי שיתאכל וכ׳ Ar. (ed. שירתע׳) until the food is digested (or absorbed) in his bowels. Tam. II, 1; a. e.—2) *to be worn off, spent.* Snh. VI, 12 Y. ed. נתא׳ חבשר (Mish. 6 נתע׳) when the flesh of the corpse was gone. Cant. R. to IV, 4 שלא נתא׳ אחת מהן none of them was worn off. Kidd. 59[a] נתא׳ חמיעות the money was spent; a. e.

**אָכַל, אֲכַל** I ch. 1) same.—Inf. מֵיכַל, מֵיכוֹל. Targ. Gen. II, 16; a. fr.—Y. Ter. VIII, 46[a] כד אתון יְרִיכְלוֹן when they came and were about eating; ib. (more corr.) אתון מיכל; a. fr.—2) with קרצי prop. *to eat (the bread of) destruction, eat the informer's bread,* hence *to inform against.* Dan. III, 8; VI, 25.—Targ. Ps. XV, 3; a. fr.—Gitt. 56[a] אירכול בהו קו׳; Lam. R. to IV, 2 איכול קרצהון I will inform against them.

*Af.* אוֹכַל, אַיְכַל *to give to eat, to support.* Y. Ter. X, 47[b] bot. אוכלה לירה he gave it to him to eat. Gen. R. s. 48, end (read:) אוכלית אשקית לוי hast thou given (thy guest) to eat? to drink? do escort him, i. e. perform thy duties fully. Y. Kidd. I, 61[b] הוה מייכל לאבוי וכ׳ fed his father on &c.; a. fr.

*Ithpe.* אִתְאֲכַל, אִתְאֲכִיל *to be eaten, consumed.* Targ. Ps. LXVIII, 23; a. fr. Tanḥ. Emor, 6 ומה דהבא מִתְאֲכִיל וכ׳; Lev. R. s. 27 ומה זה וכ׳ what is this? do they eat gold &c.? Kidd. 59[a] קא מתאכלי were eaten up (spent). [אכלי Af. of כלי *to cry,* v. כלי.]

**אָכַל** II (sec. r. of כול) *to measure.* Ned. 51[a] ליכיל לי מר please measure for me. Ruth R. introd. 2 . . . . הא סאתה תקום אכול (read סאה תקום) here is the bag and here the measure, get up and fill it; v. כּוּל.

**אֹכֶל**, v. אוֹכֶל.

**אַכָּלָא** m. (אכל) *eater.* Targ. Jud. XIV, 14.

**אַכְלָאִין**, Targ. Ps. CIV, 21 Ms., ed. אכלין, v. כְּלִי *to cry.*

**אַכְלָבָא** m. (כלב; v. Ges. H. Dict. s. v.; cmp. כְּלוּב, כְּלִיבָה; Var. lect. אַכְלָכָא, v. infra) *shed, store-room.* B. Mets. 63[b] חיטי . . . . באַכְלָבָאי (v. Var. lect. in Rabb. D. S. a. l.; Mss. a. Ar. אכלכא) would my wheat have gone to ruin in my granary? Taan. 24[a] (v. Rabb. D. S. a. l.). —*Pl.* אַכְלְבֵי. Gitt. 56[a] שתין א׳ וכ׳ . . . אכלבא one shed of wheat requires sixty sheds of wood (for baking). B. Mets. 72[b] חיטי דא׳ (Ms. M. באכלכי, v. Rabb. D. S. a. l.) wheat stored in granaries &c.

**אַכְלָה** I f., א׳ טִינָא (אכל) *mud-eater,* name of a parasitic worm in fishes. B. Bath. 73[b] (Ms. M. אבל׳ טינא; oth. var., v. Rabb. D. S. a. l. note).

**אָכְלָה, אוֹכְלָה** II f. (אָכַל 2) *occupied space.* Kil. II, 10 Y. ed. אָכְלַת הגפן (Mish. ed. אַכִּילַת; Y. Gem. 28[a] אוֹכְלַת) the soil occupied by the vine roots, א׳ תקבר the ground needed for the formation of the cave, i. e. as far as the roots &c. extend.

Ber. 35[b] bot. Ms. M. (ed. אנס); Yoma 76[a]; Shebu. 23[a]. Tosef. Bets. II, 16. Y. Shebi. VIII, 38[a] top אַקְסַר; Tosef. Ter. IX, 10; ib. Shebi. VI, 3 סְנִינְגַרוֹן.—*Pl.* אַכְסִינְגַרְיוֹת, abbrev. סְגַרְיוֹת *vegetable sauces, vegetables used for oxygarum.* Shebi. IX, 5 ed. (Var. סנרדיות, סנדיות, סגדיות, Ms. M. חנירדיות); Tosef. ib. VII, 13 אגוטרי read אַגְזוּגָרִין; Sifra B'har Par. II ch. 3 סנדריות (Rabad סנדיות; corr. acc.). [Koh. R. to XI, 9 ארגסטירין read אוֹגְסִינָרִין.]

**אַכְסוֹמָא** f. (ἀξίωμα) *request, petition.* Midr. Till. to Ps. VI, end אחרים מקבלים אנ׳ וכ׳ (corr. אכ׳) others receive the petition presented to him אני אינו מבקש אלא אנסיומין שלי (corr. acc., insert שאתה תקבל) I only ask that thou mayest receive my petition thyself. Ib. to Ps. CII אל תתן א׳ שלי בתוכה (read שלו); [the entire passage is obscure and seems out of place].

**אכסוס, אכסוס** Gen. R. s. 46, v. אַקְסוֹס.

**אכסיטורין,** read אֶכְסִיטֵירִין, v. אֶגְסִיטֵירִין.

**אכסילין** Tosef. Kil. V, 26, Var. of כלסים, v. אכסלי.

**אכסיריה,** v. אֶכְסוֹרְיָה.

***אַכְסִלְגָּס, אַכְסִילְגּוֹס** m. (ξύλητος) *wood-carrier, forester.* Men. 97[a] כלי א׳ common wooden vessels; Hag. 26[b] כלי אכסלגס Ar. (ed. אכסלגים Ms. M. אבלוגסין corr. acc.).—Zeb. 94[a] כלי אַכְסִלְגְּיָא (Ms. M. אכסלמוס) forester's apparel (leather covers &c.); v. אַבְלוּסְמוֹס.

**אַכְסִלְגְּיָא** f. (ξυλητία) *foresting;* v. preced.

**אכסלגים, אַכְסִלְגָּס,** v. אַכְסִילְגּוֹס.

***אכסלית, אכסלי,** Tosef. Kil. V, 26 (ed. Zuck. כלים חגרגים, Var. כליסים, כליסין, אכסירלין) prob. כלים אַכְסִילִינִין (ξύλινος) *cotton clothes.*

***אָכְסַן** (denom. of אָכְסָן II) *to harbor a guest. Nithpa.* נִתְאַכְסֵן *to be received; to lodge with.* Midr. Till. to Ps. CXVI.

**אכסנא, אָכְסָנָא** I m. (transpos. of אסכנא, v. סַכָּא; h. תָּחַד) *weaver's pin.* Targ. Jud. XVI, 13; 14; a. fr.—*Sabb. 151[b] אפי׳ מליא כא׳ דגרדאי Ms. Oxf. a. Ar. (ed. כאבריסנא; Ms. M. מלי אכסניא וגרדאי) even if the painting stick is as thick (with paint) as a weaver's pin.

***אָכְסָן** II, pl: אַכְסָנִים, v. next art.

**אַכְסָנָא** II, read:

**אַכְסָנַי, אַכְסַנָּאי** or **אַכְסָנָאי** m. (deriv. of אַכְסַנְיָא) *stranger, guest, lodger;* also (ξένος) *hired soldier.* Y. Erub. II, end 20[b] יֵעָשֶׂה כא׳ let him be considered as a stranger (transient lodger). Tosef. Shebi. V, 21 אכסנא some ed. (ed. Zuck. אַכְסָנֵרִין pl.) *soldier,* v. אַכְסַנְיָא 3).—Arakh. 16[b] א׳ דאקראי an occasional guest. Ib. א׳ פוגם ונפגם a traveller (constantly changing his lodging place) discredits others a. himself; a. fr.—*Pl.* אַכְסָנֵרִין (v. supra),

**אָכְלוֹזָא,** v. אוֹכְלוֹסָא.

**אַכְלוֹנָס,** v. כְּלוֹנָס.

***אָכְלוֹשֵׁי** m. pl. (v. אוֹכְלוֹסָא) *public laborers, working men.* B. Mets. 77[a]; v., however, אַבְלוֹשֵׁי.

**אַכְלִי** *to cry,* Af. of כְּלִי. Targ. Ps. CIV, 24 אָכְלִין, some ed., read אַכְלִין.

**אַכְלָיוּתָא** f. (v. preced.) *noise, cry.* Targ. Job IV, 10; a. e.

**אכלים** Y. Ab. Zar. IV, 43[d], v. אוֹכֶל.

**אַכְלָן** m. (אָכַל) *a greedy eater.* Y. Maasr. III, 50[d] bot.

**אכלסין,** v. אֶכַלְסִין.

**אָכַם** (√כם; cmp. חם) *to be sun-burnt, black, dark-colored. Nithpa. to be blackened.* נִתְאַכֵּם. Sot. 15[b] נִתְאַכְּמוּ פניו the outside of the pot grew black (Var. נתפחמו).

***אָכְמַר** (=חכ׳, onomatop.; cmp. חכך *Pi.*) *to cough.* Kidd. 81[b] top. א׳ שדא בירה כיתו he coughed, and threw his phlegm into the cup. [Perh. א׳ כסא a *black, dirty* cup?]

**אָכֵן,** v. אָכֵן.

**אַכְנַגַּר,** v. אַכְנְגַּר.

**אכנס** Tosef. Hull. III (IV), 27, v. אכספטראס.

***אַכְסָא** m. *mad.* (?) Gitt. 69[a] (a word in a charm formula). Cmp. אַכְתָּנָא.

**אכסגרון,** v. אָכְסִיגָרוֹן.

**אַכְסַדְרָה, אַכְסְדְרָא, אַכְסַדְרָא** f. (ἐξέδρα, exedra) (Greek) *a covered place in front of the house;* (Roman) *recess, parlor, hall for conversations and discussions.* Targ. Jud. III, 23. [*Pl.* Targ. Ps. CIV, 3, v. אִינְדְּרָא.] B. Bath. 11[b] א׳ דבי רב the hall of the school house (philosophers' exedra, v. Sm. Ant. s. v.), contrad. to א׳ רומיתא (Ms. Oxf. דרומיתא, v. Rabb. D. S. a. l. note 10) Roman exedra (open but surrounded by a railing). Ib. 25[ab] עולם לא׳ וכ׳ the world resembles an exedra the northernmost side of which is not covered (מסוככת Ms. M., ed. מסובבת not surrounded); a. fr.—*Pl.* אַכְסַדְרָאוֹת. Tam. 28[b] א׳ של בנין exedras forming, or belonging to, a structure (opp. to open exedra with plants).

**אַכְסוֹרְיָה** f. (ἐξορία) *exile, banishment.* Lev. R. s. 18 אכסר׳ (Ar. כסוריא) (corr. acc.).

**אכסר** Tosef. Kel. B. Kam. VII, 4 א׳ קמטרא, read with R. S. to Kel. X, 1 כסוי קמטרא עם [אם] also the lid of a chest.

**אַכְסִיגָרוֹן** m. (ὀξύγαρον, oxygarum) *a sauce of vinegar and garum;* in gen. *a sauce of all kinds of vegetables.*

אַכְסָנִין Lev. R. s. 27.—אַכְסָנַי, אַכְסָנָיָא, אַכְסָנָאֵי Targ. Y. II Gen. XLVII, 21 א׳ גיולאי exiled strangers. Gen. R. s. 50 חב לאילין א׳ give these travellers &c.—*אַכְסָנִים. Num. R. s. 10 (p. 239c ed. Amst.) מנהג הא׳ custom of hospitality [prob. אכסניא].

**אַכְסַנְדְרִיָא, אַכְסַנְדְרִית** f. (v. אלכסנדרית) *an Alexandrian merchantman* (Alexandria navis); trnsf. *a high mast* (satyrically for *cross, gallows*). Targ. II, Esth. VII, 10 the son of Hamdatha wants to ascend לא׳ דבר (Ms. לאַלַכְסַ׳) פנדירא the mast of the son of Pandira (is to be hanged). Neg. XII, 1 באכסנדריא (marginal vers. in Mishn. edit., text אסקריא, Var. אסדא, אכסדיא, אסכדיא q. v.) in the *rigging*.

**אַכְסַנְיָא** f. (ξενία) 1) *hospitality, lodging*. Ex. R. s. 35 א׳ נעשו וכ׳ (Pes. 118b, corr. acc) they were a lodging place to my children in Egypt (they offered hospitality to &c.).—בעל א׳ *host*. Pesik. R. s. 11; cmp. אוּשְׁפִּרִיזָנָן.—B. Mets. 85a תורת מחזרת על א׳ שלה scholarship likes to come around to its inn again (to be hereditary in the family); a. fr.—2) (=בעלת א׳) *hostess*. B. Mets. 87a one must inquire בא׳ שלו after the health of his hostess.—3) *quarter given to troops on march* or *to transient poor men;* also *the passing troop*, or *the passing poor;* (individ.) *beggar*. Targ. Job XXXI, 32; a. e.—B. Bath. 11b לפי בני אדם א׳ the quartering (of soldiers takes place) in proportion to the number of inmates (of each house). Dem. III, 1; v. Y. ib. 23b top. Tosef. Shebi. V, 21 אין מאכילין אכסניין וכ׳ ed. Zuck. (Var. את אכסניא) you are not allowed to give.... to soldiers quartered with you. Y. Ber. IX, 13b הזן א׳ עלובתא this poor beggar. Ib. עלו׳ א׳ poor beggars. Lev. R. s. 34. Lam. R. to I, 1 (חד מירר׳) בר נש א׳ a poor man.—4) *a gathering of scholars entertained by the hospitable of the place*. Y. Ber. IV, 8b top נפיק לא׳ leaving for the scholars' meeting. Bab. ib. 63b פתח בכבוד א׳ opened his speech in honor of hospitality to scholars.

**אַכְסַנְיוּת, אַכְסַנְיָאוּת** f. (v. preced.) 1) *stranger's condition, exile*. Sot. 36b.—2) *soldier's pay*. Mekh. B'shall. Shirah 4; Yalk. Ex. 246; a. e. (interchanging with אפסניא q. v.).

***א׳ פרכא, אכסניו** m. (read אכסניפרוכא Xenoparochus) *one who provides for strangers* or *soldiers, quartermaster*. Y. B. Kam. III, 3c top שרי הזן א׳ פ׳ . . . . (read למישחדונירה) למישחדונירה וכ׳ it is permissible to bribe the quartermaster (to let you off) before the Romans enter (the place), but not after that (when one man's release from quartering duty is a direct injury to the other inhabitants).

***אכספמיאס, אכספמיוס**, Ḥull. 66b, Ab. Zar. 39a אקונס ואפונס . . . וא׳ (v. Var. lect. Rabb. D. S. a. l.), Tosef. Ḥull. III (IV), 27 קולירים ופולמוס כספתיאס אכנס וכ׳, restore (כסיפיריס) וואתניאס (א)כסיפיאס (א)קולירים ופילמוס וכ׳ (ואתניריס) κολίας, πήλαμυς, ξίφιας, ἀθνίας, names of fishes (v. Greek Dict.) *Colias, Pelamys, Xiphias, Athnias* and *Thunny*; v. אַטוּנָס.

**אכסרא** Tosef. Ohol. XVIII, 5, v. אסכדיא a. אכסנדריא.—[V. also next w.]

**אַכְסָרָה** f. (used as adverb; a comp. of אַךְ a. סַרְתָּ *less or more*, v. נכר) *in a lump, on measuring by sight*. Dem. II, 5 (Ms. M. אסכרא); Y. ib. III, 23c מוכרן א׳ he sells them in a lump (as many as there may be). Maas. Sh. IV, 2. Sifra B'ḥukk. Par. 4, ch. X; a. e.

**אַכַּף, אָכַף** ch. (b. h. אָכַף, √כף, v. כפף), denomin. of אוֹכָף, *to ride on a saddled ass*. Nid. 14a הא דמיכף וכ׳ Ar. (ed. מְאַכֵּף=דמַכֵּף Pa.) in the one case it means that he rides on a saddled ass. [מיכף Snh. 36a, v. פּוּךְ.]

**אַכְפָּא** m. (v. preced.) 1) *load, weight*. B. Bath. 69a אבני דא׳ stones to weight the sheaves down to protect them from the wind.—2) *a contrivance to carry loads*, as a *hand-barrow* or *hand-basket*. Sabb. 66b חמרא דא׳, v. אָגְקְטְמִין. Bets. 30a (var. אכיתפא *on the shoulder*, v. Rabb. D. S. a. l.).

**אִכְפָּה**, v. next w.

**אִכְפַּת (אִיכְפַּת)** f. (אכף; cmp. b. h. אֶכֶף) *burden, care, solicitude*, followed by ל- of the person concerned. Targ. I Chr. XXI, 13 אירַכְפַּת.—Y. Sot. V, 20b top ובריתא מאי אכפה ליה what concern is the Temple to him? Taan. 25a מאי אי׳ לך why should that trouble thee? B. Mets. 40a וכי מאי א׳ וכ׳ what do the mice care whether &c. Koh. R. to IV, 1 זה מה אי׳ ליה what concern is it to this one (if the other sinned), i. e. why should he suffer for it?; a. fr. Pesik. R. s. 10, beg. אי׳ להם will people care for them (miss them)? Git. 62a מכפת לא אכפת ליה should he not care for it? Cmp. כפת.

**אַכְּרָא, אִכָּר**, v. אי׳.

**אַכְרָגָא**, v. כִּרְכָּא.

**אַכְרוּב** m. (=כְּרוּב q. v.) *cabbage*. Y. Sabb. III, 5d top. Num. R. s. 7.—Y. Bets. V, 63a קולסי א׳ cabbage heads.

***אֻכְּ׳, אִכְּרוּם, אִי׳, אִכְּרוּם** m. (קרם=כרם; √כר) *covering, coating*. א׳ אוכמין בקדרא a coating of blackness like a pot. Targ. Jer. VIII, 21 (h. text קדר). Targ. Joel II, 6; Nah. II, 11 (h. text פארור). Cmp. קְרוּם.

***אכרוע** Y. Maasr. I, 48d top, read אַכְרוּב; cmp. קֻלַּח.

**אַכְרָזָה** f. h.=ch. אַכְרָזְתָּא. Y. Meg. IV, 75b top, expl. אגרת בקורת, v. אִגֶּרֶת; Y. Keth. XI, 34c; Y. Snh. I, 19b top.

**אַכְרִזִיאֵל** pr. n. [*the herald of God*], *Akhr'ziel*, an angel. Yalk. Deut. 940. Deut. R. s. 11 אכזרי׳ (corr. acc.)

**אַכְרָזְתָּא** f. (=h. הַכְרָזָה; כרז) *proclamation announcing public sale*, whence, *auction*, cmp. אִגֶּרֶת.—B. Mets. 35b ימי א׳ time appointed for public sale. Keth. 100b נכסי דא׳ property sold at auction. Ib. for capitation-tax &c. we sell בלא א׳ without previous announcement; a. fr.

**אכרמוניא** Midr. Till. to Ps. XIX, 5, Yalk. ib. ברטניא pr. n., prob. a corrupt. of איי בריטניא *Britannic Isles*.

**אַכְרַעְתָּא** f. (כרע) prop. *balancing*, hence *balances, scales, weighing*. Pesik. B'shall. p. 82ᵃ בא׳ דאכרעון וכ׳ in the way they weighed, they were weighed. [Cmp. Buber l. c. note 43.]

**אַכְשָׁרוּתָא** f. (כְּשַׁר) *propriety, proper use*. Targ. Koh. X, 10.

**אַכַּתַּי** (contr. of אַד כְּעַנְתָּא חֲדָא) a scholastic term in Talm. Bab., *still, even now, yet*. Meg. 2ᵃ וא׳ מבעי ליה וכ׳ and still the plural form is needed. Yoma 27ᵃ; a. fr.—מִדְּאַכַּתַּי *since*, up to that time. R. Hash. 10ᵇ.

***אַכְתָּנָא** m. (אכת, v. P. Sm. 191; cmp. עכס, עכן, עכסה) *venomous, vindictive*. Targ. Prov. XII, 28 Ms. Luzz. (v. Pesh., a. LXX b.c.); [some ed. אבהתנא, v. בְּחַת; עַוָתָנָא; h. text וכ׳ ונתיבה אַל]

***אַכְתַּר** m. (v. preced.; ר format., cmp. סמוקר) *greenish, blighted*. Y. Dem. II, beg. 22ᵇ is there no rice in Hulta? א׳ הוא it is greenish.

***אַכְתְּרִיאֵל** m. (כתר) [divine crown], pr. n. *Akhtriel*, a divine surname (attribute). Ber. 7ᵃ.

**אלב״ם, א״ל** *Albam*, a formula of permutation of letters wherein the first interchanges with the twelfth, the second with the thirteenth, &c. Num. R. s. 18 טבאל באלב״ם רמלא *Tabel* in *Albam* reads *Ramla*. Sabb. 104ᵃ.

**אַל־** a prefix, =עַל; e. g. אַלְתּוֹסְפְרָאוֹת (=על האוצרות) *appointed over treasures*, v. אַר־.

**אַל** (b. h.) *not, no* (according to Talmud a milder form of prohibition than לֹא; v. Y. Pes. VI, 33ᵇ). Aboth I, 3.—אל תקרי (abbr. א״ת), v. אֶלָּא. Taan. 11ᵃ א׳ יראה וכ׳ shall not live to see &c.; a. v. fr.

**אֶל** (b. h.; אול *to turn*) prep. *to, toward*.—*Pl.*, with prefix מ a. suffix of pers. pron., *of itself, of my (his &c.) own accord, on my (his &c.) authority*. Yoma 5ᵇ לא מֵאֲלַי not on my own authority. Orlah I, 2 חגולה מֵאֲלָיו growing spontaneously.—Y. Peah VII, 20ᵇ bot. its sacred character מֵאֲלָיו למדו they did derive from itself (i. e. from the wording of the law itself).—Hence מִיתֵּירָא, v. מֵרָא.

**אֵל** m. (b. h.; v. אלל) *God*. Shebu. 35ᵃ divine names which dare not be erased are *El* &c. Taan. 6ᵇ bot.; a. fr.

**אֵלָא** *buttress*, v. אֵרָא.

**אֲלָא** I *to lament*, v. אלי.

**אֲלָא** II m. *club, bat*. Targ. Cant. VIII, 5; v. אַלָּתָא.

**אֶלָּא (אֱלָא)** (contr. of אִם לֹא=אֶן לָא) 1) *if not, except, but, only*. Targ. O. Ex. XV, 11 לית אַ׳ את none but thou, none besides thee; a. e.—Ber. V, 1 א׳ וכ׳ .... אין עומדין one must stand up for prayer in no other disposition but that of humility.—Snh. 4ᵃ לא נתן א׳ שלשה he did only three times. Ber. I, 1 וכ׳ (אמרו) א׳ ולא זו בלבד and not only in this case they said so, but wherever &c. Ib. 5ᵃ אל תקרי תְּלַמְּדֵנוּ א׳ read not *th'lamm'dennu* (thou instructest him) but *th'lamm'dēnu* (thou teachest us); a. v. fr.—2) (ellipt.) (you cannot say anything except . . .) *but*, a logical inference excluding all other explanations &c. Ib. 30ᵇ לא שנא א׳ but (the conclusion is proven) there is no difference. Ib. אמר ר׳ א׳ but, said R .... we may derive it &c.; a. fr.

**אלאופטרא**, read קְלָאוֹ׳, v. קלפטרא.

**אַלְבִּינָא, אַלְבִּינָה** (אלב *to cut;* cmp. חִלְּמָם, חִילְפָּא &c.) *a bundle of shoots, broom*. Y. Meg. II, 73ᵃ (for b. h. מַטְאֲטֵא).

**אַלְבָּנָא** m. (v. preced.) *young shoot of the palm-tree, thin pointed branch*. *Pl.* אַלְבָּנְיָא, אַלְבָּנִין. Cant. R. to VII, 9 the palm . . . has no less מן תלת אילנין אלבנין (strike out אילנין) than three new (cutting) shoots. Ib. in our place they call לאלבנייא סנסנירה the young shoots *sans'naya* (h. סנסנים). [Num. R. s. 3, beg., in Hebr. diction, אַלְבּוֹנִין, fr. אנב, cmp. אָב; prob. to be read אַלְבּוֹנִין.]

**אַלְגַּבְרִישׁ** m. (b. h., cmp. גברש Job XXVIII, 18, a. Targ. a. l.) *hail, hailstone* (crystal). Ber. 54ᵇ (playful etymol. על גב איש).

**אַלְגּוּמְיָא** m. pl. (=b. h. אַלְגּוּמִּים) name of *a tree*. Targ. II Chr. II, 7 (8). [Ib. IX, 10; 11 אלמוגייא, reading the h. text as in I Kings X, 11.] V. אַלְמוּג.

**אלגוסין** Tosef. Maasr. III, 14 Var. ed. Zuck., v. גָּרִיס.

**אלדים, אלדי**=אֱלֹהִים, אֱלֹהִי, v. אֱלוֹהַּ.

**אָלַח** *to curse*, v. אלי.

**אָלָח** f. (b. h.; אלה, √אל *to point*, cmp. ארר a. הר) *imprecation, curse*. Sot. II, 5 (17ᵃ); a. fr.—*Pl.* אָלוֹת. Ib. a. e.

**אֵלֶּה** c. pl. (b. h.; v. preced.) *these, those* (cmp. הרי). Ex. R. s. 30 *v'elleh* (and this) adds to the preceding (continues), *elleh* (these) restricts. V. אֵלּוּ.

**אֵלָה** f. (b. h.; v. preced. ws.) *terebinth*. Shebi. VII, 5.

**אלה** Sabb. 90ᵃ Ar., v. אִרְלָא 3.

**אַלָּה** f. (b. h. Josh. XXIV, 26; v. אַלָּתָא) [pointed, prominent] 1) *lance, fork*. Kel. XVI, 8 חפוי הא׳, v. חָפוּי. Pes. 57ᵃ אוי לי מֵאַלָּתָן woe to me (I am afraid) of their fork (weapon). Sabb. VI, 3 (63ᵃ) ed. (Ms. אלא); Y. ibid. 8ᵇ (expl. דיריקרן).—2) *sign-pole*, used in the barn as a mark. Ib; Y. Maasr. I, 49ᵃ bot.; Tosef. Ter. III, 11 משתיעקר הא׳ (ed. Zuck. משיתעשר, corr. acc.) as soon as the sign-pole (fork) is removed (indicating that the grain is ready for use and priestly gifts).

**אֱלָה, אֱלָהָא, אֱלָהּ** m. ch. (=h. אֱלוֹהַּ) *God*. Dan. III, 28; a. fr.—Targ. O. Deut. XXXIII, 26; a. fr.—Lev. R. s. 5, end את אלה רב Ar. (ed. אלוה). Y. B. Mets. II, 8ᶜ

אלההון דיהודאי the God of the Jews. Y. Snh. X, 28[b].—*Pl.* (also plur. majest.) אֱלָהִין. Dan. II, 11; a. e.—אֱלָהַיָּא. Jer. X, 11. Targ. Ps. CXXXVI, 2 אלהי אלהיא the God of gods. [Gen. R. s. 26 כומריא גנבו א׳ וכ׳ (read אלהון) when priests rob—who would swear by their god?] Ib. (ref. to Gen. VI, 2).—Lev. R. s. 33 אֱלָהַיָּיא .... תמן קריין there (in Rome) they call their kings *gods*.

**אֱלוּדוּת, אֱלָהוּת** f. (v. preced.) *Deity, divinity*. Gen. R. s. 46 כדי לאלוהותו—שאין חעולם the universe and what it contains, are but inadequate manifestations of his divinity; a. e. Ib. s. 66 ויתן לך אלוהותו (some ed.) may he impart to thee his divine power; v. next w.—אֱלוּהוּת, v. אֱלוֹהַּ.

**אֱלָהוּתָא** ch. same. Targ. Cant. VIII, 1; a. e. Gen. R. s. 66 Ar. (v. preced.).

**אֱלָהִים**, v. אֱלוֹהַּ.

**אִילָּהֵין, אֶלָּהֵין** (=h. אִלּוּ חֵן) *but that, unless, except, only*. Targ. Gen. XXXII, 27; a. fr.—אִם אֶ׳ *even only*, i. e. *so much the more* (or *less*), *not to say*. Targ. I Kings VIII, 27; II Kings V, 13. V. אֶלָּהֵן; cmp. אֶלָּא.

**אִילּוּ, אֵלּוּ** c. pl. (b. h. אֵלֶּה, q. v.) 1) *these, the following*. B. Mets. II, 1; a. v. fr.—א׳ וא׳ *both*. Zeb. V, 2; a. v. fr. *[2] (interrog.) *which?* Pesik. R. s. 29 (—30, ed. Friedm. p. 138[b]) לאילו נאמין in which of them shall we trust? Pesik. Naḥămu p. 127[b] sq.; Yalk. Is. 307 לאר זה, לאריז.]

**אֵלּוּ**, v. אִילּוּ.

**אֵלּוּ** (=אֵרוּ, v. אָלָה) *behold*. Dan. II, 31; a. e.

**אֲלוֹא** m. (ἀλόη, prob. of Semit. orig.) *the impissated juice of aloes*, used as a purgative. Git. 69[b] Ar. (ed. אילוויא).

**אַלּוֹאוֹן**, v. אקסילאלויריז.

**אַלְוַאי, אַלְוֵי, לְוַאי, חַלְוַאי, דַּלְוַי׳** (b. h. לוּ) *oh that!* Targ. Y. II Num. XXIII, 10; a. e. Targ. Ex. XVI, 3, a. fr. (לוי).—Targ. Y. ib. XXXII, 30 (h. text אולי) —Num. R. s. 2. Gen. R. s. 9; a. fr. *[Targ. Y. II Num. XXIV, 23 אַלְוַוי, Y. I נִי, *woe!*]

**אַלְוָה** m., pl. אַלְוִים (v. אֲלָוָא) *aloe-wood*. Y. Keth. VII, end, 31[d]; Gen. R. s. 15, v. אַלְמוּג. V. also אַלְוִוין.

**אֱלוֹהַּ** m. (b. h.; v. אֵל) *God. Pl. majest.* אֱלֹהִים, cmp. אֵל.—האלהים by God! Sabb. 145[a]; a. fr. [ד is freq. substituted for ה as אלדים, אלדי, ידוד esp. in Targ. Y. ed. Sab.] אלקים, ch. אלקא, adopted in order to avoid uttering the divine name. B. Kam. 106[a]; cmp. אירפופי, אלעיקי &c. —*Pl.* אֱלוֹהוֹת 1) *deities, powers*. Y. Ber. IX, beg. 12[d]. Lev. R. s. 4.—2) *biblical verses containing the word El, Elohim* &c. Y. R. Hash. IV, 59[c].

**אֱלוּדוּת**, v. אֱלָהוּת.

**אֱלוֹהוּת**, v. אֱלוֹהַּ.

**אַלְוָדָא, אַלְוָא**, v. אֲלָוָא, אַלְוָה.

**אַלְוַאי**, v. אַלְוַאי.

**אַלְוִים** (אלווס Ar.), v. אַלְוָה.

**אַלְוִין, עַלְוִין, עַלְוַאין** (v. אֲלָוָא) m. pl. *the herbaceous plant aloe*, a kind of cress. Y. Shebi. IV, 35[b] bot.; Tosef. ib. I, end (ed. Zuck. עלוא, oth. ed. עלויין, ומקרימין את הא׳ וכ׳ (עלווין you may (in the Sabbath year) let the aloe grow on the top of the roof, but you must not water it.

**אַלְוִוירְתָא, אַלְוִוירָא** f. ch. (=h. לְוָיָה) *escort, reception on arriving and leaving*. Y. Maasr. II, 49[d] other people דלית אלווירתיה שכיחא לון (read תא ....) who do not frequently meet with a reception (an offer of refreshments &c.). Ib. דַּלְוִוירְתֵּיהּ וכ׳ (דאל=) who may fairly expect a reception. Cmp. אִירַּוְוירוּתָא.

**אלונטית**, v. אֲלוּנְטִית II.

**אלווס** Ar. read אַלְוִוים.

**אַלְוָתָא** B. Bath. 73[a], v. אִילְתָא a. אַבָּתָא.

**אֱלוּל** m. (b. h.) *Elul*, the sixth month of the Hebrew calendar, containing twenty nine days, varying between the seventh of August and the second of October. R. Hash. I, 1. Ib. 19[b]; a. fr. Y. Shek. III, beg. 47[b] bot. בני א׳ animals born in Elul. Targ. Y. Num. XIV, 37 אירלול. Targ. II Esth. III, 7.

**אלולנין, אלולוגין**, Tosef. Kel. B. Bath. VI, 9 read אַגְלוּגִין.

**אֱלוּלִי** m. (denom. of אֱלוּל) *born in Elul. Pl.* אֱלוּלִים, אֱלוּלְיִין. Y. Shek. III, beg. 47[b]; a. e.

**אֱלוּלָפוֹן, אֱלוּלְיפוֹן, אֱלוּלִי**, v. אִירְפּוֹ.

**אֲלוֹם** m. (אלם; √אל, cmp. חלם, חלב &c.) *a mucilaginous plant* (cmp. Lat. Alum), prob. *Silphium*, a kind of *Laserpitium* or *Asafœtida*. T'bul Yom I, 5 (Var. in Ar. החלום, אילום). Cmp. אֶלֶל.

**אֲלוּמָא** m. ch.=next w. 2).—*Pl.* אֲלוּמַיָּא. Targ. Ruth II, 7; 15.

**אֲלוּמָה** f. (b. h. אֲלֻמָּה; אלם) 1) *binding, making sheaves*. Peah VI, 9 (10) לא׳ . . . נתנה grain stalks intended for binding sheaves *thereof* (but not for binding the latter into bundles of sheaves עמר, Maim.)—[For binding sheaves *therewith* R. S.].—2) *sheaf*. Ex. R. s. 31.—*Pl.* אֲלוּמוֹת. B. Mets. 22[b] sq. *large sheaves*, opp. כריכות.

**אַלּוֹן I** m. (b. h.; v. אֵלָה) *oak*.—*Pl.* אַלּוֹנִים. Gen. R. s. 15 א׳ בלוטין the bibl. *allonim* means *b'lutin*, v. בָּלוּט. [Ib. אלמוגים א׳ read אַלְוִים, v. אַלְוָה, אַלְמוּג]. R. Hash. 23[a] א׳ בוטנא, v. בּוֹטְנָא; B. Bath. 80[b] בוטני א׳, v. בּוֹטְנָא. [Gen. R. s. 60 (play on *hallazeh* Gen. XXIV, 6) א׳ זה he is an oak (of fine appearance); Rashi refers to next w.]

**אַלּוֹן** II m. (ἄλλος acc.) *another*. Gen. R. s. 81 in Greek *allon* means אַחֵר; Pesik. Zakh. p. 24ª א׳ תרי (read אַחֵר) another (one more).

**אַלּוּנְטִית** I (אַלּוּנְתִית) (interchanging with לוּנְטִית q. v.) f. (לוּט, *to cover, wrap*, cmp. I Sam. XX, 10, a. לאט in H. Dict.; נ inserted) *wrapping cloth, sheet, bathing clothes*. Sabb. 40ᵇ מרחם אדם אלונט׳ (Ms. M. אלונת׳, Tosef. ib. III (IV), 7 אלונתת) one may warm a sheet on the Sabbath to put it on the stomach; Y. Sabb. XIX, 17ª bot. [Gen. R. s. 80 to put on a wound, prob. next w.]—Sabb. 147ᵇ (Ms. M. always אלונת׳, Ar. לונט׳). Men. 72ª.—Y. Erub. VIII, 25ᵇ top.—*Pl.* אַלּוּנְטִיאוֹת Sabb. XXII, 5 (147ª). Ib. 147ᵇ בעשר אלונטית (read טְרִיאוֹת . . ., or טִיוֹת . . .). Tosef. ib. XVI (XVII), 15 אַלּוּנְטָאוֹת (Var. אַלְנְטִיאוֹת, לְנְטִיאוֹת). Ib. 17 אנלונטאות (Var. אלנטדאות).

**אַלּוּנְטִית** II, corr. אַלּוּנְתִית (אַלַּנְתִית) f., אַלִּינְתִין m. (a corrupt. of οἰνάνθη, οἰνάνθινος, œnanthe, œnanthinus; cmp. אניגרון as to נ a. ל) made of the grape (or *leaves*) of wild vine (œnanthe), whence 1) *an aromatic water*. Y. Ber. VI, 10ᵈ he who sprinkles אלינת׳ œnanthe.—2) *an unguent*. Y. ib. I, 3ª top סכין אלוונ׳ וכ׳ (corr. acc.) you may oint a sick person with œn. on the Sabbath. Y. Sabb. XIV, 14ᶜ bot. אלינתין. Y. Shebi. VII, beg. 37ᵇ רצאת א׳ לחַפֵּירְלִין . . . (read תירת . . . .) except œn. which is only for children (after circumcision).—3) *a wine* (vinum œnanthinum), used esp. after bathing. Ab. Zar. 30ª (expl. as a mixture of old wine, pure water and balsam); Sabb. 140ª אלונט׳ ed. (Ms. M. אלונת׳). Hull. 6ª wine to be put לתוך דא׳ into a mixture called *ăluntith*; Tosef. Dem. I, 24. Y. Bets. I, 60ᵈ top.

**אלוניסתין**, v. אֲלַנְסָטִי.

**אַלּוּנְקָא** m. (=לוּנְקָא q. v.) *spear-head, javelin. Pl.* אַלּוּנְקִי. Git. 70ª בא׳ דפרסאי (Ar. בלונכי) with Persian (poisoned) javelins.

**אַלּוּנְקִי**, v. אֲלַנְקִי.

**אַלּוּנְתִית**, v. אַלּוּנְטִית.

**אלוסטרוס**, v. אַלַּס.

**אַלּוּף** m. (b. h.; אלף) *prince, chief*. Gen. R. s. 20 beg. אלופו של עולם the world's chief (*Aleph*, i. e. Adam).

**אָלוּשׁ** pr. n. pl. (b. h.) *Alush*, one of the stations of the Israelites on their journey to Kanaan. Yoma 10ª. Gen. R. s. 48 (play on *lushi*, Gen. XVIII, 6). Y. Bets. II, beg. 61ª.

**אלות** Pesik. R. s. 22 כ״ד א׳, read בּוּלָאוֹת, v. בּוּלִי.

**אַלְוָתָא** f. (v. אַלְוָא) *a piece of aloe-wood*. Bets. 33ᵇ; v. אַפָּתָא.

**אַלּוּתָא**, v. אַפָּתָא a. אִפְּתָא.

**אלטיכסייה, אלטיכסייא***, Gen. R. s. 8 א׳ שלך Ar., ed. תכסיס א׳ שלך . . ., Yalk. Ps. 834 תכסיס אלחמסין prob. אַלְטַכְסִיסִין (v. אַל־ a. טַכְסִיס) *chief of the court-ceremonies* (i. e. the angel of Truth); Rashi: *seal* (?).

**אַלְמִין** (ἐλάτη) *fir-trees*. Tanh. T'rum. 9 ברוש א׳ Bibl. *b'rosh* means *firs*.

**מירנון, אלמינון***, a corruption of יַאנְטִרִינוֹן for יַאנְתִּרִינוֹן m. (ἰάνθινον, Aquila Ex. XXV, 5) *violet-colored*. Koh. R. to I, 9 אלט׳; Y. Sabb. II, 4ᵈ (expl. bibl. תחש as a color לשם צבעו, v. Ges. H. Dict. s. v. תַּחַשׁ). [Esth. R. to I, 6 מירנון (Var. סרינון) read ריקרינטרינון].

**אַלָּה** I, **אָלָה** (b. h. √אל, v. אָלָה; cmp. נָקַב, נקב &c.) *to curse*. Sifré Num. 18 (ref. to Num. XVIII, 21) לאלה שירחו אָלָיִן בה וכ׳ 'as a curse' means that people shall curse by her (pointing to her), 'may happen unto thee what happened to . . . . .'.

**אַלָּא** II, **אָלָא** (=יִלֵּל, v. אִילְיָא) *to lament, wail*. Targ. II Sam. I, 17; a. e.

*Pa.* אַלֵּא same. Targ. Jud. XI, 40 לאַלָּאה (some ed. לְאַלָּאה).

**אֵלִי** *mourning*, v. אַלְיָתָא and אַפִּיתָא.

**אֲלִיָּא, אֲלִיָּא**, v. אִילְיָא.

**אליאס** read אִילְיָאוֹס q. v.

**אַלְיָבָא** (=עַל־לִי=אַל־לִי) *according to the opinion, in the sense of*. B. Kam. 13ª, a. fr. א׳ דמאן in whose sense? in accordance with whom? Sot. 21ª א׳ דהלכתא in accord. with the adopted decision. Sabb. 28ᵇ, a. v. fr. א׳ דר׳ in the sense, developing the opinion, of R.—.

**אַלְיָה** f. (b. h.; לוּי; v. infra) *attachment*, whence 1) (cmp. גּוּנְבָּא, זָנָב) *tail, fat-tail*. Ab. Zar. 25ª (ref. to I Sam. IX, 24) what means *v'heăleha* (and that which is upon [or by] it)? שוק ואי that means the leg (with thigh) and the fat-tail. מאי וחעלית וכ׳ and why is it called 'and that which is upon it'? Because the leg is near the fat-tail (back). Ḥull. 117ª; a. fr.—כלפי א׳ (Ar. s. v. כלפי; ed. כלפי לָיָא, Mss. לָיָא) *towards the tail!* i. e. *just the reverse!, reverse it*. Pes. 5ᵇ; Sabb. 93ᵇ; Ab. Zar. 75ª; a. fr. [Rashi: כלפי לייא where are you turning to?]—2) *ear-lap*. Keth. 5ᵇ.

**אֵלִיָּהוּ** (b. h.) pr. n. m. *Eliyahu, Elijah*, the great prophet in the days of Ahab, freq. represented, in Talmud and Midrashim, as intervening in behalf of the pious and punishing wrong-doers, and expected, in the Messianic days, to clear up doubts and prepare the heavenly kingdom; cmp. Mal. III, 23.—Ber. 58ª, a. fr. אתא א׳ אידמי ליה וכ׳ E. came and appeared to him in the disguise of &c. Gen. R. s. 33, a. fr. אתא א׳ זכור לטוב E., whose memory be blessed, came &c. B. Mets. I, 8 (37ª), a. fr. ירתא מונח עד שיבוא א׳ let it be deposited until E. shall come (and decide to whom it belongs, i. e. an indefinite time until the matter be cleared up). Men. 45ª; a. fr.—סֵדֶר אֵלִיָּהוּ *Seder Eliyahu*, name of a lost Talmudic treatise, divided into Seder Eliyahu Rabba (Large) and S. E. Zuta (Small). Keth. 106ª (of legendary origin).

**אֱלִיהוּא** pr. n. m. (b. h.) *Elihu*, one of Job's friends. Y. Sot. V, end, 20ᵈ. Yalk. Job 919. B. Bath. 15ᵇ.

**אֶלְיְהוֹעֵינַי, אֶלְיוֹעֵנַי** (b. h.) pr. n. m. *Elioenai*, a highpriest. Par. III, 5.

**אַלְיוֹן** m. (√לוי, v. אַלְיָה) *thumb, great toe. Pl.* אַלְיוֹנִים. Pesik. R. s. 31 אַלְיוֹנֵי יְדֵיהֶם their thumbs; Midr. Till. to Ps. CXXXVII. 4; Yalk. a. l.

**אוּלָ׳, אֶלְיוֹנָא, אֶלְיוֹן** ch. same. Targ. Ex. XXIX, 20; a. e.—Git. 69ª טופרא דאַלְיוֹנָא (Rashi אליונא, corr. acc.) the nail of the thumb.—*Pl.* אֶלְיוֹנָיָא. Targ. Ps. CXXXVII, 4 קטעו לואי אֶלְיוֹנֵיהוֹן בככידהון (missing in some ed.) the Levites cut their thumbs off with their teeth; v. quot. in preced.

**אֶלְיוֹסְטוֹן,** v. אֶלְיַסְטוֹן.

**אֶלְיוֹעֵינַי,** v. אֶלְיְהוֹעֵינַי.

**אֶלְיוֹפְּוֹלִיס,** v. אִילְפְּוֹלִיס.

**אֶלְיוּתָא** f. (אלי II) *wail, eulogy.* Targ. Job III, 7; v. אִילְפַּדְוּתָא.

**אֶלְיוּתֶרוֹפְּוֹלִיס** pr. n. pl. (Ἐλευθερόπολις) *Eleutheropolis* (Freetown), an Idumean town corresponding to *Hori* (Gen. XIV, 6). Gen. R. s. 42 (ed. corrup. מטרופ׳) read with Ar. ואת התורי א׳ ולמה קורא אותה א׳ שבררו אותה ויצאו להן לחירות . . . they selected it for their residence and made themselves independent.

**אַלִּיחֲרוֹק** pr. n. *Allihrok*, name of an Egyptian eparchy or nomos, prob. *Heracleotes.* Targ. Y. Gen. X, 6; I Chr. I, 8 (h. text פוט), ed. Rahm. אלייתרק (Var. אליחרק).

**אַלִּיטָא,** v. חֲלִיטָא III.

**אִילְדָּא,** v. אִילְנָא.

**אִילְדוֹסְטוֹן,** v. אִילַסְטוֹן.

**אַלְיָת, אֲלָיוֹת** f. (אלי II) *female wailer.* Kel. XVI, 7 רבישרת של א׳ the wailer's musical instrument. Ib. XV, 6. —Ch. אֲלִיתָא q. v.

**אֵלִיל** m. (אלל *to roll*, sec. r. of אול; cmp. חול a. גְּלוּלִים) 1) (cacophem.) *idol.* Ab. Zar. IV, 3 (Talm. ed. ע״ז); a. e.—*Pl.* אֵלִילִים. עבודת א׳ (abbr. ע״א) *idolatry;* also *idol* (cmp. יִרְאָה). Snh. 97ᵇ. Yoma 9ᵇ; a fr.—2) *offal of meat, v.* אֵלָל.

**אֵלִיל** ch. same.—*Pl.* אֵלִילַיָּא. Targ. Y. Lev. I, 2.

**אֲלֵיל** (=יְלֵיל) *to lament.* Targ. Is. XV, 4 (XIV, 31); Joel I, 11.

**אַלֵּיל** Pa. of אֲלַל.

**אַלִּילָא** m. (v. preced.) *spy.*—*Pl.* אַלִּילֵי. Targ. Gen. XLII, 9; a. e. (ed. Berl. אָלֵי׳).

**אֵלִים,** 1) בֵּית א׳ pr. n. pl. *Beth-Elim*, near Mount Tabor. Gen. R. s. 99 beg. Mekh. Yithro s. 5 (אלהים).—2) אֵלִים pl. of אַיִל q. v.

**אֲלִים,** v. אֲלַם.

**אַלְמָא, אַלִּים** m., **אַלְמָא, אַלִּימָא** f. (אלם) *strong, influential; violent.* Targ. Y. Gen. XXV, 23; a. e.—Git. 60ᵇ, a. fr. כל דא׳ גבר whoever is in power wins (right of possession in cases in which the judge is unable to decide). Ḥull. 39ᵇ אירגש אלמא a powerful man (defying the law).—Keth. 14ª א׳ ליה ברייא to him the positive assertion is the stronger argument.—*Pl.* אַלְמֵי Ḥull. 76ª *thick* (sinews). Kid. 59ª באגא דא׳ a village community of violent men.—Fem. Kidd. 44ᵇ מי א׳ כיד אבוה is she as strong, has she the same authority as her father has? B. Mets. 34ª מי א׳ מתניתין is (the Boraitha) stronger (less pliable) than our Mishnah?—Ḥull. 48ᵇ אַלִּימְתָא the strong, thick (pin).—*Pl.* אַלְמָתָא. Yeb. 43ª א׳ strong, thick combs.

**אַלִּימָא,** v. preced.

**אִילְּמָא I, אִילֵּימָא** 1) (=אִין *if;* לָא=לֵי *not;* מָא *quidem, somehow*) *unless, but for* (followed by שֶׁ־; cmp. אַלְמָלָא 1). Num. R. s. 18, end שמעמ׳ וכ׳ ..... אר׳ מֵי but for the sticky substance in the nose intercepting the evil smell.—2) (=אִילּוּ־מָא if somehow) *if* (ruling the verb without mediation of a relative; cmp. אַלְמָלָא 2). Ib. א׳ תופשת וכ׳ if (the harsh ringing sound) should take a permanent hold of his ear, it would be bound up (with his body, sub. בלבו as in Tanḥ. Ḥukkath 1, where our w. is substituted by אַלְמָלָא).—3) v. אִילֵּימָא.

**אִילְּמָא II, אִילֵּ׳ (אֵלֵּימָא)** m. 1) *mute,* v. אִלְּמָא. Targ. Y. Ex. IV, 11.—*2) *thick,* v. אֲלִים. Ḥull. 76ᵇ.

**אַלְמוּתָא, אֲלִימוּתָא** f. (אֲלַם 1) *strength, force.* Targ. Job XXX, 21. Targ. Y. Ex. XXV, 2. Cmp. אוּלְמָא.

**אִלֵּימְנָא** m. (אֲלַם 3) *mute.* Targ. Ps. XXXVIII, 14 Ms. (ed. אִרְלֵמְנָא).

**אֲלִימְתָא,** v. אֲלִים.

**אֲלִינְתִית, אֲלִינְתִין,** v. אֲלוּנְטִית.

***אִילִיס (אוּלִיס) אֲלִיס** m., only in pl. אֲלִיסִים, אֲלִיסִין &c. (אלס, cmp. אלץ in Hebr. Dict. a. רצץ, רסס) *ruins, debris.* Lev. R. s. 19 (referring to Amos VI, 11) הדין רסיסה אית מינייה אל׳ (read רסיסא) of what is demolished by making breaches, there remain ruins, והדין בקרצא לית מינייה אר׳ while of what is demolished by chopping, no ruins remain; Koh. R. to X, 18 (corr. acc.); Cant. R. to IV, 14. Cmp. בִּרְזָא and אִלְסִיס.

**אֲלִיס,** v. אֲלַס.

**חֲלִיסְטוֹן, אִלְיִסְטוֹן, אֶלְיַסְטוֹן** m. (ἡλιαστός, acc., fr. ἡλιάζω, v. Gr. Dict.) *a luscious wine* (vinum dulce) for which the grapes were to be dried in the sun for three days, after which they were gathered and trodden on the fourth during the full fervor of the midday heat (Sm. Ant. s. v. *Vinum;* Columella XII, 27). Men. VIII, 6 אלסטון Mish. (Ar. ed. Koh. אלייס, Talm. ed. 86ᵇ חלסטירון, חילּ׳). B. Bath. 97ᵇ אלייסטון Ar. (Var.

**עֲלִיתָא, אֲלִיתָא*** f. (pronunc. and meaning doubtful) *Illitha*, something supposed to render fire-proof or extinguish the fire. Snh. 108[b] רש לנו דבר אחד וא׳ שמה Ar. (ed. רע׳) we have something, its name is Ill. [perhaps to be read דבר אחר a (female) idol]; Yalk. Job 906 עיל׳, Ms. עליונה]. [B. Bath. 73[a] ומחינן ליה באלי׳ Ar. Var. s. v. אלתא, ed. אֲלוּתָא, Rashi אֲלִוָתָא, Ms. Oxf. ואית לן, אלוותא pl. of אֲלָתָא. The use of the masc. gend. in connection with the word, makes the passage appear spurious.]

**אֲלִיתָתָא**, pl. אֲלִיתוֹת, v. אֲלִיתָא.

**אֲלָךְ**: אִילֵּין=. Dan. III, 12; 13.

**לִיכְסָה, אֲלַכְסָא** pr. n. m. *Alaxa, Lixah*, abbrev. of Alexander. Y. Keth. V, beg. 29[c] R. Al.—Ib. IX, 33[b] א׳ אמר לו ר׳ מנא (read לר׳ מנא); Y. Shebu. VII, 38[a] bot. ליכסה וכ׳ name of a gentile judge.

**אֲלַכְסוֹן** (=לוכסן, λοξός; cmp. howev. ἀλλάξ) 1)(adv.) *athwart, crosswise.* Tosef. Kel. B. Mets. VIII, 5 two feet &c. of a bed cut off א׳ crosswise; (Kel. XVIII, 5 לוכסן).—2) אֲלַכְסוֹן, ch. form אֲלַכְסוֹנָא m. *diagonal line, diameter.* B. Bath. 101[b]; Succ. 8[a] באלכסונתה .... כל אמתא a figure of one square cubit has a diagonal line of $1\frac{2}{5}$ cubits (approximately). Men. 35[a]; Meg. 24[b] must be square בתפרן ובאלכסונן both as to their seams (not warped) and as to the measure of their diagonal lines. Erub. 59[a] מידת העיר ואלכסונה Ms. K. (ed. בא׳, v. Rashi a. l.) the measure of the circumference of the town plus its diameter. B. Bath. 99[a] ודילמא בא׳ חוו קיימי perhaps the Cherubim in the Sanctuary were placed across the room; a. fr.

**אֲלַכְסַנְדְּרִין, אֲלַכְסִין** m. pl. (v. אֲלַכְסָא) *Alexandrians*, name of a *nut*, prob. *a species of pistachio.* Ab. Zar. 14[a] אלכסין ed. (Ms. M. אלכסנדרין, Ar. אכלסין). Cmp. אִלְסָרִין.

**אֲלֶכְסַנְדְּרָא** pr. n. m. *Alexander.* Y. Dem. II, 22[c] top, (an Amora of a place called Tsadoka). Cant. R. to IV, 12; v. אֲלֶכְסַנְדְּרִי.

**אַלַכְ׳, אֲלֶכְסַנְדְּרוֹס** pr. n. m. *Alexander.* 1) A. the Great, מוקדון the Macedonian. Targ. Cant. VI, 8; Targ. II, Esth. I, 2.—Tam. 31[b]; a. fr.—2) name of a judge and of a robber. Y. Ber. IX, 13[b] top (for אלכסנדריאה ib. read our w.).

**אֲלֶכְסַנְדְּרִי** m. 1) *Alexandrian.* Sifra B'hukk. chap. V, Lulianus the Alex.—2) pr. n. m. *Alexandri*, an Amora. Y. R. Hash. IV, 59[c] bot; a. e.—Cant. R. to IV, 2 דרא .... (corr. acc.).—3) v. אֲלַכְסִין.—*Pl.* אֲלֶכְסַנְדְּרִיִּים; fem. אֲלֶכְסַנְדְּרִיּוֹת. Men. 100[a] *Alexandrians.* Ib. 28[b] כוסות א׳ (Yalk. Ex. 369 ריוות....) Alexandrian cups (lengthy and narrow). Tosef. Meg. III (II), 6 בח״כ של א׳ a Synagogue built by Alexandrians in Jerusalem.

**אַלַכְ׳, אֲלֶכְסַנְדְּרִיאָה, אֲלֶכְסַנְדְּרִיָא** pr. n. pl. *Alexandria*, in Egypt. Targ. Ez. XXX, 15; a. e.—Y. Hag.

a. ed. חילוסטון; Ms. וחלאסטון, וחילוסטיון; v. Rabb. D. S. a. l.). Tosef. Men. IX, 9 (from which B. Bath. l. c. is quoted) אלוסטון.

**אֱלִיעֶזֶר** pr. n. m. *Eliezer*, 1) servant of Abraham. Gen. R. s. 44; a. fr. 2) several Tanaim: a) E. ben Hyrcanus; E. b. Jacob, E. bar Zadok, disciples of R. Johanan b. Zaccai of the second gener.—b) E. b. Judah, E. b. Matathias; E. b. Hisma, of the third gener.—c) E. hak-Kappar, a late member of the fifth gener.

**אֲלַיִךְ**, v. אֲלַהּ.

**אֲלִיפִיס**, Y. Shebi. IV, 35[c] top, read אֲלִסִיס.

**אֲלִיקָה*** m. (ἕλιξ, acc. . . κα) *wind-lass* for launching ships. Y. Sabb. VII, 10[c] top, read: החן דמגפר אעין למני וחבלין לא׳ he who pitches wood for vessels or ropes for a wind-lass.

**אַלְעִיקִי, אֲלִיקִי*** (a disguise of אלהים for the purpose of avoiding the utterance of the divine name, cmp. אֱלוֹהַּ) *by God! forsooth* (ironically). Pesik. Bahod. p. 104[a] אלי׳ אני תובע בה Ar. (ed. אל אתא, Ms. Oxf. אליקי אינו) forsooth, I shall propose to her, i. e. do you believe I shall &c.? Cant. R. to I, 4 אלעי׳ אני נותן וכ׳ forsooth (do you believe) I shall give &c. [V. Pesik. l. c. note 81.]

**אֶלְיָקִים** (b. h.) pr. n. m. *Eliakim.* Ab. Zar. 58[a] R. El. attendant of Rabba.

**אֲלִירָא** read אֲפִירָא.

**אֱלִישָׁע** pr. n. m. *Elisha*, 1) the prophet. Ber. 10[b]. Gen. R. s. 25; a. e.—2) E. ben Abuyah, surnamed אַחֵר, q. v. Aboth. IV, 20. M. Kat. 20[a].—3) one E. surnamed בעל כנפים 'winged'. Sabb. 49[a]; 130[a]. Y. Ber. II, 4[c] bot.

**בֵּי אֱלִישָׁפָט**, v. בֵּלְשָׁפָט.

**אֲלַיִת**, v. אֲלַיִת.

**אֲלִיתָא** f. ch.=h. אֲלַיִת *wailing woman.* *Pl.* אֲלִיתָתָא. Targ. Jer. IX, 16 (17) ed. Ven. אֲוֵלִיתָן, ed. Vien. אֲלִיתָתָא.

**אֲלִיתָא*** f.=אֲלִיוְתָא. Gen. R. s. 15, end; Pesik. Ron. p. 142[b] א׳ ובכיתא wailing and weeping; v. אֲפִירָתָא.

**אַלִיתָא (אֲלִיתָא)** f. ch.=h. אֲלַיָּה, *fat-tail.* Targ. Ex. XXIX, 22; a. e.—Ḥull. 127[a] בשמתא גרש .... ואליתיה excommunicated be Narash with its fat, skin and tail, i. e. all its inhabitants.

**אִלְתָא** or **אִלִיתָא** f. (cmp. אִלָּה, אִלּוֹן &c.) 1) *fig-tree* (of a certain species).—א׳ בְּרַת name of a fig species. Gen. R. s. 15, end א׳ ברת וכ׳ Ar. (ed. אלי) it is called *brath alitha* (daughter of mourning, v. אֲלַיְתָא), because it has brought wailing and weeping into the world (as the fruit of the tree of knowledge).—2) *wood of the fig-tree*, used as kindling wood on the altar (h. form אֲלִיתָה). Tam. II, 4 (Mish. תא . . ., Talm. 29[a] תה ....). Yoma 24[b]. Y. ib. II, 39[c] top.—*Pl.* אִלְתוֹת. Par. III, 9.

II, 77[d]; a. fr.—Kel. XV, 1, v. next w.—Midr. Till. to Ps. XIX, a ship coming מא׳. V. אַכְסַנְדְּרָא.

**אַלְכְּסַנְדְּרִית** f. *Alexandrian.* Kel. XV, 1 ספינה א׳ Mish. ed. (Talm. ed. ס׳ אלכסנדריא) Alexandrian ship, i. e. Sea ship with water reservoirs. Sabb. 90[a], a. e. נתר א׳ Alex. nitron. Tosef. Nid. IV, 17 Cleopatra מלכת א׳ (ed. Zuck. יס—) Egyptian queen.—*Pl.* אַלְכְּסַנְדְּרִיּוֹת, v. אַלְכְּסַנְדְּרִי.

**אָלַל** (sec. r. of אול, v. אָוַל; cmp. צלל) 1) *to circle. Pi.* אִילֵּל *to go around; to espy, track.* Cant. R. beg. (play on חוּר a. חוֹרָה) אחר ד״ת אִילַּלְתָּ thou didst search after the words of the Law. Pesik. R. s. 47 *ḥafar* (Job XXXIX, 29) לשון מְאַלֵּל has the meaning of espying (ed. incorr. ירגל, v. ed. Friedm. p. 190[b]).—[2) *to point out;* 3) *to tie around; to be strong;* v. אל I, אֵלָּה, אֵילָן &c., a. אלם.]

**אַלַּל,** *Pa.* אִלֵּיל ch. same. Targ. Num. XIII, 2; a. fr.—Deriv. מְאַלְּלָא, אַלִּילָא.

**אֵלַל** h., אֲלַל ch. m. (b. h. אֶלֶל Job XIII, 4; v. אֶלִּיל; cmp. חלל) *soft, lax object,* whence *fatty substance, offal of meat.* Targ. Job. l. c.—Ḥull. IX, 1 (Gem. 121[a], diff. of opin. as to what kind of offal is meant in the Mish., v. מְרַהְקָא). Ib. חא׳ חמכונס the offal gathered (as a ball). Zeb. III, 4.—Toh. I, 4 אֶלִּיל. Meil. 7[a] א׳ כיון דלית ביה וכ׳ *ălal,* because there is no substantial value in it. Zeb. 35[a] פיגל בא׳ if one had an inappropriate thought about *ălal* of fowls (which is fit to eat).

**אַלָּא** or **אוּלָּא** m. (אַלַּל; cmp. b. h. דָּרַךְ) *treading the wine or olive press; quantity put into the press at a time.* B. Mets. 105[a] בא׳ ..... הא באתרא Ar. (ed. אור) the one Rabbi treats of a place where they ordinarily put one *khor* (measure) into the press at a time, &c. Esth. R. to I, 2 (referring to Esth. l. c., and Neh. XIII, 15 'in those days'; play on *al'la* a. *al'lay;* v. next w.) א׳ ווי וכ׳ *'wine pressing'* (on Sabbath, Neh. l. c.) and 'woe' (persecution as punishment) were those days marked for.

**אַלַּלַי** (b. h.; v. אלי II, ילל) *woe.* Lev. R. s. 17, a. e.; v. next w. Tanḥ. Aḥaré 2, אלילים (corr. acc.); ed. Bub. 3.

**אַלַּלָּיָא** m. pl. (v. preced.) *woe-makers,* a word coined for playing on הוֹלְלִים (Ps. LXXV, 5, a. e.). Lev. R. s. 20; a. e.; v. וַוַּיָּנָיָא for correct vers.

**אָלַם** (b. h.; √אל, v. אָלַל) 1) [to surround]; *to connect, tie* (cmp. אסר. חגר); intr. *to be tied up, excluded, lonely, mute;* v. אִלֵּם, אַלְמָנָה II, אַלְמוֹן.—2) *to grow, be strong,* v. אֵלָם. Cmp. אַלְמוֹן I. [Cmp. אֵלֵם Ps. LVIII, 2, LXX ἄρα, a. v. אוּלָם I.]

**אֲלַם** ch., intr. אֶתְאֲלַם (אִתְּלִים *Pa.,* עלים) (v. preced.) 1) *to be* or *grow strong, to grow.* Targ. I Chr. XXII, 12 (13) אֲלַם (h. text אֱמָץ, Var. עילם). Targ. O. Deut. XXXI, 6; 7; 23 ed. Vien. א׳ (ed. Berl. ע׳, v. Berl. Targ. O. II, p. 59).—B. Bath. 124[a]; 135[b] (he left them) דיקלא וא׳ a slender palm-tree and it grew thick.—2) *to tie,* v. אֲלוּמָא.—3) *to be mute;* v. Ithp.

*Pa.* אִלֵּים 1) *to be strong,* v. supra.—2) *to strengthen, support.* Targ. II Chr. XI, 17; a. e. Part. pass. f. מְאֻלְּמָא *resolved, insisting upon.* Targ. Ruth I, 18 (h. text מתאמצת).—B. Kam. 90[a] אַלְמוּהָ רבנן וכ׳ the Rabbis fortified the husband's right (gave him superior privileges). Kidd. 43[a] אַלְּמוּהָ קא מְאַלְּמְנָא למילתיה (Rashi אַלְמוּהָ) we (the court) give him privileges.—3) *to overpower.* Sabb. 156[b] אַלְּמִיד יצרה his appetite overwhelmed him.

*Ithpa.* אִתְאַלַּם 1) *to make one's self strong, to summon strength.* Targ. Job XXXVI, 19.—2) *to become mute, be silenced.* Targ. Ps. XXXIX, 10. Targ. Koh. XII, 6. [Targ. Ps. XC, 10 מִתְאַלְּמִין (for h. text בָּהֵם?). [Targ. Job VI, 6 Ms. Vers. מִתְאַלֵּם (?), h. text חלמות!.]

**אִילֵּם, אִלֵּם** m. (b. h.; v. אָלַם 1) cmp. חֵרֵשׁ) *mute, unable to speak,* also *ignorant.* Ter. I, 6; a. fr.—Ruth. R. to IV, 1 (ref. to *almoni,* Ruth. l. c.) א׳ חירה מד״ת he was unable to speak of (excluded from) the Law (ignorant).—*Pl.* אִילְּמִין אִלְּמִין. Snh. 71[a]; 100[a].—Fem. אִלֶּמֶת, אִילֶּמֶת. Num. R. s. 9. Ḥull. 79[a]. Sot. 10[b] אי׳; a. e.

**אַלְוְמָא, אִילְּמָא, אִלְּמָא** ch., same. Targ. Ex. IV, 11.—*Pl.* אִילְּמֵי &c. Ḥag. 3[a]; Yalk. Ex. 356; Deut. 440. [Ḥull. 76[b] חד אילימא, v. אֲלִימָא II, 2.]

**אַלְמָא** *strong,* v. אַלְמָא.

**אַלְמָא** m. (cmp. b. h. אֵלֶם, v. אָלַם) *confirmation;* (dial. term) *consequently.* Pes. 2[b] א׳ אור וכ׳ consequently *ôr* means day-light. Sabb. 151[a]; a. fr.

**אַלְמָא, אַלְמָה** (=על למה) *why?, wherefore?* Erub. 3[a] אלמא אמר וכ׳ why did R... say &c.?—Yoma 2[b] אלמה לא נרבעי וכ׳ why should separation not be required &c.?; a. fr.

**אַלְמוּג** m. (b. h. עצי אלמגים, ע׳ אלגומים) 1) *red coral.* Tosef. Kel. B. Mets. III, 13; Kel. XIII, 6; Sabb. 59[b]; Y. ib. VI, 8[b] top.—2) pl. אַלְמוּגִּין, אַלְמוּגִּים *a species of cedar-tree,* prob. *coral-wood* (v. infra as to various opinions). R. Hash. 23[a]; B. Bath. 80[b] sq. א׳ כסרתא *almugim* is coral (apparently a confusion of *coral* and *coral-wood*). Y. Keth. VII, end, 31[d] א׳ אלוים *alm.* is the aloe-wood (agallochum); (Gen. R. s. 15 beg. אלוּוֹס Ar., ed. אלוּם, אלוּגים corr. acc.). Pesik. R. s. 33 (ref. to II Chr. II, 7 a. I Kings X, 12); v. גלומי.

**אַלְמוּגָּא,** pl. אַלְמוּגִּין, אַלְמוּגָּיָא ch. same. Targ. I Kings X, 11; 12. II Chr. IX, 10; 11.

**אַלְמוֹן I** m. (v. אלם) *a cedar species, oak* [or *terebinth*]. *Pl.* אַלְמוֹנִים. R. Hash. 23[a]; B. Bath. 80[b]; v. בּוּטְמָא a. בָּלוּט.

**אַלְמוֹן II** m. (b. h. אַלְמָן, v. אלם) [*tied up, secluded;* cmp. Targ. I Sam. XXI, 3 טמירי for h. אלמני] *widower.* Keth. 7[b]; a. fr.

**אַלְמוֹנִי** m. (b. h. אַלְמֹנִי *unnamed, unknown,* v. preced.) pr. n. m. *Almoni.* Ruth R. to IV, 1 פלני א׳ וכ׳ the man's name was Ploni Almoni. Cmp. אֶלֶם.

**אלמיג** Tosef. Kel. B. Mets. III, 13 read אַלְמוּג.

**אִלְמִין*** m. (prob. corrupt., for לִימִין λιμήν) *harbor.* Y. Succ. II, beg. 52[d] בנחונה בא׳ when the ship lies in port.

v. טַרְסִיס); Targ. Y. II ib.; Y. Meg. I, 71[b] bot. אלסטרסס; Gen. R. s. 37, beg. אלוסטרוס, אלסיט (corr. acc.). [Targ. Y. a. Midr. reflect geograph. a. ethnograph. conditions and notions of their own days.]

**אֶלְיוֹסִים, אֲלִיסִים** (אילוסים)* [the final ס freq. read ם in ed., as אֲלִיסִים &c.] f. (v. אֲלִיס) pr. n. pl. *Ilsis* &c. (grottoes near Tiberias; v. Jos. B. J. II, 20, 6) *ruins* of fortified caves. Koh. R. to III, 9 אלס׳. Y. Shebi. IV, 35[c] top אלירפס; Gen. R. s. 34 אילטיס; Ruth. R. to I, 17 אילוסיס (או׳); Yalk. Ezek. 351 אלפטס; cmp. בְּטִירָא a. אִרְצַטַּדִּין.

**אֶלְסָרִין,** v. אֶלְצָרִין.

**לְעָזָר, אֶלְעָזָר** pr. n. m. *Elazar.* 1) E. b. Poïra, counsellor of John Hyrcanus. Kidd. 66[a].—2) Several Tanaim: a) E. b. Azarian; E. b. Arakh. of the second generation; b) E. b. P'rata; E. of Modim, of the third gener. —c) E. b. Jacob; E. b. Shamua; E. b. Simon (bar Yoḥai); E. b. R. Yose the Galilean, of the fourth gener.—3) Several Amoraim: a) E. b. Antigonus; E. b. R. Yannai, of the second gener. Y. Ber. V, 9[b] bot.; a. e.—b) E. bar Abina. Ib. I, 3[c] bot.—c) R. Lazar or E. (in Babli E. b. P'dath) one of the most renowned Amoraim of the third gener. Erub. 65[b]; a. v. fr.

**אֶלְעִיקִי,** v. אֲלִיקִי.

**אֶלֶף** (b. h.) *thousand. Du.* אַלְפַּיִם.—*Pl.* אַלְפִּים.—א׳ אלפים *a million.* Gen. R. s. 8 שני א׳; a. fr.—Ex. R. s. 5 אַלְפַּיִם *two thousand* (men); a. e.

**אַלְפָּא, אַלַּף, I אָלַף** ch. same. Targ. O. Ex. XXXVIII, 25 אַלַּף ed. Berl. (Y. אלפא); a. fr.—Snh. 95[b] חד א׳ one thousand. Bekh. 8[b] מאה א׳ זוזי one hundred thousand zuz; a. fr.—*Pl.* אַלְפַּיָּא, אַלְפִּין. Targ. Ex. XXXVIII, 26; a. fr. Targ. I Sam. XVIII, 8; a. fr.—Y. Dem. VII, 26[b] bot.; a. fr.

**II אָלַף** (יְלֵיף) (h. אָלַף, √לף *to join, be joined*) *to become used; to learn, study, train one's self.*—אָלֵיף *accustomed, used to.* Targ. I Sam. XVII, 39. Targ. O. Num. XXII, 30.—Targ. Deut. V, 1; a. fr. (v. also יְלֵיף). —Cant. R. to II, 2 צבי רבי דיילוקם would you like to study? B. Bath. 111[b] top גוד ליתי דין צבי למילקם take me away from here, this man has no desire to learn (but only to argue). Taan. 4[a] man is bound לְמֵילַף נפשיה בניחותא [prob. לְמַלֵּיף, v. infra] to train himself to be gentle; a. fr.

*Pa.* אַלֵּיף, אַלֵּף *to train, teach.* Targ. Ps. XVIII, 35 מַלֵּיף (=מְאַלֵּף). Targ. Prov. XI, 25; a. fr.—Koh. to IX, 10 thou didst emigrate לְמֵילַף for the sake of studying, ודהוא גלי לְאַלָּפָא but he emigrated for the sake of teaching. Y. Dem. I, 22[a] top ולא כן אַלָּפָן רבי (not אילי׳) did you not teach us thus?—א׳ זכו, v. infra.

*Af.* אוֹלִיף as *Pa.* Lev. R. s. 30 מוֹלִיף (מַלֵּיף) עלי זכו offers arguments in my favor.

*Ithpa.* אִתְאַלַּף *to exercise, practice, exert one's self.* Targ. Is. II, 4; XXVI, 9.



**אִילוּ, אִלְמָלֵי, אִלְמְלֵא** 1) (=אילו־מא־לָא) *if in any way not, if not, but for* (usu. without verb or followed by שֶׁ־ or דְּ־; cmp. אִלְמָלֵא I, 1). Snh. 49[a] א׳ דוד וכ׳ but for David (studying the Law), Joab could wage no war. Meg. 12[b] א׳ אגרות וכ׳ but for the previous letters. Tanḥ. Ḥukkath 1 (ed. Bub. 1 אם לא); a. fr.—2) (=אִילּוּ־מָא־לָא: cmp. אִלְמָלֵא I, 2) *if indeed.* Meg. 24[b] אלמלי אתה לוי [Ms. M. אלמלא לוי אתה) if thou wert a Levite. Keth. 33[b] אלמלא נגדוה וכ׳ if they had lashed Hananiah &c. Sabb. 118[b]; a. fr. [A differentiation of spelling which may have existed for the two opposite meanings of our w., is untraceable; v. Lowe, Pesachim, p. 28.] Cmp. אִילּוּלֵי.

**אִלְמֵן** (deriv. of next w.) *to reduce to widowhood, bereave, desert.* Pes. 49[a] ומְאַלְמֵן את אשתו will be forced to desert his wife (to leave his home).—*Nithpa.* נִתְאַלְמְנָה *to become a widow.* Y. Keth. II, beg. 26[a] (Mishn. ed., a. Talm. Bab. נִתְאַרְמְלָה, v. אִרְמֵל).

**אַלְמָנָה** f. (b. h.; v. אַלְמוֹן) *widow.* Keth. I, 1; 2, v. אַרְוִסִין. Kidd. 75[a] אַלְמָנַת עיסה the widow of one of spurious descent; v. עִיסָּה; a. fr. Trnsf. דלת א׳ a *frameless* door (or *made of one piece*). Erub. 101[a]; v. גְּשָׁמָה.—Denom.

**אַלְמָנוּת** f. (b. h.) *widowhood.* B. Bath. VI, 4 בית א׳ (98[b]; Ms. M. אַרְמְלוּת) a house in which to live in case of widowhood. Yeb. 45[a]; a. e. Y. Keth. V, 29[d] bot. הרי אני מיגדת אַלְמְנוּתִי, v. II אָגַד.

**אלנמיאות,** v. אֲלוּנְטִית I.

**אֲלוּנִיסְתִּין, אֲלִנְסְטִי** (read אלי׳ ἑλληνιστί) *Hellenic, in Greek.* Tanḥ. Tsav, 2 [a gloss] לשון א׳ קטבך קטאב״א in Greek *katab'kha* (Hos. XIII, 14) means κατάβα *descend;* v. Yalk. Jer. 333. Y. Sot. VII, beg. 21[b] שמע קלון קריין שמע אלונ׳ heard them read the *Sh'ma* in Greek.

**אֲלוּנְקִי, אֲלַנְקִי*** f. pl. (=על־ענקא *on the neck*) *poles used to carry burdens on the shoulder of two or more persons* (v. Sm. Ant. s. v. *Falangæ, phalangæ,* which is of Semitic origin). Bets. 25[b] what means 'provided no carrying on shoulders takes place'? Ans. באלנקי . . . . Ar., Ms. M. (ed. באלו׳) by means of *alanke* (phalangæ). Ib. למיפק באלו׳ ed. (Ms. באל׳) to be taken out &c. (carried in a sedan chair through which poles are put). Ib. Am. and Mar Zut. allowed themselves to be carried on shoulders of men בשבתא דדיגלא באלנ׳ Ar., Ms. M. (ed. our w. absent) on a Sabbath during the festive week on phalangæ (to the lecture room). V. בְּלוּנְקִי.

**אַלַּס,** *Pa.* אַלֵּס, אַלַּס (contr. of אלעס, v. לעס) *to craunch, bite.* B. Kam. 84[a]. Git. 70[a].

**אַלָּס** pr. n. m. *Alas* (Valens; v. וָולָס) 1) an Amora. Y. Kil. I, 27[a] top.—2) (?) Snh. 64[a] Sabta son of A.; v. אַבְּלַס.

**אַלַּס, אַלָּס** pr. n. *Hellas* (=Græcia Magna). [That Italian places are meant in quot. below, is obvious from Targ. Ezek. XXVII, 7, v. אִרְטַלְיָא.] Targ. Y. I Gen. X, 4 א׳ וטרסס (h. text אלישה ותרשיש) Hellas and Taras (Tarentum,

**אל״ף** *Alef*, the first letter of the Alphabet. Y. Snh. I, 18[a] bot.; a. fr. Y. Yeb. IV, 6[a] כל שחוא בח״ר רבה באל״ף רבא (referring to *harbah arbeh* Gen. III, 16) the embryo that counts *harbah* with Hé, (the numerical value being 212—days), will grow; that which counts *arbeh* with Alef (i. e. 208 days, or less than seven months) will lie down (die); (cmp. חַרְבָּה for differ. versions).—B. Bath. 168[b] א׳ בית וכ׳ mere Alef Beth (arbitrary words). Gen. R. s. 1 הא׳ קרא הגר the Alef complained.—Y. Sabb. XVI, 15[c] top א׳ בי״ת אחד one of the alphabetical acrostics (chapters) of Lamentations.—*Pl.* אלפ״ין. Sabb.103[b]. Ex. R. s. 38; a. e.—אָאִין. Y. Ber. II, 4[d] bot. they pronounce עיינין א׳ Ayins like Alefs.—[Sabb. 103[b] אלם אלם דאאזרך וכ׳ ed. (Ms. M. omits דאאזרך) they differ as to one who wrote on the Sabbath two such letters as Alef, Alef (of *ăazzerkha* Is. XLV, 5) being merely vowels; v. בגלטורי׳.]

**אלפ״א** 1) ch. *Alfa*=Alef. Cant. R. beg. the poet כר עביד א׳ בית״א when writing alphabetical acrostics. Lam. R. introd. (R. Ḥama b. Ḥ.) בן תלתא תלתא פסוקי א׳ בית״א belonging to the alphab. acrostics (in Lamentations) of three verses for each letter.; a. fr.—2) (ἄλφα) *Alpha*, the first letter of the Greek Alphabet. Shek. III, 2. Men. VIII, 1 א׳ לסולת best quality of flour. Ib. 6.

**אַלְפָּא**, v. אַלַּם I.

**אִילְפָּא** *ship*, v. אִילְבָּא.

**אַלְפַּבְטָרִין** m. pl. (ἀλφαβητάριον) *alphabetic acrostics, songs.* Ruth R. to III, 13 (ed. אלפנטרין, אלפבתרין, corr. acc.).

**אַלְפַּבְּרִיתָא** m., pl. אַלְפַּבְּרִיתִין same. Koh. R. to I, 13; v. אלפ״א.

**אלפנטרין, אלפבתרין**, v. אלפבטרין.

**אִילְפֵּס, אִילְפֵּס** c. (=לֶפֶס q. v.) *a tightly covered pot, stew-pot*, contrad. to קדירה a boiling pot. Ned. 51[a] a dish goes first in a pot קודם שיורד לאי׳ before it is put in a stew-pot for steaming. Y. Ḥall. I, 58[a] top.—Pes. 37[a] מעשה אי׳ *stew.*—Gen. R. s. 1, end כא׳ וכיסויו as a pot with its lid.—*Pl.* אִילְפְּסִין. Bets. 32[a], v. אִירוֹנִיָּה.

***אַלְסִרִין, אִלְצְרִין** m. pl. (Syr. אלסרא P. Sm. 155; 212; an abbrev. of אלבסנדרין, v. אֲלַבַּסְטְרִין) *a species of pistachio* (tree or fruit). Y. Dem. II, beg. 22[b]; Y. Maasr. I, 48[d] bot. אלצ׳.—Tosef. ib. I, 1 אילס׳. Ib. III, 14 אִילָאסְרִין ed. Zuck. (Var. אלרסין).

***אלקולאין, אלקולאון** Cant. R. to I, 11 שלמד בדעתו של הקב״ה א׳, a corruption; read: שלמד אונקלס בן אחותו של הדריינוס (עקילס); cmp. Tanḥ. Mishp. 5. [The entire clause seems to be a gloss.]

***אַלְקוֹם** (b. h.) a symbolized pr. n.: *No-Standing.* Y. R. Hash. I, 57[a] bot. ומלך א׳ עמו but the King (the Lord)—no standing (on his decrees) is with him; he desires not to insist upon his decrees (but permits repentance to set them aside).

**אלקטו, אילקט, אלקט**, v. next w.

**אִילְ׳, אֲלַקְטִי** f. (ἑλικτή, sub. κλῖμαξ; v. also חִילְקְטִי) *winding staircase.* Tosef. Erub. VIII, 11 (V, end) five compartments חפתוחות לא׳ ed. Zuck. (ed. אלקט) opening towards a common winding staircase. Ib. ואסורין בחילקטי ed. Zuck. (ed. באלקטון, Var. בדיאלקטו corr. acc.) and are forbidden the use of &c.

**אֲלַקְטִית** f., pl. אֲלַקְטִיּוֹת (לקט, v. חֲלַקֵּט) *stack of grain, shed for stacks* in the field. [Comment. fr. קייט summer.] Maasr. III, 7 the stores in חבורגנין וחא׳ (Ms. M. אלנקטיות) turrets and sheds in the field are exempt from tithes (until brought home).

**אַלָּקִים, אֲלָקָא**=אֱלָהִין, אֱלָהָא, v. אֱלוֹהַּ.

**אלקים** Pesik. R. s. 21, ed. Fr. p. 108[a], read ולוקרוס, v. גַּיְרוּס.

**אַרְקַבְטָא, אַרְקַפְטָא, אֲלַקְפָטָא** m. (ἀργαπέτης, ארגבטא, Palm. inscript., Zeitschr. der Deutsch. Morgenl. Ges. XVIII, 89—90; Syr. ארזבד, Pers. arzabedes; v. Perl. Et. St. p. 105) *Arkafta*, a high dignitary in Persia. Targ. Y. Gen. XLI, 44 (ed. Vienna אַלְקַפְּטָא); a. e.—Shebu. 6[b] אלקפ׳. Y. ib. I, 32[d] bot. ארקב׳. Y. Ber. II, 5[a] top Ar. (ed. בסא . . ., corr. acc.).—Zeb. 96[b] (prov.) ארקפת׳ נקטן ביד ריחת׳ אתי ליח ליד Ms. M. (ed. . . . אלקפתא נקטן ריחא) the Ark. took *us* by the hand, and the scent came into the hand (undue pride of accidental acquaintances.

**אלקפרין**, v. אַקְלַפְרִין.

**אַלְקַפְטָא**=אַלְקַפְטָא.

**אִיל׳, אֲלַרְיָא** f. (ἱλάρια) *day of rejoicing*, both private and public; esp. *days of public rejoicings appointed by a new emperor, consisting of games, masquerades* &c. Pesik. Sh'mini p. 193[b] while the King is engaged בא׳ שלו וכ׳ in his hilaria, ask of him what you need. Cant. R. to IV, 4 לא הדו עומדין באלירא וכ׳ (corr. acc.) (at Mount Sinai) they did not stand (as) in hilaria, but in awe, trembling &c.

***אלריא** *a disease;* prob. a corruption of אִירַלְיָא (εἰλεός, ileus) *iliac passion, spasm of the abdominal muscles connected with vomiting.* Git. 70[a] מיושב אחזתו א׳ Ar. (ed. דלריא as in the sentence following).

**אַלְוָתָא (אַלְוָתָא), אַלָּתָא** f. ch. (=h. אַלָּה) *post, pole, door-post.* Targ. Josh. XXIV, 26 (ed. Vien. I אירלנא).—*Pl.* (of אלותא) אַלְוָתָא. Targ. Is. VI, 4 אַלְוָוֹת (ed. Vien. אֵילְוָוֹת.) B. Bath. 73[a] ומחינן ליה באלוותא Rashi (ed., sing. אלותא) and we struck it with clubs; v., however, אִפְּרָתָא. Bets. 33[b] וידרב לן א׳ א׳ and gave us each several branches (Rashi), v., however, אַלְוָתָא.

**אַלְתּוֹסַבְרָאוֹת** m. (עַל=אַל, a. תוס׳, v. תּוֹסְפְרָא; cmp. I Chron. XXVII, 25); v. אַל-) *comes thesaurorum, chief-treasurer.* Midr. Till. to Ps. XV *magor* (his resort, stores) that is א׳ שלו his (the Roman Emperor's) chief treasurer (or plur. treasurers).

**אַלְתִּית** f. *Iltith*, name of a large fish (prob. from its place, v. חוּלְתָּא). Makhsh. VI, 3 (Mish. ed. אלתות). Tosef. Kel. B. Mets. V, 7.

**אַלְתַּר** (=עַל־אַתַּר) *on the spot, forthwith*, always with לְ־. Gitt. III, 3 (Mish. Talm. Y. על אתר). R. Hash. 6ᵃ; a. v. fr. (in Hebr. phraseol.).

**אִם** (b. h.; cmp. אוֹ a. אִי) 1) *if, when*. Mekh. Yithro, end כל א׳ שבתורה רשות every *Im* (If) in the Torah refers to voluntary actions (which you may or may not do) except three &c. Y. Gitt. VII, 48ᵈ בגין דאמר א׳ because he said, *If* (I die), i. e. conditional divorce. Succ. 53ᵃ אני כאן א׳ when I am here; a. fr.—2) *whether*. Yoma III, 1; a. fr.—א׳ . . . א׳ *whether . . . or*. Y. Pes. VI, beg. 33ᵃ א׳ פסח וכ׳ whether or not the Passover ceremonies supersede the Sabbath; a. fr. [Ib. אם יש תוחלת read אפשר יש וכ׳, as before.]—אִם כֵּן (abbrev. א״כ) *if this be so*. Ber. I, 1; a. fr.—אֶלָּא אִם כֵּן (abbr. אא״כ) *only when indeed, not until, unless*. Keth. 76ᵃ; a. fr.

**אֵם** f. (b. h.; אמה, אמם, √אם; *to press, embrace, join, support, lead;* v. אמן, אמר, אמץ &c.; cmp. אָב) 1) *mother*, freq.=*my mother*. Sabb. 134ᵃ; a. fr.—Y. M. Kat. III, beg. 81ᶜ הניח חק אמו left his mother's lap (Palestine).—Num. R. s. 10 (ref. to *immo* Prov. XXXI, 1) אמו זו . . . התורה וכ׳ 'his mother' that means the Law which trained Solomon and which is called a mother of those studying it, as you read (Prov. II, 3; text אֵם is read אֵם *ēm*).—2) *womb, mouth of the womb*. Hull. III, 2 (54ᵃ) נימלה האם וכ׳ if the mouth of the womb is absent, cut out. Bekh. IV, 4 (28ᵇ).—Trnsf. *legitimate existence, authority*. Succ. 6ᵇ, a. fr. יש א׳ למסורת the traditional Scripture text (letters without vowels) is authoritative in Biblical interpretation, opp. יש א׳ למקרא the traditional reading (vowels) must guide us, e. g. בחלב (Ex. XXIII, 19) may be read בַּחֲלֵב as the traditional vocalization, or בְּחֶלְבּ *in the fat of*.—*Pl.* אִמָּהוֹת, אֲמָהוֹת. Kidd. IV, 4 her genealogy must be traced back ארבע א׳ to the mothers of four generations (on each side) which is eight mothers. Y. Snh. II, 20ᵇ bot. they are not אֲמָהוֹת אלא אִמָּהוֹת maid-servants but mothers (of the nation).—Trnsf. א׳ של בצלים *seed-onions*. Peah III, 4. Erub. 29ᵃ; a. e.—Ch. אִמָּא. [Koh. R. to XII, 7 א׳ דבצלי, v. אֲמָה.]

**אַמָּא**, v. אִמָּא.

**אַמָּא** *cubit*, v. אַמְתָּא.

**אַמָּא** I, **אָמָּא** f.=h. אָמָּה. Targ. O. Deut. XXIII, 18; v. אַמְהָא.

**אַמָּא** II, **אֲמַר**, fut. יֵימַר, imper. אֵימָא (√אם *to join*, v. אמר) *to say, speak, think*. Targ. Y. Gen. XXXIII, 10.—Freq. in Talmud.—אפילו תימא even if you will say, i. e. it may come right even if you assume that &c. Succ. 13ᵇ; a. fr.—מי לֵימָא, נֵימָא (מי), or לימא must it be said, *does it mean to say?* Ib.; a. fr.—וכי תימא (ואי) and if you should object. Ib.; a. fr.—אלא אימא but rather say, i. e. the correct version is. Ib.; a. fr.—אימא סיפא now read the second clause, i. e. how will you understand &c.? Ber. 21ᵇ; a. fr.—אֵימָא I might think. Ib.; a. fr.—הוה אמינא I might have thought, I might have been led to believe. Erub. 74ᵇ מאי הוה א׳ what might I have been led to believe?; a. fr.—נימא כוותיה let him express his opinion in agreement with his authority, i. e. why does he not say so expressly? Taan. 3ᵃ; a. fr.—Pes. 7ᵇ תיכי נימא what else should he say? נימא למול should he use the expression *lamol?*—Gitt. 47ᵇ, a. fr. ס״ד אמינא it may occur to you to think; v. הֵיתָא. Yoma 85ᵇ אי הואי התם חזי אמינא had I been there, I should have said.—קאמינא=קא אמינא I say, speak of, v. קָא. Gitt. 47ᵇ; a. fr.

**אִימָּאוּס, אַמָּאוּס** pr. n. pl. (Ἐμμαούς, Ἀμμαούς, hellenized form of חמת, חמתה) *Emmaus, Ammaus*, a town in the plain of Judæa (or Philistæa), renowned, in Talmudic days, for its warm springs and luxurious life. Koh. R. to VII, 7, a. e. [Ib. 11 prob. ארמאוס.] Cmp. דימסית. [Other forms: עמאוס, עמיס, אמאום, עמאים. For other places by that name, v. Neub. Géogr. p. 100.]

**אַמַּאי** (=אֲפָּמָּה=עַל מַאי) *wherefore? why?* א׳ לא *why not?* Sabb. 48ᵃ. Erub. 70ᵃ; a. v. fr.

**אַמַּאן** (=עַל מַאן) *to whom?*, v. אַ־ and מַאן.

**אַמְבּוּדָא, אֲמְבוּדָא** m. (Pers. anbûh, Perl. Et. St. p. 18; cmp., however, מבוא עם Ezek. XXXIII, 31) *crowd, escort*. Yoma 87ᵃ; Snh. 7ᵇ. Succ. 55ᵃ.

**אִמְבּוֹל** m., *pl.* אִמְבּוֹלִין (=עִינְבּוֹל; ענב) *little grape*, i. e. *clapper* in the bell. Y. Sabb. VI, beg. 7ᵈ עשה להן אמבולי (corr. acc.) he put clappers in. V. אִנְבּוֹל.

***אמבוניא**, Lev. R. s. 5 על א׳ דסדום Ar. (ed. by cler. error ארלנוריא) read אַמְבַּטְיָא *towers, battlements*; v. אַנְבַּטֵי.

**אִנְבּוּרְקָא** m. **אַמְבּוּרִיקְלוֹן, אִמְבּוּרְקְלוֹן** f. (ἐμβούρικλον, imburuclum, corrupt. of involucrum, D. C. s. v.) *wrapper, cover, bundle*. Y. B. Mets. IV, beg. 9ᶜ חמוחלקם א . . . ין בא׳ Ar. (read . . . . .ון; ed. אברוקלון באמבירוקלון, corr. acc.) if one exchanges one bundle for another; cmp. צירבור ibid.—*Pl.* אִנְבּוּרְקָאוֹת. B. Kam. 114ᵇ ed. (Ar. אנבקראות, Ms. M. אגבו׳, v. Rabb. D. S. a. l. note).

**אַמְבַּטִי, אַמְבַּטְתָּא** f. (v. next w.) *bottom*. Gen. R. s. 68, v. דִּירְטֵי.

**אַבְטִי, אַמְבַּטִי** f. (√בט, v. אַבְטָא; מ inserted) *bath-tub, bathing reservoir*. Ned. IV, 4 (Var. טרא . . .). Ḥag. 15ᵃ אב׳ Ar. (ed. אמב׳); a. fr.—*Pl.* אַמְבַּטְיוֹת, אַמְבַּטְאוֹת (אמבטיאות). Y. Sabb. III, 6ᵃ.—Bab. ib. 40ᵃ אמבטי׳ (Ar. אבטאות); Tosef. ib. III (IV), 3 ed. Zuck. אבטאות (Var. אמבטאות) baths in large cities with ambulatories (v. Sm. Ant. s. v. *Baths*). [Y. Pes. III, beg. 29ᵈ א׳ של בצק (?), prob. a corruption.] Cmp. בְּטַח II.

***אַמְבַּטְיס** m. (ἀναβάτης, contr. ἀμβάτης) prop. *rider, traveller* on horseback &c.; hence (sub. חמור) *an ass used for marching* through the desert alongside of

(and sometimes tied to) the camel. Y. Sabb. V, 7[b] top מדהו א׳ what is an *ambates?* חמר סלק the ass of the traveller (from Egypt to Asia). Y. Kel. VIII, 31[c] אבהנוס, אבוחנס (corr. acc.). V. לִיבְּהָקוֹס.

**אַמְבַּטְיְתָא** f. (deriv. of אמבטי) *water of the bath-tub, waste of the bath-tub.* Y. Sabb. VIII, 11[c] (גו) ההן דמשזג וכ׳ א׳ he who washes (his anus) in &c., is liable to a disease of the rectum.

***אמבירוס**, read אֲמְפֵּירוֹס m. (ἔμπυρος) *fire-scathed.* Midr. Till. to Ps. XXII, v. אֵירְמוּס.

**אַמְבָּרָא** m. (cmp. עִבּוּרָא; מ׳ inserted) *crop, store.* Keth. 105[a] smelt at (was an expert of) א׳ דחמרא (Rashi, pl.) wine stores.—*Pl.* אַמְבָּרֵי. Gitt. 56[a] קלנהו להנהו א׳ וכ׳ set fire to all those stores of wheat and barley.

**אַמְגּוּזָא** m. (=אגוזא, v. foreg.) *nut.* Sabb. 109[b] מא׳ אלרבא וכ׳ from eating a nut on an empty stomach. Men. 35[a] כי א׳ in the shape of a nut; a. e.—*Pl.* אַמְגּוּזֵי. Ḥull. 59[a]. B. Mets. 60[a].

**אַמְגּוּשָׁא** m. (h. מָגוֹשׁ) *magus, magian*, a Persian priest and interpreter of dreams; *magician, sorcerer.* Targ. Y. I Ex. VII, 15; VIII, 16.—B. Beth. 58[a]. Yoma 35[a] (Ḥull. 62[b]) פרוה א׳ Parvah is the name of a Persian magus after whom the cell in the Temple was named.—Sabb. 75[a] א׳ רב ושמואל Var. (read אַמְגּוּשְׁתָּא).—*Pl.* אַמְגּוּשֵׁי. Snh. 98[a] אי בטלי יהירי בטלי א׳ when (in Israel) the haughty shall cease to exist, the magians (among the Persians) shall cease.

**אַמְגּוּשִׁי** m. (v. preced.) *a follower of magianism, believer in sorcery.* M. Kat. 18[a].

**אַמְגּוּשְׁתָּא** f. (deriv. of preced. ws.) *magianism, magian practices.* Sabb. 75[a] א׳ רב ושמואל Ms. M. (ed. מגושתא, Var. אמגושא) as to magianism Rab and Samuel differ, one declaring it to be sorcery, the other—blasphemy.

***אַמְגִּירְתֵּירִית** *referring to (the blood) which made him a proselyte* (circumcision). Y. Ab. Zar. II, 41[a] top ולא חזון אלא א׳ his visions as to bloodshed had reference only to that (blood) which made him &c.; v. גּוֹר.

**אָמַד** (√ מד; v. מָדַד) *to form an approximate estimate, to guess; to appraise, judge, deliver an expert's opinion.* Erub. 58[b] אומדו וכ׳ he forms an approximate estimate of the height of the hill, and passes on. Snh. 78[b] אֲמָדוּהוּ למיתה they (the experts) declared his injuries to be fatal; (Y. ib. IX, 27[a] bot., also עמד׳) א׳ לחיים the opinion was that he would recover; a. fr.—Ḥull. 51[a] אמדה נפשה the animal before taking a leap measures its strength.

*Hif.* הֶאֱמִיד same. Gen. R. s. 64 שהאמידו אותה they had appraised it (the field,—as to how much it would yield). V. אוּמַד.

**אַמַּד** ch. same. Bekh. 61[a] להכי אמדתיך I guessed this was thy intention. Keth. 68[a] הא דאמידניה in the one case it means that we have formed an opinion about him (know whether he is stingy or liberal).—*Part. pass.* אָמִיד. Arakh. 20[a] הא א׳ וקאי he stands appraised, he has been valued before this.—Hence אָמִיד *believed to be wealthy.* B. Kam. 62[a] אינישׁ א׳. Keth. 85[b] ידענא ביה דלא א׳ I know he is not rich. B. Bath. 8[b].—Ib. 52[a] אם אֲמִידָא לך if you believe her to be wealthy. V. אוּמְדָנָא.

***אַמִּידְלָא, אַמַּדְלָא** m. (=על מדלא, על מיד׳; דלי; cmp. הָלִילִית) *watchman's lodge on top of trees.* Sabb. 155[a] דרגא דא׳ Ar., Ms. M. (ed. דמַדְלָא) ladder for climbing up to the lodge.

**אמדלאי** a word in a charm formula. Sabb. 67[a] Ms. M. a. Ar. (ed. אמרלאי).

***אַמְדְּרוֹמָה**=אִי מִדָּ׳ *or from Daromah.* Y. Hor. III, end, 48[c].

**אַמָּה** f. (b. h.; אמם, v. אֵם) 1) *fore-arm, arm.* Sot. 12[b]; Ex. R. s. 1 אמתה חד אמר ידה the word אמתה (Ex. II, 5)—one says it means אַמָּתָהּ, her arm, the other says it means אֲמָתָהּ, her maid-servant (v. אָמָה).—Lam. R. introd. (R. Josh. 2) א׳ דבצלי an arm (direction-post) &c.; v. בְּצַל; Koh. R. to XII, 7 אם.—אַמַּת (בית) השחי the arm up to the axilla, *arm-pit*, name of an opening in a Temple door; v. however, infra. 4).—2) *cubit*, a measure equal to the distance from the elbow to the tip of the middle-finger. Keth. 5[b]; Men. 11[a] זו א׳ this one (the middle-finger) is used for defining the cubit measure. Kel. XVII, 10 אַמַּת הבנין וכ׳ the standard cubit of the Temple proportions was six, that of the vessels five hand-breadths. Sabb. 31[a] א׳ הבנין the builder's cubit (instrument).—א׳ על א׳ square-cubit. Yoma 31[a]; a. e.—Zeb. 62[b] א׳ גדומה (גרומה); Y. Yoma IV, 41[c] bot. גמודה a reduced cubit; v. גָּדַם; also called א׳ בת ששה עצבות a cubit of six hand-breadths pressed together (sorrowing), opp. to א׳ (בת ששה) שוחקות a cubit of six wide-spread (laughing) hand-breadths. Erub. 3[b]. Y. Shek. VI, end, 50[b].—Gen. R. s. 31 (א׳) תבריקן Theban (Egypt.) cubit(?). B. Bath. 99[b] אמה בית השלחין land for digging a dyke of one cubit's width; א׳ בית הקילון (Var. קלון, סילון) land for a creek or pond for watering cattle and washing clothes, of one cubit's width.—3) (=אצבע) *membrum virile.* Sabb. 108[b]. Nid. 13[a] sq. B. Kam. 19[b].—4) prop. *river-arm*, hence *canal, dyke, sewer.* Peah II, 2 אַמַּת חמים.—Yoma V, 6 אלו ואלו מתערבין באי׳ the blood of both was mixed in the sewer; Tam. III, 6; B. Mets. 33[a]; Y. Hor. III, 48[b] top אמת (בית) השחי a sewer in the Temple called *the duct of the arm-pit* (from its shape; v. Grætz Monatsschr. 1880, p. 289; [emendation שית unnecessary]; v. supra.—*Pl.* אַמּוֹת *cubits.* Kel. XVII, 10; a. fr.

**אַמָּה** f. (b. h.; v. אֵם; cmp. preced.) *hand-maid.* Sot. 12[b], v. preced.; a. e.—*Pl.* אֲמָהוֹת. Y. Snh. II, 20[b] bot.; v. אֵם; a. e.

**אַמְתָא, אַמְתָּא, אַמְדָּא** ch. same. Targ. Job XXXI, 13. Targ. Gen. XVI, 1; a. fr.—Y. M. Kat. III, 81[d].—Meg. 18[a]; a. fr.—Erub. 53[b].—*Pl.* אַמְהָתָא; אַמְתָן. Targ. Gen. XX, 17; a. fr.

**אַמְתְּחוּ** f. ch.=next w. Targ. O. Ex. XXI, 7 a. e. (Concrete: *servant.*); cmp. אִיתְּחוּ.

אַמְּחוּת f. (אַמָּה) *servitude of a maid, servile condition.* Mekh. Mishp., sect. 3 קידוש אחר א׳ the father's privilege of giving away his daughter in marriage is valid even after having hired her out as a servant.

אַמְּתָא, אַמְּתָא, v. אַמָּתָא.

אַמְּתָתָא, pl. of אַמָּתָא.

אַמּוֹדַאי*, with בַּר m. *diver.* R. Hash. 23ᵃ; B. Bath. 74ᵇ Ms. a. Ar. (ed. בר אמוראי).

אמודין Y. Snh. IX, 27ᵃ, read אוּמָּדִין, pl. of אוּמָּד.

אִימּוֹם, אֻמּוֹם m. (=אמאום, denom. of אֵם) *model, form, shoe-maker's last,* &c. Kel. XXVI, 4; XXIII, 1.—Ib. XVI, 7 א׳ של גודלי וכ׳ the block of the cap-makers; של עושי וכ׳ of dressmakers. Sabb. 141ᵇ Ms. M. (ed. אימוס, corr. acc.); a. fr.

אָמוֹן I m. (b. h.; אמן) *artist;* (homilet.) a)=אוֹמָן, *tutor;* b)=אָמוּן *nursed (well-covered); guarded;* c)=next w., *metropolis,* (great). Gen. R. s. 1.

אָמוֹן II pr. n. pl. 1) (b. h. נוא א׳) *No-Amon* (Thebes) in Egypt. Gen. R. s. 1 (=*Alexandria, the metropolis*).—[*2) A., near Tyre. Y. Dem. II, 22ᵈ top; Tosef. Shebi. IV, 9 עמק.]

אֱמוּנָה f. (b. h.; אמן) *firmness, faith, honesty, surety.* B. Bath. X, 8, a. e. לא על אֱמוּנָתוֹ חלוהו at the time he extended the loan, he did so not because he was relying on his (the friend's) surety. Ib. שכן על א׳ וכ׳ for in this case he did &c. Ab. Zar. 55ᵃ אנו נאבד את אֱמוּנָתֵנוּ shall we abandon our honesty? Ḥull. 133ᵇ אין א׳ בכותים Samaritans are (usually) not trusted. Tam. 28ᵃ יתירה א׳ scrupulous honesty. V. אֱמָנָה.

כְּפַר א׳ אָמוּס*, Y. Sot. VII, 21ᶜ bot., v. אפוס.

אָמוֹרָא m. (אמר) 1) *speaker, lecturer, interpreter;* esp. *Amora,* one who, in lengthy popular discourses, expounds what the lecturer (Tanna, v. תַּנָּא) says before him in brief and in a low voice; often called מְתוּרְגְּמָן. Ex. R. s. 8, end כשם שהרורש . . . והא׳ וכ׳ as the lecturer sits . . . and the Amora speaks in his presence.—Snh. 7ᵇ קום עליה בא׳ stand by him as an expounder. Taan. 8ᵃ, a. fr. אוקים . . . . א׳ עליה ודרש S. . . . placed an Amora by his side and lectured. Sot. 40ᵃ ואמר אָמוֹרָה חד טעמא and his Amora gave a different reason. Ḥull. 15ᵃ do people listen to the Tanna? לא׳ צריתי they listen to the Amora.—2) in a particular sense אָמוֹרָא, *Amora* (*Amoraïm*), that class of Talmudic authorities who lived after the final redaction of the Mishnah, and whose discussions on the opinions of the *Tannaïm* or authors of the *Mishnah* and *Boraitha,* are deposited in the *Guemara,* thus adding a second element to the development of the oral law, called *Talmud.*—*Pl.* אָמוֹרִין. Y. Ber. I, 2ᶜ top, a. e. תרי א׳ two Amoraïm differ, for which Babli usually: . . . אָמוֹרָאֵי נינחו ואליבא two Amoras differ in their relation (or conception) of the opinion of . . . Shebu. 40ᵇ; a. fr.

אָמוֹרָאָה m. (=preced.) *teacher.* Targ. Job III, 17. —*Pl.* אָמוֹרָאִין. Targ. Y. I, Num. XXI, 29.

אֱמוֹרָאָה ch. (=h. אֱמוֹרִי) *Emorite.* Targ. Gen. XV, 16; a. fr.—Keth. 112ᵃ בר א׳.—*Pl.* אֱמוֹרָאֵי. Targ. Ex. III, 8; a. fr.—פרק א׳ *the chapter treating of idolatrous practices* (v. אֱמוֹרִי). Sabb. 67ᵃ, (v. Tosef. Sabb. ch. VII, sq.).

בר א׳, אמוראי, v. אמודאי.

אֱמוֹרִי m. (b. h.) *Emorite; Emorean.* Gen. R. s. 41 none among the nations are קשה מא׳ more obstinate than the Em.—Trnsf. *Emorean, superstitious, heathen-like.* דרכי הא׳ *superstitious practices.* Sabb. 67ᵃ, a. fr. אין בו משום דרכי הא׳ is not to be looked upon (not forbidden) as an imitation of &c.; יש בו משום דרכי הא׳ it is forbidden because it has the appearance of superstitious practices.

אַמּוֹרְיָא* m. (רמר, מור) *exchange.* Esth. R. to I, 1ᵇ, בני אַמּוֹרְיָתֵיהּ his hostages; v. אוּכָּרְיָתָא for corr. vers.

אֱמוֹרִים, v. אֵימוֹרִים.

אַמְטוּ (abbrev. of next w.) *on account of, for the sake of.* Ber. 56ᵃ bot. א׳ זוזא וכ׳ for the sake of thy *zuz* (which has been refused, v. Ms. M. in Rabb. D. S. a. l.) shall the wardrobe of the king go to ruin? Lev. R. s. 27 א׳ בעירא כ׳ for the sake of the tender cattle.—א׳ תכי, א׳ לתכי *therefore.* Naz. 25ᵃ. B. Kam. 71ᵃᵇ (Ms. H. אמטול תכי); a. fr. V. אַמְטוּ.

אַמְטוּל (=על מטול; טול, טלל) *for the protection of,* whence (=h. בְּגִלַּל, בְּעֵד) *for the sake of, on account of* &c. Targ. Y. Lev. IX, 7; a. fr. V. מְטוּל and preced. w.

אַמְטוּלָתָא=preced., only with suffix of personal pronoun. Targ. Y. Lev. IX, 7 לָהּ . . . .=h. בעדך. Targ. Job I, 10 לְחֵירֵיהּ . . . around him (protecting him). Targ. Ps. VII, 8 אַמְטַלְתָּהּדָא for her sake; a. e.—Keth. 67ᵇ אַמְטוּלְתֵּיהּ for his sake.

אמטי, v. אַמְטוּ.

אַמְטָיְתָא f. (מוט Af.) *balances, scales.* Pesik. B'shall. p. 82ᵃ; v. אַכְרָעְתָּא.

אַמְטַל־תְּ, אַמְטַל, v. אַמְטוּל׳.

אַמְטָתָא, v. אֲמִיטְתָּא.

אַמְּי, v. אַמָּא.

אָמֵּיט, Af. of מוּט.

אמימון, v. אַמְרִינְטוֹן.

אמימליא Tosef. Maasr. III, 6 ed. Zuck., v. חֲמַטַלְיָא.

עֲמִיטְתָּא, אַמְטָתָא, אַמִּיטְתָּא f. (אמט, עמט; √אם, עם, v. אָמַם; cmp. חוּמְטָא I) *darkness, dense cloud, mist.* Targ. Deut. IV, 11. Targ. II Chr. VI, 1, ed. Beck. עמ׳; a. e.—Gen. R. s. 44 (transl. עֲלָטָה).

**אַמְיַרְנְטוֹן, אַמְיַנְטוֹן** m. (ἀμίαντος, ἀμίαντον) *amiant*, a variety of asbestos from which the reputed asbestos linen was spun, which was cleansed by being thrown into the fire. Cant. R. to IV, 11; Pesik. B'shall. p. 92[a]. [Deut. R. s. 7, end אסרטון; Midr. Till. to Ps. XXIII, 2 חסרטון; Yalk. Deut. 850 אמרטון; corr. acc.]—Deriv. המיירנטן, read הַמְיַרְנְטָן *he who cleanses the amiant*. Y. Sabb. VII, 10[c] top.

**אַמִילְתָּא** Snh. 44[a] Ar., v. מִילְתָּא.

**אַמְיַנְטוֹן,** v. אַמְיַרְנְטוֹן.

**אֲמִיר, אָמִיר** (part. pass. of אֲמַר) *told, proclaimed, commanded*. Targ. Mic. V, 1. Targ. Mal. I, 6; a. fr.

**אֲמִירָה** I f. (אמר I) 1) *speaking, speech*. Gen. R. s. 5, beg. לא א' לא דיבור no (power of) speech or word; a. fr.—הא א' this is speech, i.e. *this is right*. Y. Snh. IV, 22[b] top; VI, beg. 23[b]. Y. B. Kam. IX, beg. 6[d] (contracted) הא' same.—2) *the word amar* (אמר) *in the Scripture text*. Y. Snh. VII, 25[b] bot. נאמר כאן א' וכ' here *amar* is used &c.; as well as *amar* here indicates that the word is considered a deed &c.; a. e.—3) *dedication* (cmp. אֲמִירִים. Kidd. I, 6 אֲמִירָתוֹ לגבוה וכ' dedication to the Lord (by word of mouth) is equal to what delivery is in private transactions. —*Pl.* אֲמִירוֹת mostly in the sense of 2). Num. R. s. 14, end א' וצירופים texts in which *amar* and *tsivvah* occur; a. fr.

**אֲמִירָה** II f. (v. preced. 3); cmp. Ps. IV, 5; XCVI, 10; Is. III, 10) 1) *proclamation, receiving homage*. Ex. R. s. 29 when a human king יוצא לא' וכ' comes forth for a reception of homage, he comes forth singly (not with his army).—2) *distinction, ornament*. Yalk. Ex. 244, v. אֵירָה.

**חַמְיְרָא, אַמְיְרָא** f. (חמם, אמם) *ammi, Bishop's weed* (v. Löw Pflzn. p. 260; Rashi=מינתא *mint*). Tosef. Sabb. XIV (XV), 13 א' (Var. ה'). Sabb. 128[a]; 140[a], v. נִירְיָא. Tosef. Kil. III, 12, Var. (ed. Zuck. חמירטא).

**אֲמִיתִּי,** v. אֱמֶת.

**אֲמִיתִּי** m. (אמת) *true, truthful*. Y. Ber. VII, 11[c]. Gen. R. s. 70 do ye not admit יעקב א' that Jacob was truthful? Ib. s. 78. [In later Hebrew: *real*.]

**אַמַּךְ** Af. of מִכָּא or מָכָא.

***אמכותי** Koh. R. to VI, 1 או חד א' וכ' prob. to be read או חד מַכָּתֵיהּ או חד מעקיצה וכ' either one bites him (v. נָכַשׁ) or one stings him—what benefit has he (the keeper of the obnoxious beasts) of them?

**אַמְלוּגִין,** v. אֲרִילוּגִין.

**אַמְלָל** or **אֲמֶלָל,** v. אוּמְלָל.

**אַמְלַלְתָּא,** v. חַרְמַלְתָּא.

**אַמְלְתָּרָא, אֲמַלְתָּרָא** f. (μέλαθρον) *main-beam of the ceiling, ceiling; beam projecting outside the house, cornice*. Erub. 3[a] (differ. opinions as to the meaning of our w.).—*Pl.* אֲמַלְתָּרָאוֹת, מַלְתָּרָאוֹת. Erub. l. c. א'. Midd. III, 7 מ'.

**עָמַם, אָמַם** (b. h. עצם; √אם, עם to be pressed, dark; cmp. אֵם; חמם a. deriv.; v. אמירטא) *to grow dim*, (in b. h. also *to obscure, excel;* v. infra). Sabb. 77[b]; Ber. 53[b]; Pes. 75[b] גחלים אוֹמְמוֹת (or עוֹמְמוֹת) dying coals (question as to spelling decided in favor of ע by reference to Ezek. XXXI, 8 'the cedars did not *obscure* him, i. e. excel his beauty).

**אָמַן** (b. h.; √אם, v. אֵם; cmp. אַמָּה) *to arrange in lines, array*. Ukts. II, 5 nuts שֶׁאֲמָנָן which one arranged (Var. Ar. שׁוּחְמָרָן which one piled).—Denom. אוּמָּן *expert, skilful*, whence

*Pi.* אִימֵּן, אַמֵּן *to make skilful, to train*. Sabb. 103[a] מְאַמֵּן את ידו he trains his hand (practicing). V. next w.

**אָמֵן** I (√אם, v. אֵם; cmp. preced.) *to be strong, enduring;* (act. v. אָמַן *to support*, v. II Kings XVIII, 16 אֲמָנוֹת).—*Pi.* אִמֵּן, אַמֵּן *to support;* trnsf. *to confirm, verify, approve*. Tosef. Ter. I, 4 it is not the minor that made it T'rumah אלא אביו שאימֵּן אחריו Var. (ed. Zuck. שאומן) but his father who confirmed his act (=ib. קיים על יד); Y. ib. 40[b] א' על ידו. Ib.[c] top מְאַמֵּן.

*Nif.* נֶאֱמַן (b. h.) 1) part. נֶאֱמָן m., נֶאֱמֶנֶת f. *approved, trustworthy, reliable*. Peah VIII, 2 נֶאֱמָנִים על וכ' (the poor) may be relied upon concerning garnered fruit &c., i. e. if they declare the fruits to be the poor man's share, they are exempt from tithes. Keth. I, 6 נאמנת her statement is acted upon as true. Ab. Zar. 16[b] נ' עלי הדיין my judge is a reliable witness concerning me, i. e. I appeal to thy own judgment that I could not have engaged in such follies.—Dem. II, 2 if one resolves לִהְיוֹת נ' to be one of the reliable (conscientious in giving tithes); a. fr.—2) *to be confirmed*. Y. Sot. II, 18[b] top אמן נֶאֱמְנוּ הדברים Amen means, May the words (of the oath) be fulfilled.

*Hif.* הֶאֱמִין (b. h.) *to declare trustworthy, to trust, believe in*. Dem. VII, 1 והוא אינו מַאֲמִינוֹ but he (the invited guest) trusts him not in tithe affairs. Ib. 3; a. fr.—Ab. Zar. 16[b] הואיל וְהֶאֱמַנְתַּנִי עליך ed. Pes., En Yak. (v. Rabb. D. S. a. l. note; ed. הָאֱמַנְתָּ *Hof.*; since thou didst declare me a reliable witness unto thyself (appealing to my judgment), v. supra; [Ms. M. האמנת עלי thou *reliedst* on me]. Ch., v. הֵימֵן.

**אֲמֵן** II m. (b. h.; v. preced.) *firm, straight*, whence 1) *Amen!, true! so may it be!* Shebu. 36[a] בו שבועה וכ' א' in *Amen* is implied an oath, a promise, and a prayer for fulfillment. Ab. Zar. 65[a]; a. fr.—2) fem., *the response Amen*. Ber. 47[a] א' חטופה an Amen hastily pronounced (*'men*); א' קטופה an Amen cut short (*ame-*); א' יתומה an orphan Amen, the responder not having heard the benediction to which the Amen refers; Tosef. Meg. IV (III), 27.

**אֲמָנָה** f. (b. h.; v. preced.) 1) *faith, trust*. B. Bath. 48[b]; Keth. 19[b] if witnesses say א' תירו רבותינו our statement (over our signatures as to having seen the loan handed over) was a matter of trust (that the negotiation would be consummated afterwards). Ib. שטר א' a bill of

אַמְפֶּרָטוֹר m. (imperator) *commander, Roman Emperor.* Lam. R. to I, 5 בירבי דומיני א׳ Ar. (ed. וברבא מארי אפלטור, v. בִּירְבִי) be saluted, my lord, the Emperor. Tanḥ. Mikkets, 9 אומפירטור, אמפורטור (corr. acc.)

אָמַץ (b. h.; √אם, cmp. אמם, חמץ) *to press, harden.* אוֹמְצֵי הלב hard-hearted. Tosef. Sot. XIV, 7; v. infra.

*Pi.* אִימֵּץ, אִמֵּץ 1) *to make strong, to strengthen.* Y. Taan. III, 66$^{d}$ all shall be מְאַמְּצִין כחך strengthening thy power (assist thee). Snh. 44$^{b}$ מאמץ עצמו וכ׳ who concentrates his energies for prayer.—2) *to press, close; to make impervious.* Sot. 47$^{b}$ מאַמְּצֵי הלב those who close their hearts, the hard-hearted; v. supra. [Sabb. XXIII, 5 מאמצין את המת Y. ed. (Mish. מעמ׳, Bab. 151$^{b}$ מעצמין, Ms. M. מעמ׳) *to close* the eyes of a deceased person. Tosef. ib. XVII (XVIII), 19 לעַמֵּץ ed. Zuck. (Var. לאַמֵּץ). Sabb. 77$^{b}$ מעמצין או מאמצין וכ׳ is *m'amm'tsin* (l. c.) spelt with ע or with א? Answer by ref. to עוצם Is. XXXIII, 15 (!).] V. אוּמְצָא.

*Hithpa.* הִתְאַמֵּץ *to be closed.* Tosef. l. c. מִתְאַמְּצוֹת מאליהן they will be closed of themselves.

אֶמְצַע m. (v. מְצַע; √מץ; cmp. b. h. תֹּךְ, תָּוֶךְ, תְּכֻכִים) [*lying in a press*], whence—באֶ׳ *in the centre, between two extremes.* Y. Ḥag. II, 77$^{a}$ bot. יהלך באֶ׳ he must walk between the extremes. B. Mets. 70$^{b}$ יד הנכרי באֶ׳; Y. Ab. Zar. I, 40$^{a}$ top אצבע הגוי באֶ׳ the hand [finger] of the gentile is between, i. e. he has a share in it; a. fr.—2) *common fund, estate.* B. Bath. X, 7 השכר לאֶ׳ the profit belongs to the common fund. Ib. IX, 3 השבירו לאֶ׳ they improved for the common fund, i. e. the profit must be equally divided. Ib. 144$^{b}$ מן האֶ׳ from the estate; a. fr. Cmp. מְרִסְוָן, מְצַע.—[Also in Ch. Targ. Job II, 8 (Ms. מצע) Targ. Y. II, Num. XXII, 24 באֶ׳ *between.*]

אֶמְצָעוּת f. (v. preced.) *centre.* Y. Snh. I, 18$^{a}$ bot. מ״ם באמצעותה the Mem is in the middle of the alphabet.

אֶמְצָעִי m., אֶמְצָעִית f. (preced.) *central, middle.*—Erub. V, 2 האֶ׳ the intermediate village, opp. חיצונים; a. fr.— Shebi. III, 4 האֶ׳ . . . יח the central part of the field, lying in the middle. Kil. IV, 8; a. fr.—*Pl.* אֶמְצָעִיִּים, אֶמְצָעִיִּין m.; אֶמְצָעִיּוֹת f. Y. Peah II, 17$^{a}$ top; a. e.—Y. Ber. II, 4$^{d}$ bot. האֶ׳ (sub. ברכות) the intermediate (central) sections of the benedictions (between the first three and the last three). Kil. V, 2 האֶ׳ the central garden beds; a. fr.

אֶמְצָעִיתָא m., אֶמְצָעִיתָא f. ch. same, also as a noun. Y. B. Kam. IV, 4$^{b}$ top I was present ברישא . . . ובאֶ׳ at the discussion on the first, the last, and of the intermediate clause (or case). Ber. 3$^{a}$; a. e.

אָמַר I (b. h.; √אם, v. אֵם; cmp. חמר, עמר) (a) *to join, knot; to be knotted, thick;* b) *to heap up;* c) transf. *to join words, compose,* cmp. דבר; d) *to contract, bargain, exchange.* [As to Assyr. *to see,* cmp. חמא.]) 1) *to speak, think, say, relate* &c. . . . א׳ ר׳ . . . Rabbi . . . . related in the name of R. . . . Ber. 3$^{b}$; a. v. fr.—Part. pass. אָמוּר *expression.* Yoma 70$^{b}$, a. fr. הוא האֶ׳ וכ׳ it is the same indebtedness signed on trust (that the loan would be consummated subsequently). B. Mets. 63$^{a}$ בפירות א׳ advanced payment at present prices for future delivery; בדמים א׳ with the option of paying the difference. Gen. R. s. 100 end, שמר א׳ to deal in good faith with. Tosef. B. Bath. V, 8 אֱמָנַת המדות honesty in measures. B. Mets. 49$^{a}$ מחוסרי א׳ (the way of) those lacking honesty (unfair dealing); Bekh. 13$^{b}$ מחוסר א׳; a. fr.—2) *faith in Providence.* Mekh. B'shall. s. 6, v. הַאֲמָנָה. Sot. 48$^{b}$ אנשי א׳ men of faith, trusting in God; ib. קטני א׳ wanting in faith; Gen. R. s. 32 מחוסר א׳ same; a. fr. Cmp. אֱמוּנָה, הַאֲמָנָה.

אֲמָנָה II pr. n. 1) (b. h.) *Amanah, Abanah* (Banas), a river crossing the city of Damascus. Targ. II Kings V, 12.—2) אֲמָנוֹס (אמנם), אֲמָנוֹן *Amanah,* hellenized *Amanos, Amanon* &c. (Banias), a mountain range forming the northern limits of the Holy Land. Tosef. Ter. II, 12 אמנוס (Var. אמנון, סמנון). Ib. Ḥall. II, 11 אמנוס (Var. אמנון). Git. 8$^{a}$ ון...(Ar. אמנים, סמנים); Y. Ḥall. IV, 60$^{a}$ bot. אמנם (ref. to אמנה Cant. IV, 8). Shebi. VI, 1; Ḥall. IV, 8 (Ms. M. ם...); Ex. R. s. 23. V. סַנְוִרוֹס.

אֲמָנוֹס, אֲמָנוֹן, v. preced.

אמנותא Y. Keth. IV, 28$^{d}$ top, v. אוּמָנוּתָא.

אמנם, v. אֲמָנָה II.

אמפומטא, v. אמפומטא.

אַמְפַּלַי, v. אֲמַפְּלַי.

אי׳פומטא, אמפומטא, אמפומטא* Pesik. B'shall. p. 86$^{b}$, Yalk. Sam. 152, corrupt. of אֲסְטְרוֹפוֹמָטָא, or אִסְטְרוֹפוֹטָא q. v.

אמפיבות, אמפומיות* Pirké d'Rabbi Eliez. ch. XLII חלונות א׳ Ar. (in ed. our w. omitted); read אוּפְסָרִינִיוֹת (denom. of אֲפִסְרִין q. v.) *glass-windows.*

אמפורטור, v. אַמְפֶּרָטוֹר.

אַמְפּוֹרִין, אַמְפּוֹרִין* m. pl. (ἔμποροι) *travelers, traders.* Targ. Y. I Gen. XXV, 3 (a gloss to preceding תגרין; Targ. Y. II inserts אומנין for לְטוּשִׁים; h. text אַשּׁוּרִים). Ib. XLVI, 23 (h. text חשׁים). [Gen. R. s. 61, quoting Targ. Gen. XXV, 3, reads לופרין!]

אַנְפַּל׳, אִנְפַּר׳, אַמְפַּלְיָא, אַמְפִּילְיָא f. (pl. of ἐμπίλιον, impilia) (pair of) *felt-shoes,* in gen. *shoes, socks.* Kel. XXVII, 6. Yeb. XII, 1. Ib. 102$^{b}$ א׳ של בגד cloth-shoes; א׳ של עור leather-covered shoes; a. fr.—*Pl.* אַנְפִּירָלָאוֹת, אִנְפַּל׳, אַמְפִּירָלִין, אַנְפִּירְלִין *pairs of &c.* Sabb. 120$^{a}$; Y. ib. XVI, 15$^{d}$ שתי א׳ two pairs &c. Gen. R. s. 61. Yeb. 102$^{b}$.

אִינְפּוֹלַי, אַנְפַּלַי, אַמְפּוֹלַי, אַמְפַּלַי f. (נָפַל; cmp. אוּנְקַלַי as to form) *the merchant's money-chest into which receipts are dropped through a slit.* Shebu. VII, 6 (45$^{a}$) אמפלי Mish. Nap. (Ar. אמפו׳, ed. או׳; Y. אנ׳; v. Rabb. D. S. a. l. note 10). Tosef. Maas. Sh. IV, 11 ed. Zuck. אינפו׳ (ed. אונקולין, אונקלי). Ib. Shebu. VI, 4 אונכלי ed. Zuck. (corr. acc.; oth. ed. אוּנְפָּלָא). Cmp. אוּנְפִּיל.

expression (*'one ram'*) used here and in the Book of Numbers. Sifré Deut. s. 334, a. fr. אֲמוֹר מעתה say from now, i. e. from this draw the conclusion. Gen. R. s. 39 תאמר שהבירה וכ׳ (usu. שמא תאמר) will you say (is it possible), this castle has no commander?—במה דברים אֲמוּרִים (abbr. בד״א) in what case are these words said? i. e. *this applies only.* Ḥull. 3ª; a. fr.—זאת אוֹמֶרֶת this tells, i. e. *this proves.* Ber. 11ᵇ; a. fr.—אֲמָרוּ it is said, told &c.; v. next w.—Inf. לֵאמֹר=לוֹמַר. Ḥag. 14ᵇ; a. fr.—2) *to vow, devote.* (לגבוה) אָמוּר devoted to the Lord. Succ. 55ᵇ; v. אֲמִירָה I, 3, a. אֵרמוּרִים.

*Nif.* נֶאֱמַר (b. h.) *to be said, to read* ... נא׳ כאן ... וני׳ להלן we read *here* . . . . and we read *there* . . . (the same expression is used here and there in the Scriptural text). Ber. 9ª; a. v. fr.—שֶׁנֶּאֱמַר (abbr. שנ׳, שנא׳) for it is said in the Scriptures (as evidence in favor of an opinion). Snh. X, 1; a. v. fr.; also כמה שנ׳ (כמו) as it is said.—מְשׁוּם שנ׳ because it is said in the Scriptures, i. e. you may possibly be misled by a certain expression to think . . . ., therefore another term is used in its stead in an analogous case, or added to the ambiguous word; v. שׁוּם.

**אָמַר, אֲמַר** ch. 1) as preced. 1). Targ. Gen. I, 3; a. v. fr.—א׳ מר above you quoted an authority, or, it has been stated. Ber. 2ª; a. fr.—א׳ קרא the Scripture says. Ib. 13ª; a. fr.—Y. Orl. III, end, 63ᵇ, a. fr. . . . אמרוהו בשם (in Bab. heb. אֲמָרוּהָ) they said it in behalf of . . . i. e. as a tradition.—Y. Ber. I, 2ᵈ מילתיה אמרה his word (statement, opinion &c.) proves.—זאת אומרת=הדא אמרה; v. preced.—אָמְרִי (h. אָמְרוּ) *they say, it is said.* Sabb. 19ª ואמרי לה וכ׳ . . . אמרו עליו על it is told about R. . . . ., and another relation refers this to R.—; a. fr.—קאמר, קאמרי &c.=קא אמר &c. Ḥull. 85ª; a. fr.—מנא תימרא whence dost thou prove? Sabb. 23ª; a. fr.—*Inf.* מֵימַר, מֵימְרָא. סבר למ׳, סבר מ׳ originally he was of the opinion. Y. Sabb. VI, 8ᶜ top; Keth. 87ᵇ; a. v. fr.—לְמֵימְרָא *does this mean to say?* Sabb. 15ᵇ; a. fr. .... אבל ... לא אמרן אלא this has been said, i. e. this applies only to a case . . . . but if . . . . Ber. 43ᵇ; a. fr.—כְּלוֹמַר *as if saying, meaning to say, viz;* v. כְּדִי.—Y. Kil. IV, 32ᶜ bot. אימוררן לבני וכ׳ say ye to &c.—מאי אירכא למימר, v. אִירְכָּא; Answ. אֵימוֹר say . . . . Sabb. 6ª; a. fr.—Hor. 13ª א׳ כולה who orders every thing (as an etymol. of אַמְרָכַל).—2) *to praise, proclaim.* Targ. Is. VIII, 13; a. fr.—Part. pass. אָמִיר q. v.

*Ithpe.* אִתְאֲמַר, contr. אִיתְּמַר, אִיתְּ׳ *it is said, taught.* Targ. Job XXXIV, 31.—Y. Yoma V, end, 43ª אתאמרת, contr. אִתְּמַרַת it has been said with refer. to the opinion of . . . . .—אִיתְּ׳, אִיתְּמַר *it has been said (above); we have been taught.* Succ. 15ª; a. fr.

*Ithpa.* אִתְאֲמַר same. Targ. Gen. XXII, 14; a. e.

**אָמַר** II (b. h.; √אם, v. אָמַר I, a) *to be thick, strong.*

*Hif.* הֶאֱמִיר 1) *to thrive; to boast, vaunt, be oppressive* (cmp. Ps. XCIV, 4). Sot. IX, 15 (49ᵇ) יוקר יַאֲמִיר the nobility shall be oppressive (Snh. 97ª יִרְעַוְּתוּ; Der. Er. Zut. X רעוות; Cant. R. to II, 13 חווה).—*[2) (denom. of אמרא *to fatten.* Sabb. XXIV, 3 (155ᵇ) Bab. מַאֲמִירִין, Ms. Oxf., Mish. a. Y. מַמְרִים, מַמְרִין, v. מרי.]

**אֵמֶר,** v. אִמֵּר a. אִמְרָה.

**אַמַּר** *lamb,* v. אִמַּר.

**אִמְרָה** f. (b. h.; אמר) *speech.* *Gen. R. s. 42 play on *Amraphel,* א׳ אפילה (quot. in Ar. s. v. אספרון) obscure speech (ed. שהדיתה אֲמִירָתוֹ אפ׳).—*Pl.* אֲמָרוֹת, constr. אִמְרוֹת. Pesik. Parah, p. 30ᵇ (*promises*); Tanḥ. Ḥukk. 4. Pesik. R. s. 14.

**אַמְרֵי** Af. of מרי.

**אמריו,** v. אמוריא a. אוכירפא.

**אַמְרְכַל, אֲמַרְכוֹל*** (אַמַּ׳); in Y. Dial. מַרְכָּל, מַרְכּוֹל m. (=מלכל; fr. מֶלֶךְ; ר for ל for euphony) *counsellor, officer* &c. Targ. Is. XXII, 23 (h. text רוזן, LXX ἄρχοντα). Targ. Y. Num. I, 6 sq. (corresponding to ראש בית אב, נשיא, פקיד &c.; O. ib. III, 32 אַמַּרְכָּלָא); a. fr.—Esp. *Amarkal,* one of the seven Temple trustees superintending the cashiers. Tosef. Shek. II, 15 (etymol. מר על הכל mastering all, v. מַר; cmp. Hor. 13ª אמר כולא). Y. ib. V, 49ª; a. fr.—*Pl.* (h.) אַמַּרְכָּלִין, אֲמַרְכָּלִים (ch.) אֲמַרְכָּלַיָּא, אֲמַרְכּוֹלִין &c. Targ. II Kings XXII, 4 (h. text שמרי הסף); a. fr.—Shek. V, 2. Tosef. l. c.; Y. l. c. (=פקידים II Chr. XXXI, 13); a. e. V. מלך a. deriv.

**אמרלאי,** v. אמדלאי.

**אַמְרָפֶל** (b. h.) pr. n. m. *Amraphel,* King of Shin'ar; v. אֲמִירָה.

**אַמְשׁ** m. (b. h.; √אם; cmp. אמיטתא) 1) *twilight, evening, nightfall.* Pesik. Vayhi, p. 63ᵇ; Pesik. R. s. 17 מא׳ (ו)עד חצות from nightfall to midnight.—2) (adv.) *this evening, last night.* Meg. 3ª, a. e. א׳ ביטלתם וכ׳ this evening you neglected the evening offering.—Snh. 40ᵇ א׳ הרגו last night he killed him. B. Mets. 60ª שמרים של א׳ dregs of last night (yesterday), opp. to היום; a. fr.

**אֱמֶת** f. (b. h.;=אמנת; אמן) *truth, faith, reality.* Y. Snh. XI, 30ᶜ top לחם א׳ bread of truth, unfeigned hospitality. Gen. R. s. 96 חסד של א׳ true (unselfish) charity. Y. Meg. I, 70ª top כאמיתה של תורה as the Law itself, i. e. as though the Scroll of Esther were the Pentateuch. Y. Shebu. VI, 37ª top אֲמִיתָּן של דברים the truth of &c. Num. R. s. 12 א׳ של תורה וכ׳ the truth of the Law is a weapon (of protection) to its owner.—בא׳ אמרו in fact they said that &c. Sabb. I, 3; a. fr.—B. Mets. 60ª, a. e. כל בא׳ אמרו הלכה היא wherever an opinion is introduced with the words 'In fact they said' it means to say that it is an established legal rule. Y. Sabb. I, 3ᵇ bot., a. e. כ״מ ששנו בא׳ וכ׳ wherever the Mishnah says, 'In fact', it indicates a rule dating from Moses on Sinai, i. e. an ancient tradition; v. Frank. Darké p. 286.—הא׳ *indeed?* Tanḥ. Noah, 10 (ed. Bub. 15, corr. acc.); v. אוֹנְטוֹס.

**אַמְּתָא** f. ch.=h. אַמָּה. 1) *cubit.* Targ. Ex. XXV, 10; a. fr.—Y. Sot. VIII, 22ᶜ bot. א׳ אישתא a cubit has six

hand-breadths; a. fr.—2) *membrum virile.* M. Kat. 17[a] טרקרה אאַמְתֵּיהּ stung him on his membrum.—3) trnsf. *enclosure; protection* (cmp. חוֹמָה). א׳ דרחיא enclosure of the millstones, mill. Ber. 18[b].—*Pl.* אַמְּתִין (fr. אַמָּא). Targ. Ezek. XL, 5; a. fr. אַמְּהָתָא. Ḥull. 59[b] תשע א׳ nine cubits.

**אַמְתָא** *hand-maid*, v. אַמְּהָא.

**אַמְּתוֹת** f. pl. *the use of the word* אֲמַת־. Ber. 31[b] שלש א׳ three times אֲמַת־ (I Sam. I, 11; Ms. M. אֲמָּתוֹת).

**אַמְתַלָא** (Y. מַתְלָא) m. (cmp. h. משל) *something tangible* (=דבר שרש בו ממש); *plausible reason for correcting or retracting an evidence.* Keth. 22[a] אם נתנה א׳ וכ׳ if she offers a reasonable explanation of her contradictory statements, her second one is accepted. Gitt. IX, 9 ובלבד שלא יהא שם א׳ provided no reasonable explanation is offered to show how the report may have arisen by mistake; a. fr. V. מַתְלָא.

**אַמַתְלַאי** pr. n. f. *Amathlai*, legendary name of Abraham's mother (א׳ בת כרנבו), and of Haman's mother (א׳ בת עורביתא). B. Bath. 91[a].

**אֵמְתָן** m. (denom. of אֵימָה; י absorbed by preceding א; cmp. next w.) *one who rules through fear, tyrannical. Pl.* אֵמְתָנִין. Der. Er. II, beg.; cmp. R. Hash. 17[a]. V. אֵימְתָן.

**אֵמְתָנִי** f. ch. (v. preced.) *fear-inspiring, powerful.* Dan. VII, 7 (quot. Gen. R. s. 44 אימ׳; Ex. R. s. 25 אימתנו; Lev. R. s. 13 אימ׳ a. אמ׳; Yalk. Gen. 77; Lev. 536 אמ׳). [Ges. H. Dict. אֵמְתָנִי, not found in editions, fr. מתן *to be strong;* cmp., however, אֵמְתָן a. אֵימְתָן.] [Edit. Letteris, Berl. 5644 a. m., אֵרְמְתָנִי.]

**אֶן** *if*, v. אִין.

**אָן** (b. h.) *where? whither.* Ab. III, 1.

**אַן, אָן** ch. same; (interrog.) *where?* Targ. Gen. IV, 9; a. e.—Y. Yoma VIII, 44[d] bot. אן מן הדה (read מן אן . .) wherefrom this? i. e. where is your authority? Y. Yeb. XII, 12[d] bot. החן סבא לְאָן לידך of what use is this old man to thee?; a. e.—(relat.) *where, wherever.* Lev. R. s. 27 beg. א׳ את יהיב וכ׳ (Yalk. Ps. 727 הן) wherever thou givest, thou givest abundantly.

**אָנָא** (b. h.) *oh! I pray.* Succ. III, 9. Yoma VI, 2.

**אֲנָא,** emph. אֲנָנָא ch.=h. אֲנִי, *I.* הא אנא contr. הָאנָא. Targ. O. Gen. XXII, 7; a. fr.—Ḥull. 2[b] א׳ וכ׳ as to myself &c. Y. Taan. IV, 68[d] bot. דאנא משלים וכ׳ that I myself should surrender the country.—*Pl.* אֲנַן *we.* Targ. Y. Gen. XLIII, 8; a. e.—Ber. 49[b] נחזי א׳ let us see; a. fr.—אַנַחְנָא, נַחְנָא. Targ. O. Gen. l. c.; a. fr.—

**אֲנָא,** 1) v. אִינָא.—*2)=אִן אֲנָא *if I.*

**אֶנְבָא** I=אִינְבָא I, *fruit, produce.* Dan. IV, 9.—Targ. Job XXXI, 12; a. e.

**אֶנְבָא** II, אִינְבָא f. (=עִינְבָא) [berries], *eggs of lice, nits.* Naz. 39[a]. Taan. 22[b] מתחזי לירח כי אנ׳ Ar. (Ms. M. ומחזי כי אינ׳, ed. מתחזי אינבא) looked as small as &c.; v. ינבא.

**אַנְפָּקָא, אַנְפַּק, אַנְבְּנָא, אַנְבַּג** m. (v. נַבְּגָא; whence ἄμβιξ, ἄμβιχος, ambiga) *a small cup; a measure* containing one fourth of a Log. B. Bath. 58[b] on the gates of ... it is written, אנבג אנפק וכ׳ (Ms. differ. order) Anbag, Anpak a. Antal (as the same measures). Kid. 70[a] לישתי מר אנבגא will you take a cup (of wine &c.)? [Popular pronunciation: *anpak.*] Sabb. 109[b] אנפקא; a. e.

**אַנְבּוֹל** m. (=עִינְבּוֹל, v. אִמְבּוֹל) *clapper of a bell.*—*Pl.* ין.... אַנְבּוֹלִים Zeb. 88[b] Ar. (ed. ערנבלין). Tosef. Kel. B. Mets. I, 13 עשה לה האנבילים ed. Zuck. (read לחם אנבולים...) if he put clappers in. Ib. אנבילידהן (corr. acc.).

**אַנְבּוֹנִין,** v. אַלְבָּנָא.

**אַנְבּוּרְקָרָאוֹת,** v. אִמְבּוּרְקָלוֹן.

**אַנְבָּטִי** f. (נבט; =b. h. מִצְפֶּה) *observatory, watch-tower, battlement. Pl.* אַנְבָּטָאוֹת. Ex. R. s. 12 the hailstones formed א׳ א׳ lines of battlements; (Midr. Till. to Ps. LXXVIII כותל). V. אמבוניא.

**אַנְבָּטֵי*** m. pl. (v. preced.) *platforms or elevations erected for public spectacles.* Yalk. Esth. 1058 all the people shall go out להנהו א׳ (read להדרן א׳; Lev. R. s. 28, end לחון פרשי, corr. acc.) to the spectacular elevations, for a Jew (Mordecai) is to be hanged. V. אמבוניא.

**אַנְבִּיל,** v. אִנְבּוֹל.

**אַנְבִּין,** v. אַגְּבִּין.

**אַנְבַּקְרָאוֹת,** v. אִמְבּוּרְקָלוֹן.

**אַנְגְּטוֹס,** v. אגניטוס.

**אַנְגִּיטוֹס*** Yalk. Ps. 794; אגוסטוס Gen. R. s. 12, א׳ במדינה (Ar. (אגבאסטס) read אַגְרִיסְטוֹר (אגב׳) m. (quæstor, κυαίστωρ) *quæstor provincialis, assistant of the consul.* א׳ . . . ביא שלו (read שלה) the quæstor in the province is appointed over its roads, v. בְּיָא.

**אַנְגִּיטְרִין,** v. אַרְגָּנְטָרָא.

**אַנְגִּיטְרִיס** Y. Ter. VIII, 46[c] top, read אַרְגְּנְטָרִיס.

**אַנְגִּיסְטֵר** read אַנְגִּירִסְטֵר m. (ὀνυχίστηρ=ὀνυχιστήριον) *knife* or *scissors for cutting nails.* Tosef. Kel. B. Mets. III, 12 (ed. Zuck. אגניסטר corr. acc.). Nid. 17[a] גנוסטרי; M. Kat. 18[a] גנוסטרא (Ms. M. גגוסטרי, v. Ar. s. v. גנסטר).

**אַנְגָּלַיָּא, אַנְגָּלֵי** m. pl. (ἄγγελοι, v. Perles Et. St. p. 113) *messengers, angels.* Targ. Job XV, 15; a. e.

**אַנְגְּלִין,** v. אַנְגָּלִין.

**אַנְגָּרָא*** (read אַנְגִּירָא?) pr. n. pl. *Ancyra,* a city of Galatia in Asia Minor. B. Mets. 46[b] דינר אניאקא ואנגרא Ms. M. (ed. אנקא ואניגרא, Var. נִירָקָא, אַנְרָקָא; v. Rabb. D. S. a. l. note, Ar. Compl. ed. Koh. s. v. אנגרא) the Bithynian and the Ancyrean Denars, one of which was

repealed by the central Government, the other by the local authority. V. אַנְיָאקָא. [Ancyra prob. of Semitic origin, v. נִיגְרָא a. אַגְרָא.]

**אַנְגַּרְוָטָא, אַנְגַּרְבְּטִיס** m. (ἀγγαρευτής, ἀγγαρευτάς) *commissioner* or *superintendent of forced public labor;* v. אַנְגַּרְיָא. Pesik. B'shall. 92[b] אתמני א׳ (for Var. v. Bub., note) was appointed angareutes.

***אבג׳, אנגרוטינא, אנגרוטינה,** Gen. R. s. 64 והלך א׳, prob. to be read זו אַנְגַּרְיָא . . ., as in Esth. R. introd. [B. Bath. 8[a]; Ned. 62[b] אַרְנוֹנָא.]

**אנגרון,** v. אַנְגַּרְוֹן.

**אַנְגַּרְיָא** f. (ἀγγαρεία, angaria) *forced labor, service,* esp. *seizure for public services* or *works.* Y. Ber. I, 2[d] bot. אירתצדית בא׳ וכ׳ I was pressed into service to carry myrtles &c. B. Mets. VI, 3 (78[a]) נעשרת א׳ (the ass) was seized for public service. Ib. 78[b] חוזרת בא׳ in the case that the animal pressed into service is sent back again. Lev. R. s. 12 שמעון א׳ במדינתא they heard that seizure for public service was to take place in the country. Esth. R. introd. והלך זו א׳ hălakh (Ezra IV, 13) means *angaria* (v. אנגרוטינא). Snh. 101[b]; a. fr.—*Pl.* אַנְגַּרְיוֹת. Lev. R. s. 23 אע״פ שהן נגבין . . . . ואו׳ though annonæ and angariæ are collected from them. Yalk. Esth. 1051 א׳ של נשים levies of women (for the king).—Trnsf. בא׳ as a forced labor, *reluctantly.* Midr. Till. Ps. CXII.—Pesik. R. s. 21 שלא באנגריס (corr. acc.) not as a forced labor.

**אנגריס, אנגרים** v. preced.

**אנגרכטיס,** v. אַנְגַּרְבְּטִיס.

**אַנְגַּרְמוֹס** corrupt. of אַגְרוֹנִימוֹס.

**אנדוכתרי,** v. אנדכ׳.

***אַנְדִיסְקֵי** m. pl. (a Babylonian adoption of *ecdicus,* v. אנדיקוס, אגדיקוס) *syndics, state-officials.* B. Bath. 55[a] אבל אצלוחו א׳ וכ׳ Ar. (ed. omit אצלוחו) but if the syndics exempted him from taxes, it is like a divine grant.

**אַנְדִיפָא** m., אַנְדִיפָה f., v. next w.

***אַנְדִיפֵי, אַנְטִיפֵי** m. pl. (b. h. נְטִיפוֹת; נדף or נטף) *locks* or *ringlets falling from the temples.* Sabb. VIII, 4 כדי לעשות א׳ enough toilet material to make side curls (Mish. Pes. אנטרפי, Nap. אנטפי, Talm. אונד׳). Ib. 80[b] מאי א׳ כלכול ומאי א׳ what locks are meant by *kilkul,* and what by *andifé*? Answ. the upper and the lower &c. Ib. אמר ר׳ יצחק דבי ר׳ אמי אנדיפה וכ׳ Ms. M. (ed. . . . אלא אמר ר׳ אמי . . . אַנְדִיפָא) R. Isaac of the school of . . . . (in reciting that Mishnah) used the word *andifah* (in the sing.) upon which R. . . . asked 'Will a person waste his money' (i. e. of what use is the material for one curl so as to make a person guilty of a transgression when carrying it on the Sabbath)? Ib. מאי אנדיפא אפותא by *andifa* (in the sing.) is meant the lock on the forehead. Ib. מחתית באַנְדִיפָּרָה וכ׳ Ms. M. (ed. incorr. באנדירפי) it stung him on his forehead and he died. [Rashi:=דיופי׳!]

**אַנְדִיקָס, אַנְדִיקוֹס** m., a popular corrupt. of *ecdicus,* v. אַנְדִיסְקֵי a. אֶנְדִיקוֹס.

***אנדיתיקוס** m. pl. Esth. R. to I, 12, a corruption; according to the sense it may have been קַאדִיקִין (κατάδικοι) *convicts.*

***אונדכתרי, אנדוכתרי, אנדכתרי,** a corruption of אוּנְדִיקְטָא or אֶוִירְנְדִיקְטָא f. (vindicta, Gr. form βινδίκτα, οὐινδίκτα) *manumission of a slave by declaration before court* (v. Sm. Ant. s. vv. Manumissio and Pileus). Gitt. 20[a] but does not go free בכתב שע״ג כיפה ואו׳ (ought to have read בכיפה ואו׳, v. infra) by referring to his wearing a freedman's cap or to a *vindicta;* Y. ib.IV, 45[d] בכפה והרגירק טיאנרס (read ובוינדיקטא); Treat. Abadim ch. III (ed. Kirchh.) יוצא באנטוקטא (corr. acc.). [Commentators to Gitt. l. c., misled by בכתב שע״ג וכ׳, guess at embroideries &c. V. Révue des Etudes Juives 1883, Nr. 13, p. 150.]

**אנדנא** Ab. Zar. 29[a], some ed.; v. אַנְדָּנָא.

**בַּר א׳, אַנְדְּרַאי** pr. n. m. *Bar Andrai* (Andrew). Y. Keth. IX, 33[a] top אילין דבר א׳ those of the family of B. A. (who were very rich). V. אַנְדְּרַיי.

**אַנְדְּרוֹגִינוֹס** m. (ἀνδρόγυνος) *hermaphrodite.* Bicc. I, 5; a. fr.

**אנדרואנטוא,** read אַנְדְּרִיאַנְטוֹס.

***אנדרולומוסיא** (read אַנְדְּרוֹלֵימָסְיָא), אַנְדְּרוֹלֶמָסְיָה f. (popular pronunc. of ἀνδρολημψία=ἀνδρολῃψία; cmp. λῆμψις for λῆψις) *seizure of men,* a Greek right of reprisals (v. Sm. Ant. s. v.), in gen. *punishment of men regardless of guilt or innocence.* Gen. R. s. 26 א׳ באה וכ׳ an androlepsia comes which kills the good and the bad; Lev. R. s. 23; Num. R. s. 9; Y. Sot. I, 17[a] top.—Num. R. s. 5 in case of a rebellion עוש׳ בה א׳ the king orders an androlepsia. [Gen. R. s. 32 דרולמוסיא; Pesik. Vayhi, p. 67[a]; Tanḥ. Bo, 4; Pesik. R. s. 17 דורמסיאות, דורמסיות, דורמירס׳ (corr. acc.); cmp. Pesik. R. suppl., ed. Fr. p. 197[a].]

**אנדרולינאי** Yeb. 115[b], read דוד בר נהולאי as Asheri Gitt. ch. IV, to p. 34[b].

**אנדרומוסיא, אַנְדְּרוֹלֶמָסְיָה,** v. אנדרולומוסיא.

**אַנְדְּרוֹנָא,** v. אִרְהְרוֹנָא.

***אַנְדְּרוֹנִיטִיס, אַנְדְּרוֹנִיטִין** f. (ἀνδρωνῖτις) *banqueting hall, royal reception hall.* Gen. R. s. 8 אדריינטרס Ar. ed. Koh. (ed. אינדרטין; corr. acc.) אני עושה אותה I shall make it into (use the vacant ground for the erection of) a banqueting hall. [The context forbids the identification of our w. with אַנְדְּרִיאַנְטוֹס.]

**אַנְדְּרוֹפִיקוֹס,** v. אַדְרוֹפִי׳.

**אַנְדְּרָטָא** m. (a. contract. of ἀνδριάς,—άντος) *statue,* also *portable bust, image.* Targ. Esth. III, 2—5 (some

**אנונס, אנונית, אנונים,** v. preced.

**אֲנִיסָא (אוֹנָסָא) אֲנוֹסָא** m. (אנס) *violent man, oppressor.* Targ. Koh. VII, 7 (h. text עוֹשֵׁק).—*Pl.* אֲנוֹסִין, אֲנוֹסַיָּא (אני׳). Targ. Jer. VI, 6 ed. Ven. אני׳ (ed. Vien. אוֹנְסִין, oth. ed. אנו׳). Targ. Is. XXI, 2; V, 7, a. e. Cmp. אֲנַס.

**אנוקי,** read אֲנִיקֵי, v. אֲנַנְקָא.

**אֱנוֹשׁ** m. (b. h.; v. אינש) [being], *man.*—*Pl.* (of אִישׁ) אֲנָשִׁים, const. אֲנָשֵׁי. Ex. R. s. 25; a. fr.—א׳ כנסת הגדולה (abbr. אכה״ג) *the Men of the Great Assembly, Synagoga Magna,* a religious and judicial authority said to have been established by Ezra. Aboth I, 1; a. fr.; cmp. כְּנֶסֶת.—א׳ בית אב(ות) the division on duty of priests having charge of the services of the day; א׳ משמר the division of priests alternately on duty during one week; א׳ מעמד the division (of Israelites) assisting the priests on duty, by prayers &c. on the platform (מעמד) and divided in parties corresponding to the priestly divisions. Taan. II, 6; 7; a. fr.

**אֲנוּשׁ*** m. (b. h.; v. preced. a. אִישׁ) *strong, severe, overwhelming.* Num. R. s. 7 (ref. to Is. XVII, 11) א׳ לשון גבר *anush* has the meaning of *strong;* Lev. R. s. 18.

**אֲנִזְקָא*** m. (נזק) *injury, loss.* Targ. Esth. VII, 4 the adversary is (of) no value or gain באי׳ דמלכא against the King's loss. [Levy Targ. Dict. reads אוזניקא expense(?), v. אוּזְנָקָא.]

**אָנַח** (b. h.; cmp. אנק) *to press. Hithpa.* הִתְאַנַּח *to sigh.* Ber. 59a, v. next w. Yalk. Ex. 391 מִתְאַנֵּחַ על כבודו וכ׳ is anxious for the honor of the Lord &c.

**אַנַח** ch., *Peil* אָנִיחַ, *Ithpa.* אִתְאַנַּח same. Targ. Lam. I, 4; 11.—Targ. Is. XXIV, 7; a. e. Contr. אִתַּנַּח. Targ. O. Ex. II, 23 late ed.—*Ithpe.* אִיתְנַח, אִתְּ׳. Ber. 58b. Ib. 59a אִתְנוּחֵי מִתְנַח Ms. M. (ed. אנחוה מְתְאַנֵּחַ) he sighs.—Pesik. R. s. 18, end; Pesik. Haom. p. 72a שרי מיתנח he began to sigh.

**אֲנָחָה** f. (b. h.; preced.) *sigh, grief.* Ber. 58b; a. e.

**אַנְחוּתָא** I f. (נחת, נחר) *layer.* Targ. Y. Ex. XVI, 13; 14.

**נְחוּתָא, אַנְחוּתָה** (אַנְחוּתָא II) f. (v. preced.) *tray, board.* Nidd. 7a אנ׳ (Ar. a. T'bul Yom IV, 2 נ׳). Gitt. 62a; Tosef. Kel. B. Mets. VI, 7 אנחותא.

**אֲנַחְנָא, אֲנַחְנוּ** pl. of אֲנָא, אֲנִי.

**אַנְחָתָא** f. (נוח; cmp. אַנְחוּתָא) *rest.* א׳ בירת *rest for beams.* Targ. I Kings VI, 4.

**אַנְדָּתָא** f. pl. (אנח) *sighs.* Targ. Lam. I, 22.

**בית א׳, אַנְטַבִּילָא** pr. n. *Beth Ant'bila,* name of a Jerusalem family. Y. Peah VIII, 21a bot. Tosef. Peah IV, 11 גבלטא ed. Zuck., אנטרבלאי &c. (Var. גלבטא, גבטלא).

**אנטד׳, אנטג׳,** v. אנטר׳.

ed. pl., incorr.). R. Hash. 24b a synagogue דאוקימו בה א׳ Ms. M. (ed. חוה בה א׳) in which they placed a bust (of a Persian king). Snh. 62b; a. fr.—*Pl.* אַנְדְּרַטֵּי, אַנְדְּרַטַּיָּא. Ab. Zar. 40b א׳ של מלכים royal (imperial) busts. M. Kat. 25b אתעקרו כל א׳ Ms. M. (ed. אתקציצו) all royal statues were overthrown. Y. Ab. Zar. III, 42c top. [Gen. R. s. 8 ארנדרטין, v. אַנְדְּרוֹנִיטִיס.]

**אנדרטין*** f., Tosef. Kel. B. Mets. IV, 8, prob. אוֹדוֹנְטוֹטִי (ὀδοντωτή, sub. ξύστρα) *a teethed strigil;* cmp. Kel. XIV, 3 מגירה.

**אַנְדְּרִיאַנְטוֹס** m. (ἀνδριάς—άντος) *statue,* v. אַנְדְּרַטָּא. Ex. R. s. 27 נפלטה . . . . של אנדרואנטיא (read נפלטה לתוך ידו של א׳) it escaped into the hand of a (royal) statue; (v. ibid. ישבה על אירקונין של מלך). Tanḥ. P'kudé, 4 אדריונטוס (corr. acc.); Ex. R. s. 51. [Gen. R. s. 8 אינדרטין, v. אַנְדְּרוֹנִיטִיס; v. Ar. s. v. אדרינטיס.]

**אַנְדְּרַיי** pr. n. m. (Ἀνδρέας) *Andray.* Y. Meg. IV, 75b; cmp. אַנְדְּרַאי.

**אַנְדְּרִיוֹנוֹס,** v. אַנְדְּרִינוֹס. Ex. R. s. 51.

**אנדריונטוס,** v. אַנְדְּרוֹנִיטִיס, a. אַנְדְּרִיאַנְטוֹס.

**אנדרכמוס,** v. אַנְגְּרַבְּטִיס.

**אנדרמוסית** Ar., v. אנדרולומוסיא.

**אַנְדְּרַפְּתָא, אַנְדְּרַפְּטָא*** m. (prob. Pers.) *Indrafta,* name of two species of birds, one called *Shabur And.,* and permitted, the other *Peruz And.,* and forbidden. Ḥull. 62b.

**אָנָה,** v. אני.

**אַנְהוֹרִי** f. (Inf. Af. of נהר used as a verbal noun) *lighting, illumination.* Targ. Ex. XXXV, 14; a. e.

**אַנְהָרוּתָא** f. same, also *enlightenment.* Targ. Num. IV, 16. Targ. Y. Gen. II, 7.

**אָנוּ** pl. of. אֲנִי.

**אָנוֹךְ** (Coptic ānokh) *I.* Pesik. R. s. 21; Yalk. Ex. 286 (in Egyptian) אנכי א׳ *Anokhi* is Anokh. Esth. R. to I, 22 לשון יחנך (corr. acc.).

**אֲנוֹמְלִין, אֲנוֹמְלִין,** v. אִינוּמְדִילִין.

**אֲנוּן,** pl. of אִידְּהוּ.

**אַנוֹנָא, אַנוֹנָה** f. (annona) prop. *annual produce,* hence *ration,* or *portions of provision granted to courtiers as salaries or pensions.* Gen. R. s. 47 the king מעלה לו א׳ raised an *annona* in his behalf, i. e. granted him a pension. Ib. s. 87 אני חותכת א׳ שלך Ar. (ed. פרנסה) I shall cut down (reduce) thy pension; a. fr.—*Pl.* אַנוֹנוֹת, אַנוֹנְיוֹת. Ex. R. s. 41 אנונית (corr. acc.). Lev. R. s. 23 נגבין אונניות (corr. acc.) annonæ are collected from them. Ib. s. 10 אַנוֹנִים Ar. (ed. אַנוֹנָס annonas, acc. pl., incorr. ed. אנינוס). [Cant. R. to I, 7 read אֲטוּנָס.] Cmp. אַרְנוֹנָא, אַרְנוֹן.

**תִּינְדְּבִי, אַנְטוּבִּין*** m. (ἐντύβιον, Arab. hindeb, prob. fr. נדב *to flow, curl*, cmp. אַנְדִּיבִּי) *endive*. Y. Kil. I, 27[a] top אנטוכין (corr. acc.). Pes. 39[a] תינדבי (Rashi תִּינְדִּיבִי, Ms. הנדבי).

**אַנְטוֹכָאֵי,** v. next w.

**אַנְטִיוֹכִי, אַנְטוּכִי** m. (v. next w.) *Antiochian, native of Antiochia, resident of A.* Gitt. 44[b] אנטו׳; Tosef. Ab. Zar. III (IV), 18; Y. Gitt. IV, 46[a] top אנטיו׳.—*Pl.* ch. אַנְטוּכָאֵי. Targ. Y. Gen. X, 18 (ed. אנטכואר, אנטוכיא corr. acc.; h. text חֲמָתִי).

**אַנְטִיוֹכְיָא, אַנְטִיוֹכְיָאה, אַנְטוּכְיָה, אַנְטוּכְיָא** pr. n. (Ἀντιόχεια) 1) *Antioch,* surnamed Epidaphnes, the capital of Syria founded by Seleucus Nicator, situated on the Orontes. Targ. Y. Num. XIII, 21; a. e. (Hamath in Bible).—Keth. 67[a]. Gitt. 44[b]; a. fr.—Y. Shek. VI, 50[a] bot. דפני של א׳ Daphne near Ant.; Lev. R. s. 19 כייא . . .—2) *the country* or *district of Ant., Antiochene.* Y. Dem. II, 22[d] top; Y. Nidd. III, 48[a] bot.; a. e.; v. חוֹלַת, חוּלְתָא a. חֲמַת.

**אנטוכין,** v. אַנְטוּבִּין.

**אַנְטוֹלִי** pr. n. m. (Ἀνατόλιος) *Antoli.* Y. Dem. V, 24[d] bot.

**אַנְטוֹלִינוֹס,** v. next w.

**אַנְטוֹנִינוֹס** pr. n. m. *Antoninus,* 1) a Roman emperor freq. mentioned as a friend of R. Judah Han-Nassi, and supposed to be Ant. Alexander Severus (Graetz) or Ant. Marcus Aurelius (Rap. a. oth.). Ab. Zar. 10[a] אסוירוס בר א׳ Severus son of A.; Ib.[b] A. son of Severus. —Y. Meg. I, 72[b] bot. אית מילין וכ׳ there is one report that A. embraced the Jewish religion, another &c.—Y. Snh. X, 29[c] אנטוני׳ a. אנטולי׳; cmp. Y. Kil. IX, 32[b] top.—Koh. R. to IX, 10 אנטלימוס וכ׳ (corr. acc.)—2) א׳ זעירא A. junior, grandson of the former. Ibid. to X, 5.—[3) (?) a Roman general mentioned in conversation with R. Joh. b. Zaccai; v. אגנירטוס.]

**אָנְטוֹס,** v. אוֹנְטוֹס.

**אנטוסאי,** v. אנתוסאי.

**אנטוקטא,** v. אנדכתרי.

**אַנְטִיגְנָס, אַנְטִיגְנוֹס** pr. n. m. (Ἀντίγονος) *Antigonus,* 1) A. of Sokho, disciple of Simon the Just. Aboth I, 3.—2) Bets. 34[a], a. fr. R. Elazar son of A.—Tem. 21[a] ed. (Ar. אטיגס). [Y. Snh. I, 19[d], v. אגנרטוס.]

**אַנְטִיגְרָפִין** f. (ἀντιγραφή) 1) (=ἀντίγραφον) *duplicate.* Targ. Esth. III, 14 Mus. (ed. דיטגמא); Esth. R. to ibid. (explain. פתשגן ib.).—2) *answer to a letter.* Gen. R. s. 67 חב לי א׳ Ar. (ed. אנטיגרפא, corr. פי . . . .) give me an answer (to the emperor's letter). Ib. חן א׳ where is the answer?

**אַנְטִידִיקוֹס** m. (ἀντίδικος) *opponent in a suit,* in gen. *adversary.* Gen. R. s. 82.—Ib. s. 100 אנטירוקוס (corr. acc.); Pesik. Naḥa'mu p. 126[a]; a. fr.—*Pl.* אַנְטִידִיקִין *parties to a suit.* Deut. R. s. 5 האנטיריקון (corr. acc.).

**אַנְטִיוֹכוֹס (אַנְטִיוֹכָס)** pr. n. m. *Antiochos* (III) of Syria. Targ. II Esth. I, 2. Gen. R. s. 23; a. e.

**אַנְטִיוֹכְיָאה, אַנְטִיוֹכִי,** v. אנטוכ׳.

**אַנְטִיוֹכָס,** v. אַנְטִיוֹכוֹס.

**אנטיניא, אנטימידה*,** corruptions; read אִימַּטְיָא m. pl. (pl. of ἱμάτιον) *blankets used at the bath* which may also serve as cloaks (v. Sm. Ant. s. v. Pallium). Y. Kil. IX, 32[a] bot.; Y. M. Kat. III, 82[a] (explain. the sort of בלנרי in question).

**אנטיוריס,** read אַנְטַרְהוֹס.

**אַנְטִיכִי*** f. (ἀγγοθήκη, ἐγγυθήκη, lat. mutilat. incitega) *a receptacle for vessels, a stand for hanging in kettles, tripods* &c. Sabb. III, 4 (41[a]); Gem. ib. one opin., בי כירי *antichi* (in the Mishnah) means a vessel suspended between fire places (heated bricks); another opin., בי דודי a metal vessel suspended within a caldron-like vessel, the vacant space beneath being filled with coals. Ib. (in evidence of the latter opin.) א׳ אע״פ שהרא גרופה וכ׳ Ms. M. (ed. אע״פ שגרופה וקטומה) an *antichi,* even when cleaned of coals &c. Y. Sabb. III, 6[a] bot. Tosef. Bets. III, 20. Y. ib. I, 60[c] bot. כהדא א׳ נפלת וכ׳ as in the case of an *antichi* which fell &c.—*M. Kat. 28[b] (in a funeral dirge) גוד גרמא מככא ונמטי מיא לא׳ take the bone (pin) out of the jaw (the base in which the vessel is suspended) and let water be put into the *antichi,* i. e. body and soul are now separated, the latter being the vessel going back to the (divine) spring; cmp. Koh. XII, 6 sq.; [Ms. M. לאנטוכיא . . . . מבבא . . ., v. Rabb. D. S a. l. note.]

**אַנְטִיכְרִיסִיס** f. (ἀντίχρησις) *an agreement allowing the creditor the use of a pledged object* (in place of interest on the loan). Y. B. Mets. VI, end, 11[a] הדא א׳ ריבית הוא antichresis is considered usury.

**אַנְטִילַיָּא, אַנְטִילָא,** v. אַנְטַלְיָא.

**אנטימטון,** v. אֲטִימְטוֹן.

**אַנְטִינוֹס** pr. n. m. (Ἀντίνους) *Antinous;* v. אטיטס.

**אנטיניא** Y. M. Kat. III, 82[a], v. אנטיטיה.

**אנטיפותא**=אַנְטִיפָּרִיטָא.

**אנטיפטרוס,** read אנטיפטריס.

**אנטיפטרין,** v. after next w.

**אַנְטִיפַּטְרָס, אַנְטִיפַּטְרִיס (אנטיפרס)** pr. n. pl. *Antipatris,* a town north-north-west of Jerusalem, founded by Herod the Great and named after his father. Gitt. VII, 7 (76[a]) (the second ט freq. dropped). Y. B. Mets. VII, end, 11[c]. Y. Taan. IV, 69[b] top פריס . . . .; a. fr. Tosef. Gitt. VII (V), 9 אנטיפרוס, פטרוס . . ., (corr. acc.)

**אַנְטִיפַּטְרִית** f. (preced.) *of Antipatris, Antipatridic.* Sabb. 90[a] נתר א׳ Ms. M. (ed. אנפנטרין, Ar. אנטיפטרין); Nidd. 62[a] אנטפטריית Antip. nitrum.

**אַנְטִיפַּטְרֹס,** v. אנטיפטריס.

**אַנְטִיפֵּי,** v. אַנְדִּרְפֵּי.

**פִּיתָא, אַנְטִיפִּיתָא, אַנְטִיפִּרְתָּא, אַנְטִיפִּיטָא** .... m. (corrupt. of אַנְתּוּפָּטָא ἀνθύπατος) *proconsul* (residing in Cæsarea). Y. Meg. III, 74[a]; Y. Ber. V, 9[a] top; Koh. R. to III, 6. [Ib. to XI, 1 אנטפירטא, אנטפירטי and var. corrupt. in var. ed.]

**אנטיפרוס, אנטיפריס, אנטיפרס,** v. אַנְטִיפַּטְרִיס.

**אַנְטִיפָּתָא,** v. אַנְטִיפִּרְטָא.

**אַנְטִיקֵיסַר** m. (Ἀντι-Καίσαρος) *Pro-Cæsare,* the highest dignitary next to the Emperor; in gen. *vice-roy.* Gen. R. s. 53; s. 85, end (also אנטקוס).

**אַנְטִיקִירוֹס,** v. אֶפִּיקִירוֹס.

**אנטיריקון, אנטירוקוס,** v. אַנְטִידִיקוֹס.

**אַנְטִירִדִינָאֵי** m. pl., v. אַנְטִרְהוֹס.

**אנטכנון,** v. אִסְטַכְנוֹן.

**אַנְטַל** m. (נטל) *Antal,* one fourth of a Log (liquid measure). B. Bath. 58[b]; v. נַטְלָא. V. אַנְטְלָא.

***אַנְטְלִי** m. (ἐντολεύς) *procurator, mandatary.* Y. Snh. II, beg. 19[d] וימנה לו א׳ (ed. incorr. לירה אנטלר) let him appoint a mandatary. Ib. ואי בשבועה can the mandatary take an oath for his client?

**אַנְטִילַדְיָא, אַנְטַלַּוְיָא** m. pl. (of אנטל; from which Greek ἄντλος, ἄντλον &c. and our w. ἀντλεία, antlia) *baling out bilge-water, pump* (with wheels and buckets). Ruth R. to II, 19 גלגל אנטד׳; Lev. R. s. 34 אנטל׳ (ed. אנטרלא, corr. acc.) the pumping wheel. Tosef. Makhsh. III, 4 מפני א׳ שלחן on account of their baling machine (besprinkling the wheat). Ib. Mikv. IV, 2 אנטילא.

**אנטלימוס,** v. אַנְטוֹנִינוֹס.

**אנטלר,** v. אֶנְטְלִי.

***אנטנה** Mass. Tsits. (ed. Kirchh. p. 22) perh. *Antoniana,* a cloak; v. אבטרגא.

***אנטניא** Midr. Till. Ps. XV, beg., perh. מוֹנִיטִין or מוֹנִיטַנְיָא (monetæ) *mints;* cmp. אַלְתּוּסְבָּרָאוֹת.

**אנטנינוס,** v. אַנְטוֹנִי.

**אַנְטַפַּטְרִית,** v. אַנְטִיפַּ׳.

**אַנְטַרְדָּס, אַנְטַרְהוֹס** pr. n. pl. (Ἀντάραδος) *Antaradus,* a Syrian town opposite the Isle of Aradus. Y. Bets. III, 62[a] top. Y. Sabb. I, 4[a] bot. אנטיריס (corr. acc.).—Cmp. עַנְתּוּרְדָּיָא.—Deriv. אַנְטַרְדָּנָאֵי *inhabitants of Ant.* Targ. Y. II, Gen. X, 18.

**אנטרי** Pesik. R. s. 24, p. 122[b] ed. Friedm. מטדילין בא׳, v. אסלטין.

**אַנְטַרְדִּינָאֵי,** v. אַנְטַרְהוֹס.

**אנטרין** Y. Sabb. VII, 10[a] bot. משקע בא׳, v. באנטרין.

**אנטריס,** prob. corrupt. of אַנְטִיפַּטְרִיס q. v. Y. Gitt. IV, 46[a] א׳ שרי if a slave escaped to A., he may be extradited; v. אוֹנִי II.

**אָנָה, אני** (=b. h. רנה, sec. r. of און, cmp. אָנַן a. b. h. ענה); *Pi.* אִנָּה (אָנָּה) *to press, wrong, oppress; to impose, overreach in dealing,* v. אוֹנָאָה. B. Mets. 59[b] חִמְאַנֵּי את הגר he who wounds a stranger's (proselyte's) feeling. Ib. 49[b] תן לי מה שאיניתני return to me the amount with which thou hast overreached me. Ib. 50[a] top מה שאניתני (Ms. R. 1 שנתאוננתי, v. infra). Ib. 51[a] (Ms. M. שאנאנתני, fr. אָנַן; Mish. IV, 2 שאוניתני, v. אוֹנָאָה, Ms. R. 1 שהוניתני, v. הוֹנָאָה, Ms. R. 2 שאונתני, v. Rabb. D. S. a. l. note).

*Nithpa.* נִתְאַנֵּה *to be overreached.* Ib. 49[b] מי נ׳ which of them has been overreached? Ib. 50[b] מי שנ׳ (Ms. M. מִתְאוֹנֶה); a. fr. [Nithpol. of אנן, נִתְאוֹנֵן, v. supra.] [In. Y. אוֹנָה, v. אוֹנָאָה.]

**אֲנִי** (b. h.; demonstr. אן, v. אָנֹכִי) *I.* Succ. 53[a]; a. v. fr.—[Ib. IV, 5 אני והו (Y. והוא), reverential transcription of אנא ידוה, to avoid the utterance of the Tetragrammaton.]—*Pl.* אֲנוּ. Keth. I, 6; a. fr.

**אֲנָא,** v. אוֹנָא.

**אַנְיָקָא, אַנְיָאקָא** pr. n. pl. (v. אוֹנְיָקִי) an abbreviation of בִּיתַ׳ אוניקי, *Bithynia,* a district of Asia Minor. B. Mets. 46[b] דינר א׳ the Denars issued in Bithynia; v. אַנְגָרָא for var. lect.

**אניגורין,** v. אֶפִּיגָרוֹן.

**אַנְיִגְרָא** pr. n. pl. v. אַנְגָרָא; cmp. next w.

**אַנְיָגָרָא** m. (=על ניגרא *by the creek*) *shore;* v. נִיגָרָא, נְגָרָא. B. Mets. 107[b]; a. e.

**אניגרון** Pes. 112[b], a word in a charm formula against thirst (var. lect. Rabb. D. S. a. l.), prob.=next w.

**אֲנִיגָרוֹן (אניגורין)** m. (ἐλαιόγαρον, נ corrupt. for ל) *a sauce of oil and garum* (to which wine is sometimes added). Ber. 35[b] sq. א׳ מיא וכ׳ *elaiogaron* contains the juice of beets; oxygaron the sauce of all kinds of boiled vegetables. Yoma 76[a]. Shebu. 23[a] דידלמא ע״י א׳ perhaps if used as an admixture to *elaiogarum*? Tosef. Bets. II, 16 א׳ ואכסיגרון ועלידהן וכ׳ (Y. Bets. II, end, 61[d] אינגורין ובתוכן וכ׳, corr. acc.; cmp. Rashi to Shebu. l. c.). Tosef. Ter. IX, 10; 12; Shebi. VI, 3. Koh. R. to I, 18 אגרטין (corr. acc.).

**אֲנִיָּא**, v. אוֹנְיָא.

**אַנְיָקָא**, v. אַנְיָאקָא.

***אנים** Y. M. Kat. III, 83[c] bot., read אניא, contr. of אחניא, v. חנר.

**אֲנִין, אָנִין**, v. אֲנַן, אָנַן.

**אֲנִינָה** f. (אָנַן) *grief, retired mourning*, esp. the status of the mourner between death and burial of a kinsman, contrad. to אֲבֵילוּת, אֲבֵילָה. Lam. R. introd. (R. Abbahu 4) מבפנים א׳ *ăninah* is indoor (retired) grief. Y. Hor. III, 48[a] top איזהו א׳ וכ׳ what is *ăninah?*—The time from death to &c. Y. Pes. VII, 35[a] top אֲנִינַת לילה תורת observance of ăninah by night is biblical. Gen. R. s. 85 he is named *Onan* שהבריא א׳ לעצמו because he brought mourning over his early death.

**אֲנִינוּת** f. same. Kidd. 80[b]; a. fr. in Babli.

**אֲנִינוּתָא** ch. same. Targ. Lam. II, 5; a. e.

**אֲנִינָקָא**, v. אֲנִיקָא a. אֲנִנָקָא.

**אֲנִיסָא**, v. אָנוֹסָא.

**אֲנִיסָא** m. (אנס) *oppression, ill-gotten wealth.* Targ. Is. I, 13; a. e.

**אֲנִיסוּתָא** f. (preced.) *oppression.* Targ. Koh. V, 7; a. e.

**אֲנִיסִין** m. pl. (v. נִיסוֹס; νῆσος) *islands.* Tosef. Ter. II, 12; Ḥall. II, 11; (also נסין a. ניסין; Y. Shebi. VI, 36[d] נסים; Gitt. 8[a] נסין).

**אֲנִיסְקָא** com. (v. נִיסְקָא) *made of cast metal*, opp. אַרוּקתָא of wrought or stretched metal. Sabb. 59[b] דא׳ כ״ע וכ׳ (Rashi ed. דנסכא) as to those made of cast metal there is no difference of opinion. Ib. א׳ עיקר (prob. to be read מיקר, v. Ms. M.) what is made of cast metal is more precious (original).

***אניפוניס** Targ. II Esth. I, 2 read אֶפִּיפָנֶיס pr. n. m. (*Antiochus*) *Epiphanes*, King of Syria.

**אֲנִיץ** Af. of נוּץ.

**עָנִיץ, אָנִיץ** m. (ענץ, אנץ, sec. r. of עוּץ, אוּץ) [*tight bundle*], only in pl. const. אֲנִיצֵי פשתן (עֲ) *flax-stalks after they are soaked, beaten and baked.* B. Mets. II, 1 (21[a]). Y. Succ. I, 52[b] bot.; Bab. ib. 12[b] (Ar., Ms. M., Tosef. ib. I, 6 ענוצי); a. fr. V. אוּנִין.

**אַנְיָקָא**, v. אַנְיָאקָא.

**אֲנִיקָא** m. (אנק) *trouble, affliction.* Targ. Y. Gen. XXII, 20; a. e.—*Pl.* אֲנִיקִין, אֲנִיקֵי (often used as a singular). Targ. Lev. XXI, 10 (affliction by death in the family); a. e. Cmp. אֲנַנְקָא.

**אֲנִיקוּתָא** f. same. Targ. Ps. CII, 21.

**אָנַךְ** (sec. r. of אך, cmp. חנך) 1) *to rub, polish, finish*, esp. *to glaze vessels, to line* (with onyx). Tosef. Kel. B. Mets. I, 3 כלים . . . שאֲנָכָן באנך וכ׳ (or שאִנְכָּן *Pi.*) clean vessels which one lined with unclean glaze (onyx); v. אָנָךְ.—2) (cmp. חָנַךְ) *to make sore, to grieve.* Denom. אַנָּךְ II.

***אָנָךְ** I m. (preced. 2)) *grief, wrong.* B. Mets. 59[a] all gates are sometimes closed except the gates (of prayer) of those wronged by men (v. אוֹנָאָה), for it says, (Amos VII, 3) "Behold the Lord stands on the wall of *anakh* and in his hand he holds *anakh* (oppression)." Ib. אונאה דכתיב ובידו א׳ the Lord hears the prayer of the wronged, for it says &c.; v. אוֹנָיָתָא.

**אָנָךְ** II (b. h., prob. fr. a demonstr. אן, cmp. חן, הוּךְ &c., a. אֲנָכִי) *plummet, plumb-line.*. Lev. R. s. 33, beg. a. e. א׳ זה סנהדרי וכ׳ by the *plummet* (Amos VII, 7) the Great Sanedrin are meant whose number (71) corresponds with the numerical value of אַנָּךְ.

**אִינָךְ, אָנָךְ** m. (אָנַךְ 1)) *Onyx Agate*, a semipellucid stone of a fine flinty texture. Ab. Zar. 8[b] Ar. אנך (ed. אינך).—2) *a variety of gypseous alabaster, onyx; a glaze.* Ib. 11[b] . . . . ומיחפין Ar. (ed. באר׳) the streets are paved with &c. (for the procession). Tosef. Kel. B. Mets. I, 3, v. אָנָךְ. Lev. R. s. 33 nothing makes the kettle durable אלא אֲנָכָתָהּ וכ׳ but its glaze lining; so says the Lord אֲנָכְכֶם וכ׳ I am your lining (stay) in trials (incorr. in some ed. a. Ar. s. v. נך).

**אֲנָכִי** (b. h.; v. אָנָךְ II; cmp. אִינָךְ) *I.* Pesik. R. s. 21, v. אָנוֹךְ. Sabb. 105[a] א׳ נוטריקון *anokhi* may be interpreted as an acrostichon אנא נפשי כתבית יהבית I myself have written, have given (the Law). Pesik. Bahod. p. 109[b]; v. אָנוֹךְ.—*Pl.* אֲנַחְנוּ, נַחְנוּ. Ber. 14[b]; a. fr. V. אֲנִי, אָנוּ.

**אנלגין**, v. next w.

**אַנְלוֹגִין** m. (ἀναλογεῖον) *reading desk, pulpit.*. Kel. XVI, 7 Ar. אנלגן (Var. in R. S. אנליגן, ed. אנגלין; corr. acc.). Y. Meg. III, 73[d] bot. אנג׳, ארנג׳ (corr. acc.). Tosef. Kel. B. Kam. II, 3 לולגין פרוס׳ וכ׳ או ed. Zuck. (Var. אנאלוגין read אולו לוגין, ed. אלו לגין; used as fem.) a reading desk spread out is clean, folded together is unclean (susceptible of levitical uncleanness).

**אנלונטות**, v. אֲלוּנְטִית I.

**אָנַן** (b. h.; sec. r. of און, v. אָוֶן) *to press, oppress, wrong*, v. אָנָה.—אוֹנֵן *one who feels grieved, mourner*, esp. *Onan*, mourner before the burial of a kinsman, contrad. to אָבֵל; v. אֲנִינָה. M. Kat. 14[b] א׳ מקריב may officiate at sacrifices though being an Onan.—*Pl.* אוֹנְנִין. Snh. 47[b] לא היו מתאבלין אלא א׳ they observed no mourning ceremonies but lived in silent and retired mourning.—Fem. אוֹנֶנֶת. Keth. 53[a].—Denom. אָנִין *complaining, fastidious, feeble. Pl.* אֲנִינֵי חדעת *fastidious of taste, easily taking an aversion, delicate.* Pes. 113[b]. Cmp. אִרְסְחִנִּיס.

*Nithpa.* נִתְאוֹנֵן *to feel wronged, complain of being overreached*, v. אָנָה.

**אֲנַן, אֲנָן** ch. *to be grieved, to mourn.* Targ. Koh. VII, 4.—Denom. אֲנִין; f. אֲנִינָא, with דעתא=h. אָנִין, v. preced. Ḥull. 112ª א׳ דעתיה he was fastidious, delicate. Ber. 24ᵇ; B. Bath. 23ª א׳ דשתאי I am &c.

**אֲנַן** pl. of אֲנָא.

**אַנְנָא**=אֲנָא, אֲנָא אֲנָא, v. אֲנָא.

**אַנְנָקָא** m. (=אֲנָקָא, ג inserted; אנק)=אֲנִיקָא. Targ. Y. Gen. XXXVIII, 25 אנקך *my distress.*—*Pl.* אַנְנָקֵי *troubles.* Targ. II, Esth. V, 1. Targ. Y. II Gen. XXII, 14 (Y. I אֲנִיקֵי). Cant. R. beg. none tells א׳ דידיה (some ed. אונ׳) his troubles except after his release; Koh. R. to I, 12 אנוקי, read אֲנִיקֵי.—Targ. Y. II Gen. XXXVIII, 25 אֲנִינְקֵי Ar. *the distressed* (ed. עייקיא). Cmp. עוק a. deriv.

**אֲנַנְקִי*** adv. (ἀνάγκη) *perforce, of necessity* (corresp. to בנוהג שבעולם). Gen. R. s. 12 if a human being spreads a tent א׳ ע״י שהות וכ׳ it must in course of time become loose. Cmp. Y. Ber. I, 2ᵈ top.

**אֲנַנְקְקָתָא (אֲנַנְקָתָא)*** f. (=h. נְאָקָה II, נְאָקָה) *a full grown camel.* Midr. Till. to CIV, 24 and the lion took pity on him (the dog), for she (the camel), (read דהיא) is a friend of the lion, וכלבא סעדא דא׳ and the dog is a friend of the camel; Yalk. ib. 862 אקנקיתא, אקניקתא, Zay. Raan. a. l. אֲנַקְיָתָא.

**אָנַס** (b. h.; sec. r. of אוס, √אוֹ; cmp. אוץ, אנץ, חוס; as to meaning cmp. כוף, אנן &c.) *to bend, force; to do violence; to outrage* &c. Ḥull. 45ª בסרטנים א׳ if one in cutting presses the windpipe and gullet out of their natural position. Ib. אָנְסָה עצמה if the animal strained its neck so as to dislocate the organs. Gitt. 44ᵇ; Ḥull. 131ª הדי שאָנְסוּ וכ׳ if royal officers took forcible possession of (seized,) his barn. Keth. III, 4 דאוֹנֵס he who violates a woman. Part. pass. f. אֲנוּסָה *an outraged woman.* Y. Yeb. VI, 7ᶜ; a. fr.—Masc. אָנוּס *the victim of an accident, unavoidably prevented.* Ned. 27ª א׳ רחמנא וכ׳ the Merciful (the Law) acquits from responsibility him who is the victim of an unavoidable accident; a. fr.

*Pi.* אַנֵּס *to violate.* Num. R. s. 14 לאַנְסָהּ to violate her.

*Nif.* נֶאֱנַס *to be forced, overcome, to meet with an accident.* Ber. 13ᵇ בשינה נ׳ overcome by sleep. Ḥull. 31ª נֶאֱנְסָה וטבלה if she dipped in the water by an accident Ib. 45ª ובלבד שלא תֵאָנֵס provided the animal is not forced so that its organs be dislocated. Keth. I, 10 נאנסה she was outraged; a. v. fr.

**אֲנַס,** fut. יֵינֵס ch. same; 1) *to take by force, snatch, rob.* Targ. II Sam. XXIII, 21; a. fr.—2) *to oppress, rob* (h. עשק). Targ. I Sam. XII, 3; 4; a. fr.—Arakh. 16ª ואזלין ואנסין ליה and they (violent men) go and rob him (or force him to feed them, v. Rashi a. l.). Lev. R. s. 34 אַנְסִינָן אקרמנן וכ׳ (אַנְסִינוּן) he forced them, made them managers of public charities.—3) (cmp. ענש) *to distrain, fine.* Targ. Amos. IV, 2; a. fr.; v. אָנוֹסָא.—4) *to urge, press; restrain.* B. Bath. 57ᵇ one must לְמֵינַס נפשיה restrain himself (turn his eyes away forcibly). Ḥull. 133ª א׳ ליה עידניה time pressed him.—Part. pass. אָנִיס 1) *wronged* &c. Targ. Hos. V, 11; a. e.—2) *unavoidably prevented, forced,* v. preced. Naz. 23ª מינס א׳ he had no will of his own (being drunk). Ned. 27ᵇ; a. fr.

Af. אוֹנֵס *to oppress.* Targ. Jer. VII, 6 (h. text רנה).

*Ithpe.* אִיתְאֲנִיס, אִיתַּאֲנִיס, contr. אִיתְנִיס. 1) *to be robbed; to be fined,* (of official extortion); &c. Targ. Is. XXI, 2. Lev. R. s. 34 דאנון מארסוון (read דאתון מִתְאַנְּסִין or דארנון מאנסכון; Yalk. Lev. 665 דאתון מזדמרין, v. זמר) that you will lose through extortion &c.—2) *to meet with an accident, be unavoidably prevented.* Ned. 27ª איתניס ולא אתא he met with an accident and did not come in time. Ib. והא מִינַּס איתניס was he not unavoidably prevented (since he died during the appointed time)? Keth. 16ᵇ אִתְנוּסֵי הוא דאתניסו they were prevented from forming the bridal procession [prob. alluding to government interference; Rashi: through excessive drinking]. [איתניס *to grow ill,* v. אִיתְנִיס a. נְסַס.]

**אַנָּס** m. (preced. ws.) *one who acts violently, a violent man.* B. Bath. 45ª סתם נכרי א׳ הוא as a rule the gentile is violent (lawless). Y. Kidd. I, 60ᶜ top.—*Pl.* אַנָּסִין. Ḥull. 94ᵇ מפני הא׳ on account of the lawless (among the gentiles).—Esp. (law) *Annas, one who is in possession of property bought from one who obtained it by force or confiscation, owner of reclaimable property.* Kil. VII, 6 (5) הא׳ שזרע וכ׳ if an Annas put seeds into a vineyard (creating Kilayim), and it is reclaimed. Ib. from what time and onward נקרא א׳ is one called an Annas (who may consider himself in undisturbed possession)? Answ. משישקע (v. Y. ib. 31ª) from the time the name of the original owner is sunk (when the property is no longer named after him).—*Pl.* as above. Y. Succ. IV, beg. 54ᵇ, v. חֻפָּקִר.

**אֲנַסְרְיָא, אֲנַסְרָא** Targ. Y. II Gen. X, 2, v. אוסריא.

**אנסיגרון** read אֲכְסִיגָרוֹן.

**אנסירומא** read אַכְסִירוֹמָא.

**אָנַף*** (b. h.; sec. r. of אוף; v. אפף) *to swell, blow,* whence, *to be angry.*—*Pi.* אִנֵּף *to quarrel.* Ḥull. 63ª why is it called Anafah? שמאַנֶּפֶת עם וכ׳ (not שמנאפת, v. Rashi a. l.) because it quarrels with its kindred.

**אַנְפָּא** m. (more freq. אַפָּא q. v.) 1) *face, front;* freq. in pl. אַנְפֵּי. Targ. Ps. LXXXIV, 10; a. fr.—2) with prep. ב, *in sight of, before.* B. Mets. 86ª לבבא באנפיה . . . . . he locked the door before him.—*Pl.* בְּאַנְפֵּי (Targ. also א׳ על). Targ. Y. Gen. XXIII, 10; a. e.—Ḥull. 121ª בא׳ נפשיה (=h. בפני עצמו) *for itself, singly.* Targ. Y. Deut. I, 6; a. e.—B. Mets. 22ᵇ.—Keth. 7ᵇ באנפיהו in their presence; a. fr.

**אַנְפּוֹ*** f. (נפי)=h. תְּנוּפָה *waving.* Targ. Y. II Lev. VII, 30 (20) (some ed. אַנְפּוֹי).

**אנפוליא** Tosef. Kel. B. Mets. VI, 5 ed. Zuck., read אנפרליא.

**אנפוקנין** read אנפקינון.

**אַנְפּוֹרָא** f. (ἀναφορά) *official return.* *Pl.* אַנְפּוֹרָאוֹת. Pesik. Shek. p. 18[b] עשה שתי א׳ made out two military returns (census); Num. R. s. 2 אנפריאות; Pesik. R. s. 11 אפונראות (corr. acc.). [Not to be confounded with אַנְפָּרִיּוֹת, pl. of אַנְפָּרִיּוּת.]

**אַנְפּוֹרְיָא** f. (ἐμπορία) *journey for business, traffic, trade;* also *merchandise.* כלי א׳ merchant's implements (straps, poles &c. for carrying goods). B. Mets. II, 2 כלי א׳ אינו וכ׳ merchant's implements (if found) need not be publicly announced (for return to the owner). Ib. 23[b] sq.; Y. B. Mets. II, beg. 8[b]; Tosef. ib. 1 (definit. of our w.). Midr. Till. to Ps. CXVIII, 20 החקין א׳ שלו arranged his journey with the caravan. [Also אַנְפּוֹרְיָה.]

**אנפטר** read אַפַּנְטֵר.

**אנפיא** Tosef. Ḥull. III (IV), 27, Var. נפיא, v. אפיין.

**אַנְפִּילוֹגוֹס*** m. (ἐπίλογος, epilogus) *concluding speech, argument, inference; peroration.* Koh. R. to X, 16 התחיל א׳ וכ׳ (Solomon) in his wisdom began a concluding argument; (Midr. Till. to Ps. LXXII פירו נובע!)

**אנפילוגיס,** corr. as preced.

**אנפילון,** v. אַפִּילְיוֹן II.

**אַנְפִּילְיָא,** v. אַמְפִּילְיָא.

**אַנְפִּיקִנּוֹן, אַנְפִּירְקִנִּין,** v. אַנְפִּקִרְנוֹן.

**אַנְפָּקָא, אַנְפַּק,** v. אַנְבָּג.

**אַנְפָּקוּת,** v. נַפְקוּת.

**אנפקימן,** corr. as next w.

**אַנְפָּקִרְנוֹן** m. (ὀμφάκινον, sub. ἔλαιον) *oil made of unripe olives.* Targ. Esth. II, 12 אַנְפֵּי.—Pes. 43[a] אנפיקנין (Ms. M. אנפיקנון). Men. VIII, 3; a. e.—Gen. R. s. 98 טן .... (corr. acc.). Cant. R. to IV, 8 ארפק׳ (corr. acc.).

**אַנְפָּרוּת*** f. (פרר or נפר √פר) *a break, division,* whence 1) *the purchase of an odd object, of one of a pair.* Sabb. 80[b] (ref. to אַנְדִּידָּא q. v.) וכי אדם עושה מעותיו א׳ will a man buy a half of a thing (as a cosmetic for one temple)?—2) *partial payments, an agreement* (invalid according to Jewish law) *of term payments with the condition of forfeiture on missing one term* (v. אִסְמַכְתָּא), esp. *such an agreement forced upon a Jew by a gentile* (*Roman*) *individual or authority.* Gitt. 44[a] (v. אִם (אָנַס בא׳ if his crop was seized in consequence of an *anparuth,* he is exempt from paying the tithes (of his produces, since he is the loser, whereas if distrained for a real debt, he enjoys the legal benefit of being released of a debt, and therefore must pay the tithes, as if he had sold the crop). Y. Keth. X, end, 34[a] בארנונה וכ׳ with reference to annona, capitation tax and forfeiture. Gitt. 58[b] חבא מחמת חוב ומחמת א׳ וכ׳ if a gentile (Roman) obtained possession of a Jew's property in consequence of seizure for a debt or of forfeiture and subsequently sold it to a Jew, the Sicarion law finds no application (and the property must, without any indemnity, be restored to its original owner; v. סִרְקְרִיקוֹן); וא׳ עצמת וכ׳ and the property seized for forfeiture must have been in the possession of the gentile for twelve months (during which the Jew might have had a chance to reclaim it as illegally seized; v., however, the objection, and subsequent emendation of סיקריקון for א׳, ibid.). Ib. ארן א׳ בבבל in Babylon (under the Persian government) there is no *anparuth,* (which is interpreted) ארן דרן א׳ וכ׳ the laws concerning the purchase by a Jew of property which a gentile had seized for forfeiture find no application in the well regulated Persian state because the owner might have gone to court, if he felt himself aggrieved. Tosef. Gitt. V (III), 2.—*Pl.* אַנְפָּרִיּוֹת. Y'lamd. Sh'lah. (quot. in Ar.) אני נוטל מהן א׳ וכ׳ I (the Lord) take from them promises to pay in instalments (promises of amending their ways, repentance) and give them extension. Tanḥ. ib., end, a citizen was paying *annonæ* וכותב א׳ and signing agreements of forfeiture; (Num. R. s. 17 אפכיות, v. אַפּוּכִי). [Ibid. s. 2 אנפריאות, v. אַנְפּוֹרָא pl.]

**אַנַּץ*** (sec. r. of אוץ, v. אָנִיץ) *to squeeze in, fasten.* Targ. Koh. XII, 11 דאנצין, read דְּאָנִיצִין which are fastened (h. text נטועים; gloss דאציתין, clerical error for דאניצין or דנציבין, embodied in the text of some ed.). Targ. I Sam. XIII, 21, Ar., v. נְצַב.

**אנק** Y. Bicc. I, 63[d] bot. מאונקות, v. אָבַק.

**אָנַק** (sec. r. of אוק, v. חנק), *Pa.* אַנֵּק *to press, choke.* Part. pass. מְאַנַּק *choked, grieved.* Targ. Ezek. IX, 4. Cmp. דְּנַק. V. אֲנַנְקָא, אֲנִיקָא &c.

**אנקא** B. Mets. 46[b], v. אַנְאָקָא.

**אֲנָקָה** I (b, h.; אנק) a species of *lizzard.* Tanḥ. Balak. 9; Num. R. s. 20.

**אֲנָקָה** II f. *camel,* v. נְאָקָא.

**אַנְקוֹרָא,** v. אִינְק׳.

**אַנְקְטִמִין, לוּקְטִמִין*** m. pl. (a contr. of אנק קטמין, or לולי קטמין, v. אונקלי a. its bibl. equivalent לוּלַי) *loop* or *hook for stumped limbs, a sort of artificial arm* (or *leg;* v. infra). Sabb. VI, 8 א׳ מהורין Mishn. a. Y. (Bab. ed. 66[a] לוק׳) an artificial arm (for carrying burdens) is not susceptible to levitical uncleanness, but you must not wear it in walking in the street on the Sabbath (because it is intended for carrying burdens). Y. ib. 8[c] bot. (R. Abbahu explains our w.) אונוס קְטָמִין, חמרא די ידיא Ar. (read two words; ed. חונים, corr. acc.) the ὄνος (ass, i. e. pulley) of the stump-handed,—a hand-pulley (ass); Bab. a. l. R. Abbahu (leaving out the etymology) חמרא דאכפא a pulley for loads, v. אַכְפָּא. Oth. opin. ibid. קשרי stilts (artificial legs); פרמא (פראמי) q. v.—V. Kel. XV, 6

נִיקָטְמוֹן. [The definitions by Ar. a. Rashi, referring to implements of public entertainments, are not in keeping with the preceding proposition of the Mishnah.]

**אנקיינוס**, v. אוֹקְ׳.

**אנקילין**, v. אוּנְקְלִי.

**אַנְקִיתָא**, v. אֲנַנְקָתָא.

**אנקלווסים, אנקלווסיס***, read אִינְקְווִירִילִינְטוּס m. (inquilinatus, v. Makeld. Roman Law, ed. Dropsie, § 408) *the lessee's right of dwelling, lease.* Y. B. Mets. VIII, end, 11[d], let him stay עד ימלא א׳ דידיה until his lease expires.

**אנקלומה) אֶנְקְלוּמָא*** (ἐκκαλοῦμαι) *I appeal.* Deut. R. s. 9; Koh. R. to VIII, 8 א׳ . . . לומר to say before the Lord, 'I appeal against thy decision.' V. next w.

**אונק׳) אֶנְקְלִימוֹן** m. (ἡ ἔκκλητος, v. Sm. Ant. s. v. Appellatio) *appeal* from the decision of a court. Gen. R. s. 49 תולין לו א׳ one is permitted to hang up against him i.e. to announce, an appeal—from the dux &c. Deut. R. s. 9 ליתן לפניו אנקלימין (read ליתלות a. טון . . .); Koh. R. to VIII, 8 שיתלה א׳ to appeal from his decision. Tanh. Thazr. 7 שלא ירננו עליו אונק׳ וכ׳ (ed. Bub. 9 ריתנו, read ויתלו). V. next w.

**אנקלימון***, Mus. אנקלימין, read אֶנְקְלִימְטִין m. pl. (ἔγκλημα, . . ατα) *written complaints, charges.* Deut. R. s. 2; Yalk. Gen. 77; Ex. 167 נתפס בא׳ has been arrested on charges.

**אנקלמוס**, v. אִרְקוֹנוֹמוֹס.

**אונ׳) אֶנְקְלַסְיָא*** f. (a corruption of ἐνεχυρασία) *taking property in pledge, writ of seizure*=אַדְרַכְתָּא. Tosef. B. Mets. I, 7 אונקליטיא וכ׳ ed. Zuck. (Var. אונקלוסיא, corr. acc.) when a writ of seizure is found, if the debtor admits its correctness, it must be returned to the creditor; if not, it must be returned to neither. Ib. B. Bath. XI, 5 אנקלסיא וכ׳ (אונ׳, אינ׳) a writ of seizure may be written out without notifying the creditor, but not without notifying the debtor and giving him time to protest; v. B. Kam. 112[b]).

**אַנְקְתָא, אַנַנְקְתָא**, v. אֲנַנְקָתָא.

**אֶנָּשׁ**, v. אִינָשׁ.

**אַנְשְׁתָּא** *her walls*, v. אוּשְׁתָּא

**אַנְשׁוּן**. Y. Ter. II, 41[d]; a. e., v. נְשִׁי *to forget.*

**אֲנָשִׁים**, v. אֱנוֹשׁ a. אִישׁ.

**אַנְתָּה, אַנְתְּ** com. (=h. אַתָּה, אַתְּ) *thou.* Dan. II, 29; a. e.—Targ. freq.—Sabb. 30[a] א׳ שלמה thou, O Solomon! Ned. 91[b] אי א׳ לא if it was not thou. B. Mets. 26[b]; a. fr.

**אִנְתָא*** m. (ארת, אנת, cmp. אִינְתוּ for אִרְתוּ) *essence, substance.* Men. 78[a] אימא א׳ דמשחא perhaps by 'loaf of oil', the oil itself is meant?, i. e. a loaf made of congealed oil.

**אִנְתוּ** f., v. אִרְתוּ.

**אנתונים**, read אַנְתּוּנוֹס m. *tunny-fish.* Tosef. Ḥull III (IV) 27; v. אֲטוּנָס.

**אַנְתּוּסָאֵי** m. pl. *Orthusians*, v. אָרְתּוּסָרָיָה. Targ. Gen. X, 17 (Y. אנט׳).

**אַנְתִּיפַּטְרוֹס** corrupt. of אַנְטִיפַּטְרוֹס, pr. n. m. *Antipater.* Targ. II, Esth. III, 1.

**אנתינוס, אנתינוס**, v. אנתונים.

**אֶנְתִּיקִי*** f. (ἐνθήκη) *store, capital* of the business. B. Bath. V, 1 if one sold a ship, he has not sold with it . . . את תא׳ the funds and stores belonging to the business. Cmp. ib. 77[b] (definition) עיסקא דאית בה Ms. M. (ed. דבגווה) the business connected with it.

**אַנְתְּרוֹפִי** m. *anthropeus* (man), an assumed form for ἄνθρωπος, for the purpose of deriving another assumed form (אַנְתְּרוֹפְיָא) *anthropeia* (woman). Gen. R. s. 18; s. 31 did you ever hear people say *gynios* and *gyneia* (from γύνη, woman), or *anthropeus, anthropeia, gabra* (man) *gabratha* (woman)? but you do say (in Hebrew) *ish* and *ish-sha*, both of the same root (as an evidence of the primitiveness of the Hebrew language).

**אַנְתְּרוֹפְיָא**, v. preced.

**אַנְתְּתָא** f. (אִתְּתָא) *woman, wife.* Targ. Job XXV, 4; a. fr.—Lev. R. s. 37, beg.; a. fr.—Yeb. 45[b] . . . made a gentile woman perform the immersion לשם א׳ as a woman (after menstruation, not as a proselyte).

**אֵס־** a formative syllable, v. אֵרס־. Words not found under אֵס־ should be looked for under אֵרס־.

**אס** Ex. R. s. 15, v. אֵרס.

**אסא** *to heal*, v. אֲסִי.

**אָסָא, אַסָּא** I f.(?) (infin. of אסי, as noun) *healing, remedy.* Targ. Jer. XIV, 19 (Regia אַסּוּ). Targ. II Chr. XXI, 18 דְּלֵית א׳ *incurable.*

**אָסָא, אַסָּא** II m. (preced.) *physician.* Targ. O. Ex. XV, 26 (אָסֵךְ); Y. אַסָּאֲךְ thy &c. V. אֲסִי, אַסְיָא.

**אָסָא** III m. (contr. of אדסא, v. הדס) *myrtle.* Targ. II, Esth. II, 7; a. e. R. Hash. 23[a] הדס א׳ *hadas* (Is. XLI, 19) is *asa.* Pes. 56[a] א׳ רדא Ar., Ms. O. (ed. דרא) fresh (moist) myrtle. Ber. 9[b] דאמטירת א׳ וכ׳ you had to carry a myrtle-tree to the palace (when forced into public labor, v. אַנְגַרְיָא). Snh. 44[a] (prov.) א׳ דקאי ביני וכ׳ a myrtle between willows still is a myrtle by name, and people call it a myrtle.—*Pl.* אָסַיָּא. Targ. Esth. VIII, 15.—Nidd. 37[a] (Rashi, sing.)

***אָשָׁא, אָסָא** m. (v. אסי, cmp. אשונא, דָּשָׁן, דָּשִׁישׁ &c.) *old.* Gitt. 69ª א׳ כלבא (Ar. אשא) old dog (in a charm formula); v. אכסא. Cmp. Assyr. āsi Kalbi, V, R. 8, 12.

***אֲסַב,** only in אֲסוּבֵי ינוקא (prob. fr. סב, סבא) *to cause a new-born child to vomit* by putting one's finger into its mouth, to relieve it of phlegm; cmp. חֲנַךְ.—Sabb. 123ª, v. Ar. s. v. (Ms. O., Alf., Ash. אסוכי, v. Rabb. D. S. a. l.) [Rashi: *to set an infant's limbs aright,* v. פָּצַב *Pi.*—incongruous with the following אפיקטויזין . . . .]. [Keth. 10ª אסבוהו, מסבינן, v. סְבָא.]

***אס׳, אסגנטורין, אסגינטרין** &c., a corrupt. of אֶקְוִיסְטְרִין m. (equestris, equester) *one belonging to the equestrian order, knight, nobleman* (v. Sm. Ant. s. v. Eque). Esth. R. to III, 4 אני א׳ של הק״בה וכ׳ (Yalk. a. l. 1054 . . . . אסגנטרינו של) I am the Lord's knight, for . . . . my ancestor (Benjamin) was born in the Land of Israel. Yalk. l. c. וכי א׳ וכ׳ does a knight bow before a commoner?

**אַסְדָּא, אַסְדָּה** (סָדָה) f. (v. סד) *logs joined together, raft.* Ber. IV, 6 באסדא (Ar. סדה, Ms. F. אסכדרא, read אסכדריא; v. infra). Y. ib. 8ᶜ וכ׳ אסכדריא הויא א׳ הויא *asda, iskhadia* (σχεδία) and *rafsodoth* are the same. Zab. III, 1 אסדה. Neg. XII, 1 אסדה Ar. (ed. אסקריה, Var. אסכדריא; v. אַכְסַנְדְּרִיָּא).

**אַסְדְּרְתָא, אַסַּדְתָּא** f. (סהד) *attestation, statement of an eye-witness.* Tem. 18ᵇ מאי אסהדותיה מאי what is the object of his statement? Ber. 14ᵇ. Yeb. 64ᵇ.

**אָסוּ,** v. אָסוּתָא.—*Pl.* אַסְוָן.

**אַסְוָא,** v. אַצְוָוא.

**אסונן,** v. אוּסְיָא.

**אַסְוֵירוֹס** pr. n. m. *Severus,* prob. *Alexander Severus,* Roman emperor. Ab. Zar. 10ª. Nidd. 45ª. V. אַנְטוֹנִינוֹס.

**אָסוֹן** m. (b. h.; אוס, v. אנס) *accident.* Mekh. Mishp., N'zik. s. 8 אין א׳ אלא מיתה under accident is meant *death* (ref. to Gen. XLII, 38).

**אֲסוּפוֹת** f. pl. (b. h. אֲסִפּוֹת, Koh. XII, 11 אסף) *gatherings of scholars, councils.* Y. Snh. X, 28ª bot. Num. R. s. 14. Snh. 12ª בעלי א׳ Sanedrin.

**אָסוּפִי** m., **אֲסוּפִית** f. (אסף) *foundling.* Kidd. IV, 1 (69ª) א׳ כל שנאסף וכ׳ *ăsufi* is a child taken up from the street, whose father and mother are unknown, contrad. to שְׁחוּקִי q. v.—Ib. 73ª if this be so א׳ אסופית לא ישא a male foundling ought not to marry a female foundling. B. Mets. 87ª.

**אָסוּר** m. (b. h., part. pass. of אָסַר) 1) *prisoner.* *Pl.* אֲסוּרִין.—בית האֲסוּרִין (b. h.) *prison.* Gen. R. s. 91; a. fr.—2) [Part. of אָסַר, q. v., *forbidden.*]

**אָסוּר,** v. אִיסּוּר.

**אֵסוּר** m. ch. (b. h. אֲסוּר) *tie, chain.* Dan. IV, 12.—*Pl.* אֵסוּרִין Ezra VII, 26; v. אִיסַּר.

**אֲסוּרָא, אֲסִירָא** m., **אֲסִירְתָא** f. same. Targ. Prov. VII, 22 (ed. Walt. אס׳). Targ. Ps. II, 3; v. אִיסַּר.

**אֲסוּרָא,** v. אִיסּוּרָא.

**אֲסוּרְיָיתָא, אֲסִירְיָיתָא** f. pl. (אסר; cmp. אֲסָרוּתָא) *bundles, bunches.* Ḥull. 51ᵇ א׳ bundles of reeds. Bets. 12ᵇ א׳ דחרדלא bundles of mustard stalks. Ib. 13ª א׳ טבלא when in bundles, they are Tebel (v. טֶבֶל).

***אֲסוּרִין** m. pl. (v. אֵסוּר) prop. *bands,* esp. *certain implements belonging to the wine press.* Y. B. Bath. IV, beg. 14ᶜ, for which Bab. ib. 67ᵇ נסרים, Var. ריצרים; Tosef. ib. III, 2 ריצידין, Var. ריצירין.

**אסורינו** Pesik. R. s. 22, v. סוּר, a. סְרָאוּר.

**אָסוּ, אֲסוּתָא** f. (אסי) *cure, remedy.* Targ. Is. LVIII, 8. Targ. Gen. III, 6 (some ed. O. אִיסוּ); a. fr. B. Mets. 86ª top ואסו דרבי וכ׳ and Rabbi's cure shall be effected through him. B. Kam. 85ª, a. fr. מאי אֲסוּתֵיהּ what is the remedy for it? Sabb. 110ª perhaps the Rabbis' snake (excommunication) has bitten him דלית ליה א׳ for which there is no remedy.—*Pl.* אַסְוָן. B. Bath. 58ᵇ בריש כל א׳ אנא חמר I, the wine, stand at the head of all medicines.—אַסְוָתָא. B. Mets. 113ᵇ אַסְוָתַיְיהוּ remedies for them. Lev. R. s. 37 אסוותך (read אֲסוּתָךְ).

**אַסָּרוּתָא** f. (סתר) *sitting around the table, banqueting.* Targ. I Kings X, 5. Targ. I Sam. IX, 12 בית א׳ the place of feasting (h. text בָּמָה); a. e.

**אִסְטַ־** interchanging with אִצְטַ־. [For words not found here below, v. s. אִיסְטַ׳, or אִצְטַ־.]

**אִסְטַבְיָא, אִסְטַאטִיבָא** f. (stativa, sub. castra) *resting station.* Gen. R. s. 10 end עשה א׳ to take a rest. Pesik R. s. 31 אסטטיא, read אִסְטָטְרָא.

**אִסְטַבָּא,** v. אִיסְטַ׳.

***אִיצְ׳, אִיסְ׳, אִצְ׳, אִסְטַבְלָא** II f. (diminut. of אִיסְטַבָּא) *colonnade-like walk.* *Pl.* אִסְטַבְלָאוֹת, אִצְ׳ &c. Erub. 24ª עשורין א׳ א׳ Mss. (ed. one א׳, v. Rabb. D. S. a. l.) planted so as to form colonnades.

***אִסְטַבְלַאטָא** m. (stabulata, D. C. = stabularius, σταβλίτης) *equerry.* *Pl.* אִסְטַבְלָאטֵי. Esth. R. to I, 12 קומוס א׳ (read קוֹמֵיס) chief of equerries (comes stabuli) [prob. to be read אִסְטַאבּוּלֵי].

**אִיסְ׳, אִסְטַגְרוֹת** f. pl. (סגר, סוג) *rims, mouldings* around a stove. Kel. VIII, 9; cmp. לְזִבְזֵז, שָׁפָה, שְׁפִירִית.—Y. Ab. Zar. II, 42ª bot. חן ספיות חן א׳ ed. Zyt. (oth. ed. אסטריות) *s'fiyoth* and *istagioth* are the same; cmp. R. S. to Kel. l. c. [Tosef. Kel. B. Kam. VI, 17 .. סטאנאות ... ליזבז ספיות ed. Zuck. (Var. ספונאות, R. S. l. c. סטיריאות), prob. corrupt. of סְטַגְרָאוֹת.]

**אִ׳, אִצְטַ׳, אִסְטַגְנִין** m. (Ispe. noun of סְגִנּוֹן) *observer of constellations, astrologer.* *Pl.* אִסְטַגְנִינִין, constr. אִסְטַגְנִינֵי &c. Sot. 12ᵇ; 36ᵇ; Ber. 4ª; a. fr. Snh. 49ª, v. אִסְטַגְנִינוּת.

***אִ׳, אִצְ׳, אִסְטַגְנִינָא** ch. same.—*Pl.* אִסְטַגְנִינִין (?), אִסְטַגְנִינֵי &c. Targ. Y. Ex. VIII, 3; 14; 15. Targ. Job V. 13; a. e.

אִסְטֵל, pl. אִסְטְלִים m., v. אִסְטַלִּי.

אִסְטוֹלָא, אִצְטָלָא, אִסְטָלָא, אִי׳ f. (Ispe. noun of טל, טלל; cmp. סַטְלִית) *robe, garment.* Targ. Y. Gen. IX, 23; a. fr.—Sabb. 128ª א׳ חראויידה לו a robe becoming his position. M. Kat. 28ᵇ (prov.) שרול א׳ וכ׳ the grave is a fine robe for the freeman whose outfit is complete (well becoming old and virtuous age). B. Mets. 17ª; a. e.—*Pl.* אִסְטָלִין, אִסְטַלֵּי, אִסְטָלָוָן, אִצְ׳ &c. א׳ דלבושין *a suit of clothes.* Targ. Gen. XLV, 22; (ed. Berl. אוּסְטָלָנָן; ib. Y. אסטלוי ולבוש, read אסטלי דלבוש).—Y. Ber. III, 6ᵈ bot. (v. margin. note ed. Krot.). M. Kat. 24ª. Y. Snh. X, 29ᵇ. Koh. R. to XI, 1 א׳ דלבושן v. supra.—Cmp. אִסְטַלִּית.—[Y. Shek. III, 47ᶜ bot. אסטלי של זהב, read אִיסְטָרֵי; v. אִיסְתִירָא.] [Although our w. coincides, in meaning and sound, with στολή in its poëtic and older sense as 'an outfit', yet the form of its Hebrew equivalent (אסטלית) and the laws regulating the borrowing of words, as well as its appearance in so remote a dialect as the Mandaic (as עצטלא) forbid the derivation from the Greek.]

אִצְטַלָּה, אִסְטַלָּה, v. אִסְטַלִּית.

אִיסְ׳, אִסְטוֹלִי, אִסְטַלִּי f. (טלל, v. preced.,=אִסְטֵלִיס q. v.) *resting place, road-station:* Y'lamd. to Deut. IV, 30 (quot. in Ar.) עשה אסטולי וכתוב וכ׳ he put up a station for travellers, over which was written, "When this people shall go up &c." (I Kings XII, 27).—*Pl.* אִסְטַלְיוֹת, אִירְטַלְיסִיוֹת.—Y'lamd. to Deut. III, 9 עמון ומואב עשו אִיסְטַלִּים Am. a. Moab erected resting stations for the passing Israelites (quot. in Ar. s. v. ארך 5).

אִיסְ׳, אִסְטוֹלִי, אִסְטַלִּי II f. (a corruption of אֶפִּיסְטוֹלִי q. v.) *letter, dying injunction. Pl.* אִסְטַלְיוֹת. לְיאוֹת ... Y. Sot. VII, 21ᵈ bot. משה שנתן להם ואי׳ and (the stones containing) the dying injunctions of Moses (Deut. XXVII, 8); (cmp. Bab. ib. 35ᵇ). Gen. R. s. 74 end Ar. (ed. a. Var. in Ar. אפיסטולי). *Midr. Sam. ch. XI (ref. to the five verses I Sam. IV, 13—17) הכן לא הוה ליה ממתינון חמשה טופרין או חמשה אסטולין (read ?סופרין) אלא וכ׳ indeed so, not five pencils (writers?) or five messages could kill him, but over the news of the captured ark his neck was broken. [Others read אִיסְטִילִין (*stili*) *styles* used for writing on waxen tablets].

אסטליסטקין, v. אִיסְבּוֹלַסְטִיקָא.

אִי׳, אִצְ׳, אִסְטַלִּית f. (טלל, v. אִסְטָלָא, סַטְלִית) 1) *wardrobe,* esp. *festive suit.* Yoma VII, 1 א׳ לבן a suite of white color. Gitt. VII, 5 אִצְטַלְיתֵי Mish. (Bab. 74ª אִירְצְטַלְתֵי, fr. אִירְצְטָלָה) my suit. Ib. 74ᵇ אירצטלתא דוקא (read תֵי . . . . . or תוֹ . . . .). Y. ib. 49ª top כאירצטלות (read ליה . . .).—2) *station,* v. אִסְטַלִּי.

אִסְטָמָא m. 1) (Ispe. noun of חסם=אסם, v. חִיסּוּם, the h. equiv. of our w.) *forging steel, steel-edge.* Ber. 62ᵇ א׳

אִסְטַגְנִינוּת, אִי׳, אִצְ׳ f. (v. preced.) *astrological speculation, planetary constellation.* Sabb. 156ª נסתכלתי באירצ׳ וכ׳ ed. (Ms. M. באס׳) I looked at my constellation. Ib. צא מא׳ וכ׳ give up thy astrological speculations, for Israel stands not under planetary influences. Yoma 28ᵇ; a. fr.—Snh. 49ª עדיין א׳ של דוד עומדת Ar. ed. pr., Ms. Oxf. (ed. קיימין . . . . . אצטגנינו) David's star stands as yet (has not yet gone down).

אִסְטַדִּינִין, אִסְטַדְיָה, v. אִיסְ׳.

אסטו Y. Sabb. VII, 8ᵇ bot., v. אסטומוכריאה.

אִסְטָוָא I, II, v. אִיסְטָוָא I, II.

אִסְטָוָנִית, אִסְטָוָנָא, v. אִיסְ׳.

אִסְטָוָרָא, v. אִיסְתְּ׳.

אִסְטוֹלָא, v. אִסְטָלָא.

אִסְטוֹלִי, v. אִסְטָלִי I, II.

אסטומוכריאה*, Y. Sabb. VI, 8ᵇ bot., also in two words אסטו מ׳, quoted from Aquila as a rendition of בתי הנפש (Is. III, 20), read: אֶנְסְטוֹמַכְיָא (ἐνστομάχια pl. of ἐνστομάχιον=ἐμπλόκιον; v. explan. ibid. דברים וכ׳) *an ornament of the bosom* (stomach).

אִסְטוֹמָכָא, אִי׳ I m. (στόμαχος) prop. *orifice,* esp. *stomach.* Lev. R. s. 4 the food goes מישטא לא׳ from the gullet into the stomach. Koh. R. to VII, 19 (incorr. order).

אִסְטוֹמָכָא II *muscle, cartilage* &c., v. אִסְתּוֹמָכָא.

אסטמיא, Pesik. R. s. 31, read אִסְטַאטִיבָא=אִסְטַטִירָא.

אִסְטַטִיבָא=אִסְטַאטִיבָא.

אִסְטַטִּיוֹן, v. אִיסְ׳.

אִסְטַטִּירוֹנַר, v. סְטַטִּירוֹנַר.

אִסְטֵטִיו, אִסְטֵיב, v. אִיסְ׳.

אסטיום, v. סוּט׳.

אִסְטִיס, אסטים, v. אִירְסְטִיס.

אִסְטִיסִית, v. אִסְטָנִית.

אסטית Ex. R. s. 15, read אִסְטֵיב.

אִסְטַקְטוֹן, אִסְטַכְטוֹן, אִי׳ m. (στακτόν, sub. ἔλαιον) *oil that runs off without pressing, virgin oil.* Lev. R. s. 5 שמן אסטכ׳ Mus., ed. אסטק׳ (Ar. אסתק׳); Num. R. s. 10 אנטכנון; Cant. R. to IV, 8 אפוקסנין, אפי׳ (corr. acc.).

אִסְטַכְיָא* com., pl. אִסְטַכְיָנִין (אִסְטַכְרְיָנִין Ar.) (Ispe. noun of שכי, סכי; cmp. b. h. מַשְׂכִּית, שַׂכְיָה) prop. *embroidered figures*; hence *embroidered girdle.* Gen. R. s. 19 (ref. to Gen. III, 7) various girdles סדינים, א׳ גלדון (Var. גלדונים, Ar. ed. Koh. גולדן) embroidered girdles (or girdle), wrapping belts, and white linen belts; v. גְּלוֹדוֹן 3). [*Pl.* in sing. sense, v. גְּלוּגַּלִּין.]

לפרזלא (Ms. M. אסטימא read אִסְטוּמָא, Ms. O. סטומא, Var. אִיצָ׳, אִצָ׳) what the steel edge is to the iron.—2) *frontlet*, v. אִיסְטְמָא.—3) a word in a charm formula. Sabb. 67ᵃ, v. אוסטמאה.

**אסטמכרא**, v. אסטומכריאה.

**אסטמיתיד**, v. איסטמאה.

***אסטן** S'maḥoth XIII, end חן בא׳, read או בארזן..., v. אַרְזִן.

***אסטנדרא, אִסְטַנְדְּרָא, אִיסְתַּ׳, אִסְתַּ׳** m. (Pers. *ustâd-dâr, ustadâr*, Perl. Et. St. p. 104) *major domus, vice-roy*. Gitt. 80ᵇ לשום אסט׳ וכ׳ ed. (Ar. אסת׳) in the name of the governor of &c. Kidd. 72ᵇ איסת׳ דמישן the governor of Meshan.

**אסטנינותא**, v. אִיסְטַנִּינִי.

**אִסְטַנִּיס**, v. אִיסְתְּנִיס.

***אִיסְטַסִּית, אִיסְטַטִּית, אִסְטָנִית** f. (שטן=סטן; cmp. אִיסְטַטָּנִית) *a system of information, sycophancy*. Macc. I, 5 (5ᵃ) אסטנית היא זו Ms. M. (ed. אירסטית, Mish. אסטס׳, Y. ed. 1, 7 אירסיסית) this endless prosecution of witnesses on the information by other witnesses testifying to an alibi would be regular sycophancy. [Maim. reads אסטרסית.] Tosef. Macc. I, 10 אירסטרית, ed. Zuck. (Var. איצטניסית).

**אִסְטַסְיָאנִית**, v. אִיסְטַטָּנִית.

**אִסְטַסִּית**, v. אִסְטָנִית.

**אִסְטַפְנִינֵי**, v. אִיסְ׳.

**אִסְטַקְטוֹן**, v. אִסְטַכְטוֹן.

**אִסְטָרָא**, pl. אִסְטָרִין 1) *streets*, v. אִסְטְרָטָא.—2) *theatre*, v. אִסְטַרְיָא.

**אִסְטָרָא** *a coin*, v. אִיסְתִּירָא.

**אִסְטָרָאוֹת** f. pl. *theatres*, v. אִסְטַרְיָא.

**אִסְטָרָאטֵיזָא**=אִסְטְרָטֵי׳, v. אִסְטַרְטֵי׳.

**אִסְטָרַדְיוֹט**=אִסְטַרַטְיוֹט.

**אִסְטְרוֹבָלָא, אִסְטְרוֹבִיל**, v. אִיסְ׳.

**אסטרוגי, אִיסְ׳** B. Bath. 143ᵃ, read with Ms. אִסְטַרְטֵרְגִי.

**אסטרוגיל, אסטרוגלא**, v. next ws.

**אִסְטְרוֹלוֹגוֹס (אִיצָ׳, אִיסְ׳, אִצָ׳)** m. (ἀστρολόγος) *astronomer; astrologer*. Y. Sabb. VI, 8ᵈ top חדא אר׳ (read חד) a certain astrol.; a. fr.—*Pl.* אַסְטְרוֹלוֹגִין אירצרולוגין (Var. אירצטרו׳). Ex. R. 1; a. v. fr.—Cant. R. to VII, 9 אַסְטְרוֹלוֹגוֹסֵי. [Yalk. Ex. 164 אירסטרוגילין, a. other corruptions, corr. acc.]—V. also next w.—[As regards צט for סט, v. Recens. Don. b. Librat ed. Filipp. p. 9.]

**אִסְטְרוֹלוֹגְיָא, אַסְטְרוֹלוֹגְיָא (אִיצָ׳, אִיסְ׳, אַסְתְּ׳)** f. (ἀστρολογία) *astronomy*, mostly *astrology, sooth-saying, astrological prediction*. Y. Ab. Zar. II, 41ᵃ top הוה חמי בא׳ דידיה he foresaw by dint of astrol. speculation (prob. to be read גין . . ., v. infra). Pesik. R. s. 14 אסטרוגילא (corr. acc.; cmp. טָיָר).—*Pl.* אַסְטְרוֹלוֹגִין prop. *astrologers*, trnsf. *astrological books, implements, horoscope* &c. Gen. R. s. 85 רואה חיתה בא׳ וכ׳ she saw in her astrological books (or horoscope). Deut. R. s. 8 מביט באסטרולוגים; Lev. R. s. 36 אצטרוגליס, לוגים . . . &c. (corr. acc.).

**אַסְטְרוֹלוֹגְיָא** same. Y. Sabb. VI, 8ᵈ אסת׳ דידיה שקרין his astrological books (or computations) lie.

**אסטרון** Yalk. Koh. 969, read אִסְטַרְטֵרִגִין.

**אִסְטְרוֹנְגִּילוֹן** adv. (στρογγύλον, or στρογγυλοῦν, S.) *in a rounded way, circularly* (opp. τετράγωνον, or τετραγώνιον). Pesik. R. s. 10, read: שלא היו יושבין טטרגונין או שורה ארוכה אלא א׳ כחצי גורן עגולה וכ׳ they sat not forming a square or a long line, but in a semi-circle, like the shape of a half of the rounded court-room (v. גּוֹרֶן), so that they could conveniently see each other. V. בוטרגנין.

**אִיסְ׳, אִסְטְרוֹפוֹמָטָא** (variously corrupted, v. infra) m. pl. (στροφώματα) *pivots, pins at top and bottom of a door turning in sockets*. Gen. R. s. 66 כמין א׳ הדלתות Ar. (ed. אירסטריפומיטא; Yalk. Gen. 115 אירסדומוטא) וכ׳ pivot-like, the doors could be doubled backward. [Yalk. l. c. may be read אסטרופוטא στρόφωτος, v. LXX, Ezek. XLI, 24.] Midd. IV, 1 אירצטרבאמוטא Ar., ed. אירצטרמיטה (corr. as above). Pesik. B'shall. p. 86ᵇ; Yalk. Sam. 152 באילין אמפומטא &c. (corr. acc.) like doors turning in sockets.

**אִסְטְרָטָה, אִיסְטְ׳, אַסְטְרָטָא** c. 1) (interchanging with אַסְרָטָא, סְרָטָא, trnsp. אסטרא; *strata*, sub. via, στρᾶτα S.) *paved way, public road*. Targ. Y. II Num. XX, 17 טה . . .; a. fr.—Y. Gitt. IV, beg. 45ᶜ. Y. Snh. II, 20ᵃ top גו א׳ וכ׳ on the road he heard &c. Tosef. Sabb. X (XI) 1 sq. (אסרטא, Var. אסתרטא with ת). Ab. d'R. N. XXVIII life is like לאיסטרטיא וכ׳ (read טא ....) a public road running between two paths &c. Koh. R. to VII, 7 חוינא עקים אִסְטָרְטִי I was bending my road, went out of my way.—*Pl.* אִסְטְרָטַיָּא, (אִסְטְרַטַיָּא, incorr. אִסְטְרָטָרָא). Targ. Y. Num. XX, 19.—אִסְטְרָטִין usu. *the city walks, promenades* (between the colonnades &c.). Y. Sabb. VI, 8ᵃ bot. הוו מטיילין בא׳ were promenading &c. Y. Kil. IX, 32ᵈ top; Cant. R. to V, 13; Y. Keth. XII, 35ᵇ bot. אסטרין. [Deut. R. s. 3 אסטרטין, read אסטרטיגין.] [In Targ. mostly אִסְרָטִין, אסטרין.]—2) *theatre*. *Pl.* אִסְטְרָטָאוֹת, v. אִסְטַרְיָא.

**אסטרטאות** M. Kat. 5ᵃ, read with Ms. M. אִסְטַרְטָאוֹת, v. אִסְטְרָטָיָא. V. preced.

**אִסְטְרָטָה**, v. אִסְטְרָטָא.

**אסטרטטי׳** Cant. R. to VII, 9 read אִסְטְרָטִילָטָיָא, v. אִסְטְרָטִילָטָא.

**אִיסְ׳, אִסְטַרְטָיָא** I f. (στρατεία, in the sense of στρατόπεδον) *camp, encampment*, esp. *an open space in*

*front of the royal palace, court;* also *station on the road* for Temple pilgrims. Erub. 26[a] א׳ של מלכים Ms. M. (ed. מלך) camp or court round the royal palace. [Men. 103[b] איסטריא של מלך, for איסטרטיא(?), v. however אִסְטַרְיָא.] [Lam. R. to III, 7 באידנא א׳; Ab. d'R. Nath. XXVIII לאר׳, read אִסְטַרְטָא. Targ. Y. Num. XX, 19 רַטְיָא . . . some ed., v. אִסְטַרְטָא.]—*Pl.* אִסְטַרְטָיָאוֹת. M. Kat. 5[a] Ms. M. (ed. טאות . . .); Mekh. B'shall. Vayissa ch. III א׳ *stations* (=רחובות). [Erub. l. c. שחיו . . . טיא . . . , read שהיא, or יאות . . .; v. Rabb. D. S. a. l. note.]

**אִיסְ׳, (אִסְרַטְיָא) II אִסְטַרְטָיָא** f. (στρατία) prop. *army;* hence 1) *host* (of heavens, cmp. LXX Neh. IX, 6). Num. R. s. 12 א׳ של מעלה; Midr. Till. to Ps. XCII, end אסר׳ . . . divine army (angels, prophets &c.)—2) *royal suite, court-officers.* Kidd. IV, 5 מוכתב בא׳ של מלך recorded in the king's list of officers (during Agrippa's reign, serving as evidence of legitimate birth; cmp. אַרְכִי I). Lam. R. to II, 2 אסט׳; Y. Taan. IV, 68[d] bot. אסר׳ the list of Barkokhba's suite. [Y. Ned. XI, 42[d] bot. אסטרטיות read אִסְטַרְטִיּוֹטוֹת; ib. אסטרטיות חבק׳ read אִסְטַרְטִיּוֹט. Y. Gitt. III, 45[a] top. אסטרטיות, v. אִפַּרְטוֹסוֹת. Tanh. B'resh. 2 אסטראות, Var. אסטראות, v. אִסְטַרְיָא.]

**אִסְטַרְטִינָא, אִסְטַרְטִינָא** m. (στρατήγιον) *camp, regular garrison* (=h. מַצָּב), contrad. to stragglers &c. Targ. I Sam. XIII, 23; XIV, 1; 4; 6; 16; a. e.—*Pl.* אִסְטַרְטִינִין. Targ. II Sam. VIII, 6 (h. text נְצִיבִים). Targ. I Sam. X, 5 . . . אִסְטַרְטִינֵי (constr.).—גַּיָּא . . . . . Targ. I Kings IV, 5 על א׳ chief of camps.

**אִסְטַרְטִינוֹס (אסטרטיג)** m. (στρατηγός) *military commander, general;* (in later Greek) *prefect, city-magistrate;* also *chief of body guards* (στρατηγὸς τῶν πραισενταλίων, D. C.). Ex. R. s. 31 (cmp. Gen. R. s. 58). Ib. s. 37, beg.; a. fr.—Deut. R. s. 10 לאסטרטינין וכ׳ (read גוֹס . . . .); a. fr.—*Pl.* אִסְטַרְטִינֵי, אִסְטַרְטִינִין.—Targ. II, Esth. I, 3 אסחרת׳ (corr. acc.) *generals.* Y. Ber. VIII, 12[c] top שני א׳ two chiefs of guards; Gen. R. s. 3; a. fr.—B. Bath. 143[a] בולי ואסטרטיגי Ms. M. (ed. אבולי ואסטרוגי); Y. Yoma I, 39[a] top כולי ואסטרטיגי (read בולי ואסטרטיגי, v. בּוּלִי II). Yalk. Koh. 969 אמר לאסטרון שלו (read לאסטרטיגין) he ordered his guard.

**אִסְטַרְטִיוֹטִיס, אִסְטַרְטִיוֹטָא, אִסְטַרְטִיוֹט** m. (στρατιώτης) prop. *soldier,* later *Roman officer* (D. C. Gr. s. v.); *attendant.* Y. Shek. V, 49[a]; Cant. R. to III, 6, end אסטרטיג (corr. acc.). Y. Keth. I, 25[c] top טיוס . . . (corr. acc.).—*Pl.* אִסְטַרְטִיוֹטִין. Targ. I Chr. XVIII, 6 (v. however Targ. II Sam. VIII, 6). Tanh. Haăz. 2, read: באו א׳ the officers came to meet the king.—אִסְטַרְטִיוֹטוֹת. Y. B. Kam. IV, 4[b] top ששלית המלכות שני א׳ (read ששלחה) the Roman governm. sent two commissioners. Y. Ned. XI, 42[d] bot. אסטרטיות; v. אִסְטַרְטָיָא II.

**אסטרטיוס, אִסְטַרְטִיוֹטִיס, אִסְטַרְטִיוֹטִין,** v. preced.

**אסטרטילוס,** v. next w.

**אִסְטַרְטִילָטִיס, אִסְטַרְטִילָטָא** m. (στρατηλάτης=magister militum, v. Sm. Ant. s. v.) *commander in chief, military governor.* Lev. R., s. 16; a. fr. (everywhere corrupt, corr. acc.). Y. Snh. X, 28[b] top אסרטילטיה (corr. acc.) *his stratelates.*—*Pl.* אִסְטַרְטִילָטִין. Targ. Esth. III, 12; VIII, 9 אסטרטילוסי (corr. acc.). Gen. R. s. 44; a. fr. (corr. acc.). Ib. s. 78 אסטרטלי, read אסטרטילטי *my stratelatæ.*

**אסטרטינוס,** read גוֹס . . . . . .

**אסטרטליוטס, אסטרטליטוס,** v. אִסְטַרְטִילָטָא.

**אִצְ׳, אִיסְ׳, אִסְטַרְיָא, אִסְטַרְיָה, אִסְטַרְיָא, אִיצְ׳** f. (also אִסְטָא m.) cacophemistic appellations of all kinds of gentile sports; cmp. the use of θέατρον and θεατρίζειν in Ad Corinth. I, IV, 9, a. Hebr. X, 33; אסטריא &c., as if a denomin. of סרר, cmp. Syr. אסטרניא, אצטרניא, P. Sm. 304 a. cit. ibid.; אצטריבא, as if fr. צרב; אצטרדיון (v. next w.) as if fr. צרד, v. אִיצְטַדִּין; cmp. אֲבִידָן) *theatre, arena, gladiatorial shows,* &c. Ab. Zar. I, 7 (16[a]) גרדום אצטדיא וכ׳ (Ms. M. אצטריבא, but in Gem. 18[b] repeatedly אצטריא; Y. ed. איסטדיא; Mish. Nap. אצטדיא, comment. אצטרדיא) place of execution, of shows &c.; v. Gem. 18[b]. —[Men. 103[b] איסטריא של מלך the king's amphitheatre, v. אסטרטיא]. *Pl.* אִסְטַרְיוֹת. Sifra Aḥaré Par. IX ch. 13. Tanh. B'resh. 2 אִסְטַרְטָאוֹת Var. (ed. אִסְטַרְאוֹת). Ab. Zar. 18[b] אשר לא חלך לאיסטרטאות Ms. M. (ed. לטרטיאות, v. Rabb. D. S. a. l.).—אִסְטָרִין, v. next w.

**אִיצְ׳, אִיסְ׳, אִצְטָרִין, אִסְטָרִין** (אִצְטַרְטָרִיוֹן, אִיצְטַרְטָרִיוֹן, אִצְטַרְדִּיוֹן, also with rejection of א׳ after prefixes) m. (pl. of אסטרא, v. preced.; used as sing., sub. בית ה־ &c.) *arena, theatre.* B. Kam. IV, 4 (39[a]) שור האיצטרין Ms. M. (ed. ארצטדין, Ms. H. a. R., a. Mish. Nap., a. Y. ed. איסטדין) an ox of the arena (that killed a person). Tosef. Ab. Zar. II, 7 הישוב באסטרין וכ׳ Var. (ed. Zuck. איסטרטון, ed. איסטדין) he who visits the amphitheatre is considered a murderer (countenancing bloodshed); Y. ib. I, 40[a] איצטדין (interchanging with תיאטרון).—*Pl.* אִסְטָרִינִין &c. Ab. Zar. 18[b] אין חולכין לא׳ מפני ש״ד Ms. M. (ed. לאצטדינין מפני מושב לצים ...., v. Rab. D. S. a. l. note) you must not attend theatres on account of bloodshed. Ib. (repeatedly) אצטרינן Ms. M.; Tosef. l. c. 6 לאיצטרטיונין (Var. לצטרדיונין, לצטרדיונין); 7 לאיצטרדיונין (Var. לטרריונין, לצטריונין); Ab. Zar. 18[b] לאצטרינין Ms. M. (ed. טרטיאות, En Yakob I איצטריאות, v. preced.). [Y. Erub. II, 22[b] bot. אצטדין, איצטדין f. *ruins,* near Tiberias, v. איצטדין.] [אסטרין sometimes for אִסְטָרִין.]

**אסטרליטוס,** v. אִסְטַרְטִילָטָא.

**אִסְטַרְקְלִילָא,** v. טַרְקְלִילָא.

**אַסִּי** (=יוֹסֵי, Frank. Meb. Y. s. v.) pr. n. m. *Assi;* 1) an Amora, mate of R. Immi, disciple of Rab and of Samuel. Sabb. 22[a]; a. fr.—Y. Ab. Zar. V, 45[a] bot. רבסי=רב א׳.—2) a copyist. Y. Keth. II, 26[b] bot. כגון אילין ספרוי דא׳ וכ׳ as for instance, if witnesses say, these are the books written by Assi, and like these (in handwriting) must the documents be.

**אָסָא, אָסִי** (sec. r. of אוס, v. אנס; cmp. יש, איש, אינש &c.; v. Ges. H. Dict. s. vv. עשׂה, אשׁה) *to be strong, well.* [Act. v. *to make well,* v. infra a. אָסֵי.]

*Af.* אַסֵּי *to cure.* Targ. O. Gen. XX, 17 (Targ. Y. אָסֵי); a. fr.—*Part.* מְסַּי, מְאַסֵּי.—Ned. 49ᵃ לְאַסָּיֵיהּ רחיה, לְאַסָּאֵהּ to cure him. Sabb. 111ᵃ ארכא מכה מסי where there is a wound, it (the vinegar) heals it. Lev. R. s. 16, end, read: מְאַסֵּינָא לֵיהּ לגרמי I shall cure him all alone. Gitt. 56ᵇ מאסיין=מסיין, v. next w.

*Ithpa.* אִיתַּסֵּי, *Ithpe.* אִתְּ׳, אִיתְּסֵי *to be cured, to recover.* Targ. Josh. V, 8; a. fr.—Sabb. 33ᵃ. Gitt. 12ᵇ דבעי אִתְּסוּיֵי ביה for he wants to get cured with the money he receives as damages. Yoma 84ᵃ אִיתְּסָאי I got cured. Keth. 62ᵇ איתסיאת she grew well. Koh. R. to I, 8 he went &c. מִיתְאַסְיָא in order to be cured. Cmp. וְסָה.

**אַסְיָא, אָסְיָא, אָסֵי** m. (preced.) *physician, surgeon;* also *thaumaturg,* [*Essene, Therapeut?*] Targ. Ex. XXI, 19; a. e. Y. Yoma III, 40ᵈ bot. חד א׳ וכ׳ a certain thaumaturg in Sepphoris. Y. Taan. III, 66ᵈ אוקיר לאסייך וכ׳ honor thy physician (with presents) ere thou be in need of him. B. Kam. 85ᵃ א׳ רחיקא וכ׳ if the surgeon is far off, the eye will be blind (before he arrives). Num. R. s. 9 תרעא . . . . לא׳ a door which opens not for charity, will be opened for the physician; a. fr. *Pl.* אָסָיָיא. Y. Naz. IX, end, 58ᵃ.—אַסְוָתָא, אָסְוָתָא. Targ. Gen. L, 2; a. e. Gitt. 56ᵇ א׳ דמַסְיִין ליה וכ׳ physicians to cure R. Zadok.

**אסיא** or **אוסיא** a word in a charm formula. Pes. 111ᵃ (Var. lect. v. Rabb. D. S. a. l.)

**עַסְיָא, אַסְיָא, אַסְיָא** pr. n. *Asia.* 1) *Asia Minor,* or rather the Roman province embracing the Western part of the peninsula of Asia Minor, bequeathed by King Attalus to the Roman republic. Targ. Y. II Gen. X, 3; I Chr. I, 6 (h. text אשכנז). Y. Kidd. I, 61ᵈ top (twice for קני); Gen. R. s. 44 (once for קני, once for קנידז, some ed. אפיריה corr. acc.). Y. Meg. I, 71ᵇ bot. (for אשכנז). Sifré Balak 131 (p. 47ᵇ ed. Friedm.) אבריא (corr. acc.); v. Yalk. Num. 771.—B. Mets. 84ᵃ; a. e.—2) name of a town supposed to be *Essa,* east of the lake of Tiberias (v. Neub. Géogr. p. 38; cmp. Rap. Er. Millin s. v.). Y. Kil. IX, 32ᶜ bot. Sabb. 109ᵃ ע׳ (with hot springs). Yeb. XVI, 4 ע׳; Y. ib. 15ᵈ top א׳; a. fr.

**אַסְיָאן,** v. אוּסְיָא.

**אַסְיוּתָא** f. (אסי) *cure, recovery.* Targ. Prov. III, 8; a. e.

***אַסְיֵט** (v. סוּט; cmp. זוּל I a. זַלַּל) *to be extravagant, squander.* Targ. Prov. XXIII, 20 דְאַסְיְטוּן וכ׳ (Ms. דְאֶסְיְטָן, v. infra) who are extravagant in eating meat, v. זוּל I.—*Part.* אָסֵיט *extravagant.* Ib. 21.—*Pl.* אֲסִיטִין, v. supra.

**אסימון** Deut. R. s. 7, read אַמְיַרְנְטוֹן.

***אַסְיֵינָא** m. (אסי) *physician.* Y. Sabb. VI, 8ᶜ top אסיניה דר׳ וכ׳ the physician of &c.

**אָסִיל,** v. אָסֵל.

**אֲסִימוֹן** m. (ἄσημος, -ον) *uncoined metal, bulion.* B. Mets. IV, 1 א׳ קונח וכ׳ the uncoined metal buys the coined, i. e. by delivering the uncoined, which is considered as goods, the purchase is concluded. Ib. 47ᵇ; a. fr.

**אַסְיָנֵי,** v. אֲסָנָא.

**אַסְיְנָתָא,** v. אַסְנִיתָא.

***אַסְיְנָתָא** f. (v. אֲסָנָא a. חֲסִינָה) *a receptacle for grain.* Keth. 8ᵃ; Ab. Zar. 8ᵇ מכי רמו שערי בא׳ from the time they put barley into the ăsinta (as the first preliminaries of a wedding feast). [Ab. Zar. l. c. read באסרנתירה.—Other opin. אסיתא=א׳ *mortar,* for pounding barley,—*trough* for brewing beer—*pot* for planting barley for the wedding ceremony, v. Ar. s. v. a. Rashi a. l.]

***אַסְיְסָנָא** m. (redupl. of אסן) *granary, storehouse. Pl.* אֲסִיסְנֵי. Pes. 4ᵃ אכיף רמא א׳ ביראתא on the sea-shore granaries are palaces. [Oth. opin., taking אסיסנא fr. אסס, cmp. אשש, *I would establish* (build) palaces. Oth. opin., reading אסנא or taking our w. to be=אֲסָנָא, at the sea-shore *thorn-bushes* (a thorn-bush) pass(es) for cypresses (a cypress); v. ברותא.] [Gitt. 69ᵃ, v. סִינָא.]

**אָסִיף** m. (b. h.; אסף) *harvest, crop.*—*Pl.* אֲסִיפִין. Y. Shebi. II, 34ᵃ top, six sowing seasons א׳ וששה and six crops in one Septennial.

***אַסִּיפָּא** m. (=סִיפָּא) *threshold.* B. Kam. 104ᵇ he consummated the transfer of the money (which he authorized him to collect) דביתיה אגב א׳ (Sh'ilt. Ms. סיפא, v. Rashi a. l., v. Rabb. D. S. a. l. note 60) by transferring along with it the threshold of his house (as immovable property); v. אַגַּב. [Oth. vers. סִיפָּא, *end,* extreme wing of the house, v. Rashi a. l.]

**אֲסִיפָה** f. (b. h. אֲסֵפָה; אסף) 1) *gathering, assembly.* Y. Taan. I, 64ᶜ top אֲסִיפַת עם public meeting for fasting ceremonies. Gen. R. s. 98 ye shall be אחת א׳ one (unanimous) assembly.—2)=אָסִיף. Ḥag. 18ᵃ חג חבא בזמן א׳ the festival that falls in the harvest season. Ib. א׳ בדו״ט מי שרי Ms. M. (ed. less correct מלאכה) is harvesting permitted &c.?, a. e.—3) (ref. to Num. XI, 22) *the mere taking into the house for consumption,* without the ritual slaughtering (שחיטה). Ḥull. 27ᵇ. Num. R. s. 19.—4) *being gathered in, death, use of the verb* אסף *with reference to death.* Ib. אֲסִיפַת אהרן the death of Aaron (Num. XX, 24). B. Bath. 16ᵇ גוריעה וא׳ the use of גוע a. אסף.

**אָסִיר** m. (b. h.; אסר) *prisoner.*—*Pl.* אֲסִירִין. Kel. XII, 1 קורות . . . . . של א׳ prisoners' stocks (a metal frame in which the prisoner's feet were shut up).

**אַסִּירָא, אֲסִיר, אָסִיר** m. (אסר) 1) as preced., *imprisoned, prisoner.* Targ. Gen. XL, 3; a. fr.—2) (part. pass. of אָסַר) *tied, connected.* Fem. אֲסִירָא. Targ. Y. II, Gen. XXV, 1.—3) *forbidden.* Targ. Y. Num. XXV, 6.—*Pl.* אֲסִירַיָּא, אֲסִירֵי. אֲסִירִין; fem. אֲסִירָן. Targ. Gen. XL, 3; 5; a. fr.—Targ. II Sam. III, 34.

**אֲסִירָה** f. (preced.) *imprisonment.* Gen. R. s. 92 ארן כולן באי׳ must not all of them go to prison?

**אַסִּיתָא** f. (עסס, עסי=אסי; cmp. הוּךְ a. מְדֻכָּה) 1) *mortar.* Sabb. 77ᵇ (playful etym.) א׳ חסירתא ed. a. Var. Ar., it is

called *ăsitha* because it is caved out (Ms. M. a. Ar. חסידתא *pious*, submitting to blows). Ḥull. 105[b] א׳ ובוכנא mortar and pestle for spices. Nidd. 36[b] (Issi playing on his name) I am א׳ דנחשא a brazen mortar.—Keth. 49[b] כפו ליה א׳ וכ׳ invert for him a mortar in public (improvise a stand) and let him stand up &c. M. Kat. 22[b] כפי א׳ invert thou a mortar &c.—2) (from its shape) ***hip-bone, pelvic bone.*** Ḥull. 52[a] בוכנא וא׳ the pestle and the mortar, i. e. the rib sitting in the hip-bone and the hip-bone.—*3) (cmp. Nidd. l. c.) trnsf. ***hard-hearted woman.*** Gen. R. s. 17; Lev. R. s. 34 שבוק הדא א׳ Ar. (ed. אנתתא, אירתא בישא; Yalk. Lev. 665; Is. 352 אירתא) divorce that mean woman.

***אַסְכַּדְיָא** f. (σχεδία) ***raft, float;*** cmp. אַסְדָּא. Y. Ber. IV, 8[c] top אסכרייא (corr. acc.). Neg. XII, 1 Var.; Naz. 55[a] אסקדירא Mus. (ed. אסקר׳; Tosef. Ohol. XVIII, 5 אכסרא). V. אַכְסַנְדְּרָיָא a. אַסְקַרְיָא.

**אִיסְ׳, אַסְכּוֹלִי** f. 1) (σχολή) ***school.*** Pesik. Baḥod. p. 101[b]; Cant. R. to II, 5; Koh. R. to III, 11; Yalk. Ex. 272 (all of which compare to arrive at a corr. text). Ex. R. s. 9. Ib. s. 20, beg.—*Pl.* אִיסְ׳, אַסְכּוֹלָיוֹת. Cant. R. to II, 15.—2) (scholæ, sub. palatinæ=scholares, D. C.) ***imperial body guard, royal officers.*** Deut. R. s. 2 אסכילי פרעה (corr. acc.) Pharaoh's attendants; Cant. R. to VII, 4 אסקולין (corr. acc., or read אַסְכּוֹלָרִין); Midr. Till. to Ps. IV, beg.; Y. Ber. IX, 13[a] אוכלסין, אוכלוסין; Yalk. Ex. 167 אוכלוס (corr. acc.).

**אַסְכּוֹלַסְטִיקָא,** v. אִיסְ׳.

**אַסְכּוּפְתָּא** f., pl. אַסְכּוּפָתָא, v. אִסְקוּפְתָּא. Y. Meg. IV, end, 75[c] א׳ ארעיירתא (=אַא׳) on the lowest door-sills; Y. Yoma I, 38[c] אסק׳; [the entire passage is obscure].

**אסכילי,** v. אַסְכּוֹלִי.

**אַסְכְּלָה, אַסְכָּלָא** f. (סכל, √סך, cmp. Gen. XLVIII, 14) ***lattice-work of a fire place, grating, grille.*** Pes. VII, 2. Ib. 75[a] א׳ מנוקבת (Ms. M. אר׳) perforated grille (with holes in the upright bars for the spit to turn in, v. Rashi a. l.). Y. Pes. VII, 34[a] bot. צלי אסכלה roasted over the grate.—*Pl.* אַסְכָּלוֹת. Sifré Num. s. 158.—אַסְכָּלָאוֹת. Ab. Zar. 75[b]; Tanḥ. Ḥukk. 2.—*Chald. pl.* אַסְכְּלָתָא. Targ. Y. Num. XXXI, 23. Cmp. עַרְשָׁקָל. [Ἔσχαρα does not correspond in meaning.]

***אִיסְ׳, אַסְכְּלָא** m. pl. (ξύλα,=σκεύη ξύλινα, v. Sm. Ant. s. v. Ships, a var. lect. quoted below) ***the wooden implements*** of a ship, ***oars, ladders, poles*** &c. Tosef. B. Bath. IV, 1 he who sells a ship מכר את האיסכ׳ (some ed. איסק׳) sells implicitly the oars &c., (Mish. B. Bath. V, 1 מנחיגין); B. Bath. 73[a] (Rashi אַסְכְּלִין, Ms. M. אסכליא, Ms. R. אסקלה, Ms. O. אסכלניא, read אִיסְכְּלִירָנָא). [Comm. *ladders*=scalæ.—As to transpos. of כס, cmp. דוכסוסטוס.]

***(אסכמה) אַסְכָּמָא** f. (סכם, v. P. Sm. 307 sq. אסכם a. denomin.; an adoption of σχῆμα, -ατος would read אסכימטא) ***planning, simulation.*** Targ. Prov. VII, 10 (h. text שׁית); cmp. next w.

**אַסְכָּמוּתָא** f. (סכם) ***consent, agreement.*** Targ. Y. Gen. XXXI, 14. Ib. Num. XXXII, 25 בא׳ חדא in one thought; cmp. preced.

**אַסְכָּרָא, אַסְכָּרְתָּא** f. (סכר; cmp. Ps. LXIII, 12) ***choking, croup.*** Ber. 8[a]. Taan. 27[b]; a. fr.

**אסכריא,** v. אִסְקַרְיָא a. אִסְקַדְרָיָא.

**אַסִּיל, אֲסֵל** m. (סלל; cmp. Gr. ἄσιλλα) ***a pole*** or ***yoke*** carried on two or, more commonly, on one shoulder. Par. VII, 5 וקושרו בא׳ and fastens the bucket to the pole. Kel. XVII, 16 חא׳ שיש בו וכ׳ a carrying yoke in which there is a (hidden) receptacle for money; Koh. R. to IX, 13 אסיל.

**אַסְלָא I** ch. same. Targ. Y. Num. XIII, 23. Ib. Ex. XXIX, 3.

**עַסְלָא, אַסְלָה II, אַסְלָא** f. (עסל, אסל, dial. for עצל, אצל, cmp. נִיסַּל) 1) ***foot-stool, folding stool.*** Sabb. 138[a] מטה וכסא טרסקל וא׳ (Ms. M. וערסלא, Alf. ארסקלא, v. Rabb. D. S. a. l. note, v. טַרְסְקֵל) couch, folding chair, and foot-stool.—2) ***privy, iron frame of a privy-stool*** covered with leather. Kel. XXII, 10 חא׳ (Var. in R. S. חסלא); Erub. 10[b] ע׳ ed. (Ar. א׳); Tosef. Kel. B. Bath. I, 4.

**אַסְלָא=**אַסְלֵי, v. סלי.

**אסלטין** Y. Ber. V, 9[a] מטרילין בא׳, read אִסְרָטִין or אִסְטְלִיסִין; Pesik. R. s. 23—24, p. 122[b] ed. Fr. באנטרי corr. acc.

**אַסְלֵי,** v. סלי.

**אַסְמַכְתָּא** f. (סְמַךְ) 1) ***support, reliance.*** Keth. 67[a] אסמכתיהו אארעא הוא their reliance rests on the landed property.—2) ***Scriptural text used as a support for a rabbinical enactment, intimation*** (אסמכוה אקרא 'they leaned their enactment against a Bible text'). Ḥull. 64[b] מדרבנן וקרא א׳ בעלמא it is actually a rabbinical law, and the Bible text (quoted) is a mere support or mnemotechnical aid. Ib. 77[a]; a. fr.—3) (law) ***Asmakhta (surety), a promise to submit to a forfeiture of pledged property (or equivalent) without having received a sufficient consideration; collateral security with the condition of forfeiture beyond the amount to be secured;*** e. g. A pays a portion of his indebtedness to B, leaving the bill of debt as a security in the hands of a third party, and agreeing to pay ***the full amount*** on the bill, if, at a stipulated time, he should fail to pay the due balance. B. Bath. 168[a] א׳ לא קניא ***asmakhta*** does not purchase, gives no title, i. e. gives the claimant no rights (because the law presumes that he who made such a promise, could not have meant it seriously but had in view only to give his transaction the character of good faith and solemnity); ibid. א׳ קניא ***asm.*** is a valid legal transfer of property. B. Mets. 66[a]; 73[b]. Ned. 27[b]; a. e.—Snh. 24[b] applied to ***forfeiture of stake in gambling*** (inasmuch as it makes the gambler an immoral person disqualified for witness or judge in court).

**אַסְמַרְגְּדִין**=אַזְמַרְגְּדִין.

**אוֹסָנָא, אַסָּנָא** m. (אסן=h. חָסַן, אָסָם) *store-house, granary.*—*Pl.* אַסָּנְיָיא. Targ. Joel I, 17 (Var. אוֹסָ, ח').

**אַסָּנָא** or **אֲסָנָא** m. (=h. סְנֶה, v. Ges. H. Dict. s. v.) 1) *thorn-bush, bramble.* Targ. Ex. III, 2; a. e.—Sabb. 67ª Ms. M. (ed. הסנה, הסנה) Oh thornbush! Ab. Zar. 28ª גירדא דאי parings of the bramble wood.—2) *shrubbery fruit, bramble nut.* Ib.ᵇ קשיירתא דאי the stones of &c.—*Pl.* אַסָּנֵי *a drink* made of shrubbery fruit(?). Pes. 107ª (Ms. M. אֲסִינֵי, Ms. M. 2 אֲחִינֵי; v. Rabb. D. S. a. l.).

**אַסְנַגְרִין,** v. אֲכְסִינָרוֹן.

**אַסְנִיתָא** f.=אַסָּנָא. Sabb. 109ᵇ גורדא דאי Ms. M. (ed. אַסְפִּינְתָא).

**אָסְנַפַּר** pr. n. m. (prob. identical with Assurbanipal, Schr. K. A. T. p. 376) *Osnappar.* Ezra IV, 10. Snh. 94ª (referred to Sennacherib).

**אַסַּס*** *to found,* Pes. 4ª, v. אֲסִיסָנָא.

**אַסַּעַר,** v. סְעַר.

**אָסַף** (b. h.; √סף, v. Ges. H. Dict. s. v.; cmp. גרר, a. אגר I) [*to scrape together*], *to gather, harvest.* Snh. III, 3 אוֹסְפֵי שְׁבִיעִית those who harvest the fruits of the Sabbath year (for storage); ib. 26ª אוֹסְפִין (opp. to סוחרין traders in fruits of the Sabbath year).

*Nif.* נֶאֱסַף 1) *to be gathered; to be taken away* (by death). Num. R. s. 14 (p. 257ᵈ ed. Amst.) וְהֵם נֶאֱסָפִים לִשְׁמֹעַ and they (the people) gather themselves to hear him. Ib. (p. 258ª) בזמן שבעליהם נאספים מהם after their teachers have been taken away from them (when they are dead); Pesik. R. s. 3; Yalk. Koh. to XII, 11; Tanḥ. B'haăl., 15; a. e.—2) *to be picked up.* Kidd. IV, 1; v. אֲסוּפִי.

*Hif.* הֶאֱסִיף, mostly הוֹסִיף, v. יָסַף.

**אֶסֶף** ch. same. Y. Keth. V, 30ᵇ top לא מסתברא דלא כאספין וכ' (read כאספין) it would be unreasonable not to consider students like harvesters, for they work (even) harder.

**אִסְפְּגִין** f., v. אִסְפּוּגִית.

**אִסְפִּדְכָא*** m. (Pers. *ispid-ab*; Arab *ispidaǧ*, Perl. Et. St. p. 48) *white-lead.* Gitt. 69ª אלוא ואי' Ar. (ed. אספירכא) aloes and white lead.

**אִסְפּוֹג, אִי'** m. (ספג, v. סְפוֹג) *sponge-cake, spungy bread.* Targ. O. Ex. XXIX, 23; a. e.—*Pl.* אִסְפּוֹגִין. Ib. 2; a. e. (Editions also אֶסְפּוֹג').

**אִסְפּוֹגִית** f. h. same. Sabb. 78ᵇ Ms. M. (ed. אִסְפִּגִין, pl., sub. עוּגַת).

**אִסְפּוּמְמִיָּא,** v. אִסְפַּמְיָא 2).

**אִסְפּוֹן,** v. אֶסֶף.

**אִסְפּוֹסִין,** v. אַפּוֹסְטִין.

**אִסְפִּיר** m. (=h. סַפִּיר) [the glistening] *sapphire.* Targ. Cant. V, 14.

**אִסְפּוֹרַק*** pr. n. pl. *Isporak.* B. Kam. 94ª top דמן אי' Ms. M. (ed. דמא', Ms. R. דמאיס) who came from I.

**אִסְפַּטְּרוּ,** v. אִסְפַּתְּרוּ.

**אִסְפַּמְיָא, אִסְפַּטְיָא,** v. אִירְסוֹפוֹלִיטָרְיָא.

**אַסְפֵּי** *to feed,* Af. of ספי q. v. B. Bath. 21ª.

**אִסְפִּינְדְּמוֹן,** v. אִירְסְפִּנְדְּמָנוֹס.

**אִסְפַּנְקִי, אִסְפְּנִיקִי, אִסְפִּינְקִי*** אִי' f. (Ispe. noun of פנק) *the free-man's* armor (for h. חֲגוֹר חֲגוֹרָה q. v.). Targ. II Sam. XVIII, 11; a. e. [Syr. אספניקא, אספינקא *rubro colore tinctus*, P. Sm. 313.]

**אִסְפִּיקוֹלָא,** v. סְפִירְקוֹלָא.

**אִסְפִּיר,** v. אסתר.

**אִסְפִּירְכָא,** v. אִסְפְּדִירְכָא.

**אִסְפִּירְס*** m. (Ispe. noun of פרס, cmp. פַּרְסָה) *the front part of the foot* (where it is split). Num. R. s. 4 הופך אי' וכ' he turned the front of his foot (put his foot on tip-toe) and danced.

**אִסְפְּלִיאָה*** f. (Isp. noun of פלא) *solemn declaration.*—*Pl.* אִסְפְּלִיאוֹת. Deut. R. s. 7, beg. אמן יש בו ג' אי' וכ' *Amen* contains three kinds of solemn declarations, oath (vow), consent, and confirmation; v. Shebu. 36ª. V. הַפְלָאָה.

**אִיסְ', אִסְפְּלִידָא** m. (Ispe. noun of פלד; Arab. פלד, *to cut*, v. Ges. H. Dict. s. v.; cmp. פרד); *a cut-off place, recess,* whence 1) *cave, cleft.* Targ. Y. Ex. XXXIII, 22 (h. text נקרה). Targ. Ps. LVII, 1 (ed. אוס').—2)=*exedra* (v. אַכְסַדְרָא), *recess in the house, sitting room in the shape of an open hall,* generally supported by columns. B. Bath. 7ª חד מטריה אי' one of the heirs received a hall as his share. Ib. קא בני . . . . . דאי' the other built a wall in front of the hall (debarring light and air). Esth. R. to I, 9 בירת אי' *reception rooms.*—*Pl.* אִסְפְּלִידֵי. Men. 33ᵇ אי' דארת לתו וכ' halls supported by columns.

**אִסְפְּלִימוֹן,** v. אִסְפְּרִיטִין.

**אִסְפְּלָנִי**=אִסְפְּלָנִיתָא.

**אִסְפְּלָנִיס,** v. next w.

**אִסְפְּלָנִית*** אִי' f. (=אִסְבְּלָנִית or אִסְבְּלָעִנִית, Ispe. noun of בלע or בלל; cmp. בְּלִיתָא, a. סְרִיפְלָנִי; פ dialect. for ב, induced by preceding sibilant) *rag, plaster, compress* (for softening or healing). Sabb. IX, 2 (expl. ib. 133ᵇ seven portions of fat and one portion of wax). Y. Orl. III, beg. 62ᵈ העושה אי' וכ' he who makes a plaster of the fat of &c. Y. Sabb. VII, 10ᵈ top הממרח את האי' he who

אִסְפַּקְלַטּוֹרָא, אִסְפַּקְלָטוֹר, v. אִיסְ׳.

אִיסְ׳, אִסְפַּקְלַרְיָא f. (specularia) 1) *window-pane made of lapis specularis, window-glass.* Targ. Y. Ex. XIX, 17; a. e.—Kel. XXX, 2 תמחוי שעשאו א׳ a (glass) plate which is used as window-glass.—2) Metaph. *prophetic vision.* Succ. 45[b] דמסתכלי בא׳ וכ׳ who contemplate (Deity) through a lucid speculum. Gen. R. s. 91 שראה בא׳ שסברו וכ׳ (play on *sheber*, *grain*, and *seber*, *hope*) he saw in the glass of prophecy that his hope (Joseph) was in Egypt. Lev. R. s. 1 א׳ מלוכלכת a dim glass (vision); opp. א׳ מצוחצחת polished glass (clear vision).—*Pl.* אִסְפַּקְלַרְיָאוֹת. Ib.; Yalk. Lev. 432 אִיסְפַּקְלַרְיָאוֹת.

אספקרפסטי, read אִסְקְרִיפְסְטֵי, v. אִסְקַפְסְטֵי.

אִסְפַּר* (סְפִיר), Snh. 106[a] אמר רב (וצים מיד כתים) לבון א׳ ed. [missing in Ms. M. and added on margin; Ar. ed. pr. a. ed. Koh. לכין א׳; Yalk. Num. 771 לא לגיון א׳] pr. n. m. (Λέων Ἴσαυρος, Leo Isaurus) *Leo the Isaurian*, Byzantine emperor, leader of the iconoclastic movement which caused a long-continued war between the East and the West of the empire. [The words above quoted are an interpolation of the eighth or ninth century, and refer to "the war between the lion and the lioness"—words immediately preceding our quotation. The interrupted context in Rashi a. l. shows that the commentary to our ws. is also a later addition and that in Rashi's Talmud text there was no such interpolation. As to the impression on the Jews of the iconoclastic agitation, v. Sachs Beitr. I, p. 78. For Var. Lect. v. Rabb. D. S. a. l. and Koh. Ar. s. v.]

אֶסְפָּר m. (ספר, cmp. אֶסְפּוֹר) *Espar*, a Hebrew name for *Sestertius* (cmp. אִיסָר &c.). *Pl.* const. אֶסְפְּרֵי. Maas. Sh. II, 9 (Ms. M. אצטרי, v. אִיסְתִּירָא, Asheri אצפרי); Eduy. I, 10 (he must exchange the fourth Denar) ארבעה Ms. M. (ed. ארבע) for four sestertii. [Oth. opinions (v. comment.), ἄσπροι, supposed to be worth one fifth of a Denar. There is, however, no evidence of ἄσπροι being used in this sense in the days of the Mishnah.]

אִסְפַּרְגַּל, v. אִיסְ׳.

אִיסְ׳, אִסְפַּרְוָד, אִסְפַּרְוָא* collect. n. (prob. a contraction of *explorator viæ*) *forerunner, the commander's van-guard.* Keth. 3[b] (Tossaf. take it as singular). V., however, אִפְּרוֹרִין, אֶפְרוֹרִין.

אַסְפְּרוֹן* m. (ἄσπρος, ον) *white*, opp. מוורון (μαυρός) *black.* Gen. R. s. 7 מוו׳ וחד א׳ Ar. (ed. מירון) a white fish and a black fish; (Yalk. Gen. 12 תרווור a. אוכם; Y. Kil. I, 27[a] bot. לכיסא a. ירוקא).

אִסְפְּלִיטִין, אִסְפְּרִיטִין* m. pl. (Ispe. noun of פרט or פלט, v. H. Dict. s. vv.) *separate threads, hangings, fine fringes.* Lev. R. s. 17. Yalk. Ps. 808 אירספיטין.

אִסְפְּרִיסָא* m. (פרס; cmp. אִסְפִּירֵס) *that which is to be split, log* (h. בקעת). Lam. R. to III, 12 כבורמא לא׳ (referr. to חץ *arrow*, taken in the sense of חצץ *to split*) spreads a plaster. Tosef. ib. I, 23; a. fr.—Pesik. R. s. 44 איספלנים (corr. acc.). [Σπληνίον, in Hippocr., seems to be a Greek adaptation of our w.]

אִיסְ׳, אִסְפַּלָּנִיתָא ch. same. Targ. Job XXX, 24 Ms. (ed. אִסְפַּלְעִיתָא, v. preced.); Var. אִסְפָּבָא.—Sabb. 133[b] א׳ דכולחון כיבי וכ׳ a salve for all pains is seven portions of &c., v. preced.—

אִיסְ׳, אִסְפַּמְיָא pr. n. (=סִיקְ־מִיא, or סִיקְ־מְיָא) 1) (prob. of Phœn. origin) *Hispania, Spain.* Nidd. 30[b]. B. Bath. III, 2 כדי שירתיה בא׳ וכ׳ long enough for the owner to be in Spain, while the present occupant may occupy his property for one year, and for people to travel a year and notify him, and for him to come back the next year (and raise his claim). Ber. 62[a]. Yeb. 63[a].—2) (=אַפָּמְיָא q. v.) Apamæa, several towns, esp. one each in Bithynia, Mesopotamia and Syria. Y. Shebi. VI, beg. 36[a] (h. קנזר); Gen. R. s. 44, end; a. fr.—Gen. R. s. 60, beg. מא׳ ומחבירותיה from Ap. and her sisters (country towns) (in Babylon or Mesopotamia); ib. s. 30 מאספוטמיא; s. 44 ממספ׳ (corr. acc.)—[Targ. Ob. v. 20 Ar. (ed. ספמיא)]. [B. Bath. 74[b] פמיים=רמת של א׳ as Ms. M.] V. אִסְפַּנְיָא.

אִסְפָּנִי m. (v. next w.) *Spaniard.*—*Pl.* אִסְפָּנִין. Makhsh. VI, 3 קולים האי׳ the colias of the Spaniards, a species of thuny-fish (prob. to be read ק׳ הִיסְפָּנִי).

אִיסְ׳, אִסְפַּנְיָא pr. n. pl. *Hispania, Spain.* Tanḥ. Vayetsé, 2 מגליא ומא׳ from Gaul, Spain &s.; cmp. Lev. R. s. 29; Yalk. Jer. 312, a. e. אספמיא.—Pesik. R. s. 32 (p. 56[a] ed. Pr.) באספניס (corr. acc.; ed. Fr. s. 31, p. 147[a] אספפ׳).—V. אִסְפַּמְיָא.

אספניא, אספנייא Snh. 21[b], v. אִפְּסַנְיָא.

אִסְפְּנַקִי, אִסְפְּנִיקִי, v. אִסְפְּרִינְקִי.

אִסְפַּסְיָינוֹס, אִסְפַּסְיָינוֹס pr. n. m. *Vespasian*, the Roman Emperor who, when general, conducted the war against the Jews which ended in the destruction of the Temple. Targ. Lam. I, 19.—Sot. IX, 14 פולמוס של א׳ the Vespasian war. Y. Meg. III, 73[d]; Lam. R. introd. (R. Ḥan. 1); a. fr. [Meg. 11[a] נבוכדנצר ... ושמואל אמר, read with Ms. M. a. old prints א׳ קיסר.]

אִסְפַּסְיָאנִי (genit. of Vespasianus) *Vespasian's* (followers). Lam. R. to I, 17.

אִסְפַּסְיָינוֹס, אִסְפַּסְיָנוֹס, v. אִסְפַּסְיָאנוֹס.

אִסְפַּסְתָּא* f. (reduplic. of סְתָּ, v. ספי; cmp. b. h. מִסְפּוֹא) 1) *fodder for cattle.* Targ. Y. Gen. XXIV, 25; a. fr.—2) (in Talm. Bab.) *any plant especially adapted for fodder, grass* (Pers. *ifsist, clover*, prob. an adaptation of our w.; v. Snh. 93[a]: 'to import בזרא דא׳ *aspasta*-seed'; Yalk. Dan. 1060 מא׳, corr. acc.). Yeb. 121[b] קטול א׳ cut grass. B. Kam. 20[a]; Ab. Zar. 28[b] פתילה דא׳ long stalks of asp.—Ib. משחא דא׳ (Ms. a. old ed. דאפרסמא). B. Bath. 28[b].

אספסתורין, v. אִסְפַּתְרֵי.

אספקטי, v. אִסְפַּתְיָי.

as a wedge for the log, i. e. the wedge (Israel) is struck but the log (the hostile nations) is split.

**אספרלג**, v. אִיסְפַּרְגַּל.

**אספרקמי** (**אספרקמי**) אי׳, אִסְפַּרְקְמֵי m. pl. (v. Löw Aram. Pfl. p. 152) *smelling herbs, scent-box.* Bets. 36[b] בא׳ וכ׳ (ed. בר א׳) in the scent-box of R. A.; Sabb. 121[b] בא׳ (Var. באר׳). Men. 43[b] אספרקמי ed.

**אַסְפַּרְנָא*** (√ פר׳ *to run,* cmp. אַרְזְדָא) *quickly, diligently.* Ezra V, 8; a. e.

**אספרקמי**, v. אִסְפַּרְקְמֵי.

**אַסַּפְתִּי**=אֲצַבְתִּי q. v. Ohol. XIII, 4.

**אִסְפָּטִי, אִסְפָּתִי** f. (σπάθη, spatha, spata D. C.) *broad sword,* esp. *the executioner's sword.* Pesik. B'shall. p. 81[b] באספטי וכ׳ Ar. (ed. אירספטר; Yalk. Is. 302 beg. אספקטי; corr. acc.) with the sword with which the Egyptians struck, were they struck.—*Pl.* אִסְפָּתִין. Ex. R. s. 15 עשו א׳ prepare ye the swords; v. ספרקולא.

**אִסְפַּתְרִי** m. (σπαθάριος, v. preced.) *carrier of broad sword, one of the imperial body-guard* for which tall men would be selected. Cant. R. to II, 15 אספסתוריו (corr. acc.).—*Pl.* אִסְפַּתְרִין. Ib. a province (or city) מגדלת א׳ למלך was rearing spatharii for the king. [Gen. R. s. 65 ענקמון.]

**אסקדיא**, v. אִסְכַּדְיָא.

**אִסְקוּטְלָא I, אִיתְקוּטְלָא** m. (Isp. or Ithpe. of קוטל=גודל *thumb*) *snapping with thumb and middle finger, flipping.* Taan. 25[a] טרק לי בא׳ אאפותי Ar. (ed. ... מחיין אפו׳; Ms. M. אאפוהאי) he stirred me up by snapping on my forehead.—*Pl.* אִסְקוּטְלֵי. Ab. Zar. 28[a] מחירה שתין אס׳ Ar. (ed. איתי) snap thereon (on the swelling) sixty times.

**אִסְקוּטְלָא II** f. (scutella, σκοῦτλον) *a salver* or *waiter of nearly square form.* Kel. XXX, 1. M. Kat. III, 7.

**אסקולין**, v. אִסְכּוֹלִי.

**אסקולסמיקא** read אִיסְכּוֹ׳.

**אִסְקוּנְדְרֵי**, v. אִיסְ׳.

**אִסְקוּפָּא**, v. אִסְקוּפְתָּא.

**אִסְקוּפָּה, אִסְקוּפְתָּא, אִיסְ׳, אִסְקוּפְתָּא** ch. 1) as preced. 2. Targ. Y. Ex. XII, 22; a. e. (O. שקפא).—*Pl.* אִסְקוּפָתָא. Targ. Prov. VIII, 34.—Y. Yoma I, 38[c], v. אִסְכּוּפְתָּא. Yoma 53[a] מיתוסן א׳ וכ׳ the thresholds .... were stained with blood.—אסקופרן (better אִסְקוּפָּן). Y. Ab. Zar. III, 42[c] top שובעין א׳ ... seventy door frames were upset.—2) *meat hanging on a crosspiece.* Y. Shek. VII. 50[c] bot., ed. Bab. to VII, 4 תֵּירָה ... משוגא (not משיגא) to wash his meat in the river; Y. Ab. Zar. II, 41[d] bot. תה ..., read תֵּירָה ...

**אַסָּקוּתָא** f. (נסק) 1) *burning.* Targ. Y. Gen. I, 29.—2) *offering.* Targ. II Chr. XXX, 14; a. e.

**אסקלה**, v. אִסְכְּלָא.

**אִסְקָפָא** or **אִסְקַפִּי** f. (σκάφη, scapha) *light boat, skiff.* *Pl.* אִסְקָפָאוֹת. Tosef. Succ. III, 12 אירסיפק׳, ed. Zuck. (ed. אספק׳, corr. acc.).

**אסקפי, אסקפטי**, v. next w.

**סְקִיפַּסְטִי, אִסְקַפְּסְטִי** f. (σκεπαστή, sub. ἅμαξα, σκεπαστόν=καμάρα; v. Poll. X, 52, Sachs Beitr. I, 171) *tilted wagon, litter with canopy.* Midr. Till. to Ps. 3 אוסקופי, אסקפי (corr. acc.; read מחלכת). Pesik. Bahod. p. 103[a] סקיופס׳ Ar. (ed. סקופוטי, corr. acc.). Koh. R. beg. איסקרפסטי (corr. acc.).—*Pl.* אִסְקַפְּסְטִיאוֹת, סְקִיפַּסְטִיוֹת &c. Ruth R. to I, 19; Lam. R. to I, 3 אסקפטיות ed. (Ar. סקיפטיות, corr. acc.). Num. R. s. 12 כמנסקי פסקאות, read כמין סקיפסט׳; Yalk. Num. 713 (corr. acc.). [Lev. R. s. 14 בתוך מעיה כמין סקיפסטי Ar., ed. only בתוך מעיה, v. Midr. Till. to Ps. CIII, s. v. אִסְקוּפָּה.]

**אִסְקָרָא** m., pl. אִסְקָרִין (זקר=סקר) [*the hopper,*] *iskra,* name of a species of locusts born without legs. Hull. 65[a] Ar. a. Rashi sing., ed. pl.; Yalk. Lev. 537 (corr. acc.). V. זַחֲל.

**אִיסְ׳, אִסְקַרְיָא** f. (סקר *to espy*=b. h. תּוּר fr. תּוּר) prop. *espying place,* hence *mast* or rather *yard* (where the captain sits for looking out; cmp. תּוּרְנָא). B. Bath. 73[a], explain. *toren*; v. supra. Taan. 21[a] נפילנא מא׳ I would throw myself (into the water) from the sail yard. B. Mets. 69[b]. Keth. 69[b] דמכותא א׳ mast-yard; Taan. 21[a] (v. Rabb. D. S. a. l. note 300).—Neg. XII, 1; Naz. 55[a], v. אִסְכַּדְרָא.

**אִסְקְרִיטָן** f. pl. ch. 1)=next w. Targ. O. Ex. XVI, 31. —*2) read מְקַסּוֹתֵירִין (μυξωτῆρες as LXX Zach. IV, 12) *tubes, lamp-mozzles.* Targ. Zach. l. c.

**אסקריטי**, v. next w.

**אִסְקְרִיטִין, אִיסְ׳** m. pl. (Ispe. noun of קרט; cmp. חַלַּט I a. denom.) *balls; a kind of paste.* Mekh. B'shall. Vayas. 5 כעין אסקריטי (read טרן ...). Hull. I, 4; Pes. 37[a]. Y. Hall. III, 57[d] bot. אי׳ תלימרן דשוק isk'ritin are &c., v. חֲלִיטָא III.

i. e. let the law have its course at the expense of my life; Yalk. Ps. 688 עשה אסקופא (corr. acc.).

**אסקופת**, v. preced.

**אַסַר** (b. h.; sec. r. of סור) *to surround, enclose* (v. Schr. KAT Gloss. II, s. v.)—whence 1) *to chain, imprison; to sentence to prison.* Ber. 28b, v. אֵיסוּר.—2) *to harness, put the horses to.* Mekh. B'shall. 1. Gen. R. s. 55, v. אֲסָרָה. —3) *to bind, obligate.* Lev. R. s. 23 אילולי שא' וכ' had not the Lord bound himself by an oath; a. e.—4) *to interdict, to declare a thing forbidden according to ritual law*, opp. הִתִּיר to loosen the tie, to allow. Ḥag. 3b חלקו אוסְרִין והלכה מתירין the ones declare forbidden what the others allow. Lev. R. s. 22 מה שאָסַרְתִּי לך התרתי לך of whatever I have forbidden thee (as a class) I have allowed thee (a specimen). Erub. VIII, 4 אוֹסֵר עליו he (by residing there) restricts the other (debarring him from carrying things around on the Sabbath).—Part. pass. אָסוּר, f. אֲסוּרָה (*it is*) *forbidden.* Ber. 35a א' לו לאדם ש' וכ' one must not &c.; a. v. fr.—*Pl.* אֲסוּרִין, אֲסוּרִים; f. אֲסוּרוֹת. Ter. X, 12; a. v. fr. V. אָסוּר.

*Nif.* נֶאֱסַר *to be forbidden, to become subject to ritual prohibition.* Ib. 11 אוֹסֶרֶת ואינה נֶאֱסֶרֶת affects other things which come in contact with it, but is not affected; a. fr.

**אָסַר, אֲסַר** ch. same; 1) *to chain, imprison.* Targ. II Kings XVII, 4; a. fr.—2) *to bind by spell, charm.* Targ. Ps. LVIII, 6; a. e.—3) *to tie up, put on* &c. Targ. Y. Gen. XLIX, 11; a. e.—B. Mets. 86b דקא א' ושרי that he tied up (his wound) and untied it. Sabb. 81b אָסְרָתָהּ לארבא she tied (stopped) the ship (by magic spell).—4) *to bind the bowels, check diarrhœa.* Gitt. 69b לְמֵיסַר.—5) *to forbid.* Ḥull. 109b כל דא' לן וכ', v. preced.; a. v. fr. Ib. 111b; 112a, a. fr. אֲסִירֵי, אָסִיר *it is, they are, forbidden.*—Ab. Zar. 37b יוסף אָסְרָא מיבעי ליה he ought to be called, 'Joseph the forbidder.'—Y. Meg. I, 70c bot. לוֹסֵר לפניו to forbid fasting on the day preceding.—6) **to bind one's self by vowing a fast* (cmp. Num. XXX, 3), or *to be bound.* Meg. Taan. XII, end, quoted and discussed Taan. 12a (v. Var. lect. in Rabb. D. S. a. l. a. notes).

*Pa.* אַסֵּר *to tie* (sheaves). Targ. O. Gen. XXXVII, 7.

*Ithpa.* אִתְאַסַּר 1) *to be imprisoned.* Targ. Gen. XLII, 19; a. e.—2) (in Talm.) *Ithpe.* אִיתְסַר *to be forbidden.* Targ. Y. Num. XI, 10.—Ḥull. 101b ליתסר let it be forbidden. Ib. 115a מעשה שבת ליתסרו what has been prepared on the Sabbath ought to be forbidden. Yeb. 33a קא מיתסר במלאכה he is forbidden from doing labor; a. fr.

**אֲסָר**, v. אֵיסָר.

**אֲסָרָא, אֲסַר**, v. אֵיסָרָא, אֵיסַר I.

**אָסָרָא** m. *one who forbids*, v. אֲסַר.

**אי', אֲסַרְדּוֹט** m.=אֲסְטַרְטִיוֹט (cmp. stradiot, D. C. s. v. στρατιώτης) *Roman officer.* Koh. R. to XI, 1. V. סַרְדִּיוֹט.

**אֲסָרָה** f. (אסר) *the act of tying* (the horses), *harnessing* (the chariot). Gen. R. s. 55 תבא א' שאסר וכ' the harnessing which Joseph did himself (in honor of his father, Gen. XLVI, 29) will stand against the harnessing by Pharaoh (to pursue the Israelites, Ex. XIV, 6); i. e. the merits of Joseph's filial love will protect Israel from the hostility of Pharaoh.

**אֲסָרְיָא**, v. אֵיסָרָא I, 2.

**אֲסַרְיָא, אי'** m.=אֲסְטַרְיָא, *road.* Targ., v. אֲסָטָא.—Y. Shek. VII, 50c bot. א' דגופתא (in Bab. ed. אירסרקא דגדפתה, corr. acc.). Y. M. Kat. I, 64b bot.; a. e. (interchanging with אסט').—*Pl.* אֲסַרְיָן *promenade,* v. אֲסָטָא. Y. Taan. IV, 68a bot. Y. Yeb. XII, 12d top אֲסַרְיָן(?). [אֲסַרְיָן *troops*, v. אֵיסָר.]

**אֲסַרְיָה**, same, v. אֵיסָר.

**אֵיסָר, אֲסַרְיָא** I f.=אֲסְטַרְיָא I, *camp, station.* Y. Shek. VII, 50c bot.

**אֵיסָר, אֲסַרְיָא** II f. *army, list of officers*, v. אֲסְטַרְיָא II.

**אֲסַרְטִיגוֹס**, v. אֲסְטַרְטִיגוֹס.

**אֵיסָר, אֲסַרְטְיוֹט** m.=אֲסְטַרְטִיוֹט.—*Pl.* אֲסַרְטְיוֹטוֹת. Y. Pes. VIII, end, 36b דרו שומרין וכ' א' (Roman) soldiers were guarding the doors of the Temple in Jerus., and they bathed (as the ceremony of admission into Judaism), and on the same evening partook of the Passover meal. [Tosef. ib. VII, 13, איצטרדיות ed. Zuck., Var. אצטדריוטות, שחרדיו'.]

**אֲסַרְיוֹן**, v. אֵיסָרְיָן.

**אֲסַרְטוּלְטָא, אֲסַרְטִילוֹס**, v. אֲסְטַרְטִילָטָא.

**אֲסַרְטִין**, v. אֵיסָרְיָן a. אֲסָרְטָא.

**אֲסַרְיָא**, v. אֵיסָרָא I, 2.

**אֲסַתַּגַּר*** (Ithpa. of סגר) *to be locked up, engrossed with,* [Rashi: *to be bewildered, silenced, not knowing what to say*]. B. Kam. 40a שבקן אסתגרי בקמייתא Ms. F., leave us alone, I am yet engaged in the first question (Rashi: I am not yet ready to answer &c.). [Editions a. Mss. אסתגר, prob. אֶסְתַּגִּיר. Ar. אסתניד *I am sick* (?).]

**אֲסְתַּדִּירָא**, v. אִיסְטְרִידָא.

**אֶסְתֵּר** m. (Ithpe. noun of סהר) [*the bright,*] *Venus.* Targ. Job XXXI, 26 (h. text אור, cmp. ibid. סהרא=ירח). —Meg. 13a why was Hădassa called Esther? ע"ש קורין אור"ה .. Ms. M. (ed. על שום א') אותה א' the Gentiles called her *Ist'har* (Esther), (ed. ... after Ist'har); Yalk. Esth. 1053 קורין אותה כוכב חנוגה על שם אסתהר .... called her Venus corresponding to Ist'har. [Cmp. ištar=עַשְׁתֹּרֶת, Schrader KAT 176 sq.] V. אִיסְתִּירָא.

**אֲסְתּוּרָא, אֲסְתִּוּרָא, אֲסְתָּוְרָא**, v. אִיסְתְּוָרָא.

**אֲסְתּוֹמְכָא (אסטומכא) אי', אֲסְתּוֹמָכָא** m. (Ithpe. noun of סמך; cmp. סְתִימָכָא) *the thick part,* or *the protection of an organ of the body, muscle, cartilage* &c. Ḥull. 50b (explaining 'the inner stomach') א' דכרסא (Ar. אסט') the thick portion of the rumen (?). Ab. Zar. 29a א' דליבא the protector of the heart (or of the stomach), *the cartilago ensiformis, xiphoides*, v. אוּנְקְלַי I, 3; (other opinion rejected in Rashi: *fleshy walls of the heart*).

**אַסְתּוּנְיָא*** pr. n. pl. *Istunia*, a place near Pumb'ditha, perh. identic with וסתניא q. v. Keth. 111a.

**אַסְתּוּם**, v. סוּם.

**אַסְתִּירָא**, v. אִירָא.

**אַסְתַּלְגִּית, אַסְתַּלְגִּיגִית**, v. אִיסְטַגְלִילִית.

**אַסְתַּלְיְתָא*** =אִסְטַלְיָא*. Targ. Y. II Deut. XXIV, 13.

**אַסְתָּן** h., **אִיסְתְּנָא, אִיסְתָּנָא** ch. m. (Ithp. of סן, v. סנן a. שנן) *the clear* or *cold wind*, hence *north-wind, North.* Keth. 23a; Kidd. 12b עדים בצד אסתן the witnesses are in the North (Babylon; v. Tosaf. ib. a. v. אוריא).—Targ. Job XXXVII, 22 Ms. (ed. אִסְתְּנָא); h. text זוחב).—Ber. 59a אתא אסתנא וכ׳ (Ms. אר׳) the northwind comes and clears the sky. Erub. 65a a Talmudic decision must be as clear כיומא דא׳ as a northwind day; Meg. 28b. Sabb. 116b. Cmp. טִרְחָנָא.

**אַסְתַּנְדְּרָא**, v. אִסְטַנְדְּרָא.

**אַסְתַּנְיָא**, v. אִסְתָּן.

**אַסְתְּנִיד**, v. אִסְתַּנֵּר.

**אַסְתָּנִיס**, v. אִירְסְתִּי׳.

**אַסְתַּפְנִינֵי**, v. אִיסְטַ׳.

**אַסְתְּקְטוּן** Ar. for אִסְטַבְטוֹן.

**אַסְתַּקַּר*** (Ithpa. of סקר) *to look around.* Keth. 62b חזיתיה א׳ Ar. (ed. סור לבה) she saw him looking around in her room (not knowing that a stranger had entered).

**אֶסְתֵּר** (b. h.) pr. n. f. *Esther*, wife of king Ahasverus. Ex. R. s. 15 ובאה א׳ והאירה and Esther (*bright star*, v. אִסְתַּהַר) came and brought light. Meg. 13a; a. fr.—מגילת א׳, or only א׳, *the Book of Esther.* Snh. 100a. Meg. 7a, a. e. (controversy as to its canonic character).

**אַסְתְּרוֹלוֹגְיָא**, v. אִסְטְרוֹ׳.

**אִיסְתְּרוֹקְנִית, אִיסְתְּרוֹנְקִנִית** f. (Ithp. of סרק) מלח א׳ *desert-salt, fossil salt*, contrad. to מלח סדומית sea-salt. B. Bath. 20b (Ms. Oxf. אסט׳). Bets. 39a (Ms. M. אסקלודניות prob. from confounding with סלקונדריות). Men 21a.

**אַסְתְּרְטִיגָא**, v. אִסְטַרְטִיגוֹס.

**אָעָא, אָע** m. ch. (h. עֵץ) *wood, woods;* also *wooden handle.* Ezra V, 8; a. e.—Targ. O. Lev. XIV, 4; a. e. Y. Sabb. VII, 10c top, v. אֶלְקָחָה.—*Pl.* אָעִין. Targ. Josh. IX, 21; a. e.—Y. Pes. IV, 30d top.—*Hebr. pl.* אָעִים, *beams.* Y. Erub. I, 19c; Y. Succ. I, 52a

**אַעֲיִתָּא** f. pl. (v. preced.) *laths* of a latticed window. Targ. Jud. V, 28 (h. אשנב).

**אעל**, Y. Sabb. VII, 10c top, v. אליקח.

**אָעָן, אַעֲנָא**=אָנָא. Targ. I Sam. XXV, 18.

**אַעְרָעָא** m. (ערע) *occurrence, adversity.*—*Pl.* אַעְרָעָן. Targ. Ps. XXXIV, 20 Ms.; v. אַרְעָא.

**אַף I** (b. h.; אפה, cmp. גַּם) *also, too.* Keth. 6b; a. fr. אף הוא *the same.* Aboth II, 6.—אף על פי (abbr. אע״פ) prop. *even following the dictation of;* אף על גב (abbr. אע״ג) prop. *even on the top of*,=*notwithstanding, although* (the former mostly in Mishnah, the latter in Gemara). Keth. V, 1 אע״פ שאמרו וכ׳ although the Rabbis have said; a. fr.—Meg. 3a אע״ג דאיהו לא חזא although he does not see it; a. v. fr.—אף על פי כן *nevertheless.* Snh. 98a; a. fr.—*Chald.* same. Targ. O. Num. XVI, 13; a. e. V. אוּף.

**אַף II** m. (b. h.; v. אָנַף) prop. *breath*, hence 1) *nose.* Midr. Till. to Ps. XVIII, 5 (interpret. *ăfafuni*, ib.) הגיעו הצרות עד א׳ the troubles have risen up to the nose. —2) *panting, anger.*—Du. אַפַּיִם. Y. Taan. II, 65b bot. ארך אף . . . . . ארך אפים וכ׳, it does not read (Jonah IV, 2), Slow of *anger* but of *angers*, which means that He is long suffering both to the righteous and the wicked; a. fr.—3) pr. n. m. *Af*, allegorical name of the angel administering justice. Ex. R. s. 41 end; s. 44; Deut. R. s. 3. —*4) *overheated condition, wearines.* Maksh. III, 8 בשעת האף when the animal is overheated, Var. יַחַף q. v.

**אַף III** m. (b. h.; אפף), only in du. אַפַּיִם *face (cheeks).*

**אַפָּא I** ch. c. same; 1) *face, presence.* Targ. Ez. I, 6; a. e.; v. אַנְפָּא.—Gen. R. s. 35, beg. למיחזי סבר אַפָּאי to see my countenance. Ib. s. 87 it is right הדין אַפָּהּ כסי that the face of this (idol) is covered.—M. Kat. 20b באַפָּהּ in her presence, בלא א׳ in her absence.—Transf. *front.* Hull. 47a אפה וכ׳ the front (of the lungs) facing the examiner.—With -ל, *towards, opposite.* Snh. 72a קאי לאפאי he places himself opposite me (for defence). Pes. 111b לאַפֵּיהּ דשמאליה (Ms. M. להדיה ש׳) towards, by his left side.—*Pl.* אַפַּיָּא, אַפָּיִן *face* (b. h. פנים, אפים). Targ. Ez. I, 6; a. fr.—Pesik. R. s. 21 א׳ באַ׳ face to face. Cant. R. to III, 11 the angel has חמש א׳ five faces. Lam. R. to V, 5 בשחור א׳ in darkness of countenance, in sadness. Y. B. Mets. IV, 9c bot ולא אמרין לה לכל א׳ but one must not say so in the presence of all (publicly).—2) (only in pl.) *modes, ways.* Targ. Cant. I, 11.—Ned. 41a אַפֵּי חלכתא methods of talmudical disquisitions. Lam. R. to II, 2 שיתין א׳ sixty ways of interpretation. Ber. 4b בחמניא א׳ (Var. אלפין, Ms. M. אלף בירת) in eight ways, eightfold acrosticon.—באפי נפשיה *for itself, separately.* Snh. 56b; a. fr.; v. נַפְשָׁא.—3) esp. in the pl. אַפַּיָּא, אַפַּיְּרָא *character, nature* Esth. R. introd. א׳ חצירפתא impudent people (h. עזי פנים). Y. Snh. X, 28c bot. and if the Lord will not hear me כל א׳ שורין all natures (divinities) are alike (proverbial expression of distrust in God); Lam. R. introd. (R. Yitsh. 2) Ar. (ed. אַפַּיְּרִין); Pesik. Shubah p. 162b; Ruth R. to II, 14. Cmp. אוֹפִי.

**אַפָּא II** ch.=h. אַף II, *nose.* Targ. Lam. IV, 20; a. e.

**אָפָּא** m. (contr. of אַפְעָא q. v.) *a striped wild animal* (of the genus *felis*) of which the male (stronger) and the female species are distinguished, corresp. to h. צָבוּעַ q. v.;

*leopard*, and *hyæna striata* (*striped hyena*). B. Kam. 16ª (expl. נפרוא leopard); ib. (expl. צבוע); v. discussion ib. Yoma 84ª Ms. M. (ed. דדיכרא, corr. acc.) a male *afa*. [Not to be confounded with b. h. אֲפָעָה, v. Nöld. M. Gr. p. 58 sq. note.]

**אפדיינו**, v. אֲפוּזַרְנִי.

**אפור, אפרדכסיס, אפדכסיס***, read אֲפִירְדָּכְסִיוֹס m. (ἐπιδέξιος) *dexterous, clever, refined.* Num. R. s. 10 (alluding to Laban, v. לָבָן) he was surnamed (to his praise) א׳ 'the refined.' R. B. says מלובן ברשע refined in wicked acts. [In parallels Gen. R. s. 60; Ruth R. to I, 22; Yalk. Gen. 109 פרדוכסוס read פְּרִירְדָּכְסִיוֹס (περιδέξιος).]

**אַפְדָּנָא** m. (h. אַפַּדְנָה, Pers.; v. Friedr. Del. Proleg. p. 149, note) *country-seat, mansion, palace.* Targ. Jer. XLIII, 10 (h. text שפריר).—M. Kat. 12ª. Ber. 56ª. Keth. 62ª גני בטולא דא׳ sleeps in the shade of his palace (at home, in safety).—*Pl.* אַפְדָּנֵי. Kerith. 6ª (read אא׳ or with Rashi על א׳). Keth. 97ª.

**אַפָּה** *to bake*, v. אפי.

**אַפָּה**, v. אַפָּא.

**אפר** Lev. R. s. 30, read אוֹפִי.

**אפודרים**, v. אַפִּידְרָא.

**אַפוֹבַלְסָמוֹן, אֲפוֹפַלְסָמוֹן** m. (ὀποβάλσαμον) *juice of the balsam-tree, balsam.* Gen. R. s. 27 היו מביאין א׳ רושמין בא׳ marked out with balsam. Y. Hor. III, 47ᶜ bot. באפי בלסמון (corr. acc.). Gen. R. s. 39, beg. אפופל׳, אפופילסרמון (corr. acc.). V. אֲפַרְסָמוֹן.

**אפוזיינו**, v. next w.

**אַפְזִיוִינֵי, אַפִּיזְיוִינֵי*** m. pl. (ὀψιανός, sub λίθος, obsianus) *obsidian beads* [Rashi: *of gold*, thinking of פז]. Sabb. 57ᵇ Ms. M. אפוד (ed. אפוזיינו, Ar. s. v. אבז׳ אָבְזוֹ; Var. in Mss. אפד׳, אפיד׳, v. Rabb. D. S. a. l.), expl. טוטפת, of Mish., contrad. to חומרתא דקטיפתא balsam beads, v. חוּמְרָתָא. V. אַפְסִירִין.

**אפודרים**, v. אַפִּידְרָא.

**אַפּוּדְיָא** or **אַפּוּדְנָא** m. (פוח or נפח) *swelling*, whence *bulk, volume.* Pes. 50ᵇ נפיש אפוחיידהו Ms. Oxf. (ed. אפחזיידהו, v. Rabb. D. S. a. l. note) their bulk is large.

**אפומיין**, read אוֹפְסִירִין, v. אַפְסִירִין; cmp. אפוזיינו.

**אפוטיקון*** Ex. R. s. 24, in a corrupt passage; cmp. אִיפּוּס a. Num. R. s. 23, by combination of which the original version may be restored; perhaps; מה הצאן אין מתקרינין לה אִיפּוּסִין אלא רועה בכל יום כך ישראל לא התקינו להם אַפּוֹתִיקָאוֹת במדבר.

**אפוטמות, אפוטמים**, read מִפּוּטָּם, v. פָּטַם.

**אַפּוּטְנֵי (אַפּוּטְנֵי), אַפְטִי׳, אַפּוֹטָנִיוֹת*** f. pl. (putealia, or puteana) *enclosures surrounding a well, protected cisterns* (in Noah's ark). Pirké d'R. El. ch. 23, expl. ib. המכסים את אמות המים וכ׳ (not והמכנסים) which cover the wells and can be opened and closed. Targ. Y. Gen. VI, 14 אַפּוֹטָנְיוֹתָא (נְיָרָתָא....?). Tosef. Erub. XI (VIII), 7 כלי אפוטני (ed. Zuck. אב׳ כלים, in oth. ed. omitted) tools for unlocking the puteal.

**אַפּוֹטְרוֹפּוֹס**, v. אֶפִּיטְרוֹ׳.

**אפוטריקא*** ed., אפוטרכא Ar., read אַפְטְרִיאַרְכָא m. (πατριάρχης) *patriarch, religious chief of the Samaritans.* Gen. R. s. 94.

**אִיפּוּכִי, אוּפְכִי (אַפּוּכִי)** f. (הפך, cmp. חליפין) *return, exchange, equivalent, settlement* (cmp. esp. Targ. Prov. XXIV, 29, a. P. Sm. s. v. הפך). Lev. R. s. 34, end א׳ דידה הן חיא אִירְפּוּכִין (Yalk. Lev. 665 אירפוכין, pl.) where is the equivalent for the money spent? Ib. and of all those (praised for their deeds with *ashrê*) לא נטל א׳ אלא זה (Yal. l. c. אירפוכין) none received the promise of an equivalent except this (Ps. XLI, 2). Gen. R. s. 42 on the day of the destruction of Jerusalem נטלו ישראל אפכי Ar. (ed. אופכי) Israel received full payment for all their sins (ref. to Lam. IV, 22). Ib. א׳ גדולה ample, general settlement; Lam. R. l. c. א׳ שלימה settlement in full. [Tanḥ. Sh'moth 13, אפופסים, corr. acc.] Num. R. s. 13; Esth. R. introd. Ruth R. introd. אופכין (corr. acc.). [Lam. R. to III, 13 בני אפוכי Mus., *hostages*; v. אוֹפִירָא]—*Pl.* אַפּוֹכְיוֹת, אַפְכִיוֹת. Y'lamd. Sh'lah, quot. in Ar.; Num. R. s. 17 a citizen was paying *annonae* וכותב א׳ and writing agreements of converting (security for the case of forfeiture); v., however, אַנְפָּרוּת.

**אַפּוּלְיָא (אפוליא)*** pr. n. pl. *Apulia*, the country in the S. E. of Italy. Targ. Ezek. XXVII, 6 some ed., oth. ed. a. Ar. אִירַטַּלְיָא (h. text כתיים).

**אפולין**, Yalk. Ex. 365, read פַּאפַּרְלִיוֹן.

**אִיפּוֹלִין, אֲפוֹלִים** m. pl. (b. h. פּוֹל) *beans.* Tosef. Ter. X, 15 אירפילין, אירפולין ed. Zuck. (Var. אירפילים, אפולים). Ib. II, 4 אירפולין (Var. אופרלין). V. אָפוֹן.

**אפולמוטוס**, v. אֶפִּימֶלִיטִיס.

**אפומטא**, v. אמפומטא.

**אפומלימיס**, read אֶפִּימֶלִיטִיס.

**אפומלייא*** Y. Ned. II, beg. 40ᵇ, read אִיפַּטַלְיָא, v. הֶמְטַלְיָא.

**אָפוֹן** m. *bean* (cmp. אפול s. v. אֲפוֹלִים). Y. Yoma IV, 43ᶜ bot. עד כא׳ only the size of a bean; v. חָאפוֹן. Y. Ab. Zar. III, 43ª bot. וכא׳ הירה had the shape of a bean. —*Pl.* אֲפוּנִין, אֲפוּנִים. Kel. III, 2 א׳ הגמלינין Ar., Ms. M. (ed. הגמלנים) large beans; v. גַּמְלוֹן. Sabb. XXI, 3 (143ª) שער של א׳ (Ms. L. עפ׳; ed. Sonc. פולין) the silique of the bean. Teb. Yom I, 5; a. fr.

**אֲפוּנְדָּה** f. (=פונדה q. v., funda) *money bag, purse*, suspended from the neck or from a belt. Y. Sabb. X, 12ᶜ. Sabb. X, 3 (92ᵃᵇ) Ar. (ed. פו׳); a. fr.—Trnsf. *womb.* Tanḥ. Thazr. 3 האפונדיה; ed. Bub. 5 פונדיה (corr. acc.); [Lev. R. s. 14 ארנקי].

**אפונדיה**, v. preced.

**אפונס*** Ḥull. 66[b] top; Ab. Zar. 39[a], a. corrupt. of פַּרְלָמוּס (πήλαμυς) *pelamys*, a species of *thunny* or *scomber*; Tosef. Ḥull. III (IV), 27 פולמוס (read פי׳).

**אפונראות**, v. אַנְפּוֹרָא.

**אַפּוֹסְטָמוֹס, אַפּוֹסְטוֹמוֹס*** (Var. פוסטמוס, פס׳) pr. n. m. *Apostomos* (Postomos), one who is mentioned as having burned the Law [and put up an idol in the Temple]. Taan. IV, 6; Y. ib. 68[cd]; Yalk. II Kings 250. [Prob. an officer of king Antioch Epiphanes of Syria; perh. a popul. corrupt. of ἀπόστολος, cmp. II Macc. VI, 1.]

**אפוספיס**, v. אַפּוֹפְּסִין.

**אַפּוֹדִין, אִי׳** (frequ. miscopied אפיפ׳, and with ד for ר) c. (ὑποπόδιον) *footstool to the throne or to a high chair of distinction.* Targ. Y. Ex. XXIV, 10 (corr. acc.).—Y. Ḥag. II, 77[c] bot. after building the throne, he makes אפו׳ שלו his foot-stool; Gen. R. s. 1; Lev. R. s. 36 (corr. acc.). Kel. XVI, 1 א׳ של בעלי הבית (in Talm. ed. בעל) the people's footstool of the household (a folding stool, cmp. אִסְלָא II). Ib. XXIV, 7 ג׳ פנקסין יש הא׳ וכ׳ (corr. acc.) there are three boards or tablets in use (v. פנקס), that which is used as a footsool is susceptible of uncleanness by being trod upon, that with a receptacle for wax (writing tablet) gets unclean by &c. [Gen. R. s. 17; Koh. R. to III, 19, v. אֲפִרְפִּירוֹן.]

**אפופיירות**, v. אפי׳.

**אפופלסמון**, v. אֲפוֹבַּלְסָמוֹן.

**אפופסים**, read

**אַפּוֹפְסִיס, אַפּוֹפְסִין** f. (ἀπόφασις, ἀπόφανσις) *verdict, dispensation.* [Variously corrupted: אירופסין, אירופוסף, אירפסס &c.] Y'lamd. to Gen. III, 1 quot. in Ar. (ref. to Prov. XVIII, 7) the fools give out האפופסין שלהן their own verdict. Pesik. R. s. 44 אפופסין, אירספוסין (corr. acc.). Ib. s. 46 (ed. Fr. p. 187[b]) ניתן פאופרי read נטל א׳ he received his verdict (of expulsion from Eden). Y. Sot. VII, 21[d] bot.; Y. R. Hash. I, 57[a] bot. אירפ׳; a. fr. [Tanḥ. Sh'moth 13 שנטלו אפופסים, read אַפּוּכִי.]—Midr. Till to Ps. XVII; Yalk. Ps. 670 two curiosi (v. הנדיוסין) רצין בחפרכוס (באין באירפופוס) (read באפופסיס) run (come) each with a verdict; v. בָּאִין.—Lev. R. s. 21, beg. אפופסיות Ar., read with ed. אפופסיס.

**אפופרין** Koh. R. to III, 19, v. אֲפִרְפִּירוֹן.

**אַפּוֹקִי, פּוֹקִי** m. pl. (פוק, נפק) *exit, end* (=h. מוצאי). Y. Pes. IV, 30[d] top בא׳ שובת׳ on Sabbath night. Pes. 105[b] א׳ יומא dismissal of the festive day with benediction; a. fr.—Y. Peah VII, 20[b], top אפיקי (corr. acc.) a. פוקי.—[לאפוקי, v. אַפֵּק.]

**אַפּוֹקֵי** m. pl. (Af. of נפק) *carrying out.* Targ. O. Lev. XXVI, 5 לא׳ בר זרעא until seed-time.

**אפוקלוס, אפוקלוס**, v. אַפִּיקוֹרִין.

**אפוקסנין**, read אִסְטַקְטוֹן.

**אפורדכיס**, v. אפדכס׳.

**אפורטין** Lev. R. s. 25, beg. מפני א׳, Yalk. Lev. 615 אפרטין, read מִפְּנֵי הַפִּירָטִין, v. פִּירָטִיס.

**אוֹפּוֹרְיָא, אָפּוֹרְיָא*** f. (ὀπωραῖα, τὰ) *fruit.* Gen. R. s. 72 בשעת בְּכּוּר כל מיני א׳ Ar. (ed. אירפוריא, read או׳) in the season when all kinds of fruit ripen.

**אַפּוּתָא** f. (=אַפָּא) 1) *nose.* Targ. Job XLI, 12 (9).—2) *front of the face, forehead.* Pes. 112[a] ידא אא׳ וכ׳ the hand on the forehead is one step to sleep. Ber. 44[a], v. דִּירְדָּבָא.—Taan. 25[a] מאפותיה out of his forehead. Ib. אפותאי ed. (read אפ׳), v. אִסְקוּטְלָא I.—Ab. Zar. 26[a] אאפותיה Ar. (ed. אפותא, Ms. M. אפותיה, corr.) on its (the child's) forehead. Sabb. 80[b], v. אַנְדִיפָּא.

**אפותיק**, v. הֶפְתֵּק.

**אַפּוֹתִיקִי** f. (ἀποθήκη) *store-house, store.* Targ. Y. I, Gen. XXIV, 2. Ib. v. 10 שפר א׳ וכ׳ the best things of his store (Y. II אַפּוֹתָרָקֵי . . . ., Ar. only דְּרָתְיקֵי, v. Gen. R. s. 59).—Y. Sabb. IV, beg. 6[d] bot., opp. to אצל בעה״ב in dwelling rooms, cmp. הֶפְתֵּק.—*Pl.* h. אַפּוֹתִיקָאוֹת. Ex. R. s. 30 יש לך א׳ וכ׳ hast thou store-houses where to put them?—Ch. אַפּוֹתִיקֵי, אַפּוֹתִיקְיָא. Targ. Y. I Deut XXXII, 34; a. e.—Y. Ned. IX, 41[c] bot.

**אַפּוֹתִיקִי** f. (ὑποθήκη) 1) *pledge, mortgage*; an object made a security without being placed in the possession of the pledgee, opp. to מַשְׁכּוֹן.—B. Kam. 96[a] שוויידה נידלידה א׳ וכ׳ he made it a mortgage by saying, 'You can pay yourself only out of this thing'. Ib. 11[b] עשה עבדו א׳ if he mortgaged his slave; a. fr.—2) *mortgage-document, deed.* Tosef. Shebi. VIII, 6 שטר שיש בו א׳ (ed. Zuck. אַפּוֹתִיקִי) a note (contract) containing a mortgage obligation. Ex. R. s. 31 כתוב לי א׳ על וכ׳ give me a mortgage on thy field.—*Pl.* אַפּוֹתִיקָאוֹת. B. Mets. 19[a] דייתיקאות א׳ וכ׳ (Ms. M. חפותיקו׳, v. Rabb. D. S. a. l. note) wills, mortgage deeds &c. Tosef. Sabb. VIII (IX), 13 שטרי דייתיקי וא׳ ed. Zuck. (ed. חפות׳, read וחפ׳).

**אָפַז** (=b. h. פָּזַז) *to dance, leap, sport.* Gen. R. s. 68 (emphasizing *bo*, Gen. XXVIII, 12 as referring to Jacob) אֲפָזִים בו וכ׳ sporting with him.

**אַפְזְרִינֵי**, v. אֲפוּזְרִינֵי.

**אַפְחָא*** f., const. אַפְחַת (נפח), with רוּחָא *grief, cause of grief.* Targ. Y. II Gen. XXVI, 35 ed. (Ar. רָפְחַן).

**אַפְחָזָא** m. (פחז) *levity, wantonness.* Snh. 57[a] אפחזידהו דקא מגלי Ar. (ed. אורחיידהו; Var. lect. v. Rabb. D. S. a. l. note 7) the Bible text describes their wantonness, lewdness.—Pes. 50[b], v. אַפּוּתָא.

**אַפְטָא**, v. אֶרְפְּטָא.

**אפטונירות*** Koh. R. to I, 8 עבד בן א׳, prob. to be read אֲפָסוֹנִיוּתָא f. (denom. of אֲפָסוֹנִין) *catering, cooking*

(for the Jew-Christians living in community of goods). [The entire passage seems to be corrupt or defective. V. Zunz Gott. Vortr. p. 275.]

**אפוטריקא**, v. אפטוריקא.

**אַפְטוֹרִיקִי** pr. n. m. *Aftoriki.* B. Mets. 5ª אבוה דר׳ א׳; Hull. 64ᵇ . . . דוסתאי (Dostai) the father of R. A. (Y. Yoma IV, 41ᵈ top פטרוקי אחוה וכ׳ Patruki, brother of R. Darosa).

**אַפְטִים, אֶפְטֵט** m. (=פִּיטְפּוּט; v. בטט) *puppets of clay, a set of clay (or metal) pins to put pots on for cooking, pot-stand.* Tosef. Kel. B. Mets. I, 12 א׳ שיש בו וכ׳ a pot-stand containing metal. Tosef. Nidd. VII, 3 אפטי (corr. acc.).

**אפטי** Yalk. Deut. 810, read אִיפַּטְיָא.—Tosef. Nidd. VII, 3; v. preced.

**אַפַּטְיָא**, v. אִיפֵּי.

**אַפְטָנְיוֹת**, v. אַפּוֹטֵי.

**אַפְטָרָה** f. (פטר, Nif. נִפְטַר *to part;* v. הַפְטָרָה) 1) *farewell-address, homiletic observations made on parting with the host that entertained scholars, toast* (in praise of hospitality, charity, support of students &c.). Gen. R. s. 60 R. Y. עבד לה א׳ used the (preceding) text for a toast; a. fr.—2) v. אַפְטַרְתָּא.

**אפטרופולין** Yalk. Gen. 9; אפטרפא, אפטרפוס, אפטרפין, v. אֶפִּיטְרוֹפּוֹס a. follow.

**אַפְטַרְתָּא** f. (v. אַפְטָרָה) prop. *conclusion,* esp. *Aftarah,* or *Haftarah,* i. e. the prophetic lesson read in Synagogue after the reading from the Pentateuch. Pes. 117ᵇ דא׳ (the benediction) belonging to the Aft.—*Gitt. 60ª ספר א׳ (or pl. אַפְטָרָתָא) prob. *a book containing homiletic notes* for toasts &c., v. אַפְטָרָה. [V. Rapap. Er. Mill. p. 167.]—Cmp. הַפְטָרָה.

**א׳ בלסמון, אפי** Y. Hor. III, 47ᶜ bot., v. אֲפוֹבַּלְסָמוֹן.

**אָפָה, אפי** (b. h.; √אפם; v. אפם) [*to heat, darken,* cmp. חמץ,] *to bake.* Keth. V, 5 ואוֹפָה and must bake. Pes. 116ª. Y. Ab. Zar. V, 45ª bot. א׳ ג׳ תנורים baked three ovenfulls of bread; a. fr.—Part. pass. אָפוּי baked, (as a noun) *pastry.* Pesik. R. s. 16 א׳ אחד וכ׳ (some ed. עפוי; Pesik. Eth Korb. p. 58ᵇ, Yalk. Num. 777 שבוי corr. acc.) I charged thee with the furnishing of one kind of pastry (to supply the governor's household).—*Pl.* אֲפוּיִים. Mekh. Bs'hall. Vay. 4.—Fem. אֲפוּיָה. Gen. R. s. 67 (play on *epho,* Gen. XXVII, 37) פתך א׳ thy bread is baked, thou shalt have to eat without labor. Ib. פורניתא א׳ (read פורניתך), v. פּוֹרְנִית a. פּוֹרְנִי.

*Nif.* נֶאֱפָה *to be baked.* Cant. R. to IV, 11 (play on *epho,* v. supra) מל׳ בתנור זה who is to be baked in this oven (hell)?—Men. XI, 1; a. e.

*Hithpa.* הִתְאַפָּה same. Mekh. l. c. חיה מתאפה became baked of itself. Sifré Num. 89 המתאפים בתנור things baked in the oven.

**אֲפָה (אֶפֵּא) אָפָא, אָפֵי** ch. same. Targ. Gen. XIX, 3; a. fr.—Men. 94ª כיון דא׳ לה after he baked it. Sabb. 63ᵇ למֵיפֵּא to bake.—אָפָן, אֲפִירְתָּא *baking women, bakers.* Targ. I Sam. VIII, 13.—Ber. 58ᵇ שתין א׳ sixty bakers.—Ib. ואפיין and they used to bake. Y. Bets. IV, 62ᶜ bot. אתת מופה (read מֵיפָה) she came in order to bake; a. fr.

*Ithpe.* אִתְאֲפֵי *to be baked.* Targ. Lev. VI, 10; a. e.

**אַפְיָא**, v. אֲפָא.

**אַפְיָאן**, v. אַפְרָן.

***אַפִּידְרָא** m. (פדר) *stable-floor,* or *cement formed on the stable-floor by moistening and stamping the dung.* Nidd. 28ª he burned the corpse ע״ג פירדרא בא׳ Ar. (ed. ע״ג אפודרים) over the dung on the cemented stable-floor. [Oth. opin. *marble-plate,* meaning *a hard cemented substance,* cmp. כלי גָּלָל.]

***אֲפִיוֹטוֹת** m. pl. (פוט) prop. *able to talk* (sensibly), hence *children* of about six or seven years. Y. Gitt. V, 47ᵇ bot. א׳ פריריא *ifyototh* (Mish. ib. 8 referred to reads פְּעוּטוֹת q. v.) means *little ones* (v. פרא). Y. Maas. Sh. IV, 55ª פתר לה . . . . . א׳ וכ׳ expounds the subject by analogy with the law concerning minors, for we read in the Mishnah &c., v. supra.

**אפימריסות**, read אֲפִיטְרוֹפְּסוּת.

**אֶפִּיטְרוֹפָּא** 1) m. (ch. form=next w.) 1) *guardian, administrator; procurator* (of a Roman district). B. Mets. 39ª א׳ לדיקנני וכ׳ we appoint no guardian for the bearded (adults). Y. ib. III, beg. 9ª לעשות בה א׳ to appoint another person as an administrator of the hired or loaned object. Lam. R. to V, 12 א׳ עליל לקרתא a governor (proconsul) entered a town.—*Pl.* אֲפִיטְרוֹפַּיָּא. Pesik. Asser p. 95ᵇ אילין א׳ וכ׳ those Roman proconsuls that go out visiting the country places (cmp. Ex. R. s. 31, end).—2) fem. *administratrix;* v. אֶפִּיטְרוֹפָּא.

**אֶפִּיטְרוֹפּוֹס (אַפַּטְ׳, אַפּוֹ׳, אַפִּי׳)** 1) m. (ἐπίτροπος) same. Targ. Y. Gen. XXXIX, 4; a. e.—B. Mets. 39ª מעמידין א׳ the court appoints an administrator. Y. Ter. I, 40ᵇ bot. א׳ לעולם a permanent administrator (guardian), א׳ לשעה a temporary administrator (substitute). Ex. R. s. 46 מתגדלה אצל א׳ reared in the house of a guardian; a. fr.—Sabb. 121ª א׳ של מלך royal administrator (of the fiscus).—Trnsf. Keth. 13ᵇ, a. e. אין א׳ לעריות there is no guardian (no means of guarding) against inchastity; Y. ib. I, 25ᵈ top א׳ על עריות.—*Pl.* אֲפִיטְרוֹפָּסִין, אֲפִיטְרוֹפְּסִין, אַפְטְרָפִין אֲפִיטְרוֹפִין. Targ. Y. Gen. XLI, 34. Pes. VIII, 1. Esth. R. to I, 2; a. fr.—Tosef. Ter. V, 7 תרומת א׳ T'rumah set apart by administrators in behalf of minors. Y. ib. l. c.—Gen. R. s. 6; Yalk. Gen. 9 אפירופולין (corr. acc.); a. fr. [Yalk. Ps. 771 אפרקורוס twice, read our w.]—2) fem. v. next w.

**אֶפִּיטְרוֹפָּא, אֲפִיטְרוֹפְּיָא (אַפּוֹ׳)** f. *administratrix, guardian.* Keth. IX, 6 (86ᵇ) (Mish. ed. פא . . ., Talm. ed. פרא . . .). B. Bath. 144ª פא . . . . Y. Keth. IX, 33ª top אפטרפא, אפירופא a. אפטרפוס. Tosef. ib. IX, 3.

**אֲפִיטְרוֹפְסוּת** f. (denom. of אפיטרופוס) *guardianship, administration.* Tosef. B. Bath II, 5 (אפיטרוסות ed. Zuck., corr. acc.); Tosef. Keth. IX, 3 יוצא מאפיטרופסותו when he has ceased to be an administrator.

**אַפִּיָּה** I f. (אפי) *baking.* Y. Sabb. VII, 10[b] bot. א׳ תולדה לבישול baking is a labor forbidden on the Sabbath as a species of cooking; v. אָב II. Men. 94[a]; a. fr.—*Pl.* אֲפִיּוֹת. Y. Pes. III, 30[b] top כדי שתי א׳ twice the time required for baking. [Y. Ned. VII, 40[b] bot. הנודר מן האֲפִירָה, read חֲפִירָה as Tosef. Ned. IV, 3.]

**אַפְּיוֹטְרוֹס** m. (ἱππίατρος) *veterinary surgeon.* Num. R. s. 9.

**עַפְיָן, עַפְיָאן, אַפְיָאן, אַפְיָן** m. (אפי) *bake-fish* (cmp. סולתנות), a small fish believed to grow scales when reaching a certain age. Ḥull. 66[a] bot. Ar. אפיין (ed. עפיאן); Ab. Zar. 39[a] עפיץ ed. (Ms. M. עפאץ, read עפיאן, עפיין); Tosef. Ḥull. III (IV), 27 אנפיא ed. Zuck. (Var. נפיא).

**אֲפִיךְ,** v. אֲפַךְ.

**אָפִיל** m. (b. h.; אפל) *slow to ripen, late in the season.* M. Kat. 6[a] א׳ late produces, opp. בְּכִיר. Gen. R. s. 61, beg. זרע בא׳ sow at the advanced season. Fem. אֲפִילָה *advanced autumn, rainy season.* Y. Taan. I, 64[a] bot.—*Pl.* אֲפִילוֹת. Y. R. Hash. III, beg. 47[b] *sheeps which conceive late in the season.*—קרן אפיל, v. אֲפֵל II.

**אַפְלָא, אַפִּילָא** ch. same. M. Kat. 6[b] אפלא וקא משוי לה וכ׳ Ms. M. (ed. א׳ קא, diff. vers. in Rashi) it is a slowly growing garden and by watering he makes it fast growing.—*Pl.* m. אַפִּילֵי, אֲפֵלֵי. Targ. Koh. XI, 2 *late seeds.* Taan. 3[b] אפילי late clouds (after the rain), v. חֲרָפָא. Nidd. 65[b] חרפי ואפלי earlier and later crops (in two succeeding years, so that the interval of time varies). *Pl.* f. אֲפִילָתָא, אַפְלָתָא. Targ. O. Ex. IX, 32. R. Hash. 8[a] late *conceiving,* sluggish sheep, opp. חַרְפִּירָתָא.

**אֲפִילָה,** v. אָפִיל.

**אַפֵּילָה** adj., v. אָפֵל.

**אֲפֵילָה** f. (b. h. אֲפֵלָה) *darkness.* Gen. R. s. 89 beg. (mental darkness; trials &c.); v. אוֹפֵל.

**אֲפִילוּ** (abbrev. אפי׳) (=אַף אִילּוּ) *even if, although, even.* Targ. Ps. XIV, 3 (h. text גַּם); a. e.—R. Hash. 25[a] (reading אתם Lev. XXIII, 2; 4; 37 as if אַתֶּם) 'which *ye* will proclaim', אתם אפי׳ וכ׳ *ye* even if erring in the appointment of the festive calendar &c., i. e. the appointment of the Supreme Court is definite and binding. Ber. 9[a], a. fr. א׳ לרבנן even if following the opinion of &c.; a. v. fr. [Cant. R. end א׳ להחריבו, v. next w.]

**אַפִּילוֹן, אַפִּילוֹן** I m. (ἀπειλῶν, ἀπειλέων, part. pres. of ἀπειλέω, prob. borrowed fr. Aquila to Ps. CIV, 32) *threatening.* Y. Ber. IX, 13[c] bot. הוא א׳ לצולמו להחריבו He looks upon his world threatening to destroy it. Cant. R. end, that time חושב הקב״ה אפילו להחריבו וכ׳ (read אפילון לעולמו להחר׳) the Lord plans threatening &c. Y'lamd. beg. (quot. in Ar. with ref. to Ps. l. c.) מסתכל אפילון של עולם (read על עולמו) He looks threatening upon His world; cmp. Midr. Till. to Ps. XVIII, 8; Yalk. II Sam. 158.

**אַפִּילוֹן, אַפְּלוֹן** II m. (πυλών, πυλεών) *gate-way.* Ber. 16[b] נכנס לאפילון Ar. (ed. אנפילון, Ms. F. לבית המרחץ, read לבית החצר, Treat. S'maḥ. I, 10 לחצר).

***אַפִּילוֹן** III m. (pilleum, πιλίον) *felt-cap, hat* &c. Kel. XXIX, 1 א׳ של ראש some ed. (others פְּרִילוֹן).—[Sabb. 120[a] פילון Ms., ed. אפילות, read אַפְּלִילוֹן, q. v.]

**אֲפִילוּת,** v. preced.

**אֲפִימוּת,** Pirke d'R. El. ch. X, read אוֹפְסִירִינוּת; v. אמפומיות.

**אֶפִּימֶלִיטוּס** m. (ἐπιμελήτης) *manager, commissioner.* Tosef. B. Bath. X, 5 אפומ׳ ed. Zuck. (ed. אפולמוטוס, corr. acc.). B. Bath. 144[b] פולמוסטוס ed. (Ms. פומליטוס, oth. var. v. Rabb. D. S. a. l. note 2; corr. acc.). Men. 85[b] פולמוסטוס ed. (Ar. פלמיטוס); corr. acc.

***סָר א׳, אָפִיס** pr. n. m. (*Sarapis,* Σάραπις) *Serapis,* the Nile-god. Ab. Zar. 43[a] the figure of מיניקה וסר א׳ ed. (Ms. סַרָפִיס; v. Rabb. D. S. a. l.) a nursing woman (Isis) and of Serapis. [Cmp. Sachs Beitr. II, 99 and illustr. in Sm. Ant. s. v. Coma.] [Tosef. Par. V (IV), 2 האפיס ed., read with ed. Zuck. חפאים, v. חַפַּאי.]

**אֶפִּיסְטוֹלִי** m. pl. (ἐπιστολαί) *message, injunction, last will.* Gen. R. s. 74 end, ed.; v. אִסְטְלִי II. Y'lamd. to Deut. II, 2 (quot. in Ar. ed. pr.; oth. ed. פיסטולי).

***אֶפִּיסְטִילוֹת** f. pl. (ἐπιστύλιον) *architraves,* lower members of an entablature. Y. Succ. I, 52[a] bot. Mus.; cmp. פִּיסְטִלִּיוֹת.

**אֲפִיסְנִיוֹת,** v. אֲפַסְנָא.

**אֲפִיסְתִּיקִתִית, אֲפִיסְתְּקִיתִית,** v. אפסתקי.

**אֲפִיפּוּרִין, אֲפִיפּוּדִין,** corruptions of אֲפוֹפּוֹדִין, אֲפוֹפְּסִין or of next w.

***אֶפִּיפִּיוֹן** m. (ἐφίππιον, ephippium) *saddle cloth,* a figurative expression for the protuberances of the human buttock; v. אֵזֶן I. Koh. R. to III, 19 (ref. to 'the advantage of man over beast' Koh. l. c.) ואפופרין כפוי עלוי וכ׳ (corr. acc.) and an ephippium is pressed over it (the lock of the buttock) in order that he may not look as hideous as a beast; Gen. R. s. 17 אפיפורין (and otherwise, to be corrected after Koh. R. l. c.); Yalk. Koh. 969 אפיפורי פרוסה על רגליו (corr. acc.).

***אַפִּיפְיוֹרָא** m. (על פיפורא, v. פִּיפְיוֹרָא a. next w.) *litter-carrier, chief lecticarius.* Ab. Zar. 11[a] (v. פיפיורא for correct versions).

**פִּיפְיוֹרוֹת, אֲפִיפְיוֹרוֹת, אַפִּיפְיוֹרוֹת** f. pl. (פִּיפְיוֹרוּת, רִית—f. sing.) (√פר, cmp. b. h. בקע=פרפר *to split;* cmp. פַּרְפֶּרֶת, a. פְּרִיפְרָאוֹת, פְּרִיפְרִיוֹת) *split pieces of wood, laths,* slabs used for *espaliers,* also *as frames for decorative*

*hangings*. Y. Sot. IX, end, 24c; Tosef. ib. XV, 9 אבל עושה דוא אפיפוס וכ׳ but one may make lath frames and hang thereon whatever decorations he may desire. [Bab. ib. 49b פַּפָּרִית; Rashi פְּרִיפָרִית sing.] Kil. VI, 3 על מקצת א׳ on a portion of the espaliers. Ib. VII, 3 מותר א׳ the balance of the espaliers (on which no vine is trained). Kel. XVII, 3 אפי׳ וכ׳ (Ar. פי׳; Mish. אפו׳) frames for hangings to which reeds were fastened from the bottom upward (crosswise) for support. Tosef. Kel. B. Mets. VI, 6 (a. freq. in comment.) פִּרְפֶּאָרוּת שאינה וכ׳ Ib. פִּרְפֶּאָרוּת a frame (baldachin) which cannot be taken up by its handles and carried through the door (outside).—Ch. פִּירְפּוּרָא, פִּירְפּוֹרָא. V. also פּוּרְיָא a. אַפְּרִיוֹן. [ר softened into י, cmp. חצוצרה.]

**אפיפסדוס*** or **אפיפסרוס** Y. Ter. VIII, 46b לא מטון א׳ וכ׳, prob. to be read לא מטון לפלמירא וכ׳ they (the would-be captors of R. Isi) had not arrived at Palmyra before all of them (the royal court &c.) were gone (carried into captivity). V. זנבריא.

**אפיצטלין**, v. אִיפַּסְטָלִין.

**אָפִיק** (b. h.; אפק, √פק, v. פוק, פקק, נפק, פנק; a) *to break through, go forth;* b) *to be a free man, ruler*) 1) *spring, rivulet* (ch. פצירדא).—*Pl.* אֲפִיקִים. Ab. Zar. 54b bot.—2) *ruler*. *Pl.* as above. Cant. R. to V, 12 (allud. to *ăfikê mayim*, Cant. ib.) שהם א׳ על וכ׳ they (the scholars) are appointed officers over the waters of the Law.

**אַפִּיקְדוֹנָא*** = פִּרְקְדוֹנָא. Y. Shebu. VII, 37d מריה דא׳ (Y. B. Kam. VI, end, 5c דפ׳).

**אַפִּיקְלוֹס** (?) pr. n. m. *Aphikolos*. Tosef. Hull. VIII, 3; cmp. אבקולס. V. אַפִּירִקוֹרִין.

**אֲפִיקוֹמִין, אֲפִיקוֹמוֹן**, v. next w.

**אֲפִיקוֹמָן*** m. (ἐπὶ κῶμον=comessatum ire; cmp. Sm. Ant. s. v. *Comissatio;* Plut. II, 726 Fragm. ed. Wytt.) *'to the after-meal entertainment!'*=our, *'Remove the cloth'*. Pes. X, 8 אין מפטירין אחר הפסח א׳ after the Paschal meal one must not wind up by saying, 'Now to the after-meal entertainment'; (cmp. אַפְטָרָה). Y. ib. 37d top אֲפִיקוֹמוֹן שלא ירחא וכ׳ in order that one should not break loose from his company and join another.—אֲפִיקוֹמִין m. pl. (ἐπίκωμοι) *things belonging to the after-meal, dessert*. Ib. bot. מאי א׳ what are *epicomoi? Fruits, sweet-meats* &c., v. זֶמֶר II. Tosef. ib. 11 אין מפטירין . . . אפיקימון וכ׳ ed. Zuck. (read קומון..) we must not offer *epikomoi*, as nuts, dates &c. [Pes. 119b מאן דאמר א׳ אמר רב שלא וכ׳ seems to be a corrupt text; prob. to be read: מאן דשמע אמר רב שלא וכ׳ מאי א׳ אמר שמואל כגון וכ׳; cmp. Y. l. c. top מאי א׳ . . . א׳ שלא וכ׳; bot. שמואל אמרי דפ׳ . . . .]

**אַפִּיקוֹרָא** m. (פקר, v. next w.) *an irreverent person, scorner*. *Pl.* אַפִּיקוֹרֵי. Ned. 23a דשכיחי א׳ וכ׳ for it occurs frequently that disrespectful persons attack the scholars.

**אַפִּיקוֹרוֹס** m. (פקרס, enlarg. of פקר, cmp. פדכס &c.; cmp. אפקרסוך) *one irreverent of authority* or *religion, sceptic, heretic*. [The peculiar form and also the meaning assigned to our w. found a ready support in its phonetic coincidence with *Epicurus*, the philosopher; cmp. N. T. Acta XVII, 18. The derivatives of our w. and those of the plain root פקר interchange frequently.] Snh. X (XI), 1, the following have no share in the world to come . . . ואי׳ and the Ep.; Y. ib. XI, 27d bot. כהן דאמר אהן ספרא וכ׳ as the one who (speaking of the Law) says (sneeringly) 'That book', or 'Those Rabbis'. Bab. ib. 99b (similar definition). Ab. II, 14 ודע מה שתשיב לא׳ that you may know what to reply to the sceptic; cmp. Snh. 38b; a. fr.—*Pl.* אֲפִיקוֹרוֹי, אֲפִיקוֹרְסִין . . . . סִרִים. R. Hash. 17a Yalk. Num. 764. Ḥag. 5b מאי תירהוי עלן מא׳ how shall we henceforth cope with the heretics?, i. e. opponents of tradition (Jew-Christians; cmp. מִין a. Snh. 38b).—Cmp. אַפְקָרוּתָא.—Denom. אַפִּיקוֹרוֹסִית, v. אַפִּיקוֹרְסוּת.

**אַפִּיקוּרָן, אַפִּיקוּרִין***, only in א׳ בא as adv. (v. preced. ws.) *without restraint*. Ḥull. 104b עוף וגבינה נאכלין בא׳ (Ar. רין . . ., ed. רן . . ., some ed. אפיק׳, without prefix ב) poultry and cheese may be eaten without restraint, expl. ibid. בלא נטילי וכ׳ without intermission by washing hands &c. *[A marginal note referring to the opinion of אפיקולוס, Tosef. Ḥull. VIII, 3, has been mistaken for a var. lect. of our w., as אפקולוס, אפיקולוס, אפקולוס, אפקולוס, and another glossator, prob. thinking of *facialis*, φαxίολης, added פי׳ מטלית— all of which was interpolated in Alfasi a. l., a. in Ar. s. v. אפיקורין.]

**אַפִּיקוֹרְסוּת** f. (denom. of אפיקורוס) *licentiousness, scepticism*. Kidd. 66b נזרקה בו א׳ (some ed. רוסית . . . . .) scepticism (Sadduceism) came over him.

**אַפִּיקְטַפִּיזִין, אַפִּיקְטַוִיזִין** (corr. אפו׳) f. (ἀποκοτταβίζειν) orig. *playing at cottabus*, or *squirting wine into a bowl;* trnsf. (S.) *the gourmand's practice of taking an emetic before meal; to vomit*. Sabb. 12a; 123ab. Ib. XXII, 6. Tosef. ib. XVI (XVII), 22, Var. ed. Zuck. אפקטוזין. Succ. 40b; B. Kam. 102a; Sifra B'har ch. I, end אפיקטפזים (corr. acc.). [A noun ἀποκοττάβισις to which our w. would correspond, is not in the vocabulary,]

**פִּיקִילְטִין, אַפִּיקִילְטִין, אַפִּיקִילְטָא** m. pl. (ἐμποκιλτά, ποικιλτά, τὰ) *embroidered garments* (quoted as Aquila's translation of רקמה Ez. XVI, 10; LXX ποικίλα). Pesik. B'shall. p. 84b. Cant. R. to IV, 11; 12 אפליקטא, אירפליקתא (corr. acc.). Lam. R. beg. תרגם אונקי׳ אפלקטורין פליקטא (read עקילס, and corr. acc. by striking out one of the two words as var. lect. that came into the text; cmp. Pesik. l. c. note).

**אַפִּיקְרוֹס, אַפִּיקְרֵס, אַפִּיקוּרוֹס** pr. n. pl. *Epicœrus*, a town East of the Jordan (Ptol. V, 16, 9), in Targ. corresp. to h. מַעְבָּה. Targ. Deut. III, 14, O. אפק׳; Y. II קריית אפיק׳ (Y. I corrupt קורוי ואנטיקירוס). Targ. Josh. XII, 5; XIII, 11; 13.

**אפיקלין**, v. אוֹפִיקְנִלִין.

**אַפִּיקְרוּתָא**, v. אַפְקָרוּתָא.

**אפיקריתין, אפיקריסין**, v. אַפְקְרִיסִין.

אֲפִיקְרֵס, v. אֲפִיקַרוֹס.

אַפִּיקְרְסוּת, v. אַפְקְרְסוּת.

אֲפִיקָרְסִי, v. אַפְקָרְסִי.—אַפִּיקְרְסִין, v. אַפְקָר׳.

אפירטין, v. אפורטן.

אַפִּירְיוֹן, v. אַפְרְיוֹן.

אפירסמן Y. Shek. V, 49c bot., read אַפְרְסְמוֹן.

אפיסקיותה, אפיסקיתי, v. אפסתקי.

אָפַךְ (b. h. הָפַךְ q. v.) *to turn, change, reverse, overthrow.* Kil. II, 3 say not I will plant ואח״כ אוֹפְכָהּ and then turn the soil over (destroy the previous seed) אלא אוֹפְכָהּ Ar. (ed. הוֹפְכָהּ) but one must first uproot &c. (cmp. אוכל fr. אָכַל). Ter. IX, 1; Tosef. Kil. I, 16 יוֹפְכָהּ he shall &c. Ib. end לייפך ed. Zuck. (Var. לוֹפְכָהּ) to uproot.

אָפַךְ, Af. אַפִּיךְ, Pa. אִפֵּךְ ch. 1) *to turn* (act. a. neut.) also *to turn around, to flee; to make turn around, to beat.* Targ. Ps. LXXVIII, 9. Targ. I Chron. VIII, 13; a. fr.—Y. Kil. IX, 32c top אפיך אפיך turn around, turn around. Men. 25b, a. fr. אירפוך reverse it, or, I reverse it. Ib. ומי מציית אפכת לה how can you reverse it? Gitt. 69b ונַפְכֵּיהּ let him reverse it; a. fr.—(With שבועה) *to reverse the oath, shift the oath over to the opponent.* Shebu. 41a in a case where the Biblical law prescribes an oath לא מַפְכִּינָן we allow it not to be shifted over to the claimant; a. fr. —Sabb. 31a אפיך ליה he reversed it, i. e. recited the alphabet to him in inverted order. Yeb. 63a א׳ לה he said to her just the reverse. Gitt. 67b מֵיפַךְ אפכי they will do the reverse; a. fr.—2) *to overturn, destroy.* Taan. 25a דאפכיה לעלמא מרישא (Ms. M. דאחרב) that I should destroy the world.—3) (cmp. אִרְכֵּפַת) *to have to do with, care for, mind.* Y. Bets. I, 60a bot.; Y. Shebi. IX, 38c top; Y. Erub. III, 21b bot. (read:) מה אפך לן פתילה גבי וכ׳ what does the law about wicks concern us when speaking of the egg, i. e. what relation is there between the two? Y. Ter. VIII, 46a top מה אפך לן מְצוֹת וכ׳ what relation is there between religious laws and sanitary precautions concerning snake-bitten fruit? Ib. מה אפכיי וכ׳ (corr. acc.).—4) *to move about, travel, traffic.* Ab. Zar. 31b כ״ע אפכי all the people are about, on the road.—5) *to pay in return, to retaliate,* v. הֶפֵךְ a. אַפּוּכֵי.

*Ithpe.* אִיתְפַּךְ, אִתְפַּךְ, אִי׳ *to change off.* Bets. 10b אירתפוכי אתפך (old ed. correctly אִתְפּוּךְ, mod. ed. אִתְהַפּוּךְ, Ms. M. וחפוכי) they changed places. Deriv. אִיתַּפְכָא, אַפּוּכֵי.

אפכן, אפכיי, v. preced.

אַפְכִּיוּת, v. אַפּוּכֵי.

אַפֵּל, only in Hif. הֶאֱפִיל (denom. of אֹפֶל q. v.) *to make dark, obscure.* Sabb. 86a bot. מַאֲפִיל בטלירתו he makes dark by spreading his cloak (cover) over himself. Y. B. Bath. III, 13c top עומד ומא׳ the tree stands there and takes the light away.—2) *to be late in ripening, giving birth,* &c.; *to have late crops.* Y. Shebi. V, beg. 35d שנים מַאֲפִילוֹת years slow in ripening, when the crop is delayed. Gen. R. s. 99 שהיא מְאֻפֶּלֶת which has late crops.

אֲפֵל ch. same. *Pa.* אַפֵּיל as foreg. Hif. 1). B. Bath. 7a קא מאפלת עלי thou makest my building dark, obstructest my light.

אָפֵל I m. (√אפף, v. אפף; cmp. אבל, חבל) [thick vapory,] 1) *dark.* Sabb. 86a, a. fr. בית א׳ a dark (windowless) house.—אֲפֵלָה f. *dark place.* Y. Naz. IX, 57d top; Pes. 81b בא׳ במים in water or in a dark place (cave).—*Pl.* fem. אֲפֵלוֹת. Lev. R. s. 9 מבואות א׳ dark alleys; a. fr.—2) *heavy, sluggish, slow, late.* Denom. האפיל, v. אָפֵל.

אָפֵל II (אֲפִיל) קרן א׳, pr. n. pl. *Keren Afel* (Dark-Horn), name of a height. Taan. 22b עד שישב וכ׳ Ms. M. (ed. שיעמוד) until one sits on *Ker. Afel* and can bathe his feet in water. Ib. חזירא לי קרן א׳ .... ed. (Ms. החזיא דוכתא) I have seen (that place) K. A.

אַפֵּלָא, v. אֲפֵרְיָא.

אפלון, v. אַפְלָיוֹן.

אַפְלַטּוֹר Syr.=אַמְפַּרְטּוֹר q. v.

פַּלְיוֹן, אַפְלְיוֹם, אַפְלְיוֹן m. (pallium, παλλίον) *pallium, a sheet worn as a cloak and used for bed-cover.* Sabb. 120a Ar. a. Rashi (ed. אפרליות, Ms. M. פרליון, corr. acc.). Y. ib. XVI, 15d top פרליון (corr. acc.). Nidd. VIII, 1 וכן בפליום Mish. (Bab. ed. פוליוס, corr. acc., Var. פלין). Treat. S'maḥoth XII מאפלוני, read מֵאַפַּלְיוֹנִי.

אפליקתא, אפלוקמא, v. אַפְרִקִילְטָא.

אַפְלַסְמוֹן, v. אַפַּרְסְמוֹן.

אַפְמְיָא pr. n. pl. 1) (=פַּמְיָיס q. v.) *Paneas* in Northern Galilee (Cæsarea). Y. Kil. IX, 32c bot. ירמא דא׳ the lake of P.—Y. Ḥall. IV, end, 60b (?).—2) *Apamœa* in Babylon; v. אַסְפַּמְיָא 2).

אַפְנְטוֹרִין, אַפַּנְטוֹר=פַּנְתִּירִין.

אַפַּנְטֵי f. (ἀπαντή=ἀπάντησις) *encountering.*—לא׳ (=εἰς ἀπαντήν, h. לקראת) *to meet, to receive.* Tanḥ. Emor 22 לא׳ של מלך to salute the king. Pesik. R. Ten Command. 1 לא׳ של מלך וכ׳ (some ed. לאנפטי, corr. acc.) to salute his father the king. Cant. R. to I, 12 לאפנתי (corr. acc.). Y. Ab. Zar. II, 41b bot. לפגטי; Midr. Sam. ch. VII לאפרכי דידיה (corr. acc., or Var. לאפי). [Yalk. Esth. 1058 לאנפטי some ed., read: לאַנְבַּטֵּי.]

אַפַּנְטִיסוֹן* (ἀπάντησον) *go to meet* (to join battle). Pesik. R. s. 31 translating *kadd'ma panav* (Ps. XVII, 13). [Correct: אין לנו זוג להזדווג לה אלא אתה קומה ד׳ קדמת פניו א׳ לה; v. Midr. Till. to Ps. l. c.]

פַּנְקְרִיסִין, אַפַּנְקְרִיסִין m. pl. (transposition of קַפְּרִיסִין, with נ inserted) *caper-fruit.* Y. Sabb. III, 5d top א׳ Ar. (ed. פ׳). Ib. I, 3c bot. פנקריסים (read ין . . .); Y. Ab. Zar. II, 41d פ׳. [In parallel places קַפְּרִיסִין q. v.]

פַּנְתָּא, אַפַּנְתָּא f. (פנה, v. פנים; cmp. אַפּוּתָא fr. אַף) *upper, (front),* a kind of *legging* connected with a shoe

or sole over which straps are drawn for fastening; corresp. to h. מַנְעָל. Taan. 12[b] מסרימי א׳ (Ms. M. פַּנְתָּאֵי pl.) having put on *appantas* (on a public fast-day). Yeb. 102[a] חזה לירה א׳ מֵעַל וכ׳ (ed. פ׳; v. Ar. ed. Koh. s. v.) the panta is one 'from on' (referring to Deut. XXV, 9 'and she shall strip his shoe from on his foot'), and the thong a 'from on' of a 'from on', i. e. panta and thong are two coverings. Ber. 43[b] ולא אמרו אלא בא׳ (ed. בפ׳) this applies only to the panta (upper).

**אפנתי**, v. אַפַּנְטֵי.

**אֶפֶס** m. (b. h., v. next w.) [*extremity,*] *ankle.*—Dual אֶפְסַיִם. Yoma 77[b]. Cmp. אוּפְסַיִם.

**אָפֵס (אֶפֶס)** (b. h., √פס, v. פסס to cut off) 1) *to be gone.*—[As a noun: *there is an end of . . .*] B. Bath. 111[a] זכריה (דברי) אפס (v. Rabb. D. S. a. l.) (the words of) Zachariah (to whom you refer as an authority) are (is) gone, i. e. they are no authority.—2) homiletically used as though a Greek word (ἄφες) *let go, leave alone.* Pesik. Vattomer p. 130[a] (ref. to *heäfes*, Ps. LXXVII, 9) לשון יוני חוא כמד״א אָפֵיס it is a Greek word, as if you were to say, *afes* (let alone); Lam. R. to I, 2 וכמד״א אמר אפס (strike out ואמר, a. read אפיס); Ex. R. s. 45 לשון יוני אפס חנית in Greek *aphes* means, (he) *let go*; Yalk. Ps. 816.—[Gen. R. s. 40 (ref. to *efes* Jud. IV, 9); omitted in Yalk. Gen. 67,—an interpolation from passages quoted above.]

**אָפֵס** pr. n. m. *Afes*, an Amora. Sabb. 59[b]; a. fr.

**אַפַּס** dialect. for אֶפֶס q. v.

**אפסונין**, read:

**אוֹפְסוֹנִין, אֶפְסוֹנִין** m. (ὀψώνιον) *provision, marketing.* Tanh. Tsav 1 כבר שלחתי אפסונין וכ׳ (some ed. גרן....) I have already sent the marketing to thy house (bribing the market commissioner); Yalk. Lev. 479 אופסנון; Mic. 555 אופסיטן (corr. acc.).

***אפסחתית**, Treat. Der. Er. VIII, beg. חרו חולכין את א׳ וכ׳ (v. Var. lect. ibid.) a corrupt and defective passage, to be restored from Lam. R. to IV, 2 a. Tosef. Ber. IV, 8, our w. being a remnant of מטפחת. V. Koh. Ar. Compl. s. v. I, 224.

***אפסטיא** Erub. 100[b], supposed to be pr. n. pl. (Var. in Rabb. D. S. a. l. note 60 אשפיא, אישפיטא, אשפירא). V. Neub. Géogr. p. 348.

***אַפַּסְטִיתָא** f. (redupl. of פס, v. פסס) *rake* or *pitch-fork.* Y. Sabb. VII, 10[a] bot. if one works on flax stalks (on a Sabbath) בא׳ חריב וכ׳ with a rake (spreading them apart), he is guilty of an act resembling winnowing.

**אַפְסְטָקִין** f. pl. (πιστάκια, τὰ) *the fruits of the pistachio-tree.* Y. Dem. II, beg. 22[b]; Y. Maasr. I, 48[d] bot. אירפ׳; cmp. אַלְצְרִין.

***אַפְסִיוֹת** f. pl., prob. denomin. of אֶפֶס (אפס דמים I Sam. XVII, 1) of *Ephes.* Y. Dem. II, 22[c] bot. תמרין א׳ Ephes dates.

***אַפְסִירִין** m. (obsianus, ὀψιανός) *obsidian*, a stone used as glass. Tanh. Naso 23. Yalk. Ps. 842 אפוטירין (read אוֹפְסִירִין). [Midr. Till. to Ps. XCI; Num. R. s. 12 קליפרין.] Cmp. אַפְזִרְנֵי. V. אמפומירות.

**אַפְסִינְתִּין** m. (ἀψίνθιον) *absynth, worm-wood.* Ab. Zar. 30[a] מר א׳ the bitter wine is that of absynth (absinthites); v. פסינטון.

**אפסיקמא, אפסיקימא**, v. אַפְסִקְרְמָא.

**אַפְסִירָא**, v. אַפְסָרָא.

**אַפְסַנְיָא** f. (ὀψώνιον, cmp. אֶפְסוֹנִין) *provision,* esp. *supply and pay for an army.* Snh. 18[b] מלך משום א׳ the king (is excluded from the court deciding on the intercalation of a thirteenth month) on account of the soldiers' pay (it being to his interest to create an embolistic year). Ib. II, 4 (21[b]) (Mish. a. Gem. ed. אספ׳ throughout the whole page, Ms. M. אפס׳) כדי ליתן א׳ as much as is required for the stipends he has to pay. Y. Snh. II, 20[c] top אפסנייא. —*Pl.* אַפְסַנְיוֹת (doubtful, prob. אַכְסַנְיוֹת). Cant. R. to I, 2 שחיה מחלך א׳ (read מחלק, ed. אפסניות, אפיסניות). Sifré Deut. 328; Yalk. ib. 946 אַפְסַנְיָאוֹת.

***אפסקימא, אַפְסִקְרְמָא** m. (a corruption of σκίφινος) (*rope*) *twisted of palm-leaves,* (v. Löw Pfl. p. 118). Erub. 58[a] ed. a. Ms. (Ar. אפקימא).

**אִיפְּסַר, אַפְסַר** m. (Pers. afsâr, Fl. to Levy Targ. Dict. I, 418[b]; ψάλλιον) *bit.* Sabb. V, 1; a. e.

**(אַפְסִירָא) אַפְסָרָא** ch. same. Targ. Y. Num. XIX, 2.—Trnsf. *the means of taking possession,* as possession is taken of the horse by seizing it by the bit. Kidd. 27[a] שטר דא׳ דארעא וכ׳ the deed is valueless in itself as it is merely the bit of landed property. B. Bath. 53[b] מצר א׳ דארעא the balk is &c. (taking possession of which is equal to taking possession of the fields to which it belongs).

***אפסתקי, אפסתיק** f. (supposed to be an adapt. of ὀψοθήκη) *wallet.* Gen. R. s. 70 when Laban could not see אפי׳ אפסתקיתיה (יתי׳ . . . . ., Yalk. Gen. 124 אפסתיק׳ without אפי׳, Ar. omits אפי׳, Lonz. אפיסטוקתיא, Rashi אפסט׳ without אפי׳) even his (Jacob's) wallet. [Prob. to be read חמי אַפּוֹתִיקֵי דידיה . . . or אַפּוֹתִיקַיְתֵיהּ, cmp. Targ. Y. Gen. XXIV, 10.]

**אַפְעָא** m. (contr. אֲפָפָא; corresp. to h. צָבוּעַ; אפע *to color,* cmp. אפה) [the checkered,] *hyena* or *leopard. Pl.* אַפְעָיָא. Targ. I Sam. XIII, 18 (h. text צְבוֹעִים).

**אֶפְעֶה** m. (b. h.; prob. fr. אפע, v. אוּפְיָא; cmp., however foreg. w.) [the foaming,] *viper, adder.* Bekh. 8[a]. Gen. R. s. 20.

**אָפַף** (b. h.; √אף; cmp. אבב, חפף כפף &c.) *to swell, to bend; to press, to surround, to heat, to darken,* (v.

אפי, אנף, אפל, אפץ &c.). Midr. Till. to Ps. XVIII, 5, v. next w.—Denomin.

**אֲפָפוֹן*** m. (or אֲפָפִין m. pl.) *thick web.* Midr. Till. to Ps. XVIII, 5 (explain. *ăfafuni* ib.) when a woman weaves with two double threads חן נקראין א׳ they are called ăfafon (ăfafin); so did David say אפפוני וכ׳ troubles wove around me and came over me doubled.

**אָפַס, אָפַץ** (√אפס, v. אפק; cmp. חפץ) *to press, squeeze, contract.*—Part. pass. אָפוּץ. Ohol. IX, 3 a gap which was filled with straw או אֲפוּצָה or was made narrower by squeezing the parts together (e. g. pressing the lid down). Tosef. ib. X, 6 אֲפוּסָה a narrowing of the gap by pressing. Y. Sabb. III, 6ᶜ באפוצה when the wick is compressed in the candlestick. Ib. V, beg. 7ᵇ באֲפוּצִים when the vessels are closely packed. Y. Pes. I, 27ᶜ top אֲפוּצוֹת.

**עִפַּץ, אִפַּץ** ch. same, esp. *to use* אַפְצָא q. v., *to dress* or *prepare with gall-nut juice.*—Part. pass. עָפִיץ, אָפִיץ. Meg. 19ᵃ top ולא א׳ Ms. M. (ed. ע׳) a skin not moistened with gall-nut. Gitt. 19ᵃ הא דאֲפִיצָן Rashi (ed. אפיץ) in the one case it means when the parchment has been dressed &c. Ib. 11ᵃ; 19ᵇ.—Ib. 22ᵃ; Sabb. 79ᵃ ע׳.

**עַפְצָא, אַפְצָא** m. (preced.) [contracting,] *gall-nut.* Gitt. 19ᵃ; Sabb. 104ᵇ א׳ (מי) gall-nut juice.—*Pl.* אַפְצֵי, עַפְצֵי. Shebu. 41ᵇ sq. Ms. Fl. א׳, ed. ע׳.—V. עֶפְעֵץ.

**אַפֵּק** (Af. of נפק q. v.) *to bring out, take away.*—לְאַפּוּקֵי *to the exclusion of.* Ned. 41ᵃ; a. fr.=למעוטי, להוציא, v. מעט, ריצא.

**אפקולים,** v. אַפְרִקוּרִין.

**אַפְקוֹתָא** f. (אפק, v. אָפִיק) *that which branches off the trunk,* 1) *neck.* Targ. Y. Lev. VII, 30(20). Targ. I Sam. IV, 18 Ar. (Var. אפרק׳, פרק׳, פקותא).—2) *that portion of the palm-tree where the ramification starts* (Oth. opin. *the ramification, upper portion*). Succ. 13ᵃ. Nidd. 24ᵃ וכ׳ אַפְקְתָא.

**אפקימא,** v. אַפְסְקִימָא.

**אפקלטורין,** v. אַפִּירְקְלָטָא.

**אַפְקְלִין,** v. אוֹפִירְקְלִין.

**אפקסינן, אפקסיון,** read אִסְטַקְטוֹן.

**אַפְקַעְתָּא** f. (פקע) *cancellation of obligations, exceptional legislation.* א׳ דמלכא *a special royal dispensation* (with reference to the suspensions of rights connected with the Sabbath and Yobel years). B. Mets. 106ᵃ; 109ᵃ. —Ib. 39ᵃ.

**אַפְקִירוּתָא (אַפְקִרוּתָא)** f. (פקר; v. אַפִּירְקוּרוֹס) *making free, irreverence, contempt of the Law and its teachers.* M. Kat. 16ᵃ לאפיק׳ לאלתר for contempt of the Law excommunication is pronounced forthwith (without warning). Snh. 100ᵃ מי מיחזי כי אפק׳ Ms. M. (ed. incorr. נמי מיחזי כו׳) does that look like showing irreverence (to one's teacher)? Erub. 63ᵃ same (with מתחזי for מיחזי). [Snh. l. c. second time כה״ג מיחזי א׳, corr. as above.]

**אפקריותם,** v. אַפְקְרִיסִין.

**אפקרסו,** Treat. Der. Er. X, Ar., read סוּחוֹ . . . .; v. אַפְקְרָסִין.

**אַפִּיקְרָסוּת, אַפְקְרָסוּת** f. denom. of אַפְקְרָסִין q. v.

**אַפְקְרוּתָא** f. (v. אפיקורוס=)אַפְקָרוּתָא. Targ. Y. Deut. I, 12.

**אַפִּיקְרָסִי, אַפְקְרָסִי** m. (v. preced.) *of an irreverent, rebellious disposition.* Y. Snh. X, 27ᵈ bot.

**אִיפִּי, אַפִּיקְרִיסִין, אַפִּיקְרְסִין, אַפְקְרָסִין** f. pl. (also used as sing. a. m.) (פקר, with format. ס; v. אפיקורוס; cmp. סַפְרָקִין, סַבְרִיקִין, אַבְרְקִין, a. אוּנְקְלַי II) *undress, (negligee),* whence *underwear, the garment next to the skin, shirt, bathing* or *night gown, sheet.* Y. Ber. II, 4ᶜ top אפיק׳ חדה וכ׳ he had an undergarment on beneath; cmp. Pesik. R. s. 22.—Pesik. Shek. p. 15ᵇ sq. אפיקריסין (sing. a. pl.); Lev. R. s. 24; (Ib. s. 2 פרקסין, פקרסין). Y. Pes. VIII, 36ᵇ top המעביר בא׳ he who carries a skeleton wrapped in sheets; Y. M. Kat. I, 80ᵈ top.—Ib. III, end, 83ᵈ אין א׳ מעכבת (Bab. ib. 22ᵇ אַפִּירְקְרְסוּתוֹ) his underwear (shirt) forms no check (but must likewise be rent; diff. in Rashi a. l.). Treat. S'maḥoth XII אפיקריסין (Tur Yor. Deah 203 אפרסקא). [Pesik. R. l. c. אפיקריותם, corr. acc.]—Deriv. אַפִּי׳, &c., *underwear.* Ber. 23ᵇ one may wrap up &c. &c. באפקרסותו Ar. (Ms. M. באפקרי׳, ed. אפרק׳) in his sheet. Nidd. 48ᵇ נישוף בא׳ is rubbed against their underwear (corset &c.). Ḥag. 26ᵃ ואפי׳ נפל א׳—Ms. M. (read נפלה, ed. נפל omitted) even if his underwear fell into it, (the vessel remains clean). Mikv. X, 4 הקשר של אפרקסותו שבכתף Ar. ed. Koh. (ed. שבפרקסים) the knot of one's bathing sheet which is on the shoulder.

**אַפְקְשִׁיאָן, אַפַּקְשִׁיוֹן*** (Ms. M.) pr. n. m. *Afkashion, Afkashian.* Yoma 28ᵇ (Var. אפקישן).

**אַפְקָתָא,** v. אַפְקוֹתָא.

**אפר*,** Y. Bicc. II, beg. 64ᶜ bot. א׳ חמשים א׳ שתין—. The entire passage is corrupt, and allows no inference that אפר means (=עבר) *to pass, be past.* The text possibly read: אפי׳ (בן) חמשים ועשה דבר שהוא בהיכרת, אפי׳ (בן) ששים ועשה דבר שהוא בעון מיתה מת בהיכרת כתא דתני ר׳ חנינ׳ וכ׳. [אבל רבתי ibid. (read: אבל חדי) a. אבל רב חדר is a gloss referr. to S'maḥoth ch. III.]

**אֵפֶר** m. (b. h.; √אפר, cmp. אבק, אפה) *ashes.* Ohol. II, 2 א׳ שרופים ashes of persons burnt to death (by accident). B. Bath. 60ᵇ; Taan. II, 1 א׳ מקלה calcined ashes (symbol of mourning, supplication &c.). Y. ib. II, 65ᵃ אֲפָרוֹ של יצחק the ashes of (the ram substituted for) Isaac. Gen. R. s. 49. Lev. R. s. 36; a. fr.

**אַפַּר** m. (√פר, cmp. Ges. H. Dict. s. v. פרא) *pasture-ground* (outside of the town), in gen. *meadow.* Bets. V, 7. Pes. 8ᵇ; a. fr.

אַפְרוֹמְבְיָא f. (φορβεία) *halter*. Tosef. Kel. B. Mets. IV, 6 sq. V. פְּרוֹמְבְיָא.

אפרופוס, read אפופסיס.

אַפְרַזְתָּא, v. אַרְזַפְתָּא.

אפרחי Y. Sot. III, 18c bot., v. פְּרַח.

אִפְרַחִין, v. אֶפְרוֹחָא.

אפרטומות, read with Mus.:

אַפְרְטוֹסוֹת* f. pl. (apparatus) *military engines*. Y. Keth. II, 26d; (Y. Gitt. III, 45a top אירסטרטות *camps*).

אַפִּירִיוֹן, אַפְרִיוֹן m. (b. h. אַפִּרְיוֹן; פְּרַר, פּוּר, עַל פְּרִיוֹן; cmp. אפרפיירות, פִּרְפּוּרָא, פּוּרְיָא &c.) [*on a frame,*] *frame and hangings of a palanquin, litter of parade*, esp. for a bride in the wedding procession. Sot. IX, 14 (49a); Tosef. ib. XV, 9.—Sot. 12a חושיבה בא׳ (Pesik. R. s. 43 בפוריא), a. e. he placed her in the litter, arranged a wedding procession for her. Num. R. s. 20, end, לישב בא׳ to take her seat in the litter (for the wedding procession); a. e.

אַפְרִיזָא* m. (פרז) [*the leader*], (archit.) *the king-beam, principal*. B. Bath. 6a.

אַפְרִיזָא, v. next w.

אַפְרִיזִן m. ch.=h. אַפִּרְיוֹן. B. Mets. end א׳ נמטיריה ed. (Ar. חבו לידה אפרייא לר״ל שמעון, Var. אִיפּוּרְיָא לר׳ שמעון; Ms. M. אפרין. Ms. H. אפריון, v. Rabb. D. S. a. l. note) let a palanquin be put up for R. Sh., i. e. he deserves a triumphal procession. Cmp. פִּרְפּוּרָא.

אֶפְרַיִם (b. h.) pr. n. m. *Ephraim*. 1) son of Joseph, progenitor of the *tribe of Ephraim*. Gen. R. s. 98; a. fr.—2) name of the expected Messiah, also called *the Messiah, son of Joseph*, in contradist. to the Messiah of the tribe of Judah. Pesik. R. s. 36; 37.—3) a disciple of R. Meïr. B. Mets. 87a; Gen. R. s. 85 א׳ מקשאה E. the disputant.—4) *E. the Scribe, a disciple of Resh Lakish. B. Mets. end (Ms. M. א׳ מקשאה, v. Rabb. D. S. a. l. note).

אַפְרִין, v. אִפְרִידִין.

אַפְרִיקִי (אַפְרִיקָא) I pr. n. pl. (Africa, Ἀφρική) *Africa*, esp. Northern A., the *Africa Propria* or *Vera* of the Romans. Y. Shebi. III, 36c bot. the Girgashite הלך לו לא׳ emigrated to Africa (Carthage). Ib. 'a land like your own' (II Kings XVIII, 32) זו א׳ that means A.; Lev. R. s. 17; Deut. R. s. 5.—Snh. 91a אפריקיא (corr. acc.). Tam. 32a sq. מדינת א׳; (Lev. R. s. 27; Pesik. Shor p. 74a קרטגנא, v. חֹשֶׁךְ). Lam. R. to I, 5. דוכוס דאפריקא Duke (military governor) of A. (Egypt &c.).—Denom. אַפְרִיקָאֵי, ch. אַפְרִיקָאֵי *Africans* (Negroes). Sabb. 31a.—Targ. II Chr. XXI, 16.

אַפְרִיקִי II, אַפְרִיקָא pr. n. pl. (supposed to be) *Phrygia*, in Asia Minor. Targ. Y. Gen. X, 2 (h. text גֹּמֶר);

אֲפַר, אֲפַרָא I (אֲפַרְתָּא) ch. same. Targ. Y. II Ex. II, 3; 5 (Var. אפרה; Targ. O. יערא). [Y. Sabb. I, 3b חד אפר, v. חוֹתָא.]

אֲפַרָא II, אֶפְרָא (אֵיפְרָא) אֶפְרָה ch.=h. אֵפֶר. Targ. I Chr. XXI, 15 א׳ דעקדת׳ וכ׳ the ashes of Isaac's offering, v. אֵפֶר.—Y. Taan. II, 67a a foolish son א׳ בעיני וכ׳ is ashes in the eyes of his mother (תוגת by permutation אפרא; v. א״ת).

אַפְרַגְסְיָא, אַפְרַגְוְיָא, אַפְרַגְיָא f. (ἀπραγία, ἀπραξία) *inactivity, cessation of labor, holiday*. Pesik. Sh'mini, p. 195a (v. Buber note 66 to p. 193a) if both of us open (sales) at the same time הרי אנו עושין אפרגיא במדינה (Ar. Var. אפרגינה, אפרגיזא, read אפרגזרא) we shall create a cessation of labor in the district (as all the laboring people will run to the market town on one and the same day; Yalk. Num. 782 זול from misunderstanding); Cant. R. to VII, 2 אפרגיס (read אפרגייא or אפרגסייא). Pesik. R. s. 41 R. Yonathan . . . . . had goods with him וחייתה אפרגיס (corr. acc.) and there was inactivity and dull business in consequence thereof [for which Yalk. Ps. 758 ולא חיה יכול למוכרה—prob. to be read אַפְּרַטוֹס ἄπρατος *unsaleable*].

אפרגיס, אפרגינא, אפרגייס, אפרגיזא, v. preced.

אפרגל Mekh. Yithro 6 מא׳, read, as Yalk. a. l., מאה פ׳, v. פַּרְגּוֹל.

אפרדוכסוס, v. אפדכסוס.

אֶפְרָה 1) *meadow*, v. אֲפַר; 2) *ashes*, v. אֲפַרָא II.

אפרחנג, v. פַּרְחַנְגְּרָא, פרחנג.

אַפְרוֹדִיטֵי f. (Ἀφροδίτη) *Aphrodite*, a Greek goddess (Venus). Ab. Zar. III, 4 מרחץ של א׳ a bath where A. has a statue. Ib. we do not say, the bath has been built נוי לא׳ וכ׳ as an ornament of A., but we say, A. is an ornamental attachment to the bath. Y. Shebi. VIII, end 38b מזלפין להדא א׳ squirting water (as a libation) to A.

אפרוודין, read:

אַפַּרְוָרִין m. pl., אַפְרוֹרְוָן (אִיפְרָוָן) f. pl. (v. פְּרָר, פְּרָבָר, פְּרָוְרָא, פְּרָוִילָא) *those appointed over the outworks of a fortress, runners*. Targ. Ezek. IV, 2; XXI, 27 (h. פָּרִים).

אֶפְרוֹחַ m. (b. h. אֶפְרֹחַ; פרח) *brood, young bird*. Bets. 6b; Tosef. ib. I, 1; a. fr.—Gen. R. s. 37 אתמול א׳ וכ׳ yesterday a chicken, to-day an egg (lost prestige).

אֶפְרוֹחָא ch. same.—*Pl.* אֶפְרוֹחִין Targ. Deut. XXII, 6 (Var. אֶפְרִידִין); a. e.—אֶפְרוֹחְיָא. Y. Ber. II, 5a.

אפרוטוס, v. אירפרו׳.

אפרוכוס, read אִירְפַּרְכוֹס, v. אִירַפַּרְכָא.

Gen. R. s. 37, beg.; (Y. Meg. I, 71[b] bot.; Yoma 10[a] גרמיא). [Y. Ber. IX, 13[c] top; R. Hash. 26[a] (of R. Akiba's journeys)—perh. belonging to preced.]

**אַפַּרְכוֹס, אַפַּרְכָא,** v. אִיפַּר׳.

**אפרכוריס*** pr. n. pl., prob. אֲפִירְקוּרוֹס=אֲפִירְכִּירוֹס q. v. Y. Gitt. IV, 46[a] top א׳ צריכא if a slave fled to Ep., it is undecided whether he may be extradited; cmp. אנטוריס.

**אַפַּרְכִּי, אַפַּרְכְיָא,** v. אִיפַּר׳.

**אפרכלי,** Sabb. 45[a] ed., v. פַּרְכָל, פַּרְכְּלָא.

**אַפַּרְכָּס** transpos. of אַרְפְּכָס.

**אַפַּרְכֵּס (אַפַּרְכֵּסָא)** f. (פרכס q. v.) [the grinder, moving to and back,] *the hopper, grain-receiver* on top of the millstone. Hag. 3[a]; Ḥull. 89[a] עשה אזנך כאפ׳ (ed. כארפ׳) make thy ear like the hopper to receive the teachings &c.; Y. Kidd. I, end, 61[d] נקב אזנך כאפרכס חזו perforate (make open) thy ear &c.; Pesik. R. s. 10 הרעישה אזנך וכ׳ shake thy ear, like a hopper, to receive &c.

**אַפַּרְסְמָא** f.=next w. Targ. Y. Ex. XXXV, 28.—Kerith. 5[b]. R. Hash. 23[a]. Ber. 43[a]. Ab. Zar. 28[b] Ms. M. (ed. אספסתא).

**אפלסמון (אַפַּרְסְמוֹן, אַפַּרְסָמוֹן)** m. (v. פֶּרֶסֶם, פִּרְצֵם; cmp. also בלסם, בלסמון) 1) *balsamum.* Yoma 38[b] sq. Y. Ab. Zar. III, 42[c] top; a. fr.—Lam. R. to IV, 15 אפל׳.—2) *balsam-tree, balsam-wood.* Ber. 43[a].

**פַּרְסְקִין, אַפַּרְסְקִין (אַפַּרְסְקִים)** m. pl. (πέρσικα, τὰ) *peaches.* Maasr. I, 2; a. fr. V. פַּרְסָק.

**אַפַּרְקִיד** adv. (v. פרקד) *on the back.* Ber. 13[b]; Nidd. 14[a] גני א׳ lies on his back. B. Bath. 79[a] top.

**אַפְרְקָא,** v. אַפְרִי׳.

**אַפַּרְקְסוּת**=אַפְּקַרְסוּת. Ber. 23[b]; 24[b] ed.

**אַפַּרַשׁ,** adv., with לְ־ (v. פָּרַשׁ) *for a time to be defined* (in the future), *indefinitely, forever* (h. לָנֶצַח). Targ. Is. LVII, 16; a. fr.

**אַפְרָשָׁה, תַּפְרָשָׁה** f. (פָּרַשׁ) 1) *separation, setting apart for a sacred purpose,* as the heave-offering (T'rumah, for the priest), or a sacrifice (Korban); also *isolation on account of levitical uncleanness,* or *on acc. of sacredness.* Trnsf. *the thing set apart, offering, gift.* Y. Yoma I, beg. 38[a]; Tosef. Parah III (II), 1 זה (הַ)אַפְרָשָׁתוֹ בטהרה (פרישתו 8[b] Babli Yoma וכ׳) the one is isolated for the purpose of purification (because of uncleanness), the other for sanctification (for the services of the Day of Atonement). Y. Dem. VII, 26[b] bot. תלוי בה׳ depends on the act of setting apart. B. Kam. V, 7 הַפְּרָשַׁת הר סיני the isolation of Mount Sinai prescribed as preparation for the giving of the Law (Ex. XIX, 13); a. fr.—*Pl.* אַפְרָשׁוֹת, הַפְּרָשׁוֹת. Y. Shek. II, 46[d] top שלש א׳ three kinds of sacred gifts.—2) *crossing the Ocean;* cmp. פָּרַשׁ. Gen. R. s. 6 וכ׳ חפרשת; Lev. R. s. 25 פָּרָשַׁת.

**אַפְרְשׁוּתָא, אִפְרְשׁוּ** ch. as foreg. 1). Targ. Ezek. XLV, 1; a. fr.—*Pl.* אַפְרְשָׁוָתָא, constr. אַפְרְשָׁוַת. Targ. O. Num. XVIII, 8; 19 (some ed. אַפְרָשׁוּת sing.).

**אֶפְרָתִי** m. (perh.=b. h.) *of Ephratha, Ephrathi.* Y. Keth. XII, 35[a] top יוסף א׳; Y. Kil. IX, 32[b] top יוסי א׳; (Gen. R. s. 100 חפרתי).—*Pl.* אֶפְרָתִים. Ruth R. to I, 2 expl. *courtiers, noblemen.*—Ch. אֶפְרָתָן. Targ. Ruth l. c. פלטראני א׳ רבנין (in Ms. our w. omitted).

**אֵיפֵשׁ, אֶפֶשׁ** m. (אפש, √אף, cmp. חִפֵּץ; corresp. to b. h. נֶפֶשׁ, v. Jer. XV, 1) *desire, pleasure;* [only with personal pron. as suffix]. Naz. IV, 5 אי אֶפְשִׁי וכ׳ I will not live with an offensive woman. Keth. XII, 3 אי א׳ לזוז וכ׳ I cannot leave my husband's house. Y. Yoma VII, 45[b] bot. אי א׳ שיכפר וכ׳ I do not want the Day of Atonement to bring me forgiveness. Y. Yeb. XIII, beg. 13[b] א׳ בנישואיך I am willing to marry thee. Num. R. s. 13 (alluding to Gen. III, 22) אמר אדם אי א׳ said Adam, I cannot (do penitence). Said the Lord, 'And now',—said Adam 'pen', 'by no means', 'I will not'. Y. Keth. VII, 31[b] bot. אי א׳ אשה (read באשה). Y. Pes. VIII, 35[d] bot. א׳ שתמנה (read אי א׳). Y. Gitt. VI, 1; a. fr. Gen. R. s. 38 אי אֶפְשֵׁנוּ וכ׳ we desire neither him nor his divine protection.

**אַפְשַׁח,** v. פְּשַׁח.

**אפשלתה,** v. אַשְׁפְּלָה.

**אֶפְשָׁר, אִיפְשַׁר (אֶוְשַׁר)** m. (פשר) *division, space between, alternative,* whence *possibility; it is possible.* Targ. Job XIV, 14; a. fr.—Ḥull. 11[b] חרכא דא׳ א׳ where it is possible (to ascertain facts), it is possible (we must do), but where it is impossible &c. Yeb. 61[b] sq. אין דנין א׳ משאי א׳ we cannot form an analogy between a case where there is an alternative and one where there is none. Sabb. 129[a] לא א׳ לידה he has no means. Y. Sot. VII, 21[c] bot. אי א׳ לומר you cannot say. Taan. 3[b] אי א׳ לעולם וכ׳ the world cannot exist without &c; a. fr.

**אַפְתָּא*** I m. *bread.* Ber. 40[b] quot. in Ar., prob. from misreading ריפתא; v. Rabb. D. S. a. l. Ms. M.

**אַפְתָּא** II f. (פתי) *extension, width,* whence 1) (archit.) *a chamber* or *wing projecting from a building* (with stairs from outside), *balcony-chamber.* B. Bath. 61[a] (explain. ריצוץ). Ḥull. 92[a] ב״כ דתותי א׳ a synagogue named 'under the balcony'.—2) (bot.) *stole, tuber.* Lam. R. to I, 16, end כהדא א׳ דקרא וכ׳ like that tuber of cabbage, the larger the latter grows, the smaller gets the former.—3) pl. אַפְתֵּי, only with רַמְשָׁא, *spreading of night, nightfall.* Y. Ab. Zar. I, beg. 39[a]. Y. Bath. II, end, 13[c]. Lev. R. s. 25; Koh. R. to II, 20.—בפתי רמשא=בא׳ ר׳. Y. Ab. Zar. l. c.; Gen. R. s. 78.

**אפתיסיס,** v. אִרְפּוּתוֹרוֹס.

**אֶפְתַּנְטִין,** v. אֶוְוִתַּנְטִי.

**תַּפְתְּקָא, אַפְתְּקָא*** m. (פתק, cmp. חֻפְתָּק) *ladle with which provision is dealt out.* Snh. 39[a] מחא בירי בא׳

(Rashi באפתקיה, Ms. M. מחזיה בהפתקיה) he (the servant) warned him (Ms. M. struck him) with his ladle; (Rashi: struck him on his *neck* (!), v. אִפְקוֹתָא).

**אַפְתְּרִין** Targ. Y. I Num. XIII, 21 Ar., v. פַּתְרָן.

**אֲצָא**, v. אִרְצָא I.

**אֶצְבַּע** f. (b. h.;=עצבע; עצב, √צב, cmp. Job X, 8; cmp. טבע a. טבעת) 1) *finger*, esp. *index-finger*. Men. 11ª זו א׳ with this (the fourth from the little finger) the measure of 'a finger' is taken; Keth. 5ᵇ. Y. Taan. IV, 68ᵈ bot.; Lam. R. to II, 2 מקוטעי א׳ (מטיפי) who had their finger cut off (in evidence of devotion to the cause). Yoma I, 7 צרדה א׳; Tosef. ib. 9 explained גדולה א׳ *middle finger;* cmp. Tanḥ. Bo, end, expl. אמצעית.—Keth. 71ª הוא נותן א׳ וכ׳ he (the husband) puts his finger between her teeth (and must expect to be bitten), i. e. has to take the consequences of not interfering with her vow in due time.—2) *any projecting limb resembling the shape of a finger.* Ḥull. 61ª יתירה א׳ *the projecting toe* on a bird's claw. Tam. IV, 3 (31ª) חכבד א׳ the *lobe* of the liver.—Fig. (like יד) *share, part.* Y. Pes. IV, 31ª top; Y. Ab. Zar. I, 40ª top, v. אֻמְצָא.—*Pl.* אֶצְבָּעוֹת. Ḥag. 15ª; a. fr. (mostly in the sense of *finger's length*).—Pes. 112ᵇ; Nidd. 66ª euphem. for *membra virilia.*—*Dual* אֶצְבְּעַיִם. Cant. R. to VIII, 11 גידם א׳ one whose (index) fingers were lopped (stump-like). Ib. that whole trade of mine אינה נקנית אלא בא׳ cannot be acquired except by learning how to use the index-fingers.—Pes. 109ª, a. e. *two finger lengths.*

**אֶצְבָּא, אֶצְבָּעָא** ch. same. Targ. Ex. XXXI, 18; a. e. —*Pl.* אֶצְבָּעָתָא. Targ. Y. Gen. I, 7; a. fr. Targ. Ps. VIII, 4 אצבעוחך. Ned. 49ᵇ באצבעתיה with his fingers. Erub. 53ª we are כי א׳ בקירא לסברא (Ar. אוצבתא) as to reasoning like fingers on wax (hard to be impressed upon), ולשכחה וכ׳ but as to forgetfulness like fingers put in seed (leaving no trace), v. בְּזָרָא; a. fr.

**אֶצְבָּעִי** m. *of a finger's length, dwarf of the smallest size.* Bekh. 45ᵇ.

**אצבעתא**, v. אֶצְבָּעָא.

**אַצַבְתֵּי*** f. (v. צבת, cmp. אצבע) *tongs, snuffers.* Ohol. XIII, 4 (Var. אַסַּפְתֵּי); Tosef. ib. XIV, 4 לאוצבתו, ed. Zuck. (Var. ולא לצבתו) and for the snuffers belonging to it (the candlestick).

**אָצוּ** Ar., v. אַצְוָתָא.

**אַצְוָא**, v. next w.

**אַצָּוָא** f., pl. אַצְוָתָא, אַצְוָתָא (צוי, cmp. צבי a. סבב) *creeper, vine.* Pes. 39ª (expl. חרחבינה) אצווא דדיקלא Ar. (ed. אַצְוָתָא, Ms. M. אסיתא, read אַסְוָתָא, R. Ḥan. אַסְוָא, v. Rabb. D. S. a. l. note); Keth. 50ª אַצְוָתָא. Erub. 26ᵇ אצווא חרזיתא דדיקלא Ar. (ed. דדיקלא omitted, also in Ms. M., cmp. Rabb. D. S. a. l. note) *arkablin* are the prickling creepers of the palm-tree; v. חַרְזָא. V. אַצְוָתָא.

**אַצְוָדְחָתָא, אַצְוָחְתָא** f. (צוח) *cry, noise.* Targ. Ezek. VII, 14.

**אַצְוָתָא, אַצְוָתָא** f. (אצי, √אין, cmp. חצב a. denom., a. אַסְיָתָא) *trough, kneading trough;* also *a trough-full, the quantity of bread baked at a time, batch.* Targ. Deut. XXVIII, 5; a. e. (also as plur.) Targ. Ex. VII, 28; a. e.—Pesik. B'shall. p. 91ª כל א׳ וכ׳ the entire batch of bread. Ib.ᵇ (correct acc. to Buber note 198; Var. Ar. אַצוּ, אַסְוָתָא, v. Koh. Ar. Compl. s. v.). Cmp. אֲצִיצָא. V. אַצְוָא.

**אַצְוָחְתָא, אַצְוָדְחָתָא**, v. אַצְוָתָא.

**אַצְוָתָא**, v. אַצְוָא a. אַצְוָתָא.

**אִצְטְ־**, for words not found here, v. sub אִרְסְט׳, אִסְט׳ or אִרְצְט׳.

**אִצְטַדְיָא** m. (צדי) 1) *destruction.* Targ. Prov. XVII, 14 (h. text הַתְגֹּלֵעַ; for אטשי ib. read אַטְשֵׁי, v. נטש).—2) (cacophem.) *theatre, arena;* prevailing vers. אִצְטַדְרָא q. v.

**אִצְטַדִּינִין, אִצְטַדִּין** as preced. 2); v. אִצְטַדְרִין.

**אצטלוס**, v. next w.

**אִצְטַלּוּת*** f. (טלל, v. אִסְטַלְּיוּת) *covering, lining of a shoe.* Tosef. Kel. B. Bath. IV, 6 שנישל האונטליות שבו ed. Zuck. (R. S. to Kel. XXVI, 4 שניטלו האונטלים; Var. ed. Zuck. האצטלו׳; ed. האצטלוס) read שניטלה א׳ the lining of which is off.; v. זרב.

**אצטרא**, v. אִצְטַדְרָא.

**אצטרבאמוטא**, v. אִסְטְרוֹפוֹמָא.

**אִיסְ׳, אִיצְ׳, אִצְטַדְיָא, אִצְטַדְרָא, אִצְטַדְרְיָא** f. (סדר, cmp. אסטרניא, אסטרניא P. Sm. 304 a. quot. ibid.; cmp. אֲבִירָן) *place of debauchery,* an opprobrious name for the *theatres, arenas* &c. of the Romans, and a phonetic perversion of *theatrum,* θέατρον. Ab. Zar. I, 7 (16ª) you must not build .... גרדום אצטדיא וכ׳ (Ms. M. אצטרבא, prob. אצטרינא, v. supra; in Gem. 18ᵇ repeatedly אצטר׳, Mishn. Nap. אצטדיא, in comment. ib. אצטרדיא), expl. ib. 16ᵇ בסרליקי של גרדום וכ׳ a building for public execution (court) or for public entertainment (amphitheatre &c.)—*Pl.* אִסְטַדְרִיּוֹת. Sifra Aḥare IX, 13. [Men. 103ᵇ איסטרדיא של מלך royal amphitheatre (?), v. אסטרטא.] [Tanḥ. B'resh. 2 אִסְטְרָטָאוֹת, Var. אִסְטְרָאוֹת *theatres.*] Ab. Zar. 18ᵇ לא הלך לאיסטרטאות Ms. M. (ed. טַרְטָיָאוֹת q. v; En Yak. תרט׳). [For the vers. אִצְטַדְיָא v. s. v.]

**אִיסְ׳, אִיצְ׳, אִסְטָרִין, אִצְטְרִין** [אִיצְטַדְרִין, v. preced. end] f. (prop. pl. of אצטרא, אסטרא, v. preced., used as sing.) same. B. Kam. IV, 4 (39ª) שור האיצטדרין Ms. M. (ed. אצטדין, Ms. H. a. R. a. Mish. Nap. אסטדין, Y. ed. איסטדין) an ox of the arena (that killed a person). Tosef. Ab. Zar. II, 7 היושב באסטדרין וכ׳ Var. (ed. Zuck. איסטרטון, ed. איסטדרין) he who attends the arena as a spectator is like a murderer (countenancing bloodshed); Y. ib. I, 40ª הדושב באיצטדין (interchanging with תראטרון theatrum). *Pl.*

אין הולכין לא׳ מפני ש״ד Ms. M. &c. אַצְטַדְרִינִין (ed. לאצטדינין מפני מושב לצים . ., v. Rabb. D. S. a. l. note) you must not go to the arenas on account of bloodshed (ed. to theatres on account of 'scorners' seat', Ps. I, 1). Ib. Ms. M. repeat. אַצְטַרְנִין, cmp. אֲבִירָן. Tosef. l. c. 6 לארצטיונין (Var. לצטרדיונין, לצטרדונין); 7 לאיצטרדיונין (Var. לטריונין, לצטריונין), cmp. טַרְטִיאוֹת.

**אִצְטַרְכִיָּא** m. pl. (צרך) *travelling necessaries, provision.* Gen. R. s. 60. Koh. R. to XI, 1.

**אצטרמיטה**, v. אִסְטְרוּפּוֹמָטָא.

**אוּצְ׳, אִוצְיָא, אֲצִיָּא** f. (אצר, v. אֲצִוּותָא) *cut, depression,* (agric.) *bed* as a measure, *row.*—*Pl.* אֲצִירָתָא, אִירְצ׳, אִוצְ׳, אֲצִיאָתָא. B. Bath. 12ª תלת א׳ וכ׳ (Ms. M. אירצ׳, Ms. F. אירתירתא(?)) three rows containing twelve vine-trees each; (v. Rabb. D. S. a. l. note). Ib. 41ᵇ he encroached on his neighbor's ground תרתי אר׳ ed. (Mss. אי׳) two *bed-widths.*

**אַצִּיל** m. (b. h.; אצל or נצל, cmp. צלע) *the joint which touches the rib, elbow* (with or without יד). Arakh. 19ᵇ עד דאא׳ up to the elbow.—*Pl.* אַצִּילִים, constr. אַצִּילֵי. Zeb. 19ª top כנגד א׳ וכ׳ corresponding to the elbows (where the elbow in natural position touches the body). Y. Yoma V, 42ᵇ bot.; a. fr.—(Chald.) Lev. R. s. 8, beg. ודין אצילים פריך some ed. (read אצילֵיה) and the other has his elbow (arm) broken.

**אַצְפָּא, אֲצִיפָּא*** m. (v. צִיפָּא) *matting* used for bailing dates, cmp. חוֹתָל. [Oth. opin: *the flesh sticking to the stone* of half-ripe dates.] Gitt. 89ª a woman was betrothed בא׳ דתוחלא (Ar. אצפא) with &c. (an object of no value).

**עֲצִיצָא, אֲצִיצָא** m. (אצץ, cmp. אֲצִוּותָא) *a common bellied vessel.* B. Bath. 144ª אפר׳ א׳ דחרסנא Ms. (ed. ע׳) even a pot in which fish-hash is kept. Meg. 16ª דבית א׳ תכסא Ar. (ed. ע׳, Ms. O. עסיסא) night-chamber. [Targ. Esth. V, 1 רישא עֲצוּצָא, read דְּעַ׳ . . . of the night-chamber.] Hebr. עָצִיץ.

**אצירתין***, Targ. Koh. XII, 11 a gloss of אנצין, missing in ed. Buxt. a. oth.; v. אֲנַץ.

**אָצַל** (√צל, v. נצל) *to protect, spare, exempt from taxes.* B. Bath. 55ª, v. אַנְדִּירְסַקֵּי.—[Bets. 14ª אצלי, v. צלי.]

**אָצֵל** or **אָצַל** (b. h.) pr. n. m. *Atsel, Atsal,* mentioned I Chron. VIII, 37 sq.; IX, 43 sq. Pes. 62ᵇ בין א׳ לא׳ וכ׳ (Ms. . . . מן א׳, v. Rabb. D. S. a. l. note, for var. lect.) the explanation of the repetition of I Chr. VIII, 29 to 38, and IX, 35 to 44 and the verbal discrepancies between the two records would load four hundred camels with discussion; cmp. Rashi to I Chr. l. c.

**אֵצֶל** (b. h.; √צל, v. צלל, צלע) *by the side of, near, with.* B. Mets. V, 1 הרי אֶצְלִי בהן יין thou hast wine with me instead, i. e. I owe thee &c. Ib. 85ᵇ א׳ מי אתה תקוע by whose side art thou lodged (in the world to come)?; Koh. R. to IX, 10; a. fr.

**אַצְלְחוּרְתָּא** f. (צלח) *success, prosperity.* Targ. Is. XXXIII, 20; a. e.

**אַצְלִי**, v. צְלֵי.

**אִצְעָדָה** f. (b. h.; צעד) *clasp* or *brooch* for fastening dresses on going out, in Talm. *knee-band*; v. בִּירִית. Sabb. 63ᵇ בירית זו א׳ what the Mishnah calls *birith* is the Biblical *etsadah*; modified ibid. בירית תחת א׳ וכ׳ *birith* has the function of the *etsadah* (Rashi: *birith* around the knee serves the same purpose as *etsadah* on the shoulder, to save inconvenience in walking).

**אַצְפָּא*** or **אֲצָפָא** m. (אצף, v. יְצַהּ) *trouble, labor.* Targ. Prov. XIV, 23 בכל מן דא׳ לך (h. text עצב) in whatever is a trouble to thee.

**אַצְפָּא**, v. אֲצַרְפָּא.

**אָצַר** (b. h.; sec. r. of צור, cmp. אסר) *to lock up, hoard, gather;* cmp. גָּנַז. B. Bath. 90ᵇ אוֹצְרֵי פרורות those who store up fruit (for speculation). Ib. וכ׳ אין אוֹצְרִין; Tosef. Ab. Zar. IV (V), 1 (אצר a. עצר used promiscuously) you must not hoard up (for speculation) such things as are necessaries of life; [correct כגון יינות שמנים . . . . אין א׳ דברים שיש וסלתות ופירות]. Ib. לֶאֱצֹר (Tosef. לְאַצֵּר *Pi.*). Ib. לא יְאַצֵּר *Pi.* (Tosef. ולא יַעֲצוֹר, read לא; Var. לא יַאֲצִיר). Gen. R. s. 45 end (play on נבוכדראצר) שאֲצָרָן וכ׳ he locked them up in the desert &c.—Y. Dem. VI, end, 26ª; Tosef. ib. VI, 4; Ab. Zar. 71ª אוֹצֵר (עוֹצֵר) *government's store-collector, commissary* (apothecarius), or read אוֹצָר q. v.

*Pi.* אִיצֵּר, *Hif.* הֶאֱצִיר, v. supra.

**אָצַר I** ch. same. *Targ. O. Gen. XLI, 35 פוק אצר ליי וכ׳ (prob. אַצֵּר *Pa.*) go out and buy up for me for storage &c. B. Bath. 90ᵇ (וירצרון, ויוצרון, Var. וייצרון, ויצרון).

*Ithpa.* אִתְאֲצַר, *Ithpe.* אִתְאֵצַר *to be stored up.* Targ. Is. XXIII, 18.

**אַצָּר** w. (preced.) אצר פירי *speculator in provision.* Yoma 83ª; B. Bath. 90ᵇ.

**אֲצַר II** m. (preced.) *contraction* (h. עֲצֶר). Bekh. 21ᵇ א׳ חיותא contraction of the womb (and consequent destruction of the fœtus).

**א׳ רוח, אֲצָרוֹת**, read אוֹצְרוֹת רוּחַ (v. אוֹצָר) *stores of wind,* name of the cavities in the *pearl-shell* in which the pearls are seated, and which contain a kali; v. אַשְׁלְגָּא. Y. Sabb. IX, end, 12ᵇ top.

**אַקְדָּא**, v. אַקְוָוא.

**אַקְדָּיוּתָא** f. (קהה) *bluntness* or *looseness* of teeth. Targ. Amos IV, 6 (h. text שנין (נקיון וכ׳ אקהיות=*perplexity.* Cmp. אַקְוָוא.

**אַקְקוּבְּטוֹן, אַקוּבִּיטוֹן***, m. (accubitum, ἀκκούβιτον) *dining couch* of the Roman nobility of the imperial period in place of the older triclinium. Lev. R.

s. 7 מיסב על א׳ וכ׳ (Pesik. Eth. Korb. p. 61ª חקוביטין; Yalk. Num. 777 אי״ק; ib. Lev. 479 קוב׳, קנב׳; ib. Ps. 791 חנכ׳ &c., corr. acc.; Pesik. R. s. 16, p. 83ᵇ ed. Fr. חקובטין) reclining on his accubitum.—לחם א׳, or ריפתא (ד)א׳ *bread used at the meals of the nobility, fine bread.* Targ. Y. II Gen. XL, 16 ריפתא ככבטון (read ריפתא דאקקובטון) bread of the nobles (h. text חרי). Pesik. R. l. c. p. 82ª (ref. to לחם הפחה Neh. V, 18) sub. לחם הככבטין; Pesik. l. c. p. 59ª ככבטון (corr. acc.).

**אקובנאה**, B. Bath. 73ª bot. Ar., v. קוּפְנָא a. קוּבְנָאָה; cmp. אֲקוּנְבִי.

**אַקְוָא, אַקְוָא** f. (קהי) *what blunts or loosens the teeth, weakening;* fig. (v. Mekh. Bo 18, end) *refutation, arguments. Pl.* אַקְוָתָא. Yeb. 110ᵇ יתבי וקמקוו א׳ (Rashi Var. מיקחו אַקְהָתָא) they were sitting and raising arguments. Cmp. אַקְהָיוּתָא.

**אקומוניס**, v. אִיקוֹנוֹמוֹס.

**אָקוֹן** m. (deriv. of קנה, v. אקן) 1) *reed-basket,* used as a *fisher's cauf.* Kel. XII, 2; XXIII, 5.—2) v. אֲקַן.

**אִקוֹנָא**, v. אִיק׳.

**אֲקוּנְבִי** f. (קבב, with נ inserted; Mand. קומבא, Nöld. Mand. Gr. p. 105) *cupola, arched vessel. Pl.* אֲקוּנְבָיָאוֹת. Tosef. Kel. B. Mets. II, 8 א׳ שבמגדלים ed. Zuck. (Var. אקובי׳, cmp. קובנאה) cupolas on turrets (a piece of house furniture), ornamental vases.

***אֲקוֹנָס**, a corruption of קוֹלִיס m. (κολίας) *colias,* name of a small fish. Ab. Zar. 39ª; Ḥull. 66ᵇ top; Tosef. Ḥull. III (IV), 27 קולייס.

**אַקּוּפֵי** m. pl. (קהּ, נקהּ) *curlings of the web, anything sticking out of the web* (threads, knots &c.). Sabb. 75ᵇ האי מאן דשקיל א׳ וכ׳ whoever takes threads out of clothes on the Sabbath, is guilty of an act of finishing; v. פַּטְרֵשׁ. Cmp. אַקְפּוּתָא.

**אקופיא**, v. קופיא.

**אקורפימא**, v. אַקְרַפְּטָא.

**אַקּוּרְקָתָא**, v. אַקְרוֹקְתָא.

**אָקוֹשָׁא** m. (קשר) *hard, hard-baked.* Targ. Y. Lev. XX, 10.—Keth. 39ᵇ. Sot. 4ᵇ, opp. רכיכא. Sabb. 65ª כל מידי א׳ anything hard.—*Pl.* אָקוֹשֵׁי. Sabb. 155ª תרובין א׳ ed. (Ms. M. דאשוני, Ar. דאשינא).—Targ. Ps. LVIII, 10 אָקוֹשָׁן (some ed. אַקְשׁוּן).

**אַקְטוֹר (אוקטור)** m. (actor) *actor publicus,* an officer who had the supervision of slaves and state property.—*Pl.* אַקְטוֹרִין. Mekh. B'shall. Par. 1; Yalk. Ex. 230 או׳.—Targ. Y. Ex. XIV, 5 אוֹקְטָרְיָא.

**קְטֵיסְפוֹן, אַקְטִיסְפוֹן** pr. n. pl. *Ctesiphon,* a town on the Eastern bank of the Tigris. Targ. Y. Gen. X, 10 ק׳ (for Bibl. *Kalneh*). Yoma 10ª (for Bibl. *Resen*) זה א׳ (Ms. אקטספון; Var. קטיספון; טיספוס). Gitt. 6ª. Erub. 57ᵇ אקיסט׳ (corr. acc.; Ms. M. קטי׳; v. Rabb. D. S. a. l. note).

**אַקְטָרְתָּא** f. (קטר) *whatever raises dense smoke when ignited,* hence *roots, twigs* &c. Taan. 24ᵇ bot. ושדיא א׳ (Ms. M. adds. בתנורא; v. Rabb. D. S. a. l.) she used to throw twigs into the stove (to make people believe she was baking).

**אקי**, read: אִיקִי (εἶκε) *make room!* Y'lamd. to Deut. XI, 22 quot. in Ar. (v. Tanḥ. Ekeb, 4); cmp. Midr. Till. to Ps. XVII.

**אקיוס**, v. אַקְסִיוֹס.

**אָקִילוֹס** (Var. עַקִּילוֹס), pr. n. m. *Akilos* (prob. identic with עקילס q. v.). Gen. R. s. 1 R. Yudan relates בשם א׳.

**אקיסטיפון**, v. אִקְטִיסְפוֹן.

**אקיקא**, v. אַקַּקְיָא.

**אַקְלַד**, v. אַקְלִידָא a. קְלַד.

**אַקְלִיבוֹסְתָּא**, v. קְלִיבוֹסְתָּא.

**אַקְלִידָא** f. (κλείς-δός) *key, lock, fastening.* Sabb. 89ᵇ ככא דא׳ (Ar. s. v. קלד: בבא, Var., v. Rabb. D. S. a. l. note 400) the tooth of the key, *key-bit* (Ar. '*the key-gate*'); Men. 57ª; a. e.—Fig. א׳ דמטרא the key (to the store) of rain; א׳ דת״ח the key (to the gate) of resurrection. Snh. 113ª (Var. קלידא, מפתחא; v. Rabb. D. S. a. l. note 30).—*Pl.* אַקְלִידְיָא, אַקְלִידֵי. Targ. I Chr. IX, 27.—Gitt. 56ª; a. fr.—Denom. אַקְלַד, v. קְלַד.

**אקלנדס**, read קאלנדס, v. קַלַּנְדָּא.

**אִקְלַס** Ithpe. of קְלַס.

**אַקְלַפְּרִין** m. pl. (aquiliferi) *eagle-bearers, bearers of the imperial standard.* Midr. Till. to Ps. XLV (some ed. אלק׳ corr. acc.).

**אקמנין, אקמינון** Lev. R. s. 34 א׳ פרנסין, read אוקמינון, v. קום.

***אַקְמְתָא** f. (עקם=אקם, cmp. עכביש, עכוביתא; Syr. אמקתא?, v. P. Sm. 243) *spider.* Targ. Prov. XXX, 28.

**אֲקַן** (deriv. of קנה) *to grow in stalks, produce stalks* Gitt. 30ª לא צריכא דאקון (Var. דחדר ואקון) in the case before us it means that the seeds which had been despaired off produced stalks (blades) again מדהו דתימא אֲקַנְתָא מילתא וכ׳ when you might think this shooting up is *something* (enough to awaken new hopes of recovery), therefore &c.; Taan. 19ª.—Denom. אֲקַנְתָא *growth of stalks;* v. supra.

**אקנוס**, v. אִיקָנוֹס a. אַקְסִיוֹס.

**אַקְנְיָאתָא**, v. אַקְנִיתָא.

***אַקְנְיוּתָא** f. (קנה II) *being provoked.* Targ. I Sam. I, 16 (v. ib. v. 6).

**אַקְנְיָאתָא, אַקְנְיוֹתָא** ch. pl., הַקְנָאָה h. f. (קנה I) *giving possession*, whence שְׁטַר הַ׳ or שְׁטָרֵי אַ׳ *an agreement by which one's landed estate is mortgaged in the form of a sale from date*, independent of the loan to be consummated afterwards, so that at a certain date the creditor can claim the property, even if sold in the meantime, by referring to the priority of his purchase; *deed of transfer* (v. Bloch Civil-Process, p. 54, notes 5 a. 6 a. quot. ib.). B. Mets. 13ª; 14ª; 16ᵇ. B. Bath. 172ª שטרא אקניאתא (שטרי, Ms. M. *ib.* a. B. Mets. 16ᵇ אקניירתא without שטר׳). אַקְנָיְיתָא בְּמָנֵי—*transfers*, or *sales by symbolic delivery*, v. מָנָא; whence *Aknayatha B'manê*, adaptation of the name of *a Babylonian festive time and fair* (cmp. יָרִיד). Ab. Zar. 11ᵇ Ms. M. a. oth. (ed. אקניתא בחנוני, Var. אקניתיה); [cmp. Y. ib. I, 39ᶜ where our w. seems to be rendered כנוני].

**אַקניתא**, v. preced.

**אַקנקוּתָא, אַקניקתָא**, v. אֲנַנְקָתָא.

**אָקְסִינְגְרוֹן**, v. אֲכְסִינְגְ׳.

**אַכְסִיוֹס, אָקְסִיוֹס** m. (ἄξιος) *worthy, adequate.* Gen. R. s. 46 *'I am God Shadday'* (Gen. XVII, 1) is translated by Aquila אקווס ואקנוס Ar. (ed. אכסיוס, אכסיוס, corr. acc.) ἄξιος and (καὶ) ἱκανος, adequate and sufficient (competent); cmp. ibid. דייך וכ׳ it is sufficient for thee that I am thy protector.

**אַקְסִיל**, v. next w.

**אַקְסִילַאלְיָאיִין*** f. pl. (ξυλαλόη=ἀγάλλοχον) *pieces of bitter aloë-wood.* Targ. Ps. XLV, 9 Ar. (ed. אַקְסִיל אַלוּאוֹן combine) (h. text אֲהָלוֹת).

**אַקְפָּדָה, הַקְפָּדָה** f. (קפד, Hif.) *getting excited, ebullition of temper, rashness.* Num. R. s. 10; Y. Ned. I, 36ᵈ bot. they make the vow of a nazir (ח׳) מתוך א׳ inconsiderately. Y. Ab. Zar. IV, 44ª. Tosef. Gitt. VII (V), 6 (opp. ברצון). Y. Naz. I, end, 51ᶜ הקפדן, read: דָּתָן . . .

**אַקְפּוּתָא** f. (נקף, קף) *curling the hair.* Targ. Is. III, 24. Cmp. אַקּוּפַּי.

**אקקוביטון, אקקבטון**, v. אַקּוּבִּיטוֹן.

**אֲקַקְיָא*** f. (ἀκακία) *the thorny acacia.* Gitt. 69ᵇ Ar. (ed. אקיקא, corr. acc.).

**אַקְרָא** f. (dialect. for חַקְרָא in Yer. dial. q. v.; cmp. var. lect. bel.) *fort*, designation of various, mostly Babyl. places. Meg. 6ª א׳ דחולבקני (Ms. Oxf., L., F. עקרא; v. Rabb. D. S. a. l. note); Kidd. 71ᵇ, v. חולבקני. [Rashi: *fortified ford.*] B. Bath. 127ª, Kidd. 72ª, v. אַגְמָא. B. Mets. 86ª מא׳ לאגמא from Fort (Agma) to Agma (Var. lect. v. Rabb. D. S. a. l.). B. Bath. 73ᵇ, v. הגרוניא. Macc. 10ª, v. סְלִיקוֹס; a. fr. [The Gr. ἄκρα, orig. *summit*, is a phonetic coincidence.]

**אֲקַרְאִי** m. (קרח, קרא; h. מִקְרֶה) *accidental, chance.* R. Hash. 29ᵇ בית דינא דא׳ improvized court. Snh. 25ᵇ, a. fr. א׳ בעלמא a mere chance.

**אקרופיטא**, v. אַקְרַפְּטָא.

**אַקְרוֹקְתָא** f. (קרקר) [*croaker,*] *frog.* B. Bath. 73ᵇ דחזיא א׳ (Var. אקורקרתא, &c., v. Rabb. D. S. a. l. note 3) כי וכ׳ a frog as big as Fort Hag. (others read בי, a frog which was in Fort H.). Ned. 41ª עקרבא דיתבא על א׳ ועברה נהרא (corr. ed. acc.) a scorpion sitting on a frog and crossing the river.

**קַרְפֵּיטָא, קִרְפְּטָא, אַקְרַפְּטָא** m. (κράβατος, grabatus) *couch, raised upholstered seat.* M. Kat. 10ᵇ למבני א׳ Ar. (ed. אקרפיטא, Ms. M. אקרפיטרא) to build up a raised seat (on a frame). [Rashi: אקרופיטא *crib.*] Kidd. 70ª לייתיב מר אקר׳ sit down, Sir, on the couch; (cmp. אִרְצְטָבָא, the Chald. equivalent of our w.).

**אֲרָא** *to treat, argue*, v. ארי.

**ארא** *fowler*, v. אָדָא IV.

**אַרָא׳, אַרָא*** (Ms. M. נר׳; Ar. s. v. פלמודא: פדא or פרא) name of a *fish* or *fish-brine;* perh. אֲרָאָא (*Raia*) *ray* or *skate.* Ab. Zar. 40ª.

**אֲרָאֵל** m. (b. h., Is. XXXIII, 7, =אלאל, v. אלל, cmp. אמרכל) *messenger*, esp. (in poetry) *angel.* *Pl.* אֲרָאֵלִים. Keth. 104ª א׳ ומצוקרם וכ׳ the Erelim (angels) and the mortals seized the holy ark (strove for the soul of R. Judah); Y. Kil. IX, 32ᵇ top רצוקרם וא׳; Y. Keth. XII, 35ª; Koh. R. to VII, 11; IX, 10; v. נָצַח.

**אראני**, v. אֲרוֹנִי.

**אָרַב** (b. h.; √ אר, v. ארר, cmp. ארג) 1) *to press into holes, to make holes; to weave; join.* 2) *to look through a hole, to espy, lurk, lie in wait.* B. Kam. 44ᵇ, a. e. (ref. to Deut. XIX, 11) וא׳ לו וכ׳ it says 'And he lurks for *him*' &c., that means the intention to kill *that* man.—Denom. ארבתא, ארבא, ארבל׳, אורבא, ארובה.

**אָרַב*** ch. same, part. אָרְבָּא *lurking.* B. Mets. 101ᵇ; B. Kam. 85ª; B. Bath. 168ª thou appearest to me כאריא א׳ like a lurking lion, i. e. I have no confidence in thee.

**אַרְבָּא** I f. (ארב *to join*, cmp. ארגז, תיבה) *boat.* B. Mets. 101ᵇ א׳ דחמרא a boat-load of wine; a. fr.—Gitt. 6ª; Kidd. 72ª א׳ חנייתא וכ׳ Ar. ed. Koh. (ed. תניינא) to the second boat of the (floating) bridge; cmp. Kidd. l. c. והאידנא וכ׳ 'and now the Persians placed the bridge higher up'. [Oth. opin., v. אַרְבָּתָא.]—*Pl.* אַרְבֵּי. B. Mets. 72ᵇ חיטי . . . וא׳ the wheat in granaries and ships.

**אַרְבָּא*** II f. *a small silver vessel in the shape of a trough* (=עֲרֵיבָה Ar.) B. Bath. 34ᵇ (Comm.: *ship*).

**אָרְבָּא** *layer, mesh*, v. אוּרְבָּא.

**אָרְבָּא** *lurking*, v. אָרַב.

**אַרְבַּע** I m., אַרְבַּע f. (b. h.) *four* (frequently represented by ד׳). Ḥag. 14[b] א׳ נכנסו וכ׳ four men entered into theosophical speculation; a. fr.—Constr. אַרְבַּעַת followed by singul. Y. Ber. I, 2[c] אַרְבַּעַת מילין=אַרְבָּעָה; Y. Yoma III, beg. 40[b]; (cmp. Gen. R. s. 50).—*Pl.* אַרְבָּעִים (מ׳) *forty*. Sabb. VII, 2 א׳ חסר אחת thirty nine.—Macc. I, 1, a. fr. לוקה א׳ receives forty (thirty nine) lashes; v. ib. III, 10.

**אַרְבַּע** m., **אַרְבַּעַת** f. ch. same. Targ. O. Gen. XIV, 9; a. fr.—Constr. a) אַרְבַּעַת Targ. Y. ibid.—b) אַרְבְּעֵי, אַרְבַּעְתֵּי Sabb. 73[a] (omitting the object numbered); a. fr.—Targ. Y. Num. II, 3; a. fr.—Y. Gitt. V, 46[d] top ארבעתי דינריא four denars—אַרְבִּיעָאָה, אַרְבַּעְתָּא m. *the fourth* (day of the week). Gen. R. s. 11; Pesik. R. s. 23, beg. Ibid. p. 120[a] ed. Fr. ארבעיא, ed. Prag ארבעיתא. Ibid. p. 115[b] באַרְבַּעְתָּה on Wednesday.—*Pl.* אַרְבְּעִין *forty*. Targ. Gen. V, 13; a. fr.—Snh. 26[b] א׳ בכתפיה forty (lashes) rest on his shoulders, i. e. he is punishable (v. preced.); a. fr.—אַרְבִּיסַר, אַרְבַּע סְרֵי, אַרְבַּעְסְרֵי *fourteen, fourteenth*. Targ. Y. Gen. XIV, 5 בירבּיסרי; a. fr. Meg. 2[b] בא׳ on the fourteenth of Adar. Sabb. 98[b].—אַרְבֵּסְרָאָה *the fourteenth*. Targ. I Chr. XXIV, 13.

**אַרְבַּעְתּ*** II f. (רבע) *couching*. Targ. Is. VII, 25; LXV, 10 בירת א׳ (Var. אַרְבְּעָא, רבוּעָא) couching place (for animals).

**אַרְבַּעְתָּא, אַרְבַּעְתָּא, אַרְבְּעִיתָא**, v. אַרְבְּעָה.

**אַרְבָּא, אַרְבְּתָא** f. (ארב, h. עֲרָבָה, b. h. עֲרָבִים pl.) [*the thickly interwoven,*] *willow*. Pes. 111[b] טולא דא׳ Ms. M., Ar. (v. Rabb. D. S. a. l.; ed. עֲ׳) the shade of a willow-tree.—*Pl.* אַרְבָּתָא. Sabb. 20[b] (Ar. אַרְבָּאתָא; Mss. עֲ׳). [Gitt. 6[a]; Kidd. 72[a] ארבא וכ׳ the second willow after crossing the bridge; v., however, אַרְבָּא I.] V. עַרְבָּא I, II a. עַרְבְּתָא.

**אָרָג**, constr. אֲרַג m. (v. רגג, h. ערג) *something desirable*. . . שפר א׳ the choicest of . . . Targ. Ps. XLV, 14. Targ. Y. Gen. XLV, 18.

**אָרַג** (b. h.; √ אר, v. ארב; cmp. חרג) *to plait, braid, weave*. Sabb. VII, 2 דאוֹרֵג he who weaves on the Sabbath; a. fr.—Metaph. (cmp. טרי) *to argue, conclude, spin out, deduct* &c. Ruth R., Par. 2, beg. (play on *or'gim* II Sam. XXI, 19) they brought a subject up ודוא אוֹרְגָהּ and he carried it to a conclusive decision. Ib. שהיו אוֹרְגִין עמו they argued with him.—Num. R. s. 4 (play on *argaman*, purple) שחוא חירה אוֹרֵג . . . . מִן וכ׳ for it (the purple-covered altar) argued Israel free from sin (pleaded in his behalf). Ib. s. 12 (same play on the word) ודוא אורג וכ׳ and He wove (planned) the world so that all creatures should come forth each according to its kind. Ib. א׳ מַן the Sun weaves (ripens) food.

*Nif.* נֶאֱרַג *to be woven*. Y. Ter. XI, end, 48[b]. Ex. R. s. 50; a. fr.

**Pi.* אֵירֵג, part. מְאָרֵג (cmp. עֲרוּגָה) *to follow the grooves of* the garden bed, *to range*, esp. *to select the green and tender onions* (v. חָלַק Hif.). Tosef. Peah I, 9 חמארג, quoted in Y. ib. III, 17[c] top חמירוג (corr. acc.; v. מֵירוּג) a. explained ibid. חמחליק וכ׳ he who takes

**אֲרָבָאֵי** m. pl. *Arabs*. Targ. II Chr. XVII, 11 (ed. Beck; oth. עֲרָבָאֵי).

**אַרְבֶּה** I m. (b. h.; רבי) *locust* (also collect.). Ex. R. s. 13; a. fr. V. כּוֹבֵשׁ.

**אַרְבֶּה** II, v. חַרְבָּה.

**אַרְבּוּנָא*** m. (ארב, cmp. ערב) *confounding of colors, thickness*, whence *feeble sight*. Pes. 111[b] the following three things יחדבי א׳ וכ׳ (Ms. Oxf. עוורונא; Ms. M. v. Rabb. D. S. a. l.) cause defective eye-sight.

**אַרְבִּילָא**, v. אַרְבֶּלָא.

**אַרְבִּיסַר**, v. אַרְבְּעָה end.

**אַרְבֶּל** I pr. n. pl. *Arbel, Arbela,* in Galilee, near Zepphoris. Y. Ber. I, 2[c] בקעת א׳ the Valley of Ar.; Y. Taan. IV, 69[b] ארכל (corr. acc.). Y. Shebi. VI, 36[d] bot. Koh. R. to I, 18 coarse linen הבאין מא׳ coming from A.; a. e.

**אַרְבֵּל** II (רָבַל) (denomin. of next w., v. עַרְבֵּל) *to sift, shake*. B. Mets. 26[b] דאייתי ארבלא ומְאָרְבֵּל Ar. (Ms. R. 2 מארביל, ed. מַרְבֵּל=וקא מארבל) that he brought a sieve and sifted the sand. Snh. 39[a] וקמרבלינהו Ms. M. (ed. Sonc. וקא מא׳ להו, oth. ed. מחדר להו) and shook them.

*Ithpe.* אִירְתַּבַּל (=איתארבל) *to be shaken*. Ḥull. 49[a] מירבל הוא דרְבִיל it was shaken down (by the movements of the animal). [Targ. עַרְבֵּל.]

**עַרְבְּלָא, אַרְבֵּילָא, אַרְבֶּלָא** m. (ארב, cmp. אַרוּבְּתָא) *net work, sieve*. B. Mets. 26[b]; Snh. 39[a], v. preced.—Macc. 20[b] באַרְבִּילָא (Ms. M. בארבי); Snh. 89[b] אכיל תמרא בא׳ ate dates out of the sieve, i. e. did a harmless thing.—Targ. Amos IX, 9 ערבלא.—V. עַרְבְּלָאִין.

**אַרְבְּלִי** m. (אַרְבֶּל I) *a native or resident of Arbel, Arbelite*. Ab. I, 6.—*Pl.* אַרְבְּלָיִין. Gen. R. s. 19, beg.; cmp. Koh. R. to I, 18.—[Tosef. Par. XII (XI), 16 כוש דא׳, v. next w.]—Fem. אַרְבְּלִית. Y. Peah VII, 20[a] bot.; Y. Sot. I, 17[b]; IX, 24[b] bot. סאה א׳ one S'ah of Arbelite wheat. [Ib. IV, end, 19[d] top רבי מר עוקבא הורה בארבלי *Arbeli*, supposed to be a place in Babylon. The entire sentence is spurious both from Mar Ukba's title of Rabbi as well as from comparison with Keth. 60[b].]

**אַרְבָּן** m. (ארב 1) *coarse weft*, opp. to פשתין fine flax woof. Parah XII, 8 כוש של א׳ (Var. רוֹבָן) the spindle used for spinning coarse material; [Tosef. ib. XII (XI) 16 כוש הארבלי the spindle used at Arbel; cmp. Koh. R. to I, 18 s. v. אַרְבֵּל I].

**אַרְבְּנָא** v. אוּרְבְּנָא.

**אַרְבֵּסְרָאָה**, v. אַרְבְּעָה.

**אַרְבַּע** *four*, v. אַרְבְּעָה I a. אַרְבְּעָה.

**אַרְבְּעָא** *couching*, v. אַרְבְּעָה II.

out the green onions for sale and leaves the others to ripen for storage.

**אֶרֶג** ch. same. Snh. 48[b] וא׳ בגד וכ׳ and where they weave a garment (directly) for a corpse.

**אַרְגָּוָן,** v. אַרְגְּוָן.

**אַרְגּוֹב** 1) pr. n. m. (b. h. ארגב) *Argob.* Targ. II Kings XV, 25.—2) v. טְרָכוֹנָא.

**אַרְגּוּבְלָא** m. (=b. h. גְּבָלִים) *Giblean* (v. גְּבָל); *master-mason. Pl.* אַרְגּוּבְלָיָא. Targ. I Kings V, 32 (h. text גבלים); II Kings XII, 13 (h. text גְּדָרִים). Cmp. אַרְדִּיכָל.

**אַרְגְּוָנָא, אַרְגְּוָנָן** m.; **אַרְגְּוָנְתָא, אַרְגְּוָן** f., **אַרְגָּוָן** ch. (also גְּוָנָ׳..)=b. h. אַרְגָּמָן *purple (garment).* Dan. V, 7; a. e.—Targ. Ex. XXV, 4; a. e.—Tam. 32[a] לבישרך דא׳ purple garments.—*Pl.* אַרְגְּוָנִים. Pesik. R. s. 33.—אַרְגְּוָנוֹת. Lam. R. to III, 19 א׳ טובות fine purple dresses (for females).

**אַרְגּוּטַרְיָא,** v. אַרְגְּנָטַרְיָא.

**אַרְגְּוָנָא, אַרְגָּוָן,** v. אַרְגְּוָנָא.

**אַרְגַּז** m. (b. h.; r. ארג with format. ז; cmp. אַרְבָּא) *box, chest* (joined with tenons &c.). Num. R. s. 4; Hor. 12[a]; a. e.—Snh. 46[b] *kabor* (to bury, cover) might mean only דעבד א׳ וכ׳ Ms. F. a. Ar. (Var. ארזג, ed. ארון) one makes a chest and puts the corpse in. [Pr. n. pl. v. אַרְגִּיזָא.]

***אַרְגַּזְנָא** f. (רגז) *provocation, evil deed.* Targ. Ezek. XX, 28 א׳ קורבניהון (prob. to be corr. אַרְגָּזוּת, v. next w.).

**אַרְגַּזְוִיתָא, אַרְגַּזְוֵיתָא** f. same. Targ. I Kings XXI, 22; XV, 30.

**אַרְגָּטִיס** m. (ἐργάτης) *working man, common laborer.* Y'lamd. Koraḥ (quot. in Ar.) ועשה אותו א׳ (read אותי) and made me (Korah) a working man (Num. VII, 9); Tanḥ. ed. Bub. Korah, p. 96 אור׳.

**אַרְגִּיזָא (ארגז) אַרְגִּיזָה, אַרְגִּיזָא, אַרְגִּיז** pr. n. pl. *Argiz, Argiza* (ארזק Schr. KGF 228; *Eragiza,* Ptol. V, 15, 14; modern *Razek,* Koh. Ar. s. v.). Sabb. 19[b]; Erub. 63[a] חדתא דא׳ Ms. M. a. oth. (v. Rabb. D. S. a. l. notes, ed. Ḥadta (Newtown) [Harta] near Ar. [Rashi: *Argiz,* pr. n. m. the builder of the town.] Gitt. 7[a] ארגיזה, בי א׳. Zeb. 18[b] ארגיזא (Ms. M. אגוזירא, Ms. R. ארגיסרא, ארגזירא, Ms. K. ארגיזדא; v. Rabb. D. S. a. l.).

**אַרְגִּינִיטוּן, אַרְגִּינְטִין,** read אֲרוֹגְנָוְטִיס, אַרְגְּוָנְטִין q. v.

**אַרְגִּירָא,** v. בְּרִיסּוֹ.

**אַרְגָּלִיד, אַרְגַּלְיָא, אַרְגַּלְיָא** m. pl. (ἐργαλεῖα, τὰ) *tools, implements.* Ex. R. s. 40, beg. Lev. R. s. 23; Y. Succ. IV, 54[c] top; Cant. R. to IV, 8 הדא וכל א׳ וכ׳ itself (the brick) and all the implements for making it. [Y'lamd. B'haaloth., quot. in Ar. כלי א׳ implements of a ship.]

**אַרְגָּמָן** m. (b. h.); *purple-dye, purple garment.* Sabb. 90[a]. Kel. XXVII, 12; a. fr.; cmp. אַרְגְּוָן.

**אַרְגַּנְטוֹרִין, אַרְגַּנְאטַרְיָא,** v. אַרְגְּנָטַרְיָא.

**אַרְגַּנְטִין,** v. next w., a. אֲרוֹגְנָוְטִיס.

**אַרְגְּנָטִרִין, אַרְגְּנָטְאַרְיָא, אַרְגְּנָטַרְיָא** f. (ἀργενταρία, argentarium) *silver-case, plate, table service* (of silver or gold). Pesik. Baḥod. p. 106[b] ארגנטין Ar. Var. (ארגנטרין ed. Koh.; ed. אנגרטרין); Yalk. Ex. 271 ארגנירטין (cmp. versions ibid. a. Ar. s. v., in order to arrive at a correct reading of the whole passage). Y. Peah VIII, 21[b] ארגוטדיא, אגנטין, ארגנטורין (corr. acc.). Esth. R. to I, 4 ארגנאטרריא (corr. acc.).

**אַרְגְּסְטִיס (אגריסטיס, ארגסטס)** m. (ἀργέστης) *the brightening,* epithet of various winds (cmp. אַסְתָּן); *West-North-West, West-South-West.* Num. R. s. 13 אני מביא רוח א׳ וכ׳ I shall cause to pass over the world an argestes in which both winds (the Northern and the Southern) shall do service; Cant. R. to IV, 16 ארג׳; Lev. R. s. 9 ארגסטס; Ar. Var. אגרסטיס.

***אַרְגַּסְטִירִין** Koh. R. to XI, 9, v. אֲכְסִרְגּוֹן.

***אַרְגִּרוֹן** (read אַרְגּוּרוֹן) m. (ἄργυρον) *a small silver coin,* also called *milliarium.* Y. Peah VIII, 21[a] top ובלבד וכ׳ provided you do not refuse him his customary *argyron* (the beggar's penny); v. B. Bath. 9[a].

**אַרְד** Y. Sot. II, 18[a] top, read אָרַר q. v.

**אַרְדָּא** I m. (Syr. ערדא, v. Löw Pfl. p. 303) *mushroom, morel.* Keth. 61[a] Ar. (ed. אַרְדֵּי pl.)—*Pl.* אַרְדֵּי, אַרְדָּיָא. Pes. 119[b] ארדיא לי Ar. (ed. אַרְדִּילָיָא, אַרְדִּילָא, אוּרְדִּילָאֵי, Ms. אַרְדִּילַי, v. Rabb. D. S. a. l. note); Y. ib. X, end, 37[d] ערדילי (read עַרְדִּי לִי or עַרְדִּילַי). Ber. 47[a] ארדיא Ar. (ed. a. Ms. אַרְדִּילָא). Ab. Zar. 38[a] ארדי.

***אַרְדָּא** II prefix of Persian proper nouns, *Arda.*—Gitt. 14[b] their names are bewildering א׳ וארטא . . . בריש beginning with Arda-, and Arta-, and Phile-.

**אַרְדָּבָא, אַרְדַּב** f. (ἀρτάβη, Syr. ארטבא, ארדבא) *Artaba,* a Persian and Egyptian dry measure (v. Zuckerm. Jüd. Masse p. 47; Sm. Ant. s. v.). B. Mets 80[b] לעריבה א׳ Ar. (ed. אדריב) an Artaba is an unreasonable additional load for a small boat called Arebah. Erub. 102[a] Ar. (ed. אדריבא, v. Rabb. D. S. a. l. note 20).

**אַרְדַּבְלִיס,** v. אִדַּר׳.

**אַרְדָּכָל, אַרְדִּיכָל;** ch. form אַרְהִיכְלָא (אדר׳) m. (prob. from a place or country, cmp. אַרְגּוּבְלָא) *artist, artisan* (v. P. Sm. 370 s. v., a. derivat.) esp. *architect, key-stone-setter.* B. Mets. 118[b] בנאי . . . לא׳ (ed. אדרר׳) when the builder has handed the key-stone over to the architect (to set it). Y. ib. X, end, 12[c] ארדכל. Gen. R. s. 8 אר׳; ib. s. 27 אד׳.—*Pl.* אַרְהִיכְלִין. Targ. II Sam. V, 11 (h. text חרשי אבן קיר); a. e.—Erub. 26[a] אַרְהַ׳ Ar. (Ms. M. דאַרְהַכְלַי; ed. אדר׳).—אַרְהִיכְלָיָא Targ. Ps. CXVIII, 22; a. e.

**אַרְדִּילָא** m. (dimin. of אַרְדָּאI q. v.).—*Pl.* אַרְדִּילֵי, אַרְדִּלַּיָּא, אַרְדַּלַּיָּא.

**אַרְדָּכָל**, v. אַרְדִּיכָל.

**אַרְדַּלַּיָּא**, v. אַרְדִּילָא.

**אַרְדְּפוּי*** Targ. Y. Gen. XXX, 37 דלוז וא׳, a corruption; prob. דלוז וּדְאַרְמוֹן, v. אַרְמוֹן III.

**אַרְדַּפְנֵי, אַרְדַּפְנֵי** m. ch.=h. הַרְהוֹפְנִין; v. הַרְהַפְנֵי. Targ. Y. I, II Ex. XV, 25.

**אַרְדְּקַסְם**, read אַרְדְּקַסְט or

**אַרְדַּקְסַס** pr. n. pl. *Artaxata*, or *Artaxiata*, capital of Great Armenia. Y. Erub. III, beg. 20c. Bab. ib. 29a עַרְדִּיסְקָא ed. (Ms. M. עַרְדַּסְקִיס, Var. עַרְדִּיקָס, עַרְדִּסְקוֹס, v. Rabb. D. S. a. l. note). Tosef. ib. IX (VI), 4 עַרְדִּסְקָס, (Var. עַרְדִּסְקִין, עַרְדִּסְקוֹס).

**אַרְדְּשִׁיר** pr. n. pl. *Ardjir*, formerly *Seleucia*, near Ctesiphon. Gitt. 6a בי א׳. Erub. 57b. B. Bath. 52a, v. הוּרְמִיז. Yeb. 37b דְּאַרְ׳=הַרְדְּשִׁיר, sub. הוּרְמִיז; Yoma 18b דרשיש (corr. acc.).

**אָרָה**, v. ארי.

**אָרוּ** (ארי; v. אָלוּ, cmp. הָרֵי) *lo!, behold.* Dan. VII, 6; 7; 13.

**אֲרוּבָּה** f. (b. h. אֲרֻבָּה, ארב) *opening*, whence 1) *an aperture in the roof looking to the ground floor* (answering to the Greek *hypaithron*, Roman *compluvium*), contrad. fr. חַלּוֹן a garret window in the wall projecting above the flat roof. Bets. V, 1 (35b); cmp. Rashi a. l. Nidd. 20b כסומא בא׳ like a blind man finding his way down from the *ărubbah*, i. e. hitting the truth by chance. Ohol. X, 1; a. fr.—*Pl.* אֲרוּבּוֹת. Ib. 4 sq.; a. e.—2) *the opening panel of folding doors.*—*Pl.* as supra. Yoma 76a. [Sabb. 43a; 153b; Kel. XV, 2 read with Ar. אֲרוּכוֹת.]

**אֲרוּגָּה** f. (ארג) *web, matting.* Y. Succ. I, end, 52c א׳ טמאה a mat (of twigs &c. for covering the festive booth) that became unclean.

**אַרוֹגַנְוַטִּין, אֲרוֹגְנַוְטִיס*** m. (ἀρωγοναύτης sub. δαίμων) *helper of sailors, Arogonautes*, a demon. Gen. R. s. 63; Y. Ter. VIII, 46c top; Yalk. Gen. 110, variously corrupted אנגרטריס, ארגרטין, ארגרינטון, ארגרינטין.

**אַרְוָא**, pl. אַרְוָתָא, אַרְוָת, v. אוּרְיָא Ch.

**אָרוֹד, אָרְוָד** m. *mule*, v. עָרוֹד.

**אֲרִיד** f. (b. h.; v. אוּרְיָא II) *manger, crib.*—*Pl.* אֲרִידוֹת. Snh. 21b.

**אַרְוָד** pr. n. pl. *Aradus* on the Phœnician coast. Gen. R. s. 37 (to *Arvadi*, Gen. X, 18).

**אַרְוָדָאי** m. pl. (preced.) *Aradeans.* Targ. O. Gen. X, 18 (Targ. Y. II אַנְטִירִידְנָאֵי; I לוּטָסָאֵי, Var. in Targ. I Chr. I, 16 לְטוּסָאֵי).

**אַרְוָסָא**, v. אַרְוִיסָא.

**אָרְזָא** m. *rice*, v. אוּרְזָא.

**אַרְוָסָא, אַרְוִיסָא*** m. (a transpos. of אַפְסִירָא, אַפְסָרָא) *halter* (Rashi). [Ar. *chain*, Perl. Et. St. p. 21=Pers. arvîs *rope*.] Yeb. 46a רמו ליה ארווי וכ׳ Ar. ed. Koh. (ed. ארוי, Ar. ed. ארוסיה) they put a halter around his neck (to prevent him from claiming his liberty).

**אָרוּךְ** m. (ארך) 1) *long, tall, lasting;* v. infra.—2) (=אָרִיךְ; cmp. אֲרִירָךְ) *well-arranged, well-balanced, thinker*, a title of prominent scholars; cmp. אֲרִירָא a. אֲרִירוֹךְ. [In legend intellectual eminence was identified with physical tallness.] Nidd. 24b א׳ בדורו *arukh* (the tallest) in his generation. Kidd. 39b עולם שכולו א׳ the world in which all is well-balanced (also called שכולו טוב) i. e. *the hereafter.*—*Pl.* אֲרוּכִּים. Yoma 71a חיים א׳ long life; a. fr.—Fem. אֲרוּכָּה. Ber. I, 4 אחת א׳ one lengthy (benediction); a. fr.—Y. Hor. II, 46d בא׳ by the long road, slowly; Shebu. 18ab.—*Pl.* אֲרוּכוֹת. Y. Ber. II, 5c top, a. e. ארוכות וקצרות א׳ long and short roads, i. e. *in all directions.* V. next art.

**אֲרוּכָא**, v. אֲרְכָא III.

**אֲרוּכָה** I f. 1) fem. of אָרוּךְ.—2) (noun) *long board, longside of bedstead, bedside.* Succ. 15b ושתי כרעים א׳ the long bedside with its two knees (supporters); 16a.—*Pl.* אֲרוּכוֹת. Ib. I, 8 (Var. ארובות, v. Rabb. D. S. ib. ad 15a, note 1); Sabb. 43a; ib. XXIII, 5 (151b) המטה א׳ (some ed. ארובות, corr. acc.).—[Kel. XV, 2 של נתחומים א׳ Ar. Var. *the long ranging boards* used by the bakers: Maim.; the prevailing versions are אֲרוּבּוֹת or אֲרִיבּוֹת; Tosef. B. Mets. V, 4 ארובות, (Var. ארונות) *basins* or *moulds* in which loaves or cakes are shaped.—Var. Ar. עֲרִיכוֹת.]

**אֲרוּכָה** II f. (b. h. ארוכה, ארכה; ארך, v. Ges. H. Dict. s. v.) *the web of new flesh or skin on a healing wound, healing.* חעלה א׳ *to produce a new cover, be restored.* Ḥull. 77a; 125a; B. Kam. 91b.

**אֲרוּם** 1) v. אֲרֵי.—2) v. אֲרִים.

**אֲרוּמָא** pr. n. pl. *Aruma.* Erub. 51b ed., Ms. M. רוּמָא q. v.

**אַרוּמָאָה** m. ch. *Roman.* *Pl.* אַרוּמָאֵי. Gitt. 17a; cmp. אַרְמָאָה.

**אַרוּמִי** m. h. same. *Pl.* אַרוּמִּים. Gitt. 17a; v. אֲרַם, אַרְמִי.

**אָרוֹן** c. (b. h.; ארן or ארי, √אר, cmp. ארגז, ארבא, עריבה &c.) [joined together,] *chest, box, coffin*, freq. (אֲרוֹן הַקֹּדֶשׁ=) *the Holy Ark*, in the tabernacle and the Temple, or in Synagogues. Yoma V, 1 חגיג לא׳ reached the place where the Ark stood during the First Temple. Y. Ber. IV, 8c top; Gen. R. s. 55 (allegorical etymologies).—Keth. 104a הקודש א׳ (figuratively) *a good and learned man's soul;* v. אֲרָאֵל.—Kel. XII, 5 של גרוסות א׳ the grits-dealer's chest. Y. Kil. IX, 32b top; Gen. R. s. 100 ותהא

אֲרוֹנַי נקוּבת (נקוּפה) וכ׳ let my coffin be perforated at the bottom. Snh. 98b אין לך כל א׳ ואי׳ וכ׳ there is no coffin in Palestine in which the Median horses do not eat straw (being used as cribs); a. fr.—*Pl.* אֲרוֹנוֹת. Sot. 13a; a. fr. [Y. Keth. VI, 30d bot. ואורן, v. אֲרִי I.]

**אֲרוֹנָא** (**אֲרוֹנְתָא**) ch. same. Targ. Ex. XXV, 10; a. fr. Targ. Gen. L, 26 (coffin).—Y. Meg. III, 73d bot. the curtain על א׳ כא׳ over the ark containing the scrolls is as sacred as the ark itself. Y. Ber. II, 5c bot. אֲרוֹנֵיהּ נפקא his coffin was carried out for burial.

**אֲרוֹנְטוֹס**, v. אֲרֶנְטוּס.

***אֲרוֹנֵי, אֲרָאנֵי** m. pl. (prob. pl. of ארונא, so called from closing and opening like chests) name of certain *plants* growing in marshes and closing their leaves at nightfall. Sabb. 35b בדברא עורבי באגמא חזו אדני Ms. M. (ed. עורבי א״נ אדאני . . . .; v. Rabb. D. S. a. l., Ar. חרני, Var. ארוני, Rashi ed. Sonc., Asheri a. R. Niss. early ed. אראני) in the desert you recognize the entrance of the Sabbath (on a cloudy day) by the ravens, in marsh-land you look out for *aronê*.

**אֲרוֹנִים**, v. אֹרֶן.

**אֲרוֹנִית**, v. אֵירוֹנִית.

**אֲרוֹנְקִי**, v. אִדְמְדָקִי.

**אֲרוֹס**, v. אֵירוֹס I, II.

**אֲרוֹסִיָּה**, v. אַרְוִיסָא.

**אֵירוּסִין, אֲרוּסִין** m. pl. (אָרַס) *betrothal, preliminary act of marriage*, answering to the Roman *sponsalia; promise in marriage*, disting. fr. נישואין, or כנוסה, marriage proper, the latter consisting in conducting the bride to the groom's permanent (or improvised) home. [The betrothal carries with it almost all the legal consequences of marriage, excepting some modifications mostly of a civil (pecuniary) character, and is, according to Talmudic usage, preceded by a benediction (בִּרְכַּת א׳), while the act itself is performed by the bride-groom (or his mandatary) delivering into the hands of the bride (or her mandatary, or her father, if she be a minor) an object representing any value not below the smallest coin (P'rutah), whereby the purpose of the delivery is stated and assented to by acceptance.] Keth. I, 2 אלמנה מן האי׳ a widow whose betrothed died before marriage proper. Ib. V, 1; a. fr. Yeb. 43a, a. fr. סעודת א׳ the repast following the betrothal.—Metaph. of the relation between Israel and God, *covenant*. Ex. R. s. 15, end; a. e.

**אֲרוּקְתָּא**, v. אַרְקְתָּא I.

**אֲרוּרָא**, Y. Shek. II, end, 47a דארורא צילמא, v. אֲדוּרִי.

**אֲרוּרַיָּא, אֲרוּרָיָא**, v. אֲרַר.

***אֲרַז** (√ אר, v. אֲרַר; cmp. חרז) 1) *to penetrate deeply, to take deep root*.—2) *to be prickly, dry, hard*. Sabb. 155a זירין דאַרְזֵי Zirin are called bundles of twigs which are hard. Ib. כיפין דא׳; [oth. opin., v. אַרְזָא]. Denom. אוּרְזָא, אָרוּזָא, a. next ws.

**אֶרֶז** m. (b. h.) *cedar*. Tam. III, 5 של א׳ of cedar wood.—*Pl.* אַרְזִים. R. Hash. 23a; Taan. 25b; a. e.—Metaph. *prominent men, scholars*. Sabb. 118b I planted חמשה א׳ five cedars (begot five sons who acquired renown). M. Kat. 25b, v. אָזוֹב.

**אַרְזָא** ch. 1) same. Targ. Lev. XIV, 4; a. e.—Ab. Zar. 14a. R. Hash. 23a; a. e.—*Pl.* אַרְזִין, אַרְזֵי, אַרְזָיָא. Targ. Num. XXIV, 6; a. e.—Y. Ab. Zar. III, 42c top. Sabb. 157a. —Ib. 155a זירין דא׳ (Ms. זירין סוכי דא׳ *Zirin* means twigs of cedars (Rashi דארזא); [oth. opin. v. ארז].—2) pr. n. pl. תֵּל א׳ *Tel Arza* (Cedar-Hill), in Palestine, scene of massacres during the Bar Kokhba war. Yeb. XVI, 7.—3) pr. n. m. *Arza*. Tam. VII, 3 בן א׳: Shek. V, 1 ארזה; Tosef. ib. II, 14.

**אַרְזְבוֹנִית** f. (cmp. אַרְזוֹבָא) *arz'bonith*, a species of *locusts;* cmp. עַרְצוּבְיָא a. כַּרְזוּבָא. Sifra Sh'mini Par. III, ch. 5; Ḥull. 65a חרזבנית.

**אַרְזָג**, v. אַרְגָּז.

**אַרְזָה**, v. אַרְזָא.

**אַרְזִין*** m. (prob. plur. of אֶרֶז) *box, chest* (for collecting bones). Tosef. Snh. IX, 8 (ed. Zuck. בארון, Var. באורזון). Treat. S'maḥ. ch. XII בגלוסקמא בא׳ (one word inserted by a glossator to explain the other). Ib. ברדין (corr. acc.). [Tur Y. D. Abeluth 403: ארזים.]

**אַרְזָלָא, עַרְסָל, אַרְזִילָא, (אוּרְזִילָא)** m. (dimin. of עֶרֶס, עַרְסָא) *cradle, hammock* for watchmen in gardens. Targ. Is. I, 8; XXIV, 20 (h. מלונה).—Erub. 25b דעבידא כי אר׳ Ar. (ed. אור׳; Rashi ארזי׳; Tosaf. ערס׳) the roof of the shed has the shape of a cradle, i. e both sides slanting towards the centre.

**אַרְזָנַאי** m. pl. (v. ארזוניא P. Sm. 374, cmp. פרשניא Neub. Géogr. p. 396) *of Arzania*. Taan. 24b ארבי דא׳ Ar. (ed. דחיטין דפרזינא; Ms. M. דפרזינאי) ships of the Arzanians. Fem. *אַרְזָנִיתָא. Git. 70a חיטין א׳ Arzanian wheat (of a large size).

**אַרְזַפְתָּא I** f. (רזם) *hammer*. Targ. Judg. IV, 26.—Gitt. 56b. Meg. 25a (Ms. מרזפתא).

**אַרְזַפְתָּא II (אַסְפַרְזְתָא)** f. (v. זַרְזַף, a. חַרְדַּפְנֵי=אַרְהַפְנֵי; cmp. Löw, Pfl. p. 320) *hypericum (barbatum), St. John's wort*, a plant said to be fatal to cattle. B. Kam. 47b בארי Ar. a. Ms. H. (Var. חרזיפא, v. Koh. Ar.; ed. באפר׳)

**אַרְזָקָא** m. (=אַרְזַפְתָּא) *hammer*.—*Pl.* אַרְזוֹבִין. Targ. I Kings VI, 7.

**אַרְזַן**, v. אֶרְזִין.

**אַרְזִילָא**, v. אַרְזָלָא.—אַרְזִילַי, v. אוּרְזִילָא.

***אַרְזִין** m. (prob. plur. of אֶרֶז) *box, chest* (for collecting bones). Tosef. Snh. IX, 8 (ed. Zuck. בארון, Var. באורזון). Treat. S'maḥ. ch. XII בגלוסקמא בא׳ (one word inserted by a glossator to explain the other). Ib. ברדין (corr. acc.). [Tur Y. D. Abeluth 403: ארזים.]

**אַרְזָלָא, עַרְסָל, אַרְזִילָא, (אוּרְזִילָא)** m. (dimin. of עֶרֶס, עַרְסָא) *cradle, hammock* for watchmen in gardens. Targ. Is. I, 8; XXIV, 20 (h. מלונה).—Erub. 25b דעבידא כי אר׳ Ar. (ed. אור׳; Rashi ארזי׳; Tosaf. ערס׳) the roof of the shed has the shape of a cradle, i. e both sides slanting towards the centre.

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**אַרְזַפְתָּא I** f. (רזם) *hammer*. Targ. Judg. IV, 26.—Gitt. 56b. Meg. 25a (Ms. מרזפתא).

**אַרְזַפְתָּא II (אַסְפַרְזְתָא)** f. (v. זַרְזַף, a. חַרְדַּפְנֵי=אַרְהַפְנֵי; cmp. Löw, Pfl. p. 320) *hypericum (barbatum), St. John's wort*, a plant said to be fatal to cattle. B. Kam. 47b בארי Ar. a. Ms. H. (Var. חרזיפא, v. Koh. Ar.; ed. באפר׳)

under 'poison' is meant *arzafta* which may also be called *peré* (*fruit*, produces of the earth). B. Bath. 20ᵃ אר׳ Ar. (Ms. אר׳, changed into אפ׳ as ed.). Cmp. הַרְזִיפוּ.

**אָרַח** (b. h.; √ארר, v. ארר) 1) *to go through;* v. אָרִיחַ.—2) *to go outside, to travel.* Part. אוֹרֵחַ q. v.—Denom. אוֹרַח *path.*

*Pi.* אֵרַח (Denom. of אוֹרֵחַ) *to receive a guest, to lodge.* Ber. 63ᵇ הִמְאָרְחַן. Y. Ab. Zar. I, 39ᶜ bot. לְאָרְחוֹ.

*Hithpa.*, a. *Nithpa.* נִתְאָרַח, תִּתְאָרַח *to be received, be the guest of.* Sabb. 13ᵇ a. fr. Y. Hall. IV, 60ᵃ מִתְאָ׳.

**אָרַח, אֲרַח** ch. same, esp. *to take lodging.* Targ. Jud. XIX, 17. [ארח, אירא Yoma 82ᵇ, a. e., Af. of רִיחַ.]

*Ithpe.* אִתְאֲרַח, contr. אִתְרַח *to dwell as a stranger, sojourn.* Targ. Y. Deut. I, 6; v. אִתַּר.

**אוֹרְחָא, אָרְחָא** m. (preced.) *traveler, guest.* Targ. II Sam. XII, 4.—[Y. Ber. I, 2ᵈ top לא חוה ארחא אתיא וכ׳ oth. ed. ארחא, read שַׁחְרָא with oth. ed.].—*Pl.* אָרְחִין, אוֹרְחִין. Y. Peah VIII, end, 21ᵇ, (read as) Y. Shek. V, end, 49ᵇ חוה ליה א׳ he had guests. [אוֹרְחָא *path*, v. אוֹרְחָא.]

**אַרְחָא** *lath*, v. אֲרִיחָא.—אורתין, v. אָרִיחַ.

**אַרְתָּא** prefix of Pers. proper nouns, *Arta-*. Gitt. 14ᵇ, v. אַרְתָּא II.

**ארטבין, ארטבון** Yoma 11ᵃ; Yalk. Deut. 844; Sam. 124—perh. a corruption of טְרִיבוּן (a Jewish) *tribunus;* cmp. ארטיגוס. [Or pr. n.?]

**אַרְטַבִּינָא,** v. אַרְטַבְּנָיָא.

**ארטבלאי** Targ. Esth. VIII, 10 Levita, v. עַרְטַלַּאי.

**אַרְטָבָן, אַרְתָּבָן** pr. n. m. *Artaban* (IV), the last Parthian king, friend of R. Judah han-Nasi. Y. Peah I, 15ᵈ bot.; Gen. R. s. 35; Yalk. Deut. 844; Prov. 934.—V. אדרכן.

**ארטיבנא, אַרְטַוְנָיָא, אַרְטַבִּינָא, אַרְטַבְּנָיָא,** pr. n. pl. *Artabania* (named after Artaban, v. preced.), near Pumbeditha. Erub. 51ᵇ (Var. lect., v. Rabb. D. S. a. l.).

**ארטיגוס** Yalk. Esth. 1053, read סְטַרְטֵיגוֹס or אֶסְטָר׳ (Esth. R. to III, 1 טריכונוס, read טריב׳; v. ארטבון).

**ארטיקנס,** v. אַרְסְקִינָס.

**ארטל (א׳ ליפרן),** v. ארכי ליפורין.

**אַרְטַלַּאי,** v. עַרְטַלַּאי.

***ארסיסיס, ארסטוס, ארטסיס,** Ex. R. s. 13 וא׳ נכנס, read: ואין רוטב נכנס בתוכה but no juice enters into it, כך נעשה לבו של פרעה ולא הזיח מקבל וכ׳ so was Pharaoh's heart made and it received not &c.; v. Ter. X, 11.

**אַרְטַקְפָּא** m. (ἀρτόκοπος) *baker*, בית א׳ *bakery.* Midr. Sam. ch. XIX בית א׳ שלו (Var. ארתוקופיון q. v.) a rendition of *beth hallaḥmi*, I Sam. XVI, 1) to his (Jesse's) bakery, שהוא בא וכ׳ (read with Yalk. Sam. 124 (והוא יבוא וכ׳ and he (Jesse) shall come out (to the bakery) from Bethlehem (to meet Samuel there). Yalk. l. c. ארכ׳, ארנקפאן (corr. acc.).

**אֲרוּם, אֲרֵי** (v. next w.; cmp. אֲרוּ) prop. *behold,* in most cases corresponding to b. h. כִּי, *that, so that, because, if; but.* Targ. O. ארי; Targ. Y. ארום; v. fr.

**אֲרָא I, אֲרֵי** (√ארר, cmp. ירה) prop. *to point, throw,* hence (in a logical sense) *to argue, question, discuss, treat.* B. Kam. 30ᵇ מדקא ארינן גלל Ar. (ed. איירינן, v. infra) since we pointed out the law about the dung placed in the street as an argument against Rab. Keth. 16ᵃ, a. fr. ודקארי לה מאי קארי לה and he who raised the question, how could he raise it at all, i. e. the answer being so obvious, what must have been the impression he labored under, that he could ask such a question, or raise such an argument?—Y. Keth. VI, 30ᵈ bot. ואין קמו יחמי ואָרְגוּן if the heirs should rise and raise objections (go to law).

*Af.* אַיְרִי same. Ned. 2ᵇ אירי בהון he does treat thereof.—Pes. 6ᵇ, a. fr. איידי דאירי ב׳ incidentally of treating the question of... Kerith. 14ᵃ, a. fr. (באבר אחד) קא מַיְירֵי the argument is up (about one limb). B. Kam. 30ᵇ כי איירינן when we raised the objection (taking our argument from 'the dung', v. supra), it was before R. N. had given his opinion; a. fr.—Deriv. אֲרָיָא.

**אֲרַד, אֲרִי** (b. h.; √ארר, v. ארר) [*to create a gap,*] *to pluck,* esp. figs. Shebi. I, 2 תָּאוֹרֶה וכ׳ the gatherer and his basket. B. Mets. 89ᵇ day laborers שהיו אוֹרְרִין בתאנים Ar. (ed. עודר׳; v. Rabb. D. S. a. l. note 300) engaged in picking figs. Y. B. Bath. V, 15ᵃ bot.; a. fr.—Num. R. s. 20 Tanḥ. Bal. 4 (homiletic etymology of *arah,* Num. XXII, 6).

**אֲרִי II, אַרְיֵה** m. (b. h.; ארי, v. preced.) [*the light-colored*] 1) *lion.* B. Kam. 16ᵇ א׳ תרבות a tamed lion; a. fr.—Transf. *brave man; distinguished scholar* (opp. שועל). Yeb. 122ᵇ. Kidd. 48ᵇ; Snh. 8ᵇ. Gitt. 83ᵇ; Y. ib. IX, 50ᵃ אין משיבין את הא׳ וכ׳ you must not argue against a lion (scholar) after he is dead. B. Kam. 117ᵃ; a. fr.—*Pl.* אֲרָיוֹת. זנב לא׳ a tail to lions, i. e. the least among the great (opp. head to foxes). Ab. IV, 15; Y. Snh. IV, 22ᵇ bot.—Ḥull. 3ᵇ, a. fr. גורי א׳, v. גּוֹר.—[Gen. R. s. 28 א׳ גסטריות, v. גַּסְטָרָא.]—2) *Leo, Lion* the fifth sign of the Zodiac (corresp. to the month of Ab). Yalk. Ex. 418. Pesik. Dibré p. 116ᵃ; Pesik. R. s. 27 (28, p. 133ᵇ, ed. Fr.); v. אֲרִיאֵל.—3) homiletic surname of *the Lord, Israel* &c. Pesik. l. c.; Pesik. R. l. c.; Yalk. Jer. 259, v. אֲרִיאֵל.

**אֲרִי (אַרְיוָא) אֲרְיָא, אֲרְיֵה** ch. same. Targ. Num. XXIV, 9; a. fr.—B. Mets. 101ᵇ, a. e., v. אֲרַב. Ned. 62ᵇ לאברוחי א׳ to drive the lion off, i. e. to get rid of the tax-collector.—Shebu. 22ᵇ, a. fr. א׳ הוא דרביץ עלה a lion lies on it, i. e. it is unavailable because it is forbidden.—Ab. Zar. 31ᵇ, a. e. בר א׳ son of a lion (of a great man).—Ḥull. 59ᵇ the tiger is א׳ דבי עילאי the lion of the forest of Ilai (v. Schorr He-Ḥaluts VII, 32; cmp. Koh. Angelol. p. 103).—*Pl.* אַרְיָוָתָא, אַרְיָוָן. Targ. I Chron. XI, 22; a. fr.—

Lam. R. to I, 9) אריותיא דאוריית the lions of the Law (scholars). Y. Shebi. IX, 39ᵃ top. Y. Sabb. I, 4ᵃ top מעלי רישא בין אריות to put one's head between lions, i. e. to argue against the opinions of great men. [Yalk. Num. 771 גבתא דאריות, v. אֲרִיתָא.]

**אַרְיָא, אַרְיְיָא, אַרְיָה** f. (אֲרָא, אֲרִי) *pointing at, argument, topic, subject.* Kerith. 3ᵇ גבי כריתות דארי וכו' in speaking of K'rithoth, where this (the punishment of extinction) is the subject proper, I may say, the general term of Sabbath &c. is introduced (relying on those places in the Mishnah where the respective laws are treated in detail). Yoma 74ᵃ, a. fr. אי משום הא לא אריא were it only for this, there would be no argument (no difficulty). Kerith. 18ᵃ, a. fr. מאי אריא כי וכו' why is the argument brought up only on the presumption (that he has eaten? Supposed, he had not eaten, would not the same argument hold good?). Sabb. 101ᵃ, a. fr. מידי אריא is this an argument (i. e. how can you compare two cases so unlike each other)?

**אֲרִיאֵל** (b. h.) *Ariël, Divine Light* (cmp. Ps. CXVIII, 27, v. אֲרִי II); poetic surname of the Temple and Jerusalem. Pesik. Dibré p. 116ᵃ. Pesik. R. s. 27 (28, p. 133ᵇ, ed. Fr.) הבית שנקרא אריה (read אריאל) the Temple which is called Ariël (Is. XXIX, 1). Ib. ישראל שנקרא אריאל (read אריה); בחרש שנקרא אריאל (read אריה); דבריו של אריאל (read אריה; Num. XXIII, 24; Amos III, 8); v. אֲרִיֵּה.

**אָרִיג** m. (ארג) *something woven, web.* Sabb. XIII, 1; a. fr. Y. M. Kat. III, end, 83ᵈ, what is meant by אירחוי? Ans. כאריג when it looks as if woven. Meg. 26ᵇ, a. e. טווי לא' spinning the flax so as to prepare it for weaving (indirect preparation or designation); Snh. 48ᵃ טווי לאריגה, (Rashi לאריג).

**אֲרִיגָה** f. (v. preced.) *weaving.* Y. Yoma III, 40ᶜ bot. אֲרִיגָתָן בקודש their weaving must take place within the sanctuary. Snh. 48ᵃ, v. preced.

**אֲרִידָה,** v. אֲרִי.—אֲרִיתָה Y. Snh. X, 28ᵈ, v. אֲרִיתָה.

***אֲרִידְתוֹן** (prob. corruption of אֲרִיתָה) pr. n. pl. Cant. R. to II, 17 (ref. to הרי בתר ibid. 'mountains of cutting') כדי שיתלו המלכיות בֶּתֶר א' (not שיתלו, v. Matt. Keh. a. l.) that the (Roman) governments may receive (their pay for) the massacre of Ar. (cmp. Joseph. B. J. III, 10, 9 sq. or perh. ref. to the Bar Kokhba war; cmp. גופנית, טור שמשון a. oth. Y. Taan. IV, 69ᵃ sq.).

**אַרְיְוָא,** v. אַרְיָא.

**אַרְיוֹךְ** pr. n. m. (Gen. XIV, 1) *Aryokh,* 1) homiletic surname of Nebuzraddan. Lam. R. to V, 5 (allusion to ארי).—2) (cmp. Dan. II, 14) *Aryokh,* a title of Samuel, the contemporary of Rab. Sabb. 53ᵃ. Kidd. 39ᵃ. Men. 38ᵇ. Hull. 76ᵇ (prob. a Persian adaptation for *judge*).

***אַרְיוֹס** pr. n. m. *Arios.* Sifré Deut. 13; Yalk. Deut. 802.

**אַרְיוֹסְטוֹ,** v. אוריוסטי.

**אָרִיךְ** m. (ארך) 1) *bond-timber,* also *small bricks,* which are placed at intervals between the rows of bricks (v. Sm. Ant. s. v. Paries II); *lath* (of half the width of a brick). Erub. I, 3; B. Bath. 3ᵇ; a. e.—*Pl.* אֲרִיכִין. Y. Erub. I, 19ᵃ top ארחין (corr. acc.).—2) *ariaḥ,* a term used in rules for writing certain passages of Holy Scriptures metrically arranged, *the short space filled out with writing,* opp. לבנה (brick, the larger space); v. R. Niss. to Meg. 16ᵇ; [Rashi: א' *the writing,* לבנה *the blank*). Y. Meg. III, 74ᵇ bot.; Bab. ib. l. c.; Treat. Sof'rim XII, 10 א' ע"ג ל' וכ' small brick (lath) above brick, and brick above small brick (lath); e. g. (Ex. ch. XV)

ויאמרו לאמר אשירה לד' כי גאה גאה סוס
ורוכבו רמה בים עזי וזמרת יה ויהי לי

Ib. א' ע"ג א' וכ' small brick (lath) above small brick and brick above brick; e. g. (Esth. IX, 7 sq.)

ואת פרשנדתא
ואת דלפון.

**אֲרִיךְ (אַרְיָא, אֲרִידָה)** pr. n. pl. *Ăriaḥ*; [Tarichæa, South of Tiberias, Neub. Géogr. p. 21ᵇ]. Y. Snh. X, 28ᵈ גופתה א'; Sifré Num. 131 גוברתא דא'; Yalk. Num. 771 דאוריא (Y. l. c. ed. Zyt. אריה) Gufta in the district of Ariaḥ. Tosef. Kil. I, 3; Y. ib. I, 27ᵃ bot. תחום א' district of A.

**אַרְדָּא, אֲרִידָּא** ch. (=h. אֲרִיחַ) *lath, bar, pole.* Targ. Num. XIII, 23; a. e. (h. מוֹט). Bets. 32ᵇ נפל לה ארי' בתנורא ed. (Ar. ארתא) a binder of the brick wall fell into the stove. Sabb. 129ᵃ a house דשב לבריא וא' the width of whose walls was seven bricks and a half; a. e.—*Pl.* אַרְדִּין, אֲרִידִּין, אֲרִידַּיָּא, אֲרִידַּיָּן. Targ. Ex. XXV, 27; a. e. (h. בַּדִּים). B. Bath. 3ᵃ כפיסין ארדי K'fissin are bondlaths. Y. Erub. I, 19ᵃ top (also אורדין).

**אֲרִיךְ** I (b. h. אָרַךְ) *to be long, to project.* Targ. I Kings VIII, 8; II Chr. V, 9.—Y. Ab. Zar. I, 39ᶜ top, v. אִירְמָא.

*Af.* אוֹרִיךְ, *Pa.* אָרֵךְ 1) *to be prolonged; to lengthen.* Targ. Ex. XX, 12. Targ. Y. Deut. XXVIII, 67 מְאָרְכָן make appear long; a. fr.—Y. Taan. IV, 68ᵃ מְאָרְכָה יומין to live long; Koh. R. to VII, 7.—2) *to be tall.* Snh. 109ᵇ כי מאריך when one was tall.—3) *to tarry, wait, hope.* Targ. Num. IX, 22. Targ. Job VI, 11.—Y. Yoma VI, 43ᵈ אורכין צבחר wait a while. Y. R. Hash. I, 57ᵃ bot. חוות מוֹרְכָה וכ' she waited a whole year. Ib. חוו מורכין. Y. M. Kat. II, 81ᵇ top אילפא מורכא לך the ship will wait for thee.

**אֲרִיךְ** II m., **אֲרִיכָא** f. (preced.) 1) *long.* Targ. Ezek. XVII, 3.—Targ. Prov. XIV, 17 דא' תרעיתיה whose intrigue is long prepared (h. אִישׁ מְזִמּוֹת). V. אֲרִיכָא.—2) (part. pass. of אָרַךְ *to arrange*) *right, befitting.* Ezra IV, 14.—Succ. 4ᵇ א' או לא א' is it right or not? B. Mets. 75ᵃ וא' and it is proper to do so. Midr. Till. to Ps. I, 2 וא' כדין is such a thing right?

**אָרִיךְ** m. (preced.) *prolonging, retarding.* Targ. Y. I Num. XIV, 18 (II א' רחמין, read רוחיה).

**אָרֵיךְ** m. (denom. of אֲרִיךְ II, 2) *preparing, dressing.* Sabb. 33ᵇ הוא קא א' ליה לבישריה was dressing (cleansing)

Targ. Cant. VIII, 11.—Ab. Zar. 21[b] אריסותיה קעביד א׳ the gentile tenant working during the Jewish festive week, works for his tenancy (not as the Jew's employee). Ḥag. 25[b] דינא הוא . . . א׳ וכ׳ it is the tenant's business to procure kegs &c.—*B. Bath. 55[a] דאריסא דפרסאי עד וכ׳ Rashb. a. l. (ed. אריסותא, Var. דאֲרִישָׁן, שָׁאִין . . ., דאֲרִישָׁאן, v. Rabb. D. S. a. l. note, Ms. M. דארישׁ) that the tenant of the Persians is such only up to forty years (after which time he is considered a legitimate owner); v. Nim. Jos. to Alf. a. l. [It seems that the Pers. Jews pronounced אֲרִישְׁתָּנָא a. הִישְׁתָּנָא, cmp. אֲרִישׁוּתָא a. אֲרִיסַנְיָא.]—*Pl.* Targ. Job XXIX, 23. אֲרִישָׁאִין, v. supra. [Lev. R. s. 28, v. אֲרַסְטָא.]—2) *betrothed*, v. אֲרַס.

**אֲרִיסָא, אֲרַיס** *poison*, v. אֲרֵס ch.

**אֲרִיסָה** Tosef. Kel. B. Bath. IV, 8; v. עֲרִיסָה.

**אֲרִיסוּת** f. (אֲרִיס II) *tenancy, condition of the Aris.* Peah V, 5 בא׳ as a tenancy; a. fr.—*Pl.* אֲרִיסִיּוֹת. Y. Bicc. I, end, 64[b] בעלי א׳ owners of tenanted properties, v. חֲבִירָה.

**אֲרִיסוֹתָא** ch. same. Lev. R. s. 5. Ab. Zar. 21[b]; a. e. B. Bath. 55[a], v. אֲרִישָׁא. [M. Kat. 22[b], v. אֲרִישְׁתָּא.]

**אֲרִיסְטָא** m. (corrupt. of אריסטיטא, ἀριστητής) *breakfasting*, in gen. *invited guest. Pl.* אֲרִיסְטָיָא, אֲרִיסְטִין. Koh. R. to I, 3 שביק א׳ וכ׳ let the guests eat (some ed. אריסטון, *our guests?*). Lev. R. s. 28 אריסריא (corr. acc.). Lam. R. to IV, 2 ביני א׳ among the seated guests.

**אֲרִיסְטוֹבּוּלוֹס, אֲרִיסְטוֹבּוּלוֹס** pr. n. m. (Ἀριστόβουλος) *Aristobule*, brother of Hyrcan, son of Alexander Jannai. Men. 64[b]; B. Kam. 82[b]; a. e.

**אריסטון**, read:

**אֲרִיסְטוֹן** I m. (ἄριστον) orig. *morning meal*, later *principal meal, dinner, repast.* Y. Ber. IV, 7[b] אין חווה לכון א׳ כ׳ if ye are invited to a dinner, and the day is advanced, &c. Y. Snh. III, 21[c] top גו א׳ during dinner. Ib. VI, 23[c]; a. fr.

**אֲרִיסְטוֹן** II pr. n. m. *Ariston.* Ḥall. IV, 11; Y. Shebi. VI, end, 37[a] (a Syrian land-owner).—Y. Yeb. XVI, end, 16[a] חד א׳ one Ariston. [*'One of the* βουλὴ ἀριστῶν mentioned Cod. Theod. Lib. XII, Tit. 888, Frankel M'bo p. 65[a].]

**אֲרִירָה** f. (ארר) *cursing, imprecation.* Y. Ber. IV, 8[c] (play on *Aron*, the ark) from there יוצאה לעולם א׳ curse goes forth into the world (for transgressors); a. e.

**אֲרִירָן**, v. אֲרָרָן.

**אֲרִישָׁא** or **אֲרִישָׁא, אֲרִישָׁן, אֲרִישָׁן**, v. אֲרִיסָא.

**אֲרִישְׁתָּא (אֲרִיסוֹתָא, אֲרִישׁוֹתָא)** or **אֲרִישׁוּתָא** f. (אֲרַשׁ, v. אֲרַס) prop. *obligation*, hence (sub. סְעוּדַת) *a meal which creates an obligation, a meal which is given in the expectation of receiving invitations from the*

his body. Keth. 103[b] ואֲרִיכְנָא וכ׳ I would dress parchment rolls of deer skins.

**אֲרִיכָא** m. (preced.) [one who arranges arguments,] *Arekha*, title of a lecturer. Sabb. 59[b] גברא רבה א׳ a great man, a lecturer. Esp. known *R. Aḥa Arekha.* Ib. 111[a]; a. e. Ber. 33[a] ed. (Ms. M. Ḥiya); *Abba Arekha* (Rab, v. רַב). [In legend: *tall*, v. אָרוּךְ.]

**אֲרִיכָא*** f. (preced.) *theme of a lecture.* Midr. Till., beg. עבד לה א׳ used that idea of R. Yudan as a theme.

**אֲרִיכָא** m. (v. אֲרִיךְ II) *long, prolonged.* Bets. 30[b] יומא א׳ Ms. M. (ed. אריכתא); Succ. 45[b] יומא א׳ an adjourned day.—Fem. אֲרִיכְתָּא. Ber. 4[b] תפלה א׳ a continued prayer; גאולה א׳ a continued benediction on redemption, v. גְּאוּלָּה. —*Pl.* אֲרִיכָתָא. Keth. 8[a] שית א׳ the six lengthy benedictions.

**אֲרִיכוּת, אֲרִיכָה** f. (ארך) *prolongation, length;* (sub. אַף, or פְּנִים) *forbearance.* Koh. R. to VII, 8 שהאריך א׳ וכ׳ the forbearance which Samuel showed. Gen. R. s. 70 פנים א׳. Y. Ḥag. II, 77[b] bot.; a. e. ימים א׳ length of days, long life.—Gen. R. s. 64 ימים א׳ lapse of time.

**אֲרִיכוּתָא** ch. same. Targ. Is. XXXVIII, 11.

**אֲרִיכוּתָא** f. (v. אֲרִיךְ II, 2) *preparation, future* (v. ורך, Schr. KAT p. 549). Targ. Jer. XXXI, 5.

**אֲרִים (אֲרוּם)**, pr. n. *Arim* (Arum). Y. Ḥag. I, 76[c] bot.; Y. Pes. III, end, 30[b] עלירית בית א׳, v. עֲלִירָה; (Sifré Deut. 41 ערוד; Yalk. ib. 681 שערים; Kidd. 40[b] נתזה).

**אֲרִימִין** m. (ἔρημα, τὰ) *desert, wilderness.* מקום א׳ a settlement in a desert. Lev. R. s. 35 (ed. אדרימון, Ar. ארימון, corr. acc.). Cant. R. to VII, 11.—Yalk. Jer. 257 אדרימון, cmp. אֲדַרְמִיאָה.

**אֲרִיס*** I m. (ארס) *something tied to the body* (περίαμμα), whence *an emblem set in a ring or chain* (cmp. Deut. VI, 8; Prov. VI, 21, also Sm. Ant. s. v. Amuletum). *Pl.* אֲרִיסִין. Deut. R. s. 3 חכניסה לו׳ שנים א׳ (read שני) brought into his house two emblems (of faith); the king, too, זקק לה כנגדן שני א׳ had two corresponding emblems set for her. Ib. Abraham delivered to his children שני א׳ two emblems (which they should guard, Gen. XVIII, 19).

**אֲרִיס** II m. (ארס) prop. *bound, engaged*, esp. *tenant* who tills the owner's ground for a certain share in the produces, contrad. fr. חכור tenant who pays the landlord a certain rent in kind, irrespective of the yield of the crops. Y. Bicc. I, end, 64[b]. Y. B. Bath. III, 14[a] bot. שהוריד א׳ a farmer letting to a sub-farmer. Ex. R. s. 43. Lev. R. s. 1 אֲרִיסוֹ his (the king's) tenant, i. e. Adam (in paradise); a. fr.—*Pl.* אֲרִיסִין, אֲרִיסִים. Y. B. Bath. l. c. Y. M. Kat. III, 82[b] bot. Deut. R. s. 7; a. fr.—Cmp. עֲרִיס.

**אֲרִישָׁא, אֲרִיסָא, אֲרַיס** ch. 1) same, also *field laborer.* Targ. Y. Deut. XXIII, 25; 26 Levita (ed. פועל).

אַרְכוּבָה f. (רכב) 1) *the leg from under the hip-bone to the ankle, the knee and its surrounding parts* (containing three sections each of which is called א׳ and defined by a different surname). Ḥull. IV, 6; v. ib. 76ᵃ (also רְכוּבָה); a. fr.—2) *anything joined, joint.* Kil. VII, 1 חא׳ שבגפן (Tosef. ib. IV, 11, Var. חברירכה שבסלע) that part of the vine which is bent down and laid in the ground to rise at another place. Y. Meg. I, 71ᶜ bot. א׳ של למ״ד the lower joint of the Lammed. Kel. XIV, 8 מפתח של א׳ וכ׳ (Tosef. ib. B. Mets. IV, 15 רכובתו . . . . רוכבה) a key with a joint, broken at the joint.—*Pl.* אַרְכוּבוֹת. Nid. 30ᵇ. B. Mets. 105ᵃ.

אַרְכוּבְתָּא ch. same. Targ. Esth. V, 9. [Y. Maasr. V, end, 52ᵃ אבריבא דפילא read ארכובא or ענרבה; Y. Ned. III, 37ᵈ bot.; Y. Shebu. III, 34ᵈ.]—*Pl.* אַרְכוּבָתָא. Targ. Koh. XII, 3. Targ. II, Esth. VI, 11.—אַרְכוּבַיָּא Targ. Job. IV, 4.—V. רְכוּבְתָּא.

אַרְכוֹלִיפּוֹרִין, v. ארכי׳.

אַרְכוֹנָא, אַרְכוֹן m. ch. (=h. אַרְכֹן q. v.) *ruler, elder* Targ. I Chr. XI, 2 (h. text נגיד). Targ. Job. XXI, 28 (h. text נדיב); a. fr.—Y. Ber. V, 9ᵃ עבר א׳ an elder passed by.—*Pl.* אַרְכוֹנִין. Targ. II Chr. XI, 11; a. e.—Y. Peah VIII, 21ᵃ (defective sentence); [h. pl. אַרְכוֹנוֹת, v. אֹרְכָן).

אַרְכוֹנְטָס, אַרְכוֹנְטוֹס m. (ἄρχων, -οντος) *archont, city-magistrate, prefect.* Y. Taan. IV, 69ᵃ top. Lam. R. to II, 2; IV, 18. Gen. R. s. 76 ארכוננוס (corr. acc.). [The office of a city mayor or senator in the Roman days was often ruinous to its occupants; v. Sm. Ant. s. v. Senatus.]

*אַרְכּוֹף m. (רכף, cmp. מַרְכֵּפוֹת) prob. *a screwing contrivance for bending wood; engine of torture, stocks.* Esth. R. to I, 1ᵇ; v. אוּפַּרְפָּא.

אַרְכִי I f. (ארך, v. עַרְכִי; an adaptation of ἀρχή, cmp. אַרְכֹן) *term of office, office, court of elders.* Num. R. s. 9 whoever was signed as a witness בא׳ ישנה וכ׳ (Kidd. IV, 5 ערכי q. v.) in the old court of Zepphoris.—Y. M. Kat. II, end, 81ᵇ מעלה לאַרְכֵיהֶם he (the gentile) takes the deed to their (gentile) office for recording. Y. Gitt. I, 43ᵈ top. —Ruth R. to I, 3 א׳ של בנך דוחקת the time of thy son's accession to office presses. Deut. R. s. 2 הגריע א׳ וכ׳ surrender thy office to Joshua. Ib. a prefect שחזרה באָ׳ שלו who was in his office; a. fr.—*Pl.* אַרְכִיּוֹת. Ruth. R. l. c. א׳ הן the terms of office are predestined (cmp. Sabb. 30ᵃ bot. ואין מלכות וכ׳). [עַרְכָאוֹת, v. עַרְכִי.]

אַרְכִי II, pr. n. pl. א׳ קִרְיַת *Kiryath Arkhi* (=קריית ספר); v. preced. Targ. Josh. XV, 15; a. e.

אַרְכִי III (Greek pref. ἀρχι—) *chief of* (gen. followed by a pl.) as א׳ בְּרִירִין *chief of the castle guard.* Pesik. Ekha p. 122ᵇ Ar. (ed. אדני מריונים, corr. acc.); v. respective determinants.

אַרְכִידִיקִי, Gen. R. s. 50 beg., Mus., v. יודקי.

אַרְכִיּוֹן m. (ἀρχεῖον, archivum) *prefecture, public building, archive.* Tanḥ. Ki Thetsé 9 he went לא׳ של וכ׳



*reciprocating members of a social club,* opp. פורענא the entertainment in reciprocation for invitations received. M. Kat. 22ᵇ אריש׳ Ar. (ed. אריסותא, Ms. M. ארשורתא, read אדישו׳).

אַרְיְתָא (אֲרִיתָא) m. (ארת, אר׳, cmp. רְאוֹר) *cut, channel, dyke* Targ. Ps. CVII, 35 (h. text אגם); a. e.—Ḥull. 107ᵃ א׳ דדלאי dyke for irrigation. B. Kam. 50ᵇ sq.—*Pl.* אֲרִיתַיָּא (אֲרִיתֵי׳). Targ. O. Ex. VIII, 11. Targ. Ps. LXXVIII, 44. (h. text יְאוֹר); a. e. Cmp. חריץ.

אֲרַךְ (√אר, cmp. ארג) *to join, weave;* whence *to arrange, plan;* v. עֲרַךְ.—V. אֲרִיךְ II, אֲרוּכָה &c.

אָרֵךְ or אָרַךְ (b. h.; √אר, cmp. Schr. KAT p. 497 ארג; cmp. also גדל to *plait,* to *be tall*) *to be* [*pointed, stretched,*] *long, tall.*

*Hif.* הֶאֱרִיךְ 1) *to prolong, be long in doing.* Ber. I, 4 אמרו להַאֲרִיךְ they commended a lengthy benediction. Ib. 34ᵃ; cmp. אַרְכָן. Yoma 35ᵇ חֲאָ׳ בתפלתו staid long in prayer. —חא׳ ימים *to live long.* Meg. 27ᵇ; a. fr.—Ber. 8ᵇ, a. fr. מַאֲרִיכִין ימיו his life will be prolonged.—חא׳ פנים, חא׳ רוח *to be long-suffering, forbearing.* Y. Shebu. IV, beg. 35ᵇ; a. fr.—Y. Taan. II, 65ᵇ bot. when collecting debts (punishing) מאריך וגובה he is slow in collecting (punishes in long intervals, gives extension).—2) *to be long, last long.* Num. R. s. 20, end חא׳ חברזל the point of the spear grew longer, v. infra; a. fr.—3) [*to lengthen the carrying pole,*] *to make heavy.* Nidd. 16ᵇ כמה הֶאֱרַכְתָּ עלינו how heavy thou hast made our burden (through restrictive laws)!

*Nif.* נֶאֱרַךְ *to be prolonged, grow longer.* Sifré Num. 131; Yalk. ib. 771; (Num. R. l. c. האריך).

אֲרַךְ, v. אֲרִיךְ I.

אֶרֶךְ m. (b. h.) only with אַפַּיִם *long-suffering, forbearing.* Y. Taan. II, 65ᵇ; a. fr.; v. אַף.

אַרְכָּא I m. (ארך; cmp. אוּרְבָּא); pl. אַרְכֵי *meshes, ranges, intervals.* Sabb. 50ᵇ. Gitt. 69ᵇ. B. Bath. 3ᵃ, v. אוּרְבָּא.—Targ. Esth. VIII, 15 בארכודי in its (the girdle's) meshes.

אַרְכָּא II, אַרְכָּה, אַרְכָּא f. (ארך) *duration, term, limit; extension of time.* Dan. IV, 24 (prolongation). Ib. VII, 12 (set term).—Targ. Gen. VI, 3; a. e.

אַרְכָּא III f. (=h. אֲרוּכָה) *healing, restoration.* Targ. II Chr. XXIV, 13.—*Pl.* אַרְכִין (אֲרוּכִין). Targ. Ps. CXLVII, 3 (ed. Vien. ארכא).

*אַרְכַּבְתָּא f. (רכב) (a rider,) *the uppermost layer of a clay dam around a field.* B. Mets. 103ᵇ בוכרא the first, טפחא the additional (middle), א׳ the uppermost. [Targ. Y. Lev. IX, 17 read אַרְכַּרְתָּה.]

אַרְכָּה f. h. (v. אַרְכָּא II) *extension, a certain time.* Num. R. s. 14 (p. 259ᵃ ed. Amst.) נתן לחם א׳ וכ׳ allowed them a certain time but finally punished them.

אַרְכּוּבָא=אַרְכּוּבְתָּא.

**אַרְכַּקְפָּאן**, v. אַרְטָקְפָּא.

**אַרְכַת*** pr. n. pl. *Arkhath, Warka*, S. E. of Babylon (v. Schr. KAT p. 94). Yoma 10ª (expl. *Erekh*, Gen. X, 10) Ms. M. זו א׳ (ed. אורכות, v. Rabb. D. S. a. l.; Targ. Y. Gen. l. c. הדס; Gen. R. s. 37 תרן; Yalk. 62 ארם).

**אַרְלָא*** =עַרְלָא.—*Pl.* אַרְלָאִין, אַרְלִין. Targ. Y. II, Gen. XXXIV, 31 some ed.

**אֲרָם** pr. n. (b. h.) 1) *Aram*, son of Shem. Targ. Gen. X, 22; a. e.—2) *Aramaea, Syria.* Targ. I Kings XX, 1; a. fr.—3) (a disguise for רוֹמָא) *Rome, Roman empire* (cmp. אֱדוֹם). Pes. 87ᵇ לקבל גזרות אכזריות א׳ ed. (read לסבול ... של א׳; in Ms. M. 1 only לסבול גזיר׳, Ms. 2 של ... רומיים; oth. var., v. Rabb. D. S. a. l. note; Gitt. 17ª אֲרוֹמַיּוּת) to endure the severe decrees of Rome.

**אֲרַמָּאָה, אֲרַמָּא** m. (=h. אֲרַמִּי) *Syrian.* Targ. Gen. XXV, 20; a. e.—B. Kam. 59ª דיקלא א׳ Ms. (ed. דא׳ corr. acc.) Syrian palm-tree.—Fem. אֲרַמִּיתָא. Targ. I Chr. VII, 14 (ed. Rahm. ארמותא).—*Pl.* m. אֲרַמָּאֵי. Targ. II Chr. XXII, 5; f. אֲרַמְּיָאתָא. Sabb. 29ª Syrian (dates).—Cmp. אַרַמַּאי.

**אַרְמָא, אַרְמָא** f.=אֲרָמוּתָא 2). Targ. Ex. XXIX, 24; a. e.

**אַרַמָּאָה**, v. אֲרַמָּא.

**אַרְמָאָה**, v. next w.

**אַרְמָאָה, אַרְמָיָא, אַרַמַּי, אַרַמַּאי** h., ch. m. (=b. h. אֲרַמִּי) *Syrian*, in gen. *gentile, Roman*; cmp. אֲרַמִּי 2). Targ. O. Lev. XXV, 47.—Y. Shebi. IV, 35ᵃᵇ חד א׳ ברומי (Y. Snh. III, 21ᵇ חד בר נש) a gentile in Rome. Ib. או יהודיי וכ׳ (prob. plur.) either be Jewish Jews (living as Jews ought to) or gentile gentiles (Roman Romans). Y. Ab. Zar. III, 41ᶜ top ארמייא וכ׳ the leather bottle of an Aramæan (or gentile) burst open. Yeb. 45ᵇ בר ארמאה son of a gentile. Ḥull. 97ª; a. fr.—*Pl.* אַרְמָאֵי. Targ. Y. Deut. XXXII, 24 (*Romans*); a. e.—Ab. Zar. 31ᵇ.—Gitt. 17ª אַרוֹמָאֵי (*Romans*). Gen. R. s. 63 אַרְמָאִין. Koh. R. to VII, 11 אַרְמָיִין.—Num. R. s. 7 אַרְמָאִים (Kel. I, 8 עכ״ם); a. fr. [Lev. R. s. 34 אתון מארמאין, read מיזדמאין, v. זְמַי.] —Fem. אַרַמָּיְתָא. Yeb. l. c. V. אֲרַמָּא.

**אַרְמוֹן** I m. (b. h., prob. fr. חרם=ארם) *enclosure, palace* (poëtic). Ab. Zar. 24ᵇ praised בדביר א׳ בירת א׳; Pesiḳ. Zakh. p. 27ª, v. אַרְכְיוֹן.] Cmp. ארם Schr. KAT p. 536.

**אַרְמוֹן*** II pr. n. pl. *Armon.* Yeb. 45ª captives coming from A. (v. Neub. Géogr. p. 371; prob. ident. with רִמּוֹן, q. v.).

**אַרְמוֹן** III m. (v. עַרְמוֹן) *platanus, the oriental plane.* Gen. R. s. 15, beg.; (R. Hash. 23ª; B. Bath. 81ª עַרְ׳) אַרְמוֹנִים.

**אַרְ׳, אַרְמוּתָא** f. (רום) 1) *raising, rising.* Targ. Is. XIX, 16; a. e.—2) *waving, heave-offering.* Targ. O. Ex.

into the Egyptian archive; Pesik. Zakh. p. 27ª לבית א׳ Ar. (ed. ארמון, corr. acc.); Yalk. a. l. ארכוון (some ed. ארמון, corr. acc.). Esth. R. to I, 3 לחדא א׳ דגדר as in the state-house of Gadara. [Ex. R. s. 5 בית ארמון corr. acc.]

**אַרְכִיטִיקְטוֹן, אַרְכִיטֵיקְטוֹן** m. (ἀρχιτέκτων, architectus) *architect, engineer.* Gen. R. s. 24, beg. לא׳ שבנה וכ׳ to be compared to an engineer that built the fortifications of a principality; Num. R. s. 9, beg. לארכי קיטון קטאר׳ (corr. acc., and insert שנעשה) to an architect that was appointed &c.; a. fr.—*Pl.* אַרְכִיטֶקְטוֹנִין, אַרְכִיטֶקְטִין. Y. Ber. IX, 13ª top טקטנן .... (corr. acc.).

**אַרְכִילוֹסְטַקְיָא**, v. אִיסְכּוֹלַסְטִיקָא.

**אַרְכִילִיסְטִים, ...לִיסְטוֹסִין, אַרְכִילִיסְטוּטִין**, v. next w.

**אַרְכִילֵיסְטִיס** m. (ἀρχιλήστης) *chief robber, leader of a gang.* Gen. R. s. 48; a. fr. [Frequ. ארכילסטים, divide in two words, v. אַרְכִי III, a. לֵיסְטִיס.] [Yalk. Ex. 255 טוטין ארכילסטוסין ..., read אִיסְכּוֹלַסְטִיקִין.—Midr. Sam. s. XXV, end ארכילסטים some ed., v. אַרְכִיסְטִיס.]

**אַרְכִילִיפּוֹרִין*** m. (read in two words, v. אַרְכִי III, a. לוֹפֵר) *chief of the body-guard, executioner;* cmp. ספיקולטור. Pesik. B'shall. p. 91ᵇ ארכוליפורין Ar. (ed. ארשל ליפרן, Var. ארכן ליפרן, ארבוליון לְפִילוֹן ארבו, ארבופילון, v. Buber a. l. note; corr. acc.).

**אַרְכִיסְטִיס** m. (ὀρχήστης) *dancer.* Y. Succ. V, 55ᶜ top; Y. Snh. II, 20ᵇ bot. ארכסטס; Num. R. s. 4.—*Pl.* אַרְכִיסְטִין or אַרְכִיסְטִיסִין. Midr. Sam. s. XXV, end ארכיסטריס, Var. ארכילסטיס (corr. acc.).

**אַרְכִיסַטְרַטִיגּוֹס, אַרְכִיסְטְרָאטִיגּוֹס*** m. (ἀρχι-στρατηγός) *commander in chief;* also *chief magistrate* (v. אַסְטְרַטִיגּוֹס). Gen. R. s. 58; (Ex. R. s. 31 אסטרט׳).

**אַרְכִיסְטְרִיגּוֹס**, Gen. R. s. 58, corr. as preced. w.

**אַרְכִיסְטְרִיס**, v. אַרְכִיסְטִיס.

**אַרְכִיקִימוֹן**, read אַרְכִיטֶקְטוֹן.

**אַרְכַל**, v. אַרְגַּל I.

**אַרְכֵן** I m. (ארך, an adaptation of ἄρχων) *elder, magistrate.* B. Bath. 164ᵇ a letter of divorce dated בשנת פלוני א׳ (Var. עַרְכָן, עַרְכָאן v. Rabb. D. S. a. l. note 3 sq.; cmp. עַרְכִי) in the year when—was magistrate; v. הוּגְדָּן.—*Pl.* אַרְכוֹנוֹת. Cant. R. to VII, 9. Ch. אַרְכוֹן, אַרְכוֹנָא.

**אַרְכֵן** II m. (אָרַךְ) *one giving long prayers*, opp. קַצְּרָן. Ber. 34ª; Mekh. B'shall., Vayassa 1 מארכן (read מה א׳).

**אַרְכְּנוּתָא** f. (אַרְכֵן I) *office.* B. Bath. 164ᵇ (Var. עַרְכְּנִי, v. אַרְכֵן I).

**אַרְכְּסָא*** m. (רכס) *thick, well-kneaded.* Men. 43ª חמירא א׳ thick leaven of barley flour.

**אַרְכְּסִיטַס, אַרְכְּסִיטַס**, read אַרְכִיסְטִיס.

XXIX, 27; a. e.—*Pl.* אַרַמְוָתָא, const. אַרַמְוָת. Targ. O. Num. XVIII, 11 (Var. אֲרָמוּת sing.).

**אַרַמִּי** m., אַרַמִּית f. 1) (b. h.) *Aramaean, Aramaic, Chaldaic.* [Targ. II Kings XVIII, 26.]—לשון א׳ *Chaldaic.* Sabb. 12[b]; a. fr.—2) (=אַרוֹמִי; v. אֱדֹם 3) *Romish, Roman, heathen.* [Owing to Christian censors as well as timid Jewish copyists, many of the passages originally referring to Romans, Christians, &c., have been altered by substituting *Arammi, Kuthi, Goy* &c., so that only by keen criticism their real application can be ascertained.]—Fem. *gentile woman.* Ber. 8[b] (Ms. M. ארמאית). Snh. IX, 6; a. fr.—Y. Meg. I, 71[c] top ארמית *Latin;* v. בְּדָא.—*Pl.* אַרַמַּיִם Meg. 11[a] (some ed. פרסיים; Ms. M. רוֹמִיִּים; Sifra B'ḥukk. Par. II, ch. 8 אספסיינוס). V. אֲרוֹמִי.

**אַרַמְיוּתָא** f. (preced.) *gentile ways, Romedom, idolatry,* &c. Meg. III (IV), 9 (25[a]) whoever translates (Lev. XVIII, 21), 'Of thy seed thou shalt give none לאעברא בא׳ (Ms. Lond. לאעבורי אומיתא, v. Var. in Rabb. D. S. a. l. note) to become with child in Romedom (identifying Molokh with Rome and misinterpreting *l'haăbir* for the purpose of making it applicable to sexual connection with Romans) must be silenced with a sharp rebuke (v. נְזִיפָה); cmp. Targ. Y. Lev. l. c.—Ab. Zar. 70[a] כד הוינן בארמיותן (Ms. M. חואי בגיותא) when we were yet in our heathendom (prior to our conversion).

**אַרְמָיָא, אַרַמַּי,** v. אַרְמַאי.

**אַרְמִילוֹס*** pr. n. m. (a disguise of Romulus, Ῥώμυλος=Rome) *Armilus,* a mythical personage, representative of wickedness, answering to the Christian Antichrist. Targ. Is. XI, 4 א׳ רשיעא A. the wicked. Targ. Y. Deut. XXXIV, 3 ארמלגוס (corr. acc.); cmp. אַרְמַיְתָא. [V. Book of Zerub.; Saadia Emunoth VIII, 2; Graetz Gesch. d. Jud. V, p. 496.]

**אַרְמִינְיָא** pr. n. *Armenia,* the plateau of Western Asia. Lam. R. to I, 14.—Targ. Y. Gen. VIII, 4 name of a mountain and of a city.

**אַרְמַל** (denomin. of next w.) *Nithpa.* נִתְאַרְמְלָה *to become a widow* (a Chaldaism). Keth. II, 1; V, 1; v. אִלְמַן. Yeb. 42[b]; a. e.

**אַרְמַלְתָּא, אַרְמַלְתָּה, אַרְמְלָא** f. (=אלמל fr. עלם; v. אִלְמוֹן; v. P. S. s. v. 391) *widow.* Targ. Gen. XXXVIII, 11; a. fr.—Y. Sabb. I, 3[d] top; a. fr.—*Pl.* אַרְמַלָּן. Targ. Ex. XXII, 23, a. e.—Y. Keth. I, beg. 24[d].—אַרְמַלָּאתָא. Targ. Job XXII, 9; a. e.—Y. Meg. III, 74[a] top; a. e.

**אַרְמְלְגוֹס,** v. אַרְמִילוֹס.

**אַרְמְלוּתָא, אַרְמְלוּת, אַרְמְלוֹ** f. (v. אַרְמַלְתָּא) (*in*) *widowhood.* Targ. Is. XLVII, 8 sq.; a. e.—Keth. 75[a], v. סַנְהֵדְרִי.—Y. Ned. V, 39[b] top; B. Bath. 98[b] Ms.; ed. אַלְמָנוּת.

**אַרַמְלָתָא,** v. אַרְמַלְתָּא.

**אַרְמֹן,** v. אַרְמוֹן.

**אַרְמְנְיָא,** 1) v. אַרְמִינְיָא.—[2) Targ. Job I, 1 Nahmanid. in comment., Ms. קושטנטינא, ed. עוץ, v. next w.]

**אַרַמְנְיָאדָא** pr. n. pl. *Armannia* (Romania, New-Rome, Constantinople). Targ. Lam. IV, 21 Var. (h. text עוץ).—Deriv. pl. אַרַמְנָיָאֵי. Targ. I Chr. I, 17 ed. Beck. (ed. Rahm. ארמצ׳ corr. acc.).

**אַרַמְנִיוֹס** pr. n. m. (represent. a tribe; v. preced.) *Armanius.* Targ. I Chr. I, 42 (h. text עוץ).

**אַרַמְנִיָּא** m. *Armenian* (?). Y. Gitt. VI, 48[d] bot. ר׳ יעקב א׳; Y. M. Kat. III, 82[c] top ר׳ א׳ (insert יעקב).

**אַרְמְצִיאי, אַרַמְנִיָּאי,** v. אַרַמַּיָּאה.

**אָרָן,** v. אֲרוֹן.

**אֶרֶן** m. (b. h.; √ארן, cmp. אֶרֶז) *pine* (Assyr. ארן *cedar,* Schr. KAT p. 411).—*Pl.* אֲרָנִים. Par. III, 8 (R. Hai Gaon ארנן). R. Hash. 23[a] אֲרוֹנִים (Var. עֲרוֹנִים). B. Bath. 81[a/b].

**אַרְנָא** m. ch. (=h. אָרוֹן) *chest.* Sabb. 32[a] שקורין לא״חק א׳ who call the holy ark, 'the chest'.

**אַרְנָב** m.=אַרְנֶבֶת q. v.

**אַרְנְבָא,** v. אַרְנְבְתָא.

**אַרְנֶבֶת** f. (b. h.) *hare;* [pr. n. f., v. next w.]. Meg. 9[b]. Lev. s. 13 הא׳ זו יון *Arnebeth* (Lev. XI, 6) is an allusion to Yavan (Greece); cmp. next w.—*Pl.* אַרְנְבִים. Sabb. 27[a]; Men. 39[b]. [Assyr. Annabu, Schr. KAT p. 498.]

**אַרְנְבָא, אַרַנְבְתָּא** ch. same. Targ. Lev. XI, 6; a. e.—Lam. R. to II, 10; Ned. 65[a] ארנבא.—Y. Meg. I, 71[d] bot. אמו של תלמי .... ארנתא וכ׳ (corr. acc.) King Ptolemee's mother was named *Hare* (λαγώς); cmp. Meg. 9[b] where the King's wife is named *arnebeth.*

**אַרְנוֹן,** Tanḥ. B'midb. 18, read אָקְטוֹ, v. אָקְטָא.

**אַרְנוֹן*** I m. (deriv. of אָרוֹן) *chest with many cases, trader's chest.* Tanḥ. B'midb. 20 לאדם פרגמטיוטיס שחירת ארנונין של א׳ לוֹ Ar. (ed. incorr.) like a trader that had a chest containing (common) glass beads; cmp. Tanḥ. ed. Bub. 23 a. note; Yalk. Num. 692 (where אבנים must be read ארנון).

**אַרְנוֹן** II m., **אַרְנוֹנָא, אַרַנּוֹנָא** f. (an adaptation of *annona,* cmp. אַנּוֹנָא a. עַסְקָא) [*chest, treasury,* v. preced.] *tax from crops and other farmer's produces delivered in kind.* Y. Keth. XIII, 35[d] גולגולת א׳ annona and poll-tax.—Pes. 6[a] בהמת א׳ cattle subject to the annona (v. D. C. ed. Hensch, s. v. Annona: 'capitur etiam in pecudibus'); עיסת א׳ dough made of flour subject to annona.—*Pl.* אַרְנוֹנוֹת, אַרְנוֹנִין, אַרְנוֹנִיּוֹת. Targ. Y. Deut. XXVIII, 36. Lev. R. s. 29. Y. Shebi. IV, 35[b]; a. fr.—Y. Snh. III, 21[b] top מיגבי ארנונין to collect taxes. Pesik. Shek. 11[b] (description of Roman extortions) אייתי ארנוניך bring thy *annonae.*

**אַרְנְטוּס** m. (ornatus, ὀρνᾶτος) *decoration.* Lam. R. to IV, 1 שחירת דומה לא׳ של זהב (ed. ארונטס, ארנטס) who was (to the nation) like a gold decoration.

**אַרְנְטַס**, v. preced.

**אַרְנִי** Yalk. Gen. 47 ארנני קטון, read אַרְכִיטֶקְטוֹן.

**אַרְנְסִי**, v. אוּרְנוּס.

**אַרְנָקָא** ch.=next w. B. Bath. 8ª; a. fr.—Trnsf. א׳ דמוחא bag, i. e. *membrane of the brains.* Ber. 19ª.—*Pl.* אַרְנְקֵי. B. Mets. 84ᵇ. Keth. 67ª.

**אַרְנָקִי** f. (אנק, ר inserted for Dagesh) *merchant's bag suspended from the neck*, cmp. אַמְפַּלְיָי; in gen. *money-bag, purse.* Y. Kidd. I, 61ª bot. Lev. R. s. 14; a. fr. [Ib. א׳ של כסף, read אוּנְקָיָא.]

**אַרְנְקְפָאן**, v. אַרְטָקְפָא.

**אַרְנְתָא** Y. Meg. I, 71ᵈ bot., v. אַרְנַבְתָּא.

**אֶרֶס, אֵרֶס** m. (√רס; v. רְסַס; as to modification of meaning cmp. Lat. *virus*) prop. *drop, fluid.* esp. *poison.* Y. Ter. III, beg. 42ª the serpent חטרל בו א׳ threw a drop (of poison) into it. Sabb. 62ᵇ (play on *t'akkasnah*, Is. III, 16) כארס בכעוס (read כא׳ עכרים; v. Var. Rabb. D. S. a. l. note) like the serpent's poison; a. fr.—Y. Maasr. V, end, 52ª an onion שאין לו אירם (read אירס) which has no penetrating moisture.—*Pl.* אֵרְסִין, אֶרְסִין. Y. Ter. VIII, 45ᵉᵈ. Cmp. רִיס.

**אֵרְסָא, אֶרֶס** ch. same. Targ. Y. Deut. I, 31; Gen. III, 14, some ed. אַרְסָא; a. fr.—*Pl.* אֵרְסִין. Targ. Y. Deut. XXXII, 24 (ed. Vien. אַרְסִין).

**אָרַס** (b. h. ארשׂ Pi.; √ארר, v. ארר) *to bind, join; to betroth.* Part. pass. אָרוּס, f. אֲרוּסָה *betrothed, engaged.* Keth. 13ᵇ אָרוּס וַאֲרוּסָתוֹ a betrothed couple. Y. Ḥag. II, 77ᵈ אֲרוּסִי my betrothed, i. e. my beloved citizen.

*Pi.* אֵירַס, אֵרַס 1) *to betroth to one's self, engage in marriage.* Y. Bets. V, 63ª bot. לְאָרֵס. Ib. הא לארס וְאָרֵס but betroth he may; a. fr.—Yeb. VI, 4 אירס וכ׳ he betrothed a widow. Keth. I, 6 אֲרַסְתִּינִי, אֲרַסְתִּיךְ; a. fr. [As to the legal status of betrothal, v. אֵרוּסִין.]—2) *to give away in betrothal* (of the bride's father). Ib. IV, 2.—Part. pass. מְאוֹרָסָה. Snh. VII, 9; a. fr.—Ex. R. s. 33 (play on *morashah*, Deut. XXXIII, 4).—

*Hithpa.* a. *Nithpa.* הִתְאָרְסָה, נִתְאָרְסָה *to be betrothed* (only of the woman). Keth. III, 3; a. e.—Yeb. IV, 10 תנשואות וְיִתְאָרְסוּ וכ׳ those who have been married before, may get betrothed (before the expiration of three months after separation from their husbands by death or divorce), and those who have been betrothed (and not yet married), may get married (during the above term).

**אֲרַס**, *Pa.* **אָרַס**, fut. יְרוּס, ch. same. Targ. O. Deut. XXVIII, 30; a. fr.—מְאֹרָסָא (אֲרָסָא) *betrothed woman.* Targ. Y. Lev. XX, 10. Targ. Ex. XXII, 15 (16).—*Cant. R. to IV, 12 אֲרוּסְתֵּיהּ or אֲרוּסְתֵּיהּ (Chald. suffix) his betrothed.—[Lev. R. s. 34 דאינון מארסון, read מאנסיכון, v. אָנַס, or דאתון מיזדמירין, v. זְמַר.]

*Ithpe.* אִתְאָרִיס, contr. אִתְרִיס (cmp. אָנַס Ithpe.) *to be betrothed.* בת אִיתְרוּסֵי *marriageable.* Gitt. 43ª; a. fr.

**אַרְסְטַד**, v. אֲרִיסְטַ׳.

**אַרְסְקִינוֹן*** Koh. R. to I, 7, end, perh. a. corrupt. of אַרְדְּרוֹקְסִילוֹן m. (ἐριόξυλον) *cotton.* [The entire sentence, however, seems to be misplaced, and a repetition of a preceding one.]

**אָרְסִקִינָס** pr. n. m. *Ursicinus*, a Roman general delegated against Judea by Gallus who, as Constantine's nephew and associate emperor, resided at Antiochia. Y. Yeb. XVI, beg. 15ᶜ; Y. Sot. IV, 23ᶜ bot. א׳ מלכא U. the king (royal governor?). Y. Shebi. IV, 35ª לא׳....חורון מֵפֵּי; Y. Bets. I, 60ᶜ bot. הורי פיתא לא׳ וכ׳ (insert מֵפֵּי) the sages allowed to have bread baked on the Sabbath for (the army of) U. because his intercession might be needed. [Diff. explan. of latter sentence, v. Frankel *M'bo*, p. 56ª.] Y. Ber. V, 9ª. Y. Meg. III, 74ª top א׳ אוקיד וכ׳ U. burnt the scrolls of the Law of the congregation of Zennabris.

**אָרַע** (√רע, v. רעע) *to strike against. Nif.* נֶאֱרַע *to come in contact with* (cmp. זווג), *to happen, befall* (gen. of evil occurrences). Ber. IV, 2 שלא תֵאָרַע וכ׳ (Bab. ed. 28ᵇ שלא יֵאָרַע דבר וכ׳) that no (religious) offence may happen through me (by an erroneous decision &c.). Yoma I, 1 שמא יארע בו פסול lest something may occur to him to unfit him for services. Esth. R. to II, 7 שיארע על ישראל (read שיאֵרַע לישר׳) will happen to Israel; a. fr.

*Pi.* אֵירַע, אֵרַע *to strike, befall;* (neut. v.) *to occur.* Y. Kidd. I, 58ᵈ top ולא א׳ מעשה no accident (illegal act) *occurred.* Gen. R. s. 84 כל מה שאירע לזה וכ׳ whatever befell the one, befell also the other; a. fr.—M. Kat. II, 1 אֵירְעוֹ אבל (Ms. M. אירע בו) mourning in the family befell him; a. e.—Y. Shek. V, 48ᵈ bot. כך וכך אירע; Y. Dem. I, 22ª אירעון....(read אירעו׳) so and so it happened to him. *Part. Pu.* מְאוֹרָע q. v.

*Hithpa.* הִתְאָרַע *to be added to, to join.* Y. Sot. I, 17ª אחת מִתְאָרְעָה לאחת וכ׳ one (sin) is added to the other, until the account is full; Num. R. s. 9.

**אֵרַע** I ch. (in Targ. Y.; in O. usu. עָרַע q. v.) same; *to join, meet, find; to attack, visit.* Targ. Y. Gen. XIX, 19 תֵּירְעִנַּנִי may befall me Targ. Y. Deut. XXXII, 10 (h. text מצא). Targ. Y. Ex. V, 3 (h. פגע). Ib. IV, 2 (h. פגש; ed. Vien. ועַרַע read וְאֶעֱרַע). Targ. Y. Lev. V, 7 לא תֵּאֶרַע ידיה he will not be able, cannot afford (h. text תגיע וכ׳, cmp. חמצא ידו); a. fr. [Targ. Y. II, Ex. XV, 9 וַאֲרַעֵי יתהון (I וגדע, ונרע) read וְאֵירַע and I shall meet them.]

*Ithpa.* אִתְאָרַע, *Ithpe.* contr. אִירְתַּע, אִירַע or *Pa.* אַרַע *to be met; to meet.* Targ. Y. I, Num. XXIII, 15 אֶתְעָרַע (h. text אֶקָּרֶה). M. Kat. 18ª, a. e. אירתע ברה מילתא an accident befell him (death in the family).—Lev. R. s. 37 אַרְעַת it so happened. Koh. R. to XI, 1 ארעת ענת׳ וכ׳ it happened to be the season when the Israelites travelled to Jerusalem. Y. Dem. I, 22ª אירעון, v. preced. Targ. Esth. VIII, 8 תתארעין=תְּתֻקַּן; Targ. Y. Gen. XLIV, 34 תברז (corr. acc.). [אתרע *to be shaken, weakened*, v. רעע.]

*Af.* אוֹרַע=Pe. Targ. Ruth II, 3; a. e.—Targ. Ps. LXXXV, 11 אוֹרְעוּן (some ed. אָרְעִין Pe.) meet each other.

**אָרַע*** II (√רע, cmp. רוּעַ, *Hif.* הֲרִיעַ, cmp. הָרָא a. אֵירְעוּ במאכל) *to proclaim a festival.* Sifré Num. 147

וכ׳ proclaim it (as מקרא קדש) with special meal and dress; v. Mekh. Bo 9, beg.

*Pu.* אוֹרַע *to be proclaimed.* B. Bath. 113[b] with והיתה אוֹרְעָה כל וכ׳ משפט . . . (Num. XXVII, 11) the whole section has been proclaimed as of a judicial nature; (Ms. M. חודעה, v. יָדַע).

**אֲרַע** II (Targ. Y., O. usu. עֲרַע q. v.), *Pa.* אַרַע, אַרַע same. Targ. Y. Lev. XXIII, 2; a. fr. Targ. O. Num. X, 2 לְעָרְעָה ed. Berl. (oth. ed. לְאַרְעָא); (Targ. Y. לְעָרְעָא, לְעַרְעָא!). [Targ. Y. Lev. XXIII, 4 דִּי יְתְרְעוּן, corr. דִּי תְאַרְעוּן. Ib. 21, a gloss חיזן וקרימין הד בזמן ref. to the festive benediction שהחחיינו וקרמנו וכ׳.]—Denom. מְאַרְעָא, מְעַרְעָא.

**אַרַע** *land,* v. אַרְעָא.—אַרַע *nether-, beneath,* v. אַרְעָאָה.

**אַרְעָא** m. (אֲרַע I) *accident, occurrence.* Targ. Ruth II, 3.—[**Pl.* אַרְעַיָּא *evils, diseases.* Targ. Y. Deut. XXVIII, 60 (prob. to be read מַרְעַיָּא).]

**אַרְעָא** f. (√רע, h. אֶרֶץ q. v.) [the brittle] *land, earth, ground, field.* Targ. Gen. I, 1. Targ. Y. Gen. XVI, 5; a. fr.—B. Bath. 29[a] חדא א׳ one field; v. בָּאנָא.—Bekh. 25[b] א׳ דחשוכא a land of darkness (Babylon); a. fr.—Sabb. 65[a] בת א׳ (a Chaldaic adaptation of ποδάγρα, podagra) *gout, sore on the toes.*—עם הארץ=עמא דא׳, v. אֶרֶץ.—*Pl.* אַרְעָן, אַרְעָיִן, אַרְעָאן. Targ. Jer. XXVIII, 8 Levita, Targ. II Esth. IV, 1. Usu. אַרְעָתָא. Targ. Gen. XXVI, 3; a. fr.—B. Bath. 12[b]; 61[b] *fields.*—B. Kam. 7[a] חוקר א׳, חוזל א׳ (Ms. M. זיל, sub. דמי) land fell, rose in price. V. לְאַרַע.

**אַרְעָיִיה, אַרְעָאָה** m. (preced.) *earth-ward, that which, he who, is below, nethermost.* Targ. Josh. XVI, 3; a. fr.—Y. Kil. IX, end, 32[d] שלח א׳ to put off the undergarment. Y. B. Mets. X, beg. 12[c] ארעיריא who lives in the story below.—*Pl.* אַרְעָאֵי, אַרְעָאִין. Targ. Gen. VI, 16; a. e.—Lam. R. to I, 16 עביד בא׳ וכ׳ deal with the inferiors (females) as thou didst with the superiors (men); ib. to IV, 19; Y. Succ. V, 55[b] (incorr. vers.).—Fem. אַרְעָיְתָא. Targ. Ez. XLI, 7; a. fr.—Y. Maas. Sh. V, 56[c] top.—*Pl.* אַרְעָיָתָא, אַרְעָיְתָא. Targ. Ez. XLII, 5; 6. Y. Yoma I, 38[c]; Y. Meg. V, 75[c] bot., v. אִסְכּוּפְתָּא. [Targ. Esth. אַרַע מינידה, v. לְאַרַע.]

**אַרְעַי** m. (אֲרַע I) *chance-, occasional, temporary,* v. עַרְאַי.

**אַרְעָיִית, אַרְעָיְתָא,** v. אַרְעָאָה.

**אַרְעִית** f. (v. preced.) *lower portion, bottom.* Y. Kil. VII, beg. 30[d]. Y. Shebi. I, 33[b] top; a. e.

**אַרְעִיתָא** ch. same. Men. 11[a]; Yoma 48[a] ארעתיה (read אַרְעִיתֵיהּ) the bottom of the reversed vessel. Keth. 77[b] א׳ דמוחא the skull(!).—V. אַרְעָאָה.

**אַרְפַּכּוֹסְיָא,** read אִירְפַּרְכּוֹסְיָא.

**אַרְפַּכְס** (**אַפַּרְכָּס**) m. (ἄρπαξ=ὑδράρπαξ, ἁρπάγιον) *clepsydra, water-clock.* Kel. XIV, 8; XXX, 4 אר׳ Ar. (ed. אפ׳). Gen. R. s. 4 הבא אר׳ get me a clepsydra.

**אַרְפַּכְסַת,** read אַפַּרְכֶּסֶת.

**אַרְץ** f. (b. h.; רצץ; Ch. a. oth. dial. ארע fr. רעע *to press together, stamp*—from the rugged appearance of the surface after the subsidence of the waters) *earth, dry land; country, land, field* (opp. to town). Ex. R. s. 13.... threw dust upon the waters ונעשה א׳ and earth (crust) was formed.—א׳ ישראל (abbr. א״י) *Palestine,* opp. חוצה לָאָ׳, or מדינת הים foreign countries, or distant countries. Gitt. I, 2. Ib. 6[a]; a. fr.—חָאֲרָץ *Palestine,* Ḥull. 16[b] משנכנסו לא׳ since entering Palestine (under Joshua); a. fr.—עם חָאָ׳ (abbr. ע״ה) *country people,* hence *illiterate, coarse, unrefined* (often applied to an individual); *pl.* עַמֵּי חא׳, opp. תלמיד חכם. Sabb. 63[a]. Ḥull. 92[a]; a. v. fr.—Esp. ע״ה *those not observing certain religious customs regarding tithes, levitical cleanness* &c., opp. חָבֵר q. v. Dem. I, 2; a. fr.—*Pl.* אַרָצוֹת. Shebi. IX, 2 שלש א׳ וכ׳ Palestine is divided into three countries with reference to the laws of the Sabbath year. Keth. 111[a]; a. e., v. עִיסָּה; a. fr.

***אַרְצוּת** f. (=אַרְצָאוּת, רצי, cmp. חַרְצָאָה) *persuasion, surrender.* Sot. 4[a] כדי טומאתה ואַרְצוּתָהּ time required for her pollution (by improper contact) and her surrender to the seducer.

**עֲדָק, אֲדָק, אֲרָק** m. (ארק, cmp. חרק; אדק, עדק, cmp. חדק) *a perforated vessel,* a sort of clepsydra used in sick rooms. Erub. 104[a] ומטרפין מארק Mus. a. oth. (ed. מיארק read מי א׳, Ms. M. אריך, indistinct, Ms. Oxf. ארג, Ar. אדק a. ארק, v. Ar. ed. Koh.) you may, on the Sabbath, let water drip from the Arak for a sick person; Y. Erub. X, 26[d] top מוסיפין בעדק (מטרפין); Tosef. Sabb. II, 8 מן אדק ed. Zuck. (Var. האדק).

**אַרְקָא** I f. (=אַרְעָא, cmp. רקק, v. אֶרֶץ) *earth.* Jer. X, 11.—Pesik. Bahod. p. 155[a]; Gen. R. s. 13; a. e.

**אַרְקָא** II pr. n. pl. (Ἄρκη, Ἄρκαι) *Arca,* also called *A. Cæsarea, Cæs. Libani,* at the North-Western foot of Mount Lebanon. Gen. R. s. 37 (interpreting חערקי Gen. X, 17) א׳ דליבנן (some ed. ארקס). [Cmp. ערקת לבנה Bekh. 57[b], v. Neub. Géogr. p. 33; 299.]

**אַרְקַבְטָא,** v. אַלְקַפְטָא.

**ארקבסא,** read preced.

**ארקולאון,** v. אדק׳.

**אַרְקוּרְיָאנֵי, אַרְקוּלְיָאנֵי** m. pl. *Herculiani,* body of guards instituted by Diocletian, together with the *Joviani,* to supersede the prætorians (Gibb. I, 434; v. Sachs Beitr. I, 113 sq.). Esth. R. to I, 3 יכולנו ובר ק׳ (corr. יוביאני ואר׳).

***אַרְקִלִין, ארקילין,** read אַסְקַוְלִין m. (ἀσκαύλης) *performer on the bag-pipe.* Targ. II, Esth. I, 3 א׳ אזיל וכ׳ a bag-piper walks at (over) the head of all (ref. to the wind passing over the flax stalks on the field; in a riddle on linen).

***אַרְקִין** m. pl. *crocus plants.* Mass. Kallah, quot. in Hebr. Dict. fr. Gitt. 70[a], v. מוֹרְקָא.

**ארקלין,** v. ארקילין.

**ארקלס,** read אֲרַקְלִיוֹס pr. n. m. *Heraclius,* the surname of Maximianus, the associate emperor of Diocle-

tian. Y. Ab. Zar. I, 39[d] top אנא דיקל׳ וכ׳ I, Diocletian the king, have instituted the annual fair of Tyre in honor of the genius of my brother Heraclius (Heracles).

**אַרְקַפְטָא**, v. אַלְקַפְטָא.

**אַרְקָתָא** I f. (רקק) *beaten, wrought metal*, opp. אַנִיסְכָּא q. v. Sabb. 59[b] Ar. (ed. אֲרוּקְתָא, Var. רוּקְתָא, v. Rabb. D. S. a. l. note).

**אַרְקָתָא** II f. *shoe-thong*, v. צַרְקָא, צַרְקָתָא. Yeb. 102[a], v. אַפַּנְתָּא.

**אַרְקָתָא*** III f. (cmp. preced.) name of a parasite worm in the bowels, perh. *fluke-worm*. Sabb. 109[b] ed. (Ms. M. אַרְקָאתָא pl., Ms. O. אורקתא, Ar. עַר׳). Cmp. עַלְקָא. [Mus.=h. יֵרָקוֹן *jaundice*; cmp. אִרְקִין.]

**אָרַר** (b. h.; √אר, sec. r. of אור, cmp. חָרַר, *to break through, to make holes, meshes* &c.; v. אָרַב, אָרַג, אָרַה, אָרַז, אָרַח, אָרַך &c.) 1) *to dig, stab*; v. אָרָן.—2) *to point out for execration*, [or *to set outside*]; (cmp. חרם a. נקב, a. also ברך); *to curse*.—Part. pass. אָרוּר, f. אֲרוּרָה, pl. אֲרוּרִים &c. Shebu 36[a]; a. fr.—*Y. Sot. II, 18[a] top מַי יכול מראה מים ת״ל ארד (read אָרַר) you might infer from the word *mê* (Num. V, 18) that it must have the color of water, therefore the root *arar* is used in connection therewith (i. e. water in which the curse written with ink has been washed off and is recognizable in the mixture); אי ארד וכ׳ (read ארר) from *arar* again you might infer that the drink must have the color of ink, therefore we read *mê*, which means the color of water *and* the color of ink (a colored thin fluid); cmp. Bab. Sot. 16[b] (where the same argument is used with reference to blood).—Part. pass. f. אָרוּרָה cacophem. for *idol*. Ab. Zar. 51[a] לא׳ זו מרבעיא Ms. M. (ed. לע״ז) so much the more for that cursed (idol).

*Pi.* אֵירַר *to curse*. Gen. R. s. 36, end מְאָרֵר. Cant. R. to IV, 11 שאֵירָרָהּ וכ׳ which Joshuah had cursed. Pesik. R. s. 26 שאֵירְרוּ; a. fr.

*Nif.* a. *Nithpa.* נֶאֱרַר, נִתְאָרֵר *to be cursed*. Num. R. s. 14 לא נֶאֱרְרוּ וכ׳ they were not cursed before seventy verses were completed (Gen. I, 1 to III, 14; Esth. III, 1 to VII, 10). Y. Sot. IX, 24[b] bot.; Tosef. ib. XV, 2 נִתְאָרְרוּ.

**אֲרַר** ch. same. Targ. II Kings IX, 34 אֲרוּרְתָא the cursed.—אֲרוּרַיָּא, אֲרוּרַיְיא m. pl. *Arurs*, the Bible chapters containing the word *arur* (Lev. XXVI, 14—46; Deut. XXVIII, 15—69); [Hebr. תוכחות or קללות]. Y. Meg. III, 74[b] bot.—Meg. 31[b] בא׳ .... קא מגמגם read the *arurs* in an undertone. Koh. R. to VIII, 3.

**אֲרִירָן, אֲרָרָן** m. (v. אָרַר) *dagger*. Snh. 30[b]; 41[a] אָר׳ Ar. (ed. a. Ms. אֲרִי׳). [Oth. opin. *club*. Var. אריזן.]

**אָרַשׁ*** (b. h.; Ps. XXI, 3; √ארש, cmp. ארס a. חרש) *to weave, arrange*, trnsf. *to plan*. Gen. R. s. 9 קודם עד שלא יֵאָרֵשׁ וכ׳ before yet my tongue prepares a word. [In later liturgic poëtry ארש is used in the sense of *meditation, devotion*.]

**אַרְתּוֹסְיָה** pr. n. pl. (Ὀρθωσίας I Macc. XV, 37) *Orthosia*, a Phœnician seaport, South of the river Eleutheros. Gen. R. s. 37 (translat. of *has-sini* Gen. X. 17; Targ. O. ib. אַנְטוֹסָאֵי, Y. I אַנְטוֹסָאֵי, II בַּפְרוֹסָאֵי).

**אַרְתּוֹקוֹפִין**, read אַרְטוֹקוֹפִין m. (ἀρτοκόπιον) *bakery*, v. ארטקפא.

**אַרְתַּכָּא, אַרְתִּיכָא** m. (רתך) *chariot, vehicle*. Targ. II Chr. X, 18; a. e.—*Pl.* אַרְתִּיכִין, אַרְתִּכִין. Targ. Y. I, Ex. XV, 4 (Y. II רתיכ׳).

**אֵשׁ** c. (b. h.; אשש 1) 1) *fire*. Sabb. 11[a]; a. e. כא׳ לנעורת as destructive as fire to the flax. Sot. 48[b] כא׳ בנעורת like fire among flax, i. e. inflaming the senses. Gen. R. s. 39 מבול של א׳ (v. מַבּוּל) destruction by fire.—Num. R. s. 2 end א׳ חדיוטית fire from outside of the sanctuary; a. fr. —*Pl.* אֲשׁוֹת. Yoma 21[b]; a. fr.—2) *fever*. א׳ של עצמות Gitt. 70[a].

**אִי׳, אֶשָּׁתָא, אִשָּׁתָא, אִישָׁא, אֶשָּׁא** f. ch. same. 1) *fire*. Targ. Gen. XV, 17; a. fr.—B. Mets. 85[b] בעורין דאשא *torches*. Men. 53[a] אישא וכ׳ may fire consume him. —2) *fever*. Targ. Y. Gen. XXI, 15.—Yoma 29[a] אישתא וכ׳ the fever in winter time. Sabb. 66[b] sq. א׳ תלתא *tertian*; א׳ בת יומא *quotidian*. א׳ צמירתא *inflammatory fever*. Yeb. 71[b] דזנחית אי׳ fever fed its vital energies. Snh. 108[b].

**אֶשָּׁא**, v. אוּשָּׁא.

**אֲשָׁא** *old*, v. אֲסָא.

**אֲשַׁב*** =חֲשַׁב. Part. Ithp. מֵאשַׁב *respected*, v. חֲשַׁב Ithpa.

**אִישְׁבּוּרָן, אִשְׁבּוּרָן** m. (שבר; cmp. מִקְוֶה) *collection of water, pond; cavity for reception of water*, opp. מַדְרוֹן slope. Pes. 42[a] מקום א׳ place where water poured out would remain stagnant. Ab. Zar. 72[a]; Ohol. III, 3, opp. קטפרס. Toh. VIII, 9; a. e.

**אשברוע**, read אֶשְׁפְּרוֹעַ.

**אַשְׁגָּרָת, הַשְׁגָּרָת** f. (שגר) *current phraseology* (v. שָׁגוּר part. pass. of שָׁגַר—אַשְׁגְּרַת לשון (ה׳) current phrase not meant exactly (arising from one's being accustomed to use a certain word in association with others). Y. Meg. II, 73[b] bot.; Y. Ber. II, 4[d].

**אֲשִׁישׁ, אָשַׁד, אֲשַׁד** (√שד, v. שדי; v. H. Dict. s. v. אָשַׁד) *to pour out, to shed* (blood), *to deposit* (ashes). Targ. Lev. XVII, 4; a. fr.—Sabb. 156[a] אָשֵׁיד דמא a shedder of blood.—Part. pass. אָשִׁיד *shed, spilt*. Targ. Mic. I, 4; III, 10; a. e.

**אִשְׁתַּדְּרוּתָא**, v. אִשְׁתַּדְּרוּתָא.

**אַשְׁדָּתָא** f. pl. (יָדוֹת=h. שדי) *lateral supports, arms*. Targ. I Kings X, 19.

**אִשָּׁה** f. (b. h.; v. איש, אנש), const. אֵשֶׁת, *woman, wife*. Pes. VIII, 1. Ab. Zar. 25[b] כלי זיינה עלה א׳ woman carries her weapon with her, is protected against murder by gentiles (who would rather assault her innocence). Ib. א׳ חשובה a woman of high rank (influential). Ib. אִשְׁתּוֹ משמרתו his

wife's presence guards him from wrong-doing; a. fr.—*Pl.* נָשִׁים (נְשׁוֹת) q. v.

**אִשֶּׁה** *burnt-offering*, v. אִרְשֶׁה.

**אִשָּׁה, אִשְׁוָה, אִשְׁוָא (אִשְׁיָא, אַשְׁיָא)** f. (שׁוי, cmp. אַשְׁוָתָא a. אַשְׁיָתָא) *skein, reel, clue*, esp. *staff around which the wool is put, spool.* Kel. XXI, 1 the wool which is on the distaff ובא׳ Ar. (ed. בא׳ corr. acc.) or on the spool. Tosef. Kel. B. Bath. I, 6 צמר שעל גבי חאַשְׁוָה ed. Zuck. (Var. אשה, cler. err.).

**אשון**, v. אַשְׁזוֹן.

**אַשּׁוּחֵי** m. pl. (Syr. *ashuḥa* P. Sm. 406, שׁוח) prop. *the bending, a genus of weak (female) cedar*, disting. fr. ארז male cedar. Sabb. 157ª (Ms. M. שִׁרְחֵי). [Opin. in Ar. *cypresses.*]

**אַשְׁוָא**, v. אַשְׁוָה.

**אֲשׁוּן** *essence*, v. אִישׁוֹן.

**אָשׁוּן, אֲשׁוּנָא** *hard*, v. אָשַׁן.

**אֲשׁוּנָא** m. (b. h. אֶשׁוּן; v. אשן, עשן) *dense vapor, steam; vapor-room in the bath* (sudatio). Y. Ned. IV, 38ᵈ top he who bathes in the small caldarium (v. Sm. Ant. s. v. Baths) נסב א׳ takes away vapor (and does not benefit his fellow-bather by his presence). Y. Shebi. VIII, 38ª top אעללית לי לא׳ take it up for me to the vapor-room. Gen. R. s. 33.

**אַשּׁוּר**, interj., with הוּרְיָא (שׁור) *go on, make haste, quick!* Gitt. 34ª חבו לה הוריא א׳ make haste, give her the letter of divorce; quick! Sabb. 119ª הוריא א׳ הוריא א׳. Ber. 57ᵇ צדיקי א׳ Ar. (ed. רהוטו) run, ye pious ones.

**אַשּׁוּר** pr. n. (b. h.) *Ashur, Assyria, Assyrian nation.* Gen. R. s. 37; a. fr.—Yoma 10ª; Keth. 10ᵇ סילק זה א׳ (סליקא) Ashur means (the later) Seleucia (ad Tigrim). Snh. 106ª (referring to the Parthian kingdom). [Yalk. Ezek. 376, v. אַשֶּׁל 3).]

**אַשּׁוּרִי** m., **אַשּׁוּרִית** f. *Assyrian*, esp. *the modern form of Hebrew type* (square), supposed to have been brought along by the returning Babylonian captives, and made to supersede the older Hebrew (Syriac or Samaritan, עברי) characters. Y. Meg. I, 71ᵇ יש לו כתב וכ׳ א׳ the Assyrian (trans-Euphratic, Chaldaic) language had a (developed) type of writing, but no tongue (cultivated grammar) &c. [See the whole discussion, ibid.] Cmp. Snh. 21ᵇ. Meg. 8ᵇ. Esth. R. to I, 22; a. e.—Meg. I, 8; Y. Sot. VII, beg. 21ᵇ אשורית *the Hebrew language* in its modern type.

**אֲשׁוּת** Ar., אֵישׁוּת ed. f. (b. h. אֶשֶׁת Ps. LVIII, 9; אוש or אשש, v. אשש 2) [*groping*, cmp. גוּשׁ, גשׁשׁ,] *mole.* Gen. R. s. 51 (alluding to *esheth* Ps. l. c.) כא׳ זו וכ׳ like that mole which sees not the light. Kel. XXI, 3 מצודת הא׳ the bow for shooting moles (v. Maim. a. l.). M. Kat. I, 4; cmp. ib. 6ᵇ.—Y. ib. 80ᶜ, explained חולדה.

**אֲשׁוּתָא** ch. same. Targ. O. Lev. XI, 30. Targ. Ps. LVIII, 9.

**אַשְׁוָתָא**, const. אַשְׁוַת f. pl. (שׁוי) 1) *meshes*, trnsf. *tricks.* Targ. Is. XXV, 11 (h. text אָרְבּוֹת).—2) v. אַשְׁוָתָא.

**אַשְׁזוֹן*** m. (שׁזא, cmp. שׁדא a. אשד) *winnowing.* Targ. Y. I, Gen. XXXV, 16 there was yet סוגעי א׳ עללתא וכ׳ (comment. to Targ. Y. a. l. reads אשׁוּן) much winnowing of the produces of the land &c. (h. text כברת, cmp. Gen. R. s. 82, a. Pesik. R. s. 3, explaining Gen. l. c.). [Targ. Y. II כרוב וכ׳; Targ. Y. Gen. XLVIII, 7 בעוד סוגעי ארעא וכ׳.]

**אַשְׁחוּר** pr. n. m. (b. h.) *Ashḥur.* Sot. 12ª (I Chr. IV, 5).

**אשטטיון**, v. אִרְסַטָּרוֹן.

**אַשִּׁי** pr. n. m. *Ashshé*, 1) R. A. bar Sinai, president of the academy of Sura (beginning of the fifth century), generally accepted as the redactor of the Gemara (v. גְּמָרָא). Gitt. 59ª. B. Mets. 86ª; a. fr.—2) Other Amoraim by that name. Sabb. 75ᵇ; a. fr. [Y. Ber. I, 3ª top אשיא.]

**אַשְׁיָן, אַשְׁיָאן** pr. n. m. *Ashyan*, name of several Amoraim. Y. Ter. I, 41ª. Ber. 14ª.—Y. Ab. Zar. III, beg., 42ᵇ A. Nagra (the carpenter).—Y. Yeb. XI, 12ª bot. Y. Meg. I, 71ᶜ bot.—V. רַאסְיָן.

**אֲשִׁיבְתָּא** a word made up as a disguise of שְׁבוּעָתָא, *oath* (cmp. שְׁבַע=שְׁיַב). Ned. 10ᵇ; cmp. אִשְׁקוּקָא.

**אָשִׁיד, אֲשִׁיד**, v. אֲשַׁד.

**אַשִּׁירוֹת** f. pl. Snh. 108ᵇ Ar., v. עֲשָׁשִׁירִת.

**אֲשִׁימָד, אֲשִׁימָא** (b. h.) pr. n. m. *Ashima*, idol of the *Ḥamatheans.* Y. Ab. Zar. III, 42ᵈ top (ref. to II Kings XVII. 30) אימרא וכ׳ A. is represented as a lamb, as you read *el hāāsham* (Lev. V, 16); Snh. 63ᵇ called 'bald buck' (goat).

**אָשִׁין**, v. אָשַׁן.

**אשינא**, Snh. 96ᵇ, א׳ דטורא, v. שִׁרְיָא.

**אֲשִׁירָא**, pl. אֲשִׁירִין, אֲשִׁירַיָּא, v. אֲשֵׁירָתָא.

**אֲשֵׁרָה, אֲשִׁירָה** f. (b. h.) *Asherah, tree* (grove) *devoted to idolatry* (v. Mov. Phœn. p. 567; Sm. Bibl. Dict. s. v.). Ab. Zar. III, 5; 7. Succ. 31ᵇ דמשה א׳ an Asherah to which the Mosaic law refers (remnant of anti-Mosaic idolatry). Pes. 27ª; a. fr. *Pl.* אֲשֵׁרוֹת, אֲשֵׁירוֹת. Ab. Zar. III, 7; a. fr.—אֲשֵׁרִים. Pirke d'R. El. ch. XXVI.

**אֲשֵׁירָתָא, אֲשִׁירָתָא** ch. same. Targ. O. Deut. XVI, 21; a. fr.—*Pl.* אֲשֵׁירָתָא, אֲשֵׁירַיָּא, אֲשֵׁירִין, אֲשֵׁרַיָּא, אֲשֵׁר׳. Targ. II Kings XXIII, 14; XVII, 10. Targ. Is. XVII, 8; a. e.

**אֲשִׁישָׁא** m. (cmp. next w.) *jug.* Sabb. 141ª לא .... דא׳ לידהדק Ms. M. a. Ar. (ed. שִׁישָׁא) you must not squeeze a cotton stopper into the mouth of a jug (on the Sabbath). B. Bath. 144ª דמשתא א׳ ed. (Ms. M. אֲשָׁשָׁא, Ms. H. שישא) a jug of oil. [Pes. 36ᵇ אֲשִׁישָׁה (q. v.), according to Samuel, identic with our w.=גרבא דחמרא.]

אֲשִׁישָׁה f. (b. h., אשש) *anything made compact and substantial by pressing*, whence 1) *cake, pan-cake* (in Bible *pressed raisin-cake*). Pes. 36$^{b}$ excluding from 'bread of misery', חלוט וא׳ pudding and pan-cake. [Talmudic etymology, ibid., '*one sixth of an epha* of flour made into a cake'.] Y. ib. II, 29$^{b}$ bot.—Bab. ib. l. c. Samuel says א׳ גרבא וכ׳ *ăshishah* (II Sam. VI, 19) means a jug of wine (v. preced.).—*Pl.* אֲשִׁישׁוֹת (b. h.). Ḥull. 124$^{b}$ אני הדום סמכוני בא׳ to me to-day the Bibl. words apply, 'Support me with cakes' (Cant. II, 5); Bets. 21$^{a}$.—2) pl. אֲשִׁישִׁים, אֲשִׁישִׁין *cakes made of boiled lentils impregnated with honey*. Ned. VI, 10; cmp. Y. ib. 40$^{a}$ bot.

אֲשִׁישִׁין ch. pl. as preced. 1). Targ. Y. Ex. XVI, 31 (h. צַפִּיחִית).

אֲשִׁישִׁין, אֲשִׁישִׁים, v. אֲשִׁישָׁה 2).

אָשִׁית or אָשׁוֹת, pl. אֲשִׁיּוֹת, v. עֲשָׁשִׁית.

אשית, v. אֲשִׁיתָא.

אֲשִׁיתָא or אַשִׁיתָא, אוּשִׁיתָא f. (=h. אֲשֵׁדָה Jer. L, 15, K'thib אשויה; שׁוּר, cmp. שׁית) [*meshes, layers*, v. אַוּרְבָּא a. אֲשַׁוְתָא,] *frame-wall*. B. Bath. 7$^{a}$. Ib. 59$^{a}$ תיתרע אשיתאי my framework will be shaken (by the hammering). Ber. 56$^{a}$ א׳ דנפל (read דנפלא; Ms. M. דשא בריתא) that my wall fell in.—*Pl.* אֲשִׁיתָא, אוּשִׁיתָא, אוּשְׁדִּיתָא, also אֲשִׁוְתָא, אוּשְׁוָתָא. Targ. Ps. XI, 3 (h. text שתות); a. fr.—Ber. 28$^{a}$ אשיתא וכ׳ the walls of his house. B. Kam. 20$^{b}$.—[Not to be confounded with אוּשְׁתָּא *foundation*.] V. אֲשַׁוְתָא, אֲשַׁוְדָּה.

אֲשִׁירְתָּא=אִירְשְׁתָּא *six*.—*Pl.* אֲשִׁיתִּין *sixty*. Y. Taan. IV, 68$^{d}$ bot. אֲשִׁיתֵּיסַר, אֲשִׁירְתֵּיסַר sixteen. Y. Sot. V, 20$^{b}$ bot. אשית תיסר corr. acc.

אֲשָׁךְ m. (b. h.; denom. of אִישׁ) *testicle*. *Pl.* אֲשָׁכִים. Bekh. VII, 5 (44$^{b}$). Tosef. ib. V, 4.—Denom. מְאוּשְׁכָּן *one having large testicles*. Bekh. l. c. (Gem. ed. מאושבן, v. שעבז).

אַשְׁכְּבָתָא I f. (שכב) *lying down, death*. Keth. 103$^{b}$.

אַשְׁכְּבָתָא II f. (preced.) *butcher's shop*. סכינא דא׳ *butcher's dissecting knife* [Tosaf. *slaughtering knife*]. B. Mets. 116$^{a}$; Sabb. 123$^{b}$.

אֶשְׁכָּל, אֶשְׁכּוֹל m. (b. h. cmp. סגל) *bunch, cluster* (of grapes). Y. Naz. II, beg. 51$^{d}$ תורה קראת לא׳ וכ׳ the Bible calls the (berry in the) cluster *must* (*tirosh*, ref. to Is. LXV, 8) while people (at present) call the dried berry must (i. e. in common parlance abstinence from 'berry' means from grape-juice, must &c.).—אשכול של בצים *the ovary* (of birds). Tosef. Zab. V, 9; Bets. 7$^{a}$.—Midd. III, 8 א׳ של זהב a gold imitation of a cluster of grapes.—2) Trnsf. *a distinguished scholar* (opp. עֲלֶה *leaves=the ignorant*); v. infra. Cant. R. to I, 14, a. e. (play on the word) אִישׁ שחכל בו a man in whom all is contained, i. e. universality of knowledge.—*Pl.* אֶשְׁכּוֹלוֹת, אֶשְׁכּוֹלוֹת. Ḥull. 92$^{a}$ א׳ שבת וכ׳ the grapes thereon (on the nation), that means the scholars; cmp. Lev. R. s. 36.—Esp. *the scholars of the early Maccabean period*. Sot. IX, 9 (47$^{a}$); Tem. 15$^{b}$. Y. Sot. IX, 24$^{a}$ top, v. זוּגוֹת; Tosef. B. Kam. VIII, 13 אירשכלות. Ch. אֶתְפְּלָא.

אַשְׁכִּי, v. אוּשְׁכִּי.

אֶשְׁכֹּל, v. אֶשְׁכּוֹל.

אַשְׁכָּף Ar., אוּשְׁכָּף ed., m. (v. אושכפא) [the saddler,] *a genus of edible locusts*. Ḥull. 65$^{b}$ לחביא הא׳ to imply the *ashkaf* (among the סלעם).

אשכפא, Keth. 77$^{b}$ גירדי דא׳ Ar. ed., read אַשְׁפָּא as in Ar. ed. Koh. s. v. גרד, v. note ibid.

אֶשְׁכְּרָא m. (prob. a denom. of כַּר) *a wagon, wagon-load;* [b. h. אֶשְׁכָּר *gift, tribute;* cmp. Is. XVI, 1]. *Pl.* אֶשְׁכְּרִין. Targ. Is. V, 10 (h. text צמד). Targ. II Esth. I, 3 א׳ ומרגליין (read דמ׳) loads (gifts) of &c. (after Ps. LXXII, 10).

אֶשְׁכְּרוֹעַ m. (v. P. Sm. 408) *box-tree* or *ebony tree* [prob. a denom. of אשך=חשך, cmp. גּוּשְׁקָרָא]. Neg. II, 1 כא׳ לא שחורים וכ׳ like the *eshk'roa*, neither black nor white but of an intermediate color. B. Bath 89$^{b}$ אשב׳ ed. (corr. acc., v. Rabb. D. S. a. l. note 30). Yoma III, 9 (8) גורלות של א׳ ballot tablets of box-wood (cmp. Sm. Ant. s. v. Buxum); expl. Y. ib. 41$^{a}$ top פוקס׳=פסקינין (πύξινον).

אֶשְׁכְּרוֹעָא ch. same. *Pl.* אֶשְׁכְּרִיעִין. Targ. Is. XLI, 19 (h. text תאשור); LX, 13. Targ. Ezek. XXVII, 6 (h. text בת־אשורים!).

אֶשְׁכַּרְהֵי f. (prob. fr. its color, v. preced.) *mole* (?). Ḥull. 63$^{a}$ Ar. Var. s. v. קרפדאי; v. בָּאוֹת.

אֶשֶׁל m. (b. h.; אשל *to be firmly rooted*, √אש, v. אשש; v. Ges. H. Dict. s. v.) 1) *tamarisk*, symbol of strength and eminence.—*Pl.* אֲשָׁלִים, const. אֲשָׁלֵי. Y. B. Mets. I, end, 8$^{a}$ א׳ דיירין וכ׳ the eminent (old) among the Babylonian scholars are but like the pidgeons (the young) among the Palestinean; cmp. Y. Ned. VI, 40$^{a}$ bot.—2) *plantation, pleasure-garden, tent*. Sot. 10$^{a}$; Gen. R. s. 54 end (ref. to Gen. XXI, 33, v. Targ. a. l.).—*3) pr. n. *Eshel*, a river in Assyria. Snh. 92$^{b}$. Yalk. Ezek. 376 אשור).

אֶשְׁלָא, אֶשְׁלָא ch. as preced. 1). Targ. I Sam. XXII, 6.—*Pl.* אֲשָׁלֵי.—א׳ רברבי *great men* (v. preced.). Ab. Zar. 7$^{b}$ תליא באי׳ ר׳ it hangs on high tamarisks, i. e. originates from great men. Bets. 27$^{a}$; B. Bath. 31$^{b}$.

אַשְׁלָא m. (שלי *to draw up*) *rope, tow; net*. Targ. Job XVIII, 10; a. e. Gitt. 69$^{a}$ א׳ דפוריא עתיקא a rope of an old litter. Keth. 85$^{a}$ מתח לה באי׳ מתח he pulled it with a rope. B. Kam. 116$^{b}$ חד א׳ one rope's length away from the shore.—*Pl.* אֲשַׁלְוָן, אֲשַׁלַּיָּא, אֲשָׁלֵי. Targ. Job XXXVIII, 31. Targ. Y. Gen. X, 26; a. e. [Targ. I Chr. I, 20 אוּשְׁלַיָּא.]—B. Kam. l. c.—Succ. 16$^{a}$ משדא א׳ to twist ropes for a couch. B. Mets. 107$^{b}$; v. מְתַח.—Bekh. 8$^{b}$ אייתו א׳ וכ׳ bring ye ropes and measure. Keth. 67$^{a}$, v. קמחוניא.

**אַשְׁלֵג** m. (שלג) *a kind of alkali, or mineral used as a soap.* Nidd. IX, 6; Sabb. IX, 5; Snh. 49b קמוניא ואי Ms. M. a. oth. (ed. אשלך).

**שַׁלְגָּא, אַשְׁלְגָּא** ch. same. Nidd. 62a (explaining the *ashleg* of the Mishnah) אי שמירת וכ׳ (Ar. שלגא) its name is *ashl'ga*, and it is found in the holes in which pearls sit, and is scraped out with an iron nail; Sabb. 90a שלגא Ar. (Ms. M. שולגא, ed. שונאנא). V. אִצְטְרוֹת רוּחַ.

**אַשְׁלִימוּ**=אַשְׁלְמוּ.

**אשלך**, v. אַשְׁלֵג.

**אַשְׁלָמוּתָא, אַשְׁלְמוּתָא** (אַשְׁלְמַנוּתָא, pl. אַשְׁלְמַנְוָתָא) f. (שלם=h. מְלֵאִים) (*finishing*) 1) *fitting, setting.* Targ. Ex. XXV, 7; XXVIII, 17; a. e.—2) *initiation.* Targ. Y. Lev. VIII, 28. Ib. 33; 34; a. e. Cmp. חֲרִנּוּךְ.

**אָשַׁם** (b. h.; שמם) 1) *to be waste* (cmp. Ezek. VI, 6; Hos. XIV, 1). Snh. 97a יֶאֱשַׁם (in parall. passages רִשּׁוֹם); v. גָּבְלָן.—2) *to neglect, be guilty.*—Denom.:

**אָשָׁם** m. (b. h.) *guilt; guilt-offering, asham*, a special kind of offering.—אי׳ תלוי (Lev. V, 18) an *asham* to be offered when you are in doubt as to the commission of a sinful act. Kerith. III, 1; a. fr.; (ib. 17b differ. opin. as to the nature of the doubt). Ib. VI, 3 אָשָׁם חסידים the *asham* offered by the over-scrupulous because they *may* have transgressed.—אי׳ ודאי the *asham* for the undoubted commission of certain offenses, which are: a) אי׳ גזילות for illegal appropriation of private property (after pecuniary reparation; Lev. V, 25); b) אי׳ מעילות for misappropriation of sacred property (Lev. V, 16); c) אי׳ שפחה חרופה for carnal connection with a slave betrothed to another man (Lev. XIX, 21);—d) אי׳ נזיר the offering of a nazarite when interrupting the days of vowed nazaritism by levitical impurity (Num. VI, 12).—Deut. R. s. 1, beg. (alluding to וְאַשְׁמָם Deut. I, 13) וַאֲשַׁמְתֶּם כתיב it is so written that you may read *v'ashmam* (and their guilt); if you listen not to them אשמה תלוי וכ׳ (read אשמם) their guilt shall fall upon your heads (you will be answerable for what offenses they may commit); differ. in Sifré Deut. 13. [Our Bible editions, however, read ואשרתם, *plene.*]—*Pl.* אֲשָׁמוֹת. Kerith. VI, 4. Sifré l. c.; a. fr.

**אַשְׁמָא** f. (=h. אַשְׁמָה) *guilt.* Targ. Y. Lev. XXII, 16 אַשְׁמַיְתְהוֹן.

**אַשְׁמָא, אָשְׁמָא (אַשְׁמָא)** m. (=h. אָשָׁם) *guilt, guilt-offering.* Targ. O. Lev. V, 15; a. fr—*Pl.* אָשְׁמִין. Targ. II Chron. XXVIII, 10.

**אַשְׁמִי, אַשְׁמַאי** m. (v. אָשַׁם 1) *waste* (in mind); *ignorant, neglected;* cmp. בּוֹר. Kidd. 32b זקן א׳ an uncultured, rough old man. Sifra to Par. III, ch. VII אשמרי (as noun). Cmp. אַשְׁמָה.

**אַשְׁמְדַאי, אַשְׁמְדָי** pr. n. m. (Pers. Aêshma, Aêshmadaô, Kohut Jüd. Angel. p. 72; Rapap. Er. Mill. s. v.) *Ashm'day*, chief of demons. Targ. Koh. I, 12.—Pes. 110a. Gitt. 68a. Num. R. s. 11; a. e.

**אַשְׁמָה** f. (b. h.; אשם) *negligence, guilt.* Shek. VI, 6. —Gen. R. s. 49 זקני א׳ וכ׳ elders in coarseness (cmp. אַשְׁמַאי) which is (in Chaldaic) elders of shame.—*Pl.* אֲשָׁמוֹת, v. אָשָׁם.

**אַשְׁמוֹרֶת, אַשְׁמוּרָה** f. (b. h. אַשְׁמֹרֶת; שמר) *night-watch, watch, a certain portion* (three or four hours) *of the day, called a watch* (v. Sm. Ant. s. v. *Castra*). Ber. I, 1 סוף אי׳ וכ׳ the end of the first watch of the night; a. fr.—*Pl.* אַשְׁמוּרוֹת. Y. Ber. I, 2d top ארבע(ה) אי׳ וכ׳ the day is divided into four watches, and so is the night; cmp. Bab. ib. 3a.

**אַשְׁמַיָּא** pr. n. pl. *Ashmaya*, in the district of Tyre. Y. Dem. II, 22d top (corrupt.; for ראש מיא read: דא׳); Tosef. Shebi. IV, 9 דשמיא ed. Zuck. (Var. דא׳).

**אַשְׁמַרִי**, v. אַשְׁמַאי.

**אָשַׁן** (√אש, v. אשש; cmp. אֵיתָן, אֵרִית, יֵשׁ, אִישׁ) *to be substantial, dense, strong, hard.*—Part. (as adj.) אֲשִׁירְנָא, אָשִׁין Ar. (ed., Ms. M. אֲשׁוּנָא. Ḥull. 136b, opp. רכיך. Ib. 76a. Sabb. 155a חרובין דאשירני וכ׳ Ar. (Ms. M. אשונא, ed. אקושי) carob fruits which are hard .... aftermath which is hard (dry). Cmp. רָשָׁן.

**אַשְׁנָא** pr. n. pl. *Ashna*, supposed to be near Tyre. Esth. R. to I, 4 (Var. אָשְׁנָה).

**אַשָּׁף** m. (b. h.; נשף, v. Fl. to Levy Talm. Dict. I, 283b) *enchanter, (astrologer).*—*Pl.* אַשָּׁפִים. Tanḥ. Mikketz 2 (ref. to Dan. II, 2) לא׳ אלו שדוחק׳ במזל the *Ashshafim*, these are those who press (lay stress) upon the planetary constellation, שכן א׳ לשון דחק for the root *ashaf* means *to press* (ref. to שאף, Amos VIII, 4).

**אַשָּׁף** ch. same. Dan. II, 10.—*Pl.* אָשְׁפַיָּא, אָשְׁפִין. Ib. II, 27; V, 11; IV, 4.

**אַשְׁפָּא*** m. (שפא, שפה) *dressed skin.* Keth. 77b גירדא דא׳ the shavings of a hide when it is smoothed. [Ar. s. v. גרד I ed. אשכפא, ed. Koh. אשפא.]

**אַשְׁפָּה, אִישְׁפָּה** f. (b. h. אַשְׁפּוֹת; שפה, שפת, *to heap up*, cmp. Is. XIII, 2, Ps. XXII, 16) *pile, dunghill.* Y. Keth. I, 25d bot. אי׳. Ḥull. 12a; a. fr.—שער האי׳ (b. h. ש׳ השפת, ש׳ האשפת) *Hill Gate*, name of a Jerusalem gate. Sabb. 15a; a. fr.—*Pl.* אַשְׁפּוֹת. Ex. R. s. 10 ארבע א׳ four heaps (of dead frogs,=b. h. חֳמָרִים); a. fr.—Euphem. מערת לא׳ *using means to prevent conception* (applied to both man a. woman). Keth. VII, 5. (Ib. 72a, acc. to Boraitha, literally, 'to draw water and pour it out on the dunghill'—as a foolish act). Gen. R. s. 85, ref. to Gen. XXXVIII, 7.—[Homiletic interpretation of בני אשפתו, Lam. III, 13, 'the sons of those laid low' (conquered); Lam. R. a. l., Esth. R. to I, 1b, v. אוּפְרִיקָא.]

**אַשְׁפּוֹרֵי** Ab. Zar. 20b, אִשְׁפָּרָא.

**אַשְׁפְּלָה** f. (=h. מַשְׁפֵּלֶת q. v.) *basket*, as a measure, cmp. טְשׂוּנָא. Y. Dem. II, 22[d] top.—*Pl.* אַשְׁפְּלָתָה. Ibid. (ed. אפשלתה, corr. acc.).

**אֶשְׁפָּר** m. (b. h.; שפר, cmp. שׁוּפְרָא) *a goodly piece* (cmp. הֶשְׁנָא), *a certain quantity of meat, eshpar*. Pes. 36[b] א׳ אחד וכ׳ an eshpar is one sixth of a bullock (as if composed of שש and פר; cmp. אֶסְפָּר).

**אַשְׁפָּרָא** m. (שפר) *the scourer of dresses*. *Pl.* אַשְׁפָּרֵי. Ab. Zar. 20[b] (Ms. M. אשפירי, ed. אַשְׁפּוֹרֵי).

**אִישְׁפַּת, אַשְׁפַּת** f. (b. h. אַשׁ׳, v. אַשְׁפָּה) *heap, pile, dunghill*. *Pl.* אִישְׁ׳, אַשְׁפָּתוֹת. Shebi. III, 2.—Sot. 42[b] אי׳ אי׳ של וכ׳ piles of slain.

**אַשְׁקוּקָה (אשקיקה)** *ashkukah*, a fictitious word as a disguise of שְׁבוּעָה, *oath, I swear* (cmp. אֲרִפּוֹפֵי, אֲלִיקִי). Ned. 10[b] א׳ לא אמר כלום if one says *ashkukah*, he has said nothing (his vow is not binding); v. שְׁקוּקָה.

**אַשְׁקְלוֹן** pr. n. pl. (b. h.) *Ashkelon*, a Philistian town. Y. Shebi. VI, 36[c]; Sifré Deut. 51, v. גִּרְנָתָא; a. e.—Deriv. אַשְׁקְלוֹנִי m. *Ashkelonian*. Y. Peah I, 15[c] top.—*Pl.* אַשְׁקְלוֹנִים, נֵרֶן . . . . Kel. XIII, 7 Ashk. levers; a. e.

**אַשְׁקַלְטָא** f. (שקל) *transaction, sale*. B. Bath. 48[b] signed as one of the witnesses אמודעא ואגי׳ both on the owner's protest against the forced sale and on the deed of sale.

**אִישׁ׳, אוּשׁ׳, אִשְׁקָקָא, אִשְׁקָק** m. (v. שְׁקָקָא) *open place, street*. Targ. II Esth. VI, 9; a. e.—Y. Taan. III, 66[c] bot.—*Pl.* אִשְׁקְקֵי &c. Targ. Esth. IX, 14 א׳ מלכא the royal markets. Targ. Y. I Deut. XXIX, 16; a. e.

**אֲשֶׁר** (b. h. √אש, cmp. next w.; v. Ges. H. Dict. s. v., as to opinions on etymol.) [*being,*] *who, which*. Ber. 11[b] א׳ בחר וכ׳ who hast chosen us; a. v. fr. (in prayer formulas).—In Talm. mostly prefix-שֶׁ.

**אָשַׁר** (b. h., √אש, v. אשש) *to exist, be strong, happy;* v. יְשַׁר.

*Pi.* אִשֵּׁר, אַשֵּׁר (b. h.) 1) *to exalt, praise, declare happy*. Pesik. R. s. 45 התחיל מְאַשְּׁרָם he commenced by declaring them happy; v. אַשְּׁרֵי.—2) *to substantiate; to verify, attest to*. Num. R. s. 14 לאַשֵּׁר את חדרן to give strength to the legal decision Y. Gitt. IX, 50[c] bot. אִישַּׁרְנוּהוּ (אישרנוהו) we have verified it in the presence of &c.—Part. pass. מְאוּשָּׁר 1) *firm, strong*. Gen. R. s. 15, beg. the bux-tree is called תְּאַשּׁוּר because it is א׳ וכ׳ the strongest of all (cmp. אֶשֶׁל). Y. Succ. III, 54[a] top; Y. Meg. I, 72[a] top הומא׳ שבכלן וכ׳ the strongest (expression) of all, is Hallelujah.—2) *substantial, good, rich*. Gen. R. s. 90, end (ref. to את כל אֲשֶׁר Gen. XLI, 56) חמאושרין שבהם the best stores of all. Ib. s. 28.—Snh. 22[a] is called Ashurith שמאושרת בכתב because its characters are substantial (Ar. שמאושר); Y. Meg. I, 71[b] bot.; Y. Sot. VII, 21[c] top.

*Hithpa.* הִתְאַשֵּׁר *to be set up, be erected*. Sifra K'dosh. beg. (play on אֲשֵׁרִים) על שם שהם מִתְאַשְּׁרִים מאחרים because they are put up by others.

**אֲשַׁר** ch. same. [*Ithpe.* אִיתְאַשַּׁר *to be strengthened*. Targ. Y. Deut. X, 2 יִתְאַשַּׁר, prob. to be read יִתְיַשַּׁר, v. יִשַּׁר.]

*Pa.* אַשַּׁר 1) *to make strong*. Keth. 10[b]; Gitt. 70[a] (dates) מְאַשְּׁרָן give strength.—2) *to confirm, verify;* also *to credit, (consider true)*. Keth. 21[a] אַשַּׁרְנוּהוּ וכ׳ we verified it &c., v. preced.—Gitt. 30[b] (prov.) חברך מית א׳ וכ׳ if you are told, 'your friend is dead', believe it; 'your friend has grown rich' לא תְאַשַּׁר don't trust.

**אֲשֵׁר** m. (b. h.), only in plur. constr. אַשְׁרֵי the *happiness of!, happy is he, are they* &c. Pes. 117[a]; a. fr.—Midr. Till. to Ps. LXXXIV אַשְׁרַאי happy am I.—Yoma VIII, 9 אַשְׁרֵיכֶם happy are ye. Ib. 87[a] אַשְׁרֵיהֶם לצדיקים happy are the righteous; a. fr.

**אַשָּׁרָא**, v. אַשַּׁרְתָּא.

**אַשְׁרַאי** m. pl. (v. אֲשַׁר Pa.) *sale on trust, debts for goods sold*. Pes. 113[a] כל א׳ וכ׳ in all sales on trust it is doubtful, whether it (the money) will be forthcoming or not, and if it is, it is bad money, (partial payment, bad coins &c).—B. Mets. 63[b] אית ליה א׳ וכ׳ he has debts to collect. B. Bath. 22[a] אית לן א׳ וכ׳ we have outstanding debts to collect (and we must stay until we have collected them).

**אַשְׁרַאי**, v. אֲשֵׁר.

**אַשָּׁרָה**, f. *legal attestation*. Y. Gitt. IX, 50[c] bot. אַשָּׁרַת הדיינין; v. אַשַּׁרְתָּא.

**אֲשֵׁרָה**, v. אֲשֵׁירָה.

**אַשְׁרֵי**, v. אֲשֵׁר.

**אַשְׁרִיוְתָא** f. (שרי) *causing to dwell, dwelling*. Targ. Is. LXVI, 1; a. e.

**אֶשַׁרְנָא** m. (אשר; cmp. אֶשָּׁא) *wall*. Ezra V, 3.

**אֲשַׁרְתָּא** f. (אֲשַׁר) *strength! health!*, a greeting extended to laboring men; cmp. אַרְשַׁר. Gitt. 62[a].

**אַשָּׁרָא, אַשַּׁרְתָּא** f. (אשר) 1) *legal attestation*. Keth. 21[b], a. e. א׳ דדיינין the attestation by judges (h. אַשָּׁרַת הדיינין, v. אַשָּׁרָה). B. Bath. 163[a] בין עדים לא׳ (Ar. a. Ms. אשרא) the space between the signature of the witnesses and the legal attestation.—2) (cmp. אַשְׁרַאי) *outstanding debts for goods sold*. Gitt. 14[a] R. S. had א׳ דסרבלי וכ׳ money outstanding in Maḥuza for garments sold.

**אָשַׁשׁ** (b. h. r.) 1) (√אש) *to glitter, be polished;* v. אֹשׁ a. next ws.—2) (sec. r. of אוּשׁ) *to be thick, substantial; to be pressed, dark*, v. אשן, אשונא, אשות, אשל, אשר &c.

*Pi.* אִישֵּׁשׁ *to make firm, found*. Part. pass. מְאוּשָּׁשׁ. Pesik. Baḥod. p. 101[b]; Cant. R. to II, 5 (play on ăshishoth, Cant. l. c.) הלכות מאושָּׁשׁוֹת well-founded decisions. V. אוּשָּׁא.

**אֶשֶׁשׁ** m. (preced. 1) *a crystal* or *ball reflecting the light, reflector* (v. next w.). Y. R. Hash. II, 58[a] bot. if the reflection

of the moon has been seen בא׳ ובמים in a reflecting glass or in water.

אֲשַׁשִׁיתָא ch. same; v. עֲשָׁשִׁיתָא. Num. R. s. 12 שאשיתא דקנדילא (read אש׳). Yalk. Ex. 186 אשתא; (Tanḥ. Vaëra 14; Ex. R. s. 12 עשש׳).

אשת Y. Ab. Zar. II, 41[d] bot. א׳ קנים, v. תִּישָׁה.

אֶשְׁתָּא f. *fire*, v. אֶשָּׁא.—[Yalk. Ex. 186, v. אֲשַׁשִׁיתָא.]

אִשְׁתָּא *six*, v. אִישְׁתָּא.

אֶשְׁתָּאָה m. *the sixth*. Targ. I Chr. XII, 11.

אֶשְׁתָּא, אִישְׁ׳ (contr. of שַׁתָּא דָּא, with א pref.) *this year*. Y. Maas. Sh. IV, 55[b].

אֶשְׁתַּדּוֹר, אֶשְׁתַּדּוּר m. (שְׁדַר II) *resistance, rebellion*. Ezra IV, 15; 19.—Targ. Lam. I, 1 חובאה א׳ (read דא׳ חובא).

אֶשְׁתַּדִּיוּתָא* f. (שדי) *being cast about, shaking*. Targ. Is. VII, 2 (Ar. אשדוות).

אשתווא Ithpe. of שׁוי.

אֶשְׁתּוֹמָא* m. (שׁמם, v. next w.) *confusion, nonsense*. Ḥull. 84[b] א׳ קאמר וכ׳ he talks nonsense, let his interpreter (אֲמוֹרָא) be taken away from him (v. Rashi a. l. for diff. version, a. conception of אמורא).

אִישְׁ׳, אֶשְׁתּוֹמֵם (Ithpe. of שׁמם; cmp. Dan. IV, 16) *he was confounded, stood aghast*. Ḥull. 21[a]; Sabb. 47[a].

אשתונית Yalk. Lev. 568 וזהו הא׳, read זֶרֶז הַאשְׁקְלוֹנִית.

עַשְׁתּוֹר, אַשְׁתּוֹר pr. n. m. *Ashtor*. Y. Bicc. I, 64[a] top; a. e.

אִשְׁתַּמּוֹת, v. אִישְׁ׳.

אֶשְׁתְּיֵמָא* m. (שׁום) *mark, distinction*. Ab. Zar. 41[a] Ar. (ed. אִישְׁתַּדְּיֵמָא) מערקא סבור א׳ וכ׳ at first it was thought the ring in the hand of a statue was a mere distinction (not typical of any religious idea), but afterwards it was found out that (it represents the idea that) he (the bearer of it) seals himself for death as a vicarious sacrifice for the whole world.

אשתי, v. שׁתי.

אשתין, v. שְׁתַן.

אִשְׁתִּיתָא pr. n. m. *Ishtitha*. Erub. 52[a] Ar. (ed. אישתתא, Var. אִישְׁתּוֹ, Ms. אישתי׳; v. Rabb. D. S. a. l.)

אִשְׁתַּלְהַדְיוּתָא f., constr. אִשְׁתַּלְהַדְיוּת (שלהי) *fainting*. Targ. Ps. CXLII, 4.

אִשְׁתְּמוֹדַע I (v. next w.) 1) *to satisfy one's self from the evidence of friends, to have one identified*. Yeb. 39[b] אשתמודעיניה דאחוה וכ׳ Ar. (ed. אישתמודעינהו) we satisfied ourselves about him that he is the brother &c.—2) *to recognise*. Targ. Gen. XLII, 7; 8; a. fr.—3) *to be recognized, known*. Targ. Y. Ex. XXI, 36; a. fr.—4) *to introduce one's self, to befriend*. Targ. Ruth II, 19; a. e.

אִשְׁתְּמוֹדַע II m. (Ishtaf. of the form מוֹדַע) *one who proved himself a friend, acquaintance*. Targ. Ruth II, 1; III, 2.

אִשְׁתְּמוֹדְעוּתָא f. (v. preced.) 1) *partiality, preferment*. Targ. Is. III, 9 (h. text הַכָּרַת פָּנִים).—2) *that by which one is recognized, distinctive feature*. Targ. Y. Gen. XLIX, 5 (h. text מְכֵרוֹת׳=מַפָּרוֹת׳).

אִשְׁתְּמְמוּתָא, אִשְׁתַּמְמוּתָא f. (שׁמם) *desolation*. Targ. Zeph. II, 13; a. e.

אִשְׁתְּסַר (contr. of אשתא עסר, cmp. ארביסר) *sixteen*. Targ. I Chr. IV, 27; a. e.

אִשְׁתְּעוּתָא f. (שׁעי) *narration, tale, speech*. Targ. Y. Gen. IX, 24. Targ. Y. Lev. XVI, 6; a. e.

אִשְׁתַּעְמְמוּ f. (שׁעמם) *devastation*. Targ. II Chron. XXIX, 8.

אִשְׁתָּקַד 1) (contr. of שַׁתָּא קַדְמָאָה) *last year;* cmp. אִשְׁתָּדָא. Y. Gitt. III, end, 45[b] א׳ ישן משל 'old produces' means last year's crop. Bets. 5[b]; a. fr.—2) (contr. of שַׁעֲתָא קַדְ׳) *previously, ere this*. Targ. Y. Lev. XVI, 21.

אִשְׁתְּרִיוּתָא, corr. אִשְׁתַּדְּרִיוּתָא. Targ. Is. VII, 2, ed. Ven.

א״ת ב״ש, א״ת *Athbash*, a method of interchanging the first letter of the Alphabet (א) with the last (ת), the second (ב) with the last but one (ש), the third from the beginning (ג) with the third from the end (ר), &c. Num. R. s. 13.—Ib. s. 18 ששך באת״בש בבל Sheshach (Jer. XXV, 26) represents Babel by the rule of *athbash*.

אִתְּ־ formative prefix of the Ithpa., Ithpe. and Ithpo., and corresponding nouns; in Talmud mostly אִיתְּ־; cmp. אִסְּ־ a. אִיסְּ־. [For words not to be found here v. sub אִיתְּ־, a. vice versa.]

אַתְּ c. (b. h. אַתְּ f.; contr. of אנת) *thou*. Targ. Gen. III, 11; a. fr.—Y. Snh. I, 19[a] top ואת מר הכן and thou sayest so?—[In Talmudic argumentation את אומר (אתה); Chald. את אמר, את מר *thou sayest*, את צווח לידך *thou callest it*, frequently applied to Scripture texts as though addressing an opponent.] Lev. R. s. 10, end ואת אומר אל פתח וכ׳ and yet the Scripture says, 'To the entrance of the Tabernacle'! i. e. how is this possible?—Y. Pes. V, 32[c] את מר והיה לאבק Scripture says 'And it shall turn into dust'.—Y. Kil. VIII, 31[b] top הן דאת אמר לא אמרה למה את אמר, [add the respective bibl. verses after each אמר a. read אמרת for אמרה] there where it reads, 'thou shalt not' &c. (Lev. XIX, 19), the text gives no reason why; therefore it is repeated (Deut. XXII, 9 adding the reason); a. fr.—[דאת אמר contr. אַתְּ מַר q. v.]—*Pl.* אַתּוּן (תּוּן), (אַתּוֹן) m. אַתֵּין f. *ye*. Targ. Ps. CXIV, 6 דאתון Ms. (omitted in ed., and third person). Targ. Is. III, 14. Targ. Ezek.

see, come and hear, i. e. I will prove it.—כ־ אַתָיָא it comes like, i. e. it is in accordance with the opinion of. —Y. Naz. VI, 54[d] bot.; a. v. fr.—ואתיא=ואתריא. Ibid.[c] bot. והיריא כהדא דתני חזקיה (ed. Krot. incorr. ותניא) תְּי.—Y. Keth. IV, 28[d] top ואתיין וכ׳ (read ואתירין) and those differences of opinion correspond to . . . . . —אתיא פקידה פקידה the expression *pakad* occurs in two Biblical passages, אתיא זכירה זכירה and the expression *zakhar* occurs in two passages, i. e. draw an analogy between the respective Bible laws in which the same expressions are used, so as to cast a light upon each other. R. Hash. 11[a]; a. fr. [אתא נסיא Y. Meg. II, 73[b], a. e., read אֲתַאנְסָרָא q. v.] [Targ. Y. II Deut. XXXIII, 16 רְתֵנֵן, 3rd pers. fem. fut.]

*Af.* אַרְתִי, אַיְתִי, אַיְתֵי *to bring, carry, cause to come.* Targ. Gen. IV, 3; a. fr.—מנא תיתי (מנ׳ מתיכא) whence wilt thou bring (evidence), *how will you prove it?* Y. B. Mets. III, beg. 9[a]; a. v. fr.—מֵיתֵי, מַיְתָתָה, מֵיתֵי *bringing, to bring.* Y. Peah I, 15[c] top בעי מ׳ וכ׳ he desired to bring it to them. Ib. לא יכילנא מיתותי׳ I cannot bring it.—לֵיתֵי, לֵיתֵי let him bring. Sabb. 109[b]; a. fr.—לַאֲיחוּיֵי, לַאֲרָחוּיֵי (cmp. אֵת) *to bring in, to include,* opp. לאפוקי; v. אַפֵּק. לא׳ מאי what is to be implied (in addition to what is explicitly stated)? Tem. 2[a] הכל לאי׳ מאי what does *hakkol* (all) come to imply? a. fr.—*Haf.* הַיְתִי same. Dan. V, 13; a. e.

*Ittaf.* אִתַּיְתִי (אִתַּתִי, אִתּוֹתִי) *to be brought, offered.* Targ. Gen. XXXIII, 11. Targ. Lev. XIII, 2; a. e.

**אַתָא** III f. (b. h. עָשׁ, עֵרֶשׁ) the constellation called the *Great Bear, Ursa Major.* Ber. 58[b] Ms. M. (ed. רוּתָא, v. Rabb. D. S. a. l., a. Ges. H. Dict. s. v. עָשׁ).

**אַתַּנַסְיָא, אַתְנַסְיָא, אַתַּנְסְיָא** f. (ἀθανασία) *immortality.* Cant. R. to I, 3 (referr. to עַל־מוּת, Ps. XLVIII, 15) תרגם עקי׳ א׳ וכ׳ Aquila translates it *athanasia* (אל־מות), a world in which there is no death; Y. Meg. II, 73[b] אתא נסיא (combine into one w.); Y. M. Kat. III, 83[b] bot. Ar. (ed. אתנא סרא corr. acc.); Lev. R. s. 11, end (ed. incorr. transp.).

**אַתְרַשָׁא** f. (דוש) *stamping upon, trampling.* Targ. Is. XXII, 5.

**אַתָּה** m., אַתְּ f. (b. h.;=אנתה, v. אֲנָכִי) *thou.* Ber. 11[a]; a. fr.—אתה אומר, v. אֵתָּה.—*Pl.* אַתֶּם, אַתֶּן *ye.* Ber. I, 1; a. fr. —R. Hash. 25[a] א׳ א׳ ג׳ פעמים וכ׳ three times *attem* is written (אָתֶם, without ו); v. אֲפִילּוּ. Sifra Emor IX, 9; a. fr.

**אַתּוּ**, v. אִיתּוּ.

**אַתּוּ** *ye*, v. אַתְּ.

**אַתָוָא** *sign*, pl. אַתְוָן, אַתְוָאן, v. אָת.

**אַתּוֹדָאָה**, v. אִיתּוֹ׳.

**אַתּוּן**, v. אַתּוּנָא II. Dan. III, 6; a. e.

**אַתּוּנָא** I *Athens*, v. אַתִּינָס.

**אַתּוּנָא** II m. (אתן, sec. r. of אוּת, v. אִרְתָּא) 1) (cmp. אשונא, עשן, אשן) *fire-place, stove.* Targ. Ex. XIX, 18;

XIII, 20; a. fr.—Y. Snh. VI, 23[d] top ומה תון בעון (read בעתון) and what is it ye want? Y. Keth. XII, 35[a] אתון אמרתון *ye* said so; a. fr.—Snh. 109[a] דאַתּוּ גנבי (v. Rashi a. l., Ms. דגנבי אית בכו, v. Rabb. D. S. a. l. note) that ye are thieves. V. אַנְתּוּן, אַנְתָּה.

**אַתָא, אַתָּא, אַת, אָת** I c. (=b. h. אוֹת; fr. תאה, or תאו, sec. r. of אתה or או; as to reject. of radical ו or ה, cmp. אב, אח &c.) *sign, type; letter* (v. אוֹת II). Targ. Ex. XIII, 16; a. fr.—Targ. Is. VII, 11; a. fr.—*Pl.* אָתִין, אָתַיָא. Targ. Gen. I, 14. Targ. Ps. LXXIV, 4; a. e.—אַתְיָרָא, אַתְוָתָא, אַתְוָאן, אַתְוָן (אָתָן). Targ. Ps. l. c. Targ. O. Num. II, 2 ed. Berl. אַתְיָן, Var. אַתְוָן; Y. אתוון (v. Berl. Targ. O. II, p. 39); a. fr.—Koh. R. to I, 13 ת׳ אתואן five letters of acrostics.—אַתְוָוי (אִיתְוָוי). Num. R. s. 13, end א׳ דידין וכ׳ the letters composing the one word (קערת) are the same as those composing the other (קרעת).

**אַת, אָת** (b. h.; cmp. אִתּ, יַת; v. Ges. H. Dict. s. v.; cmp. אוֹת III) [*essence*], a particle of the objective case, but also used as a noun, *the thing (which)* (cmp. Koh. IV, 3, v. אוֹת III). Ohol. II, 4 עלוי . . . . את ש that upon which . . . . . Zeb. 72[b]; Bets. 3[b] את שדרכו למנות שנינו we read (Orl. III, 7) that which it is customary to count singly, opp. כל שדרכו וכ׳ whatever is sometimes counted singly; a. fr.—Ber. I, 1 קורין את שמע we read the *Sh'ma'*, a. v. fr.—[The fact that את as a particle of the objective case may be dispensed with, and that את (fr. אתת *to join*) may have the meaning of *with*, gave rise to a method of Biblical interpretation by which, wherever את occurs in the Bible, esp. in laws, an amplification by implication is looked for.] Pes. 22[b] את לרבות וכ׳ the word *eth* (Deut. X, 20 [with] the Lord thy God thou shalt fear [some one else] intimates that we must pay reverence to the scholars next to God. Ib. ואידך את לא דריש and as to the other authority (that differs)? He does not interpret *eth* (as having a particular meaning); a. fr.—*Pl.* אָתִים, אָתִין the word *eth* occurring in Scripture, as a substratum for interpretation. Ib. חירה דורש כל א׳ וכ׳ used to interpret every *eth* in the Law; a. fr. Num. R. s. 10 זו אחת מג׳ א׳ וכ׳ this is one of the three *eth*s &c.

**אַתָא** I *letter, sign*, v. אַת.

**אַתָא, אֲתָא** II ch. (b. h. אתה, אתא; sec. r. of אוֹת I q. v.) [*to join,*] *to come, to arrive; to occur to.* Targ. Gen. XIX, 9; a. fr.—Y. Peah III, 17[d] bot. אתאי עובדא וכ׳ the case came before . . . . . Gen. R. s. 68 (ref. to Gen. XXVIII, 11) א׳ שמשא the Sun (Jacob) has arrived. Snh. 98[b] ייתֵי ולא אירחמינוה he (the Messiah) will come, but I do not desire to live to see him (to pass through the trials preceding his arrival).—תֵּיתֵי לי ד־ may it come home to me that I did—, i. e. I believe to have merited divine reward. Meg. 28[a]; a. fr.—ייתי עלי דלא may it come home to me that I did not—; a formula of assurance, *surely, indeed.* Y. Ber. II, 5[c] bot.; a. fr.; (v. רבוא עלי, s. v. בּוֹא).—Y. Shebi. VI, 36[c] top ייתי ד־ (sub. עלי).—*Imperat.* תָּא (Y. אֵיתָא). Gitt. 57[a], a. fr. תא חזי; Y. Dem. VI, 25[b] top אירתא חמי; in Bab. usu. תא שמע (abbr. ת״ש) come and

a. e.—Keth. 67[b] הדהוא א׳ וכ׳ a fire-place of which the fire has been scraped out. Esth. R. to I, 12 זרוק גופר׳ באתוניה cast sulphur into his stove i. e. inflame his passion.—2) v. next w.

**אֲתוּנָא** (**אַתּוּנָא**, **אֲתוֹנָא**, Ms. **אַתּוֹנָא**) m. (v. preced.,=h. אישון) *density, intensiveness, essence.* Targ. Prov. XX, 20 ארך א׳ דחשוכא as darkness itself (h. text באישון with ב). Cmp. אֵיתָן.

**אֲתוּר**, **אַתּוּר** ch.=h. אַשּׁוּר. Targ. Gen. II, 14; a. e.—Deriv. **אֲתוּרָאָה**, **אֲתוּרָדָה** *Assyrian.* Ib. X, 11; a. e.

**אַתּוּרִין*** m. pl. (=h. שׁוֹרַי=תְּוַר, v. אִיסְתְּוָרָא) *ankles, footsteps.* Targ. Ps. XL, 3 some ed. (oth. אירסטוורי).

**אִתְחוֹלֵי**, v. תְּחַל.

**אַתְחָלְתָּא** f. (תחל) *beginning.* Sot. 41[b] top; a. fr. V. הַתְחָלָה.

**אִתְחַנְנוּתָא** or **אִתְחֲנוּתָא** f. (חנן) *praying.* Targ. Ps. XXXI, 23.

**אַתִּיךְ*** m. (נתך) *cast, hardened, fastened.* Targ. Job XLI, 16 (Ms. נַתִּיךְ, h. text יְצוּק).

**אַתִּינָה**, v. next w.

**אַתּוּנָא**, **אַתִּינָא** (corr. אַתִּינָא), **אַתִּינָה** pr. n. pl. (Ἀθῆναι, acc.—ας) *Athens*, the capital of Attica; in Talm. liter. freq. mentioned for wisdom and wit. Bekh. 8[b] סבי דבי אתונ׳ the elders (sages) of the Athenian school. Lam. R. to I, 1, s. v. *Rabbathi*, freq. אתינס a. אתינס.

**אַתָּכוּתָא** f. (נתך) *smelting, casting.* Targ. Job XXXVII, 10 (some ed. אִתָּךְ). Targ. Y. Lev. XX, 14. Targ. I Kings VII, 24.

**אִיתְכְּלָא**, v. אִיתְכָּלָא.

**אִתְכְּנָעוּתָא**, **אִתְכַּנְעוּתָא** f. (כְּנַע) *humiliation.* Targ. Jer. III, 25; a. e.

**אִתְכַּפְיָאוּתָא** f. (כפי) *bending.* Midr. Prov. to XXII, 6 אית לה א׳ can be bent.

**אַתְלִיטַיס** m. (ἀθλήτης) *athlete, prize-fighter.* Gen. R. s. 77 לא׳ (Ar. Var. לה׳).—*Pl.* אַתְלִיטִין. Ib. s. 22.—אַתְלִיטִים Ex. R. s. 21, end. Y'lamd. Emor (quot. in Ar.) תוקעין תחלה ואח״כ האתלידטין נכנסין first the trumpet is blown (signal), and then the fighters enter (metaphor of the sounding of the Shofar on the New Year, conquest of sin on the Day of Atonement, and carrying the palm on Succoth; v. בָּאיָן).

**אִתְמְהָא** m. (תמה) *strangeness; strange! it sounds curious;* sometimes used as a mere exclamation mark. Gen. R. s. 4 ויעש א׳ וכ׳ and God *made?!* Is it not by his *word* that things were created? Ib. s. 5. Pesik. R. s. 31; a. fr.

**אִתְמוֹל** (b. h.=את יום הל, v. הֶלְאָה) *yesterday, on a previous occasion.* Y. Bets. II, 61[b] bot.; a. fr.

**אִתְמוֹל** ch., v. אִיתְמָל.

**אִתְמַכְּכוּתָא** f. (מכך) *humiliation, lowliness.* Targ. Ps. CXXXVI, 23.

**אִתְמְלוּכָא** m. (מלך) *counsel, plan, plot.* *Pl.* אִתְמְלוּכִין. Targ. Jer. XVIII, 23.

**אִתְמַנְיוּתָא** f. (מני) *counting, being counted.* Targ. Nah. I, 12.

**אֵיתָן**, v. אִיתָן.

**אִתְנָא**, Y. M. Kat. III, 83[b] bot. א׳ סירא, v. אֲתָאנַסְיָא.

**אִתְנָא**, **אִתָּנָא**, **אַתְנָא** f. (h. אָתוֹן) *she-ass.* Targ. Num. XXII, 21; a. fr.—*Pl.* אַתְנָן, אַתְנֵי (אתניר), אַתָּנָיָא (אָתָן). Targ. Gen. XXXII, 15. Targ. I Sam. IX, 3; a. e.

**אַתְּנוּ**=אַתְּ אִיתְנוּ *thou art it.* Y. Yeb. XV, 15[a].

**אִתְנִיס**, v. אִיתְנִי.

**אִתְנִיסָאה**, read אתנסיאה, v. אֲתָאנַסְיָא.

**אֶתְנָן** m. (b. h.; תנה *to hire*) *harlot's hire.* Tem. VI, 2 (29[a]) (as an offering); a. fr.

**אַתְנַסְיָא**, **אַתְנַסְיָאָה**, v. אֲתָאנַסְיָא.

**אִתְנַשְׁאוּת** f. (נשי) *oblivion, forgetfulness.* Targ. Is. XLIX, 15.

**אִתְעֲרוּתָא** f. (ערר) *inciting, exciting the funeral escort to weeping.* Targ. Job III, 7.

**אִתְפְּלָגוּת**, Num. R. s. 13, beg. א׳ ר׳ זכ׳ read אתפלגון, v. פְּלַג.

**אִתְקוּמְלָא**, v. אִסְקוּמְלָא.

**אִתְקְטָלָא** f. (קטל) *killing.* Targ. Jud. VII, 18 Ar., ed. Buxt. a. oth. מְקַטְלָא.

**אִתְקְפָדַת** f. (קפד) *cutting off, destruction.* Targ. Ezek. VII. 25.

**אִיתִּי**, **אִתַּקְפְּתָא** f. (תקף) *seizing;* whence *refutation, objection.* B. Bath. 129[a]; Hag. 9[b] ד״ א׳ objection raised by . . . .

**אַתְרָא**, **אֲתַר**, **אַתַּר** c. (=אתאר, denom. of אֲתָא, corresp. to h. מָקוֹם, fr. קוּם) *place, town.* Targ. Gen. XXII, 3; a. fr.—Ber. 63[a]. Gen. R. s. 39 (prov.) מבירת לבירת וכ׳ removal from house to house (costs) a shirt;—from town to town, a life. Ex. R. s. 45, end אַתְרִי טַפְלָה לִי וכ׳ my (the Lord's) place is an accidental attribute to me, but I am not accidental to my place; cmp. מָקוֹם.—Ned. 49[a], a. fr. מר כי אַתְרֵיהּ וכ׳ the one follows the custom of his place and the other that of his. B. Bath. 124[b] לאתרין to *our* place.—*Pl.* אַתְרִין, אַתְרַיָּא. Targ. Jud. XIX, 13; a. fr.—Y. Ber. II, 4[c] מן א׳ סגין from many places (passages, authorities); Pesik. R. s. 22 חיגיס אתריו (corr. acc.)—Denom. אַתְרָוָתָא *local custom.* *Pl.* אַתְרָוָתָא. Gitt. 89[a] א׳

נינהו the customs of the places are divided.—בְּאַתְרֵי, בַּאֲתַר *in place of, instead; in consequence of, because of, for* (corresp. to h. תַּחַת). Targ. II Chr. VI, 10; a. fr.—Targ. Job VIII, 4; a. fr.—V. בְּתַר. על אתר—(contr. אַלָּתַר q. v.) *on the spot, presently.* Y. Ber. I, 3c. Ib. II, 4b, a. fr.

**אִתַרְבְרְבוּתָא** f. (רבב, Palp. of רב) *boast, pride.* Targ. Zech. XII, 7; a. e.

**אִתְרְגוּשָׁא** m., **אִתְרְגוּשְׁתָּא** f. (רגש) *noise, noisy crowd, riot.* Targ. Jer. XXV, 31. Targ. Is. XVII, 12; a. fr.—*Pl.* אִתְרְגוּשַׁיָּא, אִתְרְגוּשְׁתָּא, f. אִתְרְגוּשְׁתָּא. Targ. Job XVIII, 11. Targ. Ezek. XXXIX, 16; a. e.

**אֶתְרוֹג** m. (שרג=תרג q. v.) [*the shining,*] *Ethrog*, a kind of orange or citron used with the festive wreath on the Feast of Booths (=פרי עץ חדר Lev. XXIII, 40; v. Targ.). Succ. III, 5; a. fr. Gen. R. s. 15. Lev. R. s. 30, end.—*Pl.* אֶתְרוֹגִין. Maasr. I, 4. Succ. IV, 9 בְּאֶתְרוֹגֵיהֶן with their ethrogim (which they had brought into the Temple); a. e.

**אֶתְרוֹנָא, אֶתְרוֹגָא** ch. same. Targ. II Esth. VII, 10 (tree; fem.).—*Pl.* אַתְרוֹגִין, אֶתְ׳. Targ. O. Lev. XXIII, 40. —Targ. II Esth. III, 8 אֶתְרוֹגַנָּא our own citrons.—V. תְּרוֹג.

**אֶתְרוּנְגָּא** m. (an affected pronunciation of אֶתְרוֹגָא; v. תְּרוּנְגָּא; Pers. turundj)=אֶתְרוֹגָא. Kidd. 70a כל האומר א׳ וכ׳ whoever says *Ethrunga* betrays a third (goodly) portion of haughtiness; either say Ethrog (hebr.) as the Rabbis do, or Ethroga (ch.) as the people do. Cmp. גּוּנְדְּרִירְתָּא.

**אַתְרוּתָא,** pl. אַתְרָוָתָא, v. אֶתַר.

**אִתְרַחֲצָא** m. (רחץ) *reliance, trust.* Targ. Is. XXX, 2; 3 (ed. Vien. אִתְרַחֲצָנָא).

**אִתְרִיס**=אִתְרֵיס, v. אֶרֶס.

**אִתְרִיסָת,** v. תְּרֵיס.

**אִתְרַן**=אִתְרַע; אִתְרַעְיָן=אִתְרַע; v. אֲרַע I.

**אִתַרְשְׁלוּתָא** f. (רשל) *slacking, faintness.* Targ. Jer. XLVII, 3.

**אִתְתָא,** v. אִיתְתָא.

# ב

**ב** *Beth*, the second letter of the Alphabet. Its sound lies betwen p (פ) and v (ו), whence its interchange with either, e. g. חפקר and חבקר; בָּא (אַבָּא) and וָוא.—ב also interchanges with מ, as בולטירתא a. מלטרתא; cmp. b. h. מָלַט a. פָּלַט.

**ב** often rejected as a last radical letter, e. g. תוב=תו, נסב=נסי.

**ב׳** as a numeral letter, *two;* v. א׳.

**בְּ־** I prefix (b. h.) *in, within, on* &c. בו ביום on that day; באותו מקום in that very place; מינה וביה from it and in it, i. e. *out of the very thing.* B. Mets. 101b מינה וביה ... אגרא she hired carriers, paying them from the very wine which the man had placed in her storeroom.— בְּהוֹן=בּוֹן. Y. Ber. II, 4c bot.; a. fr.

**בְּ־** II (contr. of בר) *son of.* בר׳ חזיא son of R. Hiya. Cmp. בְּרַבִּי.

**בָּא** I m. (=אַבָּא) *1) *father.* Targ. O. Num. III, 24; 30 רב בית בא (and through the entire chapter ed. Berl.; oth. ed. אבא).—2) pr. n. m. *Ba=Abba.* Y. Ber. I, 2c top (interchanging with אבא); a. v. fr. in Y., v. אַבָּא II.

***בָּא** II m.=בִּירְתָא, *house.* Targ. Is. V, 8 ed. Ven., oth. ed. בִּירְתָא.

**בָּא** III m. (part. of בוא) *coming, future.* עולם הַבָּא (abbr. עוה״ב) *the world to come, futurity.* Snh. X, 1; a. fr.—לְהַבָּא (Bab.), לָבָא (Y.) *in future.* מכאן ול׳ (מיכן) from this date and further, opp. למפרע retrospectively, or מעיקרא in the past. Pes. 7b לה׳ משמע it refers to an act to be performed. Snh. 27a מיכן ולה׳ וכ׳ he becomes disqualified as a witness from now and in future (previous testimonies not being effected). Y. Ter. I, 40b bot.; a. fr. —V. בּוֹא.

**בָּאב,** v. בָּב.

**בָּאנָא, בָּנָא** m. (בוג dial. for בוּק, cmp. בקע) *valley, plain;* (=h. בִּקְעָה) *a group of fields belonging to several owners, rural community.* B. Bath. 29a one single field בכולידה בא׳ (Ms. H. a. O. בכולָּה) in the whole plain. B. Mets. 22b ב׳ בארעא וכ׳ we need not presume an entire plain to be the property of minors; a. e.—*Pl.* בָּאנֵי, בָּנֵי. Pes. 8b those students דדיירי בב׳ that are lodged in the rural districts (and come to town for their studies). B. Kam. 113b (v. Rabb. D. S. a. l. for diff. vers.). B. Mets. 73a; a. e.

**באגדתא,** Succ. 52b, v. בַּגְדָתָאָה.

**באגן, באגון,** v. בְּאִין.

***בָּאנָא** m. (v. בְּאנָא) 1) *cavity in the field, pool. Pl.* בָּאנֵי. B. Kam. 61b top, Ms. M. נָאנֵי q. v.—2) (cmp. בְּקִיעַ I, a. בקע Josh. IX, 4) *broken* or *burst water-vessel.* —*Pl.* as above. Ber. 58a באגני גלויא Ms. M. (read לֵוֵי, v. אֲיָא I; ed. כגני, read בָּנֵי; Ms. F. נגני דשיבי באגנך, read: נ׳ (ורסין) ב׳ ויש ג׳ (נָאנֵי, v. ויש) whither do the broken vessels go? (i. e. what has the blind man to do here?).

**בָּדָן, בָּדָאן, בָּאדָן** pr. n. pl. *Badan*, a Samaritan place noted for its pomegranats. Tosef. Kel. B. Mets. VI, 10 בא׳; Kel. XVII, 5 בדאן. Orl. III, 7; Bets. 3[b].

**באדי**, Targ. Prov. XXIV, 12 read באקי, v. בְּקָא.

**בָּאוּשָׁה** f. (b. h. בְּאֻשִׁים) [*sour,*] *an inferior kind of grapes, unripe grapes.* Y. Maasr. I, 48[d] משיקראו באו׳ (corr. acc.) when they are called *b'ushah;* v. בָּאַשׁ 4).—*Pl.* בְּאוּשִׁין. Maasr. I, 2 Y. ed., v. אוּבְשִׁין.

**בָּאוֹת** f. (בּוּת; cmp. Lat. noctua) 1) *night-bird, owl* (for תִּנְשֶׁמֶת Lev. XI, 18). Ḥull. 63[a] באו׳ שבצופות (Ar. בראת) the *bavath* among the birds.—2) *groper in the dark, mole* or *salamander* (for תנשמת Lev. XI, 30). Ib. ב׳ שבשרצים the *bavath* among the reptiles. [Targ. O. for 1): בָּוְתָא; for 2): אֲשׁוּתָא q. v.; v. also סַלְמַנְדְּרָא.—Var. in Targ. O. to Lev. XI, 18 בבתא, בּוֹתָא, כּוֹסָא, v. Berl. Targ. O. II, p. 34.]

**באזי, באזוזי**, v. בְּזָא II.

**באזיאדן**, v. next w.

**בָּאזְיָארָן** m. pl. (Pers. bâzyâran, Fl., R. Hai Gaon) *falconers.* Sabb. 94[a] דב׳ (סוסא) Ar. (some ed. ד for ר; ed. בי ויראדן, Ms. בי זיריארין, corr. acc.) the falconers' horse (used for carrying falcons, hawks &c. on his back).

**בָּטָא, בָּאטָא** m. (βάτος) *prickly roach,* a forbidden fish.—*Pl.* בָּטֵי, בָּאטֵי. Ab. Zar. 39[a] דהוה קרי ליה באו׳ ed. (Ar. בטי) that he (the Gentile) called the brine *batê.*

**בָּטִי, בָּאטִי** pr. n. m. *Bati.* Gitt. 11[a] as an un-Jewish name, v. בָּהַק. Ab. Zar. 76[b]; Kidd. 70[b] (בטי) B. bar Tobi, name of a freedman.

**באטין**, Yalk. Ps. 662 פת קלא ב׳, read אַקוּבְּרִיטוֹן.

**בָּטִין, בָּאִין*** m. (βάϊον-βάϊς, a Coptic word; denomin. βάϊνος; cmp. I Macc. XIII, 51) *palm-leaf, palm-branch.* Lev. R. s. 30; Pesik. Ul'kaḥ. p. 180[a] באגין (read באינון βάϊνον); Tanḥ. Emor 18 אגין (corr. acc.; ed. Bub. 27 אגוז [!]); Yalk. Lev. 651.—Midr. Till. to Ps. XVII ובא; Yalk. Ps. 670 בימין (corr. acc.); v. אַפּוֹפְּסִין.

**בָּאִימָה** (=בי אימה) pr. n. pl. *B'Imah* or *Imah.* Y. Orl. end, 63[b]; Tosef. Kil. II, 16 אומה ed. Zuck. (oth. ed. אימא); v. next w.

**בָּאִינָה** (=בי אינה) pr. n. pl. *B'Inah* a. B'Imah (v. preced.), two gentile conclaves in Northern Palestine. Y. Orl. end, 63[b]. Tosef. Kil. II, 16 בַּת עֲנָה (Var. בֵּית); cmp. בית ענת, בית ענת Josh. XV, 59; XIX, 38.

**בְּאִיר**, v. בְּאֵר.

**בְּאֵשׁ, בְּאִישׁ, בָּאֵשׁ** ch. (h. בָּאַשׁ) 1) *to be bad, displeasing.* Targ. Gen. XXI, 11; a. fr.—Y. Sabb. VIII, 11[a] bot. ובְאֵשׁ לר׳ וכ׳ it displeased R. . . . Y. Ber. III, 6[a] bot.; VII, 11[c] top; a. fr.—2) *to be ill, grow sick.* Ned. 40[a] top.—3) (with לבא, עינא, or נפשא) *to be displeased, angry, troubled.* Targ. Deut. XV, 9; 10 (some ed. רַבְּאֵשׁ Af.). Targ. I. Sam. I, 8; a. e.—Lam. R., introd., end נפשך בְּאִישָׁא עלך thou art discontented.

*Af.* אַבְאֵישׁ, אַבְּאֵישׁ *to make bad; to do evil; to harm one* (with ל or ב of the person). Targ. I Sam. XII, 25. Targ. Is. XIV, 20; a. fr.—Targ. Gen. XIX, 9. Ib. Y. XVI, 12; a. fr.

**בְּאִישָׁא** c. (preced.) *sick, a patient.* Ber. 22[ab] ב׳ חוה בקילעא Ar. (vers. quot. in marg. note to Ber. l. c. ב׳ f. חוה) (ed. באושא חוה עובדא, v. Rabb. D. S. a. l.) there was a patient in the anteroom of &c. Sabb. 30[a] מקמי ב׳ for the sake of a patient. Cmp. בִּישׁ.

**באישה**, v. בְּאוּשָׁה.

**בְּאִישׁוּת** f., v. בִּישׁוּ.

**בָּאִית** part. of בְּאִית.

**בָּלָא, בָּאלָא** m. ch. (=h. בּוּל, cmp. רְבוּל) *growth* (of grass); whence *prairie, pasture ground* (in mountains &c.; cmp. Job. XL, 20 expl. in Lev. R. s 22).—Ḥull. 80[a] עזי דב׳ *wild goats.* V. תּוּרְבָּלָא.

**בָּאלָשָׁא**, v. בַּלָּשָׁא.

**בָּאלִי** m. (part. of בלי, contr. of בהל, cmp. b. h. בַּלָּהוּת) 1) *hurrying:* Nidd. 26[b] ב׳ ואתי he came in a hurry.—2) *chasing* Ib. 17[a] ב׳ דדדבי (Tosaf. בָּלֵי) chased the flies off. [Var. כאלי, v. כלי.]

**בַּאלִי** pr. n. m. *Bali* (Οὐάλης, Βάλης, *Valens*). Ber. 25[b]; Taan. 18[a]. Sabb. 17[b]; Ab. Zar. 36[b]. Cmp. וָולִיס.

***כאמי, באמי** (Mus. a. Maar.), Cant. R. to III, 4, read: פּוּרְנִי פלידאה ככוסכימי πόρνη παλαιὰ κακόσχημε, thou ungainly old harlot, מהו את וכ׳ (not מדי) what thinkest thou of thyself? Cmp. פּוּרְנִי.

***באנטרין**, read בַּאנְטוֹן m. (farctum) *the stuffing of sausage.* Y. Sabb. VII, 10[a] bot. כד משקע ב׳ when he puts the stuffing in (on the Sabbath); v. בגומא.

**בַּאנִי**, v. בַּנַּי.

**בַּאנְיָא**, v. בַּנָּאָה.

**בָּאצֵי** part. of בְּצָא.

**בָּאַר** (√בא, v. בּוֹא) 1) *to break forth, come to light.* Denom. בְּאֵר; cmp. נִיחַם.—2) *to be open, clear.*—*Pi.* בֵּאֵר (b. h.) *to proclaim* (cmp. Deut. I, 5), *to explain; to make clear (to one's self), to understand clearly.* Y. M. Kat. III, 83[b] top לְבָאֵר משנתו to explain (argue on) what he has learned. Koh. R. to VI, 9 better is he שהוא מְבָאֵר משנתו וכ׳ who dwells on his studies to make them clear to himself, than he who learns to recite fluently.—Part. pass. מְבֹאָר *proven, clear.* Yed. III, 1 מ׳ הדבר (Talm. ed. מ׳ את הד׳) from this fact it is proven.

**בָּאַר** ch., *Pa.* בָּאֵר same. Y. M. Kat. III, 83[b] top לא חכמין מָבָאֲרָה know not how to make clear (argue).

**בְּאֵר, בְּאֵר** f. (b. h., preced.) *well, spring.* Gen. R. s. 93; a. fr.—Erub. X, 14 (104ab), v. חָקַר. Taan. 9a ב׳ בזכות מרים the well in the desert was given to the Israelites for Miriam's sake; a. fr.— Transf. *origin.* Y. Sot. II, 18a (play on בוראיך, Koh. XII, 1) remember בְּאֵרְךָ וכ׳ thy well (whence thou camest), thy pit (grave), thy Creator; Lev. R. s. 18, beg.—*Pl.* בְּאֵרוֹת. Y. Erub. II, beg. 20a ב׳ חקר, v. חָקַר. V. בּוֹר II.

**בְּאֵרָא** ch. same. Targ. Cant. I, 1; v. בִּירָא.

**בְּאַרַג** m. (dial. for בַּרְקָא, v. ברק a. deriv.; cmp. בָּאנָא a. בְּקָעָא) *sparkling, effervescent; white-shining.* Ab. Zar. 30a מתוק חמר ב׳ Ar. (ed. מי ב׳) by 'sweet wine' we understand effervescent wine (liquid) (*mulsum vinum* or *mulsa aqua,* v. Sm. Ant. s. v. Vinum). –Snh. 98a ב׳ סוסריא quot. in Rashi to Ab. Zar. l. c., Ar. s. v. ברקא (ed. ברקא) a white-shining horse. [Deriv. fr. Pers. bârah is refuted by ברקא being used as an equivalent of our w.; v. also Fl. to Levy Talm. Dict. I, 284a.]

**בְּאֵרִי** pr. n. pl. *B'erai,* 1) ident. with בֵּירַי in Galilee. Pesik. R. s. 28; Midr. Till. to Ps. CXXXVII; Yalk. a. l. —2) בֵּי ב׳ in Babylon, v. בֵּירַאי.

**בְּאַשׁ** (b. h.; √בא, v. בּוֹא) *to be disordered, bad* (cmp. רַע).

*Hif.* הִבְאִישׁ 1) *to cause decay, to make smell badly.* Ex. R. s. 26; a. e.—2) (with דברים, or sub. דברים) *to use insulting language.* Koh. R. to X, 1.—3) (neut. v.) *to deteriorate, ferment, decay.* Ter. X, 2 אע״פ שהִ׳ מימיו מותרין Ms. M. (ed. מימיו מימיו corr. acc.) though the barley has begun to ferment &c. Cant. R. to I, 2b חמים מַבְאִישִׁים liquids grow stale. Pesik. B'shall. p. 81b דג מב׳ ill-smelling fish.—4) (v. בְּאוּשָׁה) [*to begin to ferment, to boil,*] *to be in the early stage of ripening, to be b'ushah.* Maasr. I, 2 grapes are subject to the law of tithes משהִ׳ from the time they would be called *b'ushah,* cmp. Y. ib. 48d. Shebi. IV, 8. Tosef. Maasr. I, 1.

**בָּאתַר,** v. בְּתַר.

**בָּב, בָּאב, בָּבָא** I m. (reduplic. of בא, v. בּוֹא; cmp. b. h. בְּאָה a. מָבוֹא) *entrance, door, gate.* Targ. Esth. V, 14. —Sabb. 32a, v. חוּטְרָא a. בַּזְוִיגָא I. Ib. 156b קרי אב׳ called at the door (begging). Erub. 11b; a. fr.—*Pl.* בָּבֵי. Ber. 58b; a. fr. Men. 34a בָּאבֵי.—Trnsf. (of writings) *section, clause.* ב׳ דרישא the clause of the first proposition. Sabb. 3a top; a. fr.—Hence ב׳ קמא (abbr. ב״ק), ב׳ מציעא (ב״מ), ב׳ בתרא (ב״ב) *Baba Kamma, Baba Metsia, Baba Bathra* (first, middle, last section), names of three Talmudic treatises of the order of *N'zikin* (civil law); v. נְזִיקִין. [Tosefta Kelim is likewise divided into three Babas with the same names.].—*Pl.* as above. R. Hash. 33b תקיעה דכולי ב׳ the tune T'kiah in all the three sections.

**בָּב נַהֲרָא, בָּב** II pr. n. *Bab Nahăra* (Gate of the River) name of a tributary or a canal of the Euphrates. Ab. Zar. 39a דב׳ נ׳ (Ms. M. דנהרא); Succ. 18a (Ms. M. 1 דבנהרא, 2 דפום נהרא, cmp. Yeb. 16b sq.).

**בָּבָא** I, v. בָּבְ I a. בְּבִירְתָא.

**בָּבָא** II pr. n. m. 1) *Baba* (ben Buta), a disciple of Shammai, blinded by Herod. B. Bath. 3b. Kerith. VI, 3. (Cmp. Jos. Ant. XV, 7, 10.)—2) B. father of R. Judah. Eduy. VI, 1; a. fr.

**בָּבָה** f. (b. h.), only in בָּבַת עַיִן the pupil of the eye. Ex. R. s. 30 ב׳ ע׳ העליונה (some ed. בת; corr. acc.) the Lord's &c. V. בְּבִירְתָא I.

**בָּבוּ** (בבוי) f. *hatred* (only in Targ. Y.,=דְּבָבוּ; ד rejected through false analogy, v. הִדְּבָא). Targ. Y. Gen. XXV, 11; a. e.

**בָּבוּאָה** (in Babli), בּוּבְיָא, בּוּבְרָה (in Y.) f. (onomatop., v. Fl. to Levy Chald. Dict. I, 419 a. Fried. Del. Assyr. Stud. I, 142; v., however, בְּבִירְתָא) *reflected image* in metal, water &c.; *image, shadow.* Ned. 9b ונסתכלתי בבב׳ שלי (Ar. with two ב, corr. acc.) and I was looking at my image (in the water); Tosef. Naz. IV, 7 (Var. בובריא); Y. Ned. I, 36d bot. בובירית; Num. R. s. 10 בובריא. Yeb. 122a ב׳ דב׳ a shadow of a shadow. Ab. Zar. 47a לב׳ קא סגיד he worships the image (in the water). Gen. R. s. 4 ב׳ גדולה magnified image. Treat. Sof'rim. III, 8 ב׳ שלו the outlines of an effaced letter.

**בָּבוּרְיָא** f. (v. preced.) prop. *mirror,* hence (from its shape) a musical instrument, *a little drum, tympanum* (used at orgies, v. Sm. Ant. s. v. Tympanum). Y. Taan. I, 64b bot.

**בָּבֵי,** v. בֵּירַי.

**בִּבְיָתָא** I (**בַּבְיָתָא**) f. (cmp. בָּב a. בִּירָה)=h. בָּבָה, [*the innermost,*] with עֵינָא, *pupil of the eye.* Targ. O. Deut. XXXII, 10 בָּבַת ע׳ (plur.) the pupils of *their* (the Israelites') eyes; [Targ. Y. בבא דעזוניה Ar. (ed. בָּבֵי) the innermost or the gates of His thought, v. בָּבְ I]. Targ. Prov. VII, 2 בבתא (Ms. בבייתא). Targ. Koh. XII, 2 בבי עינך (some ed. בבי, גבי, corr. acc.). Gitt. 69a בבירתא.

***בִּבְיָתָא** II or **בּוּבְיָתָא** f. (v. בִּירָה a. preced.) *gutter, outlet.* Ḥull. 85b על ב׳ דמרא Ar. (ed. בו׳) over the outlet (wherein the flax is put); v. דְּגִירְבָא.

***בְּבִיתִין** m. pl. (fr. בָּבָא or fr. בית) *gate* (or *lodging*) *money, contribution for the support of traveling poor.* Y. Dem. III, beg. 23b.

**בָּבֶל** (b. h.) pr. n. *Babel, the city of Babylon; Babylonia,* a country of varying limits, chiefly comprising Mesopotamia, a portion of Great Armenia and some neighbouring countries east of the Tigris (v. Neub. Géogr. p. 320). [Owing to the continued political disturbances in Palestine, Babylonia gradually became the centre of Jewish scholarship; hence both the frequent comparisons and jealousies between the East and the West (Babyl. a. Palest.); cmp. תַּלְמוּד, חֲנִינָה, אֶרֶץ. Kidd. 69b; 71b. Sot. 49b. Y. Snh. I, 19a; Y. Ned. VI, 40a bot. כי מב׳ תצא וכ׳ (sarcastic imitation of Is. II, 3). Snh. 24a תלמודה של ב׳

Babylonian method (Talmud). עולי ב׳ those coming from Bab. to visit the Temple, pilgrims. Ned. V, 4 דבר של ע׳ ב׳ that in which pilgrims from Bab. (i. e. Jews living abroad) have a share, as the Temple Mount &c. [Macc. 24ᵃ, a. e. תמונה של ב׳, read רומי as Ms. M.; cmp. אַרְמִי.]

**בַּבְלָיָא, בַּבְלָיְא, בַּבְלַאי, בַּבְלָאָה** m. ch.=h. בַּבְלִי, *Babylonian.* Targ. Josh. VII, 21 (some ed. בַּבְלִי). —Sabb. 105ᵇ ב׳ O, thou Babylonian! B. Mets. 85ᵃ גמרא ב׳ (Ms. M. תלמודיה דבבל) the method he had learned in Babylonia; cmp. preced.—Y. Sabb. VI, 8ᵃ bot.; a. fr.—*Pl.* בַּבְלָאֵי. Targ. Ps. CXXXVII, 3. Hull. 45ᵃ חבריו ב׳ our Babyl. colleagues. Keth. 75ᵃ, a. fr. ב׳ טפשאי foolish Babylonians.—Fem. בַּבְלִיתָא. Targ. l. c. v. 8.—*Pl.* בַּבְלָיָתָא, בַּבְלָיְיתָא. Targ. II Esth. I, 10.—Sabb. 81ᵃ.

**בַּבְלוֹן,** pr. n. (Βαβυλών) *Babylon.* Cant. R. to I, 6 (a legend about the origin of Rome) and they called it רומי ב׳ Rome-Babylon.

**בַּבְלִי** m. (preced. ws.) *Babylonian.* Pes. 66ᵃ הלל הב׳ Hillel the Babylonian; a. fr.—*Pl.* בַּבְלָיִין, בַּבְלִיִּין. Yoma 66ᵇ; Men. 100ᵃ. Cant. R. to VIII, 9; Lam. R. to I, 13 ספסלין ב׳ וכ׳ students' seats in Palestine occupied by Babylonians; [for מונחי Lam. R. l. c. prob. to be read מומחין].

**בַּבְלָיְיא,** v. בַּבְלָאָה.

**בבליקון,** read בָּבִילָנִיקוֹן m. (Babylonicum) *Babylonian tapestry.* Yalk. Josh. 18 פורפירא ב׳; (Gen. R. s. 85 בבליא).

**בַּבְלִיתָא,** v. בַּבְלָאָה.

**בַּבְעוּ,** v. בָּעוּ.

**בַּבְרָא,** v. בָּבִירָא I.

**בַּבְתָא,** v. בָּאוּת.

**בֶּן בַּג בַּג, בַּג** pr. n. m. *Ben Bag Bag.* B. Kam. 27ᵇ; a. fr. Kidd. 10ᵇ Joh. son of B. B.

**בָּגָא,** v. בָּאנָא.

**בָּגַד** (b. h.; v. infra) *to act violently, to rebel, be faithless.* Snh. 37ᵃ (allud. to Gen. XXVII, 27) א״ת בְּגָדָיו אלא בּוֹגְדָיו do not read *b'gadav* (his garments), but *bog'dav* (his faithless ones). Y. Peah I, 16ᵇ top; Num. R. s. 10, beg.; Cant. R. to V, 16, v. בְּגִידָה.—Mekh. Mishp., N'zikin 3 מאחר שב׳ בה וכ׳ (b'bigdo bah, Ex. XXI, 8) since he &c., treated her contemptuously (opp. to the interpretation of בגדו as *his garment,* שפירש בגדו עליה he spread his bedcloth over her). [From Targ. renderings as well as from Agadic interpretations it appears that the primitive meaning of בגד (√בג) is, *to tear;* also *to despise,* corresp. to the meanings of √בז; v. Targ. Job VI, 5; Is. XXXIII, 1; Prov. XXI, 18; Snh. 94ᵃ, cit. s. v. בזוזא; Esth. R. to I, 10, cit. s. v. בּוּז; Mekh. l. c.; cmp. also K'thib בג for K'ri בַּז Ezek. XXV, 7.—בֶּגֶד seems to be *a piece, web,* corresp. in meaning and use to φᾶρος.]

**בֶּגֶד** m. (b. h.; preced.) *web, garment.* Men. 40ᵇ הרוא שֶׁל ב׳ וכ׳ if (the garment) itself is a web, but its borders are of leather. Ib. the principal element ב׳ בערגן must be a web (in order to require Tsitsith). Mekh. Mishp., N'zikin 3, v. preced. Sabb. 26ᵇ; a. fr.—*Pl.* בְּגָדִים, constr. בִּגְדֵי. Gen. R. s. 20 ב׳ אדה״ר Adam's garments, v. אוֹר II, 3. Yoma 60ᵇ ב׳ לבן the Highpriest's white garments (for the Day of Atone, Lev. XVI, 4), contrad. to ב׳ זהב gold-embroidered &c. Ib. 68ᵇ; a. fr.

**בַּגְדָא,** v. אָנָא II.

***בגדל,** Gen. R. s. 98 ב׳ דין, read מִגְדַּל יוֹן pr. n. pl. *Migdal Yon,* near Sidon; v. Neub. Géogr. p. 295.

**בַּגְדַּת** pr. n. pl. *Bagdath* (prob. Eski Bagdad, Neub. Géogr. p. 360), birth place of R. Ḥanna. [Kidd. 71ᵇ, v. אָנָא II.]—Hence:

**בַּגְדָתָאָה** m. *of Bagdath.* Yeb. 67ᵃ; a. e.—Succ. 52ᵇ Ms. M. (ed. באגדתא, corr. acc.).

***בגומא, בגומין,** read בַּרְגִּימָנָא or בַּרְגִּימִינִין m. pl. (farcimen,—ina) *stuffings of sausage, sausages.* Y. Sabb. VII, 10ᵃ bot. כד מקטע ב׳ when cutting the sausages through (dividing them off), v. באנטרין. Y. Bets. IV, 62ᶜ bot. the sausage-maker is forbidden to work on a Holy Day משום מקטע ב׳ because he cuts the sausage-bags apart; v. סרקורא.

**בְּגִידָה** f. (בָּגַד) *faithlessness, rebellion.*—*Pl.* בְּגִידוֹת. Y. Peah I, 16ᵇ top (play on *bigdothekha,* Ps. XLV, 9) כל בגידות שבגדת וכ׳ all sinful acts thou hast committed, shall (after repentance) be like myrrh &c.; Num. R. s. 10, beg.; Cant. R. to V, 16.

**בְּגִין,** v. גִּין.

***בַּגַּר, בַּגָּר** m. (בגר) *rough.* Targ. Y. Gen. XXVII, 11 quot. in Tosef. Yom Tob to Keth. III, 8, a. e. (ed. סערן).

**בְּגָלָאי,** v. גְּלָאי.

***בגלטורי,** Ms. Oxf. בגלאטורי, Sabb. 103ᵇ, a corrupt. of בּוֹגָלִיס לִישָׁנָא (or בּוֹגָאלִיס) (vocalis litera) *open sound, vowel.* כיון דאיתיה ב׳ וכ׳ since it has merely the value of a vowel letter, one is guilty for writing two Alephs on the Sabbath (v. R. S.'s opinion ib. מלאכה שכיוצא בה מתקיימת). [Differ. in commentaries.]

**בָּגַן,** v. פָּגַן.

**בָּגַר** (√בג, v. בָּאנָא; cmp. חֲזָזִית) [*to be rough* (of surface, voice &c.);] *to be wrinkled* (of a female's nipples), whence; *to become of age* (at twelve years and a half). Keth. III, 8 חבוגרת a girl of beginning maturity (v. Tosef. Yom Tob a. l.). Nidd. V, 7 כיון שבגרה as soon as she is mature, v. צָמַל. Pes. 113ᵃ (prov.) בתך ב׳ וכ׳ has thy daughter become of age? Set thy slave free and give him to her (as husband); a. fr.—Tosef. Keth. III, 8 תִּיבָּגֵר (Nif.); Y. ib. 27ᶜ bot. תִּבְגּוֹר.

**בְּגַר** ch. same. 1) *to be of age.* Targ. Y. Num. XXX, 11, sq.—2) *to be rough, harsh, husky.* B. Bath. 167ᵇ בגר לה קלא her voice has become rough (from old age).—Denom. בַּגִּיר.

*Af.* אַבְגַּר *to produce a rough surface, to heat and*

*bruise by friction.* Nidd. 66ª שפופרת אבגודרי מבגר לה Ar. (Var. אנג׳ מנג׳, ed. אפג׳ מפג׳) will not a tube bruise her?—Keth. 65ª מבגר לה (the ropes of the bedstead) hurt her.

**בֶּגֶר** m. (preced. ws.) *age of majority* (of females). Y. Kidd. I, 59ᵇ ימות חב׳ the period of majority. Y. B. Bath. IX, beg. 16ᵈ. Kidd. 4ª ב׳ דאירלונית majority of a barren (or wombless) woman (who has no signs of maturity and becomes of age at twenty years). Keth. 38ᵇ יש ב׳ בקבר can the legal consequences of becoming of age enter after the woman's death? [Other form: בּוֹגֶר. Y. Keth. V, 29ᵈ לאחר בּוֹגְרָהּ after her becoming of age.] V. בַּגְרוּת.

**בַּגָּר** f. (preced.) *a woman of age.* Tosef. Keth. V, 1 חב׳ כתבריעה (read בת׳, Var. ed. Zuck. הבּוֹגֶרֶת בתבריעה) she who is of age when asked (by her betrothed) to be married; Y. ib. 29ᵈ חב׳ בשעה (corr. acc.). Ib. נותנין לב׳ וכ׳ a girl of age is allowed twelve months for preparation for her wedding.—Ch. v. בַּגִּיר.

**בגרון,** Lev. R. s. 28, end, ב׳ קומוס, read קוֹמֵיס פְּרִיבָטוֹן (κόμης πριουάτων)=*comes privatarum*, v. דוּמִין.

**בגרונדי,** v. גּוּנְדְּרָא.

**בַּגְרוּת** f. (v. בָּגַר) *womanhood,* (after twelve years and a half), opp. to נערות, maidenhood (between twelve and twelve and a half) and ילדות childhood (from three to twelve years). Y. Yeb. I, 3ª top לימות חב׳ וכ׳ .... אין בין between the period of maidenhood and that of womanhood there is no more than a six months' interval; Keth. 39ª; a. fr.

**בִּידֵי, בְּדֵי** prefix (comp. of בְּ a. דְּ=h. בְּשֶׁ־, בְּשֶׁל) 1) *concerning that (those) of; at the time of; treating of what refers to.* Sabb. 112ª בדטרדעי in the case of those (sandals) of the travelling merchants (Arabs). Yoma 78ᵇ, v. הוּצָא. Ḥull. 20ª ומתני׳ בדלא אהדר our Mishnah treats of a case when he did not turn. Gitt. 49ª בדניזק וכ׳ we go in our assessment by (the property) of the injured; a. v. fr.—2) *if, when.* Targ. Y. Gen. XLIII, 5 בְּהִילֵּית *unless.* Targ. O. Deut. IX, 4 בְּהִידְּחָבַר; a. e.

**בַּד*** I=אֲבַד. Targ. Y. II, Num. XXI, 29 וּבָרְתוּן (Var. וְאֲ׳=וּבַדְתוּן). Ithpe. אִתְבְּרִי, v. אֲבַד.

**בַּד** II m. (בדד) *olive press* (cmp. גַּת), *tank.* Shebi. VIII, 6 בַּבַּד ..... אין you must not press olives in the tank (in the Sabbath year).—בית הַבַּד *the building containing the tank* and all implements for pressing olives. Sabb. I, 9 קורת ב׳ חב׳ the beam of the press; a. fr.—Bets. 19ª; Tosef. ib. II, 7, v. גַּב.—*Pl.* בַּדִּים, בַּדִּין. B. Bath. IV, 7 בית חב׳. Toh. IX, 7 בד אחד או שני ב׳ a quantity of olives for one tank or for two; a. fr.

**בַּד** III m. (b. h.; בדד) 1) *single, separate.* Ber. 63ᵇ (play on *baddim*, Jer. L, 36) שיושבין ב׳ ב׳ who study separately (without interchange of ideas). Kerith 5ª expl. Ex. XXX, 34 ב׳ בב׳.—2) with pref. לְבַד (b. h.) *alone, only.* Sot. 8ª אוחה לְבַדָּהּ *her* (Num. V, 19) indicates her alone (each separately); a. fr.—בִּלְבַד (adv.) *only.* Ber. I, 1 ולא זו ב׳ (usu. with אמרו) and not only in this case did they make such a rule. Meg. I, 5 אין בין ... אלא ב׳ .... there is no difference between Festivals and the Sabbath (as to forbidden labors) except only as to the preparation of the necessaries of life; a. fr.—וּבִלְבַד *but only, provided.* Zeb. V, 8; a. fr.

**בַּד** IV m. (b. h.; בדד) *chosen, fine linen.* Zeb. 18ᵇ ב׳ שיהו של בוץ וכ׳ wherever the Law speaks of garments of *bad*, it means that they must be of byssus, new &c. Ib. how do we know דהאי ב׳ כיתנא הוא that *bad* (as material for garments) means linen (and no other fine stuff)? Answ. Something which grows בד בבד in single stalks (v. preced. a. next w.); Yoma 71ᵇ. Ib. 35ª *bad* is used four times, intimating מובחר בב׳ the choicest of &c (for diff. vers. v. Rabb. D. S. a. l. note); [cmp. Targ. Jer. XLVIII, 30].

**בַּד** V m. (בדד) *single stalk, twig;* also (b. h.) *pole, bar.* Zeb. 18ᵇ; Yoma 71ᵇ; v. preced. Keth. 17ª ב׳ של הדס myrtle twig. Succ. 44ᵇ even one leaf וב׳ אחד and (on) one twig. B. Mets. 24ª anything on which something is suspended ב׳ קרו ליה is called *bad.*—*Pl.* בַּדִּים. Y. Yoma V, 42ᵇ bot., a. e. בין חב׳ between the bars projecting from the Ark (i. e. their corresponding place in the Second Temple). B. Mets. l. c. בַּדֵּי מחטין וכ׳ poles of peddlars for needles &c. Ib. מאי בדי what does *baddê* mean? Answ. *Twigs.*—And why do they call them *baddê?* Answ., v. supra. V. אַנְפּוֹרְיָא.

**בַּדָּא** I ch.=h. בַּד II.—*Pl.* בַּדָּיָא. Targ. Joël II, 24 Ar. (ed. בִּירַיָּא). Snh. 95ª תותי בי ב׳ under the wine press (Var. בי סדיא).

**בַּדָּא** II m.=h. בַּד IV, *fine linen woof.* Y. Sabb. XIII, beg. 14ª.

**בְּדָא, בָּדָא,** v. בדי.

**בְּדָא** *in this case,* v. דָּא.

**בַּדָּאָה, בַּדָּיָא** m. ch.=h. בַּדַּאי. Ḥull. 63ª חחוא ביידא חוה (corr. acc.; Yalk. Zech. 578 ברא) that man was a liar.

**בַּדָּאוּת,** v. בַּדָּיוּת.

**בַּדַּאי** m. (בדי I) 1) *liar, misrepresenting.* Snh. 89ᵇ (prov.) כך עונשו של ב׳ וכ׳ such is the punishment of the liar &c.; Ab. d'R. Nath. ch. XXX; Gen. R. s. 94 מה טיבו של ב׳ חזה; v. טִיב. Kidd. 49ª he who translates a Bible verse literally (v. צורה), הרי זה ב׳ is a liar (misrepresenting the sense).—2) *invention, fiction.* Deut. R. s. 5, a. fr. דבריים של ב׳ fictitious words (mitigating the original report); ib. דברי ב׳.—*Pl.* בַּדָּאִין, בַּדָּאִים. Y. Gitt. IV, 46ª bot. נמצאו הדברים ב׳ things turned out to be false. B. Bath. 74ª; Snh. 110ªᵇ Moses and his laws are true ויהן ב׳ and they (euphem. for *we*) are liars. Tosef. Keth. II, 1 אנו ב׳ (ed. Zuck. מבודין) we have been telling a falsehood.

**בְּדָאן,** v. בְּאדָן.

**בְּדַד** (b. h.; √בד; cmp. בז, *to enter into, split, separate*; v. בדל, בדק, בדר &c.) 1) *to scatter.* Y. Yoma V, 42c top בּוֹדְדָהּ ברגלו he scatters it (the frank-incense) with his foot (shoves it apart).—2) *to dig out, create, choose, invent.* Denom. בַּד II, בַּדִּים.—3) *to be lonely. Part.* בּוֹדֵד *lonely.* Pesik. R. s. 29 (30), expl. בדד (Lam. I, 1)= בּוֹדֵד lonely, forsaken. *Part. pass.* בָּדוּד *exiled.* Lam. R. to I, 1 בגדים בדודים Ar. (read בגדי) garments of the exiled (כלי גולה, Jer. XLVI, 19); [ed. בגדי בָּדָד, a. בְּדָדִין, v. next w.].

*Hithpol.* תִּתְבּוֹדֵד *to be exiled, homeless.* Lam. R. introd. (R. Alexandri 1) (ref. to Ps. CII, 8) as the bird מִתְבּוֹדֵד וכ׳ is driven (separated from the rest) from roof to roof.

**בָּדָד** m. (b. h.; preced.) *loneliness,* (adv.) *in a lonely state, in exile.* Snh. 104a ידורה ב׳ מושבם the exile shall be their dwelling. Lam. R. to I, 1 בגדי ב׳ garments (outfit) of exile, v. preced.—*Pl.* בְּדָדִין, בְּדָדִים. Ib. בגדי ב׳ (plur. abstr. as חיים &c.).

**בַּדָּד** m. (denom. of בַּד II) *olive-treader, workingman in the olive press.* Gitt. 62a.—*Pl.* בַּדָּדִין. Toh. X, 1 sq. Sabb. 19b שמן של ב׳ וכ׳ the oil (remnants in corners) belonging to the pressers, and the mats which they use. B. Kam. 119a וחב׳ לוקחין מהן וכ׳ (read מנשותיהן, v. Rabb. D. S. a l. note 40) you may buy from the oil pressers' (Rashi: oil producers') wives &c. Tosef. Maasr. I, 10 חב׳ מדליקין וכ׳(ה) the oil pressers who take their lighting oil (alternately) from one press and another.

**בְּדִדוּת,** v. בְּדִידָה.

***בְּדָדִין** m. pl. (preced. ws.) *stocks* of prisoners. Tosef. Kel. B. Mets. X, end (ed. Zuck. גרדין, v. גַּרְדּוֹן).

**בָּדָה,** v. בדי.

**בְּדָה,** v. בְּדִי II.

**בְּדוֹ,** v. next w.

**בְּדוֹבַר** (Arab. *dubr, back*) *with one's back to.*—Ber. 6b (speech of an Arab) ב׳ קיימת וכ׳ Ar. (Ms. M. בדו בר, ed. כדו בר, corr. acc.) with thy back (to the Synagogue) standest thou before the Lord?

**בְּדוּדִיוֹת,** v. כַּדּוּרִית.

**בְּדוֹחָא** m. (בדח) *merry-maker.*—*Pl.* בְּדוֹחֵי. Taan. 22a אינשי ב׳ וכ׳ we are merry-makers and cheer up the sad.

**בּוּדְחָא, בְּדוֹחָא** m. (v. preced.) *cheerfulness.* Targ. Ps. CL, 5 דמשמיעין לבדוחא Ms. (ed. incorr. דשמעין בלחודיהון) which are sounded for rejoicing. Ib. LXVIII, 32 בבודחא Ms. (ed. בנוי דחם).

**בָּדוּי,** v. בדי.

**בְּדוֹלַח** m. (b. h.) *b'dolaḥ,* name of a jewel, also of a gum, *bdellium.* Gen. R. s. 16, beg. את סבור כב׳ וכ׳ you might think, b'dolaḥ (Gen. II, 12) means the druggists' bdellium—let its neighbor (next word אבן השוהם) explain it (correct. acc. to Yalk. Gen. 21).

**בְּדוֹלְחָא** ch. same. Targ. Gen. II, 12; a. e.

**בדולקי,** read בְּרוֹקְלֵי.

**בָּדוֹקָא** m. (בדק) *searching, penetrating.*—*Pl.* בְּדוֹקָא בְּדוֹ׳. Targ. Y. Num. V, 19; a. e.

**בְּדוּקִי** m. (בדק) *one requiring examination,* i. e. *one whose father is unknown,* usually שְׁתוּקִי. Kidd. IV, 2 Abba Saul called the *sh'thuki* ב׳ *b'duki.* Y. ib. II, 65d bot.; Bab. ib. 74a.

**בְּדוּרָא, בְּדוּר, בְּרִי׳** m. (בדר) 1) *dispersion, scattering.* Targ. Is. VIII, 22 (ed. Vien. בַּדּוּר), a. e.—2) *one exiled.* Targ. II Sam. XIV, 13 sq.

**בדורלחון, בדורוילו,** v. בַּרְוִילָא.

**בְּדוּתָא** f. (בדי I) *fiction, mistake.* B. Bath. 145a, a. fr. דא דר׳ . . ב׳ הרא R. . . .'s account (or opinion) is a mistake. [Ar. reads בָּרוּתָא q. v.]

**בְּדִיחַ, בְּדַח** (denom. of √דח, v. דְּחָה; cmp. בְּזָרָא) *to be cheerful.* Targ. Y. Ex. XVIII, 9; a. fr.—Ber. 30b, a. fr. ב׳ טובא was very cheerful. M. Kat. 17a בְּדִיתָא דעתאי I feel happy. Sabb. 77b.—*Ḥull. 32a לא הוה בריחנא ביה וכ׳ I could not make light of my uncle so as to ask him (Ar. ed. pr. בריקנא).

*Pa.* בַּדַּח *to cheer up, make laugh.* Taan 22a, v. בָּדוֹתָא. Ned. 51a have I not cautioned thee דלא תבדחן not to make us laugh? Ib. 50b bot. תבדיחן (En Yaak. תבדחן).

**בָּדָה, בָּדָא, בְּדִי** (b. h., √בד, v. בדד) *to dig out,* whence 1) (cmp. ברא) *to take out* (a piece of dough) and *shape, to form.* Men. V, 1; Sifra Emor Par. 10, ch. XIII חשאור בּוֹדֶה וכ׳ he gets the leaven required for the loaves out of themselves (taking a piece of dough out of that intended for the loaves).—2) *to create, invent.* Ned. 10a לשון שבָּדוּ וכ׳ terms (for vows) which the Scholars have (arbitrarily) invented (as disguises). Lev. R. s. 9 לשון בָּדוּי an invented expression. Gen. R. s. 100 דברים בְּדוּיִים fictitious words. Ib. s. 48 בדויים (sub. דברים, some ed. בדאות).

*Pi.* בִּירָה, בִּירָא 1) same. Y. Meg. I, 71c top בי׳ להן וכ׳ made up for them a false Latin translation (of the Bible) from the Greek; v. בָּרַר.—Y. Keth. II, 26b bot. מְבַדְּרִין הוינו we have been inventing, i. e. speaking in fun; Tosef. ib. II, 1 מבודין אנו (corr. acc.; Var. בדאים). [Y. Kidd. III, 64d מבדרין אתם וכ׳, prob. to be read מן חדרין.] [Y. Shebi. IV, 35b bot. מבדין בחדשים, v. בָּדָה.]—2) *to disprove, refute.* Tanḥ. Balak, 14; ed. Bub. 23 (ref. to *baddim,* Is. XLIV, 25) מְבַדְּרִין וכ׳ they frustrate their predictions.

*Hithpa.* תִּתְבַּדָּה *to be tempted to a falsehood, turn a liar.* Ber. 4a; Der. Er. Zut. ch. III train thy tongue to say, I do not know, שמא תִּתְבַּדֶּה וכ׳ lest thou be induced to tell a falsehood and be caught.

**בָּדָא I, בְּדָא** ch. same, *to invent.* Targ. Y. II, Num. XVI, 28 בְּדִית (Var. בָּדִית).

בִּידִין, בְּדִין m. pl. (h. בַּדִּים; v. בדר, בדי) *fictions*, whence *lying oracles;* trnsf. *conjurers*. Targ. Is. XLIV, 25. Targ. Lev. XX, 27; a. fr.

בְּדִיק, v. בְּדַק.

בְּדִיקָה f. (בְּדַק) *search, examination, test*. Pes. I, 1. Y. ib. I, beg. 27ᵃ בְּדִיקַת חיום ב׳ search (after leavened bread) made in day-time is a (valid) search. Kil. IX, 7; a. fr.—Num. R. s. 9 לב׳ דידיה referring to his search; i. e. intimating that the test by the 'bitter waters' (v. סוטה) will also affect him (the adulterer) (Sot. 28ᵃ לידיעה).—*Pl.* בְּדִיקוֹת; esp. *cross-examinations of witnesses as to minor circumstances;* v. חֲקִירָה. Snh. V, 2 (40ᵃ); a. fr.

בְּדִיקוּתָא f. ch. same, esp. *examination of slaughtered animals* as to the condition of the lungs &c., v. בְּדַק. Ḥull. 48ᵃ לית להו ב׳ וכ׳ no examination will avail them to make them permitted; (ib. 46ᵃ לית להו בדיקה). Ib. 10ᵇ מצריך ב׳ וכ׳ declares an examination (of the slaughtering knife) necessary &c.; a. e.

בְּדִיקְנָאה* m. (v. בְּדַק Pa., end) *detective, police officer*. Taan. 22ᵃ אנא ב׳ Ms. M. (ed. זנדוקנא, v. זַנְדוּקָא). [The description of that officer's doings proves the correctness of the version of Ms. M.]

בְּדִיתָא* pr. n. *B'ditha*, name of a canal of the Euphrates, v. פּוּמְבְּדִיתָא. M. Kat. 11ᵃ ב׳ לבאר כוורי (read בב׳, Alf. בפומבדיתא) in the B'ditha the fish were laid dry. [Var. ברייתא, ברייתא, v. Rabb. D. S. a. l. note 300.]

בְּדַל (בד/ן, v. בדד) *to separate, divide, distinguish;* (neut. v.) בְּדוֹל עצמך וכ׳ *to keep aloof*. Pes. 87ᵇ withdraw thyself from (touching) her. Y. Ḥag. II, 78ᵇ top כדי שירחא בָּדֵל מן התרומה in order that he may be careful in handling T'rummah. B. Mets. 59ᵇ it seems to me שחברים בְּדֵילִים וכ׳ that the colleagues hold themselves aloof from thee (i. e. thou art excommunicated). Ib. 89ᵃ ב׳ בתמרים to separate (with a tool) dates which stick together (cmp. Rashi a. l.); Y. Maasr. II, 50ᵃ top הבדיל בתמרים (read הבודל). Ber. 5ᵃ יסורין בְּדֵילִין וכ׳ pains will stay away from him; a. fr.

*Hif.* (b. h.) הִבְדִּיל 1) *to sever, set apart, distinguish*. Ḥull. 21ᵇ מולק ואינו מַבְדִּיל he nips the bird's neck but must not sever a limb or cut with his nail deeper than required (Lev. I, 17). Ib. I, 7 המבדיל בין וכ׳ He who established distinctions between (the) sanctity (of the Sabbath) and (the) sanctity (of the Festivals); a. fr.—2) (denom. of אַבְדָּלָה or הַבְדָּלָה) *to recite the benediction Hammabdil* on the exit of the Sabbath or Festival, *to say Habdalah*. Ibid. כיצד מבדילין what formula must you use (at the exit of the Sabbath and the simultaneous beginning of a Festival)? a. fr.—Part. Hof. מוּבְדָּל *separated, distinguished*. Num. R. s. 10 beg. מובדלים וכ׳ are different from the doings of other nations. Naz. 7ᵃ מובדלות זו מזו are separated one from another. Tosef. Peah III, 5; a. fr.

בְּדִיל, בַּדַּל ch. 1) as h. Kal. (neut.) Ḥull. 116ᵇ בדלינן

*Ithpa.* אִתְבַּדִּי *to be declared wrong, to be mistaken*. Y. Yeb. VIII, 9ᶜ עברת בִּידָךְ תלתא נהרין ואִיתְבַּדַּת thy story crossed three rivers (coming from Babylonia) and is found to be a mistake; Y. Sabb. II, 9ᵃ top ואיתבר׳ (corr. acc.).

בְּדִי II, Pa. בַּדֵּי, בַּדֵּה (dialect.=בזי) *to despise*. Cant. R. to VIII, 1 (ref. to לא יבזו לי ibid.; read:) לית דו מבדה לי there is none can despise me (for kissing my brother); [Ex. R. s. 5 beg. corrupt].

בדי, Yalk. Deut. 913 ב׳ פלסטין, v. הִרְפַּלֵּי.

בְּדָאֵי m. pl. (בדי) *fictions*. Bekh. 8ᵇ מילי דב׳ ed. (Ar. כדי, Kn Yaak. כדיבי) some stories.

בְּדִיד m. (בדד) *digging instrument, spade, mattock*. Kel. XXIX, 7 יד הב׳ the handle of a spade.—*Pl.* בְּדִידִין. Y'lamd. Sh'laḥ quot. in Ar. ב׳ בברזל (?).—2) *rut, cavity* (cmp. next w.).—*Pl.* as above. M. Kat. 4ᵇ; Tosef. ib. I, 2; ib. Shebi. I, 7 ב׳ שבעיקרי וכ׳ the cuts around the roots of trees; v. אוּגָרָה.

בּוֹדִידָה, בְּדִידָה f. (בדד, v. בַּד II) *small olive press*. Sifra B'har ch. I one may grind the olives in the large tank ומכניס לבד׳ and then put them into the small press; Shebi. VIII, 6 לבוד׳.—*Pl.* בְּדִידוֹת. Gen. R. s. 31 Ar. (ed. בדריות, corr. acc.).

בַּדָּאוּת, בַּדָּיוּת f. (בדי) *fiction, falsehood*. Lev. R. s. 9. Gen. R. s. 48, v. בַּדָּא.

בְּדִידַח, v. בְּדַח.

בְּדִידָחָא f. (בדח) *joy*. Constr. בְּדִידַחַת. Targ. Esth. VIII, 17.

בְּדִידְחוּתָא f. (v. preced.) *cheer*. Sabb. 30ᵇ מלתא דב׳ something humorous. Ber. 55ᵃ בדיחותיה מפכחא ליה its very cheerfulness frustrates it (the good dream).

בְּדִינַוְיוּ* m. (contr. of בי דיינוי) prop. *court-house*, in gen. *government's building, public building, treasury*. Ber. 56ᵃ ב׳ דמלכא וכ׳ ed. (Mss. בֵּי זְוִוגָּא, בְּזְוִוגָּא q. v.) the king's treasury shall be broken into. [Perl. Et. St. p. 25 refers to Pers. *divân* which, however, seems of too late an origin for the Talmudic date, v. Cycl. Brit. 9th ed. s. v. Divan.]

בְּדִיל (comp. of בְּ, דִּי, a. לְ=h. בְּשֶׁל) *as to what refers to*— whence; *on account of, for the sake of, in order that*. Targ. O. Gen. VI, 3; a. e.—Lev. R. s. 28, end אזל ב׳ בלנאי he went for (the sake of getting) a bather. Y. Kidd. III, 64ᵃ ב׳ דלא יכפור וכ׳ in order that he may not deny his owing a cup. Yoma 75ᵇ ב׳ רבא וכ׳ (v. Rabb. D. S. a. l.) through the merit of the teacher is the scholar supported.—בְּדִילִי, בְּדִילָךְ &c. on my, thy account &c. Targ. O. Deut. III, 26; a. e. (Y. בגלל; b. h. למען).

בְּדִילָה f. (בדל) *separation*. Tanḥ. Mishp. 17 לשון ב׳ an expression meaning 'creating a partition'.

בְּדִין *by right*, v. דִּין.

וכ׳ we abstain from them. Ib. לא בדילי וכ׳ do not abstain; a. e.—2) (as foreg. Hif. 2) *to say Habdalah.* Erub. 40[b] מי בדלת hast thou said Habd.? . . . אין בדילנא yes, I have &c.

**בָּדָן**, v. בָּאדָן.

**בדסין**, v. בִּרְסִין.

**בָּדַק** (b. h. √בר, v. בדד) *to split, break into, penetrate.* Keth. XIII, 9 חנוה דיפה בודק the removal to a better residence (and style of living) penetrates (the body and creates disease); v. ib. 110[b] מאי ב׳ כדשמואל וכ׳ what does *bodek* mean? Answ. As it is expressed by Samuel . . ., a change of the mode of living (v. וֶסֶת) is the beginning of abdominal disease.—Esp. 1) *to search, examine, investigate, try.* Sot. V, 1 as well as the water בודקן אותה וכ׳ tries her (eventually makes her sick), so does it try him (the adulterer). Pes. I, 1 ב׳ את החמץ leavened bread is searched after (for the sake of removing it). Ib. 9[b] בָּדוּק (בית) a house which has been searched. Snh. III, 6 ב׳ את העדים the witnesses are cross-examined. Ib. IV, 5; v. דְּרִישָׁה. Sabb. 139[a] בדוק בדיינו וכ׳ investigate the doings of the Israelitish judges. Keth. VII, 8 הוא בודקה וכ׳ he has her examined (as to bodily soundness) by his female relatives. Ib. 75[b] חזקה אין . . . אא״כ בודקו the presumption is that nobody will drink out of a cup, unless he has examined it (will not marry a woman before ascertaining her physical condition). Kidd. IV, 4 צריך לבדוק אחריה וכ׳ must investigate her family records up to four mothers &c. Ib. 5 אין בודקין מן וכ׳ no family records are searched beyond the altar, i. e. the ascertained fact of a person's admission to priestly services is sufficient evidence of unblemished descent for marriage purposes. Nidd. 30[b] ובדקו ומצאן (read ובדקו ומצאו) they (the scholars) examined (made a post mortem examination); Tosef. ib. IV, 17; Bekh. 45[a]; a. fr.—2) *to tend, cure* (plants), esp. *to cover with earth or manure.* Tosef. Shebi. I, 12; Y. ib. IV, 35[b] bot.

*Nif.* נִבְדַּק *to be examined* &c. Y. Gitt. I, 43[b]; IX, end, 50[d] נ׳ חשם the report was traced. Nidd. V, 6 נדרה נִבְדָּקִין her vows are subject to examination (to find out whether she knows the import of a vow); a. fr.

**בְּדִיק, בָּדַק** ch. same; 1) *to split, burst, break into.* Ḥull. 105[a] חזא צינורא דבדקא וכ׳ (Ar. דבירקא) he saw that a sewer had burst into his field (inundating it); v. בְּדָקָא. —2) *to examine, espy; to test.* Targ. Judg. XVIII, 2; a. fr.—Yeb. 65[a] אבדוק נפשאי I will test myself (as to my virility). Y. Ned. II, 37[b] bot. בעי חיפה מיבדקוניה Ḥefa wanted to sound his knowledge. Taan. 21[b]; a. fr.—3) *to cure the body by means of a purgative.* Ned. 50[b] הוה בָּדִיק נפשיה וכ׳ purged himself with &c.; a. e.—Part. pass. בְּדִיק *tested, sure, known.* Y. Sot. V, 20[c] bot. לא הוות בריקה לי was unknown to me (I had not experienced). Taan. 23[b] לא בריקתו לי (not בדקיתו) ye are unknown to me (as to your honesty).—בְּדִיקְנָא *I am sure, I know.* Pes. 111[b] בדיקנא ביה במר דלא וכ׳ I am sure you do not know (Ms. M. ב׳ ליה וכ׳, Ms. 2 Oxf. בקינא, v. Rabb. D. S. a. l. note). *Ḥull. 32[a] לא הוה בדיקנא ביה וכ׳ Ar. Var. (ed. בדיחנא) I was not so familiar with my uncle that I should have asked him.

*Pa.* בַּדֵּק *to discover* (by sorcery), *to find out secrets.* Targ. O. Gen. XLIV, 5; 15 . Cmp. בְּדִיקְנָאָה.

**בֶּדֶק** (b. h., preced.) 1) *breach, defect.*—2) *attendance, repair.* ב׳ הבירת (II Kings XII, 8) keeping the Temple in repair. Y. Pes. VIII, 36[a] top. Tem. I, 6 קדשי ב׳ הב׳ (Mish. קרבנות) offerings for the Temple repair, opp. to קדשי מזבח objects dedicated for sacrifices. Ibid. VII, 1; a. fr.—*Pl.* בְּדָקִים, constr. בִּדְקֵי. Sabb. 32[a] ב׳ מיתה breaches through which death enters, i. e. sins for which one is visited with death; v. דֶּבֶק.

***בְּדֵק** ch. same, *defect, sin.* Targ. Y. II Num. V, 19 these waters searching לב׳ האילין the defect. [Probably a corrupt reading.]

**בִּידְקָא, בְּדָקָא** m. ch.=h. בֶּדֶק 1) *breaking into, freshet, bursting dam.* B. Mets. 66[b] אתא ב׳ וכ׳ a freshet came and overflooded &c. B. Bath. 41[a] שקל בר׳ וכ׳ a freshet swept his field (taking away the fence). Ḥull. 105[a] צינורא דב׳ Ar. a channel caused by a freshet, v. בְּרַק. Snh. 7[a] strife is likened לצינורא דבר׳ (דמיא) וכ׳ to an inroad made by a burst (of water), once entering it widens more and more; a. fr.—*Pl.* בִּידְקֵי, בְּדָקֵי. Erub. 21[a] דשכיחי בר׳ where freshets are of frequent occurrence.—2) *breach, defect.* Targ. O. Gen. XLII, 9 (h. ערוה). Targ. II Kings XII, 6 sq.—*Pl.* Targ. Lam. I, 8 בְּדָקָתָא her shortcomings (h. עֶרְוָתָהּ). [B. Bath. 61[a] ברקא, v. בַּרְקָא III.]

***בַּדַּר**, Pi. בִּידֵּר as following. Ruth R. to II, 15 הירה מְבַדֵּר וכ׳ scattered coins. [Prob. to be read מבקר or מבקיר.]

**בְּדַר** (√בד; cmp. בזר, פזר) 1) *to scatter, strew.*—*Pa.* בַּדֵּר same, also, *to distribute freely.* Targ. Ps. LXVIII, 31; a. fr.—Ḥull. 54[a] אי בַּדְּרֵי לה סמא וכ׳ if a powder is strewn upon its wound, it may recover; [Rashb. to B. Bath. 74[b] quotes דעבד ליה סמתרי]. Gitt. 56[b] ובַדְּרוּ לקישמיה וכ׳ and scatter ye his (my) ashes over seven waters. Y. Ber. IX, end, 14[d] בשעה דמכנשין בַּדַּר וכ׳ when people gather (are willing to listen to instruction), distribute (teach); when people scatter (throw religion away in neglect), gather in (live in retired study). Cant. R. to VIII, 9 בדרו גרמיכון disperse ye (do not stand in crowds).—Part. pass. מְבַדַּר *scattered.* Y. M. Kat. III, 81[d] top אית סגין מנהון מְבַדְּרָן there are more than those (twenty four cases) scattered in Mishnah and Boraitha. Sabb. 20[a], v. infra.—2) *to shake* (in a sieve). Targ. Amos IX, 9. [Ibid. מחזרין, prob. מבדרין.] Cmp. בַּזַּר.—3) *to tread olives.* Targ. Mic. VI, 15 (perh. בדד?).

*Ithpa.* אִיתְבַּדַּר, אִיתְחַבַּדַּר; *Ithpe.* אִיתְבְּדַר *to be scattered, to disperse.* Targ. Is. XXXIII, 3; a. fr.—Sabb. 20[a] קנים מִיבַּדְּרִין (v. Rabb. D. S. a. l. note 300, ed. מבדרן) loose staves in the stove will fall apart (and may require stirring). Lev. R. s. 6 and the denars began מִתְבַּדְּרִין to be scattered. Gitt. 33[b] ליבַּדְּרוּ אִיבַּדּוּרֵי (not אירבדורו) let them disperse (so as not to be found together). Snh. 8[a] bot. ואיבדור and they (the judges) dispersed.—Denom. בְּהוּרָא.

**בדרסין**, v. בִּרְדִיסִין.

**בָּדָא, בָּדָה**, v. בהי.

**בַּדַּדֵי**, v. חַדַּדֵי.

**בֻּדְחִי, בֻּדְחוּ** f. (b. h.; בהי) *chaotic condition;* always with תהו. Gen. R. s. 2; a. fr.

**בָּדְחוּ**=אַבָּדְחוּ. Ber. 45ª; a. fr. (Ms. M.).

**בָּדְחוֹ** ch.=בְּהוֹן *with, in them.* Pes. 72ᵇ; a. fr.; v. הוּ.

**בַּדְחוּלְתָּא**, v. בִּרְחוּלְתָּא.

**בָּדְחוֹר**, v. בָּחִיר.

**בָּדְחוּתָא** f. (בהי) *confusion.* Targ. Prov. XXVI, 21 ed. Wil. (Ms. בְּחַוְתָא; oth. ed. כהוחא).

**בָּדָח, בָּדָא, בְּדָה** (b. h.; √בה, cmp. בוּא, *to be broken into*; *to gasp; to burst forth*, v. בהק, בהר; v. Ges. Hebr. Dict. s. v.) *to be stirred up, confounded, in disorder.* —Gen. R. s. 2, beg. תוהא ובוהא; ib. fem. תוהא ובוהא bewildered and confounded.

**Hif.* הַבְדָּחָה *to clear* (the field), cmp. בָּעָה. Y. Sabb. VII, 10ª top חמברה בחרשים (read הַמַבְדָּחָה). Y. Shebi. IV, 35ᵇ ומבדין (read וּמַבְדְּחִין or וּמַבְדְּחָה) you may clear thickets (in the Sabbath year); v. בָּרַךְ Pi.

**בָּדֵי** ch. same. Part. בָּהֵי, fem. בַּהְיָא *chaotic.* Targ. Y. II, Ex. XII, 42. Targ. Y. Gen. I, 2.

***בְּחִיי**, Targ. Prov. II, 7, read סבראּ (as in Pesh.) or סַבְחוֹר=ed. Wil. שבהור.

**בְּדָלוּ** f. (בהל) *haste.* Ezra IV, 23. Targ. Ex. XII, 11; a. e.

**בְּדִיקָא, בְּדִיק** (בהק) *bright, distinguished.* Targ. Cant. VII, 3; a. e.

**בְּדוֹר, בְּדִיר** m. (בהר; b. h. בהיר) *white, white spot* (cloud).—*Pl.* בְּדִירִין, בְּדוֹי. Taan. 7ᵇ (ref. to Job XXXVII, 21) אפי׳ בשעה שהעננים עומדין בהרי בהרי וכ׳ Ms. M., even when the clouds stand in white spots, there comes a wind &c.; edit. שרקיע נעשה בהרי בהרי the sky is made (to appear) full of white clouds.

**בְּדִירָא**, pl. **בְּדִירֵי** same. Targ. Job XXXVII, 21 ב׳ מן וכ׳ white clouds without giving rain &c.

**בְּדִית**, v. בְּדַת.

**בְּדַל** (b. h.; √בה, v. בהי) *to hurry, be excited, anxious.* Part. pass. בָּדוּל *excited, pressed.* Pes. 11ª sq. אדם ב׳ דוא וכ׳ man is excited when his property is at stake. Ib. 72ᵇ זמנו ב׳ his time (for doing the thing) is pressed (it cannot be postponed). Yoma 85ª, a. e. ב׳ על מתו anxious to save his dead relative from the fire.

*Pi.* בִּיהֵל *to agitate, frighten.* Y. Yoma VI, 43ᶜ bot. למה אתה מְבַהֲלִינוּ why dost thou agitate us.

*Hithpa.* a. *Nithpa.* הִתְבַּהֵל, נִתְבַּהֵל *to be excited, confounded.* Num. R. s. 14 (ref. to *tibbahel*, Koh. VIII, 3) אל תִּתְבַּהֵל וכ׳ be not intimidated by his wrath, Ib. לא נ׳ מן מעשרה he was not carried away by her (tempting) actions. Ib. לא נ׳ מפנאי וכ׳ he was not confounded on account of his being alone in the house. Pesik. R. s. 36 מתרעשים ומִתְבַּהֲלִים were in commotion and alarm.—

*Part. Hof.* מוּבְהָל, or Pual מְבוּהָל *confounded, hard to pronounce* or *remember.* Gitt. 14ᵇ שמותיהן מוב׳ וכ׳ Ar. (ed. מבו׳) their names are bewildering, beginning with Arda, Arta, Phile.—[Deut. R. s. 9 דעתו מובלגת, read מוּבְהֶלֶת his mind is confused, he cannot collect himself for prayer.]

**בְּהִיל, בָּהַל** ch. same.—*Pa.* בַּהֵיל 1) *to be precocious, inconsiderate, hasty.* Targ. Koh. V, 1; a. e.—2) as h. Piël. Targ. Job XXIII, 16; a. fr.

*Ithpa.* אִתְבַּהַל, *Ithpe.* אִיתְבַּהַל 1) *to be hurried, to hurry.* Targ. Esth. II, 9.—2) *to be agitated.* Targ. I Sam. XXVIII, 21; a. fr.—Y. Keth. I, 25ª is it possible that the whole town מִתְבַּהֲלָה וכ׳ was excited on account of Naomi?

**בְּהָלָה** f. (b. h.; בהל) *suddenness, sudden calamity, shock.* Y. Bicc. II, 64ᵈ top; S'mah. III, 9 לשנים מיתה ב׳ של death after two days' sickness is a shocking death. —Y. B. Mets. II, end, 8ᵈ a rending of garments שאינו של ב׳ וכ׳ which is not done under the influence of the first shock (after the sad news) is considered as if not performed at all.—*Pl.* בְּהָלוֹת. Num. R. s. 11; Tanh. Naso, 10 באנגריא ובב׳ as a forced duty and in a hurried manner; a. fr.

**בְּהֵמָה** (?) **בַּהֲמִי** m. (denom. of next w.) *cattle-driver, cattle-raiser, driver.* Deut. R. s. 3 והבהם עמו and the driver (leader of the ass) was with him. *[Y. Ned. XI, end, 42ᵈ חבַיְיאָם שלי פרתני (=בָּהֲמִי) my stable-man (a gentile) has seduced me. Ib. אין הבריאם אוסר (not אסור) (do you believe) the stable-man's connection with thee has no restrictive consequences? [V. Noda Bihudah, 2nd ed., Eb. Haëz. Nr. 12.] Gen. R. s. 86 בהמי (Yalk. Gen. 145 אדם, prob. בהם).—*Pl.* בְּהֵמִין, בְּהָמִים. Y. Pes. I, 27ᵇ (in gen. *servants*). Cant. R. to IV, 4 (play on ובבהמתך Deut. VII, 14) there shall be none barren (of knowledge) among thee, אפי׳ בב׳ שבכם even among your cattle drivers; Deut. R. s. 3; a. e.; Gen. R. s. 32 בבהמות (corr. acc.)—Y. Maasr. II, 50ª bot. התרריגו לבהמין (not התרריגי) give the drivers (field laborers) oranges to eat; [Erub. 53ᵇ אתריגו לפחמין in diff. connection].

**בְּהֵמָה** f. (b. h.; בהם, Æthiop. *to be dumb;* √בה, v. בהי) *cattle, quadruped domestic animal* (mostly of the horned race); in gen. *dumb beast*, opp. to man. Gen. R. s. 20 ב׳ חיה ועופות domestic animals, wild beasts, and birds; a. fr.—ב׳ גסה *large cattle* (of the bovine race); ב׳ דקה *small cattle* (sheep, goats &c.). Bekh. 8ª; a. fr.—ב׳ ארנונא, בְּהֵמַת מלוג &c., v. אַרְנוֹנָא, מְלוּג &c.—*Pl.* בְּהֵמוֹת Gen. R. s. 86; a. fr.

**בְּהֵמוֹת** m. (b. h.; Coptic p-ehe-mau, *water-ox*, Ges.) in Rabbin. lit. *B'hemoth, a legendary animal* reserved for the righteous in the hereafter; cmp. לִוְיָתָן. Lev. R.

s. 22 in place of the forbidden animals from which you here abstain, ב׳ בהררי אלקם (I shall give you in the hereafter) 'the b'hemoth on the thousand mountains' (Ps. L, 10). Ib. s. 13 ב׳ ולויתן וכ׳ b'hemoth a. leviathan are the game of the righteous &c. Ib. ב׳ נותץ וכ׳ b'hemoth shall attack the leviathan with his horns &c.

**בָּחַק** (b.h.in בּוֹחֵק; √בח, v. בחר) *to shine with a pale light, be white, glisten.* Bekh. 45[b] בּוֹחֵק one glistening (with unsteady eyes, *albino*), diff. fr. לבן white-complected. *Hif.* הִבְחִיק 1) *to shine, be bright.* Y. Pes. I, beg. 27[b] top בשעה שהיו מבהיקים when the candles burned brightly. Ib. מַבְהִיקוֹת; Gen. R. s. 31 מַבְהֶקֶת (of glistening jewels). Ib. s. 40 הבהיקה כל וכ׳ the whole land of Egypt was brightened by her (Sarah's) beauty; a. fr.—2) *to brighten, make bright.* Snh. 100[a].—Part. Hof. מוּבְהָק *distinguished, prominent.* Kidd. 33[a] ברבו חמ׳ when his teacher is a distinguished scholar. Gitt. 11[a] שמות מוּבְהָקִין names of a distinctly gentile character (which Jews do not assume). [Sifra Thazr. ch. I שאת מובחקת, read with R. S. to Neg. I, 1 מוגבהת, v. גָּבַהּ.]

**בָּחַק** ch. same. *Af.* אַבְחִיק *to shine.* Targ. II Sam. XXII, 13.

**בּוֹחַק**, v. בּוֹהַק.

**בַּחֲקָא** (pl. בַּחֲקֵי), בַּחֲקִיתָא f.=h. בַּהֶרֶת. Targ. Y. I, II Lev. XIII, 2; XIV, 56; a. e.

**בָּחָקָן** m. (בחק) *one afflicted with bohak* (Lev. XIII, 39), *one having an eruption* resembling leprosy, v. בּוֹהַק. Gen. R. s. 98 מי שהוא ב׳ וכ׳ one who is a bahakan is hot-tempered. *Pl.* בָּחֲקָנִין. Ib. (ed. בּוֹהֲ׳) ריבה בחן ב׳ (ref. to Gen. XLIX, 7) he let rise among them a large number of bohakanin (hot-tempered men). V. next w.

**בּוֹחֲקָנִי, בּוֹחֲקָנִי** m. same, *one full of whitish pustules.* Ber. 58[b] Ms. M. (ed. בחקנים plur.). Fem. בּוֹחֲקָנִית, בּוֹהֲ׳, fem. בּוֹחֲקָנִיוֹת, בּוֹ׳. Meg. 24[b] ידיו ב׳ one whose hands are &c.

**בָּחַר** (b. h.; √בח, v. בחר; cmp. preced. ws.); *Pi.* בִּיחֵר or *Hif.* הִבְחִיר *to shine brightly, be glossy;* trnsf. *to make one's self conspicuous, to boast.* Lev. R. s. 15; Tanḥ. Thazr. 11 *bahereth* (Lev. XIII, 2) that is Yavan (Græco-Syria) שהיתה מְבָהֶרֶת על וכ׳ (or מַבְהֶרֶת) that lorded it over Israel by her decrees; v. קֶרֶן.—[*Pi.* בִּיחֵר *to make clear.* Pesik. R. s. 33, v. בָּחַר.]

**בָּחַר** ch., Shaf. שַׁבְחַר q. v.

**בַּחֲרָא, בַּחֲרָא**, v. בַּהֲרָתָא.

**בחריקאי**, v. חֲרִיקָא.

**בַּחֶרֶת** f. (b. h., בָּהַר) *bright white spot on the skin,* eventually one of the symptoms of leprosy. Neg. I, 1 ב׳ עזה כשלג *bahereth* means an intensively bright spot (sparkling) like snow. Ib. II, 1 ב׳ עזה וכ׳ an intensely bright spot appears faint on the skin of a Germanus (Teuton), and the faint spot appears bright on a Cushite; (Sifra Thazr., Neg. ch. I, ed. Weiss כנ׳, ככ׳; Yalk. Lev. 551 גרדמ׳, corr. בגרמ׳, בכושי); a. fr.—*Pl.* בְּהָרוֹת. Neg. VII, 1. Ib. VIII, 6; Tosef. ib. III, 12.

**בַּחֲרָא, בַּחֲרָא, בַּחֲרָתָא** ch. same. Targ. O. Lev. XIII, 2; a. e.—*Pl.* בַּחֲרָן. Ib. 38; 39. V. בַּהֲקָא.

**בָּחַת, בָּחֵית** (√בח, v. בחי) 1) (=h. בּוּשׁ, cmp. רוּץ a. רָחַט) 1) *to be confounded, abashed, ashamed.* Targ. O. Gen. XLIX, 8; a. fr.—Y. Shek. I, beg. 45[d] (in Hebr. phraseol.) הן נקרא ולא נבחית (Bab. ed. נבעית . . . תנקרא) can we read this and not feel ashamed? Y. Keth. XII, 35[a] top; Y. Kil. IX, 32[b] top, if I rise among the righteous, לא נבחת I may not feel ashamed. Ib. ומה אנא בחית בעבדאי (read בעובדיי) why should I be ashamed of my doings? Y. Kidd. IV, 65[c] top בָּחֲתִין וכ׳ they are ashamed of one another. Y. Orl. I, 61[b] top בחית מסתכל ביה is ashamed to look at him. Lev. R. s. 31 בהתין לא yet are not ashamed (to worship them).—2) (=בָּעֵית) *to be bewildered.* Keth. 62[a] (prov.) a woman used to abortion (or loss of children through death) לא בחתה is no longer besides herself (when it reoccurs; Ar.: is not ashamed).

*Pa.* בַּחֵית, *Af.* אַבְחֵית 1) *to put to shame.* Targ. Ps. XIV, 6. Ib. CXIX, 116; a. e.—Y. Shebi. IV, 35[b] bot.; Y. Maas. Sh. V, beg. 55[d] ומבהתין ליה דיעבד and bend the tree down as if in shame, in order that it may bear fruits (cmp. Sabb. 67[a] 'that people may pray for it'). Y. Kil.; Y. Keth. l. c. if I rise among the wicked לא נַבְחִית (or נְבָחֵת) I may not put (them) to shame.—2) *to frighten, confound.*—Y. R. Hash. II, 58[a] bot. לא תבחית וכ׳ confound not thy Master's children (the Israelites).

*Ithpa.* אִתְבַּחֵית, *Ithpe.* אִתְבְּחֵית, contr. אִבְּחֵית *to be put to shame.* Cant. R. to II, 5 והוא מתב׳ וכ׳ and he felt ashamed and went away. Y. Sabb. VI, 8[c] top מִבַּהֲתָא she is ashamed.

**בִּיחוּתָא, בִּיחְתָא, בַּחֲתָא** f. (h. בּשֶׁת; בחח, בחי) *shame, disgrace; nakedness* (=h. עֶרְוָה). Targ. Job VIII, 22; a. fr.—Snh. 102[b]; Gen. R. s. 49 סבי דב׳ elders of disgrace, v. אַשְׁמָה. Ḥull. 56[b] איגלאי בחתיידהו their shame (diseased conditiou) has been revealed. Targ. II Chr. XXXII, 21 בִּרְחוּת.

**בֹּ־**, v. בְּ־.

**בּוֹא** (b. h.; √בא, בה, v. בחי, *to enter into, split, insert;* v. בבא, בון; *to be vacant, clear,* v. באר, בור; *to be disordered,* v. באש, בוש) 1) *to enter, come.* R. Hash. I, 2 בָּאֵי תעולם those come into the world, i. e. mortals. Ḥull. 54[b] בּוֹאֲכֶם בשלום be welcome!—Tanḥ. Vaëra 14; Midr. Till. to Ps. LXXVIII, 47, a. e. (play on בּוֹחֲנְמַל ibid.) בָּא חֹן מַל [בָּא נוֹח מַל] it (the locust) comes, encamps [rests], and plucks. Y. Shebu. VIII, 38[c] top, a. e. במקום שבאת, v. גְּוֵרָה.—Y. Peah I, 15[c] top, a. fr. יָבֹא עלי אם וכ׳ may (evil) befall me, if—; cmp. אָתָא; Koh. R. to X, 8 אם לא יבא וכ׳ (corr. acc.).—2) with על (b. h. with אל) *to have sexual connection.* Kerith. I, 1; a. fr.—3) with לְיַד or לִידֵי *to fall into the power of.*—Aboth II, 1 ואין אתה בא לידי עבירה and sin will have no power over thee. Yoma 86[b] בא לידו דבר וכ׳ (not באת) he had the power (the chance)

to commit a sin &c.; Kidd. 39[b]; a. fr.—בּוֹא וּרְאֵה come and see (I will prove). Yoma l. c.; a. fr.

*Hif.* הֵבִיא 1) *to bring, carry.* Gitt. I, 1 הַמֵּבִיא וכ׳ he who brings (as a messenger) a letter of divorce from abroad; a. fr.—2) *to offer.* Bicc. I, 1; a. fr.—3) *to draw an object toward's one's self,* opp. הוֹלִיךְ, v. הָלַךְ. Ḥull. II, 3 הוֹלִיךְ וְלֹא הֵ׳ he put the knife out (in slaughtering) but did not draw it backward; הֵ׳ וְלֹא וכ׳ or drew it toward himself but did not then move forward; a. fr. —4) *to bring about, produce, cause.* Aboth I, 17 מֵבִיא חֵטְא begets sin; a. fr.—5) *to lead, procure admittance.* Ab. Zar. 20[b] Torah מְבִיאָה לִידֵי וכ׳ (v. supra) leads to careful conduct &c. Ib. 18[a] אַתָּה מְבִיאֵנִי וכ׳ wilt thou procure me (promise me) admittance into the world to come?; a. fr.

**בּוֹאנָא**, v. בְּוָאנָא.

**בּוֹאת**, v. בָּאוֹת.

**בּוּבְיָא** I m. (Syr. *bubia* sartago, P. Sm.; prob.=בִּי אַפְיָא, פ softened through assimilation, cmp. בִּי תַּפְיָא a. תִּפַּר) *a frying pan,* sometimes used as a *coal pan* containing the coal over which things are roasted. Pes. 30[b] תַּאֲרֵי בּוּבֵ׳ (Ms. M. 2, Ms. Oxf. Ar. and old ed., v. Rabb. D. S. a. l. note 10); Zeb. 95[b] (Ms. R. 1 מְבִיא, corr. ר׳; Ms. K. בּוֹכְיָא). Sabb. 29[a] he threw the date stones לְבוּבְיָא Ms. M. a. Ar. (Y. Bets, IV, 62[c] לְתַפְיָיהּ, v. Rashi to Sabb. l. c.) into the pan. [Editions vary betw. כּוּבְיָא a. בּוֹכְיָא.]

**בּוּבְיָא** II, **בּוּבְיָתָא** f. *image,* v. בְּבוּאָה.

**בּוּבִית, בּוּבְיָא**, Lam. R. to II, 2, v. בִּירְבָּא.

**בּוּבְיָאר**, v. בּוּכְיָאר.

**בּוּבְיָתָא**, v. בּוּבְיָא.

**בּוּבִיתָא**, v. בְּבִירְתָא.

**בּוּבָן** *the word* נְבוּב *reversed.* Sabb. 104[a].

***בּוּגְנִי**, Targ. II Esth. IV, 1 ב׳ נוּגְמֵי אִינּוּן, Var. פּוּגְנִי, פּוּרְגְנִי נְעִירְמֵי א׳, נ׳ א׳, read הִירַסְגַּמְטִין (אֶ)פִּירַסְגַּמְטִין or (ἐπιτάγματα, διατάγματα) *commands, ordinances;* v. הִירַסְגַּמָּא.

**בּוּגָּר**, v. בְּגַר.—בּוּגֶּרֶת, pl. בּוּגְרוֹת, v. בָּגַר.

***בּוּדְיָא** c. (denom. of בַּד V) *a mat of reeds.* [The best versions, however, read בּוּרְיָא q. v.]

**בּוּדִידָה**, v. בְּרִידָה.

**בִּידָחָא**, v. בְּדוֹחָא.

**בּוֹחוּ**, v. בְּחוּ.

**בּוֹחָיִין** pr. n. m. *Bohăyon.* Pes. 57[a] (Ms. M. בּוֹהִין); Tosef. ib. II (III), 20 (Var. נְבוֹ הִירִין, נְבוֹ הִיוּ בֵּן).

**בּוֹחַק, בּוֹחָק** m. (b. h.; בְּהַק) *white scurf.* Neg. I, 5. Sifra Thazr., Neg., ch. X.

**בּוֹחָקָא** ch. same. Targ. O. Lev. XIII, 38 (ed. Berl. בּוּהָקָא).

**בּוּחָקָנִית, בּוּחֲקָנִי**, v. בְּהַק׳.

**בַּוְתָא**, v. בְּחָוָא.

**בּוֹז** (b. h., √בז, v. בזז) 1) *to tread upon,* whence *despise.* Aboth IV, 3 אַל תְּהִי בָּז despise not &c.—2) *to divide;* v. בְּזַבֵּז.

**בּוֹז** ch. same; 1) *to plunder, ransack.* Targ. Gen. XXXIV, 27; a. fr.—Esth. R. to I, 10 (play on בּוֹזְתָא ibid.) בּוֹז בֵּירְתֵיהּ plunder his house.—2) *to tread.* Ib. (play on בּוֹז וּבְזִבְזֵן (בגד בּוֹגְתָא וְאַבְגְּרָתָא ibid. as if from בג, cmp. בּוּז וּבְזִבְזֵן) tread and shatter (v. Targ. Esth. a. l.; cmp. בָּזוֹזָא). [Most of the forms may be derived fr. בזז.]

**בּוּזָאָה** m. *the Buzite.* Targ. Job XXXII, 2; 6.

***בּוֹזָנָא** m. (בזז, בּוֹז) *plunderer. Pl.* בּוֹזָנַיָּא. Yalk. Jer. 281 (Lam. R. introd. R. Yits. 1 בָּזוֹזָנַיָּא).

**בִּיזְתָא (בִּיזָתָא)** f. (v. בּוֹז) *contempt, contumely.* Targ. Ps. CXIX, 22.—V. בִּירְזָא II.

**בּוֹחַל** m. (בחל I) prop. *aversion, sickness,* hence (cmp. בֹּאשׁ) *a certain stage in the growth of the fig* (intermediate between פַּגָּה and צְמָל), *when its head becomes white;* trnsf. *the stage of female puberty* intermediate between childhood (יַלְדוּת) and full womanhood (בְּגֵרוּת). Nidd. V, 7 the Scholars have introduced figurative terms for the stages of womanhood: paggah, boḥal &c.; ב׳ אִלֵּי רְמַ׳ נְעוּרִיהָ boḥal means the days of maidenhood. V. בָּחַל.

**בּוּטָא** pr. n. m. *Buta,* father of Baba, v. בָּבָא II.

***בּוֹטֵט** m. (בָּטַט) *bright spot* (cloud, v. בָּהִיר). Targ. Job XXXVII, 21 (Ms. בּוֹטֵשׁ).

**בּוֹטָטָא, בּוֹטְטָא** m. (v. preced.), ב׳ דְּנוּרָא *spark* (blossom of light, cmp. h. נִיצוֹץ).—*Pl.* בּוֹטָטֵי, בּוֹטְטֵי. B. Mets. 85[b] בּוֹטְטֵי דְנ׳ מְחִיזָה וכ׳ . . . ; Ms. M. (ed. . . . בּוּטַ׳ וּמְחִיזָה, corr. acc.) two sparks came forth and struck the eyes of &c. Ber. 58[a] מִילְתָא אָמַר ר׳ שֵׁשֶׁת וְנָפְקוּ ב׳ דְנ׳ וְכַבִּינְהוּ לְעֵינֵיהּ Ar. ed. Koh. (Ms. M. הָב בֵּירֵיהּ מִילְתָא וְנָפַק בּוֹטִירְתָא דְנ׳, omitted in ed., v. Rabb. D. S. a. l. note) R. Sh. spoke a word, and there came forth sparks and blinded him.

**בּוּטֵי** m. pl. (בטט) *the poor* (*broken ones*). Gitt. 37[a]; v. בּוּלְבּוּטֵירִס.

**בּוֹטִירָא**, v. בּוֹטָטָא.

**בּוֹטִירְתָא**, v. בְּטִירְתָא.

**בִּיטְרָא, בִּיטְרָתָא** f. (בטט; cmp. בּוֹטָטָא) *flower-bud of the caper tree, capers.* Ber. 36[b] וּשְׁקַלְיֵהּ לְנִיצָא דְּפַרְחָא וְיָתְרָא בּוֹ׳ Ar. (ed. לְפַרְחָא דְּבֵ׳ וְאֵיקְרִים . . . Ms. M. לְנִיצָא . . . דְּפַרְחָא וְהַוְיָא בֵּ׳) the blossom of the caper was cut off, but the bud survived. [Ib. 58[a] בּוֹ׳ דְּנוּרָא Ms. M. read בּוֹטְרָא, v. בּוֹטָטָא.]—*Pl.* בִּיטְרָתָא, בּוֹטְרָתָא. Ḥull. 59[a] שֵׁב ב׳ וכ׳ seven blossoming capers (Rashi: stones of the caper

fruit). Y. Maasr. IV, end, 51c בי׳ . . . מרימין to remove the buds. [Y. Pes. I, beg. 27a בוסירתא באילין, v. בְּטִירָא.]

**בּוּטְלָן, בּוּטְלָנָא** m. (בטל) 1) *idleness.* Targ. O. Ex. XXI, 18 (being incapacitated).—2) *indemnity for loss of time.* Ib. v. 19. V. בְּטִילָא.

**בּוּטְמָא** m. (בטם, √בט, v. next w.) 1) *terebinth (fruit and tree), pistacia terebinthus* (v. Sm. Ant. s. v. Tereb.). Targ. O. Gen. XXXV, 4; a. e.—*Pl.* (Hebr., fr. בּוּטְמָה) בּוּטְמִין. Y. Kil. I, 27a bot. חלוזין וחב׳ וכ׳ nuts and terebinths combined produce pistachio.—Chald. בּוּטְמֵי. R. Hash. 23a אלונים ב׳ ed. (Ar. אלמונים ב׳; Gen. R. s. 15 אלונים בְּלוּטֵי, B. Bath. 80b בּוּטְנֵי, Ms. M. (בוטמי), v. אַלְמוֹן I.—2) *pistachio (tree or nut).* Shebi. VII, 5 Ar. s. v. אלה (ed. בָּטְנָה); v. next w.—*Pl.* בּוּטְמִין. Targ. O. Gen. XLIII, 11 ed. Berl. (oth. ed. a. Y. בוטנין).

**בּוּטְנָא** I m. (b. h. בָּטְנָה; בטן, √בט *to be hollow, swell,* v. Ges. H. Dict. s. v. בטן) *pistachio (nut or tree).* Shebi. VII, 5 Ms. M. a. Y. ed. (Bab. ed. בטנה), v. preced.; Tosef. ib. V, 11 בּוּטְנָה;—*Pl.* בּוּטְנִין, בּוּטְנֵי. Targ. Y. (a. O. some ed.) Gen. XLIII, 11; v. preced. B. Bath. 80b; v. preced.

**בּוּטְנָא** II m. (בטן) *swollen belly, swelling.* Lev. R. s. 18, end; Num. R. s. 7.

**בּוֹטְנָה,** v. בּוּטְנָא I.

**בּוּטְנָה** pr. n. *Batanæa,* town and district east of the Jordan, reputed for large commercial fairs (בָּתַר). Y. Ab. Zar. I, 39d; Gen. R. s. 47 בָּטְנָן. Cmp. בָּשָׁן (b. h.) a. בּוּתַנִּין.

**בּוּטַרְגּוּנִין** Pesik. R. s. 10, read בְּטַרְגּוּנִין; v. אִסְטַרּוֹנְגִּילוֹן.

**בּוּטָשָׁא,** v. בִּיטְשָׁא.

**בּוֹיְשָׁן,** v. בִּישָׁן.

**בּוֹךְ** ch. (b. h.; √בו or בה, v. בהל, בחר) *to run to and fro, be agitated.* Part. בָּיֵךְ, f. בָּיְכָא. Gen. R. s. 87, beg. (expl. הומרה וכ׳ Prov. VII, 11) בייכא חיא וטעיא Ar. (ed. שגשיא; Yalk. Prov. 940 בוכה, corr. acc.) she runs about (revelling) &c. Y. Taan. II, 65b (ref. to Mic. VII, 4) (read:) מן גו דא אנן בָּיְכִין ובכון וכ׳ therefore we are now in trouble. And they wept &c. Ruth. R. s. 3 (before I, 18) קל ברייתא ביבין (read ביכין) the sound of people running in excitement (on business).

**בּוֹכְאָנָא,** v. בּוּכְנָא.

**בּוֹכְיָא*** m. (בוך; v. P. Sm. I 526 sq.) 1) *the weaver's shuttle;* 2) *the spider.* Succ. 52a; Snh. 99b ב׳ חוט של the thread of the shuttle [or spider-web]. [Snh. l. c. כוביא, Mss. vary betw. כוביא a. כוכיא q. v.]—[3) *coal-pan,* v. בּוּכְיָא.]—Cmp. בִּירְכַּי.

**בּוֹכְיָאר** m. (v. preced.; ר formative, cmp. חלישתר) *the weaver's clue.* Sabb. 96b ed. a. Ar. (Ms. M. בוב׳, Ms. Oxf. בּוּכְרִיאר, Ar. Var. בּוּכְרָאן).

**בּוֹכְלִין,** Y. Shek. VII, beg. 50c, v. כּוֹכְלִידִיס.

**בּוּכְאָנָא, בּוֹכָנָא** m. (Syr. בוקלא; בכן, בכל, √בך, בק *to split;* cmp. Ges. H. Dict. s. v. בכא) 1) *a club, a stripped smooth pole, bar.* Erub. 102a ב׳ קאמרת (Ar. ed. Koh. בכנא) you speak of a club (with a handle used as a door-bar).—*Pl.* בּוּכָאנֵי. B. Kam. 93b it says (in the Mish.), 'If one robbed pieces of wood and made utensils out of them' בב׳ דחדינו וכ׳ Ar. (ed. ב׳ with one ב, Ms. H. בבריכאני) it means that he made them into clubs, that is 'he polished them'.—2) esp. *a club* (with handles) *used as a pestle* for crushing olives &c. Sabb. 77b (playful etymology) בוכנא בּוֹא ואכנה (Ar. ed. Koh. בוכאנא) it is called *bukhana,* 'come and I shall strike'. Y. Bets. I, 60c bot. ובוכנה דו כתת ברה and concerning a club, for he pounds with it; Y. Sabb. XVII, 16b top במכונה (read בבוכנה). Nidd. 36b I am ב׳ דפרזלא וכ׳ an iron pestle which breaks the copper mortar. Bets. 14a בו׳ (Ar. ed. Koh. בכ׳).—Trnsf. *the rib resting in the pelvis, hip-joint.* Hull. 52a, v. אַסְרָא.

**בּוּכְנָה** f. h. (preced.) *the peduncle* (or *upper stem*) deeply seated in the Ethrog (like the rib in the pelvis). Succ. 35b בּוּכְנָתוֹ, expl. פִּרְיָתָם.

**בּוּכְרָא** I m. (בכר) 1)=h. בְּכוֹר, *first-born.* Targ. Ex. XII, 29; a. fr.—Hull. 44b; a. fr.—B. Bath. 126b ב׳ סכלא (h. בכור שוטה) foolish (wild) first-born, i. e. a first-born by his mother but not by his father (having no privileges).—*Pl.* בּוּכְרִין, בּוּכְרֵיָא. Targ. Ps. CXXXV, 8; a. e.—Fem. בּוּכְרְתָא. Ber. 6a ב׳ בת ב׳ a first-born cat whose mother is a first-born.—[2)=h. בִּכּוּרָה. *Pl.* בּוּכְרֵי *first fruits.* Targ. Y. I Deut. XXXIII, 14. (Targ. Y. II בִּכְרָא).]

**בּוּכְרָא** II f. (v. preced.) *the first,* i. e. *lowest layer* in the clay dam; v. אַרְכְּבָתָא. B. Mets. 103b.

**בּוּכַּרְיָא*, בּוּכַּרִיתָא (בַּכַּרְיָא** Ar.) (m. pl.?) f. (baccar, baccaris; βάκχαρις=ἄσαρον; v. Sm. Ant. s. v. Asaron, Löw Pfl. p. 370) *baccar,* an aromatic plant supposed to be *hazelwort* or *spike-nard.* Shebi. VII, 2 (Ms. M. כובריא). Tosef. Kil. III, 12 בורכיד ed. Zuck. (oth. ed. ברכויד, ברכוויד).

**בּוֹל** I *to mix,* v. בִּיל. [Y. Snh. X, 27d קום ב׳ read בּוֹל.]

**בּוֹל** II (v. preced. a. בָּלַל) 1) *something kneaded together, a handful, ball, lump.* Sabb. 67b; 128b ב׳ של מלח a lump of salt. B. Mets. 90a ב׳ מאוחו חמרין a handful (fodder) of the same species; v. infra.—*Pl.* בּוּלוֹת, בּוּלִים, בּוּלִין *clods,* v. next w.—Gen. R. s. 13 ב׳ ב׳ של אדמה clods of moist ground. Num. R. s. 2 sand is thrown into the fire ומוציאו בולים and he brings it out as lumps (of glass); v. בּוּלָס.—2) *fodder.* Lev. R. s. 22 (expl. בול חרים Job XL, 20); Tanḥ. Pinḥ. 12.

**בּוֹל** III (prob. fr. נבל) *Bul,* the biblical name for the eighth month (Marḥeshvan); v. מַרְחֶשְׁוָן. R. Hash. I, 56d bot. (etym. of בול) שהעלה נובלת וכ׳ the leaves decay and the ground is cloddy; v. preced.—Tanḥ. Noaḥ 11, the month is named *bul,* ירח שבוללין לבחמות וכ׳ the

month when cattle is given mixed fodder from what is in the house; Pesik. R. s. 7.

**בּוּלָאוֹת**, v. בּוּלִי.

**בּוּלְבּוּטָס, בּוּלְבּוּטִיס** m. (corrupt. of βουλευτής) *senator*. Y. Taan. IV, 69[a] bot. ארכינטס וב׳ (corr. acc.) archont or senator; v. בּוּלָבְטָס.—*Pl.* בּוּלְבּוּטֵי. Gitt. 36[b] sq. (explain. פרוסבול) פרוס בולי ובוטי (prob. a Babyl. corruption of בולי בולבוטי πρὸς βουλῇ βουλευτῶν) before the council of senators. Ib. 37[a] (as if two words) בולי ובו׳ וכ׳ bulé are the rich, bute (as if fr. בטט, play on עבט) the poor (broken ones).

**בּוּלְבּוֹס** m. (βολβός, bulbus) in gen. *bulbous root*, esp. *bulbus*, a delicious kind of *onion*, or *musk-hyacinth*. —*Pl.* בּוּלְבָּסִין (בולפ׳). Y. Dem. II, 22[c] bot. (ed. כולכסין, corr. acc.). Ukts. III, 2 בולבסין Var. in Ar. s. v. בלפסין (ed. בלוסין, כלוסין; Maim: ענב אלדיב=*Solanum nigrum*, v. Löw Pfl. p. 296 a. 393). [Gen. R. s. 41 בולבוס some ed., read: בולמוס.]

**בּוּלְבָּסָס, בּוּלְוָוטָס,** corr. **בּוּלְיָוטִיס** (incorr. טוס . . .) m. (βουλευτής, v. בולבוטס) *senator, councilman*. Gen. R. s. 76 this one is rich בל׳ נעבדינית (Yalk. Dan. 1064 בולטוס, corr. acc.) let us make him a senator (to ruin him, v. ארכונטוס). Koh. R. beg. בלווטוס (corr. acc.); Cant. R. beg. בלויוטוס.—Sifré Deut. 309 בליוסטוס, בלאיוסטוס; Yalk. ib. 942 בליוסטוס, corr. acc.—*Pl.* בּוּלָוְוטִין, בּוּלְבָּטֵי, טַוְירָא . . ., טַוְירָה . . . Y. Hag. II, 77[d] bot. Lam. R. to II, 2. Ibid. בולויוטין (לע׳) לאיבדא, read בולויוטיס לאיעבדא; v. אַרְכּוֹנְטוֹס. Y. Peah I, 16[a] בולוטיה דציפורין the council of Sepphoris. Lev. R. s. 11 אלו הבוליוחוס (read טין....). Y. Sabb. XII, 13[c] bot.; Y. Hor. III, end, 48[c] בולוטיריא family heads entitled to seats in the Bulé of Sepphoris.

**בּוּלְבָּסִין**, v. בּוּלְבּוֹס.

**בּוּלְדָּר, בּוּלְדָּאר**, v. בַּלְדָּר.

**בּוּלְוָוטָס**, v. בּוּלְבָּטָס.

**בּוּלּוֹס**, v. בּוּלָס.

**בּוּלְטִיתָא** f. (בלט, v. בלל; P. Sm. 533) *crumbling, corrosion, being worm-eaten*. Targ. Job XLI, 19 קרסא ב׳ (read דב׳) worm-eaten wood. Targ. Prov. XXV, 20; XII, 4 Ms. (ed. מַלְטִיתָא, Pesh. בל׳).

***בּוּלִי** I pr. n. pl. *Buli* (prob. the assembly building of the Senate in Sepphoris, cmp. בּוּלְבָּטָס end). Y. Shek. VII, 50[c] bot. (Bab. ed. כולי, oth. כולית, קולית, ed. Just. ב׳; v. Rabb. D. S. a. l. p. 62, note 30); Y. Taan. I, 64[a] bot. כנישתא דב׳ assembly (or synagogue) of B.—Y. Ab. Zar. III, 43[b] bot. צלמא דב׳ (ed. Krot. דכ׳) a statue (idol) in front of the Bulé(?).

**בּוּלִי** II f. (βουλή) *council, assembly*, esp. *senate, city council*. Y. Peah I, 15[c] top בפני כל ב׳ שלו in the presence of the whole council over which he presided; Y. Kidd. I, 61[b] top. Ib. פטר ב׳, v. פַּטְרוֹבּוּלוֹס. Y. Yoma I, 39[a] top כולי (corr. acc.). Y. M. Kat. II, 81[b] וכ׳ אם הזכירוך לב׳ if they have mentioned (nominated) thee for the *bulé*, let the Jordan be thy neighbor, i. e. hide thyself in the bushes near the Jordan. Ib. לחפטר מב׳ to be exempt from serving in the *bulé;* Y. Snh. VIII, 26[b] top. Gen. R. s. 6 ב׳ ודרמוס senate and people (senatus populusque). Ex. R. s. 15 וכן דימוס וכן כולם (read בולי) and so did the people and so the senate. Gitt. 37[a], v. בּוּלְבּוּטָס.—*Pl.* בּוּלְיוֹת, בּוּלָאוֹת. Y. Ned. III, 38[a] top; Y. Shebu. III, 34[d] bot. כ״ר ב׳ twenty four city councils, i. e. cities or districts having their own councilmen; [Tanḥ. Vayikra 7; Matt. 1 ב׳ אלפים עיירות]; Pesik. R. s. 22 אלות (read בולאות). Gitt. 37[a].

**בּוּלְיוֹטִיס, בּוּלְיוֹטוֹס**, v. בּוּלְבָּטִיס.

**בּוּלִימִין**, v. בּוּרְגִּין.

**בּוּלִיס, בּוּלִים**, v. בּוּלָס.

**בּוּלְמוֹס** m. (βούλιμος, bulimus) *ravenous hunger, bulimy*, esp. *faintness from fasting*. Yoma VIII, 6 (83[a]). Koh. R. to VII, 11 (some ed. incorr. ות . . .); a. fr.—Trnsf. ב׳ של עירות *morbid carnal appetite, sexual passion*. Gen. R. s. 51; s. 41; a. e.

**בּוּלָס (בּוּלּוֹס)** m. (בלס; cmp. ὅαλος, ὅελος) *a shapeless mass, a glass-ball*. Num. R. s. 2 ומוציאו בולים (v. בּוּל II, some ed. בוליס). Y. Ber. I, 2[d] top נוסך כלים (corr. acc.); Gen. R. s. 12 מוצק כלים (read: נוסך ב׳, v. Ar.) casts a lense; v. אֲנַנְחֵי.—Pesik. Par. p. 39[b] גלויים לכם צפים כהדרן ב׳; Pesik. R. s. 14; Yalk. Num. 759 כהדרן perspicuous (clear) as crystal; cmp. Num. R. s. 19 כהדרן סמיא a. Mat. Keh. a. l.

**בּוּלְסָא** ch. same, esp. *glass-lump*, unshaped and prepared for casting into vessels. Sabb. 154[b] בבלוסא Ar. (ed. בבולסא, read as Rashi a. Ms. בבולסא, v. Rabb. D. S. a. l. note 1) what is meant here are glass lumps (which may be broken without loss).—*Pl.* בּוּלְסָיָא, בּוּלְסִין *crystals* or *glass vessels*. Y. Kidd. I, 60[c] top אילין ב׳ those glass vessels (what is the law concerning their division among heirs)? Ib. בולסיין סגין . . . . חכים (corr. acc.) thou art known to have plenty of glass vessels.

**בּוּלְסִיף**, v. בּוּרְסִיף.

**בּוּלְפְּסִין**, Tosef. Kil. III, 12, v. בּוּלְבּוֹס.

**בּוּלְקָס**, Y. Taan. II, 66[a], v. כַּלְכֵּד.

**בּוּלְרָא** m. (follis, follera; v. next w. a. Sm. Ant. s. v. Senatus) *follera*, name of a Roman land-tax, adopted by the Persians. B. Kam. 113[b] בב׳ וכרגא וכ׳ Ar. (ed. דברלא, Ms. M. בכולארא וכ׳, Ms. R. בבלודא וארנונא ואברגא, read בב׳ ארנונא וכ׳ ארעא וכרגא, corr. acc.) with reference to follera, annona and charga of the ensuing year.

**בּוּלְרִין** m. (φολλερόν, S.) *obol*, a small coin. Cant. R. to I, 1 if one drops סלע או ב׳ (Ar. ed. Koh. בלורין, ed. כילרין) a Sela or (even) a folleron. V. פּוֹלְרִי.

**בּוּלְרִין** Gen. R. s. 8, v. בלורין.

**בּוּלְשַׁפְטִי**, v. בַּלְשַׁפְט.

**בּוֹלֶשֶׁת**, v. בַּפֶּשֶׁת.

**בון** I pr. n. m. *Bun*, abbrev. of אַבּוּן; name of several Amoraim. Y. Shek. IV, end, 48[c] אבון ור׳ ב׳ ר׳. Y. Ber. III, 6[c] בון some ed. (corr. acc.); a. fr.—Y. R. Hash. I, 56[c] top, a. fr. R. B. bar Ḥiya.—Y. Ter. VIII, 45[c], a. fr. R. B. bar Kahana; v. Fr. M'bo p. 67[b] sq.

**בון** II *to understand*, v. בִּין.

***בוּנָא** pl. בוּנֵי *a handful*, v. פּוּנָא.—Sabb. 67[a] ב׳ כמוניא, v. also בִּירְנָתָא I.

**בוּנָה** pr. n. m. *Bunah*, abbr. of אַבּוּנָה. Y. Gitt. II, 44[b] ב׳ בר שילא (ed. Krot. בינה שילוח, v. marginal note a. l.).

**בּוּנִי** or **בּוּנַי** pr. n. m. *Buni* or *Bunai;* 1) name of one of the alleged disciples of Jesus of Nazareth. Snh. 43[a] Ms. M. a. ed. Ven. (omitted in later ed., v. Graetz Gesch. d. Jud. III (2[d] ed.) p. 243; Rœsch Jesusmythen p. 99).—2) name of a pious and liberal man, otherwise named Nakdimon. Taan. 20[a].

***בוּנְיָא** *Bunia*, a bird. Ḥull. 62[b] ed. (Ar. בַּנְיָא).

**בוּס**, v. בָּסַס.

**בּוֹסְיָא**, v. בַּסְיָא.

**בּוֹסֶם** m. (b. h. בֹּשֶׂם; בסם) *flavor, perfume, spices.* Snh. 108[a] מקום חב׳ (Var. מבושם) place for spices, opp. מקום חטטפת.—[Tosef. Kidd. II, 4 נעשה בוסם, ed. Zuck., read בַּסָּם.]

**בּוֹשְׁמָא, בּוֹשֶׁם, בֻּסְמָא, בּוּסְמָא, בֹּשֶׂם׳, בֹּשֶׂם** ch. same. Targ. Ex. XXX, 25; a. fr.—*Pl.* בּוּסְמִין, בּוּסְמָיָא, בּוּשְׁמִין׳, בָּסְמִין׳, בְּשָׂמִים׳. Ib. 27; 34; a. fr.

**בּוֹסְמָן** m. (preced.) *aromatic fluid* for sprinkling.—*Pl.* בּוּסְמָנִין, constr. בּוּסְמָנֵי. Num. R. s. 13 ב׳ ג״ע (some ed. ר׳) the aromas of paradise (carried by winds).

**בּוּסְמָנָא** ch. same. *Pl.* בּוּסְמָנָן. Targ. II, Esth. I, 2. V. בּוּסְמָנְיָא.

**בֻּסְמָנוּ, בּוּסְמָנוּ** f. (preced.) *art of making perfumes*, Targ. O. Ex. XXX, 25; a. e.

**בּוּשְׁמִין, בּוּסְמָנִין, בּוּסְמַנְיָא** m. pl. (preced. ws.) *aromas, ointments* &c. Targ. I Kings X, 10. Targ. Ruth. III, 3; a. e.

**בּוֹסֶר** m. (b. h. בֹּסֶר, בֶּסֶר; בסר II) *half-ripe fruit*, esp. *grapes.* Shebi IV, 8 הב׳ משהביא וכ׳ the *boser* from the time it contains liquid. Gitt. III, 8 (31[a]) בשעת כניסת המים בב׳ when the liquid is beginning to gather in the *boser;* (oth. opin. when it can be put in water for making vinegar; v. Rashi a. l.). Pes. 53[a] הוא ב׳ וכ׳ boser indicates the same stage of ripening as gerua, v. גָּרַע Hif. Y. Maasr. I, 49[a] top; Succ. 36[a] אתרוג הב׳ a half-ripe Ethrog. Y. B. Kam. VI, 5[b] bot.; a. fr.

**בּוֹסְרָא** ch. same. Targ. Ps. LVIII, 10 (h. text חַי); a. e.

**בּוֹסָרָן** m. (בסר I) *contempt;* v. בַּסְרָנוּתָא. Targ. Ezek. VII, 19.

**בּוּסְתָּנָא** m. (Pers. bûstân) *garden, orchard.* Sabb. 30[b]. Erub. 25[b].—*Pl.* בּוּסְתָּנֵי. B. Bath. 61[b].—Targ. II Esth. III, 8 בּוּסְתָּנָנָא our *orchards* (collect.).

**בּוּסְתָּקָא**, v. בִּסְתָּקָא.

**בְּעִי, בּוּעֵי** (√בע, cmp. נבע, בץ, בט) *to swell, burst forth*, whence (of sound) *to shout, rejoice.* Targ. Is. XIV, 7 (h. text פצח). Ib. LXV, 19; a. fr.—Part. f. בְּרֵיעָא. Ib. 18 (Var. בִּירְעָא).

**בּוּעָא** f. (v. preced.) *swelling, abscess*, mostly applied to *tubercles* of the lungs. *Pl.* בּוּעֵי Ḥull. 46[b] sq.; a. fr. V. בּוּעֲיָתָא I.

**בּוּעְדָא**, v. next w.

***בּוֹעֲרָא** m. (בער) *torch, fire-signal.* Targ. Is. XXX, 17 (Var. בּוּעְדָא, v. also בּוּעֲיָתָא III). Targ. Job XII, 5 (Var. בְּעוֹר׳). V. בְּעוֹר.

***בּוּעֲיָתָא** I, (**בּוּתָא**) f. (v. בּוּעְיָא) *abscess.* Snh. 84[b] למירפתח בוע׳ Ar. (Var. Ar. בותא, ed. כוותא) to cut open an abscess. [Targ. Prov. XXIII, 29 (Var. פודעתא).—*Pl.* בּוּעֲיָתָתָא. Ib. XX, 30 (Var. פודעתא).]

**בּוּעְיָתָא** II f. (בוע) *bursting forth, rejoicing.* Targ. Job XX, 5. Targ. Ps. XLIII, 4 בָּעוּתִי (prob. בּוּעְיָ׳).

***בּוּעֲרָתָא** III f. (בוע) *alarm-post, signal-pole.* Targ. Is. XXX, 17 Ar. ed. pr. (h. תֹּרֶן, taken fr. רנן; oth. ed. Ar. בועדא, Targ. ed. בּוֹעֲרָא q. v.).

**בּוּץ** I (cmp. בּוּעַ) *to swell, bubble, burst forth, shine.* Pilp. בְּצַבֵּץ.

**בּוּץ** II m. (b. h.; v. preced.) *linen, byssus.* Yoma VII, 1 (68[b] sq.), v. בַּד IV; a. e.

**בּוּצָא, בּוֹצָא** ch. 1) same. Targ. Esth. VIII, 15. Targ. Gen. XLI, 42; a. e.—*Pl.* בּוּצִין. Targ. Job XVIII, 13 Ms. Var. (ed. בּוּצְנִין) *linen garments* (h. text בַּדִּי).—2) (v. בּוּצִין) *wick.* Targ. Is. XLII, 3; XLIII, 17 (Var. בּוּצִין; h. text פשתה).—3) *swamp*, v. בִּצָּא.

**בּוּצִיא**, Tosef. Sabb. VII (VIII), 1 a word in a charm formula; v. יִמְמִיא.

**בּוּצִיאָתָא**, v. בִּיצִיתָא.

**בּוּצִין, בּוּצִינָא** (**בּוֹצָרִין**) m. (fr. בּוּץ to shine; orig. a plur. of בּוּצָא) 1) *wicks;* v. בּוּצָא.—In gen. *candle, lamp, light.* Targ. I Sam. III, 3; a. e.—Cant. R. to III, 4 (expl. Is. XXI, 5) אקימת מנרתא אדליקת ב׳ thou hast put up the lamp, lighted the wicks. Sabb. 30[a] לכבות ב׳ דנורא to put out a lamp (Ms. M. omits דנורא).—Snh. 14[a] ב׳ דנהורא bright light (wise man). Gen. R. s. 85 (play on שׁוּץ, Gen. XXXVIII, 2, v. שָׁעָה) ב׳ דאתרא the light of the town (leader); a. fr.—*Pl.* בּוּצִינַיָּא. Targ. Ex. XXX, 7 sq.; a. e.—2) (in Bab. dialect; cmp. בטי) *a young pumpkin*, contrad. to קרא the full-grown one. Ber. 48[a] (prov.) ב׳ ב׳ מקרנירה Ar. a. Rashi (ed. מקטפירה; Ms. M. מקיטפירה ידע ידוע, v. Rabb. D. S. a. l. note) the young pumpkin is known

βυκάνη) *bucinæ*, horns used in the Roman camps to proclaim the watches of the day and the night. Cant. R. to I, 12 he appointed over them (read:) קלאנין בב׳ ושופר (v. Yalk. Cant. 983) criers with bucinæ and Shofar. Lev. R. s. 29; Pesik. Baḥod. p. 152ᵃ; Yalk. Lev. 645; Num. 782; Ps. 840 (corr. acc.). [Midr. Till. to Ps. LXXXI, 4 ספק ידים, read קרנות ב׳ וסלפינגין.]

**בוקלסא, בוקלסה,** v. בַּקְלָסָא.

**בוֹקֵר,** v. בֹּקֵר.

**בוּקְתָא,** v. בְּקָתָא end.

**בּוֹר** I (√ בהה, v. בהה) *to be empty, waste, uncultivated.* Y. Dem. VI, 25ᵇ top שלא תָּבוֹר א״י in order that Palestine should not lie waste. Ib. יובירו ואל וכ׳; (read as) Y. Ab. Zar. I, end, 40ᵇ יָבוּרוּ let them rather lie waste than rent them to a gentile.—Part. בָּר, בָּרָה a. בּוֹרָה. B. Mets. 101ᵃ שתהא ברה בידו in order that the field may rather lie waste in his own possession; cmp. Y. l. c. [Rashi fr. ברר to be *clear and firm* in his possession, by buying it back from the gentile. R. Ḥan., in Tosaf. a. l., בּוֹרָה, *lying* waste in the gentile's possession; v. Rabb. D. S. a. l. note 90.] B. Bath. 168ᵃ לא צריכא בבורה [דאפי׳] (v. Rabb. D. S. a. l. note) it means to say that even in the case of an unbroken field being rented, the tenant has to pay the scribe's fees; Rashi: even if the field will have to lie fallow for some time to come yet. [Cmp. part. fem. חוֹלָה fr. חול.]

*Hif.* הוֹבִיר a. יִבֵּר, or אִבֵּר) *to let lie waste; to neglect.* Arakh. IX, 1 (29ᵇ) חֲבִירָה (חו׳) if he let it untilled. Ex. R. s. 27, end הוֹבִירָה. B. Mets. IX, 3 חו׳ (Y. ed. הב׳). Gen. R. s. 82 מְבִירָן (מוֹבִירָן; Koh. R. to IV, 6 מְבַיְּרָן Pi.).

*Pi.* בִּיֵּר 1) same. Koh. R. l. c., v. supra. Ex. R. s. 32 (play on שית in אשיתך Jer. III, 19) בִּיַּרְתֶּם עצמיכם ye neglected yourselves (mentally).—*2) (denom. of בּוֹר II or בִּירָה) *to prepare a pitfall, to entrap.* Lev. R. s. 19; v. בִּירָנִית 2).

**בִּיר, בּוֹר** ch. as preced. Kal. Targ. O. Gen. XLVII, 19. —Part. בָּיְירֵי. Taan. 6ᵇ לא בָּיְירֵי וכ׳ the halls (academies) are not empty (oth. expl.: the gardens do not lie waste). Lev. R. s. 1, beg. he sees חקליה בָּיְירָה וכ׳ (Var. ביירא) his field waste (in the Sabbath year) &c.

*Af.* אוֹבִיר as preced. Hif.—B. Mets. IX, 3; Ib. 104ᵇ אי מוֹבְרְנָא לה if I should let it lie waste.

**Ithpe.* אִתְבָּר *to become empty (stupid).* Targ. Jer. X, 14 (h. text נבער).

**בּוֹר** II m. ch. (cmp. בּוֹר I) 1) *something waste, wild-growing*, whence *weed, brier.* Targ. Is. VII, 23; a. e. (always with חוֹבַאי q. v.; h. text שמיר ושית).—2) (adj.) *coarse, indigestible. Pl.* בּוּרִין. Koh. R. to I, 18 the one ate מלין ב׳ coarse food.

**בּוֹר** *to choose,* v. בָּרַר.

**בּוֹר** I m. (v. בּוֹר I) *uncultivated, an uncultured person, mannerless, ruffian.* Aboth. II, 5; a. fr.—Mikv. IX, 6 של בור, v. בַּנָּאִים.—*Pl.* בּוּרִים. Num. R. s. 3, beg.

by its shaft [by what oozes out of it, מקיטפירה], i. e. the future scholar is recognized by his utterings in childhood. Succ. 56ᵇ a young pumpkin (now) is better than a large one (later); (differ. in Tosaf. a. l.); a. e.—*Pl.* בּוֹצִינְיָא, בּוֹצִינֵי. Targ. O. Num. XI, 5.—Ned. 66ᵇ (a misunderstanding of בוצינו betw. a Babylonian husband and a Palestinean wife). Yoma 78ᵃ מצטנן בב׳ Ms. M. (ed. בינוקא) cooled his hands with young pumpkins.—Meg. 12ᵃ sq. (prov.) אירחו בקרי וכ׳ (Var. בי וכו׳; Sot. 10ᵃ בי קארי וכ׳) the husband between the old pumpkins, his wife between the young ones, i. e. a faithless husband makes a faithless wife.—*3) (from its shape) ב׳ דרידוריא *the pivot* (Rashi); *the hole* (socket) in the lower millstone (Ar.). Pes. 94ᵇ (Var. סדנא).

**בּוּצִינְתָא, בּוּצִירְתָא,** v. בִּירְצִ׳.

**בּוּצְלָא, בְּצַלָּא** m. ch. (h. בָּצָל, v. בְּצַל) *onion.*—*Pl.* בּוּצְלָיָא, בּוּצְלֵי, בְּצָ׳. Targ. Num. XI, 5.—Kidd. 62ᵃ; a. e.—Y. Shebi. II, 34ᵃ bot. ב׳ כופריא וכ׳ country onions which mature no seeds; Gen. R. s. 82, v. בָּצָל. *Ib. s. 95, end וקלף ב׳ peel the onions (i. e. take all we have); [the passage seems to be corrupt; the explanation beginning with פי׳ is a glossator's note].—Kidd. 62ᵇ; v. next w.

**בּוּצְלָנָא** m. (v. preced.) *onion-like plants, leeks.* Kidd. 62ᵇ; v. אַגַּם II.

**בּוּצָנָא** m. *linen garment;* pl. בּוּצְנִין, v. בּוּצָא.

**בּוּרְצִיא,** v. רמיא.

**בּוּצְרָאָה,** v. next ws.

**בּוֹצְרָה** pr. n. pl. (b. h. בָּצְרָה, v. בצר) *Bozrah* (Fortress), an Idumean town, the home of several scholars. Y. Naz. VII, 56ᵃ bot.—Denomin.

**בּוֹצְרָאָה, בּוֹצְרִית, בּוּצְרִיָּה** m. *of Bozrah.* Y. Ned. VI, beg. 39ᶜ. Cant. R. to VII, 1. Lam. R. to IV, 20 בָּצְרָאָה.—Fem. h. בּוֹצְרִית. Y. Bicc. III, beg. 65ᶜ a Bozrah fig.

**בּוּצְרָתָא,** v. בַּצּוֹרְתָא.

**בּוּקָא** m. (cmp. אָבִיק, b. h. בַּקְבּוּק for which LXX, βύκος, βίκος; cmp. בוצא, בוצין) 1) *an earthen vessel, pitcher.*—*Pl.* בּוּקֵי. Ab. Zar. 37ᵇ, a. e. לא תתלו ברה ב׳ וכ׳ hang not empty pitchers on R. N., i. e. do not pronounce him the author of such an absurdity; a. fr.—2) (fr. its shape) *hind leg, thigh.* Ḥull. 42ᵇ; 54ᵃᵇ; v. אַטְמָא. [Ar. s. v. פטם quotes בוכנא.]

**בֵּית ב׳ בּוּקָא** pr. n. pl. *Beth Bukya.* Yeb. 84ᵃ.

**בּוּקְיוֹן** m. (βουκκίων, bucco; v. Sachs Beitr. II, 121; Sm. Ant. s. v. Atellanæ Fabulæ) *bucco,* the clown in the Atellanæ Fabulæ of the Romans. Ab. Zar. 18ᵇ; Tosef. ib. II, 6 ב׳ ומוקיון; Y. ib. I, 40ᵃ מוקיון מופיון (corr. acc.) Bucco and Macchus.

**בּוּקִינוֹס,** corr. **בּוּקִינוֹת** (or **בּוּקִינָס**) f. pl. (bucina,

בּוֹר II m. (rarely fem.) (b. h.; v. בּוֹר I a. בְּאֵר) 1) *pit, cistern,* often=בְּאֵר. Erub. II, 4 contrad. to בְּאֵר, v. ib. 18[a] בּ׳ בחפירה . . . באר מים חיים ב׳ מכונסין.—B. Bath. 64[a] *bor* means a pit or well gained by mere digging (without masonry), v. דוּת. B. Kam. V, 5 (50[b]), a. fr. ב׳ שית ומערה a narrow pit (about ten hand-breadths deep), a lengthy ditch, and a spacious cavity. Y. Sot. II, 18[a], v. בְּאֵר. B. Kam. 6[a] ב׳ תוכיח the word *bor* proves. Taan. 8[a], v. חוּלְדָּה.—Trnsf. *obstacle, danger* (v. Ex. XXI, 33 sq.). B. Kam. 6[a] ב׳ המתגלגל a moving danger (e. g. a rolling stone).—ב׳ וסירה, v. סִירָה.—ב׳ הגדול the Large Well, ב׳ הגולה the Pilgrims' Well, names of cisterns in the Temple premises. Erub. X, 14; Midd. V, 4.—ב׳ ספרינה אלכסנדרית *the tank* of sweet water in Alexandrian merchantmen. Ohol. VIII, 1; Sabb. 35[a]; a. e.—[Ib. 77[b] ב׳ בּוֹרְזִינְקָא, v. בּוֹרְזִינְקָא.]—2) *a receptacle for oil* or *wine in the press.* Maasr. IV, 1 כב׳ קטן like an oil tank on a small scale. Ab. Zar. IV, 8 עד שירד לב׳ until the wine comes into the tank.—*Pl.* בּוֹרוֹת. B. Bath. 17[b]; a. fr.—Erub. 104[b] ב׳ הקרוות, v. חָקַר.—[Y. Snh. I, 19[a] bot. אני ובוראך=וּבוֹרֵךְ I and thy Creator.]

בּוֹרֵא m. (b. h. בּוֹרֵא; ברא) *Creator.* Ab. IV, 22; a. fr. Y. Snh. I, 19[a] bot., v. preced.

בּוֹרָא I m. ch.=h. בּוֹר I. Targ. Prov. XII, 1; XXX, 2 (h. text בַּעַר).—*Pl.* [בּוֹרֵי.] Ib. XXII, 3 Ms. a. ed. Ven. prob. a gloss for ושברי.] בּוֹרַיָּא. Lev. R. s. 18, beg. (opp. חבריא).

בּוֹרָא II m. (doubtful) 1) *little cavity, hole.* Sabb. 103[a] לב׳ דקרא Ar. (ed. Koh. לְבֵירָא, ed. בִּיזָרָא q. v.).—2) *female's pudenda.* Ib. 140[b] Rashi, Var. (prob. cler. error; ed. כורא), v. בְּזָרָא.

בורבלין, v. פּוּרַבְלִין.

בּוּרְגָּן (בּוּרְגָּנָא), בּוּרְגָּס m. (πυργίον, πύργος burgus) *little turret, isolated place of residence,* often used as a *station* for travellers (*castellum;* v. Sm. Ant. s. v. Mansio). Lev. R. s. 7 חגיע לב׳ וכ׳ he arrived at the first station &c.; Pesik. Eth. Korb. p. 61[a] Ar. (ed. בורגנין, Yalk. Lev. 479, end כור דגן, corr. acc.). Midr. Till. to Ps. X, 1.—*Pl.* בּוּרְגָּנִים, בּוּרְגָּנִין. Y. Meg. IV, 75[c] bot. חדר בב׳ he who takes lodging in &c. (contrad. to פונדקי).—Y. Erub. V, 22[b] bot. ע״י מערות וב׳ on account of a connected Sabbath line by means of underground walks and of turrets; (Tosef. ib. VI (V), 8 מגדלות). Erub. 21[a] אין ב׳ בבבל the law as to stations in the neighborhood of towns eventually counted as outskirts for measuring Sabbath limits, cannot be applied to Babylon &c. Ib. 55[b] וחב׳ שבתוכן Ms. M. (ed. שבתוכה) and the station houses in the fields (containing provision and lodging rooms). Maasr. III, 7, v. אִלְקָטִית. Mekh. Yith. Bahod. 1 הרי .... את הבּוּרְגָּסִין ואת הבורגמין וכ׳ (read ואת הבּוּרְגִּינִין) ye are now forced to keep in repair the large and small stations for those going to the royal vineyards (prob. to be read כרכים fortresses).—Lev. R. s. 37; Erub. 64[b]; Y. Ab. Zar. I, 40[a] bot. (בורגין, corr. acc.); Tosef. Pes. I (II), 27 מעיירות (הללו) של ב׳ אני I am one of those station guards. Lam. R. to I, 4 it does not read (the roads are in mourning) מבלי ב׳ מבלי בולידטין (Ar. בלידוטין, read בַּלִיסְטִין) because they are not guarded with turrets and catapults. [Midr. Till. l. c. הבורגן, v. בּוּרְגָּנִי.]

בורגמין, v. preced.

בּוּרְגָּן, v. בּוּרְגִּין a. next art.

בּוּרְגָּנָה, v. next w.

בּוּרְגָּנִי m. (denom. of בורגין) *keeper* or *resident of a station house.* Midr. Till. to Ps. X, 1 when it grew dark, בא לו הבורגן (read נ׳ . . . .) the *burgani* came to him. Ib. אצל הב׳ .... חזר he turned back and came to the *burgani.* Y. Ab. Zar. IV, 43[d] אתא גביה בורגנה ed. Krot. (oth. ed. בורגנרה, read בורגני or בורגרי) a station guardsman (burgarius) came to him.

בורגנרה, v. preced.

בּוּרְגָּר m. (burgarius) *castle-guard, station soldier.* Gen. R. s. 36; v. next w.—V. preced.

בּוּרְגָּרוּת f. (denom. of preced.) *station.* Gen. R. s. 36 Noah is called 'a man of the ground' (Gen. IX, 20) בורגר לשם ב׳ as the burgarius is called by the name of the castle; (Yalk. Gen. 61 בורגרתיה, Ar. תֵּה .... his station).

בּוּרְגָּתָא, בַּרְקָתָא pr. n. pl. *Burgatha, Barkatha,* a Galilean place north of Samaria; v. Neub. Géogr. p. 173. Y. Ab. Zar. V, 44[d]; Bab. ib. 31[a] ברק׳.

*בּוּרְדִּיקָא m. (Parthicus, Παρθικος) *scarlet-colored* (sub. pellis, δέρμα) *leather, scarlet-dyed dress.* Y. Keth. XII, 35[a] top אלבישוני ב׳ וכ׳ dress me in scarlet (which is) neither white nor dark; Y. Kil. IX, 32[b] top ביררקא; Gen. R. s. 96 צבועים דברקא; ib. s. 100 מאנין דבריקה. Yalk. Job 924 בורקיא (for which Sabb. 114[a] בגדי תאולרין). Cmp. אוֹלָרִין a. תִּרְמוּצָתָא.

בורדיקאי, בורדיקי Pes. 40[b], v. אַכְוְנַיָּא.

בּוּרְדְּלָא, בַּרְדְּלָא m. (a corrupt. of flagellum, cmp. פַּרְגֵּל; late Lat. burdillus; cmp. late Greek βουρδουλίζειν, Sachs Beitr. II, 88 note) *club, whip.*—*Pl.* בּוּרְדְּלִין *blows, lashes.* Pesik. B'shall. p. 81[b]; Yalk. Ex. 225 בורלודין (corr. acc.; Mekh. B'shall. 1 מכות).—בַּרְדִּילָתָא. Num. R. s. 13 חמית שוטיא וב׳ she beheld the rods and whips.

*בּוּרְדָּם m. (comp. of בּוֹר a. דָּם) [*well of blood,*] *dysentery, bloody flux.* Ned. 41[b] ב׳ אין מבקרין ואין מזכירין שמו (Ar. אותו .... ברדם) we must not visit (one afflicted with) *burdam,* nor mention its (real) name. [Rashi quotes a vers. בורדס.]

בורדס, v. preced.

בּוּרְדָּסִין, v. בִּרְדָּסִין.

בורדקאי Pes. 40[b], v. אַכְוְנַיָּא.

**בּוֹרָה** f. *fallow ground*, v. בּוּר I.

**בּוֹרוּת** f. (בּוֹר I) *emptiness, senselessness.*—דברי ב׳ unmeaning things, nonsense. Nidd. 69$^{b}$; 70$^{b}$.

**בּוּרְזִינְקָא** m. (a comp. of בור a. זינקא, v. זנק) *a leaping well*, i. e. *a well which springs forth periodically to disappear again* (v. Is. LVIII, 11). Sabb. 77$^{b}$ ed. in two words (corr. acc.; cmp. בּוּרְדָּם; Ms. M. בור זיקנא, corr. acc.), phonetic etymol. בור זה נקר this well is empty. [Syr. בר זנקא *ocrea*, בור זינקא *tiara*, P. Sm. 586 sq., Nöld. Mand. Gr. p. 20 (cmp. בִּירְכַּיָּר, בּוּרְכַּיָּר) have nothing to do with our w.]

***בּוּרְטִיָּא** m. (a corrupt. of verutum, βηρύττα, S.) *spit.* Sabb. 146$^{a}$ בב׳ . . . למיברז to break open a barrel (of dates) by jamming a spit between the splices (Ms M. קורבוי׳, Alf. ed. Cost. ברזיתא). Snh. 27$^{b}$ top דב׳ קתא the handle of a burtya.

**בּוֹרֵי** f., pl. בּוֹרָאוֹת, בּוֹרֵיוֹת (בּוּר I) *trees which fail to thrive after transplantation.* B. Bath. 95$^{a}$ מקבל עליו עשר ב׳ למאה Ms. H. a. Ar. (ed. בוריות, Ms. M. טראות לסאה corr. acc.) the owner must be prepared for ten failures out of one hundred trees planted (and has no claim on the contractor).

**בּוֹרֵי, בְּרֵי** m. (v. בְּרִי) 1) *strength, health, normal condition.* Y. Gitt. VII, 48$^{c}$ bot. נשתתק מתוך בּוֹרְיוֹ lost his speech while in his normal health (suddenly), opp. מתוך חולירו. Y. Nidd. I, 49$^{b}$; Y. Keth. V, 30$^{a}$ bot. פירש מתוך (בָּרְיוֹ) בוריו the child ceased to suck while in normal health. Mekh. Mishp. N'zikin. 6; Y. Keth. IV, 28$^{c}$ top (expl. על משענתו Ex. XXI, 19 'on his own support') על בוריו restored to his former health. Mekh. l. c. 13 על בריו. —2) cmp. אֲשֶׁר) *certainty, evidence, assertion.* Y. Sot. I, 16$^{d}$ עמדי על בוריך stand by thy assertion (be not intimidated). Gen. R. s. 70 מעמידין אותו על בוריו they establish it (the law) on its strength, i. e. arrive at a final decision.

**בּוֹרְיָא** I ch. same. Targ. O. Ex. XXI, 19 על בּוֹרְיֵיהּ, v. preced.

***בּוֹרְיָא** II f. (v. בַּר I;=h. חוֹצֵלֶת, מַחֲצֶלֶת) *reed-matting used for partitions, coverings* &c. [Var. בּוֹדְיָא, against Syr. בוריא a. best Mss., v. בַּד III.] Succ. 20$^{b}$ מסככין בב׳ Ms. M. 2 (ed. a. Ar. with ד, Ms. M. 1 בכ׳) you may cover the festive booth with matting. Bekh. 8$^{b}$. B. Mets. 67$^{b}$ תמרי דאבודיא ed. (Ms. M. דעל בורי׳, v. Rabb. D. S. a. l. note) dates spread on mattings. Erub. 8$^{a}$ an alley כריך ב׳ (with ד, ed., Ms. M. with ר) surrounded by a partition of matting.—Ib. 102$^{a}$ זיל כרוך ב׳ וכ׳ go and fold the matting up (for the night), but leave a handbreadth of it spread.—*Pl.* בּוֹרְיָתָא. Succ. l. c. Ms. M. בוריתא a. בירותא (Ms. M. 2 בריתא).

**בּוֹרְיָא, בּוֹרֵיָא** *Creator*, v. בָּרְיָא.

**בּוֹרִיק**, v. בָּרַק.

**בּוֹרִית** f. (b. h. בִּירִית, contr. of בהרית, בהר; v. בּוֹר) *a sort of soap, lixivium*, Nidd. IX, 6. Sab'b. IX, 5. Ib. 90$^{a}$; Nidd. 62$^{a}$, v. אֲהַלְּא, אַהֲלָא II a. זִיתָא. כְּבִרִיתָא. Kerith. 6$^{a}$ ב׳ כרשינה a borith won out of a leek.

**בּוֹרִית**, v. בִּירִית.

**בּוֹרְךְ**, v. בֶּרֶךְ.

**בּוּרְכְּתָא, בּוּרְכָּא** f. (v. ברך) *something hollow, absurdity;* cmp. בּוֹר I. Keth. 63$^{b}$; Ḥull. 88$^{b}$; Shebu. 12$^{b}$ הא ב׳ this is entirely unfounded (or absurd). מאי בורכתיה (תא....) wherein does its absurdity (or hollowness) consist? —[בּוּרְכָּא *knee, shoot*, v. בִּרְכָּא.].

**בורכיור**, Tosef. Kil. III, 12 ed. Zuck., v. בּוּכְּרָא.

**בּוּרְכַּיָּר**, v. בִּרְכַּיָּר.

**בּוּרְכְּתָא**, v. בּוּרְכָּא.

**בּוּרְלָא**, v. בִּירְלָא.

**בורלא** B. Kam. 113$^{b}$ Var., v. בּוֹלְרָא.

**בורלודין**, v. בּוּרְדְּלָא.

**בּוּרְמָא** m. (פרם=ברם, cmp. P. Sm. I, 616) *a wedge.* Lam. R. to III, 12, v. אִסְפְּרִיסָא.

**בּוּרְן**, v. בִּירְן.

**בּוּרְנִי** I (ברני) f. (Λιβυρνίς, sub. ναῦς) *Liburnian (ship)*, a light fast-sailing vessel. Targ. Is. XXXIII, 21; Yoma 77$^{b}$ (citation of Targ. l. c.). R. Hash. 23$^{a}$. B. Mets. 80$^{b}$ ג׳ כורין לב׳ וכ׳ an addition of three *khor* is a culpable overload for a large liburna. [Y. Kidd. I, 61$^{a}$ bot. בורניות, v. בִּרְיוֹן.] [Targ. Y. Gen. XXXVI, 2 בורנייתא some ed., v. בּוּדְנָא.]

**בּוּרְנִי** II pr. n. pl. *Burni*, a place near Lydda. Snh. 32$^{b}$.

**בּוּרְנִין**, v. בִּירַנְתָּא. [Y. Ab. Zar. I, 40$^{a}$ bot., v. בּוּרְגִּין.]

***נהר ב׳ בּוּרְנִיץ** pr. n. *N'har* (canal of) *Burnits*, in Babylon. M. Kat. 4$^{b}$ ed. (Ms. M. בורנינין or בורניניץ; oth. var., v. Rabb. D. S. a. l. note).

**בורסגניות**, Cant. R. to II, 2, read בְּרוּסַרְגּוּרִיּוֹת, v. בְּרִיסְטוֹאַרְגִּירָא.

**בורסמיותא**, Lam. R. to I, 5 Var., v. בַּרִיסְטִיוֹנָא.

**בּוּרְסִי** II (**ברסי**) m. (βυρσεύς) *tanner.* Kidd. 82$^{a}$ (Ar. ברסי, ed. בורסקי q. v.) read: הגריע והבלן והב׳ אין וכ׳ (v. Tosef. ib. V, 14; Kes. Mish. to Maim. M'lachim I, 6). Keth. 77$^{a}$ ב׳ גדול a tanner on a large scale, ב׳ קטן on a small scale (who collects the excrements himself). Tosef. Kidd. II, 2; 4 בורסקי ed. Zuck. (Var. בורסי). Pes. 65$^{a}$; Kidd. 82$^{b}$; a. fr.—*Pl.* בּוּרְסָיִם. Succ. 51$^{b}$ Ms. M. (ed. טַרְסָיִם).

**בּוּרְסִי** II pr. pl. *Bursi*, prob. identical with בּוּרְסִיק q. v. Kidd. 72$^{a}$.

**בּוּרְסִיוֹן*** m. (βυρσεῖον) *tannery*. Y. Sabb. V, 7[b] bot. עור מכורסינין (corr. acc.) hide from the tannery.

**בּוּרְסִין, בּוּרְסִים,** v. בִּרְסִין.

**בּוּרְסִיף (בּוּלְסִיף)** pr. n. pl. (Βόρσιππα) *Borsif*, a city near the site of Babylon, frequently identified with *Babel*. Snh. 109[a] (phonetic etymol.) בור שפת Ar. (ed. שאפר, Var. שפרא; Yalk. Gen. 62 שפור, Var. ספר, v. Rabb. D. S. a. l. note 5, a. Schr. KAT. p. 124; p. 278 sq.) an empty pit. Sabb. 36[a]. Gen. R. s. 38 (calling it Bolsif, by play on בִּלְבֵּל שִׂפָתָם, Gen. XI, 9). Ab. Zar. 11[b] בית נכו בכורסי ed. (Ms. M. בית נבו שבבורסין, corr. acc.) the temple of Nebo in Bors. (v. Rabb. D. S. a. l. note). Kidd. 72[a] פרת דבורסי the Euphrates land near B.—Yoma 10[a] כלח זו פרת דבורסיף.

**בּוּרְסָקִי** f. (βυρσική sub. τέχνη) 1) *the tanning process, tannery*, [fr. (=בעל ב׳) *the tanner;* v. בּוּרְסִי]. Sabb. I, 2 ולא לב׳ nor must one enter the tannery (to look after the process, shortly before Sabbath). Ib. 9[b] תתחלת כ׳ the beginning of the tanner's work. Ib. ב׳ גדולה a tannery on a large scale; v. בּוּרְסִי. B. Bath. 21[b] ולא ב׳ nor to put up a tanner's workshop; a. fr.—2) *Bursiké*, a suburb of Tiberias. Cant. R. to I, 4.

**בּוּרְצָא,** v. בִּירְצָא.

**בּוֹרְקִי** I *morning star*, v. בֹּרֶק. Y. Yoma III, 1 Mish.; 40[b]; Y. R. Hash. II, beg. 57[a]. V. בַּרְקַאי.

**בּוֹרְקַי** II, **בּוֹרְקָיו** pr. n. m. *Bor'kay*, an Amora. Y. Kidd. III, 63[d] bot.; a. e. Koh. R. to IX, 9; Yalk. ib. 979 בַּרְקַאי.

**בורקיא**, Yalk. Job 924, v. בורדיקא.

**בורתידה**, read קַתִּידְרָא.

**בורתיה**, Targ. Job XV, 33 some ed., read בוסריה, v. בּוּסְרָא.

**בּוּשׁ** (b. h.; √בה, v. בָּהַת); (as adj.) m. *confounded, abashed, ashamed*. Zeb. 101[a] בוש ולא הודה וכ׳ he confessed and was not ashamed so as to say, 'I have not learned it', but he said &c.; ib.[b] (v. Rabb. D. S. a. l.).—Ḥag. 22[b] בוש אני=בּוֹשָׁנִי; Tosef. Ohol. V, 11 בּוֹשְׁתִי. Kidd. 81[b] בּוֹשָׁה she is too bashful to &c. Keth. VIII, 1 אנו בוֹשִׁין we are confounded (to find a reason); a. fr.—בוש פנים (not בושת) *bashful, chaste*. Aboth V, 20.

*Pi.* בִּיֵּישׁ *to put to shame, insult, disgrace*. B. Kam. VIII, 1 חִמְבַּיֵּישׁ את הישן he who exposes a sleeping person to shame. Ib. הזיק וב׳ he injured and exposed (a person at the same time). Ib. הכל לפי חומב׳ והמתבייש all (the fine) according to the social position of the insulter and of the insulted. Succ. 53[a] happy our youth שלא בִּיְּישָׁה וכ׳ which casts no reflection on our old age; a. fr.

**Hif.* הוֹבִישׁ (cmp. הוֹבִיר fr. בור) *to trouble, spoil*. Tosef. B. Kam. V, 12 ed. Zuck. (Var. הבאיש, v. בָּאַשׁ, as Mish. V, 3).

*Hithpa.* a. *Nithpa.* הִתְבַּיֵּישׁ, נִתְבַּיֵּישׁ *to be put to shame, be exposed, insulted; to be bashful*. B. Kam. l. c. Ned. 20[a]. Num. R. s. 15 תתב׳ וחטמין he felt ashamed (to offer the king common accommodations) and hid &c. Ib. נִתְבַּיְּישָׁתִּי; a. fr.

**בּוּשָׁה** f. (b. h.; preced.) *shame*. B. Bath. 75[a] אוי לה לאותה ב׳ Oh, for that shame! Zeb. 113[a]. Y. Shebu. VII, 38[a] top מפני הב׳ in order that they should be ashamed of each other (to swear falsely). Y. Ned. V, 39[b] מפני הב׳ in order to make reparation for putting his neighbor to shame; a. fr.

**בּוּשְׁכִי*** a word in a charm formula, supposed to mean *night;* v. אוּשְׁכִי. Sabb. 67[b] (Ms. M. בושקי).

**בּוּשְׁלָא** f. (בשל) 1) *warm and moist* (of a fresh stripped hide). Sabb. 79[a] חתם בבו׳ Ar. (ed. בבישולה, early ed. בבושלה, v. Rabb. D. S. a. l. note) there a fresh hide is meant (not dry enough for the first process of tanning).—2) *Pl.* בּוּשְׁלֵי *ripened fruits*. Ber. 40[b] כ׳ כומרא Ar. (ed. כמרא) figs ripened by shrinking (placed in the ground, Ar., overripe through exposure to the sun; Rashi).

**בּוּשַׁר׳,** v. sub. בּוֹסֶר׳.

**בּשֶׁת, בּוּשֶׁת** f. (b. h.; בּוֹשׁ) (freq. with פנים) *shame, insult; bashfulness, chastity*. Ber. 32[a]; a. fr.—Keth. 67[b] בּוּשְׁתָּהּ של וכ׳ the shame of a woman (in remaining single).—Trnsf. (sub. דמי) *indemnity for exposure*. B. Kam. VIII, 1 sq. Ib. 85[b] ב׳ דרך לידה וכ׳ an indictable insult (without physical injury) is (e. g.) spitting in one's face. Y. Yeb. VI, 7[b], a. fr. בית הב׳ *pudenda*. Lev. R. s. 14 במקום בָּשְׁתָּהּ near her pudenda.

**בּוּת,** v. בִּית.

**בּוּתָא,** v. בּוּתָא I.

**בּוֹתָא, בָּוְתָא,** v. בָּאוּתָא.

**בּוֹתְנִיאָס*, בּוֹתְנִיוֹס** (?) pr. n. m. a. pl. *Bothneas*, founder of Sidon. Targ. I Chr. I, 13 (Var. כותניאס). Targ. Y. Gen. X, 19 (כותניוס, h. text צִידוֹן).

**בָּתַנְיָא, בּוּתַנִי, בּוּתַנְיִין, בּוּתַנִּים, בּוּתְנִי,** pr. n.=h. בָּשָׁן *Bashan*, country East of the Jordan; cmp. בּוּטְנָה. Targ. Y. II Deut. XXXII, 14. Ib. I a. II, XXXIII, 22. Targ. Ps. LXVIII, 23 (some ed. כ׳).—Y. Maasr. IV, 51[b] bot. בירתניין. Y. Maas. Sh. IV, beg. 54[d] כות׳ (corr. acc.). Y. Peah I, 16[a] (read:) בּוּתַנַּאי, v. חֲנוּתָא.—V. מַתַּנַן.

**בּוּתְרָא,** Targ. Job XV, 33 בותריה Ms. a. Regia, read בוסריה, v. בּוּסְרָא.

**בַּז,** v. בָּזַז, בָּזַז.

**בָּזָא** I, II, v. בזז I, II ch.

**בִּזָּא,** v. בִּירְזָא.

**בְּזָאֵי*** m. pl. (v. בִּירְזָא, בִּירְזָתָא) *clefts, breaches*. Snh. 95[a] נפק לְשַׁכּוֹר ב׳ (Var. לְשַׁכֵּר, v. Rabb. D. S. a. l. note) he went out to fill up breaches, v. סָכַר. [Oth. opin. שכר ב׳ name of a place; Yalk. Sam. 155 כפר ב׳, ed. Salon. שכר ב׳, v. Rabb. l. c.]

**בַּזְבּוּזָא** m. (בזז) *plunder, spoil, ill-gotten goods.*—*Pl.* בַּזְבּוּזָיָא. Cant. R. to VII, 7 (expl. נבזבריתך Dan. V, 17) בַּזְבּוּזָיְיךְ וכ׳ thy ill-gotten goods; you are plunderers, sons of &c.

**בַּזְבֵּז** (Pilp. of בז, v. בְּזָא II, a. b. h. בָּזָא in H. Dict.) 1) *to divide, distribute.* Tosef. Meg. IV (III), 21 אין אדם מְבַזְבֵּז בירידו לעצמו (v. ed. Zuck. Var.) one who distributes (honors) must take none to himself.- B. Bath. 142ª a convert died ובזבזו וכ׳ and Israelites divided his property among themselves (he having left no legitimate heirs).—2) *to give away liberally, to give charity on a large scale.* Keth. 50ª הַמְבַזְבֵּז אל יְבַזְבֵּז וכ׳ he who wants to be liberal, must not give away more than &c. Ib. קטנים כתבו ובזבזו 'minors' 'wrote' and 'gave away' (ref. to the order of three traditions concerning minors, transfer of property and charity, related ib. 49ᵇ sq.). B. Bath. 11ª שבזבז וכ׳ who gave away to charities his own and his father's treasures; a. fr.—3) *to spend unnecessarily, squander.* Gen. R. s. 80. [4) *to divide spoils, to plunder,* v. בָּזַז, בַּזְבּוּזָא &c.]

**בַּזְבֵּז** ch. same; 1) *to shatter.* Esth. R. to I, 10; v. בּוּז ch.—2) *to give away, to squander.* Targ. Koh. III, 22 למא אנא מְבַזְבֵּז וכ׳ why should I waste money in doing charity? —Keth. 67ᵇ בַּזְבְּזֵיהּ וכ׳ he gave away (on charity) half of &c. Y. Sot. III, 19ª, a. e. הוות מְבַזְבְּזָה וכ׳ was squandering the estate.—3) (v. בּוּז) *to treat lightly.* Y. Ter. XI, 48ᵇ; Y. Sabb. II, 4ᵈ top (read:) [בבירתיה] וכולא מן הדין שמשא מְבַזְבְּזָא בחקרישא and all this discussion arose from that servant [in R. Ammi's house] dealing lightly with sacred property.

**בזבזא,** Y. Sabb. II, 4ᵈ top, v. preced.

**בְּזַבְּזִי,** v. בְּזִירַי.

**בַּזְבַּזַיְיתָא, בַּזְבַּזַיְתָא** m. pl. [*breakers*], name of messengers from Sodom [or Edom]; a word in a charm formula. Sabb. 67ª (ed. בז בזירה, v. Rabb. D. S. a. l.).

**בזבזיך** Sabb. 67ª, a word in a formula of incantation; v. preced.

**בזבינא,** v. next w.

**בַּזְבָּנָא*** m. (Pers. bâzwân, bâzbân, Perl. Et. St. p. 117) *collector of bridge toll.* B. Bath. 167ª Ar. (ed. בזבי׳; Ms. M. בזירנא; for oth. var. v. Rabb. D. S. a. l. note).

**בַּזְגָא** m. (בזג, cmp. פַּחְכָּא) *that which is divided off,* whence *sheaf, bundle.* Ḥull. 52ª straw ועבירד ב׳ (Ar. ed. Koh. בִּרְז׳) made into bunches.

**בזגירתא** Y. Kidd. I, 60ᵇ top (ed. Krot. כזנירתא), v. זַגִּירְתָּא.

**בְּזָה,** v. בזי.

**בָּזוּז** m. (בזז) *robber, plunderer.* *Pl.* בָּזוּזִים. Gen. R. s. 1 אומה של ב׳ a nation of robbers.

**בְּזוֹזָא** ch. same. Targ. Prov. XXVII, 19.—*Pl.* בָּזוֹזִין, בָּזוֹזֵי, בָּזוֹזַיָּא. Targ. Ps. XXV, 3. Ib. CXIX, 158; a. e.—Snh. 94ª (ref. to וכגד וכ׳ Is. XXIV, 16) עד דאתי ב׳ וכ׳ until the robbers (of the Holy Land) shall have come and those that shall rob it from its robbers. Keth. 112ᵇ.—Lam. R. introd. (R. Yits. 1) איך הות לנא מב׳ מבזונים, corr. acc.) what an affliction has come to us from the plunderers; v. בּוֹזָנָא.

**בִּיזּ׳, בְּזוּזָא** m. (בזז) *robbery, plunder.* Targ. Is. XXIV, 16.

**בְּזוֹנִיתָא (בְּזוֹזִיתָא)*** f. (v. בְּזוֹזָא) *plunderer.* Targ. Ps. CXXXVII, 8 (Ms. בזוז׳; h. text שְׁדוּדָה!). [Targ. Job XV, 21 בזוזיתיה, בזוזת׳, בזיזות׳, read בְּזוֹזָא.]

**בזוזתא,** v. preced.

**בְּזוּל,** v. בְּזַל.

**בְּזוּעַ,** v. בְּרִיזוּעַ.

**בְּזַז** (b. h.; √בז *to divide,* cmp. בְּזָא II, בְּזַע, בְּזַבּ, בְּצַע) *to distribute, to make spoil.* Y. Macc. II, 31ᵈ bot. הירה בּוֹזֵז made booty.—Part. pass. בָּזוּז, f. בְּזוּזָה *robbed, illegitimately conquered.* Gen. R. s. 1 ב׳ הרא בירכם it is robbery what ye possess (ye have no title).

**בָּזַז I** ch. (בּז) same. Targ. Hos. VII, 9; X, 2; a. fr.—Esth. R. to I, 10, v. בּוּז. Cant. R. to VII, 7 (prov.) take presents from an heir דבַזִּין ליה ולא מן but not from one for whom they make spoil (king).

*Pa.* בַּזֵּז same. *Num. R. s. 12 דהוא בזיז וכ׳ he robs (the youths of) the noon-day lessons (transl. ישוד Ps. XCI, 6); v. גָּזַז.

*Af.* אַבְזִיז *to cause to be plundered.* Targ. Is. XXIV, 1 מַבְזִיז (Var. מְבָזִיז).

*Ithpe.* אִתְבְּזִיז *to be robbed.* Ib. 3; a. e.—Ib. 16 מִתְבַּזְזִין = מתבזזין.

**בָּזַז* II** *to be shy,* v. בְּזַז.

**בזזותא,** Targ. Job XV, 21, v. בְּזוֹזִיתָא.

**בְּזָזְנָא,** Targ. Ps. CXXXVII, 3, v. בְּזִיזָא 2).

**בָּזָה, בזי** (b. h.; √בז *to tread,* v. בּוּז) *to tread upon,* whence *to despise, spurn, degrade.* Ab. d'R. Nath. ch. XXIX חבוֹזֶה את חבירו וכ׳ he who spurns his neighbor (rebuking him) for a sacred cause. Ib. הן בּוֹזִין בעצמן they make themselves contemptible (neglecting their appearance). Part. pass. בָּזוּי, f. בְּזוּיָה. Y. Sot. V, end, 20ᵈ שהיתה נבואתו ב׳ his prophetic gift was degraded (by him). Ruth. R. to I, 1 מי שהוא ב׳ בדבריו he who becomes contemptible through his own words (in not practicing what he teaches). Cant. R. to VI, 5 כך בְּזוּיִין וכ׳ so were the Israelites made despicable at Shittim (through debauchery); a. fr.

*Pi.* בִּזָּה, בְּזָזָה same. Ab. d'R. Nath. l. c. Y. Sot. l. c. he (Isaac) is called Buzi, שבר׳ את וכ׳ because he made all idolatrous temples appear contemptible (by his willingness to be sacrificed to the Lord). Gen. R. s. 30 (play on בוז Job XII, 5) שהיו מְבַזִּים עליו they sneered at him. Snh. 65ᵇ

בִּיזִּיתוֹ thou hast insulted him. Aboth III, 11 חִמְבַּזֶּה אֶת וכ׳ he who disregards the festive weeks (treating them as week days); a. fr.—*Part. Pu.* מְבוּזֶּה, pl. מְבוּזִּין. Ab. Zar. III, 3 חמב׳ common vessels, opp. מכובדין ornamental; Tosef. ib. V (VI), 1 בזיזין ed. Zuck. (Var. מב׳); Y. ib. III, 42[d]; a. e.

*Hithpa.* הִתְבַּזֶּה *to be despised, humbled, exposed.* Y. Taan. II, beg. 65[a] you cannot compare חִמְתַבֶּזֶּה מעצמו וכ׳ one who humbles himself to one who is humbled by others. Keth. 97[b]. Ruth. R. to I, 1 אימתי ד״ת מִתְבַּזִּין וכ׳ when are the words of the Law despised by the people? When the scholars make them contemptible (through their conduct); a. fr.

**בְּזָא, בְּזֵי** I ch. same. Targ. Prov. XIII, 13; a. fr.—Targ. Y. Lev. XVIII, 8 sq. (interchanging with Pa.) לא תבזי not expose. Y. Ḥag. II, 77[d] bot. לא תִּרְבְּזֵי וכ׳ despise not the children of thy Master (thy fellow-creatures).—Part. pass. בָּזֵי, f. בַּזְיָא. Targ. Y. II Gen. XVI, 5.

*Pa.* בַּזֵּי same. Targ. Cant. VIII, 1; a. fr.—Gen. R. s. 63 לא תְבַזּוּן וכ׳ never despise, v. גּוּלְדָּר. Meg. 25[b] if one is ill-reputed שרי ליה לבַזּוּיֵי בגי׳מל וש׳ין you are permitted to show him your contempt with Gimmel and Shin (v. comment.).

• *Ithpa.* אִתְבַּזֵּי, *Ithpe.* אִיתְבְּזִי, contr. אִיבְּזִי *to be despised.* Targ. Y. I, Gen. XVII, 5 ויתבז איקרי (read ואיתבזי).—Keth. 97[b] דתִיתְבַּזֵּי that she (his wife) should be exposed to publicity in court. Ib. דלִיבְּזוּ that they (his heirs) should &c.

**בְּזָא, בְּזֵי** II (=בְּזַע q. v.) *to break, divide.* Part. pass. Pes. 110[a] דיקולא בָּזְיָא ed. (Ms. M. 2 דיקולי בזיין pl., v. Rashi a. l. a. Rabb. D. S. a. l. note) a broken basket.—*Num. R. s. 12 דהוה בזא וכ׳ for he breaks into (compels to interrupt) the lessons of the day (as a ref. to קטב, v. בְּזַז).

*Pa.* בַּזֵּי *to divide, change off.* B. Bath. 37[a] דבנו בַּזּוּיֵי Ms. M. (ed. דבאזי באזוזי, read with Rashi דבזאי בזויי or בזואי; v. Rabb. D. S. a. l. note) he divided the usufruct of each year betw. the trees of each division of the orchard (so as to have actually been in undisturbed possession of the entire orchard for three consecutive years.

**Ithpe.* אִתְבַּזֵּי *to be divided, cut apart.* Targ. Job X, 1 אתבזירת Ms. Var. (ed. Vien. אתגזרת, Ms. אתכזרית; h. text נקטשה).

**בְּזָא,** v. בִּיזָּא.

**בְּזָד,** v. בִּיזָּד.

**בְּזָא,** v. בִּיזָּא.

**בְּזָזָן, בִּיזָּן** m. (b. h.; בָּזָה) *contempt, disgrace.* Y. Ab. Zar. III, 42[d] דבר של ב׳ a common vessel (v. בָּזָה Part. Pu.). Y. Sabb. XI, 13[a] top, a. fr. נהג ב׳ ב׳ to treat disrespectfully. Y. Ḥag. II, 78[a] top נהג עצמו בב׳ conducted himself disgracefully. Snh. 47[a]; a. fr.

**בִּיזּוֹנָא, בְּזוֹנָא** ch. same. Snh. 46[b] קבורת משום ב׳ is burial required in order to prevent disgrace (to the dead and his relatives)? Ib. אי״א משום ב׳ חוא לא כל וכ׳ (Ms. M. כל . . ני דחיי . . .) if you say, burial is required in order to prevent disgrace, he has no such power (as to prohibit it by his last will). Ib. 45[a] [read:] בזוניה דאינש עדיף וכ׳ (the prevention of) disgrace stands to man higher than bodily ease (absence of pain), i. e. one would rather suffer protracted agony than exposure; (Var. lect. v. Rabb. D. S. a. l. note 8); Sot. 8[b].

**בִּי זִירָא, בֵּי זִירָא, בִּיזּוּרָא, בְּזוּרָא** I m. (בֵּר a. זִירָא; v. זוּן II a. זְרִיעָא II) *place* or *means of detention,* whence 1) *prison.* Ber. 56[a] Ms., v. בְּדִירֵי. Erub. 11[b] קם אבבא דבי זירא Ar. (in ed. last two words omitted) placed himself at the prison gate.—*Pl.* בְּזִירוֹנֵי. Sabb. 32[a] (prov.) at the gate of shops (you have) many friends ..., אבב ב׳ וכ׳ (Ms. Oxf. אבי ב׳) at the prison gate—no friends &c.—2) (pl. as a sing. noun) *lock, clasp, buckle.* Sabb. 57[b] what is *ist'ma?* Answ. בזיזני. What is *bizyunê?* Answ. כליא פרוזתי what imprisons the flying (curls), v. אִיסְטְמָא.

**בִּיזּוּרָא,** II m. (בְּזַז II, v. Nöld. Mand. Gr. § 119) *slit.*—*Pl.* בִּיזְזִירֵי, בְּזִיזְרִינֵי. Ned. 56[b]; Snh. 20[b] a couch is called *mittah,* אעולי ואפוקי בב׳ when the straps go in and out through slits (incisions in the boards), contrad. to אַבְקְתָא; (Ms. M. emendation בר זרני, Ms. M. בזיזיני; Ned. l. c. בזיני; v. Rashi to Snh. l. c.).

***בְּזִיז** m. *shy,* v. בְּזַז.

**בְּזִיזָא** m. 1) (part. pass. of בְּזַז I) *despoiled.* Targ. Is. XVIII, 3; 7 (h. text מְבוּסָה).—2) *sneerer.*—*Pl.* Targ. Ps. CXXXVII, 3 בְּזִיזָנָא (Ms. בְּזוֹ, ed. Vien. בְּזָזָנָא).

***בְּזִיזִי, בְּזִיזָא** m. pl. (v. בזבז) prob. *distributors,* hence=בְּזִיזָא (cmp. אַפְתְּקָא) *vessels, dishes* with handles. Targ. Y. Ex. XXV, 29 בְּזִיזוֹי Ar., בְּזִמְזוֹי Mus. (ed. בְּזִיכוֹי).

**בזזי** a word in an incantation. Sabb. 67[a], v. בזבזיך.

**בְּזִירָא,** v. בְּזֵי.

**בְּזִירָד,** v. בִּיזְלֵי.

**בְּזִירֵי,** v. בִּיזּוּנָא II.

**בְּזָךְ, בָּזָךְ,** m. (בזז, with format. ך; v. בְּזִיזָא) *vessel, dish, censer* (b. h. כַּף). Tam. IV, 3 entrails הנתונים בב׳ which had been put in a vessel. Ib. V, 4. וחב׳ חיה וכ׳ in the larger vessel was the baz., filled to the brim with incense. Y. Yoma II, 39[c]; a. fr.—*Pl.* בְּזִיכִין, בְּזִיכִים. Men. XI, 5; a. fr.—Num. R. s. 4 (expl. b. h. בְּפִוֹת) בְּזִיכֵי לבונה censers.

**בְּזָכָא, בַּזּוּכָא (בָּזְכָא), בָּזוּכָא, בָּזִיךְ** ch. f. same. Targ. Num. VII, 14; a. fr.—*Pl.* בְּזִיכַיָּא, בְּזִיכָיָא, בַּזּוּכַיָּא. Ib. IV, 7. Targ. Ex. XXV, 29; a. fr.

**בִּזְנֵי,** v. בִּיזּוּנָא II.

**בְּזִיעָא** f. (בזע) *rent, part.* Targ. Koh. III, 7.—*Pl.* בְּזִיעָן. Targ. Y. Ex. XIV, 21. [Hebr. בְּזִיעִים, expl. בְּזִיזֵי in Rashi to Snh. 20[b].]

**בְּזִיקָיָא,** v. בְּזָקָא.—בזיקים, Tosef. Ned. I, 3, read בְּזִיכִים.

**בְּזָזָא, בָּזָז,** v. בָּזַזְ h. a. ch.

**בְּזַל, בַּזֵּל** (Pa. of בזל, √בז, v. בְּזָא II) *to scatter, to distribute by shaking* (cmp. בְּדַר Pa. 2). Sabb. 66[b] ולירַבְּזוּלֵיהּ וכ׳ Ms. M. a. oth. (ed. לברזולי׳, לברזולי׳) let him shake it (the ant in the tube) to pieces and carry it off.

**בְּזֵלֵי,** v. בִּירְזֵלֵי.

**בְּזַע** (√בז, v. בְּזַר II; cmp. בצע, פצע &c.) *to split, perforate, rend.* Targ. Gen. XXXVII, 29 (ed. Berl. Pa.). Targ. Ps. LXXVIII, 13; a. fr.—Y. M. Kat. III, 83[d] top וּבְזָעוֹן and rent them (his garments); Y. Snh. II, 20[a] top ובזעיה (corr. acc.). Lev. R. s. 6; Lam. R. to II, 17 (expl. בצע אמרתו ib.) פורפיריה ב׳ He rent His purple (allowed the Temple curtain to be cut through by Titus).

*Pa.* בַּזַּע same. Targ. Ps. LXXVIII, 15; a. e. (Var. Pe., v. supra).—Part. pass. מְבַזַּע. Targ. Josh. IX, 4.—Y. Kil. IX, 32[b] top; Y. Keth. XII, 35[a] top מאנוי מבוזען his garments torn. Y. Kidd. I, 60[a] top והוא מְבוּזְעָא בידיה and it (the wine botte) bursts in his hand; v. infra.

*Ithpa.* אִתְבַּזַּע, *Ithpe.* אִתְבְּזַע, contr. אִיתְבַּזַּע *to be split, rent.* Targ. Num. XVI, 31; a. fr. Y. Ab. Zar. III, 42[c] top א׳ ימא וכ׳ the lake of Tib. was split. Ib. מִתְבַּזַּע. Ib. II, 41[c] top אתבזעת זיקיה his wine bottle burst. Ib. V, 45[a] top ארבוע׳ שיפתיה והוא מִיבַּזְעָא בידיה, v. supra. Bekh. 36[a] his lip was slit; a. e.

**בָּזָק** m. (b. h.; v. next w.) [*shattering, splitting,*] *lightning.* Y. B. Mets. V, 11[a] top (citing the Mishnah) ותִבְרִיקָה חַבָּ׳ [not ר׳] and lightning struck her (affecting her feet, v. אִבְזַקְתָּ).

**בְּזַק** (√בז, v. בְּזַר II; cmp. בדק) *to break, crush.* Erub. X, 14 (104[a]) בּוֹזְקִין מלח וכ׳ you may crush salt (lumps) on the steps (that the priests should not slip). Gen. R. s. 50, beg. (expl. כמראה חבוק, Ezek. I, 14) כזה שהוא בוזק וכ׳ as one who crushes pieces of peat in the stove (when the flames break forth).

**Nif.* נִבְזַק (cmp. בָּזָק) *to be split in flashes, to flash* (used of the divine spirit). Gen. R. s. 26 תרוח הרא נִבְזְקָת וכ׳ the spirit flashes in (seizes) one of man's limbs, . . . . בכל חגוף the entire body.

**בְּזַק** ch. same.—*Pa.* בַּזֵּק *to cast* (or *shoot*) *a mass of fragments* (as from a catapult). Snh. 108[b] ב׳ בהון עפרא וכ׳ Ar. (ed. והוה שדינן) he shot at them with dust and it turned into swords &c. *B. Bath. 73[a] והוה כי מבזק ארבעין גירוי דברזלא and there was a flash as if one shot forty arrows of iron (v. Koh. Ar. Compl. s. v. בזק, note 5). —Ed. כי מבזר ארב׳ גריוי דתרדלא like one scattering forty measures of mustard [from a confusion of which two versions the variants in Mss. a. in Ar. arose, v. Rabb. D. S. a. l. note.—Ar. כמיבזק Ithpe.].

*Ithpe.*, contr. אִיתְבְּזִיק *to be broken.* Yoma 22[b] how do you know that *Bazek* (I Sam. XI, 8, v. next w.) is here used לישנא דמיבזיק in the sense of being broken (a fragment of pottery); perhaps it is the name of a place? B. Bath. 73[a] Ar., v. supra.

**בְּזַק** m. (preced.) *fragment, piece of pottery, pebble* (testa). Yoma 22[b], v. preced. Tanḥ. Ki Thissa 9 ומהו ב׳ וכ׳ what is *bezek?* Answ. he took a pebble &c.

**בִּיזָקָא, בְּזָקָא** ch. same. Targ. Prov. XXVI, 8 Ar. (ed. ניקצא, Ms. ניסקא).—*Pl.* בְּזָקָיָא. Pesik. Shek. p. 18[a] when they were poor, באילין ב׳ Ar. (ed. בזיקיא) they were counted with broken pieces of pottery, when rich with lambs (ed. reverse order); Num. R. s. 2 בְּזָקָיָיה.

**בזקה,** Y. Kidd. I, 60[b] top, v. זִיקָא III.

**בָּזַר** (b. h., √בז, v. בזע) *to strew, scatter.* Kerith. 6[b] בּוֹזְרָהּ Ar. (ed. incorr. בזורה, v. Rashi a. l.) he scatters it, lest it may decay.

*Pi.* בִּזֵּר same. Part. pass. מְבוּזָּר. Sifra B'har ch. I אבל אתה בוצר מן חמב׳ ed. Ven. a. oth. (Var. חמופקור) but you may gather (in the Sabbath year) the grapes from (broken) branches lying scattered on the ground, opp. השמור בארץ the vine seated in the ground (Y. Shebi. VII, 38[b] top המובקר).

**בְּזַר** ch. same. *Pa.* בַּזֵּר. B. Bath. 73[a], v. בְּזַק.

**בִּיזְרָא, בְּזָרָא** m. (=בר זרעא, v. Nöld. Mand. Gr. p. 55) *seed.* Targ. Y. Gen. I, 11 sq. (O. בר זרעא). Ib. v. 29. Snh. 93[a], v. אַסְפַּסְתָּא. B. Mets. 74[b] אריסא יהיב בר׳ the tenant furnishes the seed; a. fr. Erub. 53[a] ביזרא Ar. (Mss. a. ed. בירא, v. also Rabb. D. S. a. l. note 1); v. אֲצַבְּעָא. B. Bath. 73[a]; v. בִּיזָקָא.—Sabb. 140[b] נקיט ב׳ וכ׳ Ar. (ed. reversed order a. כורא, Var. ברזא, סורא, a. בורא דחספא, v. בּוּרָא II) he (R. Ḥisda) took a (valueless) seed grain in one hand and a pearl in the other; the pearl he showed to them (his daughters), but he would not show them the seed grain until they were excited, and then he showed it (as an illustration of the folly of curiosity). [Ar., with a Var. ברזא, translates, *a valueless pebble*=בְּזָקָא q. v., which seems to be confirmed by the vers. בורא דחספא (read ב׳ for ב׳) a fragment of an earthen vessel.] [Rashi's interpretation is grammatically forced and out of harmony with the natural reserve of a father towards his daughters.] [Ib. 103[a] לביד׳ דקרא for (putting in) the seed of a pumpkin (Ar. לבורא, ed. Koh. לבירא, Ms. M. לבירא דקרא as a cavity for planting &c.).]—*Pl.* בְּזָרֵי, בְּרֵי׳. Ḥull. 51[b] דעבריד ב׳ when the flax stalks have seminal vessels. Ib. 60[b] שרא ברית ב׳ Ar. (ed. בירני) he put seed into it.

**בִּיזְרָנָא, בְּזָרָנָא** m. (collect. noun, v. preced.); *pl.* בְּזָרָנֵי, בְּרֵ׳ *various seeds.* Kidd. 39[a]. Ḥull. 60[b]; v. preced. Bets. 15[a] דב׳ (צררי) the folds (pockets) wherein the seeds are carried. Gitt. 68[b].

**בְּזָתָא** f. (בוז) *disgrace.* Targ. Job XII, 19.

**בִּזְתָא** f., v. בִּרְוָא.

**בָּחוּר** m. (b. h. בחר) 1) *chosen.* Sabb. 105[a] (ref. to אַב, Gen. XVII, 5) I have made thee אַב a father of the nations, נתתיך ב׳ וכ׳ I have made thee a chosen one among the nations. Gen. R. s. 76, beg.; a. fr.—2) *young*

*man, youth, unmarried.* Keth. 7[b], opp. אַלְמוֹן.—Gen. R. s. 39 ב׳ ובתולה מיכן a young man and a virgin on the one side (of the coin). Ḥag. 14[a]; a. fr.—Fem. בַּחוּרָה. Gen. R. s. 71; a. e.—*Pl.* בַּחוּרִים, f. בַּחוּרוֹת. Num. R. s. 10, beg. לב׳ קול וכ׳ to the young (the strong) 'the voice of the Lord (at revelation) sounded with might', opp. תשרים; a. e.

**בחורין, בחורא,** v. בְּחִירָא.

**בחורתא** Targ. Y. I, Num. XXI, 27 (28), some ed., read בחוּרתא, v. חִידָתָא.

***בְּחִי** (cmp. בחן) *to look out, be cautious.* Lam. R. to I, 16 beg. אילין דבַחְיִין וכ׳ (expl. in a. gloss איתבוננו) the cautious did not go out.

**בְּחִיר, בְּחִירָא** m., **בְּחִירָא** f. (בחר) 1)=h. בָּחוּר, בָּחִיר, *chosen, select.* Targ. II Sam. XXI, 6; a. e.—*Pl.* בְּחִירִין. Targ. Ps. CV, 6; a. e.—Y. Snh. VI, 23[c] bot. תמנין גובריין ב׳ eighty select (young) men; Y. Ḥag. II, 78[a] top בחו׳ (corr. acc.).—Fem. בְּחִירָן. Targ. O. Ex. XIV, 7.—2) (cmp. בָּחַן) *tried, purified.* Targ. Ps. XVIII, 31; II Sam. XXIII, 31.

**בְּחִירוּת** f. (בחר) *selection, being chosen.* Y. Meg. I, 72[d] top מה ב׳ שנ׳ וכ׳ as the selection (expression בחר) used there &c.—בְּחִירַת הַבַּ׳ (also with omission of בירת) *the Temple of Jerusalem.* Snh. 20[b]; a. fr.—Y. Yoma I, 38[c] bot. עידיכם הב׳ וכ׳ your witness, the Temple, shall prove it (Bab. ib. 9[b] בִּירָה).

**בְּחִירְתָּא** f. ch. (v. preced.) *B'hirta* (selection), surname of the Talmudic treatise named Eduyoth or Ediyoth (עדיות). Kidd. 54[b] bot.; Bekh. 26[a].

**בָּחַל** I (b. h.; √בח, cmp. √בה s. v. בהי) [1) *to be disordered, sick;* whence בּוֹחֵל q. v.].—2) (denomin. of בּוֹחֵל) *to be in that stage of ripening when the fig is called boḥal;* cmp. בָּאַשׁ. Nidd. 47[a] (quot. fr. Maasr. I, 2) תאנים משירבחלו . . . . משילבינו וכ׳ figs are subject to tithes from the time they are called boḥal, which R. . . defines, from the time their heads grow white.

*Pi.* בִּיחֵל (בִּירְחֵל), *Hif.* הִבְחִיל same. Shebi. IV, 7 בִּירְחֲלוּ וכ׳ (Y. ed. בִּירְחִילוּ). Y. ib. 35[b] bot.; Y. Maasr. I, 48[d] (חִוְּרָתָה) מאי בירחילו חִוְּרָתָה וכ׳ what is biḥ.? It (the fig) creates aversion (v. חוּוֹת), as we read (Zech. XI, 8) &c. Maasr. I, 2 משיבחילו (Y. ed. שבירחילו), v. supra. [Cmp. בָּכַר as to spelling in Talm. Y.]

**בָּחַל** II (=בהל, v. Prov. XX, 21, cmp. preced.) *to hasten. Pi.* בִּיחֵל *to come early.* Mekh. Bo, Pisḥa, 2 בר׳ אביב ובא ed. Livorno (oth. ed. כי חל corr. acc.) when the ripening of grains came very early.

*Hif.* הִבְחִיל *to advance growth.* Y. Sabb. VII, 10[a] top כל דבר שהוא מַבְחִיל (not שהיה מכחיל) whatever is done for advancing the fruits. Ib. לְהַבְחִיל (ed. Krot. לְהכחיל, corr. acc.).

**בָּחַן** (b. h.; √בח, v. Ges. H. Dict. s. v.; cmp. בה s. v. בהי) prop. *to distinguish, examine* (cmp. בון, חזי), hence *to try, probe* (of metals); *to find out.* Snh. 107[a] בְּחָנַנִי try me.—Part. pass. בָּחוּן. Pes. 87[a] בְּחוּנֶיךָ Ms. M. (ed. חנוניך, v. Rabb. D. S. a. l.) thy tried servants. Ib.[b] בְּחוּנַי my tried servants. Yalk. Hos. 515; a. e.

*Pi.* בִּיחֵן *to inquire.* Yoma 73[b]; Shebu. 35[b] לא ביחנו they did not ask distinctly. Y. B. Kam. IV, 4[b] bot. שב״ד מְבַחֲנִין וכ׳ for the court (appointing him guardian) inquires after his character.

*Hif.* הִבְחִין *to distinguish.* Snh. 8[b] a. e. להַבְחִין בין וכ׳ in order to be able to distinguish between the ignorant and the willful transgressor. Yeb. 42[a]; a. fr.

**בְּחַן** ch. same. Targ. Koh. II, 6; a. fr.—Y. Maas. Sh. V, beg. 55[d] (read:) דבְחִינַת לירה וכ׳ by whom every Mishnah has been critically examined.

*Ithpe.* אִתְבְּחַן *to be tried, tested.* Targ. O. Gen. XLII, 15 sq. (Var. אתבחר, v. Berl. Targ. O. II, p. 15).

**בָּחַר** (b. h.; √בח, v. preced.) 1) *to try, examine;* v. infra.—2) (with ב) *to choose, select, prefer.* Tanḥ. Mishp. 11 בָּחַרְתָּ ביסורים יותר וכ׳ thou didst prefer sufferings to poverty. Mass. Sof'rim XIII, 9; a. e.—Part. *Hof.* מוּבְחָר *chosen.* מן חמ׳ *of the best, the best way.* Bicc. I, 3; a. fr. —מצוה מן חמ׳ the most preferable way of performing a religious act. B. Kam. 78[b]; a. fr.—מ׳ מן חמ׳ *the very best.* Y. Pes. VI, 33[b] top מ׳ דוחה וכ׳ for doing a thing (in the Temple) in the preferable way, you may set aside (the Sabbath law); for doing it in the best way, you dare not &c.; a. fr.

*Pi.* בִּיחֵר *to examine.* Pesik. R. s. 33 (ref. to אבחר Job XXIX, 25) הייתי שואלו ומְבַחֲרוֹ I was in the habit of investigating and examining it; [ed. Fr. emends ומְבַחֲרוֹ, v. בָּחַר].

**בְּחַר** ch. same; 1) *to try, test.* Targ. Jer. XVII, 10 (h. text בחן); a. fr.—2) *to choose, select.* Targ. Ps. XXXIII, 12.—Part. בָּחֵר. Targ. Job XV, 5 (not בָּחִיר).—V. בְּחִיר.

**Af.* אַבְחַר *to pick out.* Y. Sabb. VII, 10[a] bot. כד מַבְחַר בקלופייתא when one picks out (the pieces of garlick) in the husks. Ib. כד מכחר (corr. acc.).

**בַּחֲרוּת** f. (v. בָּחוּר) *youth.* Tana d'be El. ch. XVIII.

**בָּחַשׁ** (√בח, v. בחן) 1) *to search, examine;* v. next w.—2) *to stir, to go to the bottom of a thing* (v. P. Sm. 508). Ber. 38[a]; Sabb. 156[a], v. שָׁחַת.

**בְּחַשׁ** ch. same; 1) *to search, examine.* Targ. Y. Gen. XXXIX, 11 לְמֵיבְחוּשׁ וכ׳ to examine .... the accounts.—Sabb. 152[a] אדלא אבידנא בְּחִישְׁנָא I am searching for what I have not lost (of the aged man's unsteady walk and bent figure). B. Mets. 5[b] עד דב׳ וכ׳ until I may search and find it. Ib. 86[a] בחוש אבתריה וכ׳ (not בחיש, v. Rabb. D. S. a. l. note 90) search for him and find him. B. Kam. 97[b]. —2) *to stir.* Targ. Esth. I, 14.—Sabb. 30[b] קא בחיש באילני Ms. M. (v. Rabb. D. S. a. l. note) he shook the trees. Ib. 140[a]. Gitt. 45[a] בחשן וכ׳ stirred a (hot) pot with their hands. Ib. 69[b] top.

**בַּחֲשָׁא** m. (preced.) 1) *stirring ladle, pot-ladle.* Pes. 111[b] [read:] ומירחזי כי ב׳ והדר בי כדא דכמכא (v. comment.)

and he (the shadow-demon) looks like a ladle turning in a vessel &c.—*2) *rakings, hot ashes.* Snh. 39ª [read:] אותירבתה תותי ב׳ she placed it (the roast) under the grate (in the ashes); (Ar. אותירבתיה קמירה בבירחושירה she placed it before him with the raked ashes clinging to it; Yalk. Gen. 23 אותבי׳ תותי רגליה ב׳, v. Rabb. D. S. a. l. note).—[בחשר, quot. in Ar. fr. Ab. Zar. (60ᵇ), תותי ב׳, read בֵּי שַׁחְיָא, *arm-pit;* v. Y. ib. II, 41ª bot.]

**בָּטָא**, v. בטי.

**בטאריקי**, Ex. R. s. 11, read קַטָּאדִיקִי.

**בְּצִבּוּץ, בְּטִבּוּט** m. (v. next w.; cmp. b. h. בּוּץ) *hemp.* Y. Ab. Zar. V, end, 45ᵇ בט׳; Bab. ib. 75ª בצ׳; Nidd. 65ᵇ.—Tosef. Tohar. XI, 16 בצבץ.

**בִּטְבֵּט** (Pilp. of בוט or בטט, v. בטי) *to swell.*—*Hithpa.* הִתְבַּטְבֵּט; *Nithpa.* נִתְבַּטְבֵּט *to swell, grow.* Tanḥ. Mishp. 9 as the bite of a snake is not felt עד שנ׳ עליו until a swelling sets in, so is usury not felt עד שמתבַּטְבֶּטֶת עליו until it has grown upon him (the debtor). Ex. R. s. 31 שמתבעט, corr. acc.).

**בִּטְדָא**, v. בִּטְרָא.

**בִּטּוּל, בִּטּוֹל, בִּטּוּלָא**, v. בִּיט׳.

**בְּטָוָיָא*** m. pl. (בטי)=h. בְּטַח II, אַבְטַח, *column-like receptacles* (of water). Lev. R. s. 25 (ref. to בטחות, Job XXXVIII, 36, taking ב as a radical letter, 'receptacles of wisdom') מהו בטוחות ב׳ what is battuḥoth? Answ. *Bitvaya.* [Ar. reads בטרוטא, taking ב as propos., v. Koh. Ar. Compl. s. v. טרטויא, IV, p. 27. Mat. K. guesses at טוּרָא as a name of *a bird,* as parallel to שכוי.]

**בְּטוֹנָא** m. (בטן, cmp. Cant. VII, 3) *rounded sheaf, bunch.*—*Pl.* בְּטוֹנֵי. Ḥull. 51ᵇ.

**בטונין**, v. בְּטָנוֹן.

**בָּטַח** (b. h.; √בט, v. בטי; cmp. רָוַח) *to be at ease, without trouble,* whence *to trust.* Ber. 6ᵇ הו״ל לִבְטוֹחַ וכ׳ he ought to have trusted in the name of the Lord, but did not trust.—Part. pass. בָּטוּחַ *assured.* Y. Naz. IV, end, 53ᶜ.—Lev. R. s. 31 ב׳ שגוזר he may rest assured that &c.; a. fr.

*Hif.* הִבְטִיחַ *to assure, promise.* Ber. 17ª הבטחה שה׳ the assurance which the Lord has given. Pesik. R. s. 1, beg. אע״פ שמהו המַבְטִיחִין וכ׳ though those who gave the assurances, the prophets, are dead, but the Lord who promised (through them) is ever-living; a. fr.—*Part. Hof.* מוּבְטָח(=בָּטוּחַ) *confident, sure.* Ber. 4ª מ׳ אני בך וכ׳ I am sure that thou rewardest &c. Ib.ᵇ מ׳ לו may rest assured. Gitt. 58ª מ׳ אני=מוּבְטָחְנִי; a. fr.

**בְּטַח** I ch. same. Taan. 22ᵇ הואיל וקא ב׳ בע״א since he trusts in idols.

*Af.* אַבְטַח=preced. *Hif.* Targ. Ruth II, 13.

*Ithpe.* אִתְבְּטַח *to feel safe.* Targ. Jer. XII, 5.

**בְּטַח** II, **אַבְטַח** (אַבְטִי) m. (בטח, בטי, v. Ges. H. Dict. s. v. בטח; cmp. מִקְוֶה) *a hollow column-like receptacle of rain water near the house.* [Maim., *a projection in front of the window* to stand upon in climbing.] Ohol. XII, 3 חבטח (Ar. Var. אבטח). Tosef. ib. XIII, 3 אבטי (ed. Zuck. אבטו, corr. acc.). [Cmp. פּוּתִי for פּוּתַח, טְפַי IV for טְפַח.] V. בְּטָוָיָא.

**בִּטְחוֹן, בְּטָחוֹן׳** m. (b. h.; בָּטַח) *trust, faith, hope.* Y. Ber. IX, 13ᵇ bot. יש להם ב׳ there is hope for them (that they will not be punished, if they repent before dying). Sabb. 139ª תלו בְּטָחוֹנָם ב־ they put their trust in &c. Men. 29ᵇ; a. e.

**בָּטַט** (√בט) 1) (v. בטי) *to swell, burst forth; to shine.* Denom. בּוֹטֵט, בּוֹטְטָא.—2) (=√פּץ, cmp. בדד) *to tread, to dash to pieces.* Denom. בְּטִיטָא.—Cmp. בָּטַשׁ.

**בָּטֵי**, v. בָּאטֵי.

**בָּטַי, בָּטָא, בָּטָה** (b. h.; √בט *to be hollow, to swell;* v. בטן, בטט 1), בטל &c.; v. Ges. H. Dict. s. v.) *to talk inconsiderately, make hasty vows.* Erub. 64ᵇ (ref. to Prov. XII, 18) כל חבוֹטֶה whoever vows or swears inconsiderately.—Denom. בִּרְטֵי.

**בְּטֵי** f. (v. preced.) 1) *bottom, bathing basin;* v. אַמְבְּטֵי.—2) *bottom, depth.* Gen. R. s. 68 Ar. (ed. אמבטי); s. 50; s. 86 (ed. ברטי); v. הִדְרָטָא.

**בֶּן ב׳, בְּטִיחַ** pr. n. m. *Ben Battiaḥ,* nephew of R. Johanan b. Zaccai, one of the leaders of the terrorists during the siege of Jerusalem by the Romans. Koh. R. to VII, 11; Lam. R. to I, 5; (Gitt. 56ª אבא סקרא). Kel. XVII, 12.

**בִּטְיָטָה (בּוֹטְיָטָא)** f. (בָּטַט) *cleft, grotto; ruins.* Gen. R. s. 31 בהדא ב׳ דטבריה Ar. (ed. בו׳) in the grotto (or ruins) of Tiberias; cmp. אֶלְסִיס.—**Pl.* בּוֹטִיטָאתָא. Y. Pes. I, beg. 27ª בוטיתא דסדרא רבא (corr. acc.) the ruins of the large colonnade (of Tiberias); cmp. Midr. Till. to Ps. XCIII, s. v. הִרְפְּלִי.

**בְּטִיטַיי** pr. n. m. *B'titay.* Y. Ber. V, 9ᶜ bot.

**בְּטֵיל**, v. בְּטַל; בְּטִיל, v, בָּטֵל.

**בְּטִיל** m. (בטל) 1) *loose, demoralized* (=בטל מן המצוות). Targ. O. Ex. XXXII, 25 (h. text פרע, v. Rashb. a. l.).—2) *idle, vain. Pl.* בְּטֵילִין. Ib. V, 9. Targ. Koh. V, 2.—3) *idle, resting.* Targ. II Esth. III, 3.—4) *invalid, void,* v. בָּטֵל.

**בְּטִילָא** f. (בטל; h. בִּרְטוּל) *idleness, loss of time.* Keth. 105ª אגר ב׳ דמוכתא indemnity for loss of time. Ib. קרנא ב׳ דמוכתא (in the case of) Karna, the loss of time was ostensible (i. e. all knew that the fee he took for judging was needed to indemnify him for his loss of time). Y. Ned. IV, 38ᶜ bot. שכר בְּטִילָן (in h. phraseol.) indemnity for their loss of time.

**בְּטִין**, v. בְּטַן.

**בטינין**, v. בָּטְנוֹן.

**בטינתא**, Targ. Jud. XV, 15, v. טִינָתָא.

**בְּטֵל** I (b. h.; v. בטי) [*to be hollow*]; 1) *to be void, abolished, suspended; to cease to exist.* Keth. 103[b] בָּטְלָה קדושה sanctity of life ceased; [oth. opin.: the levitical law concerning the contact with a corpse was suspended in favor of Rabbi; v. Tosaf. a. l.]. Ab. V, 16 ב׳ דבר בָּטְלָה וכ׳ as soon as the (sensual) attraction disappears, love will disappear. Ib. 21 as if dead ועבר וב׳ מן העולם and passed away and disappeared from this world. Y. Meg. I, 70[d] top, a. e. בטלה מגלת תענית the *Scroll of Fasts* has been abolished (the festive commemorations enumerated therein are no more observed). Sot. IX, 9 (47[a]); a. fr.—2) *to rest from labor, be at ease, be idle.* Ab. IV, 10 אם בָּטַלְתָּ מן וכ׳ if thou choosest not to study the law, there will be many disturbances (excuses) to assist thee. Ib. I, 5 בוטל מד״ת he neglects the study of the Law; a. fr.

*Nif.* נִבְטַל 1) *to be abolished, suspended.* Y. Meg. I, 70[d] bot. עתידין לְהִיבָּטֵל (=לְהִידָּבֵטֵל) shall in future be abolished (neglected). Gitt. 32[a], v. infra.—2) *to be excused, be exempt.* Ib. II, 16 thou art not a free man לְהִבָּטֵל ממנה so as to be exempt from life's duties.—3) *to remain single.* Gitt. IV, 5 (41[b]) יִבָּטֵל shall he never marry?

*Pi.* בִּיטֵּל, בִּטֵּל 1) *to abolish, suspend, cancel, undo, neglect.* Ab. II, 4 בַּטֵּל רצונך וכ׳ set aside thy will for the sake of the Lord's will, in order that He may set aside the will of others (euphem. for *His will*) for the sake of thy will (withdraw evil decrees at thy prayer). Ib. IV, 9 המבטל וכ׳ he who neglects the study of the Law on account of his wealth. Sot. IX, 10 (47[a]) אף הוא בִּטֵּל את המעוררין he also abolished (the custom of) the wakers, v. עָרַר. Sabb. 63[a] מְבַטְּלָהּ he (the observer of the Law) will cancel it (avert God's evil decree). Mekh. B'shall., Amalek, 2, v. אִיפָּטְרִיקוֹס. Macc. 24[a]. Ab. Zar. IV, 7 למה אינו מְבַטְּלָהּ why does He not destroy it (the objects of idol worship)?—Gitt. IV, 1 שוב אינו יכול לְבַטְּלוֹ he can no longer annul it (his letter of divorce). Ib. 2 in former times a man could summon a court in a strange place ובִטְּלוֹ and declare it (the letter of divorce which he had sent off) void. Ib. 32[b] אתי דיבור ומבטל דיבור a word (declaration) comes and cancels a word.—Ab. Zar. IV, 4 (42[b]) an idolator (gentile) מבטל אלילו שלו וכ׳ may (by mutilation &c.) cancel his own or his neigbor's idol (so that it is no longer subject to the law forbidding Jews to derive any benefits from idolatrous paraphernalia), but an Israelite cannot &c. Ib. המבי אלילו ב׳ וכ׳ in cancelling an idol, one has at the same time cancelled its attachments; a. fr.—ב׳ רשות *to resign possession*, a legal fiction by which the carrying of objects on the Sabbath from one's own place to one common to several persons, may be permitted. Erub. VI, 7 מְבַטֵּל את רשותו he (the brother who forgot to lay the Erub, v. עֵירוּב) must resign his share in the common property. Ib. 68[b] מבטלין ותזדרין ומב׳ you may resign your share to your neighbor, and then he may resign to you; a. fr.—ב׳ תמ״ץ to renounce (by declaration) the possession of anything leavened that may have remained undiscovered in one's possession. Pes. 6[b] חבודק צריך שיְבַטֵּל after one has searched the house for leavened things, he must renounce (whatever he may have failed to find); a. fr.—*Part. pass.* מְבוּטָּל, f. מְבוּטָּלָה. Erub. 69[b] רשותי מב׳ לך my possession be resigned to thee (for Sabbath purposes). Gitt. 32[a] if a recipient says, מתנה זו מב׳ 'this donation be void', תִּתְבַּטֵּל 'shall be void', opp. to בְּטֵלָה הוא 'is a void one', i. e. has been annulled.—Eduy. I, 5; Gitt. 36[b], a. fr. אין ב״ד יכול לבַּ׳ וכ׳ no court can repeal (overrule) the decisions of another court, unless &c.—2) *to neutralize* an admixture of forbidden food &c. in a certain quantity. Ḥull. 108[a] ומבטלו . . . ושאינו מינו and the portion of the mixture which is not its kind is prevailing and neutralizes the forbidden portion (as if did not exist at all); a. fr.—3) *to disturb, cause suspense, interfere with.* Erub. 63[b]; Meg. 3[a] בִּטַּלְתֶּם וכ׳ ye interfered with the daily offering; a. fr.—Ber. II, 5 לבטל ממני וכ׳ to suspend (shake off) the yoke of heavenly government even one minute.

*Hif.* הִבְטִיל *to cause interruption, to order suspension.* Succ. V, 5 להַבְטִיל את העם וכ׳ to cause the people to cease working.

*Hithpa.* a. *Nithpa.* הִתְבַּטֵּל, נִתְבַּטֵּל *to be interrupted* &c., v. Nif.—Tan. d'be El. I, 5; II, 3.

**בְּטֵל, בִּטֵּל** ch. same; 1) as h. Kal 1). Targ. Lam. V, 15; a. e.—Sot. 33[a] בטלת עבידתא וכ׳ the decree enforcing idol worship in the Temple has been repealed. Meg. Taan. XI on the twenty second (of Shebat) ב׳ עבידתא was the decree &c. revoked. Sabb. 139[a], Snh. 98[a] אי בטלי וכ׳; v. אַמְגּוּשָׁא. R. Hash. 18[b] בטלת אדכרתא (Meg. Taan. VII אתנטלת, read אתב׳), v. אַדְכָּרְתָא; a. fr.—2) as h. Kal 2). Targ. Y. Ex. XVII, 1 [read:] דבְטָלוּ אידיהון when their hands were lazy &c.—Part. pass. בָּטֵל *annulled; neutralized* (in a larger quantity, v. preced. Pi.). Ḥull. 100[a], a. fr. (in Hebr. phraseol.) מין במינו לא ב׳ in a mixture of homogeneous things (of which one is forbidden) the rule of neutralization by quantity takes no effect. Ib. 99[a] ברובא ב׳ it is neutralized in any larger quantity (than the forbidden ingredient); a. fr.—Ib. 100[a] top ותבטל, v. Ithpe.

*Pa.* בַּטֵּל as h. Pi. Targ. Ps. XXXIII, 10 (some ed. incorr. בְּטֵל); a. e.—Erub. 66[b] למאן נִיבַּטֵּל to whom should he resign his right of usage (for Sabbath purposes)? לִיבַּטֵּל וכ׳ shall he resign &c.? Ib. 67[a] מְבַטֵּל . . בַּטּוּלֵי. Pes. 6[b] לְבַטָּלֵיהּ let him renounce it (the leavened thing). Ib. ונבטליה באربע let him renounce it at four hours of the day. Gitt. 36[b] אֲבַטָּלִינְהוּ I would repeal it (that law). Ib. 32[a] דבטולי בטליה that he revoked it (the letter of divorce); a. fr.

*Af.* אַבְטֵל 1)=Pa. Targ. Y. Gen. VI, 7 אַבְטֵל I will undo (h. text אמחה); a. e.—2)=h. Hif. Targ. Is. XXX, 11 אַבְטְלוּנָא מִ־ make ye us free from tradition.

*Ithpe.* אִתְבְּטֵל, contr. אִיבְּטֵל. 1) *to be abolished, removed, undone.* Targ. Job XVII, 11; a. fr.—Gitt. 32[ab] בָּטֵל has two meanings משמע דבטל ומשמע דלִיבָּטֵל it may mean 'it is void', and may mean 'be it declared void'. Ḥull. 100[a] ותִבָּטֵל ברובא (or וִיתְבָּטֵל) let it be neutralized

in the larger mixture; (why is it not &c.?) — 2) *to be disturbed, to be forced to be idle.* Targ. Koh. XII, 3; a. e.

**בָּטֵל** II, **בָּטֵיל** m. (preced. ws.) 1) *null, void; vain.* Gitt. IV, 1 הוא ב׳ is void (revoked); v. בְּטֵל Ithpe.; a. fr. —*Pl.* בָּטֵלִים, בְּטֵלִין, בְּטֵי׳, דברים ב׳—בְּטֵי׳ *vanities, absurdities.* Ab. Zar. 16[b]; a. fr.—2) *idle, unemployed, not needed.* Snh. 21[a] one horse והוא ב׳ when not needed (for war). Koh. R. to VI, 8.—*Pl.* as supra. Y. Meg. I, 70[b] bot. עשרה בטילין . . . לביה״כ (where there are) ten men at leisure for attending Synagogue, v. בְּטָלָן. Ber. 16[a] והוא שב׳ ממלאכתן provided they stop working. Ib. 17[b] ת״ח ב׳ scholars have to abstain from work; a. fr.—Fem. בְּטֵלָה, בְּטֵילָה. Ab. V, 16, v. בָּטַל I. Gitt. 32[a], v. בָּטֵל I, Pi.; a. fr.

**בַּטָּלָה** f. (preced.) *vanity, idleness.* Keth. V, 5 חב׳ מביאה וכ׳ idleness leads to immorality. Ab. III, 4 חמפנה לבו לב׳ who turns his mind to vanities. Y. Ber. VI, 10[a] bot. לחזכיר ש״ש לב׳ to pronounce the name of the Lord for no purpose.—Y. Keth. VII, 31[b] bot. דברים של ב׳ useless labors (as carrying water and pouring it out again). Gen. R. s. 91 דבר של ב׳ irrelevant argument. Y. Naz. IV, 53[b] הב׳ על for no use. Kidd. 16[b] שכר ב׳ compensation for interrupted labor; a. fr.

**בִּטָּלוֹן**, v. בַּטָּלָנוּת.

**בַּטָּלָן** m. (בטל) *unemployed.* — *Pl.* בַּטָּלָנִין, בַּטְּלָנִין. Snh. 21[b] סוסים הב׳ horses not needed for the army. Y. ib. II, 20[c]. Meg. I, 3 עשרה ב׳ ten persons having leisure; v. Y. ib. 70[b] bot.

**בַּטְלָנָא** ch. same; *idler, lazy; unemployed.* *Pl.* בַּטְלָנִין. Targ. Ex. V, 8; 17.—בַּטְלָנֵי. Pes. 51[b]; 55[a]; Ber. 17[b].

**בַּטָּלָנוּת** f., **בִּטָּלוֹן** m. (בטל) *idleness, loss of time.* Treat. Abad. ch. II בִּטָּלוֹנוֹ; Sifré Deut. 118 בַּטָּלָנוּתוֹ his idleness (during sickness),

**בָּטַן**, **בָּטִין** (v. בָּטֵי) *to be pregnant.* Targ. Prov. XXV, 23.—Gen. R. s. 98 (play on *triyah*, Jud. XV, 15, as if τρία, three) בָּטְנָה תרין she was going with two (making together three). Lam. R. to I, 1 רבתי (חד מאת׳ 7). [Targ. Jud. XV, 15 בטינתא, v. טִינָתָא.]

**בֶּטֶן** m. (b. h.; v. בטר) *belly.* Nidd. 31[b]. Sot. 28[a] בִּטְנוֹ וכ׳ the belly of the adulterer; a. fr.

**בִּטְנָא** ch. f. same. Targ. Jud. XIII, 5; a. e.

**בָּטְנַאי** *Botnai,* name of a bird. Ḥull. 63[a].

**בָּטְנָה**, v. בּוּטְנָא I.—*Pl.* בָּטְנִים, v. also next w.

**בָּטְנוֹן** m. (בטן) a musical instrument, a sort of *bagpipe;* (oth. opin.) *cittern fastened around the body;* (oth. opin.) *workingman's pinafore.* Kel. XV, 6 (Ar. בטנים, oth. vers. בטנין, בטונין, v. Ar. Compl. ed. Koh. s. v.).

**בָּטְנִי** *Botni,* name of a bird. Ḥull. 63[a] (diff. fr. בטנאי).

**בָּטְנִית** pr. n. *Botnith.* Pes. 57[a] Abba Saul ben B.

**בִּי ב׳, בָּטְנִיתָא*** (prob. a geogr. term) (a hen) *of Be Botni.* B. Mets. 86[b] בי ב׳ . . . זגרתא a black hen &c. [Rashi פטנתא *fattened;* Ar. s. v. זגרתא: בדפטמתא, Var. בדפטנתא; Ms. R. 2 בי פטנירתא, Ms. M. בר פנטירתא; v. Rabb. D. S. a. l., Koh. in Ar. Compl. l. c.]

**בָּטְנָן**, v. בּוּטְנָה.

**בִּטְרָא** (**בִּטְדָא**) m. (=בֵּי עִטְרָא, v. עִיטְרָא) *space for spanning one's hand around an object*=h. תְּפִיסָה or אֲחִיזָה. Ḥull. 50[b].—*Pl.* בִּטְרֵי. Ib. 76[a] (ed. ד for ר, as B. Mets. 39[b] עיטדא for עיטרא). [Differ. of opin. as to measure: *one finger* or *four fingers.*]

**בָּטַשׁ** (v. בָּטֵשׁ 2) *to tread; to kick, knock down* (with one's foot), *crush.* Targ. Y. I, Ex. XXIV, 10.—Sabb. 116[b] אתא חמרא וב׳ לשרגא the ass (offered to the judge as a bribe) came and knocked the (gold) lamp over. B. Kam. 62[a] דב׳ בכספתא וכ׳ who kicked the money box aside so that he threw it into the river.

*Pa.* בַּטֵּשׁ *to stamp.* Targ. II, Esth. III, 8.—B. Kam. 99[a] he hired him לְבַטּוּשֵׁי (Rashi a. Ms. R.) for stamping; v. בִּיטְשָׁא.—Transf. *to treat with contempt, sneer at.* Targ. Y. Num. XIV, 9.—Erub. 54[a] top. *Shebu. 30[b] בטש ברית ואוקמיה לע״ה (Ms. F. only . . אוקמיה) he insulted the ignorant man and made him stand up; v., however, בְּהַשׁ.

*Ithpa.* אִתְבַּטַּשׁ *to be stamped in, mixed up.* Targ. Y. I, Ex. XXIV, 10.

**בִּטְשָׁא**, v. בִּיטְשָׁא.

**בֵּי** 1) (=בֵּי׳ I) *in, with, at.* Targ. Y. Num. XXII, 28 בי הדיא שעתא at that time. Targ. Cant. I, 9; 13, 14 (ed. Vien. בהדיא).—2) (=בין) *between, among.* Sot. 10[a]; Meg. 12[a]; v. בּוּצִינָא.—Sabb. 109[b] בי מילי (Ms. במ׳) between the embers; a. fr.—בי שמשי (=h. בין השמשות) during sunset. Ber. 43[b] קדושא דבי ש׳ the Kiddush said on Friday night. Keth. 103[a] כל בי ש׳ every Friday night.—3) (=בְּנֵי II) *son of;* v. בְּרַבִּי. Y. Ber. IV, 7[c] bot.; a. fr.—4) (=בֵּית) *house of, school of; home, place of* &c. Targ. Job VII, 9; a. e.—. . . תנא דבי ר׳ (sub. תני) a student of the school of R. . . . . taught. Ḥull. 42[a]; a. fr.—Ab. Zar. 6[b] בדבי ר׳ או׳ (Ms. M. ב״ר) in (the Boraitha) of the school of R. O. —Yeb. 21[b] דבי אימא רבתי one of the family of the grandmother (whether mother's or father's mother). Ib. דבי אבא רבה of the grandfather's family; דבי דודי one of the uncle's relation.—דבי רב the Boraitha of Be Rab (Sifra). Ḥull. 66[a] (v. Rashi a. l.); a. fr.—בי רבנן *college.* Ber. 17[a]; a. fr. [For other compounds with בי, v. respective determinants.]

**בִּיאָה** (**בִּיאַת**) **בִּיָּת**, **בִּיָּא**, **בִּיָּא** f. (via, late Gr. βία) *highway, road.* [As regards the import, in the Roman government, of the office of commissioner on highways, v. Sm. Ant. s. v. Via.] Y. Ḥag. II, 77[c] bot.; Midr. Till. to Ps. CXIV, beg.; Yalk. ib. 794; Gen. R. s. 12 (corr. vers. by comparison) אין לך (מקום ומקום) מדינה ומדינה שאין (לו) לה (איש) אדם ממונה על ב׳ שלו there is not a district (place) which has not an officer appointed over its highways; v. אגדיקוס a. אנגריטוס. Ib. do not read בִּירָה

שמו but בְּיֵרֵיהּ שמו (Y. l. c. כי ריה corr. acc.) (the overseer of) *via* (the maintenance of the world's roads) in His name; cmp. מָקוֹם. [For βία *force*, v. בִּירְיָא II.]

**בִּיאָה** II f. (b. h. בֹּא; בּוֹא) 1) *coming in, entrance.* Men. 4[a]; Sifra Metsor. Neg. ch. IV, Par. 7 (ref. to ושב, Lev. XIV, 39 a. ובא, ib. 44) זו היא שיבה זו היא ב׳ the same rule applies to his coming the second time and to his entering (after a week). Cant. R. to II, 6 (ref. to בביתך . . ., Deut. VI, 10) (on the door post to the right) of thy coming from the street to thy house. Yoma 86[b] ולואי . . . כב׳ oh, that the going out (of office) be (as pure) as the coming into! Ib. sq. ב׳ כיציאה . . . oh, that the coming home (from court) be (as sinless) as the going out (for holding court)! B. Mets. 107[a] ב׳ לעולם birth. Y. Naz. VII, 56[d] top, a. fr. בִּיאַת חמקדש entering the Temple. Yoma 53[b] ב׳ ריקניות entering (the Holy of Holies) without incense, i. e. needlessly.—ביאת שמש *sunset.* Ber. 2[a] ב׳ שמשו וכ׳ the sunset of his last day of levitical uncleanness prevents him from &c., i. e. is indispensable for his permission to eat T'rumah, v. טָהֵר: a. fr.—*Pl.* בִּיאוֹת. Kidd. 37[b] נאמרו ב׳ וכ׳ bibl. passages mentionning entrance into the promised land; a. fr.—2) (v. בּוֹא;=בְּצִירָה) *coition, connection.* Kidd. I, 1; a. fr.—ביאת ערוה incestuous connection. Y. Yeb. II, 3[c] bot.; a. fr.—ב׳ מצוה, v. מִצְוָה.—*Pl.* as supra. Kerith. II, 3; a. fr.—Cant. R. to IV, 12 שתי ב׳ two ways of &c.

**בִּיאָם*** v. בְּהֵמָה.

**בִּיאָרִי** v. פִּלְיָא.

**בִּיב** m. (בוב, v. בָּב) *pipe, gutter, canal.* Erub. VIII, 10 (88[a]). Ab. Zar. III, 4. Gen. R. s. 12 בִּיבָהּ של פתחה its water-spout over its entrance. Ib. בִּיבוֹ man's spout (nose). Ex. R. s. 36 מצא ב׳ he strikes against a gutter; a. e.—*Pl.* בִּיבִים, בִּיבִין. Y. Ḥag. II, 77[d] bot. במקום ב׳ on a place where there were sewers; Gen. R. s. 1.—Ex. R. s. 6 גורפי ב׳ cleaning sewers. Koh. R. to I, 2 בכיבין (corr. acc.)—בִּיבוֹת. B. Kam. 6[a]; 30[a].

**בִּיבָא** ch. same; *duct, underground walk.* Y. Taan. IV, 68[d] עלה ליה מן ב׳ דמדינתא עלגל; (Lam. R. to II, 2 בירה בבוביו׳ corr. acc.) he came up to him from the duct of the besieged fortress.—[Lam. R. to I, 5 ובריבא, v. בִּירְבֵי.]

**בִּיבַאי**, v. בִּירְבֵי.

**ביבון** pr. n. m. Y. Gitt. VII, 48[d] ב׳ ר׳, read as Y. B. Bath. VIII, 16[c] top, בּוּן.

**בִּיבֵי** (vive) *long live!* Lam. R. to I, 5 ב׳ דומינו וכ׳ Ar. (read דומיני, vive domine imperator) long live my lord the Emperor. [Ed. וברבא מארי אפלטור, Syriac, corr. ביבי.]

**בֵּבַי, בִּיבַאי, בִּירְבֵי** pr. n. m. (b. h., v. Ezra II, 11; Neh. VII, 16) *Bebai.* Shek. V, 1 בן בבי; Yoma 23[a] בי׳. Ib. 34[b] רב ב׳ R. B., an Amora. B. Bath. 36[b]; a. e.—[Y. Maasr. V, 52[a] בעל בירבי, read בָּכְרִי q. v.]

**בִּירְבַּנִי*** m. (=בי בנר, v. בַּנַּי) *bath-house.* Y. Ter. VIII, end, 46[c]; (Gen. R. s. 63 בי בנר). Y. Sabb, VIII, end, 11[c] גו ב׳ in (the water of) the bath house.

**בִּירְבָּר** m. (vivarium, βιβάριον) *vivarium*, an enclosure in which live game, fish &c. (also wild beasts) are kept. Snh. 39[a] לשדיות לב׳ must be thrown into the vivarium. Ib. שדיוה וכ׳ they threw him &c. but they (the beasts) did not eat him. Bets. 24[a]; a. fr.—*Pl.* בִּירְבָּרִים, בִּירְבָּרִין. Ib. III, 1; a. fr. V. בִּירְבָּרְיָא.

**בירברי**, Ḥull. 127[a], read בי ברי, v. בֵּירַאי.

**בִּירְבָּרְיָא, בִּירְבָּרְיוֹא** m. pl. (pl. of vivarium, v. בִּירְבָּר) *animals kept in the vivarium, game.* Pesik. R. s. 16; Pesik. Eth Korb. p. 58[b]; Yalk. Num. 777; Kings 176; Koh. R. to II, 7 (corrupted צייב׳, ברב׳ &c.; expl. בַּרְבָּרִים אֲבָסִים I Kings V, 3 *chosen, fattened*) מיני ב׳ various kinds of game (deer &c.) from the vivarium. V. בִּרְבַּרְיָא, end.

**בִּירְד-**, v. בְּרַד-.

**בִּירְדָּא**, Pi. of בְּדָא.

**בִּירְדָּא** m., **בִּירְדָּה** f. (בְּדָה I; cmp. בְּהִירִין) *fiction, false report, information.* Y. Sot. IX, 23[c] bot.; Y. Yeb. XVI, 15[c] ואחצידו כולהון מן ב׳ and they were all taken prisoners owing to the information against them. [Rabad Seder hak-Kabb. a. other chroniclers have erroneously ונחלה ר׳ שרירא מידו אתת, read . . . מן בידה or בידו.]

**בִּירְדּוּרָא, בִּירְדּוּר**, v. בְּהוּר.

**בִּירְדִּין**, v. בְּהִירִין.

**בִּירְדּוּלְתָּא** f. ch.=h. בְּחָלָה. Targ. O. Lev. XXVI, 16; a. e. (ed. also בַּהוּלְתָּא).

**בִּירְדּוּתָא** f. (בחת) *shame.* Targ. II Chr. XXXII, 21, constr. בִּירְחוּת; v. בַּחֲתָא.

**בִּירוּכָא**, v. בֵּירָכָא.

**בִּירוּ', בִּירוּתָא, בִּיוּנָנוּתָא, בִּיוּנָא** f. (בין)=בִּינָא *understanding.* Targ. Prov. II, 3; a. fr.

**בִּירְזָא** I, **בִּזָּא** m., **בִּירְזָתָא** f. (בזר II) 1) *rent, cleft.* Lev. R. s. 19 Ar. דְּמַר הדין ריסא להדין ב׳ [לא] (ed., v. אֲלַיִס a. בִּירְזָא).—*Pl.* בִּירְזֵי. B. Bath. 74[a]; Snh. 110[a] אחוי ליה תרי בירזי ב׳ Ar. he showed him two clefts in the ground (ed. חזאי תרי ביזצי); Ar. ed. pr. Var. חזאי בירזתא דסלוק . . . תננא מינה (Ms. R. בווחא, v. Rabb. D. S. a. l. note) I saw a cleft out of which smoke rose.—2) *ruin, destruction.* Targ. Is. LX, 18 (h. text שֹׁד); v. next w.

**בִּירְזָא, בִּזָּא** II m., **בִּירְזָתָא, בִּזְזָתָא** f.=h. בִּזָּה *dividing; plunder, spoil.* Nah. III, 1. Targ. O. Ex. XV, 9; a. fr.—Lam. R. to II, 13 בערביא וכ׳ in Arabia they call spoil (בירזתא) ăditha (with ref. to אעירך ib.). Cmp. עֲדוּדָה. [Targ. Is. LX, 16 (h. text שֹׁד); v. preced. w.]—Trnsf. בִּירְזָתָא *robbed* woman. Midr. Till. to Ps. I, 2 הא ב׳ עלובתא this poor robbed woman; Yalk. Num. 750 (incorr. vers.).

**בִּירְזָא** III m. (בזז, cmp. בְּזִיזָה; cmp. שַׁד, שֹׁד) *feeder*, whence *pap, breast.* Targ. Y. Num. XI, 8 (*brisket*, v. ביזיאת; h. text לְשַׁד, cmp. שַׁד).—Y. Kil. I, 27[b] top ליש

ב׳ וכ׳ cursed be the breast which nursed such a man.—*Pl.* בִּזְנֵיָא. Targ. Job XXI, 24 בִּרְזוֹי (Var. חֲדִירוֹהִי).—Gen. R. s. 5 לִירְטִין ב׳ וכ׳, v. supra; Pesik. Zakh. p. 23[b] (Ar. sing.). Y. Ḥag. II, 77[d] bot.

**בִּזְנָא**, v. בַּזְנָא.

**בִּזָּת** f. (b. h. בִּזָּה; בזז) *spoil.* Num. R. s. 13, end בִּזַּת חַיִם spoil made at the Red Sea, ב׳ מצרים made in Egypt; a. e.—*Pl.* בִּזּוֹת. Lam. R. to II, 13 (ref. to אעירך ib.; cmp. בִּזְנָא s. v. בִּרְיָא II) כמה ב׳ וכ׳ how often did I give you the spoils of your enemies.

**בִּזּוּעַ, בִּזּ׳** m. (בזע) *rending, rent.* Targ. Joel II, 13. —[בִּזְעָא, v. בִּזּוּעוֹתָא.]

**בִּזָּא, בִּזְיָא*** m. (בזז II) *rag, wreck.* Gen. R. s. 30 ב׳ סבא old rag (contemptuous designation of an old man).

**בִּזְיָאתָא*** f. (v. בזא III) *brisket.* Gen. R. s. 34 Ar. וכבדו ב׳ דיסקוס נאה (ed. דורון נאה, which is the interpret. of our w. in Ar.).—[The orig. vers. prob. read בבזיא נאה על דיסקוס נאה with a fine brisket on a fine plate; v. Yalk. Gen. 60; Ps. 697.]

**בִּזָּזוֹן**, v. בִּזּ׳.

**בִּזּוּנָא**, v. בִּזּוּ.

**בִּזָּזֵי, בִּזְזֵי** m. pl. (בזז II, ל format.) *cuts, rents,* whence *disconnected outskirts* of a community. B. Bath. 68[b] (expl. שיריה בִּזְלֵי. What is bizlé? פִּיסְקֵי בּוּרֵי, v. בָּאנָא; Y. ib. IV, 14[c] bot. שוריה בוזיה (read שְׁרֵרֵיהּ).

**בִּזְעָא (בִּזְעָה)** m. (בזע) *rent, split, cleft.* Ab. Zar. 70[a] הוה ב׳ בדשא there was a crack in the door. Cant. R. to IV, 14 (Koh. R. to X, 18 בקיעה), v. אֲלִיס; Lev. R. s. 19, v. בִּיזָא I.—*Pl.* בִּזְעֵי. Taan. 21[b] דאית ביה ב׳ ב׳ Ar. s. v. כסילתא (ed. קרנא דחזה בזיע, Ms. M. v. Rabb. D. S. a. l.), v. כּוֹסִילְתָּא. Num. R. s. 18 אזלי וחזאי תרי ב׳; Snh. 110[a], v. בִּיזָא I.

**בִּזְרָנָא, בִּזְרָן**, v. בִּזּ׳.

**בִּזְתָא**, v. בִּיזָא.

**בֵּזְתָא*** pr. n. pl. *Bez'tha* (contr. of בי זיתא Olive-town), near Pumbeditha. Erub. 52[a] ב[ב׳] תחא שביתתי Ar. (ed. בצינתא; Ms. M. בני זיתא read בבי; Ms. O. בזתא; v. Rabb. D. S. a. l.) my central point for Sabbath distances be in B.

**בִּחוּשָׁא***, v. בַּחֲשָׁא.

**בִּחוּל**, v. בָּחַל.

**בִּיטָא, בִּיט**, Y. Shebu. III, 34[d] bot., read בִּרְעָא.

**בֵּיטָא** I (βῆτα) *Beta,* second letter of the Greek Alphabet. Shek. III, 2. Y. ed. (Bab. בי״תא corr. acc.).

**בִּיטּוּי** m. (בטי) *vain, useless talk,* ref. to vows and oaths which neither benefit nor injure anybody; שבועת ב׳ a useless oath, contrad. to ש׳ שוא a false oath or one asserting something impossible. Shebu. III, 9 sq. Ib. 49[b]; B. Mets. 36[a] an oath imposed in court אין בה משום שבועת ב׳ does not come under the law of vain oaths (as to sacrifices). Ib. ב׳ שפתים erroneous statement without legal consequences, oppos. to כפירת ממון whereby somebody lost money. [Y. Naz. I, beg. 51[a] שבירטוי שבועה, read שִׁפְרִינְדֵי.]

**בִּטּ׳, בִּיטּוּל** m. (בטל) *interruption, loss of time; abrogation; relinquishment, renunciation.* Kidd. 33[a] קימה שאין בה ב׳ rising (in honor of an elder &c.) which causes no interruption of labor.— תורה ב׳ neglect of the study of the Law. Sabb. 32[b]; a. fr.—Men. 99[a] sq. פעמים שביטולה וכ׳ sometimes the neglect of the Law is its establishing. Sabb. XVI, 1 ב׳ בה״מ neglect of lectures (through reading at home). Y. Peah IV, 18[b], a. e. ב׳ עניים loss of time to the poor (when compelled to wait for their share in the crop).—Erub. 66[b] ב׳ רשות, v. בָּטַל Pi.—Y. Gitt. IV, 46[a] top, a. fr. ב׳ פרייה ורבייה neglect of marital life.—Y. Ab. Zar. III, 43[d] bot. יש לה ב׳ can be cancelled, v. ib. IV, 4 s. v. בָּטַל Pi.—Pes. 4[b] בב׳ בעלמא וכ׳ a mere relinquishment of possession would be sufficient.; a. v. fr.

**בִּטּ׳, בִּיטּוּלָא** ch. same. Targ. Prov. XV, 22.—Ab. Zar. 53[b].

**בִּיטָחוֹן**, v. בִּטָּחוֹן.

**בִּיטֵי**, v. בִּטֵּי.

**בִּיטַיְיתָא**, v. בּוּטַרְיָתָא.

**בִּיטְנָתָא** f. (בטן) *pregnancy, growth of the embryo.* Lam. R. to I, 1 רבתי (6 חד מאת׳) אילין ורחי דב׳ דילידתא (strike out one of the two terms).

**בּוּטָשָׁא, בִּיטָשָׁא** m. (בטש) *stamping, fulling.* B. Kam. 99[a] (בִּטּ׳) ב׳ ב׳ וכ׳ for every stamping manipulation one M'ah.—*Pl.* בִּיטָשֵׁי Ib. (Var. לבטושי), v. בָּטַשׁ.

**בִּיר**=בִּירָה, v. בִּרְבִּירִי.

**בִּירָא** I (via), v. בִּיָּא.

**בִּירָא** II, **בִּירָה** f. (βία) 1) *force, act of violence, extortion, wrong.* Gen. R. s. 93 (play on *bi,* Gen. XLIV, 18) אתה מעביר עלינו ב׳ thou passest violence over us (thou treatest us unjustly). Ex. R. s. 20 שמא . . . ב׳ וכ׳ do I ever wrong any creature? Deut. R. s. 2 (play on בבאה Ez. VIII, 5) הא ב׳ רבא לעלמא וכ׳ Oh, this great wrong in this world, v. infra. *Y. Ned. III, 38[a] כורוסתי ביירה . . . כן that is the way one says to his neighbor (read כריוסתי χαρίζεσθαι βίᾳ) to do a favor perforce (ref. to an invitation accompanied with a vow in case of refusal).—2) interj. (=h. וי) *woe! help!* Yoma 69[b] ב׳ ב׳ וכ׳ woe, woe, it is this (the tempter) that destroyed the Temple &c. Yeb. 97[b] ב׳ ב׳ מאה וכ׳ woe, woe over the brother who is &c. Lev. R. s. 17, end (play on בבאה, v. supra) ב׳ ב׳ תותבא וכ׳ woe, woe, that the stranger dislodges the owner (idolatry in the Temple).

**בִּיבָא**, v. בַּיְיכָא.

**בִּיבִין**, read בִּייכִין, v. בּוּךְ.

**בַּיְדָא**, v. בַּדָּאָה.

**בַּיְדָא** 1) *road*, v. בְּיָא; 2) *wrong*, v. בַּדְיָא.

**בַּיְדָן**, v. בּוּךְ.

**בַּיְיכָא** m. (בוך; cmp. סְבַכְתָּא, סְבַכָּה) *net, head-dress*. B. Bath. 146[a] 'small presents', תרגמה רבא בייכא וסבכתא Ar. s. v. ייכא (ed. ביבא, Ms. M. ביוב, Ms. H. ביוכא, cmp. comment. כגון ב׳; v. Koh. Ar. Compl. s. v.) said R., This means e. g. a net or a cap.

**בָּיְיל**, v. בִּיל.

**בִּיילִין**, Tosef. B. Mets. IX, 14, v. בַּדָּיל.

**בַּיְין**, v. בִּין ch.

**בַּיְיר**, **בַּיִּיר**, **בָּיְיר**, v. בּוֹר I h. a. ch.

**בַּיָּיר** m. (denom. of בֵּיר or בּוֹר, cmp. בּוֹר Pi. 2) *superintendent of the well* in rural communities. Shebi. VIII, 5 אין נותנין לא לב׳ וכ׳ (out of the money realized from the fruits of the Sabbath year) you must not pay the well-master &c.; אבל נותן הוא לב׳ לשתות but you may pay the well-master a fee for giving you water to drink. Tosef. B. Mets. IX, 14 הב׳ והבלן וכ׳ (Y. ib. beg. 12[a] ed. Krot. חכ׳, corr. acc.) the well-master, the bather &c. when collecting their fees from the owner (individually), may attach only the owner's share in the produces. Ib. VIII, 11[d] top שאלה מן הב׳; [Bab. ib. 97[b] למישאל מידי מחבריה, read מבַּיְירָא ch.].

**בַּיִּיר**, **בַּיָּר** m. (בּוֹר) *untilled, waste ground*. Targ. Deut. XXI, 4 (virgin land, h. text אֵיתָן).—Targ. Is. XXVIII, 25. Targ. Jer. XII, 13 בְּרַר (!).—Lev. R. s. 1, beg., v. בּוֹר ch.

**בַּיְישָׁנִי**, v. בִּישָׁנִי.

**בִּיישִׁיא**, Y. Bets. I, 60[c] bot., read בִּישַׁיְיא.

**בַּיְישָׁן** m. 1) (בוּשׁ) *bashful, chaste; chaste person, bashful man*. Ned. 20[a] סימן יפה באדם שהוא ב׳ it is a favorable indication in a man that he is bashful. Ab. II, 5. הב׳ he who is ashamed (to ask questions at school); a. e.—*Pl.* בַּיְישָׁנִין, בִּישָׁנִין. Yeb. 79[a]. Y. Snh. VI, 23[d] בויישנין(?); Num. R. s. 8; Midr. Sam. ch. XXVIII; Midr. Till. to Ps. I.—2) v. בִּישָׁן.

**בַּיְישָׁנִי**, **בַּיְישַׁנְאָה**, v. בִּישָׁנִי.

**בַּיְיתָא**, v. בֵּיתָא I.

**בַּיְיתוֹס**, v. בֵּיתוֹס.

**בַּיָּיתוֹת** f. pl. (denom. of בַּיִת) *animals lodged* (at certain seasons) *in sheds within town-limits*. Bets. V, 7 (40[a], Ms. M. בראתות); Sabb. 45[b]; a. e.

***בַּיכַאי** m. (v. בּוּכְיָא) name of *a spider*. Tosef. Par. IX (VIII), 6 ed. Zuck. (Var. מובאי corrupt, R. S. to Toh. IX, 2 כובאי).

**בִּיכּוּרָה**, v. בְּכוּרָה.

***בִּיל** h., Hif. הוֹבִיל *to mix*, v. next w.

**בּוֹל**, **בִּיל** ch. (cmp. b. h. בָּלַל) *to mix, knead;* trnsf. (cmp. גרס, דרש) *to study thoroughly*. Men. 65[a] (play on בלשן, Neh. VII, 7; cmp. בלשׁ) הוה בָּיֵיל....ודריש he studied languages and explained them.

**Pa.* בַּיֵּיל same; trnsf. *to discuss*. Y. Ab. Zar. III, 43[a] מאן דתני אוֹבִיל נייבל (read נְבַיֵּיל) he who reads in the Mish. (III, 5; v. בִּין Hif.) *obil*, means, Let us discuss the subject.

**בִּילְגָּה**, **בִּילְגָּא** (b. h.) pr. n. m. *Bilgah*, chief of a priests' division; whence, fem. (sub. משפחת) name of a priests' division, v. מִשְׁמָר. Succ. V, 8 ב׳ לעולם וכ׳ the Bilgah division at all times distributes its shares of the show-bread in the Southern part of the Temple courts. Ib. 56[b]; Tosef. ib. IV, 28 בִּילְגָּא ed. Zuck.

**בִּילְדִין**, Targ. Y. II Num. XII, 7, v. לַבְלָר.

**בִּילָּה** f. (=בְּלִילָה, fr. בלל, cmp. נִידָה Lam. I, 8; עִילָּה a. עֲלִילָה) *thorough mixture, even distribution of mixed objects*. Zeb. 80[a] יש ב׳ a mixture is considered evenly distributed in all its parts. R. Hash. 13[b] לכל אין ב׳ none of the mixtures named is a real mixture (of even distribution), except wine and oil (being liquid). Ḥull. 83[b], a. fr. כל הראוי לב׳ וכ׳ wherever from the proportions and properties of the mixture a perfect fusion is possible, the real act of mixing thoroughly is not indispensable.

**בִּילוּוֹת**, Targ. Job XXXVIII, 37, v. כִּילוּוֹת.

**בִּילוֹן**, Bekh. VII, 1, v. כִּילוֹן.

**בִּילוֹנִיא**, v. בְּלִיוֹנָא.

***בִּילוֹס** or **כִּילוֹס**, Y. Sabb. VII, 10[b] bot. משיח ב׳ (Var. כ׳), read חייב משום לש. [Read the passage as follows: החן דאגין גירקרין שרי זיפות שרי משרין חייב משום לש —all of which belongs to line 26 fr. bottom ]

**בִּילְמִי**, Pesik. R. s. 21, read צַלְמִי, v. צֶלֶם. [Read: הא ברייתי לך חברותך את וחברך בדמותי וצלמי behold, I created for thee thy company; thou and thy neighbor (were made) in my image &c.]

**בִּילִן**, Bekh. 43[b] Ar., v. כִּילוֹן; Kel. XX, 6 Ar., v. וִילוֹן; Targ. Y. Gen. XXV, 25 Ms., Lev. a. oth., v. כִּילַן.

**בִּילְנִי**, v. בַּלְנִי.

**בִּילְפַט**, v. בִּלְשָׁפָט.

***בִּילָק** (בִּלָּק Ar.) pr. n. m. *Billak*, in conjunction with חִלָּק, חִילָּק, fictitious names for *any men* (similar to our 'Tom, Dick & Harry'). Ḥull. 19[a] אנא לא ח׳ וכ׳ I know no Ḥillak and no Billak (I know of no authorities or individual opinions), I only know a tradition. Snh. 98[b] ח׳ וב׳ אכלי להו (margin in Ms. M. חלק בלק) shall Ḥ. a. B. (any persons indiscriminately) enjoy it?

**בִּילְקָאוֹת**, Sifré Deut. 36, read בסילקאות, v. בְּסִילְקִי.

**בִּילְרִין**, v. בּוֹלְרִין.

**בִּילְתִּין**, v. בַּלְתִּין.

**בִּימָא**, Ab. Zar. 16[b],=next w.

**בִּימָה** f. (cmp. בָּמָה) *elevated stand for public meetings* (for speakers, readers, holding court &c.). Sot. VII, 8. Succ. 51[b]. Ab. Zar. I, 7 (ib. 16[b] בימא). Gen. R. s. 76 as if seated על ב׳ ודן upon the platform and holding court. Lev. R. s. 13 ונראית כאילו מצעת ב׳ and gives itself the appearance as if holding court (giving the form of legality to robberies). Gen. R. s. 37 ב׳ של רשע the court of injustice (Rome).—Koh. R. to I, 8 (Ab. Zar. 16[b] גרדום; Tosef. Ḥull. II, 24 במה); a. fr.—*Pl.* (of בימא) בִּימָאוֹת. Pesik. B'shall. p. 84[a] (Ms. O. כסאות; Tanḥ. ed. Bub. B'shall. 5 מגדלים) (wooden) platforms.—בִּימוֹת. Meg. 32[a] הלוחות וחב׳ (Ms. M. והבמות; Y. ib. III, 73[d] bot. בימה ולוודין) the tablets (in Synagogues, prob. used for announcements) and the raised seats (for readers or distinguished persons to speak from). [Ar. s. v. במות, ref. to Meg. l. c., explains, לוחות *the board-covers of books*, במות *wooden stands* (עמוד) for exhibiting the Torah scrolls during the services; another opinion quot. in Ar.: לוחות the blank margins between the columns of the scroll, במות the upper and lower as well as the front and back margins; cmp. a. אורית לבנת.] [A derivation of our w. fr. βῆμα is excluded, because the sing., in that case, would be בימא or בימטא a. the pl. בימטין or בימטאות.]

**בִּימָס, בִּימוֹס** m. (an adaptation of βωμός, treated in inflection as a cacophemism=בר מיאוס, v. Tosef. Ab. Zar. V, 6, quot. bel., cmp. ארצטרירא; Syr. בומסא, Ch. בְּמָסָא, בִּימָסָא, בָּמוֹסָא) *pedestal of idolatrous statuary.* Ab. Zar. III, 7 a stone originally hewn לב׳ for an idol's pedestal. Tosef. ib. V (VI), 8 ב׳ שנפגם a broken bomos, (contrad. to מזבח); Bab. ib. 53[b] bot. ב׳ אבן וכ׳ a bomos is made of one stone, an altar of several. Tosef. ib. VI, 10; a. fr.—[Y. B. Mets. X, end, 12[c] חצלה על גבי ב׳, read בימוס.]—*Pl.* בִּימוֹסָאוֹת, בִּימוֹסָיָאוֹת, בִּימוֹסְיוֹת, בִּימְסִ׳. Ab. Zar. IV, 6 (53[b]) ב׳ של מלכים (v. Rabb. D. S. a. l., Mish. N. בומסיות) pedestals temporarily put up for the reception of princes (governors). Ib. 54[a] בימסיאות בשעת חשמד Ms. M. (v. Rabb. D. S. a. l. note) idolatrous pedestals (or altars) erected during (the Hadrianic) persecution, אע״פ שחשמד בטל אותן חב׳ לא ביטלו although the persecution has been repealed, they (the Romans) have not cancelled these altars; v. בָּטַל Pi.—Gen. R. s. 53, a. e. (some ed. בִּימָסוֹת) altars. Tosef. Ab. Zar. V (VI), 6 בֵּי מוֹסָיָאוֹת ed. Zuck. (Var. בימסיות). [Ab. Zar. I, 7 (16[a]) בימוסיאות, בימסיות, read with Ms. M. a. Ar. הִימוֹסְיָאוֹת.]

**בִּימִי** pr. n. m. *Bimi*=אַבִּימִי. Y. Ber. IX, 14[a] top אדא בר ב׳ read: אדא בר ב׳; Y. Taan. I, 64[b] top בר אירבום׳ ור׳ ב׳ (איכום׳); v. Frank. M'bo p. 62[a].

**בִּימִין**, Yalk. Ps. 670, v. בְּאֵין.

**בִּימַסְיוֹת, בִּימַסְיָאוֹת, בִּימָסוֹת, בִּימָס**, v. בִּימוֹס.

**בִּימְסָא** ch.=h. בִּימוֹס. Ab. Zar. 53[b].

**בִּין, בִּון** (b. h.; √בה, v. בוא) *to pierce, split, penetrate;* whence, *to discern, understand;* v. Hif.

**Polel* בּוֹנֵן (cmp. בִּין) *to cause to penetrate, to saturate.* Sifra Vayikra, N'dab., Par. 12, ch. XIV (ref. to Lev. II, 13) יכול תְּבוֹנְנֶהוּ from *bammelaḥ* I might judge, 'thou must thoroughly saturate it, ת״ל תמלח therefore it says, 'timlaḥ' (thou shalt strew). Men. 21[a] (quoting Sifra l. c.) מאי תבונהו what does the word *t'bonnehu* mean? Said R. b. U. ת״ק יכול יְתַבּוֹנְנוּ כתבן (taking ת as radical, as if imperat. of a verb תבן, denom. of תֶּבֶן) it means, I might suppose, he must mix it up like straw in clay (v. infra). Said A. to him א״ה יתבוננו מיבעי ליה if so, then it ought to read (in the Sifra) *yithbonennu* (third person). But said A. (taking it fr. בנה) יכול יעשנו כבנין I might suppose, he shall heap the salt upon it like a building (a pile). Said R. to him, א״ה יבננו מיבעי ליה then it ought to read *yibnennu.* But said R. (you must correct the Sifra so as to read) יכול תבונירהו (corr. תְּבִינֶרְהוּ) thou shalt make it savory . . . . . יתן בו טעם כבינה he shall put a taste into it as does understanding into a man, v. טַעַם. [Yalk. Lev. 454: מאי יתבננהו . . . . יכול יתבלנו כתבן ושיט . . . . תבלנו מ״ל . . . . . יכול יעשנו כבנין . . . א״ה יבננהו מ״ל . . . יכול תבינרהו יכול תבונירהו . . . . .—Ar. ed. Koh.: . . . . יכול יתן בו טעם בבינה. מאי תבונירהו . . . . יכול יתבלנו (הרבה במלח) כתבן בטיט . . . יכול תבינרהו יתן וכ׳, correct: יכול יתן בו טעם.]

*Hif.* *1) הוֹבִין (cmp. הוֹבִיר, s. v. בּוּר) (denomin. of בִּין) *to mediate, to be interpreter.* Ab. Zar. III, 5 (45[a]) אני אוֹבִין לפניך (v. Rabb. D. S. a. l. note 8) let me be thy interpreter (let me explain what you mean) כל מקום וכ׳ (the words על החרים וכ׳, Deut. XII, 2, are explanatory) wherever thou findest a high mountain &c., know there must be an idol. [In the version אני אתירה אובין וכ׳, אוֹבִין is used as a part. of a verb אָבִין, denomin. of בִּין, to act as a mediator or interpreter.] 2) חֵבִין (b. h.) *to perceive, make intelligible,* esp. *to find analogies* (between two cases). ה׳ דבר מתוך דבר prop. to bring out one thing from between another, i. e. *to form a conclusion by analogy.* Sabb. 31[a] חֲבַנְתָּה וכ׳ hast thou cultivated thy mind to conclude &c. (ref. to דעת Is. XXXIII, 6). Snh. 93[b]; a. fr. Ḥag. II, 1 (11[b]) חכם מֵבִין מדעתו (not ומבין, v. Rabb. D. S. a. l. note) a student able to speculate by himself, a thinker.—Ib. 13[a] bot. הרה מֵבִין בחשמל speculated over the ḥashmal (Ezek. I, 27); a. fr.

*Hithpo.* a. *Nithpo.* הִתְבּוֹנֵן, נִתְבּוֹנֵן *to understand one's self, to be careful, to reflect.* B. Kam. 27[b] להתבונן בדרכים to look around on roads (to be prepared for something in their way against which they might strike). Gen. R. s. 34 ויבן כתי׳ נתבונן the word ויבן (he built, Gen. VIII, 20) may be read *vayaben,* i. e. he reflected, argued.

**בִּין, בִּון** ch. same; v. infra.—*Pa.* בִּיֵּן, בִּוֵּן *to teach, make wise.* Targ. Ps. CXIX, 27. Targ. Job XXXII, 8. Ib. v. 9 יְבִינוּן דינא explain the law (ed. Vienn. יְבִינוּן, Pe., *understand*).

*Ithpe.* אִתְבַּן *to reflect upon, to understand.* Targ. Job XXXII, 12. Ib. XXVIII, 23; a. fr.

*Ithpol.* אִתְבּוֹנֵן *to be considerate, cautious.* Lam. R. to I, 16, beg., v. בְּדַי.

**בֵּין** m., only in constr. בֵּין, בֵּינַת־ (b. h.; preced., cmp. בְּאֵירִין, בֵּירִין) *something split,* or *placed between;* prep. *between, among.*—ל...אין בין there is no difference betw. . . . and . . . Meg. I, 5; a. fr.—בין השמשות (abbr. בה״ש) *at twilight, dusk;* v. בֵּי. Ab. V, 6; a. fr.—. . . ב׳ . . . ב׳ *both . . . as well as . . . .* B. Kam. IV, 3; a. fr.—Yeb. 23ª ב׳ אומרים לו וכ׳ whether the law says to thy father . . ., or &c. Koh. R. to VII, 11 בין ווי לוה וכ׳ owing to the difference between *vay* (woe) and *vah* (ah), R. J. escaped. —דברים שֶׁבֵּינוֹ לְבֵינָהּ private affairs concerning him (the husband) and her (the wife). Ned. 79ᵇ; a. fr.—*Du.* בֵּינַיִם, בֵּינַיִם, בֵּינָתַיִם, בֵּינָתַיִם (for בֵּינוֹתַיִם) *between two, among, amid.* Gen. R. s. 4 ביניים ובינתיים in the very centre. Y. Ber. II, 5ᵇ top. Y. Maasr. I, beg. 48ᶜ טול מבנת׳ take from what is between the two, i. e. qualifications common to both; a. fr.—Constr. בֵּינֵי־. Nidd. 67ᵇ מפסקת בֵּינֵיהֶן intervening between; a. fr.

**בֵּין** ch., usu. pl. בֵּינֵי ch. same. Targ. Gen. I, 6; a. fr. —Ḥull. 114ª; Sabb. 132ᵇ אתיא מִבֵּינָיָא from between the two (from both cases combined) it may be concluded.—מאי בֵּינֵיהוּ (abbr. מ״ב) wherein do they differ? איכא בינייהו (abbr. א״ב) they differ as to . . . B. Mets. 15ᵇ; a. v. fr.—ביני וביני a) *in the meantime.* Yeb. 71ᵇ; a. fr.—b) *the difference between* (these and other goods). Bets. 7ª; a. fr.—Ḥull. 47ª ההוא ב׳ וב׳ a case (of an abnormal lobe) between the normal lungs. [Targ. Am. IX, 9 מִבֵּינָהּ, Var. מבינא, read מִבֵּינֵיהּ from between its meshes.]

**בֵּינָא I, בֵּינָתָא** f. ch.=h. בִּינָה. Targ. Ps. XLIX, 4. Targ. Job XII, 12; 13; v. בִּיוּנָא.

**בֵּינָא* II** m. (v. P. Sm. 519) *tamarisk,* (comment.: *willow*). Gitt. 68ᵇ שורבינא וב׳ (perh. a tautography of שורבינא?).

**בֵּינָא III** m. (בִּין, cmp. בֵּינָן) *a thin thing, hair;* ב׳ דמיא (cmp. נִימָא) *leech. Pl.* בֵּינֵי. Gitt. 69ᵇ. [Sabb. 67ª, v. בִּינְתָא I a. II.] Cmp. בִּינִיתָא.

**בֵּינָה** f. (b. h.; בין) *intelligence, wisdom.* Nidd. 45ᵇ (play on וּבִין, v. בִּין Hithpa.) the Lord has given to woman ב׳ יתירה greater (earlier maturity of) judgment. Ber. 10ª במקום ב׳ at the place of understanding (near the heart); a. fr.

**בֵּינוֹנִי** m. (בין) *central, mean* (between extremes), *average.* Y. Sabb. I, 2ᵈ bot. לא לח וכ׳ neither wet, nor dry, but between the two (moist). אדם ב׳ a man of average strength. Y. Ber. I, 2ᶜ bot.; a. fr.—Sot 42ᵇ ב׳ שבאחיו the middle betw. his brothers (the third of five). —*Pl.* בֵּינוֹנִים, בֵּינוֹנִיִּים. Lev. R. s. 30 בֵּינוֹנֵי הַמְּדִינָה people of the middle class, opp. גדולי; Koh. R. to IX, 7 חבינונים; Tanḥ. Emor 22 ביניי (corr. acc.). R. Hash. 16ᵇ ב׳ those between the very good and the very bad; a. fr.—Fem. בֵּינוֹנִית. Gitt. V, 1, a. fr. (sub. שדה) *a field of average fertility;* betw. עידית a. זיבורית.—Y. Taan. I, 64ª bot. חב׳ the intermediate rainy season.—Y. Ber. V, 9ᶜ bot. there are three things of which too much or too little is obnoxious וביניניתן יפה but a reasonable quantity good. Kel. XVII, 7; a. fr.—*Pl.* בֵּינוֹנִיּוֹת. Ib. 10 היו ב׳ were mean cubits; Y. Shek. VI, 49ᵈ top הוא כבניינות; Y. Sot. VIII, 22ᶜ bot. בבינויות (corr. acc.).

**בֵּינְתָא** f.=בִּרְיָא I. Targ. II Esth. I, 2, beg. בינות ליבא.

**בֵּינָתָא** pr. n. m. *Binza.* Bets. 28ᵇ (Ms. M. ביסנא; v. Rabb. D. S. a. l. note).

**בֵּינֵי,** v. בֵּין ch.

**בֵּינֵי** pl. of בִּרְיָא III, a. of בִּרְיָתָא.

**בֵּינַיִם, בֵּינַיִן, בֵּינָיִן** m. pl. (בין) *intervals,* empty spaces between the rows of vine. Y. Kil. IV, 29ᶜ top (R. S. to Kil. IV, 5 בינים). Ib. beg. 29ª, v. בַּרְמוֹן. Cmp. בַּתְוָתָא.

**בֵּינָן, בֵּינָיִן,** v. בְּנִין.

**בֵּינִיתָא** f. (cmp. בִּרְיָא III; P. Sm. 520) *binitha;* 1) *a small fish* (collect.). B. Kam. 19ᵇ חמרא דאכל ב׳ an ass that swallowed fish (something unusual). B. Mets. 79ᵇ bot. ב׳ אכרסה תקלא according to the size of its belly is the weight of fish (if you buy by weight, have the belly first removed; diff. in Ar.). Ib. 59ᵇ bot. (prov.) if one has a hanged one in his family, say not in his presence זקוף ב׳ hang the fish up; Yalk. Ex. 349 בינתא (corr. acc.); ib. Lev. 617 בְּנִירְתָא. Gitt. 69ᵇ (masc.!) ניתיר ב׳ וכ׳ let him take fish and roast it in the smithy.—Bets. 28ª שב בְּנִירְתָא (Var. בִּרְנִירְתָא pl., נוניתא, v. Rabb. D. S. a. l. note 9). —2) name of a worm. Macc. 16ᵇ ב׳ דבי כרבא (Ms. M. מנירתא) a worm found between cabbage. [Sabb. 139ᵇ ב׳ some ed., v. צרנירתא.]—3) *hair;* v. בִּרְיָתָא II.

**בֵּינְכָא*** transp. of בִּירְכָא=בֵּי כַּנְפָא, v. כַּנְפָא a. כַּנְתָא. Cmp. Syr. בוכנא=בוכנא P. Sm. 465; 471.

**בֵּינְכִי*,** Y. Taan. III, 66ᶜ bot., read בִּרְיָתָא(?).

**בֵּינַת, בֵּינָת,** v. בִּין, בִּינָה.

**בֵּינָתָא** *understanding,* v. בִּרְיָא I.

**בִּינְתָא I** f. collect. noun, or בִּינָתָא pl. (v. בִּרְיָתָא) *the inside part,* whence *the kernel* of seeds. B. Bath. 18ᵇ bot. אי בב׳ as to the grains (of mustard). Gitt. 69ᵇ נידדהו מב׳ let him guard against swallowing the seeds. Sabb. 67ª בִּרְיֵי כמונא Ms. M. (ed. בוני) cumin seeds.

**בִּינְתָא II** (בִּינִיתָא Ar. s. v. בין 2) f. (v. בִּרְיָא III) *thread, a single hair,* (collect.) *hair.* Targ. Jud. XX, 16 בִּרְיַת שערא.—Sabb. 140ª מב׳ דראשי from the hair of my head. Naz. 39ª עיקבא דב׳ the root of the hair, ריש׳ דב׳ the top of &c.—Yoma 69ᵇ אשחמיט ב׳ וכ׳ (Ms. M. בניתה) a hair of his beard fell out. Ber. 8ª כמשחל ב׳ וכ׳ (ed. בניתא) as easy as taking a hair out of the milk.—*Pl.* בִּרְיֵי. Sabb. 67ª seven cumin seeds (v. preced.) and ז׳ ב׳ מדיקנא seven hairs from the beard.—בִּרְיָתָא. Targ. Job IX, 17 חוטי ב׳ (h. text שְׂעָרָה!).

**בֵּינָתַיִם,** v. בֵּין.

**בִּיסָא** c. (=בֵּי עִיסָא) *basin for kneading* the meat-offering. Men. 7[a]; 24[ab]. Ib. 57[b] ב׳ למילש ביה a basin in which to knead.

**בִּיסָא** pr. n. m. Y. Gitt. IV, 46[a] top, read נִיסָא.

**בִּיסֵי** *thorns* (Ar.), v. בֵּיסָא.

***בִּיסַי** f. (בוס, v. בְּסִיסֵי) *tray for wine cups.* Lam. R. to III, 17 מן כל ב׳ וב׳ וכ׳ Ar. (ed. פטיס) from each tray (which was handed around) one cup.

**בִּיסֵּם** *Pi.* of בְּסַם. [Freq. incorr. for בִּיסֵּס, v. בְּסַס.]

**בִּיסְמָן,** v. בּוּסְמָן.

**בִּיסְנָא** pr. n. m. *Bisna.* Keth. 100[a]; a. e. V. ברנא.

**בְּסִ׳, בִּיסַתַּרְקָא** c. (=בֵּי אִסְתַּרְקָא, Ithpe. noun of סרק) *receptacle of hackled or hatcheled wool,* whence *mattress, cushion.* B. Kam. 117[a] חד ב׳ Ms. R. (ed. חדא fem.).—*Pl.* בְּסִ׳, בִּיסַתַּרְקֵי. Targ. Y. Deut. XXXIV, 6 בב׳ מילת (not כב׳) with fine woolen mattresses.—B. Kam. l. c. Bekh. 8[b]. Taan. 21[b] bot. מאריך לחו ב׳ Ar. (ed. מך) laid down before them mattresses (to sleep on). Yeb. 63[a]. Snh. 95[a]. B. Bath. 58[a] (=חביתא דאודלא in an enigma).

**בִּיעַ** m. *rejoicing;* v. בּוּעָתָא II. Targ. Is. XVI, 10; a. e. (Var. בִּיעַ incorr.).

**בִּיעָא (בְּיָעָא),** part. f. of בּוּעַ.

**בְּעָתָא, בִּיעָתָא, בִּיעָה, בִּיעָא** f. ch. (=h. בֵּיצָה; בוע) *egg.* Targ. Job VI, 6; a. fr.—Y. Ned. III, 38[a] top (Y. Shebu. III, 34[d] bot. סגין, corr. acc.) כגון ב׳ ומרגליתא as e. g. one swearing of an egg that it was a pearl (as an instance of שבועת שקר). Yoma 69[b] ב׳ בת יומא a fresh egg of the same day; a. fr.—*Pl.* בִּיעִין, בִּיעַיָּא, בִּיעֵי, בִּיעֵ׳. Targ. O. Deut. XXII, 6 (Y. ביעירן); a. fr.—Keth. 61[a] top. Bets. 6[b] sq. ב׳ דפחיא the eggs of a cackling hen, opp. those found in the killed hen. Ib. ב׳ דדיכרא eggs from a hen impregnated by a cock, opp. ב׳ דספנא מארעא by friction on the ground. Ḥull. 93[a] ב׳ חשילחא, v. חֲשִׁילָא. Sabb. 109[a] פיעפועי ב׳ beaten eggs.—Lev. R. s. 16; a. fr.—זבן בכל בֵּיעָתָא to buy (the hen) with all the eggs, i. e. to do a thing thoroughly. Lev. R. s. 11; Ruth R. (introd.) to I, 2; Esth. R. beg. ברתא (corr. acc.); v. בֵּירָה.

**בִּיעוּט** m. (בעט) *stamping, kick.* B. Kam. 19[a]. [Targ. Is. LXIII, 3, v. בְּעוֹט.]

**בִּיעוּר** m. (בער) *removal.* Maas. Sh. V, 3; Shebi. VII, 1, a. fr. (removal of the fruits of the third and sixth years of the Sabbath period).—ב׳ חמץ, v. בָּעַר Pi.—*Pl.* בִּיעוּרִין. Y. Ḥall. IV, 60[a] bot. לב׳ as to laws of removal of fruits.

**בִּיעוּרָא** ch. 1) same. Pes. 6[b].—2) *clearing, taking off the last olives.* Targ. Is. XVII, 6; XXIV, 13 (h. נֶקֶף).

**בִּיעוּתָא** m. (v. בִּיעָתוּתָא) *fright.* Targ. Job VI, 4; a, e.—*Pl.* בִּיעוּתִין. Targ. Is. XXI, 4; a. e.

**בִּיעָתָא, בֵּיעָתָא** *egg,* v. בֵּירָא.

**בִּיעָתָא** *rejoicing,* v. בּוּעָתָא II. Targ. Ps. XXXII, 7.

**בִּיעָתוּתָא** f. (בעת;=b. h. בְּעָתָה) *fright,* v. בִּירְעוּתָא. Pes. 3[ab] ב׳ דגמלים fear of falling down from the camel's back; ב׳ דלילא fear of the night. Sabb. 41[a] ב׳ דנהרא fear of being drowned. Gitt. 68[b] הוה ליה ב׳ מינה he was afraid of him. Sot. 20[b] fear (פחדא) detains the blood (menstruation), ב׳ וכ׳ sudden fright loosens (produces menstruation). Nidd. 71[a].

***בִּירִין,** pl. בִּירִים Mus., v. חֵרִיץ. Y. Kidd. I, 58[d].

**בִּירָא,** pl. בִּירָן, v. בִּירָא.

**בִּירָצָה** *swamp,* v. בִּצָּה.

**בִּירָה** f. (b. h.; בוּר, בְּצִבִּין) 1) [*the bubbling,*] *egg.* Bets. I, 1; a. fr.—Sabb. VIII, 5 (80[b]) ב׳ קלה a light (easily boiling) egg.—2) *an egg-shaped object, ball, lump.* Ib. בִּירַת הגיר Ar. (ed. חסיד) cement (lime) in a lump; Tosef. ib. VIII (IX), 20 בזמן שבריצה, Var. שהיא כבריצה, when it is as compact as a ball, opp. חבוט.—Par. V, 6; Lev. R. s. 23, end ביצת היוצרים the potter's lump of clay. —3) trnsf. *germ, root,* esp. ב׳ קיעקע to stamp out, *to exterminate* (the last germ). Y. Ab. Zar. IV, 44[a] top. Lev. R. s. 26. Ib. s. 11; Ruth R. (introd.) to I, 2; Esth. R. beg.; v. בִּירָא pl.—4) *Betsah,* name of a Talmudic treatise, beginning with that word (in Tosefta יום טוב).—*Pl.* בֵּירִים, בֵּירֵי, constr. בֵּירֵי. Sabb. VIII, 5; a. fr.—Ab. Zar. 3[b]; a. e. בירי כנים, v. פִּירָה.—Y. Snh. XI, 30[b] bot., [read as] Cant. R. to II, 5 פתפותי בצירים הם כאן scrambled eggs are here, i. e. confusion of persons. Y. Shebi. V, 35[d] bot. עשה בירים a. עשה ביצה if the leek has formed bulbs. Ib. VII, 37[b] bot. בירי נץ חלב, v. חַלְבְּצִין.

**בִּיצּוּעַ** m. (בְּצַע) *adjustment, compromise* (usually פְּשָׁרָה). Snh. 6[a]. Y. ib. I, 18[b]; a. e.—[*Pl.* בִּיצּוּעִין, v. בְּצָעָה.]

**בִּיצְעָא, בִּיצּוּעָא** m. (בְּצַע) *piece, morsel, crumb.*—*Pl.* בִּיצְעֵי, בִּיצּוּעֵי, בִּירְצְעֵי, בִּירְצוּעֵי. Targ. O. Lev. II, 6; a. e.—Sabb. 140[b] לא ליבצע ב׳ he must not eat it by morsels (but enough at a time). Succ. 26[a] תרתי או תלת ברצעי Ms. M. (ed. בריעי, v. Rashi a. l.) two or three morsels.

**בִּיצּוּר** (בְּצַר Pi.) *besieging,* trnsf. (by play on בַּצַּר Ps. XVIII, 7) *beseeching, entreaty.* Deut. R. s. 2, beg. (in Yalk. Sam. 157 our w. omitted; Yalk. Deut. 811 בצר).

**בִּיצּוּרְתָּא,** v. בַּצּוּרְתָּא a. בְּצוּרְתָּא.

**בִּיצְיָאתָא** pl. of בִּירְתָּא.

***בִּירְצָרְתָּא** f. of בְּצִיר, *the lowest.* Targ. Y. Ex. XI, 5.

**בִּירְצִית, בִּיצִית** f. (v. בִּירָה) *dyke-boat, lighting boat,* Babylonian name for Palestinean הוגרת. B. Bath. 73[a]; Tosef. ib. IV, 1 בו׳; Y. ib. V, beg. 15[a] בו׳ (v. Rabb. D. S. to B. Bath. l. c., note 5).

**בִּיצְרָא, בִּירְצָתָא** ch. same. *Pl.* בִּירְצָתָא, בִּירְצָרָתָא, בִּיר׳. B. Bath. 73[a] ed. בו׳ (Ms. M. בר׳, Ar. בוצרית); Sabb. 101[a] בר׳ דמישן the canal boats of Meshan.

**בִּיצְעָא**, pl. בִּיצְעֵי *morsels*, v. בִּרְצוּעָא.

**בִּיצְעֵי, בִּיצְעִין** *ditches*, v. בְּצִעָה.

**בִּיצְרָתָא**, v. בַּצּוֹרְתָא.

**בִּיקָא*** m. (בקק) *incisions in muddy ground.* Sabb. 147[a] bot. Ar. s. v. פלם (Ms. O. בוקא, ed. פיקא), v. פִּילוּמָא.

**בִּיקּוּעַ, בְּקוּעַ** m. (בקע) 1) *splitting, chopping.* Kel. XIII, 3 בית ב׳ that part of the spade (or shovel) which is used for chopping. Ib. XXIX, 7; Y. Meg. I, 71[b] top קרדום של ב׳ an axe for chopping, opp. ניכוש של (a hoe) for weeding; Y. Ned. IV, beg. 38[c] קורדום של בקעי (corr. acc.).—2) (v. בָּקַע) *trimming the* (olive) *tree.* Sifra B'har, beg.

**בִּיקּוּר** m. (בָּקַר) 1) *examination, investigation.* Pes. 96[a]; Arakh. 13[b]; Men. 49[b] טעון ב׳ requires examination (as to physical defects). Ḥull. II, 3 (32[a]) כדי ב׳ as much time as the examination (of the slaughtering knife) requires; ib. 9[a]; [ib. 32[a] ביקרו של חכם, read ביקור חכם or בִּיקּוּרוֹ של]. Kerith. 11[a] (ref. to בְּקֹרֶת Lev. XIX, 20) בב׳ תהיה she must first be examined (whether she can endure the punishment required by law).—2) *visiting* (the sick), *visit.* Ned. 39[b] ב׳ חולים אין וכ׳ the duty of visiting the sick knows no limits (of time or rank). B. Mets. 30[b]; a. fr.

**בִּיקּוֹרֶת, בִּקֹּ׳** f. (b. h. בְּקֹרֶת, v. preced.) 1) *examination, assessment.* אגרת ב׳ a public announcement inviting buyers to examine the property assessed, i. e. *an announcement of public sale*=אַכְרָזָה. Keth. XI, 5 (99[b]); a. fr.—V. אִגֶּרֶת.—2) (b. h. *punishment*). Kerith. 11[a] (ref. to Lev. XIX, 20) ב׳ תהיה מלמד שהרא לוקה there shall be *bikkoreth*, this teaches that she shall be lashed. ומניין דהדין ב׳ לישנא וכ׳ how do we know that this bikkoreth has the sense of chastisement? Answ. תהא בקריאה ... Rashi (ed. בקראי) she shall have the Bible verses read to her (as customary when chastising in court, v. Macc. III, 14); oth. homilet. interpret. בביקור תהא, v. preced. [Tosef. M. Kat. II, 11 ביקורת ed. Zuck., v. בִּקֹּרֶת.]

**בִּיקְוָא** f. (vicia, βίκιον) *vetch.* Y. Maasr. V, end, 52[a]. Tosef. ib. III, end בִּקְיָא. Y. Ḥall. IV, 60[b] בִּקְיָה.

**ביקעי**, Y. Ned. IV, beg. 38[c], v. בִּיקּוּעַ.

**ביקרא**, Ab. Zar. 28[b], v. בַּרְקָא II.

**בִּיקְתָא**, v. בִּקְתָא.

**בִּיר** m. (=בַּר) *son.* Targ. Y. Ex. I, 15; a. e—Ber. 5[b]; B. Bath. 116[a] this is the bone (tooth) דעשיראה ב׳ of the tenth son (that died).—*Pl.* constr. בִּירֵי. Targ. Y. Num. XXXIII, 31 sq. ב׳ עקתא (h. text. בני יעקן!).

**בִּיר, בִּירָא** c. ch. 1)=h. בְּאֵר. Targ. Gen. XVI, 14; a. e. Ber. 56[a]. Ms. M., מיבעי עסקך כי חני מידי דנפל לב׳ thy goods will be sought for like something fallen into a well (i. e. thy business will thrive; diff. vers. in ed. a. Mss., v. Rabb. D. S. a. l. note). Sabb. 66[b] נפל פותא לב׳ Dyer's Madder, as a remedy, has fallen into the pit (is not practiced). B. Kam. 92[b] (prov.) ב׳ דשתית וכ׳ cast no stone into a well out of which thou once didst drink (never despise what once benefitted you).—Ḥull. 106[a] בַּת בִּירְתָא a little gutter fed by a well.—*Pl.* בֵּירֵי, בִּירִין. Targ. Gen. XXVI, 15; a. e.—2) (=h. בּוֹר) *pit, hole.* B. Mets. 85[a] ב׳ מליא וכ׳ . . . the cavity (created by the taking out of a radish) stood full of water; [Ms. M. כי ב׳ דמיא like a well; v. Rabb. D. S. a. l. note].—*Pl.* as above. Targ. Gen. XIV, 10 (h. text בְּאֵרֹת); Gen. R. s. 42.—Snh. 7[a] (prov.) שב ב׳ וכ׳ seven pits are open for the righteous man (and he escapes), and one for the evil-doer (into which he falls). Sabb. 110[b].—3) בִּירָא pr. n. pl. *Bera* (prob. ident. with בִּירַאי 2, a), native place of R. Simlai. Y. Taan. II, 65[d] bot. ר׳ ש׳ דיב׳; Y. Meg. I, 72[c] bot. דב׳; Koh. R. to III, 14 דברווירא (corr. acc.).

**בִּירָוִיתָא, בִּירָאָה** m. (v. next w.) *of Berai*, surname of Ulla. M. Kat. 26[a]; a. fr.—Y. Meg. II, 73[b]; Y. M. Kat. III, 83[b] bot. בִּירָנָא.

**בִּירֵי, בֵּירֵי, בִּירַאי** f. (denom. of בִּיר, בְּאֵר) 1) *watering station*, esp. in Palestine for Temple pilgrims.—*Pl.* בִּירָאוֹת, בִּירָוִיוֹת, בֵּירֵיוֹת. Erub. II, 1; a. fr. Y. ib. 20[b] top לבירי׳ ולא לבירות (read לבירויות ולא לבורות) for watering stations but not for cisterns; v. Bab. ib. 18[a].—2) pr. n. pl. *Berai* or *Beri;* a) in Galilee. Yeb. 83[b]. B. Mets. 84[b] בני בירי the inhabitants of B. (Ms. M. בני בר מריון). Y. Pes. IV, 30[d] top. Y. Shebi. VI, 36[c] top בירוי רבתא (a border-town); (v., however, Hildesh. Beitr. z. Geogr. p. 21).—b) *B.* or *Be-B.* in Babylon, native place of Ulla, R. Dostai, a. oth. Ab. Zar. 40[a]. Erub. 56[a] מוליתא דבי ב׳ וכ׳ the ascents between Berai a. Narash. Sot. 10[a] בי בארי. Erub. 45[a] בירי. [Ḥull. 127[a] בירבי דנרש, read בי בירי ונרש.]

**בִּירְבְּלִין**, read כּוֹרַבְּלִין.

**בִּירָה** f. (b. h.; ברר, as בִּירָה fr. בלל; cmp. בְּרִירִית) *cut off, surrounded*, whence 1) *castle, fort.* Gen. R. s. 39; a. fr.—2) *a group of buildings forming one residence.* B. Bath. 61[b] בית בב׳ גדולה a house in a large residence (court). Bets. 25[a] בטפיתין ובב׳; (ib. 24[a] בט׳ בבירות); v. טִפִּית I, 2.—3) (=בית הבחירה, I Chr. XXIX, 1; 19) *the chosen Divine residence, Temple.* Zeb. 119[a] והא בעי ב׳ does it not require a chosen residence (Deut. XII, 18)? Y. Pes. II, 35[a] top כל הר וכ׳ the whole Temple mount is named Birah; Pesik. R. s. 14. Zeb. XII, 5 (104[b]) בבית חב׳; v. Gem. a. l.—Yoma 9[b] עידיכם חב׳ your witness is the Second Temple (which has not been rebuilt; Y. ib. I, 38[c] bot. חבחירה). Ed. VII, 3 בִּירַת חפלייא (Ms. M. חפליי׳) Fort Haflaya (?).—*Pl.* בִּירוֹת. Bets. 24[a], v. supra. Zeb. 119[a] שלש ב׳ וכ׳ there are three Divine residences, Shiloh &c. Ch. בִּירְתָא.—Denom. בִּירְוֹן.

**בירו**, Y. Pes. IV, 30[d] top, read בֵּירַי, v. בֵּירַאי.

**בִּירְוָן, בִּירוֹן** f. pl. *cypress trees;* sing. בִּרְוָתָא, v. בִּרְתָא.

בֵּירִישָׁא pr. n. pl. *Beresha* (prob. Baris), in the territory of Ruben. Targ. Y. Num. XXXII, 37 (h. text קְרִיָּתַיִם).

בֵּירִית or בּוּרִית f. (בְּרָה, cmp. בְּרִית) *something cut out; ring, hoop.* Tosef. Kel. B. Mets. V, 7 כל הבוריות טהורה בְּרִית מהרישה טמאה ed. Zuck. (Var. ביריות, בורות) every thing cut in circular form is clean (not susceptible of levitical uncleanness), except the hoop of the plough (cmp. תחיכה ibid.).—Esp. *knee-band, garter.* Sabb. VI, 4. Ib. 63b ב׳ of the Mishnah is the Biblical אצעדה. Y. ib. VI, 8b ב׳ כל שהיא וכ׳ בי׳ it is called *birith* when single, *k'balim*, when the two bands are coupled with a chain. [Ar. ed. Koh. בו׳, oth. ed. בְּרִית. Cmp. Assyr. *birîtu* chain, Schr. KAT 542.]

בִּירְכְּתָא, בִּירְכָא, v. בִּרְכְּתָא, בִּרְכָא.

בִּירְכָּא *knee, shoot,* v. בֶּרֶךְ.

בּוּרְלָא, בִּירְלָא m. (βήρυλλος) *beryll,* a precious stone, prob. the *Chrysoberyll* or *yelloiv emerald* (h. שֹׁהַם). Targ. O. Ex. XXVIII, 9; 20; a. e.—Targ. Cant. V, 14 (some ed. בִּרְלָא).—*Pl.* בּוּרְלִין. Targ. Esth. I, 4.—V. בֵּירוּלִין. —Targ. Y. Ex. XXXIX, 13 בּוּרְלַת חַלָּא sand-colored beryll. Ib. (I) XXVIII, 20 ובירליות חלא, prob. to be read ברזלין דחלא; Ib. (II) בדולחא (corr. acc.). [Ex. R. s. 38, end פראלוקין, prob. a corrupt. of our w., cmp. LXX].

בִּירָם pr. n. pl. *Biram,* also called *Beth Baltin.* R. Hash. 23ab, a signal station for announcing the New Moon (betw. Syria and Mesopotamia, Neub. Géogr. p. 354). Kidd. 72a.—Snh. 108a ועינא רבתי דב׳ Ms. M. (ed. ועינוה, corr. acc.) the Great (hot) Spring of B.; v. Hildesh. Beitr. z. Geogr. p. 29, note 206.

בִּירְנִין, v. בִּירַנְתָּא.

בִּירָנִית f. (b. h.; denom. of בִּירָה) 1) *castle, palace.* Pes. 118b (Ms. M. 2 בירה).—*Pl.* בִּירָנִיּוֹת Ibid. (description of Rome; v. Rabb. D. S. a. l. for Var. Lect.).—2) (cmp. בִּרְיוֹן) *a palace-woman, court-lady.*—*Pl.* as supra. Lev. R. s. 19 הושיב ב׳ וכ׳ (Yalk. Kings 249 נשים ב׳) he placed court ladies in Jerusalem (forced them to leave home and serve at the palace); מהו ב׳ what is meant by (why are they named) biraniyoth? ביירן ציידן וכ׳ (not ציירן), he laid a trap for them, he caught them (ensnared them).

בִּירַנְתָּא ch.=preced. 1). Targ. Esth. I, 2 (h. text הַבִּירָה); a. fr.—*Pl.* בִּירְנָתָא, בִּרְ׳; constr. בִּירְנָתַי. Targ. Ps. XLVIII, 4 (h. text אַרְמוֹן). Targ. Am. III, 9 בִּרְנָתַי באשדוד (!). —Targ. Y. Lev. XXV, 29 בִּירְנִין masc. (some ed. בּוּרְנִין) *fortified places.*

בִּירְצָא m. (בִּרְצָן) *brim. Pl.* בִּירְצָרֵיא. Ab. Zar. 74b ותתים לחו אבּירְצָרֵיהוּ (some ed. אבור׳) and sealed the kegs on their brims. [Gitt. 69b בירצא, some ed., v. כִּרְצָא.]

בִּירְקָא pr. n. pl. *Birka,* in Babylon. Kidd. 72a, v. בִּירְתָא.

בּוּרְקָא, Ab. Zar. 28b פתילתא ב׳, v. בַּרְקָא II, 2.

בִּירְתָא f. *well,* v. בִּיר.

בִּירוּלִין m. (βηρύλλιον) *beryll,* a precious stone. Targ. Job XXVIII, 16. Ib. 18 (some ed. בִּירוּצִין q. v., Ms. Var. פִּירוּצִין). Targ. Y. II Ex. XXVIII, 19 בירזלין (corr. acc.). V. בִּירְלָא.

בִּירוֹס m. (birrus, βίρρος) *birrus,* a travelling cloak, v. בִּרְסִין. Tosef. Meg. IV (III), 30 כידום, כידוס (corr. acc.).

בִּרוּץ, בֵּירוּץ m. (ברץ) *heaping, crowding. Pl.* בִּירוּצִים, בִּירוּצִין, בִּרְ׳. Men. 88a ב׳ or בִּירוּצֵי המדות the quantities which remain, when filling from a brimful measure into smaller ones. Y. Shek. IV, 48a bot. לב׳ goes to the collection of &c. Ib. בירוצי לח the remnants of the overflow of liquids, ב׳ יבש those of dry things emptied over.

בִּירוּצִין* m. ch. (Æthiop. אבן ברד, v. Ges. H. Dict. s. v. גָּבִישׁ) *chrystal.* Targ. Job XXVIII, 18; v. בִּירוּלִין.

בֵּרוּר, בֵּירוּר m. (ברר) 1) *clearness, correct sense.* Yalk. Ps. 658 ב׳ של הלכה (cmp. בּוֹרְרִי) the true sense of the law.—2) *Pl.* בִּירוּרִין, בֵּרְ׳ *arbitration.* B. Mets. I, 8, a. e. שטרי ב׳ documents referring to the choice of arbiters, v. קוֹמְפְּרוֹמִיסִין; [anoth. opin. ib. 20a שטרי מענתא records of evidences, minutes of court proceedings].—3) בֵּרוּרֵי המדות *exact account of wine measures,* whence, *the surplus in the shopkeeper's wine account* arising from measuring quickly and not allowing the wine to settle in the measures. Bets. III, 8 (29a) ed. (properly omitted in Ms. M., v. Rashi a. l.; Var. in Rashi Ms. בֵּרוּצֵי). Ib. 29a three hundred *gereb* (v. גרב) of wine מב׳ המ׳ from the surplus found in his account.

בִּירְזִלִין, v. בֵּירוּלִין.

בֵּירַי, v. בֵּירַאי.—[בירי, Hull. 139b, v. פִּירִי I.]

בִּירְיָא I, v. בִּירְיָתָא a. בִּירְיָה.

בִּירְיָא II m. pl. (βίρρια, pl. of βίρριον) *birrus,* a kind of cloak, v. בִּרְסִין. Y. Kil. IX, 32d top quoted in R. S. to Kil. IX, 7 (ed. בריה, corr. acc.).

בִּירְיָאתָא, v. בִּרְיוֹתָא.

בִּירְיָה, בִּירְיָא f. *creature,* v. בְּרִיָּה.

בִּירְיוֹן, בִּירְיוֹנָא m. *palace-guard,* v. בִּרְ׳.

בֵּירַיי, v. בֵּירַאי.

בִּירְיִי pr. n. m. *Biryi,* an Amora. Y. Ter. X, 47b bot. (Hull. 98a בריים). Y. Pes. II, end, 29c (Asheri to Pes. II, s. 13, quotes פדאי).

בֵּירְיָדָה, v. בֵּירָאָה.

בִּירְיָדִים, v. בִּירְדִי.

בְּרִייתְכוֹן, Y. Snh. II, 20a top, read בּוֹרְרֵיכוֹן, v. בְּרִיָּא.

**בִּירְתָּא** f. ch.=h. בִּירָה. Ezra VI, 2. Targ. II Esth. IX, 6, v. בִּירַנְתָּא; a. e.—Freq. as pr. n. pl. *Fort.* Y. Ber. II, 5ª top בִּירַת מלכא וכ׳ the royal fort of Bethlehem; (Lam. R. to I, 16, end בירת ערבא). Pesik. Shim. p. 117ª; Yalk. Jer. 263 כד תימוט בירתא ב׳ שמה (read בירתא) when a capital declines, it is still called the Capital.—Sot. 38ᵇ ב׳ דשחורי (דשיחורי) the Fort of Shihori. Y. Ab. Zar. V, 44ᵈ בירת סיריקה (Bab. ib. 31ª בירת סריקא (not בירא; Ms. M. ב׳ סירקי) Fort Sirikah in Samaria. Kidd. 72ª ב׳ דסטיא; ib. ב׳ דנדה Ms. Oxf. (ed. only בִּירָקָא) opprobrious by-names of Babylonian places (v. Graetz *Messene*, in Progr. of Bresl. Jew. Semin. 1879); a. fr. [Y. Peah VII, 20ª bot. ב׳ דחרובתא, v. בְּוֹורְתָּא.]—[*Pl.* בִּירָתָא(?). Targ. Prov. I, 21, prob. to be read בִּירְיָתָא *streets*, v. Nöld. Mand. Gr. p. 17.]

**בִּירְתִּין** m. pl., v. בִּרְתָּא.

**בִּירְתִּית** f. (v. preced. art.) *of Birtha.*—*Pl.* בִּירְתִּיוֹת. Y. Pes. III, 30ª, v. קוּבְטָיוֹת.

**בִּישׁ** I, **בִּישָׁא** m. (v. בְּאִישׁ) *bad, wrong* (of persons and deeds); also *ill, sick.* Targ. Gen. VI, 5; a. v. fr.—Lev. R. s. 22 (prov.) טב לב׳ וכ׳ when thou hast done good to a bad man, thou hast done evil (to thyself). B. Kam. 115ª חנן בישא Ḥanan, the bad man.—B. Mets. 75ᵇ bot. דב׳ ליח וכ׳ he who fares badly in one place; a. fr.—*Pl.* בִּישִׁין, בִּישַׁיָּא, בִּישַׁיָּיא. Targ. Gen. XIII, 13; a. v. fr.—בִּישַׁיָּיא freq. *the sick.* Koh. R. to IV, 6 ומפלגא לב׳ and distributes (the apples) among the sick.—Y. Bets. I, 60ᶜ bot. מבקרא ביש׳ (not ביריש׳) to visit the sick.—Fem. בִּישְׁתָּא, בִּישָׁא 1) (adj.) *bad;* 2) (noun) *evil, wickedness, illness.* Targ. Gen. XXXVII, 20; a. fr. —Ib. VI, 5, a. fr. בִּישַׁת constr. —Sabb. 129ª ב׳ מי וכ׳ can bad be good? Y. ib. XIV, 14ᶜ bot. טב לבישתא וכ׳ (vinegar is) good for a sore, but bad for a sound tooth. Lev. R. s. 33, beg., from it (the tongue) comes the good ומינה ב׳ and from it the evil; a. fr.—*Pl.* בִּישָׁתָא, בִּישָׁאתָא, בִּישָׁן.—Targ. Gen. XXVIII, 8 (ed. Vien. O. בישא, corr. acc.); a. fr.—Snh. 7ª happy is he who hears (himself insulted) and keeps silence חלפוה בישתיה מאה (corr. חלפוהו בישתא, v. Rabb. D. S. a. l. note 7) a hundred evils pass by him (he escapes &c.); a. fr.

**בִּישׁ** II, **כְּפַר ב׳** pr. n. pl. *K'far Bish*, prob. *Capharabis* in upper Idumæa. Lam. R. to II, 2; Gitt. 57ª.

**בְּאִישׁ׳, בִּישׁוּתָא, בִּישׁוּת, בִּישׁוּ** f. (בִּישׁ I) 1) *bad quality.* Targ. Jer. XXIV, 2; a. e.—2) *wickedness, evil.* Targ. O. Gen. XXXI, 52; a. fr.—Sabb. 156ª חדא לב׳ one quality on the bad side; כולי לב׳ all bad. Lam. R. to I, 1 (רבתי) בישו עבדית וכ׳ (not בישי) have I done wrong that I &c.? Pesik. Zakh. p. 24ᵇ [read twice:] למיגזי לבישא בִּישׁוּתֵיהּ; (Tanḥ. Ki Thetse 6 בִּישְׁתֵּיהּ, ed. Bub. ib. בישותיה) to repay the bad man his badness. B. Kam. 115ª מפורסם לב׳ notorious for vice.—Men. 52ª מבישותהן וכ׳ of our shortcomings they speak to them. Ab. Zar. 65ª ב׳ . . . עינא the eye which desires to see your misfortune. Keth. 25ᵇ; Macc. 5ᵇ הדר חזירה לר׳ א׳ בישות he turned around and looked at R. E. with displeasure; Pes. 53ᵇ ב׳ . . . חזא בית (Ms. M. 2 a. Oxf. בבישות, v. Rabb. D. S. a. l. note 400). —Y. Taan. III, 66ᶜ bot. ומדינתא אזלא בבאישות and the city perishes in wickedness (by pestilence).

**בִּישׁוּלָא, בִּישׁוֹלָא,** v. בְּשׁוּלָא.

**בִּישׁוּתָא, בִּישׁוֹתָא,** v. בִּישׁוּ.

**בִּישַׁם,** v. בָּשַׂם.—Pesik. R. s. 21, read בִּיסֵּס, v. בָּסַס.

**בִּישָׁן (בִּישׁן)** pr. n. pl. (contr. of בית שאן, v. שְׁאָן) *Beshan* (Scythopolis), in Galilee. Y. B. Mets. X, 12ᶜ top בני בישן דדיריא דב׳ the dwelling houses of B.—Pes. 50ᵇ (Ms. Oxf. בִּרשן, Ms. M. מישן).

**בִּישָׁנִי (בִּישׁנִי)** m. (v. preced.) 1) *inhabitant* or *native of Beshan.* Meg. 24ᵇ (ed. בשיני, Ms. M. בשני, corr. acc.).—*Pl.* בִּישָׁנִין. Y. Ber. II, 4ᵈ bot.; (Meg. l. c. אנשי בית שאן).—Ch. בִּירִישַׁנָּאֵי. Y. Meg. III, beg. 73ᵈ.—2) *beshani*, name of a species of olives. Peah VII, 1 an olive called ב׳ . . . . (Ms. M. ביר׳) beshani. Y. ib. 20ª top אית דבעי מימר ב׳ ממש וכ׳ some would say, it means really a beshani (named after Beshan), others would derive its name from the fact (v. בּוֹשׁ) that it shames its neighbor (trees by its richness). [Oth. opin. *a dry olive*, not used for manufacturing oil.]

**בִּישְׁרָא,** v. בְּשַׂר.

**בִּישְׁרָנָא** m. (v. preced.) *fleshy, stout.*—*Pl.* בִּישְׁרָנֵי. Keth. 61ª.

**בִּישְׁתָּא,** v. בִּישׁ I fem., a. בִּישׁוּ.

**בי״ת** *Beth*, the second letter of the Alphabeth. Y. Sabb. XVI, 15ᶜ top; a. fr.; v. אל״ף.—Y. Ned. III, 38ª bot. בי״ת תהי וכ׳ the Beth (in ביצחק Gen. XXI, 12) intimates two, a son that is destined to inherit two worlds. Lev. R. s. 19 אם אתה עושה ב׳ כ״ף if thou changest the Beth into a Kaf; a. fr.—*Pl.* בִּיתִּין. Sabb. 103ᵇ one must not write . . בי׳ כפין (Ms. M. בָּתִּין) the Beths so as to be taken for Kafs.—Chald. בי״תא. Cant. R. beg.; a. fr. [Shek. III, 2 Mish. ed. בירתא, read בִּרְתָּא.]

**בִּית, בָּת,** inf. בּוּת (sec. r. of בוא) *to go in, lodge, pass the night.* Dan. VI, 19. Targ. Gen. XXXII, 22; a. fr.—Pes. 107ª בת טווח (Dan. l. c.) he went to bed without tasting food. Snh. 95ª (prov.) בת דינא וכ׳ if punishment is procrastinated, punishment is gone. Taan. 24ᵇ ביתו כולי וכ׳ go ye all to bed fasting. Pes. 42ª מיא דבירתו (Chald. transl. of the ambiguous מִים שְׁלָנוּ) water kept in vessels over night. Ber. 60ᵇ בת ברברא he slept in the open field. Snh. 63ᵇ.—Ib. 109ª top בעי למֵיבַת he wanted to stay over night; a. e.—Part. בָּאַיִת. Targ. Is. LVIII, 5.

*Pa.* בַּיֵּית same. Erub. 73ª (opp. to taking meals).

*Af.* אֲבִית *to keep over night, postpone burial.* Snh. 47ª מֲבִית ליה למת dare one postpone the burial of the dead?

**בַּיִת** m. (b. h.; cmp. preced.; v. Ges. H. Dict. s. v. as to various etymological attempts), constr. בֵּית, *pl.* בָּתִּים. 1) *house, household, home.* Yoma 11ᵇ ב׳ מיוחד לדירה

*bayith* means a building intended for a dwelling. Ib. מי שמייחד ביתו לו (Var. v. Rabb. D. S. a. l. note) he who devotes his house (its contents) to himself exclusively (unaccommodating); Arakh. 16a מי שמיוחד וכ׳ בעל חב׳.—(abbrev. בע״ח) *owner, landlord; host; private man,* opp. to trader, artisan &c. Ber. 46a בע״ח בוצע וכ׳ the host breaks the bread, and the guest says the blessing. Tosef. ib. IV, 14 של בע״ח home-made (bread), opp. גלוסקין; Y. ib. VI, 10b bot.—Sabb. I, 1 בע״ח the donor, opp. עני the recipient. Gen. R. s. 22; a. v. fr.—בן ב׳ *inmate, attendant.* Ab. I, 5; a. fr.—פסול חב׳ the degraded (slave) of the house. Gen. R. s. 70.—2) Esp. (הַ)בַּ׳ *the Temple.* בפני חב׳ in days when the Temple exists, שלא בפני חב׳ when it does not exist. Ḥull. V, 1; a. fr.—ב׳ שני or ב׳ אחרון *the Second Temple.* Cant. R. to VIII, 9; a. fr.—הר הב׳ Temple Mount, v. הַר.—3) *school, college,* (collect.) *disciples;* בֵּית הלל Hillelites &c. Bets. I, 1; a. fr. Treat. Sof'rim IV, 1 של ב׳ וכ׳ those of the house of &c. [Y. Shebi. II, 33d bot., a. e. דבית..ר׳, usu. דבי, v. בֵּי].—4) *body.* Ber. 44b אוי לו לב׳ וכ׳ that human body (Rashi: stomach) is to be pitied where vegetables are a constant guest (being the only food).—5) *wife.* Yoma I, 1 ביתו זו וכ׳ 'his house'—that means his wife. Ib. 13a וחד לאו ביתו הוא but this one (designated for him in case of his wife's death) cannot be called 'his house'. Sabb. 118b; a. fr.—6) Euphem. *pudenda; marital intercourse.* Y. Sabb. IX, 12a top; Mikv. VIII, 4 שמשה את בֵּיתָהּ she had intercourse. Ib. כבדה את חב׳ she washed &c. Y. Sot. I, 16c bot. אסורה לביתה is forbidden to her husband. Nidd. 5a מהומת לביתה she hastens to perform her marital duty. Y. ib. I, beg. 48d. Cmp. חֲדַר.—7) *store-house, store-room.* בית העצים wood-room; ב׳ התבן straw-magazine; ב׳ הבקר stable; &c. Yoma 11a; a. fr.—8) (geogr.) *place, town,* in compounds (for which see the respective determinants), e. g. ב׳ בוקיא Beth-Bukya &c.—9) (anat.) *limb, organ,* in compounds (v. supra 8)), e.g. ב׳ הבליעה œsophagus, &c. —10) *shed* for plants, *covering.* Shebi. II, 4 (pl.). Y. ib. 33d. —Y. Sabb. VII, 10a.—11) in compounds, denoting *receptacle, cover* &c., e. g. ב׳ הדיו *inkstand.* Tosef. Kel. B. Mets. IV, 11; ב׳ יד *sleeve,* v. אוּנְקְלַי II, &c.—Men. 34b, a. e. *cases of the T'fillin.*

*Chief compounds:* בֵּית אָב, pl. בָּתֵּי אָבוֹת 1) *paternal home, family.* Snh. 38a שני ב׳ א׳ two families (dynasties); a. fr.—Tosef. Ter. II, 11 אריסי ב׳ א׳=בתי אבות *hereditary land-tenants;* B. Bath. 46b.—2) *priest's division.* Taan. II, 6; a. fr.; v. אֲנוֹשׁ pl.—3) *origin of a law, rule* &c.; cmp. אָב II. Cant. R. to II, 4 ב׳ א׳ של הלכה the origin (principle) of a legal rule. Midr. Till. to Ps. CIV, 29 wherever the root רעש is used, it means cessation of government, ואיזהו ב׳ א׳ שלהם וכ׳ and where is the origin (determining the meaning) of all of them? (Answ. Jer. LI, 29). Lev. R. s. 1, beg. מב׳ א׳ שלהן וכ׳ from the chief passage (Hagg. I, 13 'Haggai, the messenger' &c.) we learn that prophets are called messengers (or angels).—בֵּית דִּין (abbr. ב״ד) *court.* —ב״ד של שבעים ואחד or ב״ד הגדול the Great Sanedrin of seventy one members. Snh. I, 5. Y. ib. 19a bot.; a. fr.—ב״ד נוטה court of an odd number of judges. ב״ד שקול of an even number of judges. Snh. 3b.—ב״ד שריא a permitting court, opprobrious name of a court too lax in religious affairs. Y. Gitt. VII, 48d top; Y. Nidd. III, 50d bot.—[For all other compounds not self-evident, v. respective determinants.] [בית תר, v. בִּיתַּר.—Gen. R. s. 12 בית שלו, בית של עולם, v. בְּיָא.]

**בֵּיתָא I, בֵּית, בַּיְתָא** ch. 1) same. Targ. Ex. XII, 3; a. v. fr.—Meg. 16a ווי מב׳ וכ׳ woe inside, woe outside! Gen. R. s. 32 ההוא ב׳ קלקלתא that house which is a ruin (a Samaritan's designation of the Jerusalem Temple). Y. Snh. I, 18c ההן ב׳ דלריש that house down there (Rabbi's college); Y. R. Hash. II, 58a bot. והן ביתא.—Yeb. 109b דביתיה כי ביתיה דמי for his (the trustee's) house is like his (the neighbor's) own house (he is familiar with the interior); a. fr.—*Pi.* בָּתֵּין, בָּתַּיָּא, בָּתֵּי. Targ. Ex. I, 21; a. v. fr.—B. Bath. 61b sq. Ib. 67a, v. בְּרָתָא.—Ber. 6a *the case of T'fillin,* v. preced. [Playful etymol. בוא אוֹתֵיב בה. Sabb. 77b.]—2) *night-lodging.* Gitt. 57a לא יהבי ב׳ לאושפיזא they would not designate a house as a lodging for strangers (Lam. R. to II, 2 דלא הות מקבלא אכסניא).

**בֵּיתָא II** f. (=h. בַּת) *bath,* a measure. Targ. Is. V, 10. Targ. Ezek. XLV, 11; a. e.—*Pl.* בֵּיתִין, בַּתִּין. Ib. 14. Targ. I Kings VII, 26.

**בַּיְתָא** *night-bird,* v. בָּאוֹת.

**בי״תא,** v. בי״ת.

**בִּיתוֹס, בַּיְתוֹס** pr. n. m. (Βοηθός) *Boëthus;* 1) the founder of a sect similar to that of the Sadducees, named בַּיְתוֹסִין *Boëthusians.* Ab. d'R. Nath. ch. V.—2) father of one Martha or Miriam, a rich woman in the days of the siege of Jerusalem by Titus. Gitt. 56a. Lam. R. to I, 16 מרים; Y. Keth. V, 30b bot. מרתא.—3) B. ben Zonin. Y. B. Mets. V, 10b top; a. fr.—4) R. B.—Y. Erub. VI, 23c bot.

**בַּיְתוֹסִי, בִּיתוֹסִי** m. *Boëthusian,* v. preced. Sabb. 108a שאל ב׳ אחד (Mass. Sof. I, 2 שאל אחד, corr. acc.) a Boëthusian asked. Tosef. Yoma I, 8 (Yoma 19b צדוקי).—*Pl.* בַּיְתוֹסִים, בִּיתוֹסִין, בַּיְתוֹסִין, בַּיְתֵי. Men. X, 3. Y. Yoma I, 39a bot. מיפני חב׳ (for which ib. a. Bab. Yoma l. c. מצדוקים); Tosef. l. c. [Ar. ed. pr. בית סי, בית סין, read as one w., like Tosef. l. c. Var.]

**ביתור,** v. בִּיתַּר.

**ביתיוני,** v. תִּינִי 3).

**בִּיתוּתָא** f. (בית) *dwelling.* Targ. Job XXX, 23 Ms. (Var. a. ed. בית קבורתא).

**בַּיְתֵי, ביתי,** Tosef. Yoma I, 18, Var. for בַּיְתוֹסִי.

**בִּיתַּר** pr. n. pl. (prob. a contr. of בית תרעא) *Bithter* (Βηθθηρά), known as *Bettar,* a town in Southern Palestine, renowned as the centre of the Bar-Kokhba revolution against Hadrian. [As to its situation, v. Neub. Géogr. p. 130; Graetz Gesch. der Jud. IV, 168). Gitt. 57a כרך ב׳ the Fortress of B.—Y. Taan. IV, 69a top. Lam. R. to II, 2; IV, 18; a. fr.—Y. Ber. I, 3d, a. fr. חרוגי ב׳ those killed in the Bar-Kokhba revolution (whom Hadrian would not allow

to be buried). Ḥall. IV, 10 (11) (Y. ed. ביחור; ed. Nap. בייתר, Ven. ביתיר) mentioned as a place not belonging to Palestine proper. Cant. R. to II, 17 בית תר.

**בִּיתְרֵי*** pr. n. pl. *Bethre.* Snh. 95ᵃ כי מטו בי תרי (Ms. M. ביטרי) when they came to B.

**ביתרתה***, Y. Succ. I, 52ᵃ bot., read, with Y. Erub. I, 19ᶜ top; Y. Kil. IV, 29ᵇ, בית חבירתא or תה . . . ., name of a field or an estate.

**בְּכָא, בָּכָא**, v. בכי.

**בכוליאר**, Yoma 25ᵃ, v. כּוֹכְלִיאָר.

**בְּכוֹר** m. (b. h.; בכר) *first-born* (opp. פשוט, a plain, unprivileged son); also of animals. B. Bath. 126ᵃ ב׳ חוה ב׳ והוה אכיל ופשוט; a. fr.—Y. Pes. X, beg. 37ᵇ ב׳ שטן (play on קטן) the first in obstinate dispute.—Gen. R. s. 91 (ref. to Gen. XLII, 37) הרי זה ב׳ שוטה וכ׳ is this a foolish first-born son! are thy children not my children? [ב׳ שוטה a first-born son by his mother, v. בּוֹכְרָא I.]—Bekh. VIII, 1, a. fr. ב׳ לנחלה a first-born with the privileges of a double share of inheritance (Deut. XXI, 15 sq.), ב׳ לכהן one who must be redeemed from the priest (Ex. XIII, 2). Ib. IV, 4 ראה את הב׳ examined the first-born animal (and declared it defective); a. fr.—*Pl.* בְּכוֹרִים, בְּכוֹרוֹת. Ex. R. s. 18 בְּכוֹרֵי מצרים the first-born of Egyptian cattle; ib. מכת בכורות the plague of the first-born in Egypt; Num. R. s. 4; a. fr.—Bekh. IV, 5 he who receives payment לחזות רואה ב׳ for examining first-born animals (as to bodily defects, v. supra); a. fr.—[Y. Shek. III, beg. 47ᵇ חבכו׳, read חמבכירות.] Ch. בּוּכְרָא.

**בְּכוּרָא** f. ch. (=next w.) *early fig.* Targ. Hos. IX, 10. Targ. Is. XXVIII, 4.—*Pl.* בְּכוּרַיָּא, בְּכוּרַיָּן m. *first fruits.* Targ. Lev. II, 14; a. e.

**בִּכּוּרָה, בְּכוּרָה** f. (b. h.; בכר) *early fruit*, esp. *fig.*—1) *Pl.* בְּכוּרוֹת. Gen. R. s. 22 הרה אוכל חב׳ וכ׳ ate the early fruits himself and offered the late to the king. Snh. 91ᵇ; Lev. R. s. 4 ב׳ נאות fine early figs. Ter. IV, 6 בב׳ at the time of early ripening.—2) *Pl.* בְּכוּרִים m. (b. h.) *first fruits* (to be offered), (sub. מנחת) *offering of first fruits.* Bicc. I, 1; a. fr.—*Biccurim*, name of a treatise of the Mishnah, belonging to the order of Seeds (זרעים).

**בְּכוֹרָה** f. (b. h.; בכר) 1) *first-born.* *Pl.* בְּכוֹרוֹת. Ex. R. s. 18 חנקבות הב׳ the first-born females (in Egypt).—2) *first birth, birth-right.* B. Bath. 123ᵃ נטל ב׳ מראובן וכ׳ took the birth-right from Reuben and gave it to Joseph. Ib. ראויה חירתה ב׳ וכ׳ the first birth (of Jacob's children) was destined to issue from Rachel. Ib. 124ᵃ חלק ב׳ the share of the first-born; a. fr.—3) *the law appertaining to first-born animals*, v. בְּכוֹר.—Bekh. I, 1 חייב בב׳ is subject to the law &c., פטור מן הב׳ is exempt from &c.; a. v. fr.—*Pl.* בְּכוֹרוֹת, v. supra a. בְּכוֹר.—*B'khoroth* (Bekh.), name of a Talmudic treatise, belonging to the order of Kodashim (קדשים).

**בְּכוּרְתָּא** ch. same, *birth-right.* Targ. O. Gen. XXV, 31 sq.; v. בְּכִירוּתָא.

**בַּכּוּשָׁא*** m. (=בר כושא, v. כשכש; for Syr. בכשא=בר כשא, cmp. הוֹפֵק) *knocker* for giving signals for worship. Y. Meg. III, 73ᵈ bot. (Var. מַכּוּשָׁא).

**בָּכוּתָא**, v. בְּכִירָתָא.

**בכי, בְּכָה** (b. h.; √בך *to break through, split*, v. Ges. H. Dict. s. v.; v. בכר) *to weep.* Ḥull. 7ᵇ; a. fr. Ohol. XVIII, 4 שדה בּוֹכִין weepers' field, a place where the funeral cortege disperses; v. M. Kat. 5ᵇ שדה שמפטירין בה מתים (Ms. M. שמפסידין) where the funeral addresses are held.

*Pi.* בִּכָּה 1) *to cause to weep, make cry.* Lam. R. to I, 2 (ref. to בוכה תבכה) בוכה ומְבַכָּה מה״ש עמה she cries and makes the angels cry with her. Ex. R. s. 1 היו מְבַכִּין אותו they made it (the Egyptian child) cry.—2) *to mourn, lament* (Ezek. VIII, 14). Tosef. Kel. B. Bath. II, 8 מְבַכּוֹת מיתיהן lament their dead.

**בְּכָא, בכי** ch. same, also (act. v.) *to lament.* Targ. Gen. XXIII, 2; a. fr.—Part. בָּכֵי. Ber. 5ᵇ קא בכינא לההוא שופרא . . . I cry over that beauty that it should rot in the ground. Ib. אמאי קבכית why criest thou? Ib. דהוה קא בכי (v. Rabb. D. S. a. l.) that he was crying. Lam. R. to I, 17 בָּכְיָה סלקא בָּכְיָה נחתא weeping she (Israel) goes up (to the ruins of Jerusalem), weeping she goes down. Y. Yoma II, 39ᵈ top שרון . . . . . בָּכְיִין all the people began to cry.—Y. Ḥag. I, 76ᶜ bot. בכי בעיניו blear-eyed.—Taan. 5ᵇ וכי בכדי בכו בָּכְיָא Ms. M. (ed. ספדו) is it for naught the weepers wept? Gen. R. s. 68, v. next w.; a. fr.

**בְּכִי** I m. (b. h.; preced.) *weeping.* Gen. R. s. 68; Lev. R. s. 8, a. e. (playing on בכושרות, Ps. LXVIII, 7) ב׳ ושירות weeping and songs, מאן דבעי אומר וכ׳ he who loves (his wife) sings, he who does not, weeps; Snh. 22ᵃ.

**בְּכִי** f. ch. same. Targ. II, Sam. XIII, 36; v. בְּכִירָתָא.

**בִּכְי** II, **בַּעַל ב׳** (עֵין ב׳) pr. n. pl. *Baalbek* (*En-Bekhi*, later *Heliopolis*), an ancient city of Syria, renowned for its temples and bazaars (יריד). Ab. Zar. 11ᵇ יריד שבעין ב׳ the bazaar at En B. (with its idolatrous rites). Maasr. V, 8 שום ב׳ ב׳ Baalbek garlic.

**בֻּכְיָא** m. (b. h. בָּכָא?) a species of *pears*, prob. the pyrum Syrium of the Romans (cmp. LXX a. Vulg. I Chr. XIV, 15). *Pl.* בֻּכְיִים. Y. Kil. I, 27ᵃ.

**בְּכָיָא** f.=בְּכִי. Targ. Is. XXXVIII, 3; a. e.

**בַּכָּיָא** m. (בכי) *weeper, wailer.* *Pl.* בַּכָּיֵא. Taan. 5ᵇ, v. בכי ch.

**בְּכִירָה, בְּכִירְתָּא** f.=בְּכִי I. Y. Taan. IV, 68ᵈ top בכירי של חפלות; Bab. ib. 29ᵃ בכי של חנם weeping for no cause. Gitt. 58ᵃ, a. fr. געו בב׳ they sobbed loudly.

**בְּכוּרְתָּא** ch. same. Targ. Y. I Gen. XXXV, 8; (II ib. בְּכוּתָא), v. בְּכִירָתָא.

**בְּכִירָה**, v. בְּכִירָה.

**בַּכְיָן, בַּכְיוָן*** m. (preced. ws.) *weeper*. Targ. Esth. II, 21 (Esth. R. ib. בַּרְבָּרֵי).

**בְּכֵין** *then*, v. כֵּן.

**בַּכִּיר** m. h. a ch. (b. h. בִּכּוּרָה; בכר) *early, first-ripening*, opp. לקיש or אפיל. Snh. 18[b] אם ב׳ ולקיש וכ׳ when the early and the late seeds blossom simultaneously &c.; Y. ib. I, 18[c] bot.; Y. R. Hash. I, 58[b] bot. (corr. acc.). Gen. R. s. 61; Koh. R. to XI, 6 (ref. to Koh. ib.) אם זרעת בב׳ if thou hast sown in the early season. Ib. הב׳ the early seed. Ib. to VII, 26 לקיש לסטים ב׳ וכ׳ (read ללס׳) the latest of the robbers is the first to be hanged.—Fem. h. בַּכִּירָה. Y. Taan. I, 64[a] bot. הב׳ וכ׳ the early rain sets in on the third (of Marḥeshvan), v. בְּרִינוֹנִי. [Y. Sot. III, 19[a] top תאינה ב׳, v. בְּכוּרָה.]—*Pl.* בַּכִּירוֹת. Y. Dem. I, beg. 21[c] (Tosef. ib. I, 3 בכורות) אלו הב׳ those are the early-bearing sheep; (Y. Shek. III, beg. 47[b] חבכורות, corr. acc.).

**בְּכִירוּתָא, בְּכֵירוּתָא** f. ch.=h. בְּכוֹרָה 2). Targ. Gen. XXV, 31 (ed. Berl. בְּכוֹרִי); a. fr.—Ber. 7[b] זבנה לבכירותיה (not זבניה) he (Esaw) sold his birthright; ib. שקלו בכירותיה מיניה ויהבה ליוסף Ms. M. (read ויהבוה; ed. incorr.) his (Reuben's) birthright was taken from him and given to Joseph (v. Rabb. D. S. a. l. note). Sot. 13[a] נהי דזבינית לבכירותי וכ׳ though I sold my birthright, have I ever sold my plain heir's right?

**בְּכוּתָא (בְּכִיתָא)** f. ch. (=h. בְּכוּת, בְּכִית) *weeping, mourning*. Targ. Gen. L, 4. Targ. Deut. XXXIV, 8 (Y. בכותא); a. e.—Gen. R. s. 15, end, Ar. (missing in ed.); Pesik. Ronni p. 142[b]; v. אַלְיָתָא.

**בכלופסין, בכלוספין**, v. בְּלוּפְסִין.

**בכנא**, v. בּוּכְנָא.

**בָּכַר** (b. h.; √בך, v. בכי, cmp. בָּקַר) [*to break forth,*] *to be early*. [Kal prob. not used.]

*Pi.* בִּיכֵּר 1) *to be early, produce first fruits*. Tanḥ. Vayḥi 14; Gen. R. s. 99 (פירותיה) מְבַכֶּרֶת has early crops, opp. מאפלת, מלקשת. [Ib. end מבכרין מפירותיהם read מכבדין, v. כָּבַד.]—2) *to bear for the first time* (of animals). Bekh. I, 3 sq. שלא בִּיכְּרָה that never before had given birth; a. fr.—3) (neut. v.) *to be first in ripening*. Bicc. III, 1 and sees תאנה שבִּכְּרָה a fig which is first ripe, אשכול שבירכר a cluster of grapes which &c. Y. Maasr. I, 49[a] top משׁוּבַּכֵּר צמריא, v. צמריא. Ib. משׁבִּיכֵּירוּ בנות שבע, v. בָּרַח. Ib. בִּיכֵּירוּ, משׁוּבַּכְּרוּ (v. בָּחַל as to spelling). —4) (b. h.) *to recognize as first-born* (בכור). B. Bath. 130[a] sq.

*Hif.* הִבְכִּיר same. Bekh. III, 2 הַמְבַכְּירוֹת those animals which have given birth for the first time.

*Hithpa.* הִתְבַּכֵּר *to hasten*. Yalk. Gen. 161 שהיא מִתְבַּכֶּרֶת בפירותיה, v. supra.

**בְּכַר** ch. same.—*Pa.* בַּכֵּר 1) *to produce, mature*. Targ. Y. Deut. XXXIII, 14 דְּמִבַּכְּרָא וכ׳ which his land produces.—2) *to recognize as first-born*. Targ. O. Deut. XXI, 16.

*Ithpa.* אִתְבַּכַּר *to be dedicated as the first-born*. Targ. O. Lev. XXVII, 26.

**בְּכְרָא**, v. בּוּכְרָא I, 2.

**בֶּכְרָא**, v. בּוּךְ׳.

**בְּכֵרוּתָא**, v. בְּכִיר׳.

**בַּכַּרְיָא**, v. בּוּכַּרְיָא.

**בַּל** (b. h.; cmp. בלי, v. Ges. H. Dict. s. v.) *not*, frequ. used, in connection with a verb, in the sense of *a prohibitive law*. Erub. 100[a] עובר על בל תגרע he transgresses the law which says 'thou shalt not diminish therefrom' (Deut. XIII, 1). Pes. III, 3 שמוזהרים עליו בבל יראה וכ׳ concerning which we are cautioned by the law prohibiting leavened things to be seen or to be found (Ex. XIII, 7; XII, 19); a. v. fr. [Our w. is also applied to Bible texts in which לֹא appears.]

**בֶּל** pr. n. *Bel*, the Babylonian deity. Ab. Zar. 11[b] בית ב׳ בבבל the temple of Bel in Babylon.

**בָּל*** m. (contr. of בהל, cmp. בָּאֲלֵי) *care, anxiety*. Dan. VI, 15.

**בְּלָא**, v. בְּאָלָא.

**בַּלָּא** m. *destroyer*, v. בְּלָעָם.

**בְּלָא** *to be worn out*, v. בְּלֵי.

**בְּלָא, בִּלָא** *without*, v. לָא, לְא.

**בְּלָאוֹת, בִּלָאוֹת** f. pl. (of בְּלָי; בלי) *outworn garments*. Keth. V, 8 מתכסה בִּבְלָאוֹתֶיהָן וכ׳ she wears her winter clothes in their outworn condition in the summer. Ib. 65[b] מוחר ב׳ the entirely outworn clothes (=שחקים Mish. l. c.); a. fr.—2) *the woman's right to claim compensation for the wear or ruin of the things which she brought along as her property* (v. מלוג, a. צאן ברזל). Yeb. X, 1 ולא ב׳..., nor can she claim compensation for used or spent property (but may take the things in what condition they are, v. comment.). Keth. XI, 6.—[Y. ib. V, 30[b] bot.; XI, 34[a] bot., as in Mish. ib. 7 בליות.]

**בלאי**, Ned. 91[b] Ar., read with ed. בְּלָאֵי.

**בְּלָאֵי** m. pl. *those of* (the family or town of) *Bela*, in Babylon, (prob. a nickname). Kidd. 70[b]; v. טְלָאֵי.

**בְּלוֹיִים, בְּלָאִים** m. pl. (b. h. בְּלוֹאִים, בְּלוֹיֵי׳, v. בְּלָאוֹת) *fragments, rags*. Succ. 15[b] sq. בְּלָאֵי כלים torn pieces of garments. Ib. V, 3; a. e.—Hull. 107[b] בלאי חמתות fragments of wine bags.—Kel. XXVII, 5 בְּלוֹיֵי נפה וכ׳ (leather) pieces from a winnow or sieve.

**בְּלָאִין** ch. same. Targ. Jer. XXXVIII, 11; a. e.

**בלארי**, v. בַּלְנָרִין.

**בלבוטס**, read בּוּלְבָּטֵס.

בִּלְבֵּל, בִּילְבֵּל (Pilp. of בלל or בול; cmp. בחל) *to mix up; to disarrange, upset, disturb.* Bekh. 38[b] (expl. תבלל, Lev. XXI, 20) דבר המבלבל וכ׳ something which disturbs the arrangement (of the white and the black) of the eye. Snh. 108[a] עמד ובלבל את וכ׳ (Var. ופזר) he upset the bridal canopy. Sot. 46[b] לא בילבלה did not disturb the town (by pillaging, removing the inhabitants &c.). Y. B. Kam. IV, end, 4[c] one struck him fatally ובא השני ובילבלו and the other came and made him senseless (accelerating his death).—Part. pass. מְבוּלְבָּל, f. מְבוּלְבֶּלֶת. Succ. 22[a] סוכה מב׳ a festive booth the covering of which is disarranged, v. הָבַל. [Pesik. R. s. 4 נתבלבל, v. בִּלְבֵּל.]

בַּלְבֵּל ch. same. Targ. O. Gen. XI, 9. Targ. Is. XXVIII, 28 ומְבַלְבֵּל and mixes up (the grain with the chaff, h. text חמם); a. e.—Part. pass. מְבַלְבַּל. Bekh. 44[a] משום דמְבַלְבְּלָן because they (the white and the black of the eye) are mixed up, v. preced.—Denom. מְבַלְבְּלִיתָא *mixture of white and black* (h. תְּבֵלָל, v. preced.). Ibid. (Ar. ed. pr. מברב׳).

*Ithpalp.* contr. אִיבַּלְבֵּל *to be disturbed, mixed up.* Hull. 26[b] מיבלבלי they (water and wine) mix well. M. Kat. 9[b] לִבַּלְבֵּל פתורים thy table (meals) be disturbed (by the noise of children).

בלבסין, בלבסים, v. לְבָסִים a. פְּלוּפְּסִין.

בלבקי, בלבקיא, v. גְּלַבְקָא.

*בלג, Deut. R. s. 9 דעתו מובלגת, read מוּבְהֶלֶת, v. בָּהַל, end.

בִּילְגָּה, v. בִּילְגָּה.

*בלגי, Yoma 83[b] אחדרוהו ב׳ וצער ed. (Ms. M. 1 פלאגי; 2 a. Ar. פלוגי; Ms. Oxf., Yalk. Deut. 959 Ms. לגי, v. Rabb. D. S. a. l. note), take ב as servile letter, v. לוּגָא.

בּוּלְדָּר, בַּלְדָּר m. (veredarius, βερεδάριος, with change of liquida) *courier.* Y. Taan. IV, 68[c] bot. ביום ולילה נפק בולדרה וכ׳ could the courier go in one day and night from Jerusalem to Tyre? Gen. R. s. 10. Ib. s. 78; a. e.—*Pl.* בּוּלְדָּארִין, בּוּלְדָּרִין. Esth. R. to I, 8 הכתבים והב׳ (strike out either of the two, v. Pesik. Shek. p. 14[a], Cant. R. to III, 4). Ib. ושלח בולדארין והחזיר וכ׳ and sent couriers (after them) and had the letters brought back.

בַּלְדַּרְסִין pr. n. pl. (a corrupt. of Brundisii, Βρεντέσιον) *Brundisium,* a port in Calabria, Italy. Erub. IV, 1 (41[a]); 43[a] Ms. M. (ed. פלנדרסין, Var. פלנדסין, פרנדסין, פלנדריסין, פרדיסין; v. Rabb. D. S. a. l. notes). Cmp. בְּרִנְדִּסִין.

בָּלָה, v. בלי.

בְּלוֹ f. *a tax* (cmp. Assyr. *biltu,* v. Schr. KAT Gloss. II, s. v. ובל). Ezra IV, 13; a. e.—B. Bath. 8[a] expl. *capitation tax;* Ned. 62[b]. Gen. R. s. 64; Esth. R. introd., v. פְּרוּבִּגְרִין.

*בַּלְוָטַי (?) pr. n. m. *Balvati.* Arakh. 11[a].

*בְּלוּזְמָא f. (בסם, בלסס=בלזם) *drinking of spiced wines,* whence (cmp. בֶּסֶם) *frolic, carousal.*—*Pl.* בְּלוּזְמָאוֹת. Lev. R. s. 12 ויהיו שם שתי ב׳ (Yalk. Jer. 320 בלזמיות) two excessive rejoicings took place at the same time. [Num. R. s. 10 a. Midr. Prov. to ch. XI have צהלה.]

בָּלוּט m. (בלט) 1) *acorn, nut.*—*Pl.* בְּלוּטִין, בְּלוּטִים. Men. 63[a] בלוטי דיוונים Grecian nuts (nut-ben; v. Sm. Ant. s. v. Balanus).—2) *oak.* *Pl.* as above. Y. Keth. VII, end, 31[d]; Gen. R. s. 15, expl. אַלּוֹנִים (v. next w.)—3) (v. Sm. Ant. s. v. Porta) *peg placed in the door-bars* when quite home in the socket. Pesik. R. s. 6 if the gate-bars were wanting ב׳ אחד only one peg.—*Pl.* as above. Ibid.—4) *key-bit.* Y. Sabb. VIII, 11[b] bot. כלוט (corr. acc.); v. חָק.

בָּלוּטָא, בְּלוּט ch. same, *oak.* Targ. Y. II, Gen. XXXV, 8 (h. text אַלּוֹן); a. e.—*Pl.* בְּלוּטֵי, בְּלוּטִין.—Targ. Ezek. XXVII, 6.—R. Hash. 23[a] Ar. (ed. בוטצי a. בלוטי transposed; v. בּוּטְמָא); B. Bath. 80[b].

בְּלוּיִים, v. בְּלָאִים.

בָּלוּל m. (בלל) 1) *mixed up,* v. בָּלַל.—2) *cloudy.* B. Bath. 147[a], v. בָּרוּר.

בלולין, v. לוּל.

בְּלוֹנְיָא, v. בִּלְיוֹנָא.

בלוניא, Cant. R. to I, 10; Yalk. Cant. 983 כלוניא, בלונייס, read בְּלִינְיָא, v. לִינְיָא a. חָרַז.

*בְּלוּנְקִי m. (=בי אלונקי, v. אַלַנְקִי) *poles for carrying burdens to market;* cmp. אוּנְקְלַי I, 2.—Y. Dem. II, 22[c] bot. בלוקח מן חב׳ when buying from the retailer's stand, opp. מן הגרינה directly from the garden.

בלוסא, v. בּוּלְסָא.

בלוספין, v. פְּלוּפְּסִין.

בְּלוּעָה f. (בלע, v. בְּלִיעֵי) *vortex, gulf.* Snh. 108[a] ב׳ דגדר (Ms. O. בְּלִיעָה דגדור, v. Rabb. D. S. a. l. note 300) the gulf of G.

בלופסין, v. פְּלוּפְּסִין.

בלורי, v. בַּלְנִרִין.

בְּלוּרְיָא pr. n. f. *B'luria* (Valeria). R. Hash. 17[b], a proselyte. Cmp. בְּרוּרְיָא.

בְּלוּרִיוֹת, בְּלֵרִיוֹת, Gen. R. s. 28; Yalk. Zeph. 566, v. בְּלוּרִית.

*בולרין, בלורין, read בַּלְנִרִין f. (balnearia) *bath-house.* Gen. R. s. 8; Yalk. Gen. 13 וראה ב׳ אחת מושלכ׳ saw a bath-house cast down.—[Ab. Zar. 18[b], v. בלרין.]

בְּלוּרִית f. (בלר, √בל, v. בלל) *something twisted,* whence 1) *chain, rope* or *wreath* (v. P. Sm. I, 532 בלורא=h. מעשה

R. to I, 4 חוא בוֹלָה it (the generation of man) decays (dies out), אינה בוֹלָה it (the earth) does not grow old. Taan. 9a (play on עד בלי דר Mal. III, 10) עד שיִבָּלוּ שפתותיכם מלומר דר until your lips grow tired from saying, It is enough; (Y. ib. III, 66d bot. שיבללו, v. בָּלַל); a. fr.—Part. pass. בָּלוּי *outworn.* *Pl.* בְּלוּיִים. Midr. Till. to Ps. XXV, 1.

*Pi.* בִּלָּה *to wear out, outlive, survive.* Lev. R. s. 4 הנפש מְבַלָּה וכ׳ the soul survives the body. Ib. s. 19 (play on אין בלחך אין לְבַלּוֹתֵךְ, I Sam. II, 2) there is none to outlive thee. Koh. R. l. c.; Cant. R. to V, 15 one erects a building ואחר מְבַלֶּה אותו (not מכלה) and another man ruins it. Snh. 105a, v. בִּלְעָם.

*Nif.* נִבְלָה, *Nithpa.* נִתְבַּלָּה *to become outworn, fade away.* Esth. R. introd. עתידין לְהִתְבַּלּוֹת (Gen. R. s. 42 לְבַלּוֹת) are destined to decay. Deut. R. s. 7, end נִתְבַּלּוּ (the garments) were worn out. B. Mets. 87a נ׳ חבשר her body was withered. B. Bath. 146a עשויין לְהִתְבַּלּוֹת made to be used up.

**בְּלָה, בְּלָא, I בְּלֵי** ch. same. Targ. Deut. VIII, 4; ib. Y. XXIX, 4 בלמו, Var. כלמו, read בלה; a. fr.—Lev. R. s. 19 כולי בלה בָּלְיָא all goes to ruin. Ber. 5b, v. בְּכָא. Ib. 6a. Bekh. 9a ובלו לחו ואזול they failed and went to destruction. Ab. V, 22 סיב ובְלֵה בה grow old and frail in it (the study of the Law).—[Targ. Ps. LXII, 11; XCI, 2 Ms., v. בְּלֵי I.]

*Pa.* בַּלֵּי as preced. *Pi.*—Targ. Is. III, 15; a. e.—Ab. Zar. 20a ב׳ עפרא that this beauty dust will destroy.—Part. pass. f. מְבַלְיָא. Lev. R. s. 33 (interpret. בלה נאפרים Ezek. XXIII, 43) Aquila translates παλαιὰ πόρνη (old harlot), דהוא מבליא גייריא ed. (Ar. דהוא מב׳ גייריא, Yalk. Dan. 1061 only דהוא מבליא) which means, a wasted harlot (wasted through fornication).

***בֵּלֵי II** m. pl. constr. (preced., cmp. בְּלָאוֹת, בְּלוּיִים) *rotten pieces of* (wood). Targ. Is. XLIV, 19 (h. text בּוּל, v. Rashi a. l.; Var. רִבְלֵי).

**בְּלִי** (b. h., v. preced. ws.) prop. *destruction, naught; not;* v. בְּלִימָה. Ber. 44b מב׳ בשר if without meat.

**בליוטוס**, v. בּוּלְבֻּסֵּי.

***בִּילוֹנָא, בְּלִיוֹנָא** m. (בלי, formed like בזיונא) [*destruction,*] a cacophem. for idolatrous *phylactery, amulet* (v. Sm. Ant. s. v. Amuletum). ב׳ דגושפנקא (Ar. בילוניא) *an amulet* (*stone*) *set in a ring.* Gitt. 57a עד דמתחזי ב׳ וכ׳ so that the stone of a ring could be distinguished (as to shape, legend &c.) at a distance of a mile (from the illuminated town). Ib. 58a נקטי ב׳ וכ׳ (Yalk. Lam. 1242 כוליריגא, כוליריגא) they took an amulet (believed to effect the begetting of healthy and handsome children).

**בְּלָוֹת**, v. בְּלָאוֹת.

**בְּלִיוֹתָא**, v. בְּלִיחָא.

**בְּלִילָה** f. (בלל, v. בִּילָה) *mixing, mixture.* Y. Maas. Sh. II, 53c; Y. Dem. V, 24d top אין ב׳ אלא וכ׳ b'lilah (an even distribution) applies only to wine or oil. Men. III, 2 זו בְּלִילָתָהּ עבה וכ׳ the one forms a thick mixture (one *Log* of oil to one *Issaron* of flour), the other forms a loose mixture (three Log to one *Issaron*).—*Pl.* בְּלִילוֹת. Tosef.

מקשה, a. בלוריא vincula jugi).—*Pl.* בְּלוּרִיּוֹת. Gen. R. s. 28; Yalk. Zeph. 566 ב׳ של זהב (Gen. R. l. c. some ed. בְּלָרִיּוֹת) thick gold chains (as translation of יתר, Job XXII, 20). —2) *plait* or *locks,* esp. the long hair worn by the Roman and Greek youths of the upper classes and offered to the gods on arriving at puberty (v. Sm. Ant. s. v. κόμη). Ab. Zar. I, 3 יום תגלחת זקנו ובלוריתו the day of shaving his (the gentile's) beard and cutting his locks (v. Maim. a. l.). Ib. 29a. Tosef. Sabb. VI (VII), 1. Deut. R. s. 2 חעושה ב׳ וכ׳ he who grows a wig does so for none but an idolatrous purpose. Lev. R. s. 23; a. fr.—Snh. 82a תפשה בבלוריתה he seized her by her plait.

**בְּלוּרִיתָא** ch. same, *woman's plait.* Targ. Y. I Num. XXV, 6 (ref. to Snh. 82a, v. preced.).

**בְּלוּשָׁא** m. (בלש) *search, examination.* Targ. Ps. LXIV, 7.

**בְּלוּשָׁא, בְּלוּשָׁת**, v. בַּלְשָׁא, בַּלְשָׁת.

**בלזמיות**, v. בִּלְזְמָא.

**בָּלַח*** (cmp. b. h. בלה in בָּלָהָה, a. בָּחַל), *Hif.* הִבְלִיחַ *to be unsteady, dazzle.* Y. Pes. I, beg. 27a.

**בְּלַחוֹד**, v. לְחוֹד.

**בָּלַט** (ל״ע בלל, v. בָּלַל; cmp. פלט, מלט, ולד; cmp. Assyr. בלט *to live,* Schr. KAT gloss. I, II) 1) (neut. v.) *to stand forth, project; to be cut in relief,* opp. שקע to sink, be engraven. R. Hash. 24b מבעת שחותמה בּוֹלֵט Ms. M. (ed. incorr.) a ring whose seal is cut in relief; Y. Ab. Zar. III, 42c bot. Gitt. 20a sq. Sot. III, 4 עיניה בּוֹלְטוֹת her eyes protruded; Num. R. s. 9.—Yoma 54a דוחקן ובולטן pressing forth and protruding (from behind the curtain); a. fr. —2) (act. v.) *to drive forth, beat.* Y. Sabb. XII, 13d בבולט מקום חכתב וכ׳ when he beats out the place of writing, opp. חוקק.

**בַּלַּט** ch. same. Part. pass. בָּלִיט. Targ. II Chr. V, 9. Ḥull. 45b בָּלִיטָן, ib. 76a בְּלִיטֵי protruding sinews, opp. בלועי sunk in the flesh, indistinguishable.

**בלטוורא**, read בַּבְּוֹשָׁרוֹת. Cant. R. to II, 15 קיניגין מכללת ודיארטיה עתידים מן ב׳ דא דיתתו ויתורד זה שטיחם אחריהם, read, acc. to intimation in comment. Mat. K., as follows: קיניגין ותיטרון הת״ד מוציא אסירים בכשרות ואח״כ התיטרון זה שנ׳ חבאים אחריהם בים (the passage through the Red Sea and the coming of the noble Egyptians afterwards was) like the order of the kynegion (the actors in the fights of the arena) and the theatron (the spectators), as it says (Ps. LXVIII, 7), 'He leadeth forth the captives with their outfits', and then come the spectators, as we read (Ex. XIV, 28), 'who came after them into the Sea.'

**בלי**, Y. Ned. III, 38a top, v. בריכסון.—Pesik. Baḥod. p. 107b, v. בִּילִי.

**בָּלָה, בלי** (b. h.; ל״ע בלל, v. בָּלַל; cmp. נבל) *to be crumbled; to be worn out, to fail, decay, perish.* Koh.

Dem. II, 7; Men. 18[b]; Ḥull. 132[b] הב׳ the priest's mixing the offerings (Lev. II, 5; a. fr.).

**בְּלִים** part. pass. of בָּלַם.

**בְּלִי מָה (בְּלִימָה)** f. (b. h., v. בְּלִי) [*nothing,*] *air* (fr. Job XXVI, 7). Num. R. s. 14 עשר ספירות ב׳ (some ed. בלי מה) the ten heavenly spheres (cmp. Sepher Yetsir. beg.). Ex. R. s. 15 על אויר חעולם על ב׳ . . . he rested it (the upper story, the sky) on the atmosphere, on b'limah (Tanḥ. Ḥaye 3 על מה האויר).

**בלינוס**, Pesik. R. s. 42, read בָּלִינוֹס.

**בַּלְוֵנִי**, v. בַּלְוָנִי.

**בלוניון**, Y. Snh. X, 29[a] top, read בְּלִינְדִין.

**בלוסטורי**, v. בַּלִיסְטָרִי.

**בלוסטון**, Cant. R. to II, 14, read כַּלִיסְטִין; cmp. Ex. R. s. 21.

**בַּלִיסְטְרָא (בליצטרא)** f. (ballistra, βάλιστρα) *catapult, a war engine for throwing stones,* or (b. manualis) *for arrows.* Lam. R. to II, 2 אבני ב׳ stones thrown from the catapult. Y. Sot. VIII, 22[b] bot. ברד כנגד בליצטרא שלחן; (Mekh. Bshall. s. 2 בלסטראות, pl.; Yalk. Ex. 232 בלסיטראות, read בליסט׳) the hail stones correspond to the catapults in the warfare of men. Pesik. R. s. 17; Pesik. Vayhi p. 67[a] אבני בלסתרא (corr. acc.). Pesik. R. s. 29—30 (p. 139[b] ed. Fr.) את האבן בליסטרה (read אבן חבל׳). Lam. R. introd. (R. Josh. 2) אבני בליסטרוס (read רא . . .); a. fr.—*Pl.* בַּלִיסְטְרָאוֹת. Yalk. l. c., v. supra. Tanḥ. Bo 4; Shof'tim 14. Mekh. l. c. Midr. Till. to Ps. XVIII.

**בַּלִיסְטוֹרִי (בלוסטורי)** m. (ballistarius, βαλιστάριος) *attendant of the catapult,* also *archer.* Ḥull. 60[b] או ב׳ הרה . . . . was Moses a hunter or an archer (to have known the nature of animals so well)?

**בליספימיא**, v. בְּלַסְפֵּי׳.

**בְּלוּעָה** f. (בלע) 1) *swallowing, gluttony.* Num. R. s. 14 (play on בָּלַע Gen. XXXVI, 32) he sold his birthright בשביל בְּלוּעָתוֹ to satisfy his gluttony.—בית הב׳ *œsophagus.* Toh. I, 1; a. fr.—2) *vortex,* v. בְּלוּעָה.

**בֵּי בְּלִיעֵי**, בֵּי בְּ׳ m. (=h. בית הבליעה, v. preced.) *gullet,* whence (cmp. וֶשֶׁט) *straits* (prob. *Scylla and Charybdis*). Bekh. 9[a].—Snh. 110[c] בלועי דקרח (corr. acc.) the chasm created for Korah.

**בְּלִיעַל** m. (b. h.) *availing nothing, wickedness.* Snh. 111[b] (playing on עול) בני ב׳ means בנים . . . עול וכ׳ sons who shook off the yoke &c.

**בְּלִיעָתָא** f. ch. (=h. בְּלִיעָה) *swallowing,* Targ. Y. I Num. XXVI, 11, constr. בְּלִיעַת.

**בליצטרא, בליצטורא**, v. בַּלִיסְטְרָא.

**בליקוס**, v. בַּלְקִיס.

**בְּלִיתָא** f. (בלי) *rag, shred.* Sabb. 134[a]. Ḥull. 8[b] ב׳ צריר בב׳ רפרסא a shred of a curtain (soft rag). Kidd. 48[b] tied up in a rag.—*Pl.* בְּלִיתָתָא. Yeb. 120[a] (some ed. בלירתא).

**בָּלַל** (b. h.; √בל; a) sec. r. of בול, ביל; √בו; בה, cmp. בִּין, *to penetrate, break through,* v. בלט; b) √בל *to crumble, soften,* cmp. √מל; v. בלי, נבל, בלט in (בולטרתא) *to mix* (with oil), *knead, stir; to mix fodder.* Zeb. XIV, 3 (112[b]) חבוֹלֵל the priest who kneads the meat-offering with oil, v. בְּלִילָה. Dem. V, 5 בולל ונוטל (strike out ואוכל in Bab. ed., Ar. Var. בורר) he mixes the fruits and takes the tithe. Y. B. Kam. IV, beg. 4[a] לְבָלוֹל to mix up (coins in a bag.) Y. R. Hash. I, 56[d] bot.; Tanḥ. Noah 11, v. בול III; a. fr. —Part. pass. בָּלוּל, f. בְּלוּלָה. Snh. 24[a] (play on בבל) ב׳ במקרא וכ׳ mixed up (confused) in Bible study &c. [Y. Yeb. VIII, end, 9[d] קריבה בבלל, read בכלל.] V. בְּלוּל.

*Nif.* נִבְלַל, *Hof.* חוּבְלָל *to be mixed.* Y. Maas. Sh. II, 53[c], v. חָפַן. Men. XII, 4 (103[b]; 18[b]) ששים נבללין sixty measures of flour can be thoroughly mixed; v. בִּירָה. Ib. יכולים לְהִתְבַּלֵל.—Y. Shek. VI, 49[d] bot. אש מובְלָלָה באש fire mixed with fire.—[Y. Taan. III, 66[d] bot. עד שיִּתְבַּלְבְּלוּ וכ׳ until your speech shall become confounded from repeatedly saying, Enough; v. בלי.] Y. Ber. VI, 10[a] top (play on בַּל) יִתְבַּלְּלוּ וכ׳ all blessings shall be kneaded thogether—*Pilp.* בִּלְבֵּל.

**בָּלַם I** (b. h.; denom. of בֶּלוֹם, √בל, בלל, *fodder-bag, nose-bag, muzzle*) *to muzzle, restrain.* Yalk. Num. 743 (read in place of כדו בלום וכ׳:) פִּיו בָּלוּם לעמו של משה יכול הוא לְבָלוֹם צפורנו של אחד מהם the mouth of the people of Moses is tied up (we dare not talk), but can he tie up (disable) the nail of any of them (the Canaanites)? Ḥull. 89[a] (play on בלימה, Job XXVI, 7) שבּוֹלֵם וכ׳ who restrains himself in strife (refrains from violence, keeps silence &c.).—2) part. pass. בָּלוּם (cmp. אִלֵּם) *unfit for use, lame, sore, swollen, closed by a tumor.* Bekh. 40[b] פיו ב׳ one whose mouth is swollen (one opin. in Rashi: *shrunk*); רגליו מְבוּלָמוֹת (Pu.) one whose feet are swollen (shrunk). Ib. 43[b] חוטמו ב׳ Ar. (ed. בולם, corr. acc.) whose nose is obstructed.—Gitt. 67[a] אוצר ב׳ a packed treasury of knowledge; v. בָּלַס.—*Part. Pu.* מְבוּלָם, v. supra.

**Hif.* הִבְלִים *to restrict..* Y. Ḥag. II, 78[a] bot. ובלבר שרַבְלִים לעיסתו provided that (when cutting &c.) he does only as much as is needed for his dough for the offering; [Tosaf. to Ḥag. 17[b], s. v. אלא, cites שרכלה עיסתו, v. בָּלָה.]

**בָּלַם II** (v. preced.; cmp. Syr. בלמא *halter*) *to attempt to get rid of the halter; to kick, strike* (of an unruly horse). Pesik. Zakh. p. 24[b] (ref. to Ps. XXXII, 9) thou puttest a bit on him והוא בולם and he strikes. Ib. קריב לגבית והוא ב׳ (strike out לא, as Tanḥ. ed. Bub. Ki Thetse, 6 a. Yalk. Ps. 719) you come near him and he strikes; Tanḥ. Ki Thetse, 6; Yalk. Deut. 938, Ps. l. c. (with var. vers.).

**בַּלַם** ch.=h. בָּלַם I.—1) Part. pass. בְּלִים *tied, mute.* Targ. Is. XXXII, 4; a. e. [Targ. Y. Deut. XXIX, 4; v. בְּלֵי I.]—2) (cmp. כרך) *to put meat between bread, wrap up.* Ḥull. 107[b] ב׳ לית אומצא wrapped up a piece of meat for him (v. Tosaf. a. l.).

**בְּלָמָא*** m. (preced.; v. בָּלַם) *halter*, trnsf. *guard, protection of the borders of a field*, as fences &c.; cmp. אַפְסָרָא. B. Mets. 103b כל עיקר ב׳ וכ׳ whatever is essential for guarding the limits, the landlord must provide. [Ms. M. כלומ׳, Ar. בלמי, v. בְּלָמָא.]

**בַּלָּן, בַּלְנִי** m. (βαλανεύς) *bathing master, bathing attendant* (who receives a small coin as fee, cmp. אוֹלְדִיר). Shebi. VIII, 5; v. בַּיָּר. Y. B. Bath. IV, 14c bot. מקום הב׳ the bathing master's station (the income therefrom); a. fr.—*Pl.* בַּלָּנִין. Sabb. IV, 2 קורות הב׳ the beams whereon the bathing masters are stationed.

**בַּלְנִי, בַּלְנָא, בַּלָּנַי, בַּלָּנָאי, בַּלָּן** ch. same. Lev. R. s. 28 אזל בתריל ב׳ he went after a bather. Ib. אתעביד ב׳ וספר has become a bather and hair cutter; Esth. R. to VI, 10 (בלן); Pesik. R. s. 18.

**בלנטיא**, Sifra B'har Par. 5, ch. VII (Yalk. Lev. 666 בגלטקא), v. גְּלוּגְדָּקָא a. לָקְטִרְקָא.

**בַּלְנִי, בַּלָּנִי**, v. בַּבָּן, בַּבָּן.

**בַּלְוֵנֵי, בַּלְנֵי** m. pl. (balnea, balineæ) *bath, bathing*. Y. Ber. VI, 10c bot. כהדין דשתי חמרא בתר בילני (read בלינ׳) as if one drinks wine after bathing (for medicinal purposes, when the wine which he drinks after meal cannot be considered as a continuation of the draught taken before meal; v. אֲלוּנְטִרִית II). Y. Maas. Sh. IV, 54d bot. as much as one will ask (for the fruits left over) on a hot summer day בתר ב׳ after bathing time (when he is anxious to sell).—*Denom.* בַּלְנִיּוֹת f. pl. (=balnearia) *bathing apparel*. B. Bath. IV, 5 (67b, Bab. ed.) ואת הב׳ (Var. וילָאוֹת q. v.).

**בלנדיא**, Y. Sabb. VI, 8b bot., transl. of רעלות Is. III, 19, read בְּלָנִידְרִיא.

**בַּלְרִין (בַּלְנָרִין)** 1) constr. בַּלְרֵי (בַּלְנֵרֵי) m. pl. (balnearia) *bathing apparel, bathing utensils*. Y. Kil. IX, 32a bot.; Y. M. Kat. III, 82a נשים ב׳ women's bathing clothes; Sabb. 147b בלרי (some ed. בלורי, corr. בלנ׳); Tosef. Kil. V, 16 בלארי (corr. acc.).—2) *bath-house*, v. בלורין.—V. בַּנְרִיּוֹת.

**בָּלַס** (בל״ס, v. בָּלַל) 1) *to mix with all sorts of things, to mix indiscriminately. Part. pass.* בָּלוּס, f. בְּלוּסָה. Sabb. 76b עיסה ב׳ a dough of unsifted flour (with bran &c.). B. Bath. 58a אוצר ב׳ a store room of mixed things (lumber room).—Gitt. 67a אוצר ב׳ a mind full of all kind of knowledge (oth. vers. בלום, v. בָּלַם).—*Pl.* בְּלוּסִין. Mikv. IX, 5 הב׳ utensils soaked with a mixture of colors (stains from use), opp. נקיים shining, polished.—2) (cmp. בלי) *to rot*. Gen. R. s. 28 אוצרות בְּלוּסִים store of spoiled fruits.

**בלסימיה**, v. בְּלַסְפִּימְיָא.

**בַּלְסָם, בַּלְסָמוֹן** m. (בסם, with inserted ל=ר; hence βάλσαμον which was readopted as בלסמון; cmp. בְּלוּזָמָא) *balsam, aromatic gum*. Gen. R. s. 91 (interpr. צרי בלסם) קטף the gum of the balsam tree.—Targ. Cant. VII, 14. Lev. R. s. 31; Cant. R. to I, 15; a. e. Cmp. פַּלְסָמוֹן a. אַפַּרְסְמוֹן.

**בְּלַסְפִּימְיָא** f. (βλασφημία) *blasphemy*. Y'lamd. to Num. XXVIII, quot. (בלספ׳) in Ar.—Tanḥ. ed. Bub. Tol'doth 21 בלסימיה (corr. acc.).

**בְּלַסְפֵּימִיסוֹן**, read בְּלַסְפִּימִיסִין (ἐβλασφήμησεν) *he blasphemed*. Y'lamd., ref. to I Kings XXI, 13 quot. in Ar. (interpret. בֵּרַךְ).

**בלסתרא**, v. בַּלִּיסְטְרָא.

**בָּלַע** (b. h.; ע״ל, v. בלל) *to absorb*, opp. פלט; *to swallow, consume*. Y. Shek. VI, 49c bot. . . . שהאור בּוֹלֵעַ בולעת . . . בּוֹלְעִין the flame absorbs a portion of the oil, and so do the wood and the kettle. Ḥull. 110b the liver when boiled with other meat פולטת ואינה ב׳ gives out (blood) but absorbs nothing from the other pieces. Y. Sabb. XIV, 14d top; Tosef. ib. XII (XIII), 9 but he may sip vinegar ובולֵעַ and swallow it (opp. פלט to spit it out). Y. Ter. VIII, 45b bot. חלעוס כבלוּע what is chewed is to be considered as swallowed. Ḥull. 71a טומאה בלוּעָה an unclean object (food) that has been swallowed.—Snh. 110a הַבְּלוּעִין those (of the band of Korah) that were swallowed up. Kel. IX, 6, v. הֶרְבֵּן; a. fr.

*Nif.* נִבְלַע *to be swallowed;* with בין, *to be absorbed, disappear*. Sot. 36b; Tanḥ. Vayigg. 4; Yalk. Gen. 150 (interpret. the name Bela, Gen. XLVI, 21) שנ׳ בין האומות for he (Joseph) has disappeared among gentiles. Gen. R. s. 94; Yalk. l. c. שנבלע ממני he disappeared to me.

*Hif.* הִבְלִיעַ *to cause swallowing, to make absorb*. Ex. R. s. 33 הבלעתָ לקרח thou mad'st (the earth) swallow Korah. Ber. 24b מַבְלִיעוֹ בטליתו he hides the spittle in his cloak; Y. Sabb. VII, 10b top. Ḥull. 113a מַבְ׳ דם באברים causes the blood to remain in the meat (prevents it from flowing out).—Trnsf. *to sell something in connection with other things, in a lump, in the bargain*. Bekh. 31b מבליעו וכ׳ he sells it (the meat) in the bargain with the hide &c. B. Mets. 64a; B. Kam. 118b one who robs his neighbor וה׳ לו בחשבון and makes up for it implicitly on settling his accounts. V. הַבְלָעָה.

*Hof.* הוּבְלַע *to be swallowed up; to mingle with*, v. supra Nif.—Part. מוּבְלַע. Ber. 31b מ׳ בין אנשים mixing with people, expl. לא ארוך וכ׳ neither very tall &c. (of average qualities). Erub. IV, 6 מ׳ ביניהן his property is enclosed between theirs (reaches into the limits of each). Y. ib. IV, 21d bot. עיירות המוּבְלָעוֹת *inland-towns*, opp. border-towns. Y. B. Bath. VII, 15cd מוּבְלָעִין בת fields which are enclosed by others belonging to the same estate.

*Hithpa.* הִתְבַּלַּע *to be swallowed up, to disappear*. Midr. Till. to Ps. XIX, beg. מִתְבַּלַּע מן וכ׳ he disappears from the world (forfeits his life).

**בְּלַע** ch. same. Targ. Ex. VII, 12; a. fr.—Ḥull. 111a כי חזכי דפליט הדר ב׳ as it gives out, so does it again absorb; a. fr.—Part. pass. בְּלִיעָא, בְּלִיעַ. Ib. בליעא דמא filled with blood.—Snh. 110a בלועי דקרח, v. בְּלִיעֵי.—

Trnsf. *to receive blows* (cmp. סָפַג). Men. 7ª קולפי שאבי בַּלְעִי I received many blows at the hands of Ab. over &c. Arakh. 22ª. Ber. 56ª.—Targ. II, Esth. III, 7 בְּלִיעָן אינון they are swallowed up (bound to be destroyed) by my hand.

*Af.* אַבְלַע, as h. Hif. Hull. 67ᵇ אַבְלַע לי let me swallow them (put them in my mouth). Men. 17ª, v. infra. B. Mets. 64ª וא׳ לית בחשבון, v. preced. Hif.

*Ithpe.* אִיתְבְּלַע, אִירְבְּלַע=as h. Nif. 1) *to be swallowed up, to disappear.* Targ. Y. Gen. XLVI, 21 אתב׳ מניה he was swallowed up (disappeared) from his side; v. preced. Targ. Josh. VI, 5 יתבלע וכ׳ shall sink into the ground beneath it; a. e.—Y. R. Hash. II, 58ª bot. אירתב׳ מן קומוי (the moon) disappeared from his sight.—2) *to be given to eat;* trnsf. *to be taught.* Ber. 24ᵇ רא מילתא אִבְלְעָא לי v. Rabb. D. S. a. l. note) this I have been taught in the school of R. &c.; (Men. 17ª רא מילתא אבלע לי וכ׳ this has R. H. taught me).

**בֶּלַע** m. (preced.) 1) *absorption, natural loss, leakage.* B. Mets. III, 8 (40ª) לוג ומחצה ב׳ a *Log* and a half is a reasonable leakage (absorbed by new vessels); a. e.—2) pr. n. m. (b. h.) *Bela;* v. בָּלַע a. בְּלִיעָה.—3) בֶּלַע or בַּלַּע (cmp. בְּלִי) *a nothing, a mote.* Tanḥ. Vayak. 7 (ref. to כְּבַלַּע Num. IV, 20) כב׳ הזה שהוא נופל בעין; (Num. R. s. 5 מן העין) as much as a mote which enters one's eye.

**בַּלָּע** m. *swallower, glutton.* Num. R. s. 14; v. בְּלִיעָה. Snh. 105ª, v. בְּלָעָם.

**בַּלַע, בַּלְעָא, בַּלְעָה** ch. m. (cmp. בְּלַע) *the thing swallowed, choking fit.* Y. Ab. Zar. II, 40ᵈ אחן בלעה שרי in a choking attack it is allowed (to apply remedies on the Sabbath) Ib. הוה ליה בלע had a choking fit; Koh. R. to X, 5 הוה ליה חד בלעא. Ib. לאפקא בְּלָעֵיהּ to get out what he had swallowed.

**בלעון,** Y. Dem. III, 23ᵇ מחוסר לב׳, read בְּעָלִים=בְּעַלִּין, v. בַּעַל.

**בִּלְעָם** (b. h.) pr. n. m. *Balaam,* the gentile prophet of the Pentateuch. Snh. 105ª ב׳ בַּלַּע עם Ar. (Var. in Ar., a. ed. בַּלָּא) devourer (destroyer) of the people; other homilet. etymology ibid. שבְּלָה עם he ruined the people (through debauchery; Rashi:=בִּלְבֵּל). Gen. R. s. 65. Ab. V, 19 (as type of false teachers); a. fr.

**בַּלְעֵס** (בלע with ס intens.; cmp. בלס, לעס); *Ithpe.* אִתְבַּלְעֵס *to be choked, to choke.* Y. Ter. VIII, 46ª ואיתכ׳, ואיתכלעסון (corr. acc.).

***בַּלְצָא** pr. n. m. *Baltsa.* Ex. R. s. 29 שאל ב׳ את ר׳ עקיבא [prob. to be be read אלידוד ז״ל=אל׳ ז״ל, cmp. Y. Ber. IX, 13ᶜ; Midr. Till. to Ps. XVIII; CIV end].

**בְּלָק,** v. בִּרְיָק.

**בָּלָק** (b. h.) pr. n. m. *Balak,* King of Moab. Ber. 7ª. Num. R. s. 20; a. fr.

**בלקטורים, בלקטירין, ...רין,** v. כּוֹלְקָטָר (collectarius), and כַּלְקְטֵירִין (χαραχτῆρες). .

**בלקיא,** v. גְּלַבְקָא.

**בלרא,** v. בּוּלְרָא.

**בַּלָּרִי,** v. בַּלְנָרִין.

**בלרון,** v. בלרין.

**בְּלָרִיוֹת,** v. בְּלוּרִית.

***בלרין,** Ab. Zar. 18ᵇ ב׳ ובלריון Ms. M. (ed. only בלורין; Y. ib. I, 40ª מילרין מילרידה, added in Ms. M. l. c. as מלרין ומלריון; Yalk. Ps. 613 בלרין ובלריין) corruption of לִיבֶּרָלִין (liberales, sub. ludi, or liberalia) *Bacchanalian games* (v. Sm. Ant. s. v. Dionysia). [The preceding לולין or לולין must prob. be read לודין *ludi.*] V. סגולרין.

**בָּלַשׁ** (√בל, v. בלל) 1) **to hack and break the clods of earth* (v. בּוּל II; v. Sm. Ant. s. v. Raster). Lev. R. s. 36 on setting a vine בּוֹלְשִׁין אותה וכ׳ (read אותן) you first break them (the large stony clods) under it and then you plant it. Cmp. אַבְלוּשָׁא.—2) (law) *to search* (for concealed goods &c.) *to hold a visitation.* Denom. בַּלְשִׁי &c. —3) (milit.) *to patrol.* Midd. I, 7 לְבַלֵּשׁ וכ׳ to patrol the Temple.

**בְּלַשׁ** ch. same; *to search, examine.* Targ. O. Gen. XXXI, 35; a. fr.

*Pa.* בַּלֵּשׁ same. Targ. Is. XXII, 5 מְבַלְּשִׁין (ed. Vien. מַבְלְשִׁין Af.); a. e.

*Ithpa.* אִתְבַּלֵּשׁ, *Ithpe.* אִתְבְּלִישׁ *to be searched, ransacked.* Targ. Ob. v. 6, quot. B. Kam. 3ᵇ; a. e.

**בַּלּוֹשָׁא, בַּלְשָׁא** m. ch. (v. next w.) *searcher; constable.* Nidd. 52ª שדר ב׳ וכ׳ he sent a constable and forced her to leave her (second) husband.—*Pl.* בַּלּוֹשַׁיָּיא, בַּלְשַׁיָּיא. Targ. Zeph. I, 12; a. e.—Ber. 44ª בַּלּוֹשֵׁי Ar. a. Ms. F. (ed. בַּאלּוֹשֵׁי).

**בַּלַּשִׁי, בַּלְשִׁי** m. (בלש) *detective, investigator, searching tax-commissioner, constable.* Y. Dem. VII, 26ª מקל ב׳ (not מיקל) the commissioner's pointed staff (with which he searches). Y'lamd. to Gen. XXXVIII, 1 quot. in Ar. בלשי מסר וכ׳ the constable delivers the prisoner over to the executioner.—*Pl.* בַּלְשִׁין. Kel. XV, 4 מקל הב׳, v. supra.—בַּלְשִׁירִין. Y'lamd. to Num. XXIII, 7. [Var. in Hai Gaon בַּלַּסִּירִי.]

**בֶּלְשַׁפַט** pr. n. pl. *Belshafat* (contr. of בי אלישפט), a staple town in Susiana (Khazistan), Syriac name *Beth-Lapetha=Ahwaz* (Neub. Géogr. p. 380). Taan. 22ª בי לפט ed. (Var. בילפט, בולשפטי, v. Rabb. D. S. a. l. note 8). B. Mets. 73ᵇ זולשפט ed. (Ar. לולשפט, Ms. H. בלשפט); B. Bath. 98ª וול שפט ed. (Ar. לולש׳; Ms. M. ולשפט; Var. בי לישפט, לישפט, וילש׳, ויל שפט, v. Rabb. D. S. a. l. note). [Yoḥăsin s. v. ברוקא: בי אלישפט.]

**בּוֹלֶשֶׁת, בַּלֶּשֶׁת** f. (בלש) *reconnoitring troop, quartermaster's division, marauders.* Bets. 21ª; Tosef. ib. II, 6. Ab. Zar. V, 6 (Y. ed. בו׳). Y. ib. 45ª top בשלום בו׳ ובמלחמת בו׳ the Mishnah means when the troop comes in peace,

or when it comes with hostility. Sabb. 145b ed. בו׳, Ar. בל׳.

**בית ב׳, בַּלְתָּן, בַּלְתִּין, בַּלְתִּי** pr. n. pl. *Beth-Baltin* &c., v. בִּירָם. R. Hash. II, 4 (22b; Ms. M. בילתי, בלתי; v. Rabb. D. S. c. l. note). Ib. 23a bot. מאי בית ב׳ (Ms. M. 1 בילתי, בלחי, Ms. L. בילתין) what is B. B.? Answ. בירם.

**במגנימין,** Y. R. Hash. I, 57b, כהדא ב׳, prob. to be read: כהדין אירפומנימטין (ὑπομνήματα) like *the minutes* of the court proceedings, opp. to preced. דיריין, read הִיקִין (δίκη, pl.).

**בְּמִדְבַּר, סֵפֶר ב׳** m. *the fourth book of Moses* (*Numeri*). Gen. R. s. 3; a. e.—רבה ב׳ the fourth book of Midrash Rabbah (Num. R.).

**בָּמָה** f. (b. h.; prob. fr. בוא) *entrance, gathering place, ascent* (cmp. b. h. מָבוֹא a. מַעֲלֶה); esp. *Bamah*, name of the legitimate altars prior to, and of the illegitimate after, the establishment of a central sanctuary (at Shiloh) and of the Temple at Jerusalem; *temporary* or *improvised altar;* v. Zeb. XIV, 4—8.—Meg. I, 10 גדולה ב׳ national altar; קטנה ב׳ local altar (during their period of legitimacy); Tosef. Zeb. XIII, 17 sq.; a. fr.—*Pl.* בָּמוֹת Zeb. l. c. Ib. 114b בשעת חיתר חב׳ at the period when bamoth were permitted. v. supra; a. fr. [Meg. 32a הלוחות והב׳, v. בִּירָה.] Cmp. בִּירָה.

**בְּמוֹסָא,** v. בְּמָסָא.

**בְּמוֹתָא,** v. בְּמָתָא.

**במיסטאות,** Midr. Thron. Salom., Beth-Hammidr. ed. Jellinek V, 2, read בִּימוֹסָאוֹת, v. בִּימוֹס.

**בְּמָסָא*** m. ch.=h. בִּימוֹס *altar, high-place.* [Targ. Y. II, Deut. XXXII, 13 בַּמְסָא, read בְּמָתָא.]—*Pl.* בְּמָסַיָּא, בְּמוֹסַיָּא, בְּמוֹסְרִין בְּמוֹסַיָּא (בַּמְסָיָא) *idolatrous places of worship.* Targ. II Chr. XIV, 4; a. e.

**במרזה,** Cant. R. to VII, 10 some ed., read כפומר חזה.

**בְּמָתָא** f. ch.=h. בָּמָה. Targ. I Kings III, 4; a. e.—*Pl.* בְּמָתָא (בָּמוֹתָא). Targ. ib. 2; a. e.—[Targ. II Chr. XI, 15 בְּמָתַיָּא.]

**בֵּן** m., constr. בֶּן (b. h.; בנה) *offspring, son, child.* שבוע חב׳ the male child's week, a disguise for *circumcision day,* adopted during the Hadrianic persecutions. Snh. 32b; Y. Keth. I, 25c; a. e.—ישוע הב׳ a disguise for פְּדְיוֹן הבן. B. Kam. 80a.—. . בְּנוֹ של the son of, v. שֶׁל. בְּנָן של קדושים descendant of holy men. Ab. Zar. 50a; a. e.—*Pl.* בָּנִים, constr. בְּנֵי. Ab. III, 14 למקום ב׳ chosen children of God. Gen. R. s. 82 בָּנֶיהָ של תורה children (followers) of the Law.—Trnsf. *belonging to, fit for* &c.; e. g. בני גולה those belonging to the colony of exiles, Babylonians &c.; בני גליל Galileans; בני אכילה things fit to be eaten &c. [For such compounds as are not self-evident, see the respective determinants.] [בני פיקרין, v. בְּנִיפִּיקָרִין.]

**בְּנָא,** v. בני.

**בַּנָּאָה** m. (contr. of בַּלְנָא) 1) *bather.* Targ. II, Esth. VI, 12 Ms. (ed. בַּאנְיָא).—2) pr. n. m., v. בַּנַּאי II.

**בַּנַּאי** m. h. a. ch. (בנה) *builder, mason.* B. Mets. 118b; a. fr.—Y. Hag. II, 77b top אומנתיה דהן ב׳ this boy's trade should be that of a builder. Sabb. 156b ב׳ וסתיר וכ׳ (shall grow to be one) who builds and destroys, destroys and builds (restless). Ib. 115a; a. fr. V. אַרְדִּירְכָּל.—[V. בַּנָּאִים, בַּנָּאִין.]

**רַבַּנַּאי** (=רב ב׳) pr. n. m. *Bannai, Bannaah, Rabbannai,* name of an Amora. Keth. 50b. Ber. 38b. [Ib. 55b Ms. M. נהוראי. B. Mets. 2a, a. e. רב׳, Ms. M. רבינא, v. Rabb. D. S. a. l. note.] II בַּנַּאי, בַּנָּאָה,

**בַּנָּאִין, בַּנָּאִים** m. sing. a. pl. (contr. of בן נאים, v. נָאֶה) *one of becoming conduct, refined, a cultured person;* opp. בּוּר; (cmp. Sabb. 114a top, as to a scholar's duty to pay attention to dress). [For oth. opin., v. Sachs Beitr. II, 199; Frankel Monatsschr. 1846, p. 855.] Mikv. IX, 6; Sabb. l. c. של ב׳ וכ׳ the garments of a Bannaïm, if stained with pitch on one side cannot be immersed for levitical purposes before the stain is removed (because their owner is more fastidious). Tosef. Mikv. VI (VII), 14 (where גדולה a. קטנה refer to the stain; as to correct vers. v. R. S. to Mikv. l. c.). Sabb. l. c. מאי ב׳ what does B. mean? Answer: אלו וכ׳ it means the scholars who are engaged in building up the world (of civilization) all their lives (as if fr. בָּנָה). Ib. (dresses of the B.) אלו כלים וכ׳ are the court-garments imported &c., v. אוֹלְרִין.

**בנאיתא,** v. בְּנָיְיתָא.

**בְּנָאתָן,** pl. of בִּרְתָּא.

**בָּנַּוְיָא** m. (בני) *builder.* *Pl.* בָּנַּוְיֵי. Yoma 10a ב׳ בירי וכ׳ shall the builders (of the Temple, the Persians) be delivered into the hands of the destroyers (the Romans)?

**בָּנוֹת** pl. of בַּת.

**בָּנָה, בני** (b. h.; sec. r. of בון) [*to combine,*] *to build.* Sabb. XII, 1 הַבּוֹנֶה he who builds (on the Sabbath). Ib. 102b משום בונה (isguilty) because it is one of the labors classified under 'building'; a. fr.—Metaph. *to educate, train.* Ber. 64a (ref. to Is. LIV, 93) א״ת בָּנַיִךְ אלא בוֹנַיִךְ read not *banayikh* (thy children), but *bonayikh* (thy builders, trainers); v. בַּנָּאִים.—Ex. R. s. 23 (play on b'noth, Cant. I, 5) בונות וכ׳ the authorities directing the building of Jerusalem; v. Pi.—Ḥull. 78b זה בנה אב, v. אָב, a. בְּנָיָן. [Tosef. Par. VII (VI), 4 בְּנָאוֹ ed. Zuck., v. בְּנָן.]

*Nif.* נִבְנֶה 1) *to be built up.* Y. B. Bath. III, 14b, a. fr. לְהִיבָּנוֹת, לְרִיבָּנוֹת.—2) (denom. of בֵּן) *to get children.* Gen. R. s. 71.

*Nithpa.* נִתְבַּנֶּה (denom. of בֵּן) *to be adopted, naturalized.* Pesik. R. s. 43 נִתְבַּנּוּ בישראל they became full Israelitish citizens.

*Pi.* בִּירָה *to lay out, plan a city, determine its limits.* Ex. R. l. c. the Great Sanedrin held sessions ומְבַנִּים אותה (not אותם) and determined the limits of Jerusalem; v. Snh. I, 5.—Part. Pu. מְבוּנֶּה *cultivated; built* (of human

stature), *well-proportioned.* Keth. 112ª; Sot. 34ᵇ חירתה מְבוּנָּה על וכ׳ it (Hebron, in spite of the rocky nature of its soil) was seven times better cultivated than Zoan (one measure of its land yielding as much as did seven measures of the soil of Zoan). Ib. 42ᵇ (play on *benayim*, I Sam. XVII, 4) מב׳ מכל מום his build was without blemish.

**בְּנוֹנִי**, v. בִּינוֹנִי.

**בְּנָא, בְּנֵי** ch.=h. בָּנָה. Targ. Deut. XXV, 9 (Y. יִבְנֶה); a. fr.—Part. בָּנֵי. Targ. Gen. IV, 17.—M. Kat. 10ᵇ מִיבְנֵי to erect; a. e.

*Ithpe.* אִתְבְּנֵי as h. Nif. 1) a. 2). Targ. I Kings III, 2; a. fr.—Targ. Gen. XVI, 2; a. e.—Y. Ber. II, 5ª מִיתְבְּנֵי will be rebuilt; a. e.

**בְּנָאתָא**, v. בְּנָיְתָא.

***בְּנִיגְנֵי** pl. (benignae, sub. interpretationes, opp. durae, v. Harper's Lat. Dict. 1882) *favorable side, mitigating circumstances.* Ab. Zar. 4ª אבקש ב׳ שלחם ed. (Ms. ׳בנו; Ar. בנינגי, taking ב for a servile letter as do the commentaries) I shall search for what can be found in their favor.

**בַּנַּיְיתָא, בַּנַּיְתָא** I m. ch.=h. בַּנַּאי, *builder.* Y. Yoma III, 40ᶜ; Y. Gitt. VII, 48ᵈ bot.; Y. B. Bath. VIII, 16ᶜ top ב׳ דאורייתא a builder of the law (forming ingenious conclusions).—*Pl.* בַּנָּיִין. Y. Ber. IX, 13ª top; v. אוּמָּן.

**בַּנַּיְיתָא** II pr. n. m. *Bannayah,* an Amora. Y. Peah I, 15ᵇ bot.; a. fr. (Bab. B. Bath. 57ᵇ בַּנַּאי, v. בַּנַּאי II).

**בְּנַיִּים**, v. בֵּין.

**בְּנַיְנָא**, v. בִּנְיָנָא.

**בְּנַיְנָא**, v. בִּנְיָנָא.

**בְּנִינוּת**, Y. Shek. VI, 49ᵈ top, v. בִּינוֹנִי.

**בְּנִיָּא, בְּנִיְתָא** f. pl. (בנה; cmp. ארב, ארג a. denom.) *net-work, veils, curtains* &c. Ber. 61ª; Sabb. 95ª; Erub. 18ª; Nidd. 45ᵇ שכן בכרכי חים קורין לקלעייתא ב׳ (v. Rabb. D. S. a. l. for vers.) at the sea-towns they call all net-works *binyatha*; Koh. R. to VII, 2 בְּנִיאָתָא (Var. בנאיתא).

**בִּנְיָן, בִּנְיָן** m. (b. h.; בָּנָה) 1) *building, structure; erection.* Succ. 51ᵇ מי שלא ראה בה״מ בִּנְיָנוֹ whoever has not seen the Temple in its finished state, expl. ibid. בִּנְיַן הורדוס the Herodian Temple (Ms. M. ראה בנין בה״מ.....; v. Rabb. D. S. a. l. note).—אֲמַּת חב׳, v. אַמָּה.—Sabb. 102ᵇ דרך ב׳ בכן such kind of labor belongs to builders' work. Ib. ׳דמי לב it looks like builders' work; a. fr.—בִּנְיַן אב *standard rule,* v. אָב; v. Ḥull. 78ᵇ, B. Kam. 77ᵇ זה בנה אב this (Ex. XII, 5) forms the rule, wherever שה is used &c. (v. Tosaf. a. l.).—Sabb. 114ª בִּנְיָנוֹ של עולם the preservation of the (mental and moral) world.—2) *human frame, skeleton.* Ohol. II, 1 רוב בניינו the greater portion of a corpse as to size of limbs, contrad. to רוב מניינו the larger as to the number of joints and limbs.

**בְּנָיְנָא** ch. same. Targ. Koh. III, 3; a. e.

**בְּנִיסָא** m., **בְּנִיסְתָּא** f. (בנס) *sour; angry, sad.* *Pl.* בְּנִיסִין; f. בְּנִיסָתָא. Targ. Y. Gen. XL, 6 (O. נסרסין). Targ. Prov. XXV, 23. [Y. Shek. IV, 48ᵇ bot. בניסין, read: בֵּינֵידוֹן, v. בֵּין ch.]

**בְּנִיסָן,** Y. Keth. XII, 35ª ב׳ . . . . תמני, v. כְּנִישָׁא.

**בְּנִיפִיקִין (בנפיקין)** m. (beneficium, βενεφίκιον) *favor, grant,* esp. *the rights of a privileged person concerning the protection of his character.* Tanḥ. Korah (ed. Bub.) addit. 2 (cmp. Tanḥ. ib. 8) משל לשושבינה של בת המלך שביקש בני פיקון מן המלך (corr. acc.) this is to be compared to a sponsor of the King's daughter who claimed satisfaction of the King on the ground of his privileges. He said to the King אם אינך תובע ב׳ שלי if thou wilt not stand up for my privileges &c.; Num. R. s. 18 בנפקין שלך (corr. acc.).

**בְּנִיפִיקְרִין** m. pl. (beneficiarii, βενεφικάλιοι) *the commander's attendants, orderlies.* Sifrè Deut. 317 (בני פיקרין, בני פוקדים corr. acc.); Yalk. Deut. 944 אלו ב׳ שלחם those are their (the Roman) beneficiarii.

**בְּנִיְתָא**, v. בְּנִיָּא.

***בְּנָכֵי** m. pl. (√בך, v. בכי) *cavities* dug around the vine to receive the water,=h. בָּדִיד 2). M. Kat. 4ᵇ.

**בְּנָן** pl., v. בְּרָתָא.—[V. also בֵּן.]

**בְּנַס** (sec. r. of בס, v. בסם) *to ferment, get sour;* trnsf. *to be angry, agitated.* Dan. II, 12. Targ. Y. Gen. XL, 2. Targ. Esth. II, 21 בנסו וקצפו (ed. Vien. בְּנַסוּ, corr. acc.). Ib. IV, 17 ונסס וב׳ וכ׳ (ed. Vien. וכ׳, corr. acc., h. text ויעבר!); v. נְסַס.—Part. pass. בְּנִיס, v. בְּנִיסָא. Denom. בַּסְּרִין.

**בְּנַסָּא** m. (preced.) *anger, ill-humor.* Targ. Job XVI, 10 (Ms. כנסא, some ed. בַּנָּסָא).

**בִּנְפִיקִין, בִּנְפִיקִין**, v. בְּנִיפִיקִין

**בַּנְרִיּוֹת** f. pl. (=בלנרין; cmp. βανίαριν for βαλνιαρία, S.) *bathing apparel.* Gen. R. s. 45 דליים וב׳ וכ׳ (Ar. בנריות, some ed. פנדיות) buckets and bathing apparel did she make her carry &c.; Yalk. Gen. 79 סנדלריאות (corr. acc.).

**בַּנַּרְיוֹתָא** f. pl. ch. same. Y. B. Kam. VII, end 6ª אנא נסיב בַּנַּרְיוֹתֵיהּ I will carry his bathing clothes (i. e. I will be his servant; cmp. B. Mets. 41ª; Erub. 27ᵇ; Snh. 62ᵇ).

**בִּנְרְסִי,** Y. Kil. IX, 32ᵇ top, v. בַּרְבְּסִין.

**בְּנָתָא, בְּנָתָן,** pl. of בְּרָתָא.

**בֵּנָתַיִם,** v. בֵּין, בַּיִן.

**בִּנְתִיקָה,** Y. Snh. VII, 25ᵈ, v. נְתִיקָה ch.

**בְּסָא,** v. בסי.

***בִּסְאַטָּה,** Pesik. R. suppl. (p. 197ª ed. Fr.), v. הַסְטָא.

**בסבסטי**, Num. R. s. 10, v. סַבַּסְטִי.

**בס"ג** a mnemotechnical device, representing בְּהֵמָה, חַסְרוֹן, גְּלוּדָה and חֲרוּתָא. Ḥull. 42ab.

**בסגר**, Lam. R. to III, 7 ב׳ של ערבייא (Yalk. a. l. גנד (גונדא) של ערביים prob. to be read: חֲסָגֵּר *the locking up* of Jerusalem by the Arabs, v. ib. to I, 5.—[For קסטרא של פרסיים ibid., read רוּמָיִים.]

**בְּסוּמָא** m. (בסם) *sweet-meat, delicacy.*—*Pl.* בְּסוּמֵי. Erub. 82b; Meg. 7b רווחא לב׳ וכ׳ Ms. M. (ed. sing., Var. in ed. בסימא, בסימה) for delicacies there is always room (appetite). V. בְּשׂוּם.

**בסוס**, read בָּסִיס.

**בְּסוֹרְתָא, בְּסוֹרָא**, v. בְּשׂוֹר׳.

**בְּסוֹרָה** f., pl. בְּסוֹרוֹת (בסר) *first-ripe fruits, first priestly gifts.* Keth. 16b כוס של ב׳ Ar. (ed. בשורה), expl. כוס יין של תרומה. Y. ib. II, 26b top חבית של בסורות (ed. Krot. בשורות).

**בְּסָטַיָּא*** m. pl. (βέστια, pl.=vestes) *garments.* Num. R. s. 7 כלים וב׳ כלים. [Prob. our w. was a gloss to כלים.]

**בְּסָא, בסי** (v. בסס) *to trample upon;* hence (with ב־) *to despise;* v. בְּזַי I; cmp. בְּטַשׁ.

*Pa.* בַּסֵּי 1) same. Y. Ter. VIII, end, 46c לא מבסי לא ברומי וכ׳ (read תְּבַסֵּי) despise neither a Roman of low standing &c.; (Gen. R. s. 63 לא תבזון).—*2) (Arab. بسّ) *to drive, instigate.* Gen. R. s. 79, end, heard an Arab say to his neighbor מה את מְבַסֶּה בי וכ׳ (some ed. מכ׳, corr. acc.) why art thou driving me? and he meant to say מה את מְעַסֶּה בי (Var. מְעַצֶּה) why wilt thou force me?—from which they learned the meaning of ועסותם, Mal. III, 21.

**בְּסִיָא** (Ar.), **בּוּסְיָא** m. (v. preced.;=h. פְּשִׁיעָה) *indifference, willful negligence.* Targ. Y. Ex. XXII, 8 בכו׳ (corr. acc.). Y. B. Mets. V, 10b bot. מתה בב׳ if the animal died through negligence; Tosef. ib. V, 10 בבוסיא ed. Zuck. (Var. בב׳). B. Kam. 116b בבו׳ וכ׳ (Var. בכ׳; Ms. M. בבו׳, בבִיסָיָא).

**בסיג׳**, v. פסיג׳.

**בסילגוס, בסילוגוס**, read בָּסִילֵיוֹס.

**בָּסִילֵיאוֹס** (βασιλέως, Genit. of βασιλεύς); v. בָּסִילֵיוֹס. Y. R. Hash. I, 57a bot., v. אַגְרַפּוֹס.

**בָּסִילִיוֹן** 1) m. (βασίλειον, τὸ) *royal seat, palace.* Y. Snh. II, 20c מלכא יתיב על ב׳ דידיה וכ׳ (read בי ב׳) the King sits in his palace, and thou sayest thou art the King?—2) (genit. of βασίλεια, τὰ) *of the palace,* or *of the royal affairs.* Gen. R. s. 93 פטרון ב׳ (πάτρων τῶν βασιλείων) *superintendent of* &c.

**בָּסִילִיוֹס, בָּסִילְיוֹס** m. (βασιλεύς) *king.* Y. Ber. IX, 12d bot.; Gen. R. s. 8 (corr. acc.).

**בָּסִילְקִי (בסלקי)** f. (βασιλική, sub. στοά) *basilica, a building with colonnades* for holding courts, also *meeting place for merchants, exchange, forum.* Yoma 25a כמין ב׳ גדולה was built in the style of a large basilica (semicircular). Tosef. Succ. IV, 6 (describing the Alexandrian Synagogue); Succ. 51b. Gen. R. s. 68 עולים לב׳ וכ׳ one goes up to the basil. and finds the King holding court. Ex. R. s. 15; Tanḥ. Ḥaye 3 שמא אצל ב׳ וכ׳ perhaps he wanted me to wait for him near the basilica (on the forum). Esth. R. to I, 3. Toh. VI, 8; Tosef. ib. VII, 12; a. fr. [Y. B. Bath. IV, 14c bot. בסלקי, v. בַּלְכוֹס.]—*Pl.* בָּסִילָקָאוֹת. Ab. Zar. 16b שלש ב׳ הן וכ׳ there are three kinds of basilicas, for Kings (holding court), for baths, and royal treasuries (τὸ βασιλικόν, sub. ταμεῖον, S.). Tosef. Ohol. XVIII, 18 selling wheat בב׳ שלהן in their (the gentiles') exchanges. [Lev. R. s. 34 בסלקי, read בפילקי.]

**בְּסִים**, v. בְּסַם.

**בְּסִימְתָא, בְּסִימָא, בָּסִים** m., **בְּסִימְתָא, בְּסִימָא, בָּסִים** f. (בסם) *boiled, ripe,* whence 1) (Var. בָּסִים, בַּסִּים, בַּסְּמָא) *sweet, pleasant, well-seasoned* &c. (=h. עָרֵב). Targ. Ps. CXLI, 2 (h. text עֲרֵב, translated in both senses); a. fr.—Keth. 104a top דמדלא ורב׳ אוירא which lies high and whose air is pleasant (temperate). R. Hash. 21a ב׳ תבשילא וכ׳ (Ms. M. 2 margin כמה ב׳; v. Rabb. D. S. a. l. note 80) how well tastes the food of the Babylonians on the day when in Palestine they observe the Day of Atonement! B. Mets. 60a לא הוה ב׳ (the wine) was not good. Ib. 69b דאיכא דב׳ וכ׳ that there is good and bad wine. Ber. 56a ב׳ חמרך thy wine will be good.—*Pl.* בְּסִימִין, fem. בְּסִימָן, בְּסִימָתָא (also as nouns, as h. נְעִימוּת, נְעִימִים). Targ. Y. Num. XXXIII, 28 sq.; a. e.—V. בְּסִימַיָּא.—2) (cmp. חֲמָא) *fermenting, sour.* Y. Maas. Sh. IV, 55c top מיפוק בסים . . . . חמרא this man's (thy) wine shall turn sour (ferment); v. בַּסֵּי. Lam. R. to I, 1 (חד מאתינם 7) וחד דבסים and one bag with sour wine. Ib. דבסימא חסיס the dripping of the sour wine bubbles. Ib. (חד כותאי) ונפיק כוליה בסים and it will all turn sour.

**בְּסִמָּא, בְּסִימָא** m. (v. preced. 2) *fermenting wine, wine turned into vinegar.* Lam. R. to III, 40 ארן דעולירת מרירן בסימא חמיץ Ar. (ed. אית כרנבי ב׳ דסימא חמיץ; read ארן דכר׳, strike out דסימא) when the endive (the cabbage) is bitter, the fermenting wine turns sour (sin begets sin). Cant. R. end, if the vineyard is cut before its time, אפי׳ בְּסִמֵּיהּ וכ׳ even its vinegar is not good.

**בְּסִימָה** f. same. Y. Pes. III, beg. 29d formerly..... the wine (in Judæa) never turned sour, and they put in barley to make it sour, whence it was called ב׳ דרומיא Southern vinegar (fermentation,=h. חוּמִין הָאֲדוֹמִי).

**בְּסִימוּתָא** f. (בסם) *sweetness.* Targ. Ps. XXVII, 4; a. e.

**בַּסְּמַיָּא** m. pl. (בסם;=h. חֲנָטִים) *embalming process.* Targ. Y. Gen. L, 3.

**בַּסְּרִין*** m. pl. (בנס) *vinegar.* את מינסב חסין וצבע בב׳ thou wilt take lettuce and dip in vinegar. [Prob. בסרים.]

**בָּסִיס**, v. בָּסַס.

**בָּסִיס** m. (בוס, בסס; formed like עָצִיץ) *anything to tread upon; footstool, stand, base* (=b.h. כֶּן, מְכוֹנָה). Kel.

XI, 7 חפרת וחב׳ the bud (receptacle of the candlestick) and the stand. Lev. R. s. 25; Cant. R. to V, 15 like a column which has ב׳ מלמטן וכ׳ a base beneath &c.; Tanḥ. B'har 1. Y. Ab. Zar. III, 42ᵈ top בשאין עליהן ב׳ when there is upon them (the idolatrous emblems) no stand (indicating that they were intended for practical use). Ib. כוס בסוס לדרקון וכ׳ (corr. acc.) if the cup serves as a stand for the dragon (idolatrous emblem), it (the cup) is forbidden; a. fr.—Trnsf. (in Sabbath law) *whatever is subservient to another object*, e. g. the case in which a book is kept, the table upon which a lamp is placed. Sabb. 117ᵃ ב׳ לדבר האסור subservient to an object which must not be handled on the Sabbath; a. fr.—V. בְּסִיסַי, בְּסִיסִית.

**בְּסִיסָא, בְּסִיס** f. ch. same. Targ. I Kings VII, 30; a. fr.—Y. Sabb. XVII, 16ᵇ top ב׳ דידית its (the delphica's) pedestal. Y. Succ. V, 55ᵇ bot. whatever (structure) stands isolated being one hundred feet high בעי ב׳ וכ׳ requires a buttress (in the shape of an ascent) of thirty three cubits on each side.—*Pl.* בְּסִיסַיָּא. Targ. I Kings VII, 27; a. e.

**בְּסִיסִי, בְּסִיסִית, בְּסָסִית** f. (=בְּסִיס; בסס) *footstool, base, stand, step.*—*Pl.* בְּסִיסָאוֹת Ar., בְּסִיסִיּוֹת, בְּסָסִיּוֹת. Kel. XXIV, 6 שלש בְּסָ׳ תן (Ar. בסר׳) there are three stands, one before the bed (step) &c. Num. R. s. 10, beg. בסיסיות, v. בָּסִיס.

**בְּסִיר** m., **בְּסִירָא** f. 1) (בַּסָּ׳) (בסר) *contemned, contemptible.* Targ. Ps. XV, 4; a. fr.—*Pl.* בְּסִירִין, fem. בְּסִירָן. Targ. Mal. II, 9; I, 12. Targ. Jud. IX, 4, v. בְּקָרָא II.—2) *ripening*, v. בְּסַר II.

**בְּסִירוּתָא** f. (preced.) *contempt.* Targ. Ps. CXXIII, 3.

**בסלקי**, v. בְּסִילְקִי.

**בָּשַׂם, בֶּסֶם** (√בס, בש, cmp. בָּשַׁל, *to boil, ripen, be warm, ferment*) *to be sweet, pleasant, pleasing.* Lam. R. to I, 9 יערב לך ויבסם לך may (the sacrifice) be sweet unto thee (Moloch), may it be pleasing unto thee. Gen. R. s. 85 יערב לכם יבושם וכ׳ (Yalk. Gen. 144, Josh. 35 יבסם) may (the wine you drank) be sweet to you, may it well agree with you.—Denom. בּוֹסֵם.

*Pi.* בִּסֵּם, בִּרְסֵם, בִּישֵּׂם *to make a person look well*, esp. (denom. of בּוֹסֵם) *to perfume with oil* &c. Ex. R. s. 23 a bride מקשטין אותה ומבסמין אותה is adorned and made handsome (her toilet is attended to).—Part. pass. מְבוּסָּם, f. מְבוּסֶּמֶת, מְבוּשָּׂ׳ *perfumed, sweet* &c. Num. R. s. 20 מקושטת ומב׳ in full toilet. Tosef. Ber. VI (V), 5 it is not becoming for a scholar שיצא מבוסם to go out with perfumed oil on his head; Ber. 43ᵇ מבוש׳. B. Bath. VI, 3 יין מב׳ sweet wine (guaranteed as not sour). [Pesik. R. s. 21 בישם העולם; Ruth. R. beg. בירסם, read בִּרְסֵם, v. בָּסַס.]

*Hithpa.* הִתְבַּסֵּם, הִתְבַּשֵּׂ׳; *Nithpa.* נִתְבַּסֵּם, נִתְבַּשֵּׂ׳ 1) *to perfume one's self with oil* &c. Gen. R. s. 17.—2) *to become exhilarated, to feel the wine.* Koh. R. to XI, 9 אכל ושתה ונת׳ he ate and drank and felt well.—3) trnsf. *to grow better, improve.* Gen. R. s. 67, end נִתְבַּסֶּמֶת דעתו עליו his character grew better (play on בשמת Gen. XXVI, 34).—[Ib. s. 66 נתבשם העולם, v. בָּסַס.]

**בֶּסֶם** ch. same. Targ. Ex. XV, 25; a. fr.—*Part. pass.* בָּסִים, v. בָּסִים.

*Pa.* בַּסֵּם 1) *to sweeten, season;* trnsf. *to make happy, to delight.* Targ. Y. Num. XVIII, 19. Targ. Ps. CXIX, 122; a. e.—Succ. 51ᵃ; Arakh. 11ᵃ לבַסּוּמֵי קלא to sweeten the sound (by means of instrumental accompaniment).—2) *to embalm.* Targ. Y. Gen. L, 2; 26.—Part. pass. מְבַסַּם. Targ. O. XXX, 25.

*Ithpa.* אִיתְבַּסַּם, *Ithpe.* אִיתְבְּסַם, contr. אִירְבְּסִים 1) *to be sweet, well-seasoned, prepared.* Targ. Job XXIV, 20. Targ. Y. Ex. XXX, 25 מִיתְבַּשַּׂם; a. e.—2) *to be embalmed.* Targ. Y. Gen. L, 3.—3) *to be cheerful, feel the wine;* cmp. בְּלוּזְמָא. Snh. 38ᵃ כיון דאיבסום when they were feeling the wine. Sabb. 66ᵇ. B. Bath. 73ᵇ bot.—Meg. 7ᵇ מיחייב אינש לְבַסּוּמֵי וכ׳ (=לאירבסומי, v. Rashi a. l.) one must cheer himself up with wine &c. Ib. אירבסום they were feeling the wine (v. Rabb. D. S. a. l. note). [Targ. Cant. II, 5 אתבסם, v. בָּסַס.]

**בַּשָּׂם, בֶּסֶם** m. (preced.) *dealer in*, or *manufacturer of, spices, perfumes* &c.; *druggist.* Kidd. 82ᵇ. Tosef. ib. II, 2; 4. Y. Ber. IX, 13ᶜ bot. B. Mets. 56ᵇ if one sells his (cancelled) notes לב׳ to a druggist (for wrapping paper); a. fr.—[Tosef. Ber. VI (V), 8 ed. Zuck. בושם.]—*Pl.* בַּסָּמִים, בַּשָּׂ׳. Sabb. 81ᵃ.

**בִּסְמָא**, v. בִּסְרָא.

**בָּסַס** (sec. r. of b. h. בוּס) *to tread, stamp, pile up.* Ukts. I, 5 stalks of eatable plants (straw &c.) שבָּסָסָן בגרן which the owner packed in the barn; Succ. 14ᵃ מאי בסמן what does this *b'sasan* mean? R. . . . says ב׳ ממש he really stamped them (threshed); R. . . . says התיר אגדן he untied them (for the purpose of piling the stalks closer by treading upon them). [Pesik. Haḥod. p. 45ᵃ; Pesik. R. s. 15 הרי בוססות, read with Num. R. s. 11 בּוֹסְסוֹת, v. בָּסַס.]

*Pi.* בִּרְסֵס (denom. of בָּסִיס) *to establish firmly, to found, to put on a secure basis.* Cant. R. to I, 9 ומי ב׳ העולם and who gave the world a firm basis?; (ibid. VII, 1; Ruth. R. beg.; Pesik. R. s. 21 בירסם, בישם corr. acc.).—Part. pass. מְבוּסָּס *firmly established.* Num. R. s. 15; Tanḥ. B'haal. 11 כסאו מב׳ למעלן (not מבוסם) His throne is firmly established above, when Israel &c.

*Nithpa.* נִתְבַּסֵּס *to be firmly established, to rest safely.* Num. R. s. 12 after the Sanctuary was erected נתב׳ העולם the world became firm. Ib. as soon as they made a third leg for the table (v. טרסקל), נתב׳ it stood firm; Tanḥ. T'rum. 9. Gen. R. s. 66 נתבשם העולם (corr. acc.); Yalk. Ps. 811.

**בַּסָּס** ch. same. Part. pass. בְּסִיס *based, firm.* Targ. Cant. V, 15.

*Pa.* בַּסֵּס as preced. Pi. Targ. II Chr. III, 3.

*Ithpa.* אִתְבַּסַּס as preced. Nithpa. Targ. Cant. II, 5 (not אתבסם).

**בְּסָסִית**, v. בְּסִיסִית.

**בָּסַר** I (√בס, v. בסס) *to tread upon;* trnsf. (v. בעט) *to contemn* (with על); *to be overbearing* (with ב). Ex.

R. s. 42, end כך הזיתה בוסרת עלי so did she slight me. Ib. s. 3 beg.; s. 45 בוסר הוא על וכ׳ he will treat his prophetic mission lightly. Tanḥ. Ekeb 1 בָּסַרְתִּי בהן have I become overbearing because I observed thy commands? (Tanḥ. ed. Bub. 2 כפרתי, v. note a. l.). Ib. Mikkets 10 לא תהא בוסר בשעת וכ׳ be not haughty in happiness, so as to refuse to pray. Ib. (ed. Bub.) Emor 29 בוסר עליהן; Tanḥ. ib. 20 (some ed. בוחר, corr. acc.) thinks lightly of them.—Part. pass. בָּסוּר, fem. בְּסוּרָה *contemptible.* Tanḥ. Sh'moth 11.

*Pi.* בִּיסֵּר same. Ex. R. s. 1 וב׳ עליה (some ed. וכופר) and he despised it (idolatry). Tanḥ. Ekeb 1 some ed. ביסרתו, v. supra.

**בְּסַר** ch. same. Targ. Ps. LXIX, 34; a. fr.

*Pa.* בַּסֵּר בַּסַּר same. Targ. O. Num. XV, 31 ed. Berl.; a. fr.; [in ed. sometimes בשר].—Targ. I Sam. XI, 12 מבסר למימר spoke sneeringly.—Y. Ber. II, 5c bot. בר נש דאימיה מְבַסְּרָא ליה one whom his mother (Palestine) despises and his stepmother (Babylon) honors; v. אֵם. Y. Snh. I, 19a top; Y. Ned. VI, 40a בעא מבסרתהון (מבסרתון; read מבסר בהון) he wanted to despise them (reject their authority).

**בָּסַר** II (√בס, v. בסם) *to begin to boil, to be in the first stage of ripening;* v. next w.—Denom. בְּסוֹרָה, בּוֹסֶר.—Trnsf. (v. בָּשַׂר) *to be glad.* Gen. R. s. 34 end (play on לב בשר, Ezek. XXXVI, 26), [read as] Yalk. Gen. 61 לב בוסר בחלקו של חבירו a heart rejoicing in the good fortune of his neighbor.—V. בָּשַׂר.

**בַּסַּר** ch. same. 1) Part. בָּסִיר m., בְּסִירָא f., pl. בְּסִירָן *in the early stage of ripening.* Targ. Y. Ex. IX, 34 סעריא . . . בסירן Ar. (ed. כסידא . . . . סרתא, כסירא, read בסירא; h. text אביב).—2) *to be cheerful;* v. בָּשַׂר.

**בָּסַר** III, **בְּסָרָא** *flesh,* v. בְּשַׂר, בִּשְׂרָא.

**בסריא,** Pesik. Baḥod. p. 154b, read קסרריא.

**בַּסְרָנוּתָא** f. (בסר I) *contempt.* Targ. Job XII, 21; a. e.

**בִּסְתַּיָּר*** (read בִּסְטַי׳) m. (vestiarius, βεστιάριος S.) *the keeper of the (royal) wardrobe.* Pesik. R. s. 10.

**בִּסְתָּקָא*** (בוס׳) m. (reduplic. of בסק=בזק; cmp. Mand. עסקא=עזקא, Nöld. Mand. Gr. p. 62; Syr. ביסתא=ביזתא, P. Sm. 520) *jug, pitcher;* cmp. בְּזָךְ. Ḥull. 49b.

**בְּסַתַּרְקָא,** v. בִּיסְ׳.

**בְּעָא,** v. בעי.

**בְּעָאתָא,** v. בַּעֲתָא.

**בְּעִבּוּעַ** m. (v. next w.) *casting bubbles, bulging, bulge.* Mikv. X, 4 (of garments dipped in water until they are soaked through) וינוחו מבעבועין and cease from bulging. T'bul Yom II, 8 ב׳ שבחבית (an imperfection in an earthen jug) *a protuberance.*

**בְּעְבַּע** (Pilp. of בּוּעַ; cmp. בְּצְבֵּץ) 1) *to cast bubbles, to form protuberances, to bulge.* Mikv. X, 4 עד שיבעבעו until they (the garments dipped in water) form bulges; v. preced. Yalk. Sam. 157; Midr. Till. to Ps. XVIII, 3 (read:) שהיה שמן המשחה מְבַעְבֵּעַ ויורד עליו the oil of anointment came bubbling down upon him.—2) *to struggle in the water, swim.* Y. Sabb. XIII, 14b top.; Y. Sot. III, 19a top. תינוק מב׳ וכ׳ a child struggling in the river. Y. Yoma III, 41a התחיל מב׳ וכ׳ commenced casting up bubbles from under the ship (Bab. ib. 38a מבצבצת).

**בַּעְבַּע*** ch. (v. בעי) *to ask entrance, knock at the door.* Lev. R. s. 21; Pesik. Aḥare, p. 177a חוה מבעבע used to knock. [Ar. reads כעכע, quoting Lev. R. l. c. also for a Hebrew verb לכעכע; Rashb. to Pes. 112a quotes נענע.]

**בעד** (Arab.) *to keep off.* Imper. IV אַבְעִד. Cant. R. to IV, 1 (ref. to מבעד ib.) ל׳ ערבי וכ׳ it is Arabic; if one desires to say to one, Make room for me (or, Let me alone), he says אבעד לי (some ed. מבעד).

**בָּעָה,** v. בעי.

**בְּעוּתָא, בָּעוּ** f. (בעי) *prayer.* Targ. Jer. VII, 16. Targ. II Sam. VII, 20; a. fr.—בְּבָעוּ (in prayer) *I pray* (h. בִּי, נָא). Targ. Gen. XIX, 7. Ib. XLIV, 18; a. v. fr. [Targ. Ps. XLIII, 4, v. בּוּעֲתָא II.]

**בְּעוֹד,** v. עוֹד.

**בְּעוֹט** m. (בְּעַט) 1) *treading grapes,* or *trodden grapes.* Targ. Is. X, 33; Targ. Joel IV, 13 (ed. בָּעוּט); Targ. Is. LXIII, 3 בִּיעוּט.—2) *a kick with the foot.* Y. Taan. IV, 68d bot. יהב ליה חד ב׳ וכ׳ he gave him one kick and killed him; Lam. R. to II, 2 חד בעיטא ברגליה.

**בְּעוֹר** (**בָּעִיר**) **בְּעוֹרָא, בָּעִר** m. (בער) *torch, fire* (h. לַפִּיד). Targ. O. Gen. XV, 17 (Y. מבעיר); a. e.—*Pl.* בְּעוּרַיָּא, בְּעוּרִין. Targ. Nah. II, 5 בְּעוּ (ed. Vien.). Targ. Job XLI, 11; a. e.—B. Mets. 85b ב׳ דאשא (Ms. M. דנור).

**בְּעוּתָא,** v. בְּעוּ.

**בְּעַט** I (√בע, v. בוע) *to swell, bulge.* Midd. III, 8 שלא יִבָּעֲטוּ marg. vers. (or יִבָּעֲטוּ Nif.; text יבעט sing.) that the walls should not bulge.

**בָּעַט** II (b. h.; √בע, akin to בץ, בט) *to trample, strike, kick.* Y. Yoma VIII, 45b top בְּעָטָתוֹ פרדה a mule kicked him. Ex. R. s. 30 ב׳ בפילקי knocked against the prison door (burst it open). Ab. Zar. IV, 8 גת בְּעוּטָה a wine press packed with stamped grapes.—Trnsf. (with ב) *to resist, reject.* Sabb. 104a, v. אח״ס.

*Pi.* בִּיעֵט same. B. Kam. II, 1. חיתה מְבָעֲטָה if the animal kicked. Ber. 32a; a. e.—Trnsf. *to kick against, rebel, be contumacious.* Sot. 22a. Y. Ber. IX, 14b bot., a. e. מְבָעֵט ביסורין bearing suffering with contumacy (instead of showing repentance). Pesik. R. s. 47; Yalk. Job 908 התחיל מב׳ (sub. ביסורין) began to be contumacious (challenging the Lord).

**בְּעִיט, בַּעַט** ch. same. Targ. Hos. IV, 16; a. e.—Y. Sabb. VII, 11a bot.; Y. Shek. III, 47c ב׳ בירה rejected his authority.

*Pa.* בַּעֵט, בַּעֵיט *to tread (grapes).* Targ. Lam. I, 15.

*Ithpe.* אִתְבְּעִיט *to be trodden.* Targ. Joel IV, 13; Targ. Is. LXIII, 3; a. e.

**בַּעֲטָן** m., **בַּעֲטָנִית** f. (preced.) *habitual kicker, butting.* B. Mets. 80ᵃ; Tosef. B. Bath. IV, 6.

**בְּעִי, בְּעָה** (b. h.; √בע, akin to בה, בו, v. בוא, a) *to enter into, split;* b) *to be empty, bare*). Part. בּוֹעֶה, v. infra.

*Hif.* הִבְעָה *to lay bare, destroy the crop.* B. Kam. I, 1 הַמַּבְעֶה damaging the crop (ref. to Ex. XXII, 4). Ib. 3ᵇ Rab says מבעה זה אדם the damaging force in the Mishnah means that of a human being (ransacking, searching); for we read (Is. XXI, 12) אם תבעיון בעיו if ye desire to enter &c. (where בעה refers to human action); Samuel says, מבעה זה חשן the *mabeh* of the Mishnah refers to the tooth, i. e. to an animal's eating up the crop, for it says (Obad. 6) נבעו מצפניו its hidden treasures were laid bare (made empty,—which refers to eating up). Ib. (argument against Samuel) מי קתני נְבָעָה the Mishnah does not use the Nifal (which may mean *eaten up*); (argument against Rab) מי קתני בּוֹעֶה the Mishnah does not use the Kal (which may refer to human action) but the Hifil "to cause damage"—through the animal.—Tosef. ib. IX, 1.

**בְּעָא I, בְּעָא** ch. (v. preced.; cmp. בּרן) 1) *to search, inquire, ask, examine.* Targ. Jud. VI, 29 (h. text בקש); a. fr. —Ber. 2ᵇ ובעו לה מבעיא דאי וכ׳ and put it as a question (not as an argument), Does this *uba hash-shemesh* mean &c.? (opposed to preceding וממאי דהאי וכ׳ how can it be proven that &c.). Y. Ḥall. I, 57ᵇ בעיין . . . רבנן the Rabbis of . . . asked. B. Kam. 33ᵃ בעא . . . מרב וכ׳ R. asked R. N.; a. v. fr.—2) *to ask, pray,* frequ. ב׳ רחמין *to ask for mercy, pray.* Targ. Y. Num. XII, 13; a. fr.—Ber. 8ᵃ לבעי אינש רחמי man should pray &c., v. זירבולא. Ib. 10ᵃ בְּעֵי רחמי עלויהו וכ׳ pray thou for them that they may repent; a. fr.—3) *to ask, want, desire; to require.* Targ. Ex. II, 15; a. fr.—Pes. 9ᵃ ובָעֵי בדיקה and it (the house) requires searching over again. Keth. 39ᵇ לא בעינא לך I do not want thee. B. Kam. 102ᵇ לא יקריכו בעינא וכ׳ I want neither your honor nor your disrespect; a. fr.—Pes. 2ᵃ בעו שבוחי *must* give praise.—אי בעית אימא, usu. אבעית אימא, v. אִיבָּעֵית. [Y. Yeb. XII, 13ᵃ top בָּעֵא תתן לנו please, give us.]—4) (ellipt.) *to beg leave to say; to remark, assert.* Y. Ber. I, 2ᵇ top. Y. Peah II, beg. 16ᵈ; a. fr.

*Ithpe.* אִתְבְּעִי 1) *to be searched for, to be wanted.* Targ. Jer. L, 20; a. fr.—2) *to be urged, hurried.* Targ. I Sam. XXIII, 26. Targ. II Sam. IV, 4 בְּאִתְבָּעוּתָהּ when she was hurried; v. בָּעַע.

*Ithpa.* contr. אִיבָּעֵי 1) *to be asked.* Pes. 4ᵇ, a. v. fr. אִיבָּעְיָא לחו it was asked by them (the scholars), i. e. the argument came up.—2) *to be required; it ought to.* Ib. 7ᵇ יצא בו מיבעי ליה it ought to read *yatsa bo* (he *has* done his duty). Ib. 15ᵃ מדבריו מ׳ ליה it ought to be *midd'barav* (not *middibrehem*); a. fr.—B. Kam. 21ᵇ א׳ ליה לאסוקי דעתא he ought to have borne in mind; a. fr.—לא מיבעיא *there is no question.* לא מ׳ . . . . אלא אפילו there is no question as to . . . ., but even . . . .; *not only . . . . but.* Pes. 4ᵇ לא מ׳ באחרא . . . אלא וכ׳ not only in a place where they pay no wages for searching, but do it themselves. (is there no cause for withdrawing from the agreement,) because a man likes to perform a religious duty: but even in a place where they pay wages, (there is no cause &c.,) for a man likes &c. B. Kam. 54ᵇ לא מ׳ קאמר לא מ׳ שור וכ׳ the Mishnah states a case of 'not only'; not only for an ox . . . is he responsible, but even &c.; a. v. fr.—מִיבָּעְיָא *is there any question?;* v. הַשְׁתָּא.

*Af.* אַבְעֵי *to let burst forth,* v. נְבַע.

**בְּעֵי II** (v. בעי, בָּעָה) *to open wide* (the mouth), *to yawn* (of leopards). Targ. II Esth. I, 2 נמרין בעירן.

**בַּעְיָא** m. 1) (preced.) *yawn, gap.* Constr. בְּעֵי. ב׳ לבא *greed.* Targ. Prov. XXI, 4 (h. text רחב לב).—2) (בעי I) *question. Pl.* בַּעְיֵי. Snh. 106ᵇ ד׳ מאות ב׳ four hundred questions. Ib. רבותא למבעי ב׳ is there any greatness in asking questions?

***בָּעְיָא** (מערן) pr. n. m. *Baya* (Mayan), name of a publican. Snh. 44ᵇ ב׳ מוכסא (not מרכ׳); Y. Ḥag. II, 77ᵈ מ׳ מוכס.

**בָּעְיָא** f. (part. of בעי) *desirous.* Y. Taan. I, 64ᵇ bot. אנא ב׳ וכ׳ I want to see what I can do to relieve him.—*Pl.* m. בָּעְיֵי. Ib.ᵃ top אימת דאתון בעיי הוא בָּעְיֵי whenever ye are desirous (that he should come), he is willing to.

**בְּעַיְיָא**, v. בְּעָא.

**בְּעִיט**, v. בְּעַט.

**בְּעִיטָא**, v. בְּעוֹט.

**בְּעִיטָה** f. (בעט) 1) *kicking.* Y. B. Kam. I, beg. 2ᵃ (of animals). Bab. ib. 27ᵇ לב׳ חמש for kicking with one's foot &c. 2) *beating* (with one's fist). Men. VI, 5 (76ᵃ) שיפה וב׳ בחטין rubbing and beating refer to the preparation of the wheat of the meat-offering (prior to grinding); R. Y. says בבצק (Mish. אם incorr.) beating refers to the dough. Ib. Gem. Var. שיפה בחיטים וב׳ בבצק; Tosef. ib. VIII, 14.

**בְּעִיל**, v. בְּעַל a. בַּעֲלָא.

**בְּעִילָה** f. (בָּעַל) *sexual intercourse.* Keth. 3ᵃ שויוה רבנן לבְעִילָתוֹ בְּעִילַת זנות the Rabbis (in this case) have declared his coition (by which he wanted to establish marriage), a mere act of prostitution (annulled his marriage). Ib. 73ᵃ, a. e. אין אדם עושה בעילתו בעילת זנות the presumption is that nobody wants to make his intercourse with a woman one of prostitution (but wants to make her his wife thereby).—Ib. 4ᵃ בעילת מצוה the marital duty, i. e. first coition; frequ. ב׳ ראשונה. Y. Macc. II, 31ᵈ; a. fr.—*Pl.* בְּעִילוֹת. Sabb. 72ᵃ; a. fr.

**בְּעִיץ I** m., v. בַּעֲצָא.

***בְּעִיץ II** m. (part. pass. of a verb בעץ, denom. of בעצא) *tinned, wrapt in tin-foil.* Targ. Jer. XXXII, 11 (a. 14, in some ed.) כתיב ב׳ וחתים written, wrapt in tin-foil and tied up (v. חתם) with a seal, opp. to שטרא פתיחא.

**בְּעִיר**, v. בְּעַר.

**בְּעִיר, בְּעִירָא** ch. c. (b. h. בְּעִיר; בער; cmp. also בָּעֲה) *grazing animal, cattle.* Targ. Gen. I, 24 sq.; a. fr.—Y. B. Mets. II, 8c bot.; Lev. R. s. 27, a. e. ב׳ דקיקא *small cattle;* v. בְּהֵמָה.—Pesik. B'shall. p. 93a אתקן לי ב׳ get an animal ready for me (for travel). Snh. 105a (in Hebr. dict., play on בְּעוֹר).

**בְּעִית**, v. בְּעֵי.

**בַּעַל** (b. h.; √בע, v. בָּעָה, *to enter into, take possession*) [in b. h. *to be master, protect;*] *to have sexual intercourse* (both legal or illicit), *to embrace a woman.* Kidd. 9b וּבְעָלָהּ מלמד וכ׳ 'and he embraced her' (Deut. XXIV, 1), this intimates that woman can be acquired as wife by intercourse, v. בּוֹעֵל.—בּוֹעֵל *lover, adulterer,* contrad. to בַּעַל *husband.* Sot. V, 1, a. fr. כשם שאסורה לַבַּעַל לַבּוֹעֵל . . . . as well as the woman suspected of adultery is forbidden to her husband (who must separate himself from her), so is she forbidden to the lover (who cannot marry her after leaving her husband). Yeb. 103a שבע בעילות ב׳ וכ׳ that wicked man had seven sexual connections &c.; a. fr.—Part. pass. f. בְּעוּלָה *one no longer a virgin,* opp. to בתולה; *married woman,* opp. to ארוסה, v. אָרַס. Keth. 10b; a. fr.—*Pl.* בְּעוּלוֹת. Y. Kidd. I, 58b bot.; a. fr.

*Nif.* נִבְעֲלָה *she had intercourse.* Keth. 5a . . . נישאת ונִבְעֲלָה וכ׳ is married on the fourth day and embraced in the night of the fifth day of the week. Ib. 3b תִּירָבַּעֵל לטפסר וכ׳ must first be surrendered to the (Roman) officer (jus primæ noctis); a. fr.—Masc. נִבְעַל (of the hermaphrodite). Tosef. Bicc. II, 5; Y. Yeb. VIII, 9d bot.

**בְּעֵיל, בַּעַל** ch. same. Targ. O. Deut. XXI, 13; a. fr.—Keth. 6b דבעי לְמֵיבְעַל because he is anxious to perform his marital duty. Ib. דטריד דלא בעיל he is excited because he has not &c.; a. fr.

*Pa.* בַּעֵל, part. pass. f. מְבַעֲלָא *married, having had intercourse.* Targ. Ruth I, 12; a. e.

*Ithpe.* אִיבַּעֲלָא as preced. Nif. Yoma 19b ואבעזוּל כמה וכ׳ (Ms. M. ואירבעיל) and how many virgins have been seduced (to-day) in Nahardea!

**בַּעַל** m. (b. h.; preced.) 1) *husband.* Kidd. I, 1 and she becomes her own master בגט ובמיתת הב׳ through a letter of divorce or on the husband's death; a. v. fr.—2) *the idol Baal.* Y. Ab. Zar. III, 43a bot. ב׳ ראש גויידה וכ׳ חוה the Baal was the phallus and had the shape of a bean [read וכאפון].—3) [*the fructifier,*] *rain* (v. Taan. 6b; cmp. Is. LV, 10). בַּעַל בַּיִת ב׳ *a field sufficiently watered by rain* and requiring no artificial irrigation. Tosef. M. Kat. I, 1 חב׳ (בית) שדה. B. Bath. III, 1. Tosef. Succ. II, 7 ערבה של ב׳ (sub. בית) a willow in a naturally watered field. Ib. Shebi. II, 4 בשל ב׳ (=בשדה של ב׳), opp. של שוקי. Num. R. s. 16 the Egyptian gods של שקר הם (read שקי) are gods of artificial drainage, but those of Canaan של ב׳ הם are gods of rain; (Tanh. Sh'lah 13, through misunderstanding, שקר . . . בעלי כח.—4) (mostly in compounds) *owner of, master of, possessed of, given to* &c.; e. g. ב׳ אבידה owner of a lost object; ב׳אגדה master of Agadah, lecturer; ב׳ דין opponent in court; v. infra. Pes. 86b ב׳ השם אני I am so named.—*Pl.* בְּעָלִין, בְּעָלִים *owners;* mostly as sing. *owner.* B. Mets. VIII, 1; a. fr. [Y. Dem. III, 23b bot. לבעלין, read לבעלין.]

Compounds: ב׳ מחשבות *He who knows man's thoughts.* Snh. 19b.—Ib. ב׳ מעלי *those entertaining considerations* (of fear), *hesitating to do justice.*—ב׳ שיבה *gray-haired.* Ned. III, 8.—ב׳ תשובה *repentant sinner.* Succ. 53a; a. fr.—ב׳ תשובות *a man of many objections or excuses.* Gen. R. s. 20 beg.—[For other compounds, not self-evident, see the respective determinants.]

**בַּעֲלָא,** constr. בְּעֵיל, בְּעַל ch. same. 1) *husband.* Targ. O. Ex. XXI, 3; a. fr.—Taan. 6b מטרא ב׳ וכ׳ the rain is the husband (fructifier) of the field; v. preced. 3).—2) *Baal.* Targ. Jud. VI, 25; a. e.—*Pl.* בַּעֲלָיָא. Ib. II, 11; a. fr.

**בַּעֲלַת** f. (preced.) *mistress, owner* &c. Gen. R. s. 52 (rendering בָּעֲלַת, Gen. XX, 3, as though בַּעֲלַת) מרתא דבעלה her husband's mistress.—Compounds are mostly self-evident, e. g. בעלת הגט the woman receiving the letter of divorce;—ב׳ איברים an animal of large build. Ber. 32a; v. בַּעַל.

**בְּעַע** (v. בָּעָה; cmp. בהל) *to be excited.*—*Af.* אַבְּעַע *to hurry.* Targ. I Kings XXII, 9 א׳ מיכרה Ar. (ed. חבע, h. text מהרה) bring . . . . quickly. Targ. Ezek. XXIV, 5.—Part. pass. מַבְּעָא, מַבַּע (מִבְּ׳) *quick.* Targ. Deut. XXXII, 35. —*Pl.* מַבְּעִין. Targ. Num. XXXII, 17.

*Ittaf.* אִתְבַּעַע *to be in a hurry, be anxious.* Targ. Ps. XXXI, 23 באתבעותי Ms. (ed. באתבעותי). Targ. II Kings VII, 15; Targ. II Sam. IV, 4, v. בְּעֵי I.

***בְּעַץ** 1) (dialectic for בְּעַט) *to tread.* Targ. Ps. XCI, 13 some ed. (oth. תבעוט).—2) *to wrap in tin,* v. בְּעִיץ.

**בַּעַץ** m. (cmp. בּוּץ, v. עבץ a. אבצא) *tin, plumbum album.* Kel. XXX, 3 עשאו בין בב׳ if he mended it either with &c. B. Bath. 89b (diff. fr. אבר, a. גיסטרא, cassiterum, v. Sm. Ant. s. v. Plumbum). Men. 28b; a. fr.

**בְּעִיץ, בַּעֲצָא** ch. same. Targ. Ezek. XXII, 18. Targ. Y. Num. XXXI, 22 Ar. a. Levita (ed. קסיטרא, O. אבצא).

**בָּעַר** (b. h.; √בע, v. בָּעָה; cmp. בָּאַר) [*to clear,*] 1) *to burn* (act. a. neut.). Ex. R. s. 2 אש בּוֹעֶרֶת burning fire. Ib. כשם שהסנה בּוֹעֵר וכ׳ as the bush is burning &c. [Num. R. s. 9, end לבועירים בע״ז, read לבוסרים, v. בָּסַר I, Var. לכופרים.]—2) *to be empty.* Denom. בַּעַר.—3) *to eat up.* Denom. בְּעִיר.

*Pi.* בִּיעֵר 1) *to clear, remove* (out of existence or out of possession). Pes. 6a זקוק לְבַעֵר is bound to remove (the leaven by burning or otherwise); a. fr.—Shebi. VII, 7 חייב לב׳ is bound to remove (dispose of the fruits of the Sabbath year in due time). [Num. R. s. 9 (p. 230b ed. Amst.) מבעירים את חטון, read with Yalk. Num. 708, Sifré Num. 11 מערערין; oth. vers. מבררין, v. בָּרַר.] 2) *to clear, eat up.* B. Kam. 2b וּבִעֵר זו השן 'and it clears' (Ex. XXII, 4) this refers to injury by the tooth (animal's eating). [3) (b. h.) *to start a fire, enkindle.* V. בְּעֵרָה.]

*Hif.* הִבְעִיר *to start* or *entertain a fire, to clear a field.* Sabb. 20[a] (ref. to לא תבערו וכ׳ Ex. XXXV, 3) בכל....אי אתה מַבְעִיר 'in all your dwellings' thou art not permitted to start a fire; v. הַבְעָרָה. B. Kam. 60[b] הַבְעַרְתִּי שהַבְעַרְתִּי the fire which I set (to Zion). Ib. 55[b] (ref. to Ex. l. c. 5) עד דעביד כיון מבעיר only when he acts like the one setting fire (to clear the field, i. e. criminal negligence); a. e.

*Hof.* הוּבְעַר *to be rekindled, to burn again.* Sabb. 37[ab].

**בְּעַר** I, **בְּעִיר** ch. same. 1) *to burn.* Targ. O. Ex. III, 2 בָּעַר ed. Berl. (oth. ed. בָּעֵר, Part ). Targ. Is. LXII, 1. Targ. Ps. XVIII, 9; a. fr.—2) *to remove; to dispose of.* Pes. 5[b] בְּעִירוּ חמירא וכ׳ dispose ye of the leavened bread of the (gentile) soldiers (deposited with you).

*Pa.* בַּעֵר *to enkindle, ignite.* Targ. Ex. XXXV, 3. Targ. O. Lev. VI, 5 (Mss. a. some ed. יַבְעֵר Af.).

*Af.* אַבְעֵר same. Targ. O. Lev. VI, 5 (v. supra). *Targ. Y. I Gen. XV, 17 מַבְעִיר שבירין.

***בְּעַר** II (cmp. בְּעִי II) *to open the mouth wide, to low* (of oxen; cmp. פער). Targ. II Eth. I, 2 בוערין (some edit. גוערין).

**בְּעֵרָה** f. (b. h.; בָּעַר) *fire, conflagration.* B. Kam. VI, 4 חשולח את הב׳ בידו וכ׳ he who sends out a deaf and dumb, an idiot or a minor with burning materials (live coal &c.) thus causing or ordering a conflagration. Ib. חשולח את הב׳ he who starts a fire (himself). Ib. 60[b], v. בָּעַר.

**בְּעַשׁ**=בְּאַשׁ *to displease* (in Targ. Y. II). Targ. Y. II Deut. XV, 10 (ed. Vien. באש). Ib. XXVIII, 54 תִּבְעַשׁ (read תִּבְעַשׁ); 56.

**בְּעַת** (b. h. √בע, v. בָּעָה; interch. with בָּהַת q. v.) *to startle.* [Not used in Kal.]

*Nif.* נִבְעַת *to be startled, frightened, confounded.* Num. R. s. 18; Tanḥ. Korah 6 נזדעזע אהרן וכ׳ Aaron trembled and was alarmed. Y. Shek. I, beg. Bab. ed. נִבְעֶרֶת, v. בָּהַת.

*Hif.* הִבְעִית *to frighten, bewilder.* Yoma V, 1 (52[b]) שלא להַבְעִית וכ׳ in order not to alarm the people (by a long delay). Ib. 39[b] למה אתה מבעית עצמך why wilt thou be the alarmer thyself (predicting thine own destruction; Ms. M. a. Yalk. Zech. 578 את עצמך, incorr.; Ms. Oxf. בעצמך; Y. ib. VI, 43[c] bot. מבהלינו, v. Rabb. D. S. a. l. note).

*Hithpa.* הִתְבַּעֵת *to be agitated, excited.* Y. Sabb. VI, 8[b] top שהוא מִתְבַּעֵת for he is excited.

**בְּעֵת, בְּעִית** ch. (v. preced.) *to be excited.* Nidd. 66[b] משום דבעיתא because she is excited (afraid of falling down).

*Pa.* בַּעֵת, בַּעֵית *to frighten.* Targ. Ps. XVIII, 5 (Ms. בְּעֵיתַת Pe.).—Keth. 77[b] דילמא מְבַעֲתַת לי lest thou frighten me. Ḥull. 53[a] sq. בעותי קא מְבַעֲתַי אהדדי they frighten each other. Nidd. 66[a] זיל בַּעֲתָהּ go and frighten her (by a sudden noise).

*Ithpe.* אִתְבְּעֵית, אִיבְּעֵית *to be afraid; to be agitated, anxious, in haste* (cmp. b. h. חָרַד). Targ. I Sam. XXI, 2. Targ. Is. XXII, 4. Targ. II Kings VII, 15 באִתְבְּעֵירוּחְהוֹן Regia (ed. באתבעותהון); v. בְּעָא a. בְּעֵי I. Y. Ab. Zar. V, 44[d] bot. והוא מתבעת and he is afraid (to touch the wine). —Meg. 3[a] האי מאן דמִיבְּעֵית when one is suddenly seized with fright. Ib. אירבעיתו. Keth. 106[a] הוה מיבעית ליה בעותי he ran anxiously to meet him; cmp. Targ. I Sam. l. c.; a. fr.

**בַּעֲתָא** I m. (preced.) *terror.*—*Pl.* בַּעֲתָוָא. Targ. Ps. LXXXVIII, 17, v. בְּעוּתָא.

**בַּעֲתָא** II f. (בעע) *urging, stimulation.* Targ. Prov. XIII, 1; a. e. (h. text גערה).—Ib. XVII, 10 some ed. בְּעָאתָא.

**בפה**, Y. Meg. I, 72[a] top, v. בְּרִיָּה.

**בְּצַע, בְּצָא** (√בץ=בק, בע; cmp. בצע) [*to split, break through;*] (cmp. בְּעֵי I) *to search, ransack.* Targ. Prov. II, 4 (ed. Wil. תצביה, read תבציה). Ib. XXV, 27. Ib. XX, 27 (Var. בעיא).—*Part.* בָּצֵי בָּאצֵי. Ib. XXV, 2.

*Ithpe.* אִתְבְּצֵי, contr. אִיבְּצֵי *to be searched, found out.* Ib. 3. Ib. XXVIII, 12 מִבְּצֵי.

**בִּיצָא, בִּצָּא** (**בּוֹצָא**) m. (=h. בִּיצָה) *swamp, pond.* Targ. Job VIII, 11 (Var. כרסנא). Targ. Ps. LXIX, 3 בוצא דמצולתא Ms. (ed. מיא).—*Pl.* בִּצָּיִן, בִּצָּיָא, בִּצֵּי. Targ. Is. XIV, 23. Targ. Y. II Ex. VIII, 1 (ed. Vien. בִּרְצֵיָא). Targ. Ezek. XLVII, 11.

**בִּצְבוּץ** m. *hemp,* v. בִּטְבוּט.

**בְּצַבֵּץ** (Pilp. of בוץ or בצץ; v. בְּצָא) *to break through, bubble forth, burst forth.* Sot. 11[b]; Ex. R. s. 1 חיו מְבַצְבְּצִין וכ׳ they burst forth and came out of the ground. Keth. 111[b] the righteous (dead) שמבצבצין וכ׳ will break through (the ground) and rise in Jerusalem.—Pes. 13[a] חיה חמץ מב׳ the leavened bread crumbled through the bag. Num. R. s. 18, end; Gitt. 56[b] דם מב׳ ויוצא blood bubbled forth. Ḥull. 56[a] אם מב׳ if the brains bubble through the hole in the scull.

**בַּצְבֵּץ** ch. same. Ḥull. 46[b] אי מבצבצא if the lungs (on being put in water, or water being put on the diseased spot) cast bubbles when blown up.

**בְּצִים, בֵּצָה,** v. בֵּיצָה.

**בִּרְצָה, בִּצָּה** f. (b. h., בִּצִּין; v. בְּצָא; cmp. בְּצָעָה, a. בְּצָאת Ezek. XLVII, 11) *channel, marsh, pond.*—*Pl.* בְּצִים, בְּרֵ׳. Par. VIII, 10. Tosef. Mikv. I, 14. Snh. 5[b] a teacher spoke of מי בֵּיצִים the liquid of eggs, and the students understood בְּצִים Ar. (Ms. F. ברצים, ed. בצעים, v. בְּצָעָה). V. בִּרְצָרִית.

**בְּצוֹצְטָרָא** f., pl. בְּצוֹצְטָרָאוֹת (reduplic. of בצר)=גִּיזְרָה a. גְּזוּזְטָרָא; cmp. בְּצוֹרְתָא. Y. B. Bath. III, end, 14[b] (for which Tosef. ib. II, 17 גוזוטראות). V. next w.

**בְּצוֹצְרָה** f. (reduplic. of בצר; cmp. חצוצרה) *a compartment surrounded with bars, balustrade, balcony.* Midd. II, 5 והקיפוה ב׳ וכ׳ and they surrounded the cell (לשכה) with a balcony so that the women could sit above, while

the men were seated beneath it; [Succ. 51b גוזוטרא, Ms. M. גוזוטראות; Tosef. ib. IV, 1 שלש גז׳]. [The variations כצוצרא, כצוצטרא &c., v. Rabb. D. S. to Sabb. 96a, Erub. 78b notes, a. Ar. s. v. גוזוטרא, are clerical errors induced by assonance with the synonymous גוזוטרא. Ἐξώστρα as *balcony*, for h. עֲלִיָּה, Symm. II Kings I, 2, is itself an adaptation of גוזוטרא.]

**בְּצַרְצָרְיוֹת, בְּצוֹצְרִיוֹת** f. pl. (בצר, v. preced.) *engines of siege* or *defence* (v. אֲחֻלָּיוֹת). Pesik. Haḥod. p. 47a; Shub. p. 163b (for Var. Lect., v. Bub. notes a. l.); Pesik. R. s. 15. Midr. Till. to Ps. II, end שמא אהליות וב׳ אני צריך do I need camps and engines (for demolishing the world)?; Yalk. Ps. 623 צוצרירות (corr. acc.). V. קַסְטְרִיוֹת.

**בַּצּוֹרֶת** f. (b. h. בַּצֹּרֶת, בְּצָרָה; בצר) *scarcity of provision, dearth.* Ab. V, 8 ריעב של ב׳ וכ׳ a famine in consequence of high prices, when some are hungry, others are satisfied, ריעב של מהומה ושל ב׳ a famine through political disturbances and through dearth. Gen. R. s. 33 שנת ב׳ a year of dearth. Taan. III, 1 מכת ב׳, expl. ib. 19b מכה המביאה לידי ב׳ a calamity which will produce dearth (want of rain in season).

**בְּצוֹרְתָא (בּוֹ׳, בִּיצַרְתָּא, בִּיצוֹרְתָּא)** ch. same. Targ. Jer. XVII, 8 (ed. Wil. בְּצוּרְתָא); a. fr.—Taan. 19ab נהרא אנהרא ב׳ וכ׳ when provision has to be imported on rivers (canals), it is called ב׳, when from one country to another it is called כפנא. Keth. 97a.—*Pl.* בַּצּוֹרָתָא. Targ. Jer. XIV, 1 (some ed. בּוּצְרָתָא).

**בִּיצוֹרְתָא (בִּצוֹרְתָא, בְּצוֹרָתָא)** f.=h. גֻּזְרָה, *balcony* (v. בְּצוּצְרָה). Targ. Ezek. XLI, 13 sq.; a. fr.—

**בְּצִים,** v. בְּרֵצָה.

**בְּצִים,** v. בְּצָה.

**בָּצִיר** I m. (b. h.; בצר) *vintage, harvesting.* Peah VII, 7; a. fr.—Y. B. Bath. III, 14a top ג׳ שנים ..... ב׳ וכ׳ three undisturbed grain crops, three grape harvests &c.; v. Bab. ib. 36b. V. בְּצִירָה.

**בָּצִיר** II, **בְּצִיר** ch. m. (בצר) *diminished, small;* (adv.) *less, least.* Targ. Y. Gen. I, 16; a. e.—Snh. 108b. B. Mets. 21b ב׳ מחכי less than this; a. fr.—V. בְּרִירְתָּא.

**בְּצִיר** *to be less,* v. בְּצַר.

**בְּצִירָא,** v. בְּצַר, end.

**בְּצִירָה** f.=בָּצִיר I. Sabb. 17a בשעת הב׳ when they are cut; a. fr.—*Pl.* בְּצִירוֹת. B. Bath. 36b עד שיבצור ג׳ ב׳, v. בָּצִיר.

**בְּצִירְתָּא,** v. בְּצוּרְתָּא.

**בְּצַל** (√בץ, cmp. פצל) *to peel; to split, branch off.* Lam. R. introd.; Koh. R. to XII, 7 (interpret. אם חדרך Ezek. XXI, 26) אמה דבצלית (אם) an arm which branches off (direction post on the cross-road).

*Ithpe.* אִיתְבְּצִיל (denom. of בְּצַלָּא) *to grow bulbous.* Erub. 29b top אי׳ זירתא (ed. Pesaro a. Ar. אפצריל, Var. אבציל) the bulb has grown to the length of a span.

**בָּצֵל** m. (b. h.; v. preced.) *onion.* Nidd. 17a; a. fr.—Maasr. V, 7 (8) ב׳ של רכפה, expl. in Y. ib. 52a 'the stalk of which is pressed inward'; oth. opin. 'which has no acerbity', v. אֶרֶס.—*Pl.* בְּצָלִים. Shebi. II, 9 חב׳ הסריסים which produce no seeds. Ib. V, 4 ב׳ הקרצונים summer onions; a. fr.—Ukts. II, 8 עלי ב׳ ובני ב׳ the leek-like sprouts, and the central sprouts of onions. Gen. R. s. 82 (ref. to Obad. 6) קליפת ב׳ (not בצליא) like peeling onions (laying bare Esau's shame).

**בְּצַלָּא,** v. בּוּצְלָא.

**בְּצַלְאֵל** pr. n. m. (b. h.) *Bezaleel;* 1) the artificer of the Tabernacle. Ber. 55a. Ex. R. s. 48; a. fr.—2) R. B., an Amora. Cant. R. to III, 11 ר׳ ברכיה בשם ר׳ ב׳ (Num. R. s. 12 בצלה; Pesik. Vayhi, p. 4b לוי; Yalk. Ex. 369 only בשם ר׳).

**בצלה,** v. preced.

**עֲלֵי ב׳, בְּצָלִים** pr. n. m. *Ăle B'tsalim* (Onion Leaves). Y. Snh. VI, 23c bot.; Y. Ḥag. II, 77d bot. Miriam, the daughter of A. B. (prob. a nickname).

**בְּצַלְצוֹל** m. (dimin. of בָּצָל) *dwarf-onion, (pallacana).* Kil. I, 3; v. Y. ib. 27a. [Maim.: *desert onion.*]

**בָּצַע** (b.h.; √בץ; cmp. בקע, בזע, פצע) 1) *to cut, break,* esp. *to break bread and say the blessing.* Ḥull. 7b מימיו לא ב׳ על וכ׳ never said grace over a piece of bread which was not his own (never accepted an invitation). Ber. 46a בע״חב בוצע the host breaks the bread and the guest says grace after meal. Ib. 47a אין הבוצע רשאי לְבַצּוֹעַ וכ׳ he who is chosen to break the bread, must not begin to break until the Amen of those that respond (to the blessing) is finished; a. fr.—2) *to split the difference, to adjust, compromise.* Snh. 6b top לבצוע ..... נגמר after the legal proceedings are closed, thou must not act as an arbiter in a compromise. Ib. אסור לב׳ the court is forbidden to attempt a settlement (you must let the law take its course). Ib. מצוה לב׳ it is a meritorious act to bring about a settlement. Ib. (before having formed an opinion the judge may say) צאו ובצעו go out and settle; a. fr.

*Pi.* בִּצֵּעַ *to adjust.* Y. Snh. I, 18b top המְבַצֵּעַ וזוטא the judge who settles a case is a sinner. Ib. לְבַצֵּעַ (interch. with לבצוע). V. בְּרִיצּוּעַ.

**בְּצַע** ch. same. 1) *to break.* B. Bath. 91b כד הוה ב׳ ינוקא וכ׳ when a child broke apart a piece of St. John's bread. Sabb. 140b, v. בְּרִיצּוּעָא.—*2) *to tear away, rescue* (cmp. פצר). Targ. Job XXXIII, 18 יבצע Ms. (ed. ירמע).

*Pa.* בַּצֵּעַ *to break.* Targ. O. Lev. II, 6 (Var. בְּצַע Pe.). [Y. Taan. IV, 69b; Y. Meg. I, 70a bot. מבצע (Cant. R. to I, 16 מצנעה) read: מנצב, מנצבה, v. נְצַב.]

**בְּצָעָה** f. (בצע, cmp. בְּצָה) *ditch, dike, pond.*—*Pl.* בִּי׳, בְּצָעִין, בְּצָעִים. Tosef. Snh. III, 4 שתי בצעין ed. Zuck. (Var. בריצועין); Shebu. 16a שני בצעים וכ׳ Ar. (read שתי, ed. בריצעין, Ms. M. בצעי׳) there were two ponds (reservoirs)

in Jerusalem, the upper &c. Sabb. 31ª בין בְּצָעֵי חמים between the dykes (of the Nile). Snh. 96ª בִּרְצָעֵי וכ׳. Ib. 5ᵇ, v. בְּצָה.

**בָּצַץ** (v. בצבץ) *to break through, divide; to ooze, trickle, drip.* Y. Pes. VII, beg. 34ª כל העצים בּוֹצְצִין משקין all other sorts of wood (used for roasting spits) will drip moisture. Y. M. Kat. I, beg. 80ª; Tosef. Mikv. I, 13 ההרים בוצצין (ביצין ed. Zuck.) the mountains are trickling (sending the rain water into the rivers; cmp. preced.).

**בָּצֵק** m. (b. h.; בָּצַק, √בץ, *to break open, split*, v. Deut. VIII, 4; cmp. סדק a. denom.) *dough.* Pes. III, 2 (46ª) ב׳ חַחֲרֵשׁ deaf dough, i. e. having no indications of rising (which makes it doubtful whether or not fermentation has set in); [oth. reading ב׳ חַחֲרֵשׁ hard and smooth as a potsherd]. Ib. 4; a. fr.—*Pl.* בְּצֵקוֹת. Ib. 40ª.

**בָּצַר** (b. h.; √בץ, cmp. בצע) *to cut* grapes. Pes. 3ᵇ בּוֹצְרִין בטהרה one must cut grapes under the rules of levitical cleanness. Gitt. 57ª את כרמיהן וכ׳ . . בָּצְרוּ the gentiles held vintage in vineyards soaked with Israel's blood; a. fr.

*Nif.* נִבְצַר 1) *to be cut.* Ex. R. s. 30, beg. עד שתגיע עונתן לְהִבָּצֵר until their (the nations') time has arrived to be cut (ripe for punishment). 2) *to be cut off, diminished.* Tanḥ. Noah 18 נִבְצָרִים מן וכ׳ cut off from the world (destroyed). Gen. R. s. 38 יִבָּצֵר מהם shall be denied them.

*Pi.* בִּצֵּר, בִּיצֵּר *to cut off*, whence (cmp. גדר) 1) *to surround, fortify.* Part. pass. מְבוּצָּר. Y. Pes. VII, 35ᵇ bot.; Y. Shebu. VIII, beg., 38ᵇ גג מב׳ a roof surrounded with railings, v. בְּצוֹצְרָה.—Neg. I, 5 מְבוּצֶּרֶת an eruption surrounded with sound flesh; ib. X, 2 sq. מבוצר (of the hair in the flesh affected by the eruption). Deut. R. s. 1 (ref. to Ps. LX, 11, a. מבצר ib. CVIII, 11) עיר שמבוצרת עיר מצור וכ׳ the city (of Rome) which is well fortified &c.—2) *to diminish.* Ib. שמצירה ומבצרה לישראל (Mat. K. וּמְבַצָּרָה, Yalk. Ps. 779 מבצרא ch.) the city which troubles and diminishes Israel.

*Nithpa.* נִתְבַּצֵּר *to be railed around, be set apart.* Meg. 14ª; Snh. 110ª; Num. R. s. 18 מקום נ׳ להם וכ׳ a place was set apart for them in Gehenna; Koh. R. to VII, 2.

**בָּצַר** (v. preced. a. next w.) *to be diminished.* Keth. 7ᵇ דְּבָצְרָה מיום אחד who has less than one day's (celebration of marriage with benedictions at meals).

**בָּצַר, בְּצַר** ch. 1) (neut. v.) *to be cut, lessened; to be small; to want.* Ab. Zar. 9ª כמה בצרן (Rashi בצירן) how much is wanting yet? Targ. Prov. XIV, 28 בצר עמא the population is diminishing.—Ḥull. 42ᵇ בצר לחו חדא there is, according to him, one less (than the number stated); a. fr.—2) (act. v.) *to diminish, lessen.* Targ. Y. Deut. XIII, 1; IV, 2 (Var. תבצרון Pa.). Targ. Job XV, 4.—Nidd. 65ª לְמִבְצַר לה חדא to allow her one night less; a. fr.

*Pa.* בַּצֵּר *to cut off; to diminish, deduct.* Men. 37ᵇ האי מאן דבצריה לגלימיה he who cuts one corner of his cloak off.—Targ. Koh. III, 5. Targ. Deut. IV, 2, a. e., v. supra. —Ab. Zar. 9ᵇ ונְבַצַּר וכ׳ we let him deduct therefrom forty eight. B. Mets. 103ᵇ בַּצְּרִי לך I let thee have it for less.—Denom. בַּצְּרָא *one who uses the vowel letters sparingly.* Ab. Zar. 9ª·ᵇ and as a mnemonical sign (for remembering when to add and when to deduct) ספרא ב׳ וכ׳ the writer of Bible copies writes many words without the vowel letters (defective) which the Mishnah teacher writes *plene.*

**בֶּצֶר** m. (b. h.) 1)=בְּצִיר *crop*, trnsf. *means of support, (family-) trade.* Ex. R. s. 40, end מניח בְּצָרוֹ לעולם . . . one should never give up his trade; Pesik. R. s. 6, end מחלקם בְּצִירוֹ (Arakh. 16 אומנותו ואומנות אבותיו). Ex. R. l. c. (insert Job XXII, 24—25 as text) the Lord says, אני הוא בְּצָרְכֶן . . . . בְּצָרָן וכ׳ I am your support, give ye never up your support (faith); but also the support of your fathers ye must not give up (labor) &c. Pesik. R. l. c. thou art our God ובְצִירֵנוּ and our support (ref. to Ps. XCV, 6).—2) pl. בְּצָרִים *fort.* Ex. R. l. c. (ref. to Job l. c.; cmp. Targ.) שנעשה חומותיך He will be thy fortification. [Yalk. Deut. 811, v. בִּרְצוּר.]

**בָּצְרָה, בָּצְרָאָה** &c., v. בּוֹצְ׳.

**בֶּצֶר*** pr. n. pl. *Betseth*, a Phœnician border-town (perh. identical with Bassa, Neub. Géogr. p. 22). Y. Dem. II, 22ᵈ top; Tosef. Shebi. IV, 9 (Var. כצת; Hildesh. p. 34 בצץ).

**בַּקָּא** m., **בַּקָּאָה** f. (בקק *to enter into, search*, v. P. Sm. 573; cmp. בִּרְיָא III, בִּרְיָתָא a. פִּשְׁפֶּשׁ) *gnat.* Ḥull. 58ᵇ תלו לית ב׳ בר יומא no gnat lives an entire day. Ib. תלו לידה לב׳ וכ׳ they suspended on the gnat's proboscis sixty &c. Ib. אמראר בקת׳ לבקא Ar. (ed. אמרא ב׳ מבקא) the she-gnat quarrelled with the he-gnat, v. מרר.—*Pl.* בַּקֵּי. Succ. 26ª משום ב׳ on account of the gnats. Sabb. 77ᵇ, v. כַּשְׁכֵּשׁ.

**בָּקָא, בָּקִי** (√בק, v. preced.; cmp. בצא, a. בקש; v. בקר &c.) *to search, investigate, examine, find out.* Part. בָּקֵי. Targ. Prov. XVII, 3 צרפא בקי Bxt. (ed. נקי). Ib. XXIV, 12 בָּאקֵי Ms. (Bxt. a. oth. בצי; corrupt. באתי; h. text רבין).—B. Mets. 84ᵇ בְּקִי באבוך וכ׳ (Yalk. Prov. 964 בְּקִירֵי) find out what thy father is doing now. Pes. 3ᵇ בקי מאי דיניה Ms. M. (ed. בדוק) find out his ways and manners. Gitt. 69ᵇ לבקי וכ׳ let one search for the body of one who died on a Sabbath. Koh. R. to XI, 2 (read:) עד דאינון בקיין תרין תיואן וכ׳ (strike out אזלון בעיין....ונפקין) while they were searching (for the grave), two serpents of fire &c.

**בקותא**, Y. Snh. VII, end, 25ᵈ, read בַּקְרוּתָא.

**בַּקוֹלָסָא**, v. בַּקְלָסָא.

**בקורת, בקורות**, v. בַּקְרוּת.

**בְּקוֹרֶת**, v. בִּיקוֹרֶת.

**בְּקִי**, v. בָּקָא.

**בָּקִיא, בָּקִי** m. h. a. ch. (בקא) *expert, versed, familiar.* Targ. I Chr. XI, 11.—Kidd. 10ᵇ בחדרי תורה ב׳ well acquainted with the chambers (intricacies) of the Law; Y. Keth. V, 29ᵈ bot. בסתרי ב׳ וכ׳. Snh. VII, 2 שלא היה

ב״ד ב׳ the court was not versed in the law. Yoma 49ª ב׳ ברפואות an expert in medicine. Yeb. 102ª כלום אתה ב׳ בר׳ וכ׳ art thou acquainted with R. &c.?; Tosef. ib. XII, 11 ב׳ חיה לך ברי וכ׳ ed. Zuck. (read ב׳ חי׳ לך ר׳ as oth. ed.) was R. . . . well known to thee? Keth. 6ᵇ; a. fr.—*Pl.* בְּקִיאֵי, בְּקִיאִין. Targ. I Chr. XII, 32 (Var. בקיעין). Ḥull. 4ª אינן ב׳ וכ׳ (the Samaritans) are not so well versed in the details of the Law as &c. Gitt. 86ᵇ. Kidd. 30ª אינהו ב׳ . . . . אנן לא בְּקִיאִינַן they (the ancients) were versed in Biblical orthography (in *defective* and *plene*), we are not.—*Fem.* בְּקִיאָה. Ḥag. 5ª. [Targ. Y. II Gen. XLIX, 12 בְּקִיעִין בהלכה Ar., ed. כח׳, incorr., Levita in Tishbi בְּקִיאִין; Y. I נקיעין מן חלבא!]

**בְּקָיָא, בְּקָיָא** *vetch*, v. בִּיקְיָא.

**בְּקִיעַ** I m. (בקע; cmp. בְּצִיעָה) *fissure, ditch*, esp. *small pond* for washing clothes. M. Kat. 8ᵇ נברכת וב׳, expl. as גירתא ובר גירתא a large pond and a small pond. Tosef. B. Bath. I, 2. Ib. M. Kat. I, 9 ב׳ . . . זו היא נ׳ Nibrekheth a. B'kia are the same; Y. ib. I, 80ᵈ כל שהוא תושב וכ׳ any permanent cut in the ground is called בקיע (*fissure*, a grave, wash-pond &c.). [Another opin. in Ar. אבן ב׳=ב׳ *a flat stone* whereon washers beat their clothes; Y. l. c. כל שהוא וכ׳ any stone fixed in the ground is called a *b'kia*.—Ms. M. a. ed. Ven. נְקִיעַ, v. נָקַע.]

**בְּקִיעַ** II m. ch. (בקע=בקא)=בָּקִיא. Snh. 5ᵇ ב׳ במומי (Ms. M. פקיע) an expert in judging bodily defects. B. Bath. 164ᵇ בקיע some ed. (Ms. M. בקי, F. פקיע).—*Pl.* בְּקִיעֵי, בְּקִיעִין. Targ. I Chr. XII, 32 Var., v. בָּקִי. Shebu. 42ª דכמה דנפרשי בקיעי טפי (some ed. בקיאי, Ms. F. פ׳) the majority of the experts are supposed to be better versed (than the minority).

**בְּקִיעָא** m. (בקע) *that which is demolished by chopping*. Lev. R. s. 19, v. אֲלִיס.

**בְּקִיעָה** f. (בקע) 1) *cleaving, cleft; that which is cloven, a log*. *Pl.* בְּקִיעוֹת. Koh. R. to II, 23 בקע לי שתי ב׳ chop for me two logs; (Gen. R. s. 27 בקיעות, v. פְּקַעַת). Koh. R. to X, 9; Gen. R. s. 55, end בשכר שתי ב׳ שבקע וכ׳ as a reward for the two pieces of wood which Abraham chopped (Gen. XXII, 3).—2) *crossing, passing over*. Sabb. 101ª בְּקִיעַת דגים the crossing of fish under the ship.

**בְּקִיעִין, בְּקִיעִין** (כפר) pr. n. pl. *B'kiin*, (*K'far*) *P'kiin*, modern *Fukin*, a place in Southern Palestine between Lydda and Jabneh, residence of R. Joshua. Y. Ḥag. I, beg. 75ᵈ. Snh. 32ᵇ; a. fr.

**בְּקִיקָא** m. (בקק; cmp. בקע, בקיעא) *a broken piece, potsherd*. *Pl.* בְּקִיקִין. Targ. Y. Ex. XII, 12; Num. XXXIII, 4.

**בקלאנין**, Cant. R. to I, 12 ב׳ בוקרנוס וכ׳, read קַפָּאנִין, v. קַפָּן; v. Yalk. ib. 983.

**בּוּקְלָסָא, בַּקְלָסָא*** m. (בקל, בקלס with ס intens., as בלעס a. בלע; cmp. Syr. בוקלא P. Sm. 474; √בק, cmp. בקעה) *club, shepherd's crook*. Gen. R. s. 38 קם נסב בקלסיה (or בקלסא) he stood up, took (his) crook and broke the idols, ויהב בוקלסא וכ׳ and placed the crook into the hand of the largest of them (Rashi בולקסא, corr. acc.).—*Pl.* בַּקְלָסֵי, בּוּקְלָסֵי (בַּקּוֹלָסֵי). Zeb. 105ª נקרטי לה בבו׳ Rashi (ed. בבקולסי; Ms. M. בקלסי, Ar. s. v. בקולסי, קלס, Ms. R. 1 בקרנסי, Ms. K. בקונסי) they seize it (the sacrifice to be burnt) with crooks (while standing outside).

**בָּקַע** (b. h.; √בק, v. בְּקָא) 1) *to split, chop; to break through*. B. Mets. 99ª בו׳ בָּקַע; (Kidd. 47ᵇ בִּיקַּע) if he chopped wood with it. Gen. R. s. 55, end; Koh. R. to X, 9; II, 23, v. בְּקִיעָה. Ex. R. s. 21 אני בוקֵע להם וכ׳ I am going to split the sea for them; a. fr.—Lam. R. to II, 2 בקעו בחיילותיו וכ׳ broke through the lines of N.'s armies; Y. Taan. IV, 69ᵇ top ברחו לתוך.—2) *to cross, make a short cut, pass over*. Y. Pes. I, 27ᵇ bot. חצר שחרבים בוקְעִין וכ׳ a court which people use for crossing. Erub. 16ᵇ; Sabb. 101ᵇ (a low wall) שהגדיים וכ׳ ב׳ over which the kids pass; v. בְּקָעָה.—3) (cmp. בְּצַבֵּץ) *to break through the ground*, esp. as a legal fiction for a levitical impurity the cause of which is underground, but which affects the things above and beneath. Ohol. VI, 6 טומאה בוקַעַת וכ׳ the impurity breaks through the ground and rises, and breaks through and goes down; a. fr.—Koh. R. III, 16 היה חדם בו׳ ועולה the blood broke through and rose. Midr. Till. to Ps. LXXVIII, 45 ב׳ את חצור, ב׳ בצור break through (take root in) the rock; a. fr.

*Nif.* נִבְקַע *to be split, to burst open*. Ib. חסיפין נבקעין וכ׳ the door sells were burst before them. Ib. נ׳ חספל מאליו the vessel went to pieces of itself. Gen. R. s. 55, end זכה לְהִתְבַּקֵּעַ הים וכ׳ he was rewarded by the sea being divided before the children of Israel. Ḥull. 14ᵇ שמא יִבָּקַע הנוד the wine bottle may burst; a. fr.

*Pi.* בִּיקַּע, בִּקַּע 1) *to split, chop, tear*. Kidd. 47ᵇ, v. supra. Y. Bets. I, 60ª bot.; Y. Ab. Zar. II, 41ᶜ bot. שביקעו לחם וכ׳ (שבקעו) of whose flocks the wolves had torn more than &c. Bets. IV, 3 אין מְבַקְּעִין וכ׳ one must not split woods (on Holy Days) etc. Sifré Deut. 183 (ref. to Deut. XIX, 5) מן העץ חִמְבַּקַּע from the *splitting* wood (the handle), opp. העץ חִמְתְבַּקֵּעַ the *split* wood (the tree). Tanh. Vayetse 9 בַּקַּע וכ׳ chop thou &c.—Part. pass. מְבוּקָּע. Ab. Zar. 65ᵇ מְבוּקָּעוֹת grapes burst open.—2) *to jam in, wedge*. Sabb. 67ᵇ חִמְבַּקַּעַת ביצים (Rashi Var. חמקבעת, Ms. M. עצים) one who squeezes egg-shells &c. (a superstitious practice; Tosef. ib. VI (VII), 18 בכותל . . . . . חנותנת בצים).

*Hif.* הִבְקִיעַ 1) *to cut, clear*. Shebi. IV, 5 חִמַּבְקִיעַ בזתים וכ׳ he who cuts olive-trees down (in the Sabbath year) must not cover the stump with ground.—2) *to lead a line crosswise*. Y. Kil. III, 28ᵈ top לַהַבְקִיעַ וכ׳ to plant four rows across a valley from end to end.

*Hithpa.* הִתְבַּקֵּעַ *to be split; to burst, break*. Sifré Deut. 183, v. supra.—Sabb. XVI, 5. Cant. R. to VI, 4.

**בֶּקַע** m. (b. h.; בקע) [*a split,*] *beka*, a *weight* and a *coin*, equal to half a Shekel. Gen. R. s. 84; a. e.

**בְּקָעָא**, v. בִּקְעָתָא.

**בְּקָעָה** f. (b. h.; בקע) *cut, notch*, whence *valley, plane; a group of fields*; v. בָּאגָא; esp. *a short cut* for farm-

laborers &c. Toh. VI, 7, a. e. חב׳ בימות החמה וכ׳ the path through the fields in summer-time (when used by field laborers) is considered as private ground with regard to Sabbath laws, as public with regard to levitical purity. B. Bath. 61$^{b}$ when one sells ... a field בב׳ גדולה within a large group of fields (all belonging to the seller). Ib. (in a place) where they call לשדה ש׳ ולב׳ ב׳ a field *sadeh* and an estate *bikah;* a. fr.—Trnsf. *an unguarded field, moral danger.* Erub. 6$^{a}$; 100$^{b}$; Ḥull. 110$^{a}$ רב ב׳ מצא וכ׳ Rab found an unguarded field and fenced it in, i. e. found people transgressing the law in ignorance and instituted preventive regulations.—*Pl.* בְּקָעוֹת. Gen. R. s. 98.—2) (constr.) בִּקְעַת pr. n. pl. *Valley of*—, as ב׳ יזרעאל, ב׳ ירדים &c., for all of which see the respective determinants.

**בִּקְעִי**, Y. Ned. IV, beg. 38$^{c}$, v. בִּיקוּעַ.

**בְּקַעַת** f. (בקע) 1) *chip, piece of wood; log to be chopped.* B. Kam. 32$^{b}$ נחזה ב׳ וכ׳ a chip slipped out (of the carpenter's hand) and struck his face; Y. ib. III, end, 3$^{d}$. Y. Macc. II, 31$^{c}$ bot. Y. Bets. IV, 62$^{c}$ bot. אין מכבין את חב׳ you must not extinguish the log; v. בָּסַס. Sabb. 29$^{a}$ top; a. fr.—*Pl.* (cmp. pl. of בְּקָעוֹת (בְּנֶסֶת. Ḥull. 37$^{b}$ אפי׳ אוכלת ב׳ even if strong enough to bite wood. Koh. R. to III, 17 (a gloss expl. גזרין). Gen. R. s. 27, v. בְּקִיעָה.—2) dial. for פְּקַעַת q. v.

**בְּקָעֵי, בְּקַעְתָּא** ch. same. Targ. Y. Num. XIX, 6.

**בְּקָעָא, בְּקָעֵי, בַּקְעָתָא** f. ch.=h. בְּקָעָה. Targ. Gen. XI, 2; a. fr.—*Pl.* בַּקְעָתָא.—Y. Shebi. III, 34$^{c}$ top, v. פְּקוּעָה.—Constr. בִּקְעַת, pr. n. *Valley of* .... Gen. R. s. 10; a. fr.

**בָּקַר** (b. h.; √בק, v. בקע) *to enter into, to clear, split;* whence 1) (=בער) *to eat up.* Denom. בָּקָר (=בְּעִיר).—2) (=בער) *to break forth, shine.* Denom. בֹּקֶר.

*Pi.* בִּקֵּר, בְּקֵר (b. h.) 1) *to enter into, examine, search, distinguish* (cmp. בִּין). Keth. 106$^{a}$ מְבַקְּרֵי מומין those entrusted with the examination of sacrificial animals. Y. Bets. II, 61$^{c}$ top ובִיקְּרָן מומין and had them examined (and declared free) from bodily defects. Ḥag. 9$^{b}$ אין אומרים בַּקְּרוּ וכ׳ we do not say, Examine ye a camel, a swine &c. (i. e. only the deeds of distinguished persons are scrutinized); a. fr.—*Part. pass.* מְבוּקָּר *examined and found fit.* Y. Ber. IV, 7$^{b}$ top טליים מְבוּקָּרִים lambs which passed examination.—2) *to inquire after one's health, to visit the sick.* Ned. IV, 4 (38$^{b}$). ונכנס לְבַקְּרוֹ and comes to see him. Snh. 68$^{a}$; a. v. fr. [Ruth. R. to II, 15, v. infra.]

*Hithpa.* הִתְבַּקֵּר, *Nithpa.* נִתְבַּקֵּר 1) *to be examined.* Gen. R. s. 81 פנקסו נִתְבַּקְּדָה his account is examined (his sins visited); Tanḥ. Vayishlaḥ 8 מִתְבַּקֶּרֶת. Gen. R. s. 84, read with Yalk. Gen. 141 נתב׳ פנקסי my account &c. 2) *to be visited, attended to.* Num. R. s. 18 as all sick persons מִתְבַּקְּרִין are tended (by physicians).

*Hif.* הִבְקִיר (Y. Dial. for הִפְקִיר, v. פָּקַר; v. next w.) *to give free, to resign ownership, to declare a property ownerless.* Y. Ned. IV, 38$^{d}$; Y. Peah V, beg. 19$^{b}$ [read:] כיון שאדם מַבְקִיר דבר יצא מרשותו as soon as one declares a thing to be free, it has gone out of his control; Y. Dem. III, 23$^{b}$ bot. חבקירו הבקר . . . ויצא . . . כיון שאדם מ׳ as soon as one gives a thing free and it has left his possession, his act is valid; a. fr. [Ruth. R. to II, 15 מבקר, מבדר, prob. מבקיר; v. בָּדַר.]

*Hof.* הוּבְקַר *to be declared free, to be free.* Y. Peah VI, 19$^{c}$ top.—Part. מוּבְקָרֶת Ib. 19$^{b}$ bot. שדי מוּבְקֶרֶת וכ׳ (Tosef. Maasr. III, 11. חרי . . מופ׳) my field shall be free for one day &c.; a. e.

**בְּקַר** ch. same.—*Pa.* בַּקֵּר 1) *to search, examine.* Targ. O. Lev. XIII, 36; a. fr.—2) *to clear, glean.* Targ. Y. I Deut. XXIV, 20 (II תחב׳, read תבקרון, h. text תפאר).—3) *to let the herd graze* (cmp. בער), *to drive unmuzzled animals.* Targ. Y. Gen. XIII, 7.—4) *to visit the sick.* Targ. Y. Ex. XVIII, 20; a. e.—Y. Sabb. VI, 8$^{c}$ bot.; a. fr.—5) (=preced. Hif.) *to abandon, leave unclaimed, declare free.* Targ. Y. Ex. XXIII, 11 Ar. (some ed. וחפקד, read וחפקר). Y. Shebi. IX, 39$^{a}$ top וַאֲבַקְּרָה קומידהון and I will declare it free goods in their presence. Ib. ומְבַקְּרִין לירה and declare ye it free property.

**בֹּקֶר, בְּקָר** m. (b. h.; v. בָּקַר) *morning, early day;* metaph. *light, salvation.* Y. Taan. I, 64$^{a}$ top ב׳ לצדיקים וכ׳ a morning for the righteous, a night for the wicked. Ruth. R. to III, 13 בַּב׳ בעולם וכ׳ 'in the morning'—that means in the world which is all-good. Esth. R., introd. (ref. to Deut. XXVIII, 67) בַּבֹּקֶר של בבל וכ׳ in the morning (ascendancy) of Babel thou shalt say, Oh that her evening (downfall) would come! Gen. R. s. 21 (ref. to Dan. VIII, 14) לְכְשֶׁיֵּעָשֶׂה בָּקָרָן וכ׳ when the morning of the (persecuting) nations shall become evening, and the evening of Israel morning; Tanḥ. ed. Bub. B'resh. 23. Mekh. Bo, s. 6 in order to define it: לְבָקְרוֹ של ב׳ at the very break of morning; Y. Ber. I, 2$^{c}$ top.—*Pl.* בְּקָרִים. Yoma 33$^{b}$ חלקהו לשני ב׳ divide the acts prescribed into two mornings, i. e. let another act be inserted between. Ber. 27$^{a}$ חלקהו לשני ב׳ take only one half of the morning hours. Y. Pes. V, 31$^{d}$ top איתי לך מימר חמן בין חַבְּקָרִים then it ought to have read there *ben hab-b'karaim* (as you read בין הערבים, Du.).

**בָּקָר** m. (b. h.; v. בָּקַר) *a beef;* (collect.) *oxen, cattle.* Sifra Vayikra ch. II, Par. 2 אין לך בבהמה אלא ב׳ וכ׳ under *b'hemah* for offerings (Lev. I, 2) are meant only beeves and sheep; a. fr. בן ב׳ *young cattle, calf.* Ib.; a. fr.—רועי ב׳ *herders* (suspected of feeding upon other people's fields). Snh. III, 2 נאמנין עלי שלשה ר׳ ב׳ (if one says) I have faith in (the arbitration of) three herders.

**בַּקָּר** m. (preced.) *neat-herd, cow-herd; cattle-driver.* Y. Bets. V, 63$^{b}$, v. רֶגֶל.

**בַּקְרָא** I ch. same. B. Mets. 42$^{b}$.—*Pl.* בַּקָּרֵי. Sot. 48$^{a}$ זמרא דב׳ the song of the drivers (at ploughing).

***בַּקְרָא** II m., pl. בַּקְּרִין (v. בָּקַר, cmp. b. h. בַּעַר a. בּוֹר I) [*empty,*] *light-minded, thoughtless.* Targ. Jud. IX, 4 Ar. a. Kimḥi (ed. בסיריו).

**בַּקְרָא** c. (בקר) *herd.* Targ. Y. Deut. VII, 13 בַּקְרַת תוריך (h. text שגר אלפיך). B. Mets. 84$^{a}$ ב׳ דיתורי a herd

of oxen, (Var. פדנא, v. Rashia. l. a. Rabb. D. S. a. l. note 2). —*Pl.* m. בַּקָּרִין, constr. בַּקָּרֵי. Targ. O. Deut. l. c.; Targ. ib. XXVIII, 4.—Fem. בַּקָּרָן. Targ. Joel I, 18; Is. VII, 25.

**בַּקָּרוּת** f. (בָּקָר) *cattle-yard, cattle-farm, stock of cattle.* M. Kat. 12ª; Tosef. ib. II, 11 ביקורית (Var. בקרות, בקירות); Y. Pes. IV, 31ᵇ top בקורית. Y. Yeb. IV, 6ª bot.; Y. Nidd. I, 49ᵇ top; Gen. R. s. 20 [read:] בקרות של בית אנטונינוס היתה עוֹבֶרֶת והרביעי (שוורים) ממנה בַּקְרוּת של בית רבי the herd of the estate of A. passed by and (some oxen) thereof covered the herd of Rabbi's estate; [perhaps the second בקרות is to be read בְּקָרוֹת fem. pl. of בְּקָרָה; v. Var. lect. in l. c.]

**בַּקְרוּתָא** I ch. same. Lam. R. to I, 9 חד בענא וחד בבר׳ one is employed in the fold and one in the cattle-farm. Y. Snh. VII, 25ᵈ bot. גנב עגל מן בקוותא וכ׳ (corr. מן . . בקר׳ ואייתיה ליה) he stole a calf from the yard and brought it to him.

**בַּקְרוּתָא** II, **בַּקְרָנוּתָא** f. (v. בַּקְרָא II) *levity, thoughtlessness.* Targ. Jer. XXIII, 32. Targ. I Sam. XVII, 28.

**בַּקְרַת**, v. בַּקְרָא.

**בָּקַשׁ** (b. h.; √בק, v. בקא; corresp. to ch. בעי); *Pi.* בִּקֵּשׁ, מְבַקְּשִׁין וכ׳ בַּקֵּשׁ *to seek, desire, beg, ask.* Kidd. 65ª the court begs him to give her a letter of divorce, opp. to כופין. Ber. 12ᵇ בִּקְּשׁוּ לקבוע וכ׳ they (the Rabbis) intended to insert the chapter about Balak &c. Gen. R. s. 84 ב׳ ב׳ רחמים לישב וכ׳ he intended to live in peace; a. fr.—ב׳ רחמים *to pray* (for mercy), v. בעי. Ber. l. c. B. Bath. 91ᵇ; a. fr.

*Hithpa.* הִתְבַּקֵּשׁ, *Nithpa.* נִתְבַּקֵּשׁ *to be sought, to be hunted for* (by detectives); *to be summoned.* Taan. 29ª (a disguised warning given to R. Gamliel) בעל חוטם מִתְבַּקֵּשׁ the well-known man is wanted; v. חוֹטֶם. B. Mets. 86ª, v. יִשְׂרָבָה.

**בַּקָּשָׁה** f. (b. h.; preced.) *desire, prayer.* Ned. XI, 12 דרך ב׳ in the way of a request (to give a divorce, v. preced.). Ber. 9ª, a. fr. אין נא אלא לשון ב׳ the word נָא in the Bible means prayer (I pray &c.). Ib. 57ª תלויה בַּקָּשָׁתוֹ his prayer is held in suspense (its fulfillment is doubtful).—בב׳ ממך *I pray thee*, v. בְּבַעְבּוּר. Ib. 9ª. Gen. R. s. 75 end; a. fr.—*Pl.* בַּקָּשׁוֹת.

**בִּיקְתָא, בְּקָתָא** f. (=בקעתא, v. בְּאֹגָא a. בְּקָעָה) *valley, short cut; group of fields.* Ber. 34ᵇ bot. I consider him arrogant מאן דמצלי בב׳ (Ms. M. a. Ar. בפקתא q. v.) who prays in a valley (where people pass by). Keth. 54ª; 103ª בביתי ולא בביקתי 'in my house' ('as long as you will spend your widowhood in my house'—the marriage contract reads) but not in my estate, i. e. she must be content to live in her late husband's house with his heirs, but she cannot claim a separate residence. [Comment. בי עקתי=בקתי house of my distress, narrow house, i. e. when there is no room for her and the heirs, she loses her claims, v. Sabb. 77ᵇ, etymol. of בי עקתא=ב׳ narrow place.]—בר בי׳ (בת) one of the same rural community; trnsf. *of the same class* or *category*; *neighbor.* Men. 24ᵇ כולהו בני ב׳ they all belong together. Meïl. 17ᵇ בני חדא ב׳ of the same category.—Yeb. 84ª בת בר׳ (ed. בּוּקְתָא) a parallel case stated immediately after.

**בַּקְתָא**, v. בַּקָּא.

**בַּר** I m. (b. h.; ברר) [*empty, open*] 1) *uncultivated ground, forest, prairie;* opp. יישוב. Kil. VIII, 6. Ḥull. 80ª שור הבר the ox of the prairie, *buffalo.* Ib. איל הב׳ forest ram. Y. Sabb. XIV, 14ᵇ bot. חזיר של ב׳ wild swine.—2) *clear, visible,* whence *the outside, surface,* opp. תוך. Yoma 72ᵇ a scholar שאין תוכו כברו whose inside is not as his outside (who is insincere); Ber. 28ª. Y. Pes. VII, 34ª bot. תוך בר the inner parts of the Passover lamb must hang outside (not be put inside, v. R. Akiba in Mish. VII, 1); Mekh. Bo, 6 תוך ובר (read תוכו בר); Pes. 74ª R. Ish. called it תוך בר׳ Ar. s. v. תך 2 (ed. תוך תוך, Var. in Rashi a. Ar. תוכברא q. v.).

**בָּרָא, בָּר, בַּר**, ch. same 1) (=h. שָׂדֶה, יַעַר) *forest, prairie* &c. Targ. Ps. L, 10 sq. Targ. O. Gen. III, 1; a. e.—2) (adj.) *living in the forest* &c., *wild.* Targ. Ps. l. c. Var. תרנגול ברא; Sabb. 78ª תרנגולא ב׳ Ms. M. (ed. לת....) woodcock (hen of the prairie).—*3) *peel.* Ib. 139ᵇ ב׳ דתומא the peel of garlic; [Rashi, expl. צלע, must have read אברא].—4) (=h. חוץ) *outside, outdoors, street.* Targ. Gen. XXXIV, 31 נפקת ב׳ a prostitute, v. חוץ II; a. fr.—Y. Kil. IX, 32ᵇ מאן בעי לך לבר who wants thee outside? (an intimation to leave the room). Snh. 62ª·ᵇ; Sabb. 106ª, a. e. פוק תני לברא go out and teach it in the street (i. e. your tradition is rejected).—תנא ברא a Tannai not recorded in the Mishnah, v. בְּרַיְיתָא. M. Kat. 17ᵇ (Rashi: דאי תנא דברייתא); B. Bath. 93ᵇ Ar. (ed. ברתא); cmp. בְּרָאָה.—4) (prep. a. adv.) *outside;* בר מן *outside of, except, without.* Targ. O. Gen. XIV, 24; a. fr.—Ber. 38ᵇ ב׳ מן דין וב׳ וכ׳ without this and without that, i. e. apart from these two arguments. Y. Erub. VII, end 24ᵈ ב׳ מדעתיה without his knowledge; a. fr.—Ḥull. 62ᵇ וסימניך בַּר מינידה and thy mnemonical sign (as to צרדא a. בַּרְדָא, the one being forbidden, the other permitted) be: keep aloof from it (בַּרְדָא).—Trnsf. *restriction* (everywhere except . . .), *proviso.* Succ. 45ᵇ; Snh. 97ᵇ who enter the heavenly courts בב׳ with certain qualifications (by special grant), בלא ב׳ without any restrictions.—מִלְּבַר, לְבַר *apart from, outside, exclusively.* Cant. R. to VII, 8 לב׳ מישראל except the Israelites. Ḥull. 98ª sixty one, בהדי דידה או...לב׳ מינה the one (egg) included or excluded? B. Bath. 90ᵇ שתותא מלב׳ the sixth part (as an addition) is outside, i. e. to each five portions one is added, an addition of twenty percent, opp. מִלְגּוֹ. B. Mets. 53ᵇ, v. חוּמְשָׁא.

**בַּר** II, **בְּרָא** m. ch. (b. h. בֵּן poetic; ברי) *son, offspring.* Targ. Gen. IV, 25; a. v. fr.—ב׳ שמואל son of Sam.; בְּרֵיהּ דר׳ . . . son of . . . . Ber. 3ª. Ḥull. 11ª; a. v. fr.—B. Mets. 110ª . . בְּרָהּ דבת the son of the daughter of . . . . Sabb. 116ᵇ במקום ברא ברתא וכ׳ where there is a son, the daughter cannot inherit. Y. Shebi. IX, 39ª bot. אמה דהן ילדת ב׳ this nan's mother has born a son, i. e. she may be proud of him; Y. Ab. Zar. IV, 43ᵈ אית לאימיה ב׳ (not ואית); a. v. fr.—*Pl.* [בְּרֵי, בְּרִין. Targ. Y. Ex. X, 9 (some ed.). Targ. Ps. CXXVII, 5 Ms.] בְּנַיָּא, בָּנֵי, בְּנִין.

Targ. Gen. V, 4 בְּנִין וּבְנָן sons and daughters; a. fr.—Keth. IV, 10 (in a marriage contract) בנין דכרין male issue, opp. בְּנָן נוקבין, ib. 11.—Ber. 10ᵃ ב׳ דמעלו good children. Y. B. Bath. VIII, 16ᵇ bot. אין חזון בנוי דהנירה (read בָּנַיי) if my children turn out well; a. v. fr.—בר בת, בר בר *grandson*. Esth. R. introd. (expl. נין ונכד) בר ובר בר (not וברבר) son and grandson; a. fr.

*Fem.* v. בְּרַת. [The meaning of בר in compounds is generally the same as of בן a. בעל, e.g. בן אולפן ב׳ *a scholar*, בן אמודאי ב׳ *a diver*, בן שטיא ב׳ *a maniac*, בן דעת ב׳ *a rational being*. בר בי רב, v. בֵּי. For compounds which are not self-evident, see the respective determinants.]

**בַּר** III m. (b. h.; ברר; v. בַּר I) *clear, bright, clean, pure*. Tosef. Kil. III, 6 (missing in ed. Zuckerm., v. Var. a.l.) בר ובקי וכ׳ שהוא who is clear and well-versed in &c. Num. R. s. 10 (ref. to ברי Prov. XXXI, 2, a. בר Ps. II, 12) שהוא נקראת בר which is called *bar* (clear, pure, Ps. XIX, 9).—*Pl.* בָּרִים. Ib.

**בַּר** IV, **בָּר** m. (b. h.; v. בָּרַר) [*sifted*] *grain*. Ber. 55ᵃ כשם שא״א לבר בלא וכ׳ as there can be no grain without straw, so there is no dream without idle things; Ned. 8ᵃ.

**בָּרָא** I *outside, forest* &c., v. בַּר I ch.

**בָּרָא** II, בָּרֵא I *to create*, v. ברי.

**בָּרָא** II *son*, v. בַּר II.

**בָּרִית, בְּרִיָּא, בְּרָאָה** m. (v. בַּר I ch.) 1) *external, foreign, not belonging to*, opp. גַּוָּאָה. Targ. II Kings XVI, 18; a. e.—Y. Pes. VII, beg. 34ᵃ ב׳ תנא, v. בַּר I ch.—Gen. R. s. 49; Yalk. Gen. 83 (interpret. תְּלִילָה Gen. XIII, 25) ברירה הוא לך (ברירה) it is foreign to thy nature; v. הִרְצָה I.—*Pl.* בָּרָאֵי. Kidd. 33ᵃ בתי ב׳ the outer chambers of the bath-house. Ḥag. 5ᵇ בתי ב׳ the outer chambers of the heavens. B. Bath. 30ᵃ בשוקי ב׳ in the market places abroad.—Fem. בָּרְיָתָא, בָּרְיָיתָא. Targ. Ezek. XLII, 1; a. e.—Y. M. Kat. III, beg. 81ᶜ; Y. Ned. X, 42ᵇ top ארעא ב׳ (=h. חוץ לארץ) abroad; v. אֶרֶץ.—*Pl.* בְּרָיָתָא, בְּרָיָיתָא. Targ. Prov. XXX, 4 ב׳ דארעא the extreme ends of &c.—2) (as noun) *street, open place, field*. B. Bath. 40ᵇ sit down בשוקי ובב׳ Rashi (ed. בשוקא) in markets and open places (i. e. in public). Ḥull. 43; 47ᵃ; 58ᵇ חיוי ב׳ the animals of the prairies, v. בַּר I ch.—Esp. בָּרַיְיתָא, בָּרַיְתָא (sub. מתניתא = h. משנה חיצונה) *Baraitha* (or *Boraitha*), traditions and opinions of Tannaim not embodied in the Mishnah as compiled by R. Judah han-Nasi. [A collection of such Baraithas is found in the Tosefta (תוספתא) which bears the nearest resemblance to the Mishnah and is called by that name in Talm. Y.—The B. in frequently called מתניתא (Ch.) in contrad. to משנה (Hebr.), v. Num. R. s. 18 (ref. to Cant. VI, 8); Lev. R. s. 30.]—Sabb. 19ᵇ; Erub. 19ᵇ; a. e. ב׳ לא שמיע ליה מתנית׳ (cmp. Sabb. 61ᵃ; Pes. 101ᵇ לא וכ׳) he did not know that Boraitha. Ber. 19ᵃ; a. fr.

**בָּרָאי** m. (v. preced.) = אַבְּרָאי *outside*. Ab. Zar. 28ᵃ דקאי זר ב׳ מכה דב׳ an external wound.—(Adv.) Zeb. 15ᵃ לב׳ נפיק וכ׳ the layman stands outside. Ib. does (the blood) run only outside (away from the altar) and not also inside (in all directions)?

**בְּרֵאשִׁית** (b. h.) *in the beginning*, as a cosmological term (ref. to Gen. I, 1) *creation, primeval period, Nature, Universe*. Targ. Is. XXVIII, 29; a. e.—מִבְּ׳ *from the beginning*. Ib. XLI, 4.—ב׳ מעשה a) *creation*. Gen. R. s. 3; a. fr.—b) *cosmogony*, contrad. to מעשה מרכבה theosophy. Ḥag. II, 1; a. fr.—Y. Shebi. I, beg. 33ᵃ שבת ב׳ the Sabbath commemorative of creation, i. e. the regular weekly Sabbath, contrad. to Holy Days. [In later Hebr. שבת ב׳ the Sabbath on which the first section of the Pentateuch is read.]—Ber. IX, 2 ב׳ ברוך עושה (מעשה) praised be the Author of creation—a formula of benediction for awe-inspiring natural phenomena; v. ib. a. Y. ib. 13ᶜ bot.—ששת ימי ב׳ from the six days of creation. Keth. 8ᵇ נתיב הוא מש׳ וכ׳ this is the way (the lot of humanity) since the world existed.—Tosef. Maasr. III, 14: a. fr.—Y. Taan. II, 65ᵃ bot. מי ב׳; Lam. R. to III, 40 מימי ב׳ primeval waters, *Ocean* &c. (v. Gen. I, 9 sq.).—ספר ב׳ *The Book of Genesis*. Gen. R. s. 3; a. e.—ב׳ רבה *B'reshith Rabbah* (Gen. R.), name of the first book of the Midrash Rabbah.

**ברבוי**, v. בַּרְבַּרִי.

**בַּרְבּוּרִים**, v. בַּרְבָּרְיָא.

**בְּרִיבִי, בְּרַבִּי** m. (contr. of בי רבי, *belonging to a school of an eminent teacher*, v. בֵּי 4) *B'rabbi, B'ribbi*, title of scholars, most frequently applied to disciples of R. Judah han-Nasi and his contemporaries, but also to some of his predecessors, and sometimes to the first Amoraim, v. אֲמוֹרָא. B. Mets. 85ᵃ אסמכיה ב׳ he gave him the title of B'rabbi (a scholar of Rabbi Judah). Ḥull. 137ᵃ דברי ברי׳ (ref. to R. Yosé). Ib. 11ᵇ ברבי; Macc. 5ᵇ ברבי (v. Rabb. D. S. a. l. note 100). Sabb. 115ᵃ רבן גמליאל ברי׳ (Tosef. ib. XIII (XIV), 2; Mass. Sofrim V, 15 only ר׳ גמ׳) R. Gaml. son of R. Judah han-Nasi. Erub. 53ᵃ רבי אושעיא ברי׳ (Ms. M. ברב׳, v. Rabb. D. S. a. l. notes 70; 80) R. O. scholar of Rabbi Jud. han-N.—Sifré Deut. 1, end יהודה ברב׳ (Yalk. ib. 792 only יהודה). Y. M. Kat. III, 82ᶜ bot.; Gen. R. s. 100 חד בר׳ אמר a student (Amora) recited &c. Y. Sot. VIII, end, 23ᵃ ליה רבי ב׳ [insert או] not even a teacher or a student was exempt. [Snh. 17ᵇ רמי בר ברבי, read ברוכי.]

***בְּרַבְּרִי** m. (abbr. of בַּר בַּיְתָא) *intimate, familiar*. Cant. R. to V, 15; Lev. R. s. 25 אזיל ומתעביד ב׳ (Cant. R. ברבוי, some ed.) he grows to be like an inmate of the house.

**ברבר**, v. בַּר *son*, a. בַּרְבָּרִי.

**בַּרְבָּרְאָה**=בַּרְבָּרִי. *Pl.* בַּרְבָּרְאֵי. Targ. Ps. CXIV, 1.

**בַּרְבָּרוֹן** (βαρβάρων, gen. pl. of βάρβαρος) *of the barbarians*. Lam. R. introd. (R. Josh. 2) נקדמא ב׳ (read ניקימא, νικῆτα βαρβάρων) O conqueror of the Barbarians (Jews). Y. B. Mets. II, 8ᶜ, v. בַּרְבָּרִי.

**בַּרְבַּר, בַּרְבָּרִי** m. (βάρβαρος, babbler, Curt. Griech. Etym. p. 290) 1) *foreigner* (in a contemptuous sense), *barbarian*. Esth. R. to II, 21 חב׳ הזה this barbarian (Mordecai, contrad. to Cœlesyrians as Greeks); Targ. Esth. ib. בכיין.—*Pl.* בַּרְבָּרִים, בַּרְבָּרִיִּים. Ex. R. s. 20. Lev. R. s. 11; a. fr.—2) *an inhabitant of Barbaria* (v. בַּרְבָּרְיָא). Gen.

R. s. 60 beg. כושי אחד או ב׳ אחד a Cushite or a Barbar; Cant. R. to II, 8 (for כותי read: כושי). Y. Succ. V, 55[b] top, v. next w.

**בַּרְבָּרִי** ch. same. *Pl.* בַּרְבָּרַיָּא, בַּרְבָּרִיִּין. Lam. R. to I, 16; IV, 19; Esth. R. introd. עד דאת מכבש ב׳ וכ׳ instead of subjecting the Barbarians (Germans, Britains &c.); Y. Succ. V, 55[b] top (Hebr. diction).—Lev. R. s. 22 נקיטה ב׳, v. בְּרַבָּרוֹן.

**בַּרְבָּרִיָּאָה, בַּרְבָּרְיָא, בַּרְבַּרִיָּה, בַּרְבָּרְיָא** f. (barbaria) *foreign* (not Roman) *country*, esp. 1) *Germania Barbara;* also *Britannia* (as hostile to Rome); 2) *East African coast, Azania*, v. בַּרְבָּרִי. Targ. Y. II Gen. X, 3; Targ. I Chr. I, 6 (for תוגרמה), v. גרמניקיא.—Yeb. 63[b] אנשי ב׳ . . . מרטניא Ar. (ed. מרטנאי, corr. acc.); Sifré Deut. 320 מב׳ . . .; Yalk. ib. 945 ומטונס ומטורטניא ומבריטניא those from Barbaria [,Tunes] and Mauretania [Britannia] who go naked &c. (v. Brüll, Trachten d. Jud. p. 4 sq.). Cant. R. to II, 8 אחד מכם גולה לב׳ . . . לסמרטיה (Yalk. ib. 586 לברטניא . . . .) one of you is exiled to B., another to Sarmatia [Britannia]. Midr. Till. to Ps. CIX.—Y. Shek. VI, 50[a] top; Gen. R. s. 23, end כיפי ב׳ the rocks of B. (Azania).—Ib. s. 75 בני ב׳ ובני גרמניא.—Ex. R. s. 18 a king שהלך בנו לב׳ whose son went to a foreign land (conquered province). Koh. R. to II, 7 (ref. to *barburim* I Kings V, 3) a bird &c. היה בא מב׳ וכ׳ came from B. every day. [Ib.; Pesik. R. s. 16; Pesik. Eth. Korb. p. 58[b], מיני ב׳, read with Ar. s. v. ברבר: בִּירְבָּרְיָא.]

**ברבריות**, Y. M. Kat. III, 81[d] bot. תונין בב׳, prob. to be read בפַּרְהֵיסְיָא; cmp. Bab. ib. 17[a].

**בַּרְגַּנְיָא, בַּרְגָּנְיָא**, v. גַּגְיָא.

**בָּרָד** m. (b. h.; √ברר, v. ברר) [*bright, white,*] *hail* (v. Ges. H. Dict. s. v.). Mikv. VII, 1; a. fr.—אבן חב׳ block of *ice* (or hail stone). Ib.; v. next w.

**בַּרְדָּא** I ch. same. Targ. Ex. IX, 18; a. fr.—M. Kat. 25[b] כיפי דב׳ hail stones. Ber. 18[b]; v. גְּזִירְתָּא.

**בַּרְדָּא** II (cmp. preced. a. אַשְׁלֵג) *barda*, a cosmetic lotion used as a detergent, a mixture of aloes, myrtle and violet. Sabb. 50[b] (Ms. M., once, a. Ar. בר אדא, Alf. Ms. a. oth. בדרא; v. Rabb. D. S. a. l. note).

**בַּרְדָּא** III m. (v. preced.) *barda*, name of an unclean bird. Hull. 62[b] (Ar. בר אדא).

**בַּרְדִּילָא**, v. בּוּרְדְּלָא.

**ברדין**, Tosef. Kel. B. Mets. X, end (ed. Zuck. גרדין), read גַּרְדּוֹן.

**ברדנין, ברדינין**, Ex. R. s. 38, end, read כַּדְכְּרוֹן.

**בַּרְדִּיסָן**, v. בַּרְהִיסָן.

**בַּרְדְּלָא** m. (cmp. b. h. הִדְלָיָהוּ, הַדְלָה) *Bard'la*, surname of several persons. B. Mets. 10[b] אבא כהן ב׳ (Var. כהנא; Ms. M. בר דלא); Gen. R. s. 76, end; Y. Gitt. VIII, 49[c] top; (Y. Peah IV, 18[a] bot. בר דליא).—Succ. 26[a] (Ms. M. 2 רב אחא ב׳ בר דלא, v. Rabb. D. S. a. l. note); Gitt. 14[a] V. בַּרְהָלָיָא.

**ברדלח**, v. בַּרְהִילִיס.

**בַּרְדְּלָיָה, בַּרְדְּלָיוּת, בַּרְהְלָיָא** (cmp. ברדלא) pr. n. pl. *Bard'laya*, near Lydda (v. infra). Y. Erub. VI, 24[a] top אנשי בר דליה the inhabitants of B. Y. Shebi. II, 33[d] bot. דברדליה of B. Y. Peah III, 17[d] bot. R. Jud. b. Pazi דבר דליא (for which Y. Meg. I, 71[a] דברזילה); cmp. Y. Snh. I, 18[c] bot. where R. Jud. b. P. is mentioned as of Lydda. [Num. R. s. 13 ברדליא, some ed., v. בִּירְהָלָא.]

**בַּרְדְּלַס, בַּרְהִילִס** m. (πάρδαλις, pardalis; πάρδος, pardus; prob. of Semit. orig.; cmp. b. h. בַּרְדִּים) *a spotted beast*, whence 1) (v. Sm. Ant. s. vv.) *leopard* or *hyena*, usu. in connection with נָמֵר. Snh. I, 4. B. Kam. I, 4 (expl. ib. 16[a] אָפָא q. v.). Bekh. 8[a]. B. Mets. VII, 9.—2) (prob.) *marten*, or *mariput* (Rashi: *putois*); usu. in connection with חוּלְדָּה. Pes. 9[b]; Nidd. 15[b]; Ab. Zar. 42[a]; Tosef. Ohol. XVI, 13 ed. Zuck. ברדלה.

**ברדניקוס**, v. הרדניקוס.

**ברדס**, v. בּוּרְדָּם.

**בּוּרְדְּסִין, בַּרְהִיסִין** (סִים . . .) m. pl. (a corrupt. of Brundusina, v. בלדרסין) *Brundisian cloaks*, thicker than בִּרְסִין q. v. Kil. IX, 7. Y. ib. 32[d] top בַּרְהִיסִין. Tosef. Kel. B. Bath. V, 11 ברתסין ed. Zuck. (Var. ברתצין, ברתחצ׳). V. פַּלְהִיסִין, פַּלְהִיסִין.

**בַּרְדֵּק*** (Parel of בדק, cmp. הרזק) *to penetrate, go from end to end; to bolt.* Targ. Y. II Ex. XXXVI, 33 לְבַרְהוּקֵי (h. text לְבָרֵחַ).

**בָּרָה** 1) fem. of בַּר.—2) v. ברי.

**בִּרְוָן**, v. בִּירְוָן.

**ברובה**, Y. Ḥall. I, 57[c], read פְּרוּבָּא.

**ברווא***, read בְּרוּזְיָא m. (ברז) *perforation.* Targ. Y. Num. XXV, 8 באתר ב׳ in the place of perforation (hole).

**ברוירא**, Koh. R. to III, 14 שמלאי דב׳, v. בִּירָא, בֵּירָא 3).

**בֵּי ב׳ בָּרוּךְ*** m. (ברך, v. בֵּי) *the neck* of an animal, so named from the benediction (בָּרוּךְ) which precedes the ritual slaughtering.

**בְּרוֹכִי** pr. n. m. *B'rokhi.* Snh. 17[b] רמי בר ב׳ Ms. M., Ar. a. oth. (ed. ברבי, corr. acc.).

**ברולקי**, v. ברוקלי.

**בְּרָן**, v. בִּירְוָן.

**בְּרוּנָא** I m. (dimin. of בְּרָא; cmp. אֲבוּנָא) *dear little son, darling.* Pesik. B'shall. p. 83[a] (allud. to termination נִי in Rubeni &c.) כאינש דאמר ברונִי סברונִי סכרונִי as if one says, My own dear son, my features, my looks; Yalk. Num 773; Cant. R. to IV, 12 (corr. acc.); [Ar. s. v. בְּרָן, adds מאבוי from his father (has he this).]

**בְּרוּנָא** I pr. n. m. *B'runa*, a Babyl. Amora. Ber. 9[b]; a. fr.

**בְּרוֹקָא** I f. *smaragd*, v. בַּרְקָן.

**בְּרוֹקָא** II, **בָּרוֹקָה** pr. n. m. *Baroka*, father of R. Johanan. Ab. IV, 4. Erub. VIII, 2; a. v. fr.

**בְּרוֹקָא** III, **בָּרוֹקָה** m. *morning star*, v. בָּרַק a. בְּרַק. Y. Yoma III, beg. 40[b]; Y. R. Hash. I, beg. 57[d].

**בְּרוּקְלֵי*** m. pl. (v. אַמְבּוּרְקְלוֹן) *wrapper, cover*. Midr. Sam. XXII; Yalk. ib. 129 (expl. טרפים as if טַרְפִּים, v. טָרַף) ניקורים של ב׳ shreds of (horse) covers (corrupt. Mus. ברולקי, בדולקי).

**בְּרוּקְתִּי**, v. בִּרַקְתִּי.

**בָּרוּר** m. (ברר) 1) *clear, bright; certain, firm*. B. Bath. 147[a] יו״ט . . . ב׳ וכ׳ when the day of Pentecosts is bright, sow wheat; opp. בָּלוּל; Tosef. Arakh. I, 9.—Snh. 7[b] אם ב׳ וכ׳ if the case is as clear to thee as the morning, speak out (thy opinion). Gitt. 89[a] דבר הב׳ an ascertained fact.—Pes. 50[a] עולם ב׳ a rightly-conducted world, opp. חפוך.—Y. Ber. II, 5[a] הב׳ לו ..... יחזור he must begin to re-read from the place which he is certain of having read correctly. Y. Maasr. I, 49[b] חלוט ב׳, v. חָלַט I; תבשיל ב׳ real boiling (about which there is no legal doubt). Y. Yeb. IV, 5[c] bot. חלב ב׳ ascertained existence of forbidden fat. Y. Gitt. IX, 50[c] bot. קיים שרירי וב׳ (the formula) valid, firm and established. Y. Kidd. IV, 66[a] top כהן ב׳ a priest of undoubted genealogy; a. fr.—2) (b. h. בָּרֹר, Neh. V, 18) *chosen, best*. Gen. R. s. 23 חב׳ שבהם the best one among them.—*Pl.* בְּרוּרִין, בְּרוּרִים. Y. Kidd. IV, 66[a] bot. הב׳ שבאחיך the chosen among thy brethren (whose genealogy has been established; v. supra); Num. R. s. 9.

**בְּרוּר**, pl. בְּרוּרִין, constr. בְּרוּרֵי, v. בֵּירוּר.

**בְּרוֹר חַיִל**, **ב׳ חַיִל** or **ב׳ חָיִל** pr. n. pl. *B'ror Ḥayil* (*Ḥail*), seat of R. Johanan b. Zaccai's college, near Jabneh. Snh. 32[b] (Var. גדור ח׳). Y. Keth. I, 25[c]; a. fr.

**בְּרוּרְיָא**, **בְּרוּרְיָה** pr. n. f. *B'ruryah*, daughter of R. Ḥanania b. T'radjon and wife of R. Meïr, reputed as a learned woman. Ab. Zar. 18[a]. Ib.[b] משום מעשה ב׳ Ms. M. (ed. מ׳ דב׳) (R. Meïr left for Babylon) in consequence of what occurred to B. (who defied her husband's opinion regarding woman's weakness and came very near being ensnared by a plot laid against her chastity; v. Rashi a. l.). Tosef. Kel. B. Mets. I, 6.

**בְּרוֹשׁ** f. (b. h.) *cypress*. R. Hash. 23[a]; Taan. 25[b], a. e. (as a species of cedar); v. בְּרוֹת a. בְּרָתָא.

**ברושיותא**, Gitt. 69[b] ב׳ דשערי, v. פְּרוֹשְׁיָתָא.

**בְּרוֹת** f.=בְּרוֹשׁ. Sifra Metsora, beg. שהוא של ב׳ that it (עץ ארז, Lev. XIV, 49) means a branch of a cypress; Y. Sot. II, 18[a] top שלברית (corr. acc.); Tosef. Neg. VIII, 2 של אברית ed. Zuck. (Var. שלא ברית; R. S. to Neg. XIV, 1 אַבְרוֹת).

**בְּרוֹתָא** ch. same, v. בְּרָתָא.

**בְּרוּתָא** f. (v. בַּר I ch.) *outside, rejected;* cmp. בְּרִיוֹתָא. B. Mets. 9[a]; a. fr. Ar. (ed. sometimes בְּרוּתָא q. v.).

**בְּרִיז**, **בְּרַז** (√ בר, v. ברר) [*to get through,*] *to bore, perforate, transfix*. Targ. Y. Num. XXV, 8; a. e. [Targ. Y. Gen. XLIV, 34 דְּתִבְרַז, read דתירן or דתתרן as Targ. Esth. VIII, 6, v. ארע a. ערע.]—Snh. 52[b] דבָרֵיז לֵיה מִידְבְרַז that one may put a culprit to death by piercing. Sabb. 146[a], v. בּוּרְטָנָא. Snh. 56[a]; a. fr.

**Af.* אַבְרִיז *to sting*. Gitt. 84[a] אי בעי מַבְרִיז וכ׳ if he chooses, he may sting himself with thorns and he will not fall asleep (Ar. מחריז, v. חָרַז).

**בְּרָזָא** I m. (preced.) *bung-hole, bung*. Ab. Zar. 59[b] Ms. M. (ed. דאישתקיל לברזא) whose bung was taken out. Ib. כל דלהדי ב׳ all the wine facing the bung-hole (the first gush of wine). Ib. 60[a] עד דב׳ Ms. M. (ed. חב׳, Rashi ב׳) to a level with &c., i. e. the wine above the bung-hole. Sabb. 139[b]. B. Bath. 98[a] שני בב׳ (Ms. H. בברזה) changed the bung-hole (or the bung).

**בְּרָזָא** II or **בַּרְזָא** m. (בזא II; v. אֶבְרִיזִין) *cut (leather), strap; horse-line*. Ḥag. 9[b] כי ב׳ סומקא וכ׳ as a red line for a white horse (Ms. M. כוּרְדָּא). [Ber. 59[a] דברזא, read דברדא, v. גְּוִידָא.]—*Pl.* בְּרָזֵי. Sabb. 117[a] שקיל ליה בב׳ he stripped the hide strap-wise. Cmp. בְּרִיזְלֵי.

**בַּרְזֵג** (denom. of בר זוג) *to couple, join* (cmp. איתברנש Syr., P. Sm. 582). Targ. Y. I Deut. XXXII, 4 מכרזג, read מְבַרְזֵג (Y. II זַוֵּוג). Ib. XXXIV, 6 (Var. למזווגא). Targ. Ps. LXVIII, 7 לבר זוגא (read לְבַרְזוּגָן).

**ברזות**, v. בִּרְזַיְתָא.

**בַּרְזֵל**, v. בַּזֵּל.

**ברזלא**, v. פַּרְזִלָּא.

**בַּרְזִלְדָּת*** pr. n. pl. *Barzilah*, v. בַּרְזִלָּיָה.

**בַּרְזִנָּא** m. (v. בְּרַז a. בְּרָזָא I) *a tap, sample of wine*, whence *barzina*, a liquid measure, one thirty-second of a Log (Ar.). Sabb. 109[b] ב׳ לזיבורא a barzina (of urin) is a remedy for a hornet's sting.

**בִּרְזַיְת** (ברזת b. h.) pr. n. m. *Birzayith* (I Chr. VII, 31). Gen. R. s. 71 end (expl.=בַּר זַיִת).

**בַּרְזִיתָא** f. (ברז) *spit*, v. בּוּרְטָנָא.

**בַּרְזֶל** m. (b. h.; ברז) *iron, iron tool*. Gen. R. s. 75 לובשי ב׳ clad in iron armor; a. fr.—צאן ב׳ *flock sold on payment in terms* under the condition that the young be divided until the payment in full has taken place. Bekh. II, 4, v. וָלָד.—עבדי צאן ב׳ (נכסי) *mort-main*, wife's estate held by her husband, which, in case of her death or divorce, he must restore *in specie*, being responsible whith all his landed property for loss or deterioration. Yeb. VII, 1; a. fr.; v. נְכָסִים.

**בַּרְזֶלָא**, **בַּרְזְלָא** ch. same. Targ. I Kings XXII, 12; a. e.—Sabb. 66[b] קול ב׳ (Ms. M. קל פ׳). V. פַּרְזְלָא.

in the throat) may have perforated (the gullet); v. infra.—2) (denom. of בָּרִיא) *to get well, recover; to be strong* or *stout* (fat). Meïl. 17ª יכחיש או יַבְרִיא does he wish him to be lean (feeble) or to be strong?—Y. Peah III, 17ᵈ bot. שמא יבריא for he may get well again. Ḥull. 33ª חרוצה שיַבְרִיא he who wants to be strong. Sabb. XIX, 5; a. fr. [Ḥull. 43ᵇ שמא ה׳ lest the wound created by perforation be healed, Rashi; v. supra.]

**בְּרָא, ברי** ch. same; 1) *to create.* Targ. Gen. I, 1; a. fr. [Targ. Prov. XX, 12 אלהא אברי, prob. to be read אלהא ברא as ib. XXII, 2.]—Snh. 65ᵇ ברו עלמא they might create a world. Ib. 67ᵇ לא מצי ברי he (the demon) cannot create. [Ib. ומיברו, ומיברו, v. Ithpe.]—2) (v. preced. Hif.) *to get well, strong* &c. Ḥull. 93ᵇ מדלא קא בָּרְיין since they do not grow (develop). Ib. 46ᵇ הדרא בָּרְיָא gets well again. [Taan. 21ᵇ זיל ברייא, v. Af.]—3) *to cut, shape.* Targ. Is. XL, 20.—*4) (v. בַּר I ch., a. בָּרָאָה; cmp. זָחַם Pi. 2) *to expel, exile.* Targ. Prov. XXIV, 24 (h. text זעם).

*Af.* אַבְרִי 1) *to strengthen, make well, make grow.* Targ. II Sam. III, 35 (Var. לאוכָלָא, v. חַבְרָאָה). Succ. 44ᵇ; M. Kat. 3ª אַבְרוּוֵי אילני to make the trees stronger (facilitate their growth); Ab. Zar. 50ᵇ אברויי וכ׳, opp. אוקומי to preserve the trees. Nidd. 47ᵇ; Yeb. 97ª אַבְרִיהּ make him grow fat (feed him well). Taan. 21ᵇ זיל אַבְרִי נפשך (ed. ברייא, v. Rabb. D. S. a. l.) go and strengthen thyself.—2) *to permeate, perforate.* Ḥull. 112ª דאבריה (the blood) soaked through the bread. Ib. 93ᵇ דין ביה מידי דמברי ליה Ar. (ed. only דין ביה מידי) if he stuck something into it which perforated it (making a passage for the blood).

*Ithpe.* אִיתְבְּרִי, אִתְבְּרִיא, contr. אִיבְּרִי. 1) *to be created.* Targ. Gen. II, 4; a. fr.—Gen. R. s. 78 מן הן דאתבריין (to) where they were created from. Cant. R. to VIII, 5 וכדון אִתְבְּרִיתָ וכ׳ now thou hast been created again a new creature (having escaped a great danger).—Ber. 54ᵇ אירבי ליה וכ׳ a well was created (arose) before him. Snh. 65ᵇ; 67ᵇ ומִיבְּרִי לחו וכ׳ (not ומיברו, Yalk. Ms. ואיברי, v. Rabb. D. S. a. l. note 4) and a three years' calf was created (arose) before them (Yalk. Ex. 182 ומִבְּרִי they created).—2) *to become strong.* Y. Snh. VIII, 26ᶜ מכיון דאַבְּרִי ליביה עלוי וכ׳ since his heart (passion) became so strong over him as to do this (or דאַבְּרִי Af. he allowed his passion to become so strong &c.).—3) (v. בַּר I, בָּרָא) *to grow wild.* Nidd. 50ᵇ (explain. the expression תרנגול ברא used by a scholar) דאיבראי ממרה (=שמרדה) that became too wild (uncontrollable) to her owner.

**בְּרִי II, בָּרָה** (b. h.) *to cut out* (v. בָּרָא). Part. pass. בָּרוּי, fem. בְּרוּיָה *hollowed out.* Tosef. Kel. B. Kam. III, 3, v. חִרְהוּק a. פָּרָה.

*Hif.* הַבְרָה (b. h.; denom. of בְּרִי, v. ברי I Hif.) *to strengthen, to offer refreshment,* esp. to mourners on coming from the funeral. M. Kat. III, 7 ואין מַבְרִין and no mourner's meal is offered (during the festive week). Snh. II, 3. Ib. 20ª, v. פָּרָה; a. fr. V. חַבְרָאָה. [Y. Sabb. VII, 10ª top חמברת בחרשים read חַמַּבְהָה, v. בהי h.]

**בָּרְיָא, בָּרְיָה** m. (b. h.; v. בָּרָא) 1) *in natural condition,* whence 1) (cmp. אֵיתָן) *healthy, strong, stout, fat.* B. Bath.

**בַּרְזְנִיתָא** f. (ברז) *boring, tapping.* B. Mets. 40ᵇ טרחיה ודמי בַּרְזְנִיתֵיהּ Ar. (ed. בַּרְזַנְיִיתָא pl.; v. Rabb. D. S. a. l. note 30) his (the seller's) trouble and the value of his tapping (the sample; v. בַּרְזִינָא). [Var. in Rashi כרז׳ his calling out, offering for sale, v. כְּרַז.]

**בָּרַח** (b. h.; √ברר, v. ברר) 1) *to break through, pass through* (Ex. XXXVI, 33). Denom. חֲרִיחַ.—2) *to flee.* Erub. 13ᵇ חבוֹרֵחַ מן הגדולה he who flees office. Y. Yeb. XIII, 13ᶜ, a. e. בְּרַח מן ג׳ וכ׳ shun three things. Y. Taan. IV, 69ᵇ top, v. בָּקַע; a. fr.

*Hif.* הַבְרִיחַ 1) *to cause to flee, drive out, exclude.* Y. Yeb. XV, 15ª top לַהַבְרִיחוֹ מנכסיו to force him to flee and abandon his property. Y. Gitt. V, 47ª אדם מַבְרִיחַ עצמו מן השבועה one will try to shirk the responsibilities of a guardian on account of the oath (which the court asks of him) but one will not do so on account of payment (to which he may eventually be subjected, v. Tosaf. to B. Kam. 39ᵇ).—2) *to abstract, steal, defraud.* B. Kam. 113ª ה׳ את חמכס to smuggle. Y. Keth. VI, beg. 30ᶜ שלא תחא מַבְרַחַת משל וכ׳ that she should not take stealthily something which belongs to her husband.

*Hof.* הוּבְרַח *to be chased, scattered.* Lam. R. to I, 21 הוּבְרְחוּ ענני וכ׳ the clouds of glory were withdrawn (R. Hash. 3ª נסתלקו).

**בְּרַח** ch. same. *Af.* אַבְרַח as preced. Hif., *to withhold.* B. Kam. 88ᵇ לאברוחינהו לנכסיה מניה in order to withhold his property from &c., i. e. to disinherit.

*Ithpe.* אִתְבְּרַח *to be driven off, withheld.* Targ. Job VI, 13 (h. text נדחה).

**בַּרְחָא** m. (ברח, v. בָּרַח 1)) [*one that breaks through,* cmp. Mic. II, 13;] *leader of the flock* (h. עַתּוּד), *bell-wether, buck.* Y. B. Kam. X, end, 7ᶜ if the restored sheep is as distinguishable כגון אהן ב׳ as the barḥa. Ib. what does כגון אהן ב׳ mean? Some say חוטרא &c., v. פַּנְהוּרָא a. מַשְׁפּוֹכִית. Bab. ib. 20ª top. Ib. 48ª. Sabb. 18ᵇ. Ib. 152ª ב׳ קרחא a bald buck (sneer at R. Joshua b. Karḥa; v. גַּוְזַנְיָא).

***ברטיא,** Pesik. R. s. 33 חב׳, read חַבַּרְבַּרְיָא; Alexandria שחיתת אומַנְתּוֹ של כל העולם חב׳ חזה which became the educator of all this world of Barbaria (northern Africa).

**בְּרַטַנְיָא,** v. בְּרִיטַנְיָא.

**בֵּי ב׳, בֶּרַי,** v. בֵּירַאי 2).

147[b] sq. (opp. sick). Y. Naz. VI, 55[b] top (opp. תש, of tender build); a. fr.—2) *sound, sure, evident.* Y. Succ. I, 52[b] top; Y. Pes. II, 29[b] bot. דבר ב׳ שלא וכ׳ it is sure that he did not &c.—לי ב׳ I am sure. Ḥull. 10[a]; a. fr.—ב׳ ושמא 'sure' and 'perhaps', the plea of two litigants, one asserting a certainty, the other pleading ignorance or offering a possible alternative. Keth. 12[b]; B. Mets. 37[b]; a. fr.—3) *sound, firm.* Cant. R. to III, 4 honey ב׳ כאבן as solid as a stone; a. fr.—*Pl.* בְּרִיאִים. Lev. R. s. 17 ב׳ כאולם as sound as the Temple hall.—Ḥull. 84[a] ממשפחת ב׳ of a healthy, stout family; a. fr.—Fem. בְּרִיאָה. Kidd. 71[b] בבל ב׳ Babylon is sound (as to purity of descent). Erub. 62[a] שכירות ב׳ a sound (legitimate) lease, opp. רעועה rickety; a. fr.—Y. Erub. I, 19[a] בְּרִיָּיה a strong, solid rafter.—*Pl.* בְּרִיאוֹת, בְּרִיּוֹת. Ib. top ברויות ed. Krot. (corr. acc.).

**בְּרִיא, בָּרִי** ch. same. Targ. Koh. X, 6.—Taan. 29[b] דב׳ מזליה when his (the Israelite's) luck is good, opp. ריע מ׳ bad luck.—Yoma 57[a] top השתא ברי וכ׳ now it is sure ye are unclean (rejected by the Lord).—*Pl.* בְּרֵי. Keth. 60[b] sq. בני ב׳ strong children.—Fem. בַּרְיָא, בַּרְיְתָא. Targ. Y. Ex. IV, 7.

**בָּרְיָא** *Creator*, v. בָּרֵיָא.

**בְּרִיּוּת, בְּרִיאָה** (b. h.) f. (ברא) *creation, formation.* Gen. R. s. 1; Lev. R. s. 36 לב׳ שמים וכ׳ as to creation (plan), the heavens were the first; as to finishing (execution) &c. Gen. R. s. 7, end בְּרִיָּתוֹ של עולם the creation of the world. Ib. s. 17 man looks למקום ברייתו to where he was created from (the earth), woman ... למקום בְּרִיּוּתָהּ to where she was made from (the rib); a. fr.—Mikv. VI, 7 כל שהוא מִבְּרִיַּת המים whatever originates in the water (aquatic plants or animals).—Macc. 17[a], a. fr. חיטה אחת כברייתה one wheat grain in its natural condition, נמלה כברייתה an ant in its natural condition (though small). Ib. ברית נשמה the natural condition of an animated being.—Nidd. III, 7 ברית הזכר the formation of a male embryo. B. Kam. 94[b] חוזר לברייתו is changed into its original condition.

**בְּרִיּוּת, בְּרִיאוּת** f. (בָּרִי) *health, strength, fleshiness.* Esth. R. to I, 3.

**בְּרִיוּתָא, בְּרִיוֹתָא, בְּרִיאוּתָא** ch. same. Nidd. 47[b] מחמת בריאותה (or read תא . . .) on account of (his) obesity. Bekh. 45[b] ב׳ אתחלא וכ׳ it is (unusual) strength which happened to rest in the left hand (and left-handedness is therefore no defect), opp. כחישותא weakness.

**בְּרִיבִי**, v. בְּרַבִּי.

**בְּרִיָּה, בְּרִיְתָא, בִּירְיָא, בִּירְיָתָא** f. (ברא) *creature; human being;* (freq. masc.) *man.* Tosef. Kil. I, 9 ביריא. Ber. 17[a]; a. fr.—*Pl.* בְּרִיּוֹת. Ḥull. 127[a] ב׳ גְּדֵלוֹת בים creatures living in the Sea.—חַבּ׳ (often m.) *people, mankind.* Yoma 86[a]; a. fr.

**בְּרָיְתָא**, v. בְּרָאָה.

***בריח**, Y. Kil. IX, 32[d] top, v. בִּירְיָא II.

**בִּירְיוֹן, בִּרְיוֹן** m. (denom. of בִּירָה) *palace-soldier, castle-guard, keeper.* Ex. R. s. 30 משל לב׳ וכ׳ this is to be compared to a palace-soldier who was drunk &c.; Yalk. Esth. 1056 ללבריון (read לב׳).—*Pl.* בִּרְיוֹנִים, בִּירִ׳. Ex. R. l. c. ב׳ שלו וכ׳ his palace-guard sneered at his purple cloak.—בִּרְיוֹנוּת. Mekh. B'shall., Amalek 1, העמידו עליו ב׳ קשים they appointed over him cruel guards; Tanḥ. ib. 25 עמדו עליו בריונים וכ׳ (read העמידו); Y. Kidd. I, 61[a] bot. בורניות (corr. acc.). Cmp. בִּירָנִית.

**בִּירְיוֹנָא, בִּרְיוֹנָא** m. (v. בְּרָא Ithpe. 3, cmp. בִּרְיוּתָא) *rebel, outlaw, highway-man.*—*Pl.* בִּרְיוֹנֵי, בִּרְי׳. Gitt. 56[a] הנהו ב׳ those rebels (the war party during the last siege of Jerusalem by the Romans). Ib. Abba Sikra ב׳ ריש chief of the rebels.—Ber. 10[a] הנהו ב׳ דהוו וכ׳ there were some highway-men living in the neighborhood of &c. Taan. 23[b] א״נ הנהו בר׳ וכ׳ ed. (omitted in Ms. M. a. oth.). Ib. 24[a] הנך ב׳ Ms. M. (ed. בני מאתיה, v. Rabb. D. S. l. note 2). Snh. 37[a] בִּרְרִי׳; a. fr.

**בְּרִיּוּת** *health*, v. בְּרִיאוּת; בְּרִיוּתָא, v. בְּרִיאוּתָא.

**בִּרְיוּתָא** f. (v. בִּרְיוֹנָא) *rebellion, defiance of the law.* Sot. 19[b]; 20[a] מחמת ב׳ (refusal to drink the searching water) in defiance, opp. ביטחותא, רתיחתא. *[Targ. Prov. XXV, 20, prob. to be read בְּרִירְחוּתָא; ed. Lag. כַּרְיוּתָא. The entire verse is a corrupt combination of two versions.]

**בְּרִיז**, v. בְּרַז.

**בָּרִיז** m. (ברז) *channel, stream.* Targ. I Sam. XIV, 26 (h. text חלך).

**בָּרִיחַ** m. (b. h.; ברח) *bolt.*—*Pl.* בְּרִיחִים, בְּרִיחֵי. Ex. R. s. 52; Yalk. ib. 417.

**בְּרִיחָה** f. (ברח) *flight.* Gen. R. s. 74; a. e.

**בריחי**, Sabb. 21[a]; 145[b] *sick persons*, v. בְּרִיחָא.

**בְּרִיטַנְיָא** pr. n. *Britannia, Great Britain.* Yalk. Deut. 945. Ib. Cant. 586, v. בְּרִבַּרְיָא.

**בּוֹרְיָא, בָּרְיָא** m. ch.=h. בּוֹרֵא, *Creator, God.* Targ. Prov. XVII, 5 בָּרְיֵהּ his Maker; a. e.—Y. Ber. I, 2[d] אירקריה דבָרְיֵי the honor of my Maker. Gen. R. s. 68 מה אנא מובד סברי מן בריי why should I give up my hope in my Creator? Y. Hor. III, beg. 47[a] דמי לְבָרְיֵיכוֹן is like that of your Maker, v. הוּגְמָא; Y. Snh. II, 20[a] top לבריותכון (corr. acc.). Lev. R. s. 15 ובוֹרְיֵיךְ קאים לך and thy Maker will assist thee; a. fr.

**בָּרְיָא** *external*, v. בָּרָאָה.

**בָּרְיָה** *creation*, v. בְּרִיאָה.

**בָּרְיוּד** *creature*, v. בְּרִיָּה.

**בָּרְיָיד** *foreign, strange*, v. בָּרָאָה.

**בָּרְיוּתָא**, v. בָּרָאָה.

**בָּרְיָתָא**, pl. בְּרִיְתָא, v. בְּרִיְתָא.

**בְּרִיכָא** *shoot*, v. בְּרִכָּא.

"if one says to a scribe, 'Write for me a letter of divorce for one of my wives whom I may choose to divorce', none of them can be divorced with it" (Gitt. III, 1), upon which the remark is made (ib. 24[b]) הא קא משמע לן דאין ב׳ this rule of the Mishnah implies the adoption of the principle that subsequent disposal does not react on the original status of the letter of divorce, so as to say that this subsequent selection is equal to a defined intention at the time when the deed was to be written. [The question of B'rerah, i. e. whether a subsequent disposal has or has not a retrospective legal effect, is widely spread in the Talmud, referring both to judicial as well as to ritual cases.] Yoma 55[b] ר׳ . . לית ליה ב׳ R. Judah rejects the principle of B'rerah; Y. Shek. VI, 50[b] אי אמרינן ב׳ if we adopt the principle of B., let four Zuz (the value of one offering) be taken out of the bag and thrown into the water, and the balance of the money be permitted for use. Hull. 14[b]; a. fr.

**בָּרִירִי**, v. בְּרִירוּתָא.

**בְּרִירוּת** f. (ברר) *clearness, pureness, innocence.* Y. Taan. III, 67[a] כפיך ב׳ innocence of thy hands (expl. *bor*, Job XXII, 30).

**בָּרִירִי, בְּרִירוּתָא** ch. same. Targ. O. Ex. XXIV, 10 (*brightness*, h. text טהר); a. e.—Targ. Prov. XVI, 15 ed. Lag. (Var. ביריאתא).

**פילי ב׳, ברישׁ***, v. אַרְדָּא II. Gitt. 14[b].

**בְּרִית** f. (b.h.; בָּרָה; v. בִּירִית) prop. *circle, ring, chain*, hence *oath* (of fidelity), *solemn injunction; covenant, treatise.* [כרת ב׳ to cut a ring out; to make a covenant; בא בב׳ to enter into the ring, to promise fidelity; חפר ב׳ to break the ring, to break one's oath &c.] Sabb. 137[b]; בריתו של אברהם אבינו (sign of) the covenant of Abraham, *circumcision.* Ab. III, 11; a. fr. Y. Peah VIII, 21[a] מפני ב׳ של א״א on account of the covenant of Abraham (for the sake of human dignity). Num. R. s. 18, a. fr. ב׳ כרותה לשפתים a law is made for the lips, i. e. words are ominous (ref. to לא נעלה, Num. XVI, 12). Gen. R. s. 34, v. אָוִיר; a. fr.—הַב׳ וכ׳ *by the covenant* (an oath), *indeed.* Tosef. Ḥall. I, 6 ב׳ וכ׳ (Var. חב׳); Pes. 38[b] indeed, those are the very words &c.; (some explain) indeed?, are those the very &c. (is it a tradition for which no reason needs to be given)?; Y. Peah V, 19[b] bot. חב׳.—*Pl.* בְּרִיתוֹת. Ber. 48[b] sq. שלש ב׳ three covenants (three times the word *b'rith*, Deut. XXVIII, 69; XXIX, 8). Tosef. Sot. VIII, 10; 11 ב׳ Var. (ed. Zuck. כְּרִיתוֹת); Sot. 37[b]; a. fr.

**בֵּרִית** *a ring, band*, v. בִּירִית. [Y. M. Kat. I, 80[b] top, v. כְּרִית.]

**בְּרִי, בְּרֵיא, בְּרִיוְתָא** f. ch. 1)=h. בְּרִיָּה *creature.* Targ. Is. XXIX, 16; a. fr. Targ. Ezek. I, 9; 11 בְּרֵיָא *each* (h. text איש).—*Pl.* בְּרִיָּתָא, בְּרִיְּתָא, בִּרְיָ׳. Ib. 13 sq. (h. text חַיּוֹת); a. fr. Gen. R. s. 60 חדא דב׳ אמרין that is what people say. Lam. R. to I, 1 רבתי מפליא בב׳ (1 חד כותאי) makes sport of men (interpreting dreams to suit himself). —2) *natural state*, v. בְּרִיָּה. B. Kam. 93[b].

**בְּרֵיכָה** f. (ברך) 1) *bending the knee.* Gen. R. s. 39; Y. Ber. I, 3[c] bot. (diff. fr. כריעה). Ib. 3[d] top לך ב׳ unto thee bending is due; a. e.—2) (denomin. of בֶּרֶךְ) *knee, young shoot.* Orlah I, 5 if a tree has been dying ובו ב׳ וכ׳ but there is a shoot on it . . . . .: the old stem is again like a young shoot (with ref. to the fruits of the first years, v. עָרְלָה). R. Hash. 15[b]; Tosef. Shebi. IV, 20 ed. Zuck. אילן השישה ב׳ אחת (ed. ברך) a tree which shoots only once a year (its fruits growing all at once), opp. שתי בריכות (expl. R. Hash. l. c. כעין שתי ב׳) two crops, i. e. early and late fruits.—3) (from the position of the hatching bird) *brood*, esp. of doves. B. Bath. V, 3; Bets. 10[a] ראשונה ב׳ the first brood of the year.—*Pl.* בְּרִיכוֹת. R. Hash. l. c.; Tosef. Shebi. l. c. Yeb. 63[a] בִּרְכוֹת, v. בָּרַךְ Hif.

**בְּרֵכָה, בְּרֵיכָה** f. (b.h.; ברך) *pond, lake.* Mikv. VI, 11 אחד משלש . . . לב׳ one three hundred and twentieth part of the bathing pond. Gen. R. s. 39 (ref. to בְּרֵכָה Gen. XII, 12) קרי ביה ב׳ וכ׳ read *b'rekhah*, a pond, as the pond cleanses the unclean (by immersion) &c.; Num. R. s. 11; a. fr.—*Pl.* בְּרֵכוֹת, בְּרֵכ׳. Makhsh. II, 3.—Cmp. נִבְרֶכֶת.

**בריכסון***, read בְּרִיכְסִין (=ἔβρεξεν fr. βρέχω; ἐ rejected) *it rained.* Y. Shebu. III, 34[d] bot. if seeing that it has rained, one says קורי פלי ב׳ (κύριε πολὺ ἔβρεξεν) 'By God, it has rained much'—this is a vain oath; Y. Ned. III, 38[a] top בלי קורי בריקשון (corr. acc.); Pesik. R. s. 22 כלי קרי אברוכסים (corr. acc., read אירבריכסין ἔβρεξεν).

**בְּרֵיכְתָא** f. ch.=h. בְּרֵכָה. Targ. Is. XXII, 9; a. e.

**רם ב׳, בָּרִין*** pr. n. pl. *Ram Barin*, a border town of Northern Palestine (district of Tyre; perh. *Kefr Bureim*, Neub. Géogr. p. 23). Y. Dem. II, 22[d] top; Tosef. Shebi. IV, 10 רמכוך, Var. רומברך. Y. l. c. עד כדון for which R. S. to Dem. II, 1 בּוּרָן (prob. the same).

**בְּרֵיק**, v. בְּרַק.

**בריקה, בריקא**, v. בורדיקא.

**בריקשון**, v. בריכסון.

**בְּרִירָה, בְּרִירָא, בְּרִירָא, בְּרִיר** m., **בְּרִירְתָּא, בְּרִירָה** f. ch.=h. בָּרוּר 1) *clear, pure, certain; polished, bright.* Targ. Ps. XVIII, 27 (h. text נָבָר). Targ. Y. Ex. XXII, 2 (Var. בָּרוּר); a. fr.—*Pl.* בְּרִירִין, בְּרִירָן. Targ. Y. I, II Deut. VIII, 9; a. fr. —2) *chosen, peculiar.* Ibid. XXIX, 12.

**בְּרִירָה** f. (ברר) *sifting, assorting.* Y. Sabb. VII, 10[b] top [read:] כל מה שהותר מכלל ב׳ וכ׳ what is allowed on Holy Days as coming under the category of sifting, is not always allowed . . . on the Sabbath; Y. Bets. I, 60[d] (usually משום בורר).

**בְּרִירָה** f. (ברר) *choosing, choice*, esp. as a dialectic term, *B'rerah, subsequent selection, retrospective designation*, i. e. the legal effect resulting from an actual selection or disposal of things previously undefined as to their purpose, e. g. a letter of divorce must be written, with special intention, for the persons concerned; now,

**בָּרִיְתָא**, v. בְּרָאָה.

**בריתא**, Targ. Y. II Num. XXIV, 6 כב׳ Ar., v. בְּרָתָא end.

**בָּרַךְ** (b. h.; √ בר, v. ברר, ברי) 1) *to cave out.* Denom. בֶּרֶךְ, בִּרְכָּה; cmp. בּוּרְכָּתָא.—2) (cmp. ברר) *to select, point out* (cmp. esp. Gen. II, 3) whence *to bless* (Pi.).—Part. pass. בָּרוּךְ *chosen, blessed, praised.* חקדוש ב׳ הוא (abbr. חקב״ה) the Holy One, blessed be He. Pes. 118a; a. v. fr. Ib. 104b, a. fr. פותח בב׳ וכ׳ he (who prays) opens the benediction with *barukh* and closes with *barukh* (i. e. ברוך אתה ה׳). Tosef. Sot. I, 10 ב׳ בכלל, v. כְּלָל; a. fr.

*Pi.* בֵּרַךְ, בֵּירַךְ (b. h.) 1) *to praise, bless,* esp. *to recite the due benediction.* Ber. VI, 1. Ib. 5 בי׳ על היין having recited the blessing over wine &c. Pes. X, 9 ב׳ ברכת הפסח having recited the blessing over the Paschal lamb. Ib. 5 אנחנו חייבים ... לְבָרֵךְ we are bound to .... praise &c.; a. v. fr.—2) (cmp. נקב) *to blaspheme.* Snh. 56a עד שֶׁיְּבָרֵךְ until he blasphemes the Lord by His name. Ib. שבי׳ את השם בכינוי who blasphemed the Lord by an attribute.—Part. Pu. מְבוֹרָךְ *blessed, praiseworthy.* Ber. VII, 3; a. fr.—3) **to cut through, to clear virgin ground* or *forest.* Tosef. Shebi. III, 20 ed. Zuck. (Var. מגדר); Y. ib. IV, 35b bot. מבדין; Y. Sabb. VII, 10a top חמברה, v. בחי h. [Tosef. Shebi. I, 6 מבורכות, v. infra.]

*Hithpa.* הִתְבָּרֵךְ, *Nithpa.* נִתְבָּרֵךְ *to be blessed (praised); to be increased* (v. בְּרָכָה). Y. Ber. IX, 14a top וְיִתְבָּרֵךְ and be blessed. Y. M. Kat. I, beg. 80a if the waters were scanty וְנִתְבָּרְכוּ and grew plentiful. Yeb. 63a; a. fr.

*Hif.* הִבְרִיךְ (denom. of בֶּרֶךְ or בִּרְכָּה) *to form a knee, to engraft;* esp. *to bend a vine by drawing it into the ground and making it grow forth as an independent plant, to sink.* Shebi. II, 6; R. Hash. 10b; a. fr.—Tosef. Shebi. I, 6 אם הדו מוּבְרָכוֹת (incorr. מבורכ׳) if they have been sunk before New Year &c.—Yeb. 63a (allud. to Gen. XII, 3) שתי ברכות טובות יש לי לַהֲבָרִיךְ בך two good shoots (proselytes) have I to engraft on thee, Ruth and &c. (B. Kam. 38b פרידות וכ׳ . . .).

**בְּרִיךְ, בָּרֵךְ** ch. same. Part. Peil בְּרִיךְ *blessed.* Targ. Gen. IX, 26; a. fr.—Sabb. 67a, a. fr. קודשא ב׳ הוא the Holiness (Holy One), blessed be He. Cant. R. to. IV, 4; Gen. R. s. 32 הדרין טורא בְּרִיכָא this blessed mount (Gerizim, revered by the Samaritans; Deut. R. s. 3 קדוש).

*Pa.* בָּרֵךְ, בָּרִיךְ as preced. Pi. 1) *to bless* &c. Targ. Deut. VIII, 10; a. fr.—Esp. *to say grace after meal.* Ber. 46a כי מטי לְבָרוּכֵי וכ׳ when it was time to say grace, he said, Will you please, say grace for us. Y. ib. VI, 10b מהו למיבְרְכָה בסופה what benediction must be said after it? Ib. bot. לא אנא חכים מברכא I do not know how to say grace after it.—Part. pass. מְבָרַךְ. Targ. Y. II Gen. XLIX, 2.—2) *to blaspheme.* Targ. Job II, 9.—Snh. 56a לישנא דברוכי in the sense of blaspheming.

*Ithpe.* אִתְבָּרִיךְ as preced. Hithpa. Targ. Gen. XII, 3; a. fr.

**בּוֹרֶךְ (בֶּרֶךְ)** f. (b. h.; preced.) 1) *knee.* Y. Ber. I, 3d top.—2) *a knee-shaped pole.* Taan. 25b כמלא ב׳ חמחריש (Var. כוך, v. Rabb. D. S. a. l.) (until the rain penetrates) as far as the knee of the plough enters the soil; Ohol. XVII, 1 בו׳. Kel. XXI, 2 בו׳. [Tosef. Shebi. IV, 20 ברך, v. בִּרְכַּיִם.]—*Du.* בִּרְכַּיִם. Ber. 34b; Meg. 22b; Shebu. 16b כריעה על ב׳ the word כרע means falling on one's knees. [בִּרְכוֹת, v. בִּרְכָּה.]

**בִּירְכָּא, בִּרְכָּא, בֶּרֶךְ** ch. same, 1) *knee.* Targ. Is. XLV, 23.—*Pl.* בִּרְכָּיָא, בִּרְכֵּי, בִּרְכֵּ׳. Targ. Jud. VII, 6; a. e.—Ber. 6a חנחו ב׳ וכ׳ those fatigued knees (of scholars) must be ascribed to them (the demons). Pes. 108a, v. זְנָא.—2)=h. בִּרְיָכָה. *Pl.* בִּירְכֵי *shoots, branches.* Tam. 30a top (Var. in Rashi בִּרְיכֵי, Ar. בורכי).

**בִּירְכָא, בִּרְכָא,** f. ch.=h. בְּרָכָה, *blessing, plenty.* Targ. Is. XIX, 24.—בִּרְכָאן plenty for us, *we have enough with.* Gen. R. s. 78 אית במאתן ב׳ we have enough with two hundred fables; Yalk. ib. 133 בִּרְכָן.—*Pl.* בִּרְכָן, בִּרְכֵּ׳; Targ. O. Gen. XXVII, 12 (Y. בִּרְכָאן; ib. 13 בִּירְכִן). [בִּרְכַיָּא Targ. O. Deut. XXVIII, 2, some ed.] V. בִּרְכָתָא.

**בְּרָכָה** f. (b. h.; ברך) 1) *blessing, bestowal of prosperity, good wishes, choice, plenty.* Keth. 5a . . . חואיל ב׳ לדגים because on it the blessing was given to the fish (Gen. I, 22, to be fruitful). Y. ib. I, beg. 24d ארן כתיב ב׳ וכ׳ the blessing (Gen. II, 3) refers not to man but to the day.—Erub. 63b, a. fr. תבא עליו ב׳ blessing rest upon him (he acts rightly). Keth. 103a; B. Bath. 144b בְּרָכָה חבית ברובה the blessing of a house consists in the number of inmates (every member of a household contributes to its comfort); Tosef. Keth. XII, 3 ב׳ חבית מרובה. B. Mets. 42a אין הב׳ מצויה וכ׳ blessing (unexpected supply, miraculous increase) will not take place in things which are weighed &c.; Taan. 8b; a. fr.—Pes. 50b, a. fr. אינו רואה סימן ב׳ לעולם will never see a sign of prosperity; a. fr.—2) *benediction, prayer to be recited on certain occasions.* Ber. 35a man must not taste anything בלא ב׳ without a blessing. Ib. 40b כל ב׳ שאין וכ׳ a benediction in which the Name of the Lord is not invoked, is no benediction; a. fr.—*Pl.* בִּרְכוֹת. 1) *blessings, benedictions.* Ib. 45b; a. v. fr.—Sabb. 115b כותבי ב׳ those who write out the formulas of prayer.—2) *B'rakhoth,* the first treatise of the Mishnah, Talmud, a. Tosefta.—Compounds: בִּרְכַּת אבלים the prayer for consolation inserted in the mourners' grace after meal. Keth. 8b; a. fr.—ב׳ ארוסין benediction preceding betrothal, v. אֵרוּסִין Ib. 7b.—ב׳ הארץ that portion of the grace after meal which refers to Palestine. Ib. 8b.—ב׳ הזבח the benediction before partaking of the festive offering (חֲגִיגָה) which accompanies the Paschal lamb. Pes. X, 9 (120a).—ב׳ הזימון the appeal to the partakers of a meal to say grace, *common prayer.* Ber. 45b.—ב׳ חתנים benediction on performing the marriage ceremony, also inserted in the grace after wedding meals during seven days. Keth. 8b.—ב׳ כהנים the priestly benediction (Num. VI, 24—26). Sot. VII, 6.—ב׳ המזון grace after meal. Keth. l. c.—ב׳ המצוות benediction on performing a divine command (of a symbolic nature). Ib. 7b.—ב׳ רחבה benediction of consolation pronounced in open air on the mourners' return from burial (v. הַבְרָאָה). Ib. 8b.—ב׳ התורה benediction before and after reading the Law. Y. Ber. I, 3c.—[For other compounds see the respective determinants.]—3) *blasphemy.* בִּרְכַּת השם. Snh. 56a sq.; (Tosef. Ab. Zar. VIII (IX), 4 קיללת).

*Pi.* בֵּרֵץ *to cut through* from end to end. Part. Pu. מְבוֹרָץ. Tosef. Kil. III, 10 חרוץ המב׳ a ditch which is cut through, going from end to end of the vineyard (Mish. ib. V, 3 מפולש). Men. I, 2 קמצו מב׳ the priest's grasp of the meal offering must be coming forth on both sides.

**בְּרַץ** ch. same; *Pa.* בָּרֵץ *to bore.* Ab. Zar. 59$^{b}$ וּבְירְצוּהָ עד דשדיפא Ar. (ed. וּבָרְצוּהָ) and bore into the keg, until it is emptied (Rashi: bend it towards the bung-hole).

**בַּרְצוּץ** m. (preced., cmp. P. Sm. 618 s. v. ברץ, a. Ges. H. Dict. s. v. פאר) *the crown of the turban.* Targ. Y. Ex. XXXIX, 28 (h. text פארי).

**בְּי ב׳, בִּרְצִיתָא** pr. n. pl. *Be-Bartsitha.* M. Kat. 4$^{b}$ לבי ב׳ early ed. (late ed. לבני בר ציתאי, Ms. M. בר צרתא, v. Rabb. D. S. a. l.).

**בָּרַק** (b. h.; ר׳ב, v. ברר) *to be bright, shine, flash.* B. Bath. 97$^{b}$ בּוֹרֵק (יין) white effervescent wine (not fully fermented; Var. בּוֹדֵק searching in the bowels, i. e. causing diarrhœa, v. בָּדַק); Tosef. Men. IX, 9 הַבּוֹרֵק (sub. יין) the effervescent (wine), v. בָּאַרַג; Yoma 28$^{b}$ top, v. next w. Tosef. Ter. VII, 16 [read:] ב׳ והניחו if it was effervescent when he left it.

*Hif.* הִבְרִיק 1) (cmp. ברת ברץ) *to cut through from end to end.* Y. Kil. V, 29$^{d}$ bot. עד שיהא מַבְרִיק כדי וכ׳ until it (the ditch in the vineyard) passes through from end to end, wide enough for man and his tilling cattle.—2) (denom. of בָּרָק) *to be affected by lightning, get blind* (or *get vermin*). B. Mets. VI, 3, expl. ib. 78$^{a}$ אבזקת a. להוריתא.

**בָּרַק I, בְּרִיק** ch. same, *to shine, rise.* Y. Yoma III, beg. 40$^{b}$; Y. R. Hash. II, beg. 57$^{d}$ what is בורקי (Mish. Yoma III, 1)? It means בָּרְקֵת, the rising light, as people say in Babylonia בָּרַק ברוקא (בְּרוֹק ברוקא) the sparkling (star) shines, meaning אנהר מנהורא the light-giver (morning star) gives light. [Bab. Yoma 28$^{b}$ (hebr.) בָּרַק ברקאי.] Ber. 59$^{a}$ (expl. רעמים) ברקא תקיפא דבריק בעננא וכ׳ an intense lightning which flashes through the cloud and breaks pieces of hailstone, (Var. v. Rabb. D. S. a. l.).

*Af.* אַבְרֵיק *to send forth lightning* (fulminare). Targ. Ps. CXLIV, 6.—Targ. II Esth. III, 8 מבריקן עיניהון their eyes sparkling (in defiance). [Ḥull. 112$^{a}$ דאבריק some ed., read דאברירה, v. בְּרָא.]

**בָּרָק** m. (b. h.; preced.) *lightning.* Lev. R. s. 31.—*Pl.* בְּרָקִים. Ber. IX, 2; a. fr.

**בָּרַק II, בְּנֵי ב׳** (b. h.) pr. n. pl. *B'ne B'rak* (Josh. XIX, 45, modern *Ibn Ibrak*) near Japho, seat of R. Akiba's college. Snh. 32$^{b}$. Lev. R. s. 21. Tosef. Sabb. III (IV), 3.

**בַּרַק III, בַּרְקָא I** m. ch. 1)=h. בָּרָק. Targ. Deut. XXXII, 41 (Y. II בְּרָקָא); a. fr.—Ber. 59$^{a}$ ב׳ יחידאה a single flash (for vers. v. Rabb. D. S. a. l.); a. fr.—*Pl.* בַּרְקִין, בָּרְקִין, בַּרְקָיֵי, בַּרְקַיָּא. Targ. Ps. XVIII, 15; a. fr. [Y. R. Hash. II, beg. ברק ברקא, read בַּרְקַאי.] Ber. l. c. וברקיא ירוקתא some ed. (read ירוקרקי as Ms. M.). Ib. דבריק ברקי ומנחמי וכ׳ (read דברוק, v. also Rabb. D. S. a. l.) the lightnings break through and make the clouds rumble &c.—2) *white cataract* (v. בָּרַק Hif.), cmp. בַּרְקִירִית. Bekh. 38$^{b}$ וסימנך ברקא

**בּוּרְכִיד, בִּרְכוּוִיר, בִּרְכוּוִיד,** Tosef. Kil. III, 12, read בּוּפַּרְדָּא or בּוּפַּרְדָּא.

**בּוּרְכַּיָּר, בִּרְכַּיָּר** m. (=בֻּרְכַּיָּר, v. בִּירְיָת a. כּוּר) *the stove-setter's knee-band, the brick-layer's cushion* (on which he kneels at work). Kel. XXVI, 3 (Talm. ed. בור׳).

**בִּרְכַת, בִּרְכַּת,** Y. Peah VII, 20$^{a}$, v. בַּרְבַּר.

**בִּרְכָּה**=בְּרֵכָה. Tosef. Mikv. IV, 8.

**בִּירְכְתָא, בִּרְכְתָא** f. ch.=h. בְּרָכָה. Targ. Gen. XXVII, 36; a. fr.—Ber. 51$^{b}$ כסא דב׳ (=h. כוס של ברכה) the cup for the grace after meal. Ḥag. 5$^{b}$ איכו חשתא מינעתן מדאי בר׳ how near thou camest depriving us of this blessing; a. fr.—*Pl.* בִּרְכָתָא, בִּר׳. Targ. Deut. XXVIII, 2; a. fr.

**בְּרַכְתָּא** pr. n. pl. *B'rakhta.* Y. Ber. VI, 10$^{b}$ bot.; cmp., however, מַבְּרַכְתָּא.

**בְּרַם** h. a. ch. conj. (ברם *to split,* ר׳ב, cmp. פרם, v. בּוֹרְמָא) 1) *besides.* Targ. Y. Ex. XXXVI, 7.—2) *however.* Dan. IV, 12; V, 17.—Targ. Ps. LVIII, 3; a. fr.—3) *only, but.* Targ. Gen. VII, 23. Targ. Lam. III, 3 (h. text אַךְ). Targ. Ps. LVIII, 2 הב׳ בקושטא is it only in truth (indeed)?—Sabb. 63$^{b}$; Erub. 16$^{b}$, a. fr. ב׳ כך אמרו but in fact they said this. B. Mets. 114$^{a}$.—3) interj. *truly!, surely!* Sabb. 13$^{b}$; Ḥag. 13$^{a}$; Men. 45$^{b}$ ב׳ זכור וכ׳ truly! this man be remembered for blessing!—[Ḥull. 112$^{a}$ דאבריים some ed., read: דאבריה, v. בְּרָא.]

***בִּרְמוֹר,** El. Wil. in Tosef. Kil. III, 12, for ברכוויד.

***בִּרְנַטִּין,** Yalk. Ezek. 356, v. לברטין.

**בַּרְנֵישׁ,** v. בַּרְנֵשׁ.

**בִּרְנְקִיא,** Targ. Is. III, 22 Ar., ed. לבורניקיא q. v.

**בַּרְנֵשׁ, בַּרְנֵישׁ** pr. n. pl. *Barnesh,* in Babylon, prob. the modern *Khar-Birnus,* near Helle (Neub. Géogr. p. 345), having in its vicinity a Synagogue named after Daniel. Erub. 21$^{a}$. B. Mets. 73$^{b}$.

***בִּרְס,** Af. אַבְרִיס *to bray* (used of the wild ass when hungry). Targ. Job VI, 5 (Ms. מַכְרִיס, perh. a denom. of כֶּרֶס *stomach, appetite*).

**בִּרְסִין (בִּרְסִים)** m. pl. (birrus, βίῤῥος, v. בִּירוֹס; formed with a geographical termination, cmp. בִּרְדְּסִין) *birrus,* a cloak of thick woolen material. Kil. IX, 7 (Ms. M. a. Ar. בר׳); Y. ib. 32$^{d}$ top בּוּרְסִין; expl. בריה, v. בִּירְיָא II. Sifré Deut. 234 סדסים read as Yalk. ib. 933 בורס׳.

***בַּרְסָם** m. (Parel of בסם, cmp. בַּלְסָם) *a dripping like balsam,* whence *catarrh of the head.* Ḥull. 105$^{b}$ קשי לב׳ Ar. (ed. לכ׳, Mus. כרסום) is liable to produce catarrh; לב׳ דחמרא וכ׳ a remedy for a catarrh contracted from drinking the foam of wine, is beer; for thet from beer &c.—Gitt. 69$^{a}$ לב׳ a remedy for &c. [Ar.: *pleurisy.* Pers. برسام, v. Fl. to Levy Talm. Dict. I, p. 228$^{b}$.]

**בִּרְסְנָא,** v. בַּרְסָנָא.

**בָּרַץ** (ר׳ב; cmp. ברז, v. P. Sm. 618) *to break through.*

and thy sign (by which to remember which of the two affections of the eye is considered a blemish) take *barka* (meaning *white* and *cataract*, and like the cataract is the floating white spot in the eye a disqualifying blemish). V. next w.

**בַּרְקָא** II m. (ברק) 1) (adj.) *shining, white.* Snh. 98ª סוסיא ב׳ a white horse, v. בְּאַרְגָּ׳.—*Pl.* בַּרְקֵי. Y. B. Bath. VIII, 16ᵇ top; Y. Kidd. I, 60ᶜ bot. he let him ride אתרי רוכשי ב׳ on two white steeds (i. e. the donator gave him a doubly fortified document; another opin.: he made him ride on two . ., which run in different directions, i. e. the document is invalid; v. explan. ibid., cmp. B. Bath. 152ª, Keth. 55ª. Gitt. 69ª שודרא ב׳ a string of white hair. Sabb. 67ª; Ab. Zar. 28ᵇ נירא ב׳ a white thread (of hair).—2) (as a noun) *something white, white thread.* Ib. ולירתוב ב׳ וכ׳ and let him put a white thread around one end. Ib. פתילי ב׳ Ms. M. (ed. פתילתא ביקרא, corr. acc.) strings of white stuff.

***בַּרְקָא** III m. (v. בָּרַק Hif.) *a compartment near the house with windows on all sides, a kind of pidzza.* Erub. 15ª (Rashi Ms. M. בדקא). B. Bath. 61ª חלילא ב׳ Ms. M. a. oth. (ed. ברקא; expl. ריצוץ) a piazza open all around.

**בַּרְקַאי** I m. *morning star.* Yoma III, 1; 28ᵇ; v. בְּרַק. [Y. ed. בּוֹרְקַי q. v.]

**בַּרְקַאי** II pr. n. m., v. בּוֹרְקַי II.—2) כְּפַר ב׳ *K'far Barkai*, in Palestine; cmp. בורגתא. Pes. 57ª, ᵇ.

**ברקום**, Gen. R. s. 98, read לִיבְדִּיקוֹס.—Targ. Cant. II, 1, read נַרְקִיס.

**בַּרְקוּרְיָאנֵי** m. pl. (disguise of Herculiani, cmp. הוּרְמוֹס) *Herculiani*, a cohort of pretorians named after Diocletian (Heraclius). Esth. R. to I, 3 רכולני וכ׳ (read יוֹבֶרִינִי); some ed. בר קוריאני (in two words) Joviani and Herculiani. V. Sachs Beitr. I, 113 sq., ref. to Amm. Marc. XXII, 3, 2.

**בַּרְקוֹת**, v. בַּרְקִית.

**בְּרַקָּן**, v. אַבְרִקִין.

**בַּרְקוּרְיָא** p. n. m. *Barkirya*, an Amora. Y. Kil. IX, 32ᵈ top; Y. Keth. XII, 35ᵇ bot. בר קריא.

**בַּרְקִית** f. (ברק, v. בַּרְקָא I) *cataract of the eye.* Sabb. 78ª שכן כוחלין לב׳ for they paint the eye with blood as a remedy for a cataract. Tosef. ib. VI (VII), 7 ברקות (Var. ברקי׳). V. בְּרַקְחִי.

**בַּרְקָן** m., v. בַּרְקָתָא.

**בַּרְקַנְיָא** ch.=next w. Targ. Jud. VIII, 7; 16.

**בַּרְקָנִים** m. pl. (b. h.) *thistles.* Yoma 69ª (quot. fr. Meg. Taan. ch. IX) they dragged them על הקוצים ועל החב׳ over thorns and thistles.

**בַּרְקַת** f. (ברק) *morning star* (in b. h. *a jewel*, v. next w.). Y. Yoma III, beg. 40ª; Y. R. Hash. II, beg. 57ᵈ, expl. בּוֹרְקַי; v. בְּרַק I.

**בַּרְקָא, בַּרְקָן** m.=b.h. בָּרְקַת, *a jewel*, prob. *smaragd.* Targ. Ex. XXVIII, 17; a. e. Targ. Ezek. XXVIII, 13. Targ. Cant. V, 14 (ed. Vien. בִּרְקָן, corr. acc.); a. e.—Targ. Y. Num. II, 3 ברוקא.

**בַּרְקָתָא**, v. בּוּרְגָּתָא.

**בְּרַקְחִי** f. ch.=h. בַּרְקוּת. Pes. 111ᵇ קשה לב׳ Ar. (ed. לְבַרוּקְתִי) is liable to produce a cataract. Gitt. 69ª top לברוק׳ a remedy for &c.

**בָּרַר** (b. h.; √בר, contr. of באר, בור) [*to clear, clean; to place outside*, whence] 1) *to make clear, prove, ascertain.* Keth. 46ª (interpret. Deut. XXII, 17) ובוֹרְרִין את הדבר וכ׳ and they make the fact as clear (bright) as a new garment.—Part. pass. בָּרוּר q. v.—2) *to single out, select, sift, assort.* Maasr. II, 6 שֶׁאֲבוֹר לִי which I may select for me. Ib. בּוֹרֵר ואוכל he has a right to pick out and eat (one after the other). Kil. II, 1 יָבוֹר he must take it out entirely. Sabb. VII, 2 המבוֹרֵר he who sifts (a labor forbidden on the Sabbath). Y. ib. VII, 10ª, a. fr. משום בורר (is guilty) because it comes under the class of sifting. Bab. ib. 74ª בורר ואוכל וכ׳ he may take out singly and eat, take out singly and put it down (rejecting it) ולא יְבָרוֹר but he must not assort (v. discussion ibid.). Gitt. V, 9 לא תָבוֹר she must not help her to sift the grain. Snh. 45ª בָּרוֹר לו וכ׳ choose for the convict the most gentle method of execution; Sot. 8ᵇ, a. fr.—Snh. III, 1 זה בורר וכ׳ each party chooses one judge, and the two judges בּוֹרְרִין וכ׳ elect a third.

*Pi.* בִּירַר, בֵּרַר 1) *to prove, ascertain.* Snh. 23ᵇ צריך לְבָרֵר the claimant must offer clear evidence. Kerith. 24ª לב׳ עוון to ascertain whether or not the woman was guilty; Num. R. s. 9, v. בָּעַר. Y. Kidd. III, 63ᵈ, v. סַרְמְפוֹן. Lev. R. s. 11; v. *Nithpa.*—2) *to sift, select.* Y. Ber. IX, 13ᶜ top דש זרה ובי׳ he threshed, winnowed and sifted. Y. Ned. I, beg. 51ª לשונות שביררו לחן וכ׳ the terms (for oaths, vows &c.) which the Mishnahs have selected (as substitutes for the real expressions of oaths &c.); Bab. ib. 10ᵇ ביירר לחם בלשון שבדו, v. בָּדָא. [Esth. R. to I, 22 [read:] רומי מלשון יוני . . . . . interpreted for them (the Bible) in Latin &c., v. בָּדָא. The passage is defective; cmp. Y. Meg. I, 71ᶜ top.] [Y. Snh. X, 28ª בחרו להם ביררו הברזל וכ׳, read בְּרִיווֹת, they selected (as similes for the Law) the soundness of the iron and the fixedness of the tree; cmp. Num. R. s. 14; Koh. R. to XII, 11.]

*Hof.* הוּבְרַר *to be cleared up, to be decided* (between two alternatives); v. בְּרִירָה. Bets. 4ª (a hen is bought either for consumption or for breeding) נשחטה הוּבְרְרָה וכ׳ by its being killed, it appears that it was originally intended for slaughtering; Hull. 14ª.

*Nif.* נִבְרַר *to be selected.* Tanḥ. Sh'laḥ. 4 נִבְרְרוּ צדיקים they were righteous at the time they were selected.

*Nithpa.* נִתְבָּרֵר 1) *to desire clearness, to seek evidence, search for truth.* Lev. R. s. 11 (ref. to II Sam. XXII, 26 sq.) בשעה שנ׳ על עסקו הק״בה ביירר לו וכ׳ when he desired to be enlightened about his affairs (asking, 'Whereby shall I know, Gen. XV, 8), the Lord enlightened him &c. (ib. 13). Ib. בשעה שנ׳ וכ׳ (with ref. to Moses); Midr. Till. to Ps. XVIII, 26 sq.—2) *to be confirmed, established.* Tanḥ.

בְּרָתֵי, v. בְּרָתֵי.—בְּרָתִים, בְּרָתִים, v. בְּרָתֵי.

ברתצין, v. בְּרָתְסִין.

*בשא, Ithp. אִתְבְּשָׁא, Targ. Lam. I, 14 Var.=אשתבשו, v. שבש (ed. Lag. אִתְחַבָּשׁוּ, corr. acc.).

בִּישׁוּל, בְּשׁוּל m. (בשל) *ripening, cooking; dish.* Snh. 95b זמן בי׳ פירות the season of the ripening of fruits. —Ḥull. 115b sq. אישור ב׳, v. אִישׁוּר. Y. Sabb. VII, 10a; Y. Bets. I, 60b top חוזר מכלל בי׳ permitted as coming under the category of cooking (on Holy Days); a. fr.—*Pl.* בְּשׁוּלִים, בִּי׳. Ab. Zar. 38a בִּישׁוּלֵי נכרים dishes prepared by gentiles. Ib. בישולי של עכ״ם (strike out של, v. Ms. M.); a. fr. [Gen. R. s. 49 אמר בישולח, v. בְּשֵׁל.]

בִּישׁ׳, בְּשׁוּלָא ch. same. Pes. 27a דחא קא מקבלא ב׳ Ms. M. (ed. דחא קבלה . . . דניתן) מקמיה דניתו וכ׳ for it receives the dish (to be prepared), before yet they put the wood &c. Ab. Zar. 38a קרובי ב׳ וכ׳ to accelerate boiling (make it quicker done) is something essential. Ḥull. 111b.

בְּשׂוּם m. (בשם) *delicate food, dainty.* *Pl.* בְּשׂוּמִין, constr. בְּשׂוּמֵי. Cant. R. to I, 12 ריח טוב מב׳ ג״ע the smell of the dainties of Paradise (stimulating their appetites), v. קָנָא.

בשומין, Y. Sabb. VII, 10a טריקסימון ב׳, read שׂוּמִין.

בְּשׂוֹרָא, v. בְּשׂוֹרְתָא.

בְּשׂוֹרְתָא f. (b.h. בְּשׂוֹרָה; בָּשַׂר) *joy, glad tiding;* in gen. *tidings.* Keth. 16b כוס של ב׳ cup of joy (wine carried in the bridal procession of a virgin), v. explan. ib.—Mekh. Bo. s. 12 ב׳ רעה evil prediction. Tanḥ. Ki. Thetse 4; Pesik. Zakh. p. 24a בְּשׂוֹרַת אמו the news of his mother's death; a. e.—*Pl.* בְּשׂוֹרוֹת. Y. Keth. II, 26b top חבית של ב׳ the keg of wine carried in the bridal procession, v. supra. Num. R. s. 14 (play on בשר Koh. XII, 12; Ezek. XXXVI, 26) the Lord sends thee ב׳ טובות good tidings. Ber. IX, 2 Mish. ed. (Talm. ed. 54a ב׳ רעות, v. Rabb. D. S. a. l. note 4) שמועות רעות . . . . ב׳ טובות good tidings . . . bad news. Sabb. 63a אין ב׳ רעות .... no bad tidings will reach him.

בְּסוֹרָא, בְּשׂוֹרָא, בְּסוֹרְתָא, בְּשׂוֹרְתָא ch. same. Targ. Job III, 26 (in an evil sense). Targ. II Sam. XVIII, 22; a. e.—R. Hash. 19a; Taan. 18a (quot. fr. Meg. Taan. ch. XII) אתת ב׳ טבתא good news came. Lam. R. to I, 5 ב׳ אתבשרת ט׳ thou hast received good tidings. Gen. R. s. 81 (in Hebr. phraseol.) ב׳ שמתה אמו the news that his mother died; v. preced.—*Pl.* בְּסוֹ׳, בְּשׂוֹ׳. Targ. Y. II Gen. XLIX, 21.

*בְּשַׁשׁ (cmp. ישׁשׁ, ושׁשׁ a. Arab. *basaṭa*) *to send forth in all directions, to shoot wildly.* Targ. Prov. XXVI, 18 ed. Vien.; oth. ed. פשׁשׁ).

*בְּשַׁשְׁוּתָא f. (v. preced.) *running around in sexual lust.* Targ. Jer. XIII, 27 some ed. (oth. שְׁטוּתָא; ed. Lag. שׁרט).

בְּשַׁל, v. בְּשֵׁל.

בְּשִׂירוּתָא, בְּשִׁירוּתָא, v. בְּשׂוֹרְתָא.

בְּרַר ch.; *Pa.* בְּרִיר same. Targ. I Chr. XXI, 13. Targ. Is. I, 25; a. e.—Bekh. 57a לִיבְרוֹר חד וכ׳ let him take out (for destruction) one lamb as an equivalent of the dog; v. בְּרֵירָה; Y. Shek. VI, 50b נברור וכ׳ let him &c.

*Ithpe.* אִתְבְּרִיר *to be clear, pure.* Targ. Job XXV, 5.

בְּרָרָא m. (ברר) 1) *pureness, unalloyed metal.* Y. Shek. VI, 50b; Y. Yoma IV, 41d top עד דלא יקום על בְּרָרֵיהּ וכ׳ as long as the gold ore is not reduced to its pure state, it looses much in the smelting process; but when once brought to its pure state, nothing is lost.—2) *clearness, truth.* Y. Yeb. VIII, 9b top; XV, 15a ... על ב׳ דו משים (מקים) because he based the matter on truth (gave a clear decision).

*בְּרְשָׁן, ברשאן, Ar. (s. v. בר שאן בר, *in ecstacy* (?); *naked* (?). Targ. I Sam. XIX, 25 (v. Rashi a. l.; h. text ערום; Var. lect. ביישן).

בְּרַתָּא I f. (v. בַּר II) *daughter, child, issue; young tree.* Targ. Gen. XXX, 21; a. fr.—B. Bath. 141a ב׳ נמי וכ׳ the Lord did not suffer Abraham to be even without a daughter. M. Kat. 9b ב׳ אוכמתא Ms. M., v. אוּכְּמָא. Y. B. Mets. III, 8c bot. ב׳ נוקבה female issue. Lev. R. s. 25 ב׳ פחין a mean woman.—בַּת קוֹל=ב׳ קלא. ב׳ שבע a species of *figs.* Gen. R. s. 15, end (h. בנות שבע). Y. B. Bath. II, end, 13c ב׳ שובעין חיורין white figs; a. fr. [For other compounds, v. respective determinants.]—*Pl.* בְּנָן, בְּנָתָן, בְּנָתָן. [Targ. Y. Ex. X, 9 בְּרַתָּנָא our daughters.] Targ. Gen. V, 4; a. fr.—Keth. IV, 11 ב׳ נוקבין, v. בַּר II. Kidd. 71b בְּנָתַיִן our daughters. B. Bath. 141a לדידי בנתן I prefer daughters &c.; a. fr.—[Y. Peah VII, 20a bot. ב׳ דחרובתא; Y. Sot. I, 17b top אורתא, v. בְּוֹרְתָא.]

בְּרַת II, ב׳ חורן pr. n. pl. *B'rath Ḥavran* (or *Horan*) prob. ident. with Beth-Horon, v. חוֹרוֹן. Y. M. Kat. I, 80b bot.; Y. Shek. I, 46a; Y. Ab. Zar. III, 42c top; Y. Sot. IX, 23c top.

בְּרַתָּא, v. בְּרַת I.

בְּרָאתָא, בְּרוֹתָא, בְּרָתָא c. (=h. בְּרוֹשׁ; ברת or ברי, v. pl. בְּרָנָן; √ בר, v. ברר) [*the chosen* or *strong,*] *cypress,* or *pine-tree.* Targ. II Esth. II, 7 (transl. of Is. LV, 13). Y. Keth. VII, end, 31d; Gen. R. s. 15; B. Bath. 80b בראתא Ms. M. (ed. בְּרָתֵי pl.; for oth. var. v. Rabb. D. S. a. l.); R. Hash. 23a (transl. ברוש). [Y. Peah VIII, 20d bot. לָמָּן אֲתָא צרירא סמך חרא ב׳ what has this pebble to do near this cypress?—an evasive answer or a rebuke; prob. to be read בִּירְתָא.]—*Pl.* בְּרָתִין, בְּרָתֵי, בְּרָא׳. Targ. Cant. I, 17. Targ. Ps. CIV, 17; a. e.—(Fem.) בִּירָנָן, בִּירְנָן, בִּרְוָן. Targ. Is. XLI, 19; a. fr. [Ar. ed. Koh. בִּירְתִין, Targ. II Sam. VI, 5.—Targ. Y. II Num. XXIV, 6 בכריותיה ed., כבריתא Ar., read כִּבְרָתַיָּא.]

בַּרְתּוֹתָא pr. n. pl. *Bartotha,* in Upper Galilee. Ab. III, 7; Orl. I, 4; a. fr.

T'tsavveh 9, end [read:] נִתְבָּרְרָה כהונה בירם through them the priesthood became established. Pesik. Dibré p. 115b [read as:] Yalk. Jer. 258 לא נ׳ . . . . עד שעמד וכ׳ their prophecies were not fulfilled until Jer. arose.

***בַּשְׁכַּר**, v. כַּשְׁכַּר.

**בָּשַׁל** (b. h.; √בש, sec. r. of באש, cmp. בשם, בשש) *to ripen, boil, be done* (through natural or artificial heat). Y. Snh. VIII, beg. 26a חזרע וכ׳ ב׳ when the seed boils inside (maturity of genital organs), the pot outside becomes dark (genitals are covered with hair).

*Pi.* בִּישֵּׁל, לְבַשֵּׁל *to mature, cook, roast.* Snh. 95b פירות to make the fruits ripen. Ḥull. 98b; a. fr.—Pes. 112a לא תְּבַשֵּׁל וכ׳ cook not in a pot which thy neighbor has used before thee (i. e. marry not a divorced woman).—Part. Pu. מְבוּשָּׁל. Ned. VI, 1 הנודר מן המב׳ וכ׳ he who vows abstinence from anything boiled, is permitted to partake of roasts &c. Ib. 49a קרו מב׳ . . . . . באתרא : . . . . . in R. J.'s place they call roast likewise *m'bushshal* (cmp. II Chr. XXXV, 13); a. fr.

*Hithpa.* הִתְבַּשֵּׁל, *Nithpa.* נִתְבַּשֵּׁל *to be boiled, done, ripe.* Ter. X, 11. Ḥull. VII, 4; a. fr.—Ib. 98b top, v. בָּשֵׁל.—Sot. 11a; Ex. R. s. 1 בקדרה שבשלו וכ׳ in the pot they boiled in, they were boiled, (they were done by as they did by others).

**בְּשִׁיל, בִּשַּׁל** ch. same; as preced. Kal. Targ. O. Gen. XL, 10 ed. Berl. בְּשִׁירְלוּ (ed. בַּשִּׁירְלוּ, Pa.); Y. בְּשָׁלוּ; ib. IX, 20. —Part. pass. בְּשִׁירָא, בְּשִׁיל. Targ. O. Num. VI, 19; a. e.—Ab. Zar. 38a אי לא הוה חפיך בה חוה ב׳ וכ׳ Ms. M. (ed. less corr.) if he (the gentile) had not turned it, it would have been done in two hours.

*Pa.* בַּשֵּׁל בַּשֵּׁל as preced. Pi. Targ. I Kings XIX, 21; a. fr.; v. supra.—Ab. Zar. 38a לבשולי מנא to bake (in the furnace) the earthen vessel, contrad. to לשרורי to glaze, finish. Ḥull. 110a בעי לב׳ . . . ריבעא how much milk is required to boil a quarter of a litra of meat?

*Ithpa.* אִיתְבַּשַּׁל, אִירְבַּשַּׁל as preced. *Hithpa.* Targ. Y. Deut. XXVI, 2; a. e.—Targ. I Sam. II, 13 כמְרִיבַּשַּׁל (Var. כמְבַשַּׁל). —Ab. Zar. 29b אירְבַּשִּׁיל.

**בָּשֵׁל** m., **בְּשַׁר׳, בְּשַׁלְתָּ** f. (b. h.; preced.) *ripe, boiled, done.* זרוע בשלה the boiled shoulder due to the priest (Num. VI, 19). Ḥull. 98a bot. both derive it מז׳ ב׳ from the process prescribed for the priest's gift &c. Ib.b top אין ב׳ אלא שלמה when it says, 'the shoulder boiled' it means entire (not carved). Ib. אין ב׳ אלא שנתבשל וכ׳ when it says, 'He shall take &c. from the ram' it means that it must be boiled joined to (or jointly with) the body of the ram. Tanḥ. Vayera 5 Abraham בלעה בשילה swallowed the fig ripe, i. e. spoke deliberately, opp. פגה; Gen. R. s. 49 אמר בישולה (corr. acc.).

**בַּשְׁלָא** ch. same. Targ. Y. Ex. XII, 9.

**בַּשְׁלָא** m. (preced.) *cook.*—*Pl.* בַּשְׁלַיָּא. Targ. Ezek. XLVI, 24 (some ed. בַּשְׁלַיָּא).

**בִּשְׁלָמָא** (v. שְׁלָמָא) *in peace, well,* whence (as a dialectic term) *granted, it is right, it would be right.* Pes. 7a אלא וכ׳ . . . . ב׳ שבת it is right as far as 'a Sabbath' is concerned, for it may happen on an eve of Passover concurring with a Sabbath, but (when it says) 'on a Holy Day', how can &c.? Ib. 24b ב׳ אי . . . שפיר וכ׳ I grant, if . . ., it would be right (to infer that &c.), but now &c. Ib. 50a הירינו . . . . ב׳ למאן דאמר it is right according to him who says . . . . ., but according to &c.; a. v. fr.

**בְּשַׂם, בָּשַׂם** &c., v. בָּסַם &c.

**בֹּשֶׂם** m., pl. בָּשָׂמִים (b. h., preced.) *spices, perfumes,* esp. those used for blessings at the exit of the Sabbath. Ber. VIII, 5 sq.; a. fr.

***בַּשְׁקַר** (Pashel of בקר) *to search, discover.* Targ. Ps. XLIV, 22 (h. text חקר). Ib. XXVII, 4 ולבשקרה ed. Lag. *to find the truth, speculate* (ed. ולבקרא, h. text ולבַקֵּר).—Yeb. 120a he passed before them with a plaster on his face ולא בשקרוה and they (the officers) did not discover it (the disguise; for Var. v. Ar. ed. Koh. s. vv. בלירתא a. בשקר). Erub. 19a ולא מְבַשְׁקַר ליה and he (Abraham) does not discover the disguise; Ar. (taking מב׳ as part. pass.) and he (in his disguise) is not discovered (as a Jew). *Bekh. 36b חזוריה בשקריה he saw him, and discovered his fraud, v. Tosaf.; (ed. a. Rashi חזוריה בשִׁיקְרִיָּה looked at his fraud). [Targ. Y. II Deut. IV, 34 לְמִבַּשַּׂר, Var. למבשׂר, read: לְמִבְשַׂקָּרָ.] V. מְבַשְׁקְרָנָא.

**בָּשַׂר** (v. בְּסַר II a. בָּסַם) *to be sweet, pleasant.*

*Pi.* בִּישֵּׂר, בְּשֵּׂר *to gladden, to bring good tidings to;* in gen. *to announce.* Ḥull. 87a מְבַשֵּׂר טובות וכ׳ I am bringing good news. Sabb. 63a, v. בְּשׂוֹרָה; a. fr.—Part. pass. מְבוּשָּׂר *informed of good news, assured.* Y. Kil. IX, 32b top ירתא מב׳ מחיי העו״הב he shall receive a message from the life in the world to come, i. e. he may be assured of salvation; Y. Keth. XII, 35a מכושר לחיי וכ׳ . . . (corr. acc.); Y. Shek. III, end, 47c ירתא מב׳ שבן עו״הב הוא. Ex. R. s. 46 אתה מב׳ שמחלתי וכ׳ thou art informed that I have forgiven thee &c. Y. Ber. V, end, 9d; a. e.

*Nithpa.* נִתְבַּשַּׂר *to be gladdened, to receive good tidings.* Pesik. R. s. 42 נ׳ בבנים he was assured that he would have children. Gen. R. s. 47; s. 53 נתבשרה בחלב she was assured that she would nurse her child. [V. בָּסַר II.]

**בְּשַׂר, בְּסַר** I ch. same, 1) *to be glad;*—*2)=*Pa.* Targ. Y. Gen. XXI, 7. Targ. Y. II ib. XLIX, 21 לְמִיבְשַׂר.

*Pa.* בַּשֵּׂר, בַּסֵּר as preced. *Pi.* Targ. Y. I Gen. XLIX, 21. Targ. Jer. XX, 15; a. fr. [Targ. Y. II Deut. IV, 34, v. בַּשְׁקַר.]

*Ithpa.* אִתְבַּשַּׂר as preced. *Nithpa.* Targ. Ruth I, 6; a. e.

**בְּשַׂר, בְּסַר** II, v. בִּשְׁרָא.

**בָּשָׂר** m. (b. h.; v. preced.) [*ripe, warm, sweet, well-looking;* v. Freitag Arab. Dict. s. v. bšr, a. cmp. לָחֵם] *body* (b. h.); *flesh, meat.* Ḥull. VIII, 1 כל חב׳ any kind of meat. Ib. 16b בָּשָׂר תאוה meat eaten for satisfying the appetite, i. e. secular meal of meat, opp. to sacrificial meals (v. Deut. XII, 20). Ib. 17a, v. נְתִירָה; a. fr.—ב׳ ודם (abbr. ב״ד) flesh and blood, i. e. *mortal man.* Ber. 33a; a. v. fr.

**בְּסַר, בְּשַׂר, בְּסְרָא, בִּישְׁרָא** I, ch. same; 1) *body, flesh, meat.* Targ. Gen. II, 21. Targ. Lev. XIII, 2; a. v. fr.—Ḥull. 109b בי׳ וכ׳ . . . בעינא I desire to eat something tasting like meat with milk. Sabb. 140b; a. v. fr.—2) *mortal.* Targ. Y. Gen. XL, 23. Targ. Jer. XVII, 5; a. e.

enough for a goat to leap through with one headlong rush. Erub. 16a כדי שלא יזד׳ הגדי בב׳ ר׳ (Ms. M. שלא . . . ירקד הגדי בב׳ א׳; Tosef. Kil. IV, 6 שלא יכנס הגדי . . .; Erub. l. c. bot. בב׳ א׳) less space than a goat would require &c.—Yoma 38b חיה כותבה בב׳ א׳ would write a word of four letters (with four pens between his fingers) at a time. Pes. 86b who empties his goblet בב׳ א׳ in one draught. Num. R. s. 4 they did not drop the curtain בב׳ א׳ at once, opp. קרמצא קרמצא; a. fr.

**בַּת** III c. (b. h.) *bath*, a measure; v. בִּיתָא II.

**בָּתָה*** f. (b. h.; =בהה, v. בהי) *desolation.* Gen. R. s. 31; Yalk. ib. 51 (ref. to קץ . . . בא וכ׳ Gen. VI, 13) their term has come לעשות ב׳ to make (the earth) a waste.

**בְּתָוְתָא***, pl. **בַּתָוָתָא** f. same, esp. *the untillable cuts* in the valley or field (cmp. בְּתוּת Is. VII, 19). Sabb. 110b let him cut porret מב׳ דמישרא Ar. (Var. גובתא ed. Koh.; oth. ed. בוותא; Ms. M. ממכתוותא, ed. מכבתותא דמישרי) from the waste parts of the valley; v. פָּתָא.

**בְּתוּלָא**, v. בְּחוּלְתָּא.

**בְּתוּלָה** f. (b. h.; בתל, √בת, to separate; cmp. בתר; v. Ges. H. Dict. s. v.) [*retired, untouched,*] 1) *virgin.*—*Pl.* בְּתוּלוֹת. Tosef. Shebi. III, 14 sq. שלש ב׳ הן b'thulah is used in three ways, בְּתוּלַת אדם וכ׳ of a human being (virgin), of soil (unbroken), and of sycamores (untrimmed); Nidd. 8b; Y. ib. I, 49a. Yeb. 61b אין ב׳ אלא נערה under b'thulah (in a legal sense) a girl between twelve and twelve and a half years is meant, v. בַּגְרוּת. Ohol. XVI, 4 לב׳ . . . עד שמגיע until he reaches a rock or unbroken ground. Sabb. 90a בתולת הוורד a closed rose (Var. quot. in Ar., a. Ms. O. פְּתִילַת). Y. Sot. III, 19a ב׳ צרימנית an ascetic maid (retired from social pleasures); Sot. 22a ב׳ צרילנית (צלרינית) a prayerful (bigoted) maid; a. fr.—2) (only in pl.) *the two posts supporting the beam in the wine-press* (Lat. gemelli, sorores). B. Bath. IV, 5 (67b), expl. כלונסות.—3) *Virgo*, sign of the Zodiac. Yalk. Ex. 418. Ib. I Kings 185. Pesik. R. s. 20.

**בְּתוּלִין, בְּתוּלִים** m. pl. (b. h.; preced.) *virginity, token* or *symptom of virginity.* טענת ב׳ suit of a husband against his young married wife concerning her virginity (Deut. XXII, 13 sq.). Keth. I, 1; a. fr.—Y. Yeb. VI, 7c top, a. e. כלו בְּתוּלֶיהָ the symptoms of virginity may have disappeared by absorption. Y. Nidd. 49a bot. בתולה לב׳ a b'thulah (virgin) as to virginity, opp. לדמים as to menstruation.

**בְּתוּלִין** ch. same. Targ. O. Deut. XXII, 14; a. e.—Y. Keth. I, 25b bot.; a. e.

**בְּתוּלְתָּא** I, **בְּתוּלָא** ch. =h. בְּתוּלָה. Targ. Gen. XXIV, 16; a. fr.—*Pl.* בְּתוּלָתָן, בְּתוּלָתָא, בְּתוּלָן. Targ. Ps. CXLVIII, 12. Targ. Esth. II, 2. Targ. Lam. I, 15 (read:) וסאיב בְּתוּלָתָא.

**בְּתוּלְתָּא** II f. =h. בְּתוּלִין. Targ. Lam. I, 15.

**בִּישְׂרָא, בַּשְׂרָא** II f. (בשר) =בְּשׂוֹרְתָא. Targ. Y. II Gen. XXI, 7.

**בְּשׂוֹרְתָא*** same. Y. Maas. Sh. V, 56c top וכ׳ ב׳ (=כסא דב׳) a cup for good news must be full; Y. Ḥag. II, 78a bot. בְּשׂוֹרוֹתָה; Y. Bets. II, 61c top בשירותא.

**בַּשַּׁשׁ** m. (√בש, v. preced. ws.) *seasoning, relishes.* Targ. Job VI, 6 (h. text חָלָל).—Ber. 40a לית דין צריך ב׳ this (bread, being well seasoned) requires no seasoning relishes to go with it; v. לִיפְתָן.

**בִּשְׁתָּא**, v. בּוּשְׁתָּא.

**בַּת** I f. (b. h., contr. of בנת) *daughter; maiden, girl; servant-girl* (opp. שפחה slave). Gitt. 89a בת לא״א a daughter of Abraham our father, a Jewess. B. Bath. 109a בן וב׳ כי הדדי נינהו son and daughter are legally the same. Kidd. II, 3 בת או שפחה גדלת (Bab. ed. מגור׳) a maid or a slave as hair-dresser; a. fr.—*Pl.* בָּנוֹת, constr. בְּנוֹת. Sabb. VI, 6 חבֵּי ישראל מקוה וכ׳ *girls.* Kidd. 64a בְּנוֹת Israelitish daughters (married to a degraded priest, v. חָלַל) are a well of purification (means of restoration to priestly ranks); a. fr.—Also Ch. בַּת (v. בְּרַת). Targ. Deut. XV, 12.—Mostly in compounds. Targ. I Sam. I, 16 ב׳ רשעא (h. text בת בליעל); v. infra.—[Y. Keth. II, 26d bot., read: בתר אירתירה. Y. Gitt. IX, 50d top כבת יוני, read: כתב.]

Compounds of בַּת a. בְּנוֹת (v. בַּר, בֵּן): ב׳ אור *fuel, fit for fuel.* Sabb. 25b. בנות אזנים, v. אֹזֶן.—בת ארעא a sore on the foot, v. אַרְעָא. Sabb. 65a (Mish. צנים).—ב׳ מזגא חמרא Little Wine-Mixer, name of a clean bird. Ḥull. 63a top.—ב׳ מינא of the same class or size. Ab. Zar. 28a.—ב׳ מלך, ב׳ חורין King's, Noblemen's Daughter, name of a demon. Sabb. 109a. [ב׳ עין, Ex. R. s. 30, some ed., v. בָּבָה.]—בת עינא *the hole in the millstone through which the grain passes.* M. Kat. 10a (Ms. M. בית טינא).—בת קבריא a species of raven. Esth. R. to I, 4, v. גַּלְגֵּל.—ב׳ קול 1) *echo, reverberating sound.* Ex. R. s. 29, end. Cant. R. to I, 3 as the oil (when poured out) אין לו ב׳ קול gives forth no reverberating sound, so does Israel (suffer silently).—2) *Bath-Kol, divine voice*, a sort of substitute for prophecy. Yoma 9b; a. fr.—בְּנוֹת שֶׁבַע a species of figs, v. בְּרַת. Maasr. II, 8; a. fr.—ב׳ שוּחַ a species of white figs. Dem. I, 1; a. e.—ב׳ שקמה young sycamore-figs. Ib.; Ber. 40b, v. הוּבְלָא.—בת תירתא the small bung-hole in the spicket, to be opened for examining the flavor of the wine. Ab. Zar. 66b.—[For other compounds, v. respective determinants.]—Chald. pl., v. בְּרַת.

**בַּת** II f., adv. בְּבַת [*daughter, product of*], בב׳ ראש (=בב׳ זקורת ראש) בב׳ אחת (=בב׳ עשירית אחת, בב׳ כתיבה &c.), *at once, simultaneously, suddenly.* Yoma 38b נזקרים בב׳ ר׳ לאחוריהם (Ms. M. בב׳ אחת) staggered backward with a sudden movement (enchanted with the beauty of the music); Cant. R. to III, 6 נסקרין וכ׳; Y. Shek. V, 48d bot. נזקרין לו בת ראש (read בב׳) rushed forward to him headlong (to congratulate him). Yoma 67b זוקרו בב׳ ר׳ Ar. a. Ms. Oxf. (ed. זורקו) he pushes the scapegoat down the precipice headlong. Succ. 14b כדי שיזדקר בה גדי בב׳ ר׳ (Ms. M. גדי ראשו בב׳ אחת . . ., read ראשו בב׳) wide

**בִּתְיָה** (b. h., I Chr. IV, 18) pr. n. f. *Bithiah*, daughter of Pharaoh; in legend, name of Moses' foster-mother. Lev. R. s. 1, a. e (as if בַּת יָהּ daughter of the Lord, pious). Snh. 31[b] לדזיו ליה כבר ב׳ שלם salutation to him whose splendor is like that of the son of B. (Moses).

**בִּתְרָה, בִּתֵּרָה, בְּתֵרָה** pr. n. m. *B'therah;* 1) father of R. Judah of Netsibin. Yeb. 102[a]; Pes. 3[b]; a. fr.—2) בני ב׳ B'ne B., a scholarly family of Babylonian descent, much favored by Herod. Pes. 66[a]. B. Mets. 85[a] top.

**בְּתַנְיָא,** v. בּוּתְנַיָּא.

**בֶּתֶר** m. h., or בְּתַר ch. (b. h.; בתר, √בת *to cut*, v. בְּתוּלָה) *piece, decree, allotment* (=גְּזֵירָה). Cant. R. to II, 17, v. אירהון a. סולא.—*Pl.* בְּתָרִים a. בְּתַרְיָא.

**בָּאתַר, בָּתַר** (= בְּאַתַר, v. אַתַר) *after, behind.* Dan. VII, 6; 7.—Targ. Gen. X, 32; a. fr.—With suff. (pl.) בָּתְרֵי, בָּתְרָאי, בָּתְרָךְ &c. Targ. O. Ex. XXXIII, 23; a. fr.—Ber. 19[a] spoke (evil) ב׳ ערסר׳ דשמואל Ms. M. (ed. בָּתְרֵיהּ דמר שמואל, v. Rabb. D. S. a. l. note) of Mar Samuel's private life. Kidd. 71[b] זיל ב׳ שתיקותא follow the rule of silence; i. e. those of a peaceful nature are of pure descent. Pes. 84[a] ב׳ השתא אזלינן we are guided by the present status. Ab. Zar. 10[b] ליהוו למאן דבתרך וכ׳ let them (the presents) pass on to thy successors to be given to my successors that may come after thy death (as bribes to protect them). Y. Dem. II, 23[a] which (opinion of) R. Meïr? הדיא דתנינן לבתרה that opinion of R. M. which is taught below; a. fr.

**בָּתְרַאי, בָּתְרָאָה, בַּתְרָא** m. (preced.) *the last, latest.* Targ. Ex. IV, 8; a. fr.—Targ. Ps. LXXVIII, 4 בָּתְרָאֵי Ms. (ed. Vien. בתרי, oth. ed. בָּתְרָאֵי).—Gitt. 47[a] יומא ב׳ the gladiator's last day; a. fr.—בבא ב׳, v. בָּבָא.—*Pl.* בָּתְרָאֵי, בָּתְרָאִין. Targ. Gen. XXXIII, 2; a. e.—Naz. 56[b] קמאי וב׳ the first and the last of the quoted authorities, opp. מיצעי.—Hull. 105[b] מיא ב׳=h. מים אחרונים, v. אַחֲרוֹן.—Fem. בָּתְרַיְיתָא, בָּתְרֵיתָא, בָּתְרֵיתָא. Ab. Zar. 51[a]; a. fr.—בְּבָתְרֵיתָא *in the last place, last.* Targ. O. Deut. XIII, 10; a. e.

**בְּתֵרָה,** v. בִּתֵּירָא.

**בְּתָרְיָא** m. pl. ch.=next w. Targ. Y. II Lev. XXVI, 42.

**בְּתָרִים** m. pl. (v. בֶּתֶר) *pieces of the covenant-offerings.*—ברית בין הב׳ the covenant with Abraham (Gen. XV, 17—18). Cant. R. to II, 17; a. fr.

***בְּתַשׁ** (בת, v. בֶּתֶר) *to make incisions. Pa.* בַּתֵּשׁ with ב *to urge, beg persistently.* Ḥull. 7[b] הוה מְבַתֵּשׁ ביה טובא he begged him very persistently (to accept the invitation). Shebu. 30[b] בצורבא מרבנן מבתשינן בע״ה לא מבתשינן (Ms. M. מכ׳, with כ, Rashi with ב, v. to Ḥull. l. c.; ed. diff. vers.) a scholar is urged to sit down (in court), an ignorant man is not urged. [Ib. בטש ביה ואוקמיה לע״ה (read בת׳) he urged him (the scholar, to sit down) and made the ignorant man stand up; v. בְּטַשׁ as to vers.]

***בְּתַת,** Targ. Job XXX, 7 בָּתְתִין Ms. Var. (ed. מִתְחַבְּרִין), read בְּתַתִּין, v. בְּתַת.

# ג

ג *Gimmel*, the third letter of the Alphabet. It interchanges with כ and ק; cmp. גשרא a. כשורא; גזז a. קצץ &c.; is related to ח, as גבב, חבב; v. letter ח.

ג prosthetic in foreign words before l, v. גלגטירקא, גלוסקא.

**ג׳,** as a numeral letter, *three*, v. א׳.

**גַּאֲא,** v. גַּאי.

**גַּאֲה,** v. גאי.

**גַּאֶה, גַּיְיאָה** m. (b. h.; preced.) *lofty; ruler, lord; proud, haughty.* Pes. 113[b] דל ג׳ a proud pauper.—*Pl.* גַּיְיאִים, גַּאֵי. Gen. R. s. 63 (ref. to גירים, Gen. XXV, 23) שני גַּיְיאֵי גוים וכ׳ two rulers of nations (Rome and Israel); Ber. 57[b]; Ab. Zar. 11[a] אל תקרי גוים אלא גַּיְירִים read the word גירים not *goyim* (as the Masorah intimates) but *geyim* (lords); (Ms. M. a. Yalk. Gen. 110 גַּאֵי). Sifra B'ḥuck. Par. 2, ch. V (ref. to Lev. XXVI, 19) אלו הג׳ וכ׳ the 'pride of your power', those are the lordly (patrons) of whom Israel is proud. Cant. R. to III, 10 ארבע ג׳ הם גאה וכ׳ there are four majestic rulers (in the animal kingdom) the ruler among birds &c.; Ex. R. s. 23. Ḥag. 13[b] שמתגאה על הג׳ who is exalted (rules) over the rulers.—Y. Kidd. IV, end, 66[c]. רובן של עבדים ג׳ most slaves (when raised to power) are overbearing; Treat. Sof'rim XV, 10 גאים (corr. acc.); a. fr.—V. גַּאֵי.

**גַּאו,** v. גַּו ch.

**גַּאֲוָה, גַּאֲוָתָה** f. (b. h.; גאי) 1) *haughtiness, pride.* Y. Yoma VII, 44[b] מפני הג׳ to avoid the appearance of pride (on the Day of Atonement).—2) *glory.* Ḥag. 5[b] (ref. to גוה, Jer. XIII, 17) מפני גַּאֲוָתָן של וכ׳ over the glory of Israel that has been taken from him &c. Ib. מפני גַּאֲוָתָהּ של מלכות שמים over the (lost) glory of the heavenly kingdom (the destruction of the Temple).

**גַּאֲוָא,** v. גַּוְוָא I.

**גְּאוּלָה** f. (b. h. גְּאֻלָּה; גאל) 1) *redemption, delivery.* Meg. 15[a], a. fr. מבריא ג׳ לעולם causes redemption to

come (through his good deeds). Cant. R. to II, 2 בגאולתא of to-morrow's redemption, i. e. Messianic days.—Kidd. 15b גאולת עצמו redemption from service by himself, ג׳ קרובים by relatives, ג׳ אחרים by strangers (Lev. XXV, 47 sq.). Pes. 118a מן הג׳ than delivery (from evil); a. fr. [Lev. R. s. 32, end; Koh. R. to IV, 1, read גּוֹאֲלָה, v. גּוֹאֵל.]—*Pl.* גְּאוּלּוֹת. Y. Peah VII, 20b bot. שתי ג׳ two redemptions (of fruits).—2) *G'ullah*, a) that section of the prayers between the Sh'ma (שְׁמַע) and the T'fillah (תְּפִלָּה), so called from its contents. Ber. 9b סמך ג׳ לתפלה he recited the T'fillah immediately after closing the G'ullah (with the benediction גאל ישראל). Ib. 4b; a. fr.—b) *the seventh benediction of the T'fillah, prayer for redemption.* Meg. 17b.

**גְּאוּלְתָּא** ch. same, *redemption.* Targ. Y. Num. XXV, 12.

**גָּאוֹן** m. (b. h.; גאי) *majesty, pride.* Sifra B'huck. Par. 2, ch. V; v. גֵּאֶה. [In the post-Talmudic period *Gaon* (excellency) was the title of the chiefs of the Babylonian academies.—*Pl.* גְּאוֹנִים.—גְּאוֹנוּת *Gaonate.*]

**גאוסטיני**, Gen. R. s. 94, v. אֲגוּסְטָרָאנִי.

**גֵּיאוּתָא, גֵּאוּתָא** f. (גאי) 1) *haughtiness.* Targ. Prov. VIII, 13 (Ms. גֵּיאוּתָא).—2) *loftiness.* Targ. O. Ex. XV, 1; 21 Var., v. גֵּירוּתָא.

**גֵּאוּתָנָא, גֵּאוּתָן**, v. גֵּירוּתָא.

**גָּאָה, גאי** (b. h.; √גא, גו, גה) *to rise; to be arched, caved) to rise, swell;* trnsf. *to be elated, proud; to be exalted, majestic.* Mekh. B'shall., Shirah 2, v. infra. [Tosef. M. Kat. I, 7 גּוֹאֶה, v. גָּהָה.]

*Pi.* גֵּיאָה *to exalt.* Mekh. l. c. גֵּאַנִי וּגְאָתְנִי He (the Lord) exalted me, and I exalt him; Tanh. ib. 12 גֵּאַרְנִי וְגֵאֲרָתְנִי; Yalk. Ex. 242 וגואותיו (corr. acc.). Y. Taan. III, 67a top (ref. to Job XXIII, 29) ....אני אמרתי להשפילן לְגָאוֹתָן I (the Lord) decreed to humble them (by dearth), and thou—to raise them (Bab. ib. 23a הגבהתן).

*Hithpa.* הִתְגָּאֶה, *Nithpa.* נִתְגָּאֶה *to show one's self glorious, exalt one's self, be exalted;* (in an evil sense) *to be proud, boast, to lord it.* Mekh. l. c. (ref. to Ex. XV, 1) גָּאֹה וְיִתְגָּאֶה לְהִתְגָּאוֹת He was glorious and will be &c. Ib. מִתְגָּאֶה הוא על כל המתגאים He exalts himself above all those who are boastful, שֶׁבַּמָּה שאו״ה מתג׳ לפניו וכ׳ for that with which the nations boast themselves, becomes the means of their punishment; Tanh. l. c.—Hag. 13b, v. גֵּאֶה. Ib. 5b פרנס המתג׳ וכ׳ an officer who lords it over the community. B. Bath. 98a המתג׳ בטלית וכ׳ who parades the scholar's cloak. Tosef. Sot. III, 10 sq. לא נִתְגָּאוּ אלא וכ׳ became haughty only in consequence of the bounties &c.; Snh. 109a. Ber. 10b לאחר שאכל ושתה ונתג׳ זה Ms. M. (ed. לאחר שנתג׳; Yalk. Kings זה ונתג׳ .....; Lev. 616 לאחר שגאה) after this man has eaten and drunk and become haughty, v. גֵּאֶרֶם. Lev. R. s. 10 נתג׳ לבו עליו (Ex. R. s. 37 זחה דיעתו) became overbearing.

**גְּאָא, גְּאִי** ch. same; *to rise, grow* &c. Targ. I Sam. II, 5 גָּאֲן (some ed. גָּעֲנָן).

*Ithpa.* אִיתְגַּאִי, אִיתְגְּאִי 1) *to grow high.* Targ. Job VIII, 11 (h. text יִגְאֶה).—2) *to be exalted; to be proud.* Targ. Ex. XV, 1; 21. Targ. Y. II Gen. XXXIV, 31 (I מְתַלְגְּלָא); a. e.

**גַּאֲוֹת** pl. of. גַּאְוָה.

**גָּאִיז**, v. גּוּז.

**גָּאִים**, v. גּוּם a. גָּמַם.

**גַּאֲוֵי** m. pl. (abstract noun, v. גֵּאֶה; cmp. חֲרִים) *loftiness, excellence;* (in a bad sense) *haughtiness.* Ḥull. 92a (play on שְׁלֹשָׁה שָׂרֵי גַּ׳ בכל וכ׳ שלשה שרי גאים, Gen. XL, 10) the three princes of excellence (influential patrons of Israel) in every generation (in Palestine under the Roman, in Babylon under the Parthian government).—Ber. 10b; Yalk. Lev. 616 (ref. to I Kings XIV, 9) א״ת גַּוֵּךְ אלא גַּאֲוָתֵךְ read not *gavvekha* (thy body), but *geekha*, thy swelling or pride (applied to taking a meal before prayer), v. גָּאֶה.

**גָּאַל** (b. h.) [*to cover*, cmp. Job III, 4;] *to ransom, redeem, protect.* Pes. X, 6 גְּאָלָנוּ וג׳ וכ׳ has protected us and redeemed our ancestors. Gen. R. s. 78, beg.; Midr. Till. to Ps. XXV, beg.; Lam. R. to III, 23 אמונתך רבה לְגָאֳלֵנוּ thy faith is great enough to redeem us. Gen. R. s. 44.—Kidd. 20b לוה וגוֹאֵל וגוֹאֵל לחצאין he may borrow money and redeem his property (from the sanctuary), and may redeem in instalments. Midr. Till. to Ps. XXXI, beg. גְּאָלֵנוּ אותנו redeem us; a. fr.—V. גּוֹאֵל.

*Nif.* נִגְאַל *to be redeemed.* Ber. 9a כְּשֶׁנִּגְאֲלוּ ישראל וכ׳ when the Israelites were redeemed from Egypt. Kidd. 15b (ref. to Lev. XXV, 54) באלה הוא נ׳ וכ׳ through those (his relations) he may be redeemed, but he is not freed after six years of service (Ex. XXI, 2). Ib. 20b ולא נִגְאֲלָה and it (the field) has not been redeemed. Ib. יפה כחו לִיגָּאֵל מיד it has the privilege of immediate redemption. Sabb. 118b מיד נִגְאֲלִין they would be released (from captivity) at once. Y. Taan. II, 65d top וסופן לִהיגָּאֵל וכ׳ and they will be released &c.; Gen. R. s. 56 לִיגָּאֵל; a. fr.—[In b. h. ג׳ also: *to cover* (with blood), *stain, make repulsive.*]. V. געל.

**גָּאֵל** ch. same.—Part. גָּאֵל, גָּאֵיל. Targ. O. Num. XXXV, 12; 19; 21, a. e. ג׳ דמא, v. גּוֹאֵל.

**גאלה**, Y. Ḥall. I, 57d מלי ג׳, v. מְלֵי גָאלָה.

**גָּאֲלֵי**, v. גְּלֵי.

**גאלקי**, v. גּוּאַלְקָא.

**גַּאֲם**, v. גַּם II.

**גְּאַם*** = גְּמָא *to swallow.* *Pa.* גַּאֵם *to make swallow.* Ḥull. 111a גַּאֲמוֹ לשבא make (the son of) Sh'ba swallow it (Rashi). [Ar. reads גַּמּוֹ (contr. Pa. of געם or גאם, cmp. Syriac געם P. Sm. 761 sq.) it made (the son of) Sh. feel nauseous (which was his reason for not eating it.]

**גָּאֲנִי**, v. גְּנִי.

**גֹּבַ**, v. גֻּבָּא.

**גֹּבַ**, v. גּוּבָּא.

**גַּב** m. (b. h.; גבב) *convex, arched,* whence 1) *the exterior* or *upper part* of a thing, a) *body,* esp. *back* (of an animal's body, usu. אָחוֹר). Gen. R. s. 8, beg. he split the double-faced body (v. פַּרְצוּף) ג׳ ועשאו גַּבֵּיהֶם לכאן וכ׳ and gave it two backs, one back on this side &c. —גַּב יָד, גַּב רֶגֶל *a swelling* on the hand, on the foot. Ab. Zar. 28ª; Sabb. 109ª.—b) *eye-brow* (b. h.), *the elevation around genitals* &c. Nidd. 52ᵇ בנַבָּהּ א׳ one hair on the lower surrounding of her genitals, opp. בכריסה, v. כֶּרֶס; B. Bath. 56ᵇ; Snh. 30ᵇ; B. Kam. 70ᵇ, [Rashi: on her finger joints].—c) (also גַּבַּת חַזָקָן) גַּבַּת, pl. גַּבּוֹת, *chin.* Nidd. 23ᵇ; Y. ib. III, 50ᶜ bot. גומות הזקן (dimples).—*d) *a low fence.* Tosef. B. Mets. XI, 22 (ed. Zuck. גֵּג).—*Du.* גַּבַּיִם, גַּבַּיִן. Kel. XXV, 5 outsides of vessels (usu. אֲחוֹרַיִם). Gen. R. s. 8, v. supra.—*Pl.* גַּבִּים, גַּבִּין, גַּבּוֹת. Bekh. VII, 2 שני ג׳ וכ׳ double back and double spine (explain. גַּבֵּן, Lev. XXI, 20); Nidd. 24ª sq.; Ḥull. 60ᵇ.—Nidd. 23ᵇ ג׳ הזקן, v. supra.—עַל גַּב, עַל גַּבֵּי (abbr. ע״ג) *on, upon, by the side of* (cmp. עַל in b. h.). Ḥull. 3ª, a. fr. עומד על גַּבָּיו standing by him, superintending. Nidd. 66ª על גב הנהר by the river-side; Makhsh. I, 4 (v. גֵּרָף). Succ. IV, 4 על גב ארצטבא (Talm. ed. 42ᵇ גבי), v. אִרְסְטְבָא.—Trnsf. *on the basis, on the principle.* על גב אַף, v. אַף I.—Y. Ḥag. II, 78ᵇ bot. חולין שנעשו על גב הקודש (usu. על טהרת הקודש) layman's food prepared on the principles of sacred food (as though it were sacred food). Bets. II, 3 (17ᵇ); Tosef. ib. II, 7 מטבילין מגב לגב you may (on a Holy Day) immerse vessels for the purpose of changing their use (literally: from principle to principle, from one גב to another); expl. ibid. רצה לעשות גיתו ע״ג בדו ובדו ע״ג עיסתו הרי זה וכ׳ if one desires to work his wine press on the basis of his olive press, i. e. with vessels originally immersed for the use of the olive press, or his olive press on the basis of his dough, i. e. with vessels originally immersed to be used for kneading, he may immerse his vessels on the same day; Bets. 19ª ע״ג בדו ובדו ע״ג גיתו עושה . . . . Ms. M. a. Ar. (ed. incorr. כדו) if one wishes to change &c., he might have done so (even without another immersion and, therefore, may re-immerse his vessels on the Holy Day because he does not thereby create a new status).—Cmp. אַגַּב.—Tosef. Sabb. XII (XIII), 1; Y. ib. XIII, 14ª top ע״ג חגס וכ׳ around, or adding to the border of a web &c.; Bab. ib. 105ª על הגס. Hor. III, 3 אין על גַּבָּיו אלא וכ׳ none over him save the Lord his God.—בְּגַב *in the back, behind.* Y. Keth. XII, 35ᵇ top דברים בגב (Bab. 111ª בגו) there is something behind, i. e. there is a reason for it.—Cmp. בַּהּ.

**גַּבָּא, גַּבְּא** ch. same; 1) *back, body* &c. Targ. Y. II Ex. II, 3 ג׳ נהרא river-side (Y. I גֵּירָא). Targ. Job XIII, 12 גב טינא a body (lump) of clay.—Ḥull. 47ᵇ אגבא on top, opp. מגואר inside, below. Sabb. 109ª אג׳ דכרעיה on his foot. Yoma 78ª ג׳ דכרעא הוה it was the back (dorsum) of the foot, cmp. preced. גב רגל; a. fr.—*Pl.* גַּבֵּי־, גַּבֵּין. Targ. Y. Gen. XXXI, 10; a. e.—[גבריה. Gen. R. s. 8, some ed., read גבריה, v. preced.].—עַל גַּב, עַל גַּבֵּי עַל as preced. Targ. II Chr. XXI, 3 ע״ג קרקע, v. אַגַּב. Targ. Y. II Lev. I, 17; a. e.—ע״ג ידא upon one's hand; כע״ג ר׳ (כד, כִּיד) as upon one's hand, i. e. exposed to danger. Targ. Job. XIII, 14; a. fr.—Also ellipt. כעל גב. Targ. Jud. IX, 17; a. e.—2) (prep.) גַּב, גַּבֵּי *towards, with* &c. Targ. Y. II Num. XXI, 9.—With suffix of pers. pron. Targ. Job XIX, 4; a. fr.—Gen. R. s. 33 יתיב גַּבֵּיהּ he sat with him. Ib. גַּבְּכוֹן in your country. Y. Ned. VI, 40ª sent letters גבי ר׳ יצחק through R. &c. Ib. גַּבָּן (thus we read) in our country. Ber. 10ª לירתי . . . גַּבָּאי let Ezekiel come to me. Gen. R. s. 35 מן גַּבֵּיהּ ועד גַּבֵּי from those with him &c., from his generation to mine.—Bets. 25ᵇ זיל לגבי דר׳ וכ׳ go to see R. &c.; a. v. fr.

**גַּב, גֻּבָּא, גֻּבְּא** (גֻּבְרֵי) m. (b. h.; גבי, גבב) *cavity for collecting water, pond, cistern.* Tosef. Mikv. I, 1 חמים שבגבא R. S. to Mikv. I, 1 (ed. Zuck. שבגבי, read שבגֻבְרֵי) the water in the pond. Ib. 3 גבי.—*Pl.* גַּבִּים, גַּבִּין, גַּבָּאִים, גַּבָּאִין, גַּבְּיִים. Cant. R. to I, 2 (ref. to ישקני ib.) ירחרני כאדם שחוא מישק שני ג׳ וכ׳ may He make me pure, as a man levels the surface of two ponds (by which the unclean one is purified). Snh. 94ᵇ. M. Kat. 25ᵇ מי ג׳ stagnant waters, opp. נחל שוטף. Mikv. I, 1. Y. M. Kat. I, 80ª bot.; Tosef. Mikv. I, 13 כמין גבאין ed. Zuck. (read כְּמֵי).

**גֻּבָּא**, v. גּוּבָּא.

**גֻּבָּא** *to collect,* v. גְּבִי.

**גֻּבָּאָה**, v. גַּבְּרִי.

**גֻּבָּאוּת**, v. גַּבְּרוּת.

**גֻּבַּאי**, v. גַּבַּרַּי.

**גֻּבַּב** (√גב *to arch, cave, curve;* cmp. √כף, גף &c.) *to curve.* *Pes. 42ª bot. three things . . . גּוֹבְרִין אֶת הַקּוֹמָה Ar. (ed. כופפין; Erub. 55ᵇ bot. ed. Sonc. גופפין) curve the erect stature (make man's back high).

*Pi.* גִּיבֵּב *to heap up, pile,* esp. *to gather twigs, straw* &c.; *to rake.* Shebi. IX, 6 הַמְגַבֵּב בִּיבֵשׁ he who gathers dry plants, leaves &c., (opp. מִלַּקֵּט, of green plants). Bets. IV, 6. B. Kam. 101ᵇ; Succ. 40ª גִּיבְּבָן, v. חָבָה II. Y. Yeb. VIII, 8ᵈ bot.; a. fr.—Trnsf. (with or sub. דברים) *to pick up frivolous arguments.* Yoma 76ª עד מתי אתה מְגַבֵּב דברים ומביא עלינו (Ms. a. Ar. omit דברים) how long wilt thou rake words together and bring them up against us (i. e. what authority have you for your assertion)?; Sifra Vayikra, N'dab. ch. IV, Par. 4 מגבב ומביא . . . (Mekh. B'shall., Vayas. 3 מחמה).

**גִּבַּב** ch., *Pa.* גַּבֵּב same, *to rake, collect.* Targ. Ex. V, 7 וירגבון ed. Berl. (ed. וירגבון, Regia וירגבון; h. text קשש); ib. 12 לגַבָּבָא ed. Berl. Targ. Ps. CIX, 11 (h. text ינקש); a. fr.—Targ. Prov. VIII, 10 גָּבוּ לכון וכ׳ hoard ye unto yourselves knowledge. Ib. XXV, 4 גַּבּוּ rake ye out (remove; h. text הגו). Targ. Is. XLVI, 6 גָּבָן וכ׳ they rake together gold (h. text זולים).—Lam. R. to I, 1 רבתי (1 חד כותי) החוא גברא מְגַבֵּב כוברין וכ׳ this man (thou) will be a gatherer

of thorns and when he brings them, all people will run away from him; [Y. Maas. Sh. IV, 55[b] bot., v. אִירָא].

**גְּבָבָא** m. (preced.) *rakings,* v. next w. ג׳ דעמרא *a ball of clipped wool.* B. Bath. 74[a]; Snh. 110[a]; Num. R. s. 18. Ber. 9[b] בין ג׳ דע׳ חיורא between a lump of white wool &c. Ib. 8[a], v. תִּירְזָא I.—*Pl.* גְּבָבֵי. Gitt. 68[a].

**גְּבָבָא,** v. גִּרְבָּא.

**גְּבָבַאי,** v. גּוֹבַיָּא.

**גְּבָבָה** f. (גבב) *rakings, small stubble, straw* &c., used as fuel. Sabb. III, 1 sq., Y. ed. (Mish. a. Bab. ed. גְּבָבָא Chald.). Y. ib. III, 5[c] bot., Bab. ib. 36[b]. Kel. XVII, 1 של בלנין בג׳ the vessels of the bathers cease to be susceptible of levitical uncleanness, when they are so defective as to let small fuel drop out. Par. IV, 3; a. fr.

**גְּבָבֵי, גַּבְבָּאֵי, גַּבְבַיָּא,** v. גּוֹבַיָּא.

**גַּבָּה** f., v. גַּב.

**גָּבָה,** v. גבי.

**גָּבַהּ, גָּבַהּ, גָּבַהּ, גָּבַהּ,** v. גָּבוֹהַּ.

**גָּבַהּ** (b.h.; v. גבב; cmp. גאה) *to be high; to be elated.* Meg. 15[a] ג׳ המן וכ׳ (Var. ג׳ לבו של המן) Haman is haughtier than Ahasver (he dared what Ah. did not venture); Yalk. Esth. 1056.—Sot. 5[a] ולא ג׳ הר סיני למעלה and Mount Sinai did not rise higher (grow proud).

*Hif.* הִגְבִּיהַּ 1) *to raise, elevate; to make elated.* Taan. 23[a] a generation which was to be humbled הִגְבַּהְתָּהוּ בתפלתך hast thou lifted up through thy prayer, v. גָּאָה.—Erub. 55[a] מי שמַגְבִּיהַּ דעתו עליו כשמים Ms. M. (ed. עליה, ed. Sonc. מגב׳ עצמו כשמ׳; v. Rabb. D. S. a. l.; Yalk. Deut. 940 שמגרס דעתו) who exalts his mind in himself as high as the heavens (who considers himself very wise, ed. who considers himself on account of his knowledge of it as high &c.). Ib. 13[b] him who lowers himself חק״בה מַגְבִּירוֹ the Lord will raise, וכל המגביה עצמו וכ׳ and whomsoever exalts himself, the Lord will lower; ib. 54[a]; Ned. 55[a]. Tanḥ. Ki Thissa 14 מַגְבִּירִים פניהם lifted their faces up; a. fr.—Ḥall. III, 1 מַגְבַּהַּת חלתה she lifts up (dedicates) the priest's share; v., however, גָּבָה.—2) *to take up* a lost object in order to take possession of it. B. Mets. 8[a] חמגביה מציאה לחבירו וכ׳ if one takes up an object in behalf of his neighbor; ib. 10[a]; Bets. 39[b]; a. fr.

*Hof.* הוּגְבַּהּ *to be raised.* Sot. 47[b] שפלים הוּגְבָּהוּ the low have been raised. Tanḥ. Ki Thissa 5; Lev. R. s. 8 בלשון זה ח׳ with the word *zeh* (Lev. VI, 13) has he (Aaron) been raised.—*Part.* מוּגְבַּהּ, f. מוּגְבַּהַת. Y. Shebu. I, 32[d] bot. what means שְׂאֵת (Lev. XIII, 2) מוגבהת a raised spot (Sifra Thazr., Neg. ch. I מובחקת, corr. acc.).

*Hithpa.* הִתְגַּבֵּהַּ, *Nithpa.* נִתְגַּבֵּהַּ *to be elated, boastful.* Tanḥ. Ḥuck. 1 התחיל מִתְגַּבֵּהַּ והולך he beame more and more overbearing (Tanḥ. ed. Bub. ib.; Num. R. s. 18 מתגבר). Num. R. s. 6, beg. נִתְגַּבְּהוּ בעצמם they were proud of their own selves.

**גְּבִיהַּ, גָּבַהּ** ch. same, *to be high, elated.* Targ. Ps. CXXXI, 1.—Sabb. 67[a] גְּבִיהַּת מכל וכ׳ thou art higher than all other trees. Meg. 15[a] ג׳ מלכא וכ׳ Ms. M. (ed. גבר) the King on high is higher than the king below. Ḥull. 7[b] ג׳ טורא וכ׳ a mountain rose between them (separating them). [Y. Ter. X, 47[b] bot. גבית מן דאבהתיה, Tosaf. to Ḥull. 64[b] גמיר.]

*Af.* אַגְבַּהּ 1) *to raise.* Targ. II Chr. XXXIII, 14.—2) *to take up.* Succ. 44[b] אַגְבְּהֵיהּ וכ׳ he took it (the festive wreath) up once as such and a second time for the willow branches thereon. B. Mets. 2[b] בחדי הדדי אַגְבְּהוּהָ they took the lost object up at the same time. Ib. 8[a]; a. fr.

*Ithpa.* אִתְגַּבַּהּ, *Ithpe.* אִתְגְּבַהּ 1) *to be high; to grow proud.* Targ. Job XXXV, 5. Targ. Koh. I, 12.—2) *to rise.* Targ. Job XXXIX, 27; a. e.—Ḥull. 141[b] sq. דלירתגבהו that the young birds may rise (when frightened).

**גַּבְהוּת** f. (b. h.; preced.) *height, excellence; pride, haughtiness.* Ber. 10[b] (ref. to Ps. CXXX, 1) אין ג׳ לפני וכ׳ there must be no hight (elevated stand during prayer) before the Lord. Esth. R. to IV, 15 מִגַּ׳ לב from haughtiness.—Tanḥ. Ki Thissa 27 גַּבְהוּתוֹ של עולם the hight of the world, i. e. the Most High.

**גַּבְהוּתָא** ch. same. Targ. II Chr. XXXII, 26.

**גָּבוֹהַּ** m. (b. h.; preced. ws.), constr. גְּבַהּ 1) *high, exalted, elevated* &c. Sot. 5[a] among men ג׳ רואה את חֲבֵרוֹ וכ׳ a high person looks up to a higher one, but ignores the lower one. Gen. R. s. 22 (ref. to Ps. XXXII, 1) happy is he שהוא ג׳ מפשעו וכ׳ who is higher than (who controls) his sin, and whose sin is not higher than himself; a. fr.—Snh. 5[b] (in Chald. diction) גְּבַהּ עינים הוה . . . אבוה this man's (my) father was ambitious.—Fem. גְּבוֹהָה. Ab. V, 19 ג׳ רוח *haughtiness,* opp. גמוכה.—*Pl.* גְּבוֹהִים, f. גְּבוֹהוֹת. Esth. R. to IV, 7 הג׳ הושפלו the high were lowered.—Y. Shebi. VI, 36[c] top עיניו ג׳ חיו . . . my father was ambitious, v. supra.—Esp. חַגְּבוֹהַּ *the Most High.* Y. Snh. VII, 25[b] top; ib.[c] top בעבודתה בעבודת(ה)ג׳ with a service peculiar to it (that idol), or with a service prescribed for the worship of the Lord; Y. Naz. VI, beg. 54[c] למלאכת הג׳ referring to a service prescribed for the worship of the Lord (but applied to an idol).—Y. Ned. I, 37[a] top; Y. Naz. I, beg. 51[a] לשון ג׳ הוא it is an expression alluding to Divinity, v. חֵרֶס.—לַגַּ׳ *for the Lord, on the altar.* Pes. 3[b] אליה לג׳ סלקא the fat-tail is offered on the altar; a. fr.—2) *an abnormally tall and slim person with shaking gait.* Bekh. 45[b] (explain. קפח, כיפח Mish.) גבוה ed. (Ar. גְּבַהַּ).—Fem. גְּבוֹהִית. Ib. (Ar. גְּבַהַּת).

**גַּבּוּרִין,** v. גַּבְרִי.

**גְּבוּל** I (b. h.; גבל) [*heap, mound,*] 1) *landmark, boundary; limit; qualification.* B. Bath. 69[b] (ref. to Gen. XXIII, 17) מי שצריך לג׳ סביב such trees as require boundaries (small trees, are included in the sale). Ab. Zar. 24[b] ג׳ יש לה this assertion (לוקחין מהן בהמה לקרבן, ib. 23[b]) must be qualified. Y. Ḥall. I, 57[b] top (ref. to Is. XXVIII, 25) ע״כ גְּבוּלוֹ של לחם so far goes the definition of bread, i. e. only these species can be called *leḥem.*—

2) (in gen.) *country*, contrad. to the sanctuary (מקדש) and Jerusalem. Keth. 24ᵇ, a. fr. קדשי הגּ׳ the sacred gifts (T'rumah &c.) set apart and consumed outside of the Temple and Jerusalem.—*Pl.* גְּבוּלִין, גְּבוּלִים. B. Bath. 56ᵃ עיירות התעומדות על הגּ׳ border-towns.—Shek. VII, 3 נמצא בגּ׳ if found outside of Jerusalem. R. Hash. 30ᵃ; a. fr.—V. גּוּבָל.

*גְּבוּל II pr. n. *G'bul* (High-land), cmp. גַּבְלָא. Sot. IX, 15; Snh. 97ᵃ אנשי (ה)גּ׳ (Ms. M. Snh., a. Cant. R. to II, 13 גָּלִיל).

גְּבוּלָאָה, גְּבוּלָיָא m. (v. preced.) *of G'bul*. Koh. R. to I, 4 ר׳ יצחק גּ׳ (ed. Wil. גְּבוּלָאִי h. form); Y. Ḥall. III, 59ᵃ ר׳ ר׳ גבוליא; Y. Kidd. IV, 66ᵃ top; Y. Yeb. VIII, 9ᵇ גַּבְלָא of Gabla.

גבונתא, Y. Ter. X, 47ᵇ, read זְבִינְתָּא.

גִּבּוֹר m. (b. h.; גבר) *strong, brave, mighty; hero*. Ned. 38ᵃ על גּ׳ on a strong man; Sabb. 92ᵃ. Ab. IV, 1 אירזהו גּ׳ who is a hero?; Tam. 32ᵃ; a. fr.—*Pl.* גִּבּוֹרִים. Gen. R. s. 37 פלשתים גּ׳ *Philisteans* which means giants, opp. ננסים. Sot. 42ᵇ ד׳ גּ׳ four (Philistean) heroes; a. e.

כפר גּ׳ חיל, גבור, Meg. 18ᵃ, v. גִּבּוֹר.

גִּבּוֹרָא, v. גִּבּוֹרְתָּא.

גִּבּוֹרְתָּא f. (b. h.; גבר) 1) *superiority, strength, might*. Yoma 69ᵇ זו היא גְּבוּרָתוֹ Ms. M. (ed. גְּבוּרַת גבורתו) in this His strength consists (in His long-suffering). Kidd. 49ᵇ ר׳ קברים גּ׳ וכ׳ ten measures of bravery have come down into the world, nine of which the Persians have taken; Esth. R. to I, 3. Num. R. s. 10 (allud. to Koh. X, 17 a. Is. V, 22) גּ׳ של תורה וכ׳ the strength (acquired by the study) of the Law consists in 'happy', the strength of wine in 'woe'; a. fr.—2) הַגְּ׳ *Divine Majesty, the Lord*. Sabb. 87ᵃ. Ib. 88ᵇ, a. fr. מפי הגּ׳ from the mouth of the Lord.—3) *high age*, v. infra.—*Pl.* גְּבוּרוֹת 1) *manifestations of Divine power, wonders*. Yoma l. c. איה גְּבוּרוֹתָיו where are the evidences of His power (that we should call Him גבור)?—2) *G'buroth*, the second section of the T'fillah (v. אָבוֹת), praising the powers of the Lord, also called תְּחִיַּית הַמֵּתִים. Y. Ber. IV, end, 8ᶜ this is the order &c. אבות וגּ׳ וכ׳ Aboth, G'buroth, and Kiddush hash-Shem (K'dushah). —גּ׳ גְּשָׁמִים *the power of rain*, a clause praising the Lord for giving rains, inserted in *G'buroth*. Ber. V, 2 מזכירין גּ׳ גשׁ׳ we mention 'the power of rain', i. e. insert the clause, in '*the Resurrection*', contrad. to the prayer for rain (שַׁאֲלָה). Taan. 2ᵃ מאי גּ׳ גשׁ׳ וכ׳ why is it named *G'buroth G'shamim?* Ans. מפני שיורדין בגבורה because the rains come down through (God's) wonderful power (ref. to Job. V, 9—10).—3) (allusion to Ps. XC, 10) *the age of eighty*. M. Kat. 28ᵃ שמונים גּ׳ (Ms. M. גבורה) 'eighty years' is called g'buroth (g'burah). Treat. S'maḥoth III, 8 מיתה של גבורה (Y. Bicc. II, 64ᶜ bot. של זקנה) a death of g'burah (at a high age); Ab. V, 21 בן שמנים לגבורה. M. Kat l. c. הגדיע לגּ׳ if one has reached the age of eighty.

כפר גּ׳, גבוריא, Meg. 18ᵃ, v. גִּבּוֹרָא.

גִּבְרִיתָא, גְּבוּרָא, גְּבוּרְתָּא, גִּיבָּ׳, ch.=h. גְּבוּרָה. Targ. II Chron. X, 10. Targ. Jud. XI, 29 גבורא (ed. Vien. ה ....). Targ. Jer. X, 6; a. fr.—*Pl.* גְּבוּרָן, גְּבוּרָתָא, גְּבְרָוָתָא, גִּיבָּ׳. Targ. Ps. XX, 7.—Targ. I Chr. XI, 19 (Var. גְּבוּרָאתָא). Targ. Deut. III, 24 (Var. O. גְּבוּרְוָתָךְ, v. Berl. Targ. O. II, 50; ed. Amst. גְּבַרְוָתָךְ); a. fr.—Targ. O. ib. XXXIII, 29 גִּיבַּרְוָתָךְ thy mighty deeds (h. text גאותך).

גָּבוּשׁ m. (גבשׁ) *pile of stones*. *Pl.* גְּבוּשִׁים. Tosef. Ohol. XVII, 9, v. גָּבַשׁ.

גַּבּוֹת pr. n. pl., v. גַּבַּת.

גִּיבַּ׳, גִּבְחַת, גִּבַּח m., גִּבַּ׳ f. (גבה=גבח) *high, tall and slim*. Bekh. 45ᵇ Ar., v. גָּבוֹהַּ 2. [In b. h.: *with high forehead, bald in front*.]

גָּבַח; *Pi.* גִּבַּח (v. preced. end) *to shave a bald-pate*. Tosef. Sabb. VI (VII), 1 חִמְגַּבֵּחַ, v. גּוּדְגֵּדִין.

גִּבְחַת, v. גִּבַּח.

גַּבַּחַת f. (b. h. גבחת) 1) *high forehead; baldness in front*. Ḥull. 65ᵇ הַבָּא ואין לו גּ׳ a species of locusts which occasionally appear, having no long-stretched heads (=ראשו ארוך ib.); [Ar.: *a protuberance on the back, hump*]. Neg. X, 10 הגּ׳ a leprous affection on the front of the head (making it bald). Ib. אידו היא גּ׳ מן החקדקד וכ׳ which portion of the head is called *gabbaḥath?* From the crown sliding down forward to where the hair begins on the forehead; Sifra Thazr. Par. 5. ch. X. Tosef. Neg. IV, 11; a. fr.—2) *the front* or *outside of cloth; the nap of new cloth*, opp. קרחת. Sifra l. c. ch. XV בְּגַבַּחְתּוֹ b'gabbaḥto (Lev. XIII, 55) means new cloths (v. Targ. O. a. l.).

גבטלא, v. אַנְטַבְרִילָא.

גֶּבֵי, v. גֶּבֶא.

גָּבָה, גבי (√גב, v. גבב) *to collect* a bill, taxes &c.; *to make one's self paid, to seize*. Keth. 90ᵃ, a. fr. if a later creditor (second mortgagee) שקדם וגּ׳ מה שגּ׳ collected first, what he has collected is his own. B. Mets. 13ᵇ גּוֹבֶה מנכסים ב״ח he may make himself paid of unmortgaged property. Keth. V, 1 גּוֹבָה את הכל she is entitled to the whole amount; a. v. fr.—Lev. R. s. 11 the king sent a treasury officer לְגַבּוֹת to collect (the delinquent taxes); Gen. R. s. 42 לְגָבוֹתָהּ; Tanḥ. Sh'mini 9. [Lev. R. l. c. וגבו אותו, read והכו, cmp. Gen. R. l. c.] Ex. R. s. 30 מי גּ׳ הרימנו הדם וכ׳ who collected from him (punished him for) the blood on his hand? לא ישראל גָּבוּ אותו וכ׳ not the Israelites collected it, but the Gibeonites did.—Gen. R. s. 85; s. 92 end מצא ב״ח מקום לגבות וכ׳ the creditor met with a chance to collect his bill, i. e. the Lord takes this occasion to visit our sins; a. fr.—Part. pass. גָּבוּי *collected, seized*. B. Mets. 58ᵃ על הַגְּ׳ counting on the Shekel contributions collected (though not yet delivered in the Temple treasury); Keth. 108ᵃ; Y. Shek. II, beg. 46ᶜ. Shebu. 48ᵇ, a. fr. כגּ׳ דמי is considered as if collected (in the possession of the creditor); a. fr.

*Nif.* נִגְבָּה 1) *to be collected, to be collectible*. B. Mets. l. c. על התיתד לְהִיגָּבוֹת on what is

yet to be collected. Peah VIII, 7 חקופה גְּבִית בשנים the charity fund must be collected by two persons; B. Bath. 8$^{b}$; Snh. 17$^{b}$; a. fr.—2) *to be collected from, be taxed.* Pesik. R. s. 10 לא היו נִיגְבָּרִים וכ׳ they were not highly taxed; a. fr.

*Hif.* הִגְבָּה *to cause to be collected.* Hall. III, 1 מַגְבַּהַּת חלתה she orders the priest's gift to be collected; v., however, גָּבַה. Gitt. 35$^{b}$ הַגְבּוּהָ את השאר help her to collect the balance. [Tosef. Sabb. VI (VII), 1 מגבה, v. גָּבַח.]—*Part. pass. fem.* מוּגְבָּה *collected fund.* Tanh. Emor 18.

**גְּבָא, גְּבִי** ch. same; (1) *to rake,* v. גְּבַב.—2) *to collect, tax.* Targ. O. Deut. XXII, 19 (h. text ענש). Targ. Koh. VIII, 14; a. e.—Part. act. a. pass. גָּבֵי. Targ. Hos. VIII, 6 (some ed. incorr. גַּבֵּי, v. Rashi a. l.).—B. Mets. 12$^{b}$ נִיחוּ מִגְבָּא גָּבֵי .... דלא גָּבֵי though it cannot be collected from mortgaged, it may be collected from unencumbered property. Y. Gitt. I, end, 43$^{d}$ נחתון מִיגְבֵי וכ׳ they went down (to Babylonia) to collect debts there for friends; Y. Kidd. III, 64$^{a}$ לגבירה (read לְמִיגְבֵי); cmp. Gitt. 14$^{b}$.—B. Mets. 17$^{b}$ גָּבְיָא she has a right to collect (seize); a. fr.

*Af.* אַגְבֵי as preced. Hif., *to confiscate, fine.* Targ. Am. IV, 5. Targ. Hos. VIII, 13 (some ed. מְגַבֵּן Part. pass. Pa.).—Targ. Koh. XI, 4 לא מגבי אגר makes not (people) derive any gain.—B. Kam. 98$^{b}$; Keth. 86$^{a}$ מַגְבֵי ביה makes him pay. Ib. א׳ ביה כר וכ׳ made him pay the full amount, v. כָּשׁוֹרָא. Shebu. 48$^{b}$ אַגְבּוּיֵי מַגְבִּינָן ביה we do not order collection on such a bill. [Nidd. 65$^{b}$ מגבי בה, v. גִּיב a. גִּיחַ.]

*Ithpe.* אִתְגְּבִי *to be taxed, fined.* Targ. O. Ex. XXI, 22.

**גבי,** Y. Succ. V, 55$^{b}$ bot., v. גְּבִינִי II.

**גַּבְיָא** I m. (גבי) *collected, hoarded.* Targ. Prov. VIII, 19 סרמא סגיא ג׳ ed. Lag., (h. text כסף נבחר) hoarded treasure; XVI, 16.—V. גְּבִי.

***גַּבְיָא** II m. (v. גָּבוֹהַּ a. גִּבֵּחַ) *tall and slim.* Targ. Y. Lev. XXII, 22 דג׳ או דנסרס Ar. (ed. differ. vers., h. text חרוץ או יבלת) extremely tall or of stinted growth; v. גִּבְרַח. [The vers. of Ar. obviously belonged to Lev. XXI, 20.]

**גַּבְיָא** III, **ג׳ גילא,** v. מַגְבְּיָא.

**גִּבְרַח** m. ch.=h. גָּבוֹהַּ (v. גִּבֵּחַ). Targ. Ps. CXIII, 5 (Var. גָּבְרִיחָא).—*Pl.* גִּבְרִיחִין. Ib. CIII, 11. [Y. Ter. X, 47$^{b}$ bot., v. גִּבֵּחַ.]

**גְּבִידָת, גְּבִידָתָא** pr. n. m. *G'biha.* Snh. 91$^{a}$ ed. (Ar. גְּבִיעָא).—Ab. Zar. 22$^{a}$.

**גַּבָּאוּת, גַּבָּיוּת** f. (גבי) *collectorship, office of* גַּבַּאי. Y. Dem. II, 23$^{a}$ top יצא מגבּירותו (not מגבּיריתו); Tosef. ib. III, 4 פירש מגבּירותו (ed. Zuck. ייתו ..., some ed. מגַּבַּאוּתו) as soon as he has resigned his office as (Roman) tax-collector.

**גַּבְיוּתָא** ch. same. Snh. 25$^{b}$ עבד ג׳ occupied the collector's office.

**גִּבְרַח** m. ch.=h. גִּבֵּחַ, *extremely tall.* Targ. Y. II Lev. XXI, 20 (second vers. for h. text גִּבֵּן; Var. in Ar. גְּבִיעַ (not גבירני), v. Koh. Ar. Compl. s. v. גבן II, p. 227$^{a}$); v. גִּבְרָא II.

**גַּבַּאי, גַּבָּרַי** m. (גבי) *collector* of taxes or charities, *treasurer, manager.* Ned. 65$^{b}$ when one is reduced to poverty, אינו נופל לידי ג׳ תחלה he does not at once fall into the hands of the public almoner (but is taken care of by his friends). Y. Dem. II, 23$^{a}$ top; Tosef. ib. III, 4 חבר שנעשה ג׳ if a *ḥaber* (socius, v. חָבֵר 3) becomes a collector (publican), he is expelled from the order; a. fr.—Y. Sabb. XVI, end, 15$^{d}$; Y. Yoma VIII, 45$^{b}$; Y. Ned. IV, 38$^{c}$ הניחו לג׳ שיגבה וכ׳ let the collector collect his debt, i. e. let the divine agency do its mission.—*Pl.* גַּבָּאִין, גַּבָּאֵי. Tosef. B. Mets. VIII, 26 הג׳ וחמוכסים וכ׳ for tax and custom collectors it is difficult to make reparation; B. Kam. 94$^{b}$. Tosef. Dem. III, 17 גַּבָּאֵי צדקה collectors or managers of charity.—Ab. III, 16 הג׳ מחזירים וכ׳ the collectors (divine agencies of justice) go around every day; a. fr.—Chald. גַּבּוּרְיָא, pl. גַּבּוּרִין. Targ. Esth. IV, 7 (Bxt. a. oth. גַּבָּאִין). [גַּבְרָא, v. גַּבְרָא I.]

***גָּבְרִין** m. (גבי, cmp. גבב) *saving, thrifty.* Targ. Prov. XXI, 5 (h. text חרוץ).—[גַּבְרָא, v. גַּבְרָא I.]

**גבריות,** read גַּבְרִיוּת.

**גְּבִיל** m. (גבל) *a mush of flour and water.* Ber. 37$^{b}$ (defin. ג׳ מרחת שְׁרִירְתָא) a scalded mush (Ms. M. מרחת ג׳), a sort of puff-pastry or trifle.

**גְּבִילוּת,** v. גַּבְלוּת.

**גָּבְרָן,** v. גַּבְרִין.

**גְּבִין** I, **גְּבִינָא** m. ch.=(b. h. גַּבֵּן) *hump-backed.* Targ. O. Lev. XXI, 20. Targ. Koh. VII, 13.

**גְּבִין** II m. h. (v. גַּב) *eye-brow.* Nidd. 23$^{b}$ הגבין Ar. (ed. הגבן corr. acc.). Bekh. VII, 2 (43$^{b}$) ... אין לו גבינין אלא ג׳ אחד וכ׳ if one has no eye-brows or only one eye-brow,—this is the *gibben* of the Bible (Lev. XXI, 20); expl. Gem. ib. זהו מדרש או גבן this is what is deducted by interpretation from *ô gibben* (ib.).—*Pl.* גְּבִינִין, גְּבִינִים. Nidd. l. c.; Y. ib. III, 50$^{c}$ bot.—Bekh. l. c., v. supra. Ib. (explain. גִּבֵּן, Lev. l. c.) שגבינין שוכבין (not שגבינין) whose eye-brows are lying (overshadowing the eyes).

**גְּבִינָא** I ch. same; also *eye-lash. Pl.* גְּבִינִין, גְּבִינֵי; גְּבִינָתָא. Targ. Lev. XIV, 9. Targ. Y. I, II Lev. XXI, 20 דגבינוי שכבן וכ׳, v. preced. (h. text גִּבֵּן).—Targ. Prov. VI, 4; ib. 25 גְּבִינָתָא Ar. (ed. גְּבִינָתָא); ib. XXX, 13 (h. text עפעפי).—B. Kam. 117$^{a}$ ומסרחי גבינוי and his eye-lashes were over-hanging (he could not move his eye-lids). Ib. Mss. (v. Rabb. D. S. a. l. note 3, ed. עיני) דלו לי גְּבִינַי lift my eye-lashes for me.

**גְּבִינָא** II *hump-backed,* v. גְּבִין I.

**גְּבִינָה** f. (b. h.; גבן) *curdled milk, cheese.* Ab. Zar. 34$^{b}$ גְּבִינַת בית אונייקי Bithynian cheese (prepared by gentiles), v. אוּנְיָקִי; a. fr.—*Pl.* גְּבִינוֹת. Ib. II, 4; a. fr.—Tosef. Zab. II, 5 הגְּבִינִין. Treat. Kuthim ch. II הגְּבִינִים.—Ch. גּוּבְנָא.

גְּבִינִי pr. n. m. *G'bini*, name of a Temple crier. Tam. III, 8; Yoma 20[b]; Y. Succ. V, 55[b] bot. גבי (corr. acc.).—2) G. ben Ḥarson. Koh. R. to IV, 8.

גְּבִינְתָּה, גְּבִינְתָּא* f. (גבן, v. גְּבִין I) (the camel's) *hump*. *Pl.* גְּבִינָתָה. Y. Sabb. V, 7[b] bot. (expl. משולטלת) כהדא כַּרְפָּה דחיא משויא ג׳ like a ball (a cushion) to level the humps; cmp. גְּבִירְתָּה II.

גְּבִינָתָא, pl. of גְּבִינָא I.

גְּבִיעַ m. (b. h.; גבע) *cup*. Gen. R. s. 91; Tanl. Mikkets 8; a. e.

גְּבִיעָה, גְּבִיעָא I pr. n. m. *G'biah* (*hump-backed*). Gen. R. s. 61 ג׳ בן קוסם; Snh. 91[a] ג׳ בן פסיסא Ar. (ed. גְּבִירָא).

גְּבִיעָה II f. (גפע) *hump*. Gen. R. s. 61 (Alexander the Great to G'biah, v. preced.) אני משוה לך גְּבִיעָתָךְ Var. (ed. פרחתך) I will level thy hump.

גְּבִירָה f. (b. h.; גבר) *mistress, lady*. Sot. 12[b]; Ex. R. s. 1 גְּבִירָתֵנוּ O our mistress! Taan. 21[b] (of Palestine, opp. שפחה Babylonia). Y. Ber. III, 6[c]; a. e.—*Pl.* גְּבִירוֹת. Ex. R. l. c.; Tanḥ. Sh'moth 3 בני ג׳ the sons of the ladies (Leah and Rachel). V. גְּבֶרֶת.

גְּבִישָׁתָא f. pl. (גבש) *hills*. Targ. Zeph. I, 10, v. גְּבַעְתָּא.

גְּבַל (b. h. r.; v. גבב) [*to give a rounded shape,*] *to to knead, stamp*. Sabb. XXIV, 3 you may put water into the bran (on the Sabbath) אבל לא גוֹבְלִין but must not mix it to a mass. Tosef. Maasr. III, 13 גובל עיסתו he kneads his dough. Lev. R. s. 29 בד׳ גָּבְלוֹ (Pesik. Bahod. p. 150[b] גִּיבְּלוֹ) on the fourth day He formed the dust into a mass.

*Pi.* גִּיבֵּל same. Y. Ter. V, 43[c] bot. חפריש ואח״כ גי׳ he set apart (the T'rumah) and then made the dough. Ib. מיגבול חמש (read מְגַבֵּל). Taan. 10[a] שמְגַ׳ את הגבינה that forms a cheese. Ib. 19[b] שמג׳ את חטיט that stamps clay; a. fr.—Part. pass. מְגוּבָּל. Ib. מ׳ יפה a thoroughly kneaded mass.

*Hithpa.* הִתְגַּבֵּל *to be kneaded*. Ib. אינו מִתְגַּבֵּל יפה is not thoroughly kneaded.

גְּבַל ch. 1) same. Y. Sabb. VII, 10[b] bot. חתן דגבל כ׳ (or הִגְבַּל) he who kneads lime dust. Gitt. 69[a] ונירגבול (ונירגבול) בדובשא let him knead it with honey. Ib. ונירגבול .... וניגדול בהדין קיטמא Ar. (Var. v. פְּרַבֵּל; ed. וניגרבל) let him twist .... and mix (the wick) thoroughly with ashes. Gen. R. s. 34, end גַּבְלִין ליה וכ׳, v. אַדַּמְדָּמֵנִי.—2) (of parasite worms) *to grow*. Hull. 67[b] מינירה קא גָּבְלֵי they grow out of it (originate in the body). Ib. bot. כי קא גַּבְלָן וכ׳ when they grew, they grew as permitted food.

*Pa.* גַּבֵּל as Pe. 1).—Y. Maas. Sh. V, 56[d] top ומְגַבְּלָא אדמיה וכ׳ and to mix its blood with flax-seed. B. Mets. 69[a] (prov.) גַּבֵּיל לתורא גביל לתורי mix (fodder) for an ox, mix for oxen, i. e. it is the same trouble. Ber. 40[a] גבילי לתורי (if he interrupted himself by saying,) 'Mix fodder for the oxen'. Sabb. 156[a].

*Ithpa.* אִיתְגַּבַּל, אִיתְגַּבֵּל *to be kneaded*. Lev. R. s. 6 אִיתְגַּבְּלוּן בלישה the coins were kneaded with the dough.

גְּבַל, גְּבָל pr. n., v. גְּבָלָא.

גַּבָּל m. (גבל) *kneader, baker*. Pes. 34[a] ג׳ של בית וכ׳ was the baker for the house of Rabbi. Ib. 46[a] לג׳ ולחפלה וכ׳ in order to get a kneader (that observes levitical purity), for prayer (in a synagogue) and for washing hands (for a meal) one is bound to walk four *mils* (no more). Keth. 72[a] פלוני ג׳ תקן וכ׳ a certain kneader prepared for me the dough according to the law of Ḥallah.

גַּבָּלָא ch. same, esp. *one that mixes fodder*. Sabb. 156[a] ג׳ דרבי וכ׳ the *gabbal* of the house of the Nasi, v. preced.

גַּבַל, גְּבַל, גְּבָל (cmp. b. h. גֶּבֶל) [*Highland,*] *Gabla, Gabalena*, a district (and town) South or South West of Jerusalem, occupied by Edomites (v. Graetz Monatsschrift 1875, p. 61 sq.; 1880, p. 481 sq.). Targ. Y. Gen. XXXVI, 20; I Chr. I, 38 (h. text שֵׂעִיר). Targ. Y. I Deut. XXXIII, 2.—Ab. Zar. 59[a]; Keth. 112[a] אירקלע לג׳ came to Gabla. Cmp. גֶּבְלָן.

גַּבְלוּל m. (גבל) *a lump of dough* taken out for forming cakes &c., *a roll of dough*. Y. Ḥall. II, beg. 59[a] חלה כמין ג׳ the priest's gift must be, in shape and substance, like a roll.—*Pl.* גַּבְלוּלִין. Ib. משתרעשה ג׳ ג׳ from the time that the dough is divided into lumps.

גבלות, v. גְּבִלִּית.

גַּבְלָיָא m. *of Gabla*. v. גְּבוּלָאָה a. גַּבְלָא.

גְּבִלִּית f. (a geogr. term) *Giblean*, sub. גִּיזְרָה, *a Giblean balcony*. Ohol. XIV, 1 הגיזרה וחג׳; Y. Shebi. III, 34[c] bot. גיזרה הגובלית. Tosef. Oh. XIV, 9 אויזה ג׳ what balcony is called Giblith? כל שמנירקה מכאן ומכאן ומשויירר מן האמצע (ed. Zuck. a. oth.) a balcony which sucks from (is girded to the wall on) both sides and left alone (without support) in the middle. [Ar. reads כל שמעוקם מכאן וכ׳ curved on both sides and straight-lined in the middle, and explains our w. to mean אוצר *storeroom*.] [Var. lect. גבילית, גבלות, גבלת.]

גַּבְלָן, חַגַּ׳ pr. n. [*Highland,*] *District of Gablan, Gabalena* (cmp. גַּבְלָא a. גְּבוּל II). Sot. IX, 15 (49[b]); Cant. R. to II, 13 וחג׳ ישום; Snh. 97[a] וחג׳ יאשם (Ms. F. והגבל) the Gablan will lie desolate; (cmp. Keth. 112[a] אירקלע לגבלא as to the envied fertility of Gabalena). V. גּוּבְלָנָא.

גַּבָּן, v. גְּבָעוֹנִי. [גַּבָּן *with us*, v. גַּב ch.]

גִּבֵּן m. (b. h., denom. of גַּב) *hump-backed*, or one *having defective eye-brows*. Bekh. VII, 2 R. Ḥanina .... says, the *gibben* of the Bible (Lev. XXI, 20) is מי שיש לו שני גבים וכ׳, v. גַּב h.; oth. opin., v. s. v. גְּבִין. [Targ. Y. II *extremely tall*, v. גְּבִיחַ.]

גְּבַן, *Pi.* גִּבֵּן (v. גְּבִינָה) *to form cheese*. Sabb. 95[a]; Tosef. ib. IX (X), 13 המגבין, ed. Zuck. (Var. חמגבן); Y. ib. VII, 10[c] bot. והמְגַבֵּן, v. חָבִין.

גִּבְנָא, v. גִּירְנָא.

גַּבְנוּן m. (b. h. גִּבֵּן; גבן) *humpy, humpbacked. Pl.* גַּבְנוּנִים. Mekh. Yithro, Baḥod. 4 (ref. to Ps. LXVIII, 17) כלכם ג׳ אתם וכ׳ ye are all humpbacked (blemished) as we read (Lev. XXI, 20) &c., v. גִּבֵּן; (Meg. 29ª מומין בעלי); Yalk. Ex. 284; v. Tanḥ. B'midbar 7; Yalk. Ps. 796.

גַּבְנוֹנִי, v. גִּבְעוֹנִי.

גַּבְסִים, v. גִּיפְסוֹס a. גִּפְסִים.

גָּבַע (cmp. גבח) *to be arched.*—Part. גָּבְרִיעַ, v. גָּבְרִיחַ. **Af.* אַגְבֵּע *to waddle.* Y. Dem. I, 22ª top saw one mouse (which had swallowed a jewel) מַגְבֵּע ואתי come in waddling.

גֶּבַע (b. h.) pr. n. pl. *Geba*, a Samaritan town. Kel. XVII, 5 חֲצִירֵי ג׳ leeks of G.; Y. Orl. III, 63ª bot. חריצי ג׳ (corr. acc.); Tosef. Kel. B. Mets. VI, 10 חצר ג׳ של בית הכותים.—[Tosef. Sot. XI, 14 (ref. to Zech. XIV, 10) גבע רמון, Yalk. Zech. 585 ג׳ ורמון.]

גִּבְעָה f. (b. h.; גבע) 1) *hill.* Lev. R. s. 10 כמין ג׳ like a hill (the bullock between the two rams). Cant. R. to IV, 6 עשה ערלותיהן ג׳ he piled up their preputia; Gen. R. s. 47 הצמידן גִּבְעַת ערלות; a. e.—*Pl.* גְּבָעוֹת. Ḥag. 15ª ברא הרים ברא ג׳ He created mountains, and (corresponding to them) hills. Taan. 8ᵇ (ref. to Job XXXVII, 13) אם לשבט בהרים וג׳ if He sends rain as a scourge, He sends it on mountains and hills. Ab. Zar. 17ª הרים וג׳ ye mountains and hills! Sot. 5ª; a. fr.—2) pr. n. pl. *Gibeah.* Gitt. 6ᵇ עסיק בפלגש ג׳ studying the case of the woman murdered in Gibeah (Jud. XIX sq.). Pesik. R. s. 11 בפלגש בג׳ in the war about the woman of G.; a. e.—Shebu. 35ᵇ שמות האמורין בג׳ Rashi (ed. בגִבְעַת בִּנְיָמִין) the names (*Adonai, El* &c.) used in the chapter about Gibeah (Jud. XX).

גִּבְעוֹל m. (b. h.; גבע, ל dimin.; cmp. גִּבְרִיעַ) *calyx* or *capsule* of plants. Par. XII, 2 (of hyssop).—*Pl.* גִּבְעוֹלִין. Ib. 2; 5; Yoma 14ᵇ.—Ib. 75ª זרע פשתן בגבעולין (Ms. M. 2 בגִבְעוֹלָיו) the seed of flax in (its) capsules; v. גַּד II. Num. R. s. 7 נעשה ג׳ the flax had formed capsules; Lev. R. s. 18 ומצאה ג׳ (when no longer good for linen). Par. XI, 7, v. גָּבַל; a. fr.

גִּבְעוֹנָאי, v. next w.

גִּבְעוֹנִי m. (b. h.) *Gibeonite, one not admissible as a member of the congregation of Israel*, v. נָתִין. Pesik. R. s. 26 (ref. to Jer. XXVIII, 1). Yeb. 71ª מהול ג׳ (Ar. ed. Koh. גבנוני, oth. ed. גבן) a circumcised G.; Ab. Zar. 27ª גִּבְנוֹנִי; Yalk. Gen. 81 Ms. גבעוני (v. Rabb. D. S. to Ab. Zar. l. c. note 40).—*Pl.* גִּבְעוֹנִים. Num. R. s. 8; Ex. R. s. 30; Yeb. 78ᵇ; a. fr.—Ch. גִּבְעוֹנָאֵי. Targ. II Sam. XXI, 1; a. e.—Kidd. 70ᵇ, v. גּוֹבַיָּא; a. e.

גִּבְעָתָא f. ch.=h. גִּבְעָה. Targ. Jud. VII, 1; a. e.—*Pl.* גִּבְעָתָא. Targ. Zeph. I, 10 (ed. Lag. גבישתא).

גָּבַר (b. h.; v. גבב) *to be uppermost, prevail; to be strong.* Num. R. s. 7 לשון גָּבַר, v. אָנוּשׁ. Sot. IX, 15 גָּבְרוּ בעלי זרוע the violent prevailed. Y. Bets. II, 61ᶜ top; Tosef. Ḥag. II, 11; Bets. 20ª גָּבְרָה יָדָן וכ׳ the Shammaites prevailed over (outnumbered) the Hillelites; a. fr.

*Pi.* גִּבֵּר, גִּיבֵּר *to make strong, strengthen, sustain.* Lam. R. to III, 1 גִּבְּרַנִי לעמוד בכולן he made me strong enough to survive all these calamities; ib. 12. Cant. R. to II, 14 מְגַבְּרָן לישראל (ed. Wil. מַגְבִּירָן Hif.) sustains Israel. Ib. III, 7 שהן מְגַבְּרִין את וכ׳ they (the sixty words of the priestly benediction) strengthen Israel. Mekh. B'shall., Amalek, s. 1 מְגַבְּרוֹת ישראל . . . וכי can Moses' (uplifted) hands make Israel victorious?; a. fr.—Part. pass. מְגוּבָּר, v. infra.

*Hif.* הִגְבִּיר 1) same; v. supra.—2) *to grow strong.* Ib. עתידין . . לְהַגְבִּיר בד״ת וכ׳ (Moses' uplifted hands indicated that the Lord remembered that) Israel would in the future be strong in the Law which was to be given through his (Moses') hands, opp. להמיך; Yalk. Ex. 264.

*Hithpa.* הִתְגַּבֵּר, *Nithpa.* נִתְגַּבֵּר *to rise, swell; to grow strong, gather courage; to make one's self master.* Tanḥ. B'resh. 7 חמים מִתְגַּבְּרִין the waters of the Nile rose. Num. R. s. 19 ומִתְגַּבֶּרֶת שם and rose there. Ib. מלא מים מְגוּבָּרִין full of high waters. Snh. 96ª לא נ׳ עד וכ׳ had no courage until he came to Dan. R. Hash. III, 8 היו מִתְגַּבְּרִין they were victorious. Ḥag. 16ª, a. e. שיצרו מתגבר עליו if one feels that his passion threatens to make itself master over him; Kidd. 80ᵇ. Ned. 81ª מפני שהן מתגברין על הצבור because they lord it over the people (Ar. מתגדרין, v. גָּדַר). Num. R. s. 18, v. גַּבָּה. Yalk. Is. 287 (ref. to Is. XVII, 11) מכה מִתְגַּבֶּרֶת (Lev. R. s. 18 מגרת, corr. acc. or מגברת) an affliction which makes itself the master, v. אָנוּשׁ. Gen. R. s. 76; a. fr.

גְּבַר I ch. same. Targ. Ps. CIII, 11.—Gitt. 60ᵇ, v. אֱלָהִים. Pes. 76ª, a. fr. עילאה ג׳ in the case of a contact between warm and cold substances, the upper one prevails (heating or cooling the substance into which it is poured); תתאה ג׳ the lower prevails.

*Pa.* גַּבַּר as preced. *Pi.* Targ. Am. V, 9. Targ. Zech. X, 6; a. e.—Part. pass. מְגַבַּר *growing, swelling.* Targ. Is. VIII, 8.

*Af.* אַגְבַּר *to make strong, to cause to overpower.* Targ. Is. XLI, 25.—Snh. 38ª חמרא וכ׳ אַגְּבְרוּ let the wine get the better of the young men, i. e. give them plenty to drink, that they may become mirthful.

גֶּבֶר m. (b. h.; גבר) 1) *man, master.* Lam. R. to III, 1. Kidd. 80ᵇ (ref. to Lam. III, 39) וכי ג׳ על חטאיו הוא (Rashi) is man master over his sins (sinless)?—2) *cock.* Yoma I, 8 בקריאת הג׳ at the time of the crowing of the cock; ib. 20ᵇ; Y. Shek. V, 48ᵈ bot.; Y. Succ. V, 55ᶜ disputed meaning: *man's (the cryer's) crying*, or *the cock's crowing*, v. קָרוֹזָא.—3) (euphem.) *membrum virile.* Bekh. VII, 5 (44ᵇ) בעל ג׳ a man with an abnormally large membrum.

גְּבַר II, גְּבָרָא ch. same; *man.* Targ. Gen. II, 24; a. v. fr.—Ber. 63ª באתר דלית ג׳ כ׳ where there is no man, (leader). B. Mets. 97ª (prov.) דנשי וכ׳ ג׳ for a man whom women killed there is no law or judge. Erub. 53ᵇ, v. אוּשְׁפִּיזָא.—Men. 42ᵇ, a. e. חובת ג׳ personal duty, opp. ח׳

טלית the duty resting on the garment (whether or not you wear it).—הדהוא גברא a certain man. B. Mets. l. c.; a. v. fr. [Frequ. הדהוא גברא, or הדהוא, euphem. for *I*, or *thou;* v. הדהוא.]—Bekh. 36ª בלא גברא (Rashi גברי) without naming an authority.—*Pl.* גְּבָרִין, גַּבְרַיָּא, גַּבְרֵי. Targ. O. Deut. I, 13; a. v. fr.—Lev. R. s. 23 יהוון גַּבְרֵי בכל מילריא (Cant. R. to II, 2 גּוּבְרִין) they shall be strong (trained) in all things. B. Kam. 92ᵇ (prov.) כד הוינן זוטרי לג׳ וכ׳ when we were young, we were esteemed as men, now that we are old &c.; a. v. fr.—Keth. 6ª בלא ג׳, v. supra. Ib. 53ᵇ סימן דגברי שכ״ן זו״ק the mnemonical sign for the authorities quoted is &c. (פפא, רבא, אלעזר, לקיש, ששת).—Fem. גְּבַרְתָּא, only assumed for argument, v. אַנְתְּרוֹפִי. V. also גּוּבְרָא.

**גְּבָרָא**, v. גִּירְבָּרָא.

**גְּבָרְוָתָא**, v. גִּירְבָּר.

**גְּבָרוּתָא**, v. גִּבּוּרְתָּא.

**גַּבְרִיאֵל** pr. n. (b. h.) *Gabriel*, name of an angel (*Divine Strength*). Dan. VIII, 16; a. e. Gen. R. s. 1, beg. Ex. R. s. 1. Y. Ber. I, 13ª bot. לא ריצוה לא לג׳ וכ׳ man in distress must not invoke Gabriel &c.; a. v. fr.

**גַּבְרִית** f. (denom. of גֶּבֶר) *cock-like.* Sabb. 67ᵇ kill this hen שקרתה ג׳ for she crowed like a cock (a superstitious practice); (Tosef. ib. VI (VII), 5 שקראה כזכר).

**גְּבֶרֶת** f. (b. h.)=גְּבִירְתָּא. Gen. R. s. 51 בן גְּבִרְתָּהּ her mistress' son. Ib. s. 45 גְּבִרְתִּי (גְּבִירִי) my mistress; a. e.

**גְּבַרְתָּא**, v. גְּבַר II.

**גְּבַרְתָּן** m. (denom. of גְּבוּרָה) *brave, hero.* Sifré Deut. 305; Yalk. ib. 941 ג׳ (ש)כמותך a hero (who is) like thyself.

**גְּבַרְתָּנִית** f. (v. preced.) *powerful, overwhelming.* Num. R. s. 7 (ref. to אָנוּשׁ Is. XVII, 11, v. גָּבַר) leprosy is called a strong disease מפני שהיא מכה ג׳ (not הג׳) because it is an overpowering affliction; Lev. R. s. 18 מכה ג׳ ומתשת an overpowering and weakening &c.

**גָּבַשׁ** *to be high, piled up;* denom. גְּבוּשׁ.

*Pi.* גִּבֵּשׁ *to fill with piles of stones.* Tosef. Oh. XVII, 9 שגִּבְּשׁוֹ בגבושים which he filled up &c.; (Oh. XVIII, 5 רצפו באבנים).

**גְּבַשׁ** ch. same; *to heap up.* Targ. Prov. VI, 8 ed. (Ms. גדש).

**גַּבְשׁוּשְׁתָּא**, v. גִּבְשׁוּשְׁתָּא.

**גִּבְשׁוּשִׁית** f. (גבש) *heap of stones, pile, mound.* Sabb. 73ᵇ. Ib. 152ª (ref. to Koh. XII, 5 שאפי׳ (מגבוה ייראו ג׳ קטנה וכ׳ even a small mound appears to him (the aged man) like the highest mountains. Y. Erub. II, 20ª, opp. חֲרִיץ.—*Pl.* גִּבְשׁוּשִׁיּוֹת. Y. Sot. VII, 21ᶜ שתי ג׳ וכ׳ (not שית . . .) they put up two mounds and named them Mount Gerizim &c.

**גִּבְשׁוּשְׁתָּא** ch. same. Targ. Koh. XII, 5.—Targ. Cant. IV, 1, v. גַּלְשׁוּשְׁתָּא.—*Pl.* גִּבְשׁוּשִׁין m. (fr. גִּבְשׁוּשָׁא). Y. Snh. VII, 25ᵈ מינוקיא עבדין ג׳ (Jewish) children (in Rome) made little piles &c.

**גִּבַּת** pr. n. pl. *Gabbath*, later name for Biblical *Gibbethon*, in the territory of Dan. [Cmp. as to change of Biblical names Y. Meg. I, 70ª bot.] Y. Taan. IV, 69ᵇ; Ruth R. introd.; Cant. R. to I, 16 מג׳ ועד אנטיפרס וכ׳ between G. and Antipatris there were sixty myriads of townships; Y. Meg. l. c. מגבות; Lam. R. to II, 2 מגיבתון.

**גִּבְתָּא**, v. גּוּבְתָּא I.

**גַּג** m. (b. h.) 1) *roof.* Midd. V. 3. Pes. 13ᵇ, v. אִרְסְטָבָא; a. v. fr.—Yoma 47ª עלה לגג excelled all, v. זֵרֶד.—2) in gen. *upper portion, top, apex.* Y. Yeb. VIII, 9ª רוב גַּגָּהּ של עטרה the largest portion of the top of the membral corona, contrad. to רוב גּוּבְתָּהּ, v. גּוּבְתָּא; Y. Sabb. XIX, end, 17ᵇ רוב גוב׳ עטרה (corr. acc.).—Hull. 67ᵇ ג׳ תמרה the outer covering of a date.—*Pl.* גַּגּוֹת. Erub. IX, 1; a. fr.—Men. X, 2 (64ᵇ), v. צְרִירְפִּין.

**גִּגִּית**, v. גִּרְגִּית.

***גַּגְמִי** or **גּוּגְמִי** m. pl. (=גמגמי, r. גמא?) *stone-like peas.* Hor. 13ª Ar. (Var. Ar. a. ed. גְּלִילֵי).

**גַּד**, v. גדד a. גגד.

**גָּד** pr. n. m. *Gad* 1) son of Jacob. Gen. R. s. 71; a. fr.—תנאי בני גד, v. תְּנַאי.—2) the prophet in the days of David. B. Bath. 15ª דאסקיה ג׳ רחוזה וכ׳ Gad, the seer, and Nathan, the prophet, continued the Book of Samuel (from XXVIII, 3; Ms. O. וסירמוה . . . . ג׳ דאתא).

**גַּד I, גָּדָד** m. (גדד, cmp. חד) [*cutting,*] *bitter, acrid.* Ex. R. s. 5 (ref. to Num. XI, 7) מר וגד bitter and acrid. Targ. B'shall., ed. Bub. 21 גד ולענה (read כלענה; Yalk. Ex. 258 מר כלע׳).—*Pl.* גְּדָדִין, גַּדִּים, גַּדְרִין. Gen. R. s. 71 (play on *Gaddi*, Num. XIII, 11) [read:] גְּדָדִין ומרירין acrid and bitter (people); Yalk. Gen. 126 כגדדין מרדין, v. גִּירְדָּא II; Yalk. Ezra 1067 בר גדי (corr. acc.). [גדרין, Targ. Y. Num. XXII, 7 Ar. s. v. גדדין, read אַגְּרִין.]

**גַּד II** m. (b. h.; cmp. כַּד II) *a rounded-off seed grain, coriander,* (in Talm. a. Midr.) *linseed.* Yoma 75ª (ref. to Ex. XVI, 7) עגול כגדא וכ׳ the manna resembled a grain by its rounded shape, and a pearl by its white color; even so it has been taught גד שדומה לזרע וכ׳ the word *gad* (grain) is used, because the manna resembled linseed; Yalk. Ex. 261; Num. 734. Mekh. B'shall., Vayassa, 5 (ref. to Ex. l. c.) אינו יודע של מי דומה I do not know to which the comparison refers (to shape or to color); דומה . . . לזרע וכ׳ it resembles (in form) linseed: but you might think &c., ת״ל לבן therefore 'white' is added.

**גַּד, גָּד III** m. (b. h.; גדר, cmp. גזר) 1) *decree, fate,* esp. *Gad (Fortune)*, a god worshipped by the Babylonians and the Jewish exiles. Snh. 63ᵇ נמי מיכתב כתיב ג׳ Gad is also one of the names of idols mentioned in the Bible.

Sabb. 67b ג׳ אינו אלא לשון ע״א Gad is nothing else than a designation of an idol, v. next w.—2) גַּד יָוָן pr. n. *Gad Yavan* (*Greek Fortune*) near Jerusalem. Zab. I, 5 כְּמִן ג׳ ר׳ לשילוח as long as it takes from G. Y. to Siloah; Tosef. ib. I, 10 כְּמִיגַּדְיָוָן לשילה; Snh. 63b כְּמִיגַּדְיָוָן לשילה (corr. acc.)—[*Gad Yavan* is prob. the name of a pool connected with the Siloah, perh. *Fount of the Virgin*, v. Sm. Bible Dict. s. v. Siloam.] [Toh. VI, 6; Erub. 22b בית גד גד, v. גְּלְגּוּל.]

**גַּדָּא, גָּדָא** ch. same, *luck; genius, godhead.* Targ. O. Gen. XXX, 11 גָּד; Y. II גַּדָּא (not גָּרָא). Targ. Esth. VIII, 15 גַּדָּא (not גָּדָא).—Gen. R. s. 71 ג׳ דבירתא the good genius of the house. Sabb. 67b גד גַּדִּי וסירוק לא (Ms. M. צירנוק), a charm formula supposed to mean, *Be lucky, my luck, and tire not* (prob. *Grow, my luck* &c., v. נָגַד). Ḥull. 40a לג׳ דהר to the godhead of the mountain. Ned. 56a (explain. ערסא דג׳ (דרגש) the bed reserved for the domestic genius (bed of state). Y. Ab. Zar. I, 39d top לגַּדַּיה וכ׳, v. ארקלס. Gen. R. s. 65 [בית] ג׳ דע״ז דאת קאים by the idolatrous godhead by whom thou standest, i. e. to whom thou referrest in saying, 'Let my father rise' (Gen. XXVII, 31). Y. Sabb. XVI, end, 15d; Y. Yoma VIII, 45b; Y. Ned. IV, 38d בגַדָּךְ מדלי (not בגרך) doest thou rely upon thy good luck? Koh. R. to VII, 26 מה בריש ג׳ וכ׳ how bad is this woman's (my) luck!; a. fr.—*Pl.* גַּדַּיָּא, גַּדַּיָּא. Y. Ab. Zar. III, 43a bot. ג׳ קורין אותה גליא a place called *Gaddaya* is cacophemistically named *Gallaya* (dung-hills); Tosef. ib. VI (VII), 4 גדגרא ed. Zuck. (ed. גריא, corr. acc.).

**גַּדַּאי** pr. n. m. *Gaddai* (b. h. גַּדִּי). Keth. 105a.

**גדבל**, v. גַּרְבֶּל.

**גַּדְבָּרָא** m.=גִּזְבַּר. *Pl.* גַּדְבָּרִין, גַּדְבָּרַיָּא. Dan. III, 2; 3.—Targ. Koh. II, 7.

**גדגד**, v. גַּלְגּוּל.

**גדגדות**, Y. Shek. to IV, 4 in Bab. ed. (Var. גדגניות), v. גַּרְגְּרוֹת.

**גִּדְגַּדְנִיּוֹת, גַּדְגַּדְנִיּוֹת** f. pl. (cmp. גַּד II) *melilot*, a kind of clover, v. חִנְּדְקוֹקָא. Y. Erub. III, 20d top; Y. Peah VIII, 21a top; Erub. 28a. Ber. 57b.—[In later ritualistic literature our w. designates *cherries*, v. Löw Pfl. p. 94.]

**גדגיא**, Tosef. Ab. Zar. VI (VII), 4 ed. Zuck., v. גַּדָּא.

**גדגלידא**, v. גַּרְגְּלִידָא.

**גדגניות**, v. גדגדות.

**גָּדַד** I (b. h.; cmp. גזז, קצץ) *to cut, cut off.* Par. II, 2; Bekh. 44a יְגוֹד let him lop off (the black tops of the horns or hoofs).—[V. גָּדַר.]—Trnsf. (cmp. קצץ) *to fix the price.* B. Bath. 13a גּוֹד אוֹ אָגוֹד either fix you a price for my share, or I shall do so (and buy your share); דינא דגוד או אגוד the right of settling by *god o agod.* Ib. אגוד איכא גוד ליכא the offer to buy is applicable in this case (the half-freed slave can offer to buy his other half), but the offer to sell cannot be made (since there is no price for a free man).—*Part. pass.* גָּדוּד *stripped* (of branches); trnsf. *empty-handed.* Gen. R. s. 68, beg. ג׳ שלחו (Yalk. ib. 117 גדודי) Isaac sent Jacob away without anything valuable.

*Pi.* גִּדֵּד *to cut off, level.* Gen. R. s. 71 (play on בא גד, Gen. XXX, 11) בא מי שעתיד לגַדֵּד וכ׳ he has come who is destined to level the fastnesses of the nations (idolatry). Tanḥ. Ki Thissa 13 (play on מגדל גד, Josh. XV, 37) from there the Lord יוצא ומגַדֵּד וכ׳ will proceed and level &c.; Ex. R. s. 40 ומגיד (corr. acc.).

*Nif.* נִגְדַּד *to be cut off.* Keth. 51a כל העומד ליגָּדֵד כְּגָדוּד דמי Ar. (ed. לגגזז, v. גָּזַז).

*Hithpol.* הִתְגּוֹדֵד *to make incisions in one's own body.* Yeb. 13b, v. גּוּד. Tanḥ. Sh'laḥ. 15; Num. R. s. 17 קבר מת לא תתגודדו when one buried a dead, the law says, Ye shall not &c. (Deut. XIV, 1). V. גְּדִידָה.

**Polel* גּוֹדֵד same. Yeb. l. c. תְּגוֹדְדוּ א״כ לימא קרא לא if it were so (that Deut. XIV, 1 meant only to forbid incisions in the body) it ought to read *lo t'god'du*, ye shall make no incisions.

**גְּדַד** ch. same. [Dan. IV, 11; 20.] Targ. Deut. XIV, 1 תִּגּוֹדוּן, v. preced. Hithpol.—Bets. 6a אפי׳ לגַדְּדוֹ ליה וכ׳ Ar. a. Ms. M. (ed. לגַדְּנוֹ) even to cut a shroud for him (the dead, on the second Holy Day); Sabb. 150b, v. גְּזַז.

**גָּדַד** II, v. גּוּד.

**גָּדָד** m. *acrid*, v. גַּד I.

**גְּדוּד** I m. (b. h.; v. גּוּד) *troop, band.* Pesik. R. s. 20, end ג׳ מלאכים a troop of angels. Ber. 3b; Snh. 16a לכו ופשטו ידיכם בג׳ go ye and stretch your hands out (for booty) as a band (of marauders). Pesik. R. l. c. ג׳ של מלאכי חבלה a troop of angels of destruction.—*Pl.* גְּדוּדִים, גְּדוּדִין. Ib. Deut. R. s. 11, end. Ber. 29b במקום גְּדוּדֵי חיה ובג׳ in a place where there are hords of wild beasts or robbers; Tosef. ib. III, 11 Var. ed. Zuck.

**גְּדוּד** II pr. n. pl. *G'dud.* Arakh. IX, 6 (32ab); Y. Meg. I, 70a bot. גְּדוֹר q. v.

**גְּדוּד**, v. גְּרוּד.

**גְּדוּדָא, גְּדוּדָא**, v. גְּרוּדָא.

**גְּדוּדָא** f. (גדד, v. גָּדַד part. pass.) *a tree stripped of all branches.* Erub. 100b (Ar. גרדא, Var. גרודא; Ms. M. גרידא, ed. Sonc. גדור, גרויא; v. Rabb. D. S. a. l. note). [גדודאין, Targ. Is. XXXVIII, 12, v. גְּרוּדָא.]

**גְּדוּדִי** m. *stripped, empty-handed*, v. גָּדַד.

**גְּדוּדִית** f. (dimin. of גְּדוּד) *small troop.* *Pl.* גְּדוּדִיּוֹת. Sifra B'ḥuck. beg. (ref. to Lev. XXVI, 31) I shall lay waste your sanctuaries מן הג׳ even of the troops (of travellers; Rashi: of pilgrims).

**גְּדוּדִית** II f. (גָּדָד I; cmp. Ps. LXV, 11) *ruins.* *Pl.* גְּדוּדִיּוֹת. Erub. V, I (52b) ג׳ גבוהות וכ׳ (Ms. M. omits גבוה׳) debris ten palms high. Cmp. גּוּדָא I.

**גדודקי**, v. גורזקי.

**גדודתה**, Y. Dem. I, 21[d] במקום שהיתה ג׳ R. S. to Dem. I, 2 (ed. גדרתה), prob. במקום גדודי וזדה, v. גְּדוּד.

**גָּדוֹל** m., **גְּדוֹלָה** f. (b. h.; גדל) 1) *great, distinguished;* (noun) *a great man, leader.* Sabb. 94[b], a. fr. ג׳ כבוד הבריות וכ׳ human dignity is something great, for it overrules a prohibitive law &c. Ned. 49[b] ג׳ מלאכה וכ׳ labor is something great, for it honors him who pursues it.—Sot. I, 9 ג׳ מִמנו his superior. Gen. R. s. 100 גְּדוֹל העולמים the Great One of the worlds, the Lord.—Snh. 21[b] גְּ׳ השלם a world-renowned man (Solomon). M. Kat. 22[a] גְּ׳ הדור a prominent man of his days. Y. ib. III, 82[c] top גְּ׳ המשפחה the chief of the family; a. v. fr.—2) *adult, of age, older.* Yeb. II, 8 בג׳ on the eldest brother. Ib. XIII, 11 ג׳ וקטנה if one of the brother's widows is of age, and the other a minor; a. fr.—כהן גדול (abbr. כ״ג) *Highpriest.* Ib. IX, 1; a. fr.—*Pl.* גְּדוֹלִים, גְּדוֹלִין; גְּדוֹלוֹת. Koh. R. to VII, 8 גְּדוֹלֵי הדור scholars, v. supra; ג׳ ירושלים prominent citizens of Jerusalem.—Ab. Zar. 18[a] ג׳ רומי Roman dignitaries; a. fr.—Ber. 23[b], a. e. גדולים (sub. נקבים) the larger functions of the body, movement of the bowels; v. הֵק.

**גְּדוּל**, v. גְּיהוּל.

**גְּדוּלָה** f. (b. h.; גדל) *greatness, distinction, dignity, wealth, high position, office.* Gitt. 59[a] ג׳ במקום א׳ תורה וג׳ learning and high office combined in one person. Ber. 61[a] בג׳ מתחילין מן הגדול וכ׳ for distinction the superior is first mentioned, for degradation the inferior. Erub. 13[b] מחזר על ג׳ hunting for office. Ib. 54[a] עולה לג׳ will rise to distinction. Y. Ter. V, 43[c] top למשחה לג׳ וכ׳ *'for ointment'* (Num. XVIII, 11) means for installation in office, for unguent, and for lighting. Meg. 31[a] גְּדוּלָּתוֹ של הקב״ה Ms. M. (ed. גבורתו) a description of the greatness of the Lord. Ex. R. s. 3 end חלב ששמח בגדוּלַּת אחיו וכ׳ the heart (of Aaron) which rejoiced over a brother's distinction shall wear the Urim &c.; a. fr.

**גְּדוּפָא**, **גְּדוּף**, v. גְּיוּף.

**גַּדּוּפַי** f. (גדף) *blasphemy.* Sabb. 75[a], v. אַמְגּוּשְׁתָּא.

**גְּדוּר**, v. גְּיהוּר.

**גְּדוֹר** pr. n. pl. *G'dor*, in Peraea. Y. Meg. I, 70[a] bot.; Arakh. 32[ab] (repeatedly גדוד). Ib. גמלא בגלויל וג׳ בעבר הירדן Gamla in Galilee, G. in Peraea. Y. R. Hash. II, 58[a] top הרי מכוור וג׳ (as stations for signalizing the New Moon) the mountains of Mikhvar and G'dor (Bab. ib. 23[b] חרים וכויר וגֶּדֶר, corr. acc., v. גֶּדֶר); Y. Shebi. IX, 38[d] bot.

**גְּדוֹרָא**, **גָּדוֹר** *a stripped tree*, v. גְּדוּדָא.

**גְּדוֹרָה**, **גְּדוּרָא** pr. n. pl. *G'durah* (Gadara) near Tiberias, giving the name to a species of carob. Y. Maasr. I, beg. 48[c] ג׳ חרובי; Y. Orl. I, 61[a] top גידודה; Gen. R. s. 79 חרובין של גרודא; Yalk. ib. 133 גידורא.

**גדורקרי**, v. גורזקי.

**גָּדוּשׁ** (**גָּרִישׁ**, **גָּדִישׁ**) pr. n. m. *Gadush.* Tosef. Maas. Sh. I, 14; Erub. 27[a] (v. Rabb. D. s. a. l.).

***גָּדַר** (v. גדד I) *to cut, divide, assign.*

*Pa.* גִּדֵּר *to cut off, excommunicate.* Nidd. 36[b] ואי לא צאית גַּדְרֵיהּ הוא סבר גַּדְּרֵיהּ א״ל and if he does not obey, drag him over (v. גרר, i. e. force him with arguments), but he (R. Assé) understood that he told him *gadd'yeh* (excommunicate him). Ib. לא צייתת גדירה he (Shila bar Abina) did not obey, and he (R. Assé) excommunicated him (Rashi). [Tosaf. read for גרירה: גַּדְּרֵיהּ, fr. גדר, a sec. form of נגד, *draw him over.*—Ar. s. v. צנע 2 reads גַּדְּרֵיהּ *lash him* (ref. to Deut. XIV, 1), without referring to any misapprehension, while s. v. גר 10 חוא סבר גרירה א״ל is quoted—obviously a later insertion of a copyist.]

**גְּדִי** m. (b. h.) 1) *kid*, in gen. *young animal.* Ḥull. 113[ab] (ref. to Gen. XXXVIII, 17) כאן ג׳ עזים וכ׳ here it reads *g'di izzim* from which we learn that wherever *g'di* without any qualification is used, it includes cow and sheep. Men. XIII, 7; a. fr.—*Pl.* גְּדָיִים. Snh. 11[a]; Tosef. ib. II, 4 מפני הג׳ וכ׳ on account of the kids or lambs (being too young for offerings on Passover).—Y. ib. X, 28[b] bot.; Gen. R. s. 42, a. e. אם אין ג׳ אין תישים when there will be no kids (young students), there will be no wethers (leaders, scholars). Y. ib. I, 19[a] top ג׳ שהנחת יכ׳ the kids (young scholars) thou hast left behind (in Palestine) have grown to be wethers; a. e.—Trnsf. *the tender grain in its husks.* Pesik. Asser p. 99[b]; Tanḥ. R'eh 17; Yalk. Deut. 892 (homiletic interpret. of Deut. XV, 21) אל תגרמו לי לבשל ג׳ וכ׳ do not cause me to ripen the grains in their mothers' womb (husks, so as to be blown out by the East wind).—2) *the Capricorn*, a sign in the Zodiac. Pesik. R. s. 20. Yalk. Ex. 418; Kings 185. [Yalk. Num. 785 חרי נכנס הזאב לגדי, v. גדיגוד.]

**גַּדְיָא**, **גַּדְיָ** I ch. same. Targ. O. Gen. XXXVIII, 17; 20 (Y. גירי, גידי (?)); 23 O. a. Y. גַּדְיָא.—Pes. 3[b] גדי מסנקן, v. סְנַק. Sabb. 18[b] דג׳ (בשרא) meat of a kid. Ib. 20[a]. Ḥull. 51[a]—*Pl.* גַּדְיִין, גַּדְיָן, constr. גַּדְיֵי. Targ. Deut XIV, 4. Targ. Gen. XXVII, 16 ed. Berl. גַּדְיֵי; 9 גַּדְיֵי; a. e. Midr. Sam. ch. XX (expl. חריצי חזלב I Sam. XVII, 18) גדיין מניעין וכ׳ kids taken away from their mothers.—גַּדְרֵיתָא. Targ. Y. Num. XV, 27 (h. text עֵז).

**גַּדְיָא** II pr. n. m. *Gadya.* Y. Sot. IX, 24[b] ג׳ אצל בית (Snh. 11[a] בעליית בית גּוּדְרָיָא). Tanḥ. Ki Thetsé 9; Pesik. Zakhor p. 25[ab] ג׳ יהודן בן ג׳; Lam. R. to III, 64 גדויא; Yalk. Ps. 827 (Yalk. Sam. 123 Ms. O. גּוּדְרָיָא, v. Bub. Pesik. l. c. note 76).

**גַּדַּיְיא**, v. גַּדָּא.

**גדיאן**, Ḥull. 65[a] ed., read גַּדְיָאן, v. גַּדְיִין a. גְּדוֹנָא.

**גדיגור**, **גדיגוד**, Y'lamd. Mattoth quot. in Ar., חרי חרי . . . . . לגַּדְרֵי נכנס הזאב לג׳, read with Yalk. Num. 785:

(or לִגְדָיוֹ) the wolf is coming to get his kid; cmp. Tanh. Matt. 4 עד שהזאב בא לצאן פרשו לו המצודה while the wolf goes for the sheep, spread ye the snare for him.

**גְּדִידָה** f. (גָּדַד I Hithpa.) 1) *incision in the flesh, wounding.* Kidd. 35[b] לג׳ (אם) או אינו אלא perhaps the exemption of females (intimated by בנים Deut. XIV, 1) refers (also) to the law forbidding incisions? Ib. שריטה וג׳ אחת הרא *s'ritah* and *g'didah* are legally the same. Macc. 21[a] שריטה בידו וג׳ בכלי *s'ritah* is done with the hand (nails), *g'didah* with an instrument.—2) *cutting dates,* v. גְּדִירָה.

**גְּדִידִים** pr. n. m. *G'didim.* Kidd. 66[a] Judah b. G.

**גְּדִידִית, גְּדִדִית** f. *she-kid* (v. גְּדִי). Men. XIII, 7 (107[b]). —Trnsf. *the tender grain in the husks. Pl.* גְּדִידוֹת. Pesik. R. s. 25 תריני מבשל את הגג׳ וכ׳ I shall make ripe &c., v. גְּדִי.

**גַּדְיָא,** v. גַּדְיָא II.

**גַּדְיָתָא,** v. גַּדְיָא I.

**גְּדִיל** m. (גדל) *growing,* esp. *one entering on puberty.* Tosef. Mikv. VI, 10, v. פְּשׁוּת.—*Pl.* גְּדִילִים, v. גָּדַל I.

**גָּדִיל** m. (b. h.; גדל II) 1) pl. גְּדִילִין, גְּדִילִים *twisted threads, fringes,* v. צִיצִית. Men. 39[b]; Yeb. 5[b] גדיל שנים ג׳ ארבעה *gadil* (a twist) means at least two threads, *g'dilim* means four threads (which doubled make eight). Sifré Num. 115; a. e.—2) *twist, table-cloth.* B. Bath. 57[b] שני שלישי ג׳ . . גלוי וכ׳ Ar. a. Ms. O. (ed. גלאי) two thirds of the width of the table covered and one third uncovered for putting on dishes and vegetables.

***גְּדִיל** m. ch. (גדל) *liberal, heaped measure,* opp. מחוך. Y. Pes. IV, end, 31[c] (Esth. R. to I, 4 גדיש).

**גְּדִילָא** ch.=h. גָּדִיל. Men. 39[b] top וג׳ מיגדיל and the fringe is twisted (without leaving loose threads). *Pl.* fem. גְּדִילָתָא, v. גְּדִילָתָא.

**גְּדִילָה I** f. (גָּדַל I) *growth.* דרך ג׳ *the way a thing grows, in natural position.* Nidd. 67[a] דרך גְּדִילָתָהּ in her natural position (not pressing limbs together). Succ. 45[b] דרך גְּדִילָתָן as the plants grow (not upside down); a. e.

**גְּדִילָה II** f.=גָּדִיל 1). Sifré Num. 115 שתהא ג׳ יוצא וכ׳ the twisted fringe must start from the border, and the loose fringes out of the twist; Yalk. ib. 750.

**גְּדִילוֹ** f. (גדל) *plaiting, wreathing.* Targ. O. Ex. XXVIII, 14; a. e. (h. text עבת).

**גְּדִילְתָא** f. (preced.) *rope, chain, plat of hair, fringe.* Targ. Is. V, 18.—*Pl.* גְּדִילָתָא, גְּדִילָן. Targ. Jud. XV, 13 sq. Targ. Y. II Deut. XXII, 12. Targ. O. Ex. XXVIII, 4; 24; a. e.

**גְּדִין,** v. גְּדִי ch.—[Targ. Y. Num. XXII, 7 Ar., read אַגְּדִרִין.]

**גַּדְיוּפָא,** v. גְּדִיפָא.

**גָּדִיר** m. (b. h. גָּדַר; גדר) *fence, guard, precaution against trespassing the law.* Y. Dem. I, 21[d] מפני גְּדֵירָה, מפני גְּדֵירוֹ in order to guard it against transgressing. Gen. R. s. 79 פרצת גְּדֵרָן של וכ׳ (גְּדֵרָן) thou hast broken down the guard (enactment) which the scholars have erected; a. fr.

**גְּדִירָא, גְּדֵירָא** c. ch. same, *fence, partition.* Targ. O. Num. XXII, 24; a. e.—ג׳ מרצעא דאודנא the central fence of the ear, *anti-helix.* Targ. Y. Lev. VIII, 23, a. e. (h. text תְּנוּךְ).—B. Kam. 23[b] לגדור מר ג׳ וכ׳ erect you a fence in your field.

**גְּדֵירָה** f. (preced.) *fence, fortification;* trnsf. *guard, self-restraint.* Cant. R. to IV, 12 גְּדֵירַת ערות moral restraint, v. גְּדֵרָה.—*Pl.* גְּדֵירוֹת. Pesik. R. s. 26 saw the Temple (which the angels had set on fire) עשוי לו ג׳ ג׳ של אבנים (Yalk. Jer. 300 גזרות של אבנים) surrounded with stone fences (fortified).

**גְּדִירָה** f. (גדר) *cutting dates, date harvest.*—*Pl.* גְּדִירוֹת. B. Bath. 36[b] (Ar. a. ed. Pes. גדידד), v. גָּדַר.

**גְּדִישׁ** m. (גדש) *heaped, liberal measure.* Esth. R. to I, 4; v. גְּדִיל.

**גָּדִישׁ I** m. (b. h.; גדש) *a heap,* esp. of sheaves, *shock* or *stack of grain;* [in b. h. also *mound*]. B. Mets. V, 7 פוסק עמו על ג׳ חבר he may conclude a bargain with him (the early harvester) for the grain in the stack (though no price has been published as yet). Peah VI, 2. Yad. IV, 7.—*Pl.* גְּדִישִׁים, גְּדִישִׁין. Gen. R. s. 51 end. B. Kam. 60[b]. Pesik. Shubah p. 164[a] ג׳ ג׳ של עבירות heaps of sins; a. e. [V. גָּדוּשׁ.]

**גְּדִישָׁא, גָּדִישׁ** ch. same, *pile; mound,* Targ. Y. Ex. XXII, 5. Targ. Job V, 26.—Y. Sabb. XVI, 15[d], end, spread his cloak על ג׳ over a burning stalk.—*Pl.* גְּדִישִׁין. Targ. O. Ex. XXII, 5. Targ. Job XXI, 32.

**גַּדִּישׁ** m. ch. (גְּדַשׁ II) *staff, leader of a blind man.* Lev. R. s. 22; Yalk. Koh. 972 ג׳ ליח וכ׳ . . והוה ההיא and the seeing man was a leader to the blind man.

**גְּדִישׁוּתָא** f. (גְּדַשׁ I) *heaped measure.* Targ. Y. Lev. XIX, 35.

**גַּדְיָתָא,** v. גַּדְיָא I.

**גָּדַל I, גְּדַל** (b. h.; v. גדל II) *to be high, to grow, be large, tall.* Ex. R. s. 1 שהיה גָּדֵל שלא וכ׳ he was extraordinarily tall for his age. Ib. וכי אין הכל גְּדֵילִים do not all children grow?—Y. Maasr. I, 49[a], v. טְפוּס; a. fr. Fem. גְּדֵילָה, pl. גְּדֵילוֹת. Succ. 34[a]; a. fr.

*Pi.* גִּידֵּל 1) *to raise* (of live stock and of plants); *to rear, train.* Kil. VIII, 1 מותרים לגַדֵּל you are permitted to raise. Snh. 19[b] מיכל גִּידְּלָה Michal reared (Mirab's children). Ib.; Meg. 13[a] המְגַדֵּל יתום וכ׳ he who educates an orphan in his house. Gen. R. s. 98 מְגַדְּלִים שער היו . .

they let their hair grow (in mourning). Erub. 100b מְגַדֶּלֶת שער she lets her hair grow (does not cut it); a. fr.—2) *to raise to dignity, make famous; to praise.* Hor. 9a (ref. to Lev. XXI, 10) whence do we know אם אין לו שחייבין לגַדְּלוֹ when he (the Highpriest) is poor, that they (the brethren) are bound to raise him (make him independent)? Ib. גַּדְּלוּהוּ משל אחיו raise him by a collection from his brethren (v. Rabb. D. S. a. l.). Esth. R. to III, 1 למה גְּדָלוֹ for what purpose did (the Lord) raise him? Yalk. Esth. 1053 עד היכן גִּידְּלוֹ וכ׳ how high did he raise him? Fifty cubits (to the gallows); a. fr.—Y. Meg. III, end, 74c (ref. to הגדול, Neh. VIII, 6) במה גִּידְּלוֹ wherewith did he magnify the Lord (describe His greatness)?; Yoma 69b ג׳ בשם וכ׳ he praised the Lord by pronouncing the tetragrammaton; Y. Ber. VII, 11c גודלו (corr. acc.)—Part. pass. מְגוּדָּל *well grown.* Ber. 11a; a. fr.—Kidd. 49a, b, v. גַּדְּלֻת.

*Hif.* הִגְדִּיל *to grow up, to become of age.* Yeb. X, 9 וּמְשֶׁהִ׳ and after he is of age. Ib. XIII, 1 עד שתַּגְדִּיל until she becomes of age; a. fr.

*Hithpa.* הִתְגַּדֵּל, *Nithpa.* נִתְגַּדֵּל 1) *to be raised* to dignity. Esth. R. to III, 1 יִתְגַּדֵּל ואח״כ יתלה let him first become great and then be hanged. Gen. R. s. 99, end (play on פָּרָה, Gen. XLIX, 22) ע״י פָּרוֹת נ׳ by means of cows (Pharaoh's dream) was he raised to power; a. fr.—2) *to be magnified.* Y. Ber. IX, 14a top; Y. Taan. I, 64b top יִתְגַּדֵּל וכ׳ may Thy Name be glorified, sanctified &c.; a. e.—3) *to glorify one's self, to boast, parade.* Ned. 62a; Ab. IV, 5 אל תעשם עטרה להִתְגַּדֵּל בהם make them (the words of the Law) not a crown to parade therewith.—4) *to grow, prosper, be nursed.* Tanḥ. V'zoth 1; Pesik. ib. p. 199a מִתְגַּדֵּל עמו .... חרר the poison-bearing tree will be nursed along with it (the health-giving tree). Tanḥ. B'resh. 7 נִתְגַּדַּלְתָּ וחטאת thou didst grow older and didst sin, opp. תינוק הירית; a. fr.

**גְּדַל** I ch. same. Kidd. 71b ג׳ ולא נסרב was grown up and not yet married.

*Pa.* גִּדֵּל *to raise, rear.* Ḥag. 4b מרים מְגַדְּלָא דרדקי Miryam, the childrens' nurse.

*Ithpa.* אִתְגַּדַּל *to be exalted.* Targ. Ps. CIV, 1.

**גְּדַל** II (v. preced.; cmp. גדש) [*to heap up, round;*] *to plait, dress the hair.* Kel. XVI, 7 גּוֹדְלֵי מצנפות cap-weavers (on a model head, v. אִמּוּם). Ib. XV, 3 וגוֹדְלוֹת and dress their hair. Sabb. X, 6 הגּוֹדֶלֶת she who plaits her hair (on the Sabbath). Ib. 94b bot. גודלת משום אורגת plaiting the hair (is forbidden on the Sabbath) as an act of weaving; ib. 95a (another opin.) ג׳ . . . משום בונה as an act of building. Y. ib. VII, 10d הגודל כלי צורה he who forms raised figures on a vessel. M. Kat. 11a ג׳ תנור *to build* a stove.

**גְּדַל** II ch. same. Gitt. 69a ניגדול תרתי וכ׳ let him twine two threads. M. Kat. 11a למיגְדַּל אהורי to weave nets; למי׳ תנורא to build a stove, v. preced.

*Pa.* גִּדֵּל same. Ḥag. 4b מרים מְגַדְּלָא נשריא Ms. M. (ed. מג׳ שיער נ׳) Miriam the women's hair-dresser (v. Rabb. D. S. a. l. note); Snh. 67a; Sabb. 104b (missing in later editions). Succ. 37a הנהו מְגַדְּלֵי הושענא those twining the willow twigs (v. הוֹשַׁעְנָא).

**גְּדָל**, v. גִּירְהוֹל.

**גִּדְלוֹן** m. (גדל) *elevation to dignity, rise.* Yalk. Ps. 777, v. גִּירְהוֹל.

***גַּדְלַרוּ** (גדל II) *weaver.* Y. Keth. XII, 35a bot. (Y. Kil. IX, 32b bot. גרדרי).

**גּוֹדֶלֶת, גַּדֶּלֶת** f. (גדל II) *hair-dresser.* Kel. XV, 3 the sieve-like receptacle של גד׳ (Mish. ed. גּוֹדְלוֹת pl.) of the hair-dresser. Kidd. II, 3 ע״מ שיש לי בת או שפחה גד׳ וכ׳ (Y. a. Talm. ed. 49b מגודלת, Ar. מגדלת) under the condition that I shall have a (free) girl or a hand-maid as a hair-dresser, and she has none, or 'that I shall have none', and she has. Ib. 49a מי סברת מאי מגודלת גדולה ממש מאי מגודלת גדלת וכ׳ do you think *m'guddeleth* of the Mishnah means really *a well-trained* (girl or hand-maid)? It means *a hair-dresser*, when she may see, I want none to take up my words and carry them to my neighbors. Y. ib. II, 62c bot. כיני מתנירתן בת לגוֹדַלְתָּיךְ ושפחה לשמשותיך the Mishnah means this: a girl for thy hair-dresser (or thy governess), and a hand-maid for thy attendant. Lev. R. s. 19 נפרים לַגַּ׳ וְהַגַּ׳ וכ׳ let us win the favor of the (queen's) hair-dresser (or *governess*), and the hair-dresser will win the queen and the queen the king; Gen. R. s. 100.

**גָּדַם** (v. גדר I) *to lop off, stump.*—Part. pass. גָּדוּם, f. גְּדוּמָה. Zeb. 62b אמה ג׳ (Y. Yoma IV, 41c bot. גְּמוּדָּה) a reduced cubit, v. אַמָּה. [Gen. R. s. 12 אמה ג׳, read גְּרוּמָה, v. גָּרַם.] Tosef. Bekh. V, 4 אצבעותיו גְּדוּמוֹת ed. Zuck. (Var. גרומות) with stump-like fingers.

*Hithpa.* הִתְגַּדֵּם *to be cut off, lopped.* Taan. 21a . . . ידי יִתְגַּדְּמוּ may my hands .... be stumped (through sickness).

**גְּדַם** ch. same. *Parel* גִּרְהֵם.

**גְּדֵם**, v. גִּירְהֵם.

**גְּדַפְנָא** (גַּדְפָנָא) **גְּדָנְפָא** m. (גדף, with inserted נ) *rim, enclosure.* Targ. O. Ex. XXV, 25, a. e. (ed. Berl. גְּדָ׳, Y. גִּפּוֹף, h. text מסגרת). Targ. Ezek. XLIII, 13; 17 (h. text גבול).—Succ. 20b דאית ליה ג׳ (Ms. M. גדפנא, Ar. גדפא) when the matting has a rim (so as to be used as a receptacle for fruits). Ab. Zar. 76ab אהדר ליה ג׳ דלרשא made a rim of dough around the kettle.—*Pl.* גְּדַנְפִּין, גְּדַנְפַּיָּא. Targ. I Kings VII, 28 sq. Targ. II Kings XVI, 17. V. גְּדָפָא.

**גָּדַע** (b. h.; v. גדר I) *to cut, chop, lop off.*—Y. Sabb. IV, end, 7a חריות שגְּדָעָן וכ׳ twigs which one cut off (trimming the date tree) with the intention of using them for &c. (Bab. ib. 50a גדר).—Part. pass. גָּדוּעַ, f. גְּדוּעָה; pl. גְּדוּעִים, גְּדוּעוֹת. Midr. Till. to Ps. LXXV, end קרני ישראל ג׳ the horns (power) of Israel are lopped off (checked).

*Pi.* גִּידַּע. Ib.; Midr. Sam. ch. V, end קרנות שג׳ צדיקו וכ׳ the horns which the Righteous One of the world (the Lord) has lopped.

*Nif.* נִגְדַּע *to be lopped, diminished.* Cant. R. to III, 7 ג׳ גובהו וכ׳ (Var. נגרע, v. גרע) Adam's high stature was reduced. [V. גָּזַע.]

**גְּדַע** ch. same. *Targ. II Sam. X, 4 (ed. Lag. גרע).

*Ithpa.* אִתְגְּדַע *to be cut, mutilated.* Targ. Y. Ex. XII, 12; Num. XXXIII, 4.

**גָּדַף** (b. h.; cmp. preced.) *to cut, scrape.* Part. pass. גָּדוּף, pl. גְּדוּפִין. Pes. 42ᵃ מרים הג׳ Ar., v. גָּרַף.—מיתה גְּדוּפָה, v. infra.

*Pi.* גִּידֵּף, גִּדֵּף 1) *to hollow out, scrape* or *chisel so as to form* an *enclosure* or *rim* (cmp. גדנפא, גדפא).—2) *to scrape, to empty to the dregs.* Kerith. 7ᵇ (explain. מגדף, Num. XV, 30, as a metaphor) as one says to his neighbor גִּדַּפְתָּ את הקערה וחיסרה Ar. (ed. גֵּירַ׳; Sifré Num. 112 גֵּרַרְתָּה מן וכ׳) thou hast scraped out the dish and lessened the thickness of the vessel (i. e. besides worshipping the forces of Nature to impair, so to speak, the supremacy of the Creator); he who thus explains, is of the opinion that מגדף means blaspheming the Divine Name; ג׳ הקערה ולא וכ׳ thou hast scraped the dish clean but not impaired it (i. e. to worship natural forces without denying the Divine supremacy); he who thus explains, is of the opinion that מגדף is a worshipper of idols; [Y. Snh. VII, 25ᵇ top גירר׳ את כל וכ׳ thou hast emptied the whole dish and left nothing in it, i. e. thou hast erased the entire Law; Sifré l. c. גררתה וכ׳].—Trnsf. (cmp. ארר, קלל, נקב) *to blaspheme* (God); *to revile, reproach.* Kerith. I, 2 אם המְגַדֵּף the blasphemer is also excluded from the rule (and has not to offer a sacrifice in the case of sinning through ignorance); expl. ib. 7ᵇ, v. supra. Snh. VII, 5; a. fr.—Num. R. s. 10 לפי שהיה מחרפם ומְגַדְּפָם בנתירצה לכן מת מיתה גְּדוּפָה וכ׳ because he (Sisera) disgraced and reviled them (the Israelites) with oppressive measures, therefore he died an ignominious death, for (the Lord) delivered him into the hands of a woman; a. fr.

**גְּדַף** ch., *Pa.* גַּדֵּיף 1) same, *to blaspheme.* Targ. I Kings XXI, 13; a. e.—Y. M. Kat. III, 83ᵇ; Y. Snh. VII, 25ᵇ top.—2) (with ב) *to sneer at.* Snh. 40ᵇ; Ab. Zar. 35ᵃ מְגַדֵּף בה . . . ר׳ R. . . . sneered at the opinion.

**גַּדְפָּא** m. (v. גָּדַף Pi. 1) *hollowed out,* whence 1) *rim, border.* Succ. 20ᵇ; Ab. Zar. 76ᵃᵇ Ar., v. גִּדְנָפָא.—2) (cmp. כָּנָף) *wing.* Targ. Job XXXIX, 13. Targ. O. Deut. IV, 17 (ed. Berl. גַּפָּא, v. Berl. Targ. O. II, p. 50); a. e.—B. Bath. 73ᵇ דלי ג׳ (Rashbam דלרא לי גדנפא, Ms. O. גפא, v. Rabb. D. S. a. l. note 40) lifted (towards me) a wing.—Trnsf. *bird; feather, plumage.* Keth. 105ᵇ פרח ג׳ וכ׳ a bird flew on his head. Gitt. 86ᵃ בג׳ דאווזא with a goose feather; Ab. Zar. 28ᵃ. Ḥull. 46ᵇ we put on it ג׳ או רוקא a feather or some spittle.—*Pl.* גַּדְפֵּי, גַּדְפֵּין (גֵּי׳). Targ. Job XXXVIII, 13 borders of the earth. Targ. Ex. XXXVII, 9. Targ. Y. Gen. I, 21; a. e.—B. Bath. l. c. דשמטי גַּדְפֵּיהוּ וכ׳ whose feathers fell out on account of their fatness. Ḥull. 31ᵃ we see גידפי דמירמרי that the rims of the cut throat stand apart (Rashi: that the plumage of the throat is cut through).

***גַּדְפַּדְתָּ**, Y. B. Mets. IV, beg. 9ᵈ לג׳, read מבקרא, as Y. Gitt. IV, 48ᵇ top; cmp. Y. Peah III, 17ᵈ bot.

**גַּדְפֵּי**, v. כַּתְפֵּי.

**גּוֹדְפָן, גַּדְפָּן** m. (גדף) *blasphemer.*—*Pl.* גּוֹדְפָנִין, גַּדְפָּנִין. Y. M. Kat. III, 83ᵇ משרבו הגדפ׳ וכ׳ since the (gentile) blasphemers (of the Lord) became too numerous, they (the Israelites) ceased to rend their garments (on hearing blasphemy); Y. Snh. VII, 25ᵇ top הגר׳ (corr. acc.).—Y. Yoma VII, 44ᶜ top; Cant. R. to IV, 4 על הגר׳ (Lev. R. s. 10 על המְגַדְּפִים) atones for the blasphemers.

**גַּדַּר** *to roll,* v. גִּנְהַר I.

**גָּדַר** (b. h.; v. גדד I) 1) *to cut,* esp. *to harvest dates.* B. Mets. 89ᵇ (Ar. גדד, v. Rabb. D. S. a. l. note 300). B. Bath. 36ᵇ עד שיגדור ג׳ גדירות until he has reaped three date harvests.—Y. Sabb. VII, 9ᶜ top; Bab. ib. 73ᵇ (terms equivalent to קוצר); Y. ib. 10ᵃ ed. Krot. הגודר (corr. acc.).—Sabb. 50ᵃ; 125ᵇ שגָּדָרָן לעצים . . . . חדיות twigs of a date tree which one cut with the intention of using them for fuel; v. גָּדַע.—Tosef. Ber. IV, 21; a. fr.—*Part. pass. גָּדוּר *cut down.* Tosef. Shebi. IV, 13 כרם ג׳ בציפורי (Var. גדול; R. S. to Shebi. VI, 4 גריד) a ruined vineyard in Zephoris.—2) *to surround with a* גָּדֵר, *fence in; to limit, control, ward off.* B. Kam. 23ᵃ שהיה לו לגוֹדְרָהּ ולא גָּדָרָהּ he ought to have fenced it in and did not do so. Tosef. M. Kat. I, 7 חומת . . . גּוֹדְרִין אותה if a city wall is broken into, we may fence it in (repair it, during the festive week).—Gen. R. s. 49 (play on *haaf,* Gen. XVIII, 23) אתה גוֹדֵר את האף והאף לא יִגָּדֵרְךָ Thou controllest the anger, but the anger does not control Thee.—Y. Ber. IX, end, 14ᶜ וגוֹדְרָהּ, v. זָקַן I.—Mikv. V, 6 גודר כלים one may form a dam with garments (Tosef. ib. IV, 10 גרר, corr. acc.). Y. Ber. III, 6ᶜ דבר שהוא גוֹדֵר את ישראל מן וכ׳ a custom which guards Israel from sin. Lev. R. s. 24 מי שהוא גודר עצמו וכ׳ (Y. Yeb. II, 3ᵈ top פורש) he who guards himself against sin (restraining himself from anything unchaste) is called holy. Gen. R. s. 70 גָּדְרוּ עצמן וכ׳ trained themselves to chastity; a. fr.—*Part. pass.* גָּדוּר *abstinent, chaste.* Lev. R. s. 22 ג׳ ומעצמו הוא and he will become abstinent of his own accord. Gen. R. l. c. אנשי מזרח גְּדוּרִים וכ׳ the people of the East are chaste; a. fr.—ג׳ פרצה (or sub. פרצה) to fence in a breach, *to remedy calamities,* also *to check lawlessness* by preventive measures (v. גְּזֵרָה). Ber. 19ᵃ שתְּגוֹדֵר וכ׳ that Thou repair our breaches (relieve us); B. Bath. 91ᵇ.—Lev. R. s. 1 (play on *Abigdor* I Chr. IV, 4) הרבה גוֹדְרִין וכ׳ Israel had many fence-makers (guardians against sin). Ruth. R. s. 2, a. fr.—Erub. 6ᵃ, a. e. ג׳ בה גדר, v. בְּקָעָה.—[Y. Erub. X, 26ᵇ bot. דלת גודרת וכ׳; Tosef. ib. XI (VII), 18 גוררת ed. Zuck., Var. גוד׳, v. גָּרַר.]—[Y. Sabb. XV, 15ᵇ top וגדרתא, read וּגְדַרְתָּהּ.]

*Nif.* נִגְדַּר *to be guarded; to guard one's self.* Y. Sabb. XVII, beg. 16ᵃ כיון שנִּגְדְּרוּ (ib. III, 6ᵃ top שנִּתְגַּדְּרוּ) when they had been trained (to guard against desecrating the Sabbath). Lev. R. s. 32 ג׳ כל הנשים וכ׳ all women were made chaste through her meritorious example; a. e.

*Pi.* גִּידֵּר *to cut into.* Gitt. 56ᵇ; Lev. R. s. 20; 22; Num. R. s. 18 וגידר׳ את הפרוכת and cut into the curtain (Koh.

R. to V, 8; Tanḥ. Ḥuck. 1 (וגד׳). [Tosef. Shebi. III, 20 מְגַדֵּר בחורשין Var. (ed. Zuck. מברך) to cut into, to clear thickets, v. בהה.]

*Hithpa.* הִתְגַּדֵּר 1) [*to cut one'sself off from others,*] *to distinguish one's self, to excel; to raise one's self above others, to arrogate power, be presumptuous.* Ber. 17ᵃ כשם שהוא אינו מִתְגַּדֵּר וכ׳ as he cannot excel in my work (study), so can I not in his (field labor). Ḥull. 7ᵃ my predecessors have left room for me לְהִתְגַּדֵּר בו to distinguish myself; Yoma 78ᵃ; (Y. Dem. II, 22ᶜ bot. עטרה לחחעטר, Ar. להחגדר).—Ned. 81ᵃ כדי שלא יִתְגַּדְּרוּ על וכ׳ in order that they may not be presumptuous towards the people; v. גָּבַר Hithpa. [Mekh. B'shall., Vayassa 1 כבן שמתגדר וכ׳, v. גָּרַר II.]—2) *to be trained,* v. supra Nif.

**גָּדַר** ch. same; 1) *to fence in; to check.* B. Kam. 23ᵇ, v. גְּדֵרָא. Yeb. 90ᵇ מִידְּגָדַר מילתא שאני a measure to check something (an extraordinary measure for checking lawlessnes) is something different, allows of no analogies.—*2) *to cut off, deduct.* Esth. R. to I, 4 גָּדַרְנֵיהּ מן פורעני I will deduct it from my dowry. [Ib. to I, 9 אנא מגדיר, v. גָּרַר.]

**גָּדֶר** I m. (v. גָּדַר) *fence, partition.* Peah II, 3. Y. ib. 16ᵈ ג׳ מחובר a hedge, v. חָבַר. B. Kam. 23ᵃ [read:] ונפל הג׳ (v. Rabb. D. S. a. l.) and the partition wall fell in; a. v. fr.—Trnsf. *guard against trespassing the law, restraint, preventive measure* (v. גְּזֵרָה). Tosef. Shebi III, 13 לא גזרו אלא ג׳ שיכול לעמוד they (the scholars) erect only such a fence as can stand, i. e. enact only practicable measures (v. גָּזַר). Snh. 21ᵃ ג׳ גדול גְּדֵרָה וכ׳ Tamar erected a great guard at the time (became a warning to girls). Lev. R. s. 26 the serpent פרץ גְּדֵרוֹ של עולם made a breach in the fence of the world (opened the way to lawlessness). Ib. s. 24, a. fr. ערוה ג׳ guard against immorality, *chastity,* v. גָּדַר; a. fr.—Y. Pes. I, 27ᶜ bot. ויש ג׳ לג׳ can a preventive rabbinical law (גְּזֵרָה) be enacted as a guard for another preventive law?—*Pl.* גְּדֵרוֹת. Lev. R. s. 24; a. e., v. גְּדֵרִי.

**גֶּדֶר** II, **הַגֶּדֶר** pr. n. pl. *Geder* (*Gadara*), capital of Peraea, v. גְּדוֹר. Pesik. R. s. 21 (p. 107ᵃ ed. Fr.) מן הגודר (read גדור or גדר), v. גַּיְיוּס; ib. (p. 108ᵃ) מן הג׳.—R. Hash. 23ᵇ, v. גְּדוֹר. Esth. R. to I, 3, v. אַרְכֵיוֹן.—Y. Kidd. III, 64ᵈ top מי ג׳ Ḥamtha (Hot Springs) near G.—Sabb. 109ᵃ חמתא דג׳ springs of G.—Erub. 61ᵃ; Tosef ib. VI (V), 13 שירחו בני ג׳ that the inhabitants of G. were permitted to go down to Ḥamtha (on the Sabbath), but &c., v. טַפְּרַנָּג.

**גַּדְרָאנִיָּה** = גַּדְרָנִיָּה = גַּדְרָא לית, אנא גַּדְרָא, v. גְּדַר.

**גדרסן,** Targ. Jud. XVI, 14 some ed., read גַּרְדָּאִין, v. גְּרַדִּי.

**גדרפוס,** v. גנדרופוס.

**גָּדֵשׁ** pr. n. pl. *Gadesh,* in Gilead. Midr. Sam. ch. XXX; XXXII (expl. הגלעדה II Sam. XXIV, 6).

**גָּדַשׁ** *to heap up, to put up stacks of grain.* Pes. 56ᵃ; Men. 71ᵃ גּוֹדְשִׁין לפני השומר they put the stacks of grain up before offering the Omer (v. עוֹמֶר); Tosef. Pes. II (III), 19 (corr. acc.). Tosef. B. Kam. VI, 24 השאילו לְגָדְשׁוֹ . . וגָ׳ וכ׳ if he lent him a spot to pile wheat on it, and he piled barley; a. fr.—2) *to give heaped measure,* opp. מחק to strike. B. Bath. V, 11 where the usage is למחוק לא יִגְדּוֹשׁ וכ׳ to strike grain, one must not heap (even for special remuneration) &c.; a. fr.—Part. pass. גָּדוּשׁ, f. גְּדוּשָׁה, *brimful, overflowing, heaped.* Tam. V, 4. Yoma 48ᵃ גְּדוּשׁוֹת, v. טָפַח I. Gen. R. s. 22 ג׳ . . . . חטאו וּמְגוּדָּשׁ the measure of thy sin is heaped to excess.—Sabb. 153ᵇ; Tosef. ib. I, 17; Y. ib. I, 3ᶜ בו ביום גָּדְשׁוּ (את ה)סאה on that day (of rabbinical enactments) they overfilled the measure (of laws).

*Nif.* נִגְדַּשׁ *to be heaped up, to tower up.* Men. IX, 5 חיו נִגְדָּשׁוֹת were heaped, v. גּוֹדֶשׁ. Sot. 34ᵃ the waters נִגְדָּשִׁין ועולין rose more and more.

*Pi.* גִּידֵּשׁ same. Part. pass. מְגוּדָּשׁ, v. supra.

*Hif.* הִגְדִּישׁ *to pile up stacks.* B. Kam. VI, 3.

**גְּדַשׁ** I ch. same. Targ. Prov. VI, 8 Ms. (ed. גבש).

**גָּדַשׁ** II, *Pa.* גִּדֵּשׁ (cmp. נָגַד III a. נָגִיד) *to lead a blind man.* Lev. R. s. 22; Koh. R. to V, 8; Yalk. ib. 972; v. גִּדְּשׁוּ.

**גָּדַח, גָּדָה** (for dialect. change of ח a. ח, cmp. גבח a. גבה) *to swell, bulge; to hang over* (cmp. בָּעַט I). M. Kat. 7ᵃ כותל הגּוֹדֶה וכ׳ Ar. (ed. ח) a wall inclining towards the public road; Tosef. ib. I, 7 גּוֹאֶה ed. Zuck. (Var. גודה); Y. ib. I, 80ᶜ bot.; a. e.—Succ. 45ᵃ כדי שיהו גוֹדְדוֹת על וכ׳ (ed. גוחות, Ms. M. גבוהות) that the willows might overtop the altar one cubit. [Cmp. Ps. XXII, 7 גֹּחִי *bending over me, protecting.*]

**גָּחַט, גָּדַח** (cmp. גהץ) *to polish over, erase.* Part. Peïl גָּחִיט, גָּדִיחַ *erased.* Ber. 56ᵃ ג׳ וכ׳ ו״ו דפטר חמור (for right vers. v. Rabb. D. S. a. l.) the Vav in *Peter Ḥămor* (Ex. XIII, 13) of thy T'fillin is erased (had by mistake been written and its erasure could be noticed).

**גֵּיחִינָּם,** v. גֵּיהִנֹּם.

**גחיקן, גחיקין,** v. גַּמְּיקִין.

**גָּהַץ** (cmp. גהט) *to be bright, glad, willing.* Gen. R. s. 39 [combine text of ed. with vers. of Ar. and read:] וא״ת שלא ג׳ אברהם ושמח על דבור המקום שאילו ג׳ ושמח למה לא יצא and if you will say, Abraham was not glad and joyful over the command of the Lord (to leave his home), for if he were so, why did he not emigrate (until he was commanded)?

*Pi.* גִּיהֵץ, *Hif.* הִגְהִיץ *to polish* (*clothes*), *iron, gloss.* Cant. R. to IV, 11 the cloud rubbed their clothes וּמְגַהֲצָן and polished them; Midr. Till. to Ps. XXIII וּמְגַהֲצָן; Yalk. Deut. 850; Ps. 691 ענני כבוד היו מְגַהֲצִין וכ׳; Pesik. B'shall. p. 92ᵃ מַגְהִיצִים וכ׳; (Deut. R. s. 7 ומלבנן). Ib. אין מג׳ אלא באור, (v. אַמְרִינְטוֹן) is cleansed only by fire.—*Part. Pu.* מְגוּהָץ, pl. מְגוּהָצִין. Pes. 109ᵃ. Y. M. Kat. III, 82ᵃ bot.

*Hithpa.* הִתְגַּהֵץ *to be polished.* Cant. R. l. c., a. parallel, passages, v. supra.

גָּהַק, *Pi.* גִּיהֵק (onomatop.) *to belch.* Ber. 24ª. Ib.ᵇ מְגַהֵק.

גַּהַר, v. גִּיחַר.

גַּו, גַּוָּא m. (b. h.; cmp. גב) *belly, body;* prep. *within, among.* Keth. 15ª; B.Kam. 44ᵇ, a. e. זורק אבן לגו one who throws a stone into (a crowd); Yalk. Deut. 921 לגוי (corr. acc.). Keth. 111ª; Kidd. 44ᵇ דברים בגו there is something in it, v. גַּב end.

גַּו, גֵּיר, גַּר, גַּוָּא, גַּוֵּי, גּוֹ, גּוֹא ch. same; 1) (=h. תָּוֶךְ) *belly; innermost.* Targ. Ex. XXIX, 13; a. e. Targ. Prov. XXVI, 24. Targ. O. Deut. III, 16 (h. text תּוֹךְ); a. fr.—Sabb. 152ᵇ לגַוֵּיהּ דבריתא (insert ולירוזל) and go home. Cant. R. to IV, 8 like the hen דמנערא גפה מגווא קטמא (read מְגוֹא) that shakes her wings off (rising) from between the ashes (Gen. R. s. 75 beg. מן קיטמא). Cant. R. to I, 7 יומא דהוה קאים בגַוֵּיהּ the day on which he stood, i. e. that every day; a. fr.—*Pl.* גַּוָּוָא. Targ. Prov. XX, 27 (ed. Lag. גַּוָּוָיהּ).—2) (with or without ב) *among, amid; in, into.* Targ. Ex. XIV, 22; a. fr.—Y. Peah VIII, 20ᵈ bot. מן אית ליה שותפות בגַוָּהּ גוא לפסא out of the pot. Ḥull. 41ª he owns a share in it. Ib. 48ᵇ קופא לגַיו if the head of the pin is towards the inside. Lev. R. s. 12 את מפני מלגאו מלבר . . . pour thou out from inside (the hole), and I shall drink from outside. B. Mets. 53ᵇ sq., v. בַּר I ch. a. חוּמְשָׁא.—Pes. 110ᵇ אתית לגאו, אתית לגו I have come among (you). Y. Keth. XII, 35ᵇ; Y. Kil. IX, 32ᶜ bot. גוא ארעא וכ׳ in a unclean land. Y. Keth. l. c.ª bot.; Y. Kil. l. c.ᵇ bot. גו בני (גובנר) in the bath-house. Y. Ned. IX, 41ᵇ bot. גו שמשא in the sun (in sunlight); a. v. fr.—מן גו, מִגּוֹ *because, in consequence of.* Y. Taan. II, 65ᵇ, v. בּוּךְ. Y. Ber. I, 3ᵇ top מן גו דאינון צירבחר because they are brief.—B. Mets. 39ᵇ מיגו דמוקמינן וכ׳ since we have to appoint a guardian for &c. Ib. 5ᵇ, a. fr. מ׳ דחשיד אממונא וכ׳ since he is suspected of wrong-doing in money matters, he is also suspected of swearing falsely; a. fr.—Hence מִגּוֹ, מֵהֵיגּוֹ *Miggo,* 1) (=h. מִתּוֹךְ, Shebu. 45ᵇ, and מֵאַחַר, v. אַחַר) *a legal rule according to which a deponent's statement is accepted as true on the ground that, if he had intended to tell a lie, he might have invented one more advantageous to his case* (cmp. B. Bath. 31ª מה לו לשקר אי בעי וכ׳ why should he lie? If he wanted to lie, he might have said &c.). Keth. 16ª דחתם מאי מ׳ אירכא what *miggo* is there in that case, i. e. what choice did she have in inventing a statement, if she intended to tell a lie? Ib. מכדי חאי מ׳ והאי מ׳ וכ׳ since in this case there is the legal presumption of a *miggo,* and so is in the other, what is the difference between the one *miggo* and the other?; a. fr.—2) (cmp. אַגַּב) *an action declared valid because one part of it was indisputably legitimate,* or *because the legal status required for its legitimacy might easily have been obtained.* B. Mets. 9ᵇ מ׳ דאי בעי מפקר וכ׳ since, if he wanted, he might have declared his possession public property, in which case he would have obtained the legal status of poverty entitling him to the corner of the field (פֵּאָה), and since (if he had resigned his property) he would have been entitled to take possession of the corner for himself, he has a right also to take possession of it in behalf of his neighbor. Ib. תרי מ׳ לא אמרינן two *miggos* cannot be accepted, i. e. two conditions required to make an action legitimate cannot be dispensed with. Ib. 8ª. Ned. 88ᵇ; a. e.

גַּוְיָא (גִּירְיָא) גַּוְאִי, גַּוְרִי, גַּוְאָה m. (preced.) *inner, inside* (adj. a. adv.) Targ. I Kings VI, 27; a. e.—Zeb. 15ª דקאי ג׳ stands inside. Ib. לג׳, v. בָּרָא. Y. Sabb. VIII, 11ª top בהרן גידוא of the inside (reed), opp. בראה.—*Pl.* גַּוְוָאִין, גַּוְוָאֵי. Targ. Y. Num. VI, 4.—Ḥull. 47ª bot. מג׳ from the inner lungs (lower part), opp. אַגַּבָּא. B. Bath. 29ᵇ שכוני ג׳ the interior compartments. Ḥag. 5ᵇ בתי ג׳ the inner chambers of the heavens; a. fr.—Fem. גַּוְרָתָא. Targ. Ezek. XL, 27; a. e.—*Pl.* גַּוְרָאתָא. Erub. 25ᵇ גודא ג׳ (read גדי, Ms. M. גודי גואר) inner partitions.

גַּוְזָא, v. גַּוָּזָא.

גּוֹאֵל m. (b. h.; גָּאַל) *vindicator, redeemer, relative entitled to redemption* (Lev. XXV, 25 sq.); in general *relation.*—ג׳ הדם *avenger of blood, nearest relation* (Num. XXXV, 19 sq.). Macc. II, 7. Ib. 12ª [read:] אב שהרג בנו בנו נעש׳ לו ג׳ הדם when a father killed a son of his, his (surviving) son becomes the avenger of blood. Tanḥ. Masé 11 וימצא אותו הג׳ and the avenger may meet him; Num. R. s. 23 בג׳ הדם הכתוב (Deut. XIX, 6) the text means the avenger (is not punished); a. fr.—*Pl.* גּוֹאֲלִין, גּוֹאֲלִים. B. Kam. 109ª; Kidd. 21ª (ref. to Num. V, 8) וכי יש אדם שאין לו ג׳ is there a person . . . without relations (heirs)?; Snh. 68ᵇ גואל. B. Kam. l. c.ᵇ; Snh. 69ª בירדוע שאין לו ג׳ it is known that the minor has no heirs (offspring); a. fr.—Esp. *the redeemer from captivity,* also *the Lord.* Lev. R. s. 32 end; Cant. R. to IV, 7; Koh. R. to IV, 1 (ref. to וְגָלָה, Zech. IV, 2) one reads גּוֹלָה (He emigrates), and one reads גּוֹאֲלָה (not גאולה) her Redeemer (goes at the head of Israel). Ib. מאן דאמר גואלה פרוקא (not גאולה) he who reads גואלה means 'the Redeemer' as it says (Is. XLVII, 4), Our redeemer &c.—Pesik. S'liḥ. p. 166ᵇ אין אלא בג׳ מלא . . . they will be redeemed only through a *complete* redeemer (ref. to גואל Is. LIX, 20 written *plene*). Ex. R. s. 26 beg.; a. fr.—*Pl.* as above. Gen. R. s. 85; Yalk. ib. 145 מהיכן ג׳ עומדים (not גדולים) whence will the redeemers rise (if not from Judah)? Ib. ג׳ אני מעוברת I am going pregnant with redeemers (of Israel).

גַּוְלָקָא, גּוּלָקָא, גּוֹאֲלָקָא m. (Arab. ǧuwâlik, Pers. ǧawâlakh=hippopera, Freytag s. v.) *long pouch as a receptacle for grain,* thrown over the shoulders or across an animal's back, *haversack.* Taan. 23ᵇ חבו לי גואלקי וכ׳ (Ar. קא . . .; Ms. M. 2 שקיל גולקא, v. Rabb. D. S. a. l. note 200) get me my haversack, and I shall go and buy &c.—*Pl.* גּוֹאֲלָקֵי, גּוֹאֲלָקָאן. Targ. Lam. V, 5.—Sabb. 154ᵇ, v. חֻבָּר (where Var. lect. are quoted). Succ. 20ᵇ חזו לגואלקי Ms. M. (ed. לגולקי) are fit for haversacks.

גַּוָּאן, v. גַּוָּזָן.

גּוֹב, *Pa.* גַּיֵּיב, v. גִּיב I. [Targ. Prov. IX, 3 Ms., v. גִּיב II.]

גּוֹב m. (גבב, cmp. גֻּבָּא) *pit;* ג׳ אריות *lions' den.* Ex. R. s. 18, end הצילו לדניאל מג׳ א׳ He rescued Daniel from the lions' den. Deut. R. s. 2; a. e.

**גּוֹב, גּוּב, גּוּבָּא, גֹּב, גַּבָּא, גּוּבְתָּא** ch. 1) same. Dan. VI, 8; 13; 17 sq.—Targ. Ex. XXI, 33 sq. (some ed. גּוּבָּא); Targ. Ps. XLIV, 26 (ed. Vien. גּוּבָּא); a. e.—Y. Ab. Zar. IV, 44ª bot. נפל לגו׳ fell into a wine pit, v. זְחַל. —*Pl.* גּוּבְרִין, גּוּבַּיָּא, גּוּבֵּי, גּוֹבִי׳. Targ. Jer. II, 13. Targ. Gen. XXXVII, 20 ed. Berl. גּוּבַּי (Y. גּוֹבִי׳).—2) (cmp. גַּבָּא) *body, trunk, untrimmed log.*—*Pl.* גּוּבֵּי or גּוֹבֵי. B. Kam. 96ª ג׳ דדיקלא logs of a date-tree. Ib. ג׳ ועבדינהו וכ׳, v. כָּשׁוֹרָא. Sabb. 109ᵇ the swallowed serpent came out of his body ג׳ ג׳ in single trunks (sections of the body). M. Kat. 24ª ג׳ דדיקנא chin, v. גַּב (Rashi: *the dimples* of the chin).—3) *back, top.* Targ. Prov. IX, 3 Ms. על ג׳ (cmp. עַל גַּב; ed. גַּיְ, h. text גַּפֵּי).—4) *prep. (cmp. גַּבְרֵי s. v. גַּב) מן גוברי out of.* Y. Keth. II, 35ª ומן גוברהן עבד וכ׳ and out of these (seventeen years) he spent thirteen years suffering with tooth-ache; Y. Kil. IX, 32ᵇ ומן גובטין (corr. acc.).

**גּוֹבָא** m. *locust*, v. גּוּבָאי. Targ. Ex. X, 4; a. fr.—**Pl.* גּוֹבָרְיָא. Targ. Y. II Gen. XXIII, 2 ed. pr. a. ed. Ven. (later ed. גוברייא *giants*, Anak and his three sons, v. Gen. R. s. 58; h. text ארבע).

**גובאה**, v. גּוּבְתָּא.

**גּוֹבַי, גּוּבָאי** m. (b. h. גּוֹב, גּוּבִי; גבה, cmp. גִּבְהַ) [*the hump-backed,*] *gobay*, a species of edible locusts. Ber. VI, 3. Sabb. 32ᵇ. Y. Taan. I, end, 64ᵈ וג׳... שני דברים two calamities, drought and locusts. Ib. III, 66ᵈ (homiletic etymology) why is it called גובאי? דו גבי דינא וכ׳ because it collects the (fines of) judgment of the Lord.

**גּוֹבִי, גּוּבָאי** ch. same. Targ. Y. I Deut. XXVIII, 38. Targ. Ps. CV, 34. Am. VII, 1; a. e. (mostly גּוּבָא; Var. גּוֹבַי, גּוּבַאי).

**גּוֹבָאֵי** m. pl. *inhabitants of Gobaya*, v. גּוֹבַיָּא.

**גּוֹבְבָתָא, גּוֹפְפָתָא** f. pl. (גבב) *hills*, esp. *Gob'batha*, near Sepphoris. Gen. R. s. 98 (ref. to גת החפר, I Kings XIV, 25) אילין ג׳ דצפורין that is G. near Sepph. Koh. R. to IX, 10 the lamentations over the death of Rabbi at Sepph. were heard עד גובבתה וכ׳ (some ed. גובתתה, גובתּ׳, corr. acc.) as far as Gob., a distance of three *mil;* ib. to VII, 11 גופתתא; Y. Kil. V, 32ᵇ top לגו פפתה (combine in one w.); Y. Keth. XII, 35ª top לגו פתתה (corr. acc.). [Y. Snh. VII, end, 25ᵈ גופתא דצפורין; Y. Ber. III, 6ª bot.; Y. Naz. VII, 56ª top גופנא דציפ׳ (corr. acc.). Y. Shek. VII, 50ᶜ bot.; Y. Succ. II, 53ª top גופתא—prob. the same as גובב׳.] V. גּוּבְתָּא.

**גּוֹבַהּ** m. (b. h. גֹּבַהּ; גָּבַהּ) *height, elevation; thick, fleshy part* (cmp. גַּב). Midd. IV, 1 גָּבְהוֹ Ib. 6. גּוֹבְהוֹ; a. fr. —Men. 37ᵇ ג׳ שביד the thickest part of the upper arm (קִבּוּרוֹת); ג׳ שבראש the highest point of the forehead. Y. Yeb. VIII, 9ª; Y. Sabb. XIX, end, 17ᵇ; Bab. ib. 137ᵇ גּוֹבְהָהּ של עטרה the thickest part of the apex.

**גּוֹבְתָא** ch. same. Targ. Y. Ex. XIII, 9 (corresp. to Men. 37ᵇ, v. preced.). Targ. Job V, 7 (some ed. גובאה, corr. acc.).

**גּוֹבַיָּא** pr. n. *Gobaya*, a Babylonian place or district, (v. Graetz, *Koenigr. Messene*, in programme of the Rabbin. Semin., Breslau 1879). Kidd. 72ª; Y. Yeb. I, 3ᵇ top; גווכריא (corr. acc.); Y. Kidd. IV, 65ᵈ top גַּבְבָיָא.—Denom. pl. גּוֹבָאֵי. Kidd. 70ᵇ (phonetic play) ג׳ גבצונאי Gobeans are legally considered like Gibeonites (v. גִּבְעוֹנִי); Y. Yeb. l. c. גווכאי (corr. acc.); Y. Kidd. l. c. גַּבְבָאֵי, גַּבְבָרֵי. Ber. 17ᵇ ג׳ טפשאי foolish Gobeans.

**גּוֹבְרִינָא** m.=h. גִּבּוּר, *collection.* Yeb. 66ᵇ, a. e. מחוסר ג׳ wanting collection (not yet collected). B. Mets. 110ᵇ landed property כרון דלג׳ קיימא וכ׳ because it is ready to be collected from, (is seizable for debts and cannot be hidden), is considered as if collected.

***גּוּבִיתָא** f. (v. h. גַּב d) *a low fence.* Y. Orl. III, end, 63ᵇ עבר חנן ג׳ וכ׳ Ḥanan passed over the fence and tore the mixed seeds out.

**גּוֹבָל** m. (גבל, v. גְּבוּל) *border of the field, balk, ridge.* Kil. III, 1 sq. Ms. M. (ed. גבול). Y. ib. 28ᶜ (R. S. to Kil. III, 1, reads: גבול).—*Pl.* גּוֹבְלִין. Ib.

**גּוּבְלָא** m. (גבל; v. גְּבִיל) *a thick dough-like mass.* Ber. 38ª בעלמא הוא ג׳ it is a mere thick mass (no bread).

**גּוּבְלָאֵי** m. pl. (v. גַּבְלָא) *of Gabla, Idumeans.* Targ. Ps. LXXXIII, 8 ed. (Var. גּוּבְנָאֵי, Ms. גִּירְבֵלֵי).

**גּוּבְלִית**, v. גַּבְלִית.

**גַּוְלָתָא, גּוּבְלָתָא** ch.=h. גֻּלְגֹּלֶת. Y. Ab. Zar. II, 41ᶜ top לגוולתא׳; Y. Meg. III, 73ᵈ bot. לגוולנה.

**גּוּבְנָא** ch. m.=h. גְּבִינָה, *cheese.* Y. Shek. VII, 50ᶜ bot. עיגגול דג׳ a loaf of cheese. Y. M. Kat. III, 83ᵇ bot.—*Pl.* גּוּבְנִין. Targ. I Sam. XVII, 18. Targ. Jud. V, 25 (*cream*, h. text חמאה). Targ. Ps. LV, 22 (h. text מ)חֶמְאוֹת). Targ. Job XX, 17; XXIX, 6 Ms. (v. לָוְאַי).

**גּוֹבַנֵּי**=גּוֹ בַּנֵּי, v. גַּוּ.

***גּוּבְנָאֵי**, v. גּוּבְלָאֵי.

**גובעין**, Y. Kil. IX, 32ᵇ, v. גּוֹב ch., end.

**גּוּבְרָא** m. 1)=גַּבְרָא, *man, husband.* Targ. Koh. V, 11. —Y. Taan. I, 64ᵇ bot.; a. fr.—*Pl.* גּוּבְרִין, גּוּבְרַיָּא. Targ. Y. Deut. I, 13; a. e.—Snh. 65ᵇ מה גבר מגו׳ what is the difference between man and men (you and common people). Ber. 31ᵇ גברא בגו׳ a man among men (a distinguished man). Gitt. 45ª עדי ג׳ וכ׳ these (our captors) are men and those (our husbands) in Nehardea are men (Rashi: *our* masters, husbands), a. fr.—2) *strength, skill.* Nidd. 25ᵇ; 64ᵇ דרב גוברייה because his skill (physiological knowledge) was great.

**גּוּבְשָׁא** f. (גבש) *hill, mound.*—*Pl.* גּוּבְשָׁתָא. Targ. Zeph. I, 10 Kimḥi (ed. גַּבְעָתָא).

**גּוּפְתָא, גַּבְתָא, גּוּבְתָא** f. (v. גּוּבְבָתָא) *hill* (or *pit*), esp. *Gubta, Gabta*, name of several places, as ג׳ דארירת, v. אֲרִירַת; גּוּבַת שמאי, v. סְרַטַּאי &c.

**גּוּבְתָּא** f. (cmp. גֵּב) *little reservoir*, whence *tube, channel*. Targ. II Esth. I, 3 ג׳ דכוחלא the tube containing the eye-paint; Ber. 18[b] גּוּבְתָּאי דכ׳ my tube &c.—Sabb. 90[b] רמי לידה בג׳ דנחשא one puts it into a bronze tube. Ib. 146[b] ג׳ to insert a tube into the barrel. Hull. 58[b] הדיא ג׳ וכ׳ a channel was discovered forming the passage from the second stomach &c. Yeb. 75[b] ג׳ דשכבת זרע the channel for the effusion of semen.

**גּוּגְיוֹתִית**, v. גִּוּרְיָתָא.

**גּוּדַלְתָּא**=גּוּלַּגְלְתָּא.

**גּוּדְמֵי**, v. גַּדְמֵי.

**גּוֹד** 1) (sec. r. of אָגַד I) *to bind;* denom. גִּיד.—[Polel גּוֹדֵד, fr. which גְּדוּד.]—2) (denom. of גדוד) *to form a faction;* (b. h. *to attack in small bands*). Yeb. 13[b] (ref. to Deut. XIV, 1, v. גָּדַד I) if *lo tithgod'du* were meant only in the one sense of 'ye shall form no factions', it would have read לֹא תָגוּדוּ.

*Hithpol.* הִתְגּוֹדֵד *to form bands, factions.* Ib. 14[a] כי אמרינן לא תתגודדו the law against factions applies only to &c.—Sifré Deut. 96; [Pesik. Zutr. R'eh (p. 43) מלשון גדוד].

**גּוֹד** or **גֹּד**, forms of גדד a. גגד.

***גּוֹד** m. (גגד) [*stretched,*] *leather bag* for wine, milk &c.; which travellers at night stretch like a tent in order to let the cool air strike it, *large leather bottle.* Sabb. 138[a] ג׳ . . . לא יעשה (Ms. M. הנוד a. O., v. Rabb. D. S. a. l. note) one must not stretch the bag &c. on the Sabbath. Ib.[b], v. כֶּסֶהּ.

***גּוֹדָא** ch. same. Succ. 48[b] out of this man's (thy) skin משוינן לידה ג׳ (Ms. M. 2 גודא) we shall make a bottle.

**גּוּדָא** I f. (גָּדַד) 1) *partition, wall.* Targ. Ps. LXII, 4 (ed. Vien. גּוּדָא; Ms. גודרא, h. text גדר). Targ. Koh. X, 8 ג׳ דעלמא the world's fence (morality).—B. Bath. 2[a] (explain. מחיצה, Mish. ib. I, 1) it means ג׳ *wall* (not פלוגתא division). Ib. 36[a] מג׳ דערודי ולבר the land outside the fence which is erected to protect the fields from beasts. Sabb. 110[b] בין תנורא לג׳ between the stove and the wall. Taan. 21[a] ג׳ רעיעא (Ms. M.; Yalk. Deut. 897 אשירתא) a ruinous wall. Koh. R. to X, 7 טריק רישיה אג׳ he knocked his head against the wall. B. Kam. 92[b] (prov.) קרית חברך ... רמי ג׳ רבה שדי בירה (Ms. M. דחי גידא רבא וכ׳, Ms. R. a. Yalk. Ez. 364 דחי ג׳ רמי שדי עילויה) when thou hast called thy neighbor (cautioning him), and he would not answer, push down a big wall and throw it at him (he deserves to suffer).—*Pl.* with suff. גּוּדָּהָא. Targ. Ps. LXXX, 13 (ed. Vien. גּוּדְרָהָא, Ms. גדירהא, h. text גְּדֵרֶיהָ).—2) (cmp. גֵּירְהוּד) *banks.* Taan. 24[b]; Yoma 77[b] ג׳ דנהר וכ׳ the banks of &c. *Gitt. 73[a] אַגּוּדָּא דנהר וכ׳ Ar. (ed. אגידא, v. next w.) on the banks of &c.

**גִּידָא, גּוּדָא** m. (גּוּד) *junction, joined boards.* Hag. 15[a] כי גו׳ דגמלא (Ms. M. 2 כגידא) as the boards of a landing bridge are placed side by side (leaving small slits). Snh. 7[a] דמי לגו׳ דגמלא וכ׳ (Ms. M. לגי׳, v. Rabb. D. S. a. l.) like the junction of a landing bridge (which is at first shaky, but,) once put up, grows firmer.—*Gitt. 73[a] bought poppy seed, אגידא דנהר וכ׳ deliverable at the landing of &c.; v. preced.—Y. Meg. I, 71[d] top גו׳ דרצועתא the seam of the straps (of the phylacteries). V. גִּירָא.

**גּוּדָא** II pr. n. m. *Gudda.* Ab. Zar. 32[a] (Ms. M. גּוּרָא, v. Rabb. D. S. a. l. note).

**גּוּדָאוּת**, Yalk. Gen. 55, read גּוּרְיָה, v. גִּוּרְיָתָא.

**גּוּדְגֻּדָא, גּוּדְגָּדָא** pr. n. m. *Gudgada,* father of R. Johanan. Ḥag. II, 7; Gitt. V, 5; Yeb. XIV, 2; Eduy. VII, 9. ר׳ נחוניה בן ג׳ ed. (Ms. M. ריוחנן).

***גּוּדְגַּדְרִין** m. pl. (v. גַּד h. a. ch.) *good luck, Fortune.* Tosef. Sabb. VI (VII), 1 המגבח לג׳ ed. Zuck. (Var. גורגדין; oth. ed. והמגבה לגרגרן) he who shaves his head (makes a bald-pate) for good luck (a superstitious practice).

**גּוּדְגַּדְנִיּוֹת**, v. גַּדְגֵּד.

**גּוּדִיזִין**, v. גּוּזְזִין.

**גּוֹדֶל** m. (b. h. גֹּדֶל; v. גדל) 1) *greatness.* Erub. 21[b] כבודי וגוֹדְלִי, my glory and my greatness.—Ex. R. s. 29; Cant. R. to I, 2 גָּדְלוֹ His greatness.—Ib. to II, 4; Num. R. s. 2 (play on ודגלו, Cant. l. c.) וגוֹדְלוֹ עלי אהבה even his (the child's) elevating himself over Me (by putting his finger on the Divine Name) is (a token of) love; (Tanḥ. B'midb. 10 ודגלו; ed. Bub. ib. note וגידולו Ms. R.).—2) *pile.*—*Pl.* גּוֹדְלִין. Y. B. Mets. II, beg. 8[b] עשורין ג׳ (coins found) piled up (assorted according to their sizes, pyramid-like; Bab. ib. 25[a] כמגדלין).

**גּוּדָל** m. (גדל, v. אֲגוּדָל) *thumb, great toe.* [Cant. R. to II, 4 גּוּדְלוֹ עלי וכ׳ the child's pointing with his finger (comment.); v., however, preced. w.] Y. Ber. I, 2[c] top עקב בצד ג׳ heel touching toe (in walking); Sabb. 62[b] (expl. חלוד ושפוף, Is. III, 16).—*Pl.* גּוּדָלִים, גּוּדָלִין, constr. גּוּדְלֵי. Sabb. 151[b] ג׳ רגליו his great toes.

**גּוּדָלְנָא** m. (גדל, v. גְּדִיל) *the heap, the difference between stricken and heaped measure.* Y. Pes. IV, end, 31[c] [read:] אנא מחשכנא ג׳ וכ׳ I will deduct the difference from my dowry, v. חֶשְׁבּוֹן.

**גּוּדְלֶת** f. *governess* or *hair-dresser*, v. גַּדֶּלֶת.

**גּוּדְמָא**, v. גִּידְמָא.

**גּוּדַע** pr. n. m. *Gudda.* Ab. Zar. 32[b] (Ms. M. גּוּרַע, v. גּוּדָּא II).

**גּוּדְפָן**, v. גַּדְפָּן.

**גּוֹדְרוֹת** f. pl. (denom. of גדרה *fold,* Num. XXXII, 16) *animals living in folds* (which they leave in day-time), in gen. *moving live stock.* B. Bath. 36[a]; Gitt. 20[b]; Keth 84[b] חג׳ אין להם חזקה the possession of fold-animals is no evidence of ownership (as they may have come over by accident). B. Mets. 69[a] בג׳ כ״ד חדש fold-animals (small cattle given out for raising on half-profit) must be attended to twenty four months (before a division of profits can be demanded by the keeper).

**גּוּדְרִיתָא** f. (גדר) *partition;* ג׳ דקני (=h. חרצת קנים) a hedge of reeds spreading from a common stem. Erub. 19[b] (Ms. M. גּוּדְרֵיתָא, pl.; Ar. גורדיירתא). Sabb. 50[b] בגורד׳ דקני ed. (corr. בגודר׳, Ms. M. בגריררתא, corr. בגדיר׳; Ar. בי גזרתא) (to put a knife) between the branches of a hedge of reeds. [The vers. of Ar. proves גודר׳ to be the proper version and גורד׳ or גריר׳, corruptions.]

**גּוּדָּשׁ** m. (גדש) *the heap, the top over the level of a dry measure.* Zeb. 62[b] כמחק ג׳ סאה as thick as the instrument for striking off the top of a S'ah. Men. IX, 5 (90[a]) חזיה גוּדְשָׁהּ לתוכהּ (Var. גַּדְשָׁהּ) its heap was added to the measure, i. e. the additional quantity forming the top of other measures, was contained in the Highpriest's measure which was so much larger.

**גּוּדָּשָׁא** ch. same. Erub. 14[b] להוא לג׳ this refers to heaped measure (dry quantities). Ib. להוא ג׳ תילתא הוו that top in dry measures amounts to one third of the entire quantity; Sabb. 35[a].

**גּוּהָא** (Ms. M. גִּיהָא) m. (גנח=גנח, or גוח=גוח, v. Nöld. Mand. Gr. p. 52) *an abrupt sound, a subterranean thunder, earthquake, rumbling.* Ber. 59[a] defining זְוָעוֹת (Mish. IX, 2). Ib. גנח ג׳ (Ms. M. גגא גר׳) a thunder roared (a rumbling was heard). Ib. ג׳ ג׳ עביד it really comes in one rumbling sound after the other.

**גּוּהַר**, v. גִּיהַר.

**גּוּדַרְקָא** I f. (a corrupt. of גרהוקא, carruca, καροῦχα, καββοῦχα) *a carriage used by persons of distinction* (v. Sm. Ant. s. v.). Taan. 20[b] דדהבא ג׳ a gilt carruca (aurea carruca, v. Sm. Ant. l. c.); Gitt. 31[b]. B. Mets. 73[b] מעיריך להו בג׳ דרבא made them draw Raba's carriage. Ib. 85[b] ג׳ דר׳ חייא the carriage in which R. Hiya will rise to heaven.—*Pl.* גּוּדַרְקֵי. Ib. בכולהו ג׳ Ms. H. (v. Rabb. D. S. a. l. note 90).

**גּוּדַרְקָא** II m. (=גַּוּי חַרְקָא; cmp. Syr. חרוק acerbus P. Sm. 1384, a. h. חַרְצָן) *sour and hard berry.*—*Pl.* גּוּדַרְקֵי. Naz. 34[b] גורד׳ ed. (Ar. גורקי) undeveloped grapes.—Pes. 25[b] גוהרקי Ms. M. (ed. גוהרקיה, Ar. גרקי) undeveloped olives (used for rubbing the skin in fever).

**גֻּוָּר**, v. גֵּר.

**גַּוְהָא, גַּוְרָא**, v. גַּוָּא, גַּוָּרָא.

**גַּוָּזָא** I m. (גוז)=h. גֶּזַע, 1) *trunk, stem.* Ber. 40[ab] איתיה לג׳ וכ׳ (Ms. F. גִּזְעָא, Ar. גִּזְעָא) there remains a stem which produces fruits again. Ab. Zar. 35[b] קטפא דגַּוָּזָא ed. (Ms. M. גווזא, Ar. גזא, גנזא, v. Koh. Ar. Compl. s. v. גז II, p. 262); Nidd. 8[b] קטפא דגווזא the gum which oozes out of the stem, opp. דפרירי.—Ned. 50[a] (became rich) מן גַּוָּזָא through a (hollowed out) trunk. Ib. לא אשכחו אלא גווזא וכ׳ they found on the sea shore nothing (of the wrecked ship) except a trunk. Ib. וכולי עיסקא מחית בהדהוא גווזא (Ar. גראזא, read גז׳) and the entire treasure of the ship was hidden in that trunk; [Rashi: *chest,* v. גִּיזָא].—2) [*that which is cut off,*] *branches;* [*that which is chopped,*] *wood.* Hull. 8[b] פסק ברית ג׳ לע״ז (Ar. גואזא) he cut wood with it for idolatrous purposes. B. Kam. 22[b] ג׳ סילתא וכ׳ (Ms. O. a. Ar. גואזא) chopped wood, kindling chips and light. Sabb. 154[b] גואזא פרסכנא ed. (Ms. M. גווזא ופ׳, v. Rabb. D. S. a. l. note) low and spreading ramifications (forming the fourth wall of a *Succah*). Gitt. 69[b], v. מרמהרן.—גַּוְוָזֵי. Sabb. 155[a] let him rest the ladder Ms. M. (ed. אגַּוְוָאזֵי, Ms. O. גואזא) on the branches spreading beyond the circumference of the tree (Rashi: *on pegs* reaching beyond &c.).—3) pl. גַּאזָזִין (cmp. ארסקווות) *lots, division by lots.* Lam. R. to I, 1 רבתי (1 חד מאת׳) נעברד ג׳ let us divide by lots (comment.: *pieces of wood* on which names are written for raffling).

**גַּוָּזָא, גַּוְרָא** II m. (v. preced.) *castrate, eunuch;* in gen. *servant, guardsman.* Targ. I Kings XXII, 9; a. fr. (var. גַּוְזָא, גַּוָּאזָא, גַּוְזָאזָא &c.—Sabb. 152[a] דהרא גַּוְזָאזָא ed. (ed. Sonc. גַּוָּזָא, v. Rabb. D. S. a. l. note 40; Ar. גאזא, v. Koh. Ar. Compl. s. v. גוז, p. 256 notes).—*Pl.* גַּוְוָזֵי &c., גַּוָּאזִין. Targ. II Kings IX, 32.—Meg. 28[a] (Ms. M. גוזאי, Ar. גואזי). Kidd. 33[a] משדר גוזאי used to send guardsmen.

**גְּוָרִיתָא**, v. גְּוִירְתָא.

**גְּוִירְתָא, גְּוָרִיתָא**, v. גְּוִירְתָא.

**גּוּכְיָא**, v. גּוּבְיָא.

**גּוּלְכְתָא**, v. גּוּבְלָתָא.

**גְּוַלְקָא**, v. גּוּאַלְקָא.

**גַּוָּן, גַּוְנָא** (גּוֹן, constr. גּוֹן) m. (גון) *surface, color; resemblance.* Erub. 53[b] (as specimen of elegant language) מאי גַּוָּנֵיהּ דטלית׳ך of what color is thy cloak?—Midr. Till. to Ps. XC, end מפני מה [בחר] תכלת מכל ג׳ why has the blue been preferred to any other color?—*Pl.* גַּוָּנִים, נִין... Ber. 6[b]. Nidd. 24[b] ג׳ תנן the Mishnah (III, 2 גנירים) speaks of variegated colors. Num. R. s. 12 מינין הרבה וג׳ הרבה many qualities and many colors; a. fr.—Trnsf. כְּגוֹן (cmp. כְּעֵין s. v. עַיִן) *like, similar to; for example.* כגון ש־ (Chald. כגון ד׳) *for instance if, when.* Ps. 119[b] כג׳ תמרים וכ׳ such things as dates, roasted ears &c. Ib. כג׳ אורדילאי לי e. g. mushrooms for me. B. Mets. 101[a] כג׳ דא צריכא רבה something like this was very necessary to be said. Hull. 84[a] כג׳אנו people like ourselves (in our condition). Y. Ber. I, 3[b] top כג׳ אנו שעוסקין וכ׳ people like ourselves who are engaged &c. Shebi. VIII, 1; 3. Tosef. ib. IV, 8. Orl. II, 7. B. Kam. 108[a] כ׳ שטען וכ׳ e. g. if he claims &c. B. Mets. 69[a] כ׳ דאית וכ׳ if he has &c.; a. v. fr.—Denom. גְּוֵן *to color.* Sabb. 140[a] top the egg is put in לגַּוָּאן (Ar. לגַוָּאן, Ms. M. לגיאן, O. לגרון) only for coloring.

**גַּוָּנָא, גַּוְנָא, גַּוָּן, גַּוְנָא** ch. same. Targ. Esth. I, 6. Targ. Y. Lev. XV, 3 גּוֹנָן. Ib. 19 גַּוָּן ed. Amst.—Targ. Koh. I, 13 ג׳ ברש a sort of evil (h. text ענין); a. e.—Nidd. 24[b] בחד ג׳ חוה קאי it would constantly have only one color.—Trnsf. *way, manner.* Targ. Y. Lev. V, 4 לכל גּוֹנָן די in what way soever. Targ. Is. L, 11 ובהדא גַּוְנָא (some

ed. גּוּנָּא) and in this manner; a. e.—כי האי ג׳ (abbr. כה״ג) *like this, in this way, in a case like this.* Targ. Ruth IV, 6.—B. Mets. 30$^{b}$ ומי הוי הפקר כי האי ג׳ is there a renunciation of property like this, i. e. is such a conditional renunciation valid? Ib. 69$^{b}$ top כה״ג צריך וכ׳ in such a case he must give notice; a. v. fr.—*Pl.* גַּוְונֵי, גַּוְונִין. Targ. Y. Num. II, 3; 10; a. e.—Targ. Y. Ex. XIV, 2.—B. Mets. 8$^{b}$ תרי גוני מנהרג there are two ways of driving. B. Kam. 108$^{a}$ תרי ג׳ ממונא two sorts of indemnities or fines; a. fr.—Ib. 86$^{a}$ (אירשירה) בעי מתוי גוני wants to show faces (pantomimes, by moving his head).—כְּגוֹן, v. preced. [Snh. 98$^{a}$, v. הַזָּר.]

**גַּוְרְתָּן, גַּוְרְתָּנָא** = גֵּירוּתָא.

**גּוּז** (b. h., v. גזז) *to cut* (the way, air), *pass, fly.*—*Hif.* הֵגִיז *to carry across, drive up.* Mekh. Yithro, Baḥod. s. 5; Tanḥ. Vayikra 3; Yalk. Lev. 427.

**גּוּז** ch. same, 1) *to cut, cut off.*—Part. גָּיֵיז, גָּאֵיז. Gitt. 67$^{b}$ זימנין דג׳ ליה לדיבוריה sometimes one cuts his speech short (does not finish his sentence).—Ned. 68$^{a}$ בעל מֵיגַז גָּיֵיז does the husband (betrothed) cut the vow apart, i. e. annul half the vow of his betrothed, leaving it to her father to annul the other half?, opp. מיקלש קליש he weakens the stringency of the entire vow.—2) *to cross, pass.* Targ. Is. LI, 10.—Koh. R. to VII, 8 גייז וכ׳ passed the street riding on horse-back (Yalk. ib. 974 עבר). Lev. R. s. 37 [read:] מן דגיזדן בחד נהר when they were crossing a river.

*Af.* אַגְּיֵיז *to carry across.* Gen. R. s. 10 מְגַיְּזָה יתירה וכ׳ carried it across the river; Koh. R. to V, 8; Yalk. ib. 972 מְגַיְּזָא; Lev. R. s. 22 ומגזתיה (corr. ומְגַיְּזָתֵיהּ). Koh. R. l. c. אַגְּיֵיזָתֵיהּ she carried it over; Lev. R. l. c. אגיזתא (corr. acc.).

**גַּוְזָא,** v. גַּוְוָזָא.

**גּוּזָא*** m. (גנז, cmp. גַּנָּא) *chest, money chest.* Nidd. 50$^{a}$ Rashi, v. גַּוְוָזָא I.

**גַּוְזָא*** pr. n. *Goza,* a river or channel in Babylon. Ab. Zar. 39$^{a}$ נהר ג׳ (Ms. M. נתן; Succ. 18$^{a}$ אירתן, Ms. M. נתן, v. Rabb. D. S. a. l. note).

**גַּוְזָאת** *castrate,* v. גַּוְוָזָא II.

**גַּוְזָזִין** m. pl. (גזז) 1) *cut wool.* Targ. Ezek. XXVII, 24 (Ar. גודריזין, h. text גלומי).—2) v. גָּוְזִין.

**גַּוְזָל** *robber,* v. גָּוְוָל.

**גּוֹזָל** m. (b. h., cmp. Syr. זוגלא, a. זַגְזָא) *brood, chick,* esp. *pidgeon.* Kinnim II, 1. Gen. R. s. 44 (expl. תור וג׳, Gen. XV, 9) תור ובן יונה.—*Pl.* גּוֹזָלוֹת, גּוֹזָלִים. Y. Ned. I, beg. 40$^{b}$ לים . . .; Tosef. ib. IV, 1 לות . . . . Snh. 94$^{b}$; a. fr.—Trnsf. *young children.* Pes. 49$^{a}$ ומיירתם גּוֹזָלָיו ed. (Ms. M. a. Yalk. Am. 545 בניו) and causes his children to become orphans. Y. B. Mets. I, end, 8$^{a}$ גזלי הדדינין (read גּוֹזְלֵי), v. אֲשֵׁל.

**גַּוְזָלָא**$^{I}$ ch. same.—*Pl.* גּוֹזָלִין, גּוֹזָלַיָּא. Targ. Cant. IV, 1. Targ. Y. II Deut. XXXII, 11. Targ. Ps. LXXXIV, 4; a. e.—Y. B. Mets. I, 8$^{a}$ top. Pes. 119$^{b}$; a. e.

**גַּוְזָלָא** II m. (גזל) *robber.* *Pl.* גּוֹזָלִין. Targ. Y. II Gen. VI, 11.

**גַּוְזָלָן,** v. גַּזְלָן.

**גּוּזְמָא** m. (גזם) *a figure of speech, hyperbole.* B. Mets. 104$^{b}$ ג׳ בעלמא הוא דקגזים he used only a hyperbolical expression ('a thousand Zuz'). Arakh. 11$^{a}$ וסרמנך מתניתא ג׳ and thy mnemotechnical sign (to remember who said a hundred and who a thousand) be: the Boraitha (or Mishnah) frequently uses hyperboles. Bets. 4$^{a}$; a. fr. —V. הַבַּאי.

**גַּוְזַנְיָא** pr. n. pl. (a. fictitious denom. of גַּוְוָזָא II) *Gavzania* (*Eunuchia*), a fictitious place. Sabb. 152$^{a}$ a eunuch (*gavvaza*) asked R. Joshuah ben Karḥah (Baldhead) מהכא לקרחינא כמא how far is from here to Karḥina (Baldburgh), upon which R. Josh. replied כמהכא לג׳ (Ms. M. לגוזואה) as far as from here to Eunuchia (v. Sachs Beitr. II, p. 132).

**גּוֹזֵר** m. (גזר) *circumciser, surgeon.* Y. Sab. XIX, beg., 16$^{d}$; Bab. ib. 130$^{b}$ ר׳ יהודה הגז׳ R. J. the surgeon. [Cmp. גְּזוֹרְיָא.]

**גַּוְזְרְיָא,** v. גְּזוֹרְיָא.

**גַּוְזַרְתָּא,** v. גְּזוֹרְתָּא.

**גּוּחָא, גּוּחַ,** v. גִּיחָא, גִּיחַ.

**גּוּחְכָא** m. (גחך) *laughter, sneer.* Targ. Prov. XIV, 13 (h. text שְׂחוֹק). Targ. Ps. LXXIX, 4 (ed. Vien. גו׳, Ms. גי׳; h. text קלס).

**גּוּטַס, גּוּטִי, גּוּטָה, גּוּטָא,** read גּוֹסָה, v. גָּסָה.

**גּוֹי** m. (b. h.; cmp. גֵּו) *crowd, people, nation;* pl. גּוֹיִם *gentiles,* fr. which גּוֹי = נָכְרִי or עכו״ם, *gentile, idolator.* Tosef. Ab. Zar. III, 4 sq.; Y. ib. IV, 41$^{a}$ top contrad. to כותי (Bab. ib. 29$^{a}$ נכרי); a. v. fr.—*Pl.* גּוֹיִרִם, גּוֹיִם. Ab. Zar. I, 1 sq. in Y. ed. ג׳ (Bab. ed. נכרים, עכו״ם, Mish. עכומ״ז, נכרים indiscriminately); a. v. fr.—Fem. גּוֹיָה *gentile woman.* Y. Yeb. II, 4$^{a}$ top ואין בנך מן הגז׳ וכ׳ thy son from a gentile is not called thy son but her son (Bab. ib. 23$^{a}$ נכרית); a. fr.—*Pl.* גּוֹיוֹת. Y. ib. IV, 6$^{a}$ bot. [Y. Gitt. I, 43$^{b}$ top, a. e. גוהים לוקין, v. גַּהּוּס.]

**גַּוְיָאתָא, גַּוְיָא,** v. גַּוְוָאתָא.

**גַּוְיָא,** v. גְּוִירְתָּא.

**גּוּיָרָה,** Targ. Prov. XVI, 30 some ed., read גָּזַם, v. גְּזַם.

**גְּוִירְתָּא, גְּוִירְתָּא, גְּוִירְתָּא** f. (b. h.; cmp. גֵּו) 1) *inner body, creature.* Y. Ber. IV, 8$^{b}$ top לכל ג׳ וג׳ וכ׳ to each creature its needs. Mikv. X, 7 לפסול את הגז׳ to make the inner body unfit (for receiving T'rumah); Toh. I, 3 הגְּוִירְתָּא; a. fr.—*Pl.* גְּוִירוֹת, גְּוִירְתָּא. Yoma 80$^{b}$ טומאת ג׳ some ed. (oth. sing.)

the uncleanness of the inner body.—2) *membrum.* Nidd. 25ª; Y. ib. III, 50ᵈ. Kidd. 25ª; a. fr.—*Pl.* גְּוִירוֹת. Midr. Sam. ch. XX גווירת some ed. (corr. acc.).

**גְּוִירְתָּא, גְּוִירְיָא'** ch. same, *body.* Targ. Y. Gen. VII, 23; a. fr.—*Pl.* גְּוִירָתָא. Targ. Is. VI, 2 גוירותהון Kimḥi in ed. Ven. I, read גְּוִירְיָתְהוֹן (ed. תֵּירָה . . ., corr. acc.). Targ. Ezek. I, 11.

**גְּוִיל** m. (גּוֹל) 1) *a rolling stone, rough untrimmed stone, cobble.* B. Bath. I, 1; expl. ib. 3ª ג׳ אבני דלא וכ׳ untrimmed stones. B. Mets. 117ᵇ.—2) *a roll of parchment.* Y. M. Kat. III, 83ᵇ bot. must rend his garments הגי בפני עצמו וכ׳ once for the burnt parchment and a second times for the writing; Bab. ib. 26ª אחת על הגי Ms. M.—Ib. (ref. to Jer. XXXVI, 27) המגילה זה הגי Ms. M. (v. Rabb. D. S. a. l.) *m'gillah* refers to the writing paper, *hadd'barim* to the writing.—*Pl.* גְּוִילִין. Ab. Zar. 18ª I see ג׳ נשרפין וכ׳ En Yakob (v. Rabb. D. S. a. l. note 50, ed. incorr. גלירון) the parchment burned but the letters soar upward. —Esp. *g'vil,* a certain kind of parchment, v. הוּכְסוּסְטוֹס. Tosef. B. Bath. IV, 7 (if one sold) ספר של צבאים ... של ג׳ a book for deer-skin and it is found to be *g'vil.* Mass. Sof'rim I, 4. Sabb. 79ᵇ; a. e.

**גְּוִילָא** ch. same, *parchment, roll.* Targ. Y. Deut. XXXI, 24 (h. text סֵפֶר). [Y. Meg. IV, 75ᵇ bot., v. גּוֹל.]

**גְּוִיעָה** f. (גָּוַע) *exspiration, use of the verb* גָּוַע *with reference to death.* B. Bath. 16ᵇ, v. אֲסִירָפָּה.

***גּוֹל** (b. h.; √גו, cmp. גבל) *to form a ball, circle; to roll up* a scroll of the Law. Y. Yoma VII, 44ᵇ top שאין גְּלָלִין וכ׳; Y. Meg. IV, 75ᵇ bot. שאין גוללים (read גְּלָלִים or גּוֹלְלִין, v. גָּלַל) the Book of the Law must not be rolled up (to prepare the place to be read from) in the presence of the congregation. Denom. גִּיל, גְּוִיל. [In b. h. גּוֹל or גִּיל *to dance, rejoice.*]

**גּוֹל** ch. same. Part. גָּיֵיל (גָּוֵיל). Y. Yoma VII, 44ᵇ top [read:] שאין תהא גייל לה לאחורי פרוכתא thou must roll it (the scroll, v. preced.) behind the curtain; Y. Meg. IV, 75ᵇ bot. (corr. acc.).

*Hitpol.* אִתְגּוֹלַל, v. גַּלְגֵּל Ithpalp.

**גּוֹל** *clapper,* v. גִּיל.

***גַּוְלָא** m., constr. גְּוַל (גּוֹל) *ball, roll.* Targ. Is. XXXVIII, 12 some ed. כג׳ גרדאין like the weavers' roll (v., however, נַוְלָא *web;* oth. ed. מנחל גידודין, כנחל גדודאין).

**גּוֹלָא** *cloak,* v. גּוּלְתָּא.

**גּוֹלָאי,** Zeb. 116ᵈ, v. גִּילָאֵי.

**גּוּלְבָּא** m. (גלב) *spelt.* Pes. 35ª, explain. כּוּסְמִין (ib. Mish.) ג׳ (Ms. M. גּוּלְבֵּי pl.); Men. 70ª·ᵇ.

**גִּילְבּוֹנָה, גּוּלְבִּינָא** m. *a species of peas,* (Vicia sativa, Lathuros cicera, v. Fl. to Levy Talm. Dict. I, 433ᵇ). Y. Kil. I, 27ª top, explain. פורקדן of Mish. I, 1 (v. quot. in R. S. a. l.).

**גּוּלְגָּא,** v. גַּלְגַּל.

**גּוּלְגּוּלְתָּא, גּוּלְגֹּלֶת,** v. גּוּלְגַּלְתָּא, גּוּלְגַּלְתָּא.

**גּוֹלְגּוֹקִין,** read גַּלְגְּלוֹלִין m. pl. (calceoli) (*Roman*) *shoes* which leave the toes uncovered (v. Sm. Ant. s. v.). Y. Bets. V, 63ª bot. we saw his toes מן ג׳ דרדרת reaching out of his *calceoli.*

**גּוֹלְגִּית,** v. גַּוְלַגְנִית.

**גּוֹלְגַּל,** v. גַּלְגַּל.

**גּוּלְגַּלְתָּא** ch.=next w. Y. Snh. VII, end, 25ᵈ נסב חדא ג׳ וכ׳ took a skull and threw it upward.—*Pl.* גּוּלְגַּלְתָּא *capitation taxes.* Lev. R. s. 33 (Yalk. Dan. 1061 גַּלְגַּלְיוֹת).

**גַּלְ׳, גּוּלְגֹּלֶת, גּוּלְגַּלְתָּא** f. (b. h.; גלל) 1) *head, skull.* Ab. II, 6. Snh. 65ᵇ הנשאל בג׳ he who consults a skull (as a conjurer). Koh. R. to XII, 6 'the golden bowl' (גולת ib.) is the head (bowed down in old age); a. e.—*Pl.* גּוּלְגַּלְיוֹת. Num. R. s. 19; Tanḥ. Ḥuck. 20 ג׳ וזרועות וכ׳ innumerable skulls, arms &c.—2) *capitation tax.* Y. Keth. X, end, 34ª; ib. XIII, 35ᵈ, v. אַרְנוֹנָא. Tanḥ. Ki Thissa 1; a. fr.—*Pl.* as above. Y. Peah I, 15ᵇ bot.—Yalk. Dan. 1061, v. preced.; a. fr.

**גּוּלְגּוּלְתָּא, גּוּלְגַּלְתָּא** ch. same, 1) *skull, head.* Targ. Ex. XVI, 16; a. fr. Targ. II Esth. III, 9 גּוּלְגַּלְתָּא.—Tam. 32ᵇ והבו ליה ג׳ חדא they gave him (Alexander the Great) a skull. Ib. ג׳ דעירנא, v. גַּלְגַּלְתָּא.—2) *capitation tax.* B. Bath. 8ª; Ned. 62ᵇ כסתם ג׳, v. בְּלִי. Pesik. Shek. p. 11ª גּוּלְגַּלְתֵּיךְ thy capitation tax (for the Roman government); a. e.

**גּוּלְגַּסְיִים,** v. גַּלְגַּסְיָא.

**גּוּלְדָּנָא,** v. גַּלְדָּנָא.

**גּוּלְתָּא, גּוֹלָה,** part. of גָּלָה.

**גּוֹלָה** f. (b. h.; גלי) *exile,* esp. (with or without בני) *the diaspora, Jews living abroad,* esp. *Babylonians.* Ab. Zar. 30ᵇ. R. Hash. 18ᵇ בא שמועה לג׳ the report came to the captivity (in Babylonia); a. fr.—ג׳ ראש (ch. ריש גלותא) chief of the Babylonian Jews, *Resh G'lutha.* Snh. 38ª; Ḥull. 92ª ר׳ ג׳ שבבבל; a. e.—ג׳ עולי those returning from Babylonian captivity. B. Bath. 15ª bot.—V. גָּלוּת.

**גּוּלָּה** f. (b. h. גֻּלָּה; גלל) *cup, bowl.* Lev. R. s. 32, a. e. (used for play on גּוּלָּה, a. גּוֹאֲלָה), v. גּוֹאֵל.

**גּוּלְחִי, גּוּלְחָא,** v. גִּילְחִי.

**גּוּלְוָר,** v. גּוּלְדָּר.

**גּוֹלְיָא** *cloak,* v. גּוּלְתָּא.

**גַּלְיָר, גּוּלְיָר** m. (galearius) *soldier's boy, common soldier.* Gen. R. s. 63 never despise a low Roman ולא בג׳ זעיר (Y. Ter. VIII, end, 46ᶜ בחבר) not even a low galearius. Num. R. s. 9; Tosef. Sot. III, 14, v. סַפָּן. Esth. R. to III, 1. Ib. to VI, 12 practiced in four trades a bather, a barber,

גלידור וכ׳ (read גלדיר) a soldier's servant and a crier; a. e.—*Pl.* גּוּלְדָּרִין. Pesik. R. s. 15; Pesik. Haḥod. p. 45[b] גולדרירן (corr. acc.); Num. R. s. 11; a. e. the subordinate divine messengers.—Naz. 66[b] גּוּלְדָּרִים מתגררין וכ׳ the common soldiers begin the battle and the heroes (veteran soldiers) wind up with victory; Ber. 53[b] גולידרין (Var. גלידורין, corr. acc.).

*גּוּלְגֹּלָא m. (גלל) *threshing roller*. Targ. I Kings XIV, 10 ed. Lag. (ed. גּוּלְגַּלְתָּא, Var. גַּרְגּוֹלַיָּא); v. גַּרְהַר I.

גּוּלְיָקוֹס, v. גַּרְגּוֹס.

גּוּלְיָת, v. גָּלְיָת.

גּוּלְיָתָא, v. גּוּלְתָּא.

גּוֹלֶל m. (גלל, cmp. גַּל) *the stone placed on top of a burial cave, top-stone*, contrad. to הוֹסֵף. Ohol. II, 4; a. fr.—סתימת הַגּ׳ the closing of the tomb with the *golel*. Snh. 47[b]; Sabb. 152[b] עד שיסתם הגּ׳.—Erub. 15[b]; Succ. 23[a] cannot be used לקבר גּ׳ for closing up a grave, i. e. if put on top, it is not considered a *golel* in levitical law, v. Ḥull. 72[a].

גּוֹלְלָא ch. same. Targ. Job. XIV, 22; a. e.

גּוֹלֶם m. (b. h. גֹּלֶם, גלם) *a rolled up, shapeless mass*, whence 1) *lump, a shapeless or lifeless substance*. Y. Nidd. III, 50[d] and the other limbs of the embryo look כמין גּ׳ מצומתים like a lump, squeezed together. Gen. R. s. 14 העמידו גּ׳ He made him stand, a large, lifeless mass. Ib. s. 24 גּ׳ בראו וכ׳ He formed him into a huge body, which extended from one end &c. Ib. (ref. to Ps. CXXXIX, 16) גּ׳ שראו עיניך (read גּוֹלָמִים) the embryos which Thy eyes have seen, have all been recorded (preordained) &c.; Pesik. R. s. 23; a. fr.—Ib. s. 33 גלומי הדו (read גְּלוּמִין or גולמין) they were (hard) lumps (blocks).—2) *unfinished matter, a vessel wanting finishing*, opp. פשוט plain surface, forming no receptacle. Snh. 22[b] אשה גּ׳ הרא ואינה וכ׳ woman (unmarried) is an unfinished vessel, and she makes a covenant with (cares for) none but him who made her a vessel.—*Pl.* גּוֹלָמִים, גְּלָלִ׳, constr. גּוֹלְמֵי. Kel. XII, 6 גּ׳ כלי מתכות unfinished metal vessels, v. defin. Ḥull. 25[a]; Tosef. Kel. B. Mets. II, 10.—Ib. VII, 12 גָּלְמִין (ed. Zuck. גלמי) pumpkins in their natural shape, opp. to חתוכין ומנוקבין.—Sifré Num. 158 כלים ולא גלומים (Yalk. ib. 786 גּוֹלְמִין) 'vessels' which means finished vessels but not half-finished.—Trnsf. *uneducated, unrefined*. Ab. V, 7.—3) *body*. *Pl.* as above. Sifré Num. 131; Yalk. ib. 771 the spear entered בשני גּ׳ both bodies.

גּוֹלְמָא ch. same; 1) *unfinished vessel*.—2) *Pl.* גּוּלְמַיָּא, גּוּלְמֵי. Targ. Y. Num. XXXI, 22 (after Sifré Num. 158, v. preced.).—Sabb. 52[b] בגָלְמֵי; 123[a] בגולמי it treats of unfinished (needles).—2) (cmp. גָּוִיל) *stone*. *Pl.* גּוּלְמִין. Targ. Esth. IX, 5 קטילת גּ׳ (for b. h. חֶרֶג) death by stoning.—Snh. 95[a] [read:] ונירגמינה (דטינא) גולמא ... אייתו לי bring ye unto me, each of you a stone (lump of clay), and we shall stone it (overthrow the city with mere stones); cmp. Yalk. Is. 284; Ar. s. v. גולמהרג.—3) *hill*, v. גִּלְעָא II.

גּוּלְמְהַרְג, גּוּלְמְהַרְגָּא, Snh. 95[a], v. preced.

גּוֹלְמִי m., גּוֹלְמִית f.=*like a* גּוֹלֶם, *roughly shaped*. *Pl.* גּוֹלְמִיּוֹת. Ex. R. s. 30, v. גָּלַם.

גּוֹלְמִישׁ m. (גלם, with formative רש—; cmp. עַכְבִּישׁ) [*hard, stone-like*, v. גולמא,] *golamish*, a species of *cedar*. R. Hash. 23[a], (explain. אדרא); Snh. 108[b] (v. Rabb. D. S. a. l. note 1).

גַּלְמֵשָׁא, גּוּלְמֵישׁ ch. same. Targ. Y. Num. XIX, 6 (h. text ארז).—*Pl.* גַּלְמֵשִׁין. Targ. Cant. V, 15 (h. text ארזים).

גּוֹלָן (b. h.) pr. n. pl. *Golan*, in Bashan (Gaulanitis). Targ. O. Deut. IV, 43 (Y. דברא). Targ. Jos. XX, 8; a. e.—Macc. 9[b].

*גּוֹלָנִית f. (preced.) *a coin* named after *Golan*. Tosef. Maas. Sh. IV, 13 Var. (ed. Zuck. גולגרית).

גּוּלְפָּא m. (גלף) *stone pitcher, jug*. Yoma 12[a] it is usage to leave in the inn גּ׳ ומשכא the (empty) wine pitcher and the hide (of the slaughtered animal). Ned. 49[b] שקיל גּ׳ וכ׳ would carry a pitcher (on which to sit during the lectures) on his shoulder.—*Pl.* גּוּלְפֵי, גּוּלְפָּיָא. B. Bath. 71[a] the house דמחזיק מאה גּ׳ which has room for one hundred jugs (placed in rows). Ab. Zar. 32[a] בגּ׳ חיורי in unglazed jugs. Ḥag. 25[b] למיטרח אגּ׳ to provide jugs (for the harvest). [גולפין, Targ. Esth. IX, 5, a clerical tautography of גולמין, v. גּוּלְמָא.]

גּוּלְקָא, v. גּוּאלְקָא.

גּוּלְתָּא f. (גלל, גול; cmp. גִּלְמָא) [*wrapper*,] *a long woolen cloak of state used at prayers*. Sabb. 77[b] (playful etymology) גּ׳ גלי ותיב Ar. a. Rashi, roll it up and sit down (Ms. O. גלי ואייתי travel abroad and import it, ed. גלי ואתיב uncover thyself and put it down). Y. Kil. IX, end, 32[d] גו גּוּלְתֵּה וכ׳ to wrap up money in one's cloak and tie it up with linen cords. Y. Taan. III, 66[d] top עצור גּוּלְתָּךְ וכ׳ save thy cloak from the rain (a sneer at an unefficacious prayer for rain). Ib. IV, 67[c] את יהב לי גּוּלְתַּי וכ׳ give me my cloak that we may pray at the time of closing the gates (sunset). B. Mets. 85[a] גּ׳ דדהבא וכ׳ they spread over thee a gold-trimmed cloak (at graduation ceremonies); a. fr.—*Pl.* גּוּלְתִּין, גּוּלְתָּא, גּוּלְתָּן. Targ. Y. II Num. XV, 38 גּוּלַּתְחוֹן, I גּוּלְתָּחוֹן a. גּוּלְדִּיחוֹן. Targ. Y. ib. XVI, 1 גּוּלְדִּיתְהוֹן his cloaks. Ib. 2 גּוּלְתִּין. Targ. Y. I Deut. XXII, 12 גּוּלְתִּית־, II גּוּלְתֵּי־. Ib. XXXIII, 19.—Gen. R. s. 36 (expl. סרבלי־ Dan. III, 21) בגוּלְדִּיחוֹן (fr. גּוּלָא) in their fine cloaks; Cant. R. to VII, 9; Esth. R. to I, 12. Bets. 38[b] גּוּלְתֵּיכִי שקלי have I taken your cloaks (that you laugh at me)?—[Gen. R. s. 19 גולין Ar. ed. Koh., v. גְּלָדוֹן end.]

גּוֹם I m. *bent, joint*, v. גֵּם II,

גּוֹם II *to cut off*, v. גָּמַם.

גּוֹמָא m. h. a. ch. (b. h. גֹּמֶא, cmp. אגם, אגמא) *bulrush, papyrus*. Targ. Is. XIX, 6. Targ. O. Ex. II, 3. Targ.

Job VIII, 11 (some ed. גומיא). [Y. Sabb. VII, 10ᵃ bot.; Y. Bets. IV, 62ᶜ bot., v. בגומא.]—*Pl.* גּוֹמֵי, גּוֹמַיָּא. Targ. Y. Gen. XLI, 2. Targ. Y. Ex. II, 3.—Y. Sabb. VII, 10ᵃ גומי.

**גּוּמָא** f. (גמא *to scrape*, v. Targ. Job XXXIX, 24) *hole, indentation*, Ḥull. II, 9 (41ᵃ). B. Bath. 16ᵃ for each hair ג׳ בפני עצמה a separate follicle. Y. Keth. I, 25ᵇ ג׳ לעשות וכ׳ like one making a depression in flesh which fills up again; a. e.—*Pl.* גּוּמּוֹת. Ab. Zar. 76ᵇ a knife שאין ג׳ החלוף בה which is not battered. Tosef. Maasr. III, 18 (ed. Zuck. גּוּמַּת, sing.), v. לוּף.—Y. Nidd. III, 50ᶜ bot. ג׳ הזקן dimples, v. גַּב.—גומירות, v. גּוֹמֶמֶרֶת.

**גּוּמְאָצָא**, v. גּוּמְצָא.

**גּוֹמֶד** m. (b. h. גֹּמֶד, v. גָּמַד) 1) *gomed, a length-measure*, supposed to be *the cubit less the hand's length; arm*. [Arakh. 11ᵃ אמה וגמדה Ar. and the arm of the scraper was one cubit, contrad. to היא itself, i. e. the perpendicular part; ed. וגובה.]—*Pl.* גּוֹמָדִין, גֻּמָּדִים. B. Bath. 100ᵃ שני גמ׳ ed. (Ms. M. a. Ar. גו׳).—2) *a veil of a square gomed*, used by Arabs in cold weather for covering the face.—*Pl.* גּוֹמָדִין. Kel. XXIX, 1 הג׳ של ערביין.—Denom. גִּמֵּד *to measure by the gomed*. Tana d'be El. I, ch. XXXI (v. Lattes Saggio p. 84).

**גומיא**, v. גּוּמָא.

**גומים**, v. גֻּמָּם.

**גּוּמָל** pr. n. m., v. גְּמַלְיָא III.

**גּוּמְלָא**, v. גַּמְלָא.

**גּוּמָמִית** f. (גמם, v. גּוּמָא) *hole, excavation*. *Pl.* גּוּמָמִיּוֹת. Y. Kil. III, 28ᶜ ג׳ שיש בהן וכ׳ depressions in a field of the width of &c.—Y. Ab. Zar. IV, 44ᵃ bot. מיהר ג׳ what is left in the depressions in the vat.; Tosef. ib. VII (VIII), 5 גומירות ed. Zuck. (Var. גממירות).—Tosef. Mikv. III, 4; Hag. 19ᵃ גְּמָמִיּוֹת.

**גומנני**, v. גַּמְזוּזְנִיָּה.

**גּוּמָסִית**, v. גְּמוּסָסִית.

**גּוּמְצָא, גּוּמְאָצָא** f. (b. h. גּוּמְצָה) *pit*. Targ. Prov. XXII, 14 Ms. (ed. גומאצא). Ib. XXIII, 27. Ib. XXVI, 27 masc.

**גּוּמְרָא, גּוּמָרָה** f. (גמר *to consume*) *burning, glowing coal*. Targ. Y. Ex. XXVII, 5.—Y. Bets. II, 61ᶜ top; Y. Maas. Sh. V, 56ᶜ top; Y. Ḥag. II, 78ᵃ bot. (prov.) ג׳ כל דלא כויה וכ׳ a coal which does not burn you in its time, will never burn you.—*Pl.* גּוּמְרִין, גּוּמְרֵי, גּוּמְרַיָּא. Targ. Y. Gen. III, 24. Targ. Job V, 7; a. e.—Targ. Y. Ex. XXXVIII, 4 גורמיא (corr. acc.), v. גַּרְמָא. Ḥull. 93ᵇ. Gen. R. s. 51 (ref. to פחים, Ps. XI, 6) ג׳ ומצדדין burning coals (=פחמים) or snares; Yalk. Ps. 655, cmp. Midr. Till. to Ps. XI. Sabb. 110ᵃ; a. e.

**גּוּמַרְתָּא** f. 1) same. Ḥull. 11ᵃ דמנח ג׳ וכ׳ he may put a burning coal on it.—2) *a local skin-disease*, prob. *a burn*. Y. Ab. Zar. II, 40ᵈ top; Y. Sabb. XIV, 14ᵈ top.

**גּוּמְרָא** f. ch.=h. גּוּמָא. Targ. Job XXXIX, 24 ריעבוד ג׳ (prob. גּוּמָתָא pl., h. text רִנְמָה).

**גּוּן** (cmp. גָּנַן *to surround*; with על, *to cover*. Denom. גָּנָן. *Hif.* הַגִּין same, *to protect*. Midr. Till. to Ps. I מה חמגן חזה מגין את . . מגין על וכ׳ as the shield surrounds the body, so does the Lord protect man. Sot. 10ᵃ [read:] מה חקב״ה מגין על . . . אף שמשון ה׳ וכ׳ as the Lord protects the whole world, so did Samson in his generation protect Israel; Yalk. Jud. 69. Sot. 21ᵃ; a. fr.

**גּוּן** ch., v. גִּין.

**גַּוְנָא, גַּוֹן, גַּוָּן**, v. גַּוְ׳.

**גּוֹנְבָא** *tail*, v. גְּנוּבְתָּא.

**גּוּנְבָא** *bed-cloth*, v. גּוּנְכָא.

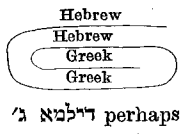
**גּוּנְבָרָא**, v. גִּרְנְבָרָא.

**גּוֹנֶבֶת** f. (גנב) *inclined to steal*. Deut. R. s. 6; Tanḥ. Vayesheb 6; v. מַשְׁמָשָׁנִית a. גַּנָּבִית.

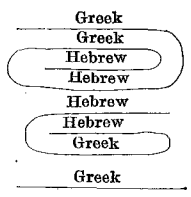
**גּוּנְדָא** I c. (=גּוּדָא; גדד or גדר, v. גְּדוּד I) *a band, troop*. B. Mets. 86ᵃ ג׳ דפרשי a troop of horsemen, Ab. Zar. 11ᵃ ג׳ דרומאי a troop of Roman (soldiers). [Ib. הדר שדר גונדאי דרומאי, דרומאי וכ׳, read with Ms. M. גונדא אחרינא, v. Rabb. D. S. a. l.). Ber. 58ᵃ; a. e.—Ned. 32ᵃ דחומה ג׳ the troop commanded by Ḥemah (angel of wrath).—*Pl.* גּוּנְדֵי. Ḥull. 60ᵃ דנפרשי ג׳ Ar. (ed. חילותיה) His armies are too numerous.

**גּוּנְדָא** II f. (=גּוּדָא) 1) *wall*. *Pl.* גּוּנְדֵי. Sot. 22ᵇ דחריפי ג׳ (Ar. s. v. חקק 5, v. infra) who scratch themselves against the walls (in saintly self-chastisement).—2) *gunda*, name of a domestic overall used at work for the protection of one's clothes, *duster*. *Gitt. 68ᵇ (in Hebr. diction) גּוּנְדּוֹ his duster (was all that was left to Solomon) (Snh. 20ᵇ (Ms. M.) Yalk. Kings 177, Tanḥ. Aḥăre 1 קודו; Koh. R. to II, 10 קודיה; Y. Snh. II, 20ᶜ bot. קנרא). Sabb. 119ᵃ R. Anan (while preparing for the Sabbath) לבריש ג׳ (Ms. O. גורנא, Alf. Ms. גודנא, Asheri ed. Ven. גונרא, v. Rabb. D. S. a. l. note 2) put a *gunda* on.—*Pl.* גּוּנְדֵי. Sot. 22ᵇ בי דינא . . . . מהני דחפו ג׳ let the great Court call to account those who are wrapt up in overalls (hypocrites whom you cannot see through; Rashi: those who wrap themselves in cloaks as though they were true Pharisees; oth. vers., v. supra).

***גּוּנְדִלִית** f. (גדל II; נ inserted, cmp. next ws.) *spiral form*, (sub. כתב) *writing in spiral form* (cmp. Greek *bustrophedon*), esp. signatures of witnesses alternately in Hebrew handwriting (from the right to the left) and in Greek (from the left to the right). Gitt. 87ᵇ (ref. to two documents side by side on the same sheet with two Hebrew and two Greek signatures going through from under one document to the other), דילמא ג׳ חתים וכולהו וכ׳ perhaps it was signed *gund'lith*, and all the signatures belong to



one document (to the one on the right in the case of Hebrew commencing the spire, to that on the left, if Greek begins the spire). Ib. (ref. to a case when Hebrew and Greek signatures alternate with each other) דילמא ג׳ חתים ותלתא וכ׳ perhaps it was signed *gund'lith*, so that three of the signatures belong to one document, and only one to the other. [For oth. interpret. v. comment. a. Ar. Compl. s. v. גנדל.]




**גונדרי**, v. גְּרוּנְדֵי.

**גוּנְדְּרִיתָא** f. (גדר, נ inserted; cmp. preced. art.) *balustrade, ledge.* Kidd. 70ᵃ פורתא דג׳ וכ׳ (Ar. by cler. error זנא . . . .) I am only making a little bit of a balustrade (a word considered too affected in place of b.h. מעקה, Talmudic מדיצה).

**גִּינְיָ, גּוּנְיָ** f. (γυνή) *woman.* Gen. R. s. 18; s. 31; v. next w.

**גִּינְיָא, גּוּנְיָא** m. (an assumed form corresp. to γυνεος) *man*, v. אַנְתְּרוֹפִּי. Gen. R. s. 18; s. 31.

**גוניות**, v. גִּירַאי.

**גונין**, v. גִּירִין.

**גוניסריות, גוניסר**, v. גִּירְיָסַר.

**גוּנְבָא** m. *bed-cloth, blanket.* Targ. Jud. IV, 18 (h. text שמיכה). Targ. II Kings VIII, 15 (h. text מכבר). [Var. גּוּנְבָא.]

**גּוּנְתָאי*** m. (v. גּוּתָנָא) *a Goth.* Lam. R. to II, 2 (Y. Taan. IV, 69ᵃ top כותיריא, Yalk. Deut. 946 גינאי).

**גּוֹס** I (cmp. גאה) *to swell, be bold* (gen. with לב). Keth. 12ᵃ כדי שיהא לבו גָּס בה in order that he may become bold towards her (become intimate). Ib. 28ᵃ שאין לבו גס בה for he is not intimate enough with her (not having been married to her). Sot. I, 6 לבו גס בהן she is too proud towards them (their appearance may only harden her heart). Gitt. VII, 4 לבה גס בשפחתה she is too proud towards her handmaid (so that her presence has no restraining influence). Ab. IV, 7 חגס לבו בהוראה he who gives decisions in haughtiness. [Ib. גס רוח, v. גַּס.] Tosef. Maasr. III, 7 לא גס לבי וכ׳ I did not venture to say &c.

*Hif.* הֵגִיס (with לב or דעת) *to embolden one's heart;* (reflexive) *to become bold.* Ex. R. s. 6 מי ה׳ את לבך who made thee so bold i. e. who has encouraged thee to take such liberties? Y. Maasr. II, beg. 49ᶜ לְהָגִיס את לבו שיאכל to encourage him to eat. Y. Snh. I, 18ᵃ bot. ח׳ דעתו לדון he dared to judge singly. Num. R. s. 2 הֵגִיסוּ את לבם they became presumptuous; Lev. R. s. 20 גיסו לבם (corr. acc.)—Num. R. s. 19 היה מֵגִיס בירו וכ׳ (sub. לבו) was arrogant (towards the king) in privacy; ה׳ במעמד וכ׳ was arrogant in the presence of his legions; a. fr.

**גּוֹס** ch. same. Ber. 47ᵃ גָּס דשתיה Ms. M. he has become proud. Snh. 8ᵃ (בירה) קא גָּאֵיס (Ms. O. גָּרֵיס, v. Rabb. D. S. a. l. note) he was arrogant.

*Af.* אַגֵּיס as h. Hif.—Targ. Y. Deut. XVII, 20. Ib. Lev. IX, 7 א׳ מנדעך take courage. Ib. Ex. XXVIII, 39 מְגִיסֵי רישונרחון the haughty (cmp. גסי רוח, s. v. גַּס).

*Ithpa.* אִתְגַּס *to become bold, haughty.* Targ. II Chr. XXVI, 16 (h. text גבה). Targ. Koh. I, 12 (Var. אתגבה).

**גּוֹס** II *to come in contact, touch, be connected.* Denom. גַּיְיסָ; גִּיס. [Ukts. II, 6 שרגוס, v. גַּגַּס.]

*Hif.* הַגִּיס *to stir* (with a ladle &c.). Makhsh. V, 11 מַגִּיסָה בקדרה she stirs the pot. Ab. Zar. 38ᵇ top ומַגִּיסָה and may stir it.—Sabb. 67ᵇ המגיס בפני אפרוחים (missing in Ms.) who stirs a dish before chickens (a superstitious practice). Meil. 17ᵃ, a. e.

*Pi.* גַּיֵּיס, v. s. v. גַּיְיסָ.

**גּוֹס** ch. same 1) *to come in contact, meet.* Pes. 110ᵇ מִיגַּס גַּאֵיס בה גָּס ברה וכ׳ an Arab met him. Gitt. 65ᵇ (Ar. גָּרֵיס) he may meet him.—Adj. גָּרֵיס גִּיס *familiar*, v. גִּיס. —2) *to recline, dine*, v. גְּסַס.

**גּוֹסִי*** m. (גָּסָה) *nauseousness, indigestion.* Sifra B'har Par. 3, ch. IV (ref. to Lev. XXV, 19) אוֹכֵל ולא ג׳ eating (with gratification), but not to produce indigestion. [Prob. to be read אוֹכֵל ולא גוֹסֶה, v. גָּסָה.]

**גוסין**, Ex. R. s. 9 some ed., v. גִּיס.

**גּוֹסָס** m., **גּוֹסֶסֶת** f. (Pol. of גּוּז=גּוֹז, Syr. גוס P. Sm. 686) *rapidly passing away, sinking, dying.* Ohol. I, 6; a. fr.—Kidd. 71ᵇ עילם ג׳ Elam is to be despaired of (with reference to purity of descent, v. בָּרִי).—*Pl.* גּוֹסְסִים, גּוֹסְסָן; f. גּוֹסְסוֹת. Gitt. 28ᵃ, a. fr. רוב ג׳ למיתה the majority of those believed to be in a dying condition, really die. Shebu. 37ᵇ.—Y. Yeb. I, 3ᵇ top (of genealogical descent, v. supra). V. גִּירְסָה, גִּירְדָה.

**גּוֹסְפָנִין*** m. *chariots* (?). Targ. Is. X, 32 (missing in ed. Lag. I, p. XXVIII⁷; Snh. 95ᵇ has קרנות).

**גוסרדליא**, v. גְּסָה.

**גָּזַע** (b. h.; cmp. גָּזַז, קָזַז) 1) [*to shrink,*] *fail, fall away.* Gen. R. s. 31 (explain. רגוע, Gen. VI, 17) ריצמוק (Yalk. Gen. 55 רנמוק), v. צָמַק. Ib. s. 12 גזעה; s. 19 גרעה, read: גָּזְעָה וכ׳ his stature was reduced.—2) (act. v.) *to diminish.* Tanḥ. Noah 7; ed. Bub. 10 וחן גָּזְעוּ אותן וכ׳ and they (the wild beasts) diminished their numbers, as it says (Gen. VII, 21) and there were diminished &c.

**גּוֹף** I, perf. a. part. גָּף (=גָּפַף) [*to join* body to body,] *to squeeze, cork, bung.* Nidd. 6ᵇ חורחה גָּפָה וכ׳ was corking (pitching) wine jugs. M. Kat. 11ᵇ כדו לָגוּף we take for the mourner his wine jug for corking. [Ib. Mish. II, 1 וגף, omitted in Ms. M., v. Rabb. D. S. a. l. note.] Maas. Sh. III, 12 שגָּפָן אע״פ; Tosef. ib. II, 18 שגָּפָם (Var. גּוֹפָם fr. גָּפָה) though he corked them; a. e.

*Pi.* גִּיחַ *to embrace, hug.* Y. Yoma III, 41ª גִּיחְפּוֹ he put his arms around it.

*Hif.* הֵגִיחַ (Neh. VII, 3) *to fill up* (a hole), *close* (a door), *fasten.* Par. VI, 1. Ohol. XIII, 3 הֵגִיחָהּ ולא וכ׳ he filled the hole out but not entirely. Zab. III, 2 מֵגִיחִין או פותחין if both close or open a door simultaneously. Tosef. Ohol. XIV, 1; a. e.—Part. pass. מְהוּגָּח fastened. Y. Keth. VII, 31ᶜ מ׳ צריכה if the door (behind the suspected couple) was closed (but not locked), it is doubtful (whether the woman is to be considered a *Sotah*, v. סוֹטָה).

**גּוּחַ** ch. same 1) *to close.* Targ. Mal. I, 10; a. e.—2) [*to embrace,*] *to have illegitimate intercourse, to commit adultery with.* Targ. O. Lev. XX, 10 (Y. גּוֹר); a. e.—Part. גָּיְחָא, גָּיְחָה. Targ. Hos. IV, 2; 13; a. e.—Lev. R. s. 3; Koh. R. to IV, 6 (prov.) ג׳ בחזורין וכ׳ (Ar. גָּיְרָא) she prostitutes herself for apples and distributes them among the sick (sinning and doing charity).

*Af.* אָגִיחַ, אַגִּיחַ, אָגֵחַ *to close.* Targ. II Sam. XIII, 17 אירגּוֹחַ ed. Lag. (ed. אָגִיחַ) close thou &c. Ib. 18 אגח (ed. Lagarde (ed. אגיח); a. e.—B. Kam. 105ª אגח חציריה he closed half of the opening.

*Pa.* גַּיַּחַ as Pe. 2. Targ. Hos. IV, 14 מְגַיְּחִי (ed. Lag. גיחפן).—V. גְּפַח a. גּוּר II.

**גּוּחַ** II m. (b. h. גֵּו, גְּוִיָּה, גֶּפֶן, cmp. גּוּפָה, גּוּפְתָּא) 1) *body, person, self.* Kidd. 20ª (expl. *b'gappo* Ex. XXI, 3) בגופו נכנס וכ׳ of himself he entered, of himself he shall go out (free, in the seventh year) but not, like a gentile slave, on losing a limb. Snh. 91ª ג׳ ונשמה וכ׳ the body and the soul may try to escape judgment (shifting the responsibility one on the other). Kidd. 37ª, a. fr. חובת הגּ׳ *personal duty*, contrad. to ח׳ קרקע laws connected with the (Palestinean) soil. Y. Taan. I, 64ᵈ top, a. e. אותו הגּ׳ הקדוש that holy body (saint). R. Hash. 17ª בגוּפָן by defiling their bodies. Ab. IV, 6 גּוּפוֹ מכובד וכ׳ will himself be honored by men.—Trnsf. *Guf*, the fictitious storehouse of souls in heaven. Yeb. 62ª, a. e. the son of David shall not come עד שיכלו . . . . שֶׁבַּגּ׳ before all souls in the *Guf* are exhausted (i. e. sent to live on earth).—2) *essence, substance.* Y. Ber. I, 3ᶜ גּוּפָהּ של שמע an integral portion of the Sh'ma (confession of faith). Y. Sabb. II, 5ª top גופה של פתילה the wick itself. Gitt. IX, 3 גּוּפוֹ של גט וכ׳ the essential formula of a letter of divorce is &c. Yoma 74ᵇ גופו של מעשה the deed (of sexual gratification) itself; a. fr.—Pes. 112ᵇ מצוה וגוף גדול עושה פירות ולו שכר (Ar. a. Ms. M. 2 a. O., ed. ולא) a charity and at the same time a good investment is the act of him who helps to produce fruits, while he has the reward (e. g. one who loans money to a husbandman on security, allowing payment in small instalments); מצוה וג׳ טהור וכ׳ a religious act by which one preserves his body pure does he perform who marries a wife &c.—*Pl.* גּוּפִין, constr. גּוּפֵי. Gen. R. s. 31.—Y. Sabb. II, 5ᵇ bot. ג׳ תלכות; Tosef. ib. II, 10 ג׳ תורה essential parts of the Law; Ab. III, 18; Hag. I, 8 (10ª); 11ᵇ.—3) *membrum.* Lev. R. s. 25, end.—4) *surface, color* (cmp. גָּוָן). Men. 44ª top גופו דומה וכ׳ its color resembles that of the Sea, contrad. to ברירה shape; Mass. Tsitsith ed. Kirchheim p. 23.

**גּוּפָא** ch. same, 1) *body.* Targ. I Sam. XXXI, 10; 12 (h. text גוויה). Targ. Prov. XVII, 22 (h. text גהה); a. e.—Lam. R. to I, 1 ג׳ כולא (רבתי) the entire body (of the chicken). Sabb. 65ᵇ דלא לילפן ג׳ נכראה that they might not become used to bodily contact.—2) *self, substance* &c. Bets. 3ª, a. fr. הרא ג׳ גזרה this law is itself only a precautionary measure. Nidd. 46ª, a. fr. הא ג׳ קשיא this contains a contradiction in itself.—3) *Gufa* (*text*), a talmudical term used for taking up a text or subject after an interruption by a discussion or digression; *our text says; returning to our subject,* &c. Ḥull. 54ᵇ; a. v. fr.—Lev. R. s. 5; s. 6; s. 8. [Y. Keth. XII, 35ᵇ bot. גוף רמא, read גֵּיחַ.]—*Pl.* גּוּפֵי, גּוּפְתָּא. Targ. I Sam. XXXI, 12.—Zeb. 82ᵇ תרי ג׳ two subjects.

***גּוֹפֶן** m. (גפן, v. H. Dict. s. v.) *curve,* trnsf. *character of letters.* Meg. 9ª בג׳ שלנו in our (Hebrew) characters, בג׳ שלהן in their (foreign) characters. [Ar. reads גרפן.]—Y. ib. II, beg. 73ª שהיתה כתובה גרגנטן, read: שתהיה כתובה בגוֹפָנָן it must be written in our characters (though in a foreign language).

***גּוֹפָן**, pl. **גּוֹפָנִין** m. a species of *dill.* Tosef. Kil. I, 1 [read:] חשבת והג׳ anise and *gof'nin.*—2) *late grapes.* Dem. I, 1 (Y. ed. גופנן), expl. Ber. 40ᵇ שלהי גופני the late fruits of the grape-vine. [Y. ib. 21ᵈ top explains גופנן with שומרה (read שׁוּמָרָה) *dill;* Maim. a. l.: a species of vegetables similar to שבת, v. supra.]

**גּוֹפָנָא, גּוֹפָן** c. ch. 1)=h. גֶּפֶן, *vine,* esp. *grape-vine.* Targ. O. Gen. XLIX, 22 ed. Berl. (some ed. גּוֹפָן, Y. גופן). Targ. Ezek. XVII, 7 גופנא fem. (ib. 6; 8 גֶּפֶן m.). Targ. Hos. IX, 10; a. fr.—Lev. R. s. 12 הרא ג׳ מסחמכ׳ וכ׳ the grape-vine is supported with so many reeds and props &c. Ib. ג׳ מתקריא וכ׳ the vine (with its product) goes by three names.—2) *the cotton-tree,* עמרא דג׳ *cotton.* Sabb. 110ᵇ. Gitt. 69ᵇ ודעמר ג׳ and (rags) of cotton cloth. Y. Kidd. III, 64ᶜ bot. a proselyte is like ג׳(ד) לעמרא וכ׳ cotton, if you desire to combine it with wool, you may do so (without violating the law of כִּלְאַיִם) &c.—*Pl.* גּוֹפָנִין, גּוֹפָנֵי, גּוֹפָנֶיהָ. Targ. Joel I, 12. Ib. 7 (ed. Lag. גפ׳). Targ. Ps. CV, 33; a. e.—Ber. 40ᵇ, v. preced. B. Kam. 92ª. Keth. 79ª. B. Bath. 69ᵇ; a. fr. [Targ. Y. Num. VI, 4 מגופנין מַקְלִיפִין, read מְקַ׳; מג׳ being a misplaced gloss to מגופנא.

**גּוֹפְנָא** pr. n. pl. *Gofna, Gophna,* fifteen miles northwest of Jerusalem (v. Neub. Géogr. p. 157). Y. Taan. IV, 69ª bot.; Lam. R. to II, 2 גֻּפְנָא. Ib. to I, 5 Vespasian went מסחי בהדא גפנא to take a bath at G.—Ber. 44ª גּוֹפְנִית (Ms. M. גּוֹפְנִין).—Tosef. Ohol. XVIII, 16 בית גופנין. [Y. Ber. III, 6ª bot.; Y. Naz. VII, 56ª top, v. גּוֹבְבָתָא.]

**גּוֹפְפָתָא**, v. גּוֹבְבָתָא.

**גּוֹפֶר** m. (b. h. גֹּפֶר, v. גפר) *gofer,* a resinous tree. Snh. 108ᵇ, v. זַבְלִירָא. [Tanḥ. Noah 5 (ref. to Gen. VI, 14) identifies our w. with ארזים.]

**גּוֹפְרִיתָא** f. ch.=h. גָּפְרִית *sulphur.* Targ. O. Gen. XIX, 24; a. e. [Some ed. גָּפְ׳.] V. כַּבְרִיתָא.

**גּוּפְתָּא**, v. גּוּבְבָתָא a. גּוּבְבָתָא, also גִּיפְתָּא.

**גּוּפְתָּרִיד** m. (v. preced.) *of Gufta.* Y. Sabb. V, 7[b] ג׳ חנין מג׳, read ג׳ ד׳ Ḥanin of G.

**גּוּפְתָּא,** v. גּוּבְתָּא.

**גּוּץ** I ch. (cmp. גָּוַץ) *to gnaw* (of mice). Part. גָּיֵיץ, pl. גָּיְיצֵי. Hor. 13[a].

**גּוּץ** II m. (v. preced.; cmp. קָוֹץ) *short, dwarfish.* Ber. 31[b], v. בָּלַע.—*Pl.* גּוֹצִים. Pesik. V'zoth p. 200[a] ג׳ ממנו of a lower stature; (ib. Baḥod. p. 108[a] קווצים כיוצא בו; Sifré Deut. 343 only קווצים; Yalk. Ps. 776; Ex. 286).—*Fem.* גּוֹצָה. Yeb. 106[b] הוא ארוך והיא ג׳ if he is very tall and she dwarfish.

**גּוּץ, גּוּצָא** ch. same. Targ. Job XIV, 1 (Ms. גוזז; h. text קצר).—B. Mets. 27[b] גופו דאריך או ג׳ Ms. M. a. H. (ed. דאריך) insufficient signs of the body for identification—e. g. 'very tall', 'dwarfish'. Snh. 109[b] כי ג׳ וכ׳ when he was short, they stretched him. Meg. 27[b] אינש ג׳ הוה was a very short man. Ned. 50[b] ורבה כריסיה ג׳ short and very stout.—*Pl.* גּוּצֵי. Ḥull. 63[a]. Sot. 38[b] אריכי באפי ג׳ the tall in front of the small.—*Fem.* גּוּצָא. B. Mets. 59[a] (prov.) אתתך ג׳ וכ׳ if thy wife is dwarf, bend down and listen to her (advice), v. לְחַשׁ.

**גּוּצָן** *sparks,* v. גֻּיְיצָן.

**גּוּר** I (b. h.) [*to move around* (cmp. סחר),] *to be a stranger, sojourn, dwell.* Sot. 36[b] גֵּרָא שְׁגָרָא וכ׳ he is named Gera (Gen. XLVI, 21), because he (Joseph) dwells in exile; Gen. R. s. 94. Yeb. 96[b] is it possible לָגוּר וכ׳ בשני to dwell (simultaneously) in two worlds? Sabb. 104[a], v. ג״ר. Sifré Deut. 301 (ref. to Deut. XXVI, 5) מלמד . . . להשתקע אלא לגור שם it proves that he (Jacob) did not go down to be permanently settled, but only to sojourn there; a. fr. —Denom. גֵּר.

*Pi.* גִּיֵּיר (denom. of גֵּר) *to make a proselyte, to initiate into the Jewish faith.* Gen. R. s. 39 (ref. to Gen. XII, 5 'the souls which they had made') אלו הגרים שגִּיְּירוּ that means the proselytes they had made. Ib. כל מי שמקרב . . . ומגַיירו וכ׳ whoever befriends a gentile and effects his conversion, is considered as though he had created him. Sabb. 31[a] גִּיְּירַנִי וכ׳ make me a Jew with the condition &c.; a. fr. [For גִּיֵּיר *to dress with lime,* v. גִּיר.]

*Hithpa.* רִתְגַּיֵּיר, *Nithpa.* נִתְגַּיֵּיר *to become a proselyte.* Ber. 57[b] עתידים לְהִתְגַּיֵּיר they will adopt the Jewish faith. Yeb. 47[b] גר שבא להתגיֵּר if a stranger comes (appears before Jewish authorities) desirous to become a Jew. Ab. Zar. 3[b] מִתְגַּיְּירִין shall ask to be admitted &c.; a. fr.

**גּוּר** ch. same. Taan. 25[a] בך גדרי (גְּרוּ) גָּרֵי Ar., ed. Ven. a. oth. (v. Rabb. D. S. a. l. note 1, ed. גָּיְּרֵי) proselytes shall dwell with thee (in heaven); (for oth. vers. v. גִּיר III).

*Pa.* גַּיֵּיר *to convert.* Targ. Y. Gen. XII, 5, v. preced. Targ. Y. Ex. XVIII, 7; 27; a. e.—Sabb. 31[a] גַּיְּירֵיהּ he accepted him for initiation. Yeb. 76[a] גיירוּהָ גַּיְּירָהּ he made her an Israelite. Gen. R. s. 76, end לאו גַּיְּירָתֵיהּ would she not have converted him?; a. e.

*Ithpa.* אִיתְגַּיַּיר, אִירְתְּגַיַּיר 1) *to reside as a stranger.* Targ. Lev. XVI, 29; a. fr.—2) *to become a Jew, to embrace the Israelitish faith, to be converted.* Targ. Y. Ex. XVIII, 6. Targ. Ps. LXVIII, 19; 32; a. e.

**גּוּר** II (euphem., cmp. גּוּחַ ch.) *to have illegitimate intercourse;* (also as act. v.) *to seduce.* Targ. Job XXXVI, 20 תגור Ms. (ed. תְּגַיֵּר). Targ. Y. Lev. XX, 10 (O. גּוּחַ); a. e.—Part. גָּיְּרָא. Lev. R. s. 3; Koh. R. to IV, 6 ג׳ בחזוריהן Ar. (ed. גַּיְּיפָא), v. גּוּחַ ch.—Ab. Zar. 10[b] הוה ליה ההוא ברתא דשמה גירא וכ׳ he (the emperor) had a daughter whose name was Gira (Ar. גילא), and who did wrong (was seduced); he sent to him (Rabbi) גרגירא (Ar. גרגילא) a *gargira* (rocket, play on גירא).

*Pa.* גַּיֵּיר *to seduce.* Targ. Job XXVI, 20, v. supra. Targ. Prov. VI, 32 דגַיֵּיר אינתתא Ar. (ed. דְּגָיֵיר בא׳).

**גּוּר** III m. (b. h.; גרר, cmp. בנו כרוך אחריו Ḥull. 78[b]) *young animal, whelp, cub.* Yalk. Job 926 עלה ג׳ אחד וכ׳ a young (R'êm) appeared in Palestine; Gen. R. s. 31 גורא א׳ (corr. acc.).—*Pl.* גּוּרִים. Ib. גּוּרָיו וכ׳ his (the R'êm's) whelps went into the ark. Ib. s. 98 ..... של גוריו גבורת של the strength of the lion and the daring of his whelps.—גּוּר אַרְיֵה pr. n. m., v. גּוּרְיָא II.

**גּוּרָא, גּוּר** ch. same. Lev. R. s. 19 (prov.) ג׳ טב מכלב ביש וכ׳ raise not a gentle cub of a vicious dog, much less a vicious cub &c.—[*Pl.* גּוּרֵי. Y. B. Bath. II, 13[b] bot. מן קל ג׳, prob. גִּירֵי, v. גִּיר III.]

**גּוּרָא,** pl. **גּוּרָאוֹת,** v. גּוּרְדָּא II.

**גּוּרְגָּא** m. (גרג) *wicker-net* used in vine and oil presses.—*Pl.* גּוּרְגֵּי. Ab. Zar. 75[a] (Ms. M. indistinct: גמגדי, גוזגדי, or גודגדי).

**גּוּרְגְּדָנָא,** v. גּוּרְגָּנָא.

**גּוּרְגּוֹס** pr. n. m. (Γόργος) *Gorgos.* Treat. S'mah. II, 4 (Asheri to M. Kat. 141 גורגנוס).

**גּוּרְגּוּתָנִי,** v. גַּרְגּוּ.

**גּוּרְגְּלִידָא,** v. גַּרְגְּרָא.

**גּוּרְגָּנָא*** m. (v. גַּרְגּוּתָא) *connected with a wheel work.* Arakh. 10[b] (expl. הרדולים hydraulis) ג׳ טבלא Ar. (ed. גורגדנא, read גּוּרְגָּנָא) a musical instrument (of pipes) worked by the pressure of water, v. טַבְלָא I (Rashi: *bell,*—which, however, does not correspond to the context in which הרדולים is used; v. esp. Tosef. Arakh. I, 13).

**גּוּרְגָּרָן,** v. גַּרְגָּרָן.

**גּוּרְדִּיוֹן,** v. next w.

**גּוּרְדְּיָנוֹס, גּוּרְדְּיָנוּס, גּוּרְדְּיָנִי** m. (Gordianus) *Gordian,* name of a *gold denar* coined by one of the Roman emperors of that name. Y. Yoma IV, 41[d] top; Num. R. s. 12;

Cant. R. to III, 10 Diocletian possessed (of that sort of gold) משקל דינר ג׳ only the weight of a Gordian denar. Lev. R. s. 7 כשעבי דינר גרדיון היה בו (corr. acc.) the bronze plate on the altar was as thick as a G. denar; Y. Ḥag. III, end, 79d.—Cant. R. l. c. משקל גורדינון; Num. R. l. c. משקל דינר גורדייני; Men. 29a דינר זהב קורדיקיני (corr. קורדיינוי).—Y. Gitt. IV, 47b [read:] קרקע דינרא גרדיינא רבית (ed. דינר אגרמא . . . סרימיסין) מעות טרימיסא for a piece of land bought for a Gordian denar,—if he chooses to pay to the original owner the due indemnity of the fourth portion in money (instead of land), he must pay him a *tremis;* cmp. Bab. ib. 58b רבית בקרקע שהן שליש במעות. Y. Kidd. II, 62d דינר קורדיינא; Y. Keth. VII, 31d top דינרא ק׳. Ḥull. 54b קורדינאה a. קורדנאה (corr. acc.).

**גורדייתא,** v. גּוּרְדִיָתָא.

**גורדינון,** v. גּוּרְדִינוֹן.

**גורדלי** m. (גרד) *scraper, scratcher, gurd'li,* a nickname for an inferior white wine, adopted as a play on חרדלי a dark red wine (mustard-colored). Gen. R. s. 98 יין חרדלי . . . יין ג׳ וכ׳ if thou drankest *ḥard'li,* thou drankest wine; if *gurd'li,* thou drankest bad wine. Sabb. 62b sq. (an obscene disguise for a fair-complected woman).

***גורזקי** *a trap* or *cage.* Sabb. 106b עד שיכניסנו לג׳ שלו until he forces him (the lion) into his &c. [Ms. M. גדורקרי (or גדוד׳); O. גרודרקי; Ar. גרדלקי; s. v. גדיגוד גדורקי; ed. Sonc. גזדקי; ed. Ven. גרזקי.—Prob. our w., combined with the suspicious שלו, is an old clerical corrupt. of גירקוֹפלוס κεκρύφαλος *the pouch of a hunting net,* v. Sm. Ant. s. v. Retis. For a similar Babylonian corruption of an imported Palestinean term, cmp. אנדכתרי.]

**גוריא** I m. (v. גור III) *cub, young lion.* Snh. 64a כג׳ דנורא fire in the form of a young lion.—*Pl.* גּוּרְיִין. Ib. 95a (play on בֵּיתְחֲרִי q. v.) when they came to Bethré, they said בין תרי ג׳ קטלין א׳ (read קטלן) Ms. M. (ed. בתרי ג׳ קטלוה לאריא, read בי תרי a. קטלן) between (us) two cubs (David and Abishai)—can we kill the lion (Goliath)?

**גוריא** II, **גוריה** I (v. preced.) pr. n. m. (*Abba*) *Gurya.* Kidd. IV, 13.—Mekh. Mishpat. 20 (ed. Friedm. p. 104a; 109a) אירסי בן גוריה; Yalk. Ex. 351; ib. 359 אירסי בן גור אריה a. בן יהודה.

**גוריה** II m.=ch. גּוּרְיָא, *cub.* *Pl.* גּוּרְיָוֹת, גּוּרְאוֹת. Zeb. 113b; Yalk. Gen. 55 *young R'êms.*

**גוריון, גוריין, גוריָן** pr. n. m. *Guryon, Guryan.* 1) a Tannai (Abba) G. Kidd. IV, 13.—2) an Amora. Y. M. Kat. III, 82d bot.; a. fr.—3) G. of Isporak. Tem. 30b; B. Kam. 93b sq.

**גוריתא, גוריְתָא** f. (v. גּוּרְיָא) *a young female cub* (dog or lion). Erub. 86a (prov.) נבח בך כלבא שול נבחא בך גוריתא Ar. (ed. נבח בך גוריית׳, corr. acc., v. Rabb. D. S. a. l. note 400) if the dog barks at thee, go in; if the bitch barks at thee, go away, i. e. you can endure a quarrelsome son-in-law, but not a quarrelsome daughter-in-law. Sabb. 67a (in a charm formula) אאוסי דגוריתא (Rashi דגורית׳) on the nostrils of a lioness.—*Pl.* גּוּרְיָתָא, גּוּרְיָאתָא. Ib. 155b בג׳ זוטרי it means young dogs (which eat flesh with difficulty). Keth. 61b she plays בג׳ קיטנייתא with little cubs (Ar. קיסנייתא), v. גרדשיר. [Ar. גוריתא, name of a bird, v. גִּירוּתָא.]

**גוֹרָל** m. (b. h.; גרל, cmp. גלל) [*a little ball* or *stone,*] *lot.* Yoma 39a; a. fr.—*Pl.* גּוֹרָלוֹת. Ib. IV, 1; a. fr.—Denom. חִגְּרִיל *to cast lots.* Ib. 39b; a. fr. V. חַגְרָלָה.

**גוֹרֶן** c. (b. h. גֹּרֶן; גרר) [*collection,*] 1) (cmp. מְגוּרָה Ḥag. II, 19) *granary, threshing floor; harvesting season.* Pesik. R. s. 10 הרי הג׳ בא when harvesting comes. Ib. באתה הג׳ when harvest time came. Ib. ומשיירים את החטים לג׳ and they reserved the wheat for storage; Midr. Till. to Ps. II; Gen. R. s. 83, end; Cant. R. to VII, 3 עד שתבוא הג׳; (נכנסו אל הג׳) באו לג׳. Tosef. B. Mets. VIII, 27; Y. ib. 11d גּוֹרְנוֹ his store of pottery. Maasr. I, 5 אירוחו גָּרְנָן למעשרות (comment. גּוֹרְנָן) what is their harvesting time for making them liable to tithes?—*Pl.* גָּרְנוֹת. Y. Peah I, 16c bot.; a. fr.—2) (cmp. כְּרִי a. כַּרְיָה) *circle, meeting, court-room, court* (v. I Kings XXII, 10). Pesik. R. l. c.; v, אַסְטְרוֹנְגִּילוֹן; Snh. IV, 3. Koh. R. to I, 11 the Lord will be seated כבג׳ as in a court; Lev. R. s. 11 end כג׳ (corr. acc.); Ex. R. s. 5 the Lord will seat the elders of Israel כג׳ as the Sanedrin used to be seated. Ib. it is the habit of kings (councils) לישב כג׳ עגולה (read בג׳) to sit in a round court-room; Ḥull. 5a (ref. to II Kings l. c.) ג׳ ממש וכ׳ a real court,—אלא כי ג׳ but it means like the court (of the Sanedrin, ref. to Snh. l. c.). Cant. R. to V, 11 גָּרְנָהּ של תורה the gathering for studying the Law (Lev. R. s. 19; Yalk. Prov. 964 רַגָּה). Cmp. אִדְרָא.

**גוּרְנָא** ch. same, esp. *gathering of rain water, reservoir* (Syr. labrum lapideum in quo homines se abluant, P. Sm. 692). Y. Meg. II, 74a bot. washed his hands and feet מן גּוֹרְנָהּ (with water) out of its (the Synagogue's) reservoir. [Var. גודנה incorr.]

**גוּרְסִינָא,** v. גִּירְסָנָא.

**גוּרְסָק** pr. n. m. *Gursak.* Erub. 29a (Var. גורסאק, גורסיק, גורסקי, v. Rabb. D. S. a. l. note 40).

**גוש** I (v. גשש) *to be hard, thick.* V. גִּישׁ.

*Af.* אַגִּישׁ, or אַגַּשׁ (fr. גשש) *to harden,* (with אפא) *to be bold.* Lam. R. to I, 21 אַגַּשְׁתּוּן אפיכון (or אַגַּשְׁתּוּן) Ar. (ed. a. Var. Ar. אקשירתון) have ye the hardihood (to come back to me)?; Pesik. Anokhi p. 138b תא אגשתון אפיכון Ms. O. a. Parma (ed. ארגישתון). Ib. אַגִּישַׁת אפך Ar. a. Ms. O. a. Parma (ed. ארגשת, Lam. R. l. c. אקשית) hast thou &c.?

**גוש** II m. (b. h.; גשש, v. preced.) *something substantial, lump, clod, ball.* Nidd. 23a איקרי ג׳ דהדיא such a shapeless fetus is called *gush* (a ball, stone). Y. ib.

II, 50b ג׳ של אדמה a clod of earth. Y. Kil. IX, 32d top; Y. Keth. XII, 35b bot. ג׳ עפר a handfull of Palestine earth. Toh. V, 1 ג׳ מארץ הטמים a lump of imported clay, v. Sabb. 14b.—Y. Ḥall. III, 59a when the dough is formed into ג׳ אחד one cohesive mass; a. fr.—*Pl.* גּוּשְׁרִין. Lam. R. to I, 20 (explain. חמרמרו ib.) עשאן ג׳ ג׳ their bowels were pressed to lumps (v. חמרם Ex. VIII, 10). B. Mets. 101a נעקרו בגושיהן they were uprooted with their clods of earth (attached to the roots). Y. ib. VIII, end 11d [read:] בששטפן בגושיהן when the river swept them away with their clods.—גּוּשׁ חֶלְבָּא pr. n. pl. (*Fat Ground*) *Gush-Heleb, Giscala* (Neub. Géogr. p. 230) in Galilee. Arakh. IX, 6. Tosef. Men. IX, 5; a. e.—גּוּשׁ חֶלְבָּאֵי m. pl. *inhabitants of Giscala.* Pesik. B'shall. p. 94a; Koh. R. to XI, 2.

**גּוּשָׁא** ch. same, esp. *ground, soil,* contrad. to air, atmosphere. Naz. 54b; 55a (ib. 19b גושה). Sabb. 15b.—*Pl.* גּוּשַׁיָּיא. Nidd. 20a בגושׁיריהו with their clods of ground. V. גַּרְגְּשָׁתָא.

**גּוּשְׁמָא** m. (גשם, cmp. גֶּשֶׁם) *matter, substance, body.* Targ. Ps. XXII, 21; a. fr.—Targ. Job XX, 20 (h. text חמודו).—*Pl.* גּוּשְׁמַיָּיא, גּוּשְׁמִין. Targ. II Chr. XX, 24. Targ. Ps. LXXXVIII, 11; a. e. V. גְּשָׁתָא.

**גושפנא** Ar. in some ed. s. v. בלן, read גושפנקא, v. Koh. Ar. Compl. s. vv.

**גּוּשְׁפַּנְקָא** m. (prob.=גוש פנקא *the freeman's lump* or *cylinder*) *signet; seal; signet-ring.* Targ. Koh. I, 12. Targ. Esth. III, 10; a. fr.—Ber. 6a בג׳ דפרזלא with an iron signet. Gitt. 57a; 58a, v. בְּלִיטָא.—*Pl.* גּוּשְׁפַּנְקִי. Sabb. 66b בשתין ג׳ with sixty seals.

***גּוּשְׁפַּנְקָר** m. pl. (prob. of the same origin as Latin *gausapa*) *rough shaggy cloth, bed-cover* for the winter. Gitt. 70b, Var. for גלופקרי.

**גּוּשְׁקְרָא** (גָּשְׁקָרָא) f. 1) *wheat flour of the second course, dark flour,* opp. חִיוָּרְתָּא. Gitt. 56a. [Fl. to Levy Targ. Dict. II, 570b refers to Arab. *ḳushkâr,* derived fr. the Persian, *bran-bread.*]—2) *a cotton-like plant.* Sabb. 20b (Var. קוש׳); v. אַגְּבִרִין.

**גּוּתָא, גּוּתָאי** m. (cmp. גּוּבָתָאי) *a Goth; servant, body-guard.* *Pl.* גּוּתָרִין. Y. Hor. III, beg. 47a; Y. Snh. II, beg. 19d גנתן (corr. acc.). Y. Bets. I, 60c bot. was leaning on ג׳ תרי two servants (Goths).

**גּוּתָרְיָא** pr. n. *Gothia,* the land of the Goths. Y. Meg. I, 71b bot. (explain. Magog); Targ. I Chr. I, 5 (Vers. in ed. Rahmer) גיתיריא. V. Neub. Géogr. p. 422.

**גַּוְזָנָא,** v. גֵּירְיָתָנָא.

**גֵּז** m. (b. h.; גזז) *shorn wool, fleece,*—רֵאשִׁית הַגֵּז the first shorn wool (the priest's gift), Deut. XVIII, 4). Ḥull. XI, 1; a. e.—*Pl.* גִּיזִּין. B. Kam. 118b. V. גִּירְיָא.

**גַּז** (גַּס) m. (dialect.=עַז, cmp. b. h. equivalent עזניה) *gaz,* name of a bird of prey, supposed to be *the falcon.* Ḥull. III, 1 הגז Ar. (ed. הגס), Tosef. ib. III, 3 הגס. [Alleged name of a species of bees, v. חִגְזִין or חִגְזִין.]

**בַּר גַּ׳, גַּזָּא** ch. same. Targ. Y. Lev. XI, 13 (O. עַזְיָא). Targ. Y. II Deut. XIV, 12 (also in one w. בְּרִגְּזָא; Y. I בר גִּירְיָא). [גזר, Nidd. 17a Ar., v. זַגָּא.]

**גַּנְזָא** or **גַּזָּא** m. (=גנזא; גנז; fr. which γάζα) *treasure, collection.* בי ג׳ *treasury.* Sabb. 63a ומשתכחא בי ג׳ וכ׳ Ms. M. a. Ar. (ed. בְּגַזָּאֵי) it is found in the treasury (among the collections) &c. Yoma 51a בי ג׳ דאהרן Aaron's (the Highpriest's) fund. Hor. 9a דילך או דג׳ (Ms. M. דידך דג׳, insert או, v. Rabb. D. S. a. l. note) from thy (the Highpriest's) private money or from the fund?—Meïl. 17b עולו לבי ג׳ Ar. (ed. עיילינהו לגניזה) go ye into the treasury (he took them to &c.). Ḥull. 139a wherever the vowed sacrifice stands, בבי ג׳ דרחמנא וכ׳ it is in the Lord's treasury (it is to be considered as if its delivery had taken place). —[גְּזָא Ber. 40ab Ar., v. גַּזְוָזָא I.]

**גנזא דפמי,** v. גזירפטי.

**גַּזָּא** pr. n. m. *Gaza.* Sabb. 145b (Ms. M. גדא, Rashi Ms. גידל).

**גַּזָּא,** v. גזר.

**גִּיזְבָּר, גִּזְבָּר** m. (late b. h.; גזב, cmp. קָצַב, with format. ר) *manager, treasurer.* Ex. R. s. 21 עשיתיך ג׳ עליו I have appointed thee its (the Sea's) commander. Ib. s. 51 ג׳ לעצמו sole treasurer. Sabb. 31b. Tosef. Hor. II, 10 אמרכל קודם לגי׳ the *Amarkhal* in the Temple is of a higher rank than the *Gizbar;* Y. ib. III, 48b לגבר (corr. acc.); a. fr.—*Pl.* גִּזְבָרִין, גִּזְבָרִים, גִּיזֵי. Meïl. III, 8. Shek. V, 2; a. fr.—Fem. גִּזְבָּרִית. Sabb. 62a ג׳ אשה a woman engaged as treasurer (wearing a signet ring).

**גִּיזְבָּרָא, גִּזְבָּרָא** ch. same. Targ. Esth. X, 3 ג׳ וסבא commander and elder (h. text גדול).

**גַּזָּה,** v. גִּירְיָא.

**גַּזָּה,** v. גִּזִּי.

**גִּזּוּזְטְרָא, גִּזּוּזְטְרָה** f. h. a. ch. (=גְּזוּזְרָה, reduplic. of גזר; b. h. equival. גְּזֵרָה q. v.; cmp. בְּצוּצְרָה) *enclosure, balcony.* Ohol. XIV, 1 הזיז וכ׳ the *ziz* is a projection the finished side of which faces the ground, והגז׳ וכ׳ Ar. s. v. זיז (ed. והגיזרה) while *g'zuztra* is one facing upward. Zab. IV, 1 על גז׳ Ar. (ed. כצוצרא).—Targ. Ezek. XLI, 13 גז׳ Ar. (ed. Koh. כזוזטרא; Targ. ed. בצורתא). Midd. II, 5 ג׳ Ar. (ed. כצוצרא).—*Pl.* גְּזוּזְטָרָאוֹת (טְרוֹת . . . .). Tosef. Succ. IV, 1; Succ. 51b Ms. M. (ed. sing.). [Ar. גְּזוּזְרִיּוֹת, גְּזוּזְטְרִיּוֹת, כסוסטראות, כסוסטראות, כְּצוּצְרִיּוֹת, כצוצטראות.] [Tosef. Erub. IX (VI), 27 גוסטרא ed. Zuck., Var. גדוד׳.]

**גִּזּוּזְטְרִית,** v. preced.

**גְּזוּזִין,** v. גְּזִזִין.

**גִּזּוּזְרִית,** v. גִּזּוּזְטְרָא.

**גזרלא,** v. גְּזֵרְלָא.

**גְּדוּם**, v. גְּרוּדוּם.

***גַּדְמָא** m. (גדם, v. P. Sm. s. v. גזמא 699) *violent man.* Targ. Ps. VIII, 3 Ms. (ed. גָּזוּ, גרזמא; Levita גדים; h. text מתנקם).

**גְּדוּסְטְרָא**, v. גְּדוּזְטְרָא.

**גָּזוֹרָא** m. (גזר) *circumciser, surgeon.*—*Pl.* גְּזוֹרַיָּא. Y. Keth. V, 30[a] אנא חכים לגזירה וכ׳ (corr. לְגָזוֹרַיָּא) I (as an infant) could distinguish the surgeons that attended me at circumcision.

***גְּזוֹרָאָה** m., pl. גְּזוֹרָאֵי *inhabitants of Gezer (?),* prob.=גְּדוֹרָאָה, v. גְּדוֹרָא. Y. Erub. V, 22[d] bot.

**גְּזוֹרָה** *circumcision,* v. גְּזִירָתָא.

***גָּזוֹרְיָא, גָּזוֹרִי** m. *of Gezer (?),* v. גְּזוֹרָאָה. Y. Meg. I, 71[a] top ר׳ יודה גוד׳ ר׳ יודן גזו׳. Y. R. Hash. III, end, 59[a] ר׳ יודה גוד׳. [Cmp. גּוֹזֵר.]

**גְּזוֹרְתָא, גְּזוֹרְתָא, גְּזוֹרָתָא, גְּזוֹרָתָא** f. (גזר) *circumcision, feast of circumcision; the circumcised membrum.* Targ. Y. Ex. IV, 25 sq. Targ. Y. Gen. XXIV, 25 גזו׳; v. גְּזִירְתָא.—Y. Succ. III. 53[a] גזורתה דר׳ וכ׳ the feast of circumcision at R. &c. Y. Ab. Zar. III, 42[c] top ר׳חב נפשיה על ג׳ he staked his life for the ceremony of circumcision. Y. Meg. I, 72[b] bot. חמי גְּזוֹרְתִי see that I am circumcised; ib. III, 74[a]; Y. Snh. X, 29[c] גזרר׳; Koh. R. to IX, 10 גזרתי.

**גָּזַז** (b. h.) *to cut, shear.* Pesik. R. s. 11 (play on גרינת אגוז, Cant. V, 11) הגרינה שאני גוזז אותה וכ׳ the garden which I trim at all times. Ib. when they sin מיד אני גּוֹזְזָם I cut (punish) them at once; Yalk. Cant. 992.—Hull. 138[a] הא צאנו לָגוֹז but when he hires his (the gentile's) sheep for shearing (Rashi לְגָזוֹז). Ib. לגזוז; a. e.—Part. pass. גָּזוּז (v. גְּזָזָה) *covered with fleece.* Koh. R. to I, 9 a time will come when the wolf להיות ג׳ וכ׳ shall have a fleece of fine wool.

*Nif.* נִגְזַז *to be cut, trimmed, shorn.* Ukts. I, 4 את שדרכם לְהִגָּזֵז וכ׳ those plants which usually are cut but which have been taken out with their roots. Pesik. R. l. c.; Yalk. l. c. כל דבר שהוא נ׳ מיד וכ׳ whatever (plant) is cut (trimmed) soon drives new shoots and grows better. Cant. R. to VI, 11 מה האגוזה נִגְזֶזֶת וכ׳ as the nut-tree is trimmed and shoots anew. Ib. כצפרנים הללו שֶׁנִּגְזָזִין וכ׳ as the nails are cut and grow again, כך כל מה שישראל נגזזין מעמלן וכ׳ so the more Israel is shorn of his worldly toil and given up to the toils of the study of the Law.

**גִּזַּז, גָּזַז** ch. 1) same. Targ. Gen. XXXVIII, 13 למיגַּז ed. Berl. (Y. למִיגַּז). Targ. Deut. XV, 19 תִּרְגּוֹז ed. Berl. (Y. תִּיגּוֹז); a. e.—Y. Sabb. VII, 10[a]. Succ. 30[a] bot. לא תְּגַזְּזוּ אתון לְגַזְּזוּהָ אינהו וכ׳ (v. Rabb. D. S. a. l. note) do ye not cut (the myrtle) yourselves, but let them cut it. Hull. 138[a] מעידנא דאתחיל למֵיגַּז from the time he commenced shearing; a. e.—Bets. 6[a], v. גְּזַז. Nidd. 17[a] גָּז מידי וכ׳ if he cut something else afterwards.—Part. pass. גְּזִיז *cut, broken, shortened.* Targ. Ps. LXXII, 6 עסבא דג׳ (Ms. M. גיריז) grass eaten up &c. (h. text גֵּז). Targ. Cant. IV, 2. Targ. Job XIV, 1, v. גּוּפָא.—*Yoma 78[b] מאני גְּזִיזֵי דפחרא *defective* earthen vessels (Ms. M. 1 פזיזי, 2 a. Ar. גזזי, Ms. L. מאני, דפחרא בזוזא, v. Rabb. D. S. a. l.).—2) *to cross, pass* (v. גוז). Targ. Is. LI, 10; a. fr., v. גּוּז.—Ruth R. to III, 13 גָּזְזִין בשוקא וכ׳ passing the street on horse-back; (Koh. R. to VII, 8 גריז). Pes. 111[b] לְגָזוּזֵי לה (v. Rabb. D. S. a. l. note) to go out of its way, v. גּוּז. Lev. R. s. 12 גזזו נטוריא Ar. ed. Koh. (oth. ed. גזון, differ. vers. in ed.) the watchmen are past.—3) *to castrate.* B. Mets. 90[b] top Ms. M., v. גְּבַב II.

*Pa.* גַּזֵּז *to cut into, interrupt.* Lam. R. to I, 3 ג׳ סוגיא וכ׳ interrupts the study of the midday, v. בְּזַז I.

*Ithpe.* אִתְגְּזִיז *to be cut.* Targ. Am. VII, 1.

**גַּזָּז** m. (preced.) *wool-cutter.*—*Pl.* גַּזָּזִין. Gen. R. s. 86, end, will you import ג׳ בדמשק wool-cutters to Damascus? (Mat. K. גְּזִיזִין *wool*).

**גִּזָּזִין, גְּזָזִין** m. pl. (=b. h. גְּזָזִים; גזז) (*feast of*) *wool-shearing.* Targ. Gen. XXXVIII, 12 גְּזָזֵי (Y. גּוֹ׳). Targ. I Sam. XXV, 7 גזזין ed. Lag. (ed. גוד׳); 11 גְּזָזֵי. Targ. II Sam. XIII, 23 sq. גזוזין ed. Lag. (ed. גְּזָזֵי).

**גְּזָא, גְּזָז** (v. גזז) 1) *to cut.* Sabb. 150[b] למִיגְזָא לירה אסא (Ms. M. למיגזו, v. גְּזַז) to cut a myrtle branch for one (attending a wedding, Rashi לה for the bride); ib. למיגזא ליה גלרמא (Ms. M. למיגזו, Ar. s. v. גד: למרגד 'to cut', v. גדד, or 'to sew', v. אֲגַד I) to cut a shroud for the dead; Bets. 6[a] למיגז (Ms. M. למיגד, v. Rabb. D. S. a. l. note). Snh. 106[a] (prov.) when the camel asked for horns, אודנין דהוו לירה גָּזְרִין מינירה they cut off the ears he had. Ib. 96[a] אִרְגְּזֵרִיךְ אנא I myself will cut thy hair. Succ. 37[b] אתי למיכל למִגְּזֵרֵיה he may be induced to cut it (Ms. M. . . . למירתלש). Gitt. 3[a] אתי למיגזריה he may cut it short, i. e. say only a portion of a lengthy legal formula, v. גּוּד. Y. ib. V, 47[b] top ומה דאת גָּזַר גְּזַר and what crop thou mayest cut, cut, i. e. enjoy the crop as my tenant; a. e. —2) *to pass, go out of one's way.* Pes. 111[b] לְגָזוּזֵי לה Rashi, v. גְּזַז. Ib. וגזר לה (Ms. M. גריז לירה, v. גּוּד) he went out of the demon's way.—Targ. Jer. VIII, 6 דְּגָזְרָא Ar. s. v. גז 4 (ed. גזר, corr. גזי) which passes swiftly (h. text שׁוֹטֵם).—3) *to deal out, dispense, repay.* Pesik. Zakhor p. 24[b] [read:] למיגְזַר לטבא טיבותיה ולמ׳ לבישא בישותיה (v. Bub. note 68 sq.) to repay the good man his goodness &c.; Tanh. Ki Thetsé 6 למזגירה (corr. acc.); ed. Bub. ib.; Treat. Sof'rim XIV, 7 למזגא, למגוא (corr. acc.); Yalk. Ps. 719.—Y. Taan. IV, 69[c] top וגזר לירה and he (R. Ba bar Zabda) retaliated to him (R. Elazar) his refutation; Y. Meg. I, 70[c] top וגזה ליה.

*Pa.* גַּזֵּז *to cut, design.* Targ. Is. XLIV, 13.

**גָּזָא**, v. preced.

**גְּזִיב** pr. n. pl. *G'zib,* v. כְּזִיב a. אַכְזִיב.

**גְּזָרָא** m. (גזז) *cut off,* whence 1) *branch, club.* Snh. 7[a] אדיירה לְגָזְרֵיהּ וכ׳ lifted up his club and stood (against me;

Rashi: his *fist*). B. Kam. 5ª חבריה ר״ע לגזירה R. Akiba has broken the force of his club (Rashi: *fist*), i. e. modified his opinion; ib. 42ᵇ.—2) *piece.* ג׳ דברדא *a piece of ice.* Targ. I Chr. XI, 22 תבר ג׳ דב׳ וכ׳ he cut a hole in the ice and bathed; Ber. 18ᵇ גְּזִירֵי.—*Pl.* גְּזִירֵי. Ib. 59ª גְּזִירָתָה דברדא Ar. (ed. גזירו דברזא) hail-stones (Ms. M. בְּזִירָתָה דנורא or בְּזָאֲתָה, Ms. F. גְּזִירֵי, v. Rabb. D. S. a. l. note).

**גְּזִיזָה** f. (גזז) 1) *shearing wool.* Yalk. Num. 750 (Korah, beg.) זמן הג׳ (Midr. Till. to Ps. I זמן גיזה) the season of shearing. Hull. 135ª מחוסר ג׳ וכ׳ wants shearing, redemption &c. Gen. R. s. 74; s. 85; Midr. Sam. ch. XXIII כל מקום שנ׳ ג׳ וכ׳ wherever shearing is mentioned in biblical accounts, it marks (an important epoch).—2) (=חֲתִיכָה, v. preced.) *piece, shred.*—*Pl.* גְּזִירוֹת. Y. Orl. III, 63ª top (in Chald. diction) what profit is it to him גזדם גזירות (read זוֹת . . .) to cut it into shreds?

**גַּזִּירְתָּא** f. pl. (גזר) *cuts* (of the road), *paths, narrow passages.* Pes. 19ᵇ (Ms. M. גורי׳, clerical error). Ib. 113ª top.

**גְּזִיל-**, v. גָּזַל.

**גְּזִילָא, גְּזֵילָא** m. ch.=h. גְּזֵלָה. Targ. Lev. V, 21 (Y. גְּזוֹלָא); a. e.—*Pl.* גְּזִילַיָּיא. Y. B. Kam. X, beg. 7ᵇ אזל חניה לג׳ the Tannai (Tosef. B. Mets. V, 26) goes over (from usurers' gains) to robbed objects.—*Pl. f.* גְּזִילָתָא, גְּזָלֵי. Targ. Koh. V, 7.

**גְּזֵילָה, גְּזֵלָה** f. (b. h. גְּזֵלָה; גזל) *robbery, robbed object, illegitimate gain.* B. Kam. 98ᵇ משלם כשעת הג׳ he must make retribution according to the value of the object at the time it was robbed. Y. ib. X, 7ᵇ bot. ג׳ מפורסמת a well-known robbery or robbed object. Treat. S'mah. ch. IX מרובה גְּזֵילַת חמת וכ׳ severer is the crime of robbery (or wrong) committed against a dead person &c. —*Pl.* גְּזֵילוֹת, גְּזֵלוֹת. Snh. I, 1 וחבלות ג׳ law-suits of larceny and mayhem. Gitt. 55ᵇ that it may not be said מזבח אוכל ג׳ the altar receives illegitimately acquired goods; Y. ib. V, 47ᵇ top.—Keth. 105ª; ib. XIII, 1 דיינו ג׳ Y. ed. (Bab. גזירות) judges in suits of robbery; Bab. ib. 105ª (harmonizing the two versions) גוזרי גזירות על ג׳ decreeing fines in cases of robbery. [Targ. Cant. VI, 6 גְּזֵלָה a. גְּזִילוֹת h. forms.]

**גְּזִים**, v. גֵּזַם.

**גְּזִיר**, pl. גְּזִירִין, v. גְּזֵר.

**גְּזִירָא** f. ch.=h. גְּזֵרָה, *decree, law.* Targ. Gen. XLVII, 26 (ed. Berl. גְּזֵירָה, h. text חֹק). *Pl.* גְּזִירִין. Targ. Esth. I, 19 archive of decrees.—גְּזִירָן. Targ. Ezek. XX, 25. V. גְּזִירְתָּא.

**גְּזִירָה**, v. preced. a. גְּזֵרָה.

**גְּזִירָת**, Lam. R. to IV, 7, v. גִּיזְרָה.—Y. Keth. V, 30ª חכים לג׳, v. גְּזוֹרָא.

**גְּזִירְפַּטְרֵי, גְּזִירִיפַּטְרֵי** m. pl. (ἀζαραπατεῖς, Pers. hazâr paiti; v. Perl. Et. St. p. 118, a. authorities quot. ib.) name of a class of oppressive *Persian officers* (chiliarchi). Taan. 20ª. Snh. 98ª; Sabb. 139ª. [Ar. גאזר דפטר, גזי דפ׳; Var. גזיר דפ׳, גזרז דיפטר, גזרפטר, גיזרפטר׳, גוזרפ׳ &c., v. Rabb. D. S. a. l. c.]

**גְּזֵירְתָּא, גְּזִירְתָּא** f. ch. (גזר) 1) *circumcision, foreskin,* v. גְּזוּרְתָּא. Targ. Y. II Ex. IV, 25 sq. (some ed. גְּזִירָה).—2) (=h. גְּזֵרָה) *decree, edict, ordinance.* Targ. Ex. V, 14 גְּזֵירַת וכ׳ your decreed task. Targ. I Kings X, 25 גְּזִירַתְכוֹן the decreed (tax) of every year. Targ. O. Ex. I, 8; a. fr.—Gitt. 55ᵇ ג׳ קמיירתא the first (Roman) decree (after the capture of Jerusalem). Ab. Zar. 35ª כי גזרי ג׳ וכ׳ when they published a (religious) enactment in Palestine.—*Pl.* גְּזֵירָתָא. Targ. Job XIV, 5.

**גְּזִירָת** f. (b. h.; גזז) *hewn stone; wall of squared stones.* B. Bath. I, 1, contrad. to גְּזִיל. B. Mets. 117ᵇ; a. fr.—לשכת הג׳ *the cell of Gazith,* name of a Temple compartment, the seat of the Great Sanedrin. Midd. V, 4; a. fr.—Trnsf. אבן ג׳ (*squared stone*), *a plain interpreter of Bible texts* (*Midrash*). Ab. d'R. N. ch. XXVIII; 2ᵈ vers. ch. XLVI.

**גָּזַל** (b. h.) *to tear away, rob* (with accus. of person or of object); *to take illegitimately.* B. Kam. X, 5 הגּוֹזֵל שדה מ״ he who robs a field from his neighbor (takes forcible possession). Ib. 6 הגוזל את וכ׳ he who robs his neighbor (takes illegitimately what belongs to his neighbor). Ib. 7 גְּזַלְתִּיךָ I have wronged thee (and owe thee retribution). Ber. 35ᵇ כאילו גוזל להקב״ה as though he robbed the Lord. Taan. 16ª ג׳ מריש ובנאו בבירה if one robbed a beam and placed it in a large building; a. v. fr.—*Part.* גּוֹזֵל *robber,* pl. גּוֹזְלִין. Y. B. Bath. III, 14ª bot. האומנין והג׳ וכ׳ mechanics (who take working material to their homes) and robbers cannot claim the right of possession, v. חָזַק.—*Part. pass.* גָּזוּל *robbed, illegitimately acquired.* Succ. III, 1; a. fr.

*Nif.* **נִגְזַל** *to be robbed* (of object taken, or of person deprived). B. Kam. 95ª, a. e. קרקע אינה נִגְזֶלֶת landed property cannot be robbed, i. e. can never become legitimate property by the law of limitation, v. יֵאוּשׁ.—Part. נִגְזָל *the person robbed* of his property, *claimant.* Shebu. VII, 1; a. fr.

**גְּזַל I, גְּזֵל** ch. same. Targ. Lev. V, 23; a. e.—B. Kam. 103ª מִיגְזַל גַּזְלוּהָ they acquired it illegitimately. Ib. 96ª; a. fr.—[גזל *to spin,* Targ. Y. Ex. XXXV, 26, quoted in Ar. s. v. כש 3, read עזל.]

**גֵּזֶל, גָּזֵל** m. (b. h. גָּזֵל; גזל) *robbery, wrong, oppression.* Sabb. 32ᵇ בעוון ג׳ וכ׳ as a punishment for the crime of oppression, the locust rises &c. (ref. to Am. IV, 1 a. 9). Gen. R. s. 31, beg. שטופים בזימה ובג׳ steeped in lust and violence. Pes. 113ᵇ Canaan bequeathed to his sons .... אהבו את הג׳ love ye violence. B. Kam. 80ᵇ אין בו משום ג׳ the law of robbery does not apply to it (it is not private property). Erub. 100ᵇ we should have learned מנמלה ג׳ the regard of property from the ant. B. Kam. 109ª עד שיוציא גְּזֵילוֹ וכ׳ until he dispossesses himself of his robbery. Ib. שיוציא גזילה (corr. acc.). Ib.ᵇ גזילו יוצא וכ׳ his robbery must go

out of his possession. Y. B. Mets. II, 8c גזילו של גוי וכ׳ what has been illegitimately taken from a gentile, is forbidden (must be restored). Y. Gitt. IV, 45c מפני ג׳ השבט in order to protect the (priestly) tribe from loss; Y. Orl. II, 61d bot. מפני גיל השבט (corr. acc.); a. fr.

**גְּזֵילָה, גְּזֵלָא, גְּזָלָא,** v. גזל׳.

**גִּזְלִי,** Y. B. Mets. I, 8a bot. ג׳ הדיוטין, v. גּוֹזָל.

**גּוֹזָלָן, גַּזְלָן** m. (גזל) *robber.* B. Kam. 62a (defin.) חמסן . . . ג׳ לא יהרוב וכ׳ *ḥamsan* (violent man) is one who (takes by force and) pays; *gazlan*—who takes without paying. Snh. 26b ג׳ דאוריירתא a robber in the strict (Biblical) sense; ג׳ דרבנן a robber in a wider (Rabbinical) sense, e. g. a gambler &c.; ib. 25b.—Y. Snh. VIII, 26b he who takes an object in the presence of witnesses is called thief (גַּנָּב), he who takes in the owner's presence—ג׳ a robber; v. B. Kam. 79b. Y. Kidd. II, 62b bot. כל המשנה וכ׳ he who changes the use of a loaned object without the owner's consent גר׳ נקרא ג׳ is called a robber. Ib. I, 60c top גר׳; a. fr.—*Pl.* גַּזְלָנִים, גַּזְלָנִין, גּוֹזְלָן׳. Snh. l. c. Ib. 38a; a. fr.

**גַּזְלָנָא** ch. same. B. Bath. 30b; a. e.—*Pl.* גַּזְלָנֵי, גַּזְלָנִין. Snh. 26b. B. Kam. 79b.

**גַּזְלָנוּת** f. (preced.) *robbery.* B. Bath. 47a החוזק על שדה זו בג׳ (not החזיק, v. Rabb. D. S. a. l. note) he is known as possessing this field through illegitimate means.

**גַּזְלָנוּתָא** ch. same. Snh. 23b ערער ג׳ an objection raised against the fitness of witnesses on account of their illegitimate trade. Ib. 27a פסלינהו בג׳ they disqualified them by denouncing them for robbery.

**גְּזָלָתָא,** v. גְּזֵילָא.

**גָּזַם** (v. גזז) *to cut, trim.*

*Pi.* גִּזֵּם 1) *to cut branches off* (for letting the sap drip), *to tap.* Ab. Zar. 50b אין מְגַזְּמִין you must not tap (in the festive week or in the Sabbath year).—2) Trnsf. (cmp. b. h. קרץ) a. Targ. Prov. XVI, 30) *to threaten mischief.* Num. R. s. 14 שהיא מְגַזֶּמֶת לעשות לו which she was threatening to do unto him.

**גָּזַם, גָּזַם** ch. same, 1) *to cut.* Y. Orl. III, 63a top גָּזַם וכ׳, v. גְּזַרְתָּה.—2) *to threaten.* Targ. Prov. XVI, 30 (h. text קרץ). Shebu. 46a עביד אינש דגזים וכ׳ a man frequently threatens mischief and does not do it. Ib. הכי נמי ג׳ וכ׳ (not דג׳, v. Rabb. D. S. a. l.) in this case, too, he may have threatened and not done it.—3) *to speak hyperbolically.* B. Mets. 104b, v. גּוּזְמָא.

***גָּזַע** (cmp. גָּדַע) *to cut off, lop off.* [Gen. R. s. 12 גזעה קומתו, read גָּוְעָה, v. גָּוַע.]

**גֵּזַע** m. (b. h.; preced.) *trunk, stem, stump; that which grows out of the trunk, shoot.* B. Bath. V, 4 העולה מן הג׳ whatever shoots out of the trunk, opp. שרשים; defined ib. 82a מן הג׳ . . . כל שרואה whatever sees (when shooting) the light of day is 'from the *geza*' (and belongs to the owner of the tree). Ib. דקל אין לו ג׳ a date tree has no *geza*, i. e. the purchaser of a date tree has no claim on shoots growing out of the trunk; ib. אין לו ג׳ לבעל הדקל לפי שאין לו ג׳ Ms. M. (ed. שאין מוציא ג׳, v. Rabb. D. S. a. l. note) the owner . . . . has no claim &c., because the stump of a date-tree has no shoots. Ib. 80b אין גִּזְעָן מחליף their stump grows no new shoots. Nidd. 55a גִּזְעוֹ מחליף . . . . שער hair, if cut, grows again. Ib. בשר ג׳ מחליף flesh, if cut, regenerates; a. fr.—Trnsf. (of persons) ג׳ ישרשים *a shoot, offspring of worthy men* M. Kat. 25b.

***גָּזַף** (cmp. קצף) *to be wrath.*—*Ithpe.* אִיתְגְּזַף *wrath is enkindled.* Ab. Zar. 55a דכי מִתְגְּזַף בעלמא ולא אתי מטרא וכ׳ Ar. where, when the world is cursed, and no rain comes, he (the idol) appears to them in a dream &c.; [Ms. M. מנדיף, Ag. Hatt. מינזף עלמא, v. נְזַף; En Yakob מנגיב עלמא, v. נָגַב; ed. דכי מצטריך עלמ׳ למיטרא].

**גָּזַר** (b. h.; v. גזז; cmp. גדר) 1) *to cut;* v. גּוֹזֵר.—2) *to cut off, to guard;* v. גְּזֵרָה a. גְּזֵרָה;—trnsf. *to institute a precautionary measure* (גְּזֵרָה); *to enact a prohibition, to decree* (mostly in a restrictive sense). Sabb. I, 4 . . ושמנה גְּזָרוּ בו ביום they issued eighteen enactments on that day. Ib. 14b ג׳ טומאה על וכ׳ declared metal vessels (of gentiles) unclean (even when broken and remolten, v. ib. 16b). Ib. 17b גזרו על פתן משום וכ׳ they prohibited their (the gentiles') bread in order to prevent the use of their oil &c. Ib. 30a מלך בו״ד גּוֹזֵר גזירה a mortal king issues a decree. Ber. 61b גְּזֵרָה מלכות הרשעה שמד על ישראל שלא וכ׳ Ms. M. (v. Rabb. D. S. a. l. note) the wicked (Roman) government decreed religious persecution over Israel, that they should not study the Law &c. R. Hash. 18b גזרו תענית they ordered a public fast. Ib. II, 9 גּוֹזְרַנִי עליך וכ׳ I order thee to come to me &c. Yoma 67b (ref. to גזרה, Lev. XVI, 22) אני ה׳ גְּזַרְתִּיו וכ׳ I, the Lord, have ordained it; a. v. fr.

*Nif.* נִגְזַר *to be decreed, ordained.* R. Hash. 17b נִגְזְרָה גזירה it has been decreed. Ber. 58b; a. fr.

*Hithpa.* הִתְגַּזֵּר 1) *to be cut to pieces.* Yoma l. c. (ref. to גזרה, Lev. l. c.) דבר המִתְגַּזֵּר where an object thrown down is shattered to pieces. [2) *to be cut off, be steep.* Ib. Ms. 2 מקום המתגז׳ a steep place.]

**גְּזַר** ch. same, 1) *to cut, split.* Targ. Ps. LXXIV, 13 (h. text פרר). Targ. Y. Lev. XXV, 3 sq. (h. text זמר); a. e.—B. Kam. 81b גזרתינהו לשקך וכ׳ ed. (Ar. גְּזִירִית, Ms. R. גַּזְרִי, Ms. F. אַגְזַרְתִּינְהוּ Af.) I should have split thy shoulder with the iron weapon (i. e. should have excommunicated thee).—ג׳ קיימא *to make a covenant* (h. כָּרַת בְּרִית). Targ. Gen. XV, 18; a. fr.—2) *to circumcise, have one's self circumcised.* Targ. Gen. XVII, 10; 11; a. fr.—Targ. Y. Lev. XIX, 23 ג׳ גזרא (h. text ערל ערלה, v. עָרְלָה).—Part. pass. גְּזִירִין, pl. גְּזִירִין. Targ. Y. Gen. XVII, 13. Targ. Josh. V, 5; a. e.—Macc. 11a (prov.) שכם נסיב ומבגאי גזיר (Gen. R. s. 80 ומגבאי קטע) Shechem wants to marry (Dinah), and Mabgai (his subject) must submit to circumcision. Gen. R. l. c. גְּזוֹר be thou circumcised. Y. Kidd. III, 64d bot. מהו מִיגְּזוֹר וכ׳ how about circumcising . . . . on the Sabbath? Y. Sabb. XIX, 16d bot. הוה ליה עובדא

למירגזור וכ׳ had a case, when he was to have his son... circumcised (on a Sabbath). Y.Meg.I,72[b] bot. אזל וגז׳ he (Antoninus) went and had himself circumcised; (Y. Snh.X,29[c] וגיירו גרמיה); Koh. R. to IX, 10 חוה גזיר was circumcised; a. fr.—3) *to decree; to enact a prohibition as a precautionary measure, to prohibit, guard.* Targ. Job XXII,28; a.e. Targ.Is.XXI,17 גְּזִיר כן it is so decreed.—Ab. Zar. 36[a] ואתי אינהו וגזור וכ׳ and they came and forbade (gentile bread &c.) even in the field. Sabb. 14[a] טומאה . . . גַּזְרֵי ביה declared him unclean.—Ib. 53[b] ולא גַּזְרִינָן דילמא וכ׳ and we do not prohibit it (from fear) lest he may &c. Ab. Zar. 38[b] גזרינן הא אטו הא we may forbid one thing in order to ward off from another thing; a. v. fr. V. גְּזֵרָה.

*Ithpe.* אִתְגְּזַר, אִתְגְּזַר 1) *to be cut off.* Targ.Job XVIII,14; a. e.—Ms. מתגיירי; h. text ירחמלי. Targ. Ps. LVIII, 8 (Var. מתגורר׳).—2) *to be decreed.* Targ. Koh. VIII, 4; a. e.

**גְּזָר** m., constr. גְּזַר (גזר) *decree,* גְּזַר דִּין *sentence, legal decision, divine dispensation.* Keth. 8[b] אפי׳ נחתם לו ג׳ ד׳ של וכ׳ even if a divine decree granting seventy years of happiness were sealed to him; Sabb. 33[a]. Lev. R. s. 26 בלי שטר ובלי ג׳ ד׳ without a note of indebtedness and without a judicial verdict. Ib: כמה גזר דין, corr. גְּזָרֵי דינין.—Y. Snh. III, 21[d] top עבדון ליה ג׳ ד׳ the court passes sentence over him; a. fr.—*Pl.* גְּזָרִין, גְּזָרֵי דינין. Lev.R.l. c. Y. M. Kat. III, 82[a] bot. (expl. גזרות ב״ד, Mish. III, 3) אילו גו׳ ד׳ that means judicial verdicts.

**גֵּיזָר (גִּיזָר), גִּזְיָר** m. (גזר) *piece* (of wood), *log, club.* Y. Shebi. IX, 39[a] top; Y. Shek. VI, end, 50[b] מביא גו׳ אחד he may offer one log; (Bab. ed. Var. גזיר).—*Pl.* גְּזָרִין, גְּזִירִין, גִּיזְרִין. Tam. II,3. Yoma II, 5 גְּזִירֵי עצים; Y. Shebi. l. c.; Y. Shek. l. c. גיזרי (corr. acc.); Bab. ed. גזרי. Tosef. Kel. B. Kam. I, 6 פצענן את מוחו בגזי׳ they split his scull with clubs; Snh. IX, 6 בגזי׳ Mish.; ib. 82[b] בגיד׳; Taan. 18[b] בגיז׳; (Sifra Emor Par. 8, ch. IX בבקעיות, v. בְּקַעַת); Koh. R. to III, 17 בגזי׳; a. e.

**גִּיזְרָא, גִּזְרָא** I ch. 1) same, *piece; club.* B. Kam. 81[b] ג׳ דפרזלי (Ms. H. a. F. גְּזִירֵי, R. גִּירְזֵי), v. גְּזַר.—*Pl.* גִּזְרִין, גְּזָרִין, גְּזָרֵי, גִּירִין (v. preced.). Targ. I Kings III, 25 לתרין ג׳ (ed. Lag. only לתרין) into two pieces (h. text לשנים).—2) *what is to be cut* (h. עֲרָלָה). Targ. Y. Lev. XIX, 23, v. גְּזַר.—3) (cmp. גְּזֵרָה) *a guard.* Sabb. 54[b] דעבדו ליה לגו׳ (a strap on the foot of the ass) which is put on him as a guard (against knocking the feet against one another).

**גִּיזְרָא, גִּזְרָא** II m. (cmp. h. גּוֹדְרוֹת) *sheep in folds, fold, flock.* Targ. Prov. XXX, 31 בית גיז׳ Ms. (ed. גיורא) between the flock.—*Pl.* constr. גִּזְרֵי. Targ. I Kings XX, 27 (h. text חשיפי).

***גִּזְרָאֵי** m. pl. (גזר) *persecutors* (v. גְּזֵרָה). Targ. Y. II Deut. XXXII, 33.

**גִּיזְרָה, גִּזְרָה** f. (b.h.; גזר) *enclosure; balcony.* Ohol. XIV, 1, v. גְּזוּזְטְרָא; Y. Shebi. III, 34[c] bot., v. גְּבִלִּית.—*Pl.* (from גְּזִירִית) גְּזִירִיּוֹת. Ohol. VIII, 2 Mish. (Talm. ed. גְּזִירִיּוֹת, Ar. גזוזטראות, R. Hai Gaon גְּרִיזְרָאוֹת, v. Koh. Ar. Compl. II, p. 264, note 3).—2) (cmp. גְּזִירָה a. גְּזִיר) *hewn stone block.* Pesik. Aniya p. 135[b] (ref. to ספיר גזרתם, Lam. IV,7, v. Bub. note 24) כל ג׳ וג׳ וכ׳ every block which will be placed in the future Jerusalem, will be as handsome as sapphire; Yalk. Is. 339 גְּזִירָה; Lam. R. to l. c. כל גזירה וגזי׳ שהיתה וכ׳ every stone block in Jerusalem was as hard as sapphire.

**גְּזֵרָה, גְּזָרָה** f. (b.h.; גזר) 1) *a secluded and narrow place, dale, precipice.* Yoma 67[b] ומנין שבצוק ת״ל ג׳ and how do we know that the place (Azazel) must be precipitous? We read *g'zerah* (Lev. XVI, 22); Sifra Aḥaré Par. 2, ch. II. Gen.R.s.98, beg. אזה לשם ואזה לג׳ which (goat) for the Lord and which for the precipice.—2) *decree, edict, divine dispensation;* (in an evil sense) *persecution* by foreign governments. Sifra l. c. ch. VI, Par. 5 יכול יהא גְּזֵרַת מלך lest you may think it is a royal ordinance (the reason of which is not known); v. vers. in Yalk. Lev. 576. Num. R. s. 19 ג׳ גזרתי . . . על גְּזֵרָתִי I have decreed it, thou art not permitted to transgress my decree (though knowing no reason).—R. Hash. 18[b] גְּזֵרַת המלכות (Ms. M. שמד) political persecution. Sabb. 145[b] to reflect ארזו ג׳ קשה אבריא וכ׳ what hard dispensation to send them; a. fr.—3) *a rabbinical enactment issued as a guard* (v. גָּדֵר), *preventive measure;* in gen. *prohibition, restriction.* B. Bath. 60[b], a. e. אין גוזרין ג׳ על וכ׳ we must not impose a restriction on the public which the majority can not endure. Bets. 2[b], a. fr. ג׳ משום ג׳ לג׳ וכ׳ it is prohibited in order to prevent &c. Ib. 3[a] a guard to a guard, i. e. a preventive measure enacted in order to prevent the violation of another preventive measure; a. fr.—*Pl.* גְּזֵרוֹת, גְּזֵרוֹת. B. Bath. l. c. ג׳ רעות וקשות Ms. M. (v. Rabb. D. S. a. l. note) bad and severe enactments (persecutions). Sabb. 30[a] Moses, our teacher גזר כמה ג׳ issued so many restrictions. Macc. 24[a] ארבע ג׳ גזר וכ׳ four hardships did Moses pronounce over Israel. Erub. 21[b] חרבה ג׳ גזרתי על עצמי וכ׳ many restrictions did I (Israel) impose upon myself beyond those which thou (the Lord, in the Torah) &c. Pes. 87[b], v. אָדָם; a. fr.—M. Kat. III, 3, v. גָּזַר.—4) (logics) *category,* esp. ג׳ שָׁוָה *G'zerah shavah, an equal or identic category,* i. e. an analogy between two laws established on the basis of verbal congruities in the texts, e. g. Pes. 66[a], נאמר מועדו בפסח וכ׳ the Passover law contains the word *moăd* (due season, Num. IX, 2) and the law concerning the daily sacrifices uses the same word (ib. XXVIII, 2): as the word *moăd* in the latter indicates that it applies also to the Sabbath day (superseding the ordinary Sabbath law concerning labor), so does it in the former intimate that it supersedes the Sabbath law (if the eve of Passover occurs on a Sabbath). Ib. אין אדם דן ג״ש מעצמו you cannot establish an analogy from congruent expressions of your own accord, i. e. it must be authorized by tradition that the verbal congruity is applied to a certain analogy and no other.—Y. Yeb. XI, 11[d] top ג״ש במקום שבאת an analogy can be drawn wherever it occurs, i. e. a textual analogy once established must be carried through all details; ib. VIII, 9[c] bot. ג״ש במקום

שכתוב (corr. acc.); Y. Kidd. IV, 65[d] top; Y. Snh. IX, 26[d] bot.; a. e.—Sabb. 97[a] ג״ש לא גמיר he had no tradition concerning that analogy; a. fr.—In gen. ג״ש *analogy*. Bets. I, 6; a. e.—*Pl.* גְּזֵרוֹת שָׁווֹת. Gen. R. s. 46; Lev. R. s. 25. [Y. Ber. VIII, 12[b] top גזרה דהוא רבע, read גזרית or גזירנא I command that &c.; Y. Keth. V, 30[a] גזרה דגזרין, v. גְּזוֹרָא.]

**גְּזַרְתָּא**, v. גְּזֵרְתָּא.

**גְּזָתָא**, v. גִּיזְתָא.

**גְּחָה**, v. גָּחָה.

**גָּחוֹן** m. (b. h.; preced.) *belly*. Gen. R. s. 20.

**גָּחִיךְ**, v. גָּחַךְ.

**גְּחִילְנָא**, v. כּוּתְחִילְנָא.

**גְּחִיךְ**, v. גָּחַן.

**גְּחִירָא**, v. גִּירְחוֹרָא.

**גְּחִיךְ, גְּחַךְ** (corresp. to b. h. צחק) 1) *to laugh, jest*. Targ. Y. Gen. XVIII, 13; 15 (O. חייך, h. text צחק). Y. Naz. VII, 56[c] top אתחמי ג׳ he appeared to be laughing. Y. Kidd. III, 64[a] bot. גַּחֲכִין they laughed. Y. Ber. VI, 10[c] top [read:] גחיך ליה חבריה his colleague laughed at him (Bab. ib. 39[a] חבירו . . . לגלג). Y. Kil. IX, 32[c] bot. ג׳ לקבליה he received him with a smile; Y. Keth. XII, 35[b]. Gen. R. s. 30 גָּחוּךְ צבורא לקליה the audience laughed at what he said; a. fr.—2) *to sport, to be obscene* (of obscene idolatrous practices). Targ. II Chr. XV, 16; a. e.

*Pa.* גַּחֵךְ same, 1) *to jest*. Targ. Y. Gen. XIX, 14.—2) *to be obscene*. Targ. Y. ib. XXI, 9. Targ. Y. Ex. XXXII, 6; a. e.

*Ithpe.* אִיתְגַּחַךְ *to be made sport of*. Y. B. Mets. IV, 9[d] it is no honor to me that people should say (of me) פלוני א׳ that man was fooled (allowed himself to be taken advantage of).

**גַּחֲכָן** m. (preced.) *jester*. Snh. 39[a] אלהיכון ג׳ וכ׳ your God is a jester (making sport of the prophet).

**גֶּחָל**, v. next w. pl.

**גַּחֲלֶת** f. (b. h.; גחל) *burning coal*. Bets. V, 5; Tosef. ib. IV, 7 חג׳ כרגלי וכ׳ if one takes burning coals from his neighbor on the Holy day, they may be carried only as far as the owner is permitted to go; contrad. to שלחבת. Y. Ber. VIII, 12[b] bot.; a. e.—Yeb. 63[b] כניצוץ מבעיר ג׳ (as dangerous) as a spark kindling coals. Ab. II, 10 ודוי זהיר בגַחֲלָתָן וכ׳ take care of their (the scholars') burning coals (do not treat them lightly) that thou mayest not be burnt. Gen. R. s. 78 end שלא נִכְוָה בגַחֲלָתוֹ וכ׳ (we are afraid) that we may be burnt by the coal of Jacob, i. e. come to grief through contact with a godly man.—*Pl.* גֶּחָלִים. Yoma IV, 3. Gen. R. s. 51 ג׳ רדת she took coals out of the oven; a. fr.

**גַּחְמוּךְ*** m. (imper. of a verb גחם *to burn*, Arab. *gaḥama*, adopted for homiletical play on גחם, Gen. XXII, 24) *burn them*. Yalk. Gen. 102, end (from Gen. R. s. 57, end) גחם גחמון Yalk. a. l. [Midr. ed. גמחון.—The entire passage seems to be a late gloss.]

**גָּחַן** (v. גחה) *to bend*. Pesik. R. s. 26 חיה גּוֹחֵן לארץ וכ׳ he bent down to the ground and kissed the foot-prints. Num. R. s. 4, beg. אמו גּוֹחֶנֶת עליו וכ׳ his mother bends over him and lets him suck; (Tosef. Sabb. XV (XVI), 5 שוחה).—*Part. pass.* גָּחוּן *bent*. Gen. R. s. 20 שרחו מהלכין גְּחוּנִין וכ׳ (v. Yalk. ib. 31) that they walk bent (with grief) over their dead.

**גְּחִין, גְּחַן** ch. same. Targ. Y. Gen. XXIII, 7 (O. סגיד). Targ. Ps. XCV, 6. Targ. I Kings XVIII, 42 (h. text גחר); a. fr.—Gitt. 57[b] גחין ושקליה bend down and take it up. B. Mets. 59[a], v. גּוּצָא.—Sot. 40[a] ג׳ וזקיף עלוי bends down (to listen to him) and stands up by his side (as an Amora).—Part. pass. גְּחִין, pl. גְּחִינֵי. Sabb. 43[a] בתי ג׳ houses *with low ceilings*.

**גַּחַר, גַּחַר** m. (גחר or גהר; cmp. I Kings XVIII, 42) *projection, jetty*. *Pl.* גְּחָרִים, גְּחָרִין. Ohol. VIII, 2 גד׳ ed.; Ar. גח׳, R. S. גְּחִירִים. [Ar.: *an opening* in a wall for admitting *light;* oth. opin.: *cave*. Cmp. גִּירְחַי a. גִּירְחוֹר.]

**גֵּט** (גִּיטֵּ־) m. (גטט, cmp. חטט) [*engraving,*] *a legal document*.—ג׳ אשה (often without אשה) letter of divorce. *Pl.* גִּיטֵּי נשים. Gitt. I, 5; 4; a. fr.—ג׳ חוב (usu. שטר) note of indebtedness. B. Kam. 95[a]; Keth. 51[b].—ג׳ חֲלִיצָה a certificate stating compliance with the law of *ḥălitsah* (Deut. XXV, 5—10). Yeb. 106[a]. Ib.[b] דמקרי גט חליצה who pronounces the words to be said at the act of *ḥălitsah* (Deut. XXV, 7 a. 8).—ג׳ מְיאוּן a certificate stating a woman's protest against her marriage. Ib.—ג׳ כריתות=ג׳ אשה. Snh. 11[a].—ג׳ מעושה a document (of divorce) made out under compulsion. Gitt. IX, 8; a. fr.—[For other compounds see respective determinants].—Ib. II, 5 a woman may write את גִּיטָּהּ her own letter of divorce. Ib. 7 לחבריא את גִּיטָּהּ to carry her letter of divorce. Ib. VI, 1, a. fr. גִּיטֵּי, גִּיטַּי. Ib. VII, 3, a. fr. גִּיטָּךְ, גִּיטֵּךְ &c. Ib., a. fr. הרי זה ג׳ the letter of divorce is valid. Ib. ארעי ג׳ it is not valid. Ib. ג׳ ואיבעי ליה it is of doubtful validity.—*Pl.* גִּיטִּין, גִּיטֵּי; constr. גִּיטֵּי, גִּיטַּי. Ib. III, 2; II, 2; a. fr.—Hence *Gittin*, name of a Talmudic treatise.

**גִּיטָּא, גִּיטְּתָא, גֵּט** ch. same. Targ. O. Deut. XXIV, 1 (ed. Berl. גֵּט). Targ. Y. Gen. XXI, 14; a. fr.—Gitt. IX, 3 גט פטורין=h. גט כריתות, v. preced.—Yeb. 106[b] ג׳ דחלציה=h. גט חליצה, v. preced.; a. fr.—*Pl.* גִּיטֵּי, גִּיטַּי. Gitt. 84[b].

**גִּיטּוּרִין**, v. הוּגְמַטְרִין.

**גִּימְשָׁא, גִּמְשָׁא**, Targ. Y. II Lev. I, 16 Ar., v. נְמָשָׁא.

**גֵּיא** f. (b. h.; גאי) *glen, wady*. Constr. גֵּיא. Erub. 19[a]; Succ. 32[b], v. גֵּיהִרְנָם.—*Pl.* גֵּאָוֹת. Shebi. III, 8 מדרגות של גי׳ steps leading to the ravines (for carrying up the water for irrigation); Tosef. ib. III, 4. Ab. Zar. 54[b].

**גֵּיאָה**, v. גֵּאָה.

**גֵּיאוּתָא**, v. גֵּאוּתָא.

**גֵּיאוֹתָנָא**, v. גֵּיוֹתָנָא.

**גֵּיאוּתָא**, v. גֵּאוּתָא.

**גַּיָּאתָא**, v. גַּיָּירָא.

**גיאתן, גיאתו**, v. גַּיָּתוֹן.

**גִּיב** I or **גּוֹב** (denom. of גַּב; cmp. דברים בגב s. v. גַּב), *Pa.* גִּיֵּיב *to reply*. Gen. R. s. 80 מְגַיֵּיב will he be able to reply (argue)?

*Af.* אַגְיֵב same. Y. Ber. I, 3[b] top מַגְיֵב לֵיה חבריה upon which his colleague remarked. Ib. IV, 8[b] top. Y. Kidd. I, 61[b] [read:] אימיה ... אמרה לכון אכין ואגיבונתה אכין ... אמרה לון אכין ואגיבונה אכין R. Tarfon's mother spoke to you thus (as reported), and ye answered her accordingly; R. Yishmael's mother spoke to us thus, and we &c. [Nidd. 65[b] דמגבי, read דְּמַגְיְבֵי; v. גִּיחַ.]

**גִּיב** II m. (=גַּב) *back, top*. Targ. Prov. IX, 3 ed. (Ms. גּוּב).

**גִּיבְבָא** m. (גבב, v. preced.) *hump* of a mountain, *summit*. Targ. Ps. LXVIII, 16 Var., v. גִּיבְנָא.—*Pl.* f. גִּיבְבָתָא. Gen. R. s. 98 some ed., v. גּוֹבְבָתָא.

**גיבבי**, Y. Kidd. IV, 65[d] top, some ed., v. גּוֹבַיָּא.

**גִּיבּוּי** m. (גבי) *collection* of debts, dues &c. Bekh. 5[a] בג׳ כסף in the Bibl. account concerning the collection of silver (Ex. XXXVIII, 25 sq.). Keth. 68[a] ג׳ קודם שיבוא לידי before it becomes due for collection through the court.

**גִּיבּוּל** m. (גבל) *kneading*.—בר ג׳ fit, designed to be kneaded. Sabb. 18[a]; 155[b].

**גִּיבּוֹר**, v. גִּבּ׳.

**גִּיבְלֵי**, v. גּוּבְלָאֵי.

**גִּיבְנָא, גִּבְנָא** m. (גבן) *hump*. Targ. Ps. LXVIII, 16 אתעביד לחון ג׳ (Var. גיבבא) became hump-backed (unfit for sacred purposes, v. גַּבְנוּן). *Pl. גִּיבְנַיָּא. Sifré Deut. 51 ed. Fr. גִּבְנֵי דאשקלון the heights of A., v. גַּבָּא.

**גיבס׳**, v. גִּיפְּסוֹס a. גֶּפֶס.

**גִּיבָּרָא, גִּיבַּר, גִּבָּ׳** I m. ch.=h. גִּבּוֹר, *strong; hero; giant*. Targ. Gen. X, 8; a. e.—*Pl.* גִּיבָּרִין, גִּיבָּרַיָּא, גִּבָּ׳. Targ. O. a. Y. II Gen. XLIX, 5; a. e.—Targ. O. Gen. XXXVI, 24 (Y. כודניתא, h. text ימם). Targ. O. Gen. XV, 20 גִּיבָּרַיָּא ed. Berl. (ed. גִּבָּרָאֵי, Y. גִּבָּרֵי, h. text רפאים); Deut. II, 10; 11 (Y. גִּנְבָּרַיָּא, h. text ענקים). Ib. 20; 21.—Snh. 100[b] גברי גיברין קטל דויא grief kills the strongest man.—Fem. pl. גִּיבָּרְוָתָא, גִּבָּ׳. Ber. 31[a] כמה הלכתא ג׳ וכ׳ (Ms. M. גְּבָרָתָא) how many *important* rules can we learn &c.!

**גִּיבָּרָא, גִּבָּ׳** II m. (v. אִיבָּרָא a. גְּבַר) *membrum virile*. Targ. Job XL, 17 Ms. a. Ar. s. v. שעבו (ed. וְתָנָא; h. text גידי). Targ. Y. Num. XXV, 8 גִּיבָּרֵיהּ his parts.—*Pl.* גִּיבָּרָיָא. Targ. Y. Ex. XVII, 13; Deut. XXV, 18 (v. Tanḥ. Ki Thetse 10).

**גִּיבָּרוּתָא**, v. גִּבּוּרְתָּא.

**גִּיגִּית** f. (cmp. גַּג) *something arched, roofing, a huge vessel, tub, tank* (for brewing beer); *reservoir*. Sabb. 18[b] ג׳ ... מ״ש שרו וכ׳ why do the Hillelites permit the preparation of beer in the tank (where the process is continued on the Sabbath)? Ib. XXIV, 5 אם יש בג׳ whether there is in the roofing (which connected two buildings) &c. Ib. 157[b] ג׳ סדוקה וכ׳ a defective roofing rested over them. Ib. 108[b] sq. יד לג׳ כ׳ the hand which is put in the beer tank (in the morning, before being washed); [Ar.: a hand used for taking beer to tap out of the tank]. Snh. 77[a] כפה עליו ג׳ if one inverts a tank over a man (causing his death indirectly). Sabb. 88[a] כג׳ ... כפה the Lord arched the mount over them like a tank; Ab. Zar. 2[b]; a. e.—*Pl.* גִּיגִּיּוֹת. Y. Snh. VII, 25[b] bot. מה שבג׳ וכ׳ what lives in reservoirs or in *vivaria*. Succ. IV, 6 ג׳ של זהב gilt tanks.

**גִּיגִּיתָא** ch. same. Y. Ter. VIII, 45[c] bot.; Y. Ab. Zar. II, 41[a] bot. [read:] אירגליא לית גִּיגִּיתֵיהּ his water (or beer) tank was left uncovered.—*Pl.* גִּיגִּיָּיתָא. Y. Sabb. I, 3[d] top; Y. Ter. VII, 45[d] bot. גוגייתיה (corr. acc.).

**גִּיגַּל**, v. גִּלְגֻּלְתָּא.

**גיגנטון***, Y. Meg. II, beg. 73[a], read בְּגוֹפָנָן, v. גּוֹפֶן.

**גִּיד** m. (b. h.; גּוּד) *thread, chord, sinew, artery, tendon*.—ג׳ דנ׳ נורהג ג׳ חַגָּשָׁה (b. h.) *nervus ischiadicus*. Ḥull. VII, 1 וכ׳ the law concerning the nervus ischiadicus (Gen. XXXII, 33) applies &c. Ib. 89[b], a. fr. ג׳ אירסור (sub. הנשה) the prohibitory law concerning &c.—Euphem. *membrum virile*. Kidd. 25[a].—*Pl.* גִּידִין, גִּידִים, constr. גִּידֵי. Ḥull. VII, 5. Ib. 100[b], a. fr. אין בג׳ בנ״ט the rule for mixtures of forbidden and permitted things to be decided by taste-giving quantities applies not to tendons. Ib. 90[b] ג׳ צואר the blood vessels of the throat, contrad. to בשר ג׳ soft tendons.—Y. Meg. I, 17[d] top תופרין בג׳ the T'fillin are sewed with threads of dried tendons.—Gen. R. s. 20 ג׳ של אדמה fibres of dried roots in the ground. Maasr. I, 2 משיטרלו ג׳ [אדומים] (v. comment.) when they (the peaches) get [red] veins; Y. ib. I, 48[d] bot.—Denom. גִּיֵּיד q. v. [גִּיד, pl. גִּידִין *worm-wood*, v. גִּידָא II.]

**גִּידָא** ch. same. Targ. Gen. XXXII, 33.—Targ. Y. Deut. XXIII, 2 *membrum*.—Ḥull. 97[b] ג׳ נשיא=ג׳ הנשה, v. preced.—Y. Meg. I, 71[d] top גודא דרצועתא the thread with which a thong of the T'fillin was pieced together.—*Pl.* גִּידַיָּא, גִּידִין. Targ. Ez. XXXVII, 6. Targ. Job X, 11.

**גִּידָא** I m. ch.=h. גַּד II, *grain, coriander* &c. Targ. O. Ex. XVI, 31; Num. XI, 7 (Y. כוסבר).—Yoma 75[a], v. גַּד II.—*Pl.* גִּידֵי. Sabb. 109[b] ג׳ דרוביא Ms. O. (ed. גירי) grains of fenugreek, v. גִּיר III, 2.

**גִּירָא II, (גִּירְדָא)** m. (גדד, v. גַּד I) *worm-wood, bitter herb.* Targ. Am. V, 7. Targ. Prov. V, 4 גירדא ed. Lag. (ed. גירא, corr. acc.; Ar. גִּירְהַ pl.).—*Pl.* גִּירִין. Targ. Jer. IX, 14 Ar. (ed. גרירין, corr. acc.). Ib. XXIII, 15; a. e.—(In h. diction) Yalk. Gen. 126, v. גַּד I. Tanḥ. B'shall., ed. Bub. 22 (play on גד) שהיה בפיהם כגי מרין the manna was in their (the gentiles') mouths like bitter worm-wood. Sabb. 87ª (play on ויגד, Ex. XIX, 9) דברים שקשין לאדם כגִירִין words (of warning against punishment) which are as hard (distasteful) to man as worm-wood. [Targ. Y. I, II Gen. XLIX, 23 גירדין, גידרא some ed., read גיר, v. גִּיר III.]

**גִּירָדָא,** v. preced.

***גִּירְהוֹד** m. (גדר) *full of incisions, wrinkled,* [or *acrid(?)*, v. גַּד I]. Y. Dem. II, beg. 22ᵇ הוא גי; v., however, גְּדוּרָא.

**גִּירוֹד, גִּידוֹד** m. (גדד) *a steep* or *straight embankment.* Erub. 93ᵇ (Ms. M. גִּירְהוֹד, v. Rabb. D. S. a. l. note 10); Gitt. 15ᵇ חמשה ומחיצה וכ׳ גי an earth embankment of five cubits and on it a partition wall of five.

**גִּירוֹדָא, גִּידוֹדָא** ch. same. *Pl.* גִּירְהוֹדֵי, גִּירְהוֹדִין. *Targ. Is. XXXVIII, 12 נחל גי׳ ed. Lag. (Rashi גִּידְהָאִין) a wady between steep embankments (Var. גֵּוֵל גִּירְהָאִין, h. text אֹרֵג).—Sabb. 41ª לית לית גי׳ (Ms. M. גד׳) has no steep banks. Erub. 6ª דאיכא גי׳ where there are yet embankments (remnants of ruined buildings).—בית גי׳ *soil full of cuts, rough places.* Targ. Is. XL, 4 (h. text רכסים).—Trnsf. *snares.* Targ. Ps. XXXI, 21 גירודי גיבריא (h. text רכסי) snares of mighty (violent) men (Ms. גברי גדודי).

**גִּירוּדָה,** v. גְּדוּרָא.

**גִּירוּל I, גִּדּוּל** m. (גדל) 1) *rearing* of children. Snh. 19ᵇ צער גי׳ בנים the trouble of rearing children; Gen. R. s. 20; Erub. 100ᵇ.—2) *growth.* Ber. VI, 3 דבר שאין גִּידּוּלוֹ וכ׳ (Y. ed. גִּירּוּלָיו pl.) whatever does not grow out of the soil (animal food &c.); a. fr.—*Pl.* גִּירּוּלִין, constr. גִּירּוּלֵי. Y. ib. V, 9ᶜ top דרך גִּירּוּלֵיהֶן the way they grow, v. גְּדִילָה.—Ned. VII, 6 אסור בתלופיהן (ובגירי) ובגִדּוּלֵיהֶן it is forbidden to eat or enjoy what has been exchanged for the fruits or what has grown of their seeds. Ib. גירולי גי׳ growths of the second degree. Y. Ter. VII, end, 45ª אירסור גי׳ products of forbidden seeds. Ber. 40ᵇ קרקע גי׳ products of the ground; a. fr.—3) *raising to dignity, elevation.*—*Pl.* as above. Gen. R. s. 55 beg. גי׳ אחר גי׳ (Yalk. ib. 95 גְּדוּלָּה, Yalk. Ps. 777 גְּדָלוֹן).

**גִּירוּל II, גִּדָּל, גִּדְּל** pr. n. m. *Giddol,* name of several Amoraim. Y. Meg. III, end 74ᶜ גי׳ ר׳; Yoma 69ᵇ ר׳ גדל. Y. Bets. I, 60ª (without title). Kidd. 59ª גידל ר׳; a. fr.—G. b. Binyamin, b. Minyamin (Minyomi). Y. Pes. VIII, end, 36ᵇ.—Y. B. Bath. III, 14ª; Bab. ib. 39ᵇ; a. fr.—G. b. R'ulai. Gitt. 34ª.

**גִּירוּמִי,** v. גֵּרוּמִי.

***גִּירוּנִין** m. pl. (v. גִּירְהוֹדָא) *valleys, ravines.* Targ. Is. XXI, 14 פוקו גי׳ למיא ed. Lag. (v. notes p. XXIX, 21) come forth, ye ravines, to receive the waters (ed. Buxt. a. oth. נַגְּדִין). [Our w. prob. a corrupt. of גִּירְהוֹדִין.]

**גִּירוּעַ** m. (גדע) 1) *felling.* Y. Ab. Zar. IV, 44ª (ref. to Deut. VII, 5).—*Pl.* גִּירְהוּעֵי, constr. גִּירְהוּעֲיֵי. Bab. ib. 45ᵇ ג׳ ע״א the execution of the laws concerning the destruction of objects used for idolatry.—2) *that which grows out of a stump;* cmp. גֵּזַע. Ib. שגִּירְהוּעוֹ אסור וכ׳ the fresh growth of which is forbidden while the root is permitted; 48ª.

**גִּידוּף, גְּדוּפָה** m. (b. h. pl.; גדף) *blasphemy, reviling.* Gitt. 56ᵇ; a. e.—*Pl.* גְּדּ׳, גִּירְהוּפִין. Y. Ter. I, 40ᵈ תפלתו ג׳ his prayer is blasphemy. Ex. R. s. 41, beg.; a. e.

**גִּירְהוּפָא** ch. same. B. Kam. 38ª דגי׳ הוא for (their way of consoling) is blasphemy.—*Pl.* גִּירְהוּפְיָא, גְּדּ׳. Targ. I Sam. II, 3. Targ. Y. I Deut. XXXII, 3 (II גַּדְּרִפִין, גְּדִי׳).—Cant. R. to I, 6 מדינתא דחירופיא וג׳ a city full of scorn and blasphemy (Cæsarea).

**גִּידוֹר, גִּידּוּר** m. (גדר) *fencing in, self-restraint.*—ג׳ ערוה *chastity.* Lev. R. s. 32; v. גְּדָר a. גְּדֵרָה.—Y. Dem. III, 23ᶜ top מפני גידורו read גְּדִירוֹ, v. גָּדַר.—Erub. 93ᵇ, v. גִּירְהוּד.

**גִּידָל** pr. n. m., v. גִּירְהוּל.

***גִּירְדָל** m. (גדל, Pi.) *pupil.* Yalk. Gen. 84 ג׳ בית אברהם בביתו של א״א 50 (Gen. R. s. 50, corr. acc.) וכ׳ he (Lot) was a pupil of the house of Abraham; v. Tanḥ. ed. Bub., Vayera 15.

**גִּידֵם, גִּדֵּם** m. (גדם) *one whose hand or fingers are cut off* or *stumped.* Men. 37ª; Taan. 21ª; a. fr.—*Pl.* גִּידְמִים, גְּדּ׳, גִּידְמִין, גְּדּ׳. Snh. VIII, 4; Y. ib. VIII, 26ᵇ top; a. e.—Fem. גִּידֶמֶת, גְּדּ׳. Y. Yeb. XII, 13ª top; Gen. R. s. 81, beg. Sabb. 53ᵇ אשה ג׳ a woman with a stumped finger.—Ḥull. 79ª גידמת an animal whose tail and ears are lopped off. Cmp. קִרְשֵׁם.

**גִּידְמָא (גִּידָמָא)** ch. m. (v. preced.) *trunk; twig. branch* (cmp. גֵּזַע). Gitt. 37ª גי׳ דדיקלא ed. (Ar. גי׳ בדיקלית) trunk of a palm tree (Ar. a branch on his &c.). Macc. 8ª ומחדיה לגי׳ Ar. (ed. גרמא, Ms. M. גירמא) and struck a branch.—*Pl.* גִּידְמֵי, גְּדּ׳ Sabb. 110ª אסא וגי׳ ed. (Ar. וגי׳, Ms. O. גירד, v. Rabb. D. S. a. l.) myrtle and palm branches.

**גִּירְדוֹנָא,** v. גִּירְהוֹנָא.

**גִּירָה** m. (נגה; cmp. גִּירַז) *flame, light.* Targ. Job XVIII, 5 (Ms. Var. גֵּיז).

**גִּירְתָא I** m. (גִּירָה=גִּירְתָא, cmp. בְּקִרְצֵי) *cavity, pond.* M. Kat. 8ᵇ (explain. נברכת a. בקיע) ג׳ ובר ג׳ (Ms. M. גִּירְתִיאָה) a pond and a pool derived from a pond.

**גִּירְתָא II** *rumbling,* v. גּוּהָא.

**גִּירְתּוּץ** m. (גחץ) *calendering clothes, fine laundry work.* Y. M. Kat. III, 82ª bot. אירחו ג׳ כלי וכ׳ the process called

*gihuts* applies to woolen garments when they are new, and to white linen garments when laundried. Taan. 29[b] ג' שלנו ככיבוס שלהם (Ms. M. always גִּיחוּץ) our (Babylonian) laundry work is like their (Palestinean) plain wash. Ib. ג' אין בהן משום are not included in the prohibition of laundry work (in the festive week &c.). Keth. 10[b] top.

**גִּיחָא, גִּיחָיָא** m. (v. גִּיחַ) *flame-colored.* Bekh. 45[b] (expl. גרחור) as people say סומקא גיה' Ar. (ed. גרח') flame-red.

**גִּיחָיָא,** v. גִּיחָא I.

**גֵּיחִינָּם, גֵּיחִנָּם, גֵּיהִנָּם** c. (b. h. גֵּיא, גֵּיא הִנֹּם בְּנֵי הִנֹּם) pr. n. *Gehinnom, Gehenna,* a glen to the south of Jerusalem where Molokh was worshipped; whence *place of punishment of the wicked in the hereafter, hell,* opp. גן עדן paradise. Erub. 19[a]; Succ. 32[b] שתי תמרות שחי בגי הנם . . . . two palm-trees are in the Valley of Ben Hinnom .... and this is the entrance to Gehenna. Sot. 4[b], a. fr. דינה של ג' future punishment. Yoma 72[b] לא תירתו תרתי ג' be not the heirs of two G. (here and hereafter, by laborious study of the Law without living up to its requirements). R. Hash. 17[a]; a. fr.

**גִּיחַר, גִּיהַר** m. (cmp. גִּידְרָא, גִּידְרוֹר) *gihar,* name of a precious stone, *ruby.* Targ. Cant. V, 14 (ed. Lag. גו').—*Pl.* גִּיהֲרִין, v. רוֹהֲרָא.

**גִּיוּבְרִיא,** v. גִּינְבְּרָא.

**גִּיו,** v. גֵּו.

**גִּיוָּה** f. ch.=h. גַּאֲוָה *pride.* Targ. Is. III, 24 מהלכן בג' (h. text פתיגיל).

***גִּיוָּטָאֵי** m. pl. *inhabitants of Coptos* (Κόπτος) in Upper Egypt. Targ. Y. I Gen. X, 13 (some ed. גי'); Targ. I Chr. I, 11 גיוטאי ed. Rahmer (Var. גיוט, ed. Lag. נאטאי, h. text לודים). Cmp. גִּפְטֵי.

**גִּיוּתָנָא,** v. גֵּיוּתָ'.

**גִּיוָּרָא,** v. גַּוְּאָה.

**גיוכברי,** v. גִּינְבְּרָא.

**גַּיוּס (גיוס)** pr. n. m. *Caius, Gaius,* 1) (mostly corrupt) used, in connection with לוקיוס (Lucius), to represent gentile names in general. Pesik. R. s. 21 (ed. Fr. p. 107[ab]) ג' מן הגודר ולוקיוס מן וכ' e. g. Gaius of Gadara and Lucius of Susitha (Hippos). Ib. 108[a] (corr. acc.).—Y. Gitt. I, 43[b] top גוים לוקין וכ' (corr. acc.) G. a. L. are the signers and ye ask yet (whether the signers must be personally known as Jews to the witnesses)? [Bab. ib. 11[b] לוקוס ולוס, prob. וגיוס ל'.]—Y. Ter. X, 47[b]; Y. Ab. Zar. III, 42[a] [ref. to letters accompanying a ship load (?)].—2) *Emperor Caius Caligula.* Y. Sot. IX, 24[b] top גיוס גולוקם (גולוקוס); Bab. ib. 33[a] גסקלגס; Cant. R. to VIII, 9 גיוסלוקין (corr. גיוס קלינולס=Καλιγούλας).

**גַּיוֹפָא,** v. גַּיְּרָפָא.

**גִּיּוֹרָא, גִּיּוֹר** m. ch.=h. גֵּר 1) *stranger.* Targ. O. Ex. XXIII, 9; a. fr.—Erub. 9[a]; B. Kam. 42[a]; Yoma 47[a] ריצרא וג' בשמי שמיא . . the native below and the stranger on top! i. e. what a paradox is this!—2) *proselyte.* Targ. Y. Ex. II, 12; a. e.—Y. Sabb. VI, 8[d] top. Y. Kidd. VII, 64[c] bot. הדהן ג' וכ', v. גּוּפְנָא. Snh. 94[a]; a. fr.—*Pl.* גִּיּוֹרִין, גִּיּוֹרַיָּא. Targ. I Chr. XXVIII, 2; a. e.—Fem. גִּיּוֹרְתָּא *proselyte.* Ber. 8[b]; Pes. 112[b].

**גִּיּוֹרָא (גַּיּוֹרָא)** m. (גור II) *adulterer, wencher, lewd man.* Targ. Job XXIV, 15 Ms. (ed. גידופא). Targ. Y. Lev. XX, 10 גִּי'.—*Pl.* גִּיּוֹרִין, גַּיּוֹרַיָּא, גַּיּוֹרֵי (גִּי'). Targ. Y. Ex. XX, 13. Targ. Ps. L, 18 Ms. (ed. גירופי); a. e.—[Targ. Prov. XXX, 31, read with Ms. גִּיזָרָא II.]—Fem. גִּיּוֹרְתָּא. Targ. Y. Lev. XX, 10 גִּיו'. Targ. Prov. XXX, 20 גַּיְּרְתָּא.

**בר ג', גִּיּוֹרֵי** pr. n. m. *Bar-Giyore* (son of proselytes). M. Kat. 18[a] בר ג' (Ms. M. גירוא); Erub. 62[a].—Gen. R. s. 35 יודן בר ג'; Yalk. Josh. 31 (some ed. גירו); M. Kat. 9[a]; Tanḥ. B'resh. 13 רחודה בן גרים.

**גִּיּוֹרֶת,** fem. of גֵּר.

**גִּיּוֹרְתָּא,** fem. of גִּיּוֹרָא.

**גִּיּוֹרְתָּא (גִּיּוֹרָ')**, fem. of גַּיּוֹרָא.

**גַּיּוּתָא, גִּיּוּת** f. (denom. of גּוֹי) *gentile status.* Keth. 11[a] בגיותה while she may live as a gentile (as she may protest against her conversion in childhood).

**גֵּירוּתָא** f. (גאר, v. גַּאוּתָא) 1) *grandeur.* Targ. Ezek. XXVIII, 13. Targ. O. Ex. XV, 1 ed. Berl.—2) *pride, haughtiness,* v. גֵּירְתָּי.

**גֵּרְתָּ', גַּאוּתָן, גֵּירְתָּן** m. (v. preced.) *haughty, proud man.* Gen. R. s. 85 גי'; Yalk. Dan. 1063 גאו'.—*Pl.* גֵּירְתָּנִין &c. Ex. R. s. 8; Tanḥ. Vaëra 9 הג' שעושין וכ' the haughty who declare themselves as gods. Treat. Der. Er. II, beg. גַּפָּ', גֵּירְפָּתָנִין.

**גֵּירְתָּנָא, גֵּירְתָּן, גֵּאר', גֵּר' (גֵּירְפָּ')** ch. 1) same. Targ. Ps. XXXVI, 12. Targ. Is. XLIX, 25 (Vers.); a. e.—*Pl.* גֵּירְתָּנִין &c. Targ. Ez. XVI, 49.—2) (in a good sense) *exalted.* Targ. Job XXII, 29.

**גֵּירְתָּנוּתָא, גֵּירְפָּ'** f. (preced.) 1) *exaltedness, glory.* Targ. Ps. XLVI, 4. Targ. Y. Ex. XV, 7; a. e.—2) *pride, haughtiness.* Targ. Ps. XXXI, 19; a. e.

**גִּירְוָא** I f., v. גִּירְיָא.

**גִּירְוָא** II m., v. גִּרְיָא.

**גִּירְזָבְרָא, גִּירְזָבָר,** v. גִּזְבָּ'.

**גִּירְיָא, גִּירְוָא** f. (גִּזָּז) *shearing; wool cut* or *to be cut.* Bekh. 14[a]; 25[a]; Hull. 135[a] אסורים בג' must not be shorn. Ib. בני ג' permitted to be cut. Y. Sabb. XIX, 17[a] top; Y. Pes. VI, 33[a] בגירתה (בגיזתה) between its wool (Bab.

ib. 66ᵃ בצמרו); a. fr.—Midr. Till. to Ps. I זמן ג׳, v. גְּזִירָה.—*Pl.* גִּיזוֹת, גִּזּוֹת. Ḥull. l. c. חוץ מגִּזּוֹתֶיהָ with the exception of its wool. Midr. Till. l. c. ללבוש מגִּזּוֹתֵיהֶן to have garments from their wool.

**גִּיזָה** f. *agony*, v. גִּיסָה.

**גִּיזּוּזָא** m. (גזז) 1) *cutting off, shearing.* Constr. גִּיזּוּז. Targ. Is. III, 24; XXII, 12 (h. text קרחה).—2) *trimming.* B. Bath. 4ᵃ.

**גִּיזּוּם, גִּזּוּם** m. (גָּזַם) *cutting, tapping.* Ab. Zar. 50ᵇ ג׳ אברויי וכ׳ tapping is an act of strengthening the tree. Ib. סכין שמן לג׳ you may put oil on the cut (to stop the flow of sap).

**גִּיזִּין,** v. גַּז.

***גִּיזִּית** pl. גִּיזִּיּוֹת (גזז, v. גְּזִיזָא, cmp. גֶּזַע) *twigs.* Y. Sabb. IV, 7ᵃ top, tie ye ג׳ ראשי the tops of twigs (as bundles to sit on). [The passage is defective.]

**גִּיזָּר,** v. גְּזַר.

**גִּיזָרָה, גִּיזָרְתָּא,** v. גְּזִירָה.

**גִּיזְרִיפְסִי,** v. גְּזִירִיפְסִי.

**גִּיזָּא, גִּיזְתָּא** f. ch.=h. גִּיזָּה *fleece.* Targ. Jud. VI, 37. Targ. Deut. XVIII, 4; a. e.

**גִּיזְתַּיָּא,** v. גִּיזְתִּי.

**גִּיחַ, גִּירַח** (cmp. גִּרְהַ) 1) *to break forth, stir up.* Dan. VII, 2. Targ. Job XXXVIII, 8 במְגַחֲרֵיהּ (h. text בגרתו) when he breaks forth. [Targ. Ps. XLII, 5 למגח Ms., read למחג, v. חגג.—ג׳ קרבא, v. infra.—2) (cmp. meanings of בּוּעַ) *to low* (of oxen). Targ. Job VI, 5 (some ed. ריגעי, h. text רגעה).

*Af.* אַגִּיחַ, אַגַּח (אַגְּחַ), esp. with קרבא (Af. a. Pe.) *to attack, fight.* Targ. O. Ex. I, 10; XIV, 14. Targ. Y. Gen. XXI, 10.—Targ. Ps. LX, 2 אַגִּיחַ עם (sub. קרבא). Targ. O. Deut. XX, 4; a. fr.—Tosef. Sot. XIII, 5; Sot. 33ᵃ לְאַגָּחָא קרבא to wage war. Nidd. 65ᵇ כחובת דמגחי וכ׳ Ar. (ed. מגבי, v. גִּיב, Var. דמגחי) a marriage deed over which they fight much before signing.

*Ithpa.* אִתְגַּח (with קרבא) *to be fought.* Targ. O. Ex. XVII, 16; a. e.

**גִּירְחוּךְ** m. (גחך) *laughter, sport; obscenity.* Nidd. 23ᵃ חבריאו . . לידרי ג׳ וכ׳ tried to make R. laugh, but the latter did not laugh.—Sabb. 64ᵃ כומז (Num. XXXI, 50) is translated מחוך, דבר חמביא לידרי ג׳ ed. (Ms. M., Yalk. Num. 786 מחוך) something which leads to obscenity.

**גִּירְחוֹכָא** ch. same. Targ. II Chron. XV, 16 (h. text מפלצת).

**גִּירְחוֹן** pr. n. (b. h.) the river *Gihon.* Gen. R. s. 16 (play on גָּחוֹן).

**גִּירְחִיץ,** v. גִּרְהִיץ.

**גִּירְחוֹר** m. (v. גִּרְהַ a. גִּרְהָא) *red-spotted* in the face. Bekh. VII, 6, expl. ib. 45ᵇ סומקא. Ber. 58ᵇ; a. e.

**גִּירְחוֹרָא** ch. same. *Pl.* גִּירְחוֹרֵי. Ber. 59ᵇ וחאר דג׳ משום דמשמשי וכ׳ (Ms. M. שפירי, inserting גירחורי in place of דנירדי שינירדו ed.) that they are red-spotted arises from sexual intercourse in day-time; (Ar. וחאר דגחירי משום דדיירי בבתי אפלי because they live in dark rooms).

**גִּירְיָא,** v. גִּרְהָא.

**גִּירְיָכָא,** v. גִּרְהָכָא.

**גִּירְטָא, גִּירְטָא,** v. גִּרְטָא.

***גִּירֵר,** *Pa.* גֵּרֵר (cmp. גאר) *to manifest power, treat with rigor.* Gen. R. s. 33 הן דמחירת גַּרֵרְתְּ where Thou strikest, Thou showest Thy power (crushest; Rashi a. l. גַּזַרְתָּ thou cuttest; Lev. R. s. 27; Pesik. Shor 74ᵃ; Tanḥ. Emor 6 את מדקדק). V. גִּרְתִי.

**גִּירֵד** *Pi.* (denom. of גִּרְדָא) *to cut an artery through, to bleed to death* (a gentile mode of execution). *Lev. R. s. 6 מְגַיְּרִד את הגנבים והורג וכ׳ Ar. s. v. גד 12 (Var. מנגיד, Ar. Compl. ed. Koh. 239²) had the thieves bled to death and the receivers of stolen goods decapitated (ed. הורג את הקבלנין ומחזיר את הגנבים).—Part. pass. מְגוּיָּד *he who had his arteries opened, bled to death.* Ohol. I, 6 אפי׳ מג׳ even if his arteries are cut open (and he is dying). Yeb. XVI, 3 (120ᵃ). Ib.ᵇ חז׳ למימרא דמג׳ does this intimate that one whose arteries have been severed, may survive?—Y. ib. XVI, 15ᶜ bot. אפי׳ ראוהו מ׳ וכ׳ (Tosef. ib. XIV, 4 נִתְגַּיְּרִד) even if witnesses have seen him bleeding from severed arteries, I say, the operation may have been performed with a glowing knife and he may have recovered. Tosef. Gitt. VII (V), 1; Bab. ib. 70ᵇ מְגוּיָּד; Y. ib. VII, 48ᶜ bot.

*Nithpa.* נִתְגַּיְּרִד, v. supra.

**גַּיְּרִד** ch. same. Snh. 67ᵇ וגַיְּרִדֵיהּ לגמלא (read לגמליה, v. Rabb. D. S. a. l. note 8) and severed his camel's arteries; Yeb. 120ᵇ.

***גִּירְדוֹר** m. (γαῦδαρος, Sachs Beitr. I, 155; mod. Greek γάδαρος; prob. an adaptation of עֲרוֹד, v. S. s. v. γαρασδοειδής) *a small ass.* Y. B. Mets. VI, 11ᵃ. Cmp. גִּרְהוֹנָא.

**גַּיְּרוֹס,** v. גַּיְּסוּ.

**גַּיְּרוֹרָא, גַּיְּרוֹפָא,** v. גַּיְּרוּ.

**גַּיְּרִים,** v. גַּאֲה.

**גַּיְּרִיס,** v. גִּרְס II.

**גַּיְּסוּ** m. (גּוּס II) *troop,* esp. *ravaging troop, invaders, robbers* (=b. h. גְּדוּד). Pes. III, 7 (49ᵃ) (if one left his home) לחצייל מן חג׳ Y. ed. a. Ms. M. (ed. עכום גויים, v. Rabb. D. S. a. l. note) to rescue (Israelites &c.) from an invading troop. Yeb. 122ᵇ ג׳ רדק אחרינו a band pursued us; a. fr.—*Pl.* גַּיְּסוֹת. Ib. XVI, 7 (122ᵃ) the country is משובשת בג׳ in confusion on account of invaders. Ruth R. to I, 5; a. fr.—Denom. גִּיֵּס *to arrange battle, to order*

*out troops; to array.* Ib. כמה גריסות ... לגַיֵּיר how many troops can I send out. Ib.; Lev. R. s. 17 התחיל מְגַיֵּיס תיירוותיו וכ' he began to arrange his armies for battle; a. fr. [גריס pr. n. m., v. גַּיְיוֹס.]

**גַּיְרָסָא** ch. same. Targ. II Chr. XXXII, 7 (h. text חמון).—Y. Sot. VIII, end, 23a (translation of Gen. XLIX, 19) גַּ' אתי מְגַיַּיסְתֵּיהּ וכ' an army comes to ravage him, but he &c.; Gen. R. s. 98.—Ber. 60b bot.; a. e. *Pl.* גַּיָּרְסִין. Targ. Ps. LXV, 11 גַּיְרְסָתָא ed. Vien. (ed. גיר, Ms. גַּיְדֵי).—Denom. גַּיֵּיר=h. גִּיֵּיס, v. preced.—Gen. R. l. c.; a. e.

**גָּיְרָסָא,** v. גִּירְסָא II a. גִּירְסָא II.

**גַּיְרָף, גִּיְּירָף,** v. גִּיּוּף I h. a. ch.

**גַּיְרָפָא, גַּיְּירָפָא, גַּיְּירָפָא** m. (preced.) *adulterer, wencher, lewd man.* Targ. Job XXIV, 15 (v. גַּיְּורָא). Targ. O. Lev. XX, 10.—*Pl.* גַּיְּרְפִּין, גַּיָּרְפַּיָּא, גַּיְּרוֹפֵי. Targ. Jer. VII, 9. Targ. Ps. L, 18 (v. גַּיְּורָא); a. e.—Fem. גַּיְּרְפְּתָא, גַּיְּפַּי. Targ. O. Lev. l. c.—*Pl.* גַּיָּרְפָּן. Targ. Ezek. XVI, 38; a. e.

**גַּיְרָר, גִּיְּירָר,** v. גִּיּוּר h. a. ch.; also גִּיר II.

**גַּיְרָרָא, גַּיְּירָרָא** m. (גִּיּוּר II) *adultery, whoredom.*—*Pl.* גַּיָּרְרָיָא. Lev. R. s. 33, v. בְּלֵי.

**גִּיל I** (b. h., v. גול) *to form a circle, to gather; to rejoice.* Y. Ber. V, 8d bot. (ref. to Ps. II, 11) לכשיבוא יום רעדה תְּגִילוּ when the time of trembling comes (in a disposition of reverence) shall ye assemble (for prayer); cmp. גִּילָה.

**גִּיל II** m. (b. h.; preced.) *circle, association of coevals.* B. Mets. 27b; Yeb. 120a the same mark מצוירה בבן גִּילוֹ is frequently found with those born at the same hour (under the same planetary influences, cmp. גַּלְגַּל). Meg. 11a בן גילו וכ' of the same character. Ned. 39b בן גילו (Ar. בני) of the same age; B. Bets. 30b. Ruth R. to I, 3 מת אחד מן הג' ידאג כל הג' if one of the circle (of the coevals) died, the whole circle must take it to heart.—*Pl.* גִּילִּין. Ib.—v. גִּילָאֵי. [Y. Orl. II, 61d bot. גיל חשבט, v. גָּזַל.]

**גִּיל III** m. (גול) *ball; clapper of a bell.* Lev. R. s. 27, beg.; Tanḥ. Emor 5 גול; ed. Bub. ib. 7 גיל.

**גִּילָא I** pr. n. f. *Gela (Coelia?).* Ab. Zar. 10b Ar., v. גּוּר II.

**גִּילָא II, גִּילָּא, גְּלָא** m. (גלל) 1) *something rounded.* Succ. 34a ג' חלפפא a willow with rounded leaves. Sabb. 110a; Men. 42b ג' גבריא (מ) (v. מַגְּבָרָא) liquid alum in rounded form (στυπτηρία στρογγύλη, v. Sm. Ant. s. v. Stypteria). —2) (cmp. גַּלְגַּל Ps. LXXXIII, 14) [*rolled about,*] *stubble, straw.* Targ. Job XIII, 25.—Ḥull. 46b a feather, spittle, או ג' or a piece of straw. Ib. 56b top ג' דחרטחא a piece of wheat straw. Nidd. 26b דרמינן ליה בג' דחטחא on whom we may throw wheat chaff, i. e. embarrass with petty questions.—*Pl.* גִּילֵי, גִּילַּי. Targ. Ex. V, 12. Targ. Job XLI, 20 sq.—Snh. 108b, v. גִּיר III.—Succ. 14a בגילדיהו (grains) in their haulms.—בֵּי גִּילֵּי *dumping ground, marsh.* ג' גילדנא דבי the small fish living among the reeds in the swamps. Ber. 44b; Keth. 105b.

**גִּילָאֵי** m. pl. (גִּיל II) *persons of the same age and circle.* Zeb. 116b ג' תרי עולמי (some ed. גו', v. Rabb. D. S. a. l. note 3) two youths of the same &c.

**גִּילְבִּירְנָא,** v. גּוּלְבִּירְנָא.

**גִּילְגָּלִין, גִּילְגָּלָא, גִּילַּגַּל, גִּילְגֵּל, גִּילְגּוּל,** v. גלגל.

**גִּילְדָּנָא, גִּילְדָּאָה, גִּילְדָּא, גִּילֵּד,** v. גִּלֵּד.

**גִּילָּה** f. (b. h.; גִּיל I) *gathering; rejoicing.* Ber. 30b (ref. to Ps. II, 11) במקום ג' שם תהא רעדה where there is a gathering (for prayer and the like) there shall be trembling, v. גִּיל I.

**גִּילָּה,** v. גְּלָה.

**גִּילְדֵי, גִּילְדֵי** m. pl. (גלי; cmp. שִׁילְחֵי fr. שלה) [*uncoverings,*] *flashes, the glowing horizon.* Taan. 3b ג' דלילא (Ms. M. גו') the glow after sunset. Pes. 13a top בגו' וכ' Ms. M. (ed. בגילוי) he was standing in the glow before sunrise (mistaking it for the flashing of sunrise, v. חָגִין); Snh. 42a (ed. בגילוי).

**גִּילּוּחַ** m. (גלח) *shaving, hair-cutting.* Macc. 21a ג' שיש בו וכ' a cutting with which a destruction is connected (which attacks the roots); a. fr.

**גִּלּוּחַ, גִּילּוּחַ** ch. (preced.) *shaved beard* (in mourning). Targ. Is. XV, 2; Jer. XLVIII, 37, v. גְּלִירָא.

**גִּלּוּי, גִּילּוּי** m. (גלי) 1) *uncovering.*—ג' ערוה uncovering of nakedness, *incest* (Lev. XVIII, 6; a. fr.). Yoma 9a; a. fr.—ג' ראש *bareheadedness.* Sabb. 118b.—ג' פנים *barefacedness, defiance.* Sot. 42b, v. גָּלַח. Erub. 69a מומר וג' מומר בג' פ' פנים an apostate and a defiant person, expl. a defiant apostate; a. e.—2) *the law forbidding the use of liquids that were left uncovered* (as possibly poisoned by serpents). Ter. VIII, 4 אסורים משום ג' are forbidden on account of *gilluy;* a. fr.—*Pl.* גִּילּוּיִין, גִּילּוּיִים. Y. Ab. Zar. II, 41a bot.; Y. Ter. VIII, 45c bot. [read:] שחירה מלגלג בג' (not מגלגל, not בגילוי יין) who sneered at the law of *gilluy.*

**גַּל', גִּילְוָרָא, גִּילְוָרְיָא** ch. 1) same. Targ. Y. Gen. VI, 2 גִּילְוֵי בשרא nakedness. Ib. XIII, 13; Num. XXXV, 25 ג' עריותא=h. גִּילּוּי עֶרְיוֹת.—Esp. *liquids left uncovered, law concerning them.* Ḥull. 49b כי הוה להו ג' when they had a case of uncovered liquids. Gitt. 69b לג' וכ' against the danger from drinking uncovered liquids apply &c. Ab. Zar. 30a אג' לא קפדי they care not for the law concerning uncovered liquids; a. fr.—גִּילְוֵי דעתא intimation of meaning. Gitt. 34a בג' ד' בגיטא וכ' they differ with regard to one intimating the annulment of a letter of divorce.—2) *bright, polished surface.* Zeb. 38b אַגִּילְוֵירֵי on its (the altar's) top surface cleared of ashes.—Snh. 42a; Pes. 13a, v. גִּילְדֵי.—Targ. Nah. II, 8 בגילויא ed. Lag. (oth. ed. בגלויא) *openly* (not in a covered carriage), v. גְּלֵי.

**גִּילְגּוּל,** pl. גִּילְגּוּלִים, v. גִּלְגּוּל.

**גִּילְגַּלְיָא**, v. גִּוּלְגַּלְתָּא.

**גִּילְגּוּעַ** m. (בָּלַע) *exposure, attack.* Y. Yeb. VIII, end, 9d, v. בָּלַע.

**גִּילַּיָּא**, v. גִּילְיוּרָא.

**גִּילְיוֹן**, v. גִּלָּרוֹן.

**גִּילְלִין**, v. גָּלָה.

**גִּילְשַׁל**, v. גלשל.

**גִּימוֹל** m. (גמל *to wean, train*) *a pointed pole tied to the neck of a calf to prevent it from sucking* (v. שִׁירְהוּעַ), or *a little yoke* put on the calf for breaking it in. Y. Sabb. V, 7c top אית תַּנּיִין תני ג' some teachers read (Mish. V, 4) *gimol* (in place of *gimon*) in the sense of גמל in I Sam. I, 24; v. next w.

**גִּימוֹן** m. (גמם *to couple, tie*) *a little yoke* (בר נִירָא), or *a board tied* to the head of a calf (פִּרְנָקְסָה), or *a pointed pole* (שִׁירְהוּעַ, v. preced. w.). Sabb. V, 4; expl. Y. ib. V, 7c; Bab. ib. 54b.—Y. l. c. מאן דמר ג' וכ' he who reads *gimon* supports the opinion of R. Hisda (פרנקסה); he who reads *gimol* supports the opinions &c. (שירהוע or בר נירא).—*Pl.* גִּימוֹנוֹת, v. next w.

**גִּימוֹנִית** f. (v. preced.) *chord, band.* *Pl.* גִּימוֹנִיּוֹת. Succ. III, 8 ג' של זהב gold bands; Tosef. ib. II, 10 גִּימוֹנוֹת.

**גַּמְטְרִיָּא, גִּימַטְרִיָּא** f. (a transpos. of γραμματεῖον, . . . άτια, pl.) 1) *accounts.* Y. Ter. V, 43c bot. ג' חשבון arithmetical calculation.—2) *the use of letters for their numerical value; homiletic interpretation based on the numerical value of letters.* Ber. 8a ג' בגי' וכ' תּוֹצָאוֹת the word *totsaoth* (Ps. LXVIII, 21) intimates 903 (causes of death). Lev. R. s. 21 ג' חשטן גי' וכ'; Midr. Till. to Ps. XXVII ג' השט"ן בגי' וכ' *hassatan* (the accuser) counts 364; a. fr.—3) *learned writing, cifer.* Snh. 22a ג' בגי' אירכתיב (Ms. M. אירחזו) the inscription of the wall was in cifers (א"ת ב"ש). —*Pl.* גִּימַטְרִיָּאוֹת *arithmetic.* Ab. III, 18.

**גִּימַטְרִיקוֹן, גִּימַטְרִיוֹן** m. (γραμματεῖον, γραμματικόν) same, *cifer-writing.* Y. Taan. III, 67a לישן גימטרקון הוא לשון גימטריון וכ', v. אֶפְרָא. Pesik. R. s. 43 תּוֹהוּ חוּא אִסְתָּ it is cipher speech, *Tohu* (I Sam. I, 1) is (in א"ת ב"ש) *Asaf.*

**גִּימ"ל** m. *Gimmel,* third letter of the Alphabet; numerical value, *three.* Shek. III, 2; a. fr.—Sabb. 104a (childrens' mnemonical play) ג' דל"ת גְּמוֹל דַּלִּים (Ms. M. גמל) Gimmel-Daleth intimates, Do good to the poor. Ib. ג' כרעיה דג' the foot of the Gimmel; a. fr.—*Pl.* גְּמָלִין. Ib. 103b one must not write ... ג' צדין וכ' Ms. M. (ed. גַּמְלִין) Gimmels so as to be possibly taken for Tsaddes.

**גִּימֶל** pr. n. m., v. גַּמְלָא.

**גִּימְלָא**, v. גַּמְלָא a. גַּמְלָא I, 2.

**גִּין** I (v. גנן), Af. אָגֵין (with עַל) *to cover, surround with; to protect.* Targ. Y. I Deut. XXXII, 10 (II אקיף). Targ. II Kings XX, 6. Targ. Is. XXVII, 3 מְגִנָּן (ed. Lag. מִגַּן, v. גָּנַן); a. e.

*Ithpe.* אִתְגִּנַּן *to be protected.* Targ. Zeph. II, 3 (ed. Lag. ירתגן). V. גָּנַן.

**גִּין** II m. (preced.) *protection.* Targ. Is. XXVIII, 15. —בְּגִין *for the sake of, on account of; in order that.* Targ. Y. Gen. XII, 13 (O. בדיל). Ib. XVIII, 24; a. fr.—[In Talm. h. a. ch.] Yeb. 89b בְּגִינּוֹ וכ' אוכלת on his account (as his wife) she is permitted to eat T'rumah. Y. B. Kam. X, 7c top בג' כן therefore; a. fr.—בגין ד' *because, since.* Y. Gitt. IX, 50b ב' דרב וכ' because Rab and Samuel, both of them, said. Y. Bicc. II, 64d top ב' דכתיב because it is so written; a. fr.

**גִּינָּא**, v. גִּנְּיָא a. גַּנָּא.

**גִּינָּאָה** m. (denom. of גִּנְּיָא) *gardener, dealer in vegetables.* Hull. 105b. Sabb. 110b.—*Pl.* גִּינָּאֵי. Gitt. 14a. Taan. 20b פרישׁ להו לגי' (Ms. M. ירתיר לגִנָּאֵי) was left over with the gardeners (was not sold).

**גִּינְּיָא, גִּינְיָר** I f. (denom. of גַּן, גִּנְּיָה) *a group of gardens, country residences.*—*Pl.* גִּינָּאוֹת. Midr. Till. to Ps. XLVIII, end; Yalk. ib. 756.—B. Bath. 75b Ms. M. (ed. גינואות, v. Rabb. D. S. a. l. note); Yalk. Zach. 568; v. גַּנָּא. [Ar. גונרות, גינואות, v. ed. Koh. s. v. גוננא p. 320.]—[Yalk. Deut. 946, v. גּוּנְתָּאֵי.]

**גִּינְּיָר, גִּינְיָא** II m. (denom. of גִּנְּיָא; cmp. preced.) *dyke for irrigating gardens;* also pr. n. *Ginnai.* Hull. 7a ג' נהרא the rivulet Ginnai; Y. Dem. I, 22a top. Y. Shek. VI, 50c bot. ג' שטף דזקין an overflowing dyke carried off wine bottles.

**גִּינְבְּרָא** m. (cmp. ζιγγίβερις a. זַנְגְּבִיל) *ginger.* Gitt. 86a.

**גִּינְבָּרָא**, v. גִּנְבָּרָא.

**גִּינְגְּלוֹן**, v. גִּלְגְּלִין.

**גִּינְדְּרוּנָא**, v. גִּרְדְּהוּנָא.

**גִּינְּדָה**, v. גַּן. [Chald. = גִּנְּיָא.]

**גִּינְּוּן**, v. גִּנּוּן.

**גִּינְוּנְיָתָא**, v. גַּנְוַנְיָתָא.

**גִּינוֹסִין, גִּינוֹסִים, גִּינוֹסְיָא**, v. גִּרְנִיסָא.

**גִּינּוֹסַר**, v. גִּרְנֵיסַר.

**גִּינְזָק**, v. גִּנְזָךְ.

**גִּינְיָא, גִּינְיָ**, v. גִּנְּיָא a. גִּנְּיָא.

**ג' טַעֲנוֹתָא, גִּינְיָאךְ** read ג' גִּרְנֵיתָא דט', v. גִּרְנֵיתָא. Targ. Is. LXV, 3; LXVI, 17 (Buxt. a. oth. ed. גִּרְנָן), v. גִּרְנָתָא.

**גִּינְיָר**, v. גִּרְנֵיר.

***גִּינְיָן (גּוּרְיָן)** m. pl. (גנן) *protective armor, cuirass* (?). Tosef. Kel. B. Mets. III, 1. [V. גַּנָּא.]

גִּיס II m. (v. preced., cmp. גִּיסָא III) *the wife's sister's husband, brother-in-law.* Snh. III, 4 (27[b]) גִּיסוֹ (Y. ib. III, 7 אֲגִיסוֹ); a. fr.—*Pl.* גִּיסִין. Y. Shek. I, end, 46[b]; a. e.

גִּיסָא I, אֲגִיסָא ch. same. Y. Snh. III, 21[b] bot. R. H.'s brother-in-law.—*Pl.* גִּיסֵי. Snh. 28[b] אחוי וגיסי brothers and brothers-in-law (two brothers having married two sisters). Ib. תרי גיסי.

גִּיסָא II, גִּיוֹסָא m. (גוס I) *bold man.* Ḥull. 18[b] he called out over him גיסי גיסי (Ar. ed. Koh. גירי וגירי) bold man that thou art!

גִּיסָא III m. (גוס II) *neighborhood, side.* Kidd. 33[a] באידך גיסי on the other side (of the river); Erub. 16[b]. Sabb. 110[a] בההוא גיסי וכו׳ in a certain neighborhood of &c. —Yoma 77[b]. Bekh. 44[b] אגיסי sideways. Koh. R. to VII, 9 when the kettle boils over, על גיסיה שפיך it pours over its own sides (wrath will hurt none but the man himself); a. fr.—Trnsf. *way, manner.* Gitt. 67[b] some argue לחאי גיסי וכו׳ one way and some the other way; a. fr.—Nidd. 66[a] [read:] לא תגלי . . . דכי הינכי דתהוו עלייך לחן גיסי וכו׳ (v. Ar. ed. Koh. s. v. דם IV, 75[2]) do not tell thy friends, for as they wondered over thee on the one side (over thy bad luck), they may wonder on the other side (over thy good fortune, and bewitch it). [Ḥull. 17[b] אחרי גיסני, Sh'eltoth d'R. Aḥai 92, ed. אחלת רוחתא.]

גִּיזָה, גִּיסָה f. (v. גּוֹסֵס) *agony of death, dying stage.* Y. Sot. IX, 23[d] bot. מקום גִּיסָתָהּ the place where the expiatory heifer died; Tosef. ib. IX, 1 גִּיזָתָהּ.

גִּצְטְרָא, גִּסְטְרָא, גִּיסְטְרָא f. (=גזרורא, a reduplic. of גזר; for assimilation of sibilants cmp. Nöld. Mand. Gr. p. 45 sq.) *something defective, mutilated;* 1) *a large vessel which turned out defective or unwieldy,* by having its handles broken off or being cracked, and is therefore used as a *receptacle for refuse,* as *a pickling pot,* as *a receiver of drippings* from a leaking vessel &c. Kel. II, 6 גס׳ שנמצאת וכו׳ (Ar. גצרא) a defective vessel found in the furnace (in which vessels are put for baking); Tosef. ib. B. Kam. III, 10 ואם הירתה גסטרא but if the jug turned out a *gistra,* contrad. to נפחתה. Ib. אי זו היא גסטרא כל שנסדקין אזניה וכו׳ (Kel. IV, 3 גיס׳ . . . . כל שניטלו וכו׳) when is a vessel called *gistra?* When its handles are split (broken off) &c. Ib. 2 גי׳ שנתרועעה וכו׳ if a *gistra* is broken so as to be no longer a receptacle for liquids, though it may yet receive eatables, it is not susceptible of uncleanness, for there is no fragment of a fragment, i. e. a fragment of a *gistra* is no longer considered a vessel. Sabb. 96[a] (a leaking *gistra* is not considered a vessel) because nobody says הָבֵא גי׳ לגי׳ bring a *g.* to be put under a *gistra;* a. fr.—2) *an animal body maimed to disfigurement.* Ḥull. 21[a]; 32[b] עשאה גי׳ נבלה if one made an animal a *gistra* by lacerating some of its limbs, it is considered a carcass. Ib. 52[a] קאמרית גי׳ ye speak of a maimed body (a rib on each side disjointed)! Ib. 27[a] דלא לישוירה גי׳ that in cutting the animal's throat one must not make it a *gistra*

גִּינִיסָרָא (גִּנְנוֹ׳, גִּינְנוֹ׳) גִּינִיסִין, גִּינִיסָיָא m. pl. (γενέσια, τὰ) 1) (with יום) *bithday festival, anniversary of death;* in gen. *commemorative festival.* Targ. Esth. III, 8. Targ. Y. Gen. XL, 20 גִּנוּסַיָּא (v. גִּינְסָא a. גִּינוֹסַיָּא).—Ab. Zar. I, 3 (8[a]) יום ג׳ של מלכים royal anniversaries, expl. Y. ib. 39[c] birthday festival (with ref. to Gen. XL, 20, v. supra); Bab. ib. 10[a] (after discussion) יום שמעמידין בו המלך installation of a king (Roman emperor). Y. R. Hash. III, 59[a] top; Yalk. Hab. 564. Ex. R. s. 15 יום ג׳ an anniversary (commemorative of his delivery); a. e.—2) (=γενέθλια) *descent, nobility of birth.* Pesik. Naḥămu p. 126[ab]; Yalk. Gen. 162 הודעתם ג׳ שלי הודעתי הוגנוסים (Gen. R. s. 100 corr. acc.) ye have made known my noble descent. Pesik. Haḥod. p. 53[a] בת גִּינוּסִים; Pesik. R. s. 15 בת גינסין (read גִּינִיסִין, Yalk. Ex. 190 only בת טובים) a woman of noble birth. Cant. R. to I, 2; a. fr. [Sot. 36[b] גִּנוּסֵי מלכות וכו׳ Ar. (ed. גְּנוּנֵי) I recognize in him royal nobility.]

גִּינְבֵּיסַר (גִּנְנוֹ׳, גִּנְּרוֹ׳, גִּינְנוֹ׳) pr. n. pl. (Γεννησάρ, Γεννησαρέτ, a hellenization of כִּנֶּרֶת) *Gennesar, Gennesaret,* lake, town and district of G. Pes. 8[b] פירות גינו׳ Gennes. *fruits.* Gen. R. s. 98 (etymology) גני שרים=גנוסר princely gardens; Meg. 6[a], v. כְּפָרָא; a. e.—*Pl.* גִּינְבֵּיסָרִיוֹת. Y. Meg. I, 70[a] bot. שני גו׳ היו (corr. acc.) were there two places of the name of G.?

גינורות, Tosef. Men. IX, 3, Var. גיטרות, read גינורות, v. גִּיר.

גִּינְבָּיָא, v. גִּבָּא.

גינסין, v. גִּינִיסָרָא.

גִּנְבָּ׳, גִּנְבָּא, גִּינְתָּא f. (גנן, v. גַּן) *garden.* Targ. O. Gen. II, 8. Targ. Y. I Gen. XLXI, 4 גינא (Y. II גִּבָּא). Targ. Ps. LVI, 14 (second vers.). Constr. גִּינַּת. Targ. Deut. XI, 10; a. fr.—Gen. R. s. 80 (prov.) לפום ג׳ גננא as the garden so the gardener (as the people so the leader); Y. Snh. II, 20[d] top כגִנְּתָהּ כן גננת. B. Bath. 54[a]; a. fr.—*Pl.* גִּינָּתָא, constr. גִּינָּת. Targ. Koh. II, 5.—גִּנָּן, גִּנָּן. Targ. Is. LXV, 3; LXVI, 17 (some ed. גִּנָּן; v. גינוראך). V. גִּבָּא.

גִּיס m. (גנס; cmp. גנז a. כנס; Syr. גסא divitiae P. Sm. 757) *spoils, heaped up treasures.* *Pl.* גִּיסִין. Ex. R. s. 9 (ref. to Esth. I, 4) ששה ג׳ וכו׳ he showed them six collections every day, and not two of them alike; Esth. R. to l. c. ששה ג׳ היה פותח וכו׳ (ed. נוסרן, corr. acc.) six treasuries he opened to them &c.; (Yalk. Esth. 1046 תסבורירות; Targ. II Esth. I, 4 בי גנזי).

גִּיס II, גִּיוֹס m. (גוס II) *intimate, familiar.* Keth. 85[b] דגיירס . . . גס בירה . . . ואי . . דג׳ בירה הא ג׳ בירה but if it is one who is familiar with him (so as to use his name without a title), then, we may say, he spoke of him in a familiar way.—Fem. גִּיוֹסָא. Kidd. 81[a] ג׳ בירה she was on familiar terms with him.—*Pl.* גִּיוֹסֵי, גִּיסֵי. Ib. 33[a] דגי׳ בת רבנן where scholars are a familiar sight (and no attention is paid them). Keth. 28[a] גיוי בחדדי they are intimate with each other.

(by cutting the head off). Snh. 52b ג׳ דיעבד לירה that the culprit be cut in two.—Ḥull. 124a ג׳ דיעבדיה he split the stove lengthwise.—*Pl.* גִּיסְטָרָאוֹת, גִּיסְטָרִיוֹת. Tosef. Kel. B. Kam. III, 8 ג׳ שרובן מן הג׳ for most of the fragments of pottery found in the potter's place come from misshaped vessels. Makhsh. II, 3 ג׳ שישראל וכ׳ pots into which Israelites and gentiles cast their refuse.—Y. Sabb. III, beg. 5c ג׳ מלא גְּצָרָא וכ׳ one may fill a large pot with hot ashes &c.—3) (castra) *camp*, v. גַּסְטְרָא.

**גיסטרון**, v. גַּסְטְרוֹן.

**גִּיסָא** I m. (גוס II, v. גְּסָא III a. גֶּסֶס) 1) *side, arm.*—*Pl.* גִּיסַיָּין. Targ. Is. LX, 4; LXVI, 13 (h. text צד).—2) *Pl.* גִּיסָיָא, גִּיסַיָּא, ג׳ *loins.* Targ. O. Lev. III, 4; 15 (h. text כסלים, Y. כפליא).

**גִּיסָא** II m. (cmp. גְּשׁוֹשׁ) *long pole.*—*Pl.* גִּיסְסִין, גִּיסִּין, ג׳. Targ. II Sam. XVIII, 14 (Ar. גִּיסְרִין, h. text שבטים).

**גיסתרא**, v. גַּסְטְרָא.

**גִּיעֲגוּעַ**, v. גִּעְגּוּעַ.

**גִּיעוּל** I m. (גָּעַל) *the cleaning of an impure vessel* by means of boiling water (Num. XXXI, 23), v. חֲגִיעָלָה. Zeb. 97a; Ab. Zar. 76a ג׳ לחבירו ..... כל יום every day the boiling done in the sacred vessel is the means of absorbing the soakings of the previous day.—*Pl.* גִּיעוּלִים, constr. גִּיעוּלֵי; (עכו״ם, גוים) ג׳ גכרים vessels of gentiles which require cleaning with boiling water before they may be used by Jews. Ib. 67b; 75b; a. fr.

**גִּיעוּל** II m. (גָּעַל, v. Job XXI, 10), pl. constr. גִּישׁוּלֵי, ג׳ בצים *abortive eggs* driven off by striking the hen. Tosef. Ter. IX, 5; Y. ib. X, 47b bot.; Ḥull. 64b (Rashi: *eggs scalded in hot water* together with forbidden eggs, v. preced.).

**גִּיף** m. (b. h. גַּף) *side, shore.* Makhsh. I, 4 ג׳ הנהר על Ar. (ed. גַּב, R. Hai Gaon גַּף, v. Koh. Ar. Compl. s. v. note 9).

**גִּיפָא, גֵּיף** ch. same. Targ. Y. Ex. XIV, 9. Ib. XV, 9 (Y. II some ed. גַּף). Ib. II, 5 (Y. II גַּב, O. כִּיף); a. e.—Y. Kidd. I, 58d; Y. Keth. VI, end 31a ג׳ אייתיבוני על נהרא וכ׳ place me at the shore of a river, and if I do not . . ., cast me into the river. Ib. XIII, 35b bot. (גוף, corr. acc.); Y. Kil. IX, 32c bot.; a. fr.

***גִּיף** m. (גּוּף I) *adultery, sensuality.* Sabb. 104a, v. אח״ס.

**גַּיְפָא**, v. גַּוִּירְפָא.

**גִּיפּוּף** m. (גפף) 1) *embracing, hugging.* Snh. 56b ג׳ ונרשוק embracing and kissing idols.—2) *closing up.* Y. Sabb. III, 5d bot. אחר גִּירְפּוּפוֹ according as the stove is closed up.

**גִּיפּוּף, גִּיפּוּפָא, גִּיפֵּי, גִּיפֵּי** ch. (cmp. preced.) *railing, rim.* Targ. Y. Ex. XXV, 25; 27 (h. text מסגרת; O. גדנפא).—*Pl.* גִּירְפּוּפִין, גִּירְפּוּפֵי. Targ. Y. I Deut. XXII, 8 (II גופוף). Erub. 89b.

**גִּיפְטִי** m. (Αἰγύπτιος) *Egyptian, Coptic.*—*Pl.* גִּירְפְּטִים. Meg. 18a ג׳ גרפטית לגב׳ (Ar. גפתית לגפתים) to Egyptian Jews &c.—Fem. גִּירְפְּטִית *in Egyptian or Coptic language.* Ib.—Sabb. 115a. Ib.b ג׳ תנא דג׳ the author of the rule concerning sacred writings in Egyptian &c. (ib.a). Cmp. גִּירְוָטָאֵי.

**גִּיפָן**, v. גּוּפָן.

**גִּיפְסוֹס** m. (γύψος) *gypsum.* Y. Sabb. II, 5a top; v. גִּפְסִים.

**גִּיפְסוֹס, גִּיפְסִים**, v. גִּפְסִים.

**גִּיפַּף**, v. גָּפַף.

**גִּיפֵּר**, v. גָּפַר.

**גִּיפְתָּא** (גּוֹפִי) ch.=h. גֶּפֶת a sort of *peat* or *turf.* Y. Sabb. IV, 6d [read:] כמראי גו ג׳ I kept it warm in *gifta.* Ib. ג׳ על on top of *g.*

**גִּיפְתִי**, Erub. 64a (missing in Ms. M.), marginal version הִירְפְּתִי q. v.

**גִּיפְתָּנוּתָא, גִּיפְתָּנָא, גִּיפְתָּן**, v. גִּיוּתָא.

**גִּיצָא** m. ch.=h. גֵּץ *spark.* Targ. Job XVIII, 5 Ms. Var. for גְּרַהּ.—*Pl.* גִּירְצִין, גִּירְצִין. Targ. Job V, 7 (Ms. גִּר (ed. גִּי, ed. Vien. נצרין). Ib. XLI, 11 Ms. (ed. גּוּצִין). Targ. Ps. CXL, 11 (ed. Vien. נריצין).

***גִּיר** I (Syriac גיר, P. Sm. 709 sq., prob. fr. גרר, cmp. גְּרָרָא) *as a consequence, for* &c. Targ. Prov. XXIX, 19 (agreeing with Peshito) ידע ג׳ דלא בלישׁ ed. Lag. (Var. ולא, ed. דידע ג׳ ולא וכ׳, Peshito בלע . . . .) for he understands (from being spoken to) only that he will receive no blows. [Ib. XXIII, 14 אנת בירי וכ׳ Ms. (missing in ed.), read: גיר (as in Peshito) thou, therefore, &c.]

**גִּיר** II m. (b. h. גִּר; גרר or גור *to boil, effervesce*, v. H. Dict. s. v.) 1) *lime.* Sabb. 80b ג׳ בריצת הג׳ Ar. (ed. הסיד), v. בְּרִיצָה.—Denom. גִּירַר *to plaster.* Lam. R. to IV, 11 Ar. (ed. סירד).—Ḥull. 88b bot. ג׳ וחזרניך הג׳ quot. in Rashi to Ex. XVI, 14 (ed. only הז׳) powdered lime and orpiment.—2) *ink-stone*, or *sulphate of iron* (*sory*). Bets. 15a בריצת ג׳ a lump of inkstone (for blackening leather).—In gen. *powder*, in compounds גִּירְגְּבָסִין *powder of gypsum;* גִּירְקְרָרִין *wax dust*, v. אַגִּין. Y. Sabb. VII, 10b bot. (perh. to be read in two words: lime, gypsum &c.).—3) *froth.* Men. VIII, 7 (87a) ג׳ זרק הג׳ (Mish. ז׳ את הגיד, corr. acc.) if the froth (of the fermenting wine) burst forth; Tosef. ib. IX, 11 ג׳ של שמרים.

**גִּירָא, גִּירְיָא** I ch. same, *lime, plaster.* Dan. V, 5.—Targ. O. Ex. XVI, 14 ג׳ דעדק כג׳ thin and brittle like a coat of lime (h. text מחספס). Targ. Y. Deut. XXVII, 2 (h. text סיד); a. e.—2) *froth, foam. Pl.* גִּירִין Targ. Y. Ex. XV, 10 ג׳ דימא the foaming billows. [Targ. Jer. IX, 14, read כגירדין, v. גִּירְדָא II.]—3) name of *a disease, a sort of fever (?).* Gitt. 69b, v. next w.

**גִּיר III, גִּירָא II, גִּירְרָא** m. (גרר, גרי; cmp. b. h. שֶׁלַּח) 1) *projectile, arrow.* Targ. Is. XXXVII, 33. Targ. Job XLI, 20; a. fr.—Gitt. 56ᵃ שדא ג׳ וכ׳ he shot an arrow eastward. B. Kam. 26ᵇ בעידנא דשדיית פסוקי מפסקי גִּירֵיה (v. Rabb. D. S. a. l. note) at the time he let his arrow off, its force was broken, i. e. when he threw the vessel down, polsters were there to prevent its breaking. Succ. 38ᵃ דין ג׳ בעיניה וכ׳ this is an arrow in the tempter's eyes, i. e. this enables us to defy him. Kidd. 30ᵃ I should say to Satan ג׳ בעינך I defy thee; ib. 81ᵃ.—Taan. 25ᵃ אגרי בך גִּירַי I shall let my arrow loose against thee (v. Rabb. D. S. a. l. note; oth. vers. v. גּוּר I ch.). Pes. 28ᵃ, v. גִּירָאָה; a. fr.—ג׳ דלילתא (Ar. דלולחא) the arrow of Lilith, supposed to be a wedge-shaped meteoric stone. Gitt. 69ᵇ לגירא ליתי ג׳ דל׳ as a remedy for *gira* (v. preced.) let one get a *gira* of &c.—*Pl.* גִּירִין, גִּירֵי, גִּירַיָּא; גִּירְרִין, גִּירְרַיָּא. Targ. II Sam. I, 22. Targ. Y. I, II Gen. XLIX, 23 (not גירד׳). Targ. Ps. CXX, 4; a. fr.—Snh. 108ᵇ גילי וחוו ג׳ he threw chaff and it turned into arrows. B. Bath. 73ᵃ; v. בְּזַק. Y. ib. II, 13ᵇ bot. מן קל גורי וכ׳ (corr. acc.) from the hissing sound of the arrows; a. fr.—2) *shoot* of a plant. *Pl.* גִּירֵי. Sabb. 109ᵇ דרובא ג׳ shoots of fenugreek; (oth. opin. in Ar. *flax-seeds*, Ms. O. גרדא, v. גִּירָא I).

**גִּירָא III** m. (גרר; cmp. גְּרָרָא) *direct consequence* of an act. *Pl.* גִּירֵי. B. Bath. 22ᵇ בגירי דידהו (Rashi דילהו); ib. 25ᵇ sq. בגִירֵיהּ דילהו (Ms. M. only בגרירה, v. Rabb. D. S. a. l. note); B. Mets. 117ᵃ בגירי דילהו when the damage is a direct result of his act. Ib. 44ᵃ גירי דידהו וכ׳ it is his act that helped it (to get sour). [Rashi: *his arrows* in a metaphorical sense, v. preced.]

**גִּירָא IV** pr. n. f., v. גִּירְלָא.

**גֵּירָא** ch.=h. גֵּר. *Pl.* גֵּירֵי. Taan. 25ᵃ, v. גּוּר I ch.

**גִּירָאָה** m. (denom. of גִּירָא II) *shooter*, (Rashi:) *arrow-maker*. Pes. 28ᵃ (prov.) ג׳ בגִירֵיהּ מקטיל וכ׳ (ed. גירא, corr. acc., v. Rabb. D. S. a. l. note) when the shooter (arrow-maker) is killed by his own arrow, he is paid from the spinnings of his own hand.

**גִּירְגִּבְסִין,** v. גִּיר II, 2).

**גִּירְגֵּר,** v. גָּרַר.

**גִּירְדָּא I** m. (גָּרַד) *scraping, rind.* Sabb. 109ᵇ ג׳ דאסניתא (ed. גו׳ דאסינתא) the paring of &c., v. אַסְנִיתָא. Keth. 77ᵇ, v. אֲשַׁפָּא. Ab. Zar. 28ᵃ גִּרְדָּא דיבלא וגו׳ דאסנא (Ms. M. גרדא . . . וגורדא, early ed. וגורדא) scraped root of cynodon and the paring of the bramble. Sot. 10ᵇ; Num. R. s. 9 (prov.) קמי דשתי חמרא חמרא קמי רפוקא גו׳ דיבלא before wine drinkers, place wine; before a ploughman—a dish of scraped roots &c. V. גִּרְדָּא.

**גִּירְדָּא II** m. (גדד, with ר inserted) *stump, stem.* Pes. 111ᵇ top ג׳ דדיקלא (Var. גדא, גודא, v. Rabb. D. S. a. l. note 30) the stem of a palm tree (Ar.: *rind*, v. preced.). B. Mets. 86ᵃ (Ms. M. גידרא, Ms. R. 2 גירדא, v. Rabb. D. S. a. l. note).

**גִּירְדַּאי, גִּירְדָּאי,** v. גִּרְדָּה.

**גִּירְדוֹנָא (גִּירְדוּנָא)** m. (cmp. גִּירְהוֹר) *a young ass.* Ned. 41ᵃ.

**גִּירְדָּנָא, גִּירְדַּי,** v. גִּרְדָּה.

**גִּירְדָּת,** v. גִּרְדָּה.

**גִּירְדָּת,** Pi. of גרר.

**גֵּירְוִי** m. (גרר) *instigation, provocation, stirring up.* Sifré Deut. 87, v. הַסָּתָה; Yalk. ib. 886. Tanḥ. Balak. 2 (ref. to Deut. II, 19) כל מיני ג׳ any sort of provocation (is forbidden); Num. R. s. 20, beg. גירור (corr. acc.); Yalk. ib. 765.

**גֵּירוּמִין, גֵּירוּמִים** m. pl. (גרם) *that which goes along, customary addition to weight* or *measure* at sales. B. Bath. VI, 11 נותן לו גֵּירוּמָיו (Bab. ed. 88ᵇ מין . . ., Y. ed. מים . . . .) he must give him the due surplus. Sifra K'doshim Par. 9, ch. VIII.

**גירומסין,** v. גרמסין.

**גירונין,** Targ. II Chr. XX, 25, some ed., read ריגונין.

**גֵּירוּעַ I** m. (גָּרַע) I) *deduction* from the price of redemption according to the years of possession (Lev. XXVII, 18). Arakh. 24ᵃ ליגאל בג׳ to be redeemed with due deduction. B. Mets. 106ᵃ the Sabbath year לא תיצלה לו בג׳ Ar. (ed. מן הג׳, v. Rabb. D. S. s. l. note 90) ought not to be counted in for deduction.—*Pl.* גֵּירוּעִין. Y. Shebu. VI, beg. 36ᵈ סוף גֵּירוּשֶׁרָה the final redemption of the Hebrew hand-maid.

**גֵּירוּעַ II, גֵּירוּעַ** m. (גָּרַע II) *the formation of globules* or *kernels* in the grape. Ber. 36ᵇ; Pes. 53ᵃ ג׳ הוא בוסר הוא, v. בּוֹסֶר.

**גֵּירוּר,** v. גֵּרוּד.

**גֵּירוּשִׁין,** v. גֵּרוּשִׁין.

**גֵּירוּת,** v. גֵּרוּת.

**גֵּירוּתָא** f. *girutha*, name of an unclean bird, supposed to be *moor-hen.* Ḥull. 62ᵇ; Nidd. 50ᵇ expl. *the hen of the marshes.* Ḥull. 109ᵇ we are forbidden ג׳ to eat *girutha.* [Ar. גּוּרִיָּתָא, v. Koh. Ar. Compl. II, 378ᵃ.]

**גֵּירִי** m. (denom. of גֵּר) *belonging to a convert family, descendant of proselytes.* Kidd. IV, 1 (collectively); v. Tos'foth Yom Tob a. l. s. v. כהני.

**גִּירְמָא,** v. גֵּרְמָא.

**גִּירְמַנִּיקִי, גִּירְמַנְיָא,** v. גֵּרְמַנִּיקִי.

**גִּירְסָא I, גִּירְסָא** m. (גָּרַס II) *acquired learning, tradition, study by heart.* Targ. Cant. I, 2 בג׳ for study by heart (oral tradition).—Meg. 6ᵇ לאוקומי ג׳ וכ׳ to preserve (remember) what one has learned, requires divine assistance. Sabb. 21ᵇ דינקוטא ג׳ acquired in early youth (which

is better remembered). Ib. 30b פומיה מג׳ ... לא did not cease studying by heart; B. Mets. 86a מגִּירְסֵיהּ.—*Pl.* גִּירְסָיָא. B. Bath. 22a they may be disturbed. מגִּירְסֵירְהוּ in their studies. [In later literature גִּירְסָא *version*.]

**גִּירְסָא** II, v. גִּירְצָא.

**גִּירְסָנָא (גִּוּרְסִינָא)** m. (גִּירַס II; b. h. גֵּרֶשׁ, גְּרֻשָׁה Ezek. XLV, 9) *acquisition, saving*. Yeb. 117a. Ib. גִּירְסָנִי (Rashi גִּירְסָנָאי) what is accumulated for me.

**גֵּירָעוֹן, גֵּרָ׳** m. (=גִּירוּעַ I) *deduction*. Arakh. 25b בת ג׳ subject to the law of deduction. Ib. IX, 7 (33a) .. יוצארם ובג׳ כסף go back to their owners in the year of Jubilee or with a deduction from the purchasing price (Lev. XXV, 27). Kidd. I, 2 (of the Hebrew slave); a. e.

**גִּירְצָא** m. (גרץ, v. גִּרְיָצָה) *putting layers of dough on each other*. Pes. 37a נפישא בג׳ Ar. (ed. Koh. בלישא בגירסא, ed. בלִישָׁה) because it grows thick by combination.

**גִּירְקְרִין**, v. גִּיר II, 2).

**גִּירְרָא** *arrow*, v. גִּיר III.

**גוררתו**, Koh. R. to IV, 14 מבית ג׳ של פרעה, read: גְּדֵירָתוֹ (v. גְּדֵירָה) from Pharaoh's *fortress* (where he was in prison).

***גִּירַשׁ** m. (v. גֵּירַס I) *familiar*. Yeb. 117b דג׳ לה וכ׳ Ar. (ed. דרגיש) annoyance of family quarrels is familiar to her.

**גִּירְשָׁה** f. (נגש) *drawing near* the altar (Ex. XXX, 20). Yoma 32b. Zeb. 19b; a. fr.

**גִּירְשָׁרָא**, v. גִּשְׁרָא.

**גִּירְשָׁתָא**, v. גִּשְׁתָא.

**גִּירְשָׁתָמָא** m. (reduplic. of גשם) *door-sill, door-stop*; v. גַּשְׁמָה.

**גֵּירָתָא** m. (גאה, cmp. גֵּו, גּוֹי) [*growth, accrued property,*] *herd, flock* (corresp. to h. מִקְנֶה). Targ. I Chr. XXVIII, 1.—*Pl.* גֵּירָתֵי, גֵּירָתִין. Targ. Am. I, 1. Targ. Gen. XLVI, 34; a. fr.—Ned. 38a (quot. fr. Targ. Am. l. c.).

**גֵּירָתָן** m. pl. (v. preced., cmp. גַּאִים) *haughtiness, tyranny*. B. Kam. 114a דדיינו בג׳ (Rashi בגֵּירוּתָא, Ms. H. בגֵּירוּתָה, Ms. R. בגֵּוָותָן, v. Rabb. D. S. a. l. note 2 for Var. lect.) whom they (the gentile judges) convict tyrannically (not listening to arguments), opp. to Jewish judges who go by argument, points of law &c. [Rashi a. v. מגירותא, B. Mets. 30b, quotes our w. גִּירְזַתָּא; Ms. F. has גִּירְזָתָן, fr. גזז with anomalous pl. *arbitrary decisions*, v. מְגִירְזָתָא.]

**גַּל** m. (b. h.; גלל) 1) *heap of stones, bones* &c., esp. *rubbish, ruins*. Sot. IX, 2 if the body of a murdered person was found שמון בג׳ buried in a heap. Keth. 15b לפקח עליו את הג׳ as to removing debris for saving one's life (on the Sabbath). Sabb. 34a עשהו ג׳ של עצמות changed him into a heap of bones; a. fr.—*Pl.* גַּלִּים, גַּלִּין. Nidd. IX, 5. Kil. I, 2, v. חֲזֶרֶת. Cmp. גִּרְגָּא.—2) *wave, billow*. Mikv. V, 6 ג׳ שנתלש a wave thrown on shore. Yeb. 121a; a. fr.—*Pl.* as above. Ex. R. s. 19 ג׳ הגריעוה waves overcame her, i. e. she encountered storms; a. e.—3) *revolving door, turning on hinges or pivots*. Sabb. 81a ג׳ של the pivot of a revolving door. V. גַּבָּה.—4) (v. LXX Hos. XII, 12) *turtoise*. *Pl.* as above. Sifra Sh'mini, ch. IV, Par. 3.

**גַּלָּא** ch. same, 1) *heap*. *Pl.* גַּלְּרִין. Targ. Is. XXV, 2.—2) also גְּלָלָא *wave*. Koh. R. to XI, 1.—*Pl.* גַּלְּרִין, גַּלַּיָּא, גַּלֵּי, גַּלְגַּלַּיָּא, גַּלְגַּלֵּי. Targ. Zech. X, 11. Targ. Ps. XLII, 8 (some ed. גְּלִילֵי); a. e. Targ. Y. I Ex. XV, 18 [read:] בֵּנֵי גְּלַלַּיָּא between the waves.—Yeb. 121a גלי אשפלו the waves may have cast him out (alive).—3) *revolving door*. B. Kam. 112a. Snh. 113a bot. דטרקיה לגַלַּיהּ וכ׳ who locked his door and lost the key.—*Pl.* גַּלֵּי. Ber. 28a טרוקו ג׳ close ye the (college doors); Ab. Zar. 58a. B. Mets. 108a, v. אֲגָלָא.—4) pl. גַּלֵּי, גַּלַּיָּא *excrements, ordure*. Targ. Ezek. IV, 12; 15 (incorr. גְּלֵי).—5) (v. גַּלְגַּל) *Gallaya*, cacophemism for similarly sounding idolatrous names. Y. Ab. Zar. III, 43a bot.; Tosef. ib. VI (VII), 4, v. גַּדָּא (Ab. Zar. 46a; Tem. 28b; v. גְּלָלָא II). Meg. 6a בית גלריא שלהן their house of idolatry. [גלין, Sabb. 138a, v. גְּלָלָה.] [Targ. II Kings XXIII, 6; Jer. XXVI, 23, v. גְּלֵי.]

**גְּלָא**, v. גְּלֵי.

**ג׳ קסינון, גלא**, v. גַּלַּאקְסִינוֹן.

**גְּלָאי**, v. גְּלֵי.

**גְּלָאלָא**, Yalk. Zech. 578, v. גְּלָלָא.

**גַּלַּאקְסִינוֹן** m. Ar. (ed. גלא ק׳) (γαλῆ Ἀξεινῶν) [*fur of*] *the weasel imported by the Axeinoi* (living around the Pontus Axenus or Euxenus); *ermine* (v. Sm. Ant. s. v. Pellis). Gen. R. s. 20, end גלי ק׳ (גלא). Y. Sabb. II, 4d bot. (rendition of תַּחַשׁ) גלקטרינון; Koh. R. to I, 9 גלטרינון (corr. acc.). Ib. והכלב גלבטרינון (read גלכסרינון) and the dog shall wear ermine fur.

**גְּלַב** (cmp. גלח, גלש) *to scrape, shave*. Targ. Y. Lev. XIX, 27.—V. גְּלִיבָא.

**גְּלָב** m. (preced.) *razor, knife*. Targ. Y. Num. VI, 5; VIII, 7 (גְּלַב).—*Pl.* גְּלָבִין. Gen. R. s. 31 (transl. חרבת צרים Josh. V, 2) ג׳ דמרנרי flint knives.—[Targ. Ezek. XXVII, 24, v. גְּלַבְתָּ.]

**גַּלָּבָא, גַּלָּב** ch. (preced.) *barber*.—*Pl.* גַּלְּבָיָא. Targ. Ezek. V, 1.

**גלבטא**, v. אַגְּטַבִּילָא.

***גַּלְבִּין** m. pl. (גלב)=קַלְפִּין, *scales*. Targ. I Sam. XVII, 5 שריין ג׳ (Var. גלכין; h. text קַשְׂקַשִּׂים). V., however, גְּלַדָּא.

***גְּלַבְקְרָא** f. (γλαύκιον, glaucion) *juice of glaucion*, a plant like the horned poppy. Sifra Vayikra, Ḥoba, Par. 12, ch. XXII המערב ... ג׳ בשמן Ar. (ed. גלובריא, Var. בלבקריא &c., v. ed. Weiss p. 28a note) he who adulterates oil with the juice of glaucium (selling it for poppy-oil); Koh. R. to

IX, 13 בלבקי; ib. to VI, 1 בלקיא; Tosef. B. Bath. V, 6 בלנקי מי כגלקיא ed. Zuck. (Var. בלקיא); Yalk. Lev. 479 (corruptions of פְּלַבְקָיָא or פְּלַוְקָיָא; cmp. Löw Pfl. p. 205 a. 257). [Ar. a. Mus. seem to think of *Lycium*.]

**גְּלַג**, *Pa.* גַּלְּגֵּג (reduplic. of גל, v. גלה) *to reveal* (v. P. Sm. 723), *to announce.* Gen. R. s. 36 זיל גַּלְּגֵּג וכ׳ Ar. (ed. זיל גְּלוֹג, not זילא) go, tell thy mother the good news; Lev. R. s. 5.—Ib. s. 25; Koh. R. to II, 20 אזילי גלוג לאימיך (not גלוגי) I will go and tell thy mother. Pesik. Aniya, p. 137[a] [read:] כל מה דאת יכיל למיגלג גלג למישבח שבח as much as thou canst tell, tell; as much as thou canst praise, praise; Yalk. Is. 339 (corr. acc.); (Pesik. R. s. 32 דרוש וכ׳).

*Ithpe.* אִיתְגַּלְּגֵּג *to boast.* Lev. R. s. 10 is it these דאת מִתְגַּלְּגֵּג עלידחון of whom thou art so boastful?

**גַּלְגָּא**, pl. **גַּלְגָּן** m. (preced.) *revelation, preaching.* Y. Sot. I, 17[b]; Lev. R. s. 26 [read:] מאי את בעי מן גַּלְגּוֹי דהדין do not mind this man's boastful talk.

**גלגומיקא**, v. גלוגדקא.

**גִּילָּל, גַּלְגּוֹל**, m. (גלגל) 1) *rolling, turning.* Y. Sot. I, 16[c] bot. כדי ג׳ ברצה as much time as is required for roasting an egg in the ashes; Num. R. s. 9.—Y. Pes. III, 30[a] לאחר גִּילְגּוּלָהּ after the dough has been rolled (formed).—Keth. 111[a] ע״י ג׳ by rolling under the ground (for resurrection in the Holy Land).—2) (with or without שבועה) *the rule permitting the court to insert in an oath an affirmation to which the person concerned could not have been compelled directly; an oath by implication.* Kidd. 27[b]. Y. ib. I, 60[d]. Yeb. 58[b]; Kidd. l. c. ע״י ג׳ by implication (the woman including in her oath the time of her betrothal); a. fr.—4) (cmp. גַּל) בית ג׳ *a field full of hills and depressions.* Toh. VI, 6; Erub. 22[b] (Var. in Ar. גדגד, ref. to גַּרְהוּד). [Tosef. B. Bath. II, 16 בית גרלגל, v. גַּלְגַּל.]

**גִּילָּל, גַּלְגּוֹל** ch., v. גַּלְגָּא.

**גַּלְגֵּל**, v. גִּלְגֵּל.

**גַּלְגּוֹלָא**, v. גַּרְגִּירָא.

**גלגילון**, v. גִּלְגִּלִּין.

**גִּלְגֵּל** (b. h., Pilp. of גלל) 1) *to roll, turn.* Pirké d'R. El. ch. XXXVI לגַלְגֵּל וכ׳ to roll (move) the stone.—Y. Sabb. III, 6[a] top מְגַלְגְּלִין ברצה וכ׳ you may roll an egg (for roasting) on &c. Hall. III, 1 (בחטים) גִּלְגְּלָהּ when she has formed the dough (of wheat) by rolling; a. fr.—*Part. pass.* מְגוּלְגָּל, f. מְגוּלְגֶּלֶת; pl. מְגוּלְגָּלִים, מְגוּלְגָּלִין; מְגוּלְגָּלוֹת. 1) *rolled.* Pes. 7[a] ערסה מג׳ a formed dough. Y. Sot. I, 16[c] bot. ברצים מג׳ roasted eggs; a. fr.—2) *rounded.* B. Bath. 16[b] מה עדשה זו מְגוּלְגֶּלֶת אף אבילות מְגֻלְגֶּלֶת וכ׳ as the lentil is rounded, so does mourning roll and go around (different version in Ms., v. Rabb. D. S. a. l. note, a. in Yalk. Gen. 110, v. גַּלְגַּל). [Men. 86[a], v. גְּרוּגֶּר.]—2) (with על) *to roll upon, to put on one's shoulders, to burden, tax, assess.* Keth. VIII, 1 (78[a]) אתם מגלגלים עלינו וכ׳ you burden us with old restrictive laws. Y. Shebi. IV, 35[b] אתם מג׳ וכ׳ ye impose upon us taxes &c. Y. B. Bath. I, beg. 12[d] מג׳ עליו וכ׳ you make him bear the expenses for &c.—3) *to bring about, cause.* Sabb. 32[a]; Tosef. Yoma V (IV), 12 מגלגלין זכות ע״י וכ׳ good things are brought about through the agency of good men &c.; a. fr.—4) (v. גַּלַּל Nif.) *to overcome* (one's own feelings), *to put up with, bear with.* Keth. 67[b] רצונך שתְּגַלְגֵּל עמי בעדשים will you bear with me when I offer you only lentils? ג׳ עמו וכ׳ he tried to live with him on lentils, and died. Ib. 111[a] ג׳ בעצמו he conquered his love and remained single. Y. ib. VII, beg. 31[b] מגלגלת עמו וכ׳ she has to bear with him thirty days longer. Y. Yeb. VIII, 8[d] top גַּלְגֵּל עמהן וכ׳ bear with them twelve months (give them time for reconsideration).

*Hithpalp.* הִתְגַּלְגֵּל, חתג׳, *Nithpalp.* נִתְגַּלְגֵּל 1) *to be rolled.* Erub. X, 3 ג׳ הספר מידו the scroll rolled out of his hands (down the roof). Hall. III, 1 עד שתִּתְגַּלְגֵּל בחטים in the case of wheat flour, until it (the dough) is rolled, v. supra. Y. Kil. IX, 32[c] top; Y. Keth. XII, 35[b] top מִתְגַּלְגְּלִין their bodies are rolled underground, v. גִּלְגּוּל. B. Kam. 17[b] ונתגג׳ למקום אחר but the barrel rolled to another place. Pesik. R. s. 6 מא״י נִתְגַּלְגְּלָה וכ׳ from Palestine it (the stone) rolled and arrived just for this momentary use; a. fr.—2) *to be turned, changed, transferred, caused.* Pirké d'R. El. ch. XLIX נתגלגלה המלכות על וכ׳ the royal dignity was transferred on Esther. Shebu. VII, 8 נ׳ לו שבועה וכ׳ if by chance an oath is imposed upon him in another law-suit (with the same persons), the court makes him swear by implication &c.; v. גִּלְגּוּל.—3) (of waters) *to tower, gather.* Pirké d'R. El. ch. V; ch. XXIII.—4) (with רחמים) *to prevail* (over hatred &c.), *be moved.* Pesik. R. s. 20 נִתְגַּלְגְּלוּ רחמיו וכ׳ the Lord's compassion was moved. Tanh. Vayigg. 4; a. e.—5) *to throw one's self upon, to attack.* Yalk. Is. 350 (ib. 288 נתגאה).

**גַּלְגֵּל, גַּלְגֵּל** ch. same, *to roll.* Targ. Y. I Gen. XXVIII, 10 (II גלל). Ib. XXIX, 8 (O. גנדר); a. e.—Y. Shebu. VI, 37[a] wait עד תְּיגַלְגֵּל עלך וכ׳ until he heaps upon thee all his claims, and then swear concerning all of them. Ib. VII, end, 38[a] או אישתבע ליה כל דתְּגַלְגֵּל עלך or thou must swear to him concerning all that he asks thee to swear to by implication.—*Part. pass.* Ber. 44[b] ביעתא מְגוּלְגַּלְתָּא an egg roasted in ashes, v. preced.

*Ithpalp.* אִיתְגַּלְגֵּל, אִירְגַּלְגֵּל; אִתְגַּלְגַּל (fr. גַּלְגַּל), אִתְגּוֹלְגַל (Ithpolel of גול) 1) as preced. Hithpalp. 3. Targ. Job XXX, 14. —2) (with רחמין) as preced. Hithpalp. 4. Targ. I Kings III, 26 אירתגלגלו ed. Lag. (ed. אִיתְגַּלְגַּלוּ). Targ. O. Gen. XLIII, 30 (אִתְגּוֹלְגוּ). Targ. Hos. XI, 8 מתגללא ed. Lag. ed. אִתְגּוֹלְגוּ). Targ. Jer. XXXI, 20 אִתְגּוֹ. Targ. II Chr. XXXIII, 13. Targ. Y. Num. XXVI, 1; a. e.—3) *to come about, to happen.* B. Mets. 40[a], a. e. אירגלגל מילתא it so happened in the course of time.—4) (denom. of גולגלתא) *to crown, adorn one's self.* Esth. R. to I, 4 whether with its own or with strange (feathers) מִתְגַּלְגַּלְתּ בת קבריא the raven will adorn itself; ib. 9.

**גַּלְגַּל** m. (b. h.; preced.) 1) *wheel,* esp. *the wheel-work at wells, crane* &c. Midd. V, 4. Tosef. B. Bath. II, 16

בית גולגל לרבים ed. Zuck. (Var. גילגל) a public well. B. Bath. IV, 5 את הג׳ the crane of the wine or oil press, v. חוּמַרְתָּא. Erub. X, 14; a. fr.—2) *globe, celestial sphere*, esp. *the sphere of the zodiac.* Yoma 20$^{b}$, a. e. חמה ג׳ the revolution of the Sun. Pes. 94$^{b}$ קבוע ומזלות וכ׳ ג׳ the sphere of the zodiac is stationary, and the planets make the circuit; חוזר וכ׳ ג׳ the sphere (wheel) turns around and the planets are stationary; a. fr.—B. Bath. 16$^{b}$ Ms. M. מה עדש זה דומה לג׳ וכ׳ as the lentil resembles a sphere, so is mourning a sphere making a circuit in the world; (diff. in ed., v. גַּלְגֵּל); Yalk. Gen. 110 מה עדשים האלו ג׳ וכ׳.—3) *the eye-ball.* Gen. R. s. 42; Lev. R. s. 11; Ruth R. introd. 6 (ref. to עין משפט Gen. XIV, 7) ג׳ עינו של עולם בשביל ג׳ החרן וכ׳ the eye-ball of the world (Abraham). Snh. 108$^{a}$ on account of (the covetousness of) the eye-ball (v. next w.); a. e.—*Pl.* גַּלְגִּלִּים. Makhsh. III, 8 wheel works. B. Bath. 58$^{a}$ שני גַּלְגִּלֵי חמה two Sun-globes.—Y. Nidd. III, 50$^{c}$ bot. ג׳ אדם וכ׳ the apples of man's eyes are round.—Trnsf. *the rotation of fortune, changes* (v. B. Bath. 16$^{b}$ quot. above). Sabb. 151$^{b}$ (ref. to בְּגִלַּל Deut. XV, 10) ג׳ הוא וכ׳ a wheel rotates in this world, i. e. changes of fortune take place constantly; Ex. R. s. 31, a. e.—3) (=גַּרְגַּר) *globule, grain.* Sabb. 64$^{b}$; 65$^{a}$, v. גַּרְגַּר.—*Pl.* as above. Y. Maasr. V, end, 52$^{a}$; Tosef. ib. III, 14 Egyptian beans are those שגִּלְגֻּלֵּיהֶן תדירן (ed. Zuck. גלוגל׳, Var. גלגל הן, corr. acc.) whose globules are pointed.

**גִּלְגַּל, גִּלְגְּלָא, גַּלְגַּל** ch. same; 1) *wheel.* Targ. Ezek. I, 15 sq. גִּירְלָ׳ ed. Lag. Targ. Ps. LXXXIII, 14; a. e.—Erub. 104$^{a}$ למימלא בגי׳ to fill (draw water) with the wheel. Lev. R. s. 34, v. אַנְטַלְיָא.—2) *globe, celestial sphere.* Targ. Ps. LXXVII, 19. Targ. Job XXXVIII, 33.—B. Bath. 74$^{a}$ ג׳ דרקיע וכ׳ the sphere of the zodiac which turns around.—3) *eye-ball.* Targ. Ps. XVII, 8 גִּירְלְגוּל ed. Lag. (oth. ed. גִּלְגַּל; Ms. גִּרְגַּל).—Tam. 32$^{b}$ they handed him ג׳ דעינא Ar. (ed. גולגלתא incorr.) an eye-ball. Ib. גולגלתא דעינא וכ׳ (read גילגלא) the eye-ball of a mortal which is never satisfied. B. Bath. 73$^{b}$.—4) *stubble.* Targ. Is. XVII, 13.—*Pl.* גִּירְלָ׳, גִּלְגַּלְתָּא. Targ. Ezek. I, 16 sq.—Targ. Ex. XIV, 25 גִּלְגַּלֵּי ed. Berl. (ed. a. Y. גַּלְגַּלֵּי). Targ. Y. II ib. גַּלְגַּלְתָּא; a. e.—Koh. R. to XII, 6; Lev. R. s. 18; a. e.—4) (v. next w.) *a sort of girdle. Pl.* גַּלְגְּלָדֵי. Y. Sabb. VI, 8$^{b}$ bot. (transl. of גלרונים, Is. III, 22), v. גְּלָרוֹן 3.

**גַּלְגְּלוֹן** m., v. next w.

**גִּילְגָּלִין, גַּלְגְּלִין** m. pl. (used as sing.; גלל) *girdle of net-work, bandage, wrap.* Eduy. III, 4 (Ms. M. גנגלון, v. infra). Neg. XI, 11 גלגלון.—Y. Naz. VII, 56$^{b}$ bot. נקבר אפי׳ ג׳ קטן וכ׳ if there is buried with the corpse even a small wrap (or belt), the law concerning decayed corpses (v. רָקָב) finds no application. Ib. if two corpses are buried beside each other נעשה ג׳ לזה וכ׳ each acts as *gilg'lin* to the other (suspending the law of *rakab*); Bab. ib. 51$^{a}$; Nidd. 27$^{b}$ גנגרילון. Tosef. Kel. B. Bath. V, 9 גנגלין. Sifra Sh'mini ch. XI, Par. 10 גנגלדם וגנגרליון (a fusion of two versions); ib. Aḥărê Par. 8, ch. XII גרינגלרון; a. e. [Var. lect.: גנגלון, גנגלם, גנגלים, influenced by the Latin *cingulum* to which our w. nearly corresponds.]

**גִּלְגּוּלֶת**, v. גּוּלְגּוֹלֶת.

**גַּלְגַּלְתָּא** f. (גלל) *ball, round stone.* Gitt. 47$^{a}$ חיירתא וג׳ a bag and a stone (in it).

**גָּלַד** *to form a coating; to congeal, become solid.* Y. Ber. I, 2$^{c}$ bot. רִיגְלַד הרקיע let the (liquid mass of the) firmament solidify; Gen. R. s. 4, beg. גָּלְדָה טיפה וכ׳ the intermediate layer of water solidified.—*Part. pass.* גָּלוּד, f. גְּלוּדָה (denom. of גֶּלֶד) *skinned, flayed* in consequence of bruises, scabs &c. Ḥull. III, 2; Tosef. ib. III, 7; a. e.

*Hif.* הִגְלִיד 1) same. Tosef. Par. IX (VIII), 8 תִּגְלִידוּ froze. Nidd. 56$^{b}$; Tosef. ib. VI, 13 מַגְלִיד forms a clodded surface, opp. מקדיר penetrates.—2) *to form a rind, scab;* v. infra.

*Hof.* הוּגְלַד *to be covered with a scab* (of a wound). Ḥull. 51$^{a}$ הו׳ פי המכה Rashi a. Ar. (ed. הֻגְלִיד) if the top of the wound is covered with a crust; Keth. 76$^{b}$; Tosef. Ḥull. III, 11 הגליד.

**גָּלַד** ch. same.—*Part. pass.* גְּלִיד *hoar-covered.* Sabb. 152$^{a}$ טור תלג סחרנוהי גְּלִידִין (v. Rabb. D. S. a. l. note) the mountain (my head) is snow-covered, its sides (beard) hoary. [Lev. R. s. 7, v. next w.]

*Ithpe.* אִיתְגְּלִיד *to be flayed.* Ḥull. 46$^{b}$, v. אַחְרִינָא; Succ. 35$^{b}$.

**גֶּלֶד** m. (b. h.; גלד) 1) *coating, skin; thickness.* Y. B. Bath. III, 13$^{c}$ top עד מקום שעושה ג׳ the fifty cubits of legal distance from the inhabited place are counted from the end of the town to the place where he flays the carcass. Yoma 44$^{b}$ [read:] בכל יום היה גְּלֶדָה עב והיום דק (v. Rabb. D. S. a. l.) all the year around the pan was of a thick size, and this day (Day of Atonem.) it was thin. Num. R. s. 13 קערה גִּילְדָהּ .... גִּילְדּוֹ דק the charger was a heavy size, the bowl &c. R. Hash. 27$^{b}$ if he scraped the Shofar וחעמידו על גִּלְדּוֹ and reduced it to its due size. Lev. R. s. 7 ואי״ת דחוה ג׳ (Ar. גָּלִיד) but you may think the bronze on top of the altar was a solid mass, v. גּוּרְדִּינִי.—2) *scab* of a wound, *crust.* Mikv. IX, 2 ג׳ שחוץ למכה (Maim. גָּלִיד שעל גבי וכ׳) the scab surrounding the wound (Maim.: on the wound).—*Pl.* גְּלָדִים, constr. גִּלְדֵי. Ib. ג׳ צואה וכ׳ the scabby, dirty spots on one's body.

**גִּירְלָ׳, גִּלְדָּא** ch. same; 1) *plate, covering.* Targ. Y. I Num. VII, 13 ג׳ סמיך גְּלֵד עב (=גְּלֵד, v. preced.).—*Pl.* גִּירִ׳ גְּלָדִין Targ. Ezek. XXVII, 24 ג׳ חפן (gold, or silver) plated.—2) *scab, scurf. Pl.* גִּירִ׳, גְּלָדֵי. Ḥull. 46$^{b}$ lungs full ג׳ ג׳ of scabs.—8) *skin, leather.* Targ. I Sam. XVII, 5 (v. Lag. I, p. XVI) שריין דגלד נוני ימא (ed. שרין גלבין) a coat of mail made of the skin of sea-fishes (h. text קשקשים).—Snh. 110$^{a}$; Pes. 119$^{a}$ אקלידי וקלפי דג׳ (Ms. M. קופלי, v. Rabb. D. S. a. l. note) the keys and the locks (the stiff rims of the bags usually of metal) were of leather (so as to be of light weight). Ber. 43$^{b}$ בגי׳ on the leather of the shoe, opp. פנחא, v. אַפַּנְתָּא (Rashi: *heel*).

**גִּירְלָ׳, גִּלְדָּאָה** m. (preced.) *worker* or *dealer in leather, harness-maker* &c.—*Pl.* גִּירְלָ׳, גִּלְדָּאֵי. B. Mets. 24$^{b}$; Ḥull. 48$^{a}$ sq. שוקא דג׳ harness-makers' place.

**גִּירֵל, גַּלְדָּנָא** m. (גלד) *gildana*, name of a certain fish with a *thick fatty skin*. Snh. 100[b] לא תנטוש גירל׳ וכ׳ (Ms. M. תפשוט) do not begin to strip the *gildana* from its gill, lest its skin go to ruin (a citation from Ben Sira). B. Bath. 73[b] ההוא ג׳ וכ׳ that was a sea *gildana* (a small fish among the sea monsters). Hor. 12[a]; Ker. 6[a]. —*Pl.* גִּירֵל, גַּלְדָּנֵי. Tam. 32[b] ג׳ דמלחא Rashi (ed. גולדנא) salted g. Ber. 44[b]; Keth. 105[b], v. גִּירְלָא II.

**גִּילְדָּא, גַּלְדָּא** f. (גלל, cmp. גַּל 3) *a valve, folding*. Y. Sabb. XII, beg. 13[c] מטה של ג׳ folding couch.—*Pl.* גִּלְדִּין. Bab. ib. 138[a] כסא ג׳ camp chair.

**גַּלְדָּה**, v. גּוּבְּדָּה.

**גָּלְדָה**, v. גלי.

**גַּלְדוּ**, v. גַּלְוָתָא.

**גלודבדק**, v. גְּלוּגְדָּקָא.

**גלוביא**, v. גְּלַבְקָא.

**גְּלַקְטִירְקָא, (גלוגדק) גְּלוּגְדָּקָא** f. (popular corruption of *lectica;* for the prefixed guttural cmp. laena and χλαῖνα, lectum and κλίνη; v. Liddell & Scott's Greek Dict. s. lit. Γ) 1) *litter, sedan-chair*. Bets. 25[b] Ar. (ed. גלודקי, Ms. M. גלנדקי). Cant. R. to V, 5; Koh. R. to IX, 11 אפי׳ בגלק׳ לא וכ׳ could not even be carried in a *lectica*. Cant. R. to IV, 8 בבל קדיקה; Yalk. Ps. 838 כל קרקיא (read בְּגַלְקַדִּיקָא). Ib. Lev. 666 שלא ירטיל אחריך בגלטק׳; Sifra B'har Par. 5, ch. VII בלנטרא . . . . ירטול . . .) he (the Hebrew servant) shall not walk behind thee when thou art carried in the lectica, v. גְּלַקְטִירְקָא. Sifré Deut. 37 גלגוטרקא; Yalk. Kings 238 גלוגירקא.—*2) (=lecticula) *bier*. Targ. Job XV, 24 אישתימוס לגלוגדרקא Ar. ed. Koh. (ed. לגלוגדק) ready for the bier (for death, cmp. LXX).—3) **foot-stool* to the throne. Targ. Y. Ex. XXIV, 10 אתקניה גְּלוּגְדַּק וכ׳ (גִּירֵל׳ some ed.) made the sapphire brick a foot-stool in place of the *hypopodion* &c.—Targ. Lam. II, 1 גלוגדקא דרגלוהי (h. text הדום רגליו).

**גלוגות**, v. חֲלַגְלוּג׳.

**גלוגוקא**, v. preced. art.

**גלוגלין**, Tosef. Maasr. III, 14, v. גַּלְגַּל.

**גלודקי**, v. גְּלוּגְדָּקָא.

**גלודהי**, v. גִּירְלְהֵי.

**גלוואי**, Lam. R. introd., beg., v. גָּלְוָיָא.

**גלווקי**, v. גּוּאַלְקָא.

**גָּלְוֵי** m. (part. pass. of גָּלָה) *appearance, outside*. Gen. R. s. 45 אין סיתרה כגלויה her private conduct is not like her public appearance (she is insincere); ib. s. 71.—בְּגָוֵי *in public, visible to all*, opp. בסתר. Ab. IV, 4 he will be punished בג׳ in an ostensible way. Sot. 3[a]; a. fr.

**גַּלְוִי**, v. גִּירְפּוֹיָא, גִּירְפּוֹי.

**גָּלְוָיָא** m. (גלי) *exile, stranger*. *Pl.* גָּלְוָיֵי. Lev. R. s. 5 גלויא בר גלויי Ar. (ed. גלויר בר ג׳, corr. acc.) thou stranger, son of strangers. Lam. R. introd. beg. גלוואי, read גְּלוֹרָיֵאי (Ar. גְּלוֹלָאֵי).

**גַּלְוִיר**, v. גלי ch.

**גִּילּוּל, גָּלּוּל** m., pl. גִּלּוּלִים, ג׳ (b. h.; גלל) *filth* (v. גָּלָל), *idols*. Meg. 13[a] to clean herself מִגִּלּוּלֵי בירת אביה from the contamination of her paternal idolatry. Ib. מרדה בגילולי וכ׳ she rejected &c.—עובד ג׳, עובדת ג׳ (abbr. ע״ז) *idolator, idolatry*. In some ed. for עכ״ום, ע״ז &c.; v. זָר a. כּוֹכָב.

**גָּלוֹלָא** m. (גלל) *cast about, homeless*. *Pl.* גְּלוֹלָאֵי, גְּלוֹלַיָּא. Lam. R. introd., beg. Ar., v. גָּלְוָיָא; Pesik. Dibré, p. 110[b] גלילויא (Var. גְּלוֹ׳, v. Bub. note a. l.). V. גְּלִילָה.

**גָּלוֹם**, v. גּוֹלֶם.

**גלוסא**, v. גְּרִיסָא.

**קְלוֹסְטְרָא, גְּלוֹסְטְרָא** (claustra, clostra, pl.) *fastening, lock, bar*. Erub. X, 10 נגר שיש בראשו ג׳ a door bolt which has on its top a (movable) fastening contrivance (which may occasionally be used as a pestle). Sabb. 123[b] ג׳ (Ar. ק׳, Ms. M. repeatedly גלוסקר׳) the law about claustra, ref. to Kel. XI, 4 ק׳. Sabb. 124[a] ג׳.

**גְּלוֹסְטְרָאָה** m. (preced.) *locksmith* (claustrarius). Ber. 22[a] R. Yehudah גלוסטרא (corr. acc., Ms. M. קלסתראה, Yohăsin Completum p. 148[b] קְלוֹסְטְרָאָה).

**קְלוֹסְקָא, גְּלוֹסְקָא . . . קִין** c. (a contraction of גְּלוֹפְּסִירְקָא or גְּלוֹסְבִּירְקָא, Lesbiacus, Lesbiaca, v. גְּלוּפְּסִין, גְּלוּפְּ׳, קְלוּפְּ׳, לֶבְּסִים; as to guttural before ל, v. גְּלוּגְדָּקָא) *relating to Lesbos* (an island of the Aegean Sea, noted for its fertility and luxuries), *Lesbian*, whence 1) [in Syriac] name of *a brand of white flour* (P. Sm. 726), *a white and delicate bread* (cmp. Athenæus Deipnosophistæ III, 111). Tosef. Ber. IV, 15 שלמה של גלוסקין an unbroken loaf of *g'luskin*, opp. בצ״חב של home-made. Dem. VI, 12 buy for me גְּלוּסְקָן אחד ed. (accus.; Ms. M. גלוסקא אחת, Ar. קין אחת . . . . ., R. S. קלוסקן) one loaf &c. Y. Ab. Zar. I, 40[a] bot. קלוסקין אחת; Erub. 64[b] ג׳ רפה ודעתו עליה Rashi (ed. ודעתירה עילויה, Ms. M. יפרפירה) a fine *gl.* which he may have the intention of eating (in place of burning). Lam. R. to I, 16 גלוסקאן; a. e.—*Pl.* גְּלוּסְקָאוֹת, גְּלוּסְקִין, קְלוּ׳. Sabb. 30[b]. Gen. R. s. 88, beg. Lam. R. to II, 12 גלו׳ (Ar. ed. Koh. קלסקין); a. e.—2) *a superior sort of olives already pressed when appearing in the market* (θλασταί, σταφυλίδες, v. Athenæus l. c. II, 56; cmp. גְּלוּפְּסִין). Ab. Zar. II, 7 זיתי קלוסקא חמגולגלין Y. ed. II, 10 (Mish. זתים גלוסקאות, Bab. ed. 39[b] זיתי ג׳, Mish. Nap. קלוסטא, Ar. ed. Koh. s. v. גלגל: קלוסטרא, קלוסטרא). Bab. ib. 40[b] (ed. Pes. a. oth. קלוסקא, Alf. early ed. גלוסטא, v. Rabb. D. S. a. l. note 4). Y. ib. II, 42[a] bot. חן זיתי ק׳ וכ׳ *zethé k'luska* is the same as *rolled olives*. [Ex. R. s. 30 גלוסקאות, v. גְּלוּסְקָמָא.]

גְּלוּסְקָאן, v. preced.

גְּלוּסְקוֹם, גלוסקוים, v. next art.

גְּלוּסְקִין, v. גְּלוּסְקָא.

גְּלוּסְקָמָא, גְּלוֹסְקוֹם, דְּלוּסְקָמָא m. (γλωσσόκομον, v. LXX, II Chr. XXIV, 8; as to ד for ג, v. Liddell & Scott s. lit. Δ) *case, chest, coffin.* Y. Sot. VII, 22$^{d}$ כמין גלוסקום a kind of casing; Y. Shek. VI, 49$^{d}$ bot. גלוסקוים (corr. acc.).—Gitt. III, 3 if he found the document בג׳ .. Ar. (ed. בד׳) in a case; expl. ib. 28$^{a}$ טליקא דסבי a box for elders (for keeping documents &c.); B. Mets. I, 8 Y. ed. ג׳ (Bab. 20$^{a}$, $^{b}$ a. Mish. ד׳). Meïl. VI, 1 ג׳ (Bab. ed. 21$^{a}$ ד׳). M. Kat. 24$^{b}$ חנישלת באגפיים (ד׳) ג׳ a coffin carried by its handles.—*Pl.* גְּלוּסְקָמִין, גְּלוּסְקָמָאוֹת, דְּ׳. Meg. 26$^{b}$ דְּלוּסְקָמֵי ספרים (Alf. Ms. קָמָאוֹת . . ., ed. סקאות . . .) cases for books &c.—Ex. R. s. 30, end פותח הגלוסקאות (corr. acc.) he opens the cases (containing his goods).

גְּלוֹף, v. גְּלַף.

גְּלוּפְסִין, v. בְּלוּפְסִין.

גְּלוּפְקְרָא, v. next w.

קְלוּבְקְרִין, גְּלוּפְקְרִין, גְּלוּפַקְרֵי m. pl. (cubicularia, sub. gausapina &c.) *woolly bed-covers, blankets.* Targ. Y. I Deut. XXIV, 13 (h. text שַׂלְמָה).—Sabb. 51$^{a}$; Tosef. ib. III (IV), 20, opp. סדין linen sheets. Gitt. 70$^{b}$ ג׳ וסדיני (Var. גושפקי) shall we ascertain his sanity of mind, according to the season, by asking him whether he desires heavy or light covers? Ib. 35$^{a}$ גלופקרין אחד Ar. (ed. גלופקרא) one set of bed-clothes.—Kel. XXIX, 2 קלובקרין אחד (Bart. גלופקרין, Bab. ed. אחת). Tosef. Sabb. VI (VII), 4; Yalk. Lev. 587.

גְּלוּרִין, Num. R. s. 11, read גַּלְדְּרִין, v. גּוּלְדָּר.

גְּלוּשׁ m. (גלש) *bald-headed.* Targ. O. Lev. XIII, 41.

גְּלוּשְׁתָּא f. (preced.) *bald forehead.* Targ. O. Lev. XIII, 42 sq. (some ed. גְּלוּשְׁתָּא).

גָּלוּת f. (b. h.; גלי) *exile;* also (sub. בנו) *the exiled community, diaspora.* Ab. I, 11 שמא תחובו חובת ג׳ ye may be condemned to exile. Ber. 56$^{a}$, a. e. ג׳ מכפרת עון exile (leaving home) is an expiation. ג׳ בבל Babylonian captivity; ג׳ יון Greek (Syrian) dominion; ג׳ אדום Roman dominion. Ex. R. s. 15.—Esp. *banishment to the city of refuge* (Num. XXXV, 11 sq.). Macc. II, 6; a. fr.—*Pl.* גָּלְיוֹת. Arakh. 12$^{a}$ שלש ג׳ three divisions of exiles; Num. R. s. 23, end ג׳ . . . . סנחריב חגלה Sennacherib carried them off in three divisions.—Pes. 88$^{a}$ קבוץ ג׳ the reunion of the exiled. Men. 110$^{a}$ ג׳ של שאר וכ׳ the exiled of other countries (besides Babylonia). Bets. 4$^{b}$ שני ימים טובים של ג׳ the two Holy Days (in the place of the one Biblical) observed by those living abroad (whom the communications of the Palestinean authorities could not reach); a. fr.

גָּלוּתָא, גָּלוּ ch. same. Targ. Y. Ex. XX, 14. Targ. Am. I, 6; a. e.—ג׳ ריש *Resh-Galutha*, chief of the Babylonian Jews. Succ. 31$^{a}$; a. fr.—*Pl.* גַּלְוָותָא. Targ. Ps. LXIX, 1 גַּלְוָות ed. Lag. (oth. ed. גָּלוּת sing.). Targ. Y. Ex. XL, 10. Targ. O. Deut. XXX, 4 ירחורין גַּלְוָך׳ ed. Berl. (ed. ירחי גָּלוּך׳, corr. acc.) thy exiles; a. e.—Snh. 11$^{b}$ בני ג׳ דבבל וכ׳ the diasporas of Babylonia and all other diasporas (v. Rabb. D. S. a. l. note). Hull. 60$^{b}$ that the Egyptians might not call his brothers ג׳ *exiles.*

גָּלַח (b. h.; cmp. גלב), *Pi.* גִּלֵּחַ, גִּרְּחַ *to cut the hair, shave.* Naz. VI, 3. Ib. IV, 6 ג׳ או גירְּחוּהוּ וכ׳ if he himself or his friends cut his hair. M. Kat. III, 1 ואלו מְגַלְּחִין וכ׳ the following are permitted to cut their hair during the festive week. Ib. 14$^{a}$ מותר לְגַלֵּחַ; a. fr.—Part. pass. מְגוּלָּח, f. מְגוּלַּחַת. Naz. IV, 5 אשה מְגֻלַּח׳ a woman with her hair cut; Y. ib. IV, end, 53$^{c}$.

גְּלַח ch. Pa. גַּלַּח same. Targ. O. Lev. XIII, 33; a. fr.—M. Kat. 17$^{b}$ אירבעי לירה לגַלּוחֵי וכ׳ he ought to have his hair cut &c.

*Ithpa.* אִיתְגַּלַּח *to have one's hair cut.* Targ. Jud. XVI, 17; 22.—Sabb. 110$^{b}$ לירגַּלַּח וכ׳ let him have the middle part of his head shaved.

גַּלְחִי pr. n. pl. *Galḥi*, a legendary place in the district of Sodom. Nidd. 69$^{a}$ . . . . דיינו בג׳ האי דינא such justice which is injustice is dealt out in G.

גלטורי, v. בגלטורי.

גלטירון, v. גַּלְאַקְסִירוֹן.

גָּלָה, גלי (b. h.) 1) *to be uncovered.* Tosef. Mikv. III, 1 a pit שגָּלָה ed. Zuck. which was left open.—*Part. pass.* גָּלוּי *open, revealed.* Sabb. 55$^{a}$ ג׳ וידוע וכ׳ it is open and known to me. Ber. 60$^{b}$; a. fr. V. גָּלוּי.—2) (of a place) *to become bare of inhabitants* (v. Jud. XVIII, 30; Jer. I, 3); (of the inhabitants) *to leave home, go into exile.* Y. Taan. I, 64$^{a}$ top בכ״מ שגָּלוּ . . . גָּלַת וכ׳ whithersoever Israel went as exiles, the Divine Majesty went with them (ref. to נגלה, I Sam. II, 27); Meg. 29$^{a}$; a. e.—Pesik. Haḥod. p. 48$^{a}$ אם ג׳ אחד מכם . . . כאילו גָּלוּ כולכם if one of you is banished (by the Roman Government) to &c.: . . . as though ye all had been banished; Pesik. R. s. 15; Cant. R. to II, 8. Arakh. 12$^{a}$; Meg. 11$^{b}$ גָּלוּ בשבע they were transported to Babylonia in the seventh year (after the subjection of Jojakim). Macc. II, 1 אלו הן הַגּוֹלִין the following (involuntary homicides) have to leave for the city of refuge. Ib. אינו גוֹלֶה is not bound to flee to &c. Ib. 3 האב גולה ע״י הבן a father is banished for killing his son; a. fr.

*Hif.* הֶגְלָה *to banish, carry into captivity.* Macc. 12$^{b}$ הרו . . . מַגְלִין וכ׳ the Israelites executed the law of banishment in the desert. Num. R. s. 23, end. Ruth R. to I, 1 ומַגְלָם מארצם and is the cause of their exile &c.; a. fr.—Koh. R. to XII, 6 (play on גלת ib.) 'the golden bowl' is the gullet, שהרא מַגְלָה את הזהב ומרירצה וכ׳ (not שהרה; Lev. R. s. 18 שמכלה, corr. acc.) which banishes the gold and makes the silver run, i. e. which impoverishes the glutton.

*Nif.* נִגְלָה *to be discovered, exposed to view; to reveal one's self, appear.* Tanḥ. Sh'moth 19 ג׳ עלו בקולו וכ׳ He

revealed Himself to Moses with the voice of Amram &c.; Ex. R. s. 3. Ib. s. 2, end בכ״מ שחשכינה נִגְלֵית wherever the Divine Glory appears. Snh. II, 1, v. כָּסָה II; a. fr.

*Pi.* גִּלָּה, גִּרָּה *to uncover, remove; to discover, reveal, publish.* Ex. R. s. 15, beg. גִּלּוּ חצדיקים וכ׳ the righteous uncovered their heads. Sot. V, 2; Gen. R. s. 21 מי יְגַלֶּה Oh that one would remove the dust from over thy eyes, i. e. Oh, that thou wouldst resurrect!; Y. Ber. IX, 13[d] bot.—Sabb. 88[a] מי גי׳ וכ׳ who revealed this secret to my children? Meg. 3[a]; a. fr.—ג׳ משפחות *to expose to suspicion* the legitimacy of families. Tosef. Naz. I, 3; Kidd. 71[a].—(שלא כהלכה) ג׳ פנים בתורה a) to interpret the Law in opposition to the adopted sense, *to misinterpret, pervert.* Ab. III, 11; a. e. b) *to put the Law to shame* by treating its teachers irreverently. Snh. 99[a]; a. e.—ג׳ פנים (in gen.) *to expose, put to shame.* Pirké d'R. El. ch. XLIV, v. לָבָן II.—*Part. pass.* מְגוּלֶּה, f. מְגוּלָּה *uncovered.* Par. XI, 1; Ḥull. 9[b]; a. fr. *Pl.* מְגוּלִּין. Ib.; a. fr.

*Nithpa.* נִתְגַּלֶּה, נִתְגַּל *to be revealed; to be exposed.* Pirké d'R. El. ch. XXIII ונתגל בתוך האהל his nakedness was exposed &c. Yoma 9[b] נתגי׳ עונם their sins were public (they did not hide them); נתגי׳ קיצם the end of their captivity was revealed (through prophecy). Naz. 23[b] ג׳ קלונו his disgrace is published.—Pes. 119[a]; a. fr.—Tanḥ. Mishp. 6; Yalk. Prov. 956, v. גָּלַע.

גָּלָא, גְּלָא, גְּלֵי ch. same; 1) *to reveal, uncover.* Targ. Num. XXII, 31. Targ. Am. III, 7; a. fr.—Part. גָּאֵלֵי. Targ. Prov. XX, 19.—2) *to go into exile, go away, disappear.* Targ. Hos. X, 5.—Ib. XI, 11 דִּיגְלוּ those who were exiled. Targ. Am. V, 5 מִיגְלָא יִגְלוֹן (some ed. רילפון, corr. acc.); a. fr.—Ber. 56[a] אִיגְלֵי I will leave home; גלא לבי רומאי he emigrated into Roman territory. Pes. 49[a] לא גלאי כדגלי אינשי; לא גְלָאִי I should not have emigrated; I did not emigrate (voluntarily) as others do. Koh. R. to IX, 10 את הויית גָּלֵי וכ׳ v. אֲכַלְתָּ II.—Part. גָּלֵי, pl. גָּלְיָא, f. גָּלְיָן *exiles.* Targ. Nah. II, 8 בגָלְיָא ed. among the exiles (on foot; ed. Lag. בגִירְיָא, v. גִּירְיָא, h. text גְּלֻיָּתָהּ). Targ. Am. VI, 7 גָּלְיָן the exiled communities.—Targ. II Kings XXIII, 6 קבריי ג׳ (some ed. גָּלֵי) the graves of the homeless (h. text בני חמם).—*Part. pass.* גְּלֵי, גָּלֵי, גְּלָא, גְּלִי *known, revealed; uncovered.* Dan. II, 19; 30. Targ. Job XXIII, 10. Targ. I Sam. III, 1; a. fr.—Targ. O. Ex. XIV, 8 ברישׁ ג׳ openly (h. text רָמָה ביד).

*Pa.* גַּלֵּי as preced. Pi.—Targ. Lev. XVIII, 6 sq.; a. fr. Gitt. 31[b] ג׳ לדרעיה he uncovered his arm. Ab. Zar. 28[a]; Yoma 84[a] דלא מְגַלֵּית that thou wilt not divulge it. Ib. מְגַלֵּינָא I shall divulge. Ḥull. 113[a] תנא סרפא לגַלּוּיֵי רישׁא the second clause is stated in order to throw light on the first. Gitt. 34[a] גַּלּוּיֵי דעתא, v. גִּירְיוּיָא. Y. Maasr. V, end, 52[a] מן דגַלֵּית לך חספא אשכחת מרגניתא (not דגליית) after I removed the potsherd, thou foundest the pearl, i. e. but for my teaching, you would not have found the truth which you now claim as your own discovery; Y. Keth. IX, 33[b] bot. (corr. acc.); [in Babli דלאירת, v. דלי].

*Af.* אַגְלֵי *to banish.* Targ. II Kings XV, 29; a. fr.—Snh. 94[a]. [הַגְלֵי Ezra IV, 10; a. e.]

*Ithpe.* אִיתְגַּלֵּי, אִירְגַּלֵּי 1) *to be uncovered, revealed* &c. Targ. Is. LXII, 1. Ib. LI, 9 אִיתְגְּלָא reveal thyself (h. text עוּרִי). Targ. II Sam. VI, 20 דא׳ who exposed himself; a. fr.—Snh. 109[b] אִירְגְּלָאִי מלתא the fact became known. R. Hash. 22[b], a. fr. כל מילתא דעבידא לאִירְגְּלוּיֵי וכ׳ people are not presumed to tell a lie which is likely to be found out. Sot. 22[b] מאי דמְתַגְּלְיָא מגליא what is visible is visible, i. e. man judges only by what he can ascertain, opp. מטמרא.—R. Hash. 21[b] whence do we know that *alil* לישנא דמִיגְּלֵי הוא has the meaning of being clearly visible? Ab. Zar. 30[a] אירגלי ליה חמרא his wine was found uncovered. Bets. 3[a] מְגֻלּוּ וקיימי remain visible; a. fr.—2) *to be led into captivity.* Targ. Jer. XL, 1.

גְּלָאִי, גְּלַאי m. (גלי, cmp. גִּירְלַאי) *flash.* בגְ׳ *as a flash, suddenly, rapidly.* Targ. Is. XLI, 2; 25; Targ. Hos. XI, 11.

*גַּלִּי f. (cmp. γάλιον) *galium, bed-straw,* an ódoriferous plant. Targ. Y. Num XXI, 12 [read:] דמרבי חילפי וג׳.

גְּלֵי, גְּלִי, גַּלִּי, גְּלָיָא, part. pass. of גְּלָא.—*Pl.* fem. גַּלְיָין. Targ. Prov. XXXI, 27 (ed. Lag. גלין).

גַּלְיָא I pr. n. (Gallia) 1) *Gaul, country of the Gauls* in Europe. Yeb. 63[a] ships going מג׳ לאספמיא from Gaul to Spain.—2) *Gallia* or *Galatia* in Asia Minor. R. Hash. 26[a]. Keth. 60[a] Naḥum איש ג׳ the Galatian.

*גַּלְיָא II f. (גלי) *revelation.* בית ג׳ *a place or temple for oracles.* Ab. Zar. 46[a] הוי קורין אותה בית ג׳ קורין אותה בית כריא when they (the idolators) call a place *Beth-Galia,* Israelites should call it *Beth-Kharia,* v. כַּרְיָא; Tem. 28[b].—Meg. 6[a] (ref. to Zech. IX, 7) זה בית ג׳ שלהן that means their temple. V., however, גַּדְיָא a. גַּלְיָא.

גַּלְיָא, v. גַּלְיָא a. preced.

גָּלְיָא *exiles,* v. גָּלֵי.

גְּלִיאסִין, גְּלִיאס, read גַּלִּיגָאסִין, גַּלִּיגָאס.

*גְּלִיבָא m. (גלב) *shaved face.* Targ. Is. XV, 2 Kimḥi (ed. גרילוח).

*גְּלִיבְטוֹן m. (γλυπτόν) *carved.* Y'lamd. to Deut. IV, 4 quot. in Ar., expl. פטורי צירצים (I Kings VI, 18).

*גַּלִּיגָס, גַּלִּיגָאס m. (caliga, adopted fr. acc. pl. caligas) *nail-studded shoe of the Roman soldier.*—*Pl.* גַּלִּיגָאסִין. Lam. R. to II, 7 [read:] ועשו מסמרות של גליאסין שלהן רושם בארץ and the nails of their shoes left marks in the Temple floor. [Vers. in Ar.: ועושין רושם במסמרות הגלגוסים בקרקע ביחמ״ק.]

גְּלִיד m. (גלד) 1) *ice-coating* on the water. Ohol. VIII, 5. Mikv. VII, 1.—2) v. גַּלֶּד.

גְּלִידָא, גְּלִידָּא ch. same; *ice, hoar-frost* (h. כְּפוֹר, קרח). Targ. Ps. CXLVII, 16. Targ. O. Gen. XXXI, 40 (Y. קרושא).

גְּלִיל, גְּלִי, גְּרִיל m. (b. h. גְּלָיוֹן; גלי) 1) *blank parchment, margin of scrolls.* Yad. III, 4 שמלמעלן וכ׳ . . . ג׳ the blank portions of a sacred book, the upper, the lower

margins and those at the beginning and the end; Sabb 116[a] Ms. M. (ed. pl.). Men. 30[a].—*Pl.* גְּלִירִין, גְּלִילִין. Sabb. l. c., v. supra. Ib. הגי של ס"ת (Ms. M. sing.) blank parchments of, or intended for, a sacred book.—2) (a satirical adaptation of εὐαγγέλιον, v. אָוֶן) *gospel.* Tosef. Sabb. XIII (XIV), 5 הגי וספרי מינין; Sabb. l. c. הגי וספרי הצדוקים (Ms. M. הגליון . . . מינין) the gospels and books of heretics; [disputants, Sabb. l. c., take our w. in the sense of *blanks*]. Ib. sq., v. אָוֶן.—3) (v. Is. III, 23; cmp. גְּבָלְגִּלִין) *a girdle* of fine material. Gen. R. s. 19 (Ar. גלדונים; ed. Koh. גולין, corr. acc.).

**גְּלִיוּדָא,** Lev. R. s. 20 יודן ג', read גְּלִילָאָה; cmp. Tanḥ. Aḥaré 3 יודן דמן גלילא.

**גַּלְוִיר,** v. גּוּלְיָר.

**גָּלִיל** pr.n. (b. h.) [*District,*] esp. *Galilee* in Northern Palestine. Shebi. IX, 2 ג' העליון Upper Galilee, ג' התחתון Lower Galilee. Sot. IX, 15 (49[b]) ג' הַגָּ. Keth. 9[b]; a. fr. [ג' בגוים, Snh. 94[b], v. גְּלִילָה.]

**גָּלִילָא** ch. same; 1) *district, circuit.* Targ. Ezek. XLVII, 8.—*Pl.* גְּלִילֵי, גְּלִילִין. Targ. Josh. XXII, 10; a. e.—2) *Galilee.* Ib. XX, 7; a. e.—Sabb. 47[a]; 78[a] שנו בג' it refers only to Galilee.—Tosef. Snh. II, 5; Y. Maas. Sh. V, 56[c] top, a. e. ג' עילאה Upper Galilee, ג' תיתאה (ארעיתא) Lower G.; Snh. 11[b] גלילאה (corr. acc.).—Erub. 53[b] בר ג' a Galilean.

**גְּלִילָא,** pl. **גְּלִילַיָּא,** v. גְּלוֹלָא.

**גְּלִילָאָה** m. ch.=h. גְּלִילִי, *Galilean.* Erub. 53[b] ג' שוטה (Ms. M. גלילא) foolish Galilean, v. אִירְמָד.—Snh. 113[a] החוא ג' a certain Galilean; Sabb. 88[a]. Ḥull. 27[b]; a. e.—*Pl.* גְּלִילָאֵי. Y. B. Bath. VI, 15[c] top.

**גְּלִילָה** f. (גלל) *casting about, contempt.* Snh. 94[b] (play on גלילי החגרים, Is. VIII, 23) אני עושו אותו ג' בגוים Ms. M. (ed. אעשה לו גלול) I will make him (Sennaherib) contemptible among the nations; Yalk. II Kings 237.

**גְּלִילִי** m. (גָּלִיל) *Galilean.* Yad. IV, 8 צדוקי ג' Mish. ed. (Talm. ed. only צדוקי) a Galilean Sadducee (heretic).—ר' יוסי הגלילי R. José the Galilean. Pes. 28[a]; a. v. fr., v. יוֹסֵי.—*Pl.* גְּלִילִים, גְּלִילִין. Kel. II, 2 חפכים הגלילים Galilean flasks; Tosef. ib. B. Kam. II, 2 חפכין והגלילים (read חפכין הג'); ib. 9. [Cmp., however, גְּבָלָא.]

**גַּלְגְּלִיתָא, גְּלִילְתָא** f. (v. גְּבָלָה) *folding.* Sabb. 47[b] Ms. M. (ed. גלגלני, Ar. גלילתא) מטה גלילי, *folding couch, cot.*

**גְּלִימָא, גְּלִים** I m. (גְּלַם 1) *wrapper, cloak.* Targ. O. Gen. XXV, 25 ed. כְּגִלְמֵיהוֹן (ed. Berl. כְּכֻלְּהוֹן, v. כִּילֵּן, Var. כְּגוּלְמֵיהוֹן). Targ. II Esth. VIII, 15.—Sabb. 77[b] it is called *g'lima,* שנעשה בו כגולם ed. (Ms. M. שנעשרת כגו') because one looks in it like a shapeless (armless) body (Ms. M. it is rolled up like a lump). Snh. 102[b] שרפולי ג' trail of the cloak; a. fr.—*Pl.* גְּלִימֵי. Ib. 110[a].

**גְּלִימָא** II, **גַּלְמָא** f. (גְּלַם 2) 1) *height, hill.*—*Pl.* גַּלְמָתָא, גְּלִימָתָא. Targ. Y. I, II Num. XXIII, 9; Targ. Y. II Gen. XLIX, 26 גּוֹלְמָתָא (read גּוֹלְמֵי). Targ. Y. II ib. 11 sq. גּוֹלְמֵיתֵיהּ his hills. Targ. Ps. LXXII, 3 גַּלְמֵי.—2) *valley.* Targ. Job XXXIX, 21. Targ. Josh. XVIII, 28 Var. (ed. Lag. I, p. VIII[30] גְּלִימֵית).—*Pl.* גַּלְמָתָא, גְּלִימָתָא. Targ. Job XXXIX, 10. Targ. Y. Num. XXI, 19.—גְּלִימִירִין. Pesik. B'shall. p. 93[a] ומחית לידה ג' (Ar. גַּלְמָן) and carried him down the valleys.

**גַּלְיָנֵי** f. (γαλήνη) *calm, stillness of wind and wave.* Y. Yeb. XV, 15[d] top אם (הירה) הרים ג' וכ' if there was a calm sea, and you looked around and there was none &c.; Y. Erub. IV, 21[d] bot. גלנו ed. Krot. (corr. acc.).

**גְּלִיפָא** m. (v. next w.) *shaping* (of writing), *impress, poetry.* Targ. Ps. XVI, 1 ג' תרוצא a well-arranged poetry (h. text מכתם). Ib. CXIX, 130 גְּלִיפָהּ דבריך the impress of thy words (h. text פֶּתַח).

**גְּלִיפָדָה** f. (גְּלַף) *shaping, formation* (of speech, cmp. גְּוִיזָמָא, גזם). Pesik. R. s. 33 גְּלִיפַת שפתים eloquence (ref. to Is. LVII, 19).

**גַּלִּיצוּר** pr. n. *Gallitsur,* name of an angel. Pesik. R. s. 20 (defined מְגַלֶּה טעמי צור revealing the reasons of the Creator); Yalk. R'ubeni, Mishpatim end ג' המכונה רזיאל G. surnamed Raziël.

**גּוֹלְיָת, גָּלְיָת** pr. n. m. (b. h.) *Goliath,* the Philistine. Sot. VIII, 1 בנצחונו של ג' relying on the strength of G. Ib. 42[b] גלית . . . בגרלוי פנים וכ' he is named G., because he stood before the Lord with barefacedness (defiance). Lev. R. s. 5; a. fr.

**גַּלְכִּין,** v. גַּבְלְבִּין.

**גָּלַל** (b. h.) 1) *to roll, unfold, fold.* Meg. 32[a] he opens (the scroll), sees the place (to read from), גּוֹלֵל ומברך rolls it up again and says the benediction. Ib. המגוֹלֵל ס"ת וכ' he who rolls the scrolls up (preparing the place to read from). B. Mets. II, 8 (29[b]) גּוֹלְלָן he must roll the scrolls over (for the purpose of airing); a. fr.—2) (v. Gen. XXIX, 3) *to roll off* (one's shoulders), *disregard.* Gen. R. s. 21 (play on גללו, Job XX, 7) על שגי מצוה וכ' because he disregarded a light command.

*Nif.* נִגְלַל *to be rolled, folded.* Cant. R. to V, 14 והרי נִגְלָלִין they could be folded up. Snh. 68[a] my two arms which are like two scrolls of the Law שנגללין rolled up (not unfolded, i. e. with me learning is buried which I was prevented from teaching).—Trnsf., with עַל, *to be rolled on top of, to prevail.* Ber. 7[a] יִגְּלוּ רחמי על וכ' may my mercy prevail over my attributes (of justice &c.). Ib. ירגלו רחמיך; v. גְּלַגֵּל.

*Hof.* הוּגְלַל *to be rolled up, folded.* Taan. 21[b]; Men. 95[a] הוּגְלְלוּ הפרוכות when the curtains (of the Tabernacle) were folded up (for removing).

**גְּלַל** ch. same, *to roll, unfold.*—Part. pass. גְּלִיל *unfolded, visible.* Targ. Cant. V, 14.

*Pa.* גַּלֵּל *to roll off.* Targ. Y. II Gen. XXVIII, 10 (some ed. לְגַלְגָּא Pe.).

*Ithpe.* אִתְגַּלַּל, v. גְּבַלְגֵּל, Ithpalp.

**גֶּלֶל**, constr. **גְּלַל** m. (b. h.; preced.) 1) *rolling along with, appendage.* Men. 15ª; Pes. 13ᵇ לחם ג׳ תודה the bread is an appendage of the thank-offering; Men. 80ª לְגִלַּל בְּגִלַּל תודה.—*in consequence of, on account of,* v. next w.—2) *something rolled, rounded, ball, ordure, excrement, dung.* B. Kam. III, 3 המהופך את חבירו he who upturns (throws up) ordure into the street.—*Pl.* גְּלָלִים, גְּלָלִין. Sabb. 153ᵇ להטיל ג׳ to cast excrements (of animals). Lev. R. s. 16; Esth. R. to III, 1 מה חבירו הללו וכ׳ as the dung is repulsive.—3) (with כְּלֵי) *a material used for vessels,* supposed to be *baked ordure.* Kel. X, 1. Par. V, 5. Mikv. IV, 1; Sabb. 16ᵇ. Men. 69ᵃᵇ; a. fr. [Rashi to Sabb. l. c. expl. ג׳=שיוש, *marble,* to Men. l. c.=צפיחית בקר.]

**גְּלָלָא, גֻּלְלָא** ch. same; 1) *untrimmed stone, cobble* (v. גְּוִיל). [Ezra V, 8.]—Ḥull. 63ª אתא ג׳ a stone fell (from on high); Yalk. Zech. 578 גלאלא. Gitt. 47ª Ar. (ed. גַּלְגַּלְתָּא). Ab. Zar. 22ᵇ, v. הַגָּלָא.—2) *lump.*—*Pl.* גְּלָלֵי. Ḥull. 112ª bot. תרי ג׳ דמלחא Rashi (ed. ג׳ מלחא) two lumps of salt.—3) *ordure,* v. גַּלָּא.—*Pl.* as supra. B. Kam. 92ᵇ (prov.) a dog in his hunger ג׳ מבלע (Ms. H. sing.) will swallow excrements (Rashi: stones).—4) *wave,* v. גַּלָּא.—5) *consequence; on account of, in order to.* Targ. Ps. XL, 12 (Ms. ג׳ חרכנא). Targ. II Chr. XXIV, 25; a. e.

**גַּלְגְּלִיתָא** f. (preced.) 1) *ball-shaped, lump.* ג׳ מילחא *salt in lumps, rock-salt.* Ḥull. 114ª; Kidd. 62ª.—2) *folding,* v. גַּלְגַּלְתָּא.

**גְּלַם** (b. h.; cmp. גלל) 1) *to roll up, to unshape.* Denom. גּוֹלֶם.—2) (denom. of גּוֹלֶם) *to calculate in a lump, fix an arbitrary price,* opp. דקדק to calculate exactly. Sifra B'har, Par. 6, ch. IX; B. Kam. 113ᵇ יכול יְגַלְּמֶנּוּ עליו you might think, he (the redeemer of the Jewish slave in possession of a gentile) was permitted to force an arbitrary price upon him (the gentile); [Rashi: (גלם *to double*) he (the gentile owner) might be permitted to ask an exorbitant price].—Part. pass. גְּלוּמָה, f. 1) *wrapt up.* Sot. 42ª, v. גַּלְמוּד.—2) *roughly shaped, unfinished. Pl.* גְּלוּמִים, גְּלוּמּוֹת. Sifré Num. 158, v. גּוֹלֶם. Ex. R. s. 30 מצות גלומות rough laws (containing no details, assigning no reasons; Var. lect. גולמות, גּוֹלָמִיּוֹת, fr. גּוֹלָמִי).

**גְּלַם** ch. same; 1) *to roll, wrap up.* Denom. גְּלִים, גְּלִימָא I, גּוּלְמָא.—2) *to arch, cave.* Denom. גְּלִימָא II.

**גְּלֵם**, v. גְּלִים.

**גְּלֵם, גְּלֶמָא**, v. גּוֹלֵי.

**גַּלְמָא**, v. גְּלִימָא II.

**גַּלְמוּד** m., **גַּלְמוּדָה** f. (b. h.; גלם; ד format., v. Fürst H. Dict. s. v.) *like a shapeless, lifeless lump,* whence (cmp. דמם) *lonely, melancholy.* Sot. 42ª in the sea-towns קורין לנידה ג׳ they call the menstruous woman *galmudah;* R. Hash. 26ª. Ib. (phonetic etymol.) גמולה (דא) מבעלה she is weaned (separated) from her husband; [Ar. ed. Pes. a. Ven. גלומה, which version, however, disagrees with the reference to Gen. XXI, 8 in Ar. s. v.]. Gen. R. s. 31; s. 34 (ref. to Job XXX, 3) when there is want in the world &c. כאילו ג׳ . . . חור רואה ג׳ be lonely; look upon thy wife, as if she were menstruous; Y. Taan. I, end, 64ᵈ עשה אשתך ג׳ make thy wife lonely. [Cmp. Snh. 22ᵇ, quot. s. v. גּוֹלֶם.]

**גַּלְמוּדָא** f. (preced.) (euphem.) *a menstruous woman.* Gen. R. s. 79, end they heard a woman say to her friend ג׳ אנא I am *galmuda* (for נדה), from which they learned the meaning of *galmudah* in Is. XLIX, 21 (v. corr. vers. in 'Rashi' a. l.).

**גַּלְמוּדָה**, v. גַּלְמוּד.

**גַּלְמָא, גַּלְמָן**, v. גְּלִימָא II.

**גלנר**, v. גַּלְגַּר.

**גָּלַע** (b. h.; cmp. גלח a. גרע) *to scratch off, rub; lay open. Nif.* נִגְלַע *to be opened through rubbing or scratching, to bleed.* Nidd. VIII, 2 (58ᵇ) וחזא ירכולה להִתְגַּלֵּעַ וכ׳ (Bart. להתגלע) and it (the wound) may have been bruised so as to bleed.

*Pi.* גִּירֵי, גִּלַּע (with ב of person) *to detract from, lay bare the ignorance of, attack.* Y. Yeb. VIII, end, 9ᵈ משום שלא לגָרוֹעַ בו וכ׳ (did they send him off) in order not to see him exposed, or because he was not fit (to argue)? What is the difference? חידה דרכו לגַלַּע א״ת משום שלא לגלע בו וכ׳ It was his (Rabbi's) habit to begin with vehement argument; now, if you were to say, 'in order not to see him exposed', his exposure was in his own hand (he being the attacking part) &c. Ib. מה חידה לו לגַ בו what could he have attacked (on that subject of *androgynos*)?

*Hithpa.* הִתְגַּלַּע, *Nithpa.* נִתְגַּלַּע 1) *to be scratched open,* v. supra. 2) *to be laid bare, be argued.* Snh. 6ᵇ; Y. ib. I, 18ᵇ (ref. to Prov. XVII, 14) קודם שנתג׳ (עד שלא נתג׳) הריב נטוש before the case of litigation has been laid open (fully argued), you (the judge) may compromise it &c.; Tanḥ. Mishp. 6; Yalk. Prov. 956 נִתְגַּלָּה, יִתְגַּלֶּה).

**גַּלְעֵד, גִּלְעָד**, v. גִּלְעָד.

**גַּלְעִינָה, גַּלְעִין**, v. גַּרְעִינָה, גַּרְעִין.

**גָּלַף** (cmp. גלב) *to dig out, engrave; to shape, form.* Gen. R. s. 47; s. 53; s. 63 ג׳ לה חקב״ה וכ׳ the Lord shaped a womb for her.—Part. pass. גָּלוּף *engraven.* Tanḥ. Balak 14.—*Pi.* גִּלֵּף same. Pesik. Aniya, p. 137ª מְגַלְּפִין בו shaping it; Pesik. R. s. 32 מפלירגים (corr. acc.).

**גְּלַף I** ch. same. Targ. I Kings VII, 36. Targ. Ex. XXVIII, 9; a. e.—Part. pass. גְּלִיף. Targ. Y. ib. 11; a. e.—*Pl.* גְּלִיפָן, גְּלִיפַן. Targ. Ex. XXXIX, 6; a. e.

**גְּלַף II, גְּלוֹף** m. (preced.) *engraving, setting.* Targ. Ex. XXVIII, 11. Targ. Hag. II, 23; a. e.

**גְּלֻפְיָתָא** f.=אגְּלִיפְתָּא. Targ. Y. II Ex. XXXV, 33.

**גַּלְפַּטְרָה** pr. n. f. *Cleopatra,* queen of Egypt. Tosef. Nidd. IV, 17 ed. Zuck., v. קְלֵיאוֹפַטְרָא.

**גלקטינון**, v. גְּלָאקְסִינוֹן.

**גְּלֻקְטִירָקָא**, v. גְּלוּגְדָקָא.

**גָּלַשׁ** (b. h.; cmp. גלה) 1) *to come in sight, to come forth.* Cant. R. to IV, 1 (ref. to שגלשו מהר וכ׳ ib.) חר שגלשתן מתוכה עשיתיו גלעד לאו״ה (not חי . . . .) the mountain (of trouble) out of which ye came in sight again (ye escaped), I (the Lord) made it a hill of witness (a warning) to the nations; אי זה זה ים סוף what is this? It is the Red Sea [which R. Joshua . . . translated into Chaldean: טורא דאתנהרתון מן גווה]; ib. to IV, 4 חר שגל׳ ..... חר סיני I made your escape memorable to the nations, it is Mount Sinai (by the giving of the Law); ib. repeatedly (referring to various escapes from dangers).

*Hif.* הִגְלִישׁ *to bring to light, to publish.* Ib. to IV, 1 ומה הגלשה הִגְלָשָׁתִי וכ׳ (Ar. ed. Koh. גלשה) and what publication (institution or law) have I (the Lord) brought to light out of that event?

**Hof.* הוּגְלַשׁ (denom. of גֶּלֶשׁ *baldness*) *to be made hot enough for scalding the hair or feathers of an animal's skin.* Part. מוּגְלָשׁ, pl. מוּגְלָשִׁין *seething water.* Pes. 37$^{b}$ (Rabad to Eduy. V, 2 quotes a version מַגְלוֹשִׁין *scalding water*, Ar. מַי גְּלָשִׁים, fr. גֶּלֶשׁ; Y. Ḥall. I, 58$^{a}$ top חַמִּרִין).

**גְּלַשׁ** ch. same; *to shine, be bald;* v. גְּלוֹשׁ, גְּלוֹשׁוּחָא &c. —Part. pass. גְּלִישׁ=h. מוּגְלָשׁ (v. preced.) *brought to scalding heat, boiling over.* Koh. R. to VIII, 9, v. גִּרְסָא III.

**גֶּלֶשׁ*** m. (preced.) *baldness.* Pl. גְּלָשִׁים. מֵי ג׳ *scalding water*, v. גָּלַשׁ Hof.

**גַּלְשָׁא***, m., pl. **גַּלְשִׁין** *bright* or *bald lines.* Cant. R. to IV, 1 (a gloss to גלש) a woman whose hair is thick עבדא לה ג׳ ג׳ parts it so as to show white lines; הדא מוצינא בוצינא (prob. to be read כהההוא לפי טבאות הוא עבד ג׳ ג׳ . . . כד הוא) a young pumpkin, when it sprouts nicely, produces bright stripes.

**גַּלְשָׁה**, v. הַגְלָשָׁה.

**גַּלְשׁוּשִׁיתָא** f. (גלש) *public monument.* Targ. Cant. to IV, 1 (v. Cant. R. to ib. s. v. גָּבַשׁ). [Ar. reads גבשושיתא, but the phonetic interpretation refers to שגלשו of the Hebrew text.]

**גִּילֵ׳, גִּלְשׁוֹלְשׁוּתָא, גִּלְשׁוֹלְשׁוּתָא, גִּלְשׁוֹלוּשְׁתָא**=גְּלוֹשׁוּתָא. Targ. Y. Lev. XIII, 42 sq.

**גִּלְשַׁלְשַׁן**=גְּלוֹשׁ. Targ. Y. Lev. XIII, 41.

**גִּלְתָּא**, v. גּוֹלְתָּא.

**גַּם** I (b. h.; גמם) [*junction,*] 1) *too, also.* Snh. 108$^{b}$; Taan. 21$^{a}$ ג׳ זו לטובה this, too, is for the best. אישׁ גם זו, v. גְּמָזוּ.—2) *the particle gam* in the Bible text. B. Kam. 94$^{a}$ ג׳ לב״ח קשיא *the gam* (Deut. XXIII, 19) is unaccounted for according to Beth Hillel's opinion; Tem. 30$^{b}$. Esth. R. to I, 9 (ref. to גם ib.) אין ג׳ אלא ריבוי *gam* intimates an amplification, a. e.—*Pl.* גַּמִּים, גַּמִּין Gen. R. s. 1; Y. Ber. IX, 14$^{b}$ bot. אתין וג׳ ריבויין the *eths* and the *gams* intimate an extended qualification (by implication), v. אֵת.

**גַּם** II, **גַּאם** (**גמא**) m. (preced.) *joint, angle,* esp. *two sides of a rectangle.* Erub. 55$^{a}$ כמין גם Ar. (ed. גאם) in the shape of a right angle. Zeb. 53$^{b}$ גמא (Yalk. Lev. 441 גאם). Pes. 8$^{b}$ ג׳ שורה אחת כמין one row of wine vessels, in the shape of &c., i. e. the front and the whole upper layer. Y. ib. I, 27$^{b}$ bot. קולפו כמין גם.—Kel. XIV, 8 (מפתח) של גם שנשבר מתוך גומו a key whose bit is joined (opp. to של ארכובה of one piece) broken at its junction. [Sabb. 105$^{a}$ על חגם Ar., ed. על חגס, q. v.]—*Pl.* גַּמִּים, גַּמִּין. Y. Pes. l. c. קולפו כמין שני ג׳ he takes off for examination two front and two upper layers, v. supra. Ib. if the vessels are arranged like steps קולפו ג׳ ג׳ he must examine by front and upper layers on each landing. B. Mets. 28$^{a}$ מדת גַּמָּיו the combined measure of both dimensions of a piece of goods, square measure, opp. מדת ארכו ומדת רחבו the measure of each dimension specified.—Sabb. 103$^{b}$ גַּמִּין, v. גר״מל.—[Commentators explain our w.=*Greek Gamma,* Γ, whence the Var. גַּמָּא.]

**גַּמָּא** m. (Γάμμα) 1) *Gamma,* the third letter of the Greek alphabet. Shek. III, 2 ג׳ אלפא ביתא Ms. O. (ed. גמלא).—2) *the shape of a Gamma,* Γ, v. preced.

**גְּמָא** (b. h.), גָּמַם, גָּמַע *to take a draught, quaff; to sip, suck up.* Y. Maas. Sh. II, beg. 53$^{b}$ he melted fat וגָמְעוֹ and sipped it; Y. Yoma VIII, 45$^{a}$ top וגָמְרוֹ. Sabb. XIV, 4 (111$^{a}$) לא יִגְמָא בהן וכ׳ Ar. (ed. יִגְמַע, or רִגְמַע *Pi.*, v. infra) he must not quaff vinegar through his teeth. Y. Maasr. III, 50$^{d}$ bot. לְגָמוֹת בכוס . . . . כמה how large a portion of the cup one must quaff at a time. Y. Shebi. II, end, 34$^{b}$; Y. Ned. VII, beg. 40$^{b}$ the leaves of the colocasia must not be used (in case of a vow of abstinence from vegetables, or in the Sabbath year) לגמות וכ׳ to sip water out of them (v. Sm. Ant. s. v. Colocasia); a. fr.

*Pi.* גִּמֵּא, גִּמַּע same. Sabb. 111$^{a}$ מְגַמַּע ופולט חנן (Ms. M. לא יִגְמַע וירפלוט) the Mishnah means, he must not quaff and spit out; Bets. 18$^{b}$; Y. Shebi. VIII, 38$^{a}$ top מְגַמֵּא; a. fr.

**גְּמָאִין** m. pl. (preced.) *sweetmeats, delicacies.* Esth. R. to I, 9 (play on גם ib.) מינין ג׳ various delicacies.

**גְּמְגֵּם** (Pilp. of גמם) [*to peel, scrape;* trnsf., cmp. חָסַם II, חָכַךְ] *to hesitate, stammer, to speak with an expression of uncertainty* or *of scruple.* Kidd. 30$^{a}$ אל תְּגַמְגֵּם ותאמר לו that thou need not hesitate in answering him; Sifré Deut. 34. Ber. 22$^{a}$ הדרה מְגַמְגֵּם למעלה וכ׳ (Ms. M. a. Rashi מג׳ וקורא) was speaking hesitatingly over (as the Amora of) R. Judah &c. Ib.$^{b}$ מג׳ וקורא he should read in a hesitating manner (rapidly murmuring); Y. ib. III, 6$^{c}$ bot. התחיל מג׳ בה he commenced stammering over it (hesitating to pronounce the Divine Name). [Cant. R. to VII, 1 מרתגמגם, transpos. of מתמגמג, v. מָגַג.]

**גַּמְגֵּם** ch. same. Ḥag. 15$^{b}$ מְגַמְגֵּם בלישנה a stotterer (Ar. מלגלג). Meg. 31$^{b}$ קא מג׳ וכ׳ (v. Rabb. D. S. a. l. Var. Lect.) read the curses (v. אָרַר) rapidly murmuring; Koh. R. to VIII, 3.

**גִּמְגֵּם**, v. גּוֹמֶד.

**גָּמַד** (v. next w.) *to contract.* אמה גְּמוּדָה a reduced cubit, v. גָּדַם.—*Pi.* גִּמֵּד, v. גּוֹמֶד.

**גָּמַד** (cmp. קמט, קמץ) *to contract, shrink, be tight.* Pes. 111ª גָּמוּד מסאנוהי (Ms. M. גמד) his shoes shrank (became too tight). Ḥull. 43ª גמדא ליה (the gullet) contracts. Gitt. 57ª גמדא the land shrinks, opp. רווחא. Yoma 69ª; Bets. 15ª האי נמטא גמדא דנרש וכ׳ the shrunk (hard) mattress of Narash (which does not warm) is permitted (does not come under the law of כְּלָאִים).—Part. pass. גָּמִיד *contracted, atrophied.* Targ. Jud. III, 15; XX, 16 (h. text אֻמַּר q. v.).

**גַּמְדָּא** I, v. preced.

**גַּמְדָּא** II *Gamda;* 1) pr. n. m. B. Kam. 72ª Rab. G.—Pes. 64ª; 73ᵇ; Ḥull. 30ª R. Ḥiya bar G.—2) G., name of a river or canal in Babylonia. Ab. Zar. 39ª; Succ. 18ª נהר ג׳.

**גַּמָּא**, v. גָּמָא.

**גמר**, Ḥull. 111ª, v. גַּאם.

**גָּמוּד** m., **גְּמוּדָה** f. (גמד) *contracted, reduced.* Y. Yoma IV, 41ᶜ bot., v. אַמָּה a. גָּדֵם.

**גְּמוּל** m. (b. h.; גָּמַל) *deed, reward, recompense.* Keth. 8ᵇ בעל הג׳ . . . גְּמוּלְכֶם may He who rewards, pay you for your good deed.—*Pl.* גְּמוּלִין, גְּמוּלִים. Gen. R. s. 13 ג׳ טובים וכ׳ goodness bestowed on the guilty. Tosef. Shebi. VII, 9 ואין משלמין מדן ג׳ and favors received must not be repaid with them (the fruits of the Sabbath year); ib. Peah IV, 16.—גְּמוּלוֹת. Deut. R. s. 1 ג׳ אני פורע (some ed. גמוי incorr.) I repay according to deeds.

**גְּמוּלָא** f. ch. same.—*Pl.* גְּמוּלָן. Targ. Ps. CXVI, 12.

**גּוּמְסִית, גְּמוּמְסִית*** f. (גמס, *to couple;* cmp. גמז) *coupling song,* a sarcastic adaptation of γάμος, to deride the *hymenean songs* in their licentious application to sodomy and to copulation of animals (cmp. אִירְפּוֹחוֹרוֹס). —*Pl.* גּוּמְסִיּוֹת, גְּמוּמְסִיּוֹת (Ar. ed. Koh. גַּמְסְסִיּוֹת). Gen. R. s. 26 the generation of the flood were not doomed to destruction עד שכתבו ג׳ לזכר ולבהמה until they composed hymenean songs for sodomy &c.; Tanḥ., ed. Bub., B'resh. 22 גמיקיסום; 33 קמיסמסין, Var. קמיסקסין, Y'lamd. quot. in Ar. גמיסיקין—(perversions arisen from confounding our w. with גַּמְרִיקִין q. v.); Yalk. Gen. 43 גמטריות (corr. acc.); Lev. R. s. 23 גומסיות לזכר ולנקבה (corr. acc.).

**גמורקין*** or **גמ׳**, Koh. R. to III, 9, a corruption of אַמְבּוּרְקָלוֹן, v. אַמְבּוּרְקָלָאוֹת=אַנְבּוּרְקָרִין.

**גַּמֵּז** (cmp. גמומסית), *Pi.* גִּמֵּז *to couple,* esp. *to suspend branches of the wild fig on the cultivated* (the process called caprification, v. Sm. Ant. s. v. Caprificatio). Tosef. Shebi. I, 11 ומצדדין ומְגַמְּזִין ed. (missing in ed. Zuck.).

**בַּר גַּ׳, גַּמְזָא*** pr. n. pl. *Bar Gamza.* Lam. R. to I, 15 (Ar. s. v. סח 3: בורגיא).

**גִּמְזוֹ** (b. h.) pr. n. pl. *Gimzo,* in Judea. Taan. 21ª, a. fr. נחום איש גם זו; Tosef. Shebu. I, 7 מנחם וכ׳ (always in two words).

**גַּמְזוּז** m. (v. גמז) *a fig or carob ripened through caprification.* Lam. R. to I, 5 (Ar. גמזון).

**גַּמְזוּזִירַנְיָרָה** m. pl. (preced.) *a dish of gamzuz* (prepared with wine), v. אוּרְזַנְיָרָא. Y. Maas. Sh. II, beg. 53ᵇ; Y. Yoma VIII, 45ª top גומנני; Y. Shebu. III, 34ᵇ bot. גמרירה (corr. acc. or גַּמְזוּזִירָה).

**גַּמְזִית** f., pl. **גַּמְזִיּוֹת** (גמז) 1) *branches used for caprification.* Pes. IV, 8 (55ᵇ) ומתירין ג׳ של הקדש (ed. Y. בג׳, Var. מחזירין) they considered as permitted the use of branches of (carob or sycamore) trees belonging to the Temple treasury; Tosef. ib. III, 19 (Var. גירות, גזוזיות); Men. 71ª ג׳ . . . של חרוב וכ׳; Pes. 56ª; Y. ib. IV, 31ᵇ; Y. Peah VII, end, 20ᶜ. [R. Hai Gaon reads גַּזָּאזִיּוֹת *twigs,* cmp. גזוזיות Var. Tosef., v. supra.]—2) *fruits ripened through caprification,* v. גַּמְזוּז. Tosef. Ter. V, 7.

**גַּמְחוּן**, v. גַּחְמוֹן.

**גַּמְטְרִיָּא**, v. גִּימַ׳.

**גִּמֵּי** I, **גָּמַע**, *Pa.* גַּמֵּי, גַּמַּע ch.=h. גָּמָא, גָּמַע, to *swallow, quaff.* Targ. Job XXXIX, 30 גָּמְעָן (Ms. גַּמְעָאן).—Y. Ab. Zar. II, 41ᶜ bot. (expl. שורפה, Mish. II, 7) גמי לה (ed. גמילה, corr. acc.) he quaffs it, sucks it out. Succ. 49ᵇ לִיגְמַע גַּמּוּעֵי let him quaff (take full draughts); ib. אגמע גמועי (read: מְגַמַּע with Rashi, or גַּמַּע, v. Rabb. D. S. a. l. note 300). Sabb. 109ᵇ ולירגמע.

**גִּמֵּי** II m.=גּוֹמֵא *bulrushes, reed-grass* (used for ropes). Kil. VI, 9. Sabb. VIII, 2. Y. Erub. I, 18ᵈ וגמי על גבריהן and a reed-rope over them; a. fr.—Chald. form גָּמֵּיָא. Ib.

**גְּמִיאָה, גְּמִיעָה, גְּמִיעַת** f. (גָּמָא, גָּמַד, גָּמַע) *quaffing, full draught.* Sabb. VIII, 1 (76ᵇ) כדי גמיא Ms. O. a. Ar. (ed. כדי גמיע) as much as is quaffed at a time. Ib. 77ª (discussion about spelling with א or ע); Tosef. ib. VIII (IX), 8 (with ע); Y. ib. VIII, beg. 11ª גמירה. Gen. R. s. 60 גמיר׳ אחת (some ed. גְּמִיָּה) only one quaff; Tanḥ. Pinḥ. 13 כדי גמיא׳; Num. R. s. 21 גמירא (corr. acc.); Midr. Prov. ch. XIII גמיאה.—Num. R. l. c. חוא עושה גמיע׳ אחת the Leviathan swallows with one quaff; Pesik. R. s. 16 (with א); a. fr.

**גְּמִיד**, v. גָּמַד.

**גְּמִירָא**, v. גִּמֵּי II.—[Num. R. s. 21 כדי גמירא, v. גְּמִיאָה.]

**גְּמִירָה, גְּמִירָת**, v. גְּמִיאָה.

**גְּמִיל**, v. גָּמַל.

**גמילה**, Y. Ab. Zar. II, 41ᶜ bot., v. גִּמֵּי I.

**גְּמִילָה**, constr. **גְּמִילַת**, v. גְּמִילוּת.

**גְּמִילוּת** f. (גמל), ג׳ חֲסָדִים (also גְּמִילָה, v. גְּמִילָה) *deeds of love, charity* (abbr. ג״ח). Peah I, 1. Ber. 5ª. Sot. 14ª the Torah תחילתה ג״ח וכ׳ begins with charity (clothing the naked, Gen. III, 21) and ends with charity (burying the dead, Deut. XXXIV, 6); a. v. fr.—[Deut. R. s. 1, v. גְּמוּל.]

**גמיסקין, גמיסקוס, גמיסיקין,** v. גַּמְרִיקִין a. גְּמוּמָסִית.

**גְּמִיעָה,** v. גְּמִירָא.

**גמיקון,** v. next w.

**גַּמִּיקִין** m. pl. (γαμικά, τὰ) *marriage, nuptial feast* (the guests of which are the witnesses of the marriage; v. Sm. Ant. s. v. *Marriage*); *wedding contract.* Pesik. Haḥod. p. 52[b]; Yalk. Ex. 190 a king married many wives ולא כתב להם ג׳ ולא אירפכרא but did not order in their behalf a record of the nuptial act or of the date of marriage וכיון שנשא . . וכתב לה ג׳ וכ׳ but when he married a woman of noble descent, he had her marriage recorded as we read (Esth. II, 16) &c., v. אִרְפַּכְתָּא; Pesik. R. s. 15 כתובת גהיקן (read גמ׳). Ex. R. s. 32 שאין ביניהם גמיסקין for there is between them no wedding feast to testify to their alliance. Ib. s. 47 כתב לה גמיסקוס משלו he had a marriage contract written at his own expense; עֲשֵׂה לה ג׳ ולואי וכ׳ prepare thou the certificate, and would I could prevail upon myself to lend my signature to it! [Var. in ed. a. Ar. גמיקן, גמיקון, גמיסקין, גמיסקוס, v. Ar. ed. Koh. s. v. גמס, note.—The nouns γαμισκος, γαμισκα, as if from γαμίσκω, are not otherwise recorded in the Greek vocabulary, and seem to be cacophemistic perversions; cmp. גמומסית.]

**גמיקיסום,** v. גְּמוּמָסִית.

**גְּמִירָא, גְּמִיר** m. (Part. pass. of גְּמַר) 1) (=h. כָּלִיל) *finished, perfect.* Targ. Ez. XVI, 14.—2) *holocaust, entirely burnt.* Targ. Lev. VI, 16; a. fr.—3) (=h. גְּמִירָא כָּלָה) f. (with or without כלירה) *entire destruction, extermination.* Targ. Gen. XVIII, 21 (Targ. Y. II, v. כְּלָרָה). Targ. Jer. V, 18; a. fr.—4) *concluded, decision.* Targ. I Sam. XX, 33; a. e.—V. also גְּמַר II, III.

**גמ״ל,** v. גימ״ל.

**גְּמַל** (b. h.) [*to tie, couple, load,*] 1) *to load* (*good or evil*) *on, to deal with,* esp. *to do good to.* Gen. R. s. 38 שהוא ג׳ עליך תחלה for he was the first to do thee good; Yalk. Prov. 956.—Sabb. 104[a] גְּמוֹל דלים, v. גימ״ל.—ג׳ חסד—*to be kind, charitable.* Ib. שכן דרכו של גּוֹמֵל חסדים וכ׳ (Ms. M. דרכן של גּוֹמְלֵי) for such is the habit of the charitable to run after the poor. Yeb. 79[a]; a. v. fr.—2) *to make even, repay.* Dem. IV, 6 אע״פ שהן כגוֹמְלִין although it has the appearance as if they were repaying each other (by mutual recommendations). Ab. Zar. 61[b] חיישינן לגומלין we reject witnesses suspected of favoring each other; Keth. 24[a].—3) (cmp. גָּמַר a. חָסַל) [*to finish,*] *to wean.* B. Mets. 87[a] on that day שג׳ אברהם וכ׳ when Abraham celebrated the weaning of Isaac &c.; Yalk. Gen. 93; Deut. R. s. 1 שמל (corr. acc.). Pesik. R. s. 25 תינוק הגָּמוּל וכ׳ a Jewish infant just weaned; a. fr.—4) *to ripen, be fully developed.* Par. XI, 7 *yon'koth* are גְּמָלוּ שלא גבעולין capsules of hyssop which are not yet developed; (Tosef. ib. XI (X), 7 גָּמְרוּ).

*Nif.* נִגְמַל *to be weaned.* Gen. R. s. 53 ג׳ מחלבו weaned from his mother's milk; ג׳ מיה״ר weaned from the evil inclination (able to resist temptation); a. fr.

*Pi.* גִּמֵּל *to take turns.*—Y. M. Kat. III, 82[b] bot. פרה מְגַמֶּלֶת a cow engaged for working in a team in turns; v. גַּמְלָא I, 2.

**גְּמַל** ch. same, *to do one good* or *evil.* Targ. I Sam. XXIV, 18; a. fr.—Y. Ḥag. II, 77[d] bot. the whole town stopped work מִיגְמוֹל לידה חסד in order to show kindness to him (to give him an honorable funeral).—Y. Ab. Zar. III, 42[c] top גְּמִיל חיסדא the charitable.

*Ithpe.* אִתְגְּמַל *to be laden with; to be bestowed.* Targ. II Esth. V, 2 (Targ. I אטעינת, h. text וַתִּשָּׂא).—Y. Ḥag. l. c. לא איתגּ׳ לידה חסד nobody cared to attend his funeral, v. supra.

**גַּמָּל** m. (b. h.; גמל) [*carrier of loads,*] *camel.* Bekh. 8[a]. Ber. 56[b]; a. fr.—*Pl.* גְּמַלִּים. Keth. 67[a] ג׳ של ערביא וכ׳ camels in Arabia can be levied for a wife's portion (כְּתוּבָּה); a. fr.

**גַּמָּל** m. (preced.) *camel-driver.* Kidd. IV, 13 one must not rear his son to be חמר ג׳ וכ׳ an ass-driver, or a camel-driver &c.; Y. ib. IV, end, 66[c]; a. e.—*Pl.* גַּמָּלִין. Ib.—Y. M. Kat. III, 62[a] bot. גַּמָּלָיו his drivers.—חַמָּר (ו)גַּמָּל ass-driver and camel-driver in one person (the camel-driver walking by the head of his beast, the ass-driver behind), *one walking forward and backward,* i. e. one who, owing to the loss of the object with which he appointed the central point for the movements of the day (v. עֵירוּב), may walk only from his home to that spot and back. Erub. III, 4 (35[a]); Tosef. ib. V (IV), 2; Y. ib. III, 21[b] top.

**גַּמְלָא, גִּימְלָא, גִּימְלָא (גַּמְלָא)** m. ch.=h. גְּמוּל. Targ. Is. III, 11. Targ. Ps. XCIV, 2. Ib. CXXXVII, 8 גַּמְלָא Ms.; a. e.—*Pl.* גַּמְלַיָּא. Targ. Is. XXXV, 4.—Lev. R. s. 4 גַּמְלַיי טביריה דגמלית עימיך my benefits which I bestowed on thee.

**גַּמְלָא I** c., ch. 1) =h. גָּמָל *camel.* Targ. Lev. XI, 4; a. e.—Snh. 106[a] (prov.) ג׳ אזלא וכ׳ the camel went to ask for horns, and had her ears cut off.—Macc. 5[a] ג׳ פרחא a flying (swift) camel, *dromedary;* Yeb. 116[a].—Ib. 45[a] (prov.) ג׳ במדי וכ׳ in Media a camel can dance on a *kab* (bushel), i. e. in Media everything is possible. Sot. 13[b]; Keth. 67[a], a. e. (prov.) לפום ג׳ שיחנא according to the camel is his load, i. e. the greater the man, the greater his responsibility.—*Pl.* גַּמְלִין, גַּמְלַיָּא, גַּמְלֵי. Targ. Gen. XXIV, 10 sq.; a. fr.—Gen. R. s. 38.—Y. Hor. III, 48[a] bot. אבא יודן דגַמְלוֹי Abba Yudan who is busy among his camels; Lev. R. s. 5 דגמלי; a. fr.—2) *couple, teaming arrangement.* M. Kat. 11[b] דתורא בהדי הדדי הוה להו ג׳ (Asheri 33 .....עבוד גִּימְלָא) had an arrangement between them to team their oxen for mutual work. Ib. פסקיה לגַמְלֵיה he broke the arrangement (Ms. M.; as corrected, v. גְּמַל Pi.—3) *a small bridge, crossboard* (cmp. גֶּשֶׁר). M. Kat. 6[b] ג׳ . . . והוא דלריכא גשרא provided there is neither bridge nor crossboard. Snh. 67[b], v. אוּסְקָנִיתָא. B. Bath. 21[a] ג׳

contrad. fr. תירתורא. Snh. 7a, v. גּוּדָּא.—4) *large-sized*, v. גַּמְלָנָא.

גַּמְלָא II pr. n. pl. *Gamala*, in Galilee. Arakh. IX, 6. Tosef. Macc. III (II), 2; Y. ib. II, 31d גַּמְלָה.

גַּמְלָא III pr. n. m. *Gamla* (abbrev. of Gamliel). Yoma 18a; Yeb. VI, 4; B. Bath. 21a Joshua ben G., a highpriest.—Gitt. 30b Abba Elazar b. Gamla; Bets. 13b גרמל; Bekh. 58b, Men. 54b גומל (Ms. M. גמל).—Snh. 111a R. Ḥănina b. Gamla (v. Rabb. D. S. a. l. note), usu. b. Gamliel.

גמלא, Shek. III, 2, v. גַּמָּא.

גַּמְלָה, v. גַּמְלָא II.

גַּמְלוֹן m. (deriv. of גָּמָל) *large-sized* (bean).—*Pl.* גַּמְלוֹנִין, גַּמְלוֹנִים. Shebi. II, 8; Kil. III, 2. גמלנים ed., v. אֶפּוֹן.—Tosef. Kil. II, 8 פולין הג׳ (v. ed. Zuck. note). Tosef. T'bul Yom I, 1.

גַּמְלִיאֵל pr. n. m. (b. h.) *Gamaliel, Gamliel;* 1) Tannaim, a) Rabban G. senior (הזקן), grandson of Hillel. R. Hash. II, 5. Gitt. IV, 2; a. fr.—b) Rabban G. (of Jabneh), grandson of the former. Ber. I, 1. Peah VI, 6.—Ber. 27b sq. Tosef. Nidd. IX, 17; a. fr. (v. Frank. Darkhé Mish. p. 69).—2) Amoraim, a) R. G. B'ribbi (Bar Rabbi) I, son of R. Judah han-Nasi I. Y. Ḥall. IV, 60a top ר׳ ג׳ ב״ר. Keth. 103b. Ib. 10b. Men. 84b; a. e. [Ab. II, 2.]—b) R. G. B'ribbi II, son of R. Judah han-Nasi II. Y. Ab. Zar. I, 39b. —c) (also גַּמְלִיֵּיל) G. Zuga. Y. Ḥall. IV, 60a top; a. fr.; a. others (v. Frank. M'bo p. 72a sq.).

גַּמְלִין, pl. of גרמ״ל.

גַּמְלָן, v. גַּמְלוֹן.

גַּמְלָא m., גַּמְלָנִיתָא f. ch.=h. גַּמְלוֹן, *large-sized.* Sabb. 66b שומשמנא ג׳ Ar. (ed. גמלא) a large ant.—Ab. Zar. 28b, v. חִיפּוּשְׁרָתָא.

גַּמְלָת f. (גַּמָּל) *a caravan of camel-drivers.* Snh. X, 5 (111b); ib. 112a; B. Bath. 8a.

גְּמַלְתָּא f. (גַּמְלָא) *stock of camels.* Gen. R. s. 75 (ref. to generic sing. שור חמור, Gen. XXXII, 6) it is a popular expression דחמורתא ג׳ (as we say in Chald.) the stock of asses, of camels.

גָּמַם 1) *to join, connect.* Denom. גֵּם I, II.—2) *to make even, level, smoothen, peel, raze.* Shebi. IV, 5 גּוֹמֵם מן הארץ Ms. M. (ed. מֵעַל, Y. מִעִם) he razes (the tree) even with the ground; B. Bath. 80b מעם ג׳. Tosef. Maas. Sh. V, 18 גּוֹמְמִין אותו you may raze it (the vineyard with the fourth year's fruits). Ter. IX, 7 עד שיגום את האוכל (Y. ib. end, 46d האוכלין) until he has entirely cut off what is eatable. Y. l. c. כיני מתניתן עד שיר׳ בעלים the Mishnah means, until he has razed the plant while it was yet bearing leaves. Y. Kil. V, 30b bot.; Y. Shebi. I, end, 33c הגוֹמֵם את כרמו וכ׳ he who razes his vineyard lower than a hand-breadth (above the surface); עד שיגום מעם הארץ until he razes it even with the ground.—Ḥull. 92b גּוֹמְמוֹ עם וכ׳ he peels the fat off even with &c., opp. to חָסַט. Tosef. Kel. B. Mets. VII, 3 עד שֶׁיִּגְמֹם וירגם (R. S. to Kel. XVII, 12 שיִּגְמֹם וירגם Nif.) until one has blown it up and scraped it (polished the leather surface). —*Part. pass.* גָּמוּם *levelled, smoothened.* Ḥull. 59a פירה ג׳ her mouth is smooth i. e. toothless (Rashi: *cut off*); v. infra. Tosef. Bekh. IV, 16 אירזתו גמום וכ׳ (ed. Zuck. גמום, corr. acc.) what animal is called *gamum?* That which lacks horns, i. e. whose horns are not projecting, v. next w. Ib. 15 חגומים (ed. Zuck. חנימום) read: חֲגֻמִּים.

*Nif.* נִגְמַם *to be levelled, smoothened, razed.* Shebi. I, 8 אילן שנ׳ (Ms. M. שנפגם) a tree which has been cut off (near the ground). Bekh. VI, 4 (39a) the incisors שנפגמו ושנגממו which are broken off or levelled (with the gum; cmp. Ḥull. 59a quoted above). Ḥull. 70a נגממו כותלי וכ׳ if the sides of the womb are peeled (diminished in size). Tosef. Kel. B. Mets. l. c. נגממו after the leather bottles have grown too thin for holding liquids. Kel. XVII, 4 נגממו if they are worn off (the sides of a vessel having become too thin), opp. נפרצו broken into (Maim.: the sides have been cut off, so that nothing but the bottom remained); Tosef. ib. B. Mets. VI, 9 נפגמו ed. Zuck. (R. S. to Kel. l. c. נגממו).—Trnsf. *to be degraded, disgraced.* Esth. R. to I, 9 (play on *gam* ib.) Vashti's time has come לִיגָּמֵם to be disgraced (explained ליבצר).

*Pi.* גִּמֵּם as Kel. Gen. R. s. 38 when a vineyard yields no fruits, מְגַמְּמִין אותו the owner cuts it down.

גַּמֵּם (גום) ch. same. Y. Kil. II, 27d כרמיריא גִּם razed his vineyards. Ḥull. 50a גּוֹם שדי peel it off and throw it away. Ib. 92b גָּאֲרִים לירה ed. (Ar. גיירים) peeled it off (on the surface, opp. מרטט). Ib. 96a.

*Ithpe.* אִיגּוֹם as preced. Nif. Ib. 44a אִיגּוֹם אִיגּוּמֵי וכ׳ the chin was razed, detached without laceration from the neck, opp. אִיעְקוֹר forcibly torn off. Bekh. 44a אִיגּוּם אירגומי the horns are levelled (not projecting), opp. אִיעְקוֹר uprooted.

גְּמָמִיּוֹת, v. גּוֹמְמִית.

גַּמְמָסִיּוֹת, v. גְּמוּמָסִית.

גמניא, v. גַּרְמַנְיָא.

גָּמַע, גְּמַע, v. גְּמָא a. גִּמֵּר I.

גְּמַץ (v. גמם) *to finish a pit.* Targ. Ps. VII, 16.—Denom. גּוּמְצָא.

גָּמַר I, *Pi.* גִּמֵּר (denom. of מוּגְמָר, v. גּוּמְרָא) *to perfume (clothes) with burned spices.* Bets. 22b לְגַמֵּר for the purpose of perfuming clothes. Ber. 53a.

*Hithpa.* הִתְגַּמֵּר *to be perfumed, soaked with perfume.* Sabb. 18a you may put *mugmar* under the clothes on the eve of Sabbath, ומִתְגַּמְּרִין והולכין וכ׳ and the process of soaking is continued during the entire Sabbath day. Bets. l. c. חבירת מִתְגַּמֶּרֶת מאליה the room is perfumed of itself.

גָּמַר I ch., *Ithpe.* אִתְגְּמַר as preced. *Hithpa.* Targ. Cant. III, 6. Targ. Ps. XLV, 9.

*Part.* גָּמִיר. Sabb. 63ª וזהוה גְּמִירְנָא וכ׳ and I knew well the whole Talmud (v. Rabh. D. S. a. l.). Taan. 7ª bot. דְּגָמִירֵי who are learned; ib.ᵇ top ג׳ טפר הוו they would be more learned; a. fr. —Whence: *to learn by heart*, esp. *to learn traditional law* (cmp. גָּרַס II). Targ. Job XXII, 22 (h. text קח, cmp. לָקַח).—Sabb. l. c. לִיגְמַר אינש והדר ליסבר one must first learn traditions, and then he may reason; Ab. Zar. 19ª, v. גָּרַס II.—Ber. 43ª ... גַּמְרִינָן וברכת and we are not sufficiently familiar with the laws concerning grace at meals. Yoma 29ª מִיגְמַר בעתיקא וכ׳ to remember well something old (to refresh the memory) is more difficult than to commit to memory a fresh thing. Sabb. l. c. למיגמר מיניה from whom to receive traditions. Sot. 36ᵇ לא הוה קגמר he could not remember; a. fr.—Sabb. 96ᵇ גמרא גְּמִירֵי לה they (the scholars) know it by tradition; ib. 97ª ג׳ לה הילכתא.—גְּמִירֵי they have a tradition, *it is a well-known maxim*. Snh. 37ᵇ bot. Sot. 34ª. Gitt. 47ª; a. fr.

*Pa.* גַּמֵּר *to finish; to consume*. Targ. Job XXI, 13 ed. (Ms. גַּמְרִין Part. Pe.). Ib. XIII, 28; a. fr.

*Af.* אַגְמִיר *to teach verbally*. Targ. Y. Deut. VI, 7 [read:] וְתַגְמִרִינוּן and thou shalt teach them (v. Ber. 13ᵇ).—Sot. 36ᵇ אַגְמְרֵיהּ ולא גמר he taught him (the Hebrew language), but he (Pharaoh) could not remember it. Ḥull. 45ᵇ אַגְמְרָךְ גמרא I will teach thee a tradition. B. Kam. 17ª לַאַגְמוּרֵי as to teaching. Ber. 13ᵇ, v. גָּרַס II.

*Ithpe.* אִתְגַּמַּר, אִתְגְּמַר *to be finished; to be destroyed*. Targ. Job XXIII, 17. Targ. Ps. CIX, 23.—Targ. Y. Num. XVIII, 14 דְּמִתְגַּמַּר (h. text חֵרֶם). Targ. Y. Ex. XXII, 19 יִתְגַּמְּרוּן (h. text יָחֳרָם).

**גְּמַר**, constr. **גִּמַּר** m. (preced.) *finishing, last touch; consummation*. Sabb. 103ª, a. fr. ג׳ מלאכה the finishing work.—Snh. 6ᵇ; a. fr. ג׳ דין close of legal proceedings.

**גְּמַר** III ch. 1) same, *finish, perfection, beauty*. Snh. 8ᵇ, a. e. ג׳ דינא, v. preced. Targ. Ez. XXVII, 24 ג׳ מיני וכ׳ the perfection of all valuable things (h. text מכללים). Ib. XXIII, 6 ed. Lag. (ed. גמיר, h. text תכלת). Ib. 12 (h. text מכלול).—2) (cmp. גּוּמְרָא) *carbuncle*, a precious stone. Targ. Is. LIV, 12 (h. text אקדח).

**גְּמָרָא** f. (v. גְּמַר II, 5) *memorizing of verbal teachings, tradition*. Ab. Zar. 19ª bot. הנ״מ סברא אבל ג׳ מחד רבא וכ׳ (v. Rabb. D. S. a. l. note) this refers to reasoning (dialectics), but as to traditional laws (rules &c.), it is better to study only with one teacher, in order not to be confused by varying wording; Yalk. Ps. 614.—Gitt. 6ᵇ הא ג׳ חדא וג׳ לא שמיע ליה this is merely a tradition (not to be arrived at by way of reasoning) and one may not have heard that tradition (and yet be an able man). B. Mets. 33ªᵇ ג׳ verbal study (opp. to משנה which had been put to writing). Arakh. 29ª רב גְּמָרֵיהּ גמיר (not גמור) Rab had his own tradition about it (had it from his teacher that the Mishnah was corrupt). Erub. 60ª ג׳ גמור זמורתא תהא if it is a tradition, learn it by heart, let it be like a song (the wording of which you dare not change); Sabb. 106ᵇ; Ab. Zar. 32ᵇ; Bets. 24ª (variously interpreted in comment.). —Yoma 14ᵇ, a. fr. ג׳ משמיה דג׳ as a tradition (without knowing the reasoning process, cmp. ib. 33ª bot. ג׳ גמירנא



**גָּמַר** II (b. h.; cmp. v. גמם) 1) *to polish, touch up, finish*. Y. Sabb. VII, 10ª bot. ג׳ מלאכתו when he gives to his work the finishing touch; a. fr.—2) (in gen.) *to complete, end*. Pes. X, 7 גּוֹמֵר עליו את ההלל he reads over it (the fourth cup) the Hallel to the end, v. הַלֵּל.—Tosef. Succ. III, 2 גּוֹמְרִין בהן וכ׳ on those occasions the *entire* Hallel is read; Ber. 14ª; Arakh. 10ª; Taan. 28ᵇ. Ber. 13ᵇ חוזר וגוֹמְרָהּ (after the disciples left) did he take it up again and read the whole of the Sh'ma?—Y. Yeb. II, beg. 3ᶜ חבריה גּוֹמֵר בה coition consummates the levir's marriage (Bab. ib. 18ª קונה קנין גמור), v. מַאֲמַר.—Y. Ber. VI, 10ᵈ top ג׳ מלאכול after he has finished eating; a. fr.—Euphem. *to gratify the sexual appetite*. Kerith. II, 4. Pes. 87ª (play on *Gomer*, Hos. I, 3) שהכל גּוֹמְרִים בה all people could gratify their lust on her.—וְגוֹמֵר (abbr. וגו׳, וג׳) *and one finishes* (the sentence quoted) = *and so forth, &c.*, a clerical term used in Bible citations to save the writing out of the entire quotation. Ḥull. 98ª. Gen. R. s. 51, beg.; a. fr.—**Part. pass.* גָּמוּר, f. גְּמוּרָה *finished, complete, real, valid*. Kidd. 40ᵇ, a. fr. ג׳ צדיק a perfectly righteous man (without faults); ג׳ רשע a wicked man throughout (without any good quality). Yeb. 18ᵇ, a. fr. ג׳ קנין real (legal) possession.—*Pl.* גְּמוּרוֹת, גְּמוּרִים. Ḥull. 89ª; a. fr.—Bets. 2ᵇ, a. e. ג׳ בצים perfectly developed eggs (with shells), v. infra.—3) *to destroy*. Pes. 87ᵇ (play on *Gomer*, v. supra) בזזו וגָמְרוּ (Ms. M. גמרו וגמרו) they plundered and destroyed (they destroyed thoroughly).—4) *to conclude, determine, decide*. Kel. XVI, 1. Ber. 17ª גָּמוּר בכל לבבך וכ׳ be determined with all thy heart &c. Shebu. 26ᵇ ג׳ בלבו he resolved (vowed) in his heart, opp. הוציא בשפתיו; Ḥag. 10ª. —Erub. 13ᵇ, a. fr. נמנו וגמרו they were counted (their votes were taken) and they decided.—Snh. III, 7 (42ª) גמרו את הדבר when they had closed the case (being ready for publishing the sentence); a. fr.—5) *to draw a conclusion by analogy*. Sabb. 96ᵇ ג׳ תצברה תעברה מיוה״כ one forms an analogy between the expressions *heĕbir* &c.; a. fr.—6) *to be fully developed*. Tosef. Par. XI, 7, v. גָּמַל.—בצים גמורות, v. supra.

*Pi.* גִּמֵּר 1) *to destroy*. Pes. 87ᵇ בקשו לגַמֵּר וכ׳ they intented to destroy the possessions of Israel in her (Gomer's) days, v. supra.—2) *to develop, mature, ripen*. Y. Shebi. V, beg. 35ᵈ אין פירותיה׳ מְגַמְּרִין וכ׳ their fruits ripen only every three years.

*Nif.* נִגְמַר *to be finished, completed*. Snh. VI, 1 נ׳ הדין when proceedings are finished (sentence pronounced). Gen. R. s. 12 נִגְמְרָה מלאכתן they were finished; a. fr.

**גְּמַר** II ch. same; 1) *to finish*. Targ. Ps. LVII, 3 דִּיגְמַר (ed. Lag. די גמר, corr. acc.); a. fr.—Pes. 55ª גַּמְרִינָן we dare finish a work commenced. Ib. מִיגְמַר אין אתחולי לא to finish is permitted, but not to begin; a. fr.—2) *to consume, destroy*. Targ. Job I, 16. Ib. XXII, 20; a. fr. (also *Pa.*).—3) *to end, cease*. Targ. Ps. XII, 2 גְּמִירוּ they are gone. Targ. Prov. V, 11. Ib. XXII, 8; a. e.—4) *to conclude, derive*. Ḥull. 98ᵇ ולִיגְמַר מינה now let one draw a conclusion from this (by analogy)! Ib. מחידוש לא גַּמְרִינָן from an exception we draw no conclusions; a. fr.—5) *to be perfect, ready to answer, to know well*. [Targ. Y. Deut. VI, 7 וְתַגְמְרִינוּן וכ׳, read וְתַגְּ׳, v. infra.]—

וכ׳); a. fr.—*G'mara*, that part of the Talmud containing those discussions, decisions &c. which, after the reduction to writing of the Mishnah, were the materials of verbal studies until they, too, were put to writing.—Abbrev. גמ׳, a clerical mark in the Talmud Babli editions, to indicate where the Mishnah ends, and the G'mara begins.

**גַּמְרִי** (infin. Pa. of גמר) לְגַ׳ *entirely.* *Targ. Job XXX, 24 Ms. (ed. לגרמיה).—Pes. 55[b]. B. Kam. 35[b]; a. fr.

**גַּמְרִירוּדָה,** Y. Shebu. III, 34[b] bot., v. גַּמְזוּזִירַנְדָּה.

**גַּמְרָנָא** m. (Denom. of גְּמָרָא) *a teacher of traditions.* Pes. 105[b].

**גְּמַשׁ** (cmp. כמש) *to contract, bend.* Yoma 67[a] Ms. M. 2 (v. Rabb. D. S. a. l. note 20) זרמנין דגְמַישׁ רישיה ולא חזי ליה sometimes the animal's head (in falling) is bent, and he (the man) cannot see the chord.

*Pa.* גַּמֵּישׁ same. Ib. ed. זרמנין דג׳ ליה לרישיה ולאו אדעתיה the animal may bend its head, and the man may not think of looking after the chord.

**גַּן,** c., **גִּנָּה, גַּנְּתָה** f. (b. h.; גנן) *a fenced-in place, garden.*—גַּן עֵדֶן *paradise, place of future reward,* opp. גֵּיהִנֹּם. Pes. 54[a]; Ned. 39[b]; a. fr.—Gen. R. s. 15 beg. גן גדול מעדן the garden was larger than Eden (Eden was a portion of the garden, ref. to Ez. XXXI, 9). Taan. 10[a] וגן אחד וכ׳ and the garden was one sixtieth portion of Eden.—Gen. R. l. c. כפרגי שהיא נתונה בגי׳ like a spring in a garden. Kil. II, 2 זרעוני גנה garden plants. Ex. R. s. 31 גלגל שבגי׳ the wheel works of the well in the garden; a. fr.—Trnsf. (cmp. hortulus a. χῆπος) *woman.* Pirké d'R. El. ch. XXI אין גן אלא האשה וכ׳ *gan* (Gen. III, 3) means woman who is compared to a garden (ref. to Cant. IV, 12), מה הגנה זו וכ׳ as a garden &c. Cant. R. to IV, 12 גִּנָּתִי נעולה וחיא מתגניא my consort (Israel) is closed (chaste), and yet defamed.—*Pl.* גַּנּוֹת. Lev. R. s. 3, beg. better off is he who owns גינה one garden and &c. ממי שנוטל ג׳ של וכ׳ than he who takes other people's gardens on half-shares; a. fr.—Gen. R. s. 85 חורש בגנות (euphem. for sexual intercourse).

**גִּינָּא, גַּנָּא** ch. same. Targ. Job XXXVIII, 18 גַּן עדן Ms. (ed. גינתא דע׳); a. fr.; v. גִּירְיָא.—*Pl.* גִּינִּין, גִּינַּיָּא, גִּנַּי. Targ. II Kings IX, 27.—Lev. R. s. 3, v. אֲגַר II.—ג׳ דאשקלון *the gardens* (or *the forts?*) *of Ascalon,* name of a Palestinean border place (v. Hildesh. Beitr. p. 72). Y. Shebi. VI, 36[c]; ib. מן מה דתני גנוירה וכ׳ (corr. גנניה) from the expression 'the gardens of A.', we derive that A. itself is considered as foreign land; Tosef. ib. IV, 11 גינוא דא׳; Sifré Deut. 51 גבנירא דא׳ (prob. גִּנֵּי); Yalk. ib. 874 גִּירְגָּרָא.

**גְּנָא,** v. גְּנַח I a. גנר.

**גְּנָאדָה,** v. גִּירְגָּאדָה.

**גְּנַאי** m. (גנר) *disgrace, shame, blame; obscenity.* Ab. Zar. 46[a] a byname לג׳ of reproach, (cacophemistic, opp. לשבח). Kidd. 33[b]; Y. Shek. V, 49[a] bot. חד אמר לג׳ one says 'they looked after Moses' (Ex. XXXIII, 8) with the purpose of fault-finding; Tanh. Ki Thissa 27. Meg. 25[b] כל המקראות . . לג׳ וכ׳ words in the Torah which, as they are written (v. כתיב), have become obscene, are in reading changed &c. (שגל changed into שכב &c.). Ber. 33[b] ג׳ הוא לו it would be offering an insult to him; a. fr.

**גְּנַיי, גְּנַאי** ch. same. Targ. II Esth. I, 2. Targ. Y. Lev. XX, 17; a. e.

**גְּנַב** (b. h.) [*to put behind, aside,*] *to steal.* Y. Snh. VIII, 26[b] top לא תגנוב את . . . . גונב do not carry off steathily thine own property from the thief, lest thou appear to be stealing.—Snh. 86[a] גונב נפש one who kidnaps a person. B. Kam. VII, 2 ג׳ על פי שנים if he is convicted of stealing through two witnesses; a. fr.—ג׳ דעת *to deceive, to create a false impression.* Hull. 94[a] אסור לְגָנוֹב דעת וכ׳ it is forbidden to create &c. (e. g. to make believe as if you opened a fresh barrel of wine as a special attention to your guest, while you would have had to do it at any rate). Shebu. 39[a]; a. fr.—ג׳ עין *to deceive by a false impression on the eye, to delude.* B. Mets. IV, 12.—Part. pass. גְּנוּב, f. גְּנוּבָה. Ab. Zar. 44[b]; Meil. 7[b] ג׳ תשובה a fallacious reply; v. גְּנוּבְתָּא II.

*Pi.* גִּנֵּב *to keep behind.* Ex. R. s. 5 חיו מְגַנְּבִין את עצמן וכ׳ they kept themselves at a distance from Moses and then withdrew.

*Nif.* נִגְנַב 1) *to be stolen, kidnapped.* B. Mets. III, 1. Gen. R. s. 84; a. fr.—2) *to be deceived* (sub. דעת). Tosef. B. Kam. VII, 8 sq.; Mekh. Mishp. N'zikin, s. 13.

*Hithpa.* חִתְגַּנֵּב *to sneak in.* Pesik. R. s. 21, חיו מִתְגַּנְּבִים וכ׳ they used to have stealthy intercourse &c. Mekh. l. c. המִתְגַּנֵּב אחר וכ׳ who steals himself (into the college room) behind a neighbor.

**גְּנִיב, גְּנַב** ch. same. Targ. Y. Gen. XXXI, 30. Ib. 20. Targ. O. Deut. XXIV, 7 גְּנִיב (Y. גְּנִיב, corr. acc.); a. fr.—Part. pass. גְּנִיב. Targ. O. Gen. XL, 15 גְּנִיבְנָא ed. Berl. I have been stolen.—Ruth R. introd. 3 (a trial before a Roman court) גְּנַבְתּוּן לא גְּנַבְנָן "Ye have stolen".—'We have not' . . . .; לא גְּנַבְתְּ מאן ג׳ עמך "thou hast not stolen? Who has been stealing with thee?"; Gen. R. s. 37; s. 63. B. Kam. 65[b] תורא גַּנְבִי מינך was it an ox I stole from thee?—Ib. 67[b] עד דגְּנִיב תרי (he is not bound to pay) unless he stole two animals; a. fr.

*Pa.* גִּנֵּב 1) same. Targ. Jer. XXIII, 30.—2) *to go round about.* Keth. 19[a] גַּנּוֹבָא למה לך וכ׳ O thou cunning man, what is the use of thy going round about?; Yeb. 91[a]; B. Bath. 133[a] גִּנָּבָא גנובי Ms. R. (ed. גנבא גנבי, corr. acc.).—Part. pass. מְגַנָּב *crooked.* Targ. Jud. V, 6 אורחן מְגַנְּבָן (h. text עקלקל׳).

*Ithpa.* אִיתְגַּנַּב, *Ithpe.* אִירְגַּנַּב 1) *to be stolen.* Targ. Ex. XXII, 11. Targ. Y. Gen. XL, 15; a. e.—B. Mets. 34[a] top מי יימר דמִירְגַּנְּבָא who can say that it will be stolen? Ib. 24[a] אִתְגְּנִיב כסא וכ׳ a silver goblet was stolen from the inn; a. e.—2) *to sneak away.* Targ. II Sam. XIX, 4.

**גַּנָּב** m. (b. h.) *thief.* Y. Snh. VIII, 26[b] top גַּנָּב בפני עדים ג׳ וכ׳ if one carries an object off in the sight of witnesses, he is a thief (amenable to the law Ex. XXI, 37), if in the owner's presence, he is a robber. B. Kam. 57[a]

since he keeps himself hidden ג׳ הוא he is a thief (not a robber). Ib., a. fr. טוען טענת ג׳ he pleads that a thief had stolen the object in his charge. Snh. 26b ג׳ ניסן וכ׳ a thief (a laborer or tenant who takes fruits) in Nisan or in Tishri is not a thief (to be considered unfit to testify in court); a. fr.—*Pl.* גַּנָּבִים, גַּנָּבִין. Tosef. B. Kam. VII, 8; Mekh. Mishp., N'zikin, s. 13; a. fr.

**גָּנָב, גַּנָּבָא** ch. 1) same. Targ. Ex. XXII, 1; a. e.—Ber. 5b (prov.) בתר ג׳ גנוב וכ׳ steal after the thief (take thine own stealthily from him), and thou hast a taste (of theft), v. גְּנַב. Snh. 22a (prov.) חסריה לג׳ נפשיה וכ׳ when strength fails the thief, he pretends to be honest.—*Pl.* גַּנָּבִין, גַּנָּבַיָּא, גַּנָּבֵי. Targ. Y. Ex. XX, 13; a. fr.—Ab. Zar. 70a. Snh. 109a, v. אַתָּ; a. fr.—2) *cunning.* B. Bath. 133a, v. גְּנַב *Pa.*

**גָּנֵב** m.=גְּנֵיבָה q. v.

**גַּנָּבָא,** v. גַּנָּב ch.

**גְּנֵבָה,** v. גְּנֵיבָה.

**גַּנָּבִית** f. (denom. of גַּנָּב) *inclined to steal.* *Pl.* גַּנָּבִיּוֹת. Gen. R. s. 45, v. גְּוֹנֶבֶת.

**גִּינְבָּרָא, גִּנְבָּרָא** m. (=גִּיבַּר) *strong man, giant.*—*Pl.* גִּנְבָּרֵי, גִּנְבָּרַיָּא. Targ. Prov. IX, 18 גנברי ed. Lag. (ed. Vien. גוברי, some ed. גנסרי, corr. acc.). Targ. Y. Gen. XIV, 1 גיובריא (read גִּינְבָּ׳). Targ. Y. Deut. II, 10 sq. [Ib. 11 מישר גיונברי, corr. acc.]

**גִּנְבָּרָא** *ginger,* v. גִּינְ׳.

**גַּנְבָּתָא** f. (גנב) *thief.* Gen. R. s. 92 גנבא בר ג׳ thief (Benjamin), son of a thief (Rachel); Tanḥ. Mikk. 10 (ref. to Gen. XXXI, 19).

**גִּנְגִּידִין** m. (γιγγίδιον) *gingidium,* a kind of chervil (bitter herb; v. Sm. Ant. s. v.). Y. Pes. II, 29c top (expl. תמכה).

**גִּנְגִּילוֹן, גִּנְגְּלוֹן, גִּינְ׳** m. (cingulum) *girdle,* v. גַּלְגַּלִּין.

**גנגלים,** v. גַּלְגַּלִּין.

**גַּנְדַּר** I (גדר *to be rounded,* v. גַּד II; cmp. כדר; v. Nöld. Neusyrische Gramm. p. 39) *to roll.* Targ. O. Gen. XXIX, 3; 8; 10 (ed. Berl. נדר, v. Berl. Targ. O. II, p. 10; Targ. Y. ib. 13 נדר, some ed. גדר). Targ. I Kings XIV, 10 כמא דמְגַנְדְּרִין בגולילא (Var. דמנדרין) as they roll with a (threshing) roller (h. text יבעי הגלל ..).—Gitt. 69b וגִינְגַּנְדְּרֵיה וכ׳ (Rashi ולג׳) and let him roll it sixty times. Ab. Zar. 28a וניגנדר (some ed. וניגדר).

*Ithpa.* אִיתְגַּנְדַּר *to be rolled; to roll one's self.* B. Kam. 35a למקלידיה ואִיתְגַּנְדְּרֵי בקיטמא Ms. M. (ed. ואיגנדר, v. Rabb. D. S. a. l. note) to burn the stack in order to roll himself in the ashes. Ib. קמְתַגַּנְדַּר בקיטמיה Ms. M. he did roll himself in its ashes. Gitt. 77b איג׳ גירשא Ar. (ed. אזל, Rashi to Sabb. 80a quotes איג׳) the letter of divorce (thrown over to the woman) rolled and fell &c. Yeb. 17a (prov.) קבא רבא . . . . מִיתְגַּנְדַּר וכ׳ the large and the small measure (both instruments of fraud) roll together and arrive at hell, and from hell &c., i. e. all the low elements meet in those Babylonian places.

**גַּנְדַּר** II (גדר, cmp. גָּדַר *Hithpa.*), *Ithpa.* אִיתְגַּנְדַּר *to lord it.* Taan. 23b מִתְגַּנְדְּרָא עלי she lords it over me (being proud of her beauty; (Ms. M. אתא ומרדא ליה).

**קַנְטְרוֹפּוֹס, גַּנְדְּרוֹפּוֹס** m. (corrupt. of κυνάνθροπος or of λυκάνθρωπος, sub. νόσος; for rejection of ל, v. בּוּרְיָי) *lycanthropy,* a form of melancholy, the patient so afflicted believing himself to be a wolf (or a dog) and spending his nights among tombstones; also (ὁ λυκάνθρωπος) *the person so afflicted.* Ḥag 3b אימר גנדריפס אחדרה ed. (Ms. M. גרדפוס, Var. גנדרופס, גנס׳, גרדפוס, v. Rabb. D. S. a. l. note) say, lycanthropy has seized him.—Y. Gitt. VII, beg. 48c קניטרופיס הרוצא בלילה; Y. Ter. I, 40b קנוטרוכוס (corr. acc.) he who goes out at nights is merely a lycanthrope (but not insane).

**גנדריפס,** v. preced.

**גְּנָה,** v. גְּנַח I.

**גַּנָּת, גַּנְּתָא,** v. גַּן.

**גָּנָּת,** v. גנר.

**גְּנוּבָא** (=גַּנָּבָא) *cunning.* Keth. 19a, v. גְּנַב *Pa.*

**גְּנוּבָא** m. (גנב) *stolen, secret.* *Pl.* גְּנוּבַיָּא. Targ. Prov. IX, 17 (Ms. גְּנִיבֵי).

**גְּנוּבְתָא** I f., **גּוֹנְבָא** m. (גנב) *tail.* Targ. Job XL, 17 Ms. (ed. דונבירה). Targ. Y. Deut. XIV, 9 גּוֹנְבֵירָה. Sabb. 77b. M. Kat. 17a; a. e.

**גְּנוּבְתָא** II f. (גנב) 1) *theft, stolen object,* v. גְּנֵיבוּתָא.—2) *fallacy, fallacious reply* (v. גְּנַב). Ab. Zar. 44b מאי גְּנוּבְתָּהּ wherein lies the fallacy of his answer? Ib. גְּנוּבְתָּהּ מהכא its fallacy comes in from here (consists in this).

***גְּנוֹגֶנֶת, גְּנוֹגְנִית** f. (גנן, cmp. גִּנּוּן) a sort of *parasol made of osier* and used by field laborers. Kel. XVI, 7 גנוגנת העני Ar. (Mish. גְּנוֹגְנוֹת pl., Talm. ed. גנוגנית, Maim. comment. ed. Derenbourg גְּנוֹגֶנֶת). [Ar. a. R. S.: *the poor man's bag.*]

***גְּנוּי** m. (גנה, cmp. גְּנַאי) *shame.* Y. Yoma VI, 43c the order of confession is עוו פשעו חטאו in order not to mention גְּנוּיָן של ישראל the shame of Israel (by bringing the name of Israel in direct connection with פשעו as the harshest of the three expressions).

**גנוית,** Y. Shebi. VI, 36c, v. גַּנָּא.

**גִּינּוּן, גִּנּוּן** m. (גנן) *baldachin* (the Greek θάλαμος), *bride-chamber, state room.* Cant. R. to I, 4 (play on *ganno,* ib. IV, 16) לִגְנוּנוֹ to his state room (the Tabernacle). Ib. to V, 1; Num. R. s. 13. Pesik. R. s. 5.—Num. R. l. c.

מיהו גַּנַּי גִּפּוּנִי מה הכילה וכ׳ *ganni* (Cant. IV, 16) means "my state room"; as the bridal curtain is embroidered in variegated colors, so was the Tabernacle &c.; a. e.

**גִּבָּא, גִּינָּא, גִּבְנָא, גִּינוֹ׳, גִּנּוֹן** ch. same; 1) *cover, shade, baldachin;* esp. *bridal chamber, state-room.* Targ. Y. Gen. XIV, 13 גננא cover. Targ. Is. IV, 5 בגנון (read כג׳, ed. Lag. בגנין, h. text חפה). Targ. Job XV, 32 Var. his enclosure (v. כִּילָּא) shall not be גנונא ed. Lag. (ed. גננא) a (wreathed) state-room (h. text רעננה; cmp. Cant. I, 16). Targ. Y. Ex. II, 1 גי׳ דהרילא. Targ. Ps. XIX, 6; a. e.—Y. Yeb. XIII, 13c bot. עבד לה גנון if a bridal room is prepared for her. Y. Ber. II, 5a they went מיעבד גִּנּוּנֵיהּ דר׳ וכ׳ to prepare the bridal chamber of &c.; Bab. ib. 16a קטרין ליה גננא wreathed the bridal chamber of &c. Ruth R. to I, 17 (sect. 3) [read:] דירתא גִּנּוּנָךְ חסר וכ׳ that thy state-room in the hereafter have one jewel less than &c., i. e. that the jewel given thee in this world be deducted from thy future reward.—2) (v. גנר) *couch, breeding place.* Targ. Job XL, 22. Ib. 31.

**גִּבּוּנִים**, v. גְּנִינִים.

**גִּבּוּנִית** f. (v. גִּפּוֹן) *couch.*—*Pl.* גִּבּוּנְיוֹת. Y'lamd. to Deut. X, 12 quot. in Ar. (ref. to בְּגַפִּים, Cant. VIII, 13) when the students at college sit ג׳ ג׳ arranged by couches (school forms).

**גִּינּוֹ׳, גִּנְּבוּרְתָּא** f. (v. גַּן) (*hortulus,*) *garden at the house, pleasure-garden.* Targ. Y. Ex. II, 21.—Ber. 43b. Y. Kidd. IV, end, 66d ג׳ של ירק vegetable garden; a. fr.—*Pl.* גִּנּוּבְרָתָא, גִּנּוּנְרָתָא. B. Bath. 68ab.—Esp. (=גַּן עֵדֶן) *paradise.* Targ. Y. Gen. XLVI, 17; a. e.

**גִּנּוּבִירְתָּא** pr. n. f. *G'nunitha,* (*gardener*) legendary name of Esther's attendant for the third day of the week (with ref. to Gen. I, 11). Targ. Esth. II, 9.

**גִּנּוֹנֵת**, v. גִּבּוּנִית.

**גִּנּוּס**, pl. **גִּנּוּסִין, גִּנּוּסִים**, v. גִּרְנִיסָא.

**גִּנּוּסָא**, v. גִּנְּרִיסָא.

**גִּנּוּסָיָא**, v. גִּרְנִיסָא a. גִּנְּרִיסָא.

**גִּנּוּסַיְרָא**, v. גִּנְּרִיסָא.

**גִּנּוֹסַר**, v. גִּנְּרִיסָא.

**גְּנוּת** f. (גנה; v. גְּנוּר) *blame, disgrace.* Pes. X, 4. Arakh. 16a בא לידי גְּנוּתוֹ may be induced to speak of his shortcomings; a. fr.

**גְּנוּתָא** ch. same. Targ. Y. Gen. XXXIV, 14. Targ. Koh. V, 5.

**גְּנַז** [*to cut off, set aside,*] 1) *to save, hoard up, reserve.* B. Bath. 11a; Tosef. Peah IV, 18 אבותיך גָּנְזוּ וכ׳ thy ancestors saved (treasures) and increased the savings of their fathers. Ḥag. 12a למי גָּנְזוֹ for whom has He reserved it?; a. fr.—*Part. pass.* גָּנוּז, f. גְּנוּזָה *reserved.* Pes. 119a; Snh. 110a.—2) *to remove from sight, hide* (in order to prevent desecration). Tosef. Sabb. XIII (XIV), 5; Sabb. 116a. Meg. 26b a book of the Law in a state of decay גּוֹנְזִין אותו וכ׳ is buried by the side of a scholar; a. fr.—3) *to declare a book apocryhal, to suppress, prohibit the reading of.* Pes. 56a ג׳ ספר רפואות suppressed the Book of Remedies. Sabb. 115a אף הוא צוה עליו וגָנְזוּ he (R. Gamliel junior), too, gave orders about it and suppressed it; Tosef. ib. XIII (XIV), 3; a. fr.—Sabb. 30b בקשו חכמים לְגַנּוֹז וכ׳ the scholars wanted to suppress (declare uncanonical) the Book of Koheleth; a. fr.

*Nif.* נִגְנַז 1) *to disappear, be hidden.* Yoma 52b משנ׳ הארון נִגְנְזָה וכ׳ when the Holy Ark was removed, there disappeared with it &c.; Tosef. ib. III (II), 7. Tosef. Sot. II, 2 מגילתה נִגְנֶזֶת וכ׳ the scroll used for the suspected wife (סוטה) was hidden away under the door pivot of the Temple; a. fr.—2) (of books) *to be prohibited, suppressed.* Sabb. 13b אלמלא חזא כ׳ וכ׳ but for him, the Book of Ezekiel would have been suppressed; Ḥag. 13a; Men. 45a; a. e.

**גְּנַז** ch. same, *to save.*—Targ. II Kings XX, 17.—Part. pass. גְּנִיז, f. גְּנִיזָא 1) *hidden, stored up, reserved.* Targ. II Chr. XXXIV, 15. Targ. I Sam. XXV, 29.—*Pl.* גְּנִיזִין, גְּנִיזָן. Targ. O. Deut. XXXII, 34. Targ. Hos. XIII, 12.—Targ. Prov. XXX, 18.

*Ithpe.* אִתְגְּנִיז *to disappear.* Targ. Y. Num. XX, 2; 13.

**גֶּנֶז** m. (b. h.; preced.) *store, treasure.*—*Pl.* גְּנָזִים, constr. גִּנְזֵי. Ḥag. 12b. Pes. 119a בית גִּנְזָיו של וכ׳ Korah's storehouse. Ib. 118b bot. בית גִּנְזֵיהֶם Ms. M. 2 (Ms. M. 1 גִּנְזָיו; ed. גנזיה, corr. acc.).

**גִּנְזָא**, constr. **גִּנְזֵי, גִּנְזֵי** ch. 1) same. Targ. I Sam. XXV, 29 גִּנְזֵי; Targ. Y. Deut. XXXI, 16 גִּנְזֵי.—*Pl.* גִּנְזִין, גִּנְזַיָּא, גִּנְזָרָא. Targ. Ps. CIV, 13. Targ. Hos. XIII, 15. Targ. Y. Deut. XXXIII, 19 the hidden treasures.—Koh. R. to XI, 1 [read:] ועול לבי גנזי דירדי וכ׳ and go into my treasury and take from there seven suits of clothes.—2) *garments kept in the royal treasury* (cmp. Koh. R. l. c., a. סַרְדַּיָּא). Targ. Esth. I, 3 גנזי מרלתא fine woolen garments. [Ab. Zar. 35b, v. גַּוְוָא I.]

**גנזבירה**, v. גִּנְזַבְרֵיהּ.

**גַּנְזַכְדָּה*** f. (b. h. pl. גַּנְזַכִּים; גנז, with format. ך, cmp. בזך) *treasury, store.* Gen. R. s. 61 (homiletic interpret. of קטורה, cmp. קוֹרְטוֹר) כזה שהוא חותם ג׳ ומוצאה וכ׳ (not ומוציאה) like one who seals up a store and finds it sealed and knotted; Yalk. ib. 109 גנזובא some ed. (corr. acc.); ib. Chron. 1074.

**גִּנְזַכְרִיתָא*** (v. next w.) *of Ginzak.* Y. Ber. II, 5b top Benjamin of G. (Nidd. 65a מנימין סקסנאה).

**גִּינְזָק, גְּנְזָק** pr. n. pl. *Ginzak, Gazaka,* a city in the North of Media Atropatene (v. Neub. Géogr. p. 375). Kidd. 72a; Yeb. 17a, expl. נהר גוזן (II Kings XVIII, 11). Ab. Zar. 34a; 39a; Gen. R. s. 33 (mentioned in connection with R. Akiba); Taan. 11b (v. Rabb. D. S. a. l. note 7). Treat. S'maḥ. ch. XII.

**גָּנַח** (v. גּוּחָא) *to groan,* esp. 1) (with or without מלבו) *to sigh heavily under an attack of angina pectoris.* Tem. 15b; B. Kam. 80a; Tosef. ib. VIII, 6; Keth. 60a.—2) *to cough and spit blood.* Gen. R. s. 32, end ג׳ דם; Tanḥ. Noah 9 ג׳ וכוהה דם, v. בָּחַח.

**גָּנַח** I ch. same, *to groan, rumble* (of the underground thunder at earthquakes). Ber. 59a ג׳ גיהא (Ms. M. גָּנָא, Ms. O. גָּנְחָה), v. גּוּחָא.

*Pa.* גַּנַּח same, esp. *to utter disconnected sounds* (staccato), opp. to יְלִיל to utter a trembling plaintive sound (tremolo). R. Hash. 34a.

***גָּנַח** II *to cut, pass swiftly.* Targ. Ps. VIII, 9 Ar. (ed. חַלִּיק, h. text עֹבְרֵי).

*Pa.* גַּנַּח *to castrate.* B. Mets. 90b top they take them stealthily ומְגַנְּחִין יתהון (Ms. M. וגוזרין, v. גָּזַז; v. Rabb. D. S. a. l. note). [גנח prob. misread for גוזז, a. מגנחין for מְגַנְּוִיזִין, denom. of גַּנְּוָזָא II. Cmp. form of letters, Sabb. XII, 5; 103b; 104b.]

**גָּנַב, גְּנִי** (cmp. גְּנַן) *to cover, be covered.*

*Pi.* גִּנֵּב, גִּנְּבָה *to overshadow, to obscure, to put to shame; to censure.* Snh. 92b הירו מְגַנְּבִין את החמה וכ׳ obscured the sun with their beauty. Gitt. 58a הירו מג׳ את הפז וכ׳ they outshone the finest gold with their beauty. Snh. l. c. בירקש לְגַנּוֹת וכ׳ he would have attempted to excel all the praises &c.—Sabb. 33b שגי׳ who criticised (the Roman government); a. fr.—Part. pass. מְגוּנָּה *deserving to be covered up, reprehensible, indecent; ugly.* Pes. 3a דבר מג׳ an ugly expression e.g. מזמא in place of לא טהור. Ber. 33b הרי זה מג׳ he is to be reprehended; ib. 45b, opp. משובח; a. fr.

*Hithpa.* הִתְגַּנֵּב *to make one's self reprehensible, to become repulsive.* Ḥag. 15b ומה לְמִתְגַּנְּבִין בה וכ׳ if such regard is paid to those who abuse the knowledge of the Law &c., opp. משתבחין. Kidd. 41a he may see in her דבר מגונה ותִתְגַּנֶּה עליו something objectionable, and she may become repulsive to him. Yoma 78b, v. אֵיבָה. Keth. 65b; a. fr.

**גְּבָא, גְּנִי** ch. same, *to be shaded, to lie down, sleep.* Targ. Job XL, 21. Targ. Y. Deut. XXIV, 13. Targ. II Esth. I, 4 מיגנו to recline for meals, *to dine;* a. fr.—Gitt. 68a וגְנָא and fell asleep. Sabb. 65a did not allow his daughters גַּנָּאן גבי הדדי (Ms. M. דגַנָּיִן) to sleep together. Ib. 129a וניגְנֵי וכ׳ let him lie in the sun. Yoma 78b ולגני and let him sleep (in his sandals). Snh. 109b גְּנִי אפוריא lie down on the bed. Y. Taan. I, end, 64b כותלא דגְנָאֵי ביה a wall of a room in which people sleep; ib. IV, 64d bot. דגַנְיֵי.—B. Bath. 58a גְּנֵי Ar. (ed. גָּאנֵי) is lying. [Ber. 59a Ms. M., v. גָּנַח I.]

*Pa.* גַּנֵּי (with עַל) *to cover, protect.* Targ. Is. IV, 5. Targ. Y. Deut. XXVIII, 15.

*Af.* אַגְנֵי *to cause to lie down.* Targ. II Esth. I, 3 (2) ואַ׳ וכ׳ and made them lie down (for meals),—Snh. l. c. they had a bed דהוו מַגְנֵי עלה וכ׳ upon which they made strangers lie. Num. R. s. 18; Tanḥ. Korah 10 ואַגְנִיתֵיהּ וכ׳ and made him lie down on his bed; Snh. l. c.—B. Mets. 84b [read:] אַגְנִירִין בעילריתאי hide me, I pray, in my room (v. Rashi a. Rabb. D. S. a. l. note 7). Ib. [read:] אגנירתיה בעילריתיה I kept his body in his room.

*Ithpe.* אִירְתַּגְּנֵי, אִירְתַּגְּנֵי (v. preced. Hithpa.) *to be disgraced, become repulsive.* Targ. II Chr. XV, 16.—Y. Ab. Zar. III, 42c bot. [read:] דלא ירחוון מִירְתַּגְּנֵין בי that they may not be disgraced through me (be ashamed of me). Sabb. 140b ואתי לְמִתְגַּנְיָא and he may be disgraced. Ib. 65a מידי דמִירְתַּגְּנְיָא ביה something by which she is exposed. Keth. 65b תִּירְתַּגְּנֵי וְתִירְתַּגְּנֵי let her look repulsive (her husband being dead).

**גְּנִיב־**, v. גָּנַב.

**גְּנִיבָא, גְּנִיבָה** pr. n. m. *G'niba.* Gitt. 31b; 62a. Y. ib. VI, 48a bot. כהדא ג׳ אתאפק וכ׳ as in the case of one G'niba who was carried out to be put to death.

**גְּנֵבָה, גְּנִיבָה** f. (b. h.; גנב) *theft, the stolen object; deception.* B. Kam. X, 3 ויצא לו שם ג׳ בעיר and the report of his being robbed had spread in town. Ib. 8 did not know בְּגְנֵיבָתוֹ that it had been stolen. Y. Sot. III, end, 19b ג׳ אחת one theft; Kidd. 18a. Ib. גְּנִיבוֹ אלף if what he has stolen is worth one thousand (Shekel &c.); a. fr.—*Pl.* גְּנֵבוֹת, גְּנִיבוֹת. Ib.—Mekh. Mishp., N'zikin, s. 13 גנב שלש ג׳ וכ׳ he committed three frauds &c., v. גָּנַב. Num. R. s. 7; a. fr.

**גְּנִיבוּת** f. same; ג׳ דעת *deception.* Y. Snh. VI, 23d bot., sq.

**גְּנֵבְתָּא, גְּנִיבְתָּא, גְּנֵבְ׳, גְּנִיבוּתָא** ch.=h. גְּנֵבָה. Targ. Y. Ex. XXII, 2 sq. (O. גְּנוּבְתָּא); a. fr.—*Pl.* גְּנִיבָתָא. Ab. Zar. 26a ג׳ עבוד ג׳ committed thefts.

**גְּנִיבָר** *hunter,* v. קְנִיגָר.

**גְּנִיזָא, גְּנִיזָ׳** 1) Part. pass. of גְּנַז.—2)=גְּנָזָא.

**גְּנִיזָה** f. (גנז) *removal of sacred objects.* Sabb. XVI, 1 טעונים ג׳ must be removed (in case of their being unfit for use). Meg. 26b זו הרא גְּנִיזָתָן this (their use for shrouds) is their removal.—[Pes. 118b ברית גניזה, v. גְּנֵז].

**גְּנַיָּר**, v. גְּנַאר.

**גְּנִירְכָן**, v. גְּנִירִים.

**גְּנִיךְ**, v. גְּפִיף ch.

**גְּנוּנִים, גְּנִירִים** m. pl. (contr. of גְּוִונוּנִי, v. גָּוֶן) *of many colors.* Nidd. III, 3 (24b) שפיר מלא גנו׳ (an abortion consisting of) a bag full of a many-colored substance; (Ar. גני׳—for which in Gem. ib. גוונים; incorr. opin.= גבנונים *lumps of a fleshy substance,* v. Ar. s. v.); Bekh. VIII, 1 גנו׳ (Talm. ed. 47b גני׳); Kerith. I, 5 גנו׳ (Talm. ed. 7b גני׳).—Esp. *a sort of flour containing all shades of color.* Tanḥ. T'savveh 13 סאה גני׳ (ed. Bub. 10 גבונים, Ms. R. גגירין, oth. corrupt. v. ib. note 63) one measure full of all sorts of flour; Y. Peah VII, 20a bot. גנירין (corr. גנירין; omitted in Yalk. Hab. 565).—Sot. 36b גְּנוּנֵי מלכות royal *manners* (v. גָּוֶן a. גַּוְוָנָא; Ar. גְּנוּסֵי, גְּנִיסֵי, v. גִּרְנִיסְרָא).

גְּנִיסָא, גְּנִיסְתָּא (גְּנוּ׳) f. (adopted fr. γένος) *gens, family, gentry.* Targ. Y. Ex. XII, 47. Targ. Y. Deut. XXIX, 17.—Targ. Y. Gen. VI, 9 גְּנִיסַת נח (גְּנַסְתֵּיהּ) of the family of Noah; a. fr.—*Pl.* גְּנִיסָן, גְּנִיסָאתָא, גְּנִיסָתָא, גְּנִיסָתָא. Targ. Y. Deut. X, 6. Targ. Y. Num. XXVI, 7 (some ed. גְּנִיסָתָא read סָתָא . . .). Targ. Job XXXI, 34; a. e.—Masc. pl. גְּנִיסַיָּיא. Targ. Ps. CVII, 41, v. next w.

גְּנִיסַיָּיא, גְּנוּ׳ m. pl. (v. preced. a. גִּינְיסָרָא) *nobles, gentry.* Targ. Y. Gen. XXXVI, 29 sq.; Deut. II, 12 (some ed. סָרָיָא . . ., corr. acc.; h. text הֹרִי).

גְּנִיסִין, v. גִּינְיסָרָא.

גְּנִיסַר, v. גִּינֵּיסַר.

גְּנִיסְתָּא, v. גְּנִיסָא.

גְּנַן (b. h.) *to protect, surround.* Denom. גַּן.

גְּנַן ch. same. Targ. Zech. VIII, 4.

*Af.* אַגֵּין same. Targ. O. Gen. VII, 16 (some ed. אָגֵּין, fr. גֵּין, Y. I אַגִּין, h. text סגר). Targ. Ex. XXXIII, 22. Targ. Is. I, 6; a. fr. (interchanging with אָגֵּין).—Sot. 21ª אגונֵי מַגְּנָא does protect, contrad. fr. אצולי to rescue. Keth. 77ᵇ אגוני לא מגנא will it (the Law) not protect (me)? Ab. Zar. 15ᵇ bot. מגנו עלוידהו they (the bucklers) protect them. Ib. 16ª מגנו עילוון they (the Persian soldiers) protect us.

גַּנָּן m. (denom. of גַּן) *gardener.* Lev. R. s. 5.—*Pl.* גַּנָּנִין, גַּנָּנֵי. Kel. XVII, 1. Yoma V, 6; a. e.

גַּנְּנָה, גַּנְּנָא ch. same. Y. Snh. II, end, 20ᵈ; Gen. R. s. 80, v. גִּינְּנָתָא.

גְּנַנְּנָא, v. גְּנוּנָּן.

גְּנַסַּת, v. גְּנִיסָא.

גנסרי, v. גְּנַבְּרָא.

גַּנְפָּא*=גַּפָּא.—*Pl.* גַּנְפֵּי. Targ. Mic. I, 16 (ed. Lag. a. oth. גדפ׳), v. גַּדְפָּא a. גְּדַנְפָּא.

גְּנַרְתָּא, v. גִּירְ׳.

גַּס I m. *falcon,* v. גַּז.

גַּס II m. (v. next w.) *the thick part of the web, border, hem.* Tosef. Sabb. XII (XIII), 1 ע״ג הגס (Var. הנס; Y. ib. XIII, beg. 14ª הגב, corr. acc.), v. גַּב; Bab. ib. 105ª על הגס (some ed. הנס).

גַּס III m., גַּסָּה f. (גסס, cmp. גשש) *bulky, huge, large.* Ḥull. III, 1 עוף הגס large fowl (goose, hen &c.), opp. דק.—גסה(בהמה) *large cattle* (beeves &c.), opp. דקה sheep, goats &c. Ib. Y. Pes. IV, 30ᵈ bot.; a. fr.—Dem. II, 4 sq. בגסה, במדה ג׳ in large quantities, *wholesale.*—Ber. 6ᵇ פסיעה ג׳ large, hasty step. Pes. 107ᵇ אכילה ג׳ a large, full meal.—Shebi. IV, 1 (to gather wood or stones) את הגס הגס the larger the better, i. e. picking out the largest for using them in buildings &c., clearly indicating that it is not done for the purpose of improving the field; expl. Y. ib. beg. 35ª כרך שהוא מלקט .... בין דקים לגסים as one gathers in his neighbor's field distinguishing between the small and large pieces.—Nidd. 2ᵇ הגס הגס she noticed the menstruation only when coming in large quantities (in clods, while the blood had previously been imperceptibly gathering).—*Pl.* גַּסִּים, גַּסִּין, f. גַּסּוֹת. Y. Shebi. l. c. Ḥag. 26ª; a. fr.—גס רוחַ *presumptuous, haughty.* Ab. IV, 7. [Ib. גס לבו, v. גוּס.]—*Pl.* גַּסֵּי רוח. Y. Pes. V, 32ª bot.; a. fr.—גַּסִּים (sub. נקבים) *movement of the bowels,* v. גָּדוֹל end. Y. Ber. II, 4ᵈ top; a. e.

גַּסָּא ch. f. (sub. מִידָּה) *large quantity.*—בג׳ *intemperately.* Esth. R. to I, 8 ג׳ לפום דחמן שאתן because there (at the Persian court) they used to drink immoderately.

גָּסָא, v. גָּסָה.

גַּסְבַּר, Tosef. Shebi. II, 7 השבת וחג׳ some ed., v. בּוּסְבַּר.

גָּסָה (denom. of גַּס; cmp. אכילה גסה, s. v. גַּס) 1) *to swallow large quantities at a time, to glut.* Der. Er. Zutta ch. V ולא יִגְסֶה בפני וכ׳ must not eat or drink like a glutton in the presence of &c.—Pesik. Vattomer, p. 131ª (ref. to לחם הקלקל, Num. XXI, 5) I (the Lord) selected for them light food ....., שלא יהא אחד מהם גּוֹסֶה ודלריא lest one of them should eat too much and be seized with diarrhœa; Sifré Deut. 1 Ms. (v. ed. Fr. note 26); Yalk. Num. 764 גוטר (corr. acc.); ib. Deut. 790 גוסרודליא (read גוס׳ ודולריא); ib. Is. 332 גוטש (corr. acc.); Lam. R. to III, 37 גּוֹסֵא.—2) *to feel inflated, nauseous; to belch.* Nidd. 63ᵇ (among the symptoms of approaching menstruation) וגוֹסָה.—V. גּוֹסִי.

גַּסּוּת f. (גַּס III) (with or without רוח) *presumptuousness.* Succ. 29ᵇ. Kidd. 49ᵇ; a. fr.

גַּסּוּתָא ch. same. Targ. Ps. X, 2. Ib. CI, 5 גסות עיינין haughty look; a. fr.

גְּסִטְרָא, v. גִּיסְ׳.

גַּסְטְרָא f. (castra, v. קַסְטְרָא) *military camp, fort.* Sabb. 121ª אנשי ג׳ של וכ׳ Ar. (ed. גיסט׳, גיסת׳, גיזט׳, v. Rabb. D. S. a. l. note 1) the Roman garrison of Sepphoris. Ber. 32ᵇ (Ms. M. גיסט׳, Yalk. Is. 332 גסתרא) ועל כל לגיון ולגיון בראתי בו׳ שלשים ג׳ וכ׳ Ms. M. (v. Rabb. D. S. a. l.) for each legion (of minor planets in the constellations) I created thirty camps, and for each camp thirty squares, v. קרטון.—Sot. 13ᵇsq. שלחה מלכות הרשעה אצל ג׳ ביח וכ׳ the Roman government sent to the camp of Beth Peor; (Yalk. Deut. end גיס׳; Pesik. Zutr. Deut. p. 134 מלכות של חצרח ושל ביח וכ׳).—Hence: pr. n. pl. *Castra.* Lev. R. s. 23 כגון ג׳ לחיפא as Castra is hostile to Haifa; Lam. R. to I, 17 קסטרא.—*Pl.* גַּסְטְרָיוֹת. Gen. R. s. 28 ג׳ אריות; Yalk. ib. 47 ג׳ חיילות, read אהלירות וג׳, v. אָהֳלִית.—*2) (cmp. castellum) *reservoir.* Lev. R. s. 15 Ar., Var. קִנְצְטָרָא (cisterna, κιστέρνα) *cistern* (not extant in ed; B. Bath. 16ª דְּפוּס).

**גַּסְטְרוֹן**, v. גַּסְטְרוֹן.

**גַּסְטָרִיוֹת**, v. גַּסְטָרָא.

**גַּסְיוֹטָאֵי*** m. pl. n. gent. (Κασίωτις, Κάσιος) *inhabitants of Casiotis*, a district surrounding Mount Casius, East of Pelusium in Egypt. Targ. Y. I Gen. X, 14 נסיוט (corr. ג׳, Y. II פִּילוּסְאֵי; h. text פתרסים); Targ. I Chr. I, 12 נסיוט, נסאט (corr. acc.).

**גַּסִיטְרוֹן** m. (κασσίτερος) *tin*. B. Mets. 23[b] [read:] של ג׳. Men. 28[b] ושל גיסט (corr. acc.); cmp. קַסִּיטְרָא.

**גסיסין**, v. גִּיסְמָא II.

**גָּסַס** (v. גּוּס II; cmp. גִּיסְמָא III) *to recline, to dine*. Y. Snh. III, 21[c] top אשגח למיגוס גו וכ׳ cared to remain undisturbed at a banquet among the guests. Esth. R. to I, 8 דבעי מיגס וכ׳ where one wants first to dine and then to drink. Lev. R. s. 28 why dost thou not allow the guests דיגסון to eat? Koh. R. to II, 17; a. fr.—Denom. מְגוּסְמָא, מְגִיסְמָא &c.

**גֶּסֶס** m., pl. גְּסָסִים (v. preced. a. גִּיסְמָא) *side, arm*. Nidd. 48[b] על גססיהן upon their (left) arms.

**גְּסָסָא**, v. גִּיסְמָא.

**גסתרא**, v. גַּסְטָרָא.

**גָּעָא**, v. געי.

**גְּעָא**, Koh. R. to XI, 1 לבי געא וגנזי, read לבי גְּנָזֵי or לבי גְּאָא.

**גִּיעֲגוּעַ, גְּעִגּוּעַ**, m., pl. גְּעִגּוּעִין, גְּעִגּוּעִים, גי׳ (reduplic. of געי) *lowing, roaring;* trnsf. 1) *homesickness, longing* (as the cow lows after her calf). Sabb. 66[b] בן שיש לו גיע׳ וכ׳ Ms. M. (ed. omit לו) a son who is homesick for his father. Snh. 39[a]. Ib. 63[b].—2) *sulky, rebellious conduct, howling* (of children). Tanḥ. Shmoth 1; Ex. R. s. 1, beg. שהיו לו ג׳ על אברהם וכ׳ who behaved rebelliously against his father.

**גְּעִגֵּעַ** (=עגעג, cmp. קעקע) *to roll*. *Hithpa.* הִתְגַּעְגֵּעַ, הִתְגַּ׳ *to roll one's self*. Cant. R. to IV, 11 מִתְגַּעְגְּעִין היו וכ׳ they would roll themselves in the plants around the well (to make their garments flagrant); (Pesik. B'hall. p. 92[b]; Yalk. Deut. 850 מתלכלכין); Midr. Till. to Ps. XXIII מְגַּעְגְּעִין; Yalk. Ps. 691; (Deut. R. s. 7, end מתענגין).—Lev. R. s. 20, v. next w.

**גַּעְגַּע**, *Ithpa.* אִתְגַּעְגַּע, אִרְגַּעְגַּע ch. same, *to roll one's self, wallow*. Lam. R. to II, 2 as long as that hen מִתְגַּעְגְּעָא בקרטמא wallows in the ashes (as Israel lives in its religious element). Koh. R. to XI, 1 מגן מְגַעְגְּעִין בדמא clothes rolled in blood (suspicious of murder).—Tanḥ. Aḥaré 3 (ref. to Job XXXIX, 30) חמי אפרוחוי מגעגעין בדם וכ׳ he sees his brood wallowing in blood (Aaron sees his sons dead), and is silent; Lev. R. s. 20 באדמא . . . . ראה Ar. (ed. באדמה); Pesik. Aḥaré p. 171[b] מְגַעְגְּעִין באדמה (Ms. Carmoli מגעגעין באדמא). [Targ. I, II Gen. XLIX, 11 מעגעגין באדמא.]—Trnsf. *to enjoy one's self, play*. Targ. Ps. CXIX, 117 ואירגעגע Ms. (ed. וְאֶגַּעְגַּע, h. text שעשע).

**גַּעְגָּעָא** m. (preced.; cmp. חוּגְּנָא) *rolling;* (דמיא) ג׳ *cataract*. Lam. R. to I, 17, v. אֲגוֹנָא.

**גָּעָה, געי** (b. h.; cmp. גוח) *to burst forth, to roar, low*. Midr. Till. to Ps. CXXXVII, beg., a. e. גָּעוּ וכ׳, v. בְּכִיָּה.—Gen. R. s. 31, end וגָעֲתָה אמו and the whelp's mother roared. Yalk. Gen. 101 ג׳ געירה וכ׳ cried loudly. Ḥull. 38[a] top גּוֹעָה if the animal lows (when taken to slaughter). Tosef. Bekh. VII, 10 גּוֹעוֹת. Y. Taan. II, beg. 65[a] חָשְׁבִנוּ כאלו גוֹעִים וכ׳ regard us as if we were lowing before thee (in agony) like cattle; a. fr.

**גְּעָא, גָּעִי** ch. same. Targ. I Sam. VI, 12. [Ib. II, 5 וגעין some ed., corr. וְגָאֲנָן, v. גאי].—Targ. Job VI, 5, v. גְּרַח.—Y. Taan. II, 65[b] והוו אילין גְּעֵיי וכ׳ and they lowed from this side &c.; Pesik. Shubah, p. 161[a] מְגַעֲרִין. Y. Ber. II, 5[a] top גָּעַת תורתיה his cow lowed; Lam. R. to I, 16, end.

*Pa.* גַּעֵי same, v. supra.

**גְּעִיָּה, גְּעִירָה** f. (preced.) *roaring, crying in agony*. Yalk. Gen. 101, v. געי. Tana d'be El. I, ch. III בכו וגעו ג׳ אחת they wept and burst forth in one loud cry of agony.

**גְּעִיָּתָא** ch. same. Lam. R. to I, 16.

**גְּעִילָה** f. (next w.) *loathing, rejection*. Lam. R. to V, 20; Pesik. R. s. 31; Yalk. Is. 332.

**גָּעַל** (b. h.; cmp. גאל) *to be covered with impurity, be loathsome; to loathe*. V. preced.

*Hif.* הִגְעִיל *to remove impurity by means of hot water, to cleanse*. Ab. Zar. V, 12 אם שדרכו להגעיל רגעיל a vessel which ordinarily is cleansed with hot water, must be purified for ritual purposes by means of hot water. Ib. 76[a] כיצד מַגְעִילָן וכ׳ how must one disinfect them? You put a smaller vessel into a larger one &c.; a. fr.—Y. Ter. XI, 48[a] מַגְעִילָהּ בחמין removes the soakings of T'rumah &c. [Y. Maasr. I, end, 49[b] שרגעיל, read משיעגל, v. עִגֵּל.] V. הַגְעָלָה.

*Nif.* נִגְעַל *to be removed through boiling*. Y. Ter. l. c.

*Nithpa.* נִתְגָּעֵל *to be soiled*.. Zeb. 88[a].

**גֵּעַל** ch. same. *Ithpa.* אִתְגְּעַל, *Ithpe.* אִרְגְּעַל *to be polluted, soiled*. Targ. Is. I, 6.—*Part. pass. Af.* מַגְעַל. Ib. VI, 5; XXVIII, 8.

**גָּעַר** (b. h. גָּעַר) *to shout, to rebuke*. Targ. Zech. III, 2 ed. Lag. (ed. רְזִיחַ).—Kidd. 81[b] רחמנא נְגָעֲרֵה ברה וכ׳ the Lord rebuke Satan. Gen. R. s. 56 החוא גברא דיְגָעַר ברה that man of whom it is said, Rebuke him (Satan; with ref. to Zech. l. c.).

**גָּעַשׁ** (b. h.) 1) *to rush forth, to quake, be agitated*. Yalk. Josh. 35 (cit. fr. Sabb. 105[b], ref. to הר געש Josh. XXIV, 30) מלמד שג׳ עליהם ההר להרגם it intimates that the mountain over them quaked (threatening) to slay them; Sabb. l. c. שרגש. Cant. R. to III, 10 ג׳ הים וכ׳

the sea rushed forth and flooded the cave.—2) *to cough* or *sneeze*. Lev. R. s. 3 ג׳ השור וכ׳.

*Hif.* הִגְעִישׁ *to shake, cause to reel.* Koh. R. to VII, 1 להרעיש וגם להַגְעִישׁ וכ׳ to shake and even make reel the mountain &c., v. supra.

*Hithpa.* הִתְגַּעֲשׁ, *Nithpa.* נִתְגַּעֲשׁ *to be agitated, very busy, anxious.* Ruth R., introd. 2 מעשות ג״ח . . . נִתְגַּעֲשׁוּ וכ׳ the Israelites were too much engrossed (in settling) to attend the funeral of Joshua; Koh. R. l. c.—Pesik. R. addit. s. 2 (ref. to יגעשו, Job XXXIV, 20) מִתְגַּעֲשִׁים וכ׳ marched hurriedly to get out &c.

**גַּעְתּוֹן** pr. n. pl. *Gaton* (*Ġatan;* v. Hildesh. Beitr. p. 13 sq.). Y. Shebi. VII, 36c ראש מי ג׳ וג׳ עצמה the head of the brook of G. and G. itself; Tosef. ib. IV, 11 ריש מיא דג׳ וג׳ גרמא Var. (ed. ריש מעון רגעתן וכ׳, corr. acc.); Sifré Deut. 51 מגראתו וגרא׳ עצמה (read מי ג׳ וג׳); Yalk. ib. 874.

**גַּף** I m. (b. h.; גפף, v. גּוּף) *body.* בְּגַפּוֹ *alone*; explained Kidd. 20a בגופו נכנס בגופו יצא he came with his body, and so he shall go out, i. e. he has no claim for injuries received during servitude; oth. expl. יחידי נכנס וכ׳ if he entered a single man, he must leave a single man, i. e. his master has no right to give him a Canaanite slave for propagating purposes.

**גַּף** II c. (גנח, cmp. כָּנָף a. כַּף; v. אֶגֶף) [*bent, joint,*] 1) *the long portion of the wing.* Zeb. VII, 5 שירבש גַּפָּהּ (Talm. ed. 68b שירבשה, v. Rabb. D. S. a. l.) whose wing is withered. Ḥull. 57a שמוטת גף a bird whose wing is dislocated.—*Du.* גַּפַּיִם, גַּפַּיִם. Ib. III, 4 נשתברו גַּפֶּיהָ whose wings are broken, contrad. to כנפי wing feathers.—2) *arms, shoulders* of a human being. Ohol. VII, 4 נישטלת בג׳ carried by her arms (put around the necks of her supporters); v. אֶגֶף.—3) *handles* of a vessel, *sides* &c. Kel. VIII, 3. Tosef. ib. B. Mets. X, 5; a. e.—V. גִּיחַ.

**גַּפָּא** I ch. same; 1) *wing,* also *winged animal* (interch. with גַּדְפָּא). Targ. Prov. I, 17; a. fr.—Cant. R. to IV, 8 דמנערא גפא (Gen. R. s. 75 גרמה, Var. אגפה), v. גּוּ.—*Pl.* גַּפְרִין, גַּפַּיָּא, גַּפֵּי. Targ. Koh. X, 20. Targ. Ez. I, 6; a. fr.—Lam. R. to I, 1 רבתי beg.—*2) *a pole with a hook* for cutting off fruits on high trees; [oth. opin. *a ladder hooked* into the tree.] Ned. 89b (a proverbial phrase) רהיט בג׳ ותובלירא he ran with hook and ropes (or baskets); i. e. he tried his utmost.

**גַּפָּא** II m. (גפף, cmp. אֶגֶף) *city-gate.* B. Bath. 8a; B. Mets. 108a, v. אֶגְלָא.—V. next w.

**גַּפָּה** f. (גַּפָּא m. ch.) (v. preced.) 1) *stone fence with gate.* Peah VI, 2 סמוך לג׳ ולגדיש (Ms. M. לגפא ולגדר, Ar. לגפא) near the stone fence (ready for being carried out) or the stack; Eduy. IV, 4. Kil. II, 8 (Ms. M. א . . .). B. Mets. II, 3.—2) ג׳ של רומי (Ch. גפא דרומאי) *the Capitol of Rome.* Sifré Num. 115 ג׳ של ר׳ (Var. גפר) by the Capitol of Rome (an invocation used by a gentile woman). Men. 44a ג׳ של פרס (read רומי, Ar. גפא דרומי). Pes. 87b ג׳ דרומאי ed. (Ms. M. דרומי, omitted in some ed.).

**גָּפָה**, part. גּוֹפֶה, v. גּוּף I.

**גְּפוּף, גִּפּוּף**, v. גִּיפּוּף.

**גִּפִּי**, v. גַּפָּה.

**גִּפְל**, Y. Sabb. XIII, 14a bot. מיגפל, v. גָּפַף.

**גֶּפֶן** c. (b. h. גפן, v. גפף) *vine,* esp. *grape-vine.* Kil. VII, 2; a. fr.—פרי הג׳ *wine.* Ber. VI, 1; a. fr.—צֶמֶר ג׳ *cotton, cotton tree,* v. גּוּפְנָא. Kil. l. c.—*Pl.* גְּפָנִים. Ib.; a. fr.

**גָּפְנָה, גָּפְנָא**, v. גּוּפְנָא.

**גָּפַס** (גָּפַת) (v. גפף) *to make air-tight, to paste with gypsum, clay* &c. Kel. X, 5 שגָּפָסָן עם וכ׳ Ar. a. R. H. G. (ed. שגָּפָתָן); Tosef. ib. B. Kam. VII, 7 שגפסן (Var. שגפת, R. S. to Kel. l. c. שגָּפָפָן) which one closed up by connecting the paste with the rim (leaving an empty space between the cover and the body of the vessel).

*Nif.* נִגְפַּס *to harden and be closely consolidated with the ground.* Mikv. IV, 3 Ar., Maim. a. Rabad (v. Tos'f. Yom Tob a. l.; ed. נכבש).

**גִּיפְסִים, גִּפְסִים** m. pl. (preced.; cmp. גֶּפֶת) *paste, plaster,* esp. *gypsum.* Kel. X, 2 we must use בסיד בג׳ וכ׳ lime or gypsum &c. Y. M. Kat. I, 80b bot. גירבסם; Y. Shebi. III, 34c bot. גִּירְפְּסוֹס, v. infra. Tosef. Kel. B. Kam. III, 4 גִּפְסִית ed. Zuck. (oth. ed. גִּפְסִיס). Ḥull. 8a גפסית רותח; Pes. 75b גפסיס רותח, Ar. גפסים רותחין. Tosef. Mikv. IV, 7 גפסים; a. fr. [Greek adoption: γύψος, readopted גִּירְפְּסוֹס, גִּירְבְּסוֹס.]

**גִּפְסוֹס**, v. גִּירְפְּסוֹס.

**גִּפְסִיס** m. (denom. of גפס) *plastering material, gypsum,* v. גִּפְסִים.

**גִּפְסִית** f. same, v. גִּפְסִים.

**גָּפַף** (v. גּוּף) *to bend, to join; to press, close*; v. גָּפַס.

*Pi.* גִּיפֵּף 1) *to attach a rim, to surround.* Kel. XV, 2.—2) *to throw arms around, embrace* (v. גַּף). Yoma 66b גי׳ ונשק Ar. (ed. גפף ונישק) whosoever embraces or kisses an idol; Snh. VII, 6 (60b) הִגְפִּפָהּ.—Pesik. R. s. 26 גִּיפְּפָן וכ׳ he hugged and kissed them. Ib. מְגַפְּפוֹת את וכ׳ threw their arms around the columns.—Y. Keth. VII, 31c מְגַפְּפִין סוטה if they have been seen embracing one another, she is amenable to the law of Sotah (v. סוֹטָה); a. fr.—*Part. pass.* מְגוּפָּף *closed, enclosed, surrounded from all sides.* Y. Kil. IV, 29b bot.; Y. Erub. I, 19c מְגוּפָּפָת וכ׳ enclosed on four sides; a. fr.—Tosef. Bekh. IV, 16 שאזניה מְגוּפָּפוֹת וכ׳ whose ears are closed.

*Hif.* הֵגֵּף *to lock up, shut.* Y. Sabb. XIII, 14a bot. [read:] ולא כמֵגֵּף לתוכה וכ׳ we are not treating the case of one shutting (the animal) up in the vivarium; (Y. Bets. III, beg. 61d בנעל).

**גַּפַּף** ch. same, *to embrace.* Y. Erub. III, 20d bot.; VII, 24d top נסתירה גְּפַפְתֵּיהּ she took him and hugged and

kissed him &c.—Snh. 82$^b$ גַּפָּתָהּ לאמה (Yalk. Num. 372 גפתא) did she hug her mother there? [Rashi: she made her mother a prostitute.]

*Pa.* גִּפֵּר, גָּפֵּיף 1) *to embrace.* Targ. O. Gen. XXIX, 13 ג׳ (Ms. a. Y. some ed. ׳גפ). Ib. XXXIII, 4; a. fr.—2) *to fold hands* (in idleness). Targ. Koh. IV, 5.

**גָּפַר** (v. גפת) *to make thick, tighten.* Denom. גָּפְרִית; fr. which

*Pi.* גִּיפֵּר *to make water-tight.* Part. pass. מְגוּפָּר, f. מְגוּפֶּרֶת *water-tight.* B. Bath. 97$^b$; Tosef. ib. VI, 3 מְגוּפָּרוֹת (defective clay vessels) made tight by a lining of sulphur or pitch.

*Hithpa.* הִתְגַּפֵּר *to be darkened through sulphur fumes.* Sabb. 18$^a$; Y. ib. I, 4$^a$ top; Tosef. ib. I, 23 מִתְגַּפְּרִין they (the silver vessels) go through the process of sulphuring.

**גְּפַר**, *Pa.* גִּפֵּר as preced. *Pi.* Y. Sabb. VII, 10$^c$ top מְגַפֵּר, v. אֲגַ׳רְקָה.

**גָּפְרִית** f. (b. h.; גפר, cmp. כַּבְרִיתָא) *sulphur* [or *bitumen, pitch*]. Sabb. 18$^a$, a. e., v. גָּפַר Hithpa.

**גָּפַת**, v. גָּפַס.

**גֶּפֶת** f. (גפף) *a pressed hard mass, peat, turf.* Sabb. IV, 1. Ib. 47$^b$ ג׳ של זתים peat made of olive peels, דשומשמין of poppy seed (after the oil is pressed out). Kel. IX, 5; a. fr.—Ch. גִּירְפְּתָא.

**גפתה, גפתא**, v. גִּפֵּף.

**גִּנְפִּיד**, v. גִּירְפִּטֵּד.

**גֵּץ** m. (גהץ, v. Targ. Job. XVIII, 5 s. v. גִּרְצָא) [*shining,*] 1) *spark* from the forger's hammer. B. Kam. VI, 6 (62$^b$); B. Bath. 26$^a$; Sabb. 21$^b$. Gen. R. s. 84; Tanh. Vayesheb 1.—2) (cmp. Arab. جَصٌّ ג׳ יוני *gypsum*) *a white earth, chalk; a cross-path laid out with whitened pegs of baked mud or clay* (=יתדות הדרכים). Mikv. IX, 2 ג׳ ר׳ the lime of the crossings sticking to the feet or clothes; cmp. Tosef. ib. VI (VII), 14.

***גֶּצָא** m. (preced.) *lime, pypsum.* בג׳ ואגורא quot. in Ar. fr. Erub. beg.—not to be found.—גצא, M. Kat. 10$^b$ Var., v. גְּנָצָא, גְּוִיצָרָא.

**גצרא, גְּצָטְרָא**, v. גִּיסְטְרָא.

**גקרמונין**, Pesik. Shor p. 74$^b$, read גַּרְזִימִין.

**ג״ר ד״ק ג״ר**, a transmutation of letters, v. א״ת. Sabb. 104$^a$ גופו טרמא ארחם עליו though he defiled his body, I shall have mercy &c. Ib. ג״ר ד״ק: גור בדוק ... אם (Ar. גַּרְ בְּדוֹקְ תהרה) if thou doest so (be chaste), dwell thou in heaven (a dweller . . . shalt thou be).

**גֵּר** m. (b. h.; גור) 1) *a dweller.* Sabb. 104$^a$, v. preced.—2) *a stranger.* Tanh. Vayigg. 4 ג׳ גרא שנעשה he is named Gera, because he (Joseph) became a stranger, v. גור.—Esp. *a proselyte, convert to Judaism.* Yeb. 46$^b$; Ber. 47$^b$ לעולם אינו ג׳ וכ׳ one is not a proselyte until he has been &c. Yeb. l. c.; Kidd. 62$^b$ צריך שלשה ג׳ a proselyte requires a court of three for making declaration and immersion. Kerith. II, 1 מיחוסר כפרה ג׳ a proselyte who has not yet offered a sacrifice in the Temple; a. v. fr.—ג׳ צֶדֶק a full, true proselyte, ג׳ תּוֹשָׁב one who, for the sake of acquiring limited citizenship in Palestine, renounces idolatry. Snh. 96$^b$; Gitt. 57$^b$; a. fr.—ג׳ שקר an insincere proselyte (from impure motives). Y. B. Mets. V, 10$^c$.—*Pl.* גֵּרִים, constr. גֵּרֵי.—ג׳ גרורים self-made converts, not formally admitted. Ab. Zar. 3$^b$; 24$^a$; a. e.—גרי אריות *lion-proselytes,* i. e. proselytes from mere fear (with ref. to II Kings XVII, 25 sq.). Ḥull. 3$^b$, opp. גרי אמת. Kidd. 75$^b$; Snh. 85$^b$; a. fr.—גרי חלומות proselytes converted by the advice of a dreamer or an interpreter of dreams; גרי מרדכי ואסתר such as joined the Jewish ranks from motives like those prevalent in the days of Mordecai and Esther (Esth. VIII, 17). Yeb. 24$^b$. —Nidd. VII, 3 (56$^b$) גרים טועין Ar. (ed. וטועין) proselytes not living in accordance with the Jewish usages.—בן גרים a descendant of proselytes. B. Mets. IV, 10 (58$^b$).—Sabb. 33$^b$ יהודה בן ג׳. [Mode of admission, v. Yeb. 47$^a$.—Views about converts, v. Num. R. s. 8; Nidd. 13$^b$; Pes. 87$^b$; a. fr.]. Fem. גֵּרָה. Gen. R. s. 88, end.—Usu. גִּיּוֹרֶת. Keth. IV, 3; a. fr.

**גְּרָא**, v. גְּרִי.

**גֵּרָא**, Targ. Y. Gen. XXX, 11, v. גַּדָּא.

**גְּרָאִין**, v. גַּרְעִין.

**גְּרָאפָא** f. (גרף) *a dish prepared on the hot oven plate after the removal of the coal.* Esth. R. to I, 4 טלופחין דג׳ lentil cakes baked in the clean oven, contrad. to דטמאשא baked in the ashes.

**גָּרֵב** pr. n. pl. *Gareb,* near Shiloh, supposed to have been the seat of the Image of Micah (Jud. XVII, 7 sq.). Snh. 103$^b$.

**גָּרַב** (cmp. גרף) 1) *to scrape,* v. next ws.—2) *to rob, seize, levy.* Sabb. 148$^a$ זיל גַּרְבֵּיהּ go and seize him (take his coat until he appears). Ib. לא בדינא גָּרַבְתִּיךְ was I not right in summoning thee? Ḥag. 5$^b$ גַּרְבוּהוּ they (the royal officers) seized his property. Gitt. 45$^a$ משום דלא לִיגַּרְבוּ וכ׳ in order that robbers should not be tempted to kidnap persons and then offer them for ransom. Ib. 46$^b$ גרבי לחו seized them (for debts).

*Ithpe.* אִיתְּגְרַב *to be robbed.* Y. B. Mets. IV, 9$^d$ אִיתְּגְרַבְתָּ thou hast been robbed of one Denar.

**גָּרָב** I m. (preced.) *the quantity collected on emptying the wine or oil press* (v. next w.); in gen. *bottle, keg* as a measure. Ter. X, 8 וכל ג׳ וכ׳ Ms. (ed. כל) and one measured the keg and it contained (as usual) two S'ah.—*Pl.* גְּרָבִים, constr. גִּרְבֵי. Sabb. 13$^b$; a. e. three hundred ג׳ *garab* of oil. Bets. 29$^a$.

**גַּרְבָּא, גְּרַבָּא** I ch. same, *bottle.* Targ. Jer. XIII, 12; Targ. I Sam. I, 24 (h. text נֵבֶל). Ib. XVI, 20 (h. text נאד);

a. e.—[B. Mets. 15$^b$, v. גְּרִירָא.]—*Pl.* גַּרְבִּין. Targ. I Sam. XXV, 18. Targ. Hag. II, 16 (h. text פּוּרָה, quantity pressed at a time). Targ. Joel I, 17 (h. text פְּרֻדוֹת!).

**גָּרָב** II m. (b. h.; גרב) *itch, scurf.* Bekh. VI, 12; classified ib. 41$^a$.

**גַּרְבָּא, גָּרְבָּא** II ch. same. Targ. Y. II Lev. XXI, 20 (Y. I חַרְסִין יבשין, v. Bekh. 41$^a$). Targ. Deut. XXVIII, 27.—Denom. גַּרְבֵּן *one affected with itch.* Targ. O. Lev. l. c.

**גָּרְבָּא** m. (גרב) *plundering troop.* Ber. 60$^b$ bot. אתא ג׳ וגרבוה למתא Ar. (ed. גריסא שבירה) a troop came by night and carried the inhabitants off.

**גַּרְבִּיוָתָא** f. (גרב) *the scouring* or *sweeping* (wind); רוחא ג׳ North-wind. Targ. Prov. XXV, 23 (h. text צָפוֹן). Ib. XXVII, 16 גַּרְבִּירָא, גַּרְבִּיתָא (h. text צָפַן צְפִינֶיהָ!).

**גַּרְבֵּל** (Parel of גבל) *to knead, roll.* Gitt. 69$^a$ וניגַרְבֵּל קיטמא Ar. (ed. וניגוד׳, corr. acc.) let him roll (the wicks) in the ashes.

**גַּרְבָּן,** v. גָּרָב II ch.

**גַּרְבְּתָא** f. (euphem. transpos. of גברתא, v. גֶּבֶר 3) *abnormal length of the membrum virile.* Bekh. 44$^b$, v. next w.

**גַּרְבְּתָן** m. (v. preced.) *one having an abnormally long membrum* (one of the blemishes unfitting for priestly service). Bekh. 44$^b$ חג׳ זה בעל קיק (for Mish. בעל גבר). Ib. בעל קיק בבריצים ג׳ בגיד Ar. *baal kik* refers to the testicles, *g'rabtan* to the membrum (ed. גרבתא וכ׳ ... קיין, v. preced.).

**גָּרַג,** *Pa.* גַּרְגֵּר (=גרגר) *to be rough, to roughen,* whence 1) *to incite, stir up.* Targ. Prov. X, 12; XXIX, 22 (h. text עוֹרֵר, גרה). Ib. VI, 3 גָּרֵג חכיל חבריך ed. Lag. (Var. חביל, חבריל) stir up, now, thy friend (for whom thou hast vouched), v. Peshittô a. Syr. Hexapla.—2) *to be excited, impatient.* Targ. Ps. XXXVII, 1; 7; 8 (Ms. תְּגָרֵג Pe., h. text תִּתְחָר).—3) (v. P. Sm. 773, s. v. גרג 2, cmp. גַּרְגּוּתָנֵי, אַרְגְּבָה II) *to cover with scurf, heal up.* Targ. Job XXX, 24 יְגָרֵג מחתיה he will heal up the wound he has inflicted.

**גַּרְגּוּשְׁתָּא,** v. גַּרְגּוּשְׁתָּא.

**גַּרְגּוּרְיתָא, גַּרְגִּירְיתָא, גַּרְגּוּתָא** f. (=גלגליתא, v. גַּלְגַּלְתָּא, cmp. גַּרְגַּר) *wheel-work, well for irrigating fields.* Ber. 58$^a$; B. Bath. 91$^b$ (prov.) אפי׳ ריש ג׳ וכ׳ (Ber. ed. גרגי׳, Ms. M. גדגיר׳, corr. acc., v. Rabb. D. S. a. l.) even a superintendent of the well (cmp. בִּירָא) is appointed in heaven. B. Kam. 27$^b$. B. Mets. 103$^a$ if one says, 'Lend me ג׳ דהדא the use of *this* well', he may restore &c.; בר ג׳ 'a place (in the field) for a well',—he may go on digging wells until he strikes one that suits him. B. Bath. 56$^a$.—*Pl.* גַּרְגּוּתֵי. B. Mets. l. c.

**גַּרְגּוּתָנֵי** (גַּרְגַּתְנֵי Ar.) f. (v. גּוּרְגָּא) 1) *a wicker* or *net work* in the *wine or oil press.* Ab. Zar. 56$^b$ לגת ג׳ דחזור if he placed the net (once used) back into the vat. Ḥag. 22$^b$ גורג׳ some ed.; Tosef. ib. III, 4. Lev. R. s. 22 he gathered the vessels of the Temple ג׳ ונתנן לתוך and placed them in a net; Gitt. 56$^b$ he took the curtain ג׳ ועשאו כמין and shaped it like &c. Tosef. Kel. B. Mets. VI, 5.—2) (from its shrivelled surface) *the scarry and lifeless surface of a healed up wound, eschar.* B. Kam. 85$^a$ אעלתה מכתו ג׳ if, through neglect of medical advice, the wound became scabby; Y. ib. 6$^b$ bot. [read:] עלתה בו ג׳.

**גַּרְגִּילָא,** v. גַּרְגִּירָא.

**גַּרְגִּים** m. pl. (v. preced. art. a. גּוּרְגָּא) *nets, filters.* Tosef. Kil. V, 25 ed. Zuck., v. אכסליה.

***גַּרְגִּינָא** m. (v. preced.) *wicker-work.* Gen. R. s. 79; Yalk. ib. 133 שוקא דג׳ wicker market (differ. in Koh. R. to X, 8).

**גַּרְגִּיר** m. (גרר) 1) [*the stimulating plant,*] *garden-rocket, Eruca* (v. Sm. Ant. s. v.). Yoma 18$^b$; Yalk. Kings 228. Tosef. Shebi. II, 9; Erub. 28$^a$ sq. (Ar. ed. Koh. גרגל).—Shebi. IX, 1 גרגר של אפר (comment. גרגיר) *field-rocket, Eruca agrestis.*—[2) *grain, berry,* v. גַּרְגַּר.]

**גַּרְגִּירָא** ch. same; 1) *rocket.* Yoma 18$^b$ ג׳ מצרנאה rocket growing on the balk (Ms. M. מצראה). Sabb. 109$^a$ (Ar. ed. Koh. גַּרְגִּילָא; Yalk. Kings 228 גַּרְגִּירָא).—Gitt. 69$^b$ גַּלְגִּילָא ed. (Ar. s. v. בזר: גַּרְגִּילָא). Ab. Zar. 10$^b$, v. גּוּר II.—[2) *berry, grain,* v. גַּרְגְּרָא.]

**גַּרְגִּישְׁתָּא,** v. גַּרְגּוּשְׁתָּא.

**גַּרְגִּירְתָּא,** v. גַּרְגּוּרְיתָא.

**גַּרְגְּלִידָא** m. (=גלגלידא; גלד) *slice;* ג׳ דלרפתא *a slice of turnip,* esp. the upper slice. Bekh. 43$^b$ one whose head resembles ג׳ דגרגלידה Ar. (ed. לגדגלידא, corr. acc.) the upper portion &c. (expl. לפתם ib. VII, 1).—*Pl.* גַּרְגְּלִידֵי. Ber. 39$^a$ (Ar. גורג׳). Ib. 56$^a$ (Var. in Ar. ראשי לפתות). Keth. 61$^a$.

**גַּרְגַּף,** v. גִּרְגַּף.

**גִּרְגֵּר, גַּרְגֵּר** 1) (denom. of גָּרוֹן, גַּרְגֶּרֶת) *to pour down the throat,* opp. שתה to set the lips to the vessel. Par. IX, 4; Tosef. ib. IX (VIII), 6.—*Gitt. 89$^a$ גִּירְגְּרָה בשוק if she quaffs outdoors; [Rashi: walks with outstretched neck (גָּרוֹן)].—2) denom. of גַּרְגַּר) *to pick single berries.* Maasr. II, 6 מְגַרְגֵּר ואוכל he may pick grapes (from the hanging cluster) and eat; ib. III, 9; Y. ib. II, 50$^a$ top.—3) (denom. of גַּרְגֶּרֶת) *to let the olive shrivel* (on the tree or in the sun on the roof), *to mark out for shrivelling.* Ex. R. s. 36 that olive—while it is yet on its tree, מְגַרְגְּרִין אותו they mark it out for shrivelling (in order to use it for the press). Men. VIII, 4 מְגַרְגְּרוֹ בראש הזית he lets it shrivel on the top of the olive tree; מג׳ בראש חגג in the sun on the roof; [for oth. opin. v. Rashi a. l.].—Ib. 86$^a$ מְגַרְגְּרוֹ תנן או מְגַלְגְּלוֹ תנן does it read *m'garg'ro* (he lets it shrivel) or *m'galg'lo* (he lets it hang until it is fully rounded)?

**גַּרְגֵּר** ch. (v. preced.) *to grow berries, to ripen into full berries.*—Part. pass. מְגַרְגַּר. Targ. Ps. I, 3 ed. Lag. (some ed. סגרגר).

גַּרְגַּר m. 1) (b. h.; גרר=גלל) *berry, grain, heap (of pebbles).* Peah VII, 4 ג׳ יחידי single berries (not growing in bunches). Shebi. III, 7 (Bart. גרְגִּיר) a heap of pebbles. —Tosef. Sabb. II, 8 גרגיר של מלח a globule of salt. Sabb. VI, 5 בפלפל בגרגיר מלח (Y. ed. גרגר, Bab. ed. 64$^{b}$, 65$^{a}$ גלגל, Ms. O. גרגר).— *Pl.* גַּרְגְּרִין, גַּרְגְּרִים. Peah VI, 5; a. e.— 2) (=גְּרוֹגֶרֶת) *the shrivelled olive. Pl.* as above. Men. VIII, 3 (85$^{b}$), v. גַּרְגֵּר.—[3) *rocket,* v. גַּרְגִּיר.]

גַּרְגְּרָא ch. same, 1) *berry.*— *Pl.* גַּרְגְּרִין. Targ. Is. XVII, 6.—Targ. Y. I Deut. XXXII, 14 גַּרְגִּירֵי חִטֵּיהוֹן their wheat grains.—[2) *rocket,* v. גַּרְגִּירָא.]

גַּרְגְּרַיִן f. pl. (גרר, v. next w.) *wheel-works* of a well. Targ. II Esth. I, 2 (3) ג׳ דאע wooden wheel-works.

גַּרְגִּירְתָּא, v. גַּרְגּוּתָא.

גּוּרְגָּרָן, גַּרְגָּרָן m. (v. גַּרְגֶּרֶת) *glutton, bibber.* Y. Ber. VI, 10$^{c}$ top, v. גַּרְגְּרָנוּת. Pes. 86$^{b}$; a. fr.—Nidd. X, 8 (of one unable to control his sexual appetite).—*Pl.* גַּרְגְּרָנִין. Yoma 39$^{a}$ bot., opp. צנועין.—Fem. גַּרְגְּרָנִית. *Pl.* גַּרְגְּרָנִיּוֹת (unable to resist tasting temptation). Gen. R. s. 45; Deut. R. s. 6 (ref. to Gen. III, 6).

גַּרְגְּרָן, גַּרְגְּרָנָא ch. same. Targ. Y. Deut. XXI, 20.— *Pl.* גַּרְגְּרָנֵי. Keth. 60$^{b}$ Ar. Var. (ed. גירדני, v. גַּרְדָּנָא).— Fem. גַּרְגְּרָנִיתָא. Targ. Lam. I, 11 (h. text זוֹלֶלֶת).

גַּרְגְּרָנוּת f. (preced.) *greed.* Y. Ber. VI, 10$^{c}$ top לא לזה בְּגַרְגְּרָנוּתוֹ וכ׳ . . . . גורגרן not this greedy man must be laughed at, but thou, the sneerer; he acted hastily in his greed &c.

גַּרְגְּרָנִיתָא, גַּרְגְּרָנִית, v. גַּרְגְּרָן h. a. ch.

גַּרְגֶּרֶת (b. h. pl. גְּרוֹגְרוֹת *neck;* גרגר; v. גָּרַר, a. גָּרָה) *throat, gullet;* (in ritual law) *wind-pipe, trachea.* Koh. R. to XII, 6; Lev. R. s. 18, v. גָּלָה Hif.—Ex. R. s. 24 the Lord created for man מעין בתוך גַּרְגְּרָתוֹ a well (mucous membranes) in the trachea. Ḥull. II, 4 פסק את הג׳ he tore open (instead of cutting) the trachea. Ib. III, 3 פסוקת הג׳ an animal with a split between the rings of the wind-pipe.

גַּרְגּוּשׁ׳, גַּרְגּוּשׁ׳, גַּרְגּוּשְׁתָּא f. (=׳גשגש; גשש)=h. גּוּשׁ, 1) *clod, lump of earth.* Targ. Ps. XVIII, 43. Targ. Job VII, 5 (h. text גוש). Targ. Y. Gen. I, 24; a. fr.— *Pl.* גַּרְגּוּשָׁתָא, ׳גַּרְגִּישׁ. Targ. Job XXI, 33; XXXVIII, 38 (h. text רגבים).—2) *a certain reddish clay,* used also as medicine. B. Mets. 40$^{a}$ משום ג׳ the difference of opinion as regards leakage (v. בְּלַע) arises from the different qualities of the clay used for the vessels. Nidd. 20$^{a}$ bot. broke apart קורטא דג׳ a piece of potter's clay. Keth. 60$^{b}$ דאכלה גרגוש׳ a woman who eats *gargushta* (as an astringent or in place of a cosmetic; v. Sm. Ant. s. v. Creta). Ab. Zar. 38$^{b}$.

גַּרְגַּתָנִי, v. גַּרְגְּרָתָנִי.

גָּרַד (b. h.; v. גרר) 1) *to scratch, scrape, comb.* Sabb. VIII, 6 (81$^{a}$) לְגָרוֹד Ar. a. ed. Y.; a. fr. [Editions a. Mss. mostly גָּרַר q. v.]—*Part. pass.* גָּרוּד *stripped,* v. גַּרְדּוֹם.— 2) (denom. of גֶּרֶד 2) *to cut the web with its fringes off the loom.* Yoma 72$^{b}$ (expl. בגדי השרד Ex. XXXV, 19) בגדים שגּוֹרְדִין אותן כבריותן מכליהן וכ׳ webs which they cut off the looms in their needed shape (so as to require no tailoring), leaving a small portion of the unwoven threads.

גָּרַד ch. same; 1) *to scrape, comb, strip;* trnsf. *to chastise.* Targ. Jud. VIII, 16 וגרד Regia (ed. Lag. וגרר, oth. ed. וחבר; h. text וַיַּדַּע).—Naz. 4$^{b}$, v. גָּרַר.—Part. pass. גָּרִיד. Sabb. 109$^{b}$ דגריד׳ מעילאי וכ׳ which has been stripped of its rind from the top downward.—2) *to rub, create friction* (of sexual connection).—Part. גָּרֵיד. Yeb. 75$^{b}$.—[3) *to stimulate the appetite.* Ber. 35$^{b}$, a. fr. Ar. (ed. a. Ms. mostly גָּרַר).] [*Ithpa.,* v. גְּרַר.] V. גרר, גרע.

גֶּרֶד m. (גרד) 1) *erasure.* Men. 30$^{b}$ Ar. (ed. גֵּרֶר).— 2) *that which is combed, fringe.*— *Pl.* גְּרָדִין. Ib. 42$^{b}$; Succ. 9$^{a}$.

גַּרְדָּא ch. same, 1) *combing;* ג׳ דסרבלא *the removal of the woolly surface of a thick cloth.* B. Kam. 99$^{a}$; B. Mets. 112$^{a}$.—M. Kat. 23$^{a}$ went out בג׳ דס׳ (Ms. M. 2 בגררא) in a fresh scraped and smoothed cloak.—2) *fringe, thread.* Sabb. 134$^{a}$ דילמא מידביק ג׳ מיניה (Var. מדביקא גרדתא, v. Rashi a. l.) lest a thread of it stick to the membrum.—*Pl.* גְּרָדִין, גַּרְדֵּי, גַּרְדַּיָּא. Targ. Y. Num. XV, 38 (ref. to Men. 42$^{b}$). —Bekh. 8$^{b}$ כרוכו לי ג׳ מיניה וכ׳ twist for me threads pulled out of it, and I will sew it. Men. 31$^{b}$. [גְּרָדָא or גְּרָדָא *scraping,* v. גִּירְדָא.—גְּרָדָא *cud,* v. גְּרָרָא I.]

גַּרְדַּאי, v. גַּרְדֵּי.

גַּרְדּוֹם m. (גרדם) *a stump.* Ruth R. s. 1 end וילך איש ג׳ 'and a man went' (Ruth I, 1)—a stump, i. e. without any description as to what he took with him (opp. to the description of the return to Palestine, Ezra II, 66); [Yalk. Ezra 1067 גָּדוּד, v. גָּדַד; ib. Ruth 598 גָּרוּד *stripped, alone,* cmp. גִּרְדָּא.]—*Pl.* גַּרְדּוּמִין, constr. גַּרְדּוּמֵי. Tosef. Par. XII (XI), 2 ג׳ אזוב stumped stalks of hyssop; ג׳ צרצרית (not נרצרית); Men. 38$^{b}$ ג׳ תכלת remnant of the *tsitsith.* Sifré Num. 115 שרידה וגַרְדּוּמָהּ what is left of it or the stump of it; Men. 39$^{a}$ שרירי וגַרְדּוּמֵי, expl. ibid. דבעינן שירא לגרדומיו a small remnant of the threads must remain on the stumps; a. e.

גַּרְדּוֹן, גַּרְדּוֹם m. (גרר, cmp. Targ. Jud. VIII, 6 s. v. גָּרַד; cmp. סָרַס) *place of torture and execution,* (*Roman*) *executioner's scaffold, gallows.* Sabb. 32$^{a}$ חטולה לג׳ לידון he who ascends the scaffold to be punished. Ab. Zar. I, 7 בסילקי ג׳ וכ׳ a basilica, a scaffold &c., interpreted ib. 16$^{b}$ בס׳ של ג׳ a basilica for tortures, executions &c., i. e. a basilica for holding court. Pesik. Shimu, p. 118$^{b}$ תלאו בגרדון ordered him to be suspended on the gallows (for torture); Y. Taan. IV, 69$^{b}$ top תְּלָיָן בג׳ (cmp. Gitt. 57$^{b}$, a. e. מסרקנא וכ׳). Tosef. Kel. B. Mets. X, end והגרדין טהור ed. Zuck. (ed. ברדין; corr. acc.) the torturer's block is not affected by levitical impurity.

גַּרְדּוּמָא ch.=h. גֻּרְדֹם.—*Pl.* גַּרְדּוּמֵי. Bekh. 44$^{a}$ אשתיור ג׳ roots of the eyebrows remained visible.—Gen. R. s. 33, v. גַּרְזְמִי.

**גַּרְהוֹן, גַּרְדִּין,** v. גַּרְהוֹם.

**גַּרְדִּי, גִּירִי'** m. 1) (גרד) *wool- dresser*, in gen. *common weaver*, diff. fr. עַזְרָסִי. [Our w. adopted in Greek a. Latin γέρδιος, gerdius.] B. Bath. 21ª one of the inmates of a court ג' . . . הרוצה לעשות that wants to open a business as . . . . weaver. Kel. XII, 4 מסמר הג' the weaver's pin (of the shuttle). Sabb. 93ᵇ קנה של ג' the weaver's cane (quill); Y. ib. X, 12ᶜ bot. גיר'; a. fr.—*Pl.* גַּרְדִּיִּים, גַּרְדִּין. Kidd. 82ª; Tosef. ib. V, 14. Eduy. I, 3; Sab. 15ª.—Kil. IX, 10 גרדין, v. אוֹת II.—[2) (=גַּדָּרִי) *of Gadara*, v. אַבְנִימוֹס.]

**גִּירִי', גַּרְדַּאי, גַּרְדַּי** ch. same. Targ. Y. Ex. XXXIX, 22; a. e.—Koh. R. to IX, 10 חד גַּרְדַּיי (some ed. גרדייא, corr. acc.); Y. Kil. IX, 32ᵇ bot.; Y. Keth. XII, 35ª bot. גדלרי (corr. acc.)—*Pl.* גִּירֵי, גַּרְדַּאֵי, גַּרְדַּיָּא. Targ. Jud. XVI, 14 (some ed. גדרסן, corr. acc.). Targ. Is. XXXVIII, 12 (v. גִּידּוּדָא); a. e.—Y. Ab. Zar. I, 39ᶜ bot. גירדאי.—Yoma 20ᵇ, v. אַבּוּב. Sabb. 151ᵇ, v. אַכְסָן.

**גַּרְדִּין,** v. גּוּרְדְּנִיתָא.—גרדין, v. גַּרְהוֹן.

**גַּרְדִּיקִי,** v. גַּדְרִיקִי.

**גַּרְדִּיתָא** f. (גרד) *web* or *thread*. Targ. Job VII, 6 גרדיתי מחי (Ms. גַּרְדַּיְיתִי pl.; h. text ארג) the weaver's thread.

**גִּרְדֵּם** (Parel of גדם) *to cut off, to lop*.—Ithpa. אִיתְגַּרְדֵּם 1) *to be lopped*. Men. 38ᵇ אינ' תכלת וכ' if the blue fringe has been lopped off, but the white remains &c. Ib. 39ª גרדומיו דאיתגרדום איתגרדומי does not *gardumav* intimate that they (the fringes) are entirely cut off (leaving no remnant)?—2) אִיתְגַּרְדִּים, אִיתְגַּרְדִּים (=גרזם, v. גִּרְזְמִי) *to be nibbled at*. Targ. Ps. XXXIX, 12 חיך עמר דאיתי (Ms. דאיג') like wool nibbled at (by moths; h. text כָּעָשׁ).

**גַּרְדְּמָנִי,** Sifré Thazr., Neg. ch. I some ed., read גַּרְמָנִי.

***גִּירִי', גַּרְדְּנָא** m. (גרר) 1)=גַּרְדִּי, *weaver*. Ab. Zar. 26ª there was among them חד גר' Ms. M. (ed. גיר') one weaver. Ib. ג' דלא טריזן, v. עַטְרָן. [Var. גרדנאי, גרדן in Rashi a. l., v. Rabb. D. S. a. l. note 90.]—2) *scabby, afflicted with an itch*.—*Pl.* גַּרְדְּנֵי, גִּירֵי'. Keth. 60ᵇ, v. גַּרְגְּנָא.

**גַּרְדְּקִי,** v. גַּדְרִיקִי.

**גַּרָּה,** v. גרר.

**גֶּרָה I** f. (b. h.; cmp. גַּרְגֵּר) 1) *gerah* (a grain), name of a coin. Bekh. 50ª.—2) *the seed of St. John's bread*, v. next w.

**גֶּרָה II** f. (גרר, v. גִּירָא II) *a shoot, stalk* (of flax or asparagus). Mekh. Mshp., N'zikin, s. 13 חמיערב את הג' בתלתן (Var. גַּרְדָּה, גרדה) he who mixes (other) stalks among stalks of fenugrec; Yalk. Ex. 343; Tosef. B. Kam. VII, 8 גידה ed. Zuck. (Var. גירה, גורה). [Löw Pfl. p. 317: *seed of St. John's bread* among seeds of fenugrec.]

**גֶּרָה III** f. (גרר, cmp. גָּרוֹן, גַּרְגֶּרֶת) 1) [*the rough*, cmp. τραχεῖα,] *throat, larynx with wind-pipe, lungs and heart*. Tam. III, 1. Ib. IV, 3. Yoma II, 7.—2) (b. h.; cmp. גרס) *ground food, cud*. מַעֲלַת ג' *ruminant*. Bekh. 6ª; Sifra Sh'mini Par. 2, ch. III; a. e.

**גֶּרָה IV** f., v. גֵּר.

**בַּר גְּרוֹגָרוֹת, גְּרוֹגָרוֹת** pr. n. m. *G'rog'roth, Bar G'rog'roth*, surname of one Judah. Y. Shek. IV, 48ª ר' יהודה ג' (Bab. ed. גדגדניות, גדגדנית, Ms. M. גרוגרות, v. Rabb. D. S. a. l., p. 34, note 20). Yoma 78ª בר ג' (Ms. M. בר גרוגרת).

**גְּרוֹגֶרֶת** f. (גרר, v. גֶּרָה III) [*the rugged, shrivelled,*] *the dry fig*. Sabb. 80ª; B. Bath. 55ᵇ; Kerith. 17ª גרוגרות (corr. acc.). Lam. R. to I, 11 כג' of the size of &c. Y. Naz. II, beg. 51ᵈ people call לג' תירוש dry figs, too, *tirosh* (Tosaf. to Men. 103ª לגרוגרות); a. e.—*Pl.* גְּרוֹגָרוֹת. Naz. II, 1 if one says, I will be a Nazir abstaining from *g'rog'roth*, he is a Nazir; Tosef. ib. II, 1; v. כִּינּוּי. Maasr. I, 8; a. fr.

**גָּרוּד (גָּרוּר)** m. (part. pass. of גָּרַד or גָּרַר) *stripped, bare*. Yalk. Ruth 598, v. גַּרְהוֹם.—*Pl.* גְּרוּדִים. Ab. Zar. 33ª גרוד' wine jars not lined with pitch; Tosef. ib. IV (V), 10 גְּרוּדְרִין.—Fem. pl. גְּרוּדוֹת. Y. ib. II, 41ᵇ bot.

***גְּרוּדָא** pr. n. pl. *G'ruda*, near Tiberias. Gen. R. s. 79, v. גְּדוּדָא.

**גרוזמיתא, גרוזמין, גרוזמי,** v. גַּרְזְמִי.

**גְּרוּטֵי** f. (γρύτη) *trash, frippery, broken ware*. Kel. XI, 3 משברי כלים מן הג' Ar. (ed. גרוטים, Bart. גרוטאות) out of fragments of vessels, or out of small ware &c.—*Pl.* גְּרוּטָאוֹת. Sabb. 123ª זורקה לבין הג' (Ms. O. גְּרוּטְאוֹתֶיהָ; R. S. to Kel. l. c. גְּרוּטְאוֹתֶיהָ) he cast it among the rubbish (considering it no longer a vessel); B. Mets. 52ᵇ בין גרוטותיו (Ms. M. לתוך גריטות'). Bekh. 13ᵇ; Ab. Zar. 53ª; 71ᵇ; Tosef. ib. V (VI), 3. Tosef. Ḥull. I, 18.

**גְּרוּיָא,** v. גְּרִיָּא.

**גְּרוּמָה, גָּרוּם,** v. גָּרַם.

**גְּרוּמֵנֵי, גְּרוּמֵי** m. pl. (γρυμέα, crumena, v. Lidd. a. Scott s. v.;=γρύτη) *trumpery, broken pieces of iron, glassware* &c. B. Bath. 89ᵇ top דיגרומי ed. (Ms. M. דגרומני, Ar. בגרמני) scales used for weighing &c.

**גְּרוּמִין,** v. גִּירוּמִין.

**גְּרוּמְתָא, גְּרוּמִיתָא,** v. גַּרְמִיתָא.

**גָּרוֹן** m. (b. h.; v. גֶּרָה III) *throat, palate*. Gen. R. s. 94 לחוט אחר גרונו anxious to gratify his appetite, to receive sustenance, v. לָהַט. Ber. 36ª, a. e. חשש בגרונו to have a sore throat; a. e.

**גְּרוֹנָא** ch. same. Targ. Is. LVIII, 1; a. e.—Succ. 49ᵇ מגרונירה שבע he finds satisfaction from his palate, i. e. by taking draughts large enough to gratify his taste.

**גְּרוּנְדָּא** m. (גרד, cmp. גְּרִיד) *hard, stony clod*.—*Pl.* גְּרוּנְדֵּי. B. Mets. 80ª ואי דמחזקא בג' Ms. M. (v. Rabb. D.

S. a. l. note; ed. דמחזקא גונדרי, corr. acc.) if the field is known for its stony clods.

**גְּרוֹסָה** h. a. ch. m. (v. גָּרַס) *grist-maker* or *dealer*. Y. Ber. I, 2d bot. R. Jacob ג׳. Y. Maas. Sh. IV, 54d bot. חווי פרירן לג׳ showed the produces to a grist-dealer (to value them).—*Pl.* גְּרוֹסוֹת, גְּרוֹסִים. Men. X, 4; Lev. R. s. 18 רחים של ג׳; Pesik. R. s. 28 גרוסת (corr. acc.) the grist-grinders' mills; Pesik. Haomer, p. 69a גרוסות (corr. acc.); a. e.—Y. Pes. IV, 30d top; Y. M. Kat. II, end, 81b גְּרוֹסֵי צפורין the grist-makers of Sepphoris.

**גְּרוֹסָא** f. (גרס) *a dish of beans* (a remedy for melancholy). Targ. II Esth. III, 8 (cmp. Gen. R. s. 94, beg.).

**גרוסת**, v. גְּרוֹסָה.

**גְּרוּעַיִן, גְּרוּעַ**, v. גֵּירוּעַ.

**גָּרוּעַ**, v. גָּרַע.

**גְּרוֹף** m.=גְּרוֹפִית *block* or *shoot*. Gen. R. s. 53 lest people say ג׳ מביתו וכ׳ (Isaac is) a shoot taken from the house of Abimelekh. Tanḥ. B'ḥuck. 5, v. גְּרוֹפִית.

**גרופי, גרופית, גרופו**, v. גְּרוֹפִית.

**גְּרוּפְּיָנָא**, v. אַגְרוּפְּיָנָא.

**גְּרוֹפִית** f. (גרף, cmp. אֲגַרְדּוֹם) [*as large as a fist,*] *little stump* or *shoot*. Kel. XII, 8 ג׳ של זית a vessel made out of a piece of an olive tree; Tosef. ib. B. Mets. II, 19 he who makes vessels מג׳ של זית R. S. to Kel. l. c. (ed. Zuck. גפו, גרפות, corr. acc.).—Metaph. ג׳ של שקמה block of a sycamore tree, i. e. *a man barren of thought, ignorant; barren of merits, worthless*. Tanḥ. B'ḥuck. 5 Jephtah was as poor in the Law כגרופו של שקמה (ed. Bub. 7 גרופות של ש׳ היה, note: גרופית) as a block &c.—Y. Ab. Zar. II, 40c; Gen. R. s. 25, end; Ruth R. s. 1, opp. ג׳ של זית one rich in merits; a. e.—*Pl.* גְּרוֹפִיּוֹת. B. Bath. V, 3 if one buys olive trees for felling, מגרת שתי ג׳ he must leave a stump of two fists' size (out of which new shoots may rise); Tosef. ib. IV, 7 (v. Tos'f. Y. Tob a. l., a. B. Bath. 80b).—Gen. R. s. 31, end ג׳ לזתים Ar. (ed. sing.) shoots for future olive plantation.

**גָּרוּר**, v. גָּרַר a. גָּרַד.

**גָּרוּשׁ** m., **גְּרוּשָׁה** f. (part. pass. of גָּרַשׁ) *a divorced spouse*. Pes. 112a ג׳ שנשא a divorced husband who married a divorced wife. Ib. ג׳ בחיי בעלה marrying a divorced wife while her husband is yet alive. Ned. 20b גְּרוּשַׁת הלב divorced at heart, one whom her husband is determined to divorce; a. fr.—*Pl.* גְּרוּשִׁים, f. גְּרוּשׁוֹת. Yalk. Jer. 268 וכי ג׳ אתם לי are ye divorced from me (the Lord)?

**גֵּירוּשִׁין, גֵּרוּשִׁין** m. pl. (גרש) *sending off, divorce*. Gen. R. s. 19; Lam. R. introd. 4 (ref. to Gen. III, 23 sq.) דנתי אותו בשלוחין ובג׳ I punished him with expulsion and banishment.—Gitt. 64a שלישׁ אומר לגי׳ the trustee says (the letter has been given me not as a deposit but) as a letter of divorce which I was authorized by thy wife to receive in her behalf.—Y. Kidd. I, 58c top ג׳ גוים אין להן the law of divorce (according to Deut. XXIV, 3) does not apply to gentiles. Ib. או שאין להם ג׳ וכ׳ either they have not the institution of divorce, or either may divorce the other; Gen. R. s. 18; a. fr.

**גֵּרוּת, גִּיּוֹרֶת** f. (denom. of גֵּר) 1) *the stranger's civic condition*. Gen. R. s. 44; Pesik. R. s. 15, a. e., v. אִיסּוֹפּוֹלִיטֵיָא.—2) *conversion to Judaism*. Gitt. 85a.

**גַּרְזְמִיתָא, גַּרְזִימִיתָא, גַּרְזִימִי** f. (גַּרְזִימִין m. pl.) (גרזם, Parel of גזם, cmp. b. h. כַּרְסֵם) *nibblings, dessert* (mostly of fruits, v. infra). Lam. R. introd. 10 I wished they had made me (the Lord) כגרזמי הזו וכ׳ ed. (Var. גריזמי, Ar. גרוז׳) like dessert which (at least) is served up at the end; Esth. R. to I, 9 ככַרְזִימִין הזה (l); Yalk. Is. 318 כגרומזי וכ׳ (corr. acc.). Y. Ber. VI, 10c bot. גריזמי, גריזמתה ed. Krot. (Ar. גרוזמתא)=פַּרְפֶּרֶת a. כִּירְסָנִין. Gen. R. s. 33 גרוזמי דדהב וכ׳ Ar. Var. (ed. גַּרְהוּמֵי, v. גדם) golden fruits on a golden tray; Lev. R. s. 27 גרוזמין דדהב Ar. (ed. רמונין . . . חזורין); [Pesik. Shor, p. 74b . . . בחורין (corr. וגרזמין . . . בחזרין); Tanḥ. Emor 6 ורימונין . . וגקרטונין ובלחמא].

**גרזקי**, v. גורזקי.

**גָּרַד, גָּרַר** (b. h.) 1) *to be rough, grating, scraping;* v. גָּרוֹן, גֶּרֶד &c.—2) *to be hot, burn, singe* (cmp. חָרָה).

*Pi.* גֵּרַד, גֵּרַר *to incite, stir up, let loose*. Sanh. 107b שגי׳ דובים וכ׳ because he let the bears loose against the children. Ex. R. s. 21 ג׳ לפרעה He incited Pharaoh &c. Gen. R. s. 19, end (interpret. *hishshiani*, Gen. III, 13) מה שגֵּרַיתָ בי משכני ib.) גֵּירַנִי. Cant. R. to I, 4 (play on שכני הרעים from my hostile neighbors whom thou hast incited against me.—Trnsf. ג׳ את הדוב בי׳ *to let temptation loose against*. Gen. R. s. 87 אני מְגָרֶה בך וכ׳ I shall lay temptation in thy way; a. fr.—Lev. R. s. 17 ביום שיְגָרֶה on the day when the Lord shall stir up his anger &c.

*Hithpa.* הִתְגָּרֵר, *Nithpa.* נִתְגָּרֵר 1) *to be inflamed, jealous; to rival*. Sanh. 19a מִתְגָּרוֹת זו בזו jealous of one another.—2) *to engage in battle, to fight*. Ber. 7b; Meg. 6b מותר להִתְגָּרוֹת וכ׳ it is permitted to enter into combat with the wicked (with reference to b. h. תתגרה).—Num. R. s. 19 נתג׳ בהם he attacked them.—3) *to be let loose*. Esth. R. introd. נִתְגָּרְתָה אותה הדוב that temptation was aroused (against Joseph), v. supra; Num. R. s. 13 מִתְגָּרָה.—4) *to have a passion for, to indulge freely in*. Yoma 76b wine is called תירוֹשׁ, because he תִּמְתְגָּרֶה בו נעשה רוֹשׁ who indulges in it becomes poor. Ab. Zar. 18b; 19b אֶתְגָּרֶה בשינה I will freely indulge in sleep (idleness).—5) (denom. of תַּגָּרָה) *to incite*. Num. R. s. 18; Tanḥ. Korah 3 להִתְגָּרוֹת בו את וכ׳ to incite Israel against him.

**גָּרָא, גָּרֵי** ch. same.—Pa. גָּרֵי 1) *to incite, let loose*. Targ. Num. XXI, 6; a. fr.—2) *to let off, drive, thrust*. Naz. 4b דילמא גָּרוּיֵי ג׳ בהו perhaps he thrust (the jaw bone) at them (without touching them; Ar. a. Rashi: גרדויי גרד וכ׳, obviously for גרדויי גרר, cmp. גירא, v. Koh. Ar. Compl. s. v.). Taan. 25a אֲגָרֵי בך וכ׳, v. גִּירָא II. [3) *to drag* (cmp. גרר). Nidd. 36b, v. גָּרֵי.]

*Ithpa.* אִיתְגְּרִי, *Ithpe.* אִירְגְּרִי 1) *to attack.* Targ. Deut. II, 5; a. fr. Targ. I Sam. XIII, 4 (h. text נבאש). [Targ. Ps. XXII, 8 ed. Lag., v. גְּרַר.]—Lam. R. to I, 5 מלכוותא מִיתְגְּרָיָן בכון kingdoms will attack you; a. e.—2) *to be let loose, hurled.* Targ. Y. Deut. XXVIII, 60; a. e.—Y. Peah I, 16[a] top הא דובא מִתְגְּרָא לך that same temptation will be let loose &c., v. preced. Hithpa.—3) *to become impassionate, be hot with sexual passion.* Snh. 64[a] דלא מִיתְגְּרֵי איניש בקרובתיה Ms. M. (ed. אירגרו) that one does not fall in love with his nearest kindred. Ab. Zar. 22[b] כיון דמיגרי בה because the animal will show his sexual desire by running after her (and thus betray her sin).—Denom. תִּגְּרָא.

**גְּרִיבָא** m., pl. גְּרִיבֵי, v. גְּרִיוָא.

**גְּרִיבָה*** pr. n. *G'ribah*, name of a street or open place in Tiberias. Koh. R. to X, 8, v. גְּרִיגְּרָא.

**גְּרִיד**, v. גְּרַד.

**גְּרִיד** m. (גרד) [*rind, crust,* cmp. גְּרַב.] *the parched surface of the field, arid land, unbroken* or *untilled ground.*—ימי הג׳ *dry season, summer.* B. Mets. V, 10.—Ib. חרוש עמי בג׳ plough thou with me in dry ground (in summer), opp. רְבִיעָה.—מקום הג׳ *dry ground,* opp. מקום חטינא (חטינא) muddy ground. Pes. 55[a]; Y. Kil. II, 27[d] top; Y. Ḥall. I, 57[c].—M. Kat. 6[b] ג׳ שדה, opp. מטונגת.—Y. Kil. II, 28[a] bot. ג׳ unbroken ground between tilled fields. Gen. R. s. 33, end נעשה כגי׳ וכ׳ (the earth, after the flood had subsided) became like hard unbroken ground; they planted but nothing would grow.

**גְּרִידָא** ch. same, *rind,* v. גְּרִידָא.

**גְּרִידָא** m. (גרד) [*stripped,*] *alone, mere, unqualified* (v. גַּרְדּוּם). Ab. Zar. 37[a] אם מיתי ג׳ the mere formula 'If I die' (without qualification). Yeb. 20[a] לא תעשה ג׳ הוא it is merely a prohibitory law; a. fr.—*Pl.* גְּרִידֵי. Ib. 79[b] חיובי לאוין ג׳ trespassers of a mere prohibitory law, opp. לאוין דשאר referring to incest. Ḥull. 2[b]; a. fr.—Fem. גְּרִידְתָא. Sot. 32[b] אמירה ג׳ the expression אמר not qualified by עגמה. Keth. 73[b] טעות אשה אחת ג׳ a plain error concerning one woman (where you cannot say that the case may be considered as though concerning two different persons); a. fr.—[Targ. Y. II Ex. XIV, 25, v. גְּרַר.]

**גְּרִידָה** f. *scraping,* v. גְּרִידָה.

**גְּרִידוּתָא** f. (גְּרַד 2) *friction* (at sexual intercourse). Yeb. 75[b] (Ar. גרידתא).

**גְּרִידְתָא**, v. גְּרִידָא. [Yeb. 75[b] Ar., v. preced.]

**גְּרִיוָא, גְּרִיוָה** (**גְּרִיבָא**) f. (גרב, גרם, labial softened) [*a quantity carried at a time to and from the hand-mill* (cmp. גְּרַב I),] 1) *griva,* a dry measure (=סְאָה). Ab. Zar. 43[a] וחוא דנקרט ג׳ וכ׳ provided the statue (of Serapis) has a *grivah* (modius) as a symbol of measuring (v. Sm. Ant. s. v. Coma). Erub. 29[b] גרויא (corr. acc., v. Rabb. D. S. a. l. note 1). Pes. 32[a]. Ned. 51[a] כל ג׳ וכ׳ whatever measure I may want.—2) בי ג׳ or ג׳ *the size of a field needed for a griva of seed* (cmp. סְאָה). B. Kam. 96[a] ג׳ דארעא a *griva* of land; B. Mets. 110[b]; ib. 15[b] גרבא ed. (Ms. M. גרויא, Ms. F. גריבא, Ms. R. גרוא, v. Rabb. D. S. a. l. note).—*Pl.* גְּרִיוֵי. Erub. 14[b]. B. Bath. 73[a], v. בְּזַק. Ned. 50[b] sq.

**גְּרִיזְמָה, גְּרִיזְמִי**, v. גַּרְזְמִי.

**גְּרִיטוֹת**, v. גְּרוּטֵי.

**גְּרִימְנִי**, v. גְּרָמְנִי.

**גְּרִיס**, v. גְּרַס.

**גְּרִיס** m., pl. גְּרִיסִין (b. h. גְּרֵשׁ; v. גְּרַס I) [*split, broken,*] *grits* 1) esp. *pounded beans; beans used for pounding.* Gen. R. s. 94, beg.; Nidd. IX, 6 sq.; Tosef. ib. VIII, 9, v. חֲלוּקָה a. שְׁעוּרִית.—Maasr. V, 8 ג׳ חקלקין Cilician beans. Tosef. ib. III, 14 [read:] אילו חן ג׳ הקלקין (אילו) הַגַּפְסִין המרובעין (v. Maim. a. R. S. to Maasr. l. c.) Cilician beans are the large and quadrangular; a. fr. [גריסות, v. גְּרוֹסָה.]—כג׳ *the size of a bean.* Sifra Thazr. Neg. ch. I. Kel. XVII, 12 ג׳ נגעים כג׳ וכ׳ the *garis* as a standard for eruptions is the Cilician bean.—2) (pl.) *a dish of pounded grains.* Koh. R. to II, 2; Tanḥ. Aḥaré 1, a. e. קערה של ג׳ a dish of boiled grit; Ruth R. to II, 14 גְּרִישִׁין. [Ib. to 15 הדה מבקר גרישין, read with Yalk. ib. 604 גְּדִישִׁין, v. גְּדַשׁ.]

**גְּרִיסָא** ch. same. Y. Sabb. III, 6[b] top פרנכא דג׳ a dish of beans; Y. Maasr. I, 49[a] top דגלוסא (corr. acc.).—*Pl.* גְּרִיסִין. Targ. Y. Lev. XIV, 37. [Ex. R. s. 43 גריסין קאקו, v. קָאקִירְגּוֹרוֹס.]

**גְּרִיעָא, גְּרִיעַ**, v. גְּרַע.

**גְּרִיעוּתָא** f. (גרע) *diminution; lesser degree; disadvantage.* Ber. 56[a] מפשר ליה לג׳ he interpreted his dream unfavourably, opp. למעליותא. B. Kam. 99[b] . . . עביד בך תרתי לג׳ he has doubly injured thee (through his verdict). Yeb. 122[b] top מאי ג׳ וכ׳ whereon is the inn-keeper's lower status (lesser trustworthiness) based? Ḥull. 5[b] wherever the Bible uses *b'hemah* (beast), הוא ג׳ does it necessarily imply contempt?

**גְּרִיפָה** f. (גרף) *removal of coal and ashes, scraping.* Bets. 28[b] גְּרִיפַת וכ׳ the cleaning of stoves &c.

**גְּרִיפְס, גְּרִיפוֹס**, v. אַגְרָפוֹס.

**גְּרִיץ**, pl. גְּרִיצִין, גְּרִיצִים, v. גְּרִיצָה.

**גְּרִיץ, גְּרִיצָא**, pl. גְּרִיצָן, v. גְּרִיצָתָא.

**גְּרִיצָה** f. (גרץ *to cut,* cmp. גרס) *slice. Pl.* גְּרִיצוֹת *bread or cake formed of slices twisted together* or *layers above one another, twists.* Bets. II, 6 (21[b]) ג׳ אין אופין פַּתָּן Ms. M. a. ed. Y. (ed. פַּתִּין גְּרִיצִין, Ar. פתן גריצין) they must not (on Holy Days) bake their bread in the form of twists; Y. ib. 61[c] bot.—Tosef. Ab. Zar. VII (VIII), 2 מולכין עמו ג׳ לתנור you may carry your cakes, to be baked with his, to the confectioner's oven.—Snh. 100[b], v. next w.

גְּרִיצְתָּא f., גְּרִיץ m. ch. same. Targ. Ex. XXIX, 23 (O. צרתא . . ., Y. גריץ, h. text חַלַּת). Targ. Prov. VI, 26 (h. text ככר); a. e.—*Pl.* גְּרִיצָתָא, גְּרִיצָתָן. Targ. Gen. XVIII, 6 (h. text עגות). Targ. Lev. VII, 12 sq.—Snh. 100$^{b}$ תרתין גריצים, read גְּרִיצָתָן.

גְּרִירָה f. (גרר) 1) *scraping off.* Hull. 84$^{a}$ מחוסר .... וג׳ requires the acts of pouring out the blood, scraping off the blood stains &c. Ib. 93$^{a}$ ריש מעיא . . . בעי ג׳ the top of the small bowels up to a cubit's length must be scraped (in order to remove the fat).—2) *dragging, pulling, moving an object without lifting.* Sabb. 22$^{a}$; Pes. 101$^{a}$; Men. 41$^{b}$ הלכה . . . בג׳ the law decides in favor of . . . with reference to dragging an object on the Sabbath, v. גָּרַר. Y. Kidd. I, 60$^{d}$ top מדהר שרקנו בג׳ can they be taken possession of by moving without lifting?—3) *carrying with, involving.* Y. Pes. VII, 34$^{c}$ top מאי נפקא . . . ג׳ what is the difference between them? They differ as to the majority of one tribe carrying with it (determining the legal status of) the whole nation, v. גָּרַר 3.—Sabb. 71$^{a}$ ומי אית ליה . . . ג׳ does R. adopt the opinion that one action can be involved with another so as to be considered one continuous act (e. g. cutting grain and immediately grinding it)? Ib. דג׳ ג׳ an application of this principle in the second degree, that the action involved should involve a third action.

גָּרִישׁ m., pl. גְּרִישִׁין, v. גָּרִיס.

גָּרַל, Hif. הִגְרִיל, v. גּוֹרָל.

גְּרַם (v. גרר) *to drag along, carry with it.*—Part. pass. גְּרוּם *added in boot, additional measure*, v. אַמָּה.—גְּרוּמְדִין *a large cubit.* Gen. R. s. 12 [read:] באמה ג׳ the size of a liberal cubit (equal to a cubit and a half of strict measure; some ed. גד׳; vers. in 'Rashi' a. l. גרמידא ומחצה).—Y. Shek. VI, end, 50$^{b}$ אמה גרו׳, read גְּדוּמָה, v. גָּדַם. [Tosef. Bekh. V, 4 אצבעותיו גרומות Var., ed. Zuck. גְּדוּמוֹת.]—Trnsf. *to carry with it, to be the cause of, to engender.* דבר הגורם לממון something which may be the cause of pecuniary profit or loss. B. Kam. 71$^{b}$ if one steals objects dedicated to the sanctuary for which the original owner is responsible in case of loss &c., he is bound to pay the thief's fine (כֶּפֶל) to the owner; אלמא דבר הג׳ למ׳ כממון דמי which proves that that which may cause a pecuniary loss, is to be considered as the property of him to whom it may cause it. Ib. 98$^{b}$ according to the opinion of R. Shimeon who says מיתתיב ... דבר הגורם that what is the cause of monetary gain is considered as money, he who burns a note of indebtedness is bound to pay the full amount of the note; a. fr.—Snh. 104$^{a}$ גורם גלות לבניו causes his children to be exiled. Ber. 5$^{b}$ bot. ג׳ לשכינה וכ׳ is the cause of the Divine Presence departing from Israel. M. Kat. 25$^{a}$ בבל גְּרָמָה לו Babylonia was the cause (that the Shekhinah did not rest upon him). Ab. Zar. 8$^{b}$ bot. המקום גורם the place makes the act legal, i. e. only in the Temple hall can the Sanhedrin judge capital cases; Snh. 14$^{b}$ המקום ג׳ only in the Temple hall can a rebellious elder be judged; ib. 87$^{a}$.—Y. Yeb. I, 2$^{c}$ top דבר שתיא בא מחמת הגורם וכ׳ if a prohibition arises from a cause (a person that causes it, e. g. the prohibition against C.'s marrying B. because B.'s sister A. is his wife)—when the cause is removed (through A.'s death), the prohibition ceases; but a prohibition which has not its cause in the action of a person (but in natural kinship, e. g. C.'s daughter married to C.'s brother whereby she becomes forbidden to him also as his brother's wife), is not removed with the removal of the cause of the (additional) prohibition, i. e. C. cannot perform the levir's marriage with his brother's wife since she has not ceased to be his daughter; ib. III, beg., 4$^{c}$; IV, 6$^{a}$ top.—זה וזה גורם *a product of combined causes.* Tem. 30$^{b}$ אסור ג׳ זה וזה a product of combined causes is forbidden, e. g. the offspring of a dam unfitted for the altar, and of a sire fit; Pes. 27$^{a}$; a. fr.—Ib. 26$^{b}$ מי שמעת ליה ג׳ זה וזה can you prove that Rabbi adopts the rule forbidding the product of combined causes?—Nidd. 31$^{a}$ (homiletical play on Gen. XLIX, 14) חמור ג׳ לישכר the braying of an ass was the cause of Isachar being begotten; Gen. R. s. 99; v. next w.

*Pi.* גֵּירֵם same. Gen. R. s. 39 הדרך מְגָרֶמֶת וכ׳ traveling is the cause of three evils.

*Nif.* נִגְרַם *to be indirectly engendered.* Ab. Zar. 55$^{b}$ אסור לְהִגָּרֵם וכ׳ no assistance must be given to making unclean &c.

*Hif.* הִגְרִים *to leave a comb* (גְּרוּם) *in striking a measure off*, whence (in ritual slaughtering) *to cut in a slanting direction, to let the knife slide beyond the space prescribed for cutting.* Hull. 19$^{a}$; 20$^{a}$; a. fr.—Part. pass. f. מוּגְרֶמֶת an animal slaughtered by a slanting cut. Ib. 18$^{b}$; a. fr.—Denom. הַגְרָמָה.

גְּרַם I ch. same. Targ. Is. III, 9; a. fr.—Meg. 12$^{b}$ אנא גְּרַמִי וכ׳ Ms. M. (ed. גרים) I am the cause that M. was born. Ber. 7$^{b}$ שמא גָּרֵים a person's name has an influence on his fate or character. Ab. Zar. 19$^{b}$ ע״א מאן קא גרים לה what action caused the work to be called an idol?—Gen. R. s. 98 [read:] רישכר חמור גְּרַמְיה (play on גרם, v. preced. w.) the braying of an ass caused him to be begotten (by announcing Jacob's arrival upon which Leah went forth to meet him; v. ib. s. 99, Nidd. 31$^{a}$).

גְּרַם II, גָּרֵים (denom. of גַּרְמָא, cmp. עצם) *to be substantial, strong.* *Targ. Prov. XVIII, 10 וניגרים ברחה Ms. a. Var. in ed. Lag. (read וְנִיגָּרִים; ed. ונתרים). Ib. V, 19 תִּגְרֵם (some ed. תְּגָרֵם, Ms. תגרס) thou shalt grow strong.

*Pa.* גָּרֵים 1) *to strengthen, comfort.* Targ. Y. II Gen. XXXV, 9 וְגָרִמַת וכ׳ (some ed. וגרי׳ Pe.) and Thou didst strengthen him (in his trouble).—2) *to eat up to the bone, to pick off.* Targ. Ps. XXVII, 2 לְגַרְמָא (Ms. a. Regia לגמרא, v. גְּמַר).—B. Bath. 22$^{a}$ אדמְגַרְמִיתו גרמי וכ׳ (Ms. M. מגרדיתו fr. גָּרַד; Ar. דמגרסתו fr. גָּרַס; v. Rabb. D. S. a. l. note) in place of picking off bones (receiving scanty instruction) in the school of A., go ye and eat flesh &c.

*Af.* אַגְרֵים *to make substantial, harden.* Targ. Prov. VIII, 28 (Var. אוגריס, h. text אמץ).

גַּרְמִיטָא f. (dimin. of גַּרְמָא) *a small bone* or *sinew.* Ḥull. 103[b] Ar. (ed. גְּרוּמְיָתָא, גְּרוּמְיָתָא).

גִּיר׳, גְּרַמַנְיָא, גְּרַמַּנְיָא pr. n. *Germamia, Germania,* 1) *the land of the Cimmerii* (v. Schr. KAT p. 428). Targ. I Chr. I, 5; Targ. Y. Gen. X, 2 (for *Magog*); Y. Meg. I, 71[b] bot.; Yoma 10[a] (for *Gomer*); Gen. R. s. 37, beg. (for *Magog*). Ib. (also for *Togarmah,* v. גְּרַמַּנִיקְיָא).—2) (ג׳ של אדום or של רומי) *Germania, the Roman province of Germania.* Meg. 6[ab]; Yalk. Ps. 888. Gen. R. s. 75, v. בַּרְבַּרְיָא. [Y. Sabb. VI, 8[c] bot. read גְּרַמַנְיָ.]

גרמנא, v. next w.

גְּרַמָנִי m. (Germanus, v. preced. art.) *German, one of the Caucasian race, white man,* opp. כּוּשִׁי. Gen. R. s. 86 everywhere you find ג׳ מוכר כושי one of the white race sells a dark man. Neg. II, 1, v. בַּהֶרֶת.—Y. Yoma VIII, 45[b] top ג׳ עבדיה וכ׳ a German, a slave of &c.; Y. Sabb. VI, 8[c] bot. גרמניא (corr. acc.); Y. Ab. Zar. II, end, 42[a] גרמנא.

גרמני, B. Bath. 89[b] Ar., v. גְּרוּמֵי.

גְּרַמַנְיָא, v. גְּרַמַּנְיָא.

גִּיר׳, גְּרַמְנִיקְיָא pr. n. pl. *Germanicia,* town (and district) in the province of Commagene, near the borders of Cappadocia. Y. Meg. I, 71[b] bot.; Yoma 10[a]; Gen. R. s. 37 (for *Togarmah,* v. Schr. KAT p. 428); [Targ. Y. II Gen. X, 3; Targ. I Chr. I, 6 בַּרְבַּרְיָאֵי.]

גרמסיון, v. גְּרַמַּטְיוֹן.

גרמסין*, prob. to be read גְּרַמַּטִין m. pl. (γράμμα, -ατος,=scrupulum, v. Sm. Ant. s. v.) *gramma,* 1/24 of an ounce. Y. Shek. II, 46[d] top, half a Shekel which makes שיתא ג׳ (Bab. ed. to II 3 also גירומסין, Ms. M. גירמוסין, Yalk. Ex. 386 גרמיסין) six *grammata.*

גְּרָן, v. גּוֹרֶן.

גָּרָן, denom. of גּוֹרֶן q. v.

גרנן, v. גּוֹרֶן.

גָּרַס (b. h.; v. גרר), *Pi.* גֵּירֵס *to crush, split, grind.* Tosef. T'bul Yom II, 12 fat figs גֵּירְסָה שלא which he has not yet crushed (into a cake). V. גָּרִיס.

גְּרַס I ch.; *Pa.* גָּרֵיס, *Af.* אַגְרֵיס same. B. Bath. 22[a], v. גְּרַם II *Af.* [Targ. Prov. VIII, 28, v. גְּרַם II Af.]

גְּרַס II, גְּרֵיס (cmp. גּוֹרֶן, גרר) *to scrape together; to collect, accumulate.* Denom. גּוּרְסִינָא. [Targ. Prov. XVIII, 10; V, 19, v. גְּרַם II.]—Trnsf. *to acquire knowledge, to commit traditions to memory,* as a preliminary stage to speculation and analysis compared to grinding, v. טחן. Ab. Zar. 19[a] לעולם יגמר אע״ג דמשכח ולימגרס ואע״ג דלא ידע וכ׳ Ms. M. one must at all events acquire readiness (v. גְּמַר II), though one may afterwards forget, and one must study by heart

גְּרָם m. (גָּרַם) *cause, indirect production of an effect.* Sabb. 120[b] גְּרָם כיבוי indirect extinction of a fire (by placing vessels filled with water in its way), v. גְּרָמָא.

גֶּרֶם m. (b. h.; גרם *to strip;* cmp. גְּרִידָא, גרד) [*stripped, bare,* cmp. II Kings IX, 13,] *skeleton, bone;* (cmp. עֶצֶם) *self, strength.*—*Pl.* גְּרָמִים. Gen. R. s. 98 מה חמור זה גְּרָמָיו ברורים as the bony frame of the ass is clearly discernible.

גַּרְמָא ch., constr. גַּרְמָא, גְּרַם same, 1) *a bare twig,* opp. כְּבָסָא. Macc. 8[a] (Ms. M. גִּירְמָא).—2) *bone.* Targ. Gen. II, 23; a. fr. [Targ. Y. Ex. XXVII, 5 גומא read גַּר׳ or גּוּרְמָא.]—Gen. R. s. 70 [read as Yalk. ib. 124, cmp. Dan. VI, 25) כהדין ג׳ אנא מהדק לך like a bone I shall crush thee. Ber. 5[b]; B. Bath. 116[a], v. בִּיר.—*Pl.* גַּרְמֵי, גַּרְמֵיָא. Targ. Gen. l. c. גַּרְמֵי (Y. גְּרָמֵי). Targ. Ezek. XXXVII, 4; a. fr.—Targ. Y. Ex. XXXVIII, 4 [read:] גּוּמְרֵיָא וְגַרְמַיָּא or גורמיא וגומריא, v. supra.—B. Bath. 58[a] חבירתא דג׳ a vessel of bones (an enigmatical phrase for *an animal*). Ib. 22[a], v. גְּרַם II.—Bets. 11[a] תברא ג׳ a block on which bones are chopped; a. fr.—3) *body, self.* ג׳ ג׳ *each for itself, one after the other.* Ib. 11[b]. Ḥull. 113[a].—With suffixes of personal pronouns: גַּרְמִי *myself* &c. Targ. Job I, 3 לְגַרְמֵיהּ as his own, לְגֶרֶם אִתְּתֵיהּ (Ms. לְגַרְמֵיהּ) as his wife's sole property. Targ. Y. Lev. VII, 29 בְּגַרְמֵיהּ himself; a. fr.—Gen. R. s. 75, beg., v. פָּא I. Y. Ber. III, 6[c] bot. קטר גרמיה tied himself; a. fr.—Ber. 48[a], a. fr. לג׳ הוא דעבד he did so for himself, i. e. this is no authoritative precedent.—Y. Orl. I, 61[a] top אמר ג׳ he gave his own opinion. Y. Erub. III, 21[a] bot. בשם גרמיה in his own name; Y. Kidd. II, 63[a] top.—Y. Keth. III, end, 28[a] כל גַּרְמָהּ אמרה this very fact (thing) proves; Y. Shebu. V, end, 36[c]; Y. Keth. IX, beg. 32[d]; Y. Pes. IX, end, 37[a] כל גרמא (corr. acc.).

גְּרַמָּא ch.=h. גֶּרֶם, 1) *cause.*—מ״ע שהזמן ג׳ (in Hebr. diction) a positive command the observance of which depends on a certain time of the day or season of the year. Kidd. I, 7 (29[a]); a. fr.—2) *indirect effect.* Sabb. 120[b] ג׳ שרי indirect effect (e. g. effacing the Divine Name in consequence of bathing) is permitted, opp. עשיית the direct act. B. Kam. 60[a] בניזקין פטור ג׳ damage by indirect action is not actionable. B. Bath. 22[b] בניזקין ג׳ אסור to cause indirect damage is forbidden.—*Pl.* גְּרָמֵי. B. Kam. 98[b] מאן דדאין דינא דג׳ he who holds the opinion that one who is the cause of damage to another person is responsible; ib. 100[a]; 117[b]; a. e.

גרמומיא, v. גְּרַמְמֵיָא.

גְּרַמַּטְיוֹן* m. (γραμματεῖον) *bond, document.* Ex. R. s. 15 גרמסיון (corr. acc.).

גְּרַמֵּי דינא דג׳, v. גַּרְמָא.

גַּרְמִידָא m. (=גַּמְּדָא, v. גּוּמְּד) *arm, elbow, cubit.* Targ. Y. Ex. II, 5. Targ. Jud. III, 16 (h. text גמד).—B. Mets. 64[a] בני ג׳ of an arm's length.—*Pl.* גַּרְמִידֵי. Targ. Y. Ex. XVI, 29; a. e.—Snh. 7[a]. Erub. 14[b].

גרמיני, v. גְּרָמָנִי.

though one does not understand, for Holy Writ says (Ps. CXIX, 20) *gar'sah* &c.; it says גָּרְסָה and not טָחֲנָה (my soul *heaps up*, but not it *grinds*, learns but not analyzes); (ed. לִיגָּרֵיס, and other Variants); Yalk. Ps. 876.—Ber. 8ª חוה גָּרִיסְנָא בגו ברתאי Ms. M. (v. Rabb. D. S. a. l.) I used to study in my house; Meg. 29ª. Ber. l. c. bot. turned his face וגריס and reviewed (what he had learned). Taan. 10ᵇ לְמִיגְרַס to recite traditions, opp. לעיוני to speculate. Ber. 13ᵇ (ref. to Deut. XI, 18, v. Targ. Y. a. l.) teach your children ..., כי תיכי דליגָרְסוּ בהו (Ms. M. ונגָרְסוּ בהו) so that they be able to review them (by themselves); a. fr.—*Part. act.* גָּרִיס *well-versed, knowing by heart.* B. Bath. 21ª ג׳ ולא דייק knowing Bible verses by heart, but being inexact.—*Part. pass.* גָּרִיס, f. גְּרִיסָא *known by heart.* Men. 32ᵇ מיגרס גְּרִיסְנָן; Meg. 18ᵇ מיגרס גְּרִיסָן they are known by heart.

**גִּירְסָא, גַּרְסָא** I f. (preced.) 1) *acquired learning, study of tradition.* Targ. Cant. I, 2 בג׳ for verbal study.—Meg. 6ᵇ לאוקומי ג׳ וכ׳ to preserve (in memory) what one has learned requires divine assistance. Sabb. 21ᵇ ג׳ דינקוותא what has been learned in youth (which is better remembered). Ib. 30ᵇ לא הוה פסיק פומיה מג׳ did not cease reciting. Erub. 68ª .... בגַרְסָאי אנא I am busy studying; a. fr.—*Pl.* גִּירֵי, גְּרִיסַיָּיא. B. Bath. 22ª דלא ליטרדו מגְּרִיסַיְיהוּ Ms. M. (ed. אתו ליטרדו מג׳) that they may not be disturbed in their studies.—2) (editorial note) *version.* Yalk. Gen. 84 ג׳ אחרינא זה וכ׳ another version (for זה איוב, Gen. R. s. 50) is, 'This alludes to the tribe of Levi'. [Frequently in commentaries.—Denom. גרס *to read.* חכי גרסינן (abbr. ה״ג) such is the proper reading.]

**גִּירְסָא, גַּרְסָא** II, v. גִּירְצָא.

**גַּרְסִי** m. (v. גָּרִיס) *grits-dealer* or *maker*, v. גָּרוֹסָה. Midr. Prov. ch. IX; Erub. 21ᵇ יהושע הג׳ (not רבי, v. Rabb. D. S. a. l. note).

**גָּרַע** I (b. h.; v. גרר) *to scrape off, to diminish, deduct.* Snh. 29ª כל המוסיף גּוֹרֵעַ he who adds (to the truth) diminishes (whoever does too much does too little). R. Hash. 28ᵇ, a. fr. עובר על בל תִּגְרַע transgresses the law which prohibits diminishing from what the Law prescribes (Deut. XIII, 1, v. בַּל). Yoma 48ª גּוֹרְעִין ומוסיפין ודורשין we may take away (one servile letter from one word of the text) and add it to another and thus interpret the law (e. g. מדם הפר explained as: דם מהפר); B. Bath. 111ᵇ; a. fr.—Y. Yeb. VIII, end, 9ᵈ, v. גָּלַע.—[Gen. R. s. 19, a. e. גרעה קומתו, v. גָּוַע.]—*Part. pass.* גָּרוּעַ *inferior. Pl.* גְּרוּעִים. Gen. R. s. 28. [Ber. 36ª ומי גרע, read with Ms. M. גרירי.]

*Hif.* הִגְרִיעַ *to deduct from, to calculate the price of redemption in proportion to the years served and those to be served,* v. גֵּירוּעַ. Kidd. 11ᵇ מַגְרַעַת מפדיונה she makes a deduction from her redemption money; ib. 14ᵇ מגרעת פדיונה she lessens &c.; ib. 16ª מגרע פו׳ (corr. acc.). Y. Kidd. I, 58ᶜ bot.; Y. Shebu. VI, beg. 36ᵈ מגרעת (ב)מעה וכ׳ she redeems herself by deducting a M'ah for each year.

*Nif.* נִגְרַע *to be deducted, to be redeemed by deducting the compensation for the time served.* Y. Kidd. l. c. אם בקשה ליגָּרֵעַ if the desires a redemption by deduction &c.; Y. Shebu. l. c. למיגרע (read: לְהִיגָּרֵעַ or לִיגָּרֵעַ). Kidd. 11ᵇ תִּיגָּרֵעַ עד פרוטה she can redeem herself by deductions until she comes down to a P'rutah.

**גָּרַע** ch. same, esp. *to shave, cut the hair* (dialectically interchanging with גרד). Targ. Jud. XVI, 19; II Sam. X, 4 Ar. (ed. גדע, ed. Lag. II Sam. l. c. גרע; cmp. Is. XV, 2, Jer. XLVIII, 37).—Lam. R. to I, 1 רבתי (8 חד מאת׳) ג׳ רישיה he shaved his head. Snh. 96ª (prov.) גְּרַע תַּיהּ לארמאה וכ׳ Ar. (ed. גרירתיה, Ms. M. גרירתיה) if you shave a gentile, he likes it; hang fire on his beard, and you will get no end of his fun (i. e. if he finds it convenient, he will submit to indignities).—Part. pass. גְּרִיעַ, f. גְּרִיעָא 1) *shaved.* Lam. R. l. c.—2) *inferior, less.* Yeb. 51ª ג׳ ממאמר is inferior (as to legal power) to &c., v. מַאֲמָר. Gitt. 70ª ג׳ דכולהו the worst of all.

*Af.* אַגְרַע as preced. *Hif.* [Targ. Y. II Gen. XXX, 11, read מגדעא.] Kidd. 11ᵇ מַגְרֵעָה ואזלה she deducts more and more every year. Ib. [read:] מאי מגרעה what is there for her to deduct from?—Arakh. 25ª, v. infra.

*Ithpe.* אִיתְגְּרַע as preced. *Nif.* Arakh. 30ᵇ מִיתְגְּרָעָא ואזלא his obligation grows less (every year, if he chooses to redeem her). Ib. 2ª לא מִיתְגְּרַע ליה (Rashi מג׳) no deduction is allowed him (for fractions of a year).

**גָּרַע** II (b. h.; cmp. גַּרְגַּר) *to form globules, to drop.* Denom. גַּרְעִין.

*Pi.* גֵּרַע, *Hif.* הִגְרִיעַ (denom. of גרעין) *to form globules* (one of the early stages of development of the grape). Shebi. IV, 10 גפנים מְשַׁוְּיִין גַּרְעִינוֹ grape vines (must not be cut down in the Sabbath year) from the moment they form stones, Maim.; oth. opin. ovules containing moisture; Y. ib. IV, end 35ᶜ משיגרעינו (Hif.), defined משיזחלו מים, with ref. to Job XXXVI, 27; Ber. 63ᵇ; Pes. 52ᵇ sq. משיגרעינו (Ms. M. 2 משיגרעינו).

**גָּרָע** m. (גרע I) *scraper, barber,* in gen. *low class surgeon, blood-letter* &c. Kidd. 82ª. Kel. XII, 4; Tosef. ib. B. Mets. II, 11 גָּרוֹעַ, v. מַסְמָר.

**גַּרְעוֹן,** v. גִּירְ׳.

**גַּרְאִין, גַּלְעִין, גַּרְעִין** c. (v. גָּרַע II) *globule,* esp. *the stone* or *kernel* of a stone fruit, *nut* &c.—*Pl.* גַּלְעֵרְנִין, גַּרְעֵרְנִין, גַּרְאֵי׳. Sabb. VII, 4 (76ᵇ) גרעירנין Ms. M. (ed. גַּרְעֵרְנֵיהֶן); Y. ed. גַּלְעֵרְנֵיהֶן. Bab. ib. 77ᵇ top, question as to spelling with א or ע (decided by ref. to ונגרע Lev. XXVII, 18). Shebi. VII, 3 ג׳. Ter. XI, 5 גַּרְעִינֵי תרומה (Ms. M. ג׳) stones of fruits which are the priest's share. Tosef. ib. X, 1; a. fr. V. גַּרְעִינָה.

**גַּרְעִינָא,** v. גַּרְעִינוּתָא.

**גַּלְעִינָה, גַּרְעִינָה** f. = גַּרְעִין (collect. noun, used promiscuously with גַּרְעֵרְנִין). Ukts. II, 2 ג׳ של רוטב the stones of moist olives; Y. Ter. XI, 47ᵈ bot. גלעיני חרוטב. Y. Maasr. I, 48ᵈ bot.; a. fr.

**גַּרְעִינוּתָא** f. ch. same. Ber. 39ª גַּרְעֵרְנוּתֵיהּ (Ms. M. גַּרְעֵרְנֵיהּ) the stones (of an olive).

majority of tribes (seven) decides, though it may be a minority of the people as a whole. Lev. R. s. 13, end (play on *gerah*, Lev. XI, 4 sq.) גָּרְרָה מלכות וכ׳ carried another government after it, i. e. was followed by another oppressive government. Ab. IV, 2 מצוה גוֹרֶרֶת וכ׳ a good deed begets a good deed &c. Tosef. Sabb. XV (XVI), 6 [read:] אין גוֹרֵר וכ׳ it is not considered a corpse so as to cause uncleanness to man or vessels.—4) *to saw, split.* Sabb. XVII, 2 (122[b]) a saw (may be used on the Sabbath) לָגֹרוֹר בה וכ׳ (Ms. M. לְגָרוֹר, Mish. ed. Pes. לְגָרֵר, v. Rabb. D. S. a. l. note) to saw cheese with it. Ohol. XV, 8 עתיד לָגוֹר Ar. intended to be sawed apart (ed. לגוד, fr. גדד, v. Tosef. ib. XV, 8). Tosef. Kel. B. Mets. II, 18 לָגוֹר וכ׳ to saw off a part &c.

*Nif.* נִגְרַר 1) *to be dragged, pulled.* Erub. X, 11 נגר הנגר׳ a bolt which is dragged along (with the door, i. e. attached and hanging down). Ib. 101[a], v. supra. Tanḥ. Thazr. 9, v. supra. Bets. II, 10 (23[b]) אינה נִגְרֶרֶת; ib. אין נִגְרָרִין must not be dragged or pulled, a. fr.—2) *to be scraped, planed.* B. Kam. 119[b] חנ׳ במגירה shavings, opp. נפסק במגירה chips. —Nidd. 55[b] נִגְרָרִין דרך חפה (secretions of the nose) scraped (discharged) through the mouth (v. גָּרַף).

*Pi.* גֵּרַר, גֵּרֵר 1) *to drag.* Pes. IV, 9 (56[a]) ג׳ עצמות וכ׳ he had the bones of his father carried out on a bed of ropes. Ib. I, 2 (9[a]); a. fr.—Tosef. Sabb. VI (VII), 1 (a superstitious custom) המְגָרֶרֶת בנה וכ׳ Var. (ed. Zuck. המגוררת) one who drags her son among the dead (to the cemetery).—2) *to scrape, plane.* Ib. XVI (XVII), 19 מְגָרְרָן he may scrape them (clean his feet of mud). Tosef. Kel. B. Mets. II, 17; Ḥull. 25[a] לְגָרֵר . . . עתיד requiring planing for finish; a. fr.—Part. pass. מְגוֹרָר a) *scratched, full of scabs.* Gen. R. s. 64 (play on מגרר, Gen. XXVI, 26) ד״א מג׳ וכ׳ another explanation is *m'gorar*, for eruptions grew on him (with ref. to Job II, 8); Yalk. ib. 111; v. גָּרַר II. b) *planed.* Tosef. Sot. XV, 1 מְגוֹרָרוֹת במגר׳ היו Var. (ed. Zuck. היה מְגָרֵר) the stones were planed with a plane.

*Hithpa.* הִתְגָּרֵר *to be scraped.* Tosef. Sabb. XVI (XVII), 19 אין מִתְגָּרְרִין במגוררת ed. Zuck. (Var. מגרדין במגרדת, Sabb. 147[b] גוררין במגררת, Ms. M. גודרין במגדירה, corr. acc.) one must not be scraped with a strigil. Ib. XXII, 6 (147[a]) מתגררין, Talm. ed. (Mish. מִתְגָּרְדִין, v. Rabb. D. S. to 147[b], note 70).

**גָּרַר** ch. same; 1) *to drag, pull, push.*—Part. pass. גָּרִיר *dragged, following, guided by.* Targ. Y. II Ex. XIV, 25 גְּרִירֵן וכ׳ (some ed. גרירד׳) pushed from behind.—B. Kam. 18[b] בתר גופיה גָּרִירִין they are clinging to his body. Taan. 24[a] אנן בתריידהו גרירין Rashi (ed. גררינן, read גָּרִירִינָן, Ms. M. קאזלינן) we must be guided by their order. Ab. Zar. 72[b] כל היין שבחבית ג׳ . . . . אגישתא moves towards the siphon. B. Mets. 85[a] דג׳ עלמא וכ׳ that all the world followed David.—2) *to scratch, scrape.* Targ. Jud. VIII, 16, v. גָּרַד.—Ḥull. 83[b] ולִיגָּרְרֵיה ונכסי (Ar. גרד) let him scrape off the blood and cover it. Ib. ונִגָּרוֹר.—*Part.* גָּרֵיר Ib.—3) *to rub, to whet the appetite.* Ber. 35[b] כי היכי דנִגָּרֵירֵיה ללביבה (Ar. everywhere גרד) in order to stimulate his appetite. Ib. טובא גָּרֵיר a large quantity has an appetizing effect. Pes. 107[b] מְגָרַר גָּרֵיר. Sabb. 140[b] משום דג׳ because it stimulates the appetite.

*Pa.* גָּרֵיר *to make appetizing.* Esth. R. to I, 9 [read:] אנא מְגָרֵיר וכ׳ I will make their drinks appetizing (induce

**גָּרַף** (b. h.; v. גרר) *to scrape, sweep,* esp. *to remove ashes and coal from the stove; to scrape together, collect.* Kel. VIII, 11 חירתה גּוֹרְפָתוֹ if while she was sweeping it (the stove) &c. Sabb. III, 1 עד שיִגְרוֹף not before he has swept it.—Y. Peah VII, 20[b] top (ref. to Joel I, 17) תחת שהיינו גּוֹרְפִים וכ׳ in place of collecting honey (from beehives or trees), we collected foul matter. Sabb. XVII, 2 לְגָרוֹף בה וכ׳ to grab with it the figs out of the barrel; a. fr.—Gen. R. s. 67 גּוֹרֶפֶת מחוטמה blowing her nose (v. גָּרַר).—*Part. pass.* גָּרוּף, f. גְּרוּפָה *cleared* of ashes &c., *swept.* Sabb. III, 4, v. אַגְנְטִרְכִי; a. fr.—[Gen. R. s. 53 ג׳ מבירתו של וכ׳ (Isaac is) the refuse of &c., comment.; v., however, גְּרוֹם.]

*Pi.* גֵּרַף same. Kerith. 7[b]; Y. Snh. VII, 25[b] top, v. גָּדַם.

**גָּרַף** ch. same. Targ. II Esth. III, 8 גרפין חמיעא they remove leavened things.—Y. Pes. II, end, 29[c] גְּרוֹף מן תוותיהון scrape them at the bottom. Y. Bets. IV, 62[c] bot. [read:] אזלי גַּרְפִין go thou and sweep them (the stones) out. Y. M. Kat. I, 80[b] bot.; a. fr.

*Ithpe.* אִתְגְּרִיף *to be scraped out, removed.* Targ. II Esth. l. c.

*Ithpalp.* אִיתְגַּרְגְּרִיף same. Targ. Job VII, 12 like the Ocean דמתגרגף וכ׳ Ms. which, at certain times, is swept (pours itself out over the shores; ed. דמתרגיף, v. רָגַם).

**גרפית, גרפות,** v. גְּרוֹפֶרֶת.

**גרקי,** v. גּוּחַרְקָא II.

**גָּרַר** I (b. h.; v. גָּרָה) [*to produce a grating, scraping sound,*] 1) *to scratch, scrape, shave* (v. גָּרַע, גָּרַם I). Sabb. VIII, 6 (81[a]) כדי לְגָרוֹר וכ׳ (Ar. a. Y. ed. לגרוד) large enough to scrape with it the top &c. R. Hash. 27[b] גְּרָרוֹ Ms. M. (ed. גרדו), v. גָּלַד. Keth. 60[a]; Kerith. 21[b] גּוֹרְרוֹ וכ׳ he must scrape the blood off before eating the bread; a. fr.—Part. pass. גָּרוּד, v. גָּרוּד.—2) *to drag, to move without lifting;* (also neut. verb) *to follow.* Sabb. 29[b], a. fr. גורר אדם וכ׳ one may, on the Sabbath, pull or push a couch &c. (on the floor). Y. Kil. I, 27[b] bot. לא יָגוֹר אדם וכ׳ one must not pull &c. Tanḥ. Thazr. 8 גְּרָרוּהוּ מקברו they dragged him out of his grave. Tosef. Erub. XI (VIII), 13; Tosef. Bets. II, 19 דלת הגּוֹרֶרֶת . . . הגּוֹרְרִים (Y. Erub. X, 26[b] bot. גודרת, corr. acc., v. גָּדַר) a door which drags along the ground (on opening), a matting which is moved by dragging, or large kegs which &c.; Erub. 101[a] הנִּגְרָר . . . דלת הנִּגְרֶרֶת. Cant. R. to II, 15 אני גּוֹרְרוֹ למבולו I will drag him to the flood in which to perish; a. fr.—Tanḥ. Thazr. 9 (ref. to Ps. V, 5 יגרך) אין אתה נגרר . . . . ואין הרעה גּוֹרֶרֶת אותך וכ׳ neither art thou dragged behind (attracted by) evil, nor does evil drag (have power over) thee, nor does it dwell with thee; Yalk. Kings 231 אין אתה גורר אחר . . . . גוררת אחריך.—Part. pass. גָּרוּר *dragged along, hanging on.*—*Pl.* גְּרוּרִין, גְּרוּרִים. Num. R. s. 18 ח׳ ג׳ eight threads dragged along (as fringes; Tanḥ. Korah 12 ח׳ חוטין). Ab. Zar. 3[b], a. e. גרים ג׳ proselytes who have attached themselves but have not been admitted, v. גֵּר.—3) *to carry with it, to cause; to affect* (v. גָּרַם). Y. Hor. I, 46[a] bot.; Y. Pes. VII, 34[c] שבט אחד גּוֹרֵר וכ׳ (a majority of) one tribe affects the legal status of the entire nation, i. e. the

them to get intoxicated, interpreting Jer. LI, 39; differ. in comment.).—2) *to saw off.* Targ. Y. Deut. XXXIII, 20 דְּמָגְרַר וכ׳ (or דַּמַּגְרַר Af., ed. דְּמִגְרַר, corr. acc.) for he cuts off the arm &c. (II מַפְרַק).

*Ithpa.* אִתְגְּרַר 1) *to be dragged.* Y. Kidd. I, 60[d] large bags דאורחיחון מִתְגְּרָרָה which are commonly dragged (not lifted).—2) *to stimulate, instigate one another.* Targ. Ps. XXII, 8 מִתְגְּרְרִין (some ed. מִתְגַּרְדִין, ed. Lag. מִתְגָּרְרִין, fr. גרי; h. text רפטרוּ).

*גָּרַר II (fr. a Polel of גּוּר; cmp. גָּלַל) *to roll;* cmp. גִּרְגֵּר.—Part. pass. מְגוֹרָר *whirled, reeling.* Gen. R. s. 64 (play on מגרר, Gen. XXVI, 26) שנכנסו וכ׳ ... מג׳ reeling (after a night revel) &c.; v. גָּרַר I.

*Hithpa.* הִתְגּוֹרֵר, *Hithpol.* הִתְגּוֹרֵר (v. Jer. XXX, 23, cmp. XXIII, 19) *to roll one's self,* esp. (cmp. חָבַט II, נָפַל, חָנַן Hithpa.) *to lie in contrition, asking forgiveness.* Mekh. B'shall., Vayassa 1, [read as in] Yalk. Ex. 256 (ref. to וישלך אל המים, Ex. XV, 25, as if meaning, 'and he caused them to throw themselves down in contrition over their sin by the sea-side'). כבן ..... היו ישראל מתחננים ומתגוררים שהוא מתחנן לפני אביו וכתלמיד שמתגורר לפני רבו כך היו ישראל מתחננין ומתגוררין וכ׳ the Israelites prayed beseechingly and rolled themselves in contrition before &c.

גָּרֶד, v. גָּרַד.

גְּרָא I f. (=h. גֶּרֶה III, 2) *cud.* Targ. Y. II Deut. XIV, 6 sq. (some ed. גְּרָדָא).

גְּרָא II f. (גרר) 1) *that which is carried along; incidentally, occasionally.* B. Mets. 4[b]; Shebu. 40[b]. [2) *scraping,* v. גִּרְדָּא I.]

*גְּרָדָה *stalk,* v. גֶּרֶה II.

גררין, Bets. 24[b] top, Ar., v. גֵּגֶר.

גררקון, v. next w.

גְּרָרִיקִי f. (a Greek formation fr. גְּרָר, LXX Γέραροι) *Gerariké, the district of G'rar* in Philistea. Targ. Y. Gen. XX, 1 (Ar. a. Lev. גרדקי, corr. acc., ed. גְּרָר); ib. XXVI, 1. —Gen. R. s. 64 גרדיקי (corr. acc.); Y. Shebi. VI, 36[c] bot. גררוקו (corr. acc.).

גררתה, Y. Dem. I, 21[d], v. גדורתה.

גָּרַשׁ (b. h.) 1) *to stir up, to set in commotion.* Sifré Deut. 39; Yalk. ib. 859 רכול יהו מרם גורשין את העפר ממקום בקעה וכ׳ you might suppose the (rain) water will stir up the (fat) ground of the valley, and thus the valley will lack (drinking) water.—2) (cmp. טָרַד) *to banish; to send off, divorce* (a wife).—Part. pass. גָּרוּשׁ, f. גְּרוּשָׁה q. v.

*Pi.* גֵּרַשׁ, גֵּרֵשׁ *to send off, banish.* Gen. R. s. 21.—Esp. *to give a letter of divorce.* Gitt. IX, 1 הַמְגָרֵשׁ וכ׳ if one divorces his wife and says, on handing her the letter, &c.; a. v. fr.—Ib. VI, 5 if one says (to his delegates) ... גֵּרְשׁוּהָ *ga'rshuha,* they are authorized to write and deliver to her a letter of divorce (*geresh* being the colloquial term for divorcing).

*Pa.* גּוֹרֵשׁ *to be banished,* &c. Pirké d'R. El. ch. XIX; XX ג׳ ויצא וכ׳ he was banished and he left paradise.—*Part.* מְגוֹרֶשֶׁת, f. מְגוֹרֶשֶׁת. Gitt. VII, 4 מג׳ ואינה מג׳ she is and is not divorced, i. e. her divorce is doubtful, and she has to suffer the disqualifications of a married and of a divorced woman. Ib. 5; a. v. fr.

*Hithpa.* הִתְגָּרֵשׁ, *Nithpa.* נִתְגָּרֵשׁ 1) *to be banished; to be divorced.* Midr. Till. to Ps. XCII. Gitt. 65[a] מִתְגָּרֶשֶׁת בקרדושי וכ׳ she is entitled to receive a letter of divorce for herself even though her father had contracted the marriage in her behalf; a. v. fr. [2) *to be stirred up, become muddy, thick.* Midr. d'R. Akiba, Alef (Jellinek Beth Hammidrash III, 13).]

גְּרַשׁ I ch. same. *Pa.* גֵּרֵשׁ. Pes. 110[b] דגרשה לאיתתיה Ms. M. (ed. דגרשא, corr. acc.) who had divorced his wife. Ber. 56[a] תרי נשי מְגָרְשַׁת it will be thy destiny to divorce two wives. Arakh. 23[a] דליגרש לדביתהו that he should divorce &c. Ib. אטו כל דמגרש וכ׳ does every one who divorces his wife, give divorce in court?; a. fr.

*Ithpe.* אִיתְגְּרַשׁ, infin. אִיתְגְּרוּשֵׁי *to be divorced.* Gitt. 78[a] בת אר׳ in a fit condition to receive a letter of divorce.

*גְּרַשׁ II (cmp. גרר *to drag*) *to hoist up.* Y. Kil. IX, 32[c] top. Y. Keth. XII, 35[b] top [read:] ואין ענירת אתון גרשין לי and if I call, ye will hoist me up; (Koh. R. to IX, 10 שרר; Mat. K. quotes גדש, v. גְּדַשׁ II).

גְּרַשׁ m. (b. h.; v. גָּרִיס) *grits.* Sifra Vayikra, N'dabah, ch. XIV, Par. 13 אפשר ירקלנו ג׳ I might think he must roast it after being pounded; Men. 66[b].

גְּרַשָּׁא ch. same. Targ. Y. Lev. II, 14; 16 Levita (ed. פרדוכ׳).

*קְרֵטִיקוֹן, גְּרֵתִיקוֹן m. (γῆ κρητική, creta) *chalk, white earth* used for cleansing silver ware. Sabb. 50[a] גרתי׳ Ar. (ed. גרתקון, גרתקין); Y. Bets. IV, 62[c] bot. קרטי׳; Tosef. ib. IV, 10 קרטון ed. Zuck. (Var. קרקתין, קרתתין). [Rashi to Sabb. l. c. expl. אלום, describing *tartar* deposited in wine vessels; Ar.: pulverised *resin.*]

גַּשׁ, v. נִגַּשׁ.

גְּשְׁגֵּשׁ, v. גָּשַׁשׁ.

גְּשׁוֹרָא, pl. גְּשׁוֹרֵי, v. גְּשָׁרָא.

גְּשׁוֹשׁ m. (גשש), ג׳ של ספינה prob. *framework* of a ship (v. גְּשָׁשׁ); comment.: *sounding pole.* Sabb. 125[b] (Ms. M. אגושש, Ms. O. גשיש; v. Sm. Ant. s. v. Contus).

גְּשׁוֹשָׁאָה, גְּשׁוֹשָׁא m. (v. preced.) 1) *one carrying the sounding pole in advance of the ship, sounder. Pl.* גְּשׁוֹשֵׁי Sabb. 100[b] (Ms. O. גְּשׁוֹשָׁאֵי).—2) *one tracing treasures buried in the ground.—Pl.* גְּשׁוֹשָׁאֵי. B. Mets. 42[a].

גָּשִׁישׁ m. (גּוּשׁ, גָּשַׁשׁ; formed like עָצִיץ) [1) *sounding apparatus,* v. גְּשׁוֹשׁ.]—2) *a frame on which the couch is spread* (sponda). Zab. III, 1; 3 ג׳ של מטה; Tosef. ib. IV, 4. Ib. Mikv. VI (VII), 17 חג׳ החיצון the outer frame (of a double bed, sponda exterior, v. Sm. Ant. s. v. Lectus).

Esth. R. to I, 6.—*Pl.* גְּשָׁרִשִׁין, גְּשָׁרִשִׁים. Tosef. Kel. B. Mets. VIII, 3 הגּ׳ של קיטלזוקי (ed. Zuck. קיטלראקי, read ס for א) the bed-frames of the little bed chambers (κοιτωνίσκοι—which are taken apart or placed against the wall in day time).—*Tosef. Mikv. VI, 8 ג׳ ע״ג השבר Ar. (ed. קשקשרם, Sabb. 53ᵃ קשרשין) *splints.*

**גְּשַׁם** (b. h., v. גּוּשׁ) *to make the earth cloddy* (v. Ges. H. Dict.[10] s. v.).—*Part. pass.* גָּשׁוּם *cloddy* in consequence of ample rains. Y. Yoma V, 42ᶜ top שנת גְּשׁוּמָה שחונה וכ׳ (sub. ארץ) a year in which the earth forms clods, then is parched so as to form scabs, and then moistened with dew; Bab. ib. 53ᵇ שנת שחונה שנת ג׳ Ms. M. (ed. שנה אם שח׳ (הרא) תהא ג׳, v. Rabb. D. S. a. l. note), expl. ג׳ ושח׳, v. Rabb. D. S. a. l. note) if it is to be parched, let it first be soaked with heavy rains; Lev. R. s. 20; Tanḥ. Aḥărê 3 (corr. acc.); ed. Bub. ib. 4.

*Hof.* הוּגְשַׁם (denom. of גֶּשֶׁם) *to be frought with rain, rain-bringing.* B. Bath. 25ᵇ since the destruction of the Temple לא חוּגְשָׁמָה וכ׳ the south wind has not been rain-bringing.

**גֶּשֶׁם** I m. (b. h.; preced.) *heavy, continuous rain.* Taan. 3ᵇ לא אמר מוריד הַגֶּ׳ if he failed to insert in the second benediction (v. גְּבוּרָה) 'Who sendeth rain'.—*Pl.* גְּשָׁמִים. Taan. I, 1, a. fr. גבורות ג׳, v. גְּבוּרָה. Ib. 2 שואלין אֶת הגּ׳ we insert the petition for rain in the ninth benediction, v. שְׁאֵלָה.—ימות הגּ׳ *rainy season, autumn and winter.* Ib. 3ᵇ. Toh. VI, 7, v. בְּקָעָה ג׳; a. v. fr.—שְׂדֵה ג׳ (or sub. שדה) *a field naturally watered by rain,* opp. שלחין. Bekh. VI, 3 של ג׳ from fields with natural irrigation; cmp. בַּעַל. [In later Hebr. literature גֶּשֶׁם *substance,* v. next w.].

**גֶּשֶׁם** II, **גְּשִׁמָא** m. ch. (גשם, v. גּוּשְׁמָא) *body, self.* Dan. IV, 30.—*Pl.* גְּשִׁמַיָּא. Lam. R. to I, 5 לא ירבין גְּשִׁמַיְהוֹן (Koh. R. to VII, 11 גרמיהון) they will not devote themselves to warfare.

**גְּשָׁמָה** (**גְּשָׁמָא**) f. (v. preced., cmp. גָּשַׁשׁ) *frame, door-stop* against which the door shuts. Erub. 101ᵃ (explain. 'a widowed door') דלית לה ג׳ (Ms. M. בשמא, a clerical error for כשמא, oth. Var. גְּשָׁאמָא, כְּשָׁאמָא, v. Rabb. D. S. a. l. note; גְּרִשְׁחָמָא, reduplic. of גשם, cmp. גזוזטרא, v. Ar. ed. Koh. s. v. גשם) which does not shut against a frame.

**גשף**, Men. 50ᵇ איגשף Ar., v. נְשַׁף.

**גְּשִׁקְרָא**, v. גּוּשְׁקָרָא.

**גָּשַׁר** (v. גשש) *to join,* esp. *to make a bridge.* Ab. Zar. 2ᵇ הרבה גשרים גָּשַׁרְנוּ we have built numerous bridges.

**גְּשַׁר** ch. same. B. Kam. 113ᵇ וגַשְׁרֵי גְּשָׁרֵי . . קטילי they (the government officials) fell trees (belonging to private persons) and build bridges.

**גֶּשֶׁר** m. (preced.) *bridge, ferry.* Erub. 55ᵇ; Tosef. ib. VI (V), 4 חקברי ירחג׳ וכ׳ graves and bridges (in the outskirts of towns) which have a place of shelter.—Gen. R. s. 76, end עשה עצמו כג׳ וכ׳ Jacob constituted himself a ferry, taking persons from one shore and setting them down on the other (Mat. K. כְּגֶשֶׁר like a *ferry-man*).—*Pl.* גְּשָׁרִין, גְּשָׁרִים. Erub. V, 1. Ib. IX, 4 המפולשים ג׳ bridges under which there is an open passage. Ab. Zar. 2ᵇ; a. fr.

**גִּישְׁרָא, גְּשָׁרָא** ch. same, 1) *board, joist* (cmp. כָּשׁוֹרָא).—*Pl.* גִּשְׁרִין. Targ. Ezek. XXVII, 5 Levita (ed. גְּשָׁרָךְ, גִּשְׁרִיךְ).—2) *bridge.* Ber. 59ᵇ he who sees the Euphrates אג׳ דבבל from the bridge (or ferry) of Babylon; a. fr.—*Pl.* גִּשְׁרֵי, גִּשְׁרֵא, גִּישֵׁי. Targ. Y. I Ex. XX, 26. Targ. Nah. II, 7 (h. text שערי).—B. Kam. 113ᵇ, v. גְּשַׁר. B. Bath. 73ᵇ.—[Sabb. 67ᵃ top וז׳ סרכי מד׳ גְּשׁוֹרֵי (Ms. M. גשרי)—prob. a Var. of preceding וד׳ צירבי מד׳ כשורי, v. כָּשׁוֹרָא.]

**גָּשַׁשׁ** (b. h.; v. גּוּשׁ) *to touch a substance, to strike against.* Ḥall. II, 2; Y. ib. 58ᶜ top הספרנה גּוֹשֶׁשֶׁת the ship touches the ground (in harbor).

*Pi.* גִּישֵׁשׁ *to feel, grope.* Y. Yoma V, 42ᶜ הוה מְגַשֵּׁשׁ וכ׳ entered groping &c.

*Pilp.* גְּשַׁגֵּשׁ (cmp. קשקש, כשכש) *to beat, ring.* Lev. R. s. 8 (ref. to Jud. XIII, 25, cmp. פַּעֲמֹן) התחיל רוה״ק לְגַשְׁגֵּשׁ וכ׳ the holy spirit began to ring in Samson.

*Hithpa.* הִתְגּוֹשֵׁשׁ, *Hithpol.* הִתְגּוֹשֵׁשׁ, *Hithpalp.* הִתְגַּשְׁגֵּשׁ, *Nithpa.* נִתְגַּשֵּׁשׁ 1) *to wrestle, fight.* Gen. R. s. 22; s. 77; Cant. R. to III, 6. Ex. R. s. 28, beg.—2) *to exercise one's strength, practice.* Pesik. S'liḥoth. p. 166ᵃ גבור שהוא מִתְגּוֹשֵׁשׁ וכ׳ a warrior practicing on a stone-cutter's stone.

**גְּשַׁשׁ** ch., *Pa.* גַּשֵּׁשׁ same, *to feel, touch.* Targ. Y. Gen. XXVII, 12; 22 (h. text מוש). Gitt. 67ᵇ bot. גַּשְּׁשָׁהּ he (being blind) touched it (and felt the bone).

**גִּישׁ, גִּשְׁתָּא** I f. (preced.) *feeling, touch.* Ḥull. 47ᵇ resembling wood בג׳ in touch. Ib. 122ᵇ; Sabb. 107ᵇ.

**גִּישׁ, גִּשְׁתָּא** II f. (preced.; cmp. גְּשׁוֹשָׁא) *sounding tube;* ג׳ ובת ג׳ *a large and small tube,* i. e. *a siphon.* Ab. Zar. 72ᵇ אסיק חמרא בג׳ brought up wine through the siphon. Ib. a gentile came and put his hand אג׳ on the large tube. Ib. גרירי . . . אג׳, v. גְּרַר.

**גַּת** I pr. n. pl. *Gath* in Philistea. Snh. 102ᵃ; a. e.

**גַּת** II f., with suffix גִּתּ־, גִּתְּ־ (contr. of גַּגָּת) *a marked-off space.* Tosef. Ohol. XV, 7 'the court of a burying place' לתוכה . . . זו חגת (R. S. to Ohol. XV, 8, ed. Zuck. לתוכו, Var. גל) is the marked space into which the caverns open.—Par. IV, 2 שרפה חוץ מִגִּתָּהּ if he burnt the cow outside of the place selected for the purpose; Zeb. XIV, 1; Tosef. Par. III, 9 sq.—*Pl.* גִּתּוֹת, גִּתֹּת. Par. l. c.

**גַּת** III f., with suffix גִּתּ־, גִּתְּ־ (b. h.; contr. of גגת, cmp. גִּתִּית) *vat for wine pressing;* חגּ׳ (שעת) *the season of wine pressing.* Ab. Zar. V, 11 ג׳ של אבן a stone vat, של חרס an earthen. Ib. IV, 8, v. בָּעַט. Ḥag. III, 4 (24ᵇ) מנחה לגּ׳ הבאה he may reserve it for the next season (and give it to the priest). Ib. 25ᵇ דבר שאין לו ג׳ something which has no special manufacturing season (e. g. date wine); a. fr.—Lam. R. introd. 32 (play on מבלרגִּתֹּתֹ, Jer.

VIII, 18) עשיתי לביתי גְּוִתִּי I made my house my vat (cmp. Lam. I, 15).—*Pl.* גְּוָתוֹת, גְּתוֹת.—בית הגר׳ *the press room.* Tosef. Ter. III, 7; Y. ib. II, 41[b] bot. בית הגיתי׳ (corr. acc.)—Tosef. l. c. שתי ג׳ לבור וכ׳ two vats for one pit; a. fr.

* גְּתִית, גְּתִיתָ׳ f. (denom. of preced.) *woman engaged in the wine press, wine treader.*—*Pl.* גְּתִיּוֹת, גִּיתֵי׳. Gen. R. s. 71 [read:] אפ׳ הג׳ מאחורי הקורים וכ׳ even the wine-treaders behind the beam handlers (of loose character) maligned her. Esth. R. to I, 10 (play on אֲבִיגַּתָּא) אֲבִיא גִּיתֵי׳ מא׳ ק׳ I shall bring the wine treaders &c. (to deride her).

# ד

ד *Daleth*, the fourth letter of the Alphabet; it interchanges dialectically with ז, e. g. זב, דב; with צ, e. g. אֶזְבַּע, אֶדְבַּע.—ד eliminated in אוּבָּא=אוּדָּנָא, קַמָּא=קַדְמָיָא.

ד׳ as a numeral, *four*, v. א׳.

דְּ (דִּי) a prefix, corresp. to h. שֶׁ־, *of, who, which, that* (quod). Targ. Gen. XXXI, 42. Ib. IX, 5; a. v. fr.—Ber. 2[a] זמן ק״ש דשכיבה the time of reading the Sh'ma of bed-time (Deut. VI, 7). Ib. ליתני דערבית וכ׳ let him first state *that of* (the law concerning) the evening prayer. Ib. הא קמ״ל דכפרה וכ׳ we are given to understand (by implication) that &c. Ib. מאי דהאי וכ׳ whence is it proved that this *uba* &c.? Ib.[b] ואינהו דמחשכי וכ׳ and it was *they* who (as an exception) worked late and early; a. v. fr.—[This prefix is used for the formation of what may be named *Difel nouns*, as דְּכָמָא, דְּבִירָתָא &c., a. *Dispeel nouns* as דִּיסְקַרְתָּא &c.]

דָּא, דָּה I f. (=h. זֹאת, זוֹ) *this;* with prefix ה, הָדָא (הָדָא), cmp. אָדָא I. Targ. Gen. II, 23; a. fr.—Ned. 41[a] (prov.) דְּדָא בירה וכ׳ in whom there is this (wisdom), in him there is everything.—דא ודא this and that, both. Sabb. 52[b] ד׳ וד׳ (אחת) חדא הוא all sorts of rings come under the same law; a. fr.—Y. Succ. I, 52[c] top הדא אמרה הוא הדא this proves &c., v. אָדָא I.—חדא הוא דכתיב (abbr. הה״ד) וכ׳ it is this which Scripture says, thus we read. Y. Sot. I, 17[b] bot.; Gen. R. s. 2; a. v. fr.—Y. Gitt. IV, 45[d] bot. בדה with this.—לא בְּדָא *not in this case*, i. e. the law does not apply to this. Y. Ber. I, 2[b] bot.; a. fr.—Y. Taan. II, 66[a] bot. לא בדא הלכה וכ׳ not in this case is the practice in agreement with the anonymous opinion.

דָּא דָּא II, דָּא *da da*, the camel-drivers' call. Pes. 112[b]. [דא, Cant. R. to II, 15, v. בלטוורא.]

דְּאַב (b. h.; cmp. דוב, זוב) *to melt, pine away, languish.*—*Hif.* הִדְאִיב *to melt, to cause to languish.* B. Bath. 79[a] (play on מידבא, Num. XXI, 30) עד שתַּדְאִיב נשמתן (Var. תדוב, תדויב, v. Rabb. D. S. a. l. note 2) until it (the fire of Gehenna) shall melt their soul. Ned. 22[a] (ref. to Deut. XXVIII, 65) ומַדְאִיב וכ׳ . . . . שמכלה which ruins the eyesight and makes life languid. Ch. דְּאֵיב.

דְּאַב, דְּאֵיב, דְּיָאב m. (preced.) *languor, weariness.* Targ. Y. II Deut. XXVIII, 65.

דְּבוֹנָא, דְּבוּנָא, דְּאבוֹנָא same. Targ. Job XLI, 14 (דאב׳ fem., h. text דאבה).—Targ. Ps. XIII, 3 דב׳ Ms. (ed. דוו׳; h. text יגון). Targ. Y. Num. XXI, 30 בְּדִבּוֹ׳ (some ed. בְּדָב׳, h. text בְּדִיבוֹן, cmp. B. Bath. 79[a], s. v. דָּאַב); a. e.

* דְּאֵבֵן (denom. of preced.) *to make languid.* Targ. Prov. XVIII, 8 מְדַאֲבְנָן ed. Lag. (oth. ed. מרכנן, h. text כמתלהמים).

דְּאֵג, v. הוֹאֵג.

דָּאַג (b. h.) [*to melt,*] cmp. דאב a. ריצה, *to be low-spirited, to sorrow, fear.* Snh. 106[b] (play on דאג, I Sam. XXI, 8, a. דוֹאֵג, ib. XXII, 18) at first יושב תקב״ה ודוֹאֵג וכ׳ the Lord sat in anxiety, that he (Doeg) might degenerate; after . . . ., He said ווֹי שירצא זה woe that he did &c. Ber. 40[a] יְדָאֵג מרירה וכ׳ must be in fear of contracting &c. Succ. 29[a]. Hag. 13[a] שלבו דואג בקרבו whose heart within him is in fear of sin (reverential). Sabb. 105[b] sq. יְדָאֲגוּ כל האחין all the brothers should feel troubled (examine their ways). Midr. Till. to Ps. XLVIII a man committed a sin והיה דואג בלבו and was troubled in his heart; a. fr.

דְּאָה I (b. h.) *to float, fly.* Pirké d'R. El. ch. IV דוֹאָה על וכ׳ (ref. to Ps. XVIII, 11).

דְּאָה II f. (b. h.; v. הַיָּה) *Daah*, name of an unclean bird. Ḥull. 63[b] ד׳ וראה וכ׳ Daah and Raah and Ayyah and Dayyah are the same genus; Sifré Deut. 103.

דְּאוֵי=דָּוֵי, v. דוי, דְּוָא II.

דְּאוּמְטִיקוֹס, read: רְאוּמָטִיקוֹס.

דְּאוֹסִינִיסִי, Y. Ab. Zar. V, end, 45[b], v. דְּנִיסְטֵירִיס.

דַּאי m. (v. דַּי) *sufficiency.*—יותר מְדַּאי more than enough, *too much.* Keth. 111[a]; a. fr.—כְּדַאי, v. כְּדַי.

דְּאִיב (v. דאב) *to flow.* Targ. Ps. CV, 41 (h. text זוב).—Part. הָאֵיב, v. הוּב.

דְּאִיב *languor*, v. דְּאַב.

דְּאִיךְ, דָּאֵיג, v. דּוּךְ, דּוּג.

דְּאִיסְקַרְתָּא, v. דִּיסְקַרְתָּא.

דְּאִיסַרְטוֹס, Y. B. Mets. II, 8[c], v. דְּנִיסְטֵירִיס.

דְּבוּבוֹת. Cant. R. to III, 11 two legions זה עם ד׳ זה hostile to each other. Ib. fire and hail ד׳ זה וכ׳ are hostile elements; Pesik. Vayhi, p. 4ª רכו׳ (corr. acc.).

**דְּבַב** I ch. same, *to murmur*. חזינהו לסיפוותיה דקא דַּבְּנָן Ar. (prob. quot. of B. Kam. 117ª bot. חזא דפריש׳ סיפוותיה Ms. M.).

**דֹּבַב** m. (=דֹּבֵב, v. דָּבַב) *whisper, evil speech;* only in בַּעֲלֵי ד׳, pl. בַּעַל ד׳ *man of evil speech*, i. e. *opponent, informer*. Cant. R. to VII, 10 (play on *dobeb*, ib.) הוינא בעל ד׳ וכ׳ I should have become an opponent of those (patriarchs) sleeping &c. Sifra B'huck. Par. 2, ch. IV בעלי ד׳ וכ׳ informers shall surround you from without; Yalk. Lev. 673 בעל דבבא. Sifra Emor, Par. 14, ch. XIX כבעלי ד׳ לו the whole congregation shall act as if they were his accusers.

**דְּבָבָא** II, **דְּבַב** ch. same, with בְּעֵיל, בָּעַל. Targ. Ps. VIII, 3 (h. text אוֹיֵב); a. fr.—Gitt. 55ᵇ וב׳ דְּבָבֵיהּ בר וכ׳ and his enemy was Bar K., opp. רחמיה.—*Pl.* בעלי ד׳, also דְּבָבְיָא, ב׳ דְּבָבִין. Targ. Ps. LXVIII, 24. Ib. XXXVII, 20. —Targ. Lam. I, 2; a. fr. [Sifré Num. 42, v. next w. Yalk. Lev. 637, v. preced.]

**דִּבָּבָה** f. same. Sifré Num. 42 במקום ... ושנאה ובעלי ד׳ (not דבבא) there (in heavens) where there are neither hatred . . . . nor slanderers; Yalk. ib. 711.

**דְּבָבוּתָא, דְּבָבוּ** ch. same, *hatred*. Targ. Gen. III, 5; a. e.—Targ. Is. XIV, 21 ed. Lag. (ed. דבב).

**דִּבְדְּבָנְיוֹת** f. pl. (reduplic. of דבב) *lumps of dripping grapes* (exposed to heat; v. דָּבַב). Ab. Zar. II, 7 (39ᵇ) (Mish. ed. דברניות, Ms. M. דברבנ׳; Y. ed. דכדב׳, corr. acc.; Mish. Nap. הַמְדַמְּנִיּוֹת). Y. Sabb. I, 4ª bot.; Y. Bets. II, 62ª top דמדמ׳. Cmp. אַדַמְדְּמָנִי.

**דִּבָּה, דִּיבָּה** f. (b. h.; רבב) *evil report, calumny*.—Trnsf. *an ill-reputed* woman. Pes. 87ᵇ (play on *Diblayim*, Hos. I, 3) ד׳ רעה בת ד׳ וכ׳ an ill-reputed woman daughter of &c.; cmp. הוּמָּה I.

**דְּבוּ** f. (דֹּב) *she-wolf*. Cant. R. to III, 4 כבין ד׳ לכלב about that stage of the morning when you begin to distinguish between a wolf and a dog (v. Ber. 9ᵇ).

**דְּבוֹנָא** v. דְּאבוֹנָא.

**דְּבוּרָא, דְּבוּר, דְּבוּק,** v. דִּיבֵּק׳.

**דְּבוֹרָא, דְּבוֹר,** v. דְּבוֹרְיָא.

**דְּבוֹרָה** f. (b. h. דְּבֹרָה; דבר *to lead, join*) 1) [*swarm,*] *bee*. Yalk. Deut. 795 (play on הדבררים, Deut. I, 1) מה הד׳ חזו בניה מתנהגין וכ׳ as the bee is followed by the young, so are the Israelites led by the righteous &c.; (Deut. R. s. 1 כדבורים חיו וכ׳ like bees my children were guided &c.). Ib. מה חד׳ חזו וכ׳ as the bee whose honey &c.; a. fr.—*Pl.* דְּבוֹרִים. Kel. XVI, 7 מדף של ד׳ the vessel used for smoking the bees out. Bekh. 7ᵇ דבש ד׳ bee-honey. Deut. R. l. c., v. supra.—2) pr. n. f. *Deborah*, the heroine

**דָּאִיר, דָּאִיץ,** v. הוּדַּר, הוּדַּץ.

**דאית,** Targ. Prov. XII, 12 some ed., read רָאִיג.

**דְּאִיתָאָה,** pl. דְּאִיתָאֵי, v. דִּיתָאָה.

**דָּאלוּ,** v. דָּלוּ.

**דאפלא,** v. דיופלא.

**דְּיוּצִיפִי, דְּאצִיפִי** m. pl. name of a species of *doves*. Hull. 62ª ed. (Ar. דיר׳).

**דְּאַר*** (v. הוּדַּר) *to turn, circle*. Targ. Ps. CXXIX, 3 דַּארוּ דַּארַיָּא ed. Ven. (cmp. Pesh.) the turners turned (planned my destruction, h. text חרשו חרשים; ed. Lag. ראדו ראדריא, oth. ed. רדו רדריא, v. רָדַר).

**דַּאָרָא*** m. *turner*, pl. דַּאֲרַיָּא, v. preced.

**דָּארוּ** pr. n. m. *Daru*, name of R. Nahman's slave. B. Mets. 64ᵇ; a. e.

**דארזי,** v. ארז a. אַרְזָא.

**דְּאַת*** (h. דשא) *to sprout. Af.* אַדְאִית *to bring forth*. Targ. O. Gen. I, 11, v. דִּיתָאָה.

**דַּב,** v. דּוֹב.

**דֵּב** (v. דִּיבָּא) *wolf*. Gen. R. s. 99 לדב כתיב דב חיה שמה it reads (Dan. VII, 5) לדב (instead of לדוב)—*deb* (wolf) was her (Media's) name (with ref. to Jer. V, 6); Lev. R. s. 13; Esth. R. introd.

**דְּבָא,** v. דבי.

**דְּבָא,** v. דִּיבָּא.

**דְּבָא** *to drip, overflow*. Sifré Deut. 42 (ref. to Deut. XXXIII, 25) כל הארצות דובאות כסף וכ׳ all countries will send their overflow of silver to the land of Israel (to buy fruits); Yalk. Deut. 963; Lev. R. s. 35 ד׳ כסף ומביאין, read באות; לא״י. [Sifré l. c. הארצות דובאות למלאות וכ׳ cmp. Lev. R. l. c.]

**דְּבַב** I (b. h.) *to drip, flow; to murmur, speak lowly, whisper*. Yeb. 97ª (ref. to Cant. VII, 10) מה כומר ... מיד דּוֹבֵב as the heated mass of grapes drips as soon as you apply your finger, כך . . . דּוֹבְבוֹת וכ׳ so do the lips of scholars in the grave murmur when their names are cited; Snh. 90ᵇ; Bekh. 31ᵇ (Y. Ber. II, 4ᵇ bot. רוחשות, Ar. דובבות); a. e.—2) **to drop pitch*. Y. Ab. Zar. II, 41ᵇ bot. נכרי עובדן ודובְּבָן a gentile may tan them (the leather bottles) and pitch them; [Tosef. ib. IV (V), 10 ed. Zuck. (Var. רובבן; Bab. ib. 33ª ריבבן; Tosaf. a. l. quotes fr. Tosef. רובד׳, v. רָבַב a. רָבַד.]

**דָּבַב** II (deriv. of דִּבָּה or דֹּב) *to speak evil, be hostile*, only in part. pass. דָּבוּב, f. דְּבוּבָה. Y. Erub. VII, 24ᶜ bot. a woman שהיתה ד׳ לחבירתה who was on bad terms with her neighbor (ib. III, 20ᵈ bot. דבי׳, corr. acc.).—*Pl.* דְּבוּבִין,

and prophetess. Meg. 14ª; a. fr.—שִׁירַת ד׳ *the song of Deborah* (Jud. V). Y. Meg. III, 74ᵇ bot.; Treat. Sof'rim XII, 10; a. e.

**דְּבוֹרָא, דְּבוֹר) דְּבוֹרְיָא** f. *bee-swarm, bee-hive.* B. Bath. 108ª (in Hebr. Diction). הרחק חרדלך מִדְּבוֹרְיִי Rashi (ed. מן דְּבוֹרָאי, Ms. F. a. R. דבורי) remove thy mustard plants from my bee-hive. Ib. דְּבוֹרָיִךְ Rashi (ed. דבורך).—*Pl.* דְּבוֹרָיִן. Y. Peah VII, 20ᵇ top דבש ד׳ bee-honey.

**דְּבוֹרִיתָא,** v. הַבְרָתָא.

**דְּבַח** I ch.=h. זָבַח, *to slaughter, to sacrifice, feast.* Targ. Ps. LIV, 8; a. fr.

*Pa.* דַּבַּח same. Targ. Ex. V, 8; a. fr.

**דְּבַח** II, **דִּיבְחָא, דִּבְחָא** ch.=h. זֶבַח, *slaughtering, sacrifice, feast.* Targ. II Kings V, 17. Targ. Prov. XXI, 3; a. e.—*Pl.* דִּבְחִין, דִּבְחַיָּא, דִּיבְ׳. Targ. Num. XXV, 2 דִּבְחֵי (some ed. O. דַּבֵּי). Targ. II Sam. XV, 12; a. fr.—Esp. *the feast of Passover.* Sabb. 110ª בין ד׳ לעצרתא between Passover and Pentecost.

**דְּבָא, דְּבִי*** (=הִוָּא) *to look out, lie in wait.—Pa.* דַּבֵּי *to lurk for, hunt.* Sabb. 106ᵇ חנו לא בעי דַּבּוּיֵי Ms. M. (ed. לא עבידי לרבויי) the ones need no hunting; Bets. 24ª בעירן לד׳ Ms. M. (v. Rabb. D. S. a. l.; ed. עבידי לר׳), v. רְבִי.

**דְּבִיבָה,** v. דָּבַב II.

**דְּבוֹנִים** m. pl. (b. h.; דבב=דבה) *excrements,* a softer expression in the *K'ri* instead of the *Kethib* חרירים (II Kings VI, 25). Meg. 25ᵇ.

**דְּבִילָה** f. (b. h.; דבל, cmp. דבב) *a thick viscid mass, cake of pressed figs; fig used for pressing.* Pes. 87ᵇ (play on *Diblayim,* Hos. I, 3) she was sweet in the mouth of all כד׳ like figs; כד׳ . . . הכל all trod upon her as figs are trodden upon. Gen. R. s. 31 הכניס עמו ד׳ he took the provision with him in a pressed state; רוב מְכָנְסוֹ ד׳ most of his storage was &c. Yoma 76ª; Tosef. Ker. I, 20, a. e. ד׳ קעילית preserved figs from Keilah (which are intoxicating). Y. Bicc. III, beg. 65ᶜ ד׳, opp. גרוגרות; a. fr.—*Pl.* דְּבִילוֹת. Naz. 9ª (alternating with sing.).

**דִּיבְלָא, דְּבֶלְתָּא, דְּבִילְתָּא** ch. same. Targ. Jud. IX, 11 (h. text תְּנוּבָה); a. e.—*Pl.* דִּיבְלִין. Targ. I Chr. XII, 40.—דְּבִילָתָא, דְּבֵילָ׳. Targ. I Sam. XXX, 12 (some ed. sing.). Targ. Y. Num. XXXIII, 46.

**דְּבִילְתָּה** same. Y. Dem. II, 22ᶜ.

**דְּבִיק, דָּבִיק,** v. דְּבֵק.

**דְּבִיקָה** f. (דבק) 1) *embrace.* Ex. R. s. 33 דרך דְּבִיקָתָן in the position of their embrace.—2) *attachment.* Gen. R. s. 80; Midr. Till. to Ps. XXII בד׳ with the expression דבק (ref. to Deut. IV, 4).

**דְּבִיר** m. (b. h.) 1) *the Holy of Holies* in the Temple. Y. Ber. IV, 8ᶜ top.—2) *the Book,* a word in use among the Persian Jews. Ab. Zar. 24ᵇ (ref. to Jud. I, 11).

**דְּבִירָא,** v. דִּירְבּוּרָא.

**דְּבֵיתָא** f. (Difel noun of בַּיְתָא, v. letter ד) [*of the house,*] *wife,* only with suff. of person. pron. דְּבֵיתְהוֹן ד׳ *the wife of.* Ber. 27ᵇ. Taan. 23ᵇ דמר ד׳ your wife; a. v. fr. —דְּבֵיתְכִי *thy wife.* Ned. 51ª.

**דבלא,** Targ. Is. XXXIV, 4, some ed., read נִבְלָא.

**דְּבֶלָה,** v. דְּבֵילָה.

**דַּבְלוּל** m., pl. דַּבְלוּלִין (denom. of דְּבֶלָה, cmp. σῦκον, συκῆ, ficus) *piles, excrescences;* trnsf. *lumps.* Tosef. Kel. B. Mets. IX, 2 היו ד׳ יוצאין וכ׳ (cmp. מַעֲרִין ib.) if lumps of upholstery protrude from the couch. Ib. VII, 11 היו ד׳ . . . תרמנה if lumps or irregular pieces of reeds hang down from the matting.—Denom. מְדוּבְלָל a) *lumpy.* Bekh. III, 4 הצמר המ׳ (Talm. ed. 25ᵇ המדולדל) the clumps in the wool.—b) (cmp. Arab. *dubal*) *melancholy, miserable-looking.* Succ. II, 2 סוכה המְדוּבְלֶלֶת a miserable looking Succah, expl. ib. 22ª (by Rab) as עגירה or מדולדלת (Y. ib. 52ᵇ bot. מדולדלת, v. דַּלְדֵּל a. דַּלְלֵל) beggarly, thinned; (by Samuel) as קנח עולה וקנח יורד or מבולבלת disarranged.

**דְּבֻלָּל,** part. pass. מְדוּבְלָל, v. preced.

**דְּבֵלְתָּא,** v. דְּבִילָתָא.

**דָּבַק, דָּבֵק** (b. h.) *to cleave, adhere, stick.* B. Bath. 91ᵇ, v. infra.—Yalk. Gen. 133 דבקו כל החיל וכ׳ the whole army was close to the fortress.—Ib. Deut. 824 ד׳ לסדומיים he joined the Sodomites.—2) *to join, glue, affix.* Y. Meg. I, 71ᵈ top הדְּבָקִין בְּדָבָק the parchment is joined with glue.—*Part. pass.* דָּבוּק, f. דְּבוּקָה *attached, close, cleaving.* Sot. 42ᵇ (ref. to Ruth I, 14) בני הדבוקה the descendants of her who was attached (to Naomi). Gen. R. s. 20 דְּבוּקִין לעור close to the skin. Snh. 64ª (ref. to Deut. IV, 4) like two dates הַדְּבוּקִים וכ׳ which stick to one another (easily separated); ib. דבוקים ממש really glued (inseparable); Yalk. Deut. 824 הַדְּבוּקוֹת . . . כשתי; a. fr.

*Nif.* נִדְבַּק *to be joined, attached, affixed.* Keth. 111ᵇ; Yalk. l. c. is it possible for man לְהִדָּבֵק וכ׳ to be joined to the Divine Majesty? Ib. כאילו נ׳ בשכינה (Keth. l. c. מְהַדְּבֵק) as though he were joined. B. Bath. 91ᵇ ששבה ונִדְבְּקָה וכ׳ (Ms. H. וְדָבְקָה) (Ruth) who came back and remained attached to Bethlehem (v. supra); a. fr.

*Pi.* דִּיבֵּק, דִּבֵּק 1) *to glue.* R. Hash. III, 6 (27ª, ᵇ).—2) *to invite one to join in travel.* Gen. R. s. 29 ראה אחד ודִיבְּקוֹ he saw a person and made him go with him.—Part. pass. מְדוּבָּקִים Yalk. Deut. l. c. שמדובקים לחיי וכ׳ who cling to the Life of the World (the Lord).

*Hif.* הִדְבִּיק *to paste, fasten.* Pes. 37ª חרתית ולבסוף הִדְבִּיקָהּ ד׳ he heated the pot and then pasted the dough to its wall. Ib.ᵇ.

*Hithpa.* הִתְדַּבֵּק, תִּתְדַּבֵּק *to be joined.* Gen. R. s. 59 אין אָרוּר מִתְדַּבֵּק בברוך (Yalk. Hos. 528 מְדַבֵּק) the cursed (Eliezer) shall not be joined (through marriage) to the blessed (Isaac). Keth. l. c., v. Nif.—Yalk. Deut. l. c. מִדַּבֶּקֶת; a. fr. [Sabb. 113ᵇ [read:] לְהִדַּבֵּק עם הנשים or לדבר, v. Rabb. D. S. a. l. note.]

*Pa.* דַּבֵּר 1) *to lead, drive.* Targ. O. Ex. III, 1 ed. Berl. (ed. הְדַבַּר): Ib. XIV, 21 (ed. הְדַבַּר, h. text וַיּוֹלֶךְ). Targ. Ez. XVI, 12; a. e.—Keth. 62b sq. עד כמת קא מְדַבָּרַת אלמנות חיים how long yet wilt thou lead a life of living widowhood (separation from a living husband)?—2) *to carry off.* Targ. Ezek. XXXIII, 6; a. e.

*Af.* אַדְבֵּיר *to take, lead.* Targ. Is. XIV, 2; a. fr.—Bets. 21b אַדְבְּרֵיהּ וכ׳ took him out on a walk; ib. 29a. Y. Yeb. XIII, 13c bot. מַדְבְּרִין לה גבר they introduce to her a suitor.

*Ithpa.* אִיתְדַּבַּר, *Ithpe.* אִידְּבַר 1) *to be seized, taken away.* Targ. Prov. XXIV, 11. Targ. Ez. XXXIII, 6. Targ. II Kings II, 9 sq.; a. e.—2) *to conduct one's self.* Targ. Gen. XXXIII, 14 אֵידַּבַּר ed. Berl. (h. text אֶתְנַהֲלָה).

דָּבָר m. (b. h.; preced.) 1) *word, utterance, command* (cmp. דִּיבּוּר). B. Bath. 56b (ref. to Deut. XIX, 15) ד׳ ולא חצר ד׳ a statement (testimony) but not a partial statement. Mekh. Bo, introd. הירת הד׳ לאהרן (Tanh. ib. 5 דבור) the word of the Lord came to &c.; a. fr.—דְּבַר תורה according to the Biblical law. Erub. 81; a. fr.—*Pl.* דְּבָרִים, constr. דִּבְרֵי ד׳ תורה Biblical laws; ד׳ סופרים Rabbinical laws. Ib. Yeb. IX, 3; a. fr.—ד׳ קבלה prophetic exhortations or incidental utterances in other Biblical books than the Pentateuch. Hag. 10b; Nidd. 23a; a. e.—B. Mets. 49a; Bekh. 13b ד׳ יש בהם משום מחוסרי אמנה to word of mouth the rules concerning the faithless are applied, i. e. a verbal agreement is morally binding. B. Mets. 48a הנושא ונותן בד׳ וכ׳ he who contracts verbally has no legal claim. Ib. קאי באבל ... ד׳ ואיכא he who retracts a verbal transaction with which a payment of money was connected, comes under the category of those against whom the words 'but the scholars declared' (ib. IV, 2) has been pronounced.—דִּבְרֵי הַיָּמִים *the Book of Chronicles.* Lev. R. s. 1. B. Bath. 14b.—דָּבָר אַחֵר (abbrev. ד״א) another interpretation (is this). Gen. R. s. 1, beg.; a. fr.—2) *thing, affair, object, occurrence* &c. Sot. 28b ד׳ שיש בו דעת לישאל an object which has sense to ask, i. e. a rational being, opp. ד׳ שאין וכ׳ dumb creatures &c.—Num. R. s. 11 ד׳ שבירנך לבירנו that which concerns only thy relation to God; v. בֵּרֵן.—ד׳ שבממון a monetary affair. B. Mets. 94a; a. fr.—ד׳ הלמד מעניניו a thing (law) derived from the context on the very subject. Sifra, introd.; a. fr.—ד׳ אחר (abbr. ד״א) something not to be named, a) *idolatry.* Men. XIII, 10 ואין צריך לומר לד״א much less priests who have been offering to idols; a. fr.—b) *swine.* Ber. 43b (prov.) תלה לידה קורא לד״א וכ׳ hang a palm shoot around the swine and it will follow its habits (of wallowing in the mud). Sabb. 129a sq.; a. e.—c) *leprosy* Ib. אי פגע בד״א קשה לד״א if he meets a swine (after blood letting), he is in danger of becoming a leper.—d) *unchaste conduct, sexual intercourse, sodomy* &c. Ib. 17b על בנותיהן משום ד״א ועל ד״א משום ד״א they forbade connection with their daughters on account of idolatry, and decreed something else (that a gentile child should be unclean as though afflicted with gonorrhœa) on account of sodomy. Ber. 8b צנועין בד״א chaste in marital life; a. fr.—*Pl.* as above.—בעל ד׳ *the person to deal with, opponent, party.* B. Mets. 14a לאו ב״ד דידי את I have nothing to do with thee; a. fr.—לא חיו ד׳ מעולם there were no such things,

דָּבַק, דְּבֵק ch. same, *to adhere* &c. Targ. Ps. XLIV, 26. Targ. Prov. XVIII, 24 דָּבִיק ed. Lag.; a. e.—Keth. 111b וכי אפשר לדבוקי, v. preced. Nif.

*Pa.* דַּבֵּק *to paste, glue.* Men. 11a הַדְּבִיקָה לקומץ וכ׳ if he pasted the handfull of dough to the wall of the vessel.

*Ithpa.* אִתְדַּבֵּיק, *Ithpe.* אִידְּבַק *to be attached, join.* Targ. Ruth I, 14; a. fr.—Gitt. 56b מהו לאידבוקי בהו how about joining their ranks?—Pes. 49a אנא לאידְּבַק בזרעיה Ms. M. (ed. דאדבק בזרעיה) that I should be connected with his descendants. Sabb. 113b. Gen. R. s. 14 אית חספין מִתְדַּבְּקִין can broken earthen vessels be joined together?

*Af.* אַדְבֵּק, אַדְבֵּיק 1) *to reach, overtake, attain to, obtain* (corresp. to h. הִשִּׂיג). Targ. Gen. XXXI, 23. Targ. O. Lev. XIV, 21 sq.; a. fr.—Part. pass. מַדְבַּק *joined work.* Targ. I Kings VII, 29 (h. text לִיוֹת); v. 30 עובד דיבוק).—2) *to join* (plans), *to contrive fraud* (nectere dolos; h. text הצמיד). Targ. Ps. L, 19 (Ms. *Pa.*).

דֶּבֶק m. (b. h.; preced.) 1) *glue, paste.* Y. Meg. I, 71d top, v. דָּבַק. Sabb. VIII, 4, v. שַׁבָּשֶׁבֶת.—2) *junction.* Ḥull. 50a מקום הד׳ the place where the entrails adhere to the hip.—*Pl.* דְּבָקִים *followers.* Yalk. Deut. 824 אתם ודְבָקֵיכֶם ye and your followers.—3) *nexus, cause. Pl.* as above; constr. דִּבְקֵי, דִּבְקֵי.—ד׳ מיתה duties the neglect of which is the cause of premature death. Sabb. 32a (a Variant of בדקי, v. בָּדַק); Y. ib. II, 5b bot.; Tosef. ib. II, 10 דיבק ed. Zuck. (corr. acc.); Ber. 31b.

דָּבַר (b. h.) *to join, arrange, lead* (the flock); v. next w.

*Pi.* דִּבֵּר, דִּיבֵּר (b. h.) *to converse, speak.* Ber. 31b, a. fr. דִּבְּרָה תורה כלשון בנ״א the Torah speaks according to the language of men, i. e. uses metaphors and phrases adapted to human understanding. Sot. 12b שעתיד לְדַבֵּר וכ׳ destined to speak to Divinity. Ter. I, 2 מְדַבֵּר .... חרש שדִּבְּרוּ wherever the scholars use the word *ḥērēsh,* they mean one who neither hears nor talks. Mekh. Bo 7, end, a. fr. או אינו מְדַבֵּר אלא ב־ or does perhaps the text speak only of—? [מְדַבֵּר as a noun, v. s. v.].

*Nif.* נִדְבַּר *to hold communion, converse.* Mekh. Bo, introd. לא נ׳ עמו וכ׳ the Lord did not hold communion with him outside the capital of Egypt. Ib. fr.

*Hithpa.* הִתְדַּבֵּר, same, esp. part. f. מִתְדַּבֶּרֶת *being on terms of intimacy with a man.* Keth. I, 8 ראוה מד׳ עם אחד (omit בשוק); expl. ib. 13a. Ib. VII, 6 מד׳ עם כל אדם she is intimate with everybody. Ib. לכשהיא מד׳ בתוך ביתה וכ׳ when her neighbors can hear her voice in moments of intimacy with her husband.

*Hif.* הִדְבִּיר *to make submissive, persuade,* v. הִרְבּוּר. Macc. 11a דִּבֵּר לחוד יַדַּבֵּר לחוד the Piel *dibber* has one meaning (speaking harshly), and the Hif. *yadber* another.

דָּבַר ch. same, 1) *to seize, take, lead, drive.* Targ. Gen. XIX, 15; a. fr. (h. לקח).—Ib. XXXI, 18; a. fr. (h. נהג).—2) *to conduct one's self* (cmp. נָהַג). Erub. 14b, a. e. פוק חזי מאי עמא ד׳ go out and see how the people conduct themselves (what the religious usage is). Koh. R. to IX, 10, v. פְּלוֹם.

I deny it outright. Shebu. 41[b]; a. fr.—בגב ד׳, בגו ד׳, v. גַּב, גַּו.

**דֶּבֶר** m. (b. h.; cmp. דִּבֵּר Pa. a. Ithpe., esp. Targ. Ez. XXXIII, 6) *death, pestilence.* Ab. V, 8. Sabb. 33[a]; a. fr.—Esp. *the plague of pestilence in Egypt.* Ex. R. s. 12. Tanḥ. Vaëra 14; a. fr.

**דַּבָּר** m. (דבר) *leader.*—*Pl.* דַּבָּרִין. Snh. 8[a] אחד וכ׳ ד׳ a generation must have one leader, but not two.

**דְּבָרָא I, דַּבָּרָא** m. (דבר, cmp. נָהַג) *drive, way of moving.* Targ. II Kings IX, 20.—*Pl.* דַּבָּרִין. Targ. Jud. V, 20 כבשי ד׳ (h. text מְסִלּוֹת).

**דַּבָּרָא II,** pl. דַּבָּרֵי, *bees,* v. דִּבְרָתָא.

**דַּבָּרָא** m. (דבר) 1) *pasture, field.* Taan. 4[b]. Ab. Zar. 68[b] בדד׳ concerning a field mouse; a. e.—2) pr. n. pl. *Dabra.* Targ. Y. Deut. IV, 43 (h. text גּוֹלָן).

**דְּבָרָת,** pl. דִּבְרוֹת, v. דִּבֵּר.

**דִּבְרוֹנָא (דברונת)** m. (דבר) *drift, flow, current* (cmp. דַּבָּרָא I). Ab. Zar. 47[a] לד׳ דנהרא וכ׳ Ms. M. a. Rashi (ed. לדברונה דמיא) he worships the current of the river (the whole connection from its source to its mouth).

**דברותא,** Yalk. Gen. 22 ד׳ דמיא, v. זַכְרוּתָא.

**דִּבְרִיתָא (דִּבְרִיוֹתָא), דַּבְרִית** f. (v. דַּבָּר) *leader.* Midr. Till. to Ps. XXII, 6; Yalk. Jud. 42; Ps. 686 (play on דבורה) חשיך דרא דאתתא ד׳ poor is the generation whose leader is a woman.

**דַּבְרָן** m. (דבר) *spokesman.* Yalk. Gen. 151 למה אתה ד׳ why art thou the spokesman?

**דַּבְרָן** m. (preced.) *eloquent.* Targ. Y. Ex. IV, 10.

**דַּבְרָנוּת** f. (cmp. preced.) *talkative, loquacious.* Gen. R. s. 18, beg.—*Pl.* דַּבְרָנִיּוֹת. Ber. 48[b]. Gen. R. s. 45; Deut. R. s. 6; a. e. [Ab. Zar. II, 7, v. דַּבְדְּבָנִיּוֹת].

**דְּבַרְתָּא I** f. (דִּבֵּר)=h. מַלְקוֹחַ, *booty.* Targ. Num. XXXI, 11; a. e.

**דְּבַרְתָּא II** f. (דִּבֵּר)=h. דֶּבֶר, *pestilence.* Taan. 21[b].

**דְּבוֹרְתָא, דַּבַּרְתָּא** f. ch.=h. דְּבוֹרָה, *bee. Pl.* דַּבַּרְיָתָא, דְּבוֹרְיָתָא. Targ. O. a. Y. II Deut. I, 44. Targ. Jud. XIV, 8. —דַּבָּרֵי. Y. Sabb. I, 3[b].

**דָּבַשׁ,** *Hif.* הַדְבִּישׁ *to become liquid, to ferment* (of honey). B. Mets. 38[a]. Snh. 101[a]. Sabb. 154[b].

**דְּבַשׁ** m. (b. h.; preced.) *glutinous substance, honey* (of bees, dates &c.). Bekh. 7[b]. Ter. XI, 2 ד׳ תמרים; a. fr.

**דְּבָשָׁא,** v. הוּבְשָׁא.

**מַדְבַּשְׁתָּא, דְּבֶשְׁתָּא** pr. n. pl. *D'beshta, Madbashta* (Honey-Town) in Gad. Targ. Y. I, II Num. XXXII, 34. Targ. Y. ib. 3 מד׳ (O. מלבשתא ed. Amst., ed. Berl. דיבון).

**דָּג** m. (b. h.) *fish.* ד׳ טמא unclean fish, forbidden in dietary laws, ד׳ טהור clean, permitted. Bekh. I, 2; a. fr.—*Pl.* דָּגִים. Ḥull. VIII, 1; a. fr.—M. Kat. 25[b] דגי רקק, v. לְוְיָתָן.—מַזַּל דָּגִים (or without מזל) *The Fishes, Pisces,* twelfth sign of the Zodiac. Pesik. R. s. 20; a. e; v. גְּדִי.

**דָּגָה** f. (b. h.) same, mostly collect. *all kind of fish, pieces of fish.* Ned. 51[b] if one says, 'I will taste no דג, he is forbidden to eat large fish &c.; if he says דגה he is forbidden small fish &c. Ib. ד׳ משמע גדולים וכ׳ *dagah* implies both large and small (in Biblical language), but in vows the popular usage is followed. Y. Bets. II, 61[b] top; a. fr.

**דְּגוּנָא** m. (preced., v. דּוּגִית) *fisher boat, light shallow-going boat. Pl.* דְּגוּנְרִין. Targ. Is. XVIII, 2 (Var. דְּגוּגְנָן).

**דְּגוּנִית** f. same.—*Pl.* דְּגוּנְרָתָא. Targ. Am. IV, 2 דְּגוּנְרַת (Var. דּוּגִית, דְּגוּגִית sing.).

**דְּגוּל,** v. דִּרְגּוּל.

**דָּגוּל,** v. דָּגַל.

**דָּגוֹן** (b. h.) pr. n. *Dagon,* name of the Philistean god. Tosef. Sabb. VII (VIII), 2 דגן על שם ע״ז וכ׳ Dagan (in the charm *Dagan v'Kidron*) reminds of idolatry, as it is said &c. (Jud. XVI, 23). Y. ib. VI, 8[c] bot. [read:] ד׳ משום ע״ז.

**דְּגוֹרָא** m. (הִגַּר I) *heap, pile, mound.* Targ. O. Gen. XXXI, 46. Targ. Hab. III, 15 (piled up waves, h. text חֹמֶר).—*Pl.* דְּגוֹרִין. Targ. O. Ex. VIII, 10; a. e.—[Y. Kil. I, 27[a] top חסדיגרון, read חס דגורין, R. S. to Kil. I, 2 חסא דאיגרין, cler. error, for דדגורין; v. חָסָא.]

**דְּגִירָה** f. (דָּגַר b. h.) *brooding,* the expression דגר. Ḥull. 140[b] ד׳ אתיא there is an analogy betwen *dagar* (Jer. XVII, 11) and *dagar* (Is. XXXIV, 15).

**דָּגַל I,** *Pi.* דִּגֵּל, דִּרְגֵּל (denom. of דֶּגֶל) *to outgeneral, play tricks* (cmp. στρατηγέω a. καταστρατηγέω). Cant. R. to II, 4 (play on ודגלו ib.) באבריו..אפי׳ אותן הַדִּרְגּוּלִין שֶׁדִּרְגֵּל even those devices with which Jacob deceived his father.

*Hif.* הִדְגִּיל same. Sabb. 63[a] (play on ודגלו, v. supra) two students חַמַּדְגִּילִים זה לזה וכ׳ who outwit each other with sophistries (Tosaf. to Ab. Zar. 22[b]). [Rashi: *who form an assembly* (דֶּגֶל) for studies, in the absence of a teacher.]

**דְּגַל** ch., *Pa.* הַגֵּיל same. Targ. Prov. XVI, 10 לא נְדַגֵּיל פומיה Ar. (ed. נְדַגּוּל) his mouth is not tricky (h. text מעל).

**דָּגַל II,** part. pass. דָּגוּל, v. דָּגֵל.—*Nif.* נִדְגַּל (denom. of דֶּגֶל) *to be divided in troops, arranged.* Part. pl. f. נִדְגָּלוֹת *those arranged in troops, the hosts of heaven.* Num. R. s. 2 (ref. to Cant. VI, 4) ובמה אתם כנ׳ and wherein do ye (Israelites) resemble the angels?; Yalk. Cant. 992.

*Hif.* הִדְגִּיל 1) *to put up a flag, to signalize.* Tanḥ., ed. Bub., B'midb. 15 (ref. to Cant. II, 4) ולוי הוא מַדְגִּיל עלי אהבה (Tanḥ. ib. 14; Num. R. l. c. מגדיל) Oh, that He

would let the flag of love wave over me!—2) *to arrange an assembly.* Sabb. 63ª, v. דָּגַל I.

**דֶּגֶל** m. (b. h.) *troop, division, cohort* (cmp. *caterva*); *standard.* Cant. R. to II, 4 ודִגְלוֹ Michael and his band (of angels); a. e.—*Pl.* דְּגָלִים. Num. R. s. 2 וחזיו כולם עשויים ד׳ ד׳ וכ׳ and all of them (the angels) were arranged in divisions, as it is said (Cant. V, 10) *dagul* (surrounded by divisions) of a myriad each (with ref. to Ps. LXVIII, 18). Ib. עֲשֵׂה אותם ד׳ וכ׳ divide them into cohorts as they desired (with ref. to Num. II, 2); v. Cant. R. to II, 4; Tanḥ. B'midb. 10.—Ex. R. s. 15 אין ד׳ אלא צבאות *d'galim* means hosts. Ib. הִגְלֵי השמים ... וד׳ הארץ וכ׳ the heavenly hosts are the angels, the earthly hosts (of the Lord) are Israel. Ib. s. 24, end; a. fr.—Sabb. 5ª; 98ª דומה לדִגְלֵי מדבר resembling the marches of the Israelites in the desert.

**דִּיגְלָא, דִּגְלָא*** m. (v. preced.) *a carrying pole in the shape of a standard,* Ar. (ed. a. Mss. mostly רִגְלָא, רִיגְלָא q. v.) Bets. 30ª. B. Mets. 83ª (v. Rabb. D. S. a. l. note, a. to Sabb. 148ª).

**דִּיגְּאלָא (דַּגְלָא)** m. (דְּגַל) *cunning; false.* Targ. Prov. XIX, 28 דיגא׳ ed. Lag. (oth. ed. דגל׳, ר׳). Ib. XXIV, 28 (h. text חנם). Ib. XX, 17 (h. text שקר).—Ab. Zar. 22ᵇ (prov.) מכחבא ... ד׳ בחבריה ידע Ar. (ed. a. Ms. M. רגלא) the pencil splits the stone (marble), a schemer finds out his like.

**דגלוס, דגלום,** Koh. R. to V, 12 ד׳ פטרגוס, a corrupt. arising fr. two Var. to ערטיל ibid., פודגרוס a. פודלגוס (ποδαγρός, ποδαλγός); cmp. Y. Kidd. I, 61ª; Sot. 10ª; Tanḥ. Masé 12.

**דַּגְלוּתָא** f. (דְּגַל) *cunning, scheme.* Targ. Prov. XVII, 4 ed. Lag. (Var. ר׳). Ib. XXX, 8 דיגלתא ed. Lag. (Var. ריג׳); v. דַּגְּלָא.

**דִּיגְלָת,** v. דִּיגְלָת.

**דֶּגֶם,** v. דְּגֶמָא.

**דגמטרין, דגמטורין,** v. דוגמטרין.

**דָּגָן** m. (b. h.; v. next w.) *pile; grain, bread, breadstuff.* Pesik. R. s. 10 דְּגָנוֹ של עולם are the store of the world. Tosef. Ber. IV, 15; Y. ib. VI, 10ᵇ חד׳ שהוא וכ׳ the more preferable kind of bread. Tosef. l. c. כל שהוא מין שבע ואינו מין ד׳ whatever belongs to the seven produces (Deut. VIII, 8) but not to breadstuffs; Bab. ib. 37ᵇ. Pes. III, 1; a. fr.—Ned. VII, 2 חנודר מן חד׳ וכ׳ he who vows abstinence from *dagan,* is forbidden dry Egyptian beans, v. next w.—*Pl.* דְּגָנִים. Pesik. R. s. 41 מנפח את חד׳ swells the grains; (Yalk. Ps. 755 מנפנף את רגליה, read דְּגָנֶיהָ). Tosef. Ber. VII (VI), 8 Var.—בֵּית דָּ׳ pr. n. pl. *Beth-Dagan* in Judea. Tosef. Ohol. III, 9. [Tosef. Sabb. VII (VIII), 2, v. דְּגוֹן.]

**דָּגַן,** *Ithpe.* אִידְּגַן *to be piled up, stored.* Ned. 55ª shall we judge (fr. R. Meir's opinion VII, 2, v. preced.) כל דמידגן משמע *dagan* implies everything which is piled up?—Ber. 47ᵇ; Bets. 13ᵇ האי (אד׳) אר׳ וכ׳ the one (the piled up) has become *dagan,* the other (standing in the ears) is not yet *dagan* (with ref. to Num. XVIII, 27).

**דְּגָנָא** ch.=h. דָּגָן. Targ. Y. Ex. XXIII, 19 (cmp. Tanḥ. R'eh 17 s. v. גְּדִי).—Y. Ned. VII, 40ᶜ top (ref. to R. Meir's opinion ib. VII, 2, v. preced.) דְּגָנָהּ דארעא dry Egyptian beans are the bread of the land (Palestine, therefore implied in *dagan*); (ref. to the Rabbis' opinion, ib.) דגנה מעבורה 'its bread' means its home growth.

**דְּגַר** I (h. דָּגַר) 1) *to heap,* v. הִגּוֹרָא.—2) *to brood.* Targ. Job XXXIX, 14.

*Ithpe.* אִידְּגַר *to be piled up* (of bowels in pain). Targ. Lam. I, 20. Ib. II, 11 אידגארן ed. Lag. (h. text חמרמר, cmp. חֹמֶר=הִגּוֹרָא).

**דְּגַר*** II (cmp. זקר) *to leap.* Ḥull. 51ª ד׳ נפל מאיגרא (our w. omitted in Ar. s. v. ארפומא) it leaped [and] fell from the roof (Rashi).

**דֹּד,** v. הוֹד.

**דַּד** m. (b. h.; =דּוֹדוֹ, v. דּוֹד; cmp. הֶדְיֵן) *breast, nipple, teat.* Sabb. 144ᵇ. Sifré Num. 89; Tosef. Sot. IV, 3 (ed. Zuck. שד); a. e.—Trnsf. *spigot.* Yoma III, 10.—*Pl.* דַּדִּים. Ber. 10ª. Y. Yeb. II, 3ᵈ; a. fr.

**דַּדָּא, דַּד** ch. same. Ab. Zar. 26ª she may smear poison לד׳ מאבראי on her breast outside.—*Pl.* דַּדַּיָּא, הַדַּיִן. Targ. Is. XXXII, 12 (ed. Lag. תדרין).—Lam. R. to I, 1 ותרין מיזגין אילין תרין דדיא (6 חד מאת׳) רבתי (not דדא) the two bottlers (in the riddle) are the two breasts. Gen. R. s. 98 יתברכון ד׳ וכ׳ blessed are the breasts which nursed such a son.

**דְּדָבָא,** v. דִּידְבָא.

**דִּדָּה,** v. דּוֹד.

**דָּדָה,** v. דדי.

**דדתובא,** v. הִתּוּכָא.

**דִּדָּיִן,** v. הִדָּן II.

**דַּדָּרוֹתָא,** v. הִדָּרָא.

**דָּדָה, דדי** (b. h.; cmp. זוּד) *to move nimbly, hop, trip.*—*Pl.* הָדָה 1) *to walk, pull* (a young child or beast unable to walk by itself). Sabb. XVIII, 2 מְדַדִּין עגלין וכ׳ you may lead or pull calves &c. (on the Sabbath). Ib. אשה מְדַדָּה וכ׳ a mother may walk her child. Ib. 128ᵇ דיחין אין מדדין לא push you may, but make them hop, no. Pes. IV, 7 (55ᵇ) מְדַדִּין ומחזררין וכ׳ Ar. (ed. only מחזררין). Sabb. 88ᵇ and the angels מְדַדִּין אותך led them (the frightened Israelites) back; א״ת ידודון אלא יְדַדּוּן read not (Ps. LXVIII, 13) *yiddodun* but *y'daddun* (they led them). Cant. R. to VIII, 11 the angels מְדַדִּין להם וכ׳ led the Israelites away, ודדו מְדַדִּין לפני וכ׳ and they themselves tripped timidly before the Lord, v. infra. Y. Sabb. XVII, end, 16ᵇ; Y. Erub. X, 26ᶜ top מְדַדֵּחוּ וכ׳ he makes the bolt slide with his finger tips. Cant. R. to IV, 8 [read:] אדין מְדַדֵּם ואינם וכ׳ He had just been leading them (through the Red Sea), and they should

not trust?—פִּיתְקִין ד׳ *to shake stones (ballots)*, i. e. *to protest against*. Esth. R. to I, 2 מִדַּיְרִין פִּיתְקִין וכ׳ the angels protested against the Lord's decision; Cant. R. to VIII, 11 יְהוּדוּן בְּהֶם מִמְּדַדְרִין פִּיטְקִין (read מִדְּדִין) they (the angels) were excited against them, they protested (ref. to Joel IV, 3).

*Hithpa.* (b. h.) הִתְדַּדָּה *to hop, trip* (of young or tied birds). B. Mets. 25$^{b}$ אִי מְתַדַּדִּין Ms. M. (ed. אִי בְּמַדַּ׳) if the tied birds (deposited in a certain place) hop from spot to spot. B. Bath. 23$^{b}$; Bets. 11$^{a}$.

**דדי**, *Pa.* דַּדֵּי ch. same. Sabb. 128$^{b}$ דַּהוּרֵי מְדַדַּיְרִינָן pull them we may, opp. עִכּוּר.

*Ithpa.* אִידַּדֵּי 1) as preced. Hithpa. B. Bath. 24$^{a}$ כֹּל דְּמִידַּדֵּי וכ׳ any young bird which hops, will hop only within sight of its nest. Bets. 11$^{a}$ אִידַּדּוּיֵי אִידַּדּוּ they came hopping (from the nest). Sabb. 99$^{b}$ דְּלָא לַדַּדּוּ וכ׳ that the boards should not shake.—2) *to move about.* Y. Kidd. III, 64$^{a}$ top בֵּינֵי אוּרְחָא דְּזַבּוּנֵי מְדַדְּיָרִי it is the habit of traders to travel from place to place.

**דדינין, דדינון**, Y. Sabb. II, beg. 4$^{c}$, v. דְּרִינוֹן.

**דדכאות**, v. יְדוּכֵי.

**דדניא**, Lam. R. to II, 2, v. הוֹדָא.

**דְּדָנִים** m. pl. (b. h.) *Dedanites*, a nomadic tribe on the borders of Idumaea. Tanḥ. Yithro 5.—V. הוֹדָנִים.

**דדנין**, Y. R. Hash. II, 58$^{a}$ top, expl. עֲצֵי שְׁמֶן (Mish. ib. II, 2), prob. דְּרִינִין (δᾴδινος, pl.) *pine-wood*, (used for torches; Bab. ib. 23$^{a}$ אַפַּרְסְמָא; v. Sm. Ant. s. v. Taeda).

**דדרא**, v. דְּרָרָא I.

**דְּדַקְרַת**, v. דְּרוֹקְרַת.

**דָּה**, v. דָּא.

**דְּהַב** (cmp. זהב, צהב) *to be red* (or *yellow*).—*Hif.* הַדְהִיב *to redden, make red* (*with anger*). Lev. R. s. 15, end (play on *madhebah*, Is. XIV, 4) שהיא מַדְהֶבֶת וכ׳ that reddens with indignation the face of every one coming near her.

**דְּהַב, דַּהֲבָא** m. ch.=h. זָהָב, *gold*. Targ. Gen. II, 11; a. e.—Y. B. Mets. II, 8$^{c}$ bot. קוּפַּד דד׳ a golden piece resembling meat; Tam. 32$^{a}$; a. fr.—B. Mets. 70$^{a}$; B. Bath. 166$^{a}$ פְּרִיכָא ד׳ broken pieces of gold (for the melting pot). Ib. 165$^{b}$ אֵין פְּחוּת וכ׳ ד׳ if a note has the word 'gold' (without any further definition), it means no less than a Denar in gold (v. Rabb. D. S. a. l. note).

**דַּהֲבַאי** pr. n. m. (preced.) *Dahăbai* (Goldsmith). Ḥag. 2$^{a}$.

**דַּהֲבוֹנָא** m. (preced. ws.) *price in gold, cash.* Targ. II Esth. III, 11 (ed. Lag. ר׳, corr. acc.).

**דְּהָבִי** m.=h. זָהָבִי, *goldsmith.*—*Pl.* דְּהָבִין. Cant. R. to V, 5 דהבים (corr. acc.).

**דַּהֲבַן** ch. same. Y. Gitt. IV, 46$^{a}$.

**דַּהֲבַת** (דִּירְחִי) pr. n. pl. *Dahăbath.* Taan. 7$^{b}$ Ms. M. (ed. דְּהִי׳).

**דְּהָדָה** *to be faint*, v. הִרְהֵר.

**דְּהָדוֹן, דָּהְדוֹן, דָּתוֹן** m. (v. הִדֵּין) *fattening substance, urin-soaked dung; a concrete of dung used for vessels*, cmp. גֻּלָּל. Y. Ab. Zar. II, 41$^{b}$ bot. אַהֵן ד׳ שֶׁל מִרְמִי וכ׳ a vessel made of dung prepared with urin absorbs no liquids.—Gen. R. s. 39, end (ref. to *Bethel*, changed into *Beth-aven*, Josh. VII, 2) [read:] לֹא זָכְתָה . . . . בֵּית הַעֲמָל חָרִי . . . . בֵּית הַעֲמָד חָמָן קְרִירִין לְפוּעֲלָא טָבָא עֲמִילָא עֲמִידָה . . . (וּלְדָהְדוֹן) she did not deserve even to be named *Beth Heamal* (house of toil, cmp. עָמָל וְאוֹן Ps. XC, 10), now she is named *Beth-Heamad* (dung-house); there (in Samaria, Galilee &c.) they call the good laborer *amela* (the industrious, v. עָמַל), and the dung prepared with urin *amidah* (concrete, cmp. עָמַד Hif.); Y. Sabb. IX, 11$^{d}$; Y. Ab. Zar. III, 43$^{a}$ bot.; Yalk. Josh. 17 (v. Koh. Ar. Compl. s. v. הרהון).

**דְּהָדָק, דְּהָדִיק**=דְּהָק. Targ. Job XI, 3. Targ. Ps. II, 4 ed. Lag.

**דְּהַן, דְּהֵין** (cmp. רוה; interch. dialectically with רהן, cmp. רוה) *to drip, to be fat* (corresp. to h. דָּשֵׁן a. רָוָה). Targ. Prov. XI, 25 תדהן ed. Lag. (Var. תורכן, corr. acc.); a. fr.

*Pa.* דַּהֵן 1) *to fatten.* Targ. Ps. XXIII, 5. Targ. Prov. XV, 30; a. e.—2) *to grow fat.* Targ. Y. Deut. XXXI, 20.—[Targ. Ps. XX, 4, v. דַּהֲנַאן.]

*Ithpa.* אִידַּהֵן *to drip, be fat.* Targ. Is. XXXIV, 6.—Shebu. 47$^{b}$, v. next w.

**דְּהִינָא, דְּהִין** m. (preced.) *fat, sappy.* Shebu. 47$^{b}$ קְרַב לְגַבֵּי ר׳ וְאִידַּהֵין go near a fat man, and be fat.—*Pl.* דְּהִינִין. Targ. Ps. XCII, 15. Ib. XXII, 30 (Var. רד׳).

**דְּהַנּוּנִיתָא**, v. דַּהֲנוּנִיתָא.

**דְּהָק**, v. דְּהַק.

**דְּהָכָא**, v. הוֹחָכָא.

**דְּהַן** I *to be fat*, v. הִדֵּין.

**דְּהָנָא** II, **דַּהֲנָא** m. (preced.) *fat.* Targ. Ps. XXXVI, 9 (Var רהן). Targ. Is. LV, 2 ed. Bxt. בר׳ (ed. Lag. a. oth. בִּדְדַהֲיִן; cmp. הִידְבָא).

***דַּהֲנַאן** (denom. of preced.; cmp. נַאֲבַן) *to consider fat, to accept.* Targ. Ps. XX, 4 (ed. Wil. יְרַהֵן; h. text יְרַצֶּה).

**דַּהֲנִיתָא** f. (דהן, cmp. דְּחוֹן) *manure.* Targ. Ez. XXXII, 6 (ed. Lag. דוה׳).

**דְּהִינוּ׳, דַּהֲנוּנִיתָא** f. (preced. ws.) *of a fat land.* תְּמָרְתָא ד׳ (a fat-land date) *a species of dates of strong*

*perfume.* Keth. 61ª דחנ׳; Sot. 49ª דחינ׳ (corr. דחיני). Ib. ריחא דחינ׳ (read דרהינ׳) the flavor of a *d'hinunitha.*

**דחק**, v. דחק.

**דִּי I** (=הֲדִי, cmp. הֵי) *who, which is, since he, it,* &c. Y. Sabb. XIX, beg. 16ᵈ דו אמר . . . הוא דאמר the same that says . . ., says also &c. Y. Peah I, 15ᶜ top בגין דו בעי וכ׳ because he wants to teach &c. Y. Maasr. I, 49ª bot. מן דו from the time that. Y. Gitt. IX, 50ᶜ top nobody says 'even' אלא דו מודה וכ׳ except he admits the preceding; a. fr.

**דִּי II** c. (=הֵן) *this, that.* Y. Naz. IV, end, 53ᶜ. Y. Erub. V, 22ᶜ top דו ואַלְפַּיִם itself (the whole area of the town) and two thousand cubits beside.

**דִּי III** (δύο, only in certain compounds) *two, double.* Lev. R. s. 14, beg. דו פרצופין נברא Adam was created with two faces (male and female persons combined); Gen. R. s. 8, beg. דיו; Ber. 68ª; a. e.—Ex. R. s. 5 דו פרצ׳ הדה יוצא the word of the Lord went forth in two characters (killing and reviving). V. דִּירוֹ II.

**דְּיָא**, v. דְּוִי.

**דּוֹאֵג** (b. h. דֹּאֵג) pr. n. m. *Doeg,* 1) the servant of Saul. Snh. 106ᵇ; a. e.—2) one D. ben Joseph. Lam. R. to I, 16; Sifra B'ḥuck. ch. VI.

**דַּוַּאר**, Pa. of דּוּר I ch.

**דַּוָּר, דַּוָּאר, דַּוָּאר I** m. (דּוּר I, cmp. preced.) 1) (transl. of cursor) *mail-carrier, despatch-bearer.* Tanḥ. Ekeb 11 ד׳ שהיה מהלך וכ׳ a *cursor* who travelled with an ordinance in his hand. Sabb. 19ª קביע ד׳ במתא Ms. M. (ed. בר ד׳) the mail-carrier (ed. the post office) is permanently located in town.—2) (Pers. dâvar, judge, ruler, Fl.) בֵּי ד׳ *the (Persian) circuit court* consisting of regular law scholars, opp. דיינוי דמגרסתא squires in country places ignorant of the law. B. Kam. 114ª (Ms. R. אַבֵּי ד׳ in the &c., Ms. M. בודאור, corr. acc.). Gitt. 58ᵇ כיון דאיכא בי ד׳ וכ׳ since there exists (in Persia) a lawful court, and he did not sue (the tax officer). Ab. Zar. 26ª נקרטא לי זימנא לבי ד׳ I am summoned to court (and have no time). [In later Hebr. literature בי דואר is used in the sense of *post-office.*]

***דַּוָּאר II** m. (cmp. preced.) *davvar,* a species of lizard. Ex. R. s. 15 end [prob. to be read עֲרוֹד, v. Ḥull. 127ª, or חֲוַורְבָּר, v. Sifra Sh'mini ch. VI, Par. 5].

**דִּיב, דּוּב** ch.=h. זוּב, *to flow, drip.* Targ. Ps. LXXVIII, 20 (Var. וְדָיְרִבַן). Targ. Lev. XV, 25 יְדוּב.—Part. דָּאֵיב, דָּיֵיב. Ib. 33.—Ḥull. 8ᵇ bot.—Pes. 74ᵇ מְדַב דָּיֵיב it drips. Nidd. 22ª עד דמידב ד׳ it must be fluid. Ḥull. 133ª.

**דֹּב, דּוֹב** c. (b. h.; דבב) [*murmurer,*] *bear.* Kidd. 72ª; Ab. Zar. 2ᵇ; Meg. 11ª (used of Persians, ref. to Dan. VII, 5). —Allegorically: *temptation.* Num. R. s. 13; a. e., v. גָּרָה.—*Pl.* דּוּבִּים. Snh. 107ᵇ.

**דֹּב, דּוֹב, דּוּבָא** ch. same. Targ. II Sam. XVII, 8. Targ. Is. XI, 7 (some ed. דיבא, corr. acc.).—Kidd. 72ª. Taan. 25ª.—Gen. R. s. 87, beg. הא ד׳ קמך here is the temptation before thee.—*Pl.* דּוּבֵּין. Targ. II Kings II, 24.—Taan. l. c.; B. Mets. 106ª.—[דּוּבָא, הוּבָא *wolf,* v. דֵּרְבָא.] [Targ. I Kings XIV, 28, v. דּוּבָא.]

**דִּיבָא, דְּוָיָא, דּוֹיָא, דּוּבָא** m. ch.=h. זוֹב, *flux, gonorrhœa, abnormal menstruation.* Targ. Lev. XV, 2 sq. [Targ. Y. ib. 3 דְּיֵרָה, read דְּוָיֵה]; a. e.

**דּוּבִּיאֵל** pr. n. m. *Dubbiël* (bear-god), the genius of the Persians (v. דּוֹב). Yoma 77ª, v. אוּסָרָא II.

**דּוּבְלָא** m. (v. דְּבִילָה) *a species of figs* or *sycamore. Pl.* דּוּבְלֵי. Ber. 40ᵇ (defin. בעוה שקמה). [דובלא, Sot. 10ª, v. רַבְלָא.]

**דּוּבָנָא** m. (v. הוּבָא)=h. זָב, *one afflicted with gonorrhœa.* Targ. Lev. XV, 4; 7; a. e.

**דּוּבָקָא**, v. דִּיבְקָא.

**דּוּבַר** *back,* v. בְּדוּבַר.

***דּוּבְשָׁא** m. (v. דְּבַשׁ) *honey-crop.* Deut. R. s. 1 דובשה לבעלה what honey the bee produces, belongs to its owner; Yalk. ib. 795. [Ḥall. I, 4 דובשין, Mish. ed., v. דּוּבְשָׁן.]

**דִּיבְשָׁא** m. ch.=h. דְּבַשׁ. Targ. Jud. XIV, 8; a. fr.—Ber. 37ᵇ. Ib. 38ª ד׳ דתמרי date honey; a. e.—Yoma 83ᵇ some ed. דירבשא.

**דּוּבְשָׁן** m. (preced. wds.) 1) *honey-crop, honey-store.* B. Kam. 114ᵇ. Snh. 101ª. B. Bath. 80ª דּוּבְשָׁנָן their own stock of honey.—2) *honey-cake.*—*Pl.* דּוּבְשָׁנִין. Ḥall. I, 4 (3), expl. Y. ib. 57ᵈ מלי גאלה meligala, honey and milk cake (Mish. ed. דובשין, corr. acc.).

**דּוּבְשָׁנִיתָא** f. (preced. wds.) *honey-like.* Gitt. 69ª חלבניתא ד׳ sweet galbanum.

**דובשקא**, v. דִּפְשָׁקָא.

**דּוֹג** ch.=h. דָּאַג, *to be anxious, troubled.* Part. דָּאֵיג, דָּיֵיג. Sabb. 156ᵇ הוה דְּאֵיגָא וכ׳ she was very much troubled over it. M. Kat. 28ª הוו קא דַּיְיגֵי רבנן the rabbis were troubled (over R. Huna's sudden death).

**דוגנר**, v. רוּנְגָּר.

**דּוּגֵי** m. pl. (דוג, v. דָּאַג) *drippings* from melting fat.—בֵּי ד׳ a receptacle for the drippings of a roast. Ḥull. 111ᵇ.

**דוגיאות**, Yalk. Deut. 923, v. כדכיאות.

**דוגין**, Y. Keth. II, 26ᵈ, v. זוֹג.

**דּוּגִית** f. (=דגוגית, denom. of דָּג) *fisher-boat, light-going boat for shallows,* Palestinean word for Babylonian בִּרְצִית. B. Bath. 73ª; 78ᵇ; Y. ib. V, beg. 15ª.

**דּוּגְמָא, דִּיגְמָא, דּוּגְמָה** f. (δεῖγμα, cmp. παράδειγμα) 1) *simile, illustration* (cmp. מָשָׁל לְ־ משל למה הדבר דומה). Cant. R., introd. ד׳ חיתה . . עד up to Solomon's

Zar. 35ª דברי דודים Ms. M. (ed. דודיך) the words of the friends (the scholars); Num. R. s. 14. Gen. R. s. 37 בני דודיהן וכ׳ cousins (related nation).—2) (abstr. noun) *friendship, love.* Ab. Zar. II, 5 (29ᵇ) do you read כי טובים דודיך מיין .... דודיך מיין Ms. M. (v. Rabb. D. S. a. l. a. Cant. R. l. c.) better is thy (God's) love, or thy (Israel's) love?

**דּוֹדָא** ch. same. Gen. R. s. 37, beg. בני דודיכן אנן we are your cousins (Yalk. Chr. 1073 דודיכון, pl.).—*Pl.* דּוֹדַיָּא. Y. Taan. IV, 69ª top כן ארתחון דבני ד׳ עבדין is this the way cousins act?; Lam. R. to II, 2 דדנייא (corr. acc.).

**דּוּדָא** m. (b. h. דּוּד) *boiler, caldron, pot.* Targ. II Kings IV, 38; a. e.—Snh. 64ª, v. אֲבָרָא; a. fr.—*Pl.* דּוּדֵי, דּוּדַיָּא. Targ. Zach. XIV, 20; a. e.—Nidd. 68ª ד׳ חסרת thou wantest boilers (for hot water). B. Kam. 101ª top, v. כַּפָּרָא. Sabb. 41ª, v. אַנְטִירְכִי.—Fem. דּוּדְוָא, דּוּדְוָתָא. Targ. Y. Ex. XVI, 3; XXXVIII, 3; a. e. Targ. Y. Lev. VIII, 31 דּוּדְוָתַיָּא (!).

**דודאי,** v. דּוּרָאי.

**דּוּדְבָא,** v. דִּידְבָא.

**דּוֹדָד,** v. דּוֹד.

**דּוּדְוָתָא,** v. דּוּדָא.

**דודורין,** v. דַּרְדּוּר.

**דּוֹדַנְיָא,** v. דַּרְדַּנְיָא.

**דּוֹדָנִים** m. pl. (b. h. דְּדָנִים) *Dodanites,* a Javanic tribe, v. דַּרְדַּנְיָא. Gen. R. s. 37, beg.; Yalk. Chr. 1073 (ref. to דְּדָן, Gen. X, 4, a. רוֹדָן, I Chr. I, 7).

**דָּוָד,** v. דּוֹד.

***דּוּדְיָ** f. (דּוּד) *menstruation.* Y. Ab. Zar. II, 40ᵈ bot.; v., however, זַבְרוּתָא.

**דּוּהֲנָא** m.=דְּהָן II. Targ. Prov. III, 8 ed. Lag. (ed. רוּחֲ׳, Ms. רַוְחָ׳, h. text שִׁקּוּר).

**דּוּהֲנִיתָא,** v. דַּהֲנִיתָא.

**דּוֹוָא,** v. הוֹבָא.

**דַּוְואר,** v. הַבָּאר.

**דַּוְודָא,** v. הַיְודָא.

**דָּוֹוֵת,** pl. דָּווִים, v. דּוּי.

**דָּוַוי,** v. דְּוַי.

**דַּי, דַּוְולָא, דְּוַל, דַּוָל,** m. (דּוּל) *bucket;* (collect.) *irrigation* by means of buckets. Targ. Is. XL, 15 (ed. Vien. הוּל).—Erub. 20ᵇ דרי ליה לד׳ בהדיה he might carry the bucket with him.—B. Mets. 104ª top בד׳ ... אבעי לך you ought to have brought the water over from the large well by irrigating works. Ib. 77ª לד׳ . . מאן if one hired working men for irrigating work. M. Kat. 4ª חוה דלי ד׳



days the method of argument by illustration was unknown (in Hebrew literature).—2) *show, exhibition, public appearance.* Y. Hor. III, beg. 47ª דד׳ דירכו דמר וכ׳ (prob. to be read דמיא) your appearance resembles that of your Maker. Eduy. V, 6; Ber. 19ª ד׳ חשקוה it was for show that they made her drink, i. e. they merely pretended to give her the real 'bitter waters'; [oth. opin. they performed the act on one who was, *like themselves,* a descendant of gentiles; Y. M. Kat. III, 81ᵈ דְּכָמָה חשקוה, (a popular adaptation of our w.; v. דְּכָמָא), expl. דְּבָרוּחָה something like it]. Midr. Sam. ch. XX (expl. חפקד לשלום, I Sam. XVII, 18) ד׳ דירדהון how they look.—3) *sample, example, token* (corresp. to h. אוֹת). Ḥag. 16ª (play on דְּגוֹל מִרְבָבָה, Cant. V, 10) דוגמא הוא ברבבה שלו He is exemplified by His myriad (of angels), i. e. the Divine nature is recognized indirectly from the nature of His ministering messengers, v. Cant. R. to V, 9.—Keth. 28ᵇ קחו לכם ד׳ וכ׳ take a warning example &c. Taan. 23ª ד׳ לדורות a sample (of great fertility) as a lesson for future generations. Sabb. 30ᵇ I will show thee הוּגְמָתָן וכ׳ (Ms. M. הוּגְמָתוֹ) the like thereof in this world.—Ib. 11ᵇ the dyer must not go out on the Sabbath בדו׳ שבצוארו (Ar. בדו׳ שבאזנו; Tosef. ib. I, 8 בדו׳ שבאזנו) with the sample of colors around his neck, v. אוֹת II.—Num. R. s. 6 (expl. Job XXXVI, 7 עיניו ד׳ דירדהו that which is like his own doing, i. e. some realization of his ideal, v. עֵינָא; Midr. Sam. ch. XXVIII דוגמת דידהון; Gen. R. s. 71 דוגמת דידיה (corr. acc.), v. next w.; a. fr.—*Pl.* הוּגְמָאוֹת. B. Kam. 119ᵇ, v. אוֹת II (Var. Ms. הוּגְמָאוֹת). [Our w., owing to its phonetic resemblance to דְּכָמָא, is inflected as though it were a native, whence the forms: הוּגְמָה, הוּגְמַת־, הוּגְמוֹת, and even a Var. to Tosef. Sabb. I, 8 דְּגְמוֹ, as though fr. דְּגֶם.]

**הוּגַמַטְרִין, הוּגְמַטְרִין** (דיגמטורי, דוגמטורין) m. pl. (a transpos. of διαγράμματα; cmp. גְּרַמַטְרְיָא) *plans, designs.* Gen. R. s. 11 מראה לאלו מעין ד׳ שלהן וכ׳ Ar. (ed. דוגמא גטוריין, some ed. in one w., corr. acc.; Tanḥ. Ki Thissa 33 מעין דוגמא שלהם) He shows to these (the righteous) something corresponding to their designs (reward) and to those &c. Tanḥ. P'kudé 11 (ref. to Job XXXVI, 7) the Lord refuses not to the righteous man שלו ד׳ a realization of his designs (ideals), v. preced.

**דוגמניות,** Midr. Till. to Ps. CXVIII, read חֲגוּמוֹנִיּוֹת, v. חֲגוּמוֹנְיָה.

**דָּוִד, דָּוִיד** (b. h.) pr. n. m. *David,* King of Israel. Ber. 4ª; a. v. fr.—בן ד׳ or ד׳ (=משיח) the son of David (the David of the future), the redeemer of Israel from captivity. Snh. 98ᵇ ד׳ אחר a second David. R. Hash. 25ª (a secret watchword) ד׳ מלך וכ׳ David, the King of Israel, is alive &c. Y. Ber. II, 5ª top. Yeb. 62ª; a. fr.

**דּוֹד, דֹּד** (b. h.) 1) *friend, lover, beloved;* (allegor.) *the Lord,* as the beloved of Israel. Cant. R. to I, 4, v. גְּנוּנֵן; a. e.—2) *uncle, father's brother.* Sifra K'dosh. Par. 10, ch. XI; Yeb. 54ᵇ.—Fem. דֹּדָה, דּוֹדָה *aunt.* Ib.—*Pl.* דּוֹדִים 1) *friends, related.* Y. Snh. XI, 30ª bot.; Y. Ber. I, 3ᵇ bot. (ref. to Cant. I, 2) ד׳ דברי וכ׳ the words of the scholars are related to the words of the Law; Cant. R. to l. c. Ab.

was doing irrigating work. Yeb. 97[b] דלאי דדלו ד׳ ye water drawers engaged in irrigation.—*Pl.* דְּוִילִין. Targ. II Esth. I, 2.

**דְּוִילָא**, v. דְּוִילָא.

**דָּוִין** m.=דָּאֲבוֹן. Ab. II, 7 Ar. (ed. דְּאָגָה).

**דָּוָנָא, דָּוֹנָא, דָּוָן**, v. דָּאבוֹנָא.

**דַּוְוָקָנָא, דַּיְוָקָא**, v. דַּוָּק׳.

**דַּוּוֹר**, v. דּוּר.

**דַּוָּר**, v. דַּוָּאר.

**דְּוִישָׁא** m. (דּוּשׁ) 1) *treading, passage.* Sabb. 81[b] משום ד׳ because of treading down (injuring a neighbor's field). B. Bath. 22[b] ד׳ דהכא וכ׳ the passage between the walls (stamping the ground) is beneficial to both buildings.—2) *ordinary course, habit.* B. Kam. 116[b] דְּוִישָׁה נקיט ואזיל he (the boatman) took his wonted course. Ber. 16[a] דוישה נקיט Ar. (ed. סרכיה) he followed his habit (in recitation).

***דְּוִיתָא** f. (דוי) *the sick man's draught, medicine for the appetite.* Targ. Job VI, 7 (Ms. זוותא; h. text כדוי).

**דְּוֵיתָא, דְּוָתָא** f. ch. (=h. דָּוָה; v. הוֹבָא) *a menstruating woman.* Targ. Y. Num. XXXI, 23 (some ed. דְּוָתָא).

**דוּזְגַר**, v. רוּזְנָגַר.

**דּוּחַ**, *Hif.* הַדְחַי (b. h.; v. הִדִּיחַ) [*to brighten,*] *to wash off, cleanse, rinse.* Mikv. VII, 3. Ḥull. 8[b] מְדִיחַ he must wash the meat (at the place where the knife passed); a. fr.—Tam. IV, 2 בית המְדִיחִין the washers' hall where the offering meat was washed.—Y. Ab. Zar. III, 42[d] bot. לְהַדְחַי=לְהַדְחַי.

*Hof.* הוּדַח *to be washed, cleansed.* Makhsh. IV, 3 בשביל שהוּדַח in order that the dish may be washed by the rain; Ḥull. 16[a]; Sabb. 11[b]; a. fr.

*Nif.* נִידּוֹחַ, נָדוֹחַ *to be washed away.* Koh. R. to VII, 1; Midr. Sam. ch. XXIII.

**דּוּחַ** ch., *Af.* אַדְחַי same. Targ. II Chr. IV, 6.

**דּוּחָה**, Yeb. 80[b]; Gitt. 57[a], v. דֵּידָה.

**דּוֹחְיָנָא** ch.=h. דּוֹחַן. Targ. Y. Num. XV, 19.

**דּוֹחֲקָא** m. (הֲדָחָה) *laughter, scorn.* Targ. Job XXXIV, 7 (Lev. הַדָּחָא).

**דּוֹחַן** m. (b. h. דֹּחַן) *a species of millet.* Pes. 35[a]. Ber. 37[a]; a. fr.

**דְּחַק, דּוֹחַק** m. (דחק) [*pressure;*] 1) *need, distress.* Ḥag. 5[a] בשעת הוֹחֲקוֹ just when he needs it (no sooner); Yeb. 63[a] (v. Tosaf. a. l.). Ab. II, 3 בשעת דְּחָקוֹ when he is in need (of official protection). Y. Ber. V, 9[b] בד׳, v. אַזְקָרָה.—2) *crowd,* v. הִידְחוּק.—3) *emergency,* v. הֶדְחֵק.

[In later Hebr. הוֹחַק *a forced opinion* or *reply,* v. next w.]

**דּוּחֲקָא, דִּידְחֲקָא** ch. same; 1) *squeezing, forcing.* Targ. Y. Num. XXII, 24 בד׳ in a narrow place.—Pes. 14[b], a. e. מאי הוֹחֲקֵיה דר׳ וכ׳ what forces R. . . . (logically) to put it &c.—Ḥull. 8[b] ד׳ דסכינא the force of the knife (the blade forcing its way).—2) *crowded state, pushing.* Ber. 6[a] ד׳ דכלה Ms. M. (ed. ד׳ דהוה בכלה) the pushing at public lectures, v. כַּלָּה. Ib.[b], v. אַגְרָא I.—3) *oppression, extortion, distress.* Targ. Ex. III, 9; a. e.—Gitt. 45[a] משום ד׳ דצרבורא because the exorbitant price is an extortion of the community.—4) *difficulty.* Bets. 30[a] דדרו בד׳ (Ms. M. דרחקא) a load carried (on ordinary days) with a great effort.

**דָּרָה, דּוּר** (b. h.; cmp. הָאַב) [*to drip, melt away,*] *to mourn, repine.* Nidd. 23[b] (ref. to Deut. XXI, 17 אנו, cmp. דִּוֵּי) מי שלבו דָּוֶה עליו a child over whose death his (the father's) heart is grieved. Ber. 16[b] אל יִדְוֶה לבנו may our heart not sink. Kidd. 81[b] יִדְווּ כל הדָּווים let all those mourn who feel the affliction; Naz. 23[a]. Yeb. 47[a] the Israelites . . . are דווים (some ed. דְּווּרִים, Part. pass.) broken down (under persecution). Gen. R. s. 60; s. 74; a. fr.

*Nif.* נִדְוֶה *to be afflicted.* Pesik. Asser, p. 96[a] על אותו האיש שנ׳ over this man (me) in his affliction; Tanḥ. R'eeh ed. Bub. 7 (Tanḥ. ib. 10 שנידוהו, Yalk. Deut. 892; Prov. 962 שנדוהו, corr. acc.).

*Hif.* הִדְוָה *to afflict.* Y. R. Hash. I, 57[b] bot. מַדְוֶה לה וכ׳ afflicts it (the year, causes prayers and fasting from fear of failure of the crop) in its beginning.

**דְּוָא, דּוֹר** I ch. same. Targ. Jer. XLVIII, 17; a. e.

*Ithpe.* אִיתְדּוֹר *to feel pain, groan.* Ḥull. 51[a] מִידְּוּ וקיירמי they groan constantly.

**דְּוָא, דּוֹר** II (v. preced ; cmp. b. h. כָּסַהּ, כָּלָה) *to look out for, espy.* Sabb. 35[a] דָּוֵר למזרח Ar. (ed. דָּאוֵר) he looked eastward (for the reflection of the setting sun). Ib. 53[b] they raise their nostrils [read:] ומסגי כי דָּוֵר (Ms. O. כדובי) and march like looking out (for the wolf). Ker. 6[a] דְּווֹ לפומירה וכ׳ Ar. (ed. חזו) watch the lips of &c. Tam. 26[b] דּוֹר להכא וכ׳ he (the watchman) looks out in both directions.

**דַּוֵּי, דָּוֵי** m. (דְּוָא I) *sad, depressed.* Targ. I Kings XX, 43; XXI, 4 (ed. Vien. הַוֵּי).—*Pl.* דָּוְוִין, דָּוֵן. Targ. Is. XVI, 7 (ed. Lag. הוֹי, corr. acc.); 11.

**דְּוָיָא, דְּוָוֵי, דְּוַי** m. ch. (=h. דַּוֵּי, v. preced.) *grief, affliction.* Targ. Gen. XXXV, 18 (h. text אוֹנִי, v. דָּוָה). Targ. Y. ib. XLII, 38 דְּווֹי (O. דוונא).

**דַּוְיָא** m. same. Snh. 100[b] (cit. fr. the Book of Ben Sira) לא תערל ד׳ וכ׳ suffer not grief to enter thy heart &c.; v. גִּיבַּר.

**דְּוִיָא**, v. הוֹבָא.

**דְּוִיוֹן** m. (דוי) *grief.* Yalk. Jer. 279 דְּווּיוֹנוֹ של בית the grief over the (destroyed) Temple (differ. in Lam. R. introd. 32).

**דְּוִיל** m. (דּוּל Af.) *winding; clue*, only in דויל ידיה the clue which one's own hand wound up, i. e. *one's own doing*. Pes. 28[a], v. גְּרָאָה. Cmp. דְּלִיל.

**דּוּךְ I** (b. h.) 1) *to pound, break*. Y. Bets. I, 60[d] top וידוך וכ׳ but why should he not pound a day before?—Part. pass. דָּךְ, v. דַּךְ.—2) *to designate, mark off*, v. דּוּךְ II. [Gen. R. s. 5, v. דּוּךְ III.]

*Nif.* נִידּוֹךְ, נָדוֹךְ *to be pounded, crushed*. Bets. I, 7 נְדוֹכִין כדרכן are pounded (on Holy Days) in their usual way. Ib. 14[a] לָדוֹכָהּ וכ׳ as to pounding it (salt) alone. Yoma 75[a] דבר שנ׳ וכ׳ something which is pounded in the mortar (spices); a. fr.

*Pol.* דּוֹכֵךְ, part. pass. מְדוּכָּךְ *crushed*. Yalk. Ps. 848 מְדוּכָּכִים אנו we are crushed (Gen. R. s. 5 מדוכנין, v. דָּכַן).

**דּוּךְ** ch. same. Part. דָּאֵיךְ, דָּאִיךְ. Targ. O. Num. XI, 8. Bets. 14[a] דּוֹךְ, v. infra.

*Pa.* דַּיֵּךְ same. Bets. 14[a] כי דַיֵּיכַת וכ׳ ed. (Ms. M. דויקת . . . דוק) when thou poundest (on a Holy Day), bend the mortar sideways and pound.

*Af.* אָדֵיךְ (cmp. דשך) *to extinguish*. Kidd. 81[a] אתו כ״ע לַאֲדוּכֵיהּ Ar. s. v. אדך (missing in ed.) people came to put the fire out.

**דּוּךְ II, דּוּכָא** m. (cmp. דַּךְ; Assyr. דכי *to muster*, Schr. KAT p. 209[9]) [*marked off, pointed out,*] *place, stand, hall*. Targ. I Kings XIV, 28 (ed. Lag. דובא, some ed. רובא, corr. acc.); Targ. II Chr. XII, 11 (h. text תָּא).—Ber. 18[b]. Ib. 42[b]. V. דּוּכְתָּא.

**דּוּךְ III** m. (v. preced.) *leader, chief commander*, only in דּוּךְ דּוּכְנִין (an adaptation of dux ducum, δὼξ δωκῶν, v. Du Cange s. v.) the leader of the services of the Levites, v. דּוּכָן. Y. Sabb. X, 12[c]; Num. R. s. 7 (rendering of נשיא נשיאי Num. III, 32). Ib. s. 4, end [read:] אלעזר הירה דוך דוכנין וכ׳ Eleazar was chief commander, prince over princes; cmp. דּוּכּוֹס.—**Pl.* דּוּכִים. Gen. R. s. 5 (play on דַּכֵּים, Ps. XCIII, 3) ('the rivers lift up their voices', saying to the waves of the Sea) דּוּכִּים קבלונו ye leaders, receive us; [Yalk. Ps. 848 דַּכִּים אנו we are crushed].

**דּוּכָא,** v. דּוּךְ II.

**דּוּכָס, דּוּכּוֹס** m. (dux) *dux, commander*. Ex. R. s. 15; a. fr.—[Gen. R. s. 5 לדוכוס ים Rashi, v. דכסס.]—*Pl.* דּוּכְסִין, דּוּכּוֹסִין. Cant. R. to II, 15 עשו ודוכסיה (read רומי) Rome and her *duces*. Gen. R. s. 78 דּוּכְסַי my (Rome's) *duces;* a. fr. [Lev. R. s. 16 דוכוסיא רואני, read as ed. Wil. דוכוס אחד ר׳.] V. דּוּכְסָא.

**דּוּכוֹסִיא,** v. preced.

**דּוּכִיתָא** f. (דּוּךְ) *mortar* (h. מִרְקָחָה). Targ. Y. I Num. XI, 8.

**דּוּכָן** m. (cmp. דּוּךְ II) *place to stand on, stand, stage*, esp. *Dukhan*, the priests' stage from which they pronounce the benediction. Midd. II, 6; a. fr.—עלה לד׳ to go up the stage, *to officiate as priest*. Sabb. 118[b]; a. e.—2) *religious service from the stand, the Levite's singing, teaching*. Meg. 3[a]; Arakh. 4[a] the Levites מְדוּכָנָן Ms. M. (ed. בד׳) must interrupt their services.—*Pl.* דּוּכָנִים, דּוּכָנִין, v. דּוּךְ III. Cmp. דְּכוֹן.

**דּוּכְנָא, דּוּכָן** ch. same. Targ. Y. Num. VI, 23. Targ. Ezek. XLII, 12 (h. גדרה); a. e.—In gen. *teacher's platform, pulpit*. B. Bath. 21[a] ריש ד׳ *superintendent of the platform*, title of a tutor who assists the teacher of a primary class numbering more than twenty five pupils.—Cmp. דִּכְוָן.

**דּוּכְנָה** f. (דוך, v. דכן) *pounding, pounded dish*. Y. M. Kat. I, 80[d] bot. buy for us שירורין לד׳ peas for pounding.

**דּוּכְסָא, דּוּכָסָא** ch. = דּוּכּוֹס. Lam. R. to I, 5. Ab. Zar. 11[a]; a. e.—*Pl.* דּוּכְסַיָּיא. Targ. Cant. VI, 8; a. e.—Gen. R. s. 67; a. fr.—Koh. R. to X, 18; Lam. R. introd. (R. Alex. 2) (ref to Is. XXII, 8 מסך) [read:] גלי דְּכַסַּיָּיהּ He uncovered (disgraced) its (the Temple's) commanders (cmp. דּוּךְ III).

**דוכסוסטון,** v. next w.

**דּוּכְסוּסְטוֹס** m. (transpos. of δύσχιστος) *hard to split*, an inferior kind of *parchment*, opp. to קְלָף, a split parchment of superior quality. Men. 31[b]. Ib. 32[a] sq.; Sabb. 79[b]; a. fr.—*Pl.* דּוּכְסוּסְטִין. Y. Sabb. VIII, 11[b] (not טון . . . . .).

**דּוּכְסוֹסְיָא** m. (v. דּוּךְ III, a. סוּסְיָא; a popular adaptation of סַכְסִיטָא, ταξεώτης) *the magistrate's officer, sergeant*. Meg. 27[a] דוכסו׳ ed. (Ms. M. דוכסס, Ar. דכסס), expl. by R. Shesheth פרשא דמתא the riding messenger of the town. [Cmp. דורקטי.]

**דּוּכְסוּתָא** f. (denom. of דּוּכְסָא) *dukedom*, (*ducatus*), *governorship*. Cant. R. to VI, 12 [read:] הב לי ד׳ דגובברתא give me the governorship of G. (v. גּוֹבַבְתָּא). Ib. כד נסב ד׳ וכ׳ having entered the office he came down from there (to Sepphoris).

**דוכסן,** Y. B. Mets. II, 8[c] bot. בד׳, some ed., v. פְּרַכְסִין.

**דוכסס,** v. דִּכְסֵס.

**דוכססיא,** v. דּוּכְסוֹסְיָא.

**דּוּכְרָא,** v. דִּכְרָא II.

**דּוּכְרָנָא, דּוּכְרָן,** v. דִּכְרָן.

**דּוּכְרָנִית** f. (denom. of דּוּכְרָא) *ram-like*, or *man-like*. Keth. 11[a], v. אֲרִילוֹנִית.

**דּוּכְתָּא** f. (v. דּוּךְ II) *place*. Ber. 42[b] (interch. with דּוּךְ). Ib. 4[b] בכל ד׳ everywhere else (in Rabbinical writings). Yeb. 62[a] בד׳ אחרייתי in another place (of the Scriptures). B. Mets. 93[b] bot.; a. v. fr.

**דּוּל** (v. דָּלָא) *to wind, draw water*. Denom. דַּוָּלָא, דַּוָּל.

**Af.* אַדְוֵיל *to wind up, make skeins, prepare for spinning*. Yeb. 63[a] זבון ולא תדויל Ar. s. v. דל 5 buy (ready-made) and do not wind skeins (ed. זבין ולא תיזול, v. זול I a. II).

*Ithpe.* אִתְדּוּל, אִידַּךְ *to be drawn from, to give water enough for irrigation*. B. Bath. 8[a] מידדול לא ודילמא but

perhaps the well (to be dug) will prove unfit for irrigation? Ib. 12b.

**דְּוָלָא, דַּוָּלָא,** v. דְּוַל.

**דּוּלְבָּא,** v. דְּלוּב.

**דּוּלְבָּקִי,** v. דְּלַפְקִי.

**דַּוָּלָא, דַּוְלָלָא** m. (דְּוַל, v. דְּוִיל) *clue, skein.*—*Pl.* דַּוְלָלֵי. Hull. 60a they give the leper a reel וסתר דַּוְלָלֵי ed. (Ar. דוולא) and he must wind up the clues or skeins.

**דּוּלְפִינִין** m. pl. (δελφίν) *dolphins* (a fish about which many fables were circulated among the ancients, cmp. Sm. Ant. s. v.). Bekh. 8a דולפנ׳ (Var. דּוּלְפִינָא, corr. acc.; Ar. ed. pr. דירל׳); Tosef. ib. I, 11.

**דּוּלְפָנָא** m. (דלף) *blear-eyed.*—*Pl.* דּוּלְפָנֵי. Keth. 60b. [דולפנין, Bekh. 8a, v. preced.] [דולפני, Tosef. Kel. B. Bath. I, 9, read דולפקי.]

**דּוּלְפָקִי,** v. דְּלַפְקִי.

**דולפקס, דולפקוס,** Sifré Deut. 231, v. לִיבְּדְקוֹס.

**דולרי״א,** v. דְּרַרְיָא.

**דּוֹם,** imper. of דָּמַם.

**דִּים, דּוּם** (cmp. דמם, דבב) *to speak in a low voice, to suspect.* Part. pass. דָּיִים *suspected.* Yeb. 52a מֵידַם חוה דְ׳ מחימתיה he was suspected of illicit relations with his mother-in-law; Kidd. 12b דַּיְימָא חמתיה מיניה . . . . (v. Rashi to Yeb. l. c.) his mother-in-law was suspected &c.; Yeb. 69b sq.

**דּוּמָא** pr. n. *Duma.* Tosef. Par. II (I), 1 ור׳ חנינה נקראת the cow was named Duma (Var. ור׳ שמו the owner's name was D., v. דָּמָא); Yalk. Num. 759 דמת.—V. דּוּמָה II.

**דּוּמָה I** f. (v. דּוֹם) 1) *evil report, rumor.* Nidd. 66a, v. דִּימָה.—2) *a woman of ill repute.* Sot. 27a. Gitt. 69b דְ׳ בת׳ ד׳ דשדתיה which an ill reputed daughter of an ill-reputed mother has spun.

**דּוּמָה II** f. (b. h.; preced.) *silence, land of death.* Masc. *Dumah,* the guardian angel of the deceased. Ber. 18b (Ms. M. דּוּמָא). Hag. 5a משלימנא ליה לד׳ I (the angel of death) hand him over to Dumah. Sabb. 152b.

**דּוּמוֹס,** v. דִּימוֹס.

**דומסיי״א,** v. דִּימוֹסִין.

**דּוּמִי** f. (דּוֹם) *evil report, gossip.* M. Kat. 18b; Yeb. 25a ד׳ דמתא וכ׳ the gossip of a place must remain undenied for a day and a half (in order to be acted upon legally).

**דּוּמְיָא** m. (דָּמָא) *resemblance, (there is) an analogy; (under) analogous conditions.* Kidd. 19a בנו ד׳ דידיה וכ׳ 'his son' (Ex. XXI, 9) means a son like himself (the father), as he (the father) is of age, so must his son (to whom he designates her) be of age. Shebu. 40b; B. Mets. 4b ד׳ דכלים וכ׳ under similar conditions as the just stated claim of chattel and landed property. Meg. 2a זמניהם ד׳ דומנם מה וכ׳ *z'mannehem* (their respective seasons, Esth. IX, 31) is analogous to *z'mannam* (ib. 27); as *z'mannam* means two days &c.—M. Kat. 4a; a. fr.

**דּוֹמִיטִיָנוֹס** pr. n. m. *Domitian,* the Roman Emperor. Y. Sabb. XIV, 14d ברתיה דדמיטי׳; Y. Ab. Zar. II, 40d דתרמטיניס (corr. acc.).

**דומין,** Esth. R. to VI, 10 ד׳ פנטון, read קוֹמִיס פִּירְבָּטוֹן, v. בגרון. V. קוֹמִיס.

**דומינו,** read דּוֹמִינֵי (vocat. of dominus) *O Lord.* Lam. R. to I, 5 Ar., v. בִּרְבִי. [דומינון, דומינין, דומינין, Gen. R. s. 8; Koh. R. to VI, 10, read הַרְמָנוֹן.]

**דּוֹמִינִיקִי, דּוֹמִינְקִי** f. pl. (dominicae, sub aedes, v. Revue des Etudes Juives, 1884, p. 277) *churches.* Snh. 74b חני קווקי ודי הירכי יהבינן להו נורא Ms. M. (ed. omit. נורא; Var. lect., v. Rabb. D. S. a. l.) how dare we give fire to those churches (on Sundays)? [קווקי, קוואקי &c., misnomer of κυριακή, the name used by the Greek teachers of Christianity, corresp. to the Latin dominica.—For another explan. v. Revue des Etudes Juives 1885, p. 195 sq.]

**דּוּמְכָא,** v. דַּמְכָא.

**דּוּמָם,** v. דָּמַם.

**דּוּמְנִיקִי,** v. דּוֹמִינִיקִי.

**דומסי״א,** v. דִּימוֹסְיָא.

**דומקי״א,** Yeb. 17a, v. רומקי.

**דּוּן,** v. דִּין.

**דּוֹן*** m. (v. דְּנָא) *keg, measure.* B. Bath. 90b they called it ד׳ פפא (quot. Tosaf. to Yeb. 79a ed. רוז, Ms. M. רז, Ms. H. כוז) and they named it (the measure introduced by Papa) ד׳ פפא *Papa's keg.*

**דָּנָן,** v. דָּוָן.

**דּוֹנָטִיבָא, דּוֹנָאטִיבָא** m. pl. (donativa, pl.) *imperial donations.* Gen. R. s. 10, end (בה . . ., corr. acc.); Yalk. ib. 16 דונאט׳. Ex. R. s. 41 דונה טיבה some ed. (corr. acc.). Num. R. s. 7; a. fr.

**דּוֹנְבָא,** v. דַּנְבָא.

**דּוֹנָג,** v. דִּינָג.

**דּוֹנַג** m. (b. h.) *wax.* Lam. R. to I, 4 נעשו כד׳ they became (yellow-complected) like wax.

**דונגר,** v. רוֹנְגָר.

**דונתטיבת, דונת טיבת, דונת,** v. דּוֹנָאטִיבָא.

**דּוֹס** (=דּוּשׂ) *to stamp;* denom. דַּיְיסָא.

**דּוֹסָא** pr. n. m. (prob. an abbrev. of Dositheus, v. דּוֹסִתַּאי) *Dosa,* a Tannai, usu. named *R. D. ben Harkhinas,* or *Hork'nos.* Eduy. III, 1.—Tosef. Kel. B. Bath. IV, 14; a. fr.—Erub. 83a [read:] ר׳ נתן אומר ר׳ ד׳ אומר (v. Rabb.

D. S. a. l.). [Y. Shek. VII, 50d ר׳ ד׳ ר׳, Men. 50b יוסי ר׳.] V. חֲנִינָא, a. הַרְכִּינָס.

**דוסאי,** v. הוֹסַאי.

**דוסיקאות,** Tosef. Kel. B. Mets. II, 3, v. דִּיסַקְיָא.

**דוסקמא, דוסמקא,** Tanḥ. Noah 1, v. הוּרְמַסְקִית.

**דוֹסַתַּאי** pr. n.m. (Δοσίθεος) *Dostai,* 1) a disciple of Shammai. Orlah II, 5.—2) D. father of Abba José. Tosef. Peah IV, 2 ed. Zuck. (Var. דוסאי); Yoma 22b; a. fr.—3) R. D. son of R. Judah. Tosef. Shebi. II, 18; a. e.—4) R. D. son of R. Jannai. Tosef. Ber. VII (VI), 8. Nidd. 31b; a. fr.

**דופורין, דופורון,** read: רִיפּוּדִין m. (repudium) *divorce.* Gen. R. s. 18 (among gentiles) the wife may divorce him והיא נותנת לו ד׳ and she gives him the *repudium* (v. Sm. Ant. s. v.).

**דּוֹפִי** f. (b. h. דֹּפִי, דָּפָה; r. דָּפָה *to strike against, damage;* cmp. דפן) *damage to reputation* (cmp. meanig of גְּדֻפָה), *taint, reproach.* Yoma 22b לא היה בו שום ד׳ no reproach rested on Saul's descent. Tem. 15b; Tosef. B. Kam. VIII, 13; a. fr.—Snh. 99b הגדות של ד׳; v. דָּרַשׁ.—Pes. 30b earthen ware אינו יוצא מידי דוֹפְיוֹ לעולם (Ms. O. מדפנו, v. Rabb. D. S. a. l. note 50; Ab. Zar. 34a דופנו, Ms. M. דָּפְיוֹ) can never get rid of its defect (once made unclean, it cannot be cleansed by any process, v. תַּקָּנָה).

**דּוֹפְיָא** ch. same. Targ. Ps. L, 20 (Var. דּוֹפִי, דָּפְיָא, Regia דָּפְיוּ fem.).

**דופלומטר,** v. דיפלומט׳.

**דופלין,** v. דיפלון.

**דֹּפֶן, דּוֹפֶן*** m. *damage, defect.* Ab. Zar. 34a, v. דּוֹפִי.

**דָּפָן, דּוֹפָן** c. (דפן, v. הַם) 1) *board-partition,* esp. a wall of the festive booth (סֻכָּה). Succ. 4a ד׳ האמצעי the middle of the three walls. Ib. ד׳ עקומה *the curved wall,* a legal fiction by which a part of the ceiling may be considered as part of a curved wall.—Ib. 6b; a. fr.—2) (trnsf.) *side* of a vessel, oppos. to bottom, rim &c. Ohol. IX, 16 תחת דָּפְנָהּ under the belly of its side; Tosef. ib. X, 9 הוֹפְנָהּ. Ib. VII, 10 side of a cave, opp. to שקוף &c.; a. fr.—3) *the chest surrounding the lungs, ribs,* also *a single rib.* Ḥull. 48a, a. fr. ריאה חסמוכה לד׳ lungs adhering to the chest. Snh. 49a חמישית ד׳ the fifth rib (counting from the lowest).—4) *the paries of the abdomen.* יוצא ד׳ a fetus extracted by means of *the cesarean section.* Nidd. V, 1; a. fr.—Metaph. תלה בד׳ to suspend from the wall, i. e. *to leave a decision in suspense.* Y. Kidd. IV, 65b bot.; Y. Snh. VI, 23c bot. ברפן (corr. acc.).—*Pl.* דּוֹפַנִּים, constr. הוֹפַנֵּי; mostly דְּפָנוֹת. Ḥull. 45b דופני ריאה *the grooves between the lungs,* דפנות *ribs.* Ib.a שתי ד׳ two sides of the chest.—Succ. I, 1; a. fr.—Tosef. Ohol. VI, 2 בצד הוֹפְנֵי וכ׳ ed. Zuck. on the *wall-like* side of the tent. Ib. עם דופני של אוהל, ed. Zuck., read (with R. S. to Ohol. V, 7) לִפְנוֹת or (with ed.) הוֹפְנוֹ.

**דָּפְנָא, דּוֹפַנָּא** ch. same. B. Mets. 23b אי דדפנ׳ Ar. (ed. דפקא) whether the piece is from the ribs.—*Pl.* הוֹפַנֵּירֵיתָא. Targ. Y. Lev. XXIII, 42 (הוֹפַנֵּירֵיתָא).—דָּפְנָתָא. Y. Succ. I, 51d.

**דּוֹפְנִי,** v. הוֹפָן.

**דּוֹפֶק** m. (דפק; cmp. אַפָּק) *that against which a turning body knocks, frame,* esp. *dofek, the frame supporting the movable stone of a tomb,* v. גּוֹלָל. Ohol. II, 4; a. e.—*Pl.* הוֹפְקִין. Ib. ד׳ דופק the frame supporting the frame stones or sills.

**דּוֹפְקָא** ch. same. Targ. Y. Num. XIX, 16; 18.

**דּוֹפְקָנִין** m. pl. (דפק) *knockers,* name of a parasite plant growing on thorns, cmp. כָּשׁוּת. Tosef. Erub. XI (VIII), 11 קרנין וד׳ (Var. קוצין) 'horns' and 'knockers'.

**דופרה,** v. הִיפְרָא.

**דופשקא,** v. הִפְשָׁקָא.

**דּוּץ I, דִּיץ** (b. h.) *to skip, dance; to rejoice.* Denom. דִּרְצָה.

**דּוּץ, דִּיץ** ch. same. Targ. Job XLI, 14 תדרץ ed. Lag. (Ms. תדוץ, some ed. תדרוך, corr. acc.).—Targ. II Sam. I, 20. Targ. Ps. XXI, 14 (ed. Lag. נְדוֹצָצָא *Pol.*); a. fr.—*Part.* הָיֵיץ, הָאִיץ. Targ. Hab. I, 15. Targ. Prov. XXIX, 6; a. e.

**דּוּץ II** (contr. of הִצִּיץ) *to prick, stick, squeeze.* Sabb. 50b דָּצָהּ שלפה וכ׳ if he stuck it in, pulled it out &c.—Ib. 156b דָּצָתָהּ בגודא (Ms. O. דעיצתא בביזעא, v. Rabb. D. S. a. l. note 30) she stuck it (the brooch) into the wall. Ḥull. 93b אי דָּץ ברית מידי if he stuck something into the nostrils (so as to keep them open). Succ. 37b לא לָדוּץ וכ׳ one must not squeeze the palm branch between the myrtle and willow (after they have been tied together). [B. Bath. 74a דצירה Ar., v. הִצִּיץ.]

**דּוֹק** m. *a withered spot in the eye,* v. דַּק II.

**דּוֹק** (cmp. דּוּךְ) 1) *to pound, beat; to powder.* Bets. 14a, v. הוּךְ.—Part. Peil דָּרִיק *powdered.* Ib.b טפי ד׳ fine-powdered. Ḥull. 51b, v. כְּרִיתָנָא. V. דְּקַק.—2) (cmp. בָּרַר, בָּקַר a. oth.) *to examine carefully, to be particular, exact in expression; to pay special attention, to mind.* Ib. 6a, a. fr. דָּק ואשכח he examined and found. Succ. 8a לא דק he did not express himself exactly; a. fr.—*Part.* דָּרִיק *careful.* Keth. 18b מֵרַיק ד׳ he is very careful (as to what witnesses he uses). Yoma 83b חווה ד׳ בשמא minded a man's name (considering it an indication of his character). Ib. לא הוו דַּרְקִי בשמא did not mind &c. Ib. הַרְקִירְתוּ ye mind.—Part. Peil הָרִיק (v. *Pa.*) *proved, conclusive.* B. Kam. 3b those verses לא כמר הָרִיקִי וכ׳ are no evidence either for the one or the other.—Denom. דִּרְקָא, דִּרְיוֹקָא, דּוֹקָא.

*Pa.* דַּרֵיק 1) *to grind, to chew carefully.* Sabb. 155a bot. דדריקה ואכלה Ms. M. (ed. דדרקה באוכלא) she grinds her food carefully.—2) *to argue by pressing a word, to analyze, prove.* Keth. 31b מרישא ד׳ takes his argument from the first clause; a. fr.—3) *to calculate exactly.* Targ. Y. Lev. XXVII, 18. Ib. XXV, 50, v. דְּקַדֵּק; a. e.

*Af.* אַדְרִיק, אוֹדְרִיק *to be punctilious, get impatient.* Koh. R. to III, 9 א׳ מלכא the king was irritated. Pesik. B'shall.

p. 86b; Yalk. Sam. 152 אוֹדִיקַת סרח וכ׳ Serah . . . grew *angry;* cmp. הַקְדֵּק.—2) *to examine, look with anxiety, wait attentively.* Targ. Prov. VII, 6. Targ. Ps. XIV, 2; a. fr.—Gen. R. s. 17 לקלחון . . . אודיק R. . . . . examined into the noise they made; Lev. R. s. 34; Yalk. Lev. 665; Yalk. Is. 352. Y. Keth. XII, 35a top; Y. Kil. IX, 32b top א׳ לון חכ׳ Bar K. looked out for them (waiting for them to ask him).

**דַּוְקָא, דַּוְקָא** m. (preced.) 1) *exactness, minuteness.* Nez. 7b נחית לד׳ enters into minuteness (saying 'one and a half').—2) (as an adv.) *exactly, exclusively, only.* Yeb. 76a ד׳ שערתא a real barley corn it must be (nothing else). Men. 30a באמצע שיטה ד׳ only in the middle of a line.—Gitt. 44a ד׳ או לאו ד׳ is this meant exactly (one hundred), or not exactly? Men. 27b אל ד׳ *el* (towards) is meant in its exact sense; a. fr.

**דּוּקָא** I m. (דוק)=h. דַּק, *chaff.* Targ. Is. XL, 15. Ib. XXVIII, 28.

**דּוּקָא** II m.=h. דַּק, *a withered spot in the eye* (or *withered in growth, dwarf*). Targ. O. Lev. XXI, 20 (Y. II ib. נגרס).

**דּוּקָא** m. (דוק) *evidence by conclusion, exact meaning.* Keth. 31b בד׳ דהא וכ׳ they differ as to the conclusion to be drawn from this Mishnah. Zeb. 31b (Rashi: דְּיוּקָא).

**דּוּקְיָא** m. pl. (δόκια, pl. of δόκιον) *beams of the ceiling.* Lam. R. to I, 1 רבתי (חד בר נש, an oneirocritical interpret. of Kappadokia) *Kappa* in Greek is *twenty,* ד׳ בל״ו קורות (not דיקיא) *dokia* in Greek is *beams;* v. דְּיוּקָא.

**דוקלינוס,** v. דִּיקְלִיטְיָינוֹס.

**דּוּקִים** (v. דּוּק) pr. n. pl. *Dukim* (cmp. צוֹפִים), *Dokos,* a stronghold near Jericho. Y. Ab. Zar. I, 39c טקסיס דד׳ the garrison of D.

**דּוּקִינָר** m. (ducenarius, δουκηνάριος S.) *commander, procurator.* Y. Ab. Zar. I, 39b (Bab. ib. 6b מינאה).

**דּוּקְלִיטְיָאנוֹס,** v. דִּיקְלִיטְיָנוֹס.

**דַּוְקָנָא, דַּוְקָנָא** m. (דוק) *calculating, accurate scholar.* Ab. Zar. 10a ספרא ד׳ an accurate scribe (paying attention to exact historical dates).—*Pl.* דַּוְקָנֵי, דַּוְקָנִין. Men. 29b ספרי ד׳ careful copyists of the Bible. Yeb. 43a משום דמסיימי בה ד׳ זו וכ׳ because exact scholars report a traditional addition (to the Halachah in question), 'These are the words of R. S.'

**דִּיקָנִי, דּוּקָנִי** f. (denom. of דִּיקָן; adopted in Hebr.) *trimming shears* on a pole. Y. Maasr. III, end, 51a חיתה ניטלת בד׳ if the fruit is taken off with trimming shears (by a person standing outside the garden). Ib. צור צור הוּקְנִיתָךְ וכ׳ wrap well up (keep well thy question about) the pruner (sophistical as it is), it is better than anything (the Agadists have to say).—Tosef. Kel. B. Mets. III, 9 האיזמל של דר׳ one knife of the shears.

**דּוּקָנִיתָא,** v. preced.

**דּוּקְרָא** m. ch. (דקר) *fork-like reed,* opp. to קני plain stems; prop. *Pl.* הוּקָרֵי, הוּקָרִין. Succ. 13a ד׳ דקני the pronged reeds (corresp. to אַפְקוֹתָא of the palm-tree, Rashi). Lev. R. s. 12.

**דַּיְקָן, דּוֹקָן** m. h. same, *fork, fork-like reed, pronged pole.* Y. Erub. I, 18c קנה ודר׳ reed-stem and prongs. Ib. 19c כמין דק׳ כמין דוק׳; Y. Kil. IV, 29b; Y. Succ. I, 52a bot. כמין הָקָרִים (v. הָקָר). Y. Shebi. II, 33d top עושה לה דיק׳ (corr. acc.) he puts under it a pronged prop. Tosef. Kel. B. Mets. III, 14 הדוק׳ ed. Zuck. (Var. דורקין).—*Pl.* דוק׳ וסותם forked reeds with which he closed the breach; Y. Erub. I, 19c top; Y. Succ. l. c.—Tosef. ib. I, 4 if one made a ceiling of the Succah בקנים ובד׳ with (plain) reeds and with forked reeds; Bab. ib. 13a קנים ודר׳ (Ms. M. 2 קנים הד׳, v. Ar. s. v. דקר), expl. קנים של ד׳ pronged reeds. Tosef. Men. XI, 6 דומין לדק׳ shaped like forks; Men. XI, 6 (96a) מפוצלין . . . . כמין ד׳ Ar. (ed. omit. כמין ד׳).—*Denom. מְדוּקְרָן *fork-shaped.* Tosef. Kil. IV, 5 קנים מְדוּקְרָנִים; Erub. 16a; 11b קנים הדוקרנין (Ms. M. הדוקרים).

**דַּיְקָ׳, דּוֹקְרָנָא** ch. same.—*Pl.* הוֹקְרָנִין, דַּיְקָ׳. Y. Yoma III, beg. 40b כמין תרין דק׳ וכ׳ like two prongs of light; Y. Ber. I, 2c דקור׳ (corr. דוקר׳); Gen. R. s. 50 Ar. (ed. תרתין קרנין).

**דּוּר** I (b. h.) [1] *to form a circle or enclosure* (v. Fl. to Levy Talm. Dict. I, p. 440a sq.).—Denom. הדר II, הדר, הֲדָרָה &c.].—2) (denom. of הֲדָרָה) *to reside, dwell.* Ber. 8a לעולם ידור אדם הָדָר וכ׳ one must try to live in the same place with his teacher. Keth. 72a; a. fr. אין אדם הָדָר וכ׳, v. כְּפָרָה. Ib. 110b בל הדר בא״י whoever lives in Palestine.—Succ. 35a (ref. to *hadar,* Lev. XXIII, 40) א״ת הָדָר אלא הַדָּר דבר שֶׁהָדָר וכ׳ ed. (Ms. M. הָדָר דבר הַדָּר וכ׳) read not *hadar* but *haddar,* something which remains on its tree from year to year (without withering); a. fr.—3) *to lodge,* v. infra.

*Pi.* דִּיֵּר 1) *to cause a circuit;* ד׳ שדה *to let cattle change folds within a field, to collect manure in a field, by letting cattle live on it.* Shebi. III, 4. Y. ib. 34c bot. מְדַיְּרִין בטובה you may let your cattle live on one's field as a favor; a. e.—2) *to lodge,* v. infra.

*Hif.* הֶדִּיר *to lodge.* Pesik. R. s. 3, beg. (play on הֶדְיֹט) שמַּדִּיר בינה בפרה it (the goad) causes understanding to dwell in the cow; Pesik Baḥod. p. 153a שמורה (ed. O. שמדיר); Koh. R. to XII, 11 [read:] שהוא מְדַיֵּר; Num. R. s. 14 שהָר; Y. Snh. Tanḥ. B'haăl 15 הָד׳ אצל הפרה וכ׳.—[Num. R. l. c. the words of the wise הָרִים בינה וכ׳ lodge understanding with men.]

*Nithpa.* נִדַּיֵּר *to be manured* by cattle living in folds, v. Piel. Shebi. IV, 2; M. Kat. 13a; a. e.

**דִּיר, דּוּר** ch. same, *to dwell.* Targ. Ps. CV, 23; a. fr.—Pes. 113a top (v. Rabb. D. S. a. l. note 6).—Part. דָּאֵיר, דָּיֵיר. Targ. Ps. LVII, 5 דָּיִירָא Ms. (ed. דחיירא).—Yeb. 52a דאיר בבי חמוי וכ׳ he resides with his father-in-law. B. Mets. 117a דהוו דָּיְירֵי who occupied. Taan. 24a דְּיִירְנָא וכ׳ I live in a poor village.

*Pa.* דַּוֵּר, דַּוֵּאר, דַּיֵּיר 1) *to go around, to peddle* (cmp. h. סָחַר). R. Hash. 9[b] (expl. הָרוֹר, Lev. XXV, 10) כְּמְדַיֵּיר כי :3 דר בר דיירא Ms. M. (ed. בי דיירא, Ar. s. v. ומובילֵ וכ׳ מְדַוַּאר דריא) as a traveller is licensed to go around and carry his goods through the whole district.—2) *to deposit manure*, v. preced. *Pi.*—B. Kam. 113[b] הני דְּדַיְּירֵי דיירי Rashi (ed. דירי, Ms. R. דְּמְדַיְּירֵי דיירי, v. Rabb. D. S. a. l. note) those (gentiles) who manure fields for pay by letting cattle live on them in folds.—3) *to place around (in a row*, Rashi). Kidd. 81[a] ד׳ גולפי placed jugs around (as a partition).—*4) *to round a person, to overtake.* B. Kam. 92[b]; B. Mets. 107[b] (prov.) רהוט . . . ולא מַדְוְרוּהוּ וכ׳ Ar. (ed. אמטו, מטו) runners run but overtake not one who has taken a morning meal.

**דּוֹר** II m. (preced., cmp. זֵר) *rim, wreath.* Kel. XVI, 3.—*Pl.* הוֹרִים. Ib.

***דּוֹר** III m. *a stuffed bag.* Lam. R. to I, 1 רבתי (חד כות׳ 2), v. אֵדֶר I. [Y. Snh. X, 28[a] top; Num. R. s. 14; 15; Tanḥ. B'haăl. 15, v. כַּהוּר.]

**דּוֹר** m. (b. h., הוּר I) [*circle, period,* cmp. גִּיל] *generation, contemporaries.* Arakh. 17[a] ד׳ לפי פרנס as the leader so the generation; a. v. fr.—ד׳ המפלגה the generation which witnessed the separation of races; ד׳ המבול which perished in the flood; ד׳ המדבר which perished in the desert, &c. Snh. X, 3 (107[b], sq.); a. fr.—*Pl.* דוֹרוֹת. Ib. 99[a]; a. fr.—לַדּוֹרוֹת *for all time to come; permanent,* opp. לְשָׁעָה חוראת שעה a temporary ordinance. Ib. 16[b] (ref. to Num. VII, 1) אותם במשיחה ולא לד׳ וכ׳ only they were installed with ointment, but not as a precedent for future installations; a. fr.—Men. 19[b], a. e. ד׳ משעה לא ילפינן a permanent law cannot be derived from a special temporary legislation.—פסח ד׳ annual Passover celebration, opp. to פסח מצרים the one observed in Epypt. Pes. IX, 5; a. fr.

**דּוֹר** imperat. of גָּרַר. Kidd. 41[a]; a. fr.

**דּוּרָא** I m. (v. הוּר I) *district, settlement, village* (corresp. to h. חָצֵר). B. Bath. 54[b] ד׳ דרשוותא Ms. M. (ed. דרשואתא); Erub. 12[a] הוּרָה דרשותא *Shephardville* (v., however, Berl. Beitr. z. Geogr. Babyl. p. 30).—Pes. 40[a] ד׳ דבי וכ׳ the settlement of Be-Ḥashu.—*Pl.* הוּרָתָא. Targ. Ps. X, 8 ed. Lag. (Vär. דרתיא, v. הַרְתָּא; Ms. הוּרָאתָיְיא).

**דּוּרָא** II m. (b. h. דַּר, v. Ges. H. Dict. s. v.) *dura,* name of *a jewel, mother of pearl*(?). Targ. Esth. I, 6 ד׳ דכרכי וכ׳ the dura of the Sea places.—Esth. R. to l. c. למרגליתא הוּרָה . . . אית אתר there is a place where a pearl (or jewel) is called *durah;* Meg. 12[a] there is a precious stone in the Sea places ודירה שמה Ms. M. (ed. הָרָה) whose name is *dirah* (*darah*); Y. Snh. X, 28[a] top תמן קריין . . דירה there (at a certain place) they call &c.

**דּוּרָא** III or **דַּוָּרָא** m. (הוּר I) a *parasite worm* in the bowels. Num. R. s. 7 [read:] שאהיה נותן ד׳ במעיהן; v. הַרְרָא.

**דּוּרָא** IV m. (דיר II) *burden, load.* B. Kam. 92[b] (prov.) אי דלית ד׳ וכ׳ (our w. missing in Ar. s. v. דלא) if thou wilt lift the burden, I shall lift (if you will share the responsibility, I shall take the lead).

***דּוּרָא** IV, or **בֵּי ד׳, דַּוָּרָא** (cmp. דַּוָּאר I) *Be-Dura (Davvara),* a station near Hagronia. Ber. 31[a] ed. (Ms. M. דיירא, without בי; Ms. F. בי דירא; oth. var. דרא, דראי, בי דודא, v. Rabb. D. S. a. l. note).

***דּוּרָאטָא** m. pl. (δώρατα, irreg. pl. of δῶρον, v. LXX, II Chr. XXXII, 23 ed. R.) *gifts.* Y'lamd. to Num. XV, 1 quot. in Ar. s. v. דריה.

***דּוּרָאי** m. (v. הוּרָא) *county governor,*—מרי ד׳ (Mylord, the governor), title of an officer. Yoma 82[b]; Snh. 74[a]; Pes. 25[b] (Ms. M. דודאי; Rashi: the lord of *my village,* v. הוּרָא I).

**הוֹרָן,** v. הֵרֶן.

**דּוּרְבָּנָא** m. (contract. of דברברנא, reduplic. of דבר, v. הַבָּר; cmp. רוֹרְבָּנָא a. הֵרֶבָן) *a haughty leader.* Targ. Job XXXIV, 20 ed. Lag. (ed. Vien. הוּרְבָּנֵי).—*Pl.* הוּרְבָּנַיָּא, הוּרְבָּנֵי. Ib. XXXV, 9 (Var. רַבְרְבָנֵי). Targ. Prov. VIII, 16 Var. ed. Lag. דוכרני (corr. acc.). Targ. Ps. XXXI, 24.

**דַּרְגּוֹן, דּוּרְגּוֹן** m. (דרג) *a suite of graded officers.* Y. Hor. III, beg. 47[a] הוא וכל דו׳ דידיה Himself and His entire staff (of angels); Y. Snh. II, 20[a] top דר׳. Ex. R. s. 1 הית מניח דר׳ שלו he (Moses) left his escort.—Y'lamd. to Num. XII, 1, quot. in Ar. דרוגן. Num. R. s. 4 שיהיו עושין דר׳ לפניו that they should form a hierarchy of officers before him. Y. Keth. XII, 35[a] bot. חמא דורגין דידיה וכ׳; Koh. R. to IX, 10 דרגון (corr. acc.) he saw his (R. Hiya's) suite in the future world, and his eyes became dim.

**דּוּרְדָּא** m. (Pers. *durd,* cmp., however, דרד) *sediment, lees, dregs.* Ab. Zar. 32[a].—*Pl.* הוּרְדַּיָּא, הוּרְדֵּי (used as sing.). Targ. Ps. LXXV, 9.—Meg. 12[b] like wine resting על הוּרְדַּיֵּיהּ upon its lees (Jer. XLVIII, 11). Ab. Zar. 34[a]; a. e.

**דּוּרְדַּנְיָא,** v. הַרְהַנְיָא.

**דּוּרְדֵּס,** v. הַרְהֵס.

**דּוּרְדָּיָא** pr. n. m. *Durdaya.* Ab. Zar. 17[a] El. ben D. (Var. דרודיא).

**דּוּרָה,** v. הוּרָא I, II.

**דּוֹרוֹן** I pr. n. pl., כרם ד׳ *the vineyard of Doron.* Y. Kil. VII, 20[a] bot.

**דּוֹרוֹן** II, ch. form הוֹרוֹנָא m. (δῶρον) *present, honorary gift.* Targ. Ps. CXLI, 2. Ib. XL, 7; a. e.—Zeb. 7[b] עולה ד׳ הוא the burnt offering is a votive gift (not a means of atonement). Pes. 118[b]; a. fr.—*Pl.* הוֹרוֹנִין. Targ. Y. Ex. XII, 46; a. e.—הוֹרוֹנוֹת. Gen. R. s. 79. (Yalk. ib. 133 הוֹרָנוֹת); a. fr.—Chald. form. הוֹרוֹנְיָתָא. Targ. Ps. XX, 4 ed. Lag. (Ms. a. some ed. דוכר׳ incorr.). Cant. R. to VIII, 11 דורונות, v. next w.

**דּוֹרְיָא** f. (δωρεά) same. *Pl.* הוֹרְיוֹת, הוֹרָאוֹת. Gen. R. s. 85, end, the one sent (to Babylon) dates, and the other (to Palestine) דוריות gifts of honor (purple cloak, ref. to Josh. VII, 21); Cant. R. to VIII, 11 דורוניות (corr. acc. or הוֹרוֹנוֹת).—Ex. R. s. 5 דוראות של עטרות gifts consisting of crowns.

**דְּרוֹרִיָּה, דּוֹרְיוּה, דּוֹרִיָּה** f. (דרר, דור, v. הִדְרוֹר) *freedom, remission of tribute* or *fine, pardon.* Gen. R. s. 53 (play on יִצְחָק) [read:] יצא חוק לעולם ליתן דו׳ לעולם a law was issued to give a grant (remission of sin) &c.; Yalk. ib. 92 יצא חוק דרור׳ וכ׳. Gen. R. l. c. [read:] מה עשירית . . . ליתן ד׳ לעולם אף עשירית . . . . ליתן ד׳ לעולם as the verb עשה used there (Esth. II, 18) means to grant a remission to the world, so does the verb עשה (Gen. XXI, 8) etc.; Pesik. Sos, p. 146ᵃ דורניא (corr. acc.); Yalk. Gen. 93 דרור׳.—Y'lamd. to Lev. XXI, 10, quot. in Ar. ד׳ שלימה full pardon.

**הוֹרְיוֹת,** v. הוֹרְיָא.

**הוֹרְיוּה,** v. הוֹרִיָּה.

**דּוֹרְכָא** m. (דרך) *threshing.* Targ. Y. II Deut. XXV, 4 הוֹרְכִיה (Y. I הָרְכִיה, h. text דיש).

**דּוֹרְכָאוֹת** f. pl. (v. preced.) *pomace.* Tosef. Maas. Sh. I, 10 ד׳ של תמרה ed. Zuck. (Var. ריתכאות).

**דּוֹרְכִיוֹת, דּוֹרְכִיאוֹת, דּוֹרְכָאוֹת** *reliefs,* v. הִידְכֵי.

**דּוּרְמוֹס** m. (a disguise of Ἑρμῆς, or Mercurius, the divinity of commerce to whom a great annual fair, prob. of Tyre, was dedicated, v. Y. Ab. Zar. I, 39ᵈ top, quot. s. v. ארקליס) *Durmos,* name of *a great annual fair.* B. Mets. 72ᵇ (Ms. M. אסרטיון, v. Rabb. D. S. a. l. note).

**דורמוסקית,** v. דּוּרְמַסְקִית.

**דורמליס, דורמלוס, דורמילוס,** v. דרומילוס.

**דורמיס׳, דורמסיות, דורמסיאות,** v. אנדרולומוסיא.

**דורמסקין,** v. דַּרְמַסְקִינָא.

**דּוּרְמַסְקִית** pr. n. f. *Durmaskith* (*of Damascus*). Sifré Deut. 1 R. José ben D.; Ḥag. 3ᵇ; Tosef. Yad. II, 16 דורמוס׳; Tosef. Sot. III, 9; a. fr.—Mekh. Yithro, Baḥod. 1 Abba José b. D.—[Tanḥ. Noah 1 דוסקמא, דוסמקא (corr. acc.), Var. קצרתא, v. Tanḥ. ed. Bub. ib.] [*Pl.* הוּרְמַסְקִיוֹת, v. דַּרְמַסְקִינָא.]

**דורמסקנין, דורמסקניות, דורמסקנא,** v. דַּרְמַסְקִינָא.

**דורניא,** Pesik. Sos p. 146ᵃ, v. הוֹרְיָה.

**דורניאות,** Esth. R. to I, 1, read הוֹרוֹנִיוֹת, v. הִידְכֵי.

**דורסות,** Tosef. Maas. Sh. I, 10 Var., v. דְּרוֹסוֹת.

**דורסים,** Y. Kidd. I, 58ᵈ, v. דְּרוֹסָה.

**דּוּרְסָן** m. (דרס) *place where hides are trodden or fulled* before tanning. Bets. I, 5 (11ᵃ) you must not place the hide לפני הד׳ in front of the *dor'san* (Mish. Nap. a. oth. בית הדריסה, Y. ed. לפני הדריסה).

**דּוּרְצִינִי,** v. דַּרְצִינִי.

**דּוּרְקְטִי** f. (a perversion of τρωκτή, sub. σταφυλή, v. infra) *grape used for dessert,* fit for eating but yielding no wine, fig. *a woman who has no menstruation.* Nidd. IX, 11. Ib. 64ᵇ; Keth. 10ᵇ (phonetic etymology) דור קטוע [hence the perversion] a cut-off race (bound to die out). Ib. משפחת ד׳ a family the women of which have neither menstruation nor symptoms of injured virginity. Y. ib. I, 25ᵃ bot. quoting Mish. Nidd. l. c. טָרוֹקְטִי.

**דורקן, דורקין,** Tosef. Kel. B. Mets. III, 14 Var., v. הוֹרְקָנָן.

**דּוֹרֵשׁ** m. *lecturer,* v. דָּרַשׁ.

**דּוּרְשִׁינִי** m. (comp. of דּוּר a. שִׁינִי, pl. of שִׁנָּא) [*row of teeth,*] *gum.* Sabb. 65ᵃ לד׳ (some ed. לדורשו, incorr.; Ms. M. דורשני, Var. a. Ar. in two words, v. Rabb. D. S. a. l. note) a remedy for the gum. Cmp. דְּרָנָא I.

**דּוּרְתָּא,** v. דַּרְתָּא.

**דּוּשׁ** (b. h.), part. a. perf. דָּשׁ 1) *to tread, trample, thresh.* Sabb. VII, 2 הַדָּשׁ he who threshes (on the Sabbath); a. fr.—Euphem. for sexual contact. Nidd. 41ᵇ. Gen. R. s. 85. Pes. 87ᵇ; a. e.—דוש בעקבו to trample with one's heel, *to treat lightly, not to heed.* Ab. Zar. 18ᵃ. Lev. R. s. 27.—2) *to walk about, be familiar, well-known.* Meg. 24ᵇ אם היה דש בעירו if he has been a familiar figure in his town (so that people do not mind his bodily disfigurement); Y. Taan. IV, beg. 67ᵇ; a. fr.

*Pi.* דִּיֵּשׁ *to trample.* Ex. R. s. 15 הרית מְדַיְּשִׁין את חצץ וכ׳ you used to tread upon this piece of wood. Midr. Till. to Ps. VIII, 3 מְדַיֵּשׁ עליך כעפר even one who treads upon thee as upon dust. Gen. R. s. 44 דַּיְּשֵׁם tread upon them.

*Polel* הוֹשֵׁשׁ, v. דָּשַׁשׁ.

**דּוֹשׁ** ch. same, 1) *to thresh.* Targ. Ruth II, 17.—Zeb. 116ᵇ; Men. 22ᵃ, v. דַּשְׁתָּאָה.—2) *to tread upon, trample* (to death). Targ. II Kings VII, 17; a. fr.—B. Kam. 9ᵃ דָּיֵישׁ אמצרר he sets his foot upon the landmark (symbol of possession).—3) *to be used to, not to mind.* Sabb. 129ᵇ כיון דדשו ביה רבים since the people are in the habit of doing it. Gitt. 56ᵇ כיון דדש דש being used (to the hammering) the gnat did not heed it. Keth. 62ᵃ דַּשְׁנָן בה we are used to it.—Targ. Prov. VIII, 33 תְּדַרְשׁוּן, v. Af.

*Af.* אַדֵּישׁ, אָדֵשׁ *to pass over, to leave unheeded, to be listless.* Targ. Prov. IV, 15; XIII, 18; XV, 32 Ar. a. Mss. (ed. Lag. אר׳ מר׳ with ר, h. text פרע); ib. VIII, 33 (v. supra, ed. Lag. תירשון).—Snh. 7ᵃ (prov.) טובה לדשמע ואדיש (Ms. M. ואריש) happy he who hears (himself abused) and minds it not; he will escape a hundred evils.—Y. Peah I, 15ᶜ bot.; Y. Kidd. I, 61ᵇ ומַדְּשִׁין . . . . אכול ואֵדֵישׁ eat and care not (do not share in our conversation), for so do dogs eat and mind not. [Targ. Y. II Num. XI, 8 אדשין, v. דְּשַׁשׁ.]

*Ithpe.* אִתְדַּשׁ, אִידַּשׁ *to be trampled upon, threshed.* Targ. Is. XXIV, 3. Ib. XXV, 10.—[Targ. Jer. XLVIII, 26, v. דְּשַׁשׁ.] *Polel* דּוֹשֵׁשׁ. *Palp.* דַּשְׁדֵּשׁ, v. דְּשַׁשׁ.

**דַּוְשָׁא**, v. דַּוְוָשָׁא.

**דּוֹשָׁן** m. (דשן) *fat pasture ground.* Sifré Num. 81; Deut. 62 דּוֹשְׁנָהּ שֶׁל יְרִיחוֹ (cmp. דֶּשֶׁן Jer. XXXI, 39).

**דּוּת, חַדּוּת** f. (sub. בֵּית) m. *a subterranean masoned store-room, cistern, cellar.* [Syr. חדותא *grex, horreum*, P. Sm. 1200.] [In Mishnah Seder Tohăroth חדות, v. R. S. to Ohol. XI, 8.] B. Bath. IV, 2 he who sells a house, has not sold with it לֹא אֶת הַבּוֹר וְלֹא אֶת הַדּ׳ either the pit or the *duth*. Ib. 64ᵃ אֶחָד הַבּוֹר וְאֶחָד הַדּ׳ וכ׳ *bor* and *duth* are subterranean, בּוֹר בְּחַפִּירָה דּ׳ בְּבִנְיָן a *bor* is made by digging, a *duth* by masonry. Tosef. Erub. XI (VIII), 18; Tosef. Pes. I, 3 הִרְצִיעַ וְהִדּ׳; Y. ib. I, 27ᵇ top וְהִתְחִתּ׳. Ib. בְּחִ׳ שֶׁיֵּשׁ לָהּ שִׁישׁ וכ׳ treating of a *ḥadduth* which has a lid. R. Hash. III, 7.—Y. Ab. Zar. II, 40ᶜ bot. עוֹלֶה . . . לְחַדּוֹת (corr. acc.) when going up with him to the upper story or down to the cellar &c. Kel. V, 6 ed. Derenb. חִדּ׳. Ohol. XI, 8 חִדּ׳; Tosef. ib. XII, 4 חִדּ׳; a. fr.—*Pl.* חִדְּיוֹת. Tosef. B. Bath. III, 1 (Var. הִדְּתוֹת, Mish. ib. IV, 2 sing.).—חַדְּתִירִין. Y. ib. IV, 14ᶜ bot. חִדְּתִירִין ed. Krot. (corr. acc.). [Our w. seems to be originally חִדּוֹת, fr. יחד. As to rejection of ח cmp. חַלְבְּצִירִין.]

**דְּוָא, דְּוָתָא**, v. דְּוָוָתָא.

**דָּחָא, דָּחָא**, v. דחי.

***דְּחַד**, *Pa.* דַּחֵד (=חדתד) *to set apart of each kind.* Targ. Y. I Deut. XV, 14 (O. פרש, h. text ענק Hif.) מְדַחֲדָא תְּדַחֲדוּן לֵיהּ (ed. Amst. מדחר׳ תדחר׳, corr. acc.).

**דָּחָה**, v. דחי.

**דְּחַח, דַּחַח** (cmp. זְחַח) *to be merry, wanton.*—Denom.:

***דַּחֲחָא** f. *jester, dancer.*—*Pl.* דַּחֲחָן. Dan. VI, 19 (cmp. דַּחֲחָרָא; oth. opin.=next w.).

***דַּחֲחוֹנוֹת** f. pl. (v. preced.) *boards used at weddings as tables.* Tosef. Kel. B. Mets. V, 3 Kimḥi (ed. Zuck. רחוזונית, Var. רחוזונות).

**דְּחוּחָא** m., pl. דְּחוּחֵי (דחח, v. דְּחַח) *wantonness.* Targ. Ps. LXII, 9 ed. Lag., v. זְחוּחָא.

**דָּחוֹי**, v. דחי.

**דְּחוֹי**, v. דְּיחוֹי.

**דְּחוּכָא** m. (דְּחַח) *feast, wedding entertainment.* Koh. R. to II, 2 [read:] דְּדָחוֹכֵיהּ מִצְרִבָּא וכ׳ he whose feast is disturbed,—what has rejoicing to do with him?; Pesik. Aḥaré p. 169ᵇ הֵן דִּדְחוֹכֵיהּ מְעוֹרְבִּב (read הֵן דִּדְחוֹכֵיהּ); Lev. R. s. 20.

**דְּחוֹק** m. (דחק) 1) *oppression.* Targ. Ex. VI, 6. Targ. Ps. XLIII, 2.—2) *need, stint.* Targ. II Chr. XVIII, 26; I Kings XXII, 27.

**דְּחַח, דָּחָא, דָּחָה** (b. h. דָּחָה) 1) *to push away, thrust.* Tosef. Yoma IV (III), 14 הִדָּחָהוּ וְלֹא מֵת; Y. ib. VI, 43ᶜ bot. דְּחָרֵיהוּ if the man thrust the goat down the precipice, and it did not die. Snh. 107ᵇ, a. e. תְּהֵא שְׂמֹאל דּוֹחָה וְיָמִין מְקָרֶבֶת let the left hand repel them and the right invite; a. fr.—Transf. דּ׳ בְּקֹשׁ, or בְּקִנְאָה *to dismiss with a vague or paltry reply.* Ḥull. 27ᵇ. Tanḥ. Ḥuck. 8; Num. R. s. 19; a. fr.—2) *to expel.* Tosef. Dem. III, 4; Bekh. 31ᵃ; Y. Dem. II, 23ᵃ top, v. חֲבֵרוּת.—3) *to suspend, make inoperative, supersede.* Ohol. VII, 6 אֵין הוֹתְרִין נֶפֶשׁ מִפְּנֵי וכ׳ we dare not set aside the regard due to one human life for the sake of saving another human life; Gen R. s. 94 כָּךְ עוֹשִׂין דּוֹחִים וכ׳ is it thus one must act? dare you sacrifice one life &c.?—Y. Snh. VIII, 26ᶜ top דּ׳ אֶת הַסָּפֵק to disregard the doubt the benefit of which is to be given to the criminal.—Y. Shek. IV, 47ᵈ bot. דָּחִינוּ אוֹתוֹ וכ׳ we postponed it (the fast) to the first day of the week; Meg. 5ᵇ דְּחִינְהוּ; Erub. 41ᵃ דְּחִינְהוּ.—Pes. VI, 1 . . אֵלּוּ דְּבָרִים דּוֹחִין וכ׳ the following performances needed for the Passover offering take precedence of the Sabbath (cause a suspension of the Sabbath laws); a. v. fr.—*Part. pass.* דָּחוּי a) *pushed, hurried.* M. Kat. 28ᵃ מִיתָה דְּחוּפָה וּדְחוּיָה a hurried death.—b) *suspended, superseded.* Yoma 7ᵇ, a. fr. טוּמְאָה דְּחוּיָה דּ׳ וכ׳ the law about levitical purity is only suspended for the sake of an entire community (and its suspension requires atonement), opp. טוּמְאָה הוֹתֶרֶת the law &c. is inoperative. Zeb. 12ᵃ מֵעִיקָּרוֹ דּ׳ unfit from the start, opp. נִרְאֵית וְנִדְחֵית, v. infra.—[Yeb. 80ᵇ; Gitt. 57ᵃ דְּחִיתָה, v. דְּחִיתָה.]

*Nif.* נִדְחָה *to be pushed aside, suspended; to give way.* Meg. 5ᵇ הוֹאִיל וְנִ׳ יִדָּחֶה the fast being once suspended (on account of the Sabbath), let it remain so (and not be taken up on Sunday). Pes. 66ᵇ אִישׁ נִ׳ . . . וְאֵין צִבּוּר נִידָּחִין an individual (if unclean on Passover) is suspended (postpones the celebration) until the second Passover (Num. IX, 10 sq.), but not a community. Yoma 64ᵃ בַּעֲלֵי חַיִּים אֵינָן נִידָּחִין animals (dedicated for sacrifices) cannot be removed forever from sacred use (as long as the obstacle lies not in their physical unfitness). Ib. נִרְאֵית וְנִ׳ once fit and then discarded (on account of a temporary unfitness).—Ber. 64ᵃ שֶׁשָּׁהָה נִדְחֵית מִפָּנָיו . . כָּל הַנִּ׳ to him who gives way to time (yielding patiently to circumstances), time will give way, v. דָּחַק.

*Hif.* הִדְחָה 1) *to remove hurriedly.* M. Kat. 22ᵃ מְמַהֵר הָיָה מְדַחֶה מִיטָּתוֹ he who is anxious to remove the bier of a relative (hurries the burial).—2) *to thrust.* Arakh. 30ᵇ אֶבֶן אַדְחֶה אַחֲרָיו וכ׳ Rashi (ed. אירדחה, corrupt. of אַרְחֶה; Ar. הַדַּח imperat. Kal) I will throw a stone after the fallen man (not give the sinner a chance to return). [Naz. 16ᵇ מִדְּתִין בֵּהּ Ar., read with ed. כְּדַהֲווֹינַן בֵּהּ.] [Tosef. Toh. VIII, 8 הַמִּדְחָה, v. דָּחַס.]

**דְּחָא, דְּחִי** ch. same, 1) *to thrust, push, knock down.* Targ. O. Num. XXXV, 20 דְּדָחְיֵהּ he knocked him down (h. text הִדַּף; Y. הַדְחֵיהּ). Targ. Ps. CXVIII, 13; a. e.—2) *to suspend, supersede* &c., v. preced. 3). Zeb. 12ᵇ הוּא דְּ׳ נַפְשֵׁיהּ בִּידִים he debarred himself from offering (on account of his apostasy). Pes. 69ᵇ אִימָא לְיִדְחֵי I might think they take precedence of the Sabbath. Ber. 23ᵃ גַּבְרָא דְּחוּיָא הוּא the person was for the time in an unfit condition to pray (and his prayer does not count at all).

*Af.* אַדְחֵי, *Pa.* דַּחֵי *to push aside, drive off.* Pes. 57a דְּחוּרֵי קָא מַדְחֵי לָן he sends us off (with a vain promise). *Ithpa.* אִידְּחֵי, *Ithpe.* אִירְּחֵי 1) *to be thrust down.* Targ. Ps. XXXVI, 13 אִידְּחַיַּין Ms. (ed. וְיִדְּחַיַּן); a. e.—2) *to be superseded, postponed* &c. (v. preced. Nif.). Targ. Y. Num. IX, 10.—Zeb. 12b ממילא אי׳ he was debarred from offering through no fault of his. Ib. גברא אי׳ the person was unfit; a. fr.

דְּחִיָּית, דְּחִיתָא f. (preced.) 1) *thrusting, knocking down.* Snh. 45a (ref. to דוחפו, Mish. ib. VI, 4) מניין שבר׳ whence do we derive the law that he must be knocked down?; Y. ib. VI, 23c top מניין שטעון ד׳.—*Pl.* דְּחִיּוֹת, דְּחִיּוֹת. Ib.—2) *postponement, suspension.* Y. Sabb. XIX, beg. 16d עיקר דְּחִיָּיתָן וכ׳ what they chiefly supersede is the Sabbath and that which is required for their execution is labor (otherwise forbidden).—[דְּחִיּוֹת in later Hebr. literature: *the reasons for shifting the first day of Tishri* in the Jewish calendar.]

דַּחֲוָיָא m. (v. דַּחֲוָא) *feaster, reveller.*—*Pl.* דַּחֲוָיִין. Lev. R. s. 33, v. דִּיאוֹנִיסִין.—Fem. דַּחֲוָיְיתָא. Lam. R. introd. (R. Johan. I) קרתא ד׳ (translation of קריה עליזה Is. XXII, 2; Targ. חדאה).

דָּחַק, דָּחֲקָ, דָּחֵק (cmp. דְּחַח) *to laugh; to deride.* Targ. Job XI, 3; Targ. Ps. II, 4, v. דְּחִיק. Targ. Ps. XXII, 8 (ed. Lag. רחב). Targ. Prov. I, 26 (Var. דחק, incorr.).—Pesik. B'shall. p. 93b דַּחֲקָא וכ׳ laughing and weeping (Koh. R. to XI, 2 חיורכת).

*Pa.* דַּחֵק *to make sport of, to play.* Gen. R. s. 79 לית אנא מְדַחֵק בהדין וכ׳ (Koh. R. to X, 8 מגחך) will I not make sport of that elder of the Jews?! Koh. R. to III, 2 children מְדַחֲכִין וכ׳ (ed. Wil. מדה׳) playing in front of a dwelling.

דְּחַל, דְּחֵל (cmp. זחל a. Arab. *daḥala*) [*to be depressed, bent,*] *to fear, be afraid of, shun; to worship, revere.* Targ. Gen. XVIII, 15. Targ. Ps. XXXIII, 8; a. fr.—*Part.* דָּחֵיל, דָּחֲלָ; constr. דְּחִיל. Targ. Ex. IX, 20. Targ. Gen. XIX, 30; a. fr.—Sabb. 23b דד׳ מרבנן he who reveres the scholars. Y. Naz. IX, end 58a (play on מורה a. מורא, v. Mishn. ib. IX, 5) מה ביזרא ד׳ וכ׳ as the grain is afraid of the iron (scythe), so is the hair &c.; a. fr.—Sabb. 31b, a. fr. דְּחִיל חטאין shunning sin.

*Pa.* דַּחֵל *to frighten, to cause fear.* Targ. II Sam. XIV, 15 דַּחֲלוּנֵי ed. Lag. (ed. דחלוננו).

*Af.* אַדְחֵיל *to frighten, scare.* Cant. R. to III, 6 מן הדא את מדחיל לי with this (fire) wilt thou frighten me?—Koh. R. to VII, 1 (prov.) whom a snake once has bitten, חבלא מדחיל לירה a rope will frighten.

*Ithpe.* אִידְּחִיל *to be afraid.* Lev. R. s. 9 אִידְּחִילַת מינה she was afraid of him.

דְּחִילָא, דִּחְיוֹל m. (preced.) 1) *fearing,* v. preced.—2) *fearful, terrible, awe-inspiring.* Targ. Y. Gen. XXVIII, 17. Targ. Ps. LXXVI, 5 דָּחִיל Ms. (ed. נהיר דחיל, combin. of two versions). Targ. Deut. X, 17. Ib. VIII, 15; a. fr.—Lev. R. s. 9 מה ד׳ חדרן שלידטא how severe is this ruler!—*Pl.* דְּחִילַּיִן, f. דְּחִילַּן. Targ. Hab. I, 7. Targ. Ps. XLV, 5 (noun).

דְּחִילָא m. (preced.) *fear, reverence.* Targ. Jon. I, 16 (ed. Lag. דַּחֲלָא).

דְּחִילוּ f. same, *fear, worship.* Targ. O. Gen. XXVIII, 17 מא ד׳ אתרא וכ׳ Oh, the fearfulness of this place!—**Pl.* דְּחִילָוָן *manifestations of worship.* Targ. Is. LXVI, 20 ed. Ven. I a. Levita (ed. Lag. רחילון, oth. ed. רחילין; h. text צְבִיִּים (!); cmp. תושבחן for כרכרות ibid.).

דחונוניתא, v. דַּחֲנוּנִיתָא.

דְּחוֹס, v. דְּחַס.

דְּחוֹק, v. דְּחַק.

דְּחִיפָה f. (דחף) *pushing, knocking down.* Y. Sabb. VII, 9d bot. נגיחה וד׳ אב goring and knocking down are chief actionable damages, v. אַב (Y. B. Kam. I, beg. 2a נגיפה).

דְּחִיק, דְּחֵיק, v. דְּחַק.

דְּחִיקָ m., דְּחִיקָא c. (דחק) 1) *narrow, pressed.* Targ. Y. Num. XXII, 26. Targ. I Kings VIII, 64 (not ר); a. e.—Taan. 21a ד׳ לחו מילתא טובא they were hard pressed (in great distress); B. Mets. 114b.—*Pl.* דְּחִיקִין, f. דְּחִיקָן. Targ. Ez. XLII, 5 sq.—2) *forced.* B. Kam. 43a, a. e. שיטוייא ד׳ a forced answer (argument).

דְּחַל, v. דְּחֵיל.

דְּחַלָא I m. (preced.) *fearer, worshipper.*—ד׳ דיי׳ *God-fearing.* Targ. Gen. XXII, 12; a. e.—*Pl.* דְּחַלַּיָּא. Targ. Ps. CXXXV, 20; a. e.—Targ. Is. LV, 13 דחלי חטאה shunning evil.—Fem. דְּחַלְתָּא. Targ. Prov. XXXI, 30 ד׳ דיי׳ Ms. (ed. דחלתיה דאלהא). Targ. II Kings IV, 8.

דַּחֲלָתָא II f. (preced.) *fear.* Targ. Ps. II, 11. Targ. Prov. I, 7; a. fr.—Y. B. Mets. II, 8c bot. בגין דַּחֲלָתֵיךְ from fear of thee; a. e.—Trnsf. (cmp. יִרְאָה) m. *deity.* Targ. Is. II, 22. Targ. Y. II Deut. XXXII, 15. Targ. Y. I ib. 18 דַּחֲלַת (Ms. דחלא); a. fr. *Pl.* דַּחֲלָן. Ib. 17; a. fr.—דַּחֲלָתָא. Targ. Ps. LV, 5.

דחלא, Pesik. Zakhor, p. 26b, read: זַחֲלָא.

דַּחֲלוּלֵי m., pl. דַּחֲלוּלֵיָּא *scarecrows.* B. Bath. 27b ובד׳ בעלמא סגי לירה Ms. (v. Rabb. D. S. a. l.) and the putting up of scarecrows (to keep the birds off) would be sufficient (Rashi: cutting *gaps* between the branches).

דַּחֲלוֹנָא m. (v. דַּחֲלָא) *God-fearing, conscientious.*—*Pl.* דַּחֲלוֹנַיָּא. Y. Maas. Sh. V, 56b bot., v. חַכַּר.

דַּחֲלָתָא, דַּחְלָתָא, v. דַּחֲלָא.

דחם, v. next w.

דָּחַס (דָּחַשׁ) (cmp. דחי) *to press, crowd.*—*Part. pass.* דָּחוּס, f. דְּחוּסָה *crowded, thick, full.* Lev. R. s. 30 ד׳ בעלין Ar. (ed. רחוש) thick with leaves; Pesik. Ul'kaḥ. p. 184a דָּחוּשׁ Ms. O. (ed. ר׳, v. Ar. Compl. ed. Koh. s. v. חש 3, a. Koh. Ar. Compl. s. v. דחס).

*Pi.* דִּחֵס same. Tosef. Toh. VIII, 8 המְדַחֵס כליו וכ׳ (ed. Zuck. המדחם, ed. המדחה; R. S. to Toh. VII, 7 חורש, corr. acc.) if one stuffs his bathing apparel into the bather's window closet (opp. to המנרת).

דְּחַס (v. preced.) *to press, stamp.* Targ. Lam. II, 2 ed. Lag.—Yeb. 103ª צריך למְדַחֲסֵיה לכרעיה must press his foot (rest it firmly on the ground). Y. B. Mets. IX, beg. 12 חוו דחשין (read: דְּחִישִׁין or דְּחִיסִין) they were crowded, opp. דְּלִיל.

*Pa.* דַּחֵס same. Ib. [Targ. Y. Deut. XXV, 9 ויחדס ed. pr., oth. ויחכס, prob. וירַחֵס.]

דְּחָסָה f. (דְּחַס) *squeezing, pressure* (on the abdomen). Yeb. 42ª bot.

דְּחַק (b. h.; cmp. דחי) *to push, thrust, knock down* (interchanging with דְּחָה). Yoma VI, 6 דְּחָפוֹ וכ׳ knocked him down backward. Ib. 66ᵇ דחפו (Tosef. ib. IV (III), 14 דחאו), v. דחי. Snh. VI, 4; a. e.—Part. pass. דָּחוּק, f. דְּחוּפָה *impelled, hastened.* M. Kat. 28ª מיחה ד׳ (stronger than דְּחוּדָה, v. דחי; Var. סחופה, v. Rabb. D. S. a. l. note).

דְּחַק ch. same. Targ. Y. Lev. XXIV, 23 (v. Snh. 45ª quot. s. v. דְּחִידָה). Targ. Y. Deut. VI, 19 (some ed. דחי; h. text הדף). Targ. Job XVIII, 18 Ms. Var. (ed. הדק).—*Part. pass.* דָּחִיק, pl. דְּחִיקִין *hastened, hurried.* Targ. II Esth. III, 15; VIII, 14 (Targ. I Esth. סחיפין, cmp. preced.). [Targ. Prov. I, 26, v. דְּחִיק.]

*Ithpe.* אִיתְדַּחַק *to be pressed against, to hold firm.* Targ. Y. I Deut. XIX, 5 Levita תתד׳ (ed. תְּדַחַק, Pe., Var. תְּחַד׳; Y. II תקק, h. text נדחה).

דְּחַק (b. h.; cmp. preced.) *to press, squeeze, crowd, stamp.* Pes. 95ᵇ, a. e. דָּחֲקוּ זבין וכ׳ if persons afflicted with .... forced their way &c.—Men. 98ᵇ top הוֹחֲקִין ובולטין וכ׳ pressed against and protruded &c. Ab. II, 15 בעה״ב דוחק the employer (the Lord) presses (urges to work). Ber. 64ª דָּחֲקוּ ד׳ את השעה to force time, be importunate, v. דָּחָה. Lev. R. s. 28; Pesik. Haom. p. 70ᵇ; Pesik. R. s. 18; Yalk. Job 998 (ref. to ושאם, Job V, 5) מי ד׳ (ל)(ב)ממונו וכ׳ who trampled upon the wealth of &c.?—Sifra Vayikra Par. 1, ch. II ד׳ להיות מדבר וכ׳ (Yalk. Lev. 430 נדחק) He pressed himself (confined His Presence) between the Cherubim &c.—*Part. pass.* דָּחוּק *pressed, scarce.* Ab. Zar. 35ᵇ.

*Nif.* נִדְחַק *to be pressed, confined,* v. supra.

דְּחַק I, דְּחֵיק ch. same, 1) *to push, squeeze* &c. Targ. Jud. I, 34; a. fr.—2) *to impel, hurry, press.* Targ. Josh. X, 13 (h. text אוץ). Targ. Y. Deut. XV, 3; a. fr.—M. Kat. 28ª דְּחָקָא רגליה וכ׳ the foot of Bar Nathan is pressing (his predestined term of office has begun).

*Pa.* דַּחֵק *to press* (a debtor). Targ. Y. Deut. XV, 2 לְמִדַּחֲקָא (ed. Vien. למדחד׳).

*Ithpe.* אִידְּחֵק, אִיתְּ׳ 1) *to be pressed, squeeze one's self.* Targ. O. Num. XXII, 25 (Y. אִדְּחָקַת, read אִתְּ׳).—2) *to be distressed.* Targ. I Sam. XIII, 6; XIV, 24.

דְּחָק m. (preced.) 1) *emergency.* Nidd. 9ᵇ, a. fr. בשעת הד׳ in a case of emergency.—2) *pressure, need,* v. הוֹחַק.

דְּחַק II, דַּחְקָא ch. same, *oppression, distress.* Targ. Y. Deut. XXVI, 7 הְחָקָן (O. הוֹחֲקָנָא).

דַּחְקָא m. (preced.) *oppressor. Pl.* דְּחַקָּיָא. Targ. Jud. II, 18.

דַּחְקוּתָא f.=דְּחָקָא. Targ. Y. Gen. XXX, 8.

דחש, v. דחס h. a. ch.

דמסים*, Y. Bets. III, beg. 62ª top; Y. Sabb. III, 14ª bot., read: דִּיטְרִיס (retis) כהדיא ר׳ a stoppage in the river as one made with a net (v. Sm. Ant. s. v. Retis).

דִּי (h. זֶה, cmp. דִּין; corresp. to h. אֲשֶׁר, שֶׁל־, שֶׁ־) 1) *who, which, where, whom* &c. Dan. IV, 5; a. fr.—Targ. Gen. XXIV, 27. Targ. Ps. LXXIII, 27; a. fr.—Mostly as prefix: דִּילִי, דִּידִי, דִּי־, דְּ־, דְּ־, דִּי־, v. דְּ־.—With personal pronouns דִּילָן, דִּילָךְ, דִּילָךְ, דִּילַיִךְ, דִּילָהּ, דִּילַיהּ, דִּידָהּ, דִּידַיהּ, דִּילָנָא, דִּידָנָא, דִּידְכוֹן, דִּילְכוֹן, דִּידְכֶן, דִּידְהוֹן, דִּידְהֶן, דִּידְהוּ, דִּידְהִי *mine, thine* &c. Targ. O. Gen. XXXI, 16 דילנא (Y. די לנא). Targ. O. ib. XXXIII, 9; a. fr.—B. Bath. 4ᵇ דידי ודידיה הוא it is mine and his. Ib. עבד דידיה he made the *ḥazith* on his side, v. חֲזִית. Ber. 2ᵇ בין השמשות דידך thy definition of *ben hash-sh'mashoth.* Tam. 32ª דידי טבא מדידכו my advice is better than yours. Gitt. 84ᵇ דילכון your countryman (Rab Kahăna). B. Kam. 117ᵇ דילכון אמרי דילהון הוא I believed (learning) was yours (the Palestineans'); but it is theirs (the Babylonians'); Succ. 44ª הֲלָכוֹן, הֲלָהוֹן.—Ḥull. 42ᵇ תנא דידן the author or compiler of our Mishnah. Deut. R. s. 2 ר״י דדידה אמר R. J. said in his own name. Ab. Zar. 17ª פליגא דידיה אדידיה there is a discrepancy between two opinions of his. Y. Ḥag. II, 78ª top מן דידכן; Y. Snh. VI, 23ᶜ bot. מן דידכון one of yours.—2) *that* (*quod*). Dan. IV, 3; a. fr.—Y. Taan. IV, 67ᶜ bot. די תצניתא that it is a fast-day.

דִּי II=דְּאִי, *for if.* Y. R. Hash. I, 56ᵇ די לא כן. Also דִּילָא, דִּירָא *for if not.* Y. Ter. V, 43ᶜ; a. fr.—דִּילְכָן, דִּלְכֵן *for if not so.* Y. Shebi. IV, 35ª bot.; a. fr. V. דִּל.

דַּי m. (b. h.; דָּוָה, cmp. דַּאי) *sufficiency, plenty*; constr. דֵּי *enough for*; דַּיִּי *enough for me*, דַּיֵּךְ *enough for thee* &c. Nidd. I, 1 דַּיָּן שעתן they have enough for the time being, i. e. the unclean condition, now discovered, has no retrospective effect, opp. מִשֶּׁקִידָה לפקידה. Pes. 8ᵇ דַּיִּינוּ we should have been contented. Taan. 24ᵇ דַּיּוֹ בקב וכ׳ (Ms. M. דיי לו קב) he is contented with a Kab of &c. B. Kam. II, 5 (25ª) דיו לבא מן הדין וכ׳ it is sufficient for the law which is derived by conclusion *ad majus* to be as strict as the law from which it is derived, i. e. you cannot go beyond the latter. Ib. ור״ט לית ליה דיו does R. T. not follow the principle of *dayyo* (that the derived law cannot go beyond the original)? והא דיו דאורייתא הוא is not the principle of *dayyo* biblical?—Gen. R. s. 21 דייך פפוס it is enough for thee, Papus, i. e. say no more; a. fr.—With prefix כְּדֵי (v. כְּדַיי), constr. כְּדֵי *as much as is required for, corresponding to,* as conj. *in order to.* Maasr. V, 6 ומצא כ׳ מדתו and found a quantity corresponding to what he had measured into it (reasonably increased); יתר על כ׳ מדתו more than the reasonable quantity.—דיבור כ׳ or תוך כ׳ ד׳ as much, within as much, time as is needed for an utterance (e. g. a greeting, v. Y. Ber. I, 4ᵇ). B.

דִּיבּוּר, דִּיבּוּק, דִּיאָתִיקִי (דִּירו׳) f. (διαθήκη) *a disposition of property*, esp. *by will and testament; covenant, contract*, v. Y. Peah III, 17[d] bot. for difference between ד׳ a. מתנה.—Targ. Y. Gen. XXIV, 10 ד׳ דריבונא Ar. (ed. שפר אפותיקי); Gen. R. s. 59, end (ref. to Gen. l. c.) זו ד׳ this means (his master's) will (in favor of Isaac).—Y. Ber. V, 9[b] top בד׳ נתתיו לו וכ׳ have I given it to him as a bequest (which may be cancelled)? I have given it to him as a donation. Y. B. Bath. VIII, 16[b] bot. וירחזור בדִּיתִיקָתוֹ he may change his will. Ib.; Bab. ib. 152[b] ד׳ מבטלת ד׳ the later will cancels the prior. Y. B. Mets. I, end, 8[a] לפגם . . . אין nobody is likely to make a defective will (by anticipating in it the receipt of a debt before it has been collected).—*Pl.* דִּיתִיקָאוֹת. B. Mets. 19[a]. Tosef. B. Bath. XI, 6; a. e.

דִּיב, v. דּוּב.

דִּיבָא m. (=h. זְאֵב), *wolf*. Targ. Y. I Gen. XLIX, 27 (II דּוּב). Targ. Is. XI, 6 (Regia דּוּבָא); LXV, 25.—*Pl.* דִּיבִין. Targ. Zeph. III, 3.—[Targ. Is. XI, 7 דיבא *bear*, v. דּוּבָא.]

דִּיבָא m. 1) *flux, gonorrhoea*, v. דּוֹבָא.—2) סני דיבא or סניא דיבי *a certain part of the maw*, v. סַנֵּי.

דִּיבְּא f. ch.=h. דִּבָּה. Targ. O. Gen. XXXVII, 2 דִּיבְּהוֹן, ed. Berl. טִיבְּהוֹן.

דִּיבָבָא m. (cmp. זְבוּב) *fly*. Targ. Koh. X, 1 (h. text דבוב, ed. Buxt. דבובא).—*Pl.* דִּיבְבֵי, דִּירְבָּיָא. Targ. Is. VII, 18 (ed. Lag. דִּבְבֵי, ed. Buxt. דְּבוּבַיָּא). Targ. Y. Lev. XI, 20 דִּירְבֵי (read דִּיבְבֵי); Targ. Y. Deut. XIV, 19. V. דִּידְבָא.

דִּיבָּה, v. דִּבָּה.

דִּיבוֹן, דִּיבוֹן, Targ. Y. II Num. XXXII, 24 some ed., v. דִּיכוֹן.

דִּיבוֹנָא, Targ. Prov. XXIV, 2, v. דִּיכוֹנָא.

דִּבּוּק, דִּיבּוּק m. (דבק) 1) *attachment, junction, intimacy*. Cant. R. to II, 6 (ref. to Deut. XI, 22) איזהו ד׳ what is the form of intimacy? [Ab. ch. VI (Boraitha) ד׳ חברים (some ed. דקדוק) the friendship of students (the care in selection of friends).—2) *glue, paste, solder*. Y. Sabb. III, 6[a] bot. שמא נתאכל דִּיבּוּקוֹ (read: שלא יתא׳ וכ׳) lest its solder may be consumed (if the vessel be left without water). [Hull. 52[a], read דָּבוּק if the bird is caught by means of glue, v. דָּבַק.]

דִּבּוּק, דִּיבּוּק ch. same, *joining*. Targ. I Kings VII, 30 עובד ד׳ joiner's work.

דִּבּוּר, דִּיבּוּר m. (דבר) *utterance, speech, dictate*. Cant. R. to III, 4 ד׳ קשה of the various expressions for prophecy *dibbur* is the severest; Gen. R. s. 44; Macc. 11[a]; (Sifre Num. 99 הִדַּבֵּר, ויקר, Num. XXIII, 4, a. ויקרא Lev. I, 1) the Lord reveals Himself to the gentile prophets בחצי ד׳ only with half a word (defective revelation), opp. ד׳ שלם. Ex. R. s. 28 ד׳ זכור וכ׳ the Kam. 73[a], a. fr. תוך כ׳ דיבור כדיבור דמי two statements following each other immediately are considered one. Ib.[b] תרי ת׳ כ׳ ד׳ there are two different intervals comprised under the expression *tokh k'd'e dibbur*. Snh. 31[b] bot. כ׳ לחלוק וכ׳ in order to give honor to &c. Ib. 32[a] bot. כ׳ שלא תנעול דלת וכ׳ in order not to make loans too difficult, v. הֶלֶת; a. fr.

דִּיר־ (representing δις-, δύο) *two, twice*, cmp. הוּ III.

דִּיאָה* m. (דאב=דאו formed like עִנָּר, v. דִּיר) *longing, faint, love-sick*. Cant. R. to II, 9, v. דִּיר.

דִּיאָה*, Y. Ab. Zar. I, 39[c] top, כַּפּוֹן ד׳, read דִּיאֶן (calo diem) *I proclaim (welcome) the day*, an etymology of *calenda* (v. Sm. Ant. s. v. Calendar). V. קָלַנְדַּס.

דִּיאוֹנִיסִין* m. pl. (διονύσια, τὰ) *the Dionysian feast, bacchantic revels*. Lev. R. s. 33 (ref. to Ezek. XXIII, 42) מובאים קאניסין וכ׳ (corr. acc.) *'carried along'* (in procession) refers to the Dionysia, 'drunken', means the revellers, v. הַחְרָיָא.

דִּיאָטָא, v. דִּירְטָא.

דִּיאַטַגְמָא, דִּיאַטָגְמָא (דִּירוֹטַ׳) f. (διάταγμα) *edict, ordinance*. Targ. II Esth. III, 15; a. e.—Sifré Deut. s. 33 כדיוט׳ ישנה like an antiquated ordinance. Lev. R. s. 1; a. fr.—*Pl.* דִּיאַטַגְמָאוֹת, דִּירַטַ׳, דִּירוֹטַ׳. Ex. R. s. 30; a. e.—דִּיאַטָגְמָטִין. Y. Shebu. VII, 38[a] bot. דיאטיגמתין; Y. Keth. IX, 33[b] bot. דין מוגמרין (corr. acc.).

דִּיאָטָה, pl. דִּיאָטוֹת, v. דִּירְטָא.

דִּיאַטְגְמָא, v. דִּיאַטַגְמָא.

דִּיאַטִימִין, דִּיאַטְרִיטִין, דִּיאַטְרִיטָא (דִּירוֹ׳) m. pl. (diatreta, v. Sm. Ant. s. v. Vitrum) *cut or engraved glass vessels*. Ex. R. s. 27, end [read:] ב׳ כוסות הללו ד׳ these two cups of cut glass. Esth. R. to I, 7 כוסות דיוטרו׳ (corr. acc.). Gen. R. s. 19 דיוטרו׳ (corr. acc.). Ruth R. to I, 1 כוסות דיוטריטון (corr. acc.); a. fr.

דִּיאִיקִיטִיס, דִּיאִיקִיטָא* m. (διοικήτης, dioecetes) *overseer of the treasury, treasurer*. Lev. R. s. 5 (prov.) unfortunate the district where the physician has the gout, ודאיקיטא בחד עינא ed. (Mus. ודריקטא, corr. acc.) and the treasurer only one eye (is unable to examine the coins).

דִּיאָלָא, v. דַּיָּרָא.

דִּיאַלְקְטוֹ, v. אֶלֶקְטוֹ.

דִּיאָנָה, דִּיאנָא, Men. 77[a] ed., v. זְרִינָא II.

דִּיאַתִימִין* read דִּיאֶתִּירְמִין (διεθέμην, sec. aor. med. of διατίθημι) *I disposed by will*. Y. B. Bath. VIII, 16[c] top אף הכותב ד׳ בלעז וכ׳ even if one writes in Greek διεθέμην (*I willed*, instead of *I will*), it is to be considered as if it were a gift (cmp. ib. יחזק, עשיתי &c.); ib. תיזרתי וכ׳ I went around to all linguists to find out what ד׳ was &c.; Tosef. ib. IX, 14 דיותומין (ed. Zuck. דייתיקי, corr. acc.).

commandment, 'Remember the Sabbath'. Y. Ned. III, 37$^{d}$ bot.; a. fr.—תּוֹךְ כְּדִי דִּ׳, v. דִּי.—Esp. דִּ׳ הַדִּ׳ *revelation, Divine Speech*, (hypostasized) *the Word, the Dibbur*. Lev. R. s. 1, beg. קוֹל הַדִּ׳ עִצְמוֹ the direct voice of the Dibbur. Yeb. 5$^{b}$, a. fr. לִפְנֵי הַדִּ׳ prior to the revelation. Cant. R. to I, 2; a. fr.— עַל פִּי הַדִּ׳ following the Divine order. Y. Sabb. VII, 10$^{c}$; a. fr.—*Pl.* דִּבּוּרִין, דִּיבּוּרִים, דִּבִּ׳. Gen. R. s. 38 דִּ׳ אַחֲרִים mysterious words (accounts), v. אַחֵר. Cant. R. l. c.; a. fr. V. דָּבַר.—2) (homilet., v. Ps. XLVII, 4) *being led, submission*. Sabb. 63$^{a}$ אֵין דִּ׳ אֶלָּא נִחוּת the root דבר (in Mal. III, 16 נִדַּבְּרוּ) means submission; Macc. 11$^{a}$ (corr. acc.).

**דִּבְּרָא, דְּבָרָא, דִּבּוּ׳, דִּיבּוּרָא** ch. same, esp. *revelation*. Targ. Ez. I, 24; 25 ed. Lag. דִּבְּרֵי (oth. דִּ׳, some ed. דִּי בְּרֵיאָ, read דִּיבְּרָא). Targ. Y. Num. VII, 89; a. fr.—R. Hash. 6$^{a}$ אִימְּא דִּ׳ לָא כְּלוּם הוּא I might have thought a mere word (without action) was of no effect. Ib. לָא קַיְּימַהּ לְדִיבּוּרֵיהּ he did not substantiate his word (by an action). Ned. 41$^{a}$ דִּ׳ קָשֵׁי וְכ׳ talking is injurious to the eyes; a. fr.—*Pl.* דִּיבּוּרָיָא, דְּבִרַיָּא, דִּבְּרַיָּא, דִּבִּ׳, esp. *the Ten Commandments*. Targ. Y. Ex. XX, 1 (II הִיבְּרַיָּא); a. fr.—Y. Meg. IV, 75$^{b}$ bot. קְטַע בְּדִיבְּרֵי וְכ׳ cut the Ten Commandments apart, so that our children may be able to study them.

**דִּיבָּחָא,** v. הִבְחָא.

**דִּיבָּא,** v. דִּיבְיָא.

**דִּיבֵּירָא,** *of Bera, Bire*, v. בֵּירָא.

**דִּיבִּירָא,** v. דִּיבּוּרָא.

**דִּיבְלָא,** v. דִּבְלָא.—[דִּיבְלִיחָא Yoma 78$^{b}$, v. בַּלָּא.]

**דִּיבְקָא, דּוּבְקָא** m. (דבק) *joining, combination*. Meïl. 16$^{b}$ תֵּיאוּ דִּ׳ דִּידָךְ הִיא Ar. (ed. הִיבּוּקָא) this is merely thy own combination (that Rab's opinion was delivered in connection with the Mishnah), but Rab himself recited merely a tradition (without reference to that special clause of the Mishnah).

**דִּבֵּר, דִּיבֵּר** (b. h.) m.=דִּיבּוּר, esp. *revelation*. Sifra Thazr., Neg., ch. I. Mekh. Bo, beg. (Tanh. ib. 5 דִּבּוּר); a.fr.—*Pl.* דִּיבְּרוֹת (fem.). Mekh. l. c., v. כְּלוּל. Y. Ber. IV, 8$^{c}$ top; a. fr.—Esp. *the Ten Commandments*. B. Kam. 54$^{b}$ דִּ׳ הָרִאשׁוֹנוֹת the text of the Decalogue in Exodus, דִּ׳ הָאַחֲרוֹנוֹת the one in Deuteronomy. Snh. 67$^{a}$, מְהַבְּרוֹתֶיךָ, v. בָּלָה.

**דִּיבָּרָא, דִּיבְרָא,** v. דִּיבּוּרָא.

**דִּיבְשָׁא,** v. דּוּבְשָׁא.

**דִּיגָּאלָא,** v. דַּגְּלָא.

**דִּיגּוּל** m. (דָּגַל I) *stratagem, deception*. Cant. R. to II, 4 דִּיגּוּלּוֹ his (Jacob's) stratagem (Gen. XXVII, 16).—*Pl.* דִּיגּוּלִין, דִּגּוּ׳. Ib.; v. דָּגַל.

**דִּיגּוֹן** m. (v. דגן) *storing of grain, piling up*. Gitt. 47$^{a}$ דִּיגּוֹנֵךְ וְלֹא דִּ׳ נָכְרִי (the word דִּגְנֵךְ, Deut. XIV, 23 means) what thou (the Israelite) storest up (is subject to tithes), but not what the gentile stores up, opp. to דְּגָנְךָ וְכ׳ the grain growing on thy ground (Palestine). B. Mets. 88$^{b}$ בְּנֵי דִּ׳ Ms. F. (ed. גּוֹרֶן, v. Rabb. D. S. a. l. note 100) adapted for storage.

**דִּיגּוֹן** m. 1) (δίγονος) prop. *born a second time*, in gen. *for a second term, twice* (Lat. *bis*). B. Bath. 164$^{b}$ such is the custom of that nation אַרְכּוֹן שְׁנִירָה קוֹרִין לוֹ דִּ׳ (Ms. M. דּוּגִין) an archont in his second term is called *digonos* (bis, iterum consul). Ib.; Naz. 8$^{b}$ if one says, I vow to be a Nazir . . . . דִּי שְׁתִּים *digon*, he has to be a Nazir twice in succession; Tosef. ib. I, 2 טִרְגּוֹן ed. Zuck. (Var. דְּרִיגוֹן, corr. acc.).—2) (by analogy with τριγώνιον, τετραγώνιον) *having two corners*. Tosef. Neg. VI, 3 דִּיגְלִין (בֵּית) וְכ׳ ed. Zuck. (corr. acc.) a house which has only two corners (semicircularly built); B. Bath. l. c.; Naz. l. c.

**דִּיגְנוֹסִיס,** v. הִיגְנוֹסִיס.

**דִּיגְלָא,** v. הִגְלָא.

**דִּיגְלַת, דִּיגְנַת** pr. n. (h. חִדֶּקֶל) *the river Tigris*. Targ. Gen. II, 14.—M. Kat. 25$^{b}$ bot. נְשׁוּקֵי כִּיפֵי דִּ׳ וְכ׳ the shores of the Tigris touched each other (the water forming a level with the banks). Kidd. 71$^{b}$. Yeb. 121$^{a}$. Ber. 59$^{b}$. Taan. 24$^{b}$ שִׁפּוּדֵי מְרוֹזְבֵי דְּמָחוֹזָא לְדִ׳ (not דְּצִיפּוֹרִי, v. Rabb. D. S. a. l. note) the gutters of Mahuza emptied themselves into the Tigris.

**דִּיגְמָא,** v. הִגְמָא.

**דִּיגְנוֹסִיס** f. (διάγνωσις) *decree*. Targ. II Esth. II, 8 ed. Lag. (ed. דִּרְגַט, corr. acc.).

**דִּיד-,** v. הִיד.

**דִּידָא (דִּדָא) הוּדָא, דִּידָבָא** m. (=דִּבְרָא, v. הִיבְבָא) *fly*. Hull. 58$^{b}$ לֵית דִּ׳ בַּת שִׁתָּא (Ar. דד) no fly lives a whole year. Ber. 44$^{a}$ עַד דְּחָוֵה שְׁרִיק לֵיהּ דִּ׳ וְכ׳ (Ms. M. דּוֹר׳ דְּשָׁרֵיא . .; v. Rabb. D. S. a. l. note) so that a fly would glide down his (fat and smooth) face.—Gitt. 86$^{b}$ דִּידָבָא דִּבְרֵי כִּיפֵי a large fly found among sheaves.

***דִּידוֹנֵי** f. (reduplic. of דוּ or דוּעַ; cmp. אוּדְרֵיתָא) *the vapor room*. Nidd. 67$^{a}$ אֵימַר בַּר׳ נְפַל Ar. s. v. אדוותא (ed. דְּרִירוֹנֵי) I say, it (the mud) fell off in the vapor room (where she entered after the bath).

**דִּידָכֵי** f., pl. **דִּידָכָאוֹת** (διαδοχή, v. דִּירְתִּיכוֹס) *relays, guards at stations*. [Popular adaptation דִּרְכִּ׳, as if fr. הֲלָךְ.] Yoma VI, 8 (68$^{b}$) דִּידֵי Y. ed. (Mish. הִרְכָאוֹת; Bab. ed. הִירְכִי, Ms. M. הִירְתִּי, Ms. L. דִּירְכִי, דּוּכִי; Mish. Nap. דּוּרְכִיּוֹת, v. Rabb. D. S. a. l. note). Mekh. B'shall. s. 1 דּוּרְכִיּוֹת הֲוָה לוֹ Pharaoh had guards at stations (communicating with one another).—Gen. R. s. 10; Yalk. ib. 16 [read:] הִרְבָּה לָהֶן בְּרִיצָה וְהִרְבָּה לָהֶן בְּדִידוֹכִין he increased for them the speed (of the mail bearers), and the number of mail stations. Esth. R. to I, 1 דּוֹרְכִי עִם דּוּרְנִיאוֹת וְכ׳ postmen carrying gifts will be numerous &c.

**דַּיָּה** f. (h. b.; v. הָאָה) *Dayyah* name of several unclean birds. Hull. 63$^{a}$ *ḥăsidah* (Lev. XI, 19) זוּ דַּ׳ לְבָנָה is the white

*dayyah* (stork), *anaphah* (ib.) זו ד׳ רגזנית the irascible *dayyah;* v. הַיִּירְתָּא.

**דִּירַּח** (cmp. דוי) *to be faint.—Af.* **אַדִּירַּח** *to make fainter, paler.* Nidd. 20ᵃ אַדִּירוּהוּ לידה וכ׳ they showed him a fainter color, and he declared it clean.

**דִּירַּחָה, דִּירְחָא** m. (preced.; cmp. form and meaning of כַּהֲה) *faint, feeble, dim; light* in substance, *thin.* Neg. I, 2 סיד הֵירָחָה הימנה של the red within the lime-colored leprosy is fainter than the latter, opp. עז; Tosef. ib. I, 3 הוֹתָא. Tosef. Nidd. III, 11 ד׳ מכאן if fainter than this (shoe-black), opp. עמוק; Nidd. II, 7; 20ᵃ ד׳ מכן. Ib. ד׳ ד׳ extremely faint. Gitt. 57ᵃ דירחה מן האור Ar. (ed. רוחה, read הוֹרָחָה, fr. דָּרָחָה) gets faint from the effect of the heat. Yeb. 80ᵇ; Tosef. ib. X, 6 שכבת זרעו דוחה his semen is watery, opp. מקושר cohesive; Tosef. Zabim II, 4 דוחה; Nidd. 35ᵇ.—Y. B. Bath. VIII, 16ᵃ bot. wherever the word מורשה (heirloom) is used, לשון דירחא it is a faint (vague) expression (not meant in its true sense as a real inheritance). Ib. (ref. to Deut. XXXIII, 4) ליח ד׳ סיגון וכ׳ there is none vaguer than this (*morashah*), for whosoever labors (studies), obtains the whole of it.—*Pl.* f. הֵירְחוֹת. Y. Ter. III, 42ᵇ top ענבים ד׳ the juice of grapes is light in substance (incohesive).

**דֵּירְתִי** (=הֵי הֵי) *of this* (certain event). Targ. Y. Gen. XXV, 33 כיום ד׳ as if it were the day of a certain event (of Isaac's death and Esau's succession, cmp. Targ. Y. ib. 31); Targ. O. ib. 31, 33 הִלְהַי ed. Berl. (ed. הִלְהַיִן, הֵירְלֵיהּ, הֵירְלִי, cmp. הֵירְלִיהּ, s. v. הֵי).

**דִּירְתָּנָא**=הַהֲנָא. Targ. Ps. LXV, 12.

**דַּיּוּךְ**, v. הַיְּרָתָא.

**דִּיר** I f. (b. h.; דוי) *fluid, writing ink.* Ab. IV, 20. Sabb. 133ᵇ. Y. Sot. II, 18ᵃ top, v. אֶרֶר; a. fr.—*Pl.* דִּירוֹאוֹת, דִּירוֹת. Midr. Sam. ch. XXVII, end (דיראי); Gen. R. s. 58; Yalk. ib. 102; Yalk. Kings 170 כמה ד׳ וכ׳ how many ink drops have been spilt . . . . to write 'the sons of Heth' ten times!

**דִּיר** II (δι-) *two, double,* a Greek prefix, sometimes used as a separate word (δύο) for etymological purposes, and sometimes separated from its junction. Erub. 18ᵃ (explain. דירומדין, v. דִּירוֹמַד) דירו עמודין two columns; ib. (expl. דירופרא, v. הִידְפָרָא) חטושת ד׳ פירות bearing fruits twice a year.—ד׳ פרצוף, ד׳ זוגי &c., v. דיוף׳, דיוז׳ &c.

**דִּירְ** a Greek prefix.—1)=δι-, v. preced.—2)=διά-.

**דִּין*** m. (v. דָּנַי) 1) *faintness, trouble, sickness.* Y. Ber. IX, 13ᵃ bot. ד׳ ליה וכ׳ he was in trouble; (so) we let him pass.—2) interj. expressive of love-longing (cmp. אוֹי &c.) *Oh! Ah!* Cant. R. to II, 9 (play on דודי את) אומר לנו ד׳ ד׳ וכ׳ thou (O Lord) sayest to us, Oh! Oh! [strike out the gloss פר׳ דיאו דיאו]. *Thou* art sighing for *us* first (instead of our aspiring for thee)! Ib. (twice more; correct slight inaccuracies). Pesik. R. s. 15 [read:] את אמרת לנו ייי, דיאו את לגבן, את אתת לגבן קדמאה; Num. R. s. 11 [read:] את אמרת לנו דיו את אתת וכ׳.

**דִּירָא** m. (v. preced. a. דְּוַר) *grief.* Targ. Prov. XXIII, 29 ed., Ms. הִירְוָדָא.

**דִּירְבִּיט** m. (διαβήτης, diabetes) *siphon.* Y. Erub. X, 26ᵈ top מעלין בד׳ you may draw liquids by means of a siphon on the Sabbath; Tosef. Sabb. II, 8; Erub. 104ᵃ בְּרִירוֹפֵי (popular perversion, as though=הִירוֹ פֵּי *double mouth,* v. הִירוֹ II).

**דִּירְוָדָא, דִּירְוָדָא*** m. (reduplic. of דוי, v. דוֹר) *grief.* Targ. Prov. XXIII, 29 Ms. דיר׳, ed. Lag. דור׳; ed. הֵירָא (Var. in ed. Lag. p. XII ריוא, corr. acc.). [Prob. a corrupt. fr. הִירְוִירָא, v. next w.]

**דִּירְוִיר** m. (דָּוָה) *grief.* Gen. R. s. 74 חזר לדירוירו Ar. s. v. קרקר 2; Yalk. Gen. 130 (ed. Gen. R. לסורו) he (Laban) went back to his grief.

**דִּירְזַגִי, דִּירְזַגְי,** v. next w.

**דִּירְזוּגֵי** (a popular perversion of διαδοχή, as though=הִירוֹ זוּגֵי *two sets,* v. הִירוֹ II) *succession in government, surrender of office.* Sot. 13ᵇ אותה שבת של ד׳ חירתה וכ׳ (Ar. דירזגי; Yalk. Deut. 941 דירוזגי) it was the week of transmission of office when the office was taken from the one (Moses) and given to the other (Joshua, hence 'Moses and Joshua went' &c., Deut. XXXI, 14); v. דיירתיכוס.

**דִּירְטָא**, v. הִירְטָא.

**דִּירְטַגְמָא**, v. הִירְאַטַגְמָא.

**דִּירְטַס**, read הִירוֹטָא.

**דִּירְטָרִיטוֹן**, v. הִירְאַטְרִיטָא.

**דִּירְטָרִין**, Gen. R. s. 62, a corrupt. of דיוטר, v. הִירְטַר.

**דִּירְמַד** m. (perh. a perversion of δίδυμος, *forked,* cmp. LXX, Josh. VIII, 29; popular etymol.=דִּירוֹ עמודין, v. דִּירוֹ II; Erub. 18ᵃ) *a corner-piece* made of two boards rectangularly joined or of a block dug out in the shape of a trough, four of which corner-pieces form, in legal fiction, an enclosure of wells &c. (v. פַּס), making the ground so enclosed a private place for Sabbath use. Erub. 15ᵃ, a. fr. נידון משום ד׳ is considered as a *diomad* (two fictitious walls). Y. ib. II, 20ᵃ top, opp. פשוט a plain bar; a. fr.—*Pl.* דִּירוֹמָדִין. Ib. II, 1 ארבע ד׳ נראין כשמונה four corner pieces having the appearance of eight bars; a. fr. [דירומדין, Y. Shebi. VII, beg. 37ᵇ, v. הִירְמוֹרוֹן.]

**דִּירְמַסְתָּ, דִּירְמַסִּית,** v. הִירְמַסִּית.

**דִּירְנָא** m., pl. **דִּירְנִין** (דרן) *quarrels.* Lev. R. s. 12 (ref. to מדנים, Prov. XXIII, 29) למאן ד׳ Ar. s. v. פט (ed. דרנין).

**דִּירְסִים** or **דִּירְסוֹס** pr. n. m. (prob. intended for Dionysos) name of one of Haman's ancestors. Targ. Esth. V, 1; Targ. II Esth. III, 1 (strike out בר דיוס, Var. דיוסקס).

**דִּירְסְטוֹס,** Ex. R. s. 31, beg., read הֲדְרִיסְטִיס.

**דְּיוֹסְטַר** m. (an adaptation of διωστήρ, treated as a compound of דְּיוֹ־ and סְטַר) *a pole reaching from end to end* (LXX Ex. XXXVIII, 4; Aquila Ex. XXX, 4) 1) *the transverse staff of the upright loom* (v. Sm. Ant. s. v. Tela). Kel. XX, 3; Tosef. ib. B. Mets. XI, 5 דיסטר.—2) (adj.) *double-edged.* Targ. Ps. CXLIX, 6 סייפא דיוסטרא ed. (Ms. דיו סטר).—3) מיפסלת ד׳ *the engraving on both sides of the tablets* (Ex. XXXII, 15). Targ. Ps. LXXIV, 6 (corresp. to גלפיהא ib.; Ms. דְּיוֹ סְטָרָא).

**דְּיוֹסְפְּרָא** pr. n. pl. *Diosp'ra* (prob. Diospolis=Lydda). Sabb. 46[a].

**דיוסק,** v. הִיסַּקְנָא.

**דיוסקוס, דיוסקום,** v. הִיסְקוֹס.

**דיופוטא,** Var. of סַפִּירְטָא.

**דְּיוֹפְטִין, דְּיוֹפַטִּין** m. pl. (διαβήτης=circinus, cmp. דְּיוֹבִיט) *compasses.* Sifré Deut. 7 ye need no arms, אלא קובע ד׳ ומחלק but one has only to put up compasses and divide (the land in shares); Yalk. ib. 801 לא קובע ד׳ (some ed. ריפרשון, corr. acc.); Targ. Y. Deut. I, 8 קבעו הִיפְּטַיָּא וכ׳ (הפ׳) put up the compasses &c.

**דְּיוֹפֵי,** v. דְּיוֹבִיט.

**דְּיוֹפִיטִין,** v. דְּיוֹפְטִין.

**דְּיוֹפְלָא** f., pl. דְּיוֹפְלֵי (a corrupt. for tabula or tabella, —ae) *letter, despatch.* Ab. d'R. Nath. ch. IV [read:] עד שבאה אליו ד׳ וכ׳ when he received a letter from Rome announcing the death of the Emperor &c.; (Ed. Schechter 2[nd] vers. ch. VI: באו לו אגרות). Meg. Taan. ch. XII עד שבאת עליו דיופלה של רומי ופצעו וכ׳ when a despatch arrived against him, and his head was split with clubs (v. Sm. Ant. s. v. Fustuarium); Koh. R. to III, 17; Taan. 18[b] דאפלי מרומי Ms. M. (ed. דיופלי מהעיר); Sifra Emor Par. 8, ch. IX.

**דיופלוסטון,** v. הִיפְּלַי.

**דיופלין,** Gen. R. s. 59, v. דיפלון.

**דְּיוֹפְרָא,** v. הִיפְּרָא.

**דְּיוֹפַרְצוֹף, דְּיוֹפְרוֹסוֹף,** v. הִיפְּרוֹסוֹף.

**דְּיוּקָא** m. (דוק) *deduction, argument, implied opinion.* B. Mets. 8[a] מהיכא . . . . דְּיוּקְיָה דרמי whence does Rami . . . . draw his deduction? Keth. 17[b] ד׳ דמתניתן וכ׳ he reports what is to be derived from the Mishnah by implication; a. fr.—Meil. 16[a], v. הִיבְקָא.

**דיוקולגין,** v. הִיקוֹלוֹגוֹס.

**דיוקמניאות,** v. הִיקוֹמָנִי.

**דְּיוּקָן** f. (a reverential transformation of אִיקוֹן q. v.) *image, likeness.* M. Kat. 15[b] דמות דְּיוּקְנִי a likeness of My image (a human life; Y. Ber. III, 6[a] top; Y. M. Kat. III, 83[a] top אירונין); v. בָּעָה. B. Bath. 58[a] בדמות דְּיוּקְנִי . . . thou hast been permitted to see the likeness of My image (Abraham), but My image itself (Adam) &c. Hull. 91[b] דְּיוּקְנוֹ של מעלה his (Jacob's) image in heaven (Gen. R. s. 68 אירונין). Sot. 36[b] באת דמות דיוקנו Ar. ed. Koh. (ed. באתה דיוקנו) וכ׳ a vision resembling his father's countenance appeared; Tanḥ. Vayesh. 9; a. fr.—Sabb. 149[a] דְּיוּקְנָה עצמה the statue itself.—*Pl.* דְּיוּקְנָאוֹת (fr. דיוקני). Sabb. l. c.; Tosef. ib. XVII (XVIII), 1 ed. Zuck. (Var. בְּיוּקְנָאוֹת, חֲיוּקְנָאוֹת) *statues, busts,* differ. fr. צורה painting (Y. Ab. Zar. III, 42[b] bot. אִיקוֹנִיוֹת). B. Mets. 115[a] שכר ד׳ remuneration for pictures (?)

**דְּיוּקְנָא** ch. same. Targ. Y. Gen. I, 26. Targ. Y. Deut. XXI, 23. Targ. Ps. XXXIX, 7; a. e.—*Pl.* דְּיוּקְנִין. Targ. Y. Lev. XXVI, 1.

**דְּיוּקְנָה,** v. דְּיוּקָן.

**דְּיוּקְנִי** f. (v. preced.) *figure,* esp. *a figure in place of a signature* (v. Gitt. 36[a], quot. s. v. פִּוּרְיָא). B. Kam. 104[b] you must not deliver trust money to a mandatary בד׳ ואפי׳ וכ׳ if the power of attorney is signed with a mere figure, even if witnesses are signed on it identifying the signature.—*Pl.* דְּיוּקְנָאוֹת, v. דְּיוּקָן.

***דְּיוּקְנָא** f. (דוק) *the examination of family records required for pure marriages* (v. בְּדַק); in gen. *family record.* B. Mets. 59[b] (prov.) בדיוקניה . . . דזקיק, quot. Yalk. Ex. 349 (ed. בדיוותקיה, Ms. M. בריסתקי, Ms. H. בדוקניה, Ms. F. ברותקיה, &c., v. Rabb. D. S. a. l. note) if there is a case of hanging in one's family record, say not to him, Hang this fish up for me. [Sh'ilt. d'R. Aḥai s. 41 has three times דוקנא, s. 153 דותקא. For the etymol. of דותקא, דוות׳, v. Perl. Et. St. p. 80.]

**דְּיוּר, דִּיר** m. (דור) *dwelling,* esp. *temporary residence, lodging.* Y. Erub. V, 23[a] top לשם דיור as a lodging place; a. e.—*Pl.* דְּיוּרִים, דְּיוּרִין. Ib. ד׳ ממש real lodging places, ראוי׳ לד׳ fit for shelter. Tosef. ib. X (VII), 12; a. fr. V. הִיר.

**דַּיּוּר, דַּיּוֹר** m. (דור) *inhabitant, lodger, tenant.* Y. Maasr. II, 50[d] top, opp. to בעה״ב landlord; a. e.—*Pl.* דַּיּוֹרִים, דַּיָּרִין, דַּיּוּרִין. Succ. I, 2. Ib. 10[a] מאי ד׳ . . . ד׳ ממש אמר ד׳ וכ׳ what is meant by *dayyorin?* Do you mean that no dwellers occupy the upper story?—Does the fitness of a residence depend on the existence of real dwellers?—Gen. R. s. 28; a. fr.

**דַּיּוּר, דַּיִּר, דַּיּוֹרָא, דַּיּוֹר** (not הִי׳) ch. 1) same. Targ. Y. II Gen. XLIV, 18. Targ. Y. Ex. XII, 45. Targ. O. Deut. XXIII, 8 (h. text גֵּר).—Gen. R. s. 58 (expl. גר, Gen. XXIII, 4).—*Pl.* דַּיָּרִין, דַּיָּרֵי &c. Targ. Y. Deut. l. c.; a. e.—2) *traveller, pedlar.* R. Hash. 9[b], v. הדר *Pa.*—3) *proselyte.* Gitt. 54[a]; Bekh. 30[a] בר דַּיָּרְתָּא ד׳ proselyte son of a proselyte.—4) *pl.* דַּיּוֹרֵי, דַּיּוֹרָאֵי *innkeeper.* Taan. 21[a]; Snh. 109[a].—*Fem.* דַּיָּרְתָּא *proselyte,* v. supra. [Y. Snh. VIII, 26[b] top נסבה דיוורין, read דינריו, cmp. Bab. ib. 71[a].]

**דְּיוּרָא, דְּיוֹרָא** ch.=h. דִּיר, esp. *inn.* Taan. 21[a] בההוא דיור׳ Ms. M. (ed. הָיָר׳, Var. דורא) in a certain inn.

Ib. אמטו לההוא דיו׳ Ms. M. (ed. . . . כי אתו ביתו) they reached the same inn; Snh. 109ª דיו׳ Ms. M. (ed. דיו׳).—B. Kam. 113ᵇ, v. דִּירָא.

**דִּיוּתָא** f. ch.=h. דְּיוֹ, *ink*. Targ. Jer. XXXVI, 18.—Ḥull. 47ᵇ כד׳ like dried ink. Nidd. 20ª פכחותא דד׳ the watery part of the ink, תורתא דד׳ the sediment. Ib. קורטא דד׳ a piece of dry ink (a sort of Indian ink, v. Sm. Ant. s. v. Atramentum).—Denom. דַּיֵּית *to dot with ink-marks*. B. Bath. 163ª מְדַיֵּית ליה Ar. (ed. מְטַיֵּיט).

**דיותקא**, v. דִּיוּקְתָּא.

**דִּידְחֵי, דִּידְחֵי** m. (דחי) *suspension, removal of a consecrated object from its purpose; disability*. Kidd. 7ᵇ; Zeb. 12ª, a. e. ד׳ מערקרא תור ד׳ a primary disability (existing at the time of the vow) is considered like a removal (through a cause of a later date), (opp. to נראה ונדחה, v. דָּחָה Nif.). Ib. יש ד׳ בדמים the law concerning suspension or removal applies also to such objects as are consecrated only for the value they represent; a. e.—*Pl.* דִּידְחוּרִין, דִּידְ׳. Yoma 63ᵇ דלית ליה ד׳ who rejects the opinion concerning unfitness (of the scape-goat on account of an accident to the sacrificial goat). Zeb. 12ᵇ; a. e.

**דִּידְחוּק** m. (דחק) *crowd*. Tosef. Yoma IV (III), 17 ed. Zuck. (Var. הִידְּחֵק).

**דידחתו**, Cant. R. to II, 15, v. בלטוורא.

**דִּיחֲמָנְמָא**, v. דִּיאֲמָנְמָא.

**דִּיטַּנְמָא**, v. דִּיאֲמָנְמָא.

**דִּיטֵי**, v. דִּיטָּא.

**דִּיטָּא**, v. דִּי.

**דִּיָּאוֹן**=דִּי יְהוֹן, *that they be*. Y. Ḥall. I, 58ª top.

**דִּיָּוְנָ**, v. הוּג.

**דִּיָּוֵת**, Targ. Y. Lev. XV, 3, v. הוֹבָא.

**דִּיאָטִי, דִּיוֹטָא, דִּיוֹטִי, דִּיוֹטָא** f. (διαιτα, diaeta) 1) *chamber, sitting-room* (generally up-stairs); *compartment, story*. Sabb. XI, 2 (96ª) בדיוֹטֵי אוֹתוֹ Y. ed. a. Ar. (Bab. דיוטא, v. Rabb. D. S. a. l. note 1) in the same story (of separate buildings). B. Bath. 63ª דיוֹי חצלונתא Ar. (ed. דִּירִי) upper story. Y. Yeb. I, 3ª bot. לד׳ תחתונה וכ׳ to the nethermost room of the nether world (utmost degree of damnation; Gen. R. s. 68, a. e. אמבטה, אַמְבָּטִי; בָּטִי, ביטי). Tosef. Erub. IX (VI), 21 דיוטא ed. Zuck. (Var. דיאטה, ed. דיאטס, corr. acc.); a. fr.—Gen. R. s. 62 they buried him בדיוטרין שלו (corr. acc.) in the compartment designated for him.—*Pl.* דִּיוֹטוֹת, דִּיוֹשׁוֹת, דִּיוֹטָאוֹת. Erub. VIII, 11 (88ª) שתי ד׳ וכ׳ two upper compartments opposite each other (with a common yard between them). Tosef. ib. VIII (V), 11, v. אִלְקְטֵי. Ib. XI (VIII), 4; a. fr.—2) *arbitrator's office*, whence *diaeta*, name of a prison in Cæsarea in the Roman days. Esth. R. introd., beg. (some ed. הַיָּטֵי).

**דִּיוֹטוֹנָא** f. (διάτονος, diatonus) *band-stone* running through the thickness of the wall. Lam. R. to I, 1 ד׳ דבייתי וכ׳ (הדא אתתא) רבתי Ar. (Var. שְׁרִירְתָא) the bandstone of my house was broken.

**דַּיָּאלָא, דַּיּוֹלָא** m. (דול) 1) prop. *one who pours water over another person's hands* (cmp. II Kings III, 11) hence (=שַׁמָּשׁ) *attendant, waiter*, esp. *attendant of a dining club*, serving at the table and collecting assessments, fees &c. Sabb. 148ª; B. Kam. 119ª אלא ד׳ (Y. Sabb. II, 4ᵈ top והוא דרגש בהו ד׳ אלא שמשא) Ada, the waiter. Pes. 86ᵇ provided the club-keeper has taken notice of them (Ms. M. 1 דגש וכ׳ the club-keeper knows them well; Ms. M. 2 דהדר בהו ד׳ that he went around for them to see whether they are all in).—2) in gen. *beadle, constable*. Yoma 18ª (prov.) אי בר אחתיך ד׳ חוי חזי בשוקא קמיה וכ׳ if thy sister's son has been appointed a constable, look out that thou pass not before him in the street (for he knows thy affairs well and may blackmail thee).

**דִּיוֹלָא*** f. (דול) *pouring, sprinkling*. Y. Pes. V, 32ᶜ bot. (ref. to Num. XIX, 13) הא ד׳ קרים גבה זריקה of this sprinkling act the expression זרק is used, and yet (in Num. XIX, 18 sq.) you call it הַזָּיָה.

**דַּיָּן, דַּיּוֹן** m. (b. h.; דון) *judge*, generally at the same time *lecturer, spiritual leader*. Snh. 7ᵇ. Sabb. 10ª; a. fr.—*Pl.* דַּיָּנִין, הַיָּרִין. Snh. l. c. כלי הד׳ the judges' implements (stick, strap &c.). B. Bath. 51ª דַּיָּנֵי גולה the judges of the Diaspora (Karna a. Samuel; v. Snh. 17ᵇ). Keth. XIII, 1, v. גְּזֵרָה; a. fr.—*Fem. pl.* דַּיָּנוֹת. Koh. R. to II, 8 דיינים זכרים וד׳ נקבות male judges and female judges (leaders; Yalk. ib. 968 דַּיָּנִין נקבות . . וּדַיָּנִין).

**דַּיָּן, דַּיָּנָא, דַּיּוֹרָן** m. ch. same. Targ. Ps. VII, 12; a. fr.—Keth. 94ᵇ אנא ד׳ וכ׳ I am an authorized judge &c. Snh. 7ᵇ אוקמו ד׳ דלא וכ׳ appointed a judge (lecturer) who had not studied; a. fr.—*Pl.* דַּיָּנִין, דַּיָּרְנַיָּא, דַּיָּ׳. Targ. Deut. XVI, 18; a. fr.—B. Bath. 29ª דשפלי דייני הכפי Ms. M. (ed. ד׳ דשיפלי חכי דאיני) ignorant judges will so decide; ib. 133ᵇ ד׳ דחצצתא וכ׳ compromising judges (who know not the law) &c.; a. fr.

**דַּיָּסָא, דַּיּוּסָא** f. (דוס=דוש) *a dish of pounded grain* (wheat or barley), *grit*. Taan. 24ᵇ פרנכא דד׳ a plate of grit. Ber. 36ᵇ ד׳ גרידא a plain dish of &c. (without admixture of honey). Bets. 16ª. Ned. 49ᵇ.

**דיוספק**, v. דִּיסְפַּק.

**דיוסקיא**, v. דִּיסְקָיָא.

**דיוסקי**, v. דִּיסְקָיָא a. דִּיסְקָא.

**דַּיוּצְיוֹפֵי**, v. דָּאצִיפֵי.

**דַּיּוּקָא** m. (דוק) *evidence by implication*. Pes. 99ª מתניתן נמי ד׳ our Mishnah, too, is evidence thereof; a. fr. V. דִּיקָא.

**דיוקולוגוס**, v. דִּיקוֹלוֹגוֹס.

**דיוקוסין**, v. דְּיוֹקְרִינְתִּין.

**דיוקי**, v. דִּיקִי.

**דיוקינתין, דיוקינטין**, v. דְּיָקִינְתִין.

**דיוקלר׳, דיוקלירא**, Y. Ber. III, 6[d] bot., perh. a corrupt fragment of *perpendiculum* (פרפנדיקלון), *plumb-line* (hanging with its weight downward).

**דיוקניתא**, v. דְּיָקִינְתִין.

**דיורא, דַּיָּרָא**, v. הַיּוֹרָא, הַיּוֹרָא.

**דִּיוֹרָא, דִּיָּרָא**, v. הַיּוֹרָא.

**דַּיּוּר, דִּיּוּר**, v. הוּר.

**דיורמטין**, v. הִיאַטְרִיטָא.

**דַּיּוּשׁ**, v. הִישׁ.

**דַּיּוּת** 1) (*Pa.* of דות, cmp. Syr. דעת P. Sm. 933, a. דוי) *to drip, sweat.* Pes. 30[b] מְדַיְּרִיתֵי Ms. M. (ed. מִידַּיְּרִיתֵי Ithpa.) (the glazed vessels) exude (are porous).—2*) *to languish, faint.* Targ. Job IX, 13 דייתן, Ar. (ed. Lag. דיתין, Var. דייתן, ed. שַׁיְּיתִין).—3) denom. of דִּיוּתָא q. v.

**דַּיּוֹ, דִּיוְתָא, דַּיּוּתָא** f. ch.=h. הַיָּה. Targ. Lev. XI, 14. Targ. Y. ib. 19 (v. הַיָּה). Targ. Deut. XIV, 13 (Targ. Y. V ib., v. אַרְבּוּ). Targ. Y. ib. 18.—Keth. 50[a] דיו חיוורתא Ar. (ed. הַיָּה). B. Mets. 24[b] דיו (masc.).—Y. Shek. VII, 50[c] bot.; Y. Ab. Zar. II, 41[d] bot.

**דִּיוּתִיכוֹס** m. (corrupt. of διάδοχος) *successor.* Sifré Deut. 334 בא ד׳ שלו (sub. זמן) the time of his successor (surrender of office) had arrived (cmp. דיוזגי); Yalk. Deut. 947 דיתיקוס. Sifré ib. s. 27 ריתיכוס (corr. acc.); Yalk. Deut. 814 דוכוס (read דירדוכוס).

**דִּיוּתִיקִי**, v. הִיאַתִיקִי.

**דִּיכָה** f. (הוּךְ) *pounding.* Sabb. 19[b], contrad. to שחיקה pulverizing.

**דִּיכְוָן**, v. הִכְוָן.

**דִּיכְוָת־**, v. הִכְוָת־.

**דִּיפּוֹן** m. (הָכַן) *the crushing* of the bulb or tuber in the ground. Y. Shebi. V, 35[d] bot. כעיקור ד׳ crushing is equivalent to tearing the plant out with the root.

**דִּיפוּנָא, דִּיכּוּנָא** m. (preced.) *crushing, oppression.* Targ. Prov. XXIV, 2 (ed. Lag. ריכון, Var. ריבונא, ed. Vien. רִבּוּ; h. text שֹׁד). Ib. XXI, 7 ed. Vien. דכ׳ (ed. Lag. ריכ׳, Var. ריב׳).

**דִּיכְוָת־**, v. הִכְוָת.

**דִּיכְפִי**, v. הַךְ.

**דִּיכֵי*** m. pl. (הוּךְ II) *marks, points.* B. Bath. 4[b] סגיפי ד׳ מלבר Ms. M. a. Ar. (ed. סיגופי ירכי) the points (stinging boughs of the thorn hedge) must be directed outside (towards the neighbor). [Oth. opin. in Ar. *the staves* supporting the hedge.]

**דִּיכְמָא, דִּיכְמָה**, v. הִכְמָא.

**דוכסאים**, Gen. R. s. 5, v. דִּכְסָס.

**דיכפת**, v. רִיכְפוּת.

**דִּיכְרָא**, v. דִּכַּר II.

**דִּיל־ (דִּילָךְ, דִּילְהוֹן &c.)**, v. דִּי I.

**דִּילָא, דִּילַּי**=דְּאִי לָא, v. דִּי II a. דְּל.

**דִּילְבִּין, דִּילְבָּא**, v. דְּלַב.

**דִּילְדוּל**, v. דְּלְדוּל.

**דִּילְדֵּל**, v. דְּלַדֵּל.

**דִּילּוּג** m. (דָּלַג) *leap, skipping.* Num. R. s. 5 בד׳ in a leap (hurriedly).—Ib. s. 2 (play on ודגלו, Cant. II, 4) ודילוגו עלי וכ׳ even his skipping from subject to subject is to me a token of love. Cant. R. to l. c. (ref. to a child's skipping over the Name of the Lord in reading exercises and to an ignorant person's misreading); Yalk. ib. 986.

**דִּילוּעִין**, v. דְּלַעַת.

**דִּלְטוֹר, דִּילְטוֹר** m. (delator) *informer, sycophant.* Snh. 43[b]; a. e.—*Pl.* דִּילָטוֹרִין, דִּלְ׳. Y. Peah I, 16[a]; Lev. R. s. 26; a. fr.

**דִּלְ׳, דִּילְטוֹרָא** ch. same. [Targ. Y. Gen. III, 4 דִּלְטוֹר, v. next w.]—*Pl.* דִּילָטוֹרַיָּא. Esth. R. introd. מן דסגין ד׳ וכ׳ when the informers increased, the plundering (confiscation) of people's property increased; Yalk. Esth. 1044; Yalk. Job 920.

**דִּלְ׳, דִּילְטוֹרְיָא** f. (delatura) *information, sycophancy.* Targ. Y. Gen. III, 4 (corr. acc., v. preced.).—Pesik. R. s. 33 אמר ד׳ על בניו spoke evil of My children.

**דִּלְ׳, דִּילְטוֹרְיָא** f. (delatoria, sub. verba) same. Gen. R. s. 19; a. fr. [Y. Peah I, 16[a] bot. ד׳ תיה להן דר׳, read: דִּילָטוֹרִין, v. דִּלְטוֹר.]

**דִּילְבָּן**, v. דִּי II.

**דִּלְמָא, דִּילְמָא** I (=דִּי לְמָא, v. Ezra VII, 23;=h. שֶׁלָּמָּה=שֶׁמָּא) *for why*, whence 1) *lest, perhaps.* Targ. Deut. VII, 22; a. v. fr.—Ab. Zar. 35[a] ד׳ איכא וכ׳ lest there may be one who &c. Ber. 29[b] מסתפינא ד׳ וכ׳ I am afraid, lest I may become confused; a. fr.—2) (without the meaning of apprehension) *perhaps, it may be.* R. Hash. 3[a]; a. e. כי has four meanings: אי ד׳ אלא הוא *if, perhaps* (*lest*), *but, because.* Ber. 2[b] top ד׳ בראת וכ׳ is it not possible that the word *uba* indicates the arrival of *his* sun (the morning of the eighth day)? Ib. או ד׳ or may it not be; a. v. fr.—[Pesik. Shek. p. 13[a] דד׳, corr. דילמא, as Tanh. Ki Thissa 5.]

דִּלְמָא, דִּילְמָא II (=אַלְמָא, v. דָּא (הָא) אַלְמָא) *here is a confirmation*, a heading used in the Palest. dialect for introducing a story as *an illustration* (corresp. to h. מעשה; v. Ruth R. to I, 17 a. Ex. R. s. 52). Koh. R. to V, 11. Pesik. Baḥod. p. 155ᵃ. Y. Ber. I, 2ᶜ. Y. Peah III, 17ᵈ bot.; a. fr. (in Talm. Y.).

דולמא, דילמא, Y. Kil. IX, 32ᵈ top, a fragment of a Variant of the following דלמטיקון; read: חברדסין והדלמטיקין קולבין ומעפורין.

דילניח, Y. B. Mets. II, 8ᶜ, a corrupt., perh. of כְּלִידוֹנָהּ, v. כְּלִידוֹן, *her bracelet.*

דִּילְפָא, דִּילְפָּא, v. דִּלְפָּא.

דִּילְפִינִין, v. דּוּלְפִינִין.

דִּים, v. דּוּם.

דִּימְדּוּם, v. דִּמְדּוּם.

דִּימָה f. (דּוּם or דמם) *evil talk, gossip, envy* (cmp. דבב a. derivatives). Nidd. 66ᵃ שמא דִּימַּת עירך וכ׳ ed. (Ar. דמות) perhaps the envy of thy towns-women has risen against thee (bewitched thee).

דימוניקי, v. דּוּמִינִיקִי.

דִּימוֹס I, דּוּמּוֹס m. (δόμος, v. LXX, I Ezra VI, 24) *a row* or *layer* of stones, bricks &c. in a wall. Y. Erub. I, 19ᵃ top דו׳ של ארזין a row of bond timber, v. אָרִיז. Sabb. 102ᵇ ד׳ של אבנים a row of stones in a wall; Tosef. ib. XI (XII), 1. B. Mets. 118ᵇ הנית .. על הד׳ placed a stone in its position. Sot. 44ᵃ if in rebuilding his house הוסיף בו ד׳ אחד he made it one layer higher; a. fr.—*Pl.* דִּימּוֹסִים, דִּימּוֹסִין. [Ex. R. s. 50, read with Gen. R. s. 3 תְּרַמְלִיּוֹסִים.] Num. R. s. 7, beg. דמוסין (corr. acc.). [דִּימּוֹסִין *baths*, v. דִּימּוֹסְיָא.] Chald. form דִּימּוֹסְיָא, *pl.* דִּימּוֹסַיָּא. Y. Ber. II, 5ᵃ bot. מנית ד׳ I counted the layers (during prayer).

דִּימוֹס II m. (δῆμος) 1) *people* (populus). Gen. R. s. 6; Ex. R. s. 15, v. בּוּלִי II.—2) *popular gathering, public festival with games* (δημοτικὸς ἀγών) given by Emperors or high officials and connected with amnesty; in gen. *amnesty, pardon.* Y. Ber. IX, 14ᵇ when the king נותן ד׳ grants a general pardon, opp. ספיקולה.—Kidd. 63ᵃ עשה כד׳ חזה act as was done in that public game (Ar. דְּרוּמוֹס). —Lev. R. s. 29, a. fr. יצא בד׳ he was pardoned. Gen. R. s. 79 when he heard a divine voice say ד׳ ד׳ *demos, demos* (pardon), the bird escaped, opp. ספיקולא; Y. Shebi. IX, 38ᵈ top; Pesik. B'shall. p. 88ᵇ דינים (corr. acc.); a. fr.—[Ex. R. s. 2, beg. רינתן בד׳, v. דִּימּוֹסִין.—Gen. R. s. 8 דִּימּוֹסָהּ, v. דִּימּוֹסְיָא.]—*Pl.* דִּימּוֹסִין *public games.* Cant. R. to VII, 12 נטייל בד׳ וכ׳ let us take a walk among (observe) the amusements of the world.

דִּימּוֹסְיָא, pl. דִּימּוֹסַיָּא, v. דִּימּוֹס I, end.

דִּימוֹסְיָא (דמוסיא) f. (δημόσια, τὰ) 1) *public affairs.* Gen. R. s. 8 בד׳ של מדינה Ar. (ed. בדִימּוֹסָהּ; Yalk. Job 907 בדימוסיס) with the public affairs of the country.—2) (δημόσιος=fiscus) *state property.* Y. Snh. X, 28ᵇ top ואחד ד׳ לכולן and one golden calf was the common property of all the tribes. Gen. R. s. 84, end; Yalk. ib. 143 they sold him לדמ׳ של וכ׳ to the public treasury (as a state slave).—3) (also as pl.) *state-tax, confiscation.* Lev. R. s. 30 למגבי דמ׳ וכ׳ התיר .. . to collect the taxes &c. Ib. מדמוסא שלהן (corr. acc.) he remitted one third of their due taxes; Pesik. Ul'kaḥ. p. 182ᵇ. Ib. Shek. p. 11ᵃ sq. אייתי דִּימּוֹסָיִךְ bring thy *demosia;* Yalk. Ex. 386 דִּימּוֹסָיִךְ; Yalk. Prov. 953.—*Pl.* (Hebr.) דִּימּוֹסָיוֹת, דִּימּוֹסְיוֹת. Lam. R. to III, 7.—4) *public bath*, v. דִּימּוֹסִין.

דִּימּוֹסִין, v. next w. a. preced.

דִּימּוֹסִין m. (δημόσιον) 1) (sub. βαλανεῖον) *public bath.* Y. Snh. VII, 25ᵈ top, a. fr. ד׳ דטבריא the baths of Tiberias. Koh. R. to V, 11 דִּימּוֹסִין; a. fr.—*Pl.* דִּימּוֹסָיוֹת, דִּימּוֹסְיוֹת (דמוס׳). Ab. Zar. I, 7 (16ᵃ) דרמוסיא׳ Ar. (Ms. M. דומסיא׳, ed. בימ׳, corr. acc.). Gen. R. s. 1 דמוסיות. Ib. s. 8; a. fr.—Y. Shebi. VIII, 38ᵇ bot. דומסיא read דִּימּוֹסַיָּא public baths, opp. פרובטה private baths.—2) *prison.* Ex. R. s. 2, beg. בדימוס (corr. acc.).

דימוסיס, v. דִּימּוֹסְיָא.

דִּימּוֹסִית, v. דִּימְסִית.

דִּימּוֹסְיוֹת, v. preced. a. דִּימּוֹסְיָא.

דִּימְסַנְאֵי, דִּימְסוֹנָאֵי, דִּימּוֹסָנָאֵי* (דימסנאי) m. pl. (a corrupt. of δημοσιῶναι=publicani) *farmers of public revenues* under the Roman government. Meg. Taan. ch. III, quot. in Snh. 91ᵃ [read:] אירתבטילו ד׳ וכ׳ (v. Rabb. D. S. a. l. note) the *demosionai* were removed.

דִּמּוּעַ, דִּימּוּעַ m. (דָּמַע) *mixture of T'rumah and Ḥullin.* Tosef. Dem. V, 2; Y. ib. IV, 24ᵃ אומת חד׳ conscientiousness in observing &c. Ib. V, end, 25ᵃ; a. e.—Nidd. 47ᵃ דמ׳ דרבנן the law concerning mixture &c., which is merely of rabbinical origin.

דִּימּוֹרוֹן, דִּימּוֹרִין m. (diamoron) *a medicament composed of the juice of black mulberries and honey.* Y. Shebi. VII, beg. 37ᵇ Mus. (ed. דיומדרן, corr. acc.).

דִּימַחְמָרָא, v. דִּמְחַמְרָא.

דִּמְסִית, דִּימְסִית pr. n. pl. (cmp. דִּימּוֹסִין) *Dimsith* (*Bath*), identical with Emmaus, v. אֶמְאוּס. Sabb. 147ᵇ קרקעיתה של ד׳ Ar. (ed. דיומסית, דיומסית, corr. acc.) the mud of D.—Ib. מיא דיומס׳ (read מיא דדימסית, v. Rabb. D. S. a. l. note 20). Ab. d'R. N. ch. XIV, end (cmp. Sabb. l. c., a. Koh. R. to VII, 7).

דִּימְעָתָא, v. דְּמַע׳.

דִּינוּ, דִּין, v. דִּין.

דִּין I, דִּון (b. h., v. Ges. H. Dict. s. v.) [*to rule,*] 1) *to hold court, pass sentence, punish.* Snh. II, 2 המלך לא דָּן ולא דָּנִין וכ׳ the king must not act as judge, nor be summoned before court. B. Kam. 82ᵃ ודנין בשני וכ׳ court is held on Mondays and Thursdays. Snh. VII, 5 דנין את

דִּין II m. (b. h.; preced.) 1) *law-suit, claim; judgment, justice, law.* Yeb. 92a; Snh. 6b יקוב הד׳ את ההר let the law cut through the mountain (justice under all circumstances). Ib. 2b אין הִרְנֵיהֶם ד׳ their decision is not binding. Keth. IX, 2 אין מרחמין בד׳ compassion must have no influence on the decision of the law. Ib. IX, 1 ד׳ ודברים שנים אין לי וכ׳ I have no claim whatever &c. Snh. l. c. שבאו לד׳ two persons who come before court. Ib. VI, 1, v. גָּמַר.—B. Mets. 30b, a. fr. ד׳ תורה strict law, opp. לפנים משורת הד׳ inside the line of the law, *equity.*—Sabb. 33a עינוי הד׳ vexations of the law, unnecessary delay of sentence, עיוות הד׳ perversion of the law, partiality and sophistry; קילקול הד׳ disregard of the law, wrong sentence through carelessness.—Ab. Zar. 18a, a. fr. יום הד׳ the day of judgment (in the world to come). Ib., a. fr. הצדיק את הד׳ to declare God's judgment right, to submit to God's decree with resignation, צירוף הד׳ resignation.—Ab. IV, 22, a. fr. נתן ד׳ to give an account, to be made responsible.—Gen. R. s. 28 נטלו דִּינָם suffered punishment. Ib. s. 22 לתבוע דִּינוֹ של וכ׳ (Ar. דקיון) to make responsible for &c., cmp. דִּיקָרוֹן; a. fr.—Ib. s. 12 end, a. fr. מידת הד׳ the attribute of justice, Divine Justice, opp. מידת הרחמים Divine Mercy; v. מָדָּה.—בֵּית דִּין (abbr. ב״ד) court, v. בַּיִת.—גְּזַר ד׳ decree, v. גָּזַר.—Kidd. 65b, a. fr. בעל ד׳ litigant, opponent in court.—Snh. 32b ד׳ מרומה proceedings in court which bear evidences of fraudulent claims or statements.—Ber. 55a מוסר ד׳ על חבירו וכ׳ one who appeals to the Lord for judgment on his neighbor.—2) *argument, analogy.* Snh. 4b; Zeb. 38a מפני הד׳ by analogy from equal expressions, v. גְּזֵרָה. Ib. והלא ד׳ הוא is not this an analogy?—Esp. *conclusion from minor to major* (קל וחומר). Y. Kidd. I, beg. 58b; Bab. ib. 4b, a. fr. ד׳ הוא it is a proper conclusion; אינו ד׳ . . . . . מה if a Hebrew hand-maid . . . . . is acquired by means of money, אינו ד׳ וכ׳ is it not so much the more proper that a wife &c.—Snh. 54a, a. fr. אין עונשין מן הד׳ the tresspass of a law derived by conclusion *ad majus* is not punishable.—לבא מן הד׳ וכ׳, v. דִּי.—Snh. 2b, a. fr. ובד׳ הוא ד״ and by right &c. Ib. הוא הד׳ דאפי׳ the same applies also to &c.—*Pl.* דִּינִין, דִּינִין, constr. דִּינֵי. Ḥag. I, 8 חד׳ the interpretations of laws, v. ib. 11a.—Snh. IV, 1, a. fr. דיני ממונות civil cases, ד׳ נפשות capital cases. R. Hash. 21b ד׳ שבלב שלא וכ׳ sentences from a mere inner conviction, without witnesses &c.; a. fr.

דִּינָא, דִּין ch. same, 1) *law, decision; cause* &c. Targ. Is. LVIII, 6, v. מַסְטֵר. Targ. Prov. XX, 8; a. fr.—Gen. R. s. 45 יבעי דינאי גבך may my cause be required at thy hands, i. e. you wronged me, cmp. דִּיקָרוֹן.—Snh. 8a יומא דד׳ court day. B. Kam. 39a; B. Mets. 117b נחית לעומקיה דד׳ he enters into the depth of the case before him. B. Bath. 173b ד׳ דפרסאי Persian law (arbitrary). B. Kam. 113a, a. fr. ד׳ דמלכותא the law of the (secular) government is law (must supersede the Jewish law in civil affairs). B. Mets. 83a ד׳ הכי is this the law? Ber. 5b דעבד ד׳ בלא ד׳ that He will pass sentence without justice (punish without cause). Nidd. 69a, v. גַּלְגַּל. Gitt. 56b bot. ד׳ דהדהוא גברא במאי what is this man's (thy) punishment (in the nether world)? Lev. R. s. 27 אילו הוה הדין ד׳ וכ׳ if such a case would

העדים וכ׳ witnesses are examined &c., v. כִּינּוּי. Ib. 5a ידין ידין dare he hold court? He dare; a. fr.—2) *to argue, conclude.* Pes. 27b דָּנוּ דִּין אחר they argued differently. Maas. Sh. II, 9; Eduy. I, 10 חֲדָנִין לפני חכמים those who argued before the scholars; Snh. 17b by 'those who argued &c.' are meant R. Shimeon &c. Ab. Zar. III, 5 (45a) אני אובין ואדון (v. Rabb. D. S. a. l. note 8), v. בִּין. R. Hash. 7a דנין שנה . . . משנח וכ׳ we compare the word *shanah* (year), used in connection with *months*, with *shanah* used &c. (Num. XXVIII, 14 with Ex. XII, 2); a. fr.—3) *to judge, form an opinion of.* Ab. I, 6, v. זָכוּת; a. fr.

*Nif.* נִידּוֹן, נִדּוֹן (b. h. נָדוֹן) *to be judged, be called to account, summoned, punished, sentenced.* R. Hash. I, 2 חעולם נ׳ sentence is passed upon the world (prosperity or failure decreed). Ib. 16a נִידּוֹנָת לשעבר sentence has been passed upon it in the previous year (on the Passover, *before* the seed was sown), נ׳ להבא on the Passover of this same year (after the seed has been planted). Ib. אדם נ׳ בכל יום judgment is passed on man every day. Ib. 12a ברותחין נִידּוֹנוּ they were punished with (found their death in) hot water. Ab. III, 15 בטוב העולם נ׳ the world is ruled with divine mercy. Ḥull. 45a כמוח נ׳ is subject to the same law as the brain. B. Kam. II, 5 להיות כנ׳, v. הַי; a. fr.

*Pi.* הִדִּין *to argue, discuss, dispute.* Koh. R. to II, 8 הרתה מְדַיְּנָתוֹ וכ׳ she argued (contended) with him. Ib. שמְדַיְּנִין בהלכה who argue legal questions.—Gen. R. s. 3 הוו מדיינין זה עם זה contended with one another; a. fr.

דִּין, דִּן ch. same. Targ. I Kings XX, 40; a. e.—*Part.* דָּיֵן, דָּיְנִין, דָּאֲרִין. Targ. Is. XVI, 5. Targ. O. Ex. XVIII, 16 דָּאֲרְנָא ed. Berl. (Var. דָּאֲרְנָא, דָּאֲרִינָא, v. Berl. Targ. O. II, p. 25; Y. דָּיְרָנָא).—Ib. מָרְדָּן. Targ. O. ib. 13 לְמַרְדָּן (ed. Berl. לְמַרְדּוֹ, Y. לְמִרְדּוֹ); a. e.—Y. Snh. I, 18a bot. יתיב דָּיְנִין sat holding court single-handed. Ib. הוו דָּיְרִינָן קומי וכ׳ had a law-suit before &c. Keth. 27b דָּאֲרִינָא I decide (v. supra). B. Bath. 29a, v. דַּיְרָנָא; a. fr. [Sabb. 67b, v. דנר.]—הדן מרתא ומרנתא judge from it and (all) from it, i. e. an analogy (v. גְּזֵרָה) must be carried through all points so that the case deduced agrees throughout with the case from which the deduction has started, opp. דון מינה ואוקי באתרה judge from it and place the deduction back on its own basis, i. e. let the deduction won by analogy be regulated by the rules of the original case, e. g. Shebu. 31a an analogy between testimony and trust with reference to false oaths (Lev. V, 1 sq., a. 21 sq.). Yeb. 78b; B. Kam. 25b; a. fr.

*Pa.* דַּיֵּן 1) *to dispute, quarrel.* Targ. Y. Ex. XV, 12; a. e.—2) *to decide.* Shebu. 32b חזכי לְדַיְּנֵי דַּיְּנֵי וכ׳ how shall the judges decide this case?; ib. 47a לְיַדַּיְּנוּ; a. e.

*Ithpe.* אִתְדַּן, אִתְּדַן, אִיר׳ *to be judged, decreed upon, punished.* Targ. Y. Ex. XVIII, 11. Targ. Is. LIX, 4; a. fr.—R. Hash. 16a אימת אִיתְּדוּן when were these sentences passed?—Ib. חד דינא מִתְדָּנָא sentence is passed upon it (the grain) once only; תרי דיני מתדנא sentence is . . . . twice.

*Ithpa.* אִרְתַּיַּן, אִרְתַּדַּיַּן 1) same. Targ. Ps. XXXVII, 33; a. e.—2) *to argue, dispute, have a law-suit with.* Targ. II Chr. XXII, 8; a. e.—Y. Snh. III, end, 21d [read:] והוון מִיתַּדַּיְּנִין וכ׳ and contested before &c.; a. e.

come up in your country. Ib. דִּינְכוֹן אתיתי למחמי (Tanḥ. Emor 6 דיצרבון, read: דִּינֵיכוֹן pl.) I came to see your administration of the law; a. fr.—2) *contest, quarrel.* Targ. Prov. XVII, 1; a. fr.—*Pl.* דִּינִין. Targ. Y. Gen. XIII, 7 [read:] וחוו דינין. Targ. Y. Ex. I, 10 בהלין ד׳ by what laws; a. fr.—[Y. Keth. IX, 33[b] bot. דין מוגמרין, v. הִיאֲמַטְגְּמָא.]

**דַּיָּנָא, דַּיָּן,** v. דַּיָּן.

**דִּינַאטוֹס** m. (δυνατός) *able, capable.* Y'lamd. to Deut. IV, 30 אני ד׳ וכ׳ Ar. ed. R. (Var. דינסטוס &c., v. Koh. Ar. Compl. III, p. 97[b]).

**דִּינָג, דִּינָג** pr. n. f. *Dinag* (*Dunag*), daughter of R. Naḥman. Kidd. 70[a] דו׳ Ar. (ed. דו׳).

**דִּינָה** pr. n. f. (b. h.) *Dinah*, daughter of Jacob. B. Bath. 15[b]; a. fr.

**דִּינוּ,** v. הֵן.

**דִּינוּן**=דְּאִינוּן (v. אִידְּהוּ). Y. Bicc. II, end, 65[b] מרין ד׳ who say (v. הוּ I). Y. B. Bath. X, 17[c] bot. (a note which contains the words) זוזין ד׳ וכ׳ '—*zuz* which are', and the number is effaced (Mish. ib. 2 דאינון). Y. B. Mets. V, 10[b] top ומה ד׳ וכ׳ and what profit they may bring; a. e.

**דִּינוּן,** v. הֵן.

**דִּינוּר נהר ד׳,** pr.n. *N'har Dinur* [*Fire-River*] a fictitious river (v. Dan. VII, 10). Yalk. Is. 373 the Sun bathes in a river of fire which is called נ׳ ד׳. Gen. R. s. 78; Hag. 13[b] (Ex. R. s. 15 נהר של אש).

**דִּינִיס,** Pesik. B'shall. p. 88[b], v. הִימוֹס II.

**דִּינָמִיס** f. (δύναμις) *power, ability.* Cant. R. to IV, 8 (not דינמוס, interpret. אֵל, Is. XLV, 14).

**דִּינַסְטִיס,** v. הֲנִיסְטִיס.

**דִּינְקַאי,** Koh. R. to X, 8, v. נַקַּאי.

**דִּינָר** m. (denarius) *denar* (silver denar=$\frac{1}{24}$ of a gold denar, v. Zuckerm. Talm. Münz. p. 19 sq.; Sm. Ant. s. v. Denarius). Y. Kidd. I, 58[d] top; cmp. B. Mets. 44[b]; a. fr.—*Pl.* דִּינָרִין, constr. דִּינְרֵי. Y. Ber. IX, 13[d] bot.; a. fr.—V. גּוֹרְדִּינוֹן a. אִיסָר a.—B. Bath. 166[a] דִּינְרֵי (sub. זהב) *gold denars*, דינרין *silver denars.*

**דִּינָרָא, דִּינָרָה, דִּינָרִי** ch. same. Targ. Y. Ex. XXX, 13.—Y. Keth. VII, 31[d] top; Y. Kidd. II, 62[d], v. גּוֹרְדִּינוֹן. Ab. Zar. 52[b] דטריינא והדריינא שיפא Ms. (ed. הדר׳ טוררי׳) a Trojanic, Hadrianic denar which is rubbed off (i.e. Jewish coins restamped by Trojanus &c.). Ib. 6[b] ד׳ קיסראנא (some ed. קיסרנאה, Rashi קס׳) a Cæsarean denar (Ms. M. ד׳ דקיסר a denar coined in commemoration of coronation; cmp., however, דִּיסְקוֹס); a. fr.—*Pl.* דִּינָרִין, דִּינָרֵי. B. Bath. 166[a]; a. fr.

**דַּיָּסָא,** v. דַּיּוֹסָא.

**דִּיסְגָנִים,** v. דִּיסְקָנָס.

**דִּיסְטוֹרִין,** v. דִּיסְתּוֹרָא.

**דִּיסְיוֹקָנָא,** v. דִּיסְקָנָא.

**דִּיסְפַּק*** (דִּירְסַפּ׳ Ar., ed. דִּירְסַק) m. a *litter carried by mules* (Lat. Basterna). Ḥull. 79[a] בד׳ . . . אי מעירלת לי when you hitch for me the mules to the litter. Gitt. 55[b]; 57[a] שקא דד׳ the shaft of a litter. [Prob. named after the city of Thapsacus.]

**דִּיסְקָא (דְּסָקָא)** m. (δίσκος) *disc* (always used in the sense of *tabula, tabella*), 1) *tablet.*—*Pl.* דִּיסְקֵי. Men. 40[a] לכתביה אד׳ (Rashi אדיסקי׳, Ms. R. 2 a. K. אר׳) let it be published on public tablets (inscriptions; comment.: in official letters from Palestine to Babylon, v. infra).—2) *official document, letter.* B. Kam. 112[b] נקרט ד׳ מב״ד וכ׳ (M. M. ריסקא, v. Rabb. D. S. a. l. note) he held a letter from the Supreme Court (authorizing him to take depositions of witnesses). Kidd. 70[a] דזמרינותא ד׳ Ar. (ed. פירתקא דהזמנא, פיסקא) summons to appear before court. Ib.[b], v. דַּסְקָא.—*Pl.* דִּיסְקֵי. Men. 40[a], v. supra. Gitt. 36[a] their signatures in the shape of figures (as a fish, bough &c.) were known to the public בדסקי (Rashi בדריס׳, Ar. בדיריס׳) by the official letters which they issued. Ib. 88[a] רב בדי׳ וכ׳ (Ar. בדירי׳) Rab put his signature sideways only in official letters.—[דִּיסְקָאוּת, v. דִּיסַקָּנָא.]

**דִּיסְקוֹס I** m. (δίσκος) *disk, plate, trencher.* Ex. R. s. 15 דס׳ של לבנה the disc of the Moon. Ib. דס׳ שלה her (the Moon's) disc. Y. Ab. Zar. I, 39[b] ד׳ מלא דינרין (Bab. ib. 6[b] דינרא קיסרנאה, v. דִּינָרָא) a plate full of (gold) denars. Gen. R. s. 33 דס׳ דדהב a golden plate. Ib. s. 11 דיוסקום אחד טעון וכ׳ (corr. acc.; Var. Ar. טרפזין; Sabb. 119[a] שלחן; Pesik. R. s. 23 תמחוי) a large trencher carried on sixteen poles. Esth. R. to I, 19; a. e.—*Pl.* דִּיסְקוֹסִים, דִּיסְקוֹסִין. Gen. R. s. 10 a bath-tub in which were שני דד׳ נאים Ar. (ed. דיר׳; Yalk. Gen. 16 דיסקסר׳, דסקיוס׳; Yalk. Prov. 961 רסיקיסין, corr. acc.) two fine disks.—Ib. דיסקים, v. דִּיסְקָרִין.

**דִּיסְקוֹס II** pr. n. m. (or place). Tosef. Mikv. I, 17; Y. Ter. VIII, 45[b]; Kidd. 66[b] דסקים, v. מְגוּדָּה I.

**דִּיסַקְיָא** f. (δισάκκιον=bisaccium S.) *bag with two pouches, saddle.* Tosef. B. Bath. IV, 2; B. Bath. 78[a].—Ber. 18[a] לא יתנם בדי׳ ויניחם וכ׳ Ms. M. (once דיסיקיא, ed. דסקיא) one must not put them in the saddle bag and place them across the back of an ass. Sabb. 142[b] דד׳ Ms. M. (ed. דס׳); a. fr.—Y. Ber. III, 6[d] bot. דייסקי; Y. Erub. VI, 23[c] top דייסיקיא (corr. acc.). Y. Sabb. VII, 10[c] אזנים של דיסיקיא (corr. acc.) locks of &c.—*Pl.* דִּיסַקְיָאוֹת. Tosef. Kel. B. Mets. II, 3 דוסיקאות ed. Zuck. (R. S. to Kel. XII, 1 דיסקאות; Kel. l. c. סיטונות).

**דִּיסְקִיפְלִינָא** f. (disciplina) *instruction, habit.* Y'lamd. Vayikra, end, quot. Ar.

**דִּיסְקָנָס (דיסקניס, דיסגניס)** m. (a popular corrupt. of דִּיקְסְטָנָס, דיג׳, דיג׳, dextans) *dextans*, a copper coin, $\frac{5}{6}$ of an As. Y. Maas. Sh. I, 52[d] top מעות

של ד׳ money consisting of small coins (Tosef. ib. I, 4 פרוטות קטנות וכ׳), v. תורמסר.

**דיסקרי, דיסקרא,** v. next w.

**דְּיִסְקָרִין, דְּיִסְקָרִין, דְּיִסְ׳** m. (δισκάριον, v. דִּיסְקוֹס) *salver, saucer.* Gen. R. s. 78 דיסקרא, דסיקרין (corr. acc.).—*Pl.* דִּיסְקָרִין. Ib. s. 93 (translat. משביות, Prov. XXV, 11; Yalk. Prov. 961 דִּיסְקוֹס, v. דִּיסְקוֹס). Pesik. Bahod. p. 101[a]; Pesik. R. s. 14; Lev. R. s. 20 דיסקרי (read: שני דיסקרין); Pesik. Par., p. 36[b] קיטונין (corr. acc.); Koh. R. to VIII, 1; a. e.

**דְּיִסְקָרְתָּא, דְּאִיסְקָרְתָּא, דְּיִסְ׳** c. (a Dispael of דְּקָרְתָּא, v. דְּ־) *part of a town, settlement, private town* (עיר של יחיד). Erub. 59[a] 'a private town which became public ground' כגון דאיס׳ וכ׳ ed. (Ms. M. דיס׳) e. g. the *diskarta* of the Resh Galutha. Ib. דיס׳ דנשואר Ms. M. (ed. דנתוואי). Gitt. 40[a] דס׳ דעבדי a settlement of slaves. Meg. 16[a] סגי ליה בחדא ד׳ Ms. M. (ed. בחד) he is sufficiently rewarded with a township (as a royal grant, v. דִּיסְקָתָא).—Sot. 6[b] רב יהודה מד׳ Rab Judah of *Diskarta.* [Fl. to Levy Targ. Dict. II, 577[a] identifies our w. with Pers. *dastcharah, dascharah.*]

**דְּיִסְתּוֹדָר, דְּיִסְ׳** m. (Dithpe. or Dispe. of סודר; v. preced.) *shreds of a turban.* Sabb. 48[a] ed. (Ms. M. סוּדְרָא).

**דְּיִסְתּוֹרָא, דְּיִסְתּוֹרִין** sing., **דְּיִסְ׳, דְּיִסְתּוֹרִין** pl. m. (Dithpe. or Dispe. of אסר; v. preced.) *a binding relation, the relation of a serf* or *peasant, a sort of tenancy.* Arakh. 28[a] סגיא ליה בדיסתורין ed. (Ar. a. Yalk. Lev. 678 דיסטורין) (when consecrating all of his fields) he may still make a living by working as a serf. Kidd. 60[b] דנקדש בדיסתורא ed. (Ar. דסטורין) when he holds the land shown to her as a peasant (but owns it not).

**דְּיִסְתָּנָא I דְּיִסְ׳** c. (dial. for דשתנא, reduplic. of דְּשָׁנָא) *gift, portion.* Sabb. 156[b] אנא שקלת דר׳ דיחבו לי וכ׳ Ms. M. (v. Rabb. D. S. a. l. note, ed. שקלתי ריסתנאי דיהבת) I took the portion which was given to me (the bride) and gave it &c. Ber. 42[a] ד׳ . . . . שדא Ms. M. (read שדר; ed. שדרו להו ר׳ מבי וכ׳) the Resh Galutha sent them an honorary portion. Gitt. 67[b] ד׳ דחנקא חמותא Ar. (ed. ר׳ . . . . חמתא) a gift which chokes a mother-in-law (a colloquial expression for a treacherous gift, as from a diseased animal &c.; differ. in Rashi). Ber. 50[b] . . . . שקל ד׳ . . . פתק Mar Z. took (some of the fruits) and threw them to R. . . as his portion of honor (Ms. M. רומנא . . . זרק).

**דְּיִסְתָּנָא II דְּיִסְ׳** (dial. דְּשָׁתָנָא) f. (Difel, v. דְּ־, denom. of וְסָתָא) *a menstruous woman.* Taan. 22[a] דיס׳ ed. (Ms. M. דיש׳). Sabb. 110[a] דיס׳ Ms. O. (ed. דיש׳, Ms. M. דש׳). Ab. Zar. 18[a] דש׳. Ib. 24[b] כמאן קרו פרסאי לנדה דש׳ (Ms. M. אמרי for קרי) on what authority do the Persians call a menstruous woman *dishtana* (for the usual *distana*)? Answ. (ref. to Gen. XXXI, 35 as if fr. דוש, cmp. דַּוְוִשָׁא, having the *course* of women). [פרסאי does not necessarily refer to the Persian language, as evidenced by the preceding דְּבִיר. Persian *dashtân* may be borrowed from Aram.—Syr. דשתנא, P. Sm. 958.]

**דְּיִסְתָּקָא, דְּיִסְ׳** m. (dial. for דשתקא, v. preced.; Dithpe. denom. of שַׁקָּא; cmp. Syr. אסתקא, לסתקא, P. Sm. 325; 931) *handle* of an axe, sword &c. Targ. Jud. III, 22.—Y. Erub. V, 22[d] bot. דשקתא דגזוראי (read: דְּשָׁתְקָא) the handle of a wood-cutters' axe (wedged in between two buildings of a court). [Correct s. v. גְּזוֹרָאָה: (גזר) *wood-cutter.*]

***דְּיִסְתָּקָא, דְּיִסְ׳** f. (dial. for דשתקא, v. preced.; Dithpe. denom. of שׁוּקָא, שׁוּקָא) *market-town, settlement.* Targ. II Esth. VI, 10 ed. Frf. (ed. Lag. רוסחקא, oth. ed. ריס׳; Meg. 16[a] דְּיִסְקָרְתָּא).—Ber. 54[a] רס׳ דמחווא; B. Mets. 83[a]; B. Bath. 12[b]; Yalk. Ex. 346 ריס׳ the market-town (outside) of M'hoza; v. רִיסְתָּקָא.

**דְּיוּעְבַד** m. (=דְּאִיעְבַד, Dithpe. of עֲבַד) *having been done, diăbad,* a dialectical term to indicate that the case before you is dealt with as a fact, and not with reference to its direct permissibility in the premises, לכתחילה; *as a fact, decision ex post facto.* Hull. 2[a] חכל שוחטין לכתחילה ושחיטתן כשרה ד׳ the words of the Mishnah (I, 1), 'All slaughter' mean a direct permission (all *may* &c.), whereas the immediately following clause, 'And their slaughtering is ritually legitimate' indicates a decision after the fact (which implies that deaf-mute persons &c. must not be admitted to the slaughtering act)!—Ib.[b] איכא חכל לכ׳ איכא חכל ד׳ sometimes 'All . . .' means a direct permission (all *may*), and sometimes a sanction after the fact. Ib. תרתי ד׳ למה לי why should there be in the Mishnah two *diabads?* Men. 105[b] ד׳ אין לכ׳ לא if it has been done, it is legitimate, but directly permissible it is not. Ber. 15[a]; a. v. fr.—בְּד׳ *as a diabad.* Hull. 15[b] לא קא מכשיר . . . אלא בד׳ R. H. declares the action legitimate after it has been done, but he does not directly authorize it; a. fr. [Zeb. 75[b] דאיעבד, read: דאיערב.]

**דְּיוּעָה,** v. ד נח.

**דְּיוּעָתָא** f. (=h. זֵעָה) *sweat.* Targ. O. Gen. III, 19 (ed. זִיעָתָא, v. Berl. Targ. O. II, p. 2).

**דוך,** Targ. Job XLI, 14 תדיק, some ed., read: תדיץ, v. דוץ I, ch.

**דיפל,** v. next w.

**דְּיִפְלָא** f. (dupla, sub. pecunia) *a double price,* in gen. (=mulcta, v. Du Cange s. v.) *fine.* Y. Ab. Zar. I, 39[d] bot.—Y. Sabb. VI, end, 8[d] מאן גרם ליה ד׳ (not דיפל) what was the cause of his being fined?; v. מוּכְסָא.

**דיפלומטר,** Ex. R. s. 20, beg., v. פלומטר.

***דיפלון,** read: דִּיפְלִין m. pl. (pl. of διπλόος) *double (years), double age,* i. e. 140 years (Ps. XC, 10). Gen. R. s. 59 (expl. בא ברמים, Gen. XXIV, 1) בא בדר׳ (some ed. בדיוק, Yalk. ib. 103 בדופלין) he was entering into his double age (approaching his one hundred and fortieth year; cmp. Gen. XXI, 5; XXV, 20); comment.: *double world* (this life and the hereafter).

**דִּיפְלֵי** f. (διπλῆ, sub. στοά, v. Lübker Reallex. s. v. Stoa) *a double colonnade.*—ד׳ איסטבא an *ist'ba* (v. אִיסְטַבָּא)

with a double row of seats, v. אִיסְטְוָונִית. Y. Succ. V, 55[a] bot. (describing the basilica-synagogue of Alexandria). Yalk. Ps. 848 ד׳ אסטווה של וכ׳ the basilica-synagogue of Tiberias; Midr. Till. to Ps. XCIII, end דפליסט׳ (corr. acc.).—Contracted: דִּיפְלִיסְטָנָן, דִּיפְלוֹסְטָ׳, דִּיפְלִיסְטָ׳ (v. סְטָרִיו). Succ. 51[b] (v. Rabb. D. S. a. l. note 40); Tosef. ib. IV, 5; Yalk. Deut. 913 די פלסטין (corr. acc.).—[Y. Pes. X, 37[c] top דיפלי פוטרדין, read: פוילי דפוטרדין, v. פְּרִילִי a. פּוֹטְרִין.]

**דִּיפְלָס׳, דִּיפְלִיסְטָנָן,** v. preced.

**דִּיפְרָא** (דְּפ׳, דּוּפְ׳) m. (δίφορος) *bearing twice a year*, a species of *figs*. Dem. I, 1 דופרה ed. (Ms. M. דיפרא, read רא . . .; Ar. דיופרא). Shebi. IX, 4 ד׳; Tosef. ib. VII, 15 ד׳.—Erub. 18[a] דיופרא, v. דִּוֹ II.—*Pl.* דִּיפָּרִין. Y. Shebi. IX, 39[a] top דפרין, דפרים (corr. acc.).—[Gen. R. s. 65 דיפרא סופא, v. פראסופא.]—V. דִּיפְרִיאוֹת.

**דִּיפְרוֹסוֹפִין, דִּיפַּרְצוֹת, דִּיפְרוֹסוֹף** m., pl. **דִּיפַּרְצוֹפִין** (διπρόσωπος) *double-faced*. Erub. 18[a] דיו פרצוקם פנים וכ׳ ed. (Ms. M. דו פרצוק, Ar. דיו פרצוק) Adam had two faces. Ber. 61[a] דו פרצופין ברא וכ׳ (Ms. M. שני) the Lord created Adam with two faces; Gen. R. s. 8 beg. דיו פרצופים וכ׳; Yalk. ib. 20 דיו פרצופין (Ar. דיו פרוסיפון, corr. פרוסופין); Tanḥ. Thazr. 1; a. fr.—Trnsf. *double-natured*. Ex. R. s. 5; Lev. R. s. 1 דו פ׳ היה וכ׳ the Word (v. דִּיבּוּר) went forth with a double nature, bringing life and death; Cant. R. to II, 3 דִּיפְרוֹסְפִין.

***דִּיפְרִיאוֹת** f. pl. (v. דִּיפְרָא) prop. *bearing twice a year*, in gen. *several crops in one year*. Tanḥ. T'tsavveh, ed. Bub., 10 והיא עושה לי שלש ד׳ כל שנה (Ms. R. דופריות, Tanḥ. ib. 13 רפואות, ed. Amst. רפאיות; Yalk. Hab. 565 צופריאות) and it brings me three crops every year.

**דִּיפַּרְצוֹת,** v. דִּיפְרוֹסוֹף.

**דִּפְתִּי, דִּיפְתִּי** pr. n. pl. *Difti*, in Babylonia (v. Neub. Géogr. p. 390). Ḥull. 87[b]. [Erub. 64[a] גיפתי, marginal correct. ד׳; missing in Ms. M.; ed. Sonc. גובתא; Ms. O. זיפתי &c., v. Rabb. D. S. a. l. note.]

**דִּפְתְּרָא, דִּיפְתָּרָא** m. (διφθέρα) 1) *hide prepared for writing* (contrad. to מצה a. חיפה, v. also דוכסוסטוס). Meg. II, 2 (opp. to ספר). Ib. 19[a] defined דו׳ דמליח וכ׳ *diphtera* is a skin prepared with salt and flour, but not with gall-nut, v. אַפַּ׳; Sabb. 79[a]; Gitt. 22[a].—2) *record, document, list*. Tanḥ. Vaëra 5 ד׳ של אלוהות a list of the deities; Yalk. Ex. 175.—*Pl.* דִּיפְתְּרִין, דִּיפְתְּרָאוֹת, דִּפְתְּרֵי׳. Y. Peah II, 17[a] bot. דִּפְתְּרֵיהֶן their (national) records. Pesik. R. s. 8 ד׳ כתובות וכ records are written before the Lord &c.

**דִּיץ I,** *to dance*, v. דּוּץ I.

**דִּיץ II, דִּיצָא, דִּיצָא I** m. (preced.) *dance, rejoicing*. Targ. Is. XXXII, 13. Targ. Job III, 22 (h. text גִּיל); a. e.

**דִּיצָא II** f. (דּוּץ II) *pricking pain* in the eye. Bets. 22[a]; Ab. Zar. 28[b].

**דְּיָצָא** m. (דּוּץ I)=b. h. זֶמֶר, an animal of the *deer* or *gazelle* species. Targ. O. Deut. XIV, 5.—*Pl.* דְּיָצִין. Targ. Y. ib.—Fem. דְּיָצְתָּא. Targ. Prov. V, 19 (h. text יעלת).

**דְּיָצָה** f. (דּוּץ I) 1) *dancing, rejoicing*. Keth. 8[a]. Pesik. Ronni, p. 141[b] ומעירלין ד׳ and insert *ditsah* (in place of הריעה); Cant. R. to I, 4; Ab. d'R. N. ch. XXXIV.—2) דִּיצַת הַעַרְבִיִּין (sub. תריס) *a shield* used at Arabian sports. Kel. XXIV, 1. [Gen. R. s. 10, beg., read רִיצָה, v. דִּידְכִי.]

**דִּיצוּתָא** f. (preced.) *rejoicing*. Targ. I Chr. XVI, 27 (h. text חדוה).

**דִּיצִיבוֹן,** Tanḥ. Emor 6, read: הִינֵיכוֹן, v. הִינָא.

**דִּיצְתָּא,** v. דְּיָצָא.

**דִּיק,** v. דּוּק.

**דִּיקָא** m. (preced.) *evidence by conclusion*. Sabb. 154[b], a. fr. ד׳ נמי there is also an evidence, i. e. I can also prove it. V. הֵידָקָא.

***דִּיקָא** (δέκα) *ten*. Ber. 56[b] (oneirocritical analysis of *Kappadokia*) קפא כשורא ד׳ עשרה *Kappa* (v. כַּפָּא) means *beam*, *deka* means *ten;* [v., however, דּוֹקְנָיָא, a. Gen. R. s. 68].

**דִּיקָדִיק, דִּיקְדוּקָא, דִּיקְדוּק,** v. דִּקְדֵּק.

**דִּיקוֹ,** Num. R. s. 22 ד׳ שלכם, read: דִּיקִי.

**דִּיקוּלָא** m. (דקל; v. דֵּקֶל) *anything made of thin twigs* or *reeds* (cmp. דְּקוּרָא); 1) *basket* of twisted osiers or reeds. Snh. 7[a] (prov.) היא נירמא וד׳ שפיל when she slumbers, the basket (upon her head) drops (laziness begets ruin). Meg. 7[b] (prov.) if a peasant become a king, ד׳ מצואריה וכ׳ the basket will never come down from his neck (he will always betray his low birth). Pes. 112[b] ריש תורא בד׳ וכ׳ even when the ox has his head in the fodder basket, &c. Ned. 51[a].—Ḥull. 98[a], v. next w.—*Pl.* דִּיקוּלֵי. B. Mets. 83[b] ד׳ וכ׳ basketfuls of fat. Ab. Zar. 75[a] דקולי ed., v. חַלָּתָא.—*2) *a shoe made of twisted reeds* &c.—*Pl.* דִּיקוּלֵי. Yoma 78[b] בדיקו׳ Ar. (Ms. M. בדקולי, ed. בְּדִבְלֵי, Var. in Mss. דיקורי, דכולי, v. Rabb. D. S. a. l.).

**דִּיקוּלָא** m. (דקל; cmp. תְּמַר, תְּמַר) 1) ד׳ דמיא (=h. קִילּוּחַ) the *column* or *jet* of boiling water poured upon wheat &c. for scalding. Pes. 40[a] (Ar. דיקלא).—2) (=h. קְפִיחָה) *seething kettle*. Ḥull. 98[a] ד׳ דבישרא a kettle of boiling meat; [Ar.: a kettle containing *a basketful* &c.; v. preced.]. [Keth. 10[b] לד׳, v. הֵידָקָא.]

**דִּיקוּלָאָה** m. (v. דִּיקוּלָא) *basket maker*.—*Pl.* דִּיקוּלָאֵי. B. Bath. 22[a] ד׳ דאיירתי דיקולי Ms. M. (ed. דיקלאי . . .) basket-makers who brought wicker work for sale; [Rashi: 'one opinion': *kettle-makers*, v. preced.].

**דִּיקוֹלוֹגוֹס** m. (δικολόγος) *pleader, advocate*. Lev. R. s. 29 מנח לך דקלוקוס Ar. (corr. acc., ed. נִיקוֹלוֹגוֹס q. v.).—*Pl.* דִּיקוֹלוֹגִין. Yalk. Num. 738 שני ד׳ וכ׳ two pleaders stood before Hadrian; Yalk. Prov. 946 דיוקולגין (corr. acc.).

דִּיקוֹלַר, v. דִּיוּקְלִירָא.

דִּיקוֹמִינִי, דִּיקוֹמִיוֹנִי, read:

דִּיקוּמָנֵי m. pl. *Decumani*, soldiers of the tenth Roman cohort. Esth. R. to I, 3, end, v. אָגוּסְטָאנִי. Gen. R. s. 94 דִּיקוּמִינִיאוֹת, דִּיקוֹמִינִיאוֹת (corr. acc.).

דִּיקוֹנְתִּידָה, v. קוֹנְתִּידָה, קָנַת.

דִּיקוּקָא m. (דקק) *crushing, fragments.* Targ. Is. XXX, 14.

דִּיקוּרְיוֹן m. (decurio) *decurio*, commander of ten horsemen. Sifré Deut. 322 דִּיקְרִיוֹן (corr. acc.); Yalk. ib. 946.

דִּיכְּיָן f. (δίκη) *right, justice, punishment, satisfaction.* Ex. R. s. 19 עשיתי ד׳ שלהם בבני (not דיוקי) I gave them (the Gibeonites) satisfaction (for their wrongs) on My children (II Sam. XXI, 1 sq.).—Cant. R. to II, 7 (ref. to Is. XXXII, 1) [read:] עד שגובה ד׳ שלו until He collects His debt of justice (punishes Israel for his sins). Gen. R. s. 45 תבע ד׳ דידי Ar. (ed. דקיון) plead my cause; a. e.—Num. R. s. 22; Tanḥ. Matt. 3 [read:] אינו אלא ד׳ שלכם it is your cause which is taken up.—*Pl.* דִּיכְּיָן. Y. R. Hash. I, 57ᵇ כהדין דיירין (corr. acc.) like court proceedings, v. בְּמִגְנִימִין.

דִּיקָּוֹן, v. הִיקָּוֹן.

דִּיקוֹס, Yalk. Gen. 15. v. הִיקָּוֹן.

דִּיקוֹיָא, Lam. R. to I, 1 רבתי (חד בר נש), v. הוֹקָיָא.

דִּיקִינְתִּין, דִּיוֹקִינְתִּין m. pl. (ὑάκινθος; די for הי or יי to avoid the use of letters of the Tetragrammaton; Ar. reads דיקינטין) *hyacinth*, a precious stone. Ex. R. s. 38, end לוי ד׳ (not דיוקני) Levi was represented on the Highpriests' breast-plate by a hyacinth (h. ברקת). Y'lamd. to Deut. X, 1, quot. in Ar. דיוקינטין, דיקוסנין (Yalk. ib. 854 חמרגלות ווי׳, corr. acc.) the pearls and hyacinths. Gen. R. s. 79, end (after interpreting קִשְׁשׁוֹט in קְשִׁיטָה, Gen. XXXIII, 19) what function have *Yod Hé* here? [read:] אלו חלילות ד׳ וזמרגדין שדרכן וכ׳ (v. 'Rashi' a. l. a. Yalk. ib. 134) these are the links of hyacinths and smaragds with which jewelry is decorated, i. e. the vowel letters connecting the consonants, but which also have an allegorical meaning (v. the sentence following: מי כותב וכ׳).

דִּיקִינְתִּינוֹן m. (ὑακίνθινον, v. preced.) *hyacinth-colored.* Esth. R. to I, 6 (quoted as Greek translation of כרפס ib.) יקינטרינון Mus. (ed. טיריגון, corr. acc.); v. אלטרינון.

דִּיקְלָא, v. דְּקָלָא a. הִיקוּלָא.

דִּיקְלָאי, v. הִיקוּלָאָה.

דִּיקְלוֹטְ pr. n. m. (Diocles, etis) *Diocles*, the name of the emperor Diocletian before his accession to the throne. Y. Ter. VIII, end, 46ᵇ ד׳ חזדרא D. the swineherd; ib.ᶜ, v. דִּיקְלִיטְיָנוֹס.

דִּיקְלוֹן, Y. Sabb. II, 5ᵃ top זקוקה ד׳, read: דדיקלין ד׳ *a strainer made of reeds*, v. הִיקוּלָא.

דִּיוֹקְלִיטְיָנוֹס, דִּיקְלִיטְיָאנוֹס (abbrev. הִיקְלוֹט) pr. n. m. *Diocletian*, Roman emperor. Y. Ter. VIII, end 46ᶜ (v. דִּיקְלוֹט) we despised Dioclet the swineherd, ד׳ מלכא וכ׳ D. the King we do not despise; Gen. R. s. 63. Y. Ab. Zar. I, 39ᵈ top דיקלטרא׳. Y. Naz. VII, 56ᵃ דוקלינוס (corr. acc.); a. fr.

דִּיקָא, v. דִּקָּן.

דִּיקָנִי, v. הוֹקָנִי.

דִּיקָנָא, v. דִּקְנָנָא.

דִּיקְרִיוֹן, v. הִיקְרִיוֹן.

דִּיר I m. (=זִיר) *crown, rim.* Targ. Ex. XXV, 11; (Targ. O. ed. Berl. זִיר, v. ib. II, p. 27); a. fr.

דִּיר II m. *tent*, v. הִירָא.

דִּיר, *Pi.* הִדִּיר, *Pa.* הַדִּיר, v. הוּר.

דִּיר m. (הוּר) *shed*, esp. for cattle, wood &c.; *stable, store-house.* B. Kam. VI, 1; a. fr.—Yalk. Ex. 191 יְהִירוּ. (Pesik. Haḥod. p. 55ᵃ מדידן, Var. מדורות, Pesik. R. s. 15 מִהִירוֹת) when taken directly from its stable.—*Pl.* הִירִים. Ned. I, 3 כד׳ (Y. a. Bab. ed., 10ᵇ, דִּירַיִם *Du.*) as forbidden as the Temple sheds for cattle or wood. Ib. 13ᵃ דורים; Y. ib. 37ᵃ; Tosef. ib. I, 3 דיריים.

דִּיר (הַיְרָא) הִירָא ch. same, *shed*, also *tent* for human residence. Targ. Mic. II, 12. Targ. Prov. XXI, 20 הִדִּירָה וכ׳ (ed. Vien. הִדְיָרָה) the dwelling of the wise man; a. fr.—*Pl.* הִירִין. Targ. Y. Num. XXXII, 16; 24 (Targ. Y. II ib., v. הִכְוָון). Targ. Is. XXXII, 19.—B. Kam. 113ᵇ דידרי דִּידְרֵי Rashi (ed. דדרי), v. הוּר Pa.—[דיריך, Y. R. Hash. I. 57ᵇ כחדרין ד׳, v. הִידֵּק.]

דִּירָא, v. דִּיוֹרָא.

דִּירָה I f. (preced.) *human dwelling.* Yoma 10ᵃ בית ד׳ a compartment in the Temple designated for a dwelling. Ib.ᵇ דִּירַת קבע permanent residence, opp. ד׳ עראי. Ib. ד׳ בעל כרחה וכ׳ a dwelling not freely chosen (as the Highpriests' in the Temple) is not called a dwelling (to require *M'zuzah*). Ib. 11ᵇ מיוחד לד׳, v. יָחַד; a. fr.—*Pl.* דִּירוֹת. Pesik. R. s. 15; v., however, דִּיר.

דִּירָה II f. name of *a grain worm.* Par. IX, 2; cmp. הוּרָא III.

דִּירָה III f. name of *a jewel*, v. הוּרָא II.

דִּירְכָא, v. דַּרְכָא.

דִּירְכָאוֹת, דִּירְכִיוֹת f. pl. *guards at stations*, v. דִּרְדְּכֵי.

דִּירְתָּא f. ch.=h. דִּירָה I.—*Pl.* דִּירְוָותָא, constr. דִּירְתוֹת. Targ. Jer. IX, 9. Targ. Ps. LXXXIII, 13 Ms. (ed. עירדית; h. text נאות).—דִּירָאתָא, דִּירָתָא. B. Bath. 67ᵃ. Lam. R. to I, 1 דהעיר; v. הִירְתָּא.

דִּישׁ, דַּיִשׁ m. (b.h.; דּוּשׁ) *treading, threshing.* Meil. 13a (ref. to בדישו, Deut. XXV, 4) דִּישׁוֹ שֶׁלְּךָ וכ׳ what the ox threshes of thine own, but not of sacred property; Y. Ter. IX, 46c bot. בד׳ שהוא מותר לך. Tosef. Kel. B. Mets. IV, 3 מקום דִּישׁוֹ the threshing place. Gen. R. s. 69, a. e. מה עפר עשוי ד׳ לכל as the dust is trodden upon by all.—B. Mets. 90b לאו בדִישׁוֹ הוא he did not muzzle it in the threshing place.

דִּישׁ, דִּישָׁא, דַּיִשׁ ch. same. Targ. O. Deut. XXV, 4. Targ. Is. XXVIII, 18; a. e.—Hull. 6b (prov.) תורא מִדִּישָׁרֵהּ וכ׳ the ox has a right to eat of what he threshes.

דִּישָׁאָה m. (preced.) *thresher.*—*Pl.* דִּישָׁאֵי. Zeb. 116b [read:] דדדישין בריה ד׳ (Ms. M. דדישי דִּישָׁתָאֵי) with which the threshers thresh; Men. 22a דדשו בה דִּשָׁתָאֵי; Ab. Zar. 24b דדיישן (קורקסא) ed. (Ms. M. דדייש׳ בריה דִּשָׁיְתָא); Yalk. Sam. 122 דדַיְשָׁא (קורקשא), v. preced.

דִּישָׁה f. (דּוּשׁ) *threshing.* Sabb. 75a. Pesik. Hahod. p. 46a, a. e. בדִישָׁתָן in their law about threshing (Deut. XXV, 4). B. Mets. 90b.—Euphem. *coitus, friction.* Nidd. 41b.

דִּישׁוֹן, דִּישׁוּן m. (דשן) *removal of ashes, cleaning.* Yoma 21a ד׳ מזבח הפנימי the ashes removed from the inner altar, ד׳ חמנורה the snuffs of the candlesticks. Ib. 33a ד׳ מזבח וכ׳ the cleaning of &c. Tam. III, 9.

דִּישָׁן pr. n. gent. *Dishan.* Targ. Gen. XXXVI, 21; Targ. I Chr. I, 38 דִּישָׁן.

דִּישְׁנָא, v. דִּשְׁנָא.

דִּישְׁנָא m. *rye.* Pes. 35a (expl. שִׁרְפּוֹן, cmp. דּוּשׁ a. שׁוּם).

דִּישְׁתָּאֵי, pl. דִּישְׁתָּאֵי m. *threshers,* v. דַּיְשָׁאָה.

דִּישְׁתָּנָא, v. דִּיסְתָּנָא II.

דִּית, v. דַּיּוֹת.

דִּיתָא, v. דִּיר׳.

דִּיתָא, v. next w.

דִּית׳, דִּיתְאָה m. ch. (v. דאת)=h. דֵּשֶׁא, *sprouting, plants.* Targ. O. Gen. I, 11; a. fr.—Meg. 27b Rab. H. Ar. a. Ms. M. 2 (ed. ריתא, Ag. Hatt. דִּיתָא) אסר דד׳ had grass tied around (in place of a belt).—*Pl.* דִּיתְאַי, דִּיתְאִין. Targ. Jer. XIV, 5. Targ. Ps. XXIII, 2 (some ed. דְּאִיתְאִין). Targ. Y. Gen. l. c.

דִּיתָיכוֹס, v. דִּיתִית׳.

דִּיתְכָאוֹת, v. דִּירְכִי.

דִּיתָן, v. דִּישָׁן.

דֵּךְ, דֵּיכִי, דֵּךְ m., דָּךְ f. (דא with format. ך; cmp. דּוּךְ II) *this, that.* Ezra V, 16; a. fr. Ib. IV, 13; a. fr.—Targ. Gen. XXXVII, 19 דִּיכִי ed. Berl. (ed. הֵירְכִי). Targ. Jud. VI, 20; a fr.—Gen. R. s. 5; Yalk. Ps. 848; (play on דָּכִים, Ps. XCIII, 3) לְהָדֵךְ יַמָּא unto this sea there; Midr. Till. to Ps. l. c. לְהַדֵּךְ פַּלְגָּא, expl. לְדוּכְתָּא פַּלְגָּא. B. Mets. 86a מרי דיכי the lord of this (breeze) here.

דַּךְ m. (b. h.; דכך) *crushed, broken; afflicted, contrite.* Lev. R. s. 34; Midr. Prov. ch. XXII דך (שהוא) מדוכדך the poor man is called *dakh* because he is crushed.—*Pl.* דַּכִּים. Sabb. 104a, v. דכ״ין. Ib. 105a, v. נצטד״ק. Yalk. Ps. 848, v. דּוּךְ III.

דָּכָא, *Pi.* דִּכֵּא (b. h.; v. preced.) *to crush, humble.* Midr. Till. to Ps. XCIII, 3 (play on דכים ib.) אני מְדַכְּאָן וכ׳ I will crush them (the Philistines) by means of severe afflictions. Ib. וְיַדַּכְּאוּ ישראל וכ׳ and crush Israel by means of persecutions; a. e.—*Part. pass.* מְדוּכָּא, pl. מְדוּכְּאִין. Keth. 8b.

דְּכָא, v. דִּכִּי.

דכדבניות, v. דַּבְדְּבָנִיּוֹת.

דִּיכִּי, דְּכַדּוּךְ m. (next w.) *being crushed.* Y. Hag. II, 77c top; Ruth R. to III, 13 (ref. to דכא, Ps. XC, 3) עד דְּכַדּוּכְתָּהּ שֶׁל נפש מקבלין up to the time when life is crushed, are repentant sinners received.

דְּכְדֵךְ (Pilp. of דוך) *to crush.*—Part. pass. מְדוּכְדָּךְ. Lev. R. s. 34, v. דּוּךְ.

דַּכְדֵּךְ ch. 1) same. Targ. Ps. CXLIII, 3.—2) *to act humbly, to dissemble humility.* Ib. X, 10 יְדַכְדַּךְ ed. Wil. (Ms. יַדְכְדֵךְ, h. text רכה).

דָּכִי, v. דְּכוּתָא.

דְּכָוִין, דִּי׳ f. pl. (v. דּוּךְ; cmp. דָּכוֹן) *marked off places, folds.* Targ. Y. II Num. XXXII, 16; 24 (Targ. Y. I דִּירִין, h. text גדרות).

דְּכָוֹותַ־, v. דִּכְוָת־.

דָּכוֹן m. (דכן, cmp. דְּכָוִין, דּוּכָן) *an elevated spot* in the kitchen or in the bath-house for vessels &c., *stand* (fixed to the stove or portable). Kel. VII, 2. Tosef. ib. B. Kam. V, 7 דָּכִין. Ib. 8 ד׳ של אולירין the bathers' stand.

דְּכוֹנָא, דְּכוֹן, v. דִּיכ׳.

דְּכוּרָא m. (דְּכַר II) *male person, male population.* Targ. O. Gen. XVII, 14 (Y. הְכוּרָאָה). Ib. 10; a. fr.

דְּכוּרִי f. *necromantic apparitions,* v. זְכוּרִי. Targ. II Chr. XXXIII, 6.

דְּכְוָת־, דְּיוֹכְוָת־ (only with suffix of personal pronoun; v. כְּוָת) *the like of, resemblance, appearance.* דְּכְוָתִי the like of me, &c. Targ. Ex. XI, 6. Targ. Y. ib. דדְכְוָתֵיהּ לילי׳ וכ׳ that there was never a plague like that of this night &c.; a. fr.—Y. M. Kat. III, 81d (expl. דכמה, v. דּוּגְמָא) דְּכְוָותָהּ a resemblance of it. Yalk. Sam. 134 (prov.) מולידין ולא דְּכְוָתְהוֹן וכ׳ (Cant. R. introd. דלירת כְּוָותְהוֹן)

parents of incomparable virtue often rear children not like them at all; a. fr.—Cmp. דִּכְמָא.

**דְּכוּ, דְּכוּתָא** f. (דכי) *purity, levitical cleanness.* Targ. Lev. XII, 4; a. e. [Targ. Y. ib. 6 דְּכִיתָא.]—*Pl.* דְּכָווֹתָא, דַּכְוָן *affairs concernig levitical cleanness.* Targ. I Chr. XXIII, 28.

**דְּכָה, דכי,** *Pi.* דִּכָּה (Aramaism, v. next w.) *to declare clean.* Nidd. 25ᵃ לא דִּכּוּ וכ׳ the scholars never declared clean &c.

**דְּכָא, דְּכִי** (=h. זָכָה) [*to be clear* (cmp. דִּכֵּךְ),] 1) *to be clean, pure; to be cleared, acquitted, cleansed from sin.* Targ. Lev. XII, 7 ותְדַכֵּי O. ed. Berl. (ed. ותַ׳ incorr., Y. ותְחַדְכֵי). Ib. XVI, 30 תְּדַכְּאוֹן O. (Y. תְּדַכְּיוֹן). Targ. Ezek. XXIV, 13 תְּדַכְּיִן (Nun emphat.; ed. Lag. תדכן); a. fr.—2) *to be deserving, privileged, admitted* (cmp. זכי). Targ. O. Deut. XXIII, 2 sq.—Targ. Ruth II, 10. Ib. 13 מְדַכֵּי (sub. למיעל).—Lev. R. s. 34 [read:] זכי בי או דכי בי, v. זְכִי.—*Part.* דָּכֵי, f. דַּכְיָא. Targ. Is. LXV, 5 הַכְרֵנָא וכ׳ I am purer than &c., v. דְּכִי. [Targ. Prov. VI, 11, v. דִּרְדָּךְ.]

*Pa.* דַּכֵּי *to clear, purify; to restore to levitical cleanness, to cleanse.* Targ. Ezek. XXIV, 13. Targ. Lev. XVI, 30; a. fr.—Gen. R. s. 79 לית אנן מְדַכְּנָן יתה וכ׳ should we not restore it (Tiberias) to levitical cleanness from the slain (buried there)?; Yalk. ib. 133 מְדַכְּיִין. Gen. R. l. c. [read:] צרוכין אנו מְדַכְּיָתָהּ לטבריא we must cleanse Tiberias (Pesik. B'shall. p. 89ᵇ למזכריה); Koh. R. to X, 8.—Ib. דדַכְּיֵיהּ which he had declared clean. Y. Shebi. IX, 38ᵈ מְדַכֵּי טבריא.—Nidd. 6ᵇ מְדַכְּנָן וכ׳ observe the same levitical cleanness as required for Temple offerings, v. חַבְרָא.

*Ithpa.* אִיתְדַּכֵּי, אִתְדַּכֵּי 1) *to became clean, be cleansed* (from sin), *be purified.* Targ. II Sam. XI, 4. Targ. Lev. XIV, 4 לְדִתְדַּכֵּי ed. Berl. (Var. לַמִּיתְדַּכֵּי; Y. לְדִתְדְּכֵי); ib. 7; a. fr.—2) *to be cleared away, be removed, be gone.* Ber. 2ᵇ אִתְדַּכֵּי יומא the day is past; v. טְהַר.

*Af.* אַדְכָא *to polish;* trnsf. *to train.* Targ. Prov. XXII, 6 אדכא ed. Lag. (Ms. אדכיח, read אַדְכִּיחַ; some ed. אַדְרְכָא; h. text חנך).

**דַּכִּי** m., **דַּכְיָא** c., **דְּכִיתָא** f. (preced.) *clear, pure, clean, guiltless.* Targ. Ex. XXV, 11. Ib. XXVII, 20.—Ib. XXXI, 8; a. fr.—*Pl.* דַּכְיָן, דָּכָן; f. דַּכְיָתָא. Targ. Lev. XIV, 4. Targ. O. Gen. XXVII, 15; a. e.—Eduy. VIII, 4 דָּכָן they are clean (permitted), v. אִיל; ib. דאינון דַּכְיָין ed. (Ms. M. דכן) that they are clean (not susceptible of levitical uncleanness); Pes. 16ᵃ; Ned. 19ᵃ; Ab. Zar. 37ᵃ.—Yoma 76ᵇ חיטי דכייתא fine wheat flour.

**דכיח,** v. דְּכִי *Af.*

**דְּכִיךְ** m., **דְּכִיכְתָּא** f., v. דִּכֵּךְ.

**דָּכִין,** v. דָּכוֹן.

**דְּכִיר** m. (v. דְּכַר)=h. זָכוּר, *remembered, reminded, mindful.* Targ. Ps. CIII, 14 ד׳ קדמוי it is remembered before Him.—Targ. Gen. IX, 15 דְּכִירְנָא I shall remember; a. fr.—Taan. 20ᵇ בינקותיה לא דכירנא I do not remember his young days. Hull. 137ᵇ.—*Pl.* דְּכִירִין, דְּכִירֵי. Targ. Y. Deut. V, 15; a. e.—Snh. 29ᵇ.—Fem. דְּכִירָא. Targ. Lam. I, 7.

**דְּכִירָא** f. 1) v. preced.—2)=דְּכוּרוּ. Targ. Y. II Num. XXIV, 1.

**דָּכַךְ** (v. דכא), *Pi.* דִּכֵּךְ *to crush.* Part. pass. מְדוּכָּךְ, pl. מְדוּכְּכִים. Midr. Till. to Ps. XCIII מד׳ אנו we are crushed, worn out (Gen. R. s. 5 מדוכנין, v. דָּכַן).

**דָּכֵךְ** ch. same. Part. Peil. דְּכִיךְ, f. דְּכִירְתָּא *crushed, melancholy.* Targ. Prov. XVII, 22 (h. text נכאה). [Ib. VI, 11 ותדכוך some ed., v. דְּרַךְ.]

*Pa.* דַּכֵּךְ *to crush.* Targ. Job IV, 19.

*Ithpa.* אִתְדַּכַּךְ *to be crushed.* Targ. Job XXXIV, 25.

**דִּיכְ, דְּכָמָה, דְּכְמָא** f. (compound of דְּ, כְּ a. מָא, v. כְּמָא a. דְּ־) *appearance, resemblance, the like of.* Y. M. Kat. III, 81ᵈ, v. דְּכָוות־. With suffix of pers. pronoun: דְּכְמֵיהּ, דְּכְמוֹתֵיהּ, דְּכְמֵירָה &c. Targ. Job I, 8; II, 3; a. e.—Constr. דִּכְמַת, with suffix דִּכְמָתֵיהּ &c. Targ. II Chr. XVIII, 3 ed. Lag. Targ. Job XII, 3; a. fr.—*Targ. Ps. LXXIII, 15 דִּכְמָתְהוֹן (ed. Lag. דמכמיתהון), v. כְּמָת־.

**דָּכָן,** pl. of דִּכֵּי.

**דָּכַן,** *Pi.* דִּכֵּן (cmp. דכך) *to pound* bulbous plants in the ground in order to stop the growth of the tuber (differ. fr. ריכן, v. רָכַן). Y. Shebi. V, 35ᵈ bot. דִּכְּנוֹ וכ׳ he crushed the tuber in the Sabbatical year and took it out after &c. [Tosef. ib. II, 10 לדכן Var., read with ed. Zuck. לרכן; cmp. Y. ib. 36ᵃ top.]—Part. pass. מְדוּכְּנִין, pl. מְדוּכָּנִין. Ned. 58ᵃ במד׳ it treats of onions which had been pounded in the preceding agricultural year; Y. Shebi. VI, end, 37ᵃ במורכנין (corr. acc.).—Gen. R. s. 5, v. דְּכַךְ.

**דְּכַן** ch. same, *to crush.* Targ. Prov. XI, 3.

**דָּכַס*** (cmp. preced. a. Arab. دكس in Wahrmund Arab. Handwörterbuch) *to crush, weaken.* Y'lamd. to Gen. XXIV, 1 quot. in Ar. חלי דכסן (חולי דוכסן) read דָּכְסוֹ or דִּיכְּסוֹ disease broke his energies (I Kings XI, 4). Gen. R. s. 5, v. דְּכָסָס.

**דוכְ, דְּכוּסְמָנִי, דְּכוּסְמִינִי** f. (δεξαμενή) *reservoir, tank.* Pesik. R. s. 4.—Y'lamd. to Num. XX, 8 quot. in Ar.

**דכסוסיא,** v. דוכסוסיא.

**דכסייא, דכסיא,** v. הוּכְסָא.

**דכסן,** v. דָּכַס.

**דְּכָסָס, דְּכוּסָס, דִּיכְ,** m. (דָּכַס, cmp. Arab. *dakasan*) *masses stamped upon each other, mounds, piles.* Gen. R. s. 5 (play on דָּכְדָּם, Ps. XCIII, 3) לר׳ ים Yalk. Ps. 848 (ed. Gen. R. לדוכסאים, לדיכ׳) unto the piled up waters of the Sea.

**דכ״ץ,** v. אח״ס. Sabb. 104ᵃ דכים המלכנים הם צדיקים הם they are humble, sincere, righteous.

**דָּכַר** I=h. זָכַר [*to mark,*] *to remember.* Targ. Lam. III, 19 sq. Targ. Ps. LXXXVIII, 6; a. fr.—Sabb. 12ᵇ ר׳ חמנא

יְדַכְּרִינָךְ וכ׳ the Lord remember thee for health.—Part. דָּכֵר, דָּכְרָא, pass. דְּכִיר, דְּכִירָא *remembering, reminded.* Targ. Ps. CXXXVII, 1 הוינא דָכְרִין (ed. Lag. דְּכִירִין). Targ. Gen. VIII, 1; a. fr.; v. דְּכִיר.—2) *to mention, remind.* Targ. Gen. XL, 14 (with עַל).—[Targ. Y. I Num. XXIV, 1, v. *Af.*].—Sabb. 57ᵃ, a. fr. מאן ד׳ שמיה who mentioned his (its) name, i. e. what has this to do here?

*Af.* אַדְכַּר *to remind, call to remembrance.* Targ. Gen. XLI, 9. Targ. Y. II Num. XXIV, 1 (Y. I מְד׳, corr. acc.); a. e.—Ber. 31ᵃ, a. e. אַדְכַּרְתָּן מילתא וכ׳ thou recallest to my mind what R. . . . said; Succ. 53ᵃ bot.—Snh. 82ᵃ אַדְכְּרֵיה רב לגמריה (by reciting the verse) he recalled to Rabs' mind a tradition, v. גְּמָרָא. Nidd. 24ᵇ דכי מַדְכְּרוּ ליה מְהַכַּר that when they mention it (the reason), one should be reminded (that he has heard the law before). Keth. 20ᵃ מַדְכַּר חד לחבריה one (witness) may recall (the circumstances) to the other's mind. Ber. 18ᵇ לְאַדְכּוּרֵיה to recall it.

*Ithpe.* אִתְדְּכַר, אִיתְדַּכַּר 1) *to be remembered.* Targ. Jer. XI, 19 יִדְכַּר (not יִדְכַּר).—2) *to be reminded, recollect.* Targ. Ps. XXV, 6; a. e.—Keth. 20ᵇ. Nidd. 24ᵇ, v. supra; a. e.

**דְּכַר II, דְּכָרָא, דְּיוֹכִי,** m.=h. זָכָר [*marked,*] 1) *male, man.* Targ. Gen. I, 27; a. fr.—Gen. R. s. 33 בר ד׳ male offspring, opp. ברתא נוקבא. Bets. 7ᵃ ביעי דדכי׳ eggs originating from fructification by a cock, opp. דספנא וכ׳ from self-friction. Pes. 56ᵃ כופרא דד׳, v. כּוֹפְרָא III.—*Pl.* דְּכָרִין, דְּכָרֵי, דְּכָרַיָּא, דּוּ׳, דְּכָרֵיהוֹן. Targ. Ex. XIII, 15; a. fr.—Keth. IV, 10 (52ᵇ) בנין דיכרין male issue, opp. בנן נוקבן. Gen. R. l. c. חוא מן ד׳ וכ׳ he is a descendant of Judah by the male side.—2) (sub. דענא) *the male of the flock, ram.* Targ. Num. XXVIII, 11; a. fr.—*Pl.* as above. Targ. Ex. XXIX, 1; a. fr.—Ḥull. 51ᵃ הנהו ד׳ וכ׳ wethers which thieves carried off (by throwing them over the fence).—Gen. R. s. 70, end, v. דְּכָרָנִי. [ערנבי דיכרין, v. פְּרוּמָא a. fr. כְּרַח.]

**דְּכָרוֹנָה, דִּכְרוֹנָה** =next w. Ezra VI, 2.

**דְּיוֹכִי, דְּכָרְנָא, דִּכְרָן** m.=h. זִכָּרוֹן, *memorial, record.* Targ. O. Gen. IX, 16; a. fr.—Snh. 29ᵇ bot. פתגמי דו׳ a memorial of judicial proceedings (but not the verbatim reproduction of the words of the witnesses).—*Pl.* דְּכָרְנָיָא. Targ. Job XIV, 17; a. e.

**דְּיוֹכִי, דְּכָרָנִי** m. (דְּכַר II, 2) *ram-like, lewd, unchaste.* *Pl.* דְּכָרָנִין. Gen. R. s. 70, end 'Rashi' (ed. דכרון, דכרין).

**דִּיל, דְּלָ** (contract. of דְּאִי לָא) *for if not.* דִּיל כֵּן (joined דִּילָכֵן, דִּילָךְ, v. דִּי II) *for were it not so.* Y. Yoma VIII, 44ᵈ bot. Y. Gitt. VII, beg. 48ᶜ; a. e.—Y. Ber. II, 5ᵃ bot.—Y. Shebi. IV, 35ᵃ bot. אכול דילכן וכ׳ eat, for if thou (doest) not so, I shall kill thee.

**דַּל I** (imperat. of דְּלַל) *lessen, deduct;* (adv.) *less.* Sabb. 89ᵇ ד׳ עשרין deduct twenty years. R. Hash. 7ᵇ ד׳ רגלים leave out festivals. Succ. 2ᵃ ד׳ עשתרות וכ׳ imagine the Succah outside of the hollow, and there remains the shade of the roof; ד׳ דופנין imagine the walls removed. Ib. 56ᵇ נרמא ליה דל בדל let the retiring division of priests say to the coming in, 'less for less', i. e. take ye one loaf less and those relieving you will also take one less. Midr. Prov. ch. XXII דל עוד מחייו deduct also from the years of his life; a. e.

**דַּל II** m. (b. h.; דָּלַל) *thin, sparse; poor, needy.* Kil. V, 1 כרם ד׳ a sparsely planted vineyard; Y. ib. 29ᵈ bot. ד׳ בגפנים וכ׳ poor concerning vines, and rich as regards labor (requiring as much labor as a thickly planted vineyard). Lev. R. s. 34, v. דְּלַדֵּל; a. fr.—*Pl.* דַּלִּים. Sabb. 104ᵃ, v. גרמ״ל. Tanḥ. B'har 3 מיעט״ט ד׳ they were void of good deeds. Num. R. s. 5 במנין ד׳ small in numbers; a. fr.—דַּלֵּי דַלּוּת, v. דַּלּוּת.

**דְּלָא,** v. דְּלָ.

**דְּלָא** *that not, which not,* v. דְּ־.

**דְּלָא** *to draw,* v. דלי.

**דְּלָאָה** m. (preced.) *drawer of water, worker on an irrigating apparatus.*—*Pl.* דְּלָאֵי. B. Kam. 50ᵇ; Ḥull. 107ᵃ, v. אֲרִיתָא. Yeb. 97ᵇ, v. דְּוַל.

**דְּלַג** (b. h.) *to contract, go back; to leap* (cmp. קָפַץ). Taan. 27ᵇ; Meg. 22ᵃ דּוֹלֵג the second reader goes back, i. e. takes up the last verse read by his predecessor. Ib. נְדַלּוֹג let us take up the last verse.

*Pi.* דִּילֵּג *to leap, skip.* Cant. R. to II, 9 מְדַלֵּג וכ׳ skips from mount &c. Meg. IV, 4 מְדַלְּגִין בנביא in reading from the Prophets you may skip (read two portions separated in the text). Num. R. s. 2 מד׳ מהלכה וכ׳ skips (digresses) from subject to subject. Tosef. Dem. III, 17 charity collectors מד׳ על פירותיהן וכ׳ must skip the doors of (take no contributions from) those eating the fruits of the Sabbatical year; a. fr.

**דַּלַּג** ch. same; *Pa.* דַּלֵּג *to reduce.* Gitt. 82ᵃ top מְדַלֵּג ותני חד חד (the author of the Boraitha, Tosef. ib. VIII (VI), 9) drops only one by one (seven foldings with six signatures, six with five &c.). [Targ. Y. Gen. XLI, 14 דלוגית, some ed., דלוניה Buxt., read דלוניה, v. דְּלֵי.]

**דִּיל, דְּלַדּוּל** m. (v. next w.) 1) *a limb torn in shreds, strips* &c. Ḥull. 46ᵃ דד׳ זה וכ׳ as to this case of (נדלדלה) the liver found to be torn &c.—2) *wart with a thin neck,* v. יַבֶּלֶת. *Pl.* דְּלַדּוּלִין, דִּד׳. Neg. VI, 7 (Tosef. ib. II, 2 תלתלין); Sifra Thazr., Neg., Par. 1, ch. II. Bekh. VII, 6 (45ᵇ, Rashi תלתולין) בעלי חד׳ persons or animals afflicted with large warts. Neg. VI, 8 חד׳ שבראש וכ׳ (hairless) warts on the head or chin (Tos'f. Yom Tob: *isolated hair-grown spots*).

**דִּילֵּל, דְּלַדֵּל** (Pilp. of דָּלַל) *to reduce, weaken.* Sot. 9ᵇ (play on דִּילְדְּלָה את כחו וכ׳ (דלילה) she weakened his strength, his understanding, his merits; Num. R. s. 9. Tanḥ. B'har 3 מְדַלְדְּלוֹ וכ׳ the Lord reduces his income, and he must sell his property.—2) *to loosen, detach.* Kidd. 24ᵇ דד׳ בו עצם he loosened a tooth in the slave's jaw.—Part. pass. מְדוּלְדָּל a) *loosely connected, hanging down, detached.* Lev. R. s. 34 he is called *dal* מד׳ מן הנכסים which means detached from his property (homeless); Midr. Prov. ch. XXII דל מנכסיו (insert מדולדל). Ker. III, 8 אבר המ׳ (Talm. ed. 15ᵃ sq. חַמְדוּלְדֶּלֶת) a limb hanging down from the body (not yet entirely detached). Ḥull. IX, 7

חִמְדּוּלְדָּלִין . . האבר limb or a part of flesh hanging down in tangles. Bekh. III, 4; v. דַּבְלוּל.—b) *poverty-stricken, beggarly.* Succ. 22ᵇ, v. דַּבְלוּל. Tanḥ. Vayakhel 7 עניים ומְדוּלְדָּלִים poor and miserable.

*Hithpalp.* הִתְדַּלְדֵּל, הִתְדַּלֵּל; *Nithpa.* נִדַּל 1) *to become thin, sparse; to be reduced.* Num. R. s. 5 (play on דל, Prov. XXII, 22) והם מִתְדַּלְדְּלִים וכ׳ they (the Levites) expose themselves to diminution for your sake.—2) *to be detached, loosely connected, disarranged, parted into shreds.* Y. Ab. Zar. V, 44ᵈ top נר׳ חותמן the berries are forcibly detached from the stalk, v. חוֹתָם. Ḥull. 46ᵃ נִדַּלְדְּלָה כבד וכ׳ the liver is parted into shreds and mixed up with the fat layers. Ib. 44ᵃ סרמנים שנִדַּלְדְּלוּ וכ׳ gullet and windpipe which are torn loose from their connection so that the larger portion of their circumference is detached.—3) *to be disregarded.* Sot. IX, 15 (49ᵃ) נִדַּלְדְּלוּ וכ׳ miracle workers are not appreciated.

**דַּלְדֵּל** ch. (preced.) *to become poor, neglected.* Sot. IX, 15 אזלא ודַלְדְּלָה become more and more abandonned.

*Ithpalp.* אִידַּלְדַּל *to be torn loose.* Ḥull. 44ᵃ אִידַּלְדַּל אִידַּלְדּוּלֵי Ar. (ed. אִיפְרוּק וכ׳; v. Tosaf. a. l.).

**דַּלְדַּלּוּת,** v. דַּלּוּת.

**דל״ת,** Y. Naz. II, 51ᵈ bot. לשון הפר הוא דל״ת מל״ה קבר״ת בר״ה (Var. מל״ה דל״ה), read as ib. V, end, 54ᵇ: לשון הפוך הוא דלא קברת ברה the language (Mish. ib. V, 6, 'I will be a Nazir that this is &c.') has a negative meaning, as in the phrase 'that she will not bury her son' (where the opposite is meant).

**דָּלָה,** v. דלי.

**דַּלְוַדַּיי, דַּלְוַדַּיִן,** v. דַּיְדַּי.

**דָּלוּ** f. (דלי) *irrigation.* B. Bath. 12ᵃ דוולא . . . בר׳ ד׳ דומא Rashi (ed. דָּאלוּ, Ar. בדלי) a well can be divided between heirs only when there is for each enough for one day's irrigating work.—*Pl.* דַּלְוָותָא. Gitt. 74ᵇ דלו תלת ד׳ irrigate three times a year.

**דּוּלְבָּא, דִּלּוּב** m.=h. צַרְמוֹן, *plane-tree.* Targ. O. Gen. XXX, 37.—Gen. R. s. 73, end דִּלּוּבָּא (דלוקא); Yalk. ib. 130 רלוב.—*Pl.* הוּלְבֵי. R. Hash. 23ᵃ; B. Bath. 81ᵃ; Y. Keth. VII, end, 31ᵈ; Gen. R. s. 15, beg. דִּילְבֵּרִין (not ן . . .). [Ber. 40ᵇ דולבי Ms. M., v. הוּבָּא.]

**דלובקס, דלובקוס,** read: לִיבְּדִקוֹס.

**דָּלוּבְקִי,** v. דְּלֻפְקִי.

**דַּלְוָותָא,** v. דָּלוּ.

**דָּלוֹ׳, דִּלּוּדָא** m. (דָּלָה) *fear; object of fright.* Targ. Job III, 25. Targ. Ps. XXXI, 12; a. fr.—*Pl.* דְּלוֹ׳, דִּלּוּחַיָּא. Targ. Y. Deut. XXV, 18. Targ. Job XV, 21; a. e.

**דָּלוּס,** v. דֵּלֶס.

**דִּלּוּסְקָמָא,** v. גְּלוּסְקָמָא.

**דִּלּוּעִין,** v. דְּלַעַת.

**דִּלּוּף,** v. דְּלוּב.

**דלופקי,** v. דְּלֻפְקִי.

**דַּלּוּת** f. (דלל) 1) *poverty.* Midr. Prov. ch. XXII; a. fr.—בד׳ in poverty, i. e. sacrifice of poverty (birds), opp. בעשירות lambs, goats &c.; בְּדַלֵּי ד׳ the sacrifice of extreme poverty (flour). Kerith. 10ᵇ. Hor. 9ᵃ (v. Ms. M. a. l.). Kerith. l. c. עֲלֵיהּ דְּרַכּוּת upon the person coming under the category of *dalluth;* עליה דדלי דלות upon the person coming under the category of extreme *dalluth.* Y. Hor. II, 46ᵈ (ref. to Lev. XIV, 21) מי שחוא ראוי לבוא לידי ד׳ only he who may possibly come under the category &c. (Bab. ib. l. c. בא לידי ענירות).—*2) *vacillation.* Yoma 9ᵇ (ref. to דלת, Cant. VIII, 9) שעליתם בד׳ (Ms. M. 2) that ye left the Babylonian captivity with vacillation, opp. to בחומה, 'as a wall', i. e. all combined and firm; (Ms. Ms. 1 שעשיתם עצמיכם כדלת, ed. שעליתם בדַלְהֲבוּת, Ms. Koh. כדלחות; Ar. ed. pr. s. v. סמגור quotes בדלי דלות; Yalk. Cant. 994 Ms. בדלי דלות).

**דָּלַח** 1) (as in Hebr. a. Syr.) *to stir up, make turbid.* Targ. Is. XXX, 14 ed. (ed. Lag. זלח, h. text חשׁק) a sherd with which לִבְדַלּוֹת מיא וכ׳ to stir up some water out of a (dried up) pool.—2) *to be troubled, to fear.* Targ. Job III, 25. Targ. Ps. XXVII, 1; a. e.—[Targ. Job XXXVIII, 25 דלח Ms., ed. דְּלָא.]

*Pa.* דַּלַּח, *Af.* אַדְלִיחַ *to frighten.* Targ. Job IV, 14 דַּלַּיחַ Buxt. (some ed. a. Ms. דְּלִיחַ).—Targ. Prov. XXVIII, 14.

**דַּלְמַ׳,** v. דִּירְמַ׳.

**דָּלָה, דלי** (b. h.; דָּלַל) [*to be suspended, swing;* denom. דְּלִי; whence] 1) *to draw water.* Gen. R. s. 93; Cant. R. to I, 1. Ex. R. s. 1 אנשים דולים וכ׳ men draw the water and women water the flock; a. fr.—Yoma 28ᵇ (play on דִּמְשֹׁק, Gen. XV, 2) שהוֹלָה ומשקה וכ׳ he (Eliezer) drew and gave to drink of his master's teachings.—2) *to lift up, relieve.* Midr. Till. to Ps. I, 3 וכשידלני וכ׳ and when the Lord shall lift me up out of the depths of suffering. Cant. R. to II, 1.

*Hif.* הִדְלָה 1) *to draw water, to irrigate.* B. Kam. 51ᵇ חמַדְלֶה מים וכ׳ he who draws water (to irrigate his field &c.); ואני אַדְלֶה and I will &c.; a. fr.—2) (denom. of דָּלִית) *to suspend, to train a plant to an espalier* &c. Succ. I, 4 ד׳ עלית וכ׳ if he trained a vine over the festive wreath. Kil. VI, 4; a. fr.—*Part. pass.* מוּדְלֶה, f. מוּדְלָה. Ib. Midd. III, 8. Y. B. Mets. X, 12ᶜ, v. דָּלִית.—Bab. ib. 91ᵇ במוּדְלוֹת Ms. F. (ed. במודלית) when figs and grapes overhang one another. [Y. Shebi. II, 33ᶜ bot. מודלה, v. מְדַלַּעַת.]

*Pi.* דִּלָּה *to sprinkle.* Part. מְדַלֶּה, pl. מְדַלְּרִין. M. Kat. 4ᵃ sq., v. דָּלַל.

**דְּלָא, דִּלֵּי** ch. same, 1) *to be suspended.* Part. pl. דַּלְיָרִין suspended. Targ. Esth. I, 6.—2) *to draw, raise.* Targ. Ex. II, 19. Targ. II Esth. I, 2 buckets דדלו אבנא which draw stone; a. fr. [Targ. Y. Num. XIV, 14 read מַדְלֵי Af.] [Pes. 40ᵃ מדלידהו, v. מַדְלָא.]—3) *to lift up.* B. Kam. 92ᵇ דַּלְרַח, דִּלְרָא, v. דּוּרָא IV.—Ber. 18ᵃ דַּלְרֵיהּ (Yalk. Koh. 979; Yalk. Sam. 152 סלקיה) lift it (the cloak) up. Kidd. 81ᵃ דַּלְרֵיהּ וכ׳ he carried it by himself.—Yeb. 92ᵇ; B. Mets. 17ᵇ אי לאו דדְלָאי לך וכ׳ had I not taken up (removed) the sherd for thee, thou wouldst never have

found the pearl under it, i. e. but for my intimation you would not have reached the conclusion &c.; Macc. 21[b].—M. Kat. 28[b], v. דְּלַל.

*Pa.* דַּלֵּי (v. דלל) 1) *to relieve, lighten.* Targ. Y. Deut. XXXII, 51 ולא דַּלּוּ מיניה (Var. דְּלוּ, fr. דְּלַל) and they would not relieve him (give him a respite). Ib. דַּלֵּי מיני (Var. דְּלִי) respite me.—Meg. 15[a] דַּלֵּי כרגא he lightened the taxes (Esth. II, 18).—2) *to lift up.* Ber. 6[b] דַּלּוּיֵי lifting up the voice at funerals, v. דְּלַל.

*Af.* אַדְלֵי *to lift, suspend.* Sot. 34[a] משוא דמַדְלֵי וכ׳ a load which one can lift up and put on his shoulders, is the third portion of the weight he can carry.

*Ithpe.* אִידְּלֵי 1) *to be suspended.* Y. Sabb. XVI, end, 15[d], a. e. בגדך מִדְּלֵי (sub. אַתְּ) doest thou depend on thy good luck?, v. אֲדָא.—2) *to be elevated, high.* Pes. 8[a] דמֵידַּהֲלָא (a bed) which stands on high legs (leaving space under it).—3) *to be relieved.* B. Bath. 16[b]; Yalk. Gen. 106 (prov.) (מִידְּלֵי) א׳ יומא א׳ קצירא when the day (sun) is high, the sick man is relieved.

דְּלִי, דַּלְיָא m. (b. h.; דָּלָה) 1) *bucket,* also used as *cover* of the well. B. Kam. 51[b] משימסור לו דַּלְיוֹ from the moment he delivers his bucket (Rashi: cover) to him; Y. Kidd. I, 60[b] top; Y. B. Bath. III, beg. 15[d] דַּלְיֵיהוּ. Tosef. Ber. IV, 16 ד׳ של צונן a bucket of cold water; a. fr.—*Pl.* דַּלְיִים. Gen. R. s. 45, v. בַּנְרִיּוֹת. [Y. B. Bath. l. c. (perhaps) דַּלְיָיו].—2) *Aquarius,* a sign of the zodiac. Yalk. Ex. 418.—3) בֵּית ד׳ pr. n. pl. *Beth Doli.* Yeb. XVI, 7; Eduy. VIII, 5 (Ms. M. מדלי).—4) *tangle,* v. דָּלִיל.

בר ד׳, דליח, דליא, v. בַּר.

דַּלְיָא f. (דָּלָה) *drawing water.* Ex. R. s. 1 ד׳ אחת דלה one draft (bucketful) he drew.

דָּלִיל m. (דלל, cmp. הִדַּלְדֵּל) *anything irregularly wound, tangle; tow, oakum* &c. B. Kam. II, 1 חדה ד׳ קשור וכ׳ (Ms. M. a. Var. noticed in comment. דַּלְיָא) if the cock's feet were entangled &c. Ib. 19[b] בעל הד׳ the owner of the tangled material.

דָּלִיל m. (part. pass. of דָּלַל) *thin, sparsely planted.*—*Pl.* דְּלִילִין. Y. B. Mets. IX, beg. 12[a], opp. דחשין, v. דָּחַס.

דְּלִיפָה, v. דָּלַף.

דְּלִיק, דָּלֵיק, v. דָּלַק.

דְּלֵיקָה, דְּלִיקָה f. (דלק) *fire, conflagration.* Sabb. XVI, 1 sq.; a. fr.

דְּלֵיקָא, דְּלִיקָתָא ch. 1) same. Targ. Ex. XXII, 5. Targ. Num. XI, 3.—Nidd. 36[b] are you not afraid מד׳ of the fire (punishment for disobeying a rabbi, cmp. גַּחֶלֶת)? Y. Yoma VIII, 45[b]; a. fr.—2) (=h. דַּלֶּקֶת) *fever.* Targ. O. Deut. XXVIII, 22 ed. Berl. (ed. דַּלֶּקְתָּא, דְּלֶקְתָּא).

דָּלִית f. (b. h.; דלי) [*suspended,*] *branches of the vine trained to an espalier* &c.; also *grapes of the espalier.* Peah IV, 1 במיחובר לקרקע ובד׳ וכ׳ of that which is directly connected with the ground as well as of the hanging fruits (grapes) and of the palm tree; Tosef. ib. III, 16. Y. B. Mets. X, 12[c] ד׳ אחת וכ׳ a grape vine which was overhanging a neighbor's peach tree; a. fr.—*Pl.* דָּלְיוֹת. Men. VIII, 6 (86[b]) wine for libation must not be offered מן הד׳ (Tosef. ib. IX, 10 sing.) from grapes of the espalier, opp. רגליות. Pes. 53[a] ד׳ של וכ׳; Tosef. Shebi. VII, 15 ד׳ שבאשכול וכ׳ the hanging grapes of Abel.

דִּלְכוֹן, v. דִּיר.

דִּלְבֵּן, v. דֵּל.

דָּלַל (b. h.) [*to be thin, swing, hang,*] *to be poor.* Lev. R. s. 34 דַּלּוּ מן המצות they became poor in good deeds.

*Hif.* הֵידֵל, חֲדֵל 1) *to thin, to take off grapes,* or *take out plants* in order to give the remainder more room. Peah III, 3 חַמְדַל (Y. ed. חַמְרַל) he who thins the vineyard; Tosef. ib. I, 10. Peah VII, 5; a. fr.—M. Kat. 4[a] sq. (a Boraitha quoted by Rabina) ותתניא מְדַלְּין לירקות וכ׳ (v. דָּלָה) are we not told, you may irrigate the vegetable garden during the festive week, if you intend to use the vegetables during the festive days? Said Rabbah to him [read:] מי סברת מדלין מדלין מיא מאי מדלין שלופי you think this *m'dallin* means you may draw water, it means: *to pluck* (ref. to Peah VII, 5).—Said Rabina to him: ותתניא מדלין מים לירקות וכ׳ But it reads, *M'dallin mayim* you may sprinkle *water* &c.—*Part. Pual* מְדוּדָּל, f. מְדוּדָּלֶת *beggarly.* Y. Succ. II, 52[d] bot.; v. דַּבְדּוּל.

דְּלַל ch. 1) *to lift up* (v. דָּלַי). Keth. 72[a] הידל ידלוניה him who lifts up (his voice in funereal lamentations), they will lift up (praise him at his funeral); M. Kat. 28[b].—2) *to thin,* v. דָּלִיל.

*Ithpa.* אִידַּל *to lift one's self up, be proud.* Ib. [read:] דלא אִידַּל ידלוניה him who did not praise himself, they will &c. (Ms. M. 2 לא לִידַּל דדיילוניה, read: דִּידַּלּוֹנֵיהּ), let one not praise himself, in order that they may &c.).

דְּלוּם, דֶּלֶם m. (דלל, with format. מ) *diminution, defect* (cmp. הוּפַּי). Pes. 57[a] that the workmanship was good ואין בהם ד׳ Ms. M. 1 a. ed. (Ms. M. 2 דליס, Ar. דלוס, דלים, v. Koh. Ar. Compl.) and there was no defect in them; Tosef. Men. XIII, 19 שלא נִסַּךְ בו דלום ed. Zuck. (ed. כלום).—Tosef. B. Kam. VII, 8 אין חֶשְׁמָן מקבל דליס (Var. כלום; Mekh. Mishp. N'zikm. s. 13 מֵעָל; Yalk. Ex. 343 מַעֲל) oil admits of no dilution through admixture (cmp. Cant. R. to I, 3).

דִּלְמָא I, II, v. הֵילְמָא I, II.

דלמטיקון, דלמטיקין, read:

דַּלְמָטִיקִין m. pl. (δαλματική, dalmatica) *dalmatics,* long undergarments of Dalmatian wool. Kil. IX, 7; expl. Y. ib. 32[d] top קובלין (read קולובין κολόβιον, v. Sm. Ant. s. v. δαλματική).

דָּלֵס, דָּלוּס, דֶּלֶס m. (דלל; cmp. Samaritan דלס

דלס Gen. XXI, 23, Arab. *dallasa*) *adulteration, fraud.* V., however, דֶּלֶם. [V. Fränkel Aram. Fremdw. p. 188.]

**דלסתי**, v. דַּלְתָּא.

**דְּלַעַת** f. (דלע, cmp. דָּלִי a. זְלוּעַ)[*bottle-shaped,*] *gourd*, a general name for *cucumbers*, *pumpkins* &c. (v. Sm. Ant. s. vv. Colocynthe a. Colocynthis). Kil. I, 2 ד׳ מצרית וכ׳ Ms. M. (ed. חמצרי, corr. acc.) Egyptian gourd and the Bitter-gourd may be planted together (v. כִּלְאַיִם). Ned. VI, 1 דלעת הרמוצה, variously explained ib. 51ᵃ; Y. Kil. I, 27ᵃ top; a. fr.—Sot. 16ᵃ מגלחו כד׳ he shaves his body as smooth as a gourd; Y. Kidd. I, 59ᵈ top כדלת (corr. acc.). *Pl.* דְּלוּעִים, דְּלוּעֵרִין הרכ׳. Sabb. XXIV, 4. Ned. VII, 1; a. fr.—Tosef. Maasr. III, 14 דְּלוּעִיוֹת.—Erub. 104ᵃ דְּלָעָיו, v. מְדַלַּעַת.

**דָּלַף** (b. h.; cmp. זלף) *to drip.* Bekh. 44ᵃ his eyes are דומעות הדולפות וכ׳ tearing, dripping or running.

**דְּלַף** ch. same. Targ. Prov. XIX, 13 דָּלֵף (Var. דְּלִיף).—Sabb. 43ᵃ דשכיחי דדלפי which are liable to have leaky roofs.

**דֶּלֶף** m. (preced.) *drippings* from the roof; *leak* in the roof. Bets. V, 1; Sabb. 43ᵃ. Pes. 39ᵇ שנפל לתוכו ד׳ on which the drippings from the roof have fallen. Makhsh. IV, 4 sq.; a. e.

**דְּיוֹלִי, דְּלִי, דָּלְיָא** ch. same. Targ. Prov. XIX, 13; XXVII, 15.—Y. Maas. Sh. IV, 55ᶜ top; Lam. R. to I, 1 חד כוות׳ רבתי 1).

**דְּיוֹלָה, דְּלִי, דָּלְיָה** f. (preced.) בירת ד׳ *receptacle of drippings*, name of the second roof of the Temple made for protection against an eventual leak in the upper roof. Midd. IV, 6 (Maim. הדְּלִיפָה).

**דְּלוֹפָקִי, דְּלֹפָקִי** f. (δελφική=δέλφις, delphica, sub. mensa) *delphica*, a three-legged table used as a toilet table or a waiter, contrad. fr. שלחן eating table (v. Becker Gallus, ed. Göll II, p. 354). Kel. XXV, 1. Ib. XXII, 1; Tosef. ib. B. Bath. I, 9 דולפני (corr. acc.). Ab. Zar. V, 5 (69ᵃ) דלפ׳ Ar. (Ms. M. דלוב׳, ed. דולב׳, v. Rabb. D. S. a. l. note). Y. Dem. VI, 25ᵈ statuary made כמין ד׳ like a kind of delphica (for practical use and not for idol worship, cmp. בָּסִיס). *Ex. R. s. 43 מגפפת לד׳ hugging the statuary figure supporting a delphica (Num. R. s. 2 סריס).—*Pl.* דְּלֹפָקִיּוֹת. Y. Ab. Zar. III, 42ᶜ bot.

**דְּלִיק, דָּלַק** (b. h.) 1) *to burn; to be illumined.* Gen. R. s. 39 saw a castle הוֹלֶקֶת lighted. B. Kam. VI, 5 וְדָלְקוּ and they caught fire. Y. Sabb. II, beg. 4ᶜ והיא דְּלִיקָה וְהוּלכת that it may continue to burn. Ib.ᵈ דְּלִיקִין are burning.—Part. pass. דָּלוּק *enkindled, burning.* Gen. R. s. 11 מצאתי אותו דָּ׳ (Yalk. ib. 16 הוֹלֵךְ) I found it still burning. Midr. Till. to Ps. VII, 14 (ref. to לדלקים ib.) שלבם דָּ׳ עליהם (Yalk. a. l. דולק) whose hearts within them are burning (with lust).—Lam. R. to IV, 19 [read:] שהיו דולקין אחריהם (Koh. R. to V, 2 שמשליכין הֶלֶךְ מֵעֲבִיּוֹת אחריהם) they (the Romans) sent fire after them from their engines (tormenta), v. עֲבִיט.—2) *to pursue eagerly.* Lam. R. l. c. הוֹלְקֵיהֶם של ישראל (Koh. R. l. c. רודפ׳; Midr. Till. l. c. שונאין) Israel's persecutors.

*Nif.* נִדְלַק *to be burnt, destroyed by fire.* Orl. III, 1 יִדָּלְקוּ; יִדָּלֵקוּ must be burnt. Ib. 2 sq.; a. fr.—Y. B. Kam. IV, 5ᶜ top דרכן לִידָּלֵק liable to take fire.

*Hif.* הִדְלִיק *to kindle, light.* Sabb. II, 1 במה מַדְלִיקִין what material may be used for the Sabbath lights? Ib. 7 הִדְלִיקוּ וכ׳ light the lamps. Y. ib. II, 4ᶜ bot.; Y. Ter. XI, 48ᵇ top באה להַדְלִיק וכ׳ she came to get a light from a priest's wife; a. fr.—V. חִדְלָק.

**דְּלֵיק, דָּלַק** ch. same; 1) *to burn.* Targ. Am. V, 6; a. e.—Meg. 12ᵇ דָּלְקָה בירה חמתיה Ms. M. (v. Rabb. D. S. a. l.)=חמתו בערה בו (Esth. I, 12).—2) *to pursue*, v. infra.

*Af.* אַדְלֵיק 1) *to kindle a light, start a fire.* Targ. Num. VIII, 2. Targ. Ex. XXII, 5; a. e.—Sabb. 22ᵇ ואַדְלוּקֵי and kindle (the chip). Ib. bot. דאַדְלָקָהּ לצורכו הוא he lighted it for his use. Ib. 23ᵃ מַדְלִיקִי עלי וכ׳ they light the Ḥanuckah lamps in my behalf at home; a. e.—2) *to pursue.* Targ. Lam. IV, 19. [Ib. III, 66 תַּדְלוֹק׳, read תְּדַלּוֹק׳ or תַּדְלִיק׳.]

**דֶּלֶק** m. (preced.) *light, burning material, wick, wood* &c. Y. Sabb. II, beg., 4ᶜ לא הוצת האור ברוב הד׳ the larger portion of the burning material was not enkindled (on the entrance of the Sabbath). Midd. I, 4 שער הד׳ the Temple gate by which the burning material was brought in. Koh. R. to V, 2, v. דָּלַק.

**דלקטורין**, v. כּוֹלֶנְטָרִין.

**דַּלֶּקֶת** f. (b. h.; דלק) *fever.* Y. Ab. Zar. II, 41ᵃ bot.

**דְּלֵקָא, דַּלֶּקֶת, דְּלֵקְתָּא**, v. דְּלֵיקְתָּא.

**דלריא**, v. דְּרַרְיָא.

**דל״ת** *Daleth*, the fourth letter of the Alphabeth. Sabb. 104ᵃ, v. גימ״ל. Y. ib. VII, 10ᵈ top הירה ד׳ וכ׳ if one changed a *Daleth* into a *Resh.* Maas. Sh. IV, 11 ד׳ דמאי the mark *Daleth* intimates that the contents are *D'mai* (v. דְּמַאי); Tosef. ib. V, 1; Y. ib. IV, 55ᵇ top. Y. Snh. X, 28ᵇ top; a. fr.—*Pl.* דַּל״תִּין, דַּלְ״תִּין. Sifré Deut. 36; Sabb. 103ᵇ.

**דֶּלֶת** f. (b. h.; דלל) *door, lid* on hinges, *shutter.* Erub. 101ᵃ, v. אַלְמָנָה.—נעל ד׳ בפני לוין to shut the door to borrowers, *to render credit difficult.* Snh. 32ᵃ; a. fr.—B. Kam. 80ᵇ הנעלת וכ׳ ד׳ a door once shut is not easily opened, i. e. it requires ardent prayer to regain divine grace after a calamity has set in; a. fr.—Tosef. Kel. B. Mets. VI, 7 של ד׳ *on hinges*, v. מַסְחֶרֶת.—*Pl.* דְּלָתוֹת, constr. דַּלְתוֹת. Sabb. XVII, 1. Lev. R. s. 14 יש ד׳ וכ׳ a woman's womb has doors (muscles, ref. to Job III, 10); a. fr.—Par. III, 2; Tosef. ib. III (II), 2 על גביהן ד׳ a seat of boards on hinges upon the backs of the oxen; Succ. 21ᵃ.—Yoma 9ᵇ כד׳ vacillating like doors, v. הַלּוּת. [Y. Kidd. I, 59ᵈ top, v. דַּלַּעַת.]

**דַּלְתָּא*** ch. same. *Pl.* constr. דַּלְתָּתֵי. Targ. Job III, 9 (10) דלתתי דתנון דשור, a gloss to פַּתְחֵי or פִּרְחֵי. [Ed. Lag. דלסתי; Ms. ולוסתיי.]

**דלתותא***, Targ. Prov. XIX, 14 Var. (v. ed. Lag. II, p. XII⁴), a corruption of ירותתא.

דָּם m., constr. דַּם (b. h.; דום or דמם, cmp. דבב) *liquid; blood; life.* Men. 44ª בְּדָמוֹ (not בדמת, v. Rabb. D. S. a. l. note) with the juice of the purple shell.—Sabb. 31ᵇ רביעית ד׳ וכ׳ one fourth of a Log of blood did I (the Lord) put in your body (the smallest quantity required to sustain life, v. Sot. 5ª). Snh. 72ᵇ (ref. to Gen. IX, 6) הצל דָּמוֹ וכ׳ save the life of the one (who is pursued) at the expense of the life of the other (the pursuer).—דַּם ברית= ד׳ של מילה the blood lost at circumcision. Tosef. Sabb. XV (XVI), 9 צריך להטיף . . . ד׳ ב׳ he must cause the blood of the covenant to flow from him (even if born without preputium). Ib. 8; a. fr.—Pes. 16ᵇ ד׳ שהנפש וכ׳ the blood with which life escapes when cutting the animal's throat is called a *fluid* (with regard to levitical purity, v. כָּשֵׁר); a. v. fr.—*Pl.* דָּמִים. Keth. 9ᵇ טענת ד׳ complaint of absence of the token of virginity.—שְׁפִיכוּת ד׳ (abbr. ש״ד) *murder.* Yoma 67ᵇ; a. fr.—Midd. III, 1, a. e. ד׳ העליונים blood sprinkled against the upper part of the altar, opp. ד׳ התחתונים.—Snh. VIII, 6, a. fr. (with ref. to Ex. XXII, 1) יש לו ד׳ his blood is revenged, אין לו ד׳ may be killed with impunity. Ib. 72ª בד׳ קנגהו he acquired possession of them by risking his life.—[דָּמִים *equivalent*, v. דָּמִים.)

דְּמָא, דָּם ch. same 1) *blood; life.* Targ. O. Gen. IV, 10. Targ. ib. IX, 6; a. fr.—B. Bath. 58ᵇ ברישׁ כל מרעין אנא ד׳ וכ׳ at the head of all diseases (chief cause of physical disorders) am I, the blood. Yoma 82ᵇ, a. e. מאי חזית דד׳ דידך וכ׳ what right hast thou to assume that thy blood is redder than thy neighbor's (you have no right to commit murder even under compulsion). Kidd. 81ª נשוירתיה (שויתיה) לדָמָךְ וכ׳ I should have valued thy life two *M'ah*, i. e. I should not have spared thee; Pes. 112ᵇ Ms. M. (ed. סכנתיך, v. Rabb. D. S. a. l. note 200, a. note 3). Keth. 60ᵇ bot. על דמא דחמרא Ar. s. v. גרדן (ed. רמא) on the blood of an ass.—*Pl.* דְּמֵי. Targ. Gen. IV, 11; a. fr.—Gitt. 57ᵇ, v. דְּמֵי I.—2) *congestion.* Ab. Zar. 28ᵇ; Bets. 22ª ד׳ דמעתא וכ׳ congestion of the eye, tears &c. Gitt. 68ᵇ לד׳ דרישא for congestion of the head (head-ache). [דְּמֵי *equivalent*, v. דָּמִין.] V. אַדְמָא.

דְּמָא *to resemble*, v. דְּמֵי.

דָּמָא pr. n. m. *Dama*, name of a gentile of Ascalon, praised for his filial reverence. Ab. Zar. 23ᵇ (Var. רמא, רמה, v. Rabb. D. S. a. l. note 90); Kidd. 31ª; Y. Peah I, 15ᶜ top דָּמָה; Yalk. Ex. 364. Cmp. הוּמָא.

דְּמַי, דְּמַאי m. (דמי) *suspicion, talk*, whence (cmp. שְׁתוּקַי, הוּמָה) *D'mai*, fruits about which there is a suspicion as to the tithes therefrom being properly taken, opp. וַדַּאי. Y. Maas. Sh. V, end, 56ᵈ [read:] דמאי דְּמַי תיקון דְּמַי לא תיקון *D'mai* means, There is a talk that he has given the tithes, there is a talk that he has not; Y. Sot. IX, 24ᵇ top ומי לא תיקון (read דְּמַי). Y. Dem. II, 22ª top; Y. Shek. V, 48ᵈ top אירימתון דְּמַיָּרן have you set apart what is due of them (the barley) according to the law of D'mai?—Dem. I, 1. Ib. 3 פטור מן הד׳ is exempt from the law of D'mai (no tithes required of them on account of doubt); a. fr.—*D'mai*, name of a treatise of *Mishnah*, *Tosefta* a. *Y'rushalmi* of the Order of *Z'raïm*. [Not to be confounded with ד״מאי=דְּמַאי *of what.*]

דְּמָאִין m. pl. (דמי, v. P. Sm. 913 sq.) *figures.* Targ. Jud. XVII, 5; XVIII, 14; a. e.

דְּמִימָ׳, דְּמִדּוּם m., pl. דְּמִדּוּמִין, דְּמִי׳ (דָּמַם) *stand-still, stillness;* דְּמִדּוּמֵי חמה the time in the morning and the evening when the sun appears to stand still or be silent (cmp. Yoma 20ᵇ), *dawn and sunset.* Sabb. 118ᵇ; Ber. 29ᵇ; a. fr. Y. Pes. V, beg. 31ᶜ ד׳ החמה sunset.

דְּמְדֵּם (Pilp. of דמם) *to silence.* Part. pass. מְדוּמְדָּם *unable to speak, overcome by wine.* Y. Ter. I, 40ᵈ bot.

דַּמְדֵּם ch. same. Part. pass. מְדַמְדָּם *overwhelmed.* Cant. R. to III, 4 הוה מ׳ וכ׳ he lay in a stupor the whole night, opp. פרפר to be restless.

*Ithpalp.* אִידַּמְדַּם *to be dumb.* Targ. Y. II Ex. XV, 16 [read:] יִדַּד׳.

דַּמְדְּמָנִיּוֹת, v. דַּבְדְּבָנִיּוֹת (cmp. דָּם).

דָּמָה pr. n. m., v. דָּמָא.

דָּמָה, v. דמי.

דַּמְחַרְיָא pr. n. pl. *Damharia*, in Babylonia. R. Hash. 21ª. Erub. 6ª דמח׳ Ms. M. (ed. דמית׳). Men. 81ª Ms. M. (ed. דַּמְחוּרְיָא). V. Berl. Beitr. z. Geogr. p. 30.

דִּמּוּ f.=דְּמוּתָא. Targ. Y. Deut. V, 8. Targ. O. Ex. XX, 4 ed. Berl.; a. fr.

דִּמּוֹר, דִּמּוּר m. same. Targ. Y. Ex. XX, 4; a. e.

דִּמּוּךְ, v. דִּמַּךְ.

דְּמוּכָא m. (preced.) *sleep.* Targ. Esth. II, 21 בית ד׳ bed-room.

דמולא, Targ. Prov. VI, 31 Ms. (ed. מזלא), read מוּדָלָא.

דמוסיא, דמוסא, v. דימ׳.

דְּמוּעַ, v. דִּרְמ׳.

דְּמוּת *gossip*, v. דִּרְמָה.

דְּמוּת f. (b. h.; דמי) *resemblance, image*, esp. *man's divine image* (Gen. I, 26). Yeb. 63ᵇ כאילו ממעט הד׳ as though he diminished the divine image (by neglecting the propagation of man). Num. R. s. 19 מדמין ד׳ גבורה של מעלה וכ׳ they compare the appearance of Divinity to the shape of man; a. fr.—*Pl.* דְּמוּיוֹת. Pesik. R. s. 33 כמה ד׳ נדמיתי וכ׳ in how many images (visions) did I appear to you!—Yalk. Ex. 422 שני ד׳ אחד וכ׳ (!) two embroidered *designs*, one on each side.

דְּמוּתָא, דְּמוּת ch. same. Targ. O. Ex. XX, 4 (v. דְּמוּ). Targ. O. Deut. IV, 15 sq.; a. e.—Pesik. Parah, p. 41ª כדמותיה אנא וכ׳ whenever I see a vision resembling him &c.; Pesik. R. s. 14 בדמותיה (corr. acc.).

דִּימָ׳, דִּמְחַמְרָא m. (Difel of מְחַמַּר, v. דְּחַמַּר I, a. דִּ־) *that which is ruined; ruins, debris.* Targ. Is. XXIII, 13; XXV, 2 (h. text מפלה).

דָּמָה, דמי (b. h.; v. דום, דמם) 1) *to mumble, think* (cmp. דבב); *to be silent.* Denom. (דִּרְמָה,) דְּמוּת.—2) *to imagine, compare.* Denom. דְּמוּת.—3) (denom. of דְּמוּת) *to resemble, be like, to imitate.* Sabb. 133$^{b}$ חזי דוֹמֶה לו imitate Him. Ber. 29$^{b}$ שתפלתו דוֹמָה עליו וכ׳ to whom his prayer appears like a burden. Taan. 22$^{b}$ אין דורו דומה יפה (v. Rabb. D. S. a. l. note 20) his generation was not considered worthy. B. Kam. 92$^{b}$; Yalk. Jud. 67 ובן אדם לדו׳ לו (not ובני) and man associates with his equal. Sifra Sh'mini Par. 10, ch. XII; Ḥull. 76$^{b}$ דַּהוֹמֶה that which resembles the animal specified in the Bible (species); חד׳ לַהוֹמֶה what resembles the animal classified with the animal specified in the Bible (genus); a. fr.—אֵינוֹ דוֹמֶה there is no resemblance, *you cannot compare.* Yeb. 64$^{a}$ א׳ ד׳ תפלת לתפלת .... you cannot compare the prayer of .... to the prayer of &c. Sabb. 119$^{b}$; a. fr.—Ḥull. 48$^{b}$ זו דוֹמָה לזו these are analogous cases, v. Pi.—למה הדבר דומה (משל) (abbrev. לה״ד, מלה״ד) (a simile:) to what can this be compared?, a phrase introducing a simile. Taan. 25$^{b}$. Yoma 86$^{b}$; a. v. fr.

*Nif.* נִדְמָה [1) (b. h.) *to be silenced, undone*].—2) *to be compared, to be imagined; to appear in the disguise of; to seem.* Kidd. 32$^{b}$ כמה״ש נִדְמוּ לו that they appeared to him as ministering angels; נדמו לו לערביים they appeared to him as if they were Arabs. Succ. 52$^{a}$ צדיקים נ׳ להם כהר וכ׳ to the righteous sin will appear like a high mount; a. fr.—נִדְמֶה an animal *suspected* to be a hybrid or looking like one (cmp. הִדְמֵאי), esp. *a lamb looking like a kid*, and vice versa. Bekh. 12$^{a}$ 'a ewe which gave birth to what looked like a kid'. Ḥull. 38$^{b}$; a. fr.

*Pi.* דִּימָּה 1) *to compare, judge from analogy.* Lev. R. s. 32 דִּמִּיתִיךְ להם I made thee like them (beasts). B. Bath. 130$^{b}$ ובלבד שלא יְדַמֶּה וכ׳ but one must not decide ritual cases by analogy; v. Ḥull. 48$^{b}$.—2) *to have an opinion* without authority to refer to. Gitt. 19$^{a}$; 37$^{a}$ מפני שאנו מְדַמִּין because we have such an opinion.—*Part. pass.* מְדוּמֶּה, pl. מְדוּמִּין; כמ׳ אני *it seems to me*, כמ׳ אנו *it seems to us* &c. Men. 18$^{a}$. Taan. 23$^{a}$; a. fr.—Y. Ber. II, 5$^{b}$ bot. כמ׳ הירהרתי I thought.

דְּמֵי I, דָּמָא ch. same, 1) *to be dumb.* Targ. Hab. II, 19 דַּמְיָא (some ed. incorr. ר׳).—2) *to imagine, suspect, consider*, Targ. I Kings VIII, 27 דָּמֵי (incorr. חמי).—Part. act. a. pass. דָּמֵי *suspected, considered; resembling, like.*—Yeb. 114$^{b}$ אמרה בְּדָמֵי she speaks of what was to be suspected (under the circumstances, though she has not seen it).—שפיר דמי it is considered as right, *it is right.* Ab. Zar. 38$^{b}$ ש׳ ד׳ it is all right (is permitted). Ber. 13$^{b}$ חא מיגנא ש׳ ד׳ but to lie (on the back) is permitted; a. v. fr.—Ber. 25$^{b}$ כולה ביתא .... ד׳ the entire house is to be considered (for legal purposes) as four cubits. Ib. 4$^{b}$ כתפלה אריכתא דַּמְיָא is to be considered as one continued prayer, v. אַרְיָא; a. fr.—היכי דמי (abbrev. ה״ד) what is it like? *in what case?* Yeb. 63$^{b}$ ה״ד אשה רעה what do you call 'a bad wife'? Sabb. 4$^{a}$ ה״ד אילימא וכ׳ what case do you mean? Do you mean the case of an involuntary transgressor &c.?; a. v. fr.—Targ. Y. I Deut. XXXII, 32, v. *Pa.*—Erub. 54$^{a}$ כהלולא ד׳ is like a wedding feast (soon passing away). B. Kam. 85$^{a}$ דַּמְיָא עלי כאריא וכ׳, v. אַרְיֵב. Taan. 21$^{b}$ דַּמְיָין מעייהו ל־ their entrails look like those of human beings; a. fr.—Pes. 14$^{b}$, a. fr. מי דָּמֵי is this like (the other)?, i. e. there is no analogy between them.

*Pa.* דַּמֵּי 1) *to compare.* Targ. Is. XL, 25; a. fr.—Ḥull. 55$^{b}$, a. e. טרפות קא מְדַמֵּית לחדדי you compare cases of *T'refoth* to one another (form an analogy)? (v. preced. *Pi.*). Snh. 47$^{a}$ מי קא מדמית וכ׳ can you compare &c.?—Part. pass. מְדַמֵּי, f. מְדַמְּיָא, pl. מְדַמְּיָין. Targ. Y. II Deut. XXXII, 32 sq. (Y. I דמי׳).—2) *to imagine, speculate.* Targ. Jud. XI, 23. Targ. Is. XLV, 9; a. e.

*Ithpe.* אִתְדְּמֵי, אִיתְדְּמֵי, אִיתְדַּמֵּי 1) *to be like, to take an example.* Targ. Prov. VI, 6 אִתְדַּמֵּא וכ׳ imitate the ant (ed. Vien. אִתְרַמֵּי, read אתד׳). Targ. Ps. CII, 7; a. e.—Y. Shek. IV, 48$^{d}$ top; Y. Dem. I, 21$^{d}$ bot. לא אִיתְדַּמִּינָן we cannot compare ourselves. Gitt. 57$^{b}$ אייתו דמי ולא אִיתְדְּמוּ they brought blood of animals but it did not look like (the blood of the prophet); a. fr.—2) *to appear* in the disguise of. Kidd. 81$^{a}$ . . . אי׳ לית שטן כ Satan appeared to him as a woman &c. Ib. 29$^{b}$ אי׳ לית וכ׳ (a demon) appeared to him as a monster &c. Snh. 95$^{a}$ אד׳; a. fr.

דְּמֵי II, 1) pl. of דְּמָא.—2) *value*, v. דָּמִין.

דַּמַּי, v. דַּמַּאי.

דִּמִּיטָנוֹס, v. דּוֹמִיטְ׳.

דַּמִּיכְתָּא, constr. דְּמִיכַת f. (דמך) *sleep.* Targ. Koh. V, 11.

דָּמִין, דָּמִים m. pl., constr. דְּמֵי (דמה) *equivalent, compensation;* (cmp. שָׁוֶה) *price, value; payment.* Pes. 112$^{b}$ בשעה שאין לך ד׳ do not bargain when thou hast no money to pay with. Kerith. 13$^{b}$ וערכין ד׳ the assessment of an object to be redeemed or of an object the value of which was dedicated, v. עֶרֶךְ.—Pes. 32$^{a}$ . . . לפי מידה או לפי ד׳ וכ׳ must he pay the fine according to quantity or according to value?—Kidd. I, 6 כל הנעשה ד׳ באחר whatever is used as payment for another object; expl. ib. 28$^{a}$ כל הנישום ד׳ וכ׳ whatever is assessed as an equivalent, i. e. an exchange is meant and not a sale for cash. Ib.$^{b}$ החליף דמי שור בפרה if he gives a cow in payment of money which he owes for an ox; a. fr.—Keth. 103$^{b}$ נהוג נשיאותך בד׳ Ar. conduct thy office of Nasi as something valuable (Var. in Ar., a. ed. בְּרָמִים).

דָּמֵי, דָּמִין, constr. דְּמֵי ch. same. Targ. Lam. V, 4 (h. text מָחִיר); a. fr.—B. Mets. 5$^{b}$ he thinks (as a mental reservation) דמי קא יהבנא לית I am willing to compensate him. Ib. לא תחמוד לאינשי בלא ד׳ משמע להו common people understand the law, 'thou shalt not covet' (Ex. XX, 16) to mean coveting to get our neighbor's property without compensation. B. Kam. 46$^{a}$ אי דְּמֵי רדיא וכ׳ if he paid the market price of a ploughing ox, he surely bought him for ploughing; a. fr.

דָּמִין (or דְּמִין) pr. n. pl. *Damin* (D'min), later mame of *Adami* (Josh. XIX, 33). Y. Meg. I, 70$^{a}$ bot.

דְּמִיךְ, דְּמִיךְ, דְּמַךְ *to sleep; to die, to lie in the grave.* Targ. Ps. III, 6. Ib. IV, 9; a. fr.—Gen. R. s. 72, beg. עמך הוא דמיך he (Jacob) will lie with thee in the grave.

Ib. s. 91, a. fr. כד ד׳ וכ׳ when R. . . was dead; a. v. fr.—Ruth R. to III, 13; Koh. R. to VII, 8 ודַמְכַת לח and the fire over the grave died out.

*Pa.* דַּמֵּךְ same. Targ. Koh. V, 11. Targ. Job III, 13, some ed.—Y. Maas. Sh. IV, 55c top והחוא גברא יתיב מְדַמֵּךְ (not מדרך) and this man (I, thou) dreamt that he was sitting and sleeping.

*Ithpe.* אִידְּמִיךְ *to feel the approach of death.* Y. Kil. IX, 32c bot.; Y. Keth. XII, 35b.

**דּוּמָ׳, דְּמָכָא, דַּמְכָא** m. (preced.) *sleep; couch.* Targ. Ps. CXXXII, 4. Targ. Y. Deut. XXVIII, 16; a. e.—*Pl.* דַּמְכִין. Targ. Ps. CXLIX, 5 דמכירחון Ms. (ed. דְּמָ׳) their resting places.

**דַּמְכוּתָא** f. (preced.) *death.* Y. Ab. Zar. III, 42c top.

**דַּמֵּם** (b. h.; v. דָּמָה, הוּם) 1) *to be silent, dumb, at rest; to be stricken dumb.* Pesik. R. s. 33 (ref. to Is. VI, 5) תיאך הירת לי שהַמְמָתְּי how did it happen to me that I was silent (did not join in the praises of the angels)? Taan. 20a דָּמְמוּ הרוחות when the winds subside. Snh. 91a כאבן הוּמָם like a dumb stone. Ber. 19a יושב ודוֹמֵם sits in silence; a. fr.—*Part. pass.* דָּמוּם, f. דְּמוּמָה. Lam. R. to I, 17 (ref. to אֲדַמֶּה, Ps. XLII, 5) ועכשיו ד׳ סלקא וכ׳ and now in silence does she (Israel) go up (to the ruins of Jerusalem), and in silence &c.—V. דַּמֵּם.—2) *to leave off.* Midr. Till. to Ps. IV, 5 (ref. to ודמו ib.) [read:] ובלבד שתְּהוֹם וכ׳ provided that thou leavest off from the sin &c.; Yalk. ib. 627.

*Hif.* הַדְמִים *to silence, bring to a stand-still.* Ex. R. s. 29 end ה׳ כל העולם He made the world stand still. Gen. R. s. 97 שהוא מַדְמִים וכ׳ who will bring to a stand-still sun and moon.

**דַּמַּסְקָאָה**, v. דַּמֶּשֶׂק׳.

**דַּמֶּסְקוֹס** pr. n. pl. (Damascus) *Damascus* in Syria. Y. Bicc. III, 65d כד מסקום read בד׳ in D.

**דָּמַע** (b. h.) *to flow, shed tears.* Tosef. Bekh. IV, 4 אם דּוֹמַעַת . . . . . if his eye is tearing. Bekh. 44a, v. דָּלַם. [Sifré Deut. 157 דומעות . . . עד שירהו, read: שזלגו עיניו דְּמָעוֹת; v. Sot. VII, 8.]

*Pi.* דִּמַּע (denom. of דֶּמַע II) *to make a thing, otherwise exempt, subject to the law of T'rumah, to mix secular grain, wine, oil &c. with T'rumah in proportions sufficient to make the whole prohibited to non-priests;* in gen. *to mix secular with sacred things.* Orl. II, 4; 6 דִּמְדְּמַע; a. fr.—Ter. III, 1 אינה מְדַמַּעַת וכ׳ does not make *Dema* by itself (if mixed with secular fruits). Ib. 2 אינה מְדַמַּעְתָּן does not make them *dema;* מְדַמְּעוֹת כקמנה וכ׳ make *dema*, the smallest of the two being considered as an admixture; a. fr.—Part. pass. מְדוּמָּע. Ib. V, 6 ארן דמדומע מדמע וכ׳ that which became subject to the law of T'rumah through an admixture, can affect a second mixture only in proportion, i. e. according to the quantity of real T'rumah contained therein. Ḥag. III, 4 wine jars or oil jars חמְדוּמָּעוֹת which have been mixed up; expl. ib. 25b מד׳ דקדש containing liquids, a portion of which was designated for libations.

*Nif.* נִדְמָע *to become Dema through mixture.* Ter. l. c. Nidd. 46b עיסה שנִדְמָעָה if a sufficient quantity of T'rumah has been put in a dough to make it forbidden to non-priests; a. e.

**דְּמַע** ch. *to tear, drip.* Targ. Jer. XIII, 17 (some ed. דַּמַּע . . *Pa.*). Targ. Lam. II, 18.

**דֶּמַע** I m. (b. h.; preced.) 1) *tear, weeping.* Men. 30a; B. Bath. 15a Moses wrote בד׳ (Ms. M. בדמעות) with tears (so that he could not speak).—*Pl.*, v. דִּמְעָה.

**דֶּמַע** II m. (b. h.; cmp. נִיב, תְּנוּבָה) *fruits,* whence (sub. מַתָּנַת, רֵאשִׁית, v. Ex. XXII, 28) *the priest's share of the produces, T'rumah.* Mekh. Mishp. s. 19; Yalk. Ex. 351 T'rumah has three names, *Reshith, T'rumah* וד׳ and *Dema;* Tem. 4a. Ohol. XVI, 4 אוכל בדמעו he may partake of his priestly share. Tosef. Ter. X, 16 בית חד׳ place in the barn designated for T'rumah.

**דִּמְעָא** f. 1) *tear,* v. דִּמְעֲתָא.—2) as preced. Targ. O. Ex. XXII, 28.

**דִּמְעָה** f. (b. h.; preced. wds.) *tear,* collect. *tears, weeping.* Lam. R. to II, 11 דִּמְעַת חסם וכ׳ (Ar. החסית, Var. השום, v. Ar. Compl. ed. Koh. s. v. חסית) tears caused by pungent matter, mustard &c. Ib. ד׳ חקרר Ar. l. c. (ed. Amst. חקבר, ed. Lam. R. בית חכסא, v. Sabb. 152a top); Ab. d'R. N. II, ch. XLVIII (ed. Schechter, p. 132 החדקר) tears caused by severe cold; a. e.—*Pl.* דִּמְעוֹת. Ib.; Sabb. 151b; Ab. d'R. N. ch. XLI (XLVIII, v. supra); a. fr.—B. Bath. 15a, v. דֶּמַע.

**דִּמְעָתָא** ch. same. Targ. Is. XXXVIII, 5; a. fr.—*Pl.* דִּמְעָתָן, דִּמְעָתָא. Targ. Ps. CXVI, 8. Targ. Lam. II, 11 (ed. Lag. דִּמְעִין m., fr. דִּמְעָא). Targ. Jer. XIII, 17 דמען ed. Lag. (oth. ed. עין . .); a. fr.—Bets. 22a; Ab. Zar. 28b דִּמְעָתָא (or עָתָא . . sing.) constant tearing of the eyes.—Sabb. 33b דִּמְעֵי עיניה (some ed. דִּמְעָת, Ms. M. דִּמְעֵירה) tears dropped from his eyes.

**דְּמַר***, *Ithpa.* אִתְדַּמַּר (v. P. Sm. p. 921) *to be stupefied, astonished.* Targ. Prov. VI, 30 לא לִמְתְדַּמָּרוּ (Ms. a. some ed. למתר׳, corr. acc.) let them not be astonished (h. text ירבוזו, v. LXX).

**דַּמֶּשֶׂק** (b. h.) pr. n. pl. *Damascus.* Targ. O. Gen. XIV, 15 (Y. I דַּרְמֶשֶׂק). Targ. Is. XVII, 1; a. fr.—Sifré Deut. 1 שאני מד׳ I (R. José b. Durmaskith) am from D., v. דּוּרְמַסְקִית; a. fr.

**דַּמַּשְׂקָאָה** m. *of Damascus.* Targ. O. Gen. XV, 2 (ed. Berl. דַּמַּסְ׳).

**דֶּמֶת**, v. הוּמָא.

**דָּן** (b. h.) 1) pr. n. m. *Dan,* son of Jacob. Pes. 4a מדן קאתי he is a descendant of Dan; a. e.—2) pr. n. pl. *Dan* in northern Palestine. Pesik. Shek. p. 15a מזבח שבדן the altar (erected by Jeroboam) in Dan.—Targ. Y. II Num. XXXIV, 15. Targ. Cant. V, 4; Pirké d'R. El. ch. XXVII expl. = פמיאס, *Paneas;* Midr. Sam. ch. XXX; XXXII דנח (יען) פנריס.—Y. Dem. II, 22c bot. כְּפַר דָּן.—3) name of an

idol *Dan.* Sabb. 67[b]; Tosef. ib. VII (VIII), 3; Y. ib. VI, 8[c] bot. (ref. to Am. VIII, 14).

**דִּין, דֵּן,** emph. **דִּינָא, דֵּינָא** c. (cmp. אָדָּא, הָדָּא) *this, that.* Targ. Is. VI, 3. Targ. Deut. II, 3 חָדֵּן (ed. Berl. אָדָּא ד׳=דָּדֵּין); a. v. fr.—Lev. R. s. 7 מִן חַד׳ קרייא from this verse (it is proven). Ib. s. 8 ד׳ אמר לינא בעיא לד׳ וכ׳ the one said, I do not want this (woman) &c. Sabb. 112[b] לית ד׳ ב״א כגון ד׳ וכ׳ this is not (an ordinary) human being; ib. a man like this is worth the name of a human being; a. fr.—Y. Ab. Zar. II, 41[d] bot.; a. e. אסיר לך דנא this (piece) is forbidden to thee.—מִן קדמת דנא ere this, formerly. Y. Sot. II, 17[d]; a. e.—כְּדִ׳ a)=h. פֹּה, *here* (cmp. פָּא, הָכָא). Targ. Jud. XVIII, 3. Targ. Is. XXII, 16 (some ed. בְּדִין); b) *like this, thus.* Targ. Gen. XXXII, 4. Targ. Jud. XVIII, 4; a. fr. [Targ. Ps. II, 10 read; בְּדוּן.]—B. Bath. 75[a] (play on כדכד, Is. LIV, 12) לידחוי כד׳ וכד׳ let it be as this one says, and as that one; Pesik. Aniy. p. 135[b]; Pesik. R. s. 32.—בְּכֵדִין in this manner. Targ. I Kings XXII, 20.—מָדִין=h. מַה־זֶּה, *why.* Targ. Jer. XXVI, 9; a. e.—אֵי מְהֵין *from what, which.* Targ. Jon. I, 8.—הֵינוּ (=הֵין הוּ) *this.* Y. Erub. VII, 24[c] top, a. e. חֵי ד׳ צד וכ׳ (=h. אֵי זֶהוּ) which is 'side', and which &c.?, v. חֲרִירְכְנוּ.—*Pl.* הֵינֵי, הֵינוּן. Y. Snh. IV, 22[b] bot. הי ד׳ וכ׳ which are the two additional ones?—[הָדֵּין *then*, v. הֲדֵּין.]

**דָּנָא** 1) v. preced.—2) v. דְּנָה. [Targ. Prov. VIII, 7 דנא, Var. ed. Lag., v. רָנָא.]

**דָּנָא** m. (v. אוּדְנָא II) *a cylindrical vessel, jar* (dolium). Yoma 28[b] ד׳ דחלא a jar of vinegar (which emits a stronger smell through a slight opening than when open). Ab. Zar. 60[a], v. כּוּבָּא II. Sabb. 157[b], v. אוּדְנָא II.

***דָּנָב** pr. n. pl. *Danab.* Tosef. Dem. I, 13 אוצרה של ד׳ Var. (ed. Zuck. ר׳). Tosef. Shebi. IV, 8 (Var. ed. Zuck. דגב, דנב, text ר׳); Y. Dem. II, 22[d] top דבב.

**דַּנְבָא, דּוּנְבָא** m. (=h. זָנָב) *tail.* Targ. Jud. XV, 4. Targ. Job XL, 17, v. גְּנוּבְתָּא I. Targ. O. Ex. IV, 4 ed. Berl. (ed. זְנַ׳); a. e.—*Pl.* דְּנְבַיָּא, דְּנְבֵי. Targ. Jud. l. c. Targ. Y. Gen. XXXVII, 2; a. e.—Snh. 37[a] ברנבי (Ms. M. בד׳) among the last (in the front row).

**דְּנַגְּאֵי,** v. זִרְנְגָּאֵי.

**דַּנְדָּנָא, דַּנְדָּנָת** f. *mint* (Maim.). Shebi. VII, 1 עלה ד׳ הד׳ the leaves of *dandana;* 2 עקר הד׳ the root of &c. (Y. ed. הר׳, corr. acc.); Nidd. 51[b] (v., however, Löw Pfl. p. 108 sq.).

**דְּנָא, דְּנָה** 1) v. הֵן.—2)=הַאֲנָא *which I.* Y. Pes. V, 32[c] bot. (Y. Taan. III, 67[a] bot. דאנא).

**דְּנַח** *to shine, be bright* (corresp. to h. זרח). Targ. Gen. XXXII, 32; a. fr.—Lev. R. s. 27 ושמשא דַּנְחָא וכ׳ does the sun shine in your country?; Gen. R. s. 33 איתי גבכון שמשא דנח; Tanḥ. Emor 6; Y. B. Mets. II, 8[c] bot.

**דְּנִי** a word in a charm formula. Sabb. 67[b] הוּנּוּ דָּנַי *be strong, my vessels* (Rashi, v. דְּנָא); Y. ib. VI, 8[c] bot.; Tosef. ib. VII (VIII), 3 דני דני.

**דָּנִיֵּאל** (b. h.) pr. n. m. *Daniel,* 1) the Babylonian exile. Snh. 93[a]; a. fr.—Erub. 21[a] בי כנישתא דד׳ a synagogue named from D., v. בְּרִנֵּשׁ.—B. Bath. 14[b]; 15[a] *the Book of Daniel.*—2) name of an Amora. Y. Succ. IV, 54[b] bot. Ḥull. 62[a]; a. fr.—3) one Daniel, 'the tailor', a scholar. Lev. R. s. 32, end; Koh. R. to IV, 1.

**דָּנִיסְטִיס,** v. דָּנֵס׳.

**דַּנְכוֹ** pr. n. m. *Dankho,* name of an expert money changer. B. Kam. 99[b] (Ms. M. בנבו, דנבו).

**דָּנָן, דָּנַן** c. (=הֵן) *this one; there.* Targ. Ps. XXIV, 6; a. e.—Targ. Gen. XXV, 32; Targ. Num. XI, 20 למא ד׳=h. למה זה.—B. Mets. 15[a]. Ib. 18[a]; Keth. 89[b].—כְּדָנָן *thus.* Targ. Gen. XXXII, 5; a. e.

**דָּאנִי, דָּנִיס׳, דָּנִיסְטִיס** m. (δανειστής, danista) *money-lender, usurer, creditor.* Ex. R. s. 29 טוס . . . . (corr. acc.). Ib. s. 31, beg. דיוסטוס (corr. acc.). Num. R. s. 9, beg. הד׳ משבר שיניו the lender breaks the debtor's teeth (enforces his claim). Y. Sabb. II, 5[b] top (ref. to רַשַּׁי, Ps. LV, 16) he makes the angel of death ד׳ שלו (some ed. דיו׳) his creditor (to collect his debts, visit his sins). Y'lamd. Thazr. end (quot. in Ar.) דנסטס, (Var. דינסטרס, corr. acc.). [Ib. to Deut. IV, 30 אני דינאסטוס וכ׳ ed. Koh. (v. Var. ib.), v. הִינָאסוֹס.]—*Pl.* דָּנְסְטִין. Ib. to Deut. XXIV, 10.—Y. B. Mets. II, 8[c] אילין דאיסרטוס; Y. Ab. Zar. V, 42[b] bot. אילין דאוסרניסי, read: הָאנְסְטִירְסֵי.

**דָּנַק** (Difel of אנק, v. הִ־) *to feel narrow, to choke. Ithpe.* אִיתְדַּנַּק 1) *to sigh, sob* (corresp. to h. אנק). Targ. Ezek. XXIV, 17. Targ. Mal. II, 13. Targ. Ezek. IX, 4 מידנ׳ ed. Lag. (ed. מאנ׳).—2) (cmp. חָנַק) *to regret, despair.* Ib. VI, 9; XX, 43; XXXVI, 31.

**דַּנְקָא** m. (Pers. dânkh; δανάκη) *Danka,* a small Persian coin, *the sixth of a Denar,* in gen. *one sixth.* B. Mets. 60[b] מאה בד׳ one hundred *P'rutah* for a *d.*—Ib. 39[b] ואידך תילתא יהבינן ד׳ וכ׳ and of the remaining one third we give one sixth to the sister, and for the other one sixth we appoint &c.—Zeb. 48[a]; Kerith. 22[b] בר ד׳, בת ד׳ worth a *d.*—Sabb. 35[a] [read with Rashi:] א״ב פלגא דד׳ the difference between two thirds and three fourths (of a mile) is half a sixth.—*Pl.* דַּנְקֵי. R. Ḥash. 26[a] (identified with מְעָה a. קְשִׁיטָה).

**דנקאי,** Gen. R. s. 79, v. נַקַּאי.

**דנרסי,** v. הַרְהֶסִין.

**דְּסִ־,** for words under דְּסִ׳, v. under דְּרִיסָ׳.

**דסיקרין,** v. דִּיסְקְרִין.

***דַּסְקָא** m., an assumed word for טַסְקָא q. v. Kidd. 70[b] (criticising the spelling דסקא for דיסקא, in a summons issued by R. Naḥman) הא גברא והא ד׳ this word (ג, ב, ר, a. א) is read *gabra* and so this word (ד, ס, ק a. א) must be read *daska* (which you must have meant for *taska*).

**דעד**, Targ. Nah. III, 12 some ed., v. רְעַד.

**דַּעְדֵּק** (=דקדק, v. דקק) *to crush, break into small fragments; to humiliate.* Targ. II Chr. XXXIV, 7. Targ. Job XVI, 12 (Ms. Var. דצדק, corr. acc.). Ib. XL, 12.

**דַּעְדַּק** m. (preced.) *powdered; minute, tender, young.* Targ. O. Ex. XVI, 14 (Y. הַקִּיק) *something powdered.*—Targ. Am. VII, 1; a. e.—*Pl.* דַּעְדַּקִּין, דַּעְדַּקַּיָּא; f. דַּעְדַּקְתָּא. Targ. Jer. XVI, 6. Targ. O. Num. XXIII, 10; a. e.—Targ. Ez. XVI, 61.—Tosef. Snh. II, 5 וכאימריא ד׳ and that the spring lambs are yet tender; Snh. 11[b] Ms. M. (ed. ערקין, Var. עדקין, v. Rabb. D. S. a. l. note). V. דַּקִּיק a. דַּרְדֵּק.

**דַּיְעָה, דַּעְתָּא** f. (b. h.; ידע) *knowledge, understanding, reason; view; taste.* Snh. 92[a] אדם שיש בו ד׳ a man that has obtained knowledge. Lev. R. s. 1 (prov.) ד׳ קניתְ וכ׳ if thou hast acquired knowledge, what doest thou lack? &c.—Cant. R. to IV, 3 ד׳ סרוחה של וכ׳ the corrupt mind of, i. e. the fool, Ahasver; a. v. fr.—*Pl.* דֵּיעוֹת, דֵּיעָתָא (used also in Chald. phrases). Shebu. 42[a] אזלינן בתר רוב ד׳ we are guided by the majority of opinions; Yoma 83[a]; Tem. 27[b] בתר ד׳ אזלינן. Shebu. l. c. כיון דנתית לד׳ since he cared to mention a certain number of minds (as witnesses). Y. Sot. I, 17[a]; Tosef. ib. V, 9; a. e. כשם שיש ד׳ וכ׳ as men differ in tastes (sensibilities) as regards food and drink, so do husbands differ &c. Pes. 112[a] ארבע ד׳ וכ׳ there are four thoughts &c. (the husband thinking of his first wife and the wife of her first husband); a. fr. V. דַּעַת.

**דַּיְעָן, דַּעֲוָן** f. pl. ch. (preced.) *opinions.* Y. Yeb. I, 2[c] bot.; Y. Keth. VI, beg. 30[c] ד׳ אית וכ׳ there are different opinions related in behalf of &c.; ib. V, 30[a] top רעיון רעיון (corr. acc.).

**דְּעַךְ** (b. h.; cmp. הוּךְ) *to crush, stamp upon.* Sifré Num. 160.

*Nif.* נִדְעַךְ *to be stamped upon, crushed, annihilated.* Pesik. R. s. 35 נִדְעֲכוּ וחלכו להם they were annihilated (their resistance broken) and gone.

**דְּעַךְ** ch. same, esp. *to extinguish, quench.* Targ. Prov. XVI, 14 נִדְעֲכִנֵּיהּ ed. Lag. (some ed. נדעינ׳, corr. acc.).—*Af.* הַדְעִךְ *to be quenched.* Targ. Is. XLIII, 17 הֲדַעְכוּ (ed. Lag. דעי׳). Targ. Prov. X, 7; XIII, 9, a. e. נִדְעַךְ shall be quenched.

*Af.* אַדְעֵךְ *to quench.* Ib. XV, 18.

**דְּעַץ** (v. דּוּץ II) *to prick, squeeze, fix, stick.*—Part. pass. דָּעִיץ *fixed.* Targ. Y. Ex. II, 21.

*Pa.* דָּעֵץ same. Targ. O. Gen. XXX, 38 ed. Berl. (some ed. דַּי; Bxt. וְדָעִיץ *Pe.*).—B. Bath. 74[a] דַּעֲצִיתֵיהּ וכ׳ (Ms. M. אנחיתיה, Ar. הַצַּרְתֵּיהּ, v. Rabb. D. S. a. l. note). I stuck it on the point of the lance.

**דַּעַץ**, Snh. 22[a] Var. in Ar. s. v. רעץ, v. רַעַץ.

**דעקן**, Y. B. Kam. X, 7[c] top בר נש ד׳, v. עָקָא.

**דַּעַת** f. (b. h.; v. הָדָה) *knowledge, mind; temperament, physical disposition, constitution.* עלתה על ד׳ *to occur to one's mind, to strike.* Sot. IX, 6 (45[b]); a. fr.—שוקול הד׳ weighing of opinions, i. e. decision between opposite views. Snh. 6[a] טעה בש׳ הד׳ made a mistake in deciding, against the common practice, a case concerning which there are opposite authorities, opp. to a decision against an established law; ib. 33[a]; Y. Keth. IX, 33[a]; Y. Snh. I, 18[a] bot.—Y. Ḥag. II, 77[b] top אין דַּעְתָּן נקיה their mind is not pure (unfit to study esoterics).—B. Mets. 11[b], a. e. אחרת מקנה ד׳ a deputized person (or fictitious person, e. g. one's ground) can take possession. Snh. 25[a] sq. תולה בד׳ עצמו one who makes the chance of a game dependent on his own action, e. g. throwing dice, תולה בד׳ יונו who makes it dependent on his dove's flight.—Tosef. Ḥull. VII, 1 וד׳ מכרעת reason decides in favor &c.; Ḥull. 90[b] מאי ד׳ תורה by saying 'reason decides' does he mean a reasonable interpretation of the Biblical law, or is he in doubt and 'reason decides' means ד׳ נוטה his opinion inclines in favor of &c.?—מִדַּ׳, לַדַּ׳ *with the consent of, with the knowledge of,* opp. בעל כרחך, v. כּוֹרַח. Kidd. 44[a] מד׳ אביה with her father's consent; מְדַּעְתָּהּ with her consent. Ib. שלא לד׳ אביה without her father's consent; a. fr.—ד׳ יפה good physical constitution, מי שדעתו ד׳ *not fastidious* in taste, opp. אִרְסְתָּנִיס q. v.—ד׳ קצרה *impatience, greed,* ד׳ רחבה *contentedness.* B. Bath. 145[b] bot.; Snh. 101[a] top.—Ber. 29[b] דַּעְתָּם קצרה they are impatient (Rashi: they do not understand how to express their wishes).—Pes. 113[b] אין חד׳ סובלתן whom the mind cannot endure; a. fr.—*Pl.* דֵּיעוֹת, v. דֵּעָה.

**דַּעְתָּא** ch. same. Targ. Job XV, 2; a. fr.—Ber. 18[b] אחלישתיה לדַעְתֵּיהּ thou madest him feel badly; Ḥull. 94[b].—Ber. 33[b] bot. לא כיון דעתיה he had not his mind directed on it, recited without devotion. Ib. 36[a] צנון .... אַדַּ׳ וכ׳ people plant radishes with the intention of eating them when they are young. Ib. מאי הֲוָת דָּךְ בר״ע (in doing so) what was thy opinion? Is it that thou holdest to R. A.?—Kidd. 81[b]; Ber. 26[a], a. fr. לאו אַדַּעְתָּאי I did not think of it. Keth. 3[a], a. fr. כל דמקדש אַדַּ׳ וכ׳ whosoever betroths a wife to himself does so with the implicit understanding that his act is in agreement with the rabbinical enactments.—M. Kat. 17[a], v. בְּדַח. Gitt. 70[b] ד׳ צילותא a clear mind, full consciousness; ד׳ שגישתא a confused mind, delirium. M. Kat. 26[b] bot. כמה לית ברה ד׳ וכ׳ how little sense (manners) has this scholar!—סלקא דעתך (abbr. ס״ד) it enters thy mind, i. e. you may think. Ber. 41[b] כל שיעוריה ס״ד 'all its measures',—you cannot mean that?—Pes. 2[a], a. fr. קא ס״ד וכ׳ (abbr. קס״ד) thy first impression naturally was that he who said 'light' meant really &c. (an editorial remark for the sake of introducing a discussion on premises finally to be upset). Ib. 14[b] דאי ס״ד וכ׳ for if we were to think that it was a rabbinical law; ib. 18[a]; a. fr.—Ib. top ואי ס״ד מכלים וכ׳ if we were to assume that he withdrew his opinion only as to vessels &c.; ib. 19[a]; a. fr.—Sot. 46[a] ס״ד אמינא . . . . . צריכא you may possibly think we say, i. e. you may be misled to interpret &c.; therefore (to obviate such a misinterpretation) a Biblical intimation is required; a. fr.

**דַּף** m. (דפק, *to hammer, join;* cmp. דפן) *board, plank;* trnsf. *a column* in the scroll (later Hebr. *a leaf* of a book).

Kel. XV, 2 ד׳ של נחתומות וכ׳ the (metal) plank of the bakers joined to the wall; B. Bath. 66a,b. Yad. IV, 8 בד׳ on the same column. Tosef. Gitt. IX (VII), 10; a. fr.—*Pl.* דַּפִּין, דַּפִּים. Ab. Zar. 75a; Nidd. 65a הד׳ the planks used as frame in the wine press. Num. R. s. 14 (ed. Amst. p. 258c) מקרים הד׳ keeps the joined boards (of the door) together. Men. 30a בת שלש ד׳ (ירויצה) a sheet of parchment wide enough for three columns. Ib.b לבין הד׳ in the space between the columns. Neg. XI, 9 דַּפֵּי חלוק the strips (widths) of a shirt; a. fr.

**דַּפָּא** ch. same. Targ. O. Ex. XXVI, 16 (Y. לוחא, h. text קֶרֶשׁ); a. fr.—Y. Meg. III, 74b bot. the word *ish* (Esth. IX, 6) בריש ד׳ must be written on the top of the column.—*Pl.* דַּפַּיִן, דַּפַּיָּא, דַּפֵּי. Targ. O. l. c. 18; a. fr. [Some ed. דַּפָּא, דַּפָּיָא, דַּפַּיִן, דַּפָּיָן.]—B. Mets. 74a בי דפי the frame of the oil press, v. preced.—Succ. 36b ד׳ דעבירא when the Ethrog was artificially moulded so as to look like planks joined together (angular); [Rashi: as the wheel of a water mill].

**דפאמא**, v. גְּזִירִדַּפְּתֵי.

**דָּפוֹס** m. (interch. with טָפוּס; דפק, cmp. form דָּלוֹס) [*joined boards forming a frame*, v. דַּם pl.,] *frame, mould* for cakes &c. Men. XI, 1 (94a) ד׳ (Mish. ט׳). Dem. V, 4 מכל ד׳ וד׳ Ar. (ed. ט׳; Y. טיפוס) from each cake-form. Succ. 36b גדלו בד׳ if one trained it (the Ethrog) in a frame.—B. Bath. 16a (ref. to Job XXXVIII, 25) to each rain drop in the clouds I created בפני עצמה ד׳ a special mould (that no two of them commingle).—Sabb. 64a ד׳ של דדין a cast of female breasts; a. e.—*Pl.* דְּפוּסִין, דִּפּוּסִים. Men. 94a. Ib. 97a by קערותיו (Ex. XXV, 29) אלו הד׳ the cake-moulds are meant; Num. R. s. 13 (ed. Amst. p. 254a) דפוסיו׳ (some ed.) read דְּפוּסָיו. V. טָפוּס, cmp. טוֹפֵס. [In modern Hebr. ד׳ *print*, בית הד׳ *printing office*; מְדַפֵּס *printer*, נִדְפַּס *printed*.]

**דפוס**, Targ. Y. II Gen. XLIX, 11 ד׳ עינבין, read with Bxt. רְפוֹס.

**דפוסיות, דפוסיו׳**, v. דָּפוּס.

**דפוקא**, Num. R. s. 9 some ed., read רָפוֹקָא.

**דפטא**, v. גְּזִירִדַּפְּתֵי.

**דְּפָטַיְיא**, v. דִּיוֹפְטִין.

**דְּפָי, דָּפָיָא, דָּפָיוּ**, v. דּוֹפִי, דּוֹפְיָא.

**דְּפִיעַ**, Var. of רְפִיעַ q. v.

**דְּפִירַח**, Var. of רְפִירַח q. v.

**דפליסט׳**, v. דִּיפְלַי.

**דָּפַן** (cmp. דָּהַם) *to hammer, force into a groove* &c.—Part. pass. דָּפוּן, f. דְּפוּנָה. Kel. II, 3 חבית ד׳ וכ׳ an attachment in the shape of a jar fitted into the projecting rims of a vessel (to serve as a handle).

*Pi.* דִּפֵּן *to force, enforce the law against.* Sifra Emor ch. I מנין אם לא רצתה דְּפָנוֹ whence do we prove the rule, 'If he refuses (to dismiss her), force him'; Yeb. 88b מנין שאם (read אם) וכ׳. Ib. צריכא למימר דפנו (not דד׳, v. Yalk. Lev. 629). Ib. דפנו בעדים proceed against him by procuring counter-evidence.

**דְּפַן**, *Pa.* דִּפֵּן ch. same. B. Mets. 107b דְּפָנוּהוּ they prosecuted him.

**דַּפְנָא** m. (preced.) *beadle.*—*Pl.* דְּפָנִין. Gitt. 34a משום דַּפְנוֹי on account of his (R. Shesheth's) beadles (who forced him).

**דְּפָנָא** *partition*, v. הוֹפְנָא.

**דַּפְנָא** m. (cmp. δάφνη which is prob. of Semitic origin, v. preced.) *Bay-tree* used for hedges. M. Kat. 7a; B. Bath. 4a; v. הוּצָא. Pes. 56a שיכרא דד׳ the juice of the bay-fruit.

**דפנו, דפנא**, v. דָּפְנֵי.

**דְּפָנוֹת** pl. of הוֹפֶן.

**דָּפְנֵי (דְּפָנֵי)** pr. n. pl. *Daphne*, a suburb of Antiochia in Syria. Targ. Y. Num. XXXIV, 11 (h. text רִבְלָה).—Lev. R. s. 19 ד׳ של וכ׳ (not דפנו) Daphne Antiochena; Y. Shek. VI, 50a bot. דופני; Y. Snh. X, 29c bot. (not דפנא).

**דָּפַק** (b. h.) *to knock, strike against.* Denom. הוֹפֵק. [Gen. R. s. 44 שירהו מתדפקות, read מִתְרַפְּקוֹת, v. רָפַק.]

**דְּפַק**, *Pa.* דִּפֵּק ch. same, *to knock.* Lev. R. s. 5 [read:] מְדַפְּקָא לה she knocks at the door.

**דְּפָרָא**, v. הִירְפָּרָא.

**דַּפְשָׁקָא** m. (Dif. of פשׁק, dial. for פּסק, פּתק, v. דְּ־; v. Koh. Ar. Compl. s. v. דבשקא; corresp. to בְּצָעָה) *dyke, ditch.* *Pl.* דְּפָשְׁקֵי. Sabb. 21a ומד׳ רבי ed. (Ar. ובדוב׳, Mus. s. v. פשׁק quotes ומפשקי in Rashi, דופש׳ in Talm.) and they grow in dykes.

**דְּפָתְרָא, דְּפָתֵי**, v. הִירְפּוֹתִי.

**דָּץ**, v. הוּץ.

**דצדק**, v. הַצְדֵּק.

**דְּצוֹצָא** m. (דצץ, reduplic. of הוּץ II) *a pullet in the egg-shell.* Bekh. 8b (some ed. ר׳, Ar. רצרצא; Rashi הַצְרָצָא).

**דְּצַי** (sec. r. of הוּץ II) *to stick.* *Pa.* הִצֵּי. B. Bath. 74a הַצַּיְיהּ, v. הָצַץ.

***דְּצִיָא** f. (דצי, sec. r. of הוּץ I) *cheering up.* Targ. Prov. VI, 22 הַצִּירָךְ Ms. (ed. רצירך; h. text תשׂיחך).

***דְּצִיצָא** m. (דצץ, redupl. of הוּץ I, cmp. preced.) *rejoicing.* Targ. Is. LXVI, 10 Ar. (ed. הירץ).

**ד׳ עד״ש באח״ב, דצ״ך**, *the initials* of the names *of the twelve Egyptian plagues.* דָּם, צְפַרְדֵּעַ, כִּנִּים; עָרוֹב, דֶּבֶר; שְׁחִין, בָּרָד; אַרְבֶּה, חֹשֶׁךְ, מַכַּת בְּכוֹרוֹת. Ex. R. s. 5; s. 8 end; Tanḥ. Vaëra 9.

**דַּק I** m. (b. h.; דקק) *thin, fine, tender*, opp. גַּס. Ḥull. III, 1 עוף הד׳ small fowl (doves, birds &c.). Ib. VI, 7

זבל חד׳ powdered ordure, חול חד׳ fine sand; a. fr.—*Pl.* דַּקִּין, דַּקִּים. Ib. III, 1; a. fr. חד׳ the *small bowels*.—Y. Ber. II, 4[d] top בדקים (sub. נקבים) concerning the smaller functions of the body (urinizing, usu. קטנים), opp. גסים (usu. גדולים), v. גָּדוֹל.—Kel. II, 2 חד׳ שבכלי חרס the fine and small earthen vessels; a. fr.—Fem. דַּקָּה. ד׳ (בחמה), small cattle, v. גַּס. Ḥull. l. c. B. Kam. VII, 7. Ib. 80[a] חיה ד׳ small forest animals (deer, fox &c.). בד׳ (sub. מדה) in small quantities, *retail*. Dem. II, 5; Y. ib. 23[a] bot.; Tosef. ib. III, 12, v. לוּפְיָא.—Yoma IV, 4 ד׳ powdered frank incense, ד׳ מן חד׳ the very finest; a. fr.—*Pl.* דַּקּוֹת. Ḥull. 56[a]; a. fr.

דַּקָּא, דַּכָּא ch. same.—*Pl.* דַּקָּוֵי. Naz. 59[b] לד׳ with the small bowels (of the sacrifice).

דַּק II, דֹּק, דּוֹק m. (b. h.) *a veiled* or *withered spot* in the eye, *cataract*. Sifra Emor ch. II, Par. 3 דק זה הדוק the Biblical *daḳ* is what is now called *doḳ*. Bekh. 38[b] דוק שחור a black spot, ד׳ לבן a white spot.—*Pl.* דּוֹקִין. Gitt. 56[a]; Ab. Zar. 51[a] ד׳ שכיסין; a. e.—V. דּוּקָא II.

דִּיקְ׳, דְּקוּדּוּק m. (דִּקְדֵּק) 1) *crushing, humiliation, suffering*.—*Pl.* דְּקוּדּוּקִים. Erub. 41[b] דְּקוּדּוּקֵי עניות the sufferings of poverty.—2) *nicety, fine point, subtility, detail, minuteness;* [in later Hebr.: *grammar*]. Ab. ch. VI ד׳ חבריה the fine points discussed among scholars. Snh. 99[a] חוץ מד׳ זה except this single point (in the adopted interpretation of the Law). Bekh. 30[b].—Y. Ber. II, 4[d] אלו צריכין ד׳ (not צריך) the following pairs of words require special care in pronouncing; Deut. R. s. 2 ד׳ אותיות.—*Pl.* as above, constr. דִּיקְ׳, דְּקוּדּוּקֵי. Ḥull. 4[a] ד׳ מצות the details of ritual laws. Succ. 28[a] ד׳ תורה the subtile points in the interpretation of Biblical laws, ד׳ סופרים the special points in rabbinical enactments. Lev. R. s. 22 שני ד׳ שחרטה וכ׳ there are two defined rules concerning the cutting of animals. Y. Yoma III, 41[a]; Y. Sot. II, 18[a] כל ד׳ הפרשה all the particulars of the section; Tosef. ib. II, 1; a. fr.

דִּיקְ׳, דְּקוּדּוּקָא ch. same.—*Pl.* דְּקוּדּוּקִין. Targ. Cant. V, 13.

דְּקְדֵּק (Pilp. of דוק or דקק) 1) *to crush, grind;* v. *Nithpa.*—*Part. pass.* מְדוּקְדָּק *broken, humiliated, afflicted*. Ex. R. s. 31 מדו׳ בעניות afflicted with poverty. Gen. R. s. 100 עני מדו׳ a very poor man.—2) *to even a woof by beating*. Tosef. Sabb. VIII (IX), 2; Sabb. 75[b]; 97[b] (v. Rashi a. l.).—3) *to examine minutely, search, investigate* (charity cases); *to trace genealogical records* (corresp. to בָּדַק); in gen. *to be very strict* in religious observances; (with עם) *to deal strictly with* (esp. used of divine retribution). Y. Peah VIII, 21[a] מְדַקְדְּקִין בכסות וכ׳ you must make inquiries if one asks for clothes, but you must not &c., if food is asked for; Lev. R. s. 34 (B. Bath. 9[a] בודקין).—Y. Kidd. IV, 65[d] אין מד׳ אחריה you must not trace its past records. Y. B. Bath. IV, end, 14[d] it is the custom in sales להיות מְדַקְדְּקִין to be strict, opp. בעין יפה liberal. Ex. R. s. 31 מד׳ עמהם he is stinting (illiberal) towards the poor. Y. Succ. I, 52[b] top לא דר׳ בה he paid no particular attention to its preparation. Ḥull. 4[a] הרבה מד׳ בה יותר וכ׳ they are very strict in the observance, even more so than &c.; Tosef. Pes. I (II), 15.—Yeb. 121[b] (ref. to Ps. L, 3) הקב״ה מד׳ עם וכ׳ the Lord deals with those around Him (the good) strictly, to a hair's breadth; Y. Shek. V, 48[d]. Lev. R. s. 27; a. fr.—Tanḥ. Mishp. 11 למה אתה תְדַקְדֵּק בהכאתה why art thou so severe in punishing her?

*Nithpa.* נִדַּקְדֵּק (=נִתְדַּכֵּא) *to be crushed, powdered*. Ohol. II, 7.

דַּקְדֵּק ch. same, 1) *to crush, humiliate*, v. דַּכְּדֵּךְ. Lev. R. s. 27, v. גִּרֵּר.—2) *to investigate; to be strict*. Targ. Job IX, 17 (cmp. Yeb. 121[b] in preced. w.)—Lam. R. to I, 22 (ref. to עוללל, ib.) דַּקְדֵּק עלידהון מה דדַקְדַּקְתָּא עלי be as strict in punishing them as thou hast been in punishing me.

*Ithpa.* אִיתַּדְקַדַּק *to be crushed, powdered, broken*. Targ. Mic. I, 7 ידקדקון Var. (ed. Lag. ידקקון; Vien. ידקרון, corr. acc.). Targ. Is. XXI, 9 יְדַ׳ (not יְרַ׳). [Targ. Nah. III, 10= יזדקזק׳ they will be chained, v. זְקַק.]

דַּקְדָּקָא m. (preced.) *powder*. Targ. II Chr. XXXIV, 7 (ed. Lag. אדקדקא, h. text הַדַּק).

דַּקְדָּקִירָא c. (דקדק, with format. ר; cmp. סמוקרי &c.) *very thin, light*. Y. M. Kat. II, 81[b] top [read:] דזיפתה ד׳ for its pitch coating is very light, opp. גלידא.

דַּקְדָּקְתָּא, v. דַּכְתָּא.

דַּקָּדָה, v. דַּק I.

דַּקָּה m. (v. דּוּק Af.) [*a look-out,*] *a small door* or *bar* at the foot of a stairway, leading to a court or river bank. Erub. 60[a]. Ib. 61[a].—*Pl.* (Chald.) דַּקֵּי. Ib.

דִּיקוּלָא, v. דִּיקוּלָא.

דקונתית, v. קוּנְתִּית, קֻנְתִּית.

דִּיקוּקָא, v. דִּיקוּקָא.

דקוקיא, read דקר׳, v. דַּקִּיק.

דַּקּוֹר m. (דקר) *chisel* or *borer*. Kel. XIV, 3 ד׳ של חרש the carpenter's &c.

דְּקוּרָא m. (דקר; cmp. דּוּקְרָא) *wickerwork, basket; jug inclosed in wickerwork.*—*Pl.* דְּקוּרֵי, דְּקוּרַיָּא. B. Mets. 84[a] כד׳ דהרפניא (Ms. M. כדקוראי) of the size of the baskets of H.; Sabb. 127[a] כד׳ וכ׳ of the size of the jugs of H.—Ḥull. 4[a] דקוריא דציפורי baskets with slaughtered birds (v. Tosaf. a. l.; Rashi: *strings of birds*, fr. דקר *to perforate*).

דקוריא, Y. Maas. Sh. IV, 55[b] bot. ד׳ קַפָּא, read: דּוּקְרָיָא *twenty beams*.

דִּיקְ׳, דְּקוּן m. (דָּקָה=b. h. דָּכָה; cmp. דוּק, דקק) *crushing; oppression, wrong*. תבע ד׳ של- *to ask satisfaction for one's wrongs, to take one's part;* Gen. R. s. 9, end תובעת ד׳ של וכ׳ protects the wronged; Yalk. Gen. 15 דיקיוס (corr. acc.). Num. R. s. 20 וכי ד׳ של וכ׳ did the angel take up the cause of the ass?; a. e. Cmp. עֶלְבּוֹן.

דְּקִילָן, דְּקִילִין* Targ. II Sam. XVII, 19, prob. to be read דְּקִירָן or דְּקִירִין (Pesh. דושא) *pounded grits;* v. next w.

דַּקִּיק m., דַּקִּיקָא c. (דקק, v. דַּק) 1) *broken, powdered, pounded.* Targ. O. Ex. XXXII, 20 (some ed. a. Y. דָּקִּ׳). Targ. Y. Ex. IX, 8 דְּקִ׳ a pounded mass (v. דַּעֲבַד; h. text דַּק); a. e.—*Pl.* דְּקִיקִין, דַּקִּ׳, f. דְּקִיקָן, דַּקִּ׳. Targ. O. Lev. XVI, 12.—2) *minute, tender, little, young.* Lev. R. s. 27, a. e. בעיר ד׳, בעירא דקיקא, v. בְּעִיר.—*Pl.* דַּקִּיקַיָּא, דַּקִּיקִין &c. Targ. II Chr. XXXIII, 11.—Y. Snh. I, 18[d] top; Y. Maas. Sh. V, 56[c] top גוזליא ד׳ the pigeons are yet very small. Y. Bets. I, end, 61[a] טליין ד׳ young children. Y. B. Mets. VI, end, 5[c] בנין ד׳ *minors.* Ib. מהו דיימרון דקיקיא וכ׳ can the minors say to the adults &c.? Ib. דקוקיא (corr. acc.).—[Targ. Y. Gen. XIX, 11 מְדַּקְדְּקִידְהוֹן Ar., ed. מטליא.]—Y. Ber. I, 2[a] כופרניא ד׳ (the inhabitants of) small villages (living in scattered dwellings).—Fem. דַּקִּיקָן, דַּקִּיקָתָא. Targ. II Esth. IX, 19 קירוי ד׳ (h. text פרזות ערי).—Y. Gitt. V, 47[c] top אילן ד׳ the traps for small animals. Y. Dem. V, 24[c] bot.—V. דְּקָקָה.

דַּקְיָא, v. אִידְהִי II.

דְּקִירָת f. (דקר) *act of digging, quantity of ground broken with one stroke.* Bets. 8[b].—*Pl.* דְּקִירוֹת. Ib.

דַּקִּירְתָּא f. collect. noun (דקק) *young shoots.* Targ. Y. Gen. XXII, 3 [read:] ד׳ דתאנ׳ (=מרביות של תאנה, v. Tam. 29[b]).

דְּקִירְתָּא f. (v. preced.) *the lowest joint of the vertebra* (=h. עָצֶה). Targ. Y. Lev. III, 9. [Targ. Y. Deut. XVIII, 3 ד׳ Ar., v. דְּקִרְתָּא.]

דֵּקֶל m. (cmp. דקר) 1) *palm-tree.* Peah IV, 1. Tam. 29[b]; a. fr.—B. Bath. 36[b] ד׳ נערה (Ms. H. a. O. נעורה, v. Rabb. D. S. a. l. note 3) a young palm bearing more than once a year (oth. opin.: one dropping its fruits prematurely). Ab. Zar. I, 5 ד׳ טב a variety called *dekel tab* (Chald.: *good palm*). Sifra Thazr., Neg., Par. 5, ch. XIII ד׳ הרים אתה thou art a mountain-palm (too rash, v. Men. 84[b] top; Var. in R. S. to Neg. XI, 7 דוקר וכ׳ cutting through mountains, sophistical; Yalk. Lev. 552 צוקר).—*Pl.* דְּקָלִים. Gen. R. s. 38.—Tosef. M. Kat. II, 10; Sabb. XIV, 3 מי דקלים (Var. דקרים, Tosef. ib. XII (XIII), 13 דקר׳, Var. ed. Zuck. דקלין) a potion used as *a purgative* (said to be the water of a well springing forth between two date-trees); Y. ib. XIV, 14[c]; Bab. ib. 110[a]; Y. Ber. VI, end, 10[d].—2)=דֶּקֶר. Y. Sot. II, 18[a].

דִּיקְלָא, דִּקְלָא ch. same, *palm-tree.* Targ. Ps. XCII, 13. Targ. Y. Gen. XXII, 3; a. e.—B. Kam. 59[a] ד׳ ארמאה Ms. M. (ed. דארמ׳, incorr.) an Aramean palm, ד׳ פרסאה a Persian palm. Ib. 92[b] (prov.) מטריל ואזיל ד׳ וכ׳ the bad palm will travel to meet a barren cane (like meets like). Ber. 55[b] bot. none see in a dream ד׳ דדהבא a golden palm-tree (a thing not experienced in reality). Erub. 51[a] ד׳ דסביל וכ׳ a palm-tree which supports its neighbor. Ib. ד׳ דפריס וכ׳ a palm which pays its owner's taxes. Keth. 10[b] כי נרגא לדיקלא (not לדיקולא) as injurious as the axe to the palm-tree.—*Pl.* דִּקְלֵי, דִּקְלָיָא, דִּקְלִין, דִּקְלַי, דִּקְלֵי׳. Targ. Ex. XV, 27. Targ. Deut. XXXIV, 3.—Y. R. Hash. II, 58[a] top, a. e. ד׳ דבבל the Babylonian palms. B. Bath. 26[a]; a. fr. [Sabb. 110[a] שני דקלי, read: דקלים as Ms. M.]—Fem. form דִּקְלָתָא. Sabb. l. c. תרתי ד׳ Ms. O. (ed. תלאי, Ms. M. תילתא, corr. acc.), v. Y. ib. XIV, 14[c].

דִּקְלַי m. (preced.) *a palm-gardener.* Gen. R. s. 41, beg.; Num. R. s. 3; Midr. Till. to Ps. XCII (Yalk. Ps. 845 אדם).

דִּיקְנָא, דִּקְנָא, דַּקְנָא m. ch.=h. זָקָן, *beard, bearded chin, hair-growth.* Targ. Lev. XIII, 29 sq.; a. fr.—B. Bath. 58[a] תפשיה בדיקניה seized him by his beard. Gen. R. s. 72 (prov.) הניאת לסבי מן דיקניי thou pleasest my grandfather (with hair) from my beard, i. e. you wish to be liberal at other people's expense; (Yalk. Gen. 129 הבאת לפני מן דאקני, corr. acc.). Naz. 39[a] bot. [read:] כד צבעי סביא דיקנהון when old men dye their beards. B. Mets. 60[b] צבעית לרישיה ולדיקניה he dyed the hair of his head and beard; ib. ולד׳ . . . חווריה he washed it white again; a. fr.—*Pl.* דִּקְנִין, דִּי׳. Targ. Y. Lev. XIX, 27; a. e.—B. Mets. 39[a], v. next w.

דִּיקְנָא, דִּקְנָא m. (preced.) *bearded,* i. e. *adult, major.*—*Pl.* דִּקְנֵי, דִּי׳. B. Mets. 39[a] לדיקנני (Ar. לִדִּיקְנֵי *for beards,* i. e. adults), v. אפיטרופא. Ib. 70[a] אפי׳ בד׳ וכ׳ is permitted even for the benefit of adult orphans.

דָּקַק (b. h.; cmp. דּוּךְ, הוּךְ) *to crush, pound, powder.*—Denom. דֵּק.—*Pilp.* דְּקַדֵּק q. v.

*Hif.* הֵידֵק, חֵדֵק 1) same. Kerith. 6[b] הי׳ חֵידֵק הֵידֵק pounding well &c.; Y. Yoma IV, 41[d] bot. כשהיה הי׳ מֵידֵק היה אומר חָדֵק וכ׳ when the attendant pounded, the superintendent called, Pound well &c. [Sifré Deut. 207 להדוק פשתן, read לְהָדֵיק or לְסָרוֹק.]—2) *to be fine, small.* Part. מֵידֵק, מֵדֵק. Succ. IV, 9 (48[b]) one was wide (מצובה), Ms. M. (ed. דק; Y. ed., Ms. M. 2, a. Mish. ed. Pes. מי׳; Mish. Nap. מוּדָק Hof.) and the other tube was narrow; Y. ib. 54[d] top (they thought) חמ׳ של יין the narrow was for wine. Y. Yoma III, 41[a]; Y. Sot. II, 18[a] top מידק small and thin type of letters. Arakh. 25[a] מי׳ a sparsely sown field.

*Nif.* נִדַּק, נִדּוֹק *to be crushed.* Mekh. Bo. s. 13 נִידַּקְתּוֹת; Pesik. R. s. 17 נִידַּקְתָּ; Pesik. Vayhi, p. 64[b] נָדַקְתָּ. [Zeb. 22[a] טרם הנדוק, read הנרוק, v. רָסַק.]

דְּקַק ch. same, v. דקיק.—Imperat. דּוֹק (v. הוּךְ). Sabb. 152[a] ד׳ בככי וכ׳ grind with thy jaws (eat well), and thou wilt find (its effect) in marching.

*Pa.* דַּקֵּק same. B. Kam. 101[a] ודקקינהו and pounded them.—*Part. pass.* מְדַקְדֵּק (מְדָקְדֵק). Targ. Is. XXX, 14 (h. text כָּתוּת).—*Palp.* דַּקְדֵּק q. v.

*Af.* אַדִּיק, אַדֵּק (חַדֵּק) same. Targ. II Kings XXIII, 15; Targ. II Chr. XXXIV, 4 אודיק.—Gen. R. s. 70 מְאַדֵּק, v. גַּרְמָא. Lam. R. introd. (R. Ḥănina 2) אכלה ומְדָקָה (fr. Dan. VII, 7). [Targ. Y. II Num. V, 19 הַזְדַּקֵּר=תְּזַדַּקֵּר, v. זְקַק.]

דְּקָקָה f. (דקק, v. דקיק) *a tender child.* Y. R. Hash. II, 58[b] top כחדא ד׳ as the nails of a young child; Y. Snh. I, 18[c] bot. ed. Krot. ד׳ (corr. acc.).

אַךְ in place of going around the rows of houses &c. Ab. Zar. 28ª ומיירתי דמא מבי דרי ed. (Ms. M. מבי כבי); Yoma 84ª ומיירתי לידי דמא מבי (Ms. M. ואתי דמא מבי ד' בכבי ושיני) and he makes blood come (and blood will come) out from between the rows of teeth. [Ib. בככי דררה, v. הָרָא.] [Taan. 3ᵇ; B. Mets. 73ª; B. Kam. 113ᵇ בי ד', v. דָּרֵי.]—2) *a range of wood, pyre.* Cant. R. to III, 4 ד' יקידא יקדת a burning pyre hast thou set on fire, v. יָקַד.—*Pl.* as above. Targ. Ps. LXXXII, 15 Ms. (ed. זרזי).—3) (v. הוֹר) *period, generation.* Targ. Deut. XXXIII, 7. Targ. Job. VI, 17; a. fr.—Ḥag. 5ª עד דמלי לחו לד' until they have completed the period (lived the years allotted to them). Snh. 97ᵇ בכל ד' וד' (Ms. M.) in each generation; a. fr.—*Pl.* דָּרִין, דָּרֵי, דָּרַיָּא. Targ. Is. LI, 8 sq.—Targ. Ps. XLIX, 12 (Ms. דָּרָתָא); a. fr.—Ḥull. 93ᵇ; Yeb. 39ᵇ אכשור ד' have the generations (the present) grown better?

**דָּרָא** II f. *court*, v. הַרְתָּא.—הִירָא *shed*, v. הִירָא.

**דְּרָא** 1) *to winnow;* 2) *to carry*, v. דרי I, II.

**דרא,** Pes. 56ª, v. אסא ד', v. רָדָא.

**דרבאני,** v. הָרְבָּנָאָה.

**דרבון,** Deut. R. s. 6, read הָרָקוֹן.

**דָּרְבוֹנֵי,** v. הָרְבָּנָאָה.

**דַּרְבָּן** m. (b. h.; a contr. of דברבן, v. דָּבַר) [*leader,*] *goad, the iron point on the staff* (מַלְמָד); also *the spud at the end of the handle of the ploughshare* (v. Sm. Ant. s. vv. Aratrum a Catrinos). Ḥag. 3ᵇ מה ד' זה וכ' as the goad directs the cow &c. Kel. IX, 6 מלמד שבלע הד' a goad (handle) in which the iron point was driven in so that nothing could be seen of it. Ib. XXV, 2, v. מַרְהֲטָא. Tosef. ib. B. Mets. IV, 4. Pesik. Baḥod. p. 153ª; Y. Snh. X, 28ª, a. e., v. הוּר I. Ib. אדם עושה ד' לפרתו וכ' man makes a goad to direct his cow, and to his (evil) inclination should he not &c.?—*Pl.* דָּרְבוֹנוֹת, דָּרְבָנוֹת. Koh. R. to XII, 11; Num. R. s. 15 (quoted fr. Koh. l. c.); a. fr. [Num. R. s. 14 א"ת כד' אלא כדרבנות, v. פַּד I.]

**דָּרְבָּנַאי*** m., pl. דָּרְבְּנָאֵי (v. preced.) *goad-bearers* (an adaptation of δορυφόροι in speaking of Athens), *guardsmen.* Bekh. 8ᵇ (Ar. דָּרְבוֹנֵי).

**דָּרַג** *to leap, step.*—*Hif.* הִדְרִיג *to make a step* (מַדְרֵגָה), i. e. *to fell trees at uneven heights from the ground,* so as to make the stumps appear like steps, opp. חחליק to cut at even heights. Y. Shebi. IV, 35ᵇ bot. [read :] לא יהא מחליק ומַדְרִיג מדריג ומחליק וכ' he must not cut one portion even and another step-like, but must make the stumps equally high; מקום . . לַדְרִיג יחליק where it is the custom to cut even, he must (in the Sabbatical year) cut uneven &c.; Tosef. ib. III, 14 [read :] ח"ד לא יחליק ודַדְרִיג וכ'. Y. Erub. VII, beg. 24ᵇ, v. כּוֹפֶת.

**דַּרְגָּא, דַּרְגָּא** c. (v. preced.) *step, stairs, ladder.* Targ. II Esth. I, 2. Targ. II Kings IX, 13 ד' שַׁעֲרָא (h. text גרם המעלות, v. גֶּרֶם).—Sabb. 77ᵇ; Keth. 10ᵇ (phonet. etymol.)

**דָּקַר** (b. h.) 1) *to dig, bore, pierce.* Sabb. 110ª, a. e. (explain. מי דקרין, v. דֶּקֶל) שהם הוֹקְרִין וכ' because they make an opening in the bile. Y. Ned. IX, 41ᵇ bot. ודוֹקְרָהּ בלבו and sticks it (the sword) into his own heart. Gitt. 56ª, v. next w.—Kidd. 22ᵇ; a. fr.—2) (cmp. דֶּקֶל) *to spread, branch off.* Succ. 13ª Ar.; Erub. 11ᵇ; 16ª קנים דהוֹקְרִים (דהוֹקְרִין) reeds which spread, i. e. the top reeds, v. הוֹקְרָן.—*Part. Pu.* מְדוּקָּר *ramified,* formed like a הוֹקְרָן. Erub. 11ᵇ Ar.

*Nif.* נִדְקַר *to be pierced, stabbed.* Tanḥ. Pinḥ. 1; Num. R. s. 21, beg.

**דְּקַר** ch. same, *to stab.* Gitt. 56ª בעו לְמִדְקְרֵיהּ (the guardsmen) wanted to stab his body (to see whether R. Joḥ. was really dead). Ib. (Hebr.) יאמרו רבן דָּקָרוּ they (the Romans) will say, they stabbed their teacher. [Ex. R. s. 47 ודקרין, v. קְרֵי.]

**דֶּקֶר** m. (preced.) *a pronged tool, mattock* (v. Sm. Ant. s. v. Raster). Bets. I, 2; 7ᵇ. Ib. ד' נעוץ וכ' the mattock was stuck into the ground on the eve of the Festival. Shebi. V, 6.—Y. Sot. II, 18ª יחפור בדֶּקֶל (twice).—*Pl.* דְּקָרִין, דְּקָרִים. מֵי ד' *a purgative water,* v. דֶּקֶר a. דֶּקֶל. Sabb. 110ª (differences about spelling דקר or דקל); Y. ib. XIV, 14ᶜ; a. e.—Y. Succ. I, 52ª bot. כמין ד' like prongs, v. הוֹקְרָן.

**דַּקְרוֹנָא,** pl. **דַּקְרוֹנִין,** v. הוֹקְרָנָא.

**דַּקְרָנָא, דַּקְרָנָא,** v. הוֹקְרָן.

**דַּקְרְתָּא** f. (הוּק) *stalks of flax beaten once* (still hard and knotty), contrad. to דְּקִיקְתָּא *thoroughly beaten, tow.* Ḥull. 51ᵇ ד' חיישינן וכ' if a bird falls upon *dakta,* we must apprehend internal injury, if on *daktakta,* we need not. B. Bath. 26ª top הוה אזלא ד' וכ' Ms. M. a. oth. (ed. ר', v. Rabb. D. S. a. l. note 2) pieces of stalks flew off and injured people.

**דַּר,** v. הוֹר.

**דָּר** part. of הוֹר.

**דַּר** m. (הוֹר) *row.*—*Pl.* דָּרִין. Gen. R. s. 20 (explain. דַּרְדַּר) שהיא עשויה ד' ד' because it consists of rows above rows (of the imbricated form of the artichoke).

**דָּרָא, דָּר** I ch. 1) same, *row, range, order.* Keth. 60ª בד' קמא בד' דנשר in a row of women. B. Kam. 117ª בד' קמא in the first row of scholars. Ḥull. 11ª top ד' דגברי a row of men. Ib. 47ª בד' דאוני within the ranges of the lobes of the lungs. Ib. 53ª בד' דסיתופיה in the order in which the claws of the lion's paw appear when he assaults an animal. Snh. 97ᵇ ד' קמא דקמי וכ' Ms. M. (ed. ד' דקמי; Ms. K. a. Ar. דָּרֵי, pl.) the first row (of righteous men) before the Lord; Succ. 45ᵇ (v. Rabb. D. S. a. l. note 9).—Kidd. 36ᵇ ר"י דדריה R. J. his class-mate; a. fr.—*Pl.* דָּרִין, דָּרֵי. Meg. 12ª (expl. דַּר, Esth. I, 6) ד' ד' ranges of mosaics. Nidd. 20ª תלתא ד' וכ' there are three ranges of leaves, and three leaves in each. Ber. 28ª תיוורתא ד' rows of white hair. Ib. 62ᵇ (phonetic etymol. of קפנדריא) ארמקיפנא

דֶּרֶךְ גג a way to the roof. Sabb. 155a, v. אַמַּדְלָא. Yeb. 63a נזדית ד' . . . סק ד' וכ' go down a step when taking a wife, go up a step in choosing a groomsman; Y. Kidd. IV, 66a. Pes. 112a לשינתא, לפחדא ד' inviting fear, sleep; v. אוֹסֵי.—*Pl.* דַּרְגִּין. Targ. O. a. Y. II Ex. XX, 23; a. e.—Targ. II Sam. VI, 13 דרג' Regia a. Kimḥi (ed. זוג').

**דַּרְגּוֹן, דִּירְגּוֹן** m. (דרג) *a suite of graded officers, staff.* Y. Hor. III, beg. 47a הוא וכל דו' דידיה He and His entire staff (of angels); Y. Snh. II, 20a top. Ex. R. s. 1 שידהו הירה מנידה ד' שלו Moses left his suite. Num. R. s. 4 עושין ד' וכ' (not דרגין) to form his staff (on bringing up the Ark, II Sam. VI, 1 sq.).—Y'lamd. to Num. XII, 1, quot. in Ar.; ib. to Deut. XI, 22 דרד, a. דור' (v. Koh. Ar. Compl. s. v. אקי).—[Tosef. Naz. I, 2 דרגון, v. דִּירְגּוֹן, טְרִירְגּוֹן.]

**דַּרְגּוּשָׁה,** v. הַרְגּוּשָׁא.

**דרגובת, דרגי,** Y. Sabb. VI, 8c bot., read with Tosef. ib. VII (VIII), 2 דגן וקדרון, a charm formula.

**דַּרְגְּשִׁין,** v. הַרְגּוּשָׁא.

**דַּרְגָּשׁ** c. (דרג, with formative ש) 1) *the footstool in front of a high bed* (*Scamnum*); 2) *state bed with its footstool;* (v. Ned. 56a sq. the discussions about the meaning of our w., a. Maim. comment. to Mish. a. l.). Ned. VII, 5 חנודר . . . . מותר בד' if one vows abstinence from 'bed', he is allowed the use of the footstool. Snh. II, 3 (20a). M. Kat. 27a, v. גַּבָּא; Y. Ber. II, 5d bot.; Y. Ned. VII, end, 40c; a. e.

**דִּרְגַּשָׁא** ch. same, in gen. *couch.* Targ. Y. Gen. XLVII, 31 (Y. II הַרְגּוּשָׁה.). Ib. XLVIII, 2. Targ. Ps. VI, 7; a. e.—*Pl.* הַרְגְּשִׁין. Targ. Esth. I, 6 (ed. Lag. הַרְגּוּשִׁין). Targ. Ez. XXIII, 41; a. e.

**דרד,** *Pa.* דַּרְדֵּד (=רדדד, cmp. רדד, רדה) *to take down, remove ashes.* Targ. Y. Ex. XXVII, 3 למירדָא וכ' (למי') to cleanse it (the altar, h. text דשן); Targ. Y. Num. IV, 13 וירדדון.

*Ithpe.* אִידְּרִיד *to glide down.* Sot. 44a מִדְּרִיד ונפל (the uncleanness coming out sideways) glides down and falls to the ground. Cmp. מִדְּרוֹן.

**דַּרְדּוּגֵי,** v. הַרְהֵיג.

**דַּרְדּוּר** m. (דרר) *a large barrel carried on wheels,* or *rolled.* Kel. XV, 1 ד' עגלה a water tank on wheels. Sifra Sh'mini ch. VII, Par. 6 מוציא דרור עגלה (corr. acc.). Ib. ארבה ד' עגלה; Yalk. Lev. 538 דַּרְדַּר. Pirké d'R. El. ch. XXX (ref. to חמת Gen. XXI, 14) לקח את הד' וכ' Abraham took the water barrel and tied it to her loins that it might drag behind her &c. [Sifré Num. 115, read רְדִיד, as Yalk. ib. 750.]—*Pl.* דַּרְדּוּרִין. Tosef. Ab. Zar. IV (V), 5 (Var. הדרורין); Ab. Zar. 32a. Tosef. ib. VII (VIII), 9; Ab. Zar. 59b top Ms. M. (ed. דוד, corr. acc.). [Yalk. Cant. 992 דרדורי, v. דַּרְדַּר.]

**דַּרְדֵּיג** (Pa'pel of דרג, cmp. זרק; v. Fl. in Levy Talm. Dict. I, 444a) *to drip.* Keth. 17b ד' משחא וכ' he dripped oil on the head of scholars at his son's wedding. Ib. הַרְהוּגֵי משחא וכ' the act of dripping oil &c. (indicating that the bride is a virgin).

**דַּרְדַּנְיָא** pr. n. *Dardania,* a district and city of Upper Mysia. Targ. Y. I Gen. X, 4 (some ed. הוֹרְדַּנְיָא; Y. II הוֹד'); Targ. I Chr. I, 7 (h. text דדנים, רד'); Gen. R. s. 37, beg.; Y. Meg. I, 71b bot. הַרְדַּנְיִית.

**דַּרְדָּסָא** m., pl. **דַּרְדְּסִין, דּוּרְ'** (Pa'pel of דרס) *cloth-shoes* or *slippers, socks.* Y. Kil. IX, 32d top (explain. מנעלות הפרנון Mish.). Ib. דילבש ד' דעמר ע"ג ד' וכ' who puts woolen socks over linen &c. Ib. bot. ד' דע' בחדא a woolen shoe on one foot &c.—Gen. R. s. 100 ואלבשוני דַּרְדָּסַאי וכ' dress me in my slippers . . . . and place my sandals by my feet (v. Sm. Ant. s. v. Solea); Y. Kil. IX, 32b top בנרסיי; Y. Keth. XII, 35a top דנרסיי, read דַּרְדָּסַיי. Y. Orl. III, 63a top מעבדיניה דורדסין (ed. Krot. דודר', corr. acc.) to make socks of them.

**דַּרְדָּקָא, דַּרְדַּק** m. (Parpel noun of דקק; cmp. דַּקִּיק a. הַדְּהַדַּק) *tender, young, small;* esp. *pupil of a primary class.* Targ. Job III, 19.—B. Mets. 66a ד' קרטיה גברא רבא וכ' was it a child that destroyed the note? A great man &c. Ib. ד' קרטיה דכולי עלמא וכ' it was a beginner in learning that tore it, for, in civil law, all people are beginners &c.—*Pl.* דַּרְדְּקֵי, דַּרְדָּקִין. Targ. Job XXX, 1 ד' מיני my juniors; a. e.—B. Mets. l. c.—B. Bath. 21a מקרי ד' teacher of primaries (Bible teacher); Bekh. 46a. Sabb. 104a. B. Kam. 92b, v. גַּבְרָא. Keth. 111b מקרי ד' דר"ל the teacher of Resh Lakish's children.

**דִּרְדֵּר** (Pilp. of דרר, v. Fl. to Levy Talm. Dict. I, p. 444a); *Hithpalp.* תְּהַרְהֵר *to roll.* Cant. R. to VI, 11 כולן מְהַרְהְרִין ומתגלגלין all of them get in commotion and roll (Pesik. R. s. 11 מתרעמין ומרגישין). V. הַרְהוּר.

**דַּרְדַּר** m. (b. h.; v. דָּר) *thistle, artichoke* (v. Löw Pfl. p. 100; 427). Gen. R. s. 20.—*Pl.* דַּרְדָּרִין, הַרְדָּרִים. Shebi. VII, 1. Lev. R. s. 23; Cant. R. to II, 2 חוחים וד' thorns and thistles.—Pesik. R. s. 10 בקוצין ובד' וכ' with hedges of thorns &c.; Yalk. Cant. 992 דרדורי'. [Yalk. Lev. 538, v. הַרְהוּר.]—V. עַכְבִּית.

**דַּרְדָּרָא** ch. same.—Gitt. 70a מאי ד' what kind of *Dardara?* Ans. מוריקא דחוחי 'the crocus of thorns', i. e. Carthamus tinctorius (Löw Pfl. p. 199).—*Pl.* הַרְדָּרִין. Targ. Y. II Gen. III, 18.—Pesik. B'shall. p. 93a [read:] ומעבר ליה חקלוון דד' (v. Bub. note 225) and he carried him over fields full of thistles.

**דְּרוֹכוֹת** m. pl. (דרך) *grape or olive treaders.* Ter. III, 4. Y. ib. 42a bot.; Y. Ab. Zar. IV, 44b top דרוכית (corr. acc.).

**דרולמוסיא,** v. אנדרולומוסיא.

**דָּרוֹם** m. (b. h.) *South, southern region.* Yoma 21b כלפי ד' towards the South. Gen. R. s. I, beg. דְּרוֹמוֹ של רקיע the southern section of the sky; a. fr.—Esp. הַדָּ' (b. h. הַנֶּגֶב) *the South of Palestine,* south of Lydda (with

a town of the same name: *Darom*, v. Neub. Géogr. p. 63). Pes. 70[b]. Yeb. 45[a]; Zeb. 22[b] זקני ד'; Y. Erub. VI, 23[c] bot. זקני חד' the scholars of D.

**דָּרוֹמָא, דָּרוֹמָה** ch. same. Targ. Gen. XXVIII, 14; a. fr.—Targ. Deut. XXXIV, 3; a. fr.—Lev. R. s. 20 [read:] רבנן דד' (or דְּרוֹמָאֵי)=זקני דרום, v. preced.—Y. Hor. III, end, 48[c] מטבריה אַמַּדָּרוֹמָה from Tiberias or from Daromah?—Y. Ber. VIII, 12[a] top; a. fr. [Y. Erub. VI, 23[c] bot. ר' נתן דרומה, v. next w.]—בַּר דָּ' *Bar-Daroma*, name of a leader during the Bar-Kokhba rebellion. Gitt. 57[a].

**דְּרוֹמָאָה** m. (preced.) *inhabitant of Darom* or *Daroma, Daromean.* Y. Erub. VI, 23[c] bot. ר' נתן ד' (not דרומה).—*Pl.* דְּרוֹמָאֵי. Zeb. 22[b]. Y. Taan. III, 66[c] bot. דְּרוֹמָאֵיי (?). Ib. IV, 69[b] bot. נחגין חגה ד' the Daromeans, in their custom of observing mourning for the destruction of the Temple, refer to חַגָּהּ (Hos. II, 13) (and mourn from the 'festive day', i. e. the first day of Ab, to the ninth; v. Bab. ib. 29[b] sq.). V. דְּרוֹמָיָא.

***דְּרוֹמוֹס** m. (δρόμος) *the runner's race in the stadium; course;* in gen. *contest* at public games. Kidd. 63[a] act before me כד' חזזה Ar. (ed. דְּרִמּוֹס) as is done in that certain *dromos*.

**דרומוסקוס,** v. הוּרְמַסְקוֹס.

**דְּרוֹמִי** m., **דְּרוֹמִית** f. (דָּרוֹם) *southern; Daromean.* Y. Peah III, 17[d] חצירה ד' its southern half; Y. Kidd. I, 60[d] top.—Gen. R. s. 91, v. אַבָּל. Y. Sabb. I, 3[d] top, a. e. ר' שמלאי חד' R. Simlai the Daromean.—B. Bath. 25[b], a. fr. רוח ד' southern wind.—Zeb. V, 3, a. fr. מזרחית ד' South-East. Y. Pes. V, 32[a] bot. לד' a Daromean (Bab. ib. 62[b] לודים); a. fr.—*Pl.* דְּרוֹמִיִּים. Shek. VI, 3 Y. a. Bab. ed. (Mish. דְּרוֹמִים).

**דְּרוֹמִית, דְּרוֹמִיָּא** ch. same. Y. Ber. III, 6[b] bot. ר' יעקב ד'; a. fr.—Ib. I, 2[b] bot. דרומנה (corr. acc.).—*Pl.* דְּרוֹמָיֵי. Y. Pes. V, 32[a] bot. Y. Ber. II, 5[b] דְּרוֹמֵיָּא, דְּרוֹמָיֵיא. V. דְּרוֹמָאָה.

**דרומילוס,** Gen. R. s. 48; Yalk. ib. 82 דרומלוס, prob. a corrupt. of דְּרוֹפַּרִילוֹס m. (δίπυλος) *double-gated (passage).*

**דרומיסקוס,** v. הוּרְמַסְקוֹס.

**דרומנה,** v. דְּרוֹמָא.

***דְּרוּמָתָא** pr. n. pl. *Darumatha.* M. Kat. 27[b] ed. (Ms. M. 1 דראו מתא, 2 דראו מ', v. Rabb. D. S. a. l. note).

**דְּרוֹסָה, דְּרוֹסָא** pr. n. m. *D'rosa, D'rosah.* Y. Yoma IV, 41[d] top ר' ד'; Num. R. s. 12 דְּרוֹסַאי; Cant. R. to III, 10 בן ד', v. אֲבִילָה.—דרוסה.

**דְּרוֹסָה** m. *Darosah (Wine-Treader)*, name of a coin,= 1¾ As. Y. Kidd. I, 58[d]; Bab. ib. 12[a] חַדְרִיס; Tosef. B. Bath. V, 12 הַדְרֵס.—*Pl.* הוֹרְסִים. Y. l. c. ג' ד' למיצח (Bab. l. c. הַדְרִיסִין; Tosef. l. c. הַדְרֵסִין) three *d.* make one *M'ah.* [V. legends of Jewish coins in Conder Handbook to the Bible, 3rd ed., p. 177, sq.]

**דְּרוֹסָה,** v. דָּרַס.

**דְּרוֹסוֹת** f. pl. (דרס) *pomace* of dates in an advanced stage, contrad. to הוּרְכָּאוֹת. Tosef. Maas. Sh. I, 10 (Var. דורסות).

**דְּרוֹעָא,** v. דְּרַע III.

***דָּרוּפְתָּקִי** m. sing. a. pl. (a comp. of דרי *to carry*, a. pl. of פִּתְקָא; cmp. מקבלי פתקין Sabb. X, 4) *bag for official documents, mail bag.* Snh. 99[b] [read with Ms. M.] כולהו גופי ד' נינהו טוביה לדזכי וחוי ד' דאורייתא שנ' כי . . בבטנך (Ar. דרפתקי) all human bodies are mail bags (carrying the decrees of the Lord); happy they who are found worthy to be receptacles of the Law, as it says &c. (Prov. XXII, 18).

***דְּרוּקָא** m. (cmp. Lat. drungus, v. Sachs Beitr. I, p. 96) *a troop of soldiers.* Keth. 62[a] דמלכא ד' Ar. (ed. פּרוּסתקא).

**דרוקרא,** v. next w.

**דְּרוּקְרֵת (דַּדְקֵי, דַּרְקֵרֵת)** pr. n. pl. *Drukereth (Darkereth, Dadk.)* a Babylonian town (cmp. דְּרוּמָתָא, v. Berl. Beitr. Geogr., p. 31). Taan. 21[b] (Ms. M. דירו'). Nidd. 58[b]. Sabb. 94[b] דרוקרא (corr. acc.).

**דְּרוֹר** m. (b. h.; דרר, v. דור) [*moving about,*] 1) *freedom, privilege, amnesty.* Midr. Till. to Ps. XC ליטול ד' to ask a privilege. Ib. שתתן לי ד', v. מָרַד I.—Esp. *merchant's license.* Meg. 12[a] (cmp. הוּר ch. *Pa.*).—2) צפור ד' *a free bird*, living in the house as well as in the field. Sabb. 106[b]. Neg. XIV, 1 שתי צפרי ד' (corresp. to חיות, Lev. XIV, 4); Tosef. Naz. VI, 1 שני צפרים ד'; Y. ib. VIII, 57[a] bot. Tosef. Neg. VIII, 3 שתי צפרין ד' ואלו וכ' two free birds which means such as are around in the city. Neg. XIV, 5 נמצאת שלא ד' it is discovered that it is not a free bird; Tosef. ib. VIII, 7 [read:] ונמצאת שנירה שלא ד' (v. R. S. to Neg. l. c.).—[Y. Snh. X, 28[a] top כד' נאות, read: כהדור בנות like the *jewel* of girls, v. הוּדְרָא II.]

**דְּרוֹרִיוּת** f. (preced., formed like שעבודיה) *freedom,* v. הוֹרְדָּה.

**דְּרוֹשָׁה, דָּרוּשָׁא** m. ch.=h. דָּרְשָׁן *lecturer.* Y. Sot. I, 16[d] bot.; Lev. R. s. 9; Num. R. s. 9.—*Pl.* דְּרוֹשַׁיָּא. Succ. 38[b] in Alf. (ed. דְּרַשַׁיָּא). [Y. Yeb. VIII, 8[d] top דְּרוּשָׁה, v. דָּרַשׁ.]

**דְּרָא I, דְּרֵי** (=h. זָרָה) *to scatter, strew; to winnow.* Targ. O. Ex. XXXII, 20 דרא ed. Berl. (some ed. זרא); Y. דרי. Targ. Is. XLI, 16. Ib. XXX, 24; a. fr.—B. Mets. 74[a] מִדְּרָא winnowing. Ab. Zar. 44[a] what proof is there that *vayissaëm* (II Sam. V, 21) לישנא דדרוי הוא Ar. a. ed. Pes. (v. Rabb. D. S. a. l. note 7; ed. זרוי) has the meaning of scattering (to the winds)? Ans. (ref. to Is. XLI, 16) ומתרגמינן תדרינון (Ms. M. תבדר', ed. תזרי, v. supra) and we translate (*tissaëm*) 'shall scatter them'.

**דְּרָא II, דְּרֵי** (cmp. דלי, a. b. h. נָשָׂא quoted in preced. art.) *to carry away, to lift, bear, sustain.* Sabb. 66[b] a big ant דדרי מידי which is carrying something. Meg. 28[a] ד' מרא וכ' was carrying a rake over his shoulder. Ib.

אתא . . . . . וקא ד' מיניה ed. (Ms. M. a. Ar. שקיל) R. H. came and took it from him (to carry it himself). Ib. אי רגילת דדרית במיתך דְּרִי if thou, in thy own place, art accustomed to carry (such things), carry it. Ab. Zar. 44a it was a magnetic stone דחזות דַּרְיָא לירח Rashi (ed. דרא, Yalk. Ms. II Sam. to XII, 30 דליא, v. Rabb. D. S. a. l. note 9) which sustained it (held the crown suspended).—Ab. Zar. 32a ודָרוּ בהדיידהו and they carry (the fragments of soaked clay vessels) with them (Ms. M. ודרו ליה במיא, v. תְּרִי); a. fr.—Sabb. 77a כל חמרא דלא דרי וכ' a wine which bears not an admixture of three (measures of water) to one, is no wine; B. Bath. 96b דָּאֲרֵי; Erub. 29b. V. הוּרְיָא IV.

*Ithpe.* אִירְתְּרִי *to be carried off; to get up involuntarily* to save something. Ab. Zar. 59b; 60b. Y. Sabb. III, 5d top ואירתרון חברייא וכ' the colleagues jumped up trying to bring him back.

**בֵּי דָּ', דָּרֵי** m. (=בֵּי אִדְּרֵי, v. אִדַּר; v. Fl. to Levy Targ. Dict. I, p. 417b) *barn.* Taan. 3b מיבעי לבי ד' (v. Rabb. D. S. a. l. note 4) (the strong wind) is needed in the barn (for winnowing). B. Mets. 73a תפוכו בבי ד' turn around (busy yourselves) in the barn. B. Kam. 113b מאן . . . בבי ד' he whose grain is found in the barn.—[Ab. Zar. 28a, v. דָּרָא I.]

**דריא,** R. Hash. 9b Ar., v. הוּר ch. *Pa.*

**דריאבון,** Tosef. B. Bath. XI, 2, v. דַּרְכּוֹן.

**דריגון,** Tosef. Naz. I, 2, v. דִּירְגוֹן a טְרִירְגוֹן.

**דָּרְיָוֶשׁ** (b. h.) pr. n. m. *Darius,* King of Persia. Lev. R. s. 13; Esth. R. to IV, 4 ד' האחרון וכ' Darius the Second was the son of Esther.

**דָּרְיָךְ,** v. דִּרְכָּה.

**דְּרִיכָה** f. (דרך) *treading* grapes &c. Sabb. 145a bot. דְּרִיכַת זיתים Ms. M. (ed. דריסת).

**דְּרִיכוֹן,** v. דַּרְכּוֹן.

**דריכות,** Ter. III, 4 some ed., v. דְּרוֹכוֹת.

**דְּרִינוֹן*** m. (corrupt. of κέδρινον) *cedar-wood,* the wool-like substance of which is used for wicks. Y. Sabb. II, beg. 4c (explain. לְבָשׁ; Bab. ib. 20b שוכא דארזא). V. חֻדְרִינוֹן.

**דְּרִיס,** v. דְּרַס.

**דְּרִיסָה** f. (דרס) *treading; walking, crossing.* Sabb. 145a דְּרִיסַת זיתים וכ' (Ms. M. דְּרִיכַת) treading olives &c. Meg. I, 6 דריסת הרגל entering one's ground, the benefit of crossing; Y. Erub. VI, 23d bot.—Y. Bicc. I, 63d top מקום ד' a place for crossing, (right of way but not ownership of the interior of the soil). Lev. R. s. 3, beg. ד' אחת וכ' one passing which the Lord passed.—Y. Sabb. I, 2d bot. כל חמעכב דרסה (corr. acc.) whatever prevents from crossing; a. fr.—Bets. I, 5, v. הוֹרָסָן.

**דָּרְיָשׁ** m. *lecturer,* v. דָּרַשׁ.

**דְּרִישָׁה** f. (דרש) 1) *inquiry.* Snh. 11b כל ד' שאתה דורש וכ' whatever inquiry about common affairs you have to make.—2) *examination of witnesses, cross-examination.* v. חֲקִירָה. Snh. IV, 1; a. fr.—3) *interpretation* of the Biblical text. Pes. 22b; a. e., v. פְּרִישָׁה.—*Pl.* דְּרִישׁוֹת. Lev. R. s. 13, beg. ד' שתי two queries.

**דָּרַךְ** (b. h.) *to tread, stamp, walk.* Ter. I, 9 ונמלך לדורכן and after consideration decided to use them for pressing. Ex. R. s. 15 עתיד לְדָרוֹךְ וכ' He will tread with His shoe upon &c.; a. fr.

*Nif.* נִדְרַךְ *to be trodden, pressed.* Ter. I, 8 ענבים הנִדְרָכוֹת (Mish. ed. הנִדְרָכִים) grapes in the press or intended for the press.

*Hif.* הִדְרִיךְ *to lead, rear, train.* Snh. 76b; Yeb. 62b המַדְרִיךְ בניו וכ' he who leads his sons . . . on the right path.

**דֶּרֶךְ, דָּרֶךְ** ch. 1) same. Targ. O. Deut. I, 36. Targ. Is. LIX, 8; a. fr.—Keth. 60b bot. דְּדָרְכָא על וכ' who stepped upon &c. Sabb. 109a דדרכא ליה וכ' Ms. M. (ed. דדריכא) that an ass had stepped on his foot. [Y. Maas. Sh. IV, 55c top יתיב מדרך, read: מְדַמַּךְ, v. דִּמֵּךְ.—Lev. R. s. 27 דרכת עד, read: אוֹרַכַת, v. אֲרִיךְ I.]—2) *to overtake,* v. infra.

*Af.* אַדְרֵךְ 1) *to thresh.* Targ. Is. XXVIII, 27 sq.; a. e.—2) *to lead.* Targ. Prov. XXII, 6, v. חָנַךְ *Af.*—Targ. Ps. XXV, 9; a. e.—3) *to trace, overtake.* Targ. Prov. VI, 11; XXIV, 34 ותַדְרָכִיךְ (ed. Lag. ותֵידְ', Var. ותדרוך, ותדכיך, h. text וכמוהלך ותרכיך).—Keth. 60b; Ab. Zar. 15b ולא אַדְרְכֵיה and did not find him.

**דֶּרֶךְ** c. (b. h.; preced.) *way, road; method, manner.* Kidd. 2b ד' לשון וכ' *derekh* is feminine gender &c. Ib. דַּרְכּוֹ של איש וכ' it is man's way to carry war, and not woman's.—Y. Ned. I, beg. 36c, a. e. התורה דיברה כדַרְכָּהּ, v. לָשׁוֹן. Succ. II, 1 לפי דַּרְכֵּינוּ by our way (incidentally). Ab. Zar. 15b כד' שאמור Ms. M. (ed. כד' שאמרו אסור) . . . כך וכ' on the same principle that &c.; a. v. fr.—דְּ' אֶרֶץ (abbrev. ד"א) the way of the land, a) *good manners;* b) *secular occupation, trade;* c) (euphem.) *sexual connection.* Ab. II, 2 study עם ד"א combined with a trade. Tosef. Sot. VII, 20 לימדה . . ד"א וכ' the Torah teaches incidentally the proper conduct that one must first build a house &c.—Gitt. 70a bot. ד' וד"א וכ' travelling, marital connection &c. Gen. R. s. 18, end. Ib. s. 22, beg.—Ib. s. 80 כדַרְכָּהּ natural gratification of sexual appetite, שלא כד' unnatural. Ib. s. 18, end; a. fr.—Snh. 31b העביר עלי את הד' mutilated me (oth. interpret.: wronged me in business).—*Pl.* דְּרָכִים. Kidd. I, 1. R. Hash. 17a פירשו מדַּרְכֵי צבור they deviated from the ways of the community, became heretics.—דרכי אמורי, v. אֱמוֹרִי.—דרכי שלום ways of peace (ref. to Prov. III, 17); מפני ד' ש' because the ways of the Law are ways of peace (differ. fr. משום אירבה, v. אֵירָבָה), i. e. it is a demand of equity, good manners &c., though no special law can be quoted for it. Gitt. V, 8 sq.; a. fr.—דרך ארץ (ד"א) *Derekh Erets* (*Manners*), name of a treatise attached to Talmud editions, divided into *Rabba* (Large), and *Zuta* (Small).

**דִּירְכָא, דַּרְכָא** ch. same. Kidd. 2b ד' דמיכלא וכ' it is usual for excessive eating to produce &c.—Ab. Zar. 48b דר' אחרינא another road.

דָּרַס 1) *to tread, stamp.* B. Kam. II, 1 דְּרָסָה על וכ׳ if she trod upon a vessel. Y. Maasr. II, 49[d] bot. והוא עתיד לדוֹרְסָן dates which he intends to stamp; a. fr.—בית הדוֹרְסִין, v. מַעֲגִיל.—Part. pass. דָּרוּס, f. דְּרוּסָה.—דְּרוּסַת איש (calcata a viro) *defloured.* Keth. I, 7.—2) (ritual) *to press,* i. e. *to cut the throat of an animal by pressing the knife* (adding muscular force to the cutting capacity of the knife, instead of passing the latter to and back). Ḥull. 20[b]. Ib. 30[b] שמא ידרוסו זה על זה lest they press the knife by one adding to the strength of the other.—Denom. דִּרְסָה.—3) (of animals of prey) *to attack with paws or claws.* Ib. 53[a]. Pes. 49[b]; Snh. 90[b]; a. fr.—Ḥull. III, 6 עוף הַדּוֹרֵס a bird of prey (that seizes food with its claws or eats animals before they are dead).—דְּרוּסָה f. *an animal known to have been attacked by a beast or bird of prey* (which are suspected of leaving a poisonous substance in the body). Ib. III, 1 (42[a]) דְּרוּסַת חזאב an animal saved from the attack of a wolf.—יש דרוסה ל־ the case of a *d'rusah* applies to one attacked by &c. Ib. 52[b]; a. fr.—4) *to stuff food into the camel's mouth,* contrad. to אָבַס a. חִלְעִיט.—Sabb. XXIV, 3; Gen. R. s. 63; Num. R. s. 21.

*Nif.* נִדְרַס *to be trodden down, to be effaced* (by treading or otherwise). B. Mets. 22[a] עשוי לְהִדָּרֵס liable to be effaced; ib.[b].

דָּרִיס, דְּרַס ch. same, 1) *to tread.* Targ. Y. I Deut. XXVIII, 56; a. e.—Lev. R. s. 28, end דְּרוֹס עלי step on me.—Part. pass. דְּרִיס. Targ. Y. Deut. XXVIII, 33 *oppressed.*—2) *to press, use as a rest* (v. מְדָרָס). Nidd. 32[b] הא קא דָּרֵיס לכולהו Ar. (ed. הא דרס להו).—3) as preced. 2). Ḥull. 9[a] זמנין דשהי ודָרֵיס וכ׳ he may sometimes pause or press unawares.—4) as preced. 3). Part. act. דָּרֵיס, pass. דָּרִיס, f. דְּרִיסָא. Targ. Y. Lev. XX, 25; a. e.—Ḥull. 53[a] דדָרֵיס ופסקוהו לידיה when people cut its forefeet off, while it was attacking; a. e.

*Ithpe.* אִיתְדְּרַס as preced. *Nif.* B. Mets. 22[b] sq. משום דמִתְדָּרְסָא because the mark is likely to be effaced.

דְּרָסָה f. (דָּרַס 2) *pressing the knife* (which makes the animal so cut ritually forbidden). Ḥull. 9[a]; a. e. [Y. Sabb. I, 2[d] bot., v. דְּרִיסָה.]

דָּרַע I=זָרַע *to sow.* Targ. Koh. II, 5. Targ. Job XXXI, 8 Ms. (ed. זרע). [דרעינא, Ḥag. 5[a], v. רָעָא I.]

דַּרְעָא II, דְּרַע m. (preced.) *seed, produce; offspring.* Targ. Y. Gen. IV, 3 (ed. Amst. מזדרע). Targ. Cant. I, 14; a. e.—Targ. Ps. XXXVII, 26 (ed. Lag. ז׳, Var. ד׳).

דְּרוֹעָא (דִּרְעָא) III, דְּרָע c. ch.=h. זְרוֹעַ, *arm,* (of animals) *shoulder.* Targ. Ex. VI, 6. Targ. O. Num. VI, 19 (Y. אַדְרוֹעָא); a. fr.—Gitt. 31[b]; Ber. 5[b] לִדְרָעֵיהּ, v. גְּלִי. Keth. 65[a] [read:] איגלי דִּרְעָהּ her arm was uncovered; a. fr.—[Gen. R. s. 80 שגלתּ בה דרועה, a corrupt., prob. to be read: שגלתה את זרועה.]—Yoma 33[b] עבורי ד׳ וכ׳ it is forbidden to forego the arm in favor of the forehead, i. e. to reverse the order of putting on T'fillin (Deut. VI, 8; oth. interpret. v. Tosaf. a. l.). Ib. מד׳ (Ms. M. מאידרעא).—*Pl.* דִּרְעִין, דִּרְעָאן. Targ. Ps. XXXVII, 17 דְּרוֹעֵי.—

דּוֹרְכָא, דָּרְכָא m. (דרך) *threshing, threshing time.* Targ. Y. I, II Deut. XXV, 4. Targ. Y. Lev. XXVI, 5 (דַּרְכָא).

דרכון, Y. Kil. I, 27[a] bot., v. רַבְּוּז.

דַּרְכוֹן m. (late b. h. אַדַרְכֹן, hellenized Δαρεικός) *Daric,* a Persian gold (and silver) coin, v. infra.—*Tosef. B. Bath. XI, 2 דָּרִיכוֹן ed. Zuck. (Var. דריאבון).—*Pl.* דַּרְכּוֹנוֹת.—Shek. II, 1 (in carrying the half-Shekel contributions to Jerusalem) מצרפין שקלים לד׳ (old ed. לדרב׳) you may exchange them for Darics. B. Bath. X, 2 (165[b]) if in a note is found ד׳ דאינון וכ׳ (Var. דַּרְכְּמוֹנוֹת) 'Darics which are'—and the rest is blurred. Shek. II, 4 after the Jews came from Babylonia הוו שוקלין ד׳ they offered their half-Shekels in (half-)Darics of silver (this being the standard coin); Y. ib. 46[d] top ד׳ דינרין *Darics,* which is *denars* (of silver, v. דִּינָר). Tosef. ib. II, 4; Y. ib. III, 47[c] bot. דרכונות של זהב (Bab. ed. Var. דַּרְכְּמוֹנֵי זהב; Ms. M. דַּרְכּוֹנֵי).

דרכל, v. זַרְכֵּל.

דַּרְכְּמוֹן m. (late b. h.)=דַּרְכּוֹן.—*Pl.* דַּרְכְּמוֹנוֹת, v. דַּרְכּוֹן.

דרכמונין, Lam. R. to I, 6, a corrupt. for מָנִין (v. מָנֶה) with a numeral before it, perh. ארבע or ד׳.

דָּרַם, *Hif.* הִדְרִים (denom. of דָּרוֹם) *to turn southward.* B. Bath. 25[b] יַדְרִים shall face South(-East) in prayer.—*Part. Hof.* מוּדְרָם *exposed to the southern sun;* pl. f. מוּדְרָמוֹת. Men. 85[a].

דָּרַם ch., *Af.* אַדְרֵים same. B. Bath. 25[b] אַדְרִימוּ אַדְרוֹמֵי face ye South-East.

דַּרְמוֹסְקוֹס, v. דַּרְמַסְקוֹס.

דרמינון, Y. Shebi. II, beg. 37[b], read: רוֹדוֹמִילוֹן m. (ῥοδόμηλον) *a marmelade of quinces and roses.*

דַּרְמַסְקוֹס, דַּרְמוֹסְ׳ (דרומס׳) pr. n. pl. (*district of*) *Damascus.* Gen. R. s. 44, end דרמו׳; Yalk. ib. 78 דרמס׳ (expl. הקיני, Gen. XV, 19); B. Bath. 56[a] ערדיסקוס.

דַּרְמַסְקִינִין, דַּרְמַסְקִינָא m. pl. (pl. of δαμασκηνόν) *Damascene plums.* Y. Sabb. I, 4[a] bot.; Y. Bets. III, 62[a] top דורמסקנא, נה ..... Ber. 39[a] דורמסקין (Ms. M. margin דורמסקנין; Y. ib. VI, 10[b] bot. אַתְוָנָיָא).—B. Kam. 116[b] top דורמסקנין. Tosef. Ter. VII, 13 דרמסקנין. Tosef. Dem. I, 9 דורמסקיות ed. Zuck. (Var. הוּרְמַסְקָנִיּוֹת).

דֵּרֶן m. (cmp. b. h. הֵרָאוֹן) *deren,* name of a parasite worm.—*Pl.* דְּרָנִים, constr. דִּרְנֵי. Ḥull. 67[b]. Sabb. 54[b] ד׳ ראשה the worms in the sheep's head.

דַּרְנָא ch. same, also *moth* in clothes; *wood worm.* Sabb. 75[a] top (in Hebr. diction) ירעה שנפל בה ד׳ a curtain of the Tabernacle which was attacked by moths. Ib. קרש שנפל בו ד׳ Ms. M. (ed. שנפלה).—*Pl.* דִּרְנֵי. Ḥull. 67[b]. V. זַרְנָא.

דרניקוס, v. הדרניקוס.

Targ. O. Gen. XLIX, 24.—דְּרַעֲתָא. Targ. Job XXII, 9 וּדְרַעַת Ms. (ed. אדרעת).

**דרפתקי**, v. דְּרוּפְתְּקִי.

**דרצונא**, v. next w.

**דִּרְצִינִי, דַּרְצִינִי** f. (Pers. *dârsini*, Lag. Ges. Abh. 35, Löw Pfl. p. 346) [*Chinese wood,*] *cinnamon.* Sabb. 65ª דורציני Ms. M. (ed. דרצונא, Ar. דרצין; v. Rabb. D. S. a. l. note).

**דָּרַק**=זָרַק *to sprinkle, strew, thrust.* Targ. Job II, 12. Targ. Y. Ex. XIX, 13; a. e.

*Pa.* דָּרֵיק same. Targ. II Chr. XXIX, 22.

**דְּרָקוֹן** m. (δράκων) *dragon, Boa Constrictor* (v. Sm. Ant. s. v.). [Its figure was used as a military ensign of the Roman cohorts. In Talm. it is considered an emblem of idolatry.] Ab. Zar. III, 3 if one finds vessels ... ועליהם צורת ד׳ upon which is the figure of the sun .... or of a dragon. Tosef. ib. V (VI), 2 איזהו מין ד׳ שאסור (v. ed. Zuck. note) what kind of serpent is forbidden (as an emblem of idolatry)?; Y. ib. III, 42ᵈ top.—Lev. R. s. 16, beg. (ref. to תעכסנה, Is. III, 16; cmp. עֲכָבִישׁ) שהיתה צורת ד׳ וכ׳ the figure of a serpent was on her shoes; Lam. R. to IV, 15 דרקין (corr. acc.). B. Bath. 16ᵇ. Gitt. 56ᵇ וד׳ כרוך עליה and a serpent wound around the barrel (allusion to the city of Jerusalem under the terrorism of the extremists). [Deut. R. s. 6 בא הדרבון, corr. acc.] [Y. Kil. I, 27ª bot. Ar., v. יַרְבּוּז.]

**דְּרַקוֹנָא, דִּרְקוֹן** ch. same. Gitt. 56ᵇ. Ber. 62ᵇ אתא ד׳ וכ׳, v. כַּרְכַּשְׁתָּא II; Gitt. 57ª דרקנא (corr. acc.).

**דרקונים, דרקונוס**, v. הדרניקוס.

**דְּרָא** I m. (דְּרָא I) [*row of teeth,*] *the gum* (cmp. דְּרִישְׁנֵי). Ab. Zar. 28ª; Yoma 84ª רמי מידי בי ככיה ואתי דמא מבי דרי (ואתא) . . . Ar. (ed. דמי מִדְּרָדֵירִית) if he puts anything between his teeth, his gums will bleed. Ib. ודַבֵּיק בי דדריך Ar. ed. Koh. (read: דְּרָדֵירְךָ; ed. Ab. Zar. בית דדרי; Yoma בככי דרית, Rashi דדרית; v. Rabb. D. S. a. l.) and stick it into the inside of thy gums.

**דְּרָא** II m. (דור, v. דור) [*the object around which the question revolves,*] *stake, risk.* ד׳ דממון *fixed sum.* Targ. Esth. IV, 7.—In Talm. ד׳ דממונא *money at stake, eventual loss.* B. Mets. 2ᵇ. Keth. 23ᵇ; a. fr.—Ḥag. 21ᵇ ד׳ דטומאה מדאוריירתא an eventual violation of the Biblical law of purity; Nidd. 6ª.

**דִּרְרָא** f. (an adaptation of διάῤῥοια, as if fr. דִּרֵר I; as to dialectic variations, v. infra) *diarrhœa.* Lev. R. s. 18 (explain. זָרָא, Num. XI, 20) R. Ebiathar says, *l'zara* means לד׳ Ar.; Num. R. s. 7 לד׳ שאהיתה נותן דורא וכ׳ (not אותן) Ar. (ed. לקדרא or לקדרא) it will cause diarrhœa, for I will put a worm in their entrails. Sifré Deut. 1 דולריא; Pesik. Vattom., p. 131ª דדר׳ Ar. (Var. in Ar. a. ed. דלר׳, Ms. O. דרד׳, Ms. Parma דר׳ אריא), v. גָּסָה. Gitt. 70ª (מלמטה) אוחזתו דל׳ will be seized with diarrhœa. [Ib. (מיושב) אוחזתו דל׳ ed., Ar. אלריא q. v.] Ib. מאי דל׳ (insert סם) what is the remedy for *d.*? Ans. הַדְּרָא q. v.

**דָּרַשׁ** (b. h.) 1) *to examine, question.* Denom. דְּרִישָׁה.—2) *to expound, interpret.* Ber. I, 5 עד שהָרָשָׁה בן זומא until Ben Zoma found an intimation of it in the Biblical wording. Taan. 5ᵇ מקרא אני דוֹרֵשׁ I find it intimated in a Bible verse. B. Mets. 104ª לשון הרוּח ד׳ interpreted the popular (Chaldaic) wording used in documents. Pes. 22ᵇ, v. אֵת; a. v. fr.—Part. pass. דָּרוּשׁ, f. דְּרוּשָׁה. Y. Yeb. VIII, 8ᵈ top והלא ד׳ הוא has not the word מינו been employed for interpretation?, opp. מופנה.—Denom. מְדָרֵשׁ, דְּרִישָׁה.—3) (in gen.) *to teach, lecture.* Hag. II, 1 אין דּוֹרְשִׁין ב־ you must not lecture on &c. Snh. 99ᵇ ודורש בהגדות וכ׳ lectured on topics with the object of fault-finding; a. v. fr.—דּוֹרֵשׁ *lecturer.* Ex. R. s. 42, beg. אבא חַדְּ׳ Abba, the lecturer. Ib. s. 8, end, v. אֲמוֹרָא.—*Pl.* דּוֹרְשִׁים. Snh. 38ᵇ; Ab. Zar. 5ª דור דור ודוֹרְשָׁיו every generation with its preachers. דּוֹרְשֵׁי חמורות, v. חוֹמֶר; ד׳ רשומות, v. רְשׁוּמָה. [M. Kat. II, 5 (13ᵇ) דורשין Ms. M. (ed. עושין), read הוֹשְׁשִׁין.]

*Nif.* נִדְרַשׁ *to be interpreted, expounded.* Sifra, introd. rules שהתורה נִדְרֶשֶׁת בהן by which the Law is interpreted. Y. Peah II, 17ª דברים הַנִּדְרָשִׁין מן הכתב things which are derived by interpretation from the written code (Torah); הנדרשין מן הפה derived from the oral code (Mishnah). Y. Meg. I, 70ª top נתנה לְהִידָּרֵשׁ is a legitimate object of interpretation.

*Hithpa.* הִתְדָּרֵשׁ same. Y. Keth. III, 27ᵈ top מִתְדָּרֵשׁ (מֻתְדָּרֶשֶׁת) ולו וכ׳ the words *v'lo* &c. are open for interpretation, v. גְּזֵרָה.

**דְּרַשׁ** ch. same. [Targ. Jer. XLVIII, 26, some ed., ורדשון, v. הְדַשׁ.] Targ. Jud. V, 9.—Succ. 51ᵇ bot. קרא אשכחו ודָרוּשׁ they found a Bible verse and interpreted it. Arakh. 30ᵇ אירכא למִידְרְשִׁינְהוּ וכ׳ it may be interpreted in favor of a lenient practice &c.—Sot. 21ª לחאי קרא ... הַדַּרְשִׁיהּ R. .... interpreted this verse. Ib. מאי דָּרוּשׁ what verse did they interpret (to guide them in their action)?—Bets. 28ª הַדְּרַשִׁינָן משמך we taught in thy name. Yeb. 94ª . . . הוה ליה למִידְרַשׁ וכ׳ R. El. might have given a valuable interpretation &c., v. מַרְגְּנִיתָא. Lev. R. s. 9 עד דיחסל מְמַדְרְשׁ until he ended his lecture. Ber. 28ª נְדָרוּשׁ מר וכ׳ shall this teacher lecture one Sabbath, and the other &c.? Ib. לְדָרוּשׁ ר׳ (v. Rabb. D. S. a. l. note); a. v. fr.—דָּרְשָׁא *lecturer.* Y. Yeb. XII, 13ª top ד׳ ודיין וכ׳ to serve as lecturer, judge &c.

*Ithpe.* אִיתְדְּרִישׁ *to be interpreted.* Ber. 63ª . . . האי קרא מִדְּ׳ וכ׳ this verse (Ps. CXIX, 126) can be interpreted in its regular order (it is time to work &c., because people neglect the law) or in inverted order (the teachers ignore the letter of the law, because it is time to work for the Lord by guarding its spirit); ib. 60ª; Snh. 70ª.

**דָּרְשָׁא**, pl. **דָּרְשַׁיָּא**, v. דָּרוּשָׁא.

**דִּרְשָׁא** (h. form) **דִּרְשָׁה** f. (preced.) *interpretation, argument, attempt to harmonize.* Pes. 62ᵇ ת׳ גמלי דדרשה (Ms. M. דִּרְשֵׁי pl., v. Rabb. D. S. a. l. note), v. אָצֵל.—Yeb. 54ᵇ לד׳ אתי is required for an argument to be based upon it. Ib. ומאי ד׳ and what is the argument based upon it?

דַּשַּׁשׁ, דְּשִׁישׁ, v. דְּשַׁשׁ.

דַּשְׁשָׁנָא pl. (דּוּשׁ, cmp. דְּשׁוּשׁוֹת a. גְּתִיּוֹת) *threshing* (women) or *gritsmakers.* Ab. Zar. 24b דדרישן בירה ד׳ Ms. M. (ed. only דדריש); Zeb. 116b דדרישן דרישאי ed. (Ms. M. דדרישי דְּרִישְׁתָּאֵי); Men. 22a דדשו בה דְּשִׁתָּאֵי (fr. דשש) wherewith the threshers (or gritsmakers) crush the grain.

דָּשֵׁן (b. h.; cmp. דְּשֵׁא) *to be moist, sappy, fat.*

*Pi.* דִּשֵּׁן 1) *to bless with rich pastures.* Ber. 29a דַּשְּׁנֵנוּ בנאות וכ׳ (cmp. Ps. XXIII, 2) give us pasture on the meadows of thy land.—2) (b. h.; denom. of דֶּשֶׁן) *to remove the ashes, to clean* (the lamps). Tam. III, 9 מְדַשְּׁנָן trims them. Yoma II, 3 מי מְדַשֵּׁן וכ׳ who shall do the cleaning of the inner altar. Tam. III, 1; a. e.

*Nithpa.* נִדַּשֵּׁן 1) *to become sappy, vigorous.* Pirké d'R. El. ch. XXXII, end.—2) *to be treated like the charred wick, to become unfit for sacred use.* Men. 88b חשמן נו׳ נִידַּשְּׁנָה וכ׳ the oil as well as the wick has become unfit.

דֶּשֶׁן m. (b. h.; v. preced.) 1) *fat, honorary gift,* v. next w.—2) *ashes* (of burnt flesh &c.). Zeb. V, 2, a. fr. בֵּית הַדֶּ׳ the place where the ashes of sacrifices were deposited.—*Pl.* דְּשָׁנִין. Ib. 104b שלש בֵּית הַדְּשָׁנִין (!)

דִּישְׁנָא, דְּשְׁנָא ch. same, *fat piece, honorary gift, present.* Snh. 94b (ref. to II Chr. XXXII, 1 in connection with the preceding account) האי ד׳ לחאי פרדשנא Ar. (ed. דיש׳; Ms. M. דש׳, corrected into דש׳, oth. Mss. דיש׳, v. Rabb. D. S. a. l. note; Yalk. Kings 235 דש׳) such a treat for such a gift, i. e. is this an adequate reward? V. דִּיסְתָּנָא I.

*דשקתא, Y. Erub. V, 22d bot., v. דִּיסְתָּקָא.

דשרין, Targ. Esth. I, 6, v. דַּשָּׁא.

דְּשַׁשׁ (v. דּוּשׁ) *to crush grain, make groats.* M. Kat. 13b (Ms. M. ר׳), v. דָּשׁוֹשׁ.

דַּשַּׁשׁ ch. same, *Pa.* דַּשְּׁשׁ, *Polel* (of דּוּשׁ) דּוֹשְׁשׁ *to stamp upon.* Targ. Esth. VI, 1.—Targ. Jer. XLVIII, 26, v. infra.—Targ. Jud. V, 21. Targ. Ps. XVIII, 43 דושש׳ Ms. (ed. Lag. ר׳); Targ. II Sam. XXII, 43. Targ. II Chr. XXXII, 1; a. e.

*Af.* אַדַּשׁ *to crush, pound.* Targ. Y. Num. XI, 8.

*Palp.* הַדְשַׁדַּשׁ *to tramp, reel* (of a drunken person). Targ. Is. XIX, 14; Targ. Jer. XLVIII, 26 וְיִדַּשְׁדְּשׁוּן Ar. (Kimḥi וידשון, ed. Lag. וידשד׳=וְיִדַּדְּשׁוּן).—Part. pass. מְדַשְׁדַּשׁ *stamped upon.* Targ. Is. XIX, 14 (h. text מוּבָס).

דִּישׁ׳, דְּשָׁאָה m. (=דשאה; דשש) *thresher* or *gritsmaker. Pl.* דִּישׁ׳, דְּשָׁאֵי. Men. 22a, v. דַּשָּׁרְנָא.

*דִּשְׁתַּיְרְתַּי pr. n. f. *Dishtayhi.* Pes. 110a א״ל אם ד׳ מכשפניות Ms. M. (Ms. O. דיש׳, v. Rabb. D. S. a. l. note; ed. דישתינהו דנשים כשפניות) Mother D. of the sorceresses told me.

דשתן, Y. Shek. V, 49b top, v. רְשָׁוָתָא.

דִּשְׁתָּנָא, v. דִּיסְתָּנָא II.

Ib. 70b בו לדרשה וכ׳ the word *bo* (Ex. XXII, 44, a. e.) is inserted for interpretation (emphasis); a. fr.

דַּרְשָׁן m. (preced. wds.) *interpreter of the law, lawyer, lecturer.* Lev. R. s. 30, beg.—*Pi.* דַּרְשָׁנִים, דַּרְשָׁנִין. Sot. 49b; Tosef. ib. XV, 5 הוֹרָשָׁנִים. Gen. R. s. 5. Koh. R. to VII, 5; a. fr.—Fem. דַּרְשָׁנִית, pl. דַּרְשָׁנִיּוֹת. B. Bath. 119b ד׳ חיו (not הן, v. Rabb. D. S. a. l.) were good lawyers (arguers).

דָּרָא, דָּרְתָּא, דַּרְתָּא f. (דור) 1) *court-yard.* Targ. Ex. XXVII, 12; a. fr.—[Targ. II Esth. V, 1; VI, 5 דרא; I Esth. דרתא.]—Y. Snh. X, 28a bot. עד דַּרְתֵּיהּ דר׳ וכ׳ (ed. Krot. הַדַּרְתָּהּ) to the court of R. Ḥ.'s residence. Yoma 72b; Sabb. 31b דלית ליה ד׳ וכ׳ he who has no court, but makes a gate-way for his court (who possesses erudition but no fear of the Lord).—*Pl.* דָּרָתָא (הַדַּרְתָּא), דָּרָאתָא. Targ. II Kings XXI, 5 (ed. Lag. דָּרַת constr.). Targ. Ps. X, 8 דורתיא ed. Lag. (Var. דדרתיא, Ms. דּוּרָאתָיְיא). Targ. I Chr. XXIII, 28 דרתיא ed. Lag. (ed. Rahmer דראתא).—2) *buildings, dwellings* in a court.—*Pl.* דָּרָתָא. B. Bath. 67a if he said דִּירָתָא, all agree, it meant *houses;* they differ only when he said דַּרְתָּא (Ms. O. דָּרָאתָא), the one says, the court is meant &c. Ib. if he said דָּרָאתָא (Ms. M. דרתא).

דרתא, Targ. O. Lev. II, 7, v. דַּרְתָּא.

דרתנא, Targ. Prov. XVI, 28, v. חַרְתָּנָא.

דָּשׁ, v. דּוּשׁ.

דֶּשֶׁא m. (b. h.) *tender grass, herbage.*—*Pl.* דְּשָׁאִים, דֶּשָׁאִין *herbs.* Ber. VI, 1. Ex. R. s. 17, beg. Ḥull. 60a. Y. Kil. I, 27b top. R. Hash. 11a what month is it שהארץ מוציאה ד׳ וכ׳ in which the earth produces fresh green while the trees are full of fruits?—Ib. הארץ מליאה ד׳ the ground is covered with herbs.

דַּשָּׁא (דָּ׳, דַּ׳) m. (=דרשא, Sam. דרשה; דרש, cmp. also דּוּשׁ) *entrance, door-way* (v. דִּירְסָה); *door.* Targ. O. Gen. XIX, 6 דַּשָּׁא ed. Berl. (oth. ed. a. Y. דָּשָׁא). Targ. O. Ex. XXI, 6 דַּשָּׁא ed. Berl. (Y. דָּ׳); a. fr.—Ḥull. 52b, v. אֶחָד. Sabb. 77b; Keth. 10b (phonetic etymol.) דְּרַךְ דַּשָּׁא שָׁם. Ib. כי עברא לד׳ (as strengthening) as the bolt to a door. Ber. 56a ד׳ בריתא דנפל (read דבריתאי, v. Rabb. D. S. a. l. note) (I dreamt) that the door of my house fell down; a. fr.—*Pl.* דַּשִּׁין, דַּשַּׁיָּא, דַּשַּׁי, דָּ׳. Targ. Job XXXVIII, 8. Targ. O. Deut. III, 5; a. e. [Targ. Esth. I, 6 ודשרין וכ׳, read ודַשִּׁין וכ׳ (or וּדַרְשִׁין, v. supra) and there were turning doors of silver.]—Men. 33a תלי דשי וכ׳ (some ed. דשא) hang the door frames in first.

דַּשְׁדֵּשׁ, v. דְּשַׁשׁ.

דַּשׁוּן, v. דִּישׁ׳.

דשונא, v. רְשׁוּנָא.

דשונת, Tanḥ. Aḥaré 3, read שְׁחוּנָה, v. גָּשַׁם.

דַּשּׁוֹשׁ m., pl. דַּשּׁוֹשׁוֹת (cmp. דְּרוֹכוֹת) *wheat-stampers, groats-makers.* M. Kat. II, 5 (13b; Ms. רשתות, רשתות, v. Rabb. D. S. a. l.).—Constr. דְּשׁוֹשֵׁי. Ib. 13b ed. (Ms. ר׳). V. דְּשַׁשׁ.

**דִּשְׁתָּקָא,** v. דִּיסְתָּקָא.

**דַּאֲתְּ**=דְּאַתְּ. Y. Snh. X, 27[d] bot., a. fr. כמה דת מר (=כמה דתימר) as thou sayest, i. e. as we read in Scriptures &c.—Y. Ab. Zar. II, 42[a] top הדא דת מר וכ׳ (interch. with הדא דתימא=הדא דאת אמר) that which thou sayest (hast recited), applies only &c.—Y. Snh. X, 29[d] top על דעתך דת מר according to thy opinion who sayest; a. fr.

**דָּת** f. (b. h.;=דִּין, fem. form of דִּין, Arab. *dîn* corresp. to our w.) 1) *custom, law; judgment, punishment.* Esth. R. to I, 8 כדת כל מקום וכ׳ in accordance with the usages of &c.—Keth. VII, 6 דת משה Mosaic (ritual) law, ד׳ יהודית Jewish custom (chastity, decency); Tosef. ib. VII, 6 ד׳ משה וישראל. Ib. 7 שעברו על הדת who disregard the Jewish custom. Esth. R. to I, 15 כדת just dealing, v. אַכְזְרִיּוּת. Meg. 12[a] ד׳ של תורה the Biblical dues (sacrifices); a. fr.—2) *religion.* Succ. 56[b] המירה דָּתָהּ (Tosef. ib. IV, 28 נשתמדה) she changed her faith, became an apostate. Yeb. 70[b]; Pes. 96[a] (ref. to Ex. XII, 43, v. דְּרָשָׁא) בו חמרת דת וכ׳ to eat of *it* (the passover lamb) apostasy does unfit, but &c.—*Pl.* דָּתִין. Koh. R. to VII, 19 (play on ידותון, I Chr. XXV, 3) חנבא על חד׳ ועל תרינין וכ׳ (Asaph) who prophesied over the judgments and dispensations that passed over him; Cant. R. to IV, 4 (corr. acc.). [As to derivation of our w. from the Persian, v. Ges. H. Dict.[10] s. v.]

**דָּתָא, דָּת** ch. same. Dan. VI, 16. Ib. II, 15; a. fr.—*Pl.* constr. דָּתֵי. Ezra VII, 25.

**דִּיתָאָה,** v. דִּיתָאָה.

**דָּתָבְרַיָּא** m. pl. (v. Fl. to Levy Talm. Dict. I, 440[b]; 444[b]) *judges.* Dan. III, 2.—Cant. R. to VII, 9, expl. אִירְסְפּוֹלְסְטִירְקָא, v. אִירְסְפּוֹלְסְטִירְקָא.

# ה

**ה** *He,* the fifth letter of the Alphabet.—It interchanges dialectically with א as הָדָא a. אָדָא, הֵידֵיין a. אֵידֵין, הַגָּדָה a. אַגָּדָה &c.; with ח as הֲדָחָךְ a. חֲדָחָךְ, הָחָה a. חָחָה &c.; with ו as בְּהֵית a. בּוֹשׁ, רְהַט a. רוּץ &c.—ה a formative prefix of verbal nouns, e. g. הוֹלָכָה, הֶסְפֵּד &c.

**ה׳** as a numeral, *five,* v. א׳.

**הַ, הֲ, הַ־** (b. h.) an interrogative prefix. Targ. O. Gen. IV, 9; a. e.—With לָא, הֲלָא ch. (=b. h. הֲלֹא) *is it not?, behold, indeed.* Targ. Gen. IV, 7; a. fr.

**הַ־, הָ־** (followed by Dagesh forte) 1) the definite article, *the.* Ber. I, 1 הָאַשְׁמוּרָה הָרִאשׁוֹנָה the first night watch. Ib. הַשַּׁחַר the dawn; a. v. fr.—2) an interjection, *by.* Sabb. 145[a], v. אֱלֹהַּ; a. fr.—3) (ch.)=הָא q. v.

**ה״א, הֵ״א** *He,* name of the fifth letter of the Alphabet. Y. Maas. Sh. V, 56[a] לא מתמנעין רבנין דרשי בין ה״א לחי״ת (not דרב׳) the rabbis do not hesitate to draw analogies between words written with *He* and those with *Ḥeth* (as *hillulim* and *ḥillulim*); Y. Peah VII, 20[b] bot. Y. Meg. I, 71[c] bot. צריך לכתוב ה״א וכ׳ you must write the *He* of *laădonay* (Deut. XXXII, 6) so that it extend below the foot of the *Lammed.* Y. Sabb. VII, 9[b] bot. ה״א תמניא וכ׳ *He* may count for eight, as the rabbis do not hesitate &c., v. supra.—Men. 37[a] בה״י (כתיב) מידכה כהה (v. Rabb. D. S. a. l. note) it is derived from *yad'khah* (Ex. XIII, 16) with a *He,* which intimates (יד כהה) the weak (left) hand; a. fr.—*Pl.* הֵי״הִין. Y. Ber. II, 4[d] bot. עושין ד׳ תיתין they pronounce *He* like Ḥeth. Sabb. 103[b].

**הָא** I f. (demonstr. pronoun) *this.* Yoma 26[a] הא שכיחא והא וכ׳ the one is a frequent (daily) performance, but the other is rare. Ber. 2[a] והא קמ״ל and this he intimates. Ib. 4[b] והא דקאמרי וכ׳ and as to this (the fact) that they say, 'Until midnight', it is said in order to prevent &c. Ib. 9[a] הא דר׳ אחא as to this (opinion) of R. Aḥa. Ib. 15[b] הא דידיה והא דרביה the one represents his own opinion, the other that of his teacher; a. v. fr.—הא והא *both.* Taan. 25[a] bot.; a. fr.—Contractions: הָנְיָתָא=הא ניתא this would be right. Yoma 3[a]; a. fr.—וְהַרְתַנְיָא=והא דת׳ and as to it being taught in the Boraitha. B. Kam. 12[a]; a. fr.—With prefixes: הָדָא *of this.* Yoma 13[b] דגיטא דהא וכ׳ that the letter of divorce for this wife is invalid; a. fr.—עַל הָא=עָלְהָא *referring to this.* Keth. 40[b] אַחוֹן אהא וכ׳ ye cited it (Resh Lakish's opinion) with reference to that, we used to cite it with reference to this; a. fr.—2) *here, here is.* Targ. Gen. XXII, 7; a. fr.—B. Kam. 12[a] הא עולא וכ׳ here is (the opinion of) Ulla, here &c.; a. fr.—3) (as conjunction) [*there is this,*] a) introducing a self-evident consequent, *then of course.* Yoma 13[a] מיתה הך הא קרימא הא if that one dies, there is the other one living; a. fr.—הָדָא *for, of course.* Ber. 3[b] דהא אשה וכ׳ for, of course, a woman is not liable to be found in the open field; a. fr.—b) introducing a counter-argument, [*here is a case speaking against you,*] *but, is'nt it?* &c. Ib. 4[b] ואי אמרת . . . הא לא קא סמך . . . דהא וכ׳ and if you be right in saying that one must &c.; then he failed to do so, since he had to say *hashkibenu* between. Ib. 9[b] הא בלילא נמי וכ׳ are they not by night, too, distinguishable?—Ib. 13[a] לקרות והא קא קרי you say, 'if he directed his heart' (Mish. II, 1) means the intention to read in the Law? well, was he not reading?—Ib. ולרבי נמי הא כתיב שמע but according to Rabbi's opinion, too, does not the text say *sh'ma* (you must understand)?—Contractions: הָתַנְיָא=הא תניא, הָאֲמַר=הא אמר, הָכְתִיב=הא כתיב do we not read?, did he not say?, has it not been taught? &c. Yoma 26[a]. R. Hash. 34[b]. Ber. 14[b]; a. fr.—c) introduc-

ing an inference of limitation, *this means to say but.*—Ib. 13[b] הא מיגנא ש״ד ... מקרא *read* he dare not (while lying on his back), but sleeping in that position is permitted?, והא ר׳ וכ׳ but did'nt R. . . . . say &c.?—Y. Succ. V, beg. 55[a] (ref. to Mishnah: 'playing the flute &c.) הא של קרבן דוחה this allows the inference that at offerings the playing does supersede the Sabbath.—[Targ. Y. Ex. VII, 23 הא some ed., read הָא.]

**הָא II, הָא I** (v. preced.) an interjection, 1) (cmp. הַ־) *Oh!* Targ. Jer. IV, 30 (not והא).—Ned. II, 2 (15[b]) הא קרבן שאוכל לך (Mish. a. Y. ed. קרבן) Oh, the sacrifice, that I will (not) eat this which belongs to thee!. Ib. 16[a] לא שני ליה קרבן ... הקרבן draws no distinction between *korban* and *ha-korban* (v. marginal note to Rashi a. l.). Ib. II, 2 הא שבועה שאוכל לך (Mish. a. Y. ed. שבועה) Oh, an oath that &c. Ib. 16[a] מכלל דהא שבועה שאוכל וכ׳ we infer from this that 'Oh, an oath that I will eat' means that I will not eat.—2) *behold* (h. הִנֵּה, הֵן). Dan. III, 25.—Targ. Gen. III, 22. Ib. XX, 15; a. fr.—Dan. II, 43 הא־כְדֵי *as if.*—Targ. Ps. CXXIII, 2 הָא כמא *as,* . . . . הא כדין Ms. (ed. חֲכִדֵין) *so.*—3) introducing a question, *is it that?* Targ. Job XV, 7; a. e.—Ib. XXXVIII, 19 הא דין Ms. (ed. אִידֵין) *where?*

**הָא II, הָא הֵא** pr. n. m. *He-He.* Ab. V, 23 בן הא הא. Ḥag. 9[b] בר הֵי הֵי (Ms. M. 2 הִיהֵי); Yalk. Is. 328; Yalk. Mal. 591 בר הא הא (v. Rabb. D. S. to Ḥag. l. c. note 19).

**הָא III** name of *a worm*, v. הֵחּ.

**הַאֲזָנָה** f. (אָזַן) *giving ear, close attention*, contrad. to שְׁמִירָה. Sifré Deut. 306.

**הַאי** c. (=הָ־אֵי) *this, that.* Targ. Ruth IV, 6, v. גַּוְוָנָא. Ber. 2[a] ה׳ וטהר this *v'taher* (Lev. XXII, 7). Ib. 4[b] ה׳ אחד this 'one' (Is. VI, 6). Ib. 6[a] ה׳ מאן דבעי וכ׳ he who wants &c. Ib. 7[b] bot. ה׳ מאי כולי (Ms. M. למה לך כולי ה׳) what is all this for?—Ib. 8[b] בה׳ שעתא at that hour. Erub. 10[a]; a. fr. ה׳ מאי what is that, i. e. what has this to do here?, this is no argument.—Ber. 43[a] ה׳ משחא וכ׳ as to balsam oil &c. Ḥag. 4[b] כולי ה׳ ואולי all that (suffering) and yet only 'perhaps'!—Ib. ה׳ קרא this (following) verse; a. v. fr.—With suffix ך (*locale*) הַאיךְ *the one there, the former.* R. Hash. 2[b] בשלמא ה׳ . . . אלא האי וכ׳ I grant it as to the former (verse), for it says distinctly . . ., but as to the latter &c. Snh. 4[b] ירשיעון דהאיך ודהאי (Ms. M. האיך ודהאי) *the Elohim* which is the subject to *yarshiun* (Ex. XXII, 8) is the same in the preceding clause as in this, i. e. it means the same number of judges, and the repetition of *Elohim* does not intimate a differently construed court. B. Bath. 167[b] איתתיה דה׳ the other one's wife; a. fr.

**הָאִידְנָא**, v. אִידְנָא.

**הַאִיךְ**, v. האי.

**הָאֵיק**, Targ. Job. XXIV, 16, v. חוּק ch.

**הַאִירְתָא** f. *cream*, v. חַאִירְתָא.

**הָאֵירְתָא**=הָא אִירְתָא, v. הָא I a. אִירְתָא.

**הָאֵל, הָאֵל** (cmp. הָלְאָ) 1) *farther off, far* (of space). Targ. Y. Gen. XXXII, 25 מן ה׳ on the other side of. Targ. Y. Num. XVII, 2 לה׳ far away.—2) לה׳ *onward* (of time). Targ. Y. Ex. XVI, 21.

**הַאֲמָנָה** f. (אמן) 1) *confirmation, fulfillment.* Shebu. 36[a] הַאֲמִינַת דברים prayer for fulfillment, v. אֲמִן II.—2) *faith.* Yalk. Is. 296; Yalk. Hos. 519 (interchanging with אֱמוּנָה a. אֲמָנָה). Tosef. B. Bath. V, 8 some ed.; a. fr.

**הָאָן** (=הא אן) *where? whither?* Targ. Y. Gen. XXII, 7. Targ. Job XXIV, 25 Ms. (ed. הָן). Targ. Ps. CXXXIX, 7 Ms. (ed. Lag. ואן . . והאן; ed. ואן . . (אן); a. e.—V. הָן.

**הָאָנָא** (=הא אנא) *behold I.* Targ. Jer. XXIII, 32 (ed. Wil. הָאֲנָא). Targ. Y. Gen. XXII, 7 (ed. Amst. הָא נָא, two words); a. e.

**הָאַסְמוֹ*** f. (a Samaritan word, cmp. סמי a. הָד־) *Oh, the perversion* (of the law)! Y. Shebi. IV, 35[a]; Y. Snh. III, 21[b] top [read:] חד משמרייא חוה עבר בשמיטתא .... אמר לון ח׳ שרי לכון מירדא וכ׳ a Samaritan passed (by Jewish fields) in the Sabbatical year and saw them throw up the ploughed clods, when he said to them, Oh, that perversion of the law! You have been given permission to plough (in the Sabbatical year, because of the governments' edict), but have you been permitted to &c.?

**הָאֵק**, Targ. Job XXIV, 16, v. חוּק ch.

**הַאֲרָת** f. (אור) 1) *kindling.* Sifra Tsav, Par. 11, ch. XVI, end הַאֲרַת חנרות kindling the lights in the Temple (quoted by Hai Gaon to Zeb. ch. III; differ. vers. in ed.).—2) הַאֲרַת פנים *shining of divine countenance, grace.* Midr. Till. to Ps. LXXX, end; Yalk. ib. 830.

**הַב** 1) abbrev. of יְהַב. Ab. Zar. 76[b] והב ליה לבאשי and gave it to B.—Ib. והב ליה למר וכ׳ Ms. M. (ed. הב). Y. Ber. I, 2[d] bot. there are people הָבְרִין וכ׳ who pay money for the permission to visit the palace.—2) Imperat. of יְהַב. [הב הב, Targ. Prov. XXX, 15 ed. Wil.. v. הַבְהַב.]

**הֲבָאָה** f. (בוא) 1) *carrying, bringing.* Bicc. II, 2 require הֲבָאַת מקום to be brought to the Temple place (Deut. XII, 5 sq.). Ḥag. 4[b] ישנו בה׳ is subject to the law of offering festive sacrifices. Y. Sabb. III, 6[a] הבאת לונטרות carrying home the bathing sheets; Y. Erub. VIII, 25[b] top; a. fr.—*Pl.* הֲבָאוֹת. Yoma 47[a] (ref. to Lev. XVI, 12) הבאה ולא שתי ה׳ . . the Law speaks of *one* carrying in but not of offering in two instalments.—2) *bringing about, making.* Peah I, 1 הבאת שלום וכ׳ making peace between &c.; Yeb. 109[a]; a. e.—[3) *drawing home* of the slaughtering knife &c., opp. to הוֹלָכָה moving forward; (used in commentaries and digests).]

**הֶבֶל, הֲבַאי** m. (הבר, הוי, cmp. הבל) [*breath,*] *vanity, vain talk; impossibility, exaggeration, rhetorical phrase.* Ned. III, 1 נדרי הב׳ vows made dependent on an impossibility, expl. ib. 2 קונם וכ׳ I may be forbidden ...., if I have not seen &c. (a mere exaggeration not meant

literally). Ib. 24[b] שבועות ה׳ oaths affirming &c. (Shebu. III, 8 שבועת שוא). Ḥull. 90[b] לשון הבל׳ Ar. (ed. חז׳) exaggeration in rhetorical speech; Tam. 29[a]; a. e. V. גּוּזְמָא.

**חֲבָאשָׁה** f. (באש) *disfigurement through disease.* Yalk. Deut. 942 (Tana d'be El. Zut. ch. III בּוּשָׁה).

**חָבַב, חָבַב,** v. חִבְחֵב, חִבְחֵב.

**חֲבָדָלָה** f. (בָּדַל) 1) *cutting apart.* Ḥull. 20[b] מצות ה׳ the law ordering the separation of the head from the body (Lev. I, 15). Ib. ישנו בה׳ must be cut apart; a. fr.—2) *separation.* Gen. R. s. 3 ויבדל ה׳ ממש *vayyabdel* (Gen. I, 4) means real separation (in space, not logical differentiation). Ḥag. 15[a] דהואי . . . . . ה׳ the separation (of the waters) took place on the second day.—3) *Habdalah,* a formula of prayer for the exit of the Sabbath or Festivals, v. אַבְדָּלָה. Ber. VIII, 5; a. fr.—*Pl.* חֲבָדָלוֹת *the distinctions referred to in the Habdalah.* Ḥull. 26[b] bot.; Pes. 104[a] סדר ה׳ the order of the subjects of distinction. Ib. מיקן ה׳ האמורות וכ׳ corresponding to the distinctions mentioned in the Bible (Lev. X, 10 &c.).

**חִבְחֵב** I (Pilp. of חבב *to glow;* cmp. הבל) 1) *to singe, parch.* Y. Maasr. IV, beg., 51[a] חִמְחַבְחֵב שיבולין באור if one parches ears over the fire; Tosef. ib. III, 1 חמה׳ בשדה וכ׳ (sub. שיבולין). Men. X, 4 (66[a]). Bets. 34[a]. Sabb. II, 3 ולא חִבְחֲבָה and did not singe it (to prepare it for a wick).—Snh. 37[a] is it possible for fire to be in contact with flax ואינה מְחַבְחֶבֶת and not to singe?—*Part. pass.* מְחוּבְחָב *lightly roasted.* Y. ib. VIII, beg., 26[a].—2) *to be like coals giving heat without flame; to nod consent without showing anxiety.* Ber. 34[a] שנים מחבחב (Y. ib. V, 9[c] bot. מעמעם) if asked a second time, he must not consent &c.

*Nithpa.* נִתְחַבְחֵב *to be affected by flames.* Yoma 41[b] נ׳ הלשון if the band caught fire.

**חִבְחֵב** ch. same; part. pass. מְחַבְחַב 1) *glowing with passion, greedy.* *Pl. fem.* מְחַבְחֲבָן. Targ. Prov. XXX, 15 ed. Lag. (ed. Wil. חב חב).—2) *lightly roasted; rare.* Targ. Y. Lev. II, 14 (h. text קלוי). Targ. Y. II Ex. XII, 9 (Y. I a. O. כר חי, h. text נא).—Yalk. Ex. 191 (symbolizing Ex. XII, 9) לא תַבְעוֹנָה מְחַבְחֲבָה desire not to consume her (Rome) half-done (but well ripe for destruction); Pesik. R. s. 15; Pesik. Haḥod. p. 56[b] (corr. acc.).

**חַבְחָבָא** m. (preced.) *glow, heat.* Targ. Y. II Gen. XLIV, 19.

**בַּר חָבוּ, חָבוּ** pr. n. m. *Bar Habu (Habu),* a writer of T'fillin and M'zuzoth. Ber. 53[b] אדבי בר ח׳ Ms. M. (Ar. ה׳, ed. אבהו) over the lights in the house of Bar H.—Meg. 18[b] (v. Rabb. D. S. a. l. note 60). B. Mets. 29[b].

**חֲבָטָה** f. (נבט) 1) *looking at, keeping in sight.* Gen. R. s. 44 (ref. to Gen. XV, 5) אין ה׳ אלא מלמעלה וכ׳ the use of *hibbit* indicates a looking down from above. Lam. R. to V, 1 ה׳ מקרוב *hibbit* is used for looking at a near object, contrad. to ראייה.—2) *superintendence, watching owner-less objects,* as fruits of the Sabbatical year, v. חֶפְקֵר. B. Mets. 118[a] כאן בהגבהה כאן בה׳ in the one case the laborer was hired for taking up abandoned objects, in the other for watching. Ib. בחפקר קני ה׳ watching gives the right of possession of *hefker.* [Ms. M. has חֲבָטָה; Ar., s. v. בט 2, hesitates betw. ה׳ a. ח׳.]

**חִבְטַח,** v. בְּטַח II.

**חֲבָטָחָה** f. (בָּטַח) *assurance, divine promise, faith.* Ex. R. s. 38 באתה הח׳ the promise came true. Ber. 17[a] גדולה ה׳ וכ׳ the divine promise (of reward) to women is greater &c. Ib. V, 4; Sot. 38[b] ואם חֲבָטָחָתוֹ וכ׳ but if he is confident that &c. Gen. R. s. 76 אין ה׳ לצדיקים וכ׳ the rigtheous do not rely on the divine promise in this world (they are afraid, lest their sin may have caused its withdrawal, v. Ber. 4[b]). Mekh. Yithro s. 2 אנשי אמת אלו בעלי ה׳ (Var. אַבְטָחָה) 'men of truth' (Ex. XVIII, 21) that means men having faith in God; a. e.—*Pl.* חֲבָטָחוֹת. Ex. R. s. 19 הרי כל ה׳ וכ׳ are these all the promises held out to the proselyte &c.?; a. fr.

**חֲבִיל,** Targ. Prov. VI, 3 some ed., v. הֲרֵכִיל.

**חֲבִיר** *dark, sad,* v. חַפִּיר.

**חֲבִירָא** m. (חבר, cmp. הבל) *vapor, mist, darkness.* Targ. Prov. IV, 19 Ar. (ed. Lag. חֲבִירָא, oth. ed. חכירא, חכירה). Ib. VII, 9 (ed. Lag. חֲבִירָה, oth. ed. חכירה).—*Pl.* חֲבִירַיָּיא. Targ. Ps. XXXV, 6 Lev. (ed. Lag. חכירייא, ed. Wil. חסירא, corr. acc.; Ms. חֲבִירְיָאתָא; h. text חלקלקות). V. חֲבָרָא.

**חֲבֵכִין** (=חא בכין) *Oh then, yea then.* Targ. Ps. LI, 21; a. e.

**חֲבַל,** *Hif.* הֶחְבִּיל (cmp. חבב) *to be affected by hot air, begin to steam.* Sabb. I, 6 (17[b]) long enough before the Sabbath כדי שיַחְבִּילוּ for the flax stalks to begin &c.

**חֲבַל** ch. (=b. h. חָבַל, denom. of חֶבְלָא) 1) *to do vain things.* Targ. Job XXVII, 12.—2) *to be wanton, to sport.* Targ. Ps. LXII, 11 תְּחַבְּלוּן ed. Wil. (Bxt. תִּתְחַבְּלוּן *Ithpa.*; ed. Lag. תקבלון, Ms. תתחבלון).

**חֶבֶל** m., constr. חֲבַל or חֶבֶל (b. h.) 1) *breath, vapor, air, heat.* Sabb. 88[b] בה׳ שבפיהם with the (fiery) breath of their mouths. Ib. 119[b] ה׳ תינוקות וכ׳ the breath of school children. Ib. אין בו ה׳ חטא a sinless breath (of children). Y. Ab. Zar. III, 42[d] bot. ה׳ חמרתן וכ׳ the vapor of the bath room is injurious to the teeth. Yeb. 80[b] אין בשרו מעלה ה׳ his body (after bathing) does not steam. Pesik. Baḥod. p. 154[a]; Lev. R. s. 29 (ref. to Ps. LXII, 10) עד שהן עשויין ה׳ בתוך וכ׳ while they are yet a gas (in the first embryonic stage) . . . ., they are predestined for marital union. Y. Ter. X, 47[a] bot. חה׳ כובש the heat (of the fresh bread placed on top of an open wine casket) keeps the evaporations of the wine down. B. Kam. 50[b] לַחֲבָלוֹ for injuries suffered through the bad air of the pit (into which the animal fell), opp. to לחבטו injuries arising from knocking against the ground. Koh. R. to I, 2 ה׳ של עלינה the hot air of the stove; Yalk. ib. 966 ה׳ שבירית the vapor of the topmost pot; a. e.—

2) (b. h.) *vanity*. B. Bath. 16b תנחומין של ה׳ vain consolations. Koh. R. l. c.; Yalk. l. c. (ref. to Ps. CXLIV, 4) לאיזו ה׳ to what kind of *hebel* (breath) man is like; a. fr.—*Pl.* הַבָלִים. Ib. שבעה ה׳ וכ׳ the seven times that Solomon used the word *hebel*. Pesik. Bahod. l. c.; Lev. R. l. c. כל ה׳ וכוזבים וכ׳ all the vain things and falsehoods which the Israelites commit.

**הֶבְלָא, חַבְלָא,** constr. חֲבַל, חֲבַל ch. same, 1) *breath* &c. Targ. Ps. XC, 9.—B. Mets. 36b דאגמא ה׳ the vapors of the marsh. Sabb. 95a מצטער מה׳ suffering from the close air of the room. Hull. 8a ואתי ה׳ וכ׳ and the effect of the hot iron comes and removes the traces of the stroke; ה׳ קדים וכ׳ the burn takes effect first &c. Bekh. 7a bot. ה׳ דבישרא וכ׳ it is the exudations of the body (which make the urin thick). B. Kam. 50b דאית ביה ה׳ in which the air is injurious (v. preced.). Ib. אין ה׳ למיתה ויש ה׳ וכ׳ the air is not bad enough to cause death, but enough to cause injury; a. fr.— 2) *vanity*. Targ. Job XXVII, 12 הֶבְלָא. Targ. Koh. I, 2.—*Pl.* חַבְלַיָּא, חַבְלִין. Ib.—Ib. XII, 8.

**חֲבַלוּתָא, חֲבָלוּתָא** f. (preced.) *vanity*. Targ. Koh. I, 2; XI, 8; a. e.

**חַבְלִילָא** m. (בלל) *stomach* (first or second). Succ. 34a; Sabb. 36a ה׳ בי כסר וכ׳ Ar. (ed. הוּבְלִילָא) formerly they called the second stomach *hablila*, and now the first, v. הֶמְסֵס, a. כּוֹס, פַּפָּא.

**חַבְלָעָה** f. (בלע) [*absorption,*] *payment for a thing included in the bargain* (and not mentioned); *indirect sale* or *purchase*. Erub. 27b בה׳ .... שנתן דמי he paid the full value of the salt and water indirectly (by paying so much more for the oil for which he bargained). Bekh. 31b מוכרין אותו בה׳ it is sold in connection with other things. Ned. 37a ה׳ היא the teacher's fee for the Sabbath lessons is included in the general engagement (by the week, the month &c.).

**חֲבָעָר** m. (בער) *damage through carelessness in handling fire*. B. Kam. I, 1; cmp. Y. ib. beg. 2a; Tosef. ib. IX, 1.

**חַבְעָרָה** f. (preced.) 1) *the law* (Ex. XXXV, 3) *forbidding the kindling of fire on the Sabbath*. Sabb. 70a ה׳ ללאו יצאת the law, 'ye shall kindle no fire &c.' is singled out in order to indicate that its transgression is a plain offence (לָאו). Ib. ה׳ לחלק יצאת that law is specified in order to intimate that each transgression of a Sabbath law is to be atoned for separately (if several of them have been committed in one act); Pes. 5b. Y. Sabb. II, 5a bot.; a. fr.—2) *removal, destruction*. Y. Snh. VII, 24b bot. we read here (Deut. XIX, 19) ובערת, and there (ib. XXI, 9) תבער, ה׳ ה׳ וכ׳ compare the analogous expressions for analogous modes of execution &c.—3) *heating, fire*. Pesik. R. s. 16, end כדי ה׳ אחת sufficient for one altar fire: Tanh. Ki Thissa 10.

**חֲבָקָר,** Palest. dialect for חֲפַקֵּר q. v.

**חַבְרָא (חַבְרָה)** m. (v. חֲבִירָא; Syr. חברא, P. Sm. 1185) *mist, darkness*. Tam. 32a דפרשי בה׳ which travel in the dark (fog). Ker. 5b bot. בבריתא דה׳ Ar. (ed. דבהחא) in a half-dark house; Hor. 12a דה׳ Ar. a. En Yakob (v. Rabb. D. S. a. l. note 1, ed. דה׳). Pes. 112b לא ליזיל בה׳ בלא מסאני Ms. M. (ed. הכרא a. oth. differ., v. Rabb. D. S. a. l.) one must not walk without shoes in the dark (twilight).

**חַבְרָאָה** f. (בָּרָה) 1) *recovery to health*. Sabb. 137a יום חַבְרָאָתוֹ the day on which the child recovers.—[2) *refreshment*, esp. סעודת ה׳ *the meal of comfort given the mourner after funeral*, v. ברי II Hif. In commentaries and digests.]

**חַבְרָה,** v. חַבְרָא.

**חֲבָרָה** f. (חבר, cmp. חֲבִירָא; Neo-Syr. חברא P. Sm. 1185 bot.) 1) *confused sound* (contrad. to tune), *noise*. Yoma 19b כדי שישמע ... קול ה׳ that the Highpriest might hear the reverberating noise (of people awake at night). R. Hash. III, 7 ואם קול ה׳ וכ׳ but if he heard only an indistinct sound (echo, opp. קול שופר).—2) *report, rumor*. Y. Dem. I, 22a נפלה ה׳ בעיר the report spread in town. Y. R. Hash. IV, 59b bot. נפלה ה׳ וכ׳ an alarm spread. Gitt. 89a שמעו קול ה׳ they heard only an indistinct rumor (gossip). Gen. R. s. 10; a. fr. [In modern Hebrew ה׳ *syllable*.]

**חֲגָא,** v. חגי.

**חֶגָא** m. ch. (h. הֶגֶה; הגי) *thought, utterance*. Targ. Job XXXVII, 2.

**חֲגָבָה** f. (גבה) 1) *lifting, taking up a found object*. B. Mets. 118a, v. חֲבָטָה. B. Bath. 76b ה׳ קונה בכל מקום lifting gives possession everywhere (on private or public ground); Kidd. 22b; a. fr.—2) *elevation*. Ex. R. s. 45 חגבתני השפלתי my humiliation is my elevation; Lev. R. s. 1.

**חַגְבָלָה** f. (גבל) *setting bounds, marking off*. Sabb. 87a מצות ה׳ the command concerning the setting of bounds at Mount Sinai (Ex. XIX, 12).

**חֲגָדָה, חַגָּדָה** f. (נגד) 1) *telling, communication, evidence*. Snh. 30b (ref. to Lev. V, 1) מקשינן ה׳ לראיה the laws regulating the witnessing of the act must also apply to the evidence before court (that the two witnesses must be together).—2) (v. אַגָּדָה) *homiletics, popular lecture*, opp. to חֲלָכָה legal interpretation. Hag. 14a מה לך אצל ה׳ what hast thou to do with homiletics? Ib. בעלי ה׳ Ms. M. (ed. א׳) lecturers. Ib. 3a במה חיתה ה׳ וכ׳ what was the subject of to-day's lecture?; a. fr.—3) *Haggadah*, the recitations at the home service on Passover nights, v. אַגַּדְתָּא. Pes. 115b; 116b.—*Pl.* חֲגָדוֹת. Y. Peah II, 17a bot. אין למדין מן ה׳ we must not derive laws from homiletical interpretations.

**חֲגַדִּיס, חֲגַדּוּם,** v. חוגדס.

**חֶגְדָּר** m. (גדר) [*restriction,*] *hegder*, a word made up as a substitute for (הֶקְדֵּשׁ) *hekdesh*, v. כִּינּוּי. Y. Ned. I, beg. 36c.

**חֲגָה,** v. חגי.

**הֶגֶה** m. (b. h.; preced.) *thought, study.* Gen. R. s. 49 (ref. to Job XXXVII, 2) אין ה׳ אלא תורה *hegeh* (thought, speculation) means study of the Law.

**הֶגֶת,** v. הֵרִיגָה.

**הַגְזִין,** v. חַגְזִין.

**הֶגְזֵר** m. (גזר) [*restriction,*] *hegzer,* a word made up as a substitute for חֶקְהֵשׁ. Y. Ned. I, beg. 36ᶜ, v. הֶגְהֵר.

**הָגָה, הגי** (b. h.; v. אָגָא) [*to point, pierce,*] 1) *to reason, argue, deduct.* Koh. R. to I, 16 חלב הוגה the heart reasons (ref. to Ps. XLIX, 4 הֶגְיוֹן). Deut. R. s. 11 הוֹגֶיהָ those who study the Law, contrad. to עוֹשֶׂיהָ.—Y. Meg. I, 72ᵇ ה׳ נח תורה וכ׳ Noah deducted a new law from a given law. Gen. R. s. 49 שהוא הוגה בתורה וכ׳ who shall discuss the Law in seventy languages; a. fr.—2) *to pronounce, recite, spell.* Midr. Till. to Ps. XC, 9 (ref. to הֶגֶה, ib.) זה נער שהוא הוגה like a boy that spells (with difficulty). Snh. X (IX), 1 המהוגה וכ׳ he who pronounces the Divine Name as it is written, v. אָגָא. Koh. R. to XII, 12 (ref. to להג ib.) לְהֶגּוּת ניתנו וכ׳ they are good for reading exercises but not for painful study; v. הִגָּרוֹן. Y. Meg. IV, 74ᵈ bot. לא יהא הוגה מפיו וקורא he must not spell (the letters of a Biblical book) from memory and dictate for writing a scroll.—3) *to murmur a charm,* v. *Hif.*

*Nif.* נֶהֱגֶה *to be spelled, read.* Sabb. XII, 4; 5, נֶהֱגִין זה עם זה letters which can be read together (give sense).

*Pi.* הִגָּה (also from דָּגָה) *to pierce, sting;* ה׳ מכת *to prickle, open a wound;* trnsf. *to lay bare a person's disgrace.* Lam. R. to I, 4 (interpret. גוגות, ib.) they assaulted her . . ., עד שהִגּוּ את מכתה and then laughed at her disgrace. Ib. to III, 33 (ref. to וַיִּגֶּה); Cant. R. to VII, 8.

*Hif.* הֶהֱגֶה *to murmur charms.*—*Part.* מַהְגֶּה, pl. מַהְגִּים, מַהְגִּין. Sot. 12ᵇ (ref. to Is. VIII, 19) מ׳ ואינן וכ׳ they murmur but know not what &c.; Ex. R. s. 1 הוֹגְיִן. Lev. R. s. 6 חמ׳ אלו חמנחמין *hammahgin* (Is. l. c.) that means the humming (sorcerers).

**הָגָא, הגי** ch. same; *to reason, speak, study.* Part. הָגֵי. Targ. Josh. I, 8.—*Pl.* הַגְיָין. Targ. Y. Deut. VI, 7. [Targ. Y. Num. XI, 1, v. next w.]

*Af.* אַהְגֵי same; Y. Ber. V, 9ᵃ סגין באוריתא אהגי הוא ed. Lehm. (ed. מנהגי, מנהגיה) meditated much in the Law.

*Pa.* הַגֵּי (v. preced. *Pi.*) *to sting, to point at with scorn.* Targ. Is. XXVII, 8 מגֵּי עלויהון וכ׳ (ed. Lag. מיגי, Bxt. הַגֵּי, ed. Wil. הני, corr. acc.) he pointed at them with words (of scorn).

**הַגְיָא, הַגְיָ** m. (preced.) *speech, meditation.* Targ. Y. Num. XI, 1 הַגְיָאן their speech. Y. Ber. V, 9 מְנַהֲגִיה וכ׳, מְנַהֲגוֹ (=מן ה׳) because of his meditating in &c., v. preced.

**הָגָיוֹן** m. (b. h.; preced. wds.) *recitation, reading lesson.* Y. Snh. X, 28ᵃ top (ref. to להג, Koh. XII, 12) לה׳ ניתנו וכ׳ they are good for recitation, not for painful study, v. הָגָה. Ber. 28ᵇ מנעו בניכם מן הה׳ restrain your children from recitation (parading a superficial knowledge of the Bible by verbal memorizing).

**הֶגְיוֹנָא** ch. (הגי, v. *Pa.*) *derision, boastful talk.* Targ. Lam. III, 62 (Var. לְהֶגְיוֹנֵי).

**הַגָּיָה** f. (הָגָה) *speaking, recitation, study.* Y. Ber. I, 3ᶜ top (ref. to Josh. I, 8) שתהא הַגָּיַת יום וכ׳ that the recitation of the day and the night be alike; Midr. Till. to Ps. I, 2.

**הַגִּין, הֲגִים,** v. הֵרִיגָה.

**הַגְלָשָׁה** f. (גָּלַשׁ) *publication, revelation.* Cant. R. to IV, 1, v. גָּלַשׁ (Ar. גְּלָשָׁה).

**הֶגְמוֹן (אֶגְמוֹן) הֶגְמוֹן** m. (ἡγεμών) *general.* Targ. Is. IX, 13; XIX, 15 (ed. Lag. חֵירֵג; h. text זנב).—Sabb. 145ᵇ ed. (Ms. O. ח׳; Ms. M. א׳ וקמוטרי, Ar. ח׳ וקומין, read וקמיטרו) a general with his suite (comites). Taan. 29ᵃ Ms. M. (ed. אֶדוֹן). Y. Snh. I, 19ᵇ top; a. fr.—*Pl.* הֶגְמוֹנִים, הֶגְמוֹנִין. Targ. II Esth. VIII, 7.—**Ex.** R. s. 31, end. [Tanḥ. Yithro 5 הגמונות, v הֶגְמוֹנָיָא. Ab. Zar. 11ᵃ.—Ch. form אֶגְמוֹנָא.

**הֶגְמוֹנְיָה, הֶגְמוֹנְיָא** f. (ἡγεμονία) 1) *commandership, consulship.* Gen. R. s. 50, beg.; Lev. R. s. 26 נטל ה׳ וכ׳ got an appointment as a consul from the King. Cant. R. to I, 6; Lam. R., introd. (R. Yitsḥ. 3) וכולן עשו ישראל ה׳ (אחת) וכ׳ and Israel declared all these gods one government and worshipped all of them; Esth. R. to I, 9 אומוניאה (read: אֶגְמוֹנִיָּאה, cmp. אֶגְמוֹן).—*Pl.* הֶגְמוֹנִיּוֹת *staff of commanding officers.* Tanḥ. Yithro 5 לה׳ שעלידם (not להגמונות) to the staff appointed over them (to take them to the exile). Midr. Till. to Ps. CXVIII, 6 he will send forth דוגמניות על וכ׳ (corr. acc.) staffs to all countries &c.—2) (v. Sm. Ant. s. v. Eisagogeis) *court, administration, jurisdiction, district.* Gitt. I, 1 מה׳ לה׳ from one jurisdiction to another.—*Pl.* as above. Ib. 4ᵇ there were in one town שתי ה׳ וכ׳ two jurisdictions jealous of each other.

**הָגַן** (v. Ez. XLII, 12) *to balance, make corresponding.*—*Part. pass.* חָגוּן (cmp. חָזוּר, רָאוּי) *fit, worthy.* Ḥull. 133ᵃ תלמיד שאינו ה׳ an unworthy student. Esth. R. to II, 4 מי ה׳ לדבר זה who was well-fitted for this mission?; Midr. Sam. ch. XIII.—B. Kam. 89ᵃ לא נתכוונה אלא לה׳ לה she had in her mind only such a one as would be worthy of her; a. fr.—*Pl.* הֲגוּגִין. Gen. R. s. 48 Ar.

*Pi.* הִגֵּן, part. pass. מְהוּגָּן=חָגוּן; pl. מְהוּגָּנִים, מְהוּגָּנִין. B. Kam. l. c. ב״א שאינן מ׳ unworthy people (not her equals). Ib. 16ᵇ ב״א שאינן מ׳ unworthy recipients of charity. Keth. 22ᵃ אנשים מ׳ worthy men (proposing to me). Kidd. 70ᵃ בנים שאינן מ׳ degenerate children; a. fr.—V. חוּגָּן.

**Hif.* הֶהֱגִין *to be of the same weight.* Y. Keth. I, 25ᵇ top טבריניות מַהֲגִינוֹת וכ׳ (not סב׳) the Tiberian Selaim are of the same weight as &c.

**הָגַן** same, only in *part. pass. Pa.* מְהַגַּן, f. מְהַגְּנָא=מְהוּגָּן, v. preced. Targ. Y. Gen. XXIV, 12; 26. Targ. Y. Num. XXII, 32 לא מְהוֹגְנָא displeasing.—Taan. 22ᵇ מילתא דלא מה׳ an unbecoming word.—*Pl.* m. מְהַגְּנִין. Targ. Y. I Num. XII, 1.

**הַגַּס,** v. גַּס.

**הַגָּעָה** f. (נָגַע) *striking.* Mekh. Bo, Pisḥa, s. 11, v. טְבִילָה.

**הַגְעָלָה** f.=גִּיעוּל, *the cleaning of an impure vessel* by means of boiling water. Ab. Zar. 76ᵃ בחמין ה׳ *hagalah*

is always done with hot water. Ib. מאי ד׳ דקתני התם Ms. M. (ed. differ.) מריקה וכ׳ the *hagalah* there (in the Mishnah) means in general scouring and rinsing (also with cold water).

הֲגָפָה f. (גּוּף) *shutting up, closing.* Yoma 18ᵃ חֲגָפַת דלתות (some ed. חֲגָפוֹת pl.) locking the Temple doors; Arakh. 11ᵇ; a. fr.—Sot. VIII, 1 הגפת תריסין (קול) noise made by fastening the cuirasses (to frighten the enemy); Sifré Deut. 192; a. e.—Mekh. B'shall. 2 אֲגָפַת תריסין (not תריסטין).

הָגַר, Ned. 49ᵇ והוגרני Ar., v. הָגַר.

הָגָר (b. h.) pr. n. f. *Hagar,* hand-maid of Sarah. Gen. R. s. 45, beg.; a. fr.

הַגְרָאָה, v. next w.

הַגְרָת pr. n. *Hagrah,* an Arabian district; cmp. חַגְרָא. Num. R. s. 13, beg. גלות ד׳ the diaspora of H.—Denom. ch. הַגְרָאָה m. *Hagrean.* Targ. I Chr. XXVII, 31.

הגרול, v. הֲגֵרִיל.

הגרום, v. חוגדס.

הַגְרוֹנְיָא pr. n. pl. *Hagronia* (Agranum), a Babylonian town, seat of several scholars (v. Neub. Géogr. p. 347). Ber. 31ᵃ. Sabb. 11ᵃ סבי דה׳ the elders (scholars) of H.; a. fr.

הֲגֵרִיל m.=next w. Y. Yoma VI, 43ᶜ חֲגֵרִילוֹ של וכ׳ (ed. Krot. הגרולו, incorr.) the designation by lot of the first animal.

הַגְרָלָה f. (גרל) *casting lots,* esp. for the sacrifices of the Day of Atonement (Lev. XVI, 8). Y. Yoma IV, 41ᶜ ד׳ מעכבת casting lots is indispensable for the legality of the entire act. Bab. ib. 62ᵇ. Kerith. 28ᵃ; a. e.

הֶגְרֵם m. (v. next w.) *hegrem,* a word formed as a substitute of הֶקְדֵּשׁ [prob. to be read הֶגְדֵּם, v. גָּדַם]. Y. Ned. I, beg. 36ᶜ, v. הֶגְדֵּר.

הַגְרָמָה f. (גָּרַם Hif.) *cutting the animal's throat in a slanting direction,* letting the knife slide beyond the space ritually designated for cutting. Ḥull. 9ᵃ. Ib. 27ᵃ; a. fr.

הַגָּשָׁה f. (נָגַשׁ) 1) *drawing near, coming forward.* Gen. R. s. 49; s. 93 ד׳ למלחמה the verb נגש is used for drawing near for battle; ד׳ לפיוס for persuasion, &c.—2) *bringing near, offering.* Sifra Vayikra, N'dabah, ch. XII, Par. 11. Men. V, 5, sq.; a. fr.—*Pl.* הַגָּשׁוֹת. Ib.; a. fr.

הֶגְתָּא, v. חֵרֵשׁ.

הַדְ־ a prefix (a compound of הָא a. דְּ־), pl. הַדֵּי, 1) with prefix ב and suffix of personal pronoun: בַּהֲדֵי, בַּהֲדָךְ; בַּהֲדָיְהוּ; בַּהֲדָהּ, בַּהֲדָנָא, בַּהֲדָכוֹן; בַּהֲדַיְיהוּ; בַּהֲדָאי *with myself, in my presence; with thyself* &c. Targ. Job VI, 4. Ib. XV, 10; a. e.—B. Bath. 41ᵃ בהדאי in connection with myself. Sabb. 118ᵃ דאיכא בהדך אוכליה eat what thou hast with thee; בהדיה . . . . מלוינן ליה we give him a meal along. B. Bath. 73ᵇ אתלוי בהדן וכ׳ a certain Arab joined us. Ḥull. 57ᵇ מלכא הוה בהדייהו the king was among them; a. fr.—2) בַּהֲדֵי *in the presence of, with.* Targ. Y. Deut. XXII, 15.—Pes. 112ᵇ ב׳ תלתא a law-suit with three opponents. Sabb. 33ᵇ ב׳ פניא near twilight. Keth. 103ᵇ ב׳ דידי מינצת with me wilt thou dispute?—B. Kam. 92ᵃ, v. הוּצָא; a. fr.—ב׳ חדדי, v. חֲדָדֵי.—לַהֲדֵי *towards, near.* Sabb. 134ᵃ ל׳ יומא towards the light. Ib. ל׳ פומיה (not פומי, Ms. M. בהדי פומי׳) close to his mouth. Ab. Zar. 30ᵇ טיף ל׳ טיף טיף (Ms. M. . . טיף טיף בהדי) drop immediately after drop. Pes. l. c. לַהֲדֵיהּ כרעיה (Ms. Ms. על גבי) at his feet; a. fr.—3) (conj.) בהדי ד־ *during the time that, while.* Gitt. 68ᵃ top ב׳ דקא מעיירי ואתו while they were going on searching. Ḥull. 53ᵃ ב׳ דדריס while he inserts his nails, ב׳ דשלוף in the moment he takes them off; a. fr.

הָדָא, v. הָא.

הַדְדֵי (=הַד־הַדֵי, v. הַד־) *each other, mutually.* Targ II Esth. I, 7 הדא להדא=להדדי (ed. Lag. לחדדי, Var. לה׳; cmp. Syr. חדדא P. Sm. 1196). Gitt. 68ᵃ כבשינהו אה׳ (=הדא אהדא) squeeze them against each other. Ib. 69ᵃ בהדי ה׳ with one another (in immediate contact). Ḥull. 43ᵃ, v. הַנְהוּ; a. fr.—כי ה׳ (=הדא כי הדא) *like each other.* Snh. 4ᵇ (*ḳeleb* a. *ḳălev*) דכי ה׳ נינהו which are written alike. Erub. 69ᵇ כי ה׳ וכ׳ are in the same legal category. Yeb. 14ᵃ כי ה׳ of equal rank in scholarship; a. e.

הָדָה I, v. הָא.

הָדָה II (interj., v. preced.) *hoa! look out!* Tosef. Sabb. VI (VII), 10 [read:] התוסס אוד בכותל ואומר ה׳ (Var. חדה, v. ed. Zuck. note) if one strikes a brand against a wall and says *hada* (a superstitious practice to frighten away evil spirits). Ib. 11 (Var. חדא). Ib. 12 (v. ed. Zuck. note).

הדורין, Tosef. Toh. VIII, 6 Var., v. חֲדוּרִין.

הֲדוֹם m. (b. h.) *stool.* Macc. 24ᵇ בית ה׳ רגלי וכ׳ the house which was the foot-stool of our God; Sifré Deut. 43.

*הדוסמא, Y. Sabb. VI, 8ᵃ top, a corrupt., prob. for הִיפּוֹדִרְמָטָא m. pl. (ὑποδήματα) *half-shoes,* contrad. to sandals or soles which may accidentally be fastened with the front backward.

הָדוּק, v. חָדוּק.

הָדוּר, v. הָדַר.

הָדוֹר ch. (=h. הָדוּר) *splendid, handsome.* Targ. Y. Gen. XXIV, 65.

הֲדוּר, v. הִידּוּר.

הָדוֹר, v. הִידּוֹר.

הֲדָרָא, הַדְרָא m. (הָדַר) *coil, convolution.* ד׳ דכנתא *the coils of the ileum.* Ḥull. 48ᵇ. Ib. 113ᵃ (ed. חדרא).—*Pl.* הֲדוּרֵי (cmp. Is. XLV, 2) *spiral road, a field which*

*can be tilled only by spiral movements, steep hill.* B. Bath. 12a בה׳ in the case of a steep ascent (which requires more time).—בית ה׳ *Beth-Hădurê*, name of a summit from which the scape-goat was thrown down (Lev. XVI, 21 sq.). Targ. Y. Lev. XVI, 22.—Yoma VI, 8 (68b) Ms. M. in Gemara (Mish. הרורי, indistinctly corrected, v. Rabb. D. S. a. l. note 3 a. 6, ed. חדודו, Y. ed. חורון).

**הֲדוֹרָה** f. (הדר) *circuit, round-trip.* Y. Hor. III, 48a bot., v. חֲזִירָה.

**הֲדוּת,** v. הוּת.

**הַדְחָה** f. (הדח) *washing off, rinsing.* Ḥull. 107b. Ab. Zar. 60b; a. fr.

**הַדֵי,** v. הַד־.

**הֲדִיא** (v. preced.) *presence, directness;* בה׳ *openly, explicitly.* Snh. 39a לשקליה בה׳ (Yalk. Gen. 24 בַּהֲדִיָה, v. הַד־) He ought to have taken it (Adam's rib) openly (while he was awake). Sabb. 133b גדול בה׳ כתיב ביה וכ׳ as to an adult, is it not said distinctly concerning him, 'And any male' &c.?—Pes. 27a הא תניא בה׳ is it not explicitly taught?; a. fr.

**הֲדִיא** II, **הֲדָיָא, הֲדָיָה, בַּר ה׳, בֶּן ה׳** m. (corresp. to h. דָּאָה or דַּיָּה, v. discussion Ḥull. 63b) 1) a bird of the *hawk* species. Sifra Sh'mini Par. 3, ch. V (ref. to הניץ למינהו, Lev. XI, 16) 'after its kind' להביא בן ההדייה refers to *ben hădaya;* Ḥull. 63a בר חדייא ed., Ar. בר הוֹדָיָא. Lev. R. s. 5, beg. חזרין בר הדית וכ׳ ed. (Ar. הודיא, v. ed. Koh. s. v.) this hawk sees its food at a distance of &c. (v. Ḥull. 63b, ref. to רָאָה a. דָּאָה).—2) pr. n. m. *Bar Hădaya.* Ber. 56a (an interpreter of dreams). Ab. Zar. 30a.

**הַדְיֵב,** v. הַדְיֵב.

**הַדְיָה,** v. הֲדָיָא.—[Targ. Prov. XXXI, 25 הדיה, some ed., read הֲדָרָא.]

**הֲדְיוֹט** m. (an adaptation of ἰδιώτης) *private man* (opp. to priest, officer &c.), *commoner; ignoble, ignorant.* Targ. I Sam. XVIII, 23; a. fr.—Meg. 12b, a. e. (prov.) הה׳ קופץ בראש the lowest man rushes ahead (is the first to give an opinion).—Yeb. 59a, a. fr. כהן ה׳ a common priest, opp. כהן גדול. M. Kat. I, 8 תה׳ the untrained tailor, opp. אומן the professional. Ib. 10a הרכי דמי ה׳ when do you call one a *hedyot?*—B. Mets. 104a לשון ה׳ the popular terms, v. הֶרֵשׁ. Gen. R. s. 96 משל ה׳ a popular adage; a. fr.—*Pl.* (Ch.) הֲדְיוֹטִין. Targ. Job XXX, 8; a. e.—(Hebrew) הֲדְיוֹטוֹת. Snh. X, 2 (90a) three kings וארבעה ה׳ and four private persons. Ib. 21b bot. לה׳ for the common people (Samaritans). Tosef. Sabb. XIII (XIV), 1; Y. ib. XVI, 15c top שטרי ה׳ private (not Hebrew) writings; Bab. ib. 116b; a. fr. Num. R. s. 8 הֲדְיוֹטִים (some ed.).—Fem. הֲדְיוֹטִית. Ruth R. to I, 19 פרה ה׳ a cow of common stock (not trained for work).

**הדיוכין,** Gen. R. s 10, read: הֲדְיוֹכִין, v. הִידְכִי.

**הַדְיָב, הַדְיֵב** (ח׳) pr. n. *Adiabena,* a district of Assyria between the rivers Lycus and Caprus. Targ. Jer. LI, 27 (ed. Lag. ח׳; h. text אשכנז). Targ. Ez. XXVII, 23 (h. text עדן).—Gen. R. s. 37 Ar. (for ריפת, Gen. X, 3; ed. הַדְיָתָ); Y. Meg. I, 71b bot. הדייית (corr. acc.). Y. Sabb. XIV, beg. 14b הדייית (corr. acc.); Bab. ib. 121b ח׳ (Ms. M. הריב, corr. acc.; v. Rabb. D. S. a. l. note). M. Kat. 28a זוגא דמדח׳ Ar. (ed. זוג׳); Nidd. 21b זוגא דמן ח׳ Z. of Ad.—Yeb. 16b sq. חבור זו ח׳ Ḥabor (II Kings XVIII, 11) is *Ḥadyab.*

**הַדְיוֹבָא** m. (preced.) *of Adiabena.* B. Bath. 26b (Ms. H. חידייבא, Var. in ed. חדריאבא, חדייבא, בר אבא, v. Rabb. D. S. a. l. note 300).

**הַדְיִית,** v. הֲדָיָא.

**הַדְיִין,** v. הֲדוּיִין.

**הַדְיִית, הַדְיֵית,** v. הַדְיֵב.

**הַדִימָא** *dissected,* v. הָדַם.

**הַדִימְדָת,** v. ארקולאון.

**הַדִין, הָדֵין,** v. הֵין a. הֵידִין.

**הַדְיֵף,** v. הַדְיֵב.

**הָדֵךְ:,** v. הֵךְ.

**הַדְלִיקָא** f. (דלק) *fire.* Targ. II Esth. III, 8 (ed. Lag. ה . . .).—[Num. R. s. 15, beg. הדליקתן some ed., read הַדְלָקָתָן, v. next w.).

**הַדְלָקָה** f. (דלק) *lighting, kindling.* Sabb. 23a ה׳ עושה מצוה the kindling (of the Ḥanukhah lights) is the ceremony prescribed, contrad. to הנחה the placing it. Ib. II, 6 (31b) הַדְלָקַת הנר kindling the Sabbath lights. Y. Ter. V, 43c top למשחה לה׳ *l'moshḥah* (Num. XVIII, 8) means (also) for lighting purposes (cmp. מִרְשָׁחָא). Num. R. s. 15, beg. על הַדְלָקָתָן וכ׳ concerning feeding them with olive oil.

**הַדַם,** *Pa.* חַדֵּם (אַהֵם) 1) *to dissect, dismember, tear to pieces.* Targ. Jud. XIV, 6. Ib. XIX, 29; XX, 6 (v. Ar. ed. Koh. s. v.); a. e.—Ab. Zar. 38b דילמא הַהוּמֵי הַדְמוּהָ וכ׳ Ms. M. a. Ar. (ed. אדמוירי אַדְמוּהָ, read אַהוּמֵי) perhaps they carved the bird and then put it into the pot. Erub. 30a דאַדְרִימֵי נְרַהֲמֵי shall we cut him apart?—Bets. 24b (ed. Sonc. a. Ven. דַּהֲדִרִימֵי, v. Rabb. D. S. a. l. note) fish that were dissected (Rashi: *red,* v. אַדְרִימָא).—2) אַהַדֵּם (denom. of next w.) *to arrange the parts of an animal.* Gitt. 67b אֲהַדְמוּ לִי הַדְמֵי דתיותא arrange before me the limbs of the (dissected) animal.

**הַדְמָא, הַדָם** m. (v. preced.) *part, member.*—*Pl.* הַדְמֵי, הַדָמִין. Dan. II, 5; III, 29.—Gitt. 67b, v. preced.

**הַדֵן,** v. הֵן.

**הַדְנָא** (=האידנא) *then.* Targ. II Esth. II, 13; cmp. הֵידִין.

חָדַס (חָדַס), *Pi.* חִידֵּס (ח׳) (cmp. דחס) *to make incisions, mark* (cmp. חנדז) esp. (of chickens) *to leave marks of the feet, to scratch.* B. Kam. II, 2 חירח מְחַדֵּס וכ׳ it was scratching and broke vessels; expl. ib. 17[b] bot. חיר׳ וחתיז it scratched and caused the smashing of the vessel by rolling it against a hard object. Ib. חירו מְחַדְּסִין על וכ׳ left marks on dough or fruits, or soiled &c.; Y. ib. II, beg. 2[d] שהידסו את וכ׳. Ib. הידסו עפר על וכ׳ (Bab. ib. l. c. העלו עפר) they threw dust by scratching; a. e. [Ar. reads חדס; Syr. חדס *to study*.]

חָדַס* (ch. v. preced.; cmp. אִסְפַּרְטֵס) *to dance on tiptoe.* Y. Peah I, 15[d] חוה מְחַדֵּס קומי כליא (ed. Krot. מקלס) used to dance before the bridal couples; (Keth. 17[a] מרקד).

חֲדַס, חֲדָס pr. n. pl. *Hadas,* (prob.) *Edessa* in Mesopotamia. Targ. Y. Gen. X, 10 (h. text אֶרֶךְ, v. אַרְבַּת).

חָדָס m. (b. h.) *myrtle branch* (with three leaves on top), used for the festive wreath on the Feast of Booths (Lev. XXIII, 40). Succ. III, 2. Ib. 32[b] ח׳ שוטח wild myrtle (with one or two leaves on top); a. fr.—*Pl.* חֲדָסִים. Ib. III, 4 שלשה ח׳ three myrtle branches are required for the festive wreath. Meg. 13[a] the righteous שנקראו ח׳ who are named myrtles (Zech. I, 8); a. e.

חֲדַסָּא, חֲדָסָא ch. same. Targ. II Eth. II, 7.—*Pl.* חֲדַסָּיָא, חֲדָסָיָא. Targ. Lev. XXIII, 40. Targ. Zech. I, 8; a. e.

הֲדַסָּה f. (b. h.) same; also pr. n. f. *Hădassah,* name of Esther. Esth. R. to II, 7. Meg. 10[b]; 13[a]; [Targ. II Esth. II, 7].

חדסט״ב, mnemonical abbrev. for חבאת וידוי אסור בזומאה ביעור. Yeb. 74[b] שכן ה׳ for they (the tithes of the third year) require bringing to the Temple and confession, are forbidden to the mourner (אונן), must not be removed in levitical uncleanness, and must be removed (Deut. XXVI, 12—14).

חָדַף (חָדַף) (b. h.) *to thrust down, hurry.*—*Part. pass.* חָרוּף, f. חֲדוּפָה *hurried.* Y. Bicc. II, 64[d] top מיתה ח׳ (Var. ח׳; cmp. M. Kat. 28[a] s. v. חָדַק). [Pesik. R. s. 21 פנים הדופות, v. חָרַם.]

חָדַף ch. same, *to thrust.* Targ. Y. Num. XXXV, 20 הדוק (read: הדפיה); ib. 22. Targ. Job XVIII, 18.

חָדַק, חָדֵק, v. חָקַק.

חָדַק, *Pi.* חִידֵּק, *to squeeze,* v. חָדַס.

חָדַק ch., *Pa.* חַדֵּיק same. Sabb. 141[a] לא ליהדוק וכ׳ one must not squeeze cotton into the mouth of a bottle (as a stopper). Ib. 125[b] דחדקה, v. חָדַק; a. fr.—B. Kam. 85[b] דחדקיה, v. חָרְזִיק.—*Part. pass.* מְחַדַּק, v. infra.

*Ithpe.* אִיתְחַדַּק *to be squeezed in, rabbeted.* Sabb. 65[a] הא דמיתחדק ed. (Ar. מְחַדַּק, v. supra) in the one case it means that it is squeezed into the ear. Pes. 109[b] החוקי הוה מיחדק the parts of the table were rabbeted. Ab. Zar. 31[a] דיקולא ומי׳ a basket squeezed over the wine casket.

חָדַר (b. h.; cmp. חדר, חזר) *to enclose, go around. Part. pass.* 1) *rounded.* Ḥull. 59[b] חֲדוּרוֹת בעינן Ar. (ed. חֲדוּרוֹת, v. חָדַר) the horns must de rounded (not flat; Ar.: showing circular layers).—2) (b. h.) *distinguished, adorned, beautiful.* Gen. R. s. 60 (ref. to חלזה, Gen. XXIV, 25) ראתה אותו ח׳ she saw his commanding appearance; Midr. Till. to Ps. XC, end.

*Pi.* חִדֵּר, חִיר׳ 1) *to crown, adorn, distinguish.* Lev. R. s. 30 שחִדְּרוֹ חקב״ה וכ׳ whom the Lord crowned with old age. Kidd. 32[b] יְחַדְּרֶנּוּ בממון that he must show him honor even at a material sacrifice; a. e.—*Part. pass.* מְחוּדָּר. Lev. R. s. 3 שיהא המזבח מיח׳ וכ׳ that the altar may appear adorned by the poor man's offering; a. e.—2) *to go around searching,* whence *to be zealous in religious observances, to look out for the best method of doing good.* Sabb. 21[b] המחדרין the zealous, המח׳ מן המח׳ the most zealous. V. חִרְחֵר.

*Hithpa.* הִתְחַדֵּר *to be crowned, glorified.* Gen. R. s. 1 הוא לבדו מתחדר וכ׳ He alone is glorified through His world.

חָזַר ch. (preced.) *to go around, come back, return.* Targ. Y. Gen. III, 19; a. fr.—B. Mets. 14[a] what thou takest from him, עלי דידי ח׳ comes back on my property (I am responsible for it). Ib. 69[b] הַדְרָא בעינא is returned bodily. Pes. 29[b], a. fr. ח׳ ביה went back on himself, changed his opinion. B. Mets. 65[a] חַדְרִי בי I take it back. B. Bath. 84[a] לא מציית חַדְרַת בך וכ׳ thou wouldst not have been at liberty to retract (the transaction), and now thou shouldst &c.?; a. fr. [Frequ. used adverbially.] B. Mets. 6[a] שתיק מיעיקרא וח׳ צוח first he kept silent and then (reconsidering) he protested. Gitt. 8[b] ח׳ אמר אביי another time A. said. Ḥull. 76[b] חֲדוּר שלחו (הדר) another time they sent word; a. fr.

*Pa.* חַדַּר (v. preced. *Pi.*) 1) *to honor, distinguish.* Dan. IV, 31.—Targ. O. Lev. XIX, 15 (ed. Berl. תַּחְדַּר *Af.*).—B. Bath. 3[b] חַדְּרֵי, v. הוּדְּרָא.—2) *to go around searching, be zealous, anxious.* Ḥull. 76[b]; Nidd. 65[b] הַדּוּרֵי אפירכא what need is there to go around searching for an argument (why do you resort to unknown authorities)? Sabb. 23[a] הוה מְחַדַּר מר וכ׳ my teacher used to be anxious for puppy-oil. Ib. מהדרא אמשתא (read: מחדר אמ׳); a. fr.—3) *to restore;* 4) *to review;* v. *Af.*

*Af.* אַחֲדַר 1) *to return, restore; to lead back; to turn around.* Targ. Y. Deut. XXII, 3 (some ed. *Pa.*). Targ. Cant. VII, 5; a. fr.—B. Mets. 26[a] אי . . . לאַחֲדוּרֵי אַחְדְּרוּךְ נידחלי if they had had the intention of returning it, they would have returned it to me. Ib. אמרי קמיירחו לִיחַדְּרוּ לי . . . . ולא חַדְּרוּ לי וכ׳ (differ. in Mss., v. Rabb. D. S. a. l. note) I spoke in their presence several times (of my loss); they might have returned it to me, but did not; will they now return it?—Ḥull. 20[a] בדלא א׳ when he did not turn round (the windpipe &c.). Ḥag. 5[b] . . . עמא דַאֲחַדְּרִינְהוּ מיניה a people from which its master has turned away his face; a. fr.—2) *to repeat, review.* M. Kat. 28[a] אֲחַדְּרִי that I may review my studies. Ber. 38[b] מַחְדַּר לתלמודאי תלמודיה (or מְחַדַּר); a. fr.—3) *to reply.* Ḥull. 34[a] מאי אחדרי

וכ׳ what did . . . . reply to one another?; a. e. — 4) *to carry around in procession.* Yeb. 110ª Ar., v. כּוּרְסָיָא; v. אֲדוּדֵי.

*Ithpa.* אִיתְהַדַּר, *Ithpe.* אִיהַדַּר 1) *to go around begging.* Sabb. 151ᵇ אַהֲדוּרֵי אפיתחא לא מִיתְהַדַּר he will not be forced to go around begging. — 2) *to go back.* Ned. 50ª אִיהדר לאתורי I will go back again.

**הָדָר** m. (b. h.; preced.) 1) *adornment, crown, beauty, glory.* Ab. Zar. 24ᵇ ברוב הֲדָרֵךְ in the abundance of thy glory. Gen. R. s. 39 (ref. to Ps. CX, 3) מֵהֲדָרוֹ של עולם וכ׳ from the glory of the world (the East) have I consecrated thee; (Yalk. Ps. 869 בהררי קדש בהררי של עולם וכ׳ 'in the mountains of holiness', among the mountains, i. e. the distinguished, of the world &c.).—Y. Succ. III, 53ᵈ a tree שפריו ה׳ וכ׳ whose fruit is beautiful &c.—Lev. R. s. 30; a. fr.—[Ib. תרגם עקילס הגר הדר Aquila in his translation read our w. *haddar*, v. הוּר I.]—2) עֵץ הָדָר (b. h.) the tree *Hadar*. Ib.; a. fr.

**הַדְרָא, חַדְרָא** ch. 1) same. Targ. Prov. XXXI, 25 (Ms. הַהֲדָרָה). Ib. XIV, 28.—Targ. Y. II Deut. XXXIII, 17, v. הַדְרָתָא. Y. Maas. Sh. IV, end, 55ᶜ (ref. to a dream about בה׳ דאורייתא וכ׳ אֲדָר through the glory of the Law thou shalt be raised, cmp. אִדְרוּתָא.—2) הַדְרָא=הַדּוּרָא q. v.

**חַדְרָאָה** f. (הדר) *flour of the second course.* פת ה׳ bread made of seconds (opp. פת נקייה). Pes. 37ª (Ar. הַרְדָאָה trnsp.). Tosef. Sabb. XIII (XIV), 7. Y. Pes. II, 29ᵇ bot.; Bab. ib. 36ᵇ, opp. מצה של שְׁלֹמֹה.

**הַדְרַאוְלִיס**, v. הִרְדַּוְלִיס.

**הַדְרַת**, constr. חַדְרַת (b. h.; v. הָדָר) *beauty, dignity.* Sabb. 152ª פנים זקן ה׳ the beauty of the face is the beard. B. Mets. 84ª פנים לא הויא ליה ה׳ he had no beard.

**חַדְרַת**, v. הַדְרָא.

**חַדְרוּנָא**, v. חַרְדּוּנָא.

**חִדְרוֹקָן** m. (ὑδρωπικόν or ὑδερικόν, sub. πάθος) *dropsy;* ה׳ (חולה) *one afflicted with dropsy.* Erub. 41ᵇ חירה וחולי מעיים וה׳ Ms. M. (ed. חירה misplaced, v. Rabb. D. S. a. l. note) a lying-in woman, and sufferers from bowel diseases or dropsy. Ber. 25ª; 62ᵇ; Bekh. 44ᵇ; Tam. 27ᵇ. Sabb. 33ª (Ms. M. הַדְרָקוֹן); a. e. [Ar. reads everywhere הדרקון.]

**חַדְרוֹס**, v. הַדְרֻס.

**חַדְרְיָנָא** m. *Hadrianic.* Ab. Zar. 52ᵇ דינרא טריינא וה׳ Ms. M. (ed. differ. order, v. Rabb. D. S. a. l. note) the Trajanic and the Hadrianic Denarius; Bekh. 50ᵇ.

**הַדְרְיָנוֹס** pr. n. m. *Hadrian*, v. אַדְרְיָנוֹס.

**חַדְרְיָנֵי**, v. אַדְרְיָנֵי.

**חַדְרִינְתָא**, v. הַדְרָנִיתָא.

**חַדְרֻס**, v. הַדְרֻס.

**חַדְרָנָא** m. (הָדַר) 1) *one who goes back on his word, shuffler, rogue;* cmp. הַדְרָנִיתָא. Keth. 53ª שוריה נפשך ה׳ וכ׳ I do not advise thee to make a rogue of thyself.—2) v. חוּדְרָנָא.

**חֲדַרְנִיאֵל** pr. n. *Hădarniel* (*surrounding God*), name of an angel. Pesik. R. s. 20.

**חִדְרַנְיוֹקוֹס*** m. (a corrupt. of ὑδερικός or ὑδρωπικός, cmp. חִדְרוֹקָן; for Var. lect. v. infra) *one afflicted with dropsy.* Ber. 58ᵇ ואת חנגס ואת ה׳ (Ms. M. ואת חרדינקס, Ms. F. וחנגס ה׳); Tosef. ib. VII (VI), 3 (absent in ed. Zuck., added in note); Tanḥ. Pinḥ. 10 חבחקנין ואת דרניקוס . . .; ed. Bub. ib. 1 חנגס . . . ואת חדרקונוס (Mss. חדריקינוס, חדרקוניס); Y. Ber. IX, 13ᵇ bot. (absent); [absent in Bekh. VII, 6, among bodily blemishes disqualifying for priestly service]. [Our w. is obviously a gloss to one of the anomalies enumerated in the text, prob. to קִפַּח.—Ar. reads והברדניקוס, in the place of קפח in our text, giving it the meaning of כִּיפַּח q. v., but records also חדר in letter *He;* Alf. reads בדרקינוס, בדריקנוס, leaving out קפח.—For other definitions of our w., v. commentaries.]

**חַדְרָנִיתָא** f. (חדר; v. הַדְרָנָא) *swindler, a woman who sells property and afterwards reclaims it on a mortgage held by herself.* Keth. 97ª דלא ליקרו לה ה׳ (some ed. הדרינתא) that they may not call her a swindler.

**חַדְרֵיס, חַדְרֵס** m. a popular contraction of הַהוּרְס, *pl.* (by false analogy) חַדְרֵיסִין, v. דְּרוֹסָה.

**חַדְרְסִיוֹת**, v. הַדְרְסִיוֹת.

**חַדְרָקוֹן**, v. חִדְרוֹקָן.

**חַדְרָתָא** f., constr. חַדְרַת=הַדְרָא. Targ. Y. I Deut. XXXIII, 17.

**חָדְתַּנְיָא**, v. הָא I.

**חָהּ** (b. h.; interj.) *ah, alas!* Esth. R. to I, 2 (play on *hahem*) הה לאותן הימים alas, for those days (of feasting)!

**חֵת** m. *heh*, name of *a worm* in the pomegranate. Sabb. 90ª (Var. חֵא, חָח, v. Rabb. D. S. a. l. notes 200 a. 300; Alf. ed. הח).

**חַדְוָא, חַדְוָא**, v. הִוְא, הִוָּא.

**חָדֵן, חַדֵּין** m. (=הא הין) *this, that.* Y. Yeb. III, 5ª bot. ה׳ תרתיי ה׳ וכ׳ this one is guilty of two sins, and that one is &c.—Y. Gitt. IX, 50ᵇ כל ה׳ פירקא (ib. VIII, 49ᶜ bot. כל הדא) all of this chapter is the teaching of R. M. Y. Snh. VII, 25ᵈ. Y. Erub. V, 22ᶜ bot., v. next w.; a. fr.

**חָדְתֵנוּ** (=הדן הוא, v. preced.) *this is.* Y. Erub. V, 22ᶜ bot. אין תמשה מן חדן ה׳ אמצעי וכ׳ (not חמשה) if you commence measuring from this (village), that one will be the central village, &c. Y. Pes. II, beg. 28ᶜ ה׳ אירסור וכ׳ (ed. Krot. חָהֵנִי) this is implied in the prohibition of benefit. V. זְדִינוּ.

**חָוֵ**, v. הוּא ch.

**חִוְא** m., **חִוָּא** f. (b. h.) *he, it; she; it is* &c. Snh.

must be extended to all analogous cases)?; a.fr.—Yeb. 117[a] ח' דלא ידעה וכ' it helps (we believe her that her husband is dead), for she did not know &c. (marginal correction משום).

**הוֹבַאי** m. (בחר) *desolation, waste; desert plants, thorn.* Targ. Is. VII, 23; a. e. (with בּוּר II q. v.).—*Pl.* (of הוֹבָאֵי) הוֹבָאֵי. Targ. Job XXX, 4 Ms. (ed. הוֹבַאי, ed. Wil. הוֹבֵי, h.text מלוח). Targ. Y. Num. XXXIII, 41 (some ed. חובאי וכור, corr. acc.).

**הוֹבָדָא**, constr. הוֹבַד m. (אבד) *destruction.* Targ. Esth. IX, 5.

**הוֹבְדָנָא** m. (v. preced.) *ruin.* Targ. Ps. XCII, 12 (ed. Wil. עוּבְ', corr. acc. or אוֹ').

**הוֹבִיר**, *Hif.* of בּוּר I.

**הוֹבְלִילָא**, v. חֲבְלִילָא.

**הוֹבְעָיוֹת**=אוּבְעָיוֹת, v. אַבְעָבָה. Peah IV, 5 Ms. M.

**אוֹ', הוֹבְרַיָּא, הוֹבְרֵיָא** f. ch. (=h. הַבְרָאָה; ברי) *mourners' meal on returning from burial.* Gen. R. s. 49 זו ח' this (צדקה Gen. XVIII, 19) means the custom of offering mourners the meal &c. Y. M. Kat. III, end, 83[d] עבדון ליה אוב' (read אוֹ') they prepared for him &c.

**הוֹבְרִים** m. pl. (v. b. h. חָבַר) *astrological specula, horoscopes.* Num. R. s. 20 חזית רואה בהוֹבְרָיו וכ' he saw in his horoscopes that &c.

**הוּגְדֵס*** (Var. v. infra) pr. n. m. *Hugdes.* Yoma III, 11 Y. ed. (Mish. a. Bab. ed. (38[a]) הגרוס, Ms.M. אגרו', v. Rabb. D. S. a. l. note); ib. 38[b] הוגרס (Ms. M. אגרס, v. Rabb. D. S. a. l. note); Tosef. ib. II, 8 אוגדס (Var. אגדיס, some ed. הגדיס); Shek. V, 1 הוגרס (הוגדס, v. Rabb. D. S. a. l. p. 40, note 6).

**הוֹגֶן** m., pl. הוֹגְנִים, הוֹגְנִין (הגן) [*balance-holder,*] *anchor, ballast.* B. Bath. V, 1 החוגרן Y. ed. (Mish. a. Bab. ed. עוגין q. v.).—Gen. R. s. 12; Yalk. Is. 314 הוגנים, נין ....—Gen. R. s. 83 הוגין Ar. (ed. pl.). Sifré Deut. 346 וקשרם בהוגנים וכ' and tied the two ships to anchors and iron weights, and made them rest upon them; Yalk. ib. 953; Yalk. Am. 548.—Y. Sabb. XVII, beg. 16[a] אם החוגין; Tosef. ib. XIV (XV), 1 אם אגוז שבספינה ed. Zuck. (Var. איגן, עוגין) also a ballast stone in the ship (may be handled on the Sabbath).

**הוֹגֶן** m. (preced.) *balance;* only in בְּהוֹ' (adv.) *appropriately, reasonably, correspondingly.* Gen. R. s. 93 כה' וכשורה עשה he acted (according to balance and line) exactly right. Taan. 4[a] שאלו שלא כה' made an unreasonable demand (making their actions dependent on chance); לשנים השיבו כה' two of them were answered properly (Providence favoring their ways); Gen. R. s. 60; Lev. R. s. 37. Yeb. 110[a] הוא עשה שלא כה' וכ' he acted improperly, therefore the court deals with him improperly (more strictly than the law would justify) and declares his marriage invalid; B. Bath. 48[b]; a. fr.

III, 3 (24[b]) if he has no trade אלא הוא (Y. ed., Erub. 82[a] הרא) except this (gambling &c.); יש לו אומנות שלא הוא (הרא) if he has a trade besides this (v. Rabb. D. S. a. l. note 80).—הוא—הוא, הרא—הרא it is the same, i. e. there is no difference between the two. Y. Ber. I, 3[b] הרא הרא both are equally precious. Gen. R. s. 9, end הוא מאד הוא the word מאד has the same letters as אדם. Ber. 2[b] דילמא ביאת אורה הוא perhaps it is (means) the arrival of his day, v. אוֹר II; a. v. fr.—[Shebi. III, 8 עושה הוא; IV, 5 מכסה הוא, Y. ed. מְכַסֶּחוּ, עוֹשֶׂחוּ; ib. X, 6 מזכה הוא; Ms. M., Gitt. 37[a] מְזַכֶּחוּ ולא הרא—] but it is not so (it has a different reason &c.). Ber. 57[a]; a. fr.—כל שהוא (כל שהרא) a) *whosoever, whatsoever (is).* Peah II, 4 כל ש' אוכל whatever is eatable &c.; a. fr.—b) *whatever it may be, a minimum,* v. כָּל. Shebi. X, 6 כל שהוא; Gitt. l. c. כל שֶׁהוּ; a. fr.—ספר הרא *the Book Hi,* name of a Pentateuch scroll in the Temple in which הרא occurs nine times (for the archaic הַוְא), whereas in others it appears eleven times (v. Ab. d'R. N. ch. XXXIV, ed. Schechter). Sifré Deut. 356; Y. Taan. IV, 68[a] bot.—הַהוּא, הַהִרְא, mostly in Chald. diction, v. next w.—*Pl.* הֵם m., הֵן c. Ber. 2[b] הם טובלים ... והלא כהנים but do not priests bathe &c.?—Meg. 14[b] רחמניות הן are compassionate. Ḥull. 127[b] הרי הן וכ' they are to be treated as if &c.; a. v. fr.—הן .. הן are the same. Y. Ab. Zar. II, end, 42[a], v. אִסְטַגְיוֹת.—With prep. מֵהֵם, מֵהֵן, לָהֵם &c.

**הִי, הִיא, הוּ, הוּא** m., הִי f., ch. same. Targ. Ex. I, 16; a. v. fr.—הרא הדא, v. הָדָא.—Y. Shebi. VII, 37[c] top בהוא אתר (R. S. to Shebi. VII, 3 בההוא אתרא) in the same place.—כל דהוו whatsoever, v. preced. Arakh. 2[a] נפשות כל דהוו human beings of any nature, v. כָּל.—Y. Kil. VI, 31[b] top כהרא דאמר וכ' (in Babli כי הא) as (that which) R... said.—*Pl.* הֵן (perhaps only in Hebr. phrases); הֵינוּן, הֵינִין. Targ. Y. Ex. I, 10; Ib. 19 (O. אינ'); a. fr.—With prefix ה: הַהוּא, הַהִרְא. Targ. Y. Ex. XXI, 20; a. fr.—In Talmud frequ. used to introduce a case. Pes. 3[b] ה' ארמאה ד- it occurred that a gentile &c. Keth. 78[b] ה' אירתא ד- the case came up of a woman that &c.; a. v. fr.—ה' גברא, ה' אירתא frequ. euphemistically for *myself, thyself* (to avoid ominous speech or curse). Y. Maas. Sh. IV, 55[b] bot. אבוי דה' ג' thy father. Ib.[c] top חמית ה' א' I saw; בעלה דה' א' thy husband; a. v. fr.—With prefix ד-: דהוא, דהרא, contr. דוּ, דִי, v. דְּ- a. הוּ.—With prefixed prep. בּוֹן, בְּהוֹן, לוֹן, לָהוֹן.

**הַוָא**, v. הוי.

**הַוַאי**, v. חֲבַאי.

**הוֹאִיל** conj. (=הוֹעִיל, v. רָעַל) [*it helps,* or *help,*] followed by ו-, *because, since.* Ab. Zar. III, 7 ה' ולצורה וכ' since they worship the figure (but not the tree). Y. Shek. III, beg. 47[b] ה' ואילו וכ' since they say so and the others &c.; a. v. fr.—Also in Chald. phrases. Targ. Y. II Gen. XVIII, 17; a. e.—Yeb. 22[a] ה' ואתו לידן since we are at these subjects. Bets. 18[b] ה' ובשבת שרי וכ' since it is allowed on the Sabbath, it is also allowed on Yom Kippur. Ib. ומי אית ליה לרבא ה' does Raba adopt the principle of *hoïl* (because something is permitted in one case, the permission

**הוֹגֶן** m. *border, rim*, v. אוֹגֶן.

**הוֹגָן,** only in fem. הוּגֶנֶת (=מְחוּגֶנֶת, v. חָגַן; cmp. הוֹגֶן) *befitting, corresponding to; well-regulated.* Yeb. XII, 6 (106[b]) עצה הה' לו an advice befitting his case. Gitt. VIII, 5 (79[b]) לשום מלכות שאינה ה' (Mish. אהרת) in the name of a government not corresponding (to the country in which the document was written, or not recognized in the country). Kidd. 70[a] אשה שאינה ה' לו a wife beneath the social standing of her husband (eventually degrading the priestly status of the issue); Y. Gitt. I, 43[c] bot.; a. fr.—*Pl.* (from חָגַן, v. חָגַן) חֲגוּגוֹת. Snh. 93[a] ה' לכהונה fit to be married by priests.

**הוֹגָנָא, הוֹגְנָא** m. (חגן, v. preced. wds.; v. meanings of Arab. stem haǧan in Fl. to Levy Targ. Dict. I, 423[a]) *young camel*, or *dromedary*. *Pl.* הוֹגְנֵי, הוֹגְנִין. Targ. Is. LX, 6 (ed. Lag. תגרי, h. text בכרי). Targ. II Chr. IX, 1.—Y. Ḥag. II, beg. 77[a]. Snh. 52[a] (prov.) . . . נפישין משכי דה' many old camels are laden with the hides of the young ones (many old men survive the young).

**הוֹגנוֹס'**, v. הוּגְנִיס'.

**הוֹגְנִין, הוֹגְנִים**, v. הוּגִין.

**הוֹגניסיס, הוֹגְנִיסִיס**, Gen. R. s. 100, v. גִּינְיסָא.

**הוּגְנֶס** m., pl. הוּגְנֶסִין (εὐγενής, v. אבגינוס) *of noble birth.* Gen. R. s. 48 הוגנסין . . הוגנין Ar. (ed. ב"א גדולים מהוגנין . . .).

**הוֹגרס, הוֹגְרֵס**, v. הוּגְרֵס.

**הוֹד** m. (b. h.) *distinction, pride, majesty.* Ex. R. s. 47 קרני ה' the rays of majesty (from Moses' face). Y. Yeb. II, 3[d] (play on לְהַדְּפָה, II Kings IV, 27) he placed his hand בהודו שביופיה וכ' on the most distinctive of her charms, &c.

**הוֹדָיָה, הוֹדָאָה** f. (ודי) 1) *confession, admission.* Shebu. VI, 1 הה' בשוה וכ' the amount admitted to be due must be at least one P'rutah. B. Mets. 3[b], a. fr. הוֹדָאַת בעל דין וכ' the admission of indebtedness by the defendant is worth as much as a hundred witnesses; a. fr.—2) *confession before the Lord, thanksgiving.* Sot. IX, 10 (47[a]) הוֹדָיַת המעשר (Mish. הוֹדָיוֹת, pl.) the confession to be recited on having given away the third year's tithes (Deut. XXVI, 12 sq.); ib. 47[b] הוֹדָאַת; Maas. Sh. V, 15 (Mish. ed. הודיות). Gen. R. s. 71 Leah seized פלך ה' the shuttle of confession (made gratitude her duty, Gen. XXIX, 35); בעלי ה' men of confession (ready to admit their wrong or to thank the Lord); Midr. Sam. ch. XXVIII.—Ber. IV, 2 (28[b]) אני נותן ה' וכ' I offer thanks for my lot (being permitted to teach). Y. ib. I, 3[d] top ה' ושבח וכ' thanks and praise are due to &c.; a. fr.—3) *Hodaah, the first of the last three sections of the Prayer of Benedictions* (תפלה), so named from the words *Modim* &c. Ber. 34[a] בה' תחלה וכ' in reciting the Hodaah one must bend at the beginning &c. Ib.[b] בה' ובה' של הלל on reading the Hodaah or the thanksgiving in *Hallel* (הוֹדוּ). Ib. ה' דבה"מ the thanksgiving in the grace after meal (נוֹדֶה לְךָ וכ'). Y. Taan. II, 65[c] bot. הודיריה.—*Pl.* הוֹדָאוֹת, הוֹדָיוֹת. Taan. 6[b] ברוך רוב הה' blessed be He to whom a multitude of thanks is due; אל הה' the Power to whom (all) thanksgivings are due; Y. Ber. I, 3[d] top; a. fr.—Y. Taan. III, 66[d] bot. פר של ה' the bullock over which the confessions are uttered.—Esp. *Hodâaoth, proceedings resting on evidences of the defendant's admission of his indebtedness.* Snh. 2[b]; B. Kam. 84[b]; a. e.; cmp. אוֹדְיָתָא.

**הוֹדָאָה** ch. (preced.) *confession of guilt.* Targ. Josh. VII, 19 (ed. Lag. אוֹדָאָה).

**הוֹדְאָה,** Sifra Sh'mini Par. 3, ch. V, a corrupt Var. lect. for הֲדָרְיָא, which came into the text; v. הֲדָרְיָא.

**הוֹדוּ** I pr. n. (b. h. הֹדּוּ) *India.* Targ. Zeph. III, 10 (h. text כּוּשׁ); v. חִנְדְּרָא.—Esth. R. to I, 1; Meg. 11[a]; a. e.

**הוֹדוּ** II (ידה) *hodu* (*thank ye* the Lord), a section of Hallel. Succ. III, 9; a. e.

**הוֹדְיָא,** v. הֲדָרְיָא.

**הוֹדְיָה, הוֹדְיָת,** v. הוֹדָאָה.

**הוֹדַע,** *Af.* of יְדַע; v. also יְדַע.

**הוֹדְרָא** m. (הדר) *trimmed (and thin) beam for ornament*, opp. כשורא a supporting joist.—*Pl.* הוֹדְרֵי. B. Bath. 3[b] שרגי לבני והדרי ה' וכ' (v. Rabb. D. S. a. l. note) if the officers of the congregation have had the bricks (for the new Synagogue) piled up, the beams trimmed &c. Ib. 6[a] אחזיק להוֹדְרֵי וכ' if one has acquired, by the law of limitation, the right of laying beams in the neighbor's wall, he has not the right of laying joists. [For transpos. of ד a. ר, cmp. מְדָרָא.]

**הוֹדְרָנָא** m. (הדר) *circle*, only in הַדַּר ה' *all-around.* Pes. 76[a] סולת דה' הוֹדְרָנֵיהּ (missing in Ms. M., v. Rabb. D. S. a. l.) the flour around it. Sabb. 77[b] לאפוקי הדר הוי' (Ms. M. ה' הדרנא; in ed. הדר left out, v. marg. note a. Rabb. D. S. a. l.) to exclude what is required for rubbing all around the sore.

**הַוָּה** f. (b. h.; הוי, v. Pi.) [*change,*] *misfortune.*—*Pl.* הַוּוֹת. Num. R. s. 12 (expl. מְהֻבָּר הוות, Ps. XCI, 3) מהבר שמביא ה' בעולם from the word which produces misfortunes &c.; Midr. Till. to Ps. l. c. שמביא הַוָּה לעולם (insert מדבר).

**הַוָּת*** pr. n. pl. *Hevah.* Y. Yeb. III, 5[a] top R. Ḥ. דמן ה' of Ḥ.; (Gitt. 86[b] הונא or הוגא, Var. חִרְפָּא).

**הָוָה,** v. הֲוִי.

**הָוֵי** *ah!*, v. הָא.

**הוֹחֲרָא,** v. אוֹחֲרָא.

**הָוֵי** only in ה' דה', *he who.* Targ. Prov. XVI, 19, a. fr. (in Targ. Prov.) ed. Lag. (Ms. הוֹן, v. הָן; ed. Wil. הוא).

**הַוָּיָה,** v. הַוָּיָה.

**הַוְוִינָא,** v. הַוְנָא.

**הָוְוִינָן, הָוְוִינָא**=חֲוִי, v. חֲוֵי.

**הָווכְרִיא**, misread by Mus. for הוֹבָרְיָא q. v.

**הָוָנָא**, v. הֲוָנָא.

**הָוּעְדָה**, Y. B. Kam. IV, 4[b] top בה׳, read בהוּעְדָה, v. עִוד.

**הָוּתִיאוֹס**, v. אֶוְותִיאוֹס.

**הָוּזְמָא**, v. הִיזְמָא.

**הָוּטְבָא (הֲוִטְבָא)**, v. חוֹטְבָא.

**הָוּטַלֵּס**, v. חֶטַלֵּיס.

**הָוֵי** (b. h.) *woe!, ah!* Ex. R. s. 24, beg. (ref. to Deut. XXXII, 6) כלומר ה׳ (ה)לירי׳ וכ׳ as if saying, Woe, unto &c.—Y. Snh. X, 29[b] bot., v. הָא; a. fr.

**הֲוָה, הֲוָת, הָוֵי** (b. h.) *to exist; to be, become; to occur, come to pass.*—With part. מביט ה׳ *he looked;* ה׳ אומר *he said*, freq. *used to say.* Gen. R. s. 1, beg. אני ה׳ חקב״ה מביט וכ׳ הֲוִיתִי וכ׳ I was the implement &c. Ib. ה׳ ללמוד ולא כלום became a nothing; a. v. fr.—Apocopate forms: יְהֵא, יְהֵי, תְּהֵי, תְּהֵא, אֶהֱא, אֶהֱי; אהא בשלום אני וכ׳ (יְהָוֹו=), יְהוֹ (תְּהָוֹו=), תְּהוֹ (Yoma 66[b]). (Tosef. ib. IV (III), 14 נְהֶוֶה) may I and you be as well; Y. ib. VI, 43[c] bot. כן תהו וכ׳ so may ye be well. B. Mets. 35[a] תהא במאמינו let this be (speak of a case) when he accepts his opponent's statement; a. v. fr.—Part. הָוֶה, הָוָה 1) *frequent, usual.* Sabb. VI, 6 דברו חכמים בה׳ the scholars (in using the words 'Arabian women') speak of the ordinary custom (not to the exclusion of other people); a. fr.—2) *existing, enduring.* Pesik. R. s. 11, end הם הוֹוִים ודומים [לחקב״ה] they shall be existing for themselves (not merely as an attachment) and resembling [the Lord]; ib. אף הם הווים אש וכ׳ they, too, shall endure as a consuming fire.—Cant. R. to II, 13 ענוות ירבה ויוקר הווה (read תרבה) poverty shall increase, and prices remain high (different in Snh. 97[a] a. Sot. 49[b], v. אָמַר II). *Imper.* הֱוֵי, הֲוֵא; pl. הֱווּ. Ab. I, 4. Ib. II, 3; a. fr.—הֱוֵי אוֹמֵר, also elliptically הֱוֵי *say*, i. e. *you must admit, this proves, that is meant by saying.* Taan. 2[a] which is the service of the heart? ה׳ אומר זו תפלה you must admit, it is prayer. Tosef. Nidd. I, 6 ה׳ לא אמרום וכ׳ that is to say, the scholars have spoken &c. Cant. R. to I, 6 ה׳ כרמי שלי וכ׳ this is meant by 'my vineyard &c.'—Y. Shebu. VII, 38[c] top הווי לא צורכה וכ׳ it is evident that it would not have been necessary &c.; a. fr.

*Pi.* הִוָּה, הַוָּיָה (v. חַוָּיָה 1) 1) *to change one's legal status, to dispose of.* Keth. 40[b] (ref. to תהיה Deut. XXII, 19) במְהַוָּה עצמה וכ׳ the text speaks of a woman who can dispose of herself.—2) *to produce, make.* Kidd. 58[a] (ref. to והיית, Deut. VII, 26) כל שאתה מְהַוֶּיהָ הימנה whatever thou makest out of it; Tem. 30[b] מְהַוֶּיהָ מימנה; a. e.

**הֲוָת, הֲוָא, הֲוֵי**, fut. יְהֵוֵי, יְהֵא, יְהֵי ch. 1) same. Targ. Gen. I, 3; a. v. fr.—Koh. R. to IX, 10 הוא הוה גלי he emigrated, v. גְּלֵי. Ib. לא הֲוֵינָא גלי did I not emigrate?—Ib. ויהוי (read דיהוי) מה דהוי and come what may. Ber. 3[a] (in Hebr. diction) ג׳ משמרות הוי וכ׳ the night consists of three watches. Ib.[b] תרי נשפי הוו there are two נשף (twilights); a. v. fr.—Y. Maasr. IV, end, 51[c] חַוּון מפקדין וכ׳ (=תֶּהֱוּון, or read: חַוּון) give orders to your wives &c., דיהוון מרימין וכ׳ that they (the laborers) should &c.—B. Bath. 73[b], a. fr. הוה אזלינן it happened that we &c.—Kidd. 31[b] מרבינתיה הואי (=הֲוָאִית) she was his foster-mother. Ned. 50[a] אי הואי לי (Rashi הווי) if I become wealthy. Y. Shek. V, 49[b] top אית הוה סבין וכ׳ (Bab. ed. אית, corr. acc.) there used to be old men &c.; Y. Peah VIII, 21[b] אית הוו.—Imper. הֱוֵי, v. preced. Ib. זיל הווי בי רב go and stay at college; a. fr.—In Palest. dialect רֵא, יְהֵא=יֵיא. Y. Taan. IV, 68[c] top ייא שלמא וכ׳ peace be with the hand &c.; a. fr.—V. יְהָבָא, יֵיאבָךְ.—2) *to dwell upon, discuss*, v. infra.

*Pa.* הַוֵּי, הַוּוִי, הַוָּא 1) *to produce.* Y. Taan. III, 66[d] bot. דהוות (not דהוית) וכ׳ where the ground used to produce &c.; Midr. Till. to Ps. CXXVI דַּהֲוָה; v. זְוִיר.—2) (also Peel) with ב or על *to dwell upon, to discuss, argue, oppose*, cmp. קים. Y. R. Hash. I, 57[a] top הווי אינון הַוּוִי על דב״ה they were discussing the question on the basis of Beth-Hillel's opinion (differing as to the application of B. H.'s principle). Keth. 72[b] הווי בה ר׳ פפא R. P. (when that subject was up) raised the question.—Usu. והוינן בה ות׳ עלה on its being brought up at college we raised the point. Ber. 45[b]. Gitt. 4[b]; a. fr.—Naz. 16[b] וכולה כדה׳ בהאליבא ד׳ and all this must be understood, in accordance with what we have discussed (ib. 5[a] sq.), in the sense of &c.—Kidd. 50[b], a. fr. מאי הַוֵי עלה what have they decided upon it?, what is the result?—[Nidd. 66[a] נתהוו...תהוו, v. תְּהָא.]

**הֲוָיָה, הֲוָיוּת, הֲוָיָת**, f. (preced.) 1) *existence, status, condition, stability.* Ab. Zar. 54[b] (ref. to תהיה, Lev. XXV, 12) בהֲוָיָיתָהּ תהא it shall remain in its status. Y. Ber. II, 4[d] bot. (ref. to והיו, Deut. VI, 6) כדרך הֲוָיָיתָן יהו they shall remain (be read) in the order in which they stand. Y. Shek. IV, 48[b] top שתחא ה׳ בקודש that it must retain its sacred character. Cant. R. to VI, 4 (ref. to והיו, Num. VII, 5) נתן להם ה׳ he gave them stability; Num. R. s. 12, end ניתן להם ה׳ (read נתנה). M. Kat. 15[a] חויה the use of the word היה in the Biblical text; Men. 28[a]; a. e.—Esp. (with ref. to והיתה לאיש, Deut. XXIV, 2, v. הֲיָה *Pi.*) *legal status of marriage*, Kidd. 5[a] מקיש ה׳ ליציאה וכ׳ the text puts entrance into marriage on an equality with going out (divorce), as divorce takes place by means of a deed, so may marriage be contracted &c. Yeb. 13[b] (ref. to לא תהיה, Deut. XXV, 5) לא תהיה בה ה׳ לזר she shall have no legal status with another man; Y. ib. I, 2[c] bot. לא תחא לח ה׳ וכ׳ (not יהא); a. fr.—*Pl.* הֲוָיוֹת, הֲוָוֹי׳. Keth. 46[b], a. e. אירתקוש ה׳ לחדדי the various modes of entrance into marriage correspond to each other.—2) הַוָּי, or הַוָּיָה (v. preced. *Pa.*) *discussion, argument.* Y. Maasr. II, 49[d] bot. הוו׳ דר׳ בנא the result of a discussion stated by R. M.—*Pl.* הַוָּיוֹת or הַוָּי׳. Succ. 28[a] ה׳ דאביי וכ׳ (Ms. M. sing.) arguments raised by A. &c.; B. Bath. 134[a] (Ms. H. sing., Ms. R. הַוָּיֵי; v. Rabb. D. S. a. l. note 40).

חוֹן I *he*, v. הֵן. [בְּחוֹן, לָחוֹן, v. הוּא ch.] [Targ. Y. II Gen. XIV, 5 בְּחוֹן, taking בָּהֶם=בְּהֵם; Y. I חֲמָתָא.]

חוֹן II m. (b.h.; contr. of חָוּוֹן; חוּיה; cmp. Gr. οὐσία) 1) *possession, wealth.* Y. Peah I, 15$^{d}$ top (ref. to Prov. III, 9) בין שיש לך ה' וכ' whether or not thou art wealthy; Pesik. R. s. 23—24; a. e.—Ib. s. 25 (interpreting מהונך, Prov. l. c.) ממה שחננך from whatever He has graced thee with; Pesik. Asser, p. 97$^{a}$; a. e—2) *natural condition, nature; faculty; health, sanity.* Pesik. R. l. c. כבד....שאם...נוי וכ' honor the Lord with thy nature; if thou art handsome &c. Ib. (another interpretation) מהוֹנֶךָ וכ' (pl.) while thou art in possession of thy powers (health); honor thy physician &c.; Ib. בקולך . . . with thy voice; Pesik. l. c.; a. fr.—Pesik. R. l. c. עד שהונו עליו while his mind was sound. Gen. R. s. 78 (interpret. לאטי, Gen. XXXIII, 14) לְהוֹנִי לְהוני אני מהלך I shall walk suitably to my condition (at my ease, slowly). Lam. R. to I, 13 לְהוֹנֵךְ לה' come to thy senses (be not rash)!

חָוִר, חָוָנָא, חוֹן, חֵוֶן ch. same. Targ. Prov. XXXI, 5 (h. text מִחֻקַּק) *proper conduct.* Ib. XXVIII, 16 ed. Lag. (oth. ed. חַוְרָנָא, h. text תבונות). Ib. V, 19 חוונא ed. Lag. (ed. Wil. חַדְרָנָא).—Pesik. Asser, p. 97$^{a}$ (ref. to מהונך, Prov. III, 9, v. preced.) עבוד בחַוָנָךְ עד וכ' (or בחוֹנָךְ) do (good) while in thy senses, ere thou be unable to do through the loss of thy senses; Tanḥ. R'eh 12; a. e.—Lev. R. s. 34 (play on האביון) אהן מסכינא הב חַוְנָךְ מיניה here is this poor man, give; thy nature is the same as his; Ruth R. to II, 19 האביון חַוְנָךְ ביה.

חוּנָא pr. n. m. *Huna* (in Y. also חונא, חונה, חוּנה) 1) Rab Huna, disciple of Rab. Keth. 106$^{a}$ מיתיבתא דר' ה' the college of R. H.—Gitt. 59$^{b}$. Y. B. Kam. X, end, 7$^{c}$; Y. Shebu. VI, end, 37$^{b}$; a. v. fr.—2) R. H., an Amora of the fourth gener. Y. Peah III, 17$^{d}$ bot. (ח').—3) R. H. Rabbah (Roba) of Sepphoris. Y. Ber. IV, end, 8$^{c}$; Y. R. Hash. IV, end, 59$^{d}$. Gen. R. s. 8; a. e.—Yoma 77$^{b}$; Ḥull. 51$^{a}$ ר' ה' צפוראה (prob. the same).—4) *Mar Huna, Resh Galutha.* Y. Kil. IX, 32$^{b}$ (read מר for רב). [Ib. bot., strike out רישׁ גל', v. M. Kat. 25$^{a}$]; a. others. V. Fr. M'bo, p. 73$^{a}$, sq. [חונא, Gitt. 86$^{b}$, v. חֲוָא.]

חוּנָיָה, חוּנָאָה f. (=אוּנָאָה; ינה) *oppression, wrong.* Sifra B'har ch. III, Par. 3 חניית מימון ... חניית דברים, read חוּנָיַת.—Esp. (law) *imposition, fraudulent representation; redress in case of overreaching*, v. אוּנָאָה. B. Mets. IV, 6 Y. ed. (Mish. IV, 7 או' התיניה וכ' the overreaching, to be actionable, must be at least four M'ah &c. Y. Keth. XI, 34$^{c}$ top אין למקח ה' וכ' against purchase there is no claim for overreaching, i. e. the purchase itself is not invalidated. Y. B. Mets. IV, 9$^{d}$ top עצמה ה' the actual amount overcharged. Ib. חוּנָיָתוֹ the amount with which he was overcharged. Sifra l. c. יש ה' legal redress can be claimed; a. v. fr.—*Pl.* חוּנָיוֹת, v. אוּנָאָה.

חונגמוס, v. אגרטוס.

חוּנְגָרָאֵי, pl. חוּנְגָרָאֵי m. (v. הַגְרָה) *inhabitants of Hagra.* Targ. Ps. LXXXIII, 7. Targ. I Chr. V, 10; a. e.

חַוְרָנָא, v. חַוָנָא.

חוֹרְכִיח m. (יכח) *evidence, precedent, rule.* Y. Dem. II, 22$^{c}$ top; ib. III, 23$^{c}$ this one day has become ה' לכל הימים a precedent by which to judge all other days. Y. Nidd. II, 50$^{a}$ top חוֹרְכִיתָהּ קיים her evidence (the cloth with which she examined herself) exists; Bab. ib. 16$^{b}$ מוֹרְכִיתָהּ.

חוּל (cmp. הלל) *to be merry.*—*Polel* חוֹלֵל *to deride, laugh at* (cmp. שָׂחַק). Pesik. Aḥăré, p. 169$^{a}$ (ref. to Koh. II, 2) מה"ד חוֹלֲלוֹתִים . . . אמר שלמה שלשה Solomon said, Three things which Divine Justice scorned (and prohibited)—I laughed at them; Tanḥ. Aḥăré 1 (read: ששחקה, a. חוללתים); Y. Snh. II, 20$^{c}$ top חיללתים (corr. acc.); Koh. R. to II, 2 (read: שלמה for שמואל, a. חוללתים for תם . . .).

חוּלְיָא (interj.) *hulya!*, sailor's cry. Pes. 112$^{b}$, v. חַיְיָא.

חוֹלָכָה f. (הָלַךְ *Hif.*) 1) *leading, carrying.* Yoma 27$^{a}$ חוֹלָכַת אבריים וכ' the carrying of the portions of the sacrifice to the altar ascent. Zeb. 14$^{a}$ שלא ברגל לא ה' carrying without moving the feet (handing over without walking from the spot) is not called *holakhah.* Ib. 15$^{a}$ זוטרתי ה' immediate sprinkling from a slaughtering place near the altar, opp. רבתי ה' actual carrying.—שליח לה' a delegate sent by the husband to deliver the letter of divorce, opp. שליח לקבלה a delegate authorized by the wife to receive &c. Gitt. 62$^{b}$; a. fr.—[2) *drawing the slaughterer's knife in a forward direction*, v. הֲבָאָה.]

חוֹלֲלָה f. (b. h. חוללות *confusion;* חלל, cmp. חלל, חַלְחוֹלִית, חוּלְחֻלְתָּא) [*creating confusion,*] *intrigue, schemes.* Koh. R. to II, 12 ה' של מלכות the diplomatic schemes of the (Roman) government (cmp. Targ. a. l., I, 17, a. e.) Ib. ה' של מינות the intrigues of the heretics.—*Pl.* חוֹלֲלוֹת. Lev. R. s. 17 (ib. s. 20 חלחלירות), v. חַלְחוֹלִית; Midr. Till. to Ps. V, 6.

חוּמְדְּהוֹם, v. אוּמְדָּא.

חוּמוֹנְיָא f. (ὁμόνοια) *concord, union*, opp. מחלוקת. Lam. R. introd. (R. Alexandri 1) נעשו כולן ה' all of them (formerly divided into factions) became unanimous (Mekh. Yithro, Baḥod., s. 1 חושוו לב אחד; Lev. R. s. 9 חניירה אחת). [Lam. R. l. c. (Zibdi b. Levi 1) אחת ה'; Yalk. Ps. 795 חומני, read: חֲגְמוֹנְיָא.]

חוּמָם *to become defective*, v. מוּם.

חוּמַנְיָא, חֵי' pr. n. pl. *Humania*, [*Hymenia*, v. Neub. Géogr. p. 367, below Ctesiphon], a town in Babylonia hostile to Jews. Kidd. 72$^{a}$. Ib.$^{b}$; Yeb. 16$^{b}$ כגון ה' וכ' as hostile as H. against Pum Nahăra. [Ar. ed. Koh. הרמוניא, Ms. O., quoted in Neub. l. c. הרמניא.] [Yalk. Ps. 795 חומני, v. חֲגְמוֹנְיָא.]

חֲמוֹנוּת, v. חֲמוֹנוּת.

חוֹמֶר, v. חוֹמֶר.

out of the house, opp. הכנסה, carrying in. Ib. תנא הכנסה נמי ה' וכ' the teacher of the Mishnah calls the carrying in, too, *hotsaah* (Mish. יְצִיאָה), *transfer*. Ib. כל עקורת ... ה' וכ' any removal of an object from its place is implied in the term *hotsaah*. Y. ib. I, 2[b]; a. fr.—2) *bringing forth, sprouting*. Y. Shebi. V, 35[d] bot. מהוצאת עלין from the time that the leaves come forth.—3) נפש ה' *the escape of life, last dying movement*. Ḥull. 38[a].—4) *the time consumed by the laborer to go out to the field*. Gen. R. s. 72 מְשָׁל בעה"ב ה' the time for going out to the place of labor is included in the working hours belonging to the employer (B. Mets. 83[b], a. e. יציאה).—5) *expenditure, outlay, cost; marketing*. Y. Peah IV, beg. 18[a] משל ה' בעה"ב the cost (of cutting the fruits of the tree) must be borne by the owner (and not by the poor). Y. Shek. I, end, 46[b] דרכים ה' expense for keeping the roads in repair. Keth. 80[a] אם הי' שבח יתר על הה' if the income from the improvement exceeds the outlay. Sabb. 117[b] שבת ה' the marketing for the Sabbath; a. fr.—*Pl.* הוֹצָאוֹת. Keth. VIII, 5 חמוציא ה' על וכ' if one spends money for improving his wife's estate. Num. R. s. 14, end כמה ה' יוצאות וכ' how large the expenses are for the royal table; a. fr.

**הוּצָל** pr. n. pl. *Hutsal*, 1) an old fortress in Palestine. Sabb. 92[a], sq. (?) Meg. 5[b], also called ה' דבירת בנימין, or דבי בנימין (v. Rabb. D. S. a. l., a. Neub. Géogr. p. 152).—2) H. in Babylonia. Ib. 29[a]. Yoma 52[a], sq. Kerith. 13[b]; a. fr. (v. Berl. Beitr. z. Geogr. p. 32).

**הוֹצֵן** m. (cmp. חוּץ II a. חוּצָא), only in pl. constr. הוֹצְנֵי פשתן (*hard*) *flax-stalks* before they are prepared for spinning, opp. אֲנִיצֵי, v. אָנִיץ. Tosef. Succ. I, 5; Succ. 12[b]; Y. ib. I, 52[b] bot. V. הוֹשֶׁן.—Tosef. Maasr. III, 8 ה' תלתן (Var. אוצני) read: ה' stalks of fenugrec.

**הוֹקָעָה** f. (יקע *Hif.*) *making an abomination, exposure; hanging*. Snh. 34[b] מניין לה' וכ' how do we know that *hokaah* (Num. XXV, 4) means hanging?

**הוֹר** or **הוֹרֶה** m. (b. h. in pl.; ירה) *teacher, father*. Deut. R. s. 1 (play on הָהָר הזה, Deut. II, 3) הורו זה וכ' this his *hor*, that is his father.—*Pl.* הוֹרִים. Gen. R. s. 68; Yalk. Ps. 878, v. מַצַּבְדָּנָא. Pesik. R. s. 23—24 הוריו his parents. Pirké d'R. El. ch. XXXII אהבתו חולכת אחר הוריו his love follows (is given to) his parents. Gen. R. s. 76; a. fr.

**הוֹרָאָה**, v. הוֹרָיָה.

**הוֹרָא**, v. חוּרְיָא.

**הוֹרָדָה** f. (יָרַד) *leading down, letting down; descent*. Y. Sot. IX, 24[a] top משעת ה' from the moment the calf is led down (Deut. XXI, 4). Midd. IV, 7 בית הוֹרָדַת המים (Talm. ed. הוֹרְדוֹת pl.) an enclosure in the Temple serving as a spout for the rain water.

**הוֹרְדוֹס, הוֹרוֹדוֹס** pr. n. m. *Herod*, the Idumean, King of Judæa. B. Bath. 3[b]. Ib. 4[a], a. e. בנין ה', v. בְּנָיָן. Lev. R. s. 35; Taan. 23[a]; a. fr.

**הונדקס** pr. n. m. Y. Sabb. XVI, 15[d] top מתניתא דר' ה', prob. a corruption for יוסה, v. Mishn. a. l. [The entire passage seems to be corrupt, v. Bab. ib. 117[b], sq.]

**הוֹנָיָה**, v. הוֹנָאָה.

**הוֹנֵיקִי**, v. אוֹנֵירִקִי.

**הוֹנִים**, v. אֲנִקְטֵמִין.

**הוֹפָיָא**, v. אוֹפְיָא a. חוּפְיָא.

**הוֹפְכָא** m. (הפך) *perverseness*. Targ. Prov. II, 14.

**הוֹפָעָה** f. (יפע) *the appearance* (of Deity), the use of the verb הוֹפִיעַ. Midr. Till. to Ps. XIV.—*Pl.* הוֹפָעוֹת. Sifré Deut. 343; Yalk. Ps. 759. Snh. 92[a] הופעות (corr. acc.); Ber. 33[a] Ms. F. (ed. נקמות, v. Rabb. D. S. a. l. note 40).

**הוֹפָעוּתָא** ch. same. Targ. Jud. V, 4 (ed. Lag. הוֹפָעַת).

**הוֹפָעָתָא, הופעות**, v. preced. wds.

**הוֹפקנת**, Targ. Prov. XXV, 16, correct (with Bxt.): סוּפְקָנָא, v. סוּפְקָנָךְ.

**חוּץ** I *fastened*, pl. חוּצִין, v. אוץ.

**חוּץ** II m., pl. **חוֹצִין** (v. next w.) *palm-leaves*. Y. Sabb. VII, 10[c] top he who beats סיב ה' וכ' bast, palm leaves or papyrus. Ib. XVIII, 11[b] top; Bab. ib. 78[b]; Tosef. ib. VIII (IX), 10. [Succ. 12[b]; 15[a] סככה בה' Ms. M., ed. חֵיצִין, v. חֵץ.]

**חוּצָא** I m. (חוץ; cmp. חוּץ, חוֹץ) 1) (adj.) *prickly*. B. Kam. 80[a] שרצא ה' Ms. M. (ed. חרצא) a prickly creeping animal, v. חַרְזָא.—2) *the long and thin foliage of a palm-branch spreading from the stem*. Succ. 32[a] a *Lulab* דסלדין בחד ה' which spreads its foliage on one side only.—*Pl.* חוּצֵי. B. Kam. 96[a] if one stole a palm-branch and tore it into leaves. Yoma 78[b] בדה' ועבדינהו ה' in shoes made of &c.—3) *prickly shrubbery used as fence, hedge*. B. Kam. 92[a] (prov.) בהדי ה' לקו כרבא with the shrub the cabbage is smitten (the good suffer with the bad). Ned. 49[b] אכיל בה' ate with a thorn (as a fork). Ib. 91[b] פרטיה ... לה' וכ' the lover parted the hedge and ran off. B. Bath. 4[a] דנהיגי בה' ודפנא where it is customary to make fences with shrubbery or bay-trees.—Ib.[b] לית ה' ליה וכ' where they use hedges for fences, the exclusive ownership of one neighbor can only be secured by a deed.—*Pl.* חוּצֵי. Ib.

**חוּצָא** II pr. n. pl. *Hutsa*. Y. Ned. IX, 42[c] יהודה איש ה'; v., however, חוּצָל.

**חוֹצָאָה** f. (יָצִיאָה, v. יצא) 1) *carrying out*. B. Kam. 30[a] שעת חוֹצָאַת זבלים the season for carrying out dung; a. fr.—חוֹצָאַת חמת *funeral escort*. Meg. 3[b]; a. e.—Esp. (with ref. to Sabbath law) *carrying out of the house*, in gen. *transferring an object from one territory to another* (from private to public ground a. vice versa, v. חֲשׁוּת). Sabb. 2[b] שתים דה' two forbidden acts in taking

**הוֹרָה** I f. *conception*, v. הוֹרַת.

**הוֹרָה** II f. (b. h.; v. הוֹרֶה) [*mother*,] (homiletically) *teaching*. Cant. R. to III, 4 (interpret. תדר הוֹרָתִי, ib.) זה אה״מ . . בהוריריה that means the Tabernacle, for from there issued the obligation of Israel to abide by legal decisions; Lev. R. s. 1; Cant. R. to II, 3, v. next w.

**הוֹרָאָה, הוֹרָיָה, הוֹרָיַת** f. (ירה, *Hif.*) *decision, instruction; teacher's* or *judge's office*. Y. Ber. IV, 8c top *Moriah* שמשם ה׳ וכ׳ because instruction goes forth &c.; Taan. 16a יצאה . . . הוראה (not יצא); Gen. R. s. 55; Pesik. R. s. 40.—Cant. R. to III, 4, a. e., v. preced.—Y. Shebi. VI, 36c top אין הוֹרָאָתוֹ הוריריה his decision is not binding. Kerith. 13b לא סגי ליה בלא ה׳ he could not help giving a practical decision (cases constantly coming before him). Y. Sot. VIII, 22d bot. ואסור בה׳ and (he who drinks it) is forbidden to give a decision. Hor. I, 1 ראוי לה׳ authorized to teach; a. v. fr.—הוֹרַאת שעה (הוֹרָיַת) *a decision under an emergency, a special dispensation* (not to be taken as a precedent), opp. ה׳ לדורות. Yoma 69b; a. fr.—מוֹרֵה ה׳ *an authorized teacher, judge*. Pes. 3b; a. fr.—*Pl.* הוֹרָיוֹת, הוֹרָאוֹת. Y. Naz. IV, end, 53c עד שתורה ה׳ בישראל before being appointed a teacher in Israel. Hor. I, 5 (5a) הוריות ב״ד (Mish. ed. הוֹרָיַת); a. fr.—*Horayoth* (*Horaoth*), name of a treatise of Mishnah, Tosefta, Talmud Babli a. Y'rushalmi, on liability for erroneous decisions.

**הורכינוס, הורכיונוס,** Tosef. Gitt. VIII (VI), 3, read with ed. Zuck. הִירַפַּרְכִיוּת.

**הוֹרְכִּינוֹס,** v. הַרְפִּינָס.

**הוֹרְמִיז** pr. n. 1) *Ormuzd* (Ahuramazda), the good principle in the Zendavesta. Snh. 39a, v. אֲהוּרְמִין.—[B. Bath. 73a bot., v. next w.].—2) a gentile (Persian) proper noun, v. בָּהַק. Gitt. 11a.—3) אירפרא ה׳, v. אִירְפָּרָא.—4) ה׳ ארדשיר pr. n. pl. *Hormiz*(*Ormuzd*)-*Ardjir*, prob. identical with Ardjir, v. אַרְדְּשִׁיר. B. Bath. 52a.

**הוֹרְמִין** m. *Hormin*, name of a demon, cmp. אֲהוּרְמִין. B. Bath. 73a bot. ה׳ בר לילית (Ar. a. Ms. H. a. Var. in comment. הורמיז).

**הוֹרְמִינִי,** v. הַרְמִינִי.

**הוֹרְקְנוֹס** pr. n. m. *Hyrcan*, 1) a Maccabean prince and High-priest, brother to Aristobule. B. Kam. 82b; Sot. 49b.—2) father of R. Eliezer. Ab. II, 8; a. fr.—3) son of R. Eliezer. Snh. 68a.

**הוֹרָת** or **הוֹרָת** f. (denom. of Hofal of הָרָה) *conception, being conceived*. Snh. 58a, a. fr. הוֹרָתוֹ שלא בקדושה he was conceived in an unhallowed condition (when his mother was a gentile). Ex. R. s. 1 הוֹרָתָהּ בדרך she was conceived on the road. Ib. מה הוֹרָתָהּ שלא בצער as she conceived without pain; a. fr.

**הוֹשָׁטָה** f. (יָשַׁט) *reaching over, handing over*, opp. הוֹלָכָה q. v.—Y. Sabb. VII, 10d ולמה לא תנינן ה׳ עמהון why is not reaching an object over (from one territory to another) counted among the labors forbidden on the Sabbath? Zeb. 14a כדי הוֹשָׁטַת ידו as far as one may reach over with his hand (without moving from his place).

**הוֹשֶׁן** m., only in pl. constr. הוֹשְׁנֵי פשתן *flax-stalks* in an intermediate station of preparation, contrad. to הוֹצְנֵי a. אֲנִירֵי (v. אָנִיר a. הוֹצֶן). Succ. 12b בה׳ פ׳ אירני יודע Ms. M. (v. Rabb. D. S. a. l.) if one covered the Succah with *hosh'neh* . . ., I do not know (whether or not the Succah is *kasher*). Ib. פשתן עצמן א״י מהן וה׳ Ms. M. (v. Rabb. D. S. a. l.) nor do I know what *hosh'ne* . . . are (in which stage they are called so).

**הוֹשָׁעָה** f. (יָשַׁע) *relief, delivery*. Yalk. Num. 725.

**הוֹשַׁעְיָה, הוֹשַׁעְיָא** pr. n. m. *Hoshaya* (in Bab. אוֹשַׁעְיָא, q. v.) 1) R. H. the Elder (רַבָּה). Y. Kidd. I, 60a bot.; Y. Keth. IX, 32d, sq. אבי המשנה the author of the Mishnah (Tosefta); a. fr.—2) several Amoraim by that name. Y. Ter. VIII, 45c. Y. Bets. I, 60c bot.; a. fr. V. Frank. M'bo p. 74a, sq.

**הוֹשַׁעְנָא** f. (=הוֹשַׁע־נָא=הוֹשִׁיעָה נָא) [*help, I pray*,] *Hosanna*, name of parts of, or the entire, festive wreath (*Lulab*) carried in procession on the Feast of Booths. Succ. 30b ה׳ דאוונכרי וכ׳ the traders' own H. (myrtles). Ib., sq. מעיקרא . . . והשתא ה׳ before its use was designated it was called *asa* and now it is called H.—Ib. 37a כי גדליתו ה׳ when ye tie the festive wreath; a. fr.—Targ. II Esth. III, 8.—Esp. *the separate branches of the willow tree carried in procession on the last day of Succoth*, whence יומא דה׳, יום ה׳ *the seventh day of the Feast of Booths* (now called ה׳ רַבָּה); v. עֲרוּבְתָא.

**הוּתָא,** Targ. Prov. XXVI, 21 בְּהַוְתָא Ms., v. בָּהוּתָא.

**הַזָּאָה,** v. הַזָיָה.

**הַזָּדָה** f. (זוד) *wilful act; use of the stem* זוד *in the Bible text*. Snh. 16a אתיא ה׳ ה׳ וכ׳ an analogy is drawn between the law concerning the false prophet (יזיד Deut. XVIII, 20) and that concerning the rebellious elder (בזדון, ib. XVII, 12). Ib. והא ה׳ כי כתיבא וכ׳ but is not the term 'wilfulness' used in connection with death penalty?

**הַזּוּמוּ,** v. זוּט.

**הַזָּאָה, הַזָיָה, הַזָיַת** f. (נזה) *sprinkling* of the blood of sacrifices, of the water of purification upon the unclean. Zeb. V, 1 ודמן טעון ה׳ וכ׳ and their blood must be sprinkled on the space between the bars &c.—Y. Ber. V, 9d top חַזָיָתוֹ כשרה the rite of sprinkling which he performed is valid. Pes. VI, 2 הזאה תוכיח (Y. ed. הזריה) let the sprinkling (on the unclean) prove it; a. fr.—*Pl.* הַזָּאוֹת, הַזָיוֹת. Y. Yoma V, 42d top. Bab. ib. 55a. Men. III, 6; a. fr.

**ה׳ ל״ך, הז״ין,** mnemotechnical formula for *the six portions into which the song of Haăzinu* (Deut. XXXII, 1—43) *is to be divided in public recitation*: v. 1—6 האזינו; v. 7—12 זכור; v. 13—18 וירכיבהו; v. 19—26 וירא; v. 27—35 לולא; v. 36—43 כי. R. Hash. 31a (v. Tosaf. a. l. for another division); Treat. Sof'rim XII, 8.

חַזָּיָה, v. חַזָּדָה.

חֲזִיקָא, חֲזִיק, v. חֲזִי.

חַזְכָּרָה f. (זכר; v. אַזְכָּרָה) 1) *giving a debtor notice* in order to prevent loss of right by limitation. Keth. 104a גובה שלא בח׳ has a right to collect (after the lapse of twenty five years) even if he has given no notice.—2) *Hazkarah* (=חַזְכָּרַת גשמים), the insertion of a reference to rain in the second section of the Prayer of Benedictions, v. גְּבוּרָה, contrad. to שַׁאֲלָה. Taan. 2b; a. e.—3) *the Tetragrammaton.* Y. Ber. III, 6c bot.—*Pl.* חַזְכָּרוֹת. Ib. IV, 8a top י״ח ח׳ וכ׳ eighteen invocations in Ps. XXIX. Lev. R. s. 1 י״ח ח׳ שבק״ש eighteen invocations in the recitation of Sh'ma, v. שְׁמַע; a. e.

חֲזָמָא, pl. חֲזָמֵי, v. חִיזְמָא.

חֲזָמָה f. (זמם) *the refutation of witnesses by proving an alibi,* contrad. to הכחשה counterevidence; *the conviction of false witnesses* (Deut. XIX, 19). B. Mets. 4a בתורת ח׳ subject to the law of *hăzamah.* Keth. 20a ח׳ שלא בפניהן evidence of an alibi taken in the absence of the witnesses concerned. Macc. 2a דין ח׳ the punishment for evidence disproved by an alibi (retaliation); a. e.

חַזְמָנָא m. (זמן) *summons.* Kidd. 70a פירתקא (פרסקא) דח׳ (Ar. דירסקא דזמרנותא) a document containing a summons (to appear before court).

חַזְמָנָה f. (זמן) *preparation, designation* of an object for a certain purpose. Snh. 47b, a. e. מילתא ח׳ designation is a reality, i. e. the designation of an object for a certain (sacred) purpose is equal to its having been used. Bets. 26b ח׳ designation for use on the coming Holy Day; a. e.

חַזְמַנוּתָא f.=חַזְמָנָא. Kidd. 70b, v. חַסְקָא.

חוּמַת* (Arab. *ḥuzmath*) *a bunch.* Snh. 26b bot., quot. in Ar., a gloss to כפא which came into the text, v. כַּפָּא a. קַבָּא.

חָזֵק, v. חֲזִיק.

חֲזַר* (Pers. hazâr, v. Perles Et. St. p. 16) *a thousand.* Snh. 98a (speaking to the Persian king) אית לך כאר ח׳ גוּנָא Ar. hast thou (Khar hazâr gûnah, Persian) an ass of a thousand colors? [Ed. בר חיור גוני, Ms. M. חמר בר גונג, Ms. F. חיור מאה גוונוג, Ms. K. גוונג; Yalk. Zech. 576 Ms. מי אית ליה גווני דאית ליה לחמריה has he (your horse) the colors which his (the Messiah's) ass has?; v. Rabb. D. S. a. l.]

חֲחַלֵּט m. (חָלַט II) *final decision,* esp. *ascertained condition of leprosy* after the probationary days of confinement (הַסְגֵּר, v. Lev. XIII). Y. M. Kat. III, 82c bot. הכא הוא עבד לה׳ here (in Miriam's case) the confinement was ordered for a definite case of leprosy, opp. להסגר for probation; ib. ימי ח׳ the seven days of Miriam's leprosy (Num. XII, 14 sq.); Gen. R. s. 100.—V. חֲלִיטָה III.

חַחֲלָטָה f. *paste,* v. חֲלִיטָה II.

חחרפותא, Pesik. Parah, p. 35a, read חַרְסְפִּיתָא.

חֲטָבָה f. (טוב) 1) *doing good,* esp. *a vow to benefit one's self* (or *others*), opp. הרעה self-abnegation (or harm to others). Shebu. III, 5 דברים שיש בהן הרעה או ח׳ vows in which a self-abnegation or an enjoyment is implied. Ib. 27a מה ח׳ רשות וכ׳ as well as the vow of enjoyment refers to something religiously indifferent, so &c. Ib. חֲטָבַת אחרים a vow comprising a benefit to others; a. fr.—2) (v. Ex. XXX, 7) *preparing, trimming.* Yoma 14b; ib. 33a; a. fr.—Lev. R. s. 32; Cant. R. to II, 14, a. e. (ref. to הֵיטִיבוּ, Deut. XVIII, 17) ח׳ כחֲטָבַת הנרות a well considered word (which has its effect) like well-trimmed lights; כח׳ הקטורת like the well-prepared frank-incense.

חַטְבָלָה f. (טְבַל I) *immersion* of vessels for levitical purification. Bets. 18a, v. חַשְׁקָה; a. e.

חַטּוּי m. (נָטָה Hif.) *inclination, sliding.* Bets. 9b ח׳ סולם וכ׳ the question about moving a ladder by sliding from one window to another.

חֲטוּלִים (חֲטוּי), עֲטוּלִין m. pl. (*wine of*) *Hătul* or *Ătul,* a place mentioned as producing the most preferable wine for libation. Men. VIII, 6 ח׳ (Talm. ed. 86b ע׳ (Ms. M. עֲלוּטִירִים, v. Rabb. D. S. a l., note; Ar. ח׳).

חֲטַח m. (טוּחַ I) *plaster.* Tosef. Ohol. VII, 4 אם יכול חֲטָחָן וכ׳ if the plaster on them is thick enough to stand by ilself.

חֲטָחָה f. (טוּחַ II) 1) *throwing* (a stone &c.). Y. B. Kam. III, 3c top אם כדרך ח׳ השרת if one hit (him who was carrying a flask) in the way of throwing a stone (not merely by letting a stone lie in the road).—2) *contusion.* Y. Sabb. VI, 8c bot. ח׳ זו בלבד . . . דומה it seems that I am not to carry off from this place anything except this contusion (of my finger).

חטיומא, Tanḥ., ed. Bub., B'reshith 6, read קטיזמא.

חֲטָיָה, חַטָּיָה f. (נטה) 1) *being inclined,* i. e. *giving a verdict according to the majority of votes* (Ex. XXIII, 2 אחרי רבים לחטות). Snh. I, 6 לא כחֲטָיָתְךָ וכ׳ thy verdict against the defendant must not be given in the same way as thy verdict of acquittal; for the latter suffices a majority of one, for the former there must be a majority of two.—2) *perversion of justice* (Ex. XXIII, 6). Sot. 47b חֲטָיַת משפט.—3) (euphem.) *performing coition with a virgin without causing a bleeding.* Keth. 6b.

חטלים, v. next w.

חוּטְלֵס, חַטְלִיס m. (טלל, v. אַטַלְיז) *bazaar, shop, public place* (cmp. חֲנוּת). Gen. R. s. 19; s. 20 I shall die ואתה יושב לך ח׳ (some ed. חטלים, corr. acc.), and thou wilt sit in public places (with none to care for)?—*Pl.* חוּטְלִיסִין, חֲטָלִיסִין. Ib. s. 37 הרו מעמידין ח׳ (some ed. סון . . ., corr. acc.) they arranged bazaars (with entertainments) where they would exchange their wives. Ib. s. 79 (ref. to ויחן, Gen. XXXIII, 18; cmp. חֲנוּת) התחיל מעמיד ח׳ וכ׳ he was the first to put up bazaars and sell cheap.

חֲטַלֵּיס* (a popular exclamation containing a disguised oath; v. כַּרְנוּפִּי) *I swear!* Gen. R. s. 87; Yalk. Gen 145; Yalk. Job 920.

חֲטִימָה f. (טָמַן) *preserving*, esp. (v. Sabb. IV, 1) *putting a dish in a warm place or under covers to keep it warm for the Sabbath.* Sabb. 39ᵃ. Ib.ᵇ בטלה ה׳ וכ׳ the permission to keep a dish in matter which adds heat was abolished. Ib. 50ᵃ יחדן לה׳ he designated them to be used for keeping dishes warm; a. fr.

חֲטִיפָה f. (נָטַף) *flow of words, prophetic speech* (Mic. II, 11). Gen. R. s. 44; Cant. R. to III, 4 (one of the biblical terms for prophecy). [Tosef. Kel. B. Mets. IV, 1 הטפה, v. חֲטִידָפָה.]

חֲטִירָה m.=טוֹרַח, *preparation.* Koh. R. to IX, 8.

חֲטִירִית, חֲרִי׳ f. (נטר, v. אֲטָרִי, חֲטָרִית) *a preserve of gourd.*—*Pl.* חֲטָרִיּוֹת. Ned. 49ᵃ ה׳ רכות וכ׳ soft preserves with which the sick eat their bread; Y. ib. VI, 39ᶜ bot. (for הרופא read החולה); Tosef. ib. III, 1 טריות רכות ed. Zuck. (Var. אישטריות, סיטרות רכות, אירמר וחרכית, read: .. היטטריות).

חֲטִירָשָׁא, Y. B. Mets. V, 10ᶜ bot., v. טִרְשָׁא.

חי׳, v. ה״א.

חַי I pr. n. m., v. הָא II.

חַי II 1) interj. (b. h. הָא) *behold, here is.* Y. Succ. V, beg. 55ᵃ חי לך מצה here is unleavened bread for thee. Combined חֵילָךְ. Ib.—B. Mets. 4ᵃ I owe thee only fifty Zuz, וחי and here they are.—Hence (law) *helakh, the instantaneous delivery of the amount confessed,* while the creditor claims a larger amount. Ib. ח׳ פטור וכ׳ if one delivers one portion of the claim (says, 'here it is'), he is exempt from taking an oath (as one who confesses a part of a claimed debt otherwise must do); a. fr.—2) (interrog.) *which?* Ḥull. 14ᵃ חי ר׳ יהודה which R. Judah, i. e. to which opinion of R. J. do you allude? Sabb. 9ᵇ חי סמוך וכ׳ which 'near Miṇḥah' is meant in the Mishnah?—Ḥull. 49ᵇ חי מיניהו which of them (eventually closes up a hole in the entrails); a. fr.—3) *where?* Ber. 31ᵃ חי תורה וכ׳ where is the law, and where the good deeds to protect us?—Targ. Y. Deut. V, 23, v. חֵן.—חי דינו, v. חַיְרְדִנוּ.—4) *as, like.* Targ. Y. I Deut. XXXII, 41 חֵיא ברק (not חֵירָא) as lightning. Mostly חי כ־; comb. חיכ־. Targ. Y. Lev. XXV, 40, v. חֵירָךְ.

חִי I she, v. חִוָּא.

חִי II, m. (b. h, Ez. II, 10;=נְהִי) [*grief,*] *woe! oh!* Snh. 11ᵃ חי חסיד וכ׳ alas, the pious man (is no more)! (Y. Sot. IX, 24ᵇ חוי). Meg. 28ᵇ חי צנא . . . דחסר (Ms. M. אי, omitting דחסר) alas for the lost basket full of books (dead letter learning)! Ib. 11ᵃ, v. וַי.

חֵיא she, v. הוּא.

חֵיא=חי.

חֵיאַךְ h. (interrog.=חֵירָךְ) *how!* Ab. Zar. II, 5 ח׳ אתה קורא (Y. ed. הָאֵירָךְ) how do you read?—Y. Ber. IV, 7ᶜ top. Pesik. R. s. 1; a. fr.

חֵיגָא m.=חֵיגָה, v. חֵיגָתָא.

חֵיגָא ch., pl. חֵיגֵי, v. חֵיגָתָא.

חֵיגָה m., pl. חֵיגִים, חֵיגִין (v. חָגָה, cmp. אֲגָה) *a prickly shrub* or *tree* (v. Sm. Ant. s. v. Acanthus II, Acantha), prob. *hollow.* Erub. 34ᵇ חחר׳ וכ׳ Ms. M. (ed. החג׳; Tosef. Kil. III, 15 ed. Zuck. חחגין, oth. ed. חבין, corr. acc.) *hegin* belong to the class of trees. Lam. R. introd. (R. Naḥman) (play on חגים ינקופו, Is. XXIX, 1; v. חֵיגָתָא) the deserted roads ח׳ מעלין (Yalk. Is. 302 ח׳ וקוצים) are overgrown with shrubs (and thorns).

חיגים or חִיגִיס, Pesik. R. s. 22 ח׳ אחריו, v. אִתְרָא.

חֵיגָיתָא, v. חֵיגָתָא.

חֵיגְמוֹן, v. חֵגְ׳.

חֵיגָתָא f. ch.=h. חֵיגָה. Targ. II Esth. II, 7 (translating נעצוץ, Is. LV, 13, some ed. חֵיגֵי׳). Sabb. 110ᵇ חרגוגא דחי׳ רומיתא a thistle growing among Roman thorns (prob. Corduelis spinosa, v. Sm. Ant. s. v. Acantha and succeed. wds.)—*Pl.* חֵיגֵי. B. Bath. 83ᵇ ח׳ רומיתא (Ms. H. חיגא רומיתא). B. Kam. 119ᵇ (in Hebr. dict.) מנקפי ח׳ (Rashi a. Ms. M. חֵיגֵי) those who trim thorns (collecting the twigs for themselves). Ab. Zar. 47ᵇ דגדיר ליה בחיזמי וחיגי Ms. M. a. Ar. (ed. חינגי) he makes a fence by means of thorns and shrubs; a. fr.

חֵידִי, חֵידָה, חֵידָא f. (=אֵידִין, v. חֵי דָא, חֵי דָה, חֵי דָא a. חֲהֵידָא) 1) *what now?, who now?, where now?* Targ. Y. I Deut. IV, 7; 8 (II חֲהֵידָא). Targ. II Esth. VIII, 7.—Koh. R. to IX, 18.—2) (ellipt.) ח׳ לי־, ח׳ לי־ *what is this here in reference to? what hast thou to do with—?* Gen. R. s. 87 הן אדני חי׳ לרקמך (Yalk. ib. 145 הידה לקומך) 'here is my lord' (thy husband), what hast thou to do with the one before thee (me)?—Y. B. Kam. V, beg. 4ᵈ איידי לירקומיך what claim hast thou against me?—Lev. R. s. 26 הידא לְחַבֵּי שנאך וכ׳ (not לי גבי) why dost thou call on thy enemy &c.?—[חֲהֵידָא, v. חֲהֵידָא.]

חִידוּאָה m. *Indian.* Targ. Jer. XIII, 23 ed. Lag. (oth. ed. חֲמָהוּאָה, חִינְדְּוּאָה; h. text כּוּשִׁי).

חִידוּס m. (חָדַס) *damage done by scratching chickens.* B. Kam. 17ᵇ; 18ᵇ; v. מוּעָד.

חִידוֹר m. (ὕδωρ) *water.* Succ. 35ᵃ א״ת חָדַר אלא ח׳ וכ׳ Ms. M. 2 (ed. אידור, Ar. חֲדוֹר) read not *hadar* (Lev. XXIII, 40) but *hydor,* for in Greek water is called h.; Yalk. Lev. 651.

חֲדוּר, חִידּוּר m. (חָדַר, Pi.) *paying respect; honoring, adorning.* Kidd. 32ᵇ (ref. to Lev. XIX, 32) קימה במקום שיש ה׳ rising in such a way as to show your respects (being near enough). Ib. ח׳ שאין בו וכ׳, v. חֲסָרוֹן. Lam. R. to I, 1 בהידורה של תורה וכ׳ (חד מתלמ׳ רבתי thou shalt

die in the glory of the Law (as a great scholar), v. הֵדָרָא.—ה׳ מצוה doing a religious act in the handsomest way. B. Kam. 9b ה׳ מצוה עד וכ׳ the expense for adorning a religious act (e. g. buying a fine copy of the Law) must not exceed one third (of the ordinary expense); a. e.

**הֵידִי**, v. הֵידָא.

**הֵידֵין, הֵידֵן** (contr. of הַאידנא, v. הַדְנָא) *then*. Targ. Prov. I, 28 (h. text אז); a. fr.—Targ. Ps. CXIX, 6 ed. Lag. (some ed. הָדֵין). Ib. XIX, 14 (Reg. אֲזֵין, cmp. אֵיזִי).

**הֵידֵין** *which?*, v. הַיְדֵין.

**הֵידְנוּ, הֵידֵינוּ**, v. הַיְדְנוּ.

**הֵידְתְיאוֹס, הֵיוֹתְיאוֹס**, v. אֲוִותְיאוֹס.

**הֵידְזָקָא, הֵידֵיזָק**, v. הֵידֵזָק, הֵידֵזָקָא.

**אִידְמָא, הִדְמָא, הֵידְמָא** m. (חזם, cmp. חוֹם) *a prickly shrub*, prob. *Spina Regia* (v. Löw Aram. Pfl. p. 231 a. quot. ib. from Plin. Hist. Nat.). Tosef. Kil. I, 11 you must not plant *cuscuta* על גבי האר׳ ed. Zuck. (Var. אזמאזמא, corr. acc.) on *izma*.—*Pl.* הִידְמֵי. Targ. Job XXXI, 40 הוד׳ (Ms. הוז׳).—Keth. 77b שכר של הד׳ beer containing (in place of hops) cuscuta growing on *hizmê*.—Mostly in connection with הִידְגָּא, v. הֵידְגָּא. Sabb. 107b; a. fr.

**הֵידְמָא** f. (preced.) *shrubbery of hizmê*. Erub. 28b דקטלינן לה לד׳ וכ׳ for the cuscuta dies when the *hizmê* are cut.

**הֵידֵזָק** m. (נזק) *injury, damage, loss; danger*. Gitt. 53a, a. fr. ה׳ שאינו ניכר a damage not discernible in the object itself (e. g. if an unclean person touches food, whereby its value is reduced, because the scope of its use is limited). B. Kam. 2b שן יש הנאה להֵידֵזָקָה the damage done by the tooth is connected with a benefit (to the animal). Ib. רגל הזיקה מצוי the damage by the foot is an ordinary occurrence (and must be guarded against). Y. Ber. IX, 14b top חמין ה׳ possible injury to health by the hot bath. Gen. R. s. 82 דבר של ה׳ an obnoxious thing (animal); a. fr.

**הֵידֵזָק, הֵידֵזָקָא** ch. same. Pes. 8b הכא דשכיח ה׳ where danger is to be expected. B. Kam. 22b ברי ה׳ the damage is sure to occur. Ib. 5a ה׳ דמינכרא=h. הזק ניכר, v. preced.; a. fr.

**הֵידְזָרָא**, v. הֵידְזָרָא.

**הֵידְטָבָא**, v. הוֹטְבָא.

**הֵידְטָנֵי** m. pl. (v. אִידְטָן) *calamus, reeds*. Yoma 78b בדה׳ in shoes made of reeds. [Rashi: מין שעם; Ms. M. a. oth. הרהיטני; oth. vers. תיטני; Asheri: shoes made of *wheat-straw*.]

**הֵידְטָרִית**, v. הִטָּ׳.

**הַדוּי** c. 1) (=הַאוּי) *this, that*. Y. Keth. XII, 35a bot. ה׳ שינך וכ׳ (Y. Kil. IX, 32b bot. האי) how is that tooth of thine?—[Y. Snh. VIII, beg. 26a הידי דו ליה אב, v. הַיְדָא.]—2) (=הֵי) *which?* (generally with דֵּין or דָּא, v. הַיְדָא, הַיְדֵין, הַיְדֵן).

Y. Shek. V, 48d אהדי דין . . . וה׳ דין וכ׳ (read הדי) which wine was good for the bowels, and which &c.—Y. R. Hash. I, beg. 56a ה׳ דין שני . . וה׳ וכ׳ which *sheni* refers to months, and which to years?—Y. Meg. I, 72a top לין ה׳ (=אילין; Y. Succ. III, 54a top הַיְרְלֵין) which are the headings of chapters?—Y. Keth. VII, 31c top [read:] כהדיר דא מתניתא דר׳ חנין בשם ר׳ שמואל with which of them does the Boraitha cited by R. Ḥ. . . . agree?—Ib. IX, 32d bot. [read:] הדי לין רבנין (Y. B. Bath. VIII, 16b מאן אינון) who are meant by 'the Rabbis'?—With prefixes: לַיְדִי, בַּיְדִי. Y. Ber. I, 3a top כיד דמר ר׳ וכ׳ (כדא דאמר=) as (that which) R. . . said. Y. Erub. III, 21a top; a. fr.—Y. Shebu. II, 33d לידי דא מילה (לַיְדָא) with regard to what?; a. e.—Y. Gitt. IX, end, 50d ואדיין את לידי (usually לזו), v. אַדַיִין.

**הֵידָא** (traditional pronunc. הֵירָא) only in אֲהֵידָא (=אֲהָא) *to which* (of the clauses &c.) does *this* refer? Kidd. 74a; Keth. 12a; v. אִילֵּימָא; a. fr.

**הֵידָא** adv. (=חיראי, cmp. הֵידוֹת, Ex. I, 19) 1) *quickly, rapidly*. B. Kam. 84a; Sabb. 134b סליק בישרא ה׳ (Ms. M. הַיָּא, v. Rabb. D. S. a. l. note) the flesh grows fast (the wound heals quickly). Ib. 119a bot. דלקומי ה׳ that they may soon rise.—2) (an exclamation of encouragement) *quick! go on!* Gitt 34a, a. e., v. אֲשׁוּר.—Pes. 112b (sailors' cry) ה׳ ה׳ Ms. M. (ed. הילני ה׳ הילא והילוך הוליא, v. Rabb. D. S. a. l. note; Mus. in Ar. ed. Koh.: הלוני ה׳ הילא הילוך). [Y. Peah I, 15d ה׳ דהדרין סבא ed. Amst., ed. Krot. חידו, Y. Ab. Zar. III, 42c top חיריא, read חַיְדֵי.]

**הֵידָא, הֵידְתָא** f. (=הידי דא) 1) *this very thing, even this, it is this*. Y. Dem. I, 22b top ה׳ מחלוקת this very thing is controverted. Y. Sabb. VII, 10c bot. ה׳ משום נטילת וכ׳ this is because it is an act of killing. Y. Taan. V, 67d top וה׳ אמר and this he said.—2) (=הֵי דָא) *which? where?* Y. Maas. Sh. V, 56a top בה׳ אתרחא by which road did you come? Ib. ולא חכים בה׳ and he did not know by which.—Y. Sabb. II, 5a bot. ה׳ חיא which (transgression) is it (that he is guilty of)? Ib. VII, 10c, a. fr. וה׳ אמרה דא and what (Mishnah, Boraitha) says this (where is your authority)?; Y. Pes. II, 29b bot. והַיְדָא.—Contr. וַיְדָא. Ib. VII, 34b bot. ו׳ אמר and it is this he said; i. e. in this connection he said it.—לַיְדָא, v. הַדוּי.—הידא לי (cmp. h. הִנֵּנִי) *behold, there is*. Y. Bicc. II, beg. 64c ותַיְדָלוֹן חמשים וכ׳ (וה׳ לון=) and behold, here are fifty two.—Gen. R. s. 84 (ref. to הַלָּזֶה, Gen. XXXVII, 19) הַיְדָא הֵי (=הידא הי) לידה וכ׳ behold, it is himself, he comes carrying his dreams; (Yalk. ib. 141 דילדה, corr. acc.).—Y. Snh. VIII, beg. 26a הדי דו לידה אב וכ׳ behold, he is a father and not a son.

**הַיְדִי**, v. preced.

**הַיְדֵין**, v. הַיְדֵן.

**הַיְדְנוּ**, v. הַיְדְנוּ.

**הַיְדָלוֹן**, v. הַיְדָא.

**הַיְדֵין** m. (=הדי דן, v. הַיְדָא) *which now? who?* Y

Peah VIII, 21[a] top ר׳ וינון (read יינון or אינון) which are they?; [Y. Erub. III, 20[d] top אילין אינון, read: אַיְלֵין].—Y. Dem. II, 23[a] ר׳ מאיר, v. חֵי II.—Y. Sabb. XIX, 17[b] (also חיי דין). Y. Gitt. II, 44[a] bot. ר׳ הוא למחר what is meant by 'to-morrow' (the next following or the day after the next)?; a. fr.

חֵיְדְנוּ, חֵיְדְנוּ (also חיי דנו) c. (=חיי דן הוּ, v. preced.) *which now is?* Y. Erub. V, 22[c] bot. ר׳ אמצעי which do you call 'the central'? (v. חֲהֵנוּ). Y. Pes. I, 27[d] top חיי ד׳ שעת הביעור which 'time of removal'? Ib. V, 32[c] top וחֵיירֵינוּ לשמו פטור and what case do you mean when saying *lishmo patur?*—Y. Yeb. IV, 6[b] top חֵירְדִינוּ רבה which is greater?—Y. Snh. V, 22[d] top חֵירְדִינוּ כולל ור׳ מונה what is meant by *kolel*, and what by *moneh?*; Y. Naz. III, 52[d] bot. חיי דר נו (corr. acc.).

חֵיְלִין, v. חַיִל.

חֵיימִיס, חֵיימִים, read: חֵמִיפּוֹס.

חֵיְנוּ c. (=חֵיי נִיהוּ) *it is this, it is he; it is the same, it corresponds to.* Ber. 25[b] bot. ר׳ דבעא וכ׳ it is this that R. J. asked. Pes. 50[a] ר׳ דכתיב וכ׳ it corresponds to what is written &c., v. בְּשַׁלְמָא. Y. Ter. II, 41[b] bot. ור׳ חמשה וכ׳ this is analogous to the case of 'five sacks' &c. Sabb. 118[b] ר׳ ורדימס ר׳ וכ׳ Vardimas and Menahem are names of the same person; a. v. fr.—Ber. 2[b] חכמים ר׳ ר׳ מאיר what difference is there between what 'the scholars' say and what R. M. says? Ib. ר׳ חנינא ר׳ ר׳ וכ׳; a. fr.—[דְּהַיְרִינוּ *which means.* Gen. R. s. 87 (in a gloss) דה׳ בעלך viz. thy husband.]

חֵיכ־ prefix, v. next w.

חֵיךְ ch. (=חֵי כָּךְ) 1) *how?* (v. חֵיאַךְ). Y. Erub. I, 19[b] bot. ר׳ עבידא how can it happen?, i. e. name a case to which this rule will apply.—2) *as, like;* in Targ. editions mostly with double comparison: חֵיךְ כְּ־.—Targ. Ps. XXII, 15, sq.; a. v. fr.—ר׳—ר׳ *as—so.* Targ. Ps. CXXXIX, 12.—ר׳ מה *as that which, even as.* Targ. Y. II Num. XXIV, 1, v. infra.—ר׳ מה דאת אמר (abbr. חמד״א) even as you read in the Scriptures. Gen. R. s. 1, beg.; a. v. fr.—Y. Succ. III, 54[a] top ר׳ מה דאמרת וכ׳ the same words which you spoke to the one, you spoke to the other!—Combined חֵיכְמָה, חֵיכְמָא. Targ. Y. Gen. XXI, 1; a. fr.—Y. Erub. I, 19[b]; a. fr.—As prefix to nouns חֵיכ־. Targ. I Chr. II, 54 חיכנטופא (ed. Lag. חי כנ׳). Ib. 55 (ed. Lag. חי כ־); v. חֵי II.—*[3) (v. next w.) *where?* Targ. Ps. LXXXIX, 50 Ms. (ed. אָן).]

חֵיכָא (=חֵי כָּא) *where?*, (relat.) *where.* Targ. Jer. III, 2 (ed. Lag. אֵיכָא); a. e.—Targ. Prov. XXVI, 20 Ar. (ed. חֵיכְנָא).—Ber. 2[a] תנא ר׳ קאי וכ׳ where does the Tannai (of the Mishnah) stand, that he starts with, 'From what time'?, i. e. to what law does he refer?—Yeb. 106[a] אבוך ר׳ where is thy father?—Snh. 93[a] לה׳ אזלו where did they go to (what became of them)? Ib. ודניאל לה׳ אזל where was Daniel at the time?; a. v. fr.—Ḥull. 11[b] ר׳ . . . דלא וכ׳ (not חיכי), v. אֶפְשַׁר. Yoma 2[b] ר׳ דליכא where there is nothing resembling it. B. Mets. 102[a] כל ר׳ דאיהו וכ׳ in all cases in which he can acquire possession himself; a. v. fr.—Emph. חֵיכָן (in Hebr. diction). Pes. 2[b] וכי ר׳ מצינו do we find anywhere &c.? Succ. 23[a] ר׳ סוכתך where is thy Succah?

חֵיכְדָא (=חַי כְּדָא, v. Dan. II, 43 חא כדי) *even as.* Targ. Y. Deut. XVI, 21 sq. (some ed. חֵירְכְּמָא).

חֵיכְדֵין, חֵיכְמָ, (v. preced.) 1) *even so.* Targ. Y. Deut. XVI, 21; a. e. [Targ. II Esth. III, 8 ר׳—ר׳ ed. Lag., oth. ed. כה׳—ר׳ even as—so.]—2) (interrog.) *how now?.* Targ. Ps. LXXIII, 11 (not חַכְ׳).—3) (exclam.) *Oh, how!* Ib. 19.—4) *one like this.* Pesik. Zakh., p. 23[b]; Yalk. Gen. 135, v. בִּיגָא III.

חֵיכִי (=חי כי) 1) *how?* Ber. 4[b] ר׳ מצי סמיך how can he join?; a. fr.—ר׳ דמי (abbr. ר״ד), v. דְּמֵי I.—Emphat. חֵיכִין *how now?* Ned. 51[b] ר׳ משמע how is it now to be decided?—2) כי ר׳ a) *as well as,* v. כִּי ch.—b) *so that, in order that.* Ber. 8[a] כי ר׳ דתורכו חיי in order that you may prolong your lives. Ib. 6[b] כי ר׳ דלא ליתזק lest he may be injured; a. v. fr.

*חֵיכֵיל (cmp. preced., v. P. Sm. 1006 s. v. חכיל; cmp. b. h. כְּעַל) *therefore, now.* Targ. Prov. VI, 3 Ms. (ed. Lag. חכיל, ed. הביל, חביל; Pesh. חכיל).

חֵיכִין, v. חֵיכִי.

חֵיכְיָרָא, v. חֵיפְיָרָא.

חֵיכָל m. (b. h.) *palace, the Temple;* esp. *the Holy,* the hall containing the golden altar &c., contrad. to the Holy of Holies, v. דְּבִיר. Midd. IV, 1; a. fr.—Ned. I, 3 כח׳ as forbidden as the offerings of the Temple (a vow formula). Y. Succ. V, 55[c] ומשחיתים לה׳ (not ומשתחוים, v. Rashi to Ez. VIII, 16) and offended the Temple (through indecency); a. fr.—*Pl.* חֵיכָלוֹת. Y. Shek. V, end, 49[b] (quot. fr. Hos. VIII, 14).

חֵיכְלָא, חֵיכָלָא ch. same. Targ. I Kings VI, 3; a. e.—Kidd. 71[a] ר׳ by the Temple!—Y. Taan. III, end, 67[a] קום לך קומי ר׳ stand up facing the Temple (for prayer). Cant. R. to I, 1, end (ref. to Am. VIII, 3) שבחות דה׳ praises of the Temple (religious songs).

חֵיכְמָה, חֵיכְמָא, v. חֵיךְ.

חֵיכָן, v. חֵיכָא.

חֵיכְנָה, חֵיכְנָא (v. חֵיךְ) 1) *thus, in the following manner, even as.* Targ. Prov. VI, 3. Targ. Ps. XLVIII, 9; a. fr.—2) *Oh, how!* Targ. Prov. V, 12.—[Ib. XXVI, 20 ר׳ . . . וה׳ *as—even so* (Ar. חֵיכָא).]

חֵיכָר m. (נָכַר) *recognition, sign, indication.* Men. 33[a]; Erub. 11[b] ר׳ ציר a mark in the door posts (holes) for the hinges, v. אַבְקָתָא. V. חַכָּרָה a.

חֵיכְרָא, חֵיכִירָא ch. same. Sabb. 16[a] עבדי בהו רבנן ר׳ the Rabbis made a distinction (a somewhat different

law) concerning glass ware. Yoma 2ª כי תיכי דליהוי לתו ה׳ in order that they be distinguishable (from other sacrifices). Hor. 13ᵇ לא בעי . . . ה׳ וכ׳ ought there not to be a distinction (in honors) between myself and them? Pes. 114ᵇ ה׳ לתינוקות some distinction to attract the attention of the children.—*Pl.* הֵילְכֵי. Zeb. 21ᵇ בי תרי ה׳ הוו עבדי two signals were given at a time.

**הֵילָא** I pr. n. m.=אֵילָא. Y. Yoma VI, 43ᶜ top; a. e.

**הֵילָא** II *hila*, a sailor's cry, v. הַיְיָא.

**הֵילוּז**, v. חֲלוּז.

**הֵילוּךְ, הֲלוּךְ** m. (הָלַךְ) 1) *walk.* Keth. 111ª. Sabb. 113ᵇ הֵילּוּכָךְ של שבת thy way of walking on the Sabbath. Nidd. 31ª ה׳ רגלים faculty of walking.—Gen. R. s. 20 מעים כדרך וכ׳ (not בדרך) natural movement of the bowels (Ber. 57ᵇ שלשול).—2) *walking* (lengthwise and breadthwise) *through a field*, as a form of taking possession. B. Bath. 100ª; Y. Kidd. I, 60ᶜ.—3)=הוֹלָכָה, *carrying to the altar.* Zeb. I, 4. Ib. 15ᵇ ה׳ שצריך להלך (לילך) a carrying necessary for the purpose.

**הֵילוּכָא** ch. same, 1) *walking.* Sabb. 148ª הא קא מפשי בה׳ they would have to do so much more walking; ib. 113ᵇ קא מפיש בה׳; a. e.—2) as preced. 2). B. Bath. 100ª.

**הֲלוּל, הִילּוּל** m. (הלל) 1) *recitation of Hallel* (v. הַלֵּל), *singing praises.* Num. R. s. 3, beg. לולבין לה׳ the branches are employed (on Succoth) for reciting Hallel with them. [Ib., a. e. לַהֲלֵל.]—2) *occurrence of the stem* חלל *in Bible texts.* Ber. 35ª (ref. to the plural חלולים, Lev. XIX, 24) אייתר ליה חד ה׳ לברכה one *hillul* is remained over to be employed as an intimation that you must give praise (when drinking wine).—*Pl.* הֲרִיגּוּלִים. R. Hash. 32ª עשרה ה׳ ten times חלל in Ps. CL; Meg. 21ᵇ (omitted in Ms. M., v. Rabb. D. S. a. l. note).—Pes. 117ª *hal'luyah* means חללוהו בחי׳ הרבה praise him with many praises.

**הֲלוּלָא, הִילּוּלָא** ch. same, esp. *praising the bride in dancing before her* (v. Ps. LXXVIII, 63; Keth. 17ª), in gen. *wedding.* Targ. Koh. III, 4; a. e.—Ber. 31ª; a. fr.—Snh. 105ª (prov.) when mouse and cat עבדי ה׳ מבישרא וכ׳ Ms. M. (ed. מתרבא) make a wedding feast, it is from the flesh (fat) of an unlucky (victim).—בי ה׳ *wedding house, feast.* Ber. 6ᵇ אגרא דבי ה׳ מילי הִילּוּלֵי (Var. הִלּוּלֵי pl.) the meritorious act in attending a wedding consists in words (cheering songs, addresses &c.); a. e.—*Pl.* הִילּוּלֵי, חִלֵּי. M. Kat. 28ª בי ר׳ חסדא שתין ה׳ sixty weddings were celebrated in the house of R. H. Gitt. 57ª ה׳ גיסא ובהך וחינגי and on the other side of the town were weddings and feasts; a. e.

**הִילּוּף** (or הִילּוּק) *hiluf* (or *hiluk*), a sailor's cry; v. הַיְיָא.

**הִילְיוֹנִי** *hilyoni*, a sailor's cry, v. preced.

**הִילְיוֹסְטוֹן**, v. אִילְיוֹסְטוֹן.

**הֵילֵין**, v. חֲלֵין.

**הֵילָךְ**, v. הֵי II.

**הֵילֵךְ, הֵילָךְ**=אֵילֵךְ. Y. Yeb. X, end, 11ᶜ.—Zab. III, 2 ה׳ . . . ה׳ this way . . ., the other way; a. fr.

**הִילְכָא** f., pl. **הִילְכָן**, v. הִלְכְתָא.

**הִילְכָךְ, הֵילְכָךְ** (=הֵי לְכָךְ) *therefore.* Yoma 74ᵇ הי׳ מאן וכ׳ therefore (since sight aids in satisfying the appetite) &c. Meg. 21ᵇ הי׳ therefore (since the opinions differ); a. fr. [Ms. M. 2 reads הולכך, v. Rabb. D. S. vol. VI, preface, p. I, note.]

**הִילְכָתָא, הֵילְכָתָא**, v. הִלְכְתָא.

**הִילֵּל** pr. n. m. *Hillel*, v. הִלֵּל. [הִילֵּל, Pi. of הָלַל q. v.]

**הִילְמִי** (corr. הַלְמִי) f. (ἅλμη) *brine for pickling.* Sabb. XIV, 2. Ib. 108ᵇ. Y. ib. XIV, 14ᶜ top הי׳ צריכה אומן the preparation of *halmê* requires a trained person. Erub. 14ᵇ בהלמי Ar. (ed. בחי׳) in the law concerning *halmê* (Sabb. l. c.)—*Pl.* הִילְמִין or חַלְמִין. Y. Ter. X, 47ª bot. מהלימין היו, read: מחלמין היה it (the taste) came from the brine.

**הילמי**, Pesik. R. s. 23—24, read מִילְקֵי, v. לקי.

**הֵילֵנִי** I pr. n. f. (Ἑλένη) *Helen*, 1) mother of king Munbaz, a convert to Judaism. Succ. 2ᵇ (Ms. M. הלני, Var. הלניח, v. Rabb. D. S. a. l. note); Tosef. ib. I, 1. Yoma III, 10; Tosef. ib. II, 3 (not הילנו). Naz. III, 6.—2) mother of R. Hillel. Lev. R. s. 12, end; Yalk. Jer. 320 ר׳ חילל בר ה׳; (Lam. R. to II, 8 ר׳ אילם).

**הֵילֵנִי** II, *hilni*, a sailor's cry; v. הַיְיָא.

**הֵילְקָט, הֵילֵקָט** m. (לקט, v. אִלְקָטִית; cmp. b. h. גִּלְקוֹט) [*receptacle, store,*] 1) *the ciborium* (seed vessel) *of the Egyptian colocasia* (v. Sm. Ant. s. v. Colocasia; v. קוּלְקָס).—*Pl.* הֵילְקָטִין, הֵילֵי. Tosef. Maasr. III, 14; Y. ib. V, end, 52ª whose stalks are few, וְהֵילְקָטִיהֶן מרובין and ciboria numerous.—2) *stack of grain, pile of fruits in the field.*—Pl. as ab. Naz. 8ᵇ כמנין הֵילְקֵי קיץ (as many days a Nazir) as the number of piles during the fig crop.—[3) *a bird's pouch;* v. next w.]

**הִילְקֵט, הֲלָקֵט** (denom. of preced.) 1) (of circumcision) *to trim the preputium*, by splitting and drawing it upwards so as *to form a sort of pouch* around the denuded cone. Sabb. 133ᵇ; Tosef. ib. XV (XVI), 4 מְהַלְקְטִין וכ׳ you must denude the cone &c.—2) *to fill a bird's pouch* or *crop, to stuff.* Sabb. XXIV, 3. Ib. 155ᵇ; Tosef. ib. XVIII, 4 distinction between מהלקטין a. מַלְקִיטִין (Hif. of לָקַט).

**הֵילְקָטִי** f. (v. אִלְקָטִי) *winding staircase.* Tosef. Erub. VIII (V), 11, v. אִלְקָטִי. *Sabb. 157ª bot. חֵלֵּי קטנה וכ׳ (Ms. M. תילקח, Rashi a. Tosaf. הילקט) a small passage (Rashi) was between, covered with a defective roofing; (Tosaf.: *pile, shed*, v. אִלְקָטִית).

הֵימִ־ prefix (=b. h. מִמִּ־) *from, of.* הֵימֵנִי from me; הֵימָךְ from thee; הֵימֶנּוּ, הֵימֶנָּה from him, her (it). Ned. 9[a] he said הריני עלי הימנו 'I will be' (a Nazir), 'upon me' (shall the vow of an offering rest), and 'from it' (I will abstain). Keth. 27[b] חוץ מהימנה except herself. Y. Shebi. VIII, 38[a] bot. אין לוקחין הֵימֶינּוּ וכ' (Bekh. IV, 7, sq. ממנו, Talm. 29[b] ה' interch. with ממנו) you must not buy of him &c. Gen. R s. 87 למעלה הימנה on top of it (the bed). Ib. s. 38 ויצילך הימנו and save thee from it (the fire); a. fr.—לא כל הימנו not all depends on him, i. e. he has no right, it is not in his power. Ib. לא כל הימנו לבור וכ' He had no right to choose for Himself the heavens &c. Num. R. s. 4 לא הימך לומר ליתן וכ' you had no right to order &c. Ex. R. s. 15 וכל הימך וכ' have you a right to say &c.? v. כֹּל.

הֵימַג, v. חֵמַג.

הֵימוּ ch.=h. הֵם; הֵי ה' *which are.* B. Bath. X, 2 Y. ed. (Mish. a. Babli אינון).

הֵימוּם (חימוס), v. חֵמֶם.

הֵימונא, Y. Keth. I, 25[a] top, v. הֵימְנוּתָא.

הֵימוניא, v. הוּמַנְיָא.

הֵימוס, v. הֵימוּם.

הֵימוסין, v. הימיסין.

הֵימוצָאתָא, v. תֵּימוּצָתָא.

הֵימִין *to trust*, v. הֵימֵן.

הֵימִיסוּ* אֵי' (ἡμίσυ) *half.* Tanh. ed. Bub., additam. to Sh'lah. 19 (ref. to הַמַּסּוּ, Deut. I, 28) 'they divided our hearts' לשון אלידונוסטי אֵרְמִיסוּ (read אירלינוסטי) the Greek *hemisy;* v. Num. R. s. 17; v. מֶסֶס.

הֵימְיָנָא, v. הֵמְיָנָא.

הֵימוס, הֵימסיון, הֵימוסין, read: הֵמִיתִיסְטִיוֹן or אֵמִיתִיסְטִיוֹן m. (ἀμεθύστιον, dim. of ἀμέθυστος) *amethyst,* a jewel in the Highpriests' breast-plate. Ex. R. s. 38, end (v. LXX Ex. XXVIII, 19).

הֵימְלָטֵי* הֵימְלָטָא, חֵמְלָטָא m., pl. (denom. of מַלְטֵט, v. מַלְטֵט) *the casings for the beams in wall openings.* B. Bath. 6[a] Ar. (ed. Koh. אע"ג דמנח ביה חמלטא, Ms. M. דמיתנח ביה חמולט' ed. דעביד לירה הימלטי) although he placed sills thereon (intimating that the neighbor may in future rest beams on them). V. מַעֲזוּרְבָּה.

אֵמְלָתָא, חֲמַלְתָּא, הֵימַלְתָּא f. (חמל=חמל) [*heating spice,*] *preserved ginger.* Ber. 36[b] האי חמ' דאתיא וכ' (Ms. M. חֲמַי, marginal correction הימ'); Yoma 81[b] הי' (Ms. M. הו', Var. חמ', אמ', v. Rabb. D. S. a. l. notes) that preserved ginger coming from India; cmp. חֲמָם.

הֵימִין, הֵימֵן (Af. of אמן;=h. הֶאֱמִין) *to credit, trust, confide; to loan on trust; to admit as evidence.* Targ. O. Gen. XV, 6. Targ. ib. XLV, 26; a. fr.—B. Kam. 115[a] הֵימִינֵי he loaned him on trust (without a pawn). Keth. 22[b] הֵימְנֵיהּ רבנן כבי תרי the Rabbis declared his evidence as legal as if there had been two witnesses. Shebu. 41[b] לא לדידיה הֵימְנֵיהּ he did not trust him by himself (without witnesses). Y. Ber. II, 4[c] top לאילין דברישך הֵימְנִית I trusted those (T'fillin) on thy head; a. fr.—*Part. pass.* מְהֵימָן (=h. נֶאֱמָן) *faithful, reliable; credited, admitted as evidence.* Targ. Num. XII, 7 (Y. II הֵימַן); a. fr.—Sabb. 10[b] דמתרגמינן אלהא מְהֵימְנָא for we translate (Deut. VII, 9) &c. (only the participle being used as a divine attribute, not the abstract noun).—Keth. 27[b] מְהֵימְנָא she is admitted &c. Ib. מהימני (corr. acc.). Y. Gitt. V, 47[a] [read:] בעי בר נש מיתן כמה ומתקרי' מ' a man would sacrifice any amount in order to be called trustworthy; Y. B. Kam. IV, 4[b] bot. הימן; a. fr.—B. Mets. 86[b] לא מהימנא לך (ed. מהימן=אנא, part. act.) I do not trust thee (Mss. לא הימן ביה he (Abraham) did not rely on him).

הֵימְנוּ, v. הֵימְנוּתָא.

הֵימְנוֹ, v. הֵימֵן־.

הֵימְנוֹן, הֵמְ' m. (ὕμνος, acc.) *hymn.* Ex. R. s. 45. Gen. R. s. 8; Koh. R. to VI, 10 דומינו, דומינון, דומינין (corr. acc.); Yalk. Gen. 23; Yalk. Is. 261; a. fr.

הֵימְנוּ, הֵימָנוּ, הֵימְנוּתָא f. (הימן) *trust, confidence, faith.* Targ. Y. Gen. XV, 6; a. fr.—B. Mets. 15[b], a. fr. דליקו בהֵימְנוּתֵיהּ (דליקום) to keep up his reputation for honesty (his credit). Ib. 86[b] ליח ה' בעבדי no reliance can be placed on servants.—As an affirmation: *faith! on my word!* Ned. 49[b] ה' בידא וכ' my word in the hand of this woman, i. e. I pledge thee my word. Snh. 38[b] ה' בידך Ms. M. I assure thee (ed. ה' בידן we have the evidence in our hands).—Sabb. 10[b] שרי למימר ה' וכ' it is permitted to say 'faith!' in an unclean place, v. חֵימַן.

הֵימְנִי', Erub. 94[a], v. הֲמָרְיָנָא.

הֵימַנְיָא, v. הוּמַנְיָא.

הֵימְנִיק, v. הֲמָנִיק.

הֵימְנִית* f. (הֵימַן) *reliable, steady;* רוח ה' even-tempered disposition, opp. קפדנית rash. Yalk. Num. 776 (quoted fr. Sifré Zuta).

הֵימְנָק, v. הֵינָק.

הֵימסיון, v. הימיסין.

הֵימְצָא m. (=h. חֹמֶשׁ, v. Nöld. Mand. Gr. p. 46) *the fat around the large stomach of ruminants;* בַּר ה' *the fat covering the less curved side of the large stomach* (opinions undecided). Ḥull. 49[b] Ar. (ed. חֵי' a. בַּר חֵי').

הֵימצותא, v. תֵּימוּצָתָא.

הֵין 1) *yes,* v. הֵן.—2) (=b. h. הֵן) *behold!, now.* Sifra Vayikra, Ḥobah, ch. XI, Par. 8 הין אם האומר וכ' now, if he who speaks (seducing to idolatry) is not punishable, how can he &c.? (Yalk. Lev. 470 only אם האומר).

הֵין* I=אֵין II. Y. Bicc. I, 63[d] top ה' תימר (interchanging with אין).

**הִין** II m. (b. h.) *Hin*, a liquid measure, equal to twelve Log. Eduy. I, 3; Sabb. 15[a] Hillel said מלא ה׳ וכ׳ a *hin* of &c., (using *hin* instead of *twelve Log*) because one must use his teacher's words, v. לָשׁוֹן. Men. IX, 2. Ib. 88[a] חוה ה׳ דעבד משה וכ׳ there was (in the Temple) the *hin* which Moses made for &c.; a. e.—2) homiletical interpretation of *hin tsedek* (Lev. XIX, 36)=הֵן, *yes*. B. Mets. 49[a] שיהא הן שלך וכ׳ that thy *yes* be true and thy *no* be true. Y. Maas. Sh. IV, 55[b] top והיכן הין צדק and where is (what becomes of) the *hin tsedek* (that thy *yes* must be true &c.)?; Y. Gitt. VI, 47[d] bot. והֵן הוא ה׳ צ׳.

**הִינָא** ch. same. Targ. O. Ex. XXX, 24; a. e.

**הֵינָא** m. (ἕνα, acc. of εἷς) *one*, v. הֵן.

**הַיְנָא*** f. (cmp. חַיְרָא a. חַי) *quick-baked, half-baked*. Pes. 37[a] מצה ה׳ ed. a. Asheri (Ms. M. 2 נָא, v. Rabb. D. S. a. l. note 3); Men. 78[b] Ms. (ed. נא; v. Rabb. D. S. a. l. note 4).

**הֵינַג**, v. חֵינַג.

**הֵינְגִי**, v. הֵיגְנָא.

**הִינְדָא** m. *Indian vetch*. Bekh. 37[b] מאי כרשינה what kind of *karshinah* is meant? Ans. ה׳ Indian; v. פַּרְשִׁינָה II.

**הִינְדְבִי**, v. אַנְטוּבִין.

**הִינְדִי, הִינְדִיוֹר, הִינְדִיוֹאָה, הִינְדִיוֹא** m. ch. *Indian*. B. Bath. 74[b] ר׳ יהודה ה׳ (v. Rabb. D. S. a. l. note 100) R. J. the Indian. Ab. Zar. 16[a] פרזלא ה׳ Indian iron (used for armour).—Targ. Jer. XIII, 23, v. הִינְדּוֹאָה.—*Pl.* הִינְדְוָאֵי.—בֵּי ה׳ *India*. Ber. 36[b]; Yoma 81[b] (Ar. הִנְדְוֵי).

**הִינְדְוָאֵי, הִינְדְוָאִין, הִינְדְוָאִי** h. same. *Pl.* הִינְדְוִין, הִינְדְוִי, הִנְךְ׳. Yoma III, 7 (Y. ed. הינדוון, corr. acc.) Indian linen garments. Y. ib. 40[d] top.—בֵּי הִנְדְוֵי, v. preced.—V. הִינְדִיקִי.

**הִינְדְוָא**, v. הִנְדְוָא.

**הִינְדְיָא, הִינְדִיָּא** pr. n. *India*. Targ. Esth. I, 1 (h. text הֹדּוּ). Targ. II Esth. VIII, 13; a. e.

**הִינְדִיקִי, הִינְדִיקָאֵי** f. (Ἰνδική, sub. γῆ) *India*. Targ. Y. Gen. II, 11 ארע ה׳ (Ar. הִנְדְוִין; h. text חוילה). Ib. XXV, 18 הנדקי (Y. II הינדיקוא).—Denom. הִינְדִיקָ׳, הִינְדִיקָאֵי, הִנְךְ׳ *Indians*. Targ. I Chr. I, 9.

**הִינוּ, בית ה׳**, B. Mets. 88[a], v. הִינִי.

**הֵינוּ** (=הֵי נִיהוּ, cmp. הֵיכִינוּ) *where is?* Y. Maas. Sh. IV, 55[b] top, v. הִין II, 2.

**הֵינוּחַ** m. (נוח) *setting down, temporary deposit*. Y. B. Mets. II, beg. 8[b] דרך ה׳ in the way an object is laid down (to be taken up again), opp. משוקע hidden away. Ib.; Bab. ib. 21[a] דרך ה׳, opp. דרך נפילה accidental dropping. Ib. 25[b] ספק ה׳ a case which leaves it doubtful whether an object was laid down to be called for again, or dropped.—Zeb. 27[a] מחשבת ה׳ the intention of letting the blood of the sacrifice stand over the due time (v. ib. III, 6).

**הֵינוּמָא, הֵינוּמְתָא** f. (נוּם, formed like preced.) *slumbering couch*, esp. (a popular adaptation of ὑμέναιος) *henuma, a curtained litter on which a virgin bride was carried in procession* (cmp. Sm. Ant. s. v. Lectica, about κλίνη a. φορεῖον). Keth. II, 1 שיצאת בה׳ that she was carried out of her father's home in a *henuma* or with loosened hair; Y. ib. I, 25[a] top הינומנא (corr. acc.). Bab. ib. 16[b] עדי ה׳ witnesses testifying to her having been taken out in a *h.*—Ib. 17[b] מאי ה׳ what is *henuma*? Answ. תנורא דאסא an oven-shaped (frame) draped with myrtles; oth. opin. קלתא דמינמא בה וכ׳ (not קריתא דמינמא, v. Rashbam to B. Bath. 92[b]) a curtained couch on which the bride reclines as though slumbering. Y. Keth. II, 26[a] bot. תמן נמנומא וכ׳ there (in Babylon) they call it *namnuma* (a slumbering couch), the Rabbis here call it פוריומא q. v.

**הֵינִין** m. pl. (הָא אִינוּן=) *those, exactly those*. Y. R. Hash. II, 58[a] bot. בה׳ דהוון קיימין וכ׳ in the case of such witnesses as had been standing (at the time of observation) &c. Gen. R. s. 9, end אותיות דדין ה׳ וכ׳ the same letters form both words (אדם a. מאד).

**הֵינְמִין**, v. איפוטונקריק.

**הִינִי** 1) pr. n. pl. *Hini*, a Babylonian place near Pumbeditha, a twin-town of Shili. Gitt. 80[a]. Bets. 25[b]. B. Mets. 72[b].—2) pr. n. m. *Hini*. Sabb. 147[a] אסי בר ה׳ (Ms. M. ר׳ א׳ בר חני, v. Rabb. D. S. a. l. note).—3) בית ה׳ pr. n. pl. *Beth Hini* [Bethania], a place near Jerusalem (v. Neub. Géogr. p. 149 sq.). B. Mets. 88[a] חנויות של בית הינו (Ms. H. חנן; Y. Peah I, 16[c] bot. בני חנון; Sifré Deut. 105 בני חנן) the shops of B. Pes. 53[a] בית ה׳ (Ms. M. בייתני); Tosef. Shebi. VII, 14 ביתיני, ביתיאני; Erub. 28[b] בירתיני (Ms. M. בית ואני); v. אוֹנִי II.

**הִינְיוּקִי**, v. אוּנְיָרִיקִי.

**הִינָּם** I, v. חִנָּם.

**הִינָּם** II, **הִינָּן** *they are*, v. הֵן.

**הִינְצִין**, v. גֵּץ.

**הִינָּק** (?) pr. n. m. *Hinak*. Pes. 101[b] the school of רב ה׳ . . בר ה׳ Rab H., or according to some, Bar H.; (Ms. M. רב הינק a. רב הינמק; v. Rabb. D. S. a. l. note).

**הֵיסֵב**, *to recline*, v. סָבַב.

**הֵיסֵבָה, הֵיסֶבֶת**, v. חֶסְבָּה, חֵסֶב.

**הֵיסֵחַ** m. (נסח) *removal*, only in ה׳ הדעת *discarding from the mind, being given up, diverted attention*. Y. Ter. VIII, 46[b] top לא נפסלה בה׳ הד׳ it (the T'rumah) has not become degraded by your giving up the hope of using it. Ib. ה׳ הד׳ דבר תורה the law declaring T'rumah degraded by being given up is Biblical. Snh. 97[a] three things happen בה׳ הד׳ when least thought of. V. חֶסְרוֹן.

**הֵיסֵט, הֵסֵט, הֵיסֵט** m. (סוּט or יָסַט) *shaking an object so as to move it from its place*, differ. fr. רעדה vibration (v. Tosef. Zab. IV, 6), esp. *hesset*, one of the causes of levitical uncleanness. Toh. X, 1 אינן בקיאין בה׳ are not familiar with the laws of *hesset*. Meg. 8ᵇ בה׳ . . מלטמא so as not to make earthen vessels unclean by shaking them; a. fr.—*Pl.* הֵיסֵיטוֹת, הֶסֵּטוֹת *laws concerning hesset.* Y. Dem. II, 23ᵃ top. Y. Sot. V, 20ᵃ top.

**הֵיסְטָא, הֵיסֵי׳** ch. same. Targ. Y. Num. XIX, 22.

**הֵיסִיטוֹת,** v. הֵיסֵט.

**הֵיסֵק,** v. הֶסֵּק.

**הֵיסֵת** m. (יסת, v. וָסֵת) *consuetudinal law, equity;* only שבועת ה׳ *consuetudinal* or *equitable oath.* [שבועת ה׳ is applied, if one who is sued for a debt, denies the latter entirely (כופר הכל), in contradist. to the legal oath which is required when the defendant admits a part of the claim (מודה במקצת). It being presumed that nobody will go to law unless he have a claim, it is a matter of equity to put the opponent to an oath, to which he may in return put the claimant.] Shebu. 40ᵇ; B. Mets. 5ᵃ; 6ᵃ.

**הֵיפַּטִיקוֹס** (variously corrupted) m. (ὑπάτικος) *consular, governor.* Sifré Deut. 309 [read:] אם היה ה׳ שגדול משניהם if he were a hypaticos who is higher than either of them; Yalk. ib. 542.—Sifré ib. 330.—*Pl.* הֵיפַּטִיקִין. Ib. 327; 317 חפיטקים (corr. acc.). Y'lamd. to Gen. XXV, 23 quot. in Ar. חפאטיקון (read הֶפַּאטִיקִין). V. אִיפַּטִיקוֹס.

**הֵיפֵּה,** v. הֵפֵּהַּ.

**הֵיפֵּךְ,** v. הָפַךְ.

**הֵיפֵּר,** v. הָפַר.

**הֵיפַּרְכוֹן,** v. הֵפַּרְכוֹס.

**הֵיפַּרְכִיָּא, הֵיפַּרְכִיָּה,** v. הֵפֵּ׳.

**הֵיקִים,** Hif. of קוּם.

**הֵיקֵישָׁא, הֵיקֵישׁ, הֵיקֵיפָא, הֵיקֵיף,** v. sub הִיקְשָׁא, הִיקֵּשׁ, הִיקְפָא.

**הֵיקֵם,** v. הָקַם.

**הֵיקֵף, הֵיקֵיף, הֵיקֶף, הֵקֵיף, הֵקֶף** m. (נקף II) 1) *circumference, surface.* Y. Erub. VII, beg. 24ᵇ ה׳ תשעים וכ׳ a circumference of ninety &c. Sabb. 20ᵃ רוב הֵיקְפוֹ the larger portion of the surface of the wood (burning), opp. רוב עביו. Succ. 7ᵇ אם יש בהֶקֵּפָהּ וכ׳ if there is room enough in the circumference of a round Succah to seat &c. Erub. I, 5, a. e כל שיש בהיקפו וכ׳ whatever (circle) has a circumference of three hand-breadths, has a width (diameter) of one. B. Bath. 13ᵇ כדי לגול ה׳ enough (blank parchment) to be wrapt around the entire rolled-up scroll. Ib. 14ᵃ קשיא הקף this is in contradiction to what has been said above 'enough to be wrapt &c.'; a. fr.—2) *outstanding debt,* v. הֶקֶּפָה. Tosef. B. Mets. VIII, 27 כדי שיגבה הקיפו sufficient time to collect his outstandings (to wind up his business).

**הֵיקֵפָא, הֵיקֵיפָא** m. (v. preced.) *enclosure, fence.* B. Kam. 20ᵇ את גרמת לי ה׳ יתידא thou (on account of the situation of thy field) hast put me to the trouble of erecting an additional (or larger) fence.

**הֵקֵּשׁ, הֵיקֵישׁ, הֵיקֵּישׁ** m. (נָקַשׁ) [*clapping together,*] *comparing, correspondence;* esp. *hekkesh,* the analogy between two laws which rests on a biblical intimation (as Lev. XIV, 13) or on a principle common to both. Y. Pes. VI, beg., 33ᵃ מה׳ תואיל וחמיד וכ׳ he derived the law that the Passover sacrifice supersedes the Sabbath (v. הָדָה) by drawing an analogy: as the daily offering is &c., (contrad. to גזירה שוה, v. גְּזֵרָה). Zeb. 49ᵇ, a. e. דבר חלמד בה׳ חוזר וכ׳ a law which is derived by analogy may be used for deriving another law by analogy; a. fr.

**הֵיקֵישָׁא, הֵיקֵּישָׁא** ch. same. Snh. 85ᵇ בה׳ פליגי they differ as to the application of the *hekkesh* (between striking and cursing). Kerith. 4ᵇ; a. fr.

**הֵירְדוּף (חַרְדוּף)** m. *hirduf, a shrub* or *tree* with bitter and stinging leaves, supposed to be *rhododaphne, oleander* (v. P. Sm. 1050 חרדוף; Löw Pfl. p. 130). Succ. 32ᵇ ואימא הר׳ (Ms. M. 2 ת׳, v. Rabb. D. S. a. l. note 8) but might not *hirduf* be meant (by *ets aboth,* Lev. XXIII, 40)? —Pes. 39ᵃ ואימא הר׳ might not *h.* be meant (by *m'rorim,* Ex. XII, 8)?

**הֵירְדוּפְנִי,** v. חַרְדְּפָנִי.

**הֵירְדוֹן** m. (denom. of חֲרָדִין, v. רָהַן) *pledge.* Y. Keth. II, 26ᵈ שנירא הרא בה׳ it is different in the case of a woman being placed among gentiles as a pledge.

**הֵירְדֵּר, הֵירְדוּרָא, הֵירְדוּר,** v. הר׳.

**הֵישְׁבוֹן,** v. חֶשְׁ׳.

**הֵיתֵּירָא, הֵיתֵּר,** v. הִיתִּר, הֶתֵּר.

**הֵיתְלוֹת, הֵיתְלוּ** pr. n. pl. *Hithlu, Hithluth.* Yeb. 59ᵇ; Tosef. Nidd. I, 9 (ed. Zolk. הירחלה).

**הֶתֵּר, הֵיתֵּר, הֲתֵּר, הֵיתֵּר** m. (נתר, Hif. הִתִּיר) *release, legal permission, permitted object, legitimate action,* opp. אסור. Yoma 86ᵇ, a. fr. נעשית לו כה׳ it appears to him like a legitimate act.—Y. Sabb. VII, 9ᵈ top יש לה ה׳ וכ׳ there is a time when the legal restriction concerning her is removed. Gen. R. s. 76, end; s. 80 beg. להשיאה דרך ה׳ to give her in marriage in a legitimate way. Num. R. s. 10, beg. אלו שהיו נוהגין ה׳ וכ׳ those who consider the connection with hand-maids permitted. Y. Yeb. I, beg. 2ᵃ לחֵירָה הראשון to the original status of free choice; a. fr.—Esp. (נדרים) ה׳ *the release from a vow by the declaration of a scholar after finding due reasons for its annulment,* v. פָּתַח. Hag. I, 8 ה׳ נ׳ פורתין באויר the rules concerning the release from vows hang in the air (have no biblical foundation). Y. Naz. IX, beg. 57ᶜ חכם ה׳ dispensation by a scholar's decision; a. fr.

**הֵתֵּי, הֵיתֵּרָא, הֵיתֵּי** ch. same. Ab. Zar. 39ᵇ, a. e. לא שבק ה׳ ואכל וכ׳ one will not let stand what is

permitted and eat what is forbidden. Ḥull. 111[b] ה׳ בלע it absorbed permitted substances. Ib. ה׳ דאתי לידי איסורא a permitted substance which is bound to become forbidden (when coming in contact with milk). Ber. 60[a], a. fr. ה׳ כח דה, v. כֹּחָא; a. fr.

**הַךְ**, fut. **יְהַךְ**, inf. **מְהַךְ** (contr. of הלך) *to go.* Ezra V, 5; a. e.—Targ. Gen. XX, 13; a. fr.—*Part. Af. pl.* מַיְהֲכִין. Targ. Ps. CXV, 7 ed. Lag. (oth. ed. מהלכין).

**הַךְ**, **הָךְ** f. (=הָא with affixed ך locale) *this, that.* B. Bath. 58[a] הך איתתא this woman here (myself). Yoma 13[a] מיתא הא קיימא הך if this one should die, the other will be (his wife). Ib. והך לאו ביתו הוא but this one (appointed to become his wife eventually) is not 'his house' (not being his wife).—Yeb. 23[b], a. fr. הדינו הך is not this the same case?; a. fr.

**הָכָא**, **הָכָה** (=הָא כָּא; cmp. preced.) *here, hither; in this case, now.* Targ. Gen. XXII, 5; a. fr.—Y. Ḥag. II, 78[a] top הדך אתית להכה how didst thou come hither?—Y. Snh. VI, 23[c] bot. ומעיול להכא וכ׳ and I shall bring hither &c.—Succ. 4[a], a. fr. התם..ה׳ there (in the case first mentioned) . . ., here (in this case). R. Hash. 4[a], a. fr. מה׳ from the following (Biblical passage &c.). Pes. 114[a], a. fr. נמי ה׳ וכ׳ (abbr. ה״נ) in this case, too, &c.; a. v. fr.—In Babli: ה׳ here, in Babylonia, התם, תמן in Palestine; in Y. the reverse. Snh. 5[a]; a. fr.—Y. Ber. I, 3[d] bot. דבנן דה׳ Palestine scholars. Y. Keth. II, 26[a] bot., v. הֵידְנָמָא; Lev. R. s. 30 מן ה׳ from now, v. הָלָא; a. v, fr.

**הַכָּאָה**, **הַכָּאָת** f. (נכה, Hif.) *striking, beating, assault.* Macc. 8[b] sq., a. e. ה׳ שאין בה שוה פרוטה a striking for which no P'rutah can be claimed as damages. Y. B. Kam. IV, 4[c] הַכָּיַית מיתה a fatal blow; a. e.—*Pl.* הַכָּאוֹת. Tanḥ. Thazr. 9 לסבול ה׳ to suffer blows.

**הכאכא**, Tosef. B. Kam. IX, 28 ed. (Var. in ed. Zuck. הכאי, הכחכא); Tosef. Shebu. VI, 2 הנחכין ed., v. חבריבאי.

**הַכְדֵּין**, v. הֵידְכֵין.

**הכחכא**, v. הכאכא.

**הֲכָחֲשׁ**, **הֲכָחֵישׁ** m. (כחש) *contradiction, incongruity in details of legal evidence.* Y. Yeb. XV, 15[a] bot. ה׳ עדות בתוך עדות an incongruity in the statements of witnesses concerning the details of the main fact to be ascertained; ה׳ עדות לאחר עדות concerning circumstances subsequent to the main fact.

**הַכָּחֲשָׁה** f. (v. preced.) 1) *contradiction,* the denial by one set of witnesses of the deposits of the preceding set; *counterevidence* (contrad. to הַזָּמָה), *rejection of evidence owing to counterevidence.* B. Mets. 3[b] ישנן בה׳ וכ׳ are subject to rejection through counterevidence or proof of alibi. Ib. אינו בה׳ וכ׳ (the debtor's own admission) cannot be upset by counterevidence &c. B. Kam. 73[b], a. e. ה׳ תהלת הזמה וכ׳ counterevidence is a preliminary procedure to be finished by proving an alibi, i. e. both are one continued process of law; a. fr.—2) *failing, waste of flesh,* in gen. *deterioration.* B. Kam. 94[a] ה׳ דהדר (sub. בישרא) a deterioration which can be raplaced (by good food), ה׳ דלא הדר which cannot be replaced (e. g. a fracture).

**הָכֵי** (=הָא כִי) *so, in this manner, thus.* Snh. 109[b] ה׳ אתני ביניירהו thus they agreed between themselves. Ber. 2[b], a. fr. ה׳ קאמר ליה he may say so to him, i. e. this is his argument. Succ. 26[b], a. fr. ה׳ קתני . . . וה׳ חסורי something is left out (in the Mishnah), and it must read thus. Naz. 2[a], a. fr. וה׳ קאמר (abbr. וה״ק) and he means this.—אי ה׳ (abbr. א״ה) *if this be so,* introducing an argument. Gitt. 5[a]; a. v. fr.—בר ה׳ *fit for such a thing, old enough* &c. Sot. 26[b] לאו בר ה׳ הוא he is unable to copulate; a. fr.—אַדַּהָכֵי׳ וה׳ *in the meanwhile.* Ber. 16[a]. Ib. 18[b] אדה׳ וה׳ חזייה וכ׳ Ms. M. (ed. only אדה׳) while this was going on, he saw &c.; a. fr.—כל ה׳ *all this, that much.* Snh. 107[a]; a. fr.—בתר ה׳ *afterwards.* Targ. Prov. XX, 25.—מטול ה׳, אמטו לה׳ משום ה׳ *on account of such* (a thing), *therefore.* Targ. Ps. XLIX, 15.—Pes. 31[a]. Tam. 32[a]; a. fr.; v. אַמְטוּ, מְטוּל. Zeb. 14[a] לה׳ therefore.—השתא דאתית לה׳ *now after coming so far, at this stage of the argument.* Ber. 15[b]; a. fr.—אפילו ה׳, v. הַשְׁתָּא.—ה׳ נמי, v. נַמִּי. *even so, at any rate.* Targ. Y. Gen. XXVII, 33.

**הַכָּיְיתָא**, v. הַכָּאָה.

**הָכֵין** I, II, v. הָכֵי I, II.

***הַכִּינָתָא** f. (denom. of כֵּן; cmp. כנה *Pi.*) *by-name.* Taan. 20[b] בַּהֲכִינָתוֹ (v. Rabb. D. S. a. l. note 8); Meg. 28[a] בח׳ ed. (v. Rabb. D. S. a. l. note 300), v. חֲנִינָה.

**הָכֵינִי** (=הָכֵין הִי) *it is thus.* Y. Yoma II, 39[c] bot. ה׳ it is thus (R. Ḥ. said).

**הָכֵיצַד**=הָא כֵיצַד, v. כֵּיצַד

**הֲכֵירָא**, v. הֵירֵי.

**הַכֹּל**, v. כֹּל. [B. Kam. 116[a] תשפך הכל, v. חֲבָל.]

**הַכְמָנָה** f. (כמן) *hiding, the appointment of witnesses to lie in wait* in order to overhear the seducer to idolatry. Snh. 67[a].

**הָכֵן**, **הָכֵן** I (=הָא כֵן) *thus.* Targ. Prov. XXIII, 7. Targ. Is. LI, 6; a. e.

**הָכֵן**, **הָכֵן** II m. (inf. Hif. of כון, used as a technical term with ref. to הכינו, Ex. XVI, 5) *preparing, designation for use on the Sabbath or Holy Day.* Y. Sabb. III, 6[b] there is nothing that exists in the shape in which it is used, ואינו בהכנו which may not be considered as designated for use (on the Sabbath &c.). Y. Bets. 62[a] top ספק ה׳ where there is a doubt as to whether a thing has been ready for use when the festive day began. Ib. חגוי צריך ה׳ that which a gentile offers on a Holy Day requires designation in due time. Ib. I, beg. 60[a] בְּהָכֵרָה׳ של אמה because its mother (the hen) was designated for slaughter on the Holy Day; a. fr. [In Babli הֲכָנָה.]

**הֲכָנָה** f. (preced.) 1) same. Bets. 2[b] משום ה׳ on account of the law requiring readiness for use on the

preceding day. Ib. 4ª דרבה ה׳ the law about readiness as interpreted by Rabbah (ib. 2ᵇ); a. fr.—2) (ref. to תכרן Deut. XIX, 3) *marking out the road* to the city of refuge for the involuntary manslayer. Macc. 10ᵇ.

**הַכְנָסָה** f. (כָּנַס) 1) *carrying in, putting in.* Sabb. 2ᵇ, v. הוֹצָאָה; Y. ib. I, beg. 2ᵇ. Y. Hor. I, 46ª; a. fr.—Yeb. 55ᵇ הַכְנָסַת עטרה insertion of the corona of the membrum virile; B. Mets. 91ª ה׳ the coupling.—Y. Yeb. XII, 12ᶜ; Y. B. Bath. III, 14ª top הַכְנָסַת פירות the bringing home of the crop.—Num. R. s. 17 ה׳ ישראל לארץ the leading of Israel into the promised land.—ה׳ כלה the leading of the bride into the chamber, in gen. *wedding ceremonies.* Succ. 49ᵇ.—Meg. 3ᵇ; Keth. 17ª; a. e.—ה׳ אורחים *hospitality.* Sabb. 127ª; a. fr.—2) *entering, coming home.* Y. Yoma V, 42ᵇ bot. ה׳ יתירה an unnecessary entrance into the Holy of Holies.—Gen. R. s. 72 ה׳ the time required by the laborer for going home from the field, v. הוֹצָאָה 4).

**הַכֵּר** (imper. Hif. of נכר) *recognize!, the word hakker.* Sot. 10ᵇ בה׳ בישר וכ׳ with the word *hakker* (Gen. XXXVII, 32) he brought the news to his father, with *hakker* did they &c. (Gen. XXXVIII, 25). Gen. R. s. 85 (the account of Tamar follows that of the sale of Joseph) כדי לסמוך ה׳ לה׳ in order to let one *hakker* follow the other *hakker.*—ה׳ פנים *partiality.* Ex. R. s. 30 (ref. to Prov. XXIII, 23).

**הַכְרָא,** Pes. 112ᵇ, v. הַבְרָא.

**הַכָּרָה** f. (b. h.; נָכַר *Hif.*) *recognition.*—הכרת העובר recognition of the embryo, *certainty of pregnancy.* Nidd. 8ᵇ; Y. Yeb. IV, 6ª; a. e.—הכרת פנים *that by which a face is recognized, means of identification; nose, features.* Y. Sot. IX, 23ᶜ bot. from the nose, מקום ה׳ פ׳ the place of identification. Y. Yeb. XVI, 15ᶜ; Gen. R. s. 65, a. e. העביר ה׳ פניהם של ישראל he (Abijah) mutilated the features of Israelites (slain in battle). Y. Nidd. III, 50ᶜ עד שתצא ה׳ פניו until that portion of the fetus comes to light by which its nature can be ascertained. Ib. הַכָּרוּת פנים; a. fr.

**הַכְרָזָה** f. (כָּרַז) *public announcement.* Snh. 26ᵇ ה׳ בב״ד announcement in court proclaiming a person disqualified as a witness. Ib. 89ª צריכין ה׳ must be published, as to the nature of the crime for which they are to be executed. Deut. R. s. 11 ממונה על הה׳ appointed to announce the divine decrees.

**הֶכְרֵיעַ,** pl. **הֶכְרֵיעִים,** v. next w.

**הַכְרַע** m. (כָּרַע *Hif.*) 1) *customary additional weight in retailing, boot,* v. גֵּירוּמִים. B. Bath. 89ª. Ker. 5ª בה׳ הוא שוקל וכ׳ must he weigh (the frank incense) with boot or exactly (v. עֵרֶן)? Snh. 102ª אחד מכ״ד בה׳ ליטרא one twenty fourth of the overweight of a litra (a minute portion).—2) (Gramm.) *decision as to the junction of a word with the preceding or the following word* (v. next w.), *construction, syntax.* Yoma 52ª in five verses אין להם ה׳ the grammatical construction is undecided; Gen. R. s. 80; Tanḥ. B'shall. 26; Mekh. B'shall., Amalek 1; a. e.—*Pl.* הֶכְרֵיעִים. Y. Meg. IV, 74ᵈ bot. (ref. to Neh. VIII, 8 ויבינו אלו הה׳) that means the grammatical constructions.

**הַכְרָעָה** f. same, 1) *overweight.*—*Pl.* הַכְרָעוֹת. Kerith. 5ª הקב״ה יודע (ב)ה׳ the Lord takes notice of overweights (liberality) in offerings.—2) *grammatical construction. Pl.* as above. Cant. R. to I, 2 he might have diverted his mind מחמשה ה׳ וכ׳ by referring him to one of the five disputed constructions of Bible verses, v. preced.; (Y. Ab. Zar. II, 41ᶜ bot. השיאות). Gen. R. s. 36, end (ref. to Neh. VIII, 8, v. preced.) אלו הה׳ והראיות that means the disputed constructions and the arguments for and against; Yalk. Gen. 61.—3) *casting vote, verdict by a majority of one.* Y. Snh. I, 18ᵇ even arbitration in court requires הַכְרָעַת הדעת a majority of one. Ḥull. 137ª אין הכרעת שלישית מכרעת (sub. דעת) a casting vote consisting of a third divergent opinion is not binding; B. Kam. 116ª; Pes. 21ª; Naz. 53ª.

**הֶכְשֵׁר, הֲכְשֵׁר** m. (כָּשֵׁר) *preparation; fitness,* esp. 1) *direct cause, responsibility.* B. Kam. I, 2 חבתי .. כה׳ כל נזקו I am bound to pay such compensation as though I had been the entire cause of the damage. Y. ib. 2ª לה׳ נזקין it refers to responsibility for damage, opp. נזקי גופו infliction of bodily injuries; Y. Gitt. V, beg. 46ᶜ.—2) *finishing.* Gen. R. s. 14 הֲכְשֵׁרוֹ באור (an earthen or glass vessel) is finished in fire.—3) *that which makes a thing legal, that which is ritually fit* (v. כָּשֵׁר). Y. Gitt. III, 44ᵈ מפסולו את למד הכשירו from what makes a letter of divorce invalid you can learn what makes it valid. Y. Pes. V, 32ᵇ top לבור פסולו מתוך הכשירו to distinguish the unfit element of it from the fit element.—4) (levitical law) *fitness to become unclean* (which arises from contact with certain liquids), *cause of fitness* (הוכשר לקבל טומאה, v. כָּשֵׁר). Ḥull. 36ᵇ עשאוהו כה׳ מים they declared it (slaughtering, pressing grapes) to be equal in its effect to the fitness for uncleanness which arises from contact with liquids. Ib. 121ª ה׳ מים ממקום אחר the liquids which produce the fitness to become unclean must come from without. Ib. ה׳ למה לי why should contact with liquids be necessary at all? Ib. צריך ה׳ requires contact with liquids in order to become fit &c. Y. Kil. VII, end, 31ª; Sabb. 95ᵇ ה׳ זרעים (v. Rabb. D. S. a. l.) the requirement that the plants (in the pot) must come in contact with liquids in order to be fit for uncleanness; a. fr.

**הֲכְשֵׁרָא** ch. same, *proper ritual act.* Ḥull. 19ᵇ.

**הַכְשָׁרָה** f. same, *making fit* for use. Taan. 10ª (play on חשׁרת, II Sam. XXII, 12, a. חשׁכת, Ps. XVIII, 12) [read as Ms. M. 2:] שקול ... וקרי ביה הַכְשָׁרַת מים take the *Kaf* and add it to the *Resh* and read *hakhsharath mayim,* sweetening of the waters. [Ed. only הכשר׳, Ms. M. 1 ח׳, v. Rabb. D. S. a. l. note. As to the interchange for homiletical purposes between ח a. ה, v. ח״א.]

**הֶכְשֵׁרוּת** f. (v. preced. wds.) *fitness; virtue, charity.* Mekh. Bo s. 16; Yalk. Ex. 220 (play on בכושרות, Ps. LXVIII, 7) נחג עמהם בה׳ He dealt with them charitably; Tanḥ. Bo 11 בכַשְׁרוּת; Yalk. Ps. 795.

הַלַּ־, definite art., v. הַהֲוּא.

הַל, Y. Sabb. I, 4ª אתקין להל, a corrupt.; read: מותרין לקבל, v. Bets. 24ᵇ; Y. ib. III, 62ª top.—Y. R. Hash. II, 58ᵇ top, v. next w.

הָלָא (b. h. הֲלְאָה; cmp. הָאֵל) *further on*, with prefix ל. Lev. R. s. 30 (מן הכא נחל) מן הכא ולהלן נחל וכו׳ (ed. Wil. ולהלא) מן החוא תריא דלחל from now and onward we shall begin a new account. Y. R. Hash. II, 58ᵇ top from this court session and for all future ones.

הָלָא, v. הָלִי.

הָלְבוֹן, dial. for חֶלְבּוֹן.

הלבשיש, הלבשוש, v. חַלְבְּשִׁישׁ.

הָלָה (tradit. pronunc. הַלָּה) m. (cmp. הָלְאָ) *that one there, this one;* (mostly in legal proceedings) *the person concerned.* B. Mets. III, 2. Shebu. VI, 6, sq. וה׳ אומר וכ׳ and the defendant says &c. B. Mets. 113ᵇ; a. v. fr. [Eduy. IV, 9 ה׳ תצא fem., v. הַהֲוּא.]—*Pl.* הֲלָלוּ. Erub. 54ª ה׳ נוצצין וה׳ וכ׳ these blossom and those fade. Hor. 14ª מי הם ה׳ שמימיהם וכ׳ who are those whose waters we drink &c.?—Bets. 15ᵇ ה׳ בעלי וכ׳ these here (now leaving the assembly) are &c.; a. fr.

הַלְחוֹלְהָא, v. חוֹלְחוֹלְהָא.

הַלְוָאָה f. (לוה) *loan.* B. Mets. 81ᵇ בשעת הַלְוָאתוֹ at the time the loan was transacted. Ib. 14ª, a. fr. שטר ה׳ note of indebtedness, promissory note; a. fr.

הַלְוַאי, הַלְוַוי, הַלְוָוי, v. אַלְוַאי.

הַלְוָיָה, הַלְוָיְתָא f. (לוה) *escort on parting, attendance to a departing friend's needs; following a funeral procession.* Sot. 46ᵇ, v. לְוָיָה.—Y. ib. IX, 23ᵈ bot.

הלולא, הלול, הלולך, v. הִילּוּל.

הלום, v. אלום.

הָלוֹם (b. h. הֲלֹם; cmp. הָלְאָ) *here, hither; thus far.* Zeb. 102ª (play on הֲלַם, q. v.) אין ה׳ אלא מלכות *hălom* alludes to royalty, as we read (II Sam. VII, 18) &c. עד ה׳ thus far (to be king). Ib. וכל הרוצה דכתיב ה׳ וכ׳ does *hălom* in the Bible always intimate royalty for all time to come?

הָלָז m. (b. h.; v. הַהֵ־ a. זֶה) *this here, that there.* Snh. 11ᵇ סופר ה׳ ed. (missing in Ms. M.; Tosef. ib. II, 6 הלה, Var. הלך); Y. ib. I, 18ᵈ top; Y. Maas. Sh. V, 56ᶜ top הסופר ה׳ the, then, scribe; v. נָזוּם.—Keth. 36ᵇ. Y. Erub. I, 18ᶜ bot. פירצה של ה׳ the breach on the other side.—*Fem.* הַהֲוּא. Yeb. XIII, 7 (109ª) ה׳ תצא (missing in Mish. ed.) the other sister is free. Ib. ותצא ה׳. Ib. 51ᵇ; (Eduy. IV, 9 הלה).

הַלָּזוּת f. (לוז III) *talk, sneer.* Tosef. Keth. II, 3 נפלה ה׳ וכ׳ ed. Zuck. (Var. חלזה, חלזון, corr. acc.) talk (against the court's action) spread in town, opp. ערער legal protest.

הַלָּזוּ, v. הַהֲוּא.

הַלְטָאָה* f.=לְטָאָה, a species of *lizard.* Pes. 88ᵇ נמצאת ה׳ גישתא דה׳ a lizard was found. Ḥull. 122ᵇ the touch of the skin of &c. [In Mishn., Tosefta a. Sifra לטאה, with defin. article ה.]

הַלְטָתָא ch. same. Targ. O. Lev. XI, 30 (ed. Berl. חַפְּטָתָא, Var. חוּלְטִיתָא, v. Berl. Targ. O. II, p. 34).

הָלָא, הָלִי (synon. with לאי, לחי) *to be faint, to labor.* Targ. Is. XLII, 4 ed. Lag. (ed. ילחי). Ib. LXV, 23 יחלון (some ed. יח׳; ed. Lag. ילחון). Targ. Jer. LI, 58.

*Af.* אַהְלִי, *Pa.* הַפֵּי *to fatigue.* Targ. Is. VII, 13 מְהָלָן (Buxt. מְהַפָּן).

הִילּוֹנִי, v. הִילּוֹנִי.

הִילּוֹסְטוֹן, v. אִילּוֹסְטוֹן.

הַלִּיךְ, v. הֲלַךְ.

הֲלִיכָה f. (b. h.; הָלַךְ) *going, going away; walking; run.* Pes. 8ᵇ בְּהֲלִיכָתָן on their going (opp. חזירה, return). Keth. 111ª אל תרבה בה׳ do not walk too much. Sot. 12ᵇ אין ה׳ זו וכ׳ this 'going' (Ex. II, 5) means death. Ḥull. I, 2 בדרך הֲלִיכָתָהּ in the direction in which its indentations run (not against them); a. fr.—[Y. B. Kam. X, 7ᵇ bot. שגזלו מן חה׳, read: חֲהֲלָכָה, v. Y. Keth. II, end, 27ª.]—*Pl.* הֲלִיכוֹת. Meg. 28ᵇ; Nidd. 73ª, v. הֲלָכָה.

הֲלִיכְתָא ch. same. *Pl.* הֲלִיכָתָא, constr. הֲלִיכָת. Targ. Ps. LXVIII, 25. [Ib. הֲלִיכוֹת, corr. acc.]

הַלֵּילָא, v. הִלֵּלָא.

הלים, v. וָוּלִיס.

הלים־סטיון, read: הִילּוֹסְטוֹן.

הַלֵּךְ, v. הֵילֵךְ.

הָלֵין m. pl. (contract. of הָאִילֵּין) *these, those, these things.* Targ. Prov. XXIV, 23. Ib. XXXI, 8.—Ned. 91ᵇ. Ib. 79ᵇ ה׳ וה׳ both; a. fr.—Lev. R. s. 25 הֵילֵּין תאיניא (Koh. R. to II, 20 הלין) these figs here.

הֵילֵין (=הַיְילִין) *which? what?* Targ. Y. Ex. I, 10 בה׳ דינין by what laws.

הָלַךְ (b. h.) *to go, go away; to walk.* Yeb. 84ª כשהָלַכְתִּי וכ׳ when I left home to study with &c. Macc. 10ᵇ, a. e. בדרך שאדם רוצה לֵילֵךְ בה מוֹלִיכין אותו whatever way one desires to go, one is led; a. v. fr.—חוֹלְכֵי מדברות travellers through the desert. Taan. 27ᵇ; a. e.—Y. Kidd. I, 61ᵈ כהולכים בתורת ד׳ (not בה׳) as though they did walk in the law &c.—Imper. לֵךְ, לְכָה, לֵכְנָה, v. הָלְכָה *Pi.*, a. כַּלֵּךְ.

*Pi.* הִילֵּךְ, חִילֵּךְ 1) same, *to walk, tread upon.* Ḥull. IX, 2 (122ª) או שהוי׳ בהן (Mish. ed. שהלך) or trod upon them for tanning purposes. Erub. 100ᵇ שיְהַלֵּךְ ע״ג וכ׳ to tread upon plants. Gen. R. s. 39 מְהַלֵּךְ בארם וכ׳ travelling through Aram &c.—Keth. 60ª; Ker. 22ª מְהַלְּכֵי שתים

walking on two legs (human beings); a. fr.—2) *to cause opening of the bowels.* Y. Kil. I, 27[a] top מְהַלֶּכֶת את בני מרעים; cmp. הִרְפִּיוֹן. [Y. Keth. XII, 35[b] top מהלך לפניהן אל הארץ, v. הָלַךְ.]

*Hif.* הוֹלִיךְ 1) *to lead; to carry.* Macc. 10[b], v. supra. Gitt. 4[a] המוֹלִיךְ וכ׳ he who carries abroad a letter of divorce, contrad. to המביא he who brings a letter from abroad. Ab. Zar. III, 9 הוֹלִיךְ הנאה וכ׳ let him cast the profit (one loaf's value) into the Sea. Gitt. VI, 1 הוֹלֵךְ גט וכ׳ carry this letter of divorce (as a messenger). Ib. 63[a] sq. (distinction between הילך, here is the letter of divorce, i. e. take possession of it in behalf of my wife, and הולך carry it, i. e. be my messenger). Ib. 64[a], a. e. הולך כזכר דמי 'carry' (the letter of divorce) is equal to 'take possession' (in behalf of her who authorized thee); a. fr.

*Hithpa.* הִתְהַלֵּךְ *to go away, withdraw.* Cant. R. to V, 1; Gen. R. s. 19 (ref. to Gen. III, 8) אלא . . . מְהַלֵּךְ it does not say *m'hallekh* (walking) but *mithhallekh,* He hastened and went upward. Ib. מתהלך לו (ed. מת הלך, corr. acc., v. Matt. K.) is he (Adam) going away (from God)?, v. אתמהא.

הָלַךְ, הָלִיךְ ch. same, *to walk.* Targ. Ps. CXXVI, 6 (Ms. *Pa.*). Targ. Y. II Gen. XXII, 8 הָלִיכוּ (some ed. הַלּ׳). Contr. הָךְ, מָהָךְ, רָהָךְ, v. הך.

*Pa.* הַלִּיךְ, הַלֵּיךְ same. Targ. O. Gen. V, 22. Targ. I Sam. XXX, 31; a. fr.

*Ithpa.* אִתְהַלֵּךְ same. Targ. Ps. CI, 2. Ib. CXVI, 9.

הֲלָךְ m. (Ezra IV, 13) name of *a tax,* prob. *sustenance of marching troops.* B. Bath. 8[a]; Ned. 62[b] expl. as אַרְנוֹנָא. Gen. R. s. 64, a. e., v. אַנְגַּרְיָא.

הָלָךְ m. (b. h.; הלך) *traveller.* Succ. 52[b] (ref. to II Sam. XII, 4) מתחלה קראו ה׳ וכ׳ at first he calls him (the tempting sin) a traveller &c.

הָלְכָא, דְּהָלְכָא =h. הֵילֹךְ, *hither, thither.* Targ. O. Ex. III, 5 (h. text הֲלֹם). Targ. Jud. XIV, 15 (h. text חֲלֹא, v. חָלָא). Targ. Y. Num. XXI, 35; a. e.

הֲלָכָה f. (הלך) 1) (cmp. מִנְהָג) *practice, adopted opinion, rule.*—ה׳ כ׳ in practice, the opinion of . . . . is the rule. Keth. 77[a] ה׳ כמותו; a. v. fr.—ה׳ למשה מסיני a usage dating from Moses as delivered from Sinai, i. e. *a traditional law* or *a traditional interpretation of a written law.* Kidd. 38[b]; a. fr.—2) in gen. *traditional law, tradition, custom.* Orl. III, 9 ה׳ העלה the application of the laws of Orlah (v. עָרְלָה) outside of Palestine is traditional or a custom (הילכות מדינה, v. Kidd. 38[b]).—Y. Bets. II, 61[b] top לה׳ as a traditional opinion (of a teacher), opp. לעובדא as his own decision for practice. Y. Dem. III, 23[c] bot., sq. מה׳ according to a custom. Ker. 13[b] 'which the Lord has spoken' (Lev. X, 11) זו ה׳ that means traditional interpretations. Ib. III, 9 (15[b]) אם ה׳ נקבל אם לדין וכ׳ if it is a tradition, we must accept it, but if it is a logical inference, there may be an objection to it.—3) *law,* contrad. to אַגָּדָה. Ber. 31[a] מתוך ה׳ דבר ה׳ from discussion about a law, opp. ה׳ פסוקה a decision arrived at after discussion. Ib. 47[b] בת׳ . . . . המחדדין who whet each other's wits in legal discussion. Snh. 82[a] נתעלמה ממנו ה׳ the law had escaped his memory. Ib. ראה . . ונזכר ה׳ he saw an act and recalled the law; a. v. fr.—*Pl.* הֲלָכוֹת, constr. הֲלָכוֹת, הִילְ׳. Kidd. l. c. הר׳ מדינה (v. R. S. to Orl. III, 9; ed. הלכתא מדינה, corr. acc.) the usages of the country (outside of Palestine). Y. Hor. III, end, 48[c] אילו ח׳ that means the collections of laws (Mishnah). Tem. 14[b] כותבי ה׳ those who reduce traditions (oral law) to writing. Snh. 67[b] חי׳ כשפים the laws concerning the punishment of witchcraft. Ib. חלְ׳ יצירה mystic practices. Sabb. 32[a]; Tosef. ib. II, 10; a. v. fr.—[הלכה in Talmud Y., heading of ***Mishnah,*** in Talm. Bab. מתני׳.]

הֲלָכוֹת, pl. הֲלַכְוָתָא, v. הִלְכְתָא.

הֲלָכְךָ, v. הִילְ׳.

הֲלָכְשׁוּשׁ, הֲלָכְשׁוּשׁ* m. (redupl. of לכש, cmp. לֶכֶשׁ) *swelling, bruise, sore.* Targ. Y. Ex. XXI, 25 (ed. Amst. הֲלֶכְ׳; h. text חַבּוּרָה).—*Pl.* הֲלָכְשׁוּשִׁין, constr. הֲלָכְשׁוּשֵׁי. Targ. Ps. XXII, 18 (ed. הַלְבְּ׳); ib. XXXVIII, 6 (ed. הלב׳, Ms. הלפ׳, h. text חַבּוּרוֹת־ פָּצַע־).

הִילְ׳, הֲלָכְתָא ch. f. (v. הֲלִיכָה a. הֲלָכָה) 1) *step.* Targ. Prov. XVI, 9.—*Pl.* הִילְכָתָא, הֲלָכָתָא. Ib. XXVI, 7 (ed. Wil. הֲלָכָתָא). Ib. XXIX, 5; a. e.—Targ. Ps. XXIII, 3 הִלְכְוָתָא Ms. (ed. Lag. הִילְכָוֹת צ׳, ed. Wil. הֲלָכַת ד־). —2) *custom, habit.* Targ. II Kings XI, 14. Targ. Y. Gen. XLIII, 33.—3) *law, rule.* Targ. Y. Ex. XII, 6; a. e.—Snh. 51[b] ח׳ למשיחא it is a *halakhah* for the Messianic days (without present application). Erub. 65[a] חי׳ בעיא וכ׳, v. אִסְתָּנָא; a. fr.—Pes. 64[a], a. fr. למאי ח׳ for what practical issue &c.?—*Pl.* הֲלָכָתָא. Ber. 31[a], v. גִּירְבַּר; a. fr.—Targ. Koh. XII, 11 הִילְכָתִין.—Lev. R. s. 3, beg. בר הִילְכָן (fr. הִילְכָא) a scholar.

הִילֵּל, הִלֵּל pr. n. m. *Hillel,* 1) H. the Babylonian (הבבלי) or Senior (הזקן). Pes. 66[a]. Tosef. Snh. VII, 11. Yoma 35[b] ה׳ מחייב וכ׳ the example of Hillel condemns the poor (who plead poverty as an excuse for not studying the Law); a. v. fr.—בֵּית ה׳ *Beth-Hillel, the School of H., the Hillelites.* Bets. I, 1; a. v. fr.—2) H., son of Rabban Gamliel. Pes. 51[a]; Tosef. M. Kat. II, 16; a. fr.—3) R. H., son of אָלָס or וָולָס, an Amora. Y. Kil. IX, 32[a] top. Gitt. 59[a]; a. fr.—[Y. Bets. V, 63[a] bot. ר׳ ליל, prob. a corrupt. or abbrev. of H.]—4) name of several Amoraim. Y. Ber. II, 5[a] bot.; a. fr. V. Frank. M'bo p. 76[a].—5) one Rabbi H. Snh. 98[b], sq.

הָלַל (b. h.) *to be bright, shine.*—*Pi.* הִלֵּל *to praise.* Pes. X, 5 לְהַלֵּל. Midr. Till. to Ps. CXIII צריכים אתם לה׳ לו you must give praise to Him. Ib. מנין הַלְלוּ the numerical value of *hal'lu* (71).

*Hithpa.* הִתְהַלֵּל *to praise one's self, boast.* Yalk. Jer. 284.

הַלֵּל m. (preced.) *Hallel* (Praise), recitations for Holy Days, consisting of Ps. CXIII to CXVIII, called ה׳ המצרי Egyptian H. (with ref. to Ps. CXIV), contrad. to ה׳ הגדול

the Large H. (v. differ. opinions Pes. 118a). Pes. X, 7, v. גְּמַר. Taan. 28b; a. fr.

**חַלֵּילָה, חַלִּילָא, חַלֵּלָא** ch. same. Ber. 56a ה׳ מצראה (Ms. M. הלר׳ דמצראי) Egyptian Hallel, v. preced.—Cant. R. to II, 14; Pes. 85b bot.; Y. ib. VII, 35b bot., v. זְרִיתָא I.—Taan. 28b ה׳ דבריש ירחא (Ms. M. הלל דר״ח) the recitation of Hallel on the New Moon Day. Meg. 14a קריתא זו ה׳ the reading of the *M'gillah* takes the place of Hallel; a. e.

**חָלַם** (b. h.; emp. חְלַם a. Arab. ḥilm *friend;* v. Fl. to Levy Talm. Dict. I, p. 558a) 1) *to join, weld.* Gen. R. s. 44 (ref. to הוֹלֵם פעם Is. XLI, 7) וה׳ את כל וכ׳ and welded all mankind to follow one road to the Lord; Yalk. ib. 76; Yalk. Is. 313.—2) *to be attached, fit closely.* Ab. Zar. 44a מחנשא שבריקש להוּלְמוֹ ולא הוֹלַמְתּוֹ Ms. M. (ed. שמתנשא לה׳, corr. acc.) 'he exalted himself' (I Kings I, 5) means that he attempted to fasten (the crown to his head), but it would not fit him; Yalk. Kings 166; Snh. 21b.—[Tosef. Bekh. IV, 13 מוחלמות, read: מְבוּלָמוֹת, v. בָּלַם.]

*Hif.* הֶחֱלִים *to attach closely, paste on.* Y. Ter. X, 47a bot. מַהֲלִימִין הדוּ they made the pastry adhere to the mouth of the vessel.

**חֶלְמוֹן, חַלְמָה,** v. חל׳.

**חַלְמִי,** v. הִילְמִי.

**חָלָן** or **חַלָּן** (v. הָלָא) *there,* opp. כָּאן. Y. Keth. IV, 28d bot.; Y. Gitt. V, 46d bot. בני בנים של כאן בני בנים של ה׳ the 'grandchildren' here (with reference to maintenance) are legally the same as the 'grandchildren' there (with reference to the duty of propagation, i. e. 'grandchildren are like children'). Lev. R. s. 10 של .... תבא לקירחה של כאן ה׳ (ed. Wilno שֶׁלְּהַלָּן, v. infra) the 'taking' here (Lev. VIII, 2) shall atone for the 'taking' there (Ex. XXXII, 4).—Mostly לְהַלָּן *there.* B. Kam. 84a מה לה׳ ממון אף כאן ממון as below (Ex. XXI, 36) *taḥath* means pecuniary compensation, so here (ib. 24) &c. Sot. 38a ונאמר .. נאמר כאן לה׳ here (Num. VI, 27) the expression *sum shem* is used, and there (Deut. XII, 5) &c.; a. fr.—Gen. R. s. 50 (expl. גש הלאה, Gen. XIX, 9) קרב לה׳ get nearer there (go away).

**חַלָּנָה** f. (לוּן I) *leaving over night, undue delay over night.* Meïl. 4b ה׳ דקשביד בידים the illegal delay of the sprinkling of the blood, an offence which he commits with his hands (omission of an act), opp. to מחשבה undue thought.—חֲלַנַּת דין the reserving of the verdict for the next morning. Snh. 17a; 34a; 35a.

**חֲלָנָה** f. (לוּן II) *murmuring, rebellion.* Ex. R. s. 25 ומה ה׳ וכ׳ what cause was there for rebellion?

**חִלְנִי,** v. הִילְנִי.

**חֲלָעָה** f. (לָעַע) *stuffing.* Sabb. 155b ה׳ למקום שיכולה לְהַחזיר by *halatah* is meant a stuffing to a point of the throat from which the animal can bring it back again to the mouth, opp. הַמְרָאָה pushing far down the gullet.

**חַלְפְּשִׁישׁ,** v. חַלְפְּשִׁישׁ.

**חַלְקְטִי, חֶלְקֵט,** v. sub חיל׳.

**חַלְקִיט,** Sabb. 156a מהלקיטין, v. לָקַט.

**חֲלָקָשָׁה** f. (לָקַשׁ) *doing late, procrastination.* Num. R. s. 1, beg. (interpret. מאפליה, Jer. II, 31) לשון ה׳ it means procrastination; ib. s. 23; Tanḥ. Masé 9; a. e.

**חֵם** m. pl. of חוּא.

**חֲמָא,** v. חֲמִי.

**חֲמַג, חֲמַג** m., only in בר ה׳ *Bar-Hemag,* a subspecies of *abratha* (hyssop). Sabb. 109b (defining h. אֵזוֹב), v. אַבְרָתָא.

**בֵּית ח׳, חַמְגַנְיָיתָא, חַמְגַנְיָא** pr. n. pl. *Beth-Hamgania.* Kil. VI, 4 (v. Rabb. D. S. a. l. note).

**חַמְדַאי,** v. חַמְדָן.

**בַּר ח׳, חַמְדוּדֵי** pr. n. m. *Bar-Hamdudê* (Var. בר חַמְדוּרֵי *Bar-Hamdurê*). Yoma 87b (v. Rabb. D. S. a. l. note 8). Sabb. 107b; 125a בר חמדורי (מר) ed. (Ms. דר . . ., דא . . .). Yeb. 83b רי . . . . Men. 38b (v. Rabb. D. S. a. l. note 40).

**בר ח׳, חַמְדוּרֵי,** v. preced.

**חַמְדָך,** v. חַרְמִיךְ.

**חַמְדָן** pr. n. pl. *Hamdan* (*Hamadân,* v. Schr. KAT2 p. 378), *Ekbatana,* capital of Media, v. אַחְמְתָא. Kidd. 72a (ed. חַמְדָן).—[Targ. I Chr. I, 5 Var. in ed. Rahmer המדן (ed. חַמְדַאי, ח׳, not דְּאִי . .); Targ. Y. Gen. X, 2 חַמְדַיי (not הִידִי . .).]

**חֲמָה,** v. חמי.

**חֲמוֹן** m. (b. h.; preced.) *noise, tumult; multitude.* Yoma 20b קול חֲמוֹנָה של רומי Ms. M. (ed. הצרר); Lam. R. to V, 18; Macc. 24a קול ה׳ של רומי Ms. Ms. (ed. בבל); Yalk. Is. 278 המוני של כרך גדול (read: חֲמוֹנוֹ), the din of the city of Rome, v. פּוֹטְרוֹלִין. Macc. 10a (ref. to Koh. V, 9) ללמד בה׳ to teach before large crowds; (Yalk. Koh. 971 ללמוד בה׳ to study among a crowd of students).—*Pl.* חֲמוֹנִים. Ex. R. s. 11 אתם עשיתם ה׳ ה׳ וכ׳ you arranged troops against my children &c.—Cant. R. to VIII, 11 (play on חמון, ib. באו עלידן המונות (read: המונים) hordes came against them. Ib. שחמו אחריהם חֲמוֹנֵי מלאכים (not מלכים) troops of angels rushed for them (to prevent them from receiving the Law, v. דְּדָה). Ib. שחמו אחר המוני המונות, read: שחמו אחריהם המוניות, v. חֲמוֹנוּת.

**חֲמוֹנָא, חָמוֹן** ch. same, *multitude.* Targ. Is. XIII, 4. Targ. II Kings XXV, 11; a. e.

**חֲמוֹנִית** or **חֲמוֹנִיּוֹת** f., pl. (preced. wds.) *troops, crowds.* Cant. R. to VIII, 11 (v. חָמוֹן, end) שחמו

אחריהם ח׳ דמלכוותא the hosts of kingdoms were greedy for them (to have a foothold in their country). Lam. R. to I, 17 formerly I used to go up to the Temple ח׳ ח׳ של חגיגה in (singing) troops of pilgrimage. Lev. R. s. 33 הירתם נעשים הומניות הו׳ לע״ז (corr. המו׳) ye used to form troops (noisy processions) for idolatry; v. דְּיאוֹנִיסִין.

**חמוניא**, Cant. R. to V, 14, read: חֲמוּנִיָּה (v. חמי); v. Pesik. B'shall. p. 90[b].

**חֲמַטַלְיָא** f. (a popular corrupt. of ἡπατόριον, v. Sm. Ant. s. v. Eupatorium) *liver-wort*, in gen. *herbs used for cooling the blood* (cmp. חוּמְצָן). Y. Ned. VII, beg. 40[b] במיני אפומליא וכ׳ (read: אפוטליא or ארמט׳) the various kinds of *hepatoria*, e. g. Napu, Melissophylon and Colocasia.—Tosef. Maasr. III, 7 אמיטל׳ נהגו בה וכ׳ (Var. המטל׳) for *hepatoria* the scholars allowed no exemption &c. Tosef. Ab. Zar. IV (V), 11 המיטליא וכ׳ (Var. חמוט׳) *hep.* &c. prepared by gentiles; Y. ib. II, 41[d], Y. Sabb. I, 3[c] bot. חרי מוט׳ (read: חהֵימ׳); Ab. Zar. 38[b] החמטליא Ms. M. (ed. המט׳). Ib. הירא ח׳ וכ׳ ed. (Ms. M. ז׳) *hemtalia* is (legally) the same as &c., v. פְּסִילְיָא. Cmp. חוּמַטְרָיָא.

**חָמַם, חמי** (b. h.; cmp. חמם) *to be noisy, excited*, with אחר *to rush after, be greedy, envious* &c.—Cant. R. to VIII, 11 חָמוּ, v. חָמוֹן a. חֲמוּנוּת a. Part. חוֹמֶמֶת, v. infra; fem. חוֹמָמָה. Y. M. Kat. III, beg. 81[c] (in a riddle) ח׳ בירכתי ביתה she (the soul?) is restless in the corners of her house. Midr. Till. to Ps. LXXVII חוֹמִים are in commotion.

*Pi.* חִמֵּם same, *to covet* (with אחר). Lev. R. s. 22 (ref. to אוהב בהמון, Koh. V, 9) כל מי שהומה ומְחַמֵּם אחר הממון whosoever is greedy and covetous for money; ib. הומה ומח׳ אחר תורה ambitious to accumulate learning; a. e.—*Part. pass.* f. מְהוּמָּת *anxious*. Nidd. 5[a], v. בַּיִת.—Denom. חָמוֹן.

**חמי, חֲמָא** ch. same, *to be excited, to roar, rumble*. Targ. Jer. IV, 19. Ib. V, 22; a. e.—[Targ. Prov. XXVIII, 27 מחמי Ar., v. חֲמָא.]

**חֲמִימָה, חֲמִירָה** f. (b. h.; preced.) = חָמוֹן, *din* of a large city. Sifré Deut. 43 [read:] קול ח׳ של רומי מפוטרולין, v. פּוּטְרוֹלִין a. חָמוֹן.

**חֲמִיוֹנָס** (corr. חֲמִירוֹנוֹס) m. (ἡμίονος) *mule* whose sire is an ass. Gen. R. s. 82, end; Y. Ber. VIII, 12[b] top (expl. רִמֵּם, Gen. XXXVI, 24); v. חֲמִירְפּוֹס.

**חֲמִירָה**, v. חֲמִימָה.

**חֲמִירָן** m. (Pers. *hemyân*, Fl. in Levy Targ. Dict. s. v. חֲמִינָא) *belt, girdle*. Erub. X, 15 (104[b]).—*Pl.* חֲמִירִין. Succ. V, 3 (51[a]) ומחֲמִירֵיהֶן היו מפקיעין ed. Y. a. Ms. M. (v. Rabb. D. S. a. l. note) out of their (old) belts they made wicks.

**חִימ׳, חֲמִינָא, חֲמִינָא** ch. same. Targ. O. Ex. XXXIX, 29 (ed. Berl.; oth. ed. חֲמ׳); a. fr.—Erub. 94[a] שקילו חֲמִירֵיהּ וכ׳ Ms. M. (ed. חימני, corr. acc.) take his belt and tie &c. Meg. 27[b] משכנתיה לחֲמִירֵיהּ I pawned my belt. Zeb. 19[a] חזה מְחַלֵּי לי חמירי וכ׳ (Ms. M. חֲמִירֵיהּ) my belt had slipped upward and he himself pulled it down.—Sabb. 59[b] חֲמִימִירֵיהּ.—*Pl.* חֲמִירִין, חֲמִירֵי, חֲמִירֵי, חֲמִירֵי. Targ. O. Ex. XXVIII, 4 (ed. Berl.; oth. ed. חֲמִ׳).—Sabb. l. c., v. קַמְרָא.

**חמירנטון**, Y. Sabb. VII, 10[c] top, v. אַמְיַרְנְטוֹן.

**חֲמִירְפּוֹס*** or **חֲמִיפּוֹס** m. (ἡμίιππος, S.) *half-horse, a mule whose sire is a horse*. Gen. R. s. 82, end (expl. רִמֵּם, Gen. XXXVI, 24) חמיסו (corr. acc., in oppos. to חמיונס); Y. Ber. VIII, 12[b] top ורבנן אמרין חירימים (corr. acc.).

**חָמִים** m. (חמם) *confused in mind, delirious*. Y. Gitt. VII, beg. 48[c], expl. קורדייקוס.

**חִמִּין**, v. חֲמִימִין.

**חֲמִינָא**, v. חֲמִידָנָא.

**חֲמִינָא** m. (ἡμίνα, hemina) *hemina*, a liquid measure, half a sextarius (nearly half a pint English).—*Pl.* חֲמִינִין. Targ. II Esth. I, 8 (ed. Lag. חמינון, corr. acc.).

**חמיסו**, v. חֲמִירְפּוֹס.

**חֲמִיצְתָּא**, v. חִימוּצְתָּא.

**חמירוס, חמירום**, v. next w.

**חֲמִירָם** (prob.) pr. n. m. *Hămiram*, a person from whom certain secular books are named: ספרי ח׳ (cmp. בן חַגְלָא, בן לַעֲנָה, בן סִירָא). Yad. IV, 6 (comment. מִירָס, מִירָם); Y. Snh. X, 28[a] top ספרי ח׳ (contrad. to ספרים החיצונים). Ḥull. 60[b] worth to be burnt כספרי מירון Ar. ed. Koh. s. v. מרום (Var. מרון, חמירוס, missing in ed.). [Conjectures: *Homeros* (Homer); Ἡμερησία (βίβλια) *diaries;* symbolical name='the Lord remove them'. V. Koh. Ar. Compl. s. v. מרום.]

**חמירס**, v. preced.

**חֲמַלְטָא**, v. חִימְלָטָא.

**חֲמַלְתָּא**, v. חִימַלְתָּא.

**חָמַם** (b. h.; cmp. חמי) 1) *to confound*. Tanḥ. Vayera 22 חֲמָמוֹ והלך וכ׳ He confounded him (took him by surprise), and thus he (Abraham) went to sacrifice his son; Gen. R. s. 55.—Mekh. B'shall. s. 5 (ref. to Ex. XIV, 24) חֲמָמָן ערבבן He confounded them, He brought confusion into their ranks; ib. s. 2; a. e.—2) *to stir up, sweep* (v. next w.). Lam. R. introd. (R. Abbahu 2) (expl. הכביד, Is. VIII, 23, and ref. to Targ. Is. XIV, 23) חֲמָמָם כבמכביד he swept them as with a broom (Num. R. s. 23, end, a. e. הכבירן, v. כָּבַר); Yalk. Is. 282 ח׳ במכבר. [חוּמָם, denom. of מוּם q. v.]

**חֲמַם** I ch. same; *Pa.* חַמֵּם, or *Af.* אַחֲמֵם *to sweep*. Targ. Is. XIV, 23 (h. text טאטא).

**חֲמַם** II, *Ithpa.* אִתְחַמַּם (denom. of מוּם) *to mutilate one's self* (h. הִתְגּוֹדֵד). Targ. O. Deut. XIV, 1 (ed. Berl.

חֲמִיסָה, חֲמִעִיסָה, v. חֲמִיעָה.

חֲמַר* m. constr. (חמר) *substitute.* Ḥull. 112ª Ar., ed. חמר, v. חַמְרָא I.

חַמְרָאָה I f. (חמר I) *stuffing food down the throat of an animal.* Sabb. 155ᵇ, v. חַלְעָטָה.

חַמְרִיָּה II, חַמְרָאָה f. (חמר II) *rebelliousness, rebellion; contempt of court,* v. מַמְרֵא II. Snh. 16ª מֵחֲמַרְאָתוֹ from the Scriptural text treating of his (the elder's) rebellion.. Ib. 14ᵇ חמראתו ה׳ his rebellion is legally punishable; a. fr.—*Pl.* חֲמַרְיוֹת. Midr. Till. to Ps. CVI, 7; Yalk. ib. 864 שתי ה׳ חמרו וכ׳ they rebelled twice.

חֲמָרָה f. (חמר) *change,* חֲמָרַת חַדָּת, *change of religion, apostasy.* Pes. 96ª (Ms. M. משומדות); Yeb. 71ª top.

חַמְרִיָּה, v. חַמְרָאָה II.

חַמְרָכָה f. (חַמְרָךְ) *softening* of the brain or the spinal column into a liquid state, contrad. to חַמְסָמְסָה, into a cohesive, pulpy substance. Ḥull. 45ᵇ.

חַמְשָׁכָה f. (חַשָּׁךְ) *conducting water through a channel.* Tem. 12ᵇ.

חַמְתָּא (חֲמָתָא) pr. n. pl. *Hamtha.* Targ. O. a. Y. I Gen. XIV, 5 (h. text חֲם).

חַמְתְּגֻרַת, Koh. R. to III, 14, read: חֲמַת גֻּדֶּר.

חֵן *they,* pl. of הוּא, הִיא.

חֵן, חֵין h. a. ch. (b. h. חֵן) 1) *here is, behold.* הֵינָם, וְהֵי׳ לְפָנֶיךָ אֲנָא וכ׳ *behold, they are.* Ned. V, 6 (48ª) הֵינָן Bab. ed. (Mish. ואינן; Y. ed. והן בפניך עד) and behold they are before thee (thine), but only in order that my father &c.—2) (introducing a question or exclamation) *how?, indeed!* Y. Shek. I, 45ᵈ bot. הֵן נִקְרָא וְלֹא וכ׳ can we, indeed, read this and not feel ashamed? (Bab. ed. הֵינִיקְרָא, marginal correct. Ms.M. הן נק׳).—3) *if.* Dan. II, 5, sq.; a. fr.—הֵן—הֵן *whether—or.* Ezra VII, 26.—B. Bath. VII, 2 הֵן חִסַּר הֵן יִתֵּר whether it be less (than a Beth Kor) or more. Ib. 3; a. e.—4) *yes* (cmp. אִין I). B. Mets. 49ª, v. הֵין II. Mekh. Yithro s. 4 answer עַל לָאו לָאו וְעַל הֵן הֵן *no* to a prohibition and *yes* to a positive command. Ib. s. 5 הֵן yes, indeed; a fr.—Ned. 11ª, a. fr. מִכְּלַל לָאו ה׳ וְה׳ אַתָּה שׁוֹמֵעַ הֵן from the negative we derive the affirmative by implication; Y. ib. I, end, 37ª, a. e. מִמִּשְׁמַע לָאו וכ׳. Men. X, 3 (65ª).

הֵן (הוֹן) 1) ד׳ ה׳ *he who.* Targ. Prov. XIX, 1, a.fr. in Ms., ed. Lag. הָוֵי q.v.—Pesik. Aḥaré, p. 169ᵇ, v. דְּחוּבָא; a. e.—2) *this one, that one.* Y. Meg. I, 72ª לְהֵן . . . הֵיךְ וכ׳ (Y. Succ. III, 54ª top לְדֵין), v. הֵיךְ. Y. Kil. IX, 32ᶜ top [read:] מַה הֵן שְׁאֵל לְהֵן וכ׳; Y. Keth. XII, 35ᵇ top מַה הֵין דְּשַׁאֲלִ לְהוֹן (corr. acc.) from all that this one asked that one &c.; a. fr.—3) *what?* Y. B. Mets. II, 8ᶜ לְהֵן, v. אֲהֵן.—4) *where* (relat.), *where?* Esth. R. to I, 12 [read:] הֵן דְּלִיסְטָאה מִתְקַפְּחָ וכ׳ where the robber waylays, there he is executed. Y. Snh. I, 19ª top; Y. Ned. VI, 40ª bot. הֵן דְּמָטָא מָטָא where he came to, he came to (and his

חֲמָמָא, v. Berl. Massor. p. 90). Targ. I Kings XVIII, 28 Kimḥi (some ed. אחח׳); a. e.—Part. מְחַחֲמָם *mutilated.* Targ. Jer. XLI, 5; XLVIII, 37 (some ed. מחח׳).

חֲמָמָא f., constr. חֲמָמַת (חֲמַם I) *sweepings, refuse.* Targ. Amos VIII, 6 חממת ed. Lag. (ed. Wil. מַחַ׳, h. text מַפַּל).

חֲמָמָה f. (חמם) *confusion, perplexity.* Mekh. B'shall. s. 5 אֵין ח׳ אֶלָּא מַגֵּפָה the word *ḥamam* (Ex. XIV, 24) means pestilence.

חָמָן pr. n. m. (b. h.) *Haman.* Snh. 61ª נִעְבַּד כְּח׳ worshipped as H. wanted to be. Ḥull. 139ᵇ ח׳ מִן הַתּוֹרָה מִנַּיִן where is Haman alluded to in the Pentateuch?—Meg. 10ᵇ ח׳ הִרְשִׁיעַ; a. fr.

חַמְנוֹן, v. חִרְמָנוֹן.

חַמְנוּכָא, v. חַמְנִיכָא.

חַמְנוּנָא pr. n. m. *Ḥamnuna,* name of several Amoraim. Y. Taan. IV, 68ª רַב ח׳ דְּבָבֶל R. H. of Babylonia.—Y. Hor. III, 47ᶜ top. Shebu. 34ᵇ; a. fr.—Y. B. Bath. VI, end, 15ᶜ רַב ח׳ סַפְרָא R. H., the scribe.

חַמְנִיכָא m. (מני, with format. ך, cmp. בָּזִיךְ) [*emblem of appointment to office,*] *necklace.* Dan. V, 7, a. e. (Kethib: חַמְנוּכָא, חַמִּינְכָא).—Targ. Prov. I, 9 (some ed. חַמְנִיכָה).—*Pl.* חַמְנִיכִין. Targ. Esth. II, 9.—V. מְנִיכָא. [Greek transformation μανιάκης, fr. which מוֹנְדִיק.]

חִימְ׳, חַמְנִיק* m. *a sort of spoon* or *fork,* with one end pointed and the other broad (similar to the *cochlear,* v. כּוֹכְלִיאָר). B. Mets. 25ᵇ סכיני וח׳ (Ms. R. חמנק) knives and fork (which may have been cast on the dunghill inadvertently). Succ. 32ª דעבירד כחימנק (Ms. M. וחוא דעביד לה כי חימניק) when the palm-branch is formed like a *himnek* (Rashi: like the top of the stylus).

חַמְסִ׳, *Ithp.* אִתְחַמְסִ׳, v. מְסִ׳.

חַמְסָא, v. חֲמִיסָא.

חֲמִיסָא, חֲמַסְמָסָה f. (מְסְמֵס) *melting, softening* of the brain or spinal column. Ḥull. 45ᵇ אִיזּוּהִי .. וְאֵיזוּהִי ח׳ which (of the defects) is *ḥamrakhah,* and which *ḥămasmasah?* Answ. חֲמַסְמָסָה כָּל שֶׁאֵינוֹ יָכוֹל לַעֲמוֹד וכ׳ when the column does not remain upright (when held in the hand). Ib. 53ᵇ חמ׳ *decayed flesh.*

חֲמַסְמָס or חֲמָסָס m. (חָמַס) [*the dissolving* (*digesting*) *receptacle,*] *the first stomach of ruminants,* cmp. חַבְלִילָא. Ḥull. III, 1 חמסס (=חַחֵ׳, or חֲמָמָא). Lev. R. s. 4; Midr. Till. to Ps. CIII, beg. חמ׳ לְמַחוֹן the first stomach has the function of grinding (the food). Lev. R. s. 18; Koh. R. to XII, 3 'the grinders' (ib.) זוּ ח׳ that is the stomach. [From later usage, e.g. Tur Yoré Deah 49, and from its Chald. equivalent it would seem that our w. is חֲמַסְמָס, and the definite article fused with the ה of the noun.]

חֲמַסְמָסָא, חֲמִסְמָסָא ch. same. Lev. R. s. 3; Koh. R. to VII, 19 חמסי׳; Yalk. Koh. 976 חמסס׳.

order was obeyed). Y. Kil. IX, 32c bot. [read:] לתן דאשתלחית מרנסבינן to the place whither I was sent to take them; Y. Keth. XII, 35b לתון דשלחית (read דאשתלחית). Gen. R. s. 78, v. בְּרָא. Y. Ber. II, 5c bot. לתן ריזדל whither shall he go? Ib. II, 5a top מן תן הוא where is he from?; a. fr.—*Pl.* חַנָּךְ, חַנָּהוּ *those, these.* Targ. Esth. I, 10; a. e.—Tam. 32b. B. Mets. 117a, v. חַהוּא.—Gitt. 6a . . . הנך דיהני והני ברהנך וכ׳ those (the inhabitants of Ctesiphon) know the signatures of these (of Ardshir), but the latter do not know &c. Bets. 10b; a. v. fr.—**Fem. pl.* חַנֵּן. Y. Bets. V, 63b top מפרשין לה׳ . . . . . רבנין the Rabbis of Cæsarea report these (controversies) more explicitly (stating the opinion of each by name; Y. Pes. VIII, 36a top (מפרשין להון).—הני מילי (abbrev. מ״הנ) these words (have been said), i. e. *this is the case only* &c. Ber. 21a bot. הנ״מ ירחיד ויחיד (הוה אמינא) I might have thought this refers only to &c.—Ib. 15a והנ׳׳מ לק״ש but this applies only to &c.; a. v. fr.—מנא הני מילי, v. מָנָא II.—Emphatic. חַנָּא, חַנָּה. Gen. R. s. 87 הנה טבא וכ׳ is this (slave) good? Is the omen favorable?; Yalk. ib. 145 הא טב וכ׳ (corr. acc.).

חַנָּא, v. חֲנִי.

חֲנָאָה I *enjoyment*, v. חֲנָיָה.

חֲנָאָה II (נוא, Hif. הֲנִיא) *intervention, objection.* Sifré Num. 153 (ref. to הניא, Num. XXX, 6) ה׳ זו מה היא what this 'objection' means; v. הֲפָרָה.

חַנַּג, חֲנַג, חֲנֵג, בר ה׳ m. (cmp. חֲמַג) *Bar-Henag*, surname of a species of *abrathah* (אַבְרָתָה). Sabb. 109b (defin. h. אזוב יון).—[*Pl.* חֲנִגְרִין, חֲנִגְרִי, v. חֲנִגְתָּא.]

חַנְדָּאָה, v. חִינְדְּוָאָה.

חַנְדָּבִי, v. אַנְטוּפִּרִין.

חַנְדְּוִי, חַנְדְּוִוי, חַנְדְּוָאָה, v. חִינְדְּוָאָה.

חַנְדֵּס, חַנְדֵּז (v. חָדַס, *Pi.*) *to mark by means of incisions* (cmp. כָּסַס). B. Bath. 89b באתרא דמחנדזי Ms. (ed. דמחנדסי) in a place where the authorities mark vessels used for measuring. Ib. (כל) כמה דלא מחנדזי לא שקיל Ar. (Ms. H. כל כמה דלא חזי הינדזא; ed. only לית לן בה) what is beyond the mark of the vessel the purchaser will not accept (merely on the faith of the seller as to the quantity).

*Ithpe.* אִיתַחַנְדֵּז *to be incised.* Ḥull. 43a דרמינן דמיתחנדזין וכ׳ at times (when the animal stretches its neck) the perforations in the two skins of the oesophagus may just exactly cover each other.

חִינְדָּזָא, חַנְדָּזָא m. (preced.) *mark; calculation of proportions.* B. Bath. 89b, v. preced. Gitt. 60b ואשקי בה׳ and use the water in proportion (as much as is due to thy share). [Later Hebr. חַנְדָּסָה *geometry.*]

חנדיוסין, Midr. Till. to Ps. XVII; Yalk. Ps. 670, read: קוּרְיוֹסִין; v. אֲפוֹפְּסִין.

חַנְדּוּקָא, v. חַנְדְּקָא.

חִינְדִּיקִי, v. חִינְדִּיקִי.

חִינְדִּית f. (preced.) *Indian.* Midr. Till. to Ps. VI חרב ה׳ an Indian sword.

חִינְדְּקָא m. (prob. חִינְדְּקָאֵי pl., v. הינ׳) *Indian.* נחמא דה׳ *Indian bread*, a dough roasted on the spit and poured over with oil, or eggs and oil. Ber. 37b (Asheri דחנדוקא).

חִינְדְּקָאֵי, v. הִינְדִּי.

חִינְדְּקוֹקִי m. pl. (דקק, with prefixed ה a. נ inserted; corresp. to h. גְּדֻגְּנִיּוֹת) *melilot*, a kind of clover used as a relish.—Erub. 28a ה׳ מדאי Median Melilot. Y. ib. III, 20d top; Y. Peah VIII, 21a top.

חָנָּה, v. הָן.

חָנָּה (b. h.; v. הֵן) *behold, here is.* Koh. R. to V, 6 ה׳ של בו״ד the 'here is' of a human being (Esth. VIII, 7), ה׳ של הק״בה the 'here is' of the Lord (Zech. XIV, 1).—חָנָּנִי here am I. Gen. R. s. 55 ה׳ לכהונה I am ready for priesthood; a. fr.

חָנָּה, v. חנה.

חַנָּחָגָת f. (נָהַג) *driving* an animal, a form of taking possession. B. Mets. 9a, v. מְשִׁירָה.

חַנָּחוּ, v. הָן.

חֲנָחָה f. (b. h.; נוּחַ) *rest, ease, relief.* Gen. R. s. 87, beg. (ref. to Ps. CXXV, 3) אין לו ה׳ וכ׳ finds no ease in the company of &c.—חֲנָחַת רוח *peace of mind, appeasement.* Y. Dem. VII, beg. 26a (interch. with נחת רוח). Y. Peah I, 15c bot.; Y. Kidd. I, 61a bot. בעושה ה׳ רוחו וכ׳ when he gives his father ease of mind (by obeying his wishes).

חַנָּחָה f. (נוּחַ *Hif.*) *putting down, depositing, laying down* (v. הֵינִיחַ). Sabb. 22b, sq. מצוה ה׳ עושה the real religious ceremony consists in putting the lights in their appropriate place. Ib. 4a, a. e. עקירה וה׳ the lifting up (of a burden on the Sabbath) and the putting down.—Kel. VIII, 8 מקום חַנָּחָה העצים the place (in the oven) where the wood is placed. Ib. XXII, 1 מקום חנחת וכ׳ enough (left of the side board) to set down the cups; enough . . to set down portions of meat; Y. Ab. Zar. II, end, 42a הרא מקום ה׳ חכוסות וכ׳ (not תחת) both terms mean the same. Taan. 2b; 4a משעת חַנָּחָתוֹ from the time it (the Lulab) is stored away (the seventh day of Succoth).

חַנֵּי, v. חָן.

חָנַח, חָנִי (denom. of חֲנָאָה), *Nif.* נֶחֱנָה (=נֶאוֹת, v. אוֹת I) 1) *to be pleased, to enjoy, to profit.* B. Kam. 20a, a. fr. זה נח׳ the one is benefitted &c., opp. חָסַר. Ib. II, 2 משלם מה שנֶּחֱנֵית he must pay for what the animal has enjoyed (eaten or drunk), contrad. to מה שהזיקה what she has damaged. Ber. 10b הרוצה לֵהָנוֹת יֵהָנֶה וכ׳ (Rashi

Targ. Koh. II, 2; 12.—Targ. Y. Lev. V, 16 חַנְיֵית קודשא enjoyment of sacred property. Targ. Y. Gen. XXXVII, 26; a. fr.—Ex. R. s. 6, end; Tanḥ. Vaëra 2 (prov.) מן שטריא לית חנירא וכ׳ of acacias there is no profit except you cut them down, i. e. a wicked man can be converted by suffering only.—Taan. 23[b] מקרבא חַנְיָרְתָּהּ Rashi (ed. הנייתא) what good she does is a direct one (by giving bread); ואנא . . . ולא מקרבא חנייתיה (read: חַנְיָיתִי) but I give money, and what good I do is indirect; Keth. 67[b] ומקרבן אחנייתי (read: ומקרבא חַנְיָתִי, or ומקרבן חַנְיָתִי, pl.).—Y. B. Bath. V, 16[b] bot. בנוי דת׳ (cmp. מַשְׁלֵי) good, worthy children.—2) *loveliness, beauty* (cmp. נָאֶה). Targ. Ps. XXIII, 2 חַנְיַת דיתאין loveliness of plants (h. text נְאוֹת).

**חַנְיְתָא**, v. preced.

**חַנִיפָה**, v. חֲנֻפָּה.

**חַנִיץ**, v. חֲנִיץ.

**חַנְיָת**, v. חֲנִיָּה ch.

**חַנָּךְ**, v. חָנַן.

**חַנְכִּית** f. (נכר) *deduction, diminution.* Y. Ber. IX, 14[b] bot.; Y. Sot. V, 20[c] bot. [read :] פרוש מן הנ׳ מן מאי דאית לי אנא מנכי עביד מצוה a Pharisee 'from deduction' (who says), I take from what is mine (I stint myself) in order to do a good deed.

**חִנָּם** m. (homiletically=חִנָּם; v. ה״א) *gratuitous, purposeless act, vanity.* Erub. 19[a] (play on גירהנם) ... גיא שהכל יורדין בה על עסקי ח׳ (v. Rabb. D. S. a. l. note 50) the valley which all enter for affairs of vanity (worldly lusts).

**חָנַן**, v. חָנַן.

**חֲנָף** m. (Inf. Hif. of נוף) *waving ceremony* in the Temple.—יום ח׳ (Lev. XXIII, 10—12) *the second day of Passover.* R. Hash. IV, 3; Succ. III, 12; Y. Ḥall. I, 57[c] top; a. e.—Tosef. Arakh. I, 11 ביום ח׳ on the same week-day as the second day of Passover; Arakh. 9[b]; v. עֲרִבּוּר.

**חֲנָפָה** f. (b. h.) same; *brandishing, swinging.* Pesik. R. s. 41 (ref. to Ps. XLVIII, 3) חיפה בחֲנָפַת העומר יפה נוף שלה who is beautiful when she waves the Omer; Yalk. Ps. 755; Yalk. Ex. 417 בחֲנִירָפָתָהּ.—Y. Maasr. II, 50[a] top חֲנָפַת מגל the swinging of the sickle.

**חֲנָפָק** m. (נפק) *producing* before court, esp. *the legal endorsement of a note, stating that it has been produced in court and found valid.* B. Mets. 7[b]; 16[b]; a. e.

**חַנְצִיץ, חַנְצִץ** [*the blossom,*] name of *a coin; pl.* (through false analogy, v. חִרְוָצִין) חִנְצִרִין (דְּרוֹסָה Tosef. B. Bath. V, 12[a]; Kidd. 12[a], v. נֵץ.

**חָנְצָץ** m. (Inf. Hif. of נָצַץ) *sparkling,* ח׳ החמה *the first sparklings of the rising sun.* Taan. III, 9. Ber. I, 2; a. fr.

(לֵיהָנֵי) he who desires to make use (of people's hospitalities), may do so following the example of Elisha. R. Hash. 28[a], a. fr. מצות לא ליהנות ניתנו religious ceremonies are not considered an enjoyment (as regards the use of sacred property &c.); a. v. fr.—2) *to be enjoyed.* Ber. 35[a] דבר שנ׳ something which is enjoyable (can be eaten &c.).

*Pi.* חִנָּה *to benefit, to entertain, to cause to share.* Snh. 92[a] ארנו מְחַנֶּה ת״ח וכ׳ allows no scholar to share his wealth. Ber. 63[b] bot. ומְחַנֶּהוּ וכ׳ and invites him to partake of his wealth. Yad. IV, 3 הרי אתה כמְחַנְּן וכ׳ you appear to benefit them pecuniarily, but &c. Ab. Zar. 16[b] sq. והִנְּאָהּ . . . . שמא דבר מינות (v. Rabb. D. S. a. l. note 20) perhaps a heretical idea was communicated to thee and it pleased thee; Yalk. Prov. 937; a. fr. [Snh. 102[b] הֶחֱנָה *Hif.*, marginal note הירה מְהַנֶּה; v. Yalk. Kings 207.]

**חֲנָא, חֲנִי** ch. (preced.) *to please, to profit.* Targ. Jer. XXXI, 25 חֲנַתְנִי ed. Lag. (oth. ed. וְחָנַאתְנִי). Targ. Is. XLIV, 10 לַהֲנָאָה (h. text הוֹעִיל); a. e.—*Part.* חָנֵי. Gen. R. s. 8 עביד מה דח׳ לך do what pleases thee.—*Pl.* חַנָּיִן. Gen. R. s. 3; s. 9 דין ה׳ לי יתהון לא ח׳ לי these (worlds) please me, those did not &c.; Midr. Till. to Ps. XXXIV; Koh. R. to III, 11, v. חֵן.

*Af.* אַחֲנִי 1) *to please, do good, benefit.* Targ. Hab. II, 18; a. fr.—Snh. 99[b] bot. מאי אַהֲנוּ לן רבנן (not אהני) what good have the Rabbis done us? Ab. Zar. 14[b] אַהֲנָאר לכון וכ׳ I did you good inasmuch &c. Y. Ber. I, 4[b] bot. ומה מְהַנְיָא ליה (ed. Krot. ומה missing) what good will it do him?; Y. M. Kat. III, 83[c] bot. ומה אנים ליה (corr. acc.); a. fr.—2) *to take effect, be legal.* Tem. 4[b] אי עביד מַהֲנֵי if (what the law forbids) has been done, the act has its legal effect. Ber. 43[a] מְהַנְיָא ליה חסבה the lying down of a company for a meal has an influence (in that one says the benediction in behalf of all); a. fr.

*Ithpe.* אִתְהַנֵּי, *Ithpa.* אִיתְהַנֵּי *to profit, enjoy, be gratified.* Targ. Y. Deut. I, 6 א׳ לכון it benefitted you (v. Sifré Deut. 5). Targ. O. Gen. XXXVII, 26.—Targ. II Sam. XVII, 16 דלמא יִתְהַנֵּי וכ׳ (ed. Wil. יִתַּהֲנֵי) perhaps it will please the king (h. text יִבָּלַע). Targ. Ez. XVI, 31; a. e.—Ned. 50[a] דאִיתְהַנֵּי וכ׳ that I should enjoy this world's goods. Ḥag. 15[a] לִיתְהַנֵּי וכ׳ let him (myself) enjoy the world. Yeb. 103[a] מִתְהַנְיָא מעבירה she derived gratification from a sinful act. Y. Snh. X, 29[b] top ובר נש לא מִתְהַנֵּי בלום (not מתהנים) and none were benefitted; a. fr.

**חֲנָיָא**, v. חֲנָיָה ch.

**חֲנָאָה, חֲנָיָה** f. (denom. of נָאוֹת, v. אוֹת I; cmp. נָאָה) *enjoyment, pleasure, benefit.* Taan. 8[a] מאי ח׳ יש לך what does it profit thee (to bite)?—Sifré Deut. 5 (ref. to רב, Deut. I, 6) ח׳ גדולה וכ׳ your dwelling &c. was of great benefit to you; a. v. fr.—Snh. 26[b], a. fr. בעל ח׳ *a worldling.*—נדר ח׳ מן to vow refusal of any benefit or favor from a person. Ned. IV, 1, sq.; a. fr.—Kidd. 41[a] דור ח׳ ממנו vow that you will have no favor at his hands. [Sifra B'har ch. III, Par. 3 הנירת, v. חֲנָיָה.]

**חֲנָאָה, חֲנָיָא, חֲנָיָה** ch. same. Targ. Jer. XVI, 19.

**הֲנָצָה** f. (נוץ, v. preced.) *sprouting forth.* Men. 69[a] ה' שהיין וכ' . . . . שתי (Rashi) does the offering of the two loaves cause the permission to use plants which had sprouted forth at the time of the offering, or is a distinct formation of fruits required?, v. חֲנָטָה. Ib. ה' דפירא the coming forth of the fruit, ה' דעלה of the foliage.

**הֲנָתוּכִין** m. pl. (תוך, תכך, with prefix הנ; cmp. הנדקוקא) *pannelled ceiling.* Targ. I Kings VI, 9 (h. text גְּבִים).

**חֵיסֵב, חֵסֵב** m. (סבב, Hif.) *placing the divans around the table;* in. gen. *banquet, meal in company* (v. מֵסֵב). Y. Maasr. IV, 51[b] top עשה ה' בשדה if one arranges a meal in company in the field. Y. B. Bath. IX, 16[d] bot. ועשה לו ה' וכ' and he made the wedding meal for him in the *triclinium.* Y. Taan. IV, 68[a] bot. סדר ה' the position of couches at a banquet. Ib. the patriarchs lie in the grave דרך ה' in the same position to one another as at meals (distinction between seniors and juniors; v. Sm. Ant. s. v. Triclinium).

**חִיסְּ, חֵסֵבָה, חֵסֶבְתָּה, חֵסְבָּה** I f. same; *lying down for a meal in company.* Ber. 43[a], v. הֲנִי. Ib. הרסבה (Ms. M. חֶסֶב), v. preced. Ib. 52[b] חֵסֶבְתָּה גוים Ms. M. (ed. מְסִבַּת) a banqueting of gentiles. Pes. 108[a] חֵסִבַּת ימין lying on the right side at the Passover meal; a. fr.

**חֵסֶבְתָּה** II f. (סבב; v. Num. XXXVI, 7) *the transfer of landed property from one tribe to another.* B. Bath. 111[b] חֵסֶבְתָּה הבעל ed. (Ms. H. a. Rashb. סִבַּת, סִיבַּת) the transfer which would be caused by the husband's succeding to his wife's property. Ib. 112[a] הבן ה' Ms. R. (ed. סיבת, סבת) the eventual transfer through the son's succession.

**חֵסְגֵּר** m. (סגר; v. Lev. XIII, 4, a. e.) *locking up* the leper for trial; cmp. חֶחֱלִט. Y. Meg. I, 71[b] מתוך ה' after being locked up. Y. M. Kat. III, 82[c] bot.; a. fr.

**חֲסַגְּרָה** f. same. Lev. R. s. 17 ארן ה' וכ' locking up (סגר, I Sam. XVII, 46) alludes to leprosy.

**חֲסָה** (b. h.) *to be silent.* Num. R. s. 23 וחסו כל וכ' and all Israel was silenced before him (to listen to him); Tanḥ. Masé 5 הסבו; ed. Bub. 4 וחסו.

**חֲסוֹקִים,** Y. Snh. VIII, beg. 26[a], read: אכל חסחוסים, v. חַסְחוּס.

**חֲסְחוּס,** v. חַסְחוּס.

**חֵסֵט,** v. חֵיסֵט.

**חַסְטָא*** f. (hasta) *spear.* Pesik. R. suppl. (p. 197[a] ed. Fr.) עושה להם בסאטה בתוך הארץ (read: שולח להם ה' וכ'; corresp. to ירה חצים, Pesik. Vayhi, p. 66[b]) he sends (or throws) a spear into their land (as a declaration of war, v. Sm. Ant. a. Luebker Reallex. s. v. Hasta).

**חֲסִיבָה,** v. חֲסֵבָה.

**חֵסִיחַ,** v. חֵיסֵחַ.

**חֲסִיעָה** m. (נסע)=preced. w., (with or sub. הַחֲסָעָה) *discarding, giving up.* Y. Pes. I, 28[b] top דבר תורה ה', v. חֵיסֵחַ. Y. Shek. VII, beg. 50[c] דעת טעון וכ' ה' sacrificial meat whose existence has been forgotten (is unfit and) requires decomposition before it is burnt. Y. Meg. IV, 75[c] top מפני ה' ד' because his attention may be diverted (by looking at the priests); Y. Taan. IV, beg. 67[b] מסיע (corr. acc.). Y. Pes. X, 37[d] bot. מפני ה' הד' because the thought of eating it has been abandonned.

**חֲסַם** Ar., v. חָסַם.

**חֶסְפֵּד** m. (סָפַד) *funeral ceremonies, manifestations of mourning, funeral address, eulogy* &c. M. Kat. III, 8 שלא להרגיל את הה' in order not to invite lamentation. Tosef. ib. II, 17 ה' על לב *hesped* means beating on the heart. Y. Ber. III, 6[b] top [read:] הסופד וכל העסוקין בה' (v. Tosef. ib. II, 11 ed. Zuck., Var.) the leader of the lamentation and all those engaged in it. Y. Succ. V, 55[b] bot. חֶסְפֵּדוֹ של וכ' the mourning for &c. Sabb. 153[a] מהספדו של אדם וכ' from the way a person is mourned for you can learn whether he deserves future happiness; a. fr.—קשר ה' *to compose and arrange a funeral song.* Y. Yeb. XVI, 15[d] top מצא ה' קשור וכ' found that lamentations were prepared in his house. Y. Yoma I, 38[b]; Y. Sot. I, end, 17[d]. Lam. R. introd. (R. Joh. 1).

**חֶסְפֵּדָא, חֶסְפֵּדָה'** ch. same. Targ. Lam. I, 18; a. e.—Ber. 6[b]. Succ. 52[a]; a. fr.

**חֲסָתָה** f. (חָסָה or סוּת) *seduction, enticement.* Yoma 22[b] דאוריה ודה' the sin against Uriah and that of counting the people to which he was enticed (II Sam. XXIV, 1). Ḥull. 4[b] אין ה' בדברים *enticing* (the verb חסית) never applies to verbal persuasion (but only to sensual influences). Sifré Deut. 87 אין ה' אלא טעות *enticing* means leading astray; אין ה' אלא גירוי it means instigation.

**חֲסִתָּר** m. (Infin. Hif. of סָתַר) ה' פנים (from Deut. XXXI, 18) *hiding of face, divine anger, refusal to answer prayer.* Ḥag. 5[a] כל שאינו בה' פ' וכ' he who is not subject to the hiding of face (who does not suffer under general persecution) is none of them (not of Israelitish descent). Ib.[b].

**הֲעָבָרָה** f. (עָבַר) 1) *carrying, bearing.* R. Hash. 27[b], a. e. (ref. to והעברת, Lev. XXV, 9) דרך הַעֲבָרָתוֹ (leave the horn) in the way in which it was borne by the living animal (in its natural shape).—2) (=הַעֲבָרַת קוֹל) *causing the sound to pass over a certain space, proclamation.* Ib. 34[a] דילוק ה' ממשה Ms. M. (ed. דגמר עברה ע') we learn the meaning of העביר (Lev. l. c.) from the meaning it has in reference to Moses (Ex. XXXVI, 6). Sabb. 96[b]; Yalk. Ex. 413.—3) *leading across, passing;* in gen. *use of the stem* עבר. Y. Snh. VII, 25[b] bot. (interch. with עברה); Sifra K'doshim ch. VIII, Par. 4 מה ה' וכ' as the 'passing' there (Deut. XVIII, 10) means through fire, so does the 'passing' here (Lev. XVIII, 21). Bekh. 32[a] ה' ממעשר analogy between the first-born and the tithes founded on

the use of the stem עבר (Ex. XIII, 12, a. Lev. XXVII, 32); (Zeb. 9a, a. e. עברה).—4) (from Num. VIII, 7, VI, 5, a. e.) הַעֲבָרַת שִׁיעֵר *passing the razor over the hair, shaving.* Naz. 58b, sq. ח׳ ש׳ removing the hair of the body. Y. ib. II, end, 52b לה׳ ש׳ for the purpose of removing the hair, opp. גידול שיער.

**הַעֲדָאָה** f. 1) (עוד, *Hif.*) *testimony, deposition.* B. Mets. 3a, b הַעֲדָאַת עֵדִים evidence through witnesses; a. e.—2) (יָעַד) *warning given to the owner of a mischievous animal* (Ex. XXI, 29); *law concerning damages payable after warning*, v. מוּעָד. B. Kam. 18b יש ח׳ וכ׳ the law &c. applies to &c. (and full damages must be paid). Y. ib. II, beg. 2d; a. fr.

**הַעֲדָפָה** f. (עָדַף) *surplus; addition, increase.* Keth. 43a לה׳ concerning the surplus of the value of labor over the cost of sustenance. Ib. 66a ח׳ ע״י הדחק a surplus gained through an extraordinary exertion. B. Kam. 87b. Gitt. 12a; a. e.—Ib.b לה׳ for additional support (not included in the sustenance furnished by the master).

**הַעֲלָיִה, הַעֲלָאָה** f. (עָלָה *Hif.*) 1) (fr. Lev. XIX, 19) *throwing over one's shoulders, wrapping*, opp. to לבישה putting on of a dress. Yeb. 4b. Yoma 69a.—2) *bringing up, offering on the altar, placing on the table.* Pesik. R. s. 16, end כדי ח׳ אחת sufficient for one offering; Tanḥ. Ki Thissa 10. Ḥull. 104a ואנן נגזר ח׳ and shall we forbid the serving on the table for fear that &c.?—3) (v. Lev. XVI, 9) *taking the lot out of the ballot box.* Y. Yoma IV, 41c top.

**הֶעְלֵם** c. (Inf. Nif. of עָלַם) *being unknown*, esp. (with ref. to Lev. IV to V) *unconsciousness, forgetfulness* as the cause of a transgression. Shebu. 26a שבועה ח׳ forgetting that he had sworn; חפץ ח׳ forgetting the subject of the oath. Sabb. 70b שבת ח׳ unconsciousness of its being the Sabbath day; מלאכות ח׳ of the sinful nature of those labors. Ib. אם עשאן .. בה׳ אחד if he did all the forbidden labors in one state of unconsciousness (without being reminded between); Y. ib. III, 9b top בה׳ אחת. Ib. I, 2b בעלם אחד (interch. with בהעלם); B. Bath. 55b בה׳ (Ms. H. בעלם); Ker. IV, 2 (17b) בה׳ אחת; ib. III, 2 בה׳ אחד. Sifra Vayikra, Ḥobah, Par. 1, ch. I; a. fr.—*Pl.* הֶעְלֵימוֹת. Y. Sabb. l. c. בשני ח׳ in two discontinuous states of forgetfulness. Y. Shebu. I, 32d top כמה ידיעות וה׳ many moments of consciousness and intervening forgetfulness. Y. Snh. VII, 24c top; a. e.—Usu. הַעְלָמָה (fr. הַעְלָמָה, v. next w.), or הֶעְלֵמוֹת. Sabb. 80a בשתי ח׳; Ker. 17a; B. Bath. l. c. בשני ח׳. Tosef. Ker. III, 2; 7 בשני ח׳; a. fr.—[Midr. Till. to Ps. IX, 1 הֶעְלֵמוֹת, v. עֶלֶם.]

**הַעְלָמָה** f. same. Shebu. 4a ח׳ למלקות מאי עבידתיה how can an act committed through forgetfulness be punished with lashes?—Ib. 14b ח׳ היא is this to be considered a sin committed through ignorance (not preceded by knowledge)?—*Pl.* הַעְלָמוֹת, v. preced.

**הַעְמָדָה** f. (עָמַד) *placing, being placed, appearance.* B. Kam. 34a, a. e. כשעת ח׳ בדין according to the condition of the animal at the time of appearance in court. Bekh. 32b, a. e. בעי ח׳ והערכה must be placed (before the priest) and appraised (Lev. XXVII, 11). Ib. בכלל ח׳ וכ׳ subject to the law requiring placing &c. Yoma 41b אה׳ קאי does it refer to the placing of the sacrifice (to והעמידו, Mish. ib.)?—Y. Maas. III, 54c top ח׳ והערכה (interchanging with עמדה).

**הַעֲנָק, חֲעֲנִיק** m. (Inf. Hif. of עָנַק, with ref. to Deut. XV, 14) *the outfitting of the emancipated slave.* Kidd. 17b לה׳ ('and also to thy handmaid shalt thou do likewise', Deut. XV, 17) refers to the outfit (not to the marking of the ear); Y. ib. I, 59c bot.; Sifré Deut. 122.

**הַעֲרָאָה**, v. הַעֲרָיָה.

**הַעֲרָב** m. (Inf. Hif. of עָרַב) ח׳ שמש *sunset*, required for the unclean person, after purification, to be entirely clean (Lev. XI, 27; a. fr.). Yoma 6a והא בעי ח׳ חש׳ does he not require the sunset to pass before he may officiate?; a. fr.

**הַעֲרָבָה** f. (denom. of עֶרֶב) 1) *going home in the evening from labor* (=חֲכִינָסָה), opp. to הַשְׁכָּמָה. Y. B. Mets. VII, beg. 11b [read:] שתהא חשכמה משל בעה״ב וח׳ משל פועלין that the time needed for going out &c., v. הוֹצָאָה 4). Ib. (not ערבית) ובערבי שבתות בין . . . . ח׳ וכ׳ on Sabbath eves both are deducted from the employer's time.—2) *night work.* Lev. R. s. 19; Midr. Sam. ch. V דברי תורה צריכין השחרה וח׳ חפרנסה מניין the words of the Law require early and late study, whence shall sustenance come?

**הַעֲרָאָה, הַעֲרָיָה** f. (עָרָה, v. Lev. XX, 18) *sexual contact, the first stage of sexual connection.* Tosef. Sot. I, 2; Y. ib. I, 16c bot. כדי ח׳ time long enough for arriving at the intimacy of the first stage. Yeb. 55b, a. e. ח׳ זו הכנסת וכ׳, v. הַכְנָסָה; a. fr.

**הַעֲרָכָה** f. (עָרַךְ) *appraisement.* Bekh. 32b; a. e., v. הַחֲמָדָה.

**הַעֲרָמָה** f. (עָרַם) *trickery, legal evasion, improper means to avoid a religious duty.* Y. Peah V, 19b bot.; Y. Ned. IV, end, 38d לא חשו לה׳ the Rabbis did not apprehend an evasion. Ib. V, end, 39b a donation like that of Beth-Horon (v. Mish. ib. 7) שהיתה בה׳ which was made for the sake of circumventing (a vow). Tosef. B. Mets. IV, 3 הַעֲרָמַת ריבית an evasion of the law of usury; B. Mets. 62b; Y. ib. V, 10b top; a. fr.

**הָפוֹךְ, הֲפוּךְ**, v. הֵפֵךְ.

**הִפּוֹת**, Tosef. Kel. B. Mets. II, 12, v. חִפּוּת.

**הִפּוֹתִיקִי, הִפּוֹתְקִי**, pl. **הִפּוֹתִיקָאוֹת**, v. אִפּוֹתִיקִי.

**הַפְטָרָה** f. (פָּטַר, v. אַפְטָרָה) 1) *farewell-address, toast on parting.* Gen. R. s. 69, end.—2) *Haftarah, prophetic lesson* read in Synagogue after the reading from the Pentateuch, v. אַפְטַרְתָּא. Meg. 30b.—*Pl.* הַפְטָרוֹת. Ib.; a. e.

**הָפְיָא** Ar., v. חוּפְיָא.

**הִפִּיטְקִי**, v. הִרְפַּטִיקוֹס.

**הֲפִיךְ**, v. הָפַךְ.

**הֲפִיךְ** adv., v. הָפַךְ.

**הֲפִיכָא** f. (הָפַךְ) *perverse.* Targ. Prov. X, 31 Ms. (ed. דְהָפִיכוּ).—*Pl.* הֲפִירָתָא *perverse things, perverseness.* Ib. XVI, 30.

**הֲפִיכָה** f. (הָפַךְ) *upturning, displacing,* as a symbol of possession. Y. B. Kam. III, 3[c] bot., contrad. to הַגְבָּהָה. [הֲפֵכָה, v. הָפַךְ.]

**הֲפִיכוּ** f. (הָפַךְ) *perverseness.* Targ. Prov. X, 31, v. הֲפִיכָא.

**הֲפִיכְתָּא**, v. הֲפֵכְתָּא.

**הִפִּינוֹס** (**חִפְּנוֹס**) *of Haipha*(?). Gen. R. s. 100 רוסי ר׳; v. חִפָּנִי.

**הָפַךְ** (b. h.) 1) (act. verb) *to turn; to change; to reverse; to pervert, subvert, destroy.* Ex. R. s. 18 חֲפָכָה חמדינה שעבודה וכ׳ a country perverted the rules of forced labor for the captives (treating them inhumanely); ה׳ עליהם את חדין וכ׳ he changed the law against them and put them to death by night (against the Jewish law, v. Snh. IV, 1). Ib. ה׳ סדום He destroyed Sodom. Ber. 55[b] כשם שֶׁהָפַכְתָּ וכ׳ as thou didst turn the curse . . . into blessing, כן הֲפוֹךְ וכ׳ so do thou turn &c. B. Kam. III, 3 הַהוֹפֵךְ את הגלל he who upturns (changes the place of) the dung (taking possession); a. v. fr.—*Part. pass.* הָפוּךְ. Pes. 50[a] עולם ה׳ ראיתי וכ׳ I saw a reversed world, the uppermost below &c. Sabb. 108[b] הֲפוּכָה סדום וכ׳ Sodom is subverted and what is said about it is perverted. Sifra Thazr. Par. 3, ch. III הפוך, הפוכה when its color is changed; a. v. fr.—Y. Naz. V, end, 54[b] לשון הפוך, v. הֶפֵךְ.—2) (neut. verb) *to change.* Sifra ch. IV אי כולו ה׳ לבן if the whole of it has turned white. Neg. IV, 3; a. fr.

*Nif.* נֶהְפַּךְ 1) *to be upturned, destroyed; to be changed.* Yalk. Esth. 1056 כשנ׳ סדום when Sodom was subverted. Gen. R. s. 50 ומדינה נֶהְפֶּכֶת, v. אִדְרַבָּלָא. Tanḥ. Sh'moth 25 נ׳ לחם מן וכ׳ the voice turned around, as if coming from &c.; a. fr.—2) *to roll about,* v. *Hithpa.*

*Pi.* הֵיפֵךְ 1) *to reverse, pervert, turn.* Gen. R. s. 20 שהיו׳ דברים וכ׳ who spoke perversely of the Creator. Kidd. 59[a] עני מְהַפֵּךְ וכ׳ a poor man turns the cake, and another comes and takes it, i. e. one who buys away what another is negotiating for.—2) *to scheme,* v. infra.

*Hithpa.* הִתְהַפֵּךְ, *Nithpa.* נִתְהַפֵּךְ 1) *to be changed, disguise one's self.* Gen. R. s. 21 end שהם מִתְהַפְּכִים they (the angels) assume various shapes.—2) *to turn one's self around.* Ib. שהיא מִתְהַפֶּכֶת וכ׳ for it (the fiery sword) turns around man &c. Yeb. 35[a]; Keth. 37[a] מתהפכת she turns herself (makes violent motions). Ib. נִתְהַפְּכָה (Keth. l. c. נֶהְפְּכָה).—Tanḥ. Vayetsé 11 היה מ׳ עליו prevaricated (changing terms).—3) *to scheme.* Ruth R. introd. 3 שהוא מִתְהַפֵּךְ ובא וכ׳ he (Esaw = Rome) schemes and comes against &c.; Yalk. Prov. 959 בא ומְהַפֵּךְ על וכ׳. Ib. שהם מִתְהַפְּכִים וכ׳; Ruth R. l. c. שמְהַפְּכִין.

**הָפוּךְ**, **הָפִיךְ**, **הָפֵךְ** ch., fut. **יְהַפּוֹךְ**, same (v. אֲפַךְ) 1) *to turn, change.* Targ. Ps. CV, 29; a. fr.—Y. Sabb. XVI, end, 15[d] אפוי ה׳ he turned his face off.—2) *to overturn, destroy.* Targ. Gen. XIX, 25; a. fr.—3) (neut. verb) *to turn around.* Targ. Prov. XXVI, 11; a. e.—Num. R. s. 12 כהדין ברנש . . . הָפוּךְ לאחוריו like one going down a ladder backwards; Y. R. Hash. II, 58[a] כאילין דסלקין בסולמא הָפִיךְ like those who ascend a ladder backward; Yalk. Job 912 [read:] כחדין דסלקין בסולמא חפוך (v. Lattes Saggio p. 106).—4) (with ב) *to be engaged in, to handle.* Pes. 113[a] (prov.) הָפוֹךְ בנבילתא ולא תיפוֹךְ וכ׳ deal in carcasses, but deal not in words (gossip, sophistry &c.). Y. B. Kam. IV, beg. 4[a] אנא חפך ומתחפך בדידי וכ׳ I turn around my stock of goods (selling and buying again), so that I reach thee in profits. Ab. V, 22 הָפוֹךְ בה וכ׳ study it over and again; a. fr.—V. הֲפִירָא.

*Pa.* הִפֵּיךְ 1) (=h. הֵשִׁיב) *to turn; to bring back, restore; to turn off* (wrath), *to appease; to give in return, reply.* Targ. Prov. XXV, 13.—Ib. XXIX, 8.—Ib. XXIV, 29 Ms. (ed. אֲהַפֵּיךְ *Af.*).—Ib. 26.—2) *to handle, be engaged in, barter, study* (v. Pe. 4). Kidd. 59[a] דוה מְהַפֵּיךְ בחהיא וכ׳ was negotiating about a field. Sabb. 119[a] כמ״ה דלא מְהַפֵּיכְנָא בזכותיה before I study what might be said in his favor. Pes. 40[a] דמְהַפְּכֵי כיפי who handle sheaves; כי מְהַפְּכִיתוּ הַפִּיכוּ וכ׳ (Ms. M. הפכיתו) when ye handle (them), handle them with the thought that they will be used for a religious purpose.—*Part. pass.* מְהֻפָּךְ. Y. Maasr. III, end, 51[a] חיא הפכה וחיא מְהֻפֶּכֶת it turns and is turned in all directions (studied over and again), but we can learn nothing from it.

*Af.* אַהֲפִךְ, v. supra.

*Ithpa.* אִתְהַפַּךְ, *Ithpe.* אִתְהַפֵּיךְ 1) *to be turned, changed; to turn about, deal in* &c. Targ. Lev. XIII, 3. Targ. Job XXX, 21; a. fr.—Y. Maasr. III, end, 51[a], v. supra.—2) *to roll about.* Targ. Jud. VII, 13; a. e.

**הֶפֶךְ** m. (b. h.; preced. wds.) 1) *reverse, opposite.* לְשׁוֹן ה׳ a phrase which means the reverse (euphemism). Y. Naz. II, 51[d] bot. (ed. Krot. חפר, corr. acc.); ib. V, end, 54[b] לְשׁוֹן הָפוּךְ.—2) *upturning* (a pile), *displacing.* B. Kam. 29[b] כל ה׳ למטה וכ׳ the term 'upturning' means a movement within three cubits (Var. v. Rabb. D. S. a. l. note 80).

**הֲפִיכָה**, **הֲפֵכָה** f. (preced. wds.) 1) (b. h.) *destruction.*—2) *change, turn.*—*Pl.* הֲפִי׳, הֲפֵכוֹת. Ber. 55[b] שלש ה׳ three verses in which *change* (the expression הפך) occurs.

**הֲפַכְנָא** m. (preced. wds.) *fickle-minded.*—*Pl.* הֲפַכְנִין. Targ. Y. I Deut. XXXII, 20.

**הֲפַכְפָּךְ** m. (b. h.) same. Yalk. Esth. 1056, v. next w.—*Pl.* הֲפַכְפָּכִין. Ruth R. introd., 3; Yalk. Deut. 945 (Sifré Deut. 320 הֲפַכְפָּכְנִים, v. next w.).

**הֲפַכְפָּכָן** m. same. Meg. 15[b] (Yalk. Esth. 1056, v. preced.).—*Pl.*, v. preced.

**הֲפֵכְתָּא**, **הֲפֵי׳** f. (הָפַךְ) *destruction.* Targ. Gen.

XIX, 29. Targ. O. Deut. XXIX, 20 (Ms. מַחֲפִירְכְתָא); a. e.—*Pl.* חֲפִירָתָא.—Targ. Y. II Gen. XVIII, 2.

**חַפְלָאָה** f. (פָּלָא) 1) *distinction, peculiarity, use of the word* פלא. Sabb. 138[b] ה׳ זו וכ׳ this peculiarity of punishment (Deut. XXVIII, 59) &c.; ה׳ זו תורה it means the Law (afflictions causing the Law to be forgotten, ref. to Is. XXIX, 14).—2) *distinct and solemn specification of a vow* (from Lev. XXVII, 2; Num. VI, 2; v. אִיסְפְּלִיאָה). Tosef. Naz. III, 19 לא ניתנה נזירות אלא לה׳ the law of the *nazir's* vow applies only to distinct utterance (where there is no doubt); Naz. 34[a]; a. e.—Ib. 62[a] of the two *ki yafli* (Lev. l. c., Num. l. c.) אחד ה׳ לאיסור ואחד ה׳ וכ׳ one intimates a distinct binding expression, and one a distinctness which opens the way to absolution (v. חֲטָאָה); Ḥag. 10[a] אחת ה׳ וכ׳.

**חֲפַלִּיג, חֲפִלֵּג** m. (פָּלַג) 1) *separation, interruption, interval.* Y. B. Kam. II, end, 3[a] בה׳ נגיחות it refers to gorings at intervals (not in three consecutive days). Y. Yoma III, 40[b] bot. אם להפליג if the conversation lasted long enough to be considered a discontinuation of the services, opp. לשעה. Ib. עשו אותה כה׳ they declared it (the going out for easing one's self, v. מִסְרָכָה) to be like a discontinuation.—2) *digression.* Y. Ab. Zar. III, 42[d] bot. תשובת ה׳ השיבו he made a reply only to divert his mind (Bab. ib. 44[b] תשובה גנובה, v. גָּנַב).

**חַפְלָגָה** f. (preced.) *separation,* ה׳ הוֹר, v. הוֹר. Snh. X, 3; a. fr.

**חֲפַלֵּג,** v. חֲפַלִּיג.

**חֲפָסַד** m. (פסד) *decrease, loss; injury; disadvantage; waste.* Pes. 15[b] ה׳ חולין an unnecessary destruction of &c.—Ib., a. fr. ה׳ מרובה a considerable loss, opp. ה׳ מועט. Ab. II, 1 ה׳ מצוה the loss (inconvenience, sacrifice) connected with the performance of a good deed. Ib. V, 11, sq. יצא שכרו בהֶפְסֵדוֹ his advantage is set off by his disadvantage. Lev. R. s. 34 חֲפָסָדָה the disadvantage of (punishment for) neglecting it, opp. שכרה reward for observing it. B. Kam. 115[b] מפני ה׳ כהן because it is an injury to the priest (entitled to it). Sabb. 147[b] ה׳ אוכלין a waste of eatables; a. fr.

**חֲפַסָּדָא** ch. same. B. Kam. 115[b] דאיכא ה׳ (ed. חפסדה, corr. acc., Ms. R. a. F. הפסד). V. פְּסִידָא.

**חֲפָסָק** m. (פסק) *interruption, suspension, end.* Erub. 54[a] אין לו ה׳ וכ׳ there is no end to it for all eternity. Y. Ber. XI, 10[a] bot. ה׳ ברכה an unlawful interruption between the blessing and the partaking of food. Ib. II, 5[b] top ימי ה׳ intervening days during which menstruation ceased. Ib. IX, 13[c] bot.; Midr. Till. to Ps. CIV, 32 ה׳ מלכות interregnum, anarchy. Y. Yeb. II, 3[d] bot. שניות אין להן ה׳ the secondary degrees of forbidden marriages have no limitation; a. fr.

**חַפְסָקָה** f. (preced.) *ceasing, interruption, interval.* Gen. R. s. 33 Sivan, the seventh month לַחֲפָסָקָה וכ׳ counting from the time the rains ceased (Yalk. ib. 59 לירידת).

Taan. 4[b] לה׳ with reference to ceasing to insert the mention of rain in the prayers. Lev. R. s. 1, end אין כאן ה׳ there is nothing intervening (between וידבר a. ויקרא, Lev. I, 1); a. fr.—*Pl.* הַפְסָקוֹת. Num. R. s. 14, end ה׳ the intervals in revelations, i. e. passages in the Pentateuch not introduced by *vayikra* and *vaydabber*.—Esp. *Hafsakah*, the Sabbath intervening between the four Sabbaths on which the sections of the Torah, *Sh'kalim*, *Zakhor*, *Parah* and *Haḥodesh* are severally read, v. פָּרָשָׁה. Meg. 30[a] שניה לה׳ 'the second Sabbath' means that following the Hafsakah.

**חַפְצָא** Ar., v. חַפָּצָא.

**חֲפָקִירָא,** v. חֲפַקֵּרָא.

**חַפְקָעָה** f. (פָּקַע; cmp. אַפְקַעְתָּא) *cancellation, release from debt.* B. Kam. 113[b] הַפְקָעַת חלואתו the cancellation of his (the gentile's) loan.

**חֲפַקָּר** (Y. dial. חֲבַקַּר) m. (פָּקַר) *declaring free, renunciation of ownership* in favor of whosoever would take possession of the object renounced; *confiscation; public property.* Eduy. IV, 3 חפ׳ לעניים Ms. M. (ed. חב׳, v. Rabb. D. S. a. l. note) renunciation of ownership (of the standing crop) in favor of the poor is valid (exempting from tithes); (oth. opin.) אינו ה׳ עד שיפקיר Ms. M. (ed. שיובקר) וכ׳ it is not valid unless the owner makes it free for the rich, too; Peah VI, 1 (v. Rabb. D. S. a. l.); B. Mets. 30[b] חפ׳. Yeb. 89[b]; Gitt. 36[b] ה׳ ב״ד ה׳ the confiscation by the court (disposing of private property by the process of law) is valid; Y. Shek. I, 46[a] bot. חב׳. Peah I, 6 ונותן משום ה׳ or he may set aside a portion of his crop as public property. Y. ib. III, 17[c] bot. וה׳ חייב בפיאה is public property ever subject to the laws of *Peah?* Ib. V, 19[b] אֵין חֲבַקָּרוֹ ה׳ his renunciation is ineffectual. Ib. אין ה׳ יוצא..אלא בזכייה renounced property does not go out of the owner's possession, until somebody takes possession of it; Y. Ned. IV, 38[d] (corr. acc.). Y. Snh. VI, 23[b], beg. ה׳ טעות הוא it is a confiscation under an erroneous presumption (and invalid); a. fr.—Gen. R. s. 80, end בני אדם של ה׳ *outlaws.* Yeb. 66[a] מנהג ה׳ נהגו בה people took liberties with her (because she had neither the legal status of a freed woman nor that of a slave).

**חֲפַקְּרָא, חֲפָקִירָא** m. (פקר, cmp. אַפְקְרוּתָא) 1) *unbridled lust, lawlessness.* Gitt. 13[a] עבדא בה׳ ניחא לרה a slave prefers the dissolute life with a slave (to regular marriage with a free woman); Keth. 11[a].—2) as preced. word. B. Kam. 115[b] מה׳ קא זכינא (in securing the honey from a broken vessel on the road) I took possession of renounced goods.—Targ. Y. Deut. XXV, 5 חֲפַקְרָא (הֲפָקְרָא) *an unprotected woman.*

**חָפֵר** m. (Inf. Hif. of פָּרַר, פּוּר; fr. Num. XXX, esp. verse 13) *the law of 'hafer', the husband's* (or *father's*) *right* of declaring void his wife's (or *daughter's*) *vow, invalidation.* Ned. X, 7, a. fr. את שבא לכלל הקם בא לכלל ה׳ whatever comes under the law of *hakem* (confirmation), comes under the law of *hafer* (invalidation), i. e. as you

cannot confirm a vow before it has been made, so you cannot invalidate a vow in advance. Ib. 69[a]; 79[a] על הח׳ in a case where the right of invalidation might have been exercised. Tosef. ib. VII, 5 חומר בחקם שאינו בה׳ there are restrictions in the law of confirmation which do not apply to the law of invalidation &c. Y. ib. X, 42[a] bot. ה׳ נדרים מעת לעת, v. next w.; a. fr. [In comment. our w. is spelled חפר and הֵיפֵר indiscriminately, which would intimate that it is pronounced הֵפֵר, fr. Num. XXX, 9.]

**הֲפָרָה** f. (preced.) *invalidation, declaring void;* also *absolution for cause* (v. הַתָּרָה). Ned. X, 8 הֲפָרַת נדרים כל היום the right (of the father or the husband) to declare a vow void lasts the whole day on which it came to his notice (to sunset); Y. ib. 42[a] bot. חפר נדרים מעת לעת twenty four hours; Tosef. ib. VI, 1; Sabb. 157[a].—Ned. 87[b] מה הקמה ממנו אף ה׳ ממנו as the confirmation may be partial, so may the invalidation &c.; a. fr.—Gitt. 36[a] אין לו ה׳ cannot be absolved from. Shebu. 29[b] top כי היכי . . . . . ה׳ in order to make absolution impossible.

**הִפַּרְכָּא, חִפַּרְכָּא** (not חַפּ׳) m. (ὕπαρχος) 1) *governor, lieutenant.*—*Pl.* הִפַּרְכֵּי, חִפַּרְכֵּי, חֲר׳. Targ. Esth. III, 12.—Ab. Zar. 8[b].—2) *subject (land), colony.* Targ. Esth. X, 1 הִפַּרְכֵּי ימא (h. text אִיֵּי הַיָּם); Targ. Y. Gen. XLIX, 13.

**חִפַּרְכוֹס, חֲר׳** m. same, *lieutenant.* Ex. R. s. 18, beg. Yalk. Ps. 875 (to Ps. CXVI, 15) [read:] משל למלך ששלח ח׳ (v. Midr. Till. to Ps. l. c.); a. e. [Ib. ח׳ אחרת, read הפרכיא (v. next w.).—Midr. Till. to Ps. XVII בחפרכוס, some ed. בא ח׳, v. אֲפוֹתְסִין.]—*Pl.* חִפַּרְכִּין, חֲר׳. Tosef. Gitt. VIII (VI), 3 לשום חירפרכון (corr. acc.). V. אִירַפַּרְכוֹס.

**חִפַּרְכִּיָּא, חִפַּרְכִּיָּה, חֲר׳** f. (ὑπαρχία) *lieutenancy, provincial government, province.* Sifré Deut. 330; Yalk. ib. 946 [read:] הירפטרקוס נכנס לתוך ח׳ שלו אם יכול ליפרע מכל הוא נפרע ואם לאו וכ׳ a consul enters his province; if he is able to collect (taxes) from all &c. Yalk. Ps. 875 הפרכוס אחרת (corr. acc.; v. preced.)—*Pl.* חִפַּרְכִּיּוֹת, חֲר׳. Tosef. Gitt. VIII (VI), 3 ed. Zuck. (v. הורכיינוס).

**חִפַּרְנִיא,** v. חַרְפַּנְיָא.

**חֻפְרֵשׁ** m. (פָּרַשׁ) *difference.* Sabb. 155[b] ומה ח׳ בין וכ׳ and what is the difference between the two? Pes. 27[b] אמר להן ח׳ said he to them, There is a difference; a. fr.

**חַפְרָשָׁה,** v. אַפְרָשָׁה.

**חֻפְשָׁט** m. (פָּשַׁט) *stripping, flaying.* Zeb. V, 4 שעונה ח׳ ונחות requires flaying and carving (Lev. I, 6). Ib. 50[b] שלא בה׳ carving without previous flaying. Y. Pes. VI, 33[a] bot. חֻפְשִׁיטוֹ the flaying of it; a. fr.

**חַפְשָׁטָה** f. same. Sabb. 116[b] קודם חַפְשָׁטַת חצור before the hide (up to the chest) is stripped off. Sifra Vayikra, N'dabah, Par. 4, ch. VI (ref. to Lev. I, 6) נתחים שהיו בכלל ה׳ such pieces as are affected by the order of flaying (to the exclusion of the head which is cut off before flaying); a. e.

**חֻפְשִׁיט,** v. הֻפְשַׁט.

**חֻפְשָׁר** m. (פָּשַׁר) *making tepid, warming.* Sabb. 40[b] חֻפְשָׁרוֹ זהו בשולו warming is to oil what cooking is to other liquids (a forbidden labor).

**חִפְתִּיקָא, חֻפְתִּיק,** v. הֻפְתַּק, הֻפְתָּקָא.

**חפתכו,** Yalk. Deut. 942, read: הִירְפָּטִרְקוֹס.

**חֻפְתַּק** m. (פתק *to cut, divide off;* Var. lect. v. infra) *the store-room* in the dwelling house out of which the daily portions of provision and work are distributed; also *the retailer's shelves* &c., contrad. to אוצר ware-house. Ab. Zar. II, 7 (39[b]) חבארן מן הח׳ the preserved locusts which the merchant takes from the shelves, contrad. to מן הסלולה, those laid out in baskets in front of the counter. Ib. 40[b] מן הח׳ מן האוצר ומן הספינה (not הסלולה, v. Rabb. D. S. a. l. note 5); Tosef. ib. IV (V), 12 מן חפתק וכ׳ ed. Zuck. (Var. הפתיק, cmp. הֲמַסָּס for fusion of article) from the shelves, the ware-room or the ship.—Sabb. 50[a]; Tosef. ib. III (IV), 19 גיזי צמר של ח׳ cut wool stored in the pantry (intended for spinning; Rashi: from the merchant's shelves). [Ar. s. v. אפתק reads: אוּפְתֵּק, noting a Var. ח׳. One Ms. Ar., a. Mish. ed. Nap. read אפותיק for אוּפְתִּיק, induced by phonetic resemblance to ἀποθήκη. V. Ar. ed. Koh. s. v. אפתק, a. Rabb. D. S. to Ab. Zar. 39[b] note 8.]

**חִיפְתֵּי׳, חַפְתֵּי׳, חַפְתָּקָא** ch. (preced.) *treasury.* Targ. Y. Gen. XLVII, 14. Ib. Deut. XXIII, 22 (constr.) בחַפְתֵּיק וכ׳ in the treasury of the Lord (v. Ḥull. 139[a] quot. s. v. גַּוָּא).

**חַפְתָּקָא** *ladle,* v. אַפְתָּקָא.

**חפתקאות,** read: חַפּוֹתִירְקָאוֹת; חפתקי, read: חַפּוֹתִירְקִי.

**חצאתה,** v. הַצָּאָה.

**חַצָּבָה** f. (יצב) *standing, use of the verb* יצב. Num. R. s. 18, beg.; Tanḥ. Korah 3 (analogy betw. Num. XVI, 27 a. I Sam. XVII, 4, a. 16). Pesik. Zutr. Nitsab. beg. יש ח׳ לטובה וכ׳ the word יצב is sometimes used in a good sense (as firmness) and at times in a bad sense (as provocation); v. יְצִיבָה.

**חֲצֶלְפּוֹנִי,** v. הֲצֶלְפּוֹנִי.

**חַצָּלָה** f. (b. h.; נצל) *rescue, relief.* Meg. 16[b] הצָּלַת נפשות saving of human lives. Gitt. 56[a] (in Chald. diction) אפשר דהוי ח׳ פורתא may be some little relief (by royal favor) can be had; ib.[b] וח׳ פורתא נמי וכ׳ and even a little favor will not be shown. Ḥull. 52[b] הצלת עצמה the animal's own effort to save itself; ח׳ אחרים the human efforts to save the animal. Ex. R. s. 1 ח׳ מים saving from drowning; a. fr.

**חַצְלְפּוֹנִי** (b. h.) pr. n. f. *Hazzelelponi,* alleged name of Samson's mother. Num. R. s. 10; B. Bath. 91[a] צְלֶלְפּוֹנִית ed. (Ms. R. הצללפונית, Ms. R. צלולפונית).

**חֲצֶלְפּוֹנִי** pr. n. (cmp. preced.), בני ח׳ prob. name

חֲקִיפָא, חֲקִיף, v. חֲקִיף׳.

חֲקִישָׁא, חֲקִישׁ, v. חֲקִישׁ׳.

חֶקֶם m. (Inf. Hif. of קום, formed for analogy with חֲפֵר q. v.) *confirmation, the privilege of confirming a vow.* Ned. X, 7; a. fr. (comment. write indiscriminately חקם a. חֲקֶם, analogous to חֲפֵר).

חֲקָמָה f. (קום) 1) same. Ned. 69ᵃ ר׳ ראשונה the first confirmation (when he said the first קיים ליכי). Ib. ולא תיחול ה׳ but my confirmation shall not take effect; a. e.—2) *erection.* R. Hash. 2ᵇ לַחֲקָמַת המשכן dating from the erection of the Tabernacle. Y. Yoma I, 38ᶜ top; Num. R. s. 12, a. e. ר׳ חלילה the putting up (of the Tabernacle) by night; a. e.—*Pl.* חֲקָמוֹת. Ib. חֲקָמוֹתָיו his repeated acts of putting up.

חֲקַנָּאָה f., v. אַקְנָיָתָא.

חֲקַפָּא, חֲקַף, v. חֲקַף׳.

חֲקַפְּדָה, v. אַקְפָּדָה.

חֲקָפָה f. (נָקַף II) 1) *surrounding, going round.* Yoma 59ᵃ ר׳ ברגל the sprinkling was done in walking around; ר׳ ביד by circular movements of the hand. Pesik. R. s. 41 חֲקָפַת המזבח going around the altar in procession with the Lulab; a. e.—2) (ref. to Lev. XIX, 27) *shaving the hair of the head all around.* Naz. 29ᵃ ועבד ר׳ and he (the Nazir) may shave &c. Ib. חֲקָפַת כל הראש shaving the entire head, opp. to ר׳ פאה shaving the ends, v. פֵּאָה. Y. Sot. II, beg. 17ᵈ ר׳ נזירות the shaving required by Nazir laws (Num. VI, 18); a. e.—3) *growth of hair around a limb.* Y. Yeb. X, end, 11ᶜ; Snh. 68ᵇ.—4) *debts for merchandise* payable at certain seasons (cmp. חֲקוּפָה). Shebi. X, 1; Tosef. ib. VIII, 3 הקפת חנות וכ׳ shop-debts are not subject to the law of limitation in the Sabbatical year.—*Pl.* חֲקָפוֹת. Gen. R. s. 41 he came back לפרוע חֲקָפוֹתָיו to pay his debts; Yalk. ib. 69.

חֲקָצָה I f. (קִיץ) *waking up.* Midr. Till. to Ps. XVII, 15 חֲקָצַת המתים resurrection of the dead.

חֲקָצָה II f. (חָקַץ, קוּץ) *cutting,* חֲקָצַת שפתים (cmp. Prov. XVI, 30) cutting the lips, i. e. contracting the mouth for a blasphemous expression. Snh. 65ᵃ Ar. a. Ms. K. (ed. עקימת, v. עֲקִימָה).

חָקָר m. (Inf. Hif. of קוּר; cmp. Jer. VI, 7) *welling, pouring forth* (cmp. מָקוֹר). בְּאֵר ר׳ (בּוֹר) *well,* opp. to cistern; esp. *B'er Haker* name of a certain well. Erub. X, 14. Ib. 104ᵇ כל חבורות ר׳ Ms. M. (ed. incorr. הקרות); Y. ib. II, beg. 20ᵃ.

חֲקָרָבָה f. (קָרַב) 1) *offering,* use of the verb חִקְרִיב. Men. 11ᵃ בת ר׳ הרא it is an object which may eventually be offered. B. Kam. 12ᵇ חזי לה׳ fit for offering (if the Temple existed). Erub. 63ᵇ, a. e. מִתַּקְרֵבַת תמידין . . . גדול study of the Law is more important than the offering of daily sacrifices. Lev. R. s. 2, end נאמר ר׳ וכ׳ the term

fo *a family* settled in Babylonia. M. Kat. 22ᵃ (Ms. M. חצלבוני).

חַצְנַע m. (Inf. Hif. of צנע) *chastity.* Pesik. Sos, p. 146ᵇ; Yalk. Job 906; (Yalk. Gen. 93 הַצְנִיעוּת).

חֲצָצָה f. (חָצַץ) *making a couch, laying out of mattresses, carpets* &c. Keth. 4ᵇ, a. e. חֲצָצַת המטה making the bed (for her husband). Yoma 69ᵃ בה׳ שרי for spreading under (to sit or lie on), garments of mixed materials (כלאים) are permitted.—V. מַצָּע.—Trnsf. *arrangement, structure, construction.* Ḥull. 49ᵇ כך היא ר׳ של משנה וכ׳ the construction of the Mishnah (Boraitha) is as you stated, but reverse the first clause. Snh. 51ᵃ; a. e.

חֲצָצָה f. (חָצַץ) *kindling.* Y. Sabb. II, beg. 4ᶜ צריכה הצאתה ברוב וכ׳ (corr. acc.) must be kindled so that the larger portion be on fire, v. חֶלֶק. Y. Yoma II, 39ᶜ top; Bab. ib. 24ᵇ חֲצָצַת וכ׳ kindling of &c.

חֲקָבָלָה f. (קבל, v. קַבָּלָה), חֲקָבְלַת פָּנִים *reception,* Shebu. 35ᵇ; Sabb. 127 (Ms. M. קַבָּלַת) ר׳ פני שכינה receiving the Divine Presence.

חֲקָדֵשׁ, חֲקָדִישׁ m. (קדש) 1) *that which is dedicated to a sacred purpose,* esp. *sacred* or *Temple property.* Yeb. 66ᵇ bot., a. fr. ר׳ וכ׳ a pledged animal which the debtor dedicates as a sacrifice &c., v. פָּקַע. Gen. R. s. 60 ר׳ דמים; Arakh. VIII, 7 ר׳ ערלוי dedication of the value of an object; opp. ר׳ מזבח dedication for the altar (allowing no redemption). Ib. VII, 1 אין מחשבין חדשים לה׳ months are not counted for redeeming dedicated property, i. e. fractions of a year count for a year in favor of the treasury. Kidd. 2ᵇ דאסר לה אב״ע כה׳ because (by betrothing her to himself) he makes her forbidden to all other men like sacred property (v. קָדַשׁ). Taan. 24ᵃ חרי הן ה׳ עליך וכ׳ they shall be to thee sacred property (like charity funds); a. v. fr.—2) *dedication.* Arakh. 2ᵃ; Tem. 2ᵃ תחלת ה׳ a preliminary act of dedication, סוף ה׳ the final dedication (laying hands on the animal's head prior to sacrificing it). Ib. 9ᵇ; B. Mets. 54ᵇ ר׳ ראשון the original dedication, ר׳ שני the substitution (for an animal which became defective); a. fr.—*Pl.* חֲקָדִישׁ׳, חֲקָדִישׁוֹת 1) *sacred objects.* Lev. R. s. 5; a. fr.—2) *laws concerning dedication.* Tosef. Erub. XI (VIII), 24; ib. Ḥag. I, 9 (ed. Zuck. והקרקעות, corr. acc.); a. e.

חֲקָזָה f. (נקז) *letting blood, opening a vein.* Ker. V, 1 דם ר׳ שהנפש יוצאה בו the blood of arteries with which life goes out, i. e. the splashing blood; ib. 22ᵃ. Nidd. 19ᵇ. —Gitt. 70ᵃ חֲקָזַת דם blood-letting. Sabb. 29ᵃ סעודת ה׳ Ms. M. (ed. ר׳ דם) the meal taken after blood-letting; a. fr.

חֲקָטֵר m. (קטר) *letting rise in smoke, burning on the altar.* Ber. I, 1; a. fr.

חֲקָטָרָה f. same. Y. Pes. VII, 34ᶜ top. Y. Yoma II, 39ᶜ; a. e.—*Pl.* חֲקָטָרוֹת. Tosef. Dem. II, 7 הח׳; Men. 18ᵇ Ms. M. (ed. הק׳); Ḥull. 132ᵇ חק׳ (v. הֲמָסַס as to fusion of article).

הקריב is used &c. Ib. s. 20 they died על הקריבה ועל ה׳ (=חַס׳) for coming near (Lev. XVII, 1) and for offering (Lev. X, 1); a. fr.—2) *drawing nigh for attack.* Ex. R. s. 21 הקרבת פרעה (Ex. XIV, 10).

**חַקְרִיָּה, חַקְרָיָה** f. (חָקָר Hif.) *preparation, arrangement.* Sifra Num. 159; Yalk. ib. 787 (interpret. חקריתם, Num. XXXV, 11).

**חֲקַשׁ**, v. חֲקִישׁ׳.

**חַקְשָׁשָׁה** f. (נָקַשׁ) *clapping, knocking together.* Snh. 65ª חַקְשָׁשַׁת זרועותיו the clapping of his (the necromancer's) arms; Ker. 3ᵇ.—*Pl.* חַקְשָׁשׁוֹת. Ib. (Snh. l. c. always sing.).

**חַר (חָרַר)** m. (b.h.; חרר) *mound, mountain;* trnsf. *eminent person.* Midd. II, 1, a. fr. חַר הבית the Temple mount. Yeb. 17ª (play on הַרְפַּנְיָא) הַר שהכל פּוֹנין בו a hill to which all turn (whose spurious descent prevents them from getting wives elsewhere); a. v. fr.—Ḥull. 39ᵇ (in Chald. diction) רישיך וחר here is thy head and here the mountain (a colloquial phrase for compelling one to give up a bargain).—Ex. R. s. 28 (ref. to Ex. XIX, 3) בזכות חה׳ for the merit of the distinguished one (Abraham), ואין חה׳ אלא אבות *har* means the patriarchs (ref. to Mic. VI, 2). Snh. 107ª ה׳ שבכם the most prominent of you; a. fr.—[For proper nouns composed with הר, v. respective determinants.]—*Pl.* הָרִים, הָרָרִים. Tam. 32ª, a. e. הָרֵי חושך, v. חוֹשֵׁךְ.—Snh. 24ª עוקר הרי הרים uprooting the highest mountains (a figure for dialectical ingenuity). Y. Yeb. I, 3ª bot. בין שני חה׳ וכ׳ between the two high mountains (great scholars). Ex. R. s. 15 ואין ח׳ אלא אבות, v. supra.—Ḥag. I, 8 כה׳ תלויין בשערה like mountains suspended on a hair (a slender Bible text for numerous Talmudic laws); a. v. fr.

**חָרָא**, *Af.* אַחֲרֵי (cmp. חרר, חזר) *to heat, irritate.* Targ. Prov. XXV, 20 מַחֲרָא (Var. מַחָרָה) ed. Lag. (ed. מחרא, ed. Wil. מחדא, corr. acc.); v. בְּרִיוּתָא.—Cmp. חִרְחֵר, חִרְחֵר.

**חַרְבָּה** (Inf. Hif. of רָבָה) *to increase; the numerical value of the letters* הֵרִבּוּ=212 (days). Gen. R. s. 20 (play on הרבה ארבה, Gen. III, 16) כל שהוא ה׳ ארבה וכ׳ if an embryo is 212 days old, I shall cause it to grow (it is vital); Y. Nidd. I, 49ᵇ top כל שהוא בה׳ הרי הוא בארבה; v. אל״ף.

**חַרְבָּעָה** f. (רָבַע) *the (forbidden) coupling of heterogeneous animals.* Snh. 56ᵇ הַרְבָּעַת בהמה; Sifra Aḥaré Par. 9, ch. XIII. Ḥull. 71ª לה׳ with reference to forbidden coupling; a. e.

**חָרַג** (b.h.) [*to cut,* v. חָרֵג] *to kill, put to death.* Num. R. s. 21, beg. בא לַהֲרָגְךָ השכם לְהָרְגוֹ if one comes to kill thee, be the first to kill him; Ber. 58ª; Snh. 72ª .. לְהוֹרְגְךָ. לְהוֹרְגוֹ. Gitt. 56ᵇ כסבור ה׳ את עצמו he (Titus) thought he had killed himself (euphem. for *the Lord*); a. v. fr.—*Part. pass.* הָרוּג. Tosef. Gitt. V (III), 1 הֲרוּגִין שנהרגו לפני מלחמה between the two high mountains (great scholars). Ex. R. s. 15 ואין ח׳ אלא אבות, v. supra.—Ḥag. I, 8 כה׳ תלויין בשערה like mountains suspended on a hair (a slender Bible text for numerous Talmudic laws); a. v. fr.

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**חַרְבָּה** (Inf. Hif. of רָבָה) *to increase; the numerical value of the letters* הֵרִבּוּ=212 (days). Gen. R. s. 20 (play on הרבה ארבה, Gen. III, 16) כל שהוא ה׳ ארבה וכ׳ if an embryo is 212 days old, I shall cause it to grow (it is vital); Y. Nidd. I, 49ᵇ top כל שהוא בה׳ הרי הוא בארבה; v. אל״ף.

**חַרְבָּעָה** f. (רָבַע) *the (forbidden) coupling of heterogeneous animals.* Snh. 56ᵇ הַרְבָּעַת בהמה; Sifra Aḥaré Par. 9, ch. XIII. Ḥull. 71ª לה׳ with reference to forbidden coupling; a. e.

**חָרַג** (b.h.) [*to cut,* v. חָרֵג] *to kill, put to death.* Num. R. s. 21, beg. בא לַהֲרָגְךָ השכם לְהָרְגוֹ if one comes to kill thee, be the first to kill him; Ber. 58ª; Snh. 72ª .. לְהוֹרְגְךָ. לְהוֹרְגוֹ. Gitt. 56ᵇ כסבור ה׳ את עצמו he (Titus) thought he had killed himself (euphem. for *the Lord*); a. v. fr.—*Part. pass.* הָרוּג. Tosef. Gitt. V (III), 1 הֲרוּגִין שנהרגו לפני מלחמה ובשעת מלחמה (ed. Zuck. בשעת) those executed (by the Roman government) before and during the Vespasian war; Y. Gitt. V, 47ᵇ top [read:] הֲרוּגֵי המלחמה ולפני וכ׳. Y. Ber. I, 3ᵈ, v. בִּרְחֵר. Pes. 50ª; B. Bath. 10ᵇ, a. e. הרוגי מלכות martyrs under the Roman government (R. Akiba and his fellow-martyrs), v. לוּד; a. fr.

*Nif.* נֶחֱרַג *to be killed, executed.* Taan. 18ᵇ נֶחֱרְגוּ were put to death (by the Roman government). Gitt. 56ª יֵהָרֵג is to be put to death. Snh. 74ª עבור ואל תֵּהָרֵג transgress or thou wilt be killed; a. fr.

**חָרָג** m. (preced.) *murderer, highway-man,* contrad. to זֹרֵם the oppressor who does not threaten to kill. Y. B. Mets. IV, end, 9ᵈ.—*Pl.* חָרָגִין. Ned. III, 4, v. נָדַר.

**חֲרֶג** m. (b. h.; preced. wds.) *execution by decapitation with a sword.* Snh. VII, 1; a. fr.

**חַרְגִּיז, חַרְגּוּז** m. (prob.=אַרְגָּז q. v.) euphem. for *buttocks* (or *testicles*). Bekh. VI, 6 חַרְגִּיזוֹ Maim., Ar. Var. חַרְגּוּזוֹ, ed. אַרְגּוּז q. v.

**חַרְגִּינִין**, v. חַרְגִּיז׳.

**חֶרְגֵּל** m. (רגל, v. רָגִיל) 1) *habit;* ה׳ לשון habit of the tongue, fluency acquired by memorizing. Koh. R. to VI, 9.—2) *leading to, occasion for.* מפני ה׳ עבירה because it offers an occasion for sin. Sabb. I, 3; Pes. 30ª; 36ª; a. e.—Ab. Zar. 17ª ה׳ דבר (euphem.) preliminaries of sexual connection.

**חַרְגָּא**, v. חַרְגּוֹנָא.

**חַרְגִּין**, v. חַרְגִּיז׳.

**חַרְגָּנָה** f. (רָגַשׁ, Hif.) *sensation, perception, sensuous affection.* Nidd. 43ª נעקרה בה׳ he felt the effusion coming, ויצתה שלא בה׳ but the discharge was not perceived. Ib. 57ᵇ הַרְגָּשַׁת מי וכ׳ the sensation of discharging urin; a. fr. Yalk. Jud. 42 לכל ה׳ וה׳ to every *sense.*—*Pl.* הַרְגָּשׁוֹת *senses.* Num. R. s. 14 כנגד חמש ה׳ וחמש מורגשות corresponding to the five senses and the five perceptions.

**חַרְגַּת**, v. חַרְגָּא.

**חַרְדַּאוּלִיס**, v. חִרְדַּוּלִיס.

**חַרְדּוּבְלִין** f. (ὕδραυλις) *water-organ.* Targ. Ps. CL, 4 Ms. (Regia חרדב׳, ed. חַלִּילִין).

**חִרְדּוּלִיס** m. same. Arakh. 10ᵇ (not לים...); Tosef. ib. I, 13 הרדאולים לא היו וכ׳ ed. Zuck. (corr. acc.; ed. הַדְרַאוּלִי׳ לא היה); cmp. אַדְרַבְּלִיס.

***חִרְדּוּס** m. (transpos. of דרס, v. מְדֹרָא, מְדוֹרָן &c.) *the copulation of birds;* מעשה ח׳ *unnatural gratification on a woman's body.* Snh. 66ᵇ Ar. (ed. חרדורין; v. חֲרוּרִים). [Ar.: *doing of Herod,* ref. to B. Bath. 3ᵇ; v. הוֹרְדוֹס.]

**חִרְדּוּף**, v. חִרְדּוּס.

**חַרְדּוֹפָה**, v. חַרְפָּה.

health than the sin itself. Esth. R. to III, 1 (play on aḥar) הרהורי דברים היו שם plans (schemes) were there.

**הִירְתּוּרָא, הַרְתּוּרָא** ch. same. Targ. O. Deut. XXIX, 18. Targ. Y. ib. XXIII, 11; a.e.—Snh. 45ª חיישי לה׳ take into consideration the possibility of creating impure thoughts (among the spectators); Sot. 8ª.—*Pl.* הִירִין, הַרְהוּרִין, הַרְהוֹרִין. Targ. Y. Lev. VI, 2. Targ. Ez. XXXVIII, 10; a. fr.

**הִיר׳, הַרְהֵר** (Pilp. of הרר; v. הָרָה, cmp. esp. Is. LIX, 13) 1) *to conceive in mind, to think, meditate, plan.* Ber. III, 4 מְהַרְהֵר בלבו thinks (recites the Sh'ma) in his heart, v. הִרְהוּר. Gitt. 57ᵇ הי׳ תשובה בדעתיה he conceived the idea of repentance.—2) *to be heated, entertain impure thoughts.* Ḥull. 37ᵇ לא הִרְהַרְתִּי ביום I allowed no impure thoughts to rise in me in day-time; a. fr.—3) (followed by אחר) *to disparage, criticise, detract from.* Snh. 110ª המְהַרְהֵר אחר רבו who speaks evil of his teacher. Num. R. s. 7 אם תִּרְהַרְתָּ וכ׳ if thou criticisest them &c. Ber. 19ª אל תְּהַרְהֵר אחריו ביום do not think evil of him the day after (for he surely repented). Sifré Deut. 307 אין לְהַרְהֵר you must not criticise His dealings with man; a. fr.—4) *to heat, make sick with fever.* Lev. R. s. 17 (play on חֲרְצֻבוֹת, Ps. LXXIII, 4; v. ה״א) לא הִרְהַרְתִּים בחלאים I did not make them hot with diseases; Yalk. Ps. 808. [Ukts. III, 11, v. חִרְהֵר.]

**הַרְהֵר, הַרְהֵיר** ch. same. Targ. Y. Gen. VI, 2.—Targ. Job II, 10 הִרְהֵר; a. fr.

**הִרְוֹגִיוּ׳**, Y. Kil. I, 27ª, v. נִירְוָיְנָא.

**הַרְוָחָא** m. (v. next w.) *profit*, opp. פְּסִידָה. M. Kat. 2ª.

**הַרְוָחָה, הַרְוָוחָה** f. (b. h. הָרְוָחָה; רָוַח) 1) *relief, release.* Ex. R. s. 10, end; Tanḥ., ed. Bub., Vaëra 22; Yalk. Ex. 186 (cmp. הֻמְסֵס as to fusion of article). Tanḥ. Mikk. 10, v. בָּסַר I; a.e.—2) *plenty, liberal provision; comfort.* Snh. 21ᵇ לא צריכא לה׳ the word לוֹ is to intimate a liberal appropriation (for the army). Sifré Deut. 306 ואין לשון פתיחה אלא לשון ה׳ the word 'opening' has the meaning of comfort, opp. לשון דוחק. Keth. 43ª אלמנתו לא ניחא ליה בה׳ וכ׳ as to his widow he cares not for her living comfortably (from her own earnings besides the legal alimentation) &c.

**הִרְוִיחַ**, Tosef. Toh. VIII, 1, v. תֵּרוּיִין.

**הַרְוָרִים*** m. pl. (חרר, v. הִרְהֵר) *heating,* מעשה ה׳ *unnatural gratification on a woman's body.* Snh. 66ᵇ, Resp. Gaon. ed. Cassel, p. 110; v. הִרְהוּם, a. תִּירְהוּד.

**הַרְזָבְנִי׳, הַרְזָבְנִית**, v. אַרְזְבוֹנִית.

**הַרְזָפָא**, v. אַרְזַפְתָּא II, a. next w.

**הַרְזִיפֵי** f., **הַרְזִיפִי** m. pl. (Rashi) (v. אַרְזַפְתָּא II) name of a *bitter herb* (not generally used as food). Pes. 39ª (Ms. M. 2 אַרְזָפָא, Ms. O. תדרוק, v. תִּירְהוּם; v. Rabb. D. S. a. l. note 9).

**הַרְחֲבִינָה** m. (comp. of חר=הר, a. הוֹפֶן; v. הַרְהֲבִינָה) *wall-ivy,* the leaves of which may be used for bitter herbs on the Passover night. Pes. 39ª (Ms. M. הַרְהֲפֵנִי). V. הַרְהֲפֵנִי.

**הַרְחֲסִיאוֹת, הַרְחֲסִיוֹת** (הַרְחָסִ״) f. pl., יוני ה׳ *a species of domesticated doves* (prob. so named from the manner of their fructification, v. הִרְהוּס). Ḥull. XII, 1; Bets. 25ª; Tosef. ib. I, 10; Tosef. Ḥull. X, 9 הרד׳ ed. Zuck. (Var. הדר׳). Ḥull. 139ᵇ חד תני הדר׳ וחד תני הרד׳ וכ׳ one reads *hadr.*, and one reads *hard.*, the one deriving our w. from Herod, the other from the name of a place.

**הַרְחָפָה*** f. (הדף, with ר inserted; cmp. תִּירְהוּק) [*removal, isolation,*] *imprisonment within a narrow enclosure of reeds or poles,* a punishment for contempt of court (v. נִירְהוּר). M. Kat. 16ª (explain. לְשַׁרוֹשֵׁי, Ezra VII, 26). Ib. (a version of the Gaonim quoted by Asheri a. l., Nr. 53) מאי ה׳ א״ר פפא נצבי דקני what is *hardafah?* Said R. P., Poles of reeds (fastened in the ground). [In ed. a. Mss. the answer to מאי ה׳ is absent.] [Ar. ed. Koh. הִרְהוֹפָה.]

**הַרְחֲפוּנִי**, v. next w.

**הַרְחֲפַנֵּי, הַרְחֲפָנֵי** m. (Chald. form of הַרְהוֹפַנִּין) *a creeper* the berries of which were known to be injurious to animals. Ḥull. III, 5 (58ᵇ); Tosef. ib. III, 19.—Mekh. B'shall., Vayassa 1 (ref. to Ex. XV, 25) זה עץ ה׳ it was the trunk of an ivy; Ex. R. s. 50; (ib. s. 23 ירדינון); Yalk. ib. 256 הרדפוני (corr. acc.); Tanḥ. B'shall. 24 ה׳ מר חירה; Tanḥ., ed. Bub., ib. 19.—[Var. הירדופני, v. Koh. Ar. s. v.]—Targ. Y. Ex. XV, 25 אַרְהַפְנֵי.

**הַרְחֲפַנִּין**, v. הַרְהוֹפַנִּין.

**הָרַח** (b. h.) *to conceive, be with child.* Yalk. Ex. 168, end. Y. B. Kam. V, 5ª top; Bab. ib. 49ª.

*Hof.* הוֹרָה *to be conceived;* *(homilet.) *conception,* v. הוֹרָה. Gen. R. s. 64; Yalk. Job 894 that she would have said to him, ה׳ גבר is this a time for conception, man? ('Rashi').

**הַרְחוֹן** I, v. הִיר׳.

**הַרְחוֹן** II m. *urin-soaked dung,* v. הָהוֹן a. הֲהֵין.

**הִיר׳, הַרְחוּר** m. (הִרְהֵר) 1) *thought, meditation,* opp. דיבור loud recitation. Ber. 20ᵇ כדיבור דמי ה׳ reviewing in mind (a Biblical passage &c.) is as good as loud recitation. Sabb. 150ª (ref. to Is. LVIII, 13) דיבור אסור ה׳ וכ׳ talking (business on the Sabbath) is forbidden, thinking (planning) is permitted.—2) *heated imagination,* esp. *impure fancies.* Ber. 12ᵇ עבירה ה׳ unchaste imagination, ה׳ ע״ז idolatrous fancy. Nidd. 13ᵇ המביא עצמו לידי ה׳ who allows sinful fancies to take a hold of him. Zab. II, 2; a. fr.—*Pl.* הִרְהוּרִים. Yoma 29ª top תרהורי עבירה וכ׳ sinful (obscene) imaginations are more injurious to

**הַרְזֵק, הַרְזִיק** (=חַזֵּק, v. חזק) *to imprison.* B. Kam. 85[b] הַרְזְקֵיהּ באנדרונא וכ׳ Ar. (ed. חדק) he kept him locked up in a room and forced him to be idle. — *Part. pass.* מְהַרְזֵק. Ned. 91[b] דהוה קא מ׳ בבירתא וכ׳ Ar. (ed. מְהַרְזִיק *Ithpa.*) who was locked up in a room with a woman.

**הַרְזֵקִי** m. pl. (preced.) בֵּי ה׳ *guard-house, a gate house* with one door opening to the court and another leading to the entrance to the inner rooms or buildings; cmp. כְּלָאֵי. Men. 33[b].

**הַרְזֵק**, v. הַרְזִיק.

**הַרְחָצָה** f. (רָחַץ) *washing, bathing.* Sabb. 134[b] הַרְחָצַת כָּל גופו bathing the child's entire body; ה׳ מילה bathing the wound of circumcision. Keth. 96[a].

**הַרְחָק** or **הַרְחָקָה** (רָחַק) 1) *distance.*—ה׳ עדות a) *an unlawful space between a deed and the signatures of the witnesses.* Y. Gitt. I, 43[c] bot. עדים פסולין אינן נעשין כה׳ ע׳ the signatures of disqualified witnesses, between qualified ones, are not to be looked upon as if they were a blank creating an unlawful distance; ib. IX, 50[c]; ib. VIII, end, 49[d] (insert: עדים פסולים אינן). — b) *distance of relationship,* i. e. *testimony not objectionable on account of kinship.* Y. Keth. II, 26[d] top [read:] ואם אין את מאמינו שהוא בנו יעשה כה׳ ע׳ וכ׳ and if you do not believe him that he is his son, let his statement (that he is a priest) be considered a stranger's testimony &c.—2) *a precautionary measure, a preventive law.* Y. Maasr. I, 49[b] top.

**הַרְחָקָה** f. as preced. 2. Pes. 2[b]. Ab. Zar. 31[b] ה׳ יתירתא an extraordinary precaution.

**הַרְטָבָה**, v. רְטִיבָה.

**הַרְיִי** I, **הֲרֵי** m. (=הראי; ראה) *aspect, characteristic points, case.* B. Kam. I, 1 (ref. to the four cases of damage Ex. XXI, 28; XXI, 33; XXII, 4; XXII, 5) לא ה׳ השור כה׳ וכ׳ (Y. ed. לא השור כה׳ וכ׳) the case of the goring ox is not analogous to that of the eating animal, nor are the cases of both of them which are animated beings, analogous to the case of damage through fire which is inanimate &c. (i. e. the four cases had to be specified in the Biblical text); yet the points common to all are that they are liable to do damage &c. Mekh. Mishp., N'zikin, s. 5 לא ה׳ הריין כה׳ וכ׳ the case of (cursing) the judge is not analogous to that of (cursing) the prince, yet the point common to both &c. [In G'marah רַאי, v. B. Kam. 4[a].]

**הַרְיִי** II (v. preced.,=b. h. הֵן, הִנֵּה) 1) *behold, here is.* Gen. R. s. 91, end ה׳ חכסף וכ׳ here is the silver &c.—Ab. III, 4, a. fr. ה׳ זה וכ׳ such a person is &c. Bets. V, 3, a. fr. ה׳ אלו וכ׳ in this case they are &c. B. Kam. IX, 2 ה׳ שלך לפניך here is thy property before thee (take it in the condition in which it is); a. v. fr.—הֲרֵינִי=ה׳ אני ה׳ behold, I am, will be &c. Naz. I, 1 ה׳ נזיר I will be a Nazir. Kidd. 31[b] ה׳ כפרת וכ׳ may I be the atonement for his rest (a blessing formula for a deceased father); a. fr.—2) ה׳ ש״- *here is a case of one, if.* Meg. 3[b] ה׳ שהיה וכ׳ if one is going to slaughter &c.; a. fr.

**הַרְיָה** f. (חָרָג) *killing.* Sabb. 107[b].—Esp. *execution of capital punishment, decapitation.* Y. Keth. II, 26[d] נגמר דינה לה׳ if she has been sentenced to death. Y. Snh. VII, 24[b] ה׳ decapitation, v. חָרַג. Ex. R. s. 1; a. fr.

**הַרְיוֹדוֹס** pr. n. m. *Hăredos* (Herod), one of Haman's ancestry. Targ. II Esth. III, 1 (ed. Lag. הדיורוס).

**הַרְיוֹן** m. (b. h.; הָרָה) *conception, coition.* Nidd. 16[b]. Gen. R. s. 64. Y. B. Kam. V, 5[a] top בעל ה׳ the natural father (not step-father); a. e.—B. Kam. 49[a] בית ה׳ womb, abdomen.

**הַרְיוֹסַן**, Y. Ter. XI, 48[a], v. חַרְסָן.

**הַרְיוֹת**, v. חַרְדָּיוֹת.

**הַרְיוֹס**, v. חָרִיץ.

**הַרְיָעָה** f. (רוּעַ) *shouting* for joy. Pesik. Ronni, p. 141[b] one of the expressions for rejoicing (Cant. R. to I, 4, reads תְּרוּעָה). Cmp. חֲרָעָה II.

**הַרְיָפָה** f. (רוּף, רָפַף) *trembling,* only in חֲרִיפַת עַיִן *wink of the eye,* בה׳ ע׳ in a wink. Koh. R. to XI, 1 (ed. Wil. כה׳).

**הַרְיָפוֹת** or **הָרְיֵי** f. pl. (b. h.; חרף, cmp. חֲרָךְ) *grits, polenta.* Sot. 42[b] (homiletical play on *Harafah,* II Sam. XXI, 16, a. *Orpah,* Ruth I, 4) why was she called Harafah? שחכל דשרן אותה כה׳ because all pounded (used) her like grits, v. הוּשׁ. [Cmp. Y. Kidd. I, 59[a] top a. Kerith. 11[a] where חרף is taken as the equivalent of כתש, with reference to חריפות Prov. XXVII, 22. Cmp. חַלְטָאָה for obliteration of radical ה׳.—Targ. I Chr. XX, 4; 6; 8 reads ערפה for h. text הרפא, הרפאים.]

**הַרְיָקָא**, v. חֲרִיקָא.

**הַרְךְ**, v. חֲרָךְ.

**הַרְכָּב** m. (רָכַב) *carrying (a lamb) on one's shoulder.* Pes. VI, 1 הֲרְכָּבוֹ Y. ed., Ms. M. a. Mish. Nap. הֲרְכִּיבוֹ (ed. הַרְכָּבָתוֹ) the carrying of the Passover lamb to the Temple. Y. ib. 33[b] top.

**הַרְכָּבָה** f. 1) same, v. preced.—2) *grafting.* Shebi. II, 6; a. fr.

**הַרְכִּיא**, v. חֲרַכְיָא.

**הַרְכִּיב**, v. הֶרְכֵּב.

**הַרְכִּינָס** pr. n. m. (Ἀρχῖνος) *Harkinas,* father of R. Dosa. R. Hash. II, 8 (25[a]) הר׳ Mish. a. Ms. M. (ed. הוֹר׳); Mish. Pes. a. Y. ed. ארכינס, v. Rabb. D. S. a. l. note). Tosef. Neg. I, 6 הרכ׳; (ib. Kel. B. Bath. IV, 14 הורקינס). Yeb. 16[a]; a. fr.

**הַרְכָּנָה** f. (רָכַן) *inclination,* הַרְכָּנַת רֹאשׁ *nodding assent.* Y. Gitt. VII, 48[c] bot.; Y. Ter. I, 40[b] top.

**הַרְמָה** f. (רוּם) 1) *lifting, removal.* Y. Yoma II, beg. 39[b] יצא זה שהוא בה׳ this (service) is excluded, since it con-

חֶרֶס m. (preced.) *destruction.* Men. 110ª (interpret. עִיר הַחֶרֶס, Is. XIX, 18) דעתידא למיחרב ... קרתא (v. Rabb. D. S. a. l.) the town of Beth Shemesh which is doomed to destruction; v. חֶרֵס.

חַרְסָן, v. חִרְסָן.

חַרְסָנָא m. (חרס; cmp. Arab. הריסת, Fl. to Levy Talm. Dict. I, p. 559ᵇ; cmp. חֲרוֹסֶת) *fish-hash.* B. Bath. 144ª, v. אֲצִירָא.—כַּסָּא דְחַ׳ a pie of fish-hash and flour. Bets. 16ª, sq.; Ab. Zar. 38ª; a. fr.

חַרְעָה I f. (רָעַע, Hif. הֶחֱרִיעַ) *doing harm*) to one's self or others); *self-abnegation; vow to injure;* v. חֲטָבָה. Shebu. III, 5; a. fr.

חַרְעָה II f. (רוּעַ) *sounding the trumpet, a certain note or signal.* Y. R. Hash. IV, 59ᶜ bot., v. טרימוטה.—Cmp. תְּרוּעָה, תְּרִיעָה.

חֶרֶף m. (רפף, v. הֶחֱרִיפָה) *trembling;* ח׳ עַיִן *wink, an indefinable portion of time.* Y. Ber. I, 2ᵇ bot. בין חשמשות כח׳ ע׳ the time called *ben-hash-sh'mashoth* is really like a wink of the eye. Ibᶜ top. Ibᵈ top; Lam. R. to II, 19; v. רֶגַע. Cant. R. to III, 6 בה׳ ע׳ (not כה׳) instantaneously; a. fr.

חָרְפָּה pr. n. f. *Harafah.* Sot. 42ᵇ, v. חֲרִיפוֹת.

חַרְפוֹתִיא, v. חַרְסְפִיתָא.

חַרְפִיא, v. חֲרַפְנָיָא.

חַרְפַנְיָא pr. n. pl. *Harpania* (*Hipparenum,* Neub. Géogr. p. 335; p. 352) in Babylonia, a rich industrial town with a Jewish population of spurious descent. Yeb. 17ª what a great man, אי לאו דה׳ מאתרה were not H. his native town! Ib. מאי ח׳, v. הַר. Sabb. 127ª (Ms. M. הרדפנאי, read חַרְפָּנָאֵי *Harpanians*); B. Mets. 84ª דה׳ Ms. M. (ed. דחַרְפָּנָאֵי), v. דְּקוּרָא. Ab. Zar. 74ᵇ. Snh. 48ᵇ (Ms. M. נהר פניא). [Kidd. 72ᵇ Ms. O. הפרניא והרמניא, ed. only הומניא.]—Denom. חַרְפָּנָאָה m. *of H.* Erub. 59ᵇ (v. Rabb. D. S. a. l. note 90).—*Pl.* חַרְפָּנָאֵי, v. supra.

חַרְפַּתְקֵי, pl. חַרְפַּתְקֵי m. (פתק with preform. חר, cmp. חַרְמָנָא; v. פִּירְתָּקָא) [*portions, allotments,*] 1) *measure, limitation.* Targ. Job XVIII, 2 (h. text קִנְצֵי).—2) *destinies, reverses, experiences* (cmp. גְּזֵרָה). Ib. XII, 5 ח׳ זמנא the changes of time (h. text מוֹעֲדֵי רֶגֶל; cmp. רֶגֶל).—R. Hash. 16ª כל הני ח׳ דעדו וכ׳ all those preordained changes that passed over the standing crop (up to Passover).

חַרְצִית, חַרְצָאת f. (רָצָה) 1) (v. Lev. I, 4) *acceptability of a sacrifice, gracious reception, qualification for offering, atonement.* Ḥull. 81ª לילה לקדושה יום לה׳ the eve of the eighth day qualifies it for dedication, the morning for an acceptable offering. Zeb. 28ᵇ, a. e. (ref. to Lev. XXII, 27 a. XIX, 7) כהַרְצָאת כשר וכ׳ the same ceremonies which are needed for the atoning efficacy of the legally performed offering, are required for making it an unfit offering (the eating of which is punishable sists only of removing (the ashes). Ib. 39ᶜ; a. fr.—2) *separating the priest's gift* &c. Bets. I, 6 (12ᵇ) אינו זכאי בהַרְמָתָהּ (v. Rabb. D. S. a. l.) nobody obtains a privilege by its being set apart; a. fr.—3) *lifting up, elevation.* Yalk. Ps. 624 (ref. to ומרים, Ps. III, 4) . . . תחת שהייתי תלוי ראש נתת לי הַרָמַת ראש וכ׳ while I deserved hanging down the head (in the consciousness of guilt), thou hast granted me a lifting up of the head (forgiveness, II Sam. XII, 13); ib. (ref. to תשא Ex. XXX, 12) . . . . תחת שהיו תלוי ראש . . . ח׳ ראש; Pesik. Shek. 10ᵇ, sq. (corr. acc.); Midr. Till. to Ps. l. c.; Yalk. Ex. 365 (corr. acc.). Tanḥ. Emor 16.

הַרְמוּצָא, v. רְמוּצָה, s. v. רָמַץ.

הַרְמֶךְ, הַרְמֵךְ pr. n. pl. (*Be*) *Harmekh* in Babylonia. Gitt. 60ᵇ בי ח׳ Ar. (ed. בי ח׳). M. Kat. 4ᵇ הרמיך Ms. M. (ed. בר חמדך). Zeb. 2ᵇ בי ח׳ (v. Rabb. D. S. a. l. note 6).

הַרְמִינִי (הוּרְמִינִי) pr. n. *Harmine* (*Hurmini*), prob. a province of Armenia. Targ. Jer. LI, 27 הור׳ ed. Lag. a. oth. (h. text מִנִּי). Targ. Am. IV, 3 הר׳ (ed. Lag. הור׳; h. text הרמונה). Targ. Mic. VII, 12 חור׳ רבתא (Var. ed. Lag. הור׳) *Armenia Major* (?).

הַרְמֵךְ, v. הַרְמֶךְ.

הַרְמָנָא m. (מנה, with preform. הר, cmp. הרפתקי) *appointment to office, authority, royal patent.* Targ. Job I, 12; II, 7. Targ. Y. Num. XVII, 11.—Ber. 58ª holding court בלא ח׳ דמלכא without royal appointment. B. Mets. 84ª ח׳ דמלכא הוא (Ms. R. 2 הור׳) it is a royal appointment (which I cannot decline). Ḥull. 57ᵇ ח׳ דמלכא לא לבעי would they not have asked for royal authority? Ib. ח׳ דמלכא הוו נקיטי they were in possession &c.; (Ar. ed. Koh. the king was among them ומה׳ דמלכא עבוד and they did it by royal authority). B. Bath. 46ᵇ, v. next w.—*Trnsf.* (cmp. רָשׁוּת) *office, bureau,* esp. *Resh Galutha's office.* Erub. 59ª משום דשכיחי רבנן גבי ח׳ (v. Rabb. D. S. a. l. note 300) because scholars are accustomed to meet at the Resh Galutha's office (Ar. קחרמנא).

הַרְמָנְיָא f. same. B. Bath. 46ᵇ בעלמא שויוה ח׳ they (the owners) considered it (the transmission of the land to subtenants) merely an appointment (agency); (Asheri הרמנא שׁוֹיָהּ; Ar. הרמנא; v. Rabb. D. S. a. l. note 90).

הַרְנְגוֹל, a clerical slip in Ar. s. v. הַרְנוֹגָא.

הַרְנוֹגָא m. 1) *harnoga,* name of a bird, one of eight about which there is a doubt as to being clean. Ḥull. 62ᵇ.—2) *a thorn,* v. חַרְנוֹגָא.

הַרְנִי, v. אַרְוֵנִי.

הַרְנִירָק, v. אנדכתרי.

חָרַס (b. h.) 1) *to break, to destroy, demolish.* Midr. Till. to Ps. IX, 7 הוא חוֹרֵס את וכ׳ He destroys your plans; Yalk. Mal. 587.—*Part. pass.* חָרוּס; f. חֲרוּסָה. Gen. R. s. 45; a. e.—Y. Ber. IV, 8ª; a. e.—2) *to break through, rush.* Yalk. Ex. 284 (expl. פן יהרסו, Ex. XIX, 21) שמא ירחקו, v. חָדַק; Mekh. Yithro, Baḥod., s. 4.

with extinction). Ker. 9a (דמים) הַרְצָאַת דם reception into the covenant through the sprinkling of blood (Ex. XXIV, 5 sq.).—Sifra Vayikra, N'dabah, Par. 5, ch. VII לאחר הרציה after the sprinkling of the blood. Zeb. 45b בני ה׳ those for whom a sacrifice may effect atonement. Sifra Emor ch. III, Par. 4 מה חילול . . . ה׳ as the desecration *there* refers to a sacrifice which has an atoning effect; a. fr.—2) *making willing, conciliation.* Men. 27a וכן ישראל עד . . . . (Ms. M. . . . . וכן ישראל בה׳ באגודה אחת (בה׳ אחת) and so is it with Israel's conciliation (with God), which can be achieved only when they are all one brotherhood; (Yalk. Lev. 651: וכן ישראל לא ישובו לארצם (עד וכ׳). Kidd. 14b להרצאת אדון to make the master willing to dismiss his slave (Deut. XV, 18).—3) (v. רָצָה *Hif.*) *discourse* (on theosophy).—*Pl.* הַרְצָאוֹת. Ḥag. 14b.

**הַרְקָדָה** f. (רָקַד) *shaking* (in the sieve), *sifting.* Pes. 11a טחינה וה׳ מא״ל in grinding and sifting (the flour) what change from the ordinary process can he make? Ib. ה׳ ע״ג נפה he does the sifting on the back of the sieve. Y. Sabb. VII, 10b bot.; a. e.—Tosef. Men. XI, 4 הַרְקִידָן.

**הרקיה, הרקיא,** v. הֲרָקִיעַ.

**הַרְקִיד** m. *sifting,* v. הַרְקָדָה.

**הֲרַקְלְיאוֹפּוֹלִיס*** pr. n. pl. *Heracleopolis,* in Middle Egypt. Pesik. Vayhi, p. 63b עיר ההרס זה הדאקנו (corr. acc.) *Ir Haheres* (Is. XIX, 18) is Heracleopolis; Pesik. R. s. 17 סרק אני (corr. acc.). [V., however, Men. 100a.]

**הָרָר, pl. הָרָרִים,** v. הַר.

**הַרְשָׁאָה** f. (רָשָׁה, *Hif.*) *authorization, authority, power of attorney.* Keth. 95a נכתבו ה׳ להדדי let the two purchasers of the same property write out a power of attorney to one another (to sue the seller). Shebu. 31a חבא בה׳ he who comes before court with a power of attorney (not in his own case). Bekh. 47b; a. fr.

**הָרֶת*** f. (b. h., v. Jer. XX, 17; הָרָה) *womb* of an animal. Ber. 44b; 57b; Ab. Zar. 29a. [Oth. opin. *sweetbread, pancreas;* v. רֶתֶת.]

**הַרְתָּא** f., v. חַרְתָּא.

**הרתת,** v. רֶתֶת.

**הָשֵׁב** m. (Inf. Hif. of שׁוּב) *restoring, giving back.* B. Mets. III, 6 (38a) מפני ה׳ אבידה Ms. M. a. Y. ed. (ed. מפני שהוא כמשיב) because the taking care of a trust comes under the duty of restoring a neighbor's lost property; Y. Yeb. II, end, 4b; a. e.; v. next w.

**הֲשָׁבָה** f. same, הֲשָׁבַת אבידה the duty of restoring a neighbor's lost property. B. Kam. V, 7 (54b) לה׳ א׳ (Ms. M. a. Y. ed. לְהָשִׁיב; Y. ib. V, end, 5a לְהָשֵׁב, v. preced.); Yalk. Ex. 281; a. fr.—*Pl.* הֲשָׁבוֹת. B. Kam. 57a; B. Mets. 31a מפני . . רבתה ה׳ חרבה because the Biblical text speaks frequently of restoration (but does nos intimate that the owner must be notified of the restoration).

**הֲשָׁבוֹן, חִישֵׁי׳,** m. (preced.) *making amends for robbery, fraud* &c. (according to Lev. V, 20—26). Yeb. 47b לא ניתן לה׳ has not the privilege of making amends (and being atoned for); Ab. Zar. 71b. B. Bath. 35b לא ניתן לה׳ has no opportunity of &c.—B. Mets. 48a לה׳ as amenable to the law &c.

**הַשְׁבָּתָה** f. (שָׁבַת *Hif.*) *removal* (v. Ex. XII, 15). Pes. 5a הַשְׁבָּתַת שאור.—*Pl.* הַשְׁבָּתוֹת. Ib. 10b שלש ה׳ בתורה the three injunctions in the Torah concerning the removal of leavened things.

**הֶשֵּׂג** m. (נָשַׂג) *reaching,* ה׳ יד *regard to one's wealth, the law regulating the payment of certain vows according to one's means* (Lev. XXVII, 8). Arakh. 5a נידון בה׳ יד does he come under the law of &c.?—Ib. IV, 1 ה׳ יד בנודר the law of *hesseg yad* is regulated by the means of him who makes the vow; a. e.

**הַשָּׂגָה** f. same, הַשָּׂגַת יד (Lev. XXV, 26) *having* or *obtaining the necessary means.* Y. Kidd. I, 59b top ה׳ יד של עצמו his own obtaining the means of redemption; ה׳ ידי אחרים the furnishing the means by others.

**הַשְׁוָנָה,** v. אַשְׁוָרָה.

**הַשְׁכָּמָה** f. (denom. of שַׁחַר) *getting up early; early work, study.* Lev. R. s. 19, beg., v. הַשְׁרָבָה.

**הַשְׁחָתָה** (Inf. Hif. of שָׁחַת) pr. n. *Hashḥeth* (*Destruction*), allegorical name of an angel of justice. Ex. R. s. 41, end (ref. to Ps. CVI, 23); ib. s. 44; (Deut. R. s. 3, a. e. מַשְׁחִית).

**הַשְׁחָתָה** f. (שָׁחַת) 1) *destruction.* Y. Shek. I, 45d bot. (ref. to Zeph. III, 7) כל ה׳ . . . בהשכמה וכ׳ whatever destructive work the Israelites undertook, they did with early rising (eagerly). Ex. R. 10, end הַשְׁחָתַת הצפרדעים the injury (to their bodies) caused by the frogs (Ps. LXXVIII, 45); a e.—2) (with ref. to Lev. XIX, 27) *shaving with a razor.* Naz. 57b; Kidd. 35b כל שרשנו בה׳ וכ׳ he to whom the law, 'Thou shalt not destroy' (Lev. l. c.) applies, is subject to the law, 'Ye shall not take off all around &c.', v. הַקָּפָה. Ib. גילוח שיש בו ה׳, v. גִּילּוּחַ; a. fr.

**הֶשֵּׂאָה** f. (נָשָׂא, Hif.)=הֶסֵּיחַ, *diverting the mind* from a question which must not be answered, a *Biblical puzzle of interpretation* used for diverting the mind.—*Pl.* הֶשֵּׂיאוֹת. Y. Ab. Zar. II, 41c bot. (ref. to השיאו, Mish. ib. II, 8) he ought to have diverted his mind by means of one מחמש of the five puzzles &c., v. הַכְרָעָה בתורה ה׳.

**הָשֵׁב,** v. חָשַׁב.

**הַשְׂכֵּל** m. (b. h.; שָׂכַל) *reflection, wisdom.* Lev. R. s. 3, end; a. e.—Esp. *haskel,* one of the expressions for hymns (ref. to מַשְׂכִּיל in Psalm inscriptions). Y. Succ. II, 54a top; Y. Meg. I, 72a top; (Pes. 117a מַשְׂכִּיל).

**הַשְׂכָּלָה** f. (preced.) *wise reflection, thoughtfulness.* Gen. R. s. 60 (ref. to Prov. XVII, 2) ומהו הַשְׂכָּלָתוֹ and what was his (Eliezer's) reflection?; Yalk. Prov. 956.

**הַשְׁכָּמָה** f. (שכם, *Hif.*) 1) *early rising, early morning hour.* Sabb. 86a בה׳ עלה he went up early in the

הַשְׁקָה f. (שָׁקָה, *Hif.*) [*causing contact,*] *dipping of a vessel, filled with an unclean liquid, so as to make its surface level with the surface of the water into which it is dipped,* a ceremony of levitical purification, contrad. to הַטְבָּלָה, immersion. Bets. 18a נגזור ח׳ אטו הטבלה let us prohibit levelling as a precaution against immersion (on the Holy Days). Ib.b קשיא ח׳ the Mishnah permitting *hashshakah* is contradictory (to what Rabbi said in the Boraitha). Hull. 26b לא סלקא לדעתך ח׳ למיא the *hash.* will not affect the liquid (in the vessel).

הַשְׁקָאָה, הַשְׁקָיָה, הַשְׁקָיָה f. (הִשְׁקָה, *Hif.*) *giving to drink,* esp. (הַשְׁקָיַת סוֹטָה) *handing the bitter water to the suspected wife* (Num. V, 24). Meg. II, 7 (20b) ולהשקיות (Ms. M. ולהַשְׁקוֹת, Ms. L. להַשְׁקָאַת, v. Rabb. D. S. a. l. note). Y. Sot. III, 18d top מחיקה סמוכה לה׳ the blotting out must be immediately followed by the giving to drink. Snh. 87a השקאת; a. fr.

הַשְׁקָפָה f. (שָׁקַף, *Hif.*) *the looking down, the use of the verb* הִשְׁקִיף. Y. Maas. Sh. V, 56c bot. כל ח׳...ארורה wherever in the Torah *hishkif* is used, it means curse (punishment), but this (Deut. XXVI, 15) means blessing. Tosef. ib. V, 25 'from thy holy dwelling' ממעון קדשך השקיפה ed. (ed. Zuck. זו מקום ח׳ וכ׳) that is the place of looking down, i. e. *hashkifah* (Deut. l. c.) refers only to 'thy holy dwelling', 'and bless' to 'from (the store of) the heavens'.

הַשְׁרָשָׁה f. (שָׁרַשׁ, *Hif.*) *taking root.* Pes. 55a ובה׳ and as to counting the third day after planting for taking root. Y. Shebi. II, 34a top אחר ה׳ we go by the date of taking root. Y. Kil. I, 27b אינו רוצה בהַשְׁרָשָׁתָן he has no interest in their taking root; Y. Maasr. V, 51d top. Men. 69a; a. fr.

הַשְׁתָּא (=הָא שַׁעֲתָא) 1) *now.* Targ. Prov. VII, 24; a. fr.—Sabb. 91a, a. fr. בתר ח׳ אזלינן we go by the present condition. Pes. 4a וח׳ דקיימ״ל and now that it is established that &c. Ḥull. 97a ח׳ דאמר וכ׳ now that R. . . says &c.; a. v. fr.—חכי ח׳ *so now!, indeed,* i. e. *how can you compare these two cases?* Snh. 41b; a. fr.—2) (introducing an argument) *since, when, if.* Ḥull. 5b, a. fr. ח׳ בהמתן לא כל שכן .... since the Lord does not allow any evil to come through a beast belonging to the righteous, how much less through the righteous themselves? Ib. 6b ח׳ מיגזל גזלה חלופי מיבעיא if she would take what is not her own, is there any question that she would eventually exchange her own for what belongs to her neighbor?; a. fr.

הִשְׁתַּחֲוָיָה, הִשְׁתַּחֲוָיָה, הִשְׁתַּחֲוָאָה ..., וַיִּיתְ f. (הִשְׁתַּחֲוָה), *Hithpa.*) *prostration* for prayer. Ber. 34b; Meg. 22b ח׳ זו פרישות וכ׳ prostration means spreading out hands and feet. Y. Ber. I, 3d top לך ח׳ before Thee prostration is due; a. fr.—[Y. Ab. Zar. IV, 43d top שְׁתַּחֲוָיָה.]—*Pl.* הִשְׁתַּחֲוָיוֹת, הִשְׁתַּחֲוָן. Shek. VI, 1. Ber. 31a מפני כריעות וח׳ in consequence of his repeated kneelings and prostrations.

הִשְׁתַּלַּח m., v. next w.

morning. Sifra K'dosh. ch. III, Par. 2 צא בח׳ start early.—Sabb. 127a הַשְׁכָּמַת בח״מ coming in good time to college; a. fr.—Trnsf. *eagerness.* Y. Shek. I, 45d bot., v. הַשְׁתָּחָה.—2) *going to labor in the morning.* Y. B. Mets. VII, beg. 11b שתהא השלמה (corr. acc.), v. הַעֲרָבָה.

הַשְׁלָחָה f. (שָׁלַח), הַשְׁלָחַת יד *stretching forth of hand, Divine punishment.* Lev. R. s. 20; Num. R. s. 2 (ref. to Ex. XXIV, 11) מכאן שהיו ראויין להי׳ יד from here we learn that they would have deserved punishment at that time. V. הִשְׁתַּלַּח.

הַשְׁלָכָה f. (שָׁלַךְ, *Hif.*) *casting away* by the side of the altar (Lev. I, 16). Sifra Vayikra, N'dab., Par. 7, ch. IX אותה אותה בח׳ וכ׳ 'it' intimates, only it (the bird sacrifice) is subject to the rule, 'And he shall cast' &c.

הַשְׁלָמָה f. (שָׁלַם) *completion.* Naz. 8b מי הוי ח׳ כלל how could he ever have finished the days of vowed nazirate?—Esth. R. to III, 7 הַשְׁלָמַת החומה וכ׳ the completion of the wall of Jerusalem.—Y. B. Mets. VII, beg. 11b, v. הַשְׁכָּמָה.

הַשְׁמֵד (Infin. Hif. of שָׁמַד) [*extermination,*] *Hashmed,* allegorical name of an angel of justice. Ex. R. s. 41, end; s. 44; Midr. Till. to Ps. VII; a. fr.; (Deut. R. s. 3 (מְכַלֶּה).

הַשְׁמָדָה f. (preced.) *extermination, use of the verb* שכ״ד. Lev. R. s. 7; s. 10.

הַשְׁמָטָה f. (שׂוּם, Hif.), הַשָּׂמַת עַיִן *putting an eye upon, paying kind attention to.* Gen. R. s. 93 [read:] זו היא ח׳ ע׳ שאמרת נחפץ הדבר לסמיות עינים is this the kindness thou hast promised (Gen. XLIV, 21)? This is blindness; (Yalk. Gen. 150 שרמת).

הַשְׁמֵט m. (Inf. Hif. of שָׁמַט, v. Deut. XV, 3) *cancelling,* esp. ח׳ כספים *cancelling of (cash) debts in the Sabbatical year.* Y. Shebi. X, 39c bot.; Y. Gitt. IV, 45c bot., sq. Y. Macc. I, 31a bot. כח׳ כספים הוא it is, like a cash debt, forfeited by limitation.

הַשְׁמָטָה f. same. Y. R. Hash. III, 58d bot. הַשְׁמָטַת כספים. Arakh. 4a ח׳ קרקע the return of landed property to the seller in the year of the jubilee. Kidd. 38b ח׳ כ׳ חובת הגוף הוא the remission of cash debts is a personal obligation (not dependent on the land of Palestine); a. fr.

הַשְׁפָּה* f. (שׂוּף) *smoothing, rubbing, finishing by rubbing.* Tosef. Kel. B. Mets. IV, 1 ed. (ed. Zuck. השפה, v. הַשְׁטָפָה).

הַשְׁפָּלָה f. (שָׁפַל) *lowering, removal from office.* Gen. R. s. 96 ואין מות אלא לשון ח׳ death (Koh. VIII, 8) means removal &c. Ex. R. s. 45 הַשְׁפָּלָתִי, v. הַגְבָּהָה; Lev. R. s. 1; a. e.

הַשְׁפָּע m. (Inf. Hif. of שָׁפַע) *plenty, liberality.* Esth. R. to X, end.

הַשְׁקָאָה, v. הַשְׁקָיָה.

**הִשְׁתַּלַּחַת** f. (שָׁלַח, *Hithpa.*) ה׳ יָד *being stricken by divine hand, divine visitation,* v. הַשְׁלָחָה. Num. R. s. 15 Var. (ed. הִשְׁתַּלַּחַת); Tanḥ. B'haăl. 16 להשתלח; (ib. ed. Bub. 27 לשידופי).

**השתק**, Koh. R. to I, 5 מערטלו ומהשתקו ומנרתקו, read: מערטלו מנערהירקו, or מנשתירקו; v. נָרַתַּק a. נָשַׁתַּק.

**הַתּוֹבְתָא*** f. (תּוּב *Af.*) *argument, objection.* — *Pl.* הַתּוֹבָתָה. Y. Peah IV, 18[b] top כל אילין ה׳ וכ׳ all objections which R. Z. brought forth. V. תְּיוּבְתָּא.

**הַתָּזָה** f. (נָתַז) *knocking off, cutting off.* Y. Snh. VII, 24[b] bot. הַתָּזַת הראש decapitation.

**הַתָּחָלָה** f. (תחל *Hif.*) *beginning, preliminary act.* Sabb. 9[b] הַתָּחָלַת התספורת the preparations for hair-cutting. — Ex. R. s. 1 אין ויואל אלא לשון ה׳ *vayoël* (Ex. II, 21) has the meaning of beginning (attempting). Ber. 14[b] הוריא ה׳ is considered a beginning of the recitation (and you must finish it); a. fr. — *Pl.* הַתְחָלוֹת. Mekh. Yithro, Baḥod., s. 2 כל ה׳ קשות all beginnings are difficult. Cmp. אַתְחָלְתָּא.

**הֲתָיְרָא, הֲתֵיר**, v. הִיתִּיר׳.

**התך**, *Pi.* הִתִּיךְ (sec. verb of נתך, fr. *Hif.*) *to melt. Part. pass.* מְהוּתָּךְ; חלב מה׳ melted tallow. Y. Sabb. II, 4[d] top; Bab. ib. 21[a].

**הַתְלִימוֹס** m., Ar., Var. for אַתְלִיטִיס.

**הַתְלַעַת** f. (תָּלַע *Hif.*) *being worm-eaten, rottenness.* B. Kam. 52[b] הוי פושע לענין ה׳ he is guilty of criminal carelessness when the cover of the pit became rotten.

**הָתָם** (=הָא תָּם, v. תָּם II) *there; in that case;* opp. הָכָא q. v. Y. Ber. I, 3[d] bot. רבנן דהת׳ the Babylonian teachers. Snh. 5[a] מה׳ לה׳ from Palestine for Palestine. Ib.[b] שאני ה׳ there, in the case just cited, it is different; a. v. fr.

***התם**, Y. Ber. VII, 12[a] אכל בה׳ (some vers. כה׳); אכלין בה׳ (some vers. כה׳, כי ה׳), read בְּמַפָּה; v. Ḥull. 107[a], sq.

**הַתְקָנָה** f. (תִּקֵּן, v. תְּקָנָה) *amendment,* i. e. *a rabbinical measure* to prevent transgression of a law. Y. Succ. III, end, 54[a] אחר ה׳ a rabbinical measure to fortify a rabbinical measure; cmp. גְּזֵרָה.

**הֲתָרָא, הֲתֵר**, v. הִיתִּיר׳.

**הַתָּרְאָה**, v. הַתְרָיָה.

**הַתָּרָה** f. (נָתַר *Hif.*) 1) *untying, loosening.* Y. Yeb. XII, 12[c], a. e. ה׳, or הַתָּרַת הרצועות the untying of the shoe strings by the brother's wife, v. חֲלִיצָה. Sot. I, 16[c] bot. ה׳ הסינר loosening of the pantaloons; a. e. — 2) (=הִיתֵּר) *permission, declaring permitted.* Y. Sabb. XVII, 16[a] bot. קודם להַתָּרַת כלים prior to the passage of the law permitting the handling of tools on the Sabbath (Mish. XVII, 1); Bab. ib. 123[b]. Snh. 58[b] מאימת הַתָּרָתָהּ when is she again considered free?

**הַתְרָאָה, הַתְרָיָה, הַתְרִיָּה** f. (תְּרָה *Hif.*) *making one acquainted with the law on a certain subject,* esp. *the legal warning, by witnesses, given to the offender immediately before committing the offense.* Snh. 8[b], a. e. חבר אינו צריך ה׳ וכ׳ a student requires no warning, for the law requiring warning is intended only to enable the court to decide between the willful and the ignorant offender. Shebu. 3[b], a. fr. הַתְרָאַת ספק a warning under doubt, e. g. one swears that he will do a certain thing during this day, when the actual moment of the offense (of omission) cannot be defined, so as to make the warning precede it immediately. Y. Pes. V, 32[c] top מקבלין התרויה על ספק warning is accepted (considered legal) on a doubtful offense; a. fr. — *Pl.* הַתְרָיוֹת, הַתְרָאוֹת. Y. B. Kam. VII, 5[d] bot.; a. e.

**הַתְרָעָה** f. (תְּרַע, *Hif.*) *sounding the alarm on public fast-days* (with the Shofar and prayer עֲנֵנוּ). Taan. 14[a]. — *Pl.* הַתְרָעוֹת. Ib.

## ו

**ו** *Vav,* the sixth letter of the Alphabet. It interchanges wit ב, as אִיסְטָוָא a. אִיסְטָבָא, a. fr.; v. letter ב; also with ע as וָתִיק a. b. h. עָתִק (v. וָסֵת); v. also letter י. In inflections ו interchanges with, and is the equivalent of י. [To give ו the value of a consonant, וו is frequently used for ו, as וֶסֶת and וְוֶסֶת. — For lexicographical purposes ignore the second ו in words beginning with וו. — As a vowel sign *u* or *o* (וּ, וֹ). In words of foreign derivation וּ (*u*) is frequently inserted where the originals have *a,* as גּוּלְדִּירָא for *galearis* &c.]

**ו׳**, as a numeral, *six,* v. א׳.

**וְ, וּ**, a prefix, *and, but;* often introducing a question: *but, is it indeed so?* Ḥull. 2[a] וכל הכל וכ׳ is it so that wherever הַכֹּל is used, it means &c.? Ib. וכתיב וכ׳ והא is it not written &c.?; a. fr.

**וָה, וָוֵה, וָוָא** pr. n. m. *Va, Vah,* abbrev. of אַבָּא. Y. Ber. III, 6[d] bot. Ib. 6[a] top; a. fr. V. אַבָּא II.

**ו״ך, וי״ך, וא״ך**, *Vav,* name of the sixth letter of the Alphabet Kidd. 30[a] וא״ו דגחון חציין וכ׳ the Vav in *Gaḥon* (Lev. XI, 42) marks the (first) half of the number of letters in the Pentateuch. Ib. וא״ו מהאי . .

2) (gramm.) *emphatic form* by means of *He* paragogic. Ex. R. s. 3 לכה וודאית וכ׳ (strike out the gloss חת״א בסוף וכ׳) the word *l'khah* (Ex. III, 3) is emphatic (as if=לְךָ *unto thee* it belongs), if not thou &c.; Y. Succ. IV, 54c top לך יודיריה (read: לכה וו׳) the *l'khah* (Ps. LXXX, 3) has the emphatic form (*unto thee* as well as unto us).—3) (noun) *certainty, undisputed fact.*—אין ספק מוציא מידי ו׳ doubt cannot take a case out of the status of certainty. Ab. Zar. 41b הוי ספק וו׳ ואין וכ׳ here is a doubt (the idolatrous character of an object may have been given up) against a certainty (that it *was* an idol) and the doubt cannot set aside the certainty. Pes. 9a; a. fr.—וָ׳ בְּוָ׳ (adv.) *surely, indeed; in reality.* Y. Keth. V, 29d. Gen. R. s. 98 עלית בו׳ 'thou didst ascend' thy father's couch (Gen. XLIX, 4) means in reality (no metaphor). Ib. חללת ו׳ 'thou didst defile' (ib.) is to be taken literally. Pes. l. c. דו׳ מעשרי for it is sure that they separate the tithes. Gen. R. s. 55 נסה אותו בו׳ He tried him in the true sense of the word (gave him time); a. e.

**וָדָה**, *Pi.* וִידָּה, *Hithpa.* הִתְוַדָּה, v. יָדָה.—Denom. וִידּוּי.

**וַוַּדַּי**, v. וַהַּאי.

**וַדַּי**, *Pa.* וַדֵּי, *Af.* אוֹדֵי, v. ידי.

**וַדְנִין**, Tosef. Dem. I, 27, Var. ed. Zuck., v. יַרְנִין.

**וָדַע, וַדַּע**, v. יָדַע.

**וַודַּעָא**, Y. Bicc. III, 65c bot., v. וַוְעָדָא.

**וָוָה** pr. n. m., v. וָוָא.

**וָוָה, וָוָוָה** (הַוָּוָה) (interj.; cmp. b. h. הָאָח, הַח) *vah* (*hăvah*), an exclamation of pleasure; *ah!* &c., contradist. to וַוי (woe!). Lam. R. to I, 5 למה אמרת ווי אמר וה אמרי (Ar. וַאי) why didst thou exclaim, *Vay* (woe!)? Said he, I said *Vah*. Ib. ברן וי לוה וכ׳ between *Vay* and *Vah* R. Joh. escaped.—Pesik. Asser, p. 97b בתחלה הם אומרים וה ולבסוף הם אומרים וי at first (on entering the hot and again the cold place) they say *Vah* (how pleasant!), but finally they say *Vay* (woe!); Tanh. R'eh 13 הוה; Tanh. ed. Bub., ib. 10; Yalk. Deut. 892; (diff. versions: Y. Snh. X, 29b bot.; Yalk. Ps. 737). Pesik. l. c. (play on הַיָּנָן, Ps. XL, 3) ממקום שאומרים וה ווי (not שאומר) from the place where they (the wicked) say *Vah* and (then) *Vay;* Tanh. ed. Bub. l. c. וה וויי; Tanh. l. c. (corr. acc.); Yalk. Deut. l. c. הר׳ וו׳; (differ. vers. in Yalk. Ps. l. c. a. Y. l. c.).

**וָו** m. 1) (b. h.) *hook.*—*Pl.* וָוִים. Ex. R. s. 51; a. fr.—2) the letter *Vav.*—*Pl.* וָוִים, וָוִין; v. וא״ו.

**וָו** ch. same.—*Pl.* וָוִין, וָוֵיָא. Targ. Ex. XXXVIII, 28. Ib. XXVII, 10; a. fr.

**וְוֵי**=וְהוּא. Y. Snh. X, 29b top וואי״ל and he said to him.

**וְזַרְד**, Tosef. Kil. III, 15 Var. ed. Zuck., v. וָרְדָ.

**וְחִי**, *Af.* אוֹחִי, אַוְחִי, v. יְחִי.

**וְחַר**, *Af.* אוֹחַר, אַוְחַר; *Pa.* וּוחַר, v. אָחַר.

גיסא וכ׳ does the Vav of *gahon* belong to the first half or to the second?—Gen. R. s. 58 Ephron (Gen. XXIII, 16) is spelt חסר וא״ו without Vav; a. fr.—Y. Shebu. I, 33a bot. ושעיר וי״ו מוסיף וכ׳ the Vav in Us'ir (Num. XXVIII, 22) adds to the preceding subject, i. e. a goat in addition to &c. Kidd. 66b וי״ו דשלום וכ׳ the Vav in Shalom (Num. XXV, 12) is curtailed (so that it may be read *Shalem*, unblemished). Hull. 16a, v. אוּפְתָּא. B. Mets. 87a; Meg. 16b, v. לַבְּרוּחַ.—Yoma 45a, a. fr. וא״ו לא דרשי they do not use the Vav for interpretation; a. fr.—*Pl.* וָוִי״ן, וָוִי״ם. Y. Meg. I, 71c top (deriving from ווי העמודים, Ex. XXVII, 10) שידא וורם וכ׳ that the shape of the Vav in the Pentateuch is column-like (as in כתב אשורית); Snh. 22a .... מה אם וורם וכ׳ as the columns have not changed (their shape), so has not the shape of the Vav. Y. Naz. I, 51b top עד שיזכיר ו׳ he must utter the Vav conjunctive. Ib. IV, beg. 53a מאן תאנא ו׳ who is it that says the Vav must be uttered?; Y. Kidd. II, 62b; a. fr.

**וַאי**=וַי; v. וָהּ.

**וְאֵלֶּה שְׁמוֹת**, *V'elleh Sh'moth* (*and these are the names of*), name of the second Book of Moses, *Exodus.* Gen. R. s. 3; Yalk. ib. 4.

**וָאלַי** f. (וּאל, cmp. b. h. יָצַל a. הוֹאִיל) *propriety.* לא ו׳ *it is unbecoming.* Ned. 8b לא ו׳ למירשרא וכ׳ Ar. (ed. שרי, Var. יאי; Nahm. יאלי) it is unbecoming (for a pupil) to absolve from a vow in a place where his teacher lives. Contr. וָלָא.

**וָואנַיי, וָאנַי** pr. n. *Vânay*, name of a river or canal in Babylonia. Kidd. 71b נהר ואני Ar. (ed. יואני); Y. ib. IV, 65d top וואניי; Y. Yeb. I, 3b top וואניי. Gen. R. s. 16 (א)עברית נהר ו׳ Ar. (ed. only נהרא) at the ford of &c. [Erub. 28b בית ואני Ms. M., v. הִרְנָי 3.] ['Nahr-Avan, a canal east of the Tigris', Neub. Géogr. p. 324.—'Nahrvân in Irak Arabi', Koh. Ar. Compl. s. v. ואני.]

**וַאַרְדּוּנָיָא**, v. וַרְדִּינָא II.

**וְבָא**, Midr. Till. to Ps. XVII, v. בָּאַר.

**וְבִיבָא**, Lam. R. to I, 5, v. בִּרְבֵּי.

**וְגוּדִי**, Yalk. Gen. 150, v. זוּגָא.

**וַדַּאוּת** f., pl. וַדָּאוֹת (v. next w.) *certainties.* B. Mets. 83b ו׳ שלכם cases in which you act on ascertained facts.

**וַדַּאי, וַדַּי** m., **וַדַּיִית, וַדָּאִית** (יַדַּאת) f. (ידע) 1) *well-known, certain; distinct, real.* Ber. 33b הַהוּא ו׳ (v. Rabb. D. S. a. l. note) Thou, the known one!—Arakh. I, 1 זכר ו׳ a person distinctly male, נקבה ודאית distinctly female (no hermaphrodite &c.). Yoma VIII, 8, a. fr. אשם ו׳, v. אָשָׁם.—Sabb. II, 7 חו׳ that which undoubtedly requires the separation of the tithes, opp. הֶמְאֵר.—Y. Bets. I, 60b וַדָּרִיוֹ, וַדָּרִיתָא where there is no doubt about it, opp. ספיקו, ספיקא. Kidd. IV, 3 (74a) וַדָּאָן the sure cases among them.—Num. R. s. 2, end אכילה וודיית Ar. ed. Koh. (ed. ודאית) the eating (in Ex. XXIV, 11) was a real one (physical refreshment, no metaphor); a. v. fr.—

**וָטִיב, וָטוּב*** m. (טבב) *sexual gratification.* Shebu. 18ª עד שירמות וטיב Ar. (read וָטִירבּוֹ) until his gratification dies out; [Ar.: membrum virile; Hal. G'dol. אבריטו, v. Perl. Et. St. p. 65].—Ed. וָטוּבִירָה Chald. form; [Rashi: וְטוּבִירָה *and well is it with him*, in which case it must read עד שימות הגיד ו׳, v. Ar. s. v. מת].

**וֹוס**, v. sub וס.

**וַי, וַוי, וַיי** m. h. a. ch. 1) *woe;* (interj.) *oh! woe!* Targ. Prov. XXIII, 29 ed. Wil. (ed. Lag. וָיָא or וָיָא).—Targ. Ps. CXX, 5; a. fr.—Gen. R. s. 26 לא ישלח ווי מפומך the word *woe* shall never cease from thy lips. Ib. ווי דלא וכ׳ woe that my son does not eat &c. Ab. Zar. 11ᵇ ו׳ לדין כד וכ׳ woe to this one (Esau), when that one (Jacob) shall rise. Meg. 16ª ויי מבריתא וכ׳ woe from inside, woe from outside! Ib. 11ª (play on *vayhi*, Esth. I, 1) ויי ותיר הדא וכ׳ (Ms. M. ויי הוה מיה וכ׳; v. Rabb. D. S. a. l. note, a. marg. note in ed.) woe and grief, as it is written &c.; a. fr.—2) *the preformative* וַי in the Imperfect with Vav Conversive.—*Pl.* וַויִין. Snh. 70ª ר״ג ו׳ נאמרו ביין thirteen times do we read *vay* (woe) in the chapter about wine (Gen. IX, 20 to 24); Gen. R. s. 36 כתיב בה ו׳ ר״ד פעמים fourteen times &c. (ib. 20 to 25).

**וַיָא, וַיָא**, v. preced.

**וַיְדַבֵּר** *Vaydabber* (*and he spoke*), name of the Fourth Book of Moses, *Numbers.* Gen. R. s. 64 ספר ו׳. Ib. עבוד ו׳ תלתא וכ׳ divided the Book of Numbers into three books. Yalk. Gen. 4 ספר ו׳ (Gen. R. s. 3 בְּמִדְבַּר).

**וִידּוּי** m. (ידה) *confession of sin, prayer for pardon.* Tosef. Yoma V (IV), 14; Yoma 87ᵇ מצות ו׳ ערב וכ׳ the proper time for confession (on the entrance of the Day of Atonement) is &c. Ib. וחותם בו׳ and closes the benediction with an allusion to confession (forgiveness). Y. ib. VI, 43ᶜ הו׳ מעכב the confession (by the Highpriest, Lev. XVI, 21) is indispensible for the legality of the act. Snh. VI, 2 וְיִהוּדוֹ his (Achan's) confession; a. fr.—*Pl.* (Chald.) וְיִהוּדִין, וְיִהוּדִין. Shebu. 14ª תרי ו׳ (Ms. F. שני; Rashi וְיִהוּדֵי) two confessions (Lev. XVI, 6 a. 11).

**וַיִי**, v. וַי.

**וַיִיאדָן**, v. בְּאוֹדָאדָן.

**וַיְיָדָא**, v. תַּיְיהָא.

**וַיִירִינוֹן**, v, יִירִינוֹן.

**וַיְיתַנְיָא**, v. וְיָתְנָא.

**וַיְלָוֹן, וַיְלָאוֹת**, v. next w.

**וִילוֹן** m. (velum, βῆλον) *door-curtain, curtain.* Targ. Y. Ex. XXXVI, 37.—Kel. XX, 6 ויעשאו ו׳ (Ar. בילן) and made of it a curtain (or sail); Tosef. ib. B. Mets. XI, 8. Bets. 14ᵇ bot. ו׳ טמא וכ׳ a door-curtain is subject to levitical uncleanness, because &c. Sabb. 138ª, Erub. 102ª. Gen. R. s. 52, beg. [read:] וְוִילוֹן מונח ביניהם with a curtain let down between them; ib. s. 74; Lev. R. s. 1; Yalk. Job 897. Esth. R. to I, 6 נגללין כו׳ זה וכ׳ they were rolled up like the curtain before the ark of the Law; a. fr.—Esp. *Vilon* (Curtain), the lowest of the seven heavens. Ḥag. 12ᵇ. Ber. 58ᵇ ו׳ הוא דמגלגל Ms. M. (ed. דמקדע דמגלגל, one of which is a gloss) the Curtain is rolled up (torn apart).—*Pl.* וִילָאוֹת. B. Bath. IV, 6 (67ᵇ) את הו׳ Mish. a. Ms. M. (Bab. ed. בלנירות, Y. ed. בולניות) the curtains belonging to the bath-house. Ib. 67ᵇ בית הו׳ the room in which the curtains are kept. Tosef. ib. III, 1 [read:] לא את הו׳ הוילסאות ולא את) ולא את המרחצאות, Var. הוירסלאות, being a copyist's corrupt tautography).—Chald. pl.: וִילָתָא. Targ. Ps. CV, 39 (not וִילָתָא).—וִילָוָן. Targ. Y. Ex. XXVII, 9 (ed. Amst. וְוִילָוָן; Y. II וְוִילָוָן, read: וְוִילָוָן); ib. XXXVIII, 9 וִילַגֵּי (corr. acc.). Ib. 12; 14 וִילַגָּן (corr. acc.). Ib. 15 וְלַגָּן.—וִילָוָתָא, constr. וִילָוַת. Ib. XXXV, 17 וְוִילָוַת (corr. acc.). Targ. Y. Num. III, 26 וְלַוַות.

**וִילסָאוֹת**, v. preced.

**וִירנוֹן**=וְאִירנוֹן, v. רִינוֹן.

**וַיְתָנִיָא, וַיְתָנֵי** (וְתוֹנֵי) m. pl. (denom. of וַי or וָוֵי) *woe-makers*, a word coined in opposition to הוֹלְלִים (merry-makers), and defined by אללי as a play on הוֹלְלִי. Pesik. Aḥăre, p. 170ª קרי להון ווי נייהי אלו שבראין אללי וכ׳ (Ar. והיינא, corr. acc.) called them (the hol'lim, Ps. LXXV, 5) *vayyanaya*, those who bring *al'lay* (woe) &c.; Lev. R. s. 17 זהוניא (corr. acc.; ib. s. 20 אלליא); Tanḥ. Aḥăre 2 זה והנייא ed. princ. (later ed. פסוק זה הוללים, corr. acc.); Tanḥ., ed. Bub., ib. 3 דהוניא; Yalk. Lev. 524 וי ויהי (corr. acc.); Yalk. Ps. 811 זוהנוייא, זוהוניא (corr. acc.).

**וַיס**, v. וס וֹוס sub וס.

**וִיסִיט**, v. וְוֶשֶׁט.

**וִיסלָאוֹת**, v. וִילוֹן.

**וִיעוּד** m. (יָעַד; cmp. וַעַד) *place of meeting, appointment.*—*Pl.* וִיעוּדִין. Lam. R. to II, 13; Pesik. Naḥ., p. 125ª כמה ו׳ ויעדתי בכם how many appointments did I arrange with you (Tabernacle, Temple &c.)!

**וַיִקְרָא** *Vayyikra* (*and he called*), name of the Third Book of Moses, *Leviticus.* Gen. R. s. 3 ספר ו׳; ib. s. 64; v. וְוַדַבֵּר.

**וִיתוּר** m. (יָתַר) *the retailer's customary addition to exact measure.* Ned. 32ᵇ; B. Bath. 57ᵇ, a. e. אפילו ו׳ אסור וכ׳ if one forswears himself any benefit from his neighbor, he dare not even accept the customary addition &c.

**וַיְתִינָא**, v. וְיָתְנָא.

**וִיתִיקִין**, v. וִיתֵק.

**וִויתִירָה**, Y. Keth. IV, end, 29ᵇ, v. וָתַר.

**וַיְתַנְיָא**, v. וְיָתְנָא.

**וִיתֵק** m. (ותק; cmp. עתק) 1) *frail, weak-nerved.*—*Pl.* וִיתִקִין. Gitt. 70ª חויין ליה בנים ו׳ (Ar. וַתִּירְקִין, וְתוֹקִין) will

have sickly children; Nidd. 17a הוין לו וכ'; Keth. 77b ויהיקין (Asheri ויתקין; Alf. נְכְפִּין *epileptic*); Treat. Kallah ויתקין (some ed. ווּתִּר).—2) (sub. מַכַּת or a similar w.) f. *senility, debility.* Gitt. l. c. אחזתו ו' debility will befall him.

**וִיתָרוֹן** m. (יָתַר) *rest, remnant.* Gen. R. s. 98 (expl. אל תזהר, Gen. XLIX, 4) אל יהי לך ויתרון עון שלך there will be no remnant of thy sin left (but will all be forgiven.)

**וָכַח, וָכֵח,** v. יָכַח.

**וֶול, וו' שָׁפָט,** B. Bath. 98a, v. בֵּלְשָׁפָט.

**וָלָא** m. (v. וְאִלֵּי; P. Sm. 1062 ולא) (*it is*) *becoming.* Targ. Prov. XXIV, 26 ו' שרפותיה וכ' Ms. (in ed. our w. omitted) it is becoming that the lips be kissed of those &c.

**וָלַד, וְלַד,** v. יָלַד.

**וֶולָד, וָלָד,** constr. וְלַד m. (b. h.; יָלַד) *child, infant; young of an animal; offspring; embryo.* Y. Yeb. VII, 8a וולד בחמת וכ' the young of a domestic animal &c., v. מְלוֹג; וו' שפחת וכ' the child of a slave &c.—Sabb. 63b כבר נד ו' the embryo is already loosened (abortion must follow). Snh. 22a; Sot. 2a קודם יצירת הו' before the embryo assumes distinct shape. Lev. R. s. 14 צורות הו' the successive shapes of the embryo. Kidd. III, 12 הו' הולך אחר הזכר the child has the legal status of the father. Ib וַלָדָהּ כמותה her child has her legal status; a. fr.—*Pl.* וְלָדוֹת, וְלָדִין; constr. וַלְדֵי. B. Kam. VIII, 2 דמי ו' damages for causing abortion. Bekh. II, 4 ולדי ו' the second generation of sheep sold on condition of dividing the young with the (gentile) seller until payment in full, v. בַּרְזֶל; a. fr.—Y. Keth. VII, 31b bot. המקללת את וולדיו בפני יולדיו who curses his (her husband's) children in the presence of his parents; Bab. ib. 72b מולידין . . יולידין, v. יָלַד הטומאה—וְלַד, v. אָב.

**וַלְדָּא, (וָולַד) וְלַד** ch. same. Targ. Gen. XI, 30; a. fr.—Sabb. 63b איתעקר וַלְדָּהּ her foetus was loosened; v. preced.—*Pl.* וַלְדִין. Targ. Y. II Gen. XXXII, 16; a. e.—בֵּית ולדא *womb.* Targ. Y. Gen. XX, 18; O. פְּתַח ו'.—Targ. O. Gen. XL, 20 יום בית ו' דפ' the festival of Pharaoh's *mother.*

**וַולְדָנִית** f. (preced.) *a handmaid intended for breeding slave children, breeder.* Y. B. Kam. V, 5a top שפחה וו' אני וכ' I sell thee a breeder.

**וָולָס, וָולִיס** p. n. m. (Οὐάλης, Valens) *Valis,* an Amora, father of R. Hillel. Gitt. 59a; Snh. 36a (Ms. M. ולס, Ar. ed. Koh. וילס); Y. Kil. II, 32a top; ib. I, 27a top אלס.—Y. Ḥall. I, 57c bot. חליס (ed. Krot. ח, read: וו'). V. Frank. M'bo p. 76. Cmp. בָּאלִי.

**וָסַי, וִיס, ווֹס** (Arab. *vasha* colorare) *to color, stain.*—*Ithp.* אִיתְוַוס, אִיתְוִוסָא *to be stained, soiled.* Sabb. 75b דלית‍ְוַוס בית השחיטה (Ms. M. דניתְוִוס) that the throat of the slaughtered animal be stained with blood. Ib. 124b אִתְוִוס מסנאיה טינא Ms. O. (ed. אתווסאי, Ar. ed. Koh. איתווס מאניה; ed. Sonc. אִתְוָוסַי) his shoes were soiled with mud. Pes. 65b; Zeb. 35a מִיתְוַוסַי מאניירהו their garments would be soiled (with blood). Yoma 53a מִתְוַוסָן אסקופתא וכ' (Ms. M. 2 מְתָוְוסָא sing.) the thresholds &c.—B. Kam. 18a דמתווס בלישא Ar. a. Ms. F. (v. Rabb. D. S. a. l. note 80, ed. דמאוס, corr. acc.) the rope was covered with dough (which attracted the chickens).

**וֶו, וֶוֶסֶת** f. (וָסַת, intensive of עָשָׂה; as to ע a. י (ו), v. Nöld. Mand. Gr. p. 72) [*habitual doing, condition,*] 1) *regular diet.* Snh. 101a; Keth. 110b, a. e. שינוי ו' וכ' a change of diet is the beginning of bowel diseases.—2) *conduct, way, manner.* Y. Yoma I, 38c bot. כל וו' טובה וכ' every kind of good manners was found among them. Gen. R. s. 87 כך הדי' וֶוסָתָן שֶל וכ' this was the custom of the gentiles. Ned. IX, 9 כך הוא וֶוסָתוֹ של וכ' such is that man's way of acting.—3) *regular date,* or *regular premonitory symptoms, of menstruation.* Nidd. I, 1 כל אשה שיש לה ו' every woman of regular days &c. Ib. 4b שלא בשעת וֶוסָתָהּ out of her regular time. Ib. 11b אשה שאין לה ו' a woman who has no regular time. Ib. IX, 8 (63a) שיש לה ו' that has regular symptoms of approaching menstruation, v. infra. [Ib. 12a; 14b שיעור ו', v. אֶווֹתְרָאוֹס.] Tosef. ib. I, 11 ביוונה שעת וסתה she had her courses again (after an intermission) exactly at the usual date; Y. ib. I, 49c top ביוונה מחמ' חוסת (corr. acc.). Ib. וו' ארוכה a delayed menstruation (which may be expected any time), contrad. to הפסק עונה a skipping over of one course; a. fr.—*Pl.* וֶוסָתוֹת. Ib. IX, 8 ואלו הן חו' and these are the symptoms of approaching &c. Ib. 63a התם בו' דומי there (ib. I, 1) regularity of date is meant, הכא בו' דגופא here regularity of symptoms. Ib. 15a, a. e. דאורייתא ו' the rule requiring a woman to examine herself on the regular day is of biblical origin. Yeb. 64b bot. ו' ושור וכ' the law concerning the mode of establishing a regularity of menstruation (Nidd. IX, 10) &c.—Gen. R. s. 48 (expl. עדנה, Gen. XVIII, 12), v. וֶוסְתָנִית; a. fr.

**וֶוסְתָּא** ch. as preced. 3. Targ. Y. Lev. XV, 31 (v. Nidd. 63b). [Lev. R. s. 28, end מני מסותיה, read מני מוסתיה, v. מְסוּתָא.]

**וַסְתַּנְיָא** pr. n. pl. *Vastania,* birth-place of R. Ḥiya. Taan. 9a bot.; Zeb. 112a Ms. R. a. K. (Ms. M. חסדא מיוסתניא, ed. חייא מיוסתיני; perhaps identical with תוסניא, Yeb. 21b); v. also אֶסְתוּנְיָא. [V. Neub. Géogr. p. 391; Berl. Beitr. Geogr. p. 37.]

***וֶוסְתָנִית** f. (וֶוֶסֶת) *a woman with regular menstruation.* Yalk. Gen. 82 (expl. עדנה, Gen. XVIII, 12) עדנה עדנין ו' *ednah* is related to *iddanin* (Dan. VII, 25, periods), and means a woman &c. (differ. in Gen. R. s. 48, v. וֶוֶסֶת).

**וָעַד,** *Pi.* וִיעֵד, v. יָעַד.

**וַעַד, וו'** m. (preced.) 1) *meeting, appointment.* בֵּית ו' *meeting place.* Ab. I, 4 let thy house be בית ו' וכ' a meeting place for scholars.—Esp. בית ו' a) *scholars' meeting place,*

*college, Beth-ham-Midrash.* Y. Ber. IV, 7c bot. . . למחר לבית חו׳ to-morrow, when I come to college &c. Y. Macc. II, 31d bot. עושים לו בית ו׳ you must provide a school-house for him. Sot. IX, 15 (49b) ב׳ ו׳ יהיה וכ׳ the school-house will be used for debauchery. Gen. R. s. 1; a. fr.—b) בֵּית הַוַּעַד׳ *the Temple.* Y. Naz. VIII, 57a bot. . . . שלא תנעול מבית חו׳ so as not to lock out repentance from the Temple.—2) *fair, public games.* Ḥull. 127a; cmp. אֲבִידָן.

**וַועַדָא** ch. same; בי ו׳ (בית) *college.* Y. Ber. II, 5c bot. Y. Meg. I, 71d נעביד ב׳ ו׳ let us have school; a. fr.

**וְעָדָה** f. (preced. wds.) *appointment, designation of time; insuspensibility.* Y. Yoma VI, 43d bot. שכתוב בה ו׳ במועדו לית שמע מינה כלום from an appointment (of time or space) in a biblical law where the word בְּמוֹעֲדוֹ is used, we can derive nothing (for other actions). Ib. [read:] ואמר ליה רבי בון בר חייה קיים בפר משיח ו׳ and he said to him, R. B. bar Ḥ. applied the designation of time, i. e. the rule of insuspensibility, even to the offering of the anointed priest.

**וְעדוין,** v. וְעוֹדִי.

**וְעוֹד** m. [*and something besides,*] *addition, increase.* Erub. 83a כמה ו׳ how much is that 'and something'?—*Pl.* וְעוֹדוֹת *additions.* Ib. אייתי ו׳ דרבי וכ׳ bring along the additions which Rabbi speaks of, and add them thereto. Ib. bot. דרבי בו׳ Ms. M. a. Rashi (ed. ויעודות של רבי, corr. acc.).

**וְעוֹדִי** m. (denom. of preced.) *with addition, large measure.*—*Pl.* וְעוֹדְיִין. Men. VII, 2 (78a) ששה עשרונות ו׳ Talm. ed. (Mish. ויעודין, read: וְעוֹדְרִין; v. Rabb. D. S. a. l., note 9) six tenths (of an Epha), large measure.—[וְעוֹדְיוֹת, v. preced.]

**וע׳,** *Af.* אַוּוֹשׁ, v. יְצָא.

**וועידא,** Targ. Prov. VII, 20 Ms. לירומנא ו׳, ed. לירומא דעידא, v. עִידָא.

**וועצא,** Targ. Cant. II, 2 some ed., read נְעִיצָא.

**ווקלטה,** Y. Sabb. VII, 10a bot., Or Z'rua Sabb. Nr. 57 ביקלטה, read: וּמַלַּקְטָן, v. מסבסלה.

**וקתא,** Targ. Prov. XIV, 3, v. זַקְתָא.

***וֶרֶד** I m. (ירד; cmp. מוֹרָד I) *valley.* Lev. R. s. 23; Cant. R. to II, 2 שושנת אחת של ו׳ a lily of the valley (שושנת העמקים, Cant. II, 1).

**וֶרֶד** II m. (Arab. *vard* flos arboris; rosa) 1) *rose, rose-tree;* (collectively) *roses.* Shebi. VII, 6 חו׳ the rose-tree. Ib. 7 חדש ו׳ roses of the new crop. Y. ib. beg. 37b עיקר חו׳ the rose-tree itself (the wood); Tosef. ib. V, 7 חרוב (corr. acc.). Sabb. XIV, 4 שמן ו׳ rose-oil; a. fr.—Y. Kil. V, end, 30a הקנים והאגין והוו׳ וכ׳; Tosef. ib. III, 15 והזורד ed. Zuck. (Var. והוזרד); Erub. 34b Ms. M. והאורדין (Rashi והעוזרדין, ed. omitted; corr. acc. or plur.).—*Pl.* וְרָדִים, וְרָדִין. Maasr. II, 5 גינת ו׳ rose-garden (for the cultivation of fine fruits &c.).—2)* *rose-colored, red wool,* &c. Keth. 72b she spins red material holding it up to her face (to make it look bright; Tosaf.); [Maim.: she spins in the street וגו׳ with a rose in her hair; Rashi (who seems to read וָרָד fr. רדד): with the thread in front of her body, i. e. she spins in the street in an indecent position.]

**וַרְדָא, וְרַד** ch. same, 1) *rose.* Targ. Cant. II, 1 sq. (h. text שושנה). Targ. Ez. XXVII, 24 Ar., v. כּוּשְׁפָא.—Y. Shebi. VII, beg. 37b מהו לכבוש מן החן וו׳ is it permitted to use roses for preserving in the Sabbatical year?—Sabb. 152a ינקותא כלילא דו׳ youth is a wreath of roses. Gitt. 68b דתירא דקאי וכ׳ ו׳ a white rose (or blossom) whose leaves are all on one side. B. Bath. 69a, v. וַרְדָנָא.—*Pl.* וַרְדֵי, וָרְדִין. Targ. Cant. VI, 2. Ib. VII, 3.—B. Bath. 84a דחלפא אבי וו׳ דג״ע (Ms. H. ...אַוַּי) he (the sun) passes the rose-garden of Paradise. Ab. Zar. 65a יתיב .... בי וו׳ Ms. M. (ed. בוורדא) seated up to his neck in roses.—2) *rose-color.*—Ḥull. 46a bot. וסרמנך כיתונא דוו׳ וכ׳ and thy sign-word (for remembering which of the two membranes of the lungs is of vital import) is, the rose-colored (precious) shirt, in which the lungs lie (i. e. the interior membrane).—3) עינונירתא דוו׳ *the little rose-lobe,* name of an additional lobe of the lungs found with animals of the steppes (וְרַתִּירְתָּא). Ib. 47a bot.

**וַרְדָאן** (preced.) *Vardan,* surname of R. Ḥin'na. Gitt. 64b (Rashi: ורדא׳ *of Vardania,* v. וַרְדִינָא II).

**וַרְדוֹנְיָא,** v. וַרְדִינָא II.

**וַרְדִימְס, וְרְדִימוֹס** וו׳, pr. n. m. (a corrupt. of Εὐρύδημος) *Vardimos, Vardimas.* Ned. 81a. Sabb. 118b חיינו ו׳ וכ׳ V. is Menahem (etymology fr. וָרֵד).—Sifra Emor Par. 10, ch. XIII אֲוַרְדִימָס. Y. Shebi. VIII, 38b top אבירודימוס.

**וַרְדִינָא** I m. (v. וַרְדָא) (*wild*) *rose-bush, thorn-hedge.* Sabb. 67a.—*Pl.* וַרְדִינֵי. B. Kam. 80a.

**וַרְדִינָא** II (וַרְדוֹנְיָא, וַרְדַנְיָא) pr. n. pl. *Vardina* (*Vardania, Vardunia*), a town in Babylonia, near Be-Berai. Sot. 10a ואַרְדוּנְיָא ed. (some ed. וַורְדוּנֵי, Ar. וורדינא). Erub. 49a אנשי וורדינא (Ms. M. incorr. ורדינאה, Ms. O. וורדניא, v. Rabb. D. S. a. l. note; R. Ḥănanel: וורדאן, v. Berl. Beitr. Geogr. p. 34, note 3) the men of V. (known for their stinginess). V. וַרְדָאן.

**וַרְדִינָאָה** m. (preced.) *of Vardina.* Nidd. 19b אמי ו׳ Ammi of V. (oth. opin. 'handsome as a rose'; Gitt. 41a א׳ שפיר נאה).

**וַרְדָנָא** m. (וַרְדָא), בי וו׳ *flower-garden* (v. וֶרֶד II pl.). B. Bath. 69a והוא דקרו ליה בי וו׳ דפ׳ Ms. M. (ed. לה וורדא; oth. Mss. וַורְדֵי, v. Rabb. D. S. a. l. note) provided it goes by the name of 'the flower garden of that man.'

**וַרְדַנְיָא,** v. וַרְדִינָא.

**וָרִיד** m. (ירד, cmp. יָרִיד a. יַרְדֵן) *the large blood vessel, jugular vein* (leading from the head to the heart).—*Pl.* וְרִידִין. Ḥull. II, 1 עד שישחוט את חו׳ he must sever the

jugular veins; Tosef. ib. II, 1.—Zeb. 25ª sq. צריך שיתן וכ' וכ' he must let the blood of the jugular veins run into the center of the receiving bowl. Ber. 8ᵇ; Snh. 96ª הזהרו בוו' be careful in slaughtering that you sever the veins, v. supra; a. e.

**וְרִיר** m. (אור)=חֲוַרְוַר *white spots* (λεύκωμα) *in the eye.* Tosef. Bekh. IV, 2; 3 (ריר, corr. acc.); 4; (Bekh. VI, 3, Talm. ed. 38ᵇ חורווי q. v.).

***וְרִשְׁכָא** f. *silk-strain.*—*Pl.* וְרִשְׁכֵי. Kidd. 13ª. B. Mets. 51ª (Ms. R. 1 ריר'). [Koh. Ar. Compl. s. v. refers to Pers. ברשך *belt.* Oth. interpret. of our w.: *beads, frontlet.*]

**וְשָׁט** m. (וָשַׁט) [*something stretched and narrow,*] 1) *gullet.* Ḥull. III, 1 נקובת הו' an animal whose gullet is found to have been perforated.—Nidd. 23ᵇ וְשָׁטוֹ נקוב if the infant's gullet is perforated (there being a hole in the throat); אטום ו' if its gullet is closed; a. fr.—Yalk. Ps. 687 (translating מלקותי, Ps. XXII, 16) לְוִשְׁטִי; Midr. Till. to Ps. l. c. לויסרטי (corr. acc.; cmp. Lat. fauces) to my throat.—2) (cmp. בְּלִיעַ, בְּלוּעָה) *straits, canal.* Ber. 8ª (Rashi: *loop-hole* for the rope), v. פִּרְטוּרִין a. צִיפּוּרִין; M. Kat. end; Lev. R. s. 4; Tanḥ. Mikk. 10; ed. Bub. 15; Koh. R. to VI, 6.

**וְשָׁטָא, וֵ'** ch. same, *gullet.* Y. Snh. IX, 27ª top. Lev. R. s. 3; Koh. R. to VII, 19; Yalk. Koh. 976.

**וָת, לָוַת** &c., v. יָת.

**וָתְּ**=וְאַתְּ, *and thou.* Y. Snh. XI, 30ᵇ bot. ות מר הכין and thou (the Biblical text) sayest so (that he died in the same year)? Y. Shebu. I, 33ᵇ top; a. e.—Y. Macc. II, end, 32ª וָתְּמַר אכן (=ואת אמר).

**וָתָא** f. (v. וָו) *stork* (from the shape of its beak and neck). Targ. Ps. CIV, 17 (ed. Lag. וָתָא, Regia ותיא). Targ. Y. II Deut. XIV, 13 (belonging to v. 18, h. text חסידה, v. אִרְבּוּ).

**וְתוֹנָיְקִי, וְתוֹנָיְרָא, וְתוֹנָיָא, וְתוֹנָא**, v. וְתִינָיְקִי.

**וְתוֹקִין**, v. וְיִתַּק.

**וְתִיא**, v. וָוְתָא.

**וְתָיְרָא**=וְאַתָּא, v. אֲתָא.

**וְתִיתָנָא**, v. וְתִינָא.

**וְתִ', וְתִינָיָא** pr. n. (Βιθυνία) *Bithynia,* a province in the N. W. of Asia Minor. Targ. Y. Gen. X, 2 וְרַתִּינְ', וְרָתֵּינְ' (read: וְוִירִת'; h. text תבל); Targ. I Chr. I, 5 (corr. acc.).—Gen. R. s. 37, beg. (misplaced, v. אוסיא); Y. Meg. I, 71ᵇ bot. (Yoma 10ª בירת אוניקי).

**וְתִ', וְתִינָיְקִי** f. (preced. Βιθυνιακή) *Bithynian.* Y. Ab. Zar. II, end, 42ª גבינה וו', v. אוּנָיְקִי. Ab. Zar. II, 5 Y. ed. ותיר' (corr. acc.).

**וָתִיק** m. (ותק, cmp. Arab. vaṭik, a. b. h. עָתִק) *enduring; trusty; strong; distinguished.*—ת' תלמיד *a faithful student, distinguished scholar.* Y. Ber. II, 5ᶜ; Cant. R. to VI, 2; a. fr.—Sabb. 105ª נתתיך באומות ו' (omitted in Ms. M., a. Yalk. Gen. 81) I made thee distinguished among the nations.—*Pl.* וְתִיקִין, וְתִיקָרִם. Sifré Num. 92; ib. Deut. 13, v. כְּסָה.—Tosef. Hor. I, 1. Y. Snh. X, 29ª.—Esp. *Vethikin* (*Ancients*), *the conscientiously pious men of former days.* Ber. 9ᵇ ו' היו גומרין אותה עם וכ' (Tosef. ib. I, 2 מצותה עם וכ', v. Rabb. D. S. a. l. note 60) the *V.* used to finish the reading of the Sh'mah &c.; ib. 25ᵇ; 26ª; Y. ib. I, 3ª bot. הוו'.—R. Hash. 32ᵇ. [וְתִיקִין, Gitt. 70ª, v. וְיִתַּק.]

**וַתִּיקָא** m. (v. preced.) name of a *certain pastry, tart.* Pes. 39ᵇ.

**וְתִירִיקִי**, v. וְתִינָיְקִי.

**וָתַמַּר**, v. וַתְּ.

**וָתָנָא** m. (יתן, cmp. אִיתָן) *sinew, vein* (h. גִּיד).—*Pl.* וָתָנָיָא. Targ. Job XL, 17 (ed. Lag. וָתִינַ', Var. וְוִי', וְיִי').

**וְתַנְיָא**, v. וְתִינָיָא.

**וָתַק**, *Pa.* וַתֵּק (privative verb, v. וָתִיר; cmp. עתק Targ. Lam. III, 4) *to unnerve* (v. וְיִתַּק); *to break, shatter.* Targ. I Kings XIX, 11 מְוַתְּקָא Ar. Ms. quoted in Buxt. s. v. (ed. מפרקין).

**וָתַר, וְתַר** (v. יָתַר) *to be plentiful.* Y. Succ. V, 55ᶜ (ref. to Jer. II, 13) הא וָתְרוּ לאלף (not וותרה) were they not numerous up to a thousand?; Cant. R. to I, 6 הא ווותרו למאה (read: לְמֵאָה).

*Pi.* וְיַתֵּר 1) *to do more than justice requires, to be liberal; to forego one's rights.* Y. Ned. I, beg. 39ª if they had agreed על מנת לְוַתֵּר to yield their rights (to allow each other the use of the entire court). B. Bath. 126ª בכור . . . . ו' if a first-born accepted an equal share (of a field) with his brothers, he has renounced his privilege; Y. Keth. IV, end, 29ᵇ חזקה ויתר (read: וויתר). Ib. וְיִתְּרָה (=וְיִתְּרָה). B. Kam. 9ª ו' he has renounced his rights (cannot resort to his co-heirs for redress). Ruth R. to I, 8 שוויתרו לח וכ' they relinquished their claim on her &c.; a. fr.—2) *to be indulgent, forgive.* Y. Ḥag. I, 76ᶜ ו' חקב"ה על וכ' the Lord overlooked Israel's idolatry, but did not &c.; Lam. R. introd. (R. Abba 2). Y. Sot. V, end, 20ᵈ שהיה מְוַתֵּר על קללתו he pardoned those who cursed him. Deut. R. s. 9 נְוַתֵּר לו עוד יום וכ' (not עד) let us give him a respite of one day or two.—Num. R. s. 21 לא ירא אדם מוותר על התורה man must not be more liberal than the Law; a. fr.—Snh. XI, 5 (89ª) המוו' על דברי נביא he who disobeys a prophet from mere soft-heartedness (v. I Kings XX, 35, sq.).—3) *to give additional space to a plant* by removing surrounding plants, *to make open space.* Y. Shebi. II, 33ᵈ top מְוַתְּרִין בגפנים you may clear (in the Sabbatical year) between the grape vines; ib. מקום שנהגו לוותר וכ' where it is customary to clear before the festive month; Tosef. ib. I, 7 מְוַתְּרִין; ib. להתיר ed. Zuck. (read: לְוַתֵּר).

*Nif.* הִתְוַתֵּר (v. נָתַר) 1) *to be let loose, set free.* Midr. P'tirath Mosheh אֶתְוַתֵּר (Jellinek Beth-ham-Midrash I, 125; v. Lattes Saggio 107).—2) *to be outlawed,* v. infra.

*Hithpa.* הִתְוַתַּר, *Nithpa.* נְתְוַתַּר (v. נָתַר) 1) *to become loose* (of bowels).—2) *to be declared free, be outlawed.* Cant. R. to III, 4 נְתְוַתְּרוּ מעיו וכ׳ (Yalk. Is. 288 נחרזו בני מ׳) his bowels were loose that whole night. B.Kam. 50ᵃ bot. יִתְוַתְּרוּ חייו Ms. M. (ed. יִוָּתְרוּ, *Nif.*, v. supra) his life shall be let loose i. e. shall be outlawed; Ar. ed. Koh. יִתְוַתְּרוּן מעיו וחייו (v. Rabb. D. S. a. l. note); Tanḥ. Ki Thissa 26 יתותרון בני מעיו his bowels &c., v. next w.; Yalk. Ps. 648 יִוָּתְרוּ חייו his life be outlawed.

**וְתַר**, *Pa.* וַתֵּר 1) *to give a surplus, to profit, avail.* Targ. Prov. X, 2.—2) *to be indulgent, to overlook.* Lev. R. s. 10, beg. אם אין מְוַתֵּר צריבחר וכ׳ unless thou overlook something &c.; Gen. R. s. 49; a. e.

*Ithpa.* אִיתַּוַתַּר, אִתְוַתַּר 1) *to be loosened.* Y. Bets. II, end, 62ᵇ יִתְוַתְּרוּן בני מעוי וכ׳ . . . מאן דאמר whoever says, the Lord is lax in dealing out justice,—may his bowels become relaxed; He is merely long-suffering &c.; Y. Shek. V, 48ᵈ; Y. Taan. II, 65ᵇ bot.; Midr. Till. to Ps. X, 2 לְרַוַּתְּרוּתָן מעוהי; Esth. R. to III, 15; IV, 1; Yalk. ib. 1056 רְוַוְּתְרוּ מ׳ Yalk. Gen. 115 רְוַוְּתְרוּ.—2) *to be declared free, outlawed;* v. preced.

**וַתָּרָן** m. (preced. wds.; also in Chald. diction) *liberal, benevolent, indulgent.* Snh. 102ᵇ הוה . . . ו׳ was very liberal (supporting scholars). Y. Sot. V, end, 20ᵈ (ref. to Job I, 1) ו׳ הוה he (Job) was liberal; ומאן דלית ביה ו׳ וכ׳ but if one is not liberal, may he not be virtuous (shunning evil)?; but it means forgiving &c., v. וָתַר.—Num. R. s. 9, beg. תהא ו׳ בתוך וכ׳ be lenient in thy house (be not angry when anything gets broken &c.). Y. Gitt. IV, 45ᶜ bot. אילולי דאנא ו׳ if I were not lenient.—Esp. *lax in the practice of justice.* B. Kam. 50ᵃ; Y. Bets. II, end, 62ᵇ, a. fr., v. preced.—*Pl.* וְתָרָנִים. Gen. R. s. 53 [read:] בבירתו . . ו׳ הוו in the house of Abraham they were kind-hearted.—Fem. וַתָּרָנִית. Y. Ab. Zar. I, beg. 39ᵃ (they said) ע״ז ו׳ הוא the heathen deity is benevolent (entertaining the worshippers).

# ז

*Zayin*, the seventh letter of the Alphabet; it interchanges with ד, q. v.; with צ, as זהר a. צהר, זוודא a. צדדה &c.; with ס a. שׂ, as זור a. סור, עלז a. עלס &c. ז as final formative (*Palez=Pales*), as אושפיזא אטלז &c.

**זְאֵב** m. (b. h.) *wolf.* B. Mets. VII, 9 ז׳ אחד וכ׳ the attack by one wolf is not considered an accident relieving from responsibility; a. fr.—*Pl.* זְאֵבִים, זְאֵרִים. Ib. בשעת משלחתו ז׳ at a time when wolves are coming forth in hordes, v. מִשְׁלַחַת; Y. Shebi. IV, 35ᵇ top; Y. Ter. XI, end, 48ᵇ. Esth. R. to IX, 2, v. כְּבָשָׂה; a. fr.—Fem. זְאֵבָה. Midr. Till. to Ps. X, 13 נזדמנה חז׳ וכ׳ a she-wolf was provided for them who gave them suck; v. רוֹמוֹס; ib. to XVII, 14 וזימנת להם ז׳ and Thou didst provide &c.; Yalk. Ps. 652.

**זְאָזָא** m. (reduplic. of זא=זע, v. זוּעַ a. זעזע) *foliage, spray; young twigs.* Targ. Job XIV, 9; a. e.—Sabb. 20ᵇ (expl. עצרים של בבל) ז׳ dry twigs and leaves used as fuel.

**זַאֲמוּט**, v. זַעֲמוּט.

**זְאֵיב**, v. זְאֵב.

**זַאֲר** (cmp. דור, זור) *to pass around.* Targ. Job XXVIII, 8 (ed. Wil. זָאוֹר, Lev. זיאר read זָאִיר, part.; Ms. זָר; h. text עדה).

**זְאַת**, v. זֹאת.

**ז״ב**, an abbreviation for זְמַן a. בָּמָה. Zeb. 28ᵇ דרמי ליה בז״ב because both subjects have reference to *time* and application to the *improvised altar* (v. בָּמָה) as well as to the Temple.

**זָב** m., **זָבָה** f. (b. h.; זוב) 1) *faint.* Y. Kidd. I, 61ᵃ (expl. זב, II Sam. III, 29) תָּשִׁישׁ q. v.—2) *one afflicted with gonorrhœa.* Zab. I, 5 זב גמור a real *zabh* (subject to all the laws in Lev. XV, 1—15; 19—24). Ib. V, 6; a. v. fr.—*Pl.* זָבִים, זָבִין; f. זָבוֹת. Sifra Metsora, Zabim, Par. 1 מטמאים כד׳ (not בד׳) they make unclean like Israelitish *zabim;* Nidd. 34ᵃ שירחו כד׳ וכ׳; a. v. fr. [Sabb. 110ᵇ מזבריך, v. זוֹב.]—*Zabim*, name of a treatise of the Mishnah a. Tosefta, and of a section of the Sifra to Metsora.

**זְבַד** (b. h. זָבַד) *to present with, outfit.* Targ. Y. Gen. XXX, 20 (some ed. עבד, corr. acc.).

**זַבְדָּא**, v. זַבְדַּי.

**זַבְדַּאי**, v. זַבְדִּין.

**זַבְדַּי** pr. n. m. *Zabday*, 1) name of an Amora *Z. bar Levi.* Zeb. 28ᵇ; (Kerith. 5ᵃ זַבְדָּא). Y. Dem. VII, beg. 26ᵃ. Y. Ab. Zar. III, 42ᶜ זַבְדִּי בר ליואי; Gen. R. s. 62 זבדי בן לוי; a. fr.—2) Y. Ber. III, 6ᶜ bot. אבא בר זבדא. Ib. יעקב בר זבדי.

**זַבְדְיָה** (b. h.) pr. n. m. *Zebadiah*, name of an Amora. Y. Ber. III, 6ᶜ bot.—[Y. Sot. I, 16ᵈ, v. זִכְרָה.]

**בֵּית זַבְדִּין**, **זַבְדִּין** pr. n. pl. *Beth-Zabdin*, prob. in Galilee. Y. Meg. I, 70ᶜ bot.; Y. Taan. II, 66ᵃ; M'gillath Taan. ch. XII בֵּית זַבְדַּאי (v. Graetz Gesch. d. Jud. III², p. 426).

**זָבָה**, v. זָב.

זַבְזָגֵי* m., pl. 1) (reduplication of זגא, v. זְגֵי; for inserted ב, v. זַבְלָגֵן) *nest, brood, hatch.* M. Kat. 28[b] (in a funeral song) אחנא תגרא אזַבְזְגֵירה מיבדיק (or:) תגרי .... דאזַבְזְגֵי מיבדקו (v. Rabb. D. S. a.l.; Rashi a.l.) our brother, the merchant, will be judged by the brood he left behind, (or) our brethren, the merchants, will be judged by the broods (allusion to Jer. XVII, 11). [En Yakob reads תגרי.. דאזַבְזְגֵי מיבדקי our (departed) brethren are merchants who (on crossing the frontier of life) are searched for goods. — Ms. M. 2 דאזַוְקֵי וכ׳ who are searched for the wine bags they carry, v. זִיקָא II a. זוק.]—2) v. זַבְזָגָא.

זָבַח (b. h., cmp. זבל) [*to give a feast,*] *to slaughter, sacrifice.* Ḥull. II, 3 (ref. to Deut. XXVII, 7) מה שאתה זוֹבֵחַ וכ׳ thou mayest eat what *thou* (a human hand) cuttest. Snh. 60[b] בזובח לעכו״ם of one sacrificing to an idol; a. fr.—Part. pass. זָבוּחַ. Lev. R. s. 10 (play on מזבח, Ex. XXXII, 5) מֻדְאָג לפניו וכ׳ he was afraid on account of him who lay killed before him (Hur); a. fr.

*Pi.* זִיבֵּחַ same. Snh. 62[a] ז׳ וקיטר וכ׳ if he slaughtered a sacrifice, and burnt &c. (to an idol). Ib. VII, 6 (60[b]) מְזַבֵּחַ Talm. ed. (Mish. הזובח) he who offers an animal (to an idol), a. fr.—V. זָבַל.

*Nif.* נִזְבַּח *to be sacrificed, to be slaughtered; to die as a martyr.* Zeb. I, 1 שנִזְבְּחוּ שלא לשמן which were offered not for the purpose for which they were dedicated. Y. Snh. X, 29[c] top (play on עלי זבח, Ps. L, 5) שעילו אותי ונזבחו על שמי who raised me and sacrificed themselves for my name's sake; a. fr.

זֶבַח m. (b. h.; preced.) *a slaughtering, sacrifice,* esp. (*festive*) *peace-offering* (חֲגִיגָה). Pes. X, 9. Tosef. ib. X, 14. Tosef. Ber. V, 22; a. fr.—*Pl.* זְבָחִים, constr. זִבְחֵי. Ib. Zeb. I, 1 כל חז׳ all animalic offerings; a. fr.—*Z'baḥim,* name of a treatise of the Mishnah, Tosefta and Talmud Babli (also called שְׁחִיטַת קָדָשִׁים).

זְבִיד pr. n. m. *Z'bid,* name of several Amoraim. Ber. 46[b], a. fr. (Z. bar Levi).—Ib. 38[a].—Ab. Zar. 56[a].—Y. Sabb. I, 3[b], v. next w.

זְבִידָא, זְבִידָה pr. n. m. *Z'bida, Z'bidah,* name of a Palestinean Amora. Y. Orl. I, 61[a] bot.—Y. Sot. VII, 21[d].—Ib. ר׳ יודה בר זבידי. Ib. bot. ר׳ סימון בר זבידי. Y. Sabb. I, 3[b] רב זבידי.

זְבִיחָה f. (זָבַח) *slaughtering ceremony.* Ḥull. 31[b] כוונה לז׳ intention to slaughter according to ritual, contrad. to חתיכה the cutting operation as such. Snh. 60[b] יצחה ז׳ slaughtering for idolatry is especially mentioned (Ex. XXII, 19); a. fr.

זְבִיךְ or זְבִיךְ, v. זוֹב.

זַבִּילָא m. (v. זֶבֶל; Syr. זבילא, זנב׳, P. Sm. 1074; 1140) *a basket* (or *book-chest*) *of palm leaves.*—*Pl.* זַבִּילֵי. Meg. 26[b] דתומשי ז׳ receptacles for Pentateuch copies; [Ar.: *leather casing.*]

זְבִילָא m. (v. זֶבֶל) [*an implement for forming heaps,*]

זְבוּב m. (b. h.; זבב) *fly.* Sabb. 121[b] ז׳ שבארץ מצרים the Egyptian fly (whose sting is dangerous). Tosef. Sot. V, 9; Gitt. 90[a]. Pesik. Zakhor, p. 26[b] לז׳ שהוא וכ׳ (Amalek resembles) the fly which is greedy for a sore; a. fr.—*Pl.* זְבוּבִין, זְבוּבִים. Y. Sabb. XIV, beg. 14[b]; Tosef. ib. XII (XIII), 4. Keth. 77[b] ז׳ של בעלי וכ׳ (not זבובי) flies which sucked from those afflicted with gonorrhœa (carrying contagion); a. fr.

זְבוּגָא* m. *lizard.*—*Pl.* זְבוּגֵי. Nidd. 56[a] ז׳ דמחוזא (Ar. זַבְזָגֵי, Mus.: זבובי, prob. clerical error) (skeletons of) lizards of Maḥuza.

זְבוּד pr. n. pl. *Zabud,* on the northernmost border of Galilee. Gen. R. s. 98 (ref. to Gen. XLIX, 13 על צידון) ז׳ דגלילה (*Safet,* Lit. Centralblatt 1879, p. 1188).

זְבוּדָא m. (זבד) *gift, outfit.*—*Pl.* זְבוּדִין. Targ. Y. Gen. XXX, 20 (h. text זֵבֶד).

זבוזין, Y. Ter. VIII, 45[b] bot. בז׳, in a corrupt sentence which prob. read: שקץ זוזין וחגזין וכל שקצים שחפרישו, v. Sifra Sh'mini Par. 10, ch. XII.

זְבוּל m. (b. h.; זָבַל) [*place of offering* or *entertainment,*] 1) *residence,* esp. *Temple.* R. Hash. 17[a]; Y. Ber. IX, 13[b] bot. פשטו ידיהם בז׳ they laid hand on the Temple; a. e.—2) *Z'bul,* name of the fourth heaven. Ḥag. 12[b] ז׳ שבו . . . ומזבח וכ׳ it is called *Z.,* because there are (the heavenly) Jerusalem and the Sanctuary with the altar erected &c.—3) יום ז׳ *festival* of a heathen divinity. Pesik. R. s. 6 יום ז׳ נילוס היה it was the festival of Nilus; [cacophemistic disguise: נבול, Gen. R. s. 87; Cant. R. beg. נרבול וזבול;—Yalk. Gen. 146 גידול; Sot. 36[b] חַגָּם]. V. זִרְבּוּל.

זְבוּלֻן, זְבוּלוֹן (b. h.) pr. n. m. *Zebulun,* 1) son of Jacob; *tribe of Zebulun; country of Z.* Gen. R. s. 98. Pes. 4[a]; a. fr.—2) one *Z. ben Dan.* Kidd. 30[a].

זְבוּנָא m. (זבן) *purchase.* Targ. Y. II Deut. XVIII, 8 בר זְבוּנֵיה that which he bought. *Pl.* זְבוּנִין. Ruth R. to I, 17 (sect. 3) ז׳ זבן he made his purchases.—V. זְבִינָא.

זַבּוּנָא, v. זִרְבּ׳.

זַבּוּנָה, זַבּוֹנָה m. (preced. wds.) *buyer, merchant.* Targ. II Esth. III, 11.—Y. Kil. II, beg. 27[c].—Y. Kidd. II, 64[a] top קרן ז׳ וכ׳ the merchant packed his goods on his wagon and went off; v. הַדַּר.

זַבּוּנֵי, v. זַבֵּן *Pa.*

זַבּוּרָא, v. זִרְבּ׳.

זְבוּרִית f. (זבר, cmp. צבר a. also זַרְבּוּבִית) 1) *a receptacle for drippings fastened (or belonging) to the bottom of a vessel, saucer.* Mikv. X, 71 בלא ז׳ if the vessel to be immersed has no saucer (a rim at the bottom, wider than the belly of the vessel and which forces the water into the latter); (Var. זִרְבּוּרִית, זוּבְרִית, זִרְבָּרִין). [Rabad to Maim. Mikv. III, 12 reads זַרְבּוּבִית q. v.].—2) *lowest land,* v. זִרְבּוּרִית.

*shovel, mattock.* Taan. 21[b] שירל מרא וז' וכ' he lent mattock and shovel for burial. B.Mets. 103[b]. [Ber. 8[a], v. זִרבּוּלָא.]

**זְבִין**, v. זְבַן.

**זְבִינָא** I pr. n. m., v. זְמִינָא.

**זְבִינָא** II, constr. זְבִין m. (זבן) 1) *object of purchase, goods.* Targ. O. Gen. XVII, 12 (Y. זְבִינֵי pl.). Targ. Ez. VII, 13; a. e.—Y. Kidd. III, beg., 63[c] זבין ז' bargaining for an object. Pesik. R. s. 21 הא ז' והא וכ' here are the goods and here the salesman; a. e.—2) *purchase.* Targ. Y. Lev. XXV, 42 (O. זִרבּוּן).—*Pl.* זְבִינִין, זְבִינֵי. Targ. O. Lev. XXV, 14 (Y. some ed. זַבִּינֵי).—Targ. Gen. XLIX, 32 (Y. some ed. זַבִּי); a. e.—Pes. 113[a], v. זְבַן *Pa.*—3) *purchase money.* Targ. Lev. XXV, I6 (Y. some ed. זַבִּינְ); a. e.

**זַבִּינָא** m. (preced.) *sale, sold goods, merchandise.* Targ. Y. Gen. XLIX, 32, a. e.; v. preced.—Pes. 113[a] (prov.) while the dust is yet on thy feet, זַבִּינָךְ זבין sell thy goods.—*Pl.* זַבִּינֵי *sale.* B. Bath. 47[b] זַבִּינֵיהּ ז' his sale is valid; a. fr.

**זְבִינְתָּא** f. (preced.) *goods; bargain.* Y. Ab. Zar. II, 42[a] אלא ע"י עילא ז' וכ' but, I say, through some accident the goods (in the ship) were upset; Y. Ter. X, 47[b] גבינתא (corr. acc.).—B. Mets. 51[a] עד דמתרמי ליה ז' כזְבִינְתֵּיהּ until he strikes upon goods like those he bought. Ib. קרם ליה בז' he knew the value of his goods; a. fr.—*Pl.* זְבִינָתָא. Ruth R. to I, 17 (s. 3) ואילון ז' וכ' what do these purchases (marketing) mean?

**זבית**, Y. Taan. I, 64[b] bot., v. זְבַן.

**זָבַל** I (b. h.; cmp. זבד) *to entertain liberally.*—Denom. זְבוּל.

*Pi.* זִבֵּל (cmp. זבח) *to offer to idols, make merry with idolatrous ceremonies.* Ab. Zar. 18[b] שמְזַבְּלִין שם וכ' because they have there (in their theatres) idolatrous entertainments; Tosef. ib. II, 5 (ed. Zuck. מזבחין). Y. Ber. IX, 13[b] bot. if one sees people מז' לע"ז engaged in idolatrous services; a. fr.

**זָבַל** II, *Pi.* זִבֵּל (denom. of זֶבֶל) *to deposit foliage in the field* for manure, *to manure.* Shebi. III, 2 עד כמה מְזַבְּלִין how many piles may be deposited? Ib. II, 2 מְזַבְּלִין וכ' you may manure &c. Keth. 10[b] the rain waters מְזַבְּלִין and *softens* (corresp. to מוג, Ps. LXV, 11, cmp. בּוּל II). Cant. R. to I, 1 אנחנו לא נְזַבֵּל וכ' (not נזבלים) should we not improve (our minds) even as those carrying out foliage and straw?; a. fr.—Part. pass. מְזוּבָּל *manured.* Y. M. Kat. I, 80[b].

*Nif.* נִזְבַּל, *Nithpa.* נִזְדַּבֵּל *to be manured.* Midr. Sam. ch. IV.—Ab. Zar. 49[a] שדה שנִזְדַּבְּלָה וכ' a field which has been manured with material connected with idolatry (foliage from a worshipped tree &c.).

**זָבַל** ch. same.—*Ithpa.* אִיזְדַּבַּל *to be manured.* Ab. Zar. 49[a] (read אִזְדַּבְּלָא).

**זֶבֶל** m. (cmp. Assyr. zabâlu, KAT[2], p. 550; cmp. צָבַר) [*heaped up,*] esp. *foliage piled up for forming manure, manure, deposits.* Sabb. IV, 1 you must not keep dishes warm for the Sabbath בז' וכ' in foliage . . . . whether dry or moist. Ab. Zar. III, 8 (48[b]) והוֹאֵיל להן לז' and serves for them as manure. Yoma V, 6 נמכרין . . . לז' is sold to the gardeners for forming manure. Tosef. B. Mets. XI, 8 זִרבְּלוֹ his heaped-up foliage. B. Mets. V, 7 (72[b]) עד שירהיה לו ז' באשפתו Ms. M. (ed. אלא א"כ הירתה וכ') unless he has manure piled up; a. fr.—*Pl.* זְבָלִים. Shebi. III, 1 מאימתי מוציאין ז' וכ' when may deposits of foliage be carried out for piling up in the fields.—Gen. R. s. 31 לז' (Snh. 108[b] sing.) for deposits of excrements &c.—Tosef. B. Mets. l. c. שעת חז' the season for carrying out foliage; a. fr.—בית חז' *a field dependent on manuring.* Men. VIII, 3 (85[a]).

**זַבָּל** m. (preced.) *one carrying foliage for making dung.*—*Pl.* זַבָּלִים. Cant. R. to I, 1 ותבנים ז' carriers of foliage and of straw.

**זַבְלָגָן** m. (זַלַּג, with inserted ב=זולגן, cmp. זבוגא a. next w.) *blear-eyed.* Meg. 24[b].—*Pl.* זַבְלָגָנִין, זַבְלָגָנִים. Bekh. 43[b]; Tosef. ib. V, 2.

**זַמְבְּלִינָא, זַבְלִינָא** (זַמְלִינָא) m. (זלג, v. preced.) *a resinous tree,* a species of *cedar.* Snh. 108[b], (expl. גּוֹפֶר) ז' Ar. s. v. אדר (Var. in Ar. זמל'); ed. זו מבלינא (corr. acc.); R. Hash. 23[a] מ' ed. (Ms. M. זו מ', v. Rabb. D. S. a. l. note; corr. acc.).

**זַבֶּלֶת** f. (v. זֶבֶל) *the place in the field where foliage is piled up.* Tosef. B. Mets. XI, 8 לחוציאו לזַבֶּלְתּוֹ ed. Zuck. to carry it out to his field &c.

**זְבִין, זָבַן** (cmp. זמן, a. Syr. זבן) [*to plan,*] *to bargain, buy.* Dan. II, 8.—Targ. Gen. XXV, 10; a. fr.—B. Bath. 30[a,b] [read:] מפלניא זְבִינְתֵּיהּ דזַבְנָהּ מינך I bought it of such a person who has bought it of thee. Ib. אִיזְבּוֹן דינאי I will buy what by law belongs to me (to avoid litigation); a. v. fr.

*Pa.* זַבֵּן *to sell.* Targ. Gen. XXV, 31; 33; a. fr.—B. Bath. l. c. זַבְנָהּ גירהלי sell it to me. Ib. 90[a], a. e. (prov.) זְבֹן וזַבֵּן . . . אירקרי buy and sell and be called a merchant, i. e. will a man buy and sell without profit?—Pes. 113[a] מילי דזְבִינֵי וזַבּוּנֵי Ag. hat-Torah (v. Rabb. D. S. a. l. note 50; ed. מילי דעלמא) rules about buying and selling. Ib. כל מילי זברן וכ' as regards all things, sell and regret, except wine דתְזַבֵּין ולא וכ' Ms. M. (ed. דזברן) which you must sell and never regret. Meg. 26[b] זַבּוּנָהּ to sell it. Gitt. 47[a] ז' נפשיה וכ' sold himself to &c.; a. fr.—Y. Taan. I, 64[b] bot. זברית ערסי (read: זַבְּנִית) I sold my bedstead.

*Ithpa.* אִזְדַּבַּן *to be sold, to be bought; to sell one's self.* Targ. Ps. CV, 17; a. fr.—B. Mets. 40[b] הוה מִזְדַּבַּן לי (Ms. M. הוה זבנתיה) it would have been saleable with me. Kidd. 69[a] ואִיזְדַּבַּן וכ' and get thyself sold as a Hebrew slave.

**זְבִירִין**, v. זְבוּרִית.

**זָג** m. (b. h.; זגג) 1) *pl.* זַגִּים, זַגִּין (cmp. דכך) *pomace of grapes, husks* or *kernels and flesh.* Naz. VI, 2 (34[b]) חרצנים . . . ז' אלו הפנימים *ḥartsannim* (Num. VI, 4) means the exterior, *zaggim* the interior; (ib. contrary opinion, v. זוֹג).—Tosef. Toh. III, 1 הגפן וחזוּגִין וכ' ed.

Zuck. (oth. ed. זַגִּין; some ed. זוּמִין, corr. acc.) the grape vine (clusters) and the pomace which have been treated in cleanness. Sabb. IV, 1.—Naz. I. c. זַגָּן Mish. (Y. ed. זגין, Bab. ed. זג; Tosef. ib. IV, 2 זגא ed. Zuck., Var. זג) *the husk* (or *the interior*) of one berry.—2) *bell*, v. זוֹג.

**זַגָּא** ch. same, 1) *husk* or *kernel and flesh* of one berry, v. preced.—*Pl.* זַגִּין. Targ. Y. Num. VI, 4 ז׳ גוואין וכ׳ the interior *zaggin*, v. preced.—2) *bell.* Targ. O. Ex. XXVIII, 34; a. e.—*Pl.* זַגִּין, זַגַּיָּא, זַגֵּי. Ib. 33; XXXIX, 25.—Nidd. 17ᵃ מקרקש זגי וכ׳ made the bells of his curtains ring; [Ar. מק׳ גַּגֵּי chased the *flies*, v. חַגְוִין].

**זָגָא,** v. זְגֵי.

**זַגָּג** m. (זגג *to clear*, cmp. זכך a. דכך, v. Ges. Thes. s. v.) *glass-maker; dealer in glass-ware.* M. Kat. 13ᵇ; Pes. 55ᵇ בית חד׳ the glass-maker's work-shop.—Gen. R. s. 19 חנותו של ז׳ a glass-dealer's shop. Ib. s. 25; a. fr.—*Pl.* זַגָּגִין. Kel. XXIV, 8 מטה של ז׳ the frame used by the glass-makers to put their ware on. B. Kam. 31ᵃ.

**זַגָּגָא** ch. same. *Pl.* זַגָּגַיָּא. Y. Ab. Zar. II, 40ᶜ bot. ז׳ לא אלפין the glass-makers did not teach their art.

**זוּגְדִּיס (זוֹגְדִּיס) זַגְדָן, זַגְדוּם** m. (contr. of זוג a. גד fr. גדד, cmp. גדודא juvenis cælebs, P. Sm. 652) *unmatched;* esp. *one with an unequal pair of eyes or eye-brows.* Bekh. VII, 3 זוגדס Mish. (v. infra; Talm. ed. 43ᵇ זגדן). Ib. 44ᵃ זגדום אחד שחור וכ׳ Z. is one who has one black and one white eye-brow; ז׳ קרי ליה . . . . כל זוגא any unequal pair is called *Z.* Ib. זַגְדְּרָיָא מחוי וכ׳ (ch. form of our w.); Tosef. ib. V, 2, sq. סגריס (read: סַגְדוּם *Safel* of גדד). Sifra Emor ch. II, Par. 3 זגדוס (read ם . . . .). [Ar. זגדוס, influenced by the etymol.: זוג, and δίς=דוס.]

**זַגְדְּרָיָא,** v. preced.

**זְגוּגִירְתָּא, זְגוּגִירְתָּא** f. (זגג, v. זְגָג) *glass, crystal; glass-ware.* Targ. Job XXVIII, 18 (in one version); a. e. Targ. II Esth. I, 2 (3) בית זוג׳ glass-house.—Ber. 31ᵃ כסי דזגוג׳ Ar. ed. Koh. (ed. כסא דזוג׳ חיורתא, v. Rabb. D. S. a. l. note 10) cups (a cup) of (white) glass; Yalk. Ps. 881. Ḥull. 84ᵇ בזיגוותא וכ׳ (corr. acc.) it means white glass (crystal). Gitt. 68ᵇ זוג׳. [Pes. 74ᵇ כזוגָּא חיורא Ar. a. Ms. O. like white glass; ed. זוזא.]

**זַגְזֵג** (Pilp. of זגג, v. זְגָג) *to clarify.* Y. Nidd. III, 50ᵈ top שהוא מתון ומְזַגְזֵג (Tosef. ib. IV, 11 רך ומזכך; Bab. ib. 25ᵇ מצחצח) oil is cohesive and clarifies.

**זַגְזַגְוֵאל** pr. n. m. (v. preced.) *Zagzagel* (*Divine Clearness*, cmp. אספקלריא), name of an angel. Deut. R. s. 11, end. Targ. Y. Ex. III, 2 זגוגאל (corr. acc. or זַגְזְגוּאֵל).

**זָגָא, זְגֵי** *to lie down, recline.* Meil. 14ᵇ דילמא בעי למִזְגֵי וזגא עלידיה he may desire to lie down and will lie down on them. Gitt. 47ᵃ למִזְגֵי עלה to recline on (while eating). Pes. 108ᵃ זְגִינָן אבירכי וכ׳ we reclined (at the Passover meal) against the knees &c.—Sabb. 124ᵇ חזו למזגא עלידהו they may be used for sitting on them (when seats are improvised). Snh. 85ᵇ דז׳ עליה he leaned on him. [Tanḥ. Ki Thetsé 6, a. e. למזגר, v. גְּזַר.] [Targ. Y. Deut. X, 22 למזגר ed. pr., v. מְסַגֵּי.]

*Af.* **אַזְגֵּי** *to lay down.* Sabb. 119ᵃ top לא מַזְגֵּינָא וכ׳ some ed. מַזְרְגֵינָא *Pa.*) I do not rest my head upon my pillow before &c.

**זְגֵיד** m. (v. preced., cmp. אפרקד) *in a brooding position.* Ḥull. 62ᵇ מרדו ז׳ ואכיל (Rashi מרה) *mardu brooding and eating* (name of a bird, prob. an adaptation of a foreign word), contrad. to סגיד ואכיל kneeling down and eating (like a bird of prey). [R. Gerson Ms. to Ḥull.: מרדו מזרג, leaving out אכיל; Ar. ed. Koh. III, p. 319.]

***זַגִּירְתָּא** f. (=זְגוּגִירְתָּא) *a crystal vessel.* Y. Kidd. I, 60ᵇ top דהדן דנסב בז׳ כוזגירתא (ed. Krot. כוזגירתא, corr. acc.) if one takes up a crystal vessel (to take possession).

**זַגָּן,** v. זָג.

**זגנגאל,** v. זַגְזַגְוֵאל.

**זַגְּתָא** or **זַגָּתָא** f. (זגר) 1) *a clucking hen.* Bekh. 8ᵇ. B. Mets. 86ᵇ, v. בְּטָנִיתָא.—2) ז׳ על אפרוחא (*the clucking hen over her chickens,*) *the Pleiades.* Targ. Job XXXVIII, 32 (Ar. ed. pr. על בנהא).

**זַד** m. (b. h.; זוד) *wicked.*—*Pl.* זֵדִים. Tanḥ. Korah 12 ברכת הז׳ the additional (twelfth) section of the Prayer of Benedictions, also called ב׳ הצדוקים or המינים, v. מִין.

**זָדוֹן** m. (preced.) *violent man.*—*Pl.* זְדוֹנִין. Der. Er. ch. II, beg.

**זָדוֹן** m. (b. h.; זוד) *premeditated, conscious sin,* opp. שְׁגָגָה. Ab. IV, 13 a scholar's error in teaching ז׳ עולה is accounted for a wilful wrong. Ker. 25ᵇ, a. fr. דבר שזדונו כרת a sin which if wilfully committed, is punished with extinction; Sabb. 69ᵃ דבר שחייבים על ז׳ וכ׳. Ib. בזדון שבת when he is fully conscious that this is a Sabbath day (whereon certain labors are forbidden); a. fr.—*Pl.* זְדוֹנוֹת. B. Mets. 33ᵇ כד׳ . . . ששגגות to whom errors are accounted &c.—Yoma 36ᵃ; a. fr.

**זָדוֹן** ch. same. Targ. O. Deut. XXIX, 17.—*Pl.* זְדוֹנַיָּא *passions.* Targ. Ps. XIX, 14 Ms. (ed. זְדָנַיָּא, זְדוֹנַי׳, v. זְדָנָא).

**זְדוֹנְתָּא, זְדוֹנָא** f. (preced.) *haughtiness, violence.* Targ. Hab. I, 3. Targ. Prov. XI, 2 Ms. (ed. זִידוֹנְתָּא).

**זְדוֹנוּתָא,** v. next w.

**זְדָנוּתָא, זְדָנוּ** f. ch.=h. זְדוֹן *wilfulness, rashness.* Targ. Y. II Lev. XXIV, 12. Targ. O. Deut. XXIX, 18 (ed. Berl. זְדָנוּתָא; Y. זְדוֹנוּתָא). Targ. Y. ib. XV, 9 (ed. Amst. זְדָנוּתָ׳); a. e.

**זדנו,** v. זדז I.

**זֶה** m., **זֹאת, זוֹ** f. (b. h.) *this, that.* Men. 53ᵇ יבא זה וכ׳ let this one come and receive this &c.; זה משה

'this one' that means Moses; זאת זו תתורה 'this'—that means the Law. Gen. R. s. 4 לגיון זה this legion; a. v. fr.—זה הוא=זֶהוּ, *this is.* Sabb. 40[b] הפשרו זהו בישולו (also זה הוא) warming it is the cooking of it, v. הִפְשִׁיר; a. fr.—Gitt. VIII, 4 אי זהו Y. ed. (Mish. אֵיזֶהוּ); a. v. fr.

**זָהַב**, *Hif.* הִזְהִיב (denom. of זָהָב) *to glitter*, contrad. to הצהיב (v. צָהַב). Ḥull. 22[b] משהזהיבו when their plumage is glittering.—*Part. Hof.* מוּזְהָב, f. מוּזְהֶבֶת *gold-embroidered.* Sabb. 59[b].—*Pl.* f. מוּזְהָבוֹת. Tosef. Sot. XV, 9, v. זְהוֹרִית.

**זָהָב** m. (b. h.) *gold, gold coin*, v. דִּינָר. Snh. 92[b] יוצק ז׳ רותח וכ׳ molten gold be poured into &c. Ex. R. s. 33 מכל עשרך . . . ושל ז׳ than all thy (Korah's) wealth of silver and gold; a. fr.—B. Mets. IV, 1 הז׳ קונה את חכסף the delivery of gold coin effects the purchase of silver &c., i. e. in an exchange of coined gold for silver &c., the superior metal is the merchandise and the inferior the money; Y. ed. חכסף קונה את הז׳; v. Bab. ib. 44[a]; a. fr.—*Pl.* זְהָבִין, זָהָבִים. Ex. R. s. 35; Cant. R. to III, 10 שבעה (מיני) ז׳ וכ׳ seven kinds of gold were used in the Temple. Yoma 44[b] שבעה ז׳ וכ׳ there are seven &c.—Erub. 53[b] (in allegorical speech) וחרקיעו לז׳ וכ׳ Ms. M. (ed. וארקיעו) make the gold (glowing coals) sky-blue (fan them so as to give blue flames) and prepare for me two tellers in the dark (cocks).

**זָהָבִי** m. (preced.) *goldsmith, jeweller.* Ex. R. s. 5; a. e.—*Pl.* זָהָבִים, זָהָבִין. Succ. 51[b]; Tosef. ib. IV, 6. Sabb. 123[a]. Ex. R. s. 35 (play on זהב סגור, I Kings VI, 20, a. e.) שהיה סוגר כל הז׳ (Cant. R. to III, 10 בעד כל בעלי הז׳) it closed up the shops of all gold dealers.

**זָהַח**, **זָהַהּ** *[to glisten,] to be proud, wanton.*—Denom. זְהוֹהַ.

*Hif.* הִזְהִיחַ *to charge one with wantonness.* Ḥull. 7[a], אין מַזְהִיחִין אותו Ar., (ed. מַזְהִירִין) you must not reproach him as a haughty person, v. זָנַח a. זוּחַ.

**זָהַח**, **זָהַהּ** ch. same.—**Pa.* זַהֵיחַ *to make haughty.* Targ. Ps. XLIV, 19 לא זר פליג וזחותית לבנא (ed. Lag. זהותין, Ms. זהוהין), read: וזחיח ית וכ׳ (or וזהיה) no stranger divided and made haughty our heart.

**זָהוּ**, v. זֶה.

**זָהוּב** m. (זהב) *a gold coin.* Tosef. Shebu. V, 9 דינר זהב ז׳ a gold denar in coin, contrad. to דינר זהב the value of a gold denar; Shebu. 40[a]. Y. Shebi. X, end, 39[d] מה בין ז׳ וכ׳ what is the difference between a gold coin (as a pledge) and a gold ring?—ז׳ דרכו להשתנות a gold coin may be exchanged (the pledgee being permitted to use it). Ex. R. s. 35; a. v. fr.—*Pl.* זְהוּבִים. Cant. R. to I, 1; a. fr.

**זָהוֹחַ**, **זָהֹחַ** m. (זָהַהּ) *proud, boastful, wanton.*—*Pl.* זְהוֹחִים, זָהֹחִים; only in זְהוֹחֵי הלב (זְהוֹחֵי). Sot. 47[b] זה׳ Ar. (ed. זח׳); Tosef. ib. XIV, 9 זְהִירֵי Var. (ed. Zuck. זהורי, corr. acc.); Ḥull. 7[a].

**זָהוֹחָא**, **זָהֹחָא** ch. 1) same.—*Pl.* זְהוֹחִין, constr. זְהוֹחֵי. Targ. Job XXXVI, 13, a. e.—2) *wantonness, pride.* Targ. Lam. III, 33 ed. Lag. (oth. ed. זְחוּחָה).—*Pl.* as above. Targ. Ps. LXII, 9 (ed. Lag. דחותי).—[Ib. XLIV, 19, v. זָהַהּ.]

**זָהוֹרְיָא**, v. וַוְרַנְדְּרָא.

**זָהוֹר**, pl. **זָהוֹרִים**, fem. **זָהוֹרוֹת**, v. זְהוֹרִית. [Tosef. Sot. XIV, 9 זהורי הלב, v. זָהוֹהַּ.]

**זָהוֹרָא**, v. זִירְהוֹרָא.

**זָהוֹרָא**, v. זִירְהוֹרָא.

**זְהוֹרִי** m. (v. next w.) *safran-colored* or *crimson.* Targ. Y. Gen. XXXVIII, 28; 30, v. זְהוֹרִיתָא.

**זְהוֹרִית** f. (זהר; v. P. Sm. 1115 s. v. זחור) *crimson; crocus; crimson* (or *safran*) *colored material*, esp. *silk* (b. h. שָׁנִי). Kel. XXVII, 12 טובה ז׳ fine crimsom *silk.* Y. Succ. III, 53[d] (defining אדמדם) עמוקה ז׳ deep crimsom. Pesik. R. s. 26 ומלבשתן ז׳ (some ed. זהורים) and clads them in silk. Nidd. 25[b] של זְהוֹרִין . . . כב׳ like two threads of silk (woof); זהורית . . . כב׳ (prob. to be read זְהוֹרוֹת) like two threads of silk (warp); Y. ib. III, 50[d] לשון של ז׳ זהורות a crimson-colored strap. Tosef. Sabb. IV (V), 5 שבין עיניו ז׳ crimson ornament between his (the horse's) eyes; Sabb. 53[a] זַהֲרוּרִית (Ar. זהור); a. e.—*Pl.* זְהוֹרִיּוֹת. Tosef. Sot. XV, 9 ז׳ מוזהבות (Sot. 49[b] זהורית מוזהבות, corr. acc.) gold-embroidered silks used for brides' canopies.

**זְהוֹרִיתָא** ch. same. Targ. O. Gen. XXXVIII, 28; 30. Targ. Is. I, 18 (ed. Wil. זְהֲרִירְתָא; h. text תּוֹלַע); a. e.—Gitt. 69[b] חוטא ז׳ a (crimson) silk thread.

**זְהִירְנָא** m. (זהר) *a wanton jester.* Lev. R. s. 20 Ar.; v., however, וַוְרַנְדְּרָא.

**זְהִים** m. (זהם) *a filthy person, one wearing a laboring suit.* Targ. Job XXXVIII, 14.

**זָהִיר** m., **זְהִירָה** f. (זהר) *looking out; strictly observant; careful, on one's guard.* Ab. II, 1 הוי ז׳ וכ׳ be as strict in the observance of minor religious duties &c. Ib. IV, 13; B. Mets. 33[b] הוי ז׳ בתלמוד be careful in teaching the Law, v. דָּרוֹן. Snh. 76[b] הוי ז׳ במי שרועצך וכ׳ Ms. M. (ed. מן הירועצך, v. Rabb. D. S. a. l. note) beware of him who advises thee to his own advantage. Sabb. 23[b] הז׳ במזוזה he who is strict in the observance &c.; a. fr.—*Pl.* זְהִירִין, f. זְהִירוֹת. Ab. II, 3 הוו ז׳ ברשות beware of the officials. Sabb. II, 6 על שאינן ז׳ וכ׳ because they are not careful in the observance of the laws concerning &c.; a. fr.

**זְהִיר**, **זְהִיר** ch. same. Targ. Y. Gen. XLIX, 26 וז׳ ביקרא וכ׳ guarding the honor &c.—*Pl.* זְהִירִין. Ezra IV, 22.—Targ. Y. Deut. XII, 16.—V. זְהַר.

**זְהִירָא** *poison*, v. זִיהֲרָא.

**זְהִירוּת** f. (v. זְהִיר) *strictness, care.* Ab. Zar. 20[b] תורה מביאה לידי ז׳ וכ׳ study leads to strictness, strictness to zeal (differ. vers., v. Rabb. D. S. a. l., note, a. Sot. IX, 15).

**זָהַל**, v. זָהַל.

**זָהַם** (b. h.; cmp. זהה) [*to be glistening;* cmp. צחן a. צחח)] *to be filthy, smell offensively, be offensive.*—Part. זוֹהֵם, or part. pass. זָהוּם. Y. Ab. Zar. II, 41c bot. ר״ל אמר בכוס ז׳ (not בכוס) R. L. says, It is like drinking out of an offensive cup; וכ׳ חשוּתה בכוס ז׳ he who drinks (sacred wine &c.) out of &c. Y. Nidd. IV, end, 51b דם נידה זהום (Tosef. ib. IX, 10 זוהם; Bab. ib. 65b) the blood of a menstruant is sticky (or ill-smelling).

*Pi.* זִיהֵם 1) *to smear plants with rancid oil* for keeping off vermin, [oth. opin.: *to cover a wound in a tree with dung and tie it up.*] Shebi. II, 4. Y. ib. 33d (expl. מְזַהֲמִין of Mish.) מתלעין to keep the worms off. Ib. חִמְזֵהַם אינו וכ׳ oiling a plant is merely like appointing a watchman (it does not advance growth). Y. Sabb. VII, 10a top, v. בָּהַל II.—*Part. pass.* מְזוּהָם, f. מְזוּהֶמֶת *ill-smelling, filthy, offensive.* Bekh. VI, 12 ומז׳ and an animal of offensive smell or sight. Ber. 53b מז׳ an offensive-looking priest. Y. Gitt. VIII, 49d top מז׳ היא מלפניו she is disgusting to him (on account of her conduct); a. e.—*Pl.* מְזוּהָמִין, מְזוּהָמִים; fem. מְזוּהָמוֹת. Ber. l. c. מז׳ ידים smelling hands (after a meal, when not perfumed). Lev. R. s. 16; Esth. R. to III, 1 מה . . . מ׳ וכ׳ as ordure is offensive, so is he (the leper); a. e.—2) *to declare unfit for priestly or levitical service (or connection), to reject.* Bekh. 47a אין מְזַהֲמִין וכ׳ the child is not rejected (as the child of a gentile).—Y. Yeb. X, 11a; XIII, 13d bot. ואין ב״ד מזהמין אותה but the court does not declare her unfit to marry a priest.—3) (v. זוֹהֲמָא) part. pass. מְזוּהָם, pl. מְזוּהָמִין *inclined to lasciviousness, unchaste.* Sabb. 145b bot.

**Hif.* הִזְהִים *to become unfit for offering through offensiveness.* Pesik. Vayhi, p. 10a לא הִזְהִרמוּ (perh. to be read הוּזְהָמוּ Hof.; (Yalk. Num. 713 חוסמו, expl. חוסמו, corr. acc., or הוּמָמוּ as Num. R. s. 12, end, a. e., v. Bub. note to Pesik. l. c.).

**זָהֵם** ch. same. Part. pass. זָהִים q. v.

*Pa.* זִהֵם *to create aversion, to sicken.* Lev. R. s. 16 (to the leper) לא תְזַהֵם ברייתא (ed. Wil. תזהום, read תְּזַהֲמִים) do not sicken people with thy sight.

*Ithpe.* אִזְדַּהֵם, *Ithpa.* אִזְדַּהַם 1) *to be soiled, to empty the bowels.* Targ. Ps. CVI, 20.—2) *to become offensive.* Ab. Zar. 26a לא מִיזְדַּהֲמָנָא וכ׳ I do not desire to become offensive to my husband (get ungainly through nursing).

**זָהַר** (b. h.; cmp. זהה) 1) *to shine;* v. זָהוֹר, זָהֳרִית.—2) *to look out, beware, be strict* (corresp. to b. h. שָׁמַר); v. זָהִיר.

*Pi.* זִהֵר *to brighten.* Midr. Till. to Ps. XC, 16 וזִהֲרוֹ and brightened his countenance.

*Nif.* הִזָּהֵר (=b. h. הִשָּׁמֵר) *to be careful, be strict; to beware, take heed.* Ber. 8b הִזָּהֲרוּ בוריזין be careful to cut the jugular veins, v. וָרִיד. Ib. ה׳ בזקן וכ׳ beware of disregarding an old man who &c. Ned. 81a ה׳ בבני עניים וכ׳ take heed of (do not disregard) the children of the poor; a. fr.

*Hif.* הִזְהִיר *to caution, forewarn,* esp. *to prohibit by a special law,* v. אַזְהָרָה. Yeb. 22b, a. e. אין מַזְהִירִין מן הדין a law derived from analogy (v. דִּין) is not considered a specified law on which punishment can be executed after due warning. Zeb. 106b, a. e. לא ענש אא״כ ה׳ the Bible text did not pronounce punishment without having expressed a warning ('thou shalt not' &c.); a. fr.

*Hof.* הוּזְהַר *to be forewarned, to be forbidden from doing* (by a special law). Yeb. 84b לא הוּזְהֲרוּ וכ׳ there is no specific law prohibiting women of legitimate birth to marry men of illegitimate birth.—Part. מְזוּזְהָר, f. מְזוּזְהֶרֶת. Ib. מלמד שהאשה מ׳ (the repeated expression, 'they shall not take', Lev. XXI, 7) intimates that woman is included with man in the prohibition; ib. כל הרכא דהוא מ׳ היא מ׳ wherever the man is cautioned not to marry, the woman (in the same social relation) is cautioned; a. fr. [Ib. היא לא מזדהרא, read: מְזוּהֶרֶת.]

**זֹהַר, זֹהַר** ch. same, 1) *so shine, bloom.* Targ. Job XXII, 28 (ed. Wil. יְזַהַר *Af.*). Targ. Hos. XIV, 6; a. e.—2) *to look out, guard.*—Part. pass. זָהִיר. Ḥag. 23a מִיזְדַּהַר זהיר בהו he guards them (from levitical impurity). Ḥull. 107b דְּזָהִיר he is careful (not to touch), contrad. to זריז taking precaution. Y. Ber. V, 9a bot. זְהִירָא לח watches it (the cloak). Y. Ab. Zar. III, 41a bot. לא הוינא ז׳ לך was I not on my guard against thee?; a. fr.

*Pa.* זַהֵר 1) *to emit light, to glisten.* Targ. Zech. IX, 15.—2) *to caution.* Targ. Cant. V, 2.

*Af.* אַזְהַר 1) *to give light, shine.* Targ. Is. IX, 1; a. e.—2) *to explain.* Targ. Ex. XVIII, 20.—3) *to caution.* Targ. Ez. III, 18; a. e.—Snh. 66a bot. דילמא אקודש א׳ וכ׳ perhaps in saying 'thou shalt not curse *Elohim*' (Ex. XXII, 27) the Law gave warning with regard *to holy Elohim* (God), but not with regard to secular *Elohim* (authorities)?

*Ithpe.* אִזְדַּהַר, *Ithpa.* אִזְדְּהַר 1) *to take heed, beware.* Targ. Y. Ex. X, 28; a. e.—Ab. Zar. 28a, v. זְקָא I. Ib. 12b, v. שַׁבְרִירִי; a. fr.—2) *to watch.* Y. Ber. V, 9a bot. מְזַדְּהַרְנָא לית was watching it. B. Bath. 29a מְזַדְּהַר . . תרתי the first two or three years man takes care of the deed. Ib. חוה מְזַדְּהַרְנָא וכ׳ I should have taken care &c.; a. e.

**זַהֲרָא I, זְהָרָא** (זהר) 1) *light.* Y. Yoma III, beg. 40b, v. אִיבְּרִירָתָא. Cant. R. to VII, 3 (ref. to חסהר ib., v. אַהַר) אית . . . לזהרא סהרא (some ed. לזהרה) there are places where they write and pronounce *sahăra* for *zahăra.*—2) *brightness, splendor; moon,* v. זִיהֲרָא a. זִיהוֹרָא I.

**זַהֲרָא II** *poison,* v. זִיהֲרָא II.

**זַהֲרָת,** v. זַהֲרָא I.

**זַהֲרוֹרָא,** v. זִיהֲרָרָא.

**זִיחַ׳, זַהֲרוּרָא** m. (זהר) *red light, glare, reflex.*—*Pl.* זִיזִ׳, זַהֲרוּרֵי. Pes. 13a וז׳ בעלמא וכ׳ (Ms. M. זחרוריה, Ms. M. 2 וזחרירי) and what he saw was merely the glare, v. גִּילְחֵי; Snh. 42a.—B. Mets. 84a דנפקי מינה מעין והנהו ז׳ Ms. M. (ed. ותהוא ז׳ מעין; Rashi: זי׳) and those reflexes issuing from it are a specimen of the beauty of &c. וכ׳

**זַהֲרוּרִית,** v. זְהוֹרִית.

**זַהֲרִיתָא,** v. זְהוֹרִיתָא.

**זֹו,** v. זֶה.

**זוּב** (b. h.; cmp. רבב, רזה) to *flow, drip.* Bets. 3a, a. fr. משקין שזָבוּ juice of fruits which flowed out (on a Holy

Day). Ḥull. 27ª (play on וזֹבחֹת, Deut. XII, 21) ממקום שזָב זֹחֹתו from where (the blood) will flow (the jugular veins), there break (its life), v. חָתַת; a. fr.—V. זָב.

**זוֹב** m. (b. h.; preced.) *flux, gonorrhea, prolonged menstruation.* Nidd. 35ᵇ דומה ז׳ the flux (of the gonorrhea) resembles &c. Ib. יולדה בז׳ one giving birth while suffering with flux; a. fr.—Men. 64ᵇ שמא בז׳ סיכנה perhaps she was in danger from a severe *hemorrhage*, v. זִירָה a. זֵרָבָה.

**זוֹב** or **זָבָא** ch. same. Sabb. 110ᵇ (in an incantation) קום מזוֹבִיךְ (Ms. M. a. some ed. מזָבִיךְ) rise (be cured) from thy flux.

**זוּבָן** m. (denom. of זָנָב) *the bag which contains a male animal's membrum.* Bekh. VI, 5; expl. ib. 39ᵇ כיס ולא וכ׳ the bag but not the organ itself; Tosef. ib. IV, 6.

**זָוַג,** *Pi.* זִוֵּוג, זִירֵוג 1) *to join, couple, match; to adjust.* Tosef. Kil. V, 11 המְזַוֵּוג את הכלאים he who harnesses together two heterogeneous animals; B. Mets. 90ᵇ חמְדַ׳ בכל׳. Y. Gitt. III, 44ᵈ bot. הגע עצמך שזִירֵוג but supposed that one matched it, i. e. found a letter of divorce just containing the names of the persons under consideration (though not written for that special transaction). Ib. כיון שאינו מצוי לזַוֵּוג אפי׳ ז׳ כמי שלא ז׳ since it is so rare to find such a matching combination, even if one did, we consider it as if he had not done it, i. e. such rare chances are not taken into consideration. Y. Shek. V, 49ª bot. הגע . . שז׳ אותו היום supposed somebody produced a ticket with the mark of the same day of the week?—Ib. אפי׳ לזווג וכ׳ (read as above: כיון שאינו וכ׳). Y. M. Kat. I, end, 80ᵈ bot. מְזַוֵּוג את האומריות one who knots the fringes two by two (instead of making a regular network).—Y. Shek. V, 48ᵈ bot. מְזַוֵּיר את הפתילות (Bab. ed. מְזַוֵּוג) he adjusted the length of the wicks (to the length of the time they had to burn); Y. Yoma II, 39ᵈ bot.—Esp. 2) *to join in wedlock, to wed.* Sot. 2ª אין מְזַוְּוגִין לו לאדם וכ׳ a wife is selected (in heaven) for each man according to his deserts. Ib. קשין לזַיְּוגָן וכ׳ to wed couples is as difficult as the splitting of the Red Sea. Gen. R. s. 68; Lev. R. s. 8, beg. מְזַוֵּוג זיווגים וכ׳ He joins couples, decrees who should be married to whom. Ib. אני יכולה לזַוְּוגָם וכ׳ I can couple them in one hour. Ib. זווגן בלילה וכ׳ (read: זְוַוּגָתָן); a. fr.—3) *to join* in a hostile sense, *to attack.* Cant. R. to III, 6, v. לָבָב.—4) *to match in misery, to comfort by pointing out a similar case* (cmp. Lam. II, 13). Pesik. R. s. 30 מזדווג בה וכ׳ (read מְזַוֵּוג לה) He shows her (the country) a fellow-sufferer to comfort her. Ib. מזדווג לה אלכסנדריה וכ׳ (corr. acc.) he pointed out to her Alexandria. Ib. בא יואל וזו׳ לה Joel came and comforted her (by pointing to the Lord's sympathy).

*Hithpa.* הִזְדַּוֵּוג, *Nithpa.* נִזְדַּוֵּוג 1) *to be joined; to join, meet.* Y. Yoma VI, 43ᶜ top שיִזְדַּוֵּוג לו חבירו that the other bullock must be joined to him (they must belong to the same couple). Snh. V, 5 (40ª) מִזְדַּוְּוגִין זוגות וכ׳ they met in couples (for consultation). Y. Taan. I, 64ª top (ref. to Is. XXI, 11, play on אֵלַי מאיכן נז׳ לי וכ׳ (אֵלַי whence did my God join me again? From Seir (Rome); a. fr.—2) (in a hostile sense) *to join in battle, attack.* Ex. R. s. 1; Tanḥ. Sh'moth 5 בוא ונזְדַּוֵּוג וכ׳ come and let us plan how to get at that nation. Lev. R. s. 11 נִזְדַּוְּוגוּ לו שלשה three enemies attacked it jointly. Ib. באו ברבריים נ׳ וכ׳ barbarians attacked him; Esth. R. introd.; a. fr.—3) *to be wedded.* Cant. R. to I, 4 (נגרלה); Pesik. Sos, p. 147ª כשם שנִזְדַּוַּוגְתֶּם וכ׳ as you have been married with festivities.

**זָוַג** ch., *Pa.* זַוֵּוג, זַוֵּוג, זַוֵּיג same, *to join, couple* &c. Targ. Y. Deut. XVI, 21. Targ. Ps. LXVIII, 7. Targ. Y. I Deut. XXXIII, 7; a. e.—*Part. pass.* מְזַוַּוג *joined.* Targ. Y. Ex. XXVI, 24 (h. text תאמים). Targ. Y. II Num. VII, 3 מְזַוְּוָן with teams and harness (h. text עֲגָלָה).

*Ithpa.* אִזְדַּוַּוג as preced. *Hithpa.* Targ. Y. Deut. V, 27; a. e.—Targ. Y. Ex. XXI, 13 (h. text צדה); a. e.

**זוֹג** m. (זגג) *bell, the body of the bell,* contrad. to עינבל, clapper. Naz. VI, 1 כזו׳ של בחמה (*zag* means the shell) like the bell of an animal; וכ׳ החיצון ז׳ the outer part is called *zog,* the inner *inbol.* Sabb. V, 4. Tosef. Kel. B. Mets. I, 13 של דלת ז׳ door-bell. Tosef. Sabb. V (VI), 7, sq.; Sabb. 58ª, sq.; a. fr.—*Pl.* זוגִין, זוגִין. Tosef. Kel. l. c. חשושה זוג׳ וכ׳ he who fastens bells to a mortar. Ib. 14 חזקת ז׳ וכ׳ the rule concerning bells &c. Y. Gitt. III, 45ª top זו׳ bells (among the appurtenances of siege, v. כַּרְכֹּם II); Y. Keth. II, 26ᵈ דוגין (corr. acc.). Tosef. l. c. [read:] אמר לאומן עשה לי שני ז׳ אחד לדלת וכ׳ if one says to the artisan, Make for me two bells, one for a door &c.; Y. Gitt. III, 44ᵈ top (corr. acc.); a. fr. [זוגִין *grape-shells,* v. זָג.]

**זוּג** m. (זָוַג) 1) *couple, pair, set.* Erub. X, 1 מכניסן ז׳ ז׳ he must bring them in, one set at a time (on his head and arm). Snh. 12ª (in a secret letter) בא וכ׳ ז׳ a couple (of scholars or messengers of Jewish authorities) came from Rakkath (Tiberias), and the eagle (Rome) caught them; a. fr.—בֶּן ז׳ *partner, equal, match, counterpart.* Gitt. 90ᵇ אין זה בן זוגו וכ׳ this (second husband) is not the equal of the first husband (is morally inferior). Gen. R. s. 11 שאין לו בן ז׳ it (the seventh day) has no match (the week having three couples of days and one single day). Ib. כ״י הוא בן זוּגָךְ the congregation of Israel be thy match. Ib. s. 7 בהמות יש לו בן ז׳ the B'hemoth has a partner (is created male and female).—*Pl.* זוגוֹת. Ib. אין להם בן ז׳ (for בני זוג, cmp. ברזג) have no partners (females). Deut. R. s. 2 שמים וארץ ז׳ וכ׳ heaven and earth are couples, sun and moon are couples &c.—Pes. 110ᵇ יש בו משום ז׳ the apprehension of danger from even numbers applies to it, v. זוּגָא; a. fr.—Esp. *Zugoth,* the two chiefs (*Nasi* and *Ab Beth Din*) of the Supreme Court since its reorganization after Simon the Just (v. Ab. I, 2; 4, sq.). Naz. 56ᵇ; Peah II, 6. Y. Sot. IX, 24ª top וכל הדו׳ היו וכ׳ were all the *Zugoth* no accomplished scholars? Ib. כל הדו׳ שעמדו (Tosef. B. Kam. VIII, 13 האשכולות). Ib. bot.; Y. Maas. Sh. V, end, 56ᵈ העמיד ז׳ he (John Hyrcan) appointed double sets of guards.—2) (*pair of*) *scissors.* Kel. XIII, 1 של ספרים ז׳ barbers' scissors. Neg. IV, 4; Nidd. VI, 12; a. fr.

**זָוֵג, זֶוֶג** m. (preced.) *marriage.* Sot. 2ª; Gitt. 90ᵇ בזו׳ ראשון in first marriage; Snh. 22ª בזווג. Yalk. Jud. 70, v. זירווג.

**זוג** *to be clear*, v. זִיג.

**זוֹג, זוֹגָא** I ch.=h. זוג 1) *pair, couple, team, set.* Targ. II Kings IX, 25. Targ. Jud. XVII, 10 זוג לבושין a set of garments; a. e.—בַּר זוֹגֵי *match, wife.* Targ. Y. II Gen. II, 18; a. e.—Snh. 43ª מסרינן ליה ז׳ דרבנן we give him two scholars (to escort him); Yoma 85ᵇ (Ms. M. זָוָוא). Y. Ḥag. II, 78ª top כל דמטי יחכום זוגיה whosoever has a chance shall select his partner (as if for a dance); a. fr.—*Pl.* זוּגֵי. Pes. 110ª Ashm'dai . . . . . is appointed אכולהו ז׳ overseer of all even numbers (of cups &c., which were believed to invite dangers); a. e.—Keth. 71ª, v. זָוָוא I.—Sot. 13ᵇ דירו ז׳, v. דִּירְזוּגֵי.—2) (cmp. above זוג לְבוּשִׁין, a. זָרַד) *an outfit for travelling, travelling cloak.* Targ. Y. Lev. XV, 9 (not זונא) garment for polster.—Erub. 100ᵇ bot. זבינא לך זיגא דמטו וכו׳ ed. (Ms. M. זרגא דמטיא, v. Rabb. D. S. a. l. note) I shall buy thee garments reaching to thy feet.—*Pl.* as above. Gen. R. s. 92 לבש זוגוי put on his travelling equipments; Yalk. Gen. 150 read זוגותי.—3) *scissors.* B. Mets. 116ª, a. e., v. זָוָוא I.

**זוֹגָא** II, **זוּגָה** pr. n. m. *Zuga*, name of several Amoraim. Y. Maasr. V, end, 52ª; Y. Dem. II, 22ᶜ; a. e.—Gamliel Z. Ib.ᵈ top; a. e. (v. Fr. M'bo p. 77ª; 71ᵇ).—M. Kat. 28ª, a. e., Ar. זָוָוא II.

**זוּגָא** *glass*, v. זְגוּגִיתָא.

**זוּגְדוֹס, זוּגְדוּס**, v. זְגֻדּוּם.

**זוּגָה** I pr. n. m., v. זוֹגָא II.

**זוּגָה** II f. (זָוַג) *intended, beloved.* Keth. 63ª זוּגָתָךְ נזכרת didst thou think of thy girl (that thou camest home before thy time was up)?

**זוּד**, v. זִיד.

**זָוַד**, *Pa.* זַוֵּד, זַוְּדִי (cmp. זבר;=b. h. צוד) *to endow, outfit*, esp. for travelling. Targ. Y. II Deut. XV, 14 (h. text הַעֲנִיק).—Ab. Zar. 17ª זַוְּדִיהּ לַהּ זוודתא (editorial insertion; Ms. M. טרחו, v. Rabb. D. S. a. l. note) prepare her shrouds; R. Hash. 17ª זוידו Ms. M. (ed. צבירתו).

*Ithpe.* אִזְדַּוַּד, *Ithpa.* אִזְדַּוּד 1) *to provide one's self for a journey, lay in provision.* Targ. Josh. IX, 12 (h. text הִצְטַיְּדוּ).—2) *to tie up bundles.* Ib. 4 (h. text הִצְטַיְּרוּ, v. צָרַר, צוּר).

**זָוְדָא, זָוְדָא** c. (preced.) 1)=h. צֵידָה, *outfit for travelling, provision; dying outfit, shroud;* trnsf. *good deeds.* Targ. Ps. CXXXII, 15.—*Pl.* זָוְדִין, זָוָדִין. Targ. O. Gen. XLII, 25; a. e.—Keth. 67ᵇ זָוְדָאַי קלילי my provision (for the journey of death) is scanty. M. Kat. 28ᵇ דשלימו זָוְדֵיהּ whose outfit for death is completed, v. אִסְטָלָא.—זָוְדָתָא. Ib. 27ᵇ צבית ז׳ לאידך prepare the burial outfit for another son. R. Hash. 17ª; Ab. Zar. 17ª, v. preced.; a. fr.—2) *bag, bundle.* Kidd. 12ª דאודדי ז׳ (Ar. ed. Koh. זָוְדֵי, pl.) a bundle of tow cotton (being of small value).

**זוּדַּח**, Snh. 96ᵇ, part. f. זָוְדָא, v. זוח ch.

**זוּדְמָא, זוֹדַמְתָּא** f. (זהם) 1) *froth; filth, decayed matter, evil smell.* Pes. 42ᵇ שואבת את הזו׳ absorbs the froth of boiling meat. Ter. X, 1 לידטל את הזו׳ to carry off foul matter; Y. Ab. Zar. III, 41ᶜ top את שהוא ליטול את הזו׳ a substance which is used for &c.—Ber. 53ª את . . . . . שמן הזו׳; Y. ib. VI, 10ᵈ שמן לז׳ oil used for perfuming the hands after the meal, v. זָהַם.—2) *moral impurity, obscenity, voluptuousness.* Yalk. Lev. 525 דבר של ז׳ (ed. Lemb. זומא), v. זִרְמָא. Yeb. 103ᵇ שדר בה ז׳ he infected her with sensuality. Ib., a. e. חטיל בה ז׳ the serpent infected her (Eve, i. e. the human race) with lasciviousness. Ib. פסקה זוּדְמָתָן their sensual passions ceased (were checked through the influence of religion); a. fr.—3) ז׳ דשמשא *the sultry air produced by the passage of the sunrays through a cloudy atmosphere.* Yoma 28ᵇ ז׳ דש׳ וכ׳ (Ar. a. Ms. L. זִיהֲרָא, Ms. O. זוֹהֲרָא, v. Rabb. D. S. a. l. note) the sultry heat is more intense than that of direct sunlight. [Sabb. 123ª זוּמְלִיסְטְרוֹן ז׳, v. לִיסְטְרוֹן.]

**זוּדְמַאי** pr. n. m. *Zohămai*, by-name of a scholar. Ber. 53ᵇ, v. זָהַם.

**זוֹדַמְתָּא**, v. זוּדְמָא.

**זוֹהֲרָא** m. (זהר), ז׳ דשמשא *reflected sun-light.* Yoma 28ᵇ, v. זוּדְמָא.

**זוֹזָא, זוּזָא** I m. (זוּז; cmp. זוג, fr. זָזַג) *pair, set; change of clothes; scissors* (corresp. to, and interchanging with זוֹגָא). Meg. 16ª ליה לי זווא Ms. M. I have no scissors; אתא אליהו ושדא ליה ז׳ Elijah came and dropped a pair of scissors; (ed. זוזא, a. entirely differ. vers.; Ar. זווא). B. Mets. 116ª bot. זוגא דסרבלי ed. (Ms. M. זוזי, Ms. F. זוזא; Ar. זווא) scissors for shearing shaggy woolen stuff; B. Bath. 52ª; Shebu. 46ᵇ; Ab. Zar. 75ᵇ זוזא (Ar. זוז׳). Taan. 21ᵇ bot. זווא דרבנן ed. Pes. a. oth. (oth. ed. זוזא, oth. זוגא, v. Rabb. D. S. a. l. note 100) a delegation of scholars. Meg. 7ª; Succ. 4ᵇ; Sabb. 54ᵇ (an editorial gloss) בכולידה סדר מועד כל כי האי זווא וכ׳ Ar. (ed. זוגא) in the entire Order of Moëd, wherever this combination of authorities appears, some take out R. Joh. and insert R. Jon.—Ber. 22ᵇ חד מיהאי זווא וכ׳ Ar. (ed. זוגא) one of the first combination of scholars, and one of the second combination.—*Pl.* זָוֵי (זוזֵי). Keth. 71ª ז׳ קתני Ar. (ed. זוגי) they are arranged in couples (two scholars for the other). Pes. 111ª הנהו ז׳ בכשפים עסיקן Ms. M. (ed. ידאי וכ׳) these are of the couples engaged in sorcery. Erub. 97ª צבתים ז׳ (v. Rabb. D. S. a. l. note 90) *ts'vathim* (Mish. ib. X, 1) means bundles of one set (of *T'fillin*) each. Ib. 37ª עולא זוזי זוזי קתני ed. (Ms. M. זווי, v. Rabb. D. S. a. l. note) Ula arranges the authorities quoted in couples (two on each side, v. supra). Sabb. 129ᵇ דקרימא מאדרים בז׳ (Ms. M. בזוּזָה, Ms. O. בזוי, Tosaf. to Erub. 56ª בזוגי) when the planet Mars rules at even-numbered hours of the day. Y. Ab. Zar. I, 39ᶜ bot. רחוץ בז׳ אוחרי bathe in another suit of clothes.—Sabb. 19ᵇ כריכי דזוגי (Ms. O. כריכי דזוזי) *coupled* (hinged) mattings used for roof-like protections for goods; [Var. quoted in Rashi: זִיזֵי meaning *ships;*] ib. 156ᵇ (where Rashi has זווי *ships*).

**זָוְרָא** II pr. n. m. *Zava*, v. זוּגָא II.

**זָוְרוּג**, v. זִירוּג.

**זָוְרָדָא, זַוֵּרד, זַוֵּרג**, v. זְוָדָא, זַוַּד, זַוַּג.

**זַוְרֵי** m. pl. (v. זָוָא) *change of* (cmp. חִלְפָּא); prep. *instead, in place of*. Y. Taan. III, 66$^{d}$ bot. ז' דהיות וכ' (v. הֲוֵי) where it (the ground) used to grow vineyards &c.; Midr. Till. to Ps. CXXVI (corr. acc.).

***זָוְתָא** f. (v. זָוָא I; cmp. פְּרָךְ) *what is taken with food, relish*. Targ. Job VI, 7 Ms. (ed. דְּוּתָא q. v.).

**זָוְתָנָא**, v. זִיוָתָא.

**זוּז** I, perf. a. part. זָז (reduplic. of זא or זע, v. זוּעַ, cmp. זְאָזָא) *to move, go away, depart*. Keth. XII, 3 לָזוּז, v. אֶפֵּשׁ.—Yeb. 30$^{a}$, a. fr. זָזָה ממקומה ומשנה לא but the Mishnah was not removed from its place, i.e. it was left in the collection as it was, though afterwards repealed or modified. Gitt. 58$^{a}$ אינני זז מכאן וכ' I shall not leave this spot until &c. Tanḥ. Matt. 6; Num. R. s. 22, end, a.e. (play on זוּזִים *coins*) שֶׁזָּזִים וכ' they leave the one and are given to the other; a. v. fr.

*Hif.* הֵזִיז *to move, shake; to remove*. Ab. III, 17 אין מְזִיזִין וכ' they cannot move it (the tree) from its place; Taan. 20$^{a}$ מְזִיזוֹת; Snh. 106$^{a}$.—Ex. R. s. 45 אין אתה יכול לְהָזִיז וכ' thou canst not remove thy love from them. Koh. R. to I, 13 אינו מֵזִיז ואינו מזיע וכ' he will not give up studying &c.; a. fr.

*Hithpalp.* (with anorganic נ) הִזְדַּנְּזוּ, הִזְדַּנְּזוּ v. זְעָזַע.

**זוּז** ch. same. Targ. Y. Num. XIV, 44.

*Af.* אָזִיז *to shake*. Ḥull. 38$^{a}$ אָזוּזֵי אוזני the shaking of the ears (as a symptom of vitality).

**זוּז** II m. (=זהזה, v. זהה) [*the glittering*, cmp. אִיסָר, אִסְתִּירָא &c.) *Zuz*, 1) *a silver coin*, one fourth of a Shekel, =דִּינָר. Keth. I, 5; a. fr.—*Pl.* זוּזִים, זוּזֵי. Num. R. s. 22, end, a.e., v. זוּז I; a. fr.—2) *a weight*. Ter. X, 8; Tosef. ib. IX, 1 (Var. זֵרֶן); Y. ib. X, 47$^{b}$ top זֵרֶן.—*Pl.* זוּזִים. Tosef. l. c. ed. Zuck.; Y. l. c. זִינִין.

**זוּזָא** I ch. same. Targ. I Sam. IX, 8 (h. text רבע שקל).—Kidd. 12$^{a}$ קום כ"ד בז' twenty four Isar went on a Zuz: when the Isar was reduced, קום ל"ב ז' thirty two Isar went &c.—Sabb. 66$^{b}$ ז' חיורא a new silver coin; Pes. 74$^{b}$, v. זְגוּגִירְתָא. Ḥag. 5$^{a}$ (prov.) ז' לעללא וכ' a Zuz for provision is not on hand, but for (saving from) hanging it is, i.e. charity often waits for the extremest distress. B. Kam. 11$^{a}$ (prov.) כשורא במיתא בז' וכ' a joist in town costs a Zuz, a joist in the woods the same, i.e. the cost of transportation has no influence on the price; a. fr.—*Pl.* זוּזֵי, זוּזְרֵי; also in gen. *money*. Targ. II Esth. I, 8; a.e.—Ḥag. 9$^{b}$. B. Mets. 63$^{b}$ אי הוו לי ז' וכ' if I had money. Ib. ז' דאינשי וכ' people's money does the brokership for them (with cash in hand you need no broker); a. fr.—Ib. 65$^{b}$ זוּזָאי the money due to me.—Keth. 65$^{b}$; 67$^{a}$ ז' פשיטי (=ז' מדינה) *country Zuz*, one eighth of the town Zuz (or Tyrian) in value; (v. Zuckerman Münzen, Jahresber. des Jüd. Theol. Seminars, Breslau 1862, p. 6; p. 24).

**זוּזָא** II *couple* &c., v. זָוָא I.

**זוֹזִין** m. *zozin*, name of a jewel in the Highpriest's breast-plate. Targ. Y. Ex. XXVIII, 19 (h. text לשם).

**זוַּח** I (cmp. זָחַח, cmp. זוא P. Sm. 1092) *to be elated, cheerful;* (in an evil sense) *to be proud, overbearing*. Keth. 67$^{b}$ כדי שתָּזוּחַ דעתו עליו in order that his mind be elevated (that he may not feel himself humiliated).—Ex. R. s. 37 זָחָה דעתו עליו he became overbearing. Snh. 38$^{a}$ אם תָּזוּחַ דעתו עליו if he become overbearing; a. e.—[Y. Sabb. VIII, 11$^{b}$ bot. הזירת, v. next w.]

**זוַּח** ch. same. Y. Sabb. VIII, 11$^{b}$ bot. הא דלא זָיְחָה דעתי עלי (not הזירת) this happened because I am not cheerful (I am too poor to collect my thoughts).—Snh. 96$^{b}$ קא זָיְחָא דעתיה (Rashi זָחָה) he became overbearing.

**זוַּח** II or **זָחַח** (b. h. זחח; cmp. זוּעַ) *to be unsteady, move*.—Part. זָח *faint-hearted, distracted*. Keth. 69$^{b}$; M. Kat. 28$^{b}$; Yalk. Am. 545, v. מַר II.

*Hif.* הֵזִיחַ or הֲזִיחַ *to remove, to cause to move, to force one to yield* to others' opinions. Ḥull. 7$^{a}$ אין מְזִיחִין אותו (with ref. to רוּחַ, Ex. XXVIII, 28) we do not make him give up his opinion; v. זָחַח.—Keth. 10$^{b}$ מזבח מֵזִיחַ (or מַזִּיחַ) the altar removes (evil decrees).

**זוַּח** ch. 1) same. Targ. Y. Deut. XX, 3 (O. זוּע; h. text יָרֵךְ). Targ. Job VIII, 14.—*2) (act. verb) *to remove, turn away*. Targ. Y. Num. IV, 19 (prob. to be read: וְיָזִיחוּן Af.).

*Af.* אַזִּיחַ *to cause to tremble*. Targ. Jer. L, 23 (ed. Lag. מזיע, v. זוּעַ).

**זוַּחְלָא, זוַּחֲלָא** m. (זחל) *creeper, worm*. Targ. Y. I Num. XXI, 35.—Tanh. Ki Thetsé 9, v. זַחְלָא.—*Pl.* זוַּחְלִין. Targ. Mic. VII, 17 (ed. Lag. a. oth. זַחֲלֵי); a. e. V. זַחְלָא.

**זוּט** or **זוּט** m. (זוט, cmp. צָבַט, צָבַת) 1) *a catch, a bag-like receptacle for catch in the fisher's net; the solid web of the net-work*. Kel. XXIII, 5 החרם טמא מפני זוּטוֹ Ar. (ed. חזוטו, R. Hai G. חזוּטָן, Var. חזומן) the net is fit for levitical uncleanness on account of its bag (being a receptacle of solid web). Ib. XXVIII, 9 ... החרם .. הצושה ומזוטו טמא (ed. Dehr., Ar. ed. Koh. זמן חזוטו) a garment made out of a net is clean, but one made out of its solid portion &c.—2) (cmp. שלל, שלולית) *what the Sea throws out, deposits after the tide; the deposit* or *ore of a mine*. B. Mets. 21$^{b}$ בזוטו של ים ובשלולית וכ' things found among the deposits of the Sea or the alluvium of a river. Ib. 24$^{a}$; Ab. Zar. 43$^{a}$.—Cant. R. to IV, 8 מה החרמון הזה כל טוב נתון בזוטו (not טובו; Yalk. Cant. 988 בתוכו) as in the Hermon all good things are deposited in its mines &c.—Y. Ber. IV, 7$^{b}$ bot. (ref. to צוּלָה, Is. XLIV, 27) זו בבל שהיא זוטו של עולם that means Babylon which is the deposit of the world (the treasury of booty and commerce); Lam. R. introd. (R. Josh. 2) זוטא (corr. acc.).

**זוֹטָא** c. (contract. of זִעְטָא, reduplic. of זע, v. זוּעַ. cmp. forms like גְּזוּזְטָרָא a. גְּרַסְטָרָא) *slender, young; small;*

Targ. I Chr. XVIII, 17. Ib. XI, 22 יומא ז' *short* day.—B. Bath. 36b פירא ז' small crop (as grass, aftermath &c.), opp. רבא פ' grains &c.—Keth. 66b שומא ז' the taxation on a small scale; a. fr.—Ib. 106a, v. אֶלְיָדְהוּ. [Y. Yeb. IV, 5d top, read: זִרְטָא.—Lam. R. introd. (R. Josh. 2), v. preced.]—*Pl.* זוּטֵר. Ab. Zar. 8a יומי ז' the short days of the Winter. Ib. 10b [read:] מוחיר מיתי נינהו . . . ז' (v. En Yak. a. l.) even the least among you can revive the dead.—זוּטָא, זוּטָר (as surname) *junior*. Keth. 69a; B. Bath. 66b.—Ib. 120a.

**זוֹטוֹס** pr. n. m. (Ζῶτος; Jos. Ant. XX, 2, 1 Ἰζάτης) *Zotos, Izates*, a prince of Adiabena. Gen. R. s. 46, v. מוּנְבַּז.

**זוּטִי** m. 1) *junior*, v. זוּטָא.—2) pr. n. m. *Zuti*, an Amora. Ned. 77a; Sabb. 157a רב ז' דבי רב פפי; ib. ז' דבי רב פפא (Ms. M. פפי . . רב זוטרי).

**זוֹטָן**, v. זָוֵט.

**זוּטַר** I (v. next w.) *to be small, young.* Ḥag. 5a שכיב אדינרק 2 (Ms. M. אַדְזוּ) died young.

*Ithpe.* אִתְזוּטַר, אִיזּוּטַר *to shrink; to appear small.* Ned. 50b עד דמִיתְזוּטְרָא כי וכ' until it is so reduced in size that you can swallow it.—Snh. 95a אי' בעיניה (En Yak. אִזְדּוֹטַר) it seemed to him a small enterprise.

**זוּטַר, II, זוּטְרָא** I m. (a contract. of זעירזער; cmp. זוּטָא) *small, young, junior.* Targ. Ps. CXIX, 141; a. e.—Taan. 23b ז' (ינוקא) the younger child. Keth. 66b עסקא זוטא דזוטר רווחא a small investment which brings a small profit, v. זוּזָא III; a. fr.—*Pl.* זוּטְרֵי. B. Kam. 92b, v. גַּבְרָא; a. e.—Fem. זוּטַרְתָּא, זוּטְרָתָא. Ber. 33b מילתא ז' a trifle. Ab. Zar. 29a, v. מְלוֹא ch.—*Pl.* זוּטְרָתָא. Targ. Ps. CIV, 25 Ms. (ed. זעיר).—Zeb. 63a בז' Ar. (v. marginal note, ed. בזכרותא) counting the little fingers (of which six go on a *Tefaḥ*).

**זוּטְרָא** II pr. n. m. *Zutra* (corresp. to זְעֵירָא), 1) *Mar Z.*, name of several Amoraim. Ber. 43b; a. fr.—2) *Rab Z.* Ib.; a. v. fr. (v., however, Rabb. D. S. a. l. notes 5, 6, 7).—רב זוּטְרֵי, v. זוּטֵר.

**זוּטַרְתָּא, זוּטְרָתִי** I, v. זוּטַר II.

**זוּטַרְתִּי** II pr. n. *Zutarti.* Ber. 12b (Var. זוטראי, זוטרא, v. Rabb. D. S. a. l. note 9).

**זְוִי** *to join, couple.* Denom. זָוְיָא, זָוִית &c.

**זְוִיר** m. (זהה, cmp. Syr. זוא *tumuit*, P. Sm. 1092) [*breast,*] 1) *projection, bay-window.* Targ. I Kings VII, 4 (h. text מחזה).—2) *a projection of a wall formed by abruptly reducing its thickness*, so as to give space for *a balcony.*—*Pl.* זְוֵי. Targ. Ez. XLII, 3 (Levita זָוֵי; h. text אתיק).—זִוְיָא. Ib. 5 (ed. Lag. זִוְיָא).

**זוּיד,** Tosef. Bekh. V, 9, v. זִיהֵר.

**זְוִירְיָא** m. = זְוִירְתָא, *corner.* Lam. R. to I, 1 רבתי (7 חד מאת') בחד ז' in a corner (aside from the road). [זְוִירָן, v. זְוִירְתָא.]

**זַוְיִיר,** v. זִיהֵר.

**זְוִירְתָא** f. (b. h.; v. זָוְיָא) *joint, angle, corner.* Ber. 31a בז' אחרת in one corner of the room, בז' זו in another corner; Pes. 10b.—M. Kat. 18a מז' לז' from one corner of the lips to the other (mustaches); a. fr.—קרן ז' (*the horn of juncture*), *corner-piece, shelf.* Gitt. 13a צבירין ומונחין בק' ז' heaped up and ready on the shelf; Kidd. 66a; a. e.—*Pl.* זְוִיּוֹת. Neg. XII, 3 בשני כתלים בז' Mish. ed. (Talm. ed. sing.) on two adjoining walls; Sifra M'tsora, Neg., Par. 7, ch. V.

**זְוִירְתָא** ch. same. Targ. Ez. XLVI, 23; a. e.—Taan. 23b.—*Pl.* זְוִירָתָא, constr. זְוִירַת; זְוִירִין, זְי'. Targ. Ex. XXV, 26; a. fr.

**זוּל** I (b. h., v. זָלַל) *to be of slight value, to be cheap; to be despicable, mean.* Sabb. 55b (play on פָּזוּחָה, Gen. XLIX, 4) פזוחה חבתה זָלָתָה (not זלחא, v. Rabb. D. S. a. l. note 300) thou wast rash, becamest guilty, degradedst thyself. Snh. 98a מלכות חַזָּלָה the despicable (Roman) government (Rashi: 'the slightest trace of tyranny').—2) (cmp. בּוּז) *to squander, be excessive in sensual enjoyments, be dissolute.* Num. R. s. 10 (ed. Amst. p. 240a) חבורה של זָלִין a company of dissolute men.—*Polel* זוֹלֵל, only as part. 1) *low, mean.* Midr. Prov. to II, 4 (ref. to Jer. XV, 19) כל . . . לחוציא ד"ת מז' he who succeeds in making the words of the Law come forth from a low man (who educates an abandoned person).—Pesik. R. s. 21 נעשה העולם זוֹלֵלָה the world became an object reduced in value.—2) *spendthrift, glutton.* Sifré Deut. 219 ז' בבשר *zolel* (Deut. XXI, 20) refers to excesses in eating meat (v. Snh. VIII, 2).

*Hif.* הֵזִיל 1) *to become cheap, fall in price.* Y. Keth. XII, beg. 34d היו ביוקר והֵזילו if provisions were dear and fell in price.—2) *to treat with contempt.* Treat. Der. Er. ch. II מְזִילֵי הרבים those who treat the public &c. [B. Bath. 25a, v. נָזַל.]

*Hof.* הוּזַל *to fall in price.* B. Mets. V, 8 והוּזְלוּ and (the wheat) fell. Ib. 75a; a. fr.

**זִיל** ch. same; perf. זָל, Part. זִיל, זוֹל 1) *to disregard.* Targ. Y. II Gen. XVI, 5 (perh. fr. זָלַל).—2) *to be worthless, cheap.* Targ. Y. Deut. XXVIII, 68 בדמין זוֹלִין for a low price.—B. Mets. 77a זל עבידתא (sub שכר) labor has become cheaper. Ib. זל עבידי' מעיקרא labor was originally cheap. Ib. זיל עבידי' Ms. M. (v. Rabb. D. S. a. l. note 40). Ber. 63a (prov.) זָלָא קמיץ קניה Ms. M. (ed. זָלַת קבוץ קנה מינה, Ar. קפוץ) if a thing is cheap, be quick and buy it. B. Mets. 64a bot. אי ירקא אי זילא וכ' whether it will rise or fall, it shall be in my possession (gain or loss shall be mine). Ab. Zar. 70a זִילָה עליהו she is contemptible in their sight. B. Bath. 110a זִילָא בי מילתא such occupation is beneath my dignity. Yeb. 63a תֵּיזוּל ולא תֵּיזוּל זַבֵּין sell (part of thy clothes to start a business) in order not to be disgraced by poverty; (oth. explan., v. next w.).

*Af.* אוֹזִיל *to sell cheap, make easy terms.* B. Mets. 77a אוזלו אינהו גבירי זוזא וכ' at the start they had agreed to work for one *zuz* less (than the market price of labor), and wages were generally reduced afterwards. Ib.b אוֹזְלֵי מוזיל וכ' he will lower the price and sell (some of his movable goods in order to raise money). Ib. 73a top מוֹזְלֵי גבירי they will be easier in selling them. Ib. bot. אוזילי דקא מוזלי גבירכו (better אחולי . . מחלי, v. Rabb. D. S. a. l. note 1) they are liberal towards you (paying more than the ordinary wages). Gen. R. s. 39 חלא מַזִּיל תמרא

vinegar cheapens wine, i. e. where bad wine is plentiful in the market, good wine sells cheaper; a. fr.

*Ithpe.* אִתְזַל *to be degraded, disgraced.* Keth. 53[b] לא נייחא ליה דתִּרְתְּזִיל he does not want her to be disgraced (by dependence on public charity).

**זוּל II** (cmp. אָזַל II) *to spin.* Yeb. 63[a] זְבִין ולא תֵיזוּל buy (ready-made cloth) and do not spin; (oth. opin., v. preced.); v. הוּל a. זוֹלָא.

**זוֹל** m. (זוּל I) *low price.* Snh. 70[a] (ref. to זוֹלֵי) עד שיקח בשר בז' וכ' until he buys meat and wine at the lowest prices (in order to have large quantities). B. Mets. 73[a] מקום הז' the place where prices are low. Maas. Sh. IV, 2 בשער הז' at the lower (the wholesale) market price. Y. Keth. XII, beg. 34[d] הירו בז' וכ' if provision at the time was cheap and it rose. Ib. נותן בז' he pays alimentation according to the lower prices; a. fr.

**זוֹלָא** ch. same. Y. Kil. IX, 32[c] top תמן ז' there everything is cheap. B. Mets. 64[b] מקבל עליה ז' he takes the risk of a reduction in prices.

**זוּלְטָא,** v. זַלְתָּא.

**זוֹלֵל,** v. זוּל I h.

**זוֹלָלָא** or **זַוְלָלָא** m. (זוּל II) *skein.*—*Pl.* זַוְלָלֵי. Hull. 60[a], quoted in Tosaf. to Yeb. 63[a] for דַּוְלָלָא, q. v.

**זוּלְשָׁפְט,** v. בֵּלְשָׁפְט.

***זוּם** (cmp. זהם) [*to glisten,*] *to be fat, greasy, filthy.*—*Part. Polel* זוֹמֵם. Sabb. 152[b] (where the souls of the righteous are compared to clean, and those of the wicked to filthy garments) ושל רשעים זוֹמְמוֹת וחולכות while the souls of the wicked are getting more and more greasy.

**זוֹם** m. (preced., cmp. זְמִית) *juice, brine.* Num. R. s. 7 הז' של בשר the juice (or brine) of meat.—Pes. III, 1, v. next w.

**זוֹמָא I** m. (preced.) same, *broth, pulp.* Pes. III, 1 (42[a]) ז' של צבעים Ms. M. 2 a. oth. (v. Rabb. D. S. a. l. note 1, Koh. Ar. s. v.; ed. זוֹמָן, v. preced.) the dyers' broth (made of bran, to make the dye adhesive). Y. ib. III, beg., 29[d] דמי של ז' וכ' (corr. acc.).—[Yalk. Lev. 525 דבר של ז', v. זוֹהֲמָא.] [ז' ליסטרא, v. זוֹמַלִיסְטְרוֹן.]

**זוֹמָא II** pr. n. m. *Zoma.*—בן ז', or שמעון בן ז' (*Simon*) *ben Zoma,* a Tannai. Ab. IV, 1; a. fr.

**זוֹמַלִיסְטְרָא, זוֹמַאלִיסְטְרוֹן,** v. זוֹמַלִיסְטְרוֹן.

**זוּמוֹת,** Y. Shebi. V, end, 36[a], v. זִימְטָא.

**זוֹמִי, ז' לִיסְטְרוֹן, ז' לִיסְטְרָא,** v. זוֹמַלִיסְטְרוֹן.

**זוֹמִית,** v. זְמִית.

**זוֹמַלִיסְטְרוֹן** (variously corrupted) m. (ζωμάρυστρον=ζωμήρυσις) *soup-ladle,* with a spoon on one side and a fork on the other. Kel. XIII, 2; XXV, 3 זומל' Ar. (ed. זומא ליסטרא, זומי לס', Var. in Ar. זומניסטרה). Tosef. ib. B. Bath. III, 6 זימלוסטרין. Y. Sabb. XVII, beg. 16[a] זומי ל'; Tosef. ib. XIV (XV), 1 זומה ל' (Var. זומא); Sabb. 123[b] זוהמא ל'; Hor. 13[b] זוהמא ל'.

**זוּן** (cmp. זוּד) *to provide, outfit; to sustain,* esp. *to feed.* Gitt. I, 6 שלא לָזוּן את וכ' not to sustain his slave. Ib. 12[a] אינני זָנֶךָּ I will not support thee. Y. Keth. V, 29[d] top שתהא זוֹנָתוֹ (for זָנָתוֹ) ומפרנסתו that she should provide for all his wants. Sabb. 104[a] ז"ח זָן . . . וזוּן וכ' He supports and graces thee; a. fr.—Ber. 35[b], a. e. כל חזון עלי I vow abstinence from whatever sustains the body.—Trnsf. *to feed the eye, to derive pleasure from a sight* (mostly of an illicit sight). Ohol. XIII, 4 one makes an opening in the wall לזון את עיניו for the sake of enjoying a view; Tosef. ib. XIV, 4. Pes. 26[a] כדי שלא יָזוּנו עיניהם וכ' that the laborers might not look at the Holy of Holies. Lev. R. s. 20 לא זן עיניו מן וכ' did not look at the Divine Majesty. Ib. s. 23, end ואינו זן וכ' and does not allow his eye to rest on an obscenity; a. fr.

*Nif.* נִזּוֹן, נָזוֹן *to be fed, sustained.* Gitt. 12[b] נ' מן הצדקה must be supported from the public charity. Ib. (distinction betw. נ' a. התפרנס, v. פַּרְנֵס). Taan. 24[b]. Keth. XI, 1 נִזּוֹנֶת מנכסי וכ' must be supported from the estate &c.

*Hif.* הֵזִין *to bless with plenty.* Keth. 10[b], v. זוּחַ II.

*Pi.* זִוֵּן *to outfit, decorate; to gird, arm* (cmp. זָוֵוא I, a. P. Sm. 1102 sq.) Lev. R. s. 34 (ref. to יחליץ, Is. LVIII, 11) ישמוט יְזַוֵּין וכ' it has the meanings of 'he will loosen', 'he will arm', 'he will rescue', 'he will give rest'.—*Part. pass.* מְזוּיָּן, מְזוּיָּן. B. Kam. 57[a] לסטים מ' a robber in arms; טוען טענת ל' מ' he pleads that he has been robbed by &c. Ib. 58[a]; a. e.—*Pl.* מְזוּיְּנִין. Ex. R. s. 20 (expl. חמשים, Ex. XXIII, 8) שעלו מ' they went out fully equipped; Mekh. B'shall., beg.; a. e.

*Hithpa.* הִזְדַּיֵּן *to arm one's self, to fight.* Tanh. Ki Thabo 3 מִזְדַּיֵּן על וכ' He goes to war in defense of him &c.

**זוּן I** ch. same, *to support, nourish.* Targ. Gen. XLVII, 12 (h. text כלכל); a. fr.—Bets. 32[b] ומִיזַּן לא זָנוּ ליה Ms. M. (ed. זַנְּוּהוּ *Pa.*) and they also refused to assist him (from the charities).—Part. זָיֵן. Ber. 35[b] משחא ז' oil nourishes, contrad. to סעיד to satisfy. Num. R. s. 9 אחין זָיֵן ומפרנס this one feeds and supports (his wife). Yalk. Lev. 665 והוה ז' לחון וכ' (Lev. R. s. 34 מפרנס) and he supported them as long as they lived; a. fr.

*Pa.* זַיֵּן 1) same. Bets. 32[b], v. supra. Y. Yeb. IV, 6[b] אנא מְזַיֵּינָנָא ירחי I shall supply the wants of the household during my month (one month every year). Bab. ib. 65[a] איתי ליה למְזַיֵּינֵינְהוּ (some ed. לְמִיזַּן, read לִימּוֹד) he has the means to support all of them; a. e.—2) *to equip, arm, decorate.* Targ. Y. Gen. XIV, 14 (O. זריז, h. text וירק).—*Part. pass.* מְזַיַּן, מְזַיָּן. Targ. Gen. XLIX, 19; a. e.

*Ithpe.* אִתְזַן, אִתְזִין *to be supported, managed.* Ib. XLI, 40 (h. text ישק). Targ. Koh. III, 22.—Keth. IV, 11 (in a marriage deed) ומִיתְזָנָן and shall be supported.

*Ithpa.* אִזְדַּיֵּן *to be equipped, armed.* Targ. Joel II, 9 (h. text ישקו). Targ. Y. II Num. XXXI, 3.

**זוּן II** (cmp. preced.) [*to gird, tie*], (cmp. אסר) *to detain.*—Denom. זְרִינָא, זְרִינָא.

זֹנֵן or זֹנָן m. (cmp. זָנְוָא a. זַנֵּן) *girdle, laborer's apron.* Kel. XXVI, 3. Cmp. זַנְיָרְתָּא.—[זונים, v. זוֹנִי.]

זוֹנָאָרָא, v. זוֹנָרָא.

זוֹנְבָּא=הוּנְבָּא. Targ. Job XL, 17 Ms.

זוֹנֵד, v. זוֹנִין.

זוֹנָדָה f. (b. h.; זָנָה) [*degenerate, degraded,*] 1) (in marriage law) *one unfit to marry a priest* (v. זָהַם). Yeb. VI, 5 שהרא ז' האמורה וכ' (אֵילוֹנִית) for that is the *zonah* meant in the Law (Lev. XXI, 7, as one not married for propagation). Ib. אין ז' אלא וכ' a *zonah* (unfit to marry a priest) is none but a proselyte, a freed-woman and one who has had connection in forbidden grades of relationship. Ib. 61b, a.e. פנוי . . . עשאה ז' if an unmarried man has had connection with an unmarried woman without the intention of marriage, he has made her a *zonah* (for priesthood). Ib. ז' כשמה ז' the Biblical *zonah* means what the name indicates (a faithless wife); ib. מופקרת ז' *zonah* means a prostitute; a. fr.—2) *harlot.* Ber. 23a. Ḥag. 15a (in Chald. diction) אשכח ז' he met a prostitute. Snh. 82a; a. fr.—*Pl.* זוֹנוֹת. Ab. Zar. 17b, a. e. קובה של ז' (Roman) house of prostitution. Snh. 95b; a. fr.

זוֹנִי f. (ζώνη) *belt; cuirass, armour* (v. Sm. Ant. s. v.). Num. R. s. 4 end חגור מתניו בזרנו (corr. acc.) he had a belt around his loins. Y'lamd. Vaëthḥ., quot. in Ar. התיר זונין שלו ז' untied his belt (removed from office).—*Pl.* זוֹנַס (ζώνας, accus. pl.), זוֹנָאֲרוֹת, זוֹנִין. Lev. R. s. 13, beg. התיר זונין שלהן (Ar. s. v. זנס: זונס) untied their belts (made them weak). Cant. R. to IV, 4 [read:] וזרנו ואחד אוסרו ואחד מהו זרנו ר' הונא . . . אמר זונס and one angel girded him with his armour (outfit). What is meant by &c.? . . . . *zonas* (belts of magistracy); Pesik. Naḥ., p. 124b (expl. זריני, Ar. וזני, read: זוני (זרנו or זרינו) זוני . . . ר' הונא; Pesik. R. s. 21 (expl. מוסרו זונא, read: זונס (אוסרו זרנו; ib. s. 33 (expl. זוֹנָאוֹת, v. זוֹנָרִית) זוֹנָאוֹת וכ'; Tanḥ. T'savveh 11 זוֹנָאוֹת; Tanḥ. ed. Bub., Sh'lah, addit. 1 זרנם (read זונס); Yalk. Ps. 858 זוֹנָאוֹת; Midr. Till. to Ps. CIII זונראות (corr. acc.).

זוֹנְדָחָא, v. זְנוּחָא.

זוֹנִין, זוֹנַיָּא m. pl. ch.=next w. Gen. R. s. 28, end הרו זרעין . . . . . מפקא ז' they sowed seeds and the earth produced rye-grass. Ib. אילין ז' וכ' that rye-grass is a growth dating from the generation of the flood.

זוֹנִין I m. pl. (of זוֹנֶה; זָנָה) [*degenerate wheat,*] *a weed growing among wheat, darnel* or *rye-grass* (Lolium perenne, v. Löw Pfl. p. 133). Kil. I, 1. Y. ib. 26d מין חטין וכ' they (zonin) are a kind of wheat, only that fruits degenerate, v. זָנָה. Tosef. Ter. VI, 10 ז' שבה (Var. זוגין) the darnel in it; Y. ib. V, end, 43d ז' טמופת (strike out ט' as a gloss).

זוֹנִין II *belt,* v. זוֹנִי.

זוֹנִין III, זוֹנָן pr. n. m. *Zonin, Zonan.* Ab. Zar. V, 2 (65b) זונין Ms. M. a. Y. ed. (v. Rabb. D. S. a. l.; ed. זונן); Y. B. Mets. V, 10b top, v. בַּרְתּוֹס. Sabb. 81a; a. fr.

זוֹנִיראוֹת, v. זוֹנִי.

זוֹנִית or זְוָנִית f., pl. זוֹנִיּוֹת (v. זֵוֶן) *outfit, armour.* Pesik. R. s. 33, v. זוֹנִי.

זוֹנִיתָא I or זְוָנִיתָא f. ch. (v. preced.) *laborer's apron.* Pesik. Haomer, p. 72a אסר זוֹנִיתֵיהּ וכ' (Ar. זונסתיה, Var. זוסתיה, a corrupt. of מני מסותיה) he tied his apron around him and went on &c.; Pesik. R. s. 18 זונירתא. V. מְסוּתָא.

זוֹנִיתָא II f. ch.=h. זוֹנָה, *harlot.* Lam. R. to I, 16.

זוֹנָן, v. זוֹנִין III.

זוֹנַס, v. זוֹנִי.

זונסתית, v. זוֹנִיתָא I.

זוֹנָרָא m. (ζωνάριον) *belt.* Targ. Prov. XXXI, 24 (ed. Wil. זונארא).—Y. Snh. X, 29a top hast thou any claim on us אלא הדין ז' וכ' except this belt and this cloak (insignia of office)?—*Pl.* זוֹנָרִין. Y. Sabb. VI, 8b bot. (expl. חרוטים, Is. III, 22) ז' מציירין girdles embroidered with figures.

זוסמא, זוסמה, v. זוֹסְמָא.

זוֹסִימִי pr. n. f. (Ζωσίμη) *Zosime.* Y. Shebi. VIII, 38a top, v. אוּדְרִיתָא II.

זוֹסְמָא m. (ζῶσμα=ζῶμα, in the sense of περίζωμα) *cook's apron.* Num. R. s. 4, end לובש מקורעים וזוסמא (corr. acc.) puts on ragged garments and an apron. Y. Meg. I, 71b top הוהן זוסמה וכ' (corr. acc.) an apron whose meshes are wide &c.; Y. Ned. IV, beg. 38c אהן זוסמה (corr. acc.).

זוסתית, v. זוֹנִיתָא I.

זוּעַ (b. h.) 1) *to drip,* v. *Hif.*—2) *to move, shake, tremble.* Pesik. R. s. 26 איברי זָעוּ עלי (read with Yalk. Jer. 262: קרבי) my bowels within me trembled.

*Hif.* הֵזִיעַ, חֵזִיעַ 1) *to perspire, drip.* Zeb. 18b (ref. to בזיז, Ez. XLIV, 18) במקום שמַּזִּיעִין on that part of the body where one perspires. Toh. IX, 1; Meil. 21a משהַזִּיעוּ Ar. (ed. משהָזוּעוּ) from the time the olives begin to drip, v. מַיְעָנָן. Sifra B'ḥuck., Par. 2, ch. V השמים מַזִּיעִים the heavens perspire (vapors, rain); חנחושת מזיע (read: מַזִּיעָה) bronze sweats. Gen. R. s. 20 (ref. to Gen. III, 19) חֲזִיזוּ פניו his face began to drip (tears, v. Pes. 118a); a. e.—2) *to move.* Tosef. Shebi. III, 4 מִזִּיעָתָן מחרישה, v. זְעָזַע. Koh. R. to I, 13, v. זוּז I.—3) *to be agitated.* Cant. R. to IV, 4 אפשר שלא ה' וכ' is it possible that the sensual desire was not at all agitated?

זוּעַ ch. same *to move, tremble; hesitate.* Targ. O. a. Y. II Ex. XX, 15. Targ. O. ib. XIII, 17 (h. text ינחם); a. fr.—Ab. V, 22 מינה לא תָזוּעַ thou shalt not move (deviate) from it (the Law).—Part. זָזִיעַ. Targ. Jer. IV, 24; a. e.—Lev. R. s. 10 לית את ז' . . מן thou shalt never leave my palace.

*Pa.* זַזִּיעַ 1) *to shake, frighten.* Targ. Y. Num. VI, 24 מְזַזִּיעֵי frightening demons.—2) *to sweat, drip.* Targ. Y.

Lev. XXVI, 19 (cmp. Sifra a.l., quot. in preced. w.); Targ. Y. Deut. XXVIII, 23 מְזִיעַ (Af.).

*Af.* אָזִיעַ 1) *to shake, frighten.* Targ. Jud. VIII, 12; a. fr.—Part. pass. מְזִיעָא, f. מְזִיעָתָא. Targ. Prov. XXV, 19 Ms. (ed. מוּעדָא).—2) *to sweat;* v. supra.

*Ithpe.* אִתְזִיעַ *to be frightened.* Part. מִתְזִיעַ. Targ. Prov. XVII, 12.

**זִיעָא, זוֹעָא** f. (preced.) 1) *trembling, fear.* Targ. Y. Deut. II, 25 זִיעָתָךְ the fear of thee (v. זוֹעֲפָא).—2) *tempest* Targ. Job XXXVII, 9 Ms. (ed. זִיעָא).

**זִיעָה** f. (b. h.; preced.) *earth-quake.*—*Pl.* זִיעוֹת. Ber. IX, 1. Ib. 59[a], v. גּוּהָא. Y. ib. IX, 13[c]; Tosef. B. Mets. XI, 7; a. e.

**זוֹעֲפָא** f. (זעם) *fear.* Targ. O. Deut. II, 25 some ed. (ed. Berl. 1 זוֹעָ, v. זוֹעָא).

**זוֹעַר** pr. n. pl.(=b. h. צוֹעַר) *Zoar,* a Sodomitic place. Targ. Y. Gen. XIX, 22, sq.—Y. Yoma III, beg. 40[b] (Y. Ber. I, 2[c] צוער).

**זוּף I** (cmp. זוב) *to drip, be viscid.*—V. זִיף I a. זֻפֵּת.

*Pi.* זִיֵּף 1) *to make thick, viscid; to adulterate.* Sot. 48[b] (expl. דבש שמְזַיְּפִין בו (דבש זיפים) a honey which is used for mixing with other substances in order to make them appear viscid (differ. in comment.).—2) *to be unctuous, false, treacherous.* Ib. (ref. to זיפים, Ps. LIV, 2) בני אדם חמְזַיְּפִין Ar. (Rashi שמזייפין; ed. דבריהם חמ') people who are unctuous (ed. who *make* their words *unctuous,* i. e. insinuate themselves). Sifré Deut. 26 דומה שז' משה בתורה it seems as if Moses was not sincere in writing the Law (smoothing over his own shortcomings).—3) *to falsify, forge; to prove the fallacy of, refute; to denounce as false, deny.* Y. Sot. VII, 21[c] זִיַּפְתֶּם תורתכם וכ' ye (Samaritans) have falsified your Torah (adding שכם to Deut. XI, 30) but to no purpose; Bab. ib. 33[b].—Ib. בדבר זה זִיַּפְתִּי ספרי וכ' with this argument I showed the fallacy of the books of the Samaritans; Snh. 90[b]. Ib. זִיַּפְתֶּם ולא וכ' Ms. M. (v. Rabb. D. S. a. l. note, ed. ת' תורתכם) ye disputed (our evidence from Deut. XXXI, 16), but it does not avail you (for the idea of resurrection is evident from Num. XV, 31).—*Part. pass.* מְזוּיָּף, f. מְזוּיֶּפֶת *false, informal, faulty* (of documents signed by disqualified witnesses). Gitt. 10[b] מ' מיזכו וכ' (גט) a document which has its rejection in itself (being signed by disqualified witnesses, although it would have been valid without the signature of witnesses) is illegal; B. Bath. 170[a]; a. e.—Ib. ונמצאת עדותן מ' and their evidence (signature) is found out to be informal (because they are disqualified).

*Hithpa.* הִזְדַּיֵּף *to be falsified, forged.* Gitt. II, 4 מפני שהוא יכול לה' because (on such writing material) forgery (erasing and writing over) is made easy. Ib. 19[b] כתב שאינו יכול לה' a writing which cannot be forged (i. e. written on material dressed with gall-nut, v. אַפָּץ). [*Hif.* הוֹזִיף, v. יָזַף.]

**זוּף** ch. same.—*Pa.* זַיֵּף *to falsify, forge.* Targ. Jer. VIII, 8 לְמִזַּיְּפָא ed. Lag. (ed. לְזַיָּפָא).—Keth. 36[b] זַיְּפוּ לי ז' וכתב he practiced imitation of handwriting and then wrote himself. B. Bath. 163[a] דילמא מְזַיֵּף וכתב וכ' he may imitate and insert (over the signatures) whatever he desires. Ib. כל דמזייף לאו וכ' (not המז', v. Ms. M.) whoever desires to forge will not go to the scribe; a. e.

**זוּף II** (cmp. זעם) [*to be rough,*] *to be angry, threaten.* Targ. Is. XVII, 13. Targ. Zech. III, 2 יְזַיֵּף (ed. Lag. רגער). Targ. Mal. III, 11; a. e. [*Af.* אוֹזִיף, v. יָזַף.]

**זוּפְרִין,** v. זִפְרִין.

**זוּק, זִיק,** *Pa.* זַיֵּיק (denom. of זִיקָא II) *to blow up, fill with air.* Ḥull. 109[b] זַיְּקוּ לה וכ' blow up for her an udder for roasting; (Rashi: *put . . . on the spud,* i. e. prepare a זוקתא *udder,* v. P. Sm. 1147).

**זַוְקָאנָא** m. (preced.) *blown up, swollen, afflicted with dropsy* (v. Syr. זקיא, P. Sm. 1147).—*Pl.* זַוְקָאנֵי. Ab. Zar. 31[b] (Ms. M. זַוְקִינֵי; early ed. זַוְקָא').

**זַוְקִינָא,** v. preced.

**זוֹקְפָא** m. (זקף) *rising, elevation, pride.* Targ. Job XX, 6 (h. text שְׁחִי).

**זִיקְתָא,** v. זִיחָתָא.

**זוֹר I** (b. h.; cmp. הוּר) *to go around,* with מ- or הימנ- *to turn away, be estranged; to deviate.* Yoma 72[b] זָרָה הרמנו the Law departs from him (is forgotten); v. זָר. Midr. Till. to Ps. XC, 5 (play on זְרוּמִים, ib.) זָרוּ מִתּוּ ותְּמוּ they deviated (from the Law) &c.; זרו מתורתיך וכ'; Yalk. Ps. 841.

**זוֹר** ch. same; 1) (with מ-) *to turn away.* Targ. Num. XVI, 26 (h. text סוּר); a. e.—2) (with ל-) [*to turn from the road to,*] *to enter as a guest, to lodge.* Targ. Gen. XIX, 2, sq.; a. fr.

*Pa.* 1) זַוֵּר *to turn, roll.*—*Part. pass.* מְזַוָּר. Bekh. 44[a] דמְזַוָּרן עיניה Ar. (ed. דמְזַוֵּר עיניה, Rashi דמזורדן, read: דמזוורן) one whose eyes are rolled about (ed. who rolls his eyes); v. זִיוֵּר.—2) זַיֵּיר (cmp. זרר, צור) *to tie up, keep* (as a pledge); *to press.* B. Mets. 16[b] אפשיטי . . . ז' ליה he keeps the document until the writer's fee is paid. V. זַוְרָא, זוֹרָה, מְזוֹרָא, זַיְּרָא &c.

**זוֹר II** m. (preced. v. זִיר) *crown, wreath;* (bot.) *capsule.* Tosef. Maasr. III, 14 כל שאין לו אלא ז' אחד המקרח וכ' (ed. Zuck. הֵיר I) (a garlick plant) which has only one capsule of seeds crowning the stem; Y. ib. V, end, 52[a] חור (corr. acc.).

**זוֹרָאן,** v. זוּרִיזוֹן.

**זוֹרֵד,** Tosef. Kil. III, 15, v. וֶרֶד II.

**זוֹרְזִיָּא,** v. next w.

**זוֹרְזִיָּא** m. pl. (זור; cmp. זִיר) *bunches.* Y. Maas. Sh. IV, 54[d] bot. מסרק לזורזייה (ed. Zyt. זורזייה, v. זִרְזָא) when he takes up his bunches (the remnants of his stock), v. בַּלְנִי.

**זַוְרִיזוֹן, זוּרִיזוֹן** m. (זרי, cmp. זרר) *wringing,* מי ז' *water flowing from flax when wrung out, flax-water.*

Pes. 107[a] אירשתי מי זו' (Ms. O. 'זר; Ms. M. זוראן, v. Rabb. D.S. a. l.) I will rather drink flax-water than &c. [Cmp. זורי, P. Sm. 1114.]

**זְוָתָן, זַוְתַּנְיִין,** v. זִיוָתָן.

**זָזֵי,** v. זוּזֵי.

**זָח** m. *distracted*, v. זוּחַ.

**זָחוֹדָא, זָחוֹדַח,** v. זָהוֹתָא, זָהוֹתָא.

**זָחַח, זָחָח,** v. זָהַהּ, זָהַהּ; also זוּחַ II.

**זָחִיל, זָחֵיל** m. (זחל) *worm*. Targ. Job XIII, 28; a. e.

**זָחַל** (b. h.) 1) *to creep*.—2) *to flow, run*. זוֹחֲלִין, זוֹחֲלִים *running waters*, opp. to נוטפין dripping water (collected rain water &c.). Mikv. V, 5 הוּ כמעין running waters are like a well (for levitical purposes). Ib. נוטפין שנשאבו ז' collected rain water which was made running (by causing an overflow into a channel). Eduy. VII, 3, sq. Sabb. 65[b]; a. e.—Y. Shebi. IV, end, 35[c] משיזחלו מים when the berries are sufficiently developed to yield running drops when squeezed, v. גָּרַע II. [Num. R. s. 13, beg. וזוחלות; Yalk. Cant. 988 זוחלת, read זולת, v. זָלַח.]

*Hif.* הִזְחִיל *to let collected water run into a channel*. Mikv. V, 5 אין מַזְחִילִין בו you must not use it for &c.

**זָחַל** I ch. same, 1) *to creep*. Targ. Jer. XLVI, 22; a. e.—2) *to flow*. Targ. Ps. CXLVII, 18 Ms. (ed. זלח, h. text רזלו). [Targ. II Esth. I, 2 זוחלין בוסמ', read זלחין, v. preced.]

*Pa.* זַחֵל *to let run off, to empty* (by opening the spicket). Y. Ab. Zar IV, 44[a] bot. עד דתְזַחֲלון גובה until ye shall have emptied the pit.

**זָחַל** II (cmp. זחח, צהל) *to be bright, brighten up*. Y. Snh. XI, 30[b] top; Koh. R. to VIII, 1; Pesik. Par., p. 37[b] וחלין (corr. acc.); Yalk. Koh. 977 וחלין (corr. acc.).

**זַחַל** m. (preced.) *zaḥal*, name of a species of *locusts* born without legs. Tosef. Ḥull. III (IV), 25. Ḥull. 65[b], v. אַסְקָרָא.

**זַחְלָא, זַחֲלָא** ch. 1) same. Targ. Am. IV, 9; a. fr.—Yalk. Deut. 938 (play on עמלק) עם ילק פרח כהדרן ז' a people of locusts, quick like the *zaḥla;* ib. Ex. 262; Pesik. Zakh., p. 26[b] דחלא (corr. acc.); Tanḥ. Ki Thetse 9 פרח כזוחל (corr. acc.).—*Pl.* זַחֲלָיָא. Targ. Is. XXXIII, 4 Ar. (ed. sing.).—2) (זָחַל I)=זוֹחֲלָא *worm, moth*. Targ. Job IV, 19. Targ. Y. Deut. XXVIII, 39. [Targ. Y. II Deut. XXXII, 24 זחלל עפרא, read: זַחֲלֵי creeping in the dust.

**זחלל,** v. preced.

**זחרתית,** Yalk. Gen. 116, v. נַחֲרָתָא.

***זְחָתָן** m. (זחח, formed like גְּיוָתָן) *haughty*.—*Pl.* זְחָתָנִין. Treat. Der. Er. ch. II, beg.

***זִמ,** prob. an abbreviation of זְרִיקָךְ טָב *may thy sneezing be for good*. Y. Ber. VI, 10[d] top אסור למימר ליה זט Ar. (explaining=ζήτω, live!); ed. ריס=יי סעדך the Lord help thee!

**זַמּוּט,** v. זַעֲטוּט.

**זִמְחָא,** v. זִנּוֹחָא.

**זְמַר,** v. זוּטַר.

***זַמְרִי** pr. n. m. *Zatri* (v. זוּטְרִי). Pesik. Vatt. 133[b] (v., however, Bub. ib. note 70).

**זִיאַטְמוּס,** Yalk. Ps. 631, v. זִירְטוּס.

**זִיאַר,** v. זְאַר.

**זַיְאָרָא,** v. זַיְרָרָא.

**זִיבָה** I f. (זוב) *gonorrhœa, protracted menstruation, legal condition of one suffering from* &c., v. זָב. Zab. II, 2; Naz. IX, 4 משנזקק לז' as soon as he is declared a *zab*. Y. Maas. Sh. II, end, 53[d]; a. fr.—Men. 64[b] לִזְבָתִי I offer a sacrifice for my recovery from the condition of a *zabah* (v. זָבָה), or from a severe hemorrhage, v. זוֹב; Y. Shek. V, 48[d], v. next w.—*Pl.* זִיבוֹת. Ker. I, 7; a. fr.

**זִיבָה** II or **זֵיבָה** f. (popular diatectical pronunciation for זְאֵבָה) *wolf*. Y. Shek. V, 48[d] a woman said לִזְיבָתִי (v. preced.) which was interpreted as possibly meaning זאב בא ליטול את בנה a wolf had come near carrying off her son (and hence the thanks-offering); [differ. in Men. 64[b], v. זוֹב].

**זִבּוּחַ, זִיבּוּחַ** m. (זבח) *slaughtering* of a sacrifice, *festival*. Snh. 63[a]; 65[a]; a. fr.—Tanḥ. Vayesh. 9 זִבּוּחוֹ של נילוס, v. זְבוּל 3).

**זְבוּל, זִיבּוּל** m. (זבל) (*idolatrous*) *sacrificing and merriment*. Pesik. R. s. 6 יום זְבוּל . . . . . לזי' נילוס it was the festival of Nilus, and all went out for the entertainment in honor of N.; v. זְבוּל 3).

**זִיבּוֹלָא** f. (v. זִבְרָא) *a shovelful, clod*. Ber. 8[a] (prov.) לדבעי . . אפי' עד ז' בתריתא שלמא (Ar. זבילא) man ought to pray for peace even to the last clod of earth thrown on his grave.

**זְבִי, זִיבוֹנָא** m. (זבן) *sale*. Targ. O. Lev. XXV, 42; a. e.

**זִיבּוֹרָא** m. (זבר; cmp. h. דְּבוֹרָה) *bee, wasp*. Targ. Y. Lev. XI, 20.—Gitt. 70[a] האי מאן דבלע זי' וכ' he who swallowed a wasp cannot live.—Midr. Till. to Ps. I, end אמרין לז' וכ' (not אומרין) people say to the wasp, we want neither thy sting nor thy honey. Ab. Zar. 28[b] bot. וקרירי לז' and cold water is good for the sting of a wasp. Ḥag. 5[a] evils opposing each other כגון ז' ועקרבא as a bite of a wasp (requiring cold water) and one by a scorpion (requiring hot water); a. e.—*Pl.* זִיבּוֹרֵי. Targ. Y. Lev. l. c.; a. e.—Snh. 109[b]; a. e.—*Fem.* זִיבּוֹרְתָא. Ab. Zar. 17[b] Ms. M. (ed. זיבורייתא). Meg. 14[b] חדא שמה ז' one was named wasp (Deborah).—*Pl.* זִיבּוֹרְיָיתָא. Targ. Ps. CXVIII, 12 (ed. Wil. זְבִי').

**זְבִי, זִיבּוּרִית** f. (זבר, v. זִבּוּרִית) 1) *the lowest (worst) land of an estate* (classified into עידית best, בינונית mean

and ד׳). Gitt. V, 1. Ib. 49ᵃ top כגון . . . כד׳ דמזרק when the claimant's best land was only as good as the defendant's worst. B. Kam. 7ᵇ ד׳ . . אין לי אלא if one has only third class land; a. fr.—2) v. זְבוּרִית.

**זִיבוּת** (זָבוּת) f. (זוב) *gonorrhea.* Lev. R. s. 18.

**זִיבְחָא** m. ch.=h. זֶבַח *sacrifice.* Tem. 31ᵇ עיקר ד׳ sacrifice in its strictest sense, i. e. cattle dedicated for the altar.

**זִיג,** *Pi.* זִייֵג, v. זָיַג.

**זָיַג** (v. זגג) 1) *to be clear, bright, transparent.*—Part. זָיֵג, זָיְיגָא. Pes. 74ᵇ דזיג וכ׳ ed. (Ar. דזיריג) it was as clear as &c., v. זְגוּגִירְתָא. Sabb. 134ᵃ והיכא דו׳ and where there is a transparent spot in the child's rump. Nidd. 25ᵃ. Ḥull. 76ᵇ כיון דזיגי וכ׳ (Ar. דזיריגי) when they are transparent although not white.—2) (cmp. Lat. vitrea bilis) *to be glass-like.* Keth. 61ᵇ זָג לה she got a greenish bilious complexion (was *swollen*, Rashi).

**זִיגָא,** Erub. 100ᵇ bot., v. זוּגָא.

**זִיגָד, זִיגָּד** pr. n. m. *Ziggad, Ziggod* (cmp. אִירְזְגָּדָר). Pes. 113ᵇ; Macc. 11ᵃ (prov.) טוביה חטא וד׳ מנגד Tobias sinned and Z. was punished (because he was a single witness).

**זִיגוּתָא,** read זְגוּגִירְתָא, v. זְגוּגִירְתָא.

**זוּד, זִיד** (b. h.; cmp. הוּד) *to flow over, boil.* Sot. 11ᵃ; Ex. R. s. 1, expl. זדו (Ex. XVIII, 11), v. בָּשַׁל.

*Hif.* הֲזִיד 1) *to boil, cook.* Snh. 69ᵃ (ref. to יזיד Ex. XXI, 14) איש מֵזִיד וכ׳ a man (adult) cooks (prepares semen virile) and begets; Y. ib. VIII, beg. 26ᵃ משהֲזִיד from the time he prepares &c.; a. e.—2) *to plan evil, to act with premeditation, in full consciousness of doing wrong.* Sabb. 69ᵃ ד׳ בזה ובזה זו מֵזִיד וכ׳ if he acted in full consciousness of both (of its being a Sabbath day and of such a labor being forbidden on the Sabbath), that is the wilful sinner meant in the Law (punishable). Ib. שגג . . וד׳ במלאכה if he labored under a mistake as to the Sabbath day, but was aware of the sinful nature of the labor (if done on the Sabbath). Ex. R. s. 5, end; a. fr.—Part. מֵזִיד, f. מְזִידָה, v. supra. Y. Sot. V, beg. 20ᵃ; a. fr.—בְּמֵז׳ if done wilfully, opp. בשוגג. Ker. 18ᵃ; a. fr.—*Pl.* מְזִידִין. Bets. 30ᵃ, a. e. מוטב . . ואל יהיו מ׳ it is better that they be ignorant than that they know and transgress wilfully; a. fr.

**זוּד, זִיד** ch. same.—*Af.* אָזִיד *to plan* &c. Targ. Y. Ex. XV, 21. Targ. O. ib. XXI, 14 ed. Berl. (ed. ירשע).

**זִידוּ, זֵידוּ** f. (preced.) *premeditation, malice.* Targ. Ez. XXIV, 7.

**זִידָנָא, זִידוֹנָא** m. (preced.) 1) *wilful, violent; tyrant.* Targ. Prov. XXI, 24. Targ. Job XXXI, 3. Targ. Y. Deut. XVI, 22.—*Pl.* זִידָנִין, זִידוֹנִין. Targ. Ps. LXXXVI, 14 (ed. Lag. זְדוֹנִין).—2) *seething, boiling over;* trnsf. *passion.*—*Pl.* זִידָנִין, זִידָנַיָּא, זִידוֹנַיָּא. Targ. Ps. CXXIV, 5 (Ms. זידנין).—Ib. XIX, 14 זִידוֹנַי ed. Lag. (ed. Wil. זִידָךְ), v. זְדוֹן ch.

**זִידָל,** v. זַיְדָל.

**זִידָנוּתָא,** v. זְדָנוּ.

**זִידָא,** v. זוּחַ.

**זִידָא** m. (זהה, cmp. זִירוּ) *reflected light, reflexion.* Yoma 28ᵇ, v. זוֹהֲמָא. Ber. 58ᵇ זִיהֲרֵיהּ Ar. (some ed. זידרא, incorr.; ed. זִירוֵיהּ) its (the comet's) reflexion.

**זִידָרָא,** v. זֵיהוֹרָא.

**זִידוּם** m. (זָהַם) 1) *the covering of plants with rancid oil,* or *tying up with manure* (v. זָהַם). Ab. Zar. 50ᵇ ד׳ אוקומי וכ׳ *ziham* is a means of preserving the tree, v. בְּרִי I ch.—2) *offensive, turbid substance.* Nidd. 65ᵇ, v. זָהַם.—3) *social disqualification, spot in the family record* (not subject to legal disqualification). Y. Yeb. X, 11ᵃ אין לה אלא משום ד׳ כהונה וכ׳ there is nothing against her except a social disqualification for priesthood, but the court cannot declare her &c., v. זָהַם; ib. XIII, 13ᵈ bot. אין בה משום ריחוס כהונה וכ׳; Y. Gitt. VIII, 49ᶜ bot. אין בה משום ריחוס כהונה (corr. acc.).

**זִידוּמָא** ch. same, as preced. 1).—*Pl.* זִידוּמֵי. Ab. Zar. 50ᵇ תרי ד׳ אזכא Ms. M. (ed. זִידְהַמּוּמֵי) there are two different processes called *zihum.*

**זִידוּמְתָא** f. (preced.) *fat, filth, sediment.* Targ. Ez. XXIV, 6 (h. text חֶלְאָה).

**זִידוֹרָא** m. (זהר) *what is worth guarding, possession, treasure.* Targ. Prov. IV, 23 (Bxt. זְהוֹ, h. text מִשְׁמָר). V. זִידָרָא III.

**זִידוֹרָא** m. (זהר) *splendor, brightness.* Targ. Ez. VIII, 2 ed. Lag. (ed. זְהָרָא).—Targ. Ps. XVIII, 13 זִידְהוֹר Ms. M. (ed. זְהוֹר; Targ. II Sam. XXII, 13 זִידוּ). Targ. O. Deut. XXXIII, 2. Targ. Ps. XIX, 5 זידהורא Ms. (ed. Lag. זִירָתָא, ed. Wil. זידהרא, oth. זידהוא).—*Pl.* זִידוֹרַיָּא. Targ. Ez. I, 13 (ed. Lag. sing.). [Ib. XXXII, 8 נידהוריא ed. Lag., ed. זְהָרַיָּא].

**זִידְהָא,** v. זִידָא.

**זִידְהוּמֵי,** v. זִידוּמָא.

**זִידָרָא I, זִידְרָא** m. (זהר) *moon, moon-light.* Targ. Y. Deut. IV, 19 (O. סיהרא). Ib. XVII, 3 ד׳ Ar. (ed. ס׳); a. e.—Kidd. 81ᵃ נפל ד׳ באיפומא Ar. (ed. נהורא) moon-light fell through the opening (impluvium). Y. Taan. IV, end, 69ᶜ אשלם ד׳ full-moon arrived.—V. זְהָרָא.

**זִידָרָא II** (זְהָרָא Ar.) m. (זהר, cmp. זהה a. זהם) [*a glittering substance,*] 1) *gall* (cmp. Syr. זהרא P. Sm. 1091, זהירא *acerbus*, ib. 1090); trnsf. *anger, injured pride.* Gitt. 45ᵇ אזמלא ד׳ she was filled with gall (anger). Ber. 51ᵇ.—2) *venom, a fatal substance discharged by animals of prey on attacking.* Ab. Zar. 30ᵇ זִידְהֲרֵיהּ חלש Ms. M. (ed. זידרא קלש) its (the serpent's) poison grows weaker with old age. Ḥull. 53ᵃ שדי זידהריה it discharges its venom. Ib. 52ᵇ זידהריה . . . . ד׳ אית ליה it issues a fluid but its discharge does not burn. Nidd. 55ᵇ נהר דו׳ וכ׳ Ar.

(ed. דזחי, corr. acc.) though the poison is removed from the body (through the secretion of the nose), the fluid itself (put in the eye) is not removed.

**זִירָא** III m. (זהר) [*that which is guarded*, cmp. זִירְהוֹרָא a. בְּלָמָא;] *landed estate* (comprising fields, gardens &c., to the exclusion of private dwellings, contrad. to נכסין). B. Bath. 61[b] bot. אי א״ל זִירָרִי וכ׳ Ms. M. a. oth. (ed. א . . .) if he said (in the agreement), I sell thee my landed estate, the sale includes even orchards &c.

**זִי׳, זִירָרָא, זִירָרוֹרָא** m. (preced.) *owner of large estates, rich landlord.*—*Pl.* זִירָרוֹרֵי &c. B. Bath. 55[a] זבינהו זבינהו ..... הכהו ד׳ דיבין ארעא (Ms. O. דזבינהו ארעיהו, Var. זהורי, זיארי, זיאהרר, v. Rabb. D. S. a l. note) as to those landlords, whoever sells land to them for the taxes, the sale is valid. [Ar: *'land-tax collectors*—whosoever buys from them' &c.]

**זִירָרוּרָא** *glare*, v. זִהֲרוּרָא.

**זִירָרָרָא**, v. זִירָרוּרָא.

**זִיר** m. (b. h.;=זוהר; זהה) 1) *splendor, glory, countenance.* Sot. IX, 15 (49[a]) זִ׳ החכמה the glory of learning, זִ׳ הכהונה of priesthood. Ber. 64[a] זִ׳ השכינה Divine Glory; a. fr.—אִיקּוֹנִין, v. זִ׳ אירקונין.—2) *good looks, bloom* of health. Koh. R. to III, 11 עדיין לא בא זִיוֹ׳ וכ׳ my son's former good look has not come back yet; Cant. R. to II, 5 עדיין לא בא בני בזִיוֹ׳ חנשתנה וכ׳ my son has not yet recovered his bright looks which changed &c. Koh. R. l. c. זִירָן של בני; Cant. R. l. c. זיותן וכ׳ (corr. acc.); Yalk. Ex. 272.—3) *bloom, forth-coming vegetation.* Y. R. Hash. I, 56[d] bot. 'the month of Ziv' (I Kings VI, 1) שבו זִיוֹ׳ של עולם because in it the world appears in bloom. Cant. R. to VI, 11 זִירָן של ירק (read זִיוֹ׳) the beauty of a vegetable garden.—4) (b. h. זִו) *Ziv*, name of the *Spring-month.* R. Hash. 11[a], a. e., v. supra. Pesik. Baḥod., p. 106[b]; a. e.

**זִיר, זִירָא** I ch. same. Targ. Y. Ex. XXXIII, 11; a. fr.—Targ. I Kings VI, 1; 37 ירח ד׳ ניצניא, v. preced.—R. Hash. 11[a] דאית בה ד׳ לאילני for in that month (Ziv) there is the bloom of trees. Y. Yeb. XVI, 15[c] bot.; Lev. R. s. 18 זִירְוֹהִי דאפיי his features.—Snh. 31[b], v. בְּהָרָה; a. e.

**זִירָא** II, v. זִרְזָא I.

**זִירָאי** pr. n. m. *Zivay*, son-in-law of R. Meïr. Ber. 53[b] (v. Rabb. D. S. a. l. note). Yalk. Koh. 989 ד׳ תחנו של ר׳ מ׳ (ed. Lemb. ד׳ omitted); Sabb. 153[a] זִירְזאר Ms. M. (Ms. O. ר׳ זירתאי, ed. omitted, v. Rabb. D. S. a. l. note).

**זִירד**, Tosef. Bekh. V, 9, v. זִירֵר.

**זִירָוָא, זִירוּ**, v. זִירְוָא, זִירוּ.

**זִירוּג, זִירְוּג** m. (זָוַג) *coupling, matching, marital destiny.* Gen. R. s. 68, beg. אין זִירְוּגוֹ של וכ׳ man's conjugal destiny is decreed by the Lord; (Yalk. Jud. 70 זוֹגוֹ or זִוָּגוֹ, v. זָוַג). Ib. יש שהוא הולך אצל זִירְוּגוֹ וכ׳ (Yalk. זוגו) one must travel to meet her who is designated for him, to another she travels to meet him. Midr. Till. to Ps. LIX ירחד הב״ה שמו על הז׳ the Lord has His special name connected with marriage (Gen. XXIV, 50; Jud. XIV, 4; Prov. XIX, 14); a. fr.—Trnsf. *a corresponding case, solace offered by pointing to a similar case* (v. זָוַג). Pesik. R. s. 30 מבקשים ד׳ לירושלים וכ׳ were looking out for a similar bereavement as a solace to Jerusalem and could not find any (ref. to Lam. II, 13). Ib. the Lord said אני אהיה זִירְוּגָךְ I will be thy partner in misery (ref. to Is. XLIII, 14).—*Pl.* זִירְוּגִין, זִירְוּגְרִין, זִוְּגִין׳. Gen. R. l. c.; Lev. R. s. 8, beg.; a. e.

**זִירְוִירִין**, v. זִירְתָא.

**זִירְזַע** m. (זוּעַ) *trembling.* Targ. Nah. II, 11 ed. Lag. (ed. Wil. זִירוּעַ, oth. ed. זִירוּעַ).

**זִירֵר**, v. זִרֵּר.

**זִירְתָן**, v. זִרְתָן.

**זִירִיד**, Tosef. Bekh. V, 9, v. זִירֵר.

**זִירָן** m. (זרן) 1) *putting on armour, going to war.* Num. R. s. 14 (p. 257[a] ed. Amst.) (ref. to נשק, Ps. CXL, 8) ביום זִירְוָנָם של וכ׳ on the day when the thirty and one kings went to war against Joshua.—2) *the decoration of letters with crownlets.*—*Pl.* זִירְוָנִין. Men. 29[b] seven letters (in the Torah-scrolls) require ז׳ שלשה each three crownlets (flourishes).

**זִירְוָא** I, **זִירְוָ׳** m. (זון I) *food, alimentation.* Targ. O. Ex. XXI, 10.—Ber. 44[a] ז׳ food, contrad. to מזונא satisfactory meal.

**זִירְוָא** II m. ch.=h. זִירְוֹן 2).—*Pl.* זִירְוָיֵי. Sabb. 105[a] דבעי ז׳ when the letters (he has written) want crownlets for finishing touches.

**זִירְוָא** III m. (זון I) *management, expenses and risks of business.* Keth. 66[b] עיסקא זוטא דזוטר ז׳ a small capital the management of which is easy.

**זִירְוָא** m. (זון II) בֵּי ז׳ *prison*, v. בְּזִירְוָנָא I.

**זִירְזַע, זִירוּעַ**, v. זִרְזַע.

**זִירְזָף** m. (זוף, *Pi.*) *informality, fault.* Y. Gitt. II, 44[a] bot. זה זִירְוּפוֹ מד״א such a document (written in day-time and signed by night) would be defective on account of a condition not perceptible from the document itself, opp. מזורזף מתוכו, v. זוף I.

**זִירְזִיר (זִרְזִיר)** m. (זור) *one whose eyes are unsteady*, v. זור ch.—Bekh. 44[a] Ar. (ed. זרזיר, corr. acc.); Tosef. ib. V, 9 זירוד. זירוד (corr. acc.).

**זִירְתָן** m. (fr. זִירָה, fem. form of זִיר, formed like גִּיבְתָן) *bright, distinguished, noble.* *Pl.* זִירְוָתָנִין, constr. זִירְתָנֵי. R. Hash. 11[a] (play on זִו, I Kings VI, 1) שבו נבראו ד׳ עולם for in that month were created the nobles of the world (the patriarchs).

**זִירְתָא, זִירְתָן** ch. same. Targ. Job XXXI, 26.—Targ. II Esth. X, 3 דמזהר וד׳ (missing in ed. Lag.). Targ.

Is. XIV, 12. Targ. Zech. X, 3 (ed. Wil. זוֹתָן).—Sabb. 156[a] גבר ז׳ a distinguished (or handsome) man.—*Pl.* זִיזָתָנִין, זִיזָהֲנַיָּא. Targ. Cant. VI, 10 זִוְזָתָךְ ed. Lag. (ed. Amst. זִוָּתָךְ).—Targ. Y. II Gen. XIV, 5 זוזית (corr. acc.); Gen. R. s. 42 זוזחניא דבהון (ed. Wil. נה . . . ., corr. acc.) the brightest among them (h. text זוזים בהם, v. חוֹן I).—Keth. 61[a] בני זיזתנין handsome children.—Targ. Ps. CXLIV, 12 זִיזָתָנַי (read זִיזָהֲנַן fem., Ms. זִיזָהֲנִין!).

**זִיז** I m. (זוּז or זִיזוּז) 1) ז׳ שבעדשים name of *a mite* in lentils.—*Pl.* זִיזִין, זִיזִים. Ḥull. 67[b]; Sifra Sh'mini Par. 10, ch. XII; Y. Ter. VIII, 45[b] bot.—2) *spider*.—*Pl.* as above. Y. Sabb. XIV, beg. 14[b] (differ. in Bab. ib. 106[b], a. Tosef. ib. XII (XIII), 4).—[Tosef. Bekh. I, 8 דבש חזיזין ed. Zuck. Var. הגוזין, v. חֲגָזִין.]—3) name of a fabulous *bird* (ref. to Ps. L, 11). Lev. R. s. 22, end. B. Bath. 73[b].

**זִיז** II m. (=זוּז, v. זִוִּי, זִוִּית) *an attachment, a projection* from the door frame serving as *a shed* over the entrance, or *a moulding* projecting from a window-sill serving as *a bracket*. Ohol. XIV, 1 (difference betw. our w. a. גזוזטרא, v. גְּזוּזְטְרָא). Ib. 4 ז׳ שהוא סובב וכ׳ a moulding which runs around the entire building (or room) and forms a part of the door frame. Erub. X, 4 ז׳ שלפני חלון וכ׳ a bracket in front of a window. Yalk. Deut. 898 ז׳ שעליו אכילה וכ׳ and on the bracket (in front of the palace) are spread eatables, drinks &c.; a. v. fr.—*Pl.* זִיזִין, זִיזִים. Ohol. VIII, 2. B. Bath. III, 8; a. fr.

**זִיזָא** I ch. same. Targ. I Kings VI, 5 (ed. Wil. a. oth. זִיזָא). Targ. Ez. XLI, 6 (ed. Lag. *pl.*).—B. Mets. 83[a]; Yalk. Ex. 346 ז׳ דמחוזא (not זו׳) a Maḥuza balcony or bay-window (cmp. גֻּבְלִית). B. Bath. 60[a]—*Pl.* זִיזַיָּא, זִיזִין. Targ. I Kings VI, 6. Targ. Ez. XLII, 5; a. e., v. זִוִּי. [B. Bath. l.c. זיזין דהוה נפיק, read with Ms. M. מפיק . . . וזיזא.]

**זִיזָא** II ch.=h. זִז I, 1. Targ. Y. Deut. XIV, 19.

**זִיזָא** III, **בַּר ז׳** pr. n. m. *Bar-Ziza*. Y. B. Kam. VI, 5[c] bot.; Y. Shebu. VI, 37[d].

**זִיזִיוֹן, זִיזָנִין, זִיזָנִין** pr. n. pl. *Zizyon, Zizyan*. Tosef. Shebi. IV, 8 זיזון ed. Zuck. (Var. זידזין, ed. זידון); Y. Dem. II, 22[d] top חזיזון.

**זִיחַ**, v. זוּחַ.

**זִיטָא (זִיטָה)** (ζῆτα) the Greek letter *Zeta* (numerical value ζ′ *seven*), used in phonetic play like ζήτω, *live!* Gen. R. s. 14, beg., a. e., v. אִיטָא; Y. Yeb. IV, 5[d] top זוטא (corr. acc.).

**זִימוּיטוֹס**, read:

**זִימִיטוֹס** or **זִימְיוֹטוֹס** m. (ζητητός or ζητευτός, sub. θανεῖν, cmp. Tobit I, 19, a. מתבקש Taan. 29[a]) *one who is sought for to be put to death, a fugitive from justice, outlaw*. Gen. R. s. 32, beg.; s. 38, beg.; (Yalk. Ps. 631 זיאטטוס; Ar. ed. Koh. זיטדיטוס, Var. דיטדוט׳, זיטדוט׳) עשה אותו ז׳ declare him an outlaw, and he will be like (legally) dead &c.

**זִימָא, זִימְתָא** m. (ζήτημα) *judicial inquiry*, דבר ש׳ *something subject to investigation, charge, suspicion* (of heresy, cmp. Acta XVIII, 15; XXIII, 29, or of illoyalty). Num. R. s. 4 דזטרמ׳ Mus. (ed. דזטמא). Pesik. Aḥaré, p. 173[b] דזטד׳ Ar. s. v. זנם Var. (ed. זינומירא; Ar. זינימון, read זִימְטִיסִין=ζήτησις); Lev. R. s. 20 זינימון Ar. (ed. שִׁמְצָה; Yalk. Lev. 525 זוהמא, זומא).

**זִיאָרָא**, v. זַיְרָא.

**זִיגָ**, v. זָגַג.

**זִידְקַל, זַיְדָקַל** pr. n. m. *Zaydal*. Y. Ab. Zar. II, 41[a] top; Y. Ter. VIII, 45[c] top.

**זִידְרָן**, v. בָּאזְרָן.

**זִידְרָן, זַיְרָן**, v. זוּן.

**זַיִן, זַיְרִין** m. (זוּן) *armament, armor, weapon* (collect.), *steel*; כלי ז׳ *implements of war*. Tosef. Ab. Zar. II, 4 לא . . ארן ז׳ ולא כלי ז׳ you must not sell them either armor (steel) or implements &c. Snh. 104[a] ז׳ אוכל וכ׳ he showed them steel consuming steel," i. e. the manufacture of hardened steel (cmp. ib. 96[b]); Cant. R. to III, 4 ז׳ בולע ז׳. Tanḥ., ed. Bub., Lekh 23 חרירי חוגרו זַיְנִי I will gird him with my (royal) armor. Cant. R. to IV, 4; Pesik. Naḥ., p. 124[b], a. e., v. זוֹנִי. Ex. R. s. 45 (ref. to עדי, Ex. XXXIII, 5), cmp. זוֹנִי; a. fr.—Ab. Zar. 25[b]; Yeb. 115[a] אשה כלי זַיְנָהּ עליה a woman has her armor with her, i. e. her physical weakness is her protection from murderous attacks. [Num. R. s. 4, end בזרנו, v. זוֹנִי.]—*Pl.* זַיְנוֹת. Pirké d'R. El. ch. XLVII, beg.

**זַי״ן** *the letter Zayin*.—*Pl.* זַיְ״נִין. Sabb. XII, 5. Ib. 103[b].

**זַיְנָא** I, **זַיְנָא** m. *weapon, ornament*, v. זַיִן.

**זַיְנָא** II m. (זוּן II) *restriction, loss* (cmp. רְוָוחָא). Targ. Y. Num. XXI, 27 זַיְנָא, opp. אגרא.—Men. 77[a] ז׳ Ar. (Ms. M. זַיְאנָא, v. Rabb. D. S. a. l. note; ed. דיאנא; B. Bath. 90[a] פסידא), opp. רווחא.

**זַיְנַקְר**, v. סַיְאנַקְר.

**זַיְעָא**, v. זַיָּע.

**זַיְרָא, זִיאָרָא**, v. זוּחַ h. a. ch.

**זַיְרָא**, v. זַרְזַף.

**זַיְרָא, זַיְרָה, זִיאָרָא** m. (זוּר) *Pa.*) *press, the perforated tub containing the object to be pressed or beaten*.

Y. Sabb. XVII, 16[b] top; Y. Bets. I, 60[c] bot. בז׳ ובמזורה וכ׳ as regards the handling on the Sabbath of a press-tub &c. Ib. ז׳ דו עצר ברה וכ׳ *zayyara* is that in which an object is squeezed, *m'zorah* is that with which the beating is done. Ab. Zar. 60[a] מעצרא וזרא Ms. M. (ed. מעצרא זרי׳, Rashi to Sabb. 123[a] מעצרתא זריארא) the vat or the press-tub (used by a gentile for making wine).—*Pl.* זָיְרֵי. Sabb. 123[a] סיכי ז׳ ומזורי (Ar. ed. Koh. זָיְאֵרֵי) the dyer's pins, tubs and beams.

**זִירְתָּא**, pl. **זִירְתָּן, זִירְתָּנֵי**, v. זִירָא I, II.

**זִירְכִּיָּא, זִירְכֵי** m. pl. (זכר, Pa.) *clearings*, i. e. *twigs, roots* &c. *collected for clearing the ground, rubbish.* M. Kat. 10[b]; B. Bath. 54[a] האי מאן דזכר ז׳ (Ar. זַבָּיָא, Var. in Mss. &c. זַכָּ׳, זַבָּ׳, זַכָּיָא, v. Rabb. D. S. a. l. note) he who clears away rubbish.

**זִיל** *to be worthless*, part. זָיֵל, v. זוּל.

**זִיל** imperat. of אֲזַל.

**זִילָא** 1) part. f. of זוּל; 2) m.=זִילוּתָא *low valuation.*—*Pl.* זִילֵי. B. Mets. 52[b], v. זְלַל.

**זִילַאי** pr. n. m. *Zilay.* Ber. 53[b].

**זִל׳, זִילוּף** m. (זָלַף) *sprinkling* (with aromatic wine &c.). Pes. 20[b] ראוי לז׳ (Ms. O. through entire page זָלָף) fit for sprinkling. Ib. תַּעֲשֶׂה ז׳ may be used for &c.—Num. R. s. 13, beg. (ref. to יזלו, Cant. IV, 16) ז׳ זה that means aromatic sprinkling. Succ. 40[b]; B. Kam. 102[a] לאכלה ולא לז׳ 'to be eaten' (Lev. XXV, 6) but not to be used for perfumes; v. זָלַח.

**זִילוּתָא** f. (זול) 1) *cheapness, low price.* Targ. II Chr. IX, 27. Targ. Job XXVIII, 17 Ms. a. Levita (ed. קילותא).—2) *disregard, disgrace.* Targ. Lam. I, 8.—Yeb. 100[a] משום ז׳ because it is a disgrace (for a woman to stand waiting). Mace. 24[a] דלא שמע בז׳ וכ׳ he does not hear a scholar defamed and keeps silence. B. Kam. 102[b] bot. לא יקרירכו זִילוּתַיְכוּ וכ׳ . . . I want neither your honor nor your insults; a. fr.

**זִילְזוּלָא** m. (זָלַל) *disregard.* Ab. Zar. 35[a] לזו׳ בה, read with early eds. לְזָלְזוּלֵי.

**זִילָחָא**, v. זְלָחָא.

**זִימָא** m., pl. זִימֵי (v. זמם III) *secretory vessels, nostrils, gils* (Syr. זומא P. Sm. 1101). B. Bath. 74[a] זִימֵירָה (Var. אָזוֹסֵירָה, v. Rashb. a. l.; Ms. O. זהוריה, Ms. H. קימירה, a. oth. Var., v. Rabb. D. S. a. l. note).

**זִמָּה, זִימָה** I f. (b. h.; זָמַם III) 1) [*filth* (cmp. זוֹהֲמָא),] *obscenity, libidiousness, carnality.* Sabb. 152[a] שטותם בזי׳ excessive in carnal gratification. Snh. 106[a] אלהיהם של אלו שונא ז׳ הוא their (the Israelites') God hates libidiousness. B. Kam. 16[b] (play on זנים, II Chr. XVI, 14) כל המריח . . . לידי ז׳ whoever smells them becomes lusty. Ab. II, 7 מרבה זמה increases unchastity; a. fr.—Ab. Zar. 17[b] (ref. to מזמה, Prov. II, 11, v. next w.) מדבר זי׳ וכ׳ she (the Torah) will guard thee from improper conduct.—2) (homilet.; cmp. זָמַם I, דְּמָאי, דְּמָה &c.) *suspicion, parental uncertainty.* Sifra K'dosh., Par. 3, ch. VII ממזרים שנ׳ ז׳ זה מה הוא מלא . . מלא he fills the world with bastards, as it says (Lev. XIX, 29) the land will be full of *zimmah*, 'what is this person?'; Yeb. 37[b] הכי קאמר זו מה הרא R. El. b. Jacob means by *zimmah* doubts as to paternity.

**זִמָּה, זִימָה** II f. (b. h.; זָמַם I) *thought, plan, counsel;* (in an evil sense) *cunning, evil plan.* Ab. Zar. 17[b] (ref. to מזמה, Prov. II, 11, and reading מְזִ׳) מאי מז׳ וכ׳ what do you understand by *mizzimmah?* Do you mean the Law in which the word *zimmah* is used in the sense of *counsel* (in Lev. XVIII, 17) since it is translated (in Targ. O.) 'counsel of the wicked' &c.?—Then it ought to read *zimmah* (divine counsel shall guard thee).—(Ans.) ה״ק מדבר ז׳ וכ׳, v. preced. (v. Rabb. D. S. a. l. note 2).—Deut. R. s. 2 (ref. to Ez. XXII, 11) מאי בזי׳ במחשבה what does this *b'zimmah* mean? With reasoning.

**זִמּוּן, זִימּוּן** m. (זָמַן) 1) *designatian for a purpose,* v. הַזְמָנָה. Ned. 7[a] מוציל ז׳ has designation the same effect as virtual use (=חזמנה מילתא?); Ber. 26[a] יש ז׳; a. fr.—2) *summons to appear before court;* 3) *appointment for a common meal, the appeal to partakers ta say grace after a common meal.* Snh. 8[a] בשלשה ז׳ *zimmun* requires three persons, מאי ז׳ . . . ברכת ז׳ what is meant by *zimmun*? Shall we say, it means the grace after meal &c.?—But we read ז׳ וברכת ז׳ וכ׳ *s.* and the grace &c. require three persons . . . . אלא מאי ז׳ אזמוני וכ׳ consequently, *zimmun* (not qualified) means summons before court. Ber. VII, 5 מצטרפים לז׳ can be counted together for common grace. Ib. 45[b] אין ברכת הז׳ ביניהם (not חמזון) the appeal and answer to common grace must not take place between them. Ib. אין למפרע ז׳ the appointment for a meal and benediction in common cannot be made retroactive (it must be made before the meal commences); a. fr.—*Pl.* זִימּוּנִים *appointments, meeting places.* Pesik. R. s. 33 כמה נזדמנתי אֶתְכֶם ז׳ how many meetings have I not appointed with you!; v. וִיעַד.

**זִימּוּנָא** pr. n. m., v. זְמִינָא.

**זִימּוּם** m. (זָמַם I) *intention, planning; conspiracy.* Y. Ḥag. II, 78[a] top עד כדי ז׳ even the planning of a breach of law may be punishable in extraordinary times.

**זִימֵי**, v. זוֹמָא I.—[זִימֵי, B. Bath. 74[a] זימירה, v. זִימָא.]

**זִימְיָא** f. (ζημία) *fine, penalty,* esp. *the oppressive penalties of the Roman government.* Tanḥ. Naso 10; Num. R. s. 11 שלא תבוא ז׳ למדינה that no *zemia* may be decreed over the district.—*Pl.* זִימְיִין. Y'lamd. Aḥaré (quot. in Ar.); Yalk. Cant. 985.—זִימְיוֹת. Y. Ab. Zar. IV, 44[b]; Y. Shebi. IV, 35[b]; ib. V, end, 36[a] זומנת (corr. acc.). Y. Peah I, 15[b] bot.; Yalk. Prov. 935 חמזימיות (corr. acc.). Yalk. Jer. 312; Pesik. Baḥod. p. 151[a] זמרות (corr. acc.).—V. next w.

**זִמְיוֹן, זִימְיוֹן** m. (זמה=ch. זְמֵי I; adapt. of ζημία,

v. preced.) *penalty, tax.*—*Pl.* זִמְרוֹנִיּוֹת, זִמְּ׳. Gen. R. s. 1; (Y. Peah I, 15[b] bot. זמרות). Y. Gitt. VI, end, 47[c] (Y. Shebi. IV, 35[b] זמרות).

**זִמְרוֹנָא, זִמְּ׳** m. (זִמֵּר II) *plan.*—*Pl.* זִמְרוֹנִין, זִמְּ׳. Targ. Job XXI, 27; a. e.

**זִימְרִין,** v. זִימְרָא.

**זִימְנָא** pr. n. m., v. זִמְרָא.

**זִימְנָא** *time,* v. זְמַן II.

**זִימְנָדָת*** f. (זמן) *summons* for public labor. Pesik. R. s. 23—24 אירתין ז׳ וכ׳ they issued a summons for millers; (Y. Peah I, 15[c] bot. אחת צמות; Y. Kidd. I, 61[b] bot. אתא מצוותא).

**(זִימְרָא) זִימְרָת,** v. זִמְרָה.

**זִין** I *to outfit, provide,* v. זון.

**זִין** II m. *Zin,* name of a weight, v. זוז.

**זַיִן** m. *armor* &c., v. זַיִן.

**זַיִן** I *kind,* v. זַן.

**זִיר, זִירָא, זִירָא׳, זַיָּר׳ (זִירִי׳, זַיְרָא, זָרָן)** m. ch.=h. זַיִן. Targ. O. Gen. XLI, 44. Targ. O. Deut. XXII, 5 תְּקוֹן זֵרָן וכ׳ man's outfit; a. fr.—B. Bath. 4[a] אם זַיְינָךְ עלך וכ׳ though thou art armed (like a free man), thy record is here (showing that thou art a slave).—*Pl.* זְיָנִין, זַיְינִין &c. Targ. Y. II Gen. XLIX, 19. Targ. Cant. IV, 4. Targ. Ps. VII, 14 זַיְינֵי Ms. (ed. זְיָנֵי); a. e.

**זִינְאוֹת,** v. זוֹנִי.

**זִינְגָּאֵי, זִנְ׳** m. pl. *Zingaë,* name of a Cushite tribe, prob. named from *Zeugis, Zeugitana Regio* in Africa Propria (cmp. τὰ Ζύγγα or Ζίγγα in Numidia, Strabo XVII, 831). Targ. Y. Gen. X, 7; Targ. I Chr. I, 9 (Var. in ed. Rahmer דנ׳; h. text סבתכא).

**זִינְרְמִיָּא,** Pesik. Aḥaré, p. 173[b], v. זִיטְרְמָא.

**זִינְרְמִתָּא, זִנְר׳,** Targ. Y. Num. V, 21, a corrupt. of מוֹסָתָא or אוֹסָתָא.

**זִינּוּק** m. (זְנַק) *squirting, splash, water rushing through a spout.* Ḥull. 38[a]. Zeb. 25[b] תחת חז׳ under the spout. Ib. במזרק שא״א לו׳ בלא ז׳ when receiving the blood of the sacrifice in the bowl, which cannot be done without splashing. Yalk. Deut. 962 (ref. to Deut. XXXIII, 22 יזנק) מה ז׳ זה וכ׳ as the jet comes from one place and divides itself in two directions.—*Pl.* זִינּוּקִים. Pesik. R. s. 43.

**זִינְרְמוּן,** Ar. s. v. זנם, v. זִיטְרְמָא.

**זִינְקָא** m. (זְנַק) *leap.* Sabb. 77[b], v. בּוּרְזִינְקָא.

**זִיעַ** m. (זוע) *trembling, agitation.* Lev. R. s. 11; s. 27; Sifra Sh'mini, Milluim, a. e. באימה ברתת ובז׳ in fear, trembling and commotion.

**זִיעָא, זִיעָא, זִיעָה** f. ch. (preced.) 1) *earthquake.* Targ. Am. I, 1 (ed. Lag. זְוִיעָא).—2) *tempest.* Targ. Job XXXVII, 9, v. זוֹעָא.—3) *sweat,* v. זִיעָתָא.—4) *trembling, commotion.* Targ. Is. XXI, 3 זיעא ed. Lag. (ed. זְוִיעָא). Targ. Ps. XLVIII, 7 Ms. זְיָעָא (ed. זְעָרָא, זַעֲרָא, not זַעֲזָרָא). Targ. Jer. XXII, 23 זִיעַ (some ed. זיעתא).

**זִיעָה** f. (b. h. זֵעָה; זוּעַ) 1) *moisture, dripping, sweat, vapor.* Makhsh. II, 1 זִיעַת בתים the drippings of damp walls in houses &c. Toh. IX, 1, v. מַעֲטֵן. Ber. 57[b]; Gen. R. s. 20; a. fr.—V. next art.—2) *commotion, agitation.* Cant. R. to IV, 4, v. זוּעַ.

**זִיעֲזַע,** v. זְעַ׳.

**זִיעָא, זִיעָא, זִיעָתָא, זִי׳** f.=h. זֵעָה 1) *sweat.* Targ. O. Gen. III, 19, v. הִדְיָעָתָא.—Y. Ab. Zar. II, 41[a] bot. כל זיעה וכ׳ (Y. Ter. VIII, 45[d] top זיעא) every perspiration of man is poisonous &c.—Gen. R. s. 78, beg. מן זיעתהון וכ׳ from the sweat of the Ḥayoth (Ez. I, 5).—Ber. 38[a] זיעא בעלמא (זיעה) mere exudation (of the dates). Pes. 24[b] ז׳ בעלמא merely the juice pressed out (not manufactured drink).—2) *trembling, fear.* Targ. Jer. XXII, 23, v. זִיעַ. Targ. O. Deut. II, 25 זִיעֲתָךְ Var., v. זוֹעָא. Targ. II Esth. IV, 2 (fr. Deut. XXVIII, 67).

**זִיף** I, verb, v. זוּף a. זָזַם, רָזַם.

**זִיף** II m., pl. זִיפִים, זִיפִין (זוּף I; b. h. צוּפִים) *thick honey.* Makhsh. V, 9 דבש הז׳ (R. S. דבש והז׳), expl. Sot. 48[b], v. זוּף I.

**זִיף** III (b. h.) pr. n. pl. *Zif,* in the territory of Judah.—Denom. זִיפִי, pl. זִיפְרִין, זִיפְרִים *inhabitants of Zif.* Sot. 48[b] (expl. דבש זיפים, v. preced.) על שם מקומו the honey of the Ziphites.—Ib. (ref. to Ps. LIV, 2) מקומן ע״ש *Zifim* means men of Zif (Josh. XV, 24).

**זִיף, זַיָּף** m. (v. זוּף II), pl. זִיפִים, זְיָפִין, זִיפֵי׳, זִי׳, 1) *bristles.* Y. Sabb. VII, 11[b] זִיפֵי חזיר bristles of a swine; Tosef. ib. IX (X), 2 שני זיפין (Var. זְיָפִין).—2) *eye-brows.* Bekh. 44[a] שתמו זִיפָיו (ed. זיפין, incorr.) one whose eye-brows are gone.

**זִיפָא, זִי׳** ch. 1) same, *eye-brow.* *Pl.* זְיָפִין, זִי׳. Bekh. 44[a] דנפישו זִיפָיהּ whose eye-brows are extremely large.—*2) *graving tool, chisel.* Targ. O. Ex. XXXII, 4 זִי׳ ed. Berl. (ed. Amst. זִיפָּא); [oth. opin. *shaggy mat, cloth,* v. שׂוּשְׂיָפָא] (h. text חרט).

**זִיפְתָּא** m. (זְפַת) *coating of pitch.* Y. Sabb. VII, 10[b] bot. שרי ז׳ he who dissolves the pitch-lining, v. בילוס.

**זִיפִירִין,** v. זְפִירִין.

**זִיפְלָן,** v. זְפִלָן.

**זִיפְרִין,** v. זְפִירִין.

**זִיפְתָא, זִיפְתִי׳,** v. זְפָת, זְפָא.

**זִיפְתִי,** v. דִּיפְתִי.

**זִיק** m. (זנק), pl. זִיקִין (b. h. זִקִּים, זִיקִ׳, זִיקוֹת) *sparks, burning arrows* (b. h.); *meteors, shooting stars* [or *comet*]. Ber. IX, 1, expl. ib. 58[b] ככבא דשביט.—2) *a blast of wind,*

[also imagined as *a spirit* (cmp. רוּחַ)]. B. Mets. 107b.—(Mikv. IX, 5 Ar., v. זָקַק.]

**זִיקָא** I ch. same, 1) *shooting star*, or *comet*. Y. Ber. IX, 13c.—*Pl.* זִיקִין, זִיקֵי. Targ. Y. Ex. XX, 2, sq.—2) *blast, wind, draught* (*spirit*). Targ. Y. Lev. XVI, 22 רוח ד׳. Targ. Job IV, 15; a. e.—Ab. Zar. 28b וירדהר מד׳ and let him beware of exposing his ear to a draught.—Ber. 40b איכא תמרי ד׳ dates blown down by the wind. Ned. 28b איכא נפרשא ד׳ a strong wind is blowing (threatening to mow down the standing crop). Esth. R. to I, 12 פח ד׳ וכ׳ blow a blast into his belly (arouse his anger). Taan. 24a נשב ד׳ (not נשא) a wind arose (gathering clouds); ib. 25b; B. Mets. 85b; a. e.—Sabb. 129a חיכא דכריך ד׳ in a room where the air is turned around, i. e. in a draught.—Gen. R. s. 50, beg. (ref. to כמראה הבזק, Ez. I, 14) כרוחא לד׳ as the wind drives the sparks at a conflagration; [comment.: as the wind shakes the suspended leather-hose, v. next w.]; ib. כד׳ לענגא as the wind scatters the clouds. Ber. 59a כד׳ על פום דני like the rumbling sound produced by blowing into wine vessels; a. fr.

**זִיקָא** II c. (v. preced.) [*sprinkler,*] *hose, skin* for wine, water &c. (Syr. זוקתא uter). Targ. Ps. XXXIII, 7 (h. text נֵד); a. e.—Gen. R. s. 50, v. preced. Ab. Zar. 60a בין ד׳ מליא וכ׳ a tied up wine skin whether entirely filled &c. Y. ib. V, 45a top אהן דנגד בד׳ וכ׳ if one drags a skin (to take possession) and it bursts; Y. Kidd. I, 60b בזקה; a. fr.—*Pl.* זִיקָאֵי, זִיקִין. Targ. Y. Ex. XV, 8 (h. text נֵד). Targ. Josh. IX, 4 (h. text נאדות); a. e.—Lev. R. s. 12 (quot. in Ar., not found in ed.) נפרוק אילין זיקייא בהדין משכבא let us unload these bottles in this burial ground.

**זִיקָא** III m., pl. זִיקִין (זקק; cmp. b. h. זִקִּים) *fetters, chains*. Targ. II Sam. III, 34. Targ. Jer. XL, 1 זִיקָנָא Levita (ed. עִיזְקָנָא).—[זִיקָא f. *obligation*, v. next w.]

**זִיקָה** f. (זָקַק; cmp. בִּירָה fr. בלל) [*tie, chain,*] 1) *obligation, duty*. Y. Ter. VI, end, 44b זיקת תרומה וכ׳ the obligation to pay *T'rumah* and tithes. Y. Maasr. II, 50a top לא בא לד׳ וכ׳ it has not yet come under the obligation of tithes. Treat. S'maḥ. ch. XIII ד׳ שמירתו עליו the duty of watching the corpse rests upon him. Yalk. Gen. 151 חוץ לזיקא הן עומדין (corr. acc.) they are not pledged.—2) *legal restriction*. Snh. 50b זיקת הבעל marital ties, betrothal.—Esp. *zikah, the interdependence of a childless widow and her late husband's brothers, the levirate relation.* Yeb. 17b, a. fr. יש ד׳ the relation between a woman and her eventual *yabam* is a real connection, i. e. carries with it all legal consequences as regards the laws of incest and the right of interference with her vows, אין ד׳ the levirate relation is no marital connection as long as the levirate marriage is not consummated. Ib. III, 9, v. יָבָם. Y. ib. I, 2d; XIII, beg. 13b לעקור זיקת חמת . . . מאנת she may refuse the *yabam* so as to annul retrospectively the relation between herself and her deceased husband, v. מָאֵן; a. fr.

**זִיקוּ,** Tanḥ. Matt. 3, v. דִּיקֵר.

**זִיקוּק** m. (v. זִיק) *dart, spark*.—*Pl.* זִיקוּקִין. Deut. R. s. 7 שני ד׳ של אש two darts of fire (Tanḥ. Vayak. 7 נרצוצין).

**זִיקוּקָא** I, **זְקוּקָא** ch. same.—*Pl.* זִיקוּקִין, זִקִּ׳. Targ. Hab. III, 4. Targ. Y. Ex. XXIV, 17 זיקוקי אישא.—Y. Ber. V, 9a תרין ד׳ דנור, v. preced.

**זִיקוּקָא** II m. (dimin. of זִיקָא II) *bottle*.—*Pl.* זִיקוּקִין. Y. Ab. Zar. II, 41c top זעירין ד׳ small bottles.

**זִיקָנוּת, זִיקָנָה,** v. זִקְנָה.

**זִיקָפָא,** v. זִקְדָּפָא I, II.

**זִיקָתָא** f. (collect. noun; denom. of זִיקָא I) *sharp-shooter*. B. Mets. 94a כך וכך ד׳ פסיקא לן Ms. M. (ed. זוקתא; Ar. כאן וכאן ד׳ איכא בהדן) so many sharp-shooters are assigned to us for our protection. [זיקתא *goad*, v. זָקַת.]

**זִיר,** *Pa.* זִהֵר, v. זהר.

**זִיר, זֵיר** m. (b. h. זֵר; זור) 1) *crown, wreath, rim*. Yoma 72b משהו ד׳ (ו)מאי what purpose serves the 'something' (over ten handbreadths)? It is the space for the rim. Ib. כתיב זר וקרי זיר וכ׳ it is written (in the Bible) זר (which allows the reading זָר) and is read *zer;* if you are worthy, the Law is to you a crown, &c., v. זוּר; a. fr.—*Pl.* זִירִין. Ib. שלשה ד׳ three crowns (of vessels of the sanctuary).—2) *crest, customary addition to dry measure;* v. גֵּירוּמִין. Sifra K'dosh. Par. 3, ch. VIII 'in *m'surah*' (Lev. XIX, 35) זו ד׳ הגדול that means the large crest.—3) (bot.) *capsule of seeds, seed-pot.*—*Pl.* as above. Maasr. IV, 5; Ab. Zar. 7b זרע וירק וד׳ . . . השבת the dill-plant is subject to tithes when its seeds are collected, or when its leaves are used as vegetable, or when its pods are eaten. Y. Maasr. IV, 51b bot. זרעה לד׳ if he planted it for the sake of the pods; Tosef. Shebi. II, 7 זרעה ד׳ (read לד׳). B. Kam. 81a.—4) (v. זוּר *Pa.*, cmp. זֵרֶת) *small bundle, bunch*, contrad. to חֲבִילָה.—*Pl.* as above.—Y. Ter. X, 47b top; Y. Orl. III, 63a bot. כ״ה ד׳ a *ḥăbilah* is twenty five bunches. Sabb. XXIV, 2, contrad. to פְּקִיעִין a. כִּירְפִּין; expl. ib. 155a ד׳ דארזא, v. אַרְזָא; ib. (anoth. defin.) תלתא ד׳ they are called *zirin* when tied with three bands; [Var. lect. זֵרִין, זִידִין, זִירִין, זֵרְדִין, v. Rabb. D. S. a. l. note 80, a. marginal note in Talm. ed.].

**זִירָא, זֵירָא** ch. same, *wreath, crown, rim*. Targ. O. Ex. XXV, 11 ed. Berl., v. דֵּיר I.

**זֵירָא,** v. זְעֵירָא.

**זֵירָא** pr. n. m. (=זְעֵירָא) *Zera* (*Little*), name of several Amoraim. Keth. 110b; a. fr.—Ib. 43b, a. fr.; v. זְעֵירָא.

**זֵירָה** f. (זור) *circle*, esp. *wrestlers' ring*. Ex. R. s. 27 (play on זר, Prov. VI, 1) אתה הכנסת עצמך לד׳ וכ׳ thou (by assuming an office) hast placed thyself in the arena &c. Ib. אני ואתה עומדים בד׳ we two stand in the arena (combatting each other).

**זֵירוּד** I m. (זָרַד *Pi.*) *cutting shoots off, trimming, thinning*. Shebi. II, 3; Y. ib. 33d זֵירוּדָהּ של חמישית the

trimming as it is done in the fifth year of the year-Sabbath.

**זֵירוּד** II pr. n. m. *Zerud.* Ab. Zar. 30ª רשמעאל בן ז׳ ed. (Ms. M. שמעון בן זכור, or זבור, v. Rabb. D. S. a. l.). Snh. 14ª שמעון בן ז׳ ed. (Ms. M. זירוז, v. Rabb. D. S. a. l. note).

**זֵירוּז** m. (זָרַז *Pi.*) *quickening, urging on, encouraging.* Sifré Num. 1; Num. R. s. 7 ארן צווי . . אלא ז׳ the verb צוה has everywhere the meaning of encouragement. Gen. R. s. 56, a. e. (the repetition of a call) לשון חיבה לשון ז׳ expresses endearment, encouragement. Kidd. 29ª; a. e.—*Pl.* זֵירוּזִין.—נדרי ז׳ vows intended for urging to buy or sell, vows uttered while bargaining. Ned. III, 1. Ib. 21ª נדרא הוי או ז׳ הוי is it a real vow or merely (a vow for) bargaining?—Y. ib. III, 38ª top ז׳ שבועות.—[זירוז pr. n. m., v. preced.]

**זֵירוּעַ,** v. זֵר׳.

**זֵירְזָא** m. (זוּרְזָא, v. זרז) *bundle, bunch.* Yeb. 101ᵇ ז׳ דקנין a bundle of reeds; Sabb. 8ᵇ.

**זֵירָנָא,** v. זָרָנָא.

**זֵירָפָא,** v. זָרְפָא.

**זֵירְקְתָא,** v. זִרִיקְתָא.

**זֵירְתָא,** v. זָרְתָא.

**זֵירָת** m. (b. h.; זוּת; cmp. הֵזִית) 1) *outflow, run.* Men. 86ª שמן זית מִזֵּירְתּוֹ 'olive-oil' (Ex. XXVII, 20) that means of that which flows of itself (before pressing). Ib. (VIII, 4) ז׳ ראשון the first run.—2) *olive;* (sub. עֵץ) *olive tree.* Ib. בראש חז׳, v. גְּרִיגֵר; a. v. fr.—כַּזַּיִת the size of an olive; כחצי ז׳ half the size of &c. Bets. I, 1 זה וזה בכז׳ the legal size for both is that of &c. Zeb. III, 3. Kel. XVII, 8, v. אֲגוֹרִי; a. v. fr.—*Pl.* זֵירִים, זֵירִין. Ber. 57ª הרואה ז׳ וכ׳ one who dreams of olives. B. Mets. VIII, 5 חמוכר זֵירָיו וכ׳ he who sells his olive trees for the use of the wood. T'bul Yom III, 6. Ḥall. III, 9 זֵירֵי מסרס, v. מָסְרֵס; a. fr.—Tanḥ. ed. Bub. Ki Thetsé 10 כַּזַּיִת כַּזַּיִת in pieces of olive-sizes; Pesik. Zakh., p. 25ᵇ ז׳ ז׳; Pesik. R. s. 12.—Ukts. III, 6 פריצי ז׳ the proud among the olives; expl. Tosef. ib. III, 6 היוצאין מתחת וכ׳ such as come out uncrushed from under the press; B. Mets. 105ª רשעי ז׳ (yielding very little oil).

**זֵירְתָא** I ch. same. Targ. Hag. II, 19. Targ. Gen. VIII, 11; a. e.—Ḥull. 98ª החוא כז׳ וכ׳ fat of the size of an olive. Ib. פלגא דז׳ half the size of &c.; תלתין פלגין דז׳ thirty times the size of half an olive. Y. Pes. VII, 35ᵇ (prov.) כז׳ פסחא וכ׳ with an olive's size of the Passover meat (for each participant), the Hallel (sung on the roof) seems to burst the roof (i. e. joy in simplicity is the purest); Bab. ib. 85ᵇ; Cant. R. to II, 14 פסחא בבייתא (read כז׳).—*Pl.* זֵירְתִין, זֵירְתָיָא, זֵירְתֵי. Targ. Mic. VI, 15.—Targ. II Kings XXIII, 13 טור זי׳ (h. text הר המשחית); Targ. II Sam. XV, 30 (h. text הזתים).—B. Mets. 21ᵇ. Ned. 68ª תרין ז׳ two olives.—Y. Maas. Sh. IV, 56ᶜ top זירתא (read זירתא).—Y. Taan. III, 66ᵈ bot. זֵירְתִין; a. fr.

**זֵירְתָא** II m. (v. זֵרַת 1; cmp. Syr. דועתא P. Sm. 933, זהא 1163) *resin,* name of *an alkali* used for cleansing. Nidd. 62ª (expl. בוריתא) ז׳ Ar. s. v. זהא (ed. כבריתא).—*Pl.* זֵירְתָיָתָא or זֵירְתָתָא, v. next w. [R. Hai Gaon to Nidd. IX, 6 זאתא read זאתא, v. Löw Pfl. p. 42, sq.]

**זֵירְתוּם** or **זֵירְתוֹס** m. (ζῦθος, zythum, an adapt. of an Egyptian w.; cmp. preced. w., a. דועתא דחטי sudor tritici, P. Sm. 933, sq.), ז׳ חמצרי *Egyptian beer.* Pes. III, 1 (42ª; readings vary betw. ם a. ס, v. Rabb. D. S. a. l. note 1); described ib. 42ᵇ; Y. ib. III, beg. 29ᵈ זיתים המצרי (corr. acc.), defined: זֵירְתָיָתָא (v. preced.) *decocts* (sudores tritici &c., v. supra).

**זֵירְתִים,** v. preced.

**זָךְ** m. (b. h.; זכך, v. זָכָה) *clear, transparent; pure.* Men. VIII, 5 (86ª). Ib. 86ᵇ אין זך אלא נקי *zakh* means pure.

**זָכָא,** v. זְכֵי.

**זַכָּאָה** f. h., v. זַכַּאי.

**זַכָּאָה** m. a. f. ch. (preced., v. זַכַּאי) *clear, innocent.* Targ. Ps. II, 7. Targ. Num. V, 19; a. e.—*Pl.* זַכָּאִין, v. זַכַּאי ch.

**זַכָּאוּתָא** f. (preced.) 1) *innocence.* Targ. Gen. XX, 5.—2) *justifying.* Targ. Job XXXII, 2 מטול זַכָּאוּתֵיהּ וכ׳ because he justified himself more &c.

**זַכַּאי** I m. (זָכָה) 1) *clear, guiltless, righteous; deserving, worthy* (corresp. to b. h. צַדִּיק), opp. חַיָּיב. Sabb. 32ª, a. e. מגלגלין זכות ע״י ז׳, v. גִּלְגֵּל.—יום ז׳ a lucky day, anniversary of joyous events. Taan. 29ª; a. e.—Snh. 11ª אין דורו ז׳ לכך his generation is not deserving it (Sot. 48ᵇ זכאין, pl.); a. fr.—2) *acquitted, not guilty.* Snh. III, 6 שנים אומרים ז׳ if two vote, 'Not guilty'; a. fr.—3) *entitled to possession* or *disposal, having authority, a right* &c.; v. זָכָה.—Keth. IV, 4 האב ז׳ בבתו וכ׳ the father has authority over his (minor) daughter to give her away in marriage by receiving a consideration &c.; וז׳ במציאתה וכ׳ and has the right of possession of what she finds . . . . . and of interference with her vows; a. fr.—*Pl.* זַכָּאִין. Ab. I, 8 כז׳ as if both (claimant and defendant) had been right. Sot. 48ᵇ, v. supra; a. fr.—Fem. זַכָּאָה. Snh. 45ª ז׳... שמא תצא she may be acquitted in court.

**זַכַּאי** ch. same, *righteous, innocent.* Targ. Gen. VI, 9; a. e.—*Pl.* זַכָּאִין. Targ. Jer. XIX, 4; a. e.—V. זַכַּי.

**זַכַּאי** II pr. n. m. (b. h. זַכַּי) *Zakkai,* 1) father of R. Johanan. Snh. 41ᵇ כי הוה למד בן ז׳ וכ׳ when he was a student, they called him Ben Z. &c. Ab. II, 8; a. fr.—2) בן ז׳ (בר) *Ben (Bar) Z.* Ḥull. 52ª.—3) *R. Z.,* also זַכַּרִי name of several Amoraim. Y. Sabb. VII, 9ᶜ top; Snh. 62ª (Ms. M. רב ז׳); Y. Yeb. VIII, 9ᶜ זכריה (corr. acc.); a. e.—Y. Keth. IV, 28ᵈ top ר׳ ז׳ דאלכסנדריה; Y. Yeb. VII, 8ᵇ bot. ז׳

ר׳ אלכס׳ (cor. acc); a. e.—Y. Meg. IV, 75ᵇ bot. ר׳ ד׳ דכבול.—Ib. 74ᵈ bot. ד׳ טבחא Z., the butcher.

**זָכָה**, v. זכי.

**זָכוּ, זָכוּ**, v. זְכוּתָא.

**זְכוּכִית** f. (b. h.; זכך, cmp. זְגוּגִיתָא) *glass, crystal.* Meg. 6ᵃ (ref. to Deut. XXXIII, 19) חול זו ד׳ לבנה 'sand' alludes to white glass.—Sabb. 14ᵇ גזרו טומאה על כלי ד׳ declared glass vessels subject to the laws of levitical purity. Ib. 15ᵇ; a. fr.—*Pl.* זְכוּכִיּוֹת *glass beads.* Num. R. s. 21.—B. Kam. 30ᵃ זְכוּכִיּוֹתָיו his *broken glass ware.* Ib. זְכוּכִיּוֹתֵיהֶם (ib. III, 2 sing.).

**זְכוּכִיתָא** ch. same. Targ. Job XXVIII, 17.

**זָכוּר** I part. pass. of זָכַר.

**זָכוּר** II m. (b. h.)=זָכָר *male* (mostly used in connection with pederasty). Snh. VII, 4. Ib. 54ᵇ; a. fr.—Snh. 65ᵇ, v. זְכוּרָה.—*Pl.* זְכוּרִים *necromantic incantation,* v. זְכוּרָה. Pesik. R. s. 23.

**זְכוּרָא**, pl. **זְכוּרִין** (v. preced.) *necromantic apparitions.* Targ. Y. II Deut. XVIII, 11.

**זְכוּרָה** f. (זָכָר; cmp. Lat. fascinum=*witchraft* a. *membrum virile*) *necromantic incantation* (by means of a membrum); *necromantic apparition.* Snh. 65ᵇ המעלה בד׳ he who conjures up the dead by means of &c.; Gen. R. s. 11; Y. Snh. VII, 25ᶜ; Lev. R. s. 26.—Snh. l. c.; Yalk. Deut. 918 (interpret. מצנן, Deut. XVIII, 11, fr. עון) המעביר (Ar. ed. Koh. זמר זכורן, cler. error) שבעה מיני זְכוּר על הצרן he who lets pass before one's eyes seven sorts of apparitions; (Sifra K'dosh. Par. 3, ch. VI; Sifré Deut. 171 מעביר על העין only).

**זִכּוּרָה** ch. same. Targ. O. Lev. XIX, 31, a. e., v. דִּכּוּרָה. Targ. Y. ib. מסרס ד׳, read: בד׳.

**זְכוּת** f. (זָכָה) 1) *acquittal, favorable judgment, plea in defence.*—לְמֵד ז׳ *to plead in favor of the defendant.* Snh. IV, 1 הכל מלמדין ז׳ all are permitted to plead for the defendant. Ib. פותחין לז׳ the opening argument must be for the defence. Ib. מטין על פי אחד לז׳ a majority of one is sufficient for acquittal; a. fr.—Ab. I, 6 הוי דן ... לכף ז׳ judge every man with an inclination in his favor. Sabb. 32ᵃ הבא ז׳ והפטר bring pleaders in thy favor (good deeds) and be acquitted; a. fr.—2) *doing good, blessing.* Taan. 29ᵃ, a. fr. מגלגלין ז׳, v. גָּלְגֵּל.—Y. Naz. VII, 56ᵃ bot. נתכוונתי לז׳ I had the intention of doing good; Treat. S'mah. IV, end. [Ib. תחלת זכותי, read: תשמישי.]—3) *the protecting influence of good conduct, merit.* Y. Peah I, 16ᵇ top הז׳ יש לה קרן וכ׳ good deeds have a capital and interests (reward the author and protect his offspring).—R. Hash. 11ᵃ בז׳ אבות for the sake of the Patriarchs; בז׳ אימהות for the sake of the Mothers (Sarah &c.). Ber. 27ᵇ ליח ליה ז׳ אבות has no distinguished ancestry to rely on. Gen. R. s. 44 זְכוּתְךָ עומדת וכ׳ thy guarding influence shall stand by them. Snh. 12ᵃ בז׳ הרחמים ובזכותם through Divine mercy and their own merits; a. fr.—4) *advantage, privilege, benefit.* B. Mets. 19ᵃ ז׳ הוא לעבד וכ׳ liberty is a benefit to the slave. Tosef. Gitt. I, 5 הריאך נמצא ז׳ וכ׳ ed. Zuck. (Var. מפני מה זכין) how dare we obtain a benefit for this slave?; a. fr.—*Pl.* זְכֻיּוֹת. Yoma 86ᵇ זדונות נעשו לו כז׳ wilful wrongs are accounted to him (who repents) as though they were merits. Taan. 20ᵇ מנכין לו מִזְּכֻיּוֹתָיו it is deducted from the rewards for his good deeds. Ex. R. s. 38, end; a. fr.

**זְכוּ, זָכוּ, זְכוּתָא** ch. same. Targ. Gen. XV, 6. Targ. Y. Deut. VI, 25. Targ. Y. Num. XX, 2; a. fr.—Lev. R. s. 30 מוליכתּ ז׳, v. preced. a. אֲבַלַּ II. Ber. 10ᵃ ז׳ דידי ודידך my merit and thine. Keth. 10ᵇ מאי ז׳ where is the benefit (that the word זכה can be used)?; a. fr.—*Pl.* זַכְוָן, זַכְוָתָא, זַכְוָנֵי. Targ. Deut. XXXIII, 21.—Sabb. 140ᵃ מנכו לי מז׳ וכ׳ (Ms. O. מִזַּכְוָתַאי, v. Rabb. D. S a. l.) it may be deducted from my reward in the world to come. Hag. 15ᵃ למיכתב ז׳ וכ׳ to record the merits of Israel; למימחק ז׳ וכ׳ to wipe out the record of &c.; a. e.—Esp. (pl.) *verdict in favor, title, claims.* Keth. 85ᵃ כתבו לי ז׳ וכ׳ give me in writing your decision in my favor, that they must pay &c. Ned. 27ᵃ דאתפיס ז׳ וכ׳ whose papers were deposited in court; לרזלון הני זַכְוָתַאי these my papers (claims) shall be void.

**זְכָזֵךְ**, v. זַכְזַךְ.

**זָכָה**, (b. h.; cmp. זָךְ) [*to be pure, clear,*] 1) *to be acquitted, be right.* B. Mets. 107ᵇ זוֹכֶה בדין he will be successful in his plea before court. Ber. 7ᵇ זוכה בדין (v. Rabb. D. S. a. l. note) he will be found righteous in Divine judgment; a. fr.—2) *to be found worthy of, to be privileged, to succeed.* Ib. I, 5 ולא זָכִיתִי וכ׳ I did not succeed (in proving) that &c. Ib. 5ᵇ זוכה לשתי וכ׳ ... לא not every one is privileged to enjoy two tables (this world and the hereafter). Hag. 5ᵇ תִּזְכּוּ להקביל וכ׳ you will be privileged to receive &c. Pes. 19ᵃ זָכִינוּ שאין וכ׳ it was a good thing for us that &c. Erub. 54ᵃ ז׳ תאוותו וכ׳ if one is favored, 'thou givest him the desire of his heart' (without prayer), if less favored &c. Yeb. 63ᵃ, v. נָגַד; a. fr.—3) *to take possession, have authority; to own* (cmp. קָנָה); *to gain, obtain a privilege.* B. Mets. I, 3 אני זָכִיתִי בה I took possession of it for myself; ז׳ בה it is his. Ib. 4 זה שהחזיק בה ז׳ בה the one that took a hold of it, is the legitimate owner. Ib. זָכְתָה לי שדי my field (in which the object lies) has taken possession for me. Y. Kidd. I, 60ᵃ top הראוי לִזְכּוֹת ע״י עצמו וכ׳ he who is legally qualified to acquire ownership through his own act, can obtain ownership through another person.—Erub. VII, 11 (81ᵇ), a. fr. זָכִין לאדם שלא בפניו you may obtain a privilege in behalf of a person in his absence, but you cannot act in his behalf to his disadvantage; a. fr.—4) (v. *Pi.*) *to benefit another person by one's own merit, to transfer blessing* &c. Eduy. II, 9 האב זוֹכֶה לבן וכ׳ a (good) father transmits to his son the benefits of beauty &c. Tosef. ib. I, 14 עד חפרק זוכה לו up to the age of majority the father's merit stands by him, מכאן ואילך זוכה לעצמו after that he lives on his own merits.—5) *to deserve well of, be of service to.* Lev. R. s. 34 (ref. to Ps. XLI, 2) חזר ... חיאך לִזְכּוֹת עמו reflect well how to be of real service to him. Ib. לזכות בו to deserve divine reward through him. Ib. שיהו זָכִין אלו לאלו that they may deserve well of each other (the poor being the instrumentality of bliss to the giver); a. fr.

*Pi.* זִכָּה, זִכֵּךְ 1) *to acquit, to argue* or *vote for acquittal.* Erub. 19ª יפה זִכִּיתָ וכ׳ thou wast right in acquitting, in condemning. Snh. III, 5 שנים מְזַכִּין if two vote for acquittal; a. fr.—2) *to obtain a privilege for, take possession in behalf of; to transfer, make an assignment to.* Y. Kidd. I. c. זה זִיכָּה לבן דעת the one obtained a privilege for a rational being. B. Bath. VIII, 6 זִיכָּה בה לאחר if in his will (found on his body) he made an assignment to somebody else (as executor); a. fr.—3) *to transfer divine favor, to exercise a protecting influence on.* Snh. 111ª מְזַכֶּה את כל וכ׳ protects the entire town. Yoma 87ª לא דיין שזוכין לעצמן אלא שמְזַכִּין וכ׳ Ms. M. not only do they obtain divine grace for themselves, but they also transfer the same on their children &c.; a. fr.—4) *to lead to righteousness, to convert, make better, purer.* Ib.; Ab. V, 18, a. e. כל המזכה את וכ׳ whoever causes a community to do good. Macc. III, 16 רצה הקב״ה לזַכּוֹת וכ׳ the Lord desired to make Israel pure; a. fr.

*Hithpa.* הִזְדַּכֶּה, *Nithpa.* נִזְדַּכֶּה 1) *to be acquitted, to be found not guilty.* Snh. 30ª מדבריהם נזדַּכּוּ פלוני the defendant has been acquitted by their (the court's) verdict. Y. ib. V, 22ª top ובאיזו מִזְדַּכֶּה פוטרין אותו and on whichsoever (of the two counts) he is found not guilty, he is acquitted; a. fr.—2) *to have favorable evidence* or *argument offered.* Ib. 23ª נ׳ מפי עצמו if the defendant himself offers &c. Ib. חרי שנ׳ מפי עצמו (read מפי עדו).

**זָכָא, זְכֵי** ch. same, 1) *to be clear, pure.* Targ. Job IX, 15. Ib. X, 15 זְכִיתִי (some ed. זְכֵּי, corr. acc.); a. e.—2) *to go unpunished* (h. נקה). Targ. Jer. XXV, 29; a. e.—3) *to deserve well, do good, to obtain a claim on divine favor.* Lev. R. s. 34 [read:] אדם . . . זְכֵּה בר או דְּכֵי בר the beggar says . . ., 'obtain a claim &c. through me', or 'become pure through me', (which means) זְכֵי גרמך בי benefit thyself through me. Ib. אנן זַכְּרִין בך we shall give thee something. Ib. ז׳ בהאי אתתא give this woman (me) something. Y. Ḥag. I, 76ᶜ bot. שלח .. מְזַכֵּי וכ׳ sent his son to Tiberias for his improvement (through study); Y. Pes. III, 30ᵇ bot. רזכי (corr. acc.); a. fr.—4) *to become worthy of divine grace, to be privileged to enjoy, to live to see.* Targ. Job XX, 17; a. e.—Ber. 17ª נשים במאי זַכְיָין wherewith do women (who do not study the Law) deserve divine grace?—Sabb. 21ᵇ אי זָכָאי if I had been worthy (if the Lord had permitted me). Lev. R. s. 25 אי זָכֵית אכלית if the Lord permit, I may eat thereof. Ib. אם זַכֵּית (תיכול) אכול if thou shalt live long enough to eat thereof. Ḥull. 50ª; Bets. 27ª, a. e. אִזְכֵּי ואסיק וכ׳ the Lord permitting I will go &c.; a. fr.—4) *to take possession, acquire a title.* B. Mets. 8ª מיגו דְּזָכֵי לנפשיה since he has a right to take possession for himself, v. מִיגּוֹ, s. v. גּוֹ.—B. Kam. 12ᵇ; a. fr.

*Pa.* זַכֵּי 1) *to clear* (from rubbish). M. Kat. 10ᵇ; B. Bath. 54ª, v. זִיכֵּי.—2) *to clear, acquit, justify; to leave unpunished.* Targ. O. Ex. XX, 7 (Y. מְזַכֵּי, read: מְזַכֵּי). Targ. Cant. VII, 3; a. fr.—3) *to cleanse.* Targ. Ps. LXXIII, 13 זַכָּאִית Ms. (ed. זַכִּית, ed. Wil. זַכּוֹת, corr. acc.); a. e.—Lev. R. s. 34, v. supra.—4) *to win, defeat.* Ab. Zar. 10ᵇ; Snh. 39ª כל דז׳ מלכא Ms. M. (ed. למלכא) whosoever defeats the king in argument. Ib. 107ª עבדא ז׳ למריה (old ed. כפיריה) the servant conquered his master. Bekh. 8ᵇ אי זַכִּיתְנוּ לי if you defeat me; ואי זַכֵּינָא בכו (read לכו) and if we defeat you. Ḥull. 31ᵇ זַכְּנוּהוּ וכ׳ R. N. defeated the Rabbis; a. e.—5) *to entitle, give possession to.* Pes. 78ª שטרא מְזַכֵּי לבר תרי a document giving a title to both contestants, i. e. one agreeing with two opposite opinions.

*Ithpa.* אִזְדַּכֵּי, *Ithpe.* אִזְדְּכֵי *to be cleared, to go unpunished; to clear one's self, to defend one's self.* Targ. Y. Gen. XXIV, 8. Ib. XLIV, 16; a. e.

**זַכֵּי** m. = זַכַּאי, *innocent, righteous.* Targ. O. Num. XXXV, 33 ed. Berl. (ed. Amst. זכאי). Targ. O. Deut. XIX, 10; a. e.—Fem. זַכְיָא. Targ. Y. I Gen. XXXVIII, 26 (Y. II זכאי).—*Pl.* זַכְּאִין, v. זַכַּאי; זַכְּיִין. Targ. Y. II l. c.; Targ. Ez. XVI, 52 (some ed. זַכְּוָן).

**זַכְיָא,** v. זִיכֵּי.

**זְכִירָה,** v. זְכִירָה.

**זַכְרִי** pr. n. m., v. זַכַּאי II.

**זכירה,** Y. Yeb. VIII, 9ᶜ, v. זַכַּאי II.

**זְכִירָה** f. (זָכַר) *possession, taking possession, claim.* Y. Peah V, beg. 19ᵇ, v. הֶפְקֵר. Y. Pes. II, 29ª top מאן דאמר ז׳ according to the opinion that renounced property does not go out of the owner's possession until somebody took possession of it. B. Kam. 12ᵇ אית להו לכהנים ז׳ בגויה Ms. M. (ed. בגוירהו) the priests have a claim on it. Ib. ולית להו זכירה Ms. M. (omitted in ed.). B. Mets. 12ª אית ליה ז׳ לנפשיה has a right to take possession in his own behalf; a. e.

**זַכְיָא, זַכִּיךְ** m. ch. = h. זָךְ. Targ. Y. Lev. XXIV, 2. Targ. Y. Gen. XLIX, 12 (of wine).

**זִכָּרוֹן** f. (זָכַר) 1) *remembrance, thinking.* Men. 43ᵇ (ref. to Num. XV, 39 ראיה מביא לידי ז׳ וכ׳ seeing leads to thinking, thinking to doing. Gen. R. s. 33 (ref. to Gen. VIII, 1) מה ז׳ נזכר לו what (meritorious deed) remembered He to him. Meg. 15ª אבי גיל בזִכָּרוֹנָהּ Abig. suggested licentiousness by alluding to her being remembered (I Sam. XXV, 31); a. e.—2) *recitation.* Ib. 2ᵇ (ref. to Esth. IX, 28) ז׳ recitation of the Book of Esther, contrad. to עשירה celebration of the Festival.

**זכירי,** Yeb. 31ᵇ, read דְּכִירֵי, v. דְּכִיר.

**זָכַךְ** (b. h.; v. זָכָה) *to be clear.*

*Pilp.* זִכְזֵךְ *to make clear.* Tosef. Nidd. IV, 11 שמן רך oil is softly flowing and clears (the embryonic mass; Nidd. 25ᵇ ומצחצחו).

**זָכַר** (b. h.; ch. דְּכַר) [*to mark,*] *to remember, mention; to celebrate* (by a ceremony &c.). Pes. 106ª (ref. to Ex. XX, 8 זָכוֹר) זָכְרֵהוּ על היין Ms. M. (ed. זוֹכְרֵהוּ) remember the Sabbath (distinguish it) by a benediction over wine; Bets. 15ᵇ זכרהו מֵאַחֵר שבא וכ׳ mark the Sabbath (by a ceremony) from another (Holy Day) which (preceding the Sabbath) may cause the neglect of it (Ms. M. לאחר, Rashi מֵאַחַר, v. אַחַר; v. R. Nissim a. l.). Men. 43ᵇ ראה וזְכוֹר וכ׳ . . . see this ceremony and be reminded of another

זִכָּרוֹן m. (b. h.) same, *memory, memorial.* Kidd. 31b, a. e. זִכְרוֹנוֹ לִבְרָכָה (abbr. ז״ל) of blessed memory, v. זָכַר. Y. Shek. II, 47a top דִּבְרֵיהֶן הֵן זִכְרוֹנָן their words are their monument; Gen. R. s. 82 זִכְרוֹנֵיהֶם (pl.). R. Hash. 27a ד׳ לְיוֹם רִאשׁוֹן typical of the first day of creation; a. fr.—Esp. *a Biblical verse in which Divine remembrance is alluded to, citation of verses* &c. R. Hash. IV, 6 ד׳ שֶׁל ... פּוּרְעָנוּת citation of remembrance .... for evil. Ib. 32b ד׳ שֶׁל יָחִיד a verse treating of the remembrance by the Lord of an individual; a. fr.—*Pl.* זִכְרוֹנוֹת. Ber. 6a סִפְרֵי הַזִּ׳ the Divine records; a. fr.—Esp. *Zikhronoth, that portion of the Musaf of the New Year's Day which treats of Divine remembrance.* R. Hash. IV, 5, sq.; a. fr.—Constr. זִכְרוֹנֵי, v. supra.

זַכְרוּת f. (denom. of זָכָר) 1) *male genitals; male sex.* Y. Snh. X, 28d bot.; Num. R. s. 20, end.—Ab. Zar. 44a (expl. מִפַּלְצַת, II Chr. XV, 16) כְּמִין ד׳ a phallus. Men. 6a תְּמִימוּת וְד׳ בִּבְהֵמָה unblemished condition and male sex of sacrifices are required only of cattle. Y. Yeb. VIII, end, 9d מִכָּח זַכְרוּתוֹ צַד ד׳ the male side of the hermaphrodite; in as much as he is a male; a. fr.—2) *the thin and pointed side of a double tool.* Bets. 31b ד׳ שֶׁלּוֹ the sharper side of a hatchet (used for splitting), opp. נִקְבוּת שֶׁלּוֹ the broader side. Cant. R. to I, 3 [read:] כְּאָדָם שֶׁמְּטַבִּיל זַכְרוּתוֹ שֶׁל מִכְחוֹל בְּרִם as much as one takes up when dipping the point of the painting staff into the paint bottle.—3) *the fructifying principle, germ, bud, eye* or *strophiole* (in plants); *germinating spot* (in eggs) &c., v. next w.—Y. Sabb. VII, 9d bot.; XII, 13c bot. כְּדֵי לִיטֹּעַ זַכְרוּתָהּ שֶׁל חִטָּה deep enough to plant the wheat grain up to its eye (so that it can take root). Y. Ter. X, end, 47c ד׳ שֶׁל חַלְמוֹן that part of the yolk where germination sets in; ib. ד׳ שֶׁל מוּחַ the germinating point in the white of the egg (the more substantial and cohesive part).—4) *the bony inside of an animal's horn* or *hoofs, the bony projection over which the horny substance grows.* R. Hash. 27b. Y. Erub. I, 19b bot. Bekh. 44a (Tosef. ib. II (I), 2 הַזָּכָר). [Zeb. 63a בִּזְכָרוֹת, v. זוּטְרָא I.]

זַכְרוּתָא ch. same, 1) *male genitals.* Y. Ab. Zar. II, 40d bot. מִן זִכְרוּתֵיהּ דְּדוּחִי; Y. Sabb. XIV, 14d bot. מִן יִבְרוּתָהּ or דְּדִירִי; Tosaf. to Ab. Zar. 27b זִכְרוּת דְּתוּרִי, read: מִן זִכְרוּתָא דְּדַיְתָנֵי (v. הַיְתָרָא, הַיְתָנָא) a medicinal drink prepared of the phallus of Dionysian revellers; [oth. opin. v. infra].—2) (cmp. preced. 3) *source, fountain-head, feeder.* Bekh. 55a ד׳ דִּירְדְּנָא וְכוּ׳ the chief supply of the Jordan comes from the cave of Paneas. Ib. ד׳ דִּדְמָא וְכוּ׳ the liver is the fountain-head of the blood. Ib. ד׳ דְּמָיָא וְכוּ׳ (Yalk. Gen. 22 דִּבְרוּתָא, read הַכְרוּתָא or זַכְּ׳) the Euphrates is the supplier of water (for the world), cmp. אֶוְותַּנְטָר.—[Y. Ab. Zar. l. c. מִן ד׳ דְּדוּחִי from the source of menstruation, v. supra.] [Zeb. 63a, v. זוּטְרָא I.]

זְכַרְיָה, זְכַרְיָהוּ (b. h.) pr. n. m. *Zechariah,* 1) the prophet-priest slain in the Temple court (II Chr. XXIV, 20, sq.). Targ. Lam. II, 20.—Gitt. 57b; Y. Taan. IV, 69a bot.; Lam. R. to II, 2; a. e.—2) *Zechariah,* the prophet. Erub. 21a. Macc. 24b. Snh. 99a; a. e.—3) Z. ben *K'butal,*

&c.; a. fr.—*Part. pass.* זָכוּר, f. זְכוּרָה a) *reminded, remembering, mindful.*—אֲנִי ז׳, contr. זְכוּרֵנִי *I recollect.* Sabb. 115a אֲנִי בְּ׳ ז׳ I recollect about &c.—Bets. 18a ז׳ הִיא she will remember. Snh. 52b; a. fr.—b) *thought of, remembered.* B. Mets. 11a ז׳ וְלִבְסוֹף שְׁכוּחַ if the sheaf had been thought of and was afterwards forgotten.—ז׳ לְטוֹב (abbr. ז״ל) *remembered for blessing.* Gen. R. s. 16 end אֵלִיָּהוּ ז״ל El. of blessed memory, v. זִכָּרוֹן.—Sabb. 13b, a. e., v. בָּרָם; a. fr.—*Pl.* זְכוּרִים. Pesik. R. s. 13, end; a. e.

*Nif.* נִזְכַּר *to be reminded, to remember* (with accus.). Pes. 66a; Snh. 82a רָאָה מַעֲשֶׂה וְנִ׳ הֲלָכָה he saw the practice and recalled the tradition. Yoma 38a כְּבוֹד אֲבוֹתַי נִזְכַּרְתִּי I was thinking of the vanished glory of my ancestors. Ex. R. s. 45 תִּזָּכֵר remember; a. fr.

*Hif.* הִזְכִּיר 1) *to cause to be remembered, to recall.* Ber. 55a, a. e. ג׳ דְּבָרִים מַזְכִּירִים וְכוּ׳ three occasions cause the sins of man to be remembered; a. fr.—2) *to cite* (as an argument), *to take into account.* Ib. 60a; a. e. אֵין מַזְכִּירִין מ״נ miracles must not be cited as evidence. Kidd. 40b אֵין מַזְכִּירִין לוֹ שׁוּב רִשְׁעוֹ his wickedness is not counted; a. fr.—3) *to recite* (in prayer), *quote.* Hor. 14a וְשִׁמּוֹתָם אֵין אָנוּ מַז׳ whose names we do not quote (as authorities). Ber. I, 5 מַזְכִּירִין י״מ וְכוּ׳ we must recite the going out from Egypt (Num. XV, 37 to 41) in night prayers; a. fr.

*Hof.* הוּזְכַּר *to be mentioned.* Kel. XVII, 5. Toh. VI, 6; a. e.—*Part.* מוּזְכָּר, f. מוּזְכֶּרֶת *clearly defined.* Kidd. 77a.

זָכָר m. (b. h.; preced.) [v. זָכוּר,] 1) *male* (of man and animals), *male child;* opp. נְקֵבָה. Nidd. III, 7 תֵּשֵׁב לַז׳ וְכוּ׳ she shall observe the laws as after the birth of a male child &c. (Lev. XII, 4). Ib. בְּרִיַּת הַז׳ the formation of the male embryo. Y. B. Bath. IX, 16d bot. שִׂמְחַת ז׳ the rejoicing over the birth of a boy; a. v. fr.—*Pl.* זְכָרִים. Nidd. 31b. Zeb. V, 3, a. fr. זִכְרֵי כְהוּנָּה the male members of the priestly tribe.—Gen. R. s. 13, a. e. הַמַּיִם הָעֶלְיוֹנִים ז׳ וְכוּ׳ the waters from above are the males (fructifiers), &c.—2) (v. דָּכָר II) (שֶׁל רְחֵלִים) ז׳ *the male of the flock, ram.* Bekh. V, 3; Yeb. 121b.—Shek. V, 3 מִשְׁמֵשׁ עִם וְכוּ׳ ז׳ that with the inscription 'male' was used only for libations connected with rams.—*Pl.* as above. R. Hash. III, 4, sq. בְּשֶׁל ז׳ with horns of rams; a. fr..—3) *membrum* (of animals). Tosef. Bekh. IV, 6, v. זוּבָן.—4) (of inanimate objects) *the thinner, pointed side of a double tool,* v. זַכְרוּת. Kel. XIII, 2 הַז׳ the pointed side of the cosmetic tube, contrad. to קָהּ the broad part.—5) *the marrow of horns, reeds* &c. Tosef. Kel. B. Mets. VII, 12. [Ib. Par. II (I), 2, v. זַכְרוּת.]—6) (gramm.) לְשׁוֹן ז׳ *masculine gender.* Kidd. 2b אַשְׁכַּח דֶּרֶךְ דְּאִיקְּרִי לְ׳ ז׳ we find (in the Bible) *derekh* in the masculine gender. Mekh. B'shall., Shirah 1 בְּל׳ ז׳ in the masculine form (שִׁיר); Cant. R. to I, 5; a. e.

זֵכֶר, זֵכֶר m. (b. h.; זָכַר) *memorial, remembrance, symbol, mnemonical allusion.* Succ. III, 12 ז׳ לְמִקְדָּשׁ as a reminiscence of the Temple usages; Pes. 115a. Ib. 116a ז׳ לְתַפּוּחַ typical of the apple tree (Cant. VIII, 5; v. Sot. 11b); ז׳ לְטִיט typical of the clay (which the Israelites had to tread). Ber. 2b; Tosef. Sabb. VII (VIII), 4, a. e. אע״פ שֶׁאֵין . . . ז׳ לְדָבָר although there is no proof for it (in the Bible), there is a mnemonical allusion to it; a. fr.

a survivor of the Second Temple. Yoma I, 6; ib. 19[b] (v. Rabb. D. S. a. l. notes 3, 4).—4) R. Z. son of Eucolus, a Tannai. Tosef. Sabb. XVI (XVII), 6, v. אֶבְקוֹלָס; Gitt. 56[a]; a. e.—5) R. Z., the butcher's son, a Tannai. Eduy. VIII, 2. B. Bath. 111[a]; a. e.—6) name of several Amoraim. Y. Snh. I, 18[b] top. Y. Pes. I, 27[b] top; Y. Sot. I, 16[d] זבדיה; Num. R. s. 9 זכר׳.—Snh. 67[b]; a. e.

**זַכְרָן** m. (זָכַר) *one having a good memory.* Der. Er. Zuta ch. III בונס וז׳ a receptive and retentive mind.

**זַל, זָל,** v. זוּל, זָלַל.

**זְלָא,** v. זָלַי.

**זָלַג** (cmp. זלח, זלם) *to drip, flow.* Sot. VII, 8; Pes. 118[a] זָלְגוּ עיניו דמעות his eyes shed tears. Y. Snh IV, 23[b] bot. זלגו עיניהם (sub. דמעות). Yalk. Job 897 עינו של ימין זוֹלֶגֶת דם his right eye was dripping blood; Gen. R. s. 93 שני שלטונין זולגות (corr. acc.); a. e.

**זְלַג** ch same. Targ. Ps. LXXVII, 3. Targ. Lam. I, 2 זָלְגָן Ar. (ed. זלוג); a. e.

**זַלְדַקָן** m. (a comp. of זל, v. זלל, a. דַּקָן) *thin-bearded, one with a downy beard.* Snh. 100[b] (a citation fr. Ben Sira) ז׳ קורטמן (Ms. M. דלדקן, Var. זיל ד׳, דל דקן &c., v. Rabb. D. S. a. l. note) a thin-bearded person is sharp-minded. Y. Taan. IV, beg. 67[b]; Y. Meg. IV, 75[c] top הוה מיעבר ז׳ removed one with a downy beard (from pronouncing the priestly benediction).

**זְלוֹחָאָה** m. (זלח) *sprinkler.*—*Pl.* זְלוֹחָאֵי. Ḥull. 60[a] הני . . ז׳ וכ׳ these (the winds and rains) are the sweepers and sprinklers that march before the Lord.

**זְלוּעַ** m. (זלע Syr. to draw water, P. Sm. 1129; v. דלי) *pitcher.* Targ. Jer. XIX, 1; a. e.

**זְלוּף,** v. זִרְפּוּם.

**זְלוּקְפָא*** m. (transpos. of זלפק׳, Palel of זפק, v. זֶפֶק) *craw* of birds. Targ. Y. Lev. I, 16 Ar. (ed. זְרוֹקְפָא; Ar. s. v. לקט: זַלְפָּקָא).

**זַלְזִילָא** m. (זלזל, v. זול a. זלזל) *spendthrift, debauchee.*—*Pl.* זַלְזִילֵי. Targ. Prov. XXVIII, 7 (ed. Lag. a. oth. זְלִילֵי).

**זַלְזַל, זָלְזַל,** v. זָלַל, זָלַל.

**זַלְזָלָא** m. (preced.) *intemperate, gluttonous.*—*Pl.* זַלְזָלַיָּא. Keth. 60[b].

**זָלַח** (cmp. זלג) 1) *to drip, be wet.* Y. B. Mets. VI, beg. 10[d] שדהו זָלְחָה his field was too wet (for work).—2) *to sprinkle* aromatic fluids. Num. R. s. 13, beg. מכבדות וזולחות וכ׳ (not וזוחלות) the winds sweep and sprinkle all the perfumes &c.; Yalk. Cant. 988 זולחת ומכבדת, read: מכ׳ וזוֹחֶלֶת; cmp. זְלוּחָאָה.—Tosef. Shek. I, 12 יְזַלַּח לו זֶלַח וכ׳ (or יְרַסֵּחַ) one may use it for sprinkling before his bier (Y. ib. II, 47[a] top יעשה לו זלוח).

*Pi.* זִלַּח *to sprinkle* the floor for cooling or perfuming the air. Tosef. Sabb. XVI (XVII), 3 אין מְזַלְּחִין את החבית (not החבירת) וכ׳ one must not (on the Sabbath) sprinkle the house with any kind of sprinkling fluids.

**זָלַח** ch. same, *to sprinkle, rain.* Targ. Job XXXVI, 28 (Ms. זחל). Targ. Cant. V, 13; a. e. [Targ. Is. XXX, 14, v. הָלַח.]

*Af.* אַזְלַח, אַזְלֵחַ *to cause a flux* or *diarrhœa* by fright. Targ. Ps. XXIX, 9 (h. text רתולל).

*Ithpe.* אִזְדַּלַּח *to be sprinkled, to gurgle forth,* v. זְלָחָא. Targ. Job XXVIII, 4 מְיִזְדַּלַּח מרוביא (Ms. מזדלם) gurgling (and forming) gutters (h. text גָּר).

**זֶלַח** m. (preced. wds.) *sprinkling fluid, perfume.* Tosef. Shek. I, 12, v. זָלַח.—*Pl.* זְלָחִין. Sifra B'har, Par. 1, ch. I ז׳ . . ולא לעשות but not for preparing perfumes, v. זִרְפּוּם. Tosef. Sabb. XVI (XVII), 3, v. זָלַח.

**זִילְחָא, זְלָחָא** ch. same, *sprinkling, gurgling, jet* of water. Sabb. 95[a] שרי זי׳ permitted sprinkling the floors on the Sabbath. Meg. 28[b] ז׳ דמטרא a shower.—*Pl.* constr. זִלְחֵי (זַלְחֵי), זי׳. Targ. Job XXVIII, 11 Regia (ed. קלילי, h. text בכי). Targ. Ps. XLII, 8 ז׳ מרזבירן the gurgling of gutters, v. זָלַח *Ithpe.*

**זְלָא*, זְלֵי** *to flow, glide.* Targ. Prov. IV, 21 (v. זָלַל).

**זָלִיל** m. (v. זלל)=h. זוֹלֵל, *reckless in spending and eating.* Targ. O. Deut. XXI, 20 דְּ בסר (ed. Amst. זַלִּי) wasteful in buying and eating meat; cmp. זול I h. a. זוֹל.

**זְלִילָא** m., **זְלִילְתָא** I f. (זלל) *light, easy; insignificant, valueless.* Targ. II Chr. IX, 27. Targ. Prov. XIV, 6.—Y. Pes. IV, end, 31[b, c] כמיש וז׳ shrunk and cheap.

**זְלִילָא** II m. (preced.) *common man, humble; low.* Targ. Prov. XII, 9.—*Pl.* זְלִילֵי. Ib. XXVIII, 7 (some ed. זַלְזִילֵי).

**זְלִילָה** m. ch. (preced.) *cheap.* Y. B. Mets. V, 10[c] bot. בשיער ז׳ . . שתא (not בשעה, בשעת) at the lowest price of the entire year.

**זְלִיפָה** f. (זָלַף) *emptying* from vessel to vessel. Ab. Zar. 36[a] זְלִיפָתָן של . . אוסרתן the fact that they pour (into their oil vessels) residues of unclean (of forbidden) vessels makes their oil forbidden.

**זְלִיקָא** m. (זלק, cmp. P. Sm. 1125; 1131, a. זרק) *spark.*—*Pl.* זְלִיקֵי. Targ. Prov. XVI, 27.

**זָלַל** (b. h ; cmp. דלל) *to be light, slender.*—זוֹלֵל, v. זול.

*Pilp.* זִלְזֵל 1) *to treat lightly, to despise, neglect* (with ב). Ber. 6[b] (ref. to Ps. XII, 9) ובני אדם מְזַלְזְלִין בהן and which people treat slightly. Y. Peah I, 15[d], sq. מז׳ בבני וכ׳ they despise the sons of the handmaids; Gen. R. s. 84. Sabb. 62[b] חמְזַלְזֵל וכ׳ he who is neglectful in the observance &c. Ab. Zar. 36[a] לודאי מזלזלין הן Ms. M. (ed. דמזלזלו) the Lyddeans are neglectful of religious observances; a. e.—2) ז׳ מיעות *to disregard money-matters.* Y. Snh. VIII, 26[b] top; ib. XI, beg. 30[a] (the rebellious son that took what belonged to his father) אינו חייב עד שיְזַלְזֵל מ׳ cannot be made responsible, unless he disregards money, expl. ib. 'he takes an object and sells it for its exact cost price' (thus proving both his rationality and his wastefulness).

זְמוֹרָא c. (v. P. Sm. 1138; prob. from the color of peeled vine shoots, v. זְמוֹרָה) *bluish-black* or *bluish-gray*.—*Pl.* f. זְמוֹרָן. Gen. R. s. 85 חורין עינוהי ד׳ his eyes were &c.

זְמוֹרַד, v. אזמורד.

זְמוֹרָה f. (b.h.; זָמַר I) 1) *vine-shoot, vine-rod.* Sabb. XVII, 6 ד׳ שהרא וכ׳ a rod which is tied to a pitcher (to let it down into the well); a. e.—Esp. *the rod as an officer's badge and punishing instrument.* Num. R. s. 18 ולירהן לו ד׳ and to give him the rod (appoint him an officer).—בעל חד׳ *carrier of the rod* (among the Romans *Centurio*, v. Sm. Ant. s. v.). Sabb. 145$^{b}$ ובעלי ד׳ Ms. M. (ed. ובעל) and Centuriones, v. הֶגְמוֹן. Y. Sot. IX, 24$^{b}$ top (rank of officers) בעל האגמון בעל חד׳ וכ׳ cane-bearer, rod-bearer, strap-bearer; Tosef. ib. XV, 7 (variously corrupted, v. Var. in ed. Zuck.). Midr. Till. to Ps. LXXIII, end; Yalk. ib. 808. Ex. R. s. 21, end; a. fr.—*Pl.* זְמוֹרוֹת. Gen. R. s. 31, end ד׳ לנטרעות ד׳ לפילים vine-rods as food for elephants; ד׳ לנטרעות shoots for future plantation.—2) *membrum virile, phallus.* Tanh. Ki Thetsé 10 the Israelites did not know מה טיבה של ד׳ the idolatrous function of the phallus (with ref. to Ez. VIII, 17). Ib. חרכך . . את חד׳ Esau giggled and produced the phallus; Pesik. Zakhor, p. 27$^{b}$. Num. R. s. 13. Pesik. R. s. 7 ובד׳ . . בחירופיו with his (Amalek's) blasphemies and by throwing up the phallus (taken from the mutilated Israelitish bodies). Ib. זְמוֹרָתָם של וכ׳ the membra of Israelites; Num. R. s. 13 (זַכְרוּתָן).

זְמוֹרְתָא f. (זְמַר II) *song.* Sabb. 106$^{b}$, a. e., v. גְּמָרָא.

זַמְזוּמֵי m. (infin. of זמזם *tinnire*, P. Sm. 1132, v. זָמַם I) *playing on a tingling instrument.* Erub. 104$^{a}$ כי קלא דד׳ as the sound of tingling; [Ms. M. דמן מזומה, Ms. Alf. כי זמומי; Asheri: כמו זְמְזוּמֵי; Sefer ha-Ittim כמזמוזי].

זְמֵי I, זְמָא (v. זָמַם II) *to bind over, to fine* (cmp. אסר, חוב &c.). Targ. Y. Deut. XXII, 19 (h. text ענש).

*Af.* אַזְמֵי same. Ruth R. to I, 1 ירמי לחון, read מַזְמֵי he (the Roman officer) fines them; Yalk. Prov. 959 מומי לחון (corr. מד׳); Pesik. Shek., p. 11$^{b}$ ומומרה ליה, Ms. O. ומזמי ליה; Yalk. Ex. 386 (corr. acc.).

*Ithpe.* אִזְדְּמֵי *to be fined; to lose.* Lev. R. s. 34 דבני אחתירה מְזְדַּמְּנִין ת״ש וכ׳ Ar. (ed. מתבעין מן מלכותא) that his sister's son will be fined (or lose) seven hundred Denars. Ib. או אתון מארמאין (read: מְזְדַּמָּאִין, *Ithpa.*; Yalk. Lev. 665 מזדמרין) or you will pay &c. Ib. דאנן מד׳ . . . דלמא (Yalk. l. c. דאינין, corr. acc.) didst thou know that we are destined to lose &c.? Ib. דאינין מארסוון (Yalk. l. c. דאתון מזדמרין), v. אֶנַס.

זְמֵי II (cmp. זמם I a. דמר) *to think.* Denom. זִימְיוֹנָא.

זְמְיוֹנָא, זְמְיוֹן, v. זִימְיוֹנָא.

זְמֵימַ־, v. זָמַם I.

זְמִין, part. pass. of זְמַן.

זְמִינָא I m. (זְמַן) *invited guest.* Ned. 24$^{a}$.—*Pl.* זְמִינַיָּא. Targ. I Sam. IX, 22 (ed. Wil. זַמְנֵי, corr. acc.).

זְלַל ch. same, *to be of little value, disregarded.* Targ. Prov. III, 21 לא נְזַל בעינך (h. text ילזו). Ib. IV, 21 לא נְזְלָן בעיניך Var. ed. Lag. a. oth. ed. (ed. Lag. בעיניך, v. זְלֵי; h. text רלזזו מ־).

*Palp.* זַלְזֵל 1) *to disregard, despise.* Targ. Y. Deut. XXVII, 16. Targ. Y. Gen. XVI, 4 זלזלת (ed. pr. זַלַּלַת) she disregarded.—Ḥull. 133$^{a}$ מְזַלְזְלֵי קא וכ׳ does he show that he treats religious observances with disrespect?, opp. חבב.—Ab. Zar. 35$^{a}$ ואתי לזַלְזוּלֵי בה Ms. M. (ed. לזְדַלְזוּלֵא) and he may be induced to disregard it; a. e.—2) *to count the lowest price.* B. Mets. 52$^{b}$ מְזַלְזְלִינַן במעשר שני in redeeming second tithes we are permitted to count closely. Ib. תרי זילי לא מד׳ two lowerings of value must not be applied to it (to value closely and then to count a defective coin for full).

*Ithpalp.* אִיזְדַּלְזֵל; contr. אִיזַּלְזֵל *to be despised; to lower one's self.* Targ. Job XL, 4. Targ. Koh. IX, 16.—Targ. Y. Deut. XXVIII, 16.

זָלַח (cmp. דלח, זלח) 1) *to pour, empty over.* M. Kat. II, 1, sq. זוֹלֵחַ וכ׳ he may empty the contents of the vat into the press and finish the process &c. Y. ib. 81$^{a}$ bot. זוֹלְפִין את יינו they put his grapes for him into the press. Tohar. X, 7 חזוֹלֵחַ את חבור if one empties the wine or oil pit.—2) *to sprinkle.* Par. VI, 2 זָלַח וכ׳ (R. S. זִילַּח) if he used all the water for sprinkling. Ib. 3 יזלח ed. (comm. זוֹלֵחַ; Yoma 58$^{a}$ וזולח וחולך) he may sprinkle &c. (Bart. a. Rashi to Yoma l. c. he may empty the water into bottles &c.). Ib. VII, 8 זולח (Maim.: he empties &c.); a. fr.

*Pi.* זִילַּח *to drip, sprinkle.* Par. VI, 2, sq., v. supra.—Y. Sabb. IX, 12$^{a}$ מְזַלְּפִין וכ׳ you may drip hot water on the wound; Tosef. ib. XV (XVI), 4. Sabb. XIX, 3; a. e.

*Hif.* הַזְלִיחַ *to flow, squirt* (neut. verb). Ab. Zar. 59$^{b}$ מַזְלִיחַ (Ms. M. מזלח; Tosef. ib. VII (VIII), 5 מנחז).

זָלַף ch. same. Targ. Job XXXVI, 27 יִזְלְפוּן Ms. (ed. יִזַּלְּפוּן *Pa.*).—Y. Ab. Zar. IV, 44$^{b}$ bot. Ib.$^{a}$ bot. וזַלְפוּן וכ׳ and receive the wine at his hands.—Part. זָלֵיף. Targ. Hab. II, 15.

*Pa.* זַלֵּף *to squirt, drip.* Targ. Job XXIX, 6.—Keth. 67$^{b}$ מְזַלְּפֵי ליה וכ׳ they sprinkled old wine before him as a perfume, v. זלח.

*Ithpe.* אִזְדַּלַּח *to flow out, to empty itself.* Targ. Job XX, 28. Ib. XXVIII, 4, v. זַלַּח.

זֶלַח m., v. זִילוּחַ.

זַלְתָּא f. (זלל; cmp. זְלוּעָא) *bucket, hod.* Yeb. 46$^{a}$ ד׳ דטרינא Ar. (ed. זולטא, prob. corrupt. of זלוטא) a hod with clay. [Sabb. 55$^{b}$ זלתא, v. זוּל I h.]

זָמָא, v. זְמֵי.

זַמְבְּלִינָא, v. זַבְלִינָא.

זַמְדָּה, v. זִרְמָה.

זְמוּם m. (זָמַם II) *muzzle, bit.*—*Pl.* זְמוּמִים. Gen. R. s. 60 (interpret. וירפתוּ, Gen. XXIV, 32) חתירו זְמוּמֵיהֶם he took their muzzles off; Yalk. Gen. 109 זְמֵמֵיהֶן, v. זָמַם II.

זְמוּן, v. זִימוּן.

זְמִינָא II pr. n. m. *Z'mina* (interch. with זְבִינָא). Y. Bicc. III, 65[d] top ר׳ ד׳.—Y. Kil. IX, 32[d] top אבא בר זבינא; Y. Shek. V, beg. 48[c] זמ׳; Sabb. 112[b] רבא בר דימונא ed. (Ms. M. דמינא); a. fr.

זְמִיר, v. זְמַר I.

זְמִירָא m.=זְמָרָא, *song*. Esth. R. to III, 1 (Yalk. Esth. 1054 זמרי).

זְמִירָת I f. (זְמַר I) *pruning the vine*. Y. Kil. VIII, 31[c] top; Y. Sabb. VII, 10[a]; a. e.

זְמִירָת II f. (b. h.; זְמָר II), pl. זְמִירוֹת *songs*. Cant. R. to II, 12. Sot. 35[a] קרא לד״ת ד׳ he called the words of the Law songs (an entertaining secular study); v. זְמַר I.

זְמִית (זוֹמִית) f. (זחם=זום; Syr. זמיתא, P. Sm. 1134) [*foam,*] name of *a brine*. Ber. 36[a]; 40[b] (Ms. F. זו׳); Ned. 55[b] זו׳.

זְמַם I (b. h.; cmp. דמם, דבב) *to mumble; to meditate, plan* (mostly in an evil sense, cmp. הָגָה). — *Part.* זוֹמֵם *planning evil*, esp. (with ref. to Deut. XIX, 19) a) *giving false testimony, amenable to the law of retaliation;* b) *rebutting witness*. Tosef. Macc. I, 1 עד ד׳ a witness convicted of false testimony; a. fr.—*Fem.* זוֹמֶמֶת (sub. עדות). Macc. I, 9 נמצאת אחת מהן ד׳ if one evidence (of one set of witnesses) has been disproved; a. e.—*Pl.* זוֹמְמִין, זוֹמְמִים. Ib. 4 אין אלו ד׳ they do not come under the law of retaliation. Ib. נעשים ד׳ are declared amenable to the law &c.; a. fr.—Tosef. ib. I, 10 זוֹמְמִיהֶן those witnesses on whose evidence they had been declared guilty of false testimony. Y. ib. I, beg. 31[a] זוֹמְמָיו those who witnessed falsely against him. Tosef. Snh. VIII, 2 העדים וזוממיהן וזוֹמְמֵי זוממיהן the original witnesses and their refuters, and the refuters of their refuters; a. fr.

*Hif.* הֶזֵים *to make a person a* זוֹמֵם, *to refute witnesses by testifying to an alibi, to rebut*. Macc. I, 5 if other witnesses came again והֵזִימוּם and rebutted them. Keth. 20[a], v. פָּחַשׁ; a. fr. Macc. I, 4 (5[a]) שיזדמו Bab. ed., read שיזומו, v. infra.

*Hof.* הוּזַם, *Nif.* נִיזּוֹם *to be refuted, to be declared liable to the law of retaliation*. Snh. 10[a] והוזַמוּ . . . . פלוני if witnesses declared, This man did &c., and were declared guilty &c. Macc. 3[a] הוּזַמְנוּ וכ׳ we have been convicted &c. before that certain court, and made to pay. Ib. I, 4 עד שיִזּוֹמוּ את עצמן (Ar. בעצמן, Bab. ed. שיזדמו corr. acc.) unless an alibi is established against their own persons (not an alibi of any of the alleged actors in the case). Ib. 5[b] עד שיזומו שניהם unless both of them are refuted; a. fr.

*Pi.* זִמֵּם *to rebut*. Part. מְזַמֵּם, pl. מְזַמְּמִין, contr. מְזַמִּים. Y. ib. I, 31[b] top.—*Part. pass.* מְזוּמָּם *one accused by false witnesses*. Snh. VI, 2 אם הית יודע שהוא מ׳ if he knew that he was innocent.

*Nithpa.* נִזְדַּמֵּם 1) *to be refuted* &c., v. *Hof.* Y. Macc. I, beg. 31[a] נִיזּוֹמוּ=נִזְדַּמְּמוּ.—2) *to be mumbled*. Gen. R. s. 81, beg. (ref. to זמות, Prov. XXX, 32) אם נִזְדַּמְּמוּ אחריך דברים וכ׳ (Yalk. Prov. 964 נִזְמְמוּ *Nif.*) if thou hast been slandered, put thy hand to thy mouth; v. זָמַם II.—Denom. זְמַם I.

זְמַם I ch. same.

*Af.* אַזִּים=preced. *Hif.* Targ. Y. Deut. XIX, 18 דמַזְמִין who rebut.—B. Kam. 73[b] bot. דאפכינהו ואַזְמִינְהוּ they reversed their statement of the case and also testified to an alibi as to time and place.

*Ithpa.* אִיזְדַּמִּים *to be proven a false witness*. Ib. 73[a] כי מְזְדַּמְּמִי אטבריחה when they were proven false witnesses with reference to slaughtering; ואִיזְדַּמִּים לחו אגניבה and they are considered as false witnesses also with reference to stealing. Ib. אטבריחה דקא מְיזְדַּמְּמִי אִיזְדַּמִּים as regards the testimony to slaughtering on which they were refuted, they are refuted; a. e.—*Ithpe.* אִתְזּוֹם. Macc. 3[b] א׳ חד מינייהו against one of them an alibi was proven.

זְמַם II (cmp. צמם) *to tie up, to muzzle* (b. h. חָסַם). Ber. 63[b] (ref. to זמות, Prov. XXX, 32, v. preced. w.) אם ד׳ וכ׳ if he muzzles his mouth (is ashamed to ask his teacher), he will have to put his hand to the mouth (when he in turn is asked). Ter. IX, 3 לא זוֹמֵם he does not muzzle his animal (complies with the law, Deut. XXV, 4); a. e.—*Part. pass.* זָמוּם, f. זְמוּמָה; pl. זְמוּמִים, זְמוּמוֹת *muzzled, prevented from grazing*. Gen. R. s. 41. Pesik. R. s. 3. Gen. R. s. 59, end; a. e.—Denom. זְמַם II.

זַמֵּם ch.=same, *to muzzle*. Targ. Y. II Gen. XIII, 7.

*Pa.* זַמֵּים same. Targ. Y. Deut. XXV, 4.

זָמַם III *to be filthy*, v. זום.

זָמַם* III, *Ithpe.* אִתְזַמִּים (cmp. דמם) *to be confounded*. Targ. Is. XXIX, 9 אִתְזַמִּימוּ (ed. Wil. אִדְזַמִּימוּ fr. דמם; absent in ed. Lag.; h. text השתעשעו, rendered by אשתגדשו a. our w., of which one is a gloss). [For אדז׳ cmp. הִדַּקַּק s. v. דְּקַק.]

זֵמָם I or זְמֵם m. (זָמַם I) *false testimony*. Macc. 2[b] בגנרבתו ולא בזְמָמוֹ 'one is sold for theft' (Ex. XXII, 2), but not for false testimony (which might eventually have caused the sale of the alleged thief); Y. Sot. III, end, 19[b]; Tosef. Macc. I, 1 בזְמֵימוֹ.

זְמַם II m. (זָמַם II) *muzzle* (v. זָמוּם). Gen. R. s. 81 (play on זמות, Prov. XXX, 32, v. זָמַם I) אם חשבת . . . גות לך לית ד׳ וכ׳ if thou hast planned to do a good deed . . . ., it would have been better for thee to put a muzzle on thy mouth. Ib. s. 75 (ref. to זמו, Ps. CXL, 9) עשה לו ד׳ וכ׳ put a bit to Esaw (Rome); .. ומחו ד׳ וכ׳ and what is the bit (to check Rome's power) &c.?; Meg. 6[a] bot. זְמָמוֹ אל תפק וכ׳ 'do not loosen his bit' (Ps. l. c.), that means Germania &c.—*Pl.* זְמָמִים, v. זָמוּם.

זְמָמָא, זַמְמָא ch. same, also the camel's *ring* or *staff through the nose* and the *basket* fastened thereto. Targ. Is. XXXVII, 29. Targ. Ps. XXXII, 9; a. fr.—Sabb. 107[a], v. אִיפּוּ. Ib. 111[b], sq. קיטרא דקטרי בד׳ the loop which is made to fasten the camel's basket to the ring; קיטרא ד׳ גופיה the (permanent) knot in the bit itself; v. אִיסְטְרִידָא.

זָמַן (b. h.; cmp. זבן) *to arrange, designate.*

*Pi.* זִימֵּן 1) *to invite*, esp. *to a meal.* B. Kam. 79[b]; a. v. fr.—*Part. pass.* מְזוּמָּן, מְזוּמָּנָה f. מְזוּמָּנֶת; pl. מְזוּמָּנִים, מְזוּמָּנוֹת a) *invited.* Pesik. R. s. 41, end מי שהוא מ׳ לסעודה he who is invited to the feast. Ib. (expl. מקראי, Is. XLVIII, 12) מְזוּמַּנִי My invited guest (Israel); a. e.—b) *designated, chosen.* Ber. 43[a] הוא מ׳ לברכה he is the one designated (by the host) to say grace. Ab. Zar. 17[a] מד׳ לחתני וכ׳ chosen for the bliss of futurity.—Snh. 102[a] עת היא מ׳ וכ׳ there is a time designated for &c. Ib. יום מזומן (not עת היא, v. Rabb. D. S. a. l. note 8); Yalk. Is. 330; ib. Jer. 287.—c) *ready at hand, in one's possession.* B. Mets. 102[a]; Sifré Deut. 227, a. e. כי יקרא פרט למ׳ 'if it chance' (Deut. XXII, 6) this excludes that which is at thy disposal (in thy court yard); a. e.—2) *to appoint a meal in common,* so as to say grace together; *to preface the grace after meal by saying, Let us praise* &c.; v. זִימּוּן. Ber. VII, 1 שלשה . . . חייבין לזַמֵּן if three dine together, they are bound to make an appointment for common grace. Ib. מְזַמְּנִין עליו common grace may be appointed by making him one of the party (offering him something to eat). Ib. אין מ׳ עליהן you cannot count them in (to make up the requisite number). Ib. 2 עד כמה מזמנין how much must one eat of the meal in order to be counted one of the company? Ib. 3 כיצד מ׳ how is the appeal for common grace made?; a. fr.

*Hif.* הִזְמִין 1) *to cause to prepare, to notify.* Dem. VII, 1 המַזְמִין את חבירו וכ׳ if one notifies his friend that he will dine with him (on the Sabbath).—2) *to designate for use;* v. הַזְמָנָה. Ber. 26[a] הִזְמִינוֹ וכ׳ if he designated a building for &c.—3) *to summon,* v. next w.

*Nithpa.* נִזְדַּמֵּן 1) *to meet, to come to hand* (providentially); *to join one's self to.* Snh. 96[a] אותו מלאך שנ׳ לו וכ׳ that angel who was commissioned to accompany Abraham. Ib. נ׳ לו רגלי אחד a footman was joined to him (to meet his challenge). Ab. Zar. 25[b] ישראל שנ׳ לו וכ׳ (Ḥull. 91[a] שנטפל) an Israelite whom a gentile joins on the road. Shebi. VII, 4 שנזדמנו לחם וכ׳ who accidentally caught unclean animals; a. fr.—2) *to make an appointment for meeting one another.* Pesik. R. s. 33, v. זִימּוּן.

זָמַן I ch. same.—*Part. pass.* זְמִין *ready, prepared.* Targ. Ex. XXXIV, 2 (Y. זְמִין, זַמְיָן, incorr.).—Ib. XIX, 11; 15 זְמִינִין (Y. II מְזַמְּנִין, v. infra).—V. זְמִינָא.

*Pa.* זַמֵּין 1) *to invite; to appoint; to summon; to prepare.* Targ. Mic. III, 5. Targ. Ex. XIX, 10; 14 (ed. Berl. זָמֵין, v. Berl. Targ. O. II, p. 25); a. fr. [Ib. XXV, 22 ואיזַמֵּן, ed. Berl. ואֵיזָמֵין, Y. אִיזְמַן, Ithpe.].—M. Kat. 16[a] מְזַמְּנִינָן לה׳ וכ׳ we summon him &c. Cant. R. to V, 13 ביומוי דזַמְּנִינָן וכ׳ (not דזמנירן) in those my days when we invited two parties of scholars (for discussions).—*Part. pass.* מְזוּמָּן (hebraism: מְזוּמָּן). Targ. Ps. LXXII, 17 (h. text ינון).—*Pl.* constr. מְזוּמַּנֵי. Targ. Y. Num. I, 16 (h. text קוראי). [Ib. XXVI, 9 מנמנמי Ar., read מזמני; ed. מערעי).—2) *to appoint a meal in common, to say grace in common.* Ber. 45[b] נירחוץ ונְזַמֵּן let us go back and agree (retrospectively) to make our meal a common one.

*Af.* אַזְמִין same. Targ. Y. Gen. XXIV, 7. Targ. I Sam. XVI, 3. Targ. Ex. XIX, 10 ותַזְּ׳ some ed. v. supra; a. fr.—Ber. 50[b] אַזְמוּן עלירחו they counted them in for common grace, v. preced. *Pi.*—Snh. 48[a] דאַזְמַנְיָה וכ׳ which one designated for &c.—B. Bath. 58[a] sq. אי אתי אינש מעלמא ומַזְמִין ליה לדינא Ms. M. (ed. incorr.) if any unknown man will come and sue him; a. fr.

*Ithpa.* אִזְדַּמֵּן 1) as preced. *Nithpa.* Targ. Job XXXIII, 23.—Targ. Y. II Gen. XIX, 31 למִיזְדַּמָּנָא וכ׳ to join us in wedlock (cmp. זְוַג).—Targ. Am. III, 3; a. e.—2) *to prepare one's self.* Targ. Josh. VII, 13; a. e. [Targ. Y. II Gen. XXII, 8 יזדמן, read יִזְדַּמֵּן.]—Contr. אִזְדַּמֵּן, *Ithpe.* אִזְדְּמִין, v. supra.

זְמַן m. (b. h.; preced.) 1) *appointed time, term, time.* Kidd. I, 7, a. fr. חד׳ גרמא, v. גְּרָמָא.—B. Kam. 113[a] קובעים ד׳ וכ׳ we appoint (in the summons to appear before court) a Monday, Thursday and Monday in succession. Gitt. 72[a], a. fr. זְמַנּוֹ של שטר the date of the document.—Taan. 14[b], a. fr. בד׳ חזה in our days (after the dissolution of the Jewish common-wealth). Ib. הכל לפי חז׳ all depends on the season (whether it is advanced or retarded, v. Rabb. D. S. a. l. note 400). Ib. זְמַנָּה של רביעה the rainy season; a. v. fr.—*Pl.* זְמַנִּים. Meg. 2[a] הרבה ד׳ various dates (for reading the Megillah).—בְּזְמַן שֶׁ־ *in the case of, when, if.* Erub. VI, 7 אימתי בד׳ וכ׳ in what case (is this said)? When they carry &c. Ib. 6 ומודים בד׳ וכ׳ they all agree that, if some of them &c.; a. v. fr.—בִּזְמַנָּה, בִּזְמַנּוֹ &c. *in its prescribed, due time;* חוץ לִזְמַנּוֹ &c. *out of time, beyond its due time.* Zeb. I, 1. Ib. II, 3; a. v. fr.—2) *festive season* (cmp. מְאֻחֶרֶת, מְקֻדֶּשֶׁת); *'Z'man', that section of the benediction on the entrance of a Festival which refers to the return of the festive season* (שהחזירנו והגיענו לזמן הזה ....). Pes. 102[b] מדלא אמר ד׳ since he did not mention the benediction of *Z'man,* v. רקנה״ז. Succ. 48[a] בפני ד׳ . . . שמיני עצרת the eighth day (of Succoth) . . . is a festive season for itself, requiring the insertion of *Z'man;* a. fr.—*Pl.* as above. Y. Ab. Zar. I, 39[c] בבבל ג׳ ד׳ there are three festive seasons (idolatrous fairs) in Babylonia. Tosef. Ber. III, 13 חותם ברוך . . . והד׳ you must close with 'Blessed be He . . who sanctifies the Sabbath, Israel, and the Seasons.—[Snh. 101[a] הקורא . . . שלא בזמנו he who cites a Biblical verse at a banquet out of its *context* (perverting its sense for lascivious purposes); Treat. Kallah beg.]

זְמַן II, זְמָנָא, זְמָנָא, זִ׳ ch. same. Targ. O. Gen. XVIII, 14 (Y. חגא, h. text מועד). Ib. II, 23 הדא ד׳ this time (h. text הפעם); a. fr.—Targ. Jer. XVIII, 7, 9 ד׳ . . . וד׳ at one time . . . another time.—Ḥull. 105[b] לדקבע לי מר ד׳ וכ׳ set me a term, and I shall pay. M. Kat. 16[a] דקבעינן ד׳ that (in legal summons) a date is fixed for appearing in court. Ib. ד׳ בתר ד׳ one term after the ofther (in case of failing to appear on the first summons). Hag. 4[b] אזיל בלא זִמְנֵיהּ dies before his destined time; a. v. fr.—B. Bath. 73[b], a. fr. חד׳ once upon a time (introducing a story).—*Pl.* זִמְנִין, זִ׳. Targ. Ex. XXIII, 17; a. e.—Zeb. 94[b], a. fr. סגיאין ד׳ many times.—ד׳—ד׳ *at times . . . at other times.* Ber. 20[b], a. fr.—מַשְׁכֵּן זִמְנָא=h. אֹהֶל מוֹעֵד. Targ. Ex. XXVIII, 43; a. fr.—Targ. Ps. LXXIV, 4 זִמְנָיךְ=משכני זו׳. —Targ. Jer. XLVII, 6 לבירת ד׳ to thy destined home (the sheath; h. text הַרְגִּיעִי).—[Targ. Ps. CXLI, 4 בזמן

משתירחון Ms. (ed. בזמר בירח מ׳) at their *appointed banquets*, v. preced. wds.]

**זָמַר** I (b. h.) *to nip; to prune; to cut.* Sabb. 73[b] זוֹמֵר וצריך וכ׳ if one trims a tree (on the Sabbath) for making use of the wood. Snh. 26[a] כהן וזומר (not וזמר) a priest is he, and he prunes the vine (in the Sabbatical year)!; a. fr.

*Nif.* נִזְמַר *to be pruned*, trnsf. *to be checked, unnerved, defeated.* Cant. R. to II, 12 (ref. to זמיר ib.) הגיע זמנה של ערלה שתִּזָּמֵר the time for pruning the preputium (circumcision) has come (v. Ex. R. s. 19); הגיע . . . שנִּזְמְרוּ the time has come for the Egyptians to be checked; Pesik. Hahod., p. 50[a]; Pesik. R. s. 15.—Lev. R. s. 9, beg. Akhan is named Zimri (I Chr. II, 6, cmp. with Josh. VII, 24) שנִּזְמְרוּ . . על ידו because through him the Israelites were unnerved (Josh. VII, 5); a. e.

**זָמַר** ch., *Af.* אַזְמִיר same. Y. Shebi. IV, 35[a] חמא חד אַ׳ וכ׳ (not אית׳) saw one prune &c. (in the Sabbatical year).

**זָמַר** II (b. h ; cmp. זָמַם I) *to tingle, make music, sing.* V. זֶמֶר.

*Pi.* זִמֵּר 1) *to sing one's praise.* Cant. R. to II, 16 הוא זִמְּרַנִי . . זִמְּרָתְהוּ (or זִמְּרָנִי) He praised me, and I &c.—Gen. R. s. 91, end (expl. מזמרת, Gen. XLIII, 11) דברים שהן מְזַמְּרִין וכ׳ things which men praise all over the world.—2) *to review a lesson in recitative chant* (v. זְמָרָה). Snh. 99[b] top זַמֵּר בכל יום chant every day; Tosef. Ohol. XVI, 8 זַ׳ בי תדירה (the Law says) review me steadily &c.; ib. Par. IV (III), 7 ; cmp. גְּמָרָא.

**זַמֵּר** ch., *Pa.* זַמֵּיר same, 1) *to sing.* Targ. Ps. XVIII, 50; a. e.—Sot. 48[a] זַמָּרֵי גברי וכ׳ when men sing and women respond.—2) *to sing a satire, deride.* Targ. Lam. III, 14.

***זָמַר** III, *Hif.* הִזְמִיר (cmp. זְמוֹרָא) *to look bluish.* Y'lamd. to Num. XXV, 14, quot. in Ar. (play on זִמְרִי) עד שה׳ בשרו כבריצה מוזרת until his flesh (through his lewdness) had the color of a smashed (rotten) egg; (cmp. Tanh. Pinh. 2, Num. R. s. 21, beg., Snh. 82[b]—where our w. is omitted).

**זֶמֶר** I m. (זָמַר II) *music, song*; כלי ז׳ (or sub. כלי) *musical instrument.* Sot. 48[a] בארבעה מיני ז׳ to the music of four instruments. Y. ib. VII, 21[c] top לעז לז׳ Greek is adapted for song; Y. Meg. I, 71[b] bot.—Snh. 101[a] ועושה אותו כמין ז׳ and treats it (a verse of Song of Songs) like a (secular) song; Yalk. Prov. 953; a. fr.

**זֶמֶר** II m. (זָמַר I; cmp. זמרה, Gen. XLIII, 11) *fruits*, (grapes &c.), *dessert.* Y. Pes. X, 37[d] bot. (expl. אפרקומין) מיני ז׳ various dessert fruits (Bab. ib. 119[b] חמרים וכ׳; Tosef. ib. X, 11 אגוזים וכ׳).

**זַמָּר** m. (זָמַר I) *musician, singer.* Kel. XVI, 7 מרכוּם של ז׳, v. מַרְכּוֹם. Yalk. Lam. 1001.

**זַמָּרָא** ch. same.—*Pl.* זַמָּרַיָּא. Targ. Koh. II, 8.—Fem. pl. זַמָּרָתָא. Ib.

**זַמָּרָא** ch.=זֶמֶר I.—זְנֵי ז׳ (זַרְנֵי)=מִינֵי זֶמֶר (כְּלֵי) *musical instruments.* Dan. III, 5; a. e.—Targ. Koh. II, 8.—Targ. Ez. XXXIII, 32 זַמַּר אבובין flute-music.—*Pl.* זַמָּרַיָּא. Targ. Lam. V, 14.—Ib. III, 63 זַמָּרֵיהוֹן object of their derisive songs, v. זַמַּר II.

**זִמְרָא, זִמְרָה** I m. same, *song, music.* Gitt. 7[a] מנא ז׳ לן וכ׳ how is it proved that music (at banquets, after the destruction of the Temple) is forbidden? Ib. דמנא ז׳ instrumental music, דפומא ז׳ vocal music. Sot. 48[a] בביתא ז׳ וכ׳ music in the house—destruction at the threshold. Ib. בטיל ז׳ prohibited musical entertainments.—Sabb. 118[b] פסוקי דז׳ verses of praise (Ps. CXLVIII a. CL; v. Rabb. D. S. a. l. note 200).—*Pl.* זִמְרִין, זֵ׳. Y. Meg. III, 74[a] bot. חוה דמיך וקאים בזי׳ used to go to bed and rise with music.—V. זִמְרָה.

**זִמְרָא, זֵ׳** II pr. n. m. *Zimra*, father of R. Yosé, v. יוֹסֵי. Keth. 96[a]; a. fr.

**זְמַרְגְּדָא, זְמַרְגַּד** (זמרגדז, זמרגדד) m. (σμάραγδος) *smaragd, emerald, colored crystal* (v. Sm. Ant. s. v.). Targ. Prov. XXV, 12; a. fr. (in the sense of a precious stone [v. next w.], and as crystal or spar of copper mine).—*Pl. h.* זְמַרְגְּדִין. Lev. R. s. 2 (precious stones).

**זְמַרְגְּדִין, זְמַרְגִּדִין** m. (σμαράγδιον) *emerald*, a precious stone. Targ. Y. II Ex. XXVIII, 19, v. אִזְמַרְגַּד.

**זְמוֹרָה**, v. זְמוֹרָה.

**זְמָרָה, זִמְרָה** f. (זָמַר II) *chant on reciting Talmudic lessons.* Meg. 32[a] (some ed. זימרא); Treat. Sof'rim III, 10.

**זִמְרִי** (b. h.) pr. n. m. *Zimri*, slain by Phinehas (Num. XXV, 14). Snh. 82[b], a. e., v. זָמַר III. Y. Taan. III, 66[c] bot. כמה ז׳ וכ׳ how mani Zimris (lewd men) are in our days!; a. fr.

**זִמְרִיתָא**, pl. **זִמְרִיתָא**, v. זַמָּרָא.

**זִמְתָנֵי, זִמְתָנֵי** nom. gent. pl. (denom. of זִמְתָא=זְמָה) *Zimthanê* (schemers). Targ. Y. Deut. II, 20 (Targ. O. חשבני; h. text זמזמים).

**זְנָא, זִין, זַן** I (b. h. זַן; Syr. זן qualitas, modus, P. Sm. 1138, sq.; cmp. זְהָ, a. מִין a. מַה) *quality, nature; kind, species.* Targ. Gen. I, 11 לְזִנֵּיהּ after its kind. Targ. Lev. XI, 14 לְזִנָּהּ; a. v. fr.—Ber. 32[a] (prov.) מלי כרסיה זנא ברישא Ar. (ed. זְנֵי בישי) filled stomachs are a bad sort (plenty is tempting).—*Pl.* זְנֵי, זִינֵי. Targ. Gen. I, 21; a. fr.—Dan. II, 5, v. זְמָרָא.—B. Kam. 16[b] (expl. זנים, II Chr. XVI, 14) זני זני Ms. M. a. Ar. (ed. זינין) various species.

**זְנָא** II *to go astray*, v. זְנֵי.

**זְנַאי** m. (זני) *adulterer; voluptuous.* Sabb. 156[a].—*Pl.* זְנָאֵין. Targ. Jer. IX, 1; a. e.—Targ. Ez. XXIII, 45 (h. text נְאֲפוֹת!).

**זָנָב** m. (b. h.) *attachment, tail.* Bekh. VI, 9 זנב הגדי ז׳ the tail of a kid; a. fr.—Yoma 41[b] לשון ז׳ the tail-end (fringes) of the band. Erub. 18[a] (ref. to צלע, Gen. II, 22) ז׳ it means the tail (with which Adam was originally created). Kil. IV, 6 ז׳ יוצאה ואחת and one vine projects like a tail. Ukts. I, 3 ז׳ של אשכול the skeleton of the cluster of grapes (the thin branches), opp. to יד, the

אני זָנַחְתִּי אתכם אתם זְנַחְתֶּם אותי did I loathe you? You loathed me.—2) *to be loth.* Pesik. R. s. 41 (ref. to זונה, Ps. LXXIII, 27) שרחקו וְזָנְחוּ הרמך because they removed themselves from and were loth of Thee.

*Hif.* הִזְנִיחַ 1) *to declare rejectable, unclean;* (cmp. זהם) *to reject;* (cmp. סאב, רחק) *to remove.* Ḥull. 7ª אין מַזְנִיחִין אותו we must not detest him (remove him from college). Pesik. R. l. c. מַזְנִיחִים עצמם הרמך they (through their sins) remove themselves from thee.—2) *to polish, cleanse.* Lev. R. s. 1, beg. (ref. to אבי זנוח) I Chr. IV, 18) that is Moses שהרה אב למַזְנִיחִים שהִזְנִיחָם מע״ז for he was the father of the cleaners, for he cleansed them from idolatry; Yalk. ib. 428.

*Pi.* זִנַּח *to make glistening, to stroke, dress.* Num. R. s. 20; Tanḥ. Balak 12 באתי . . . זִנַּחְתִּיהָ I had come to kill her, and now I had to polish her up; (Tanḥ. ed. Bub. ib. 20 זיניתיה; Yalk. Num. 768, Matt. K. to Num. R. l. c. quotes in Tanḥ. l. c. דכיתיה).

**זנח,** Targ. Ps. XV, 5 רזנח ed. Lag., read רזוח or ריזע.

**זָנָה** (b.h.) 1) [*to run to and fro, wander;*] (with אחר) *to run after,* (with מאחרי) *to run away from;* esp. *to run about as a prostitute, to be faithless, be unchaste* (cmp. ch. נפקת ברא for זָנָה, a. טעי for our w.). Sabb. 55ᵇ (play on פִּזְחוּ, Gen. XLIX, 4) פסעת . . . חטאת זָנִיתָ thou hast trespassed upon religion, sinned, been unchaste (v. זוּל).—Snh. 100ᵇ שמא תִּזְנֶה lest she may go astray (be seduced); a. v. fr.—2) *to commit an offense.* Gitt. 6ᵇ explain. ותזנח עלינו, Jud. XIX, 2, cmp. Targ. a. l.

*Pi.* זִנָּה same, also *to invite faithlessness, to excite the senses.* Sabb. 88ᵇ עלובה כלה מְזַנָּה בתוך חופתה (v. Rabb. D. S. a. l.) bold is the bride who thinks of faithlessness while getting married; Gitt. 36ᵇ שזִּנְּתָה בקרב וכ׳. Sot. 10ª כל המְזַנֶּה . . . מְזַנָּה עליו if a man is lewd, his wife will think of faithlessness against him; Yalk. Job 918 מְזַנָּה תחתיו. Meg. 15ª רחב בשמה זִנְּתָה וכ׳ Raḥab suggested impure thoughts by her name (*Raḥab hazzonah*), Jael with her call (Jud. IV, 18) &c., v. זְכִירָה; a. fr.—Trnsf. (of plants) *to degenerate.* Gen. R. s. 28, end אף הארץ זינתה the earth, too, became degenerated in her produces; v. זוֹנָיָא. Y. Kil. I, beg. 26ᵈ הפרורות מְזַנְּרִין the produces may degenerate (ref. to Lev. XIX, 29).

**זָנָא, זְנִי** same. Targ. Y. Gen. XXXVIII, 24 זְנִיתְ (O. זַנְיָתְ); a. e.

*Pa.* זַנֵּי same. Targ. O. Deut. XXII, 21 לְזַנֵּי ed. Berl. (ed. Amst. לְזָנָאָה); a. e.—Keth. 81ª ספק זָנָאי וכ׳ there is a doubt, did she or did she not commit adultery?—*Denom. אֲרִיזָן f. *a runner* (*after men*). Snh. 106ª bot. (prov.) מסגני ושילטי חואר א׳ לגברי נגרי (נגדי) after (living with) princes and governors she became a runner after ship draggers (or carpenters). [Our w. is absent in Yalk. Num. 785 as well as in Ms. M., the latter having a marginal version אזלא חויא.]

**זָנְיוּתָא,** Ms. זָנְיוּ, Targ. Prov. XXIX, 3, read: זַנְיָרְתָא, זַנְדְרִי, v. next w.

**זְנִיתָא, זַנְיָתָא** (זַנְדְרִי) f. ch.=h. זוֹנָה. Targ. Joel IV, 3 (ed. Wil. וְזַנְדְרָתָא). Targ. Prov. VII, 10. Ib. VI, 26;

stem; a. fr.—Trnsf. *the last, least.* Ab. IV, 15, v. אֲרִי.—Euphem. *membrum virile.* Tanḥ. Ki Thetsé 10 (expl. ויזנב, Deut. XXV, 18) חכה אותן מכת ד׳ Amalek mutilated them by cutting off &c.; Pesik. Zakh., p. 27ª; Pesik. R. s. 12; Num. R. s. 13; v. זְמוֹרָה.—Denom.

**זָנַב** *Pi.* (b.h.) 1) (v. Ukts. I, 3 quot. in preced. w.) *to cut off the extreme branches of the vine, to trim.* Shebi. IV, 6 המְזַנֵּב בגפנים he who trims grape-vines.—Trnsf. ד׳ באשכולות [*to thin the clusters,*] *to diminish the scholars* by persecution (v. אֲשְׁכּוֹל). Gen. R. s. 42; Lev. R. s. 11; a. e.—2) *to attack, force a passage.* Gen. R. s. 74 בקש לזַנְּבָן Joab wanted to force his passage through their territory; Yalk. Sam. 147.

**זַנְבָא,** v. הַנְבָא.

**זְנֻבְיָה** pr. n. f. *Zenobia,* queen of Palmyra. Y. Ter. VIII, 46ᵇ bot. ד׳ מלכתא (not מלכותא).

**זְנָגָאי,** v. זִרְנִי.

**זנגבילא,** Targ. Cant. III, 9, read: זַמְבְּלִירָא=זַנְגְּבִירָא.

**זַנְגְּבִילָא** f. (ζιγγίβερις, zingiber) an Arabian *spice plant,* prob. *ginger.* Yoma 81ᵇ; Ber. 36ᵇ (v. Ms. M. in Rabb. D. S. a. l.), v. הִרְמַלְתָּא.

**זַנְדּוּקָא** m. (Syr. זנדיקא, P. Sm. 1141;=זדוקא, reduplic. of זקק, cmp. זְקָא III; for inserted נ cmp מזדנדזין s. v. זעזע) *jailer.* Taan. 22ª אנא ד׳ Ar. (ed., a. Ar. ed. Koh. זַנְדּוּקָנָא, v. Rabb. D. S. a. l. note 50; Ms. M. בְּדִרְקָנָאָה) I am a jailer.

**זָנָה,** v. זני.

**זְנוּהָא,** v. זְנִיתָא.

**זְנוֹדָא** pr. n. pl. *Z'noḥa* (b.h. זָנוֹחַ, Josh. XV, 34; 56) in Judaea. Men. VIII, 1 (83ᵇ) Ar. a. Rashi (ed. זטחא, Ms. M. זונחא, Mish. ed. מזוניחה, Mish. Nap. וזוניחא; v. Rabb. D. S. a. l. note); Tosef. ib. IX, 2 זו לחה (corr. acc.).

**זְנוּנִים** m. pl. (b. h.; זְנָה) 1) *prostitution;* בני ד׳ *children begotten in prostitution.* Pes. 87ª bot. בני ד׳; ib.ᵇ Ms. M. (ed. בנים ד׳, ובניך ד׳, v. זְנָן).—2) *sensuality.* Ib. 111ª רוח ד׳ . . . אחדא sexual passion will seize him (her).

**זִנּוּק,** v. זִרְנוּק.

**זְנוּת** f. (b. h.; זְנָה) *prostitution, unchastity, voluptuousness.* Sot. IX, 15 (49ᵇ) בית הועד יהיה לד׳ (=לבית ד׳) the scholars' meeting house shall become a place of licentiousness (where low people assemble). Num. R. s. 13 על ד׳ אחותו for seducing his sister. Ab. Zar. 36ᵇ דרך ד׳ a meretricious connection, opp. אִרְשׁוּת. Gen. R. s. 26 . . על הכל חוץ מן הד׳ . . . . the Lord is long-suffering to everything except debauchery. Keth. 3ª, v. בְּעִירָה; a. v. fr.

**זְנוּתָא, זְנוּ** ch. same. Targ. Y. Gen. XXXIII, 2. Targ. Hos. IV, 11; a. fr.—Targ. Job XXXVI, 14 מרי ד׳ keepers of brothels.—Sot. 3ᵇ בבריתא וכ׳ ד׳ faithlessness in the house is like a worm in poppy-plants.

**זָנַח** (b. h.) *to glisten* (cmp. דנח) *to be fat; to be greasy, foul* (cmp. meanings of זהם, צחן, v. Ges. Thes. s. v. זנח); 1) (act. verb) *to loathe.* Midr. Till. to Ps. LX; Yalk. Ps. 777

a. e.—Pesik. R. s. 21 ברא דז׳ the son of the whore (heretic). —*Pl.* זְנָרֵי, זְנָרִי, זְנָרֵי, זְנָרֵי. Targ. Hos. IV, 14. Targ. Prov. XXIX, 3, v. preced. Y. Taan. I, 64[b] bot. מיגר ד׳ hiring out prostitutes.

**זָנַן** (sec. r. of זָנָה) *to be faithless, suspected of faithlessness.*—*Part. pass.* זָנוּן, pl. זְנוּנִים *of spurious paternity.* Pes. 87[a] bot. והוליד לך בנים ז׳ and she will bear thee spurious sons; ib.[b] ובניך ז׳; v. זְנוּנִים.

*Pi.* זִנֵּן *to think of faithlessness.* Sot. 10[a], v. זָנָה.

**זָנַק**, *Pi.* זִינֵּק (b. h.) 1) *to squirt, sputter, eject with force.* Nidd. 59[b] במְזַנֶּקֶת it means a woman discharging urin in a gush. Ḥull. 38[a] זִינְּקָה the animal's blood sputtered (when its jugular arteries were cut). Y. Yoma I, 39[a] bot. וחוטמו מְזַנֵּק תולעים his nose discharging worms.—2) [*to make a persons' mouth water,*] *to make a person sick by withholding from him a desired dish.* Ex. R. s. 16, end אתם זִינַּקְתֶּם את בני וכ׳ ye made my children sick by withholding from them meat, when ye ate &c.

*Hif.* הֶזְנִיק *to drop, to pour.* Y. Sabb. VIII, 11[b] bot. במַזְנִיק שנו the Mishnah means when one uses pitch or sulphur in a liquid state.

**זָע**, v. זוּעַ a. זעזע.

**זעאתא**, Targ. Prov. XII, 21 some ed., v. עאתא.

**זְעוּרָא, זְעִירָא**, v. זְעֵיר, זְעֵירָא, a. next w.

**זְעוּרֵי** m. pl. (זְעֵר)=h. נְעוּרִים, *youth, youthful days.* Targ. I Sam. XII, 2 (ed. Wil. זְעֵר׳). Targ. II Sam. XIX, 8 זְעוּרָךְ (sing.); a. e.

**זְעָזוּעַ** m. (זעזע) *shock, fright.* Targ. Y. Gen. XXVII, 33.

**זְעָזַע, זְעֲזַע** (Pilp. of זוּעַ) *to move, shake, agitate, trouble.* Ex. R. s. 15, end את הרמים וכ׳ ד׳ He stirred the seas up and showed to him (Moses) &c. Y. Ber. IX, 13[c] bot. אני מְזַעֲזֵעַ עולמי I will make my world quake. Orl. I, 3 זִיעֲזַעְתּוֹ המחרישה the ploughshare loosened it (the roots of the tree); זִיעֲזָעוֹ ועשאו בעפר he (the husbandman) lifted the tree and placed it in soft earth (v. comment.).

*Hithpalp.* הִזְדַּעֲזַע, *Nithpa.* נִזְדַּעֲזַע 1) *to be shaken, frightened.* Shebu. 39[a]. Y. Ber. IV, 7[b] נִזְדַּעֲזָעָה החומה the wall was removed from its place; B. Kam. 82[b] נד׳ א״ר Palestine quaked. Cant. R. to III, 7 מתיראין ומִזְדַּעְזְעִין וכ׳ were frightened and shaken; a. fr.—2) *to rise in rebellion.* Yalk. Num. 763 שנזדעזעו בני המדינה against whom the inhabitants of the country rebelled; a. fr.—Contracted part. מְזַדְּנָזִין, or מְזַדְּנְדְּזִין (=מזדעזעין). Ḥull. 48[a] התלמידים מזדנזי בדבר ed. (Ar. מזדנדז׳) the students oppose it.—3) *to cause to quake.* Midr. Till. to Ps. XVIII, 8 אתה חִזְדַּעֲזַעְתָּ . . . אֶזְדַּעֲזַע וכ׳ thou hast made thy limbs tremble . . . ., so will I make my world quake, v. supra.

**זַעֲזַע** ch. same. Targ. Ps. LX, 4; a. fr.

*Ithpalp.* אִזְדַּעֲזַע *to be frightened.* Targ. Y. Gen. XXVII, 33; a. fr.

**זַעֲטוּט (זַטּוּט, זְאֲטוּט)** m. (redupl. of זעט, v. זוּטָא) *young man, youth, student.*—*Pl.* זַעֲטוּטִים, constr. זַעֲטוּטֵי (a Variant of נערי, Ex. XXIV, 5, because נערי admits of the meaning of *servants, slaves,* Greek παιδές). Sifré Deut. 356 (v. מָיְצוֹן a. תֵּיא) and one manuscript existed in the Temple which was named ספר זעטוטים the Book of Za'ăṭûṭim (containing זעטוטי for נערי); Treat. Sof'rim VI, 4 זאטוטי; Y. Taan. IV, 68[a] bot. זצטוטי.—Meg. 9[a] (reported as one of the changes in the Greek translation of the Pentateuch, and ref. to נערי l. c., and to אצילי Ex. XXIV, 11) זאטוטי ed. (Ms. Par. זע, oth. mss. a. Yalk. Gen. 3 זטוטי) 'the youths' (νεανίσκοι, in place of παιδές, v. LXX Ex. l. c.).

**זַעֲטוּטֵי, זַעֲטוּטָא**, pl. ch. same. Targ. Y. Ex. XXIV, 11 Lev. (ed. צולימרא). Targ. Cant. VI, 5.

***זְעִי** (v. זְעֵיר I) *to be small, diminished.* Targ. Prov. X, 27 נזעין Ms. a. Var. ed. Lag. (ed. Lag. a. oth. זער).

**זְעֵיא, זַעֲיָא**, v. זֵיעָא.

***זְעֵירְתָא** f. pl. (v. זְעֵר) *small.* Targ. Prov. VII, 6 Lev. a. Buxt. (ed. Lag. זעירתא, Var. זעירי).

**זְעִיק**, v. זְעַק.

**זְעֵיר I, זְעֵר, זְעִיר**, fut. נִזְעַר, יִזְעַר (cmp. זוּעַ; b. h. זְעֵיר) 1) *to be slender, small; to be reduced, diminished.* Targ. Prov. X, 27, v. זְעֵר. Targ. Jer. XXIX, 6; a. fr.—Y. Sabb. VIII, 11[a] bot. זְעֲרַת ולא ד׳ וכ׳ it (the measure) was reduced, but was not made as small as it had been before; v. *Ithpe.*—2) (cmp. צער) *to get sick.* Gen. R. s. 33 ותְזְעַר נפשיה and he may get sick.—3) *to restrain.* Targ. II Sam. XVIII, 16 ed. Lag. a. Ar. (ed. מנע; h. text חשך).

*Af.* אַזְעֵר, אַזְעֵר, אַזְעִיר 1) *to reduce, do little.* Targ. Ex. XVI, 17; 18 (h. text חִמְעִיט). Targ. Lev. XXV, 16; a. fr.—Targ. Y. Num. XXII, 6 לְאַזְעוּרֵיהּ to reduce (defeat) him (h. text נכה).—2) *to be small.* Targ. O. Ex. XII, 4; a. e.

*Ithpe.* אִזְדְּעַר, אִזְדַּעַר *to be made smaller.* Targ. Y. Gen. I, 16.—Y. Shek. III, 47[c] top [read:] אִזְדְּעֵירָא ולא אִזְדַּעֲרַת וכ׳ it was reduced, but not made as small &c., v. supra.

**זְעֵירְתָּא, זְעִירְתָּא, זְעֵירָא, זְעֵירָא II** m., f. (preced.) *small, young, tender; lesser; a little.* Targ. Gen. I, 16. Targ. O. ib. XLIV, 25.—Targ. Gen. XIX, 31; a. fr.—Y. Ber. II, 4[b] דרבה . . לא ז׳ the inferior does not greet the superior; Y. Shek. II, 47[a] top דז׳ (not ר׳ ז׳).—Y. Snh. III, 21[a] bot. משום דזעיר מיניה in behalf of one his junior. Y. Keth. V, beg. 29[c] ומר ז׳ and said something small (insignificant). Ib. והדא היא ז׳ is this something small?; a. fr.—זְעֵירְדִין, זְעֵירָיָא. Targ. Y. Ex. XII, 4. Targ. Ps. CXV, 13; a. fr.—Y. M. Kat. III, 82[d] top והוא שאיל לז׳ and he asked the inferior (scholars)?—Fem. זְעִירְתָא, זְעֵירְתָא. Targ. O. Gen. XXXII, 10.—Targ. Ps. CIV, 25 (Ms. זוטרתא).

**זְעֵיר III** pr. n. m. *Z'er (Little),* an Amora. Y. Ter. VIII, 46[b] bot. ז׳ בר חיננא. Y. Ber. V, end, 8[d] ז׳ ר׳; a. e.

**זְעֵירָא I**, v. זְעֵיר II.

**זְעֵירָא II** pr. n. m. *Z'era,* [also: זְעוּרָא, זֵירָה . . .] name of several Amoraim. Y. Ter. XI, 47[d] bot.; a. fr. (in Bab. זֵירָא).—Y. Ber. VI, 10[d] top; a. e.—Ib. I, 3[a] top תנאי ז׳ ר׳.—Ib. VIII, 12[c] top; Gen. R. s. 3 ר׳ ז׳ בר אבהו.—Y. Sabb. I, 3[d] ר׳ ז׳ בר אבינא. V. Fr. M'bo p. 77[b], sq.

זְעֵירוּתָא f. (זעיר) *smallness, small number.* Targ. Lev. XXV, 16; a. e.

זְעֵירְתָּא, v. זְעֵיר II.

זְעַם (b. h.) *to be excited, angry.*—*Part. pass.* זָעוּם; f. זְעוּמָה; pl. זְעוּמוֹת. Num. R. s. 11 פנים ז׳ morose countenance, opp. מאירות; cmp. זָעַף.

זַעַם m. (b. h.; preced.) *anger, displeasure.* Num. R. s. 11 פנים של ז׳, v. preced. Kidd. 66ᵃ בז׳ . . . וירבדלו and Israel's scholars parted under (the king's) displeasure.

זְעַע, v. זעזע, a. זוע.

זָעַף (b.h.; cmp. זָעַם) *to be excited, troubled, serious.*—Part. act. זוֹעֵף; f. זוֹעֶפֶת, pl. זוֹעֲפוֹת, part. pass. זָעוּף; f. זְעוּפָה; pl. זְעוּפוֹת. Pesik. R. s. 21 פנים זועפ׳ (a. זעו׳) serious (commanding) countenance. Pesik. Bahod. p. 110ᵃ; Yalk. Ex. 286 פנים זו׳, contrad. to ברנוניות indifferent, מסבירות inviting, kind countenance.

זְעַף ch. same, *to rage, threaten, storm.* Targ. Ps. L, 3 (h. text נשערה). Ib. X, 5 (h. text ריפית).—Gen. R. s. 63 בעא רבי דיזעוף ביה Rabbi wanted him (R.S.) to threaten him; Yalk. ib. 110 דיזעפה (Y. Ter. VIII, end, 46ᶜ למינזף).

זַעַף m. (b. h.; preced. wds.) *stormwind, vehemence; anger.* Taan. III, 8 התחילו לירד בז׳ the rain began to come down with vehemence. Pesik. R. s. 15, v. אַגְרִיאוֹן. Treat. S'mah. III, 9 מיתה של ז׳ a sudden death (by the anger of the Lord); cmp. M. Kat. 28ᵃ, s. v. דָּחַק.

זַעֲפָא ch. same, *stormwind, hurricane.* Targ. Job I, 19 (ed. Wil. זַעֲפָא); a. e.—Ber. 59ᵃ (expl. הרוחות Mish. ib. IX, 2).

זַעְפְּרָנָא m. (Arab. a. Pers. zafrân) *saffron.* Targ. Y. Lev. XV, 19 (ed. Amst. זַעֲפָרָנָא).

זָעַק (b. h.) *to cry.* Ex. R. s. 1 (ref. to Ex II, 23) אין וַיִּזְעָקוּ אֶלָּא וכ׳ 'they cried' has the meaning of lamenting. *Hif.* הַזְעִיק *to cause to cry.* Gen. R. s. 67, v. זְעָקָה.

זַעֲק, זְעֵיק ch. same. Targ. Ex. II, 23; a. e.

זְעָקָה f. (b. h.; preced. wds.) *cry, prayer.* Yalk. Deut. 811; Yalk. Sam. 157 (as one of the expressions for prayer; Deut. R. s. 2 צְעָקָה). Gen. R. s. 67 ז׳ אחת וכ׳ Jacob caused Esau to utter one cry.

זעקפי, Gen. R. s. 98, v. זְקִיפִין.

זְעֵרְתָּא, v. זְעֵיר II.

זְפָתָא, זִיפְתָּא, זַפְתָּא f. ch. 1)=h. זֶפֶת *pitch.* Targ. Is. XXXIV, 9. Targ. Ex. II, 3.—2)=זִיפוּת *pitch-coating.* Y. M. Kat. II, 81ᵇ top [read.:] דזִיפְתָּהּ, v. דַּקְדִּיקְרָא.

זוּפְרִים, זוּפִּי, זִיפִּירִין, זִפִּירִין) pr. n. pl. (Ζεφύριον) *Z'firin, Zifirin* &c., prob. *the headland of Cyprus* (v. Sm. Class. Dict. s. v. Zephyrium a. Neub. Géogr. p. 391), a place mentioned in connection with R. Akiba's travels. Y. B. Kam. IX, end, 7ᵃ זופ׳; Sifré Num. s. 4 זופרונה, זופרר׳; Num. R. s. 8 זיפ׳; B. Kam. 113ᵃ זפי׳ (v. Rabb. D. S. a. l. note); Yalk. Num. 701 כיפרי.

זְפִין, זְפִלָּן c. pl. (Syr. זפלן, P. Sm. 1146; פְּלָא, v. פְּלַן, with preform. ז׳) *a certain number, so and so many.* Targ. II Esth. I, 8.

זָפַת (v. זוּף a. זָפַת), *Pi.* זִפֵּת *to line vessels with pitch.*—*Part. pass. Kal* זָפוּת, *Part. Pual* מְזוּפָּת. Tosef. Ab. Zar. IV (V), 10 זְפוּפוֹת; Ab. Zar. 33ᵃ מְזוּפָּתִין. B. Mets. 40ᵇ במד׳ when the oil vessels are lined. V. זָפַת.

זֶפֶק m. (זפק, cmp. ספק, שִׁפֵּק; cmp. אִרְסְפָּקָא) *bird's crop.* Hull. III, 4. Ib. 6 (one of the signs of clean birds). Lam. R. to IV, 15 ז׳ של תרנגולת שַׁלְפוּחִית, v.

זְפַק, זְפָקָא ch. same. Targ. O. Lev. I, 16.—Targ. Y. Deut. XIV, 11 זפק; ib. Lev. XI, 13 זְפָקְתָּא. V. זְלוּפְקָא.

זַפְקְתָּא f., v. preced.

זְפָרִין, זְפָרְנָה, v. זְפִירִין.

זְקָה, v. זְקָא II.

זְקוֹף m. (זקף. cmp. אסקופא) *lintel;* trnsf. *upper lip.* Targ. Ps. CXLI, 3 (h. text הַל, cmp. הֵלֶת),

זָקוּף, v. זְקַף.

זָקוּף, pl. זְקוּפִים, זְקוּפִין, v. זְקִיפִין.

זְקוּפָה, זְקוּפָת f. (a. Hebraism, v. זָקַף) קומה ז׳ (קומא) *erect stature, pride.* Targ. Hos. XI, 7. Targ. Y. Lev. XXVI, 13. [זקופה *gallows*, v. זְקִיפָא II.]

זְקוּקָה m. ch. (זקק) *strainer.* Y. Sabb. II, 5ᵃ top, v. דיקלון.

זְקִיָּה, v. זְקָא II.

זְקִיף *to erect*, v. זְקַף.

זְקִיפָא, זְקִיף I m. (preced.) 1) *erect, upright.* Pes. 40ᵃ ז׳ אסיר if it (the pot) stands upright (so that the moisture cannot run out), the grain is forbidden. [Ms. M. זִיקְפָא as a noun, *an upright standing vessel.*]—2) *elevated, projecting.* Targ. Y. Lev. XIII, 2 שומא ז׳ (h. text שְׂאֵת; some ed. זַקִּיפָא).—*Pl.* זְקִיפִין. Targ. Y. Ex. XXVII, 2.

זְקִיפָא (זִיקְפָא) II m. (preced.) 1) *pole, scaffolding, gallows.* Targ. II Esth. II, 7; a. e.—Targ. I Chr. X, 10 למימתתה כד׳ . . . ויי״ז (Asheri ז׳ כי; ed. בד׳ זיק׳.—Meg. 16ᵇ incorr.; v. Rabb. D. S. a. l. note 6) you must extend the *Vav* of ויזתא (Esth. IX, 9) as long as a pole; בולהו בחד ז׳ וכ׳ (ed. זקיפה, Ms. H. 2 בד׳ חדא; Asheri בהדא ז׳) they were all hanged on one pole (at the same execution, v. infra).—B. Mets. 83ᵇ תותי ז׳ under the gallows. Ab. Zar. 18ᵇ אסקוה לד׳ they took him out for execution.—2) (part. pass. of זָקַף) *hanged, culprit.* B. Mets. 59ᵇ, v. דִּיזוּקְתָּא.—3) (fem.) *execution,* v. supra.

זַקִּיפָא m. (preced.) *raising, lifting up.* Targ. Y. Gen. XV, 12. [Targ. Y. Lev. XVIII, 2, v. זְקִיפָא I.]

זְקִיפָה f. (זָקַף) *putting up, erection.* Ab. Zar. 46ᵃ דמינכרא זְקִיפָתָהּ the erection of which is noticeable.

Succ. 43[b] דלמא בד׳ perhaps the proper ceremony consists in posting it (by the side of the altar).—M. Kat. 24[a], a. e. זְקִיפַת חמטה the putting up of the couch (on the Sabbath during mourning), opp. כְּפִיָּרָה.

**זְקוּפִין, זְקִיפִין** m. pl. (זָקָה) *officers for restoring the line of battle, guards against desertions.* Sot. VIII, 6 (44[a] זקר׳; Y. ed. זְקוּפִים, Rashi זוֹקְפִין). Gen. R. s. 98 זצקפי מלחמה (read זְקִיפֵי or זוֹקְפֵי).

**זְקִיפָתָא** m. (זָקָה) *rising up.* Targ. Lam. III, 63. [Ab. Zar. 46[a] האי זקיפתי׳, read: זְקִיפָתָהּ, v. זְקִיפָה.]

**זְקִירָא** m. (זְקַר) *leap.* B. Kam. 22[a] top (Rashi: זְקִירָה h. fem.).

**זְקִירָה** f. (preced.) *leap,* v. preced.—R. Hash. 18[a] Ar., v. סְקִירָה a. זָקַר.

**זְקִירְתָא** f. (זקק) [*the transparent one.* cmp. זְבוּגָא,] *chamæleon* (v. Sm. Ant. s. v.). Snh. 108[b] ed. (Ms. M. זקוחא, Ms. F. רקיחא); Yalk. Gen. 59 (some ed. רקיחא). [Mus. derives our w. fr. זיקא, cmp. זְוַקְאָנָא, the chamæleon being believed to live on air.]

**זָקַן** I (b. h.) [*to be thin, shrunk, hard,*] *to be old.* Gen. R. s. 48 (ref. to Gen. XVIII, 13) ואני זָקַנְתִּי מלעשות וכ׳ am I (the Lord) too old to do wonders?

*Hif.* הִזְקִין 1) *to grow old.* Snh. 100[b] חזקינה שמא וכ׳ when she arrives at old age, he is afraid lest &c. Erub. 56[a] מַזְקִינִים בחצי וכ׳ they age in the middle of their days (prematurely). Sabb. 152[a] כל זמן שמַזְקִינִין the older they grow; a. fr.—2) *to make old, consider old (feeble).* Gen. R. s. 48 אתם . . . ומזקינים חבריכם you consider each himself young, and each his partner old (Yalk. ib. 82 ומז׳ אדניכם and believe your Lord too old [to do wonders]); v. supra.

*Nif.* נִזְדַּקֵּן, *Nithpa.* נִזְדַּקֵּן 1) *to become old, weak, frail.* Y. Ber. IX, end 14[c] (ref. to prov. XXIII, 22) אם נִזְדַּקְּנָה אומתך וכ׳ if thy nation is decaying (in faith), stand up and fence her in (prevent her being trodden upon); Yalk. Prov. 960.—2) (cmp. דקדק) *to be maturely considered, be clear* (beyond doubt);—3) (cmp. קשיש) *to be hard, difficult.* Tosef. Snh. VII, 7 (the presiding judge declares) נִזְדַּקֵּן הדין (נִיזְדַּקֵּן) ed. Zuck. (Var. נזדקק, נזדקן); discussed in Snh. 42[a] מאי נזד׳ הדין what does *nizdakken* mean? Does it mean קש דינא the case is hard (difficult, so as to demand a reconsideration)? . . . . It means חכם דינא the case is clear; Y. Snh. V, end, 23[a].

**זַקֵּן** ch. same.

*Af.* אַזְקֵן 1) *to make old, weaken.* Erub. 56[a] חני מוליכתא אַזְקִינוּן . . those ascents . . . made us (me) old, v. בֵּירַאי.—2) *to grow old.* Nidd. 47[a] אַזְקְנָא לה (some ed. אזקונא, Asheri אזקנה) this would be a sign that she has entered old age (passed the change of life).

**זָקֵן** II m. (b. h.; preced.) 1) *old man.* Gen. R. s. 39, opp. בחור. Y. Bicc. III, 65[c] bot. עמידת ז׳ (Yalk. Lev. 670 מצות ז׳) the duty of standing up before an old man. Hag. 14[a]; a. fr.—2) *elder, judge, scholar.* Ib. (ref. to Is. III, 2) ז׳ זה שראוי וכ׳ *zaken* means one fit to sit in college sessions. Ber. 8[b] ז׳ ששכח וכ׳ a scholar who forgot what he had learned, &c., v. אוֹנֶס. Kidd. 32[b] אין ז׳ אלא חכם under *zaken* (Lev. XIX, 32) a scholar is meant; Sifra K'dosh. Par. 3, ch. VII אין זָקֵן אלא זה שקָנה חכמה a *zaken* is he who has acquired wisdom (through study).—ז׳ אשמאי, v. אַשְׁמַאי. Yoma 28[b] ז׳ ויושב בישיבה a scholar and member of college. Y. M Kat. III, beg. 81[c] איני מכירך ז׳ I shall not recognize thee as (give thee the diploma of) a *zaken;* a. fr.—*Pl.* זְקֵנִים. Snh. I, 3, v. סְמִיכָה. Num. R. s. 14 מצות חז׳ rabbinical law. Ber. 11[a] זְקֵנֵי ב״ש the graduates of the Shammai school; a. v. fr.—3) *grandfather, ancestor.* Ex. R. s. 1 מעשה זְקֵנָן the conduct of their ancestor (Abraham). Pesik. Zakh., p. 27[b]; a. fr.—Fem. זְקִירָה, זְקֵנָה. 1) *old woman.* Gen. R. s. 39.—Nidd. 9[a] ז׳ *one who is past the change of life.* Ib[b]; a. fr.—2) *grandmother, ancestress.* Kidd. 31[b] חזה לירה ההיא אמא זקי׳ had a grandmother. Gen. R. s. 93 זְקִירָתוֹ של זה this man's (my) ancestress (Sarah); a. e.—3) (sub. נְטִיעָה) *old plantation.* Tosef. Shebi. I, 2; a. e., opp. נטיעה young plantation.—*Pl.* זְקִינוֹת. Y. ib. I, 33[b] bot.; a. e.

**זָקָן** m. (b. h.; cmp. דִּקְנָא) *beard, hair-covered spot.* Ber. 11[a] זְקָנְךָ וכ׳ thy beard is &c., v. גְּדַל. Snh. VIII, 1 (68[b]) עד שיקום ז׳ התחתון וכ׳ until he grows a beard, by which is meant the hair of the genitals &c.; a. fr.—*Pl.* זְקָנִים. Lev. R. s. 3.

**זִקְנָה** f. (b. h.; זָקֵן) *old age; frailty.* Ber. 39[a] אין ז׳ כאן is there not (the claim of) old age here?—Sabb. 152[a] קופצת עליו ז׳ frailty of old age will overtake him (prematurely). B. Bath. 120[a] מפליג בד׳ extremely old. Snh. 17[a], a. e. בעלי ז׳ men commanding repect for their age. B. Mets. 87[a]; Snh. 107[b] עד אברהם לא הואי ז׳ (v. Rabb. D. S. a. l. note 1) up to Abraham's days, there was no distinction in appearance of old age (v. Gen. XXIV, 1); a. fr.

**זְקֻנוֹת** f. same. Kidd. 82[b] זְקֻנוֹתוֹ (interch. with זְקֻנָתוֹ). Y. Bets. I, 60[c] bot. שימרתי כחי לזִקְנוּתִי I save my strength for my old age; a. fr.

**זְקֻנְתָּא, זְקֻנוֹתָא** ch. same. Targ. Ps. LXXI, 18 (Ms. זקנו׳).

**זָקַף** (b. h.) 1) *to join, put together, put up, erect, restore* (to proper position). Bets. II, 6 אין זוֹקְפִין וכ׳ you must not set up (put together the links of) a lamp on a Holy Day (v. ib. 22[a]). M. Kat. 27[a] מאימתי זוֹקְפִין וכ׳ from what time on the eve of the Sabbath are the mourners' couches put up again? Ab. Zar. 46[a] ז׳ לבירנה וכ׳ if one put a brick up to worship it, v. זְקִיפָה; a. fr.—Part. pass. זָקוּף, f. זְקוּפָה. M. Kat. III, 7 מטה ז׳ a put-up couch, opp. מ׳ כפוירה an upset couch whereon mourners are seated; a. fr.—2) (cmp. לָוָה a. Lat. nexus) *to establish a loan, to obligate, enjoin upon* (with עַל). B. Mets. 72[a] וזָקְפָן עליו במלוה and the creditor settles the interests on the debtor as a loan (the note stating the combined amount of principle and interest as principle). Gitt. 18[a] עד שתפגום ותִזָּקֵף until she accepts partial payment (of her widowhood) and settles the balance as a loan (by

taking a note &c.). Ib. זָקְפָה ולא פגמה if she allows her widowhood to be entered as a loan without taking a partial payment. Ib. שזָקְפָן במלוה אונס . . . indemnity for outrage, fines . . . which were settled in the way of a loan; a. e.—3) (neut. verb) *to stand upright, to be restored again.* B. Mets. 59[b] לא נפלו . . ולא זָקְפוּ the bent walls did not fall, nor did they assume their straight position. Ber. 11[a] ור' ישמ' ר' R. Y. remained upright, opp. הִטָּה. Ib. כשאני . . אתה זָקַפְתָּ when I bowed, thou didst remain upright. Y. ib. IV, beg. 7[a] זוֹקֵף he erects himself (from his bowed position).—Part. pass. זָקוּף, f. זְקוּפָה *upright, erect.* Ber. l. c.—קומה זקופה erect stature, *proud carriage.* Ib. 43[b]; a. fr.

*Nif.* נִזְקַף 1) *to be put up, to erect one's self.* Tosef. ib. I, 6; Sifré Deut. 34; a. e.—2) *to be converted into a loan.* Gitt. l. c. מאימתי נִזְקָפִים במלוה from what time are fines &c. considered as converted loans (so as to be subject to limitation)?

**זְקוֹף, זְקַף** ch. same, 1) *to put up, rear, erect, raise* (arms, head &c.). Targ. Gen. XXXI, 45. Targ. Y. Ex. XVII, 11 זָקְרֵיהּ; a. fr.—Bets. 22[a] ז' לה לשרגא he put the lamp up. M. Kat. 25[a] זַקְפֵיהּ לארוניה he set his coffin upright.—*Part. pass.* זְקִיף q. v.—2) *to stand erect.* Targ. Job XXIX, 8. Ib. XXIV, 24 זקיפו Ms. (ed. אוריכו) stand undiscouraged (wait).—3) *to hang up.* Targ. I Chr. X, 10; a. e.—Part. pass. זְקִיף *hanged.* B. Mets. 59[b], v. דְּיוֹקְתָא.

*Af.* אַזְקֵיף *to elevate,* Targ. Ps. XXX, 2 (Regia *Pe.*; h. text דלה).

*Ithpa.* אִזְדַּקַּף, *Ithpe.* אִזְדַּקֵּיף 1) *to be erect, to rise.* Targ. Gen. XXXVII, 7. Targ. Ps. XXI, 14; a. e.—2) *to be hanged.* Meg. 16[b] אִזְדַּקִּיפוּ, v. זְקִיפָא II.

**זְקִיפוּתָא** f. (preced.) *raising, lifting up.* Targ. Ps. CXLI, 2.

**זְקַק** (b. h.; cmp. זכך a. דקק) [*to make thin, fine, clear,*] 1) *to distil, smelt,* v. *Pi.*—2) (cmp. צָרַף) *to rivet, forge; to chain, to join; to bind, obligate.*—*Part. pass.* זָקוּק, f. זְקוּקָה; pl. זָקוּקִים, זְקוּקִין, f. זְקוּקוֹת, with ל *chained to, connected with, dependent on.* Men. 27[a] חצושין פירות רחיו ז' וכ' the fruit-bearing species of the festive wreath shall be combined with those which bear no fruits. Y. Ber. VI, 10[a] bot. כשהיו כולן ז' וכ' when they were, all of them, dependent on one loaf (for saying grace). Pesik. R. s. 43 כנגד שלש . . . זקוקות לחן (not זקוקין) corresponding to the three laws for which, our Rabbis taught, women are made responsible (Sabb. II, 6). Y. Ab. Zar. II, 41[a] top ז' למלכות in constant intercourse with the government.—Num. R. s. 9 לשנים היא זקוקה she is responsible to two (her husband and the Lord).—Shebu. VI, 3 . . . . . נכסים זוקְקִין וכ' movable chattel binds the immovable with reference to the obligation of making oath, i. e. the two claims preferred in one suit are considered as one lawsuit, and the oath must refer to both; Y. Keth. XII, 36[a] bot. [read:] לזוקְקָן לשבועה to combine the two (as one lawsuit) with regard to the oath. Yeb. II, 5 זוקֵק את וכ' he holds his brother's wife tied to the leviratical marriage, i. e. she cannot marry otherwise until released from him; a. fr. V. זִיקָה.

*Nif.* נִזְדַּקֵּק (cmp. זָוַג *Nithpa.*) 1) *to join, meet; to be engaged in.* Gen. R. s. 20 מעולם לא נ' וכ' the Lord never engaged in communication with woman. Ib. s. 42; Pesik. R. s. 5; a. e. נ' המלך וכ' the king was attached to, took an interest in the affairs of the country. Sabb. 12[b] ארץ מ"ה נִזְדַּקְּקִין לו the angels do not attend to his prayers.—[2) (in a hostile sense) *to attack.* Gen. R. l. c. באו ברברים לִיזָּדַּקֵּק לו (Pesik. R. l. c.; Ruth R. introd., a. e. לְהִזְדַּוֵּג) Barbarians came to attack him.]—3) *to live with; to be coupled.* Ruth R. to IV, 3 ע"מ שלא אֶזָּדַּקֵּק לה with the condition that I will not live with her. Gen. R. s. 20 איני נִזְדַּקֶּקֶת וכ' I shall never again live with &c.—Pesik. R. s. 15; Pesik. Hahod., p. 43[b] שיהא אדם נִזְדַּקֵּק לביתו in order that man be attached to his house (love his wife); Yalk. Ps. 738; a. e.

*Hif.* הִזְדַּקִּיק *to oblige.* Succ. 28[a] הִזְדַּקְּקוּנִי וכ' will you force me to say &c.?

*Hof.* הוּזְדַּקַּק *to be made dependent on, to obligate one's self, to be obliged to regard.* B. Bath. 170[a] אם הוּזְדַּקְּקוּ וכ' Ms. M. (ed. אם כתוב בו הוּזְדַּקְּקוּ) if they (the parties to the deed) bound themselves to depend on the signatures of witnesses, &c. (ed. if it was written in the document, we obligate ourselves &c.).

*Nithpa.* נִזְדַּקֵּק 1) *to be engaged in, to care.* Tanh. Korah 6 לא נִזְדַּקְּקוּ להשיבו (Yalk. Num. 750 נִזָּקְקוּ) they did not care to answer him.—2) *to attach one's self to, to make love to.* Num. R. s. 9.—3) (in an evil sense) *to get at, to harm.* Ib. s. 5 בקש לְהִזְדַּקֵּק להם wanted to harm them.

*Pi.* זִדֵּק (b. h.) *to smelt, refine, distil.* Lev. R. s. 31 עד שמְזַדְּקוֹ until he has refined the gold.—*Part. pass.* מְזוּדָּק, f. מְזוּדֶּקֶת. Pesik. R. s. 14 התורה . . . . ומז' וכ' the Torah is clarified and distilled in forty nine ways.—2) *to chain, tie, connect.*—Part. pass. as ab. Y. Ḥag. III, beg. 78[d] במז' לקדש it treats of an object which is tied (has been made subject) to the law regulating sacred matter, i. e. treated as if it were sacred matter, v. טָהֳרָה.

**זְקַק** ch. same, 1) *to refine.*—*Part. pass.* זְקִיק. Targ. Ps. XII, 7. Targ. Cant. I, 11; a. e.—2) *to chain.* Part. pass. as above. Targ. Is. LX, 11 זְקִיקִין led in chains (h. text נהוגים).—3) *to obligate.* Part. pass. as ab. Y. Ber. I, 3[c] bot. זְקִיקִינָן למברכה we are bound to say the blessing. Y. B. Mets. X, beg. 12[c] ז' את וכ' thou art bound to carry me (the lower story must be kept in repair at the expense of its owner). Ib. דאינון זקוקין (read: זקי').

*Pa.* זַקֵּק 1) *to refine.*—Part. pass. מְזוּקָּק (Hebraism). Targ. Cant. I, 11.—2) *to obligate, tie.* Yeb. 22[b] top מיזקק נמי זַקְּקָהּ Rashi (ed. זקיק) he (the bastard brother) also ties her (prevents her from remarrying).

*Ithpa.* אִזְדַּקַּק, contr. אִיזַּדַּק *to be cleared.* Targ. Y. II Num. V, 19 חִזַּדַּק (h. text חָזָק).

*Ithpe.* אִיזְדַּקֵּק as preced. *Nif.* Ned. 77[a] אזדקיקו ליה רבנן וכ' the Rabbis attended to (the absolution from vows of) the son &c. Ib., sq. א' ליה רב וכ' Rab attended to Rabbah's vows in a private room of the school-house &c.—Y. Keth. II, 26[c] bot. אִיזְדַּקּוּנִי וכ' to sleep with &c.

**זַקָּק** m. (denom. of זִיקָא II; cmp. זִיקוּקָא II) *maker of and dealer in leather bags.*—*Pl.* זַקָּקִין. Mikv. IX, 5 ז' של saddles used by the dealers in hose (Ar.: זִיקִין של saddles on which hose is carried).

**זָקַר** (cmp. Syr. זקר P. Sm. 1151) 1) *to thrust, fling.* Yoma 67[b] זוֹקְרוֹ בת וכ' Ar. a. Mss. M. 2 a. O. (ed. זורקו, v. Rabb. D. S. a. l. note), v. בַּת II.—2) *to cast lots; to decide.*

*Nif.* נִזְקַר, *Nithpa.* נִזְדַּקֵּר 1) *to be thrown; to leap, to stagger.* Ib. 38[b], v. בַּת II.—2) *to be decided upon, to be decreed upon.* Erub. 52[b] למקום שרובו חוא נזקר (Var. נזד') he is judged to belong to where the larger portion of his body is.—R. Hash. 18[a] כולן נזקרין בזקירה אחת Ar. (Var. Ar., a. ed. בסקירה . . . נסקרין) the fate of all of them is decided in one decree.—Ber. 46[a] אל יִזְדַּקֵּר וכ' (Alf. a. oth. יִזְדַּקֵּק, v. זָקַק, v. Rabb. D. S. a. l. note 40) may there not occur to him (our host) or to us anything that suggests sin &c.

**זָקַר** ch. same, *Ithpa.* אִזְדַּקֵּר *to leap forth, to leap with joy; to stagger, reel.* Gitt. 57[a] אִזְדַּקְּפוּ וכ' they leaped and ate and drank. Nidd. 17[b] אִזְדַּקְּרָה she staggered, jumped backward; ib. 57[b].—Lev. R. s. 5 (ref. to Is. XXII, 17, v. מְזַדַּקֵּר (גֶּבֶר . . . . כהדא תרנגולא Ar. (in ed. a. Yalk. Is. 291 our w. omitted) like a (slaughtered) cock that rolls from place to place in spasmodic thrusts.

**זִיק, זַקְתָּא, זִקְתָּא** m. (זקת *to sting*, P. Sm. 1151; cmp. זִיקָא, זִיקָא) *goad.* Targ. I Sam. XIII, 21 (h. text הַדָּבָן). Targ. Prov. XIV, 3 (some ed. זק', corr. acc.).—*Pl.* זִקְתִּין, זִיקִּ'. Targ. Koh. XII, 11. [B. Mets. 94[a], v. זִיקָתָא.]

**זָר,** v. זִיר.

**זָר** m. (b. h.; v. זור a. זרר) 1) *stranger;* (in Talm. mostly) *non-priest, layman.* Zeb. II, 1. Ib. 14[a]; Yoma 49[a]; a. fr.—Fem. זָרָה. Yeb. 85[b] ותודא ד' וכ' granted that she is not of a priestly family;—is not a lay-woman permitted &c.?—2) *oppressor, enemy.* Y. Ned. IX, beg. 41[b] (ref. to אַל זר, Ps. LXXXI, 10) זר שבקרבך וכ' do not make the enemy within thyself thy king; Sabb. 105[b] איזהו אל זר וכ' which is the tyrannical power within thee?—Ex. R. s. 34 (play on זֵר a. זָר, v. זִיר) if one is worthy נעשים לו זֵר they are to him a crown, if not—an enemy; Tanḥ. Vayakh. 8.—Fem. זָרָה. Yoma 72[b] נעשית לו ד' Ms. O. (Ms. M. נעשית ד' ממני) the Law appears to him a tyrant (Ms. M. she becomes estranged from him, v. זור).—3) *outcast; shunned, loathsome* (v. זָרָא). Num. R. s. 7 (play on זָרָא, Num. XI, 20) ודיאך נעשה ד' וכ' and how does he become an outcast? Leprosy overcomes him.—*Pl.* זָרִים. Ib. מן הקהל ד' excluded from the congregation.—Zeb. III, 1; a. fr.

**זָר** ch. same. Targ. Ps. XLIV, 19, v. זָהַם.—Sabb. 82[b], v. נָכַר.

**זָרָא** m. (b. h.; v. preced. a. next w.) *nausea, loathing.* Num. R. s. 7; Lev. R. s. 18, v. הוֹרָא III, זָרְנָא, זִרְרָא.

**זָרָא,** v. זרר ch.

**זָרַב** m. (v. next w.) *rim, lining, trimming.* Kil. IX, 7 Ms. M. a. oth. (v. Rabb. D. S. a. l. note; ed. מנעול של ד' זרד) a cloth-lined shoe; Y. ib. 32[d] top.

**זָרַב** *to surround, line, trim.* Y. Kil. IX, 32[d] top (ref. to מנעול של זרב, v. preced.) אית אתרין דזָרְבִין עימרא וכ' (not עימרה) there are places where they put wool around the shoe from inside.

*Ithpe.* אִזְדָּרִיב (denom. of preced.) *to be made to flow over the rim, to be upset.* Yoma 78[a] משום דמִזְדָּרִיב ed. (Ar. משום דאתי לאִזְדָּרְבוּרֵי, Ms. O. דילמא אתי לא', v. Rabb. D. S. a. l. note 70) because the silver vessel (being smooth) may be upset and liquid flow over. V. זִרְזִיף.

**זַרְבּוּבִית** f. (v. זָרָב) *a tray* or *saucer* fastened to the bottom of a drinking vessel for the reception of drippings; in gen. *saucer, dish, disk.* Pesik. R. s. 35 שנדמה כד' קטנה וכ' (ed. Fr. זרבוכ', corr. acc.) whose face appeared (over the camp) like a small disk of fire; Yalk. Dan. 1062 כביבית (corr. acc., or כגרגית).—*Pl.* זַרְבּוּבִיּוֹת. Lev. R. s. 5; Num. R. s. 10 (expl. מזרקי, Am. VI, 6) כוסות שיש לחם ד' cups with saucers; Yalk. Am. 545 שאין בהם זכיכית (corr. acc.).

**זַרְבּוֹנִין,** v. זַרְבּוּזָה.

***זַרְגּוֹן** m. (v. זרג a. denom. P. Sm. 1154) *zargon*, name of a plant, prob. a species of *beet.* Y. Kil. I, 27[a] bot. ז' *z.* crossed with carrot. [It is evident that our w. cannot mean a vine-shoot, as Fl. to Levy Talm. Dict. I, 564, a. Löw Pfl. p. 87 suggest.—R. S. to Kil. I, 4 reads וגדרין or זגדרין.]

***זַרְגּוּנָה** m. *zargunah*, name of a *tree* or *shrub* with copious twigs, but bare beneath. Y. Succ. III, beg. 53[c].

**זֶרֶד** m. (v. זרז) 1) *strength, alertness, valor.* Yoma 47[a] (a metaphor in imitation of Prov. XXXI, 29) כל חנשים ד' Ar. (read עלת; ed. חנשים זרדו . . ; Ms. M. זֶרֶז זַרְזוּ אימא, insert ז'; Ms. M. 2 זריד זרדו וז'; v. Rabb. D. S. a. l. note) all women have done valiantly, but the valor of my mother excelled them all (a metaphor of careful maternity).—2) (v. next w.) pl. זְרָדִין, זְרָדִים *shoots, greens.* Tosef. Sabb. IX (X), 16; Sabb. 103[a] המְזָרֵד ד' וכ' he who cuts greens, if for human food &c. Ib. XVIII, 2 (126[b]) חבילי ד' bundles of greens (young reeds &c., available for fodder); ib. 128[a]; Tosef. ib. XIV (XV), 10 זרדן ed. Zuck. (read זרדין, Var. דים . .).—Esp. לולבי ד' *the young sprouts of the service-tree,* the interior of which is eaten as a relish. Shebi. VII, 5. Tosef. Sabb. VIII (IX), 9 לולבין וד' (corr. acc.); Tosef. Maas. Sh. I, 13; Tosef. Ukts. III, 9; Ukts. III, 4.—3) pr. n. (b. h.) *Zered,* name of a brook, נחלא דד'. Targ. O. Num. XXI, 12; a. e.—Tosef. Shebi. IV, 11; Y. ib. VI, 36[c]; Sifré Deut. 51 דורד; Yalk. Deut. 874 נחלת דור (corr. acc.); v. Hildesh. Beitr. p. 66.

**זָרַד** (denom. of preced.) זָ' זֶרֶד (=עשה חיל) *to do valiantly.* Yoma 47[a], v. preced.

*Pi.* זִרֵּד [*to strengthen, accelerate growth;* cmp. בְּרָא *Af.*,] *to trim, nip shoots off.* Sabb. XII, 2 תמקרסם והמְזָרֵד he who cuts off dry twigs, or young shoots. Ib. 103[a], v. preced. Ab. Zar. III, 10 (49[b]). Tosef. Sabb. IX (X), 16 וזָרֵד ed. Zuck. (Var. וזרד).

**זַרְדָּא** m. (זרד) *coat of mail, armour* (v. P. Sm. 1154, sq. s. vv. זרגא, זרגנא, זרדא). Sabb. 62[a], expl. שריון.

**זרדן,** Tosef. Sabb. XIV (XV), 10, v. זֶרֶד pl.

*Pi.* זֵירֵז 1) *to strengthen, to make active and ready, to instigate.* Pes. 89ª קאמר כדי לזָרְזָן . . he said so in order to awaken their emulation in religious acts. Nidd. 31ª; Yoma 47ª זֵירַזְתָּנִי, v. זָרַז I.—*Part. pass.* מְזוֹרָז a) *strong, vigorous.* Nidd. l. c.; Snh. 70ᵇ; a. e., v. לָבָן II.—b) *active, zealous to do good, valiant.* Macc. 23ª אין מְזָרְזִין אלא לְמִזּוֹרָזִין Ar. (ed. מזורז; some ed. מזרז, corr. acc.) only the strong-minded it is worth encouraging; Yalk. Deut. 937; Sifré Num. 1 לְמִזּוֹרָזִים; a. e.—2) (with ב) *to admonish, be severe.* Tanḥ. Korah 6 התחיל מְזָרֵז בהן (Num. R. s. 18 לדבר להם) he began to speak to them earnestly.

*Hithpa.* הִזְדָּרֵז, *Nithpa.* נִזְדָּרֵז 1) *to be alert, zealous, conscientious.* Pesik. R. s. 6 (ref. to מהיר, Prov. XXII, 29) נִזְדָּרַזְתָּ במלאכתך thou hast been zealous (conscientious) in thy own occupation. Tanḥ P'kudé 11; a. fr.—V. זָרִיז.—3) *to be armed.* Yalk. Num. 785, v. next w.

**זָרַז I,** *Pa.* זָרֵיז same; 1) *to be quick, to hurry.* Targ. Y. II Gen. XXIV, 20 (h. text מהר).—Targ. Ps. LXX, 2 זְרֵיז ed. (Ms. זָ; h. text חוש); a. e.—*Part. Pe.* זָרֵיז, *Pa.* מְזָרֵז; pl. מְזָרְזִין, זָרְזִין, זְרִיזִין. Targ. Y. I, II Num. IX, 8, opp. מתון; v. also זָרִיז.—2) *to quicken, strengthen.* Yeb. 102ᵇ (expl. יחלוץ, Is. LVIII, 11) זָרוּזֵי גרמי it means quickening the bones. Cant. R. to II, 10 זָרוּזִי גרמיך (not זרוזי) make thyself ready; Pesik. R. s. 15 זָרְזִי.—3) (cmp. אָזַר, זֵיר) *to tie around, gird, arm; to harness, saddle.* Targ. O. Gen. XIV, 14. Targ. Job XXXVIII, 3 זָרֵיז Ms. (ed. זָרַז, זְרֵיז). Targ. O. Ex. XXIX, 9; a. fr. —*Part. pass.* מְזָרָז, pl. מְזָרְזִין, מְזוֹרָזָא *armed.* Ib. XIII, 18. Targ. Is. XV, 4; a. fr.—Yeb. l. c. (ref. to וחלצה, Deut. XXV, 9) ואימא זָרוּזֵי הוא may I not say, it means *tying on?*

*Ithpa.* אִזְדָּרִי, *Ithpe.* אִזְדָּרֵי 1) *to strengthen one's self* (so as not to give way to emotion). Targ. Y. Gen. XLIII, 31. Targ. Esth. V, 10.—2) *to gird one's self, be armed.* Targ. Num. XXXII, 17; 20; a. e.—Targ. Prov. XXX, 31, v. זַרְכָּל.—Sifré Num. s. 157 אין החלצו אלא אִיזְדָּרְזוּ *heḥal'tsu* (Num. XXXI, 3) means, be armed; Yalk. ib. 785 תְּזוּדָּרְזוּ (Hebr.).

**זָרִז** (זָרִיז) m. (preced.) 1) *strength, valor,* v. זֶרֶד.—2) *belt, belt-saddle.* Kel. XXIII, 2 זָ׳ האשקלוני Ar. a. ed. Dehr. (ed. זריז) the Ashkelonian saddle; Sifra M'tsora, Zabim, Par. 2, ch. III; Yalk. Lev. 568 זהו האשחונית (corr. acc.).—*Pl.* זָרָזִין, constr. זַרְזֵי (זְרִיזֵי). Erub. 18ᵇ זָ׳ תאנים *garments* of fig-leaves (v. next w.).

**זָרִז II, זָרְזָא, זָרִיז** ch. same. Targ. I Sam. XVIII, 4; a. fr.—Targ. Is. V, 27 זָרִיז (constr., ed. Lag. זרז).—*Pl.* זָרָזִין, זְרָזִין *garments, equipment.* Targ. O. Gen. III, 7 (h. text חֲגֹרֹת). Targ. Jud. XIV, 19 זרזיהון ed. Lag. (ed. Wil. זְרָזֵיהוֹן, h. text חליצות).—Targ. Ps. LXXXIII, 15 זַרְזֵי טוריא the *crests* of mountains (cmp. זִיר; Ms. דָּרֵי, v. דָּרָא I).

**זָרְזִיף, זַרְזֵף** (redupl. of זרף, v. זרב) *to flow over.* Cant. R. to I, 3 מְזָרְזְפִים . . . מִיז השמן (not כשאר) as oil on top of another liquid, when the cup is full, does not flow over with other liquids, so will the words of the Law not flow over (the lips) in connection with words of frivolity.

**זַרְדְּתָא (זַרְתָּא)** f. (זרד) *bushes of sorb,* or *service-tree,* growing in unhealthy marshes (v. Löw. Pfl. p. 289) Pes. 111ᵇ דבר ז׳ שירדי (v. Rabb. D. S. a. l. note 400) the spirits of the sorb-bushes are named *shiddé* (demons). Ib. ז׳ סמיכא למיתא וכ׳ a sorb-bush near a town has no less than sixty *shiddé;* [Ms. M. זַרְזָתָא, זִירְזָתָא, זַרְתָּא; v. Rabb. D. S. a. l. notes).—Kidd. 73ᵇ . . . יש בו וכ׳ ז׳ a child exposed in a sorb-bush near a town (where it is likely to die) is considered a foundling (אֲסוּפִי). Keth. 79ª אבא ז׳ וכ׳ a forest (of timber), a sorb plantation and a fish-pond.

**זָרָה,** fem. of זָר q. v.

**זָרָה I, II,** v. זרי I, II.

**מֶלַח דְּזַ׳, זַרְוַאי*** pr. n. pl. *Melaḥ d'Zarvai,* a border place on the east side of the Jordan. Tosef. Shebi. IV, 11 מלח דז׳ Var. (ed. Zuck. מלי חזרואי); Y. Shebi. VI, 36ᶜ מלח דזרכאי (read זַרְנַי=זַרְבַּי, v. Hildesh. Beitr. p. 61, sq.); Sifré Deut. s. 51 עלית זירוא; Yalk. ib. 874 מילית וירואי. [Hildesh. l. c. a. Neub. Géogr. p. 20 emend מוּלָיָא or מִלְיָתָא (מליחא) for מלח.]

**זָרוּזִין,** pl. זָרוּזִין, v. זרוז.

**זְרוֹעַ** f. (b. h.) *arm;* (with animals) *fore-leg, shoulder; strength, force.* Ber. 17ᵇ ניזונין בז׳ receive their sustenance from the Lord by dint of their strength (virtue), opp. בצדקה by divine grace. Y. Taan. IV, 69ª top זְרוֹעָן של כל ישראל the arm (defence, protection) of all Israel. Sabb. 56ª נטלו בז׳ they took by force. Lev. R. s. 2 כבא על חבירו בז׳ like one coming against his neighbor with force (confident of victory).—Ḥull. X, 1 ח׳ the law concerning the shoulder as the priest's share (Deut. XVIII, 3). Ib. 98ª בשלח ז׳, v. בָּשֵׁל; a. fr.—*Pl.* זְרוֹעוֹת, constr. זְרוֹעֵי. Sot. 49ᵇ; Tosef. ib. XIV, 3 ז׳ תורה the supports of the Law.—בעלי ז׳ violent men. B. Mets. 118ª; a. e.

**זֶ֫רַע, זֶ֫ר׳,** m. (=b. h. זֶרַע; זרע) *sowing; seed.* Targ. O. Lev. XI, 37.—*Pl.* זְרוּעִין, זְרִיעִין, זְ׳. Targ. Is. LXI, 11 זְרוּעָתָא (ed. Lag. זְרוּעָתָה sing.). [Y. Sabb. IX, 12ª top; Y. Kil. III, beg. 28ᶜ (ref. to Is. l c.) זְרוּעֵירָה מליא *zerûëha* is spelt *plene* (with ו); v. ריאנא.]

**זָרוֹק** pr. n., נהר ז׳, v. זָנַק.

**זְרוּקִינְיָא** pr. n. pl. *Z'rukinya,* in Babylonia. Ḥull. 111ª.

**זָרוֹקָפָא,** v. זְלוּקְפָא.

**זְרוּרֵי,** Cant. R. to II, 9, v. זָרַז I.

**זָרוּת** f. (denom. of זָר) *the legal status of the non-priest, the laws concerning non-priests.* Y. Ter. V, 43ᶜ איסור ז׳ the prohibition as far as it concerns the T'rumah to be eaten by non-priests. Y. Bicc. II, 65ª חיתר ז׳ inasmuch as they are permitted to non-priests. Y. Orl. II, end, 62ᶜ משום ז׳ for violating the law forbidding non-priests &c.—Yeb. 68ᵇ, a. e. (ref. to וכל זר, Lev. XXII, 10) אמרתי לך וכ׳ ז׳ the Law treats of non-priests, but not of the mourners; a. e.

**זָרַז** (reduplic. of זר, v. זרר; cmp. אזר) *to be strong, vigorous, quick,* v. זָרַד.—Part. pass. זָרוּז, v. זָרִיז.

**זַרְזִיפָא** m., pl. זַרְזִיפֵי (preced.) *squirtings from a vessel poured out from a height.* Yoma 87ª ד' דמיא (Var. זַרְזִיפָתָא f., pl. זַרְזִיפָתָא, v. Rabb. D. S. a. l. note 6). [Cmp. b. h. זַרְזִיף.]

**זַרְזִיר I, זַרְזַר** m. (v. זִירָה) *wrestler, antagonist, gladiator.* Y. R. Hash. I, 57ª bot. זה . . לנצח זַרְזִירוֹ וכ' each is anxious to defeat his antagonist.—*Pl.* זַרְזִירִין, זַרְזָרִין. Lam. R. to V, 1 שני זרזרין . . . כובש וכ' אדם . . (not כבוש) if a man trains two gladiators in his house, he will restrain the stronger one &c. [Bib. Hebr. זַרְזִיר *quick*, or *armed*, v. זרז.]

**זַרְזִיר II** m. (Syr. זרזירא P. Sm. 1156, Ar. *zurzur*; prob. fr. זור *to circle*) *starling*, also (collect.) *flock of starlings.* Ḥull. 62ª לחביא את חזי (Sifra Sh'mini, Par. 3, ch. V חזרזירים, Ar. רין . . .) to include the starling (in the genus raven). Ḥull. l. c.; B. Kam. 92ᵇ (prov.) לא לחנם חלך ד' וכ' not without cause does the starling follow the raven &c.; Gen. R. s. 65, beg. Ib. עלה ד' אחד וכ' a flock of starlings came to Palestine.—*Pl.* זַרְזִירִים, זַרְזִירִין. Ib. s. 75 אין שני ד' וכ' two flocks of starlings cannot sleep on one board (two nations cannot rule at the same time). Tosef. Ḥull. III (IV), 23.

**זַרְזָף,** v. זִרְזֵף.

**זַרְזָר,** pl. **זַרְזָרִין,** v. זַרְזִיר I.

**זָרַח** (b. h.; cmp. next w.) [*to spread,*] *to shine, sparkle, rise* (cmp. זָהַר). Ḥull. 91ᵇ זָרְחָה . . . וכי שמש did the sun rise for him (Jacob) alone? Y. Snh. VIII, end, 26ᶜ . . . וכי החמה זוֹרַחַת does the sun shine on him (the thief) alone? a. fr.—Tanḥ. Tsav 13, a. fr. צרעת זרחה וכ' leprosy broke out on &c.

*Hif.* הִזְרִיחַ 1) *to make shine.* Gen. R. s. 22 ה' לו הצרעת the Lord made leprosy glisten on his face. Ib. ה' . . . חמה he caused the globe of the sun to shine bright for him (a sign of pardon). Lev. R. s. 28, beg. דיין שחקבה"ה מַזְרִיחַ וכ' it is reward enough for them that the Lord lets the sun rise &c. Macc. 10ª (ref. to מזרחה, Deut. IV, 41) הַזְרֵחַ שמש וכ' let the sun shine on unwilling manslayers (give them safety). Ib. הַזְרַחְתָּ וכ' thou (Moses) hast &c.—2) (neut. verb) *to glisten.* Shebi. IV, 7 משיַזְרִיחוּ (Ms. M. משחָזוּ) when the young figs begin to glisten.—3) (denom. of מִזְרָח) *to go east.* Gen. R. s. 61, end (ref. to Gen. XXV, 6) לַהֲזְרִיחַ . . . . כל מה go as far east as you can.

**זָרָה, זָרַר I** (b. h.) *to scatter, to winnow.* Sabb. VII, 2 הזוֹרֶה he who winnows (on the Sabbath).—Ib. 73ᵇ הירינו זורה וכ' is not winnowing the same process as sifting &c.?—Ab. Zar. III, 3 שותק וזורה לרוח he must grind it and cast it to the wind; a. fr.—Euphem. *to emit semen.* Gen. R. s. 85, v. הוּשׁ.

*Pi.* זֵרָה same, also *to sift, select.* Pesik. R. s. 10 שיחקו וזי' וכ' he ground and scattered it &c.—Nidd. 31ª; Yoma 47ª (ref. to ותזרני II Sam. XXII, 40, a. ותאזרני Ps. XVIII, 40) זֵרִיתָנִי וזרזתני thou didst sift me (select the best semen for embryonic formation, cmp. זָרַד) and make me healthy.

**זָרָא, זָרַר** ch. same, *to scatter,* Targ. O. Ex. XXXII, 20 (Var. דרא).

**זָרָה, זָרַר II** (sec. r. of זור) *to deviate, to do wrong.* Midr. Till. to Ps. LVIII, 4 (ref. to זרו ib.) מרחם זֵרֵיתֶם while in the womb you were wrong-doers; Yalk. Ps. 776. Midr. Till. to Ps. XC, 5, v. זור I.

**זְרִיבָה** f. (זָרַב) *flowing over, boiling over, scalding.* Lev. R. s. 7, end (ref. to Job VI, 17, applied to the deluge) זְרִיבָתָם לחלוטין וכ' their scalding (destruction by hot water) was final (there is no resurrection for them); Gen. R. s. 28, end; Y. Snh. X, 29ᵇ bot. (cmp. וְחָלוּטִין a. צְמִיתוּת).

**זָרִיד** m. (זרד) 1)=זָרֵד.—2) (from its strengthening effect) *a broth* or *porridge of broken grain.* Ber. 37ª ד' ושרסן וכ' Ms. M. (ed. זָרֵיז); expl. (in Ms. M. a. Ar., v. Rabb. D. S. a. l. note 30) ד' ארבע ארבע the dish is called *zarid,* when the grain is broken into four pieces (v. Sm. Ant. s. v. Alica; v. M. Kat. 13ᵇ). Y. Ned. VI, 39ᶜ bot. [Bekh. 44ª, v. זִיוֵּר.]

**זְרִידָה, זְרִידַת** f. (זָרָה II) *deviation,* (cmp. זְנָה) *lewdness.* Midr. Till. to Ps. XC, 5 (ref. to זרמתם ib., v. זור I) זְרִידָתָם לשעה הוחה their debauchery was only for a while; Yalk. Ps. 841 זְרִידָתָם.

**זְרִיזוֹן,** v. זִרְזוֹן.

**זָרִיז** m. (זָרַז) 1)=זָרֵז.—2)=זָרִיד.—3) (adj.) *strong, quick; scrupulous; industrious.* Snh. 70ᵇ ד' בן a healthy child; Num. R. s. 10 זְרוּז.—Tosef. Bekh. VI, 10 ד' אם היה בנו if his son is a bright student; Kidd. 29ᵇ. Pes. 50ᵇ ד' ישׁ ונשכר one is industrious and will be rewarded &c.; Tosef. Yeb. IV, 8, opp. שפל lazy.; a. fr.—*Pl.* זְרִיזִין, fem. זְרִיזוֹת. Pes. 4ª, a. e. ד' מקדימין למצות the zealous do their religious duty as early as possible. Sabb. 20ª, a. fr. ד' כהנים חן priests are presumed to be scrupulous.—Pes. 89ª, a. e. ד' נמצאו בנות וכ' the daughters proved to be zealous &c.; a. fr.

**זָרִיז, זָרִיז** ch. same. Targ. Prov. XXIV, 5 (some ed. זדין, corr. acc.). Targ. Y. Lev. XXIV, 12, opp. מָהוֹן; a. fr.—Ḥull. 107ᵇ ד' because he is scrupulous, contrad. to זְהִיר.—*Pl.* זָרִיזִין, fem. זָרִיזָן. Targ. Esth. III, 15; a. e.—Targ. Y. Ex. I, 19 (not זין . . .).

**זָרִין** m. *belt,* v. זְרוֹ II.

**זְרִיזוּת** f. (זָרִיז) *strength, quickness, zeal, industry.* Ab. Zar. 20ᵇ, v. זְהִירוּת. Sot. 12ᵇ ד' בעלמה quick like a girl. Lev. R. s. 11, end (ref. to על־מות, Ps. XLVIII, 15) ד' בעלמות with *almuth,* that is with alertness. Sifra Sh'mini, beg. ד'; a. fr.

**זְרִיזוּתָא** ch. same. Targ. Y. Lev. IX, 8, v. preced.—Ḥull. 16ª קמ"ל . . זְרִיזוּתֵיהּ the Bible verse quoted intimates only Abraham's zeal.

**זְרִיחָת** f. (זָרַח) *rise, brightness.* Y. Erub. V, 22ᶜ זְרִיחַת החמה sunrise, East. Gen. R. s. 68 בזְרִיחָתָהּ in its rise. Pes. 2ª כן ד' שמש וכ' Ms. M. (ed. כעין) so will be the sunshine for the righteous &c.; a. fr.

**זְרִיזִית,** v. זְרִיזָה.

**זְרִיעַ,** v. זְרַע I.

**זְרִיעָה** f. (זְרַע) *sowing, seed.* Ber. 35[b] בשעת ז׳ at seed-time. Sabb. 91[a] לז׳ to use it for seed; a. fr.

**זְרִיקָה** f. (זְרַק) 1) *sprinkling* the blood on the altar. Zeb. 25[b]. Y. Pes. VII, 34[b] bot.; a. v. fr.—2) *thrusting.* Sabb. 96[b] תולדה וכ׳ ז׳ thrusting (on the Sabbath from one area, רשות, to another) is forbidden as a subspecies of carrying (v. הוֹצָאָה). Y. Erub. IV, beg. 21[d] ע״י ז׳ by means of thrusting from place to place; a. fr.

**זִירְקָא, זִירִיקָא** f. (זרק) *that which is thrown off, pickings in the woods,* used as fuel. Targ. Is. XXXIII, 4 זרוק׳ ed. Lag. (oth. ed. זְרָק׳, זְרִיק׳; h. text גֶּבִים, cmp. גְּבָבָה); v. אֲזִי.

**זִירָא** m., pl. **זִירִין** (זרר; cmp. זרי; cmp. Lat. sternuo) *sputtering, sneezing.* Targ. Job XLI, 10 זְרִירוֹי (זְרִירוֹתַי) (Var. מְקָקָא).

**זִירוּתִית,** v. זַרְתָּא.

**זִירְכָּאי,** v. זַרְנַאי.

**זִירְכֵּל,** *Ithpa.* אִזְדַּרְכֵּל (orig. Ithpa. of דרכל, fr. דרך, cmp. אתדרכל P. Sm. 952; v. ib. 1157 s. v. זרכל a. sq.) *to walk proudly.* Targ. Prov. XXX, 31 מְיִזְדַּרְכֵּיל ed. Lag. (ed. Wil. מְזַדְּרַז, v. זָרַז), v. אַבָּא.

**זִירְמִית, זַרְמִית** f. ch. (=b. h. זֶרֶם; cmp. זרב, זרי) *shower, storm.* Targ. Is. IV, 6 Ib. XXVIII, 2; a. e.

**זָרְנָא** m. (זרר, cmp. זְרִירָא) *vomiting, nausea.* Lev. R. s. 18, end (expl. זָרְנָא, Num. XI, 20); (Num. R. s. 7 לְזָרְנָא; Ar. s. v. בוטנא: זִירְנָא).

**זַרְנוּקָא** m. (*Parel* of זנק, cmp. זִיקָא II) *leather bag, hose.* Targ. Ps. CXIX, 83 (h. text נאד).—B. Mets. 103[b] דוולא וז׳ buckets and hose (for irrigation). B. Bath. 58[a] ז׳ אמרה לכי (comment. זרונקא, Ms. O. זרקונא, corr. acc.) she means a hose (which had been made of the hide of the animal stolen from her). Ib. 167[a] קם אז׳ (some ed. אזרונקא, v. Rabb. D. S. a. l. note) he wrote standing on a hose (to imitate a trembling hand-writing).—*Pl.* זַרְנוּקִין. Targ. Job XXXII, 19 Ar. (ed. לגרינין, insert הירך).

**זַרְנִיךְ** m. (v. P. Sm. 1158) *arsenic, orpiment* (v. Sm. Ant. s. v. Arsenicon). Ḥull. 88[b] bot.

**זָרַע** (b. h.; cmp. זרי) *to strew, sow.* Kil. I, 9. Ib. II, 3 אֶזְרַע, v. אָפַךְ; a. fr.—Part. pass. זָרוּעַ, f. זְרוּעָה; pl. זְרוּעִים &c. Ib. חטים ז׳ sown with wheat; a. fr.—Y. Sot. I, 17[b] top כשם . . . . בנותיהן זרועות וכ׳ as well as their vineyards are sown with mixed seeds, so are their daughters &c. (faithless wives).

*Nif.* נִזְרַע *to be sown, to be stocked with seed.* Gen. R. s. 83, end, a. e. בשבילי נִזְרְעָה וכ׳ the field has been sown for my sake. Shebi. IV, 2 תִּזָּרֵעַ may be sown; a. fr.

*Hif.* הִזְרִיעַ *to emit semen* (also used of women emitting a secretion at coition). Ber. 60[a], a. e. איש מַזְרִיעַ תחלה when the male is the first to emit semen; אשה מַזְרַעַת וכ׳ when the female is the first &c.; a. fr.

**זָרַע I** ch. same. Targ. Jud. VI, 3; a. fr.—Part. זָרֵעַ, זָרֵיעַ (זְרִיעַ). Targ. Prov. XI, 18; a. fr.—Targ. Is. XXVIII, 25 זָרְעִי. Ib. XXXII, 20 זָרְעִין.—R. Hash. 16[a] לִיזְרַע חרפא let him sow early seed (barley &c.). Y. Peah VII, 20[b] top חוה ז׳ חקלא וכ׳ planted carrots on his field; a. fr.

*Ithpa.* אִזְדָּרַע, *Ithpe.* אִזְדָּרֵע as preced. *Nif.* Targ. O. Deut. XXIX, 22; a. e.—Y. Peah I. c. אִזְדַּרְעוּ they have been planted.

*Af.* אַזְרַע as preced. *Hif.* Y. Kil. I, 27[a] bot. וּמַזְרְעִין and they copulated.

**זֶרַע** m. (b. h.; preced.) *seed;* animalic *semen* (mostly שְׁכְבַת ז׳). Gen. R. s. 73 נעשו חמים ז׳ וכ׳ the water in their bellies turned into semen. Y. Kil. I, 27[a] bot. נוטל הרמנו ז׳ he may take seed thereof. Shebi. II, 8 שזרעו לז׳ which he planted for the sake of obtaining seed, opp. לירק for using it as vegetable; a. fr.—Trnsf. *issue, descent.* Gen. R. s. 23; s. 51 אותו ז׳ שהוא וכ׳ that issue which was to come from a foreign place (Moab). Ber. 31[b] שמושח וכ׳ ז׳ a descendant who will anoint two men; a. fr.—*Pl.* זְרָעִים. Peah II, 3 חכל מפסיק לז׳ all of them form a partition with regard to seeds (making each field separately subject to Peah), opp. to trees. Kil. III, 2 כל מין ז׳ all kinds of seeds (small vegetable), opp. ירקות large beans &c.; a. fr.—Y. Shebi. II, 34[a] top ששה זְרָעִין six *sowing seasons* during a Sabbatical period.—סֶדֶר ז׳ or ז׳ *Order of Seeds, Z'raim,* the first of the six orders of the Mishnah a. Tosefta. Sabb. 31[a]. Esth. R. to I, 2.

**זַרְעָא II** ch. same. Targ. O. Gen. I, 11; a. fr. בר ז׳ that which is fit for propagation, *seed-capsule,* v. בִּיזְרָא. Targ. Prov. XI, 21; a. fr.—Targ. Ps. XXXVII, 26 Ms. (ed. דרעיה, v. הֲרַע II).—Y. Snh. VII, end, 25[d] דכיתן ז׳ flax-seed.

**זַרְעוֹן, זַרְעוֹנִים, זֵרְעוֹנִין** m. (b. h.; preced. wds.) *rows of plants in one bed,* also (=זְרָעִים) *seeds.* Kil. II, 2 זֵרְעוֹנֵי גנה וכ׳ garden seeds which are not used for food, i. e. seeds of vegetables; Tosef. Maasr. III, 14; Sabb. IX, 7. Tosef. l. c. שדה ז׳ field seeds (e. g. vetch &c.). Kil. III, 1 חמשה ז׳ five rows of different seeds; a. fr.

**זַרְעוּת,** Snh. 37[a], v. זַרְעִית.

**זַרְעִי** f., v. זַרְעִיתָא.

**זַרְעִית** f. (preced. wds.) *descendants, family.*—*Pl.* זַרְעִיּוֹת. Snh. IV, 5 (37[a]) דמו ודם זַרְעִיּוֹתָיו Mish. a. Y. ed. (Bab. ed. זרעותיו, v. Rabb. D. S. a. l. note 10) his own (the murdered man's) blood and that of his eventual descendants; Gen. R. s. 22; Yalk. Gen. 38.

**זַרְעִי, זַרְעִיתָא, זַרְעִית** ch. same. Targ. O. Deut. XXIX, 17. Targ. Josh. VII, 14; a. e.—Y. Kil. IX, 32[c] top זַרְעִיתֵיהּ לא פסיקה וכ׳ his race shall never cease; Y. Keth. XII, 35[b] top זרעייתא (corr. acc.). Koh. R. to IV, 9 והא ז׳ וכ׳ here is the third generation of that family &c.—*Pl.* זַרְעַיָּא, זַרְעַיָּתָא; constr. זַרְעֵיתָא. Targ. O. Gen. IV, 10 (cmp. Snh. IV, 5 quot. in preced.; ed. Berl. זַרְעָנָן). Targ. Zech. XII, 12, 14 (not זרעין). Targ. O. Ex. VI, 14 (ed. Berl. זַרְעָתָא); a. fr.—Kidd. 70[b] תחתי ז׳ איכא וכ׳ there are two families in N. &c.

זְרַף, Ab. Zar. 18[b] נזרפיה Ar. (ed. לירתיה, Var. Ar. נטרפיה, Ms. M. לתפסיה) prob. a corrupt. for נְגָרְבִיה, v. גְּרַב.

זְרַף, *Pa.* זָרֵיף (cmp. זרב) *to form a rim* or *elevation around a wound* (cmp. פָּתִית, סַפְּחַת), *to cause a swelling and inflammation.* Ab. Zar. 28[b] מִיזְרַף זָרֵיף the operation with the hand creates soreness. Ḥull. 77[a]; Yeb. 76[a] פרזלא מזרף ז׳ cutting with an iron tool causes inflammation.

זִירָא, זִרְפָּא m. (preced.) *inflammation, swelling of a wound.* Sabb. 67[a] דעבדי לידיה לז׳ Ms. M. (ed. דעבדי לזו׳) it is applied for healing an inflammation &c.

זָרַק (b. h.; cmp. זרי) *to sprinkle; to cast, throw.* Keth. 103[b] חזוֹרֵק מרשות 1 וזורק וכ׳ מָרָה I. Sabb. XI, 1 וכ׳ he who throws an object from private to public ground; a. fr.—Esp. *to sprinkle blood on the altar* (Lev. I, 5). Yoma III, 4 קבל . . וזָרַק he received the blood and did the required sprinkling. Zeb. I, 4; a. fr.—Yoma 67[b], v. זָקַר.

*Nif.* נִזְרַק *to be sprinkled.* Pes. V, 3; a. fr.

זָרַק ch. same. Targ. O. Ex. XXIV, 6 (Y. דריק); a. fr.—Gen. R. s. 53, end; s. 86, end [read:] נפיל . . . זְרוֹק חוטרא throw a stick in the air and it will fall back to its origin (the ground), i. e. innate disposition will always come forth; (cmp. Tanḥ. Balak 17; Num. R. s. 20).

*Ithpe.* אִזְדָּרִיק *to be sprinkled.* Targ. Num. XIX, 13; a. e.—Pes. 78[b] bot. אשתקד כי אידּ דם last year when the blood of the Passover sacrifice was sprinkled.

זִרְקָא, v. זִרְקָתָא.

זָרַר (b. h.; v. זוּר a. זָרָה) 1) *to press, stamp;* 2) *to scatter.*

*Nif.* נִזַּר, נִיזַּר *to be scattered.* Pesik. Vayhi, p. 64[b] הירתה נרקת . . . ונזרת was crushed, ground, and scattered; Pesik. R. s. 17; Yalk. Ex. 186; Mekh. Bo s. 13 ונזרות . . . (pl.).

*Hof.* חוּזַר *to be smashed.* Part. מְזוּזָר, fem. מְזוּזֶרֶת, pl. מְזוּזָרוֹת. ביצה מ׳ an egg smashed in the nest, *rotten* (cmp. מָאַס). Snh. 82[b]; Tanḥ. Pinḥ. 2; a. e., v. זָמַר III.—Nidd. 35[b]. Ḥull. XII, 3.

זֶרֶת f. (b. h.; preced.) *span* (the spread fingers); *distance from the little finger to the thumb of a spread hand.* Keth. 5[b]; Men. 11[a] זו ז׳ this one (the little finger) is used for measuring the span. Tosef. Kel. B. Mets. VI, 12 ז׳ אמורה וכ׳ *zereth* mentioned therein (in measures), is half a cubit of six handbreadths; a. fr.—*Du.* זְרָתַיִם, זֵירָ׳. Men. 85[a]; Tosef. ib. IX, 3 קנה זרת ושבולת ז׳ the halm one span long, and the ear two; Taan. 5[a] זְרָתַיִם.

זִירְתָא, זַרְתָּא ch. same, also *fist, hand.* Targ. Ex. XXVIII, 16 (ed. Amst. זֶרֶתָא). Targ. Is. XL, 12; a. e.—Gen. R. s. 63 (play on זרו, Ps. LVIII, 4) זר׳ מתידא וכ׳ Ar. (ed. וירתיה) his fist was directed against him (Jacob); Yalk. Gen. 110; Yalk. Deut. 938 זרתיה;—Tanḥ. Ki Thetsé 4; Yalk. Jer. 261; Yalk. Ps. 868 זירתיה; Tanḥ., ed. Bub. l. c. זרתיה.

זֵיתָא, v. זֵיתָא.

זֵתִים, v. זַיִת.

## ח

ח *Ḥeth,* eighth letter of the Alphabet. It interchanges with א a. ה a. ע, v. letters א, a. ה; also with ג a. ק, as חבב, גבב, a. קבב; חָדָה a. גָּדָה &c.—For dialectical pronunciation, v. ה״א a. ח״ת.

ח׳, as a numerical letter, *eight.*

חָאֵי, part. of חֲרֵי.

חָאִ״ק, חָאִיס, חָאִיךְ, v. חוּךְ, חוּס, חוּק (חָקַק).

חַאוּתָא* f. (חוו, cmp. חבב, *to be arched,* cmp. גְּבִינָה; Syr. חאוּתא, P. Sm. 1166) *clotted cream.* Targ. Prov. XXX, 33 Ms. (Var. ed. Lag. ח׳; ed. Lag. a. oth. וְחַמְאָתָא).

חאסטו, v. חֲאַסְטוּ.

חָאפוּן m. (v. חָפַן) *a handful, a grab.* ח׳ בן *grabber* (a play on כָּאפוּן, v. אפין). Y. Yoma IV, 43[c] bot. (Bab. ib. 39[a] sq. בן חַמְצָן).

חָאַק, v. חוּק ch.

חָב, חַב, v. חוּב.

חָבָא, חָבָא, v. חבי.

חָבָא, חוּבָא.

חָבָא, B. Kam. 101[b], v. חֲבָה.

חָבַב I (b. h.) [*to be arched;* denom. חוֹב II;] *to bosom, love.*

*Pi.* חִיבֵּב, חִבֵּב 1) same, *to love, cherish;* with לפני or בפני, *to prefer.* Ex. R. s. 27; Tanḥ. Yithro 4 Yithro is named חוֹבֵב, שוּ׳ את וכ׳ because he loved the Law; Sifré Num. 78. Sabb. 13[b] הוו מְחַבְּבִין את הצרות they cherished the memory of past troubles (devoting memorial days to the relief from them). Ib. 51[a], a. e. כמה מחבבין זה את זה how they honor each other. Pes. 100[a] בכל יום הירית מחבב . . . בפני thou didst always prefer my opinions to those of R. J., and now thou embracest his opinion in my presence; Y. ib. X, beg. 37[b]; Tosef. Ber. V, 2; a. fr.—2) (denom. of חָבִיב) *to make beloved.* Gen. R. s. 39 כדי לַחֲבָבָהּ בעיניו in order to make him feel the dearness of home; כדי לַחֲבָבוֹ וכ׳ to make him feel how dear was his son to him.

**חַבַּב** ch., *Pa.* חַבֵּיב same, 1) *to love, honor.* Targ. Prov. IV, 8 חַבְּבָהּ honor her. Targ. O. Deut. XXXIII, 3; a. fr.—2) *to make beloved.* Targ. Y. ib.—Sabb. 130[a] is it משום חַבּוּבֵי מצוה (Rashi חִיבּוּב) in order to show the high appreciation of the ceremony (of circumcision)?—Ib. אלא לַחֲבִיבֵי (Ms. M. לַחֲבַב). Ḥull. 133[a] חבובי קא מְחַבֵּב does he (by taking hastily) prove his anxiety for the divine command, or &c.?

*Ithpa.* אִיתְחֲבִיב *to be tied together* (in affection). Targ. I Sam. XVIII, 1 (h. text נקשרה).

**חַבַּב*** II (v. preced. wds.) *to embrace* (in a fight), *to wrestle.* Tosef. Shebu. VI, 2 כל זמן שהיו חוֹבְּבִין זה את זה (Var. חוֹכְּכִין) as long as they were fighting each other, i. e. if the case comes up immediately after the fight took place; ib. B. Kam. IX, 28 וחוככין; Y. Shebu. VII, 37[d] bot. תוככין.—V. חֲבִיבָאֵי.

**חֲבָבָאֵי,** v. חֲבִיבָאֵי.

**חִיבָּה, חִבָּה** f. (preced. wds.) *love, esteem, honor.* Koh. R. to V, 14 בא לעולם בח׳ וכ׳ man enters the world with love (caressed by his nearest), and leaves with love. Y. Bicc. II, 64[d] top לשבִיצה מיתה של ח׳ a death after seven days of sickness is a death of (divine) love; (ib.[c] bot. לשבעים מיתה של ח׳, read שִׂרְפָה).—Ab. III, 14 ח׳ יתירה וכ׳ the greater divine love consists in its being made known to him &c. Ḥull. 33[a], a. e. חִיבַּת הקדש מכשרתן the honor in which sacred objects are held makes them fit for levitical uncleanness (even without contact with liquids, v. כָּשַׁר). Ex. R. s. 2, a. fr. לשון ח׳ the repetition of a name intimates endearment. Y. Succ. IV, 54[d] top לשון ח׳ (the word שֵׁכֶר, Num. XXVIII, 7) expresses something dear; (Bab. ib. 49[b]; Num. R. s. 21 שחיריה).—Keth. 56[a] חיבת חופה וכ׳ the affection produced by the seclusion in the bridal department is the final act of possession. Gen. R. s. 93; Yalk. ib. 150 [read:] על חיבת חצין כך על בעל אכסניא וכ׳ if this was done for a dear object of sight (our sister), how much more shall we do in defence of the host of the Lord (Benjamin, v. אוּשְׁפִּיזָכָן); a. fr.—Ch. חִיבְּתָא.

**חִיבָּה, חֲבָה** f. (חבא) *reserve, storage.* B. Kam. 101[b] שגיבבן בחיבה Ms. M. (oth. בחבה; ed. בְּחֲבָא, v. Rabb. D. S. a. l. note) which he gathered up for storage; Succ. 40[a] לחוּבָה ed. (Ms. Ms. 2 בחיבה, v. Rabb. D. S. a. l. note 200).

**חָבוּ,** pr. n. m. בר ח׳, v. חָבוּ.

**חִבּוּבָא,** v. חִיבּוּב.

**חבוורתא,** Ḥull. 57[b], v. חַבְרוּתָא.

**חִבּוּט,** v. חִיבּוּב.

**חָבוּט** m. (חָבַט) *pressed down,* esp. *ḥabut,* a legal fiction by which an inclined projection is assumed to be like a horizontal plane. Erub. 9[a] או לבוד ... או ח׳ אמרינן וכ׳ either we assume the fiction of a junction (v. לָבוּד) or of *ḥabut,* but both of them we do not assume. [Rashi reads חָבוֹט or ch. חבוט, as imperative: *press it down.*]

**חֲבוּטָא,** v. חוּבָטָא, a. חֲבָטָא.

**חֲבוֹל,** v. חֲבַל I, II. [Y. Kidd. IV, 65[d] top ח׳ ירמא, v. חֲבִיל.]

**חִבּוּלָא, חִבּוּל,** v. חִיבּוּב.

**חֲבוּלָה** f. (b. h. חֲבֹלָה; חָבַל 1) *pledge.* Tanḥ. B'shall. 19 (ref. to חבל תחבל, Ex. XXII, 25) . . . חֲבָלָתָּ ח׳ אחת if thou seizest a pledge once, thou wilt finally be seized many times (cmp. Ex. R. s. 31, quot. s. v. מַשְׁפּוֹן); Yalk. Ex. 257; Mekh. B'shall., Vayassa, s. 1 (corr. acc.). Tosef. Keth. XI, 8 חמלוה . . . על חֲבִילָה if one gives a loan on a pawn &c.—*Pl.* חֲבוּלוֹת, v. supra (Yalk. l. c. חֲבַלּוֹת).

**חֲבוּלָא** m. *injury, loss,* v. חֲבִילָא.

**חִיבּ׳, חִבּוּ׳, חִבּוּלְיָא** f. (חבל; v. Nöld. Mand. Gr. p. 146, sq.) *interest, usury* (h. נֶשֶׁךְ). Targ. O. Ex. XXII, 24 ח׳ ed. Berl. (oth. ed. ת׳). Targ. Ps. XV, 5; a. e.—M. Kat. 28[b] (in a funeral dirge) מותא כי מותא ומרעין ח׳ death is death (paying a debt), but sufferings are the interests.

**חִבּוּר,** v. חִיבּוּר.

**חֲבוּרָא** c. ch.=h. חֲבוּרָה, *company, party.* Targ. O. Ex. XII, 46 (Y. ed. Amst. חִב׳).—*Pl.* חֲבוּרָן. Targ. Y. Deut. XXXIV, 6; a. e.—Masc. חֲבוּרִין. Targ. Y. II Deut. XIV, 1 (some ed. חִב׳; Ar. חבורן; cmp. אֲגוּדָּה).

**חַבּוּרָא I,** v. preced.

**חַבּוּרָא II** m. (חבר) *charmer.*—*Pl.* constr. חַבּוּרֵי. Targ. Y. II Deut. XVIII, 11 חַבּוּרֵי חֲבוּרֵי בישין (not וְחַבּוּרָא) those who conjure up companies of evil (demons).

**חֲבוּרָה I** f. (חָבַר) *company, association, party;* esp. *those united for eating the Passover lamb in company* (Ex. XII, 4); *the colleagues at school* (v. חָבֵר); *the college.* Pes. VII, 3, a. fr. בני ח׳ the members of a Passover party. Ib. אם חֲבוּרַת כהנים if it is a party consisting of priests only. Y. ib. X, 37[d] top שלא יהא עומד מח׳ זו וכ׳ that one should not rise from one party and join another; Bab. ib. 119[b], v. אֲפִיקוֹמָן; a. fr.—Ber. 9[b] במעמד כל חח׳ in the presence of the whole college. Ned. 81[a] חזהרו בח׳ beware of disregarding the benefits of collegiate studies. Lev. R. s. 2, end חֲבוּרָתוֹ של משה the disciples of Moses; a. fr.—Y. Dem. II, 23[a] top דוחין אותו מחבורתו, v. חֲבִירוּת.—*Pl.* חֲבוּרוֹת. Pes. IX, 10; a. fr.

**חֲבוּרָה (חַבּוּרָה)** f. (b. h.; חָבַר 4) *a mark of violence, wound, discoloring.* B. Kam. VIII, 1 מקום שאינו עושה ח׳ a spot on which no wound is made by burning (e. g. on the nail). Snh. XI, 1 (85[b]) עד שיעשה בהן ח׳ unless by striking them he creates a wound; Y. ib. XI, beg. 30[a] באיזו ח׳ כַּחֲבוּרַת שבת כח׳ נזקין what wound is meant here? One the creating of which would be a Sabbath offence (discoloring), or one of the kind required for claiming damages?; Mekh. Mishp., N'zikin, s. 5 מכה שיש בה ח׳ (in order to be punishable with death) it must be a beating which makes a wound (or a sore). Sabb. 107[b] ח׳ שאינה חוזרת a permanent discoloring. Ib. מניין לח׳ שאינה וכ׳ whence is it proven that by *ḥabburah* a permanent (not a momentary) discoloring is meant?—

Keth. 3[b] ח׳ עושה he makes a wound (by tearing the hymen). Ib. 5[b] מקלקל בח׳ destroying by making a hole, מתקן בח׳ amending by &c.; a. v. fr.—*Pl.* חבורות. Gen. R. s. 23; a. e.

**חַבּוּרְתָּא** ch. same. Yalk. Geu. 38, v. חַגַּרְתָּא.

**חֶבּוּרְתָּא** ch.=h. חֲבוּרָה, *company* &c.—Y. Ber. II, 5[c] top וחבורתיה and his disciples. Y. Ter. II, 41[c] כד הוה מורי בחבורתיה when teaching in his college; a. e.—*Pl.* חֲבוּרָתָא. M. Kat. 27[b] ח׳ אית במתא there are burial societies in the place.

**חֲבוּשׁ** m. (Syr. חבושא, P. Sm. 1187) name of *a fruit, quince* (v., however, Löw Pfl. p. 143).—*Pl.* חֲבוּשִׁין. Sabb. 45[a]: Bets. 26[b]. Tosef. Ter. VII, 13 חובשין ודרמסקנין ed. Zuck. (Var. עובשין; Y. ib. VIII, 45[d] ענברים ואובשין). [חָבוּשׁ *prisoner*, v. חָבַשׁ.]

**חָבוּשָׁא** ch. same. Keth. 60[b].—*Pl.* חֲבוּשֵׁי. Snh. 39[a].

**חֲבוּשָׁא** m. (חבש) *imprisonment.* Koh. R. to XI, 9 לחֲבוּשַׁי לית את סקר my being imprisoned thou dost not take into consideration.—Targ. Y. II Gen. XXXIX, 20 בית חֲבוּשָׁה (Ar. חֲבוּשְׁיָא) *prison.*

**חָבַט** (b. h.; cmp. חבש, חבל) [*to use force,*] 1) *to press down.* Erub. 42[b] תוקרת . . . חוֹבְטָתּ the roofing of the house presses upon him (keeps him mindful of the Sabbath limit); v. חָבוּשׁ. B. Mets. 80[b] חָבְטוֹ לאלתר (Ar. חבסו, v. חָבַס) the load pressed him down immediately (before he could find out that it was too heavy for him). Snh. 19[b] חָבָטָן בקרקע pressed them into the ground. Succ. IV, 6 (45[a]) חוֹבְטִין אותן ע״ג קרקע בצידי המזבח Ms. M. (v. Rabb. D. S. a. l. note 10) they laid them down closely upon one another on the ground by the altar (opp. to זוקפין, ib. IV, 4). Keth. 39[a] צער שחָבָטָהּ ע״ג וכ׳ 'the pain' (Mish. ib. III, 4) refers to his pressing her down on the hard ground.—2) *to force, to knock open,* esp. *to knock upon olives* to make them burst, before putting them under the press, or *upon ears* to thresh the grain out. Ex. R. s. 36, beg. מורידין . . . . ונחבט ומשחוֹבְטִין וכ׳ they take the olive down and it is knocked upon, and after knocking it, they put it into the vat (corresp. to כחש, Men. VIII, 4). Ib. באין או״ה .... וחובטין .. ממקום וכ׳ the gentiles come and knock them (the Israelites) from place to place. Men. X, 4; a. e.—*Part. pass.* חָבוּט *mashed.* Sabb. 80[b] בח׳ when the lime is mashed (and mixed with water); Y. ib. VIII, 11[b] bot. בחביט (corr. acc.).—3) *to lay down for receiving lashes,* in gen. *to punish, bind over.* Gitt. IX, 8 ובנכרים חובטין אותו וכ׳ but when the gentile authorities bind him over and say, Do as the Israelites tell thee, (the letter of divorce so enforced) is valid (differ. vers. in Y. ed.); Tosef. Yeb. XII, 13.—Tosef. Sot. XV, 7 מסרוהו לבעל זמורה וחָבָטוֹ ed. Zuck. Var. (Y. ib. IX, 24[b] top וחבשו) they gave him in charge of the rod-bearer (v. זְמוֹרָה), and he tried to force him (into submission). Midd. I, 2 חוֹבְטוֹ במקלו he punishes him with his cane.

*Nif.* נֶחְבַּט *to be knocked upon; to strike against.* Ex. R. s. 36, v. supra.—Keth. 36[b] מפני שנֶחְבָּטָת וכ׳ because the blind girl may have struck against something (and fallen, so as to have lost her virginity by the shock). Ḥull. 51[b] עוף שנ׳ על וכ׳ a bird that fell with force upon water.—Koh. R. to VII, 8, v. infra.

*Pi.* חִיבֵּט *to press down, throw down.* Keth. l. c. חִיבְּטָהּ ע״ג שיראין if he forced her down on (soft) silk garments.

*Hithpa.* הִתְחַבֵּט, נִתְחַבֵּט *to prostrate one's self* (in prayer, in deep commotion). Gen. R. s. 91 מִתְחַבֵּט הית לפני רגליו וכ׳ he threw himself to the feet of every one &c. (with ref. to Gen. XLII, 21). Ib. s. 70; Num. R. s. 8, end; Yalk. Gen. 123 דבר שנתח׳ וכ׳ a thing for which that patriarch (Jacob) begged in prostration; Koh. R. to VII, 8 עכשיו הוא מתחנן ומתח׳ שנִּתְחַבֵּט. Deut. R. s. 2, beg. now he supplicates and prostrates himself; a. fr.

**חֲבִיט, חֲבַט** ch. same, 1) *to knock; to strike, punish.* Targ. O. Deut. XXIV, 20. Targ. Jud. VI, 11. Targ. Is. XXVIII, 27 (Regia: מְחַבְּטִין *Pa.*).—Targ. Prov. XXVIII, 3 מטרא חֲבִיטָא (not חֲבִיטָא) a prostrating rain (h. text סחף). Y. Sabb. XVII, 16[b] top חֲבִיט ביה דו; Y. Bets. I, 60[c] חֲבַט, v. זְרִיקָא.—Gen. R. s. 7, a. e. חֲבוֹט חבטך, v. חֲבָטָא. B. Bath. 58[a] חֲבוֹטוּ (not חובטו), v. חֲבִיטָא.—2) *to throw down.* Y. Snh. VI, 23[c] top חֲבָטִין תורא בחילא Ash. to Ḥull. 51[a] (ed. בחיילית) threw an ox down with force (before slaughtering).—*Part. pass.* חָבִיט, f. חֲבִיטָא *prostrated.* Keth. 10[a] מברכתא ח׳ ליה is Mabrakhta (i. e. all the women of ill repute of M.) prostrated before him (so that he is an expert in such matters)? [Y. Sabb. VIII, 11[b] bot. בחביט, v. preced.]

*Pa.* חַבֵּיט *to shake, agitate.* Targ. Y. Num. XXV, 8 (ed. Amst. Pe.) he shook (the spear). Targ. Esth. VI, 1.—Succ. 44[b] ח׳ ח׳ ולא וכ׳ he shook it repeatedly but said no benediction.

*Ithpa.* אִיתַּחֲבַט as preced. *Nif.* Keth. 36[b] כולהו נמי חֲבוּטֵי מִיתַּחֲבְטֵי all girls (even if not blind) may receive a shock by falling.

**חֶבֶט** I c. (חָבַט 1) *fastening;* ח׳ של סנדל *thongs of a sandal joined in a knot* (v. Sm. Ant. s. v. Sandalium). Mikv. X, 3.—*Pl.* חֲבָטִין (חוֹבְטִין). Y. Yeb. XII, 12[d] top וכן שיהו חו׳ של עץ this means that the thongs be of wood (of the vegetable kingdom; oth. vers. מעמידין, תרסות). Ib. נפסקו חֲבָטָיו (omitted Tosef. Kel. B. Bath. IV, 5, a. Sabb. 112[a]) if its thongs are broken; נפסקה ... אחת מח׳ if one set of its thongs is broken; Y. Sabb. V, 8[a] חבתיו (corr. acc.; omitted Tosef. ib. XII (XIII), 14).

**חֶבֶט** II m. (חָבַט, v. *Nif.*) *shock, lesion through a fall.* B. Kam. 50[b] לַחֲבָטוֹ, v. חֲבָל. Ib. חבטו קרקע וכ׳ (not חבטה or חבטא, v. Rabb. D. S. a. l. note 1; Yalk. Ex. 341) as to the shock which the animal suffered, it is the natural ground which injured it, v. קַרְקַע.

**חֲבָטָא** ch. same, also *stroke, blow.* Ḥull. 8[a] ח׳ קדים וכ׳ does the effect of the blow come first (and create an inflammation, שחין), and the effect of the heat follows (creating a burn, מכוה) &c.?—B. Mets. 116[b] אי בחבסא נפל אי בח׳ נפל whether the building fell through pressure (in which case the lower portion of the materials would be more affected), or through a shock.—Gen. R. s. 7 חבוט

חֲבָטָךְ go on with thy beating; Koh. R. to VII, 23; Tanḥ. Huck. 6 חֲבִיטָךְ; Y. Kidd. III, 64c bot. חבושך.—Esp. *the beating of olives.* Lam. R. to I, 1 רבתי (2 חד כותי) בשעת ח׳ in the season of beating; ib. חבטה (corr. acc.).—*Pl.* חֲבָטַיָּא *olives ready for beating.* Y. Maas. Sh. IV, 55b bot. [read:] החוא חזה בנצרא ואת בח׳ that one (dreamt of olives) in the blooming stage, but thou of olives ripe for beating.

חֲבָטָה* f. (חָבַט) *seizing an object violently* in order to take possession of it. B. Mets. 118a, v. חֲפָטָה. [B. Kam. 50b, v. חֶבֶט II.—Lam. R. to I, 1 רבתי (2 חד כותי), v. preced.]

חבטי, Y. Shebu. VII, 37d, v. חֲבִיבָאֵי.

חָבָה, חָבָא, חבי (b. h.) *to cover, hide.*—*Part. pass.* (fr. חבה) חָבוּי, f. חֲבוּיָה. Cant. R. to II, 1 (play on חֹבְצַלֶּת, ib.) חֲבוּיָה בצלן של מצרים hidden (disregarded) in the shade of Egypt; ח׳ בצלו של ים nearly covered up by the darkness of the Sea; ח׳ בצלו של סיני nearly covered up by the shade of Sinai (threatening to fall upon me) &c.—Ib. שח׳ בְּצֶלָּהּ its (the young lily's) onion is hidden (its leaves not being unfolded).—Ib. חֲבוּיִים בי . . כל מתי all the dead of the world are buried in me (the earth).

*Nif.* נֶחְבָּא *to be hidden.* Sabb. 60a וכ׳ היו נֶחְבָּאִין they hid in a cave. Taan. 23b, v. infra.

*Hif.* הֶחְבִּיא *to hide.* Taan. l. c. they named him חנן הנחבא מפני שח׳ עצמו Ms. M. (ed. שהיה מַחְבִּיא) because he hid himself (in his modesty). Y. Kil. V, 30a top (play on בתי כְּלָאִים, Is. XLII, 22) בית שמַּחְבִּיאין . . . כְּלָאִים a garden house in which it is permitted to keep plants of a different species (from the surrounding vines). Sot. 34b (play on נחבי) שח׳ וכ׳ he hid (suppressed) the word of God (truth); Tanḥ. Sh'laḥ 6 שח׳ את דבריו he suppressed the words he ought to have said; ib. Haăz. 7. [Lam. R. introd. (R. Josh. 2) מחבי חבירים, read: מחבר חבירים, v. חָבַר.]

*Hithpa.* הִתְחַבֵּא *to hide one's self.* Midr. Prov. ch. IX; Tanḥ. Ki Thabo 2 מִתְחַבְּאִים trying to hide themselves.

חָבָא, חָבֵי ch. same. Bekh. 43b, v. infra.

*Ithpa.* אִיתְחֲבֵי, *Ithpe.* אִיתְחֵבֵי *to hide one's self; to be hidden, covered.* Targ. Lam. I, 3. Targ. Y. Gen. VII, 19, sq. (ed. pr.=O. אתחפ׳).—Bekh. 43b דַּחֲבָיָא מִיתְחֲבֵי (Rashi, ed. מִיתָּח׳) when the head is hidden (between the shoulders). B. Kam. 60b וכ׳ מִתְחֲבֵי בַּחֲבוּרֵי he hides himself and walks (by the way-sides).

חֲבַי pr. n. m *Ḥăbay.* Yeb. 115b bot. (a name of frequent occurrence in Maḥuza).—B. Kam. 72a Ms. M. (ed. חֲבִיבַי); Erub. 57a Ms. M. (ed. חֲנִילַאי).

חָבִיב I m. (חָבַב) *beloved, dear, precious; favored, privileged.* Ab. II, 10 וכ׳ ח׳ עליך . . יהי let thy neighbor's honor be as dear to thee as thine own. Ib. III, 14 וכ׳ אדם ח׳ man is privileged (favored of God) in that he was created &c.; a. v. fr.—*Pl.* חֲבִיבִים, חֲבִיבִין. Ber. 5b ח׳ עליך יסורין are sufferings dear to thee (as divine trials)?—Yoma 52a וכ׳ ישראל ח׳ Israel is favored, for the Lord made them independent of a mediator; a. v. fr.—*Fem.* חֲבִיבָה. Tosef. Ber. VII, 24; Ber. 63a; Y. ib. IX, end, 14d כמה ח׳ תורה וכ׳ the Law is appreciated. Pes. 68b כמה ח׳ מצוה בשעתה how much more preferable is a religious act when done betimes; a. e.—*Pl.* חֲבִיבוֹת. Sot. 13a על . . . כמה ח׳ וכ׳ how dear were religious acts to Moses.

חֲבִיבָא, חֲבִי, חָבִיב I ch. same. Targ. Jer. XXXI, 19; a. fr.—*Pl.* חֲבִיבַיָּא, חֲבִיבִין. Targ. Is. I, 4. Targ. Y. II Deut. XXVI, 18; a. e.—*Fem.* חֲבִיבְתָא; חֲבִיבָתָא (as noun). Targ. Y. Gen. XLIV, 30 (h. text קשורה, cmp. חֲבַב *Ithpa.*).—Targ. Cant. VI, 4.

חֲבִיבָא, חָבִיב II m. (preced.) [*connected,*] *uncle, father's brother.* Targ. Y. Lev. X, 4; a. e.—B. Bath. 41b. Y. B. Kam. X, beg., 7b; a. fr.—*Fem.* חֲבִיבְתָא 1) *aunt, father's brother's wife.* Targ. Y. Ex. VI, 20; a. e.—*2) *mother-in-law.* Targ. Y. II Deut. XXVII, 23 (h. text חתנת־).

חֲבִיבָא III, חֲבִיבָה pr. n. m. *Ḥăbiba,* name of several Amoraim. Yoma 10a; B. Mets. 85b רב ח׳ בר סורמקי (Ms. M. חֲבִיבַי, v. Rabb. D. S. a. l. note).—Ib. אמר רב ח׳ (v. Rabb. D. S. l. c.). Sabb. 54b, a. e., v. זָוָא I. Y. Meg. I, 70b top ר׳ חבירבה; a. fr.—V. Fr. M'bo p. 79b.

חֲבָבַאי, חֲבִיבָאי* m. pl. (v. חָבַב II) *wrestlers, a case of assault and battery without witnesses.* Tosef. Shebu. VI, 2 ר׳ יהודה היה קורא אותה ח׳ (Var. ed. Zuck. הנחכין) R. Judah called such a case (in Chald.) *ḥăbibaé*; ib. B. Kam. IX, 28 (our w. a. אותה omitted in ed. Zuck., Var. אותה כאי, אותה הכחכא); Y. Shebu. VII, 37d bot. קורא חבטי.

חֲבִיבָה, v. חָבִיב I, a. חֲבִיבָא III.

חֲבִיבוּתָא f. (חָבִיב) *love, attachment, divine favor.* Sabb. 88b ועדיין ח׳ היא גבן (Ms. M. חֲבִיבוּתֵיהּ הוא) and yet (in spite of our defection) the divine love is with us; Gitt. 36b; Yalk. Cant. 983. Arakh. 16b וכ׳ אגב ח׳ on account of the extreme friendship &c.

חֲבִיבַי pr. n. m. *Ḥăbibay,* v. חֲבַי a. חֲבִיבָא III.

חֲבִיבְתָא, v. חֲבִיבָא I a. II.

חֲבִיוְנָא m. (חבר; b. h. חֶבְרוֹן) *secret place, recess.*—*Pl.* constr. חֲבִיוְנֵי. Targ. Cant. II, 14 ח׳ דְּרַגְּתָא (ed. Lag. הַרְגִּיתָא, h. text סתר המדרגה). Targ. Koh. X, 20.

חֲבִיוְנָה f. (dimin. of חָבִית) *a small vessel, flask* with flat sides.—*Pl.* חֲבִיוְנוֹת. Kel. II, 2; Tosef. ib. B. Kam. II, 2 אֲבִיוְנוֹת (ed. Zuck. אובינות).

חֲבִיטָא, חֲבִיטָא m. 1) part. pass. of חֲבַט.—2) (חָבַט) *flail, cudgel.* [Tanḥ. Huck. 6 חביטך, v. חֲבָטָא.]—*Pl.* חֲבִישֵׁי. B. Bath. 58a [read:] שקילו ח׳ חבוטו אקיברא וכ׳ (v. Ms. M. a. Rabb. D. S. a. l. note) take cudgels and beat on the grave of your father, until &c.

חבריים, Lam. R. introd. (R. Josh. 2) מחבי ח׳, read: מחבר חבירים, v. חָבַר.

חֲבִיל (v. חֲבַל I) *to get sick.* B. Mets. 97a ומית ח׳ got sick (from overeating itself) and died.

חֲבִיל *woe!*, v. חֲבַל II. [Targ. Prov. IV, 13, v. תְּחִיבֵיל.]

**חֲבִיל יָמָא, חַ׳** (v. חַבָּלָא II) pr. n. *Ḥăbel Yamma (district of the sea)*, a Babylonian district (v. Berl. Geogr. p. 34, sq.; Neub. Géogr. p. 327). Kidd. 72ª; Y. ib. IV, 65ᵈ top (not חבול); Gen. R. s. 37 חֲבֵל.

**חֲבִילָא** I f. (חבל) *injury, loss.* M. Kat. 28ᵇ ויי לאזלא וויי לח׳ (Ms. M. לחְבוּלָא) woe for him that is gone, woe for the loss!—Bekh. 8ᵇ מנא דלא שוי חֲבִילֵיהּ (Rashi חבליה) a utensil which is not worth the damage which it causes.

**חֲבִילָא** II (v. next w.) *bundle.*—*Pl.* חֲבִילִין. Lev. R. s. 14 (prov.) אשתרי חד חבלא אשתרו תרין ח׳ if one rope is untied, two bundles are loosened. [Ar. ed. Koh., a. ed. Wil. חַבְלִין.]

**חֲבִילָה** f. (חָבַל 2) 1) *connection, whatever is in a connected state.* Kel. XVIII, 9 המטה מיטמאת ח׳ וכ׳ a couch gets unclean only when combined, and can become clean again &c., opp. אירבים; Succ. 16ª.—2) *bundle, load, baggage, luggage.* Y. Ter. X, 47ᵇ top, v. זֵיר. B. Mets. 72ᵇ המולידְ ח׳ וכ׳ if one carries a load (as a messenger) from one place to another (where prices are higher). Kidd. 65ᵇ וח׳ עמהם and have luggage with them. B. Mets. 78ª כשבאת ח׳ לידו when the working man has left a bundle (of tools) with him (as a pledge that he will come to work); a. fr.—*Pl.* חֲבִילוֹת, חֲבִילִין, חֲבִילְלִין, constr. (mostly) חֲבִילֵי. Sabb. XVIII, 2 ח׳ קש וכ׳ bundles of straw &c.—Y. Ber. VII, beg. 11ª מג׳ ח׳ from three different bundles (of hyssop). B. Kam. 10ª bot. מרבה בח׳ Ms. M. (ed. sing.) one adding bundles (of dry twigs) to the fire.—Ber. 49ª, a. e. אין עושין מצות ח׳ ח׳ we must not perform religious duties bundle-wise (but pay attention to each singly). Erub. 54ᵇ (ref. to Prov. XIII, 11) אם עושה .. ח׳ ח׳ מתמעטת Ms. O. (v. Rabb. D. S. a. l. note) if one studies bundle-wise (too many subjects at a time), his learning will decrease (ed. מחמעט he will become poorer in learning). B. Mets. 84ᵇ הקפתנו ח׳ תשובות וכ׳ Ms. M. (v. Rabb. D. S. a. l. note) thou hast surrounded us with bundles of arguments which contain no substance; a. fr.—3) *band, bandage.* Ab. Zar. 10ᵇ, sq. נתפרדה ח׳ the bond (of friendship between the two nations) is severed.—*Pl.* חֲבִילִין. Lev. R. s. 14; Yalk. Job 905 עשויה .. ח׳ ח׳ consists of cells, convolutions and bands (muscles).—4) *pledge*, v. חֲבוֹלָה.

**חבין,** Tosef. Kil. III, 15, v. חִינָּה.

**חֲבִינָאוּת,** v. חֲבִינָנוּת.

**חבינא,** v. חֲבִינָא.

**חֲבִינָנוּתָא, חֲבִינָנוּת** f. (חבן, denom. of חוּבָּא, v. P. Sm. 1181, *to fold hands in the bosom*) *idleness.* Targ. Prov. XXXI, 27 ולחמא דחבננותא ed. Lag. (Var. חכינאנות, ed. Wil. חכינ׳, corr. acc.). Ib. XXII, 13 בחבננותיה ed. Lag. (Var. a. ed. Wil. בחכינ׳, corr. acc.).

**חבין,** Y. Peah I, 16ª בר ח׳, v. חוּבָּן I.

**חֲבִיץ** m. (חבץ) *a dish of flour, honey and oil beaten into a pulp;* ח׳ קדרה a *ḥabits* boiled in a pot. Ber. 36ᵇ, v. אֲבְרוֹשֵׁךְ.—Gen. R. s. 48.

**חֲבִיצָא** ch. 1) same. Ber. 37ᵇ; Men. 75ᵇ חֲבִיצָה (fem.; Ms. M. חמיצא, v. Rabb. D. S. a. l. note). Y. Ned. VI, beg. 39ᶜ.—2) ח׳ דתמרי *a cake of pressed dates.* B. Mets. 99ᵇ (Ar. חֲרִיפָצָא, Ms. H. הוציצא).

**חֲבִיר,** v. חָבֵר.

**חַבִּ׳, חֲבִירָא,** v. הֲבִירָא.

**חֲבִירְתָּא, חֲבֵירָת, חֲבִירָת,** v. חָבֵר, a. חַבְרָא.

**חֲבִישָׁה** f. (חָבַשׁ) *imprisonment.* Snh. 78ᵇ מנא לן ח׳ whence do we derive the right of committing to prison (to await the result of wounds afflicted)?—Y. Yeb. XII, 12ᵈ bot. בית ח׳ דר׳ וכ׳ the prison where R. Akiba was confined.

**חֲבִית** f. (חבב, as גְּוִית fr. גזז, v. Fl. to Levy Talm. Dict. II, 202¹) *an arched, pouched vessel, (earthen) wine jug.* B. Kam. III, 1 (27ª, identical with כַּד); a. fr.—Kel. II, 3 ח׳ של שייטין the swimmers' bottle (used for practicing).—*Pl.* חֲבִיּוֹת. Ib. 2 ח׳ לודיות Lyddean jugs, smaller than לחמיות Bethlehem bottles. Nidd. 6ᵇ, v. גּוּמָּא I h.; a. fr.

**חֲבִיתָא** ch. same. B. Kam. 27ª. Sabb. 74ᵇ דעביד ח׳ who makes an earthen jug (on the Sabbath); a. e.—*Pl.* חֲבִיתָתָא. Ib. 110ª אתרתי ח׳ Ms. M. (ed. חֲבִיתָתָא) on two jugs.

**חֲבִיתִין, חֲבִיתִים** f. pl. (b. h. חֲבִתִּים; חבת, cmp. חֲבִיץ, חֲבִיתָה) a sort of *cakes* (cmp. מַחֲבַת). Y. Yoma I, beg. 38ª נאמר תמיד בח׳ the word *tamid* is used in connection with *ḥăbittin* (Lev. VI, 13). Ib. אין ח׳ מעכבת (sub. חקרבת) the offering of the cakes at the High-priest's inauguration is no indispensable requirement. Men. XI, 3 חֲבִיתֵי כ״ג the cakes at the Highpriest's inauguration.

**חָבַל** (b. h.; cmp. חבב) 1) *to seize, to take a pledge.* Mekh. B'shall., Vayassa, s. 1, a. e., v. חֲבוֹלָה.—B. Mets. IX, 13 (115ª) החוֹבֵל את חריחים he who seizes millstones (for his debt); a. fr.—2) *to twist* (v. חֶבֶל); *to do violence, unshape; to inflict a wound, to hurt* (followed by ב of the object). B. Kam. VIII, 1 החוֹבֵל בחבירו he who injures his neighbor. Sabb. XIV, 1. Ib. 106ª חובל בצריך לכלבו one who wounds (an animal on the Sabbath is guilty) when he needs the blood for his dog. Ib. חובל בעלמא one who wounds generally (not for a purpose); a. fr.—3) *to writhe, travail*, v. *Pi.*

*Nif.* נֶחְבַּל 1) *to be seized.* Yalk. Ex. 351 שניתן ליחָבֵל ביום (B. Mets. 114ᵇ לְהֶחָבוֹל) which may be seized as a pledge in day time.—2) *to be injured.* Tosef. B. Kam. IX, 29 אע״פ שלא .... מן הנֶחְבָּל וכ׳ although the injurer does not ask the injured (to pray for him), the injured must pray &c.; a. fr.

*Pi.* חִיבֵּל 1) *to injure, wound; to unshape, ruin, spoil.* Ber. 51ª יש לי ... לחַבֵּל I have permission to injure (kill). B. Kam. 91ᵇ לחַבֵּל בעצמו to mutilate one's self.—Kel. XIV, 2 משיְחַבֵּל from the moment he batters (the tube, for fitting it into the top of the staff); Tosef. ib. B. Mets. IV, 5 משיְחַבּוֹל, v. חֲבֵר. Num. R. s. 10 (play on חֶבֶל, Prov. XXIII, 34) שחִבְּלָתוּ יעל וכ׳ whom Jael mutilated on his

**חַבְלָא I, חֲבָלָא** m. (preced.) *injury, ruin.* [Dan. III, 25 חֲבָל. Ezra IV, 22 חֲבָלָא.]—Constr. חֲבַל. Targ. Job V, 21. Ib. 22 (ed. Wil. חַבָּל). Targ. Y. II Gen. XXII, 10 גובא דח׳ (=h. בְּאֵר שָׁחַת). Targ. Jon. II, 7; a. e.—B. Kam. 89$^{b}$ בחַבְלֵיהּ for the injury he sustained. Bekh. 8$^{b}$ חַבְלֵיהּ Rashi, v. חֲבִירָא. Snh. 100$^{b}$ לידזול לח׳ go to ruin.

**חַבְלָא, חֲבָלָא** f.=h. חַבָּלָה, *destruction.* Targ. Y. I Ex. IV, 25 מלאך ח׳ (II מְחַבְּלָא). Targ. Y. I Gen. XXII, 10 (II some ed. חַבָּלָה), v. preced.

**חַבְלָא II, חֲבָלָא** ch.=h. חֶבֶל, 1) *rope, measure.* Targ. II Sam. VIII, 2.—Y. Sot. VIII, end, 23$^{a}$ צווח לסריפיה דח׳ וכ׳ called the ending point of a rope measure its head. Lev. R. s. 14, v. חֲבִירָא II.—Koh. R. to IX, 10 אירתון חַבְלָה את חפיש ח׳ 49 וכ׳ get a rope and tie it &c. Gen. R. s. וכ׳ thou seizest the rope by both ends (demanding justice and mercy); Lev. R. s. 10, beg.; a. fr.—*Pl.* חַבְלֵי, חַבְלִין. Targ. II Sam. l. c. Targ. Prov. V, 22; a. e.—Y. Sabb. VII, 10$^{c}$ top, v. אֲגִירָקָה. Y. Meg. IV, 74$^{d}$ bot. עבד ח׳ וכ׳ make ropes and catch deers. — 2) *district.* Constr. חֲבַל, v. חֲבִיל.

**חַבְלָה,** v. preced.

**חֲבָלָה** f. (חָבַל) *injury, mayhem; damages for mayhem.* B. Kam. 87$^{a}$ ח׳ למי to whom belong the damages? Ib. 91$^{a}$ bot. לח׳ דחסריה ממונא . . . כי לא we disallow payment in instalments only for the injury, because he caused a loss of money (to the wounded person); a. fr.—*Pl.* חֲבָלוֹת. Ib. Snh. I, 1, v. גְּזֵרָה; a. fr.

**חַבָּלָה** f. (preced.) *destruction.* ח׳ מלאכי angels of destruction, *demons.* Kidd. 72$^{a}$; a. fr. [Chald. חַבָּלָה or חַבְלָה, v. חַבְלָא.]

**חַבְלוּתָא** f. (preced.) *act of destroying.* Targ. Y. Ex. XII, 27.

**חַבְלָנִית, חַבְלָן,** v. חוֹבֵל.

**חבננא,** v. חַכְרִינָנָא.

**חַבְנָנוּתָא,** v. חֶבְרִינָ׳.

**חָבַס** (cmp. חָבַט) *to crush, press down.* B. Mets. 80$^{b}$ Ar., v. חָבַט.

*Nif.* נֶחְבַּס *to be crushed.* Ḥull. 42$^{b}$ גולגולת שנֶחְבְּסָה וכ׳ a skull the larger portion of which is crushed.

**חֲבָסָא** m. (preced.) *crush through pressure.* B. Mets. 116$^{b}$, v. חֲבָטָא.

**חָבַץ,** *Pi.* חִיבֵּץ (cmp. חָבַט) *to beat* milk &c. into a pulp, *to make a pulp, to scramble.* Sabb. 95$^{a}$; Tosef. ib. IX (X), 13 המְחַבֵּץ והמגבן he who makes thick milk (on the Sabbath, oth. opin. in Rashi: *who presses thick milk* in a bag to let the fluid run out). Ib. XII (XIII), 14 ובלבד שלא יְחַבֵּץ (Var. יַחְבּוֹץ, v. ed. Zuck. note) provided, he does not beat it into a pulp. T'bul Yom II, 4 אם ח׳ if the unclean person stirred (the jelly with the oil on top).

head. Yalk. Ex. 301 חִבַּלְתֶּם מעשיכם you have ruined (turned to evil) your deeds. Snh. 24$^{a}$ מְחַבְּלִין זה לזה וכ׳ (Ms. K. זה את זה) wound each other's feelings in discussions; a. fr.—2) *to travail.* Taan. 8$^{a}$ bot. מְחַבֶּלֶת ואינה יולדת (Rashi: חוֹבֶלֶת) travails but cannot give birth.—*Pass. pass.* מְחוּבָּל *ruined.* Ex. R. s. 30.

*Hithpa.* הִתְחַבֵּל *to be spoiled, ruined.* Mekh. B'shall., Vayassa, s. 1 נותן דבר המְתְחַבֵּל לתוך דבר המְתְחַבֵּל he puts a thing which spoils (the taste) into a thing which is spoiled.

**חֲבַל I, חֲבִיל,** fut. יַחְבּוֹל same, *to wrong, be violent.* Targ. Job XXXIV, 31.

*Pa.* חֲבִיל 1) *to injure; to ruin, destroy* &c. (corresp. to b. h. הִשְׁחִית). Targ. O. Lev. XIX, 27. Targ. Gen. VI, 12; a. fr.—*Part. pass.* מְחַבַּל *mutilated, blemished.* Targ. O. Deut. XXIII, 2. Targ. Mal. I, 14.—B. Kam. 87$^{a}$ אי בעי מְחַבֵּל בה לא מצי חַבִּיל Ms. M. (ed. מיחת, incorr.) if he desired to wound her (his daughter), he dared not.—2) *to travail.* Denom. מְחַבְּלְתָא.

*Ithpa.* אִתְחַבַּל *to be corrupted, destroyed.* Targ. Gen. VI, 11, sq. Targ. Job XVII, 1; a. e. [Targ. Ps. LXII, 11, v. חֲבַל.]—*Ithpe.* אִיתְחֲבַל *to get sick.* B. Mets. 97$^{a}$ ואי׳ ומית Ms. H. (ed. אֶתְחַבִּיל).

**חֲבַל II** m. (preced.) 1) *injury,* v. חֲבָלָא I.—2) *woe!, Oh!* (cmp. בְּוָיְרָא II). Targ. Job X, 15 (Var. חֲבִיל, חֲבוֹל); a. e.—[Also in Hebr. diction] Ned. 74$^{b}$ ח׳ עליך וכ׳ woe unto thee! (a pity) that &c. Snh. 111$^{a}$; Ex. R. s. 6, a. e. ח׳ על דאבדין וכ׳ Oh, for those who are gone and cannot be replaced! Ib. s. 26; Mekh. B'shall., Vayassa, s. 6 (prov.) נפל ביתא ח׳ לכוותא (not אבל) when the house falls, woe to the windows!; a. fr.—3) (adv.) *to ruin.* Pes. 20$^{b}$ תשפך ח׳ (v. Rabb. D. S. a. l. note 9) it must be poured out (and go) to ruin; B. Kam. 116$^{a}$ (ed. חכל, corr. acc., v. Rabb. D. S. a. l. note 30), opp. to תעשה זילוח, v. זִילּוּחַ.

**חֲבֵל,** v. חֲבִיל.

**חֶבֶל** m. (b. h.; חָבַל) 1) *rope, a measure of dimensions, rope's length.* Gen. R. s. 93 קשר ח׳ בח׳ tied rope to rope, v. נִיטָא; Cant. R. to I, 1. Erub. V, 4 אין מודדין אלא בח׳ וכ׳ Sabbath distances must be measured with a rope of fifty cubits' length. Ib. 58$^{a}$, v. אַפְּסַקְרְמָא. B. Bath. VII, 2 (103$^{b}$) מדה בח׳ measured with the rope (exact dimensions). Peah IV, 5 ח׳ הח׳ על in a straight line, v. לָקַט; a. fr.—*Pl.* חֲבָלִים. Erub. I. c. ג׳ ח׳ הם וכ׳ there are three kinds of ropes (used for legal purposes). — Trnsf. *share, possession.* Sifré Deut. 312 אין ח׳ אלא גורל *ḥebel* means lot; a. e.

**חֵבֶל** m. (b. h.; חָבַל) 1) *writhing, throes of birth, agony.* Snh. 98$^{b}$, a. e. חֲבָלוֹ של משיח the sufferings which are to precede the advent of the Messiah.—*Pl.* חַבָּלִים, constr. חֲבָלֵי. Nidd. 31$^{a}$ ח׳ נקבה the pains at giving birth to a female. Ib. חבלי של נקבה (read: חבלים). Ib. וזהו ח׳ אשה and this is the cause of woman's throes.—2) *damage, injury.* Mekh. Mishp., N'zikin, s. 8 ח׳ אשה לבעל the damages for a wife's injury belong to her husband.

**חֵיבְ׳, חֶבְלָא** ch. same.—*Pl.* חֵיבִ׳, חֶבְלִין, חַבָּלִין. Targ. Is. XIII, 8. Ib. XXI, 3; a. e.

Y. Maasr. II, 50[a] top; a. e. [Y. Orl. I, 61[b] top חמיחבין, read: חמיחמין.]

**חֲבַצֶּלֶת** f. (b. h.; prob. a comp. of חב, v. חוֹב II, a. בצל; v. Ges. H. Dict.[10] s. v.) *young lily*, before its leaves are unfolded. Cant. R. to II, 1 כ״ז שהיא קטנה קורא אותה ח׳ וכ׳ as long as the lily is small, it is named *ḥ.*, when it is full-grown it is named *shoshannah;* v. חָבָא.

**חָבַק** (b. h.; cmp. חבב a. אבק) *to embrace, press, fasten. Part. pass.* חָבוּק, pl. חֲבוּקִין *clinging to, creeping* (of vines). Y. Kil. VI, beg., 30[b] ח׳ לכותל creeping up the wall.

*Pi.* חִיבֵּק *to embrace.* Pesik. R. s. 3 באין ומְחַבְּקִין וכ׳ they shall come and embrace Rachel's grave; a. fr.

*Hithpa.* הִתְחַבֵּק *to embrace one another, make love.* Y. Bets. II, 61[c] מִתְחַבֵּק עם וכ׳ making love to thy wife; Y. Sabb. II, 6[d] bot. מְחַבֵּק.

**חֲבַק**, *Pa.* חִבֵּק 1) same. Targ. Prov. IV, 8 חַבְּרִיקָהּ embrace her (Wisdom). Ib. V, 20; a. e.—Pes. 111[b] חִבְּקָהּ לדיקלא (Ms. M. חנקיה, v. Rabb. D. S. a. l. note, Rashi נפלא אדיקלא, Rashb. נפקא אד׳) he threw his arms around the tree.—2) *to fold hands*, cmp. חֲבִרְנְנוּתָא. Targ. Prov. VI, 10 (h. text חִבֵּק).

**חֶבֶק** m. (preced. wds.) *junction;* 1) *loop of ribands on the shoe, ankle loop.* Nidd. 58[a] עד מקום ח׳ the part of the leg to the place where the loop sits (is called the inside of the leg); וח׳ עצמו and (if blood is found) on the ankle itself. [Oth. opin.: 'the place where the leg meets the thigh in a squatting position', Ar.—'the knee-hole with its sinews', Rashi.]—2) *riband around the neck.—Pl.* חֲבָקִין. Sabb. 57[a].—3) *a band with which the saddle or housing of an animal is fastened around its belly;* [oth. opin.: *the housing itself*]. Kel. XIX, 3. Sifra Sh'mini, Sh'rats., Par. 6, ch. VIII; Sabb. 64[a]. B. Bath. 78[a], v. קִילְקִי.

**חָבַר** (b. h.) 1) *to join, befriend, assist.* Y. Ab. Zar. I, 39[b] top (ref. to Ps. LVIII, 6) [read:] כל מי שהיה חוֹבְרוֹ הוא חוברו whoever assisted him (in his political ambition), him he befriended.—Esp. חוֹבֵר, pl. חוֹבְרִין, חוֹבְרִים *having a share in the ownership of a sacrifice*, v. חֲבוּרָה. Men. IX, 9 (93[b] bot.) אחד מניף לכל החוֹ׳ Ms. M. (ed. חֲבֵרִים) one of the compauy does the waving in behalf of all of them. Ib. 94[a] נתמעטה בחו׳ is reduced in numbers as regards the participants (only one of them being required to act). Tem. 2[a]; Arakh. 2[a] בעלי ח׳ (sub. קרבן) partners of a sacrifice (also בעלי קרבן).—2) with על (cmp. זָוַג) *to join against, protest.* B. Bath. 11[a] וְחָבְרוּ עליו וכ׳ his brothers &c. combined to protest against his actions.—3) *to tie, fascinate, charm.* Lam. R. to I, 5 מביאין חוֹבֵר וחוֹבְרִין וכ׳ they procure a charmer and charm the serpent. Sifré Deut. 172 ח׳ מרובה he who charms large objects; Ker. 3[b] ח׳ גדול; Snh. 65[a] חַבָּר גדול. Ker. l. c. חוֹבֵר חֶבֶר דבלאו הדין הוא but what kind of charmer (Deut. XVIII, 11) is he that is liable only to lashes (v. לָאו)?; a. fr.—[4) (cmp. חָבַל) *to unshape, wound.* Denom. חֲבוּרָה.]

*Pi.* חִיבֵּר 1) *to join, fasten.* Yalk. Job 927 (ref. to Job XL, 30) מי שח׳ עצמו במצות whoever befriended himself with good deeds; Tanḥ. Nitsab. 4 (corr. acc.). Kel. XIV, 2 וחִבְּרָהּ לו (or וְחָבְרָהּ) and he fastened the tube to it (the staff). Ib. משׁיְחַבֵּר from the moment he attaches it, opp. משׁיחבל, v. חָבַל.—Part. pass. מְחוּבָּר. Ib. XII, 2 כל חמ׳ וכ׳ whatever is fastened (belonging) to an object fit to become unclean &c.—(לקרקע) מ׳ *fixed, immovable*, opp. תלוש. B. Mets. 89[a] אוכל במ׳ may eat of what is standing in the field (Deut. XXIII, 25, sq.). Peah IV, 1, v. דָּלִית. Y. ib. 18[a] ואינו מ׳ בדלית ובדקל and when the Mishnah says בדלית, it does not mean במ׳ בדלית וכ׳ 'of that which is attached to the vine and tree'; אין תימר מ׳ הוא וכ׳ if you say, it means that which is attached, then the Mishnah means to say that the owner must designate the *Peah* while it is up (on the tree) &c.—Ib. II, beg. 16[d] (in a passage misplaced and corrupted) הא גדר מ׳ ואינו מ׳ this 'fence' (Mish. ib. II, 3) is to be considered as something attached to the ground (like a growth) and (in other respects) as not attached.—2) *to charm.* Lam. R., introd. (R. Josh. 2) התחיל מְחַבֵּר חֲבָרִים (not מחבי חבירים) he began to consult charmers (with ref. to Ez. XXI, 26). Snh. 65[a] מקטר לחַבֵּר he burns incense for charming purposes (to exorcise the demons); a. fr.

*Nif.* נֶחְבַּר *to be joined, gathered.* Gen. R. s. 80 (ref. to Hos. VI, 9) as the priests על וכ׳ נֶחְבָּרִים are grooped around &c.; Macc. 10[a] מִתְחַבְּרִין וכ׳.

*Hithpa.* הִתְחַבֵּר, *Nithpa.* נִתְחַבֵּר 1) same; v. supra.—2) *to associate, make friends with.* Ab. I, 7.—Num. R. s. 20, beg. נִתְחַבְּרוּ מואב וכ׳ Moab and Midian formed an alliance; Tanḥ. Balak 3.—3) *to be charmed, spellbound.* Ib. B'shall. 18 מיד נתח׳ וכ׳ at once the bird is spellbound (by the snake looking at its shadow) and falls to pieces; Yalk. Ex. 255 מת (read מתחבר); Mekh. B'shall., Vayassa, s. 1 מִתְחַבֵּר על צלו (not אל ומת׳) it remains spell-bound over its own shadow.

**חֲבַר**, *Pa.* חִבֵּר ch. same, 1) *to fasten, join.* Targ. Ps. CXIX, 69 (Ms. חְבָרוּ *Pe.*; h. text טפלו).—2) *to combine against.* Targ. Job XVI, 4 (h. text אחבירה).—3) *to charm.* Targ. Y. I Deut. XVIII, 11.—4) *to wound,* v. infra. [Y. Maas. Sh. V, 56[b] bot., v. חֲכַר.]

*Ithpa.* אִיתְחַבַּר, אִיתַּחַבַּר 1) *to associate.* Targ. Hos. IV, 17; a. e.—2) *to be wounded.* Keth. 5[b] חבורי פקיד או חַבּוּרֵי דם מיפקד אִיתַּחַבַּר is the blood (in the womb) stored up, or is it the result of a wound?; ib. 6[a] חבורי מִיתַּחַבַּר דם.

**חָבֵר** m. (b. h.; preced. wds.) (with suff. חֲבֵירוֹ) 1) *associate, friend, partner* (in sacrifices); *colleague, fellow-student; fellow-being; of the same kind* (also of things). Ab. II, 9 ח׳ טוב a true friend; ח׳ רע a false friend. Ib. 10 כבוד חֲבֵרֶךָ thy neighbor's honor. Sabb. 63[a] top בח׳ טוב with a good friend (an obscene disguise for a fair woman, v. גּוּרְדְּלִי); a. v. fr.—ח׳ ותלמיד, (in Babli) תלמיד ח׳ colleague and pupil, a title of distinction for a student, *fellow.* Y. Shek. III, beg. 47[b]; Y. B. Bath. IX, end, 17[b], a. e. ח׳ וית׳ הוה וכ׳ was a fellow under R. Ak.; Bab. ib. 158[b]. Ber. 27[b] דתלמיד ח׳ הוה who was a fellow (under Rab).—2) *Ḥaber, Fellow,* a scholar's title, less than חָכָם or זָקֵן. Kidd. 33[b] (in Chald. phras.) אתון חכימי, אנא ח׳ ye are *ḥakkime* (doctors), and I merely a fellow. Snh. 8[b], a. e. ח׳ אינו וכ׳ חַבְרָאָה; a. fr.—Gen. R. s. 84 (play on חֲבִרוֹן) חבר׳ הנאה וכ׳ that worthy scholar buried &c.—3) *Ḥaber,*

of Babylonia. Bets. 6a but nowadays דאיכא ח׳ when there are Parsees (forcing to public labors).

**חַבְרָא** m.=h. חָבֵר 1) *friend, neighbor, fellow-being* &c. Targ. Prov. X, 24 (h. text רַע!); a. fr. [Targ. Hos. III, 1 בחבריה, v. חַמְרָא I.]—B. Bath. 28b, a. fr. חַבְרָךְ ח׳ אית ליה וכ׳ thy friend has a friend, and thy friend's friend has a friend (you cannot claim ignorance). Sabb. 31a דעלך סני לחברך וכ׳ do not unto thy neighbor what would be hateful to thee; a.v. fr.—*Pl.* חַבְרֵי, חַבְרִין. Targ. Jud. XIV, 11; a.fr.—B. Bath. 16b אי חברא כח׳ דאיוב וכ׳ either a friend like those of Job, or death; a. e.—Esp. *Ḥaber*, a) *scholar* (v. preced.), *fellow-student;* b) *member of an order*. Bets. 25a חַבְרִין our fellow-student (Rab Ḥisda); בר ח׳ the son of &c. (Rab Huna).—Y. Taan. I, 64c ר׳ חנניא חֲבֶרְחוֹן וכ׳ R. H. the 'Fellow of the Rabbis'.—*Pl.* חַבְרִין, חֶבְרִין, חַבְרַיָּיא. Targ. Job XII, 2. Ib. XL, 30 Ms. (ed. חַכִּימַיָּא). Nidd. 6b ח׳ מדכן וכ׳ the *Ḥăberim* observe &c., v. הָכִי. Ḥull. 12b אושעי׳ זעירא דמן ח׳ O. junior, of the *Ḥaberim* (Tosaf.: of *Ḥabaria*, pr. n. pl.); Taan. 24a. Gen. R. s. 13, end אברימ מן ח׳ וכ׳ A., one of the *Ḥ.*, visited a sick person, v. חַבּוּרְתָּא.—Fem. חַבֶּרְתָּא, חֲבֶרְתָּ׳. Targ. Ps. CX, 1 (v. Ber. 48b quot. s. v. חָבֵר fem.). Targ. O. Ex. XI, 2; a. e.—Yeb. 63b (prov.) בחֲבֶרְתָּה ולא בסילחא correcting a bad wife by giving her a rival will be more effective than thorns; a. fr.—*Pl.* חַבְרָתָא, חַבְרָתָ׳. Targ. Jud. XI, 37, sq. [בית חבירתא, v. בִּיתַרְתָּא.]

**חַבְרַבַּר** (denom. of חֲבִירָא) *to darken.* Targ. Ps. CXXXIX, 11 מְחַבְרַבַּ׳ (ed. Wil. מַיָּהַ׳).

**חַבְרַבָּר** m. (v. preced.) [*hiding in the dark,*] *ḥăbarbar*, a species of *lizard*. Sifra Sh'mini, Sh'rats., ch. VI, Par. 5 (a subspecies of צב; Ḥull. 127a צרוד). Gen. R. s. 82, end ויצא מהם ח׳ (not ויצאת; Ḥull. l. c. צרוד); Y. Ber. VIII, 12b, v. חַכִּינָה. Ib. V, 9a bot. (Bab. ib. 33a, Tosef. ib. III, 20 צרוד).—Y. Yoma VIII, 45b top חֲוַרְבַּר.

**חַבַרְבָּרָא** ch. same. Y. Ber. V, 9a bot. הדין ח׳ (not ברייא . . .).

**חַבַרְבָּרֵי** m. pl. (preced. wds.) *groping in the dark, temporary loss of direction.* Targ. Y. II Gen. XIX, 11 Var. (ed. חַרְבַּרֵיהּ, read חברברֵיהּ); v. חִירְוַרְיָא.

**חֶבְרָת**, pl. חֶבְרוֹת, v. חָבֵר.

**חֶבְרוֹן** (b. h.) pr. n. pl. *Hebron*, in Judea. Macc. 9b. Gen. R. s. 84 (ref. to Gen. XXXVII, 14) והלא אין ח׳ וכ׳ is not H. situated on a mountain? Yoma III, 1 עד שבת׳ up to the horizon over H.; a. fr.

**חַבְרוּרָא** m. (reduplic. of חבר) *companionship, association.* Keth. 65a לך ולחברך ולַחֲבְרוּרָךְ for thine own sake, and for the sake of thy friend and thy association (social standing). [Yalk. Is. 292, ed. Salon., fr. Pes. 118b לְחַבְרוּרָיךְ, v. Rabb. D. S. a. l. note 300.]

**חֲבֵרוּת**, חֲבֵרִי׳ f. (חָבֵר) 1) *the condition of a Ḥaber* with reference to levitical pureness; *the Order of Ḥăberim.* Bekh. 30b הבא לקבל דברי ח׳ he who comes before scholars to take upon himself the obligations of a *ḥaber*. Tosef. Dem. III, 4 דורתין אותו מֵחֲבֵירוּתוֹ ed. Zuck. (Var.

*member of a religious or charitable association*, esp. *member of the order for the observance of levitical laws in daily intercourse.* Dem. II, 3. Tosef. ib. II, 2 מקבלין אותו להיות ח׳ is accepted as a member of the order; a. v. fr.—*Pl.* חֲבֵרִי׳, חֲבֵרִים. Ber. 28b ולא יכשלו חֲבֵרַי וכ׳ that my colleagues (in court) may not fail in a decision of the law. Ib. הזהרו בכבוד חֲבֵרֵיכֶם take heed of your fellow-students' honor. Bekh. 30b בפני שלשה ח׳ in the presence of three members of the order. Pesik. R. s. 11 חֲבֵרֵיהֶם שלהם עוסקים וכ׳ the members of societies among them are engaged in charitable work. Ib. ואין חבריהם מרגישים and their neighbors (the fruits in the same bag) are not affected; a. v. fr.—*Fem.* חֲבֵירָה, חֲבֵרָה, חֲבֶרֶת, חֲבֶרְתָּ, חֲבֵרְתָּ. Snh. 8b אשה חבירה a scholarly woman (acquainted with the law). Ber. 48b, a. fr. אין מלכות נוגעת בחֲבֶרְתָּהּ וכ׳ one term of office does not touch upon its successor even at a hair's breadth (duration of power is preordained). Deut. R. s. 7 אין טיפה מתערבת בחברתה one rain-drop does not mix itself with the other; a. fr.—*Pl.* חֲבֵרוֹת. Sabb. 129a וַחֲבֵרוֹתֶיהָ וכ׳, v. אֲנַם; a. fr.

**חֶבֶר** m. (b. h.; preced. wds.) 1) *association.*—חֶבֶר עיר *a town organization, congregation* (for divine services, study, charities). Ber. IV, 7. R. Hash. 34b. Meg. 27b top (Rashi: חֲבַר עיר a scholar maintained by the town, v. preced. w.).—2) *charm.* Snh. 65a; Ker. 3b, v. חָבַר.—*Pl.* חֲבָרִים. Lam. R. introd. (R. Josh. 2), v. חָבַר, *Pi.*—3) ח׳ גואלקי *a load of sacks tied across* an animal's back, to unload which you must lift them before untying, contrad. to אֵבֶר גואלקי a load kept in balance by equal weight on both sides, to unload which you need only untie the knot on the animal's back. Sabb. 154b מאי לאו בחבר גוולקי וכ׳ ed. (Ms. M. באבר גזול or גדול) do you not think (when it says, ib. XXIV, 1, 'he unties the ropes and the sacks drop of themselves') a *ḥeber* is meant which must be lifted along the sides of the animal?; לא באבר גואלקי וכ׳ Rashi Ms. a. Ar. (ed. בחבר אגלווקי, Ms. M. בגאלקי מפיריהו, read: גופיריהו, v. Rabb. D. S. a. l. note 7) no, a balanced load is meant &c.; v. Ar. Compl. ed. Koh s. v. חבר. Cmp. אַבְרַוְורֵי.

**חַבָּר** m. (b. h. *associate;* Talm.=חוֹבֵר, v. חָבַר) 1) *charmer.* Snh. 65a, v. חָבַר. Deut. R. s. 7; a. e.—2) *magus* (v. אַמְגּוּשָׁא), *Parsee priest, guebre* in gen. *Parsee government.* Sabb. 11a תחת נכרי ולא תחת ח׳ (v. Rabb. D. S. a. l. note 80) rather under heathen (Roman) government, than under a Parsee.—*Pl.* חַבָּרִין, חַבָּרִים. Kidd. 72a תראני ח׳ let me see (give me a description of) the Parsees (as opposed to Persians). Pes. 113b. Yeb. 63b (ref. to Deut. XXXII, 21 גוי נבל) אלו ח׳ this means the Parsees.

**חַבָּרָא, חַבָּר** ch. same, 1) *charmer*, v. חַבּוּרָא II.—Lev. R. s. 22; Yalk. Koh. 972 אתא חד חבר (Gen. R. s. 10; Koh. R. to V, 8 גבר, corr. acc.) a charmer (of snakes) came; Tanḥ. Ḥuck 1.—*Pl.* חַבָּרַיָּא. Snh. 65b מן ח׳ את thou art a creation of the charmers.—2) *Parsee.* Gitt. 16b, sq. אתא חחוא ח׳ וכ׳ a Parsee came and took the lamp from them.—*Pl.* חַבָּרֵי. Sabb. 45a מקמי ח׳ from fear of the Parsees (that they might see the lights). Yeb. 63b אתו לבבל ח׳ the Parsees have entered the Jewish colonies

מחבורתו) is expelled from the order; Y. ib. II, 23ᵃ top מחבור׳ (cor. acc); a. fr.—2) *the position of a scholar, 'fellowship'*. Y. Ber. V, 9ᵃ bot. אפי׳ תואר ח׳ וכ׳ even the appellation of fellowship (if you had called us *ḥăberim*) would not have been unbecoming to us.

**חַבְרוּתָא, חִבְרוּתָא** ch. (preced.) 1) *attachment; companionship, friendship*. Targ. Ps. CXXXIX, 2 (h. text רֵעִי).—Taan. 23ᵃ (prov.) או ח׳ או מיתותא (Ms. M. אי חברא אי מותא) either compañions or death; B. Bath. 16ᵇ (v. Rabb. D. S. a. l. note 90). Ber. 34ᵃ top נמי ח׳ כלפי שמיא (מי איכא) is there a social equality with reference to Heaven (dare man treat prayer as he would a talk with a friend)?; Meg. 25ᵃ.—2) (collect. noun) *scholars of the college*. Yeb. 96ᵇ ח׳ נמי the fellows (my pupils), too, are quoted against me?—Y. Shebi. VII, 37ᶜ top ר׳ יוחנן וחברותיה (v. חַבּוּרְתָא).—*Pl.* חַבְרָוָתָא. Ḥull. 57ᵇ Rashi (ed. חבוורתא, corr. acc.).

**חבריה,** Y. M. Kat. I, 80ᵇ top, v. חֲבֵרִית.

**חַבְרָתָא, חֶבְרָתָא,** v. חַבְרָא, חֶבְרָא.

**חַבַּשׁ** (b. h.) *to tie;* 1) *to saddle, harness*. Gen. R. s. 55, end חבשה שח׳ וכ׳ the harnessing which Abraham did.—2) *to imprison, chain*. Y. Sot. IX, 24ᵇ top; Tosef. ib. XV, 7 (Var. lect.) חֲבָשׁוֹ attempted to force him by imprisonment, v. חָבַט. Deut. R. s. 2 חיה חוֹבֵשׁ וכ׳ he could imprison (condemn) whom he wanted to, opp. פָּדָה. Y. Pes. VIII, 36ᵃ bot. חֲבָשׁוּהוּ ישראל if Israelites keep him in prison (and promised to let him free for Passover); a. fr.—Part. pass. חָבוּשׁ, חֲבוּשָׁה. Ber. 5ᵇ, a. e. אין ח׳ מתיר וכ׳ a prisoner cannot release himself from prison (one cannot do as much for himself as he can for others). Ib. 54ᵇ. B. Bath. 20ᵃ חֲבוּשֵׁי מלכות imprisoned by royal authority; a. fr.—3) (agric.) *to narrow in, to plant one species too near another species, to produce Kilayim* (כִּלְאַיִם). Y. Kil. III, beg., 28ᶜ; Y. Sabb. IX, 11ᵈ bot. אין מין פוגע בחברו לחוֹבְשׁוֹ one species must not meet with the other (in the soil) so as to prevent its growth. Y. Kil. III, 28ᵈ אורכו בכמה חוֹבֵשׁ at what distance, lengthwise, does one interfere with the other (so as to be forbidden to plant)? Ib. II, 28ᵃ אין אדם חובש וכ׳ one cannot make forbidden as Kilayim that which is not his own (by planting too near); a. fr.—*Part. pass.* חָבוּשׁ, f. חֲבוּשָׁה *too closely planted between different species*. Ib. I, end, 27ᶜ שעורה ח׳ באמצע barley planted between.

*Nif.* נֶחְבַּשׁ 1) *to be imprisoned, be detained*. Keth. II, 9 האשה שנֶחְבְּשָׁה וכ׳ a married woman that has been detained in the power of gentiles, if for money &c.; a. e.—2) *to be planted too closely, to become forbidden as Kilayim*. Y. Kil. III, 28ᵈ bot. בשמונה נ׳ becomes forbidden by a neighborhood of eight cubits. Ib. שלא נֶחְבַּשׁ אלא וכ׳ that it is not made forbidden at a distance of more than eight cubits.

*Hif.* הֶחְבִּישׁ *to be the cause of prohibition as Kilayim*. Ib. שלא הַחְבִּישׁ וכ׳ that it does not cause a prohibition at a distance of more &c.

*Hithpa.* הִתְחַבַּשׁ *to be kept as prisoner*. Sabb. 152ᵇ ויהן יִתְחַבְּשׁוּ וכ׳ (Ms. M. יֶחְבְּשׁוּ) and they, themselves, shall be kept in prison.

**חַבַּשׁ** ch. same, *to imprison*. Y. B. Bath. V, end, 15ᵇ חַבָּשִׁין ליה ought to be put in prison.—*Part. pass.* חֲבִישׁ *closely packed*. Ḥull. 52ᵃ כל דח׳ חיישינן Ar. (Var. תברט, ed. דלא משרשק יש בו וכ׳) whatever is closely packed (e. g. wheat) is liable to cause injury to an animal falling upon it.

*Ithpa.* אִתְחַבַּשׁ *to be imprisoned*. Lev. R. s. 30 אתת׳ בפילקי he was put in prison; Pesik. Ul'kaḥ., p. 182ᵃ אִיתַחַבַּשׁ Ar. (ed. אתיריחב).

**חֲבַשְׁתָּה** f. (preced. wds.) *saddling, harnessing*. Gen. R. s. 55, end (ref. to Gen. XXII, 3, a. Num. XXII, 21) תבוא ח׳ ותעמוד על ח׳ let (Abraham's) act of harnessing (anxiety to obey the Lord's behest) come and stand (protect) against (Balaam's) harnessing (anxiety to curse); Mekh. B'shall. s. 1 חוּבְשָׁה.

**חבת,** Y. Sabb. V, 8ᵃ חבתיו, v. חֻבָּט I.

**חַבְתָּא*** pr. n. pl. *Ḥabta*, home of a Highpriest Phineas (Josephus B. J. IV, 3, 8 *Aphtha*). Tosef. Yoma I, 6 פנחס איש ח׳ (Lev. R. s. 26, end פנחס הסתת).

**חַבְתָּא,** v. חִבְּתָא.

**חַבְתִּין,** v. חַבִּיתִין.

**חַג, חָג,** v. חוג, חגג.

**חַג** m. (b. h.; חגג; cmp. מוֹעֵד, אֵיד) 1) *anniversary, festival*. Lev. R. s. 29; Pesik. Baḥod. p. 153ᵃ ויש לו חג וחַגּוֹ בן יומו a New-Moon of a month in which there is a festival and whose festival coincides with the New-Moon, v. פֶּסַח I. Y. Taan. IV, 69ᵇ bot., v. הִרְוֹמָאָה. Sot. 36ᵇ יום חַגָּם their (the Egyptians') festive day; a. fr.—Esp. *ḥag* (*festive period*), *the Feast of Booths with its Eighth Day of Convocation* (שמיני עצרת). Succ. IV, 2 ר״ט הראשון של חג the first Holy Day of the *ḥag*; ib. 5 ר״ט האחרון וכ׳ the last &c. (the eighth day); a. fr.—2) *pilgrim's festive offering*. Ḥag. 10ᵇ, v. next w., a. חֲגִיגָה.—*Pl.* חַגִּים, constr. חַגֵּי. Ber. 33ᵇ נדבת ח׳ periods of free-will offerings.

**חַגָּא** I ch. same. Targ. Deut. XVI, 16.—Targ. Y. Gen. XVIII, 14 זמן ח׳ (h. text מוֹעֵד); a. fr.—Ḥag. 10ᵇ (ref. to Ex. XII, 14) how can you prove that this *ḥag* means (festive) offering, דילמא חוגו חגא וכ׳ perhaps it means 'celebrate a feast'?—Ib. וחוגו ח׳ וכ׳ . . אכלו . . . דילמא perhaps the text means to say, 'eat and drink and have a feast (rejoice) before me' (without alluding to special pilgrims' offerings)?—Ib. (ref. to Ex. XXIII, 18) ואי ס״ד דחגא הוא וכ׳ Ms. M. (ed. דחוגא) if you would say, חַגִּי means feast (merry-making) &c.—Koh. R. to III, 2 בין ח׳ וכ׳ between the Feast of Booths and Ḥănuckah. Y. Sabb. VIII, beg. 11ᵃ; a. fr.—*Pl.* חַגְּיָא, חַגִּין. Targ. Ez. XLVI, 11; a. fr.

**חַגָּא** II pr. n. m. (abbr. of Haggai) *Ḥagga*, an Amora. Ab. Zar. 68ᵃ. B. Kam. 42ᵃ Ms. M. (ed. חַגַּי).

**חֲגָדָה, חֲגָדִין,** v. חֲרוּגָה.

**חָגָב** m. (b. h.) 1) *hopper, locust*. Sabb. IX, 7 ח׳ חי טהור a living clean (eatable) locust.—*Pl.* חֲגָבִים, חֲגָבִין.

Ḥull. 63[b] מיני ח׳ species of locusts. Pes. III, 5 (spreading apart) כקרני ח׳ like the proboscides of locusts. Sabb. 106[b]; Tosef. ib. XII (XIII), 5. Gen. R. s. 38 the palm-trees appeared to them כאלו ח׳ as though they were locusts (v. חָגָזָא).—2) (metaph.) *pudenda.* Sabb. 152[a], v. עֲגָבָה. V. also קַרְסוֹל.

חָגְבָא ch. same. Targ. O. Lev. XI, 22 ed. Berl. (oth. ed. חַגְבָּא; Y. כרזובא).

חָגַג (b. h.; cmp. חוּג) [*to turn,*] (denom. of חַג) *to celebrate an anniversary, to observe a festival, to make a periodical pilgrimage.* Num. R s. 20 אומה החוֹגֶגֶת וכ׳ a nation that celebrates three pilgrims' festivals.—Esp. *to offer the pilgrim's festive sacrifice* (חֲגִיגָה). Ḥag. I, 6 מי שלא חָג . . . חוֹגֵג וכ׳ he who failed to offer on the first day . . . ., may do so during the entire festive season. Pes. 70[b] חֲגַגְתֶּם חגיגה you have offered &c.; a. fr.

חֲגַג ch. same, 1) *to turn, draw a circle.* Targ. Prov. VIII, 27 (Ms. חֲגַל).—2) *to celebrate a festival; to feast.* Targ. O. Deut. XVI, 15 תֵּיחוֹג (Y. תְּחַגְּגוּן). Targ. I Sam. XXX, 16.—Ḥag. 10[b] חוֹגֵג חגא, v. חַגָּא I.

חַגָּא m., pl. constr. חַגֵּי (b. h. constr. חַגֵּי; חגא, cmp. הַרְגָּא) *rugged places, clefts.* Targ. Cant. II, 14.

חַגּוֹר, v. חִגְרָא.

חֲגוֹר m. (b. h.) *girdle, outfit,* v. next w.

חֲגוֹרָה f. (b. h.; חגר) 1) *girding, wearing apparel for travelling, outfit.*—*Pl.* חֲגוֹרוֹת, constr. חֲגוֹרֵי. Gen. R. s. 19 (ref. to Gen. III, 7) חגורה ארן . . . אלא חגורות חגירי חגורות it does not say *ḥagorah* (a girdle) but *ḥăgoroth* which means sets of outfits; [Ar. חגור חגורי חגורות]; v. אִסְטְגִירָא.—2) *an enclosure, rope-fence,* contrad. to מְיַחֲצָה a. פַּסְקִין. Erub. II, 4 (Ar. חַגִירָה).

חַגְוָא, חַגְוָ m., pl. חַגְוָוִין (cmp. חגב, חגס) a species of *wild bees,* or *locusts.* Sabb. 106[b] חצד חגבים ח׳ וכ׳ Ms. O. (Alf. ed. Const. חִירְגְּזִין, Rashi חַגְוָ, ed. גזין, v. Rabb. D. S. a. l. note 200) if one catches (on the Sabbath) locusts, *ḥăgazin* &c.; Y. ib. XIV, beg. 14[b] חגירין וחושין, read חגזין וחושין.—Bekh. 7[b] דבש הגזין והצרעין (=חה׳, cmp. חֶמְסָס; Makhsh. VI, 4 הגזין omitted) the honey of &c.

חַגְוָא* ch. same.—*Pl.* חַגְוָזָא or חַגְ׳. Y. R. Hash. II, 58[a] top the palm-trees of Babylon appeared to us כאילין חגיריא (corr. acc. or חַגְבָיָא); v. Gen. R. s. 38, quot. s. v. חָגְבָא.

חַגַּי (b. h.) pr. n. m. 1) *Haggai,* the Prophet. Naz. 53[a]. Yeb. 16[a]; a. fr.—2) also חַגָּיי, name of several Amoraim. Y. Ber. II, 5[b] top.—Y. Dem. III, 23[b] bot. B. Kam. 42[a], v. חַגָּא II. V. Fr. M'bo, p. 79[b], sq.

חֲגִיגָה f. (חָגַג) 1) *celebration,* esp. *pilgrimage to Jerusalem for the festivals.* Ber. 33[b] חֲגִיגַת הרגל the pilgrimage of the festive season. Lam. R. to I, 17, v. חֲמוֹנוּת.—2) *the festive offering of the visitors of the Temple on the festivals* (Ex. XXIII, 14, a. e). Ḥag. I, 2. Y. ib. 76[a] bot. חֲגִיגָתוֹ his festal sacrifice; a. fr.—*Pl.* חֲגִיגוֹת. Hag. I, 8 *the laws concerning festive sacrifices;* Tosef. Ib. I, 9.—3) *Ḥăgigah,* a treatise of the Mishnah, Talmud Babli a. Y'rushalmi, a. Tosefta.

חֲגִידָה, v. חֲגִירָה.

חַגַּיי, v. חַגַּי.

חַגִּירָא, Y. R. Hash. II, 58[a] top, v. חָגְזָא.

חֲגִירָא, חֲגִיר, חַגְיָר m. (=h. חִגֵּר) *lame, halting.* Targ. Lev. XXI, 18. Targ. Job XXIX, 15; a. e.—*Pl.* חֲגִירִין. Targ. Is. XXXIII, 23.

חֲגִירָה f.; v. חֲגוֹרָה 2).—בֵּית ח׳ pr. n. *Beth-Ḥăgirah,* name of a family. Y. Meg. I, 71[d] bot. של ב׳ ח׳ (ed. Krot. וחגירדה) those of the family of &c.

חֲגַל (cmp. חגג) 1) *to draw a circle.* Targ. Prov. VIII, 27 Ms., v. חֲגַג.—2) *to go around,* v. infra.

*Pa.* חַגֵּל *to go around* (visiting, peddling, begging; cmp. P. Sm. 1191). Y. Sot. III, 19[a] bot. (expl. שובבית) [read:] מְחַגְּלָה ונסבת וכ׳ she goes about visiting and gets a bad reputation. [Gen. R. s. 17 וחווית חַגְלַת נגידה לה Ar. ed. Koh.; Yalk. Is. 352 וחווית תגלה נגידא ליה and she (his wife) went around begging, leading him.]

חֲגָל m. (cmp. חגב, חגז) *rabbit,* or *cony.*—*Pl.* חֲגָלֵי. Targ. Prov. XXX, 26 (Ar. s. v. גס: הגסי; some ed. חנסי, corr. acc.).

חָגַר I (b. h.) *to encircle; to gird.* Sabb. 63[a] אם ת״ח חָגְרִידהוּ על מחנך . . . if a scholar be even revengeful . . like a serpent, bind him around thy loins (be not afraid of him). Midd. III, 1 חוֹגְרוֹ . . וחוט and a red line went around it.—Gen. R. s. 71 לא ח׳ מתניו כנגדה did he not gird his loins (in bold prayer) in her presence (Gen. XXV, 21)? Ex. R. s. 43, beg. התחזיל חוֹגֵר בתפלה (sub. מתניו) he began to pray boldly. Taan. 14[b] לַחֲגוֹר שק to put on sackcloth (for prayer); a. fr.

חָגַר ch. same. Y. Ned. III, beg. 37[d] ח׳ עליה מותנא tied a rope around it, i. e. made the law more stringent. Bab. ib. 49[b] והוֹגַרְנִי צדעי (Rashi: וחוגר אני, Ar. וח׳) and I had my forehead tied up.

חָגַר II (v. חִגֵּר) *to halt, to limp; to hesitate.* Ḥull. 18[a] כדי שתַּחְגוֹר וכ׳ a notch deep enough for the nail to halt on passing over the edge; Bekh. 37[b]; Tosef. ib. IV, 1 והיא חוֹגֶרֶת and it (the finger nail) is caught.

*Hif.* הֶחְגִּיר same. Y. Pes. VII, 35[b] top כדי שתהא הרד מַחְגֶּרֶת enough for the finger to be caught. Zab. III, 1 מַחְגִּירִין they halt (do not stand firm).

*Nithpa.* נִתְחַגֵּר *to become lame.* Tosef. Eduy. I, 14.

חָגַר ch. same, *to be lame.* Targ. II Sam. IV, 4.

*Af.* אַחְגִּיר same. Targ. II Esth. I, 2. Targ. II Sam. XIX, 27 מַחְגִּיר ed. Ven. (ed. Lag. מחוגר, oth. ed. חַגִּיר). [חָגַר constr. of חִגְרָא q. v.]

חִגֵּר, חִגֵּר m. (חָגַר I; cmp. אֶגֶם) [*tied,*] *limping, lame.* Ḥag. I, 1. Snh. 91[b]; a. fr.—*Pl.* חִגְּרִין, חִגְּרִים, חִגְ׳.

Ib. VIII, 4. Mekh. Yithro, Baḥod., s. 9; a. e.—Fem. חַגֶּרֶת, וְחִ׳. B. Kam. 78[b]; Tosef. ib. VII, 15 החִ׳ a lame animal. [Y. Shebi. VII, 37[c] top הוחגר, read: הוחַפַּר.]

**חַגָּר** pr. n. *Ḥagar* (*Petra*), a district, cmp. next w. Gitt. I, 1 ומן הוּ׳ and from the district of Ḥ., v. next w.

**חַגְרָא** I, **חַגְרָה** ch., pr. n. *Ḥagra*, 1) a town and province in the desert of Shur. Targ. O. Gen. XVI, 14 (h. text ברד). Ib. 7 (h. text שור). Targ. Gen. XX, 1.—Targ. O. Gen. XXV, 18 (v. חֲלוּצָא).—2) *Petra*. Tosef Shebi. IV, 11 ריקם דח׳ ed. Zuck. (Var. ורכה דדוגרא, corrupt.); Sifré Deut. 51 תחגרא; Yalk. ib. 874 רגם דח׳. V. Hildesh. Geogr. p. 51, sq. [Yeb. 116[a] Anan b. Ḥiya מח׳, v. מְחַגְרָא.]

**חַגְרָא** II pr. n. m. *Ḥagra*. Y. Meg. I, 71[c] bot.—Y. Peah IV, end, 18[c] (Tosef. Kil. I, 12, a. e. אַגְרָא q. v.).

**חַגְרָא** m. ch.=h. חִגֵּר 1) *lame*. Targ. Job XXIX, 15 Var.—Sabb. 32[a] (prov.) רעיא ח׳ וכ׳ the shepherd lame, and the sheep running (i. e. in critical moments man's sins come home to him).—2) constr. חֲגַר *hesitating in speech*. Targ. Y. I Ex. IV, 10 (Y. II חַגּוּר). Ib. VI, 12; 30 Ar. (ed. קשי).

**חַגְרָה**, v. חַגְרָא I.

**חִיגַ׳, חַגַּרְתָּא*** f. (v. חַגְרָא) *lameness, frailty*. Gen. R. s. 23; Tanḥ. B'resh. 11 אסיא אסי חִיגַּרְתָּךְ (Yalk. ib. 38 חֲבוּרָתָךְ) physician, cure thy own infirmity.

**חַגַּרְתָּא** f. (v. חַגָּא) *pilgrims' festive season*. Ab. Zar. 11[b] ח׳ דטרייני the travelling merchants' season (Arabic fair).

**חַד** I m. (b. h.; חדד) 1) *pointed, sharp*. Ḥull. 64[a] ראשה אחד חד if one side of the egg is pointed, the other rounded (כַּד); ib. (Chald.) ריישיה חד חד.—*Pl.* חַדִּין. Ib.—Fem. חַדָּה. Snh. 94[a]. Ber. 10[a] אפי׳ חרב ח׳ וכ׳ even if a sharpened sword is laid on one's throat, one must not despair of praying for divine mercy. Gen. R. s. 16 (play on חַדְקֶל, Gen. II, 14) שהיתה קלה וחדה וכ׳ (Greece) who was rash and sharp in her decrees.—2) *swift*. *Pl.* as ab. Ber. 59[b] (play on חדקל) its waters ח׳ וקלין are swift and light.—V. חַדָּה.

**חַד** II m., חֲדָא c.=h. אֶחָד, *one, singular, particular*. Targ. Gen. I, 5; a. v. fr.—חד בשבא first day in the week. Targ. II Esth. III, 7.—Targ. Ps. XXVII, 4. Targ. Ez. XVIII, 10 (some ed. חדת); a. fr.—Y. Ab. Zar. I, 39[b] bot. בחד בשובא, v. supra. Meg. 11[a], a. fr. וחד וכ׳ . . . חד one authority . . . ., another authority &c. Ber. 28[a] חדא היא לך או חדת וכ׳ is this a unique subject to thee (the only thing learned from R. Joḥ.) or a novel (strange) thing?—Gitt. 44[a]; Bekh. 3[a] טפי חד one time more (eleven times the value of the sold object); a. v. fr.—[Sabb. 67[a] bot. חד חד, v. חַרְחַר.]—כַּחֲדָא [*like one,*] *together, simultaneously*. Targ. Ps. II, 2; a. fr.—לַחֲדָא *singularly, very much, too much*. Targ. Gen. I, 31. Targ. Ps. CXIX, 8; a. fr.

**חֲדָא** I, v. preced.

**חֲדָא** II *to be glad*, v. חֲדִי.

**חֲדָא**, Tosef. Sabb. VI (VII), 11, Var., v. חֲדָה II.

**חֲדָאָה** m. (v. חֲדָא) *merry*. Targ. Is. XXII, 2.

**חֲדַאקְנוּ**, Pesik. Vayhi, p. 63[b], v. חֲרַקְלִיאוֹפּוֹלִיס.

**חָדַד** (b. h.) [*to cut, point,*] *to be sharp, pointed*.

*Pi.* חִידֵּד *to sharpen, whet, point*. Y. Bets. V, 63[b] top לחַדֵּד ראשו וכ׳ they differ as to pointing the top of the spit (on the Holy Day).—Trnsf. *to whet the mind, to try somebody's acumen, to puzzle*. Taan. 7[a] (ref. to Prov. XXVII, 17) אף . . מְחַדְּדִין וכ׳ so do two scholars whet each other's mind &c. Naz. 59[b], a. e. לא אמר . . . לחַדֵּד R. J. said it only in order to encourage the students in raising points; a. e.—*Part. pass.* מְחוּדָּד *sharpened, well discussed, clear and ready*. Kidd. 30[a] (ref. to ושננתם, Deut. VI, 7) שיהו ד״ת מְחוּדָּדִים בפיך that the words of the Law be ever ready in thy mouth (Sifré Deut. 34 מְסוּדָּרִים), v. גִּבְגֵּם.

*Hithpa.* הִתְחַדֵּד *to be whetted*. Gen. R. s. 69 אין סכין מִתְחַדֶּדֶת וכ׳ a knife is whetted on the broad side of another, כך אין ת״ח מִתְחַדֵּד וכ׳ so is a student's mind whetted by a fellow-student, v. supra.

**חַדַּד** ch. same. Targ. Job XLI, 22. [Targ. Y. I Deut. I, 44 דחַדַּדָן which *sting;* some ed. דחדרן, v. חַדַּר.]

*Pa.* חַדֵּד 1) as preced. *Pi.* Sabb. 32[a] (prov.) נפל תורא חַדְּדִיהּ לסכינא Ms. M. (ed. חדד, Ms. O. חַדְּרוּ) when the ox is thrown down, sharpen the knife (in critical moments man's sins are visited, v. חֲגָרָא). Ḥull. 43[b], a. fr. לחַדּוּדֵי וכ׳ to try Abbayis' acumen.—*Part. pass.* מְחַדַּד *ready in answering questions, well-versed, quick* (v. preced.). Erub. 13[b] אנא דמְחַדַּדְנָא מחבירי Ms. M. (ed. מחבריא) the reason that I am readier than my fellow-students. Yeb. 14[a] ב״ש מְחַדְּדֵי טפי those of the school of Sh. were more acute. Nidd. 14[b] מיחדרי שמעתתיה (read: מְחַדְּדָן), v. infra.—2) *to cheer up, entertain*. Gitt. 68[b], v. חַדְוָותָא.

*Ithpa.* אִיתְחַדַּד *to be well studied, ready at hand*. Keth. 62[b] [read:] מִתְחַדְּדָן שמעתתיה (Rashi: מחודדן) he recited his lessons (traditions) well.

**חַדָּה** f. 1) fem. of חַד I; 2) *sharp side, edge*. Y. Ber. I, 2[b] bot. [חדה, Tosef. Sabb. VI (VII), 11 Var., v. חָדָה II.]

**חֲדִי, חֲדוּ׳** f. (חדי) *joy*. Targ. Is. XXXII, 14.—Cant. R. to I, 4, v. חֲדָוָתָא. Ber. 55[a] חֲדוּרֵיהּ, v. מְסִתְיָא.

**חֲדָא, חֲדָוָא, חֲדוּ׳** f. 1) same. Targ. O. Gen. XXXI, 27 חֲדָוָא ed. Berl. (Y. חדווא; some ed. חֲדָנָן pl.). Targ. Is. XXXII, 14; a. e.—2) (an exclamation of joy) *aha!* (h. הָאָח). Targ. Ps. XXXV, 21 (Var. חֲדָוָה). Ib. 25 Ms. (ed. וכ׳ תדיאת, v. חֲדֵי).—*Pl.* חֲדָנָן, v. supra; חֲדָוָתָא, v. חֲדָוָתָא.—3) *enigma, allegory; Pl.* חֲדָנָן, v. חִידָתָא.

**חֲדוּדוּ**, v. חִידּוּד.

**בית ח׳, חֲדוּדוּ**, v. חֲדוּרָא.

**חַדּוּרִי**, Targ. Y. Deut. XVIII, 10; 14 some ed., v. חֲרוּרָא.

חֶדְוָת f. (b. h.; חֶדְוָה) *joy, rejoicing.* Bets. 15[b] (ref. to Neh. VIII, 10) וקיימו מצות ח׳ Ar. (missing in ed.) and fulfill the law of festive rejoicing. Keth. 8[a] (in the wedding benediction).—V. חֶדְוָא 2).

חֶדְוָתָא, חֶדְוָא, v. חֶדְוָתָא.

חֲדוּרִין* m. pl. (cmp. חֲדוּת, a. Syr. חדוא P. Sm. 1200) *subterranean stores.* Tosef. Toh. VIII, 1; 6 (Var. חרויין ed. Zuck., R. S. to Toh. VII, 1 חררין; to ib. 6 הדיין).

חֲדוּשׁ, חֲדוּק, v. sub חֲרַשׁ.

חֲדוּת, v. חוּת.

חֶדְוָתָא, חֶדְוָא ch.=h. חֶדְוָה. Targ. Ps. IV, 8. Targ. Y. Deut. XVI, 10 חֶדְוַת; a. fr.—Cant. R. to I, 4 (נגילה) האי ח׳ שלימא חדו על חדו this is a complete rejoicing, joy upon joy. Lev. R. s. 20; Koh. R. to II, 2, v. הֲוָתָא. Gen. R. s. 27 בשעת ח׳ ח׳ (Yalk. ib. 47 חדוה חדוה Hebr.), v. אֶבְלָא.—*Pl.* חֶדְוָתָא, חֶדְוָוֵי. Targ. Ps. XVI, 11; a. e. [חֶדְוָתָא, חֶדְוָוֵי, pl. of חַדְיָא II.]

חַדְוָתָא, חַדְוָא f. (preced., cmp. דַּחְיָא) 1) *dancer, reveller.* Kidd. 81[b] אנא ח׳ דחדרי מיומא Ar. (ed. חרותא דהדר, corr. acc.) I am a reveller returning from a day (of carousing).—2) *a wedding party.* Gitt. 68[b] he saw ח׳ דהוו מְחַדְּדָן לַהּ a wedding party whom people entertained with riddles &c. [Y. Ber. VI, 10[a] top לבי חנוותא (ed. Lehm. למי חטחא) prob. to be read לבי חד׳ to a wedding.]

חַדָּא, חֲדֵי (b. h. חָדָה, cmp. חדד) *to be bright, glad; to rejoice.* Targ. O. Deut. XXVIII, 63 ed. Berl. (oth. ed. a. Y. חַדֵּי, incorr.). Targ. Ps. CXXII, 1; a. fr.—Pes. 68[b] חֲדָאִי נפשאי (Ms. M. נפש, v. Rabb. D. S. a. l.) be glad, my soul!—Snh. 39[b]; Meg. 10[b] מי ח׳ קודשא וכ׳ (v. Rabb. D. S. a. l.) does the Lord rejoice in the downfall &c.?; a. e. [Y. Snh. VI, 23[c] bot.; Y. Ḥag. II, 78[a] top, v. next w.]

*Af.* אַחְדֵי *to gladden.* Targ. Ps. XXX, 2; a. fr.—[Targ. O. Ex. XXVIII, 28 וְיַחְדוּן, fr. אֲחַד.]—Y. Snh. l. c., v. infra.

*Pa.* חַדֵּי 1) same. Targ. Ps. XXI, 7; a. e.—Y. Ḥag. l. c. וּמַחְדֵּיי לכון who will entertain you (Y. Snh. l. c. ומַחְדֵּי).—2) *to observe a festival,* v. חֲדָוָה. Y. M. Kat. II, 81[b] top מְחַדֵּי את מועדא וכ׳ wouldst thou enjoy the festival? Drink &c.

חַדְיָא, חַדְיָה I, חַדׇּ ch. 1) *bright, clean, glossy.*—*Pl.* חַדְיֵן, חַדְיֵי, f. חַדְיָן. Targ. Prov. XVII, 24 (Var. חריך, incorr.).—Y. Snh. IV, 23[c] bot. לבושי מאנין נקיים חדי (read: נקיי ותדיי) dressed in clean and glossy garments (in spite of the rain, v. Rashi to Snh. 44[b]); Y. Ḥag. II, 78[a] top הווי עמכון חדיי (corr. acc.).—2) *merry, noisy.*—*Fem.* חַדְיָתָא. Yalk. Is. 289 (transl. עליזה, Is. XXII, 2), v. חֲדָאָה a. חַדְיָא.—*Pl.* חַדְיֵי (abstr. noun) *joy.* Targ. II Esth. I, 2 (3), opp. נְסַרְס.

חַדְיָא, חַדְיָה II m.=h. חָזֶה, *breast, chest, bosom.* Targ. Ex. XXIX, 26, sq.; a. e.—Targ. Prov. XXIV, 33.—בֵּי ח׳ *bosom.* Kidd. 70[b] מבי חַדְיֵהּ out of his bosom. Sabb. 13[a] אבי חַדְיֵיהוּ on their bosoms.—*Pl.* (fem.) חַדְיָתָא, חַדְיָוָתָא. Targ. Lev. IX, 20.

חֲדִיד (b. h.) pr. n. pl. *Ḥadid,* near Ono. Arakh. IX, 6 (32[a], sq.); Y. Meg. I, 70[a] bot. (not הדדר).

חַדְיִיב, v. חַרְיֵיב.

חַדְיָית pr. n. pl. *Ḥadiath,* in Assyria. Targ. Y. Gen. X, 11, sq. (Var. חר׳, הר׳, Y. I, verse 11, פרזות, h. text כלח). V. Schr. KAT[2], p. 98.

חַדִינָא, v. חֲרִינָא.

חַדְיֵסַר, v. חַדְסַר.

חֲדַל (b. h.) [*to be cut off,*] *to cease, to omit.* Gen. R. s. 48 (expl. חדל, Gen. XVIII, 1, by ref. to Deut. XXIII, 23 and Num. IX, 13) פסק.

חֲדָלָה f. (preced.) *omission, use of the root* חדל. Ned. 22[a].

חָדַס, v. חָדַס.

חֲדַס, Targ. Y. Deut. XXV, 9, v. חֲלַץ.

חַדְסַר m., חַדְסְרִי f. (=חד עסר) *eleven, eleventh.* Targ. Y. I Deut. I, 2. Ib. 3 ח׳ ירח eleventh month. Targ. Y. Ex. XXVI, 7; a. e.—R. Hash. 21[a] top בח׳ וכ׳ on the eleventh of Tishri. Arakh. 12[a] חדסרי (some ed. ס׳ חד). Taan. 18[b] חֲדֵיסַר (Ms. M. חד סר) the eleventh (of Adar).

חַדְסָרַאי, חַדְסְרָאָה m. (preced.) *the eleventh.* Targ. I Chr. XXIV, 12 (ed. Lag. two words). Targ. Y. Num. XXV, 8 (ed. Amst. חַדְסָרָאי).

חַדְסְרִי, v. חַדְסַר.

חָדַק, חֲדַק *to cut into, prick.*—*Part. pass.* חָדוּק, fem. חֲדוּקָה, pl. חֲדוּקוֹת. Ḥull. 59[b] ח׳ בעינן Ar. the horns must be prickly (rough); ed. חרוקות, v. חָרַק.

*Pi.* חִדֵּק *to squeeze into, drive in.* Erub. 101[a] (play on חדק, Mic. VII, 4, a. והדקות, ib. IV, 13) שמְחַדְּקִין אוה״ע Ms. M. (ed. שמְחַיִּ׳ את הרשעים) those who force the nations into Gehenna; Yalk. Mic. 556. Y. Sabb. X, end, 12[d] להַדֵּיק בה וכ׳ to close with it (to stuff it into) defective bags.

*Hithpa.* הִתְחַדֵּק *to be driven into, to stick to.* Tanḥ. Ki Thissa 1; Pesik. R. s. 10, beg. (ref. to Prov. XV, 19) as the thorn מִתְחַדֵּקֶת בבגדיו וכ׳ sticks to the garments &c.

חֲדַק ch. same. *Part.* חָדֵיק *pricking, injuring* (by being forced into). Sabb. 78[b] כיון דח׳ במנא Ms. M. because a rope injures a vessel by being forced into a hole (ed. חריך, v. חָרַק).

*Pa.* חַדֵּק *to force into, to fill a gap.* Yoma 72[a] חִדְּקִינְהוּ fasten them by forcing the chords through the rings. Sabb. 125[b] כיון דחַדְּקָהּ Ms. M. (ed. דחַ׳) since he squeezed the stone in (made it immovable).

חֵדֶק (b. h.), חֲדַק m. (preced.) 1) *thorn.* Erub. 101[a] it is written about you (Jews) טובם כח׳ (Mic. VII, 4) the best among them is like a thorn.—2) *anything used for filling a gap, stop-gap.*—*Pl.* חֲדָקִין, חֲדָקִים, חַ׳. Ib. כשם

שח׳ וכ׳ (Ms. O. שה׳) as the stop-gaps protect the breach &c.—Ib. X, 8 (101a) וח׳ שבפרצה (Bab. ed. חוֹדְקִים, Ms. M. הדקין, Var. חרקין, חורקין, v. Rabb. D. S. a. l. note) and the stop-gaps in a breach.

**חִידְּ, חִדְקָא** I ch. same, 1) *thorn.* Targ. Mic. VII, 4. —*Pl.* חִי׳, חִדְקָנֵא. Y. Taan. II, 65b top (ref. to Mic. l. c., v. preced.).—2) חִידְקֵי *parts* or *limbs* of a candlestick *fastened in their places*, opp. חולוית movable limbs. Sabb. 46a ed. a. Ms. M. (Ar. חרקי).

**חִי׳, חִדְקָא** II pr. n. m. *Hidka*, a Tannai, disciple of R. Akiba. Sabb. 117b; Keth. 64b. B. Bath. 119a.

**חִדְקָאָה** m. (derisive denominative of חִדְקָא I) *descendant of a thorny race.* Erub. 101a; Yalk. Mic. 556 (with ref. to Mic. VII, 4, v. חֲדַק; our w. absent in Ms. M., v. Rabb. D. S. a. l. note).

**חִדֶּקֶל** (b. h.) pr. n. *Hiddekel, Tigris.* Gen. R. s. 16; Ber. 59b, v. חַר I.

**חָדַר** (b. h.) [*to cut off,*] *to surround, enclose. Part. pass.* חָדוּר *rounded*, v. הָדַר.

**חִדַּר** ch. same, *to swarm around.* Targ. Y. I Deut. I, 44 הילכמא דחַדְרָן והוישן וכ׳ (some ed. דהדדן, v. הָדַד) as the wasps swarm around (man) and hie away (cmp. חזר in Targ. Ps. CXVIII, 11, sq.).

**חֵדֶר** m. (b. h.; preced. wds.) *enclosure, chamber, secret compartment.* B. Bath. IV, 1 הח׳ וכ׳ the special enclosure for storage inside of the building; a. fr.—Trnsf. *the inner part of the female genitals, the upper end of the vagina or uterus.* Nidd. II, 5. Ib. 17b; Y. ib. II, 50a top.—*Pl.* חֲדָרִים בחַדְרֵי ח׳ in the remotest recesses, in strict secrecy. Bets. 9a, a. fr., v. מְרָאִית. Cant. R. to I, 4 (הבריאני) בהמות וכ׳ ח׳ the mysteries of Behemoth &c.; ח׳ מרכבה, v. מֶרְכָּבָה; Yalk. Cant. 982.

**חַדְרוֹנָא**, v. חַרְהוֹנָא.

**חַדְרָךְ** (b. h.) pr. n. pl. *Ḥadrakh.* Sifré Deut. 1; Cant. R. to VII, 5 (ref. to Zech. IX, 1) I am from Damascus ויש שם מקום ושמו ח׳ and there is a place there named Ḥ.; Yalk. Zech. 575. Ib. (play on the word) חַד . . וקַר וכ׳ severe . . . and mild. Cant. R. l. c. שעתיד להוֹרִיךְ וכ׳ he (the Messiah) will lead the entire world &c.

**חָדַשׁ** (b. h.) [*to be bright,*] *to be new.*

*Pi.* חִדֵּשׁ, חִידֵּשׁ 1) *to renew, renovate, polish.* Lev. R. s. 29 (ref. to בחדש, Ps. LXXXI, 4) תְּחַדְּשׁוּ מעשיכם ye shall polish (cleanse) your doings. Gen. R. s. 78, beg. (ref. to Lam. III, 23) אתה מְחַדֵּשְׁנוּ וכ׳ thou renewest our lives every morning; אתה מח׳ לבוקרן וכ׳ thou inspirest us with new life in the morning (rise to power) &c., v. בֹּקֶר; a. fr.—2) *to commence anew, do again.* R. Hash. 7a, a. e. (ref. to Num. XXVIII, 14) חַדֵּשׁ והבא וכ׳ commence a new account and offer T'rumah of the new produces.—3) *to promulgate a new law, to establish a new interpretation of a Biblical law; to find a new point.* Sabb. 104a, a. fr. (ref. to Lev. XXVI, 46) אין נביא רשאי לְחַדֵּשׁ וכ׳ (v. Rabb. D. S. a. l.) since the promulgation of *these* laws no prophet has a right to issue a new law. Y. Erub. V, 22c bot. it is called the New Gate, because there חִידְּשׁוּ וכ׳ (not חו׳) the Sof'rim instituted the interpretation (*Halakhah*); a. fr.

*Hithpa.* חִתְחַדֵּשׁ, *Nithpa.* נִתְחַדֵּשׁ 1) *to be renewed, to be established as a new interpretation* (cmp. Lat. novellae); *to be offered as a new point* (דבר חדש). Y. Yeb. VIII, 9c top (ref. to I Chr. VIII, 9) שעל ידיה נִתְחַדְּשָׁה הלכה וכ׳ at her instance the new interpretation (of the law Deut. XXIII, 4) was established; Midr. Sam. ch. XXII; Ruth R. to II, 5 כבר נ׳ הלכה the law has been interpreted long before. Sot. 3b, a. fr. לא נשנית אלא בשביל דבר שנ׳ בה the section is repeated for the sake of a new point added. —2) *to change turns.* Yoma 26a משמרות מִתְחַדְּשׁוֹת the Temple attendants are relieved.

**חָדָשׁ** m. (b. h.; preced.) *new, fresh, additional.* Ber. IX, 3. Sifra introd. לידון בדבר ח׳ in order to be defined by a new point (not included in the general law); a. fr.—Esp. הֶחָדָשׁ or חָדָשׁ *the new produces of the field* not permitted for use before the Omer day (Lev. XXIII, 10—14). Kidd. I, 9 (37a) חדש (מן) אף also with the exception of the new produces (the law concerning which applies even to foreign countries). Ib. 39a תני ח׳ read 'the new fruit' (leaving out 'also'). Dem. IV, 7 שלי ח׳ הוא mine is new fruit (not yet permitted); a. fr.—*Pl.* חֲדָשִׁים. Yoma II, 4 ח׳ לקטורת באו new men for offering incense (such as never before have performed that function), come and &c. Ib. גם ישנים ח׳ new men and also old ones (who have officiated before this). Lev. R. s. 2, end (ref. to Cant. VII, 14) ח׳ the later leaders, opp. to ישנים the patriarchs; a. fr.—Fem. חֲדָשָׁה. Ib. s. 13 תורה ח׳ a new law, expl. חִדּוּשׁ תורה a novel interpretation of the law (concerning slaughtering). Pesik. Baḥod., p. 102a פרוזדוגמא ח׳ a recent decree; a. fr.

**חֹדֶשׁ, חוֹדֶשׁ** m. (b. h.; preced.) 1) *new moon*, i. e. *the first appearance of the crescent.* R. Hash. I, 9, a. e. מי שראה את החד׳ he who sees the new moon (when it was his duty to travel to the place of the Supreme Court to testify). Ib. יוצארין לעדות החד׳ they travel for the purpose of testifying to the sight of the new moon; a. fr.—2) *month.* Snh. V, 1 באיזה ח׳ in what month?; בכמה בח׳ on what day of the month?; a. v. fr.—ראש ח׳ (abbr. ר״ח) *the first day of the month, the festival of New Moon.* Meg. 21b פרשת ר״ח the section of the Law read on the New Moon Day (Num. XXVIII, 1—15); a. fr.—*Pl.* חֳדָשִׁים. Ib. III, 4 בראשי ח׳ on New Moon Days. R. Hash. I, 3 על ששה ח׳ וכ׳ for the proclamation of six New Moon Days messengers are sent abroad. Keth. 60a שלשה ח׳ at an age of three months; a. fr. [Pesik. Baḥod., p. 154b ניטש מח׳ וכ׳, read חוֹרֵשׁ.—Y. Shebi. IV, 35b bot. בחדשי׳, read בחרשי׳, v. חוֹרֵשׁ.]

**חֲדָשָׁה** I f. 1) fem. of חָדָשׁ.—2) *dedication of a new building.* Sifré Deut. 229 (ref. to חדש, Deut. XXII, 8) משׂמת חֲדָשָׁתוֹ וכ׳ (Yalk. ib. 930 חִדּוּשׁוֹ) you must make a battlement as soon as you dedicate it (not delay).

חֲדָשָׁה II (b. h.), עִיר ח׳ pr. n. pl. *Ir Ḥădashah,* in Judæa. Erub. V, 6 (v., however, Y. ib. 23ᵃ top).

חַדְתָּא, חַדְתָּא, חַדָּתָא m., חַדְתָּא, חַדָּתָא f. ch.=h. חָדָשׁ. Targ. Num. VI, 3. Targ. Ex. I, 8 (Y. ed. Amst. חָדַת); a. e.—Targ. Deut. XXIV, 5 (ed. Berl. חַדָּתָא); a. e.—Targ. Jer. XXXI, 21 חדתא a new event.—Ber. 28ᵃ, v. חַד II.—Yoma 19ᵇ (expl. אחת, ib. I, 7) על חדת for (showing) something novel.—*Pl.* חַדְתִּין; fem. חַדְתָּן, חַדָּתָן, חַדְתָּתָא, חַדָּתָתָא. Targ. Is. LXV, 17. Ib. XLVIII, 6; a. e.—Shek. VI, 5 תקלין ח׳ new Shekels (of this year's contributions). Y. Gitt. V, 47ᵃ מה ח׳ יומרון (read: יומא דין) what were the novel things to-day (at college)?; Y. Yoma III, 40ᶜ bot. חדתון (corr. acc.); Y. B. Kam. IX, 6ᵈ bot. וחידות.—Men. 35ᵃ, sq. חדתתא new *T'fillin.*—Denom.:

חַדֵּית, חַדֵּית=h. חִדֵּשׁ 1) *to renew, restore.* Targ. I Sam. XI, 14; a. fr.—[Targ. O. Deut. XXXII, 12, v. infra.]—2) *to add something new, to change; to make an exception.* Targ. Y. Lev. XXVII, 34 (v. חָדַשׁ, Pi. 3); a. e.—Keth. 45ᵃ ח׳ רחמנא the biblical text states an exceptional law.

*Ithpa.* אִתְחַדֵּית *to be renewed* &c. (v. חָדַשׁ). Targ. O. Deut. XXXII, 12 לְאִתְחַדָּתָא ed. Berl. (oth. ed. לְחַדָּתָא, which He will renew).—Targ. I Chr. VIII, 9 (v. נִישׁוּאִין ch.). Targ. Y. Deut. XXXII, 1.

חַדָּתָא, חַדְתָּא, v. חַדַּת.

חַדְתּוֹן, v. חַדַּת.

חַדְתּוּתָא f. (preced. wds.) *new condition.* Targ. O. Lev. XIII, 55 (h. text פַּחֶתֶת q. v.).

חַדְתָּנָא m. (preced. wds.) *a new-fangled (deity).*—*Pl.* חַדְתָּנִין. Targ. Y. II Deut. XXXII, 17.

חֲוֵ, Y. Sabb. I, 3ᵇ חֲוֵ רב וכ׳, v. חֲוָתָא.

חֲוָא, constr. חֲוַת, v. חֵוְיָא.

חֲוָא, v. חֲוִי.

חוּב (b. h.), perf. חָב, part. חָיֵב, חָב [*to be bound over, seized,*] 1) *to be declared guilty, be sentenced; to be punishable; to be (legally, morally or religiously) bound, to be responsible.* B. Kam. I, 1 חב חמזיק he who caused the damage must pay. Ib. 6ᵇ מיבעי . . . חייב . . . חב the Mishnah says *ḥab,* ought it not rather to read *ḥayab* (part.)?—[Answ.: they are the words of a Jerusalem Tannai.]—Ib. I, 2 כל שחבתיו בשמירתו וכ׳ for whatever I am legally bound to guard, I am legally answerable in case of injury. Sabb. I, 1 העני חייב the recipient (the person standing outside) is guilty (of transgressing the Sabbath law).—Y. Ned. I, 36ᵈ top חב על כל וכ׳ he is punishable for each separately.—Ber. IX, 5 חייב אדם וכ׳ man must praise the Lord &c. Ḥag. 4ᵃ, a. e. כל מצוה שהאשה חַיֶּבֶת בה וכ׳ whatever religious act is obligatory on woman, is also obligatory &c.—Ib. מה להלן נשים חַיָּבוֹת as there (Deut. XXXI, 12) women are included in the obligation; a. v. fr.—2) *to act in behalf of a person to the latter's disadvantage.* Erub. VII, 11 ואין חָבִין וכ׳ v. זָכָה. Y. B. Kam. IV, 4ᵇ bot. בתחלה . . . ע״מ לָחוּב לְהַן וכ׳ originally guardians are not assigned to minors that they may eventually act to their disadvantage &c.; ואם חָבוּ חָבוּ but if they have done so, their action is legal (and they cannot be held responsible); Y. Gitt. V, 47ᵃ top.—Y. Keth. XI, 34ᵇ bot. נמצאתה חב וכ׳ then you would cause a disadvantage to the relics; a. fr.—ח׳ בעצמו *to be alone answerable* for one's loss. Ber. I, 3 כדאי חיית לָחוּב בעצמך thou wouldst have deserved to be made answerable &c., i. e. if you had met with an accident you would have had none but yourself to blame. —3) *to owe, be indebted.* Shebu. VII, 5; a. fr.—ח׳ חטאת *to be bound to bring a sin-offering;* ח׳ מיתה *to be subject to death penalty.* Sabb. VII, 1. Ib. XI, 6 כל חַיָּבֵי חטאת וכ׳ all those eventually bound to bring &c., are not bound, unless &c. Snh. 58ᵇ; a. fr.

*Pi.* חִיֵּב *to declare guilty, to convict, sentence* (opp. זִיכָּה, פָּטַר). Snh. 6ᵃ ח׳ את הזכאי if a judge (by an illegal decision) convicted one who ought to have been acquitted. Ib. III, 6 ואחד מְחַיֵּיב and one votes for acquittal. Shebu. IV, 13 ר׳ מאיר מח׳ וכ׳ R. M. says, he is guilty (of blasphemy); a. v. fr.—Ex. R. s. 32, beg. חִיַּבְתֶּם עצמיכם you have given judgment against yourselves. B. Mets. 3ᵇ פרו אין מְחַיְּבִין מימון וכ׳ the defendant's own statement cannot cause a judgment against him to pay a penalty, but causes the imposition of an oath. Yoma 35ᵇ חלל מח׳ וכ׳, v. חִלֵּל.—*Part. pass.* חָיֵב, מְחוּיָּב=מְחוּיָּב, *sentenced, bound.* Y. Keth. III, 27ᵇ מְחוּיְּבֵי מיתות those sentenced to death, כל שאינו מ׳ מכות sentenced to lashes.—Ber. 20ᵇ, a. fr. בדבר וכ׳ whatever is not obligatory upon a person himself, cannot be done by him as a representative of the community, v. חוֹבָה; a. fr.

*Hithpa.* הִתְחַיֵּיב, *Nithpa.* נִתְחַיֵּיב 1) *to be convicted, amenable to law.* Keth. 30ᵇ מי שנ׳ סקילה he who (under Jewish jurisdiction) would have been sentenced to death through stoning. Ib. כבר נ׳ בגניבה וכ׳ he was amenable to punishment for theft, before he transgressed &c. Ib. מִתְחַיֵּיב בנפשו לא חוה וכ׳ but guilty of a deadly sin he was not until he ate it; a. fr.—2) *to be responsible.* Ab. III, 4, a. fr. הרי זה מיתח׳ בנפשו he is responsible for his life, would have himself to blame, if any accident should befall him (v. Ber. 3 quoted above).—3) *to be doomed, to have the misfortune to.* Tosef. Shebu. III, 4 אין אדם מיתח׳ לשמוע וכ׳ one has not the misfortune to hear (a curse &c.), unless he sinned himself (ref. to Lev. V, 1). Ib. עבירה נ׳ לראות הרואה . . if one sees people sin, (we say) he had the misfortune to see, opp. זכה.

חוּב ch., perf. a. part. חָב, חַב same, esp. *to incur guilt, to sin.* Targ. Ex. XXXII, 31. Targ. Lev. IV, 22; a. fr.—Targ. O. Num. XV, 28 בְּמֶחֱבַרְתָּה ed. Berl. (oth. ed. בְּמֶחֱבַרְתָּ, בְּמֶחֱבַרְתָּה).

*Pa.* חַיֵּיב 1) as preced. *Pi.* Targ. Job XXXIV, 17; a. fr.—Lam. R. to II, 1 (expl. רָעַיב, ib.) אידך ח׳ וכ׳ how did the Lord . . condemn &c.; there are places דצווחין לַחַיְּבָא עיבא where *ḥayaba* (the guilty) is pronounced *ʿayaba,* v. עוּב.—B. Kam. 68ᵇ לא לְחַיְּבֵיהּ (omitted in Ms. F.) do not condemn him (to pay a fine). Ber. 20ᵇ וכל מ״ע נַחַיְּבִינְהוּ וכ׳ we might just as well by rabbinical ordinance

declare them subject to all positive religious duties; a. fr.—*Part. pass.* מְחַיַּיב (interch. with מְיוּחָד, v. infra).—2) *to induce to sin.* Targ. II Kings XXI, 16; a. e.

*Ithpa.* אִיתְחַיַּיב 1) *to become guilty, to be induced to sin.* Targ. I Sam. XIX, 5 (ed. Lag. אִיתְמְחַיַּיב). Targ. Y. Lev. V, 19; a. e.—2) *to be convicted, sentenced* &c.; *to be amenable to law, be bound.* Targ. Ps. XXXIV, 23; a. e.—Keth. 85a דְאִיתְחַיְּיבָא שבועה וכ׳ ... הההיא a woman was declared bound to make oath in the court of &c. R. Hash. 29a מִיתְחַיְּיבֵי are bound (subject to the law about Shofar). Ib. לֵיתְחַיְּיבוּ ... לא אימא I might have thought they ought not to be bound. B. Kam. 72b כי קא מְחַיַּיב (v. supra) when does he become responsible; a. v. fr.

**חוֹב I** m. (b. h.; preced. wds.) *debt, indebtedness.*—בעל ח׳ (abbr. ב״ח) *creditor.* Keth. IX, 2 וב״ח וכ׳ .. והניח and left a widow, a creditor (claiming a debt) and heirs. Ib. 3 וב״ח יוהר על חובו and the creditor (seized) more than his debt amounted to. Ib. 69a בת בעלת ח׳ הויא a daughter (of a deceased father) has the privileges of a creditor, contrad. to יורשת, heiress; a. fr.—שטר ח׳ *note of indebtedness.* Ib. XIII, 8 המוציא ש׳ ח׳ וכ׳ if one produces a note against &c.; a. fr.—*Pl.* חוֹבִין. Ned. 47b בעלי ח׳ creditors.

**חוֹב II** m. (b. h. חֹב; חבב) 1) *bosom,* trnsf. *the full ramification of a tree,* opp. חוּד the point, the body of the tree reaching above the main branches. B. Kam. 81a bot. חוּבּוֹ של אילן Ar., Ms. H. a. F. (Rashi version: זיבו; ed. אַרְבּוֹ, v. אֲב).—2) *seam, rim.*—*Pl.* חוּבִּין. Ib. 119b top ולא .. שלשה ח׳ he must not use (of the cloth for stretching and hackling) more than three widths of a seam; [Tosef. ib. XI, 13 ed. Zuck. חִכְּרִין, also some Mss. B. Kam. l. c., Ms. F. a. R. חֻבִּין, v. Rabb. D. S. a. l., note; v. חַבָּה].

**חוֹבָא, חוֹבָה** ch.=h. חוֹב I 1) *debt.* Targ. Y. Deut. XIX, 15 חוֹב ממון. Targ. Is. III, 12 מרי ח׳ creditors (h. text נֹשִׁים!).—2) *sin, guilt.* Targ. Gen. XX, 9 (O. ed. Amst. חוֹבָאָה); a. fr.—Y. Ḥag. II, 77d bot. דין עבד חדא ח׳ this one comitted one sin and died in it; Y. Snh. VI, 23c חד חובה. Ib. ומה ח׳ וכ׳ and what was the sin he committed?—*Pl.* חוֹבִין, חוֹבַיָּא, חוֹבֵי. Targ. Koh. X, 4. Targ. I Sam. XIII, 1; a. e.—Lam. R. to I, 2 ח׳ בישיא וכ׳ (not בישא) bad debts have you contracted &c.

**חוּבָא** *storage,* v. חֻבָּה.

**חוּפָּא I** ch.=h. חוֹב II, *lap, bosom.* Targ. Prov. VI, 27; a. e. (ed. Lag. עוב׳, v. עוּפָא; h. text חֵק). Targ. Y. Ex. IV, 6.

**חוּפָּא II, חוּפָה I** *lubba,* name of a bird. Ḥull. 62b.

**חוֹבָאָה** f., v. חוֹבָא.

**חוּפָה II** pr. n. f. *Ḥubbah,* wife of R. Huna. B. Kam. 80a (Ms. M. חִיבָּה); Naz. 57b.

**חוּבָה** *storage,* v. חֻבָּה.

**חוֹבָה** f. (חוֹב) *obligation, duty;* (sub. קרבן) *obligatory sacrifice,* opp. נְדָבָה. Naz. II, 8 הרי אני נזיר ח׳ I am a Nazir by obligation (because the condition of my vow was fulfilled), opp. נזיר נדבה a voluntary nazarite without a conditional vow. Ib. הראשון ח׳ in that case my first nazariteship was obligatory. Kinnim I, 1 הח׳ the obligatory sacrifices, opp. נדרים ונדבות. Ber. 27b .. תפלת רשות או ח׳ is the evening prayer elective or obligatory? Zeb. I, 1 לא עלו . . . לשם ח׳ they are not accounted to those who offered them as a compliance with the obligation under which they are. Ber. 8b, a. fr. יצא .. ידי חוֹבָתוֹ has paid his obligation (of reading the Sh'ma). Ib. 20b, a. fr. אינו מוציא .. ידי חוֹבָתָן cannot be the medium through which others pay their obligation (v. חוּב); a. fr. חוֹבַת גברא, חוֹבַת הגוף &c., v. גּוּפָא, גַּבְרָא &c.—Y. Ber. IX, 14b bot. פרוש אדע חוֹבָתִי וכ׳ a Pharisee of the class (of those who say), 'I want to know my obligation, and I will pay it', expl. הי דא חובתא וכ׳ what wrong have I done that I may do a good act to make up for it.—*Pl.* חוֹבוֹת. Succ. 56a, v. רֶגֶל; a. e.—2) *condemnation, doom.*—*Pl.* as ab. Midr. Till. to Ps IV, 8 פותחין בח׳ begin with predictions of doom, opp. נחמות. [חוֹבָה Ch., v. חֹבֶא.]

**חוֹבְטִין,** pl. **חוֹבְטִין,** v. חֻבְּט.

***חֲבוּטָא, חוּבְטָא** m. (חבט) [*hash,*] *giblets.* Lam. R. to I, 1 נסב ח׳ ומעיא (רבתי) Ar. (ed. Koh. חבו, Var. קרביא; ed. בני מעיא) he took the giblets with the entrails.

**חוֹבָלָן** m. (חָבַל) *a wasteful, reckless person.* Treat. S'mah. IX, end שלא יהא ח׳ (Var. וחבלן) not to be reckless by throwing garments upon the dead to be buried with them.

**חוֹבָלָנִית** f. (v. preced.) *a court which does not spare human lives, tyrannical.* Macc. I, 10 (Y. ed. a. Bab. 7a חַבְלָנִית).

**חוּבְצָן I, בר׳ ח׳** pr. n. m. *Bar-Ḥubbats.* Y. Peah I, 16a, v. next w. Ib. בר חבריץ (corr. acc.).

**חוּבְצָא II, חוּבְצָן** m. (חבץ) 1) *soft cheese.* Y. Pes. I, 33c.—Lam. R. to I, 1 רבתי (4 חד מאת׳) וכ׳ דעיזא ח׳ cheese from a white goat.—*Pl.* חוּבְצִין. Ib. Y. Peah I, 16a אמר חד ח׳ said one, Let us have cheese (indirectly denouncing one Bar-Ḥubbats who had absented himself from a meeting, v. preced.).—2) ח׳ דחמרי *a mash of pressed dates.* Keth. 80a (differ. fr. חֲבִיצָא; Ar. חִרְבּוּצָא), v. שִׁירְגָּא.

**חוֹבֵר** m. (חָבַר) 1) (b. h.) *charmer,* v. חָבַר 3).—2) *assistant, partner,* v. חָבַר 1).

**חוּבְשָׁה,** v. חֲבַשָּׁה.

**חוּבְשִׁין** m. pl. *quinces,* v. חֲבוּשׁ.

**חוֹבְתָא, חוֹבְתָה** f. ch.=h. חוֹבָה, 1) *debt.* Targ. Ez. XVIII, 7 (ed. Wil. חוֹבָתָא, pl.). Targ. II Kings IV, 7.—2) *obligation, duty.* Targ. Koh. VII, 18 נפק ית ידי חוֹבַת וכ׳, v. חוֹבָה.—3) *guilt, sin, sin-offering.* Targ. Lev. V, 6, sq.—Targ. Ps. CIX, 7; a. e.—Y. Sot. V, 20c bot. איירדי ח׳ וכ׳; Y. Ber. IX, 14b bot. הי דא חובתה, v. חוֹבָה.—4) *disadvantage; condemning evidence.* B. Mets. 28b לא מייתי אינש ח׳ וכ׳ one is not supposed to offer evidence against himself.—*Pl.* חוֹבָתָא, v. supra.—Targ. Lam. IV, 22 וחובותיך (h. form).

חַוְרָוָר, v. חַרְוָר a. next w.

חַוְרוּלִין* m. pl. (cmp. חָרוּל) *thistles*, used for bitter herb (מָרוֹר); cmp. חַרְחַבִּין. Pes. 39ª Ar. (ed. חזרת יולין, Ms. M. חזרת אלין, Ms. M. 2 היובלין, Ms. O. האורולין, v. Rabb. D. S. a. l. note); Tosef. ib. I (II), 33 חוורוור ed. Zuck. (Var. חרדל, prob. corrupt., for חָרוּל).

חַוְרָוָר, v. חַרְוָר.

חִוְרְוָרְיָא, v. חִירְוָרְיָא.

חַוְרָן pr. n. pl. (b. h. חַוְרָן, v. Wetzst. to Delitzsch Job p. 597, cmp. חָרַר) *Havran, Auran*, a signal station, for proclaiming the New-Moon, in the country east of the Jordan named Auranitis. R. Hash. II, 4 (22ᵇ) (Mish. Pes. חורון, Mish. Nap. וחברון; Ms. O. חורון); Tosef. ib. II (I), 2 (Var. חַוָרָן).—בֵּית ח׳ (בְּרַת) *Beth-(Brath-)Havran*, prob. the same place. Y. Shek. I, 46ª; Y. M. Kat. I, 80ᵇ bot., a. e. ר׳ חוניירה דב׳ ח׳; Bab. ib. 3ᵇ ר׳ נחוניא איש בקעת בית חַוָרָתָן (Ms. M. בקעת חוו׳); Succ. 34ª Ms. M. (missing in ed.). Erub. 11ª בקעת בית חורתן Ms. M. (ed. חרוותן).

חוורנס, Y. Ab. Zar. II, 42ª top, read: חַרְסָנָא; cmp. Bets. 16ª; Ab. Zar. 38ª.

חִוְרְוָרְתָא, v. חִירְוָרְתָא.

חַוְרָוָרְתָן, v. חַוְרָן.

חוּז, v. חָזָה.

חוֹזָאָה I m. (חזה) *a visionary, fiction-teller*. Pes. 105ᵇ לא חכרמאה . . . ח׳ אנא ולא חכרמא אנא Ms. M. (ed. לא ח׳ וכ׳, v. Rabb. D. S. a. l.) I am neither a poet (inventing a story) nor a speculator. [Rashi explains: מַגִּיד.]

חוֹזָאָה II, v. next w.

בֵּי ח׳, חוֹזָאֵי pr. n. *Be-Hozaë*, a district, on the caravan road, along the Tigris and its canals. M. Kat. 20ª (Ms. M. 2 בי וחוזאה). Sabb. 51ᵇ sent money לבר ח׳ וכ׳ to (the merchants in) Be-H. to buy him a Lybian ass (v. Neub. Géogr. p. 380). Taan. 21ᵇ ארכא מותנא בי ח׳ there is an epidemic in B. H.—Keth. 85ª בר ח׳ . . . הוו מסקי men of B. H. had a claim against him.—Denom. חוֹזָאָה. Ab. Zar. 41ᵇ רב חנינא ח׳; Sabb. 130ᵇ; a. fr.

חוֹזֶה m. (b. h. חוֹזֶה; חָזָה) *seer*. Gen. R. s. 90; Yalk. ib. 148 (interpret. ח׳ of צפנת פענח, Gen. XLI, 45).—*Pl.* חוֹזִים. Lam. R. introd. (R. Joh. 1).

חוֹזִי m. (חָזָה; formed like חוֹלִי) *aspect, nature*. Tosef. Ohol. XV, 12 אינני יודע חוזיו . . . מהו וכ׳ I do not know the nature of the case, but (I do know) that &c.

חוֹזַרְנָא (חֲזַר) m., pl. חוֹזַרְנִין *surroundings*. Targ. Y. Gen. XXXV, 5. Ib. XLI, 48.

חוֹזַרְנוּתָא f. (collect. noun) same. Targ. Y. Deut. XIII, 8. V. חַזַרְנוּתָא.

חוֹזָרָר, v. חַזָרָר.

חוֹחַ m. (b. h.;=חוחו, v. חָוָה) *thorn*. B. Kam. 16ª, v. next w.

חוּחַ v. חָגַג, חָגַב.

חוֹג (חוֹג) חוֹגֵג (חוּגִים) חוֹגְגִים m., pl. (=b. h. חַגְוֵי, v. חָגַב a. חַגְוָא) *clefts, precipices*. Midr. Till. to Ps. XLII, 5 (ref. to חוגג, ib.) לשון יוני הוא ח׳ של מים (ed. חוגים, Yalk. Ps. 742 וחוגגים) it is a Greek phrase 'precipices of water' (καταρράκτης); cmp. אֲגוֹגָא.

חוּגָתָא f. (חָגַג) *circle, limit*. Targ. Prov. VIII, 27.

חוּד (v. אַחַד) 1) *to connect, finish an arch* by inserting the keystone. Y. Ab. Zar. I, 40ª bot. דהוא חָיֵיד כל וכ׳ for he finishes the entire arch (cmp. Bab. ib. 19ᵇ מכוש אחרון, v. מַכּוֹשׁ II).—2) (cmp. Syr. אחד claudere enigma, P. Sm. 116) *to bring to a point, to compose an enigma, allegory* &c. Targ. Jud. XIV, 12, sq. Targ. Ez. XVII, 2.

[*Af.* אָחֵיד *to connect*. Targ. Is. XLIV, 13 מְאַחֵיד (מְאַחֵיד, fr. אָחַד).]

חוּד m. (חדד) *point, thin part*. Cant. R. to V, 2 כחוּדָהּ של מחט as the point of a needle. B. Kam. 81ª bot., v. חוֹב II. Zeb. 53ª חוּדוֹ של קרן (חוּדָהּ) the point of the horn of the altar. [Tosef. Kel. B. Mets. III, 9, v. חוֹר I.] V. חַדָּה.

חוּד ch. v. לְחוֹד.

חוּדָא=h. חוֹד. Ḥull. 18ᵇ דכובעא ח׳ the projecting point of the Adam's apple.

חוּדָא, חוֹדָא׳ m. (חוּד) *enigma*.—*Pl.* חוּדָאִין, חוֹד׳. Targ. I Kings X, 1 (ed. Lag. מחלין).

חִידָתָא, חוּדְתָא, חִידְתָא same, also *allegory*. Targ. Jud. XIV, 12; 13; 16.—Targ. Y. Num. XXI, 27 (some ed. חורתא, corr. acc.).—*Pl.* חִידָתָן, חוּדָתָן, חֵידָתָן, חִידָתָן. Targ. O. Num. XII, 8 חוּדָתָן ed. Berl. (ed. Amst. חִידָתָן). Targ. Ps. LXXVIII, 2. Targ. II Chr. IX, 1 מותלוון דחידתן ed. Lag., v. preced. w.

חוּדָק, pl. חוֹדָקִים, v. חֻדָּק.

חוּדָקִי, v. חִידְקִי.

חוֹדָשׁ, v. חֹדֶשׁ.

חוּדְתָא, v. חוּדָתָא.

חַוָּה (b. h.) pr. n. f. *Ḥavvah, Eve*, Adam's wife. Gen. R. s. 22 ח׳ הראשונה the original Eve. Sabb. 95ª; a. fr.

חוּוְדְרוּרִיא, v. חִירְוָרְיָא.

חֲוָוְיָא, v. חִירְוָיָא.

חַוְוְיָא f. (חֲוִי) *instruction, law*. Targ. Y. II Lev. VII, 7 (h. text תורה).

חֲוִוילָא, v. חוֹלָא II.

חַוּוק or חֲוָוק m. (חוק) *rundle of a ladder*.—*Pl.* חַוָּוקִין or חֲוָוקִין. B. Bath. 59ª. Lev. R. s. 29 חֲוָוקִים Ar. (ed. עֲוָוקִים).

חַוּוֹר, חֲוָוֹר, חַוָּוֹר, v. חַוַּר.

חֲוַוְרְבָּרָא, v. חֲבַרְבָּרָא.

**חוּחָא** ch. same. Targ. II Kings XIV, 9.—Y. Sabb. I, 3[b] (read:] קמושא מתעביד ח׳ דאפר ח׳ דאפר מתעביד שד (not וכ׳ חורב ... קמקמה) the *kimmosh* (v. קִרְמוֹשׁ) changes into a thorn of the meadow (to distinguish fr. ח׳ *plum-tree*), the thorn .. changes into a demon; v. B. Kam. 16[a].—*Pl.* חוּחֵי, חוּחֵין. Targ. Is. XXXIV, 13. Gitt. 70[a], v. אַרְהָבָא. [Syr. חוחא, *plum-tree*, v. אַחְוָנְיָרָא.]

**חוֹט**, pl. **חוּטִין** f. (חטט) *incisors*. Bekh. VI, 4 (39[a]) ח׳ התיצונות (Mish. ed. חִיטָּיו, read חוֹ׳) the central two incisors, הפנימיות (Bab. ed. הפנימים) the one each to the right and left of the central incisors. Ib. 35[a]; 37[a].

**חוּט** I (v. חָטַט) *to dig, perforate*.—*Pol.* חוֹטֵט, *Hith-pol.* הִתְחוֹטֵט, v. חָטַט.

**חוּט** ch., *Pa.* חַיֵּיט same. Targ. Y. Ex. XXI, 6.—B. Bath. 58[a], v. חַטַּרְטָא.

**חוּט** II *to fasten*, esp. (denom. of חֻטִּין) *to provide a shoe with straps*. Y. Kil. IX, 32[d] top לא יֵחוֹט לידה מסאניה that he should not make for his (woolen) shoes straps of flax but leather thongs. Ib. מהו מֵיחוֹט מסאניה בכיתנן (not דב׳) is it permitted to put flax straps on &c.?

*Pa.* חַיֵּיט, חַיֵּט 1) same, *to fasten, strap*. Targ. Y. Deut. XXV, 9.—2) *to sew*. Targ. Job XVI, 15; a. e.—Men. 37[b] האי מאן דחַיְּטָה לגלימיה he who sewed the trail of his cloak up. Y. Shebi. IV, 35[a] bot. הוה מְחַיֵּיט וכ׳ was doing tailor's work at &c.; a. fr.—3) *to mend, patch*. Lam. R. to I, 1 ח׳ ליה מן וכ׳ (1 חד כות׳) רבתי he patched it in one place &c.; a. e.—4) *to form a net of straps, plait*. Ab. Zar. 75[a] דחַיְּטֵי בחבלי וכ׳ Ms. M. (ed. דחַוְּטֵי) which they plait with chords &c.

**חֻטָּם** m. ch.=h. חֶטֶב I, *shoe-thong*. Y. Kil. IX, 32[d] top, v. חוּט II.

**חוּט** III m. (b. h.; preced. wds.) 1) *thread, chord, strap; sinew*. Kel. XXIX, 3 ח׳ משקולת chord of the plumb-line; ib. 4 ח׳ מאזנים of the balances.—Yeb. 121[b], a. fr. ח׳ השערה a single hair, v. דֻּקְדֻּק.—Ḥull. III, 1, a fr. ח׳ השדרה the spinal chord.—Ḥag. 12[b] חקב״ח . . . . ח׳ של חסד the Lord strings around him a chord of grace (protection). Meg. 13[a] ח׳ של חסד וכ׳ a chord of (divine) grace was strung &c. Men. 39[a] נפסק חד׳ מעיקרו the twining thread of the show-fringes is broken at the top. Ib. ח׳ של כרך the thread used for twining; a. fr.—Y. Sabb. VI, 8[b] bot. חוטמה וכ׳, read: חוט דומה לשערה a band (of hair) resembling her own hair.—*Pl.* חוּטִין, חוּטִים. Snh. 52[a], a. e. שני ח׳ של אש two threads (lines) of fire. Lev. R. s. 14, v. זְהוֹרִית.—Men. 39[b] חוּטֵי צמר woolen threads (as show-fringes). Sabb. VI, 5 חוטי שיער bands made of hair. Ib. 6 בוז׳ וכ׳ with threads .... in their ears (in place of earrings). Ḥull. 93[a] ח׳ שביד the veins of the fore-foot; a. fr.—2) (Geogr.) *air-line*. Tosef. Ter. II, 12. Ib. 13 מן חד׳ ולפנים וכ׳ what is inside (East) of the line is considered as belonging to the land of Israel.—[Tosef. Kel. B. Bath. V, 14 יוצאת החוט, v. חוּץ II.]

**חוּטָא** ch. same, 1) *thread* &c. Targ. Gen. XIV, 23 (cmp. חֻטִּין); a. fr.—B. Bath. 91[b] ח׳ דדובשא a continuous flow of honey; a. fr.—2) *border-line* (v. preced. 2). Y. Shebi. VI, 36[c] bot. ח׳ דנוה the border-line of Naveh (separating the territory occupied by Jews from the neighboring heathen colony for levitical purposes).—*Pl.* חוּטַיָּא, חוּטָיָא. Targ. O. Ex. XXXIX, 3; a. fr.—Ḥull. 93[a] חמשא ח׳ הוו there are five veins or sinews which must be removed; a. fr.—Esp. *the show-fringes* (צִיצִית). Ib. 110[a] לא רמי ח׳ had no show-fringes put on his garment; a. fr.

**חוּטָבָא** m. (חָטַב) 1) *embroidery, design*.—*Pl.* חוּטְבֵי. Ned. 49[b] גלימא דח׳ (Rashi a. Tosaf. דחו׳, Ar. דחִיטָּ) an embroidered cloak.—2) (v. חָטַב I) *chiselling;* trnsf. *design, plot*. Targ. Ps. LXXIII, 7 חוֹטְבֵיהוֹן (Lev. חָטָּ).

**חוֹטָם** m. (חטם, v. חתם) [*seal, mark,*] 1) *the distinctive feature of the face, nose, nostril*. Yeb. XVI, 3 (120[a]) identification of a corpse can be established only בפרצוף פנים עם ח׳ on seeing the face with the nose on. Y. Sot. IX, 23[c] bot., v. הַפָּרָה. Lev. R. s. 18, beg. וחידות זה הוח׳ 'the moon' (Koh. XII, 2) is a metaphorical expression for the nose; Sabb. 151[b]; a. fr.—Taan. 29[a] בכל הוח׳ a disguise for *the well-known man*, v. בָּקַשׁ. [Y. Sabb. VI, 8[b] bot. חוטמה, v. חוּט III.]—2) *the oblate part of a spheric body*. Nidd. 47[a]; Tosef. ib. VI, 4 ראש הוח׳ the top (central circle) of the oblate part of a female breast. Succ. 35[b] bot. חוֹטְמוֹ the oblate top of the Ethrog; Y. ib. III, 53[d]; a. fr.—*Pl.* חוֹטָמִין. Tosef. Nidd. IV, 10 שני חוֹטָמִיו the indications of the two nostrils of the embryo; Nidd. 25[a] וחוטמין (read נקוביו חוטמיו); Lev. R. s. 14 (Y. Nidd. III, 50[d] וחוטמיו). Bekh. 39[a] ניקבו ח׳ וכ׳ if the partitions of the nostrils are perforated into one another.—Trnsf. 3) *snout*. *Pl.* as ab. Midd. III, 2 (Mish. some ed. חוטין, incorr.). Succ. IV, 9 (48[b]) ומנוקבין כמין שני ח׳ the two bowls had cavities (outlets) like two slender snouts, v. דָּקַק (v. Rashi a. l.).—4) *the knotted strappings of a shoe*. Tosef. Sabb. XII (XIII), 14 (cmp. חַרְטוֹמָא).

**חוֹטְמָא** ch. same, *nose*. Targ. Y. Lev. XXI, 18.

**חוּטְרָא, חוֹטָר** I c. (=b. h. חֹטֶר, v. חָטַר; cmp. גּוּדְרָא I) *staff, scepter*. Targ. Num. XVII, 17. Targ. Ps. XLV, 7; a. fr. [Also חֹטֶר, חֻטְרָא, constr. חֻטַּר.]—Gen. R. s. 53, v. זְרַק. Yeb. 65[b]; Keth. 64[a], v. מָרָא II.—Lev. R. s. 18 ח׳ ותרתין וכ׳ the (old man's) staff and two feet. Sabb. 109[b] ח׳ דרעיא Ms. M. (ed. דחידאה) the Shepherd's Staff (the Lonely Staff), name of a plant, v. חוּטְטָרְיָא.—Y. Kidd. I, 60[b] top, a. e., v. מַשְׁפּוֹכִית; a. fr.—*Pl.* חוּטְרִין, חוּטְרַיָּא. Targ. Gen. XXX, 37; a. fr.

**חוּטְרָא, חַטְרָא** II m. (v. חָטַר, cmp. גּוּדְרָא II) *fold, enclosure*. Targ. Mic. II, 12.—Sabb. 32[a] (prov.) אבב ח׳ מילי וכ׳ at the gate of the fold, there are words (bargaining), but in the stalls (where the sheep are delivered), strict account (in critical moments a woman's sins are visited, v. חַגְרָא).—*Pl.* חַטְרִין, חַטְּ׳. Targ. O. Num. XXXII, 16 חַטְּ׳ ed. Berl. (ed. Lisb. חִטְּ׳). Targ. I Sam. XXIV, 4 חוּ׳ ed. Lag. (oth. ed. חַטְּ׳).

**חוּטְרָא, חוּטְרָה** III, **חוּטְרַיָּה** pr. n. pl. *Ḥutra, Ḥutraya*, near Nehardea. Y. Sabb. I, 4[a] bot. Ib. V, end, 7[c] R. Idi דחוטרירה; Y. Bets. II, end, 61[d] דחוטר׳.

**חוּטְרָנָא** m. (חוּטְרָא I) *striped like a staff* (v. Gen. XXX, 37). Sabb. 110[b] דבר אחר ח׳ a striped (checkered) swine. [Oth. opin. in Ar.: *hump-backed,* v. next w., a. P. Sm. 1250.]

**חוּטְרָת** f.=חֲטוֹטֶרֶת, *camel's hunch.* Sabb. 54[a] ובחוטרתו (Alf. בחטוטרתו) and tied to is hunch.

**חָוָה, חָוֵי,** *Pi.* חִוָּה (b. h.) 1) *to point.* Meg. 16[a] חיתה מחווה וכ׳ she was pointing at Ahasver.—2) *to show, teach, tell.* Gen. R. s. 20 (play on חַוָּה) ח׳ לה אדם וכ׳ Adam told her &c.

**חֲוָא, חֲוֵי** ch., *Pa.* חַוֵּי same, *to show; to tell.* Targ. Y. II Deut. XXXIV, 1. Targ. Jud. IV, 12; a. fr.—Y. Kil. VII, 31[a] top ח׳ סלעא וכ׳ (not סלעיה) showed a Sela to R. E. (for examination).

*Af.* אַחֲוֵי same. Targ. Y. Deut. l. c.; a. e.—B. Kam. 100[a] א׳ ליה דינרא וכ׳ showed a Denar to R. E. (v. supra). Ib. 116[b] דאחוי אַחֲוֵרֵי (not אחורי) he pointed the field out (to the officials for confiscation). Ib. ואמרי ליה אַחֲוֵי אריעתיה (not אחויי, v. Rabb. D. S. a. l. note 70) and the officials said to him show (us) his field. Snh. 107[b] Mss. a. old eds. (omitted in later ed.) א׳ ליה בידיה he made a sign to him with his hand; a. fr.—Y. Yeb. XII, 12[c] top .. ר׳ מַחֲוֵי R. Z. told R. Ba that &c. [Targ. II Esth. II, 21 מחזי חזויא, read with ed. Lag. ורמחוזיה, v. מְחָא II.]

*Ithpa.* אִתְחַוֵּי *to be announced; to be told.* Targ. Gen. XXVII, 42. Targ. Ps. LXXXVIII, 12 (not דיי תחוי).

**חֲוָא, חֲוֵי, חֲוֵיָא, חֲוֵיָי,** v. חֲוִיָּא.

**חוויל׳אות,** v. חוֹלָא II.

**חוֹךְ** *to rub, scratch,* v. חָכַךְ.

**חוֹךְ I** ch. same. Sabb. 54[b] דלא חדר חָיֵיךְ ביה that the animal might not turn to scratch (and make the wound sore again).

**חוֹךְ II** (onomatop., v. preced.) [*to hawk,*] *to laugh,* (=צָחַק) *to jest with, caress; to laugh at.* Part. חָאֵיךְ, חָיֵיךְ. Targ. Y. Gen. XXVI, 8. Targ. Prov. XXIX, 9 חָאֵךְ, ed. Lag. חאיך (Lev. אָחֵיךְ *Af.*).—Gitt. 55[b] לא תְּחוּכוּ, v. infra. M. Kat. 17[a] לא בדידך קא חָיְכְנָא Ms. M. (ed. מְחַיְכְנָא) I do not laugh at thee; a. fr.

*Pa.* חַיֵּיךְ, חַאֵיךְ same, 1) *to hawk.* Gen. R. s. 67, v. חָכַךְ. —2) *to laugh.* Targ. Jud. XVI, 25. Targ. O. Gen. XXI, 9 מְחָאֵיךְ (Ms. מְאָחֵיךְ). Ib. XVIII, 12; a. fr.—Pesik. B'shall. p. 90[a] ומְחַיְּכֵיךְ בהדין וכ׳ אנא .. (Ms. O. מדחיך, Ms. Carm. מגחך) I will go and make sport of &c. (v. הִתְחִיךְ). Snh. 26[b] אַחוכי קא מְחַיְּכַת בן does thou make sport of us?—M. Kat. 17[a] חייך ed. (Ms. M. אָחֵיךְ). Ib. קא מחייכנא, v. supra.

*Af.* אָחֵיךְ same. Targ. O. Gen. XXI, 9; a. e., v. supra.—Ber. 18[b] מ״ט אָחֵיכְתְּ (Ms. M. תייכת) why didst thou laugh (with joy)? Ib. 19[b] לא תְּחוּכוּ עלה do not laugh at it (v. supra).—Ned. 51[a] א׳ רבי (not אתוך); a. fr.—V. מְחַךְ.

**חוֹךְ I** m. *scab,* v. חִיכּוּךְ.

**חוֹךְ II, חַיָּךְ, חוֹכָא** m. (חוֹךְ II) *laughter, gladness, object of derision.* Targ. O. Gen. XXXVIII, 23. Targ. Jud. XVI, 27; a. fr.—Targ. Job XII, 4 חיך (ed. Lag. חַיָּךְ).—Ber. 9[b] לא פסק ח׳ וכ׳ laughter did not vanish from his lips (he felt happy) &c. Shebu. 34[b] מאי ח׳ what is the cause of the laughter?—Erub. 68[b], v. אִטְלוּלָא; a. e.

**חָכְמָה, חוֹכְמְתָא,** f. (חכם) 1) *wisdom, learning.* Targ. Ex. XXVIII, 3; a. fr.—Sabb. 90[b] לח׳ for acquiring wisdom. Ib. 30[a] אן חָכְמָתָךְ where is thy wisdom? M. Kat. 28[a] חוכמתיה וכ׳; a. e.—2) *subtlety.* Targ. Gen. XXVII, 35.

**חוֹכֵר** m. *farmer,* v. חָכִיר.

**חוּל** (b. h.; cmp. חלל) [*to turn around, circle,*] 1) *to dance.* Part. חָל, חוֹל; perf. חָל. Taan. IV, 8 יוצאות וחוֹלוֹת וכ׳ used to go out and dance in the vineyards; Lam. R. introd. (ר׳ זעירא) וחָלוֹת (ed. Wil. וחולות). Koh. R. to I, 11 חָלִים לפניו dance before Him, v. חוֹלָה. Gen. R. s. 74 חָלִים; Cant. R. to VII, 1; a. e.—2) (cmp. חַג) *to come in turn, to occur.* Meg. I, 1 חל להיות וכ׳ if the fourteenth fell on a Monday. R. Hash. IV, 1; a. v. fr.—3) (with על) *to hover around one's head, to rest upon one as a duty; to take effect* (as a law). Shebu. 25[a] הנדרים חָלִים על וכ׳ vows are binding even if referring to a religious obligation. Ib. שבועות חָלוֹת וכ׳ oaths are binding &c.; Ned. 15[a]. Ib. 17[a] אין חָלָה וכ׳ one vow of nazaritism does not take effect &c.; Ḥull. 101[a] איסור חל וכ׳, v. אִיסּוּר. Y. Sabb. VII, 9[a] top; a. v. fr.

*Hof.* הוּחַל [*to be made to circle,*] *to be commenced, established.* Ber. 31[a] הוּחְלָה it (prayer at fixed times) was instituted.

**חוּל** ch. same, 1) *to dance. Part.* חָיֵיל. Targ. Y. Ex. XV, 20 תיילין (read חַיָּילָן).—2) *to take effect.* Yoma 14[a] חָיֵילָא עליה וכ׳ the observation of mourning rests upon him. Ned. 17[a] ח׳ נזירות וכ׳, v. preced. Shebu. 24[b] ח׳ אתאנים takes effect with reference to figs. Ḥull. 103[a] ח׳ ... אתי comes and takes effect in addition to &c. Ib. .. ובמיתי מיחַל (מְיַחֵל) וכ׳ and they differ as to whether or not the prohibition of . . . . comes to take effect &c.; a. fr.—3) *to hover over one's head, be impending.* Targ. Jer. VII, 20; a. e.

*Ithpa.* אִתְחַיֵּיל *to turn in a circle, dance.* Targ. Ps. XLII, 5 (h. text אדדם).

**חוּל II** (v. חָלָה) *to be smooth, quiet,* v. infra.

*Hithpol.* הִתְחוֹלֵל *to be quieted.* Ber. 30[b] כדי שתתחולל דעתו עליו (Ms. M., Yalk. Ex. 392, Deut. 813 שתחוול) until his mind is quieted (collected for prayer).

**חוּל** ch. same, *to be smooth, lax; to be forgiving, renounce; to be sweet.* Targ. O. Gen. IV, 26 חָלוּ וכ׳ men became lax in worshipping.—Keth. 86[a] top תיזיל ותיחוול וכ׳ Alf. (ed. ותיחלה, Asheri ותימחול) let her go and renounce her mother's widowhood in favor of her father.—Gitt. 47[a] דליחוול אַדְמֵיהּ that he (the gladiator) may be in a forgiving mood for his life (which he is forced to risk); [oth. opin. דליחול אַדְמֵיהּ that his blood may be *sweet,* Ar. s. v. אדמא].

*Pa.* חִוֵּיר *to sweeten* (by adding good wine), *to improve.* B. Mets. 60ª דילמא טפי ומְחַוֵּירְלֵיה וכ' lest he may add unmixed wine and improve it, and then sell it (for pure wine).

*Af.* אַחֲוֵיל (אַחֲלֵי, fr. חלי) *to be liberal, to forgive.* Ber. 12ᵇ אַחֲוֵילוּ ליה מן וכ' they in heaven forgave him. Sabb. 30ª דא' לחו עון וכ' He pardoned them for the violation of the Day of Atonement; M. Kat. 9ª. Keth. l. c. אַחֲוֵילַהּ she renounced it, v. supra.—B. Mets. 73ª מַחֲלֵי . . . אַחוּלֵי Ms. R. (ed. מוזלי . . אוזולי, v. זול I ch.) וכ' they were liberal towards you. B. Bath. 144ª אחולי אַחֲלָהּ she resigned her claim. [M. Kat. 17ª מיתחליל=מיתחויל, v. חֲלַל.] V. מָחַל.

חוֹל I (b. h.; חול I or חלל; cmp. גלל, גל) *sand, sand-region,* esp. *the sand used for glass-making.* Sabb. VIII, 5 ח' חדק fine sand (marl used for manure); ח' חגס coarse sand (for cementing). Meg. 6ª, v. זְכוּכִית. [Sabb. 90ª ח' בורית זה, v. אֲהָל.]—*Pl.* חוֹלוֹת *sandy region, sea-shore, desert.* Sabb. 31ª בין חח' on an oasis surrounded with sand-land. Meg. 6ª Cæsarea שהיא יושבת בין חח' which was situated between the sea-places, v. חוֹלַת.—Lev. R. s. 5 ח' אנטוכיא, v. חוֹלַת.—Y. B. Kam. I, 2ᶜ top בחופר בח' if one digs a pit in sandy ground. Sifré Deut. 39 בית חח', v. חוֹלָסִית.

חוֹל II m. *Hol,* name of a fabulous bird (Phoenix). Gen. R. s. 19 (ref. to Job XXIX, 18); Midr. Sam. ch. XII; Yalk. Job 917. Cmp. אַיְרַשְׁנָא.

חוֹל III (b. h.; חלל) [*outside of the sanctuary, foreign,*] *profane, common,* opp. קוֹדֶשׁ; *week-day,* opp. שַׁבָּת, מוֹעֵד. Pes. 104ª; Ḥull. 26ᵇ בין קודש לח' between what is sacred and what is secular. Shebu. 35ᵇ חוץ מזה . . . כל שמות ח' שהוא all names of lordship (*Adonay*) . . . are sacred, except the following which is secular (referring to persons).—חוּלּוֹ של מועד, or חול המועד the half-festive days intervening between the first and the last days of Passover or of Succoth. Meg. 22ᵇ; a. fr.—Maas. Sh. III, 8 פתוחות לח' having an entrance on secular ground; ib. תוכן ח' their inside is secular ground. B. Mets. 84ᵇ .... כלי ישתמש בו ח' shall the vessel once used for sacred things, be used for secular purposes (shall R. Eleazar's widow marry Rabbi)?; a. v. fr.—*Pl.* חוּלִּין *profane things, animals* &c. *not consecrated, ordinary objects.* Ḥull. 2ᵇ, a. e. ח' שנעשו על וכ' ordinary food (not T'rumah) prepared with the precautions required for the levitical cleanness of consecrated food.—Pes. 22ª, a. fr. ח' שנשחטו בעזרה animals not consecrated for sacrifices which were slaughtered in the Temple court. Ib., a. fr. ח' . . . דאורייתא the law forbidding the use of ordinary animals slaughtered &c., is not Biblical. Gitt. 62ª עיסת חוּלָּיו his ordinary dough; זיתי חוליו (not ...ים), v. טָהֳרָה. Ḥag. I, 3 ח' באות מן חח' are procured from secular funds, opp. to proceeds from second tithes; a. fr.—Ber. 32ª (play on ויחל, Ex. XXXII, 11) ח' הוא לך וכ' it is too foreign to thy nature to do such a thing; Yalk. Gen. 83, v. חֲלִילָה.—*Ḥullin* (=ח'), name of a treatise of the Mishnah, Tosefta and Talmud Babli, of the Order of Kodashim, containing the laws concerning ordinary meat.

חוּלָא (חוֹלָא) ch. same. Targ. Lev. X, 10; a. fr.—*Pl.* חוּלַּיָּן, חוּלַּי (חוֹל'). Targ. Y. Ex. XXII, 30 ח' בדכותא (=חולין שנעשו על טהרת הקדש, v. preced.). Targ. Y. Lev. VI, 21.—Targ. Y. Gen. XVIII, 25 ח' הוא לך, v. preced.

חוּלָא I *vinegar,* v. חָלָא III.

חוּלָא II f. (cmp. חֵיל) *a fortified place, castle.* Yalk. Num. 743 שלא קנה חוּלָאוֹ וכ' who does not own his castle (named after him; Sifré Deut. s. 37 חוּלָאוֹת).—*Pl.* חוּלָאוֹת. Ib. (Sifré l. c. Var. חֲוִילָאוֹת, v. ed. Fr. note; ib. חווילאות, corr. acc.).

חוּלְדָא ch.=next w. Targ. O. Lev. XI, 29 (h. text חֻלְדָּה; Y. כרכשתא).

חֻלְדָּה I f. (חֻלְדָּה; cmp. b. h. חֻלְדָּה) 1) *mole.* Y. Ḥag. I, 80ᶜ, v. אֲשׁוּחִית.—Kel. XV, 6.—2) *weasel.* Pes. I, 2. Ib. 118ᵇ. Taan. 8ª מח' ובור from the story about weasel and well (v. comment.). Y. Sabb. XIV, 14ᶜ top; a. fr.—חוּלְדַּת הַסְּנָאִים (סְנָאִיר') *the porcupine,* v. חַרְזָא. Kil. VIII, 5. Tosef. B. Kam. VIII, 17.—*Pl.* חוּלְדוֹת. Lev. R. s. 6, beg.—B. Kam. 80ª ח' חסנאין Ms. H. (ed. סנאים).

חוּלְדָּה II f. (v. preced.; cmp. חַפּוֹן) *a back-gate.* חוּלְדַּת הַפְּרָדִים *the mule-drivers' gate,* entrance for loads. Y. Yoma I, 38ᶜ; Y. Meg. IV, end, 75ᶜ.—Midd. I, 3 שני שערי ח' two Temple-Mount gates formed like a *ḥuldah;* Cant. R. to II, 9 שער ח'.

חֻלְדָּה III (b. h. חֻלְדָּה) pr. n. f. *Huldah,* the prophetess. Meg. 14ᵇ (transl. בַּרְפּוּשְׁתָּא). Y. Naz. IX, 57ᵈ bot. קברי בני ח' the graves of the sons of H.; Treat. S'maḥ. ch. XIV קבר ח'; a. e.

חוֹלָה m. (b. h. חוֹלֶה; חָלָה) *sick; a patient.* Ber. 10ª לך ובקר את ח' go and visit the sick (King). Ib. 54ᵇ מי שהיה ח' וכ' he who has been sick and recovered. Ib. bot. ח' חתן וכ' a sick person, a bridegroom &c.; a. v. fr.—*Pl.* חוֹלִין, חוֹלִים. Cant. R. to II, 5 ח' מן השעבוד suffering from oppression. Gitt. 28ª, a. fr. רוב ח' לחיים the majority of the sick recover again. Ib. 61ª מבקרין חוֹלֵי נכרים וכ' you are bound to visit the sick of the gentile community alike with &c.; a. fr.—ביקור ח', v. בִּיקּוּר.—*Fem.* חוֹלָה. Sot. 36ᵇ ח' הרא that she was sick.—Midr. Till. to Ps. XLVIII, 14 (play on לחילה, ib.) לאותה חח' שהיא עתידה להידוה ח' (pay attention) to that sick (nation), for she is destined to be sick (suffering). Cant. R. l. c.; a. fr.

חוֹלָה I f. (v. preced.) *evil, bad.* Koh. R. to V, 12 וכי יש רעה ח' וכ' is there a bad evil and a good evil?

חוֹלָה II f. (חוּל;=b. h. מָחוֹל) *chorus of singers and dancers.* Y. Meg. II, 73ᵇ (ref. to חילה, Ps. XLVIII, 14) עתיד . . . להיעשות ראש ח' וכ' the Lord will be chosen the leader of the chorus (choragus) &c.; Cant. R. to I, 3; VII, 1 [read:] לֵיעָשׂוֹת וכ'; Lev. R. s. 11, end לחידות ראש ח'; (Yalk. Is. 294 מחול; Koh. R. to I, 11 מחולה); ib. לחילה כח' שנעשה וכ' like the chorus which was arranged for us &c. read *l'ḥolah.* Cant. R. l. c. לחו' כתיב

חוּלְיָא, חוּלְיָה, חוּלְיָד, v. preced. wds.

חוֹלִילָא m. (חָלַל) *chisel* (h. גרזן). Targ. Is. X, 15.—*Pl.* חוֹלִילִין. Targ. I Kings VI, 7 (Var. חוֹלֵלָא, חָלוֹלָא).

חוּלִין, v. חוֹל III.

חוֹלֵץ, חוֹלִיץ m. (חָלַץ) *tongs*. Tosef. Kel. B. Mets. IV, 5 [read:] המסמרים .. ח׳ של נגר the carpenter's tongs with which he pulls nails.

חוֹלִית, v. חוֹלַת.

חוֹלִית*, Targ. Esth. VIII, 15 ח׳ חולת, a corruption, prob. to be read: חוּלְחוֹלִית f. (חלל) (the hollow) *sheath* of a sword.

חוֹלֵל m. (b. h.; חוּל I) *dancer*. *Pl.* חוֹלְלִים. Yalk. Ps. 729, v. חֵילָה.

חוֹלֵלָא, v. חוֹלִילָא.

חוֹלָסִית f. (denom. of חוֹל I) *sand-field, ground from which sand for glass-making is dug*. [Cmp. Gr. ψάλος, ψελός.] B. Bath. 67ᵃ (Ms. M. חִילְ׳, Var. חָלְ׳, v. Rabb. D. S. a. l. note); Arakh. 32ᵃ; Meg. 6ᵇ (missing in censured editions) ח׳ ומצולה (Ms. M. חרסית, v. Rabb. D. S. a. l.), v. מְצוּלָה.—Sifré Deut. 39 Var. ח׳ בית חית glass-sand soil, v. חוֹל I.—*Pl.* חוּלָסָאוֹת. ח׳ בית.—B. Bath. l. c. (Ms. F. החוֹלְסוֹת, Ms. H. ובתי החילסאות, v. Rabb. D. S. a l. note 60).

חוֹלֶף m. (חָלַף) *slaughtering knife*. Tosef. Kel. B. Bath. VII, 3 ושל ח׳ and the handle of &c. Ib. בן ח׳ (not בין, v. R. S. to Kel. XXIX, 8) a small slaughtering knife.

חוֹלַת, constr. of חוּלְפָּא, v. חָלַת II.

חוֹלָת or חוֹלֶפֶת, pl. חוֹלְפוֹת *shoots*, v. חָלַף a. חֲלִיפָה.

חוּלְפָּנָא m., constr. חוּלְפַּן (חלף) *value received in exchange* (h. מְחִיר). Targ. O. Deut. XXIII, 19.

חולפניתא, Vers. in Ar. for חַסְפָּנִיתָא.

חוֹלֵץ, v. חוֹלִיץ.

חוּלָק, חוּלְקָא m. ch.=h. חֵלֶק, *portion, share*. Targ. Deut. XIV, 27. Targ. Gen. XLVIII, 22; a. fr.—Y. Yeb. VII, 8ᵇ top נסבה ח׳ וכ׳ she is entitled to a share with her sisters. B. Bath. 142ᵇ איית ח׳ לטליא או וכ׳ is the young man (to whom a share equal to that of the eventual future issue from a second wife was promised as a donation) entitled to that share besides the inheritance with the other children, or not?—*Pl.* חוּלָקִין, חוּלָקְיָא. Targ. Gen. XLVII, 24 (Y. חוּלְקִין). Targ. Ez. XLVIII, 21 (ed. Lag. חֶלְקַיָּא); a. e. V. חֶלְקָא.

חוּלָשָׁא (חוּלְשָׁא) m. (חלש) *faintness, weariness*. Targ. Is. XL, 23.—B. Mets. 80ᵇ. Yoma 56ᵇ משום ח׳ דכה״ג וכ׳ on account of the faintness of the Highpriest (under the excitement of the services of the Day of Atonement) he may not take notice of it. Sabb. 87ᵃ ח׳ דאורחא weariness from travelling. Ber. 40ᵃ ח׳ דלבא indigestion.

חולונאי, v. חִילוֹנָאָה.

חוֹלוֹת, v. חוֹל I, a. חוֹלַת. [V. also חוּל I h.]

חוּלְזָא m. (חלז), pl. חוּלְזִין *loins*. Targ. II Esth. VI, 11 חוּלְזוֹר, v. חֲלַז, חֲלוּז.

חולחול, read חִילְחוּל.

חוּלְחוֹלִיוֹת, pl. חוּלְחוֹלִית, v. חַלְחוֹלִית.

חַלְחוּל, חוּלְחַלְתָּא, חוּלְחוֹלְתָּא f. ch.=h. חַלְחוֹלִית, *intrigues, trickery*. Targ. Koh. II, 12 חל׳ ed. Lag. (Var. חַלְהוּל, v. הוֹלֵלָה); VII, 25; X, 13.

חוּלְחָלִיוֹת, pl. חוּלְחָלִית, v. חַלְחָלִית.

חוּלְטַיְתָא, v. חַלְטָתָא.

חוּלְטָנִית, v. חַלְטָנִית.

חוֹלֵי, חוֹלִי *sweet*, v. חָלֵי.

חוֹלִי *disease*, v. חֳלִי.

חוּלְיָא I, חוּלְיָה, חוּלְיָר׳ f. (b. h. חֻלְיָה; חלי, cmp. חָלָל III; cmp. גֻּלְגֹּלֶת) [*loose part, something movable,*] *limb, link; vertebra of the spinal column*. Bekh. VI, 5 בין ח׳ לוז׳ (Talm. ed. 39ᵇ מח׳ לח׳) between two vertebrae.—Ḥull. 52ᵃ if a rib is displaced וז׳ עמה and a vertebra with it. Ib. 42ᵇ; a. fr.—Y. Succ. I, 51ᵈ ח׳ של עמוד *a segment* of a column. Men. 38ᵇ ח׳ *a joint* of the plaited show-threads.—*Pl.* חַלָּיוֹת, חוּלְיוֹת. Kel. XI, 8 a chain שוח׳ שלה וכ׳ the links of which are of metal stringed on &c. Ib. ח׳ של אבנים וכ׳ links consisting of jewels, pearls &c. Gen. R. s. 79, v. דְּרָקִינָתִין. Ohol. I, 8 שמונה עשרה ח׳ eighteen vertebrae.—Bets. 22ᵃ מנורה של חלויות a candlestick which can be taken apart. Sabb. 46ᵃ, v. חֻרְקָא. Kel. V, 8; 10 חתכו ח׳ if he cut the burned clay of an oven into tiles; a. fr.—Esp. *a segment of earth* cut out in digging a pit and piled up on its borders; (collect.) *the entrenchment around a well* (increasing its capacity). Ber. 3ᵇ; 59ᵃ (prov.) אין הבור מתמלא מחוּלְיָתוֹ a pit cannot be filled up with its own earth, i. e. a community cannot live on its own resources. Sabb. XI, 2 (99ᵃ) חוּלְיַת הבור (וזוּלְיַת, Mish. חוּלְיוֹת, pl.) the entrenchment of a well. Erub. 78ᵃ; Sabb. 99ᵃ בור וחוּלְיָתָהּ (וחוּלְיָר׳) וכ׳ the depth of the well and its entrenchment are counted together to make up ten hand-breadths. Ib.ᵇ ח׳ ... בור תשעה if the pit was nine hand-breadths deep, and he took out of the bottom one segment (which had been cut before this). Ib. ח׳ ונתן לתוכה and threw a segment in. B. Kam. 51ᵃ עקרו שניהם ח׳ וכ׳ both of them took the last segment out together, so as to complete the legal depth &c. Yoma 84ᵇ עוקר ח׳ break loose one segment of the entrenchment; a. fr.

חוּלְיָא II, חוּלְיָה m. ch. (v. חָלֵי) *something sweet, sweetness*. Targ. Jud. XIV, 14. Ib. IX, 11.—Meg. 7ᵇ אנא שדרי ליה ח׳ I sent him something sweet. Pes. 115ᵇ אגב חוּלְיָהּ Rashb. (ed. חוליה דתבלין, read: חוליא, v. Rabb. D. S. a. l. note 60) on account of the sweetness in it &c.

חוֹלִית, חוֹלַת f. (חוֹל I) 1) *sand-plain, sterile shore-land.* Arakh. III, 2 (14[a]) חולת המחוז the sand-plain of the Maḥoz (district of Samaria), opp. to pleasure gardens of Sebaste; Tosef. ib. II, 8 חולית של מחוזא. Ib. חולית של יבנה, opp. to pleasure gardens of Jericho. [Comment. take our w. fr. חוֹל III: *the surroundings of a town, promenade.*]—2) ח' אנטוכיא pr. n. pl. *the Harbor* [*Suburb*] *of Antiochia.* Y. Hor. III, 48[a] bot.; Deut. R. s. 4 חוּלָתָא של א' (ed. Wil. חִילָתָה); Yalk. Prov. 956; Lev. R. s. 5 חולות א'.

חוּלָתָא (תָּה, חִי' ...) (preced.) pr. n. pl. 1) ח' של אנטוכיא, v. preced.—2) ימא דח' *Sea or Lake of Ḥulta,* prob. the navigable portion of the Orontes up to Antiochia. Y. Kil. IX, end, 32[c]; B. Bath. 74[b] ימח של חולתא Ms. M. (ed. חילת'; Yalk. Ps. 697 עבו).

חוּלָתָא pr. n. f. *Ḥultha* (the Week-Day-Servant). Targ. Esth. II, 9 (attendant on the first day of the week, v. גְּנוּנִיתָא).

חוּם (v. חמם) *to be warm.* Part. חָאֵים, חָיְמִים. Ḥull. 8[b] לכי חָיְמָא when it (the knife) gets warm; v. infra.

*Af.* אַחֵים *to warm; to affect* (hearers). M. Kat. 12[b] מיא דא' וכ' water which a gentile cook had warmed.—Sabb. 153[a] א' באספידא דהתם וכ' ed. (Ms. א, מר . . . דאנא, Ms. O. א' לי) arouse the feelings of the people when delivering my funeral address, for I (my soul) shall be present. Ib. הא דמַחֲמוּ לידה וחאים Ms. M. (Rashi Ms. וחָיְמִים; ed. ואחים, v. Rabb. D. S. a. l. note) in the one case (that of the righteous man) they speak warmly of him, and one becomes warm &c.—Ib. מאן א' חספ' (Ms. M. חאים, corr. acc.) who will arouse mourning for thee?

חוֹם m. (b. h. חֹם; חמם) *summer, heat.* B. Mets. 106[b]; Gen. R. s. 34. Ib. s. 48 ארן ח' אלא וכ' . . . בארבע four hours after sunrise there is heat only where the sun shines; a. e.

חוּמָא, חוּמְתָא I m. same. Targ. Gen. VIII, 22; a. e., v. חוּמְתָא.—Gen. R. s. 87 (in Hebr. dict.) בכל חוּמָאוֹ in his full heat (of youth).

חוּמָא II pr. n f. *Homa,* wife of Abbayi. Keth. 65[a]; Yeb. 64[b] חוּמָה.

חוּמָה f. (b. h.; חָמָה *to surround, protect,* v. Ges. H. Dict. s. v. חמה) *wall,* esp. *fortification* Yeb. 62[b] (ref. to Jer. XXXI, 21) בלא ח' lives without (moral) protection. Meg. 5[b] שירמה חוּמָתָהּ whose lake is her fortification. Ib. I, 1 מוקפין ח' fortified all around; a. fr.—*Pl.* חוּמּוֹת. Cant. R. to V, 7 חוּמּוֹתֶיהָ של וכ' the walls of; a. e.

חוּמְטָא I f. (חמט) *darkness.* Targ. Y. Gen. XV, 17; cmp. אֲמִיטְתָא.

חוּמְטָא II m. (v. preced.; prob. from its gray-blackish color) *a lizard* (*chamæleon*). Targ. O. Lev. XI, 30 (h. text חֹמֶט).

חוּמְטוֹן m. (חמט, cmp. חמץ, *to be salty, bitter,* v. Fl. to Levy Talm. Dict. II, p. 205[b]) *ḥumton,* a sandy soil containing salty substances and used for the preservation of wheat. Sabb. 31[a] קב ח' (Ms. M. חוּמְטִין) a Kab of *h* powder.—ארץ ח' pr. n. *Land of Ḥ.,* a district of northern Palestine. Ib. 54[a] וכ' ח' א' the district presented to Hiram was the Land of H.

חוּמְטִין m. pl. *ḥumton powder,* v. preced.

חוּמְטְרִיָא f. (a popular corrupt. of εὐπατώριον, ἡπατόριον, v. Sm. Ant. s. v.; v. P. Sm. 80; 83, 995) *Eupatorium, a drink made of liver-wort.* Sabb. 109[b], v. אַבּוּב.—V. חַמְטַלְיָא.

חוּמֵס, ח' סוּבָנִי m. (a corruption of ἡμισάβανον) *a half-size sabanum, linen cloth.* Gitt. 59[a] (sent to Rabbi) סובני וח' Ar. (ed. סיבני וח' only) a full-size sabanum and a half-size, which were compressed to the respective sizes of a nut and half a nut.

חוּמסָא, חוּמֵס, v. חָמַס.

חוּמְסָא m. (חמס) *a violent man.* *Pl.* חוּמְסִין. Targ. Y. II Gen. VI, 12.

חוּמְסָן, v. חַמְסָן.

חוּמְעָא m. (חמע) *vinegar.* Targ. Prov. X, 26 Ms. (ed. חוּמְצָא).

חוּמֶץ m. (b. h. חֹמֶץ; חָמַץ) *vinegar.* Pes. III, 1 ח' האדומי Edomite (Roman) vinegar (wine fermented with barley). Ib. 42[b] (when the wine of Judæa could only be soured by an admixture of barley) הדו קורין אותו ח' סתם וכ' they called it plain *vinegar,* and now . . . they call it *Edomite* (Roman, Cæsarean) *vinegar* (to distinguish it from pure vine vinegar). Dem. I, 1 ח' שבירהודה the vinegar made in Judæa, v. supra. Y. Sabb. XIV, 14[c] bot. חוֹמֶצֶן של פירות fruit-vinegar; a. fr.—B. Mets. 83[b] בן יין ח' vinegar son of wine (bad son of a good father).

חוּמֵץ m. (b. h.) *violent man,* v. חֹמֶץ.

חוּמְצָא I, v. חוּמְעָא.

חוּמְצָא II, v. חִימְצָא.

חוּמְצָאֵי m. pl., v. חָמָץ end.

חוּמְצָן m., pl. חוּמְצָנִין *dishes prepared with vinegar* (חוֹמֶץ), *salads* (for cooling). Ruth R. to II, 14 מינוי ח'; Yalk. ib. 603 חִימּוּצִין; Lev. R. s. 34 חֲמֻצִּים.

חוּמָר I m. (חָמַר II) [*weight, load,*] *ritual restriction; great importance.* Ḥag. III, 1, sq. ח' בקודש מבתרומה there are restrictions in the law regarding Temple sanctuaries which do not apply to T'rumah. Ib. 4 ח' בתרומה (sub. מבקודש); a. fr.—*Pl.* חוּמָרִים, חוּמָרִין. Tosef. Kil. V, 4 מטרלין אותו לשני ח' we subject it to both restrictions (by classifying it with domestic animals and with beasts of the field). Y. Erub. IX, end, 25[d] לח' (ח') double restrictions are imposed. Y. Snh. XI, 30[a] bot.; a. fr.—חוּמְרֵי בית הלל restrictions adopted by the Hillelites. Ḥull. 44[a]. Ib. אי כב"ש כקוליהן וכחוּמְרֵיהֶן וכ' either you follow the Shammaites in their easier and their stricter practices, or &c. Ib. 18[b] המקום וכ' ח' the restrictive usages of the

place &c.; a. fr.—קַל וָחוֹמֶר *Kal Vaḥomer, a conclusion a minori ad majus.* Sifra introd. (ref. to Num. XII, 14, sq., a. Gen. XLIV, 8). Pes. 66ᵃ קו"ח הוא מה תמיד וכ' we conclude (that the Passover sacrifice must be offered on a Sabbath day) by the syllogism &c.: if the daily sacrifice &c., v. דִּין; a. fr.—Gen. R. s. 23 קו"ח של חושך an absurd syllogism.—*Pl.* קַלִּים וַחֲמוּרִים (fr. חָמוּר). Ib. s. 92, end אחד מעשרה ק' וח' וכ' one of the ten conclusions a minori in the Bible; Yalk. Sam. 132.

**חוֹמֶר II** (חוּמֶר Ar.) m. (חָמַר I; v. P. Sm. 1310 s. v. חומרא) [*whatever joins or is joined,*] *bead, little ball* (bulla) hung around the neck; *jewel, clasp, seal;* trnsf. כמין ח' like a jewel, i. e. *a precious ethical principle* (cmp. Prov. I, 9, a. מַרְגְּלִיתָא), *a symbol.* Kidd. 22ᵇ הית דורש כמין ח' ... interpreted this in a symbolical way (giving the practical Biblical law about perforating the slave's ear an ethical signification); Mekh. Mishp, N'zik., s. 2 כמו חומר (Var. אומר, corr. acc.). Sot. 15ᵃ אדרשנה כמין ח' I shall interpret it symbolically.—*Pl.* חֲמוּרוֹת (fr. חמור, cmp. חֲמוּרְתָּא). Ḥull. 134ᵇ דורשי ח' (Ar. הוֹמָרוֹת) symbolizing interpreters.

**חוֹמְרָא I** m.=חוֹמֶר I. Snh. 49ᵇ בעלמא ח' a mere restrictive measure (which does not allow a conclusion as to the rank of the successive functions of the High-priest). Ib. bot. ומאי ח' wherein consists the greater import (the greater gravity of the crime)? Pes. 11ᵃ משום ח' דשבת וכ' on account of the great import of the Sabbath (the grave penalty for its desecration) people are careful &c.—Ḥull. 9ᵇ ספק סכנתא לח' where there is a doubt about a prohibition based on danger to health the stricter practice is preferred; ib. ספק איסורא נמי לח' the same is the case with a doubt about a ritual prohibition. Bets. 3ᵇ; a. fr.—[Targ. II Esth. III, 3, v. חֲרְמָרָא.]

**חוֹמְרָא II** m. (v. חוֹמֶר II) *joint, knot, bead, amulet.* Kidd. 73ᵇ תלי ח' וכ' Ar. (ed. רמי חוּמְרֵי) if the child is found with an amulet (beads, by which the mother intimated the hope of future identification) . . . it is not considered a foundling (v. אַסוּפִי).—*Pl.* חוּמְרֵי. Ib. 9ᵃ top פתכריתא ח' glass-beads. Sabb. 147ᵇ bot. שדרא ח' the vertebrae (v. חוּלְיָא I). Gitt. 69ᵃ top עקרבא דשב ח' a scorpion with seven joints (Rashi: seven shades of *color, stripes*); v. חוּמַרְתָּא.

**חוֹמְרָא III** m. (v. preced.) *accumulated sum, result of calculation.* Ab. Zar. 9ᵃ ומשכח ליה לחוּמְרֵיה (Ar. אחמרירה, אהמרירה) and he will find the sum he wants.

**חוֹמְרָא** m. (חמר) *weight* for holding the tent, *socket.* Targ. Y. Ex. XXXVIII, 27 (h. text אדן).—*Pl.* חוֹמְרִין, חוֹמְרַיָּיא, constr. חוֹמְרֵי. Ib.; a. fr.

**חוּמַרְתָּא** f. (v. preced. wds.) 1) *a ball* (bulla), *bead, charm.* Sabb. 57ᵇ (expl. טוטפת) ח' דקטרפתא a charm containing balsam. Ib. 62ᵃ (expl. כוכלת); Gitt. 69ᵇ ח' דפילון a charm containing phyllon. M. Kat. 12ᵇ; Erub. 69ᵃ ח' דמדושא (Ms. O. מר') a *bulla* containing a jewel for sealing (differ. opin. v. Rashi to Erub. l. c.).—2) *bud, (ball).* Gitt. 69ᵃ bot. ח' דכשותא the bud of cuscuta.—3) *weight-stone, lever.* B. Bath. 67ᵇ (expl. גלגל) ח' the weight used for hoisting the beams of the press. Zeb. 21ᵇ בחומַרְתֵּיהּ with its wheel work.—4) *smoothing weight* in the laundry. Keth. 10ᵇ top.—5) *stone* or *sand in the bladder.* Gitt. 69ᵇ bot. ח' דנפקא מיניה the stony substance which he passes.

**חוֹמֶשׁ** m. (b. h. חֹמֶשׁ; חמש) 1) *one fifth,* esp. one fifth of the value to be added as *fine* on restoring misappropriated property or redeeming dedicated property (Lev. V, 16; 24; XXVII, 27). B. Kam. IX, 6. B. Mets. 54ᵃ חוֹמְשׁוֹ של קרן the fifth part of the principal (assessed value), i. e. one plus one fifth, v. next w.; a. fr.—2) *Ḥomesh, one of the five books of Moses,* also *one of the five books of Psalms.* Sot. 36ᵇ ח' חפרקודים the Book of Numbers; ח' שני the Book of Exodus; a. fr.—*Pl.* חוֹמָשִׁים, חוֹמָשִׁין. B. Mets. IV, 8 חמשה ח' תן there are five things to which the law ordaining the addition of one fifth applies.—Ḥag. 14ᵃ חמשה חוּמְשֵׁי תורה the five books of the Law. Y. Meg. III, 74ᵃ top ח' single parts of the Pentateuch. Kidd. 33ᵃ שני ח' two books of the Psalms.

**חוּמְשָׁא,** constr. **חוֹמֶשׁ** ch. same. Targ. Lev. V, 24. Targ. Y. Gen. XLVII, 26; a. e.—B. Mets. 53ᵇ ח' מלגיו the one fifth is included in the amount, i. e. the addition is one fifth of the principal (v. preced. w.); ח' מלבר the one fifth is excluded, i. e. the addition must form one fifth of the principal plus the addition (25 percent), v. בַּר I ch.—Ib. 54ᵇ ח' דח' a fine of one fifth for misappropriating the addition of one fifth; a. fr.—*Pl.* חוּמְשֵׁי. B. Kam. 108ᵃ.

**חוּמְתָּא** f.=חוּמְּא, *heat.* Targ. Y. Ex. XII, 39 (ed. Amst. חוּמְתָּא). Targ. Cant. I, 7 (ed. Amst. חוּמְתָּא, pl.).—[Targ. Prov. XXIX, 11, v. חֲמָתָא.]

**חוֹמְתָא** ch.=h. חוֹמָה; constr. חוֹמַת. Lam. R. to II, 2.

**חוּמְתִּי** f. (חמם; corresp. to Gr. πύρεθρον) name of *a plant, pellitory* (Parietaria). Gitt. 69ᵃ bot. ח' כי ממרו וכ' (Ar. incorr. ח' ומ') pellitory leaves are in such a case as good as Mamru, but the root of p. &c.

**חוּן,** v. חָנַן.

**חוּנָא, חוּנָה** pr. n. m., v. חוּנָא.

**חוֹנִי** pr. n. m. (abbrev. of נְחוּנְיָא) *Ḥoni, Onias,* 1) *H.* surnamed *M'aggel* (circle-drawer). Taan. III, 8; Ber. 19ᵃ. —2) his grandson. Y. Taan. III, 66ᵈ bot.; Midr. Till. to Ps. CXXVI.—Tosef. R. Hash. IV (II), 11 חקטן ח'.

**חוּנָא, חוּנָה, חוּנָי, חוּנְיָה** pr. n. m. (preced.) *Ḥonia,* name of several Amoraim. Y. Sabb. XIV, 14ᶜ bot. R. Ḥ. Jacob of Ephrataim. Y. Shek. I, 46ᵃ; Y. M. Kat. I, 80ᵇ bot.; a. e. v. חַוּוְרָן.—V. נְחוּנְיָא.

**חוֹנִיו** (חוֹנִי) pr. n. m. (preced.) *Onias,* the founder of the Onias Temple, בֵּית ח', in Egypt. Men. XIII, 10. Ib. 109ᵇ; a. e.—V. נְחוּנְיוֹן.

**חוּנְיָא, חוּנְיָה,** v. חוּנָא.

**חוּס** (b. h.) 1) [*to bend over, have affection for* (v. Jon. IV, 10),] *to protect, spare, have consideration for* (with עַל). Neg. XII, 5 אם כך חָסָה תחורה וכ' if the Law

has such consideration for man's property of small value &c. Sot. 14ᵃ אם ככה ח' וכ' if the Law made such considerate provision for those transgressing &c. Y. Keth. IV, end, 29ᵇ חָסוּ על כבודן וכ' cared more for their honour than &c.; a. v. fr.—[2) *to be connected, related.*—Denom. חִיֵּיס.]

**חוּס** ch. same. Targ. Ex. XII, 27 (h. text פסח). Targ. II Chr. XXXVI, 15 חָאִיס ed. Lag. (oth. ed. חָס); a. fr.—Taan. 24ᵃ חָס עלי דידי היכי חָיֵיס ... גברא will a man that has no consideration for his son . . ., care for my concerns? Pes. 39ᵃ מאי חסא דחס וכ' what typical meaning has *ḥasa* (חָסָא)? The Lord spared us (in Egypt, v. Targ. Ex. l. c.); a. e.

*Pa.* חַיֵּיס *to commiserate, grace, favor* (h. חָנַן). Targ. Ps. XXXVII, 21; a. fr.

*Af.* אַחְיֵס, אֲחֵיס *to have affection for.* Targ. Mal. III, 17 (ed. Lag. חיריס; h. text חמל).—[Targ. Is. XXX, 14 ניחיס some ed., read בחָיָס.]

**חוּסְכָא** m. (חָסַךְ) *rubbing off, reduction by wear and tear.* B. Mets. 70ᵃ; cmp. חָסוֹךְ II.

**חוֹסֵם,** v. חָסוֹם.

**חוּסְמָנָא, חוּסְמָנְיָא,** pl. v. אוּסְמָנָא.

**חוֹסֶן** m. (חסן I; cmp. b. h. חָסוֹן) 1) *strength.* Ex. R. s. 30 (ref. to Dan. IV, 27) דח' שלי the strength is Mine.—2) *tow, oakum.* Sabb. II, 1, expl. ib. 20ᵇ 'flax pounded but not carded'; Y. ib. II, beg. 4ᶜ.

**חוֹסְנָא** m. (v. preced.) 1) *fort, castle.* Targ. Ps. XXXI, 3 (h. text צור).—2) *strength, dominion.* Targ. Cant. V, 16.—3) *store-house,* v. חַסְנָא.

**חוֹסְקִי,** v. חִידְקִי.

**חוֹסֶר** m. (b. h. חֹסֶר; חָסַר) *want, scarcity of provision.* Gen. R. s. 34, v. חֶסְרוֹן.

**חוּסְרָן, חוּסְרָנָא** ch. same, *need, want; loss.* Targ. Deut. XV, 8 (Var. חֶסְרוֹנָא). Targ. Jud. XVIII, 10 (ed. Wil. חָס). Targ. Prov. XXI, 5; a. e.

**חוּף** I h. *to rub, cleanse,* v. חָפַף II.

**חוּף** ch. same. Gitt. 68ᵃ bot. חַף בירה he scratched himself against it. Snh. 95ᵃ חוה קא חָיֵיף רישיה he cleansed his head. Ib. 107ᵃ חָיְיפָא (חָיְיפָה) she &c. Nidd. 66ᵇ לְמֵיחַף (fr. חפף) to wash her hair.

**חוּף** II *to bend over,* v. חָפַף I.

**חוֹפָא** m. (חפף I) *rim, felloe.*—*Pl.* חוֹפִין, constr. חוֹפֵי. Targ. I Kings VII, 33 (h. text חשק).

**חוֹפָאת** m. (חפא) 1) *cover, roofing.* Targ. Ex. XXVI, 14; a. fr.—Targ. Ez. XXVII, 6 בית ח' a house (theatre) with awnings.—2) *coating, plate.* Targ. O. Num. XVII, 3, sq. (ed. Berl. חוּפָּא), v. חַפָּא.

**חוּפָּה** f. (b. h. חֻפָּה; חפף I) 1) *covering, canopy,* esp. *bridal chamber;* also (=בניסה לח') *the entrance of the bride into the bridal chamber; wedding.* Kidd. 5ᵃ, a. fr. ח' קונה the introduction into the bridal chamber constitutes possession (legitimate marriage). Ib. 3ᵃ למשטי ח' to exclude, as a form of marriage, the delivery by her father to take her into the bridal chamber. Gen. R. s. 94 לא ראה בחוּפָּתִי was not present at my wedding. Snh. 108ᵃ עשה ח' לבנו arranged a bridal room for his son. Ab. V, 21 בן י"ח לח' at eighteen years one is fit for marriage. Y. Succ. II, 53ᵃ top; Bab. ib. 25ᵇ בני ח' wedding party; a. fr.—*Pl.* חוּפּוֹת. Lam. R. to III, 19 כך וכך ח' וכ' so many state rooms will I arrange &c. Y. Sot. IX, end, 24ᶜ; Tosef. ib. XV, 9 אלו הן ח' חתנים these are the bridal canopies (which were interdicted after the destruction of the Temple); (Bab. ib. 49ᵇ חוּפַּת sing.). Lev. R. s. 25, beg.; a. fr.—2) *seat of the Divine Majesty, sanctuary.*—*Pl.* as ab. Y. Meg. I, 72ᵈ top כל ח' שהיו וכ' all sanctuaries (Shiloh, Gilgal &c.) which existed &c.

**חוּפּוֹרוֹת,** Tosef. B. Mets. IX, 14, v. חֻפּוֹר.

**חוּפְיָא** m. (חוּף I) 1) *rubbing.* Ber. 6ᵃ מיח' דירדהו from their (the demons') rubbing against their clothing.—2) *broom.* Succ. 32ᵃ דעבוד כי ח' it has the shape of a broom. B. Kam. 96ᵃ ועבדינהו ח' and made a broom of them. [Ar. חָפְיָא, Var. חוּפְיָא, v. Rabb. D. S. to Succ. l. c. note 2.]

**חוֹפָן, חוֹפָנָא,** v. חֻפָּן, חֻפְנָא.

**חוֹפֵר,** v. חָפוֹר.

**חוּץ** I (cmp. אוּץ), perf. a. part. חָץ [*to squeeze in; to be wedged in,*] 1) *to be tight, immovable.* Makhsh. III, 8 בשביל שיתחוצו that they may become tight (by swelling). Mikv. X, 3 בזמן שהיא חוֹצָה (cmp. part. fem. חוֹלָה, fr. חול) if it is tight (immovable).—2) *to tighten, tie closely.* Y. Ḥag. III, 79ᵃ top חָצִים אותה (חָצִין) they tie it watertight.—3) חוץ or חָצַץ *to wedge in, form a partition; to intervene,* esp. (at bathing) *to prevent the water from touching the body.* Erub. III, 1 (27ᵃ) ולאבול (לָחוּץ) יכול לחוץ Ms. M. (Bab. ed. לח', Mish. לילך לח' ולילך וכ', Y. ed. לילך לח' ולאכל, v. Rabb. D. S. a. l. note) he may form a partition (between himself and the uncleanness, by sitting in a vehicle &c.) and eat. Zeb. 19ᵃ מהו שיתחוץ (שִׁתָּחוּץ) does it form a partition between the body and the water (so as to make the immersion ineffective)?—Y. Sabb. VII, beg. 7ᵈ שהן חָצִין וכ' for they form an interposition at bathing after menstruation. V. חָצַץ.

**חוּץ** ch. 1) same. Part. חָרִיץ, f. חָרִיצָא same. Zeb. 19ᵃ, v. preced. Ib. חָרִיצֵי (Rashi: חָרִיצָן)—2) (v. זרץ) *to form a partition, to build a wall by piling up material without cementing;* (of persons) *to form a lane.* Y. Shebi. III, end, 34ᵈ חָרִיץ ליה, v. חָרִיץ.—Keth. 17ᵃ; Meg. 29ᵃ דחָרִיצֵי וכ', v. אִבּוּלָא.

**חוּץ** II m. (b. h.; preced.) 1) *that which is divided off, outside, street.* Kel. XXVIII, 9 חלוק של יוצאת ח' the shirt of the runabout (prostitute; v. Sm. Ant. s. v. Coa Vestis a. Diaphane Heimata; Tosef. ib. B. Bath. V, 14 יוצאות החוט going out of the *line* of custom). Zeb. 57ᵇ; Yoma 57ᵃ ופנים ח' Ar. (v. Rabb. D. S. a. l. note 2, a. Tosaf.

to Zeb. l. c.) what is done outside the Temple and what inside. Ḥull. VI, 2 בח׳ . . . חשוחט he who slaughters unconsecrated animals within the Temple court, or consecrated animals without. Ib. 85a שחוטי ח׳ consecrated animals slaughtered outside the Temple court. Ib. 68a רצתה ח׳ למחיצתו was carried outside of its legal limits; a. fr.—מִבַּח׳, בַּח׳ *outside, from outside*, לַח׳ *out* (through the window &c.). Sabb. I, 1. Ab. Zar. 11a; a. v. fr.—2) (followed by מ־) *except, without.* Ḥull. I, 1 ח׳ מחרש ח׳ מדעתו וכ׳ except a deaf and dumb &c. Gen. R. s. 49 without consulting him; a v. fr.

**חוֹצֵב** *stone-cutter*, v. חָצַב.

**חוּצָה** f. (b. h.) 1)=חוּץ II; (followed by ל־) *outside of, out of.* Ab. Zar. I, 4 ח׳ לח outside the town limits.—ח׳ לארץ outside of Palestine, *foreign territory.* Ḥull. V, 1 בח׳ לא׳ abroad; a. v. fr.—2) *an outskirt,* not included in the Sabbath community (ערוב). Erub. V, 6.

**חוּצָה** II f. (preced.) 1)=חִיצוֹנָה, *outsider, stranger* (not related). Yeb. 13b (interpret. Deut. XXV, 5) אשת חמת הח׳ the deceased's wife who is a stranger (to the brother); Y. ib. I, 3a. Ib. דאינון דרשין הח׳ דחריצונה (the Samaritans) who interpret *haḥutsah* like *haḥitsonah.*—2) *a strange, unnatural act.* Yalk. Is. 303, v. חִיצָה I.

**חוֹצָל** m., v. next w.

**חוֹצָלָה** f. (חצל, v. חצץ; cmp. מַחֲצֶלֶת, בּוּרְיָא II) *matting used for partitions, coverings* &c.—*Pl.* חוֹצָלוֹת. Eduy. III, 4; Succ. 20a כל הח׳ וכ׳ all kinds of mattings are liable to uncleanness by contact with corpses; v. מַרְזוּבְלֵי. Tosef. Kel. B. Bath. IV, 14 החוֹצָלִים ed. Zuck. (Var. חולצות; ed. חוצלות).

**חוּצְנָא** m., pl. **חוּצְנַיָּא** (denom. of חוּץ) *outworks, outposts.* Targ. Jer. LI, 12 (h. text אַרְבִּים).

**חוּצְפָּא, חוֹצַף** m. (חצף) *barefacedness, boldness, impudence.* Targ. Jer. III, 3. Targ. Y. Num. XVI, 2; a. e.—Sot. 49b (IX, 15) in the Messianic period ח׳ יסגא impudence will prevail (Snh. 97a העזות תרבה). Snh. 105a ח׳ אפי׳ וכ׳ boldness will carry its point even against heaven. Ib. ח׳ מלכותא וכ׳ insolence is a royal power without a crown. B. Bath. 155b, a. e.

**חוּצְפִּית** pr. n. m. *Ḥutspith,* surnamed the Interpreter, a Tannai, one of the martyrs of the Hadrianic persecution. Shebi. X, 6; Tosef. ib. VIII, 10. Ḥull. 142a. Ber. 27b. Y. ib. IV, 7d top (some ed. חצפית).

**חוּק** (cmp. חוּג) *to round, arch, hollow.* Denom. חֻוָּק, חֵיק.

**חוּק** ch. same.—*Part.* חָאֵיק. Targ. Job XXIV, 16 ed. Lag. (Var. חָאֵיק, ed. Wil. חָאֵק, oth. ed. דאיק, corr. acc.; h. text חתר).

*Pa.* חַיֵּיק *to dig out.* Sabb. 109b ולחַיְּרֵיקֵיהּ לגויה Rashi a. Ms. O. (v. Rabb. D. S. a. l. note 200) let him dig out its interior. Snh. 56a (ref. to נקב, Lev. XXIV, 16) ואימא ח׳ שם וכ׳ may it not mean that he cut out the Divine Name in the edge of the knife?, v. נָקַב.

**חֹק** m. (b. h. חֹק; חקק, v. preced.) [*circle, drawing, engraving,*] *law, rule, custom; assigned share, mark.* Erub. 54a אניח לבני ח׳ I will leave to my sons a due share (a fixed living). Sabb. 137b ח׳ בשארו שם He ordered a mark to be put on his (Abraham's) flesh. Snh. 111a שמשייר אפי׳ ח׳ אחד (some ed. חֹק) who leaves even one law unobserved. Ib. למי שלא עשה אפי׳ ח׳ וכ׳ Ms. M. (ed. differ., v. Rabb. D. S. a. l. note) who observed not even one law; a. fr.—*Pl.* חֻקִּים, חֻקִּים. Kidd. 39a (ref. to Lev. XIX, 19) ח׳ שחקקתי וכ׳ the lines which I have drawn long ago (by creating separate species); Y. Kil. I, 27b top (it is forbidden) בעולמי משום ח׳ . . . as coming under the interpretation of (Lev. l. c.) "the lines which I have drawn &c." Tam. 31b חוקי העמים customs of gentiles. Sifra Aḥărê ch. XII, Par. 9 ח׳ החקוקים וכ׳ (idolatrous) usages practiced by them and their fathers &c , v. next w.; a. fr.

**חֻקָּה, חוּקָּה** f. (b. h.) same, esp. *firmly established distinctive usage, religious observance.* Ab. Zar. 11a שריפה לאו ח׳ היא the burning of costly materials at funerals is not a specific (gentile) religious custom. Num. R. s. 19, beg. חקה חקקתי I have ordained a ceremony (without giving a reason). Ib. four (laws) דכתיב בהן ח׳ in reference to which the word *ḥukkah* (rule without reason) is used. Ib. לך אני מגלה . . . אבל לאחר ח׳ unto thee I reveal the reason . . ., but to anybody else it is a rule; a. fr.—*Pl.* חֻקּוֹת, חוּקּוֹת. Tanḥ. B'ḥuck. 4 מצותי וחקותי; a. fr.

**חָוַר** (b. h.; cmp. אור) *to perforate; to be transparent, white, clear.*

*Pi.* חִוֵּיר׳ *to make clear, evident.* Mekh. Mishp., N'zikin, s. 13 (ref. to Deut. XXII, 17) מְחַוְּרִין . . כשמלה they must make the fact as clear as a (white) sheet. Gen. R. s. 98 (ref. to כבס, ib. XLIX, 11) שהוא מְחַוֵּיר וכ׳ he will make clear to them the words of the Law; שהוא מח׳ להם מעיוותיהם he will prove to them their errors; a. e.—*Part. pass.* מְחוּוָּר *clear, proved, evident.* Y. Shek. III, end, 47c מ׳ שבכולן the clearest of all the quoted Biblical evidences. Gen. R. s. 47, end; Y. Ab. Zar. I, 39d top מ׳ שבכולן the least doubtful of all. Y. Succ. V, beg. 55a משם שאירע מח׳ because the use of the flute is not clearly stated in the Law. Y. Ter. II, 41c bot. זה אחד . . . שהן מְחוּוָּרִין וכ׳ this is one of the three interpretations (of the Rabbis) which are clearly indicated in the Bible text. Y. Erub. III, 21a bot. הגיעוך סוף . . . שאירע מח׳ thou must finally admit that the law of Sabbath limits finds no proof in the Biblical words. Y. Ber. II, 5a bot. הגיעוך סוף מלאכות תפלה שאירע מח׳ מד״ת ed. Lehm. (oth. ed. corr. acc.) thou must admit that for labors permitted or forbidden during prayer no support is to be found in &c.; a. fr.

*Hithpa.* הִתְחַוֵּיר *to be made clear.* Y. Keth. IV, 28c top (ref. to Deut. XXII, 17) עד שיִתְחַוְּרוּ וכ׳ the facts must be as clear &c., v. supra.

**חִוַּר, חֲוַר** ch. same, 1) *to be white, to shine.* Targ. Joel I, 7. Targ. O. Gen. XLIX, 12 יְחִוְּרָן ed. Berl. (ed.

Lsb. רַחֲוָרָן, oth. ed. רְחַוְרָן). Targ. Is. I, 18 (some ed. *Pa.*); a. e.—Keth. 61[b] top דְּחָוַור אפיה that he looked pale. B. Kam. 69[a] כי היכי דניחָוַור טפי that it may appear still more white (glistening from a distance). Naz. 39[a], sq. חָוְרִין עיקבי גימהון the lower ends of dyed hair are white (which proves that the growth comes from beneath); a. fr.—2) (of eyes) *to be bright, to look with gratification.* Targ. Prov. XXIII, 33. Ib. XVII, 24 חָוְרָן Ms. (ed. חדיין, v. חדי). [Ib. IV, 25, emend. by Luzzatto Oheb Ger p. 108, v., however, אוֹר I ch.]—Kidd. 39[a] לא חַוְורִיתוּ you do not see clearly (the law is not clear to you).

*Pa.* חַוֵּור 1) *to whiten, wash, cleanse.* Targ. II Sam. XIX, 25; a. fr.—B. Mets. 60[b] חַוְורֵיה וכ׳ v. דָּכָן. Ḥull. 95[b] top מְחַוְּור, v. חָלַל II. [Y. Taan. IV, 69[b] bot. מרות, read מְחַוֵּר or מְחַוַּר to wash.]—*Part. pass.* מְחַוַּור, f. מְחַוְּרָא *blanched.* Targ. Y. Ex. IV, 6.—2) *to make evident, to prove.* Gen. R. s. 27 דְּמְחַוַּור וכ׳ which will prove it better; Yalk. Koh. 968.—מְחַוַּרְתָּא *it is proven, obvious.* Ḥull. 117[a]. Pes. 55[b]; a. fr.

*Af.* אַחְוַור *to make white.* B. Kam. 85[b] ואַחְוְורֵיה לבשריה and it (the corrodent) made his skin look white (like a leper's; Var. v. Rabb. D. S. a. l.). B. Mets. 58[b] באַחְוְורֵי אפי (they guard against) whitening faces (putting persons to shame); Yalk. Ex. 349.

**חַוְרָא, חִוְרָא, חָוַר,** v. תִּיוַר.

**חוּר I, or חָרַר** (cmp. preced. wds.) *to bore.* Sabb. 103[a] חָר חוּרתא he bored a hole.

**חוֹר I, חוּר II** m. (b. h.; preced. wds.) 1) *hole, cavity.* Pes. 8[a] ח׳ שבין אדם לחבירו a cave between two residences of neighbors.—Sabb. 52[b] מחט שניטל חוּרָהּ (Ms. M. חוּדָהּ, Ms. O. חָרְרָהּ, some ed. חוּדָהּ) a needle whose eye is broken off; ib. 123[a] חֲרָרָהּ (Ms. M. חוּדָהּ); Kel. XIII, 5 חֲרִירָהּ; Tosef. ib. B. Mets. III, 9 חודה.—*Pl.* חוֹרִין. Pes. l. c. Ib. חוֹרֵי בירת וכ׳ the upper and the lower holes in the wall; a. fr.—2) *ant's store,* v. חוֹרָר. [Pesik. Shor p. 74[b] חורין דדהב, v. חַוּור.] [Y. Maasr. V, end, 52[a] חור אחד, v. זוּר II.]

**חוֹר II** m. (b. h.), *pl.* חוֹרִין [*white garments,*] *freedom;* בַּת ח׳, בֶּן ח׳ *free, freed,* opp. to slave. Gitt. IV, 4 ועושה בן ח׳ . . . and he must declare him free. Ib. 5 חצירו עבד וחצירו בן ח׳ half a slave and half a freedman; a. fr.—*Pl.* בְּנֵי ח׳. B. Kam. I, 3 עדים ב׳ ח׳ וכ׳ witnesses who are freemen and of the Jewish faith. Esth. R. to I, 6 (expl. חוּר ib.) בגדים שב׳ ח׳ וכ׳ garments which freemen wear; a. fr.—בני ח׳ (נכסים) *free* (not mortgaged) *property,* opp. משועבדים. B. Kam. 8[b]; a. fr. [Bibl. Hebr. חוֹרִים *noblemen.*

**חוּר III** (b. h.) pr. n. m. *Hur,* the husband of Miriam. Mekh. B'shall., Amalek 1. Pesik. R. s. 12. Ex. R. s. 48 (grandfather of Bezaleel); a. fr.

**חוֹרָא I** ch. = h. חוֹר I, *hole.* Targ. II Kings XII, 10 (ed. Wil. חוּ׳); a. fr.—Arakh. 30[a], a. e. (prov.) לאו עכברא גנב אלא ח׳ גנב not the mouse is the thief but the hole (which hides the theft, i. e. fine the purchaser of the slave but not the seller). Ib. אי לאו . . . ח׳ מנא לידה but for the mouse (which steals), whence would the hole have something to hide?—*Pl.* חוֹרָאֵי. Targ. I Sam. XIV, 11.—Meg. 12[a] (expl. חור Esth. I, 6) Ms. חוֹרֵי חוֹרֵי F. (ed. חֹרֵי חֹרֵי) webs full of holes, *net-work.*

**חוֹרָא II** ch. = h. חוֹר II, pl. חוֹרִין, חוֹרֵי, חֹרֵי; בַּר ח׳ *free man.* Targ. Ex. XXI, 2; 5. Targ. Deut. XV, 13; a. fr.—Gen. R. s. 92 בר חוֹרְיָא thou freedman.—B. Mets. 13[a], sq. בני ח׳ unencumbered property; Y. B. Kam. X, beg. 7[b]; a. fr.

**חוֹרָאֵי** (v. preced.) pr. n. gent. *Horaë* (Freemen). Targ. O. Deut. II, 12 (Y. גְּנוֹסָיֵיא, h. text חֹרִים); cmp. אֶלְיוְהִרוֹפּוֹלִיס.

**חוֹרֵב** m. (b. h. חֹרֶב; חָרַב) *waste.* Pesik. R. s. 35, end; (Yalk. Is. 337 ארץ).

**חוּרְבָּא I** m. (v. preced.) 1) *heat, dryness.* Targ. Ps. XC, 6.—2) *desolation, waste.* Targ. Ez. XXIX, 10 חוֹרֵב (constr.).—3) *injurious confusion of ideas.* Arakh. 12[a] (ed. חוּרבה). V. next w.

**חָרְבָּא, חוּרְבָּא II** f., constr. חָרְבַּת = next w. Targ. Ez. XXIX, 9; a. fr.—Keth. 13[b] דדברא (חורבה) a ruined building standing in the field. Sot. 48[a], v. זְמָרָא I; a. e.—*Pl.* חוּרְבָתָא, חָרְבָתָא; constr. חָרְבַת. Targ. Mal. I, 4. Targ. Is. LXI, 4; a. fr.—Snh. 71[a] ח׳ סגירתא (Tosef. Neg. VI, 1 חוֹרְבָתָה סגירתה) a place named Leprous Debris (deposit of debris of leprous houses).

**חָרְבָּה, חוֹרְבָּה** f. (b. h.; חָרַב) *ruin, ruins, deserted building.* Ber. 3[a]. Y. Dem. VI, 25[c] top אויר חוֹרְבָּתוֹ (if one sells) the space filled with debris belonging to him. Ib. תלוש מן חח׳ וכ׳ break some stones from this ruin by which thou mayest take possession of the space; a. fr. [Arakh. 12[a], v. חוּרְבָּא I.]—*Pl.* חוֹרְבוֹת, חָרְבוֹת. Ber. l. c. חורבה אחת מחוֹרְבוֹת וכ׳ one of the ruins of Jerusalem.

**חוֹרְבָן, חוּרְבָן** m. (v. preced.) *destruction, desolate condition.* Ḥag. 5[b] חָרְבַּן בח״מ the destruction of the Temple. M. Kat. 26[a] בחוֹרְבָּנָן in their ruined state. Y. Kil. IV, end, 29[c] בחוֹרְבָנוֹ in its (the vineyard's) waste state, opp. מַשָּׂאָה. Ab. Zar. 9[b] לח׳ הבית from the destruction of the Second Temple. Yoma 39[b]; a. fr.—*Pl.* חוֹרְבָנוֹת, חָרְבָן. Gen. R. s. 56; Yalk. Gen. 102 בשני ח׳ . . שהיתה for she (Palmyra) took a part in both destructions of the Temple; Lam. R. to II, 2 בשתי ח׳ (fem.).

**חוּרְבָּנָא** ch. same. Targ. Is. XXXIV, 11. Targ. Lam. I, 2 חוּרְבַּן (constr.).—Snh. 96[b]. B. Bath. 14[b] סופיה ח׳ the end of the book speaks of destruction. Ib. סמכינן ח׳ לח׳ in arranging the order of the Biblical books, we join the record of destruction (at the end of one book) to that of destruction (at the beginning of the other).

**חוֹרֵג, חוֹרְגָא** m. (חרג) [*filling a gap,* v. חֲרִיקָא,] *step-son.* Snh. III, 4 (27[b]) חוֹרְגוֹ לבדו (חֲרָגוֹ) his step-son alone (not his relations). Yeb. 21[a]; a. e.—*Pl.* חוֹרְגִין. Y. ib. II, 3[d] bot. שני ח׳ וכ׳ two step-children (of different parents) brought up in the same house.

**חוֹרְגָה** f. (preced.) *step-daughter.* Y. Yeb. II, 3[d] bot. חוֹרְגָתוֹ one's step-daughter; Bab. ib. 21[b]; a. e.

other people (not himself).—*Fem.* חוֹרַנְיָתָא, חוֹרְנְיָתָא, חוֹרַנְתָא (תָּה ...). Targ. Y. Ex. XXI, 10 (ed. Amst. אוֹחְרַנְתָא). Targ. II Chr. III, 12; a. e.—Y. Sabb. II, 5[a] sq. ח' למה why the other sacrifice?—*Pl.* חוֹרַנְיָתָא, חוֹרַנְיָתָן. Targ. I Chr. XXIII, 27.—Y. Sabb. X, end, 12[d]; a. fr.

**חוּרְסְפִיתָא**, v. חַרְסָ׳.

**חוֹרָף** m. (b. h. חֹרֶף; חרף) [*severe season,*] *Midwinter.* B. Mets. 106[b], a. e. (ref. to Gen. VIII, 22) חצי ח' כסלו . . . half of Kislev, Tebeth and half of Sh'bat form the midwinter. Yoma 10[a] בית ח' וכ' they are called Winterhouse or Summerhouse, but not house without qualification. Koh. R. to VI, 3; Esth. R. to I, 2 ימות החמ' winter-season.

**חוּרְפָּא** m. (חרף) *sharpness, edge; pungent taste.* Snh. 56[a] ח' דסכינא the sharp edge of the knife. Ab. Zar. 39[a] חוּרְפָּהּ דחלתיתא (not פרה . . .) the pungency of *assa foetida;* a. fr.—Trnsf. *acumen, ingenuity.* B. Mets. 96[b] לפום ח' וכ' as great as a man's ingenuity, is the mistake he makes; Nidd. 33[b]. Erub. 90[a] אגב חוּרְפֵּיהּ לא וכ' relying on his ingenuity he did not study it carefully; B. Bath. 116[b].—*Pl.* חוּרְפֵּי. Targ. Y. Lev. XIX, 16 תרין חוּרְפּוֹי its double edge.

**חוּרְפָּא** f. (v. Ges. H. Dict.[10] s. v. חרף I; cmp., however, R. Hash. 8[a] s. v. אַפִּילָא) *a young lamb* (used as a standard value in exchange). Targ. Job XLII, 11 (h. text קשיטה, Ms. a. Ar. Var. מרגליתא, מעא; v. Gen. R. s. 79, end).—*Pl.* חוּרְפָּן. Targ. O. Gen. XXXIII, 19 (Y. מרגלירין). Ib. XXI, 28; a. fr.

**חוּרְפִיתָא** pr. n. f. *Hurphitha* (the quick maid), name of one of Esther's servants (for Friday). Targ. Esth. II, 9; v. גַּנּוּנִיתָא.

**חוֹרָר** m. (חרר IV) *pile,* esp. *ant's store.*—Pl. constr. חוֹרְרֵי, contr. חוֹרֵי; only in ח' חנמלים. Peah IV, 11 ed. חורי (Y. ed. חוררי, Mish. Nap. חֲרָרֵי); Maasr. V, 7 (Y. ed. חוררי; Ms. M. חררי); Y. ib. 52[a] top; Y. M. Kat. I, 80[c] חוררי.

**חוֹרַשׁ** m. (b. h. חֹרֶשׁ, v. Ges. H. Dict. s. v. חרש II, cmp. חֲרַשׁ) [*difficult of accession,*] *thicket, wild-growing bushes.* Y. Ab. Zar. I, 39[c] ונעשה ח' גדול and it grew to a large thicket of reeds; Cant. R. to I, 6. Lev. R. s. 29 ניתש מח' זה וכ' tears himself loose from one thicket and is caught in another; Y. Taan. II, 65[d] top; Pesik. Bahod., p. 154[b] חדש (corr. acc.), v. נָטַשׁ; Yalk. Lev. 645.—*Pl.* חֲרָשִׁים, חוֹרָשִׁין. B. Kam. 81[a] top שהיו מרעין בח' that people shall have the privilege of pasture on untilled lands. Ib. 79[b], opp. יישוב. Ib. 80[a]. Y. Sabb. VII, 10[a] top, v. בָּהָה; Y. Shebi. IV, 35[b] bot. בחוד (corr. acc.).

**חוּרְשָׁא** ch. 1) same. Targ. Ps. LXXX, 14; a. fr.—Cant. R. to I, 1 ח' של קנים, v. חֲרִישָׁה III. Ib. to III, 4 (ref. to Ps. LXXX, 14 ישר with suspended נ) אם זכיתם . . . מן ח' if you will do good, your invaders shall be (like animals) from the water (יאר), if not, they shall be (like animals) from the forest; Yalk. Ps. 830.—2*) (P. Sm. 1386 *angina*) *narrow place in the throat, windpipe.* Shebu. 6[b]

**חוּרְגְּתָא** ch. same. Sot. 43[b] הגדילה וכ' ח' a man's wife's daughter brought up among step-brothers.

**חורוד**, v. next w.

**חַוּוְרִיר, חַוַּרְוָר** m. (חָוַר, v. Sm. 1231) *white spots on the cornea* (λεύκωμα). Bekh. VI, 3 (38[b]; Mish. ed. חורוד, v. Koh. Ar. Compl. s. v.); v. וָרִיר. Cmp. חִירְוַרְוָיָא.

**חוֹרוֹן בֵּית ח'** pr. n. pl. *Beth-Horon,* a border town between Benjamin and Ephraim. Nidd. 61[a]. Snh. 32[b] מעלות בית ח' the ascent to Beth-H. (narrow); Erub. 22[b] מעלות בית ח' ed. Sonc. (ed. חָרוֹן; ed. Sal. בית מ' בית a. בית ח', v. R. Hash. 18[a], a. D. S. a. l. note 4). [R. Hash. II, 4, v. חַוְרָן.]

**חוֹרוֹן**, pl. **חוֹרוֹנִין**, v. חוֹרָן.

**חַוּוְרָר**, v. חַוְרַוְרָר.

**חוֹרֵי** m. pl. constr. = אֲחוֹרֵי (v. אֲחוֹרָא) *behind, after.* Y. Shebi. IV, 35[a] bot. פרי ח' חמרא וכ' running after (driving) an ass on a Sabbath (being forced to public labor). Y. Snh. I, 18[c] bot. [read:] קם ליה מן חוֹרוֹי מצלי (Y. R. Hash. II, 58[b] top מן אחוריי) stood up from behind him to pray. Y. Sot. VII, end, 22[a] לח' פרוכתא, v. גּוֹבַל ch.—Y. Ber. II, 5[a] bot. לחוֹרוֹיי . . . תרין two thirds of the load on his back; a. fr.

**חוֹרִי I** m. = אֲחוֹרִי, *another, second.* Y. Peah VIII, 21[a] אתא חד סיעא ח' a second caravan came.—*Pl.* חוֹרְיֵי. Y. Ber. IX, 14[a] bot. אית לך ח' there are other cases for you to quote.—*Fem.* חוֹרִי, חוֹרְיָתָא, חוֹרַיְיתָא (noun) *something else.* Lev. R. s. 33 אמר ח' gave another explanation. Y. M. Kat. I, 80[c] bot. ח' חיא it is another sore (not the one seen before). Ib. II, 81[b] top בשתא ח' (ed. Krot. חוריתאי) in the year following. Y. Succ. V, beg. 55[a] בשובתא ח' the next Sabbath; a. e.

**חוֹרִי II** f. (b. h.) *cakes,* v. חֲרָרָה.

**חוּרְלָא** m. ch. = h. חָרוּל.—*Pl.* חוּרְלֵי. Targ. Prov. XXIV, 31.

**חוֹרֵם** m. *net-maker,* or *fisher,* v. חָרַם.

**חוּרְמָה**, v. חָרְמָה.

**חוּרְמָנָא, חוֹרְמָן** m. (חרם, v. P. Sm. 1375) 1) (adj.) *burning, venomous.* Targ. Y. Num. II, 25 (ed. Amst. חָרְמָן). Targ. O. Gen. XLIX, 17.—2) *basilisk.* Targ. Y. ib.—*Pl.* חוּרְמָנֵי, חוּרְמָנְיָא. Targ. Y. I Num. XXI, 6. Targ. Job XX, 16; a. e.

**חַוְרָן**, v. חַוּוְרָן.

**חוֹרָן, חוֹרָנָא, חוֹרְנָה, חוֹרְנָן** (חֲרִינָה) חָר׳ m. = אוֹחָרָן, *another, next; last.* Targ. Y. Lev. XIX, 6. Targ. Y. Ex. IX, 6. Targ. Job XX, 18; a. e.—Y. Pes. VI, 33[a] bot. דח' מקדש וכ' that another man will sanctify &c. Y. Peah II, 17[a] bot. וחרנה אמר and the other (scholar) says; Y. Ter. II, 41[c] top וחרינה; a. fr.—*Pl.* חוֹרָנִין, חוֹרוֹנִין. Targ. I Chr. XXIII, 17; a. e.—Y. Peah VIII, 21[b] top לח' to

בחוּרְשִׁיהּ קא אכיל ליהּ that man eats into his windpipe (asks a dangerous question; Rashi: eats in his *forest*, i. e. knows not what is going on in the world; R. Hai G. in Ar.: *he scratches his eye-sore*).—*Pl.* חוּרְשֵׁי, חוּרְשַׁיָּא. Targ. Jer. IV, 29.—Gen. R. s. 24, beg. (ref. to Is. XXIX, 17, cmp. Targ. a. l.) ח׳ דבני אינש thickets of people (crowded population).

**חוּרְתָּא** f.=חוֹרָא I, *cave*. Ned. 50$^{b}$ על לח׳ (ed. לְחָרְתָּא) the monkey went into a cave. [Targ. Y. Num. XXI, 27, v. חוּדְרָתָא.]

**חֲוַרְתָּן**, v. חֲוַר.

**חוּשׁ** I m. (חָשַׁשׁ, cmp. גּוּשׁ) *thick substance*.—*Pl.* חוּשִׁים. B. Bath. 143$^{b}$ (play on חושים, Gen. XLVI, 23) מרובים כח׳ של קנה numerous as the leaves [or the *knots*] of reeds.—V. חִרְשָׁה.

**חוּשׁ** II (b. h.; v. preced.) [*to feel, press,*] 1) *to feel pain, be affected*. Erub. 54$^{a}$ חָשׁ בראשו if one has a headache; ח׳ בגרונו one whose throat is affected; a. fr.—2) *to apprehend, consider*. Y. Peah V, 18$^{d}$ bot. וחש לומר וכ׳ but then he reconsidered saying &c.—Ex. R. s. 3 אל תָּחוּשׁ do not mind it.—3) *to be anxious, quick, to hurry*. Y. Yeb. VIII, 9$^{c}$ top (play on חוּשִׁים .. בְּעֵרֹא, I Chr. VIII, 8) חֲשׁ כנמר ובריאר וכ׳ he was quick like a panther and made clear &c.—4) *to think, be silent*, v. חָשָׁה.—V. חָשַׁשׁ.

**חוּשׁ** ch., pret. חָשׁ, part. חָשׁ, חָרִישׁ, same, 1) *to feel, suffer, be troubled*. Targ. Ps. LXXIII, 21. Targ. Prov. XXVI, 10; a. e.—Sabb. 140$^{a}$ חש ביוקרא דלבא suffered with heaviness of the heart.—Ib. וְחָשָׁאִי בנפשאי וכ׳ Ar. (ed. וְחַשַׁי, Ms. P. וחשי בי, fr. חֲשָׁא) and I felt the cooling effect from the hair &c.—2) *to apprehend, care for*. Targ. Y. Num. XII, 3; a. e.—Y. Ber. VI, 10$^{b}$ bot. מיחוש . . . . הואיל וחש לח׳ since R. Z. cared to do it, we must do likewise. Pes. 84$^{a}$; Yoma 46$^{a}$, a. e. חש (דרש) לא לקימחיה cares not what flour he grinds (what argument he offers). Keth. 21$^{a}$ לב״ד טועין . . וחש and S. took into consideration that a court might have a mistaken opinion (and was more explicit in his document than the law required); Yeb. 106$^{a}$ דחיישינן וכ׳ for we must take into consideration &c.; B. Bath. 164$^{a}$. Ib. ולירחוש וכ׳ (ונירחוש) but should we not apprehend that perhaps &c.; a. fr.—3) *to be anxious, hasten to, flee*. Targ. Cant. II, 9. Targ. Ps. CXLI, 1 חִישׁ לי hasten to my help. Targ. Y. Deut. I, 44, v. חֲדַר.

*Af.* אָחִישׁ *to provide for with anxiety*. Targ. O. Deut. XXXII, 11 מְחִישׁ (Y. מֵחִישׁ). [Targ. Ps. LV, 9 אוֹחִישׁ Ms. (ed. אַרְחִישׁ).]

**חוּשְׁבָּנָא** m.=h. חֶשְׁבּוֹן, *calculation, number, measurement*. Targ. Ex. XXX, 12. Targ. Koh. IX, 10 (Ms. חֶשְׁבּוֹנָא); a. e.—Yoma 17$^{b}$ ח׳ בעלמא הוא it is merely an account of measurements (without observing a particular order). Hull. 95$^{b}$ השתא ח׳ בעלמא ידע now I see only that he understands astronomical calculations. Y. Ber. II, 5$^{a}$ top חוּשְׁבָּנֵיהּ דהדין וכ׳ the numerical value of the letters of the one (צמ״ח) is the same as of those of the other (מנ״ח). Lev. R. s. 30 מן האכא נחיל ח׳ from now let us commence a new account; Koh. R. to IX, 7; Pesik. Ul'kaḥ. p. 103$^{a}$. Sabb. 32$^{a}$, v. חוּטְרָא II. Lam. R. to I, 5 ח׳ דאצבע (Ar. חוּשְׁבַּנְיָא דאצבעי) calculation with fingers (Roman notation?); a. fr.—*Pl.* חוּשְׁבַּנְיָא, constr. חוּשְׁבַּנֵי. Targ. Cant. VII, 5.—Lam. R. l. c., v. supra.

**חוֹשֶׁךְ**, v. חשֶׁךְ.

**חוּשְׁכָא**, v. חֲשׁוֹכָא II.

**חוּשְׁלָא** m. (חשל; v. P. Sm. 1404) 1) *pounded grain*. Targ. Ez. XXVII, 17 quot. in Rashi (ed. רירחוש).—2) *peeled barley*. Yoma 79$^{a}$ without the husk ח׳ קרי לה Ms. M. a. Ar. (ed. אוּשְׁלָא) it is called *ḥushla* (not שעורה). Snh. 27$^{a}$ bot. Ḥull. 51$^{a}$.—*Pl.* חוּשְׁלֵי. B. Kam. 30$^{b}$ bot. אפקר ח׳ ed. (Ms. M. אוּשְׁלֵי, Ms. H. חֲשִׁירֵי) declared as free property peeled barley (which one had spread on public ground for drying). M. Kat. 16$^{b}$ קא מניפה הוּשְׁלָאֵי (omitted in Ms., v. Rabb. D. S. a. l.) was winnowing peeled barley.

**חֹשֶׁן, חוֹשֶׁן** m. (b. h.; חשן, cmp. חשל) *breast-plate*. Zeb. 88$^{b}$ ח׳ מכפר וכ׳ the Highpriest's breast-plate brings atonement for wrong judgments. Sabb. 139$^{a}$ זכה לח׳ המשפט וכ׳ was privileged to wear the breast-plate of judgment upon his heart. Yoma 72$^{a}$ המזיח ח׳ מעל וכ׳ he who loosens the breast-plate from the *Ephod;* a. fr.

**חוּשְׁנָא, חוֹשֶׁן** ch. same. Targ. Ex. XXVIII, 4; a. fr.

**חוּת** (cmp. חתת) *to shrink from, to loathe*.—*Part.* חָת, f. חָתָה, חוֹתָה (cmp. חָתְלָה a. חוֹלָה fr. חול). Y. Ter. VIII, 45$^{c}$ top (ref. to שקץ) חָתָה ממנו ..... כל דבר שנפשו anything loathsome. Pesik. R. s. 11 ונפשו של אדם חתה מהם וכ׳ and one shrinks from eating them. Esth. R. to I, 7 וחלא נפשו של אדם ח׳ וכ׳ does not man rather loathe to drink out of golden cups? [Y. Yoma IV, 41$^{c}$ bot. לחוות, read לתתוות, v. חָתָה I.]

*Pi.* חִיֵּת, וְחִיֵּת *to create aversion*. Y. Shebi. IV, 35$^{b}$ bot.; Y. Maasr. I, 48$^{d}$, v. בָּחַל.

**חוֹתָל** c. (חתל b. h. *to tie around, swaddle*) *wrapper of reed-matting* in which dates are packed, *bale*. Tosef. Kel. B. Mets. VI, 4 ח׳ של וכ׳ a mat for dates which is intended to be thrown away when the dates are eaten. Kel. XVI, 5 ח׳ שהוא וכ׳ a bale which you can add to or take from (without cutting it open) &c. Y. Sabb. I, end, 4$^{b}$ ח׳ שהוא מלא וכ׳ a bale filled with fruit stones. Ukts. II, 2, v. חוֹתָם.—[Y. Keth. VIII, 32$^{b}$ top מלא חותלה אסי וכ׳, read ר׳ אסי וכ׳ חותל . . .]—*Pl.* חוֹתָלוֹת. Sabb. 146$^{a}$.

**חוֹתֶלֶת**, v. preced.

**חוֹתָם** m. (b. h.; חָתַם) 1) *seal, stamp, die; enclosure locked up with a mark*. Sabb. VIII, 5 כח׳ המרצופין as much sealing clay as required for a seal on bags. Ib. ח׳ האיגרות seal on letters. Snh. IV, 5 בח׳ אחד ... אדם טובע a human being prints many coins from one die &c., but the Lord בחוֹתָמוֹ של וכ׳ .... טבע stamped every human being with the die of Adam, and yet not one is like the other; Y. ib. IV, 22$^{b}$ bot. מח׳ וכ׳. Sabb. 58$^{a}$ העבד בח׳ שבצווארו the slave with the mark hanging down from his neck, בח׳

שבכסותו with the mark tied to his garment; a. fr.—Trnsf. *sexual innocence, purity.* Yalk. Num. 766, v. infra. —*Pl.* חוֹתָמִים, חוֹתָמוֹת. Y. Snh. I. c.—Bets. 31[b] ח׳ שבקרקע וכ׳ knots which serve as marks on doors of subterranean stores, may be untied &c.; a. e.—Tan. d'be El. ch. XX, בחוֹתָמֵיהֶן in their innocence.—2) [*lock,*] *the oblate side of a berry to which the stalk is attached.* Y. Ab. Zar. V, 44[d] top. Toh. X, 5 ח׳ . . . . . גרגר a single berry, if its oblate part with the stalk is intact; Tosef. ib. XI, 10. Ib. מקום ח׳ the place where the stalk (now torn out) was seated (and where now juice is oozing out).—3) *the membraneous enclosure separating the stone of a date from its flesh, pericarp* (as far as not eatable). Tosef. Ḥull. I, 23 חח׳ טמא ביבשה quot. by R. S. to Ukts. II, 2 (ed. Zuck. חח׳ omitted; oth. ed. חזיתים in place of the preceding (הצמים) the pericarp is counted in with the unclean matter in dry dates; Ukts. l. c. ח׳ של יבשה R. S. (ed. a. Maim. חותל).—4) *concluding formula of prayers.*—*Pl.* as ab. Taan. II, 3 חוֹתָמֵיהֶן. Y. Ber. I, 3[d] bot. חוֹתָמוֹתֵיהֶן, v. חִירְחוּם.

חוֹתָמָא ch. same. Targ. Job XLI, 7. Ib. XXXVIII, 14 (Ms. חוֹתָמִין, *pl.*).

חוֹתֶמֶת f. (b. h.) same, *seal.* Gen. R. s. 61.

חוּיְתָרָא m., pl. חוּיְתָרִין, v. חֲתִירָא.

חֵיזוּ, pl. חֵיזִין, v. חֲזִיזָא.

חֲזָא, v. חֲזִי.

חזאיא Ar. ed. Koh. III, p. 356, v. חֲזִירָא II.

חֲזֵי, constr. of חֵיזָא.

חֵיזוּ, חֵזוּ f.=next w. Targ. O. Gen. XXIV, 16 (ed. Berl. למיחזי).—Ib. Num. XII, 8; a. e.—*Pl.*, v. חֲזוּתָא.

חֵיזָא, חֵזוּרָא, חֵזָרָא I m. (חזי) *looks, appearance; vision.* Targ. Gen. XXIX, 17. Targ. Y. I ib. XVI, 13 (ed. Amst. חֲזָרָא).—Targ. Is. LIII, 2 חֵיזוּ חולא (חֲזוּ) the appearance of an ordinary being; a. fr.—Koh. R. to V, 2 ח׳ הוא דין this is a vision (not a mere dream); Yalk. Esth. 1057 [read:] דין בחילמא חזאי או ח׳ חזא (for חיזוא some ed., read חֵיזָרָא) did I see this in a dream, or was it a vision?—*Pl.* חֵיזְרִין, חֵיזְרִין, חֵיזָנֵי. Targ. O. Num. XII, 6 (some ed. חֵירְזָנֵי, fr. חֵירוּז). Targ. Esth. VI, 1; a. e.—2) *look-out, cross-road.*—*Pl.* constr. חֵיזְרֵי, חֵזְרֵי (חֵירוֹז). Targ. Y. Gen. XIII, 18; XIV, 13; Deut. XI, 30, v. next art.

חֲזָרְנָא, v. חֲזוֹנָא.—חֵזְרְנָא, v. חֵזוֹנָא.

חֵזוֹרָא m.=חֵזָרָא. Targ. Y. II Ex. III, 3 (I חֵזוֹנָא). —Targ. Y. II Gen. XII, 6; XIV, 6; XXXV, 9 (quot. of XVIII, 1).

חֲזוֹרִיא (חֲזוֹרִי, חֲזוֹרַי) m. (חזי) *seer.* Targ. I Sam. IX, 9. Targ. II Sam. XXIV, 11; a. e.

חזויתית, Y. Ab. Zar. II, 40[d] top, v. חֲזִירְתָא.

חֵזוֹן m. (b. h.; חָזָה) *vision.* Lev. R. s. 1 ברבור ובח׳ in word and in vision.

חֲזוֹנָא m. (חזי) *seer.* Targ. I Chr. XXIX, 29 (ed. Lag. חֲזוֹרָא, oth. ed. חֲזוֹנָא.

חֲזוֹנָא, חֲזוֹנוּ, חֵיזְנוּ, חֵזְנוּ, חֲזָנָא m. (preced. wds.) *vision, astounding spectacle; wonder.* Targ. O. Ex. III, 3; a. e.—*Pl.* חֲזָנִין. Targ. Deut. XXVI, 8 (ed. Berl. sing.). Ib. XXXIV, 12 (ed. Berl. sing.; Y. II חֲזָנָתָא, pl. of חֲזוּ). [Targ. I Chr. XXIX, 29, v. preced.]

חֲזוּק, v. חִיזּוּק.

חֲזוֹר (חֲזוֹר) m. (חזר) *surrounding.* ח׳ ח׳ *all around.* Targ. Y. Ex. XIX, 12; a. e.—Targ. Ps. L, 3 (ed. Wil. חֲ׳). Y. Bicc. I, end, 64[b] חי׳ חי׳ וכ׳ around Zepphoris.

חֵי׳, חֲזוֹרָא, חֵיזוּר, חֵיזְוִיר, חֲזוּר m. (v. preced.; cmp. חָדָר) *apple; apple-tree; apple-shaped ball, bell* &c. Targ. Joel I, 12 (ed. Lag. *pl.*). Targ. Ex. XXV, 33 (h. text כפתור); a. fr.—Lev. R. s. 12 trees are called by their names (of the fruits) חזורא מחקרי חיזור there is the apple, it (the tree) is also called apple(-tree).—*Pl.* חֲזוּרֵי, חֲזוּרֵי, חֵי׳. Targ. Prov. XXV, 11; a. e.—Lev. R. s. 27. Gen. R. s. 93 (retransl. from Aquila Prov. l. c.); Yalk. Prov. 961; a. e.—Targ. Y. Ex. XXXIX, 25 חֵיזוֹרַיִן.

חֲזוּת f. (חָזָה) *polish, lustre, beauty.* Yoma 70[a] כדי להראות חֲזוּתוֹ וכ׳ to show the people the beauty of it (his copy of the Law); Tosef. ib. IV (III), 18 חֲזוּרָתָן.—B. Mets. 21[b] חזותו מוכיח עליו (masc.) the looks of the olive proves the owner; [Ar. Var. זֵירתוֹ].

חֲזוּתָא ch. same, 1) *vision.* Targ. Job XX, 8.—*Pl.* חֵיזוּ, חֲזוֹנָא, חֵיזוּ, חֲזוּתָא, v. חֲזוֹנָא.—2) *watch-tower.*—*Pl.* as ab. Targ. Is. XXIII, 13. Targ. Y. Num. XXXV, 11 (v. חַיּוּתָא).—3) *appearance, color.* B. Kam. 101[a] מילתא חזיא ח׳ appearance (improved by dying) is a substantial improvement. Ḥull. 47[b] בח׳ resembling wood in appearance, v. גְּשָׁתָא I. Sabb. 77[a] חתם משום ח׳ there it treats about color.—*Pl.* as ab. Targ. Y. Deut. XXVIII, 27 דמסמירן ח׳ which dull *the eye-sight* (h. text עפלים).—Ḥull. 46[b] ח׳ ח׳ Ar. (ed. חֲזָנָתָא) several spots of abnormal colors.

חֲזַנ, Hif. הַחֲזִיז, v. חָזָה.

חֲזָנָא, v. חֲזָזִיתָא.

חֲזָזִית f. (חזז *to make incisions*) *lichen,* a cutaneous disease connected with desquamation and sometimes ulceration. Bekh. VI, 12 בעל ח׳ an animal afflicted with lichen. Ib. 41[a] (expl. רלפת, Lev. XXII, 22) ח׳ המצרית Egyptian lichen; ח׳ דעלמא ordinary lichen.—Succ. III, 6 (34[b]) עלתה ח׳ if an Ethrog is covered with lichen (scabs). Ruth R. to III, 8 (ref. to ויילפת ib., a. לְפַפְתָּה) כח׳ (לפתחו) לפפתו she twisted herself around him like lichen.—[Y. Yoma VIII, 45[b] top רוח ח׳, v. תְּחָזִית.]

חֲזָזִיתָא ch. same. Targ. Y. I Lev. XXI, 20 ח׳ מצרייתא (h. text רַלֶּפֶת), v. preced.—Gitt. 70[a] top (some ed. חֲזִירְתָא). Y. Sabb. XIV, 14[d] top לחֲזָזִיתָה (putting spittle on) a scab; Y. Ab. Zar. II, 40[d] top לחזוירתה (corr. acc.).—*Pl.* חֲזָזִין (חֲזָנָא m.). Targ. Y. II Lev. l. c.

חֲזָנָן m. (preced.) *one afflicted with lichen.* Targ. O. Lev. XXI, 20; XXII, 22.

**חָזָה, חָזִי** (b. h.) [*to divide,*] *to discern, see* (cmp. בוּן). B. Bath. 91[a] חֲזִיתֶם נעמי וכ׳ have you seen what has become of Naomi &c.?

*Pi.* חִזָּה *to distribute kindled chips between logs of wood.* Sabb. I, 11 (19[b]) וּמְחַזְּרִין Mss. (ed. Ven. מחזירין; Y. ed. Krot. ומחזרין, read וּמַחֲזִירִין, *Hif.* of חזז, or מְחַזְּזִין), v. אָחַז.—V. חֲזִירִית.

**חָזָא, חֲזִי** ch. same, *to see, recognize, to decide.* Targ. O. Gen. XXIX, 10; a. fr.—Ber. 45[a]; Erub. 14[b], a. e. פּוֹק חֲזִי וכ׳, v. דְּבַר. Ib. 13[b] דחזיתיה לר׳׳מ וכ׳ (not דרחזיתא) because I have seen R. M. &c. Ḥull. 59[b] בעינא דאֶחֱזֵי וכ׳ I want to see your God. Erub. 63[a] לנפשיה ח׳ may examine the knife for his own use; a. fr.—*Part. pass.* חָזֵי, חֲזֵי, f. חֲזָיָא (cmp. רָאוּי) *pointed out, fit for, prepared; (it is) proper.* Targ. Job XV, 11. Targ. O. Lev. V, 10; a. e.—Keth. 21[a] כְּדַחֲזֵי, כְּדִיתָ as it is proper. B. Bath. 19[b] ח׳ לבהמתו fit for his cattle as feed; a. fr.—Sabb. 90[a], a. fr. למאי חזיא what is it good for (what use can be made of it)?—*Pl.* חָזוּ, חֲזוּ. Ib. top למתק וכ׳ ח׳ they may be used for seasoning &c. Bets. 26[b]; a. fr.—חזי לי it was pointed out to me, *I saw.* Gitt. 57[a]. Taan. 25[b]; a. fr.

*Af.* אַחֲזִי *to show, let see, reveal; to lay before a teacher for examination* or *decision.* Targ. O. Gen. XLI, 28; a. fr.—Ḥull. 59[b] בעינא דמַחֲזִית וכ׳ I want thee to show it to me. Bets. l. c. אַחֲזֵיהּ לחכם וכ׳ as soon as he showed it to an expert (and the latter decided favorably) &c.; a. fr.

*Pa.* חַזֵּי same. Targ. II Esth. II, 8.—B. Mets. 67[a] ואודיק חַזְיֵיהּ אירלונית and when he looked at me (and noticed that I was going to object by referring to אוֹנָאָה), he pointed out to us the case of אֵירְלוֹנִית (v. Rabb. D. S. a. l. note 50; Ms. R. חַזְּיֵהּ).

*Ithpe.* אִיתְחֲזִי, אִיתַּחֲזִי, אִתְחֲזִי 1) *to be seen, to appear.* Targ. Jud. XIII, 10; a. fr.—Ber. 17[b] מִיתְחֲזֵי כיוהרא it looks like assumption; a. fr.—2) *to look at each other.* Targ. O. Gen. XLII, 1.—3) *to become fit, adapted for use.* Bets. 26[b] אי דאִתְחֲזוּ בה״ש א׳ if on the entrance of the Sabbath they became fit for use, they have become so (for the entire Sabbath). Ib. אתחזו . . . . אתחזו והדר they had been fit (on the entrance of the Sabbath), and were unfitted (through rain), and became fit again; a. fr.—4) *to be shown, to be laid before the scholar for decision.* Ib. אתת׳ לחכם וכ׳ it had been shown to (and decided upon by) the expert on the eve &c.; a. fr.

**חֲזָא** *fit,* v. preced.

**חֶזְיָא** I m., v. חֶזְוָא.

**חֶזְיָא** II f., pl. חֶזְיָן (preced.) *mirror.* Targ. Y. II Ex. XXXVIII, 8 (ed. Amst. חֶזְוַיְרִית constr.).

**חֶזְוָא** f. same. Targ. Y. Num. XII, 6 (h. text מַרְאָה); cmp. אַסְפַּקְלַרְיָא. [Ib. 8 תיזוי, some ed., read with ed. Amst.: תֵּיזוּ, h. text מַרְאֶה.]

**חֶזְוָן** I m. (b. h.; preced. wds.) *vision.*—*Pl.* חֶזְוֹנוֹת (fem.). Snh. 39[b] (play on והזנות, I Kings XXII, 38) כדי למרק שתי ח׳ Ms. M. (v. Rabb. D. S. a. l.) in order to polish (make clear) two visions. Ib. (play on לחמו, ib. 34) כדי לתמם שתי ח׳ to fulfill two visions. Gen. R. s. 13; Yalk. ib. 20 (ref. to חֲזִיז, q. v.) שיטושה ח׳ ברקיע וכ׳ He creates (awe-inspiring) sights in the sky and causes holy inspiration to rest &c. [Ar. s. v. אד: חֲזִיזוֹת, fr. חֲזִירִית, *breaks, splits.*]

**חֶזְרוֹן** II m. or חֶזְוֹנָה (v. חֲזָזִית) 1) *lichen, moss.* B. Mets. 105[b] ramification (סוכה) is considered weak, שנחבאת בחֶזְוֹנָה (or בחזונה) when it is hidden under (fully covered with) moss. [Ar. ed. בחיזונה, ed. Koh. בחזונה; comment.: *the grip of the hand,* fr. אחז; marg. emend.: בְּאַחֲזוֹנָה, v. Tosaf. a. l.]—Erub. 28[a] אבל לא בחזרן ולא בחזניות Ms. M. (Rabb. D. S. a. l. note quotes חזונות) but neither with lichens nor with lichen dishes (Lecanora esculenta).—2) pl. חֶזְוֹנוֹת *lichen, scab;* trnsf. *irregular lumps* of clouds. Y. Taan. III, 66[c] bot. a cloud is called *ḥaziz* (v. next w.) שהוא עושה . . ח׳ ח׳ וכ׳ for He makes the sky full of irregular lumps (cumuli), as we read (Zech. X, 1), the Lord makes *ḥăzizim.*

**חֲזִיז, חֲזָזִית** m. (b. h.; v. חֲזָזִית) 1) *cloud with uneven surface* (like scabs or swollen lumps), *cumulus* (which brings rain). Gen. R. s. 13 (allegorical explanation), v. חֶזְרוֹן I. Y. Taan. III, 66[c] bot., v. preced.—Bab. ib. 9[b].—*Pl.* חֲזִיזִים. Ib. מאי ח׳ what are *ḥazizim* (Zech. X, 1)? Answ. פורחות eruptions (defined: 'a thin under a thick cloud'). — 2) [Readings vary between חזזי a. חֲזִזִין, pl. of חֵזִז] *lichen,* used as food (Lecantora esculenta). Erub. 28[a], v. חֶזְרוֹן II. — B. Kam. 119[b] כשות וח׳ וכ׳ the law of robbery does not apply to cuscuta and lichen. Keth. 60[b].—3) [Readings vary as ab.] *young blades of grain* used for pasture. Taan. 5[a] אוכל ח׳ מן התלמים Ms. M. (some ed. הזזי) eats the young green from the furrows. B. Kam. 58[b] bot. [Tosef. Ohol. XIII, 11 שני חזזין, read: חזזרין, v. זִיז II.]

**חֲזִיז** I (or חֲזִזִין f. pl.) same, *young green.* Targ. Ps. CXXVI, 6 ed. Lag. חזזי (Lev. חזזין, not found in oth. editions).

**חֲזִיז** II, **כְּפַר ח׳** pr. n. pl. *K'far Ḥaziz.* Kil. VI, 4 Ms. M. a. Ar. (ed. עֲזִיז).

**חֲזִיזָא** I ch.=h. חֲזִיז 1), *cloud.* Targ. Cant. II, 9.—*Pl.* חֲזִיזֵי. Targ. Job XXVIII, 26.

**חֲזִיזָא** II m. (v. חֲזִיזִי) *shaggy.* Bekh. 44[a] גדיא ח׳ a shaggy goat (called צִרְמָה, with long hair lumps and long-dependent ears, Capra Syriaca, v. Encyclop. Brit. s. v. Goat).

**חֲזִיזוֹת**, v. חֶזְרוֹן I.

**חֲזִירִית**, v. חֲזוּרִית.

**חֲזִירְנָא, חֲזִיזְנָא** m. ch. (חזר, cmp. חֲזִיזָא, חֲזִירָא &c.) *prickly bur, chestnut.* Kel. XIV, 2 a cane with a metal knob כמין ח׳ (ed. Dehr. חזרנה) of the shape of a chestnut bur (as a weapon).

**חֲזִיר** m. (b. h.) *swine.* Ḥull. IX, 2 ח׳ של ישוב domesticated swine; ח׳ חבר wild boar. Num. R. s. 12 מה אִיסּוּר . . . . לְחַזִּיר וכ׳ is the swine more strictly forbidden than other unclean animals?—Lev. R. s. 13 ואת החזיר זו פרס

(read רומי or ארום). Ib. מה ח' וכ' as the swine . . . stretches out its cloven feet (sign of cleanness), . . . . so does the Roman government &c., v. בִּירָה. Gen. R. s. 65, beg.; a. fr.—*Pl.* חֲזִירִין, חֲזִירִים. Kidd. 49b חשעה נטלו ח' nine (measures of plagues) did swines receive. B. Kam. VII, 7; a. e.—Fem. חֲזִירָה, חֲזִירְתָּה *sow*. Esth. R. to III, 1. Ib. to I, 15 לח' כדת וכ' the swine (Vashti) to be treated according to law, but the holy people &c.!, v. אַכְזָרִיּוּת.

**חֲזִירָא, חֲזֵר** ch. Targ. Ps. LXXX, 14. Targ. Lev. XI, 7 (some ed. חֲזֵר).—Y. Ber. II, 4c bot. אהן ח' וכ' the swine is a moving privy. Sabb. 155b מן ח' . . . . ליח none is poorer than the dog, none richer than the swine (finding its food everywhere); a. e.—*Pl.* חֲזִירִין, חֲזִירֵי. Gen. R. s. 63; Y. Ter. VIII, end, 46c, v. הִירְקְלְטָרָאנוֹס. Taan. 21b ארכא מותנא בח' there is an epidemic among the swine; a. e.—Fem. חֲזִירְתָּא, Lam. R. to I, 16, end כחדא ח' וכ' like the (nursing) sow, the more their young fatten &c.

**חֲזִירָא*** m. (preced.) *swine-herd*. Y. Ter. VIII, 40b sq., v. הִירְקְלוּט.

**חֲזִירָה** I *sow*, v. חֲזִיר.

**חֲזִירָה** II f. (חָזַר) 1) *return, going back*, opp. הֲלִיכָה. Y. B. Mets. VI, beg. 10d שכר הליכה וח' indemnification for loss of time in going to the field and returning. Lev. R. s. 5 בחֲזִירַת רבותינו לשם when the teachers came again to that place, v. הַדּוּרָה.—Y. Yoma III, 43c bot. דרך ח' on the way homeward. Koh. R. to XI, 9 .... מעט ברוצה בח' slacken thy speed, that thou mayest not have too far to return (regret and punishment will reach you); a. fr.—2) *reconsideration, reversion of judgment*. Y. Hor. I, beg. 45d bot. וכן בח' the same rule applies when the court reverses &c.—3) *going round*. Y. Sot. I, 16c bot. כדי חֲזִירַת דקל (Bab. ib. 4a חֲזָרַת) the time required for going round a palm-tree.—4) *restoration*, v. חֲזָרָה.

**חֲזִירְתָּא, חֲזִירְתָּה**, v. חֲזִיר.

**חֲזִית** f. (חזז; cmp. גְּזִית fr. גזז) *cutting; rough, unfinished side*. Tam. II, 4 חֲזִירְתָּה מזרחה the uneven side of the pile (where the thinner and pointed ends of the logs leave gaps and make the front uneven) was eastward. Par. III, 8. Y. Meg. IV, end, 75c bot. נותן בח' he puts (the M'zuzah) on the rough door (which is more used by the inmates); היו שניהן ח' if both are of rough work.—Esp. *the rough side of a fence or wall*, indicating that the neighbor had no right to it, *border-mark*. B. Bath. I, 2 (2) כונס . . ועושה ח' מבחוץ he moves back on his own ground and builds, and makes the border-mark outside. Ib. 4a מאי ח' וכ' wherein consists the border-mark? Answ. He bends the pegs on top outward.—2) *rough sore, contusion*.—*Pl.* חֲזִיּוֹת. Y. Ber. IX, 13c bot. (emended in ed. Lehm. כתית, as Sabb. 77b). Cmp. חֲזָזִית.

**חֲזִירְתָּא** f. (preced.) *contusion*. Gitt. 70a top some ed., v. חֲזָזִירְתָּא.

**חֲזַם**, *Hif.* הֶחֱזִים (cmp. גָּזַם) *to cut, trim, thin*. Dem. III, 2 הרוצה לַחֲזוֹם וכ' he who desires to trim leaves of vegetables for the sake of lightening the burden; Tosef. b. IV, 2 להַחֲזִים Var. ed. Zuck. (ed. להחזיר, corr. acc.).

**חָזַם** ch. same, *to cut off, nip off*. Targ. Y. I Lev. I, 15 (Y. II יַעֲזֵם; h. text מלק).

**חָזַן** or **חָזַן** m. (חזר) *superintendent, officer;* 1) (school) *governor* superintending children at their studies. Sabb. I, 3 חח' רואה וכ' on Friday night the governor may look in where the children read, but must not read himself.—2) (in collegiate debates) *one who announces the order of proceedings, crier, janitor* &c. Y. Ber. IV, 7d top אמרו לר' זינון חח' וכ' they said to R. Zinon the ḥazan, 'Say, Commence' (the debate)!—3) (in synagogue) *superintendent at prayer-meetings*, giving the signals for responses, assigning seats &c., *sexton*. Succ. 51b וח' חכנסת וכ' and the sexton stood upon it with the flag in his hand. Yoma VII, 1; Sot. VII, 8.—4) (in court) *crier, sheriff* (collecting the votes, executing punishment). Macc. III, 12. Y. Sot. VII, 21d top.—*Pl.* חַזָּנִים, חַזָּנִין (חַזָּן). Tam. V, 3 (Temple sextons).—Tosef. Snh. IX, 1 חח' קורין וכ' the criers call out each judge's name (to take his vote); Y. ib. V, end, 23a חַזָּנֵי כנסיות. Macc. 23a אין מעמידין ח' וכ' we must appoint as constables (for punishing) men of lesser physical strength &c. Sabb. 56a.

**חַזָּנָא** or **חַזָּן** ch. 1) same. Y. Ber. V, 9c bot. עאל ח' וכ' the sexton came and urged one to go up (to read the prayers). Y. Meg. IV, 75b bot.; Y. Sot. VII, end, 22a.—2) חַזָּן מתא *town-guard* (watching the flocks of the common and guarding the town by night). B. Mets. 93b.—*Pl.* חַזָּנֵי מתא. Ib.

**חָזַק** (b.h.; cmp. אדק, חדק, חזק) [*to squeeze together,*] (neut. verb) *to be thick, solid; to be strong*. Y. Ber. I, 2c bot. (ref. to Gen. I, 6) יֶחֱזַק הרקיע וכ' let the expanse become solidified, let it coagulate, congeal; Gen. R. s. 4; (Yalk. ib. 5 ויתחזק, *Hithpa.*).

*Pi.* חִזֵּק *to join, repair, tighten, strengthen*. Snh. 94a (expl. חזקיה) שחי' את ישראל וכ' (Ms. M. שהחזיק, *Hif.*) he joined Israel to their Father &c. Ib. שחִזְּקוֹ יה the Lord strengthened him. Pes. 45a שעשוי לַחֵזֵק Ms. M. where the dough in the cracks is put in for repairing the trough. Sabb. 146b לח' (העשוי) when the hole was filled up for making the vessel sound, opp. לשמר to prevent evaporation; a. fr.—*Part. pass.* מְחוּזָּק, *pl.* מְחוּזָּקִים. Sifré Num. 1 אין מְחַזְּקִים אלא חמוד' (ed. חמודו') only the strong-minded it is worth while to strengthen (encourage).

*Hif.* הֶחֱזִיק 1) same, v. supra.—ח' טובה לו' *to attach merit to, to account as merit, to be grateful*. Ab. II, 8 אל תַּחֲזִיק ט' לעצמך do not claim credit for it (be not proud). Yoma 86b שמַחֲזִיק לו ט' אלא but He even gives him credit (for his sins when he repents). Men. 53a מַחֲזִיק לי וכ' give me credit for making Thee known &c. Keth. 68a, a. e. ביאו ונַחֲזִיק וכ' let us be thankful to the fraudulent poor &c.; a. fr.—2) (with יד) *to strengthen, to encourage, abet*. Gitt. V, 9 לפי שאין מַחֲזִיקִין וכ' because we must not encourage (by favors) those who do wrong. Ib. ומחזיקין ידי עכו"ם וכ' we may encourage (greet with תחזקנה ידיכם, Zech. VIII, 9) gentiles at agricultural work in the Sabbatical year; a. fr.—3) *to hold, contain*. Ib. 57a אין עורו מחזיק וכ' its skin (once flayed) can not again cover its entire body (it shrinks). Ib. (in Chald. dict.)

אפי׳ שתין . . . לא מ׳ it would not have room even for sixty myriads of reeds. Par. VII, 8 בשביל שתַּחֲזִיק וכ׳ in order that it (the reservoir) might hold more water. Ukts. III, 12 לא מצא .. מחזיק וכ׳ the Lord found no vessel so fit to contain all blessings as peace; Deut. R. s. 5 end; a. fr.—4) (with ב) *to take a hold of, seize, take possession.* Ḥull. 4ª, a. e. כל מצוה שֶׁהֶחֱזִיקוּ וכ׳ whatever Jewish law the Samaritans have adopted &c., v. הִקְדִּים. B. Mets. I, 4 וה׳ בה and took a hold of it. B. Bath. III, 3 במַחֲזִיק when one is in possession (basing his claim on possession). Ib. המ׳ בנכסי חגר he who takes possession of the estate of a convert (who has no heirs in law). Ib. 2 ורַחֲזִיק שנה that he may be in possession for one year, v. אִסְפַּמְיָא; a. fr.; v. חֲזָקָה.—Y. Ḥag. I, 76ᶜ, a. e. שלא הֶחֱזִיקוּ בשכר וכ׳ they did not cling to the duty of maintaining teachers &c.—5) (v. חֲזָקָה) *to presume, to be under a certain impression, to be convinced.* Y. Kidd. IV, 66ᵇ היו מַחֲזִיקִין בו שהוא בנו וכ׳ if people were under the impression that a certain person was their neighbor's son, but in his dying hour he declared &c. Ib. היו מ׳ אומרו שהוא וכ׳ if people took him to be a relation of his; a. e.—Ḥag. 19ª, v. infra.

*Hof.* הוּחֲזַק (denom. of חֲזָקָה) *to be presumed, be held for, be known for.* Gitt. 14ª בשה׳ כפרן when the man is known to be a liar. Shebu. 34ᵇ, a. fr. ה׳ כפרן (in such a case) he is considered a confirmed liar.—Y. Kidd. l. c. bot. הוּחֲזְקוּ if they were generally assumed (to be husband and wife); a. fr.—Ḥag. 19ª הטובל לחולין וה׳ לתולין if one takes an immersion for the purpose of being enabled to partake of ordinary food and is considered (by himself) to have immersed for that purpose. Ib. טבל ולא ה׳ if he did immerse but did not have a certain purpose in view. Ib. ה׳ לדבר קל מחזיק עצמו וכ׳ . . . . עודיהו as long as he has one foot yet in the water, when he had had in view a minor purpose for his bath, he may still change it for a higher purpose. Ib. אם לא ה׳ מחזיק if he had had no particular object in view, he may on coming out define the object for which he has bathed.—*Part.* מוּחֲזָק 1) *held in possession, adhered to.* Bekh. VIII, 9 ולא בראוי כבמ׳ nor does he take a double share of what is coming due to the estate as he does of what is held in possession; B. Bath. 55ª; a. fr.—Sabb. 130ª עדיין הוא מוּחֲזָקָת בידם it is still strongly adhered to, opp. מרופה, v. רָפָה.—2) *being known, approved.* Sifra K'dosh. Par. 3, ch. V במ׳ לך when he is known to thee (to be a proselyte); a. e.—3) *being sure, convinced, knowing from experience.* Keth. 25ᵇ מוּחֲזַקְנִי בזה וכ׳ (=מ׳ אני) I know this man to be a priest; a. e.—Sifré Num. 1, v. supra.

*Hithpa.* הִתְחַזֵּק, *Nithpa.* נִתְחַזֵּק 1) *to become solid, strong.* Yalk. Gen. 5 יִתְחַזֵּק, v. preced.—2) *to feel encouraged, take courage.* Ber. 32ª ג׳ בתפלה became emboldened to pray.

חֲזַק ch. 1) same.—*Part. pass.* חָזוּק *tied up, bandaged.* Y. Ber. II, 4ᶜ top דהוה ח׳ רישיה when his head was tied up (with a turban); Pesik. R. s. 22 (not רישין, v. notes in ed. Fr.). Y. Pes. X, 37ᶜ וח׳ רישיה וכ׳ and his head was tied up (or he felt like having a bandage around his head) &c.; Y. Shek. III, 47ᶜ top ויהוה חזוק (read חזיק); וחזק (corr. acc.).—2) *to take possession.* B. Bath. 52ᵇ, sq. חֲזַק וקני take possession and acquire; a. fr.

*Pa.* חִזֵּק *to fasten.*—Lev. R. s. 21 [read] חִזֵּק כפתור tighten his muzzle, v. פִּרְפְּטָא.—*Part. pass.* מְחַזַּק. Targ. Y. Gen. L, 1.

*Af.* אַחְזֵק as preced. *Hif.;* 1) (with טיבו &c.) *to give credit to.* Y. Ber. II, 5ª bot. אנא מַחְזֵק טיבו לראשי וכ׳ I give credit to my head, which bends of itself &c. Bab. ib. 19ª לאַחֲזוּקֵי ליה וכ׳ that due credit for the preservation of Israel be given to Moses.—2) *to presume.* Shebu. 46ᵇ לאַחֲזוּקֵי אינש בגנבי לא מַחְזְקִינַן we must not put a person in the category of thieves (on the charge of one individual); a. e.—3) *to adhere to, adopt.* Ḥull. 4ª כיון דאַחְזִיקוּ בהו א׳ בהו since they (the Samaritans) have adopted it, they observe it (also for Israelites). Ib. אַחְזוּק ולא א׳ וכ׳ as to their observance or non-observance of adopted unwritten customs for Israelites there are differences of opinion; a. fr.—4) *to take possession, to claim possession.* B. Bath. 29ᵇ כי הכי דלא תַּחְזוּקוּ אהדדי ed. (differ. in Ms. M., v. Rabb. D. S. a. l.) that you might not claim possession against one another. Ib. 36ª האי מאן דא׳ וכ׳ if one claims a field on the ground of possession, if it lies outside &c., v. גּוּדְנָא I. Ib. לא מַחְזְקֵי בן ולא מַחְזְקִינַן בהו they have no claim of possession against us (for one might have been afraid to disturb them), and they have no claim against us (for, being wealthy, they might not have cared to drive one out); a. fr.—5) *to be strong, encouraged.* Gitt. 62ª אַחְזוּקוּ 'be strong' (a greeting to field laborers, v. preced.).

*Ithpa.* אִתְחֲזֵק, *Ithpe.* אִתְחֵזִיק 1) *to adhere to.* Targ. Prov. IV, 13; a. e.—2) *to be known, be under the presumption.* Targ. Y. Lev. XIX, 33 (v. preced.).—Ḥull. 10ᵇ חיכא דלא א׳ where no presumption (of leprosy) has as yet been formed. Snh. 89ᵇ דמִיתְחֲזֵק וכ׳ Ms. M. (ed. מוחזק) where one is approved (as a righteous prophet), it is different.

חֲזָקָא m.=next w., *presumption, ascertained status.* Ḥull. 10ᵇ אוקי אַחֲזָקֵיה (strike out מילתא) place everything on its once ascertained status as long as you have no evidence of a change. Yeb. 31ª אַחֲזָקָה upon her condition as it would be if there were no evidence at all.

חֲזָקָה f. (חָזַק) 1) *taking hold.* Y. M. Kat. III, 83ᶜ top (ref. to II Sam. I, 11) אין ח׳ וכ׳ taking hold (of a garment to rend it in mourning) means no less than a hand-breadth of it.—2) (law) *taking posssession, posession, usucaption; claim based on undisturbed possession* during a legally fixed period. B. Bath. III, 1 חֲזָקַת הבתים וכ׳ the legal period of undisturbed possession (in order to give a title) is for houses .... three years. Ib. 29ᵇ (in Chald. diction) אכלית שני ח׳ I had the undisturbed usufruct for the period prescribed by law. Ib. 36ª עבדים יש להם ח׳ does the law of possession apply to slaves?—Ib. אין לחם ח׳ לאלתר וכ׳ present possession gives no title (as is the case with inanimate movable chattel), but a possession of three years does. Ib. III, 2 שלש ארצות לח׳ there are in Palestine three districts with different usages of possession. Ib. 3 כל ח׳ שאין וכ׳ possession without a plea (of purchase or any other mode of legal acquisition) gives no title; a. v. fr.—3) *presumption, presumptive continuance of an actual condition until evidence of a change is produced; legal status.* Ḥull. 9ª בחמה בחייה בחֲזָקַת איסור וכ׳ the animal when alive, has the status of a forbidden object (v. אֲבַר),

to go around in search of a wife (to woo). Ib. מי חוֹזֵר (Kal) which of them goes around &c.?; Nidd. 31b מי מְחַזֵּר וכ׳.

*Hif.* הֶחֱזִיר 1) *to restore, give back.* Ber. 27b המַחֲזִיר שלום לרבו he who returns the plain salutation (*shalom*) of his teacher (without adding, 'My teacher'). Ib. 32b לא ה׳ לו שלום did not answer his greeting. B. Mets. 7b יַחֲזִיר לאשה he must restore (the lost document) to the wife. Keth. 73b והֶחֱזִירָהּ and re-married her; a. fr.—2) *to revoke; to reconsider, to grant a new trial.* Gitt. VI, 3 אם רצה להַחֲזִיר לא יַחֲזִיר if the husband wants to revoke the letter of divorce, he cannot do so.—Snh. IV, 1 דיני נפשות מַחֲזִירִין וכ׳ in capital cases verdicts may be reconsidered in favor of the defendant. Ib. VI, 1 מחזירין the convict is brought back for a new trial; a. fr.—[Ib. 33b אין חוזר, מחזירין Ms. F. (ed. החוזרין).]—Eduy. V, 7 החזרת בך, Mish. ed. חֲזַרְתָּ, v. supra.—3) *to make one read over, to cause correction.* Y. Meg. IV, 74d מחזירין אותו we order him to read it over again correctly. Ber. 29a; a. fr.

חֲזַר ch. same. Targ. Ps. XLVIII, 13. Ib. CXIV, 3. Targ. Y. II Gen. XLIX, 19; a. fr.—Y. Shek. V, end, 49b א״ל מְיחֲזַר he said to him, on coming back (I shall give thee something); ח׳ ואשכחיה מית when he came back, he found him dead. Koh. R. to VII, 8 חֲזוֹר עול לך go home again. Ib. ולית את חוֹזֵר בך (h. form) and thou dost not repent? [Usually חֲדַר.]

*Af.* אַחְזַר, אַחֲזַר 1) *to surround, go around.* Targ. Ps. XXII, 13. Ib. XXVI, 6; a. e.—Targ. Y. Num. XXI, 4 לאַחֲזָרָא (not לְאַחֲזָא).—2) *to cause to turn back, to cause to flee.* Targ. Ps. XLIV, 11.—3) *to turn* (one's face). Targ. II Chr. VI, 3.—4) *to restore.* Targ. Y. II Deut. XXIV, 13; a. e.—Targ. II Kings II, 8 וא׳ *he rolled up* (his cloak).—*Part. pass.* מְאַחְזַר, v. infra.

*Pa.* חַזֵּר 1) *to turn around, twist.* Targ. Hos. X, 2.—2) *to move to and back, to winnow.* Targ. Am. IX, 9 (cmp. II). [Targ. Job XL, 22 יְחַזְּרוּ some ed., read יְרַחֲפוּ.]—*Part. pass.* מְחַזַּר *turned off, going backward.* Targ. O. Gen. IX, 23 (ed. Berl. מַחְזְרִין; Targ. Y. אפיהון מְאַחְזְרִין, h. text אחרנית).—Y. Meg. IV, 74d bot. חד מְחַזַּר מנא וכ׳ one (of the scholars mentioned) ordered the translator using the word *mâna* (vessel, in translating מנא, Deut. XXVI, 2) to go over it again (and say סַלָּא, basket) &c.; Y. Bicc. III, end, 65d חד אמר מה׳ (strike out אמר); v. יַרְסָקְנָא.

חַזְרָא m. (preced.) [*turner,*] *spit, a pointed twig improvised as a spit.* Bets. 33a Ms. M. (ed. fem., Ar. חַזְרָא).

חָזְרָא, v. חִיזְרָא.

חַזְרַד, v. חַדְרַד.

חֲזָרָה f. (חָזַר) 1) *return; retraction, reconsideration.* Keth. 73b אין חֲזָרָתָהּ ח׳ גמורה her return (as a minor, to her husband after divorce, i. e. her remarriage) is not fully valid. Hull. 116b קודם ח׳ before the editor of the Mishnah had changed his opinion. Yeb. 64b אבין ישנו בח׳ Abin (being constantly with R. Joh.) is aware of an eventual change of his teacher's opinion; [oth. explan.: is in the habit of *reviewing* his traditions).—2) *restoration, amendment; atonement, repentance.* Y. R. Hash. I, 57c top ויבדק ויחזור בו ח׳ גמורה and he is examined and until you ascertain by what means it has been ritually slaughtered; when it is slaughtered חרי היא בח׳ היתר וכ׳ it has the status of a permitted object, until you find out how it became forbidden. Gitt. III, 3 בחזקת שהוא קיים under the presumption that her husband (though sick or old when the messenger was deputed) is alive. Keth. 75b ח׳ דגופא a presumption as regards physical condition, ח׳ דממונא the fact of possession against which the claimant has to produce satisfactory evidence. Ib. ח׳ אין אדם שותה וכ׳ the presumption is that no man drinks out of a cup without examining (that none will marry without having ascertained the woman's physical condition). Yeb. 31b top חזקת בר שטיא the legal status of an insane person's property; a. v. fr.—*Pl.* חֲזָקוֹת. Kidd. 80a מלקין על הח׳ .... סוקלין we execute punishment on the basis of actual facts (though not provable by legal evidence, e. g. man and wife and children living together and treating each other as such, are legally considered as being one family), v. חָזַק *Hof.*—Y. Hall. IV, 60a bot. לח׳ with reference to the local usages of usucaption (Gitt. III, 2, v. supra); a. e.

חִזְקִי, v. חִזְקִיָּה.

חִזְקִיָּה, חִזְקִיָּהוּ (b. h.) pr. n. m. *Ezekiah, Hizkiah, Hizkiahu;* 1) King of Judæa. Snh. 98b. B. Bath. 15a ח׳ וסיעתו וכ׳ Ez. and his assistants edited the books of Isaiah, Proverbs &c.; a. fr.—2) name of several Amoraim. Zeb. 75b. Y. Shebi. VIII, 38a top; a. fr.—Y. Snh. III, 21d ח׳ חוקוק (v. Fr. M'bo, p. 81b).—Y. Sabb. XIV, 14d top.—Y. Shebi. III, 34d top.

חִזְקְתָא f. ch.=h. חֲזָקָה. Targ. Y. Gen. XIII, 17. [In Talmudic Chald. the Hebrew forms are retained; v. also חֲזָקָא.]

חָזַר 1) *to go around* (searching). Koh. R. to VII, 8 הוא חוֹזֵר עליה he searches it again (tries to recover his scholarship); ib. יכול הוא לַחֲזוֹר עליה he may recover it; a. e.; v. infra.—2) *to turn around, return; to retract, repent.* Ib. חֲזוֹר בך come back (repent)! Eduy. V, 6 חזור בך withdraw thy opposition.—Dem. IV, 1 חָזְרָה למקומה came back to its place (was mixed up again). Maas. Sh. I, 5 יָחֲזְרוּ דמים וכ׳ the money shall return to its former condition, i. e. the sale is annulled, and the money has again its sacred character. Ker. 8a נַחֲזוֹר על הראשונות let us go back to what was said first. Sabb. 118b; Arakh. 15b מימי . . וחָזַרְתִּי לאחורי I never said a word (about a fellowman) on which I went back (when confronted with him). Kidd. 59a ויָחְזְרָה בה and she reconsiders (her consent to be married); חוֹזֶרֶת she may do so; Gitt. 32b. Ib. חוזר ומגרש בו dare he use the same letter of divorce again (after he has revoked it)? Ter. IV, 3 ח׳ והוסיפו then again he added. Gitt. VI, 5 חָזְרוּ לומר then again they said (added); a. v. fr.

*Pi.* חִיזֵּר *to go around from one to the other.* Yeb. 53a צריכה לְחַזֵּר על וכ׳ she must apply to all the brothers successively; (ib. 26b; 51b לְחַזּוֹר). Y. Taan. IV, 68a bot. חִיזַּרְנוּ על כל וכ׳ we searched the whole Bible; Y. Ab. Zar. I, beg. 39a ח׳ בכל וכ׳; (Sifré Deut. s. 1 חָזַרְנוּ). Y. B. Bath. VIII, 16c top, v. דיאתימון. Kidd. 2b לְחַזֵּר על אשה

gives evidence of true reformation; ib. חֲזִירַת ממון לא חֲזָרַת דברים (by which is meant) restoration of ill-gotten gain, not a mere return in words; Y. Shebu. VII, 37[d] bot.; Snh. 25[b] חֲזָרַת ממון.—3) *turning backward, turning inside.* M. Kat. 24[a] חֲזָרַת קרע לאחוריו turning the rent in the mourner's garment inside (during the Sabbath); Gen. R. s. 100; Y. M. Kat. III, 82[d] bot. חֲזִירַת.—4) *going around*, v. חֲזָרָה.

**חֲזָרִין, חֲזָרִים**, v. חֲזֵרֶת.

**חֲזָרִינוּתָא**, v. חֲזָרְנוּתָא.

**חַזּוּרָן** m. (חָזַר, v. חָדַר) *zealous in the execution of religious duties.* Sabb. 156[a] ח׳ במצות. [Tosef. Kel. B. Mets. IX, 6 ח׳ some ed., read מְזֻרָן.]

**חַזָּרָן** ch. same, *busy.* Sabb. 156[a] גבר ח׳ a busy, active man, expl. חזרן במצות, v. preced.

**חַזָּרְנוּתָא** f. (v. חוֹזָרְנוּתָא) *surrounding.* Targ. Ps. XLIV, 14 (ed. Lag. חזרני). Targ. Job XLI, 6 (constr.); a. e.

**חַזָּרָד (חַזְרָד)** m. (v. חַזּוּר) [*little apple,*] *crab-apple* (Malus Coronaria), similar yet heterogeneous to apple. Kil. I, 4 Ms. M. (ed. חזרד).—*Pl.* חֲזָרְדִין. Y. Ter. II, 41[c] bot. קטנות כח׳ (not בח׳) as small as crab-apples; (Y. Sabb. III, 5[d] כחוד׳; Bab. ib. 38[a] כיצורדין, v. חִיזְרָר). Maasr. I, 3 Ms. M. (ed. עזורדין).

**חֲזָרֶת** f. *lettuce.* Kil. I, 2 ח׳ וח׳ גלין (garden) lettuce and hill-lettuce (wild lettuce). Pes. II, 6 (expl. ib. 39[a] חסא). Ib. X, 3; a. e.—*Pl.* חֲזָרִין, חֲזָרִים. Ukts. I, 2. Ib. II, 7. Y. Sabb. I, 3[b] bot. לקנב חיזרין (read: חזרין).

**חָח** m. (b. h.) *fastening, clasp, chain.* Ex. R. s. 48, end.

**חַחֵי**, Gitt. 70[a] קורטמי דח׳, v. חָרְנָא.

**חֲטֵ**, v. חֲטָא a. חֲטָאָה.

**חֹטִין**, pl. חוֹט.

**חָטְ, חַטְ**, v. חָטַט I.

**חָטְ** Targ. Is. XIV, 19, v. חָטַט.

**חֲטָא, חֲטָאָא**, v. חטי.

**חֲטָא** m. (b. h.; preced.) *failure, sin.* Ber. 4[a] שמא יגרום הח׳ perhaps sin is the cause (preventing the fulfillment of divine promise). Ib. אלא שגרם הח׳ but for sin that prevented it. Sabb. 119[b], v. הֶבֶל; a. fr.—יְרֵא ח׳, יִרְאַת ח׳, v. יָרֵא a. יִרְאָה.—In Talm. Y. also חֵט. Y. Sabb. I, 3[c] top; a. fr.—*Pl.* חֲטָאִים. Ber. 10[a] (ref. to חַטָּאִים, Ps. CIV, 35) מי כתיב חוֹטְאִים ח׳ כתיב does the text read *ḥot'im* (sinners), it may be read *ḥăṭaim* (sins). Ib. כיון דיתמו ח׳ וכ׳ when sins shall cease, the wicked shall be no more. Yoma IV, 2; a. fr.

**חֵטָא** ch., v. חֲטָאָה.

**חֲטָא** I m. (חטט), *line drawn with a stylus.*—*Pl.* חִטֵּי. Keth. 69[a] top ביני ח׳ between the lines, v. תְּלֵי.

**חֲטָא** II, pl. **חֲטַנְיָא**, *wheat*, v. חִיטְּא.

**חַטָּא**, v. next w.

**חַטְ, חַטָּאָה** m. (חֲטָא) 1) *sinner.* Ber. 60[a] את ח׳ art thou a sinner?—*Pl.* חַטָּאֵי, חַטָּאִין, חַטָּאֵי, חַטְ׳, חַטַּיָּרֵי, חַטַּיָּא. Targ. Prov. I, 10. Targ. Ps. CIV, 35.—Gen. R. s. 12; Yalk. ib. 19. Pesik. Nah. p. 128[b]; Yalk. Ex. 391; a. e.—2) *searcher of sin, accuser.* Targ. Zech. III, 1 (ed. Lag. רַחֲטָא).

**חִיטָא, חֵט, חֵטָא, חֵטָאָה, (חַטְ׳) חֵטָאָה** m. ch.=h. חֲטָא. Targ. Deut. XIX, 15. Targ. I Sam. X, 26. Targ. Gen. IV, 7 (ed. Berl. חֲטָאָה, some ed. חַטַּאת). Targ. Prov. XXI, 4 (ed. Lag. חטחא); a. e.—M. Kat. 16[a] פרטינן חֲטָאֵיהּ וכ׳ we must specify his sin publicly. Snh. 37[b] חטא אחריתי the sin of another act.—*Pl.* חֲטָאִין, חֵיטְ׳, חֲטָאֵי. Targ. Jer. XIV, 19 (ed. Lag. חובין). Targ. O. Lev. XVIII, 7 (v. זִרְמָה II). Targ. Prov. XIV, 34 (ed. Lag. חֲטָהֵי); a. fr. [Ib. XXVIII, 13 חֲטוֹי, v. חֲטָי.]

**חַטַּאת** f. (b. h.; חָטָא) 1) *mistake, inadvertence, sin.*—*Pl.* חַטָּאוֹת. B. Mets. 33[b] (ref. to Is. LVIII, 1) חַטֹּאתָם אלו וכ׳ 'their mistakes', this refers to the ignorant whose wilful sins are accounted to them as errors.—2) *sacrifice expiating inadvertent sin, sin-offering.* B. Bath. 10[b] (ref. to Prov. XIV, 34) וחסד לישראל ולאמים ח׳ (differ. in Ms. M., v. Rabb. D. S. a. l. note) but benevolence is a sin-offering for Israel as well as for gentiles. Ib. כשם שחח׳ מכפרת וכ׳ (differ. in Ms. M.) as well as the sin-offering brings atonement to Israel &c. Zeb. I, 1; a. fr.—*Pl.* חַטָּאוֹת; constr. חַטֹּאת. Ib. V, 3 ח׳ הצבור congregational sin-offerings. Ib. 112[a] חפריש שתי ח׳ וכ׳ if he sets apart two sin-offerings for security's sake; a. v. fr.

**חַטַּאת, חַטָּתָא, חַטָּאתָא (חַטָּאת)** ch. same, 1) *sin, stumbling.* Targ. Prov. X, 16 Ms. (ed. חַטּוּתָא). [Ib. XXI, 4 חטתא Ms. (ed. חטאה, חטחא).]—Y. Keth. II, 26[c] bot. חטאת דחנניה (prob. חֲטָאֵיהּ).—2) *sin-offering.* Targ. Ex. XXIX, 36; a. fr.—*Pl.* חַטָּוָתָא, חַטָּוָ׳. Targ. Num. XVIII, 9. Targ. Hos. IV, 8.

**חָטַב** I (b. h.; cmp. חָטַט) *to split, cut, chop.*—Part. pass. חָטוּב. Macc. 8[a] אם מצא חָטוּב (אינו חוֹטֵב) if he finds cut wood (for the religious purpose), he need not cut it.

*Pi.* חִיטֵּב *to eraze.* Treat. Sofrim V, 1 מְחַטֵּב (Var. lect. מעטב, מעכב); (Treat. Sefer Torah, ed. Kirchh. V, 1 מַחֲטִיב *Hif.*).

**חָטַב** II (cmp. Arab. *ḫatab*, a. חטב) *to fall in love, to woo.* Koh. R. to VII, 26 הירתה חוֹטֶבֶת באדם וכ׳ she would propose to a man in the street (some ed. חוֹטֶפֶת). [Lam. R. to I, 1 חטבו ממנה, v. חָטַב.]—V. חֲטִירָבָה.

**חֲטַב, חֲטַיב** ch. 1) same, *to select, betroth one's self to.* Targ. Deut. XXVI, 17, sq.—2) (=חטב) *to seize violently.* Targ. Y. I Gen. XLIX, 5 (h. text חמס).—3) *to embroider, design*, v. חוֹטְבָא.

**חֲטָבָא**, v. חוֹטְבָא.

**חֲטָבָה** f. (חָטַב I) *cutting, chopping.* Macc. II, 2 חֲטָבַת עצים; Sifré Deut. 182 חֲטִירָבַת. Macc. 8[a] ממאי דמח׳ עצים דרשות וכ׳ how can you prove that we derive the rule from an ordinary cutting of wood, perhaps a cutting of wood for a Succah is meant &c.?

**חֲטָדָה** f. *incisor*, v. חוֹט.

חִיטָּה, חִטָּה f. (b. h.; v. חָנַט) [*the clean, bright,* cmp. פת נקיה, s. v. נָקִי,] *wheat-grain,* (collect.) *wheat.* Midr. Till. to Ps. II, 12; Cant. R. to VII, 3 מה ח׳ זו סדוקה as the wheat-grain is slit. Shebu. V, 3 אמר ח׳ if he says *ḥittah* (in the sing.). Ib. 38ᵃ אפי׳ ח׳ בכלל חטין even *ḥittah* means a quantity of wheat. Tosef. Ned. III, 7; Y. ib. VI, end, 40ᵃ חי׳ שאני וכ׳ if one vows, 'I will not taste *ḥittah* (wheat-grains)', contrad. to חִטִּין; a. fr.—*Pl.* חִטִּים, חִי׳, חִטִּין. Ib. Pes. II, 5. Ib. 35ᵃ כוסמין מין ח׳ spelt is a species of wheat; Men. 70ᵃ. Gen. R. s. 15 ח׳ הרו 'the tree of knowledge' was wheat. Shebu. l. c.; a. fr.

חֲטָדָא, v. חֲטָאָה.

חֲטוֹטָא, v. חַטִּיטָא.

חֲטוֹטֶרֶת, חֲטוֹטֶרֶת f. (חטר, cmp. חוֹטֶר II) (*camel's*) *hunch, hump.* Ḥull. IX, 2 (Talm. ed. 122ᵃ חטר׳). Sabb. 54ᵃ, v. חוֹטֶרֶת.—*Pl.* חֲטוֹטְרוֹת, חֲטָרוֹת. Bekh. VII, 1 (43ᵃ) בעלי חטוטרות Maim. (Mishn. *sing.;* Talm. ed. חטרות) hump-backed men; Tosef. ib. V, 2.

חֲטוּזִי, v. חִיטְזִי.

חֲטוּלִים, v. חֲטוּלִים.

חטוניא, Y. Maas. Sh. IV, 54ᵈ bot., v. סִרְטוֹנָא.

חֲטוֹפָא, חֲטוֹפָא m. (חָטַף) *violence, robbery, robbed goods.* Targ. Jud. IX, 24; a. fr.—*Pl.* חֲטוֹפִין, חֲטוֹפֵיָּא. Targ. Ps. LXXII, 14; a. e.

חֲטוֹפָא m. (preced.) *robber, violent man.*—*Pl.* חֲטוֹפִין, חֵ׳. Targ. Ob. 5; a. e.

חֲטוּרָא f. ch., *pl.* constr. חֲטוּרַאת=h. חֲטוֹטֶרֶת. Targ. Is. XXX, 6 Ar. ed. Koh. (Ar. Ms. חטוטרת; ed. Lag. חִיטוּרֵית, oth. ed. חֲטוּרַיאת).

חֲטוּתָא, v. חֲטָאתָא.

חֲטָחֵט, v. next w.

חֲטַט 1) *to dig, cut out* (of the sucket), *hollow out.* Mikv. IV, 3 החוֹטֵט בצינור וכ׳ if one makes a cavity in a water pipe for the deposit of pebbles. Gen. R. s. 34 חירה חוטט את וכ׳ the embryo would cut its way through &c. Kidd. 24ᵇ וְחָטָטָהּ and he (the master) cut it (the eye) out.—2) *to rake, clean a well.* M. Kat. I, 2 וחוֹטְטִין אותן and you may clean the wells. Ib. 5ᵃ ואין חופרין וכ׳ ח׳.. you may clean . . ., but not dig (deepen) &c. [Ib. ולא חוטטין לתוכן you must not rake pebbles into them; v., however vers. Ms. M., Rabb. D. S. a. l.]—Y. ib. 80ᵇ bot. חוטטין אותן גרפין לון וכ׳ (not חוטטן) *ḥot'tin* means 'they rake them', as we read (Mikv. l. c.).—3) *to take sheaves out with a rake.* Succ. I, 8 חוטטין בגדיש וכ׳ if one takes sheaves out of a stack, so as to form a shed (Succah). Ib. 15ᵃ.

*Pi.* חִטֵּט 1) *to rake.* Y. Sabb. III, beg. 5ᶜ צריך לחַטֵּט ביר וכ׳ he must rake (coals and ashes out of the oven) with a handle, which proves that he must clean thoroughly. —2) *to make holes, to pick.* Tosef. Mikv. VII (VIII), 2 אוצין צריך לחטט Var. (ed. Zuck. לחַטֵּחַ) if the holes in the baskets are filled up with grapes &c., one must clean them by picking. B. Kam. 18ᵃ תרנגולין שהיו מְחַטְּטִין וכ׳ chickens that picked on the rope of a bucket. Tosef. B. Mets. VIII, 30 שמְחַטְּטִין את וכ׳ (Var. שמְחַטְּחִין) for they pick holes in the walls.—3) (with אחר) *to dig after, to trace with the knife.* Ḥull. 74ᵇ; Tosef. ib. VII, 4.—4) *to trim.* Sabb. 90ᵃ; Men. 107ᵃ, v. מָחַט.

*Pilp.* חִטְחֵט same. Y. Orl. III, 63ᵃ מצוי לחַטְחֵט אחריו it is likely that they dig after it (to take it out of the ground); a. e. (v. supra).

*Nif.* נֶחְטַט *to be dug out, picked out.* Kidd. 24ᵇ נֶחְטְטָה עינה if the bird's eye was picked out; Zeb. VII, 5 (68ᵇ) Ar. (ed. נסמית).

*Hithpa.* הִתְחַטֵּט *to be exhumed.* Yeb. 63ᵇ מתים מִתְחַטְּטִין the dead are exhumed (by the Guebres).

*Polel* (of חוּט), *part.* מְחוֹטֵט (v. מַחַט) *stinging* (the eye), *dazzling,* v. infra.

*Hithpol.* הִתְחוֹטֵט *to be cut* (of jewels), *to be polished, glisten.* Meg. 12ᵃ (play on בהט, Esth. I, 6) אבנים שמִּתְחוֹטְטוֹת על בעליהן ויי״א אבנים המְּחוֹטְטוֹת לעינים במקומן Ms. F. (v. Rabb. D. S. a. l. note 5) stones which glisten on those who wear them, and some say, Stones which dazzle the eyes in the place where they are found.

חַטַּם I ch. same, *to dig, hollow out.* Ḥull. 25ᵃ; Sabb. 103ᵃ דחַטַּם קפיזא וכ׳ Ar. (ed. דחק) he hollowed out a K'fiza (smaller measure) whereas the material was large enough for a Kab. Pes. 28ᵃ (prov.) כפא דחטם נגרא בגוירה נשרי תרדלא ונישלוק Ms. M. (read: ונישרוק; ed. דחטי׳ נגרא בגווה נשרוק וכ׳; Var. דחק) in the ladle which the artisan hollowed out, he shall have mustard soaked and shall swallow it (man is paid with his own coin).

*Pa.* חַטֵּט *to dig after, exhume.* Yeb. 63ᵇ קא מְחַטְּטֵי שכבי they (the Guebres) exhume the (Jewish) dead. [B. Bath. 58ᵃ, v. חִטְּרָא.]

חַטַּם II, *Pa.* חִטֵּט (sec. r. of חוּט II) *to sew.* Targ. Gen. III, 7. Targ. Ez. XIII, 18.

חֲטָטָא, *pl.* חֲטָטִים, חֲטָטִין (חָטַט, cmp. חֲזָזִית) *scab, scurf, sores.* Yoma 77ᵇ. Lev. R. s. 19.

חֲטָטָא ch. same. Targ. Job XXX, 24 חֲטָטֵיהּ ed. Lag. (oth. ed. חֲטָטֵי, *pl.;* h. text פרד).

חֲטָטֶרֶת, v. חֲטוֹטֶרֶת.

חטי, חֲטָא, חֲטָת I [*to stroll idly, saunter* (v. Fl. to Levy Targ. Dict. I, 424²),] *to live in luxury, to be like a nobleman, to be well-dressed, clean* &c. (cmp. פנק, פרנק).

*Pi.* חִטֵּא, חִטֵּת *to make look well, polish, dress, cleanse, prepare.* Ḥull. 27ᵃ (play on שׁחט, Lev. I, 5) ממקום ששׁחט חִטֵּחוּ from the place where the animal bends (its head, the front of the neck), cleanse it (let its blood run out). Ib. ממאי דהאי חטחו לישנא דדכויי הוא how can you prove that this *ḥattehu* has the meaning of cleansing?—Ib. ממקום שסח חִטְּחוּ from where it utters sound, cleanse it. [Cant. R. to VII, 2, v. infra.]

*Hithpa.* הִתְחַטֵּא, הִתְחַטֵּת, *Nithpa.* נִתְחַ׳ 1) *to enjoy, to be gratified.* Cant. R. to VII, 2 [read:] כל חירטוריין .. שישראל מִתְחַטְּטִין וכ׳ all luxuries and enjoyments which Israel indulge

in and enjoy. Men. 66b (play on נִתְעַלְּסָה, Prov. VII, 18) נֵשֵׁב וְנִתְּנָה וְנַעֲלֶה וְנִשְׁמַח וְנִתְחַטֵּא בְּאַהֲבִים let us have a conversation, then let us go up and rejoice and delight ourselves with dalliances; Sifra Vayikra, N'dabah, ch. XIV, Par. 13. Men. l. c. (play on נִתְעַלְּסָה Job XXXIX, 13) נוֹשֵׂא עוֹלֶה וְנִתְחַטֵּא; Sifra l. c. נושא ועולה ומתחטא he (the bird) raises (his wings) and rises and enjoys himself (differ. interpret. in Rashi).—2) *to show one's self a nobleman, to be generous, proud.* Cant. R. to VII, 7 שהיה מתחטא על וכ׳ he was generous towards &c. (ref. to Gen. XIV, 23, Dan. V, 17).—3) *to be imperious, to lord it, to ask petulantly.* Taan. III, 8 אתה מתחל לפני אתה מתח׳ וכ׳ thou comest petulantly before the Lord like a son that lords it over his father &c. Cant. R. to V, 6 (explain. חמק, ib.) נתח׳ וכ׳ he became petulant, he got angry with me.

**חֲטִי** ch. same; *part.* חֲטָיָא *used to comfort, tender, delicate.* Targ. Y. Gen. XXXIII, 13 טליא חֲטָיָרִין (h. text רכים).

*Pa.* חַטֵּא *to cause to be generous, to persuade to leniency.* Koh. R. to IX, 18 אנא אזלא ומְחַטֵּא ליה I will go to appeal to his generosity (Midr. Sam. ch. XXXII ומפריסה).

*Ithpe.* אִתְחַטֵּי *to be raised in luxury. Part. pass.* מִיחַטֵּי, fem. מְיחַטְּרָא, מְיחַטְּרִיתָא *delicate.* Targ. Y. I, II Deut. XXVIII, 54; 56.

**חֲטָא, חטי** II (b. h.) [*to miss,*] *to fail, err, sin.* Yoma IV, 2, sq. Ber. 17a; a. fr. R. Hash. 26a חוֹטֵא בל יקריב he that sinned (with gold by making the golden calf) shall not bring nigh (the gold, enter with gold garments); ח׳ בל יתגאה he that sinned (with gold) shall not parade himself (with it).—Keth. 11a שלא יהא חוטא נשכר that the sinner may not profit by his sin; Yeb. 92b; a. e.

*Pi.* חִטֵּא *to expiate (cleanse from sin,* v. חָטָא I). Yoma V, 5 (58b) מְחַטֵּא וירד he expiates (sprinkles) and goes down (sprinkling downward; Rashi: moves his arm downward). Ib. במקומו הרח עומד ומח׳ he remained in his place and sprinkled. Zeb. 53a.

*Hif.* הֶחְטִיא *to cause to sin.* Midr. Till. to Ps. IV, 5; Pesik. Shubah, p. 158a. Ab. V, 18; a. fr.

**חַטָּא, חַטִּי** ch. same. Targ. Y. Gen. XLIX, 3. Targ. Josh. VII, 11; a. fr.—Sabb. 56a חטאו נמי לא מְחַטָּא but at all events they did not sin; ib.b ומיחטא וכ׳.—Pes. 113b; Macc. 11a, v. זִיגּוּד; a. fr.

*Af.* אַחְטֵי *to cause to sin.* Targ. Y. Num. XXVII, 3; a. e.

*Pa.* חַטֵּי same. Targ. Y. II Num. XXIV, 14 חַטֵּי יתהון (ed. Ven. חָטֵי) seduce them (to immorality).

*Ithpe.* אִיתְחַטֵּי, אִתְחַטֵּי *to be tempted.* Y. Taan. I, 64b bot. תִּיתְחַטֵּי that thou be not tempted to sin (through thy husband's absence).

**חַטֵּי** m.=חֵטְא, esp. *unexpiated sin, consequence of sin.* Y. Taan. IV, 68c top חֵטְיוֹ של וכ׳ אוּנְקְלָא. v. חֶטְרָה.

**חַטֵּי** ch. same. Dan. IV, 24.—*Pl.* with suffix חֲטוֹי. Targ. Prov. XXVIII, 13 (Ms. חטוי, some ed. חֲטוֹי).

**חַטַּיָּא** *wheat,* v. חִטְּיָא.

**חַטַּיָּא, חַטַּיְיָא,** v. חַטָּאָה.

**חַ׳, חַטְיָא** m. (חָטָא II) *sinner.* Targ. Prov. XIV, 21. Ib. XIX, 2 (Var. חַטָּרָא, read חַטָּרְיָא; incorr. חֶטְרָא).

**כפר ח׳, חַטִּיאָה,** Gen. R. s. 65, v. חִיטַּרְיָא.

**חַטִּיבָא** f. ch.=next w. Targ. Y. I Deut. XXVI, 17, sq.

**חַטִּיבָה** I f. (חָטַב II) 1) *object of love.* Ber. 6a; Ḥag. 3a (ref. to Deut. XXVI, 17) אתם עשיתוני ח׳ אחת וכ׳ you made me the only object of your love in the world, and I shall make you &c. (ref. to II Sam. VII, 23); Tanḥ. Ki Thabo 2.—2) *declaring love.* Ib. עושין ח׳ וכ׳ declare their love to God; Tanḥ., ed. Bub., ib. 4.

**חַטִּיבָה** II, v. חַטְבָּה.

**חַטְּיָא (חַטּוֹטָא)** m. (חָטַט I) *digger;* חַטְּיָט שכבי one who exhumes the dead, grave-robber. B. Bath. 58a הוה ח׳ ש׳ (Ms. H. מְחַטְּיָט מערתא קא, early eds. חַטְּיָט, fr. חוט I).—*Pl.* constr. חַטְּיֵי. Yeb. 63b (some ed. חַטּוֹטֵי).

**חַטִּיטָה** f. (חָטַט) 1) *cleaning* a well, *raking.* M. Kat. 5a ח׳ אין וכ׳ cleaning is permitted, but digging &c. Ib. ח׳ מי שרי is cleaning permitted?; a. e.—2) *hollowing out.* Tosef. Kel. B. Mets. II, 17; Ḥull. 25a מחוסר ח׳ a block requiring hollowing out for becoming a receptacle. Ib. מחוסר ח׳ פשיטא is it not a matter of course that a block requiring hollowing out is not fit for uncleanness?; v. חָטַט.

***חַטִּיטוּב** m. (reduplic. of חָטַב I) *battle-axe.* B. Mets. 58b Ms. R. a. oth. (v. next w.); Tosef. ib. III, 24 (Var. וחטרטום, וחסרטום).

***חַטִּיטוּם** m. (reduplic. of חטם, v. חוֹטֶם) *buckler.* B. Mets. 58b סיס וסריף ודר׳ ed. (Ms. R. 1 וסריף ותריס חטרטוב, Ms. R. 2 סריף וסוס וחטרטוב, Ms. F. וסריף ותריס וחַחִירחום, v. Rabb. D. S. a. l. note 6, Ar. Compl. ed. Koh.) horse and sword (and battle-axe) and buckler; (Y. ib. IV, end, 9d סריף וסוס ותריס).

**חַטַּיָּא** *sinner,* v. חָטְיָא.—**חַטַּיְיָא,** v. חַטָּאָה.

**חַטִּיָּה, חַטַּיְיָא** f.=חֵטְא, *sin, misconduct, failing.* Ex. R. s. 26 (ref. to Ex. XVII, 5) עבור על ח׳ שלהם pass over (ignore) their misconduct; (Yalk. ib. 262; Mekh. B'shall., Vayassa, s. 6 חֵטְא). Pesik. R. s. 13 והואיל ומפני ח׳ של אבותיהם וכ׳ (not עונותיהם) since Amalek came in consequence of the sin of their fathers (at Rephidim), says He to them, Remember &c. (Deut. XXV, 17)?—Gen. R. s. 18, end מאיזו ח׳ וכ׳ (Yalk. Gen. 25 מאיזה טעם) on account of what impropriety of conduct &c. Num. R. s. 9, end מפני ח׳ אחת וכ׳ on account of one single misconduct (in making the golden calf) &c. Deut. R. s. 2 תכתב ח׳ שלי וכ׳ let my failing be recorded (Yoma 86b, a. e. סורחני).

**כפר ח׳, חַטַּיְיָה,** v. חִיטַּרְיָא.

**חַטִּין, חַטִּים,** v. חִטָּה.

**חַטִּיפָה** f. (חָטַף) *pinching* off the rough edges. Kel. XIV, 1 מחוסר ח׳ (ed. Dehr. חֲטָפָה, Var. חֲגָפָה) a fragment of a vessel needing &c. in order to be used; Tosef. ib. B. Mets. IV, 1 חטפה, v. חֲשָׁפָה.

חֲטִיפָתָא, v. חַטְפִּיתָא

חֲטִיתָא f. (חֲטִי I) *tenderness, delicate health.* Targ. Y. II Deut. XXVIII, 56.

חֲטָם m. (v. חוֹטָם) *the young camel's ring or staff* put through the nose, v. זְמָמָא. Sabb. V, 1 (51[b]); Y. Bets. II, 61[c] bot.

חֲטַן, Y. Shebi. VII, beg. 37[b], v. טָנַן, טָרַן.

חֲטַף (b. h.; cmp. חָטַט, a. גָּזַל with גָּזַז) 1) *to seize, rob.* Y. Ber. I, 3[c] bot. (ref. to I Kings VIII, 54) ככפים חללו שלא חָטְפוּ בבנין וכ׳ ed. Krot. (oth. ed. נטפו, prob. נְטָנְפוּ, v. טָנַף) like those hands which did not rob anything at building the Temple. Lam. R. to I, 1 וְחָטָפוֹ ממנה and snatched it (the letter of divorce) out of her hands; a. fr.—Koh. R. to VII, 26, v. חָטַב.—2) (cmp. Lat. carpo) *to do a thing with haste,* esp. (v. Ber. 35[a] sq., Tosef. ib. IV, 1) *to break without benediction.* Tosef. Pes. X, 9 חוֹטְפִין מצה לתינוק *matzah* is distributed among the children before the regular turn in the Passover ceremonies, in order that they may not fall asleep; Pes. 109[a] (v. Rabb. D. S. a. l. note 50; oth. opin. in comment.). *Part. pass.* חָטוּף, f. חֲטוּפָה *snatched, abrupt.* M. Kat. 28[a] מת פתאם מיתה ח׳ if one dies suddenly, it is called an abrupt death (snatched by death); Treat. S'mah. ch. III מיתה ח׳ ... לארבעה after four or five days of sickness, it is called &c.; v. הָדַחַף.—אמן ח׳, v. אָמַן II.

*Hithpa.* הִתְחַטֵּף *to be snatched, hurried.* Y. Ber. VIII, end, 12[c] he who says 'a hurried Amén'—יִתְחַטְּפוּ שנותיו his years will be hurried (he will die an untimely, sudden death, v. supra); Bab. ib. 47[a].

חֲטַף, חֲטַט ch. same, 1) *to seize, snatch.* Targ. Jud. XXI, 21. Targ. I Kings XX, 33 וחטפוהא מיניה they snatched the word hastily from him (h. text וירחלטו הממנו); a. e.—B. Bath. 33[b], sq. דמירחַטַּף חַטְפָה מיניה that he took it from him forcibly. Hull. 133[a] מיתנא חֲטַפְנָא הוה I used to take the priest's gifts eagerly (v. חֲבַב). Erub. 54[a] חֲטוֹף ואכול וכ׳ make haste and eat &c. (enjoy life, while you live).—2) *to do violence, strain* (the text), *to misinterpret.* Targ. Ez. XXII, 26.—3) (of animals of prey) *to tear.* Targ. II Esth. I, 2 דובין חטפין (read: דַּיְבִין) the wolves (on Solomon's throne) made an attempt to tear (the false witness). Ib. למחטוף לבהון וכ׳, as if to tear the hearts &c.

*Pa.* חַטֵּף same. Ib. (of hawks).

*Ithpe.* אִתְחַטַּף *to be robbed, be snatched.* Targ. Prov. XIII, 2.—Y. Kidd. I, 60[b] top ויהא מִתְחַטְּפָא and it is taken by force (confiscated).

חִיטְפָא, חֲטָפָא m. (preced.) *robbery, violence.* Targ. Ez. XLV, 9. Targ. Is. LX, 18.

חֲטָפָה, חֲטָפָא, v. חַטִּרְפָּה.

חֲטִיפִי׳, חַטְפִּיתָא f. (preced. wds.) name of an unclean bird (h. תַּחְמָס), *ostrich* (?). Targ. Y. Lev. XI, 16; Deut. XIV, 15.

חֲטַר 1) *to cut off* (denom. חוּטְרָא I, *twig,* cmp. גָּזַע &c.).—2) *to fence in* (cmp. גדר, גזר &c.). Targ. Job XIX, 8.—Denom. חוּטְרָא II.—3) (denom. of חוּטְרָא I) *to whip, strike.* Sabb. 67[a] בלויא דחמרא חַטַּרְנָא לֵיהּ (Ms. M. חטבתיה) with an ass' jaw I should strike him.

*Pa.* חַטֵּר *to provide with a vertical stroke* (חוּטְרָא). Men. 29[b] דַּחֲטֵרי לְהו לגגיה דחר״ת (Ms. M. דהוו חַטְרֵי לֵיה Pe.) they used to put a vertical stroke on the roof of the Heth.

חַט׳, חַטְרָא, חַטַּר, חֲטָר, v. חוּטְרָא. [Y. M. Kat. III, 83[d] top נחית מן חטרית, read: חַטְרִית.]

חֲטֶרֶת, v. חֲטוֹטֶרֶת.

חַטַּתָא, v. חַטָּאתָא.

חַי m. (b. h.; חָיָה) 1) *living, alive; living creature; healthy.* Ber. 27[b] אלמלא אני חי והוא מת יכול החי וכ׳ if I were alive and he dead, the living one might give the lie to the dead. Ib. V, 5 זה חי this one is destined to live (recover). Sabb. 94[a], a. e. חחי נושא את עצמו a living being carries itself (the carrying of a living being on the Sabbath is not unlawful). Ib. X, 5 את החי במטה (he who carries) a living person on a couch; a. v. fr.—אבר מן החי, v. אֵבֶר.—*Pl.* חַיִּין, חַיִּים. Ab. IV, 22 והחי׳ לידון and the living are destined to be judged. Sabb. 94[a] בין ח׳ ובין שחוטין whether alive or slaughtered; a. fr.—Ab. Zar. 5[b] (ref. to והחי, Gen. VI, 19) שחיין ראשי וכ׳ the ends of whose limbs live (exist).—2) *in natural condition, raw* (opp. בשול); *unmixed* (opp. מָזוּג). Snh. 70[a] בשר חי raw meat, יין חי unmixed wine. Ab. Zar. 38[a], a. fr. הנאכל כמות שהוא חי what is eatable in its natural state; a. fr.—*Fem.* חַיָּה. Hull. 42[a] (ref. to Lev. XI, 2) ח׳ אכול וכ׳ what is in a healthy condition (viable), you may eat, v. טְרֵפָה. [V. חַיָּה.]

חִוְיָא, חַיְיָא, חַיָּא ch. same. Targ. Gen. IX, 3; a. fr.—Targ. Ex. XII, 9 כד וחי (half-)raw; a. fr.—Sabb. 18[b] קרא חריא raw cabbage.—Midr. Till. to Ps. XXII, 7 [read:] חשיך חי דבעי למיתא luckless in the living one that is dependent on the dead; Yalk. ib. 686; a. fr.—*Pl.* חַיִּין, חַיַּיָא, חַיֵּי. Targ. Ps. XXXVIII, 20. Targ. Num. XVII, 13; a. fr.—Snh. 98[b] אי מן ח׳ הוא if he is one of the living (the present age); Y. Ber. II, 5[a] top; a. fr.—*Fem.* חַיְיָא, חַיָּא, חַיְיָתָא, חַיֵּי׳. Targ. Gen. I, 20. Targ. Y. ib. XXXVII, 2; a. e.—Sabb. 18[b] קדרא ח׳ a raw dish.—*Pl.* חַיְיָתָא, חַיָּתִין. Targ. Y. Gen. I, 21; a. fr.—Targ. Y. II Ex. I, 19 (*strong*).—[B. Kam. 38[b] דהוה חַיָּה (h. form.) that she would have lived.

חַיָּא, v. חַיֵּי.

חַיְבָא, חַיָּב, v. חַיֵּי׳.

חֵיבָה, v. חִבָּה.

חִיבּוּבָא, constr. חִיבּוּב, חִבִּי׳ m. (חבב) *love; loved object.* Targ. Mic. VI, 7; a. e.—Sabb. 130[a], v. חֲבַב.

חִיבּוּט, חִבִּי׳ m. (חָבַט) *laying down, pressing.* Succ. IV, 6 יום ח׳ חריות the day of laying down the twigs. Ib. 43[b].

חִיבּוּל, חִיבּוּלָא, חִבּ׳ (חֲבַל) 1) *wound, injury.* Targ. Lev. XIX, 28; XXI, 5.—M. Kat. 28[b], v. חֲבִילָא I.—2) *moral defect, corruption.* Targ. Job XI, 15. Ib. XXXI, 7; a. e.

חִיבּוּלָא, v. חֲבוּלָא.

חִיבּוּצָא, v. חוּבְצָא.

חִיבּוּר, חִבּוּר m. (חָבַר) *junction, connection.* Kel. III, 6 אינה ח׳ is not considered a connection (touching the stopper by an unclean person &c. does not affect the contents of the cask). Ib. XVIII, 2; Sabb. 44[b]; 46[a].—Ab. Zar. 56[b], a. e. נצוק ח׳ the jet produced by pouring out is a connection (the liquid at one end, if touched by a gentile &c., affects that in the vessel); Toh. VIII, 9; a. v. fr.—Y. Sot. VIII, 22[d] לעיר ח׳ ... אין we do not consider it as connected with the town (as regards Sabbath limits). Y. Kil. IX, end, 32[d] לבגד ח׳ considered as connected (woven) with the garment; a. fr.

חִבּ׳, חִיבּוּרָא ch. same. Targ. Y. I Lev. XIX, 10 בחִיבּוּרְהוֹן on the tree (v. Y. Peah IV, 18[a], s. v. חָבַר).

חִבְּתָא, חִבְּ׳ ch.=h. חִבָּה. Targ Cant. II, 4; a. fr.—*Pl.* חִיבַּתָּא. Ib. IV, 10.

חִיגַּרְתָּא, חִיגָּרָא, חִיגַּר, v. sub חג׳.

חֵידָא, Targ. Ps. LVII, 5 ed. Wil., v. חֵירֵי.

חֵידְדִי, v. חֲדוּ.

חִידּוּד, חִדּוּד m. (חָדַד) 1) *the effect of the sharp edge, cut.* Hull. 8[a] חִידּוּדָהּ קודם וכ׳ (in cutting with a heated knife) the effect of its edge precedes the effect of the heat.—2) (b. h. חַדּוּד) *pointed projection, prong.* Kel. II, 5 וישׁ לו ח׳ and (the lid) has a pointed knob (which prevents the use of it separately as a receptacle). Ib. ואין לו ח׳ (ed. Dehr. ואינו חָדוּד, v. חָדַד). Ib. IV, 1 או שהיה בו ח׳ or (the vessel cannot stand straight) because it has a pointed bottom which makes it incline; a. fr.—*Pl.* חִידּוּדִים, חִדּ׳, חִידּוּדִין, חִדּ׳. Ib. 3 היו בה ח׳ יוצאין if there are prongs projecting from the bottom of the misshaped vessel.—Snh. 94[a] (play on ויחד, Ex. XVIII, 9) נעשה בשרו ח׳ ח׳ Ms. M. (v. Rabb. D. S. a. l.) he felt like cuts in his body; Yalk. Ex. 268 חי׳ חי׳.—3) *sharpening, whetting* (euphem. for *unnatural gratification*). Snh. 66[b], v. חִירּוּס.

חִידּוּק, חִדּ׳, חִדּ׳ m. (חָדַק) *that which is sqeezed in to fill a gap, repair, insertion.* Hull. 57[b] one who had a hole in the (fractured) scull, ועשו לו ח׳ של קרויה וכ׳ ed. (Ar. ח׳ של קרא . . .) and they inserted a piece of a pumpkin shell, and he recovered. Kel. III, 5 ח׳ ק׳ הכרויה R. S. (ed. only ח׳ ק׳) the lining of a pumpkin shell that has been hollowed out (to be used as a drawing vessel, i. e. the earthen vessel or clay which has been fitted in as a protection); Tosef. ib. B. Kam. III, 3 ח׳ הק׳ הברויה (v. בָּרָה a. בָּרָה); Y. Pes. III, 30[a] top ה׳ קירויה וכרויה (read הכרויה).

חִדּ׳, חִידּוּשׁ m. (חָדַשׁ) 1) *renovation, the first stage of the crescent moon.* Y. Ber. IX, 13[d] הרואה .... בתחילתה he who sees the moon in her first stage. Y. Shek. I, 46[a] bot. שמרהו שיבוא בתחילתו observe it that it (the maturing of the crops) should coincide with the first part of the month of Nisan. R. Hash. 25[a] אין חִדּוּשָׁהּ של לבנה וכ׳ (Ms. M. חָדְשָׁהּ, v. חֹדֶשׁ) the renovation of the moon takes no less than twenty nine days and a half &c.—2) *restoration.* Y. Taan. II, 65[c] bot. ח׳ בית וכ׳ the restoration of thy sanctuary.—3) *novel interpretation, novel idea, additional legislation* (novellae). Ḥag. 3[a] א״א לבה״מ בלא ח׳ it is impossible for a college session to pass without a novel remark. Ib. מה ח׳ היה וכ׳ what was the news in college to-day?—Cant. R. to IV, 16 ובואי דבר של ח׳ 'and come' (ib.) intimates a novel rule (adding thanks-offerings); Y. Meg. I, 72[c] top, a. e.—Lev. R. s. 13, v. חָדָשׁ; a. fr.—4) *strange law, exception, unique law* (which allows of no conclusion by analogy), *anomaly.* Snh. 27[a] עד זומם ח׳ חוא וכ׳ the law concerning the punishment of false witnesses is an anomaly, (for why must we trust the one set more than the other?) אין . . חִדּוּשׁוֹ ואילך therefore you cannot go beyond what it says distinctly, i. e. previous evidences of refuted witnesses cannot be assailed. Pes. 44[b] מבשר וחלב ... דח׳ הוא you can draw no analogy from the law concerning the mixture of flesh and milk, for it is an anomaly; ומאי חידושו and wherein is it an anomaly? Y. Ter. VII, beg. 44[c] לחִדּוּשׁוֹ יצא the law (Deut. XXII, 13 sq.) is specified for its anomalous nature; a. fr.

חִידּוֹת, Y. B. Kam. IX, 6[d] bot., read: חִדּוּשׁ or חדתין חוור, v. חַוַּרְתּ.

חִידְקָא, v. חִדְּ׳.

חִידְקִי (חִזְקִי, חוּסְקִי, חִירְקִי, חִוְּדִ׳) pr. n. pl. *Ḥidki* in Assyria. Yeb. 17[a]; Kidd. 72[b] (v. Var. in Neub. Géogr. p. 373).

חִידְתָּא, v. חִוַּדְיָתָא.

חֵידָת, v. חֵירֵי.

חִיָּה I f. (b. h.; חָיָה) 1) (adj.) v. חַי.—2) *animal,* esp. *beast of chase, deer* &c., contrad. to בְּהֵמָה. Hull. VI, 1 וגוהג בח׳ ובעוף and applies to beasts of chase and birds; a. fr.—Ab. V, 9, a. fr. ח׳ רעה the plague of wild beasts. Ex. R. s. 35 (ref. to Ps. LXVIII, 31) ח׳ הדרה וכ׳ the beast that lives between the reeds (Rome).—Sabb. 151[b]; Snh. 38[b], a. e. אין ח׳ רעה שולטת וכ׳ no wild beast has power over man, unless he appears to it to resemble a brute creature; a. fr.—*Pl.* חַיּוֹת. Taan. 8[a] כל ח׳ וכ׳ . . . לע״ל in the future all the wild beasts shall gather and come to the serpent &c. Bets. 25[b] כלב בח׳ the dog (is the most irrepressible) among the wild beasts. Ber. 61[b] פקח שבח׳ the shrewdest of all animals; a. v. fr.—Esp. *Ḥayoth,* legendary celestial creatures (Ez. I, 5). Ḥag. 13[a]; a. fr.

חִיָּה II f. (חָיָה) 1) [*recovering,*] *lying-in woman, woman in confinement.* Yoma VIII, 1 ח׳ תנעול וכ׳ a woman after confinement may wear shoes (on the Day of Atonement). Ber. 54[b] חולה ח׳ וכ׳ a sick person, a

thou art Adam's serpent. Sabb. 110a ח׳ דרבנן טרקיה the Rabbis' serpent bit him, i. e. he was bitten by a serpent as a punishment for disregarding rabbinical ordinances (with ref. to Koh. X, 8); Ab. Zar. 27b. Ber. 12b זקף כח׳ erected himself (in prayer) like a serpent (raising his head first); a. fr.—*Pl.* חִוְיָא; (*fem. pl.*) חִוְיָן, חִרְיָן, חִרְיָן. Targ. Num. XXI, 6, sq.; a. fr.—[V. אֹורָא.]

**חִרְוִין**, pr. n. pl., v. זִרְזִיר.

**חִרְוִלָא**, v. חִילָא.

**חִרְוָר, חִוָּר, חִוְרָא, חִוְרָר** (חַוָּר, חַוָּר) m. (חַוַר) 1) *white.* Targ. Gen. XXX, 35; a. fr.—B. Mets. 58b דאזיל ואתי ח׳ .. the red color (of the face) disappears, and the white takes its place; a. fr.—*Pl.* חִוְרִין, חִוְרֵי, חִוְרֵי. Targ. Zech. VI, 3 (ed. Wil. חִוָּן); a. fr.—Ber. 28a, v. חַצְבָּא; a. fr.—*Fem.* חִוְרָא, חִוְרָ׳, חִוְרַיְתָא. Targ. Lev. XIII, 4 (ed. Berl. חִוָּרָא); a. fr.—(As a noun) *white skin, white spot* &c. Targ. Y. Lev. XXII, 22.—Gitt. 68a באוכמתא ח׳ a white spot on a dark skin, v. אוּכָּם. Ib. 56a חיורתא (Ar. חִוְרִיָּרְתָא) *white flour*, v. גּוּשְׁקָרָא; a. fr.—*Pl.* חִוְרִין, חִוְרִין, חִוְרִוּרְתָא, חִוְרִוּרָתָא, חִוְרִוּרְכָן, חִוְרִי׳, חִוְרֵי׳. Targ. Lev. XIII, 38, sq.—Ber. 28a לית לך ח׳ thou hast no gray hair (art too young for the office); v. דְּרָא I. Sabb. 110a top תלסר חמרי ח׳ thirteen white she-asses. Hull. 7b; Yoma 49a כריעיהו (ריש) דח׳ when their legs are white; a. fr. [Snh. 98a חיור גוני, v. חֲוָר.]—[Pes. 42b מיא דחיורי, v. חִיזְרָא II.]—2) *leprous, leper, white-spotted* (from disease), *blanched.* Targ. O. Ex. IV, 6 (Y. ed. Amst. מְחִוְרָא, h. text מצרעת).—Gitt. 68a טעמא דח׳ the taste of a leprous (white-spotted) animal. Snh. 98b ח׳ דבי רבי שמו the name of the Messiah is 'the leper of the house of Rabbi'; a. fr. [חמר חיור יין, v. חִוְרִיָּרְתָא.]

**חִוְרְוָרְיָא** m. pl. (v. preced.) [*dazzling appearances*, (cmp. שַׁבְרִירַיָּא a. b. h. סַנְוֵרִים),] *temporary loss of direction, bewilderment.* Targ. Y. I Gen. XIX, 11 Ar. ed. Koh. (ed. R. חַנְוְרְוָרְיָא; Targ. ed. חוורורוריא, חוורורו׳ (חוורור), v. חַבְרְבָרֵי; cmp. חָרוֹרָא.

**חִוְרְוָרִין, חִוְרַיְרִין*** (also חיור יין) pr. n. pl. *Ḥivvarayyin, Ḥivv'rayin.*—ח׳ חֲמַר name of a *wine* of inferior quality and color, cmp. בָּרַק. B. Bath. 97b חמר חיוריין מהו (Ms. H. חיור יין, v. Rabb. D. S. a. l. note 20) how about the use of Ḥ. wine for religious purposes?—Kerith. 6a חמר חיור יין עתיק old Ḥ. wine (used as a substitute of caper wine for soaking onycha); Y. Yoma IV, 41d חיורין.

**חִוְרְוָרִיתָא**, v. חִוָּר.

**חַיּוּת** f. (b. h.; חָיָה) *living, support.* Ber. 61b במקום חַיּוּתָנוּ (חַיּוּתְהוֹן) in the element in which we live (the water). Gen. R. s. 20 (play on חַוָּה) ניתנה לו לַחֲיוּתוֹ וכ׳ she had been given to him for his strength, but she advised him like a serpent; a. e.—*Pl.* חַיּוֹת, v. next w.

**חַיּוּתָא** ch. 1) same, *life, livelihood.* Yoma 85a עיקר ח׳ וכ׳ the real life is in the nose (cessation of breath from the nostrils is the main sign of death); Sot. 45b.—Hull. 19b כי נפקא ח׳ when life escapes. B. Bath. 21b פסקת לה לַחֲיוּתָאי Ar. (ed. חַיּוּתֵי, v. Rabb. D. S. a. l. note 20) thou disturbest my livelihood. Macc. 10a עבר לידה ח׳ וכ׳ Ms. M. (ed. עביד .. מידי דתיחוי לידה ח׳) make life for

lying-in &c.; a. fr.—*Pl.* חַיּוֹת. Y. Kil. IX, 32b bot.; Gen. R. s. 96, end אי לכם ח׳ וכ׳ woe to you, lying-in women in Palestine; a. fr.—2) [*physician,*] *midwife.* Tosef. B. Bath. VII, 2 נאמנת ח׳ וכ׳ the midwife is an admissible witness as to which (of twins) was the first-born; Y. Kidd. IV, 69d bot.; Y. B. Bath. III, beg. 13d חח׳ בשעה וכ׳ the midwife (is an admissible witness) only as long as she is seated by the obstetric chair (not after she left the mother). Y. Yeb. XVI, end, 16a עשו אותו כח׳ וכ׳ they place him in the same category as a midwife whose testimony is valid on the spot; a. e.—*Pl.* as ab. Cant. R. to IV, 5 מרים .. חַיּוֹתֵיהֶן וכ׳ Miriam .... were the midwives of Israel; a. fr.

**חֵיוָא, חֵיוָה** f. ch.=constr. חֵיוַת, חֵיוַת=h. חַיָּה I, *animal,* mostly collect. *beasts.* Targ. Y. Gen. XXXVII, 2. Targ. Gen. I, 25; a. fr.—Yeb. 121b ושדי לחֵיוָאי and cast it before my cattle; Snh. 74b לחֵיוְתָא (ed. Sonc. לחֵיוָתָאי); a. fr.—*Pl.* חֵיוָן, חֵיוָאן. Targ. Y. Gen. XXV, 27.—Koh. R. to XI, 2 תורין ח׳ דנור two animals of fire (M. K. חִוָּיָן serpents). Ib. חֵירָן.—(Masc. pl.) חֵיוֵי. Hull. 43b, a. e. ח׳ בריותא, v. בְּרָאָה.—V. חֵיוְתָא.

**חִוְרַאי** pr. n. m. *Hivai.* Yeb. 121b מאן איכא בי ח׳ וכ׳ who is here belonging to the house of Ḥ.?

**חִיּוּב, חִיּוּב** m. (חוּב, v. חַיָּיב) *obligation; restriction, disadvantage; conviction.* Sabb. 2b מיהן לח׳ ומיהן לפטור some of them are mentioned for conviction (as punishable), and some as not punishable. Ib. 3a חטאת ח׳ obligation to bring a sin-offering. Y. Keth. IX, beg. 32d מזכיותו אתה למד חִיּוּבוֹ from his privilege you can deduct his restriction (what he has no right to).—Y. Ḥall. III, beg. 59a מפטור על ח׳ from what is exempt (from Ḥallah) for what is subject (to Ḥallah); a. fr.

**חִיּוּב, חִיּוּבָא, חִיּוּר׳** ch. same, 1) *guilt, wickedness.* Targ. Job XXXV, 8.—2) *obligation, conviction.* R. Hash. 28a בח׳ as an obligation; זמן ח׳ the time when one is bound to hear the Shofar; מקום ח׳ a place where one is bound. Succ. 56a דיומא ח׳ the obligation of the day (to dwell in booths). B. Kam. 68a חִיּוּבֵיה לאחר ראוש הוא his obligation begins after the object has been despaired of; a. fr.—*Pl.* חִיּוּבֵי, חִיּוּבֵי׳. Sabb. 2b; a. e.

**חִיּוּבְתָא** f. (preced.) *guilt.* Targ. Y. Ex. V, 16.

**חֵיוָא**, v. חֵיוָה.

**חיוטא**, read חַיְטָא.

**חִיְוַרְתָא, חִיְוָרָא, חִיְוָרְתָא**, v. sub חִוָּר׳.

**חֵיוָתָא**, v. חֵיוְתָא.

**חֵיוָא, חֵיוְיָא, חֵיוֵי** m. (חוּר, v. Ges. H. Dict.10 s. v. חוה) *serpent.* Targ. Gen. III, 1. Targ. O. Ex. IV, 2 חֵיוֵי ed. Berl. (Var. חֵיוִי, חֵיוֵי); a. fr.—Y. Sabb. I, 3b ודבר נשא ח׳ and the spine of a human being is turned into a serpent. Sabb. 85a (play on הַחִוָּר) שחיו טועמין את הארץ כח׳ they tasted the ground (for agricultural purposes) like a serpent. Gen. R. s. 20 (play on חַוָּה) ח׳ חֲוָיְךְ ואת ח׳ דאדם the serpent is thy (Eve's) serpent (seducer), and

him so that he may live (give him security of life); ib. עביד ליה מידי דתיהוי ליה ח׳ prepare for him something which secures life (religious study); Yalk. Deut. 829; 921.—Gitt. 12ᵃ עֲבִיד לֵיה ח׳ טפי you must allow him a more ample living (than under ordinary conditions).—Pes. 89ᵃ (ref. to מהיות, Ex. XII, 4) מַחֲיוּתֵיהּ דשה from the lamb while it is yet alive (you may withdraw). Ib. ור״ש סבר מחַיְוָתֵיהּ דשה Ms. M. 2 (Ar. מחיותיה, ed. מַהֲוָיֵיתֵיהּ) R. S. says, from the life of the lamb in both senses (during life proper and as long as the blood has not yet been sprinkled; v. Rabb. D. S. a. l. note 70).—2) *womb*. Bekh. 21ᵇ, v. אֲצַר II.—3) *animal*, v. next w.

**חִיוְתָא, חִיוְתָה** f. (preced.) 1)=חֵיוָא. Targ. Y. Gen. IX, 5 חַיּוֹתָא. Targ. Is. XXXVIII, 13.—Snh. 74ᵇ, v. חֵיוָא. B. Mets. 5ᵃ. Ib. 93ᵃ. B. Bath. 29ᵇ אוקומי בה ח׳ to place cattle there for grazing. Lev. R. s. 13; Cant. R. to III, 4, v. מְכֵי.—*Pl.* חִיוָתָא, constr. חִיוָתֵי; חִיוָנֵי, v. חֵיוָא.—2) (v. preced.) *living, provision*.—*Pl.* חִיוָתָא. Targ. Y. Num. XXXV, 11 בתי ח׳ ed. pr. (ed. חיזותא, corr. acc.) deposits of breadstuff (v. מְחָתָה).

**חִיזוּ, חִיזְוָא, חִיזְוָנָא, חִיזְוָרָא,** v. sub חזו.

**חִיזּוּן,** v. חִזָּרוֹן II.

**חִיזּוּק, חִזּוּ** m. (חָזַק) 1) *repairing, supporting*. Y. Erub. V, 22ᵈ bot. לח׳ בתים וכ׳ (the handle of an axe wedged in between two buildings) was intended to support the houses, v. הִיסְתְּקָא.—2) *effort, mental energy*. Ber. 32ᵇ; Yalk. Josh. 5.—3) *fastening, stringent measures for the protection of the law*. Keth. 83ᵇ, a. e. חכמים עשו ח׳ לדבריהם וכ׳ the scholars protected their own enactments more than the biblical laws. Erub. 3ᵃ סוכה דאורייתא לא בעי ח׳ וכ׳ the law of Succah being Biblical requires no protection, but that about &c. Keth. 56ᵇ; a. fr.

**חִיזּוּר, חִיזְוָר,** v. חֲזוּר a. חֲזוֹר.

**חִיזְוָתָא,** v. חִיוְתָא.

**חִיזְנוֹן,** v. חִזָּ׳.

**חִיזּוּק** m. (חָזַק) *fastening, band, ring* &c. Num. R. s. 3, beg. even its bast חולך לח׳ (ed. Wil. לְחִיזּוּק) is used for bandage; Midr. Till. to Ps. XCII, 13 (Gen. R. s. 41 לחבלים).

**חִיזְקָא** ch. same, *clasp, ring*.—*Pl.* חִיזְקָיָא. Y. Sabb. VI, 8ᵇ bot. (expl. טבעות, Is. III, 21); cmp. עִיזְקָא.

**חִזָּ׳, חִיזָרָא** I c. (חזר, cmp. חֲזִיר) 1) *prickly, knotty thorn*. B. Mets. 103ᵇ קני דח׳ וכ׳ (Ar. Var. חירזא, חרזא, v. Ar. ed. Koh. s. v. ארכבתא) the poles for the shrub (to be put up as a hedge on top of the earth mound) must be supplied by the landlord, but the shrub itself by the tenant. Ned. 41ᵇ top כח׳ לדיקלא as its prickles protect the palm-tree (v. Num. R. s. 3, beg.). Ber. 8ᵃ כח׳ בגבבא דעמרא וכ׳ (Ms. M. לח׳ דשלפא מגבבא וכ׳) as a thorn in a ball of wool which (if one tries to tear loose) lacerates backward (in the opposite direction of its knots), v. נָשַׁר I.—*Pl.* חִיזְרֵי. Sabb. 63ᵇ; Bets. 29ᵇ, a. e. (proverbial expression) שקילי . . ושדי שקילא טָרִיבותיך ושדיא אח׳ thy good-natured advice is taken and thrown over the hedge, i. e. thy advice comes too late.—2) *a flexible and strong reed, bamboo-cane*. Ber. 12ᵇ כרע כח׳ he bent (in prayer) like a cane (when it is swung).

**חִזָּ׳, חִיזָרָא** II m. (חֲזַר; cmp. חַדְרָא) *second course, bran*. B. Mets. 60ᵇ מיא דח׳ (Ms. F. דחזירא, Ms. R. 1 דְחִזָּרֵי, Ms. R. 2 דחזירי) bran-broth (which bloats the animal fed on it); Pes. 42ᵇ מיא דחיד׳ Ms. M., Ar. a. oth. (v. Rabb. D. S. a. l. note; ed. דחיורי, read: דְחִיזָרֵי pl.), v. זוֹמָא I.

**חִיזָרֵד,** v. חִזְרֵר.

**חִיזְרִין,** Y. Sabb. I, 3ᵇ bot., v. חֲזֶרֶת.

**חִיזְרֵר (חִיזָרֵד) חוּזָּ׳, חִיזְרָר** m. (cmp. חַזְרַר) *medlar* (Mespilus Azarolus, v. Löw Pfl., p. 288, a. Sm. Ant. s. v. Mespile), being considered homogeneous to quincy. [In Mish. a. Babyl. dialect עִיזְרָר (עִיזְרָד), but different from חַזְרַר.] Y. Kil. I, 27ᵃ חיורד ע״ג תפוח; (Tosef. ib. I, 3 אויזרד).—*Pl.* חוּזָּרְרִין. Y. Sabb. III, 5ᵈ קטנים כח׳ boiled down to the size of medlars; (Bab. ib. 38ᵃ עוזרדין; Y. Ter. II, 41ᶜ bot., v. חַזְרַר).

**חִטֵּי, חִיטֵּי, חִיטִּין, חִיטַּוְיָא, חִיטְוָא, חִיטָּא** m., pl. ch. (=h. חִטָּה) 1) *wheat*. Targ. I Chr. XXI, 20. Targ. Ps. LXXXI, 17; a. e.—Ber. 58ᵇ חִטֵּי.—Ib. 64ᵃ; B. Bath. 145ᵇ; Hor. 14ᵃ (prov.) הכל צריכין למרי ח׳ all people depend on the owners of wheat, i. e. sound learning is the bread, while dialectics and homiletics are the spices of study; a. fr.—2) *glands, nipples, protuberances*. Hull. 18ᵇ פגע בח׳ if, in slaughtering, the knife struck the glands near the windpipe. Y. Ḥag. II, 77ᵈ bot. ח׳ ביזויא the nipples of the breasts; Y. Snh. VI, 23ᶜ bot. ח׳ מחויא (corr. acc.). V. חִינְטָא a. חִיטְתָא.

**חִיטְמָד,** v. חִטָּה.

**חִטְמוֹ, חִיטְמוֹ** m. (v. חטר I, II) 1) *cleansing, purification*. Sifré Num. 126 לכלל ח׳ under the law of purification (ref. to Num. XIX, 12, Naz. 61ᵇ טהרה).—2) *delicacy, luxury, enjoyment*.—*Pl.* חִטְמוֹרִין. Cant. R. to VII, 2 חיטטין (corr. acc.), v. חָטָא I.

**חִיטְמוֹיָא** m. ch. (v. preced. 2), *being raised in luxury, being delicate*. Targ. Y. I Deut. XXVIII, 56. [Some ed. חִיטְוָיָא.]

**חִיטְמִין,** v. חִטְמוֹ.

**כְּפַר ח׳, חִיטַּוְיָא** pr. n. pl. *K'far Ḥittaya*, near Tiberias (*Ḥattin*). Y. Hor. III, beg. 47ᵃ. Y. Meg. I, 70ᵃ (expl. חצדים, Josh. XIX, 35). Gen. R. s. 65 חטראה כ׳. Pesik. R. s. 16 חִטַּוְיָה; Pesik. Eth Korb., p. 61ᵃ חטריא. Ḥag. 5ᵇ.

**חִיטִּין** 1) pl. of חִטָּה a. of חִיטְתָא.—2) *reed*, v. אִיטָּן.

**חִיטְנֵי,** v. חִטְנֵי.

**חִיטְפָא,** v. חֲטָפָא.

**חִיטְתָא** f. (v. חִטָּה) *wheat crop of a field*. Y. Snh. IV, end, 22ᶜ אפי׳ חינתא או ח׳ וכ׳ (ed. Krot. חיתטא, corr.

acc.) even the crop of figs or of wheat of one field is not like the other. [Y. Ned. VI, end, 40ª הדין ח׳, read: חִיטָּא.]

**חָיָה, חיי** (b. h.) 1) *to live.* Tam. 32ª וּמַה ... וְיִחְיֶה what must man do in order to live (long)?; a. v. fr.—*Part.* חָי (v. חַי).—Keth. I, 6 לא מפיה אנו חָיִין we do not live on what comes from her lips, i. e. we do not go by her evidence. Y. ib. II, 26ᶜ bot. אנו כחיין מפיה we (the court) are again in the condition of dependence on her own evidence. Y. Shebi. II, 34ª top שהן חָיִין מִמֵּי וכ׳ they live (draw nourishment) from the waters of last year; ib. חוא חָיָה (הוא חָיָה) it draws &c.—Snh. 108ª לא חיין ולא נידונין they have no share in the resurrection nor will they be judged; a. fr.—2) *to heal; to recover, regain health.* Keth. 6ª, a. e. עד שתֶּחֱיֶה המכה until the wound is healed up. Ḥull. 7ᵇ וְחָיָה and did recover; וְחָיָה and it (the wound) healed up; a. fr. [Y. Maasr. I, 48ᵈ חיתה; Y. Shebi. IV, 35ᵇ bot. חיריתה, v. חוּת.]

*Nif.* נִחְיָה *to be recalled to life, to resurrect.* Ab. IV, 22 והמתים לְהֶחָיוֹת and the dead are destined to be revived. Snh. 90ᵇ שעתיד להחיות that he (Aaron) will resurrect.

*Pi.* חִיָּה, חַיָּה 1) *to keep alive, sustain.* Tam. 32ª יְחַיֶּה את עצמו let him feed himself (his passions, be selfish). Yoma 71ª מְחַיֶּה חיים He who sustains the living; a. fr.—2) *to recall to life, to revive.* Snh. l. c. הקב״ה מְחַיֶּה מתים the Lord revives the dead. Ib. מה שאני ממית אני מְחַיֶּה what I put to death, I revive again; a. fr.

*Hif.* הֶחֱיָה, הַחֲיָה same. Ib. 92ᵇ מתים שה׳ יחזקאל the dead whom Ezekiel revived (Ez. XXXVII). Ib. והַחֲיָרִיה מתים וכ׳ and revive the dead in the valley of Dura; a. fr.

**חֲיָא, חֲיִי** ch. same. Targ. Gen. V, 3; a. v. fr.—*Part.* חָיֵי, חָאֵי. Targ. Y. Num. XXI, 8. Targ. Deut. VIII, 3; a. fr.—Taan. 25ª דְּחָיֵרְנָא ... או דחָיֵרִית (v. Ms. M. a. Rashi) is what I have lived more or what I have yet to live? Answ. דחָיֵרִית what thou hast lived. Snh. 81ª מאן דעביד לכולהו הוא דח׳ will he only live who practiced all these virtues?; a. fr.—Ḥull. 7ᵇ הא קחזינא דְחָיֵי but do'nt we see that they do recover?—Snh. 91ª דְחָיְרִין מיתי דמיתי חָיְרִין if those who live must die, can those who died, live again?; a. fr.

*Pa.* חַיֵּי as preced. *Pi.* Targ. Ps. LXXI, 20 תְּחַיֵּי (some ed. תְּחָיֵי). Targ. Job XXXVI, 6; a. fr.

*Af.* אַחֵי, אַחְיֵי, אַחְיֵיא same. Targ. II Kings VIII, 1.—Targ. Y. II Deut. III, 1; a. e.

**חַיּוּ** 1) *life*, v. חַיִּרִין.—2) *the living*, v. חַי ch., a. preced.

**חַיְּוָא** *midwife*, v. חַיְרְתָא.

**חַיְּוָא** 1) *life*, v. חַיִּרִין.—2) *the living*, v. חַי ch.

**חִיָּרְתָּא, חִיָּרְיָא** pr. n. m. (abbr. of אֲחִיָּה) *Ḥiyya*, name of several Amoraim. Esp. R. Ḥ. Robah (the elder, רובה, רבא, רבה), the redactor of the Tosefta in conjunction with R. Oshaya. Taan. 21ª. Y. Meg. IV, 74ᵈ bot. Keth. 103ᵇ; a. v. fr.—R. Ḥ. of Sepphoris. Y. Orl. III, 63ª.—R. Ḥ. bar Abba (Ba). Y. Sabb. I, 3ª; a. fr.—R. Ḥ. bar Ada I a. II. Y. Maasr. I, 48ᵈ top; a. fr.—Y. Dem. II, 22ᶜ top; a. fr.; and many more, v. Fr. M'bo, p. 81ᵇ, sq.

**חַיָּב** m. (חוּב) 1) *debtor.* B. Mets. 12ᵇ בשח׳ מודה when the debtor admits (that the note has not been paid); a. fr.—2) (*he is*) *bound*, (*he is*) *guilty.* Peah IV, 7 ח׳ he is bound (to leave the poor man's corner). Keth. 30ᵇ ולרבא ח׳ and according to Raba's opinion he must pay; a. v. fr.—Sabb. I, 1 ח׳ is guilty (of Sabbath-breaking, eventually bound to bring a guilt-offering); a. v. fr.—*Pl.* חַיָּבִין. Ber. III, 1 ח׳ are bound (to read the Sh'ma); a. fr.—*Fem.* חַיֶּבֶת. Ḥag. 4ª, a. e. שחאשה ח׳ בה which woman is bound to observe; a. fr.—*Pl.* חַיָּבוֹת. Ib.; a. fr.—3) *wicked.*—*Fem.* as ab. Mekh. B'shall. s. 1 מלכות ח׳ wicked government (usu. רִשְׁעָה).

**חִיּוּב, חַיָּב** ch. same. Targ. Mal. I, 14.

**חִיָּבָא, חִיּוּבָא, חַיָּב** m. (preced.) *sinner, wicked man.* Targ. Gen. XVIII, 23; a. fr.—Lam. R. to II, 1, v. חוּב Pa.—*Pl.* חַיָּבַיָּא, חַיָּבִין. Targ. Job XXXVIII, 13. Targ. II Sam. XXII, 5; a. fr.—Snh. 91ª; a. e.

**חִיּוּת,** v. חַיָּא.

**חִיּוּבָא, חִיּוּב,** v. חִיּוּב, חִיּוּבָא.

**חַיָּט** m. (denom. of חוּט III) *seamster, tailor, cloth-mender.* Sabb. I, 3; Tosef. ib. I, 8; a. fr.—*Pl.* חַיָּטִין. Y. Pes. IV, 31ᵇ top.

**חִיטָּא, חַיָּט** ch. same. Gen. R. s. 11; Koh. R. to IV, 1, v. חֲנִיאֵל. Y. Sabb. XV, beg. 15ª חיוטא (corr. acc.). Cant. R. to VI, 12, v. יוּסְטָא.

**חַיָּךְ, חֲיָךְ,** v. חוּךְ.

***חַיָּךְ** m. (חוּךְ I) *stammerer.* Tanḥ. D'barim 2 אם אתה ח׳ וכ׳ if thou art a stammerer, study the Law repeatedly.

**חֲיָל,** v. חוּל I ch.

**חַיִל,** v. חִיל.

**חַיִל, חֵיל** m. (b. h.; חוּל I) 1) [*surrounding, protection,*] *army.*—*Pl.* חֲיָלִים, חֲיָלוֹת. Mekh. B'shall. s. 1. Ib., Shirah, s. 3. Ib. 4 לספק אכסניות לכל חֲיָלוֹתָיו to provide pay for all his troops. Midr. Till. to Ps. XLVIII, 14 (ref. to לְחֵילָהּ ib.=לְחַיָּלֶיהָ וכ׳) to her (Jerusalem's) hosts that shall enter it (as pilgrims); a. fr.—2) *strength, health.* Gen. R. s. 54 יישר חֵילְכֶם may your strength be confirmed (I thank you)!; Midr. Sam. ch. XII חֵילֵיכֶם; Yalk. Sam. 103 חֵילֵרְכֶן. Num. R. s. 10 (ref. to Prov. XXXI, 3) זה חֵילָהּ של תורה that is the strength which the Law gives.—בְּרוֹר ה׳, v. בְּרוֹר.

**חֲיָלָא,** v. חֵילָא.

**חִיוּלוֹתָא,** Targ. Cant. VIII, 4, read: חֵילָוָתָךְ, v. חֵילָא.

**חַיִּים** m. pl. (b. h.; חָיָה) *life, support; health.* Sabb. 33ᵇ חַיֵּי עולם everlasting life (future world), ח׳ שעה temporary life (physical wants).—חיי נפש *necessaries of life.* Y. Ned.

IX, 42c כביסה ח׳ ג׳ washing clothes belongs to the necessaries of life (which the poor must be supplied with). Ib. ח׳ העיר הזאת the support of the poor of one's own place. Pes. 113b חַיֵּיהֶם ארגם חיים whose life is no life (deserving the name); a. v. fr.—חַיָּיךְ, בְּחַי׳ by thy life!, *as thou livest!* Lev. R. s. 15; a. v. fr.—Ber. 3a, a. e. חַיָּיךְ וחַיֵּי ראשך יורד עמו (עד) by thy life, and by thy head!—לחַיָּיו persecutes him even as far as to deprive him of his livelihood. Kidd. 28a. Ex. R. s. 1, beg.; a. fr.—Lev. R. s. 19 בית חַיֵּינוּ our house of life (the Temple). Mekh. Yithro, Amal., s. 2 (ref. to Ex. XVIII, 20) חודיע להם בית חַיֵּיהֶם make known to them their house of life (prayer, study; v. Targ. Y. Ex. l. c.); B. Mets. 30b; B. Kam. 99b, sq. (v. comment.).—[חַיִּים *the living ones*, v. חַי.]

חַיִּין, חַיִּי, חַיְּיָא ch. same. Targ. Y. II Gen. XLV, 28. Targ. Gen. II, 7. Ib. 9 (Y. ed. Amst. חַיָּיא); a. fr.—Y. Ab. Zar. III, 42c top חייא דאהן וכ׳ Oh, what a (blessed) life that man has led that &c.; Y. Peah I, 15d חיוי (corr. acc.; Gen. R. s. 59 (חמון וכ׳). B. Bath. 58b בראש כל חיין אנא חמר at the head of all life-giving things, am I, the wine. Sabb. 67b (drinking toast) חמרא וח׳ וכ׳ wine and health to our teachers!; a. fr.

חַיָּינָא, v. חֵינָא.

חַיָּיס, v. חוּס.

חַיְּיס I (חוּס 2) *connection, relationship, legally recognized ancestry* or *descent.* Kidd. 69a עבד אין לו ח׳ a slave has no legal relations (paternity); Yeb. 23a. B. Kam. 88a שאין להם ח׳ בנים who have no legitimate sons (i. e. slaves); שאין להם ח׳ אבות who have no legitimate parentage. Ib. גר נתגייר ואין לו ח׳ למעלה וכ׳ the proselyte, though he has no relationship upwards (with his relations before his conversion), has relations downwards (with his children born in Judaism); a. e.

חַיְּיס II m. (חוּס 1) *protection.* Mekh. Bo, Pisha, s. 11, v. חָסִית II.

חַיְּיסָא, חַיְּיסָה, v. חָיָס. [Targ. Prov. III, 25 חייסא, חיסא, v. חֵיפָא I.]

חַיָּיץ, v. חוּץ ch.

חַיְּיץ m. (b. h. חַיִץ; v. חוּץ I h. a. ch.) *a pile of loose and uneven material, a rough extemporised embankment,* opp. to earth-covered and finished. Shebi. III, 8 עושה הוא ח׳ (Y. ed. עוֹשֶׂהוּ) he may make (it) a loose embankment; Y. ib. 34d מהו ח׳ חַיָּיץ ליה what is *ḥayits?* He partitions it up (ref. to Ez. XIII, 10, v. Targ. a. Rashi a. l.).

חַיְּיצָאוֹת, v. חִיצָא.

חַיָּיש, v. חוּש ch.

חַיְּיתָא I, חַיְתָא 1) (adj.), v. חַי.—2) (noun) *living creature.* Targ. O. Gen. I, 28. Ib. 30 חַיַּת (constr.); a. e.

חַיְּיתָא II, חַיְתָא f. ch.=h. חַיָּה II, 1) *lying-in woman.* Targ. Y. Deut. XXVIII, 12 (cmp. Taan. 2a, sq.). Koh. R. to III, 2 ולמה .. לה ח׳ וכ׳ and why do they call her *ḥay'tha?* Because she was dying and is recovering.—3) *midwife.* Targ. Gen. XXXV, 17.—Y. Keth. V, 30a, v. חַכַּם. Gen. R. s. 60 (prov.) בין ח׳ למחבלתא וכ׳ between the midwife and the travailing woman, the child of the poor woman dies.—*Pl.* חַיָּירָתָא, חַיָּ׳. Targ. Ex. I, 15.—Y. Sabb. XIII, end, 16c שאלון לח׳ ask the midwives (about their usages on the Sabbath); אמרה ליה ליכא חַיְּיא said she to him, there is no midwife (in the place).

חַיְּירְתָא III, חַיְתָא f. (b. h. חַיָּה; חָנָה, v. II Sam. XXIII, 13) *encampment, lodge.* Targ. Ps. LXVIII, 11. Targ. II Sam. XXIII, 11.

חַיְּירְתָא, חַיְתָא IV m. (חוּת, cmp. נָחַת a. Syr. חתא *pera* a. *trabs*, P. Sm. 1408) *pouch, bag.* Gitt. 45b ח׳ דתפרלי a bag containing T'fillin. Ḥull. 45a (by play on חייתא *life* a. *bag*) וסימניך ח׳ דמתנח ביה וכ׳ and thy sign (to remember which of the two skins is essential for life), the bag in which the cerebrum lies. Keth. 93a; B. Kam. 9a, a. e. ח׳ דקטרי וכ׳ thou wast satisfied to buy a pouch sealed with knots, i. e. it is your fault that you did not examine the purchase.—Gitt. 47a, v. גַּלְגַּלְתָּא. Ib. כל . . אמחיה ח׳ ופלגא I will give each of you one blow with the whole bag, and one blow with half of it.

חֵיךְ m. (b. h. חֵךְ; חָנַךְ) *palate; taste.* Gen. R. s. 99 (play on חכלילי, Gen. XLIX, 12) חיכי ערב לי the taste in my mouth is sweet to me (Matt. K. חֵיכוֹ its taste); חיך לי לי sweet taste is mine, is mine; Yalk. ib. 160; Keth. 111b כל ח׳ שטועמו וכ׳ every palate which tastes it, says, (Give) me; Tanḥ. Vayḥi 10 ח׳ לי לי מיינה וכ׳ (give) me a taste of the wine of the Law.—Trnsf. (cmp. טַעַם) *good sense, persuasive word.* Cant. R. to V, 16 (ref. to חִכּוֹ, ib.) יש לך ח׳ גדול (מחוק) מזה is there anything more persuasive than this?

חֵיכָא, חֵיכָּא ch. same. Targ. Prov. V, 3.

חֵיכְיוּךְ m. (חָכַךְ) *scab, itch* (as an epidemic). B. Kam. 80b. Taan. 14a (Ms. M. 2, a. Ar. הַחוֹךְ).—Tanḥ. ed. Bub., R'eh 10, v. חָכַךְ.

חֵיכִּי, חֵיכּוּכָא ch. same. Targ. Y. I Deut. XXVIII, 27 (h. text חֹרֶס), v. חֲכוּכָא.

חֵיל, v. חִיל.—בְּרוֹר ח׳, v. בְּרוֹר.

חֵיל I, חֶל m. (חוּל, v. חַיֵּיל) *surrounding,* esp. *Ḥel,* a place within the fortification of the Temple. Midd. I, 5. Snh. 88b. Par. III, 11; Targ. Y. Num. XIX, 9; a. fr.

חֵיל, *Pa.* חַיֵּיל, חַיֵּל (denom. of חֵילָא) 1) *to strengthen.* Targ. Job IV, 4. Ib. XVI, 5 (incorr. ed. אאח׳); a. e.—2) *to serve.* Targ. Num. IV, 23; a. e.

*Ithpa.* אִתְחַיֵּיל 1) *to be strengthened.* Targ. Job VI, 16; a. fr.—2) *to move into war, to gather together.* Targ. Num. XXXI, 7. Targ. Job X, 17 (some ed. מתריחל׳, corr. acc.).

חֵיל II, חֵילָא I (v. חַיֵּיל) 1) (adj.) *strong.* Targ. Job VIII, 2 Ms. (ed. רַבָּא). Keth. 62a דחיל מר כולי האי Ar. ed. Koh. (Var. דְּחֵילָא דמר; ed. דחכי) that you are so strong (that such is your strength).—2) (noun) *strength.* Targ. Job XX, 11 (ed. Lag. חִזּוּל׳; some ed. חֲזַיֵּיל׳). Targ. Prov. V, 10; a. fr.—Keth. 62a, v. supra. Y. B. Mets. IV,

beg. 9c עד דהוה חֵילָךְ עלך while thou wast yet in thy strength (of manhood). Y. Yeb. IV, 6b לית בְּחֵילִי I cannot do it. B. Mets. 84a חֵילָךְ לאוריתא give thy physical strength to the study of the Law; a. fr.—Trnsf. *logical support, evidence, argument.* Y. Pes. V, 32a top נסיב חֵילַיהּ מן וכ׳ borrowed his argument from &c. Y. Maasr. I, 49b top; a. e.—3) *army, host; service.* Targ. Num. I, 3; a. fr.—Targ. Ps. LXVIII, 12 Ms. (ed. חֵילָנַיָּא).—*Pl.* חֵילַיָּא, constr. חֵילֵי; חֵילָתָא, constr. חֵילָתָא. Targ. Ex. XII, 41. Targ. I Kings XXII, 19; a. fr.—Targ. Ps. XXXIII, 16; a. fr. Targ. II Esth. I, 4 ed. Amst. חֵלָוָתָא. Targ. Ps. XLIV, 10 ed. Lag. חֵילָוָתָנָא (oth. ed. חֵילָנָא, חַיְלָנָא).—Ḥull. 60a נפרשן חֵילָוָתֵיהּ (not נפרשו) his troops are too numerous.

**חֵילָא** II m. *valley,* v. חֵילְתָא.

**חֵילָא** III m. *vinegar,* v. חָלָא III.

**חֵילָה** f.=חוֹלָה II, *dance, song; rejoicing.* Midr. Till. to Ps. XLVIII, 14 ד״א לח׳ לשורה another interpretation (v. חַיְיל), *l'ḥelah* (Ps. l. c.) means, to song; עתיד הקב״ה לעשות ח׳ וכ׳ v. חוֹלָה II.—Deut. R. s. 1 (ref. to התחולל Ps. XXXVII, 7) when afflictions befall thee, קבל אותן בח׳ receive them with rejoicing; (Yalk. Ps. 729 כחוֹלְלִים like dancers).

**חֵילָוָא,** v. חֵיל II.

**חִילְוָנָא,** v. חַלּוּז.

**חִילּוּי,** חל׳ m. (חָלָה, *Pi.*) *sweetening, softening;* trnsf. *entreaty, ḥilluy,* one of the expressions for prayer (v. זְעָקָה). Ex. R. s. 43 (ref. to ויחל, Ex. XXXII, 11) לשון ח׳ it means *sweetening.*—Yalk. Deut. 811; Yalk. Sam. 157; (Sifré Deut. s. 26 חילול, corr. acc.).

**חִילּוּל,** חל׳ m. (חָלַל) 1) *desecration, defamation.* Y. Shebu. VI, end, 37b ח׳ שבועה the desecration committed by an unnecessary oath. Sabb. 33a, a. fr. ח׳ שבת desecration of the Sabbath; ח׳ חשם defamation of the Name of the Lord, *disgracing the Jewish religion.* Yoma 86a ה״ד ח׳ חשם what act, for instance, would be a profanation &c.?—Kidd. 40a אין מקדשין בח׳ וכ׳ v. נָשָׂא I, II. Ber. 19b; a. fr.—2) *redemption of sacred objects, secularization.* Ib. 35a טעון ח׳ requires redemption. Y. Naz. II, beg. 51d משמשין לשון ח׳ mean redemption; a. fr.—*Pl.* חִילּוּלִים, חל׳. Y. Peah VII, 20b bot. (interpret. חלולים, Lev. XIX, 24), v. ח״א.—3) *the loss of priestly status, becoming a ḥalal* (v. חָלָל II). Y. Ter. VII, 44d bot. את שחילוּלָהּ וכ׳ whose loss of priesthood was caused by &c.—*Pl.* חִילּוּלִין, חל׳. Keth. 29b ח׳ הוא עושה he causes loss of priesthood (to his offspring). Snh. 50b בחילּוּלֵי שבזנות וכ׳ the text speaks of desecration effected through illicit intercourse (not of Sabbath breaking).—[Sifré Deut. s. 26, v. preced. w.]

**חִילּוֹנִי, חִילּוֹנַאי, חִילּוֹנָאָה** m. (חוּל; v. חוֹל III) *outsider, stranger, non-priest, non-Israelite.* Targ. Is. XXIV, 2. Targ. Ex. XXIX, 33 (O. ed. Amst. נָזָא . . ., incorr.); a. fr.—*Pl.* חִילּוֹנָאֵי. Targ. Y. Deut. XXIII, 3 (not חוֹל׳).—*Fem.* חִילּוֹנִיתָא. Targ. Ps. CXXXVII, 4 ארעא ח׳ unholy land.—Targ. Prov. II, 16 (Ms. חִילּוֹנִיתָא).

**חִילּוֹנִי,** חל׳ h. same. Lev. R. s. 24.

**חִילּוֹנִיתָא,** v. חִילּוֹנָאָה.

**חִילּוּף** חל׳ m. (חָלַף) 1) *exchange, relief.*—*Pl.* חִילּוּפִים, וחִילּוּפֵיהֶן חִילּוּפִין *those who relieve.* Ber. III, 1 the carriers וחילּוּפֵי וכ׳ and those designated to relieve them, and those who are to relieve the relief.—Gen. R. s. 91 ישׁ לחם ח׳ can be replaced; (Y. Ber. II, 5c חֲלִיפִין). Num. R. s. 10 (ref. to חלוף, Prov. XXXI, 8) שהן חִילּוּפֵי אביהם for they take the place of their father; a. fr.—2) *the contrary, reverse.* Ab. Zar. 46b ח׳ או is it not rather the reverse?; (Y. Taan. III, 67a חֵלֶף); Y. Ab. Zar. V, 45b top; a. fr.—ח׳ הדברים the things are just the reverse. Ab. Zar. 51b. Y. Ter. II, 41c bot.; a. fr.—*Pl.* as ab. Y. Peah I, 16b top אבל בגוים ח׳ but as regards gentiles, the opposite takes place.

**חִילּוּפָא** חל׳ ch. same, 1) *opposite, reverse.* Targ. Y. Deut. XI, 26; a. e.—Ab. Zar. 28b, sq. וח׳ סכנתא and to do the reverse is dangerous.—*Pl.* חִילּוּפִין. Y. Yoma III, 40d top לא מסתברא אלא ח׳ the reverse stands to reason; Y. Shebu. I, 33b bot. דאילא ח׳ (corr. acc.).—Y. Gitt. IV, 45d bot. לא מסתברא ח׳ does not the reverse stand to reason?—2) *exchange, substitute.* Targ. O. Lev. XXVII, 10.—*Pl.* constr. חִילּוּפֵי. Targ. Y. Num. XVIII, 31 in exchange of; a. e.—3) (pl.) *change* from life to death. Targ. Job XIV, 14. —4) (pl.) *crisis, decision.* Y. Sot. I, 17b bot. things were coming לידי ח׳ to a crisis (either David or Absalom must be king); Num. R. s. 9.

**חִילּוּץ,** v. חִיפּוּץ.

**חִילּוּק** חל׳ m. (חָלַק) 1) *distribution.* Keth. II, 1 ח׳ קלויות וכ׳ testifying to the distribution of roasted ears (at the wedding) is an evidence (of the bride having been a virgin). Tosef. ib. III, 1 ח׳ גרנות taking a share at the distribution of priest's gifts of the threshing floor; a. fr.—2) *division, separation, specification.* Y. Sabb. VII, end, 9c bot. לח׳ . . . . יצא it was specified, after being implicitly intimated, for division of the general law, i. e. that each of the implied acts is punishable for itself. Bab. ib. 70a ח׳ מלאכות the separate treatment of each labor as a transgression of the Sabbath law. Macc. 21b; a. fr. [חלוקי כפרה, v. חָלַק.]

**חֵילְוָתָא,** v. חֵיל II.

**חִילְזוֹנָא, חִילָזוֹן,** v. sub חלז׳.

**חִילְחוּל,** v. חִלְחוּל.

**חִילִיא,** Y. Ab. Zar. II, 41a bot., read: חִירָא.

**חִילִיז,** v. חִלְפִּיז.

**חִילְמָא,** v. חֶלְמָא.

**חִילְמִית,** v. חִלְמָה.

**חֵילֶף, חֵילָף** m. (חלף) *a species of rush* (so named from its sharp edges, v. Fl. to Levy Targ. Dict. I, 425[1], a. Sm. Ant. s. v. Schoenus). Tosef. Succ. I, 10 של קנים ושל ח׳ (a matting) of reeds or rushes; Succ. 20a Ar. (ed.

חילת, Ms. M. חולירת). Sot. 49b Ar. (ed. חילת).—Kel. XVII, 17. —[*Pl.* חִלְפִּין, v. חֲלִרְפִּין a. חֲלֶךְ.]

חִילְפָּא I, חִלְּ' ch. same. Gitt. 68b bot.—*Pl.* חִילְפֵּי, חִלֵּי. Ḥull. 62b, v. אִכְרָזָא.—ח' דִּימְמָא *sea-rush, Schoenanth, Juncus odoratus* (v. Löw Pfl., p. 168; Sm. Ant. s. v. Schoenus), *a spice.* Gitt. l. c. חילפא וח' דימא rush and sea-rush. Ber. 43b.—[Targ. Y. Num. XXI, 12 only חילפי, v. גַּבְּלִי.]

חִילְפָּא II m. (חלם) a species of *willow* with serried leaves (v. preced.; Fl. to Levy Targ. Dict. I, 425[1] "so called from its fast growth"). Succ. 34a משכחת לה בח' גילא Ms. M. a. Rashi (ed. כי תניא האי בח' וכ') ('a willow the leaves of which are not serried like the teeth of a saw, but like those of a sickle') refers to a willow with rounded leaves.—[Ib. ח' ערביתא Rashi, v. חִלְפְּתָא.]—*Pl.* חִילְפֵּי. Sabb. 152a סבוחא כלילא דח' old age is a crown of willow rods (heavy to wear). Ib. 77b. Snh. 44a, v. אָסָא III.

חִילְפָּא III m., pl. חִילְפֵּי=h. חֲלִרְפִּין, *shoots rising out of a trunk.* Ḥull. 110a קדחי בהו ח' shoots had made their way through them (proving that the peats of grapes deposited there had been abandoned by its owner).

חִילְפוֹת, v. חֲלֶךְ.

חִילְפַי, חִילְפָי (חִלְפַי) pr. n. m. *Hilfay* (Graecised Ἀλφαῖος, P. Sm. 1292), 1) an Amora (in Babli אִילְפָא, אִילְפַי). Y. Maasr. II, 49d bot. Y. Keth. VI, end, 31a; a. e.—2) H., grandson of R. Abbahu. Y. Bicc. II, 64d top.

חִילְפִין, v. חֲלִרְפִּין.

חֵילֶק I, חֵלֶק m. *ḥelek*, name of a small fish preserved in brine, *ḥelek-brine.* [Latin: alec, alex, halec, allec, the variations indicating foreign origin; cmp. חֵילָקָא II.] Ab. Zar. II, 6 (Mish. Nap. חלק). Ib. 39a, expl. סוּלְתָנִית. Ib. 34b אומן ח' *ḥelek*-brine prepared by a professional man.

חֵילֶק II m. (חָלַק) *a tree too smooth for climbing, young or clipped tree.* *Pl.* constr. חִילְקֵי. Peah IV, 1 ח' אגוזים Y. ed. (Bab. ed. a. Mish. חֲלִילְקֵי) smooth nut trees.

חִלֵּק, חִלָּק *Ḥillak*, a fictitious name, v. בִּילֵק.

חֵילָקָא I *field*, v. חֲלָקָא.

חֵילָקָא, II, חֵילָקָה f. (חָלַק; cmp. Lat. alica, halica, a. חֵילֶק I) *split grain, grist, spelt used for halica* (v. Sm. Ant. s. v. Alica). Makhsh. VI, 2 חילקה Mish. (Talm. ed. חֲלִילָקָה). Y. Sabb. I, 3c bot. M. Kat. 13b ח' חדא לתרתי it is called *ḥelka* when each grain is broken in two parts; Ber. 37a Ms. ח' דמחברי באסיתא תרתי תרתי *ḥilka* is wheat pounded &c.—M. Kat. l. c. (another opin.) ח' כונתא ḥ. is spelt. Ib. it is called *ḥelka* (*smooth*), דשקיל חלקיידהו Ar. (ed. דשקל) because its husks have been taken off (cmp. חֵילֶק II); v. חֲלָקָא.

חֵילַשׁ m. constr. (v. חָלַשׁ) (*something rounded, hollow*, v. P. Sm. 1295 חלשא *specillum*) *reed.* Targ. Zech. XI, 13 חו' כחבא (ed. Lag. חלש, ed. Ven. חִילַשׁ) writing reed.

חֵילָת I f. (חלל; cmp. preced.) name of a *reed*, v. חֵילֶם.

חֵילַת II pr. n. pl. *Ḥelath.* Targ. Ez. XXVII, 18 (h. text חֶלְבּוֹן, v. Schr. KAT[2] p. 425, sq.); cmp. חִילְחִירִת a. חֶלְבְּנָה.—B. Bath. 74b ימה של ח' (Ms. M. שחלי); Yalk. Ps. 697; (Y. Kil. IX, end, 32c ימא דמילחא).]

חֵילָא, חִילְתָא, חִילָתָא f., חֵילָא m. (חלל) *hollow, glen, valley.* Targ. Deut. III, 29. Targ. Is. XXVIII, 1; a. e.—*Pl.* (m.) חֵילָיָא. Ib. XL, 4; a. e.—[B. Bath. 74b, v. חוּלְתָא.]

חִלְתִּי, חִילְתִית f. (v. חֵילַת II) *assa foetida*, an umbelliferous plant used, as a resin or in leaves, for a spice and for medicinal purposes. Ukts. III, 5. Sabb. XX, 3 (140a) אין שורין את הח' וכ' (Mish. ed. חִילְתִּין) you must not dissolve the resin of asa-foetida in warm water (on the Sabbath). Y. ib. XX, 17c bot. מי ח' a solution of &c. Ib. ח' עצמה וכ' *asaf.* itself is used in food for healthy persons. Ḥull. 58b (distinction between the medicinal properties of the gum and those of the leaves). Ab. Zar. II, 6 קורט של ח' tears of &c. (Ar. עלה וכ' leaves). Sifré Deut. s. 107; a. fr.

חִלְּ', חִילְתִיתָא ch. same. Ab. Zar. 39a. Y. Shebi. VII, 37c top חלתותא (corr. acc.).

חֵימָה, v. חֵמָה.

חִימּוּד m. (חָמַד) *desire, lust.* Nidd. 20b דם ח' discharge of blood owing to sexual appetite.

חִימּוּם m. (חָמַם) 1) *warming, sitting in the sun.* Gen. R. s. 48 הח' יפה וכ' basking in the sunshine is good for a wound; Yalk. ib. 82 החמין (corr. acc.).—2) *heated state, excitement.* M. Kat. 24a בשעת ח' at the moment of excitement (immediately after a death in the family). Yoma 18a לידי ח' to sexual excitement (pollution).—3) *a spice*, v. חֲמָם.

חִימּוּס m. (חָמַס) *violence, oppression.* Gen. R. s. 31, beg. ח' ממון oppression in money affairs, ח' דברים violence in speech (blasphemous language).

חִימּוּעַ m. ch. (חמע)=next w. Pes. 39b, sq. Ms. M. (ed. חִרְמוּץ).

חִמְּ', חִימּוּץ m. (חָמֵץ I) *becoming sour, fermentation, leavening.* Pes. 39b שאינן באין לידי ח' which will not ferment (so as to become חָמֵץ). Ib., sq. (in Chald. diction) ואתי לידי ח' and may ferment. Bets. 7b שחמוצו קשה which is a strong leavening agent. Y. Ḥall. I, beg. 57a אין חימוצו חמץ ברור the fermentation which it produces is not real leavening. Nidd. 63a כמה חמוצן how long must urin stand to be considered as fermenting?—*Pl.* חִימּוּצִין *salads*, v. חוּמְצָן.

חִמְּ', חִימּוּצָא m. (חמץ, v. Ges. H. Dict.[10] s. v. חמץ) *shame.* Targ. Prov. XVII, 21 (h. text חוגה).

חִימּוּצִיתָא, חִימּוּצִיאָתָא, v. next w.

חִימּוּצָתָא f. pl. (חמץ, v. Ges. H. Dict.[10] s. v. חמץ; cmp. Is. LXIII, 1) *scarlet-colored garments*, in gen. ח' רוֹמִיתָא dyed Roman garments, contrad. to white (cmp.

a. אוֹלָרִין בּוּרְדִירָקָא ח׳ ר׳ סומקתא חדתי ed. Ms. M. חימוציראתא דרומי, Ar. חמיצתא, Mus. חמיצתא) Roman dyed garments, red and new.

**חימות**, Nidd. 51b, v. חֲמָם.

**חימסא**, Gen. R. s. 45 some ed., v. חָמַס.

**חִימְצָא** (חומצא) m. 1) a species of *small peas* (Cicer Arietanus).—*Pl.* חִרְמְצֵי. Yeb. 63a (Ar. חוּ׳). Hull. 52b (some ed. חִמְצֵי).—2) v. הִרְמְצָא.

**חִימְרָא, חִימְרִי׳, חִימְרָא** m. ch.=h. חֵמָר, *asphalt* (from its dark color, Ges. H. Dict.10 s. v.), used as *cement*. Targ. O. Gen. XI, 3. Targ. Ex. II, 3.—Targ. II Esth. III, 3 וריחא דגלגלוי כותמָרָא ed. Lag. (oth. ed. וריחא לגלוי בחו׳, read: דגַלּוֹי כות׳) and the odor of its billows is like that of asphalt.

**חִימְתָא** (חוּ׳) f. ch.=h. חֵמָה, *anger, passion*. Targ. Prov. XXVII, 4. Ib. XXIX, 11 (some ed. חוּ׳); a. e.

**חימתא** *mother-in-law*, v. חֲמָתָא.

**חִין, חִינָא**, v. חֵן, חִנָּא.

**חִינָא, חִיוָא**, v. חֵוָא.

**חִינְגָּא, חִיבְּ׳**, m. (חגג, with נ inserted) 1) *circle; dancing, chorus, feast.*—*Pl.* חִינְגָּרָא, חִירְנְגִין, חִירְנְגֵי, חִיבְּ׳. Targ. Jud. IX, 27 (vintage feast).—Gitt. 57a, v. חִירְבּוּלָא.—2) *dancing place* in the vineyards (v. מָחוֹל). Targ. Lam. I, 4 (cmp. Taan. IV, 8).—*Pl.* as ab. Targ. Jud. XXI, 21; 23. Targ. I Sam. XVIII, 6.—3) *ḥinga*, name of a musical instrument (h. מָחוֹל a. חָלִיל). Pes. 111b תלו ח׳ בגויה they had a *ḥ.* suspended in the hollow of the tree.—*Pl.* as ab. Targ. I Kings I, 40. Targ. Ps. V, 1 (h. text נחילות). Ib. CL, 4; a. fr.—4) *fair*, esp. *cattle market*. Sabb. 54b; Bets. 33a כמאן דאזיל לח׳ like one going with his beast to market.

**חִינְגִּירְתָא, חִיבְּ׳**, f. (preced.) *a musical instrument*. Targ. Ps. IV, 1 (ed. Lag. נִגְרָנְתָא, Ms. וְזִרְנְגָנְתָא, v. next w.).

**חִינְגָּנָא** m., pl. **חִינְגָּנַיָּא, חִיבְּ׳**, same. Targ. Ps. LXXXVII, 7 (some ed. חִנְגִּיא, h. text חלילים).—*Fem. pl.* חִינְגָּנָתָא, v. preced.

**חִינּוּגָא** m. (חַנַּג, a denom. of חֲנוּנָא) *festivity*. Targ. Lam. V, 15.—*Pl.* חִינּוּגִּין. Ib. I, 4.

**חִינּוּךְ, חִיבְּ׳**, m. (חָנַךְ) 1) *finishing*. Y. M. Kat. I, 80d top אידוהו ח׳ קברים what finishing of tombs (is meant in the Mishn. ib. 6)?—2) *inauguration*. Men 78a חִינּוּכוֹ his inauguration as a common priest, contrad. to חמשוחו his anointment as highpriest. Y. Shek. VI, 50d top חִינּוּכוֹ his (the highpriest's) inauguration.—3) *gradual introduction of children into religious practice, training*. Yoma 82a אי זה ח׳ wherein does the child's training (to fast on the Day of Atonement) consist?—Ib. ומי קרי לח׳ השלמה is fasting the entire day called initiation?—Naz. 29a ח׳ מדרבנן the training of minors for religious practices is a rabbinically ordained duty; a. e.

**חִינּוּכָא, חִיבְּ׳**, ch. same.—*Pl.* חִינּוּכֵי, חִיבְּ׳. Yoma 82a תרי ח׳ תנו there are two modes of initiation (gradual training to fasting by hours, and making the child fast a whole day before he has reached religious maturity).

**חִינּוּן, חִיבְּ׳**, m. (חָנַן) *prayer for grace, ḥinnun*, one of the expressions for prayer, v. זְעָקָה. Sifré Deut. s. 26 (ref. to Deut. III, 23); (Deut. R. s. 2 תחנונים; Yalk. Sam. 157; Yalk. Deut. 811 תחנה).

**חִינוֹנִיתָא**, Sot. 49a, v. הַחֲנוֹנִיתָא. [Ar. s. v. חן: *Ḥinnunitha*, pr. n. pl.]

**חִינְטַיָּא, חִינְטִין, חִינְטָא**, v. sub חִבְּ׳.

**חִינְכֵי** m. pl. ch.=h. חַנְכַיִם, *jaws*. Gitt. 69a לח׳ for pains of the jaws. B. Kam. 35a כיבין ליה חִינְכֵי Ms. H. (ed. כיבין) had pains in his jaws.

**חִינְנָא, חִינְנָה** pr. n. m. *Hin'na*, name of several Amoraim. [Vers. frequ. vary with חנינא, חגא). Pes. 75a רב ח׳ סבא (Ms. M. חגא).—Ib. Ḥ. bar Idi (Ms. M. חנינא). Y. Maas. Sh. II, beg. 53b; (Y. Yoma VIII, 45a top חננירה); a. fr. V. Fr. M'bo, p. 84a, sq.

**חִינָּנָא**, v. חַנָּא.

**חִיסָא, חִיבְּ׳, חַיֵּי׳**, m. ch.=h. חַיִּים II, *protection, mercy*. Targ. Ex. XII, 27 (ed. Amst. חַיְסָא). Targ. Jer. IV, 4. Targ. Is. I, 31; a. e. [Targ. Prov. III, 25, v. חֵיקָא I.]

**חִיסְדַּיי, חִיסְדַּאי, חִיסְדָּא**, v. sub חִסְ׳.

**חִיסּוּד** m. (חָסַד II) *shame, rebuke; revilement*.—*Pl.* חִיסּוּדִים. Pesik. Shek., p. 12b (ref. to וחסד וכ׳, Prov. XIV, 34) מקבלין . . . ח׳ וכ׳ the Israelites must bear reproaches from the nations, when they sin.

**חִיסּוּדָא, חִיבְּ׳**, ch. same. Targ. O. Gen. XXXIV, 14 (ed. Berl. וְחִסְדָא). Targ. Prov. XIV, 31; s. fr. (interch. in ed. with וְחִסְדָא, חִיבְּ׳).—*Pl.* חִיסּוּדִין, חִיבְּ׳. Targ. Is. XXXVII, 3; a. e.

**חִיסּוֹל, חִיבְּ׳**, m. (חָסַל) *finished work, perfection*.—*Pl.* חִיסּוֹלִין, חִיבְּ׳. Targ. Ps. CIII, 2 חִיסּוֹלוֹי His perfect deeds (v. Ber. 10a, h. text גמוליו).

**חִיסּוּם** I *muzzle*, v. חֲסוֹם.

**חִיסּוּם, חִיבְּ׳** II m. (חָסַם II) [*finish, polish,*] 1) *the steel-coating of cutting tools, steel-edge* (cmp. אִסְטְמָא). Kel. XIII, 4 נטל חִיסּוּמָן if their steel-edge is worn off.—2) *varnish, coating, uppermost layer*. Y. Ber. IX, 14a לפי ארץ האריץ . . . וְחִיסּוּמָהּ the earth drinks (absorbs the rain) only as far as its upper layer (crust) goes; Y. Taan. I, 64b; Gen. R. s. 13, end; a. e.—Tosef. Ukts. II, 4 (T'bul Yom) ח׳ חצלון (ed. Zuck. סל) the uppermost layer of the bone.

**חִיסּוֹר, חִיבְּ׳**, m. (חָסַר) *lack, want*. Cant. R. to IV, 11 אם חסרה ח׳ וכ׳ if she is suffering from the absence of one of them.

**חִיסָּחוֹן** m. (חסח, reduplic. of חוס), v. next w.

חִיסָכוֹן, חִסְכּ׳, m. (חָסַךְ) *sparing, regard to expense* in religious laws. Men. 86[b] (expl. התורה חסה וכ׳, v. חוּס); ib. 76[b] חיסחון (Ms. Vatic. חירסכ׳); a. e.

חִיסְנָא, v. חַסְנָא.

חִיסָרוֹן, v. חֶסְרוֹן.

חִיפָּא I m. (חוּף I, cmp. חוּפְרָא) [*sweep,*] *impetuous attack.* Targ. Prov. XXVII, 4 (h. text שֶׁטֶף). Ib. III, 25 ed. Lag. (ed. חיסא, corr. acc.; h. text שׁוֹאָה).

חִיפָּא II, pr. n. pl., v. חֵיפָה I.

חִיפָּא m. (חפף I; cmp. b. h. חֹף) *border* in webs. Sabb. 96[b] מיטו חדדי בח׳ Ms. M. (Ar. חִיפָּה, חַפָּה, ed חֻפָּת, v. Rabb. D. S. a. l. note) the weavers, if placed near each other, would have touched one another on making the border.

חִיפָּה f. h., v. preced. a. חֻפָּה.

חִיפָּה I, חֵיפָא, בֵּית ח׳, pr. n. pl. *Ḥaifā, Beth-Ḥaifā,* a harbor of the Mediterranean Sea, south of Ptolemais. Sabb. 26[a]. Y. Erub. II, 20[a] top (חיפא). Koh. R. to XII, 7 חיפס (corr. acc.). Meg. 24[b] בית ח׳ (Ms. M. only ח׳).—Denom. חֵיפָנִי an inhabitant of Ḥ (noted for indiscriminate pronunciation of א a. ע). Ib.—*Pl.* חֵיפָנִין. Y. Ber. II, 4[d] bot., v. ה״א.—V. חֵפָנִי.

חִיפָּה II (or חִירָפָה) f. (חפף I, חוּף) *ḥefa* (or *ḥippa*) *a skin which has been salted,* but has not gone through the consecutive stages of tanning with flour and gall-nut. Sabb. 79[a]; Gitt. 22[a]. Sifra Sh'mini, Sh'ratsim, ch. VII, Par. 6 עור האֵרָפָה.

חִיפָּה III pr. n. m. *Ḥefa* (=עֵירָפָא). Y. Ned. II, 37[b] bot.; Y. Shebu. III, 34[d] top, (Bab. ib. 28[b] עֵירָפָא, Ms. F. אירפה). Y. R. Hash. I, 56[b] top.

חִיפּוּי, v. חֲפוּי.

חִיפּוּפֵי m. pl. (חפף I; cmp. חִירָפָא) *border-stones, pegs* or *stakes along the road,* to prevent vehicles from trespassing on private property. [Rashi: from חפף II, pegs against which vehicles *rub.*] Sabb. 6[a].

חִיפּוּפִין m. pl. h., constr. חִיפּוּפֵי same. Keth. 24[b].

חִיפּוּפִיתָא f. (חפף II) *scabs, scurf,* arising from uncleanness. Yalk. Num. 787 (fr. Ned. 81[a], where ed. have עֵירְבּוּבְיָתָא, Ar. חרפופיתא, v. Koh. Ar. Compl. s. v. חרם). V. חֲפָפִית.

חִיפּוּשׂ m. (חָפַשׂ) *search, use of the root* חפש. Pes. 7[b] we learn מצריאה מח׳ the meaning of מצא (Ex. XII, 19) from the expression חפש (connected with מצא, Gen. XLIV, 12), i. e. you must search after leavened bread before Passover, &c.

חִיפּוּשָׁא (אִיפּוּשָׁא) m. [*mud-fish,*] name of an unclean fish. Ab. Zar. 39[a] דדהוה דמי לח׳ (Ms. לאר׳). V. חֲפִירָתָא.

חִיפּוּשִׁית, חֲפוּשִׁית f. (חָפַשׂ) *scarabee, beetle.* Sifra Sh'mini, Sh'ratsim, Par. 10, ch. XII; Ḥull. 67[b].—Par. IX, 2 (doubtful; perh. *scorpion,* v. next w.).

חִיפּוּשִׁיתָא, חִפּ׳, ch. same. Cant. R. to I, 1 (prov.) מה ילדת ח׳ וכ׳ what does the beetle beget? Insects worse than itself; (Yalk. Sam. 134 חפושית, expl. *scorpion*).—Ab. Zar. 28[b] ח׳ גמלניתא a large-sized beetle (Rashi: *'hanneton', cockchafer*).

חִיפָּזוֹן, v. חֲפָזוֹן.

חִיפָּנִי, חִיפָּס, v. חֵיפָה I.

חִיפְצָא, v. חַפְצָא.

חִיפְתָא, v. חֲפָתָא.

חִיץ, v. חֵץ.

חִיצָא or חִיצֵי f. (חוּץ I) *partition, screen.* — *Pl.* חִיצָאוֹת. Gen. R. s. 28 מפקיע בח׳ breaking into the screens (of the bridal chamber); Yalk. ib. 47 בחֲדִירָצָאוֹת.

חִיצָה I (or חוּצָה) f. (חוּץ II, cmp. חֲלִילָה) *a strange act, unnatural deed.* Pesik. R. s. 40 (play on חצה, Is. XXXIII, 7) חד׳ כתב read *ḥitsah,* the angels cried חד׳ היא בידך מכושיני (read: מיכוס יתיה) it is unnatural on thy part to have him (Isaac) slaughtered; Gen. R. s. 56 ח׳ היא בְּרִירָה וכ׳ it is an outrage! A creature to kill his own son!; Yalk. Is. 303 חוּ׳ חיא לך חו׳ היא לאבא למיכס יח ברירה; Lam. R. to I, 2 חד׳ היא גבירה וכ׳ it is unnatural for him (Abraham) &c., cmp. בְּרִירָה.

חִיצָה II (חוּץ, cmp. חֵרֶץ) *partition,* only in חִיצֵּי קָנִים *single reeds planted around a well.* Erub. 15[a]; 19[b]; Succ. 24[b] מחיצת; Tosef. Erub. II, 4 (Var. מחיצת); (Y. ib. II, 20[a] חישות).—Tosef. Shebi. III, 19 חישת ed. Zuck. (Var. חִיצּוֹת pl.). V. חִישָׁה.

חִיצּוּי m. (חָצָה) *dividing off,* esp. dividing the altar into two compartments by means of a net (Ex. XXVII, 5). Zeb. 119[b] יש ח׳ division is required.

חִיצוֹן m. (b. h.; חוּץ I) *outer, external.* Zeb. V, 1 מזבח החח׳ the outer altar (in the Temple court); a. fr.—Nidd. V, 1 בית החח׳ *vagina.* — *Fem.* חִיצוֹנָה. Y. Yeb. I, 3[a], v. חוּצָה II.—Num. R. s. 18 משנח החח׳=בְּרִירְתָא.—*Pl.* חִיצוֹנוֹת. Sabb. 31[b] מפתחות החח׳ the outside keys (of the treasury); Yalk. Deut. 855; Yalk. Is. 302; En Yakob Sabb. l. c. החיצונית (מפתחות) the keys to the outer room.

חִיצוֹנִי m. (preced.) *strange; separatist; heretical.*—*Pl.* חִיצוֹנִים. Meg. IV, 8 (24[b]) דרך החח׳ the manner of the separatists (who follow their own interpretations of the Law, irrespective of public usages). Snh. X, 1 (90[a]) ספרים החח׳ profane books, expl. Y. ib. 28[a] top; Bab. ib. 100[b].—*Fem.* חִיצוֹנִית, v. preced.

חִיצְרָא, v. חַצְרָא.

חֵיק m. (b. h.; חוּק) 1) *lap, bosom, embrace.* M. Kat. 24[a] a child יוצא בח׳ is carried out in one's arms (without a coffin); Kidd. 80[b]; Treat. S'mah. III, 2.—Y. M. Kat. III, beg. 81[c] חניח ח׳ אמו וכ׳ left his mother's lap (Palestine). Tosef. Yeb. IX, 4 מח׳ בעלה directly from the embrace of her husband; a. e.—2) *receptacle, cavity, bottom.* Men. 97[b]; Erub. 4[a] (ref. to Ez. XLIII, 17), v. יְסוֹד.

חֵיקָא ch. same. Targ. II Sam. XII, 3, v. חֵנָא.

חִיקוֹק pr. n. pl. (v. Josh. XIX, 34; I Chr. VI, 60) *Ḥikok* (*Ḥukok*), in Northern Palestine. Y. Shebi. IX, beg. 38c.—Denom.: חִיקוֹקָנָא, חִיקוֹקָאָה (חֲקוֹקָאָה, חֲקוֹקָא, חֲקוֹקָה) m. *of H.* Y. Pes. I, 27c bot. יוחנן חי׳; Bab. ib. 3b חק׳ (v. Rabb. D. S. a. l. note); a. e.

חִירָא, Targ. Ps. LVII, 5, some ed., v. חֵרִי.

חִירְגָּא, v. חִרְגָּא.

חִירָה f., pl. חִירוֹת (חור) *cavernous rocks* resembling human figures. Mekh. B'shall. s. 1 (ref. to *Pi-Haḥiroth*, Ex. XIV, 2) מה ח׳ וכ׳ what was the nature of these rocks? —They were not slanting but abrupt &c. Ib. הח׳ מצד וכ׳ the rocks were on one side, and Migdol &c. Ib. אין ח׳ אלא מקום חֵירוּתָן וכ׳ *ḥiroth* means the place of Israel's liberty (licentiousness); Yalk. Ex. 230; Num. R. s. 20.

חֵירוּ, v. חֵירוּתָא.

חֵירוּם m. (חָרַם) *exclusion, disassociation*, esp. *interdiction of travel* between two countries at war with each other. B. Bath. 38a בשעת ח׳ at a time when commercial intercourse was cut off. Ib.b דמו ח׳ . . . יהודה Judaea and Galilee are generally to be considered as if in a state of interdiction (possession in one country is no valid claim when the owner lived in the other); Y. ib. III, 14a top.

חֵירוּף, חֵירוּף m. (חָרַף) *blasphemy*.—*Pl.* חֵירוּפִין, חֵר׳. Ex. R. s. 41, beg. Lev. R. s. 7; a. fr.

חֵירוּפָא, חֵר׳, חֵירוּפִין ch., pl. חֵר׳, same. Targ. Y. Num. XVI, 27.

חֵירוּת, חֵרוּת f. (חור II) *freedom, liberty, libertinism; leisure*. Mekh. B'shall. s. 1, v. חֵירָה. Gitt. 42a ריצא לח׳ becomes free (ib. 8b, a. fr. בן חוֹרִין). Erub. 54a (play on חֲרוּת, Ex. XXXII, 16) א״ת חרות אלא תר׳ read not *ḥaruth* (engraven) but *ḥeruth* (liberty) on the tablets (you are free, if you observe the law); Ex. R. s. 32, beg. ח׳ מן חמלכיות liberation from political oppression, ח׳ ממלאך חמות liberation from the angel of death (pestilence); a. fr.

חֵירוּת, חֵירוּתָא, חֵירוּ ch. same. Targ. Lev. XXV, 10. Targ. Is. LXI, 1; a. e.

חִירְזָא, חִרְזָא m. (חָרַז) *a thorny shrub* used for hedges. B. Mets. 103b Ar. Var., v. חִירְזָא I.

חִירְחוּר m., pl. חִירְחוּרִים (חָרְחַר) *heated contest*. Gitt. 57b (ref. to Job V, 2) בתירחורי לשון תחבא in the contests of the tongue (prayer) thou shalt seek refuge (when persecuted).

חִירִיא, בַּר חִ׳, v. חֲדַדְיָא.

חִירַיִת* pr. n. pl. *Ḥirayah*, in Zebulun. Y. Meg. I, 70a bot. (rendition of Yidălah, Josh. XIX, 15; corresp. to El-Ḥariṭiye, on Fischer-Guthe's Neue Handkarte v. Palaest.).

חִירִינָא, v. חֲרִינָא.

חִירְמָא, v. חֲרָמָא.

חִירָנִית, v. אִירוֹנִית.

חִירְפָּא m. (חרף) *sharp-edged knife, slaughtering knife*.—*Pl.* חִירְפֵּי. Targ. Prov. XXX, 14 (ed. Lag. a. oth. מאכלות; h. text חֲרִיפֵי).

חִירְקָא, v. חִרְקָא.

חֵירַר m. (חרר) *freedom, emancipation*. Targ. Y. Deut. XV, 17 (cmp. שִׁיחֲרוּר).

חִירְשָׁא, v. חַרְשָׁא.

חִירְתָּא f. ch.=h. חֵירָה.—*Pl.* חִירָתָא. Targ. Ex. XIV, 2; Targ. Num. XXXIII, 7 פום ח׳, פומי ח׳ (h. text פִּי הַחִירוֹת, v. חֵירָה).

חִישׁ, v. חוּשׁ.

חִישָׁה or חִישְׁתָּא f. (v. חוּשׁ I) *thicket, inaccessible place* to be cleared by fire in order to be made arable, v. אַגָּם.—חִישַׁת קנים (חֵישָׁת) *reed-thicket*. Y. Sabb. VII, 10a top חמצית את האור בח׳ ק׳ he who sets fire to a reed-thicket; [Y. Shebi. IV, 35b bot. באִישַׁת; Y. Ab. Zar. II, 41d bot. באשת, cmp. אוּשׁ a. אָשַׁשׁ].—Tosef. Shebi. III, 19, v. חִיצָה II.

חִישׁוּב m. (חָשַׁב) *(astronomical) calculation*. Sabb. 75a. Snh. 10b.

חִישׁוּתָא f.=b. h. חוּשׁ, *sense, sensation*. Targ. Job XX, 2 Ms a. Regia (ed. רְחִישָׁתָא, a. רְגִישָׁתָא).

חִישַׁת *thicket*, v. חִישָׁה.

חִישְׁתָּא I ch, constr. חִישַׁת, same. Targ. Mic. III, 12; Targ. Jer. XXVI, 18 (h. text בָּמוֹת).

חִישְׁתָּא* II pr. n. *Hishta*, a canal in Babylonia. Pes. 40b ed. (Ms. M. אישתא, cmp. חִישָׁה).

חי״ת *Heth*, the eighth letter of the Alphabet. Y. Peah VII, 20b bot., a. e., v. ה״א. Lev. R. s. 19; a. fr.—*Pl.* חֵי״תִין. Y. Ber. II, 4d bot. Sabb. 103b.

חֵיתָא, חַיְתָא, v. חַיְיתָא.

חִיתָּה, v. חוּת.

חִיתּוּךְ, חִתּוּךְ m. (חָתַךְ) 1) *cut, incision, articulation*. Nidd. 25a ח׳ ידים וכ׳ indications (in the embryo) of hands and feet. Y. Sabb. VII, 10c bot.—2) *(cmp. גְּזֵרָה) *sentence, (condemning) verdict*.—*Pl.* חִתּוּכִין, חִתּ׳. Lam. R. to II, 1 (expl. תָּו, Ezek. IX, 4) ח׳ ופסקס sentences and verdicts (Mus. s. v. פסרפון: כתרטא בפ׳ like the letter θ, for θάνατος, at voting; Yalk. Ez. 349 only פס׳; Ar. s. v. פסקס: תתיכה פסקסן, ed. pr. הַתִּיכָה).

**חִיתּוּכָא** ch. same, 1) *cut.* Ḥull. 47[b] ח׳ דאוני the incisions marking the lobes of the lung.—*Pl.* חִיתּוּכֵי. Ib. 48[a] ח׳ דאוני ed. (Rashi: מקום חיתוכה דאוני) the place in the neck where the lungs begin to separate.—2) *a portion cut off, segment* (חֲתִיכָה). Ib. 48[b] בח׳ דריאה . . . מחטא (Rashi: בחיתוכה) a needle was found in a segment of the lungs.

**חִיתּוּם, חִתֵּי** m. (חָתַם) 1) *signature.* B. Bath. X, 8 לאחר ח׳ שטרות after the deeds were signed. Ib. 176[a]; a. fr.—2) (ברכות) ח׳ *the formula with which a prayer closes, concluding benediction* ('Blessed be thou, O Lord, who &c.'). Ber. 12[a] הכל הולך אחר ח׳ ב׳ Ms. M. (ed. only הח׳) the concluding formula decides the appropriateness of a prayer. Ib. או אחר ח׳ ב׳ אזלינן Ms. M. (ed. חתימה) or do we go by the concluding phrase?—*Pl.* חִיתּוּמִין. Y. Ber. I, 3[d] bot. אחר חיתומיהן according to their conclusions; (ib. חוֹתְמוֹתֵיהֶן, v. חוֹתָם); Y. Taan. II, 65[c] bot.

**חִיתּוּן** m. (חָתַן) *marriage; wedding ceremony*, only in *pl.* חִיתּוּנִין, חִיתּוּנִים. Num. R. s. 12 (ref. to Cant. III, 11) ח׳ חיו וכ׳ the law-giving on Sinai was a wedding (between God and Israel), as we read (Ex. XIX, 10) &c., v. קִידּוּשִׁין; Pesik. Vayhi, p. 5[a]; Cant. R. to l. c. כחתנים (corr. acc.).

**חִיתּוּנָא** ch. same. Targ. Y. Gen. XXXIV, 9.—*Pl.* חִיתּוּנִין. Targ. Y. Deut. VI, 7; XI, 19 חִיתּוּנִיכוֹן (ed. Amst. חִיתּוּנְכוֹן *sing.*).

**חִיתְמָא,** Y. Snh. IV, end, 22[c], read: חִירְשָׁא.

**חִתִּי, חִיתִּית** f. (b. h. = חִתְחִית; חָתַת) *being broken, subdued;* esp. *dread inspired by superiors, fear.* Gen. R. s. 34 (ref. to Gen. IX, 2, compared with I, 28) מורא וח׳ חזרו (not וחחזרו) the fear and dread (of man) were restored (after the deluge), but subjection was not. R. Hash. 17[a] (applying Ez. XXXII, 24 sq.) שנתנו חיתיתם וכ׳ those (leaders) who tyrannize the land of the living.—Lev. R. s. 18; Koh. R. to XII, 5 (ref. to חתחתים, ib.) [read:] חִיתִּיתָהּ של דרך וכ׳ the dread of travelling befalls him.

**חֵךְ,** v. חֵיךְ.

**חֲכָא,** v. חֲיָא.

**חכאכית,** v. אַכְאָבִית a. אַבְאָבִית.

**חֲכַד,** v. חכי.

**חַכָּה** f. (b. h.; חָכַךְ I; cmp. חָח) *hook, fish-hook.* Y. Pes. IV, 30[d] top. M. Kat. 25[b] נפלה ח׳ וכ׳ . . בנחל if the fish-hook is thrown into the rapid river (to catch the fish), what can the waters in the pond do (if the great die, what can common humanity expect)?—Erub. 19[a] מטילין לו ח׳ וכ׳ they put a hook into the convict's mouth &c.; a. e.—*Pl.* חַכִּין. Tosef. B. Kam. VIII, 17. Sifré Num. s. 44 גררום בחכי ברזל they dragged them out of the sanctuary with iron hooks (on shafts, v. בַּקְלוֹסָא); Yalk. ib. 712 בקני (corr. acc.); Sifra Sh'mini, introd. חנית של ברזל (read: חַכִּים). Tosef. B. Kam. XI, 13 שלש חכין (Var. חוטין, כופין) three fuller's hooks (for stretching clothes; v. חוֹב II, 2).

**חֲכוּכָא, חֲכוּךְ,** v. חִיכּוּךְ.

**חֲכוּכָא** m., constr. (חֲכוּךְ) *scratching.*—ח׳ חספא scratching with a potsherd, *eruption.* Targ. Y. II Deut. XXVIII, 27, v. חִיכּוּכָא.

**חֲכוּר,** v. חֲכִיר.

**חכי, חֲכַד** (b. h.), *Pi.* חִכָּה 1) (denom. of חַכָּה) *to insert a hook, to fish with the angle, to fasten.* Y. Sabb. IV, end, 7[c] אם לחַכּוֹת בו if it is a *sûgar* (v. סוּגָר) with which to fasten a dog (by inserting the hook of a chain), opp. בשביל שלא לאכול one intended to prevent from eating (a muzzle); Y. Bets. II, end, 61[d] (not לחכות). B. Kam. 81[a] ומְחַכִּין בימה וכ׳ and that people be free to fish with the angle in the lake of Tiberias.—2) (b. h.) *to lie in wait* (v. Hos. VI, 9); *to wait for, hope, be anxious for* (with ל). Snh. 97[b] (fr. Hab. II, 3) חַכֵּה לו wait for it (the redemption); ib. אנו מְחַכִּין והוא אינו מְחַכֶּה we are anxious, but He is not (ref. to Is. XXX, 18). Pesik. R. s. 34; Yalk. Zeph. 567; a. e. [Yalk. Lev. 604 מחכה, v. חָקָה.]

**חכי,** *Pa.* חַכֵּי ch. same. Pesik. V'zoth, p. 196[a] (ref. to Is. XXX, 18) כהדין צדדא דמחכי וכ׳ like the hunter that waits for prey; Yalk. Deut. 950.

**חַכִּים** I, v. חָכַם.

**חַכִּים** II, **חַכִּימָא** m. ch. = h. חָכָם, *wise; sage, scholar.* Targ. I Kings III, 12. Targ. Y. Lev. XIX, 32; a. fr.—Ab. Zar. 76[b] מאן ח׳ למיעבד וכ׳ who but R. . . . is wise enough to do that?; Pes. 76[a].—Tam. 32[a] אידן מתקרי ח׳ who is to be called a wise man?; a. fr.—Esp. *Ḥakham*, a scholar's title, inferior to Rabbi. B. Mets. 86[a] top ח׳ יתקרי וכ׳ shall be called a *Ḥakham*, but not a Rabbi. Y. Taan. IV, 68[a] דמנייתך ח׳ that I have appointed thee a *Ḥ.* (intimating that he would never be a Rabbi); a. e.—*Pl.* חַכִּימִין, חַכִּימַיָּא, חַכִּימֵי. Targ. Deut. I, 13. Targ. Job XL, 30 (h. text חַבָּרִים, cmp. חָבֵר); a. fr.—Nidd. 20[b] כמה ח׳ יהודאי how wise the Jews are. Sot. IX, 15 (49[a]) שרו ח׳ וכ׳ the *Ḥăkhamim* began to be (in scholarship) like common school teachers. Succ. 38[b]; a. fr.—*Fem.* חַכִּימְתָּא, חַכִּימְתָּא. Targ. II Sam. XX, 16; a. e.—*Pl.* חַכִּימָתָא. Targ. Jer. IX, 16. Targ. Jud. V, 29 חַכִּימַת (constr. pl.).

**חַכִּימְתָּא** m. (preced.) *one pretending to be a scholar.* Pes. 105[b] ed. (Ms. a. comment. חַכִּימָא).

**חַכִּימוּתָא** f. ch. = h. חָכְמָה, *wisdom.* Targ. Ex. XXXV, 35; a. e.

**חַכִּימְתָּא,** v. חַכִּים II.

**חֲכִינָא,** v. חֲכִינָה.

**חֲכִינַי, חֲכִינַאי** pr. n. m. *Ḥăkhinai.* Keth. 62[b], a. fr. R. Ḥănania, son of Ḥ.—Y. M. Kat. III, 81[d] top.

**חכינאנות,** v. חֲבִי.

**חֲכִינָא, חֲכִינָה** f. (חכן, cmp. עכן) *ḥăkhina*, name of a large snake, prob. *annulated snake.* Y. Ber. V, 9[a] bot.

*a rough object; to be rubbed.* B. Kam. IV, 6 שור שהיה מִתְחַכֵּךְ וכ׳ an ox that scratched himself against a wall; Tosef. ib. IV, 6. B. Kam. 3ª נִתְחַכְּכָה וכ׳ she (the animal) scratched herself against a wall for her gratification (without intention to do injury) &c.—Naz. 59ª, v. supra; a. fr.

*Pi.* חִיכֵּךְ (v. חוּךְ II) *to hawk; to deride.* Gen. R. s. 67 (play on חכר, Gen. XXVII, 36) התחיל מְחַכֵּךְ בגרונו וכ׳ he began to hawk with his throat (to express contempt), like one that hawks and spits; Tanḥ. Ki Thetsé 10; Pesik. Zakh., p. 27ᵇ, v. זְמוֹרָה; [Ar. ed. Koh. s. v. זמר: חִיכְחֵךְ, *Pilp.*].—Cmp. כָּחַח.

חֲכַךְ: ch., *Ithpa.* אִתְחַכַּךְ as preced. *Hithpa.* B. Kam. 44ª.

חֶכֶךְ: m. (preced.) 1) *scab, sore;* trnsf. *tribulation, visitation.* Y. M. Kat. III, 81ᵈ top; (B. Mets. 59ᵇ אַךְ, Var. אַהַ). — *Pl.* חֲכָכִים *inflammations.* Gen. R. s. 19, beg. (v., however, אַבַּעְבּוּרִית).—2) *cough, catarrh.* Y. Snh. X, 29ᵇ bot. ח׳ . . . בתחלה הוא first He causes a cold to enter them; (Tanḥ., ed. Bub., R'eh 10 חִיכּוּךְ); Pesik. Asser 97ᵇ חקבּ״ה ח׳ (insert מכניס בהם); v. וָהּ.

חָכַם (b. h.; v. חָכָם) 1) *to be wise, to know.* Nidd. 70 מ״ה יעשה אדם ויֶחְכַּם what must one do in order to be wise?—2) (denom. of חָכָם) *to meet for deliberation.* Ib. לכשיחיו נֶחְכַּם לחן when they resurrect, we shall meet to discuss their case.

*Hif.* הֶחְכִּים 1) *to grow wise, to become a scholar.* B. Bath. 25ᵇ הרוצה שיַחְכִּים he who desires to become a scholar; ib. 175ᵇ (Ber. 63ᵇ שיִּתְחַכֵּם). Ab. II, 5 . . . לא כל מַחְכִּים not every one that has a large trade, becomes wise (experienced); a. fr.—2) *to make wise, to stimulate a person's mind by ingenious suggestions, questions* &c. Hag. 14ª תלמיד המַחְכִּים וכ׳ a student who enlightens his teachers. B. Mets. 107ᵇ ומַחְכִּימַת פתי and makes the simple wise.—3) *to subtilize, philosophize.* Ex. R. s. 6, beg. ח׳ על גזרתו וכ׳ philosophized on (tried to find out the reasons for) the Lord's law. Ib. מה שהרהרתי מַחְכִּים וכ׳ when I philosophised . . . . . and made myself believe . . . . ., it was all vain boast &c.

*Hithpa.* הִתְחַכֵּם, *Nithpa.* נִתְחַכֵּם *to become wise.* Ber. 63ᵇ, v. supra. B. Bath. 25ᵇ מתוך שמִּתְחַכֵּם מתעשר because by becoming wise, he will get rich. Pesik. R. s. 33 beg. מאליו נתחּ׳ became wise by his own speculation.

חָכָם, חֲכִים, also חָכִים (adj. with verbal inflection) 1) *to be wise, shrewd; to be learned.* Targ. I Kings V, 11. Targ. O. Ex. XV, 8 חֲכִימוּ (חַכִּי, h. text נערמו!). Targ. Is. XXIX, 16; a. fr.—Gitt. 56ᵇ דחָכַמְתּוּ וכ׳ that you are so wise. Taan. 23ᵇ דניחְכִּים טובא that we may become well-learned; a. fr.—2) *to recognize, to know, remember.* Targ. Y. II Gen. XXXVII, 33 (some ed. חַכַּם *Pa.*).—Targ. II Esth. II, 18; a. fr.—Lev. R. s. 30 ח׳ את וכ׳ doest thou know anything in favor of this man?—Y. M. Kat. III, 83ᵇ top, v. בְּאֵר —Y. Ber. II, 4ᵈ top וחָכְמִין אינון כלום do they (the dead) know anything?—Y. Shek. VII, 50ᶜ bot. יֶחְכְּמוּן שפריא קיטרידהון let the wine-dealers identify their knots (marks on the wine bottles). Y. Keth. V, 30ª bot. [read:] חֲכִים אנא לחייתא דמילדא לי (or חִכִּים) I (as an infant)

(in Chald. dict.), v. זְהַר. Ib. VIII, 12ᵇ; Gen. R. s. 82, end (Ḥull. 127ª נחש). Y. Snh. X, 28ᵈ top כריסמה של ח׳ (not ככריסה) like the venom of a ḥ.; Ruth R. to III, 13. Y. Taan. IV, 69ª top ח׳ כריכה עליו (read: כרוכה) a snake wound around him; (Lam. R. to׳ II, 2 עכנא כריכא).—*Pl.* חֲכִירִים. Cant. R. to VII, 8 [read:] חבר שהיה לו שתי ח׳ a charmer who had two snakes.

חכינה, Meg. 28ª בחכינתו, v. חֲכִינָה.

חכינותא, v. חֲבִי׳.

חֲכִינָא m. (v. חֲכִינָא) *wound, snake-like; insidious.* Targ. Prov. XVIII, 8 Var. ed. Lag. (ed. Lag. a. oth. חבננא, oth. ed. שינגישא; h. text נרגן).

חֲכִינְתָא f. ch. =h. חֲכִינָה. Y. Sabb. VI, end, 8ᵈ.

חֲכִיר, חַכִּיר m. (חכר, cmp. חכינא) *bent, bowed down.* Targ. Ps. XXXV, 14; XXXVIII, 7 (Ar. חַבִּיר; Ms. חַמֵּר I).

חָכוּר, חָכִיר m. (חָכַר) 1) *tenant* on a fixed rent payable in kind, v. אָרִיס II. Y. Bicc. I, end, 64ᵇ ח׳ לשעה a tenant for a fixed term, ח׳ לעולם a permanent tenant (on ground rent). B. Mets. 104ª חוֹכֵר; a. fr.— *Pl.* חֲכִירִין, חֲכוּרִין, חֲכוּרוֹת, חֲכִירוֹת (חוֹכְרִין). Y. Bicc. l. c. חכורי בתי אבות hereditary tenants. Tosef. Peah III, 1. Ib. Ter. II, 11 חוכרין ed. Zuck. (Var. חכורות, חכירות). Y. M. Kat. III, 82ᵇ bot. חֲכִירָיו.—2) *the fixed annual rent in kind.* B. Mets. IX, 2 (103ᵇ) מנכה לו מן חֲכִירוֹ Talm. ed. (Mish. חֲכוּ) he deducts from the stipulated rent (in proportion). Ib. 4 (105ª) הואיל ואני נותן לך חֲכִירְךָ (Y. ed. חֲכוּרְךָ, Mish. חֲכוּרָהּ) as long as I give thee thy rent (Mish.: the rent for it).

חֲכִירָא ch. = same. — *Pl.* חֲכִירֵי. B. Mets. 68ª, v. נַרְשָׁאָה.

חכיריא, חכירא, v. חֲבִירָא.

חֲכִירוּת (חֲכוּרוּת) f. (v. חָכַר) 1) *tenancy, tenure* on rent in kind. Bicc. I, 11 בעלי אריסות וח׳ *landlords* of properties held in tenure, on shares, or on fixed rent; or *tenants* on &c.; expl. Y. ib. 64ᵇ either חכירי בתי אבות (v. חָכִיר), or בעלי אריסיות וחֲכִירִיוּת (not וחכורות).—2) *stipulated rent.* Tosef. B. Mets. IX, 24 ח׳ של שתי שנים Var. (ed. Zuck. only חכורי) the rent for two years in advance.—*Pl.* חֲכִירִיּוֹת, v. supra.

חָכַךְ I (v. Fl. to Levy Talm. Dict. II, 204²) 1) *to restrain, fasten, hook.*—Denom. חַכָּה.—2) *to grasp* (one another), *to wrestle*; v. חָבַב II.

חָכַךְ II (onomatop.) 1) *to be rough; to rub, scratch.* Naz. 59ª מיחו לָחוֹךְ how about (removing the hair by) rubbing (Tosaf.: לחוך ולהִתְחַכֵּךְ about rubbing or being rubbed)?—2) (cmp. חָרַט, a. חֲיִיךְ) *to hesitate.* Ned. I, 1 חיה חוֹכֵךְ בזה להחמיר had some hesitation about deciding in favor of greater stringency (for the expression מנודה; oth. opin. in R. N. to Bab. ib. 7ª: denom. of חֵךְ, *had a taste for* &c.).

*Hithpa.* הִתְחַכֵּךְ, *Nithpa.* נִתְחַכֵּךְ *to rub one's self against*

recognized the midwife that assisted at my birth (when she came to nurse my mother). Y. Ter. XI, end, 48[b] לא אנא ח׳ לאבא I never knew my father. Y. Ḥag. II, 78[a] top יָחְכּוּם shall select (Y. Snh. VI, 23[a] bot. ירטול), v. זוֹגָא.—2) (euphem.=b. h. יָדַע) *to sleep with.* Targ. Y. Gen. IV, 1 Ar. (ed. ידע). Targ. Y. II ib. XX, 16; a. e.—Y. Maas. Sh. IV, 55[b] bot.; Lam. R. to I, 1 רבתי (חד כותאי 1). a. e.—3) *to be clear, evident.* Snh. 42[a], v. זָכַן I.

*Pa.* חַכֵּים 1) *to make wise, teach.* Targ. Y. Deut. XXXIV, 10. Targ. Job XXXV, 11; a. e.—2) *to outwit.* Targ. O. Gen. XXVII, 36 (Rashi a. l. quotes וכמני, v. כָּמַן, v. Berl. Targ. O. II, p. 10).

*Ithpa.* אִתְחַכַּם 1) *to become wise.* Targ. Ps. CV, 22; a. e.—2) *to be informed, aware; to learn.* Ib. XXXV, 8. Targ. Y. Ex. II, 4.—3) *to hold counsel.* Targ. O. Ex. I, 10.—4) *to be recognized.* Y. Sot. IX, 23[c] bot.; Y. Yeb. XVI, 15[c] מאן דבעי דלא מִתְחַכְּמָה he who desires to disguise himself; לא מִתְחַכְּמִין they were not recognized, v. נְחִירָא.

*Af.* אַחְכִּים *to teach, make wise.* Targ. Ez. III, 2; a. e.—B. Bath. 158[b] אוירא דא״י מַחְכִּים the climate of Palestine makes wise.

**חָכָם** m. (b. h.; v. Fl. to Levy Talm. Dict. II, 204[2]) [*retentive,*] 1) *one who knows.* חָכָם הרזים He who knows the secrets (minds of men). Ber. 58[a]; Tosef. ib. VII (VI), 2; Num. R. s. 21, beg.—2) *wise man, scholar;* esp. *Ḥakham,* a scholar's title, less than Rabbi. Ab. IV, 1 איזהו ח׳ who is a wise man? Snh. 21[a] (ref. to II Sam. XIII, 3) איש ח׳ לרשעה a man wise for wickedness (artful). Gitt. 67[a] ח׳ וסופר is a scholar and a scribe; ח׳ לכשירצה might be a scholar, if he wanted. Hor. 13[b] ר״מ ח׳ R. M. was the *Ḥakham* (counselor); a. v. fr.—*Pl.* חֲכָמִים, frequ. in the sense of *a number of scholars,* as opposed to a single authority. Ḥull. 85[a] ראה רבי . . ושנאו בלשון ח׳ Rabbi approving of R. Meir's opinion . . . ., recorded it in the Mishnah as the opinion of 'scholars'. Ber. I, 1; a. v. fr.—חַכְמֵי אומות העולם gentile scholars (philosophers), חכמי ישראל Jewish scholars. R. Hash. 12[a]. Pes. 94[b]; a. fr.—תַּלְמִיד חָכָם (=תלמיד וח״ח, cmp. חָבֵר, abbr. ת״ח) title of a student, *disciple, scholar.* Ḥag. 15[b] ת״ח אע״פ שסרח וכ׳ a scholar's learning is not to be despised, even if he has gone astray. Ḥull. 9[a] ת״ח צריך וכ׳ in order to be recognised as a *Talmid Ḥakham,* one must have learned three things &c.; a. v. fr.—*Pl.* תַּלְמִידֵי חֲכָמִים. Ber. 64[a] ת״ח מרבים וכ׳ scholars increase the peace of the world; a. v. fr.

**חכם,** Y. Erub. IX, end, 25[d] ׳והח, read וחחמים, v. חֲמָם.

**חָכְמָא,** v. חוּבְמָא.

**חַכְמַאי** pr. n. m. *Ḥakhmai.* M. Kat. 9[a] bot. ר׳ יונתן בן ח׳ Ms. M. (ed. עסמיר, read: עכ׳); Y. Ter. XI, end, 48[b] עַכְמַאי.

**חָכְמָה** f. 1) fem. of חָכָם. Y. Shek. V, 48[d] top חרי ח׳ זו that is a wise court; Snh. 17[b] שלישית ח׳ a Sanhedrin containing three orators is a wise one.—2) *female physician, midwife.* R. Hash. II, 5; Erub. 45[a] ח׳ תבאה לילד a midwife called for assisting at birth. Sabb. XVIII, 3 וקורין לה ח׳ וכ׳ and we must call for her a midwife from another place (on the Sabbath); a. fr.

**חָכְמָה** f. (b. h.; חָכָם) *wisdom, learning, art.* Ber. 17[a] תכלית ח׳ וכ׳ the perfection of wisdom is repentance and good deeds. Ib. 33[a] ברכת ח׳ the benediction of wisdom (the fourth of the Prayer of Benedictions). Gen. R. s. 17 חָכְמָתוֹ מרובה וכ׳ his (Adam's) wisdom is greater than yours. R. Hash. 29[b] שחיא ח׳ ואינה מלאכה it is an art and not à labor; a. v. fr.—לשון ח׳ *enigmatical speech.* Erub. 53[b].—חָכְמַת יונית, v. יְוָנִי.

**חַכְמָנִית** f. (preced.) *well-educated, smart.*—*Pl.* חַכְמָנִיּוֹת. B. Bath. 119[b].

**חָכְמְתָא,** v. חוּכְמְתָא.

**חכן,** Y. Erub. VI, 23[d] bot., read חָכֵן.

**חָכַר** (cmp. חָכַךְ) *to contract, farm,* esp. *to give* or *to take in rent on a fixed annual rental payable in kind,* contrad. to שָׂכַר, אָרַס or קִבֵּל q. v.—B. Mets. IX, 2 חֲכוֹר לי וכ׳ give me in rent &c. Tosef. Dem. VI, 2 החוכר שדה if one takes in rent a field. Ib. מה בין שוכר לחוכר what is the difference between the *sokher* and the *ḥokher?;* a. fr.—V. וְחָכַר.

*Hif.* הֶחְכִּיר *to give in rent. Part.* מַחְכִּיר *landlord.* B. Mets. 104[a]; a. e.—*Part. pass.* מוּחְכָּר, f. מוּחְכֶּרֶת. B. Bath. 123[b], sq. פרה מ׳ a cow rented out *for half-profit* (Rashi).

**חֲכַר** ch. same. B. Mets. 68[a] חַכְרָה, v. מַשְׁכֵּן. Y. Maas. Sh. V, 56[b] bot. [read:] חַכְרִין . . . תַּחְכְּרוּן וכ׳ כד . . . when you rent land, rent only from God-fearing men.

**חַכְרְנוּתָא** f. (preced.) *tenancy.* B. Mets. 104[a] (Rashi: חֲכִירוּת).

**חכשרה,** v. חִכְשָׁרָה.

**חל,** Y. Ned. IV, beg. 39[c] bot כגון החל מן נוניה, read: כגון החל חֲלָמוֹן נ׳ as, for instance, *fish-raw.*—Y. Ab. Zar. II, 40[d] top בחל לה, read: כחלחלה, v. חֲלָלָא.

**חָל,** perf. a. part. of חוּל.

**חַל** I, v. וְחַל.

**חַל** II m. (חלל, cmp. חֲלֵי) *weak, mild* (wine). Targ. Y. Deut. VIII, 8, opp. דָּרִיף.

**חַל** III *vinegar,* v. חָלָא III.

**חַלָּא** m. (חלל, cmp. גלל) *a globular concretion.*—*Pl.* חַלֵּי. Bekh. 7[b] ח׳ דיחמורתא ball-like concretions found in the *yaḥmur* (fallow-deer), v. יַחְמוּרָא.

**חַלָּא** I m.=h. חוֹל I, *sand.* Targ. Gen. XXXII, 13; a. fr.—Pes. 113[a], v. אַהֲ־.—*Pl.* חָלָתָא (fem.). Sabb. 110[a] בר ח׳ between the sand-mounds.

**חַלָּא** II m.=חוֹל II. Targ. Job XXIX, 18.

**חַלָּא** III, **חַל,** **חֲלַ־** m. (חול or חלל) [*turned, spoiled,*] *vinegar.* Targ. O. Num. VI, 3 חַל; Y. חֲלָא. Targ. Ps. LXIX, 22 חָ׳ ed. (Ms. חָ׳). Targ. Prov. XXV, 20 חלא ed. Lag. (ed. חֲרִילָא, Ms. חו׳). Targ. Ruth II, 14.—Ab. Zar. 12[b]. Gen. R. s. 39, v. זוּל I ch.—Ḥull. 120[a] ח׳ דקריש Ar. (ed. חלב) a jellied vinegar sauce of meat; a. fr.—Y. Maasr. III, 50[d] bot. ח׳ בר חמרא a deteriorated son, v. חוֹמֶץ; Ḥull. 105[a]. [Y. Ter. VII, 45[d] bot. בחלא, read: בחַקְלָא.]

ing like asafoetida. Ker. 6ª. Ib.ᵇ; Yalk. Ex. 389 ח׳ ריחה רע ומנאה וכ׳ the smell of galb. is evil, and yet the Bible counts it among the spices (so are the wicked with the righteous combined in prayer).

חֶלְבְּנִתָּא, חֶלְבְּנִיתָא (חֶלְבָּנְתָּא) ch. same. Targ. O. Ex. XXX, 34; Targ. Y. חֶלְבָּנְיָא, pl. — Gitt. 69ª, v. הוּבְשָׁנִיתָא.

חַלְבִּי׳, חַלְבִּיצִין m. (compound of חֲלָב a. בֵּיצָה) *bulb of ornithogalum.* Shebi. VII, 2; expl. Y. ib. 37ᵇ bot. בֵּיצֵי נֵץ חֲלָב eggs (bulbs) of &c., v. חֲלָב; Tosef. ib. V, 6; Nidd. 62ª חַלְבִּיצִין (absorbing ח); Sabb. 90ª החל׳. Tosef. Kil. III, 12 חלבוצין.

חַלַגְלוּגִין, חַלַגְלוּגוֹת m., pl. (חלג, cmp. חלק) *purslane.* Eruv. 28ª ובחל׳ (Ms. M. ובגלוגות, read: ובגלגל׳, v. Rabb. D. S. a. l. note, ת׳ absorbed, v. preced.); Y. Peah VIII, 21ª top; Y. Erub. III, 20ᵈ top, expl. פרפחיניה. Shebi. IX, 1 (Mish. ed. גית . . . ., read: גות . .; v. Rabb. D. S. a. l. note). Y. ib. 38ᶜ (Rabbi's maid said) נתפזרו חַלוּגְלוּגוֹתַיִךְ thy purslane plants have been scattered; R. Hash. 26ᵇ חֲלוּגְלוּגֵךְ (Ms. M. לגלוגך). Ib. לא ידעי רבנן מאי חלוגל׳ (Mss. לגל׳).

חָלַד (cmp. חלל) *to undermine, cave, dig.* Pes. 118ᵇ שחוֹלֶדֶת בעיקרי וכ׳ Ms. M. (ed. as in Ḥull. 20ᵇ חדרה) which undermines the foundations &c. V. חוֹלֶדֶת.

*Hif.* הֶחְלִיד 1) same. Y. Kil. IX, 32ᶜ top מַחְלִיד הב״ח את וכ׳ . . . . the Lord caves the ground before them and they roll &c.; Y. Keth. XII, 35ᵇ top אל . . מחלך (corr. acc.). B. Bath. 19ᵇ מפני שמַחְלִידִין וכ׳ because their roots undermine the ground.—2) *to pass the slaughtering knife under cover, to squeeze in.* Ḥull. II, 4. Ib. 20ᵇ; a. fr.—Tosef. Kel. B. Bath. I, 5 מפני שחכובס אומן מַחְלִידוֹ לתוכו (R. S. to Kel. XXI, 1) because so much of it does the professional fuller fold up for inserting a rod into it (v. חוֹב II, 2).

חַלַד ch. same; Part. pass. חָלִיד *covered with earth, mouldering.* Targ. Job XI, 17 Ms. (ed. דחלך, corr. acc.).

חֶלֶד m. (b. h.; preced.) *mould;* trnsf. *earthly life.* Midr. Till. to Ps. XVII, 14 אין ח׳ אלא ארץ *ḥeled* means earth (ref. to Ps. XLIX, 2). Tanḥ. Ki Thabo 2 (ref. to Ps. XVII, 14) הן מתים מח׳ they die away from this world, v. חֲלוּדָה.

חֲלָדָה f. (חָלַד Hif.) *passing the knife under cover.* Ḥull. 9ª; 27ª; a. e.

חַלְדוּאוֹת, v. חֲלוּדָה.

חֲלָדְוִתָא f. ch. = h. חֲלוּדָה, *rust.* Targ. Y. Num. XXXI, 22 (v. Rashi a. l.).

חֶלְדִּין* m. pl. (preced. wds.) *cave-dwellers.* Gen. R. s. 37, transl. of חִוִּי (Gen. X, 17); cmp. חִוְיָא.

חַלָּה, v. חלי.

חַלָּה f. (b. h.; חלל) 1) [*rolled, rounded*] *cake.*—*Pl.* חַלּוֹת. Ukts. III, 5 ח׳ חריץ (Tosef. Maas. Sh. I, 13 חַלַּת

חֲלָא *to be sick*, v. חֲלִי.

חֲלָאָה (b. h.) pr. n. f. *Ḥelah*, an Agadic surname of Miriam. Ex. R. s. 1, v. נָעֳרָ.

חֲלָאִים, v. חֲלִי.

חֲלָב m., constr. חֲלֵב (b. h.) [*secretion,*] *milk.* Ab. Zar. II, 6 ח׳ שחֲלָבוֹ וכ׳ milk (of a cow) milked by a gentile. Makhsh. VI, 5 מי ח׳ serum of milk; a. fr.—בשר בח׳ *the boiling of meat with milk, the prohibitory law concerning* &c. (Ex. XXIV, 19; XXXIV, 26; Deut. XIV, 21). Pes. 54ᵇ, v. תִּיהוּשׁ.—Ḥull. 110ª לא גמירי דב׳ בח׳ אסור they did not know that boiling meat with milk was forbidden; a. fr.—חֲלֵב בֵּיצִים *white of eggs.* Y. Ter. X, 47ᵇ bot., cmp. חֶלְבּוֹן.—נֵץ (ה)ח׳ *ornithogalum, Star of Bethlehem,* a bulbous plant. Shebi. VII, 1, v. חֲלַבְּצִין; Ukts. III, 2.—Trnsf. חמ׳ *white wine.* Gen. R. s. 98, opp. אדום.

חֵלֶב, חֲלָבָא, חֲלָבָ׳ ch. same. Targ. Gen. XVIII, 8. Targ. Job X, 10; a. fr.—Y. Ter. VIII, 46ª חַלְבוּן ח׳ milked. Ḥull. 109ᵇ, v. בְּשַׂרָא I. Ib. 110ª; a. e.

חָלַב (denom. of חָלָב) *to milk; to yield milk.* Ab. Zar. II, 6, v. חָלָב. Bekh. 20ᵇ חוֹלְבוֹת וכ׳ . . . . רוב the majority of animals secrete no milk unless they have given birth; a. fr.

*Nif.* נֶחֱלַב *to be milked.* Sabb. 53ᵇ לִיחָלֵב when the bag is tied on for milking purposes (to support the udders), opp. ליבש for drying up.

חֲלַב ch. same. Y. Ter. VIII, 46ª, v. חֲלָב.

חֵלֶב m. (b. h.) *fatty concretion* (cmp. חֲלָא), esp. *that abdominal fat of cattle which it is forbidden to eat, heleb* (Lev. III, 17), contrad. to שומן. Kerith. III, 1. Ḥull. 113ᵇ חֵלֶב חמבשל ח׳ בחָלָב if one boils fat with milk. Snh. 4ᵇ חֵלֶב וחָלָב דכי וכ׳ *ḥeleb* a. *ḥalab* which are written alike, v. אֵם; a. fr.—*Pl.* חֲלָבִים, חֲלָבִין. Ber. I, 1 ח׳ ואברים the pieces of fat and the limbs belonging to the altar; Tam. VII, 3 שלחן הח׳ the (marble) table designated for the fat-pieces (and limbs).—Ker. 12ª, sq. חֲלָבִין laws concerning the eating of *ḥeleb;* Y. Yeb. X, 11ª top מדמי לה לח׳ (not לחלבון); a. fr.—[Y. Ter. X, 47ᵇ bot. לובן חלבין, v. חֶלְבּוֹן.]—גוּשׁ ח׳, v. גּוּשׁ.

חֵלֶב* ch. m. (preced.) *a viscous substance, glair.* Ḥull. 120ª ח׳ דקריש ed. (v. Rashi); v. חָלָא III.

חֶלְבּוֹן (חֲלָבּוֹן Ar.) m. (v. preced. wds.) *glair, white of an egg.* Ab. Zar. 40ª; Ḥull. 64ª, v. חֲלָמוֹן; a. fr.—Y. Ter. X, 47ᵇ bot. בלובן חלבין, read: בחלבון (v. cit. in Tosaf. to Ḥull. 64ᵇ).

חֶלְבּוֹנָא, constr. חֶלְבּוֹן ch. same. Targ. Y. Gen. XXXIX, 14; 20. Targ. Job VI, 6.

חֶלְבִּיצִין, v. חֲלַבְּצִין.

חֶלְבָּנָא, pl. חֶלְבַּנְיָא, v. חֲלַבְּנִיתָא.

חֶלְבְּנָה f. (b. h.; cmp. חֲלָב, חֵלֶב, v. חֲרִילְחִירִת) *galbanum,* a gum-resin used as an ingredient of frank-incense, smell-

(collect. noun), a. e., v. חֲרִיץ.—Men. III, 6 שתי ח׳ the two loaves (offered on the Feast of Weeks, Lev. XXIII, 17).—B. Bath. V, 3; Ukts. III, 11 ח׳ דבש *honey-combs;* a. fr.—2) (with ref. to Num. XV, 20, sq.) *Ḥallah, the priest's share of the dough.* Sabb. II, 6, v. זָהִיר. Ḥall. I, 1 תרומתן בח׳ are subject to the law of *Ḥallah.*—Ib. II, 7 שיעור חח׳ the quantity to be set aside for the priest. Ib. 8 מעיסה שלא הורמה חַלָּתָהּ Ms. M. (v. Rabb. D. S. a. l. note) from a dough from which the priest's share has not yet been taken; a. fr.—*Pl.* as ab. Pesik. Shimu, p. 118[a] שתי ח׳ two portions (one for being burnt, and one for the priest); Y. Erub. III, end, 21[c]; Cant. R. to I 6; a. e.—Trnsf. *ḥallah, the sanctification of creation, man.* Gen. R. s. 14, beg.; Yalk. Prov. 962, a. e. (ref. to Prov. XXIX, 4, ואיש תרומות) that is Adam שהיה גמר חַלָּתוֹ וכ׳ who was the final sanctification of the world; Gen. R. s. 17, end.—*Ḥallah,* name of a treatise of the Mishnah, Tosefta a. Talm. Y., of the Order of Z'raïm.

חֲלוּגְלוּג, v. חַכְגְּלוּג.

חֲלוּדָה f. (חָלַד) [*covering of earth &c., mouldering from being in a cave,*] 1) *rust, mould.* Kel. XIII, 5 העלתה ח׳ became rusty; Tosef. ib. B. Mets. III, 10; a. fr.—Trnsf. *sin.* Tanḥ. Ki Thabo 2 (ref. to חלד Ps. XVII, 14) [read:] אמרו זה לזה ח׳ חם מלארן חטאיהן יש בידן (v. Tanḥ. ed. Bub. ib. 4) they (the gentiles) say to one another, they (the Israelites) are full of rust, there are sins in their hands.—2) *a skin disease arising from living in caves.* Midr. Till. to Ps. XVII, 14 (v. supra) אלו שהעלה גופן ח׳ they are those (persecuted Jews) whose bodies became afflicted with sores, &c.; Y. Shebi. IX, 38[d]; Gen. R. s. 79.—*Pl.* חֲלוּדוֹת. Pesik. B'shall., p. 88[b]; Esth. R. to I, 9 חֲלוּדָאוֹת (some ed. חלדואות, corr. acc.).

חַלָּוֹן pr. n. pl. *Halvan* (*Ḥolvân*) in Assyria (b. h. חלח, v. P. Sm. 1277, Neub. Géogr. p. 373). Kidd. 72[a]; Yeb. 16[b] Ms. M. (ed. חלזון, corr. acc.).

חֲלוּזָא, חֲלוּזִי (חִילוּזָא, חִילוּזִי) m. (חלז) *knot* or *sling of the upper garment when lifted,* (*sinus*). Targ. II Esth. I, 2 (3) וחלזות חֲלוּזָהּ she lifted her garment.—Pes. 113[a] תמרי בחֲלוּזָךְ וכ׳ if thou bringest dates home, with thy *sinus* (before ungirding) run to the brewery; [comment.: with the dates tied up in thy *bag*]. V. חוּלְיָא.

חֲלוּט m.=חֲחַלָּט. Tosef. Neg. VIII, 6 בימי חֲלוּטוֹ during his days of declared leprosy.

חָלוּט m., v. חָלַט.

חֲלוּטִין m. pl. h. a. ch. (חָלַט II) *final action, decision.* לח׳ *finally, permanently, absolutely* (b. h. לְצָמִיתוּת). Targ. Lev. XXV, 23; a. e.—Ex. R. s. 3; Arakh. 15[b]; Snh. 106[b].—Lev. R. s. 7, end, v. יְרִיבָה.—V. חַלְטָנִית.—בח׳ *by final decision* (from which there is no appeal). Gen. R. s. 42; Yalk. ib. 72; Koh. R. to V, 15 הדך מה דאתא בחלו׳ וכ׳ Ar. (ed. בחלי׳) as man enters this world by final decision, so does he leave it it (cmp. Ab. IV, 22).—[Gen. R. s. 94, beg. חלוטין, v. חֲלִיטָא III.]

חֲלוּל, חֲלוֹל, v. sub חרל׳.

חָלוּל m. (חָלַל) *hollowed; pipe, channel.*—*Pl.* חֲלוּלִים, חֲלוּלִין. Sifra K'dosh. Par. 1; Yalk. Lev. 604 the idols are called אֲלִילִים, על שם שהם ח׳ because they are hollow.—Ber. 60[b] ח׳ ח׳ Ms. F. a. oth. (ed. חֲלָלִים) full of channels (bowels &c.).

חֲלוֹם m. *sane,* v. חָלַם I.

חֲלוֹם (b. h.; v. חָלַם II) *dream.* Ber. 55[a]; a. fr.—*Pl.* חֲלוֹמוֹת. Ib.[b]; a. fr.—Ib. 10[b] בעל חח׳ the genius of dream.—[חלומות דהרואה that portion of the chapter Haroëh, in B'rakhoth, treating of dreams: Ber. 55[a] to 57[b]; often quoted in Ar. a. oth.]

חַלּוֹן c. (b. h.; חלל) *perforation, aperture, window.* B. Bath. III, 6 ח׳ המצרית וכ׳ the Egyptian window (a very small aperture in the wall) gives no privilege (v. חָזָקָה), i. e. the neighbor may build against it, contrad. to חצורית a Tyrian window. Gen. R. s. 31, expl. צחר (Gen. VI, 16); a. v. fr.—*Pl.* חַלּוֹנוֹת. Y. R. Hash. II, 58[a]; Ex. R. s. 15 שס״ה ח׳ וכ׳ 365 apertures did the Lord create in the sky; a. fr.

חֲלוּפָא, חֲלוּף, v. חרפ׳.

חָלוּץ m. (v. חָלַץ *Hif.*) *strength, quickness.* Ber. 16[b] חיים של ח׳ עצמות (missing in Mss., v. Rabb. D. S. a. l. note 5) a life of healthfull energy (v. Is. LVIII, 11).

חֲלוּצָה, חֲלוּצָא I pr. n. pl. or district *Ḥălutsa.* Targ. Y. II Gen. XVI, 7; Ex. XV, 22 (h. text שׁוּר). Targ. Y. Gen. XVI, 14 (h. text בֶּרֶד).—Gen. R. s. 45; Yalk. ib. 79 (expl. בדרך שור, Gen. XVI, 7) באורחא דח׳ on the road of Ḥ.—V. חַגְרָא I.

חֲלוּצָה II f., v. חָלַץ.

חָלוּק I m. (חָלַק, v. חָלָק) *plain, smooth garment,* in gen. *undershirt.* Kel. XXVIII, 9, v. חוּץ II.—M. Kat. 14[a], a. e. כל . . . אלא ח׳ אחד he who has only one shirt. Ab. Zar. 34[a] ח׳ לבן a plain white frock, v. אִימְרָה. Y. Taan. II, 65[d] (ref. to I Sam. VII, 6) לבש שמואל חֲלוּקָן וכ׳ Samuel put on the common shirt of all Israelites, i. e. included himself among the sinners; a. fr.—Trnsf. a) *a shirt-shaped bandage.* Sabb. XIX, 2 (drawn over the circumcised membrum).—b) *a row, layer.* Y. Pes. I, 27[b] bot. מפשיטו ח׳ אחד he strips it of one shirt, i. e. removes one row all around the pile of bottles.—*Pl.* חֲלוּקִים, חֲלוּקִין, חֲלוּקוֹת. M. Kat. 22[b]. Y. l. c. שני חלקות (read: חלוק׳) two rows. Tosef. Kil. V, 6 שני ח׳ two shirts of different materials (כִּלְאַיִם). Lam. R. introd. (R. Abbahu 2); ib. to III, 13 וחח׳ שלו עליו (the camel) with his covers on; a. fr.

חָלוּק II 1) *divided,* v. חָלַק; 2) *empty, smooth,* v. חָלָק.

חִלּוּק, v. חִילּוּק.

חֲלוּקָא, חֲלוּקָא ch.=h. חִלּוּק I. Targ. Y. Ex. XXII, 26 ח׳ תוחביה ed. pr. (later ed. only תות׳).—Lam. R. introd. (R. Abbahu 5); ib. to III, 13 כח׳ דירחודאי וכ׳ as long as

a Jewish Sabbath shirt (transmitted from father to son).—Sabb. 134ª ח' דינוקא the child's bandage, v. חָלוּק I.

**חֲלוּקָה** f. (b. h. חֲלֻקָּה; חָלַק) *division, partition.* B. Bath. 122ª לא כח' של עיה"ד וכ' the distribution of land in the future will not be like the one of the present. Ib. 126ª יש לו לבכור קודם ח' the first-born is the legal owner of his share before the partition has taken place. Keth. 26ª בתורת ח' as an heir's share. Ib. 94ᵇ ח' עדיפא division among two claimants (where evidence is wanted) is preferable (to discretionary adjudication to one, v. שׁוּדָּא); a. e.

**חֲלוּקַת*** f., constr. חֲלוּקַּת, only in ח' נפש (פול) [*smoothing the soul,*] name of a species of *bean*=שעועית. Nidd. IX, 7 (expl. מי גרסין) לעיסת גרסין של פול ח' נ' a chewed mass of grist of beans named *ḥălukath nefesh* (Rashi: *beans split to the core*, v. חֲלָקָא II); [Tosef. ib. VIII, 9 עד עיקת נפש ed. Zuck. (Var. ער עוקת נחש); Gen. R. s. 94, beg. פול שחוא על עיקת נפש; Yalk. ib. 152 שבאין על עקת נפש the bean-grist used for (relieving) the pressure of the soul; cmp. Y. Kil. I, 27ᵇ top, etymol. of שָׁעוּעִית, a. B. Bath. 16ª, quot. s. v. עֲדָשָׁה.—Our w. is prob. a popular re-adaptation of *Alica*, v. Sm. Ant. s. v.]

**חֲלָזְיָא** *hosts*, v. חֵילָא I.

**חָלַז**, *Pa.* חִלֵּיז (cmp. חלץ) *to gird, to form a sinus; to lift the cloak.* Targ. II Esth. I, 2 (3), v. חָלוּז.—*Part. pass.* מְחַלַּז. Ib. VI, 11 ומְחַלַּזִין חולזוי his loins girt (his cloak lifted up, ready for labor).

**חֲלָזוֹן, חֲלָזָא, חֲלָזָה** m. (v. preced.) 1) *conchiferous animal, snail, oyster*, esp. *purple-fish, purple-shell used for dying t'kheleth* (תְּכֵלֶת). Snh. 91ª ח' אחד (ed. אחת, v. Rabb. D. S. a. l. note 60 a. Ar. s. v.). Pesik. B'shall. p. 92ª ח' הזה וכ' as the snail grows, its shell grows with it; Deut. R. s. 7, end.—Sabb. 26ª (expl. רגבים, Jer. LII, 16) צוידי ח' וכ' the shellfishers from &c. Men. 44ª. Meg. 6ª; a. fr.—*Pl.* חֲלָזוֹנוֹת. Snh. l. c.—2) name of a *beetle* or *locust*, v. next w.—Y. Sabb. I, 3ᵇ. Yalk. Ex. 185; Tanḥ. Vaera, ed. Bub. 19.—3) (cmp. Lat. Cochlea) *a snail-shaped piece of a chain, screw.* Kel. XII, 1; Tosef. ib. B. Mets. II, 3.—4) *an eye-disease*, also called נחש. Bekh. VI, 2; ib. 38ᵇ. Sifra Emor ch. II, Par. 3.—[Kidd. 72ª; Yeb. 16ᵇ, v. חַלָּזוֹן.]

**חִלְזָנָא** ch. same, 1) *purple-fish; snail.* Targ. Y. I Deut. XXXIII, 19 (v. Meg. 6ª).—*Pl.* חִלְזָנֵי. Ab. Zar. 28ᵇ, v. מְשַׁקְּדֵי.—2) *beetle* or *locust.* Targ. Y. Deut. XXVIII, 42 Ar. (ed. חלנונא, h. text צלצל).—3) *an affection of the eye.* Targ. Y. I Lev. XXI, 20 Ar. a. oth. (ed. וְחַלָּזוֹן; Y. II רחלזווה, read: דְּחִלְזוֹנָה; v. וְחַפֵּירוּ).

**חִילְחוּל, חֶלְחוּל** m. (חָלְחֵל) *penetration of a poisonous substance, poison.* Tanḥ. Mishp. 18; ed. Bub. 12 (חול', corr. acc.) חת' חירה נכנס וכ' the poison (of the flies) entered their bodies; Yalk. Ex. 359.

**חַלְחוֹלִית** f. (v. preced.) *winding;* pl. חַלְחוֹלִיּוֹת *intrigues.* Lev. R. s. 20 (expl. להוללים, Ps. LXXV, 5) למערבביא אלו שלבם ..... ח' רשות (some ed. חַלְחוֹלִיּוֹת) to those creating confusion, those whose hearts are full of evil intrigues; Tanḥ. Aḥăré 2 חלחל'; Yalk. Lev. 524 חוּלְחָלִיּוֹת; Yalk. Ps. 811; [Lev. R. s. 17 (ref. to Ps. LXXIII, 3) במערבא אומרים אלו . . הוֹלֵלוֹת וכ' (read: בְּמַעֲרָבָּיָא אֲלוּ), v. הוֹלֵלָה].

**חַלְחוֹלֶת** f. (next w.; v. preced. wds.) *mesentery*, a membrane keeping the entrails in position. Ḥull. 50ª.

**חִלְחֵל** (b. h.; Pilp. of חלל) 1) *to penetrate into cavities; to perforate.* Sot. 7ᵇ; Num. R. s. 9 מְחַלְחֵל וירד (the powder on a wound) penetrates and goes down (into the body). Gen. R. s. 98 ריסו מח' וכ' its venom penetrates (the body of the bitten one) after (the serpent's) death.—2) *to shake, roll* (in a vessel &c.); *to rinse.* Makhsh. III, 6 ח' לתוכן if he washed olives by rolling them in the rain water.—*Part. pass.* מְחוּלְחָל, f. מְחוּלְחֶלֶת *hollow, blown up*; *loosely put in.* Oh. IX, 7 כלי מח' a hollow vessel (not packed entirely), opp. אֲפוּצָה. Kel. X, 3 מגופת החבית חמח' וכ' (Bart. המתחלחל) the stopper of a keg which can be moved around, without, however, falling out of itself. Teb. Yom I, 1; a. fr.

*Hithpalp.* הִתְחַלְחֵל, *Nithpalp.* נִתְחַלְחֵל 1) *to permeate.* Num. R. s. 9 שהם מְחַלְחֲלִים וכ' that they will permeate all her limbs.—2) *to be shaken in a hollow space, to be thrown about.* Mikv. IV, 3 היו צרורות מתח' וכ' if pebbles rolled about in the spout.—3) *to be permeated* (with poison) *to be affected, injured.* Y. B. Kam. I, beg. 2ᵇ ונתח' כולו and the whole of it is damaged (by the heat &c.).—4) (cmp. חָלָה) *to be weakened, be neutralized.* Y. Ter. VIII, 46ª top ע"י מליחה מתח' through salting it, the poison is neutralized.

**חַלְחֵל** ch. same, *to penetrate, to hollow out.* Ḥull. 119ᵇ חַלְחוּלֵי מְחַלְחֵל the hair perforates the skin.—*Part. pass.* מְחַלְחָל *hollow; loosely filled.* Ber. 59ª ענני חלחולי מְחַלְחָלֵי מְחַלְחָל (Ms. F. מידחלחל . . עיבא) the clouds are not entirely filled with water. Pes. 74ª איידי דמח' because the wood is hollow (having marrow inside); a. e.

*Ithpalp.* אִתְחַלְחַל 1) *to be perforated, be open.* Ber. l. c. Ms. F. v. supra.—Esp. *to be permeated by poison, feel the effect of poison.* Y. Ab. Zar. II, 41ª bot.; Y. Ter. VIII, 45ᶜ bot. לא אספיק . . עד דאיתח' he had scarcely drank of it when he became affected (collapsed). Y. Ab. Zar. II, 40ᵈ top חמיתה מִתְחַלְחָלָה he saw that the plaster was poisoned.—2) *to tremble.* Targ. Ps. XCVII, 4. Targ. Y. Ex. XXXII, 11 (h. text וירחל); a. e.

**חָלַט** I (v. חָלַט II, a. Syr. חלט P. Sm. 1277) *bind up, mix*, esp. *to stir flour in hot water*, v. חֲלִיטָה II.—*Part. pass.* חָלוּט a paste prepared by stirring, *dumpling.* Y. Ḥall. I, 58ª top; Y. Maasr. I, 49ᵇ ח' ברור a real *ḥalut* (concerning which there is no doubt as to the obligation of *Ḥallah*). Y. Ab. Zar. II, 42ª top ח' מחוסר וכ' the *ḥalut* (prepared by a gentile) wants finishing through fire (frying or boiling); a. fr.

*Nif.* נֶחְלַט *to become consistent through stirring.* Y. Ḥall. l. c. נֶחְלָטָה כל צורכה sufficiently stirred to be a consistent paste-ball.

חֲלַט ch. same, 1) *to make a paste.* Targ. II Sam. XIII, 6.—2) (cmp. next wds. a. צמת) *to cause contraction* by scalding or by putting in vinegar. *Part. pass.* חָלִיט. Ḥull. 111ª מיחַלַט הוה ח' ליה וכ' Rashi (ed. ח' חור מצירקא) it (the liver) was first scalded (so as to emit no blood in boiling).

*Pa.* חִלֵּיט *to cause contraction, to scald, put in vinegar.* Ib. חִלְּטֵי ליה וכ'. Pes. 74ᵇ bot. חלא דח' ברה וכ' vinegar which one has used once for drawing the blood from meat and contracting the blood vessels, must not be used a second time.

*Ithpa.* אִתְחַלַּט, *Ithpe.* אִיתְחַלַּט 1) *to be mixed up, to mingle.* Targ. Prov. XX, 19; XXIV, 21 (h. text תתערב).—2) *to be confused.* Ib. XIV, 16 (h. text מתעבר!).—3) *to be contracted,* v. supra.

חֲלַט II (b. h.; cmp. חָלַץ) [*to surround, tie up* (corresp. to b. h. צמת),] 1) *to make final. Part. pass.* חָלוּט, f. חֲלוּטָה *permanently sold, irredeemable.* Arakh. IX, 4 הגיע ... היה ח' וכו' (Talm. ed. 31ª היתה ח', read: חלוטה) when the last day .... had passed and it (the house) was not redeemed, it was his forever . . ., for we read לצמיתות (Lev. XXV, 30); (Tosef. ib. V, 10 צמת). Arakh. l. c. שיהא ח' לו ... בראשונה formerly the purchaser used to hide himself on the last day .... in order that it might become his irredeemably; Sifra B'har ch. V, Par. 4 שיהא חלוטה לו. Arakh. 31ᵇ למי ח' to which (of the two buyers) did it belong finally?; a. fr.—V. חֲלוּטֶרן.—2) *to pass final judgment on a leper* after probationary enclosure (Lev. XIII). Zeb. 102ª אני מסגירה ואני חוֹלְטָהּ וכ' I will lock her up, declare her a leper and discharge her.

*Hif.* הֶחֱלִיט 1) *to pass final judgment, to make valid; to adjudicate.* Y. Dem. VII, beg. 26ª צריך להַחֲלִיט וכ' he must make the consecrating conditions valid by speech. Y. Keth. X, 33ᵈ bot. אי זה . . להַחֲלִיט מַחֲלִיטִין which of them the court chooses to declare valid, it may &c. Gen. R. s. 61 שלא תַחֲלִיט להם וכ' lest thou surrender the country to them (through bad argument); Yalk. ib. 110 (insert להם). Y. Ab. Zar. I, 39ᵇ top גסות ... הדיא הֶחֱלִיטָתוֹ his haughtiness made Jerob. a confirmed sinner; a. e.—2) *to declare a person a leper.* Y. M. Kat. I, 80ᶜ bot. מטמא ומַחֲלִיט declares him unclean and this a decided leper; ומַחֲלִיטִין ... ורבנן and the Rabbis say, he must be examined as if it were a new case, but at all events they declare &c.—*Part. pass.* מְהוּחֱלָט, f. מְהוּחֱלֶטֶת 1) *irrevocable, confirmed.* Yoma 86ᵇ תשובת המְהוּחֱלָטִין the repentance of the confirmed sinners.—2) *the declared leper,* opp. to מוּסְגָּר. Meg. I, 7. Yeb. 103ᵇ. Tosef. Naz. VI, 1 מ' בספק one declared a leper from doubt; Y. ib. VIII, end, 57ᵇ; a. fr.

חֲלַט ch. same, 1) *Part. pass.* חָלִיט, חֲלִיטָא *irredeemably sold.* Targ. Y. Gen. XLVII, 20.—2) *to sentence a leper.* Targ. Y. Deut. XXI, 5 לְמִחְלוֹט, v. *Af.*

*Pa.* חַלֵּיט *to sell irredeemably, to forfeit.* Y. Pes. IV, 31ᵇ bot. ולא יְחַלְּטוּן בניהון that they might not forfeit their pledged children. Y. Shebi. VI, 36ᶜ bot. [read:] בגין דלא תְחַלְּטוּן .. בידן that you might not surrender the government to their (the Samaritans') hands. Y. Keth. IX, 33ᵇ bot. אנן מְחַלְּטִין וכ' we shall declare their property forfeited. Arakh. 31ᵇ ולַחֲלֵּטֵי הקדש let the sacred treasury be declared its permanent owner; a. e.

*Af.* אַחְלַט *to sentence a leper.* Targ. Y. Lev. XIII, 11.—Part. pass. מַחְלָט, f. מַחְלְטָא. Ib. 51.

*Ithpe.* אִיתְחַלַּט *to become irredeemable.* Arakh. 32ᵇ וירושלים מי מִיתְחַלַּט בה are buildings in Jerusalem ever irredeemable?

חַלְטָא f. (preced.) *final decision, adjudication.*—*Pl.* חַלְטָאתָא. B. Mets. 16ᵇ שטרי ח' legal documents giving the claimant the title for the seized property.

חוּלְ, חַלְטָנִית f.=חֲלוּטָן, *final action;* לח' *irredeemably.* Y. Gitt. IV, end, 46ᵇ (expl. לצמיתות, Lev. XXV, 23) לחול; Y. Dem. IV, 24ᵈ bot.—Gen. R. s. 28, end, v. זְרִיבָה; a. e.

חֲלַטְרִיא, v. חֲלִיטַר.

חַלְטָתָא f. *lizzard,* v. חַלְטָתָא.

חָלָה, חלי (b. h.; cmp. חלל) 1) *to be lax, to be sick, faint away, grieve.* Ex. R. s. 43 (expl. ויחל, Ex. XXXII, 11 ח' משה Moses was sick (grieved). Kidd. 71ᵇ, a. e. מדי חוֹלָה Media is sick, v. גּוֹסֶס.—Ber. 28ᵇ כשח' וכ' when R. . . . fell sick; a. fr.—V. חוֹלֶה.—2) *to be smooth* (to the taste), *sweet.*

*Pi.* חִלָּה 1) *to soften, sweeten; to soothe, assuage* (by prayer, gifts &c.). Ex. R. l. c. מהו וַיְחַל שהכניס וכ' what does *vayhal* (Ex. l. c.) mean? He offered &c. (ref. to Ps. XLV, 13). Ib. מהו ויחל עשה את המר וכ' he made sweet what was bitter. Ib. חַלִּי מריריתן וכ' sweeten thou the bitterness (sin) of Israel &c.—Ib. מי שיְחַלֶּה וכ' one to sweeten the bitterness &c. (by prayer). Yalk. Ex. 392 אביי אמר עד שיְחַלְּהוּ להקב"ה בתפילתו (v. infra) Ab. explained *vayhal,* until he assuaged (the anger of) the Lord &c. Deut. R. s. 3 הרי בניך מרים חַלֵּה אותן thy children are bitter, sweeten them. Ib. תיאך ידא א"ל הוי חל אתה תיאך אתא אומר א"ל הוי אומר חַלֵּה את המרים, רחמים, read: what shall I say? Said He, Say, sweeten &c.; Yalk. Ex. 392. Lam. R. to I, 2 לא חִלִּינוּ פניך we did not assuage thee by repentance; Ex. R. s. 45 חִלִּינוּ מלפני הקב"ה we prayed &c.; a. fr.

*Hif.* הֶחֱלָה 1) *to assuage, soften.* Ber. 32ª אביי אמר עד שהֶחֱלָהוּ להקב"ה בתפלה Ms. M. (v. D. S. a. l.) until he assuaged &c., v. supra. [Ib. ח' עלירחם וכ', read: שהֶחֱל, v. חָלַל.]—2) *to make sick, wear out.* Ib. עד ... עמד משה שהחלהו (Ms. M. עד שחלה) Moses stood in prayer . . . until He wore Him out (by his persistency, v. Rashi a. l. a. Rabb. D. S. a. l. note 3).—3) (v. חָלַל a. חָלְחַל) *to permeate, affect.* B. Mets. 107ᵇ bile is called *maḥlah* (v. מָחְלָה) שהיא מַחֲלָה וכ' (Ms. F. שמַּחֲלֶלֶת) for it goes through the entire body [perh. מַחֲלָה, fr. חָלַל].

*Hof.* הוּחֲלָה *to be made sick.* Ber. l. c. עד ח' .... עמד ed. Sonc. a. oth. (v. supra) until He was worn out.

חֲלָא, חֲלִי ch. same, 1) *to be soft, sweet.* Targ. Prov. XXVII, 7. Targ. Y. II Lev. II, 11 (h. text דבש); a. e.—

2) *to be sick, grieve.* Yoma 22[b]; B. Kam. 20[b] כמה לא ח׳ וב׳ how little does he whom the Lord supports need to grieve or trouble himself!—3) *to remit.* Keth. 86[a] top וחיחֲלָה, v. חוּל II ch.

*Pa.* חַלֵּי 1) *to sweeten.—Part. pass.* f. מְחַלְיָא. Cant. R. to III, 4 בשעת מְחַלְיֵיהּ שינתא during the sweetest sleep. Ab. Zar. 39[a] מח׳ שמנוניתא Ms. M. the fatty substance (absorbed in the knife) becomes sweet again (loses its bad taste); ed. מְחַלְיָא ליה ש׳ (read: לש׳) it (the strong taste of assa foetida) sweetens &c. [Ber. 6[b] קא מחלירין ed., Ms. מחללי, v. חָלַל I.]

*Ithpe.* אִתְחַלִּי (אִסְתַּחְלִי) *to become sweet.* Targ. Y. II Ex. XV, 25.

חֲלֵי m. (preced.) *sweet.* Targ. Y. II Gen. XLIX, 21. Targ. Y. II Deut. XXIX, 17 (ed. Amst. חֲלֵי; Y. I חוּלֵי, חוּלֵי).—Arakh. 10[b] (play on חָלִיל) דח׳ קלידה because its sound is sweet.—*Fem.* חֲלֵיָא, חֲלֵיאָתָא, חֲלִיתָא. Targ. Prov. XXIV, 13 דחלוא ed. Lag. (ed. Wil. דְּחֵילָא, corr. acc.). —Targ. Ps. XIX, 11 (Ms. חֲלָיְיאתָא, pl.)—Sabb. 109[b] אתרוגא חלירתא a sweet orange.—*Pl.* חֲלָיָן, חֲלָיָן (חוּלְיֵי). Targ. Ps. CXIX, 103. Targ. Prov. IX, 17 (some ed. חלים, corr. acc.) Ib. II, 16.—Ab. Zar. 38[b] חוּלְיֵי as to sweet ones, v. אֲהִירָא.

חוּלַי, חָלַי m. (b. h.; חָלָה) 1) *disease.* Snh. 64[a] אם מְחָלְיָהּ תעמוד . . . if this woman (I) shall rise from her sickness. Ib. מוטב שתחזור . . לחוּלְיָהּ I would rather relapse into my disease; a. fr.—B. Mets. 87[a] דְּחָלָה ח׳ אחרינתי (missing in Mss., v. Rabb. D. S. a. l. note) that he had been sick once before.—*Pl.* חֳלָאִים, חֳלָאִין, חֳלָיִם, חֳלָיִים. Sot. 47[a]. Gen. R. s. 56; a. fr.—2) (sub. בעל) *patient, sufferer.* Ḥull. 110[a]; a. fr.

חֲלָיָא m. (חלי) *secretion, serum.* Pes. 74[b] חֲלִירֵיהּ אסיר its serum is forbidden. [Ib. 115[b] חלירית דחבלין, v. חוּלְיָא II.]

חֲלֵיאָתָא, v. חֲלֵי.

חִילַי, חִלְיָן m. (v. חִפָּזוֹן) *one afflicted with an eye-disease called* חִפָּזוֹן. Targ. O. Lev. XXI, 20 (ed. Berl. חִפְזִין, v. Berl. Masorah p. 72).

חַלֵּיז, *Pa.* of חֲלַז.

חֲלִיטָא I f. part. of חֲלַט.

חֲלִיטָא II f., pl. חֲלִיטָתָא (v. חֲלַט II) *strings, necklace.* Targ. Is. III, 20 (h. text לחשים). Targ. Hos. II, 15 חֲלִיטַת וכ׳ (constr.) her pearl-strings (h. text חלירה).

חֲלִיטָא III (חֲלוּ, חֲלִיטָה) c. ch.=h. חֲלִירָה II or חָלוּט (v. חֲלַט I). Y. Ned. VI, beg. 39[c]; Y. Naz. V, 55[c] top. Y. Ab. Zar. V, 44[d] bot. חֲלִיטָן their (the Samaritans') *ḥalut.—Pl.* (fem.) חֲלִיטָתָא; (masc.) חֲלִיטָרִין. Targ. II Sam. XIII, 6; 8.—Y. Ḥall. I, 57[d] ח׳ דשוק *ḥ.* sold in the market (mixed with oil), v. אִסְקָרִיטָרִין.—Ib. (expl. חלת מסרת) ח׳ דמיי water-*ḥ.* (for which Pes. 37[b] חלוט של בעלי בתים). Y. Erub. III, 20[d] אכל חלירטן (read: חלירטן or חלישא); Gen. R. s. 94, beg. חֲלוּטְרִין (Ar. אֲלִירְטִין, dial. for חָ׳).

חֲלִירָה I f.=ch. חֲלִירְטָא II. Y. Meg. I, 71[c] bot. הירה עשוי כחצי ח׳ if the writing was in the shape of half a necklace (of three or more strings, i. e. in decreasing lines).

חֲלִירָה III (חֲחַלְטָה) f. (=חֲלוּט, v. חָלַט I) *a paste made of flour stirred in boiling water, dumpling.* Ḥall. I, 6; Y. ib. 58[a] top ח׳ קמח לתוך חמין *ḥălitah* is flour put into hot water, contrad. to מעיסה which is חמין לתוך קמח (v. Tosef. ib. I, 1); Pes. 37[b] (Ms. O. דחחלטה; v. vers. in Rabb. D. S. a. l. note 6); Y. ib. II, 29[c].—Y. Ber. VI, 10[b].

חֲלִירָה III f. (חָלַט II, v. חֲחַלְטָה) *the priest's final decision on leprosy.* Sifra Thazr. Par. 3, ch. IV לאחר חֲלִירַת מחירה וכ׳ (R. S. to Neg. VIII, 1 חֲלוּט) immediately after having originally declared it unclean on account of a sound spot in the sore (Lev. XIII, 10, sq.). [Ib. חחלט מחירה].

חֲלִירָרָא, חֲלִירָר m. (denom. of חֲלִירָא III) *seller of pastry, confectioner.* Y. B. Bath. II, beg., 13[b], v. אִרְסְטֵיבִ׳. Y. Ḥall. II, 58[c] bot.; a. e.—*Pl.* חֲלִירְרָרֵיא. Y. Shebi. VII, 37[c] top חלטרריא.

חלירת, Pes. 115[b], v. חוּלְיָא II.

חָלַל (v. חָלַל) *to turn, bore, chisel.* Targ. Is. X, 15.

חָלִיל m. (b. h.; חָלַל, v. preced.) *fife, flute;* frequ. חֲחָלִילִין *the flute-players, the music in the procession.* Arakh. II, 3 ח׳ מכה וכ׳ the fluters play in front of the altar. Ib. 10[b] חיינו ח׳ חיינו אבוב *ḥalil* and *abbub* are the same. Bicc. III, 3 ח׳ מכה לפניהם the fluters precede them playing. Succ. V, 1 ח׳ חמשה וכ׳ for musical performance (on the Succoth festival) there are five and six days respectively; a. fr.—*Pl.* חֲלִילִים, חֲלִילִין. Arakh. II, 3. B. Mets. VI, 1 לחברא ח׳ וכ׳ to bring pipers for a wedding or a funeral. Kinnim III, 6; a. fr.

חֲלִילָא ch. same. Targ. Y. Deut. XVI, 14.—*Pl.* חֲלִילִין. Targ. Ps. CL, 4 (h. text מְנִּים).

חֲלִילָא c. (v. preced.) 1) *hollow.* Constr. חֲלִיל. Targ. Ex. XXVII, 8 (h. text נְבוּב).—2) *rounded, going all around.* B. Bath. 61[a], v. פַּרְקָא III.—Ab. Zar. 10[b], v. קמונרא.—*Pl.* חֲלִילַיָּא, f. חֲלִילַתָּא. Targ. II Chr. XXVI, 15.—Sabb. 57[a] תיכרי ח׳ chains composed of chord rings (v. חוּלְיָא I).

חֲלִילָה adv. (v. preced.) 1) *round about, in turn.* Succ. V, 6 חוזרין ח׳ they take turns all around. Keth. X, 6. Tosef. Zeb. I, 1 חזרנו ח׳ we are moving in a circle, i. e. this way of arguing will lead to no conclusion; Zeb. 10[b] חוזרני ח׳ ed. I am moving &c.; a. e.—2) (b. h.; cmp. חוּלְיָן s. v. חוֹל III) *outside, foreign to.* Gen. R. s. 49; Yalk. ib. 83 (expl. חללה, Gen. XVIII, 25), v. בָּרָאָה, a. חוֹל III; Tanḥ. Vayera 8 חֲלָלָה כתיב it may be read *ḥălalah* (desecration), לא חול הוא לך is it not too profane for thee?

חֲלִים m. ch. (cmp. חָלוּם s. v. חָלַם I) *sound, capable of restoration to the original strength* or *form.* Ab. Zar. 69[q]

זרמנין דח׳ sometimes the disturbed pitching of the stopper resumes its original shape (by melting and hardening again). Ḥull. 123b עור ח׳ leather (if split or rent) can be so mended as to regain its original strength. Ib. כי אמרינן דח׳ וכ׳ when do we say, leather can be mended &c., when it is split straight through.—[R. Hash. 28a, v. חָלַם I].—[Targ. Prov. IX, 17 חלים some ed., v. חָלַי.]

**חֲלִים** *dreaming*, v. חָלַם II.

**חֲלִים**, *Pa.* of חָלַם I.

**חֲלִימָה**, v. חֲלָמָה.

**חֲלִין**, v. חֲלִילוּ.

**חֲלִיהָ**, v. חֲלַהּ.

**חַלִּיף** m. (חָלַף) *sharp knife, slaughtering-knife.*—*Pl.* חַלִּיפוֹת.—בית חח׳ the place in the Temple where the slaughtering knives were kept. Midd. IV, 7 (Talm. ed. פת . . ., corr. acc.); Yoma 36a מן בית חח׳ וכ׳ Ms. M. a. Ar. (ed. מן חח׳) inside of the knives' cell.

**חֲלִיפָא** pr. n. m. *Ḥălifa.* B. Bath. 123a bot. אבא ח׳ (Ms. M. חלפתא, Var. חילפא, חלפא, סיל׳, v. Rabb. D. S. a. l. note).

**חֲלִיפָה** f. (b. h. חָלַף) 1) *replacement, substitution.* Y. Ber. II, 5c מי מביא לנו חֲלִיפָתוֹ who will get us one to take his place?—2) pl. חֲלִיפוֹת *shoots*, v. חֵלֶף I.

**חֲלִיפִין, חֲלִיפִים** m. pl. (חָלַף) 1) *exchange, substitution.* Kidd. I, 6 זה בחֲלִיפָיו . . . . כיון as soon as one of the parties to the exchange has taken possession, the other takes the risk for its exchange. Y. Ber. II, 5c, a. e. יש לחן ח׳ can be replaced; a. fr.—Esp. *ḥălifin*, a form of possession by handing to the purchaser an object as a symbolical substitute (v. Ruth IV, 7). Kidd. 22b אם בח׳ a slave, may be taken possession of also by symbol. B. Mets. 45b, a. fr. אין מטבע נעשה ח׳ coins cannot be used for symbolical delivery; a. fr.—2) *young shoots* (coming out of a stump). Shebi. I, 8. Tosef. B. Kam. II, 1 (Y. ib. 3a top חֲלִיפִין).

**חֲלִיץ** m. (חָלַץ) *knot, loop-knot.*—*Pl.* חֲלִיצִין. Tosef. Neg. V, 10 ח׳ שבבקעת ed. Zuck. (Var. שבפקע׳; some ed. incorr. חלירצו) the loops in a skein.

**חֲלִיצָה** f. (חָלַץ) *taking out; untying, putting off.* Tosef. Neg. VI, 10 בח׳ as regards taking out the leprous stone (Lev. XIV, 40), v. נְתִיצָה. Y. Ber. III, beg. 5d בח׳ as regards taking off the T'fillin.—Esp. (=חֲלִיצַת מַנְעָל) *Ḥălitsah*, the ceremony of taking off the Yabam's shoe (Deut. XXV, 5—11). Yeb. XII, 1 מצות ח׳ וכ׳ the proper way of performing the *H.* is before three men acting as judges. Ib. חֲלִיצָתָהּ פסולה the act &c. is invalid; a. v. fr.

**חֲלִיצָתָא** ch. same. Yeb. 102a מעליתא ח׳ a fully legal *Ḥălitsah*. Ib. 106b דח׳ גיטא a document testifying to the performance of the *Ḥălitsah*.

**חֲלִיק**, pl. constr. חֲלִיקֵי, v. חֵילֶק II.

**חֲלִיקָה**, v. חֵילְקָא II.

**חלקוסתא, חליקוסתא**, B. Kam. 31a Ar., Ms. H., v. סְלִיקוּסְתָא.

**חֲלִי קוֹפְרִי, חֲלִיקוֹפְרִי** m. (patron. of Σόλοι Κύπριοι) *one from Soloe* (*Aligora*), a sea-port town of Cyprus. Makhsh. I, 3 Abba José ח׳ איש טבעון Ar. (ed. two words) of Soloe, a citizen of Tibon.

**חָלַשׁ** *to be weak*, v. חָלַשׁ.

**חָלִישׁ, חֲלִישׁ** m.=h. חָלָשׁ, *weak, sick.* Targ. Joel IV, 10 (ed. Lag. חֲלַשׁ).—*Fem.* חֲלִישָׁא. Targ. Lam. I, 13 (Var. חֲלִי׳; h. text דָּוָה). Targ. I, Sam. IX, 21 חֲלָשָׁא.

**חֲלִישׁוּת** f. (preced.) *weakening, faintness.* ח׳ דעת *humiliation, defeated pride.* Num. R. s. 6 לא אעשה להם ח׳ ד׳ I will not make them feel humiliated.

**חֲלִישׁוּתָא** ch. same. Targ. Hos. VII, 9 (h. text שִׁיבָה, ed. Lag. חֲלָשׁוּ).

**חלישתא**, v. חֲשִׁילְתָא.

**חֲלִיתָא** f. *sweet*, v. חֲלִי.

**חלך**, Targ. Job XI, 17, v. חֲלַי.

**חָלַל** (b. h.; v. Ges. H. Dict.10 s. vv. חלל I, II) 1) (v. חול) *to roll, turn.* Ber. 32a (ref. to ויחל, Ex. XXXII, 11) שחל עליהם מדת הדין למדת הרחמים Ms. M. (v. חָלָה) he (Moses) turned justice into mercy in their behalf; Yalk. Ex. 392 וַיְחַל (*Hif.*).—[Tanḥ. Yithro 1 מת חולל, read וַיְחַלֵּל.] —2) *to bore, hollow, pierce*, v. חָלִיל, חָלָל I.—3) *to surround; to place outside a circle*, v. חוֹל III, חִילְּנֵי.

*Nif.* נֶחְלַל (v. חָלָל I) *to be cut all around, be severed.* Naz. 54a (ref. to Num. XIX, 18) בחלל זה אבר וכ׳ מן החי 'on something severed', that means a limb which has been cut off a living body, and on which there was not flesh enough to have made healing possible; במת זה אבר וכ׳ 'on something dead', that means a limb severed from a corpse; ib. 53b.

*Nif.* נֶחוֹל *to become* חוּלִּין, *to cease to be sacred.* Shebi. I, 8 עד שיחולו until the fruits become available for private use; Y. ib. 33c top מהו עד שירד עד שירדו או עד שיעשו חולין וכ׳ what does *ad sheyeḥôllu* mean? Until they are redeemed (in the fourth year), or until they become *ḥullin* of themselves (in the fifth year)?

*Hif.* הֵחֵל 1) [*to set in motion,*] *to begin.* Sifré Num. 134 (ref. to Deut. III, 24) אתה החילות וכ׳ thou hast begun to open the door &c. Dem. VII, 4 ומי החל ושותה Y. ed. (v. Rabb. D. S. a. l. note) and he may at once commence drinking (Maim.; v. infra).—2) *to make* חוּלִּין; *to break a vow; to profane.* Ber. l. c. (ref. to Num. XXX, 3) הוא אינו מיחל אבל אחרים מחללין לו he himself cannot break a vow, but others may break it for him (absolve him; Ḥag. 10a מוחלין . . . מיחל . .; Ex. R. s. 43 מוחל אבל . . . .

חכם מוֹחֵל, corr. acc.). Dem. l. c. ומיחל ושוחה and thus he *redeems*, and he may drink (R. S.); Tosef. ib. VIII, 7 ומ' ושוחה מיד.—Kidd. 77[a] (ref. to Lev. XXI, 15) מְחַלֵּל he *produces profanation* (begets degraded priests), v. חָלַל II.—3) *to turn, change.* Yalk. Ex. 392, v. supra.

*Pi.* חִלֵּל 1) *to break a vow, to profane, to desecrate; to degrade.* Deut. R. s. 2 (play on תחלת, Deut. III, 24) חִלַּלְתָּ וכ' hast thou not broken the oath? (Sifré Num. 134 הַחִתַּפְתָּ, v. supra). Ab. III, 11 המְחַלֵּל את הקדשים who treats profanely sacred things (causes them to be carried out and burnt). Ab. Zar. 28[a] מְחַלְּלִין עליה וכ' you may desecrate the Sabbath for the sake of curing it; a. fr.—Esp. *to cause the loss of the priestly status.* Macc. 2[a] המְחַלֵּל אינו מְחַלֵּל he (the priest marrying a divorced woman) who causes the loss of priestly status (to his issue) does not lose the priestly status himself; חבא לחַלֵּל ולא חִילֵּל he who intended to cause the loss of priestly status (by false testimony) and did not succeed.—2) (v. Deut. XIV, 24, sq.) *to redeem, to make available for private use.* Maas. Sh. I, 2; a. fr.

*Pa.* חוּלַּל 1) *to be removed from the priestly status, become a* חָלָל. Kidd. 77[a] (ref. to Lev. XXI, 15 'he shall not degrade') לא יְחוּלַּל זה וכ' no degradation shall be caused — which can only refer to a person who had a status and now becomes degraded (i. e. his wife).—2) *to be redeemed, to become secular again.* Part. מְחוּלָּל, f. מְחוּלֶּלֶת. Dem. V, 1, a. fr. ומ' על המעות and it is redeemed by setting aside its value. Maas. Sh. II, 10 מה ... סלע זו ח' עליו (not על זו, v. Rabb. D. S. a. l.) this Sela (which has been set apart as an equivalent for second tithes) shall be redeemed against the wine which the clean (sons of mine) may drink in Jerusalem, i. e. I buy with this Sela only that portion of the wine which the clean may drink. Ib. חרי מעות האלו מְחוּלָּלִים וכ' that money (dedicated for purchasing equivalents in Jerusalem) shall be redeemed against thy fruits; a. v. fr.—3) *to be loosely joined, to be a movable link.* Sabb. 52[b] במְחוּלָּלִין referring to movable links, (v. חוּלְיָא I). Y. Pes. I, 27[c] top במְחוּלָּלוֹת when the vessels can be rolled about, opp. אפוצות close together (v. חַלְחֵל).

*Hithpa.* הִתְחַלֵּל, *Nithpa.* נִתְחַלֵּל 1) [*to be perforated,*] (of bowels) *to be loose.* Esth. R. to I, 8 שיִתְחַלְּלוּ מעיו.—2) *to be profaned, desecrated, degraded.* Ab. I, 11. Macc. 2[a], v. supra. Yeb. 79[a] ואל יִתְחַלֵּל וכ' rather than that the name of the Lord be profaned in public; a. fr.

חָלַל I ch. same, 1) *to perforate,* v. חָלֵיל.—2) *to degrade, profane.* Part. pass. חָלִיל, f. חֲלִילָא. Targ. O. Lev. XXI, 14.—3) (denom. of חוּלְיָא) *to be profaned.* Targ. Ez. XXII, 26 וְחַלַּת.

*Pa.* חַלֵּיל 1) *to desecrate, profane, degrade.* Targ. Prov. XXX, 9; a. e.—*Part. pass.* מְחַלַּל, f. מְחַלְּלָא, מְחַלְּפָא. Targ. O. Lev. XXI, 7 (ed. Berl. מְחָלָא, Regia מְחָלָא).—Y. Kil. IX, 32[b] top, a. e. דילמא דחַלְּלִינָן וכ' did we perhaps desecrate the Sabbath?—Ber. 6[a] מְחַלְּלֵי Ms. (ed. מחלירין); a. e.—2) *to redeem.* B. Mets. 44[b] מְחַלְּלִינָן טבעא אפרא לא we dare not redeem coins with goods.

*Af.* אַחֵיל, אָחֵיל same, *to desecrate.* Targ. O. Lev. XIX, 8. Targ. Am. II, 7 לְאָחָלָא (ed. Lag. לאפסא); a. fr.—Part. pass. f. מְחִילָא, v. supra.

*Ittaf.* אִתְחֵיל, אִתַּחַל *to be profaned.* Targ. Ez. XXXVI, 23 (not אִתְחַל). Ib. VII, 24; a. fr.—Snh. 51[a] הרבא מית' וקיימא דמיתַּחֲלָא השתא if she degraded herself now; she was degraded before this.

חָלַל II (cmp. חלחל), (mostly) *Pa.* חַלֵּיל (v. preced.) [*to turn in a hollow space,*] *to wash, rinse.* Targ. II Chr. IV, 6. Targ. Lev. I, 9; a. fr.—Ḥull. 113[a] דחַלְּלִי בי טבחא when they washed the meat in the slaughter house.

*Af.* אַחְלִיל same. Targ. Ruth III, 3.—Ḥull. 95[b] top מַחְלִיל רישא וכ' (or מְחַלֵּיל) Ar. (ed. מחזור) he was washing an animal's head in the river, v. חֲנַר.

חָלָל I m. (b. h.; חָלַל) *cut all around, beheaded,* in gen. *slain.* Sot. 45[b] (ref. to Deut. XXI, 1) ח' ולא חנוק slain but not strangled, ח' ולא מפרפר וכ' slain but not rolling in dying agony. Ib. IX, 4 ממקום שנעשה ח' מצוארו from the place where he has been cut, that means, (the measurement starts) from his throat, v. חָלָל III. Y. Naz. VII, 56[c] (ref. to Num. XIX, 18) בח' כל שהוא ח' *beḥalal* means whoever is slain, בח' זה אבר וכ' *beḥalal* means a severed limb ..... without sufficient flesh, v. חָלַל, *Nif.*—Ḥull. 3[a], a. e. (ref. to Num. XIX, 16) חרב הרי הוא כח' a sword (with which a person has been killed) has the same levitical status as a slain body. Koh. R. to VIII, 10; Yalk. Ps. 808, a. e. (play on מחחולל Job XV, 20) מת וח' (the wicked man even in his life-time) is dead and beheaded; Tanh. Yithro 1 מת חולל (corr. acc.); ib. ed. Bub.; a. fr.—*Pl.* חֲלָלִים. Sot. 45[a]; a. e.

חָלָל II (b. h.; חָלַל) [*put outside,*] *ḥalal, one unfit for priesthood on account of his father's illegitimate connection* (Lev. XXI, 7; 14, sq.). Kidd. IV, 6. Snh. 51[a]; a. fr.—*Pl.* חֲלָלִין, חֲלָלִים. Kidd. 77[a], v. מְקוֹשָׁה; a. e.—Fem. חֲלָלָה *the female issue of a priest's illegitimate connection,* or *a priest's wife illegitimately married to him.* Ib. ח' מוזכרת, v. זָכַר; a. fr.—*Pl.* חֲלָלוֹת. Ib., v. מְקוֹשָׁה; a. e.

חָלָל III m. (חָלַל) 1) *cavity, empty space, hollow; throat; inside.* Ukts. II, 8 ממעך את חֲלָלָהּ you squeeze its cavity (compress it); Y. Yoma VIII, 44[d] bot. (v. Löw, Pfl. p. 123). Ab. Zar. 28[a] מכה של ח' an internal sore (as in the mouth, throat &c.). Y. ib. II, 40[d] top; Y. Sabb. XIV, 14[d] top כל שהוא מן החח' ולפנים וכ' whatever is in the throat and farther inside may be cured on the Sabbath, opp. to מן השפה; cmp. Sot. 45[b] quot. s. v. חָלָל I. Ḥull. III, 1 if the heart is perforated לבית חֲלָלוֹ up to its chamber. Ber. 19[b] ח' טפח a hollow space of one hand-breadth. Ḥull. 44[b]. Pes. 54[a] חֲלָלָהּ the formation of its interior; a. fr.—*Pl.* חֲלָלִים. Ber. 60[b], v. חָלוּל.—2) (cmp. חַלְחוֹלִית) *intricacy, devices.* Sabb. 11[a] חֲלָלָהּ של רשות the devices of political government.

חַלָּה, חֲלָלָא ch. same, 1) *space, cavern, hole.* Targ. Y. Lev. XXIII, 42.—Y. Kil. IX, 32[c] bot.; Y. Keth. XII, 35[b] יהבון בח' put them into a cavern. Ab. Zar. 28[b] ח' דבי צוארא neck-hole of a garment. Y. ib. II, 40[d] top עבור עינא כחלחלה (not כחל לה) considers the eye like an

inner organ (for treatment on the Sabbath, v. preced.).—2) pl. חֲלָלֵי, in דעלמא ח' *the underground treasures of the world.* Snh. 97ᵃ; B. Mets. 49ᵃ (חללא, corr. acc., v. Rabb. D. S. a. l. note 6).—3) *secrets.* Sabb. 77ᵇ if they asked him כל ח' עלמא about all the secret processes of nature.

**חֲלָלָה** f., v. חָלָל II, a preced. w.

**חָלַם** I (b. h.; cmp. חלב) [*to be soft, moist, viscous,*] *to have good humors, to be well.* Part. pass. חָלוּם, f. חֲלוּמָה *sane,* opp. to שׁוטה; *well,* opp. to חולה. Tosef. Ter. I, 3 ח' . . . . פעמים if one is at times insane, at times sane; R. Hash. 28ᵃ חֲלִים (Ch. form).—Y. Gitt. VII, beg. 48ᶜ.—Pes. 78ᵇ.—Fem. חֲלוּמָה. Y. Yeb. XIV, beg. 14ᵇ.

**חֲלַם** ch. same, v. חֲלִים.

*Pa.* חִלֵּים *to join closely.* Kidd. 25ᵃ זמנין דח' שפוותיה Ar. (ed. שפחיה) sometimes a man closes his lips firmly.

**חָלַם** II (b. h.; v. preced. wds.) [*to gather humors, to sleep well* (cmp. יָשַׁן).—Denom. חֲלוֹם (cmp. ἐνύπνιος, somnium) *dream;* from which חָלַם] *to dream.* Ber. 55ᵇ חלום חֲלַמְתִּי I had a dream. Ib. חלום שח' לו חבירו a dream which his neighbor had about him. Tosef. Sabb. VI (VII), 7 שתהא חולֵם חלומות that you may have dreams; a. fr.

**חֲלִים, חֲלַם** ch. same. Targ. Gen. XXXVII, 5. Ib. XLI, 1; a. fr.

*Af.* אַחְלֵם *to consult an interpreter of dreams* or *a dreamer.* Targ. Jer. XXIX, 8, v. חָלְמָא.

**חֲלֵם,** v. חֲלוֹם.

**חֵילֹ', חֶלְמָא** m.ch.=h. חֲלוֹם. Targ. Gen. XXXVII, 6; a. fr.—Ber. 56ᵃ חֶלְמָאי my dream. Ib. בחֶלְמָיךְ in our dream; a. fr.—*Pl.* חֵילֹ', חֶלְמַיָּא, חֶלְמִין. Targ. Joel III, 1; a. fr.—[Targ. Job VI, 6 מרי חלמא, ed. Lag. לחמא, ed. Wil. רירא דחלמונא.]

**חֶלְמָא** m. (preced., v. P. Sm. 1284) *dreamer, or interpreter of dreams.*—*Pl.* חָלְמַיָּא, constr. חַלְמֵי. Targ. Jer. XXIX, 8 חַלְמֵי חֶלְמֵיכוֹן וכ' (not חֵילֹ', חֵיל') your dreamers (or interpreters) whom you consult.

**חֶלְמָא (חֶלֶמְתָּא)** I f. (חָלַם I) *a sort of cement* used for making vessels. Kel. XI, 4 (Ar. a. ed. Dehrenb. חלמה); Tosef. ib. B. Mets. I, 4, sq.

**חֶלֶמְתָּא** II f. (v. preced.) *joint, seam in leather;* cmp. חֲלָלִים. Sabb. 91ᵇ bot. מקום ח' the place where the bag is joined (which the thief might rip to take possession of its contents).

**חֶלְמִית, חֶלֶמֶת** f. (חָלַם I) name of several *mucilaginous plants* (v. P. Sm. 1284 s. v. חלמיתא), prob. *mallows.* Y. Kil. V, end, 30ᵃ; Y. Ber. VI, 10ᵇ bot. חלרמה (read: חֵילֹ'); Tosef. Kil. III, 12 חִילְמִית ed. Zuck. (Var. חלמית).

**חֶלְמוֹן (חֵלֹ')** m. (v. preced.) *yolk, yellow of an egg.* Ab. Zar. 40ᵃ; Ḥull. 64ᵃ (corr. as in Ab. Zar. l. c.). Y. Ter. X, 47ᵇ bot. בלובן חלמין (read: בחלמון, v. Tosaf. to Ḥull. 64ᵇ, s. v. והוא); v. חֶלְבּוֹן. [Ar. reads חלמון.]

**חֶלְמוֹנָא** ch. same. Targ. Job VI, 6 ed. Wil. (v. חֶלְמָא).

**חַלְמִית, חֲלָמוּת** f. (b. h.?; v. preced. wds.) *mucilaginous juice* of mallows, used for the preservation of gourd seed. Kil. I, 8 (Y. ed. a. Ar. ית ...., Mish. a. Babli ed. ות ....).

**חלמין,** v. חֶלְמוֹן.

**חַלָּמִישׁ** pr. n. pl. *Ḥallamish* (*Rock*), a place near Naveh (v. נָוֶה III) and inhabited by hostile gentiles. Lev. R. s. 23; Cant. R. to II, 2; Lam. R. to I, 17.

**חֶלְמִית,** v. חֶלְמָא; חַלְמִית, v. חַלְמוּת.

**חלנונא,** v. חִלְזוֹנָא.

**חָלַף** (b. h.; cmp. חלב, חלם) [*to be smooth, glistening, sharp-edged,*] 1) *to cut.* Denom. חַרְלָף, חַרְלֻף.—2) (cmp. גּוּז) *to pass by, be gone.* Num. R. s. 10 (ref. to חלוף, Prov. XXXI, 8) שח' והלך וכ' of him who passed away and went &c.—3) *to change, exchange.* Y. Ber. II, 5ᶜ top נַחֲלוֹף את וכ' let us change our meeting-place. Dem. III, 5 חשודה לחַלֵּף (Y. ed. לחַפֵּף, *Pi.*) suspected of exchanging (the provision in her trust). Ib. 6 את המתקלקל לח' to replace what has been spoiled; a. fr.

*Pa.* חִלֵּף same. Yalk. Gen. 148 מי מְחַלְּפוֹ who will replace him? (v. חֲלִיפִין). Dem. III, 5, v. supra; a. e.

*Hif.* הֶחֱלִיף 1) *to exchange, barter.* B. Mets. VIII, 4 המַחֲלִיף פרה בחֲמוֹר if one exchanges a cow for an ass.—Dem. l. c. חשודה להַחֲלִיף, v. supra; Ḥull. 6ᵇ חשודה מַחֲלָפָת; a. fr.—2) *to drive young shoots, to grow again.* Erub. 100ᵇ; a. e., v. גָּזַז. Pesik. R. s. 11 מַחֲלִיף וכ', v. גָּזַז.—3) *to change; to reverse.* Erub. 9ᵃ ובלבד שלא יַחֲלִיפוּ provided they do not change carriers. Sabb. 8ᵇ; a. fr.—Erub. 99ᵃ לעולם לא תַחֲלִיף it is not necessary to reverse (the authorities; Bets. 3ᵇ, a. e. תיפוך, v. אָפַךְ).—Part. pass. מוּחֲלָף, f. מוּחֲלֶפֶת. Ib. מ' השיטה the statement must be reversed (the authorities for the two opinions must be exchanged); Bets. 3ᵃ.—4) *to be ambiguous, to equivocate.* Snh. 92ᵃ; a. e. כל המחלִיף וכ' he who equivocates in his speech, is like an idolater.

*Nif.* נֶחֱלַף, *Hithpa.* הִתְחַלֵּף, *Nithpa.* נִתְחַלֵּף 1) *to be exchanged, mixed up.* Y. Pes. VI, 33ᶜ bot. דבר שאין דרכו לִיתְחַלֵּף (לֶחָלֵם) a thing which is not likely to be exchanged (by mistake); ib. להִתְחַלֵּף; ib.ᵈ top. Ab. Zar. 17ᵇ מעות . . . נִתְחַלְּפוּ לו וכ' money set aside for Purim was mixed up with money &c. Nidd. 52ᵃ ונִתְחַלְּפָה לך וכ' and thou madest a mistake between *Iyob* and *oyeb;* B. Bath. 16ᵃ ונתחלף. Ib. לא נ' לי I make no mistake; a. e.—2) *to change* (*in appearance*). Pesik. R. s. 29(—30—30) נִתְחַלַּפְתֶּם מן הרעב you have changed (beyond recognition) through starvation; יש לכם להִתְחַלֵּף וכ' you will change through plenty. Yalk. Gen. 133 מאיזה שם אני מִתְחַלֵּף (prob. לאיזה) what name I may be ordered to assume in turn.—3) *to be succeeded, relieved, transferred.* Lev. R. s. 23, end נתח' המלך the king has been succeeded

חִלְפְּתָא or חַלַפְתָּא f. (v. חִילְפָּא II) a species of *willow*, corresp. to h. צַפְצָפָה. Succ. 34a ח׳ ערבתא וכ׳ what formerly was called *ḥ.* is now named *ărabta* and vice versa; (Rashi reads חילפא, Ms. M. corrupt vers., v. Rabb. D. S. a. l. note; Sabb. 36a ערבה צפצפה וכ׳).

חָלַץ (b. h., v. Ges. H. Dict.10 s. v. חלץ I, II) 1) *to surround, fortify; to gird, arm.* Yalk. Gen. 133 (fr. Midr. Vayis'u) חָלְצוּ עצמם they armed themselves, v. *Pi.* a. *Hif.*—2) *to untie, loosen, tear out; to strip, lay bare.* M. Kat. 22b חוֹלֵץ one bares the shoulder (in mourning). Ib. IV, 7 (24b) חוֹלְצִין. B. Mets. 59b וח׳ מנעליו and took his shoes off. Y. M. Kat. III, 82b חוֹלְצָן he takes them (the T'fillin) off; Ber. 23a; Y. ib. II, 4c.—Pes. 4a; M. Kat. 20b חֲלוֹץ לי מנעלי take my shoes off. Ḥull. 90b חוֹלְצוֹ לחפוף he takes the sinew out and puts it on the pile &c. Tosef. Neg. VI, 10 בזמן שהוא חוֹלֵץ when he has to tear out (a leprous stone), v. נָתַץ.—Y. Ab. Zar. II, end, 42a; Tosef. ib. IV (V), 8 כדי שיחזו חוֹלְצִין את גלעיניהן in order to loosen the stones (of the olives); a. fr.—Part. pass. חָלוּץ, f. חֲלוּצָה, pl. חֲלוּצִים, f. חֲלוּצוֹת. Y. Sot. I, beg. 16b וזרועותיה ח׳ her arms bared.—Sabb. 137a, a. e. חֲלָצְתוּ חמה the fever left him.—Esp. *to perform the ceremony of taking off the Yabam's shoe* (v. יָבָם); ח׳ ביבמה *to arrange the Ḥălitsah, to act as judge;* ח׳ לי־ *to have the shoe taken off for refusing the leviratical marriage;* ח׳ מ־ *to take the shoe off.* Yeb. 102a כלום ראית שח׳ וכ׳ did you ever see him act as a judge at a *Ḥălitsah?* Ib. IV, 1 החולץ לבמיתו וכ׳ if one gave *ḥălitsah* to his sister-in-law, and it was found out afterwards &c. Ib. III, 1 חוֹלְצוֹת ולא מתיבמות they must be released by *ḥăl.*, but must not be married by the *yabam.* Ib. XII, 1 חָלְצָה במנעל if she performed the ceremony with a leather shoe. Ib. 102a חוֹלְצִין במנעל you may have the ceremony performed with &c. Ib.b שמא חָלְצָה סנדל perhaps she has performed the ceremony of *ḥal.* on one of the brothers. Ib. החוֹלֶצֶת מן וכ׳ if one performed the ceremony on an adult... Ib. (ref. to Hos. V, 6) מי כתיב ח׳ לחם ח׳ מהם וכ׳ is it written, He had his shoe taken off by them (the Lord being the rejecting party)? It is written, He took their shoe off &c., v. next w.; a. v. fr.—חֲלוּצָה *a woman released from leviratical marriage by ḥălitsah.* Ib. VII, 1. Ib. IV, 12 חֲלוּצָתוֹ his rejected sister-in-law; a. fr.

*Nif.* נֶחֱלַץ *to be peeled off.* Y. Sabb. XX, 17c bot. ועורו נ׳ and his skin will peel itself off.

*Pi.* חִלֵּץ 1) *to extract, loosen, to deliver.*—2) *to gird, strengthen.* Yeb. 102b (in a discussion about the meaning of וחלצה, Deut. XXV, 9) וחכתיב יְחַלֵּץ עני but do we not read (Job XXXVI, 15), He *girds* the poor? Answ. יְחַלְּצוֹ מדינה וכ׳ It means, He will *deliver him* from the judgment &c. Ib. (after ref. to יחליץ, Is. LVIII, 11) the root חלץ means both (girding and loosening), but here (Deut. l. c.), if it meant *tying on*, it would read וחלצה נעלו ברגלו she shall tie his shoe *on* his foot.

*Hif.* הֶחֱלִיץ 1) *to loosen, untie;* 2) *to gird, arm;* 3) *to deliver;* 4) *to smoothen, give ease of mind.* Lev. R. s. 34 (ref. to יחליץ, Is. l. c.) יזיין (Ar. ישלוּם) ישמוט וישזיב וינית (which means) He shall *loosen* as in Deut. l. c., *gird* as ib. III, 18, *deliver* as in Ps. CXL, 2, (displaced; Num. R. s. 9, beg. מת וכ׳). Yalk. Deut. 813 כיון שנ׳ וכ׳ when the governor was recalled and another &c. Num. R. s. 5, beg. להתחלפם מעבודה וכ׳ to be transferred from one service to another. Y. Taan. II, beg. 65a הרי מתחלפין עלית took turns in guarding it.

חָלַךְ I, חֲלֵיךְ ch. same, *to pass by, be gone.* Targ. Cant. II, 11. Targ. Job IX, 11. Ib. 26; a. e.

*Pa.* חַלֵּיךְ 1) *to pass repeatedly, promenade.* Kidd. 12b ח׳ אבבא וכ׳ went up and down in front of the house of his father-in-law (to attract the attention of his mother-in-law).—2) *to exchange.* Targ. O. Lev. XXVII, 10; a. e.—Ḥull. 6b חַלּוּפֵי מבעיא so much the more may she be suspected of exchanging (substituting something of her own). Meg. 7b מְחַלְּפֵי וכ׳ (v. Rabb. D. S. a. l. note 8; some ed. מִירַח׳ *Ithpa.*) used to exchange their meals (on Purim).—*Part. pass.* f. מְחַלְּפָא. Y. Peah IV, 18d bot., a. e. מת׳ שיטתיה, v. preced. *Hif.*

*Af.* אַחֲלִיךְ same. Targ. O. l. c.; a. e.

*Ithpa.* אִתְחַלַּךְ, אִירַחַלַּךְ, *Ithpe.* אִירְחַלִּיךְ *to be exchanged; to change; to disappear.* Targ. Ps. XC, 5; a. fr.—Gen. R. s. 78, beg. מִתְחַלְּפִין change their names. Ḥull. l. c. ולאירַחַלּוּפֵי לא וכ׳ Rashi (ed. לְחַלּוּפֵי) and do we not apprehend an exchange?—Meg. l. c., v. supra.—B. Mets. 59b, v. חָסַר II.

חֵלֶךְ I m. (preced. wds.) 1) *shoot.*—*Pl.* חֲלָפִים, constr. חֲלְפֵי, חֵילְ׳. Bets. 3b; Yeb. 81b; Zeb. 72b ח׳ תרדין the young shoots of beet growing out of the root; Orl. III, 7 Ms. M. (ed. חוֹלְפוֹת; Y. ed. תִּילְפוֹת); Tosef. Ter. V, 10 חֲלִיפוֹת ed. Zuck. (Var. תילפות); Ukts. I, 4 חִלְפוֹת. V. חֲלִירְפָה, חֲלִירְפָא.—2) *rush*, v. חֵילָם.

חֵלֶךְ II m. (preced. wds.) *reversion.* Y. Sabb. VII, 9c או ח׳ is not perhaps the reverse the case?

חֵלֶךְ pr. n. pl. (b. h.) *Ḥelef*, a place in Naftali. Y. Meg. I, 70a bot. (ref. to Josh. XIX, 33) מחלם ח׳ *me-Ḥelef* is (the present) *Ḥ.* Y. Erub. II, 20a top בחורי ח׳ . . . ר׳ וכ׳ R. Jerem. taught at Ḥ. &c.

חֲלַף II, חֵלֶף m. st. constr. (חלף) *in place of, instead.* Targ. Ex. XXI, 24; a. fr.—Sabb. 129a נפשא ח׳ נפשא life for life (meat is required after bloodletting), סומקא ח׳ סומקא red (wine) for red (blood).—*Pl.* חֲלָפֵי, with suffix חֲלָפּוֹי in his place. Targ. Prov. XI, 8 Ms. (ed. תחותוהי, ed. Lag. both words).—חֲלַף סִדְרָא f. (an adaptation of κλεψύδρα) [*change of order,*] *clepsydra,* a water clock used in courts of justice for measuring the time given for argument. Gen. R. s. 49 (not סרדה); Yalk. ib. 83.

חֲלָפָא, v. חִילְ׳.

חִלְפּוֹת or חֲלָפוֹת, v. חֵילָם I.

חֲלַפַּיי, v. חִילְ׳.

חֲלַפְתָּא pr. n. m. *Ḥălafta,* R. Ḥ., a Tannai, father of R. José. Ab. III, 6. Taan. II, 5. B. Kam. 70a אבא ח׳ my father Ḥ.; Tosef. B. Bath. II, 10 (read: אבא ח׳); a. fr.—V. חֲלִירְפָא.

and *give ease* as in the Sabbath prayer after meal רצה והַחֲלִיצֵנוּ be pleased to give us ease of mind. V. חִלּוּץ.

**חָלַץ** ch. same, 1) *to take off, undress.* Part. pass. חָלִיץ. Targ. II Sam. VI, 20.—Lam. R. introd (R. Joh. 1) חֲלִיצֵי מסאני without shoes. M. Kat. 22[b] למֵיחֲלַץ to bare their shoulders.—2) *to withdraw.* Yeb. 102[b] עמא דח׳ מינירה . . . ליה a people from which its lord has withdrawn (with ref. to חלץ מהם, Hos. V, 6).—3) *to perform the rite of ḥălitsah;* v. infra.

*Pa.* חַלֵּץ 1) *to perform or arrange the rite of ḥălitsah.* Ib. לה אחין וכ׳ (or דחלְצוּ) ואילו יבמה דחַלְּצוּ suppose brothers would untie the shoe of their sister-in-law, would this be of any legal consequence? Ib.[a] אנא לא הואי חַלִּיצְנָא וכ׳ I should not have allowed a *ḥălitsah* except &c.; a. fr.—2) *to undress, strip.* Targ. I Sam. XXXI, 9. Ib. 8 (h. text לפשט); Targ. I Kings XI, 15 (h. text ולקבר).

**חֲלָצַיִם** m. du. (b. h.; חֵלֶץ 1) *loins.* Hag. 14[b] רצא מִחֲלָצֶיךָ is thy offspring; a. e.

**חָלַק** (b. h.) 1) *to be smooth, to be viscous.* V. חֲלָק.—2) (denom. of חֵלֶק) *to assign, allot.* — ח׳ כבוד *to honor, pay regards.* Ber. 19[b], a. e. אין חוֹלְקִין וכ׳ . . כל מקום wherever the desecration of the name of the Lord is threatened, no regards must be paid to a teacher. Zeb. 102[a]; a. fr.—3) (denom. of חֵלֶק) *to divide (by lot); to part; to take a share.* Peah III, 5 האחין שֶׁחָלְקוּ brothers who divided an estate. B. Mets. I, 1, a. fr. יַחֲלוֹקוּ they shall divide the object (equally). Zeb. XII, 1 אינן חוֹלְקִין וכ׳ take no share &c. Hull. 65[a] אם חוֹלֵק את רגליו וכ׳ if the birds parts its toes (on the rope) so that there be two on each side &c. Y. Sabb. VII, 9[c] bot. דבר . . . אינו חולק if a prohibition (included in a law) is specified again for a purpose, it does not intimate a division (that each single act of the class must be atoned for singly, v. הַבְעָרָה). Tosef. Dem. VI, 1 חוֹלֶקֶת he divides the fruits with the landlord. [Ib. 2 החולק, read: הַחוֹכֵר.] Y. ib. VI, beg. 25[a] מישראל חולק if the property is farmed from an Israelite, he divides the produces (before separating T'rumah); a. v. fr.—4) (with על) *to differ with, object, oppose.* Y. Sabb. XV, beg. 15[a] מה חוֹלְקִין על וכ׳ how is it? do they differ with &c.?—Ber. 27[b] החולק על ישיבתו וכ׳ וכ׳; Snh. 110[a] חח׳ על רבו (Ar. חנֶּחְלַק, *Nif.*) he who opposes (the school of) his teacher. Ber. l. c. כלום יש אדם חוֹלֵק בדבר זה is there any one here differing from this opinion?; a. v. fr.—*Part. pass.* חָלוּק, pl. חֲלוּקִים, חֲלוּקִין *divided, interrupted; disputed; of different opinion.* Mikv. VIII, 2 מים ח׳ interrupted flow of urin.—B. Bath. 176[a] ח׳ הרה ר׳ וכ׳ R. . . differed &c. Ib. IX, 10 (158[b]) על הַחֲלוּקִין ואתה בא לַחֲלֹק עלינו וכ׳ . . . we grieve over the divided opinions, and you come to assert a division for us on things on which they (the schools of Shammai and Hillel) agree?; (Y. Shek. III, beg. 47[b] לַחֲלוֹק). Y. Keth. I, end, 26[a] ח׳ על אבירו differs with his father; a. fr.—Tosef. Yoma V (IV), 6, a. e. ארבעה חֲלוּקֵי כפרה there are four persons under different categories as to atonement. Arakh. 10[b] דחֲלוּקָה בקרבנותיה which differs (from other days) as regards sacrifices. Ib. חֲלוּקִין וכ׳ the numbers of sacrifices are different each day.

*Nif.* נֶחְלַק 1) *to be divided, distributed.* Midr. Till. to Ps. XXVII (ref. to אחלק, Ex. XV, 9) אֵירָחֵלֵק I shall be divided (plundered).—2) *to differ.* Hag. 16[b] נֶחְלְקוּ בה וכ׳ the great men of the age differ about it. Ber. 27[b]; Snh. 110[a], v. supra. Keth. XIII, 1; a. fr.

*Hif.* הֶחֱלִיק 1) *to smoothen, make even, level; to improve the appearance.* Maasr. I, 8 משהַחֲלִיקָנּוּ from the moment that he smoothens the cake of figs (by rubbing it with figs or grapes). Ib. המַּחֲלִיק בענבים if one uses grapes for smoothening.—Shebi. IV, 4 בַּמַּחֲלִיק when one levels a field (by taking out plants); expl. ib. המח׳ ג׳ זה בצד זה *levelling* means taking out (at least) three plants next to each other, contrad. to המדל, taking out one or two plants.—Peah III, 3, v. אֶחָד; a. e.—Trnsf. *to close a tune softly* (piano). Arakh. II, 3 (10[a]) ולא היה מַחֲלִיק אלא .... מפני שהוא מחליק יפה (Talm. ed. ולא היה מְחַלֵּק מחליק וכ׳ ...) none but a flute solo was used for closing a tune, because it makes a pleasant finale.—3) *to glide, slip.* Erub. X, 14 בשביל שלא יַחֲלִיקוּ that the priests might not slip. B. Mets. VI, 3 אם הֶחֱלִיקָה if the animal injured herself by slipping.—4) *to be smooth.* Yeb. 80[b] בשרו מַחֲלִיק his flesh is smooth.

*Hof.* הוּחְלַק 1) *to be injured by slipping.* B. Kam. 47[b] הוּחְלָקָה בהן the animal was injured by tripping over the fruits.—2) *to be smoothed.* Part. מוּחְלָק, pl. מוּחְלָקִין. B. Mets. 103[b] קנים המ׳ smoothed (peeled) poles.—[3) *to be divided up,* v. infra.]

*Pi.* חִילֵּק *to divide, distribute, part.* Y. Keth. II, beg. 26[a] בוא וחַלֵּק וכ׳ come and divide with me &c. Y. Peah VIII, 20[c] top; Y. Shebi. VI, beg. 36[b] שבע שחִילְּקוּ the seven years during which they distributed the land (among the tribes); Zeb. 118[b].—B. Bath. IX, 7 המְחַלֵּק נכסיו וכ׳ if one disposes (wills) . . by word of mouth; a. fr.—Sabb. 70[a], a. e. לַחֲלֵק, v. חֲבָעָרָה.—[Arakh. II, 3 (10[a]), v. supra.]—*Part. pass.* מְחוּלָּק a) *divided up, plundered.* Yalk. Ex. 249 (ref. to אוחלק, Ex. XV, 9) מ׳ אני להם I shall be divided up among them, v. *Nif.*; Mekh. B'shall., Shirah, s. 7 מוחלק.—b) *distinct, separate.* Tanh. Huck. 6 והן מְחוּלָּקִין זה מזה and they are different from one another (in the range of their intellects).

*Hithpa.* הִתְחַלֵּק, *Nithpa.* נִתְחַלֵּק *to be divided, distributed; to part, separate.* Par. III, 11 היה מִתְחַלֵּק וכ׳ was distributed among &c.—Snh. 34[a], v. נִיצּוֹץ.—Sifré Num. 132 ליוצאי מצרים נִתְחַלְּקָה וכ׳ the land was divided up according to the census taken at their going out from Egypt. Ib. לא נחוז׳ ... לכל שבט וכ׳ the land was allotted to each tribe (in a lump), according to its population. Ib. לא נחוז׳ . . אלא בשמיון it was divided according to value; B. Bath. 122[a] לא נ׳ אלא בכסף.—Midr. Till. to Ps. XVIII, 2 הרה מחח׳ מחיילותיו he separated himself from his armies (for prayer). Ib. וכשהיה המחנה שלו מחוז׳ and because his camp was thus divided (some praying, others not praying); a. fr.

**חָלָק (חֻלּוּק)** m. (preced.) 1) *smooth, blank* (paper); *empty.* Y. Sabb. VIII, 11[b] אם יש בו ח׳ וכ׳ if there is blank space on it enough for &c. Snh. 17[a] ושנים הניח ח׳ and two ballots he left blank; a. fr.—ח׳ יצא (=ריקם) *to go out without having effected anything.* Sifré Num. 131 חלוק

ed.; Yalk. Lev. 631 (Yalk. Ex. 178 ריקם); Yalk. Hos. 517 חלוק.—Gen. R. s. 11 להוציאך ח׳ אי אפשר I cannot dismiss you without an answer; a. e.—Fem. חֲלָקָה. Kel. XXIV, 7 וח׳ and a plain board (without a receptacle). Midd. II, 5; Succ. 51[b] ח׳ היתה בראשונה formerly the compartment was plain (without a guarded balcony), v. בְּצוֹצְרָה.—*Pl.* חֲלָקוֹת. Tosef. Ohol. XV, 1.—*2) division.* Kerith. 7[a], a. fr. אך ח׳, v. אַךְ I [prob. to be read: חַלֵּק, divide!]

חֵלֶק m. (b. h.; preced. wds.) [*smooth stone* used for casting lots, v. I Sam. XVII, 40 חַלְּקֵי; cmp. גורל, גוזא; cmp. Is. XXXIV, 17; Ps. XXII, 19,] *lot, share, portion.* Snh. X (XI), 1 ח׳ לעוה״ב a share in the world to come. Sabb. 118[b] יהא חֶלְקִי מ־ Oh, that my lot fell among &c.; M. Kat. 18[b] יהא חלקי עם; a. fr.—Sifré Deut. 312 תנו לי חֶלְקִי give me my estate (my title) back, v. נָכַר.—*Pl.* חֲלָקִים. B. Mets. I, 1 שלשה ח׳ three portions (fourths). Sabb. 34[b] שלשה חֲלָקֵי מיל three parts of a mile, expl. three fourths; ב׳ ח׳ מיל two thirds; a. fr.

חֶלֶק or חֶלֶּק, a fictitious name, v. חִילֶּק.

חֲלַק m. ch. (b. h. חֶלְקָה, v. חֵלֶק) *lot, field.* Targ. Y. II Gen. XLIX, 21 (Var. חַקְלָא).—*Pl.* constr. חַלְקֵי. Targ. I Chr. VIII, 8 Var. (ed. חקלי).

חִילִי, חֶלְקָא f. (preced.) 1) same, *lot, field.* Targ. Prov. XXIII, 10.—*Pl.* חֶלְקָתָא. Targ. Mic. II, 4 חֶלְקַתְהוֹן (Var. חַקְלַתְהוֹן, ed. Lag. חַקְלָתְהוֹן; h. text שָׂדֵינוּ).—2) *share, portion, ḥelka,* a market term for a certain portion of meat; cmp. אוּזְנָא. Bets. 29[a].

חֶלֶּקָא, v. חוּפַּק.

חַלְקָא m. (cmp. חֲלוּפִין) [*shirt,*] *husk.*—*Pl.* חַלְקַיָּא. M. Kat. 13[b] דשקיל חַלְקַיְרֵיהּ (Rashi דשקיל) its husks are taken off; (Ms. M. דשַׁוֵּי חֵילְקַוְרֵיהּ he made its parts even, divided the grain into two); v. חֵילְקָא II.

חלקוסתא, v. סְלִיקוּסְתָּא.

חִלְקִיָּה (b. h.) pr. n. m. *Ḥilkiya, Hilkiah,* 1) the high priest in the reign of Josiah. Meg. 14[b]; Yalk. Josh. 9; a. e.—2) father of Jeremiah the prophet. Num. R. s. 8, end. Snh. 95[a], a. fr.—3) name of several Amoraim. Y. B. Bath. III, 14[a]; Bab. ib. 39[b].—Y. Shek. I, 46[b]; a. e. (v. Fr. M'bo p. 85[a]).—Kidd. 33[b].—Yeb. 9[a].—B. Mets. 96[b]; a. e.

חֶלֶּקָא, v. חֵלְקָא.

חָלַשׁ (b. h.) 1) *to relax, be weak, prostrated* (cmp. חֲלָשָׁה).—V. חַלָּשׁ.—2) [*to round, smoothen,* denom. חֵלֶשׁ *smooth stone;* (cmp. חֵלֶק) *ballot;* fr. which חָלַשׁ] *to cast a lot; to assign.* Pesik. Zakh., p. 22[a] expl. וירחלש, (Ex. XVIII, 13) חפיל עלויהן גורלות he (Joshua) cast lots over them (for their destruction). Arakh. IX, 4 (31[b]) שיהא חוֹלֵשׁ . . ללשכה (Mish. ed. בלשכה) that he might assign his redeeming money to the Temple fund (deposit it there, to assert his privilege of redemption).

חָלַשׁ, part. חָלִישׁ ch. same, 1) *to be weak, get sick.* Targ. Is. II, 9. Targ. Lam. V, 17; a. e.—Pes. 50[a]; B. Bath. 10[b], v. נָגַד.—R. Hash. 17[a]; a. fr.—Yoma 18[a] דעתיה חָלְשָׁא he might feel discouraged.—2) *to pass away.* R. Hash. l. c. חזריה דחלש ליה עלמא (Yalk. Mic. 559 . . חזא דחלש) he saw that his world (life) was passing away (he was sinking rapidly).—3) *to be smooth and fine.* Ḥull. 48[a] סכינא דְּחָלֵישׁ a knife whose edge is very fine.—*4) *to untie, undress.* Gen. R. s. 22 דין אמר חֲלוֹשׁ Ar. ed. Koh. (ed., a. Yalk. ib. 38 חֲלוֹץ) the one (Abel) said, Take thy clothes off. Ib. s. 75 ח׳ פורפירא Ar. (ed. שלח) he took off the purple cloak.

*Pa.* חַלֵּישׁ 1) *to weaken, reduce.* Targ. Job XII, 21 Ms. (ed. מַחֲלִישׁ, מַחֲלֵשׁ *Af.*).—2) *to smoothen, polish, forge* (armour). Ab. Zar. 16[a] משום דחַלֵּשׁ וכ׳ (Ms. M. דחשלי; v. infra) because they forge of them their polished armour.

*Af.* אַחֲלִישׁ 1) *to weaken,* v. supra.—2) *to cut with a sharp and smooth edge,* opp. to בזע to tear with a notched knife. Ḥull. 17[b] (Rashi quoting Ab. Zar. l. c. דחשלי, a. Keth. 77[a] חשלי דודי appears to have read מחשיל).—*3) *to strip.* Targ. Y. II Lev. I, 6 (O. a. Y. I שלח). Targ. Y. II Num. XX, 26 ותחלישׁ (some ed. ותחשליה).

חֵלֶשׁ m. (v. חָלַשׁ, cmp. חֵלֶק) *lot, ballot.* Pesik. Zakh., p. 22[a] (ref. to וירחלש, Ex. XIII, 13) בח׳ לקה וכ׳ Amalek was smitten by ballot (v. חָלַשׁ). Ib. ארבעה שמות נקראו לגורל ח׳ וכ׳ the lot has four names, *Ḥêlesh, pûr* &c.; Yalk. Ex. 265.—*Pl.* חֲלָשִׁין, חֲלָשִׁים. Ib. (quotation) וכאשר מטילין ח׳ וכ׳ ישלו ח׳ על חמנות; Sabb. XXIII, 2 (148[b]) lots may be cast for shares of sacred meat &c. Ib. 149[b] מאי משמע דהאי ח׳ וכ׳ what evidence is there that *ḥălashim* means lot? (Answ. ref. to Is. XIV, 12).

חַלַּשׁ or חֲלַשׁ *reed,* v. חִילַּשׁ.

חָלָשׁ m. (b. h.; חָלַשׁ) *weak.* Sabb. 77[b] אימת ח׳ וכ׳ the fear with which the weak inspires the strong person.—Ex. R. s. 24; Sifré Deut. 309; a. e.—*Pl.* חֲלָשִׁים, חֲלָשִׁין. Ex. R. l. c.

חֲלָשָׁא, חֲלָשׁ, חֲלָשׁ ch. same, v. חֲלִישׁ. Targ. O. Deut. XXVIII, 44. Targ. I Sam. IX, 21.—*Pl.* חֲלָשִׁין, חֲלָשׁ. Targ. Ex. XXXII, 18.

חֲלָשׁוּתָא, חֲלָשׁוּת f. (preced.) *weakness, laxity.* Targ. I Kings XII, 10. Targ. Koh. X, 17; a. e.

חֲלָתָא f. ch.=h. חַלָּה; esp. *the priest's portion.* Targ. Num. XV, 20.—Erub. 83[a] אייתי ח׳ שורי עלידהו he brought the priest's portion in addition to it.

חֲלָתָא f. (חלל, cmp. חֵילַת I) *a loose wicker-work* used for making bee-hives, strainers, for wine presses, screens &c. Snh. 107[a] תותי ח׳ behind a screen (Rashi: bee-hive; Yalk. Sam. 148 כילתא). Ib. פתקה לח׳ it (the arrow) made an opening in the screen. Sabb. 35[a] ח׳ בת תרי כורי a basket containing two *khor.* Ib. 74[b] תאי מאן דעבד ח׳ he who makes a wicker-work on the Sabbath (going through the whole process of cutting reeds &c.).—*Pl.* חֲלָאתָא, חֲלָתָא. Ab. Zar. 75[a] חלתא דיקולי וכ׳ Ms. M. (ed. דקולי וחלא׳, Ar. incorr. ח׳ דדיק) the palm or reed strainers which are twined with ropes of palm-rind.

חֲלֻתִּיתָא, חֲלֻתִּית, חלתותא, v. חִילֻּתָּא.

**חַם**, perf. of חָמַם.

**חָם** I (b.h.) pr.n.m. *Ham*, the son of Noah. Snh. 69[b] ח׳ גדול וכ׳ H. was the elder of Japheth by one year &c. Ib. 108[b] ח׳ לקה בעורו H. was punished on his skin (was made black); Gen. R. s. 36 ח׳ יצא מפוהם Ḥ. came out (of the ark) blackened; a. e.

**חָם** II m. (b. h.; חָמַם) *warm, hot, boiling.* Pes. 75[b], sq.; a. fr.—Nidd. 43[a] בשרו חם his membrum excited.—*Pl.* חַמִּין, חַמִּים (sub. מים) *hot water.* Sabb. 134[b] ח׳ שהוחמו וכ׳ hot water which was made hot on the Sabbath; a. fr.—חַמֵּי טבריה *the hot springs of Tiberias*, in gen. *natural hot water*, opp. to חמי האור water heated by fire. Ḥull. 8[a] (Neg. IX, 1 מֵי); a. fr.—*Fem.* חַמָּה. Makhsh. III, 3 פת ח׳ hot bread.

**חָם** III (b. h.; v. Ges. H. Dict.[10] s. v.) *father-in-law, husband's father, wife's father.* Yeb. XV, 7 חָמִי my husband's father. Ib. I, 1 חָמִיו his (the *yabam's*) father-in-law. Pes. 87[a] כלה בבית חָמִיהָ a bride in the house of her father-in-law (after being conducted to the husband's home); a. v. fr.—*Fem.* חָמוֹת q. v.

**חָמָא** I ch. same. Targ. Gen. XXXVIII, 13 חָמוּכִיךְ (ed. Berl. חָמֵךְ; oth. חָמוּךְ). Targ. O. ib. 25 חֲמוּהָא. Targ. O. Ex. XVIII, 2 חֲמוּתִי ed. Berl. (oth. חָמִי, Y. חָמוֹי); a. e.—Y. Ber. I, 2[d] bot. חמוי. B. Mets. 74[b] בי חַמְוֵה in the house of *his daughter's father-in-law.* Kidd. 12[b]; Yeb. 52[a] חמוה his father-in-law. Ib. 117[b] חֲמוּתָהּ her father-in-law; a. fr.

**חֲמָא** II pr. n. m. *Ḥama*, name of several Amoraim. Y. Nidd. III, 50[c] bot. R. Ḥ., father of R. Hoshaya.—Y. Peah VIII, 21[b] top; Y. Shek. V, 49[a] bot.; a. e. (v. Fr. M'bo, p. 85[b]).—Ib. 49[b]; Y. Sabb. VI, 8[a]; B. Mets. 86[b], a. fr. R. Ḥ. bar Ḥănina.—B. Kam. 99[b]; Y. Kidd. III, 64[d], a. fr. R. Ḥ. bar Gurya.—Y. Erub. VII, 23[c]; Bab. ib. 65[b] bot. Ms. M. (ed. חנינא, v. Rabb. D. S. a. l. note) R. Ḥ. bar Joseph.—Y. Kil. VIII, 31[c] top, a. fr. R. Ḥ. bar Ukba.

**חֲמָא** *to see*, v. חמי.

**חֲמָא**, **חֵמָא** ch.=h. חֵמָה, *anger.* Dan. III, 13; 19.

**חַמָּא** m. (חמם; cmp. חַמְצָם) *radish.* Ab. Zar. 28[b] bot. ח׳ לחמה Ms. M. a. Ar. (ed. חַמְדָּה) radishes are good for fever. Pes. 116[a] קפא דחסא ח׳ וכ׳ against the injurious effects of lettuce apply radishes &c.

**חֲמָאָה** f. (b. h.; v. חמי) [*pressed, thick,*] *cream* or *butter.* Ber. 63[b] (ref. to Prov. XXX, 33) ח׳ של תורה the cream of the Law (sound knowledge). B. Mets. 86[b] בשכר ח׳ וכ׳ as a reward for the offer of cream and milk (Gen. XVIII, 8).

**חֲמָאתָא** ch. same. Targ. Prov. XXX, 33, v. חַאֲתָא.

**חָמַד** (b. h.; cmp. חמם) 1) [*to be hot,*] *to desire, covet; to be carnally excited.* Nidd. 20[b] חַמַּדְתִּיו (or חִמַּי *Pi.*) I had a desire for his embrace. Midr. Till. to Ps. XIX, 11 מי חָמְדָן which (of the two) holds them desirable; Yalk. ib. 676 [read]: מי התוֹמְדִין. Mekh. Yithro, Baḥod. s. 8 שאתה חומד וכ׳ ח׳ that you may desire his daughter for your son; ברבור expressing a desire by words (without thinking of means to obtain the object of his desire). [Ib. ed. Weiss, אם התאוה סופו לַחֲמוֹד if one desires (what belongs to his neighbor), he will finally covet it (think of means to obtain it). Ib. אם ח׳ סופו וכ׳ if he covets, he will finally use force and rob. B. Mets. 5[b] לאו דלא חַמְדוֹד, v. לָאו; a. fr.—*Part. pass.* חָמוּד, f. חֲמוּדָה *desirable, precious.* Pesik. R. s. 36 ח׳ ונאה precious and fine (of conduct).—Sabb. 88[b] ח׳ גנוזה ed., v. חֲמָדָה.—[2) (=חָמַר) *to produce shrivelling* by heat. Snh. VII, 2 (52[a]) Ar. (ref. to Dan. X, 3; Var. חמר).

*Nif.* נֶחְמַד 1) *to be desired, desirable.* Tanḥ. Vayera 5 שאתה נֶחְמָד לפני וכ׳ that thou art held desirable before the Lord; a. e.—[2) *to be shrivelled.* Ḥull. III, 3 Ar., Var. נחמר, v. supra.]

*Pi.* חִימֵּד *to covet.* Macc. III, 15 שנפשו . . . מתאוה לחן ומְחַמְּדָתָן which man longs for and covets.

*Hithpa.* הִתְחַמֵּד, *Nithpa.* נִתְחַמֵּד (with ל) *to be anxious for; to be pleased with.* Tanḥ. Mishp. 17 ארץ שנִתְחַמְּדוּ לה וכ׳ a land which all the great men were anxious to possess (Yalk. Jer. 271 שֶׁחָמְדוּ). Koh. R. to IX, 7 בוראך תורתו מִתְחַמֶּדֶת לָךְ thy Creator is pleased with thee; לך His law is &c.

**חֲמִיד**, **חֲמַד** ch. same. Targ. Is. I, 29; a. fr.—Part. f. חֲמִידָא (חֲמִידַת). Targ. Y. Gen. IV, 1.

*Pa.* חַמֵּד, חַמֵּיד same, *to long.* Targ. O. Gen. XXXI, 30 (Y. מְחַמְדָא חֲמַדְתָּא).—Nidd. 66[a] bot. מְחַמְּדָא, v. חִימֵּד.

*Ithpa.* אִתְחַמֵּד, *Ithpe.* אִתְחֲמֵד same.—Targ. Y. Gen. l. c.—Ib. XXVIII, 10.—Y. Taan. III, 66[d] top מִתְחַמֵּד וכ׳ being desirous to hear her talk. Y. Sabb. VI, 8[c] bot. הוו מִתְחַמְּדִין וכ׳ were anxious to see &c. Koh. R. to IX, 10; a. e.

**חַמְדָּא** m. (preced.) (*sexual*) *appetite.* Sabb. 152[a] חַמְדָּהּ.

**חֶמְדָּה** f. (b. h.; preced. wds.) 1) same. Sabb. 152[a] (expl. אבירונה; Koh. XII, 5) זו ח׳ that means the sexual appetite; (Koh. R. to l. c. הַאֲוָה).—2) *desirability, desirable object, precious gift.* Tanḥ. Sh'moth 29, a. e. דבר שהוא ח׳ מתוך ח׳ something which is the most desirable of all desirable things. Y. Taan. II, beg. 65[a] כלי אחד של ח׳ the only precious vessel (the Torah) left to us. Sabb. 88[b] ח׳ גנוזה Ms. M. (ed. חמודה) a reserved treasure (the Law); a. fr.

**חַמְדָן**, v. חַמְחָן.

**חֶמְדְּתָא**, **חֶמְדָּתָא** ch.=h. חֶמְדָּה. Targ Zech. VII, 14; Targ. Jer. III, 19. V. חֲמִידָתָא.

**חֲמָה** *to see*, v. חמי.

**חֵמָה**, **חֵמָא** f. (b.h.; חום or חמם) 1) *heat, anger.* Snh. 82[b] משיב ח׳ בן וכ׳ he is an allayer of (divine) anger, the son of &c. Num. R. s. 20 נתמלא עלירה ח׳ he became angry at her. Lam. R. to I, 6 חֲמָתוֹ של הב״ה the anger of the Lord; a. fr.—2) *Ḥemah*, allegorical name of one of the angels of justice. Ex. R. s. 41, end; a. e., v. אַף II.

חֲמוּר m., חֲמוּרָה f. (חֲמַר I) *heavy, weighty, important; strict, severe, stringent, restrictive.* Kel. I, 4 ח׳ שבכולם וכ׳ the most stringent of all are the laws concerning corpses.—אִיסּוּר ח׳, v. אִיסּוּר.—Snh. 50ᵃ שריפה ח׳ וכ׳ death by burning is a severer punishment than &c. Ib. IX, 4, a. e. נידון בח׳ he suffers the severer penalty of the two. Ab. II, 1 כבחמורה as in the observance of a difficult commandment (requiring self-denial); a. fr.—*Pl.* חֲמוּרִים, חֲמוּרִין, f. חֲמוּרוֹת. Hull. XII, 5; a. fr.—Y. Snh. X, 28ᵇ top חֲמוּרוֹתָיו של וכ׳ (not חומר׳) the heaviest sins that Jeroboam committed.—דורשי חֲמוּרוֹת, v. חוֹמֶר II. קלים וחמורים, v. חוֹמֶר I.

חֲמוּרָה, v. חֲמוֹר.

חֲמוֹרְתָּא f. (חֲמָר) *a drove of asses.* Gen. R. s. 75, v. גַּמְלְתָּא.

חֲמוֹת f. (b. h.; v. חָם III) *mother-in-law.* Yeb. I, 1 חֲמוֹתוֹ the *yabam's* wife's mother. Ib. XVI, 1 חיתה לה ח׳ וכ׳ if the childless widow had a mother-in-law abroad (who may have given birth to a son), she need not take it into consideration (and may marry again); a. fr.

חֲמוֹתָא ch. same. Targ. Deut. XXVII, 23; a. e.; v. חֲמָתָא.

חֲמַט I (cmp. חמץ) 1) *to be dark.*—Denom. חוּמְטָא.—2) *to be bitter, salty,* v. חוּמְטוֹן.

*Ithpe.* אִיתְחֲמַט *to be inflamed, become pestered.* Sabb. 54ᵇ Ar., v. next w.

חֲמַט II (cmp. חבט) *to knock down.*—*Part. pass.* חָמִיט, חָמִיט *prostrated, kneeling,* (as verb) *to kneel.* Targ. Is. XLVI, 1. Targ. Ps. XCV, 6 נַחֲמוֹט (some ed. נַחֲמִיט). Targ. Y. Deut. XXVIII, 35 עבירתא . . . חָמִיטָא חזון (some ed. חַמִּיר׳ incorr.; not עבידתא); cmp. Targ. Job IV, 4 דְּחָמְטָן. [Koh. R. to IV, 9, end חמטת, some ed., read: דְּמָטַת.]

*Pa.* חַמֵּיט *to prostrate, subdue.* Targ. Ps. XVII, 13. Ib. XVIII, 40 Reg. (ed. תברתא).

*Af.* אַחֲמִיט same. Ib. LXXVIII, 31.

*Ithpe.* אִיתְחֲמַט *to knock against, be battered.* Sabb. 54ᵇ Ms. M. (ed. incorr.) דלא לִיתְחַמְטָן אליתיירו that their tails may not knock against (the rocks &c., Rashi; Ar.: 'may not ulcerate'; v. Syr. חמטא pustula, ulcus, P. Sm. 1303; v. preced.).

חֲמִיטָה, v. חֲמִיטָה.

חֲמָה, חֲמָא, חֲמִי (Arab. *ḥama* tueri) [*to surround, guard,* v. חוֹמָה,] *to observe, see* (in Y. dialect). Targ. Y. Gen. I, 4 (O. חזא); a. v. fr.—Targ. Prov. XXIII, 33 Ms. (ed. וירַוּוֹר׳).—Y. Peah III, 17ᵈ bot. אתא חמי (=תא חזי, h. בא וראה) come and see. Gen. R. s. 14 דאת חֲמֵי לאפויי אפוי וכ׳ (not דאתת׳) that thou shalt see his face in the hereafter; Midr. Till. to Ps. II; Yalk. ib. 621 חמוי (corr. acc.). Ib. חֲמָתֵיהּ (fr. חמה) he saw him. Pesik. Eth Korb. p. 57ᵇ (v. Bub. note 15) חֲמָתֵי אכיל שתי did he (Moses) see me (the Lord) eat &c.?; Yalk. Num. 776 חֲמָתֵיהּ וכ׳ did he see Him &c.?; a. fr.—*Part. pass.* חֲמֵי (v. חֲזִי) *fit, worthy.* Targ. Ps. XV, 1. Ib. LVIII, 2 (ed. חַמִּי); a. fr.—Fem. חֲמָיָא. Targ. Y. Ex. XXII, 16.

*Af.* אַחֲמֵי 1) (followed by מ־, cmp. סור) *to turn (the*

חַמָּה f. (b. h.; חמם) 1) *sun.* Ber. 59ᵇ ח׳ בתקופתה the sun starting on his new cycle (of twenty eight years). Num. R. s. 14 י״ב הדשים לח׳ the twelve solar months. Ned. III, 7 רואי הח׳ those seeing (or feeling) the sun; שלא נתכוין . . . שהח׳ וכ׳ for he meant him whom the sun sees; a. v. fr.—Yeb. VIII, 4, a. fr. סריס ח׳ a eunuch from the time of seeing the sun, i. e. born without visible testicles; opp. to סריס אדם.—2) *fever.* Sabb. 137ᵃ, a. e., v. חָלַץ. Y. Sabb. XIX, end, 17ᵇ, v. אָתָא. Gen. R. s. 19, a. e., v. אַבָּאבְיִית. Y. Sabb. I, end, 4ᵇ (prov.) פת חמה חַמָּתָהּ בצדה hot bread has its heat by its side, i. e. eating hot bread causes fever; a. fr.—3) *radish.* Ab. Zar. 28ᵇ bot., v. חַמְּנָא.—V. חַמַּת.

חֲמִידָא ch.=h. חֲמִידָה. Targ. Jud. V, 30 (ed. Lag. חֲמוּדָה).

חֲמוֹדָא m. (חמד) *covetous.*—*Pl.* חֲמוֹדְרִין, חֲמוֹדְרָיָא. Targ. Y. Ex. XX, 14; Deut. V, 18 (ed. Amst. חֲמוּדִי).

חֲמִידָה, v. חָמַד, חֲמִידָה a. חֲמִידָא.

חֲמוּדִי, חַמְּדָה, חֲמוּדָה &c., v. חָמָא I.

חֲמוּמַלְיָא, v. חֲמַשְׁלָיָא.

חֲמוּלוֹת, v. חֲמִילָה.

חֲמוּם, v. חִימּוּם a. חָמֵם.

חֲמוּם m., חֲמוּמָה f. (חמם) *heated, rash.*—*Pl.* חֲמוּמוֹת. Y. Snh. VI, 23ᵇ bot. הוו ידיו ח׳ his hands were heated, i. e. he was very severe in executing judgment.

חֲמוּצָא, חֲמוּץ, v. חרמ׳.

חֲמוּק m. (b. h.; חמק, cmp. חבק) *rundle.*—*Pl.* חֲמוּקִים. Yalk. Ex. 370 שתי ידות ח׳ . . . . two handles (pins) of the shape of two rundles, v. חָרַץ.

חֲמוֹר c. (b. h.; v. חָמַר II a. חֲמִיר I) 1) [*load-carrier,* cmp. גָּמָל.] *ass.* Nidd. 31ᵃ, v. גֶּבֶר. Sabb. 152ᵃ דעל ח׳ וכ׳ he who rides an ass is a freeman. B. Bath. 143ᵃ את וח׳ thou and the ass (shall own my property, a form of donation implying a rational and an irrational being).—Bekh. I, 2 ח׳ שילדה וכ׳ if an ass gave birth to &c. Snh. 33ᵃ הלכה חֲמוֹרְךָ וכ׳ thy ass is gone, Tarfon! (I shall have to make compensation for erroneous judgment); a. fr.—2) (cmp. various uses of *horse*) *a contrivance for workingmen, rest, jack, stocks* &c. Kel. XIV, 3 ח׳ של נפחין the smiths' ass ('on which the smith sits while using its head as an anvil', Maim.; 'the rest of the bellows', R. S.). Ib. XVIII, 3 וח׳ a stand on which the bedstead is placed. Gen. R. s. 65, end ח׳ של חרשים carpenters' sawing-jack (an instrument for torture); Ib. s. 70 (alluding to Prov. XXVII, 22) אפי׳ . . . בח׳ של חרשים וכ׳ even if you put the wicked man on a carpenter's jack, you cannot make anything useful out of him (sufferings will have no effect on him); Yalk. Kings 201; Yalk. Prov. 961; (Pesik. Shek., p. 15ᵃ במכתש).—*Pl.* חֲמוֹרִים. Sabb. 112ᵇ. Gen. R. s. 75; a. fr.—Denom. חִמֵּר, חַמֵּר.—*Fem.* חֲמוֹרָה. Tosef. Kil. V, 5.

*eye*) *from.* Targ. Prov. XXVIII, 27 (Ar. מהמי, h. text מעלים, v. Syr. המא P. Sm. 1017).—2) *to cause to see, to show.* Targ. Y. Gen. XLI, 28; a. e.—Lam. R. to I, 1 ואַחֲמִין לה וכ׳ and showed him a measure full of denars. Ib. דכל עמא מַחֲמִין לי וכ׳ (1 חד כות׳) רבתי that all people point at me with their fingers.

*Pa.* חַמֵּי same. Y. Kil. IX, 32$^{b}$ bot.; Y. Keth. XII, 35$^{a}$ bot. לי (לה) חַמֵּי let me see it (the tooth).

*Ithpa.* אִתְחַמֵּי, *Ithpe.* אִיתְחַמֵּי *to be seen, to appear.* Targ. Y. Gen. VIII, 5; a. fr.—[Targ. Ps. XLII, 3 אִתַּחֲמֵי Ms. (*Ittaf.*) *I shall appear before* (h. text אֵרָאֶה, Var. a. ed. אִיתְחֲמֵי)].—M. Kat. 25$^{b}$ אִתְחֲמִיאוּ וכ׳ stars were seen in day time. Y. Peah VIII, end, 21$^{b}$ דחמי ולא מְחַחֲמֵי He who sees but cannot be seen. Lam. R. introd. (R. Joḥ. 1) מִתְחַמְיִין, v. מַשְׁתַּחֲרֵי; a. e.

חָמִיד, v. חָמַד.

חַמִּידְתָּא f. ch.=h. חֲמִידָה. Targ. Am. V, 11 (ed. Wil. חֲמִדָתָא, ed. Lag. חֲמִדְאָתָא). Targ. Is. XXXII, 12.—Ib. XXVI, 8 חֲמִידַת constr.

חַמִּיטָא, v. אַמִּיתָא.

חַמִּיטְתָּא f. (חמט II, cmp. חוּבְטָא, חֲבִיץ) *a batter of which flat cakes are made, batter-cake.* T'bul Yom I, 1. Ib. II, 4; Tosef. ib. II, 2 (ed. Zuck. חמיתה, corr. acc.). Maasr. I, 7 נותן לחמי׳ ed. Y. a. Ms. M. (Bab. ed. a. Mish. לְחַמְשָׁה) he may put (the oil) on the cake (Maim.: into the *pan*); Tosef. ib. I, 7; 9 נותן להם מיטה ed. Zuck. (Var. לחמירתה, carr. acc.)—*Pl.* חֲמִיטוֹת. Y. Ter. X, 47$^{a}$ bot. חמטחינו (read: חֲמִיטוֹתֵינוּ or חַמֵּי׳).

חַמִּיטְלִיא, v. חַמְטַלְיָא.

חַמִּילְתָּא f. (חמל; cmp. Syr. חמל, P. Sm. 1303, sq.) *a blanket of thick, coarse stuff.* Ned. VII, 3. Ib. 55$^{b}$; Tosef. Sabb. V (VI), 14 מילא ed. Zuck. (Var. חמלא, חמלא).—*Pl.* חֲמִילוֹת. Tosef. Kel. B. Bath. V, 11. Tosef. Neg. V, 14 חמולות (corr. acc.).

חַמִּימָא m., חַמִּימְתָּא c.=h. חָם II, *warm, hot, fresh.* Targ. I Sam. XXI, 7; a. e.—Y. Shebi. IV, 35$^{a}$ bot., a. e. פיתא ח׳ fresh bread. Erub. 3$^{a}$; B. Bath. 24$^{b}$ (prov.) קדרא ח׳ לא וכ׳ .... a pot belonging to two partners is neither warm nor cold. Ḥull. 6$^{b}$ ליכול ח׳ ... בר let the scholar eat fresh food, and I shall be contented with cold; a. fr.—*Pl.* חַמִּימִין, חַמִּימֵי *hot water* (v. חָם II). Y. Ab. Zar. IV, 44$^{b}$ bot. חמר וח׳ wine mixed with hot water. Ḥull. 46$^{b}$.—Sabb. 55$^{a}$ בח׳ . . . . רישך בקרירי thy chief (I) shall be punished with cold water, but thy chief's chief (the Resh Galutha) with boiling water (he is reponsible); a. e.

חַמִּימוּתָא f. (preced.) *heat, heated state.* Pes. 76$^{a}$ מחמת ח׳ דחרס through the heat of the earthen vessel.

חֲמִימָתָא f. pl. (cmp. Arab. *ḥamâm*) [*dark-colored*] *a species of doves, ring-doves* (?). Gitt. 69$^{b}$ (oth. opin. *hens*).

חַמִּין m.=חַמִּים. Y. Ber. IV, 7$^{b}$ top שמשא ח׳ it is warm in the sun, כולא ח׳ in the shade. [Midr. Till. to Ps. XXIV רמא דח׳, v. חָמָץ.] [ח׳, pl. of חָם II.]

חֲמִיסִין* m. pl. *those using such words as ḥamis* (ἥμισυ, cmp. חומס), a mockery on Talmudic scholars using foreign words. Snh. 14$^{a}$ כל מן דין . . . לא מסרמיסין Ms. F. a. Ag. Hatt. (v. Rabb. D. S. a. l. note 7; ed. ולא מסרמיטין מוח׳ וכ׳ (ואמרי לה לא מח׳ such men (as R. Ammi &c.) appoint for us, but do not appoint for us any of those using such words like *sermis* (semis, ἥμισυ) *sermit* (prob. distortion of tremis), *hemis* or *tremis* (cmp. Y. Gitt. IV, 47$^{b}$ quot. s. v. גּוּרְהֵירִינַי). [Oth. opin. v. Rashi, a. Ar. s. v.]

חֲמִיסַר (=חמיש עסר) *fifteen; the fifteenth.* Targ. Y. Lev. XXIII, 6. Ib. XII, 4; a. e.—Meg. 5$^{b}$ בר ח׳ one observing Purim on the fifteenth of Ădar; a. e.

חֲמִיסְרָאָה m. (preced.) *the fifteenth.* Targ. I Chr. XXIV, 14.

חֲמִיעָא, חֲמִיצָא m. (חמע) 1) *sour.* Lam. R. to III, 40, v. בְּסִימָא.—2) (Targ. Y. חֲמִיעַ)=h. חָמֵץ, *leavened (bread).* Targ. Ex. XII, 15; a. fr.—Y. Snh. III, 21$^{b}$ הורו מיפי ח׳ they permitted to bake leavened bread on Passover (for the troops) וכ׳.

חֲמִיץ, v. חָמֵץ.

חֲמִיצִי, v. חָמֵץ.

חֲמִירָא I m., חֲמִירְתָּא f.=h. חָמוּר 1) *loaded.* Targ. Y. Gen. XLIX, 14 ח׳ באוריירתא loaded with the (knowledge of the) Law.—2) *grave, strict, stringent.* Targ. Y. Num. XIV, 30.—Ḥull. 10$^{a}$ סכנתא וכ׳ ח׳ regulations concerning health and life are made more stringent than ritual laws; a. fr.—*Pl.* f. חֲמִירָתָא *restrictions, strict measures.* Y. Ab. Zar. II, 41$^{d}$ bot. מן ח׳ דרב one of Rab's strict regulations.

חֲמִירָא II (חֲמִיר), חֲמִירְתָּא m. (חֲמַר II) *strong leaven* (h. שְׂאֹר); *leavened bread.* Targ. Ex. XII, 15; a. fr.—Pes. 5$^{b}$, v. בְּעַר.—Ab. Zar. 66$^{a}$ ח׳ דשערי leaven of barley flour. Men. 43$^{a}$, v. אַרְכְּסָא; a. fr.

חֲמִישׁ, v. חֵמֶשׁ.

חֲמִישַׁאי, חֲמִישָׁאָה, v. חֲמִשַׁי.

חֲמִישָׁאי m. (b. h.; חָמֵשׁ) *fifth;* (sub. יום) *the fifth day of the week.* Meg. I, 2, sq.; a. fr.—*Fem.* חֲמִישָׁאִית. Ib. III, 4 בח׳ on the fifth Sabbath; a. fr.—Esp. (Lev. V, 24) *the penalty of the fifth part* added to the indemnity. B. Kam. 65$^{b}$.—*Pl.* חֲמִישָׁאוֹת. Ib. (ref. to חֲמִשָׁתָיו, Lev. l. c.) ח׳ הרבה וכ׳ (ed. חֲמִשׁ) repeated penalties connected with one object of indemnity.

חֲמִישַׁי, חֲמִישַׁאי . . ., שָׁאָה . . . ch. same. Targ. Gen. I, 23 (ed. Amst. שָׁאִי . .); a. fr.—*Fem.* חֲמִישַׁיתָא, שִׁיתָא . . . Targ. Lev. XIX, 25.—Pesik. R. s. 23 (ed. Fr. p. 115$^{b}$) חֲמִישָׁתָא; ib. (p. 120$^{a}$) חמשיתא (corr. acc.) the fifth day of the week.—V. חֲמַשִׁיתָא.

חֲמִיתָא, תָּה . . ., v. אַמִּיתָא.

חֲמִיתָה, v. חֲמִיטָה.

חָמַל (b. h.) [*to be warm,*] *to have compassion.* Men. 53$^{b}$ (play on חמולה, Jer. XI, 16) חֲמַלְתִּי עליהם I had mercy on them.

**חמלא**, v. חַמִּירָה.

**חַמַלְתָּא**, v. חִרְמַלְתָּא.

**חֲמָם** (חֲרִימִים) m. (v. next w.; cmp. ἄμωμον, v. Sm. Ant. s. v.) *amomum*, an Indian (also Syriac) spice. Ukts. III, 5 (some ed. incorr. חמס); Nidd. 51b חרמות (corr. acc.); Sifré Deut. 107 חרמום; Y. Erub. IX, end, 25d חכם (corr. acc.); Y. Ḥag. III, 79c חמה (corr. acc.).—Gen. R. s. 45, beg. חִ׳ היא צריכה (חרמוס, corr. acc.) she needs amomum (as medicine for sterility). Cmp. אַמִּירָא, חִרְמַלְתָּא.

**חַמַּם** (b. h.) *to be warm, hot;* [(of color) *to be dark, red;* (of taste) *to be pungent, sour, bitter*]. *Part.* חָם, q. v.

*Pi.* חִמֵּם *to heat, warm, boil.* Y. Ned. IV, 38c bot. לחַמֵּם בו את ידיו to warm his hands against it (the bread). Gen. R. s. 14, end מְחַמֶּמֶת הגוף keeps the body warm. Sabb. 40b ומְחַמַּמְתָּהּ וכ׳ and warms it (her hand) before the fire; a. fr.

*Hif.* הֵחִים same. Bets. II, 5 לא יֵחַם וכ׳ one must not prepare warm water for &c. Sabb. 40a התחילו . . לְהָחֵם בשבת the bathers began to heat (the water) on the Sabbath; a. fr.—Part. מֵחִים, מַחֵם, pl. מְחַמִּין. Ib.b; Tosef. ib. III (IV), 7 מיחם אדם וכ׳ (ed. Zuck. מיריחם, read: מֵירִחִים), v. אֲלוּנְטִית I; [Y. ib. XIX, 17a bot. מחמין חוא אדם (read as ib. IX, 12a bot. מַחֲמִים הוא וכ׳].—Ib. אם מפני הסכנה מְחַמִּין לו וכ׳ if it is for the sake of averting danger to life, may we not even boil water on the Sabbath?—Bets. 22a; a. v. fr.

*Nif.* נֶחֱם, נֶחוֹם *to be warmed.* Sabb. III, 5 (41a) בשביל שיֵחָמוּ that they become warm; ib. 41b שיֵחוֹמוּ; Tosef. ib. III (IV), 5 שֶׁיֵּרָחֲמוּ; a. e.

*Hof.* הוּחַם same. Sabb. 134b שהוּחַמוּ, v. חָם II. Y. Bets. II, 61c; a. fr.—B. Mets. VI, 3 הוּחֲמָה the animal was overtaken by the heat.

*Hithpa.* הִתְחַמֵּם, *Nithpa.* נִתְחַמֵּם *to warm one's self; to become heated.* Bets. II, 5; Tosef. Sabb. l. c. Tam. I, 1. Ab. II, 10 חוֹר מִתְחַמֵּם וכ׳ warm thyself by the fire of the scholars (try to associate with them); a. fr.—Y. Sot. I, 16c bot. נתחמ׳ was heated (had pollution). Gen. R. s. 24 מִתְחַמְּמוֹת, מִתְחַמְּמִים *conceived.*

**חַמַּם** ch. same. Targ. O. Gen. XVIII, 1; a. e.; v. חוּם.

*Pa.* חַמְּמִים *to warm, heat.*—*Part. pass.* מְחַמַּם. Targ. Hos. VII, 7.

*Af.* 1) אַחֲמִים *to heat, excite,* v. חוּם.—2) אַחְמַם *to become hot; to have pollution.* Nidd. 43a כל אַחְמוּמֵי ותדר א׳ וכ׳ getting heated once and again immediately after.

*Ithpa.* אִתְחַמַּם, *Ithpe.* אִיתְחַמַּם 1) *to warm one'sself.* Targ. Y. II Gen. XVIII, 1.—Sabb. 110b כד איחד ed. (Ms. M. אַתַּ׳, v. supra) when he had warmed himself.—*2) *to restrain one's anger.* Targ. II Esth. V, 10 [prob. to be read: ואִתְחַמַּס, v. חֲמַס; cmp. חֲסַן].

**חַמָּן** m., pl. **חַמָּנִים** (b. h.; v. חַמָּה) *solar columns,* [prob. *a phallus,* cmp. חַנִיסְנַסְיָא]. Sifra B'har ch. IX, end (ref. to לֹא תקימו, Lev. XXVI, 1) אלו חמ׳ וכ׳ that means the *ḥammanim* on roof-tops. Mekh. Bo, s. 11 (ref. to Ex. XII, 21) משכו מחַמָּנֵיכֶם withdraw from your ḥ. Ib. Yithro, s. 5, end לוחמ׳ מן חומ׳ Ib. s. 6 (ed. Weiss a. Fr. everywhere ע״ז).

**חמס**, Ukts. III, 5, v. חֲמָם.

**חַמַּס** (b. h.; v. Ges. H. Dict.10 s. v.) [*to be heated, passionate,*] *to insult, do violence, to rob.* Y. Ab. Zar. II, 40d bot. אלא חֲמוֹס וכ׳ . . . לא סוף finally one does not say to another man, Kill that man, but, Attack &c. Gen. R. s. 45 (ref. to חמסי, ib. XVI, 5) חוֹמְסֵנִי את ברברים וכ׳ thou provokest me to speak harshly, because thou seest &c. Ib. s. 65, beg. גוזלת וחוֹמֶסֶת . . . מלכות the wicked government (Rome) robs and extorts; a. fr.—Lev. R. s. 26 דור ודור וחוֹמְסָיו each generation with its violent men.—Part. pass. חָמוּס. Ib. s. 30 גזול אני ח׳ אני I have been taken by force, by extortion.

*Nif.* נֶחְמַס *to be ruined* (cmp. חָבַל). Lam. R. to II, 6 כגנה שנ׳ מעירנה וכ׳ like a garden the spring of which has been ruined, so that its vegetables fade.

*Pi.* חִרְמֵס (of beasts of prey) *to seize with fangs, scratch with nails.* Gen. R. s. 45 (play on חמסי, v. supra) חִרְמְסָה פניו Ar. (ed. בפניו, some ed. וחרמסא, incorr.) she scratched his face; Y'lamd. to Gen. l. c. (quot. in Ar.) חרטשה אותו וחרמסה פניו כנמרה she scratched him and marked his face like a marten; Yalk. ib. 79 (not חומסה).

**חֲמַס** ch. same.—Denom. חוֹמְסָא.

**Ithpa.* אִתְחַמַּס *to do violence to one's self, to restrain one's self.* Targ. II Esth. V, 10, v. חֲמַם. [Targ. Y. Gen. VII, 21 אתחמסי, read: אִתְחַמְסִי or אִתְמְסִי, v. מְסִי.]

**חֲמַס** m. (b. h.; preced.) *violence, extortion.* Y. B. Mets. IV, 9c bot. (ref. to Gen. VI, 13) מה חיה חֲמָסָן what was the nature of their violence? Gen. R. s. 31 (distinction between ח׳ a. גֵּזֶל); a. e.—*Pl.* חֲמָסִים. Ib. s. 65 . . . שלא גזילות ח׳ that thou wilt not give me to eat what has been obtained by robbery or extortion. Lev. R. s. 2. Koh. R. to III, 9; a. e.

**חוֹמְסָן, חַמְסָן** (preced.) *violent man, extortioner.* B. Kam. 62a (defining the difference between the ח׳ and the גַּזְלָן) ח׳ יהרוב וכ׳ the *ḥamsan* takes by force and pays.—*Pl.* חוֹמְסָנִין, חַמְסָנִין. Snh. 25b ודחת׳ . . . חוסיפו עליהן (Ar. ודחתו׳) they added to them (the class of persons disqualified for judges or witnesses) the robbers and those taking forcibly (and paying); Y. Shebu. VII, 37d bot.; Y. R. Hash. I, 57c top.

***חֲמַע**=חָמַץ; *Pi.* חִמֵּעַ. Ab. Zar. 68a לחַמֵּעַ, Ms. M. לְחַמֵּץ.

**חֲמַע** I ch.=h. חָמַץ *to be sour; to be leavened.* Targ. O. Ex. XII, 34; a. e.; v. חֲמִירַע.—Y. Pes. II, end, 29c בגין דיִתְחַמַּע that it might turn sour (vinegar).

*Pa.* חַמְּעַ *to leaven.* Pes. 41a חַמּוּעֵי מְחַמְּעַ (not מיחמעא; Rashi: אַחְמוּעֵי מְחַמַּע *Af.*) (the flour) causes leavening.—*Part. pass.* מְחַמַּע, v. infra.

*Af.* אַחְמַע 1) *to turn sour, leaven, ferment.* Targ. Y. Ex. l. c.—2) *to cause leavening.* Targ. Y. II Lev. II, 11 דמְחַמַּע (Var. דמְחַמַּע); v. supra.

**חָמַץ** (b. h.; cmp. וחמס) [*to be hot,*] *to do violence, to wrong.* Snh. 35a (ref. to Is. I, 17) אשרו חָמוּץ ולא חוֹמֵץ

right the oppressed, but not the oppressor (listen to the complainant first); Yoma 39b.

**חָמֵץ** I (b. h.; v. preced.) [*to be hot,*] *to ferment, be sour.* Ab. Zar. 68b מי גרם לה שתֶּחְמֵץ וכ׳ what was the cause that it (the dough) became leavened (rose) in one hour?

*Pi.* חִמֵּץ *to cause leavening.* Ib.a ראויה לחַמֵּץ וכ׳ Ms. M. (ed. לחַמֵּעַ) fit to leaven with it many other doughs. Ib. וחִירְמְצוּ; Orl. II, 11 נצטרפו וחִמְּצוּ (Y. ed. הצטרפו וחִירְמְצוּ) and the two combined produced the required leavening. Ib. 9 וחִמְּצָה (Y. ed. וחִירְמְצָה; Ab. Zar. l. c. וחֶחְמִירָה) and it made the dough rise. Orl. II 6 כל המְחַמֵּץ whatever is used for producing fermentation; a. fr.—Trnsf. *to mature, to continue a case over night, to reserve judgment.* Snh. 35a (ref. to Is I, 17, v. preced.) אשרו דיין שמְחַמֵּץ את וכ׳ Ms. K. (ed. אשרי, v. Rabb. D. S. a. l. note 20) praise the judge (in capital cases) who reserves his judgment (over night); Yalk. Is. 257.

*Hif* הֶחְמִיץ 1) same. Pes. 40a מי פירות אינן מַחְמִיצִין juice of fruits produces no leavening (in the ritual sense). Ab. Zar. 68a כדי להחמיץ (Orl. II, 8 לחַמֵּץ) enough to leaven the dough. Mekh. Bo s. 10 שאור שהוא מַחְמִיץ לאחרים leaven, which is used for leavening other doughs; a. fr.—Trnsf. *to procrastinate.* Ib. s. 9 (play on המַצּוֹת, Ex. XII, 17) אין מַחְמִיצִין את המְצָוָה ..... כדרך as well as you must not allow the *matsah* to become sour, so you must not allow the *mitsvah* (religious act) to become sour by postponement; Yalk. Ex. 201.—2) *to turn sour, to ferment.* Ab. Zar. 68b ראויה להַחְמִיץ וכ׳ (Ms. M. לחמע) is likely to ferment in two hours. Nidd. IX, 7 מי רגלים שהֶחְמִיצוּ urin which ferments.—Trnsf. *to degenerate, become wicked.* R. Hash. 3b קודם שה׳ before he (the Persian King) changed for the worse.

*Nithpa.* נִתְחַמֵּץ *to become sour* (חָמֵץ). Pes. 28b; 43a נ׳ מאליו became sour of itself (not through a leavening means).

**חָמֵץ** ch. (preced. wds.) 1) *to be hot,* (of color) *red,* v. חַרְמוּצָא, חִרְמוּצָתָא.—2) *to be sour, salty* &c.

*Pa.* חַמֵּיץ *to put to shame.* Targ. Prov. X, 1 (h. text תוגת), v. חַרְמוּצָא.

*Af.* אַחְמֵיץ 1) same. Ib. XXV, 8; XXVIII, 7 (Ms. *Pa.*; h. text תכלים).—2) *to degenerate.* R. Hash. 4a מנלן דא׳ what evidence have we that he became wicked?, v. preced.

**חָמֵץ** II m. (b. h.; preced. wds.) *leavened bread, anything containing leavened substance* (of the five species of grain, v. Ḥall. I, 1, sq.). Pes. I, 1, v. בָּדַק. Ib. II, 2 ח׳ של עכו״ם וכ׳ *ḥamets* belonging to a gentile over which the Passover passed (which existed during the Passover week). Ib. 3 על חֲמֵצוֹ (trad. pronunc. חָמְצוֹ as if fr. חָמֵץ) on ḥ. belonging to him. Y. Shebi. VIII, 38b bot. חֲמֵיצָן ח׳ של וכ׳ ḥ. belonging to Samaritans; Y. Ab. Zar. V, 44d bot. אכל חמצין (read: חֲמֵירָן) ate their (the Samaritans') ḥ. (immediately after Passover); a. v. fr.—*Pl.* חֲמֵיצִים, חֲמֵיצִין *salads,* v. חוּמְצָן.

**חֲמֵץ** pr. n. pl. (Gr. Ἔμεσα, Ἔμισσα) *Ḥămâts, Emesa* (mod. *Hums*) a city of Syria on the Eastern bank of the Orontes. Gen. R. s. 37; Y. Meg. I, 71b bot. (expl. צמרי, Gen. X, 18).—Y. Kil. IX, 32c bot.; Y. Keth. XII, 35b bot. ימא דח׳ the Lake of E. (an artificial bay made under Diocletian); Midr. Till. to Ps. XXIV ימא דחמין (corr. acc.).—Denom. חֲמָצָאֵי, חֲמָצָאֵי m. pl. *inhabitants of Emesa.* Targ. Y. Gen. X, 18; Targ. I Chr. I, 16.

**חֲמָצָא,** v. חִירְמְצָא.—[חמצין, Y. Ab. Zar. V, 44d bot., v. חָמֵץ II.]

**חַמְצָן** m. (חָמֵץ), בן ח׳ *a grasping person.* Yoma 39a, sq. (Ms. O. omits בן); Kidd. 53a; v. חָאפוֹן.

**חָמַר** I (cmp. חָבַר) 1) *to join; to pile up, to load.* Ukts. II, 5 והבצלים שחָמָרָן and the onions which one has piled up; v. אָמַן.—Zeb. 53a וחוֹמֵר בגודלו וכ׳ and loads (i. e. supports the index finger) with his thumb on top and the little finger below (like a balanced load, v. חָבַר a. אֹבֶר); [Var. סוֹמֵךְ, v. Rabb. D. S. a. l. note 3]; Yalk. Lev. 469.—2) (denom. of חֹמֶר) *to be weighty, stringent.* Ohol. XIV, 3 אל יֶחְמוֹר זה וכ׳ this must not be made more stringent than &c.; [ed. Dehr. יַחְמִיר.]

*Hif.* הֶחְמִיר [*to put a load on,*] *to pass a restrictive law, to incline to the stricter opinion,* opp. הירקל to make easy. Yeb. 88a מתוך חומר שהֶחְמִירָה עליה וכ׳ on account of the restrictions under which the law puts her in the end (if she marries again and her first husband appears), it is made easy for her in the beginning (by allowing her to marry again), i. e. her heavy responsibility will make her cautious; Y. Gitt. I, beg. 43a (add: מתוך). Nidd. 66a, a. fr. הֶחְמִירוּ על עצמן they placed themselves under greater restrictions (than the law requires). Ned. I, 1 להַחְמִיר, v. חָכַךְ II. Eduy. III, 10, a. e. מַחְמִיר כדברי וכ׳ he adopts the stricter opinion of &c.; a. v. fr.

[*Pi.* חִמֵּר, v. חָמַר II.]

**חֶמֶר** ch. same.

*Pa.* חַמֵּר, *Af.* אַחְמִיר as preced. *Hif.*—Y. Shek. VII, 50c bot. [read:] חמתון מקילין לון ותַ׳ וכ׳ he saw them to be lax in their practices, and he enjoined strictness on them. Yeb. 88a לא לִיחַמֵּיר וכ׳ let one not put her under heavy restrictions (in the end), and not make it too easy for her (in the beginning, v. preced.). Nidd. 66a היכא דאַחְמוּר וכ׳ in those cases in which they have placed themselves under greater restrictions (than the law requires, v. preced.), they have done so (and follow the usage like a law), but where they have not &c. (you cannot extend the adopted usage by analogy); a. fr.—*Part. pass.* מְחֻמָּר, מְחַמָּר *piled up, ruins;* v. מְחֻמָּר a. הִמְחַמְּרָא.

*Ithpa.* אִתְחַמַּר *to be piled up, to form a pile of ruins* (cmp. גַּל). Targ. Is. XVII, 9; XXX, 13.

**חָמַר** II (b. h.) [*to be hot,*] 1) *to glow, to parch* (cmp. כָּמַר). Snh. VII, 2 וחוֹמֶרֶת את וכ׳ and parches his entrails (Ar., v. חָמַד).

*Nif.* נֶחְמַר *to be parched.* Ḥull. III, 3 נפלה לאור ונֶחְמְרוּ if the bird fell into fire, and (on examination after slaughtering it was found that) its bowels were affected by inhaling heat (Ar., v. חָמַד). Gen. R. s. 38, end.

ass of R. &c. Y. Yeb. IV, 6ª bot. חֲמָרְהִי my ass. Ib. חֲמָרְתָּה, v. פְּתַח.

**חֲמֵשׁ** f., **חֲמֵשֶׁת** m. (b. h.) *five* (numeral letter ה). Snh. V, 3 בחמש (sub. שעות) during the fifth hour of the day. Ib. בחמשה (sub. ימים) on the fifth of the month.—Sabb. 77ᵇ חמשה ארמות וכ׳ (sub. מִינֵי), v. אַרְמָה. B. Mets. IV, 9 תשלומי ארבעה וח׳ fines of the fourfold or fivefold value (Ex. XXI, 37); a. v. fr.—*Pl.* חֲמִשִּׁים (נ׳) *fifty*. R. Hash. 21ᵇ. Ab. V, 21 בן ח׳ at the age of fifty years; a. v. fr.—Denom. חִמֵּשׁ *to divide into five.*—*Part. pass.* מְחוּמָּשׁ; f. מְחוּמֶּשֶׁת, pl. מְחוּמָּשׁוֹת. B. Bath. 150ª ובלבד שירחו מח׳ provided the minimum of wool required is equally divided between the five lambs.—חֲמִשָּׁה עָשָׂר m. (ט״ו) *fifteen*. Y. Sabb. VI, 8ᵇ (ref. to וחמשים, Ex. XIII, 18) בח׳ ע׳ מיני וכ׳ with fifteen kinds of arms. Taan. IV, 8 כח׳ ע׳ באב like the celebration of the fifteenth of Ab; a. fr.—Constr. of חֲמִשָּׁה; חֲמֵשֶׁת. Kidd. 30ª אלפים ח׳ five thousand; a. fr.

**חֲמֵשׁ** f., **חֲמִשָּׁה, חֲמִשָּׁא** m. ch. same. Targ. Gen. XLV, 11. Ib. XLVII, 2; a. fr.—Yoma 84ª ח׳ ומעלי וכ׳ on Thursday and on Friday; a. fr.—*Pl.* חֲמִשִּׁין *fifty*. Targ. Num. XXXI, 47; a. fr.—B. Mets. 51ª; a. fr.—חֲמֵישֵׁת עֲשְׂרָה (חֲמֵישְׁתָּ) *fifteen*. Targ. O. Lev. XXIII, 6; a. fr.; v. חֲמֵיסַר.

**חֲמִשַׁי, חֲמֵשַׁי,** v. חֲמִי׳.

**חֲמִשְׁתָּא, חֲמֵשְׁתָּא** f. (preced. wds.) *a collection of five*. Y. Meg. II, 73ᵇ bot.; Y. Ber. II, 4ᵈ ח׳ קדמייתא the first five (mentioned Ter. I, 1); ח׳ בתרייתא the second five (mentioned ib. 6); (Readings vary חמשתרה, חמשתא).

**חֲמַת** f. (b. h.) *the skin of a goat* drawn off the body without opening the belly and sewed up and pitched at the ends where the legs and the tail were cut off (v. Sm. Bible Dict. s. v. *Bottle*); *bottle, bag*. Kel. XIX, 8 חת׳ שבצרם וכ׳ a bottle (of a skin of a he-goat) whose scrotum (originally made to receive liquids in connection with the bottle) became defective. Ib. XX, 2 חֲמַת חלילן bag of the bagpipe (ascaula). Ib. XXVIII, 5 ח׳ שעשאה שטירת a closed up pouched skin which (by cutting open) was made a spread skin. Sabb. 152ª a woman is ח׳ מלא דם (!) a bag full of blood (v. vers. Ms. O. in Rabb. D. S. a. l. note 7). Tosef. Kel. B. Kam. VI, 13. Ib. VII, 11 חת׳ מעור חדג a bag made of the skin of a fish. Y. Ab. Zar. IV, end, 44ᵇ bot. בחֲמָתוֹ (not מח׳) in his wine bottle; a. fr.—*Pl.* חֲמָתוֹת. Kel. XXVI, 4 (5) כל ח׳ Mish. ed. (Talm. ed. כלי, corr. acc.); Men. 37ᵇ. Ḥull. 107ᵇ בבלאי ח׳ with pieces of goat skins wrapt around their hands (like gloves). —Midr. Till. to Ps. CXXXVII חֲמוֹת.

**חֲמַת** pr. n. *Ḥammath*, name of a demon (*fever*, cmp. חֲמָתָא). Snh. 101ª דיקא דח׳ וכ׳ the blast (breath; Ms. M. ריקא the spittle) of Ḥ. do I see in thy face (an eruption).

**חַמַּת,** constr. of חֲמָה *heat of*; מִח׳ *through the heat of, from the effect of, in consequence of*. B. Mets. VI, 3 מח׳ המעלה overcome by heat through the exertion of climbing up the ascent. Ḥull. 4ᵇ מיתו אחיו מח׳ מילה his brothers had died in consequence of the circumcision.

**חָמַר** ch. same, 1) *to be hot, parched*. Targ. Job XXX, 27 חֲמַרוּ (Var. חֲמָרוּ, Ms. חַמָּרוּ *Pa.*; h. text רתחו).—2) *to ferment*, v. next w., a. חֲמִירָא.

**חֲמַר III, חֲמָרָא I** (preced.) *wine* (b. h. חֶמֶר). Targ. Num. VI, 3; a. fr.—Targ. Hos. III, 1 בחַמְרֵיהּ ed. Lag. (ed. בחבריה, corr. acc.) in his wine (intoxication).—Sabb. 77ª, a. e., v. דְּרֵי II. Ḥull. 112ª קרי ליה חמר בשר (Ar. חמר) called it (that juice) meat-wine.—Gen. R. s. 91 end ח׳ קמקם wine mixed with resin.—Erub. 53ᵇ, v. אַרְמַר; a. fr.—*Pl.* חַמְרִין. Targ. Y. Gen. L, 1.

**חֲמַר, חֲמָרָא, חֲמָרָא** (II) m. ch.=h. חֲמוֹר, 1) *ass;* trnsf. *workingman's contrivance, jack* &c. Targ Is. XXI, 7. Targ. Ex. XIII, 13; a. fr.—Sabb. 66ᵇ; Y. ib. VI, 8ᶜ, v. אֲנְקְטָמִין; a. v. fr.—*Pl.* חֲמָרִין, חֲמָרַיָּא, חֲמָרֵי. Targ. Gen. XII, 16 (Y. ed. Amst. חַמְרִין). Ib. XXXVI, 24 (Y. ed. Amst. חֲמָרַיָּא); a. e.—Gen. R. s. 38 (ref. to בני האדם, Gen. XI, 5) וכי מה נאמר בני ח׳ could we think young asses (built it )?—Y. Dem. I, 21ᵈ bot. Ib. 22ª top; a. fr.—2) ח׳ דמיא *sea-ass*, name of a sea fish, *hake* (v. Sm. Ant. s. v. Onos). Ab. Zar. 39ª.

**חַמַּר I** m. ch. (v. חֲמַר II; cmp. חֲמַם) *dark;* trnsf. *mourning*. Targ. Ps. XXXV, 14; XXXVIII, 7 Ms. (ed. חַפִּיר, Lev. חבִיר; h. text קֹדֵר).

**חַמָּר II** m. h. (denom. of חֲמוֹר) *ass-driver, attendant of beasts of burden*. Kidd. IV, 14, a. e., v. גַּמָּל. Kel. XXVI, 5 (6) עור החמור ועור חח׳ Maim. (v. comment. ed. Dehr.; Mish. ed. עור חד׳, Talm. ed. עור הזחמור) the ass' leather cover and the ass-driver's apron; a. fr.—ח׳ גמל, v. גַּמָּל.—*Pl.* חַמָּרִים, חַמָּרִין. Dem. IV, 7. Kidd. l. c. a. fr.—Denom.: חִמֵּר *to direct a loaded beast's motions by walking behind it, to load a beast*. Sabb. 153ᵇ; Ab. Zar. 15ª חִמְחַמֵּר אחר וכ׳ he who drives his beast of burden by walking behind it. Sabb. l. c. וחלא מחמר but does he not violate the Sabbath as a driver (by placing his money bag on the ass)?—Pes. 66ᵇ מח׳ כלאחר יד הוא it is an act of driving in an unusual way (the lamb usually not being used as a beast of burden); a. fr.

**חַמָּרָא, חַמָּר** ch. same. Y. Taan. I, 64ᵇ bot. אנא ח׳ I am an ass-driver. Ib. פלן ח׳ יצלי let that certain ass-driver pray. [Ib. חמר עבין דהוא גוברא וכ׳, read: חמש עבירן וכ׳, v. margin ed. Krot.]—Y. Snh. VI, beg. 23ᵇ הא שאלתא דח׳ in that form it would be an ass-driver's question.—*Pl.* חַמָּרַיָּא. Y. Taan. IV, 67ᶜ bot.

**חַמְרָא** *wine*, v. חֲמַר III.

**חַמְרָא, חַמָּרָא** *ass*, v. חֲמָר.

**חַמָּרָא,** v. חִימָרָא.

**חַמָּרֶת** f. (חַמָּר) *a company of ass-drivers, caravan*. Snh. X, 5 (111ᵇ); B. Bath. 8ª. Tosef. Dem. I, 10 (contrad. to חֲמַר אחד); Y. ib. I, 22ª bot. (incorr. version).

**חַמַרְתָּא** ch.=h. חֲמוֹרָה. Y. Dem. I, 21ᵈ bot.; Y. Shek. V, 48ᵈ top; Gen. R. s. 60 חַמַרְתֵּיהּ דר׳ וכ׳ the she-

Nidd. 36b מת׳ עצמה spontaneously; מת׳ ולד in consequence of travailing; מת׳ אונס from an accidental cause; a. fr. — (Also in Chald. phraseology) Targ. II, Esth. VII, 9 מחמת ד־ (ed. Lag. מהימת) because they take &c. — B. Kam. 114a כל אונסא דאתי מחמתיה any injury that may arise from his action (of selling). Ab. Zar. 15a אזל מחמתיה (the animal) moves at his instance; a. fr.

חֲמַת (v. חֲמָתָא) *to get hot, angry.* [חמת, *to see*, v. חֲמִי.]

*Pa.* חַמֵּית, *Af.* אַחְמֵית *to make angry.* Targ. Prov. XX, 2 מְחַמֵּית (Var. מַחְמֵית).

חֲמָת pr. n. pl. (b. h.) *Hamath*, a Syrian city, near the later Antiochia. Targ. O. Num. XIII, 21 (Y. אנטוכיא); ib. XXXIV, 8 (Y. טיבריא, v. חֲמָתָא); a. fr.—Num. R. s. 10 (ref. to Am. VI, 2) זו חֲמַת אנטוכיא that is H. near Antiochia (Yalk. Am. 545 זה אנט׳).

חַמַּת pr. n. pl. (b. h.) *Hammath*, v. חֲמָתָא.

חֲמָתָא *anger*, v. חֵימָא.

חֲמָתָא f. ch. = h. חֲמוֹת. Targ. O. XXVII, 23 (Var. חֲמוֹתָא).—Gitt. 67b bot. (Ar. חמותא), v. דִּיסְתָּנָא I. Kidd. 12b חֲמָתַיִּת; Yeb. 52a חימתית (corr. acc.), v. חוּם; a. fr.

חַמָּתָא, חַמָּתָה pr. n. pl. (b. h. חַמַּת; חמם) *Hamm'tha*, [*Hot Springs*], name of several Jewish places, esp. a) *H., near Tiberias.* Y. Meg. I, 70a (expl. חמת, Josh. XIX, 35; Bab. ib. 6a top חמת זו טבריא). Tosef. Erub. VII (V), 2; Y. ib. V, 22d bot.; a. e.—b) *H., near Geder.* [Meg. l. c. (expl. חמת, Josh. l. c.) זו חמת גדר Ms. M. 2 (ed. חמי גדר).] Y. Erub. VI, 23c bot.; Y. Kidd. III, 64d top.—c) Y. Shebi. VI, 36c bot. ח׳ דפחל *H. near Pella* (v. Neub. Géogr. p. 274).—Lam. R. to I, 16 ח׳ (Neub. l. c. p. 115 חמתן) Emmaus in Judæa.—V. אַמָּאוּס.

חַמַּתָּן (v. preced.) pr. n. pl. *Hamm'than.* Meg. 2b כמת׳ לטבריא as far as from H. to Tiberias (one mile).—Lam. R. to I, 16, v. preced.

חֲמַתָּנָא m. (v. חֵימָתָא) *irascible.* Targ. Prov. XV, 18; a. e.

חָן, v. חָנַן a. חָנַן.

חַן, v. חֵנָן.

חֵן, חֵין m. (b. h.; חָנַן) *grace, favor; loveliness.* Ab. Zar. 20a (ref. to חִנָּם, Deut. VII, 2) לא תתן להם חן ascribe no gracefulness to them (pay no attention to their beauty). Yeb. 63b (quot. fr. Ben. Sira) אשת חן *coquette.* Keth. 17a; Snh. 14a, v. רַעֲלָה. Succ. 49b אדם שיש עליו חן (Ms. M. לו; Var. חסד) a person that makes a favorable impression on men. Ber. 60b ותחנני ... לחן וכ׳ and let me find grace and favor &c. Keth. 77b אם חן מעלה וכ׳ if the Law makes pleasing those who study it, will it not also protect them?—Y. Gitt. V, 46d top מפני חִינָּהּ וכ׳ for the sake of her grace (to raise her estimation in the eyes of men), that people may be anxious to marry her; v. next w.—Gen. R. s. 34, end שנתן חן וכ׳ who made every place attractive to its inhabitants; a. fr. — *Pl.* חִינִּין, חִינִּוֹת. Sot. 47a ג׳ ח׳ חן וכ׳ there are three remarkable favors, the favor in which the inhabitants hold their place &c.; Y. Yoma IV, beg. 41b.

חִינָּא, חִנָּא ch. same. Targ. Prov. XXXI, 30. Targ. Y. Gen. VI, 8.—Yeb. 38b (the law is easy in the case of a woman's widowhood) משום ח׳ in order to make her attractive (v. preced.); [oth. opin.: in order that women may be willing to marry; oth. opin.: in order to maintain pleasantness between husband and wife;] Keth. 84a; a. e.

חֵינָא, חֵנָא m. (חוּן, cmp. חבן s. v. חֲבִינְנוּתָא) *lap, bosom.* Targ. Is. XL, 11. Targ. II Sam. XII, 3; 8 ed. Lag. (oth. ed. חיק; Ar. חֵירִינ׳). Targ. I Kings XVII, 19.—Cmp. לְחֵינָא.

חַנַּג, *Pa.* חַנֵּג (denom. of חִינְגָּא) *to employ the ḥinga, to dance, play.* Targ. Y. Ex. XV, 20. Ib. XXXII, 19.

חִינְגִּיתָא, חִנְגָּא &c., v. sub חִינְגָּא.

חַנְדָּה, v. חנה.

חֵנְוָאָה m. (v. חָנוּת) *a frequenter of taverns, idler* (cmp. חַמְלָיס). Pes. 110b.

חִנּוּכָּא, v. חִינְּךָ.

חֶנְוָנִי, חֶנְוָנֵי m. (v. חָנוּת) *shop-keeper, salesman; tavern-keeper.* Shebu. VII, 1 וחת׳ על פִּנְקְסוֹ and the store-keeper swears to the correctness of his book account. Kidd. IV, 14 רועה וח׳ the trade of a shepherd or tavern-keeper; Y. ib. 66c; Treat. Sof'rim XV, 10; a. fr. — *Pl.* חֶנְוָנִים. Y. M. Kat. III, 82b bot. שני ח׳ two shop-keepers (in the same shop).—*Fem.* חֶנְוָנִית. Keth. IX, 4 חמושרב ח׳ . . . if one appoints his wife to be his sales-woman.

חֲנוֹיָא pr. n. m. בֶּן ח׳ *Ben-Ḥănoya.* Pesik. Bahod., p. 105a; Gen. R. s. 31 a. Yalk. Ps. 876 בר חטרא (corr. acc.).

חֲנוּכָא, חֲנוּךְ, sub חִינְּךָ.

חֲנוּכָּה f. (b. h. חֲנֻכָּה; חָנַךְ) *inauguration, dedication, festival of dedication;* esp. *Ḥănuckah,* the eight days' feast commemorating the rededication of the Temple after its desecration under Antioch Epiphanes, lasting from the 25th of Kislev to the second (or third) of Tebeth. Sabb. 21b מאי ח׳ why dedication ceremonies (illumination)? Ib. מצות ח׳ the proper observation of H. (illumination). Ib. נרי ח׳ the lights kindled on H.—Pesik. R. s. 2 חֲנוּכַּת שמים וארץ the dedication of heaven and earth (by illumination, ref. to Gen. I, 18); ח׳ החומה the dedication of the wall of Jerusalem (Neh. XII, 27); ח׳ החכמנים the dedication (illumination) instituted by the Asmonean priests; a. fr.—*Pl.* חֲנוּכּוֹת. Ib.

חֲנוּכְתָּא, חֲנוּכְּתָא, חֲנוּכְּתָה ch. same. Targ. Num. VII, 84. Targ. Ps. XXX, 1; a. e.—Y. M. Kat. III, end, 83d. Sabb. 45a,

חַנּוּן m. (b. h.; חָנַן) *merciful, gracious* Sabb. 133[b].

חַנּוּן, v. חִרְיָנִי.—[בְּנֵי חִ׳, or חָנוּן pr. n. pl., v. חִרְיָנִי 3).]

חָנוּן I m. 1) part. pass. of חָנַן.—2) (v. next w.) *supplied with an application of Henna;* [oth. opin.: *mercifully protected*]; fem. חֲנוּנָה, pl. חֲנוּנוֹת. Sabb. V, 4 (expl. ib. 54[b] *a compress dipped in oil;* Y. ib. 7[c] top *a wool-cap;* oth. opin., v. next w.). [Ms. Maim. רְחָנוּנוֹת, quot. Löw Pfl. p. 213.]

חָנוּן II or חִנָּן (יְחַנֵּן) *Henna, Alcanet,* a plant of the leaves of which a paste is made for dyeing nails, hair &c. Sabb. 54[b] (ref. to חנונות, v. preced.) there is a tree in the sea-towns (Cyprus), וח׳ שמו וכ׳ ed. (Ms. M. ירחנן) its name is ḥ., and a chip thereof is taken and put into the nostrils (of the sick ewe), that it may sneeze and be released of the worms in the head (v. Löw Pfl. p. 213 a. quotations).—Y. ib. V, 7[c] top it is a root ושמירה its name is *yaḥnunah.*

חָנוּן III pr. n. m., v. חָנָן.

חֲנָנְיִי, v. חֲנָוְנִי.

חֲנוּפָּה f. (b. h. חֲנֻפָּה, some ed. חֲנֻפָּ׳; חָנַף) 1) *hypocrisy, dishonesty, flattery.* Sot. 41[b] אדם שיש בו ח׳ a man in whom there is insincerity. Ib. ח׳ אגרופה של the power of flattery (towards Agrippa). Ib. 42[a] ח׳ . . . עדה a community in which insincerity (flattery to power) prevails. Snh. 52[a] בשביל ח׳ שהחניפו לקרח because they flattered Korah. Kidd. 49[b] ח׳ וגסות וכ׳ cringing submission (to power) and haughtiness (towards the weak); a. e.—2) *faithlessness to religion, apostasy.* Gen. R. s. 48, beg. כל ח׳ וכ׳ where the root חנף is used in the Bible, it means heresy; Yalk. Is. 304.

חֲנֻפְּתָא, חֲנוּפְּתָא ch. same. Targ. Jer. XXIII, 15.

חָנוֹקָה, חָנוֹקָא m. (חָנַק) *strangler, fighter.* Gen. R. s. 78, beg.; Cant. R. to I, 2, a. e. ח׳ סברת וכ׳ strangler, doest thou mean to choke me, i. e. do you think you can embarrass me with your arguments?

חָנוּת f. (b. h.; חָנָה) *tent,* esp. *tradesman's shop, tavern; meat-market* &c. Tosef. Pes. I (II), 19; Pes. 31[b]. Ab. III, 16 ח׳ פתוחה וכ׳ the shop is open, the shopkeeper gives on credit, i. e. man has free volition and Providence is long-suffering &c.—Gitt. 67[a] ח׳ מיוזנת well-stocked shop (a man of vast learning and readiness), v. יָזַן. Toh. VI, 3 ח׳ שהיא טמאה ed. Dehr. (ed. שהוא טמא); a. fr.—*Pl.* חֲנֻיּוֹת, חֲנֻוָּיוֹת. Ib.—B. Mets. 88[a], v. חִרְיָנִי 3). Ḥull. 95[a] ח׳ תשע וכ׳ if there are nine meat-shops (in one market) all of which sell &c.; Pes. 9[b]; Nidd. 18[a]; Keth. 15[a]. Sabb. 35[b] שניה להבטיל מלאכת מעיר וחנוּיוֹתֶיהָ Ms. M. (ed. לחבטיל עיר וחנויות) the second signal was given to stop work in the town and in its shops. Ib. ונגעלו ח׳ and the stores were closed. Ib. 15[a] לח בח׳ . . . גלתה the Sanhedrin were removed from the Temple and held their meetings in the market; (Ab. Zar. 8[b] בחנות); a. fr.

חֲנוּתָא ch. same. B. Mets. 60[a] חמרא מח׳ wine from the shop; a. e.—*Pl.* חֲנָוָתָא, חֲנָוָן, חֲנָוָא׳. Targ. Jer. XXXVII, 16; a. e.—Sabb. 32[a], v. בְּזָזִיבְּנָא I. B. Bath. 68[a]. Y. Peah I, 16[a] a. e. [read:] חֲנָךְ׳ דבוחנאי וכ׳ the shops (tradesmen) of Bashan. [Y. Ber. VI, 10[a] top בר ח׳, v. חַדְוָתָא.]

חָנַט (b. h.) 1) *to assume shape, form a texture;* (of trees) *to show a distinct shape of fruits, to form fruits;* (of fruits and leaves) *to assume a distinct shape* (v. חֲנָטָה). R. Hash. 14[b] אתרוג שחָנְטוּ פירותיו Ms. M. (ed. פירותיה) an Ethrog-tree whose fruits were formed before the fifteenth of Shebat. Ib. אילן שחנטו וכ׳ a tree whose fruits &c. Y. Shebi. V, beg. 35[d] אילן שח׳ a tree which formed fruits. Tosef. ib. IV, 20; a. fr.—2) [*to be handsome;* (Arab.) *to be red,*] *to make handsome,* or *flagrant,* esp. *to embalm.* Gen. R. s. 100.

חֲנַט ch. same, *to embalm.* Targ. O. Gen. L, 2 (Y. בסם); a. e.—Taan. 5[b] תַּחְנְטוּ חנטיריא . . וכי בכדי was it for nothing that . . . the embalmers embalmed (Jacob)?

חֲנָט m., חֲנָטָה f. (preced. wds.) *formation of fruits* or *leaves.* Y. Shebi. IV, end 35[c], a. e. שלשולן הוא חֲנָטָן their formation of chains is what in other trees is the formation of fruits. Ib. V, beg. 35[d] עקרתה חֲנָטוֹ thou disregardest the time of its formation. Y. Maasr. V, 51[d] bot. בח׳ והשרשה as regards the law regulating the tithes according to the time of the formation of fruits and of taking root.—R. Hash. 15[b] אחר חנטה לשביעית for the laws concerning the fruits of the Sabbatical year the formation of fruits is the deciding mark. Ib.[a] (in Chald. diction) זיל בתר ח׳ be guided by &c. Men. 69[a] ח׳ דפירא the formation of the fruit, ח׳ דעלה the formation of the texture of leaves; v. חֲנָצָה.

חַנָּטָא m. (חָנַט) *embalmer.*—*Pl.* חַנָּטַיָּיא. Taan. 5[b], v. חָנַט.

חִיטָּא׳, חִנְטָא=חִיטָּא.—*Pl.* חִנְטַיָּא, חִנְטִין. Targ. Y. Ex. XXIX, 2. Targ. Job XXXI, 40; a. e.

חֲנָטָה, v. חָנַט.

חֲנַטְיָא, v. חַנְטַיָּא.

חָנָה, חנה (b. h.; cmp. גנה) [*to be covered, surrounded,*] *to encamp, rest.* Num. R. s. 11 (ref. to וירחנך, Num. VI, 25) יַחֲנֶךָּ ד׳ אצלך the Lord have His tent with thee. Lam. R. introd. (R. Naḥm.) (ref. to Is. XXIX, 1) שוח׳ בה וכ׳ where David (lawfully) resided, v. חֲנָרִיא. Ib. (R. Alex. 1) נוסעים . . וחוֹנִים וכ׳ they moved in discord and encamped in discord; Mekh. Yithro, Baḥod., s. 1; Lev. R. s. 9; a. fr.—Apocop. form: חָן (as if from חון). Midr. Till. to Ps. LXXVIII, 47 (play on בְּחַנְמַל ib.) בא חַן מַל he (the locust) came, encamped, cut; (Tanḥ. Vaëra 14 בא נ״ח מ״ל; Ex. R. s. 12 interpol. from Midr. Till. l. c.: נח).

*Hif.* הֶחֱנָה *to cause to rest.* Fut. apocop. יַחֵן. Y. Taan. III, 66[c] (play on יַחֲנִיחַ, Num. XXXV, 33) חדם יַחֵן אַף וכ׳ bloodshed causes the anger (of the Lord) to rest upon the ground (rain being withheld); Sifré Num. 161, Yalk. ib. 788 יחון (corr. acc.).

**חַנָּיָא, חַנְיָא** ch.=h. חֲנִיָּה. Targ. Y. Num. XIII, 19 חַנָּיָן their encampment. — Lam. R. introd. (R. Naḥm.) לא ח׳ לידת בה וכ׳ (not לידת; some ed. חֲנָיָה h. form) where none but David had a right of encampment.

**חַנְיוֹת**, v. חָנוּת.

**חֲנִיטַיָּא, חֲנִיפַיָּא** m. pl. (b. h. חֲנָטִים; חָנַט) *embalming.* Targ. O. Gen. L, 3.

**חַנְיָא**, v. חַנָּא.

**חֲנִיָּה** f. (חָנָה) *encampment, rest;* opp. נְסִיעָה. Y. Erub. VI, 22ᶜ bot. בְּחֲנִיָּתָן in the order of their encampment. Men. 95ᵃ בחנייתן Ms. M. (ed. incorr. תו . . .) when they were at rest. Sot. 34ᵇ. — Esp. *right of colonization, acquiring property.* Ab. Zar. 20ᵃ (ref. to תחנם, Deut. VII, 2, as if לא תתן לחם ח׳ וכ׳ (תַּחֲנֵם) give them no chance of acquiring property (sell them no trees in the ground); Yalk. Deut. 845.

**חַנִּיךְ**, v. חָנַךְ.

**חֲנִיךְ** I m. (חָנַךְ) *educator, father.* M. Kat. 25ᵇ Ms. M., v. next w.

**חֲנִיכָה** f. (חָנַךְ) [*rubbing the infant's palate with a chewed fig,* v. Fl. to Levy Talm. Dict. II, 206,] *the name given to the child* by the person rubbing is palate; in gen. *surname.* Gitt. IX, 8 כתב חֲנִיכָתוֹ וְחֲנִיכָתָהּ if in the letter of divorce his and her family names are written. Ib. 88ᵃ חֲנִיכַת אבות the surname of ancestors. Taan. 20ᵇ; Meg. 28ᵃ I never called my neighbor בְּחֲנִיכָתוֹ וא״ל בְּחֲנִיכָתִי (Ar.) by an opprobrious surname given him by myself or, as others relate, by his by-name (which others had given him); ed.: בחכינתו וא״ל by his *ḥăkhina* (v. חַכִּינָה); some say, (Rab Ada used the expression) *ḥănikha.* M. Kat. 25ᵇ בשׁת חֲנִיכָתוֹ אבד חֲנִירכוֹ (Ms. M. 2) at the time when he was to receive his name (when his palate was rubbed) died he who was to rear him (his father); (ed., v. חֲנִינָה II). Gen. R. s. 43, beg. (expl. חניכיו, Gen. XIV, 14) בעלי חֲנִיכָתוֹ וכ׳ those bearing his name, their name being Abram, like his own.

**חֲנִיכַיִם** I m. du. (חָנַךְ; cmp. חִינְכֵי) *palate and tongue,* contrad. to teeth. Hull. 103ᵇ בין הח׳ in the posterior part of the mouth, i. e. if he spit out the forbidden foot just before swallowing.

**חַנִּין** m. (חָנַן) *he who bestows love, affectionate father.* M. Kat. 25ᵇ, v. חֲנִינָה II.

**חַנִּין** II pr. n. m. *Ḥannin.* M. Kat. 25ᵇ, a. e., v. חָנַן.

**חֲנִינָה, חֲנִינָא** I pr. n. m. *Ḥănina,* name of several Tannaim and Amoraim. *Ḥ. b. Antigonos:* Tosef. Arakh. I, 15 (ed. Zuck. חנגיא); Arakh. II, 4 (10ᵃ) Talm. ed. (Mish. חנגיא). Tem. VI, 5 חנגיא.; Tosef. ib. IV, 10 חנגירה. Nidd. 52ᵃ. Bekh. VI, 3; a. fr. (v. Darkhe Mish. p. 128).— *Ḥ. b. Gamliel:* Macc. III, 15 (23ᵃ) Ms. M. (ed. חנגיא). B. Bath. X, 1. (Tosef. Yoma I, 6 חנגיא; Sifra Emor ch. I, Par. 2, a. e. חנגירה). Snh. 111ᵃ ח׳ בן גמלא (v. Rabb. D. S. a. l. note). — Nidd. 8ᵃ (v. Darkhe Mish. p. 130).—*Ḥ. b. Ḥăkhinai:* Kil. IV, 8 (Ms. M. a. Y. חנגירה, v. Rabb. D. S. a. l. note). Men. 62ᵃ; a. e. (mostly חנגיא, חנגירה).—*Ḥ., S'gan hak-Kohanim* (v. סָגָן). Eduy. II, 1; a. fr. (v. Darkhe Mish. p. 59, sq.).—Rabbi Ḥ.: Sabb. 59ᵇ; a. fr. (v. Frank. M'bo, p. 86ᵇ, sq.).—Other Amoraim by that name, v. Frank. l. c. 87ᵇ, sq.—Snh. 98ᵇ, v. next w.

**חֲנִינָה** II f. (b. h.; חָנַן) 1) *mercy.* Gen. R. s. 78; s. 92 שמענו ח׳ בי״א וכ׳ we find *grace* applied to the eleven tribes (before Benjamin was born; Gen. XXXIII, 5).— 2) *caressing* (of the new-born child). M. Kat. 25ᵇ (play on Ḥannin) בשׁת חֲנִינָתוֹ אבד חַנִּינוֹ (v. חֲנִינָה) at the moment of his receiving caresses died he who was to caress him.— 3) (name of fiction, v. preced.) *Ḥăninah* (Love). Snh. 98ᵇ דבי ר׳ חנינה אמרי ח׳ שמו the disciples of R. Ḥ. said, the Messiah's name is Ḥ.

**חנגיא**, Targ. Y. II Deut. XXXII, 24 some ed., read: חַנִּינָא.

**חֲנִיסַנְסַיָּא (חֲנִיסַסַיָּא) חֲנִסַנְ׳, חֲנִיסַנְסַיָּא** m. pl. 1) *gauzy dresses* or *veils.* Targ. Is. III, 19 (h. text רְעָלוֹת). — 2) *obscene statutary devoted to the Sun* (h. חַמָּנִים). Targ. O. Lev. XXVI, 30. Targ. Ezek. VI, 4; 6. Targ. Is. XVII, 8; a. e. [In various ed. our w. is written חנס נ׳ in two words, also חֲנִיסַסַיָּא. Our w. seems to be a derivative of a stem חסס, with anorganic נ, having the meaning of *nakedness, shame.* (cmp חָסִיתָ I, חֲסַד, חסם).]

**חֲנִיף**, v. חֲנֵף.

**חֲנִיפָא**, v. חֲנֵפָא.

**חֲנִיקָא**, v. חֲנָקָא.

**חֲנִיקָה** f. (חָנַק) *death by strangulation.* Y. Snh. VII, beg. 24ᵇ, v. חָנַק.

**חֲנִית** f. (b. h. חנה *to bend,* v. Ges. Thes. s. v.) *spear.* Yalk. Job. 927.—Pl. חֲנִיתוֹת. Ib. Gen. 133.

**חֲנִיתָה, חֲנִיתָא** pr. n. pl. *Ḥănitha,* a place in the district of Tyre. Tosef. Shebi. IV, 9 ח׳ עילויתא וח׳ ארעיתא Upper and Lower Ḥ.; Y. Dem. II, 22ᵈ top עלייתה וח׳ תותיתה (corr. acc.).

**חָנַךְ** (b. h.; sec. r. of חוך) *to rub, polish, finish;* trnsf. *to train; to dedicate.*

*Pi.* חִנֵּךְ *to train, initiate* (a child); *to inaugurate, prepare for office; to dedicate.* Y. Yoma I, 38ᵇ top . . . מה מְחַנְּכִין אותו וכ׳ as the Highpriest's inauguration lasted seven days (Lev. VIII, 33, sq.), so is the Highpriest prepared for the service of the Day of Atonement seven days. Naz. 29ᵃ כדי לְחַנְּכוֹ במצות in order to initiate his son into the performance of religious duties. Yoma VIII, 4; Tosef. ib. V (IV), 2 מְחַנְּכִין וכ׳ you must train them gradually (to fast on the Day of Atonement) a year or two before religious maturity.—M. Kat. I, 6 מח׳ את חכוכין וכ׳ you may finish up the excavated chambers; v. חִינּוּךְ; a. fr.

*Pu.* חֻנַּךְ, *Hithpa.* הִתְחַנֵּךְ, *Nithpa.* נִתְחַנֵּךְ *to be inaugurated, to be dedicated.* Yalk. Prov. 964 רצחק ח׳ וכ׳;

Pesik. Bahod., p. 101[a] יצחק נתחנ׳ וכ׳ Isaac was initiated into the covenant on his eighth day. Sifra Vayikra, Ḥoba, ch. III, Par. 3 שיתחנך המזבח וכ׳ that the altar must be dedicated by offering frankincense. Zeb. 40[b]; a. e.

חֲנִיךְ, חֲנֵךְ ch. same. Targ. O. Deut. XX, 5; a. e.

*Pa.* חִנֵּךְ, *Af.* אַחְנִיךְ same. Ib. חַנְּכִיהּ (ed. Berl. חַנְכֵי׳ *Pe.*). Targ. Y. I, II Deut. XXXII, 3 (sanctified his mouth); a. e.

חֲנֻכָּה, v. חֲנוּכָּה.

חִנְכִי, v. חִינְכִי.

חֲנֻכְּיָא, v. חֲנוּכִּיָּא.

חִנָּם m. (b.h.; חֵן) *gratuitous act, favor,* mostly adv. חי׳, בח׳, לח׳, על ח׳ *gratuitously; for no reason.* Ex. R. s. 41 על ח׳ בראתני וכ׳ hast thou created me for no purpose?—B. Kam. 92[b], a. e., v. זַרְזִיר. Ex. R. s. 28, beg. נטלה ח׳ he took it gratuitously. Num. R. s. 1 מה אלו ח׳ וכ׳ as these things (fire, water &c.) are free to all &c.—מַתָּנַת ח׳ *an undeserved gift.* Ib. s. 11; a. fr.—שִׂנְאַת ח׳ *gratuitous hatred, hostility without cause.* Sabb. 32[b]; a. fr.

חֲנַמְאֵל (b. h.) pr. n. m. *Hanameel,* 1) cousin of Jeremiah. Meg. 14[b]; a. e.—2) H., the Egyptian, a High-priest. Par. III, 5.

חֲנָמַל m. (b. h.) *beetle,* prob. a species of *locusts.* Yalk. Ex. 185, quot. fr. Tanḥ. (ed. Bub., Vaëra 19) כת׳ חזה חירת יורד the hail came down formed like the *ḥânâmal,* as it says (Ps. LXXVIII, 47) &c.—Midr. Till. to Ps. l. c., v. חָנָה.

חנן, Y. Peah I, 16[b] מה ח׳ קוימין, read, as Y. Snh. X, beg. 27[c], מה נן. [חנן Syr., rare form; v. P. Sm. 250 s. v. אנא.]

חָנַן (חוּן) (b. h.; cmp. גנן) [*to cover, surround,*] *to caress, grace, favor.* Sabb. 104[a] (in children's acrostics) וֹן אותך וְיָחֹן אותך sustains and graces thee. Num. R. s. 11 (ref. to Num. VI, 25) יְחוֹנֵן אותך בבנים may He favor thee with (good) children. Ib. (quot. from daily prayers) אתה חוֹנֵן לאדם דעת thou graciously endowest man with knowledge. Ib. עתיד הקב״ה לָחוֹן עליהם the Lord will in due time protect them. Sifré Num. 41 יָחֹנְךָ בתלמוד תורה may He grace thee by enabling thee to study the Law. Pesik. Asser, p. 97[a] (ref. to מיהונך, Prov. III, 9) מיהו שחָנָנְךָ out of what He has endowed thee with; a. fr.—[Midr. Till. to Ps. LXXVIII חָן, v. חָנָה.]—*Part. pass.* חָנוּן, pl. חֲנוּנִים 1) *graced, endowed.* Num. R. l. c. דעת (ב)חֲנוּנֵי endowed with knowledge. Pes. 87[a] בני חֲנוּנֶיךָ children of thy favored ones, Abraham &c. (Ms., v. בָּחַן).—2) *bandaged.* *Pl.* fem. חֲנוּנוֹת. Sabb. V, 4, v. חָנוּן I, 2.

*Nif.* נֶחֱנַן *to be shown favor.* Deut. R. s. 7 (ref. to Is. XXVI, 10) אבל אם למד .. אינו נ׳ but if he has learned ..., he will be shown no favor (will not be forgiven).

*Hithpa.* מִתְחַנֵּן *to bend one's self, to supplicate* (v. תְּחִנָּה). Deut. R. s. 2, beg. מִתְחַנֵּן, v. חָבַט. Ib. התחיל להתחנן (התחחל מתחנן) he began to pray; a. fr.

*Hithpol.* (fr. חָנָה=חוּן) *to come to rest, to be collected.* Ber. 30[b] (adopting the expression in conformity with ואתחנן, Deut. III, 23) until his mind be collected again (for prayer), v. חוּל.

חוּן, חָנַן ch., pret. חַן same. Targ. O. Gen. XXXIII, 5. —Targ. O. Ex. XXXIII, 19 אֵירְחוֹן. Targ. Jud. XXI, 22 חֲנִינִינוּן ed. Lag. (oth. ed. חנינינון) be gracious to them.—Pes. 110[b] (in an incantation) אדחֲנֵנִי וְחָנֵנְכִי וכ׳ while He graced me and yourselves, I had not come to that (v. Ar. s. v. חר 8, a. Rabb. D. S. a. l. note for var. lect.).

חָנָן (b. h.) pr. n. m. *Hanan,* name of several Tannaim and of several Amoraim, esp. *H.,* one of the Justices of Peace in Jerusalem, v. אַרְמוֹן. Keth. XIII, 1. Y. ib. 35[c] a. fr.—*H. the Egyptian:* Snh. 17[b]; a. e.—H. (interch. with חנין). M. Kat. 25[b] אסיקו ליה ח׳ וכ׳ (Ms. M. חנין) they gave him the name of H. from his father (Hanin).—Y. Yeb. XI, 12[a] top (ed. Krot. חָנוּן). Y. Sot. VII, 21[d] bot. חנינן.—Y. Ber. IV, beg. 7[a] ח׳ בר אבא (ח׳ בר ווא); Y. Pes. IV, 31[a] חנין; a. oth.—V. Frank. M'bo p. 8‹

חֲנָנָא, חַנָּנָא m. ch.=h. חַנּוּן. Targ. Ex. XXII, 26. Targ. Ps. CXI, 4 (ed. Lag. חֵירָנָא); a. e.

חֲנַנְאֵל (b. h.) pr. n. m. *Hananeel.* Y. Keth. XIII, 35[d] top; a. e.

חֲנַנְיָה, חֲנַנְיָא (b. h. חֲנַנְיָהוּ, חֲנַנְיָה) pr. n. m. *Hanania;* 1) H., one of the Babylonian exiles at the Babylonian court. Sabb. 67[a] אישתא דח׳ וכ׳ the fire prepared for H., Mishael and Azariah. Snh. 93[a] כי חיכי לח׳ וכ׳ ..... as I tested H. &c.; a. v. fr.—2) several Tannaim and Amoraim (interchanging with חֲנִינָא q. v.); esp. *H. b. ʿAkashia:* Macc. III, 16. Tosef. Shek. III, 18.—*H. b. T'radion,* a martyr of the Adrianic persecution. Tosef. Kel. B. Kam. IV, 17. Ab. Zar. 17[b], sq. (חנינא). Taan. 16[b]; a. fr.—*H. b. ʿAkabia:* M. Kat. 21[a]; (Keth. VIII, 1, a. fr. חנינא); a. e.—*H., 'the Haber of the Rabbis'.* Y. Ter. VIII, 45[c]; (Y. Ber. I, 2[c] top. חנינא); a. fr.—Other Amoraim by that name, v. Frank. M'bo, p. 88[b], sq.—כְּפַר ח׳ pr. n. pl. *K'far Hanania* in Galilee. Shebi. IX, 2; a. fr.

חנסי, v. חָגַס.

חֲנִינְסַנְיָא, v. חֲנִינְסָנְיָא.

חָנַף, חָנֵף (b. h.) [*to bend, decline* from the right path,] *to be insincere, to flatter; to show favor in court; to deceive.* Der. Er. Zuta ch. II אֶחֱנוֹף לזה וכ׳ I will flatter (lower myself before) this one that he may give me to eat &c.

*Hif.* הֶחֱנִיף same. Sot. 41[b] הֶחֱנִיפוּ לו וכ׳ thy flattered Agrippa (saying to him, 'Thou art our brother'). Ib. מותר להַחֲנִיף וכ׳ it is permissible to flatter (submit to the power of) the wicked &c. Y. Ber. VII, 11[c]. Pesik. R. s. 25 (ref. to Is. XXIV, 5) חבריות מַחֲנִיפִים זה לזה men deal insincerely with one another; והוא מַחֲנִיפוֹ וכ׳ and he puts him (the priest or Levite) off with deceptive intent, and says &c.; a. fr.

חָנֵף, *Pa.* חִנֵּיף ch. same. M. Kat. 17ª דאפי׳ ... לא חִנֵּיפִי לית not even a man like thee did I flatter. Shebu. 30ª לית לְחַנּוּפֵי that I should favor him in court?—Keth. 84ᵇ מְחַנְּפִיתוּ would you favor them?; ib. 63ᵇ מַחְנְפִיתוּ לית (*Af.*) would you favor him?—Pesik. Asser, p. 98ª (ref. to Is. XXIV, 5) את סבר מְחַנְּפָא לה והיא מְחַנְּפָה לך thou meanest to deceive it (the land by withholding the tithes, v. preced.), but it will disappoint thee; Tanh. R'eeh 14 את כבר מחנף וכ׳ (corr. acc.).

*Af.* אַחְנִיף same, v. supra.

חָנֵף m. (b. h.; preced. wds.) *hypocrite, flatterer; faithless, arbitrary, fickle.* Esth. R. to I, 1 (ref. to Job XXXIV, 30) בשעה שהמלך ח׳ וכ׳ when a king is arbitrary and rules tyrannically &c. Ib. שהיה ח׳ וכ׳ for he (Ahasverus) was arbitrary, for he put to death &c.—*Pl.* חֲנֵפִים, חֲנֵפִין, חֲנֵי׳. Tosef. Yoma V (IV), 12; Yoma 86ᵇ מפרסמין חנפין את החנ׳ וכ׳ you may expose the hypocrites to prevent defamation of the divine Name. Koh. R. to IV, 1 חֲנֵיפֵי תורה pretenders of scholarship. Sot. 42ª; Treat. Der. Er. ch. II. Ib. חֲנֻפּוֹת (masc., v. מָסוֹר); a. e.

חֲנֵיפָא, חֲנֵפָא ch. same. Targ. Is. X, 6.—Esth. R. to I, 1 מלכא ח׳ an arbitrary King, v. preced.—*Pl.* חֲנֵפִין, חֲנֵי׳. Targ. Is. IX, 16.

חֲנֵפְתָּא, v. חֲנוּפְתָּא.

חָנַק (b. h.; cmp. אנק, ענק) [*to press,*] *to seize by the throat, to choke.* Tosef. Sabb. III (IV), 6 ואין חוֹנְקִין בשבת you must not press (the jugular veins, to relieve from belly-ache) on the Sabbath; v. infra *Pi.*—B. Bath. X, 8 (175ᵇ) הרי החוֹנֵק את וכ׳ if one seizes a debtor by the throat (threatening violence). Ib. 176ª בְּחָנוּק in the case of one being threatened (and another pledging himself for him). Sabb. 57ª אין אשה חוֹנֶקֶת וכ׳ a woman will not choke herself (will not tie a band around her neck so closely that no water could get under it when bathing); ib.ᵇ אשה ח׳ וכ׳ a woman does tie a chain closely in order to appear fleshy. Gen. R. s. 34 (ref. to דם האדם באדם, Gen. IX, 6) אף החוֹנְקוֹ (the gentile is guilty of bloodshed) even if he only chokes a man ('shedding the blood of man in man'); Y. Kidd. I, 58ᶜ top בחונקו מפני עצמו (read: ממונו) when he merely chokes him to take his money; a. e.—Esp. *to strangle to death.* B. Kam. 47ᵇ ח׳ את עצמו (the ox) strangled himself (by being caught in a rope). Y. Sot. IX, 23ᶜ נמצא חָנוּק if he was found strangled; a. e.—Trnsf. *to produce anguish, agony.* Ḥull. I, 2 מפני שהן חוֹנְקִין because they (a saw &c.) cause agony as if by choking (instead of cutting).—[Kidd. 62ª (ref. to Num. V, 19—20) according to R. Meïr (who says that a condition is not valid unless both the negative and the positive alternatives are stated) חֲנָקוֹ מיבעי ליה it ought to have been added (to vers 20) 'die in agony'. א״ר תנחום הנקי כתיב said R. T. it says (verse 19) *hnki* (which may be read *hinnaki* for the one alternative and *hinki* for *ḥinki* for the other); Ar. reads הִנְקִי, v. נָקִי.]

*Nif.* נֶחְנַק 1) *to be strangled.* Snh. XI, 1 (84ᵇ) הנֶחְנָקִין those sentenced to death by strangulation. Pes. 112ª לֵירָתֵנֵק, v. אִירָן.—2) *to feel like choking, to be sorry* (cmp. אָנַק). Cant. R. to IV, 12 רואה וכ׳ ... התחזיל the seller sees it and grieves (over his loss); Yalk. Ex. 225 Mekh. B'shall. s. 1 לֵירָתֵנֵק.—[Sabb. 66ᵇ, v. infra.]

*Pi.* חִינֵּק 1) *to squeeze in, immure.* Pirké d'R. El. ch. XLVIII; Yalk. Ex. 169 מְחַנְּקִין את ישראל וכ׳ (היו) pressed Israelites between the walls (having mingled their bodies with the clay).—2) *to strangle.* Tosef. M. Kat. I, 5 מְחַנְּקִין וכ׳ (M. Kat. 6ᵇ חונקין) the aunts choke each other to death.—3) *to press the throat, to squeeze the jugular veins* (an operation applied in cases of abdominal affection, Ar. s. v. חנק; *to reset a laryngal muscle or ring,* Rashi; oth. defin., v. Ar. s. v.). Sabb. 66ᵇ לְחַנֵּק to perform the operation (Rashi a. Ar. ed. Koh. לֵירָתֵנֵק to have the operation performed).

חֲנַק ch. *to strangle.* Targ. II Esth. I, 3.—Keth. 60ᵇ דלא ... דַּחֲנַקְתֵּיהּ she choked her child to death; וְחֶנְקָתְהִיד בניהו for women (of sound mind) will not choke their children (in order to be allowed to marry again before the lapse of a certain time). Y. Taan. IV, 69ᵇ top .. הוה וחוה ח׳ ליה air burst forth out of the bottle and choked him. Y. Ab. Zar. II, 40ᵈ חָנְקָת גרמה she hanged herself. Y. Ber. II, 5ª top .. מִידְּחָנְקִינְיָה בעיריא I would rather choke him; a. e.—Gitt. 67ᵇ דַּחֲנָקָא, v. דִּיסְחָנָא I.

*Ithpa.* אִתְחַנַּק *to hang one's self.* Targ. II Sam. XVII, 23. —Y. Snh. X, 29ª bot. כדון דוד מִתְחַנַּק now David will die in despair (cmp. preced. *Nif.*). Ib. יהא סופיה מִתְחַנְּקָא will end his life by suicide.

חֲנֵק m. (preced. wds.) *execution by strangulation.* Snh. VII, 1; a. fr.

חֲנֵיקָא, חֲנָקָא m. (preced. wds.), *pl.* חֲנִיקִין, חֲנָקִין *ropes* or *chains* around the neck. Targ. Jer. II, 20. Ib. XXVII, 2; a. e.

חֹס m. (חוּס) *sparing, forbearance,* only (adverbial) חֹס וְשָׁלוֹם *forbearance and peace!, God forfend!, don't say that!* Eduy. V, 6 ח׳ וש׳ שעקביא וכ׳ God forbid (to think) that ʿAkabia was excommunicated! Sabb. 138ᵇ ח׳ וש׳ שתשתכח וכ׳ God forbid (to entertain the idea) that the Law will be forgotten &c. B. Mets. 85ᵇ ח׳ וש׳ אי וכ׳ if, which God forfend, the Law should be forgotten &c.—Y. Pes. VI, 33ª bot. (in Chald. phraseology) ח׳ וש׳ דהוה בעי לה God forbid (to think) that he would have done it!; a. v. fr.

חֹס ch. same; חס לי [*God spare him!,*] *far from him!* Targ. Gen. XLIV, 7 (h. text חָלִילָה); a. e.—Kidd. 44ᵇ וחס ליה לזרעיה וכ׳ and far it is from the son of Abba ... (Samuel) to have said so; Ḥull. 111ᵇ. Y. Ḥag. II, 77ᵈ bot. חס ליה לא וכ׳ far from him! He never did &c.

חָסָא, v. חֲסִי.

חָסָא I m. (prob. fr. חוס *to bend,* cmp. Ber. 56ª quoted below) *lettuce* (h. חֲזָרָה). Pes. 39ª, v. חוּס ch. Ib. 116ª, v. חַמָּא. Ber. 56ª (to one who dreamt that he saw lettuce on the wine keg) עיתָּ עיסקך כחׁ thy business will be doubled (thrive) like lettuce; ח׳ ... מרירי, v. מָרִיר I. Y. Kil. I, 27ª top (expl. חזרת גלים) חֹס דגורין (constr.), v.

הֲגוֹרָא.—*Pl.* חֲסִירִין. Y. Maas. Sh. IV, end, 55ᶜ top., v. בַּסְרִין. Gen. R. s. 67 ד׳ רבריבין large (old) lettuce plants. Lam. R. to I, 1 רבתי (1 חד כותי׳) מיסרא דח׳ a bundle of &c.

**חָסָא** II pr. n. m. *Ḥasa.* Yeb. 121ᵇ.

**חסאין,** Tosef. Kel. B. Mets. V, 13, read: חס׳, v. סוּג II.

**חָסַד** I (v. next w.) *to be white, pure, charitable, graceful.*—Part. pass. חָסוּד, fem. חֲסוּדָה, *endowed with* חֶסֶד, *graceful.* Keth. 17ᵃ (in a bridal song) כלה נאה וח׳ handsome and graceful bride. Num. R. s. 12; Cant. R. to III, 10 (not חסידה).

**חָסַד** II (b. h.; cmp. חסר, חסם); *Pi.* חִשֵּׁד [*to scrape off,*] (cmp. גרם, גרד) *to jeer, scoff at, to shame.* Ruth R. to IV, 8 שחִסְּדָן ברבים (or שחִסְּרָן; ed. Wil. שחשדן) he scoffed at them publicly (speaking ironically, with ref. to II Chr. XIII, 8); Y. Yeb. XVII, beg. 15ᶜ שחִישֵּׁד וכ׳ he jeered at Jeroboam; Gen. R. s. 65; ib. s. 73 שחסדם ed. Wil. (oth. שחש׳); Lev. R. s. 33; Midr. Sam. ch. XVIII שחִיסְּדָן; Yalk. Kings 205 ומְחַשֵּׁד.—Ex. R. s. 30 (ref. to Ex. II, 14) שחִיסְּדוּ וכ׳ when Dathan and Abiram sneered at him. Ib. בזה שחִיסְּדָתֶם אותו וכ׳ with the very word (שופט) with which you sneered at him, I shall give him the rulership (משפטים). Pesik. R. s. 42 מְחַסְּדִים את שרה (not מחסרו׳) jeered at Sarah; a. e.—V. חִיסּוּד.

**חָסַד** ch. same, 1) *to be put to shame* (*be whitened*). Targ. Ps. XXXIV, 6 Ms. (ed. עצבו). Ib. XL, 15 (ed. Lag. a. oth. Ithpa.; some ed. ר for ד).—2) *to shame* &c.; v. infra.

*Pa.* חַסֵּד, *Af.* אַחְסִיד *to jeer, blaspheme, disgrace* (in ed. frequ. *Pe.*). Targ. I Sam. XVII, 36. Targ. Prov. XXV, 10 נַחְסִידָךְ Lev. (ed. נָחְסָדָךְ); a. fr. [Some ed. ר for ד.]

*Ithpa.* אִתְחַסַּד *to be reviled, put to shame.* Targ. Ps. LXXI, 24; a. e.; v. supra. Targ. Prov. XX, 4 (v. LXX).

**חֶסֶד** m. (b. h.; חָסַד I) *grace, kindness, love, charity.* Sifra K'dosh., Par. 4, ch. X (ref. to חסד, Lev. XX, 17) שמא תאמר ... ד׳ הוא if you will object, why did Cain marry his sister? (Answ.) It was an act of kindness (to secure the propagation of the race); Y. Yeb. XI, 11ᵈ top ד׳ עשרתני וכ׳ I (the Lord) dealt kindly with &c.—חוט של ח׳, v. חוּט. Succ. 49ᵇ לפי ח׳ שבה .... אין צדקה charity is rewarded only in proportion to the benevolence in it. Ib. תורה של ח׳ a study of love (for its own sake); a. fr.—Ruth R. Par. 3, beg., v. חֶסְדָּאָה.—Gen. R. s. 8 ח׳ אומר Charity said &c.—*Pl.* חֲסָדִים *acts of kindness.* Succ. l. c.; a. fr.; v. גָּמַל a. גְּמִילוּת.

**חִיס׳, חִסְדָּא, חֶסֶד** I ch. same. Targ. Y. Lev. XX, 17 (v. Y. Yeb. XI, 11ᵈ top, quot. in preced.). Targ. Gen. XXXIX, 21; a. ff.—Y. Ab. Zar. III, 42ᶜ top; Y. Ḥag. II, 77ᵈ bot., v. גָּמַל; a. e.—*Pl.* חִסְדַּיָּא; חִסְדִּין, חִיסִּ׳, חַסִּ׳. Targ. O. Gen. XXXII, 11. Targ. Ps. CVII, 43; a. e.

**חִי׳, חִסְדָּא** II m. (=b. h. חֶסֶד) *shame, revilement,* interch. with חִיסּוּדָא q. v.

**חִי׳, חִסְדָּא** III pr. n. m. *Ḥisda,* name of several Amoraim. Ber. 8ᵃ; Y. ib. IV, 9ᵃ top.—Ḥull. 10ᵃ.—Y. Ḥall. I, 57ᶜ top; a. fr. V. Fr. M'bo, p. 89ᵇ, sq.

**חִסְדָּאָה** m. (denom. of חִסְדָּא I) *kind, pleasing.*—*Pl.* חִסְדָּאִין. Gitt. 7ᵃ חיסדא שמך וח׳ מילך thy name is Ḥisda (Love), and lovable are thy words; [Ruth R. Par. 3, beg. ומִילָּךְ: את חסד ומיה לך חסד, read:].

**חִסְדַּיי, חִסְדַּאי** pr. n. m. *Ḥisdai* (interch. with חִסְדָּא). Ruth R. Par. 3, beg. חסדאי; (Gitt. 7ᵃ חיסדא). Y. Snh. I, 18ᵈ bot.. Y. Erub. IV, end, 22ᵃ; a. fr.—V. Fr. M'bo, p. 90ᵃ.

**חִסְדוּתָא** f.=חֶסְרוּתָא. Targ. Cant. VII, 6 (ed. Lag. חַסֵּר׳). Targ. Ps. LXIX, 11 Ms. (ed. Lag. חסיד, oth. ed. חִסּוּדְתִּ׳).

**חסדיגרון,** v. חָסָא I a. הֲגוֹרָא.

**חִסּוּדָא,** v. חִיס׳.

**חִסּוּדָא** f. ch.=next w. Targ. II Esth. II, 7; 8.

**חֶסּוּדָה** I f. *amiable,* v. חָסַד I.

**חֶסּוּדָה** II f. (prob. fr. חָסַד II) *the vein opened for blood-letting.* Sabb. 108ᵇ bot. (old ed. חסורה); (cmp. Taan. 21ᵇ bot.).

**חִסּוּדָתָא,** v. חִסְדוּתָא.

**חסוח,** v. חָסוּת.

**חסוסה,** v. חֲסִירָה.

**חֲסוֹךְ** I m. (חֲסַךְ) *sparing, clemency.* Targ. Jer. XXX, 11; XLVI, 28. Ib. X, 24 ed. Lag. a. Rashi (ed. חֲשׁוֹךְ, not חֲשׁ׳).

**חֲסוֹךְ** II m. (v. חֲסִירָךְ) *diminution;* (adv.) *less.* Targ. Ez. XVI, 47.

**חִסּוּם, חִסּוּלָא,** v. sub חִיס׳.

**חֹסֶם (חוֹסֶם)** m. (חָסַם I; b. h. מַחְסוֹם) *muzzle.* Kel. XVI, 7 (ed. Dehr. חִיסּוּם; Mish. ed. חסרם, incorr.). Tosef. Sabb. IV (V), 5 חוסם; Sabb. 53ᵃ.

**חֲסוֹמִית,** v. מַחְסוֹמִית.

**חֲסוּסָה,** v. חֲסִירָה.

**חִסּוּר,** v. חִיס׳.

**חֲסוֹרִין,** v. חָסֵר ch.

**חָסוּת** f. (b. h.; חָסָה) *a projecting rock, shady place.* Ex. R. s. 2, beg. (some ed. חֲסִירוּת). [Levy Talm. Dict. reads: חסוח, cmp. next wds.]

**חסחום,** v. next w.

**חִסְחוּס** m. (חסחס, *Pilp.* of חסם, v. חוּס a. preced. art.) [*projection, protection,*] *the cartilages forming the ear, helix* &c. Bekh. VI, 1 (37ᵃ) נפגמה אזני מן החי׳ (ed. חסחום; Mish. ed. a. Ar. חִסְחֵס) if its ear it split (defective)

from the cartilages (inward).—*Pl.* חַסְחוּסִים, סְרָן.... *gristles.* Pes. VII, 11 (84[a]) Y. ed. (Mish. a. Bab. ed. חַסְחוּסִין; Ms. M. 2 also הסחירסין, v. Rabb. D. S. a. l. note 30).—Y Snh. VIII, beg. 26[a] אכלי הסוקים, read: אכל ח׳.—V. חַסְחָסִית.

**חַסְחוּס** ch. same. Targ. Am. III, 12 (h. text בדיל) Targ. Y. Lev. VIII, 23 (h. text תְּנוּךְ, v. גְּדֵרָא); a. e.

**חסחף,** Targ. Y. II Deut. XXXII, 11 מ׳ח, read: מחפחף, v. חַפַּף I.

**חַסְחָסוּת** f. (v. חסחוס) *the system of cartilages of the ear, helix and anti-helix.* Bekh. 40[b] אזניו .. בח׳ אחת (Rashi חסחוס, read: חסחוס) double ears with one system of &c.—*Pl.* חַסְחָסִיּוֹת. Ib.—V. חַסְרָסָה.

***חַסָּא, חֲסָא** (cmp. חסר II) *to be scraped.* Denom. חַסְיָא.

*Af.* אַחְסֵי *to revile, sneer at.* Targ. I Sam. I, 6 ומרגזה פנינה ארתה ומַחְסָא לה Ar. s. v. מחס (ed. differ. vers.). V. מְחוֹסָא.

**חַסְיָא** c. (preced.) *scrubby, lean.*—*Pl. fem.* חַסְיָן. Targ. Y. Gen. XLI, 3 (some ed. חסכן; v. 4 חסירן); ib. v. 19.

**חָסִיד** m. (b. h.; חָסַד I) *kind, God-fearing, submissive, pious, abstemious.* Tem. 15[b] כל הירא דאמר מעשה בח׳ אחד וכ׳ wherever we read (in Talmudic writings), 'It is reported of a pious man', either R. Juda b. Baba it meant or &c. Sot. III, 4 ח׳ שוטה a foolish saint. Ab. V, 10 ח׳ ... שלי he who says, Mine is thine and thine is thine, is a *ḥasid.* Ib. 11; a. v. fr.—*Pl.* חֲסִידִים. Ber. V, 1 ח׳ הראשונים the pious men of olden days; a. v. fr.

**חֲסִידָא, חֲסִיד, חֲסִידָ** ch. 1) same. Targ. Ps. XVIII, 26; a. fr.—B. Kam. 30[a] למיהוי ח׳ .... האי he who desires to be a conscientious man (in business) let him live up to the laws laid down in *N'zikin* (v. נְזָק). B. Bath. 7[b]; a. fr.—Frequ. as a distinguishing surname. M. Kat. 17[a]. Ber. 29[b]; a. fr.—*Pl.* חֲסִידַיָּא, חֲסִידֵי. Targ. Ps. CXLV, 10; a. e.—Ḥull. 122[a], a. e. דבבל ח׳ the meek men of Babylonia, opp. תקיפי. M. Kat. 17[a] דח׳ למצרתא to the cave where the pious were buried; a. fr.—*Fem.* חֲסִידָא, חֲסִידְתָא. Sabb. 77[b], v. אַסְיָתָא.—2) *graceful.* Targ. Prov. XI, 16. Ib. XVII, 8.

**חֲסִידָה** f. 1) fem. of חָסִיד; v. also חֲסוּדָה, s. v. חָסַד I.—2) (b. h.) *stork.* Ḥull. 63[a], v. דַּיָּה; ולמה ח׳ . . . שנושה חסידות וב׳ and she is named 'the kind' because she acts kindly with her kind; Midr. Till. to Ps. CIV, 17. Ex. R. s. 35.

**חֲסִידוּת** f. (חָסִיד) *piety, scrupulousness, abstemiousness; kindness.* Ḥull. 63[a], v. preced.—B. Mets. 52[b]; Ḥull. 130[b], a. fr. מדת ח׳ the conduct of a very scrupulous person. Ab. Zar. 20[b]; Y. Sabb. I, 3[c] top; a. fr.

**חֲסִידוּתָא** ch. same. Targ. Cant. III, 6; a. e., v. חֲסִהוּתָא.—Snh. 110[b] שַׁבָּקָהּ ר״ע לְחֲסִידוּתֵיהּ R. Ak. has abandonned his (usual) kindness, i. e. his harsh opinion does not agree with the liberality shown elsewhere.

**חֲסִידְתָא,** v. חֲסִיד.

**חָסִיךְ** m., **חֲסִיכָא** c. (חסך II, v. חָסוֹךְ II and חָשִׁיךְ II) *rubbed off, lessened;* (of animals or plants) *stunted, lean.* Men. 29[a] ומי ח׳ כולי האי Ar. (ed. חסר; Rashi to Taan. 11[a]: חֲסִיכֵי, pl.) is there so much reduction (loss in weight by smelting)?—*Pl.* חֲסִיכֵי; fem. חֲסִיכָן, חֲסִיכָתָא. Targ. Gen. XLI, 19; 20; 27 (interch. with חסירי a. חסירי, v. חַסְיָא).—Pes. 48[a] חיטי ח׳ poor wheat.

**חֲסִיכְנָא** m. (preced.) *a little less.* Targ. Is. XXVI, 12 ח׳ מיחובנא a little less that our sins deserved (h. text גם, cmp. גמם).

**חֲסִיל,** v. חָסַל.

**חָסִיל** m. (b. h.; חָסַל) [*the peeler,*] name of *a species of locusts.* Snh. 94[b]. Y. Taan. III, 66[d], v. חָסַל.

**חָסִיל, חָסִילָא** m. (חָסַל) *weaned child, infant.* Targ. Is. XI, 8 (h. text גָּמוּל); a. e.

**חֲסִים** m., v. חָסַם.

**חֲסִימָה** I f. (חָסַם I) *muzzling, the law forbidding muzzling* (Deut. XXV, 4). B. Mets. 88[b] אחה מצווה על חֲסִימָתוֹ thou art warned not to muzzle him. Ib. 89[a] כל מילי איתנהו בח׳ all things (animals) are implied in the law &c. Ib. 90[b] ח׳ מעליתא הוא it is a real case of muzzling; a. fr.

**חֲסִימָה** II f. (חָסַם II) 1)=חִרְסוּם, *steel-edge.* Tosef. Kel. B. Mets. III, 7.—2) *varnish, glaze.* Ib. I, 3 (quot. in R. S. to Kel. XI, 4), v. מְחֻסְמֶרֶת.

**חסין,** Ex. R. s. 43 קאלא ח׳, v. קאלוחסין.

**חָסִין, חֲסִינָא** m., **חֲסִינְתָא** f. (חָסַן I) *strong; hard.* Targ. Ez. XXIII, 31 (32). Targ. Am. II, 9; a. e.—*Pl.* חֲסִינִין, חֲסִינָא, חֲסִינָן; f. חֲסִינָתָא, חֲסִינָן. Targ. O. Deut. XXVIII, 23. Targ. Is. XXVIII, 2. Ib. XXI, 1; Targ. Deut. X, 21 *mighty deeds.*

**חֲסִינָה** f. (v. חֲסָנָא) [*storage,*] *a wicker work* used for purposes of storage. Kel. XVI, 5.

**חֲסִיסָא** m., pl. **חֲסִיסֵי** (חסס, v. חַסְיָא) *stunted grains* used for parching, v. אֲבָשׁוּנָא. Ned. 49[b]. Pes. 40[b].

**חֲסִיסָה** f. (contr. of חסחיסה)=חַסְחָסוּת. Tosef. Bekh. IV, 13 חסו׳ ed. Zuck. (Var. חסר׳).—*Pl.* חֲסִיסוֹת. Ib.

**חֲסִירָה, חֲסִירָ,** v. חָסֵר.

**חָסִיר, חֲסִיר** m. (חָסֵר) *wanting, less; reduced, lean* (v. חַסְיָא a. חָסִיךְ). Targ. Prov. VII, 7; a. fr.—*Fem.* חֲסִירָא, חֲסֵרָ׳. *Pl.* חֲסִירָן, חֲסֵ׳. Targ. Gen. XLI, 3; 4; a. e.—V. also חָסֵר ch.

**חֲסִירוּ׳, חֲסִירוּתָא** f. (preced.) *want, absence.* Targ. O. Deut. XXVIII, 48; a. e.—V. חוּסְרָנָא.

**חָסִית** I f. (=חספית; חסס, cmp. Ar. *ḥassa*) *peeling plants, alliacea, leek plants.* Ter. X, 10 אלא עם הח׳ (Ms.

M. חַחִיסוֹת; Y. ed. הַחִיסִית) except they are combined with leek-plants. Y. ib. 47b ח׳ בח׳ מין במינו if the same species of leek plants (of T'rumah and Ḥullin) are pressed together. Lam. R. to II, 11, v. דִּמְעָה.—*Pl.* חָסִיוֹת. Tosef. Ter. IX, 3 אלו הן מיני ח׳ וכ׳ (ed. Zuck. חרסיות, Var. חוריות, חסיות) the following belong to the leek-plants, common leek, garlic, onion and allium porrum, v. קַפְלוּט.

**חָסִית** II f. 1) (חוס) *saving, protection.* Yalk. Ex. 200 אין פסיחה אלא ח׳ passing over (the root פסח) means sparing; (Mekh. Bo, Pisḥa, s. 11 חֲרִיס).—2) (חָסָה) *shady place,* v. חָסוּת.

**חָסַךְ** (b.h. חָשַׂךְ) [*to scrape off,*] *to diminish, deduct; to stint, withhold.* Dem. VII, 3 (4) וחוסך גרוגרת וכ׳ Ar. a. ed. Y. (Mish. a. Bab. ed. חוֹשֵׂךְ, Ms. M. repeatedly חתך) and retains one fig (which he does not eat). Ib. לא יַחְסוֹךְ (Var. same).—*Part. pass.* חָסוּךְ *stripped, wanting.* Kel. I, 2 וחָסוּכֵי בגדים (וחָשׁוּכֵי) and to make unclean the persons alone but not their clothes. Erub. 28a חָסוּכֵי בנים Ms. M. a. oth. (ed. חשוכי) those who want children, opp. מרובי בנים.

*Pi.* חִיסֵּךְ *to spare, be regardful, lenient.* Tosef. Sot. VI, 7 ח׳ עליו הכתוב the Biblical text (the Lord) spared him (did not rebuke him). Ib. מְחַסְּכִין לו they (in heaven) spare him. Zeb. 6b ח׳ הכתוב the Biblical law has regard to expenses; v. חִיסָּכוֹן.

**חָסַךְ** ch. same, Part. pass. חָסִיךְ q. v. Targ. Y. Gen. XLI, 3 חַסְכָּן, read: חַסִירָן.

**חִסָּכוֹן,** v. חִיסָּכוֹן.

**חָסַל** (b. h.; cmp. preced. wds.) *to peel off, to bare.* Y. Taan. III, 66d the locust is called *ḥasil* שהוא חוסל וכ׳ because it bares everything.

**חָסִיל, חַסַּל** ch. same, [*to scrape off;* (cmp. חָנַךְ) *to finish,*] 1) *to cease, have done* (cmp. גָּמַר). Targ. II Chr. IV, 11.—חֲסִיל *to be exhausted, gone.* Targ. Y. II Gen. XLVII, 15. Targ. Y. II Deut. XXXI, 24; a. e.—Targ. Y. II Gen. L, 19 חַסַּלְתּ וכ׳ the evil is paid off (atoned for; cmp. גמל).—Y. R. Hash. II, 58b top מן וכ׳ . . . מן דְּחַסַּל when R. . . had ceased from praying. Gen. R. s. 17, beg. מן דְּחַסְּלִין (not דמן ח׳) when they had finished their studies; a. fr.—2) *to mature, ripen.* Targ. Y. II Num. XVII, 23 (h. text גמל).—3) *to wean.* Targ. I Sam. I, 24 (h. text גמל); a. fr.

*Af.* אַחְסִיל, *Pa.* חַסֵּל 1) *to peel off, lay bare.* Targ. O. Deut. XXVIII, 38.—2) *to finish.* Targ. Y. II Gen. XLIV, 18. —Y. Bicc. I, 64a מְחַסֵּל לה finished the sentence (by adding a general rule). Cant. R. beg. זימנין מח׳ לה וכ׳ sometimes he goes through the entire alphabet &c.; (Koh. R. to I, 13 חשל); a. fr.

*Ithpe.* אִתְחֲסִיל *to be weaned.* Targ. O. Gen. XXI, 8 (ed. Berl. אִתְחַי); a. e.

**חָסַם** I (b. h.; cmp. preced. wds., esp. חָסַךְ) [*to withhold, prevent,* v. Ez. XXXIX, 11,] 1) *to muzzle,* esp. *to prevent the animal from eating while at work* (with ref. to Deut. XXV, 4). B. Mets. 90a עובר משום בל תַּחְסֹם he trespasses the law forbidding to muzzle (if he prevents the animal from eating). Ib. חָסֹם פרתי muzzle my cow. Ib.b, a. e. חָסָמָהּ בקול if he prevents her from eating by shouting at her; a. fr.—Trnsf. (an adaptation of Deut. l. c. which is followed by the law concerning leviratical marriage) *to tie a woman to a man* (*Yabam*) *with whom she cannot live;* [Rashi: *to shut a woman's mouth, ignore her objections*]. Yeb. 4a שאין חוֹסְמִין אותה that we do not coërce her (to be the wife of a leper).—2) *to form the rim of basket work or of a leather bag.* Kel. XVI, 2; 3; 4.

*Nif.* נֶחְסַם *to be muzzled, to be prevented from eating while at work.* B. Mets. 89a לאקושי חוֹסֵם לנֶחְסָם וכ׳ to draw a parallel between the muzzler (human laborer) and the muzzled (laboring brute).

*Hithpa.* הִתְחַסֵּם, *Nithpa.* נִתְחַסֵּם *to be bent into a rim.* Kel. XX, 2.

**חֲסַם** ch. same, *to muzzle;* trnsf. *to silence.* Sot. 35a וחַסְמִין לי and they will silence me. Snh. 32b.

*Ithpe.* אִתְחֲסַם *Ithpe.* אִתְחֲסַם, אִיתַּחַם *to be muzzled, silenced.* Targ. Ps. XXXII, 9. Ib. CVII, 42.—Snh. l. c. ולִיתַּחְסְמוּ let them be silenced (intimidated).

**חָסַם** II (cmp. חסל) *to peel, scrape, to polish, glaze, harden (steel).* Tosef. Shebi. VI, 10; Y. ib. VIII, 38b bot. אין חוֹסְמִין וכ׳ you must not use it for glazing stoves or ranges. Tosef. Bets. III, 16 כדי לחוֹסְמָן for the purpose of glazing them; Bets. 34a לַחְסָמָן (*Pi.*).—Y. M. Kat. I, end, 81a, v. infra.—[Tosef. Dem. IV, 12 משיחסום, read: משיתנם?]

*Pi.* חִיסֵּם same. Bets. l. c., v. supra. Ib. מפני שצריך לַחְסָמָן because it is necessary to glaze the tiles (by heating them).

*Hithpa.* הִתְחַסֵּם *to be glazed.* Y. M. Kat. I, end, 81a [read:] ואין מפיגין אותן בצונן כדי שיתחסמו nor must you cool them off suddenly in order that they may be glazed (hardened). V. חִיסּוּם.

**חָסֵם** ch. same. *Part. pass.* חָסִים *bright and hard, flinty.*—*Pl.* חֲסִימִין. Targ. Y. II Deut. VIII, 9; (Y. I שאילן מסימן, read: חֲסִירָן fem. pl.). Targ. Y. ib. XXXIII, 25.

*Pa.* חַסֵּם [*to scrape,* cmp. גמגם, חָבַךְ II] *to hesitate, be uncertain what to do.* Sabb. 147a חוה קא מְחַסֵּם וכ׳ he hesitated to hand it to him. Keth. 20b. B. Mets. 23b. Ḥull. 50a. [Ar. a. some Mss. have חסם; v. Koh. Ar. Compl. s. v. חסם a. Rabb. D. S. to B. Mets. l. c.]

*Ithpa.* אִתְחַסֵּם 1) *to receive a steel edge;* trnsf. (of the mouth) *to become able to speak.* Lev. R. s. 23; Cant. R. to II, 2 אתח׳ ר׳ וכ׳ R. E. (who on a former occasion was unable to pronounce a blessing) has received a steel edge, and they named him R. E. Ḥisma; [Ar.: חא חֲסִים אלעזר, v. supra].—2) *to rub against,* trnsf. (cmp. גָּרַר) *to seek a quarrel, to vie with* (v. P. Sm. 1333). Targ. Prov. XXIV, 19 (h. text תתחר).

**חָסַן** I 1) *to be strong.* [Targ. Is. LXIII, 15, v. *Ithpa.*]—V. חוּסְנָא.—2) (cmp. חזק) *to take possession* (mostly in *Af.*).

*Pa.* חַסֵּן *to strengthen.* Targ. Is. XXXV, 3 (h. text אמץ).

*Af.* אַחְסֵן 1) same. Targ. O. Gen. XLIX, 24. Targ. Am. II, 14 (h. text אמץ); a. e.—2) *to take possession* (for one's self and heirs). Targ. Ps. XXXVII, 29. Targ. O.

Lev. XXV, 46 (Y. תְּחָסְ, *Pe.*); a. fr.—B. Bath. 148[b] bot. אִם יַחְסִין וירית וכ׳ also if he uses the expression *yaḥsin*, he shall take possession, or *yereth*, he shall inherit, referring to an heir.—3) *to give possession, to bequeathe.* Targ. O. Deut. XXXII, 8 באחסנא (Y. בַּאֲחָסָנוּת verbal noun, constr.). Targ. Y. I Num. XI, 26.—4) *to hoard up* (v. חָסָנָא). Targ. Am. II, 6; VIII, 6 (h. text נעלים, v. נָעַל).—5) (cmp. חָזַק Hif.) *to hold, have room for.* Y. Snh. X, 29[a] top (ref. to II kings VI, 1) לא א׳ אוכלוסייא וכ׳ (not אסתין) it did no longer hold the masses &c.

*Ithpa.* אִתְחַסַּן, אִתְחַסֵּין 1) *to strengthen one's self, to betake one's self; to control one's own emotions.* Targ. Jer. III, 8. Targ. Is. LXIII, 15 ed. Lag. (oth. ed. יְתָחֵס׳).—Targ. O. Gen. XLIII, 31 (v. זְרַז). Targ. I Sam. XIII, 12; a. fr. (h. text התאפק).—2) *to be put in possession.* Targ. Job VII, 3 (h. text הָנְחַלְתִּי).

**חַסַן** II (=חָסַל I), *Af.* אַחְסִין *to wean.* Targ. Y. Gen. XXI, 8.

*Ithpa.* אִתְחַסַּן 1) *to be weaned.* Ib.—2) *to be fully compensated.* Targ. Prov. XI, 31 (h. text יְשֻׁלָּם).

**חֹסֶן,** v. חוֹסֶן.

**חָסְנָא** m. (חַסַן) 1) *strength, power.* Dan. II, 37; v. חוּסְנָא.—2) *stronghold, store-house* (b. h. חֹסֶן).—*Pl.* חָסְנָיָא. Targ. Joel I, 17 Ar. (ed. Lag. חוּסְנָיָא; v. אָסְנָא).

**חָסַף** I (cmp. חָסַל) *to peel off;* (neut. verb) *to be scaly, rough.*

*Pa.* חַסֵּף *to pound grain* &c. Y. Sabb. VII, 10[b] bot. ח׳ פלפלין pounds pepper (cmp. מחספס, Ex. XVI, 14). [Y. B. Mets. II, 8[c] bot. וחספתה, v. חָפַס.]

*Ithpa.* אִתְחַסֵּף [*to become white,* cmp. כסף,] *to feel ashamed.* Targ. II Esth. VI, 12.

**חַסַף** II, **חַסְפָּא** or **חָ׳** I m. (preced.) (=h. חֶרֶשׂ) 1) *rough clay,* מאנא דח׳ *clay vessel* (common and easily broken). Targ. O. Lev. XI, 33; a. e.—2) [*something with which to peel or scrape,*] *fragment of a vessel, potsherd.* Targ. Prov. XXVI, 23.—Yeb. 92[b], a. e., v. דְּלִי. Kidd. 18[a] (prov.) נקיט . . . יהיבנא ליה ח׳ he had a pearl in his hand, and we give him a sherd, i. e. for a valuable object we give him a valueless paper; a. fr.—*Pl.* חַסְפִּין, חִ׳. Gen. R. s. 14, v. דְּבַק; Midr. Till. to Ps. II; a. e.

**חַסְפָּא, חִ׳** II m. (חסף; cmp. כסופא) *shame;* (cmp. b. h. בֹּשֶׁת) *idol.* Y. Ned. I, 37[a] top (in answer to the question, 'Does not *ḥeres* mean a sherd?') קריין לח׳ . . . לשון אומות כספא (*ḥeres* may be used as a substitute for חֶרֶם) for it is a gentile dialect, the Nabataeans say *ḥispa* for *kispa* (כסופא) (which means *shame* or *idol*); Y. Naz. I, beg. 51[a] (corr. acc.); v. Ned. 10[b] top.

**חַסְפִּית** pr. n. pl. *Ḥaspiah* (*Hasbeya*), a border town in Northern Palestine. Y. Dem. II, 22[d] top; Tosef. Shebi. IV, 10 צפית ed. Zuck. (Var. צפיא, חצפיא).

**חַסְפִּנִיתָא** f. (חַסַּפְתָּא) 1) *scaly skin.* Num. R. s. 19; Koh. R. to VII, 23 לח׳ דנונא . . . רגלוי the feet of chickens resemble (as to their covering) the scale-covered skin of the fish, v. חַרְסְפִּיתִין.—2) *scab, eruption.* Sabb. 133[b], sq. חאר מאן דמשר . . . ליה ח׳ (Ms. M. חוספנתא) he who washes his face and does not dry it well, will get a scab. Ab. Zar. 28[b], sq. (Rashi: חוס׳).

**חָסֵר, חֲסַר** I (b. h.; cmp. חָסַל) [*to scrape off,*] *to diminish, take off; to be diminished, less; to want, miss; to be imperfect.* Snh. 68[a] ולא חָסַרְתִּי מרבותי וכ׳ yet I skimmed of the knowledge of my teachers no more than a dog takes who licks out of the sea. Ib. ולא חָסְרוּנִי וכ׳ they skimmed of my knowledge &c.; Cant. R. to I, 3 לא חָסַרְתִּיךָ וכ׳ what wisdom I skimmed of the Law, was no more than &c., v. זַכְרוּת. Ib. רבותי חָסְרוּהָ וכ׳ my teachers carried off at least a real smattering of it &c. B. Kam. 20[a] bot. מאי חָסַרְתִּיךְ what loss have I occasioned to thee?—Ib.[b], a. fr. חָסֵר . . . זה נהנה the one profits while the other loses nothing (therefore can claim no damages). Lev. R. s. 1 מה חָסְרָתָהּ, v. הֲוָה. Men. 30[a], a. e. is it possible ס״ת ח׳ אות וכ׳ that the Book of the Law wanted one letter yet (to be written) &c.?—Pesik. R. s. 3 (ref. to מתה עלי, Gen. XLVIII, 7) שֶׁחָסַרְתִּיהָ for I miss her; a. fr.

*Pi.* חִיסֵּר *to lessen, omit; to deprive.* Ker. 6[a] ח׳ אחת וכ׳ if he left out one of its ingredients. Erub. 13[a] שמא אחת מֵחַסֵּר וכ׳ for if thou omit one letter. Koh. R. to I, 15 (ref. to חסרון, ib.) משאדם מֵח׳ עצמו וכ׳ as soon as a man deprives himself of the words of the Law (neglecting them); ib. מַחְסִיר (*Hif.*). Y. Snh. XI, beg. 30[a] אפי׳ לא ח׳ even if on inflicting an injury (v. חַבּוּרָה) he did not create a diminution (open wound); a. fr.—*Part. pass.* מְחוּסָּר, constr. מְחוּסַּר *wanting, requiring.* R. Hash. 6[a] מח׳ זמן wanting time, i. e. too young for sacrifice. Ker. II, 1 מח׳ כפרה requires a ceremony of atonement (before he may partake of a sacred meal). Gen. R. s. 32, a. e. מח׳ אמנה, v. אֻמָּנָה I. Ḥull. 25[a], v. חֲטִיטָה.—Y. B. Mets. V, 10[c] bot. מח׳ מעשה אחד wanting one action to be available; a. fr.—*Pl.* constr. מְחוּסְרֵי. Ker. I, c. ארבעה מ׳ וכ׳ there are four persons requiring a ceremony of atonement before being permitted &c., v. supra; a. fr.

*Hif.* הֶחְסִיר same, v. supra.

**חָסַר, חֲסַר** ch. same. Targ. Y. Ex. XVI, 18 (O. ed. Berl. חַסַּר, oth. ed. חַסַר, חַסְּרִי) had less. Targ. Deut. II, 7; a. fr.—Nidd. 68[a] חַסְרַת, v. הוּדָּא; a. e.

*Pa.* חַסַּר 1) same, v. supra.—2) *to lessen, deprive, reduce.* Targ. Ps. VIII, 6. Targ. Koh. IV, 8; a. fr.—Snh. 22[a] חַסְּרִיהּ וכ׳ v. גַּנָּבָא; a. e.—*Part. pass.* מְחַסַּר (v. preced. *Pi.*) *wanting.* Targ. Y. Num. XI, 32.—Bets. 24[a]; Bekh. 39[a], a. fr. חַסּוּרֵי מְחַסְּרָא (or מִיחַסְּרָא *Ithpa.*) the relation is defective (a clause has been omitted).

**חָסֵר** II m., **חֲסֵרָה, חֲסֵ׳** f. 1) *wanting, defective; less.* Sabb. VII, 2 ארבעים ח׳ אחת forty (labors) less one. B. Bath. VII, 2, v. חֵן. Ib. 89[b] מדה ח׳ וכ׳ a measure too small or too large. Tosef. Taan. I, 2 אם . . השנה ח׳ if the year had a deficiency of rain; Y. ib. I, 64[b]; a. fr.—*Pl.* חֲסֵירִין, חֲסִירִים . . .; חֲסֵירוֹת. Macc. 23[a] חֲסֵירֵי כח of feeble physics; a. fr.—Esp. a) (calendar) חָסֵר *a defective month* (of 29 days), opp. מלא of thirty days. B. Mets. 59[b] ואירחיק מלא וחסר׳ . . . and he made a mistake between a full and a defective month (thought it was the thirtieth day of the preceding month). R. Hash. 19[b]; a. fr.—*Pl.* as ab. Ib.—

b) (orthogr.) *a defective writing, omission of the vowel letter*, opp. מלא (plene), e. g. חוֹדֶשׁ, plene חוֹדֶשׁ.—*Pl.* f. חֲסֵירוֹת. Erub. 13[a]; Kidd. 30[a] ח׳ ויתרות the rules concerning *defective* and *plene*; a. fr.—2) *creating a defect.* Ḥag. 3[b] (ref. to Koh. XII, 11) אי מה . . . . ח׳ וכ׳ you might think, as the nail (driven in) creates a hole and not an addition, אף ד״ת חֲסֵירִין וכ׳ so do the words of the Law &c.; Yalk. Koh. 989 end אף ד״ת מְחַסְּרִין וכ׳.

חָסֵר, constr. חֲסַר ch. same. Targ. I Kings XI, 22. Targ. I Sam. XXI, 16; a. fr.—Targ. II Esth. III, 8 חד ח׳ one month is defective (of 29 days).—*Pl.* חֲסִירִין, חֲסֵרֵי. Targ. Prov. XXVII, 12 (ed. Wil. חַסְרִין, v. חֲסַר).—Targ. II Esth. l. c. (ed. Lag. חַסּוֹרִין) *starving.*

חֶסֶר* m. (preced.) *diminution.* Keth. 66[b], v. מְלַח.

חֶסְרוֹן (b. h.), חִסָּרוֹן, חִי׳ m. (preced.) 1) *want, loss.*—מוּקְצֶה ח׳ כיס loss of money. Sabb. 157[a], a. fr., v. מוּקְצֶה. Kidd. 32[b] שאין בה ח׳ כיס with which no material loss is connected. Lev. R. s. 5 המקום ימלא חֶסְרוֹנְךָ the Lord replace thy deficiency; Ber. 16[b]. Tosef. Taan. I, 2 נותנין לה חִסָּרוֹנָהּ the year's deficiency (of rain) will be supplied to him (who prays); Y. ib. I, 64[b] חסרונה. Ib.[d] top (ref. to Job XXX, 3) אם ראית ח׳ בא וכ׳ when thou seest scarcity &c.; (Gen. R. s. 31; s. 34 חוֹסֶר), v. גַּלְמוּד. Ḥull. 47[b], a. fr. נקב שיש בו ח׳ a perforation connected with a loss of substance. Ib.; Bekh. 39[a], a. e. ח׳ . . . מבפנים a deficiency of substance inside of an organ is not considered a defect (in ritual law); a. fr.

חֲסַרְנָא, חֲסֵרְנָא, v. חוּסַרְנָא.

חַף, חַ, v. חוּף, חפף.

חָף m. (cmp. b. h. חֹף; חפף I) 1) *border, shore.* Num. R. s. 13 (ref. to Num. VII, 26) אין כף אלא חף וכ׳ *Kaf* (bowl) means the same as *ḥaf* (shore), as it is said (Ps. XCVIII, 8) rivers strike the *Kaf*.—2) (cmp. חִיפָּא) [*rim, ridge,*] *ward of a lock* (פותחת); *bit of a key* (corresponding to the ward); *pivot of a door* (v. Sm. Ant. s. vv. Cardo, Clavis). Sabb. VIII, 6 חף . . . כדי bone large enough to make of it a *ḥaf*; expl. ib. 81[a] חַפֵּי פותחת the rims (ward) of a lock; Y. ib. 11[b] bot מהו חף סרגיד what *ḥaf* is meant? (Answ.) the key-ward; ib. חמן חוא עביד חף בלוט וכ׳ (not כלוט) there (Kel. XIV, 8) he (R. Judah) uses *ḥaf* in the sense of a key-bit, and here (Sabb. l. c.) in the sense of a key-ward.—3) *the border of a web,* used for starting a new web by fastening the warp to it. Y. ib. VII, 10[c], v. נִיר IV.—*Pl.* חַפִּין, חַפִּים. Kel. XIII, 6 פותחת של עץ וח׳ וכ׳ if the lock is of wood and its key-bits of metal (ed. Dehr. חֲפִין). Ib. XIV, 8 נימלו ח׳ if the teeth of the bit are broken off (damaged). Sabb. 81[a], v. supra. Y. ib. IV, 7[a] top חַפֵּי לסוטות borders used for weaving veils. Cant. R. to III, 10 (expl. פתוח, I Kings VII, 50) חפרפות, read: חַפֵּי פותחות the pivots; (Pesik. R. s. 6 בלוטין שבפותחות, v. בָּלוּט).—Kel. XI, 4 חַפִּין = החפין.

חֲפָא, חָפָא, v. חפי.

חפאמיקון, v. הִיפָּטִיקוֹס.

חֲפָאִין, חֲפָאִים m. (pl. of חֲפָא; חָפָה) *covering* over burnt clay vessels. Tosef. Kel. B. Kam. III, 14; ib. Par. V (IV), 2 גרלה ח׳ וכ׳ (לח׳) ed. Zuck. (ed. corrupt) if he removes the covering and finds dust on the vessels (proving that none had touched them; v. R. S. to Par. V, 1 for correct version).

חֲפָה, v. חֵפָה.

חָפָה, v. חפי.

חִי׳, חִפּוּי m. (preced.) 1) *covering, wrapping.* Kel. XVI, 8 לח׳ (חפשוי) whatever is intended for wrapping, opp. תיק, casing. Ib. XXVI, 6. Tosef. ib. B. Bath. IV, 11; a. e.—*Pl.* חִפּוּיִם, חִי׳. Ib. XVI, 8 חִפּוּי האלה וכ׳ the wrapping of a lance &c. — 2) *upholstered seat.* Ib. XXII, 4 a bridal chair שנטל חִפּוּיוֹ whose seat is missing; (Eduy. I, 11 חֲפוּיָו, Ms. M. דפניו, Mish. Nap. חופיו, v. Rabad a. l.). Kel. l. c. 6 שנטל חִפּוּיוֹ האמצעי whose middle cushion (of the three forming the seat) is wanting.—*Pl.* as ab. Ib. 5 שלא היו חִפּוּיָן יוצאין (ed. Dehr. חֲפוּיֵיהֶן) whose seats were not movable (v. Rabad to Eduy. l. c.); a. fr.—[Tosef. Sabb. IV (V), 7 כל חיפוי ed. Zuck., read with ed.: נוֹי.]

חִפּוּיָא ch., constr. חִי׳, חִפּוּי same, *covering, coating, overlaying.* Targ. Ex. XXXVIII, 17; 19 (h. text צִפּוּי). Targ. Is. XXX, 22.

חִפּוּפִיתָא, v. חִיפּ׳.

חִפּוּפְתָא, v. חֲפִפּוּתָא II.

חַפּוּר m. (חָפַר) *digger, attendant of earth-work on farms.*—*Pl.* חַפּוּרוֹת. Tosef. B. Mets. IX, 14 (ed. Zuck. חופורות, corr. acc.; Y. ib. IX, beg. 12[a] החופר).

חַפּוּרָא m., pl. חַפּוּרֵי, v. חֲפוּרָה II.

חַפּוּרָא f., constr. חַפּוּרַת, v. חֲפוּרְתָּא.

חֲפִירָה, חֲפִירַת I f. (חָפַר) *pit.* Yeb. 121[a]; Ber. 33[a] חפי׳; (Tosef. Yeb. XIV, 4; Y. ib. XVI, 15[c] בור).

חֲפִירָה, חֲפִירַת II f. (preced.) *products of the earth gained by digging*, opp. to those gained by cutting; *bulbs, roots* &c. [Also used in Chald. phraseology.] Tosef. Ned. IV, 3 הנודר מן החפי׳ וכ׳ (Var. הפירי) if one vows abstinence from *ḥăfirah*, he is forbidden melons &c.; Y. ib. VII, beg. 40[b] האפירה (corr. acc.). Bekh. 52[b] ח׳ ותות שובלי שובלי (if on the father's death) what was available of the products of the ground was classed under *ḥ.* (vegetable, e. g. green of grains), and now it is *shublé* (ears); B. Bath. 124[a] (Ms. M. חֲפוּרֵי ותוו). Yeb. 63[a] מילתא וח׳ מאה . . . מאה invest a hundred Zuz in land, and you will have salt and common vegetable.

חֲפִירִיּוֹת f., pl. (preced.) *fruits belonging to the class of ḥăfurah, inferior produces.* Pesik. Asser, p. 100[a]; Tanḥ. R'eh 18; Yalk. Deut. 897.

חֲפוּרָתָא f., constr. חֲפוּרַת (preced. wds.) *digging, mine.*—ח׳ לבא mine of the heart, seat of deep-laid plans. Targ. Ps. LXXIII, 7, v. חוֹטְבָא.

חֲפוּשִׁית* f. (חָפַשׁ) *a grant of emancipation, pardon, liberty.* Gen. R. s. 53, a gloss expl. הוֹרָיָה (some ed. חפושירה; Yalk. Gen. 92 חֲפַשְׁיוּת).

חֲפוּשִׁיתָא, חֲפוּשִׁית, v. חֲרִיפָ׳.

חָפַז (b. h.) *to be in haste, to hurry.*

*Nif.* נֶחְפַּז *to be hurried, excited.* Pirke d'R. El. ch. XXVI נבהל ונֶחְפַּז frightened and excited.

חָפָזוֹן m. (b. h.; preced.) *haste, being hurried.* Ber. 9ª (ref. to Ex. XII, 11) עד שעת ח׳ (which means, you may eat of the Passover lamb) up to the time of leaving in haste. Ib. על שעת ח׳ וכ׳ (they differ) as to the time of *hippazon;* R. El. saying ח׳ דמצרים *hipp.* refers to the hastening of the Egyptians (ib. 30, sq., at night), while R. Ak. refers it to ח׳ דישראל the haste of the Israelites (in the morning, Num. XXXIII, 3); Mekh. Bo, s. 7 זה חָפָזוֹן מצרים this (Ex. XII, 11) refers to &c. Ib. ח׳ שכינה the haste (anxiety) of the Deity. Sifré Deut. 130 (ref. to Deut. XVI, 3) יכול ח׳ לישראל ולמצרים you might think, there was anxiety (fear) on the part of Israel and of Egypt. Pes. IX, 5. Ib. 96ª אותו נאכל בח׳ וכ׳ this was eaten in haste, but no other &c.—Ex. R. s. 19; a. e.

חָפֵי *barefooted,* v. חַפְיָא II.

חָפָה, חפי (b. h.; cmp. חפם I) 1) *to cover, spread over.* Ḥull. III, 7 וכנפיו חופין וכ׳ and whose wings cover the largest portion of its body. Sot. IX, 15 (49ª) וחָפוּ ראשם and covered their heads (in shame).—Part. pass. חָפוּי. Esth. R. to VI, 12 וחָפוּי ראש וכ׳ and his head covered (in shame) over what had happened to him; Meg. 16ª.—2) *to bend, curve.* Yoma 47ª חוֹפֶה שלש וכ׳ he bends three of his fingers (grasping with them) up to &c.; cmp. חָפַן.

*Pi.* חִיפָּה 1) *to cover, strew over.* Tosef. Kil. I, 15 המְחַפֶּה who covers up (mixed seeds with earth); M. Kat. 2ᵇ; Macc. 21ᵇ. Ib. החופה ed. (Ms. M. המח׳). Y. Kil. VII, 31ᵇ לא במחפה is it not because in plowing over he covers the seeds up? Shebi. IV, 5 לא יְחַפֶּנּוּ בעפר he must not cover it (the cut) with loose ground, opp. to (כסה) covering with stones. Y. Taan. II, beg. 65ª אבותינו חִירפוּ חִירפְּרִינוּ וכ׳ ... our ancestors covered it (the reader's desk) with gold, and we with dust. Nidd. 16ª ותְחַפֶּנָּה וכ׳ and semen virile may have covered it up; a. e.—2) *to cover over, to protect from justice, to be partial.* Shebu. 39ª מפני שמְחַפִּין עליו because they (the publican's or robber's relations) protect him. Ex. R. s. 30 הרוּ מְחַפִּין אותו tried to protect him; a. e.—3) (cmp. גָּבַב) [*to heap up words,*] *to invent fictions* (v. II Kings XVII, 9). Gen. R. s. 94 (play on חפרם, ib. XLVI, 21) שחִירפוּ עליו דברים וכ׳ about whom they invented a fiction (Gen. XXXVII, 3).

חֲפָא, חֲפֵי ch. same, *to cover, overlay.* Targ. Ex. XXXVI, 34; a. fr.—Targ. Ez. XXVI, 19 ויְחֶפוּנִיךְ they shall cover thee up (bury).—Targ. Y. Deut. XXXII, 11 וחָפָא וכ׳ he spread over them the shade etc.—Ab. Zar. 39ª חֲפָיֶרֶת בדריקולא Ms. M. (ed. חפרא, incorr.) he put a basket over it. Sot. 22ᵇ דחָפוּ, v. גּוּנְדָּא II.

*Pa.* חַפֵּי 1) *to cover, overlay.* Targ. Is. XL, 19; a. e.—Part. pass. מְחַפֵּא, pl. מְחַפִּין, f. מְחַפָּן. Targ. Ex. XXVI, 32.—2) as preced. *Pi.* 2. Targ. Y. Lev. XX, 5 (cmp. Shebu. 39ª).

*Af.* אַחֲפֵי *to cover, overlay.* Targ. Ex. XXVI, 29; a. e. (ed. Berl. תחפי *Pe.*).

*Ithpa.* אִתְחַפֵּי, *Ithpe.* אִתְחֲפֵי *to be covered.* Targ. I Kings XVIII, 45. Targ. Is. XLII, 22 אִתְחֲפוּ בהתא were covered with shame (h. text הפח); a. e.

חַפְיָא I m. (preced.) 1) *cover, overlaying.*—*Pl.* חִפְיֵי. Targ. Y. Num. XVII, 3, sq.; v. חוֹפָאָה. —2) (adj.; cmp. חוּס) *bending over, concerned.* Koh. R. to I, 3 לגרמיה ח׳ הוא (some ed. חַפְיָה) he is concerned about himself (his honor, because he has not been invited.)

חַפְיָא II m. (v. חפם II a. חוּם I; cmp. חָחַם) *barefooted* (in mourning). Gen. R. s. 100 נפרק ח׳ (some ed. חפי) went out barefooted, opp. לבוש סנדלוי.

חַפְיָת, v. חַפְיָא I.

חֲפִינָה f. (חָפַן) *the priest's taking handfuls of incense* (Lev. XVI, 12). Yoma 19ª top ללמדו ח׳ (they took him to the house of Abtinas) to teach him the manipulation of *ḥăfinah.* Ib. וגמר ח׳ and he learned *ḥăf.* Ib. 49ª בחֲפִינָתוֹ with what the dying highpriest had seized with his hands. Men. 11ª והאיכא ח׳ is there not *ḥăfinah* among the difficult priestly functions?; a. e.

חֲפִיסָה f. (חפס *to collect,* cmp. Arab. *ḥafaš,* a. *ḥafṣ*) *a small leather bag, valise* (for documents &c.). B. Mets. I, 8, expl. ib. 20ᵇ חמת קטנה; Gitt. III, 3; ib. 28ª. Yoma 75ᵇ כמו שמונח בח׳ Ms. M. (ed. בקופסא) as if lying (pressed) in a valise. [Also in Ch.] Y. B. Mets. II, 8ᶜ top מכסי בח׳ covered up with a bag. Pesik. B'shall. p. 93ª [read:] חדה חֲפִיסָתִי וכ׳ my valise here and my cloak.

חֲפִיפָה I f. (חָפַם I) *covering.* M. Kat. 12ᵇ.

חֲפִיפָה II f. (חָפַם II) *cleansing the head* with a detergent, comb &c. B. Kam. 82ᵇ top. תיקן ח׳ ordained (for women before bathing) cleansing &c. Nidd. 66ᵇ. Y. Maas. Sh. II, 53ᶜ top; Tosef. ib. II, 1 חֲפִירָתָהּ when she cleanses her hair.

חֲפִיפוֹת*, Cant. R. to III, 10, v. חָפָה.

חֲפִיפוּתָא* I f. (חָפַם I) *being bent;* חֲפִיפוּת לב *humiliation, sorrow.* Targ. Lam. III, 65 Ar. (ed. חבירות, h. text מְגֹגַּת).

חֲפִיפוּתָא II (חֲפוּפְתָא, Ar.) f. (חפם I) *preparation for the ḥuppah* (v. חוּפָּה). Keth. 17ª דח׳ מישחא קאמר מר do you speak of oil used at bridal arrangements? Ar.; [oth. opin. (חפם II) oil used for curing *sores of the head,* v. חֲפַפְּרִית].

חֲפִיצָה f. (חָפֵץ) *use of the root* חפץ, *finding pleasure.* Gen. R. s. 80; Midr. Till. to Ps. XXII (ref. to Mal. III, 12).

חָפִיר m. (part. pass. of חָפַר) *one for whom a grave is dug.* Koh. R. to X, 7 ח׳ טב וכ׳ a dead man is better

off than he; Sabb. 151b דחפיר וקביר וכ׳ one who is dead and buried.

**חֲפִירָת**, v. חֲפוּרָה.

**חֲפִישָׁה** f. (חָפַשׂ) *searching, digging.* Pes. 31b כמה חֲפִישָׁת הכלב how far does the dog reach in digging?

**חֲפִישׁוּתָא**, v. חַפְשׁוּשִׁיתָא.

**חֲפִירְתָא** f. (v. חָתָם) *fish remaining on the shore after the water receded, mud-fish.* Cant. R. to I, 4 (ref. to תרוץ דאבה, Job XLI, 14, cmp. דָּאַב) מקרטעא כהדא ח׳ jumping like raked fish. Y. Ab. Zar. II, 42a חֲפִירְתָא; cmp. חִירְפוּשָׁא.

**חָפַן** [*to bend the fingers, form a hollow of the hand,* denom. חוֹפֶן; whence] *to take handfuls.* Maas. Sh. II, 5 אם בלל וח׳ וכ׳ if he mixed the coins up and took by handfuls, you go by the proportion of the coins mixed. Y. ib. 53c כבולל וחוֹפֵן it is as in the case of him who &c.—Esp. (of the priest) *to take grabs of incense with both hands* (v. חֲפִינָה). Yoma V, 1. Ib. 47a דהית חוֹפֵן וכ׳ used to grab &c.; a. fr.

*Nif.* נֶחְפַּן *to be grabbed.* Y. Maas. Sh. l. c. הנבללין והנֶחְפָּנין the coins which were mixed up and then collected by handfuls.

**חֲפַן** ch. same. Yoma 47b (ref. to Lev. XVI, 12) כדחֲפָנֵי אינשי as people usually grab. Gen. R. s. 5 החוא דח׳ תרי וכ׳ he who takes a grab takes twice as much as he who fills his fist, v. קְמָץ; Yalk. Josh. 14.

**חוֹפֶן, חֹפֶן** m. (b. h.; preced. wds.) *the hollow of the hand* formed by bending the fingers so as to touch the wrist, contrad. to קֹמֶץ; *a handful.* Gen. R. s. 5 חָפְנוֹ של משה the quantity of a handful of Moses' hand. Ex. R. s. 11 מלא ח׳ שלו מלא ח׳ וכ׳ his (Moses') handful and that of Aaron; a. fr.—Du. חוֹפְנַיִם, חָפְנַיִם. Yoma V, 1 מלא לקחו חָפְנָיו his two handfuls. Ib. 47a חוֹפְנָיו. Ex. R. l. c. חָפְנֵיהֶם . . . both of them took, each his handfuls; a. fr. [Tosef. B. Mets. IX, 14 חפן ed., read סָפָן as ed. Zuck.].

**חוֹפְנָא, חָפְנָא** ch. same. Targ. Koh. IV, 6 מלא חפני, read: חָפְנֵירָה.—*Pl.* חָפְנִין, חָפְנֵי, חוֹפְנֵי. Ib. Targ. Ex. IX, 8. Targ. Ez. I, 8; a. e.—Sabb. 62b מלא ח׳ by handfuls, liberally.

***חֵיפָנִי** (v. חֵיפָה I) *of Haifa.* Keth. 103a (v. Rashi); Y. ib. XII, 35a top; Y. Kil. IX, 32b top חיפנים; v. חֵיפָנוֹס.

**חָפַס** =h. חָפַשׂ 1) *to dig.* Targ. Y. Ex. XXI, 33 (ed. Amst. וַיַּחְפֹּס). Targ. Job III, 20.—Y. B. Mets. II, 8c bot. וחספתה, read: וַחֲפָסוּנָהּ and when they were digging it up.—2) (cmp. חֲפִירָה) *to grab.* Targ. Y. I. Num. XI, 8 (some ed. חַפֵּי *Pa.*; h. text שָׁטוּ). Targ. Job III, 21.

*Pa.* חַפֵּס, חַפֵּשׂ same. Ib. XXXIX, 21 מְחַפְּשִׂין ed. Lag. (oth. ed. מחפירין).

**חָפַף I** (b. h.; cmp. גבב, כפף) *to bend over, to cover;* trnsf. *to be anxious, to care.* Meg. 26a; Zeb. 53b sq. שנ׳ חוֹפֵף וכ׳ . . . . מצטער . . והיה Benjamin took pains . . . to conquer it, as it says (Deut. XXXIII, 12) he (Benjamin) is bent over it &c. [Rashi: *rubs his head,* v. חָפַף II.]

**חוֹף, חָפַף**, *Polel* חוֹפֵף ch. same. Targ. Y. I. Deut. XXXII, 11 חָפָא. (Y. II מחסחס, read: מְחַפְחֵף).

*Ithpol.* אִתְחוֹפֵף same. Targ. O. ib. (h. text ירחף).

*Palp.* חַפְחֵף, v. supra.

**חָפַף II** (cmp. חָפַס) *to scrape, rub,* esp. *to cleanse one's head, rub, comb.* Sabb. 31a והיה הלל חוֹפֵף וכ׳ Ms. M. (ed. והלל חפף) and Hillel was washing his head. Naz. VI, 3 נזיר חופף וכ׳ a Nazir may wash (rub with his hand) his hair. Ib. לא יָחוֹף באדמה he must not use an earth, v. נָשַׁר. Yalk. Gen. 150 (play on חפים, Gen. XLVI, 21) לא חָפַפְתִּי וכ׳ I did not wash (my head) or comb. Tosef. Ter. X, 4 שחיפת וכ׳ ed. Zuck. which a priest's daughter has used for washing her hair; ib. Maas. Sh. II. 1 שחפה.

**חֲפַף** ch. same, *to rub.* Targ. Jer. VI, 26 חפו וכ׳ rub your heads with ashes (h. text דתחפלש).—Part. pass. חֲפִיף, pl. חֲפִיפִין. Targ. Ez. XXVII, 30.

**חֲפָפִית** f. (preced. wds., cmp. חִכּוּךְ) *sore, eruption.* Sabb. 77b; Y. Ber. IX, 13c bot. Cmp. חִירְפוּפְרִיתָא.

**חָפַץ** (b. h.; cmp. חָפַף I) 1) *to bend* (v. Job XL, 17); חָפֵץ *to be busy with, to be anxious, desire.*—Pesik Haḥod. p. 47b הוא ח׳ לגאול אתכם He is anxious to redeem you; ib. ח׳ בגאולתכם; Pesik. R. s. 15 ח׳ לגאולתכם; Cant. R. to II, 8; a. e.—[2) *to hold in one's hand,* cmp. חָפַן; v. next w.]

**חֵפֶץ** m. (b. h.; preced.) 1) *thing* (held in hand), *object.* B. Mets. IV, 10 בכמה ח׳ זה how much is this worth? Cant. R. to I, 4 כל ח׳ טוב any good thing; a. fr..—2) *concern, business; desire, desirable object.* Ib.; Pesik. Sos, p. 147a אין לי ח׳ טוב ממך I have nothing more desirable than thyself. Koh. R. to V, 7 נעשה חֶפְצוֹ his desire was fulfilled. Num. R. s. 19 אל תחזירני מן חֶפְצִי וכ׳ do not turn me off from (refuse) my desire which &c.; a. fr.—*Pl.* חֲפָצִים. M. Kat. 9b (ref. to Prov. III, 15, a. VIII, 11) הא חֲפָצֵי שמים but heavenly affairs (religious deeds) are equal to it (the study of the Law). Y. Peah I, 15d bot. (ref. to Prov. l. c.) חפצים וכ׳ 'desirable things', that means jewels and pearls, 'thy desirable things', that means &c. Ib. חֲפָצֶיךָ וַחֲפָצַי וכ׳ thy treasures and my treasures cannot compare to what I sent you; Gen. R. s. 35, end.—Sabb. 113a (ref. to Is. LVIII, 13) חֲפָצֶיךָ אסורין ח׳ שמים וכ׳ thy pursuits are forbidden (on the Sabbath), but heavenly affairs (consultation about public welfare, education &c.) are permitted; ib. 150a; a. fr.

**חֻפְצָא** ch. same, esp. *a sacred object held in hand at the delivery of an oath.* Shebu. 38b צריך לאחפושי ח׳ בידיה the judge must make him hold an object (Torah) in his hand. Ib. האי דיינא דאשבע . . . ולא חפיס ח׳ בידיה Ms. F. margin (v. Rabb. D. S. a l. note 40) a judge that administers an oath by the Lord ...., while the affirmant holds no object &c. Ib. דהא לא נקיט ח׳ (Ms. M. מידעם) למימד ח׳ וכ׳ for he had nothing in his hand.—B. Kam. 91a

to give an opinion on the fact whether or not he has caused that injury.

**חִרְפָּצָא, חַפְצָא** m. a kind *of peas*. *Pl.* חִרְפְּצֵי (חִרְפֵּי Rashi). Ḥull. 52ᵃ (Ar. חַפְצֵי, expl. עפצים).

**חָפַר** (b. h.; cmp. חפשׂ) *to dig, hollow out*. B. Kam. V, 5 הַחוֹפֵר בור וכ׳ if one hollows out a pit on private ground, but opens it on public ground; Tosef. ib. VI, 4. B. Mets. 50ᵃ, v. אוּשׁ II. Midr. Sam. ch. XXXII, end לַחְפּוֹר to dig graves, v. חֵפֶר; a. fr.

**חָפַר** I ch. same, 1) *to dig*. Targ. Ps. VII, 16 (Ms. כרא). Targ. Gen. XXVI, 15; a. fr.—*Part. pass.* חָפִיר q. v.—2) (trnsf.) *to plan, espy*. Targ. Prov. XVI, 27. Targ. Job XXXIX, 29.

**חָפַר** II (b. h. חָפֵר; cmp. חָוַר) *to be white, be ashamed*. Targ. Prov. XIII, 5.

**חֵפֶר** m. (חָפַר) *grave-digging*. Y. Taan. IV, end, 69ᶜ בטל חד׳ the grave-digging (for the generation of the wilderness) ceased; Lam. R. introd. (R. Z'era). Y. l. c. צאו לח׳ go out for grave-digging; (Lam. R. l. c.; Midr. Sam. ch. XXXII, end לַחְפּוֹר).

**חַפְרִיתָה** f. name of *a root* (?) Y. Shebi. III, 34ᶜ bot.

**חָפַשׂ** (b. h.; cmp. חָפַר), *Pi.* חִיפֵּשׂ *to dig, search*. Pes. II, 3 כל .... לַחֲפֹּשׂ אחריו what the dog cannot reach by digging for it. Sabb. 89ᵃ חִיפַּשְׂתִּי וכ׳ I searched all over the world. Cant. R. to I, 1 אם אתה מְחַפֵּשׂ אחר וכ׳ if thou wilt dig after the words of the Law as for secret treasures; a. fr.

**חָפַשׂ**, *Pa.* חִפֵּשׂ, v. חָפַס.

**חָפַשׂ** (b. h.) [*to be white*, cmp. Arab. *ḥafaš decorticare*, cmp. חָפַר II,] *to be free* (cmp. חוֹר II). V. next w.

*Pi.* חִיפֵּשׂ *to deliver*. Pesik. R. s. 8 (ref. to אֲחַפֵּשׂ, Zeph. I, 12) לא תהא קורא סמי״ך אלא שי״ן אֲחַפֵּשׂ וכ׳ read not the word with *Samme* but with *Shin*, 'I shall deliver &c.'; Yalk. Zeph. 567.

*Pu.* חוּפַּשׂ *to be set free*. Kerith. 11ᵃ (ref. to Lev. XIX, 20) מכלל דהוא ח׳ this implies that he (her betrothed) has been liberated, is a freedman.

**חָפְשִׁי** (b. h.; preced.) 1) fem. *freedom*. Pesik. R. s. 8 (ref. to Zeph. I, 12) מוצי׳ אני אותה לח׳ I shall lead her out to liberty (v. preced.); a. fr.—2) masc. *free, exempt*. Nidd. 61ᵇ, a. e. (ref. to Ps. LXXXVIII, 6) כיון ..... נעשה ח׳ וכ׳ when one is dead, one is free from religious duties. Tanḥ. Emor 2 (ref. to ויתחפש, I Sam. XXVIII, 8) נעשה ח׳ מן המלכות divested himself of the (insignia of) government; Lev. R. s. 26 (not למלכות); Midr. Sam. ch. XXIV, v. פָּנְיָקָא; a. fr.

**חַפְשׁוּשִׁירְתָא** f. (preced. wds.) *scrapings, sediment*. Lam. R. introd. (R. Abbahu 2), (interpreting Ezek. XXIV, 6) דַּחֲפָשׁוּשִׁירְתָהּ בגווה whose sediments (lowest classes) remain within her; (Ar. ed. Koh. דורה דחפירותא לגווה); Yalk. Ez. 362.

**חֶפֶת** or **חֻפָּת** f. (חפה I, v. חִרְפָּא) *border* of a garment (*limbus*), a kind of front bosom in which things can be hidden. Sabb. X, 3 (92ᵃ) ובח׳ חלוקו Ms. M. (v. Rabb. D. S. a. l. note, ed. ובשפת) in the bosom of his shirt. Yoma 77ᵇ מח׳ חלוקו ... ובלבד Ms. M. (ed. מתחת ח׳) provided he takes not his hand out of the bosom of his shirt (to throw his cloak over his shoulder). Sabb. 96ᵇ, v. חִרְפָּא.—Denom.

**חָפַת** *to provide with a bosom* or *border*. Part. pass. חָפוּת. Shek. III, 2 אין התורם ... בפרגוד ח׳ he who takes the money out of the Temple cell must not enter with a bordered cloak (in order not to create suspicion; Ms. M. האפות, Mish. Pes. חֲפוּתָה, v. Rabb. D. S. a. l.).—*Pl.* חֲפוּתִין. Midr. Sam. ch. XXI נמצאו ח׳ וכ׳ the garments were found (to fit David) forming a bosom, not dragging along &c.; (Lev. R. s. 26, a. e. עשויין לו as if made for him).

*Pi.* חִיפֵּת *to fold the bosom*. Tosef. Ber. VII, 18 לחַפּוֹת לו חלוק והוא לא חי׳ וכ׳ ed. Zuck. (Var. הפך) to form the bosom of his shirt, while he never had &c.

**חַפַּת** ch., v. next w.

**חֲפַת, חֲפָתָא** ch.=h. חֻפָּת. Gen. R. s. 75 יחזיבתיה בחֲפָתִי (בחו׳) I put him in my pocket, i. e. I outwitted him.—Denom. חָפַת, part. pass. pl. חֲפִיתִין *bosomed*. Ib. s. 100; Y. Kil. IX, 32ᵇ top חיורין ח׳ (מאנין) white, bosomed garments; Y. Keth. XII, 35ᵃ top חפותין. Y. M. Kat. III, 83ᶜ top (expl. סנטרירה) מאנין רלא ח׳ garments without bosoms; (Gen. R. s. 100 דלא בויעין, v. סְנִטְרָא).

*Af.* אַחֲפַת *to put in the bosom*, i. e. *to outwit*. Gen. R. s. 80 סברון למַחֲפַת ואִתְחַפְתוּן they intended to outwit (Jacob), and they were outwitted.

*Ithpa.* אִתְחַפַּת *to be outwitted*, v. supra.

**חֵץ** (b. h.; חָצַץ I) 1) *wedge, arrow*. Mikv. X, 8 חץ שהוא תחוב באדם an arrow sticking in a person's body; Tosef. ib. VII (VIII), 9. Arakh. 15ᵇ חץ עד מ״ה אמה the range of an arrow is forty five cubits. Ib. אין חץ אלא לשון arrow means (an evil) tongue (ref. to Jer. IX, 7); a. fr. [Y. Keth. II., beg. 26ᵃ שחריצה, read: שחֻצָּיָה]—*Pl.* חִצִּין, חֲצִין, חֲצִים, חֲצֵי. Lam. R. to III, 12 (expl. כמטרה לחץ ib.) כקורת ח׳ וכ׳ like the post for arrows (for military practice) at which all shoot &c.—Tanḥ. Nitsab. 1 (ref. to Deut. XXXII, 23) חִצַּי כלין וכ׳ my arrows will be spent, but they (Israel) shall not cease; ib. חֻצָּיו כלין וכ׳ his arrows will be spent, but the post will remain; Sot. 9ᵃ. B. Kam. 22ᵃ אשו משום חֻצָּיו he is responsible for his fire, because it is his arrows (i. e. his action), opp. משום ממוני because it is his property which caused the damage. Ib. חציו דכלב it is the action of (his) dog; חציו דגמל of his camel; a. fr.—2) *shaft*.—*Pl.* as ab. Succ. 12ᵇ; 15ᵃ ח׳ זכרים plain shafts, opp. נקבות shafts with a hole into which the arrow-head is sat.

**חֲצָא**, v. חצי.

**חָצַב** (b. h.; cmp. חטב) *to cut, chisel, hew, shape*. Tosef. Yoma I, 6 כשהוא חוֹצֵב engaged in stone-breaking; Sifra Emor ch. I, Par. 2; Tanḥ. Emor 4 ח׳ אבנים; Lev.

R. s. 26 ח׳ באבנים Y. M. Kat. I, 80[d] לא יחצוב one must not cut stones &c. Yalk. Deut. 854 אתה חָצוֹב וכ׳ chisel thou the tablets &c.; a. fr.—Part. pass. חָצוּב, f. חֲצוּבָה; pl. חֲצוּבִים, חֲצוּבוֹת. Y. M. Kat. l. c. Y. Shek. VI, 49[d] bot.; a. e.

*Nif.* נֶחְצַב *to be hewn, chiselled.* Y. Yoma III, 40[c] bot. בקודש יֵחָצְבוּ on sacred ground they must be chiselled.—Trnsf. (cmp. גזר) *to be decided, decreed.* Lev. R. s. 5 (ref. to Is. XXII, 16) מימרום נ׳ עליו from on high it has been decreed over him; Yalk. Is. 291 נֶחְצְבָה עליו גזירה.

**חָצַב** ch. 1) same.; interch. with חָצַד q. v.—Part. pass. חָצִיב, v. חָצִירָא. — *2) (used of the Cistus) *to cut through the ground, to grow.* Pes. 111[b], v. חָצוּבָא II.—[Lev. R. s. 25 ח׳ חצובן, v. חָצַד I.]

*Ithpe.* אִתְחַצַב *to be hewn.* Targ. Is. LI, 1.

**חַצָּב** m. (preced. wds.) *stone-cutter* in the quarry. B. Mets. 118[b] לסתת . . . הוח׳ after the stone-cutter has surrendered (the stone) to the polisher; Y. ib. X, 12[c] bot. החוֹצֵב לגמל.—*Pl.* חוֹצְבִין. Y. Shek. VI, 48[a] top.

**חָצָב** m. (preced. wds.) *stone pitcher, earthen jug.*—*Pl.* חֲצָבִין, חֲצָבִים. Men. VIII, 7. Kel. II, 2; Tosef. ib. B. Kam. II, 2.

**חֲצַב** I (חָצַד) a species or variety of *dates* (v. Löw Pfl., p. 109, sq.). Ab. Zar. I, 5 (Y. ed. חצר, with ר). Ib. 14[b], expl. קשבא. Y. ib. I, 39[d] bot. חצד, v. חֲצָדָא II. [Maim.: *sugar cane*, v. Löw l. c.]

**חֲצַב** II, **חָצוּב** m. (חצב) [*cutter,*] *a shrubby plant*, with deep and straight roots, used for hedges to mark boundaries, prob. *cistus.* B. Bath. 55[a] המצר וחח׳ וכ׳ a landmark (stone &c.) and the *ḥazab* form a legal boundary &c. Ib. 56[a], v. חֲצוּבָא I. Tosef. Sabb. XIV (XV), 8; Y. ib. XVIII, 16[c] bot; Bab. ib. 128[a] מטלטלין את החח׳ וכ׳ you may (on the Sabbath) handle the (cut) *ḥ.*, because it is food for gazelles. Kil. I, 8 חצוב (Ar. חצב).—*Pl.*, v. חֲצוּבָה I.

**חֲצַבָּא** ch. v. חֲצוּבָא II.

**חַצָּבָא** m. ch.=h. חָצָב. Succ. 29[a]. Ber. 22[a] bot. תקן ח׳ בת וכ׳ (Ms. M. חוצבא) ordained that a pitcher containing nine kab must be used for purification. Ib. אחבר חֲצָבֵיהּ וכ׳ R. N.'s pitcher is broken (the rule he laid down is rejected). Bets. 30[a]; a. fr.—*Pl.* חַצְבֵּי, חַצְבִּין. Targ. II Esth. III, 8 מלקטין פישרי טבת ויתירין בחַצְבֵּי תמוז they collect the thawing snows of the winter and put them in summer pitchers (coolers).—Bets. l. c. מלירין חַצְבֵּיהוּ וכ׳ filled their pitchers with water. Ber. 28[a] ח׳ חוורין וכ׳ white pitchers full of ashes (unworthy students). Ib. 58[a], v. יָא I.

**חֲצַד** m. a species or variety of *dates*, v. חֲצַב I.

**חֲצַד** I (cmp. חצב) *to cut, mow* (corresp. to h. קָצַר). Targ. Deut. XXIV, 19; a. fr.—M. Kat. 9[b] דתזרע ולא תִּחְצַד that you may sow but not cut (that your children may not die in your life time). Taan. 10[a] עתירה בבל דַּחֲצָדָא (Ms. M. דחצרא . . . עתידה) Babylonia is rich because she harvests without rain (independent of rain-fall on account of her canalization). Koh. R. to II, 20; Lev. R. s. 25 קאים וְחָצֵיד חצורין וכ׳ (וְחָצִיב, also וחצד, וחצב) cutting down cistus shrubs to plant shoots of fig-trees; a. fr. [Y. Dem. III, 23[b] bot. מיחצד, מחצדן, v. חָצֵי.]

**חֲצַד** II m. (preced.) *cutter.* Targ. Ps. CXXIX, 7; v. חָצוֹדָא.

**חֲצָדָא** (חֲצָדָה) I m. (preced.) *crop, harvest-time.* Targ. Gen. VIII, 22.—Targ. Lev. XIX, 9; a. fr.—M. Kat. 12[b] חצדו ליה ח׳ וכ׳ had his crop cut &c. Ib. ח׳ דחיטי הוה it was the wheat crop; a. e.

**חֲצָדָא** or **חֲצָדָה** II m.=h. חָצָד or חָצָב I. Y. Ab. Zar. I, 39[d] bot. (ref. to חצד, Mish.) מין הוא ושמו ח׳ it is a species (of dates) named *Ḥ.*

**חֲצָדָא**, v. חָצוֹדָא.

**חַצְדָּד** pr. n. pl. *Hatsdad,* in Babylonia. Yoma 77[b] אמברא דח׳ at the ford of *Ḥ.* [Var. חצדד, בי ה׳, חצירר, חירנר, חצדר, v. Rabb. D. S. a. l. note 8.]

**חָצָה**, v. חצי.

**חָצוּב**, v. חָצָב II.

**חֲצוּבָא** I, v. חֲצוּבָה II.

**חֲצוּבָא** II m. ch.=חָצָב II. B. Bath. 56[a] ח׳ שבו תיחם וכ׳ (Ms. O. חצב, Rashi חצובה) it is the *ḥ.* which Joshua introduced as landmarks. Bets. 25[b] ח׳ מקטע וכ׳ (some ed. חצובה) the *ḥ.* cuts the feet of (convicts) the wicked (who remove the boundary lines).—Pes. 111[b] בטולא דחצבא דלא חצב גרמידא (Rashi: דחצובא) in the shade of a *ḥ* that has not cut through (grown) to an arm's length (v. Rabb. D. S. a. l. note); Yalk. Deut. 945.

**חֲצוּבָה** I h. same, v. חָצָב II, a. preced.—*Pl.* חֲצוּבוֹת. Y. Peah II, beg. 16[d] מפסיקין לפריאה ח׳ cistus shrubs (between two fields) form a boundary line with regard to the poor man's corner. Gen. R. s. 31, end.

**חֲצוּבָה** II f. (v. חָצָב) *a stand for a pitcher, tripod.*—כח׳ in the shape of a tripod, *triangulary arranged.* B. Mets. 25[a] כח׳ מהו (Ms. H. כחוצבא) if coins are found lying in a triangle; (Y. ib. II, 8[b], sq. מצובה, expl. קרפיפא). B. Bath. 83[b] (also כחצובא) planted in a triangle. Erub. 85[b] דקיימי כח׳ (Ms. M. דעבידת כי חציבא, read: חצובא, v. Rabb. D. S. a. l. note) the three ruins between two buildings stand in a triangle (so as to make only the central ruin equally near to both dwellings).

**חֲצוֹדָא**, **חֲצוֹדָא** m. (חצד) *mower, harvester.* Targ. Am. IX, 13. Targ. Jer. IX, 21 ed. Lag. חצו׳ (oth. ed. חַצָּדָא).—*Pl.* חֲצוֹדָיָא. Targ. Ruth II, 3, sq.

**חֲצוֹצְרָא**, v. חֲצוֹצְרָתָא.

**חֲצוֹצְרָה**, v. next w.

**חֲצוֹצְרָת** f. (b. h. חֲצֹצְרָה;=חצרצר, redupl. of חצר) [*closed all around,*] *trumpet.* Y. Sabb. XVII, beg. 16[a] ח׳ תוקע וכ׳ as to the trumpet, he blows for the third time (announcing the Sabbath) and deposits it in the place designated for it (on the roof, v. Bab. ib. 35[b] bot.).—*Pl.* חֲצוֹצְרוֹת. R. Hash. III, 4 שתי ח׳; a. e.

**חֲצוֹצַרְתָּא** ch. same. Targ. Hos. V, 8 (ed. Lag. חֲצַצ׳). —Sabb. 36[a]; Succ. 34[a] ח׳ שופרא וכ׳ what (before the destruction of the Temple) was called Shofar is now called *ḥătsotsereth* &c.—*Pl.* חֲצוֹצְרָתָא, חֲצוֹצְרָן. Targ. Num. X, 2; 8; a. e.

**חֲצוֹת,** constr. **חֲצוֹת** f. (b. h.; חֲצָה) *half,* (sub. חלילה) *midnight.* Ber. I, 1; a. fr.

**חֲצָה, חֲצִי** (b. h.; v. חָצַץ) 1) *to split, divide.* B. Bath. 3[a] שרצו לַחֲצוֹת, v. מְחִיצָה.—2) *to pick one's teeth.* Tosef. Bets. III, 18, v. חָצַץ I.

*Hif.* הֶחֱצָה *to order a division, to assign half, divide.* B. Kam. 34[a] פחת שפחתתו מיתה מַחֲצִין בחי׳ Ms. M. a. Rashi (ed. שפחתו) half of the loss of value which death has caused, is collected from the living animal; Y. ib. I, end, 2[c] מחצין את הנזק the loss is divided.

**חֲצָא, חֲצִי** ch. same, *to pick out* (of birds, v. P. Sm. 1349); *to pick one's teeth.* Targ. Prov. XXX, 17.—Y. Ḥall. IV, end, 60[b] מְחֲצֵי שיניי (not נירח׳) to pick my teeth with; Y. Dem. III, 23[b] bot. מחצדן, מיחצד (corr. acc.).

**חֲצִי, חֲצִי** m. (b. h.; preced. wds.) *half.* B. Kam. IV, 9 חֲ׳ נזק half the damage. Gitt. IV, 5 מי שחֲצָיו עבד וכ׳ he who is half a slave and half a freedman (having been emancipated by one of the partners); a. v. fr.—*Pl.* חֲצָיִים, חֲצָיִין, חֲצָאִים, חֲצָאִין. Sifra Vayikra, N'dab., ch. X, Par. 9 לא יביאנה ח׳ he must not offer it in parts. Ned. 83[a] אין נזירות לח׳ there is no nazaritism by halves, i. e. one cannot vow to be a nazarite by partial abstinence; ואין קרבן לח׳ nor is there a sacrifice for partial nazaritism. Y. Hor. I, 46[b] top אין הפסח לח׳ the Passover offering does not take place in divisions (of clean and unclean parties). Kerith. 5[a] מפטם לח׳ taking only a part of each ingredient; Y. Yoma IV, 41[d] bot. פרטמה ח׳; a. fr.

**חֲצִינָא** m. (חצב) *a hewn stone, block.* Targ. Is. LI, 1.—*Pl.* חֲצִינִין *chiselled stones.* Targ. Y. Ex. XX, 22.

**חצינא,** Erub. 85[b], Ms. M., v. חֲצוּבָה II.

**חֲצִינָה** f. (חָצַב) *chiseling.* Y. Yoma II, 40[c] bot. חֲצִינָתָן בקדש their chiseling must take place in holiness.—[Y. Peah II, beg. 16[d] חצינות, some ed., v. חֲצוּבָה I.]

**חֲצִינָא, חֲצִינָא** m. (חצר) *carpenter's adze,* also *pick-axe* or *spade* (v. Sm. Ant. s. v. Dolabra). Targ. Is. XLIV, 12 (h. text מעצד); a. e.—Sabb. 123[b] ח׳ דנגרי carpenters' adze. B. Bath. 73[b] נפל ליה ח׳ וכ׳ Ms. M. a. Ar. (ed. חצינא) a carpenter lost his adze there. Erub. 77[b], v. מָרָא II; a. e.—*Pl.* חֲצִינֵי. B. Kam. 119[b] . . . . באתרא תנא ח׳ וכ׳ in the place of our Tanna (in the Mishnah) there are two *ḥătsiné* a large one called כשיל (axe), and a small one called מעצד (adze). Yoma 37[b]; Bets. 33[b], v. נִרְגָּא.

**חֲצִיפָא, חֲצִיף** m. (חָצַף, sub. אַפִּין) 1) *bare-faced, impudent, impertinent.* Targ. Ps. XVII, 4. Targ. Koh. VIII, 1 ח׳ עלי מאן וכ׳ I consider him impertinent who &c. Kidd. 33[a] כמה ח׳ האי גברא how irreverently behaves this man; a. e.—*Fem.* חֲצִיפָתָא, חֲצִיפְתָּא. M. Kat. 16[b]. Y. Taan. III, 66[d] top.—Pl. m. חֲצִיפִּין, constr. חֲצִיפֵּי. Targ. Y. Ex. XXVIII, 37; a. e.—2) *undaunted, persevering, strong.* Yalk. Koh. 989, v. נָטוֹרָא. Pesik. Shub., p. 161[a] ח׳ נצח לבישא וכ׳ the persevering (in prayer) conquers even the bad man, so much the more the Good One of the world; Y. Taan. II, 65[b] חֲצִיפָח . . לכשירא (corr. acc.); Yalk. Jon. 550.

***חֲצִיץ** m. (v. חֲצִיצָה) *intermediate contact, shaking an object between which and the person causing the vibration there is a partition.* Tosef. Ḥag. III, 21 וחֲצִיצוֹ ed. Zuck. (missing in oth. editions). V. חֲצָצוֹת.

**חצינא,** B. Bath. 73[b], v. חֲצִינָא.

**חֲצִיצָא** v. חֲצָצָא.

**חֲצִיצָה** f. (חָצַץ I) *interposition, an intervening object.* B. Kam. 82[a] bot. משום ח׳ to prevent an interposition (to remove anything sticking to the body or in the hair before bathing). Zeb. 19[a] ותיפוק ליה משום ח׳ ought it not to be forbidden as an unlawful interposition between the priest's hand and the object he has to handle?; a. fr.—*Pl.* חֲצִיצִין *the laws concerning interpositions.* Erub. 4[a]; Succ. 5[b].

**חֲצִירֵי,** v. חָצֵר.

**חֲצִיר** m. (b. h.; חצר *to cut, be small,* cmp. Targ. of חציר, Num. XI, 5) *leek.*—*Pl.* חֲצִירִים, constr. חֲצִירֵי. Kel. XVII, 5; Tosef. ib. B. Mets. VI, 10 (ed. Zuck. חצר, R. S. to Kel. l. c. חצירי); Y. Orl. III, 63[a] bot. חריצי (corr. acc.), v. גֶּבַע. [In b. h. חציר also *grass, moss.*]

**חֲצִירָא** ch. same, *moss.* Targ. Ps. CXXIX, 6 (ed. Lag. חֲצַר, Var. חֲצַד).

**חָצַף** (cmp. חָסַם a. P. Sm. 1353 חצפא=ch. חספא) *to peel off, bare;* part. pass. חָצוּף (sub. אפרים); f. חָצוּפָה 1) *barefaced, impudent, arrogant.* Snh. 3[a] ב״ד ח׳ an arrogant court (two sitting in judgment instead of three). Y. Taan. III, 66[d] top אחת ח׳ ואחת כשירה one was unabashed, the other chaste. Ned. 20[b]; a. e.—2) *undaunted, energetic, strong.* Tanḥ. Vayera 23 הנפש ח׳ היא the instinct of life is strong. Ex. R. s. 42 ג׳ חֲצוּפִים הם ח׳ בחיה וכ׳ (Bets. 25[b] עז) three (creatures) are persevering (undaunted by failure or opposition), among beasts it is the dog &c. Y. Taan. IV, 69[b] מה חציפה וכ׳ (read: חצו׳) how irrepressible is the Land of Israel that it still is productive (after all devastations).—*Pl.* חֲצוּפִים, f. חֲצוּפוֹת. Ex. R. l. c., v. supra.—Y. Ber. V, 8[d] bot. שעות הח׳ וכ׳ those irresistible, hard and evil times.

*Hif.* הֶחֱצִיף *to bare* (one's face), *to act irreverently.*

Koh. R. to IX, 18 כל המַחֲצִיף פניו וכ׳ whoever speaks irreverently of &c. Ib. III, 9 מַחֲצִיפִין אתם you embolden yourselves.

**חֲצַף** ch. same; part. pass. חָצִיף q. v.

*Af.* אַחְצֵיף as preced. *Hif.* Targ. Prov. VII, 13. Ib. XXI, 29. Targ. Ez. XIII, 6 מַחְצְפִין וכ׳ (Var. מְזַצְפִין) they boldly insist upon it &c. [Dan. II, 15; III, 22 part. pass. *insisted upon, urgent.*]

**חָצַץ** I (b. h.; v. חוּץ I) 1) *to drive a wedge in* (v. Prov. XXX, 27).—Denom. חֵץ.—2) *to pick one's teeth.* Bets. IV, 6 לַחֲצוֹץ וכ׳; (Tosef. ib. III, 18 לחצות, v. חָצָה).—3) *to interpose,* v. חוּץ I. Zeb. 19[a] מחו שרחוצו (or שרחוצו). Ib. אפי׳ נימא אחת חוֹצֶצֶת even one thread forms an unlawful interposition. Ib. חוֹצְצוֹת; a. fr.

*Pi.* חִיצֵּץ *to pick one's teeth.* Y. Sabb. VIII, end, 11[c]; Ḥull. 16[b] אין מְחַצְּצִין וכ׳ one must not use it for &c.

**חָצַץ** II (b. h.) *to cut off, divide; to line a wall so as to leave a space* (חָצָץ) *between the two partitions.* Ohol. XV, 4 בית שחָצְצוּ וכ׳ a room which one partitioned off with boards or tapestry on the sides (walls) or on the ceiling. Ib. 5 ח׳ מארצו if he partitioned it off from the floor (laying an additional floor with a vacuum between); Tosef. ib. XV, 4.

**חָצֵץ** m. (preced.) *space between two partitions, vacuum.* Ohol. XV, 4; 5; Tosef. ib. XV, 4. [In b. h. חָצָץ (v. חָצַץ I) *wedge-like objects, gravel, sand.*]

**חִצֵּץ**, *Pa.* חַצֵּץ (denom. of חֵץ, v. חָצַץ) *to sharpen,* or *to shoot an arrow.* Targ. Jud. V, 8. מְחַצְּצֵי גיררא (missing in ed. Lag.)

**חֲצָצָא** m. ch. (=b. h. חָצָץ, v. חָצַץ, end) *gravel, sand.* Targ. Prov. XX, 17 (Ms. חֲצִיצָא).—*Pl.* חֲצָצֵי. Lam. R. introd. (R. Joh. 1) סגיתון בטורי בח׳ וכ׳ you have to walk over rocks and gravel without shoes &c.

***חֲצָצוֹת** f. pl. (v. חֲצִיצָה) *intermediate contacts, laws concerning the shaking of an object by an unclean person through a partition* (v. חָצִיץ). Y. Ḥag. II, end, 78[c] (v. emendation in R. S. to Toh. VII, 5).

**חַצְצַר** (denom. of חצוצר) *to blow the trumpet.* Targ. I Chr. XV, 24 מְחַצְצְרִין. Targ. II Chr. XIII, 14 מְחַצְצְרִין.—V. מְחַצְצְרָא.

**חֲצֹצְרָה, חֲצֻצְרָא** &c., v. חֲצוֹצְ׳.

**חֲצַצְתָּא** f. (v. חָצַץ II, a. חצר; cmp. בְּצַע) *arbitration,* דיינין דוח׳ untrained judges who arbitrate from ignorance of the law. B. Bath. 133[b], v. מְגִרְזְתָּא II. [R. Ḥăn.: ח׳ *cemetery,* from חוץ לעיר=II חוץ.]

***חֲצַר** (dial. for חֲצַד) *to cut, harvest.* Taan. 10[a] עתידה בבל דתַחְצְרָא וכ׳ Ms. M. (v. חָצַד) Babylonia shall in the future harvest without rain (on account of the canalization introduced). Cmp. חָצִיר.—[מְחַצְּרִין, v. חֲצַר.]

**חֲצַר** *grass, leek,* v. חָצִיר, חֲצִירָא.

**חָצֵר** c. (b. h.; חצר, v. preced. wds.; cmp. גְּזֵרָה a. &c.) *court, yard,* in gen. *private property.* B. Mets. 11[a] חֲצֵרוֹ של אדם וכ׳ the ground belonging to a person takes possession for him (of what is found there) even without his knowledge. Ib. ח׳ המשתמרת a well-guarded ground (fenced-in). B. Kam. 12[a]; Gitt. 21[a], a. e. ח׳ מהלכת a moving ground, e. g. the back of a slave. Erub. VI, 1 חדר . . . עם בח׳ if one dwells in the same court yard with a gentile. Ib. 3 אנשי ח׳ the residents of dwellings in one court yard; a. v. fr.—ח׳ הצרירית Tyrian yard (with a lodge at the entrance). Maasr. III, 5; Nidd. 47[b].—חֲצַר הקבר the excavated ground to which all the caves of a cemetery open. Ohol. XV, 8; Tosef. ib. XV, 7.—חֲצַר הכירה *the rim* of the cooking range. Kel. VII, 3; Tosef. ib. B. Kam. V, 5.—ח׳ הכבד (=b. h. לְחֵרֶת) *lobe* of the liver. Yoma VIII, 6; a. e.—ח׳ מות *cemetery,* v. supra. Ber. 18[b]. —*Pl.* חֲצֵרוֹת, חֲצֵרֵי. Erub. IV, 6. Ib. VI, 8; a. fr.

**חִיצְרָא, חֲצַרָא,** constr. חֲצַר ch. same.—ח׳ דעל, כבדא=h. חֲצַר הַכֶּבֶד.—ח׳ כבדא=h. חֲצַר הַכֶּבֶד, v. preced. Targ. Ex. XXIX, 13; a. e. (h. text יתרת). Targ. II Chr. XVIII, 33.

**חַק, חָק,** v. חָקַק, חֻקָּק.

**חֻקָּה, חֹק,** v. חוּקָּה, חוֹק.

**חֻקָּת,** v. חקי.

**חַקּוּלָא** I=חַקְלָא. Y. Dem. IV, 24[a] top מן דבר ח׳ וכ׳ when the manager of the estate came out to him.

**חַקּוּלָאי** II, **חֲקוּלַאי** pr. n. m. *Ḥăkula, Ḥăkulai.* Y. Peah I, 16[c] bot.; a. e. Y. Gitt. III, 45[a] top אי . . . . Ib. VIII, 49[c] bot. חֲקוּלָה.

**חֻקּוֹקָא, חֻקּוֹקָאָה, חֻקּוֹקָה,** v. חִיקּוֹק.

**חִקּוּר** m. (חָקַר) *ascertainment.*—ח׳ דִּין judging ability. Ab. VI, beg.

**חָקַק, חָקַק,** *Pi.* חִיקֵּק (b. h.; denom. of חֹק) 1) *to draw circles, to survey.* Gen. R. s. 39, end (ref. to Gen. XII, 9) מְחַקֵּק והולך וכ׳ surveying as he went along, with the direction towards the Temple.—2) *to imitate a person's customs, to follow a person's footsteps.* Sifra K'dosh. beg. (ref. to Lev. XIX, 2) פמליא של מלך מה עליה לחיות מְחַקֵּק למלך Rab. (ed. פ׳ למלך ומה וכ׳) what is the duty of the King's retinue?—To follow in the wake of the King; (Yalk. Lev. 604 מְחַקֵּה). Ḥull. II, 9 שלא יְחַקֶּה וכ׳ that he may not appear to imitate the customs of the heretics.

**חִקְיוֹן,** v. חֻקָּק.

**חַקְלָא, חֶקְיָל**=חַקְלָא. Targ. Y. Gen. XXVII, 27 (some ed. חֶקְיָל). Ib. XXIII, 19 חֶקְיָל (constr.).—Y. Ab. Zar. II, 41[d] top; (Y. Sabb. I, 3[d] top בטורא; Y. Ter. VIII, 45[d] bot. בחלא, read: בחקלא).

**חֲקִיק,** v. חָקַק.

חֲקִיקָה f. (חָקַק) *digging out, engraving.* Gitt. 20ª ח' לאו כתיבה הוא engraving is not writing (for legal purposes).

חֲקִירָה f. (חָקַר) *search, speculation, study.* Y. Keth. VII, 31ᶜ bot., a. e. חֲקִירַת חכם . . . נדר a vow which requires the study of a scholar (to find out means of absolving).—Esp. *examination of witnesses, cross-examination.* R. Hash. 25ᵇ חקירת העדים the hearing of witnesses (testifying to having seen the first appearance of the new crescent). Snh. IV, 1 בדרישה וח' require investigation and examination of witnesses; a. fr.—*Pl.* חֲקִירוֹת *cross-examination referring to date, time and place,* contrad. to בריקות referring to accompanying circumstances. Ib. V, 1 חיו . . בשבע ח' (in capital cases) they examined by means of seven questions, what year-week, what year, month, day, hour and place. Ib. 2 מה בין ח' לבדיקות what is the difference in point of law between &c.? Ib. 40ᵇ שמונה ח' eight questions; a. fr.

חַקְלָא, חַקְלָ I m. (חקל, cmp. חקר) [*marked out,*] *field.* Targ. Gen. II, 5. Targ. O. Num. XX, 17; a. fr.—Gen. R. s. 74, v. אִיזְדָּרָא; a. fr.—*Pl.* חַקְלִין, חַקְלָיָא. Targ. Jer. XXXII, 15. Targ. Joel I, 10; a. fr.

חַקְלָא, חַקְלָ II, חַקְלָתָא f. (preced.) *estate, farm.* Targ. Is. V, 8.—Y. Snh. II, 20ᵇ bot.; Ruth R. to II, 9; Midr. Sam. ch. XX (translat. of פס דמים(א), I Sam. XVII, 1, I Chr. XI, 13) חקל סומקתא Red Field.—*Pl.* חַקְלָתָא, חַקְלָן. Targ. Jer. IV, 17. Targ. O. Ex. VIII, 9.—חַקְלָנוֹתָא. Y. Keth. X, end, 34ª. Pesik. B'shall. p. 93ª.

חַקְלַיָּא, חַקְלָאָה m. (preced.) *field-laborer, peasant;* trnsf. *boor, ignorant man.* Meg. 7ᵇ, v. הֵידְקוּלָא. Keth. 79ª חזי מר נחמן ח' see, sir, how this ignoramus Naḥman &c.—*Pl.* חַקְלָאֵי. Ber. 37ᵇ.—Mixed pl. חַקְלַיְיתָא *peasantry.* Sabb. 12ª אבל דח' וכ' Ms. M. (ed. דבני חַקְלַיְיתָא) but the garments of the peasantry are easily distinguishable (as to men's or women's).

חַקְלָתָא, v. חַקְלָא II.

חָקַק (b. h.; cmp. חוּק) *to draw a circle, to limit;* 1) (denom. of חֹק) *to legislate.* Y. Kil. I, 27ᵇ top, a. e. שֶׁחָקְקוּ, v. חוֹק. Num. R. s. 19, beg., v. חוּקָּה; a. fr.—2) *to hollow out, to shape a receptacle.* Y. Bets. I, 60ᵇ bot. קערה שֶׁחָקְקָה קוּם a dish which an ape has hollowed out.—Part. pass. חָקוּק, f. חֲקוּקָה. Tosef. B. Bath. III, 1; B. Bath. 65ᵇ, a. e. מכתשת חת' the mortar which has been hollowed out (of stone &c.), opp. הקבועה stationary in the ground.—3) *to engrave, write with the stilus.* Tanḥ. Ki Thissa 14, v. חָרַט. Gitt. 20ª וכתב ולא וח' 'he writes' (Deut. XXIV, 1) but not 'he engraves' (on tablets &c.). Ib. חָק תוכות he chisels out the surroundings (making the letters come out in relief); חק יריכות he digs the sides, i. e. he engraves the letters. Gen. R. s. 68; s. 78 שאירונין שלך חֲקוּקָה וכ' whose picture is engraven above (in the heavenly throne). Y. Yoma IV, beg. 41ᵇ חֲקוּקִים היו the inscriptions were engraven (not written with ink). Y. Ned. VI, 40ª top מפני צלמי . . שחקוקים וכ' on account of the Chaldean images which were engraven on the walls (Ez. XXIII, 14); a. e.

*Nif.* נֶחְקַק *to be hollowed out.* Y. Erub. II, 20ª top אם תֵּיחָקֵק if the block be hollowed out. Sot. 36ᵇ שיחָקַק על שֶׁנֶּחְקַק וכ' (not שירחקוק) to have his name engraven on the jewels &c.; a. e.

חֲקַק ch. same. Lev. R. s. 6 וחַקְקָרָה . . . נטל he took a reed and hollowed it out. Ḥull. 25ª; Sabb. 103ª חַק קפיזא וכ' he hollowed out &c., v. חֲטַט I.—Part. pass. חָקִיק, חֲקִיק *engraven, marked.* Targ. Y. Ex. XXVIII, 11 (Ar. חקירן). Targ. Y. Lev. XIX, 28 (h. text קעקע). Targ. Cant. II, 9; a. fr.

*Ithpa.* אִתְחַקַּק *to be engraven, to engrave itself.* Targ. Y. Ex. XX, 2; 3.

חָקַר (b. h.) *to go around, to espy, to examine;* esp. *to cross-examine,* v. חֲקִירָה. Ab. I, 9 חיו מרבה לַחְקוֹר וכ' cross-examine witnesses as much as possible. Snh. 40ᵇ חָקוֹר תַּחְקוֹר . . . . מדהוי ליה the text might have read (for emphasis) thou shalt diligently inquire, or thou shalt diligently investigate (instead of the unusual phrase ודרשת היטב, Deut. XVII, 4); a. e.

*Nif.* נֶחְקַר *to be investigated, examined.* Koh. R. to I, 16 חלב נ' the heart is examined (by the Lord). R. Hash. III, 1 נֶחְקְרוּ העדים when the evidence was closed. Tosef. Snh. VI, 4 עד שֶׁנֶּחְקַר עדותן וכ' until their examination in court has been closed; נֶחְקְרָה עדותן וכ' after it has been closed, they cannot retract. Ib. 5; a. fr.

חֲקַר ch. same. Targ. II Sam. X, 3. Targ. Ps. CXXXIX, 23; a. e.

חֵקֶר m. (b. h.; preced.) *search.*—ח' (להם) אין *unsearchable, innumerable.* Num. R. s. 19; Tanḥ. Ḥuck. 20.

חָקֵר, constr. חְקַר m. (preced. wds.) *examiner.* Targ. Jer. XVII, 10.

חַקְרָא m. ch. (preced. wds.) *surrounded place, fortification.* Targ. II Sam. V, 9 (h. text מצדה); a. fr.—Targ. Y. Num. XXXII, 17 קִרְוֵי ח' ed. Amst. (some ed. קרוין, incorr.) fortified cities.—*Pl.* חַקְרִין. Ib. XIII, 20.—V. אַקְרָא.

חַקְרָת f. h. same. Arakh. IX, 6 ח' של וכ' the fort of Giscala.

*חַקְרָן m. (חָקַר) *overwise, critic.* *Pl.* חַקְרָנִים. Sifré Num. 131, v. נַקְדָן.

חַר, v. חָרַר.

חָר, חָרָא, pl. חָרִין, v, חוֹר II, חוֹרָא II.

חָרָא *hole,* v. חוֹרָא I.

חֲרָא (=אחרא, v. חוֹרִי), יומא ח' *next day,* v. יוֹמָחֳרָא. Targ. II Chr. XX, 16 (ed. Lag. אחרא).—B. Mets. 17ª למחר ולירומא ח' (Ms. H. a. oth. אוחרא, v. Rabb. D. S. a. l. note 30) to-morrow or the day after.

חֲרָא, v. חֲרִי.

**חָרַב** I (b. h.) *to be burned, dried up, ruined, waste.* Snh. 22ª כאלו ח' בח"מ וכ' as if the Temple had been destroyed in his days. Tosef. Men. XIII, 22 מפני מה חָרְבָה וכ' why was Shiloh destroyed?; Yoma 9ª. Kil. IV, 1 (expl. קרחת הכרם) כרם שח' באמצעו a vineyard the central part of which is laid waste. Ib. V, 1; a. fr. [Num. R. s. 7, end בבל ח' מקדש, read: החריב. Taan. 29ª טורנוס כשח', read: כשחרש, v. Rabb. D. S. a. l.]

*Nif.* נֶחֱרַב *to be destroyed.* Erub. 18ᵇ. Yoma 39ᵇ שסופך עתיד ליחָרֵב that it is thy final destiny to be destroyed; a. fr.

*Hithpa.* הִתְחָרֵב, *Nithpa.* נִתְחָרֵב same. Pesik. R. s. 31 שיתחָרֵב. [Pirké d'R. El. ch. XXXIII, v. חָרַךְ.]

*Hif.* הֶחֱרִיב *to destroy, lay waste.* Tosef. M. Kat. I, 5 מַחֲרִיבִין חורי וכ' you may destroy ant-stores (during the festive week). Num. R. s. 7, end שֶׁהֶחֱרִיבוּ בה"מ for they (the Romans) destroyed the Temple; a. fr.

**Hof.* הָחְרַב *to be destroyed.* Pes. 42ᵇ (ref. to Ez. XXVI, 2) אי מלאה זו הָתְחָרְבָה זו Ms. M. (ed. חרבה, v. Rabb. D. S. a. l. note 9) when the one (Jerusalem) is populated, the other (Caesarea) is laid waste; Yalk. Gen. 110 חֲרֵיבָה.

**חָרֵב, חָרוֹב, חֲרֵיב** ch. same. Targ. Ez. XXVI, 2. Targ. Hos. XIII, 15. Targ. Is. XIX, 5; a. fr.—Naz. 32ᵇ דִיחָרוֹב that the Temple has been destroyed. Ib. דְיִחָרוֹב that it will be destroyed. Gitt. 56ª דלא לִיחָרוֹב וכ' that Jerusalem may not be destroyed. Y. Ber. II, 5ª top דברגלירה חריב with whose arrival it was destroyed; a. fr.

*Af.* אַחְרִיב, אַחְרוֹב *to destroy, lay waste.* Targ. Is. XLII, 15. Targ. Jud. XVI, 24; a. fr.—Yoma 69ᵇ דאַחְרְבֵיהּ לאַחְרוּבֵי וכ' who destroyed the Temple. Taan. 29ª top Ms. M. a. Rashi (ed. לַחְרוּבֵי); Gitt. 56ª לַחְרוּבֵי; a. fr.

*Ithpe.* אִיתַחְרִיב, אִיתַחְרוּב *to be destroyed.* Y. Ber. l. c.

**חָרֵב** II m., **חָרְבָה, חָרֵי'** f. (b. h.; preced. wds.) 1) *ruined.* Y. Ber. IV, 8ª. Yalk. Gen. 110, p. חָרֵב I; a. fr. —*Pl.* חָרְבִים, חָרֵי', חָרְבוֹת; f. חָרֵי'. Ex. R. s. 31 (ref. to Num. XXIV, 5) ומַשְׁכְּנוֹתֶיךָ כשהם ח' thy pledges, when they are in ruins, v. מַשְׁכּוֹן; a. fr.—2) *dry.* Y. Sot. III, beg. 18ᶜ ח' של חטין the dry (oil-less) offering of wheat, opp. בלול. Kidd. 62ª top; a. e.

**חָרֵב** ch., v. חָרוֹב.

**חֶרֶב** f. (b. h.; cmp. חרס) 1) *sword.* Ḥull. 3ª, v. חָלָל I. B. Bath. 8ᵇ ח' קשה וכ' death in war is a greater affliction than natural death. Snh. 116ª מהם הרגו בח' some of them they put to death by the sword. Tanḥ. Balak 8; Num. R. s. 20 אא"כ שלקח חַרְבּוֹ without drawing his sword. Ib. בח' חייהם live on their sword. Taan. III, 5 על הח' on the sword, i. e. when armies are passing the country. Ib. 22ª ח' של שלום a friendly army passing; a. fr.—2) *the sword-shaped handle of a plough.* Kel. XXI, 2. Tosef. ib. B. Bath. I, 7.—*Pl.* חַרָבוֹת. Pesik. R. s. 21 ח' מכאן וכ' (soldiers with) swords here &c.; a. e.

**חַרְבָּא, חֲרֵב** I same. Targ. Gen. XXXIV, 26. Ib. III, 24; a. fr.—Sabb. 123ᵇ, v. אוּשְׁכָּפָא; (Ar. *scraping knife*).

**חַרְבָּא, חֲרֵב** II m. (חרב) *dry eruption.* Targ. Y. Deut. XXVIII, 27 Ar. ed. Koh. חרב (oth. ed. חרבא, חרבונא; Targ. ed. גרבא; h. text גרב).

**חֲרֵבָא, חֲרֵבָא,** v. חְרוֹבָא a. חָרוֹב.

**חַרְבָּה** f. (v. חָרֵב) *knife.* Shebi. VIII, 6 קוצץ אותם בח' (Ar. ed. Koh. בחורבה, R. S. בחרבא) you may cut them with a knife, opp. to מוקצה the tool especially intended for cutting figs.

**חָרְבָּה** *ruin,* v. חוּרְבָּה.

**חַרְבּוֹנָא,** v. חַרְבָּא II.

**חַרְבוֹנָה, חַרְבוֹנָא** pr. n. m. (b. h.) *Harbona,* one of King Aḥasver's eunuchs. Gen. R. s. 49; Treat. Sof'rim XIV, 6 גם ח' זכור לטוב (צ"ל) one must say, Ḥ., too, be remembered &c. Meg. 16ª; a. e.

**חַרְבִּינִין,** v. חַרְחֲבִינָה.

**חָרְבָּן,** v. חוּרְבָּן.

**חַרְבְּרִית,** v. חֲבַרְבְּרִי.

**חַרְגָּא** f., constr. חַרְגַּת (חרג, v. P. Sm. 1366) [*rough sound, sawing,*] *dying agony.* Targ. Deut. XXXII, 25. Targ. Lam. I, 20 ed. Lag. (oth. ed. חַרְגַּת).

**חָרְגָּא, חָרְגָּא'** m. (v. preced.) [*saw-dust,*] *sun-motes* (cmp. נְסַר'). Yoma 20ᵇ האי ח' דיומא לא וכ' those sun-motes are called *la* (Dan. IV, 32).

**חַרְגּוֹל** m. (b. h. חַרְגֹּל; חגל with ר inserted; cmp. תגב) name of an edible *locust.* Sabb. VI, 10 (67ª) ביצת החח' the egg of a *ḥargol* (carried in the ear for ear-ache).

**חַרְגּוֹלָא** ch. same. Targ. O. Lev. XI, 22 (ed. Berl. חַרְגְּלָא).

**חַרְגִּינִין** m. pl. (comp. of חר a. גִּינָּה, v. חַרְחֲבִינָה) *garden-ivy,* the leaves of which may be used for bitter herbs on the Passover night. Pes. 39ª ed. (Ms. M. 1 הורגנין read with Ms. M. 2: חַרְגִּינִין).

**חַרְגָּלָא,** v. חַרְגּוֹלָא.

**חָרַד** (b. h.) *to be excited, to tremble.* Gen. R. s. 67 (ref. to מאד, Gen. XXVII, 33) מחרדה שח' וכ' more than the trembling which he felt on the altar; (Yalk. ib. 115 שהֶחֱרִיד). Tanḥ. Tol'd. 13 שתי חרדות ח' וכ' twice did Isaac tremble. Gen. R. l. c. חָרֵיד is he frightened?; Yalk. l. c. חָרֵד; a. e.

*Hif.* הֶחֱרִיד 1) same, v. supra.—2) *to frighten.* Gen. R. l. c. חרדה שה' יעקב וכ' the fright which Jacob caused to Isaac; Tanḥ. l. c.; Ruth R. to III, 8. Ib. חרדה שֶׁהֶחֱרִידָה the alarm which Ruth caused &c. Ib. שהן מַחֲרִידוֹת וכ' they (the fowl) excite the man (who tries to catch them); a. e.

**חַרְדָּא, חַרְדָּה,** Lev. R. S. 24, v. חֲרָדָא.

חֲרָדָה f. (b. h.; preced. art.) *excitement, anxiety, fear, reverence.* Gen. R. s. 67; Ruth R. to III, 8, a. e., v. חָרַד. Nidd. IV, 7, a. e. ח' מסלקת וכ' excitement prevents the regular menstruation. Ber. 30$^{b}$ (ref. to Ps. XXIX, 2) א"ח בהורת קדש אלא בחֲרָדַת קדש Ms. M. read not 'in the glory' of the sanctuary, but in reverence of &c.; Yalk. Sam. 78; Y. Ber. V, 8$^{d}$ bot.—[Tanḥ. K'dosh. 9 כחרדת דם, v. חֲרָרָה.]—*Pl.* חֲרָדוֹת. Tanḥ. Tol'd. 13, v. חָרַד.

חַרְדוֹן m. *large Libyan lizard.* Y. Ber. VIII, 12$^{b}$; Gen. R. s. 82, end; (Ḥull. 127$^{a}$ צב).

חַרְדּוֹנָא ch. same. Targ. Y. Lev. XI, 29 ed. pr. (ed. הַדְרונא, Ar. חדרונא; h. text צב; v. Fl. to Levy Targ. Dict. I, 425$^{2}$). Targ. I Chr. XI, 22 ed. Lag. a. oth. (ed. Beck חרדנא, ed. Wil. חדרונא).—Y. Ber. I, 3$^{d}$ top דלא יעביד כהדין חַרְהוֹנָה he must not (in bowing at prayers) bend like the *ḥardon* (with head erect).

חַרְדָּל m. (חד, with ר inserted; cmp. גַּד I) *mustard.* Kil. I, 2 ח' וח' המצרי common mustard and Egyptian mustard. Ber. 40$^{a}$ הרגיל בח' וכ' he who is used to take mustard once in &c. Ib. 31$^{a}$, a. e. כח' as large as a grain of mustard; a. fr.—*Pl.* חַרְדָּלִין, חַרְדְּלִים. Cant. R. to VI, 11 כמה ח' ever so many grains of &c. B. Bath. 25$^{b}$ הרחק דבורך מן חַרְדָּלַיי keep thy bee-hive from my mustard plants; ib. 18$^{a}$ חַרְדָּלַאי (Ms. F. a. R. חרדלי).

חַרְדָּלִי m. (preced.; sub. יין) *mustard-colored, red wine.* Gen. R. s. 98. Sabb. 63$^{a}$ top ח' יין (an obscene disguise for a dark-complected woman), v. גּוּרְדָּלִי.

חַרְדָּלִית f. (preced. wds.; cmp. חַד I, 2) *rain water rushing down a slope, torrent.* Eduy. V, 2; Mikv. V, 6; expl. Tosef. ib. IV, 10, v. מְדֻרוֹן. Ḥag. 19$^{a}$ ח' של גשמים; Tosef. Mikv. III, 4 חַרְהֶלֶת; a. e.

חַרְדָּנָא, v. חַרְהוֹנָא.

חָרְדָת, v. חרי.

חָרַדְתְּ, *Pa.* חָרַדְתָּ, v. חָרַת.

חָרַב, v. חָרֵב.

חָרוֹב, חָרִיב m., חָרִיבָא, חָרוֹבָא f. (preced.) *ruined, desolate.* Targ. Hag. I, 4; 9 (Levita חריב). Targ. Ps. LX, 11 (ed. Wil. חָ, Ms. חריבא). Targ. Ez. XXVI, 19 חרו ed. Lag. (ed. Ven. I חָרְבָא, ed. Wil. חָרְבָא).—*Pl.* fem. חָרִיבָן, חָרֵבֵי, חָרְבָתָא. Targ. Ez. XXXVI, 38. Ib. 35. Targ. Is. LXI, 4; a. e.

חָרוּב I m. (חרב) [*dry,*] 1) *carob-pod; carob-tree.* B. Bath. IV, 8 ח' שאינו מורכב a carob-tree which has not yet been ingrafted (bears no fruit). B. Mets. 59$^{b}$; a. fr.—*Pl.* חָרוּבִין, חָרוּבִים. R. Hash. 15$^{b}$. B. Bath. 70$^{a}$. Lev. R. s. 35, a. e. (play on חרב תאכלו, Is. I, 20) ח' תֹּאכְלוּ (some ed. וחרבין, corr. acc.) ye shall eat carobs (live in poverty); a. fr.—2) *a variety of beans,* the pods of which resemble the carob, v. חֲרוּבָא. Kil. I, 2.

חָרוּב II pr. n. pl. *Ḥărub,* 1) ח' מגדל *Tower of Ḥ.,* in Northern Palestine. Y. Shebi. VI, 36$^{c}$; Tosef. ib. IV, 11 (v. Hildesh. Beitr. p. 37).—2) ח' כפר *K'far (Village of) Ḥ.* Y. Dem. II, 22$^{d}$ top, ח' כפר וח' (corr. acc.); v. חֲרוּבָא II.

חֲרוּבָה, חֲרוּבָא I ch.=h. חָרוּב I, *carob.* Lev. R. s. 35 צריכין ישראל לח' וכ' Israel needs carob (poverty) to do repentance; Yalk. Is. 256; Lev. R. s. 13 (not לחור'). Y. Kil. I, 27$^{a}$ (expl. חרוב Mish. ib. I, 2) כמין פול מצרי (פרסי) דמירן לח' ... הוא it is a variety of the Egyptian (Persian?) bean, and its pods look like those of the carob. Y. Succ. III, 53$^{d}$ top.

חֲרוּבָה, חֲרוּבָא II, כְּפַר ח' pr. n. pl. *K'far Ḥăruba,* on the lake of Genezareth (v. Hildesh. Beitr. p. 37). Y. Taan. IV, 69$^{a}$ כ' חריבה; Lam. R. to II, 2 (ed. Wil. חרוכא, corr. acc.); Yalk. Deut. 946 כפרי חנניא.

חרובותא, חרובות, v. next wds.

חֲרוּבִית f. (חָרוּב I) *carob-tree.* Num. R. s. 9 (p. 232$^{b}$ ed. Amst.); Midr. Sam. ch. XIII כח' גדולה היה Absalom was as tall as a large carob-tree; ib. ch. XXVII; Y. Sot I, 17$^{b}$ top (not בות ...). Pesik. R. s. 4 פערה חח' וכ' the carob tree opened itself and swallowed him (Isaiah).

חֲרוּבִיתָא ch. same. Y. Sot. I, 17$^{b}$ top (not חרובי'); Num. R. s. 9; a. e.

חרוד, Treat. S'maḥ. ch. IX, end, read: רָדִיד.

חרודי, Targ. Y. II, Deut. XVIII, 10, v. חָרוֹרָא.

חֲרוֹוָתָא, v. חֲרוּתָא a. חָרִי.

חֲרוּזִין, pl. חָרוּז, v. חָרַז.

חָרוּזָא m. (חָרַז) *a stringer of pearls;* trnsf. *one who combines verses* from various Biblical books for homiletical purposes. Cant. R. to I, 10, v. קָדוּחָא.

חֲרוּזִיאָתָא, חֲרוּזִיתָא, pl. חֲרוּזָיְיתָא, v. חַרְזָא.

חרויין, v. חַדְוִיתִין.

חָרוֹכָא m. (חָרַךְ) *burned, charred meat.* Bets. 32$^{b}$ ח' ואזדהר מיח' but guard against its becoming charred (by touching a solid object in the oven). Pes. 41$^{a}$ דשויית ח' Ms. M. (ed. דשויא) he made (the Passover lamb) charred meat (instead of roast). Zeb. 106$^{a}$; Yoma 68$^{b}$ דשויא ח' if it has been reduced to lumps of charred flesh (instead of being burnt to ashes), v. נָתַךְ.—B. Mets. 85$^{a}$ they surnamed R. Zeira ח' קטין שקירא Ms. M. (ed. קטין חֲרִיכָא ש') the burnt one with dwarfed legs: Snh. 37$^{a}$ חֲרִיכָא (early prints חרו'); (Ber. 46$^{a}$ קטינא תריך שקי).—[Lam. R. to II, 2 כפר חרוכא, some ed., v. חֲרוּבָא II.]

חָרוּל m. (b. h.; חרל *to sting, burn,* cmp. חרר) *thorn, nettle.*—*Pl.* חֲרוּלִים, constr. חֲרוּלֵי. Pirké d'R. El. ch. XXX; Yalk. Gen. 95.

חָרוּם, v. חָרַם.

חָרוּם, v. חֵירוּם.

חָרוֹן m. (b. h.; חָרָה) *anger.* Gen. R. s. 70 (play on מחרן, Gen. XXIX, 4) מחרונו של וכ' we flee from the anger of the Lord; Yalk. ib. 123. Zeb. 102$^{a}$ כל חרון אף וכ'

wherever in the Scriptures the expression 'anger of the Lord' is used, there remains a lasting mark of it; Yalk. Ex. 173.

**חֲרוֹסֶת** f. (חרס; cmp. הַרְסָנָא) *a pap made of fruits and spices with wine or vinegar*, used for sweetening the bitter herb on the Passover night. Pes. X, 3. Ib. 116[a] (play on חָרֵס I) זכר לטיט ח', v. זֵכֶר. Tosef. ib. X, 9; a. e.

**חֲרוּפָא, חֲרוּף,** v. חֵיר'.

**חֲרוֹפָה** f. (חָרַף) *scraper, rake.*—*Pl.* חֲרוֹפוֹת. Shebi. V,4 בח' של עץ Ms.M. (ed. במַאֲרוֹפוֹת) with wooden rakes.

**חֲרוּפָה** f. (v. חָרַף) 1) *designated, betrothed.* Kidd. 6[a] האומר זרופתי וכ' if one says to a woman, Be my *ḥărufah*, she is betrothed, for in Judæa they call the betrothed (אֲרוּסָה) *ḥărufah.*—Esp. שפחה ח' (v. Lev. XIX, 20) *a handmaid designated to become the wife of one selected by her master.* Gitt. 43[a] איזותי שפחה ח' (Ker. II, 5 only שפחה) what is the legal condition meant in the law concerning the designated handmaid?—Tosef. Ker. I, 19 אשם ח' ש' the sacrifice due for sleeping with an engaged handmaid. Ib. 16; a. fr.—*Pl.* חֲרוּפוֹת. Ker. 9[a]; a. e.—2) *defloured*, v. חָרַף.

**חֲרוּץ** m. (b. h.; חָרַץ) *one having an abnormal incision or cavity on his body* (Lev. XXII, 22). Bekh. 41[a] ח' במקום עצם having the depression in a bone, ח' במקום בשר in a fleshy part. V. חָרִיץ.

**חֲרוֹרָא** m. (חור, v. חִירוּרַיָּא; cmp. P. Sm. 1226, sq. s. v. חור) *dazzling the eye, deceiver.*—*Pl.* חֲרוֹרִין, constr. חֲרוֹרֵי (חֲרוּרֵי), with עיניהן. Targ. Y. I Deut. XVIII, 10 (Y. II ed. Amst. חֲרוֹרֵי, corr. acc.); ib. 14 (h. text מְעֹנֵן, derived fr. עון, v. Snh. 65[b] quot. s. v. זְכוּרוֹ). [Targ. Y. Lev. XIX, 26 ולא חרורי עיניהן סנהדרין ולא אחורי עיניהן, read: ולא חרורי עיניהן, the word סנהדרין being a glossator's reference to Snh. l. c.]

**חרורן,** Yoma 68[b] Ar. ed. Koh., v. הַדּוּרָא.

**חֲרוּרִי** m. (חור II) *one belonging to the class, having the status, of freedmen.* Kidd. IV, 1.

**חֲרוּרֵי** m. pl. (v. preced.) *claims of liberation from slavery.* Gitt. 86[a] (in a formula of sale of a slave) ופטיר ועטיר מן ח' וכ' and is free and guarded from any claims of liberation.

**חֲרוּשְׁתָּא** f.=חֲרָשׁוּתָא, *witchcraft.* Pes. 110[a] bot. Ms. M. (ed. v. חַרְשָׁי) נשי דח' women practicing witchcraft.

**חֲרוּת,** v. חֵירוּת.

**חָרוּת I** m. 1) (חרת, sec. r. of חרה, v. חָרְיָה) *dried up by heat, shrunk.* Succ. 32[a] top פסול ח' if the palm-branch is dried up, it is unfit for use; דומה לח' if it only looks as if dried up (blackish) &c.—*Fem.* חֲרוּתָה. Ḥull. III, 2 ח' בידי שמים if the animal's lungs are shrunk (wood-like) through an accident; ib. 55[b] ח' בידי אדם by violence done to it. Tosef. ib. III, 12 אי זוהי ח' וכ' what animal is called *ḥărutha?*—Answ. whose lungs are shrunk.—2) *engraven*, v. חָרַת. [Y. B. Bath. IV, 14[c] bot. חרותין, v. חוּת.]

**חָרוּת II,** v. חָרַת.

**חֲרוּתָא** f. ch. (preced.)=h. חֲרָרָה, *a dried-up twig, hardened palm-twig*, opp. כפות flexible. Succ. 32[a]. B. Bath. 161[b]; Gitt. 36, a. e. ציירי ח' drew a palm-twig (as his signature). [Targ. Is. LX, 21 דחרותי ed. Ven., read: דחדותי, v. חֲדָוָא.]—*Pl.* חֲרָוָתָא, חֲרָוָוֹ'. B. Bath. 101[b] דעביד לחו כי ח' he makes the burial caves like palm-twigs (in the shape of a fan). Pes. 82[a] קני וחרוותא Ms. M. 2 (Ms. M. 1 קני דחרות, corr. ח', ed. וחריואתא, read: וַחֲרָוָואתָא; Ar. חֲרִירָתָא, fr. חֲרִיָא) reeds and twigs. Y. Shebi. II, 33[d] bot. בכנישתא חדתא וחרוותה (read: דח') with a new broom of palm-twigs.

**חֲרוּתָא,** v. חֵיר'.

**חֲרוּתָא** f. (חרר) *blackness, black sediment.* Nidd. 20[a], v. חֲרָרָת. [Kidd. 81[b] אנא ח', v. חֲדוּתָא.]

**חָרַז** (b. h.) [*to bore holes, to carry thread through a hole,*] 1) *to squeeze into.* Cant. R. to I, 10 (ref. to בתרוזים ib.) שחורזים צוואריהם וכ' (not שחוזרין) who squeeze their necks (through window holes, open doors &c.) to hear the words of the Law (v. Yoma 35[b]; Ber. 6[b]; v. הוּחָקָא); Yalk. ib. 983 שהם חוזרים אחרי וכ' (read: חוֹרְזִים אחוֹרֵי).—2) *to string.* Ex. R. s. 20 ישב וח' וכ' he sat down and strung (assorting) the larger pearls separately &c.—Part. pass. חָרוּז, pl. חֲרוּזִים, חֲרוּזִין. Cant. R. l. c. [read:] אלו ע' זקנים שהיו חֲרוּזִים אחריהם כלניא וכ' (v. Yalk. l. c.) those are the seventy elders who were strung (arranged) behind them (Moses and Aaron) like a string of pearls.—Ḥull. 95[b] בחרוזין (Ar. חֲרִיזִים, noun) if the pieces of meat are strung together. Lam. R. to V, 13 ג' מאות ... ח' וכ' three hundred children were found strung up on the branches of one tree.—Trnsf. *to draw parallels between Biblical passages, to explain one passage by another.* Cant. R. l. c. חיירתי יושב והוֹרֵז וכ' I was sitting and comparing verses of the Pentateuch, and Pentateuch with Prophets &c.—Ib. שהיו חוֹרְזִים וכ'; Yalk. l. c. חוזרים (corr. acc.). Cant. R. l. c. שהן חֲרוּזוֹת וכ' which are strung together (illustrate one another).

*Hif.* הֶחֱרִיז same. Lev. R. s. 16 מַחֲרִיז ד"ת וכ' I was comparing &c.

**חֲרַז** ch. same, 1) *to sting, perforate.* Yeb. 75[b] top חֲרָזֵיהּ סִילְוָא וכ' a thorn wounded him &c. Ab. Zar. 28[b] זיבורא ודחרזיה וכ' he who suffers from the sting of a wasp, or of a thorn.—2) *to string beads;* trnsf. *to compare verses* (v. preced.). Cant. R. to I, 10 איתי דידע למֶחֱרֵז וכ' some know how to string but not how to bore pearls, i. e. some know how to bring on parallels without having the ability to enter into the depth of a subject.

*Af.* אַחֲרִיז *to cause to sting, to prickle.* Gitt. 84[a] מַחֲרִיז Ar., v. בְּרַז.

**חִרְזָא,** v. חִירְזָא.

**חַרְזָא** m. (preced. wds.) *stinging, spiny.* B. Kam. 80[a] (expl. תולדת חסנאים) שרצא הוצא וא"ד ח' דקטיני וכ' Ms. M. (ed. שרצא חרצא; for oth. var. v. Rabb. D. S. a. l. note 20; marginal vers. שרצא תרצא וא"ד חרצא) a creep-

ing animal (which is) prickly, and some use the word *ḥarza* (spiny), with tiny legs. But why 'creeping'?—Because its legs are low. V. חַרְצָא.—Fem. חַרְזִירְתָּא, pl. חַרְזִירָתָא. Erub. 26[b] אצוותא ח' Ms. M. (ed. חַרוּזָאתָא, חַרְזוֹרְתָּ'), v. אַצְוָוא.

חַרְזֵק, v. הַרְזֵק.

חַרַח, *Pa.* חָרַח (=h. חִרְחֵר) *to inflame.* Targ. Prov. XXVI, 21 מְחָרַח Ms. (ed. Lag. מחרחר, oth. ed. מחרחי, corr. acc.; ed. Wil. מְחַרַּח, fr. חַרַּח).

חַרְחֲבִינָא, חַרְחֲבִינָתָא m. (a comp. of חרח=חרחר, *to bore, sting*, v. חָרַר II, a. בּוֹן, v. בִּרְנָא III, בִּרְנָתָא II) *a hair-like creeper, creeper on palm-trees* (cmp. חַרְחוּפַּיְין, חַרְגִּינִין). Tosef. Shebi. V, 3 חרחבינה ed. Zuck. (Var. החרח'). Pes. II, 6, expl. ib. 39[a], v. אַצְוָוא.—*Pl.* חַרְחֲבִינִין. Ib. בחרחלין ובח' ed. (Ms. M. 1 ובחרחבנין; Ms. M. 2 (ובחרבנין), v. חַרְחַלִּין. Ib. ובחרחבינה ed. (Ms. M. ובחרגינין וכ' Rabb. D. S. a. l. note 200) with palm-ivy, garden-ivy and wall-ivy.

חַרְחוֹר m. (reduplic. of חור, v. חָרַר I) [*point of a lance*, v. Maim. to Kel. XIII, 3 ed. Dehr.,] *the coulter*, inserted into the horizontal pole (מַרְהֵיעַ) in front of the ploughshare (דָּרְבָן). Kel. XIII, 3. Ib. XXV, 2, v. חָוֹךְ. Tosef. ib. B. Mets. III, 7. Tosef. ib. B. Bath. III, 5.

חַרְחוּר or חָרְ' m. (חָרַר) *burnt part of a loaf, burnt crust.* Teb. Yom I, 3, sq. Cmp. חַרּוֹבָא.

חַרְחוּרָא m. (preced.; =b. h. חַרְחֻר) 1) *fever.* Targ. O. Deut. XXVIII, 22.—2) (cmp. חרחר) *heated imagination, fantasy, delirium.* *Pl.* constr. חַרְחוּרֵי. Targ. Y. Deut. l. c. ח' דלוחי (some ed. ה') the frightful fantasies of &c.

חַרְחַלִּין m. pl. (redupl. of חרל, v. חָרוּל) *a prickly plant, thistle*, (v. Sm. Ant. s. v. Carduus). Pes. 39[a] בח' ובחרחבינין וכ' (you may use for bitter herb) thistles, palm-ivy &c.

חַרְחַר or חַר חַר (onompatop.) *ḥarḥar*, a word in an incantation for choking. Sabb. 67[a] ח' נחית בלע Ar. (ed. חד חד, Ms. O. both versions combined, v. Rabb. D. S. a. l. note 90) *ḥ.*, go down swallowed thing.

חַרְחֵר (b. h.; Pilp. of חָרַר III) 1) *to set twigs on fire* for driving out the bees. Ukts. III, 11 משיחרחר from the moment he smokes the bees out; [Maim.: *he heats the honey-comb;* Var. in Ar.: משרחרחר].—2) (sub. ריב) *to stir up strife.* Cant. R. to VIII, 13 ולא תחרחרו זה עם זה do not quarrel with one another.—3) *to make hot with fever.* Lev. R. s. 17, v. הָרְחַר. [Y. Kidd. I, 58[c] top מחרחרין מוזהרין, a cacography of מוזהרין; in ed. Amst. only מוזהרין.]

חַרְחֵר ch., v. חֲרַר III.

חַרַט (b. h.) *to scrape; to chisel.* Tanḥ. Ki Thissa 14 below the Israelites were sitting חוֹרְטִין את העגל וכ' chiselling the calf . . ., and above the Lord engraving the tablets.

*Hif.* הֶחֱרִיט *to model.* Pirké d'R. El. ch. III אם אינו מַחֲרִיט . . יסודותיו וכ' unless he models . . . its foundations and its entrances and exits, he does not begin to build. Ib. הקב"ה ה' לפניו וכ' the Lord modelled before Him the world, but it would not stand.

*Hithpa.* הִתְחָרֵט [*to scratch one's self,*] *to regret, feel sorry.* Hag. 5[a] ומִתְחָרֵט בו and feels sorry for it. Nidd. 31[b] מִתְחָרֶטֶת she regrets (her vow of abstinence); a. fr. V. חָרַט.

חָרַט ch. same, *to regret.* Targ. Cant. V, 4 לְמֶחְרַט to repent.—Pes. 113[a] וְתִחְרַט, v. זְבַן.

חָרָטָה f. (preced. wds.) *regret,* esp. *the expression, before a court, of regret for a vow made under misapprehension.* Nidd. 31[b] ובח' תליא מילתא and the case is dependent on a formal declaration (and decision by a court). Ned. 8[b] שליח לְחָרָטַת אשתו a deputy to declare his wife's regret (and procure absolution). Ib. 77[b] פותחין בח' the court begins with suggesting reasons for regret; a. e.

חַרְטוֹם m. (b. h. pl. חַרְטֻמִּים; חרט; prob. an adapt. of the Egyptian *her-tum*) *charmer, magician.*—*Pl.* חַרְטוּמִּים. Ex. R. s. 10. Num. R. s. 18 כל חַרְטוּמֵי העולם all the magicians of the world; a. fr.—Tanḥ. Sh'moth. 11 חַרְטֻמִּין (חַרְטֻמִּין, sub. מעשי) *deceptions.*

חַרְטוֹם m. (חטם, with ר inserted)=חוֹטֶם, *nose, beak.* Toh. I, 2. Sifra Aḥaré, Par. 8, ch. XII פרט לח' וכ' except the beak, the nails, feathers &c. [Tam. IV, 3 Ar. (ed. חוטמו) the nostrils.]

חַרְטוּמָא ch. same, esp. (v. חוֹטֶם 4) *the knotted straps of the shoe.* Lam. R. to I, 1 רבתי (8 חד מאת') אירפסיק ח' דסנדליה Ar. (ed. חד סנד') the straps of his sandal were broken.

חֲרֵי *behind;* חֳרֵי *another,* v. חוֹר.

חֲרֵי or חֳרֵי, v. חֲרָרָה.

חָרַר, חָרֵר (b. h.) *to be hot, to glow.* Yalk. Sam. 158 ח' אפו וכ' His anger is enkindled &c., v. אַפַּרְלוֹן.

*Pi.* חֵרַר *to ignite, stir.* Midr. Till. to Ps. XVIII, 8 מְחָרֵר אפו He stirs up His anger.

חָרָא, חֲרֵי ch. same. Targ. Ps. LVII, 5 חֲרָרָא Lev. (ed. Lag. חֲרִירָא, oth. ed. חֲרִירָא fr. חור; Ms. הֲרִירָא, v. הור ch.; ed. Wil. חריא, corr. acc.). [Targ. Prov. XVII, 24 חֲרָרָן, quot. in Luzz. Philox. p. 106, *glowing* (with wisdom).]—[Gitt. 69[a] ולירחו לכלבא, v. נָחַר.]

*Pa.* חֲרַר *to stir, rake.* Ab. Zar. 38[b] וחרי ישראל ואתא חרורי Ar. (prob. חָרְרֵי; ed. וחתה בח' חתורי) and raked the fire. Hag. 5[a] top ומְחָרְיָא תנורא and raked the fire in the oven (Rashi: out of the oven).

חֲרָרֵי, חֲרָרְיָא m. pl. (חרר) *excrements.* Taan. 9[b] חריא דעיזי excrements of goats (v. Rabb. D. S. a. l. note 7). Pes. 110[a] bot. ח' חמימי וכ' hot excrements in broken baskets (words in an incantation). Gitt. 70[a] קודטמי דחרי Ar. (ed. דחחי) carthamus growing in dunged fields.

חֲרִיָּא, v. חֲרוּבָא.

חֲרִיפָא pr.n.m. (preced.) *Ḥărifa* (the acute). Targ. Y. Gen. XXV, 15 (h. text חֲדַד).

חֲרִיפוּתָא f. (preced. wds.) 1) *early manhood, energy.* Targ. Job XXIX, 4.—2) *rapid current, water-course* in the river. Keth. 85ª מח׳ דנהרא from the current of the river (not near the shore); Kidd. 73ᵇ חֲרִיפְתָּא.

חֲרִיפְתָּא, v. preced., a. חָרִיף.

חָרִיץ m. (b. h.; חָרַץ) 1) *incision, furrow, trench.* Kil. V, 3. Ib. II, 8. Meg. 14ª top.—Sabb. 22ª לעשות ח׳ to make a rut in the floor; Y. ib. III, 6ª top; Y. Bets. II, end, 61ᵈ חָרֵץ.—Ḥull. 55ᵇ top מקום ח׳ (Ar. חרץ) at the indentation in the kidneys. Men. 34ᵇ אם אין חֲרִיצָן ניכר (Ar. חַרְצָן; Ms. M. חוט, v. Rabb. D. S. a. l. note) if the grooves marking the partitions in the T'fillin are not distinguishable; a. fr.—*Pl.* חֲרִיצִים, חָרִיצִין. B. Kam. V, 5; a. fr.—2) (from the shape) *eye-lids with eye-lashes.* Bekh. VI, 2 (38ª) ח׳ של עין Ar. (Mish. ריס, Talm. ed. הריס). Gitt. 56ª בח׳ של עין Ar. (ed. בדוקין).—3) *an abnormal depression or cavity in the body.* Bekh. 41ª bot. ח׳ במקום בשר, v. חָרוּץ.

חֲרִיצָא ch. same, *channel.*—*Pl.* חֲרִיצִין, constr. חֲרִיצֵי. Targ. Job XXXVIII, 25. Targ. Josh. XI, 8 ח׳ ימא Kimḥi (ed. חַרְצֵי) channels for the manufacture of salt (h. text משרפות).

חֲרִיצָה f. (preced. wds.) *pressing into a channel;* חֲרִיצַת לשון *putting the tongue between the lips, effort in speaking.* Midr. Till. to Ps. LXII, beg. (cmp. Ex. XI, 7). [Gen. R. s. 70 ואינון בחריצה, some ed., read בחֲרֵצֵיה.]

חֲרִיצוֹתָא, Targ. Prov. X, 24 some ed., read: חֲרִירִינוּתָא. [Targ. I Kings III, 6 ובחריצות, read with best editions: וּבְחֲרִיצוּת.]

חֲרִיקָא (ה׳ Ar.) m. (חָרַק) *gap;* בַּחֲרִיק־ *in the gap caused by the absence of, in the place of.* Keth. 61ª עירלית לך אותתא בַּחֲרִיקָאי I brought thee a wife in my place (a hand-maid for domestic labors otherwise resting on the wife). Ib. 105ª בחריקאי . . . הבו לי get me a man to irrigate my fields in my stead. Yoma 77ª (in a passage omitted in later eds.) בַּהֲרִיקָה (Ms. M. בַּהֲרִיקֵי) in his (my) place. Arakh. 27ᵇ bot. בַּחֲרִיקָן in our stead.

חָרִיר m., (חֲרִירָה f.), v. חוֹר I.

חֲרִיר, חֲרִיר v. חָרַר.

חֲרִירָא, pl. חֲרִירָן, v. חֲרָרָא.

חֲרִישׁ, v. חָרַשׁ.

חָרִישׁ m. (b. h.; חָרַשׁ I) *ploughing, ploughing season.* Mekh. Vayakhel (ref. to Ex. XXXIV, 21) שבות מח׳ וכ׳ cease from ploughing &c. R. Hash. 9ª ח׳ של ערב וכ׳ a ploughing at the eve of the Sabbatical year (in the sixth year) which enters into (effects the growth of) the Sabbatical year; a. e.

חֲרִיב, חֲרִיבָא, v. חָרֵב a. חָרוֹב.

חֲרִיד, v. חָרַד.

חֲרִידָן, Targ. Y. Ex. XII, 39 some ed., v. חֲרָרָא.

חֲרִית f., pl. חֲרִיוֹת (b. h. חֲרִי, חָרָר; חָרָה) *dried branches, twigs used for fuel.* Succ. IV, 6, v. חִיבּוּט. Y. Sabb. III, beg. 5ᶜ שיורי ח׳ remnants of twigs (in the stove); a. fr.

חֲרִיוֹנִים m. pl. (b. h. חרייונים, v. חָרָיָא) *excrements.* Meg. 25ᵇ ח׳ אבריונם ed. (expl. in Ar. a. Rashi Ms. חֲרֵי יוֹנִים excrements of doves?) for *ḥeryonim* they substituted &c., v. דְּבְיוֹנִים.

חֲרִיוִינוּתָא, חֲרִיוָנָא, v. חֲרִינוּתָא.

חֲרִיחַ, חֲרִיחָ v. חַרַח.

חֲרִיטָא, v. חֲרוֹטָא.

חֲרִיכָה=אֲחָרִינָא. Y. Ter. II, 41ᶜ top, v. חוֹרָן.

חֲרִינָא, חִירָ׳ m. (חרי) *glow (of face), anger.* Targ. Prov. XXX, 33 (ed. Wil. חַרְ׳). Ib. XXI, 24 (ed. Wil. חדי׳, corr. acc.). Ib. XXII, 8.

חֲרִינוּתָא f. (preced.) *stirring up, fomenting hatred.* Targ. Prov. X, 24 (h. text מגורה, v. גָּרַר).

חֲרִיסִית, v. חַרְסִית.

חֲרִיעַ m. (Syr. חריע *yellowish,* cmp. b. h. חרוץ *gold;* cmp. חִרְהָה) *Bastard safron* (Carthamus tinctorius, cmp. κνῆκος a. κνηκός). Kil. II, 8. Tosef. Maas. Sh. I, 13 (Chald. form) בנת חריעא ed. Zuck. (Var. ח׳ בנות) the seeds of &c.; חלות ד׳ lozenges made of &c. (v. Löw Pfl. p. 218). Y. Kil. II, 28ª (expl. מוריקא); a. fr.

חֲרִיף (v. חָרַף) *to be quick, acute.* Ḥull. 110ᵇ חֲרִיפַת טובא thou art quick of perception.

חֲרִיפָא, חֲרִיפָא, חֲרִיפְתָּא, חֲרִיף m., חֲרִיפָא, חֲרִיפְתָּא, חֲרִיף f. (preced.) 1) *quick, sharp; pungent; acute.* Targ. Ps. LII, 4. Targ. Is. VII, 20; a. fr.—Hor. 14ª ומקשה ח׳ is acute and inclined to raise questions. Nidd. 45ᵇ דח׳ טפי that she is very bright (for her age). B. Bath. 111ᵇ, a. e. סכינא ח׳ דמפסקא וכ׳ a sharp knife which cuts verses apart (interpreting without regard to syntax). Ḥull. 77ª דח׳ סכיניה whose knife is sharp (who reasons well); Yeb. 122ª דחריף סכינא. Meg. 7ª, a. e. (prov.) טבא חדא פילפלתא ח׳ וכ׳ one grain of pepper is worth more than a basketful of pumpkins, i. e. a reasoning mind is worth more than learning. Ned. 31ᵇ top זבינא ח׳ goods which sell quickly, v. מְיַצְּנָא; a. fr.—*Pl.* חֲרִיפֵּי, חֲרִיפִּין. Targ. Josh. V, 2. Targ. Hab. I, 8.—Ber. 59ᵇ האי דח׳ בני וכ׳ the reason that the men of Maḥuza are acute. Kidd. 39ª, a. e. ח׳ דפומבדיתא the ingenious students of Pumb'ditha (Efa and Abimi); a. e.—2) *current coin, easily passing.* B. Mets. 44ª sq. כספא דח׳ silver coin which is current, is considered coin, gold being less current is considered a produce.—*Pl.* חֲרִיפֵי. Ib. ח׳ מטפי וכ׳ are easier passed than &c.

חֲרִישָׁה I f. same, *ploughing*. Sabb. 70ª. Ex.R. s. 6; Koh. R. to VII, 7, a. e. בַּחֲרִישַׁת חקבר concerning a grave which has been ploughed over; a. fr.—Trnsf. *sexual connection*.—*Pl.* חֲרִישׁוֹת. Y. Yeb. I, beg. 2ᵇ. Gen. R. s. 98.

חֲרִישָׁה II f. 1) (חָרַשׁ II, Hif.) *silence, acquiescence*. Sifré Num. 153 sq. (with ref. to Num. XXX, 5; 8; 12); v. שְׁתִירָקָה.—2) (חָרַשׁ II *Pi.*) *making deaf, deafening*. B. Kam. 86ª לפי שאי אפשר לה׳ וכ׳ (Ms. M. להַחֲרִישׁ) because it is not possible to cause deafness without afflicting a wound, a drop of blood &c.; ib. 98ª.—3) *deafness*, v. חֲרִישׁוּת.

חֲרִישָׁה III f. (v. חוֹרֶשׁ) *thicket*, only in חֲרִישַׁת קנים *a thicket of reeds*. Gen. R. s. 12, beg.; Koh. R. to II, 12; (Cant. R. to I, 1 חורשא של וכ׳); v. חִישָׁה.

חֲרִישׁוּת f. (denom. of חֵרֵשׁ) *deafness*. Sifra K'dosh. Par. 4, ch. IX שכן חֲרִישׁוּתוֹ גרמה לו where his deafness may be the reason why we must not curse him; Snh. 66ª חֲרִישָׁתוֹ.

חֲרִישׁוּתָא ch.=h. חֲרִישָׁה III, *dense ramification*. Targ. Y. Gen. XXII, 13.

חָרִית part. pass. of חָרַת.

חֲרִיתָא, v. חֲרוּתָא.

חָרַךְ (b. h.; cmp. חָרָה) *to roast, parch*.

*Pi.* חִרֵךְ, חִירֵךְ *to char, burn bread* so as to make it uneatable; *to prepare a wick by charring*. Pes. 21ᵇ חֵירְכוֹ קודם וכ׳ he charred the leavened bread before the time appointed for the removal of leavened matter. Y. Sabb. II, 5ª top לן (לין) מְחָרְכִין they char them (the wicks).—Part. pass. מְחוֹרָךְ, fem. מְחוֹרֶכֶת, pl. מְחוֹרָכִין, מְחוֹרָכוֹת. Tosef. Sabb. II, 1 (v. Var. ed. Zuck.); Sabb. 29ª (v. Tosaf. a. l.).

*Hithpa.* הִתְחָרֵךְ, *Nithpa.* נִתְחָרֵךְ *to be singed, burnt*. Tanḥ. Noah 13 נ׳ שער וכ׳ the hair of his head and beard was singed. Pirké d'R. El. ch. XXXIII נִתְחָרְכוּ וכ׳ (not בּ) his hair was singed. Y. Sabb. XVI, 15ᶜ הדורשה מִתְחָרֵךְ he who preaches it (the Agadah) will burn himself (at the fire of the Law); (Treat. Sof'rim XVI, 2 מיתברך, corr. acc.)

חָרִיךְ, חָרוּךְ, חָרַךְ ch. same, 1) (neut. verb) *to be burnt, blackened*. Targ. Job XXX, 30 (h. text חרה). Targ. Jer. VI, 29 חֲרֵיךְ. Targ. Is. IX, 18 חָרוֹכַת (ed. Lag. חרובת).—2) (act. verb) *to burn, roast*. Pes. 40ª לא לִיתְרוֹךְ וכ׳ one must not roast two ears &c.—Part. pass. חָרִיךְ. B. Mets. 85ª; Ber. 46ª, a. e., v. חָרוֹבָא.

*Pa.* חָרֵיךְ *to burn, singe the hair off*. Kidd. 41ª מְחָרֵיךְ רישא he himself singed the hair off the animal's head (in preparing for the Sabbath). Ab. Zar. 38ª.

*Ithpe.* אִיתְחָרִיךְ, אִירְחָ׳ *to be burnt* &c. Targ. Y. Gen. XXI, 15 אתח׳ he was parched (with fever). Targ. Y. Ex. XII, 37.—B. Mets. 85ª אִירְחָרְכוּ שקיה (Ar. תרכו) his legs were burnt. B. Bath. 74ª אִירְחָרַךְ Ms. M. 2 (ed. . . . אִירְחָרוּכֵי חוה אית׳, v. Rabb. D. S. a. l. note) it (the wool) was singed. Nidd. 28ª אירחרך אִירְחָרוּכֵי Rashi (ed. אירחרכי, corr. acc.) it (the corpse) was charred (not burnt to ashes).

חֵרֶךְ m. [*burn*, v. preced.] *ḥerekh*, a verbal substitute or *ḥerem* (חֵרֶם), v. כִּרְנוּי. Ned. I, 2.—*Pl.* חֲרָכִים, v. חֲרָכְיָא.

חֲרָךְ I m. (b. h. חַרְכִּים; חרך, cmp. חרק a. חרם) *lattice, latticed window*. Pesik. Haḥod., p. 49ᵇ בין חלון לח׳ . . . כשם as there is a difference between (the light as it comes through) an open window and a latticed window, so &c.; Num. R. s. 11; Pesik. R. s. 15; Yalk. Cant. 986 בין חלון לחלון (corr. acc.).—*Pl.* חֲרָבִים, חֲרָבִין. Gen. R. s. 98.

חָרָךְ* II m. (חָרַךְ) *parched grain;* תגרי ח׳ vendors of parched grain who sold also spices &c.; *grocers* (κάπηλοι). Pes. 116ª; [oth. opin. vendors sitting behind *lattices*, v. preced.—Var. חָדָךְ, v. הוּךְ, *pounded spices*].

חֲרַכָּא ch.=h. חָרָךְ I, 1) *breaking through, breaking in*. Targ. Y. Ex. XXII, 1 (h. text מחתרת).—2) *window*. Targ. I Chr. XV, 29; Targ. II Sam. VI, 16 (h. text חלון); a. e.—*Pl.* חֲרַכְּיָא. Targ. Y. Gen. VIII, 2. Targ. Cant. II, 9; a. e.

חֲרָכְיָא m. pl. (חָרַךְ) [*burnings,*] *ḥărakhaya*, a verbal substitute of חָרָךְ, q.v. Ned. 10ᵇ, Rashi (ed. חֲרָכִים) v. חֲרָכְיָא.

חָרַם (b. h.) [*to perforate, break through* (cmp. Arab. *ḥaram*, a. חָרָךְ I),] 1) *to make a net*. Men. 37ª top ר׳ יוסי החוֹרֵם R. J. the *net-maker* (or *fisher*); [Rashi, reading הַחָרוּם, (v. Rabb. D. S. a. l., note 100), v. infra].—2) *to perforate*. *Part. pass.* חָרוּם (b. h. חָרֵם) *one whose nose is so flattened as to show its holes, flat-nosed*. Bekh. VII, 3 אזהו ח׳ הכוחל וכ׳ a *ḥarum* is he who can paint both of his eyes with one movement. Ib. 43ᵇ שחוטמו שקוע ח׳ *ḥ.* is one whose nose is sunk.—3) *to cut off, to set outside* (cmp. Arab. *ḥaram*), v. infra, a. חֲרֵם.—[4) *to burn*, cmp. חוּרְמָן, חָרַב, חָרַךְ; v.]

*Hif.* הֶחֱרִים (denom. of חֲרֵם) [*to set outside, apart,*] 1) *to dedicate for priestly or sacred use* (Lev. XXVII, 28, sq.); *to renounce private use*. Arakh. VIII, 4 מַחֲרִים אדם וכ׳ a man may renounce a portion of his sheep &c.; ואם ה׳ את כולם אינן מוּחָרָמִין but if he renounces all of them, they are not dedicated (his vow is invalid). Ib. מה אם לגבוה לַהֲחָרִים וכ׳ since man is not permitted to renounce all his property even for a sacred purpose &c. Ib. 7 מח׳ אדם את קדשיו וכ׳ one may declare *ḥerem* one's own designated offerings (in which case he has to pay their value to the priest or the sanctuary); a. v. fr.—Part. pass. מוּחְרָם, pl. מוּחְרָמִים, מוּחְרָמִין. Ib. 4, sq., v. supra; a. fr.—2) *to excommunicate, to pronounce the higher ban* (which includes the withdrawal of protection of property). M. Kat. 16ª מנדין . . ומַחֲרִימִין וכ׳ the smaller ban is pronounced (over one disregarding a legal summons) at once . . ., the great ban after sixty days.

חֲרֵם ch. same, *to perforate*. *Part. pass.* חָרִים, חֲרִים *flat-nosed*, v. preced. Targ. O. Lev. XXI, 18.

*Pa.* חֵרֵם, *Af.* אַחֲרֵם 1) *to declare* חֵרֶם. Targ. Josh. VI, 18 תְּחָרְמוּן (Var. תַּחַר, read: תַּחָר׳). Targ. I Sam. XV, 21 דיַחֲרְמוּן חֲרָמוּן (ed. Lag. a. oth. דיחרמון).—Targ. O. Lev. XXVII, 28. —Arakh. 28ª כל דאית ליה לא לַהֲרִים . . . ליחַרְמֵיה כוליה one must not renounce (for sacred purposes) all his property, but of one kind he may renounce all he has.—2) *to excommunicate*. M. Kat. 16ª מנלן דמַחְרְמִינַן (or דמְחַרְמִי׳) whence is it proven that we (the court) have a

right to excommunicate a recreant person?—Y. ib. III, 81[d] top אילולא דלא חַרְמִית . . . מְחַרֵם וכ׳ were it not that I never in my life excommunicated a person, I should have excommunicated that man; a. e.—Part. pass. מְחַרַם, pl. מְחַרְמִין. Ib. bot. ייא החוא גברא מ׳ this man (thou) be excommunicated. Ib. ליחוון ההרא עמא מה׳ those people (you) be excommunicated.

*Ithpe.* אִיתְחֲרַם *to be declared* חֵרֶם, *to be dedicated.* Targ. O. Lev. XXVII, 29 דְיִתְחַד׳ ed. Berl. (oth. דְיִתַחַד׳).

**חֵרֶם** m. (b. h.; preced.) 1) *net.* Kel. XXIII, 5; XXVIII, 9, v. זְוִיט; a. fr.—Ned. II, 5, v. infra.—2) *a place adapted for catching fish in nets, fishing coast, fishery.* B. Kam. 81[b] מלא חבל ח׳ בדרומה a rope's length (district) of fishing coast south of it (the Lake of Tiberias); Tosef. ib. VIII, 18 Var. ed. Zuck.—Erub. 47[b] ח׳ שבין וכ׳ a fish-pond between two territories.—3) [*cut off, excluded,* cmp. חוּפְקַר, חֲפַקֵר,] *herem, property set apart for priest's or Temple use; doomed to destruction.* Ned. II, 4 אם כח׳ של שמים if (he said, This shall be to me) like the *herem* consecrated to the Temple, opp. ח׳ של כהנים assigned to the private use of priests. Ib. 5 נדר בח׳ . . בחרמו של ים if he made a vow of abstinence using the word *herem,* and he says, I meant the *herem* of the sea (fisher's net). Ib. I, 2 כינויין לח׳ verbal substitutes for *herem* (effecting prohibition); a. fr.—4) *excommunication.* M. Kat. 17[a].—*Pl.* חֲרָמִין, חֲרָמִים. Snh. 43[b] מעל עכן בג׳ ח׳ Akhan committed three sacrileges. Ned. II, 4 סתם ח׳ vows containing the expression *herem* unqualified. Ib. חַרְמֵי הכהנים the dedications as priestly property. Arakh. VIII, 6 סתם ח׳ לבדק הבית unqualified dedications (this be *herem*) go to the repair of the Temple; a. fr.—[Y. Kil. IX, 32[a] top שצבעה בהרם, read: בַּחָרָה.]—V. חֵירוּם.

**חָרֶם** m. (preced.) 1) *fisherman.*—*Pl.* חָרָמִין, חָרָמִים, constr. חָרְמֵי. Y. M. Kat. II, end, 81[b]; Y. Pes. IV, 30[d] top ח׳ טבריה the net-fishers of Tiberias.—2) *confiscator, official oppressor,* v. חָרַג.—Tosef. Ab. Zar. VII (VIII), 6; Ab. Zar. 58[a]. Tosef. B. Mets. III, 19; Y. ib. IV, end, 9[d] a defective coin must not be given לחגר . . ולא לח׳ וכ׳ to a travelling merchant, to a highwayman, or to an oppressor, because they will cheat &c.—*Pl.* as ab. Ned. III, 4; B. Kam. 113[a], v. נָדַר.

**חֵרְמָא** m. ch.=h. חֵרֶם, 1) *net.* Targ. Hab. I, 15.—2)=חֲרֶם 3). Targ. O. Lev. XXVII, 21 (ed. Berl. וְזִירְמָא).—Targ. Josh. VI, 17, sq. (ed. Lag. חִירַ׳; some ed. חָרַ׳); a. fr.

**חַרְמָה, חָרְמָא** pr. n. pl. (b. h.) *Hormah* (*Destruction,* v. preced.). Targ. Num. XXI, 3 (ed. Berl. חוּרְמָה). Targ. O. ib. XIV, 45 (ed. Berl. חוּר׳; Y. שְׁצִיוּ).

**חַרְמִינֵי,** v. חַרְמִינֵי.

**חַרְנָה, חַרְנָן,** v. חוֹרִי.

**חַרְנוֹנָא** m. (cmp. חַנַּג, a. חִרְנוּגֵי) *thistle.* Sabb. 110[b] ח׳ דחיגתא וכ׳ (Ar. חַרְנִי; Ms. M. חרגנא), v. חִרְגָּתָא.—V. חַרְנוֹגָא.

**חַרְנְתָא,** v. חוֹרִי.

**חֵרֶס I** m. (b. h. חֶרֶשׁ; חרס *to be rough; to scrape*) 1) *common earthware.* כלי ח׳ earthen vessel. Kel. III, 1 (ed. Dehr. חרש); a. v. fr.—Ib. 4 חירה בה ח׳ if there remained of it a (sound) piece large enough to contain &c.—Tanh. Sh'lah. 1 (ref. to חֶרֶשׁ, Josh. II, 1) קרי ביה ח׳ read it *heres* (with earthware, in the disguise of potters); Num. R. s. 16, beg. חרש; a. fr.—Esp. (v. חַסְפָּא) *potsherd.* Y. Ned. I, 37[a] top; Y. Naz. I, beg. 51[a] לא חספא . . . . ודחנני did not Bar K. say, *heres* is a substitute for *herem* (חֵרֶם)? now, does not this mean *a sherd* (which has no reference to anything forbidden either as sacred or as doomed to destruction)?; v. next w.—*Pl.* חֲרָסִים, חֲרָסִין. Kel. III, 4. Ib. IX, 5 (Ar. חֲרָשִׁין); a. e.—Hag. 13[b] (expl. בזק, Ez. I, 14) כאור . . מבין חח׳ like the flames from between the perforated earthen pieces (used in smelting gold).

**חֵרֶס II** m. (b. h.; חרס *to glow;* cmp. חָרָה) *the sun.* Men. 110[a] (ref. to Is. XIX, 18) מאי עיר הח׳ (late eds. הח׳, v. Rabb. D. S. a. l. note) what is *Ir ha-Heres?* קרתא דבית שמשא the city of Beth-Shemesh; מאי משמע דהאי ח׳ לישנא וכ׳ where is the evidence that *heres* means sun? (Answ. ref. to Job IX, 7). Y. Ned. I, 37[a] top; Y. Naz. I, beg. 51[a] ח׳ לשון גבוה הוא *heres* (as a substitute for חֵרֶם, v. preced.) has reference to Deity, (as we read) 'who speaks to the sun' (Job l. c.).

**חֵרֶס III** (b. h.; cmp. preced. a. שְׁחִין) *an eruption of the skin.* Bekh. 41[a] גרב זה הוח׳ *garab* (v. גָּרָב) is the same as *heres.*

**חֶרֶס (חֶרֶשׂ) חָרֵס** ch. same. Targ. O. Deut. XXVIII, 27 (Y. quot. in Ar. חַרְסוֹנָא, v. חִיפּוּכָא).

**חַרְסוֹם** pr. n. m. *Harsum.*—Yoma 9[a]; Y. ib. III, 40[d] אלעזר בן ח׳ (or אליעזר) El b. H., a highpriest; Tosef. ib. I, 22 חרסות ed. Zuck. (Var. סום . .).—Yoma 35[b] R. El b. H. a rich scholar; Lam. R. to II, 2 (some ed. חַרְסָנָה) Treat. S'maḥoth ch. IX ברמי ח׳ (prob. to be read: בן ח׳) in the days (of persecution) of &c.

**חַרְסוֹן** pr. n. m. *Ḥarsum.* Koh. R. to IV, 8 גביני בן ח׳ G. b. H., a rich heir (cmp. preced.).

**חַרְסוֹנָא,** v. חָרַס.

**חַרְסוֹת,** v. חַרְסוֹם.

**חַרְסִית I** (b. h.) pr. n., שער חח׳ *Gate of Ḥarsith,* one of the Jerusalem gates. Y. Erub. V, 22[c] (the Eastern gate) was called שער חרסית שהוא מכוון וכ׳ (corr. acc.) Gate of H., because it was facing the East; v. חֶרֶס II.

**חַרְסִית II** f. (חֶרֶס I) *potter's clay, clay-ground.* Maas. Sh. V, 1 בח׳ must be marked off with burned clay. Hull VI, 7 בח׳; ib. 88[a] שזיקת ח׳ powdered burned clay. Kel. III, 7; a. fr.—[Tosef. Ter. IX, 3 חרסיות, v. חָסִית I.]

**חַרְסָן** m. (preced.) *earthen vessel, bed-chamber.* Tosef. Ter. X, 13; Tosef. Toh. V, 3; Y. Ter. XI, 48[a] הריוסן (corr. acc.). [Ar. ed. Koh., s. v. הרסנא, reads חַרְסָן.]

**חַרְסָנָה,** v. חַרְסוֹם.

**חרספותיוא,** v. next w.

חַרְפּוּפְתָּא, חַרְפּוּפִיתָא f. (חַרְחָא) *scab*, v. חִירְפּוּפִיתָא.

חֲרַפַּיְיָא m. pl. (v. חַרְחָא) *ḥărafaya*, a phonetic substitute of חַרְחָא in place of חַרְמָא. Ned. 10[b], v. חֲרַקַּיְיָא.

חָרְפִּיתָא f. *early conceiving, vigorous sheep. Pl.* חָרְפַּיְיתָא, v. חֲרָפָא; cmp. חוּרְפָא.

חַרְפְּתָא ch.=h. חֲרָפָה. Targ. Ps. XXII, 7 חַרְפַּת Ms. (ed. וְחִירְפּוּדֵי).

חַרְפְּתָא f. *bat.* Targ. Y. II Deut. XIV, 18 (Y. I עַרְפְּדָא).

חָרַץ (b.h.) 1) *to dig a cavity, to cut a trench* of even width all through. Y. Kil. VII, 31[b] bot. חפר ח׳ נעץ וכ׳ if (on the Sabbath) one dug (a pit), made a trench, and cut a wedge-like ditch (narrow below), he is guilty of one act; Y. Sabb. VII, 9[d] bot.; a. fr.—2) *to decree, designate.* Tanḥ. B'huck. 1 (ref. to Job XIV, 5) ח׳ ימיו וכ׳ He designated the duration of life of every creature.—*Part. pass.* חָרוּץ, f. חֲרוּצָה; pl. חֲרוּצִים, חֲרוּצוֹת a) *grooved.* Sabb. 98[b] ח׳ היו הקרשים וב׳ the boards of the Tabernacle were grooved, and the sockets hollowed out correspondingly.—b) *decreed, decided; determined.* Gen. R. s. 67 (ref. to Prov. XII, 27) the blessings שמעיקר השולם חרוצות לו which were designated to him from primeval days. Ib. חרוצה ביד וכ׳ it is a decided fact known to the righteous that they will in this world receive none &c. Deut. R. s. 1 שידיך חדות וח׳ that thy hands are quick and determined.—c) *flat-nosed*, v. חָרוּץ.

*Nif.* נֶחְרַץ *to be cut into, dug, ploughed.* Y. Nidd. I, 49[a] bot. a soil is called virgin כל שלא נ׳ בה מימיה when it has never been cut into; v. חֲרִיץ.

חָרַץ ch. same, *to cut into.* Part. pass. חָרִיץ. Gitt. 20[a] רושמא מיחתך ח׳ וכ׳ is the stamp of a coin dug into (are the devices formed with a loss of substance), or is it pressed into (by compressing the substance)?—Bekh. 41[a] מיחרץ ח׳ (a dry scab is) cut into (deeper than the surface).

*Ithpe.* אִיתְחַרַץ *to be cut into*, v. supra.

חֲרָץ m. (preced.) *incision, groove, mark of a seam.* Y. Nidd. I, 49[a] bot. כל שאין בה ח׳ (a virgin soil is) such as shows no grooves. Y. Maasr. I, 48[d] bot. משיתמלא חרח׳ from the time the incision in the growing fruits begins to fill up.—Y. Bets. II, end, 61[d], a. e., v. חֲרִיץ.

חֵרֶץ m. ch. *loin*, v. חַרְצָא II.

חַרְצָא I m. (חָרַץ) *digging, a digger.* B. Kam. 80[a] (marginal version) שרצא ח׳ וא״ד ח׳ a digging animal, and some use only the word *ḥartsa:* digger; v. חַרְזָא.

חַרְצָא II m. (חָרַץ) 1) *groove, channel*, v. חֲרִיצָא.—2) (cmp. כֶּסֶל) [*incision,*] *loins.* Targ. Deut. XXXIII, 11 (Y. II חֲרִיץ).—Targ. Gen. XXXVII, 34 (Y. חַרְצוֹי *pl.*); a. fr.—*Pl.* חַרְצִין, constr. חַרְצֵי. Targ. O. Ex. XXVIII, 42 (some ed. חַרְצָן *their* loins); Y. ib. אתר קטור חַרְצֵיהוֹן

חַרְסְפִּיתִין m. pl. (חסם with ר inserted, v. חַסְפִּינִיתָא) *scales.* Targ. Y. Lev. XI, 9, sq. Targ. Y. Deut. XIV, 9 sq.—Pesik. R. s. 14 דמירין לחַרְסְפוּתַיְיהָא דנוני, v. חַסְפִּינִיתָא; Pesik. Par., p. 35[a] להחרפותא דיונה (corr. acc.).

חֶרֶף m. (next w.) [*shame,*] *ḥeref*, a phonetic substitute for חֶרֶם. Ned. I, 2.—*Pl.* חֲרָפִים, v. חֲרַפַּיְיָא.

חָרַף (b. h.) 1) *to scrape, sharpen, grind.*—Part. pass. חָרוּף, f. חֲרוּפָה, pl. חֲרוּפוֹת. Pesik. R. s. 21 פנים ח׳ sharp (severe) countenance (Var. הדופות).—Trnsf. *to deflour*, v. infra.—2) (cmp. חלף) *to change, transform; to change possession. Part. pass.* f. חֲרוּפָה *designated for change of condition*, v. חֲרוּפָה.

*Nif.* נֶחֱרַף 1) (of grist) *to be ground;* trnsf. *to be defloured, have intercourse.* Y. Kidd. I, 59[a] top (expl. Lev. XIX, 20) נֶחֱרֶפֶת . . . . בכתושה לפני איש *neḥĕrefeth* by a man' means crushed before a man (with ref. to Prov. XXVII, 22, v. חֲרִירוֹת).—2) *to change condition.* Kerith. 11[a] (ref. to נחרפת explained by בְּעוּלָה) . . . . דשנויי מאי משמע הוא (Rashi: דשינויא) what proof is there that *neḥĕrefeth* has the meaning of change from natural condition? Answ. ref. to חֲרִירוֹת (II Sam. XVII, 19) and to Prov. l. c.

*Pi.* חִירֵף, חִיתֵּף (cmp. גִּדֵּף, גִּבֵּף) [*to scrape off,*] *to revile, blaspheme, shame.* Lev. R. s. 7, end מְחָרֶפֶת ומגדפת she (Rome) blasphemes and reviles. Num. R. s. 10 מְחָרְפָם, v. גִּדֵּף. Snh. 94[a], sq. שחר׳ ע״י וכ׳ who blasphemed (the Lord) through a messenger; a. fr.

*Hithpa.* הִתְחָרֵף, *Nithpa.* נִתְחָרֵף 1) *to be reviled.* Midr. Till. to Ps. LXXIV, end שמִּתְחָרֵף ומתנאץ which is reviled and blasphemed. Ib. to Ps. XVIII, 1 עד שנִּתְחָרַפְתִּי until I was reviled; a. e.—2) *to become white, pale.* Tanḥ. B'resh. 12 (play on קיץ וחרם) שתהיו מתקוממיצין ופניכם מִיתְחָרְפִין (some ed. מתחפרין) that you will feel nauseous and your faces become pale.

חָרַף ch. same; *Pa.* חָרֵף 1) *to sharpen, grind.* Targ. I Sam. XIII, 20, sq. Targ. Job XVI, 9 (not חָרִיף; h. text ילטשׁ).—Part. pass. מְחָרַף. Targ. Jer. IX, 7 ed. Lag. (oth. ed. מְחָרֵיף, corr. acc.). Targ. Is. V, 28.—2) *to blaspheme, revile.* Targ. Y. Lev. XXIV, 11. ; a. fr.—[Ib. 15, sq. נֶחֱרַף *Pe. f.*]

*Af.* אַחֲרִיפוּ ועולו וכ׳ go in early (before sunset), and leave early, that people may take notice of you. Sabb. 115[a] דהוו קא מַחְרְפֵי that they did it earlier (than they were told to).

חֹרֶף, v. חוֹרֶף.

חָרְפָא or חָרְפָּא m. (v. חָרַף *Af.*) *early.* B. Bath. 90[b] חרפא ח׳ וכ׳ the early market (soon after the crop) at the early market price, opp. אפלא חרפא later market.—*Pl.* חָרְפֵי. Targ. Koh. XI, 2 early seeds.—Taan. 3[b] בח׳ concerning early clouds (when rain is gathering). Nidd. 65[b], v. אֲפִילָא.—*Fem. pl.* חָרְפָּתָא. R. Hash. 8[a] Ar. (ed. חָרְפָּיָיתָא), v. אֲפִילָא.

חָרְפָּה f. (b. h.; חָרַף) [*paleness,*] *shame; revilement.* Gen. R. s. 80. Sabb. 88[b], a. e. שומעין חָרְפָתָן וכ׳ hear themselves reviled and answer not.

וַחַרְצֵיהוֹן the place of the knot of their loins (belt). Targ. Y. Gen. L. 11; a. fr.

**חַרְצִינְתָא, חַרְצִינִיתָא,** v. חַרְצִינִיתָא.

**חַרְצַן** m., pl. חַרְצַנִּים (b. h.) *a pomace of kernels* or *shells of grapes;* v. זָג. Naz. VI, 2. Ib. 35[a]; a. fr.—Ib. 38[b] אכל וחרצן if he ate the shell (or the interior) of one berry. Ḥull. 82[b] זרע וחטה וד׳ if he sowed a wheat grain and a kernel; a. fr.—V. גּוּבַּרְקָא II.

**חַרְצָנָה** f. (preced.; collect. noun) *kernels.* Y. Maasr. I, 48[d] שתהא ד׳ שלהן וכ׳ their kernels must be seen through the berries.

**חַרְצָנְתָא, חַרְצָנִיתָא** ch. same, *stones of a fruit.* Tanḥ. Vaëra 14 כהדא פרשתא דרמונא דו׳ מתחמיא מלגאו like the berry of a pome-granate whose stones are seen from within (shining through); Pesik. Vayhi, p. 3[b] דוחרצניתיה (read: דחַרְצִינִיתָא); Ex. R. s. 12 דחַרְצִינִיתָיה; Num. R. s. 12 דוחרצינתה (corr. acc.); Cant. R. to III, 11 דכל הדא פיטרתא (read: חרצנתא . . .); Yalk. Ex. 186 דוחרצנתי (read: תֵּירָה . . .); Yalk. Job 912 (corr. acc.).

**חֵרֶק** m. (next w.) [*cleft,*] *ḥerek,* a phonetic substitute for *ḥerem* (חֵרֶם). Ned. I, 2.—*Pl.* חֲרָקִים, v. חֲרָקָיָא.

**חָרַק** (b. h.) *to cut a gap; to squeeze into a gap; to prick. Part. pass.* חָרוּק, f. חֲרוּקָה; pl. חֲרוּקִים, חֲרוּקוֹת, a) *having incisions, edged, serried.* Ḥull. 59[b] ed., v. חָזַק.—b) *wedged in.* Par. XII, 8 הזחרוקות (Var. הַחֲדוּקוֹת) those handles which are squeezed into holes, opp. תקדוחות bored handles; Tosef. ib. XII (XI), 17 אם חרוק וצואה וכ׳ (read: אם הזחרוקות • צואה וכ׳).

*Pi.* חֵרֵק [*to set at edge,*] (with שֵׁן) *to gnash, grind the teeth.* Pesik. R. s. 37 מְחָרְקִין שיניהם ground their teeth (in sneer). Ex. R. s. 5; Tanḥ. Vaëra 6 התחיל מְחָרֵק עליהם וכ׳ he began to gnash his teeth against them (in rage).

**חָרַק** ch. same. Sabb. 67[a] לִיחָרוֹק ביה פורתא let him cut a little notch into it. Part. מְחָרֵיק. Y. Kil. IX, 32[c] bot. וד׳ בשינוי and gnashing his teeth; Y. Keth. XII, 35[b] ודחרוק (corr. acc.),

*Ithpe.* אִיתְחָרוֹק, אֶתְּ׳ same. Y. Kil. l. c. חויתא א׳ בשינייך thou wast gnashing thy teeth; Y. Keth. l. c. חוות א׳ בשינוי (corr. acc.).

**חָרוּר, חָרָקָא** m. (preced.) *edge, notch. Pl.* חֲרָקֵי, חֲרִיר׳. Ḥull. 59[b] וחוא דמיבלע חֲרָקֵיהוּ provided the edges of their horns run irregularly into one another. Sabb. 46[a] דאית בה חרקי Ar. it has indentations (making the candlestick appear as if composed of movable parts), v. חֲדָקָא.

**חֲרָקַנְיָא** m. pl. (preced.) [*incisions,*] *ḥărakaya,* a Chaldaic substitute of חֵרֶק which is itself a substitute of חֵרֶם. Ned. 10[b] what are the substitutes of *ḥerem?* ד׳ חרכייא חרפייא Rashi (Ar. חר׳; ed. חֲרָקִים &c., h. pl. of חֵרֶק &c.).

**חָרַר I,** *Pi.* חֵרֵר (v. חוֹר I) *to break through, to cave.* Ohol. III, 7; Succ. 20[b] חור שחֵרְרוּהוּ מים (or שחָרָרוּהוּ) a cavity made by water, by animals &c.

**חָרַר** ch. same, *to perforate.—Part. pass.* חֲרִיר *discharging* (v. חָרַיָּא). Targ. Y. Lev. XV, 3 חֲ׳ . . . יח וכ׳ (some ed. חֲרִיר part. act.) his membrum discharges &c.

**חָרַר II,** *Pi.* חֵרֵר (denom. of חוֹר II) *to set free.—Part. pass.* מְחוֹרָר *freed, free.* Gen. R. s. 14, end (ref. to Gen. II, 7 עבד מוד בפני עצמו וכ׳ (נפש וחיה (Var. מכודן, v. כָּבַד) a freed slave left to himself for a living.—Keth. 51[b]; B. Kam. 95[a] חמחוֹרָרִין (נכסים) unencumbered property. [Shaf. שְׁחָרֵר.]

**חָרַר** ch. same, *to set free.* Targ. Y. Gen. XVI, 2 אֲחָרְרִינָהּ I will liberate her. Ib. 3 חֲרַרְתָּהּ (not תא . . .). Ib. 5.

*Ithpa.* אִיתְחָרַר, אִיתַּחַר *to be set free.* Targ. Lev. XIX, 20.

**חָרַר III** (b. h.; cmp. גרר) [*to be rough, excited,*] *to glow. Pilp.* חִרְחֵר, q. v.

**חָרַר** ch. same, *to burn, to be blackened, charred.* Targ. Ps. II, 12 רְיִחוֹר. Ib. CII, 4. Targ. Ez. XV, 4, sq. חַר; a. e.

[*Pa.* חָרִיר *to stir the fire.* Ab. Zar. 38[b] וְחַרְחֲרֵי, v. חָרֵר.]

*Ithpa.* אִתְחָרַר *to be heated, dried up.* Targ. II Esth. V, 1.

*Ithpalp.* אִתְחַרְחַר same. Targ. Ps. LXIX, 4.

**חָרַר IV** (cmp. חרר I) *to heap up, round.* Denom. חוֹרָר, חֲרָרָה.

**חָרַר** same.—*Pa.* חָרִיר *to round, make a* חֲרָרָא. Targ. Ez. IV, 12 (some ed. חַחֲרִי *Af.*; h. text תעגינה).

**חֲרַר** *freedom,* v. חֵירָר.

**חָרָר** m. 1) *needle-eye,* v. חוֹר I.—2) *pile,* v. חוֹרָר.—*Pl.* חֲרָרִין, v. חֲרָרָה.

**חֲרָרָא, חֲרָרָה** c.=next w., 1) *a cake.* Targ. Jud. VII, 13 (h. text צְלִיל). Targ. I Kings XVII, 13 (h. text עגה); a. fr.—Pesik. R. s. 18 [read:] תמן אמרין עבדין מינידה ד׳ לכלבא ולא טעמידה there (in Babylonia) they say, they made out of it a cake for a dog, but he would not taste it (v. Erub. 81[a]); Pesik. Haomer, p. 71[b] חֲרָרָה.—*Pl.* חֲרָרָן. Targ. Y. I Num. XI, 8. Targ. Y. Ex. XII, 39 (some ed. חֲרִירָן; חרירן, corr. acc.).—2) *clot.* Lev. R. s. 24 ד׳ דדמא (ed. חרדא, corr. acc.) a clot of blood.

**חֲרָרָה** f. (חרר IV) [*rounded heap,*] 1) *a thick cake* baked on coals. Kidd. 59[a], v. חֲפַף (v. also Rashi a. l. a. infra). Sabb. I, 10. • Tosef. Ḥag. III, 12; Y. ib. III, 79[b], v. תָּחַב. B. Kam. II, 3 שנטל ד׳ that took a cake (with live coals sticking to it).—*Pl.* חֲרָרִין. Bets. II, 6 (21[b]) Bab. ed., v. גְּרִיצָה (Mish. ed. חוֹרִי, Y. ed. חוֹרֵי b. h., collect. noun: *cakes*); Y. ib. 61[c] bot. (play on חֲרֵי, Deut. XXIX, 23, a. on חוֹרִי, Gen. XL, 16).—2) *pile of sheaves, temporary stack* in the field. Peah V, 8 לד׳ for the purpose of temporary piling, opp. לגוֹרָן. [Kidd. 59[a]

עני חמחפך בח׳ a poor man moving about a stack (waiting for its removal to take up eventually a forgotten sheaf); cmp. Peah l. c.; oth. defin. v. חָפַךְ.]—Y. Peah V, end, 19ª, expl. ח׳ with גַּלְגַּל a globular heap.—3) חֶרֶת דם *a clot of blood.* Bekh. III, 1 (21ᵇ). Nidd. 66ª; a. e.—Tanḥ. K'dosh. 9 כחרדת (corr. acc.)—4) *a ball of iron ore.* Kel. XI, 3 he who makes vessels מן הח׳ of iron ore (before it is smelted).

חֶרֶשׁ, v. חֶרֶס.

חָרַשׁ I (b. h.) 1) *to engrave, draw, design.* Koh. R. to I, 16 הלב חוֹרֵשׁ the heart designs.—2) *to plough.* Macc. III, 9 יש חוֹרֵשׁ חלם וכ׳ one may plough one bed and &c. Taan. 29ª וח׳ את העיר Ms. M. and passed the plough over the city of Jerusalem. Sabb. VII, 2; a. fr.—Trnsf. *to have sexual intercourse.* Y. Yeb. I, 2ᵇ top. Gen. R. s. 98; a. e.

*Nif.* נֶחְרָשָׁה הציר *to be ploughed over.* Taan. IV, 6 the plough was passed over the city of Jerusalem; a. e.

חָרַשׁ II, *Pi.* חֵרֵשׁ, חֵרֵשׁ (denom. of חֵרֵשׁ) *to deafen, make deaf.* B. Kam. 86ª שחֵירְשׁוֹ וכ׳ when he made him deaf without wounding him. Ib. החוֹרֵשׁ את אביו (Ms. H. a. R. חֵרֵשׁ); ib. 98ª חֵרְשׁוֹ לאביו if one injured his father's hearing; v. חֲרִישָׁה II. Kidd. 24ᵇ.—Sabb. 109ª top. יד מְחֲרֶשֶׁת the unwashed hand put to the ear causes deafness.

*Hif.* הֶחֱרִישׁ 1) same. B. Kam. 86ª להַחֲרִישׁ, v. חֲרִישָׁה II. —2) (b. h.) *to be silent.* Y. Pes. IX, end. 37ª (ref. to Prov. XVII, 28) ואין צ״ל חכם מַחֲרִישׁ and it is needless to say the same of a wise man keeping silence. [Usu. שְׁתַק.]

*Nithpa.* נִתְחָרֵשׁ *to become deaf (and dumb).* Yeb. XIV, 1; Tosef Ter. I, 1 פירקח וג׳ if he had been well-hearing and became etc.; v. חֵרֵשׁ.

חָרַשׁ ch. (v. preced. wds.) 1) *to be entangled.* Targ. Job VIII, 17.—2) *to be choked, obstructed, deaf.* Gen. R. s. 81 (prov.) מיהולחך חָרָשָׁה וכ׳ if thy sieve is choked, knock at it (when you are forgetful of your duties, the Lord will remind you through affliction); v. חָרַשׁ II.—3) *to practice witchcraft.* Ib. s. 86 באתר דחרשין חֲרִישִׁין where there are sorcerers witchcraft is practiced.

*Pa.* חֵרֵשׁ *to entangle, inure.* Targ. Ez. XIII, 20 (h. text צדד).

*Ithpa.* אִתְחָרֵשׁ *to be entangled, confounded.* Y. Hag. II, 77ᶜ top (expl. תאלמנה, Ps. XXXI, 19) יִתְחָרְשָׁן וכ׳ may their lips be confounded, crushed, silenced, cmp. אִלֵּם a. חֵרֵשׁ; Gen. R. s. 1 (corr. acc.)

חָרָשׁ m. (b. h.; חָרַשׁ I) *artist, artisan, carpenter, turner* (faber). Deut. R. s. 2 לח׳ שחירה וכ׳ like an artist that was making an image &c.—*Pl.* חָרָשִׁים. Gen. R. s. 65, end; s. 70, v. חֲמוֹר; Pesik. Shek., p. 15ª.—Trsnf. *scholar.* Gitt. 88ª (ref. to II Kings XXIV, 16) כחֲרִשִׁין.... ח׳ שבשעה the scholars were named *ḥarash*, for when they opened argument, all were like dumb; Snh. 38ª; Yalk. Dan. 1066; a. e.—*Pl.* as above. Ḥag. 14ª (ref. to Is. III, 3).

חָרָשׁ m. ch. *sorcerer*, v. חַרְשָׁא.

חֶרֶשׁ m. (b. h.; v. חֵרֵשׁ) *silence.* Tanḥ. Sh'mini 9 (play on חָרָשׁ, II Kings XXIV, 16) אלו...תפלתח׳ בלחש וכ׳ *ḥarash* means those who hold silent prayers in murmuring, and yet conquer &c.

חֶרֶשׁ or חֵרֵשׁ pr. n. m. *Ḥeres* or *Ḥeresh.* Ab. IV, 15. Yoma 4ᵇ; a. e.

חֵרֵשׁ m. (b. h.; cmp. חָרַשׁ) [*closed up,*] *deaf, dumb* (cmp. אִלֵּם); *deaf and dumb.* Ter. I, 2 ח׳ שדברו וכ׳ the *ḥeresh* of which the scholars speak (in a legal sense) means everywhere *deaf and dumb.* Ib. ח׳ המדבר וכ׳ a *ḥeresh* that can talk but not hear. Meg. II, 4 חוץ מח׳ except a deaf person. Sifré Num. 153 (ref. to Num. XXX, 5; 12) להוציא את הח׳ this excludes the case of the father (the husband) being deaf; Ned. 73ª; a. fr.—*Pl.* חֵרְשִׁין, חֵרְשִׁים. Ḥag. 14ª; Gitt. 88ª, v. חָרַשׁ. Ruth R. s. 2 beg. (ref. to חרש, Josh. II, 1) עשו עצמכם ח׳ pretend to be deaf.—*Fem.* חֵרֶשֶׁת. Gitt. V, 5. Yeb. XIV, 1; a. e.—*Pl.* חֵרְשׁוֹת. Ib. 3.

חֵירְשָׁא, חַרְשָׁא ch. same. Targ. Ex. IV, 11; a. fr. —*Pl.* חַרְשַׁיָּא, חֵרְשָׁיָא. Targ. Is. LVI, 10; a. e.—Y. Ber. IX, end, 14ᵈ כל חרשייא טבין וכ׳ Var. (v. כַּדְבָא) all dumb (silent) persons are good, but those silent (abstaining) from reciting the Law are bad.

חֶרֶשׁ, חַרְשָׁא m. (v. חָרַשׁ; cmp. לַחַשׁ) *fascinator, charmer, sorcerer.* Targ. O. Deut XVIII, 10 (some ed. חָרַשׁ); a. e.—Cant. R. to III, 6. Y. Ḥag. II, 77ᵈ bot. עיסקיה דהדין ח׳ וכ׳ it is the nature of a sorcerer that he can do nothing when lifted from the ground. Ber. 62ª bot. (in an incantation) לא חַרְשָׁי ח׳ וכ׳ (Var. דחַרְשָׁי ... pl., v. Rabb. D. S. a. l, note 8) no charm of a sorcerer or of a sorceress.—*Pl.* חָרָשִׁין, חַרְשַׁיָּא, חָרָשֵׁי, חָרָשׁ׳, חָרָ׳. Targ. Y. Deut. l. c. (ed. Amst. חַרְשִׁין). Targ. Ps. LVIII, 6; a. e.—Y. Ḥag. l. c.; Y. Snh. VI, 23ᶜ bot.—*Fem.* חָרָשָׁא חַרְשָׁתָא,. Targ. O. Ex. XXII, 17. —Ber. l. c. (Var. חַרְשִׁיתָא).—V. חַרְשִׁין.

חַרְשֵׁי (preced.) *sorcery*, v. חַרְשִׁין.

חַרְשִׁיוּתָא f. same. Targ. Y. Ex. XXII, 17; a. e.—V. חֲרוּשְׁתָא.

חָרָ׳, חַרְשֵׁי, חַרְשַׁיָּא, חַרְשִׁין, m. pl. *sorcery, witchcraft.* Targ. Koh. XI, 4 (ed. Amst. חָרָ׳); a. fr.—Sabb. 75ª, v. אַמְּחוּשְׁתָא. Ber. 62ª bot., v. חָרָשָׁא. Cant. R. to III, 6 לית ח׳ מצלחין וכ׳ (not חרשון) witchcraft has no effect by night. Gen. R. s. 86 ח׳ במצרים sorcery imported to Egypt!, v. חָרַשׁ 3. —Ḥull. 84ᵇ; B. Mets. 29ᵇ כסא דח׳ וכ׳ rather drink a cupfull of witchcraft (charmed drink) than of tepid water. Pes. 110ª, v. next w.

חַרְשִׁיתָא f. (preced.) *sorceress.* Ber. 62ª, v. חָרָשָׁא. —*Pl.* חַרְשַׁיְרִין, חַרְשַׁיְרִיתָא. Y. Hag. II, 77ᵈ bot. נשיהן ח׳ women practicing witchcraft. Pes. 110ª נשי ח׳ Rashi (ed. נשי דחרשיריא, Ms. M. דחרושתא), v. חֲרוּשְׁתָא.

חַרַשְׁתָא, v. חָרָשָׁא.

חָרַת (b. h.; cmp. חָרַשׁ) *to engrave.* Part. pass. חָרוּת, v. חֵירוּת.

חֲרַת, ch. same. Part. pass. חֲרִיתָא, pl. חֲרִיתִין. Targ. O. Lev. XIX, 28 (ed. Berl. חֲרִיתִ׳). Targ. Jer. XVII, 1.

חַרְתָּ f. (חרר III) *soot, sediment of ink, shoe-black.* Nidd. II, 7 כַּח׳; ib. 19a כְּחָרוּת; Tosef. ib. III, 11 (not בה׳); expl. Nidd. 20a כי חרותא דדיותא, v. דְּיוֹתָא.—Y. Sot. VII, 22d חָרוּתָהּ אש וכ׳ its ink was black fire. Y. Kil. IX, 32a top פשתן שצבעו בח׳ (ed. בחרם, corr. acc.) linen dyed with blacking (looking like wool).

חַרְתָּא I ch. same. Sabb. 104b; Gitt. 19a, v. אוּשְׁפָּא. Lam. R. to IV, 8.

חַרְתָּא II f. (חרר III) [*heat,*] *strife, anger.* Targ. Prov. XV, 18; XVIII, 6 (ed. Lag. חַרְתָּא).

חַרְתָּא, v. חוּר׳.

חָרְתָּא f. (v. חוֹרָא II) *a free woman.*—*Pl.* חָרָתָא. Yeb. 118b בי ח׳ among the women of nobility; Keth. 75a חָרָאתָא.

חַרְתָּנָא m. (v. חַרְתָּא II) *querulous man.* Targ. Prov. XVI, 28 (ed. Lag. חַ׳; some ed. דרחנא, incorr.)

חַשׁ, חָשׁ, v. חוּשׁ, חָשַׁשׁ, חֲשַׁשׁ.

חֲשָׁא, v. חֲשִׁי.

חָשָׁא (or חַשָׁא) m. (חוּשׁ, חָשַׁשׁ; cmp. P. Sm. 1391) *what man has to suffer, predestination, luck.*—*Pl.* חָשַׁיָּא or חַשׁ׳. Lam. R. to I, 16 דְּחָשַׁיָּיתְ קשׁיי לינוקי hard fates are in store for my child (Matt. K. quotes a version נחשׁייה, v. נַחֲשָׁא). Ib. [read:] לא אמרית לך דח׳ קשׁייא ליה דעל ריגליה תרב בית מקדשא.

חָשֵׁי, חֲשֵׁי m. pl. (v. P. Sm. 1391) *thyme.* Sabb. 128a, expl. קורניתא (v. Löw Pfl. p. 181).

חֲשָׁאי m. (חָשָׁה) *whispering, stillness, secret.* Pes. 56a לחבריא בח׳ to offer it to her in secret. Ib. שיהו אומרים ... בח׳ that they say it in a whisper. Arakh. 16a; Zeb. 88b; Yoma 44a דבר שבח׳ something done in secrecy (the offering of frank-incense on the inner altar); מעשה שבח׳ what is committed in secrecy (calumny). Ber. 15b; a. fr.—*Pl.* חֲשָׁאִים. Shek. V, 6 לשכת ח׳ the Hall of Secret (donations).

חֲשַׁי, חֲשֵׁי, חֲשַׁאי ch. same. Targ. Ps. XLI, 8. Targ. Job IV, 16; a. e.

חָשַׁב (b. h.; cmp. חָשָׁה) 1) *to think, intend, plan.* Ber. 6a; Kidd. 40a (ref. to Mal. III, 16) אפי׳ ח׳ אדם וכ׳ even if one only had the intention of doing etc.; Sabb. 63a חִישְּׁבוּ (*Pi.*).—Tanḥ. P'kudé 11 וכשהן חוֹשְׁבִין להצמידו וכ׳ and when they thought they had put it up, it fell apart again. Sot. 35a אני חֲשַׁבְתִּיהָ .. וחם חָשְׁבוּ וכ׳ I planned it for their good, but they considered it an evil; a. fr.—2) *to consider, regard; to count.* Ber. 14a (ref. to Is. II, 22) במה חֲשַׁבְתּוֹ לזה ולא לאלוה with what right didst thou pay thy regard to him and not to God?—Sot. l. c., v. supra. Pesik. R. s. 21, v. סוּפְרִיסְטָא; a. fr.—3) *to design, trace.* Yoma 72b (ref. to חשב a. רקם, Ex. XXVI, 31a 36) רוקמין במקום שחוֹשְׁבִין they embroidered over what they had traced.—*Part. pass.* חָשׁוּב fem. חֲשׁוּבָה a) *counted, regarded*; ח׳ כ־ *equal to.* Lam. R. to I, 5 לא .. מדינה ח׳ כלום the country towns were of no account. Ned. 64b ח׳ כמת is like dead; ib. חֲשׁוּבִין כמת; Gen. R. s. 71 חֲשׁוּבִים כמתים; a. fr.—b) *valuable; important; respectable, of high standing.* Bets. 3b ביצה ח׳ an egg is a valuable object. Ber. 19a, a. fr. אדם ח׳ שאני with a man of high standing it is different. Pes. 108a אשה ח׳ a woman of rank. Tanḥ. Shmini 9 איש ח׳ שמחשבים וכ׳ a man of standing whom they respected in his place; a. fr.

*Pi.* חִישֵּׁב same, 1) *to consider, regard; to respect,* v. supra.—2) *to account, calculate, figure.* B. Bath 78b חשבונות ... לחַשָּׁבָן וכ׳ the thoughtful. Sabb. 150a. חִמְחַשְּׁבִים accounts of a religious nature may be figured out on the Sabbath. Ab. II, 1 חוי מְחַשֵּׁב וכ׳ count what you sacrifice in doing good, against what you gain thereby. Snh. 65b המח׳ עתים וכ׳ he who calculates seasons and hours (which are auspicious and which are not). Ib. 97b מְחַשְּׁבֵי קיצין those who make calculations (from Biblical verses) as to when the Messiah will come; a. fr.—[Sabb. 150b top מוחר לחוֹשְׁבָן (Kal), Ms. M. לחַשֵּׁב׳.]—V. חִשְׁבּוֹן.—3) (sub. מחשבה זרה) *to have in mind an undue intention in the performance of a sacrificial ceremony.* Yoma 48a ח׳ בחפינה וכ׳ if he had an undue intention when grasping the frankincense (e. g. to offer it tomorrow). Ib.b; a. fr.

*Hithpa,* *Nithpa.* נִתְחַשֵּׁב 1) *to be counted.* Ohol. I, 3 אין האהל מִתְחַשֵּׁב the tent is not counted (as a special item). Yalk. Num. 768 מתח׳ לנו will be counted against us (be deducted from our share). Mikv. III, 3 עד שיִּתְחַשֵּׁב וכ׳ until it is calculated that all the original water has run off. Pesik. R. s. 44 the former sins אינן מִתְחַשְּׁבוֹת לו וכ׳ are not counted or remembered to him.—2) *to be considered, believed to be.* Tanḥ. Masé 5, v. כַּזָּבָן.—3) *to occupy a high position.* Shebi. VIII, 11 אם מתחשב הוא (Ms. M. כמ׳, v. Rabb. D. S. a. l. note) if he (is like one who) holds a high position.—4) *to conspire* (with the Romans). Tosef. Ab. Zar. II, 7 ואם מתחשב וכ׳ but when he (the Israelite besieging a city) does it as an ally (in the Roman interest), he is forbidden (to conduct the siege); Ab. Zar. 18b ובלבד שלא יִתְחַשֵּׁב עמהם provided he does not conspire with them; ואם נתח׳ וכ׳ (Ms. M. ירחח׳); Y. ib. I, 40a מתחשד (corr. acc.).

חֲשַׁב (חֲשַׁיב) ch. same. Targ. Gen. L. 20. Targ. Esth. VIII, 3; a. fr.—Pesik B'shall., p. 82a (translating Ex. XVIII, 11b) במחשבה דחַשָּׁבוּן איתחשב לחון what they had planned (against Israel) was planned against them. Sabb. 3a קא חֲשַׁיב he counts in; a. fr.—*Part. pass.* חֲשִׁיב, pl. חֲשִׁיבִין = h. חָשׁוּב, v. preced. Targ. Y. Ex. IV, 19; a. fr.—Keth. 8b ח׳ את וכ׳ thou hast been found worthy to be seized (to suffer) for etc. Gitt. 56b מאן ח׳ וכ׳ who is highly esteemed in that world (the hereafter)?; a. fr.

*Pa.* חשַּׁב same, *to plan, to count, calculate.* Targ. Jer. XXI, 11.—Targ. O. Lev. XXV, 27; a. fr.—Meg. 11b חַשְּׁבִיב ועייל וכ׳ count, and include in their place &c. Pes. 94a דקא חַשְּׁבִי דקדמא וכ׳ because they also counted the distances which one walks before dawn and after

sunset. Sabb. 74ᵃ וליחַשֵׁב וכ׳ let him also count the act of pounding; ib. 6ᵇ; a.e. וּלְחַשּׁוֹב (Pe.); a. fr. [Y. Pes. IV, end, 31ᶜ מחשבנא v. חֲשַׁךְ.]

*Ithpa.* אִתְחַשַּׁב, *Ithpe.* אִיתְחַשַּׁב. 1) *to be planned.* Targ. O. Gen. L, 20.—Pesik. l. c., v. supra.—2) *to be considered, valued.* Targ. Lev. XVII, 4. Targ. Ps. L, 23; a. fr. — [Targ. Prov. XXIX, 11 מֵיחַשַּׁב Ms. (ed. Lag. מחשב, Var. מאשב) *is respected* (v. Pesh. a. l.; ed. Wil. מאכה v. מְאַךְ).]

חַשָּׁבָא (חָשׁ׳) m. (preced.) *accountant, calculator.* —*Pl.* חַשָּׁבַיָּא (חָשׁ׳). Targ. Is. XXXIII, 18.

חִשְׁבּוֹן m. (b. h.; preced. wds.) 1) *account, sum; accountability; punishment and reward.* B. Bath. 9ᵇ ח׳ גדול sum total. Ib. 78ᵇ (play on *Heshbon,* Num. XXI, 27; 30) באו ונחשב חֶשְׁבּוֹנוֹ וכ׳ come and let us examine the account of the world (human affairs), the loss etc. Ib. אבד ח׳ וכ׳ the accountability of the world is gone (there is no reward or punishment). Ex. R. s. 51, beg., a. fr. ליתן ח׳ to render an account. Tosef. B. Kam. X, 21 מה ח׳ עשה וכ׳ how our father settled with you; Y. ib. X, 7ᵇ bot.—Y. Ab. Zar. II, 42ᵃ top ח׳ מים וכ׳ he understands the calculation of the action of the water. Ib. ח׳ גדול הוא this is a great thing to calculate; a.fr.—2) *promptness in business.* Deut. R. s. 4 אינו מכיר חֶשְׁבּוֹנְךָ I do not know your way of settling (whether you are prompt); ib. עשרת לי ח׳ טוב you paid me promptly. [Yalk. Deut. 808 הח׳ read בעל הח׳ *market commissioner.*]—*Pl.* חֶשְׁבּוֹנוֹת. Sabb. 150ᵃ, sq., v. חָשַׁב. Bekh. 5ᵃ בקי בח׳ a good arithmetician.

חֶשְׁבּוֹנָא, v. חוּשְׁבָּנָא.

חָשַׁד, v. חסד II.

חָשַׁד (cmp. וְחָשָׁה) [*to whisper,*] *to suspect* (cmp. הוּם a. הִידָּמָה). Yoma 19ᵇ, a. e. החוֹשֵׁד בכשרים he who entertains a suspicion against worthy men. Ib. חָשְׁדוּהוּ (ב)צדוקי they suspected him of being a Sadducee. Sabb. 127ᵇ במה חָשַׁדְתַּנִי whereof did you suspect me?—Ib. 118ᵇ; M. Kat. 18ᵇ מי שחוֹשְׁדִין וכ׳ whom people suspect without cause; a. fr. — Part. pass. חָשׁוּד, f. חֲשׁוּדָה; pl. חֲשׁוּדִים, חֲשׁוּדוֹת; חֲשׁוּדִין. Dem. III, 5, v. חָלַק. Erub. 69ᵃ לדבר ח׳ אחר ח׳ וכ׳ one who is suspected of neglecting one religious law, is suspected of disregarding the whole Law; Bekh. 30ᵇ. Ib.ᵃ ח׳ על השבִיעית suspected of ignoring the laws of the Sabbatical year. Shebu 32ᵇ, a. fr. ח׳ על השבועה suspected of swearing falsely (not admitted to oaths). Y. Taan. III, beg. 66ᵇ מפני פרנסת ח׳ for the sustenance of those suspected (of neglecting the laws of the Sabbatical year); a. fr.

*Nif.* נֶחְשַׁד *to be suspected.* Ber. 31ᵇ (ref. to I Sam. I, 16) מכאן לנ׳ בדבר וכ׳ from this we learn that he who is unjustly suspected, must make it known (clear himself). Bekh. 30ᵇ; Ab. Zar. 39ᵃ עד שיֵּחָשְׁדוּ until there is reason to suspect them of neglecting the observances of the associates (v. חָבֵר); a. fr.—[Y. Ab. Zar. I, 40ᵃ מתחשד, v. חָשַׁב.]

חֲשַׁד, ch. same. Targ. Y. Deut. XXIV, 9.—Sabb. 118ᵇ לדידי חֲשָׁדָן וכ׳ they suspected me without cause; a. fr.—Part. pass. חֲשִׁיד. Ber. 5ᵇ ומי חֲשִׁידְנָא וכ׳ am I suspected by you (of doing wrong)?; ומי ח׳ קב״ה וכ׳ can the Lord be suspected of injustice?, v. דִּינָא. Shebu. 32ᵇ דח׳ מאן which of the contestants is suspected (of swearing falsely)?; a. fr.

*Ithpe.* אִתְחֲשַׁד *to be suspected.* Targ. Y. Deut. XXI, 3.

חָשָׁד m. (preced. wds.) *suspected.*—*Pl.* חֲשָׁדִים; constr. חֲשָׁדֵי. Pes. 85ᵃ ח׳ כהונה the suspected among the priesthood, i. e. priests suspected of wilfully unfitting a sacrifice in order to spite the owner.

חֲשָׁד m. (preced. wds.) *suspicion.* מפני הח׳ *to avoid suspicion.* Sabb. 23ᵇ מפני הח׳ (Tosef. Peah I, 6 מפני מראית העין) to avoid suspicion (as if he appropriated to himself the poor man's share). Yoma 30ᵃ; a. fr.

חֲשָׁדָא ch. same. Ḥag. 5ᵃ מיתתי לה לידי ח׳ exposes her to suspicion.—מִשּׁוּם ח׳ *to avoid suspicion.* Ber. 43ᵇ; a. fr.—

חָשְׁדָה, v. חשי.

חָשְׁדוּ pr. n. m. *Hashu.* Keth 84ᵇ bot. יימר בר ח׳.

חָשְׁדוּב, v. חָשַׁב.

חָשׁוּךְ m. (b. h.; חָשַׁךְ) 1) *dark, black.* Ab. Zar. 8ᵃ, v. חָשַׁךְ.—*Pl.* חֲשׁוּכִים, חֲשׁוּכִין . . .; f. חֲשׁוּכוֹת. Bekh. VII, 5 (expl. מרוח אשך, Lev. XXI, 20) שמראיו ח׳ whose complexion is very dark. Yalk. Ex. 258 פנים ח׳ dark (frowning) countenance; Mekh. B'shall., Vayassa, s. 2 חֲשֵׁכוֹת.—2) *obscured, benighted.* Pesik. R. s. 6, beg. (ref. to Prov. XXII, 29) פרעה הח׳ Pharaoh, the benighted.—*Pl.* as ab. Cant. R. to I, 1 (ref. to Prov. l, c.) לפני ח׳ אלו הרשעים 'before the benighted' that means the wicked.

חֲשׁוֹכָא, חֲשׁוֹךְ I. ch. 1) same, *dark.* Targ. Am. V, 20.—2) (חָשַׁךְ II) *lean, reduced, poor.* v. חֲשִׁיךְ II.

חֲשׁוֹכָא, חֲשׁוֹךְ II m. (preced.) 1) *darkness.* Targ. Ex. X, 21, sq.; a. fr.—Targ. Ez. XIII, 18, v. רְקִיעָא II.—Pes. 34ᵇ ארעא דח׳ a land of darkness (fogs). Ḥag. 12ᵇ bot. ומי אית אימא ח׳ וכ׳ is there darkness before the Lord?; a. fr.—*Pl.* חֲשׁוֹכַיָּא. Targ. Ps. LXXXVIII, 7.—2) *charred wick, snuff.* Bets 32ᵃ עדורי ח׳ Ar. (ed. חוּשְׁבָּא). v. מָחַט.

חשוך, Tanḥ. P'kudé 3, some ed. (oth. ed. חצוף), read סָחוּף, v. סָחַף.

חשופא, v. חֲשׂוּפָה.

חַשְׁחַשׁ, v. חָשַׁשׁ.

חָשָׁה, חשי (b. h.) [*to whisper,*] *be silent, quiet* (cmp. דמם, דום). Part. (fr. חוּשׁ) חָשֶׁה, f. חָשָׁה, pl. חָשׁוֹת. Ḥag. 12ᵇ אומרות . . . וחשות ביום וכ׳ say praise by night, and are silent by day. Ib. 13ᵇ (play on וחִשְׁמֵל) חיות עתים חוֹשׁוֹת Ms. M. מְמַלְּלוֹת . . . *Ḥayoth* (v. חַיָּה I end) who at times are silent etc.

חֲשָׁא, חֲשִׁי ch. 1) same. Y. Ab. Zar. I, 39ᵇ top חֲשִׁי דמלכא וכ׳ hush, for the king wants it so (desires to

be worshipped in the form of a calf).—2) (=חוּשׁ) *to feel, suffer,* v. חוּשׁ ch.

חָשַׁי v. חֲשַׁאי.

חָשֵׁי, v. חֲשָׁאי.

חָשִׁיב, חַשִּׁיב, v. חֲשַׁב.

חֲשִׁיבָא m. (חֲשַׁב) *prominent person, notable. Pl.* חֲשִׁיבֵי. Gitt. 58ª ח׳ דרומאי the Roman notables. Ib. 56ᵇ [read:] ואימנו להו ח׳ דר׳ לאותיבך וכ׳ and the Roman nobility resolved to place thee at their head; Yalk. Prov. 953.

חֲשִׁיבוּתָא f. (preced.) *importance, value.* B. Bath. 146ª ח׳ דא״י ed. (Ms. M. a. F., Rashb. שְׁבָחָא) the valuableness of Palestine (for its fertility).

חָשִׁיד, v. חֲשַׁד.

חָשִׁיךְ, v. חֲשַׁךְ.

חֲשִׁיכָא, חַשִּׁיכָא I m. (חֲשַׁךְ I) *dark, black.* Targ. Y. Lev. XXI, 20 חזוירה ח׳ Ar. s. v. חז whose complexion is very dark (v. חֲשׁוּכָה; ed. פוחדוי וכ׳).—*Fem.* חֲשִׁיכָא, pl. חֲשִׁיכֵן. Targ. Lam. V, 17.

חֲשִׁיכָא, חַשִּׁיכָא II m. (חֲשַׁךְ II) *lean, poor; luckless* (interch. with: חֲשׁוֹכָא, חֲשׁוּכָה). Targ. Ez. XVIII, 12. Targ. II Sam. XIII, 4. Targ. Ps. LXXII, 13; a. fr.—Lam. R. to I, 5 ולמה ח׳ כן and why is he so reduced?—Ib. to III, 20 (prov.) עד דשמינא חשיך חשיכא מיית Ar. (Var כחיש כחישא; ed. . . דקטרינא . . קטין . . .) while the fat one becomes lean, the lean one is dead (retribution to the oppressor comes too late). Midr. Till. to Ps. XXII, 7, v. חַי ch.—*Pl.* חֲשִׁיכַיָּא, חֲשׁוּכֵי. Targ. Jer. LII, 15, sq. — Succ. 44ᵇ לחשוכיא (Ms. M. 2 לחסיניא, read לְחֲסִירֵי) to the poor.—*Fem.* חֲשִׁיכָא, חֲשִׁיכְתָּא. Targ. Is. LIV, 11.—*Pl.* חֲשִׁיכָן, חֲשִׁיכָתָא. Targ. Y. Gen. XLI, 19, sq; v. חֲסִיךְ.

חֲשׁוֹכָא, חֲשׁוּכָה f. (b. h.; חֲשַׁךְ I) *darkness, nightfall.* Sabb. II, 7 עם ח׳ near nightfall. Ib. ספק ח׳ וכ׳ if it is doubtful whether or not night has set in; a. fr.—*Pl.* חֲשׁוֹכוֹת (*adj.*), v. חֲשׁוּךְ.

חֲשִׁיכָה f. (v. חָשַׁךְ I *Hif.*) *awaiting the nightfall* (on the Sabbath), *approaching the Sabbath limit in day-time and waiting there for the night for the transaction of business.* Sabb. 151ª רשאי אני בחֲשִׁיכָתוֹ (Mish. להחשיך עליו) I am permitted to take the preliminary steps for it before nightfall.

חֲשִׁיכְתָּא, v. חֲשִׁיךְ II.

חָשִׁיל, v. חֲשַׁל.

חֲשִׁילָא c. (חֲשַׁל) *mashed.*—*Pl.* fem. חֲשִׁילָתָא. Hull. 93ª bot. ביעי ח׳ mashed testicles (undevelopped).

חֲשִׁילְתָּא f. (preced.; v. חוּשְׁלָא) *a brew made of peeled and pounded fruits,* v. טְרִימָא. Ber. 38ª (ודאי) ח׳ קאמרת (Ms. F. ח׳ דתמרי, v. Rabb. D. S. a. l. note; Ar. חלרישתא, incorr.) (by *trimma*) you (surely) mean a brew of ground dates.

חֲשִׂיפָה f. (חָסַף, v. חָסַף I) 1) *stripping, uncovering.* Y. Ber. IX, 13ª top חֲשִׂיפַת זרועו the baring of His arm (Is. LII, 10).— 2) *paring, shavings* used for basket work. Tosef. Kil. III, 14 הח׳ Var. (ed. Zuck. השופה); Y. ib. V, end, 30ª השיפה. Tosef. Toh. XI, 16 של ח׳ quot. by R. S. to Toh. X, 8 (ed. Zuck. של השיפה) basket work made of shavings; Ab. Zar. 75ª של שיפה (ed. Pes. חש׳). Succ. 20ª מחצלת של ח׳ Ms. M. (ed. שיפה) matting made of etc.; Tosef. ib. I, 10 שיהופא ed. Zuck. (Var. חשופא, oth. ed. חשי׳).

חֲשִׁיקָה f. (חָשַׁק) *pleasure, favor, use of the root* חָשַׁק. Gen. R. s. 80, a. e.; v. חֲפִיצָה.

חָשִׁיךְ, v. חָסַךְ.

חָשַׁךְ (v. חָסַךְ) *to spare, withhold.* Targ. Prov. XIII, 24 חָשִׁיךְ, חָשֵׁיךְ (part.). Ib. XVII, 27.

*Af.* אַחְשַׁךְ *to deduct.* Y. Pes. IV, end, 31ᶜ מַחְשַׁכְנָא (not מחשב׳), v. גּוֹדְלָנָא.

חָשַׁךְ (b. h.; cmp. חשש) [*to be pressed, thick,*] *to be dark.* Sabb. 34ª; 51ª מִשְׁתַּחְשְׁכָה; ib. IV, 2 מִשְׁתַּחְשֵׁךְ when it darkens (at nightfall, v. חֲשִׁיכָה). Snh. 22ª עולם ח׳ בעדו the world around him is dark; Ab. Zar. 8ª (some ed. חֲשׁוּכָה). Ber. 16ᵇ אל יֶחְשְׁכוּ וכ׳ let not our eyes be obscured; a. fr. V. חֲשׁוּךְ.

*Hif.* הֶחְשִׁיךְ 1) *to be overtaken by (the Sabbath) nightfall.* Sabb. XXIV, 1 מי שה׳ בדרך he who is on the road at nightfall (on Friday).—2) *to wait for the nightfall, to make preparations to be ready for work on the exit of the Sabbath,* v. חֲשִׁיכָה. Ib. XXIII, 3 אין מַחְשִׁירִין על וכ׳ you must not, during the day, walk to the extreme end of the Sabbath limit to await the night there for the purpose of hiring workmen etc.; אבל מַחְשִׁיךְ הוא וכ׳ but one may do so for the purpose of going at nightfall to watch his field, and then he may also take his fruits home. Ib. לְהַחְשִׁיךְ עליו to await the night at the Sabbath limit for the purpose of doing it. Ib. 4; a. fr.—3) *to darken, obscure.* Cant. R. to I, 1 (ref. to חשכים, Prov. XXII, 29) that is Potifar שה׳ חקב״ה וכ׳ whose eyes the Lord darkened etc. Ex. R. s. 51 (ref. to חשכה, Gen. XV, 12) that is Media שֶׁהֶחְשִׁירָה וכ׳ who made Israel's eyes dim (with tears) by her decrees. Pesik R. s. 47 (ref. to Job XXXVIII, 2) חֶחְשַׁכְתָּ וכ׳ (not החשב׳) thou hast obscured the council which I held in heavens (when the Lord vouched for Job's integrity); a. fr.—4) *to become dark.* Midr. Till. to Ps. XVIII, 12 (ref. to the versions חשכת, Ps. l. c., and חשרת II Sam. XXII, 12) when the clouds are laden with the waters, הן מַחְשִׁירִין מן המים וכ׳ they receive a dark color from the waters, and afterwards they drop them as through a sieve.

חֲשׁוֹךְ, חֲשׁוּךְ I ch. same. Targ. Job. XVIII, 6. Targ. Ex. X, 15; a. fr.—Taan. 10ª חֲשׁוּכָה ענני וכ׳ when the clouds are dark, they contain much water.

*Pa.* חַשֵּׁךְ 1) *to darken, obscure.* Targ. Ps. CV, 28; a.e. —2) *to do something at night, to be late.* Tam. 27[b] חַשֵּׁךְ תקון נפשך וכ׳ at bed-time attend to thy body, and in the morning etc. Ber. 8[a] מקדמי ומְחַשְּׁכֵי וכ׳ they go to Synagogue early and late. Ib. קדימו וחַשְּׁכוּ ויצילו וכ׳ (Ms. M. ואַחְשְׁכוּ, *Af.*, v. Rabb. D. S. a. l.) go ye early and late to etc. Targ. Y. Deut. XXVIII, 65, v. מַחְשָׁכָן.

*Af.* אַחְשֵׁךְ 1) *to obscure.* Targ. Job XXXVIII, 2; a. e. —2) *to do something late.* Targ. I Sam. XVII, 16.—Ber. l. c., v. supra.

*Ithpe.* אִיתְחַשַּׁךְ, אִיחְחַשַּׁךְ *to grow dark.* Targ. Ps. LXIX, 24; a. e.—Snh. 96[a] עד דאתא אידח׳ by the time he came it had grown dark.

חָשׁוֹךְ, חָשֵׁךְ II (cmp. חסך) *to be reduced, lean.* Targ. Ps. XXXI, 11 (h. text עששו, v. Rashi a. l.)

*Ithpe.* אִיתְחַשַּׁךְ same. Targ. Job XXXIII, 21 Ms. (ed. שפיין).

חֹשֶׁךְ, חוֹשֶׁךְ m. (b. h.; חָשַׁךְ) *darkness.* Ex. R. s. 14. Ḥag. 12[a]; a. v. fr.—הָרֵי ח׳ *Dark Mountains*, behind which the Amazons live (*Amazonici Mountes*, v. Sm. Class. Dict. s. v.). Lev. R. s. 27; Pesik. Shor, p. 74[a]; Tam. 32[a]. [The Jewish legend relating the meeting of Alexander the Great with the Amazons seems to point to Africa, v. קרטגינא).

חַשְׁכָּא ch. same. Targ. Ps. XVIII, 29 (Ms. חבריא, v. חַבִּירָא); Targ II Sam XXII, 29 (ed. Lag. וחַשׁוֹכָא). Targ. Ps. LXXXVIII, 13 וחַשַׁךְ, constr. (Ms. וחַשׁוֹךְ).—V. חַשְׁכוּתָא.

חֲשַׁרְבָּת, v. חֲשַׁרְבָּה.

חַשְׁכוּתָא f. (preced. wds.) *dimness, darkness.* Targ. O. Deut. XXVIII, 65 (ed. Vien. חַשְׁבַת).

חֲשַׁכְתָּא f. same. Targ. O. Deut. XXVIII, 65, v. preced.—*Pl.* חֲשַׁכְתָּא. B. Mets. 30[b] בקדמתא ובח׳ every early morning or every evening after dark.

חֲשַׁכְתָּא, v. חֲשִׁיכָה II.

חֲשַׁל = חֲסַל.

חָשַׁל (b. h.; cmp. חָסַל) *to scrape off, polish; to reduce.*

*Pi.* חִישַּׁל *to crush, batter.* Koh. R. to I, 6 the Lord מְחַשְּׁלוֹ בהרים breaks it (the vehemence of the wind) through the mountains; (Lev. R. 15; Gen. R. s. 24 מרשלו; Y. Ber. IX, 13[c] bot. מכשלו).

*Nif.* נֶחְשַׁל *to be crushed.* Sifré Deut. 296 (ref. to נחשלים, Deut. XXV, 18) שנמכו .... ונֶחְשְׁלוּ מתחת וכ׳ who have been crushed out of the ways of the Lord and battered away from under the protection of etc.

חֲשִׁישׁ, חֲשִׁישׁ ch. same, 1) *to furbish, forge, hammer.* Dan. II, 40.—Ab. Zar. 16[a] דחַשְׁלֵי מינירתו וכ׳ Ms. M., v. חֲלַשׁ.—Trnsf. *to plan, design* (corresp. to b. h. חשב a. חרש). Targ. Ps. XXXVI, 5. Targ. Prov. XIV, 22; a. fr.—2) *to peel, pound grits,* v. חוּשְׁלָא.—V. חֲשִׁילָא.

*Pa.* חַשֵּׁל same, esp. *to plan.* Targ. Ps. XXI, 12, a. fr. Ms. (ed. *Pe.*). Targ. Y. Deut. I, 12.

חַשְׁלָא m. (preced.) *furbisher, smith.*—*Pl.* constr. חַשְׁלֵי. Keth. 77[a] (expl. מצרקי נחשת. Mish.) ח׳ דודי kettle smiths.

חַשְׁמוֹנַאי n. gent. m. *Asmonean, Hasmonean,* family name of Mattathias the priest and his descendants (Maccabean dynasty). Midd. I, 6 בני ח׳ the sons of the Asmonean (Judah and his brothers). Sabb. 21[b] מלכות בית ח׳ the government of the Asmonean house. Midr. Till. to Ps. XCIII, beg. (ed. Bub. plur.). Sot. 49[b]; Men. 64[b]; B. Kam. 82[b] (v. Rabb. D. S. a. l.) מלכי בית the kings of the Asmonean house (Hyrcan and Aristobulus).—*Pl.* חַשְׁמוֹנָאִים. B. Kam. l. c. (some ed.).—[*Chald.* Targ. I Sam. II, 4. Targ. Cant. VI, 7 (some ed. נָאֵי ..., pl.).]

חַשְׁמַל m. (b. h.; cmp. חָסַם II; v. Ges. H. Dict.[10] s. v.) *a glittering substance; amber* or *galena* (?). Ḥag. 13[a] עד הוד׳ including the verse in which *ḥashmal* appears (Ez. I, 27). Ib. חיה מבין בח׳ was speculating on the meaning of *ḥashmal*; ויצאה אש מח׳ and fire came out of the *ḥashmal*. Ib., sq. מהו חַשְׁמַל חורות אש מְמַלְּלוֹת *Ḥayoth* (v. חַיָּה) speaking fire; v. חָשַׁח.

חַשְׁמַל, חַשְׁמָלָא ch. same. Targ. Ez. I, 4; a. e.—Ḥag. 13[a].

חַשָּׁן, v. חוֹשֶׁן.

חָשַׁק (b. h.) *to press, tie, surround.* Ab. Zar. 35[a] (ref. to Cant. I, 2) חֲשׁוֹק שפתותיך זו בזו press thy lips together and be not too hasty in replying.—2) (cmp. חָפֵץ) *to be attached to, in love with; to elect.* Tosef. Yeb. VIII, 4 חָשְׁקָה .. בתורה my soul has chosen the Law (as bride); Yeb. 63[b]. Ḥull. 89[a] (ref. to Deut. VII, 7) חוֹשְׁקַנִי בכם I elected you.

חַשַּׁק ch. same, *to bandage, saddle, harness.* Targ. II Sam. XIX, 27.—Part. pass. חָשִׁיק, pl. חֲשִׁיקִין, f. חֲשִׁיקָן. Targ. Jud. XIX, 10. Ib. V, 10.

חָשַׁר [(cmp. חָשַׁךְ II a. חָשַׁל) *to peel,* whence חֲשָׁרָה *an implement for removing peels, sieve,* from which חָשַׁר] *to sift, distil drops as if through a sieve.* Midr. Till. to Ps. XVIII, 12, v. חָשַׁךְ. Ib. .... אדם נוטל כברה וחוֹשֵׁר אצבעות וכ׳ a man takes a sieve and lets (a liquid) down a height of two or three fingers; before it comes down to the ground, the drops will be mixed up; Yalk. Sam. 160. —Gen. R. s. 13 וחוֹשְׁרִים אותו כמין כברה and they (the clouds) distil it (the rain) as if from a sieve; Yalk. Gen. 20; Yalk. Koh. 967.

*Pi.* חִישֵּׁר same. Taan. 9[b] ומְחַשְּׁרוֹת .... מנוקבות they (the clouds) are perforated like a sieve and distil water to the ground.

חַשַּׁר ch. same, *to sift.* Y. Sabb. VII, 10[b] bot. הן דח׳ וכ׳ he who (on the Sabbath) sifts powder of gypsum &c. Y. Meg. I, 71[b] top מכיון שהוא מרחיק ואת ח׳ וכ׳ because its meshes are wide and you may sift flour through it; Y. Ned. IV, beg. 38[c], v. זוֹסְמָא.

חָשַׁשׁ (v. חוּשׁ) 1) *to feel heavy, feel pain.* Y. Sabb. IV,

חַתּוּלָא, חַתּוּל ch. same. Hull. 52b. — *Pl.* חַתּוּלַיָּא, חַתּוּלִין. Targ. Is. XIII, 22; XXXIV, 14 (h.text אִיִּים) wild cats. [Hos. IX, 6 חתולין, read: חֲרוּלִין.]

חַתּוּם, v. חִיתּוּם.

חַתּוּמָא m. (חָתַם) *signer, witness.* — *Pl.* חַתּוּמַיָּיא. Y. Gitt. IX, 50c bot. יתב רשו ... ולח׳ וכ׳ (not ולחתימויא) gave permission to the scribe to write and to the witnesses to sign.

חַתּוֹנָא, חַתּוֹן, v. חִיתֵּן.

חַתּוּנְתָּא f. (b. h. חֲתֻנָּה; חָתַן) *wedding.* Num. R. s. 12; a. e., v. חִיתּוּן.

חַתִּית, חתות, v. חִירְתִּית.

חַתָּא, חתי, (v. נחת); *Hif.* (א)חֲתֵי *to put down, rest.* Y. Yoma V, 42b bot. ורַחֲתֵי ... יחלוף let him change hands .... and set (the pan) down. Ib. אם ח׳ מימינו וכ׳ if he set it down from his right towards his left side.

חַתָּא, חֲתֵי I ch. *Af.* אַחֲתֵי same. Yoma 47a ונַחְתֵּיהּ למחתה וכ׳ (v. Rabb. D. S. a. l. notes 3, 4) and let him put the pan on top of it. V. נְחַת.

חַתֵּי, חתת (b. h.) *to dig,* esp. *to take coals out with a pan.* Yoma IV, 4 בכל יום הית חותה וכ׳ every other day the priest used to take coals out in a silver pan &c. Sabb. VIII, 7 כדי לַחְתּוֹת בו את האור large enough to take fire out in it. Zeb. 64a; a. fr. — Y. Yoma IV, 41c bot. צריך לחתות (read לחתות) he must take coals out as before.

*Pi.* חִיתֵּת *to stir embers, rake.* Sabb. 34b שמא יְחַתֵּת בגחלים he might rake the coals under the ashes. [Hull. 27a, v. חָתַת]

חַתָּא, חֲתֵי II ch. same. Targ. Is. XXX, 14. — Part. חָאתֵי. Targ. Prov. XXV, 22 ed. Lag. (oth. ed. חָתֵי). — *Pa.* חַתֵּי *to stir.* Ab. Zar. 38b וחַתֵּה בה חַתּוּרֵי ed. (v. Rabb. D. S. a. l. note 8), v. חֲרֵי.

חֲתִיתָא f. (preced. wds.) *taking coals out in a pan.* Y. Yoma IV, 41c bot. Bab. ib. 48b חישב בחֲתִיתָא וכ׳ if he entertained an undue thought on taking coals from the altar.

חֲתִיכָה f. (חָתַךְ) 1) *cutting.* Erub. 103a, v. יַבֶּלֶת. Hull. 31b, v. זְבִיחָה. — 2) *a piece (of meat), portion* (cmp. מָנָה, נַתַּח). Ib. VII, 5 ח׳ של דג וכ׳ a portion of an unclean fish. Ib. 100a שאני ח׳ תואיל וכ׳ with an entire piece the case is different, because it is fit to be offered to guests; a. fr. — *Pl.* חֲתִיכוֹת. Ib. VII, 5. Kerith. 17b חתיכה משתי ח׳ a doubt as to one piece out of two (of which one was forbidden and one allowed, and it is unknown which he ate); a. fr.

חֲתִים, v. חֲתַם.

חֲתִימָה f. (חָתַם) 1) *signature, stamp, mark.* Gitt. 87a bot. וידיעינן בהא ח׳ וכ׳ when we know about that signature that it is not Jacob's. Ib. II, 4 וחֲתִימָתוֹ בתלוש .. עד unless it was written and signed on a movable material (v. חָבַר). Y. Keth. II, 26c top על חֲתִימַת חעד וכ׳ to iden-

8c top החוֹשֵׁשׁ אזנו he who has ear-ache. Esth. R. to I, 1 (play on אחשורוש) who ever thinks of him חוֹשֵׁשׁ את ראשו gets a head-ache; a. e. — (Mostly with ב). Cant. R. to V, 2 אם חושש ... בראשו if one of the twins has a head-ache; a. fr. — 2) *to apprehend, take into consideration.* Pes. I, 2 אין חוֹשְׁשִׁין שמא וכ׳ we do not take into consideration that perhaps a weasel &c. Tosef. Hull. III, 24 ואין ח׳ שמא וכ׳ and we need not hesitate to use them for fear that they may be eggs of &c.; Hull. 63b אין ח׳ לא משום וכ׳. Sabb. XVI, 7; XXII, 3 חוֹשְׁשַׁנִי לו מחטאת I am afraid he has committed a sin which requires a sin-offering to atone for; a. fr.

חַשַּׁשׁ ch. same, 1) *to suffer.* Y. M. Kat. III, 82d top פומיה הוא ח׳ he has an ailing on his mouth (and therefore ties it up). Cant. R. to II, 16 ועבד ח׳ וכ׳ and continued suffering with fever for three years; a. fr. — 2) *to be affected, troubled; to care, apprehend.* Targ. Prov. XXVIII, 17 דְּחָשִׁישׁ וכ׳ he who is troubled (feels compunction) about blood-guiltiness (h. text עשק); a. e. — Y. M. Kat. III, 81d bot. צריך את חשש על נפשך thou must mind the excommunication for thy soul's sake. Ib. חַשׁ על נפשיה he minded the excommunication. Ib. וַחֲשׁוּן אילין על אילין they minded each the other's excommunication. Keth. 26b בְּמֵיחַשׁ לזילותא וכ׳ they differ as to providing against the disregard of the court; a. fr. (interch. with חוּשׁ). — [3) (=חָשָׁא) *to whisper, hiss.* Targ. Jer. VI, 29 חַשׁ (ed. Wil. חָשָׁא).]

*Ithpa.* אִיתְחַשַּׁשׁ, אִירְתַּ׳ *to become sick.* Cant. R. l. c. אתח׳ ר׳ חנינא (Var. אִתַּ׳; ed. Wil. אתשש, corr. acc.).

*Palp.* חַשְׁחֵשׁ 1) *to feel.* Targ. Y. Num. XI, 12. — 2) *to care for.* Targ. Ps. CXLI, 1 Regia (ed. חוּשׁ).

חַשְׁשָׁא m. (preced.) *anxiety, fear, suspicion.* Targ. Koh. II, 25. — Yoma 83b אימר דאמרי אנא ח׳ וכ׳ (Ms. M. לְמֵיחַשׁ, v. preced.) what I said (that a name was an omen) was meant only as an apprehension, but I did not mean it as a certainty. Bekh. 36a אימר דאמר ר״מ לח׳ what R. M. said, was meant as an apprehension (worth investigating), but not to make one legally disqualified. Ib. ח׳ הוא it is merely a suspicion, ובמקום ח׳ וכ׳ and against such a doubt, we may argue that he had no reason to tell a falsehood. Nidd. 17b אי בחר ח׳ וכ׳ if you are guided by a doubt, opp. חֲזָקָה; a. fr.

חָתָּה, חָתָא, חָתָא, v. חתי.

חִתּוּי m. (v. חָתַת) *breaking, killing.* Hull. 27a זב ע״י ח׳ בצינק the flow must have been caused by the action which kills (cutting).

חִתּוּכָא, חִתּוּךְ, v. חִיתּוּךְ.

חִתּוּל m. (v. Fl. to Levy Targ. Dict. I, p. 426[1]) *cat.* B. Kam. 80b. Hor. 13a. Bekh. 8a; a. fr. — *Pl.* חַתּוּלִים, לִין...; f. חַתּוּלוֹת. B. Kam. 80a, sq.; Tosef. ib. VIII, 17. Hor. l. c. מפני מה ח׳ .. בעכברים Ms. M. a. Ar. (v. Rabb. D. S. a. l. note; ed. הכל) why have the cats been given power over the mice? — Koh. R. to VI, 11. Cant. R. to VII, 2 ומצא ח׳ מקורעות לפניהם and found the cats lying torn in front of the chickens; Y. Peah III, 17d top.

tify the signature of the second witness. B. Bath. 89[b] Ms. M. (ed. כיון דלא חזי ח׳ אי לא חזי ח׳, Ms. H. עד דחזי ח׳ תחמא) since he does not see the official stamp on the measure; a. fr.—Trnsf. חֲתִימַת זָקָן *the mature manly expression which the beard gives, full manhood.* B. Mets. 39[b]; Yeb. 88[a]; Gen. R. s. 91; a. e.—[Targ. Cant. III, 8 חֲתִימַת מִילָה the seal of the covenant.]—*Pl.* חֲתִימוֹת. Keth. 21[b] ח׳ ידי העדים the signatures (handwritings) of the witnesses; a. e.—2) (v. חִרהוּם) *the concluding clause of a prayer.* Pes. 104[a] צריך ... ח׳ סמוך לַחֲתִימָתוֹ he must use expressions corresponding to the closing formula immediately before the latter.—3) *locking up, obstruction.* Nidd. 43[b], a. fr. (with ref. to Lev. XV, 3) חֲתִימַת פִּי הָאמָה the filling up of the aperture of the membrum (with mucus).

**חֲתִימְתָּא, חַתְמוּתָא, חֲתִימָתָא** same. Keth. 21[a] אסחד אַחֲתִימוּתֵי ידיה וכ׳ he testified to (identified) his own signature &c.—B. Bath. 167[a] חַתְמוּתֵי ידא (Ms. M. חֲתִימַת). Gitt. 66[b], v. חָתַם.—*Pl.* חֲתִימָתָא. Keth. 21[b] חֲתִימַת ידיידהו.

**חֲתִימְרִיא,** Y. Gitt. IX, 50[c] bot., v. חָחוֹמָא.

**חֲתִימָתָא,** v. חֲתִימוּתָא.

**חֲתִירָא,** v. חֲתִירְתָּא.

**חֲתִירָה** f. (חָתַר) *breach, opening made by digging.* Gen. R. s. 76 ויחתר לו הקב״ה ח׳ וכ׳ and the Lord created an opening for him etc. Ruth R. to II, 14; Y. Snh., X, 28[c] bot., v. חָתַר. Ruth R. l. c. צווחין לח׳ עתירה, v. next w.

**חֲתִירְתָּא (חֲתִירָא)** ch. same. Lev. R. s. 30; Gen. R. s. 63 (ref. to II Chr. XXXIII, 13; Gen. XXV, 21) בערביא קורין לח׳ עתירתא in Arabia they say for *ḥăthirta* (breach) *ʿăthirta;* Y. Snh. X, 28[c] bot. לַחֲתִירָתָהּ עתירתה ...; Ruth R. to II, 14, v. preced.—*Pl.* חֲתִירָן. Y. Maas. Sh. V, 55[d] bot. אתעביד ... ח׳ בתים (strike out בתים) three hundred robberies by breaking in were committed; Gen. R. s. 27 חוֹתְרִין m. pl.; Yalk. Job 909 (corr. acc.).

**חֲתִית,** v. חִיתִית.

**חָתַךְ** (b. h.) 1) *to cut, dissect; to sever.* Hull. 33[a] חוֹתֵךְ כזית וכ׳ cuts out flesh of the size of an olive. Ib. 32[a] ח׳ דלעת וכ׳ if in slaughtering he cut a pumpkin at the same time. Ib. 48[b] a. e. חוֹתְכָהּ מכאן וכ׳ he amputates on one place and the animal survives &c. Bets. 32[b] חוֹתְכָהּ באויר he may sever the wick over the light. Y. Meg. IV, 75[a] חותך the reader cuts one verse into two (reading Gen. I, 5, a. I, 8 as two verses severally); a. fr.—[Lev. R. s. 10 לחתוך את אביו וכ׳, v. חָתַר.]—*Part. pass.* חָתוּךְ *cut into, having the incisions of limbs &c., outlined.* Nidd. 24[b] גוף שאינו ח׳ a shapeless body (not articulated); ראש שאינו ח׳ a shapeless head (without indications of the nose &c.) Ib. 24[a] יד חֲתוּכָה a well-shaped hand (of an embryo); a. fr.—2) (cmp. פָּסַק, גָּזַר) *to decide, sentence.* Lev. R. s. 4, beg. (ref. to חתוך, Jer. XXXIX, 3) ששם חוֹתְכִין את החלכה for there they decide the practice. Ib. וחוֹתֶכֶת דיניהם וכ׳ and decides the cases &c. Shebu. 30[b] bot. אֶחְתְּכֵנוּ I will decide the case (in accordance with the testimony).—Part. pass. as ab. Y. Snh. IV, beg. 22[a] התורה חתוכה ... אילו if the Law had been given in the form of clear decisions (leaving no room for differences of opinion, discretion &c.)

*Nif.* נֶחְתַּךְ 1) *to be cut off, severed; to be cut into.* Ḥull. IV, 6 שנֶחְתְּכוּ רגליה whose feet have been amputated. Ib. 32[a] נֶחְתְּכָה דלעת וכ׳ if by accident a pumpkin has been cut simultaneously with the animal (opp. to חָתַךְ, v. supra); a. fr.—2) *to be decided, decreed.* Meg. 15[a] (play on חֹתֶךְ, Esth. IV, 5) שכל ... נֶחְתָּכִין על ידיו all the government affairs were decided upon his opinion.

*Pi.* חִיתֵּךְ 1) *to cut.* Ḥull. IV, 2 מְחַתֵּךְ אבר אבר he may cut off limb after limb. Ib. 98[b] מיתחך לה וכ׳ he carves the foreleg and then boils it.—*Part. pass.* מְיוּתָּךְ *piecemeal, limbwise.* Y. Nidd. III, 50[c] יצא מיח׳ if the embryo came out by pieces.—2) *to decide.* Snh. 7[b] צדק ... חִתְּכוּהוּ make the case clear and then decide it. Ber. 61[a] לשון מְחַתֵּךְ וכ׳ the tongue forms the sentence, the mouth closes (the case, makes it irreversible).—3) *to dig ore (in lumps).* Keth. 77[a] (expl. מצרף) מעיקרו ... חִמְחַתֵּךְ he who digs copper in the shaft. [Tosef. Ohol. IV, 3 וחתכו, וחיתכו, read: וְהִתִּירְכוּ or וִיתִּירְכוּ, v. חָתַךְ a. חתך.]

**חֲתַךְ** ch. same. *Pa.* חַתֵּיךְ *to cut off.* Ḥull. 11[a] ח׳ ליה לגמרי he severed it entirely, v. לוּם.—*Part. pass.* מְחַתַּךְ *in pieces.* Targ. Y. Lev. VII, 30 (ed. Amst. מְחַתָּךְ, incorr.). Targ. Y. I Num. XII, 12 כד מיח׳ (not מְחַתִּיךְ).

*Ithpa.* אִתְחַתַּךְ *to be cut, to be decided.* Targ. Esth. IV, 5 (v. Meg. 15[a], quot. in preced.).

**חֲתַךְ** m. (preced.) *cut, wound.* Tosef. Mikv. VII(VIII), 3 מִפְּנֵי חֲתַךְ on account of the place where the handle is intended to be lopped off (v. Mikv. X, 5).—Erub. 18[a]. Ḥull. 32[b] שחט במקום ח׳ he slaughtered by setting the knife into the wound (and continued the cut).

**חָתַם** (b. h.; cmp. b. h. חָתַל) 1), *to tie up, close, lock.* Tanḥ. B'resh. 1 ח׳ את חרם וכ׳ he locked the Ocean up, that it might not go forth &c.—2) *to seal.* Y. Ab. Zar. III, 42[c] bot. טבעת שחוֹתֵם בה the ring with which he seals. Ib. אסור לַחֲתוֹם בה you dare not use it for a seal; Tosef. ib. V (VI), 2; a. fr.—2) *to sign, subscribe* (as witness, judge &c.) Gitt. VI, 7 חוֹתְמִין ... אחד one writes the document and two sign it as witnesses. Ib. 66[b] ח׳ סופר if the scribe signed as one of the witnesses. Ib. 67[a] ואתם חֲתוֹמוּ and sign you. Shebi. X, 4 חדיינים חותמין וכ׳ the judges sign under it; a. fr.—Part. pass. חָתוּם, f. חֲתוּמָה; pl. חֲתוּמִים, חֲתוּמִין; חֲתוּמוֹת. Yeb. 25[b], a. e. עדים חת׳ וכ׳ if witnesses are signed &c.; a. fr.—3) *to close* a benediction (v. חֲתִימָה). Pes. X, 6 וחותם בגאולה and he closes with redemption (Blessed be the Lord who redeemed Israel). Ib. לא חיתם he did not close with a benediction. Ber. I, 4 מקום שאמרו לַחֲתוֹם where the Rabbis ordained to close a benediction with Barukh &c.; a. fr.—Part. pass. as ab. Gitt. 60[a] תורה ח׳ ניתנה the Law was given as one complete book, opp. מגילה מגילה in single sheets. [Cant. R. to I, 11, v. next w.]

*Pi.* חִיתֵּם *to provide with signatures.* Y. Gitt. I, beg.43[a], a. e. מְחַתְּמוֹ בעדים וכ׳ he may have provided it with the signatures of unfit witnesses. Ib. חִתְּמוֹ וכ׳.—*Part. pass.* מְחוּתָּם. Y. Keth. II, 26[c]; Y. Shebu IV, 35[c] מד׳ בארבע וכ׳ provided with four signatures.

*Nif.* נֶחְתַּם, *Hithpa.* הִתְחַתֵּם, *Nithpa.* נִתְחַתֵּם 1) *to be signed, sealed.* Gitt. I, 1 בפני נח׳ (Y. ed. נתח׳) in my presence has it been signed; a. fr. — 2) *to be finally sentenced* (by attaching the seal or signature). R. Hash. 16[b] נכתבין ונֶחְתָּמִין וכ׳ their verdict is written and sealed at once; Y. ib. I, 57[a] מִתְחַתְּמִין. Gen. R. s. 31, beg. נתח׳ גזר דינם their decree was sealed; a. e.

**חֲתַם**, ch. same. 1) *to close up.* Ber. 6[a] ולֵיחְתּוֹם פומיה and let him close up its opening. Part. pass. חָתִים. Targ. O. Lev. XV, 3.—2) *to seal, sign.* Targ. Jer. XXXII, 44; a. fr.—Gitt. 66[b] מְחַתֵּם וכ׳ to draw their signatures.—*Part. pass.* as ab. Targ. l. c. 11.—B. Bath 89[b] דלא חָתִימֵי where they do not stamp measures officially.—3) *to close a benediction.* Meg. 22[b] ח׳ ולא ברוך he closed his prayer without saying *Barukh* &c. Cant. R. to I, 11 [read:] מלה חֲתִימָה ... מסיימה a closed and finished word (complete in itself).

*Pa.* חַתֵּם *to lock up.* Targ. Job XXIV, 16 (some ed. *Ithpa.*).

*Ithpa.* אִתְחַתֵּם 1) *to lock one's self up.* V. supra.—2) *to be sealed, stamped.* Targ. Esth. IV, 1. Targ. Is. VIII, 21; a. fr.—3) *to be closed up.* Targ. Y. Lev. XV, 3 ed. pr. (ed. אתסתם).

**חַתְמוּתָא, חַתְמָא**, v. חֲתִימָה a. חֲתִימוּתָא.

**חָתַן** (b. h., cmp. preced.) *to tie, connect, to covenant* (Assyr. *ḥatânu, to protect.* Friedr. Del. Proleg. p. 91).

*Hithpa.* הִתְחַתֵּן, *Nithpa.* נִתְחַתֵּן *to become connected, to enter into the family, to intermarry.* Snh. 82[a] כאלו מִתְחַתֵּן בע״א as if he connected himself with idols. Gen. R. s. 82, beg. שנ׳ ביהודית וכ׳ who married Judith &c. Sifré Deut. 52, a. e. שנ׳ ... עם וכ׳ when Solomon married the daughter of Pharaoh; a. fr.

**חָתַן** ch. same. Y. Sot. IX, end, 24[c] [read:] הוון בעין מִתְחַתְּנָתֵיהּ לנסיורתא, they desired to ally him to the Nasi family; Y. Ab. Zar. III, 42[c] bot הוון אילין .. בעון מחיתנתיה (read: מִיחְתַּן) members of the Nasi family desired to take him into the family.

*Ithpa.* אִתְחַתֵּן *to become connected.* Targ. I Sam. XVIII, 22, sq.; a. fr.—Y. Sabb. XII, 13[c] bot. אִיתְחַתְּנוּן וכ׳, v. נְשֵׂיאוּתָא.

**חָתָן** m. (b. h.; preced.) *connection, son-in-law; bridegroom;* (metaph., with ref. to the covenant of circumcision, v. בְּרִית) *the infant fit for circumcision.* B. Bath. 98[b] ח׳ הדר וכ׳ a son-in-law who lives in the house of his father-in-law. Pes. 113[a] דוי זהיר ... מִחָתְנָךְ הראשון guard thy wife against her former affianced. Y. Ned. III, end, 38[b] (ref. to Ex. IV, 24 sq) משה קרוי ח׳ Moses is called the *ḥathan* ... (and she said) ח׳ דמים מתבקשין ממך (ed. מחבקש) husband, blood (circumcision) is asked of thee; תינוק קרוי ח׳ the infant is called the *ḥathan*, (and she said) ח׳ בדמים אתה עומד לי child of the covenant, a high price I pay for thee; Bab. ib. 32[a]; Ex. R. s. 5 חָתְנִי תהדיה את וכ׳ thou shalt be my affianced by covenant, thou art given to me &c. Nidd. V, 3 an infant one day old ... is כח׳ שלם לאבוי .. (as regards mourning ceremonies) like a perfect circumcised child to his parents &c.—Ber. II, 5 ח׳ פטור וכ׳ a bride-groom in the first night is exempt &c. Keth. 8[a] (in wedding benedictions) משמח ח׳ עם חכלה who causest the bridegroom to rejoice with the bride; a. fr.—Trnsf. (cmp. בַּעֲלָא) *the fructifying rain.* Ber. 59[b]; Taan. 6[b] משיצא ח׳ לקראת כלה when the bridegroom goes forth to meet the bride, i. e. when the falling rain-drops meet the water on the ground and bubble; [oth. opin.; when the rivulets formed by the rain meet each other in gutters.].—*Pl.* חֲתָנִים. Keth. l. c. Ib.[b], v. בְּרָכָה; a. fr.—

**חֲתָנָא, חֲתָנָא** ch. same. Targ. Ex. IV, 25, sq. (Targ. Y. II ib. 26 תתנא, corr. acc.).—Targ. I Sam. XVIII, 18.—Targ. Is. LXII, 5; a. fr.—Yeb. 52[a] ח׳ דדאיר a son-in-law who resides &c., v. דור. Hull. 83[a] בי ח׳ in the bridegroom's family; a. fr.—*Pl.* חֲתָנִין. Targ. Jer. VII, 34; a. e. —Sabb. 23[b] חַתְנֵי Ms. O. sons-in-law, v. חַתְנוּתָא.

**חֲתָנוּת** f. (preced. wds.) *marital relation, intermarriage, wedlock* (connubium). Ab. Zar. 31[b], a. e. משום ח׳ as a guard against intermarriage (between Jews and gentiles). Ib. 36[b], v. אֵישׁוּת. Yeb. 76[a] לית להו ח׳ they have no connubium (a marriage with them is not legally recognized); a. e.—בית ח׳ *additional rooms for the young couple* in the bridegroom's paternal house. B. Bath. VI, 4 (98[b]). Taan. 14[b].

**חֲתָנוּתָא** ch. same. Targ. G. I Deut. XXXII, 50.—*Pl.* חֲתָנְוָתָא *connections through marriage, sons-in-law* &c. Sabb. 23[b] חתני לירח ח׳ רבנן (Ms. O. חַתְנֵי) will have scholars in the family through intermarriage.

**חֲתָנֵת**, v. חֲתַן.

**חֲתַף**=חֲמַף. Targ. Job. IX, 12 ed. Lag. (ed. חטף).

**חָתַר** (b. h.; cmp. חָתַת) *to dig, break in, make an opening.* Kidd. 24[b] חֲתוֹר לי שיני Ar. (ed. לְחַתּוֹר לו שיני) scrape my tooth (to clean it). Deut. R. s. 2 (ref. to וַיִּצָּתֵר, II Chr. XXXIII, 13) וַיֶּחְתַּר לו וכ׳ the Lord made an opening for his prayer; ח׳ את הרקיע He broke through the heavens; Y. Snh. X, 28[c] bot.; Ruth R. to II, 14 ח׳ לו חתירה וכ׳ (v. Snh. 103[a]).—Ex. R. s. 37 נטל את חצפורן לַחְתּוֹר וכ׳ (Ar. s. v. צפורן: לחפור) he took the digging tool to undermine his father's house; Lev. R. s. 10 (לחתך, לחתוך את אביו, אתחוך) (corr. acc.). Gen. R. s. 63 (ref. to וַיִּצָּתֵר, Gen. XXV, 21, v. supra) like a prince שהרה חוֹתֵר על אבירו ליטול וכ׳ who undertook a siege (for military practice) against his father for a *litra* of gold (for the winner) והיה זה ח׳ מבפנים וכ׳ and so the one did mine from within &c. (the father assisting his son's efforts).—Snh. 109[a] וחוֹתְרִים שם and broke in there; Gen. R. s. 27; a. fr.—Part. pass. חָתוּר, f. חֲתוּרָה, pl. חֲתוּרִים, חֲתוּרוֹת. B. Kam. 114[b] היתה מחתרת ח׳ וכ׳ his house was broken into. Ib. 23[a] סתם דלתות ח׳ חן וכ׳ with reference to dogs, ordinary doors are subject to being broken

in, i. e. the owner of a dog is responsible for damages done by breaking in.

חַתַּר ch. same. Targ. Ez. VIII, 8; a. e.

*Ithpa.* אִתְחַתַּר, *Ithpe.* אִתְחַתַּר, אִירַחַ 1) *to be broken into.* M. Kat. 25$^{b}$ אִירְחַתְּרוּ Ms. M. (ed. אִיתְחַתְּרוּ) seventy robberies were committed in Tiberias (ed. in N'hardea). Snh. 109$^{a}$ מחתרתא וכ׳ ..... אִתְחְתִירִין (Ms. O. אִירְחַתְּרוּ וכ׳) that night three hundred robberies were committed in S.—2) *to break in for one's self.* Targ. Ez. XII, 7.

חַתַּרְתָּא, חַתַּרְתָּה, v. חַתִּירְתָּא.

חָתַת (b. h.) *to break, shatter.* Ḥull. 27$^{a}$ (play on Deut. XII, 21) מִמָּקוֹם שֶׁזֶּבַח זָחֲתָה וְזוֹבְחָהּ from where the blood flows, break it (the animal's life); מִמַּאי דְּתַאי חַתְחוּ לִישָׁנָא דְּמַחְבַּר הוּא what proof have you, that this *ḥottehu* has the meaning of breaking? (Answ. ref. to תחת, Deut. I, 21). [Ib. חִתּוּי formed fr. חָתָה *Pi.*, sec. r. of חתת.]

## ט

ט *Teth*, the ninth letter of the Alphabet. It interchanges dialectically with צ, as טביא a. צבי, with ת, as חטם a. חתם; with ד, as טפם a. דפם.

ט׳, as a numeral, *nine*, v. א׳.—Maas. Sh. IV, 11, v. טי״ת.

טַא, v. טַאטֵא.

טָאַב, טָאֵיב (= h. טוֹב) *to be bright, good, well.*—ט׳ לְ-, ט׳ עַל *to feel well, be happy.* Dan. VI, 24.—Targ. I Sam. XVI, 23 (ed. Wil. טָב).

טָאבָא m. (preced.) *good (thing).*—*Pl.* טָאבֵי. Targ. Prov. XIV, 22 (ed. Wil. טָבֵי).

טָאוֵר, Tosef B. Kam. X, 2, v. טָוֵר.

טַאטָא (Palp. of טא, cmp. טהר) [*to brighten,*] *to sweep.* R. Hash. 26$^{b}$; Meg. 18$^{a}$ שקולי טאטיתא וטַאטַר ביתא (Ms. M. 2 טאטיך וכ׳) take the (thy) broom and sweep the house (from which the Rabbis learned the meaning of Is. XIV, 23).

טָאטָא m., טָאטָאתָא f. (preced.) *broom.* R. Hash. 26$^{b}$; Meg. 18$^{a}$, v. preced.

טָאֵיב, טָאֵיב, v. טַאֵב.

טָאֵיס, v. טוּס ch.

טָאֵיף, v. טוּף ch.

טָאִירִין, read: טָדָאִירִין, v. טָדַר.

*טָאל, Y. Sabb. VII, 9$^{a}$ top מטאלין מילויא, read: מן אילין מ׳; cmp. Bab. ib. 70$^{a}$.

טָאנִיס, טָאנִיס, טַאנִיס pr. n. pl. (h. צוֹעַן) *Tanis* (*Zoan*) in Lower Egypt. Targ. Num. XIII, 22. Targ. Y. Gen. XLI, 50 (h. text אוֹן). Targ. Y. Ex. I, 11 (h. text פִּתֹם); a. e.

טָאֵס, v. טוּס ch.

טָאֵף, v. טוּף ch.

*טַארְגָא, Midr. Till. to Ps. I (ed. Bub. ארסקוטא), a gloss to תּוֹרֵס, (Ital. *targa*) *buckler*, v. Yalk. Ps. 833.

*טָאריקוּ, Ex. R. s. 11 בט׳, read: חַשָּׁאדִירְקוּ.

טַב I (contr. of טאב) = h. טוֹב, *to be good, well.*—טב לְ- *to feel well, be satisfied, fare well.* Targ. Deut. XV, 16; a. e.

*Af.* אַטִּיב *to do good.* Targ. Zech. XII, 4 לַאֲטָבָא (ed. Lag. לאיט׳). V. טוּב, a. יָטַב.

טַב II m., טָבָא c., טַבְתָּא f. (preced.) 1) *good, precious.* Targ. Gen. II, 9.—Targ. II, Esth. I, 19 דטבא ed. Lag. (oth. ed. דְּטַבְתָּא) —Targ. Jud. V, 26 (missing in ed. Lag.); a. v. fr.—Gen. R. s. 22; Lev. R. s. 22, v. בְּרֹשׁ. Ber. 60$^{b}$ כל מאי דעביד לטב . . . (v. Rabb. D. S. a. l. note) whatever God does is for a good purpose. Tam. 32$^{a}$ דידי טבא מינה וכ׳ my advice is better than yours.—Lev. R. s. 33, beg. ט׳ וכ׳ from it (the tongue) comes what is good &c.; a. v. fr.—2) *worth, valued.* Y. Keth. IV, end, 29$^{b}$ חד בירא בטב וכ׳ (ed. Krot. בדב, read: חד ביתא טב) a house worth &c. Ib. מכיון דלית ביתא טב וכ׳ as the house is not worth more than &c.—Y. Peah I, 15$^{d}$ bot. מילא דט׳ דכוותה something of equal value; Gen. R. s. 35, end (corr. acc.); a. fr.—3) *best man, elder, officer.* Y. Taan. IV, 68$^{d}$ top טב קרתא an officer of the town.—*Pl.* טָבִין, טָבַיָּא, טָבֵי; fem. טָבְתָא, טָבָאתָא, טָבָן. Targ. Mic. VII, 1. Targ. Ps. CXXV, 4; a. fr.—B. Mets. 44$^{b}$ שלים לה ט׳ וכ׳ pay her in good and full-weight coin. Y. Snh. X, 28$^{b}$ bot. כל טָבָן וכ׳, v. נְחֵמְתָּא. Lam. R. to I, 1 טבאתא (1 חד מאת׳) רבתי the good fruits; a. fr.—4) (adv.) *much, more.* Targ. Prov. XVII, 10.—Gitt. 14$^{b}$ טב טב רמו ליה Ar. (ed. only one טב) strike him more (or, *it is right*, v. Rashi a. l.)—Y. Shek. IV, 48$^{a}$ top, v. טָבָאוּת.

טַב III, עֵין טַב pr. n. pl. *En Tab*, a place where the New Moon was proclaimed in the days of Rabbi (v. Neub. Géogr. p. 272). R. Hash. 25$^{a}$; Y. ib. II, 58$^{a}$ bot.; Y. Taan. II, 66$^{a}$ bot. עיינוי טב; Pesik. R. s. 41 עֵינְטַב.

טָבָא, v. טַב II.

טָבָא (טָבָא) *rumor*, v. טִיב II.

טָבָא, v. טָבַע.

*טַבָּאג m. *tabag*, name of a jewel in the High-priest's breastplate. Targ. Cant. V, 14 (Fl., to Levy Targ. Dict. I, 426$^{2}$, suggests טבאז = *topaz*).

טָבוּת, (טָבְוָואוּת) טַבָּאוּת, טָבְאוּת f. (v. טַב a. טַבְוָא) (*in a*) *good manner, well, properly* (h. הֵיטֵב). Targ. Y. Deut. IX, 21; a. e.—Y. Ber. V, 9c top לא עברין ט׳ do not do right. Cant. R. to I, 1 מאן דקרי ט׳ וכ׳ I will go to whosoever explains the Bible well etc. — Y. Shebu. VII, 38a bot. אין אתא דא ט׳ if he appears, it is well. Y. Shek. IV, 48a top וטבות כן Bab. ed. (Y. ed. וטבא) and so it is right. Y. Maas. Sh. I, 52d top וטבבו כן (corr. acc.)—Hebr. form: טָבְרִית. Meïl. 17a אמר ט׳ he spoke well (he is right).

טַבַּאי, pr. n. m. *Tabbai.* Ab. I, 8; a. fr.

טָבְאַל (Is. VII, 6) pr. n. place (!) *Tobal.* Y. Ab. Zar. I, beg. 39a חיזרנו . . . . מקום ששמו ט׳ we searched the whole Bible and could not find a place by the name of Tobal.

טבב, Y. Maas. Sh. I, 52d top וטבבו, read: וטָבוּת.

טַבְרַק m., pl. טַבְרָקֵי (Pers. tâbah, tâvah, tapak, Lag. Ges. Abh. p. 49) (*pieces of*) *roasted meat.* Erub. 29b bot. (Ar. sing.; ed. Ven. ט׳ ט׳ pieces after pieces &c.).

טַבְוָא, טַבְוָוא f. constr. טַבְוַת, טַבְוַות (טבי, sec. r. of טב) *beneficence, good deed.* Targ. Mic. VII, 20 (perh. pl.). — *Pl.* טַבְוָן, טַבְוָוון, טַבְוָוָתָא. Ib. (ed. Lag. טָבָן). Targ. Gen. XXXII, 11; a. e.

טַבְוָו, טַבְוָואוּת, v. טַבָּאוּת.

טָבוֹחַ m. (infin. of טָבַח) 1) *slaughtering and preparing the pilgrim's offering.* Ḥag. II, 4 (17a) יום ט׳ וכ׳ the slaughtering day is observed after the Sabbath. Y. ib. 78a bot. יומה הוא טְבוֹחָהּ its day (the festive day itself) is its slaughtering day.—2) *Taboaḥ,* name of a windstorm (demon). Sabb. 129b.

טְבוּלָא, טְבוּל, v. טִיבֵּל.

טבוסת, Y. Sabb. VI, 7d (P'né Mosh. סכוסה), read סְבָבָה or שְׁבָבָה, v. כָּבוּל; cmp. Bab. ib. 57b.

טְבוּעָן, v. טִיבּוּעָן.

טְבוּר, טַבּוּר, v. טִיבּוּר.

טָבוּת I, v. טַבָּאוּת.

טָבוּת II pr. n. m. *Tabuth.* Snh. 97a, v. טַבְרוֹמִי; B. Mets. 49a (Ms. Alf. טָאבוּת, v. Rabb. D. S. a. l. note 6).

טְבִיחָא, v. טִיבּוּ.

טַבְיָא, v. טַפְוָא.

טָבַח, (b. h.) *to prepare a feast,* esp. *to slaughter and dress meat, to cook.* Keth. 4a טָבְחוֹ טָבוּחַ his meat for the feast is ready (for cooking).—Bets. 25a (expl. בית טבריחה) מקום שטובחת וכ׳ the place where the animal cooks (digests) its food.

טַבַּח ch. same. Ber. 56a טַבְחַת ולא אכלת thou shalt prepare and not eat. Sabb. 129b דוח ט׳ לחו וכ׳ it (the wind or demon טָבוֹחַ) would have feasted on them (the Israelites), on their flesh and their blood; a. e.—V. מִיטַבְּחַיְיא.

*Pa.* טַבַּח same. Gen. R. s. 57, end טבח טַבְּחוֹן Tebaḥ (Gen. XXII, 24) means, 'Slaughter them' v. גַּוְחָמוֹן.

טַבַּח m. (b. h.; preced. wds.) 1) *the meat for a feast.* Keth. 4a, v. טַבַּח.—2) *feast,* trnsf. *onslaught.* Gen. R. s. 83 (ref. to Is. XXXIV, 6) אעפ״כ ט׳ גדול וכ׳ nevertheless the main onslaught will be in the land of Edom (Rome); Pesik. R. s. 14, end; s. 15; Yalk. Num. 759.

טַבָּח m. (preced.) *meat-dresser, butcher, cook.* Bets. 28a ט׳ אומן a professional butcher; a. fr. — *Pl.* טַבָּחִים. Kidd. IV, 14; a. e.

טַבָּחָא ch. same. Targ. Y. Lev. I, 5.—Targ. I Sam. IX, 23, sq. — Ḥull. 18a; a. e. — *Pl.* fem. טַבָּחָן. Targ. I Sam. VIII, 13.

טִבְחָא, טַבָּחָא ch.=h. טֶבַח. Targ. Prov. VII, 22.—Gen. R. s. 65 לקבל תורא ט׳ according to the size of the ox is the feast (as you call Esau (Rome) great, so will his punishment be great, ref. to Is. XXXIV, 6); Pesik. Haḥod. p. 56b; Pesik. R. s. 15 (read לפום for נפיל); Cant. R. to II, 15 טבחיא (corr. acc.).

*טַבְחוֹן, v. טָבַח.

טַבִּי I pr. n. m. (cmp. טַבְיָא) *Tabi.* 1) a slave. Ber. II, 7; a fr.—2) name of several Amoraim. R. Hash. 22a. Meg. 6b; a. e.—3) *T. Rishba* (*the hunter,* Rashi). Sabb. 17b top.

טָבֵי II, כְּפַר ט׳ pr. n. pl. *K'far Tabi,* near Lydda. Bets. 5a; R. Hash. 31b. Tosef. Ohol. IV, 2 כ׳ טַבְיָא (Var. טמא).

טַבְיָא m. (=h. צְבִי) *deer, gazelle.* Targ. Deut. XII, 15; a. fr.—Snh. 95a. Ḥull. 59b, v. חֻלָּשׁ II; a. e.—Ib. 59a בר ט׳ a young deer. — *Pl.* טַבְיָא, טַבְיֵי. Targ. II Sam. II, 18; a. e.—Keth. 103b וצידנא טביא (Rashi: וצדיינא טביי) and I caught deer. — Fem. pl. טַבְיָן, טַבְיָן. Targ. I Kings V, 3. Targ. Y. Deut. XIV, 5. — Y. Snh. VII, end, 25d.—[Y. Ter. IX, end, 48b מה טבירה, v. טִיב I ch.]

טַבְרוֹמִי pr. n. m. *Tabyomi.* Snh. 97a . . . רב טבות ואי״ל רב ט׳ his name was R. Tabuth, some say, R. Tabyomi. Kidd. 14b. Men. 70a ט׳ בר קיסנא (Ms. M. טובי, v. Rabb. D. S. a. l. note).—Gen. R. s. 4. Ex. R. s. 93, end.

טְבִיחָה f. (טָבַח) 1) *slaughtering;* 2) *digestion.* Bets. III, 3 בית טְבִיחָתָהּ the place where it is cut (neck); ib. 25a מאי לאו מבית ט׳ ממש וכ׳ does this not mean actually from the place etc.? No, ממקום שטובחת וכ׳ v. טָבַח.

טְבִילָה f. (טָבַל I) 1) *dipping.* Mekh. Bo, Pisḥa, s. 11 (ref. to Ex. XII, 22) על כל הגעה ט׳ you must dip the hyssop into the blood for each time you strike. Sifra Vayikra, Ḥobah, ch. III, Par. 3. — Zeb. 93b; a. fr.—2) *immersion, purification.* Yoma 88a, a. fr. ט׳ בזמנה

מצוה the immersion in due time is obligatory (must not be postponed). Kerith. 9a; a. v. fr.—*Pl.* טְבִילוֹת. Men. 7b שיעור ט׳ enough for all dippings.—Yoma l. c.; a. fr. חיובי ט׳ those bound to take an immersion. Nidd. 29b ומטבילין אותה . . . . . ט׳ and we make her take immersions at intervals during ninety five days; a. fr.

**טְבִילוּתָא** ch. same. Snh. 39a בנורא ט׳ ומי סלקא is the law requiring immersion (for levitical purification) complied with by putting the object in fire? Ib. עיקר ט׳ וכ׳ the true purification is by fire (ref. to Num. XXXI, 23).

**טְבִילְתָּא** f. same. Nidd. 30a ט׳ יתירתא (Rashi טבילה) an additional immersion.

**טְבִיעָה** I f. (טָבַע I) *being drowned.* Num. R. s. 14, beg. שהסרתי איתו מן חט׳ וכ׳ whom I saved from drowning through the intervention of &c. [Y. Ber. V, 9b חשנו מטבילה, v. מַטְבֵּעַ.]

**טְבִיעָה** II, v. next w.

**טְבִיעוּת** f. (טָבַע II) *impression;* ט׳ עין *identification of an object from a general impression of its form* without stating particular marks. Sabb. 114a . . . שמחזיריו בט׳ העין to whom a lost object is restored on his identification etc. [Some ed. טְבִיעַת.]

**טְבִיעוּתָא** ch., טְבִיעוּת עֵינָא same. Gitt. 27b; B. Mets. 19a אי סימנא . . . או ט״ע וכ׳ if you require a special mark, I have one on it, if you require identification on general impression, I have it (I recognize it). Ib. 23b . . . להדורי מרבנן בט׳ ע׳ as to restoring it to a scholar on his identification &c., v. preced.—Hull. 96a איתי לן ט׳ ע׳ בגויה we know him by his general impression (not by special marks). Ib. ט׳ ע׳ דקלא identification by one's voice; a. fr.

**טְבִירְיוֹס, טְבִירְיָא,** v. sub טבר׳.

**טָבִיתָה** pr. n. f. (v. טָבִי I) *Tabitha,* name of a handmaid. Y. Nidd. II, beg. 49d.

**טָבַל** I (b. h.; cmp. טָבַע I) 1) *to dip.* Zeb. 93b, a. e. וט׳ ולא מספג, v. סָפַג.—2) *to immerse, to bathe for purification.* Yoma VII, 4 ירד וט׳ went down to the bath and took an immersion. Ber. 2b שהכהנים טובלין וכ׳ when the priests (that have been unclean) bathe in order to be permitted to partake of their priestly share; a. v. fr.—Ib. 22a טובלי שחרית those taking a bath in the morning (after emission of semen virile); Y. ib. III, 6c top שחרית ט׳.—Tosef. Yad. II, 20 טובלי שחרין (Var. טוֹבְלָנֵי) morning bathers (Essenes, v. Graetz Gesch. d. Jud. III2, p. 468, a. for correct vers. R. S. to Yad. IV, 8).—*Part. pass.* טָבוּל.—טָבוּל יום (one who has bathed in day-time,) *one who has bathed but must wait for sunset to be perfectly clean* (Lev. XXII, 7). T'bul Yom I, 1; a. fr.—Nidd. 30a טְבוּלַת יום ארוך a woman after bathing whose day is adjourned (having to wait a long time for perfect levitical purity).—טָבוּל יום *T'bul Yom,* name of a treatise of Mishnah and Tosefta of the order of *Tahăroth.*

*Pi.* טִבֵּל 1) *to dip into vinegar, salt &c., to make tasty;* esp. *to take a luncheon, to take the first course of a meal consisting of relishes; to take the antepast.* Maasr. IV, 1 המְטַבֵּל בשדה he who makes a luncheon (of fruits) in the field. Pes. X, 3 מטבל בחזרת he takes lettuce as antepast. Tosef. ib. X, 9 לא ט׳ וכ׳ if he has eaten as antepast only &c. Pes. 107b אבל מטבל וכ׳ Ms. M. a. comment. (ed. מטביל) but he may make a luncheon of &c. Ib. השמש מטבל בבני וכ׳ comment. (ed. מטביל; Tosef. ib. X, 5 מכבישׁ, v. כָּבַשׁ); a. fr.—2) (cmp. חבל) *to season with spices. Part. pass.* מְטוּבָּל. Y. Shek. III, 47c top מבושל כמ׳ boiled (wine) is (in ritual law) like spiced wine; v. infra.

*Hif.* הִטְבִּיל 1) *to immerse* vessels for purification, *to order immersion.* Ter. II, 3 המַטְבִּיל כלים וכ׳ he who immerses vessels on the Sabbath. Bets. II, 2 מַטְבִּילִין את הכל וכ׳ you must immerse whatever needs immersion (both persons and vessels) before &c.—Ib. 3 (17b), v. גֵּב.—Nidd. 29b, v. טְבִילָה; a. fr.—2) *to take luncheon,* v. supra.—3) *to season.* Erub. 28b מטבילין בו וכ׳ they used to season the roast with it (in place of pepper).

*Hof.* הוּטְבַּל *to be immersed, to be made clean.* Mikv. V, 6 לא הוּטְבְּלוּ are not considered as clean through immersion; Tosef. ib. IV, 10.

**טָבֵל** (טָבִיל) ch. same. Targ. Lev. IX, 9; a. fr.—*Part. pass.* טְבִיל, f. טְבִילָא. Targ. Josh. III, 15 (טְבִילָן?).—Snh. 39a במאי טביל wherewith did he purify himself (after contact with a corpse)?; בנורא טביל he did it by means of fire, v. טְבִילָה. Nidd. 30a ליטבְּלַהּ let her bathe; a. fr.—*Af.* אַטְבֵּיל as preced. *Hif.* 1) *to immerse, order immersion.* Nidd. l. c. אַטְבְּלִינָן לה we make her bathe. Bets. 19a לאַטבוּלֵי to immerse it; a. fr.—2) as preced. *Pi.* 1, *to take an antepast.* Pes. 114b למירדר לאַטבוּלֵי must take the bitter herb a second time; a. e.

**טָבַל** II (denom. of טֶבֶל) *to create Tebel, to make obligatory the setting aside of tithes &c.* Y. Maasr. IV, beg. 51a אור טובל fire (roasting) makes subject to sacred gifts; מלח טובלת salting makes subject &c.; a. fr.—*Part. part.* טָבוּל *that which is subject to sacred gifts, forbidden as Tebel.* Ber. 47b מדרבנן טבל ט׳ *Tebel* declared to be such by rabbinical enactment; a. e.—*Pl.* טְבוּלִים, טְבוּלִין. Y. Dem. VI, 25c bot., opp. מתוקנים. Ib. VII, 26b top פירות ט׳ fruits of which the sacred gifts have not been set aside.

*Nif.* נִטְבַּל *to become,* or *to be declared Tebel.* Y. Maasr. I, end, 49b טבל שנ׳ מדבריהן *Tebel* which is declared to be such by rabbinical law, v. supra. Ib. IV, beg. 51a נִטְבְּלוּ the roasted ears became subject to tithes; a. fr.

**טָבֵל** ch. same. Men. 70a טָבְלָה לה (not טבלא) he made it subject to tithes. Bets. 13a טָבְלָן ביומיה Ms. M. (ed. טבלא, corr. acc.) he made them *Tebel* on that day (by designating them for immediate use); a. e.

**טֶבֶל** m. (טָבַל I, v. *Pi.* a. *Hif.*) *fruits of which you are permitted to make a luncheon or improvised meal in the field without separating the priestly or levitical shares.* Ber. 35b אין הט׳ מתחייב וכ׳ the *tebel* is not subject to tithes, until it is brought home (for consumption or storage).—Esp. *Tebel, produces in*

*that stage in which the separation of levitical and priestly shares respectively is required, before you may partake of them; eatables forbidden pending the separation of sacred gifts.* Ter. X, 6 חבילי תלתן של ט׳ bundles of fenugrec subject to T'rumah; expl. Bets. 13a ט׳ טבול של תרומה (Rashi: לתרומה) *Tebel* considered as such, because it is subject to T'rumah (Deut. XVIII, 4; Ms. M. של ת׳ גדולה to the general gifts of T'rumah and tithes); ט׳ טבול של תרומת מעשר *Tebel* (in the possession of a Levite who received it for tithes, and) considered *Tebel*, because it is subject to the T'rumah from tithes (Num. XVIII, 26). Ter. IX, 6 חט׳ גדוליו וכ׳ the growth of seeds that had been subject to sacred gifts the separation of which had been omitted &c. Ib. 7 אע״פ שפירותיו ט׳ although its growth is considered *Tebel* (because the seeds were not tithed) &c. Kidd. 58b טִיבְלוֹ של וכ׳ his neighbor's *Tebel;* a. fr.—[Erub. 86a יש לו ט׳, read: טַבְלָא I.].—*Pl.* טְבָלִים. Ib.—Ned. 20a סופך להאכילך ט׳ he will finally give thee to eat things from which the tithes have not been given. Ḥull. 132b; a. e.

**טְבֶלָא** ch. same. Nidd. 46b דאורייתא ט׳ *Tebel* by Biblical law (lacking the separation of T'rumah). Bets. 13a אסורייתא טובלא (some ed., corr. acc.), v. אֲסוּרַיְיתָא. Ib. התם לא ט׳ וכ׳ there (in the case of ears, ib.) it was not subject to T'rumah &c.; a. e.

**טַבְלָא** I (טבל, cmp. Aeth. טבלל *to tie around*, v. Ges. H. Dict.10 s. v. טְבוּלִים; cmp. טבעת, טבור) a *bell* or *collection of bells*, an instrument especially used at public processions (in Arab. *drum*, Gr. ταβαλά; v. Sm. Ant. s. v. Tintinnabulum as to forms and uses of bells). Targ. Koh. VII, 5 קל ט׳ וכ׳ the music of the fools. Targ. Cant. I, 1.—Sot. 49b (expl. אַירוּס) ט׳ דחד פומא a *tabla* with one mouth (a single bell). Ber. 57a תלאי ט׳ וכ׳ (I dreamt) I suspended a *tabla* and shouted into it (differ. in Rashi). Sabb. 110a בט׳ to the sound of a *tabla* (at a wedding). M. Kat. 9b (prov.) בת שיתין . . . לקל ט׳ רחטא a woman of sixty years, like one of six, runs at the sound of the *tabla* (to see the procession). Y. Erub. VIII, 25a bot. אפי׳ ט׳ if even he has there a *t.* (which he dare not move on the Sabbath); Bab. ib. 86a יש לו טבל.—In gen. *musical instrument.* Arakh. 10b, v. גּוּרְגְּנָא.

**טַבְלָא** II, **טַבְלָה** f. (tabula, tabella, τάβλα) *plank, board, tablet for writing; book of accounts, list; will.* Erub. IV, 8 (49b) כטבלה מרובעת (Talm. ed. כטבלא) like a square tablet. R. Hash. II, 8 (24a) Ms. M. על חט׳ בכותל (ed. בט׳ ובכותל, v. Rabb. D. S. a. l. note) (drawings of the phases of the moon) on a tablet on the wall. Gitt. 20a כתב שע״ג ט׳ ופינקס writing (of manumission) on a tablet or on a board (account book or will, v. Treat. 'Ăbadim, ed. Kirchh. ch. III, Rev. des Etudes Juives 1883, p. 150). Y. Snh. I, 18d bot. ט׳ של רפואות list of (superstitious) remedies (Pes. 56a ספרוכ׳); a. fr.—[Y. Bets. I, 60c bot. טבלה בריותא וכ׳ (read טַבְלָתָא *pl.*) the outside stone plates of the colonnade of Asi.]—*Pl.* טַבְלָאוֹת, טַבְלָיוֹת. Y. B. Bath. VI, 14c bot. ט׳ של שיש וכ׳ polished marble plates for walls. Yalk. Ex. 426 ונראין ט׳ וכ׳ and they appeared like marked off squares surrounding &c. Pes. 57a ט׳ של זהב gold plates.—Chald. pl. טַבְלָתָה, v. supra.

**טַבְלָא** III pr. n. m. *Tabla*, an Amora. Ḥull. 132b Y. Gitt. IV, 46a; a. e; v. next w.

**טַבְלַאי, טַבְלָיי** pr. n. m. *Tablai*, an Amora. Y. Erub. V, 25a bot.; (Sabb. 101a טַבְלָא).—Y. Sabb. VI, 8a bot.; a. e.

**טַבְלָה**, v. טַבְלָא II.

**טַבְלַיי**, v. טַבְלַאי.

**טַבְלָר*** m. (tabellarius) *courier.*—*Pl.* טַבְלָרִין. Pesik. R. s. 21 [read:] ט׳ שלו ושמו חקוק על לבם כהדרין איספרגיס the angels are His couriers, and His name is engraven upon their hearts like a seal (v. Pesik. Baḥod, p. 108b, note 161); Midr. Till. to Ps. XVII ed. Bub. (corr. acc.).

**טַבְלָרָא** ch. same. Targ. Prov. XXIV, 34 (h. text אִישׁ מָגֵן).

**טָבַע** I (b. h.; cmp. טָבַל I) 1) (act. verb) *to sink, drown.* Gitt. 56b לטוֹבְעוֹ to drown him (sink his ship). Ib. טְבָעוֹ He drowned him; a. fr.—2) (neut. verb) *to sink, be drowned.* Ber. 16b טָבְעָה ספינתו וכ׳ if his ship went down &c. Meg. 10b; Snh. 39b מעשה ידי טוֹבְעִין וכ׳ my creatures (Egyptians) are perishing in the sea, and you want to sing?; a. e.

*Hif.* **הִטְבִּיעַ** *to sink.* Yalk. Gen. 120 ה׳ האבן He made the stone sink down to the depth &c.; (Pirké d'R. El. ch. XXXV, וְטִבְּעָה האבן; Midr. Till. to Ps. XCI, end וטבע אותה). Yalk. Ex. 241 לְהַטְבִּיעַ את מצרים to drown the Egyptians; a. e.

**טָבַע** ch. same. Targ. Y. Gen. IV, 8.—Targ. I Sam. XVII, 49; a. e.—Pes. 40b דְּטָבְעָא וכ׳ . . ארבא a ship with wheat sank &c. Sabb. 108b מעולם לא ט׳ וכ׳ never was yet a man drowned in the Lake of Sodom. B. Bath. 153a אמרה לירְטַבַּע ארביה (Ms. H. אמרה לירה טבאי וכ׳, Ar. אמרה לו טבאי) said she, May his (thy) ship go under; a. e.—[Targ. Y. Deut. XXVIII, 29 טבירין some ed., read. תבר, v. תְּבַע.]

*Pa.* **טַבַּע** *to sink.* B. Bath. 73a דְּמְטַבַּע וכ׳ גלא the wave which threatens to sink the ship. Ḥull. 60a אתא מיטרא טַבְּעֵיה בימא there came a rain and sank the provision into the sea.

*Ithpa.* **אִיטַּבַּע** *to be sunk.* Targ. O. Ex. XV, 4.

**טָבַע** II [*to round, shape*, denom. טֶבַע, fr. which טָבַע 1) *to coin.* Snh. IV, 5 (37a) אדם טובע כמה מטבעות וכ׳, v. חוֹתָם; Y. ib. VI, 22b bot.; a. e.—Trnsf. *to formulate.* Gitt. 5b, a. e. כל המשנה ממטבע שטָבְעוּ וכ׳ he who deviates from the formula of the deed of divorce which the scholars have fixed. Ber. 40b כל המשנה . . . שט׳ . . . בברכות he who changes the formula of benedictions which &c.; a. fr.—2) *to specify, mention explicitly.* Num. R. s. 20 (ref. to Deut. XXVII, 12, sq.) . . . . בברכות הזה מזכירן לא הזה טוֹבְעָן in ordering blessings He mentioned them (the people) . . ., but in ordering curses He did not

mention them explicitly; (Tanh. Balak 12 לא היה מזכירם; ed. Bub. 18 תובען, Yalk. Num. 766 תובעין, incorr.).

**טָבַע** ch. same, *to assume shape.* Targ. Prov. VIII, 25 נְטָבְעִין.

**טָבַע** m. (v. טָבַע II) 1) *coin, medal.* טִבְעוֹ שֶׁל פ׳ יצא one's coin passes, i. e. one's authority is recognized. Shebu. 6b זו רומי תירבת שטִבְעָהּ וכ׳ Ms. M. (ed. פרס) that is wicked Rome whose government is recognized all over the world. Meg. 14b לא יצא טִבְעָךְ בעולם thou art not yet the legitimate king; cmp. מוֹנִיטָא. [Y. Ber. V, 9b מטבעה של תפלה ed. Lehm., oth. ed. מטבריעה, v. מַטְבֵּעַ.]—2) *Tebʿa*, a coin equal to half a Sela. Y. Shek. II, 46d top (the ten brothers) sold Rachel's first-born for twenty silver pieces (denars) ונפל לכל א׳ וא׳ מהם ט׳ so that a Tebʿa came upon each (Bab. ed. טבעה, טירבעה, Ms. M. טובע).—*Pl.* טְבָעִים, טְבָעִין (טוֹבְעִין, fr. טוֹבֵעַ). Shek. II, 4. Y. l. c. טו׳ פלגי סלעין (Bab. טבעין) *tibʿin* i. e. half-Shekels.—3) *that which is to be shaped, substance, element.*—*Pl.* as ab. Num. R. s. 14 כנגד ארבעה ט׳ וכ׳ corresponding to the four elements of which the Lord created &c. [In later Hebr.: *nature, character; Nature.*]

**טָבַע** II, **טִיבְּ׳, טִבְעָא** I ch. same, *coin; Tebʿa.* Targ. Y. Gen. XXIV, 22 Levita (ed. דרכמונא; v. Y. Shek. II, 46d top, quot. in preced.). Targ. Y. Ex. XXX, 13 (ed. Amst. טַבְעָא) Targ. II Esth. VI, 10 טַבְּעִי וּטְבָעָךְ אזדל וכ׳, v. preced.—B. Mets. 46a דלוכא עלירהו ט׳ which have no stamp. Ib. 44b הוי ט׳ is considered as coin (money), opp. to פירא merchandise. Shebu. 6b ט׳ דמאן וכ׳ the coin of which goes farther (whose power is greater)?—Nidd. 20b ט׳ דבבל וכ׳ the Babylonian coin (which I could not understand) was the cause &c.; a. fr. —*Pl.* טִבְעֵי. B. Mets. 25a ט׳ מכריז Ms. H. a. R. (ed. sing.). he publishes that he has found 'coins'.

**טִיבְעָא, טִבְעָא** II m. = h. טְבִיעָה, *shipwreck.* B. Bath. 153a לא אירפרק מט׳ (Ms. M. משונשיה) did not escape the loss through shipwreck (which the woman had wished him.)

**טִבְעִין, טִבְעִין, טִבְעִין** (טִבְעִים) pr. n. pl. *Tibon* or *Tibin* (prob. *Tubun*, west of Sepphoris, Neub. Géogr. p. 196). Makhsh. I, 3, v. חֲלִילְקוּפְרִי.—Tosef. Meg. II, 5; Y. ib. IV, beg. 74c בה״כ של טירבעין the synagogue of T.—Sifré Deut. 323 איש טירבעים; Yalk. Deut. 946 כפר טירבעין.—[Erub. 29a bot. לטירבעין (Var. טבריעים, v. Rabb. D. S. a. l. note 6), missing in Tosef. ib. IX (VI), 4, v. צְרָהִיסְקוֹס.]

**טִבְעוֹנִי** m. (preced.) *of Tibon, Tibonite.*—*Pl.* טִבְעוֹנִין, טִבְעוֹנִין, טִבְעוֹנִין. Y. Ber. II, 4d bot.; Meg. 24b אנשי טבעונין (prob. to be read: טִבְעוֹן).

**טִבְעִין, טִבְעִים,** v. טִבְעוֹן.

**טַבַּעַת** f. (b. h.; טָבַע II) *round band, ring.* Tosef. Kel. B. Mets. II, 1 ט׳ שהוא תוגר וכ׳ a ring which one puts around his loins; Sabb. 52b. ט׳ של אצבע finger ring; Ib.; Kel. XII, 1 ט׳ אדם ornamental ring; ט׳ בחמת והכלים a ring used for beasts or for garments (for fastening); a. fr.—Esp. *seal-ring.* Sabb. 59b. Deut. R. s. 2; a. fr.—הָסְרַת ט׳ the authority given by transfer of the ring. Meg. 14a; Lam. R. to IV, 22.—*Pl.* טַבָּעוֹת. Sabb. l. c.; a. fr.—Ab. d'R. N. ch. XVIII ט׳ ט׳, v. מְטַבְּעָא.—Trnsf. (פי חט׳) *anus, end of the rectum.* B. Kam. 92a. Sabb. 108b bot.; a. fr.—Y. ib. VIII, end, 11c לטבעות, read לטבעת, v. אַמְבָּטְרָתָא.

**טַבְרְטֵי,** v. טבריטי.

**טִבֶּרְיָא** (טִבֶּרְיָה) **טִיבְּ׳, טִבֶּרְיָה, טִבֶּרְיָא** pr. n. pl. *Tiberias* in Galilee. Targ. Y. I Num. XXXIV, 8, v. חַמַּת. Targ. Y. I Deut. III, 17 (?). Ib. XXXIII, 23.—Gen. R. s. 23, beg. ט׳ ע״ש טיבריאוס Tiberias is named after Tiberius; Yalk. Ps. 758 (corr. acc.). Gen. R. s. 31, v. בְּטִירְיָא. Meg. 6a; a. fr.—Y. Taan. IV, 69b bot. טירברי (corr. acc.).—Denom. טִבֶּרְנִי, f. טִבֶּרְנִיָּת. Y. Hall. II, 58c bot. Y. Pes. X, 37c bot. ט׳ ישנה old Tiberian measure.—*Pl.* טִבֶּרְנִיּוֹת. Y. Keth. I, 25b top סבירינויות (corr. acc.), v. חָנֵן.—*Ch.* טִבֶּרְיָאָה, pl. טִבֶּרְיָאֵי. Y. Taan. l. c. Y. Bets. II, 61b top טיבראי (corr. acc.)

**טִבֶּרְיוֹס, טִבְרְיוֹס** pr. n. m. *Tiberius*, the Roman emperor. Yalk. Ps. 758 (not ת . . . .); Gen. R. s. 23 טיבריאוס, טיבריוס, v. preced.

**טִבֶּרְיָה, טִבְרְיָה, טִבְרְיָא,** Pesik. Hashsh'mini, p. 191b Ms. O. (ed. נוב בעי); Pesik. R., addit. (ed. Fr., p. 201, v. Var. lect. notes a. l.),— a corruption, prob. to be read: טְרִיטְרוֹן or תִּיאַטְרוֹן (q. v.) *theatre, spectators,* opp. קנגיא (κυνήγιον) the participants in the fights of the arena; cmp. בלטווירא.

**טַבְּרָר** (denom. of טִבּוּר) [*to measure the length from shoulder to belly,* v. Macc. III, 13, a. Bart. a. l.; Tosef. ib. V (IV), 15,] *to lash a transgressor* with a strap commensurate to his size (v. מַלְקוּת). Y. Yoma V, 42c (expl. מצלית, Mish. V, 5) כְּמַטְבְּרִיר Ar. s. v. צלק (ed. כמטוורד, read כְּמַטְוֵרֵר, cmp. מַטְוֵרָא) like the movement of the lasher in court; (cmp. Bab. ib. 55a top כמנגדנא).

**טֵבֵת** (b. h.); *Tebeth*, the tenth month of the Hebrew calendar, containing twenty nine days, varying between the second of December and the twenty ninth of January. Targ. Esth. II, 16. Targ. II Esth. III, 7. Ib. 8 מלקטין פשרי דט׳ store up the melting snows of Tebeth (in their cisterns).—Taan. 6b מנולחא דט׳ . . . . טבא auspicious is the year whose Tebeth is ugly (muddy from heavy rains); ארמלתא דט׳ whose Tebeth is a widow (without rain, v. בַּעֲלָא).

*טַבַּת f. (v. טָבָאוּת) (*in a*) *good condition, right.* Gen. R. s. 26 (ref. to טֹבֶת, Gen. VI, 2) טבת כתיב משהיו מטירבין you may read *tabbath* (that they were all right); when people had made the bride ready &c.

**טַבְתָּא,** v. טַב.

**טגוות,** Sifré Deut. 234 quot. in Ar. (ed. רגא), v. טוֹגָא.

**טגים,** Pesik R. s. 43, v. טִרְגֵּן, s. v. טִרְגֵּן.

טָגַן, *Pi.* טִיגֵּן, v. טִיגֵּן.

טָגָרַס, טָגָרוֹס m. (tigris, v. Sm. Ant. s. v.) *tiger.* Ḥull. 59[b] ט׳ אריה וכ׳ the tiger is the lion of Be-Ilai (the mountains of interior Asia), i. e. what the lion is in other regions.

טָדֵי pr. n. m. *Tadi,* ט׳ (שַׁעַר), name of a northern gate of the Temple. Midd. I, 3; 9; II, 3 (Var. טרי).

טָהוֹר m., טְהוֹרָה f. (b. h.; next w.) 1) *clean, pure; not subject to levitical uncleanness.* B. Mets. 86[a] שגופך ט׳ . . . נשמתך בט׳ (Ms. בטהרה) thy body is pure, and thy soul expired with (the word) 'pure'; Snh. 68[a].—Kidd. 70[b] וסימניך טמא טמא ט׳ ט׳ and the sign (by which to remember which of the two families is of unblemished descent) is, that with the name of an unclean animal (raven) is unclean, that with the name of a clean animal (dove) is clean; B. Bath. 91[a]. Kel. III, 7 ובחרסית ט׳ and the person that touches the clay is clean (not affected by levitical uncleanness). Ib. IV, 1 ט׳ is not subject to levitical uncleanness; a. v. fr.—שוק, דג ט׳ בהמה טהורה a fish, a bird, a domestic animal *permitted to eat.* Ḥull. XII, 2. Ib. IV, 3 בטהורה טהור if it occurs with an animal of the clean class, the person is levitically clean; a. v. fr.—*Pl.* טְהוֹרִין, טְהוֹרִים; טְהוֹרוֹת. Kel. II, 1 פשוטיהן ט׳ the flat-surfaced among them are not subject to uncleanness.—Ber. 2[b] שהכהנים ט׳ וכ׳ Ms. M. (ed. מטוהרים) when the purified priests enter &c. B. Mets. 61[b]; a. v. fr.

טָהַר, טָהֵר (b. h.; cmp. צהר, זהר) [*to be bright, to glitter,*] 1) *to be clean, pure,* esp. *to be levitically clean; to be unsusceptible of levitical uncleanness.* Neg. X, 8 שט׳ שעה אחת which has been declared clean once. Mikv. II, 2 עד שיודע שט׳ until it is ascertained that it has become clean. Ib. III, 2 וימהרו העליונים מן וכ׳ so that the waters coming from above become cleansed from the impurity of the lower waters. Neg. VII, 4 וימהר מימנו and is declared clean from it (the last scall); a. fr.—2) *to be cleared, removed.* Ber. 2[b], v. next w.

*Pi.* טִיהֵר 1) *to purify, make (levitically) clean; to absolve from sin.* Yoma VIII, 9 מי מטהר וכ׳ who is it that absolves you? Ib. (ref. to Jer. XVII, 13) מה מקוה מט׳ וכ׳ as the ritual bath (v. מִקְוֶה) cleanses the unclean, so does the Lord &c.; a. fr.—2) *to keep clean, guard against contact with unclean things.* R. Hash. 16[b] חייב לטהר את עצמו וכ׳ . . one is bound to keep one's self clean for the festive days.—3) *to declare* טָהוֹר, *to decide in favor of cleanness.* Snh. 17[a] bot. מי שיודע לט׳ וכ׳ one who knows how to prove a creeping thing to be clean. Ib. אני אדון ואטהרנו I will argue and prove it to be clean. Eduy. VIII, 7 לטמא ולט׳ to decide on unclean and clean; a. v. fr.—*Part. pass.* מְטוֹהָר, pl. מְטוֹהָרִים. Ber. 2[b]; v. preced.—4) *to become clean.* Snh. 94[b] מיד ט׳ it becomes clean at once. Ḥull. 60[b] טיהרו; Gitt. 38[a] טהרו, v. סִירְחוֹן.

*Nif.* נִטְהַר *to become clean.* Tanḥ. Metsora 7 נטהרה וכ׳ she became clean on the eighth day. Ib. ונטהרת and becomes clean; a. fr.

*Hithpa.* הִתְטַהֵר *to be cleansed, to cleanse one's self; to amend.* Yoma 38[b] בא לְטַהֵר מסייעים אותו (Ms. M. 2 לְהִתְטַהֵר) if one is willing to do good, he will be assisted; Sabb. 104[a]; Yalk. Prov. 935 לִיטַּהֵר; a. e.—Yoma VIII, 9 (85[b]) לפני מי אתם מיטַּהֲרִים Mish. a. Y. ed. (Bab. ed. מִטַּמְּאִים) before whom do you cleanse yourselves (from sin)?; a. e.

טָהַר, טְהַר ch. same, 1) *to be clean* (usually דכי). Ber. 2[b] וט׳ גברא, v. infra.—2) *to be cleared away, be gone.* Ib. 2[a], sq. (ref. to Lev. XXII, 7 ממאי (ובא חשמש וטהר דהאי . . . והאי וטהר ט׳ יומא דלמא . . . ט׳ גברא how do you know that this *uba hash-shemesh* means his sunset (the finished sunset of the seventh day, v. Ms. M. in Rabb. D. S. a. l.), and *v'taher* means, the day is gone; may be *uba* &c. means the approach of his evening (beginning sunset. Tosaf. a. l.; Rashi: the arrival of his (eighth) morning), and *v'taher* (referring to the man) means, the man becomes clean (by means of his sacrifice, Rashi).—3) (denom. of טְהֳרָא) *to be noon-time.* Yoma 59[a], a. e., v. טְהָרָא a. next w.

*Pa.* טַהֵר *to declare clean.* B. Mets. 84[b] טַהֲרִינְהוּ he declared them clean.

טְהַר or טָהָר m. (b. h.; preced. wds.) 1) *the pure, real surface* (of gold). Yoma V, 6 על טָהֳרוֹ של מזבח (or טָהֳרוֹ) immediately on the top of the golden altar (free from coals or ashes, v. גְּרִילוּיָא). Men. 97[a] על טהרו של שולחן (Ms. M. על השל׳) immediately on the golden table.—2) (cmp. חָזֶה) *the centre of the front.* Yoma 59[a] (one opinion explain. טהרו של מזבח, v. supra) פלגיה דמזבח the centre of the altar front, as people say, טהר טהרא ודוי פלגא דיומא 'the noon-light shines' meaning by *tihara* the middle of the day; ib. 15[a]; Zeb. 38[b].

טַהֲרֵרִי, טְהָרִירִי, טְהָרֵי, טְהָרָא, טַהֲרָא v. sub טְהָרָה.

טָהֳרָה or טְהָרָה f. (b. h. טָהוֹר; preced. wds.) 1) *clearness* of the sky after the rainy season. Ber. 59[a] חרואה טהרתה רקיע (or בטָהֳרָתָהּ) he who sees the sky in its restored brightness (Ms. F. בטיהרו, v. טִיהֵר). Ib. נראית רקיע בטהרתה (Ms. M. נראו שמים בטהרה; Yalk. Is. 335 נראה שמים בטָהֳרוֹ, corr. acc.).—2) *pureness, condition of levitical cleanness; purification.* Sabb. 152[b] תנה לו כמו שנתנה לך מה היא בט׳ אף אתה בט׳ Ms. M. (v. Rabb. D. S. a. l. note) give her (the soul) to Him as He has given her to thee, as He (has given her) in pureness, so give thou &c. Snh. 68[a], v. טָהוֹר.—Ber. 16[a] (ref. to Num. XXIV, 6) מה נחלים . . . מטומאה לט׳ וכ׳ as the rivers raise man from a condition of uncleanness to one of cleanness, so do the tents (schools) &c. Ab. Zar. 8[a] עובדי ע״ז בט׳ encouraging idolatry, though from no impure motives. Yoma 72[b]; Men. 110[a] הלומד תורה בט׳ he who studies the Law in (sexual) purity.—Snh. l. c. וטַהֲרָתָן במה שהן and their purification (immersion) is performed in whatever condition they are (whole or torn); a. v. fr.—Esp. ט׳ or טַהֲרַת הקודש *observance of levitical rules originally prescribed for the handling of sacred food;* also (mostly in pl.) *secular food so prepared* or *pretended to be so prepared;* v. חָבֵר.—Gitt. 62[a] אין עושין חלת ע״ה בט׳ אין you must not separate the priest's share under levitical

precautions for a non-observant (because it might mislead the priest); Tosef. Dem. III, 1. Sabb. 13a צד היכן פרצה ט׳ וכ׳ how far the custom of observing the rules of levitical cleanness for secular food has spread &c. Ḥag. II, 7 היה אוכל על ט׳ הקודש used to eat his ordinary meals with the observance required for sacred food; a. fr.—*Pl.* טָהֳרוֹת, טַהֲרוֹת. Tosef. Dem. l. c. אין שתין ט׳ לע״ה one must not prepare food with observance of levitical precautions for &c., v. supra. Ber. 19a; B. Mets. 59b כל ט׳ שטיהר וכ׳ all objects which R.... had declared clean. Tosef. Dem. II, 20 אין משלחין ט׳ וכ׳ you must not send food levitically prepared through a non-observant; a. v. fr.—*Tohŏroth*, or *Tahăroth*, (euphem. for טומאות), name of the sixth order of the Mishnah and Tosefta (סדר ט׳), and of one treatise of that order.

**טָוָא**, v. טוי.

**טוֹב** I (b. h.) *to be good, fit, handsome, valuable.*

*Hif.* הֵטִיב 1) *to prepare, outfit, dress, adorn.* Gen. R. s. 26, v. טַבָּח. Ib. s. 83 (play on מהיטבאל, Gen. XXXVI, 39) שהיו מְטַיְּבֵי אלוהות הרו they were dressers of idols; מְטַיְּבִין עצמן וכ׳ they adorned themselves in honor of the idols. Ib. מטיבי נשים וכ׳ they dressed women for their wedding; a. e.—Esp. (את הנרות) ח׳ *to trim, cleanse the lamps.* Yoma III, 4 ולהטיב. Ib. I, 2. Ib. 14b וייטיב; a. fr.—V. הֶטֵב.—2) *to turn a dream unto good* (saying, 'I have dreamt a good dream'). Ber. 55b יְטַיְּבֶנּוּ בפני וכ׳ he shall turn it in the presence of three persons, and say &c.—3) *to do good, be beneficent.* Ib. IX, 2 הטוב והמטיב who is good and beneficent. Taan. 31a .. תקנו הטוב והמ׳ they introduced in Jabneh the benediction 'who is good &c.' (in the grace after meal).—Kidd. I, 10 מטיבין לו good will be done to him; a. fr.—*Part. Hof.* מוּטָב, q. v.

*Pi.* טִיֵּיב *to improve a field, to till oftener than usual.* Y. Shebi. IV, 35b top טִיְּבָהּ וכ׳ if, after he improved a field, he died &c.

*Nithpa.* נִיטַּיֵּיב *to be improved.* Shebi. IV, 2; Tosef. ib. III, 10; a. e.—Denom. טִירוּב.

**טוּב, טִיב** ch., *Pa.* טַיֵּיב, *Af.* אָטֵיב *to do good, to favor.* Targ. Y. I Ex. XXIII, 2 לְמַטְיְיבָא; Y. II רְטַב. V. לְמֵיטְבָא.

**טוֹב** II m., **טוֹבָה** f. (b. h.) 1) *good; a good thing.* Ber. 5a (ref. to Ps. XXXIX, 3) אין ט׳ אלא וכ׳ under *good* the Torah is meant. Ib. 60b זו מדה ט׳ this refers to a good dispensation; a. v. fr.—יום טוב (abbr. י״ט) *festival.* Bets. I, 1; a. fr.—כי טוב (ref. to Gen. I, 4) *day-time.* Pes. 2a.—Ber. V, 3 (33b) על טוב וכ׳ thy name be praised for the good (thou doest).—זכור לַטּוֹב, v. זָכַר.—עין טובה, v. עַיִן.—*Pl.* טוֹבִים, f. טוֹבוֹת. Ber. l. c. (34a, omitt. in Mish.) האומר ברכוך ט׳ he who says in prayer, The good praise thee. Ib. IX, 2 בשורות ט׳, v. בְּשׂוֹרָה; a. v. fr.—V. טוֹבָה.—2) *noble, elder.*—*Pl.* טוֹבִים. Tosef. Shek. II, 16 בני ט׳ of noble descent; a. fr.—טובי העיר *representatives* of the town. Meg. 27a.

**טוּב** m. (b. h.; preced.) *goodness, good.* Ber. 44a לשבוע מטובָהּ to be satisfied out of its (the land's) riches; a. e.

**טוּבָא** m. ch. same, *good, goodness, mercy.* Targ. Is. I, 19. Targ. Ps. XXXIII, 22; a. fr.—2) (mostly in pl. constr. טוּבֵי) *happines*, used like אַשְׁרֵי, *happy!, blessed!* Targ. I Kings X, 8. Targ. II Kings V, 3 (h. text אַשְׁרַי). With personal suffix טוּבָהּ, טוּבוֹי, טוּבֵיהּ. Targ. Prov. XXVIII, 14. Targ. Ps. I, 1; a. fr.—Snh. 7a v. הוּשׁ ch.—Y. Yoma IV, 41d top טיבוי ... טיבוי, v. לְוָוִירְתָא; a. fr.—3) *much; many; very.* Snh. 41b אמרית בה ט׳ you said much (had many reasons to offer). Ber. 30b מרירת ליבא ט׳ very bitter at heart.—Ib. 18b אבא ט׳ many by the name of Abba. Ib. 52b נהורי ט׳ many lights (colors); a. fr.—*Pl.* fem. טוּבָן *more.* Y. Peah I, 15c; Y. Kidd. I, 61b top פריטין ט׳ a higher price.

**טוֹבָה** f. (b. h., v. טוֹב) 1) *good, goodness.* Y. Shek. I, beg. 45d לט׳ כל נדיב לב for a good purpose—every liberal-hearted &c. Sot. 47b ופסקה ט׳ and blessing (plenty) has departed. Yeb. 47a, sq. אינם .... לא רוב ט׳ וכ׳ they cannot stand either too much prosperity or &c.; a. fr.—*Pl.* טוֹבוֹת. Kidd. 40b חרבה ט׳ the effect of many good deeds; a. fr.—2) *favor.* Sot. 47b משרבו מקבלני טוֹבָתְךָ ומחזקני טובותיך (read: ומחזירקני) when those became numerous who say, 'I accept thy favor' and 'I shall appreciate thy favors' (in official life); Tosef. ib. XIV, 7 טובתיך ומחזקני טובָתְךָ ....; a. fr.—בְּט׳ *as a favor*, i. e. *expected to be reciprocated,* שלא בט׳ *not expected* &c. Shebi. IV, 1; 2; a. e.—טוֹבַת הֲנָאָה the benefit of a pleasure, i. e. *the satisfaction which one feels in obliging somebody.* Pes. 46b, a. e. ט׳ ח׳ ממון the benefit of putting a person under obligatiou is equal to a consideration in money; a. fr.—4) *inclination, good will.* Gen. R. s. 86 בעל כרחה שלא בטוֹבָתָהּ by force, against her will; Tanh. Vayesh. 4. Y. Ab. Zar. I, 40a bot חביט בה שלא בטובתו he looked at her involuntarily; a. fr.—טוֹבַת עַיִן (v. עַיִן) *liberality.* Ned. 38a נהג בה ט׳ ע׳ וכ׳ was liberal with the Law (that had been given to him), and he gave it to Israel.

**טוֹבִי** (v. next w.) pr. n. m. *Tobi.* M. Kat. 16a רב ט׳ בר מתנה.

**טוֹבִיָּה** (b. h.) pr. n. m. *Tobijah, Tobias.* Kidd. 70b בטי בר ט׳, a slave. Keth. 85b שני ט׳ two by the name of T.—Pes. 113b, a. e., v. זִירְגָּד.—Lev. R. s. 1, beg.; Sot. 12a (one of the names of Moses).

**טוֹבִינָא**, v. טוֹבַנְיָא.

**טוֹבְיָנָא** m. (v. טוּבָא) *happy, blessed.* Gitt. 26b; Keth. 40a; Kerith. 13b דחכרמי ט׳ happiest of all scholars.

**טובלא**, Bets. 13a, read: טַבְלָא.

**טוֹבָלָן** m. (טָבַל I) *bather.*—*Pl.* טוֹבְלָנִים, constr. טוֹבְלָנֵי. Tosef. Yad. I, 20 Var., v. טָבַל I.

**טוֹבַנְיָא (טוֹבִינָא)** pr. n. pl. *Tobanya (Tobyana).* Tosef. Shebi. VII, 14 Pes. 53a; Erub. 28b טובי׳.

**טוֹבְעִין**, v. טָבַע 2.

**טוּבְעָנָא** m. (טְבַע I) *flood.* Targ. Y. Gen. VI, 17; a. fr. (O. טוּפָּנָא).

**טוּבְעָנִי** I m. (preced.) *land submerged by a flood.* Taan. 10[a] ט׳ ולא יובשני better flooded land than rainless land.

**טוּבְעָנִי** II = טִבְעוֹנִי.

**טוּבְתָּא** f. ch.=h. טוֹבָה, *blessing.* Targ. Y. I Deut. XXXII, 50. [Targ. Jud. V, 26 some ed., read טַבְתָּא.]

***טוֹגָא** f. (*toga*) *toga, Roman gown.* Sifré Deut. 234 פרט ליגא; Yalk. Deut. 933 ליגא; Treat. Tsitsith (ed. Kirchheim p. 22) חטריגון (corr. acc.).—*Pl.* טוֹגִיוֹת. Sifré l. c. quot. in Ar., s. v. טג: טגיות אינן וכ׳ (read: טוג׳) *togae* are exempt from *tsitsith.*

**טוֹדַר,** v. טַדַּר.

**טָוָה, טָוָא,** v. טוי.

**טַוְוָא,** v. סַפְוָא (a. next w.)

***טַוְוָז, טַוְוָז׳** m. (=טַב זִיגָּא, v. זוּגָא) *merry company, picnic of young men.* Ab. Zar. 14[a] בט׳ (Ms. M. בטווזא) 'the son's feast' of which R. Judah speaks (Tosef. ib. I, 21) means a picnic (not a wedding). [Perles Et. St. p. 11 refers to Pers. *ṭûżi. ṭuśi*, Arab. תוזיע.]

**טָוָח, טָוָח** m. (טוּחַ II) *pressing the bow, shot, shooting distance.*—*Pl.* טָוָחִין, טָוָחֵי. Gen. R. s. 53 (ref. to כמטחוי, Gen. XXI, 16) שני ט׳ בקשת מיל ('Rashi' a. l. טרחוות) two shooting distances with the bow are a mile (מיל); Yalk. Gen. 94.

**טָוּוִי,** part. pass. of טָוָה.

**טָוְוִיתָא, טַוְוִירָא, טָוְוָרֵי,** v. sub טוי.

**טַוָּוס** m. (טוֹס; cmp. ταώς, Pers. tavus, v. Lydd. Gr. Dict. s. v.) *peacock.* Gen. R. s. 7, end. Tosef. Kil. I, 8 תרנגול ט׳ וכ׳ Var. (ed. Zuck. טוות, corr. acc.) the cock, the peacock and the pheasant, although resembling each other, &c.; Y. ib. I, 27[a] bot.; B. Kam. 55[a] (Ms. H. טָאוָס); Y. ib. V, end, 5[a] טַוָּוסֶת(?).—*Pl.* טַוָּוסִים, טַוָּסִין. Pesik. R. addit. s. 1 (ed. Fr. p. 193[b]). Yalk. Esth. 104[b] ט׳ של שן peacocks made of ivory.

**טַוָּוסָא, טַוָּסָא** ch. same. Targ. II Esth. I, 2.—Y. Ab. Zar. III, 42[d] top (expl. Adrammelech and Anammelech, II Kings XVII, 31) ט׳ וכ׳ peacock and pheasant. Sabb. 130[a] רישא דט׳ וכ׳ Ms. M. (Ms. O. טָאוָסָא, ed. incorr. טוותא) the head of a peacock cooked in milk.—*Pl.* טַוָּוסִין, טַוָּסִין, טַוָּס׳. Targ. Ez. XXVII, 15 (h. text הובנים). Targ. I Kings X, 22 (h. text תכיים).

**טַוְוָפָא,** v. טְרַפָּא.

**טַוְוָרָא, טַוָּר,** v. טוּרָא.

**טַוְורוֹס (טַנוֹס, אוֹטַנוֹס) ט׳ אוֹטַנוֹס** pr. n. (Ταῦρος) *Taurus Amanus* (v. אֲמָנָה II, 2) corresp. to *Hor-Hahar.* Targ. Y. Num. XXXIV, 7, sq. (O. הר טורא).—Targ. Y. ib. XX, 22; 25; Targ. Y. I Deut. XXXII, 50 (!) (Y. II a. O. הור טורא).

**טָוֻת, טָוָת** f. (stem טה, טו, cmp. טהר; cmp. Arab. *ṭavi*) [*clearness, emptiness,*] (adv.) *with an empty stomach, without meal, fasting.* Dan. VI, 19.—Pes. 107[a], v. בְּרִית—Ber. 55[a] כל חלום בלא ט׳ ולא Ms. M. (ed. ולא) no dream is to be feared in which fasting plays no part; [Ar.: every dream has some reality, except that which one dreams while fasting].

**טַוְותָא, טַוָּת,** v. טַוָּוס, טַוָּסָא.

**טוּחַ** I (b. h.) 1) *to cover with a cohesive substance, to plaster.* Part. טָח. M. Kat. 7[a] ואינו טָח בטרט but puts no clay on. Cant. R. to VIII, 6 טָחֵי גגות roof-plasterers. Neg. XIII, 1 וטח and plasters the spot over; a. fr.—*Part. pass.* טוּחַ *coated, covered with viscid or glittering matter.*—Midd. IV, 1 ט׳ בזהב coated with gold; (Num. R. s. 12 נְטוּחַ).—Nidd. 24[a] בפניו טוחות (Rashi טָחוּת) when the face of the embryo is covered over (no features distinguishable).

*Nif.* נִיטְּחַ *to be pasted on, to stick.* Y. Kil. VI, 30[c] top והיא ניטחה and it (the fig) stuck (against the wall); Y. Sabb. XI, 13[a] bot. והיה נ׳ (corr. acc.). Tosef. Kel. B. Mets. II, 17 לִיטּוֹחַ some ed. (ed. Zuck. לִיטּוֹל, corr. acc.), v. infra.

*Hif.* הֵטִיחַ 1) *to plaster, to polish.* Ḥull. 25[a] . . . עתיד להטיחו וכ׳ (Tosef. Kel. l. c. לִיטּוֹחַ, v. supra) which wants polishing, v. אֲטוּחָנָא. Bets. 9[a] לְהָטִיחַ גגו וכ׳ he needs the ladder for plastering his roof. [Tosef. Kel. B. Kam. IV, 19, sq. [read:] אם יכול הטיח, v. טִיחַ.]—2) *to cast mud,* trnsf. (with or without דברים) *to speak rebelliously, to reproach* (with נגד or כלפי). Taan. 25[a]; Meg. 22[b], a. e. לעולם אל יָטִיחַ אדם וכ׳ one must, in his prayer, never reproach the Lord. Ber. 31[b], sq.—Gen. R. s. 53 (ref. to כמטחוי, Gen. XXI, 16) כמַטֵּחַת וכ׳ as if thrusting reproaches against the Lord; Tanḥ. Vayetse 5. Ex. R. s. 3. B. Bath. 134[a] ח׳ עלי וכ׳ Ben U. insulted me.

**טוּחַ** ch. same, *to plaster, smear.* Pes. 30[a], v. טִירְתָּא.

*Af.* אַטַח 1) same. Zeb. 95[b] אַטְחוּ (Ms. R. 2 דטחו), v. טִירְתָּא.—2) (with מִלִּין) *to talk rebelliously.* Targ. Y. Gen. XV, 6.

**טוּחַ** II (v. טחי) *to press, squeeze.* Ḥull. 109[b] טָחוֹ בכותל presses it against the wall (to make the milk flow out).—*Part. pass.* טוּחַ *squeezed in.* Num. R. s. 10 (ref. to Job XXXVIII, 36) אלו הכליות שהן טוחות וכ׳ that means the kidneys which are wedged into the body.

*Hif.* הֵטִיחַ 1) *to press, squeeze, knock against.* Ber. 34[b] אלמלי ח׳ וכ׳ (Ms. M. חניח, v. Rabb. D. S. a. l. note) if Ben. Z. (myself) had squeezed his head between his (the son's) knees (praying for his recovery). Gen. R. s. 20 התחיל מֵטִיחַ וכ׳ he knocked his head against the wall; Yalk. ib. 30 לְהָטִיחַ. Ohol. XVII, 2 ח׳ בסלע struck (with the plough) against a rock. B. Kam. 28[b] ח׳ צלוחיתו וכ׳ he struck (with) his bottle against the stone; Y. ib. III, 3[c] top, v. חֲטָחָה.—Tanḥ. P'kudé 11 כיון שהטיחו פניהם וכ׳

when they had squeezed their faces from all sides (had in vain tried in all directions).—2) *to press the bow-string, to shoot;* (euphem.) *to emit semen virile.* Yeb. 54ª. Snh. 46ª ה׳ באשתו Ms. M. (ed. את אשתו).

**טוֹחֵן** m. (טָחַן) *miller.*—*Pl.* טוֹחֲנִים. Tanḥ. Mishp. 19 כגון חמורים של ט׳ like the mask over the faces of the millers' asses.

**טוֹחֲנוֹת** f. pl. (preced.) *millstones,* v. טְחָנָה.

**טוֹט** m. (onomatop.) *blow on the horn.* M. Kat. 16ª ט׳ אסר וכ׳ a blow binds (proclaiming excommunication), and a blow unbinds.

**טוֹטַלְוָתָא** f. pl. (=טלטל׳; טָלַל) *branches of the vine, arbor.* Targ. Y. Lev. XIX, 10; Targ. Y. II Deut. XXIV, 21 טוֹטָלַיוֹת׳.

**טוֹטָפָא** f., pl. **טוֹטָפָן,** v. טוֹטֶפֶת.

**טוֹטַפְרָאוֹת,** v. טַטַפְרָ׳.

**טוֹטֶפֶת** f. (b. h. in pl.; = טפטפ׳, v. טִירְפְּטֵהּ 2) [*something glistening,*] *beads* used as *charms, ornament* worn on the forehead, *frontlet.* Sabb. VI, 1, expl. ib. 57ᵇ, v. חוּמַרְתָּא a. אֲפוּזְרִינַי; Y. ib. VI, 7ᵈ דבר שהוא נותן במקום הט׳ (read נָתוּן) something which is put on by women in the place of the *totafoth* (by men, v. infra).—*Pl.* טוֹטָפוֹת. Tosef. ib. IV (V), 6.—Esp. pl. טוֹטָפוֹת *phylacteries,* (corresp. to אוֹת, Deut. VI, 8, a. e.) slips of parchment containing inscriptions and put in the casings of the T'fillin (v. תְּפִלִּין). Mekh. Bo. *s.* 17 מה בראש ארבע ט׳ אף ביד ארבע ט׳ as the T'fillin on the head contain four inscriptions, so those on the hand. Snh. XI, 3 (88ᵇ); a. e.

**טוֹטֶפְתָּא** ch. same, *charm, ornament.* Targ. II Sam. I, 10 ט׳ דעל ידא *bracelet* (h. text אצעדה).—*Pl.* טוֹטָפְתָּא, טוֹטָפָן *phylacteries,* v. preced. Targ. Esth. VIII, 15 (cmp. Men. 35ᵇ). Targ. Ez. XXIV, 17; 23 (h. text פְּאֵר, cmp. M. Kat. 15ª; Keth. 6ᵇ).

**טוּטַרְפְּלִיוֹת,** v. טִרְטַפְּלִיוֹת.

**טָוָה, טָוֵה,** (b. h.) [*to go to and back,* cmp. אָזַל, זוּל,] *to spin.* Keth. VII, 6 טוֹוָה בשוק she spins in the street. Ib. 72ᵇ, v. וָרַד II.—Tosef. Toh. IV, 11; Zeb. 79ᵇ פשתן שטָוָאתוֹ וכ׳ linen which a menstruant spun.—*Part. pass.* טָווּי. Kil. IX, 8 ט׳ או ארוג spun or woven, v. שַׁעַטְנֵז. Sabb. 79ª; a. e.—V. טָוִי.

**טָוִי** I ch. same. Denom. מְטַוְּיָתָא.

**טָוִי** II, **טָוָא** (v. preced. wds.) [*to turn,*] *to roast.* Targ. Is. XLIV, 16 (ed. Wil. טָוָה); a. fr.—Part. pass. טָוֵי, constr. טְוֵי. Targ. Ex. XII, 8, sq.—Gitt. 69ᵇ וכ׳ נידַטַוְוֵיהּ let him roast it in a smithy; a. fr.

*Af.* אַטְוֵי same. Bets. 4ª מהו לאַטְווּנְהוּ וכ׳ is it permitted to roast them to-day &c.

*Ithpe.* אִיטְטַוִי *to be roasted.* Pes. 76ᵇ דאִיטְטַוְוא וכ׳ which was roasted together with meat. B. Kam. 19ᵇ דמְטַוְוי (Ar. בְּטָוִי) it means that it was roasted. Ber. 44ᵇ משירתא מְטַוְוְיָתָא than six (eggs) roasted.

**טָוִי, טְוִי,** or **טָוֵי** m. (טָוָה) *spinning, that which is spun.* Meg. 26ᵇ; Snh. 48ª, v. אָרִיג. Tosef. B. Kam. X, 2 טאוי (read טָוְאִי, Var. טָוֵי).

**טַוִּי, טָוְיֵי, טַוְיָא, טַוְוֵי,** m. (טָוִי II) *roast, roasted meat.* B. Kam. 19ª Ar. (v. טָוִי II).—Sabb. 109ª שריקא ט׳ a roast glaired, Rashi (differ. in Tosaf.) Y. Ter. X, 47ᵇ top טַוְוִיתָא.

***טַוְיָא** m. pl. (טָוִי) *spinning animals, spiders.* Lev. R. s. 25 (expl. בטחות, Job XXXVIII, 36) בט׳ (Ar. בְּטַרְטוּרְיָא; cmp. LXX Job. l. c.); v., however, בְּטַוְיָא.

**טְוִיוְתָא, טְוִיתָא, טְוִיָּתָא** f. (טָוָה) *spinning.* Sabb. 74ᵇ. Ib. 79ª; a. fr.

**טַוְוָתָא,** v. טַוְיָא.

**טוויסין,** v. טויסין.

**טוּל,** imperat. of נְטַל.

**טוּל** I *Pi.* טַיֵּיל 1) *to walk about, to be at leisure, to enjoy one's self.* Snh. 102ª בג״ע נְטַיֵּיל we shall walk about in paradise. Succ. 28ᵇ ומְטַיֵּיל בסוכה and enjoys himself &c. Tosef. Sabb. XVI (XVII), 18; Tosef. Bets. II, 10, v. טְרִיקְלִין. Tanḥ. Ki Thissa 3; a. fr.—2) *to make walk.* Ib. טַיֵּילְתַּנִי עמך thou madest me walk by thy side.

**טוּל** ch. same, *to walk about, stride.* Targ. Jer. L, 11 (h. text צחל; cmp. Targ. ib. VIII, 16).

*Pa.* טַיֵּיל 1) *to walk, travel.* Targ. Y. Gen. XXIV, 61. Targ. Y. Num. XXII, 20. Targ. Ps. LXVIII, 8 טַיַּילְתָּא (ed. Wil. טָיְלַ׳; h. text צעד); a. fr.—2) as preced. *Pi.*—Targ. Y. Gen. III, 8 (h. text מתהלך).—Y. Ber. III, 6ª, a. fr. הוו מְטַיְּילִין וכ׳ were walking about &c. B. Bath. 91ᵇ כד הוו מְטַיְּילָן וכ׳ when boys and girls used to play &c. Succ. 53ª חוה מט׳ קמיה וכ׳ (Ar. מטלל) was sporting before &c., v. טָלַל; a. fr.—3) *to drive off, send away.* Targ. Y. Deut. XXIV, 1; 3 (ed. pr. ישוד, corr. acc.).

*Af.* אָטֵיל *to cause to travel.* Targ. Ps. LXXVIII, 52 Ms. (ed. אַטְיַל).

**טוּל** II, **טוֹלָא** m. (טלל) = h. צֵל, *shade, shadow.* Targ. Jud. IX, 36; a. fr.—Yoma 74ᵇ תוב בט׳ sit in the shade.—Gitt. 17ª בטוּלָךְ וכ׳ או either let us live in thy shadow (protection) or in the shadow of the son of Esau (Rome). Snh. 18ᵇ בט׳ תאינה in the shade of a fig-tree; Y. R. Hash. II, 58ᵇ top בטל תינתא; Y. Snh. I, 18ᶜ bot. בשרל הינתא (corr. acc.); a. fr.—*Pl.* טוּלַיָּא, טוּלַיָּי. Targ. Jer. VI, 4; a. e.—Targ. Is. IX, 1 בארע טולי מותא ed. Lag (oth. ed. טוּלֵימוֹתָא in one word, h. text צלמות).—Pes. 111ᵇ חמשה ט׳ וכ׳ there are five shades (where demons dwell); a. e.—V. טַלָּא.

**טוֹלָא** m. (cmp. טַלָּאי) *rag* tied around the finger. Meïl. 18ª עומד לט׳ Ar. (ed. לטולה; v. R. S. to Kel. XXVII, 4) fit for tying &c.

**טוּלִימוֹתָא**, v. טוּפָּא.

**טוּלְמָא** I m., **טוּלְמָתָא** f., constr. טוּלְמַת (טָלַם) [*panis aqueus ac mollis*, P. Sm. 1477] *cake, loaf.* Targ. Job. XXXI, 17 ט׳ דלחמי Ms. (ed. only טולמי); a. e.—Targ. Esth. III, 2 ט׳ דלחם ed. Lag.; Yalk. ib. 105[b] ט׳ דנחמא.—[Y. Snh. II, 20[c] bot. מנחם טלמא, v. טַלְמָיָא.]—*Pl.* טוּלְמִין, טוּלְמֵי. Targ. I Kings XIV, 3; a. e.—Meg. 15[b] בטולמי דנהמא Ms. M. 2 (ed. only בטַלְמֵי) for loaves of bread. [Ar. s. v. דקק quotes, in Hebr. diction, (play on Josh. XV, 24) כל המוזיקק טולמירין וכ׳ ed. Koh. (oth. ed. טולמין, טולמון) he who lends bread to the poor, will be raised.]

**טוּלְמָא** II *oppression*, v. טַלּוּמָא.

**טולמוסין**, v. next w.

**טוֹלְמִיסִין** (ἐτόλμησεν, fr. τολμάω) *he dared.* Gen. R. s. 41, beg.; s. 52 (ref. to Gen. XII, 17) [read:] על דו ט׳ למקרב למסנא וכ׳ because he dared to come near the shoe of that matron; Y. Keth. VII, end, 31[d] על דטלמסן למגע בסמיה (corr. acc.); Yalk. Gen. 69.

**טולר**, Yalk. Josh. 31, read פּוֹלָר.

**טוּלְשָׁא** m. *crab-apple* (cmp. Syr. טלש, P. Sm. 1482). —*Pl.* טוּלְשֵׁי. Ber. 40[b] (expl. עוזרדין of Dem. I, 1).

**טוּם** (v. טָמַם) *to fill up.* B. Kam. 51[b] טָם טפח if one filled up again one hand-breadth (of the depth of the pit).

**טוּם** ch. same. Targ. II Kings III, 19, v. טְמַם.—B. Kam. 50[a] עד דטָאִים ליה (Ms. M. אָטֵים *Af.*, v. Rabb. D. S. a. l. note) until he fills it up.

*Ithpa.* אִיטַּיְּמִים *to be filled up.* Erub. 79[a] למיטַּיְּימֵיה קאי the intention is that it be filled up (with the pebbles).

**טוּמְאָה** f. (b. h. טֻמְאָה; טָמֵא) *uncleanness*, esp. *levitical uncleanness*, v. טַהֲרָה. Pes. 19[a] טוּמְאַת ידים uncleanness of hands by touch. Eduy. II, 1, v. אָב. M. Kat. 5[a] ט׳ קוראה וכ׳ the uncleanness (the unclean spot being marked) calls unto him warning &c.; a. v. fr.—*Pl.* טוּמְאוֹת Kel. I, 1; a. v. fr.

**טוּמְאָה** f. ch. (hebraism; preced.) *unclean woman, menstruant.* Targ. Ez. XXII, 10.—*Pl.* טוּמְאָתָא. Targ. Is. XXX, 22.

**טוּמוֹס** (**טִימוֹס**) m. (τόμος) 1) *scroll, roll, tome.* Tosef. B. Kam. IX, 31 בט׳ של וכ׳ with a roll of papers in his hand; Y. ib. VIII, beg. 6[b]; Sifra Emor Par. 14, ch. XX טימסמירות, טימיסמ׳ (read: ט׳ של נירות or שטרות); Yalk. Lev. 658; a. e.—2) *document, record.* Y. Hor. III, 48[a] bot. ראש טי׳ at the head of the list; Lev. R. s. 5 בראש ט׳ Ar. (ed. only בראש). Gen. R. s. 25 beg. בתוך טִימוֹסָן וכ׳ in the record of the righteous; Yalk. ib. 42; Yalk. Chr. 1072 pl.—*Pl.* טוּמוֹסִין, טוּמוֹסוֹת, טִי׳. Pesik. Zakh. p. 27[a] [read:] ונטל ט׳ וכ׳ (or טִימוֹסָן) he took the lists of the tribes &c.; Tanḥ. Ki Thetse 9. Y. Snh. X, 28[a] top אף שמותיהם . . . טִמְּסוֹתֵיהֶם even their names disappeared from their books of records. Ex. R. s. 15 הוציא חנמוסין וכ׳ (corr. acc.; Tanḥ. Vaëra 5 הִפְתִּיא) he brought out the lists of the deities.—3) *census.* Lam. R. to II, 2 בעגלה . . . תיה טימס their census had to be carried to Jerusalem on a wagon; [Y. Taan. IV, 69[a] bot. קטמו׳ read חטומוס or קִרְנְסוֹס].

**טוּמְטוּם** m. (redupl. of טָמַם) *a person whose genitals are hidden, or undevelopped; one whose sex is unknown.* B. Bath. 126[b] ט׳ שנקרע וכ׳ a *tumtum* who was operated upon and was found to be a male. Bicc. IV, 5 (Talm. ed.); a. e.—[Midr. Till. to Ps. I; Yalk. Prov. 953 ט׳ הוא העולם, v. אַבְטוֹמְטוֹס.]—*Pl.* טוּמְטוּמִין. Yeb. 64[a] bot. (not טומטמין).

**טוּמַרְיָא*** m. pl. (טוּם; cmp. סָתַם, סְתַר) *secret, hidden place.* Targ. Y. II Deut. XXVII, 15 (later ed. טוּמְרִיָּא).

**טומרות**, v. טוּרְמִיוֹת.

**טומיקון**, v. טַמְיָקוֹן.

**טוּמְעָא** m. (טָמַע) 1) *secret place.* Targ. Job. XL, 13. —2) *hidden treasure.*—*Pl.* טוּמְעָנֵי. Ib. III, 20.

**טוּמְרָא** m. (טָמַר, cmp. preced.) *secret, hiding place.* Targ. Y. Deut. XIII, 9. Targ. Y. I, ib. XXVII, 15; a. fr.—*Pl.* טוּמְרֵי. Targ. Ps. X, 8; a. e.; v. טוּמְעָא.

**טון**, v. טָנַן.

**טוּנָא** I (=טְעוּנָא; טָעַן) 1) *burden, load; bag.* Targ. Y. Gen. XLIV, 1, sq. (h. text אמתחת). Targ. Y. Ex. XXIII, 5; a. e.—Ber. 61[a] דלא דרי ט׳ Ms. M. (ed. מידי) when he is not carrying a load. Sabb. 92[a] דכל ט׳ דמידלי וכ׳ every load which is lifted on poles &c.; a. fr.—2) (v. טָעַן) *argument.* Zeb. 32[b] מטוּנָךְ I borrow thine own argument; R. Hash. 4[a]; Ḥull. 132[a] top (Rashi derives fr. טְעֵי: 'we have reached thee').—*Pl.* טוּנִין. Targ. Y. Gen. XLIII, 23.

**טוּנָא*** II m.=טוּלָא (?), *shade, shadow.* Ber. 56[b] (v. vers. in Rabb. D. S. a. l. Ms. M. a. note).

**טונוס**, Y. Ber. IX, 14[b] bot. ט׳ רופוס, v. טִרְנוֹס.

**טוּנֵס** pr. n. pl. (Tunes) *Tunis* in Northern Africa. Sifré Deut. 320, v. בִּרְבָרְיָא.—*Targ. Y. Ex. II, 3 תיבותא דט׳ (prob. meaning טָנֵיס; some ed. נס . . .) a Tunesian box (h. text גמא).

**טוּס** (b. h. טוּשׁ) [1) *to glisten.* Denom. טַוָּוס.—2) (cmp. חָלַק)] *to fly swiftly.*—Y. Taan. IV, 69[b] לא נראה עוף טָס וכ׳ no bird has been seen flying in all Palestine; Lam. R. introd. end.—Deut. R. s. 6 קושט . . וטס כעוף goes straight like an arrow, and swift like a bird. Midr. Till. to Ps. XC, 10 גזרן חשרין וטָסִין they pass, hasten and fly; a. fr.

*Pi.* טַוֵּס same. Koh. R. to IX, 7 ט׳ וחזר וט׳ he flew to and back.

*Hif.* הֵטִיס *to cause to fly, to bring on by flight.* Ruth R. to IV, 1 חטיסו וכ׳ the Lord would have made him

fly and brought him (to the place). Gen. R. s. 59, end. Cant. R. to I, 9 הֲטָרָן; Ex. R. s. 23 end הסרטן (corr. acc.).—Lev. R. s. 16 הסרט׳, (read as) Yalk. Kings 232. Lev. R. s. 11, beg. הסרטן (corr. acc.) he winged them; a. fr.

**טוס** ch. same. Targ. Job V, 7 (Ms. טוּשׁ); a. fr.—Part. טָיֵיס, טָיֵס, טָאֵיס, טָאֵס. Ib. XXXIX, 18.—Targ. II Esth. I, 2 שׁוּטְרִין טַיְיסִין (read: נִשְׁרִין).—Targ. Is. XVIII, 1 (ed. Lag. דטאס]; a. fr.—Y. Yeb. XVI, 15c bot. נפשא טָיְיסָא וכ׳ the soul hovers over the body; Y. M. Kat. III, 82b bot.; Lev. R. s. 18; (Gen. R. s. 100 תייבא).

*Pa.* טַיֵּיס 1) same. Targ. II Esth. l. c. טַיְיסִית I flew.—2) *to cause to fly.* Targ. Y. Deut. XXVIII, 49. [Ib. טַיֵּיס נישרא, read: טָיֵיס, v. supra.]

**טוָסָא, טַוָּס,** v. sub טַוּ׳.

**טוּעֲי** f. (טָעָה) *thoughtlessness.* Targ. Prov. I, 32 (ed. Lag. טועיי, Var. טועי).

**טוּעַן, טַעַן, (טָעוּן)** m. (טָעַן I) *requirement.* Sifra introd., v. טָעַן I.

**טוּעְנָא** m. (טָעַן II) *burden, load, bag.* Targ. O. Ex. XXIII, 5; a. fr.; v. טוּנָא I.—V. טְעוֹנָא.

**טוּף** ch.=h. צוּף, 1) [*to shine,*] *to come to the surface, float, bubble up.* Part. טָאֵיף, טָיֵיף. Targ. Y. Deut. XXI, 1. Targ. Y. Gen. XXVIII, 10; a. e.—Koh. R. to V, 8 (mixed diction) וטָפַת בארה של וכ׳ Miriam's well came up.—Ab. II, 6; Succ. 53a, v. infra.—Y. Shebi. IX, 38d; Pesik. B'shall. p. 89b הוה טָיֵיף the corpse came up to the surface. Gen. R. s. 81 (in Hebr. dict.) וטָפַת רוחי וכ׳ and my mind in me was swimming (I became proud, v. טָפַח); a. fr.—2) (denom. of טִיף) *to drip; to be inundated.* Targ. O. Gen. XLIX, 12; a. e.—Keth. 111b חלבא טייף וכ׳ milk was dripping &c. Y. Taan. III, end, 67a הוה עלמא ט׳ the world would have been flooded. Gen. R. s. 32; Yalk. ib. 57 דלא טף וכ׳ it (the mount Gerizim) was not flooded by the waters of the flood; a. e.—[Targ. Y. Deut. XXI, 23 תטופון, v. טְנַף a. נְטַף.]

*Pa.* טַיֵּיף, טָאֵף 1) *to direct the overflow, to assign channels.* Targ. Job XXXVIII, 24, v. טְרָפָא.—Gitt. 69b top וניטַיְיפֵיה וכ׳ and let it (the milk) run over &c.—2) *to cause to glisten, to turn in all directions.* Keth. 60b מְטַיְיפֵי עינא Ar. (ed. מצירצי, v. infra) with restless eyes.—3) *to cause to float,* v. infra.

*Af.* אַטֵּיף, אָטֵיף (fr. נְטַף) 1) *to make flow.* Targ. Deut. XI, 4.—[Keth. l. c. מְטִירְפֵי עינא Ar. s. v. טף I 'with dripping eyes', v. supra.]—2) *to cause to float.* Ab. II, 6 על דאַטְפְתָּ אָטִיפוּךְ וסוף מְטִירְפִיךְ יְטוּפוּן ed. Strack (oth. eds. אַטְפוּךְ; Strack reads מְטַיְרְפִיךְ *Pa.;* oth. pointed eds. מְטִירְפִיךְ h. form) because thou (the person whose skull was seen to float) hast caused (a corpse) to float, they made thee float, and those who made thee float, shall also float.

*Ithpa.* אִיטַּיְיף *to be glittering, to be turned in all directions.* B. Kam. 92b; Meg. 14b ועיניה מְטַיְיפֵי and its eyes look all around (for food).

**טוּפָא,** Koh. R. to V, 10 לית ט׳ דחדא, read: סוּפָא.

**טְוָפָא,** pl. טְוָפֵי, v. טְוָפָא.

**טוֹפוֹס,** v. טָפוּס a. טוֹפֵס.

**טוֹפַח** m. (טָפַח II) *irrigating engine.* Peah V, 3 אין מגלגלין בט׳ (Y. ed. טוֹפְרִיחַ) one must not irrigate (a field) with an irrigator (before the poor have collected their share; v. Tosef. ib. II, 20); Y. ib. V, 19a top. [Maim. identifying our w. with next w. explains: you must not *sow the tofaḥ* in conjunction with other seeds.]

**טוֹפַח** m. (v. preced.) an *aquatic plant* like the Colocasia; *bean, tofaḥ;* [Maim. קרטמאן Arab., defining it 'a seed similar to barley.'] Kil. I, 1. T'bul Yom I, 2; Tosef. ib. I, 1, sq. טפרח (R. S. to T'bul Yom l. c. quotes טופח). Tosef. Makhsh. III, 6 טוֹפְרַחַ. Tosef. T'rum. VI, 11 טפרח ed. Zuck. (Var. טופח, טופרח). Peah VI, 7 אפי׳ תרא של ט׳ even if the barley in the field have the size of *tofaḥ* (R. S.; Maim.: "even if it be a field of the inferior kind of barley named *t.*").—V. טְפִרְחַ II.

**טוֹפְחַ,** v. preced. wds.

**טוּפְיָנָא** m. (טְפִי III) *additional amount, surplus.* B. Mets. 63b ואשכח ביה ט׳ (Var. טפיראתא, טפירתא, טפראתא, v. Rabb. D. S. a l. note 9) and he (the borrower) finds in the bundle more money than the loan agreed upon. V. טִרְפוּנָא a. טְפִירְתָא.

**טופיסטוס, טופיסוס,** Pesik. R. s. 21, read: סוּפִרְסְטֵיס.

**טופיתא,** Targ. Job XXVIII, 7 ed. Lag., v. טַרְפִיתָא.

**טוּפִירְתָא,** pl. טוּפָרָאתָא, טוּפְרָתָא, v. טְפִירְתָא.

**טוּפְלָא,** v. טַפְלָא.

**טוּפָנָא, טו׳** m. (טוּף) *flood.* Targ. O. Gen. VI, 17 (Y. טוּבְעָנָא); a. fr.

**טוֹפֵס** m. (v. טָפַס; cmp. דָּפוּס, טָפוּס) *frame;* trnsf. (influenced by Greek τύπος) *formula* (to be filled out according to occasion). Y. Ber. I, 3d ברכות וכ׳ ט׳ such is the formula of the benedictions; Lev. R. s. 34, end; Y. Sabb. XV, end, 15b טופוס.—Esp. *the formula* or *blank of documents,* opp. תורף containing names, dates &c. Y. Gitt. III, beg. 44c כתב תרפו בט׳ (also בתוֹפֵס) if the writer filled out a blank. B. Mets. 7b; a. fr.—*Pl.* טוֹפְסִין, constr. טוֹפְסֵי. Y. Gitt. II, beg. 44a פוסל בט׳ declares illegal deeds of divorce written into ready-made blanks. Gitt. III, 2 הכותב ט׳ גיטין וכ׳ he who writes formulas of letters of divorce must leave blanks for the name &c.; a. fr.

**טוּפְסָא,** ch. same, = h. טָפוּס, דָּפוּס, *frame, mould, cast.* Targ. Y. Num. XXV, 1 (cmp. Sabb. 64a s. v. דָּפוּס). Targ. Y. Ex. XXXII, 4 בְּטַפְסָא Ar. a Levita (ed. בטופרא, corr. acc.) in a mould.—[B. Bath. 103b טופסא Ar., v. טַפְתָּא.]

**טַפַּר, טוּפָרָא** m. = h. צִפֹּרֶן, 1) *nail* of the human

finger; *claw; hoof;* trnsf. *pencil.* Targ. Jer. XVII, 1.—Ḥull. 17[b] the knife must be examined, אבישרא ואצ' וכ' on the fleshy top of the finger and on the nail &c.; a. fr.—*Pl.* טוּפְרִין, טְפָּ', טוּפְרַיָּיא. Targ. Jud. V, 22 (h. text עקבות) Targ. O. Deut. XXI, 12 טוּפְרָהָא ed. Berl. (ed. Vien. טוּפְרָנָהָא; Y. טוּפְרַיְיהָא).—M. Kat. 18[a] חזנחו לטופריה (not לטופרי) וכ' saw that his nails were long; a. e.—Midr. Sam. ch. XI, v. אֶסְטְלִי.—2) *onycha* (*unguis odoratus*) a spice. Targ. O. Ex. XXX, 34.—[Targ. Y. Gen. III, 7 טופרין ושער לבוש טופרא, read: שׁוּפָּרָא.—Lev. R. s. 33 טופרי ועצמות, read: טפוסין של צלמים, v. Yalk. Dan. 1061.—Targ. Y. Ex. XXXII, 4, v. טוּפְסָא.]—V. next w.

**טוּפְרָנָא** m., collect. noun (preced.) *nails.* Targ. O. Deut. XXI, 2.—[Y. Snh. I, 18[c] bot. טופרני, read: טוּפְרוֹי; Y. R. Hash. II, 58[b] top טפרוי; v. הִיקָּקָה.]

***בקעת בית ט', טוֹפֶת** pr. n. *Valley of Beth-Tofeth* Koh. R. to V, 8; v., however, נְטוֹפָה II.

***טוּק,** Y. Sabb. VI, 7[d] bot. פרוש טוק טקלין ed., Ar. פְּרוּסוֹקָסְטָלוֹן, פרוסטוקטולין, prob. a corruption of (χρυσοχαστέλλιον) *a golden castle,* name of *a head-dress* (עיר הזהב; v. Sm. Ant. s. v. Corona).

**טוּר I,** *Pa.* טַיֵּיר (cmp. תּוּר) *to espy, to augur.* Targ. Y. Gen. XLIV, 8; 15 (h. text נחש).

*Af.* אַטְרַר (denom. of טַיָּרִי) *to consult divination.* Ib. XXX, 27.

**טוּר II, טוּרָא I, טַוְורָא** m. (preced., cmp. b. h. צוּר) *mount, mountain.* Targ. O. Ex. III, 12 (Y. טוּרָא). Targ. Y. Gen. XXIII, 2; a. fr.—Ḥull. 7[b], v. גְּבַהּ. Sabb. 152[a] ט' תלג a mountain of snow (my head is white). Gen. R. s. 32, v. בָּרַךְ; a. fr.—*Pl.* טוּרִין, טוּרַיָּא, טוּרֵי, טְוָוֵי. Targ. Job. IX, 5. Targ. Deut. XI, 11; a. fr.—Gen. R. l. c. אי מט' רמיא if it belongs among the high mountains; a. e.—[Sabb. 98[b] כי טורין, v. טָרִיז.]—טוּר מַלְכָּא (h. הַר הַמֶּלֶךְ) *King's Mountain,* ט' שמעון *Mount Simeon.* Gitt. 55[b]. Y. Taan. IV, 69[a]; Lam. R. to II, 2 (v. Neub. Géogr. p. 41; p. 267).—ט' פרזלא *Iron Mount.* Targ. Y. Num. XXXIV, 3.—For other compounds, v. respective determinants.

**טוּרָא II** m. (cmp. טְהַר, v. preced.) *clearness, sky.* Gen. R. s. 99 (ref. to חמסדרונה, Jud. III, 23) [read:] ערפלי ט' וכ' the clouds of brightness, where the angels are seated in order.

***טוּרָא III** m. *tura,* name of a bitter herb. Pes. 39[a] (Ms. M. סורא).

**טוּרְבַּל, טוּרְבִּיל** (tribulum, τρίβολος) only in מַטָּה ט' *threshing sledge* (couch) consisting of a wooden platform studded underneath with sharp pieces of flint or with iron teeth. Ab. Zar. 24[b] (Ar. a. Yalk. Sam. 122 טרבן); Zeb. 116[b]; Men. 22[a] Ms. M. (ed. טרבל), v. הֵרְשָׁאָה. Par. XII, 9 טַרְבַּל.

**טוּרְגִינוֹס,** v. טַרְדִּינוֹס.

***טוּרוֹס** (sub. מִישַׁח) f. (torus) *bolster, couch, sofa.* Pirke d'R. El. ch. XLI כטנדס שחיא פרוסה Ar. (ed. only כטנדס, corr. acc., and add בתוך האחל; v. Mekh. Yithro, Baḥod. s. 4 (כאדם שהוא מציע את הכר על ראש המטה like a couch which is spread in a tent. [Ar. refers טנדס to the late Latin *tenta,* Gr. τέντα (τένδα), Italian *tenda.*]

**טוּרְזָא** m. pl. (טרז=טרד II; cmp. טְרוּזָא) [*locked up things,* cmp. אוֹצָר,] *royal wardrobe, armory.* Ber. 56[a] ריש ט' וכ' (some ed. טורזינא, Ar. טרזא) the chief of the royal wardrobe dreamt. Ib. אתיוה לריש ט' וכ' (Ms. M. אמר קיסר אייתיה לריש טרזא) they brought the chief.... up, and he was put do death. [For Var. lect., v. Rabb. D. S. a. l. notes 1, 2.]

**טַרְ' טוּרְזִינָא** (preced.) 1) *treasury-office, armory.* Ber. 56[a] אפתחא דריש ט' (Ar. טרזא, v. preced.) at the entrance of the chief treasury; [prob. to be read: דבי ט', דריש having come in by tautography from the suceeding ריש טורזא.]—B. Bath. 8[a] ולטר' וכ' . . . לשורא (Ms. F. טורדינא, Alf. Ms. טורדיתא) for the maintenance of the town-wall, the horse-guard and the armory even orphans must contribute.—2) (sub. ריש) *superintendent of the armory* or *treasury.* Erub. 80[a] החוא ט' וכ' (ed. Sonc. טורזינא) there was a (gentile) superintendent that lived in the neighborhood &c.

**טוֹרַח** (b. h. טִרַח; טָרַח) *toil, labor, trouble, painstaking preparations.* Sabb. 153[a] בלא ט' . . . . כלום is there a banquet without visible preparation?; (Koh. R. to IX, 8 הֶטְרֵחַ). M. Kat. 8[b] מפני הט' on account of the labor (connected with preparing the wedding). Y. Pes. X, 37[d] top מה חט' . . מטריחים וכ' what is all that trouble for to which you put us &c.?; a. fr.—*Pl.* טָרְחוֹת. Ber. 58[a] כמה ט' טרח וכ' to how much trouble did the host go &c.; (Y. ib. IX, 13[c] כמה טורח). Lev. R. s. 1 משה עסוק בט' וכ' Moses (like an *agoranomos*) was engaged in the (dietary) affairs of Israel. Gen. R. s. 94 ט' נפש אחת the troubles of providing for one soul.—V. טַרְחָא a. טְרָחָא.

**טוֹרְחָא, טְרָחָא** ch. same. Targ. O. Deut. I, 12. Targ. Koh. II, 21; a. fr.—Ib. 11 טוּרְחָתִי.—B. Mets. 40[b] טָרְחַיְיהּ, v. בַּרְזִנְיתָא.—V. טִרְחָא.

**טוֹרְחָן, טוֹרְחוּתָא,** v. sub טַרַח.

**טוּרְחָנָא** m. (preced. wds.) *trouble, care.* Targ. Y. I Num. XI, 12.

**טוּרְחָנָא** f., v. טוּרְנָא.

**טוּרְטוּר,** pl. טוּרְטוּרִין, v. next w.

**טְרִיטָנִי, טְרוּטִינִי, טוּרְטָנִי, טוּרְטִינִי,** f. (trutina, τρυτάνη, prob. of Semit. origin, cmp. טְרָא) *balance, steel-yard.* Sifra K'dosh. Par. 3, ch. VIII במשקל זו טרי' 'in weight' (Lev. XIX, 35) that means the trutina. Sabb. 81[a] וכי ט' יכניס shall a (gold) balance be brought in (to weigh accurately)?; Men. 87[b]. B. Kam. 119[a]. B. Bath. 89[a] ט' (for weighing gold), contrad. to מאזנים. Tosef. Kel. B. Mets. II, 5.—Y. Shek. VI, end, 50[b] כמין ט' arranged like a steel-yard. Sot. 34[a] (ref. to מוֹט, Num. XIII, 23) ט' וט' דט' a combination of balancing poles (for four couples of carriers); Y. ib. VII, 21[d] bot. טוּרְטוּרִין several

poles (each carried by two); ט׳ ושוּרטוּרֵי טרוטורין a combination &c. — *Pl.* טוּרָטָנִין. B. Kam. l. c. Ms. R. 2 (v. Rabb. D. S. a. l. note 400).

**טוּרְיוֹת**, v. טִירָא.

**טוּרְיָיא** pr. n. pl., v. טְרָיָיא.

**טוּרְיָינוֹס, טוּרְיוּנָא**, v. טְרָרִינָא, טְרָרִינוֹס.

**טוּרִיסְקִי**, v. טִירִיסְקִי.

**טוּרְמוּטָא**, v. טְרוּמִיטָא.

**טוּרְמָא** f., pl. טוּרְמָיָיא, טוּרְמִיוֹת (turma, τούρμη) *turma, a squadron of horse;* in gen. *division of an army.* Y. Sot. VIII, beg. 22[b] (ref. to Ps. XVIII, 13) כנגד טומיות שלהם (corr. acc.) corresponding to their (the enemy's) squadrons. Yalk. Sam. 160; Mekh. B'shall s. 2 תּוּרְמִיוֹת. Ib. ת׳ ת׳ של מד״ש troops of angels. Ib. (ref. to סַעַר Ex. XIV, 10) נעשו . . . ת׳ ת׳ כאיש אחד they all formed squadrons marching like one man; Yalk. Ex. 230 ט׳ ט׳. Ib. מכאן . . . מתנהגות ת׳ from here (the Egyptian warfare) the governments learned to form squadrons; Yalk. Ex. 230 ט׳.

**טוּרְמוּטָא**, v. טְרוּמִיטָא.

**טוּרְמִיסִין**, v. חֲמִיסִין.

**טוּרְמַנְטִין** m. pl. (tormenta) *engines for hurling missiles; missiles, shots from the engine.* Y. Sot. VIII, beg. 22[b] (ref. to גחלי, Ps. XVIII, 13) כנגד טרמנטן וכ׳ (corr. acc.) corresponding to their (the enemy's) tormenta (v. טוּרְמִי); Yalk. Sam. 160 תרמצה; Mekh. B'shall. s. 2 טרמנסנה (corr. acc.). Midr. Till. to Ps. XVIII סימנטרא (read: טוּרְמִינָטָא). Sifré Deut. 204 מיני מטרניאות; Yalk. ib. 923 מיני מטרסאות (read: טוּרְמִינָטָאוֹת).

**טוּרְנָא** m. (טוּר, נָטַר) *officer,* less than שׁוּלְטָן. — *Pl.* טוּרְנַיָּא, טוּרְנָנִין. Targ. Is. X, 17 (h. text שמיר ו׳). Ib. XXXIV, 7; a. e. — Esp. *Philistean magistrates.* Targ. Jud. III, 3 (h. text סרני); a. fr.

***טוּרְנוֹס** m. (τόρνος, tornus) *turner's wheel, lathe.* Pesik. R. s. 21 למורנס הזה (read: כט׳, v. Friedm. a. l. note 29) like the lathe which shows a front wherever you turn it.

**טוּרְנוֹס, ט׳ רוּפוֹס** (also in one word) pr. n. m. *Turnus Rufus* (supposed to be a corruption of *T. Annius Rufus*), a Roman commander in the days of the Hadrianic persecutions. Taan. 29[a] טורנסרופוס ed. (Ms. M. טורנוסנורופוס, or טורנוסט׳, v. Rabb. D. S. a. l. note). Y. Ber. IX, 14[b] bot. טונוס טר׳ (Tosaf. to Sot. 31[a] טורנוסר׳). Koh. R. to III, 17. Snh. 65[b]. Ned. 50[b] top; Ab. Zar. 20[a]. Pesik. R. s. 23.

**טוּרְנְסְרוּפוֹס**, v. preced.

**טוּרְסוֹס**, v. טַרְסִיס.

**טוּרְסִי**, v. טַרְסִי.

**טוּרְפִי**, Targ. Ps. I, 3 ed. Lag., v. טְרָפָא.

**טוּרְקוֹס**, Sifré Num. 89, v. נוֹטָרִיקוֹן.

**טוּרְתּוֹק**, Ar. s. v. ברנט; v. לַבְרָטָן a. נַרְתֵּק.

**טוּשׁ**, v. טוּשׂ.

**טוּשׁ I** (cmp. טוּחַ I) *to cover with a cohesive substance, to polish* (with a fatty matter); *to besmear, soil, pollute.* Pes. 30[b]; Zeb. 95[b], a. e. אין טָשְׁרִין וכ׳ one must not polish the stove with &c. Tosef. B. Kam. IX, 31 [in a misplaced passage, belonging after שבירדו; read:] חרק כנגד פני חבירו וטָשׁ פניו (ref. to Is. L, 6[b]) who spat into or besmeared his neighbor's face; (cmp. Mish. ib. VIII, 6; Sifra Emor Par. 14, ch. XX).

*Pilpel* טִשְׁטֵשׁ (fr. טָשַׁשׁ) 1) *to make viscid, soften.* Taan. 22[b] מְטַשְׁטְשִׁין את הארץ (the heavy rains) make the soil muddy and it yields no fruit; Yalk. Lev. 671. — 2) *to smear over, besmear.* Part. pass. מְטוּשְׁטָשׁ, pl. מְטוּשְׁטָשִׁין. Pes. 65[b] חזר בגדיו מט׳ if his (the priest's) garments were besmeared (with blood &c.); Zeb. 18[a], sq.; ib. 35[a]. — Meg. 18[b] אותיות מְטוּשְׁטָשׁוֹת letters made illegible by being smeared over.

*Nithpalp.* נִרְטַשְׁטֵשׁ, *Hithpa.* הִרְטַשְׁטֵשׁ *to be smeared over, be dirty.* B. Bath. 168[b] נמחק או נט׳ if the writing was blotted out or blurred. Tosef. Kel. B. Mets. IV, 13 נִטְשְׁטְשָׁה a metal mirror which became blurred (blind). Sabb. 81[a] נִיטַשְׁטְשׁוּ Ms. M. (ed. נשטש, corr. acc.) the spots were washed away (became indistinct). Cant. R. to VIII, 9 a picture on a wall שמְטַשְׁטְשָׁת אע״פ (prob. שמְטוּשְׁטָשָׁת, v. supra) even if it be smeared over.

**טוּשׁ** ch. same. Targ. Y. Deut. XXVIII, 40 תטושון Ar. (ed. תשוטון, corr. acc. or תשועון, v. שׁוּעַ) you will oint yourselves. Targ. Y. II Lev. XIV, 42 וירטשון (read וְיִרְטוּשׁוּן) shall plaster over; (Targ. Y. I וְיִתְטַשׁ *Ithpa.*). — Gen. R. s. 34, end וְטָשִׁין מוחיה (not וטושין) and paste the plaster on its scull.

*Ithpa.* אִיתְטַשׁ *to be plastered.* Targ. Y. Lev. XIV, 43; 48; v. supra.

*Palp.* טַשְׁטֵשׁ *to smear over, to make muddy.* Part. pass. מְטַשְׁטֵשׁ; v. infra.

*Ithpalp.* אִיטַשְׁטֵשׁ *to be smeared over, to be made muddy.* Targ. Job. XVI, 16 טְטַ׳ Ms. (ed. טְמַ׳; h. text חָמְרָא); Targ. Ps. XLVI, 4 (h. text חמר; cmp. חתמרמר׳).

**טוּשׁ II** (v. טָשַׁשׁ), *Af.* אָטֵישׁ *to hide, reserve* (corresp. to h. צָפַן). Targ. Ps. XXXI, 20 אָטֵשְׁתָּא Ms. (ed. אַטְשֵׁירְתָּא, v. טְשַׁשׁ). Ib. CXIX, 11 (some ed. אשיש, corr. acc.). Targ. Job X, 13. Ib. XXIII, 12.

*Ithpe.* אִתְטֵישׁ, אִתְטְרִישׁ *to be hidden.* Ib. XV, 20. Ib. XXIV, 1. — V. טְשִׁי, נטשׁ.

**טָוָת**, v. טָוָוּת.

**טָחָא**, v. טחי.

**טָחָאֵי**, v. טְחָיֵי.

***טַחַב**, m. *dew, moist grass* (Ar.: *cold*). Sifra Aḥărê beg.; Yalk. Lev. 571.

***טַחֲבוּת** f. (preced.) *dew, vapor.* Targ. Job XXXVII, 11 Regia (ed. ברירותא, h. text ברד).

טְחוֹל m. (cmp. טוּחָא II) *spleen, milt.* Ḥull. III, 2. Snh. 21[b]; Ab. Zar. 44[a] נטולי ט׳ having had their milt cut out (as fast runners); a. fr.

טְחוֹלָא ch. same. *Pl.* טְחוֹלִין. Targ. Esth. VIII, 10; v. טַחֲלָא.

טְחוֹן, v. טְחִינָה.

טְחוֹנָא m. (טָחַן) *miller.* — *Pl.* טְחוֹנִין, טְחוֹנֵיָא. Y. Peah I, 15[c] bot.; Y. Kidd. I, 61[b] bot. ט׳ . . . אתת an ordinance was issued for millers (for government work); Pesik. R. s. 23-24 טחונים (read יא . . .). Y. Pes. III, 30[a] top; a. fr.

*טְחוֹר m. (v. טָחַר) *sufferer from piles.* Midr. Sam. ch. X היה ישוב כט׳ when one sat straining himself like &c.

טְחוֹרִין, טְחוֹרַיָּא m. pl. (b. h. *k'ri* טְחֹרִים; v. טָחַר) *piles, hemorrhoids.* Targ. Deut. XXVIII, 27; a. e.—Targ. Ps. LXXVIII, 66 (h. text אחור).

טְחָא, טְחִי (v. טוּחָא II) *to squeeze into, fasten to.* Gitt. 69[b] ניטַחְיֵיהּ בְּתַנּוּרָא (not תייא . . .) let him squeeze it (the milt) into (the cracks of) an oven; ניט׳ בינֵי אוּרְבֵי let him squeeze it in between bricks &c.

טְחָיָא, v. טִיחָיָא.

טְחָיֵי, טְחָאֵי m. pl. (טחא, cmp. טוּחָא I) *cakes smeared with oil.* Sabb. 119[a]; Ḥull. 111[a] תלת סאוי ט׳ three S'ah of flour made into glistening cakes.

טְחִין, v. טָחַן.

טְחִינָה f. (טָחַן) *grinding.* Pes. 11[a]; a. fr.—Men. XI, 3 (96[a]) טְחִינָתָן (Mish. ed. טְחוֹנָן); Tosef. ib. XI, 4 טְחוֹנָן.—Trnsf. *sexual contact.* Sot. 10[a]; Num. R. s. 9 (ref. to Jud. XVI, 21, a. Job XXXI, 10).

טְחִינִין m. pl. (preced.) *grist, meal,* v. פְּרִישָׁרִינָה. Tosef. Dem. I, 24; Ḥull. 6[a]; Y. Dem. I, 22[a] סח׳ (corr. acc.)

טַחֲלָא ch.=h. טְחוֹל. Gitt. 69[b] לט׳ for pain in the milt. Ḥull. 93[a]; a. fr.—*Pl.* טַחֲלֵי. Ib. דט׳ וכ׳ the veins (sinews) of milts must be removed as fat; v. חוּטָא. Ib. 111[a] תבשילא דט׳ a dish of pieces of milt.

טָחַן (b. h.; cmp. טָחַר) 1) *to mill, grind.* Sabb. VII, 2 הטּוֹחֵן he who grinds (on the Sabbath). Ex. R. s. 36, beg. טוֹחֲנִין אותם (the olives) are crushed. Sot. 9[b] . . ועקרן וטָחֲנָן וכ׳ and Samson uprooted them (the mountains) and ground them against one another; Snh. 24[a]; a. fr.—Trnsf. *to have sexual intercourse* (cmp. μύλλω). Gen. R. s. 48, end.—*2) *to force* to menial labor. Pesik. R. s. 23-24 (ed. Fr. p. 122[b]) טוֹחֲנוֹ ברחיים, v. infra, a. פָּדַן.

*Hif.* הִטְחִין *to cause to grind.* Kidd. 31[a] bot. ויש מַטְחִינוֹ ברחיים and some one may make his father grind in the mill (v. supra, a. פָּדַן). Keth. 59[b] (ref. to ib. V, 5) טוֹחֶנֶת ס״ד . . מַטְחֶנֶת you cannot mean that she must do the grinding? . . . she must attend to the grinding.

טְחִין, טַחֲן ch. same. Targ. Jud. XVI, 21; a. e.—Pesik. R. s. 23-24; Y. Kidd. I, 61[b] bot.; Y. Peah I, 15[c] bot. תּוּחוּ אִיטְחִין grind thou in my place. Ib. חוּחוּ, read: חוּחוּ as Y. Kidd. l. c.—Snh. 96[a] סַחֲנֵי קשיריתא were grinding date-stones; a. fr.—*Part. pass.* טְחִין, טְחִינָא. Ib.[b] קמחא ט׳ טְחִינַת thou groundest ground flour (you conquered Israel because it was doomed to destruction). Ber. 43[a] bot. משחא ט׳ oil perfumed with ground ingredients, contrad. to כבישא.—Y. Ned. VI, end, 40[a] קלירין וטְחִינָן וכ׳ roasted and ground &c. [Cant. R. to I, 16 לא מטחנא, read: מְסַמְּנָא (?), v. נְצַע.]

טְחִן m.=טְחִינָה q. v.

טַחֲנָת f. (b. h.; preced. wds.) *mill.* Koh. R. to XII, 7 נמשלו ד״ת כט׳ וכ׳ the study of the Law is allegorized as a mill, as the mill does not stop &c.—*Pl.* טוֹחֲנוֹת (fr. טוֹחֲנָה) *millstones.* Lam. R. introd. (R. Josh. 2) נמשלו ישראל כט׳ Israel is compared to millstones (never resting), v. supra. Ib. הט׳ אלו משניות וכ׳ 'the millstones' (Koh. XII, 3), that means the study of the great Mishnayoth of &c.

*טָחַף (cmp. טחב) *to be moist, soiled.*—*Part. pass.* טָחוּף; fem. טְחוּפָה, pl. טְחוּפוֹת (of wool) *dirty-white, gray,* opp. לבנה bright-white. Ḥull. XI, 2; ib. 136[b] Ar. (ed. שחופות). [Cmp. Arab. ṭaḥf moeror, nubes.]

טָחַר (=תחר, denom. of אחר; cmp. טִירֵן) *to press, to strain the rectum.* Sabb. 82[a] לא לִיטַחַר טפי Ar. (ed. לישרח; Ms. M. לִיתַחַר, v. Rabb. D. S. a. l. note) one must not strain himself too much.—V. טְחוֹרַיָּא.

*טַט or טָט *two* (in the language of כתפי, כיתפי or גדפי). Snh. 4[b]; Zeb. 37[b]; Men. 34[b].

*טַטַלְפּוּשׁ pr. n. pl. *Tatlafush* (?). Ḥull. 110[a] (in R. Gershon Ms. טלטל לפוש, v. Koh. Ar. Compl. s. v.;—perh. a perversion of בלשפט).

טוֹטַ׳, טַטַפְרָאוֹת f. pl., a corruption of טְטַרְפּוּלָאוֹת, v. טִירְטַרְפְּלִיוֹת.

טַטַפְתָּא, טָטָפְתָּא, v. טוֹט׳.

טֶטְרָאמוּלִין, טֶטְרָאמוּלִי m. (τετράμουλος) *a chariot with four animals (mules) abreast,* (Lat.) *quadriga;* [a compound not recorded in Greek dictionaries]. Ex. R. s. 3 I shall come down בט׳ שלי with my *quadriga* (ref. to Ez. I, 5); ib. s. 42 מילין . . . (corr. acc.); Tanḥ. Ki Thissa 21. Ex. R. s. 43 והם שומטים אחד מן ט׳ וכ׳ and they will unhitch one of the four animals of my chariot.

טֶטְרָאפִּילוֹת, v. טִירְטַרְפְּלִיוֹת.

*טַטְרֵג (=טרטרג, reduplic. of טרג, cmp. טָרִיךְ, טַרְבְּנוּתָא) *to molest, provoke.* Erub. 61[a] טַטְרוּגֵי מְטַטְרְגֵי לדהו וכ׳ the residents of G. used to molest those of Ḥ. (visiting their place; v. Ms. M. a. Rabb. D. S. a. l. notes).

טֶטְרָגוֹן m. 1) (τετράγωνος) *four-cornered, in a quadrangle, in a square.* Naz. 8[b]; B. Bath. 164[b] ט׳ (בית) a house of four corners. Cant. R. to IV, 4 (expl. תלפיות) טֶטְרָגוֹנִין (τετραγώνιον) in a square. Pesik. R. s. 10

בוטרגונין (corr. acc.), v. אֶסְטְרוֹנְגִילוֹן.—2) (τετράγονος, v. דִּירגוֹן) *for the fourth time.* Tosef. Naz. I, 2 הריני נזיר ט׳ וכ׳ 'I will be a Nazir tetragon', means four times; Naz. l. c.; B. Bath. l. c.—3) *fourfold, four combined.* Midr. Till. to Ps. LXXVIII, 49 מט׳ חיה (corr. acc.) each plague was fourfold; ed. Bub. טְטָרָאגוֹן.

**טְטַרְגוֹנָה, טְטָרְגוֹנָא** ch. same. Y. Sot. VIII, 22$^{d}$ top (ref. to Ex. XXXII, 15) ט׳ the engraving on the tablets was in a square (containing the Ten Commandments four times on each side, and readable whichever way you turned it); Cant. R. to V, 14 טטרוגא (corr. acc.).

**טטרוגא,** v. preced.

**טַטְרוּגֵי,** infin. of טַטְרֵג.

**טטרומולין,** v. טְטָרָאמ׳.

**טטרמין, טַטַרְמוֹן,** v. טרט׳.

**טטרפאות,** v. טִירְטַרְפְּלִיוֹת.

**טטרפלין,** Tosef. Ohol. XVIII, 13, v. טִירְטַרְפְּלוֹן.

**טיאונים,** Y. Gitt. IV, 45$^{d}$ bot., הרנירק ט׳, v. אנדכתרי.

**טיאטרון,** Cant. R. beg., some ed. טיארון, read: תִּיאַטְרוֹן.

**טְיָארִין,** v. טָיַר.

**טִיב** I m. (טוב, cmp. טָבַע) *form, nature, character, peculiarity.* Y. Ber. VII, 11$^{b}$ ברכה ט׳ the form of a benediction. Kidd. 13$^{a}$ גטין וכ׳ ט׳ the legal form of deeds of divorce and of betrothals. Gen. R. s. 17 אדם זה מה טִיבוֹ this man (whom thou art going to create)—what will his nature (distinction) be?—Keth. I, 8 מה טיבו של זה what is that man? Ib. 9 מה ט׳ של עובר זה what is this expected child (who is its father)?—Snh. 108$^{b}$ מה טִיבָם וכ׳ what is the nature of these seven days?—Sifra Emor ch. XVIII, Par. 14 מה טִיבְךָ ליטע וכ׳ what art thou (what right hast thou) to put up thy tent &c.?; a. fr.

**טִיב, טִיבָא** ch. 1) same. Targ. Cant. VII, 1 מה טִיבְכוֹן what right have you?—Y. Sabb. II, 4$^{d}$ top מה הוה טִיבֵיה what sort of a man was he?; Y. Ter. XI, end, 48$^{b}$ מה טבריה (corr. acc.).—*2) *seal, sign of recognition.* Targ. I Sam. XVII, 18 טִיבֵיהוֹן ed. Lag. (oth. ed. טִיבֵּיהוֹן, h. text עֵרְבָּה). [Targ. Am. IX, 4 לטיבא, some ed., read לְטָבָא. Targ. Is. IX, 9 טיבין, some ed., read טָבִין.]

**טִיב** II, **טִיבָא, (טִיבָא)** m. (טבב, cmp. הֲבָבָה) *murmuring, rumor, (evil) report.* Targ. O. Gen. XXXVII, 2 טִיבְהוֹן ed. Berl. (oth. ed. דִּבָּה׳; Y. טִיבֵּיהוֹן). Targ. Prov. X, 18 טיבא ed. Lag. (some ed. טָבָא, read טִבָּה׳); a. fr.—[Targ. Y. Gen. XXXIV, 30 טימי, Var. שמי, read טִיבִּי.]

**טִיב,** *Pi.* טִיֵּיב, *Pa.* טַיֵּיב, v. טוב.

**טִיבָה** f. = טִיב I.—*Pl.* טִיבוֹת. Snh. 61$^{b}$ משבועתן וכ׳ from the qualities of the near deities &c., [Ms. F. שׁוֹבוֹתָן, v. Rabb. D. S. a. l. note 90].

**טִיבוּתָא, טִיבוּ, טִיבוּ** f. ch. = h. טוֹבָה, *goodness, good deed; profit, enjoyment, pleasure.* Targ. Gen. XXIII, 13. Targ. Koh. IV, 8; a. fr.—Y. Hag. II, 77$^{d}$ bot. חדא ט׳ one good deed. Tam. 32$^{a}$ יעביד ט׳ עם וכ׳ let him act kindly towards &c. Taan. 23$^{b}$ ולא נחזיק ט׳ וכ׳ without having credit given to us. Y. Ber. II, 5$^{a}$ bot., v. חָזַק. Lam. R. to I, 5; a. fr.—Men. 52$^{a}$ מטיבותן לא אמרי Ms. M. (ed. מִטִּבּוּתֵינוּ) of our good teachings they do not speak. Ib. חני נמי מטיבותן דיא Ms. M. (ed. טבותין) this is also one of our good things.

**טִיבּוּל, טִבֵּל** m. 1) (טָבַל I) *dipping; luncheon, antepast.* Pes. 115$^{a}$ שטיבולי במשקה וכ׳ כל whatever eatable is dipped into a liquid, requires hand-washing (before partaking of it). Gitt. 70$^{a}$ ירא רגיל בט׳ וכ׳ let him make it a habit to eat relishes dipped (in vinegar &c.) in the summer as well as &c. Bets. 18$^{b}$; Sabb. 111$^{a}$ קודם ט׳ before the antepast. Pes. 115$^{b}$ בט׳ ראשון when dipping the first time; a. e.—2) (טָבַל II) *the act which makes food subject to priestly gifts* (טֶבֶל). Y. Hall. III, 59$^{b}$ top גילגולה טיבולה the rolling of the dough makes it *Tebel.*

**טִיבּוּלָא, טִבֵּל** ch. same, *dipping, immersion, bathing.* Targ. Y. Num. XIX, 4. Ib. 7, sq.; a. e.—*Pl.* טִיבּוּלֵי. Pes. 114$^{b}$ תרי ט׳ dipping twice.

**טִיבּוּעִין** m. pl. (טָבַע I) *sinking;* לט׳ *for being sunk, at the risk of receiving no consideration.* Keth. 76$^{b}$ קידושין לט׳ ניתנו the object of value given at betrothal is made a present even at the risk of death before the consummation of marriage; B. Bath. 145$^{a}$.

**טִבּוּר, טִיבּוּר** (b. h. טַבּוּר; טבר, cmp. טַבְלָא I) [*rounded, arched,*] *navel, umbilicus.* Sabb. XVIII, 3 (128$^{b}$) את הט׳ the infant's navel string. Nidd. 13$^{b}$ על טִבּוּרוֹ (Ar. טיב׳) above his navel. Yoma 85$^{a}$ מטיבורו the formation of the embryo begins from the navel. Midr. Till. to Ps. XIX; a. fr.—Trnsf. *centre* or ***highest part.*** Meg. 6$^{a}$ (homiletic etymol. of טבריה) שרושבת בטִבּוּרָהּ של א״י it is situated on the height of Palestine.

**טִיבּוּרְיָא, טַיְבּוּרָא** ch. same. Sabb. 66$^{b}$ סחופי כסא אטיבורא Ms. M. (ed. אטבורי, אטיבורי, corr. acc.) to put a dry cup on the navel.—Y. Kil. VIII, 31$^{c}$ bot. חיר מן טִבּוּרֵיהּ it draws nourishment through its navel string; אירפסיק טיבוריה when its navel string is cut.

**טִיבוּתָא,** v. טִיבוּ.

**טִיבִּירְיָאוֹס, טִיבִּירְיָא,** v. sub טבר׳.

**טִיבְלָא,** v. טַבְלָא.

**טִיבַּרְיָה, טִיבְרְיָאוֹס, טִיבְרְיָאס, טִיבַּרְיוֹס, טִבַּרְיָה, טִיבְרְיָאס,** v. sub טבר׳.

**טִיבְרָנִי,** v. טַבְרָא.

**טִיגּוֹן,** v. next w.

**טִגְנָן, טִיגְנוֹן, טִיגָּן** m. (τήγανον, τάγηνον, also

ἤγανον, v. Lydd.-Scott Gr. Dict. s. v.; prob. of Semitic origin = תגן, denom. of אגן; as for ת=ט cmp. Syr. טגר P. Sm. 1432 with Chald. תגרא) 1) *frying pan*; also (interch. with טִרְגִּין) *a flour-dish prepared with oil.* Snh. 21ª (ref. to עשתה לו מיני ט׳, II Sam. XIII, 9) she made for him oil-dishes. Men. 104ᵇ מיני טיגון ד׳ (most eds.) five sorts of oil-dishes (ref. to Lev. II, 1; 4; 5; 7; 14—15).—*Pl.* טִיגָּנִין. Tosef. Ab. Zar. V (VI), 1; VIII (IX), 2 ט׳ the frying pans.—2) (cmp. Syr. טוגנא, P. Sm. 1431) *an engine of torture and execution.* Pesik. R. s. 43 נתנוהו בתוך הטיגנו (read: הטיגנון or הטיגנון) they put him into the *teganon*.—Denom. טִגֵּן, *Pi.* טִיגֵּן 1) *to fry, roast.* Men. 50ᵇ (expl. חפיני, Lev. VI, 14; 21) אופה ואח״כ מְטַגְּנָהּ one baked it and then fried it with oil; a. fr.—Part. pass. מְטוּגָּן. Y. Ned. VI, beg. 39ᶜ. [Ib. VI, end, 40ª, v. next w.]—2) *to torture, put to death.* Pesik. R. l. c. וטרגס אותו (Var. וטגרם), read: וְטִרְגְּנוּ אוֹתוֹ or וְטִירְגְּנוּדוּהוּ.—Trnsf. *to torture, agonize.* Tanḥ. Vayiggash 9 אתה מְטַגְּנָתָהּ וכ׳ thou causedst agony to thy father &c.

**טִיגָּנָא** I ch. same. Kidd. 44ª כמן ימא לט׳ הוא (some ed. לטִיגָּנִי) (his report of the proceedings of the college is) as direct as catching a fish from the lake and throwing it into the frying pan. Y. Ber. III, 6ᵈ מן ימא לט׳ from the lake into the pan, i. e. this is an immediate application of the lesson learned.—Y. Kidd. II, 62ᵇ top והוות מן ימא לט׳ it was a fresh report, v. supra; Y. Gitt. VI, 48ª לטִיגָּנִי....—Denom. טַגֵּן *to fry with oil.* Part. pass. מְטַגָּן, מְטַגָּנָא. Targ. Y. Lev. VI, 14; VII, 12.—*Pl.* מְטַגָּנָן. Y. Ned. VI, end, 40ª (not מטוגן).

***טִיגָּנָא** II m. (τήγανον=πήγανον, v. Löw Pfl. p. 372) *rue.* Ab. Zar. 28ª bot.

**טִיגָּנוֹן, טִיגָּנִי, טִיגְנוֹן, טִיגְנִי,** v. טִרְגָּנָא.

**טִיגְרוֹס,** v. טִגְ׳.

**טִידְיוֹנָא,** v. טִירְיָנָא.

**טִיהַר, טִיהֲרָא** m. (v. טַהֲרָה) *bright sky* after rain. Ber. 59ª Ms. F.; Y. ib. IX, 13ᵈ; Yalk. Is. 335 נראה שמים בטִיהֲרוֹ (read: רקיע).

**טִיהָרָא, טִיהֲרָא** ch. 1) same. Ber. 59ª bot. אימת מתחזי בטִיהֲרִירָה Ms. M. (ed. only אימתי) when is the sky seen in its brightness?—*Pl.* טִיהָרִין, טִיהֲרִין. Targ. Jer. IV, 11 רוח ט׳ a clearing, sweeping wind (h. text צח).—2) (cmp. Targ. Jer. l. c.) *cold wind, cold* (cmp. אַסְתָּנָא). Lam. R. introd. (R. Joh. 1) בט׳ ובקיטא in cold weather and in summer heat.—3) (cmp. צהרים) *midday.* Targ. O. Deut. XXVIII, 29; a. fr.—Yoma 59ª, a. e., v. טַהֲרָא. Sabb. 63ª שרגא בט׳ a lamp at noon (useless thing); Ḥull. 60ᵇ; a. fr.—*Pl.* טִיהֲרַיָּא. Targ. Ps. XCI, 6 Ms. (ed. sing.), Ib. XXXVII, 6 Ms. (ed. sing.).

**טִיהֲרֵי, טִיהֲרֵירֵי, טִיהֲרֵירֵי, טִיהֲרֵי** m. pl. (preced.; v. Ps. XCI, 6) *midday-demons* during the summer. Targ. Cant. IV, 6 טהרי ed. Lag.—Targ. Y. I Deut. XXXII, 24 (some ed. incorr. טיהרדי).

**טִיטַא** m. (טִיֵּט) *blotting, filling a blank with dots or blots.* B. Bath. 163ª (commentaries use h. form טְרִיאוּט a. טִיוּט). [Targ. Prov. IX, 17 Ar. ed. Koh. s. v. טִירְטוּרָא, v. טִירְמוּרָא.]

**טִיטַל, טִיטְלָא** m. (טול) *walking, going errands.* Targ. Job XXIX, 15 ט׳ רגליא Ms. (ed. only ט׳; ed. Lag. טִירְטֵל), v. טַיָּל.

***טִירְסִין** m. pl. (טוס; v. P. Sm. 1443) *high-flying, proud.* Ex. R. s. 15 (some ed. טוירסין).—V. טַיְרָסָן.

**טִירְפָא,** v. טִרְפָא.

**טִירְפָא,** v. טַיְרְפָּא.

**טִיחַ** m. (b. h.; טוּחַ I) *plaster, lining of vessels.* Tosef. Kel. B. Kam. IV, 19, sq. [read, as R. S. to Kel. V, 11:] אם יכול הט׳ לעמוד בפני עצמו if the lining can stand by itself (form a vessel of itself); v. חֻשַּׁח.

**טִיחָה** f. (preced.) *plastering.* Neg. XII, 6; Sifra Metsora, Neg., Par. 6, ch. IV.

**טִיחָ׳, טִיחָרָא** m. (preced.) *smearing with a fatty substance, glazing.* M. Kat. 17ª ומהניא ברה כי ט׳ בתנורא and (the excommunication) retains its effect on him as does the glazing on the tiles of the oven. Pes. 30ª החוא תנורא דטחו ברה ט׳ an oven which they smeared with fat for glazing purposes; Zeb. 95ᵇ דאטחו בה טרחיריה (Ms. R. 2 טחו . . טחווי; Ms. K. טָחֲרֵי 'in which they baked cakes smeared with fat', Rashi; v. טָחֲרֵי).

**טִיט** c. (b. h.; = טִנְטֵן, v. טָנַן; cmp. גֵּג; Assyr. *ṭîṭu*) [*moist, viscid substance,*] *plaster, clay, mud.* Pes. 55ª, v. גְּרִירָה. M. Kat. 7ª, v. טוּחַ I. Mikv. VII, 1 חט׳ חנרוק, v. רָקַק. Ib. 7 ט׳ העבה thick clay; a. fr.—[Sabb. 67ª בר ט׳ *son of mud,* a demon, prob. a Var. lect. of בר טרנא.]

**טִיטוּיָא,** Targ. Prov. IX, 17 Ar. (Var. טיטוא, טירטורא) a. some ed., a corrupt. of טִירְמוּרָא.

**טִיטוֹס** pr. n. m. *Titus* (Flavius Sabinus Vespasianus), Roman general, later emperor, captor of Jerusalem. Targ. Lam. I, 19.—Gitt. 56ᵇ; a. fr. (mostly with the by-name 'the wicked').—[Sot. IX, 14 (49ᵇ) פולמוס של ט׳, v. Frankel Monatssch. 1852, p. 393 sq.]

**טִירְטוּרָא,** v. טִיטוּיָא.

**טִירְטִין,** Esth. R. to I, 2, v. טַמְיָקוֹן, a. טַמְרוֹן.

**טִיטָס** pr. n. m. (v. טִיטוֹס) *Titas.* Y. Ber. III, 6ᶜ; Y. Bicc. III, 65ᵈ יודה בר ט׳.—Y. Ter. VIII, 45ᶜ bot. חזיה בר ט׳.

***טִירְטוֹס** m. (= טִרְטוֹס, טִרְטֵר׳, v. טָרַר, with format. ס; cmp. אַטְלֵס) *a perforated vessel, sprinkler, strainer.* Kel. II, 6 (Var. סיטרוס).

**טִירְטָרוֹן** m. (τέταρτον) *tetarton* (*quart*), a liquid measure, about one quart of a pint. Y. Sabb. VIII, beg. 11ª; Y. Shek. III, 47ᵇ bot.; Y. Pes. X, 37ᶜ top ט׳

ורביע (not טרטרין, טט׳) one and one fourth of a *t.* (is a ritual cup). Ib. III, 30[a] top ט׳ דמיר בגו מודריה (not טרטון) one *t.* of water for a modius of wheat.

**טִיטַרְפָּלוֹן** m. (v. next w.) *tetrapylon, (Mansion-house)*, name of a prominent building in Caesarea Palestinae. Tosef. Ohol. XVIII, 13 טטרפלין ed. Zuck. (corr. acc., Var. מטרפלון).

**טִיטַרְפָּלְיוֹת** f. pl. (τετράπυλον) *buildings with four gates, prominent mansions.* Y. Succ. I, 52[a] bot. טו׳ שבכרכים the *tetrapyla* (mansions) in fortified cities; Y. Kil. IV, 29[b] bot. טו׳ שבכרמים (corr. acc.).—Midr. Till. to Ps. XLVIII טְטַרָאפִילוֹת Ar. (ed. טטפראות); Yalk. Ps. 756; טטרפאות; Yalk. Zech. 568; B. Bath. 75[b] טוטפראות (v. Rabb. D. S. a. l. note 50).

**טִיטּוּב** m. (טוֹב I) *improvement, industrious tilling.* Y. Shebi. IV, beg. 35[a] איזהו הט׳ wherein consists the improvement (spoken of in the Mishnah)?

**טִיטְיָן*** m. (dialect. for טַרְטָן q. v.) *proud fool.* Ab. Zar. 26[a] גרדנא דלא ט׳ שתא בצירי (Ms. M. ... טיריזאן משניה, read: טַרְיָזָן) a year (of) scarce earning will change (better) a weaver, if he be no proud fool. [Var. in Ar. s. v. גרדנא: ג׳ דלטריא or דלטריה; Yalk. Gen. 133 ... שמתא בצרא ... .] [The supposed meaning of our w. of *humble* seems to have risen from a misunderstanding of a running commentary embodied in Rashi a. Tosafoth, where דלא ט׳ is interpreted ענוי.]

**טַיֵּט** (denom. of טִיט) *to smear over, blot, soil.* B. Bath. 163[a] דְּמְטַיְּטִי לִיהּ he marks the blank space with blots (Ar. מְדַיְּתָא, v. דְּיוֹתָא).

**טַיֵּיל, טָיֵּיל,** v. טול.

**טַיָּל** m. (preced.) *one at leisure*, opp. to פועל. Keth. 62[a] bot.—*Pl.* טַיָּלִין, לִין ... Ib. V, 6 (61[b]). Ib. 62[a] מאי ט׳ who are meant by *tayyalin*?

**טַיָּל, טָיָּל** ch. (v. preced.) *walker, errand-man.* Targ. Job XXIX, 15 Var., v. טַיּוּלָא.

**טִירוֹן,** v. אלטירון.

**טָיֵיס, טָיוּס,** v. טוס ch.

**טַיָּסָא** m. (preced.) *a bird swooping for prey, bird of prey.* Y. II Gen. XV, 11 (h. text עיט).

**טַיָּסָא** m. (preced.) *flight.* Targ. Y. Gen. I, 20.

**טַיָּסָן*** m. (טוס, cmp. טַרְסָרָן) *proud.* Y. Ber. III, 6[a] bot.; (Y. Naz. VII, 56[a] top סריסן; comment.: סריטן *flighty, restless*).

**טַיָּעָא, טַיָּיעָא** m. (טוע, cmp. טעי) *traveller*, esp. *Arabian caravan merchant.* B. Bath. 73[b]. Ber. 56[b] ט׳ בעלמא dreaming of an Arab in general (not of Ishmael, the son of Abraham). Men. 69[b] כדעבדי ט׳ (Ms. M. בר עדי) as in the case of Adi the merchant; Ab. Zar. 33[a] בר עדי ט׳. Yeb. 102[a] סנדלא דט׳ וכ׳ a traveller's sandal which fits closely.—*Pl.* טַיָּיעֵי. Sabb. 112[a], v. אוּשְׁכָּפָא. Ab. Zar. 34[b], v. אַבְטָא. B. Bath. 36[a] בנהרדעא ט׳ שכיחי in N. Arabs (stealing cattle) are frequent.

**טַיָּעוּת** f. (preced.) *travellers' custom;* (adv.) *in the manner of travellers.* Pes. 65[b] (v. Rabb. D. S. a. l. note 60).

**טַיָּעְתָּא** f. (preced. wds.) *Arabian woman.* Gitt. 45[b] (Ar. ed. pr. טייתא).

**טַיָּפָא,** v. טַרְפָּא.

**ט׳ סַמּוֹקָה (טַיּוֹפָה), טַיָּפָה** pr. n. m. *Tayfa Sammoka* (dyer of red colors?). Y. Dem. III, 23[c]; Y. Yeb. VIII, beg. 8[c] טו׳ סמוקי.

**טַיָּר,** v. טור.

**טַיָּר** or **טָיָּר** m. (preced.) *divination* from birds, *augury.* Pesik. Par. p. 33[b] בט׳ שהיו יודעים במזל וערומים they understood astrology and were shrewd in augury; (Pesik. R. s. 14, v. אַסְטְרוֹלוֹגְיָא); Tanh. Huck. 6; ed. Bub. 11; Koh. R. to VII, 23 קוסמין בעופות ובקיאין בט׳ divined from birds and were experts in divination.—*Pl.* טְיָירִין (טְיָאוּרִין, טְיָאִירִין); חכמת הט׳ the art of divination. Ib. to X, 20 (ref. to עוֹף ib.) זה הוא העורב בח׳ ט׳ Ar. (ed. חכמת טיאריו, read ין ... בח׳) that means, the raven (carries the sound) through the art of divination; Midr. Till. to Ps. VII, beg. וח׳ טיארין; Yalk. Koh. 979 ח׳ העורב . . וח׳ טיאורין (read בח׳); Lev. R. s. 32 וח׳ טיאירין.

**טַיָּר,** m. (טור) *spy,* v. תַּיָּר.

**טַיְרְתָּא,** v. טַיָּעְתָּא.

**טִיכּוֹס*** m. (טָכַס) [*stamping,*] *rampart, earth-dam.* Pesik. R. s. 14 the sand stands before the Ocean כט׳ וכחומה like a dam and a wall (cmp. טִרְכְּסָא). [It is not likely that our w. is the Greek τεῖχος, which is identical in meaning with חומה.]

**טִיכּוֹסָא, טִכּוֹסָא** m. (טָכַס) *fastening with rings.* Targ. Y. Ex. XXVIII, 8; XXXIX, 5 (h. text אֶפֹד).

**טֵיכְנִי** f. (τέχνη) *art, cunning.* Y'lamd. Sh'lah, quot. in Ar. (v. Koh. Ar. Compl. s. v.).

**טִכְּ, טִכְסָא, (מַטְכְּסָא)** m.=h. טִרְכּוֹס. Gen. R. s. 63 עלוי ט׳ דמדינ׳ Ar. (ed. מטבסא) on the rampart of the fortress (in spite of the gates being closed); Yalk. Gen. 110.—*Pl.* טִכְּ, טִרְכְּסֵיָּא. Lam. R. to I, 5 פלג ד׳ ט׳ וכ׳ he assigned the demolition of the four ramparts of the Temple mount to the four generals, and the western gate came under the command of Pangar.

**טַיֵּל,** v. טול.

**טִילָא** I m. (טול) *travel.* Targ. Y. Gen. XXIX, 1 לְטַרְלָא (perh. to be read לְטַיָּלָא).

**טִילָא** II **(טִילְיָא)** m. *tila* or *tilia*, name of an inferior austere wine. Ab. Zar. 28[a] bot. (Rashi: טרליא).

Ib. 30a bot. (by יין חד is meant) ט׳ חריפא וכ׳ the austere *tila* which bursts the bag. Gitt. 70a the worst of all is טילָא וכ׳ white *t.*

**טִילָא*** m. (טלי, v. טָלָאי) *patch, rag;* trnsf. *insignificant person.—Pl.* טִילָוֵי. Koh. R. to XI, 10 כל ט׳ סירוי טפשן . . . all rags are 'ill-smells' (paltry persons are quarrelsome), and all 'ill-smells' are foolish.

**טִילְוַלַיָא,** v. טַלְטוּלַיָא.

**טִילְטוּלָא, טִילְטוֹלָא** &c., v. sub טַלְטֵל.

**טִילְרָיָא, טִילָרְיָא,** v. טִרְלָא.

**טִילְמָא,** v. טַלְמָא.

**טִילְפָא,** v. טַלְפָא.

**טִימְהוֹן, טִימָהָא,** v. טִימִי I.

**טִימוֹס,** v. טוֹמוֹס.

**טִימוּק,** Y. Dem. II, beg. 22b, read: סִימוּק (v. R. S. to Dem. II, 1).

**טִימוּ, טִמוּ׳** m. (טָמַר) 1) *secrecy.* Targ. Prov. IX, 17 ed. Lag. a. oth. (some ed. טירטוירא, טירטורא; corr. acc.).—[Targ. Ps. XI, 4 טימורוי ed. Lag., v. תִּירְמָא.]—Targ. Job XL, 21 טְמוּר constr.—2) *hiding, turning away.* Ib. XXIV, 15.

**טִימוּרְתָא, טִמוּ׳** f. same. Targ. Koh. X, 20 (ed. Amst. טְמוּ׳).

**טִימְטוּם** m. (next w.) *becoming a cohesive shapeless mass.* Y. Ḥall. III, beg. 59a, contrad. to גִּילְגּוּל.

**טִימְטֵם** (Pilp. of טָמַם) 1) *to knead into a cohesive shapeless mass,* contrad. to גלגל to roll and shape the dough. Ḥall. III, 1 טִימְטְמָה בשיעורים after one has formed a lump of barley flour; Tosef. ib. I, 11; a. e.—2) *to thicken, obstruct,* esp. *to blunt the understanding.* Pes. 42a מְטַמְטֵם את הלב obstructs the heart (makes a person dull). Yoma 39a עבירה מְטַמְטֶמֶת . . . ונְטַמְטְמָתַם Ms. (ed. ונטמטם, corr. acc.) sin dulls the heart of man, read not (Lev. XI, 43) *v'nitmethem* (you will be defiled) but *un'tammothem* (from טָמַם) (you will become dull-hearted); Yalk. Lev. 545.—Ch. טַמְטֵם.

*Hithpalp.* הִיטַּמְטֵם *to become a shapeless mass.* Ḥall. l. c. וּתְטַמְטֵם; Tosef. ib. l. c. וּתְיַטַּמְטֵם.

**טִימִי I** f. (τιμή, inflected like a native word; cmp. אוֹנִי I) 1) *valuation, value, consideration.* Targ. Esth. III, 8. Targ. Y. Num. XX, 19 טִימְהוֹן. Targ. Prov. XXXI, 10 טִימָהָא (missing in some eds.) her value.—Y. Peah I, 15d bot., a. fr. דלית לה ט׳ invaluable (cmp. אֲטִימִיטוֹן). Gen. R. s. 2, beg., v. אוֹנִי I. Koh. R. to XI, 9 אירתי ט׳ מה דאכלת make payment for what thou hast eaten; a. fr.—Y. Shek. V, end, 49b [read:] הא לך טִימִיתָהּ וזבין קופר here is its price and buy a piece of meat for it. Y. Taan. I, 64b bot. טִימִיתֵיהּ (not תי . . .) the money received for it; a. fr.—Also: טִימִין (accus. of τιμή). Targ. Y. Gen. XXIII, 15. Targ. Esth. VII, 4.—2) *dignity, object of worship.* Y. Ab. Zar. III, 42d דרומי ט׳ the figure of a Roman deity. [Targ. Y. Gen. XXXIV, 30, v. טִיב II.]

**טִימִי*** II pr. n. m. *Timi.* Koh. R. to IX, 7 ר׳ יהושע ברירה דר׳ ט׳ (Yalk. Koh 979 only ר׳ שמלאי).

**טִימוֹן,** v. טַמְיוֹן.

**טִימַיָא,** v. טַמְיָא.

**טִימִין I** m. pl., constr. טִימֵי (Chaldaism, v. טַמְיָא) *bones.* Tanḥ. Mick. 2 (play on חרטמים, Dan. II, 2) אלו בטימֵי מתים . . . those who consult the bones of the dead.

**טִימִין II** *price,* v. טִימִי I.

**טִימִיסְמִירוֹת,** v. טוֹמוֹס.

**טִימְיָקוֹן,** v. טַמְיָקוֹן.

**טִימִיתָא,** v. טִימִי I.

**טִימְסְמִירוֹת, טִימְס,** v. טוֹמוֹס.

**טִין** *to moisten,* v. טָנַן.

**טִינָא,** m. ch. (v. next w.) *mud, clay.* Targ. Ez. XIII, 11. Targ. Zech. X, 5 (ed. Lag. סִרְן; h. text טִיט). Targ. Ex. I, 14 (h. text חֹמֶר); a. fr.—Ab. Zar. 39a׳ וכ דלא מרבי ט׳ (not מִרְבֶּה) the muddy soil of the river suffers no unclean fish to live in it; Succ. 18a Ms. M. 2 (ed. טִינְרִידוּ, v. Rabb. D. S. a. l. note 40). Yoma 29a ט׳ בר ט׳ cement made out of cement (that has before been used, is hard to make). B. Bath. 3a בט׳ when clay has been used as cement, contrad. to ריכסא. Ib. 73b, v. אֲבָלָה I; a. fr.—Sabb. 67a, v. טִיט.

**טִינָא, טִינָה** f. (טנן) 1) *moist muddy ground, clay.* Y. Kil. II, 27d top, a. e., v. גְּרִיד. Y. Shebi. II, 33d עפר עושה לח ט׳ by covering it with earth he prepares for the plant a muddy ground. Y. Kidd. III, end, 65a (prov.) מולידכן ט׳ אצל ט׳ וכ׳ mud is carried to mud, and thorns to thorns. Deut. R. s. 5, beg.; Yalk. Prov. 938 מפני הט׳ on account of the moist soil.—2) (cmp. זִרְמָה a. טָנְנָא) *impure thought, lust.* Ḥag. 15b הירתה בלבם ט׳ there was impurity in their hearts (heathen sensuality). Snh. 75a העלה לבו ט׳ a vehement passion seized him (which threatened his health).

**טִינְדִיסִין, טִנ׳,** Targ. Y. Lev. XXV, 31, כט׳ דפריסן, read כְּטִינָּרֵי דפריסין, v. טִינָּרָא.

**טִינָה,** v. טִינָא.

**טִינוֹן,** v. טִרְנוֹן.

**טִינוּף, טִנ׳** m. (טָנַף) *filth, impurity, defilement.* Cant. R. to V, 3. Ex. R. s. 5 לשון ט׳ *nirpim* (Ex. V, 8) has the meaning of uncleanliness (in secretory functions, v. רפי), opp. קדושים. Bekh. III, 1 ט׳ *a discharge from the womb* indicating abortion; Nidd. 25a; a. e.

**טִינוּפָא, טִנ׳** ch. same. Sabb. 125a.

**טִינוּפְת, טִנ׳** f. 1) same. Meg. 3a (in Chald. dict.)

במקום חט׳ at a place soiled with secretion. Gen. R. s. 50 ט׳ עבודת וכ׳ the defilement by idolatry; a. fr.—2) *worthless admixture in grain, refuse.* B. Bath. VI, 2 (93b) the buyer must accept רובע ט׳ לסאה one fourth of a Kab of refuse in a S'ah; Tosef. ib. VI, 2; a. e.—*Pl.* טִינוּפוֹת, טִנֵּי *worthless grains.* Num. R. s. 4, beg.; Tanḥ. B'midbar 19; ed. Bub. 22.

**טִינָא,** v. טִנָּא.

**טִינָץ,** Y. Snh. I, 18c bot., read טִרְנַץ or טִירַנְץ, v. נוּץ ch.

**טִינָר, טִנָּר** m. (Chaldaism, v. next w.) *rock, flint.*—*Pl.* טִינָרִין. Ex. R. s. 23 שני ט׳ two pieces of flint (Sot. 11b עגולין).

**טִינָרָא, טִנָּרָא** ch. (enlargement of טוּר;=h. צוּר) same. Targ. Job. XXXIX, 28. Targ. O. Ex. IV, 25 טִינָּךְ ed. Berl. (ed. Amst. a. Y. טִרְנָרָא); a. fr.—Gitt. 68a ומכסיא בט׳ and covered it up with a stone.—*Pl.* טִינָרִין, טִרְנָרָא, טִנָּרֵי, טִנָּךְ. Targ. Y. I. Num. XXIV, 21 (ed. Amst. טִינָרַי). Targ. Ps. LXXVIII, 15 Ms. (ed. Lag. a. oth. טוּרִין). [Targ. Job. XXVII, 16 טינרין Ms., ed. טרנא.] — Trnsf. *large, hard tubercles.* Ḥull. 48b ט׳ ט׳ דקוימא lungs covered with &c.

**טִינָתָא** f.=טִינָא *moist, muddy soil.* Targ. Jud. XV, 15 בט׳ in the mud (h. text טְרִיָּה).

**טִיסְבְּרָא,** v. טַסְּ׳.

**טִיסָה** f. (טוּס) *flight.* Yalk. Ex. 243 טס . . . ט׳ אחת flew to Egypt in one flight.

**טִיסָנִי, טְסָנִי** f. (πτισάνη, ptisana, also tisana) *barley-groats, pearl-barley.* Makhsh. VI, 2. Tosef. Bets. I, 18 ed. Zuck. (ed. סרטני, corr. acc.); a. fr.

**טִיסָקָא,** v. טַסָּקָא.

**טִיעָא,** v. טַיָּיעָא.

**טִיף** I, pl. טִרְפִין, v. טִרְפָּה.

***טִיף** II m. (cmp. next w.) *receptacle of overflow, a stand for a portable stove.* Tosef. Kel. B. Kam. V, 4.

**טִיף** III m. ch. (v. טְרַף) *dripping;* ט׳ ט׳ *constant dripping.* Pes. 111b מאן דשתי ט׳ ט׳ one who drinks the drippings of wine. Ab. Zar. 30b מי ט׳ ט׳ אין וכ׳ מי (Ms. M. omits מי) to liquids which drip into a vessel the rule concerning uncovered liquids does not apply; והוא דעביד ט׳ ט׳ בחדי ט׳ ט׳ Ms. M. (ed. ט׳ ט׳ לחדי . . ., v. Rabb. D. S. a. l. note) provided the drops follow each other without intermission.

**טִיפָא, טִירָפָא** m.; pl. טִרְפֵי, טִרְפֵּי, טִרְפֵּי (טִרְוֵי) (טוף, cmp. preced. wrds.) 1) *duct of overflow, channels.*—Targ. Prov. V, 16 (ed. Lag. טזופי). Targ. Ps. I, 3 טְרָפֵי ed. Wil. (ed. Lag. טורפי, some ed. טרופי, read טרוי). Ib. CXIX, 136. Targ. Job XXIX, 6 (h. text everywhere פלגי). Ib. XX, 17 (h. text פלגות).—2) *drops.* Ib. XXXVI, 27 טִירְפֵי ed. Lag. (oth. ed. טירפי, Ms. טופי, h. text נטפי).

**טִיפָא** c. ch.=next w. Arakh. 7a ט׳ דמ״ח the venomous drop (on the sword) of the angel of death, v. next w.—*Pl.* טִירְפֵיָא. Y. Ḥag. II, 78a top [read:] בינו ט׳ הוינא מהלכין we walked between the rain drops (so that we did not get wet).

**טִפָּה, טִירְפָּה** f. (טָפַף II, cmp. נטף) *drop.* Ta'an. 6b על כל ט׳ וט׳ וכ׳ for every drop of rain which thou hast caused to come down for us. Toh. III, 3. Kerith. 13a ט׳ מלוכלכת וכ׳ the drop mixing with the moisture of the nibble. Ab. Zar. 20b וט׳ של מרה וכ׳ and a drop of poison hangs on it (the sword of the angel of death); a. fr. — Y. Nidd. III, 50d כט׳ של זבוב like the dripping of a fly (v. infra).—*Pl.* טִרְפִין, טִרְפוֹת, טִפֵּי. Mikv. VIII, 3. Cant. R. to I, 2 מה מים יורדין ט׳ ט׳ וכ׳ as waters come down in drops and form rivers . ., so does learning &c. Y. Nidd. l. c.; Bab. ib. 25a כשתי ט׳ like two drippings of a fly (Rashi: like the two *eye-balls*). Hor. 10a כמה טפות וכ׳ (Ms. M. טפין, v. Rabb. D. S. a. l. note) how many drops there are in the sea; a. fr.

**טִיפּוּחַ** m. (טָפַח I) *clapping* of hands (in mourning or rejoicing). Y. Bets. V. 63a שהוא לרצונו ט׳ *tippuaḥ* means a clapping which is done purposely, opp. סרפוק spontaneous clapping; M. Kat. 27b ביד ט׳ *tippuaḥ* is done with the hands, opp. קילוס, striking of feet.—

**טִיפּוּל** m. (טָפַל) 1) *nursing, attendance, care.* Tosef. Nidd. II, 4 חייבת . . בט׳ וכ׳ a woman is bound to nurse her child twenty four months (during which she must not remarry), whether her own &c. B. Mets. 69a טִירְפוּלָהּ מרובה the care-taking of small cattle is more troublesome; Bekh. 26b טִפּ׳; a. e.—2) *toilet-paste,* v. טָפַל. Pes. 42b טִירְפוּלָן של וכ׳ the paste used by the daughters of rich men.—*Pl.* טִרְפוּלִין, constr. טִרְפוּלֵי. Y. ib. II, beg. 29d אית תניי תני ט׳ some read in the Mishnah *tippulé* (in place of תכשיטי).

**טִיפּוּנָא** m. (v. טִיפְּרִינָא) *surplus, excess.* Tem. 30a טִרְפּוּנָהּ דכלב the excess of the value of the dog over that of any single lamb taken in exchange.

**טִיפּוּס,** pl. טִרְפּוּסִים, v. טָפוּס.

***טִיפַּח** m. constr. (v. טָפַח II), ט׳ רוחא *conceitedness.* Y. Yeb. XVI, 15d פלוני אינו בעולם ט׳ רוחיה עליה 'the man—is not in this world', is not a clear testimony of death, as it may be interpreted, 'his conceit came over him'.—V. תִּרְפַּח.

**טִיפְטֵף,** v. טָפַף II.

**טִיפִּיטִין, טִיפְּטִיוֹת, טִיפְּטִיאוֹת,** v. טַפְּטָא.

**טִיפְסָרָא,** v. טְפַּ׳.

**טִיפְּשָׁא, טִיפְּשׁוּת, טִיפֵּשׁ,** &c., v. sub. טפש.

**טִיפָּת, טִירְפָּא** ch.=h. טִרְפָּה. Nidd. 20b ט׳ קמיירתא the first dripping of menstruation. B. Kam. 98a דט׳ דדמא וכ׳ an extravasation of a drop of blood took place in his ear.

**טִירוֹנָא, טִירוֹנְיָא*** m. (τύραννος) *imperial, powerful.*—*Pl.* טִירוֹנִין. Targ. Y. Deut. XX, 1 (synonym. with גִּיבָּרִין).

**טִירוֹנְיָא*** f. (tironia, a denom. of tiron, not otherwise recorded) *levy of soldiers.* Cant. R. to II, 8; Gen. R. s. 42; s. 70 שמכתבת ט' וכ' which writes out a levy from all nations. [Ib. s. 88 שכותבת ט' Ar., ed. שמכתבת טרימוסיאה; Yalk. ib. 147 טירני, prob. a corrupt. of טְרִיבוּטָא (tributa) *tributes.*]

**טִירוֹנְיָא, טִירְנְיָא, טִיר'** f. (τυραννία) *sovereignty, absolute rule, usurpation* (corresp. to h. זְרוֹעַ). Y. Yeb. VIII, 9[d] top; Y. Kidd. IV, 65[d] bot. עיקר ט' וכ' the principal designation of their (the priests') usurpation lies in the words (Hos. IV, 4). Pesik. R. s. 15; Pesik. Haḥod. p. 52[b]; Lev. R. s. 23, beg. (ref. to בזרוע, Ps. LXXVII, 16) בט' with imperial power. Y. Maas. Sh. V, end, 56[d] אלו שהן בארן בט' לפני וכ' those who come before the Lord with power (interch. with בזרוע). Ab. Zar. 3[a] אין חקב"ה בא בט'וכ' the Lord does not deal despotically with his creatures. Yalk. Deut. 945 הית עולה אצל אביו בט' (Ruth R. introd. במרוצה) came to his father with arrogance.

**טִירוּף, טִירוּף** m. (טָרַף) 1) (sub. הדעת) *confusion, distraction; trouble.* Ber. V, 4 (34[a]) מפני הטר' because he might become confused (and be unable to resume his prayers); Deut. R. s. 7, beg.—Cant. R. to VIII, 13 בט' הדעת in confusion (not in concert).—Tanḥ. Mick. 2 נטרף טרוף אחד had only one trouble (about the interpretation of his dream).—*Pl.* טֵר', טֵירוּפִין. Ib. נטרף שני ט' had two troubles (not knowing even the dream).—Sifré Deut. 296 (ref. to בדרך, Deut. XXV, 17) בשעת טֵרוּפֵיכֶם when you were in a state of disorder.—2) *ejection, banishment* (cmp. טֵירוּדִין). Gen. R. s. 15; Midr. Till. to Ps. CXXXIX (omitt. in ed. Bub.); Yalk. ib. 887 טֵירוּפַי מתוכה my banishment from Eden.

**טִירְחָא,** v. טֵרַח.

**טִירְחוּת,** v. טַרְחוּת.

**טִירְיָא, טִירְיָא, טִיר'** m. (טרי) *the shaking movement* of the mill. B. Bath. 18[a] (v. Rabb. D. S. a. l. note 50). Ib. 20[b].—V. טַרְדִיתָא.

**טִירְיוֹן** m. (cmp. preced.) *trouble, excitement.* Sifré Num. 157; Yalk. ib. 785 (play on טירתם, Num. XXXI, 10) מקום שהיו בט' the place where they were in trouble (fear of the enemy).—[Yalk. Gen. 140, v. טִירָא.—Y. Taan. II, 66[a] יום ט', v. טַרְדִינוֹס.]

**טִירְיוֹת,** v. טִירָא.

**טִירְיָא,** v. טִירְיָא.

**טִירְנְיָא,** v. טִירוֹנְיָא.

**טִירְיוֹסְקֵי, טִירְיוֹסְקֵי** m. pl. name of a *Persian festival.* Ab. Zar. 11[b] (v. Rabb. D. S. a. l. note); Y. ib. I, 39[c] טִירְיִיסְקֵי a *Median festival.*

**טִיקְ', טִיקוֹסָא** m. (טָקַס) 1)=טִיפּוּס, *rampart, embankment.* Targ. II Kings XVI, 18 (h. text מיסך).—2) *arrangement, measurement, proportions.* Targ. Jer. I, 13 טיקוס משיריתיה (v. טָקַס). Targ. Ez. XLIII, 10 (h. text תכנית). Ib. 13 (h. text גב); a. e.

**טִיקְסָא** m., constr. טִיקְס, טַקְס, (preced.) *banner, arrangement of troops, standard, division belonging to one standard* (corresp. to h. דֶּגֶל). Targ. Num. II, 2; 3; a. fr. Y. ib. וטִיקְסֵיהּ וכ' and its banner was made of wool &c.—*Pl.* טִיקְסָיָא, טִיקְסִין, טִיקְ'. Ib. 17; a. fr.—Targ. Cant. VI, 4 ארבע טִקְסַיִךְ וכ' thy four divisions in the desert.—[Lam. R. to I, 5 טִיקְסָיָהּ Ar., ed. טכס', v. טִיכְסָא].

**טִיר** m. (נטר or טור) *castle.*—*Pl.* טִירִין, טִירִים. Macc. 10[a]; Yalk. Deut. 921.

**טִירָא,** Y. M. Kat. III, 83[c] bot., בר ט', v. נְזִירָא II.

**טִירָא** f., pl. טִירָאוֹת (v. טִירָה) *places for augury, (templum).* Gen. R. s. 83 (play on מטרד, Gen. XXXVI, 39) שהיו מעמידין טיראות וכ' 'Rashi' (in ed. Wil. 1878; text טוּרָיוֹת) they put up auguries for idolatry, v. טוּר I; Yalk. ib. 140 טיריון (read: טִירָיוֹת).

**טִירְבּוֹס,** Pesik. R. s. 10 באים עליהם ט' באים, read: לעסק טירונין, v. טִירוֹן I.

**טִירְדָּא** v. טִרְדָּא.

**טִירָה** f. (b. h., v. Ez. XLVI, 23; טור or נטר) *guard,* trnsf. *surrounding of an oven, brick-work.* Kel. V, 3 טִירַת התנור. Tosef. ib., B. Kam. IV, 3 לתן ט' . . . חפר if he made a guard around them by digging in the ground. Ib. טִירַת כירה (Kel. l. c. עטרת), v. כִּירָה. Ib. חרי תן כט' (Var. corrupt קטירה) are in ritual law like &c.

**טִירְדָא,** v. next w.

**טֵר', טֵירְדִין** m. pl. (טָרַד) *banishment.* Lev. R. s. 18, end בי"ד גוזר ט' וכ' (not טירודא) a human authority decrees banishment, so does the Lord (to the leper). Gen. R. s. 2, beg.; Yalk. ib. 4. [Num. R. s. 7, v. טָרַד.]

**טִירוֹן** I m. (tiro, τίρων) *young soldier,* trnsf. *beginner, novice.* Ex. R. s. 3, beg. ט' היה וכ' Moses was a novice in prophecy. Y. Erub. V, beg. 22[b] (ref. to I Kings XVII, 1, where Elijah is for the first time mentioned as a prophet and yet says, 'the Lord before whom I stood') והלא אלי' ט' לנבואה היה (not טירונין לנביאים) was not Elijah at that time a novice &c.?—*Pl.* טִירוֹנִין. Tanḥ. Ki Thissa 1 לעסק ט' Ar. (ed. טרופין, corr. acc.) for the levy of soldiers; Pesik. R. s. 10 עליהם טירבוס (corr. acc.).

**טִירוֹן*** II m., pl. טִירוֹנִין (טור or נטר, cmp. טוּרָנָא, v. טִיר) *guards of observation.* Lam. R. introd. (R. Josh. 2) ט' (expl. כרים על שערים, Ez. XXI, 27; Koh. R. to XII, 8 כרקומין).

**טִירוֹנָא*** ch. same, pl. טִירוֹנִין. Targ. Y. Num. XXXI, 10 טִירוֹנֵידְהוֹן (h. text טִירֹתָם),

***טִירְיָנָא, טִירְיוֹנָא** m. (Pers. tiryân, Lag.; v. P. Sm. 1508) *basket.* Pes. 88ª (Ms. M. טרדיר, read טיר; v. Rabb. D. S. a. l. note; Taan. 9ᵇ צנא).

**טִירְכִי,** Esth. R. to I, 2 כטירכי מרכבתו, a corrupt tautography; read: כטרכבתו, v. מֶרְכָּבָה.

**טִירִם,** v. טרים.

***טִירְנָאד** m. *Tirnaah,* surname of one R. Ḥănina. Kerith. 9ª; (Ned. 57ᵇ תִּירְתָּאָה; ib. 59ᵇ תִּירְתָּאָה; Y. Peah II, 17ᵈ תורתיריה; Y. Kidd. I, 60ᶜ bot. תִּרְתָּרִיה; Y. Ber. III, 6ᵈ תִּרְתָּרָה).

**טִירְסָאי,** v. טַרְסָאָה.

**טִירְפָּא** m. (טָרַף) *document conferring the right of seizure of a debtor's property sold after the loan,* v. אַדְרַכְתָּא. B. Bath. 169ª כל ט׳ וכ׳ a *tirpa* which fails to contain the words, 'We have torn the note of indebtedness' &c. B. Kam. 9ª אחוי טִירְפָּךְ וכ׳ show thy *t.*, and I shall pay thee. Keth. 95ª top.

**טִירְפֵּס** v. טָפַס.

**טִירְקְסוֹן,** v. טַרְקְסִין.

**טִירָשָׁא** m. (טוּשׁ II) *secrecy.* Targ. Prov. XXI, 14.

**טִישׁ׳, טִישְׁטוּשָׁא** m. (טוּשׁ I) *mire.* Targ. Ps. XL, 3.

**טי״ת** *Teth,* name of the ninth letter of the Alphabet. Maas. Sh. IV, 11 טבל ט״ת Y. ed. (Mish. a. Bab. ed. ט׳) if the vessel is marked *Teth,* it means *Tebel* (טֶבֶל). V. ט׳.

**טִכְטְכָא,** v. תַּכְתְּכָא.

**טִכְנִי,** v. טִירְנִי.

**טָכַס** (cmp. דָּכַס) *to stamp, tread upon, press.* Cant. R. to III, 7 [read:] חיו רואין שבע מחיצות של אש טוֹכְסוֹת וכ׳ they saw seven partitions of fire one pressing the other; Midr. Sam. ch. XVII טונסות (corr. acc.); (Yalk. Ex. 362; Yalk. Ps. 795 נוצצות; Num. R. s. 11, Pesik. R. s. 15, Pesik. Haḥod., p. 45ª, v. דָּכַס).

*Pi.* טִירְכֵּס 1) same.—Part. pass. מְטוּכָּס *filled up.* Midr. Till. to Ps. XC, 2 מקום מט׳ a filled up place, *mound* (v. טִירְכּוּס, טִירְכָּא).—2) (v. next w.) *to equip,* v. טָקַס.

**טָכַס** ch. same, *Pa.* טַכֵּיס 1) *to press, squeeze, fit on.* Targ. Y. Lev. XVI, 4 [read:] וְיִטַכֵּיס.—2) (corresp. to b. h. אָסַר) *to fasten, to harness and load.* Targ. Y. Ex. XXVIII, 28. Targ. Y. I Deut. XXXIV, 8 (ed. Amst. טְכִיסוּ *Pe.*).—Part. pass. מְטַכַּס *harnessed, equipped.* Targ. Y. II Gen. XLIX, 19. Targ. II Esth. VI, 10 (some ed. מִיט׳ *Ithpa.*), v. טָקַס.—V. טִירְכּוּסָא.

**טָכָסָא,** v. טִיכָּא.

***טכסטסיס,** Lev. R. s. 12, beg., quot. in Ar., expl. תקנה, prob. meant for next w.; missing in eds.

**טַכְסִין, טכסים,** v. next w.

**טַכְסִיס, טַכְסוֹס** m. (τάξις; inflected like a native word, formed like עֲצִיץ, as if fr. טכס) *order, array, order of battle; arrangement.* Pesik. Vayhi, p. 66ᵇ בט׳ מלכים Ar. (ed. . . . בטכסיסי של, read: בטַכְסִיסִין, pl.) in the order in which kings go to war; Tanḥ. Bo. 4 כטקסין של וכ׳; ed. Bub. ib. 4 בטכסיס מלך וכ׳; Pesik R. s. 17 בַּטַּכְסִיסֵי מלכים (pl. constr.). Cant. R. to IV, 12 בטק׳ המלכים in the order of a royal (regular) army. Ex. R. s. 8, end בט׳ הזה חבא וכ׳ in this consecutive order bring &c.; Tanḥ. Vaëra 9 בטקסין הזה חביא (corr. acc.). Midr. Till. to Ps. XC בט׳ של נבואה under the order of prophecy. Num. R. s. 15 בט׳ גְּדוּלָּה (not בטקסים) in the array of power (arrogating power to themselves); Tanḥ. B'haăl. 14 יש להם טכסין בטקסים גדולים (corr. acc.). Ib. B'midb. 12 מן יעקב אביהן they have a traditional order from the way their father Jacob arranged his funeral escort; ed. Bub. ib. 12 יש בידן טכסיס אביהן. Cant. R. to II, 4 טקסים של מעלה (read ס . . . .) the heavenly array; a. v. fr.—2) (fem.) *garrison.* Y. Ab. Zar. I 39ᶜ, הדא טק׳ דקסרין the garrison of Caesarea, v. דּוּקִים.—*Pl.* טַכְסִיסִין, טַקְ׳, constr. טַכְסִיסֵי, טַקְ׳. Sabb. 31ª ט׳ מלכות court ceremonial. Pesik. R. s. 17, a. e., v. supra.

**טַכְסַת,** v. סַטְפַּת.

**טַל (טָלָל)** m. (b. h.; טָלַל) [*hanging drop,* cmp. טַלְטוֹלָיָא,] *dew.* Taan. 3ª בטל וברוחות וכ׳ as to mentioning dew and winds in the prayer &c.—Ib.ᵇ טל דברכה a fructifying dew; a. fr.—*Pl.* טָלָלִין, טְלָלַיִן. Ḥag. 12ᵇ עליות ט׳ the upper chamber (store) of dews, v. אֲגָלִים. Lev. R. s. 28 ט׳ קשים injurious dews; a. fr.

**טַלָּא, טָלָא,** ch. same. Targ. Is. XVIII, 4. Targ. O. Gen. XXVII, 28; a. fr.—*Pl.* טַלְּיָן. Targ. Y. Gen. l. c.; a. e.

**טָלָא, טָלָא,** v. טלי.—[Targ. Y. Lev. XVI, 27, v. טַלְיָא.]

**טָלָא** m. (טָלָא) 1) *a piece of cloth* used as blanket. Succ. 17ᵇ ראוי לט׳ על וכ׳ Ms. M. a. Ar. (ed. לירטלו) fit for a blanket over an ass.—2) *patch.* Ber. 43ᵇ ט׳ על גבי ט׳ patch upon patch. V. טָלָלוּת.

**טָלֵאי** I m. pl. *young,* v. טָלֶה.

***טָלֵאי** II m. pl. *inhabitants* or *descendants of Tela.* Kidd. 70ᵇ (prob. a nickname, v. בְּלָאֵי).

**טָלֶה** m. (b. h.; טָלָא) [*tender,*] *lamb.* Ḥag. 9ᵇ בקרו ט׳ examine the lamb, v. בָּקַר; a. e.—*Pl.* טְלָאִים, טְלָיִים. Y. Ber. IV, 7ᵇ top ט׳ מבוקרים, v. בָּקַר. Ib.; Tam. III, 3 לשכת חט׳ the (Temple) store for daily offerings; a. e.

***טָלֶה (טַלַּת)** m. = טָלֶה. Targ. Y. Gen. XXXVII, 2 (ed. Amst. טלח, corr. acc.)

***טָלוּי** m. (preced. wds.) *brood.* Targ. Y. Deut. VII, 14 (prob. to be read טְלָיֵי).

***טָלוּי,** Targ. Y. Num. VI, 24. read טְלָנֵי.

**טָלוּל** *moist,* v. טָלַל I.

**טְלוּלָא** m. *jest*, v. אִטְלוּלָא. [טָלוּלַיָּא, v. טִלְטוּלַיָּא.]

**טוּלָ', טָלוּ, טְלוּמָא** m. (טָלַם) 1) *oppression.* Targ. Ps. VII, 4 (Ms. טוּל'). Ib. LXII, 11 (Var. טָלוּ', טָלְ'); a. fr.—*Pl.* טָלוּמַיָּא. Targ. Prov. XXVIII, 16 (ed. Wil. טוּל'). — 2) *wronged*, v. טָלַם.

**טָלוּ', טָלוּמָא** m. (preced.) *oppressor.* Targ. Ps. X, 3 (some ed. incorr. טָלוּ'); a. fr. — *Pl.* טָלוּמַיָּא, טַלּוּ'. Ib. XVIII, 5.

***טָלוּמְיָא** f. (preced.) *wrong-doing.* Targ. Prov. XXIX, 25 (v. Pesh., h. text חרדת!).

**טָלָפְ', טָלוֹפְחָא** m., pl. טָלוֹפְחֵי, טָלְפְ' (cmp. טוֹפְחָא) 1) *lentils.* Targ. Gen. XXV, 34; a. e.—Ab. Zar. 38[b] ט' דמיא, ט' דחלא lentils boiled in vinegar, . . . in water. Yeb. 63[b]; Yalk. Koh. 976 טַפָּלוֹתָאי; a. fr.—2) (cmp. Lat. lenticula) *a trough* in the wine or oil press (h. עדשה). B. Bath. 67[b], expl. יָם (v. עֲדָשָׁה).

**טלותה,** Targ. II Esth. II, 7 ט' some ed., read: בטלוּתָה, v. טַלְיוּ.

***טָלַח,** *Af.* אַטְלַח (=טלע) *to halt.* Targ. Y. Gen. XXXII, 32 (some ed. אטלע). [Targ. Y. ib. XXXVII, 2, v. טָלֵה.]

**טוּלָ', טַלְטוּל** m. (טְלָטֵל) 1) *moving, handling.* Sabb. 43[b] ט' מן הצד moving a thing sideways (in an unusual manner); a. fr.—2) *migration, exile.* Lev. R. s. 5 (ref. to Is. XXII, 17) ט' אחר ט' repeated migration from land to land. Gen. R. s. 39 (expl. נָוֶד, B. LV, 8), v. נְדִינוּד.

**טוּלָ', טַלְטוּלָא, טַלְטוּל** ch. same. 1) *moving, trembling.* Targ. Job XVI, 5 (h. text נוּד).—2) *migration, exile.* Targ. Is. XXII, 17. Targ. Ps. XVIII, 19 (h. text אִיד).—Ib. LVI, 9 (some ed. *pl.*; h. text נֹד); a. fr.—טַלְטוּלִין, טַלְטוּלֵי, טִרְלָ'. Keth. 28[a] (ref. to Is. XXII, 17) ט' דגברא קשין וכ' the sufferings of homelessness are harder on man than on woman; (Snh. 26[a]; Yalk. Is. 280 *sing.*).

**טַלְטוּלָא** m. (preced.) *an exile, homeless man.*—*Pl.* טַלְטוּלִין. Targ. Lam. III, 45 (h. text סחי).

**טַלְ', טוּלָ', טַלְטוּלַיָּא** m. pl. (preced. wds.) *hangings, drops, female ornaments.* Targ. Is. III, 21 (Ar. טִרְלוּבַ', טַלְוַיָּא; h. text נזמי האף).

**טַלְטֵל** (b. h.; *Pilp.* of טלל, cmp. דלדל) 1) *to move, carry, handle.* Sabb. III, 6 מְטַלְטְלִין וכ' you may handle (on the Sabbath) a new lamp; a. v. fr.—2) *to make unsteady, to exile;* (with דעת) *to confound.* Gen. R. s. 39 טַלְטֵל עצמך וכ' banish thyself (travel) from place to place. Ib. s. 38 (expl. תניעמו, Ps. LIX, 12) טַלְטְלֵימוֹ make them exiles. Y. Peah I, 15[d] top (expl. נטו, Prov. V, 6) ט' הקב"ה מתן וכ' the Lord made unsteady (irregular) the reward of the observants, that they might observe the commands in faith. Num. R. s. 10 (ed. Amst. p. 238[a]) שהן מְטַלְטְלִין דעתו וכ' they (carnal pleasures) confound man's judgment (cmp. טָרַח).—Part. pass. מְטוּלְטָלָא, f. מְטוּלְטֶלֶת Tanḥ. ed. Bub., Sh'mini 7 ודעתו מט' and the mind becomes confused.—

*Hithpa.* הִתְטַלְטֵל, הִרְטַ', *Nithpa.* נִטְטַלְטֵל נִרְטַ' 1) *to be moved, handled; to be made restless.* Sabb. l. c. כל הנרות מעיירן חַמְרִטַלְטֵל a travelling spring (changing its place). Gen. R. s. 39. Sifra Sh'mini ch. VII, Par. 6 מְטַלְטְלִין במלואם are carried with their contents; Kel. XV, 1 עשויין לְהִטַלְטֵל וכ' Yalk. Prov. 964; Midr. Prov. to XXX, 27 Alexander the Macedonian שנ' בכל וכ' who in his unrest drove all over the world like a locust &c.; a. fr.—V. מְטַלְטְלִין.—2) (with דעת) *to be confounded.* Tanḥ. Sh'mini 5 נִטְטַלְטְלָה דעתו וכ' his mind is confused, and he knows not what he is talking &c. Ib. כדי שלא תִטַלְטֵל דעתו in order that he may not get mixed up; a. e.

**טַלְטֵל** ch. same, 1) *to move, shake.* Targ. Ps. XXII, 8; CIX, 25; a. fr.—2) *to exile,* Targ. Deut. XXIX, 27; a. fr. Part. pass. מְטַלְטֵל. Targ. Gen. IV, 12; 14; a. fr.—3) *to move, handle, carry, lift.* Targ. Y. Ex. XVI, 29 (cmp. Erub. 17[b]).—Sabb. 45[a] לְטַלְטוֹלֵי שרגא וכ' to remove the light of Ḥanuckah, v. חַבָּרָא. Pes. 69[a] טלטולי בעלמא הוה it is merely a moving (no creative labor). Sabb. 49[a] לא מְטַלְטְלִינָן להו we must not handle them. — Y. Snh. VI, 23[c] bot.; Y. Ḥag. II, 77[d] bot. וּרְטַלְטְלִינָהּ מן וכ' and shall lift her off the ground. Ib., sq. טַלְטַלְתְּנִיהּ וכ' as soon as thou liftest him off &c., he can do nothing; a. fr.

*Ithpalp.* אִרְתַּטַלְטֵל אִרְטַ' 1) *to be exiled, to wander.* Targ. Lam. IV, 14. Targ. Ps. LXVIII, 13.—2) *to be unsteady, to be moved, to be movable.* Targ. Prov. V, 6.—Y. Lev. XXV, 14 עסקא דמִרְתַּטַלְטָא *movable chattel.*—B. Bath. 150[a] כל דְּמִתַּטַלְטַל (or דְּמִ') whatever is movable; a. fr.

**טָלָה, טָלָא, טָלֵי** (b. h.; cmp. תָּלָה, דָּלָה) *to hang on, to patch, line.* Kel. XXVI, 2 טלא עלוי וכ' Ar. (Mish. ed. טלה, Talm. ed. טִרְלָה), v. מַטְלִית. Ib. XXVII, 6 שטָלָיוּהּ which he put on &c. Y. Meg. I, 71[d] top וטוֹלִין, v. מַטְלִית. Ḥull. 122[b] שטָלָאָה לקופתו which he hanged over his basket. Gitt. 45[b] ט' עליהן עור covered them with a leather casing.

*Pi.* טִרְלָה same, v. supra. Part. pass. מְטוּלָא, pl. מְטוּלָאִים. Ber. 43[b], a. fr. מנעלים המט' patched shoes; v. טָלָאי.

**טָלָא, טָלֵי** ch. (preced.) 1) *to lift up.* Koh. R. to IX, 5 טְלִי טליתיך lift up thy cloak (Ber. 18[a] דלי־).—[2) *to sport,* v. טָלַל II.]

**טָלִי, טָלֵי** m. (preced. wds.) *hanging, covering,* esp. *table outfit, linen.* — *Pl.* טֵלִים, constr. טְלֵי. Keth. 68[a] top, will you dine בט' כסף או בט' זהב with the silver outfit, i. e. with the outfit used in connection with silver vessels, or with the gold outfit?—B. Mets. 78[b] has the worm come בט' כסף או בט' זהב in the silver outfit (white linen) &c.?; cmp. חִרְמוּצָתָא, אוֹלָרִין.

**טַלְיָא, טַלְיָה, טָלֵי** m. (טלי, cmp. טָלֶה) 1) *tender, young; young man, servant.* Targ. Y. Lev. XV. 2. Targ. Ps. XXXVII, 25. Targ. Y. Gen. XLI, 12; a. fr.—Targ. Y. Lev. XVI, 27 טָלָא.—B. Bath. 142[b], v.

חוּפַּק. Y. Yeb. XII, 12[d] bot. הוא ט׳ וכ׳ if he is young and she old. Lam. R. to I, 16 בגרן דאירת לי ט׳ וכ׳ (not טלאר) since I have a young slave &.; a. fr.—Yeb. 114[a] top טלי וטליא *boys and girls.*—*Pl.* טַלַּיָּא, טַלַּיָּיא, טָלְיָן, טָלְיָיִן, טָלָאֵי. Targ. Joel II, 16. Targ. II Esth. I, 2 טָלְיָן וְטַלְיָיִן ed. Lag. boys and girls, v. supra.—Targ. Prov. I, 4; a. fr.—Sot. 33[a] נצחו ט׳ the boys (sons of the Highpriest) have won the battle; Y. ib. IX, 24[b]. Y. Meg. III, 74[a] bot. טַלַּיָּרָה. Y. Ter. VIII, 46[b] bot. טַלְיֵי דבי וכ׳ the boys of the Nasi's house; a. fr.—*Fem.* v. טַלְיְתָא.—2) = h. טָלֶה *lamb.* Targ. Y. Ex. I, 15.—*Pl.* as ab. Targ. Y. Gen. XXX, 40. Targ. Ps. CXVIII, 27.—3) pr. n. m. *Tali.* Snh. 52[b], v. אִרְמַדְתָּא.

**טַלְיוּתָא, טַלְוּת, טַלְוּתָא** f. (preced.) *childhood, youth.* Targ. Ps. LXXXVIII, 16 טלוי Ms. (Levita טלדות, ed. טליא, incorr.). Targ. Job XXXVI, 14; a. fr.—Lev. R. s. 18, beg. Midr. Till. to Ps. IX מן ט׳ עד וכ׳ from childhood to old age.— Lam. R. to I, 16 *young woman,* v. טַלְיְתָא.

**טַלְוּת,** v. טַלְיוּת.

**טַלְוּתָא,** v. טַלְיוּ.

**טַלְוּתָא** f. (v. טָלַל II) *pleasure, enjoyment.* Targ. Y. II Gen. XLIX, 1 (Y. I טָלְנֵיתָא).

**טַלְוְתָא,** v. טַלְיְתָא.

**טַלְוָמָא,** v. טַלְוְמָא.

**טַלְמוֹן** pr. n., מערת ט׳ *the Cave of T'limon,* near the sea-shore of Judaea. Y. Dem. II, 22[c] (Hildesh. Beitr. p. 10 suggests סלימון).

**טַלְיָקָא*** m. (טְרַק=טָלַק) *box* for papers, documents. Gitt. 28[a]; B. Mets. 20[b] (Ms. F. טלוקא, Ms. R. 1 טלסקא, v. Rabb. D. S. a. l. note 400), v. גְּלוֹסְקָמָא.

**טַלִּית** f. (טלל) *cover, sheet, cloak* (similar to the Roman pallium, Gr. φᾶρος). Sabb. 147[a] מקופלת ט׳ a cloak folded up and thrown over the shoulder. Men. 41[a] כפולה ט׳ a double-sized sheet worn by doubling it. Sabb. 138[a] כפולה וכ׳ ט׳ one must not make a tent on the Sabbath by spreading a double-sized sheet on poles so that the ends hang down. Kidd. 18[a] sq. (ref. to בבגדו, Ex. XXI, 8) כיון שפירש טַלִּיתוֹ עליה since he spread his (bed-) sheet over her (v. בָּגַד).—Esp. *Tallith, the cloak of honor, the scholar's or officer's distinction* (adorned with fringes according to Num. XV, 38 sq.); *the cloak of the leader in prayer.* Num. R. s. 8, end שמלה זו ט׳ *simlah* (Deut. X, 18), that means the cloak to which the show-fringes are attached. Gen. R. s. 36 (ref. to חשמלה, Gen. IX, 23) לפיכך זכה שם לט׳ וכ׳ therefore was Shem privileged to wear the Tallith &c. Ex. R. s. 27 ונטל . . . . נחמנה ט׳ וכ׳ when one has been appointed to an office and has taken the *T.*, he must not &c.; a. fr.—*Pl.* טַלִּיתוֹת, טַלְיוֹת. Sabb. 147[a] ed. (Ms. M. sing.). Tanḥ. Korah 2; Num. R. s. 18, beg. תכלת ט׳ cloaks all of purple blue; Y. Snh. X, 27[d] bot. טליות, ed. Krot. טלוי׳ (corr. acc. or טַלְיוֹת). Zab. IV, 5 עשר טליות וכ׳ if ten sheets are placed above one another. Ib. 7; Sabb. 93[a].

**טַלִּיתָא, טַלְיוֹת** ch. same. 1) *sheet.* Targ. Y. Ex. XXII, 26 (ed. Amst. טַלְיִת, Var. טַלִּית).—2) *the Tallith.* Koh. R. to IX, 5 טַלִּיתְהִיה (Ber. 18[a] תכלתיה). Ib. טלי טַלַּיתָךְ, v. טַלַּי.

**טַלְיָא, טַלְוִי׳, טַלְיְתָא** f. (v. טַלְיָא) *young; girl.* Targ. Y. Gen. XXXIV, 4 (ed. Amst. טַלְיָה׳); a. fr.—Yeb. 114[a], v. טַלַּי.—Y. ib. XII, 12[d] bot. הוא ט׳ וכ׳ if she is young and he old. Lam. R. to I, 16 (v. טַלְוִי).—*Pl.* טַלְיָתָא, טַלְוִי׳, טַלְיָיִן. Targ. II, Esth. I, 2 טליותא ed. (ed. Lag. טלויין). Targ. Prov. IX, 3 טליותהא ed. Lag. (ed. Wil. טַלְוִיתָ׳, corr. acc.). Ib. XXXI, 15; a. fr.

**טַלָּל,** pl. טְלָלִים, v. טַל.

**טָלַל** (b. h.; cmp. דלל, תלל) 1) *to hang over,* (of liquids) *to form drops;* v. טַל.—*Part. pass.* טָלוּל, f. טְלוּלָה a) *hanging.* Y. Ab. Zar. IV, 44[a] bot. [read:] שלא תיתה שם טרפה אחת ט׳ that there should not have been there (in the vat) one drop hanging (which drops down on being touched or shaken). b) (with שנה, denom. of טַל) *blessed with dew.* Taan. 24[b]; Y. Yoma V, 42[c] top.; Lev. R. s. 20; Tanh. Aḥăre 3; ed. Bub. ib. 4, v. גָּשַׁם.—2) *to be movable,* v. טַלְטֵל.—3) *to cover,* v. טַלִּית.

**טַלַּל** I ch. same, *Pa.* טַלֵּל *to make a* טְלָלָא; *to cover, screen.* Targ. I Kings VI, 9 (h. text סִפֵּן). Targ. Y. Ex. XL, 21 (O. *Af.;* h. text וַיָּסֶךְ). Ib. XXV, 20 מְטַלְּלִין (O. מַסְּכִין); a. fr.—Succ. 31[a] (a beam) דגזלה ומטלל עלה Ms. M. (ed. דגזולה only) which one stole and put upon it the covering of the Succah, v. מְטַלַּלְתָּא.—*Part. pass.* מְטֻלָּל, f. מְטֻלָּלָא. B. Kam. 50[b] משום דמט׳ because the cave is roofed. Ib. דלא מְטֻלָּלִי which are uncovered.—Trnsf. *to obscure.* Sabb. 78[a] מסו ומְטֻלָּלֵי they heal (the eye-sore) but dim the eye-sight.

*Af.* אַטְלֵל 1) same, *to cover,* v. supra. Targ. Is. IV, 5, sq.; a. fr.—2) *to find shelter.* Dan. IV, 9.

*Ithpa.* אִיטַּטַּל *to be covered.* Targ. Ps. LXVIII, 14 מִיטַּ׳ (some ed. מִטַּ׳, v. supra). Targ. I Chr. II, 55.

**טַלַּל** II (v. טוּל I), *Pa.* טַלֵּל, *Af.* אַטְלֵל *to play, sport,* Succ. 53[a] לור חוה מְטַלֵּל וכ׳ Ar. (ed. מְטַיֵּיל, v. Rabb. D. S. a. l. note 200) L. was sporting . . . . with eight knives. B. Bath. 91[b] נהירנא . . מְטַלְּלִין וכ׳ Ar. (ed. מטיילין, Var. מְטַלְּלִין or מַטְלִין, מְטַלַּיְּין, v. Rabb. D. S. a. l. note 40) I remember that boys and girls enjoyed themselves &c.

*Ithpe.* אִיטְטַלֵּל same. Kidd. 21[b] אִיטְטַלֵּלִיתוּ, v. אִיסְקוּנְדְּרֵי.

**טְלָלָא, טַלָּל** III m. (טְלַל I) 1) (=h. צֵל) *shade, shadow.* Targ. Koh. VIII, 13 (some ed. טול). Ib. VI, 12. Targ. Ps. XCI, 1; a. fr.—2) (cmp. סכך, סְכָּה, סֻכָּה) *cover of twigs, reeds* &c.; in gen. *ceiling, cover, screen.* Targ. Ps. XXVII, 5; a. fr.—Ber. 19[a] נפל קניא מט׳ (Ms. M. משמי ט׳) a reed fell down from the ceiling. Ib. 48[a] אחוי לשמי ט׳ pointed up to the ceiling. B. Kam. 66[b] מיקרא כשורא וחשתא ט׳ formerly it was named *beam,* now *ceiling,* v. מְרִישׁ.—*Pl.* טְלָלָא. Targ. Job XL, 21, sq. (h. text צְאלִים).

**טָלַם** *to bend, press,* esp. (corresp. to h. עָשַׁק) *to take undue advantage of, to oppress.* Targ. Y. Lev. V, 21. Targ.

Ps. CXIX, 122; a. fr.—Part. pass. טְלִים, (טְלוּם). Targ. Y. Deut. XXVIII, 33. Targ. Ps. CIII, 6 (some ed. incorr. טָלוּ); a. e.—Lev. R. s. 12 (ref. to Prov. XXIII, 35) טָלְמִין לִיהּ וכ׳ they overcharge him (in his drunkenness), and he knows it not &c.

*Pa.* טַלֵּם same. Targ. I Chr. XVI, 21.

**טָלָמָא**, v. טוּלְמָא I.

**טַלְמָיָא*** m. (v. טוּלְמָא I) *cake-baker.* Koh. R. to V, 10. [Y. Snh. II, 20$^{c}$ bot. מנחם טלמא, perh. מנוחם טלמיא.]

**טַלְמַסַן**, v. טוּלְמִיסִין.

**טָלָנֵי** m. pl. (טָלָא II) [*sporters,*] *night demons, urchins.* Targ. Cant. III, 8. Ib. IV, 6. Targ. Koh. II, 5. Targ. Y. Num. VI, 24 טלוי (corr. acc.)

**טָלָנִיתָא**, v. טְלָיוּתָא.

**טַלְנַס***, Cant. R. to VII, 8 כמין ט׳, read: כמי נילוס like the inundation of the Nile (so did the fire spread from the furnace when it was broken through); v. אוקיי. [The entire passage from כיצד to אוקיי belongs to VII, 9, after the words: מכאן שנפרץ הכבשן; v. פְּלַטְרָא.]

**טְלַע** I (b. h. צלע; cmp. טלל) [*to hang over, incline,*] *to halt.*

*Af.* אַטְלַע same. Targ. Gen. XXXII, 32, v. טְלַח. [Yeb. 39$^{b}$ אַטְלַע לה רגלוך וכ׳ turn thy right foot towards her and he did so, Rashi; v. next w.]

*Ithpe.* אִיטְּלַע *to become lame.* Meg. 22$^{b}$; Taan 25$^{a}$; Succ. 53$^{a}$.

**טְלַע** II (cmp. preced.) *to loosen, untie.* Targ. Ruth IV, 7; 8 (h. text שלף). Targ. Lam. IV, 3 (h. text חלץ).

*Ithpe.* אִיטְּלַע *to be untied, taken off.* Targ. Y. Deut. XXIX, 4.—Yeb. 39$^{b}$ אִיטְּלַע לה וכ׳ ed. (Ar. לך) have the shoe of thy right food untied (for her); ואַטְלַע ליה וכ׳ Ar. and he loosened the shoe of . . ., and she took it off (ed. ואיט׳ לה and he had his shoe . . . loosened &c.); [other interpret., v. preced.].

*Af.* אַטְלַע *to untie,* v. supra.

**טֶלֶף** c. (cmp. צלף) [*glittering, pealing,*] *hoof,* esp. (b. h. פרסה) *cloven foot.* Ex. R. s. 18 beg. B. Bath 75$^{b}$; Kidd. 22$^{b}$ אחזה בטַלְפָהּ if he seized the animal by its hoof.—*Du.* טְלָפַיִם, טְלָפַּיִן, pl. טְלָפִים (?), טְלָפוֹת. Bekh. 44$^{a}$; Tosef. Par. II (I), 2.—Par. II, 2 שקרניה וטְלָפֶיהָ וכ׳; Bekh. l. c. שקרנים וטלפים (corr. acc.). Nidd. VI, 9 יש לו ט׳ has cloven feet. Ruth R. to III, 13 מטַלְפֵי סוסי by the hoofs of my horse (counting his steps, I know the distance); Koh. R. to VII, 8 (v. next w.).—Y. Snh. X, 28$^{d}$ bot. ואין טְלָפֶיהָ סדוקות and are not her feet cloven (is she not clean for you, fit to be your wife)?—Midr. Till. to Ps. XVIII, 11 טַלְפוֹת סוסיהן וכ׳ the hoofs of their horses fell off; a. e. [Tosef. Ukts. II, 10 טלפין Var., v. מילפפון.]

**טוּל׳, טַלְפָא, טַלַּף** ch. 1) same. *Pl.* טַלְפִין, טַלְפַיָּיא, טַלְפַּי, טַרְלֵי׳. Targ. Lev. XI, 3; a. fr.—Y. Ḥag. II, 77$^{b}$ bot. מן ט׳ דסוסיי וכ by counting the steps of my horse &c., v. preced.— Denom. מְטַלַּף, מִיטַלַּף, מַטַלַּף (מַשַּׁרְלָפָא) *with cloven foot, cloven.* Targ. Lev. l. c.—Targ. O. Deut. XIV, 6; a. fr. (v. Berl. Targ. O. II, p. 34).—2) (dial. for טלופחא) *beans.* Ned. 66$^{b}$ a Babylonian asked his Palestinean wife בשילי לי תרי טלפי cook for me two (a few) beans, בשילה ליה תרי טלפי and she cooked two feet (Rashi); [anoth. interpret.: she cooked for him just *two beans* and no more; marginal emendation בשילה ליה תרי טלפוז.]

**טָלְפָחָא**, v. טְלוּפָחָא.

**טַלְפִירָא**, Y. Shek. VIII, beg. 51$^{a}$ ל׳ט, read אַפְלַטֵּירָא.

**טְלַק** (cmp. טלל) *to cast, throw.* Targ. Ps. LV, 23; Targ. Lam. II, 1; a. fr. (h. text השליך).—Gen. R. s. 75 שלח . . . וטַלְקֵיהּ וכ׳ he took off the purple cloak and threw it down before him. Y. Yeb. XII, 12$^{d}$ top; Y. Sabb. VI, 8$^{a}$ bot. [read:] טלקיה לחנותא דחלרטרא pitched it into a confectioner's shop. [Targ. Y. II, Ex. XXI, 18, v. *Ithpa.*]

*Pa.* טַלֵּק same, also *to cast away, reject.* Targ. Ps. LI, 13 (ed. Lag. *Pe.*).—Y. Sabb. l. c. מְטַלֵּק לה; (Y. Yeb. l. c. מסלק). Y. Keth. XII, 35$^{a}$ טלק גרמיה threw himself down; (Y. Kil. IX, 32$^{b}$ top מְטַלֵּק); a. e.—Part. pass. מְטַלַּק. Targ. Y. Lev. XVII, 15.—Y. Snh. VII, end, 25$^{d}$ דאינון מְטַלְּקִין בימא they have been thrown into the sea. Lam. R. to I, 1 רבתי (3חד מאת׳) מְטַלְּקָא, v. מְדוֹכָא.

*Ithpa.* אִיטַּלַּק, *Ithpe.* אִיטְּלִיק *to be thrown, to be cast away.* Targ. Job III, 4, v. אִיטַּלְקוּתָא. Targ. Y. II Ex. XXI, 18 [read:] ויִטַּלֵּק, or ויִטְּלֵיק (h. text נפל). Targ. Ps. XXII, 11.—Y. Sot. V, 20$^{b}$ bot. א׳ עלוי it was thrown upon him, i. e. a penalty was imposed &c.

**טַלְרִיתָא*** f. (prob. dial. for טלל׳, טלל, cmp. Syr. טלרא P. Sm. 1482) *soldier's iron shoe.* Targ. I Kings II, 5 (h. text מנעל).

**טַלֶּת**, v. טַפְּרִית ch.

**טַמָּא** or **טָמָא** m. (=טצמא, v. M. Kat. 18$^{a}$ quot. s. v. טַעֲמָא, a. T'shuboth G'onim ed. Cassel, p. 22$^{a}$) *reason, argument* (on the cause of grief), *consolation.*—*Pl.* טַמָּיָא, or טְמַיָּא.—בֵּי ט׳ *gathering of comforters around the mourner* in his house or at the place of worship. Ber. 6$^{b}$ אגרא דבי ט׳ וכ׳ (Ar. טמא, Tshub. G'onim l. c. טעמא) the merit of attending the mourner's gathering lies in the silence (which must be observed until the mourner begins to speak). Snh. 113$^{a}$ [read:] למשאל ביה ט׳ (v. Rabb. D. S. a. l. note), v. טַעֲמָא.

**טָמָא** I (טָמֵהּ) (b. h.; cmp. טמם) [*to be filled up, inaccesible,*] *to be unclean*; v. טְמֵא II.

*Pi.* טִמֵּא (טִמֵּהּ) 1) *to make unclean, to soil, defile.* Yoma 39$^{a}$ אדם מְטַמֵּא עצמו מעט מְטַמְּאִין וכ׳ if a man begins to defile himself a little (through sin), he will soon be defiled largely. Yad. III, 5, a. fr. מט׳ את הידים their handling makes the hands unclean (washing the hands is required after handling them). Kel. I, 1; a. v. fr.—2) *to declare unclean.* Toh. VI, 2. Eduy I, 11; a. v. fr.—Makhsh. VI, 2 טִמְּאוּ; Y. Dem. V, 24$^{d}$ טִמְּאוּ.

*Nif.* נִטְמָא, *Hithpa.* הִתְטַמֵּא, הִיטַּמֵּא 1) *to become unclean, to be made unclean.* Ukts. I, 1 מְטַמֵּא וּמִיטַּמֵּא eventually makes unclean and becomes unclean. Kel. II, 1 מִיתְטַמְּאִין וכ׳ (ed. Dehr. מִיטַּמְּאִין) are fit to become unclean and to make unclean. Ib. ומיט׳ מאחוריהן ואינן מיט׳ וכ׳ Mish. ed. (Talm. ed. מְטַמְּאִין) may be made unclean through their backs (touching uncleanness), &c. Ib. VI, 4 ונִיטְמְאוּ and which became unclean; a. v. fr.—Yoma 38ᵇ [read:] בא לְטַמְּאוֹת פְּתָחוֹ לו (v. Rabb. D. S. a. l. note) to him who is willing to defile himself, doors are open; Sabb.104ᵃ; Ab. Zar. 55ᵃ; Men. 29ᵇ.—2) *to make one's self unclean* by handling a corpse &c. (v. Lev. XXI, 1, sq.). Yeb. 60ᵃ מְטַמֵּא לה he (the priest) may attend to her burial; a. fr.

**טָמָא** ch. same, v. טְמֵי.

**טָמֵא** II m., **טְמֵאָה** f. (b. h., v. preced. art.) *unclean, levitically impure, forbidden.* Kel. XII, 2 המחובר לט׳ ט׳ whatever is attached to an object which is fit to become unclean, may become unclean. Ib. 1 טבעת אדם ט׳ a ring used by man may eventually become unclean; a. v. fr.—Ḥull. VII, 5 דג ט׳ a fish forbidden to eat. Ib. 6 ט׳ (בחמה) a forbidden animal; a. v. fr.—Ab. Zar. 39ᵃ (referring to 'the ass of the sea', v. חֲמַר, a. 'the ox of the sea', v. תּוֹרָא) ט׳ טחור טחור ט׳ what is unclean (on land) is clean (in water) &c. —טָמֵא מת = b. h. ט׳ למת, *one made unclean through a corpse.* Pes. 19ᵇ; a. fr.—*Pl.* טְמֵאִין, טְמֵיאִין; f. טְמֵאוֹת. Ḥull. VIII, 6. Pes. 17ᵃ. Kel. XI, 8; a. v. fr.—טְמֵאֵי מתים, v. supra. Pes. 66ᵇ; a. fr.

**טָמָא** ch. same, v. טְמֵי.

**טְמָאשָׁא** m. (טְמַשׁ) *putting in ashes.* Esth. R. to I, 4, v. גְּרָאפָּא.

***טַמְדּוּרְיָא** pr. n. pl. *Tamduria,* in Babylonia (?). Ab. Zar. 39ᵃ (Ms. M. טמו בוריא, v. Neub. Géogr. p. 392).

**טמו בוריא**, ט׳ בוריא, v. preced.

**טְמוֹס**, v. טוֹמוֹס.

**טְמוּעָא** m. (טְמַע) *sinking, sun-set.* Targ. Ps. CIV, 19 טְמוּעֲרֵיהּ (Ms. טַמּוּ׳).

**טְמוֹר** m. (טְמַר, v. טְמִירָא) *hiding place, refuge.* Targ. Ps. XXXII, 7. Targ. Job XXII, 14 ed. Lag. (ed. טְמִיר, טַמִּיר). [Targ. Ps. XIX, 13 טמורות ed. Lag., v. טְמִיר.]

**טְמוּרְתָּא, טְמוּרָא**, v. sub טְרִימ׳.

**טמורת**, v. טָמִיר.

**טְמְטֵם**, v. טְרִימ׳.

**טַמְטֵם**, v. טָמַם.

**טְמֵי, טָמָא** = h. טָמֵא, *to be, become unclean.* Targ. Ps. CVI, 39 וְטָמְאוּ (some ed. incorr. וְטַמְּיוּ).

*Pa.* טַמֵּי, טַמֵּא *to make unclean.* Targ. Y. II Num. XII, 12.—Targ. Mic. II, 10 בדיל לְטַמָּוּרוּתָהּ ed. Lag. (ed. בדיל ט׳ corr. acc.) in order to defile her.—Ḥull. 3ᵃ לְטַמְּיֵרִית . . . וְטַמְּיֵתְיֵרִיהּ לבשר . . . the person will make the knife unclean and then the knife will make the flesh unclean. Pes. 79ᵃ דבשר הוא דְּמִטַּמְּיָא ליה וכ׳ which affects only the flesh, but not the person. (Ms. M. מִיטַּמְּאֵי . . . דְּמִיטַּמֵּי, *Ithpe.*). Ib. 67ᵇ מְטַמֵּי מְטַמֵּי makes unclean; a. fr.

*Ithpe.* אִיטְטַמֵּי, אִיטְּטַמֵּי *to be made unclean.* Ḥull. 2ᵇ; a. e.

**טָמֵי, טָמֵא** m., constr. (preced.) *unclean.* Targ. Num. V, 2, a. fr. ט׳ נפשא, v. טָמֵא II.—Pl. f. טַמְּיָין. Targ. Y. Deut. XIV, 4 [read:] עִיבּוּרֵי ט׳ (v. Bekh. 7ᵃ) offsprings of unclean mothers.

**טַמְיָא** m. (טמי, cmp. טמם, טָמוּם) [*substantial,*] *bone.*—*Pl.* טַמְיָא, (טִרְמַיָּא). אובא ט׳, v. אוֹב ch.—שחרך ט׳ (an imprecation) whose bones be ground to dust. Lev. R. s. 25; a. fr.—[Tosef. Ohol. XVII, 3 מלוא טרמיא, v. לְטוֹמְיָא.]—שׁוּם טַמְיָא pr. n. pl. *Shum T'mayya,* in Babylonia. B. Bath. 153ᵃ (Ms. M. 'שוטמי; oth. Verss. v. Rabb. D. S. a. l. note).

**טַמְּי, טַמְיָא**, v. טַמָּא.

**טַמְיוֹן**, v. next w.

**טִימְיוֹן, טַמְיוֹן** m. (ταμεῖον) *treasury,* esp. *Roman aurarium, fiscus.* Lev. R. s. 19 מכניס ממונם לט׳ confiscated their property for the fiscus. Ib. s. 11, a. e. גבאי ט׳ tax collector; Ruth R. introd. end טַמְיוֹן (insert גבאי). Gen. R. s. 61 עד שנמצאת ארץ מצרים לט׳ until it was found by calculation that the entire land of Egypt would be forfeited to the treasury (for its indebtedness to the Jews); Yalk. ib. 110; (Meg. Taan. ch. III עד שהיתה מצרים שלהם). Gen. R. s. 51 תשרף מן ט׳ shall be set on fire at public expense; a. fr.—Esth. R. to I, 2 טרטרון, read טרמ׳, v. טַמְרָקוֹן.

**טַמְיוּתָא, טַמְיוּתָא**, v. טְמֵי *Pa.*

**טְמִינָה** f. (טָמַן) *a place for chafing dishes,* contrad. to כירה cooking stove. Y. Sabb. IV, end, 7ᵃ.

**טִימְיָ׳, טַמְיָקָא** m. (ταμιακός, tamiacus) *belonging to the imperial treasury, tamiaca (praedia), crown-lands, imperial domains.* Esth. R. introd. אתם ט׳ אתם you are crown property (God's own people); הלוקח לו עבד מן הט׳ שוב וכ׳ (read של בשר ודם, abbr. ש״ב, for שוב) does not he who takes to himself a slave from the crown lands forfeit his life? Ib. (ref. to Esth. VIII, 7) על דפשט ידיה בט׳ because he stretched forth his hand against crown property (the Jews).

**טַמְיָקוֹן** m. (variously corrupted) same. Pesik. Vayhi, p. 7ᵇ הן דמלכא שרי ט׳ where the king resides (in the seventh heaven) there is the crown property (which must not be desecrated by symbolical representations); Num. R. s. 12; Cant. R. to VI, 4; [Esth. R. to I, 2 טרטרון, v. טַמְרָקוֹן.]

**טְמִיר, טָמִיר** m., **טְמִירָא** c. (טְמַר, v. טְמוֹר) *hidden, secret;* (also as noun) *secrecy.* Targ. I Sam. X, 22. Ib. XXI, 3 (h. text אלמני); a. fr.—ט׳ עבד *to live hidden.* Y.

Shebi. VIII, 38[b] top. Y. Dem. I, 21[d] bot. עבדת טמירה גבן (not טמו׳), was hidden with them; Y. Shek. V, 48[d] top טמירא.—*Pl.* טְמִירִין, f. טְמִירָן, טְמִירָתָא. Targ. Josh. VII, 21. Targ. Ps. XLIV, 22. Ib. XIX, 13 (ed. Lag. טמורות). Targ. Gen. XLI, 45 (v. Berl. Targ. O. II, p. 15).

**טָמַם** (v. טָמָא I) *to fill up, stop.* Sabb. 73[b]; 81[b] טְמָמָהּ filled it up. V. טוּם.

**טַמֵּם** ch. same. Targ. O. Gen. XXVI, 15; 18 טַמּוֹנוּן (ed. Berl. טַמּוּנִין; Y. טמונינון, corr. acc.). Targ. II Kings III, 19.—Gitt. 68[a] וטַמְּרִינְהוּ and filled the pits up. Yeb. 63[a] טוֹם וכ׳ fill up a hole in the wall (in time) &c.—Part. pass. מְטַמְּמִים, מְטַמְּמָא. M. Kat. 4[b] למיכרא נהרא ט׳ to dig up a channel the source of which is choked up.

*Ithpe.* אִיטַּמַּם *to be covered up, buried.* Meg. 27[b] דתיטמם בשיראי that thou be buried in silk. Ib. עד דא׳ וכ׳ until he was covered up with the silk garments (put upon him while he was asleep).

*Palp.* טַמְטֵם *to close around, to close.* Targ. Jud. III, 22 (h. text סגר). Targ. Y. Deut. XXIX, 3. Targ. Is. VI, 10. טמטם ed. Lag. (ed. עמעם, corr. acc.); a. e.—Part. pass. מְטַמְטָם. Ib. XLIV, 18.

*Ithpalp.* אִיטַּמְטֵם *to be closed.* Ib. XXXII, 3. Targ. Ps. CXIX, 70 Regia (ed. אירטפש).

**טָמַן** (b. h.; cmp. preced.) *to hide, store away, preserve,* esp. *to keep dishes warm* for the Sabbath. Sabb. II, 7 טוֹמְנִין את התמרין you may put warm dishes in the chafing stove &c. Ib. IV, 1; a. fr.—Makhsh. I, 6 הטומן פירותיו וכ׳ if one hides his fruits in water against thieves.—Koh. R. to X, 8 שהוא ט׳ וכ׳ that he buried it there; a. e.—Part. pass. טָמוּן. B. Kam. 5[b], a. e. נזקי ט׳ באש damage caused to things hidden in a pile to which fire was set. Gen. R. s. 68 הית ט׳ וכ׳ he (Jacob) was hiding (before Esau) in the house of Eber; Meg. 17[a] מוּטְמָן (Ms. M. נטמן, v. Rabb. D. S. a. l. note); a. fr.

*Nif.* נִטְמַן *to be hidden, to hide one's self, to be stored up.* Ib. שנ׳ בברית עבר, v. supra. Lev. R. s. 3 וינטמנו ד״ת בפיך and the words of the Law shall be stored up in thy mouth. Pesik. R. s. 4 במערה נ׳ sought protection in a cave; a. e.

*Hif.* הִטְמִין 1) *to hide, keep.* B. Kam. 61[b] שדרכם להטמין וכ׳ which it is customary to hide in the stack. B. Mets. 61[b] במלח . . . לא הטמין he must not keep his weights in salt (by which they gain in weight); a. fr.—Part. pass. מוּטְמָן, v. supra.—2) *to hide one's self, lie in wait.* B. Kam. 79[b] ראוהו שה׳ וכ׳ if he has been seen hiding himself in the woods (waiting for a chance to steal).

**טְמַן** ch. same. Targ. Job XIV, 13 Ms. (ed. טשא). [Targ. Esth. V, 14 נטמון, Buxt., some ed. נטמא, נדמון, read with ed. Lag.: נרמי, נרמון.—Targ. Y. Gen. XXVI, 15; 18, v. טַמֵּם.]

**טמן,** Y. Dem. II, end, 23[a], read: נוּמִּין, v. לוּמָּא.

**טָמַע,** (cmp. טָבַן) *to hide, sink* (cmp. טָבַע I).

*Nif.* נִטְמַע *to be hidden, sunk, to be mixed up beyond recognition.* Kidd. 70[b] וכולן נטמעו בכהונה and all of them have been lost among the priesthood (can no longer be distinguished from original priests). Ib. 71[a] a family שנידטמעה נ׳ (or שנידטמעה *Nithpa.*) once mixed with Israelites beyond traces of genealogical disabilities, shall remain so (shall not be traced up). Keth. 14[b], v. עירסה; a. e.

**טְמַע** ch. same, 1) *to sink, be covered up.* Targ. Lam. II, 9 (h. text טבע). Targ. Y. Num. XXVI, 11. Targ. Ps. LXIX, 3; a. e.—2) (of the sun) *to set.* Targ. Y. Gen. XV, 17; a. fr.—3) *to cover up, bury.* Targ. Y. Ex. XV, 4; 12. Targ. Job XXXI, 33; a. e.—*Part. pass.* טְמִיעַ a) *hidden, buried.* Ib. III, 16 (h. text טמון); a. e.—b) *darkened, obscured.* ט׳ מזלא one whose planet is obscured, *hapless fellow.* Koh. R. to VII, 15. Ib. XI, 9; a. e.—4) (cmp. טמם) *to be inaccessible to argument, to be dull.* Targ. Job XVIII, 3 מְטַמְּעָנָא (not ט׳; Ms. Var. אִרְטַפְּנָא, v. טְנַח; h. text נטמינו).

*Pa.* טַמַּע *to sink, bury.* Ib. XL, 13 Ms. (ed. *Pe.*)

*Ithpa.* אִיטַּמַּע *to be sunk.* Targ. Job XXXVIII, 6 Ms. (ed. טְמִירָן).

**טְמַר** (v. preced.) *to hide, preserve, guard.* Targ. Gen. XXXV, 4 (h. text טמן); a. fr.—Part. pass. טָמִיר q. v.

*Pa.* טַמַּר, *Af.* אַטְמַר *to hide, withhold, keep removed.* Targ. Is. XXIX, 10. Targ. Ex. II, 2; a. e.—Part. pass. מְטַמַּר, v. infra.

*Ithpa.* אִיטַּמַּר, *Ithpe.* אִיטְּמִיר *to be hidden, hide one's self.* Targ. Gen. III, 8; a. fr.—B. Kam. 57[a] כיון דמיטְּמַר וכ׳ when he hides himself from people; ib. 79[b] דקא מְטַמַּר מיניידהו Ms. M. (ed. מטמרי, incorr.; Ms. H. מיטמר). Ib. מְטַמְּרֵי אִיטַּמּוּרֵי; a. e.—Gitt. 56[b] מילי דמְטַמְּרָן (or דמְטַמְּרָן, v. supra) hidden treasures.—[Tosef. Sabb. XVII (XVIII), 19 ואין מטמרין אותו, ed. Zuck., a corrupt tautography of אין משמרין אותו.]

**טַמֵּשׁ** (cmp. preced.; corresp. to h. טבל) *to dip, immerse.* Targ. Y. Ex. XII, 22; a. fr.—Part. pass. טְמִישׁ. Targ. Ps. LXXX, 6 (not טַמֵּשׁ).

*Pa.* טַמֵּשׁ same. Targ. Ruth II, 14 (ed. Amst. *Pe.*); a. fr.—Snh. 110[a] bot. וטַמְּשֵׁיה במיא Ar. (ed. ואמשיה מיא) and dipped it in water. B. Bath. 74[a] וטמשיה Ar. (ed. אמשינה, v. Rabb. D. S. a. l. note 6). Gitt. 69[a] וניטַמֵּישׁ וכ׳ (or וניטְמֵישׁ) and let him dip them &c.; a. e.—*Part. pass.* מְטַמֵּשׁ *bathed, washed.* Targ. Job XXIV, 8 (ed. Wil. מְטַ Ithpa.).

*Ithpa.* אִיטַּמַּשׁ, *Ithpe.* אִיטְּמִישׁ *to be dipped, to sink.* Targ. Ps. LX, 10.—Succ. 10[b] אִיטְּמִישָׁא לירה וכ׳ (Ms. M. אשתמיטא, cler. error for אִיתְּטַמִּישָׁא) his garment became soaked with water.

***טמשא,** Lam. R. to I, 17, read טרשא, v. טְרַשׁ II.

**טַן,** v. טַנְדוּ.

**טָנָא,** v. טְנִי.

**טְנָאנָא, טַנָּאנָא,** v. טְנָנָא.

**טַנְבּוּרָא** m. (טבר, v. טִרְבּוּר, cmp. טַבְלָא I) *tamburine, taborin.* Sot. 49[b].

**טַן דִּי, טַנְדוּ** (=טְעַן דִּי, v. דִּי; cmp. טוּנָא I) adv. *with a load of grief, in trouble.* Targ. Job XVII, 16 (Regia טַנְדִּי;

h. text בַּהֵי).—Kidd. 7a, a. fr. טב למיתב ט׳ מלמיתב ארמלא Ar. led. טן דו) it is better to dwell in grief than to dwell in widowhood, i. e. a woman prefers an unhappy married life to singleness.

**טנדיסין**, v. טרנדיסין.

***טנדס**, Pirké d'R. El. ch. XLI בט׳, v. טוּרוּס.

**טְנוֹף, טְנוּפָא, טְנוּפֶת**, v. טִנֵּף.

**טְנֵז** *the second element of the word* שַׁשְׁטְנֵז, phonetically representing כּוֹר, the act of *spinning*, and נוֹז, the act of *weaving*. Y. Kel. IX, end, 32d, v. שַׁשְׁטְנֵז.

**טְנִי** m. (b. h. טֶנֶא, cmp. טוּנָא I) [*traveller's load,*] 1) *T'ni*, a certain dry measure. Tam. III, 6, v. תַּרְקַב. Ib. 9.—2) *travelling box, basket.* Kel. XII, 3 כסוי ט׳ וכ׳ the metal cover of a box; של רופאים physicians' medicine box. Ib. XIV, 6; XVI, 7; Tosef. ib., B. Mets. II, 9 כסרטנא (corr. acc.); ib. IV, 11.—Y. Sot. IX, 24b bot. לתוך ט׳ וכ׳; Bab. ib. 48b בט׳ Ar. (ed. אִרְטַנִי q. v.) into a box made of lead and filled with barley husks.

**טְנִיס**, v. טַאֲנִיס.

**טניף**, v. טְנַף.

**טנכי**, Y. Kil. IX, 32c top, read: מנכי, v. נְכִי.

**טְנַן** (cmp. טרן) *to be moistened and softened,* (of grains) *to be easily pealed in grinding.* Makhsh. III, 4 וטָנְנוּ and the wheat grew prepared for grinding. [Tanḥ. Vayiggash 9 טננחה some ed., read טְנִפָּה.]

*Pi.* טִנְּנָן *to prepare for grinding.* Makhsh. l. c. חִמְטַנֵּן בחול if one prepares wheat by mixing with sand; ib. 5 חמט׳ בטרט וכ׳ with dried clay.—Part. pass. מְטוּנָּן, f. מְטוּנֶּנֶת. M. Kat. 6b שרה מ׳ moist and fat soil, opp. גרוד.

*Hif.* הֵטֵן same. Makhsh. l. c. מְטִרְנִים בחול (or מְטִרְנִי׳ fr. טרן). Ib. 5 לְהָטֵן Mish. ed. (Talm. ed. לְטָלֵל fr. טָלַל). Tosef. ib. II, 2 להטירת ed. Zuck. (Var. לְהָטֵרִין). Tosef. Shebi V, 16 (twice) להטריל (Var. להטרין), (once) להטרין; Y. ib. VII, beg., 37b מהו לחטן בחוטרין (read: לְהָטֵן בו חטרין); ib. (repeatedly) לחטן (corr. acc.).

**טְנַן** ch. same, 1) *to moisten.* Targ. Job III, 5 (h. text גאל, Regia רטנפ׳).—2) (cmp. our *to drivel*, Germ. *geifern*) *to be jealous, zealous, agitated* (corresp. to h. קנא). Targ. Ps. LXXIII, 3. Targ. Prov. III, 31; a. fr.

*Pa.* טַנֵּן 1) *to moisten.* Y. Pes. VII, 30a top מְטַנְּנָה אסור to mix the wheat with moist sand is forbidden, v. preced. —2) *to be jealous* &c. Targ. Ps. XXXVII, 1 תְּטַנֵּרְן Ms. (ed. תְּטַנְּנִין. *Pe.*, תַּטְנִין *Af.*). Targ. Job XXXVI, 33 מְטַנְּנִין וכ׳ (Ms. מְטַנְּזִין) attacking each other in the heat of discussion (cmp. קנאת סופרים, s. v. קִנְאָה).

*Af.* אַטְנִין, v. supra.

**טִרְנָא, טְנָנָא** f. (preced.) *jealousy, zeal, agitation* (corresp. to h. קִנְאָה). Targ. Ps. LXIX, 10. Targ. Job V, 2. Targ. II Esth. V, 8 (Var. טְנָאנָא, טְנָאנָא). Ib. VII, 4 (h. text נֶזֶק!); a. fr.

**טְנָנוּתָא** f. same. Targ. Ps. LXXIX, 5.

**טָנַף** (b. h.; cmp. טנן) *to be soiled.*

*Pi.* טִנֵּף *to soil* with excrements, secretions &c.; *to secrete* (blood or mucus from the womb). Pesik. Par., p. 40b שטר׳ בפלטין וכ׳ that made a nuisance in the palace &c. Bekh. 20a, a. e. מְטַנֶּפֶת an animal secreting from the vagina (an evidence of birth or abortion). B. Kam. 3a טִרְנְפָה פירות the animal soiled fruits (by rolling in them). Tosef. Joma V (IV), 5 כדי שלא יְטַנְּפוּ וכ׳ that his feet may not soil his garments; a. fr.—*Part. pass.* מְטוּנָּף, f. מְטוּנֶּפֶת; pl. מְטוּנָּפִין, מְטוּנָּפִים *soiled, filthy, defiled, polluted.* Y. Snh. X, 27d top. Cant. R. to II, 8; a. fr.

*Nithpa.* נִיטַּנֵּף, *Nif.* נִטְנַף *to be soiled, defiled.* Y. Yoma VIII, 44d נִיטַּנְּפוּ רגליו (or נִיטְנְפוּ) if his feet became muddy.—*Y. Ber. I, 3c bot. ראה כפים חללו שלא ניטנפו בבנין וכ׳ ed. Lehm. (ed. Ven. נטפו, ed. Krot. חטפו, v. חָטַף) see these hands which have not been in the least soiled by misappropriating the Temple funds.

**טָנַף** ch. same. Part. pass. טָנִיף. Sabb. 57a טְנִיפָן they were soiled with dirt (Rashi: מִיטַּנְּפֵי *Ithpa.*).

*Pa.* טַנֵּף *to soil, pollute.* Targ. Cant. V, 3 (ed. Lag. אטוף, read: אֲטַנֵּפְי). Targ. Job III, 5 (v. טָנַן). Targ. Y. Num. XXXV, 33. [Ib. יְטוֹף; Targ. Y. Deut. XXI, 23 תְּטוּפוּן, prob. to be read: תְּטַנְּפוּן, יְטַנֵּף.] —Bekh. 20a וראי לא ט׳ it has certainly not had any secretion indicative of birth, v. preced.

*Ithpa.* אִיטַּנַּף *to be soiled, defiled.* Targ. Lam. IV, 14. Targ. Job. XVIII, 3 (v. טָמֵא). Targ. Ps. CVI, 38; a. e.—Sabb. 57a, v. supra. B. Bath. 82b קמיטַּנְּפֵי פירי the fruits are soiled (will rot, when falling on moist plants).

**טִנְרָא, טָנָר**, v. טִרְנָא.

**טָס**, v. טוּס.

**טַס** m. (טסס, sec. r. of טוּס) [*glittering, flying*] *foil, plate.* Gitt. 20b כתב . . . על טס וכ׳ if he wrote to her a letter of divorce on gold foil; Y. ib. II, 44b. Kel. XIII, 6 חשן שבטס a key-ward fastened to a thin plate. Sabb. 60a ט׳ של זהב וכ׳ the pin has on one end a gold plate.—*Pl.* טַסִּין, טַסִּים. Kel. XI, 3 מן הט׳ וכ׳ of (tin) foil or other plating material; Tosef. ib. B. Bath. V, 16. Sabb. 103a טַסֵּי משכן the foils used for the Tabernacle (Ex. XXXIX, 3).

**טַסָּא, טָסָא** I ch. same. Targ. Prov. XXVI, 8 (Var. כרפא, h. text אבן); v. נִרְקָצָא.—*Pl.* טַסִּין, טָסֵי׳. Targ. Num. XVII, 3. Targ. Ex. XXXIX, 3.

***טַסָּא** II collect. noun (v. preced.) *soldiers with glittering armor* (?). Targ. Nah. III, 17 (h. text מנזריך).

**טסבלאות**, Sifré Num. 42, read סְטַבְלָאוֹת=אִסְטַבְלָאוֹת *stables.*

**טִיסִ׳, טָסְבְּרָא** m. (Ispe. noun of סבר II, cmp. טַצְדְּקָא) *treasure, store, store-house.*—*Pl.* טַסְבְּרִין, טִרְסִ׳. Targ. Koh II, 8. Targ. Esth. VIII, 1.—Targ. Ps. LXVIII, 14 (h. text אברות־!).—V. תְּסַבְּרָא.

**טסורא**, Y. Keth. XI, 34b bot., v. סַנְטִירָא.

**טסים**, v. דטסים.

**טָסָנִי**, v. טִרְסָנִי.

**טַסָּקָא** f. (v. Freit. Arab. Dict. s. v. ṭask) 1) *a basket, as a measure.* Gitt. 78ª לאיתויי ט׳ דאכלא בה וכ׳ (Tosaf. to Ab. Zar. 14ᵇ quotes ביה . . .) to include the measure in which she measures (or eats) figs (destined) for her particular use. Meg. 7ᵇ מלא ט׳ וכ׳ (Ms. O. טרסקא, v. Rabb. D. S. a. l., Var. צנא) a *taska* full of &c.—2) name of a Persian *land-tax* (a certain measure for each certain quantity of produces). B. Mets. 73ᵇ ארעא לט׳ וכ׳ the land is pledged to the *taska*, and the king has decreed that he who pays the *taska* shall have the usufruct of the land; B. Bath. 54ᵇ. B. Mets. 110ª ט׳ יהיב . . . תקינו the Rabbis have given him a remedy in hand in ordering that the mortgagee shall pay the taxes (and thus secure his ownership against the mortgager's eventual claims). Gitt. 58ᵇ קביל ארעא בט׳ rented a piece of land for the taxes on it; Ned. 46ᵇ. B. Bath. 55ª, v. זִירַהרוֹרָא.—Kidd. 70ᵇ, v. הַסָּקָא.

**טָעָא, טָעָה**, v. טעי.

**טָעוּ** f. (preced.) 1) *going astray.* Targ. Jer. III, 8 (ed. Wil. טָעוֹ). Targ. Is. XIX, 14. Targ. Ps. CXXXIX, 24 אורח דט׳ Regia (ed. דטָעִין; h. text עצב); a. fr.—*Pl.* טַעֲוָותָא. Targ. Nah. III, 4; a. e.—2) (cacophem.), also טַעֲוָא, טַעֲוָוא m. *idol.* Targ. Y. Deut. IV, 16. Targ. II Chr. XXXII, 15. Ib. XXXV, 21 טַעֲוָתִי (or טַעֲוָתָי) my deity. — *Pl.* טַעֲוָן, טַעֲוָתָא, טַעֲוָון, טַעֲוָוֹ׳. Targ. Is. I, 29. Targ. Deut. XXVIII, 36; a. fr.

**טָעוּן**, v. טְעִין a. טְעַן. [Constr. of טְעוּנָא q. v.]

**טָעוּן** 1) part. pass. of טְעַן; 2) *requirement*, v. טוֹעַן.

**טָעוּנָא** m., constr. טְעוּן (טָעַן II, v. טוּנָא I) 1) *load.* Targ. I Sam. XVI, 20 ט׳ חמרא ט׳ דלחמא ed. Lag. (oth. ed. טעין דלחמא) an ass-load consisting of a load (or *bag*, v. infra) of bread and &c. Targ. II Kings V, 17; a. e.—Sot. 34ª, v. דְּלֵי. B. Mets. 97ª; a. e.—*Pl.* טְעוּנֵי, טְעוּנַיָּיא. Ib. 32ª . . דרמי וטעונייהו וכ׳ when they themselves and their loads lie on the road.—2) *bag.*—*Pl.* as ab. Targ. Josh. II, 6 ט׳ כיתנא bags of flax.—Y. Dem. II, 22ᵈ, contrad. to אַשְׁפְּלָה. Lam. R. introd. (R. Joh. 1) מובלי ט׳ דחלא loads of bags of sand.

**טָעוּת** f. (טָעָה) 1) *error, mistake.* B. Mets. 15ᵇ; Keth. 51ª, a. fr. ט׳ סופר, v. אַחֲרָיוּת. Gen. R. s. 99, v. סוּתָּה.—B. Kam. 113ᵇ וטָעוּתוֹ (v. Rabb. D. S. a. l.) and a gain through his (the gentile's) mistake; a. fr.—*Pl.* טָעֻיוֹת Macc. 12ª. Men. 29ᵇ; a. e.—2) (v. טָעוּ) *idol.* Sifré Num. 131 אוי לכם ולטָעוּתְכֶם woe is unto you and your idol; Y. Snh. X, 28ᵈ ארן לכם וכ׳ (corr. acc.).

**טָעוּתָא, טָעֻותָא**, v. טָעוּ.

**טָעָה, טעי** (b. h.) 1) (cmp. תָּעָה) *to err, be mistaken.* Ber. II, 3 קרא וט׳ ויחזור למקום שט׳ if in reading the Sh'ma one made a mistake, he must go back to the passage in which he made a mistake. B. Mets. 63ᵇ בכדי שהדעת טוֹעָה within the limits of a reasonable mistake in counting. Snh. 33ᵇ בדבר שהצדוקין וכ׳ ט׳ if the judge made a mistake in a case in which there is no difference of opinion between the Sadducees and Pharisees. Ib. 6ª, a. e. ט׳ בדבר משנה if the judge gave a wrong decision against an explicit law in the Mishnah; ט׳ בשרקול חדעת, v. דַּעַת; a. fr.—2) *to seek, to miss* (cmp. טָעַן I). Taan. III, 8 אבן חטוֹעִים; B. Mets. 28ᵇ אבן טוֹעִין Ms. M. (ed. טוֹעֵן, v. Rabb. D. S. a. l. note), v. אֶבֶן.—Lev. R. s. 13, beg. אני טָעִיתִי את ההלכה I had *forgotten* the law in the case.

*Hif.* הִטְעָה *to lead astray, to deceive, disappoint.* B. Mets. VI, 1 הִטְעוּ זה את זה they deceived one another, i. e. the agent employed to engage laborers did not act according to instruction, v. next w.— M. Kat. II, 1 הִטְעוּהוּ פועלים hired men disappointed him. Gen. R. s. 19 end (interpret. *hishshiani*, Gen. III, 13) הִטְעַנִי he deceived me with false promises; a. e.

*Hof.* הוּטְעָה *to be led astray, be deceived.* Tanh. Balak 5 כמו שהוטעה ה׳ as he led astray, so was he led astray.—Part. מוּטְעֶה, f. מוּטַעַת, מוּטְעֵית *misled, brought about by mistake, under false premises.* Yeb. 106ª מ׳ חלוצה a *ḥălitsah* to which the *yabam* consented in consequence of a deception (a promise not kept); Tosef. ib. XII, 13; Keth. 74ª.—R. Hash. 25ª אתם אפי׳ מוּטְעִין 'ye' (shall appoint), even if deceived by witnesses (your decision stands). Sabb. 101ᵇ מוטעין (mattings fastened, or spread) by mistake; a. e.

**טְעָא, טְעֵי** ch. same, 1) (corresp. to b. h. תָּעָה) *to wander, be lost; to reel.* Targ. Y. Gen. XXI, 14 טָעָת (O. ed. Berl. טְעַת, ed. Vien. הָעַת). Targ. Is. XXVIII, 7. Ib. XIX, 13; a. fr.— Gitt. 68ᵇ רויא דהוה קא טָעֵי באורחא a drunken man that was lost on the road; a. e.—2) (corresp. to b. h. זָנָה) *to go astray, worship idols, to be licentious* &c. Targ. Am. VII, 17. Targ. Ex. XXXIV, 15 וטָעֲנָן (ed. Amst. O. וּטְעָנָן). Ib. 16 וּטְעַנָן ed. Berl. (ed. Amst. וּטְעַנָּן, Y. I וכד טָעָיָן, Y. II וּטְעַנָּן); a. fr.—Gen. R. s. 87, beg. (expl. סררת Prov. VII, 11) טַעֲיָא running about, prostitute, v. טָעִיתָא.—3) *to err, be mistaken.* Targ. Ps. LXXVIII, 9 טְעוּ miscalculated the term of redemption (v. Ex. R. s. 20).—Yeb. 121ª מִדְטָעֵינָא I was mistaken; a. e.—4) *to forget.* Targ. Prov. II, 17. Ib. XXXI, 5; 7. Ib. VI, 20 (ed. Vien. תטעי מנימוסא *deviate from*).

*Af.* אַטְעֵי 1) *to lead astray, to deceive.* Targ. Deut. XXVII, 18 יַטְעֵי (not יָט׳). Targ. Ex. XXXIV, 16; a. fr.—B. Mets. 76ª אַטְעוּ פועלים וכ׳ the hired men deceived (the one engaging the others deceived them as to their wages, v. preced.); (Var. אִיטְּעוּ וכ׳ they were deceived by one of their own).—Hull. 94ᵇ מַטְעוּ נפשייהו they deceive themselves; a. fr.—2) *to prostitute.* Targ. O. Lev. XIX, 29.—3) (denom. of טַעֲוָא) *to deify, worship as deity.* Targ. II Chr. XXIV, 17 (v. Ex. R. s. 8).—[4) *to cause to be forgotten, to ignore.* Targ. Prov. XVII, 14 אַטְעֵי (ed. Lag. מטעי, prob. to be read: אַטְרֵשׁ, h. text נְטוֹשׁ.]

*Ithpe.* אִיתְטְעֵי 1) *to be deceived.* B. Mets. 76ª, v. supra.—2) *to be forgotten.* Targ. Prov. VI, 33 (h. text חמוחה).

**טְעִים**, v. טְעַם.

**טְעִימָה** f. (טָעַם) *tasting*, transf. *testing, the quantity used for testing* the color. Men. 42b ט׳ פסולה the quantity taken out of the kettle for testing is unfit for sacred use; ט׳ פסלה that quantity, if put back, disqualifies the entire contents of the kettle. Ib. 40a גזרה משום ט׳ (not דטעימא or טעימא) it is to be feared lest the quantity used for testing may be put back again.

**טְעִין**, v. טָעַן.

**טָעִין (טָעוּן)** m., **טְעִינָא** f. (טָעַן II) *laden, carrying.* [Targ. I Sam. XVI, 20, v. טְעוּנָא.] Targ. Esth. II, 15 טָעִינַת טירבו (h. text נשאת חן).—Gen. R. s. 70 ממון אתית טָעִינַת ט׳ וכ׳ that I came laden with money; I bring only words.—*Pl.* טְעִינִין (טְעוּ); f. טְעִינָן. Targ. Gen. XXXVII, 25 (Y. ed. Amst. טָעוּ). Ib. XLV, 23; a. e.

**טְעִינָה** f. (טָעַן II) 1) *loading, assistance rendered in loading up*, opp. פְּרִיקָה. B. Mets. 31a. Ib. 32a בשכר ט׳ for assistance in loading one may claim wages; a. e.—2) *carrying.* Num. R. s. 6 לשם טְעִינַת הארון for the office of carrying the Ark.

**טַעֲיָתָא, טְעִיתָא** f. (טְעִי) *prostitute.* Targ. Nah. III, 4; a. e.—Yalk. Prov. 940 (expl. סרתת, Prov. VII, 11); (Gen. R. s. 87 טעירא), v. טְעִי.

**טָעַם** (b. h.) [*to be bright, wise* (v. Ps. XXXIV, 9),] *to examine, to taste, test, try, experience.* Yoma 22b לא ט׳ טַעַם חטא never tasted the taste of sin (was innocent). Y. Succ. V, 55b לא היו טוֹעֲמִין טעם וכ׳ had not even a taste of sleep. Ber. 35a אסור . . שיטְעוֹם וכ׳ one must not taste food without a blessing. Ib. 14a מהו שיטעום dare he (who fasts) taste food when cooking? Num. R. s. 7 חיה . . . כל מי whoever desired to eat meat felt its taste (in the mannah); a. v. fr.

*Hif.* הִטְעִים 1) *to give to taste.* Ned. 66b עד שתַּטְעִימֵנִי לרב . . . וכ׳ until thou makest R. J. taste of thy dish. B. Mets. 75a כדי להַטְעִימָן וכ׳ in order to give them a taste of usury (that they might feel its oppressiveness). Cant. R. to VII, 2 תהא . . . ומטעמני (read ומַטְעִימֵנִי or וּמְטַעֲמֵנִי *Pi.*) thou shalt bring some of them before me and let me taste them; a. fr.—2) *to make tasteful, to explain.* Sot. 21b חטעים דבריו וכ׳ who explains his case to the judge (trying to preoccupy him), before his adversary appears; Tanh. Mishp. 6; a. e.—V. מַטְעֵמָת.

**טָעִים, טַעַם (טְעִים)** ch. same. Targ. I Sam. XIV, 24; a. fr.—Targ. Y. Deut. XXXII, 1 דלא טַעֲמִין מיתותא which taste no death (heaven and earth).—Ber. 44a דלא ט׳ דינא that he tasted no food. Sabb. 11a לִיטְעוֹם מר מידי take some refreshment, Sir!—Hor. 11a אֶטְעוֹם טעם דאיסורא I wish to try how a forbidden thing tastes; a. fr.

*Af.* אַטְעֵים *to give to taste.* Targ. Y. Gen. XXIV, 17.—Koh. R. to I, 3 לית את מַטְעֵם לי מתבשילי wilt thou not let me taste what I have cooked (for thee?); Lev. R. s. 28; Pesik. R. s. 18; Pesik. Haomer, p. 70a . . מַטְעִים . . מתבשילך of the dish prepared for thee?

*Pa.* טַעֵם *to taste.* Part. pass. מְטַעֲם *tasted, touched.* Lev. R. l. c. why do the dishes come out ולא מְטַעֲמִין without being touched?; (Koh. R. l. c. ולא טעמין and they taste them not).

**טַעַם** m. (b. h.; preced.) [*pleasure, will* (Jonah III, 7),] 1) *sense, wisdom, sound reasoning; reason, cause, ground.* Ab. Zar. 18a דברים של ט׳ sensible argument. Ḥull. 6a להחזיר לו ט׳ to give him a clear answer.—Sabb. 83b ולא ניתגלה טַעֲמָה the reason of it has not been made known. Ḥull. 101b מאיזה ט׳ וכ׳ for what reason it has been forbidden to them; a. fr.—*Pl.* טְעָמִים, טְעָמִין. Snh. 34a מקרא אחד יוצא לכמה ט׳ ואין טעם אחד וכ׳ one biblical expression may be used for many arguments, but one and the same argument must not be deduced from different biblical expressions. Erub. 13b טַעֲמֵי טומאה arguments in favor of uncleanness; a. fr.—פְּסִקי טְעָמִים *the incisions, in the Bible verse, according to sense; punctuation signs, accents.* Meg. 3a (ref. to וירבינו במקרא, Neh. VIII, 8) אלו פ׳ ט׳ that means the punctuation signs; Y. ib. IV, 74d bot.; Gen. R. s. 36 (ref. to ושום שכל, Neh. l. c.) אלו חט׳ (sub. פסקי).—Esp. *taste.* Yoma 22b, v. טָעַם. Ḥull. 98b כעיקר ט׳ the taste of a forbidden thing is as forbidden as the substance itself. Pes. 44b top ליתן ט׳ כעיקר to intimate that the taste (of grapes soaked in water) is equally forbidden as the substance (of grapes). Ḥull. 108a טַעֲמוֹ ולא ממשו וכ׳ the taste of a thing without the substance (after removing the forbidden substance) is in all cases biblically forbidden. Ib. VII, 4 אם יש בה בנותן ט׳ if there is enough of it to give a taste to the entire mixture. Ib. בזמן שמכירו בנותן ט׳ as long as it can be recognized (and removed), it depends on its giving a taste (whether or not the mixture is forbidden). Ib. 111b נותן ט׳ בר נותן ט׳ an object forbidden for its having absorbed the taste of a forbidden thing, and which (through mixture) has again given taste to another thing, a taste-giver in the second degree. Ab. Zar. 39b, a. fr. נותן טעם לפגם (abbr. נ״ט) imparting a deteriorating taste, נ״ט לשבח giving an improving taste; a. v. fr.—

**טַעֲמָא, טְעֵים, טָעֵם, טַעַם** ch. same, 1) *pleasure, will.* Dan. III, 10; a. e.—2) *good cheer.* Ib. V, 2.—3) *reason, argument, sense* &c. Targ. Job XII, 20; a. e.—B. Bath. 173b דלא יהבי ט׳ וכ׳ who give no reason for their decisions (judge arbitrarily). Ib., a. fr. מאי ט׳ (abbr. מ״ט) what is the reason (of the law of the Mishnah)?—Kidd. 68b, a. fr. דדריש ט׳ דקרא interprets the biblical law on its reason and accordingly modifies it, extending or limiting, e. g. (B. Mets. 115a) applying the law Deut. XXIV, 17 only to poor widows. Ib. אלא לרבנן מאי טַעֲמַיְיהוּ but according to the Rabbis (who do not interpret the law on its reason), where is the argument for it? (prob. to be read: טַעֲמַיְיהוּ; Yeb. 23a לן מנא). Ber. 7b מ״ט לא אתי מר וכ׳ why do you not come to synagogue for prayer?—Ib. 11a וכ׳ וט׳ קא מפרשי טַעֲמַיְיהוּ they give their reason for their own opinion and for differing with Beth-Sh.—Keth. 83b ולא מטַעֲמַיְיהוּ . . . הלכה כר׳ the rule (practice) is in agreement with R. S.'s opinion, but not for the reason he had for it. Ib. 84a כטעמיה וכהלכתיה in agreement both with his argument and his legal opinion; a. fr.—Pes. 21b, a. fr. דכתב וכ׳ ט׳ the reason (of this) is, because &c., i. e. this is so only because

&c.—הִלְכַתָּעֲמִיךְ now, according to your argument (assuming it to be correct, — what then?). Ber. 43a; a. v. fr.—4) *argument on the cause of bereavement, consolation* (v. טַעֲמָא). M. Kat. 18a למישאל ט׳ מירה (Ms. M.; second time, לשירולי ברה ט׳) to get his permission to argue (with him), i. e. to console him. Snh. 113a [read:] למשאל ברה ט׳ (or טמא, v. Rabb. D. S. a.l. note 7) to console him.—בֵּי טַעֲמָא, v. טַעֲמָא.—5) *taste.* Targ. Num. XI, 8; a. e.—Yoma 78b ט׳ דמירותא a foretaste of death. Hor. 11a, v. טְעַם. Ḥull. 97a בט׳ it depends on the taste (whether a mixture be forbidden), v. preced. Ib.b מין בשאינו מינו .. בט׳ in case of a mixture of heterogeneous things which are permitted, we decide by the taste; a. fr.—*Pl.* טַעֲמִין. Targ. Cant. V, 11; 13.

**טַעֲמָא** m. (preced.) *pleader. Pl.* טָעֲמָיָא. Esth. R. to I, 3 בני ט׳ ובני סגניא דילה his young pleaders and counsellors. Ib. בני ט׳ בני . . . דילה *pleaders* means his counsellors.

**טָעַן** I (cmp. טָעָה) [*to seek, ask,* (cmp. בָּעָא),] 1) *to claim* before court, *to sue, to plead.* Keth. XIII, 4 המטעין את חבירו כדי וכ׳ if one claims from his neighbor a certain number of jugs of oil. Ib. 108b, a. e. טְעָנוֹ חטין וכ׳ if one claims wheat and barley (two different things), and defendant admits barley. Shebu. 43a עד שיטענוּנוּ בדבר וכ׳ until he sues him for something weighable or countable. Gitt. 58b מטענין ליורש וכ׳ the court pleads in behalf of the heir &c.; a. v. fr.—Part. pass. טָעוּן, f. טְעוּנָה *is required for, requires.* Zeb. V, 7 דמן ט׳ הזורה their blood is required for sprinkling (must be sprinkled). Bicc. II, 1 טְעוּנִים רחיצת וכ׳ require washing of hands; a. v. fr.—Denom. טַעֲנָן, טוֹעֲנָן *requirement, obligation,* fr. which טְעַן ט׳ *to require.* Sifra introd. ויצא מן הכלל ליטעון ט׳ אחר שהוא וכ׳ and is specified for another requirement in keeping with the general subject.—2) *to seek after, to suspect,* v. infra.

*Nif.* נִטְעַן 1) *to be sued, to be respondent, defendant.* Y. B. Kam. X, beg. 7b אפי׳ קטנים נִטְעָנִין להן בב״ד even for minors defense is made in court (prob. to be read: מטוענין, cmp. Gitt. 58b, quoted supra). [In later literature טוֹעֵן *claimant,* נִטְעָן *defendant.*]—2) *to be inquired after, suspected, to be summoned on suspicion.* Yeb. II, 8 חנ׳ על א״א וכ׳ if one was suspected of intercourse with a married woman, and the court caused her to be sent away from him(her husband) on his account; ib. 24b; Tosef. ib. IV, 5 הנרט׳ מא״א. Y. ib. II, 4a bot. בנ׳ בעדים when the suspicion has been corroborated by witnesses.

**טְעֵן, טַעֵן** ch. same, *to plead.* Keth. 105b אי בעי טָעֵין וכ׳ if he chooses, he may plead thus. Gitt. 58b אי דקא טעין וכ׳ is it that he pleads (demurs) and says &c.?; a. fr.

**טָעַן** II (b. h.; cmp. טַעֲרָא, a. Ges. H. Dict.10 s. v. צען) [*to move, make ready for travelling,*] 1) (cmp. נָטָא) *to load, pack up.* Num. R. s. 6 וטוענים על העגלות and pack (them) upon wagons; a. fr.—Part. pass. טָעוּן (interch. with טוֹעֵן) *laden, carrying.* Ib. s. 5 מי שהוא ט׳ בקרשים some had a share in carrying (moving) the boards. Ib. טוענין כל כלי האריגה had to carry all woven materials. Ib. s. 6 היה מטועני וכ׳ was one of those carrying the ark. B. Mets. 32b טְעוּנָה יין אסור carrying forbidden wine.—Midr. Till. to Ps. XVIII בשעה . . . טְעוּנִין את המים when the clouds are charged with water; Yalk. Sam. 160 אלו טוענין חרבות (corr. acc.), v. חָשַׁךְ. Ib. טוענין מן המים וכ׳ those carrying swords, others lances &c.; a. fr.—3) Esp. *to help one broken down on the road to load again,* contrad. to פרק to help in unloading. B. Mets. II, 10 מצוה לְטָעוֹן . . . . the biblical law requires man to help in unloading, but not in loading (without remuneration); אף לט׳ loading, too, must be done gratuitously, v. טְעִינָה; a. fr.

*Nif.* נִטְעַן 1) *to be laden.* Gen. R. s. 82 נ׳ ברכות was laden with blessings; a. e.—Trnsf. (cmp. כָּבֵד) *to be very ill.* Treat. S'maḥ. ch. VIII אמר לו נ׳ he said to him, He (thy son) is very ill.—2) *to be carried.* Midr. Till. to Ps. LXXXVII [read:] אינן יכולין להטָעֵן . . . וטוענין וכ׳ who cannot be carried (on wagons &c.) . . . and they carry them on their hands (in a chair); (v. next w. a. Yalk. Ps. 838).

*Hif.* הִטְעִין 1) *to lade, put on.* Lev. R. s. 13 ה׳ לחמורו he put on his ass five S'ah &c. Sabb. 5a הִטְעִינוֹ ותבירו וכ׳ his neighbor placed something in his hand to carry, ה׳ שמים the heavens placed &c. (when he put his hand forth to collect and carry rain water); a. e.—2) *to carry goods for sale.* Y. Peah I, 16a top (ref. to Lev. XIX, 16) שלא תהא כרוכל הזה מַטְעִין דבריו וכ׳ be not like the peddler carrying the talk of this one to the other &c.

**טְעִין, טַעֵן** ch. same, 1) *to be laden; to carry, bear* (h. נשא). Targ. Y. II Num. XIII, 23 (ed. Amst. טַעֲנוּ *Pa.*). Targ. O. Gen. XLIV, 1. Targ. Joel II, 22; a. fr.—B. Mets. 40b כיון דטָעוּן טָעוּן when they are once impregnated (with the fluid), they resorb no more.—Trnsf. *to suffer, bear.* Targ. Prov. IX, 12; a. e.—2) *to lade, to harness.* Targ. O. Gen. XLV, 17 טְעוּנוּ ed. Berl. (oth ed. a. Y. טְעִינוּ). Targ. Y. ib. XLIV, 13.—Esp. *to help carrying,* opp. פרק, v. preced. Gen. R. s. 96 טעון וכ׳ . . . משל הדיוט the common adage says, if thy friend's son is dead, help carrying; if thy friend is dead, throw off (common people show no favor where no return can be expected). Y. Ḥag. II, 77b top מִיטָּעוֹן תרי וכ׳ that two carry one load; a. fr.

*Pa.* טַעֵן same. Ib. חוון מְטַעֲנִין להן they made them carry &c.—Part. pass. מְטַעֲנָן *carried, moved.* Cant. R. to IV, 8 דלית אינון .. מְטַעֲנִין וכ׳ who are too feeble to be carried in a *lectica,* and whom they carry in a *cathedra.*

*Af.* אַטְעֵן 1) *to carry.* Ib. מַטְעִינָן. Y. Ḥag. l. c. אַטְעוּנָן יחידאין carry them singly, אַטְעִינוּן וכ׳ they did so; אטעונינון צלוחיין carry straight through (without resting). —א׳ חנא = h. נשא חן *to find grace.* Targ. Esth. II, 17 (ed. Lag. אַרְטַ, *Ithpe.*); a. e.

*Ithpe.* אִיתְטַעַן 1) *to be laden.* Targ. Lam. V, 5. Targ. Esth. l. c., v. supra.—2) *to be carried* (in a chair). Y. Bets. I, 60c bot. מִיתְטַעַן מערס וכ׳ allowed himself to be carried from one seat (where he lectured) to another. Ib., v. סְדִרְנָא.—3) (v. preced. *Nif.*) *to become severely ill.* Targ. II Sam. XII, 15 (h. text ויאנש).

**טְעַן III** *to move to and back, to swing* a whip &c. Num. R. s. 12 דלא יהוון טַעְנִין וכ' that they should not swing the rod over the children (Midr. Till. to Ps. XCI מחזיר . .; Yalk. Ps. 842 מחזיר).

*Pa., part. pass.* מְטַעַן *swung upon, struck* with a spear &c., *wounded.* Targ. Is. XIV, 19 מְטַעֲנֵי חרב (h. text מְטֹעֲנֵי). Targ. Jer. XXXVII, 10 מְטַעֲנִין (h. text מדקרים); a. e.

**טַעַן** m. (טָעַן I) 1) *requirement,* v. טוֹעַן a. טָעַן I.—2) *search, claim.* B. Mets. 28[b] אבן ט', v. טָעָה.

**טַעֲנָה** f. (טָעַן I) 1) *plea, suit, claim.* Shebu. VI, 1 ט' . . . וההודאה וכ' if the claim is for two M'ah silver, and the defendant admits the value of a P'rutah. Ib. אם אין ההודאה ממין ט' if the defendant's admission is not homogeneous with the claim (e. g. one sues for wheat and the defendant alleges to owe barley). Ib. 39[b] כפירת ט' שתי וכ' the claim of two M'ah in the Mishnah means that amount of the claim which is disputed; ט' עצמה וכ' it means that the original claim was for two &c. Keth. I, 1 טַעֲנַת בתולים, v. בְּתוּלִים.—B. Kam. 57[a] גנב ט', v. גָּנַב. Ib. לסטים ט', v. לִסְטִים; a. fr.—*Pl.* טַעֲנוֹת. Y. Snh. III, 21[b] bot. לשנות טַעֲנוֹתֵיהֶן . . צריך the judge must repeat the pleas of the contesting parties; Midr. Till. to Ps. LXXII לשקול ט'; Yalk. Kings 175 לשקול ט' בפני שניהם weigh their pleas in the presence of both parties; a. e.—2) *suspicion, talk, fault-finding.* Num. R. s. 10 (ed. Amst. p. 240[a]) מפני טענת הבריות not to give rise to people's talk; Ab. d'R. N. ch. II. Y. Ber. I, 3[c] מפני ט' חמירין not to give support to the talk of the heretics (Bab. ib. 12[a] תרעומת).

**טַעֲנְתָא** ch. same, *plea.* Kidd. 28[a] האי ט' מעלידת' היא is not this a good plea?—*Pl.* טַעֲנָתָא. Keth. 18[a] כולהי ט' טענת וכ' all pleas consist of the claim of other people and one's own admission (replique).

***טְעַק** (עוק, ט for ת; cmp. טִירְגֵּן) *to be narrow.* Targ. Prov. IV, 12 תִּטְעוּק ed. Lag. (Levita תִּטְעַק; ed. Wil. תתעוק).

*Ithpa.* אִיטְטְעֵק, אִיטְטַעַק, *Ithpe.* אִיטְעִיק *to be pressed, troubled.* Targ. Ps. XXXI, 10 אִיטְעַק Ms. (ed. אִיטְטַעַק, ed. Wil. אִתְעֲקַת; ed. Lag. ארשלק). Targ. Prov. XXIV, 10 מִתְטְעִיק Ms. a. Lev. (ed. Lag. a. oth. מתתעיק). V. תְּעַק.

**טַף** m. collect. pl. (b. h.; טָפַף I; cmp. טפל) [*joined to, dependent,*] *children.* Ḥag. 3[a] (ref. to Deut. XXXI, 12) טַף למה באין why must the children come?; Tosef. Sot. VII, 9 טַף למה בא (Var. באין . . טְפֵלִין); Ab. d'R. N. ch. XVIII. Mekh. Bo. s. 16 וכי טַף הית' יודע וכ' would children have known to distinguish &c.?

**טָפָא**, v. טְפִי.

**טְפָא, טְפָאָה**, v. sub טִיפָּה.

**טִפַּר**, Y. Ber. I, 2[c] bot., read: נוֹפֵי, v. נוֹף II.—Targ. Cant. II, 8, v. טְפַז.

**טְפוּחַ**, v. טִיפּוּחַ.

**טְפוּחַ**, v. טָפַח II a. טְפִיחַ II.

***טְפוּחָא** f. (טְפַח I) *rapping* (at the door). — *Pl.* טְפוּחִין. Targ. Y. Gen. XXVII, 30 כתרתין ט' about the time needed for two raps.

***טְפוֹחָא** m. (v. preced.) *knocker, one who by rapping at the wall discovers hidden treasures.*—*Pl.* טְפוֹחָאֵי. B. Mets. 42[a]; cmp. גְּשׁוֹשָׁא.

**טְפוּמִין**, v. כִּפְרָטָא.

**טְפוּרִין** m. pl. *tippuyin,* name of certain small insects. Sabb. 107[b] חט' Ms. M. a. Rashi (ed. טְפוּרֵי; Ms. O. טרפורין); cmp. טִרְפָּה.

**טָפוֹס** m. (טָפַס, v. דְּפוּס) *frame, mould.* Kel. XVI, 7 ט' של תפלה the block on which the case of the phylacteries is shaped. Y. Snh. X, 28[d] top ט' של פעור a cast of the idol P'or; (Sifré Num. 131 דפוס; Snh. 106[a] ירא"ה). Y. Sabb. IV, 8[b] bot. ט' של דדים, v. דְּפוּס. Dem. V, 4 (ed. Y. טִירְפוּס). Y. ib. 24[d] top נחתום עושה ט' אחד if the baker makes only one form of loaves. Ib. (once) טופוס אחד (corr. acc.); a. e.—*Pt.* טְפוֹסִין. Dem. V, 3 (Ar. דפ'). Y. ib. l. c. נחתום . . כמה ט' if the baker makes several forms of loaves. Ib. שני טפסין (corr. acc.).—Cant. R. to VI, 4 טִירְפוּסִים של פעור, v. supra.

**טְפַז** (corresp. to h. קפץ) [*to join, contract,*] 1) *to close.* Targ. Job V, 16 טָפְזַת ed. Lag. (some ed. טַפְּזַת).—2) *to leap.* Targ. Y. Num. XXI, 35.—Targ. Cant. II, 8 וט' על קרצא (ed. Lag. וטפו, ed. Vien. וטפן, corr. acc.) leaped over (redeemed them before) the destined end of the captivity. Targ. Ps. LXVIII, 17; a. fr.

*Pa.* טַפֵּז same. Ib. CXIV, 6 דאתון מְטַפְּזִין Ms. (ed. טפזו incorr.). Targ. Job XXI, 11; a. fr.—V. טְפַר IV.

**טְפָזָא (טַוְזָא)** m. (preced.) *cony* or *rabbit.* Targ. O. Lev. XI, 5 (ed. Berl. טַבָּ', v. Berl. Massor. p. 86; Y. טַוְו'); Targ. Deut. XIV, 7. Gen. R. s. 12 הדרן ט' מיגרן וכ' the rabbit seeks protection under a projecting rock from the bird of prey &c.; Yalk. Ps. 862. —*Pl.* טַפְזֵי. Targ. Ps. CIV, 18.

**טָפַח I** (b. h.; cmp. טפף I) [*to join closely,* whence טֶפַח (cmp. קוֹמֶץ) *joined fingers, hand-breadth,*] *to come in close contact;* (cmp. נָקַשׁ) *to strike, knock.* B. Kam. 32[b] נתזה בקעת וטָפְחָה לו על פניו Ms. M. a chip flew off and struck him in the face. Ib. נתזו . . . וטָפְחוּ לו וכ' Ms. M. sparks flew off and hit him &c.; a. fr.—Esp. (denom. of טֶפַח) טָפַח, a.

*Pi.* טִיפַּח 1) *to strike with the flat hand, to slap.* Gen. R. s. 22, end התחיל אדה"ר מְטַפֵּחַ על פניו Adam slapped his own face; Lev. R. s. 10 טוֹפֵחַ. Kidd. 31[a] טָפְחָה לו על ראשו slapped him on his head. Gen. R. s. 45 טָפְחָתָה וכ' (Yalk. ib. 79 קפחתה) she slapped her face with her shoe. Y. Kil. VIII, 31[c] top טי' כנגד וכ' (Kidd. 24[b] הכהו) if he struck him over his eye and blinded him. Ab. Zar. IV, 10 הית' מְטַפְּחַת על וכ' (Bab. ed. 60[b] מְטַפְּרַת, Y. ed. מחפה) he slapped upon the fermenting barrel (to check fermentation). Toh. III, 8 שדרך התינוק לְטַפֵּחַ a child likes to

טְפָא, טְפִי I (cmp. טְפַח II) 1) *to grow faint, to die out, be extinguished.* Targ. I Sam. III, 3. Targ. Job XVIII, 5, sq.; a. e.—Y. Sabb. I, 3[b] bot. אילין בעירן דיטְפֵי וכ׳ they (the children) desire that the lamp grow dim (so that they need not study, and therefore will not snuff it). Lev. R. s. 9 אשכחא בוצינא טָפֵי she found the lamp gone out; (Y. Sot. I, 16[d] bot. מִיטְפֵי *Ithpe*); a. e.—2) *to put out, extinguish.* Targ. Cant. VIII, 7. Targ. II Sam. XXI, 17; a. e. —Y. Yoma VIII, 45[b] בעי מְטַפְתָה wanted to put it out; Y. Ned. IV, 38[d] מיטפירה (read: מִיטְפִירְנָהּ). Ib. אפי׳ ר׳ אימי יְטַפֵי (or *Af.*) even R. I. would have been permitted to extinguish the fire on the Sabbath.

*Af.* אַטְפֵי same. Tanḥ. Vayigg. 5 נורא דתמר כלחך אנא מַטְפֵי I will put out the fire intended for Tamar &c. (I will curb thy passion; Yalk. Gen. 150 אנן מנהרין we shall light for thee).

*Ithpe.* אִיתְטְפֵי *to be extinguished, grow dim.* Y. Sabb. VI, 8[c] bot. [read:] אישפי בוצינא אמרה לה לא איתטפי אמרי לא מיטפי בוצינא וכ׳ is the light out? Said she, it is not out. Upon which they said (this means) the light of Israel is not extinguished (R. A. is not dead). Y. Sot. I, 16[d] bot., v. supra. Y. Ḥag. II, 77[c] top ואיטַפְרִית and the fire over the grave was extinguished (v. הֶבֶל).

טְפָא, טְפִי II (=h. צָפָה, v. טוּחַ) 1) *to float.* Targ. Y. Ex. XXVI, 28 וחוה טָפֵי (not וחות). — 2) *to flood.* Y. Snh. X, 29[a] bot. ובעי מְטַפָא עלמא and wanted to inundate the world.

**Af.* אַטְפֵי (denom. of טִירְפָא) *to drop.* Targ. Job XV, 8 some ed. (v. טְפַח II).

טְפָא, טְפִי III (v. טָפַח I) 1) *to join, add, increase.* Taan. 24[a] אי טָפוּ לה וכ׳ when they put on too much or too little. Ab. Zar. 9[a] ויטַפֵי עלוהי וכ׳ and let him add thereto twenty years. Yoma 35[a] אי בצור מתני וט׳ אחני if he makes the ones less in value and adds to the value of the others; a. fr.—Part. טָפֵי, f. טָפְיָא *more.* Sabb. 19[a] אי ט׳ if it is more in measure (than before washing). —Ab. Zar. 9[b] דמתניתא ט׳ וכ׳ the calculation of the Boraitha is three years more.—Adv. טָפֵי *more.* Gitt. 44[a], a. e., v. חַד II.—R. Hash. 26[b] bot. כמה . . . . . ט׳ מעלי the more . . . . the better it is. B. Bath. 144[b] חריף ט׳ he is smarter (than his brother); a. fr.

*טְפָא, טְפִי IV (v. P. Sm. 1502) = טְפַח I, *to close,* Targ. Job V, 16 טְפִירַת (some ed. טַפַּרַת *Pa.*), v. טְפַז.—B. Kam. 23[a], v. טְפַח. [Targ. Cant. II, 8, v. טְפַז.]

טְפִי m. (=טְפִירָה I, v. טְפֵי II) [*dripper,*] *vessel with a narrow neck.* Kel. II, 3 ט׳ שהתקינו לענבים a pitcher which was made with the intention of using it for grapes. Ib. III, 2. Neg. XII, 5 טְפִיוֹ (R. S. a. l. הֶפְיוֹ) man's oil vessels.

טַפְיָא f., v. טְפֵי III.—[טַפְיָא m., v. next w.]

טְפִירָה I m. (טָפַח II, v. טְפִי) 1) *pitcher* for drawing water for drinking or hand-washing. Sabb. XVII, 6 (125[b]), v. זְמוֹרָה. Ib. XXIV, 5, v. פָּקַק. B. Bath. 63[a] 'give him a share in my well לט׳ Ms. M. a. Rashb. (ed.

טְפַח, *Pa.* טַפַּח ch. same, 1) *to close carefully.* B. Kam. 23[a] לא ט׳ באפיה (Ms. H. טפא, v. טְפִי IV) he did not carefully close (the stable) before him.—2) *to slap, strike with hand, stamp with foot.* Targ. II Kings XIX, 24; Is. XXXVII, 25. Targ. Ez. XXI, 17; 19; a. fr.—Targ. Jon. IV, 8 ט׳ שמשא וכ׳ the sun beat upon &c.—B. Kam. 32[b] ט׳ ליה רבא בסנדליה Raba struck him upon his (R. Shimi's) sandal (to silence him); M. Kat. 25[a]; B. Bath. 22[a]; a. e.—3) *to clap hands.* Y. Snh. II, beg. 19[d]; Y. Hor. III, beg. 47[a] שרי ט׳ בחדא וכ׳ he made the motion of clapping with one hand; ובחדא טַפְחִין do people clap with one hand?; a. e.—4) *to strike, forge.* Targ. Ps. CXLI, 5; Targ. Is. XLI, 7 (h. text הלם).

טְפַח II (cmp. טְפַח II) *to drip, be moist.* Sabb. 17[a] עדיין משקה טוֹפֵחַ וכ׳ moisture is still dripping on them. Yoma 78[a] טוֹפֵחַ ע״מ לחַטְפִירַ moist enough to moisten other objects; Ab. Zar. 60[b] טופח ע״מ לחטפירה Ms. M. (ed. ט׳ לחט׳). Toh. VIII, 9; a. fr.—2) (cmp. דאב, דור) *to melt, decay, ferment* (of a running and fermenting dough). B. Mets. 59[b] אם בצק . . ט׳ (Ms. R. 2 תפח, v. תָּפַח) even the dough under the hands of the kneading women fermented.—Y. Yeb. XII, end, 13[a] וטפח רוחי עלי; Yalk. Prov. 964 טָפְחָה וכ׳ my mind in me became fermenting, i. e. I felt proud (v. טוּחַ).—*Part. pass.* טָפוּחַ *decaying, languishing* (from starvation). Sifra B'ḥuck. Par. 2, ch. VI טְפוּחֵי רעב (v. תָּפַח).

*Hif.* הִטְפִירַ *to moisten, wet.* Yoma 78[a] טינא מַטְפַחַת clay which makes wet (those sitting on it). Ib.; Ab. Zar. 60[b] לַהַטְפִירַ, v. supra. Ber. 25[a] כל זמן שמַטְפִיחִין as long as the spot is wet enough to moisten.

טֶפַח m. (b. h.; v. טָפַח I) *hand-breadth, breadth of four fingers joined.* Succ. 4[b], a. fr. ארון תשעה וכפרת ט׳ the Ark was nine handbreadths high, and the lid one. Ib. 7[a] שוחק ט׳ a liberal hand-breadth (four fingers not closely joined). v. אַמָּה.—Yoma 55[a] top טְרִיפָחָה של כפורת Ar. a. Ms. M. 2 a. Ms. O. (v. Rabb. D. S. a. l. note 9, ed. עוביה) the hand-breadth, i. e. the hight, of the lid, v. supra.; a. v. fr.—*Pl.* טְפָחִים, *Du.* טְפָחַיִם. Taan. 25[b]; a. v. fr. [טְפָחִין, or טְפָחִתִין, v. טְפִירַ II.]

טפטיות, טפטיאות, v. טַפִּירָא.

טְפָטֵף, v. טָפַח II.

לטפירי, corr. acc.; Ms. F. לטַפָּרָא, cmp. טָפֵי) for the pitcher', i. e. for drinking purposes. Tosef. Ber. IV, 11 [read as] Yoma 30ª ומחזיר חט׳ על האורחים (v. Rashi a. l.; Ms. M. וחט׳ חוזר וכ׳) and passes the pitcher (which he had used for washing his hands) around the guests.—2) *a pitcher-shaped vessel* put up in walls and cornices as bird's nest.—*Pl.* טְפִירִין, טְפִירִים. Bets. 24ª; 25ª; Tosef. Sabb. XII (XIII), 4; ib. XVIII, 4 ed. Zuck. (Var. טפחין); ib. Bets. I, 10; Ḥull. 139ᵇ.—3) *muddy soil, ground on which water subsided*, opp. to גריד. Gen. R. s. 33, end (Yalk. ib. 56 מקפה).

**טְפִירָה II** m., (v. טָפַח II,2) 1) pl. טְפִירִין, טְפִירִים *stinted, poor grains;* [another opinion: (v. טָפַח I, a. cmp. סְפִירָה) *growth between grass*]. Shebi. IX, 4. Y. ib. 39ª top טפחין; Tosef. ib. VII, 15 רחיפין ed. Zuck. (Var. ספירחין, רפירחין). [Tosef T'bul Yom. I, 1, sq., v. טוֹפֵחַ.]—2) (sub. רעב) *one looking like those who suffer from the effects of famine, yellowish-black.* Bekh. 45ᵇ יצא מהן טְפוּחַ . . . . שחור ed. (Rashi טפיח) a very dark-complected man must not marry an equally complected woman, lest their offspring may be a *t'fiaḥ;* [Rashi: *black as a pitcher*, v. טְפִירָה I].

**טְפִירָה** f. (טָפַח I) *hammering* for the purpose of *polishing*. Tosef. Sabb. XI (XII), 2.

**טַפִּירְטָא** m. (τάπης, ητος) *carpet, rug.* Lev. R. s. 30 (Ar. דיוֹפוּטא).—*Pl.* טַפִּירְטִין. Koh. R. to III, 9 טפו (corr. acc.). Gen. R. s. 33 saw in Rome עמודים מכוסין בט׳ וכ׳ (not בטפרסין) statues covered with rugs, in winter &c.; Yalk. Ps. 727 בטרפיטין (corr. acc.); Lev. R. s. 27 בטרפטיאות (read: טַפִּירְטִיאוֹת). Lam. R. to I, 16; ib. introd. (R. Joḥ. 2) טפטיות (read: טַפִּירְטִיּוֹת).

**טַפִּירְטָן** m. (tapeta, acc. -tam) same, ט׳ של סוס *horse-cloth, housing.* Kel. XXIII, 2.

**טַפְיָן**, Targ. Y. Lev. XI, 35 Bxt., v. תַּפְיָא.

**טְפִילָה טְפֵילָא**, v. טָפֵל׳.

**טְפִילָה** f. (טָפַל) *care, sustenance.* Y. Keth. VIII, 32ᵇ top כדי טְפִילָתָן as much as their sustenance costs. Y. Orl. I, 60ᵈ top כדי טְפִילָתָהּ worth the labor given to its (the grape-vine's) cultivation (R. S. to Orl. I, 2 נפילתה).

**טַפְיָסִין**, v. טַפִּירְטָא.

***טְפִיפִית** f. (טָפַח I) *circular enclosure, circumvallation.*—*Pl.* טְפִירְפִיּוֹת. Bekh. 22ª מְשֶׁיִּרְאוּ ט׳ from the time travailing has reached that stage when the ringlike formations at the mouth of the vagina are visible (indicating the passage of the embryo's head); [Ar. reads: קְפִירְפִים, Var. קְפִירְפִיּוֹת; Tosef. Ohol. VIII, 8 קְפִירְפִים.]—Cmp. טֶפַח.

**טְפֵישׁ**, v. טָפַשׁ.

**טְפִיתָא** f. (טָפִי III)=טוּפְרִינָא, *surplus, liberal measure.* B. Mets. 73ᵇ ושפכו לידה טפי כופיתא (Ms. M. ושפכי כופיתא, read טפירתא; Alf. טַפְרִיתָא *pl.;* Ms. H. טפי טוּפְרָאתָא; Ms. R. טפי טופיתא, v. Rabb. D. S. a. l. note) and they (in delivering the wine) poured a liberal addition to the stipulated quantity.

**טָפַל** (b. h.; cmp. טָפַח I) [*to join, add,*] 1) *to paste, line.* Kel. III, 4 וטְפָלָן בגללין and lined them (the cracked vessels) with a paste of ordure. Ib. 5 חטוֹפֵל וכ׳ if one covers with paste a sound vessel. Bets. 34ª אין טוֹפְלִין וכ׳ you must not cover (the fowls) with potter's clay (to get the feathers off); Tosef. ib. III, 19 וטובלין ed. Zuck. (corr. acc.). Sabb. 80ᵇ; Pes. 43ª; M. Kat. 9ᵇ טוֹפְלוֹת אותן בסיד dress their skins with lime (to keep them hairless). Y. Ab. Zar. II, 40ᵈ (in Chald. diction) שחוק וטְפוֹל grind it to powder and apply it (as a remedy); a. fr.—2) *to add, join.* Ḥag. 8ª בטוֹפֵל when he combines two different funds. Ib. טוֹפְלִין בהמה לבהמה וכ׳ you may use the second tithe money for buying an additional animal to that designated for the pilgrim's offering (חֲגִיגָה), but you must not join the two funds (in order to buy a larger animal). Ab. Zar. 25ᵇ טוֹפְלוֹ לימינו lets the gentile walk to his right side, v. זָמַן; (Tosef. ib. III, 4 נותנו); Ḥull. 91ª.—*Part. pass.* טָפוּל a) *affixed, attached.* Y. Sabb. XVI, 15ᶜ bot. (ref. to Mish. ib. 2) בשאינו ט׳ לו וכ׳ when the casing is not attached to the book, but if it is &c.—b) *dependent on, supported by.* Y. Dem. II, 23ª top; Y. Peah IV, 18ᵇ bot. טְפוּלִין לאבידן dependent on (living with) their parents (cmp. B. Mets. 12ᵇ, s. v. סָמַךְ).

*Nif.* נִטְפַּל 1) *to be attached, affixed.* Lev. R. s. 6; s. 15; Yalk. Is. 281 ונִטְפְּלוּ בישעיה and they were embodied in the Book of Isaiah. Tanḥ. Vayḥi 17 נִטְפַּלְתֶּם בעצמי you will be attached to myself (be called sons of Jacob); Yalk. Gen. 161; (Gen. R. s. 100 זכיתם בעצמי you will have a share in me).—2) (cmp. זָוַג) *to meet, join.* Ḥull. 91ª ישראל שנ׳ וכ׳, v. זָמַן. Men. 65ª נוט׳ להם וכ׳ R. J. joined their discussions. Snh. 9ª הנו׳ לעוברי עבירה he who is an accessory to sin. Y. B. Kam. X, 7ᶜ top, שלא . . . נִטְפְּלִין לגנבים that citizens may not be in conspiracy with thieves (and sell the stolen goods to their owner under the pretence of having bought them).—3) *to attend to, to nurse, tend.* Y. Keth. XII, 35ª top מי שנו׳ . . . וְטָפַל בי וכ׳ those who attended to me (nursed me) in life, shall attend to me in death; Y. Kil. IX, 32ᵇ top; Gen. R. s. 100; Tanḥ. Vayḥi 3. Ib, a. e. לְהִטָּפֵל בקבורתו to attend to his funeral; a. fr.

*Hithpa.* הִיטַּפֵּל 1) same. B. Kam. 10ᵇ, a. e. הבעלים מִטַּפְּלִין וכ׳ the owner has to attend to the disposal of the carcass. B. Mets. 28ᵇ מְטַפֵּל בהן must take care of them. Ex. R. s. 20; Deut. R. s. 11 אני בעצמי מט׳ וכ׳ I myself shall attend to thy burial; a. fr.—2) (of lower animals) *to breed, increase* (v. טָפֵל). Kidd. 80ª מִיטַּפְּלִין שם . . . ושרצים vermin and frogs breed in the house.

*Pu.*, part. מְטוּפָּל (denom. of טֶפֶל) *burdened with a large family.* Taan. 16ª, sq. מט׳ ואין לו one having a large family with no means of support.

**טַפֵּל** ch. same, *to paste, plaster* &c. Pes. 74ᵇ טַפְּלֵיה ההוא וכ׳ put a dough paste over a pigeon. M. Kat. 9ᵇ טַפְּלָהּ אבר אבר put a paste on her (for improving her complexion) limb-wise; Sabb. 80ᵇ.—Trnsf. (with שקרא) *to charge false-*

*ly, calumniate* (cmp. טוּחַ I, v. Ps. CXIX, 69).—Targ.Y. I Deut. I, 1.

*Ithpa.* אִיתַּפַּל, *Ithpe.* אִיתְּפִיל *to be put on.* Part. מִיתַּפַּל, מִיתְּפִיל, מִיתַּפְלָא (not מִ׳) *forming a scab* (h. מִסְפַּחַת). Targ. Y. Lev. XIII, 6; 7; 8; 19.—2) *to attend, care.* Y. Taan. IV, 68[d] top עַד דְּחָווֹן מִיתַּפְּלִין בֵּיהּ while they were engaged in burying him.—3) *to join, attach one's self.* Keth. 23[a] אִיתְּפַל בְּקָרִיבוּתָךְ marry one of thy relations. Snh. 26[a] בְּהַדֵּיהוֹ אִ׳ joined them. Y. Kil. IX, 32[c] bot.; Y. Keth. XII, 35[b] אזל ואִ׳ בְּחוֹן מִן תַּמָּן (not זְמַן) he went and remained in their company from thence.

**טַפַּל** m. (b. h.; preced.) 1) *attachment, of secondary import,* opp. עִיקָּר. Gen. R. s. 39 וְלוֹט ט׳ לוֹ (Var. נִטְפַּל) and Lot was merely an attachment to Abraham. Ber. 12[b] וִיצִיאַת .. ט׳ לוֹ and the exodus from Egypt will be considered of secondary import to it (the redemption from the powers). Ib. 13[a] וְיַעֲקֹב ט׳ the name *Jacob* will be secondary to *Israel;* a. fr.—2) *pl.* טַפְּלִים, טַפְּלִין *dependants, children, minors.* Kidd. 34[b] (ref. to Deut. XXXI, 12) ט׳ חַיָּיבִין minors are obliged to appear; v. טַם. B. Bath. 117[a]; a. fr.—Y. Shebi. VII, beg. 37[b] תַּפְּלִין, v. אֲלוּנְטִית II.—V. טְפֵלָה.

**טַפְלָא** ch. (preced.) *children, family, household.* Targ. O. Gen. XXXIV, 29 (Y. *pl.*); a. fr.—*Pl.* טַפְלָיָא, טַפְלִין, טַפְּלֵי. Targ. Y. Gen. XLVII, 12. Targ. Y. I Ex. XIII, 18; a. e.—Hull. 18[a] תְּלוֹ בְּרֵיהּ ט׳ (Ar. טוּפְּלֵי) children are dependent on him.

**טִפְלָא, טִפְלִי** m. ch. (v. next w.) *paste, plaster, coating.* Targ. Jer. XLIII, 9 טִפְלָא constr. (h. text מַלֶּבֶן). —Pes. 74[b] אִי מֵעִלּוֹי טִפְלֵיהּ if its dough-paste is good. M. Kat. 9[b], a. e. בְּעִיָּין בְּנַתְרָה ט׳ .. דִּשְׁתֵּי because he drinks beer, his daughters need paste (to improve their complexion), v. טְפַל.

**טִפְלָה, טִפְלִי** f. (טְפַל) 1) *paste, plaster.* Kel. V, 7 גּוֹרֵר אֶת הַט׳ scrapes the plastering off. Ib. 8; 11. Tosef. ib. B. Kam. IV, 18; a. e.—2) *attachment, dependence,* opp. עִיקָּר. Ber. VI, 7 כָּל שֶׁהוּא עִיקָּר וְעִמּוֹ ט׳ whatever food is the chief dish and something is offered to be eaten with it.—Tanḥ. Ki Thissa 27; Ex. R. s. 45, end, v. אָתַר.—Y. M. Kat. III, 82[c] bot. ט׳ לְט׳ (not בְּט׳) distant relations, grand-children.—*Pl.* טִפְלוֹת. Y. Meg. I, 71[d] bot. טִפְלוֹתֵיהֶם their affixes (prefixes and suffixes).

**טַפְלוּחָאֵי,** v. טְלוּפְחָא.

**טְפַס** (cmp. טְפַח I) *to join;* part. טוֹפֵס q. v.

*Hithpa.* הִשְׁתַּפֵּס (cmp. נִטְפַּז) *to seize with hands or feet, to climb.* Tosef. Toh. VII, 10 הָרַבִּים מִשְׁתַּפְּסִין וְכ׳ many climb (over the fences) and walk therein. Erub. 21[a] אָדָם מִשְׁתַּפֵּס וְעוֹלֶה מִט׳ וְכ׳ a human being may climb up and down; Y. ib. IX, beg. 25[c] כְּמִשְׁתַּרְפֵּס וְכ׳ (fr. טְרַפֵּס) it is as in the case of accessibility by climbing &c. B. Bath. 11[b] מִטְפֵּס וְכ׳ Ms. M. a. oth. (ed. מִטְפְּרִיס, corr. acc., v. Rabb. D. S. a. l. note) the chicken climbs &c. Cmp. תְּפַס.

**טְפַס** ch. (v. preced.) [*to join hands,*] *to agree, make a covenant.* Targ. O. Gen. XXXIV, 15; 22; 23 (Y. אִתְפְּרִיס, h. text נָאוֹת). Targ. Prov. I, 10 ed. Lag. תִּטְפְּרִיס (ed. תִּתְפְּרִיס); [prob. everywhere *Ithpe.*].

*Ithpe.* אִיתְּפַס same, *to be won, bribed.* Targ. II Kings XII, 9. Targ. Is. XIII, 17, ed. Lag. (ed. מִטְקְסִין, corr. acc.).

***טַפְסָא** m. (v. טָפַס; cmp. טוּפְסָא) *chest.*—ט׳ דְּמַלְכָּא *royal chest, treasury, archive.* Yeb. 46[a]; B. Mets. 73[b] (Ms. M. טִפְסֵי, Ms. H. a. F. סִפְתָּא, ed. Ven. טִפְסָרָא, Ar. s. v. מהרכן: סִפְטָא, סִפְתָּא, v. סִיפְטָא).

**טַפְסָא** or **טִפְסֵי** v. טוּפְסָא.—טִפְסִין, Y. Dem. V, 24[d] top, v. טָפוּס.

***טַפְסָן** f. pl. (τάπης, cmp. Syr. טִפְסְתָא, P. Sm. 1505) *carpets, horse-cloths.* Targ. Jer. XXXVIII, 11; sq.

**טַ׳, טַפְסָר** m. (b. h., Assyr. *dupsarru,* Schr. KAT[2] p. 424) *scribe, royal dignitary.* Ex. R. s. 43 (some ed. מלך as Num. R. s. 2). Gen. R. s. 90 (ref. to Jer. LI, 27) נְבוּכַדְנֶצַּר טַפְסָר .. וְשַׂר וְכ׳ dull as to wisdom though prince in years, v. אַבְרָךְ.

**טַפְסָרָא** ch. same. Targ. Y. Deut. XXVIII, 12 (divine key-keeper). [B. Mets. 73[b] ed. Ven., v. טַפְסָא.]—*Pl.* טַפְסָרָיָא. Nah. III, 17 טַפְסָרַיִךְ (ed. Lag. טִפְסְרָךְ).

**טָפַף** I (b. h.) *to touch closely,* (b. h. *to mince*); *to join, add.* Part. pass. טָפוּף, f. טְפוּפָה (cmp. טְפֵי III) *added to, liberally measured,* contrad. to מְחוּק levelled, a. גָּדוּשׁ heaped. Men. 7[a] לְבִרְסָא ט׳ to a basin brimful, with something added on top.—*Pl.* טְפוּפוֹת. Yoma 48[a].

**טָפַף** II (v. טוּף 1) *to float; to drip.*

*Pilp.* טִפְטֵף 1) *to drip, drop.* Midr. Till. to Ps. LXXVIII, beg. טִירְפְּטְפָה דָּם issued drops of blood. Y. Ter. VIII, 46[a] top הַגְּשָׁמִים מְטַפְטְפִין וְיוֹרְדִין the rain dripped into it. Sabb. 44[a] שֶׁמֶן הַמְּטַפְטֵף oil dripping from the lamp.—2) *to glisten.* Y. Ber. I, 3[a] sq. הַחַמָּה מְטַפְטֶפֶת וְכ׳ the sun glistens on the tops of the mountains.

**טְפַף** ch. same.

*Ithpa.* אִיתְּטַף *to be dripped.* Targ. Job XV, 8 וְאִיתַּפַּת (some ed. אַטְפֵי, h. text תִּגָּרַע, v. גָּרַע II).

***טַפָּף** m. (טָפַף I) *addition to city limits, suburb;* pr. n. pl. *Tefef.* B. Bath. 75[b] אִלְמָלֵא ט׳ גִּינּוֹאוֹת .. עָתִיד in the future the Lord shall add to Jerusalem one thousand times the area of Tefef for gardens; Yalk. Zech. 568 (for Var. lect., v. Rabb. D. S. to B. Bath. l. c. note 40. Comment. takes טפ״ת as numerals = 169).

***טַפְקָא** m. *tile;* ט׳ מְעֻשֶּׂה *cake baked on heated tiles.* Sabb. 125[a] (Syr. טִפְקָא panis tenuis in sartagine coctus, P. Sm. 1505).

**טְפַר, טִפְרָא,** v. טוּפְרָא.

**טַפְרִי** pr. n. pl. *T'fari.* Gen. R. s. 37, end (expl. סְפָר, Gen. X, 30, v. Sm. Bibl. Dict. s. v. Sephar).

**טְפַשׁ** (b. h.) *to be covered with fat; to be inaccessible, dull, obdurate, stupid* (cmp. Lat. pinguis).

*Hithpa.* הִשְׁתַּפֵּשׁ *to grow dull.* Ber. 63[b] מִשְׁתַּפְּשִׁים they become dull; Taan. 7[a]; Macc. 10[a].

*Pu.* טוּפַּשׁ, part. מְטוּפָּשׁ (denom. of טִפֵּשׁ) *decried as a fool, made sport of.* Sifré Deut. 309; Yalk. ib. 942 (corresp. to נבל a. לא חכם, Deut. XXXII, 6) מנוולים ומְטוּפָּשִׁים disgraced and ridiculed as fools.

**טְפֵּשׁ, טְפֵּישׁ** ch. same, v. infra.

*Pa.* טִפֵּשׁ *to make dull, obdurate.* Targ. Is. VI, 10. Targ. Y. Deut. XXVIII, 28, v. מוֹקְרָא II.

*Ithpa.* אִיסְתַּפַּשׁ *to become* or *to be dull, foolish; to act foolishly.* Targ. Prov. XXX, 32 (some ed. תִּיסְתַּפֵּשׁ *Pe.*). Targ. I Sam. XXVI, 21. Targ. Num. XII, 11. Targ. I Kings VIII, 47 (some ed. אָטְפֵּשׁ *Af.*); a. e.

**טִיפֵּשׁ, טִפֵּשׁ** m. (preced.) *obdurate, dull, stupid.* Tem. 16a. Y. Pes. X, 37d (Mekh. Bo., s. 18 תם). Cant. R. to I, 1 חכם ט׳ וכ׳ first wise, then foolish &c.; a. fr.—*Pl.* טִפֵּשִׁים, טִפֵּשִׁין, טִירְפֵּי׳. Sabb. 152b. Y. Pes. IX, end, 37a; a. fr.—*Fem.* טִפֵּשֶׁת. Num. R. s. 20 שזו חט׳ שבבהמה for this (the ass), the stupidest of animals; Tanḥ. Balak 9 הטִפֵּשׁוֹת.

**טִיפְּ׳, טִפְּשָׁא, טִפֵּשׁ** ch. same. Targ. O. Lev. XXVI, 41 (h. text ערל). Targ. Koh. II, 19; a. fr.—Koh. R. to X, 3 עמא טפשין וכ׳ . . ט׳ the fool thinks all people are fools &c. Lam. R. to I, 1, רבתי (חד כות) ט׳ דלבא dull of understanding; a. fr.—*Pl.* טִפְּשִׁין, טִפְּשַׁיָּא, טִירְפֵּי׳, טִפְּשָׁאֵי. Targ. Jer. IV, 22. Targ. Koh. V, 3; a. fr.—Ber. 17b (expl. אבירי לב, Is. XLVI, 12), v. גּוֹבְיָא. Yoma 57a; a. fr.

**טִיפְּ׳, טִפְּשׁוּת** f. (preced.) *obduracy, folly, stupidity.* Ned. 22b מוסיף ט׳ gets more and more foolish. Sabb. 152a טִפְּשׁוּתָן מתוספת בהן Ms. M. (ed. טפשות ניתוספ׳) their stupidity increases. Yalk. Num. 742 (expl. כסלם, Ps. LXXVIII, 7) טירפשותן; a. e.

**טִיפְּ׳, טִפְּ׳, טִפְּשׁוּתָא** ch. same. Targ. Deut. X, 16 (h. text ערלת).

**טִפְּשָׁה, טִפְּשׁוּת**, v. טִפֵּשׁ.

**טַפְתָּא** f. (טְפַח III, cmp. טַפְסָא) *additional, second layer* of a clay dam. B. Mets. 103b (Ms. F. טוּפְתָּא; Ar. s. v. טופסא : ארכבתא, corr. acc.; v. Koh. Ar. Compl. s. v.), v. אַרְכַּבְתָּא.

**טְפָתָא**, v. טִירְפֵּי׳.

***טַצְדְּקָא** I m., pl. טַצְדְּקֵי (= אִצְטַ׳; צדק, v. Pesik. Zutr. to Gen. XLIV, 16) *excuse, subterfuge.* Men. 41a ט׳ למיפטר וכ׳ you want excuses to free yourself from the duty of wearing show-fringes. [For the phonetic inflection of our and the following wds., cmp. Nöld. Mand. Gramm. § 49.]

***טַצְדְּקָא** II m. (= אִסְטַ׳; סדק) *split, break, damage.* B. Kam. 56a כל ט׳ וכ׳ (Ar. a. Ms. F. טַצְדְּקֵי, pl.) whatever damage there is in the power of the animal (left in the scorching sun) to do, it will do in order to get out.

**טַצְהַר** m. (צָהַר, cmp. preced. wds.) *white spot, indication of leprosy.* Gitt. 86a (in a formula of sale of a slave) free from any organic defect ומן שחזין דנפק עד ט׳ וחדת וכ׳ and from any eruption that has come out, down to 'white spot', recent or old. [Alf. ומן כל שחזין עד צהר; Asheri מן ט׳. The misconception of our w. by commentators, as if denoting a foreign numeral (2 or 4 years) arose from a tradition concerning the definition of עתיק.]

**טִקּוֹסָא, טִקּוּס**, v. טִרְקָ׳.

**טִקְלִין**, Y. Sabb. VI, 7d bot., v. טוּק.

**טַקֵּס**, *Pi.* טִקֵּס (v. טכס) [*to stuff, press,*] *to harness, equip.*—Part. pass. מְטוּקָּס, f. מְטוּקֶּסֶת, pl. מְטוּקָּסִין, מְטוּקָּסוֹת. Num. R. s. 12 אין צב אלא מט׳ וכ׳ wagons of *tsab* (Num. VII, 3) means fully equipped, nothing wanting; Sifré Num. 45; Yalk. ib. 713; Cant. R. to VI, 4 מְטוּפָּס׳; Yalk. Is. 372 מטוכ׳.—V. next w. end.

**טַקֵּס** ch., *Pa.*, טַקֵּיס, *Af.* אַטְקֵיס same, 1) (corresp. to b. h. אסר) *to harness* for war, *to prepare battle.* Targ. I Kings XX, 14. Targ. Ex. XIV, 6. Targ. I Sam. XV, 5 וט׳ וכ׳ he arranged his camp (h. text וירב); a. fr.—2) *to arrange coins, to count, collect.* Targ. II Kings XXII, 4 (*Af.*); ib. 9 (ed. Wil. מְקִיסוּ *Pe.*).—Ib. XXIII, 35 (h. text נגש).—Part. pass. מְטַקֵּס *arranged, fitted, joined.* Ib. XII, 12. Targ. I Kings VI, 31 (h. text חמשית). Targ. II Esth. V, 1 מט׳ *trimmed.*

*Ithpa.* אִיסְתַּקֵּס, *Ithpe.* אִיטְתַּקֵּס *to be equipped, arranged.* Targ. Ps. XX, 6 נִיטְתָּקֵס Ms. (ed. Ven. a. Levita נִירְתַּקֵּס; Bxt. a. oth. נְתַקֵּס, read נִיט׳; h. text נדגל). [Targ. Is. XIII, 17, v. טְפַס.] Targ. I Kings VI, 7 מְטַ׳ Levita, *closely fitted* stones (ed. מַטְקֵס noun; h. text מסע); cmp. מַטְפָּא.

[Some of the meanings of טקס a. of טכס are influenced by the Greek τάσσω, τάξις.]

**טִקְסִיווֹט**, read:

**טַקְסִיטֵי** m. pl. (ταξιώται=ταξᾶτοι, S.) *garrison.* Y. Erub. III, 21b באילין ט׳ Ar. s. v. פרהגבן (ed. טקסיווט) concerning those troops which come as a garrison (whom one likes to meet), opp. רומאי Roman (hostile) troops.

**טַקְסִיס, טַקְסִין, טַכְסִיס** v. טַכְסִיס.

**טַר** imper. of נְטַר.

**טָרָא**, v. טְרִי.

**טַרְאָקָא** v. טַרָקָא.

**טרבן, טַרְבָּל**, v. טוּרְבָּל.

**טרגול**, Y. B. Bath. I, 15a, read: פַּרְגּוֹל.

**טַרְגּוֹנָא**, v. טְרָכוֹנָא.

**טָרְגּוֹס** m. (tragos, τράγος) *a mess of groats* of wheat, barley &c., *groats* used for a mess. Makhsh. VI, 2 טרגיס. Ber. 37a טרגיס (Ms. F. טריגוס); Ib. Ms. M. (missing in ed.) טרגוס, also טירגוס (v. Rabb. D. S. a. l. notes 20, 30). M. Kat. 13b טרגיס חדא לתלתא (Ms. M. also טרירגיס) it is called *tragos,* when each grain is broken in three parts, v. חִילְקָא II.

**טרגיא**, v. לטרגיה.

*Ithpe.* אִיתְטְרִיד, אִתְטְרִיד 1) *to be banished.* Targ. Prov. XXV, 5. Targ. Y. Gen. XXVII, 45; a. e.—2) *to be troubled.* Ber. 35[b]; Yalk. Deut. 863 דלא תִיתַטְרְהוּ וכ׳ that you may not be troubled about support &c.—3) *to quarrel.* Arakh. 16[b] אתי לאִיטְטְרוּדֵי he may get into a quarrel.

**טְרַד** II (cmp. טרק a. נָעַר) *to guard, lock up, bolt.* Targ. Y. Gen. XIX, 6 Ar. a. Levita (ed. אחר). Targ. Y. Ex. XIV, 3; a. e.—Lam. R. to I, 1 רבתי (חד מירוּ׳) ט׳ תרעא locked the door. Ib. to I, 18 טָרוֹדוּ תרעין shut the doors closely. — Y. Keth. VII, 31[c] תרעה טָרִיד if her door is found locked, contrad. to מוגם, v. גּוּם I.

*Ithpe.* אִיטְטְרַד *to be locked.* Targ. Y. II Gen. XLIX, 1.

**טִרְדָּא, טִירְדָּא** m. (טְרַד I) *anxiety, excitement.* Ber. 16[b] אי משום ט׳ if anxiety be a cause for omitting to pray. Ib. ט׳ דרשות anxiety about a secular affair, ט׳ דמצוה about a religious matter; Succ. 25[a].

**טרדימר**, v. טַרְטֵמַר.

**טַרְדִין**=תַּרְהִין, Tosef. Ter. IV, 5 וחט׳ ed. Zuck. Var.

**טרוגינוס**, v. טְרַכִּינוֹס.

**טָרוֹגְמָא**, v. טַרְגְּמָא.

**טָרוּד**, v. טָרַד.

**טָרוֹדָא** m. (טְרַד I) 1) *a troublesome person, bore.* Snh. 26[a]. [2) = h. טָרוּד *busy, restless.* Targ. Y. Gen. XXXVI, 30 quoted in 'Rashi' to Gen. R. s. 83, end, v. מִטְרָדָה.]

***נחל ט׳, טַרְוִיטָא** pr. n. *Valley of Tarvaya* (h. נחל זרד). Targ. Y. Deut. II, 13; 14.

**טָרִיזָא** or **טָרְיָזָא** m. (טרז = טרד I, cmp. טרוזא P. Sm. 1512) [*moist, cool,*] a kind of *cucumber* or *melon* eaten for medicinal purposes. Sabb. 109[a] (Ar. טרי׳, ed. Sonc. טריד).

**טָרוּט** m., **טְרוּטָה** f. 1) (cmp. טָרַד) *bleared, dripping and dim;* [oth. opin. *half-closed;* Rashi: *round.*] —*Pl.* טְרוּטוֹת. Tosef. Bekh. V, 3 עינוי ט׳ Var. (ed. Zuck. ת׳); Bekh. 44[a] (expl. חִצְרָן, cmp. Targ. Y. I Gen. XXIX, 17) עינוי ט׳ Ar. (ed. ת׳). Taan. 24[a] עינה ט׳, opp. יפות. Sabb. 31[a] ת׳. Snh. 107[b] (in a passage omitted in later eds.) עינה ט׳.—2) (v. טְרַטֵּט) *straight-lined, abruptly ending,* v. תָּרוּט.

**טְרוֹכְסִימוֹן**, v. תְּרוֹכְסִימוֹן.

***טַרְמִיטָן, טַרְמִיטָא, טְרוֹמִיטָא** m. (τρῆμα, ατος, τρημάτιον) *perforation,* also *eye of a needle;* only in בֵּיצַת ט׳ (בֵּיצָה) *an egg boiled down to the size of a pill* which, on being swallowed by the patient, passes the body unchanged, carrying with it matter which serves the physician for diagnosis. Ned. VI, 1 ביצת טרמיטא Mish. (Bab. ed. ביצה טורמוט׳; Y. ed. טרמיטן); ib. 50[a] ביצה טורמיטא; Y. ib. VI, 39[c] bot. ביצה טרומיטא, expl. רופיטון.

**טַרְגְּיָאנוֹס**, v. טְרַכִּינוֹס.

**טַרְגִּית**, v. לטרגיה.—Tosef. Neg. VI, 3, v. טְרִיגוֹן.

**טְרוֹגְמָא, טָרְגְּמָא** m. (τράγημα, τρῶγμα) *sweetmeats, dessert* (dried fuits &c.). Pes. 107[b] . . . . מטביל במיני ט׳ Ar. (ed. תרג׳) he may make a luncheon of various sweetmeats. Yoma 79[b]; Succ. 27[a] ת׳. Tosef. Ber. IV, 4 תרגי׳ (Var. תרגומה).

**טַרְגִּיס**, v. טָרְגוֹס.—[Tosef. Erub. III (II), 9 טרגיס ed. Zuck., read בּוּרְגִּין.]

**טָרַד** (b. h.; cmp. טרר) [*to move, shake,*] 1) *to be running, to drip.* Nidd. 49[b] היה טוֹרֵד וכ׳ if the liquid drips drop after drop. Bekh. 44[a] טוֹרְדוֹת (עיניו) running eyes (more than דלקת); [Ar.: *restless, constantly twinkling;* oth. opin.: *shutting with great trouble,* v. infra).—2) (of waves) *to carry.* Tosef. Yeb. XIV, 5 שמא גל טורד אותו וכ׳ (v. ed. Zuck. note) perhaps a wave carries and lands him. Ib. טָרָדַנִי גל לחבירו one wave carried me to the other; (Y. ib. XVI, 15[d] top טרפני).—3) *to make homeless, banish* (cmp. טָלְטֵל). Lam. R. to I, 21 טָרְדָה חוץ וכ׳ he sent her out of the palace. Gen. R. s. 83 (play on מחוטבאל בת מטרד) שהיו מטיבין . . . ואח״כ טוֹרְדִין וכ׳ they dressed her for her husband and then led her away from her husband. Kidd. 31[a] וטוֹרְדוֹ מן העולם and drives him (his father) out of the world (makes him desperate). Midr. Till. to Ps. XXXI, beg. וט׳ אותם מן העולם and drove them into despair, a. fr.—3) *to weary, make unsteady.* Snh. 22[b]; Erub. 64[b] דרך טוֹרְדָתוֹ (Taan. 17[b] מַטְרִידָתוֹ *Hif.*, Ms. M. everywhere מַטְרַדְתּוֹ, v. טָרַח) walking makes him unsteady (feel the wine).—4) *to stir up* (dregs), *trouble.* Sabb. 139[b]. Nidd. 25[a], sq. מים . . . וטוֹרְדִין וכ׳ water is strong (is in commotion) and stirs the mass up, opp. מצחצחו makes it clear.—*Part. pass.* טָרוּד, f. טְרוּדָה; pl. טְרוּדִים, טָרוּדִין . . . , טְרוּדוֹת a) *busily engaged, troubled, anxious.* Gen. R. l. c. (play on מטרד, v. supra) ט׳ היו וכ׳ they were anxious for a living. Y. Ber. IX, 13[c] bot. טרודין Asheri to Ber. IX, 13 (ed. Krot. טורדין) uninterrupted lightnings; a. fr.—b) *banished.* Num. R. s. 7, v. מַטְלוֹן.

*Nif.* נִטְרַד 1) *to be troubled, agitated, confused.* Num. R. s. 20; Tanḥ. Balak 11, end היה נִטְרָד he became confused, opp. שפוי.— 2) *to be banished.* Deut. R. s. 2 יִטָּרֵד וכ׳ תִּיטָּרֵד; a. fr.

*Hif.* הִטְרִיד *to weary.* Taan. 17[b], v. supra.

**טָרַד** I ch. same, 1) *to trouble, stir up, keep in commotion.* B. Bath. 168[b] חוו קא טָרְדֵי ליה they were troubling him (begging persistently).—Part. pass. טָרִיד, f. טְרִידָא; pl. טְרִידָן, טְרִידִין. Targ. Is. LVII, 20 (h. text נגרש). Targ. Nah. II, 5 ברקין ט׳, v. preced.—Ber. 16[b] חכא ט׳ in the one case his mind is preoccupied. Erub. 68[a] טְרִידְנָא בגירסאי I am engrossed in my studies. Snh. 108[b] [read:] דהוות טריד (or דטְרִידַת; Ms. F., טְרִידַת, v. Rabb. D. S. a. l. note 9) that thou wert troubled (in my behalf); Yalk. Job 917 [read:] חמית דטרידת וכ׳; a. fr.—2) *to banish, expel.* Targ. Y. Gen. III, 24; a. fr.—

**טָרוֹן*** adv. (נְטַר) *waiting, looking out for business, idle.* Lam. R. introd. (R. Isaac 3) קאים ט׳ וכ׳ one stands idly waiting a whole day and is not tired, but for prayer one is tired; (Yalk. Is. 318 קאי וטרי; Esth. R. to I, 9 יתיב ומשתעי).

**טְרוֹן*** (a contr. of טְרִי אנא, v. טְרִי) *I throw.* Lam. R. to II, 1 הא לכון ט׳ באפיכון here, you have it, I throw it in your face.

**טְרוּנְיָא, טְרוּנָא,** v. טִירוֹ׳.

**טרונוס,** v. תְּרוּנוֹס.

**טָרוּף** m. 1) (denom. of טָרָף) *covered with leaves.* Tosef. Neg. VIII, 2, v. טָרַף.—2) (part. pass. of טָרַף, cmp. *Pi.*) *disfigured by irregular spots;* (oth. opin.) *chopped, full of incisions;* (oth. opin.) *planed, smooth.* Ned. 25ª; Shebu. 29ᵇ (ref. to one swearing that he had seen a serpent 'like the beam of an oil press') בט׳ he meant 'spotted' like a beam &c. Ib. (in answer to the argument כולהו נחשי מיטרק טריפין (or טריפי, not טרפי) that all serpents are 'spotted') בשגבו ט׳ (Ms. M. שבגבו) he meant a serpent spotted on the back (and not only around the neck). Ned. l. c. קורת . . . גבו ט׳ (read גבה) the back of a press beam may be spotted (i. e. no objection of the purchaser is valid based on the spotted condition of the beam); according to the opinion: ט׳ = *planed*, all beams must be planed, (otherwise the purchaser has a right to reject).—[Other meanings, v. טָרַף.]

**טְרוּף,** v. טִירוּף.

**טְרוֹפָאָה** m., pl. טְרוֹפָאֵי (denom. of טְרֵפָה) 1) *those deciding on defects of animals* for ritual purposes, *meat-supervisors.* Ḥull. 55ᵇ.—2) *those who decided in favor of t'refah,* Ib. 48ᵇ. Ib. 49ª דט׳ . . . שקרלו seize the cloak of those who decided &c. (make them pay damages).

**טרופי,** Targ. Ps. I, 3 some ed., v. טְרָפָא.

**טרופין,** Tanḥ. Ki Thissa 1, לעסק ט׳, v. טִירוֹן I.

**טְרוֹקְטִי** f. (τρωκτή, sub. σταφυλή) *dessert grapes, yielding no wine.* Yalk. Num. 709 טריק׳ (corr. acc.)—Trnsf. *a woman that has no menstruation.* Y. Keth. I, 25ª bot.; Nidd. IX, 11 Var. in Hai Gaon, v. הוֹרְקְטִי.

**טרוקי,** Yoma 10ª Ms. M., v. תרויקי.

**טרוקיתקא*,** Targ. Ps. XXXV, 3 ed. Lag. a. oth., for h. text סְגֹר, read: טְרוֹק דָּתִי וזמן וכ׳ guard me, and meet &c. [Ed. Bxt. a. oth. only טרוק.]

**טרוקנין,** Ber. 37ᵇ, v. טְרִיקְטָא.

**טְרוֹכְסִימוֹן, טְרוֹקְסִימוֹן, טְרוֹקְסִימָא (טרק׳, טרכ׳)** m. (τρώξιμον, τὰ τρώξιμα) 1) *whatever can be eaten raw,* applied to *kitchen vegetables,* esp. *endive* &c. Lev. R. s. 3 אגודה אחת של טרוקסימא (some ed. מון . . .) a bunch of vegetables. Y. Pes. IV, 31ᵇ, sq. Y. Sabb. VII, 10ª טריקס׳ ed. Krot. (corr. acc.).—Y. Pes. II, 29ᶜ top (expl. צולשין); Y. Kil. I, 27ª top (some ed. מין . . ., pl.)—Tosef. Ter. IV, 5 טרקסמן ed. Zuck. (Var. טְרָכְסְמִין, pl.) Tosef. Makhsh. III, 10 טרכ׳, contrad. to יֶרֶק.—2) (sub. κῆπος) *kitchen-garden.* Ber. 35ᵇ דרך ט׳ וכ׳ . . . . הדר (Ms. M. טרסק׳; Ms. F. טריבסמון, corr. acc.) used to bring their fruits home (from the field to the barn) by the way of the kitchen-garden (in sight of the house) in order to make them subject to tithes; Gitt. 81ª; Yalk. Deut. 938.

**טָרַז,** v. טְרִיז.

**טַרְזָנָא, טַרְזָנָיָא,** v. טוּרְזָנָא.

**טָרַח** (b. h.; cmp. טָרַד) *to run about, be busy, to take pains, prepare.* Ab. Zar. 3ª מי שט׳ וכ׳ he who has made preparations on Friday has food for the Sabbath (he who does good in this world can expect reward in the hereafter). Keth. 10ª; Kidd. 45ᵇ חזקה אין . . טוֹרְחַ וכ׳ the presumption is that one will not go to the trouble of preparing a (wedding) feast and let it go to ruin, i. e. one must have weighty reasons for a divorce immediately after marriage; Yeb. 107ª. Ber. 58ª, v. טוֹרַח; a. fr.—[Y. M. Kat. I, 80ª bot. דבר שאינו ט׳, v. טָרִיחַ.]

*Hif.* הִטְרִיחַ 1) *to put to trouble, put a task on.* Taan. 24ª אתה חִטַּרְתָּ וכ׳ thou hast put thy Creator to the trouble of &c. Snh. 8ª מַטְרִיחִין אותי they (the wicked) put me to &c. Lev. R. s. 27 לא חִטַּרְתִּיךָ עליכם I did not tax you too heavily; a. fr.—2) *to weary.* Snh. 22ᵇ; Erub. 64ᵇ, a. e., v. טָרַד.—3) *to trouble, beg persistently.* Yalk. Ex. 244 ה׳ עלירו he begged him instantly.

**טָרַח** I ch. same. Targ. Koh. II, 11. Ib. IX, 9; a. fr. —B. Kam. 11ª בדנפשיה ט׳ he takes pains with what belongs to himself (for his own benefit). Ḥull. 83ª דאורח ארעא למִטְרַח וכ׳ in the bridegroom's family they generally take more trouble in preparing the wedding feast &c.; a. fr. [Sot. 7ᵇ ומטרח, v. טָרִי.]—*Part. pass.* טָרִיחַ, f. טְרִיחָא *giving trouble, troublesome.* Ned. 25ª מילתא דלא ט׳ an easily intelligible expression. Ḥull. 51ª, a next w.—B. Mets. 112ᵇ ט׳ לחו מילתא (Ms. M. לית) it is too troublesome for them (for him); a. e.—[Sabb. 82ª, v. טָחַר.]—B. Kam. 80ᵇ Ar., v. תְּרַח.

*Af.* אַטְרַח 1) *to make ready for moving, to load* (cmp. טָעַן II) Targ. Job XXXVII, 11 (h. text יכריח).—2) *to trouble.* Meg. 22ᵇ לא מַטְרַח צבורא Ms. M. (ed. לא בעי למִיטְרַח, read לְמַטְרַח, v. Rashi, a. Rabb. D. S. a. l. note) he would not trouble the congregation (to rise before him); Yalk. Lev. 669; a. fr.—3) *to beg persistently.* Lev. R. s. 16 א׳ עליה he insisted upon his telling him.—Y. Peah I, 16ᵇ bot. אין מַטְרַחַת עלוי if you strain the chord too much.

*Ithpe.* אִיטְטְרַח 1) *to be wearied.* Targ. Y. Num. XIX, 2 אִיטְטְרָחָא (not אַט׳).—2) *to be troublesome, difficult.* Taan. 24ᵇ מי איכא דמִיטְרַח וכ׳ is it so hard a labor to the Lord?

**טַרַח,** v. טוֹרַח.

**טָרַח** II m. = טוֹרְחָא, *painstaking, trouble.* Ḥull. 51ª ט׳ טָרְחֵיה להאהוא גברא what trouble has been taken by that man (myself)!—[Oth. version: ט׳ טָרְדֵיה וכ׳ weariness (of travel) made me shaky.]

**טָרְחָא,** v. טוֹרְחָא.

**טַרְטִין*** (denom. of טִרְטִינִי) *to balance,* i. e. *to ride with one foot on each side of the animal.* Nidd. 14ª דְּמִטַּרְטֵין when he rides like a man on horseback, דלא מט׳ when he rides like a woman.

**טַרְטִין,** Sifré Num. 86 לשאר חט׳, read הֲדִרוֹטִין, v. Yalk. Num. 732, end.

**טְרָטִין** m. pl. (=טורטורין, cmp. Arab. *ṭarṭur* in Dozy Dict. des noms des vêtem., p. 262 sq., Lat. *turritum* capitis ornamentum &c.) *t'ratin, a head cover.* Kel. XXIX, 1; Tosef. ib. B. Bath. VII, 5 טְרָטוֹן ed. Zuck. (Var. טרסי).

**טַרְטִיס*,** Koh. R. to VII, 11 ואתי מן ט׳ ואמר ליה טליא (emended in later eds. טרסיס) a corrupt passage to be restored by collation with Y. Ber. III, 6ᶜ bot.; perhaps: ואתי חד טליא ואמר ליה.

**טַרְטַסָאוֹת, טַרְטִידָאוֹת, טַרְטִיסָאוֹת,** v. טַרְטָיָאוֹת.

**טְרַטֵּק*** (reduplic. of טרק) *to cut out edges, to pink, scallop* (a leather garment). Tosef. Kel. B. Mets. VI, 1 משְׁטַרְטְקָן ed. Vien. (ed. Zuck. a. oth. משׁטַרְטָקָן, ed. Zolk. משׁטַטְקָן) (cmp. Kel. XVI, 4 משׁחסום וכ׳ &c.).

**טַרְטָקֶל** m. (transpos. of craticulum, v. P. Sm. 1516) [*net-work*, esp.] *a small gridiron.* Targ. Prov. XXVI, 21 (h. text פחם).

**טַרְטַר,** Midr. Till. to Ps. XCIII, 3 חיה מטרטר, v. מְרַטְטוֹר.

**טָרָא, טְרִי** [*to set in motion,*] 1) *to shake.* Ḥull. 45ᵇ טָרְדָה לְרֵישׁהּ shook his head constantly; [Ar.: he *bumped* his head, *shocked* his brain]. Ib. 51ª, v. טָרַח II.—2) *to throw, cast; to squirt, drip.* Tam. 32ᵇ ט׳ באפיה sprinkled his face (with that water). Sabb. 108ᵇ מהו למטָרָא וכ׳ Ar. (ed. למימשי, Ms. O. למישרא, v. Rabb. D. S. a. l. note 8) is it permitted to drop some of this water into the eye?—Lev. R. s. 25 יהב טָרֵי וכ׳ (not טרו) shall cast one fig in his face; Koh. R. to II, 20 יהא טריה (read: יהא טרי חד). Taan. 24ª bot. טָרְרוּהוּ מן גודא וכ׳ Ms. M. 2 (ed. חבוטו) throw him down from the elevation; a. fr.—3) Trnsf. שקיל וטרי [*to take up and throw back* a ball &c.,] *to hear and reply, to argue; to negotiate* (corresp. to h. נשא ונתן). Targ. Ruth IV, 7. Targ. Cant. III, 8 וטַרְיָן (not וטירין; ed. Lag. וטָאנָן).—B. Mets. 64ª דלא ש׳ וט׳ בהדיה with whom he was not accustomed to deal. Sot. 7ᵇ למישקל ולמיטְרָא וכ׳ Ar. (ed. ומטרח, corr. acc.) to argue with &c.; a. fr.—V. טָרוֹן.

**טָרֵי** f., v. טָרְיָא.

**טִרְי,** pr. n., v. טָרִי.

**טִרְיָא,** or **טַרְ׳** m. *shaking,* v. טִרְיָא.—[In later literature שקלא וטַרְיָא *argument,* v. טָרִי.]

**טַרְיָא*** m. (טָרִי) *dripping;* מי ט׳ a sort of *ink,* prob. from wine-lees (v. Löw Graph. Requisiten, p. 158, p. 161). Gitt. 19ª; Sabb. 104ᵇ (early eds. מיטריא in one w.; Rashi: 'juice of a certain fruit', oth. opin. 'rain water').

**טִרְחָא, טִירָ׳, טִרְדָא** f. (preced. wds.) *trouble, labor, discomfort.* Tem. 24ª דקא טרח טר׳ וכ׳ because he would undertake a labor unfit for him (on the Holy Day). B. Mets. 93ᵇ לט׳ יתירתא with reference to special painstaking. Shebu. 45ª bot. טִרַח I. M. Kat. 13ª מועד משום ט׳ ולא טר׳ לירה מלתא, v. Ms. M. (ed. only משום ט׳) in the festive week it is forbidden only for being a labor to some extent; a. fr.

**טִירָ׳, טַרְחוּת** f. 1) same. Y. Ber. II, 5ª bot. טַרְחוּתָם מרובה the trouble of climbing them down is very great. Pesik. Bayom, p. 193ª ט׳ הדרכים the trouble of travelling. Cant. R. to VIII, 6 סימן טיר׳ שחגשמים . . for there are those rains which betoken trouble &c.—Pesik. Shek. p. 20ᵇ; Pesik. R. s. 16 end; Ex. R. s. 34 ארן הק״בה בא בט׳ וכ׳ the Lord comes not with burdensome laws to be imposed upon &c.—2) *necessaries of life, living.* Lev. R. s. 1 משה עסוק בט׳ וכ׳ Moses occupied himself with arranging the living of Israel (ordaining dietary laws). Gen. R. s. 94 ט׳ נפש אחת provision for one soul. Pesik. R. s. 3 (ref. to מתה עלי, Gen. XLVIII, 7) עלי הירתה טַרְחוּתָהּ mine was the care for her.

**טְרִיחוּתָא, טוֹרְחוּ׳, טַרְחוּתָא** ch. same. Targ. Koh. II, 10; a. e.—Sabb. 10ª טרידת׳ למיסר וכ׳ (Ar. טְרִידְהוּתָא) is it such a trouble to tie on a belt?—Pesik. Haḥod. p. 50ª, a. e. עיקר ט׳ מטרא the real discomfort of the winter season is the rain; a. e.

**טַרְמַס, טַרְמָא,** Lev. R. s. 7 ר׳ יוסי בן ט׳ ר׳, read, as Yalk. Ps. 766: פִּרְטָרָס.

**טַרְמוֹן,** v. טִרְמַרְטוֹן, a. טָרָטִין.

**טְרָטֵט** (טרט=רטרט, cmp. גְּעָגֵּג; v. טָרוּט 2) *to plait straps, to strap.* Tosef. Kel. B. Mets. VI, 1 משׁוּטַרְטָט ed. Zuck. (Var. משׁוּרַטָּט) until the leather for the strap-mattress is plaited; (cmp. Kel. XVI, 4).

**טַרְטָרָאוֹת, טַרְטָיָאוֹת** f. pl. (cacophem. perversions of תִּיאַטְרָאוֹת; cmp. meanings of טרט in טָרוּט, טְרָטֵט, a. of טרי, a. similar perversions in אִצְטַדְיָא &c.) *theatres, shows.* Lam. R. to III, 5 ומכניסין את הגמל לבתי ט׳ they bring a camel on their stage (ib. also תְּרַטְרָאוֹת a. תִּיאַטְרוֹן). Yalk. II Sam. 158; Midr. Till. to Ps. XVIII טַרְטִידְרָאוֹת (ed. Bub. טרטיא). Keth. 5ª; Sabb. 150ª (Ms. O. טַרְטַסְדֵי, early eds. טַרְטָרָאוֹת); a. e. [Various forms in eds. a. Mss.: טַרְטִיסָאוֹת, סרטיאות, טַרְטִיטָאוֹת &c.]—[Ab. Zar. 42ª דרכים וט׳ ed., Ms. M. טַרְטַיָּא a. אִסְטַדְיָא.]

**טַרְטְיוֹטִין,** Ex. R. s. 36, read: סְטַרְטְרוֹטִין or סְטַרְטְרוֹטִין.

**טַרְטִימַר** (תַּרְתֵּי, טַרְתֵּי׳) m. (τριτημόριον, S.) *triens, one third of an as,* a *coin* and a *weight* (about three ounces). Snh. VIII, 2 ט׳ בשר (Bab. ed. 70ª ת׳; Ms. F. ט׳, in Gemarah טרדימר; Y. Mish. טרת׳, Gemarah 26ª טרט׳) a triens (worth?) of meat. Ib. 70ª ט׳ זה וכ׳ (ת׳) I do not know what this *ṭarṭemar* means, but judging from R. José doubling the standard for wine, it may be inferred that *ṭ.* is half a Manah; Y. l. c. ט׳ חצי ליטרא *ṭ.* is half a Litra. (V. Zuckerm. Talm. Münzen p. 8).

**טריא**, Ber. 56[a] Ms. M., v. טוּרְזָא; [cmp., however, טְרִיוָתָא.]

**טְרָיָא** pr. n. pl., v. טַרְדָיָא.

***טְרַיבָא** m. (טרב, cmp. צרב) *an eruption, inflammation.* Targ. Y. Ex. II, 5, constr. טְרֵיב בשרא.

**טְרִיגוֹן** m. 1) (τρίγωνος) *triangular.* Neg. XII, 1; Naz. 8[b]; B. Bath. 164[b] ט׳ (בית) a triangularly built house; Tosef. Neg. VI, 3 טריגן ed. Zuck. (Var. טרגיה, corr. acc.); —2) (τρίγονος) *for the third time.* Naz. l. c.; Y. ib. I, 51[b] top; Tosef. ib. I, 2 דרגון ed. Zuck. (Var. דיגון, corr. acc.); v. דִּיגוֹן.

**טריגון**, Treat. Tsitsith, ed. Kirchh. p. 22, v. טוֹגָא.— Ib. p. 23 מכסה כמין ט׳ טְרִיבוֹן (τρίβων) *coarse cloak.*

**טריגין**, v. טְרִיגוֹן.

**טָרִיד**, v. טָרַד, a. טְרוּדָא.

***טריון**, Gen. R. s. 79; Yalk. Gen. 133 טטרו, read טְרָטִין; emend the entire passage as follows: קו״ף ק׳ מיליא סמ״ך ס״ס ט״ית טרטין the *Kuf* (of קשיטה, Gen. XXXIV, 19) means one hundred millia, the *Sammekh—ses,* the *Teth—tertin,* i. e. *one hundred millia Sestertium* (v. Sm. Ant. s. v. Sestertius), v. דְּנָקִרְנָתִין.

**טריון**, Y. Taan. II, 66[a] top, v. טְרָדְיוֹס.

**טריונין**, Tosef. Ab. Zar. II, 7 Var., v. אִצְטְרִין.

***טְרִיז** m. (supposed to be a Persian word, expl. by R. Ḥănanel by Arabic *banîke*) *gusset, gore.* Sabb. 98[b] שפי .. עד דט׳ Ar. (read כי ט׳, v. Koh. Ar. Compl. s. v., ed. כי טורין) they planed the boards (so as to be gradually decreasing in thickness) like a gusset; Yalk. Ex. 370 כי טורין.

**טָרִיזָא**, v. טְרוּזָא.

**טָרִיחַ, טָרֵחַ** m. (טָרַח) *troublesome, laborious.* Y. M. Kat. I, beg., 80[a] דבר שאינו ט׳ (Y. Shebi. II, end, 34[b] טורח).

**טָרִיחָא, טָרִיחַ**, v. טְרַח.

**טָרִיחוֹתָא**, v. טַרְחוֹתָא.

**טָרִיטָא**, Bets. 29[a] top Ar., v. תְּרָטָא.

**טָרִיטָנִי**, v. טוּרְטִינִי.

**טָרְיָי** pr. n. m. *Taryi.* Cant. R. to IV, 1; I, 15 (Gen. R. s. 33 ביבי; Lev. R. s. 31 ברכיה, Yalk. Gen. 59 ביבי).

**טָרְיָיא, טָרְיָיד, טוּרִי׳, טוּרְיָא** pr. n. pl. (?) *Traya, Turya;* ט׳ אֵרֵשׁ surname of Abba Hoshaya. Y. B. Kam. X, end, 7[c]. Gen. R. s. 58, beg.; a. fr. (V. Neub. Géogr. p. 267).

**טְרִיָא, טָרְיָא** ט׳ קוֹנָטָא read:

**טְרְיָיאקוֹנָטָא** (τριακοντα) *thirty.* Y. B. Bath. X, 17[c], v. אוּגְדוֹרְיקוֹנָטָא.

**טְרָיָנָא** m. (v. next w.) *Trajanic.* Ab. Zar. 52[b] דינרא טרייאנא כוריינא (הדרייאנא) Ms. M. (ed. והדריינא) ט׳ the Trajanic and Hadrianic denars which were rubbed off; Bekh. 50[a] bot. הדריינא טרייאנא שייאפא; ib. top ה׳ טריינא שייפא (Tosaf. טרייינא).

**טוּר׳, טְרָיוֹנוֹס** (variously corrupted, the *j* sound being rendered by ג or כ) pr. n. m. *Trajanus,* the Roman emperor. Taan. 18[b] (טר׳ a. ׳טור); Treat. S'maḥoth ch. VIII טרגיא׳; Sifra Emor Par. 8, ch. IX מריינוס (corr. acc.); Y. Taan. II, 66[a] top טיריון. Y. Succ. V, 55[b] top טרוגיונוס; Lam. R. to I, 16; ib. to IV, 19, a. e. טרכינוס. Ib. to III, 2; 4; a. e. (v. Joel, Blicke in die Religionsgesch. I, p. 17, sq.).—טְרָיָנִי (genitive of Trajanus) *Trajan's (followers).* Ib. to I, 17 טרכיני, v. אִסְפַּסְיָנִי.

***טְרִיוָתָא** f. pl. (נ״ר) *guarded things, property.* Targ. Y. Deut. XI, 6 (h. text יקום).

**טָרִיךְ** m. (טרך, cmp. טרח a. טָרַק I) *troublesome, provoking.* Targ. Prov. XIX, 7 (ed. Wil. טָרֵךְ; ed. Lag. טַרָּךְ). V. טַרְכָנוּתָא.

**טריכונוס**, Esth. R. to III, 1, read: טְרִיבוּנוֹס, v. ארטיגוס.

**טריכסון**, v. טְרַכְסִין.

***טרים**, Y. Sabb. III, 6[a], מיסחי .... בטרים בר יטסם ed., Ar. ed. Koh. בטרים בטרים, oth. ed. בט׳ טרים read: במי טבריא ביו״ט bathing . . . in the waters of Tiberias on a Holy Day.

**טְרִימָא** m. (τρῖμμα) *a drink* or *brew prepared of pounded groats and spices, a spiced drink.* Ber. 38[a] תמרי מהן ט׳ ... you are permitted to make *trimma* of dates &c., v. חֲשִׁילְתָּא; Tosef. Maas. Sh. II, 2 ed. Zuck. (some ed. תרומה, corr. acc.).

***טרימומדה**, read: טְרַיְמִיטָרָא.

**טרימוסיאה**, Gen. R. s. 88, v. טִירוֹנָא.

**טְרִימִיטָרָא** m. (τρίμετρος) *trimeter, a verse* (or *tune*) *of three iambic meters.* Y. R. Hash. IV, 59[c] bot. (defining הֲרָנָה) [read:] כאהן ט׳ like the trimeter (short-long, short-long &c.), contrad. to תלת דקיקן three small (short) notes.

**טְרִימִיסָא** m. (tremis) *Tremis,* a Roman coin, one third of an Aureus. Lam. R. to I, 1 רבתי (חד מאת׳ 8). Y. Gitt. III, 47[b] סרימיסין (read: טְרִימִיסִין tremissis), v. גּוֹרְדְיָנִי.

**טָרְנָא**, v. טַרְדָּא׳.

**טרסים**, v. טריסיס.

**טרסין**, Tosef. Erub XI (VIII), 17 Var., v. סָרִיג.

**טְרִיסִיס, טְרִיסִין** (incorrect טריסית) m. *tressis,* a coin worth *three ases.* Shebu. VI, 3 טריסית (Y. ed.

קטריסי׳, a corrupt. of quadrussis, *four ases*). Ib. 40ᵃ top. B. Mets. 46ᵃ ין . . . , a. יח . . . Tosef. Maas. Sh. IV, 2; 13; a. e.

**מרוסים, מרוסיס,** Pesik. R. s. 15 בט׳, a gloss to בר סימאי, corrupted from בש״ר סימ׳; v. Pesik. Haḥod., p. 55ᵇ. [Neub. Géogr., citing fr. Ms. Bodl. בטרסוס, refers to *Tarsus*.]

**טָרִיסִין,** v. טְרִיסִין.

**טָרִיפָא,** v. טְרִיפְתָּא.—[B. Kam. 16ᵇ, v. next w.]

**טְרִיפָה** f. (טָרַף) 1) *tearing* (by beasts of prey). B. Kam. 16ᵇ למימרא דט׳ לאו וכ׳ (some ed. דטריפא, Ms. M. דטרף, ref. to the preceding טרף ואכל) does that mean to say that tearing is not his (the lion's) habit?—2) *being carried away by waves, being cast ashore.* Y. Yeb. XVI, 15ᵈ top כדי ט׳ . . . נותנין the court allows a reasonable time sufficient for the discovery of an eventual escape of the husband by being cast ashore.—3) (denom. of טָרָף) *covering with leaves, night cover in open air.* Yalk. Gen. 119, v. רְטִירָה.

**טְרֵפָה, טְרֵיפָה** f. (b. h.; טָרַף) 1) *an animal torn by a beast of prey.* Midr. Till. to Ps. VII, v. טָרָף.—2) (ritual law) *an animal afflicted with a (fatal) organic disease,* the discovery of which, after slaughtering, makes it forbidden, *t'refah,* (of persons, m.) *one having a fatal organic disease* (the killing of whom would not be considered murder before the law). Ḥull. 42ᵃ ט׳ אינה חיה a *t'refa* animal cannot survive (a year); a. fr.—Snh. 78ᵃ ההורג את הט׳ if one kills a person afflicted with a fatal organic disease; וט׳ שהרג and if such a person committed a murder. Ib. עידי ט׳ witnesses afflicted &c.; a. fr.—3) *organic disease.* Lev. R. s. 13 (ref. to תחיה, Lev. XI, 2) תחיה מטרפתה וכ׳ that which can recover from its disease, you may eat.—*Pl.* טְרֵפוֹת, טְרֵיפוֹת. Ḥull. III, 1; a. fr.—Esp. *cases of t'refah, ritual law concerning t'refah.* Ib. 48ᵇ; a. fr.

**טְרִיפוֹלָאֵי** m. pl. (denom. of Tripolis) *Tripolitans, residents of Tripolis* on the Phoenician coast. Targ. Y. II Gen. X, 17 (h. text חווי).

**טְרִיפוֹן** pr. n. m. *T'rifon.* Y. Bicc. II, beg. 64ᶜ.

***טְרִיפְתָּא** f. (טָרַף) *vagrancy, irregular life.* Pesik. B'shall., p. 93ᵃ כל הדא ט׳ להן לך whither will all this irregular life lead thee?

**טְרִיפָא, טְרֵיפְתָּא** f. ch. = h. טְרֵפָה. Ḥull. 94ᵇ.—*Pl.* טְרֵיפָן, טְרֵיפָתָא. Targ. Y. Lev. XI, 1; Targ. Y. Num. XIX, 3 (some ed. טְרִיפָן, v. Ḥull. 42ᵃ ט״ח טרפות).

**טְרִיקָא** m. (טָרַק II) *enclosure, prison.* Targ. Lam. III, 7.

**טְרַקְטָה, טְרִיקְטָא** f. (tracta) *a long piece of dough pulled out in making pastry* (*tracta* or *tractum*). Y. Ḥall. I, 57ᵈ ר׳ יוחנן אמר טהיק׳ חייבת וכ׳ R. J. says, *tracta* is subject to *Ḥallah;* Ber. 37ᵇ כי אתא . . . אמר ר׳ יוחנן טרקנין חייבת וכ׳ Ms. M. (corr. acc.; v. Rabb. D. S. a. l. note 6; ed. טרוקנין פטורין) when R . . . . came to Babylonia from Palestine, he related in behalf of R. J. &c. Y. Pes. III, 30ᵃ טרקטה חורי וכ׳ as to *tracta* (on Passover) R. . . . permitted to make only one at a time, but two &c.

**טריקטי,** v. טְרוֹקְטֵי.

**טְרִיקְוָיָא** m. pl. (טָרַק I *to sting*) a sort of *wasps.* Targ. Y. Deut. VII, 20 (a gloss to אורעייתא, h. text צרעה).

**טריקלונא,** v. טְרִיקְלִינָא.

**טְרִיקְלִילִין,** v. טְרַקְלִילָא.

**טְרַקְלִין, טְרִיקְלִין** m. (τρικλίνιον, triclinium) 1) *dining couch.* Y. Ḥag. II, 77ᵃ bot. הט׳ מוצע לכם the banqueting couch is spread for you (your reward in the hereafter is prepared).—2) *dining room, reception room.* Y. R. Hash. IV, 59ᵇ bot. אפי׳ מט׳ לקיטון even if they adjourned from the tricl. to the sleeping room. Y. Keth. IV, 28ᵈ; Y. Snh. XI, end, 30ᶜ [read:] בעיא הדא אומנתא ט׳ וקיטון חופה וקיטון וכ׳ the following construction is required (in order to make the reception of the bride in the triclinium a legal consummation of marriage) a tricl. and a marriage chamber, and that chamber communicating with the tricl.—Ab. IV, 16, v. פְּרוֹזְדוֹר.—Tosef. Sabb. XVI (XVII), 18 בה . . . . ט׳ שחסיקה in a banqueting room (triclinium hibernum) which has been heated a day before..., you may entertain company on the Sabbath. Tosef. Bets. II, 10 ט׳ שהסיקוהו וכ׳; a. e.—3) (τρίκλινος = ὅρριον, S.) *granary.* Y. Sot. V, 20ᵇ bot. אישטלן עלוי חד ט׳ וכ׳ he was fined to fill a granary of forty by forty &c.

**טְרַקְ׳, טְרִיקְלִינָא** ch. same. Targ. II Esth. VII, 8 טרקלו׳ (corr. acc.)—Lev. R. s. 16 בטְרִיקְלִינֵיהּ (some ed. בתורק׳, corr. acc.) in his reception room.—*Pl.* טְרִיקְלִינִין, טְרַקְ׳. Targ. Y. I Num. XXXI, 50.

**טריקסימון,** v. טְרוֹקְ׳.

**טְרִיקְסִין,** v. טְרַקְסִין.

**טְרִית** f. (נטר, cmp. אִשְׁתְּרִי) *preserve, pickle,* esp. *salted* or *pickled fish.* Meg. 6ᵃ טמוני זו ט׳ 'stored things' (Deut. XXXIII, 19) refers to *tarith* (as a valuable article of commerce); Sifré Deut. 354; Num. R. s. 13.—Ab. Zar. II, 6 ט׳ טרופה brine containing hashed *tarith* (when you cannot recognize the clean and unclean fish). Ib. ט׳ שאינה טרופה in which the fish can be recognized. Ned. VI, 4 he who vows abstinence from 'fish' מותר בט׳ טרופה is permitted to partake of hashed *t.* Ber. 44ᵃ.

**טְרִי, טָרְיָא** ch. 1) same. Y. Ned. VI, 39ᵈ top זבון לי טרי וכ׳ (not ליטרי) sell me *tari,* and he sells him *tsaḥăna* (v. צַחֲנָא). Ib. לט׳ . . . תמן (not לרט׳) there they call *taritha tsaḥăna.*—2) (cmp. אִשְׁתְּרִי) *a sort of pastry, fritters* &c. Ber. 37ᵇ, v. הִנְהִיקָא a. גְּבִיל.

**טֶרֶךְ** m. (טרך, cmp. טְרַק II), pl. טְרָכִים, constr. טַרְכֵי *binders, preservers* (cmp. Syr. טרך a. derivatives P. Sm. 1528). Tosef. Sot. XV, 9, v. טְרַכְסִיד.

טָרֵךְ, v. טָרַח.

טָרְכוֹנָא pr. n. *Trachona, Trachonitis,* town and district east of the Jordan. Targ. O. Deut. III, 4; 13; 14 (Y. טַרְגּוֹנָא; h. text ארגב). Targ. Y. II Num. XXXIV, 15 טַרְכוֹן זמרא; Sifré Deut. 51 שרכונא דנימרא; Yalk. ib. 874 ט׳ דזמר (not טרינא); Tosef. Shebi. IV, 11 ט׳ דבתחום בצרה ed. Zuck. (Var. טרכתא, incorr.); Y. Shebi. VI, 36c ט׳ דמתחם לבוצרה (v. Hildesh. Beitr. p. 55, sq.).

טַרְכוּנָתָא, v. טַרְכְּנוּתָא.

טרכוס, v. טַרְבֵּשׁ.

טרכיני, טרכינוס, v. טְרָרִינוֹס.

טַרְכָן, v. טָרַח.

טַרְכְּנוּתָא f. (v. preced.) *trouble, anger.* Targ. Prov. XXVI, 28 Ar. a. Lev. (Var. טַרְכּוּנָתָא; ed. תַּרְכּוּנָתָא; Ms. סרכונא).

טַרְכְּסִיד m. (a comp. of טָרַךְ a. סִיד) *binding cement.* Tosef. Sot. XV, 9 if one put sand in the lime, הרי זה ט׳ ואסור ed. (ed. Zuck. טרכיו סיד הוא, Var. טַרְכֵי סִיד) it is cement and therefore forbidden; B. Bath. 60b הרי זה ט׳ (Ms. O. טַרְכָּסָאוֹ the binding of it (the lime), cmp. טָרַכְסִין); Sabb. 80b (Ms. M. תר׳). [Treat. S'mah. VIII טרכסי׳, in a corrupt passage, prob. to be read: כרכים.]

טָרַכְסִימוֹן, v. טְרוֹקְסִי׳.

טַרְכֵּשׁ, מַרְקוֹשׁ m. (enlargement of טרך or טרק, v. טָרֵךְ, a. טָרַק I) [*a wine-stirrer,*] *a board on which drinks for the table are mixed, side-board* (abacus, mensa delphica), *a plain board attached to the wall with hinges, to be put up and down* (cmp. דְּלַפְקִי, Kel. XXV, 1). Tosef. Kel. B. Bath. III, 3 ט׳ חלק (R. S. to Kel. XXV, 1 טרכוס וחלק) a plain tray (without rims). Ib. I, 12 ט׳ שעשה וכ׳ a side-board under which they placed a piece of wood, formed like a spear (as an improvised support) for eating at it. Tosef. Sabb. XIV (XV), 2 תרקוש ed. Zuck. (Var. ט׳, by cler. error מרקוש).

טַרְלוֹסָה pr. n. pl. *Tarlosa, Talluza,* near Samaria. Y. Taan. IV, 68d top מעברתא דט׳ the ford of T.

טרמוסיא, Midr. Till. to Ps. XIII, 5 באיזה ט׳ וכ׳; ed. Bub. תלמוסא, Ms. Vien. טל׳; Yalk. Ps. 660 תלמידא, prob. to be read: באיזו טוֹלְמִירָיָא וכ׳ (τολῃρία) with what *hardihood* do you speak such words (of bad omen)?

טרמיות, v. טוּרְמִי.

טַרְמִיטָא, טַרְמִיטָן, v. טְרוּמִיטָא.

טרמנסנת, טרמנטן, v. טוּרְמִנְטִין.

טרמסין, Snh. 14a Ms. M., v. טוּרְמִיסִין.

*טָרַס *to search.* Lev. R. s. 37 טַרְסִין וכ׳ Ar. (Var. a. ed. פשפשין) they searched every ship &c.—[B. Kam. 98a, v. טָרַשׁ I.]

טָרָס m., pl. טָרָסִין, v. טָרֵשׁ.

טַרְסָאָה m. nom. gent. *of Tarsus.*—*Pl.* טַרְסָאֵי. Targ. Esth. II, 21 (ed. Lag. טִירָ׳), v. טַרְסִי II.

טַרְסוֹס pr. n. pl., v. טַרְסִיס.

טַרְסִי I m. (v. next w.) [*a Tarsian,*] 1) *weaver of metallic thread, artistic weaver,* differ. fr. גַּרְדִּי. — *Pl.* טַרְסִים. Ab. Zar. 17b Ar. a. Ms. Pes. (ed. תרס, v. Rabb. D. S. a. l. note 40). Succ. 51b וט׳ בפ״ע וכ׳ (v. Rabb. D. S. a. l. note 400) artistic weavers apart and common weavers apart; Tosef. ib. IV, 6.—Sabb. 47a מטה של ט׳ the weavers' horizontal loom or frame for embroidery (differ. in Rashi). —2) *worker in copper, bronze* &c. Hull. 57b מטלית של ט׳ the bronzers' apron.

טַרְסִי II, מוּרְסִי m. nom. gent. of *Tarsus, Tarsian.* —*Pl.* טַרְסִים, מוּרְסִי׳. Meg. 7a בגתן . . שני ט׳ היו ודיבו מספרים בלשון טרסי Ms. M. (only שני טרשיים היו בגתן . .) Bigthan and Teresh were two Tarsians and conversed in the Tarsian language; ib. 13b שני ט׳ טורסי . . . (Ms. M. . . . תרסיים תרסי). Ib. 26a בה״כ של ט׳ Ms. M. (ed. טור׳; Tosef. ib. III (II), 6 אלכסנדרים) the synagogue of the Tarsians in Jerusalem (Rashi: of the bronze-workers, v. preced.). Y. Shek. II, 47a בה״כ של ט׳ (Yeb. 96b טבריא).

טרסיאות, read: סַרְטָאוֹת.

טַרְסָיי ch. = h. טַרְסִי I. Y. Gitt. VII, beg. 48c; Y. Ter. I, 40b (perh. proper noun). — *Pl.* טַרְסָיֵא, טַרְסָיִיהּ. Y. Kil. IX, end, 32d.—Lev. R. s. 35, end כנישתא דט׳ וכ׳ the synagogue of the weavers in Lydda (or bronze-workers, or Tarsians), v. טַרְסִי II.

טַרְסִיס pr. n. pl. = h. תַּרְשִׁישׁ *Tarsis* (*Tarentum*). Targ. Y. I Gen. X, 4 טַרְסַס ed. Amst. (oth. eds. טרסיס, v. אַפַּס); Targ. I Chr. I, 7 טרסוס ed. Lag. — 2) (prob.) *Tartessus, in Spain.* Targ. Ps. XLVIII, 8. Ib. LXXII, 10. [V. טרריסיס.]

טָרַסְקֶל m. (τρισκελής, τρισκέλλων, sub. כסא) *a chair on three legs,* esp. *a camp-chair.* Num. R. s. 12; Tanh. Naso 19; (Tanh. T'rumah 9; Gen. R. s. 68 תְּרוֹנוֹס). Sabb. 138a כסא ט׳ (Ms. O. כסא וט׳).

טַרְסָקַל m. (a corrupt. of κάρταλλος, v. קרסטל) *basket.* Lev. R. s. 19; (Midr. Sam. ch. V קרסטל). Sabb. 5a. Ib. 53a תולין ט׳ לבהמה you may hang a basket with fodder around the neck of an animal.—V. next w.

טַרְסְקְלִין m. (κάρταλον, v. preced.) *a basket* (fiscellus) containing fodder, used *for muzzling.* Sabb. 53a bot.; (Tosef. ib. IV (V) 5 קרסטלין, Var. קרטלין). B. Mets. 90a (Ms. M. קרסטרלין, oth. Mss. קרסטלין, קסרטל, v. Rabb. D. S. a. l. note).

טרסקמון, v. טְרוֹקְסִימוֹן.

טַרְעֲפִיקָא, v. טַרְפִּיקָא.

טָרַף (b. h.; cmp. טָרַד) [*to move with vehemence,*] 1) *to tear, prey.* Lev. R. s. 26 טורף ואוכל tears in order to

satisfy his appetite. Koh. R. to X, 11 תאירי ט' the lion goes out for prey. Sot. 47b טורפי טָרְפָּם those robbing (the poor). Zeb. 53b חלקו של טורפם the territory of the tearer (wolf=Benjamin, Gen. XLIX, 27). B. Kam. 116b לטורפה to plunder it; a. fr.—2) *to cast with force, knock, strike against; to throw away, reject, eject.* Ḥull. III, 3 טָרְפָה בכותל he cast or knocked the bird against the wall. Pesik. R. s. 11; Num. R. s. 2 מגרשה אני טורפה אני I will divorce her, I will cast her out (cmp. טָרַד).—Ber. 5b טורפין לו וכ' his prayer is thrown in his face (refused). Y. Yeb. XVI, 15d top טָרָפַנִי, v. טָרַד.—3) *to seize forcibly.* Yoma IV, 1 בקלפי ט' he took the ballot out with haste.—Esp. *to seize for a debt.* B. Mets. 15a ובא ב"ח וטָרָפָה and a creditor of the previous owner came and seized it, v. טִירְפָּא.—4) *to chop, hash, to beat, mix.* Sabb. XIX, 2 ט' יין ושמן beat wine and oil; a. e.—Part. pass. טָרוּף, f. טְרוּפָה. Ib. 38a בשר ט' chopped meat. Ab. Zar. II, 6, v. טָרִית. Y. Nidd. IV, 51a (of a foetus). Sabb. VIII, 5 (80b) ביצה ט' an egg beaten and mixed with oil; a. fr. V. טָרוּם.—5) *to hackle, comb* (flax or wool). Kil. IX, 1. Y. Orl. III, 63a; Y. Keth. VI, end, 31a צמר בכור שטָרָפוֹ wool of a first-born that has been hackled (and mixed up with other wool).—6) *to scrape, scour, to plane.* Makhsh. II, 4 חטוֹרַח את גגו (Var. חמטחר) if one scrubs his roof; Tosef. ib. I, 8.—7) *to make* טְרֵפָה, *to inflict an organic defect.* Ḥull. 85b, sq. צא טְרוֹף go and maim the animal (before slaughtering it).

*Nif.* נִטְרַף 1) *to become t'refah.* Ib. 9a, a. e. במה נִטְרְפָה from what cause it became *t'refah.*—2) *to be in disorder,* a) (with דעה, or לב) *to be confused, bewildered, not fully conscious.* Y. Sabb. II, 5b bot. נִטְרְפָה דעתו של אבא my father's mind is unclear; Snh. 68a. Ib. 43a כדי שתִּטָּרֵף דעתו (not שתטרוף) that his (the culprit's) consciousness may be benumbed; Num. R. s. 10.—Ib. נ' לבו his mind becomes confused (from drinking); a. fr.—b) (with שעה, of political disturbances) *to be troubled.* Snh. 11a; Sot. 48b; Tosef. ib. XIII, 5 נטרפה (ה)שעה the political condition was too much troubled (persecutions prevailing). Y. Dem. V, 24d bot.; a. e.

*Pi.* טִרֵּף 1) *to shake vehemently, constantly.* Succ. III, 9 כל העם מְטָרְפִין בלולביהן ed. Y. (Mish. ed. Pes. מט'את לול'; ed. מנענעין) all the people shook their branches constantly (during the recitation at Hallel, contrad. to נענע).—2) *to unbalance* (the mind, cmp. טָלְטֵל).—Part. pass. מְטוֹרָף. Num. R. s. 10 לבו מ' וכ' his mind is disturbed and he talks improper things, v. supra.—3) *to reject one's petition, to refuse.* Part. pass. מְטוֹרָף. Ber. V, 5 שהוא מ' that he (the patient for whom prayer is said) is rejected (bound to die), opp. מקובל accepted.—4) *to disfigure, to make ungainly* by spots, incisions &c., v. טָרוּף). Part. pass. as ab. Koh. R. to X, 11 the serpent is asked מפני מה גופך מט' why has thy body been disfigured (v. Gen. III, 14)?—5) *to cast about* (a ship on high sea), v. Hithpa.—Part. pass. as ab.; *pl.* מְטוֹרָפִים, מְטוֹרָפִין. Yeb. 47a, v. סָחַף.

*Hif.* הִטְרִיף 1) *to become t'refah, to be afflicted with a fatal organic disease.* Num. R. s. 12, end; Cant. R. to VI, 4; Pesik. Vayhi p. 10a, a. e. לא הִטְרִיפוּ the animals were found to be free from an organic disease.—[2) (in later liter.) *to declare t'refah.*]—3) (denom. of טֶרֶף) a) *to cover with foliage.* Yalk. Gen. 119, v. רָטַב.—b) *to sprout with moisture, be sappy.* Gen. R. s. 69 ה' מצות וכ' (Yalk. Jud. 38 הפריח) sprouted with good deeds &c., v. רָטַב.—[4) *to distribute food,* v. טָרַף.]

*Hithpa.* הִתְטָרֵף, *Nithpa.* נִיטָּרֵף *to be tossed about, to be in a storm* near the shore. Taan. III, 7 (19a) על הספינה המִיטָּרֶפֶת וכ' for a ship which is seen from the coast to be tossed about; ib. 14a חמִטּוֹרֶפֶת (v. supra; Ar. ed. Koh. נִיטָּרֶפֶת *Nif.*). Tosef. Sabb. XIII (XIV), 11 נִיטָּרֶפֶת ספינה וכ' the ship has been thrown back several times (was prevented from landing by the breakers).

**טֵרֵף I, טָרַף** ch. same, 1) *to take by force, seize.* B. Mets. 14a אתי . . . וטַרְפָה מיניה (not וטרפא) the creditor came and took it from him (by legal seizure); ib. וקא ט' לקוחות טָרֵיף ליה מיניה (Ms. H. וטַרְפָה מיניה).—ט' to seize property sold by the debtor, v. לָקוּחוֹת. Ib. 19a; a. fr.—2) *to throw, strike, knock down.* Y. Snh. X, 29a וטָרֵיף לון לארעא and let them fall down. Lam. R. to I, 5 ויִטְרוֹף גרמיה and let him throw himself down. Ib. to IV, 2 טְרוֹף קולתיך וכ' cast down thy pitcher before me; a. fr.—3) *to knock at, shake, rap.* Ber. 28a אבבא ט' knocked at the door. Snh. 97a.—Ib. 67b ליה בטבלא ט' he struck the *tabla* before him; a. v. fr.—Trnsf. *to carp at, to contest the validity of a decision.* Y. Snh. I, beg. 18a בעי מיטְרוֹף wanted to protest (against R. Isaac's decision because he acted as a single judge).—5) *to declare t'refah.* Ḥull. 10b. Ib. 48b למיטְרְפָה . . . סבר Mar. . . . wanted to declare it *t'refah;* a. fr.—*Part. pass.* טָרִיף a) *struck down* (in the agony of death). Targ. Jud. III, 25; IV, 22 (h. text נֹפֵל). Lam. R. to IV, 5 טְרִיפִין בקיקלא (not טריפון) lying on dunghills.—b) *thrown away.* Y. Snh. X, 29a top הא טריפין לך they are thrown down before thee (cmp. טָרוּף).—c) (denom. of טרפא, v. טָרוּף) *spotted, full of incisions; planed.* Ned. 25a; Shebu. 29b, v. טָרוּף.—[Y. Shebi. I, end, 33c א"ר יודן כד טריפן לעוביה, read with R. S. to Shebi. I, 8: א"ר יודן בר טרפון or טריפון, לעוביה being a corrupt tautography of ב"י לי'ז=לי'עזר בן יעקב.]

*Pa.* טָרֵיף 1) *to knock, strike, dash.* Targ. II Kings VIII, 12 (h. text רשש). Targ. Nah. II, 8 (h. text תפף).—2) *to prey, wait for prey.* Targ. Prov. XXIII, 28 מְטָרֵף.—3) *to drive about.* Part. pass. מְטָרֵף. Targ. Y. I Ex. XIV, 3 (ed. Amst. מט'; *Ithpa.*). Targ. Y. II Num. XII, 12 מְטַרְפָא.—Trnsf. *to agitate, trouble,* v. infra.

*Ithpa.* אִיטָּרֵיף, *Ithpe.* אִיטְּרִיף 1) *to be knocked about, dashed; to be tossed about; to be in spasms.* Targ. Is. XIII, 16. Ib. LI, 20; a. e.—Lev. R. s. 12 beg. כהדי אילפא דמִיטָּרְפָא וכ' like the ship that is tossed about in the breakers &c. Snh. 95a אתי רונה אי' קמירה a dove came down and rolled before him in spasms.—Trnsf. *to be agitated, troubled.* Targ. Gen. XLI, 8 (some ed. מְטַר') Part. pass. *Pa.*, v. supra). Targ. Ps. LXXVII, 5; a. fr.—Y. Taan. I, 64b bot. למה אִיטָּרְפוּן . . להכא why did the rabbis (you) take the trouble of coming hither.—2) *to be spotted, full, of incisions* &c., v. supra a. טָרוּף.—3) *to become,* or *be t'refah.* Ḥull. 57b במידי דמִיטָּרְפָה בה in the same limb through the mutilation of which the animal became *t'refah.* Ib. 48a דלאו מינה מִיטָּרְפָא where the

cause of its being *t'refah* lies not in the mutilated limb itself.

**טָרַף** II m., v. טַרְפָּא.

**טֶרֶף** m. (b. h.; preced.) 1) *prey.* Sot. 47ᵇ, v. טָרַף.—Gen. R. s. 99 (ref. to מטרף, Gen. XLIX, 9) מִטַּרְפּוֹ של יוסף from making Joseph a prey, i. e. saving Joseph; מִטַּרְפָּה של תמר saving Tamar. Yalk. Ps. 637; Midr. Till. to Ps. VII, ed. Bub. יושב על טַרְפּוֹ (oth. ed. טַרְפָּתוֹ) sits over his prey.—2) *food.* Snh. 108ᵇ, v. next w.—3) (v. next w.) *foliage, green.* Sifra Metsora, beg. בראשה ט' with green foliage on its top, v. next w.; Y. Sot. II, 18ᵃ top וראשה ט' (corr. acc., or read as Tosef. Neg. VIII, 2 מרוח).

**טָרָף** m. (b. h., preced.) *plucked, fresh*; (homilet., v. preced.) *nourishment.* Snh. 108ᵇ (ref. to Gen. VIII, 11) מאי משמע דהאי ט' לישנא דמיזוני הוא what evidence is there that *taraf* has the meaning of food? Answ. ref. to הטריפני (Prov. XXX, 8); Erub. 18ᵇ (v. Rabb. D. S. a. l. note).

**טָרָף** I, **טַרְפָּא** ch. same, 1) *leaf.* Targ. Gen. VIII, 11. Targ. Is. XXXIV, 4; a. fr.—Ḥull. 47ᵇ דאסא ט' leaf of a myrtle; a. fr.—Nidd. 20ᵃ מצישתא ט' fem. (Rashi: מצינא), v. infra.—Trnsf. דנחירי ט' *wing of the nose.* Ber. 55ᵇ.—*Pl.* טַרְפֵי, טַרְפַּיָּא. Targ. Gen. III, 7; a. fr.—Succ. 37ᵇ נתרי ט' leaves may fall off. Sabb. 129ᵃ חמרא בר תלתא ט' Rashi (ed. בת) wine of a vine that has changed foliage three times, i. e. wine in its third year. Nidd. l. c. טַרְפָּן fem., v. דָּרָא I.—2) *a piece torn off, fragment.* Ber. 59ᵃ top, and it looks כנ' דטריף like an irregular piece that has been torn off (from the star); Rashi: like a battered piece that has been mended by hammering; (Ms. F. ומתחזי דמיטרפא מיטרף you can see that it has been torn off, Vers. in Rashi: כדטרפא מטרף, prob. to be read כטרפא דְּמָטַרַף).

**טַרְפָּא** II f., constr. טַרְפַּת (טָרַף) *rapping.* Targ. Jud. V, 11 (in a passage missing in ed. Lag.).

**טרפא,** Gen. R. s. 10 בקעת בי ט', v. נְטוֹפָא.

**טְרָפָא,** v. טִירָ'.

**טְרָפָא, טְרַפְתָּה,** v. טִרְיָ'.

**טַרְפוֹן** pr. n. m. *Tarfon,* a Tannai (v. Fr. Darkhé Mish., p. 101 sq.). Pes. X, 6; a. v. fr.—V. טְרִיפוֹן.

**טרפונימוס,** v. טְרַפְּיוֹזִיטוֹס.

**טרפזן,** read: טְרַפְּיזִין.

**טַרְפַּחַת** f. (טפח, with ר inserted; cmp. טְפִירָה I) [*pitcher,* cmp. אַבּוּז,] *mouth of the womb.* Ḥull. 55ᵇ = אֵם שַׁלְפּוּחִית=. Ib. 56ᵇ.

**טרפירא (טרפידא),** Targ. Y. Lev. XI, 19, v. טַרְפָּדָא.

**טְרַפִּיזָא** m. (τράπεζα) *table, counter.*—*Pl.* טְרַפִּיזִין. Gen. R. s. 64, end ('Rashi': טְרַפֵּזוֹת).—V. טָרַפְּזִין.

**טְרַפְּיְזִיטוֹס** m. (τραπεζίτης) *money-changer, banker.* Y. B. Mets. IV, beg. 9ᶜ טרפוניטיס (corr. acc.). Num. R. s. 4 טְרַפְּסִיטִיס (cmp. τράπεσα for τράπεζα, S.).

**טְרַפִּיזִין** m. (τραπέζιον) *table, trencher.* Gen. R. s. 11 Ar., v. דִּיסְקוֹס I.

**טרפירא,** v. טרפידא.

**טַרְפִּישָׁא,** v. טַרְפָּשָׁא.

**טָרָפְיָתָא,** f. (טָרַף) *hawk.* Targ. O. Lev. XI, 14; Deut. XIV, 13 (h. text אִיָּה).

**טַרְפִּיתָא** f. adj. (preced.) *tearing.* Targ. Y. Lev. XI, 14 דְּיָתָא ט' (not דחיא); cmp. דָּיָה.

**טְרַפֵּס,** *Hithpa.* הִשְׁתַּרְפֵּס *to climb,* v. טָפַס.

**טַרְפֵּס,** *Ithpa.* אִשְׁתַּרְפֵּס (v. preced., cmp. טָפַז) *to leap, take exercise.* Y. Kidd. II, 62ᶜ bot. בעיא הוינא מְשַׁרְפְּסָא אזלה מט' וכ' I expected to have exercise in going to and coming from the bath.

**טְרַפְּסִיטִיס,** v. טְרַפְּיְזִיטוֹס.

**טַרְפְּעִיקָא, טַרְפְּעִיק (טרעפ')** m. (corresp. to τροπαϊκός = Victoriatus) *Victoriatus* = Quinarius, half a denar (v. Zuck. Talm. Münz. p. 30). Yoma 35ᵇ. Gitt. 45ᵇ; Keth. 64ᵃ מאי ט' (not טרפעיקין) how much is a *T.*? Sifré Deut. 294; Yalk. ib. 938.—*Pl.* טַרְפְּעִיקִין. Keth. V, 7; Tosef. ib. V, 7 (missing in ed. Zuck., Var. טרפקעי; oth. ed. טַרְפְּעִיקִים).

**טרפקעי,** v. preced.

**טַרְפָּשָׁא** m. (טרף, with formative ש, as in טַרְבָּשׁ; v. P. Sm. 1527 s. v. טרפשתא) *a rag-like, irregularly shaped organ, membrane* &c. Ḥull. 49ᵇ דלביא ט' pericardium with the fat attached to it.—*Pl.* טַרְפָּשִׁין *shreds.* Ib. 46ᵃ (in Hebr. dict.) נדלדלה כבד ומעורה בט' if the liver is detached and disarranged in shreds.

**טָרַק** (cmp. טרד, טרף) *to shake, stir.* B. Kam. 115ᵇ לא טָרְקוֹ nobody stirred, or mixed it.

**טָרַק** I ch. same, 1) *to stir, mix.* Sabb. 110ᵃ ולִטְרוֹקִינְהוּ בהדי הדדי let him mix them together.—2) *to stir up.* Taan. 25ᵃ, v. אִסְקוּטָלָא I.—3) (prob. only in) *Pa.* טָרֵק *to sting, bite.* Sabb. 109ᵇ דְּטָרְקֵיהּ חיויא whom a serpent has stung. Ib. 110ᵃ, v. חִיוִי; a. fr.—[Yoma 77ᵃ, v. מַטְרָקָא.]

**טָרַק** II (cmp. טָרַד II) *to bolt, tie, gird; to guard.* Targ. Ps. XXXV, 3, v. טרוקיתקא.—Ber. 28ᵃ גלי טָרוֹקוּ; Snh. 113ᵃ דְּטַרְקֵיהּ, v. גְּלָא. B. Mets. 86ᵃ וטַרְקֵיהּ לבבא וכ' and bolted the door before him. Erub. 102ᵃ דין לא נְטָרוֹק this must not bolt, i. e. with this bolt as it is you dare not bolt or unbolt. *Part. pass.* טָרִיק *locked up.* Targ. Job XXVI, 13 (h. text בָּרְחַ).

**טַרְקָא** m. (preced.; cmp. Syr. טרק, P. Sm. 1528) *a castle, palace.* Targ. Prov. XXV, 24 וביתא ט' though the house be a palace (h. text וּבֵית חֵבֶר).

**טָרָקָא** m. (טָרַק I) *stirring up, disturbance.* Targ. Koh. X, 11 לט' ולנוקא (ed. Amst. a. oth. לטַרָאקָא) for disturbance and injury.

**טרקארין, טרקירין,** v. טָרְקְלִין.

**טרקווינוס**, Esth. R. beg. בימי ט׳, read: בימי הינוניס.

**טַרְקוּשׁ**, v. טַרְכֵּשׁ.

**טַרַקְטָה, טְרַקְטָא**, v. טְרִיקְטָא.

**טרקי**, Yoma 10ª Ar., v. תרייקי.

**טַרְקִין, טַרְקָנָא** m. (Ar. s. v. בלס: תַּרְקָנָא; cmp. *anthracias*, ἀνθράκιον) name of a *gem*. Targ. O. Ex. XXVIII, 19 (Y. ערקין, corr. acc.); ib. XXXIX, 12. Targ. Y. Num. II, 18.

**טרקילין**, read: טְרִיקְלִין.

**אִסְטַרְקְלִילָא, טַרַקְלִילָא** m. (comp. of טָרַק II a. קלילא) *the runner's strapping, leggin, greave*. Targ. Esth. V, 9 אִסְטַרְקְלִילַיהּ his leggin.—*Pl.* טַרַקְלִילִין. Targ. I Sam. XVII, 6 (ed. Lag. טְרִיקְלִ׳; Kimḥi Vers. טרקלין). [טרקלילין, Tosef. Sabb. XVI (XVII), 18; Tosef. Bets. II, 10 Ar., v. טְרִיקְלִין.]

**טַרְקְלִינָא, טַרַקְלִין**, v. טְרִיקְלִ׳. [V. preced. w.]

**טָרְקְלִין** m. (torcularium) *store-room for oil and wine*. Y'lamd. to Num. XX, 8 (quot. in Ar.) ט׳ אם יהיה ביד אדם if a man possesses a torcularium; Yalk. ib. 763 (our w. omitted); Ex. R. s. 25, beg. טרקאירין, טרקאדין (read: טָרְקְלָאדִין).

**טרקנין**, v. טְרִיקְטָא.

**טַרְקְסָאוֹת** f. pl. (enlargement of טָרַכְסִיד II, cmp. טָרַק II) *lath- and plaster-wall, partition in the interior of houses*. Tosef. Ohol. V, 5 כלים שבט׳ R. S. to Ohol. IV, 1 (ed. רסטקאות, Var. רסטסק׳) vessels lying in niches or closets of partition walls.

**טַרְקִיק, טַרְקְסִין** m. pl. same, esp. אַמָּה ט׳ *the two cedar-covered partitions*, with a vacant space between, which separated the Holy of Holies from the Holy and occupied the space of *one cubit*, the text (I Kings VI, 16) leaving it undecided from which of the two sacred areas that cubit's space was deducted. In the second Temple that partition was replaced by two curtains with a space between. Midd. IV, 7 אמה ט׳ one cubit for the partition. Yoma 51ᵇ אבל . . . אמה ט׳ וכ׳ but in the second Temple, where there was no partition wall, . . . . . they made two curtains. B. Bath. 3ª; a. fr.—Y. Kil. VIII, 31ᶜ bot. (among doubtful things) ואמה ט׳ (add to the above six things) the *ammah traksĭn*. ט׳ מהו ואמה why is it called *a. tr.?* (Answ., taking our w. for τάραξιν, acc. of τάραξις, confusion) טריכסון מהו מבפנים מבחוץ (ἐτάραξεν, cmp. בריכסון) it created confusion: what is it? inside? outside?; Y. Yoma V, 42ᵇ bot. טירקסון.

**טרקסמון**, v. טְרוֹקְסִימוֹן.

**טָרַשׁ I** (cmp. טרח) *to batter*. B. Kam. 98ª מחדיה וטָרַשׁ . . (Var. טרסיה, v. Rabb. D. S. a. l. note 300) he struck upon the coin with the hammer and battered it (so that the stamp was effaced).

*Pa.* טָרֵישׁ (denom. of טֶרֶשׁ) *to harden, make brittle*. Ḥull. 46ᵇ בקרירי לא תמטרשי you must not put the lungs in cold water, because it makes the coat of the lungs brittle (so as to crack when you blow them up; [Ar. ed. Koh. בחמימי לא דמט׳ not in hot water because 'it makes strong']; v. פָּזַר.

**טָרַשׁ II** (cmp. טָרַק II) *to lock up, obstruct;* (neut. v.) *to be stopped up*, (trnsf.) *to be deaf, silent*. Tanḥ. Vayish'l. 8 מהולחך טָרְשָׁא וכ׳, v. חָרַשׁ; Y'lamd. to Lev. XXVII, end and to Num. XXI, 1 (quot. in Ar.).—Lam. R. to I, 17 [read:] ט׳ סלקית וט׳ נחתית (not טמשא) silent do I go up (to Jerusalem) and silent do I go down.

**טֶרֶשׁ** m., pl. טְרָשִׁים, טְרָשִׁין (טרש I) *rugged, stony ground; crags, clefts; quarry*. B. Bath. 103ª ט׳ שאמרו the crags of which they speak (נקעים a. סלעים ib. Mish. VII, 1). Y. Kil. I, 27ᵇ bot. Arakh. 14ᵇ; Yalk. Lev. 677 טְרָסִין. Gen. R. s. 23 נעשו ט׳ became craggy (unarable). Lev. R. s. 36 ט׳ גדולים large stony clods, v. בָּלַשׁ. Sot. 34ᵇ. Y. B. Bath. IV, 14ᶜ bot. הט׳ המוקצין וכ׳ the rocks which are cut from it (the quarry).

**טַרְשָׁא** m. (טָרַשׁ II) [*deafness,*] (sub. רִבִּית) *deaf or silent usury, tarsha, a sale on time at a price higher than the seller would take if he sold for cash*, e. g. one sells beer in Tishri (when it is cheap), to be paid for in Nisan (when beer is higher) at the Nisan price. B. Mets. 65ª ט׳ שרי ט׳ *tarsha* is permitted (is no usury). Ib. ט׳ דידי my (R. Papa's) *tarsha* (sale of date beer on time &c., v. supra). Ib. ט׳ דידי ודאי וכ׳ my (R. Ḥama's) *tarsha* (selling goods to be carried at his risk to the dearer market, the money to be paid on returning) &c. Y. ib. V, 10ᶜ bot. אין זו רבירתא אלא ט׳ (not חטרשא) this is not direct usury, but it is *tarsha*.—*Pl.* טַרְשֵׁי. Bab. ib. 68ª ט׳ פפונאי, expl. כט׳ דרב פפא like the sales of R. Papa, v. supra.

**טַרְשִׁי**, v. טַרְסִי.

**טַשׁ, טָשׁ**, v. טוּשׁ.

**טְשָׁטוּשָׁא**, v. טְרִישׁ׳.

**טַשְׁטָקִי*** m. pl. [or טַשְׁטָקִי f. sing.] (= חַשְׁתִּ׳, שקי; cmp. טַצְחָקָא) *troughs*, or *bucket arrangement* for pumping water for the boiler. Nidd. 68ª אטו . . . ט׳ חסרת וכ׳ Ar. (ed. omit אטו) doest thou want boilers? dost thou want buckets? dost thou want slaves? [Rashi: *bathing chairs;* Tosaf. to Nidd. 66ᵇ, a. v. אם, identifies our w. with טכטבא; Saadia: *combs*.]

**טַשְׁטַשׁ, טְשַׁטֵּשׁ**, v. טוּשׁ I.

**טָשָׁא, טַשֵּׁי** (v. טוּשׁ II) 1) *to hide, protect; to reserve*. Targ. Ps. XXVII, 5. Targ. Prov. II, 1; a. e.—2) *to be hidden, lie in wait*. Targ. Ps. LVI, 7 יְטַשְׁנוּן בכמנא (ed. Lag. כ׳ כמנא; h. text וצפינו, K'ri וצפונו). Targ. Prov. I, 11; a. e.—Taan. 24ª טָשׁוּ מינהּ (הוו) they hid themselves before him. Ib. 29ª טשא מיניהו hid himself before the Romans. Ab. Zar. 70ª כי חיכי דטָשֵׁינָא אנא אישָׁשֵׁי וכ׳ as well as I hide myself here, an Israelite may have hidden himself &c.; a. e.

*Ithpe.* אִתְמְשַׁשׁ, אִיתְמְשַׁשׁ *to hide one's self, to be hidden.* Targ. Prov. XXVIII, 28. Ib. XXVII, 5 מְמַשְׁשְׁיָא hidden. Targ. Ps. LXXXIII, 4 מִתְמַשְׁשִׁין (some ed. מְמַעֲשְׁשִׁין).—Ab. Zar. 70ª, v. supra.

*Af.* אַמְשֵׁי *to hide.* Targ. Prov. XXV, 2. Ib. XXVI, 15.

מַמְשִׁיוּתָא f. (preced.) *that which is reserved, future compensation.* Targ. Ps. XVII, 14. Targ. Job. XX, 26.

## י

י *Yod*, the tenth letter of the Alphabet. It interchanges with ו, e. g. יָדַע a. וַדַּאי; with א as יבד a. אבד; with ת, v. letter ת.—י is frequently a *mater lectionis* for ē, ĕ, and ī, ĭ, e. g. לִילֵךְ, לִישַׁב (for b. h. לָלֶכֶת, לָשָׁבַת); הֵיסִיב=הֵישִׁיב, הֵידִיבוּר=הֵדִיבּוּר.—יי is frequently used to indicate the consonantal value of י, as הִתְיַרְיָא=הִתְרַיָא.

י׳ as a numeral, *ten*, v. א׳.

יֵיא, יָא I=h. אַיֵּה. *where?*—לְיֵיא, לְיָא *whither?* Ber. 58ª, v. בָּאגָנָא. [V. לָדְיָא.]

יֵיא, יָא II=יְהָא, v. הֲוֵי.

יֵאָה, יָאָה, v. יָאֵי.

יָאִי, יָאֲוִי, יָאוּ, יָאֲוִי pr. n. pl. *Yau, Yai.* Ḥull. 6ª פונדקא דיריאו Ar. (ed. דיראי, prob. to be read: דיראי) the inn of Yau (*I*, v. אִירְהִי II).

יַאֲנָן, יַאֲנוֹן, v. יָאֵי.

יְאוֹר m. (b. h.; v. אֲרִיתָא) *channel, river*, esp. *the Nile.* Cant. R. to III, 4 (ref. to מיער with suspended ע, Ps. LXXX, 14) אם זכיתם מן חי׳ . . . . מן היער if you will do good, the enemy attacking you will be (powerless like an animal) coming from the river, if not, he will be like a beast of the forest; Midr. Till. to Ps. l. c.; Yalk. Ps. 830; Ab. d'R. N. ch. XXXIV כחזיר של י׳ like a water swine (pork-fish, silurus). Ex. R. s. 1. Ib. s. 9 המים ששמרוך...לי׳ וכ׳ the waters which saved thee (Moses) when thou wast thrown into the Nile, must not be smitten through thee; a. fr.

יְאוֹרָא ch. same, *channel, dyke.*—*Pl.* יְאוֹרֵי. B. Mets. 103ᵇ אריסא בר י׳ (Ar. בירה), v. אַוּרָא.

יֵיאוּשׁ, יֵאוּשׁ m. (יָאַשׁ) *despairing of recovering a lost object, resignation.* B. Kam. 66ª אירנו קונה י׳ the owner's resignation gives the robber no right of possession (and he must restore the object itself, not its equivalent). Ib.ᵇ ואי ס״ד י׳ קנה וכ׳ and if we should assume that resignation gives a right of possession, how could the robber say, Here is thy property before thee (since in the meantime it has become valueless)?—B. Mets. 21ᵇ top י׳ שלא מדעת unconscious resignation, i. e. a thing which, if missed, is usually given up, but which has as yet not been missed. Ib. חזר י׳ is considered as given up. Y. B. Kam. IV, end, 4ᶜ י׳ טעות a resignation under a false presumption; a. fr.

יֵאוּשָׁא ch. same, *despair.* Targ. Job VI, 26.

יָאוּת f. h. a. ch. (יאר) *propriety;* adv., (cmp. טַבָּאוּת) *right; properly; it is right.* Targ. Ps. CXXVII, 2 על י׳ in propriety (honestly). Targ. Y. Gen. XXII, 10 כפוס . . י׳ tie me well. Targ. O. Deut. XIII, 15 (Y. טבאות, h. text הרטב); a. fr.—Y. Ḥag. I, 76ᵈ top חרי וכ׳ וי׳ and it is right so; for there is the case &c.; Y. Peah II, 17ª חזא וי׳ (corr. acc.). Y. Dem. I, 21ᶜ bot. הוא מקשי י׳ he asks a proper question; a. fr.

יְאוּתָא, v. יָאֲוִיתָא.

יָאֵת, יָאֵי m. (h. יָאֶה; v. אָוָת I, אוּת) *fitting, right, nice.* Targ. I Chr. XI, 11; Targ. II Sam. XXIII, 8; a. fr.—Men. 53ª; Yalk. Ex. 166 י׳ וי׳ it is good; י׳ וי׳ (v. Rabb. D. S. to Men. l. c. note 40) so much the better. Tam. 32ª בימא י׳ למירדר וכ׳ is it better to dwell on the water or on land?—Ib. לא י׳ למלכא כזב falsehood would not become a king. B. Bath. 111ª הוא י׳ וגולתיה יָאָה Ar. (ed. וג׳ יאי) he looks nobly and so does his cloak; a. e.—*Pl.* יָאִין, יָאֵין, יַאֲוִין, יָאֲנִין. Targ. Cant. III, 7. Ib. IV, 1 sq. Targ. II Sam. XV, 3; a. fr.—*Fem.* יָאָא, יָאְיָא, יָאָה, יָאֲתָא. Targ. Y. II Num. XII, 1. Targ. Gen. XXIX, 17 (ed. Berl. יָאָה; Y. II יָיָא). Targ. Jer. VI, 2 יאתא (ed. Lag. יָאִיתָא; h. text נוה). Targ. Prov. XIII, 19 (h. text נחידה); a. fr.—B. Bath. 111ª, v. supra.—*Pl.* יָאָתָא, יָאָיִן, יָאֲנִין. Targ. O. Gen. XXIX,17 (ed. Berl. יַאֲנָן). Targ. Y. Num. XXXI, 50; a. e.—

יָאִיתָא, יָאֲוִיתָא f. (preced.) *beauty, grace.* Targ. Prov. I, 9 ed. Lag. (oth. ed. יָאוּתָא). Ib. IV, 9. Targ. Job VIII, 6 יַאֲתַת constr. ed. Lag. (oth. ed. יָאֲרַיְת; h. text נְוַת).—Pesik. Baḥod. p. 109ª (ref. to אֲנֹכִי, Ex. XX, 2) אנא נהורך כְּלִילֵךְ יָאוּתָךְ I am thy light, thy crown, thy grace; Pesik. R. s. 21 רונתי (corr. acc.)

יָאוּתָא, יָאְיָא, v. יָאֵי.

יָאִיר (b. h.) pr. n. m. *Jair*, 1) son of Manasseh. B. Bath. 121ᵇ. Num. R. s. 14; a. e.—2) J. the Gileadite. B. Bath. 113ª.—Denom. יָאִירָאָה, ch. יָאִירָאָה m. *Jairite.* Targ. II Sam. XX, 26 (missing in ed. Lag.).—Cant. R. to I, 2ᵇ; Erub. 63ª; a. e.

יָאֲרְתָא, v. יָאֲוִיתָא.—יָאֲתָא, v. יָאֵי.

יַעַל = יָאַל, v. הוֹאִיל.

יַאנָא, Y. Kidd. IV, 66ᵇ top את חמי מפייס י׳, read: אתחמר מפייסי ואנא וכ׳ act as if you did appease me, and I will allow him to get up.—Y. Kil. III, beg. 28ᶜ וי׳, read: כל הן דאנא משכח לה וי״ו אנא וכ׳ wherever I shall find it (*zeruëha*) with a *Vav*, I shall erase it; Y. Sabb. IX, 12ª top (corr. acc.), v. זְרוּעַ.

יָאנְבָא, v. יַנְבָא.

יָאסִיָן, יַסְיָאן, יָאסָן pr. n. m. *Yasyan.* Koh. R. to VII, 11 R. José b. Y.; Ab. Zar. 42ª; Bets. 8ᵇ יאסיין Ms. M. (ed. יאסירא v. Rabb. D. S. a. l. note); Men. 6ᵇ (Ms. K.

a. R. 2 אסיון); Tosef. ib. I, 15; (Y. Succ. IV, 54c bot. יוסי בר אשיאן).

**יְאָרוֹד**, v. יָרוֹד.

**יְאַשׁ** (b. h.; cmp. אִישׁ a. יֵשׁ) [*to exist, be strong.*]

*Pi.* יַאֵשׁ (privat., cmp. דִּשֵּׁן) *to consider undone, to give up;* v. יֵאוּשׁ.

*Hithpa.* תִּתְיָאֵשׁ, תִּתְיָר׳; *Nithpa.* נִתְיָאֵשׁ, נִתְיָר׳ 1) *to lose energy, relax.* Y. Ber. IX, end, 14d שנִתְיָאֲשׁוּ יְדֵיהֶם וכ׳ whose hands have grown lax concerning the Law (who do not care to uphold the Law; Midr. Till. to Ps. CXIX,126 רפו ידיהם).—2) (with מִן) *to give up hope, to discard from the mind.* Ab. I, 7 אל תִּתְיָאֵשׁ וכ׳ do not give up the idea of divine retribution (when you see sinners prosper).—Esp. (of lost things) *to despair of recovery, to resign possession* (by which the finder acquires the right of keeping what he has found, and the robber obtains possession of the stolen object and must make restoration in value). B. Kam. 68b, a. e. גזל ולא נִתְיָאֲשׁוּ הבעלים if one has robbed, and the owner has not yet given the hope of recovery. B. Mets. 21b מפני שהבעלים מִתְיָאֲשִׁין מהן because the owners (who dropped the coins) have given them up; a. v. fr.

**יַאֵשׁ**, *Pa.* יָאֵשׁ ch. same, *to relax.* Targ. Koh. II, 20 לְיַאֲשָׁא ית לִבִּי על וכ׳ to relax my mind concerning (to give up thinking of) the trouble &c.

*Ithpa.* אִתְיָאַשׁ 1) *to become careless.* Targ. Y. Deut. XXIX, 18.—2) contr. אִתְיָאַשׁ, *Ithpe.* אִיאַשׁ (אִיאוּשׁ) *to resign possession, give up.* B. Kam. 68b ודילמא לא אִיאַשׁ ר׳ but may it not be that he has not resigned? Ib. שמעינהו דאיאוש they heard him say that he gave it up; B. Mets. 21b דמִיאַשׁ (Ms. F. דאיאש). Ib. מִיְּאַשֵׁי (Ms. F. a. R. מִיָּאֲשֵׁי) they give it up. Ib. אִיאוּשֵׁי מִיאוּשׁ (better: יְאוּשֵׁי מִיְּאַשֵׁי, v. Rabb. D. S. a. l. note 8). Ib. 22a; a. fr.

**יֹאשִׁיָּה, יֹאשִׁיָּהוּ** pr. n. m. (b. h.) *Josiah*, 1) King of Judah. M. Kat. 25b (ref. to Am. VIII, 9) זה יומו של ר׳ that is the day when J. was killed. Ib. 28b כמספד דר׳ וכ׳ like the lamentation over J. &c.; Meg. 3a; a. fr.—2) R. J. a Tannai. Men. 57b. Snh. 66a (v. Fr. Darkhé, p. 146, sq.).—3) R. J. name of two Amoraim (v. Fr. M'bo, p. 90b sq.). Y. Shebi. IX, 39a top. Y. Snh. III, 21d; a. fr.—Kidd. 36b, v. יְדָא I.

**יְאָתָא**, v. יָאֵי.

**יַב**, v. יְהַב.

**יְבָא, יֵיבָא** (=ch. כְּ־ יְהָא בָּא (=אֶתָא, v. אֶתְיָא כְּ־) ר׳ *it agrees with, corresponds to.* Y. Sabb. III, 6b top ר׳ כיר׳ דמר ר׳ וכ׳ it agrees with what R. Z. said. Ib. XVI, 15c bot. ר׳ וכ׳. Y. Erub. VI, 23c top ר׳ כר׳ וכ׳ (read כיר׳). Y. Pes. I, 27b top [read:] ר׳ כהדא דתני כ׳ זכריה; a. fr.—Y. Ber. I, 3a top יֵיבָא כיר׳ דר׳ זעירא ed. Lehm. (oth. ed. יְהָא בָּא כיר׳ דמר וכ׳, ed. Krot. יהא בה).—Y. B. Kam. II, end, 3a ר׳ בתפלוגתה וכ׳ it enters into (depends upon) the difference of opinions between &c.; ib. IV, 4b top ר׳ כפלוגתא (read: בפ׳).

**יָבַב** (b. h.) [*to break forth*, cmp. רָעַע.]

*Pi.* יִבֵּב *to speak in a trembling voice, to lament.* Y. Yeb. XVI, 15d מְיַבְּבָתוֹ בין המתים calling his name, in lamentation, among those of deceased persons; (Tosef. ib. XIV, 7 מַזְכִּירָתוֹ).

**יְבַב** ch. same; *Pa.* יַבֵּב 1) (=h. רוּעַ) *to sound an alarm.* Targ. Num. X, 7; 9; a. fr.—*2) (=h. רָעַע) *to dash* waves against one another. Targ. Job XXXIV, 24 מְיַבֵּב Ms. Var. (ed. ירחבר; h. text יָרֹעַ).

*Ithpa.* אִתְיַבַּב (=h. התרועע) *to shout.* Targ. Ps. LXV, 14. Ib. CVIII, 10.

**יִבָּא**, Targ. Y. Lev. XV, 19 some ed., read: יִתְבָּא, v. יְתַב.

**יַבְּבְתָּא, יְבָבוּתָא, יְבָבָא** f. (preced. art.) *sounding an alarm, alarm.* Targ. Num. XXIX, 1, quoted R. Hash. 33b. Targ. O. Num. X, 5 sq. יַבְּבְתָּא ed. Berl. (oth. ed. יִבָּבָא, Y. ed. יְבָבְתָּא). Y. ib. 10 יְבָבוּ׳; a. fr.

**יְבָבָה** f. h. same, esp. *trembling, disconnected note* (*staccato*).—*Pl.* יְבָבוֹת. R. Hash. IV, 9 the value of a *T'ruah* (תרועה) כשלש ו׳ is equal to three disconnected short notes. Pirké d'R. El. ch. XXXII; Yalk. Gen. 102.

**יְבָבוּתָא**, v. יַבָּבָא.

**יִבְבִי**, Targ. Y. Lev. XI, 20 הֵירַבְבֵי, read: הֵיבְבֵי, v. הֵידָבָא.

**יְבֵבְתָּא, יַבְּבְתָּא**, v. יַבָּבָא.

**יְבַד=אֲבַד**. Y. Shebi. IX, 38d לא יְבָדָא . . . אפי׳ צפור even a bird perishes not without the will of God; [Gen. R. s. 79, a. e. מתצדא, מצדיא, v. צדי; Midr. Till. to Ps. XVII אתיא (ed. Bub. אתאר); read: אתציד;] Esth. R. to I, 9; Koh. R. to X, 8 יברח (corr. יָבְדָה).

*Pa.* יַבֵּד *to ruin.* Targ. Prov. XII, 4 מְיַבְּדָא (ed. Wil. מְיַבְּדָא).

*Af.* יוֹבֵד, v. אֲבַד.

**יְבוּל** m. (b. h.; יָבַל) *growth, produce.* Ex. R. s. 12 י׳ הארץ the produce of the ground; a. e.

**יְבוּם**, v. יִיבּוּם.

**יְבוֹלֶת**, v. יַבֶּלֶת.

**יַבְחוּשׁ** m. (v. יָבַחַשׁ) a sort of *gnat, a (red) insect* found in liquids. Tosef. Yad. (T'bul Yom) II, 3 י׳ שבריתו וכ׳ a *yabḥush* which originates in the water.—*Pl.* יַבְחוּשִׁים, יַבְחוּשִׁין. Tosef. Ter. VII, 11; Ḥull. 67a. Nidd. III, 2 כמין י׳ אדומים looking like a mass of red insects; Tosef. ib. IV, 2. Zeb. 22a.

**יְבִימָה, יְבִימָא**, v. יָבַם ch.

**יְבִימְתָּא**, v. יְבִמְתָּא.

**יְבִישׁ**, v. יָבֵשׁ.

**יַבִּישׁ**, v. יָבֵשׁ ch.

**יְבִישָׁה**, v. יָבֵשׁ I.

**יְבִישְׁתָּא, יַבִּישְׁתָּא**, v. יְבֵשְׁתָּא, a. יָבֵשׁ ch.

יָבַל I (b. h.) [*to break through, come forth, run, flow.*—V. יְבוּל, יְבֻלָא &c.]

*Hif.* הוֹבִיל *to lead; to carry, bring.* Sifré Deut. 43 (ref. to יבולה, Deut. XI, 17) אם לא מה שאתה מוֹבִיל לה not even as much as thou carriest to it (as seed); Yalk. ib. 869. R. Hash. 9b, v. הוּר ch.—*Part. pass.* מוּבָל *one carried, unable to move, feetless* &c. Toh. VII, 5 אפי' מ' אפי' כפות even if he is unable to move, even if he is tied; Tosef. ib. VIII, 7 וחלה מוּבָל או כפות ed. Zuck. (ed. מבלאו, read: מוּבל או); Y. Hag. II, end, 78c אפי' מאכל ואפי' כסות (corr. acc.). [For הוֹבִיל *to study*, v. בִּיל h.]

יְבַל, Af. אוֹבִיל, (הֵיבֵל) אֵיבִיל, אַיְבֵל ch. same. Targ. Ps. LXVI, 6. Targ. Is. X, 32 (v. infra); a. fr.—Erub. 27b, a. e. מוֹבִילְנָא מאנוי וכ' I will carry his clothes after him to the bath-house. Snh. 95a (ref. to ינפק, Is. l. c.) מוֹבִיל מולך ומייתי וכ' moving his hand to and back (= h. מוֹלִיךְ ומביא, v. בּוֹא); a. fr.—[Ezra V, 14; VI, 5.]—Y. Meg. IV, 75b bot. כד דאינן תרתייהי מֵיבֵל וכ' when two scrolls are used, he carries one away and brings another in; Y. Sot. VII, end, 22a תרתי תו מַיְרֵבֵל (corr. acc.); Y. Yoma VII, 44b top מירכל (corr. acc.). Y. Sot. l. c. מַיְרְבְּלִין, v. אוֹרָיָא. Y. Taan. III, 66d bot. חוה מַיְרְבְּלָה וכ' (not מיריבללה) brought it thither.—[Y. Ab. Zar. III, 43a נירבל, v. בִּיל ch.

*Ithpe.* אִיתּוֹבִיל *to be carried.* Targ. Is. XXXIX, 6.

יָבַל II, *Pi.* יִיבֵּל (denom. of יַבֶּלֶת) *to cut off dry twigs, warts* &c., *to trim.* Shebi. II, 2 מְיַבְּלִין מפרקין (Ms. M. a.Y. ed. מְעַבְּלִין, incorr.); expl. Y. ib. 33d top, v. יַבֶּלֶת.

יְבָלָא I m. (יבל I) = h. יֶבֶל, *cut, brook.*—*Pl.* יְבָלִין. Targ. Lam. III, 48 (Levita sing.)

יְבָלָא* II m. (נבל) *withered piece.*—*Pl.* constr. יְבָלֵי. Targ. Is. XLIV, 19, v. בְּלֵי II.

יַבְלָא m. (v. preced., a. יַבֶּלֶת) *a species of grass, Cynodon* (*Agrostis*, v. Sm. Ant. s.v., a. Löw Pfl. p. 183). Gitt. 68b bot. Ab. Zar. 28a bot., v. גִּירְדָא I.—*Pl.* יַבְלֵי. Sot. 10a (quot. Rashi to Ab. Zar. l. c., ed. דובלא, read: דְּבֵי); Num. R. s. 9 (sing.), v. גִּירְדָא I. Ḥull. 105b כרך ריפתא אַבֵּי (not לִיפתא) ate his meal so that the crumbs fell among the *yablê*. Ib. עקרינהו לְבֵי וכ' he tore the plants out and cast them &c.—Yoma 78a בְּדֵי in shoes made of *yablê* [Ar. בדיקולי, v. הִיקוּלָא].

יבלונת, Y. Shebi. VI, 36d top, read: גּוּבְלָנָא.

יַבְלִית f. (v. יַבְלָא) *a pulp made of Cynodon leaves* and used for lining large water vessels. Kel. III, 6 (ed. Dehr. יְבָלִית); Tosef. ib. B. Kam. III, 2 יַבְלוּת (v. Löw Pfl. p. 186).

יַבְלָן m. (v. next w.) *one afflicted with warts.* Targ. O. Lev. XXII, 22 (ed. Berl. יַבְלָן).

יַבֶּלֶת f. (b. h.; יָבַל) *withered excrescence;* 1) *wart* on the skin. Erub. X, 13 (103a) חותכין ר' וכ' (Rashi in ed. Sonc. יַבּוֹלֶת, v. Rabb. D. S. a. l. note) you may cut off (on the Sabbath) a wart of an animal in the Temple. Ib.; Pes. VI, 1 תחיכת יַבַּלְתּוֹ the cutting of its (the sacrifice's) warts; ib. 68b לחה (ר') a moist wart, יבשה whose neck is dried up; a. e.—*Pl.* יַבָּלוֹת. Neg. VI, 7; Tosef. ib. II, 12 יובלת (corr. acc.); Sifra Thazr., Neg., Par. 1, ch. II יַבּוֹלוֹת, distinguished fr. דלדולים or תלחלים, v. הֶלְהוּל.—2) *parasitic excrescences on trees,* or *withered twigs.* Y. Shebi. II, 33d top (expl. מיבלין, not מזבלין, Mish.) מעבירין את היַבּוֹלֶת to remove excrescences; v. יָבַל II.

יָבָם m. (b. h.) *husband's brother, brother-in-law* who in the case of his brother dying without issue enters his estate and marries his wife (Deut. XXV, 5, sq.). Lev. R. s. 20; Zeb. 102a יְבָמָה מלך her brother-in-law (Moses) was a ruler.—Yeb. IV, 3, a. fr. שומרת ר' a widow waiting for the *yabam* to marry or reject her. Ib. III, 9 שעליה זיקת ר' who is tied to one *yabam*, v. זָקַק; a. fr.—*Pl.* יְבָמִין. Ib. שעליה זיקת שני ר' who is tied to two *yabamim* (one *yabam* having died after having engaged to marry her, the surviving brother combines in his person the original duty of the *yabam* to his first deceased brother, and the subsequent duty falling upon him on his second brother's death). Ib. IX, 1 אסורות לִיבָמֵיהֶן are forbidden in marriage to their brothers-in-law. Ib. 52a שטר כתובת ר' the deed of marriage for *yabamim.* Ib.b התקדשי לו במאמר ר' be betrothed unto me by dint of the promise arranged for *yabamin*; v. מַאֲמָר. B. Bath. 119b פרשת ר' the chapter relating to the duties of *the yabam* and *y'bamah*; a. fr.—Denom.

יִיבֵּם, יְבֵם (b. h.) *to marry the wife of a brother who died without issue.* Yeb. II, 1 ואח"כ ר' וכ' and afterwards the second brother married &c. Ib. 6 ואחד מִיבְּמָם and one of the brothers may marry her. Ib. IV, 5 או חלוץ או מְיַבֵּם either discharge (v. חָלַץ) or marry (her). Ib. מצוה בגדול לְיַבֵּם on the eldest brother the duty devolves (in the first order) to marry the deceased's widow. Ib. II, 7 לא יְבַמּוּ וכ' the other brothers must not both marry, but one discharges one, and the other &c.; a. fr.

*Hithpa.* הִתְיַבֵּם, *Nithpa.* נִתְיַבֵּם *to be married by the yabam.* Ib. I, 2 חולצת ולא מִתְיַבֶּמֶת she must take off the *yabam's* shoe, but cannot be married to him. Ib. 4 נִתְיַבְּמוּ if they have been married &c. Ib. 20b לא תִּתְיַבֵּמְנָה ought not to be &c. Num. R. s. 21 ואם לאו תִּתְיַבֵּם אמנו and if daughters are not considered as legal heirs, let our mother be taken in marriage by the *yabam;* a. fr.

יוֹבֵם, יַבֵּם ch. same. Targ. Gen. XXXVIII, 8. Targ. Deut. XXV, 7; a. e.—Yeb. 39b אי בעית יַבֵּם if thou so desirest, marry her. Ib. אי צבית לְיַבֵּם if thou consentest to marry, marry. Ib. 40a יַבּוּמֵי מְיַבְּמֵי they must marry &c.—Ib. 31b ונְיַבֵּם לחדא וכ' let him marry one and &c.; a. e.

*Ithpa.* אִתְיַבֵּם, contr. אִיתַּיבֵּם as preced. *Hithpa.* Ib. 30b לְאִיתַּיבּוּמֵי (=לְאִתְיַבּוּמֵי) to be taken in marriage by the *yabam.* Ib. 32a תִּתְיַבֵּם יַבּוּמֵי let her be taken &c.; a. e.

יְבִימָא, יְבָמָא, יְבִי, יְבָם ch. = h. יָבָם. Targ. Y. Num. XXVII, 4 נטרא ר' (שומרת יבם = h.), v. יָבָם h.—Targ. Deut. XXV, 5. Y. ib. 9 יְבִימָא (יְבִימָה); a. e.

יְבָמָה f. (b. h.; v. יָבָם) *sister-in-law,* esp. *y'bamah,*

*the widow of a brother who died without issue.* Yeb. IV, 10 הו׳ לא וכ׳ a widow must be neither discharged nor married before three months after her husband's death. Ib. 1 החולץ ליבמתו he who discharges his sister-in-law. Ib. 2 הכונס את יבמתו he who marries &c.; a. fr.—*Pl.* יְבָמוֹת. Ib. V, 3; 5; a. fr.—*Y'bamoth* (the legal relations between Yabam and Y'bamah), name of a treatise of Mishnah, Tosefta, Talmud Babli and Y'rushalmi, of the Order of Nashim.

**יַבָּמוּת** *f.* (preced. wds.) *the marriage of the yabam.* Yeb. 52[b] קידשה לשום י׳ if he betrothed her with the intention of complying with the law concerning the *yabam*, v. אֵרוּשׂוּת.

**יְבִימִי, יְבִימָא, יְבִימָא** ch.=h. יְבָמָה. Targ. Ruth I, 15.—Targ. Deut. XXV, 7; a. e.

**יַבְנֶה** (b. h.) pr. n. pl. *Jabneh, Jamnia*, north of west of Jerusalem, seat of the Sanhedrin after the destruction of Jerusalem. R. Hash. 31[a], sq. Gitt. 56[b] תן לי י׳ וכ׳ give me (promise to spare) J. and her scholars; Ab. d'R. N. ch. IV.—Keth. IV, 6, a. fr. בכרם ביבנה in the college of R. Johanan b. Zackai in J., v. כֶּרֶם. Y. Sot. VII, end, 22[a].—Tosef. Dem. I, 13 אוצר י׳ וכ׳ the store of provision in J., inside of the fortification. Ib. 14; Tosef. Makhsh. III, 15; Y. Dem. III, 23[c] bot.; v. נָזָה.

**יַבְקָא**, v. יוּבְקָא.

**יַבְרוּחַ** m. *mandragora, mandrake* (v. Löw Pfl., p. 188). —*Pl.* יַבְרוּחִין. Gen. R. s. 72 (expl. דודאים, Gen. XXX, 14).

**יַבְרוּחָא, יִבְרוּחָא** ch. same. Y. Sabb. VI, 8[b] top; Y. Erub X, 26[c] וההן דקרא על י׳ וכ׳ to read a Bible verse over mandrake is forbidden (as a superstitious practice).—*Pl.* יַבְרוּחֵי, יִבְרוּחִין. Targ. Gen. XXX, 14, sq.—Snh. 99[b].

**יָבֵשׁ** I m. (b. h.; cmp. בָּאַשׁ, בְּאוּשָׁה, אוּבְּשִׁין, אַבְּשׁוּנָא) *parched, dry, withered*, opp. לַח moist, green. Dem. II, 3 לח ויבש fresh or dried fruits. Ib. 5 בי׳ שלשת קבין wholesale dealing in dried fruits means three Kab. Y. ib. II, end, 23[a] נתנו שיעור לי׳ for dried fruit they make quantity the standard; a. fr.—*Pl.* יְבֵשִׁים, יְבֵשִׁין; יְבֵי׳. Sabb. IV, 1. Pes. II, 6; a. fr.—*Fem.* יְבֵשָׁה, יְבֵי׳. Ukts. I, 2; a. fr.—Tosef. Ter. VII, 16 נעשרת י׳ the date became dry (so as to be called יְבִישָׁה).—*Pl.* יְבֵשׁוֹת, יְבֵי׳. T'bul Yom III, 6 תמרים י׳, opp. רְטוֹבוֹת; a. fr.

**יַבָּשׁ, יַבֵּישׁ** ch. same. Targ. Josh. IX, 5; 12. Targ. Job. XIII, 25 (ed. Wil. יְבֵשׁ); a. e.—*Pl.* יַבֵּשִׁין, יְבֵשַׁיָּא, יְבֵי׳. Targ. Ez. XXXVII, 2; 4.—*Fem.* יַבֵּישָׁא, יְבֵישׁ׳. Gitt. 69[b]. Bets. 33[a]; a. e.—[V. יַבֵּשְׁתָּא.]

**יָבֵשׁ** II (b. h.; preced.) *to be dry, to wither.* Bets. 26[b] מוקצה שו׳ stored fruits (v. מוּקְצֶה) which were dry (on Friday), though the owner did not find it out until the Sabbath day; Y. ib. I, beg. 60[a].

*Pi.* יִבֵּשׁ *to dry up.* Gen. R. s. 33 עתיד . . . ולייבש וכ׳ in the future a righteous man (Elijah) will come and lay the world dry (through want of rain).

**יִבֵּישׁ, יְבֵשׁ** ch. same. Targ. O. Gen. VIII, 14 וְיִבֵּישַׁת ed. Berl. (oth. ed. וַיִּבְּרִישַׁת).—Y. Taan. III, 66[d] יַבֵּשַׁת ידיה his hand withered. Gitt. 69[b] כי היכי דיביש הדא ידא וכ׳ (read דִּיְבִרִישַׁת) as this hand (of the dead man) is withered, so may the milt of . . . . . dry (shrink to its normal size); a. e.

*Pa.* יְבֵּשׁ, יי׳ *to dry.* Targ. Josh. II, 10.—Targ. Prov. XVII, 22; a. e.—Gitt. l. c. וניבְּשִׁירְחוּ בטולא and let him dry them (the leeches) in the shade; a. e.

*Ithpa.* אִיתְיַבַּשׁ, אִיתְבַּשׁ *to be dried up, withered.* Targ. Ps. CII, 5 Ms. (missing in ed.). Targ. Y. Gen. VIII, 14; a. e.—Targ. Job XXXVIII, 11 Ms. (ed. תשור).—Gitt. l. c. נִיתְיַבֵּשׁ ההיא טוחלא, v. supra.

**יַבָּשָׁה** f. (b. h.; preced. wds.) *dry land, shore.* Gitt. 56[b] עלה לַבַּ׳ he went ashore. Yeb. 121[a] וכשעליתי בי׳ and when I landed. Ber. 61[b]; a. fr.

**יְבֵשָׁה** f. (preced.) *dry fruits, dried vegetables.* Tosef. Shebi. IV, 16, contrad. to כַּבֶּשֶׁת.

**יַבְּשָׁא, יַבִּישׁ׳, יַבֵּשׁ׳** f. ch.=h. יַבָּשָׁה. Targ. Gen. I, 9 (some ed. יַבֵּשׁ׳).—Targ. Ps. XCV, 5; a. e.—Tam. 32[a], v. רָאֵי.

**יגא**, Sifré Deut. 233, v. טוֹגֵא.

**יַגְדִי**, v. יַגְרִי.

**יָגָה**, v. חָגָה.

**יגוד**, v. יָגַר.

**יְגוּדְיָא** pr. n. pl. *Y'gudya*, near Ascalon. Tosef. Ohol. XVIII, 15 ed. Zuck. (R. S. to Ohol. XVIII, 9 יְגוֹר).

**יָגוֹן** m. (b. h.; יָגָה) *pain, grief.* Midr. Till. to Ps. CXLVII, end.—Tanh. Sh'mini 11 כי היין . . . ויה׳ בא בלבו for when the wine leaves his body, grief enters his (the drunkard's) heart; a. fr.

**יְגוֹר**, v. יָגַר, a. יְגוּדְיָא.

**יגו״ל**, v. ג׳׳ל.

**יָגַע** v. יָגֵעַ.

**יְגִיעַ** m. (b. h.; יָגֵעַ) *painstaking, labor.* Ber. 8[a] חנחנה מִיגִּיעוֹ he who enjoys the fruits of his own labor. Koh. R. to I, 3 כמה צער וכמה י׳ וכ׳ how much trouble and how much weariness does he experience. Midr. Till. to Ps. II וכל יְגִיעָן וכ׳ and all their toil is in vain; a. fr.

**יְגִיעָה** f. (b. h.) same. Gen. R. s. 10, end; ib. s. 3, a. e. לא בעמל ולא בי׳ וכ׳ (some ed. בִּיגָעָה) not with trouble and wearisome labor did the Lord create &c.—Y. Snh. X, 28[a] top לי׳; Koh. R. to XII, 12 ליגיעת בשר for painful study, v. חָגָּיוֹן. Taan. 16[a] וישׁ לו י׳ בשדה has his labor invested in the field.—Lev. R. s. 19; Midr. Sam. ch. V לא שכר י׳ וכ׳ does not the Lord reward the work of studying?; a. fr.—*Pl.* יְגִיעוֹת. Ber. 58[a]; Y. ib. IX, 13[c] top כמה י׳ יגע וכ׳ how

many labors did Adam have to go through &c.; (Tosef. ib. VII (VI), 2 כמה יגע כמה ר׳ חוא יגע; a. fr.

**יג״ל**, *Yagel*, a mnemotechnical acrostic, for יחיד offering of an *individual*, בגלל עצמה, being offered *by itself* (not as an attachment), לבונה requiring frankincense. Men. 51ª Ms. K. (v. Rabb. D. S. a. l. note; ed. יגי״ל, the second י meaning יין requiring libation of *wine*, incorrect).

**יָגַע** (b. h.; cmp. יָגָה) [*to feel pain,*] *to take pains, to labor; to be tired.* Ber. 58ª, v. יְגִיעָה. Y. ib. V, 5ᶜ אנו יָגַעְנוּ וכ׳ we have been busy at work for an entire day. Ib. זה ר׳ לשתי וכ׳ this one has worked (accomplished) more in two hours &c.; Ib. כך ר׳ .. בתורה וכ׳ so has R. Bun accomplished in studies in the twenty eight years (of his life) &c.; Cant. R. to VI, 2; Koh. R. to V, 11. Meg. 6ᵇ אם יאמר . . . יָגַעְתִּי וכ׳ if one tells thee, 'I have toiled (studied) and achieved nothing', do not believe; 'I have not toiled and have achieved', do not believe &c.—Y. Ber. IX, end, 14ᵈ צריך לִיגַּע בתורה must study the Law. Midr. Till. to Ps. XII, beg. חדלו מליגע בתורה they ceased from studying the Law; a. fr.

*Pi.* יִיגֵּעַ, יְגַּעַ, *to put to trouble, to weary.* Sot. II, 1 (14ª) כדי לְיַגַּעָהּ (Rashi: לְיַיֵּר) in order to wear her out (so that she may be induced to confess). Sifra Vayikra, Ḥobah, Par. 5, ch. VII אבל אם הירה מְיַגַּעַן וכ׳ but if after having troubled them (the judges) an entire day, he says finally &c.; Yalk. Lev. 469 הירה מונע (corr. acc.); Tosef. Toh. VI, 14 ומשחגיע (read ומשחְגִיגָן *Hif.*). Y. Bets. II, 61ᶜ bot. מחוך שאתה מְיַגְּעוֹ וכ׳ because you put him to special trouble (by ordering a special form of cakes) &c.—Ex. R. s. 41 התלמיד . . . יְגַּעְתִּיךְ the pupil says to the teacher, I have wearied thee; Yalk. Sam. 161; a. fr.—Part. pass. מְיוּגָּע, pl. מְיוּגָּעִים. Keth. 8ᵇ ואתם אחינו המ׳ המדוכאין וכ׳ and you, our brethren, who are worn out and crushed by this bereavement.

*Hif.* הוֹגִיעַ (חֲגִיעַ) same. Tosef. Toh. VI, 14, v. supra. Midr. Till. to Ps. XXXIX, beg. (ref. to Mal. II, 17) הוֹגַעְתֶּם לי במעשיכם וכ׳ (ed. Bub., differ.) it does not say, you wore me out with your doings, but with your words. Ib. to Ps. XVIII, 36 רב לך כי הוֹגַעְתָּךְ . . . . והרב and the teacher will say to the pupil, thou hast enough now, for I have wearied thee?; a. e.

*Hithpa.* הִתְיַיגֵּעַ, *Nithpa.* נִתְיַיגֵּעַ *to be tired, to take pains.* Gitt. 70ª הבא בדרך וכ׳ who has been travelling and is tired. Pesik. Shub., p. 164ª שלא תִּתְיַיגֵּעַ בחזרה that you may not get tired on your way back. Pesik. R. s. 14 אני נִתְיַיגַּעְתִּי בה וכ׳ I took pains with her and smote her &c.; a. fr.

**יָגֵעַ, יָגֵעַ, יָגִיעַ** ר׳ m. (b. h.; preced.) *wearied, painstaking.* Ex. R. s. 13, beg. במה אני ר׳ of whom am I wearied?—Y. Ḥag. II, 77ᵇ bot. זה הוא הלשון שהיה ר׳ וכ׳ is this the tongue which was wearing itself out with teaching the Law?; a. fr.—*Pl.* יְגֵעִין, יְגֵעִים, יְגֵי׳. Midr. Till. to Ps. XII, beg. ר׳ בתורה studying the Law. Y. Peah I, 15ᵇ bot. ref. to Deut. XXXII, 47) ואם רק הוא מכם למה שאין אתם ר׳ בו and if it (the word of the Law) seems to you empty, it is your fault, . . . . because you do not study it carefully; אירמתי בשעה שאתם ר׳ בו when (is it your life)? When you are busy studying it; Y. Succ. IV, beg. 54ᵇ; a. fr.

**יְגַע** m. (b. h.)=יְגִיעָה. Gen. R. s. 10, end, v. יְגִיעָה.

**יְגָר** m., constr. יְגַר ch.=h. אֲגוֹר, *hill, heap of stones.* Targ. O. Gen. XXXI, 47 (Y. אוּגַר).—*Pl.* יְגָרִין. Targ. Jer. IX, 10. Ib. XXVI, 18 (ed. Wil. יַגְרִין); a. fr.—Targ. Job XV, 28 יְגַר שַׂהֲדוּתָא pr. n. pl. (bibl.) *Y'gar Sahădutha* (Hill of Testimony). Tosef. Shebi. IV, 11 Var. (ed. Zuck. יגוד סיכותא, read יְגוֹר v. סָכוּתָא); Y. ib. VI, 36ᶜ (v. Hildesh. Beitr. p. 57, sq.).

**יַגְרִי** pr. n. pl. *Yagri,* in the district of Nivay (v. נִוַאי). Tosef. Shebi. IV, 8; Y. Dem. II, 22ᵈ top יגדי.

**יָד** f. (rarely m.) (b. h.; יָדָה) 1) *hand; forefoot*; *handle.* Ex. R. s. 42, end מיד ליד from hand to hand, directly, opp. ע״י שלוחו through his messenger.—ר׳ רחבה a wide hand, *liberality.* Y. Ḥag. I, 76ᶜ top עני ויָדוֹ ר׳ a poor man who is liberal, opp. מעוטה ר׳ stingy.—Ḥull. 58ᵇ, a. fr. בְּרֶךְ on the forefoot (of a quadruped).—Ukts. I, 1 כל שהוא יד ולא שומר whatever part of a fruit serves as a handle (as the stem) and not as a protector (as the shell of a nut &c.). Kel. XXIX, 4 יַד הקורדום the handle of an ax; a. v. fr.—Cant. R. to I, 4 לא חלתה יד ליד hand does not fit hand, i. e. the two cases are incongruous.—Trnsf. *an intimation, an incomplete statement intelligible from context, surroundings* &c. Y. Ned. I, 36ᵈ top תופסין אותו משם יד לקרבן we make him responsible because what he said is suggestive of the word *korban* (as a vow); a. fr.—*Du.* יָדַיִם; *pl.* יָדוֹת. Yad. I, 1 נותנין לו׳ is required for pouring on the hands. Ib. II, 3 חו׳ מטמאות וכ׳ hands (when being washed) become unclean or clean up to the wrist; a. v. fr.—ר׳ יפות, v. יָפָה.—Ned. 2ᵇ ידות נדרים (or ידות) suggestions of vows, contrad. to כינויים, v. כִּינּוּי. Ib. 5ᵇ, a. fr. ר׳ שאין מוכיחות לא היורין ר׳ suggestions which are not beyond doubt, are no (binding) suggestions; a. fr.—2) *power, authority, possession, share.* B. Mets. 70ᵇ, v. אֶמְצַע. Kidd. 3ᵇ קטנה דלית לה יד וכ׳ a minor who cannot accept a betrothal for herself. Ned. 88ᵇ יד אשה כיד בעלה the wife's possession is her husband's possession. Kidd. 23ª גיטו ויָדוֹ באים כאחד his letter of manumission and his right of self-disposal come simultaneously. Yeb. 39ª; Keth. 83ª ידו כְּיָדָהּ the husband's right of disposal is as great as the wife's (concerning what belongs to her); ידו צדיפא מידה his rights are stronger than hers. B. Mets. VI, 2 יָדָן על התחתונה their rights are the lowest, i. e. they are responsible for losses but can derive no benefits from favorable chances; ib. כל חמשנה ידו על התחתונה וכ׳ whichever side changes the agreement is at a disadvantage, and whichever side breaks the agreement &c.; a. v. fr.—*Du.* יָדַיִם, constr. יְדֵי. Ab. Zar. 41ᵇ, a. e. מִידֵי ודאי, v. וַדַּאי.—יְדֵי חובתו, v. יָצָא.—3) *portion, part.*—*Pl.* יָדוֹת. Tosef. Men. IX, 10 שתי ר׳ two thirds; a. fr.—מִיַּד (=מיד ליד) *at once, directly, immediately.* Tosef. Dem. VIII, 7, v. חָלַל *Hif.*—Y. Pes. VI, 33ª מיד כל מי וכ׳ presently, every one whose Passover offering was a lamb &c.; a. v. fr.—

scapegoat). Y. ib. VIII, end, 45c אע״פ שנ׳ בערבית צריך להתודות וכ׳ although he has made confession in the evening prayer, he must again confess &c.; a. fr.—V. וִידּוּי.

**יְדֵי**, *Pa.* וְדֵי, *Ithpa.* אִתְוַדֵּי ch. same, *to confess.* Targ. O. Lev. V, 5 (Y. יוֹדֵי *Af.*). Targ. Y. II Deut. III, 29 מְתְוַדַּיִן; a. e.

*Af.* אוֹדֵי, הוֹדֵי as preced. *Hif.* Targ. Prov. XXVIII, 13.—Targ. Gen. XLIX, 8; a. fr.—Yoma 7a מוֹדְיָנָא I admit (agree). Keth. 85a ומוֹדְיָא and she may admit her debt.—Ber. 54b צריך לאודויי וכ׳ he must offer thanks in the presence of &c.—Shebu. 39b כפר במקצת וא׳ במקצת if he denies part and admits part of the claim; a. fr.

**יְדִיד** m. (b. h.; redupl. of ידד; cmp. הוֹד) [*pointed out,*] *chosen, beloved; chosen spot.* Men. 53a יבא ר׳ בן ר׳ ויבנה ר׳ ויתכפרו בו ידידים . . . the beloved (Solomon), son of the beloved (Abraham), shall rise and build a chosen structure (Temple) to the beloved (the Lord) in the lot of the beloved (Benjamin), that in it the chosen ones (Israel) be atoned for. Y. Ber. IX, 14a bot.; Sabb. 137b (benediction on circumcision) מבטן אשר קודש ר׳ who sanctified the chosen one (Abraham, Is. XLI, 8; others: Isaac, with ref. to Gen. XXII, 2) from the womb.—*Pl.* יְדִידִים, v. supra.

**יְדִידוּת** f. (b. h.; preced.) *choice; the chosen people.* Y. Ber. IX, 14a bot.; Sabb. 137b שארנו (זרע קודש) ר׳ the chosen (of the holy seed) of our blood (race).

**יְדִיעָה** f. (יָדַע) *knowledge*, esp. (Lev. IV, 14; 23; 28) *finding out, discovery, consciousness.* Shebu. 5a, a. e. יְדִיעָה בית רבו שמה ר׳ the knowledge acquired in the teacher's house (a theoretical knowledge that one who touches an unclean thing becomes unclean &c.) is also called a knowledge (as regards the applicability of the verb נעלם). Ker. IV, 2 אם תיתה ר׳ בנתיים if there was consciousness between the two acts (if he found out his first transgression before committing the second). Shebu. I, 2 ר׳ בתחלה וד׳ בסוף והעלם בנתיים original consciousness (knowing that he became unclean) and final consciousness (finding out that he had eaten sacred things in uncleanness) but forgetfulness between. Hor. 2a, a. fr. חשב מידיעתו he who regrets when he finds out his transgression; a. fr. —*Pl.* יְדִיעוֹת. Sheb. I, 1 ר׳ השומאה the laws concerning the discovery of having sinned through uncleanness; ib. II, 1; a. fr.

**יְדִיעְתָא** ch. same, *knowledge.* Targ. Prov. I, 4. Ib. XXII, 17; a. fr.

**יָדַע** (b. h.; cmp. יָדָה) [*to point out, select, love,*] 1) *to recognize, know; to find out.* Pes. 87b כיון שר׳ שחטא when he was convinced that he had done wrong. Ib. ואין אתה יודע and thou knowest not whether &c. Ib. יודע הקב״ה את ישראל וכ׳ the Lord knows that Israel cannot endure the cruel persecutions of Rome (v. Rabb. D. S. a. l. note); Yalk. Hos. 529. Shebu. 4b; ib. 5a ונעלם מכלל שר׳ it says, 'and it escaped his memory' (Lev. V, 3)—this proves that there was a time when he knew (the nature of his act, v. יְדִיעָה). Zeb. 115b . . . ולא ידעו וכ׳ דבר זה this word (Ex. XXIX, 43) the Lord had said to Moses, but he did not understand it, until the sons of Aaron

(abbr. ע״י) *through, by means of.* Gitt. 40b שמא זיכה לו ע״י אחר he may have benefitted him (given him his liberty) through the agency of another person (without the slave's knowledge). Nidd. I, 1 מעת לעת ממעטת ע״ד וכ׳ the period of twenty four hours is modified by the interval between one examination and the other (if that interval is less than twenty four hours); a. v. fr.—על ידי ש- *because.* Lev. R. s. 32 ע״י שגדרו וכ׳ because the Israelites guarded themselves against unchastity, they were redeemed; a. v. fr.—עַל יָד עַל יָד *gradually, little by little.* B. Kam. 80a (opp. מיד); Tosef. ib. VIII, 15. Par. VIII, 7 Hai G. (ed. only once ע״י).—כלאחר יד, v. אַחַר.—יָדַיִם *Yadayim*, name of a treatise of the Mishnah and Tosefta, of the Order of Tohăroth, containing the laws of levitical cleanness or uncleanness of the hands.

**יְדָא, יַד** ch. same. Targ. Num. XXXV, 17; a. fr.—V. אִידָּא.—Kidd. 30a top אַהֵידָךְ על וכ׳ while thy hand yet rests on thy son's neck (as long as you have control over him). Ab. Zar. 15a אִידָּא דספסרא (=h. על ידי) through an agent; a. fr.—*Pl.* יָדִין, יָדָוָא. Targ. Ez. XXI, 12 (ed. Wil. יָדַיִן). Targ. Is. XIII, 7; a. fr.—עַל יְדֵי, עַל יַד, v. preced. Targ. Ps. LXXXIX, 20. Targ. Y. Num. XXXIII, 1; a. fr.—על ידי ד- =h. ע״י ש-. Targ. Y. II Gen. XLIV, 18.—מִן יַד, מִיַּד, v. preced. Targ. Y. Gen. I, 3. Targ. Ps. LIX, 12; a. e.

**יְדַד*** pr. n. pl. *Y'dad*, Y. M. Kat. III, 82a.

**יָדָה**, v. ידי.

**יַדּוּעַ**, (b. h.) pr. n. m. *Jaddua.* B. Mets. VII, 9 J. the Babylonian.

**יְדוּעַ** m. name of *a bird* (Maim.) or *a beast* (Rashi), a bone of which is used for witchcraft. Targ. Y. Lev. XIX, 31 (ed. Amst. יָדוּעַ); a. e.—Snh. 65b; (Tosef. ib. X, 6 ידעוני).

**יָדוּעַ**, v. יָדַע.

**יָדָה, ידי** (b. h.) *to point, move* (cmp. b. h. חָדָה).—Denom. יָד.

*Hif.* הוֹדָה [*to raise hands,*] 1) *to thank, acknowledge; to give praise.* Taan. 6b לך . . . מודים we offer thanks unto thee. Ber. V, 3 he who says in public prayer מודים אנחנו לך . . . מודים אותו 'we thank, we thank' (as if pointing in different directions and acknowledging two divinities) must be silenced. Ib. IX, 5 (play on מְאֹדֶךָ, Deut. VI, 5) בכל מידה ומידה הוי מודה לו . . . for whatever measure He metes out to thee, give thanks to Him. Ib. 54b ארבעה צריכין להודות four persons are bound to offer public thanks; a. v. fr.—2) *to admit, consent, to confess.* Pes. IV, 9 (56a); Ber. 10a על ג׳ הודו לו concerning three of his acts they agreed with him. B. Mets. 3a, a. fr. מודה במקצת הטענה he who admits part of his opponent's claim. Shebu. VI, 3; Keth. 108b, a. e. טענו . . . וה׳ לו בשעורים, v. טָעַן I. B. Mets. 12b בשחייב מודה when the debtor admits his indebtedness; a. v. fr. [Tosef. Par. IX (VIII), 6 שהן מודין, v. מוֹרֶה.]

*Hithpa.* הִתְוַדָּה, *Nithpa.* נִתְוַדָּה, (denom. of הוֹדָה, cmp. Josh. VII, 19) *to confess* one's sins before God. Yoma III, 8 ומתודה and confesses in public. Ib. 40a לתגריל ולהתוודות to cast lots and to make confession (on the head of the

died. Ib. כרון שו׳ . . . יְדוּעֵי מקום הן when Aaron learned that his sons were the chosen of the Lord (Lev. X, 3); a. v. fr.—*Part. pass.* יָדוּעַ a) *chosen.* *Pl.* יְדוּעִים, constr. יְדוּעֵי, v. supra.—b) *known, special, certain.* Sifra Vayikra, Ḥobah, Par. 6, ch. VIII חטא י׳ a known (discovered) sin, v. יְדִיעָה. Y. Sot. I, 16c טומאה ידועה (not ידוע) an ascertained levitical uncleanness, opp. ספק; a. fr.—בְּיָדוּעַ *it is sure.* R. Hash. 20b בר׳ שנראה וכ׳ the moon must have been visible &c. Succ. 49b בר׳ שהוא וכ׳ . . . כל אדם a popular man (v. חֵן) is, you may be sure, a God-fearing man; a. fr.—2) (euphem.) *to have sexual intercourse with.* Yeb. 57a בלא יְדָעָהּ when he never had connection with her. Esth. R. to III, 7 שלא יְדָעָהּ איש וכ׳ whom no man except her husband touched; a. e.

*Hif.* הוֹדִיעַ *to make known, inform.* Gen. R. s. 22, beg. (ref. to Gen. IV, 1, reading יְדַע for homiletical purposes) ה׳ דרך ארץ לכל he showed to all the way of the land (propagation, v. דֶּרֶךְ). Ḥull. V, 3 צריך להודיע must inform (the purchaser). Ab. IV, 22 לְיַדַּע להודיע ולהוָּודַע to learn, to proclaim and to be made to feel (be thoroughly convinced). Sabb. 10b צריך להודיעו must inform him. Ib. לך והודיעם . . . צריך לת׳ לאמו go and tell them. Ib. הנותן he who gives bread to a child must inform his mother; a. fr.

*Hof.* הוֹדַע *to be informed, become conscious; to be made known.* Shebu. I, 6 ת׳ ולא ת׳ whether he became conscious (of his transgression) or not. Sifra Vayikra, Ḥobah, ch. XX, Par. 12 (ref. to Lev. IV, 23; 28) את ת׳ שלהם when they become known; a. fr.—B. Bath. 113b הוֹדָעָה Ms. M. (v. אָרַע II).

*Nif.* נוֹדַע same. Hor. III, 3. Ab. IV, 22, v. supra. Shebu. 9b שסופו ליוָּדַע of which he is likely to be informed. Ḥull. 9a עד שיִּוָּדַע לך, v. חֲזָקָה. Nidd. IX, 5, v. infra; a. fr.

*Hithpa.* הִתְוַדַּע, *Nithpa.* נִתְוַדַּע 1) same. Bekh. 25b עד שיִּתְוַוָּדַע הטומאה (Nidd. l. c. עד שיודע לך וכ׳) until he ascertains the exact place of uncleanness; Pes. 10a עד שתִּתְוַדַּע לך Ms. M. (v. Rabb. D. S. a. l.). Y. Sabb. III, 6b נתודע לו וכ׳ he found it out after sunset; a. fr.—2) (v. מוֹדַע) *to force one's self upon the notice of, to pretend friendship for.* Ab. I, 10 אל תִּתְוַדַּע לרשות do not make thyself a partisan of the (foreign) government.

יְדַע ch. same. Targ. Gen. IV, 1; a. fr.—Ib. XXX, 26; a. fr.—Fut. יְנַדַּע, יְדַע (fr. נדע). Targ. Ps. XXXIX, 5 אידַע Ms. (ed. אִירַע). Targ. Ex. VIII, 6; a. fr.—Ber. 33b אנא לא ידענא I learned nothing either about this &c. Snh. 103a (prov.—of one who derives no lesson from adversity or success) בכרי לית למר ולא י׳ וכ׳ Ms. M. (ed. דלא, v. Rabb. D. S. a. l.) they lament to you and you understand it not, they laugh to you and you understand it not; וי ליה למאן דלא י׳ וכ׳ (not למר) woe to him who knows not the difference between good and evil; a. fr.

*Af.* אוֹדַע, הוֹדַע as preced. *Hif.* Targ. Ex. XXXIII, 13. Targ. Ps. CVI, 8 לאודעה (Ms. לאַנָּךְ, v. supra); a. fr.—Snh. 11b מהודעין אנחנא וכ׳ we (the Sanhedrin) notify you &c.; Y. ib. I, 18d top מוֹדַעְנָא; Tosef. ib. II, 6 מְהוֹדַעְנָא (Var. מהודעי אנחנא). Sabb. 33b מאן לודעיה לבר וכ׳ (Ms. M. מוֹדִיעֵיהּ) Oh, that some one would inform the son of Yoḥai &c. Ned. 62a לאודועי נפשיה to make one's self known (as a scholar). Gen. R. s. 11 מנאן את מודַע לי (some ed. מְיַדַּע) how will you prove it to me?; a. fr.

*Pa.* יַדַּע same. Cant. R. to III, 6 וכ׳ לדין מְיַדַּע לינא shall I not let him know with whom he is dealing?. Gen. R. s. 11, v. supra.—*Part. pass.* מְיֻדָּע *friend.* Targ. Ps. LXXXVIII, 9 מְיֻדָּעַי Ms. (ed. מיודעי, hebraism).

*Ithpe.* אִתְיְדַע, *Ithpa.* אִתְיַדַּע *to be made known, to make one's self known.* Targ. O. Gen. XLV, 1. Ib. XLI, 21; a. fr.—[Targ. Y. Deut. XXI, 11 תתידעון, read: תתרעון, as in v. 14.]—Hor. 2a כי מְתְיַדַּע להו לבי דינא if the court were made aware of it. Sabb. 71b א׳ ליה קודם וכ׳ he became aware of it before setting the sacrifice aside; a. e.

יְדָעוֹנִי m. (b. h.; יָדַע) *sooth-sayer, charmer.* Snh. 65b; Tosef. ib. X, 6, v. יְהוֹעֵץ; a. e.

יְדַעְיָה (b. h.) pr. n. m. *Jedaiah,* 1) a priestly division, named after its head. Taan. 27a, sq.; Arakh. 12b. Y. Taan. IV, 68d.—2) poetic name of *Sepphoris* in Galilee whither the division of J. was exiled (v. Y. l. c.). Koh. R. to VII, 11; IX, 10 בני י׳ sons of J. (inhabitants of Sepph.).

יְדָפַת, v. יוֹדָפַת.

יְדָקֶרֶת, v. יוֹדָקֶרֶת.

יָהּ (b. h.) *Yah,* abbreviation of the Tetragrammaton. Succ. IV, 5 (45a, missing in Ms. M., v. marginal note to ed.); Tosef. ib. III, 1 לָיָּהּ ולך מזבח unto Yah and unto thee, O altar (do we give praise); Succ. 45b ליה אנחנו מודים ולך וכ׳ to Yah we offer thanks and thee (altar) we praise. Ib. V, 4 (51b) אנו ליה וליה עינינו we are Yah's and to Y. we lift up your eyes. Gen. R. s. 79, end, v. דְּרָקִינְתִּרִין; a. e.

יָהּ II (interj.) *Oh!* exclamation of distress. Gen. R. s. 92 (play on יה, Ps. XCIV, 12).

יְהַב (h. יָהַב) *to give.* Targ. Gen. III, 12. Targ. Job III, 19 יְהַב Ms. (ed. יְהִיב, ed. Wil. יְהִיב); a. fr.—Part. pass. יְהִיב. Targ. Num. III, 9; a. fr.—Imperative הַב. Targ. Gen. XXX, 26; a. fr.—Y. Ber. VIII, 11b bot., a. fr. י׳ ליה מילא gave him assurance of safety. Ib. יהב את פלגא (read as:) Y. Naz. V, end, 54b הב וכ׳ give thou half of it. Ib. [read:] אמר דיהבין ליה יַהֲבוּ ליה ואכל he ordered that they give him (to eat); they gave him, and he ate. Kidd. 9a אי יהבינא לך וכ׳ (read: יַהֲבִינָהּ) if I give it to thee, wilt thou be betrothed unto me? Said she יְהָבָהּ מִיהָבָהּ give it; כל הבה מיהבה וכ׳ all such phrases as 'give it', mean nothing (do not mean assent to the proposal); a. v. fr.—נסב וי׳ (h.=נשא ונתן) *to deal.* Cant. R. to III, 6. Y. Shebi. VII, 37c top; a. e.—Lev. R. s. 19, v. infra.—2) *to put, place.* Targ. Ex. XVI, 33; a. fr.—Y. Keth. XII, 35a bot. אין אנן יַהֲבִין ליה נַיְהַבְיֵהּ וכ׳ if we put him (his coffin) anywhere, we must put him with R. &c.; a. fr.

*Ithpa.* אִתְיְהִיב, *Ithpe.* אִתְיַהַב *to be given.* Targ. Is. IX, 5. Targ. Ex. V, 16; a. fr.—Kidd. 7a משום דא׳ למיהלה because it (money or money's worth) may be given away without consideration; v. נָתַן.—[Lev. R. s. 19 . . . תתיהב דיהבת וכ׳, read: דִּיתְתַּהַב . . תִּתְיַהַב, v. יְתֵב I.]

יְהָבָא m. (=b. h. יְהָב; preced.) [*that which is put on,*] *bundle, load* on the back. R. Hash. 26b; Meg. 18a (as an analogy to יהב, Ps. LV, 23) the Arab said, שקול יְהָבִיךְ

as Y'hudi? Because he disowned idolatry; for whosoever disowns idolatry, is called a Jew (ref. to Dan. III, 12); Esth. R. to II, 5 לפי שיחד . . . נקרא ר' לומר ר' יחידי because he professed the unity of God, he was called Y'hudi, meaning to say, a Y'hudi, a believer in One God. Ex. R. s. 42 אתה סבור . . . או ר' או צלוב thou thinkest that calling Israel 'persistent' is meant for blame; it is meant for their praise, either a Jew or hanged. Meg. l. c. מאכל ר' Jewish food (in accordance with the Jewish dietary laws); a. e.—[Pes. 113b ר', read with Mss. a. early ed. מי; Yeb. 63a כל ר', read אדם.]—*Pl.* יְהוּדִים. Esth. R. to III, 9. Ib. to VIII, 8 שונאי חר' the enemies of the Jews. Ib. 15 . . . מלך Mardecai was made king of the Jews; a. fr.—*Fem.* יְהוּדִית, יְהוּדָה. Meg. l. c. (v. Rabb. D. S. a. l. note 7); Yalk. Esth. 1052 (ref. to I Chr. IV, 18) אמאי קרי לה ר' why is she (Bithya, the daughter of Pharaoh) called Y'hudiyah (a Jewess)?—Esth. R. to III, I אם אסתר ר' הרא וכ' if Esther is a Jewess &c., opp. גוירה.—Keth. VII, 6 (72a, sq.) דת ר', v. דַּת.

יְהוּדִית, v. preced.

יְהוּדִינְיִת* , pr. n. f. *Y'hudinyi*, sister of R. Judah han-Nasi. Y. Naz. VII, 56a top; (Y. Ber. III, 6a bot. נהוראי).

יְהוּדִית, v. יְהוּדִי.

יְהוּדִת, v. יַהֲדוּת.

יְהוֹיָדָע (b. h.) pr. n. m. *Jehoiada*, the high-priest. Num. R. s. 23; a. e.

יְהוֹיָקִים (b. h.) pr. n. m. *Jehoiakim*, king of Judah. M. Kat. 26a. Snh. 103a, sq. Lev. R. s. 19; a. fr.

יְהוֹיָרִיב (b. h.) pr. n. m. *Joiarib*, head of a priestly division named after him; (*fem.*) *the division J.* Y. Taan. IV, 68d.

יְהוֹנָתָן, v. יוֹנָתָן.

יְהוֹרָם, יוֹרָם (b. h.) pr. n. m. *Jehoram, Joram*, 1) son of Ahab, king of Israel. Ber. 10a. Ex. R. s. 31; a. e.—2) son of Joshafat, king of Judah. Hor. 11b, v. יֵהוּא.

יְהוֹשֻׁעַ, יְהוֹשׁוּעַ (b. h.) pr. n. m. *Joshua*, 1) *J. bin Nun*, the successor of Moses. Ab. I, 1. Ber. 4a bot. B. Kam. 80b, sq. התנה ר' וכ' . . עשרת J., on conquering the promised land, laid down ten conditions (regulations) &c.; Erub. 17a; a. v. fr.—Meg. I, 1, a. fr. מימות ר' בן נון *dating from the days of the conquest or before.*—2) the high-priest of the returning Babylonian exiles. Snh. 93a; a. e.—3) name of several Tannaim; a) J. b. Prahya. Ab. I, 6; a. fr.—b) R. J. b. Ḥănania, mostly quoted as R. J. only. Maas. Sh. V, 9. Erub. IV, 1; 2. Ḥag. 5b; a. v. fr.; and others (v. Fr. Darkhé pp. 97; 134; 178; 189).—4) name of several Amoraim, esp. R. J. b. Levi. Ber. 3b; a. v. fr.—R. J. of Sikhnin. Y. ib. IV, 7b bot.; a. fr.; and others (v. Fr. M'bo p. 91a, sq.).—ר' (ספר) *the Book of Joshua.* B. Bath. 14b; a. e.

יְהוֹשַׁעְיָא, v. הוֹשַׁעְיָא.

יְהָבִית, יְהָבַת f. constr. (preced. wds.) *giving; share, dispensation.* Targ. Koh. V, 10 יהבית אגרהא=h. מַתַּן שָׂכָר. Targ. Ps. XI, 6 (h. text מנת).

יַהֲדוּת f. (v. יְהוּדִי) *Jewish religion, monotheism.* Esth. R. to III, 7 וחזרקו ביהדותן (not בירהודתן) and clung to their creed.

יֵהוּא (b. h.) pr. n. m. *Jehu*, King of Israel. Meg. 14a. Hor. 11b אם ר' . . לא נמשח וכ' Jehu, too, would not have been anointed, but for the opposition to Joram; a. e.

יְהוּד pr. n. *Judaea.* Dan. II, 25; a. e.—Lam. R. to I, 2 מדינתא ר' the province of J.

יְהוּדָא=יְהוּדָה.

יְהוּדַאי, יְהוּדָאִי, יְהוּדָיי m. ch.=h. יְהוּדִי. Targ. Esth. V, 13; a. e.—Y. Shebi. IV, 35b top, v. אַרְמַאי.—*Pl.* יְהוּדָיֵי, יְהוּדָאֵי, יְהוּדָאִין. Targ. Esth. IV, 16; a. e.—Gen. R. s. 63 רבריבני דיר' the leaders of the Jews (of Tiberias); a. fr.—*Fem.* יְהוּדָאִיתָא. Targ. II Esth. IV, 1.—Lam. R. to I, 11 חזיין אפיך כיר' (not כיהודיאתא) thou lookest like a Jewess.—V. יוּדַאי.

יְהוּדָאִיקִי* f. (Ἰουδαική, sub. συναγωγή or ἀγορά) *Jewish court-house.* Y. Gitt. I, 43b top במקום ר' in the Jewish meeting place (where Jews have their own jurisdiction); אם אין שם ר' וכ' if there is no Jewish court-house there, it must be done in the synagogue.

יְהוּדָאִית, v. יְהוּדָאָה.

יְהוּדָה (b. h.) pr. n. *Judah*, 1) son of Jacob; *tribe of Judah.* Pes. 50a. Yoma 12a, a. e. מהלכו של ר' from the area of Judah.—Gen. R. s. 85; a. v. fr.—2) name of several Tannaim; a) R. J. b. B'thera in Babylonia Ber. 22a; a. fr.—b) J. b. Tabbai, chief of the Sanhedrin in the days of queen Salome. Ab. I, 8. Ḥag. II, 2; a. fr.—c) R. J. the priest. Eduy. VIII, 3.—d) R. J. b. Baba. Ib. 2. Sabb. 62b; a. fr.—e) R. J. b. Ilai, usu. mentioned in the Mishnah as R. J. only. Ber. 63b; Sabb. 33b. Men. 103b; a. v. fr.—f) R. J. b. Tema. Ab. V, 20. Erub. 17a; Tosef. ib. III (II), 6 (ed. Zuck. בתירה). Tosef. Gitt. VII (V), 8; a. fr.; a. others (v. Fr. Darkhé, p. 42; p. 137).—Esp. R. J. han-Nasi I a. II, surnamed Rabbi, v. רַבִּי.—3) name of several Amoraim, the most renowned of whom is R. J. (b. Ezekiel), a Babylonian. Keth. 110b bot.—Y. Taan. I, 64b top; a. fr.—V. Fr. M'bo p. 91a.—4) *Judaea*, the southern province of Palestine. Keth. I, 5 (12a); Tosef. ib. I, 4. Kidd. 6a; a. v. fr.

יְהוּדִי m. (b. h.) *Judaean, Jew* (mostly in a religious sense), *worshipper of one God.* Meg. 12b קרי ליה ר' אלמא מיהודה וכ' he is called Y'hudi (Esth. II, 5), which would indicate that he belongs to the tribe of Judah, and yet he is called *ish y'mini* &c.?, v. יְמִינִי. Ib. 13a . . . ואמאי שכל הכופר בע"ז נקרא ר' . . . but why is he designated

יְהוֹשָׁפָט (b. h.) pr. n. m. *Joshafat*, king of Judah. Sabb. 56[b]. Gen. R. s. 33; a. fr.

יְהַט, v. יָהַט.

יְהִי, v. יָהִי.

יְהִיר m. (b. h.; יָהַר) [*glittering,*] *showy, proud, aristocratic.*—*Pl.* יְהִירִים. Sot. 47[b], v. מָשָׁךְ; Tosef. ib. XIV, 8 (ed. Zuck. יְהִירִים).

יְהִיר ch. same. Targ. Hab. II, 5 ר׳ ברשע boastful of his wickedness.—Hull. 111[b] top כמה ר׳ וכ׳ how assuming is this scholar!; cmp. יוֹהֲרָא.—[Meg. 29[a] דאי מאן דר׳ וכ׳ he who is proud, has a certain blemish (missing in Mss., v. Rabb. D. S. a. l. note).]—B. Bath. 98[a], v. יְהַר.—*Pl.* יְהִירֵי. Snh. 98[a], v. אַמְגּוּשָׁא.—*Fem. pl.* יְהִירָן. Meg. 14[b] תרתי נשי ר׳ וכ׳ there were two proud women (Deborah and Huldah), and their names are invidious.

יְהִירוּתָא f. (preced.) *haughtiness.* Meg. 14[b] לא יאה ר׳ וכ׳ pride is unbecoming to women.—V. יוֹהֲרָא.

יְהַר, v. יְהִיר.

יְהַר (cmp. נחר, אור) *to be shining, showy, proud,* v. יָהִיר. *Hithpa.* הִתְיַהַר (denom. of יְהִיר) *to assume airs, to be boastful.* Pes. 66[b] כל המתיהר וכ׳ whoever is boastful, if he is wise, his wisdom will desert him &c. B. Bath. 10[b] שאין עושין אלא להתיהר בו they do good only to boast themselves thereof; וכל המתיהר וכ׳ and whoever boasts, falls a prey to Gehenna.

יְהַר ch., *Ithpa.* אִיתְיַהַר, *Ithpe.* אִיהַר same. Sot. 47[b] האי מאן דמיתיהר וכ׳ an overbearing man is unpopular even with his own household; B. Bath. 98[a]; Yalk. Hab. 562 דְּיִתְיַהַר.

יוֹאָב (b. h.) pr. n. m. *Joab*, general of king David. B. Bath. 116[a]. Snh. 48[b]; a. fr.

יוֹאֵל (b. h.) pr. n. m. *Joel*, the prophet. Taan. 5[a]. Succ. 52[a]; a. e.

יוֹאנִי, v. יָאנִי.

יוֹאָשׁ (b. h.) pr. n. m. *Joash*, king of Judah. Tosef., Snh. IV, 11; Y. Hor. III, 47[c] bot.; Bab. ib. 11[b] ואת ר׳ מפני עתלי׳ and they anointed J. on account of his opposition to Athalia; cmp. יְהוֹאָ. Snh. 95[b]; a. e.

יוֹבְדָנָא m. (יבד) *perdition.* Targ. Prov. XI, 10 (Ms. מוֹבְדָנָא).

יוֹבֵילָא, v. יוּבְלָא.

יוֹבֵל m. (b. h.; יָבַל) 1) (cmp. בִּרְתָא, נָגוֹדָא) *leader, bellwether, ram.* Y. Ber. IX, 13[c] top (ref. to קרן יובל, Josh. VI, 5) יובלא . . בערביא in Arabia they call a ram *yubla;* R. Hash. 26[a].—2) (ellipt. for קֶרֶן הַי׳) *ram's horn.* Mekh. Yithro, Bahod., s. 3 (ref. to Ex. XIX, 14) בשרמשוך הי׳ את קולו when the horn prolongs its sound; Yalk. Ex. 281.—3) c. (ellipt. for שְׁנַת הַי׳) *Jubilee, Yobel-year, the fiftieth year, the year following the succession of seven Sabbatical years* (Lev. XXV, 8—16; 23—24). R. Hash. III, 5 שוה הי׳ the proclamation of the Jubilee resembles that of the New Year as to blowing &c.—Arakh. 12[b] בתחלת הי׳ at the beginning of the Jubilee cycle; a. fr.—*Pl.* יוֹבְלוֹת. R. Hash. l. c. Arakh. l. c. מנו וכ׳ ר״ז ר׳ the Israelites counted seventeen jubilee cycles from their entrance into the Holy Land to their leaving it.

יוּבְלָא ch. same, 1) *ram.* Y. Ber. IX, 13[c] top; R. Hash. 26[a], v. preced. (cmp. Targ. Josh. VI, 4, sq.).—2) *Jubilee.* Targ. O. Lev. XXV, 10 יוֹבֵלָא (ed. Berl. יוֹבִילָא, ed. Amst. יוֹבָלָא; Y. יוּבָלָא); a. fr.—*Pl.* יוּבְלֵי. Arakh. 12[b] תמניא ר׳ eight jubilee cycles; a. e.

יוֹבֶלֶת, v. נַבֶּלֶת.

יוּבְקָא pr. n. (h. נַבֹּק) *Yubka,* name of a brook, a valley and a border place. Targ. O. Gen. XXXII, 23 ed. Berl. (oth. ed. a. Y. יוּבָ׳). Targ. O. Deut. III, 16 יוּבָ׳ נחלא ed. Berl. (oth. ed. a. Y. יוּבָ׳ דנ׳); a. e.—Y. Shebi. VI, 36[c] חשבון ויבקא; Sifré Deut. 51 משקא וחשבון; Yalk. ib. 874 יוסקא וח׳ (corr. acc.); Tosef. Shebi. IV, 11 יוקפא ed. Zuck. (Var. יבקא).

יוּבְשָׁא, יוֹבֵשׁ m. (יָבֵשׁ) *dry matter, dry condition.* Targ. II Chr. IV, 5 בי׳ in dry measure. Targ. Jud. VI, 37, 39, sq.

יוֹבְשָׁנִי m. (v. preced.) *rainless land.* Taan. 10[a], v. מוֹבְעָנִי I.

יו״ד *Yod,* the tenth letter of the Alphabet. Y. Shebi. I, 33[b] bot.; Sabb. 103[b]; Taan. 2[b] הרי מ״ם הרי יו״ד מ״ם the Mem of ונסכיהם (Num. XXIX, 19), the Yod of ונסכיה (ib. 31), and the Mem of כמשפטם (ib. 33) intimate *water* as libation. Gen. R. s. 47, beg.; Num. R. s. 18. Y. Snh. II, 20[c] bot., a. e. יו״ד שבירבה וכ׳ the Yod in *yarbeh* (Deut. XVII, 16, sq.) denounced him (Solomon); a. e.—*Pl.* יוּדִים, יוּדִין. Sifré Deut. 36 לווים ר׳ ולי׳ וכ׳ if he made the Vav like Yod or vice versa; Sabb. l. c.

יוּד pr. n. m. *Yud.* Taan. 22[b] רמי בר רב ר׳ ed. (Ms. M. רב יהודה אמר רב; v. Rabb. D. S. a. l. notes 1, 2). Ib. 9[a] רמי בר רב ר׳ Ms. M. 2 (v. Rabb. D. S. a. l. note 60); Sabb. 32[b] Ms. M.; (Macc. 23[b] רמי בר רב only); Zeb. 55[b] Ms. M. (ed. יודא).

יוּדָא pr. n. m. *Yuda,* an Amora. Y. Ned. VII, beg. 40[b]. Zeb. 55[b], v. preced.

יוּדַאי* m.=יְהוּדָאָה. Y. Ab. Zar. II, 41[a] top והוה ר׳ אזיל וכ׳ and when a Jew came to have his hair cut &c.

יודאפא, read: יוּדְפָאָה.

יְהוּדָה=יוּדָה. Y. Ber. III, 6[a] bot.; a. fr.—V. Frank. M'bo, p. 92[a], sq. V. יוּדָן.

יודירת, Y. Succ. IV, 54[c] top, read: וְהָדְרַת, v. וַהַאי.

יודיקי, v. יודקי.

יְהוּדָה=יוּדָן, q. v. Y. Ber. III, 6[a] bot., a. fr. ר׳ נשריא R. J. (II), the Nasi; (V. Fr. M'bo p. 92[a], sq.).—Pesik. R.

(two Egyptian sorcerers); v. יַנֵּיס.—Esth. R. to I, 4 בר ר׳ (some ed. ר׳ יוחני) Bar-Y.—2) pr. n. f.—Zeb. 62b (a fictitious name).—Sot. 22a בת ר׳ טיבי (a hypocritical sorceress, v. Rashi a. l.).

**יוֹחָנָן** (b. h.) pr. n. m. *Johanan, John;* 1) J. ben Kareah, a follower of the Babylonian governor of Judaea (Jer. XL, 8 sq.). Esth. R. introd., beg.; Y. Succ. V, 55b top; Mekh. B'shall., Vayhi, s. 2.—2) John Hyrcan, the Asmonean highpriest and king (ר׳ כהן גדול). Maash. Sh. V, 15; Sot. IX, 10; a. fr.—3) name of several Tannaim, esp. a) Rabban J. b. Zaccai. Ab. II, 8. R. Hash. IV, 3. Mekh. Yithro, Baḥod., s. 11. Sot. IX, 9; 15. Gitt. 56a, sq.; a. v. fr.—b) R. J. b. Bag-Bag (usu. only Ben-Bag-Bag). Y. Keth. V, 29d bot. B. Kam. 27b; a. fr.—c) R. J. b. B'roka. B. Kam. X, 2; a. fr.—d) R. J. b. Godgada. Eduy. VII, 9; a. e.—e) R. J. has-Sandlar. Ab. IV, 11; a. fr.—f) R. J. b. Nuri. Erub. IV, 5; Gitt. 67a; a. fr.; 4) name of several Amoraim, esp. R. J. han-Nappaḥ or Bar Nafḥa (the Smith). Y. R. Hash. II, 58b top. Ḥull. 137b; a. v. fr. (as R. J. only); v. Fr. M'bo p. 95b, sq.—V. חִיקוֹק.

**יוֹחָס** m., pl. יוֹחָסִין, יוּחַסִים (יָחַס) *genealogical records, traced genealogy.* Kidd. IV, 1 עשרה ר׳ עלו וכ׳ ten classes of Jews of traced genealogy went up from Babylonian captivity. Y. Taan. IV, 68a bot.; Gen. R. s. 98 מגילת ר׳ מצאו וכ׳ a roll containing genealogical records was found &c. Yeb. IV, 13; ib. 49b.—Y. Succ. V, end, 55d; Cant. R. to V, 5 שלשלת (ה)ר׳ the genealogical chain; Gen. R. s. 82. Ib. בכורת ר׳ the genealogical privileges of the first-born, opp. to בכורת ממון the material privileges (double-share). Ruth R., end מה אתם יש לכם ר׳ what records have you to show?—Pes. 62b מיום שנגנז ספר ר׳ since the Book of Genealogy (a commentary to Chronicles) was suppressed (or disappeared, in the Roman days). Ib. ניתני לי מר ספר ר׳ teach me the book of records (Chronicles); a. e.—V. יַחוּס.

**יוֹכֶבֶד** (b. h.) pr. n. f. *Jochebed,* the mother of Moses and Aaron. Sot. 12a; B. Bath. 120a; Ex. R. s. 1; Gen. R. s. 94; a. fr.

**יוּכְלָא** f. ch.=h. יְכוֹלֶת, *power, ability.* Targ. Y. Gen. IV, 13. Targ. Num. XIV, 16; a. e.; v. יְכוּלְתָּא.

**בַּר יוֹכָנִי** ר׳ m. *Bar-Yokhani,* name of a fabulous bird. Bekh. 57b. Yoma 80a (Ms. M. 2 בריכני, v. Rabb. D. S. a. l. note 9); Succ. 5b top.—[Koh. Ar. Compl. s. v. בר (vol. II, p. 176) refers to *Varaghna* (Bactrian) *ostrich.*]

**יָוַל**, v. יָבַל Hif.

**יוֹלָד**, v. יָלַד.

**יוֹלֶדֶת** m. pl. יוֹלְדִים (b. h.; יָלַד) *parents.* Keth. VII, 6 חמקללת יולדיו בפניו she who curses his (her husband's) parents in his presence; quot. ib. 72b יוֹלִידָיו (an emphatic form), and interpreted במקללת יולדיו בפני מולידיו (v. מוֹלֵד) also when she curses his parents before any one of his begotten; Y. ib. VII, 31b bot. וולדיו בפני יולדיו, v. יָלַד.

s. 14 ר׳ ר׳.—Gen. R. s. 10 אבא ר׳ (abbr. אַבְּדָן q. v.).—Y. Ber. II, 5a top. Ib. IX, 14a top; a. v. fr.

**יוּדָן** (=הוּ דֵן) *is this.* Targ. II Esth. VII, 5 (h. text הוא זה, זה הוא).

**יוּדָנִי, יוּדָנָה** pr. n. f. (v. יְהוּדָן) *Yudanah, Yudani.* Y. Ab. Zar. II, 41a בר יודנה; Y. Ter. VIII, 45c bot. בר...ר׳ Bar. Y.; cmp. יְהוּדִינְיָה.

**יוּדָפָאת**, v. next w.

**יָטְבַת, יָדְפַת, יוּדָפַת** pr. n. pl. *Yodfath, Yotapata,* a fortress in Galilee (v. Jos. B. J. III, 7, 6, sq.; cmp. יָטְבָה II Kings XXI, 19). Arakh. IX, 6 הישנה ר׳ the old fort of J.—Tosef. Nidd. III, 11 בקעת יטבת the valley of J.; Nidd. 20a יודפ׳.—Denom. יוֹדְפָאָה m. *of J.* Zeb. 110b; Meil. 13b יודאפה (corr. acc.); Y. Succ. IV, 54c bot. יוֹטְפָיָה.

**אַרְכֵי ר׳, יודיקי, וודקי, וודקן,** read: יוּדִיקִין m. pl. (judices) *judges;* א׳ ר׳ *chief justice,* v. אַרְכֵי III. Gen. R. s. 50, beg. Ar.—[Mus. in Ar. ed. Koh. s. v. ארכדיקי, Var. אַרְכִיקְרִישִׁיס (ἀρχικρίτης); ed. הדיינים א׳.]

**יְדִ׳, יוּדְקָרֵת** pr. n. pl. *Yodkereth* (a disguised translation of *Diospolis=Lydda*). Taan. 23b, sq. ר׳ יוסי דמן יודק׳ Ar. (ed. יוֹקְרָה, Ms. M. יוקדת, Ms. M. 2 ידקרת) R. J. of Yodkereth (cmp. ר׳ יוסי דרומיא, Fr. M'bo, p. 5b, sq.).—*Kidd. 16b קא חזינא הכא ר׳ Ar. (ר״ד קרת) I see here the influence of the Ydk. school; (for other explan., v. Rashi a. l., a. Koh. Ar. Compl. s. v. ידקרת).

**יוֹחֲרָא** m. (יַחַר) 1) *a sparkling gem.* Targ. Y. Gen. VI, 16.—*Pl.* יוֹחֲרִין. Targ. Esth. I, 4; Targ. Lam. IV, 7 (Var. זְהוֹרִין); Targ. Cant. VII, 2 (ed. Lag. גּוּהֲרִין.).—2) (=יְהִירוּתָא) *haughtiness, assumption.* Ber. 17b מוחזי כי׳ it looks like an assumption (to appear more observant than others). Ib. חייש ליה׳ cares for the appearance of assumption (and therefore forbids); Pes. 55a. Succ. 26b ליה׳ בידי משום ר׳ there is no appearance of presumption to be apprehended in doing so.

**יָוָנִי, יְוָנָאָה, יָוָן**, v. יְוָנִי, יָוָן.

**יוֹזָף** m. (יָזַם) *debtor.* Targ. Prov. XXII, 7; v. יַזָּפָא.

**יוֹחַי, יוֹחַאי** pr. n. m. *Yoḥai,* esp. known Y. the father of R. Simeon. Sabb. 33b; a. v. fr.

**יוֹחָנָא I, יוֹחָנָה** *Yoḥana.* 1) pr. n. m. Ḥull. 133a מר ר׳; Ab. Zar. 16b מר יוֹחָנִי.—2) pr. n. pl. Gen. R. s. 40, beg.; ib. s. 25, end; ib. s. 64, beg.; Midr. Sam. ch. XXVIII, a. e. (prov.) שילה חטירא וי׳ משתלמא (not חטא) Shilo sinned a. Y. is punished (i. e. the later generation pays for the sins of ancestors).—V. יוֹחָנִי.

**יוֹחָנָא II** f. *Yoḥana,* name of a species of *locusts.* Sifra Sh'mini, Par. 3, ch. V; Ḥull. 65a ירושלמית ר׳ the Jerusalem Y.

**יוֹחָנִי** pr. n. *Yoḥani;* 1) pr. n. m. Ab. Zar. 16b, v. יוֹחָנָא I.—Men. 85a ומשמיה ר׳ (some ed. יוחנא) Y. and Mamre

יוֹלֶדֶת, יוֹלֵדֶת f. (b. h.; preced.) *a woman in confinement; a mother.* Ab. II, 8 אשרי יולדתו blessed is his mother.—*Pl.* יוֹלְדוֹת. Sabb. 32ᵃ נשים מתות ר׳ women die in confinement (v. יַלְדָּה); Y. ib. II, 5ᵇ top; v. יַלְדָּה.—Sot. I, 5 את הר׳ (not יולדת) the women appearing in the Temple after confinement.

יוֹלַדְתָּא, *midwife*, v. יַלְדָּתָא.

יוֹלֵיד, v. יוֹלֵד.

יוֹלִימְנָא* pr. n. m. *Yolimna*, an Amora. Pesik. R. s. 7, beg.

יולין, Pes. 39ᵃ, חזרת ר׳, v. חֲיָורוּלִין.

יוֹלְפָנָא m. (יַלְפָּא)=אוּלְפָנָא, *instruction.* Targ. Prov. IV, 2.

יוֹם (b. h.) *light, day* (opp. night); (*astronomical*) *day*; trnsf. *day of life; time.* Gen. R. s. 6 הר׳ והגשמים וכ׳ the noise of the moving light (Yoma 20ᵇ קול גלגל חמה) and the rains &c.; Midr. Sam. ch. IX. Gen. R. l. c. (ref. to Mal. III, 19) ר׳ שהוא מלחם וכ׳ it is the day light which will glow the wicked (cmp. נִרְתֶּקֶת). M. Kat. 25ᵇ (ref. to Am. VIII, 9) זה יומו של וכ׳ that means the day of life of Josiah (who was slain in the bloom of manhood). Gen. R. s. 3 (ref. to ib. I, 5) ר׳ אחד . . . ואיזה זה יוה״כ 'one (distinguished) day' . . . that is the Day of Atonement. Ḥull. V, 5 (83ᵃ) הר׳ הולך וכ׳ the day follows the night, i. e. the beginning of the night is the beginning of the new day. Taan. 29ᵃ, v. זַכַּאי; a. v. fr.—ר׳ טוב (abbr. יו״ט) *Holy Day; festival.* R. Hash. IV, 1; a. fr.—Yoma VII, 4 היה וכ׳ ויו״ט and the Highpriest gave a festival to his friends; a. fr.—*Yom Tob*, name of a treatise of the Tosefta (v. בֵּיצָה).—ר׳ הכפורים (abbr. יוה״כ, יו״כ) Day of Atonement. Yoma I, 1; a. v. fr.—בן יומו *of the same day, not quite one day old, used on the same day.* Sabb. 151ᵇ. B. Kam. 65ᵇ; a. fr.—Tanḥ. Kor. 3; ed. Bub. 6; Num. R. s. 18 תינוקות בְּנֵי יוֹמָן (not בן) children just born; a. fr.—*Du.* יוֹמַיִם. Mekh. Mishp., N'zikin, s. 7; B. Kam. 90ᵃ רשני ברין יום או ר׳ comes under the law of 'one or two days' (Ex. XXI, 21); B. Bath. 50ᵃ.—Mekh. l. c. ר׳ יום שהוא כר׳ וו׳ שהוא כיום a time which counts like two days, and two days which count like a day, which is twenty four hours (from the time of the accident, including part of this and part of the next day).—Snh. 65ᵇ מה יום מיומים (Ms. M. a. Rashi מה היום וכ׳) what difference is there between to-day (Sabbath) and the next day?; Gen. R. s. 11; Yalk. Deut. 918; Yalk. Lev. 617.—*Pl.* יָמִים; constr. יְמֵי, יְמוֹת. Erub. III, 6 ר׳ לשני for both days. Zeb. V, 7 ר׳ לשני during two days and one night. Pes. 52ᵃ, a. fr. ר׳ שני טובים של גלויות, v. גָּלוּת. Taan. IV, 8 ר׳ ט׳ וכ׳ לא היו Israel had no days as merry as &c.; a. fr.—Ab. I, 17, a. fr. כל יָמַי all my lifetime.—Esp. ר׳ חגשמים יְמוֹת *season, period of.* v. גֶּשֶׁם I.—ר׳ החמה a) *summer season.* Toh. VI, 7; a. fr.—ר׳ חלבנה b) *the solar year.* Gen. R. s. 33, end; a. fr.—ר׳ בגרות, ר׳ נערות, v. בַּגְרוּת &c.

יוֹמָא, יוֹם ch. same. Targ. Gen. I, 5. Ib. XXXIX, 11; a. fr.—Targ. Prov. XII, 16 בר יוֹמֵיהּ (ed. Wil. incorr. כד) on the same day, *at once.*—Kidd. 39ᵇ דעבדין ליה ר׳ טב וי׳ ביש they prepare for him (the righteous man) a good day, and (for the bad man) a bad day (v. Rashi a. Tosaf. a. l.).—Sabb. 134ᵃ; Ḥull. 60ᵃ top ר׳ לחדי towards the sunlight. Ib. ר׳ דחד וכ׳ the sun which is only one of the ministering powers &c. Keṯh. 106ᵃ וכסי ליה לר׳ and obscured the sun.—Yeb. 72ᵃ ר׳ דעיבא a cloudy day; ר׳ דשותא a day when a southern wind blows. Erub. 40ᵇ במעלי ר׳ דריש וכ׳ on the eve of the New Year's day.—R. Hash. 21ᵃ ר׳ רבה the Great Day, Day of Atonement (also only יומא, v. infra); a. v. fr.—בַּר ר׳, בַּת ר׳ *of the same day, one day old, used the same day.* Bets. 4ᵇ, v. בֵּיצָא. Ḥull. 58ᵇ, v. בַּקָּא.—Sabb. 134ᵃ גבינה בת ר׳ fresh-made cheese. Ab. Zar. 67ᵇ, a. fr. קדירה בת ר׳ a pot used the same day.—Sabb. 49ᵇ bot. ההוא מרבנן בר יוֹמֵיהּ (omitted in Ms. M.) a student that had just come to college; [oth. opin.: allusion to R. Idi, dubbed בר בי רב דחד ר׳ the one day's student of the college, Ḥag. 5ᵇ].—ר׳ תרא, ר׳ יום מחרא, v. next w.—*Pl.* יוֹמֵי, יוֹמַיָּא, יוֹמִין. Targ. Gen. VIII, 10. Targ. Esth. I, 2; a. v. fr.—Bets. 4ᵇ עבדינן תרי ר׳ we observe two days (as Holy Days). Erub. 65ᵃ דארכי ר׳ חשתא . . . soon will come the days which are long (of duration) and short (of action), when we shall sleep much; a. v. fr.—יוֹמָא (sub רבה, v. supra) *Yoma*, name of a treatise of the Mishnah, Tosefta (where it is named יום כִּפּוּרִים), Talmud Babli a. Y'rushalmi. Yoma 14ᵇ סדר ר׳ the treatise on the order of exercises of the Day of Atonement.—V. יַמָּא, יוֹמָנָא.

יוֹמָחָר, יוֹמָחָרָא m. (=ר׳ אוחרן, יומא אוחרא) *tomorrow, next day.* Targ. Y. Ex. XIX, 10 (ed. Amst. יום מחרא). Targ. Esth. III, 4 ed. Lag. (ed. Amst. יומא). Targ. Y. Lev. VII, 16 (ed. Amst. יום מחרן); a. e. [Targ. II Chr. XX, 16 יומא תרא, ed. Lag. יומא אחרא.]—V. חָרָא.

יוֹמָנָא (contr. of יוֹמָא דְנָא) *this day, this life.* Targ. Y. Deut. XXVII, 1.—Targ. Y. I Deut. XXVI, 17 (Y. II יומא דין); ib. 18. Targ. Prov. VII, 14. [Ib. v. 20 ולירחא ולירומנא Ms., ed. ועירא דעירא.] Targ. Ps. XXIII, 6 גנדא דר׳ (h. text אורך ימים).

יָוֵן m. (b. h.; יון *to be thick, dark,* cmp. יֵרֵן) *thickness,* טיט הר׳ *thick, heavy clay,* opp. to טיט טופח (v. טָפַח II). Mikv. IX, 2. Tosef. ib. VI (VII), 12; 13 אם היה טיט (ה)ר׳ וחיברו if it was a thick massive clay and he attached it.—Denom. יְוֵנִי m. *muddy, thick.* Mikv. l. c., v. גֵּץ 2.

יָוָן, יָוָן (b. h.) 1) pr. n. m. *Javan*, son of Japheth, progenitor of the Grecian tribes, in gen. *Greek, Greece;*—2) fem. (sub. מלכות) *Greek (Syrian) Government.* Targ. Gen. X, 2; a. e.—Targ. Y. Gen. XV, 12.—Gen. R. s. 44 (ref. to אֵיל משלש, Gen. XV, 9) זו ר׳ this alludes to the Greek government (founded by Alexander the Great). Ib. כל רוחות כבשו בני ר׳ וכ׳ in all directions did the Greeks conquer, except in the East. Esth. R. introd. בבקרה של ר׳ when Greece (Syria) is in the ascendancy, v. בֹּקֶר; a. fr.—Denom. יְוָנִי, יְוָנָאָה.

יוֹנָא, יוֹן, v. יוֹנָתָא.

יְוָנָאָה, יְוָנִי, יְוָנִי m. ch.=h. יְוָנִי.—*Pl.* יְוָנָאֵי. Targ. I Sam. II, 4 (ed. Lag. יְוָנֵי, ed. Wil. מְקַדּוֹנָאֵי). Targ. Y. I Deut. XXXII, 24 (ed. Amst. יוֹנָ׳, ed. Vien. יוֹנִ׳; corr. acc.).

**יוֹנָה** I (b. h.) pr. n. m. *Jonah*, 1) the prophet. Y. Erub. X, beg. 26ᵃ; Bab. ib. 96ᵃ. Snh. 89ᵃ, sq Gen. R. s. 21; a. fr. —2) name of several Amoraim. a) R. J. father of R. Mana. Taan. 23ᵇ. Y. Shebi IV, 35ᵃ bot.; a. v. fr.—b) R. J. of Bozra. Y. Kil. IX, beg. 31ᵈ; a. fr.—[Ḥull. 43ᵇ אמר ר׳ זירא ר׳ Jonah said in behalf of R. Z.; oth. opin.: as to the gullet of a *dove*, &c., v. next w.]

**יוֹנָה** II f. (b. h.) *dove*. Ḥull. 6ᵃ דמות ר׳ וכ׳ the effigy of a dove was found on Mount Gerizim which they (the Samaritans) worshipped. Gen. R. s. 39 הר׳ חזו בשעה שהיא פורחת וכ׳ the dove when flying and tired, flaps one wing and flies with the other. Ib. s. 44 (expl. גוזל, Gen. XV, 9) בר ר׳ a young dove, (v. infra, a. Targ. Gen. l. c.).—בֶּן ר׳, pl. בְּנֵי ר׳ *pigeons*. Ḥull. I, 5 כשר בתורין פסול בבני ר׳ what is fit for offering in doves (large size), is a defect in pigeons; a. fr.—[Sabb. 129ᵃ פתורא דיונה, v. יוֹנָס.]—*Pl.* יוֹנִים, יוֹנִין. Snh. III, 3 מפריחי ר׳ those who let doves fly (betting on them), v. יוֹנָתָא. B. Bath. V, 3, v. שׁוֹבָךְ. Ib. 79ᵃ; a. e.

**יונוס**, v. יַנַּיס.

**יָוָנִי**, v. יָוָן.

**יְוָנִי**, **יְוָנִית** m., **יְוָנִי**, **יְוָנִית** f. (יָוָן) *Grecian, Greek*. B. Kam. 82ᵇ חָכְמַת י׳ the principle of Greek culture (philosophy, ethics, religion &c.). Ib. 83ᵃ לשון י׳ Greek language, distinguished fr. חכמת י׳. Meg. 9ᵃ התירו יונית permitted the use of a Greek translation. Y. ib. I, 71ᶜ top, v. אָבָא; a. fr.—V. לָשׁוֹן.—*Pl.* יְוָנִים, יְוָנִין *Greeks* (mostly of the Syrian government). Meg. 11ᵃ בימי י׳ in the days of the Greeks (of Antiochus Epiphanes and successors); Esth. R., beg. טרקווינוס (corr. acc.).

**יוֹנָס*** m. (prob. a corrupt. of juniperus) *Juniper-tree* (v. Sm. Ant. s. v. Cedrus). Sabb. 129ᵃ פתורא דר׳ old ed. (later ed. דיונה, Ms. M. דיונס, v. Rabb. D. S. a. l. note; Ar. ירנוס, expl.: *cypress*) a table made of &c.

**יוֹנָק** m. (b. h.; יָנַק) *child*.—*Pl.* יוֹנְקִים. Cant. R. to I, 4 חד׳ the school children. V. יָנוּקָא.

**יוֹנָקָא**, v. יַנּוּקָא.

**יוֹנָקֶת** f. (b. h.; יָנַק) *sucker, sprout* (of hyssop).—*Pl.* יוֹנְקוֹת. Par. XI, 7, v. גַּמָּל; Tosef. ib. XI (X), 7 (one opin.) י׳ שלא הנצו וכ׳ *yon'koth* are such as have not yet begun to blossom.

**יוֹנָה**, **יוֹנָא**, **יוֹנָתָא** f. (יוֹן c.) ch.=h. יוֹנָה II. Targ. Gen. VIII, 8, sq. Targ. Ps. LVI, 1; a. e.—Snh. 25ᵃ (expl. מפריחי יונים, v. יוֹנָה II) אי תקדמיה יונך ליון if thy dove shall overtake the cock-pigeon (thou shalt win &c.). Ib. תולה בדעת יונו v. דַּעַת. Y. Ab. Zar. V, 44ᵈ bot. כמין יון וכ׳ they (the Samaritans) have an image resembling a cock-pigeon to which they offer libations (cmp. יוֹנָה II). Snh. 95ᵃ אתא יונה וכ׳ (masc.) a dove came down &c., v. טָרַח I.—*Pl.* יוֹנִין, יוֹנַיָּא, יוֹנֵי, יוֹנָן, יוֹנָתָא. Targ. Is. LIX, 11. Targ. Y. Lev. V, 7; 11 בני יוניא (O. בני יונה, v. יוֹנָה II). Ib. XII, 6 בר יונן (O. יונה). Targ. Cant. I, 15.—Ber. 56ᵃ חזאי תרתי יוני דפריחן I saw (in my dream) two doves fly off. Ib.ᵇ תרי יוני.

**יְהוֹנָתָן**, **יוֹנָתָן** (b. h.) pr. n. m. *Jonathan*, 1) J. b. Gershom (Jud. XVIII, 30), a priest of idolatry, supposed to be a descendant of Moses. B. Bath. 109ᵇ ר׳ Ms. M. (ed. רחו׳). Cant. R. to II, 5; Ab. d'R. N. ch. XXXIV; Y. Ber. IX, 13ᵈ top; a. e.—2) J. son of Saul. Ab. V, 16 אהבת דוד ור׳ the friendship between David and J. Ḥull. 95ᵇ כר׳ בן וכ׳ like the omen of J. &c. (I Sam. XIV, 8 sq.). Cant. R. to VIII, 6; a. e.—3) J. b. Uziel, author of the Chaldaic version of the Prophets (v. Zunz, Gottesd. Vortr. p. 66, sq.). Succ. 28ᵃ; B. Bath. 134ᵃ. Meg. 3ᵃ תרגום של נביאים ר׳ וכ׳ the version of the Prophets has been composed by J. b. U. at the dictation of Haggai &c. Y. Ned. V, end, 39ᵇ גדול שבחן ר׳ ב׳ ע׳ the greatest among the disciples of R. Joh. b. Zaccai, was J. &c.—4) R. J., a Tannai. Sot. 24ᵃ. Pes. 24ᵃ. Ḥull. 70ᵇ; a. v. fr.—[Erub. 96ᵃ ר׳ הקרטוני.]—[Ab. IV, 9, v. Frank. Darkhé, p. 147, note.]—5) name of several Amoraim (v. Fr. M'bo, p. 99ᵃ, sq.). Gitt. 78ᵇ. Y. Maas. Sh. III, 54ᵇ top. Ber. 18ᵃ; Y. ib. II, 4ᶜ bot.; a. fr.—Y. Yoma VII, 44ᵇ bot. R. J. of Beth Gubrin.—Y. Peah V, beg. 18ᵈ (R. S. to Peah V, 1 quotes R. Johanan); Y. Shek. I, 46ᵃ bot. R. J. son of R. Isaac bar Aḥa.—Y. Ter. XI, end, 48ᵇ J. b. ʿAkhmai; a. e.

**יוֹסָא**, **יוֹסָה**, abbrev. of יוֹסֵף, v. יוֹסֵי.

**יוֹסְטֵי**, **יוֹסְטָא** pr. n. m. (abbrev. of Justus or Justinus) *Yusta, Yusti*. 1) Cant. R. to VI, 12 ר׳ חריטא Yusta, the tailor.—2) name of several Amoraim. Y. Erub. VI, 23ᶜ bot. ר׳ יוסטי; Y. Shek. II, beg. 46ᶜ ר׳ יוסטא.—Y. Ter. XI, 48ᵃ; Y. Maas. Sh. V, 55ᵈ bot. יוסטי בר שונם; Y. Shebi. VI, 36ᵈ יוסטא בר ש׳.

**יוֹסְטִינִי**, **יוֹסְטִינָה** pr. n. m. (cmp. preced.; abbrev. of Justinus or Justinianus) *Yustinah, Yustini*, an Amora. Y. Keth. IX, 32ᵈ bot. (not יוסטתה); Y. B. Bath. VIII, 16ᵇ יוסטיני.

**יוֹסְטָתָה**, v. preced.

**יוֹסֵי** pr. n. m. (abbrev. of Joseph, interch. with יוֹסֵף, יוֹסָא, יוֹסָה, יַסָּא, אַסִּי, אִיסִי) *José* 1) name of several Tannaim, esp. J. b. Joezer, and J. b. Johanan. Ab. I, 4, sq. Eduy. VIII, 4; a. fr.—B. Bath. 133ᵇ יוסף (Ms. H. a. R. יוסי).—R. J. hak-Kohen, or only R. J. Ab. II, 8; 12. Ḥag. 14ᵇ; Y. ib. II, 77ᵃ bot. יוסף; a. v. fr.—R. J. b. Ḥalafta, or only R. J. B. Kam. 70ᵃ; Tosef. B. Bath. II, 10 (v. Fr. Darkhé, p. 132). Erub. 46ᵇ. Maas. Sh. IV, 7; a. v. fr. (v. Fr. ib. p. 164, sq.).—R. J., the Galilean. Zeb. 57ᵃ. Ab. Zar. III, 5. Tosef. Mikv. VII (VIII), 11; a. fr. (v. Fr. ib., p. 125).—2) name of several Amoraim, esp. R. J. (in Babli אַסִּי, in Y. also יַסָּא, יוֹסָה). Y. Ber. II, 5ᶜ bot. Y. Kil. IX, 29ᵇ bot.; Y. Erub. I, 19ᶜ; a. v. fr.—R. J. bar Zabda, mate of R. Jonah. Y. Shek. VII, 50ᶜ bot. Men. 70ᵇ; a. v. fr.—3) יוסי or יוסה a disguise of one of the Divine Names. Snh. VII, 5 (56ᵃ) בכל יום . . . יכה ר׳ את ר׳ (v. Rabb. D. S. a. l. note) during the proceedings against the blasphemer the witnesses are requested to make their statements in disguise (v. כִּינּוּי), e. g.: "the defendant said, 'May J. strike J.'" (meaning, I curse Jehovah Elohim, J. Zebaoth &c.; cmp. ib. צר שיברך שם בשם).—4) one *J. M'shitha*, a repentant Hellenist. Gen. R. s. 65 (some ed. יוסף); Yalk. ib. 115.

יוֹסִינָה, יוֹסִינָא pr. n. m. *Josina.* Y. Meg. IV, 75[b] bot.; Y. Yeb. XIII, 13[c] top; ib. X, 10[d] top. Cant. R. to V, 1 יוֹסָנָה; Pesik. R. s. 5 יוֹסָנִי; Num. R. s. 13 יוֹסַנְיָה.

יוֹסֵף (b. h.) pr. n. m. *Joseph,* 1) son of Jacob. B. Bath. 123[a], v. בְּכוֹרָה. Sot. I, 9. Gen. R. s. 30; a. v. fr.—2) name of several Tannaim and Amoraim, v. יוֹסֵי.—3) Sabb. 119[a] מוקיר שבת י׳ Joseph, the honorer of the Sabbaths.—Ib. 130[a] J. Rishba (the fowler).—Gen. R. s. 65, v. יוֹסֵי.

יוסתניא, יוסתניא, v. וַיּוֹסְתַּנְיָא.

יוֹעֵזֶר (b. h.) 1) pr. n. m. *Joezer.* Orlah II, 12 a disciple of Shammai's school.—Ab. I, 4; a. fr., v. יוֹסֵי—2) name of *a plant.* Sabb. XIV, 3, expl. Y. ib. 14[c] פוליטריכין *polytrichon, Maiden-hair*; Bab. ib. 109[b] פוחנק.

יוֹפִי m. (b. h.; יֹפִי; v. יָפֶה) *fine build, beauty; propriety.* Taan. 31[a] (the fair maiden said) תנו עיניכם לי׳ ed. (Ms. M. בי׳) put your eyes on (give your choice to) beauty. Succ. 45[b] Ms. M. (ed. in Mish. 45[a], v. Rabb. D. S. a. l.) י׳ לך מזבח thine, altar, is the beauty (of forgiveness). Ex. R. s. 25 אני מראה לך י׳ פנים אל פנים I shall let thee see the beauty of a revelation of face to face (as granted to Moses). Yoma 54[b] יופיו של (יָפְיוֹ) מוכלל וכ׳ the perfection of the beauty (harmony) of the universe. Kidd. 49[b] עשרה קבים י׳ וכ׳ ten measures of beauty have come down to the world, nine of which Jerusalem has taken; Esth. R. to I, 3. B. Mets. 87[a] וחזר י׳ למקומו and (her) beauty came back again; a. fr.—Peah VI, 6 כח י׳, v. יָפֶה.

יוֹפִיאֵל pr. n. (preced.) *Yofiël,* name of an angel. Targ. Y. I Deut. XXXIV, 6.

יוֹפְיוּת, v. יָפְיוּת.

יוֹצְאָנִית f. (יָצָא) *loving to go out, restless.* Tanḥ. Vayishl. 7.—*Pl.* יוֹצְאָנִיּוֹת. Gen. R. s. 45.

יוֹצֵאת f. constr., י׳ חזרין (preced.) *running about, prostitute.* Kel. XXVIII, 9; Tosef. ib. B. Bath. V, 14, v. חוּץ II.—*Pl.* יוֹצְאוֹת. Ib. some ed.

יוֹצְפָא, v. יָצַף.

יוֹצֵר m. (b. h.; יָצַר) 1) *Creator.* Lev. R. s. 23, end (ref. to Deut. XXXII, 18) רפו ידיו של י׳ the Creator's hands become lax (undecided). [Ib. תשו ידיו של י׳, read: צַיָּיר.]—Mekh. Bo. s. 13; Tanḥ. Bo. 7 (ref. to Ex. XII, 29) יוצרו חלקו He who created it (the night) divided it (exactly into two halves); Gen. R. s. 43. Ber. 61[a] (play on ויצר, Gen. II, 7, v. יָצַר) אוי לי מיוצרי אוי לי מיצרי woe is to me from (my responsibility to) my Creator, woe to me from (my struggle with) my inclination; a. fr.—2) [*turner,*] *potter.* Gen. R. s. 55 (ref. to Ps. XI, 5) חזי׳ החזה וכ׳ the potter when examining his batch, will not try the defective vessels &c. Lev. R. l. c. תלמידו של י׳ a potter's apprentice; a. fr.; —*Pl.* יוֹצְרִים. Maasr. III, 7; Succ. 8[b], a. fr., v. סוּפָה.—Par. V, 6, v. בִּיצָה.—Lev. R. l. c. שגנב ביצת י׳ who stole a lump of potters' clay; Pesik. R. s. 24 שגנב יצרים (corr. acc.).

יוצרה, Y. B. Mets. VIII, end, 11[d], v. יְצִירָה 2.

יוקידתא, v. יְקֵדָא.

יוקנוס דיו׳, יוקנוס=אוקיינוס(?). Targ. Y. II. Num. XXXIV, 15; [the entire verse is corrupt].

יוקפא, v. יוּפְקָא.

יוֹקֶר m. (יָקַר) [*weight, importance,*] 1) *high price* (opp. זול); *dearth, scarcity.* Maas. Sh. IV, 1 מקום י׳ where fruits are dear; B. Mets. 73[a]. Sabb. 32[b] חזה י׳ וחזר and scarcity is permanent. Y. Hor. III, 48[c] top יין בי׳ wine is dear; a. fr.—2) *nobility, aristocracy.* Sot. IX, 15, a. e.; v. אֲמַר II.

יוֹקְרָא ch. same, 1) *high price.* Targ. Job XXVIII, 17.—2) *weight.* Men. 94[b] אגב י׳ דלתם on account of the heavy pressure of the bread.—3) *feeling of heaviness;* י׳ דְּלָבָא *asthma.* Sabb. 140[a].

יוֹקֶרֶת, v. יוֹדֶקֶרֶת.

יורדא, Targ. Ez. XXVII, 24 דיו׳ ed. Lag., read: דִּי וְרָדָא v. וְרַד. [Targ. Y. Gen. VI, 16 ed. pr., read: יוֹהֲרָא.]

יוֹרְדָנָא, v. יַרְדְּנָא.

יוֹרֶדֶת f. (יָרַד) *rivulet* (cmp. מוֹרָד). Tosef. Par. IX (VIII), 2 י׳ הצלמון the rivulet coming down from Mount Zalmon.

יוֹרֶה I m. (b. h.; יָרָה) *a soaking rain, early rain.* Sifré Deut. 42 (ref. to Deut. XI, 14) י׳ במרחשון וכ׳ *yoreh* (early rain) is the rain of Marḥeshvan, the late rain (*malkosh*) in Nisan; Taan. 5[a]. Ib. (ref. to Mish. I, 2) י׳ בניסן וכ׳ is the *yoreh* in Nisan? is it not in Marḥeshvan? Ib. 6[a]; a. e. —Trnsf. *early season, spring.* Tanḥ. Ḥayé 6 (ref. to Koh. XI, 6) אם זרעת בי׳ וכ׳ if thou hast sown in the spring &c.; cmp. בְּכִּיר.—

יוֹרֶה II m., יוֹרָה f. (denom. of אור, cmp. Syr. אירא P. Sm. 167) *boiler, kettle.* Ḥull. 108[a] י׳ של חלב a kettle of milk. Ib.[b] י׳ רותחת a boiling kettle. Ab. Zar. 76[a] קטנה י׳ בתוך גדולה put a small boiler into a large one filled with water, v. גָּעַל; a. fr.—Esp. *the dyer's kettle, dye.* B. Kam. 99[a] top הקדיחו י׳ (Ms. H. הקדירתו) the dye burnt it (the wool); ib. IX, 4 (100[b]) הקדירתו י׳ (v. Rabb. D. S. a. l. note 30); Y. ib. IX, 6[d] bot. חקדירתה י׳.—Ḥag. 15[b] (in Chald. dict.) כל עמר דנחית לי׳ סליק does the wool that goes into the kettle always come out sound?, i. e. does every student of mystic philosophy escape death or scepticism?—Sabb. I, 6; a. e.—*Pl.* יוֹרוֹת; י׳ הערביים *improvised fire places of the Arabs, a cavity in the ground laid out with clay.* Kel. V, 10 (ed. Dehr. יוֹרַת). Men. V, 9 (63[a]).

יוריה, Yalk. Gen. 133 Koh. Ar. Compl., v. יְרִיָּה.

יורכין, Targ. Y. Deut. XXXIV, 6, read: יוֹהֲרִין (cmp. Targ. Esth. I, 4); v. יוֹהֲרָא.

יוֹרָם v. יְהוֹרָם.

יורם, Targ. Prov. XVIII, 11 some ed., read ירום, v. רוּם. —Ib. XXIII, 29 יורם קנצן עינוי ed. Lag., Ms. Var. יודמקנצן, יודענען, a corrupt. of סומקנות עירנין, v. סוּמָקָנוּתָא.

**יוּרְקָא**, v. יַרְקָא a. יַרְקָא.

***יוּרְקָמִי** (ירוקמי, Ar. ירוקמו) pr. n. *Yurkami*, name of an angel. Pes. 118a שר הברד ר׳ Y. the chief of the hail storms; Yalk. Ps. 873; Midr. Till. to Ps. CXVII.

**יוּרְקָנָא**, v. יַרְקוֹנָא.

**יוֹרֵשׁ** m. (b. h.; יָרַשׁ) *heir, successor, heir-at-law.* B. Bath. IX, 2 אם אין שם י׳ וכ׳ if there is no other heir besides. Ib. 139a שויוה רבנן כי׳ כלוקח ... the Rabbis gave him the privileges of an heir (to his wife's property) and those of a purchaser; a. v. fr.—*Pl.* יוֹרְשִׁין, יוֹרְשִׁים. Ib. 140a. Ib. IX, 9 יורשי האשה וכ׳ the wife's heirs-at-law claim that the husband died first; a. v. fr.—*Fem.* יוֹרֶשֶׁת, *pl.* יוֹרְשׁוֹת. Ib. 119a י׳ חן ... יודע Moses knew that the daughters of Z. were legal heirs.

**יוֹשָׁן** m. (יָשָׁן) *former condition, original usage* (cmp. אֵירָתָן). Snh. 19a הדבר ליושנו ... החזיר restored the usage to its original state; Y. ib. II, 20a bot.; Y. Ber. III, 6b חזרו הדברים ליושָׁנָן; Keth. 8b החזירו הדבר ליושנו (not לירושנה). Kidd. 66a עד שבא ... והחזיר את התורה ליושָׁנָה until Simon b. Sh. came and restored the Law to its former authority. Yoma 69b, v. עָטָרָה; Y. Ber. VII, 11c; a. e.

**יוֹשֶׁר** m. (b. h. יֹשֶׁר; יָשַׁר) *straightness, equity.* Ruth R. introd. במדת י׳ in equity, v. יְשָׁרוּת.

**יוֹתָא**, v. אָתָא III.

**יוֹתָם** (b. h.) pr. n. m. *Jotham*, king of Judah. Succ. 45b.

**יוֹתָן**, v. כִּי י׳, v. נָתַן.

**יוֹתָפָאת**, v. יוֹדְפַת.

**יוֹתֵר** m. (b. h.; יָתַר) *much;* (followed by מ־, or מ־ implied) *more.* Y. Ber. IV, 7d top בן תורה י׳ ממני a greater scholar than I am. Keth. 86a, a. e. י׳ ממה שהאיש וכ׳ more than man desires to marry, does woman desire to be married. Pes. 112a י׳ ממה שהטגל וכ׳ more auxious than the calf is to suck, is the cow to nurse, i. e. the teacher is more anxious to teach than the pupil to learn. M. Kat. 27b י׳ מדאי more than enough, י׳ מכשיעור more than the proper measure, *too much;* a. v. fr.—בי׳ a) *in a higher degree, especially.* Sifré Deut. 31 עלינו הוחל שמו בי׳ upon us especially has His name been made to rest. Lev. R. s. 14 ובי׳ אם הרה זכר and especially so when it is a male; a. e.—b) *for a higher price, above market value.* Ned. III, 11; a. e.—V. יֶתֶר.

**יוֹתֵר** ch. same. Targ. Ruth I, 13. Ib. III, 12 (ed. Lag. יָתֵר).

**יוֹתָרָא, יוֹתָרָן** m.=h. יִתְרוֹן, *advantage, profit.* Targ. Prov. XXVIII, 3 (ed. Wil. יִתְרָן). Ib. XIV, 23. Ib. XXI, 5.

**יוֹתֶרֶת** f. (b. h. יִתְרָה; יָתַר) 1) *the large lobe of the liver.* Sifra Vayikra, N'dabah, ch. XVII, Par. 14; Yalk. Lev. 462; a. e.—2) *an additional limb* or *lobe*, v. יִתְרָה.

**יָזִיפְתָּא, יָזוּפְתָּא** f. (יָזַם) *a loan.* M. Kat. 28b (Ms. M. יָזִיפְתָּא, v. Rabb. D. S. a. l. note); v. אַוְזָרָא.

**יָזִיף**, v. יָזַם.

**יָזַן**, *Pi.* יִזֵּן (denom. of זַן) *to supply with all kinds and assort.*—Part. pass. f. מְיוּזָּנֶת *well supplied and assorted.* Gitt. 67a, v. חָנוּת.

**יָזַע**, *Hif.* הִזִּיעַ *to sweat*, v. זוּעַ.

***יָזַק** (v. זוּק) [*to join*; cmp. לָוָה,] *to borrow.*

*Hif.* הוֹזִיק *to lend.* Sot. 48b המוזיק Ar. (not found in ed.), v. טוּבְלָא I.

**יָזַק, יָזִיק, (זִיק)** ch. same 1) *to borrow.* Targ. O. Deut. XV, 6; ib. XXVIII, 12 יְזִיקִין (some ed. יָזוּקִין); Y. ib. לְמֵיזוֹק. —Part. יָזֵיק. Targ. II Kings IV, 1 (ed. Lag. מוֹזִיק *Af.*).—B. Mets. 64a כי יְזִיק וכ׳ if this man shall borrow money of thee. Kidd. 20a ולא נֵיזִיק וכ׳ (some ed. נוֹזִיק, v. infra) rather than borrow on interest. Erub. 65a הוה י׳ופרע Ms. M. (v. Rabb. D. S. a. l.) borrowed and paid off (made up by night for neglect of study by day). Taan. 12b לֵיזוֹק מר וכ׳ Ms. M. (ed. לוֹזִיק) borrow and pay back (postpone your fast for another day); a. fr.—2) *to lend.* Targ. Y. Deut. XV, 2 הֵיזוֹק בי׳.—Sabb. 119a מאן דיזיק שבתא וכ׳ (Ms. M. לשב׳, Buxt. דיוֹזִיק) him who lends to the Sabbath (incurring an additional expense in honoring the Sabbath), the Sabbath will repay; Yalk. Gen. 16; Yalk. Is. 356.

*Af.* אוֹזִיק 1) *to borrow.* Targ. Ps. XXXVII, 21.—B. Bath. 32b חדרת אוזפתינהו מינאי (Rashb. חדר יזפתינהו, Ms. M. שקלתינהו) thou hast borrowed it again of me. B. Mets. 63b האי מאן דאו׳וכ׳ (Ms. H. דיזיק) if one borrowed &c. Kidd. 20a; Taan. 12b, v. supra.—Lam. R. to I, 2 אוֹזְפִיתוּן, v. חוֹבָא. —Lev. R. s. 3 beg. דיוֹזִיק וכ׳ some ed. he who borrows on interests.—2) *to lend.* Targ. O. Deut. XV, 6. Ib. 8 אוֹזְפָא הוֹזְפִינֵיהּ (Y. מוֹזְפָא תוֹזִי). Ib. XXVIII, 12; a. e.—Targ. Prov. XIX, 17 יְיוֹזִיק Ms. (ed. יְזוּזִיק). — Bekh. 8b גבראי דאו׳ וטרחי דהדר מוֹזִיק ... he who once lent money and had to resort to seizing (v. טָרַח I), why does he lend again?; a. e.

**יָזָפָא** m. (preced.) *debtor.* Targ. Is. XXIV, 2.—V יוֹזִיק.

**יָזֵק** pr. n. 1) *Yazek*, name of a Babylonian river or channel. Y. Kidd. IV, 65d top; Bab. ib. 71b עָזֵק; Y. Yeb. I, 3b top זרוק י׳ בירת, v. יַעֲזֵק.

**יְחָא**, v. יְחִי.

**יָחַד**, *Pi.* יִחֵד, יְחֵד (b. h.; v. אֶחָד) 1) *to unite, concentrate.* Y. Ber. IV, 7d bot. ותְיַחֵד לבבינו וכ׳ and concentrate our hearts (inclinations) to fear thy Name.—2) (with על) *to confer a distinction, name* &c. Gen. R. s. 68 אברהם י׳ ... שמו עליו on Abraham did the Lord confer His Name (Gen. XXVI, 24, a. e.). Ib. ידע שהקב״ה מְיַחֵד שמו עליו he inferred that the Lord would confer His Name upon him (to be called 'the God of Jacob'). Mekh. Mishp. s. 20 על ישראל י׳ שמו ביותר (although the Lord of the universe) He conferred His Name particularly on Israel (v. יוֹתֵר); a. fr.—3) *to declare the unity of God, to recite*

*Sh'ma* (Deut. VI, 4). Gen. R. s. 20 אנו .. ומְיַחֲדִים שמו וכ׳ we trust in Him and profess His unity &c. Cant. R. to II, 16 ואני מְיַחֶדֶת שמו וכ׳ and I (Israel) profess the unity of His name twice every day, (saying) Hear, O Israel &c.; a. fr.—4) *to single out, select, designate.* Snh. 57a שויר׳ שפחה לעבדו who designated a handmaid (as a wife) for his slave. Lev. R. s. 12 ויר׳ אליו הדבור וכ׳ addressed the command to him exclusively (Lev. X, 8); a. e.—Yoma 11b (ref. to Lev. XIV, 35) מי שמְיַחֵד ביתו לו וכ׳ he who devotes his household exclusively to himself, and is unwilling to lend his vessels &c.; Arakh. 16a שמיוחד (v. infra); Yalk. Lev. 564.—5) *to leave persons alone in a special room, to arrange a private meeting for.* Keth. 12a; Tosef. ib. I, 4; Y. ib. I, 25a bot. היו מְיַחֲדין וכ׳ they used to leave bride and groom in a private room alone for a while.—*Part. pass.* מְיוּחָד, f. מְיוּחֶדֶת; pl. מְיוּחָדִים, מְיוּחָדִין, מְיוּחָדוֹת a) *especial, particular, designated; chosen, distinguished* (v. יָחִיד). Snh. 60a, a. e. שם המי׳ the proper Name of the Lord (Jehovah).—Yoma 11a ביתך ביתך המי׳ לך *'thy* house' (Deut. VI, 9; XI, 20), thy house which is designated for thy personal use. Ib.b מת בית מ׳ לדירה *bayith* means a room designated for a dwelling, יצאו אלו שאינן מי׳ לדירה to the exclusion of those rooms (gate lodge &c.) which are not designated for dwellings. Arakh. l. c. מי׳ לו devoted to his own exclusive use, v. supra; a. fr.—Gen. R. s. 99, end (ref. to באחד, Gen. XLIX, 16) כמי׳ שבשבטים like the most distinguished among the tribes. Yeb. 62a אני שמ׳ לדבור בכל וכ׳ I (Moses) who am singled out (must be prepared) for divine communication every hour; Ab. d'R. N., II Vers., ch. II (ed. Schechter, p. 10) שאני כלי מי׳ who am a special vessel (of revelation). Meil. 15a קדשים המי׳ לה׳ sanctified things which are exclusively dedicated to the Lord; Sifra Vayikra, Ḥobah, Par. 11, ch. XX.—Ib. Sh'mini, ch. II, Par. 2 כבשים ועזים המי׳ lambs and goats which are specified (Deut. XIV, 4); a. fr.—b) *locked up with.* Num. R. s. 9 בזמן שהאשה מי׳ עם וכ׳ when a wife is locked up with her husband.

*Hithpa.* הִתְיַיְחֵד, *Nithpa.* נִתְיַיְחֵד 1) *to be conferred* (with עַל); *to be especially addressed* (with אֶל). Ex. R. s. 7 לְהִתְיַיְחֵד עלמו וכ׳ ... היה ראוי the divine communication was to bear his name alone. Lev. R. s. 12 נתי׳ אליו הדבור the divine communication was addressed to him especially; a. e.—2) *to be alone with, to be closeted with.* Kidd. IV, 12 לא יִתְיַיְחֵד אדם וכ׳ a man must not be alone (even) with two women, but one woman מִתְיַיְחֶדֶת וכ׳ may be alone with two men. Ab. Zar. II, 1. Tosef. Gitt. VII (V), 4; a. fr.—V. יְחוּד.

יְחַד, *Pa.* יַחֵד ch. same, 1) *to concentrate.* Targ. Ps. LXXXVI, 11.—*Part. pass.* מְיֻחָד *united, harmonious.* Targ. Y. Ex. XIX, 2 (cmp. חוֹמוֹנָיָא).—2) *to specify, single out, designate.* Macc. 18a ליַחֲדוּנֵי לאוי וכ׳ Ms. M. (ed. לה׳ לה׳) to forbid each of these acts singly (as if each were prohibited by a special prohibitory law, v. לָאו).—*Part. pass.* מְיֻחָד=h. מְיוּחָד (v. preced.). Targ. O. Gen. XXVI, 10 דמְיָ׳ בעמא ed. Berl. (oth. ed. מְיָחִיד; Y. מלכא דמְיַחַד) a distinguished person of the people. Targ. Y. Lev. XV, 20; 22 מְיַיחַד designated; a. e.

*Ithpa.* אִתְיַיחַד, contr. אִיְּיחַד *to be joined; to be locked up.* Targ. Y. I Gen. XLIX, 6. Targ. Job. III, 6.—Targ. Y. II Num. XXXI, 50.—Snh. 37a שרי לְיִיחוּדֵי וכ׳ is permitted to be closeted up with her husband.

יִיחוּד, יִחוּד m. (preced. wds.) 1) *private meeting,* esp. *privacy between man and woman.* Y. Keth. XI, beg. 34a דברים של יי׳ private attendance, e. g. assistance at washing and ointing. Y. Sot. I, 16c top אין זה יי׳ this is no ascertained private meeting (with her former husband, on account of which a second letter of divorce would be required). Snh. 21a, sq. גזרו על יי׳ ועל וכ׳ they forbade privacy (with a married woman) and with a single woman. Ib. יי׳ דאוריירתא הוא is not privacy with a married woman biblically interdicted?—Kidd. 81a משום מלקין על יי׳.. משום יי׳ we punish private meetings between a man and a woman, but we do not prohibit the wife to her husband on account of her private meeting with a man. Ib. בעלה בעיר אין חוששין משום יי׳ if her husband is in town, we do not consider her private meeting with a man a suspicious act; a. fr.—בְּיִי׳ a) *privately.* Bets. 22b; Pes. 37a שאילית את רבי ביי׳ I asked my teacher privately.—b) *particularly, exactly; by a special sign.* Shek. VI, 2; Yoma 54a.—2) (later Hebr.) השם יי׳ *declaration of the unity of God.* Pesik. Zutr., Nitsabim, end.—[Gen. R. s. 99, end כיחודו של עולם, read: כיחודו, v. יָחִיד.]

יִחוּדָא, יִחוּדָה, יִי׳ ch. same, esp. *profession of the unity of God, Jewish religion.* Targ. Lam. III, 28. Targ. Cant. VIII, 9 למקני יי׳ וכ׳ to buy the permission to profess the Jewish religion.

יִחוּל, יִי׳ m. (יָחַל) *hope.* Ber. 16b; Y. ib. IV, 7d bot. ונמצא לביי׳ that we may obtain what our heart longs for.

יִחוּס, יִי׳ m. (יָחַס) *genealogy, pedigree* (v. יוּחָס). Num. R. s. 13 לכן הוא מונה שם יְחוּסָם therefore the Scripture records there (Ex. VI, 14 sq.) their genealogy; a. e.—[Y. Gitt. VIII, 49c bot. יי׳ כהונה, v. זִיהוּם.—Y. Yeb. II, 4a top, v. יַחַס.]—*Pl.* יִי׳, יִיחוּסִין, יִחוּסִים. Num. R. l. c. שמרו יִחוּסֵיהֶם they preserved their genealogical records; Cant. R. to IV, 7. Gen. R. s. 37 הראשונים ... יִיחוּסֵיהֶם וכ׳ as regards former generations whose genealogies were known, their names were published in connection with historical events; אנו ... יִיחוּסֵינוּ וכ׳ but with us who do not know our records, our names are defined by those of our fathers; (Yalk. Gen. 62 יִחוּסֵנוּ, יִחוּסֵנוּ sing.); Yalk. Chr. 1074.

יִחוּסָא, יִחוּסָה, יִי׳ ch. same; also *family* (*gens*). Targ. Y. Gen. V, 1. Ib. XXIV, 38; 40, sq. Ib. XLIII, 7; a. e.—Kidd. 71b שתיקותיה דבבל הוירנו יי׳ (v. marginal vers.) silence of a Babylonian (in case of an offered insult) is a sign of good descent; v. יַחֲסוּתָא.—*Pl.* יִחוּסִין, יִחוּסָיָא, יִי׳. Targ. Y. Gen. VI, 9. Targ. Y. Ex. VI, 14. Targ. Job. XXXI, 34 Ms. Var. (ed. גְּנִיסָתָא).

יְחוּסָא m. (preced.) *noble.*—*Pl.* constr. יְחוּסֵי. Targ. Ps. XCVI, 7 (some ed. יַחוּ, v. preced.)

יִחוּף, יִי׳ m. (יָחַף) *bare-footedness, homelessness.* Yoma 77a (ref. to Jer. II, 25) מנעי ..... לידי יי׳ keep off from sin, in order that thy foot may not be reduced to bareness (exile); Yalk. Jer. 266 לידי יָחֵף.

יְחוֹפָה m. (preced.) *bare-footed, homeless.* Lam. R.

אדם . . . להיות ר' one must not say, I am only a student, I am not fit to lead the life of a *yaḥid* (it would be an assumption, v. יוֹהֲרָא); Tosef. ib. I, 7 (v. Var. in ed. Zuck. a. Rabb. D. S. to Taan. l. c.); Y. Ber. II, end, 5d כל דבר של צער . . . ר' עושה in all matters of self-abnegation, whoever desires to make himself a *yaḥid*, may do so.—*Pl.* as ab. Taan. I, 4; a. fr. V. יְחִידִי.

יְחִידָא, יְחִוד ר', ch. same. Targ. Gen. XXII, 2. Targ. Prov. IV, 3; a. e.—*Fem.* יְחִידְתָּא, יְחִידָתָא. Targ. Jud. XI, 34 (ed. Lag. יְחִידָא, some ed. יְוִחִידָה).—Ned. 51a ר' תספרתא a particular kind of hair-dressing.

יְחִידָאָה f., v. preced.—ר' m., v. יְחִידִי ch.

יְחִידִי m. (v. preced. wds.) 1) *singular, single, lonely.* Macc. 23b בלשון ר' in the singular number, opp. ל' רבים.—Kidd. 20a (expl. בגפו, Ex. XXI, 3) ר' נכנס וכ' single (unmarried) he entered &c. Ab. III, 4 המהלך בדרך ר' who travels alone. Ib. IV, 8 אל תהי דן ר' וכ' do not hold court as a single judge, for there is only One who judges singly; a. fr.—*Fem.* יְחִידִית. Y. Kil. II, 28a bot. ר' גפן a single (isolated) vine tree. Y. Ab. Zar. IV, 44a top ר' מצבה כל שהיא it is called *matsebah* when consisting of one piece (v. בְּרִמּוּס); a. e.—*Pl.* יְחִידִיּוֹת. Y. Kil. V, beg. 29d בר' in the case of isolated vine trees. Y. Sot. IX, 23c top ר' isolated tombstones.—2) *believer in One God.* Esth. R. to II, 5, v. יְהוּדִי.

יְחִידָיָא, יְחִידָאֵי, יְחִידָאָה, (....דֵי) ch. same, 1) *lonely; only one.* Targ. Ps. XXV, 16 (ed. Lag. יְחִידָאִי).—Targ. Y. Deut. XXXII, 50 (ed. Amst. דָאֵי . . . incorr.). Targ. Job XIV, 4 Ms. (ed. חד).—2) *single authority, opinion of one.* Pes. 103b לא יחידאה אנא (v. Rabb. D. S. a. l.) I do not report the opinion of one man. Y. Ter. VI, beg. 44a אתיא דר' דחכא כסתמא דחמן וכ' the opinion of the single authority here agrees with the anonymous (editorially adopted) one there &c.; Y. Ned. VII, beg. 40b. Y. Sabb. III, 6a bot. ליח' לי' . . . אנן we need not consider the opinion of a single authority; a. fr.—*Pl.* יְחִידָאִין, יְחִידָאֵי, יְחִידָיִין. Targ. Y. Gen. XXII, 10 (v. יָחִיד 2).—B. Kam. 81b bot. בר' לא אמרינן we do not speak of single authorities. Y. Ḥag. II, 77b top ר' שְׁתַּן single-handed, each for himself, v. שְׁתַּן II.

יְחִידָתָא, v. יָחִיד ch.

יְחִיף, יְחֵיף, v. יָחֵם.

יְחוּפָה m. ch., v. יָחוֹפָה.

*יַחְכִּים=חַכִּים. Targ. I Chr. IV, 9 ed. Beck, Var. ed. Rahmer וידח (ed. ודח).

יָחַל (b. h.; v. חוּל) *to hover around, rest on.*

*Pi.* יִחֵל, יְחַל ר' 1) (with עַל) *to cause to rest upon.* Pesik. R. s. 47 מְיַחֵל אני . . . כשם שיִיחַלְתִּי וכ' I shall cause my Name to rest upon him (Job) as I did upon &c.—2) (b. h.; with אֶל) *to wait for the turn, to wait, trust; to inspire trust*; v. יְחוּל.

*Hof.* הוּחַל *to be made to rest.* Sifré Deut. 31, v. יוּחַר.

*יָחַם (b. h.; v. חוּם) *to be warm, hot*; *Pi.* יִחֵם *to heat.*

to I, 7 כד ר' ברא וכ' (some ed. יְחִיפָה) when the son is homeless (foot-sore), he remembers the comforts of his paternal home.

יִחוּר, יְחוּר (יחר, cmp. אתר, a. יַחְלִיפִין) *a young shoot*, esp. of a fig-tree. Kil. I, 8. Ukts. III, 8; Ḥull. 128b. Y. Maasr. II, 49d top כיר' שהוא נוטה וכ' like a shoot (of a fig-tree) hanging over into a court (ref. to Mish. ib. III, 10); a. e.—*Pl.* יְחוּרִים, יִחֵי. Gen. R. s. 31, end . . . חכניס עמו לתאנים ר' he (Noah) took with him . . . . . shoots for the preservation of fig-trees; ib. s. 36 ר' של תאנה. Y. B. Kam. VI, 5b bot. יִיחוּרֵי תאנים; Bab. ib. 59a יח'.

יְחֶזְקֵאל (b. h.) pr. n. m. *Ezekiel*, 1) the prophet. Snh. 39a, v. יָסַר. Ḥag. 13b למה ר' דומה לבן וכ' to whom is Ez. to be compared? To a villager that saw the king; a. fr.—ספר ר' the Book of Ezekiel. Ib.a; Sabb. 13b, v. גָּנַז; Men. 45a; a. e.—2) Ez., the father of R. Judah, v. יְהוּדָה. Kidd. 70a.

יָחַט (cmp. חטא); *Hif.* הוֹחִיט *to fail, miscarry.* Y'lamd. to B'resh., (quot. in Ar. s. v. מחט) מוֹחֲטָת . . . לא חיתה none of them miscarried.

יַחַט m. (preced.) *abortion.* Targ. Is. XIV, 19 כיחט ed. Lag. (oth. ed. כי חט, corr. acc.; Var. כיחט).—*Pl.* יַחֲטִירִית. Y. Nidd. III, 51a אילין לחטיריה וכ' (corr. acc.) the abortions come out first.

יַחֲטָא or יַחֲמָא m. (preced. wds.) *searcher of sin, accuser.* Targ. Zech. III, 1; ib. 2 (ed. Lag. חטא, v. ib. p. XLIII3), v. חֲטָאָה.

יְחַר (cmp. חיר), *Af.* אוֹחִי *to hurry, press on.* Targ. Ex. X, 16. Targ. Esth. VI, 10. Targ. O. Gen. XVIII, 6 אוֹחֲאִי ed. Berl. (ed. אוֹחִי, Y. אוֹחָא). Targ. Ex. XII, 33. לְאוֹחֲאָה; a. fr.—Part. מַיְחֵי, מוֹחֵי; f. מוֹחֲיָא. Targ. Prov. XXII, 29 (ed. Wil. מַוְחֵי). Targ. Zeph. III, 1; a. fr.

יָחִיד m. (b. h.; יָחַד) 1) *only, single, individual.* Gen. R. s. 99, end (ref. to כאחד, Gen. XLIX, 16) כְּיִחִידוֹ של וכ' (not כיחודו) like the Only One of the world, as He needs no help &c.; ib. s. 21 (ref. to כאחד, ib. III, 22). Ib. s. 55 זה ר' לאמו וכ' this one (Ishmael) is the only son of his mother, and the other (Isaac) is &c.—Taan. 9a בשביל ר' for an individual's sake, opp. רבים. Ber. 9a, a. fr. ר' ורבים הלכה וכ' where a single opinion is opposed to the opinion of more than one, the law follows the latter. Bets. V, 5 בור של ר' a well belonging to an individual. Erub. 46a ר' במקום ר' an individual opinion opposed to an individual opinion; a. v. fr.—Y. Keth. VII, 31b bot. בְּיָד (=בִּיחוּד) *privately.*—*Pl.* יְחִידִין, יְחִידִים. R. Hash. 17b כי' דמי are to be considered as individuals (in prayer); a. fr.—*Fem.* יְחִידָה. Num. R. s. 12 בת ר' an only daughter; a. fr.—Deut. R. s. 2, end מה הקב"ה . . . . כך הנפש ר' בגוף as the Lord is matchless in his world, so is the soul in the body; Midr. Till. to Ps. CIII; Gen. R. s. 14, end ואיזא . . . שכל האברים ר' בגוף all limbs are paired, but she (the soul) is unmatched in the body.—As a noun (b. h.) יְחִידָה *soul.* Ib. Deut. R. l. c.; a. e.—2) *select*, esp. *one devoted to a particularly scrupulous life.* Taan. 10b איזהו ר' who is called a *yaḥid*? Ans. ר' כל שראוי וכ' whoever is worthy to be appointed manager of a community. Ib. אל יאמר

Tosef. Sabb. III (IV), 7 מְיַרֵּחַם, v. חָמַם. — Pesik. Zutr. (ed. Bub.), Vayetsé 39 לְיַחֲמָתָהּ to heat it (the flock). Ib. 41 לְיַחֵם.

**יְחַם** ch. same. Targ. O. Gen. XVIII, 1; Targ. II Sam. IV, 5 מְיַחֲמִין (perh. fr. חָמַם).

*Pa.* יַחֵם *to heat.* Targ. O. Gen. XXX, 41 לְיָחֲמוּתְהֵין ed. Berl. (ed. לְיַחֲמוּתְהֵן; Y. לְיַחֲמוּתְ׳).

*Ithpa.* אִתְיַחַם *to be heated, to conceive.* Ib. 38, sq.

**יַחְמָא*** m. (preced.) *heating, exciting ingredient of drinks.* Targ. Hab. II, 15 (ed. Lag. חמא; h. text חמתך).

**יַחְמוּר** m. (b. h.; v. Ges. H. Dict. s. v.) *yaḥmur*, a species of *deer*, prob. *fallow-deer*. Pesik. Eth Korb., p. 57ª (ref. to Deut. XIV, 4, sq.) וי׳ . . . וד׳ אינן ברשותך and seven are not in thy possession (must be hunted) as the hart, the roebuck, the fallow-deer &c.; Lev. R. s. 27; a. e.

**יַחְמוּרָא** ch. same. Targ. O. Deut. XIV, 5.—*Pl.* יַחְמוּרִין. Targ. Y. l. c.—Targ. I Kings V, 3.—*Fem.* יַחְמוּרְתָּא. Bekh. 7ᵇ, v. חַפָּא.

**יַחַן**, v. חָנָה.

**יַחְנִינָה, יַחְנוּנָה, יַחְנוּן**, v. חָנַן II.

**יָחַס** (b. h. יָחַשׂ; v. חוּס 2) *to connect, be connected.*—Denom. יִחֵס.

*Pi.* יִחֵס, יִחֵּס׳ (denom. of יַחַס) 1) *to trace the connection (יַחַס) of events or descent.* Meg. 17ª כדי לְיַחֵס בהן שנותיו וכ׳ (Rashi: לְהִתְיַחֵס) in order to trace through them the years of Jacob (in which the principal events of his life occurred); Yeb. 64ª; Yalk. Gen. 110. Ib.; Gen. R. s. 62 (ref. to Gen. XXV, 12 sq.) מה ראה הכתוב ליחס תולדותיו וכ׳ what reason was there for the Bible to insert here the genealogy of that &c.?—Snh. 82ᵇ בא הכתוב ויְחַסוֹ the Scripture comes and records his genealogy (Num. XXV, 11). Sabb. 55ᵇ ויחכתוב מְיַחֲסוֹ . . . . אפשר is it possible that he was a sinner and the Scripture would state his genealogy?; a. fr.—2) *to nobilize, distinguish, invest with prerogatives.* Num. R. s. 13 יְיַחֲסוֹ הכתוב על שם שבטו the Scripture distinguished him (giving him the privilege of the first offering) for the sake of his tribe (Num. VII, 12). Gen. R. s. 82 אין מְיַחֲסִין ליוסף וכ׳ not Joseph is ranked in the records as the first-born; a. e.—*Part. pass.* מְיוּחָס, f. מְיוּחֶסֶת. pl. מְיוּחָסִין, מְיוּחָסִין; מְיוּחָסוֹת *of traceable genealogy, of legitimate descent; of distinguished birth, well-connected.* Hor. 13ª שזה מי׳ וזה אינו מי׳ for this one (the Israelite) is of legitimate birth, and the other (the bastard) is not. Kidd. 70ᵇ משפחות מי׳ וכ׳ families in Israel of traceable descent. Ib. 71ᵇ האי מי׳ טפי this one (who first ceased quarreling) is of nobler birth; a. fr.

*Hithpa.* הִתְיַחֵס, *Nithpa.* נִתְיַחֵס 1) *to claim a pedigree.* Tosef. Peah IV, 11 היתה מִתְיַיחֶסֶת עם וכ׳ ed. Zuck. (Var. על) claimed to be connected with Arnon, the Jebusite; Y. ib. VIII, 21ª bot. היתה מתי׳ של וכ׳ boasted to be descendants of &c.—2) *to be enrolled in genealogical lists, be recorded.* Num. R. l. c. זכו לְהִתְיַחֵס וכ׳ they were privileged to have their genealogy recorded by the side of Moses. Cant. R. to I, 1 נ׳ ראש לשלשלת יוחסין (not לשלשה) he was recorded as the starter of a chain of genealogy (I Kings XIV, 21). Gen. R. l. c. (expl. I Chr. V, 1) לא לראובן להתייחס not to Ruben was genealogical priority to be given; a. fr.

**יְחַס**, *Pa.* חֵס same, 1) *to nobilize, distinguish.* Targ. Y. Num. XXV, 13.—2) *to trace, to record.* Meg. 12ᵇ [read:] אי לְיַחוּסֵיהּ קאתי לְיַחֲסֵיהּ ולידוֹיל וכ׳ (v. Rabb. D. S. a. l. note) if the text (Esth. II, 5) were intended to give Mordecai's genealogy, it ought to trace him back to Benjamin. Yeb. 62ª יַחְסִינְהוּ בשמייהו וכ׳ he recorded them by their names and those of their fathers &c.

*Ithpa.* אִתְיַחַס *to be enrolled, recorded.* Targ. Num. I, 18 (h. text ויתילדו). Targ. Y. Gen. XXI, 12. Targ. I Chr. V, 1; a. e.

**יַחַס** m. (b. h. יַחַשׂ; יָחַס) *connection, family relation*, v. יַחִיס I. B. Kam. 15ª משום דאין לו ר׳ (Ms. M. חיריס) because the slave has no legal relationship. Y. Yeb. II, 4ª top וכבדים יש להם ייחוס (read נְיִיחַס) have slaves legal pedigrees?—*Pl.* יְחָסִין, יְחָסִין. Ib. Y. Kidd. II, 62ᶜ bot. אם חטעה לשבח ר׳ if he deceived her inasmuch as he proved of higher birth than he had presented to her.

**יְחַסוּתָא** f. (preced. wds.) *tracing the pedigree, searches.* Kidd. 71ᵇ בי׳ by searching &c.; v. יְחוּסָא.

**יְחֵף** I m. (b. h.; v. חָפַף II) *rubbed off, bare*, esp. *bare-footed, foot-sore.* Y. Snh. X, 28ᵇ bot (expl. אט I Kings XXI, 27) הית מהלך ר׳ he walked bare-footed (in penance); Cant. R. to I, 5.—Yoma 77ª (ref. to II Sam. XV, 30) ר׳ ממאי וכ׳ 'bare' of what?—Does it not mean bare of sandals?; v. מְסַרְקָא.—Sabb. 114ª (ref. to Is. XX, 3) ר׳ במנעלים וכ׳ 'bare' means in patched shoes; a. fr.—*Pl.* יְחֵפִים, יְחֵפִין, יְחֵפִּין׳. Num. R. s. 5; a. fr.—Fem. יְחֵפָה, יְחֵפָּה׳. Ruth. R. to I, 19; a. e.—*Pl.* יְחֵירְפוֹת׳. Yalk. Ruth 601 (Ruth R. to I, 7 בייחפה); a. e.

**יְחֵיף, יְחֵף** ch. same. Targ. II Sam. XV, 30. Targ. Is. XX, 2, sq.—*Pl.* יְחֵירְפִין׳. Ib. 4.

**יְחֵף** II (preced. wds.) *to be bare.*—*Hithpa.* הִתְיַחֵף, *Nithpa.* נִתְיַחֵף׳ *to be exposed, to take cold.* Lam. R. introd. (R. Joh. 2) כדי שלא יִתְיַחֲפוּ רגליהם that their feet might not be exposed (that they might not take cold); אע״פ כן נִתְיַחֲפוּ וכ׳ and yet they did take cold. Ib. to I, 16.

**יְחֵיף, יְחֵף** ch. same, *to be rubbed, sore, worn out.* Targ. O. Deut. VIII, 4.

*Pa.* יַחֵף, part. pass. מְיַחַף *sore.* Targ. Y. ib.

**יַחַף, יַחֲ׳** m. (preced. wds.) 1) *barefootedness.* Ruth R. to I, 7, v. יָחַף I. Yalk. Jer. 266, v. יְחוּף.—2) *footsoreness.* Makhsh. III, 8 בשעת חר׳ והדיש in the season of footsores (of animals) or of threshing (when moistening the animal's foot is welcome to the owner); Var. lect. האף, v. אַף II.

**יָטָא**, v. יְטַי.

יָטַב (v. next w.), *part. Hof.* מוּטָב, q. v.

יְטַב ch. (cmp. טוֹב) *to be good, well.* Impf. יִיטַב. Targ. O. Gen. XII, 13 ed. Berl. (ed. יוֹטִיב, Y. יִיטְרִיב). Targ. O. Deut. IV, 40 (Y. יוֹטֵיב); a. fr.

*Af.* אִיטִיב, אוֹטִיב 1) same, v. supra.—2) *to do good, be kind.* Targ. Gen. XXXII, 10; a. fr.—3) *to do a thing well.* Targ. I Sam. XVI, 17 מוֹטִיב לְנַגְנָא who plays well. Targ. Gen. IV, 7; a. e.

יְטָבַת, v. יוֹדְפַת.

*יְטוּר I pr.n. (b. h.) *Ituraea,* a district along the base of Mount Hermon. Y. Ber. III, 6ª bot. אפי׳ לי׳ יוצא וכ׳ even to Ituraea he must go and reclaim Jewish property.

יְטוּרָא, יְטוּר II m. (v. טוּר II; cmp. רְקוּם) *rising pillar* (of smoke). Targ. Jud. XX, 38; 40 (ed. Lag. ירטור). Targ. Ez. VIII, 11.—*Pl.* יְטוּרִין. Targ. Joel III, 3.

יְטָא, יְטִי (cmp. מְטָא, נְטָא, v. P. Sm. 1591), *to incline, turn.*

**Pa.* יַטֵּי *to adduce, prefer.* Y. Ber. II, 4ᵇ top לית אפשר דלא י׳ מילה it was impossible that he should not have brought on (in his lecture) a word (alluding to the exodus from Egypt); cmp. Bab. ib. 13ᵇ מהדר ריבי אשמעתא וכ׳. [Vers. in Fr. Ahăb. Zion: יָטֵיתָ; ed. Lehm. יַיתְתָּ, v. אֲתָא.]

*Af.* אַיְטִי *to hand, reach over.* Gen R. s. 38 א׳ לי כולבא Ar. s. v. כלב (ed. קולב׳ . . אייתי; Yalk. Gen. 62 אמטי) hand me a pair of tongs (an axe). Gen. R. s. 15, end דאַיְטִיאַת Ar. s. v. ברת (ed. אמטירית), v. אַלְיָתָא. Koh. R. to III, 9 וכ׳ יַיטֵי ליה מזו וכ׳ . . . כל every one shall bring for himself something whereon to recline.

יִטְמַס, Y. Sabb. III, 6ª, v. טְרִים.

יט״ת *yetath,* substitute for אנא (Dan. V, 25), by permutation of letters called אתב״ש. Snh. 22ª; Cant. R. to III, 4; v. אד״ך.

יְי m. (abbrev. of the Tetragrammaton) *Adonai, the Lord.* Targ. Ps. I, 2 (ed. Lag. יהוה); a. fr.—Y. Snh. X, 28ª top; a. fr. (interch. in eds. with ה׳).

יִי (interj.) O!, oh!, *woe!* Targ. Prov. XXXI, 2 ed. Lag. (oth. eds. וַי). Ib. IV, 4 יְיָ some eds. (ed. Lag. יהוה, corr. acc.). Targ. Ps. XLIX, 7 יי לחיביא Ms. (ed. Lag. וַוי, ed. Wil. omitted).

יִי־, יִיכְוָתֵיר=כַּיְיכְוָתֵיר; לַיְיוֵיר=לַוְיוֵיר; v. כַּיְיכְוָתֵיר, לַיְיוֵיר.

יְיָא (v. יִי) *woe!* Targ. Y. I, Num. XXI, 29.

יֵיא, v. יֵא.

יְיָא, v. יָאֵי.

יְיָבָא, v. יְבָא.

יֵיאָבָךְ=יְהֵא בָךְ. Y. B. Kam. VIII, beg. 6ᵇ.

יְיָדָא—, v. לַיְדָא a. הַיְדָא.

יְיחַד, v. יְחַד׳.

יְיטוּר, v. יְטוּר.

יְיכָא, B. Bath. 146ª Ar., v. בֵּיכָא.

יְאלָא, יְלָא, יָלָא m. *hedge-hog,* believed to suck and injure the udders of cattle. Targ. O. Lev. XI, 30 יָלָא ed. Berl. (Var. אֲלָא, יַלָּא; Y. מינקת חויא; h. text אנקה).—*Pl.* יָלֵי &c. Sabb. 54ᵇ לימצוה יו׳ . . כי Ar. (ed. יָאלֵי) to prevent hedge-hogs from sucking them. B. Bath. 4ª top Herod put around Baba's head כלילא דיו׳ (Ms. M. דיא׳, v. Rabb. S. a. l. note) a garland made of skins of hedge-hogs which pricked his eyes out.

יִילְעִי, Y. Kil. IX, 32ᵇ bot. כמו ירבא עלי יילעו עלי, read: יֵיעוֹל עלי (v. עוֹל) כמו ירבא עלי being a gloss to יו׳ עלי.

יְיָמָם, יְיָמִים, v. sub יְמִי.

יְיָמַר pr. n. m. *Yemar,* an Amora. Ḥull. 56ª bot.; a. fr.

יַיִן m. (b. h.; יון; cmp. יָנָן) [*thick, fermenting,*] *wine.* Snh. 70ª חי׳ ר׳, v. חַי. Sifré Num. 23 (ref. to Num. VI, 3) ר׳ זה מזוג וכ׳ *yayin* means mixed wine, *shekhar* unmixed. Ab. Zar. V, 1, a. fr. יין נסך, v. נֶסֶךְ.—Ḥull. 4ᵇ, a. e. סתם יינן, v. סָתָם. Ib. יינן של נכרים wine prepared or handled by gentiles; a. v. fr.—*Pl.* יֵינוֹת. Tosef. Ab. Zar. IV (V), 1 sq. Keth. 65ª, v. פָּסַק; a. e.

יָנוּאָרִיס pr. n. m. *Januarius,* name of a legendary Roman general who sacrificed his life to save his country. Y. Ab. Zar. I, 39ᶜ חוה חמן . . . . . שמיה ר׳ וכ׳ there was there (in Rome) an old man whose name was J., and who had twelve sons. Ib. בגין כן . . . . קלנדס ר׳ therefore they name it (that day) calendae Januariae. Cmp. יַנְבָּרִיס.

יִינוֹמְלִין, יִינוֹמְלִים, v. אִינוֹמִילִין.

יִינָן, יִינוֹן=אִינָן, אִינוֹן. Y. Peah VII, 20ᵇ. Ib. VIII, 21ª top הדידן וינן (corr. acc.) what are those?—Y. Ber. I, 3ᵈ bot. וְאִינוֹן=וְיִנוֹן. V. אִידְהוּ a. הִינָּן.

יִינַס, v. יַנֵּס.

יִיס, v. זס. Y. Ber. VI, 10ᵈ top (ed. Lehm. יסו).

יִיסוּרָא, יִיסוּר, v. יְסַר׳.

*יִיסִי, Y. Kil. VIII, 31ᶜ bot. ר׳ ערקי, read: ר׳ יוסי אומר (v. R. S. to Kil. VIII, 5).

יִיעָא, v. יְעָא.

יִיעוּד, v. יְעַד׳.

יִיצָפָא, v. יְצַפָּא.

יִיקִינְמִין, v. דְּקִינְתִין.

יִירִינוֹן, Y. Dem. I, 22ᵇ top שמן וורד ויו׳; Tosef. ib. I, 27 (ed. Zuck. only שמן וורד), read: שמן וורד ורוזדינון ש׳ וו׳ rose-oil and (ῥόδινον, sub. μύρον) *rose-unguent.*

יִירַךְ, v. יְרַךְ.

יַרְעָנִין, יִרְעִין, v. יַרְעָנָה.

יִרְשׁוּב, v. יְשׁוּב.

יִרְשׁוּעַ, v. יְשׁוּעַ.

יִרְשַׁר, v. יָשַׁר.

יִרְתּוּר, v. יְחוּר.

יִרְתַי, v. אֲתָא.

יַרְתִּיךְ, v. יַתִּיר.

יִרְתַּם, v. יְתַם.

יָכֹל, יָכוֹל (b. h.; יכל, cmp. כּוּל, כָּלַל, כְּלַכֵּל) 1) (adj.) m., יְכוֹלָה f. *capable, able to sustain, enduring;* 2) (verb), impf. יוּכַל, *to be capable, able; one can, may; it is possible.* Cant. R. to III, 6 אריני ר׳ . . לארי יָכְלָתִי I overpowered the lion, and I should not overpower the dog? Ib. שר שלכם לא ר׳ . . . . ואתם יְכוֹלִים לתם your guardian angel could not stand against their father (Jacob), and (you think) you could master them? — יְכוֹלְנִי = אני ר׳ I can. Ḥag. 15ª top Ms. M. (ed. יכול אני); Nidd. 64ᵇ.—Keth. 95ª מפני שר׳ לומר וכ׳ because he may plead &c. Ib. יְכוֹלָה הרא שתאמר she may plead. Ib. 43ª, a. e. ר׳ חרב לומר וכ׳ the master may (has a right to) say to his slave &c. Ber. 6ª אין כל ברית ר׳ לעמוד וכ׳ no creature could stand up (exist) before the demons. Taan. 30ᵇ בְּיָכוֹל of an able-bodied person.—Yalk. Esth. 1048 שמא תוּכַל להשיאה וכ׳ canst thou give her in marriage to both of them?—Midr. Till. to Ps. XLV לא יָכְלוּ להתודות וכ׳ they could not confess their sins with their mouth; a. v. fr.—Esp. יָכוֹל אני לומר (=יכול אני לומר or ר׳ אתה לומר) *I (you) might think, argue, conclude.* Sabb. 64ª ר׳ שאני מרבה וכ׳ from the Bible text (Lev. XI, 32) I might infer that ropes and cords are included; Sifra Sh'mini Par. 6, ch. VIII; a. v. fr.—כְּבָיכוֹל *as though it were possible, as it were* (ref. to an allegorical or anthropomorphous expression with reference to the Lord). Mekh. Bo, Pisḥa, s. 14 כל זמן . . . כ׳ שכינה עמהם whenever Israel is enslaved, the Divine Majesty, as it were, is with them in slavery. Ib. כ׳ אמרו ישראל וכ׳ the Israelites said, thou, as it were, hast redeemed thyself. Ib. B'shall., Shirah, s. 6 כ׳ כלפי מעלה as if referring to the Lord's eye. B. Kam. 79ᵇ, v. מָטָה; a. fr.—Ch. יְכִיל.

יְכוֹלְנִי, v. preced.

יכולני, Esth. R. to I, 3, v. בַּרְקוּרָאנִי.

יְכֹלֶת, יְכוֹלֶת f. (b. h.; infin. of יָכוֹל) *power, ability.* Num. R. s. 16 מפני שלא היה לו ר׳ להספיק וכ׳ (not להוסיף) because he had no power to sustain him, אין לשון ר׳ אלא מזונות the word ר׳ refers to sustenance (ref. to מכלת, I Kings V, 25, cmp. כַּלְכֵּל).

יְכוֹלְתָּא ch. same. Targ. II Chr. XX, 6, v. יְכֹלֶת.

יָכַח (b. h.; v. יכּח) *to be firm, stand, be right.*—Denom. נֹכַח.

*Hif.* הוֹכִיחַ [*to place opposite,*] 1) *to admonish, reprove.* Ber. 31ª sq. (ref. to I Sam. I, 14) מכאן . . . שצריך להוֹכִיחוֹ from here we learn that he who sees in his neighbor something unbecoming, is bound to admonish him; Arakh. 16ᵇ. Ib. הוֹכִיחָנּוּ . . . . וְיוֹכִיחֶנּוּ if he did admonish him and he did not heed it, he must do it again. Ib. . . . תמיהני שרודע להוכיח I wonder whether there is in this generation one who knows how to admonish; a. fr.—2) *to prove, to serve as an analogy.* B. Kam. 6ª אש תּוֹכִיחַ let the law concerning incendiary (Ex. XXII, 5) be taken as a standard (it being the result of human action); בור תוכיח let the law about a pit (ib. XXI, 33) decide (it being stationary). Kidd. 7ª; a. v. fr.—3) *to be evidence, to show.* M. Kat. 4ᵇ זיבלו מוֹכִיחַ עליו his dung shows what he is about doing; a. fr.

*Hithpa.* הִתְוַכֵּחַ, *Nithpa.* נִתְוַכַּחַ *to argue, be justified.* Lev. R. s. 27 בא הקב״ה לה׳ וכ׳ the Lord came to argue with Israel; ib. כלום אינון יכולין לה׳ עם בוראן can they argue (successfully) with their Creator?; Num. R. s. 10, beg.; a. fr.

*Nif.* נוֹכַח same. Cant. R. to V, 16 מי יוכל לִיוָּכַח וכ׳ (not לוו׳) who dares to argue with &c.

יָכִיל, יָכִל ch.=h. יָכוֹל. Targ. Gen. XLV, 1. Targ. O. Ex. II, 3. Targ. O. Gen. XXXII, 26.—Targ. O. Ex. XXXIII, 20 תִּיכּוֹל ed. Berl. (ed. Amst. תּוּכַל). Targ. Job IV, 2 יְכוֹל Ms. (ed. יִיכוֹל, יְכִיל).—Ib. XXXIII, 5 תִּיכּוֹל Ms. (ed. תּוּכַל); a. fr.

יְכֹלֶת, יְכוֹלֶת, v. יָכוֹל, יְכֹלֶת.

יכרותה, Y. Sabb. XIV, 14ᵈ bot., v. זַכְרוּתָא.

יָלָא, יְלָא, v. יְלָא.

יָלַד (b. h.; v. בָּלַט) *to bear, bring forth; to beget,* v. יוֹלֵד. Yeb. VII, 5 יָלְדָה הימנו בן she had a son from him. Ib. ר׳ תאכל וכ׳ after she has given birth, she may eat (T'rumah). Snh. 52ª ארור שזו ר׳ cursed he who begot this woman. Yalk. Sam. 146 וזיא ילדה מהם and she was with child from them (the male demons); ודרו יוֹלְדוֹת ממנו and they (the female demons) were with child from him (Adam); Gen. R. s. 20 מולידות (corr. acc., or מוֹלָדוֹת *Hof.*). Sot. 11ᵇ בשעה שכורעת לִילֵד when she kneels down to give birth; a. v. fr.—*Part. pass.* יָלוּד *born;* יְלוּד אשה born of woman, *human being.* Sabb. 88ᵇ; a. fr.—V. יוֹלֵד, יוֹלֶדֶת, יוּלַּדֶת.

*Nif.* נוֹלַד *to be born, to originate.* Bets. I, 1 ביצה שנוֹלְדָה an egg which was laid on a Holy Day. Bekh. II, 3 נ׳ להם מום וכ׳ a permanent blemish appeared on them. Ib. V, 3 כשיִוָּלֵד לו וכ׳ when another blemish shall have appeared. Tosef. Keth. VII, 10 [read:] שדרכן לִיוָּלֵד which ordinarily appear; Y. ib. VII, end, 31ᵈ לְהִיוָּלֵד. Sabb. 137ª יום חֻוָּלְדוֹ his day of birth; a. v. fr.—Pesik. R. s. 15 כל חדש שלא נ׳, v. מוֹלֵד.—*Part.* נוֹלָד *forthcoming, future event, result.* Ab. II, 9 הרואה את הנ׳ he who considers what may result (from his actions); Tam. 32ª. Ned. III, 9 הנודר מן הַיְּלוּדִים if one foreswears enjoyment of the *yillodim* (those born), he is permitted to derive benefits from those born after his vow (v. Gem. ib. 30ᵇ).—Esp. a) (in festive ritual) *nolad, an object which became available for use on a Holy Day.* Bets. 2ª איתי ליה נ׳ holds to the opinion that *nolad* is forbidden to be used on the Holy Day,

also mean 'those to be born'? ואלא מאי דְּיִילִידוּ משמע (=הֶאָיִילִידוּ *Ithpe.* contr.) but what else? Does it (always) mean 'those that have been born'?—2) *to multiply, grow populous.* Targ. O. Ex. I, 7 אִתְרַבָּדוּ ed. Berl. (Y. אִתְיַלִּי). Targ. Gen. VIII, 17. Ib. IX, 7; a. e.

**יֶלֶד** m. (b. h.; preced.) *child, young man.* Nidd. 60b ר׳ וזקן וכ׳ a young man and an old man travelling. Ex. R. s. 1; Sot. 12b הוא ר׳ וקולו כנער he (Moses) was an infant, but his voice was that of a lad.—Y. Meg. III, 74a bot., v. אֶבְהוֹקוֹס; a. fr.—*Pl.* יְלָדִים. Ex. R. l. c. קיימו את (החיו) הי׳ they spared the lives of the new-born. Kidd. 76b, a. e. ד׳ מאות ר׳ וכ׳ David had four hundred young men in his suite; a. fr.—*Fem.* יַלְדָּה *girl, young woman.* B. Kam. 60b אחת ר׳ ואחת זקינה one wife was young, the other old. Yeb. 101b; a. fr.—*Pl.* יְלָדוֹת. Sabb. 32a ר״א מיתות ר׳... R. El. reports, 'for three sins women die young' (in place of יוֹלְדוֹת, v. יוֹלֶדֶת); Y. ib. II, 5b top.—Trnsf. יַלְדָּה *a young plant.* Men. 69b; Sot. 43b, a. e. שסבכה ר׳ יַלְדָּה בזקנה a young shoot (subject to the law of *Orlah*, v. עָרְלָה) which was grafted on an old tree. Ib. בי ר׳ ר׳ a young shoot grafted on a young tree.

**יַלְדוּת** f. (b. h.; preced. wds.) *childhood, youth; waywardness.* Ḥull. 24b בְּיַלְדוּתִי in my childhood. Ab. Zar. 52b שניית לנו בְּיַלְדוּתְךָ וכ׳ in thy earlier days thou didst teach us &c.; B. Mets. 44a (not בילדותיך). Succ. 53a, v. בּוֹשׁ.—B. Bath. 131a ר׳ תירתה בי וכ׳ I was wayward and set my face against &c.; a. e.

**יַלְדוּתָא** ch. 1) same. B. Mets. 44a בְּיַלְדוּתֵיהּ מאי וכ׳ what was his view in his early years? (Ab. Zar. 52b בילדותו, v. preced.).—2) v. next w.

**יַלְדוּתָא** f. (preced. wds.) =h. מוֹלֶדֶת *birth, birthplace, family.* Targ. O. Gen. XI, 28 ed. Berl. (Y. יַלְדוּתָא). Ib. XII, 1; a. fr.

**יוֹלַדְתָּא, יַלַּדְתָּא** f. (preced. wds.) *midwife.*—*Pl.* יוֹלְדָתָא, יַלְדָתָא. Targ. Y. II Ex. I, 15 [read:] עִבְרַיְיתָא ר׳. Ib. 19 יַלְדָתַי (corr. acc.).

**יַלְדָתָא**, v. יַלִּידְתָּא.

**יָלוּד**, constr. יְלוּד, v. יָלַד.

**יְלוּד** ch., constr. יְלוּד same. Targ. Job XV, 14 אתתא ר׳ (Ms. יְלִיד) born of woman.

**יְלוּד** m. (b. h.; preced. wds.) *born, existing.*—*Pl.* יְלוּדִים. Ned. III, 9; ib. 30b, v. יָלַד *Nif.*—Ab. IV, 22 חי׳ למות the living are destined to die.

**יַלּוֹלָא** m. (יָלַל) *howler, monster.*—*Pl.* יַלּוֹלִין. Targ. Job XXX, 29 Ms. Var. (ed. יְרוּדִין, ed. Lag. יְרוּרִין; h. text תנים).

**יְלִיד, יֶלֶד**, v. יָלַד.

**יָלִיד** m. (b. h.; יָלַד) *born*; יְלִיד בַּיִת *a slave born in the owner's house; child of a slave*, contrad. to מִקְנַת כֶּסֶף an acquired slave. Sabb. 135b.

**יְלִיד, יֶלֶד, יֵלֵד** ch. same, *to bear; to beget.* Targ. Gen. IV, 1. Ib. 2 לְמֵילַד. Targ. Jer. XXXI, 7 יָלְדָן women giving birth (h. text יֹלֶדֶת). Targ. Prov. XXIII, 22 יַלְדָךְ who begot thee. Targ. Gen. XVII, 19 תֵּילִיד; usu. תֵּילַד, תֵּלַד. Targ. Ps. XXII, 32 לְמֵילַד to create; a. v. fr.—B. Bath. 91a (prov.) בחייך דְּיַלְּדַת שיתין למה לך דְּיַלְּדַת Ms. M. (v. Rabb. D. S. a. l. note) by thy life, the sixty (weaklings) thou begottest, what didst thou beget them for? אירכפיל ואוליד וכ׳ (v. infra) marry again and beget one as strong as sixty; Yalk. Jud. 66. Macc. 17b דְּילִידָא אימיה כר״ש תֵּילוֹד whose mother soever is with child may she bear a son like R. S.; Yalk. Deut. כל דְּיַלְּדָה אימה כר״ש תֵּילִיד; a. v. fr.

*Af.* אוֹלִיד 1) *to beget, produce.* Targ. Gen. IV, 18; a. fr.—Yeb. 76a בר אוֹלוּדֵי capable of begetting; ib. בני אוֹלוּדֵי. Erub. 104a is it not because דקמוֹלִיד קלא וכל אולודי וכ׳ he produces a sound, and every production of sound is forbidden (on the Sabbath)?; a. fr.—2) as preced. *Pi.* Targ. Ex. I, 16.—Sot. 11b לְאוֹלוּדָהּ to deliver her.

*Pa.* יַלֵּד 1) *to act as midwife.* Y. Keth. V, 30a bot. [read:] דְּמַיַּלְּדָא, v. חֲכַם.—2) *to give birth.* Targ. Ps. CXLIV, 13.

*Ithpa.* אִתְיַלַּד, *Ithpe.* אִתְיְלִיד 1) *to be born, to grow, to come forth.* Targ. Ps. LXXVIII, 6. Targ. Gen. IV, 26; a. fr.—Sabb. 136a א׳ ליה וכ׳ a child was born to him. Bets. 2b (דמתיילדא) כל ביצה דמתיילדא האידנא וכ׳ (some ed. דמתיילדא) an egg laid to-day was fully developed yesterday. Ib. הנך דמתילדן וכ׳ those laid on the same day. Ḥull. 9a אִתְּוִילִידָא בה ריעותא (not אתילוד) an accident occurred to it which made the case suspicious. Ned. 30b (ref. to נולדים, Mish. ib. III, 9, v. preced.) דמתיילדן משמע... למימרא does this mean to say that *noladim* means 'things which will be forthcoming'?; דמתיילדין הוא ה׳׳נ .. אלא מעתה (v. marginal note) if this be so, does *hannoladim* in Gen. XLVIII, 5 מעיקרא כלי ... והוה ליה נ׳ ואסור before it was broken, it was a vessel (and not designated for fuel), and now it is a broken vessel and, therefore, is a *nolad* and must not be used as fuel. Erub. 46a top כ״ש דהוו להו נ׳ וכ׳ so much the more they must be considered as *nolad* &c.; a. fr.—b) (in votive law) *nolad, a novel incident* which changes the aspects of a vow and eventually nullifies it. Ned. IX, 2 פותחין בנ׳ the court in trying to absolve him may open the questions by pointing out a circumstance since occurred. Ib. 3 יש..שהן כנ׳ ואינן כנ׳ there are incidents which are and yet are not like *nolad*, i. e. incidents which may have been anticipated by the vowing person; a. fr.

*Hif.* הוֹלִיד 1) *to beget.* Tosef. Yeb. X, 4 מפני שמוֹלִיד because he is capable of begetting children. Cant. R. beg. את מוצא צדיק מוליד וכ׳ you will find cases of a righteous man having a righteous son &c. Ex. R. s. 1 ולריק ישראל מוֹלִידִים shall Israelites beget in vain?; a. v. fr.—[Gen. R. s. 20 מולידות, v. supra. Keth. 72b מולידיו, v. יוֹלֶדֶת.]—2) *to bear living brood*, opp. to laying eggs. Bekh. 7b, v. בֵּיצָה.

*Pi.* יִילֵּד, רִילֵּד 1) *to assist in birth, to deliver.* Sabb. XVIII, 3 מְיַלְּדִין את האשה וכ׳ you may deliver a woman on the Sabbath; ib. 129b מְרַיְּלְדִים את התינוק Ms. M. (ed. מיר׳ את הוולד you may take the child). Ab. Zar. II, 1 (26a) לא תְּיַלֵּד וכ׳ must not deliver a gentile woman; a. fr.—2) *to rear.* Ib. מפני שמְיַלֶּדֶת וכ׳ because she rears a child for idolatry; a. e.

יְלִיד ch. same. Targ. O. Gen. XVII, 12, sq.—Targ. Job XV, 14, v. יָלוּד ch.—*Fem.* יְלִידְתָּא. Targ. O. Lev. XVIII, 9.

יְלִיד, יְלִידְתָּא f. ch.=h. יוֹלֶדֶת. Targ. Lev. XII, 7 (O. ed. Amst. יַלֶּדֶת). Targ. Is. XXI, 3; a. fr.—Lam. R. to I, 1 ירחי ביטנתא דיו׳ (6 חד מאת) רבתי (not דילדיתא), v. בִּיטְנָתָא.—*Pl.* יְלִידָן, יְלִידָתָא. Targ. Is. XIII, 8 כִּירֵי (ed. Wil. כְּבֵלֵי; h. text sing.)

יַלָּל, *Pa.* of יָלַל.

יְלוֹל (dial. for אֲלוֹל, v. אָלַל) *to espy.* Targ. Y. II Deut. I, 24. *Pa.* יַלֵּיל same. Y. Taan. IV, 68ᵈ top חוון מְיַלְּלִין וכו׳ they went through the town espying and left again.—V. יָלַל I.

יְלוּלָא m. (preced.) *spy.*—*Pl.* יְלוּלַיָּא. Targ. Y. II Num. XXI, 1.

יְלוּלָא, v. יְלָלָא.

יְלִין=אִילֵּין. Y. B. Bath. VIII, 16ᵇ bot. וְיִלֵּין=וְאִילֵּין.—Y. Ber. II, 5ᵇ אי ילין ed. Lehm. (oth. ed. אֲיִילֵּן).

יְלִיף, יְלֵיף (v. אַלַּף) *to get accustomed, to learn.* Targ. Prov. XXX, 3. Targ. Jer. XII, 16 מִילַּף יְלַפּוּן. Targ. Prov. XI, 25; a. fr.—Ab. I, 13 ודלא יָלִיף he who does not study (the Law). Yeb. 57ᵃ, a. fr. יַלְפִינָן we derive; a. v. fr.—Part. pass. יָלִיף, f. יְלִיפָא *accustomed, used to.* Y. Sot. I, 16ᵈ bot. חוה ר׳ דריש וכו׳ וחוה used to preach &c. Ib. . . וחוה יְלִיפָה שמעה קליה and there was a certain woman who made it a habit to listen to him; (Lev. R. s. 9 ריצרבא, corr. acc.); a. fr.—[B. Mets. 100ᵇ, בדיולפי, v. לוּם.]

*Pa.* יַלֵּיף *to teach.* Targ. Job XV, 3; a. e.—Y. Hag. II, 78ᵃ top מִילֵּיף ומְיַלַּפְתָּה to learn (from you) and to teach (you).

*Af.* אוֹלֵיף same, v. אַלַּף.—Y. Shebi. V, end, 36ᵃ ולא כן אוֹלְפָן רבי did you not teach us thus?; Y. Dem. I, 22ᵃ top אילפן (corr. acc.).

יָלַךְ, Hif. הוֹלִיךְ, v. הָלַךְ.

יָלַל I, *Pi.* יְלֵּל (=אִילֵּל, אָלַל) *to espy.* Yalk. Prov. 955 אחר ד״ת יְלַּלְתָּ, v. אָלַל.—Cant. R. to I, 10 (play on תורים, ib., v. תּוּר, תַּיָּר בשעה שמְיַלְּלִין ההלכה וכ׳) when they go out together (like spies) to espy the true decision.—Ch. v. יְלֵיל.

יָלַל II (b. h.), *Pi.* יְלֵּל *to howl, hollow.* Gen. R. s. 19; 20 התחילה מְיַלֶּלֶת (מְיַלֶּלֶת) וכ׳ she began to cry after him with her full voice. Pirké d'R. El. ch. XXXII; a. e.

יְלֵל ch. same. Targ. Jer. XLVII, 2.

*Af.* אֵילֵיל, אַיְלֵיל same. Targ. Ez. XXVII, 32. Targ. Is. XXIII, 1; a. e.

*Pa.* יַלֵּיל same. Ib. XV, 4; a. e.—Lam. R. to I, 1 שרירת מְיַלֶּלָא (חדא אתתא) רבתי she began to lament. R. Hash. 33ᵇ, sq. יַלּוּלֵי יַלֵּיל, v. גָּנַח I.

יְלָלָא f. ch.=next w. Targ. Zeph. I, 10. Targ. Jer. XXV, 36 יְלַלַּת constr.—Targ. Y. II Deut. XXXII, 10 דְּיֵלֵיל=דְּיֵלֵיל.

יְלָלָה f. (b. h.; preced. wds.) *lamentation, howling.* Yoma 76ᵇ ר׳ לעולם יין . . . wine is called *yayin* (cmp. וַי), because it brings lamentation into the world (cmp. אֲלַלַי a. וַוַיְנָא); Snh. 70ᵇ top.—*Pl.* יְלָלוֹת. Pirké d'R. El. ch. XXXII; Yalk. Gen. 102.

יַלַלְתָּא, constr. יְלַלַּת, v. יְלָלָא.

יִלְעִי*, Y. Kil. IX, 32ᵇ bot., v. יִרְלִי.

יְלַף, v. יְלִיף.

יִלְפָא=אִילְפָא, *ship.* Targ. Prov. XXIII, 34 בִּירְלָפָא Ms. (ed. Lag. a. oth. בְּאִילְּ, some ed. כולפא, corr. acc.).—*Pl.* יִלְפֵי. Ib. XXXI, 14 (ed. Lag. אלפירה; ed. Wil. אילפת, some ed. זילפירה, corr. acc.)

יַלֶּפֶת f. (b. h.; ילק, cmp. לפפת) *lichen*, a cutaneous disease. Bekh. 41ᵃ ר׳ זו חזזית וכ׳ *yallefeth* is the Egyptian lichen, v. חֲזָזִית.

יֶלֶק m. (b. h.; cmp. לָקַק) *yelek*, a species of locusts (LXX: βροῦχος). Pesik. Zakh., p. 26ᵇ (play on עִמְלֵק) עִם ילֵק פרח כהדין וחלא Ar. (ed. לק) a people of locusts, quick as the *zaḥal* (v. זָחַל); Yalk. Deut. 938; Tanḥ. Ki Tsetsé 9; ed. Bub. 12 לק (v. לָק).

ילקן, Y. Maas. Sh. IV, beg. 54ᵈ, v. לקן.

יַלְתָּא pr. n. f. (=אֵילְתָא) *Yalta*, wife of R. Naḥman, daughter of a Resh G'lutha. Gitt. 67ᵇ. Ber. 51ᵇ. Sabb. 54ᵇ עשיתה ר׳ thou treatest that animal as if she were Yalta.

יָם m. (b. h.) *sea, lake, reservoir.* Ber. 54ᵇ יורדי הים seafarers (on landing). B. Bath. 74ᵇ יַמָּה של טבריא the Lake of Tiberias; ים הגדול the Mediterranean Ocean. Gitt. 8ᵃ ים אוקרינוס; (Tosef. Ter. II, 14; a. e. only אוק׳).—Bekh. 13ᵇ, a. fr. ים המלח the Dead Sea; a. fr.—*Pl.* יַמִּים, B. Bath. l. c.; a. fr.—Esp. a) *the cosmetic paint bottle.* Cant. R. to I, 3, v. זָכְרוּת.—b) ים נפה *the receiver of flour* at sifting or in the mill. Kel. XV, 3; (Tosef. ib. B. Mets. V, 5 only נפה). Zab. IV, 2 (only הים).—c) *the receptacle in the wine* or *oil press, tank.* B. Bath. IV, 5.—d) *the water reservoir in the Solomonic Temple.* Zeb. 62ᵇ; Yoma 58ᵇ; a. e.—Fem. form: יַמָּה. Y. Shek. V, 48ᵈ לְיַמָּתִי (I offer a sacrifice) for my *yammah*, סברין מימר שופעת כים they thought she meant that she had a hemorrhage (flowing like a sea), אמר לון בימה סכנת said he to us, she was in danger on sea; Men. 64ᵇ, v. זִיבָה).

יַמָּא ch. same. Targ. Gen. IX, 2.—Targ. I Kings VII, 23; a. v. fr.—Tam. 32ᵃ, a. fr. יורדי הים=נחותי ר׳, v. preced.; a. fr.—*Pl.* יַמְמַיָּא, יַמְמֵי, יַמַּיָּא, יַמֵּי. Targ. Gen. I, 10. Targ. Ps. XXIV, 2 ed. Lag. (ed. ימיא); a. e.—Gitt. 57ᵃ ומבדרי אשב ר׳ (not ומבדרו) and they scatter (his ashes) over seven seas; a. fr.—Erub. 12ᵃ; R. Hash. 35ᵃ מימי . . . כי סליק when R. . . . came up from 'the waters' (prob. channels of the Euphrates; Ar.: יַמֵּי pr. n. pl. *Yammê*).

יַמְבְּרִיס (יַמְבְּרֵס) pr. n. (corrupt. of Januarius; cmp. יָנוּבְּרִיס) *Yambris*, legendary name of an Egyptian sor-

cerer, always in connection with יַנַּיס. Targ. Y. Ex. I, 15; VII, 11; Num. XXII, 22 (יְמָרִיס).—Tanh. Ki Thissa 19 ירונ״ס ויומבריו״ס.—V. יוֹתָנִי.

**יְמָה**, v. יָם.

**יְמוֹת**, v. יוֹם.

**יַמֵּי**, v. יָמָא.

**יְמָא, יְמֵי** 1) *to speak*; impf. יֵימֵי, יֵימֵא, v. אֲמָא.—2) (cmp. אֲמַר I, 2, a. Ps. CXXXIX, 20 with Targ. a. l.) *to swear*. Targ. O. Ex. XX, 7 (h. text נשא). Targ. Jer. V, 2 יֵימָן ed. Lag. (oth. ed. יְמוּן, יָמָן, h. text אמר); a. fr.—Pes. 113b וכי יַמֵּיתָן וכ׳ Ar. s. v. מם (Ms. M. 2 a. Ar. Ms. Koh. יְמֵיתָן וכ׳; Ms. M. 1 ומומתיידהו הכי; ed. ומומתיידו קרו להון; v. Rabb. D. S. a. l. note) and when they swear, they swear, 'by the life &c.'

*Af.* אוֹמֵי, אַיְימֵי 1) same. Targ. Jud. XVII, 2 (ed. Lag. יַיְמַת); a. fr.—Gen. R. s. 26 מוֹמֵי, v. אֱלָהּ.—Pes. l. c., v. supra; a. fr.—2) *to cause to swear*. Targ. I Kings VIII, 31. Targ. O. Ex. XIII, 19 אוֹמָאָה אוֹמֵי; a. fr.—V. אוֹמָתָא, מוֹמֵי, מוֹמָתָא.

**יָמִים**, v. יוֹם.

***יְמִים**, יְרִ׳ m. pl. (b. h.; חמה) *mules* (v. Targ. Y. to Gen. XXXVI, 24). Y. Ber. VIII, 12b; Gen. R. s. 82, end, v. הֲמִיוֹנָס. Ḥull. 7b (v. Pes. 54a).

**יָמִין** (sub. יַד) f. (b. h.; v. אֲמַן) [*firm,*] *right hand*. Men. 37a מה כתיבה בְּיָ׳ as the writing is done with the right hand, so is the binding to be done with the right hand (on the left). Ib. בִּימִינוֹ וכ׳ . . . אטר a left-handed man ties the T'fillin on his right hand, because this is his left (weak) hand. Lam. R. to II, 3 (ref. to קֵץ חִימִין, Dan. XII, 13) קץ נתתי לִימִינִי וכ׳ I have fixed a term to (the servitude of) my right hand (power); when I redeem my children, I vindicate my right hand. Zeb. 62b, a. fr. דרך י׳ towards the right; a. fr.—Denom. יְמָנִי, f. יְמָנִית.

**יְמִינָא, יַמִּינָא** ch. same. Targ. Gen. XLVIII, 18; a. fr.—[ימינא, Pesik. R. s. 1, אבא בן י׳, read: זְמִינָא II.]

**יְמִינִי** m. (b. h.) *Benjamite*. Meg. 12b (ref. to Esth. II, 5) וקרי ליה י׳ וכ׳ and the text calls him (Mardechai) a Y'mini which means that he is a descendant of Benjamin. Ib., sq. ומה שילם לי י׳ and how the Benjamite (Saul) repaid me.

**יְמָם, יְמֵם** ch. = h. יוֹמָם, *day-time;* (adv.) *by day*. Targ. Is. XXXIV, 10; a. e. Targ. Job V, 14 בִּימָם (Ms. בִּיְמֵם). Targ. Ps. XLII, 9; a. e.

**יְמָמָא** m. (preced.) *day-time, day-light*. Targ. Ex. XIII, 21, sq.; a. fr.—Ber. 3a הוא י׳ there is the day-light (to indicate the end of the night-watch); a. fr.—*Pl.* יְמָמֵי, יְמָמִין. Targ. Gen. VII, 4; a. e.—Hor. 4a בִּימָמֵי in day-time.

**יְמַמְיָא, יְמֵמֵי**, v. יַמָּא.

**יממיא**, a word in a charm formula. Tosef. Sabb. VII (VIII), 1 י׳ ובוציא ed. Zuck. (Var. ימיא ומצירא, י׳ ובוצציא).

**יְמָן**, *Pi.* יִמֵּן (denom. of יְמִין; cmp. אֲמַן) *to endow with skill, strength, distinction*. Part. pass. מְיוּמָּן, f. מְיוּמָּנֶת. Ḥull. 91a חירך חמ׳ שבירך it says *'the* hip' (Gen. XXXII, 33) that means the strongest of the hips (the right); ib. 134b הכא נמי הזרוע חמ׳ וכ׳ here, too, we read *'the* arm' (Deut. XVIII, 3), that means the right arm; Hor. 12a ה״נ חמשיח חמ׳ וכ׳ here, too, we read *'the* anointed' (Lev. IV, 3), the distinguished among the anointed (the Highpriest). Sifra Vayikra, Ḥoba, ch. III, Par. 3 הימנית חמ׳ . . . מה שבימין וכ׳ as the finger mentioned there (Lev. XIV, 16) is *'the* right' which means the most skilled (the index) finger of the right hand &c.; [Zeb. 40a sq. לא נצרכא אלא לחכשיר אָמוּן Ms. M. (ed. אמין, omitting אלא; v. Rabb. D. S. a. l. note) the אֵת (Lev. IV, 6 אֵת אצבעו) would not have been required, were it not to indicate, as the fittest for the ceremony, the most skilled of the fingers. —Rashi: אמין *blister*.]

*Hif.* [*to go to the right,* b. h.;] *to do the right thing,* opp. השמאיל. Sabb. 63a (ref. to Prov. III, 16) לַמֵּימִינִין בה וכ׳ to those who make the right use of it &c.; Yalk. Prov. 934.—Cant. R. to I, 9 אלו מֵימִינִים וכ׳ the ones stand on the right side (pleading in favor of the accused) &c. —Sabb. 88b, v. next w.

**יָמֵן** ch., *Af.* אַיְימִין same. Sabb. 88b דאַיְימִין ליה Ms. M. (ed. מיימינים) he who uses it in the right way (v. preced.); Yoma 72b דאוֹמַן לה (Ms. M. דאַימִין).

**יָמָנִי** m., **יְמָנִית** f. (denom. of יְמִין) *right*. Neg. II, 4 יד י׳ the right hand. Sifra Vayikra, Ḥoba, ch. III, Par. 3, v. יָמֵן; a. e.

**יְמַס** (=מְסִי, מָסַס) *to melt, waste*.

*Ithpa.* אִתְיַמַּס same. Targ. Is. XXXIV, 3 (ed. Lag. יתמסון). Targ. Y. I Gen. XLIX, 10. Targ. Y. Lev. XXVI, 39 (O. יתמסון).

**יָמַר**, v. מוּר.

**יַמְרִיס**, v. יַמְבְּרִיס.

**יְנָא**, v. יְנִי.

**יַנַּאי, יַנַּי** pr. n. m. (abbrev. of יוֹחָנָן) *Yannai* (*Jannaeus*), 1) King of Judaea. Kidd. 66a המלך י׳ (for *John Hyrcan*). Ber. 29a הוא י׳ הוא יוחנן Y. a. Johanan are the same; (another opin.) י׳ לחוד וכ׳ Y. a. Joḥ. are different persons.—Snh. 19a י׳ המלך, י׳ מלכא (ref. to Hyrcan II).—Ber. 44a. Ib. 48a; Lev. R. s. 9 (Alexander Jannaeus). Sot. 22b (Alex. J.); a. e.—2) name of several Amoraim. Meg. 32a.—Y. Ber. III. 6a.—Lev. R. s. 16; a. fr.

**יְנָה**, v. יְנִי.

**יְנוּבְרִיס**, v. יָנִ׳.

**יְנוּן**, v. יִינוּן.

**יִנּוֹן** pr. n. m. *Yinnon*, symbolical name of the Messiah (with ref. to שמו י׳ Ps. LXXII, 17). Snh. 98b. Midr. Till. to Ps. XCIII; Pirké d'R. El. ch. XXXII, v. יָנַן.

**יְנוּקָא** I m. (יָנַק) *suckling, infant; child; school-boy.* Targ. Y. Gen. XLVIII, 20.—Gitt. 57ᵃ . . . כי חוה מתילד י׳ ינוקתא וכ׳ whenever a male child was born, they used to plant a cedar, when a female, they planted &c. Sabb. 134ᵃ דאי י׳ דלית לידה וכ׳ an infant (to be circumcised on the Sabbath) for which no bandage has been prepared, v. חָלוּק I.—Succ. 56ᵇ (prov.) שותא דיו׳ וכ׳ the child's talk in the street is either the father's or the mother's (talk at home). Snh. 110ᵇ (ref. to פתאים, Ps. CXVI, 6) . . . שכן קורין לי׳ פתיא for in the sea towns they call a child *pathia.* B. Bath. 21ᵃ כד מחית לי׳ וכ׳ when thou (as teacher) strikest a child, strike it only with a shoe-strap. Ib. לא ממצדינן י׳ וכ׳ we must not let a child go to school from one place to another (but must provide a school for each place).—Gen. R. s. 36, a. e. יַנִּיקָא; a. fr.—*Pl.* יָנוּקֵי. B. Bath. l. c. מקרי י׳ primary school teacher, v. הַרְדָּקָא; a. fr.—*Fem.* יָנוּקְתָּא. Gitt. l. c., v. supra.—B. Bath. 3ᵇ דאי י׳ that maiden (of Hasmonean descent, Mariamne).

**יְנוּקָא** II, מַר י׳ pr. n. m. *Mar Yanuka*, son of R. Hisda. B. Bath. 7ᵇ top.

**יַנּוֹקָא** m., pl. יַנּוֹקֵי (יָנַק) *breasts.* Tanḥ. Ki Thissa 27 [read:] טובוי לי׳ דהדין ינקין happy the breast that nursed such a child.

**יְנוּקְתָּא**, v. יְנוּקָא I.

**יְנַח, יָנֵח**, v. נוּחַ.

**יְנִי, יָנֵהּ**, *Hif.* הוֹנָה (b. h.; v. אָנָה) *to oppress, treat overbearingly, vex, taunt.* Gen. R. s. 88, beg. שלא ירהו מוֹנִים את וכ׳ that they might not taunt Israel saying &c. Cant. R. to I, 6. Tanḥ. Vayera 14 כל מי שהוֹנֶה לחבירו whoever aggrieves his neighbor. Ib. הוֹנֵת את עצמה humbled herself; a. fr.—V. אוֹנָאָה, הוֹנָאָה.

**יְנִי** I ch., *Af.* אוֹנִי same. Targ. Ez. XVIII, 12. Targ. O. Ex. XXII, 20. Targ. Y. Lev. XXV, 14 לאוֹנָיָא (not נָיָא...); a. fr.—Gen. R. s. 53 דלא ירהו מוֹנין לה וכ׳ that they might not taunt her, calling her a barren woman.

**יְנִי** II (cmp. b. h. נוּא, a. נוּעַ) *to be undecided, waver.* *Af.* אוֹנִי *to cause to waver, discourage.* Targ. O. Num. XXXII, 7; 9.

**יְאַנִּיבָא, יְנִיבָא** m. (cmp. אֲנֻבָּא II) name of *an insect in flax.* Ḥull. 85ᵇ נפל לידה י׳ בכיתניה Ar. (ed. יאנ׳) the *yaniba* came into his flax crop. Ib. 28ᵃ לי׳ . . . בעי Ar. (ed. ינרכא, corr. acc.) he needs its blood for killing the flax worm.

**יְנוּכָא**, v. preced.

**יַנַּיס** pr. n. m. *Yannis* (Janus), v. יַמְבְּרִיס; cmp. יוֹחָנִי.

**יָנָק, יָנִיק, יַנִּיק** m. (v. יָנוֹקָא) 1) *suckling, child; young.* Targ. I Sam. XV, 3. Targ. Jud. VIII, 20 (h. text נער). Targ. Is. LXV, 20 י׳ ימין (h. text עול ימים); a. fr.—Kidd. 32ᵇ י׳ וחכים young but wise; a. fr.—*Pl.* יַנִּיקָוָּא. Lev. R. s. 5, beg. (translating עוילדהם, Job XXI, 11) יַנִּיקֵיהוֹן their young ones (v. Gen. R. s. 36; Yalk. Job. 908).—2) (v. יוֹנֶקֶת) *branch, twig.*—*Pl.* as ab. Targ. Ps. LXXX, 12 יַנִּיקָתָא (Ms. ינקידא; h. text יוֹנְקוֹתֶיהָ).

**יָנַק*** (b. h.; cmp. נענע a. יָנִי II) 1) (neut. verb) *to move quickly; to glisten, be bright.*—2) (act. verb), v. infra.

*Pi.* יִנֵּן (=נענע) *to shake, awaken, stir up.* Pirké d'R. El. ch. XXXII the Messiah is named *Yinnon* (v. ינוֹן) שחוא עתיד ליַנֵּן ישני עפר (Mus. quotes לִינוֹן *Kal*, cmp. לִישׁוֹן fr. ישן, Koh. V, 11) for he will awaken those sleeping in the dust; Midr. Till. to Ps. XCIII לִינוֹן (missing in ed. Bub.); Yalk. Kings 200 עתיד לינן רשעי ארץ he will stir up the wicked of the earth; Yalk. Gen. 45 לַיאנֵן לעכו״ם.

**יָנַץ**, v. נִיץ.

**יָנַק** (b. h.; cmp. אנק) [*to press,*] (cmp. מָצַץ) *to suck.* Sot. 12ᵇ ולא י׳ and he (Moses) would not suck; פה . . יִנַּק דבר טמא shall the mouth destined to speak with Divinity suck in an unclean substance?—Ber. 10ᵃ; a. fr.—Trnsf. *to draw sap, absorb.* B. Bath. 71ᵇ יוֹנְקִין משדה וכ׳ they (the plants) are nurtured from the consecrated field. Y. Erub. III, 21ᵇ איברים יונקין זה מזה the limbs of an animal draw nourishment from one another, i. e. in either portion of a slaughtered animal to be divided between two partners there are substances absorbed from the other; a. fr.

*Hif.* הֵינִיק, הֵנִיק *to give suck, feed.* Pes. 112ᵃ . . . יותר לִיתָנָן . . . לְהֵנִיק more than the calf desires to suck, does the cow desire to give suck, i. e. the teacher is more anxious to teach than the pupil to learn. Bekh. 7ᵇ כל המוליד מֵנִיק every viviparous animal is a mammal. Keth. V, 5 ומֵנִיקָה את בנה וכ׳ (Y. ed. ומֵינִיקָה) and she is bound to nurse her child herself. Nidd. I, 4 נתנה בנה למֵנִיקָה (Y. למינ׳) if she gave her child out to a wet-nurse. Ib. 5 ומניקה and while she nurses a child. Tosef. ib. II, 2; Keth. 60ᵃ מֵינֶקֶת שמת וכ׳ a woman whose husband died during her nursing period. Ib. 65ᵇ סתם מֵנִיקוֹת וכ׳ as a rule nursing women are of delicate health. Taan. 27ᵇ מניקות שיָנִיקו וכ׳ in behalf of the nursing women (they prayed) that they might be able to nurse &c.; a. fr.

**יֵנַק** ch. same. Targ. Job III, 11 אֵינִיק (Ms. אִינַק; ed. Lag. אוֹנִיק); a. fr.—Y. Ned. I, 37ᵃ; Gen. R. s. 56 אימר דלא י׳ וכ׳ the lamb that never sucked (the ram offered in Isaac's place). Ber. 40ᵇ [read:] מִינַק לא יָנְקֵי וכ׳ מירבא . . . they grow out of the ground, but draw no nurture from it. B. Bath. 71ᵇ מדנפשיה קא ינקי they draw from the ground which belongs to himself. Bets. 37ᵇ י׳ תחומין מהדדי the parts of an animal whose partners are bound by opposite Sabbath limits draw substances one from the other (v. Y. Erub. III, 21ᵃ quoted in preced.); a. fr.

*Af.* אוֹנִיק, אַנִּיק as preced. *Hif.*—Targ. Ex. II, 9. Targ. Y. Deut. XXXII, 13; a. fr.—Gen. R. s. 98, end דיתכן אוֹנִיקוּ which nursed such a child; Y. Kil. I, 27ᵇ top אַנִּינֵיק; Gen. R. s. 5 end מניק (corr. acc.), v. בִּינָא III; a. fr.—מֵינִיקְתָּא *nurse.* Targ. Ex. II, 7; a. e.—*Pl.* מֵינִיקָתָא, v. infra.

*Pa.* יַנֵּק same. Targ. Y. II Ex. XV, 2 (Y. I מוֹנִיק). Targ. I Sam. VI, 7; 10 (ed. Lag. מֵנִיקָן); Targ. Ps. LXXVIII, 71 מֵינַקָן (Targ. Is. XL, 11 מֵינִיקָתָא) animals giving suck (h. text עלות).—Tanḥ. Ki Thissa 27 נְיַנְּקִין, v. נְיוֹנְקָא.

**יוֹנְקָא I, יַנְקָא** m. (preced.) *suckling, child.* Targ. Cant. VIII, 1; a. fr.—Num. R. s. 4, end (ref. to Ps. CXXXI,

2) פָּתָן ר׳ וכ׳ like the infant leaving the mother's womb &c.; Y. Snh. II, 20[b] bot.—*Pl.* יַנְקָיָא, יַנְקַיָּא, רוֹנְ׳. Targ. Ps. VIII, 3 נַ׳ Ms. (ed. רוֹנְ׳); a.e.—Targ. Is. III, 4 (some ed. יַנְקַנְיָא) childish men.

**יַנְקָא** II f. (preced.) = h. אֲנָקָה, נְאָקָה, *young camel.* Targ. Jer. II, 23 (h. text בכרה).

**יַנְקוּתָא** f. (preced. wds.) *childhood, youth.* Targ. Jer. XIII, 27; a. e.—Sabb. 152[a], v. וְרַד. Taan. 20[b] בְּרַנְקוּתֵיהּ לָא דכירנא of his earlier days I remember nothing. Sabb. 21[b], v. גִּירְסָא I; a. e.

**יַנְקָנָא** m., pl. יַנְקָנַיָּא, v. יַנְקָא I.

**יָסָא**, v. יוֹסַי.

**יַסַּד** (b. h.; v. סַד) [*to join, fasten*; denom. יְסוֹד, whence יְסַד] *to found, establish.* Tanh. B'resh. 1 וּבָהּ . . . וי׳ אֶרֶץ and with it (the Torah) he stretched the heavens and established the earth. Meg. 3[a]; Sabb. 104[a]; Succ. 44[a] וְחָזְרוּ וְיַסְּדוּם and they reintroduced them. Ib. 20[a], v. עֲזָרָא; a. fr.

*Pi.* יְסַּד, יַסֵּד 1) *to establish; to join in between.* Y. Erub. V, 22[c] שֵׁעַר הַיְסוֹד שֶׁשָּׁם הָיוּ מְיַסְּדִין וכ׳ the Eastern Gate was named the Foundation Gate, because there they (in their meetings) established the decisions of the Law; a. e.—Part. pass. מְיוּסָּד. Ib. שֵׁעַר הַתָּווֶךְ שֶׁהוּא מְי׳ בֵּין וכ׳ it was named the Middle Gate because it was fastened in between two gates; a. e.—2) *to rebuild* (a ruin). Tosef. B. Mets. XI, 4 לֹא יֹאמַר לוֹ הֲרִינִי מְיַסֵּד עִמָּךְ מִכָּנֶגֶד וכ׳ (not עִמּוֹ) he has no right to say, I will help thee rebuild the party wall from where my (higher situated) ground commences and upward, אֶלָּא מְיַסֵּד עִמּוֹ וכ׳ but he must help him build from the bottom (of the neighbor's ground) &c.; Y. ib. X, beg. 12[c]; (B. Bath. 6[b] מְסַיֵּיעַ מִלְּמַטָּה). [Cant. R. to I, 2 שֶׁהָרֵי חֲבֵירוֹ בָּא לְיַסֵּד עָלָיו כֵּן the next following sentence comes to found upon it a base (thus proving that the reading is הוֹדֵיךְ and not הוֹדֵיכְ). Some eds. read לִימֵּד; Ab. Zar. II, 5 חֲבֵירוֹ מִלְּמֵד; Yalk. Cant. 981 מוֹכִיחַ.]

*Nithpa.* נִתְיַסַּד *to be established.* Ta'an. l. c. תְּעוֹלָם לֹא נ׳ וכ׳ the world has been founded on nothing but the Law.

**יְסַד**, ch. same. Targ. Ps. LXXVIII, 69; a. e.

*Pa.* יַסֵּד same. Ib. CIV, 5.

*Ithpa.* אִתְיַסַּד, *Ittof.* אִתּוֹסַד *to be fastened, supported, founded.* Targ. Job. XLI, 15, sq.—Targ. Ps. LXXXVII, 1.—Targ. II Chr. XXXI, 7 לְאִתּוֹסָדָא (ed. Lag. לְאִתְיַסָּדָא).

**יָסָּה**, v. יוֹסַי.

**יְסוֹד** m. (יְסַד) *institution, confirmation; reestablishment.* Men. 99[a] sq., v. בִּישׁוּל. Succ. 44[a] עֲרָבָה ר׳ נְבִיאִים the use of the willow-branch (on Hoshanah Rabbah) is an institution of the prophets, opp. מִנְהָג נְבִיאִים a custom arisen in the days of the prophets; Y. Shebi. I, 33[b] bot. מִדְּ׳ נְבִיאִים וכ׳ belong to the institutions of the early prophets; Y. Succ. IV, beg. 54[b].

**יְסוֹד** m. (b. h.; v. יְסַד) *foundation.* Y. Erub. V, 22[c] שֶׁעַר הַ׳, v. יְסַד.—Esp. (sub. חַמּוּבָה) *the base of the altar, y'sod.* Midd. III, 1. Zeb. V, 1, a. fr. מִצְּרָבִי ר׳ the western side of the *y'sod.* Ib. 3 (53[a]) דְּרוֹמִית ר׳ (read דְּרוֹמִי, v. Rabb. D. S. a. l. note 200) the southern side &c.; a. fr.—*Pl.* יְסוֹדוֹת. Cant. R. to I, 1 אֲבִיו בָּנָה אֶת הַ׳ Solomon's father laid the foundations of the Temple; a. e.

**יְסוֹדָא** ch. 1) same. Targ. Ex. XXIX, 12; a. fr.—*Pl.* יְסוֹדַיָּא, constr. יְסוֹדֵי. Targ. O. Num. V, 17 (ed. Berl. אֲיסוֹדֵי; h. text קַרְקַע).—Y. B. Mets. X, beg. 12[c] תְּרוֹוִיהוּ אִילֵּין ר׳ both (the upper and the lower portions) are foundations (v. יָסַד).—2) *pl. rest, head-rest* (cmp. אִיסָּדָא). Targ. Y. II Gen. XXVIII, 10 תַּחוֹת ר׳ רֵישֵׁיהּ in place of his head-rest.

**יְסוֹךְ***, Targ. Y. II Deut. XXVIII, 65, read: וְסִיּוּם עֵירִנִין.

**יְסוּר, יִסּוּר** m. (יָסַר) *correction by example, warning example.* Snh. 45[a] (ref. to Ez. XXIII, 48) אֵין לְךָ יִי׳ גָּדוֹל מִזֶּה there is no severer warning than this (capital punishment, and therefore disgrace by exposure would be an unnecessary hardship).—2) *Pl.* יִסּוּרִים, יְסוּרִין, יְרִ׳ *corrections by suffering, suffering, trials, visitation.* Sifré Deut. 32 חֲבִיבִים י׳ לִפְנֵי . . . . . עַל מִי שִׁירִ׳ בָּאִים עָלָיו trials are precious in the sight of the Lord, for the glory of the Lord rests upon him who is visited with trials (ref. to Deut. VIII, 5). Ib. יִ׳ מְרַצִּים וכ׳ sufferings atone more than sacrifices. Ber. 5[a] יִ׳ שֶׁל אַהֲבָה visitations of (divine) love (ref. to Prov. III, 12). Ib.[b] חֲבִיבִין עָלֶיךָ יִ׳ are the sufferings welcome to thee (as trials)?—Cant. R. to II, 16 מַה קָּשִׁין הֵן יִ׳ how hard to bear are sufferings!; a. v. fr.

**יִסּוּר, יְסוּרָא** ch. 1) (v. אִיסּוּרָא) *chain; prison.* Targ. II Esth. I, 2 end לְבוּשֵׁי יְסוּרֵיהּ his prison clothes; (Targ. Jer. LII, 33 אֲסוּרֵיהּ).—*Pl.* יְסוּרִין, יְסוּרֵי, יְרִיסֵי, יְרִיסֵּי, יְסוּ׳. Targ. Lam. III, 6.—Targ. Is. XXVIII, 22 (ed. Wil. יְסוּ׳).—2) *chastisement, suffering.* Targ. Jer. XXX, 14.—*Pl.* as ab. Ib. 11 (v. אִיסּוּרָא II). Targ. Y. Lev. XX, 5; a. fr.—Ber. 60[a] מְבַקֵּשׁ אָדָם יְסוּרִין בְּעֵי וכ׳ Ms. M. (ed. יִסּוּרִים h. form) that man desires to bring suffering upon himself. B. Mets. 84[b] קַבֵּיל עֲלֵיהּ ר׳ he submitted patiently to sufferings. Ib. 85[a]; a. fr. Lam. R. introd. end לְמֵימַר לֵית יְסוּרָנָא חֲשִׁיבִין וכ׳ as if saying, sufferings count to me for nothing.

**יְסַט, יָסַט**, v. סוּט.

**יִסְמוֹכֵס, יִסְמִיבַּס**, v. סְמִיבָּס.

**יְסִי*** יַד חֲלִי m. [*healer of sickness,*] *yassé ḥŏli,* name of a bitter herb. Y. Kil. II, 27[a] top (not יִסְרַת לִי, expl. חֲזֶרֶת גְּלִים); Y. Pes. II, 29[c] (expl. חַרְחֲבִינָה).

**יְסִי, יִסַּח**, v. preced.

**יִסְכָּה** f. (b. h.) pr. n. f. *Jiscah.* Snh. 69[b]; Yalk. Gen. 62 (identified with Sarah). Gen. R. s. 38, end.

**יָסַם** (v. סוּמָא, סָמָא, סָמַם) *to close* or *to be closed.*

*Nithpa.* נִתְיַסֵּם (with בְּעֵינָיו) *to become blind.* Tanḥ. Tol'doth 7.

**יַסְמִין** m. pl. (?) (cmp. ἰάσμη) *Jasmine flowers.* Sabb. 50[b], v. בּוּסְפָּא.

**יָסַף** (b. h.; cmp. אָסַף), *Hif.* **הוֹסִיף** *to heap up, to add* (with עַל). Snh. XI, 3 להוֹסִיף על דברי וכ׳ thus adding to the words of the Scribes (against Deut. IV, 2). Ib. 88[b] ואם ח׳ ויש בו לחוֹר when there is a possibility to add. Ib. ואם הוֹסִיף גורע and if he did add, he diminishes (violates the law). Ib. 29[a] המוֹסִיף, v. גָּרַע I. Tosef. Sabb. VI (VII), 17 והאומר הוֹסִיפוּ על השולחן (not ואומר) and who (from superstition) says, Add (put one more) to the table; a. fr.—Yalk. Lev. 559 מוֹסִיף אני (Sifra Metsora beg. מוֹסִפְנִי על וכ׳ I will add to what thou saidst.

*Nithpa.* נִתּוֹסַף, נִית׳, *Hithpa.* הִתּוֹסַף *to be added; to be added to, increase, wax.* Mekh. Bo. s. 16; Yalk. Ex. 217 והשני נ׳ לו and the second name was added to the first (without abrogating the first). Ex. R. s. 7, beg. נ׳ לו עוד וכ׳ two additional years (of imprisonment) were given him. Sabb. 152[a] ת״ח ... חכמתן מִתּוֹסֶפֶת עליהן Ms. M. (ed. חכמה נִיתּוֹסֶפֶת בהן) when scholars grow old, their wisdom grows with their age; ib. טפשותן מתוספת וכ׳, v. טִפְּשׁוּת.

**יָסַף** ch., *Af.* אוֹסִיף, אוֹסֵף same, *to add, increase; to do again.* Targ. Deut. I, 11.—Targ. Gen. VIII, 10; a. fr.—Sabb. 116[b] אנא ... אלא לאוֹסָפֵי וכ׳ Ms. M. (v. Rabb. D. S. a. l. note) I have not come to diminish from but to add to the law of Moses. Y. Ber. IV, 7[c] אוֹסִיפוּן עלידה add thereto. —Part. pass. מוֹסָף, f. מוֹסָפָא. Kidd. 20[a] והא מ׳ ואזלא but this (the debt on interest) is continually growing; a. fr.

*Ittaf.* אִתּוֹסַף *to be added.* Targ. Gen. XLIX, 26; a. fr.—Ber. 28[a] אִתּוֹסְפוּ כמה ספסלי many forms had to be added (to accommodate the hearers). Ib. א׳ ד׳ מאתוכ׳ four hundred forms were added; a. e.

**יָסַר** (b. h.; cmp. אָסַר) [*to tie up*; cmp. חוּב.]

*Pi.* יִסֵּר, יִסַּר *to chastise, chasten, try.* Snh. 39[a] ... מְיַסֵּר בירסורין וכ׳ so did the Lord visit Ezekiel in order to wash away the sins of Israel. Ab. Zar. 4[a] אֲיַסְּרֵם בירסורין וכ׳ I would visit them with afflictions in this world, in order that their arms be strengthened &c. Ex. R. s. 3, end חמטה שתְּיַסְּרֵנּוּ בו the staff wherewith to strike him (Pharaoh); a. fr.

*Hithpa.* הִתְיַסֵּר, *Nithpa.* נִתְיַסֵּר *to be chastened, tried.* Gen. R. s. 62 חיו מִתְיַסְּרִין בחולי וכ׳ used to be visited with bowel diseases for ten days &c. (prior to their death), to indicate that the disease purifies (from sin); Treat. S'mah. ch. III. Y. Snh. X, 27[d] נתיר׳ בבנו חבכור he was punished with the death of his first-born son. Tanh. Noah 14 נתי׳ בבנו he was visited with trials through his son (being asked to sacrifice him). Ib. Vayigg. 6 נתי׳ בבנו was tried by his son (Joseph being sold); a. e.

**יְסַר** ch. same, 1) *to tie, put on.* Targ. Is. XV, 3 יְסָרוּן וכ׳ ed. Lag. (ed. יְסָרוּן; h. text חגרו); a. e.—2) *to bind one's self, to vow.* Targ. Num. XXX, 3, sq.—Y. Taan. II, 66[a] top (quot. fr. Meg. Taan. ch. XII) יְיַסַּר בצלו (Meg. Taan. l. c. יאסר) may vow (a fast) in his prayer; Bab. ib. 12[a] (v. corr. vers. Ms. M. in Rabb. D. S. a. l. notes); v. אֲסַר.

*Ithpa.* אִתְיַסַּר *to be tried.* Cant. R. to II, 16 ר׳ י׳ א׳ ועבד וכ׳ R. J. was tried and suffered with fever &c.

**יָסַת*** (cmp. אָסִי a. עָשָׂה) *to do habitually.*—Denom. הֶיסֵּת, וְסֵת.

*Hif.* הִסְיִית, חִסִּית [b. h., by way of syncope, forms resembling Kal of סִית, as וְיַסֵּת=וְיֵיסֵת, וְיִסִּיתֵךְ=וְיֵיסִיתֵךְ &c.] *to cause to do, stir up, instigate.* Sot. 35[a] (expl. אל . . ויחס, Num. XIII, 30) הִסִּיתָן בדבריהם (he quieted them, because) he (apparently) instigated them (against Moses). Ḥag. 5[a] עבד שמַסִּיתין עליו רבו ויַסֵּת וכ׳ Ms. M. (ed. שרבו מסיתין לו) a slave against whom they incite his master and he (the master) is influenced by the instigation (ed.: a slave whose master, when they incite him, yields &c.), what help is there for him?—B. Bath. 16[a] (ref. to Job II, 3) כביכול כאדם שמסיתין וכ׳ (v. Rabb. D. S. a. l.) like a human being, as it were, that is influenced by instigation. Ib. יורד ומַסִּית Ms. R. (ed. ומתיעה) Satan comes down and incites (to sin). Y. Snh. VII, 25[d] top יַסִּית עצמו וכ׳ he will stir himself up (become bold) and incite others; a. fr.—Esp. מַסִּית or מֵסִית (with ref. to Deut. XIII, 7, sq.) *he who stirs people up to worship idols.* Snh. VII, 10. Y. ib. l. c. מ׳ ... בלשון גבוה וכ׳ the *massith* speaks in a loud voice, the *maddiaḥ* (v. נָדַח) in a low voice; a. fr.—*Pl.* מַסִּיתִין, מַסִּיתָן. Ab. d'R. N. ch. XVI, end האפיקורסין והמ׳ ומדיחין (ed. Schechter ... המינין, המשומדים ... המסורות).

*Nif.* נִיסַּת, נִיסְּתָה *to be stirred up, give way to instigation; to be impassioned.* Ḥag. 5[a], v. supra. B. Bath. 16[a], v. supra. Sifré Deut. 89 מצוה ביד הנ׳ וכ׳ he who was to be incited to idolatry must first lay his hand on &c.—Y. Snh. l. c.; Y. Yeb. XVI, 15[d] bot. מכיון שהוא ניסית וכ׳ since he is prevailed upon (to worship idols), he is no longer a wise man. Yalk. Gen. 127 (play on נִפְתֵּיתִי) [read:] נִיסַּיתִי פּוּתַּיתִי הִלִּיתִי וכ׳ I was prevailed upon, I was persuaded, I gave my sister the preference over myself; Gen. R. s. 71 (corr. acc.). [For נִיסֵּית *she was married*, v. נָשָׂא.]

**יָעָא, יְעָא** *to burst forth, bloom.* Targ. O. Num. XVII, 23 ed. Berl. (ed. נָעָא; Y. I יֵיעָא; h. text פרח). Ib. 20 יְנַעֲי ed. Berl. (ed. יֵ֫נָעֵי). Targ. Ps. CIII, 15 ינעי Regia (ed. a. Ms. יָנִיץ).

*Af.* אַיְעֵי *to let burst forth, to utter.* Targ. Prov. X, 31 מַיְעֵי ed. Lag. (oth. ed. מבעי; h. text ינוב). Targ. Ps. XIX, 3 מועי Ar. a. Ms. (ed. מבעי a. מַבְּיעַ). [Cmp. בוע, בעי a. נבע.]

**יְעָא** m., pl. יְעֵי (=h. יְעִים; cmp יְעָה Is. XXVIII, 17) *scraper, sweeper.* Targ. Y. II Ex. XXVII, 3 (usu. מגרופירתא).

**יַעְבֵּץ** (b. h.) pr. n. m. *Jabez*, 1) Tem. 16[a], homiletically identified with Othniel.—2) R. J., an Amora. Y. Ḥag. II, beg. 77[a].

**יָעַד, יְעַד** (b. h.; v. עוד) *to appoint;* denom. מוֹעֵד.

*Pi.* 1) יִיעֵד, יִי׳ *to designate,* esp. *to designate a Hebrew handmaid to be a freeman's wife* (Ex. XXI, 8, sq.). Kidd. 19[a] צריך ליַעֲדָהּ he must express to her her designation, i. e. בקדושי יעוד by betrothal through designation, v. יְעוּד. Ib. מהו שמְיַעֲד אדם וכ׳ may a man designate (a handmaid) for his minor son? Ib.[b] אם רצה ליועד מיועד if he chooses to betroth her, he may do so. Mekh. Mishp. s. 3 לבנו יְיַעֲדֶנָּה וכ׳ he may give her to his son, but not to his brother. Ib. יַעֲד לְךָ או לבנך וכ׳ betroth her to thy-

self or to thy son or redeem her; a. fr.— *Part. pass. f.* מְיוּעֶדֶת *designated, betrothed.* Y. Kidd. I, 59[b] bot. he tells her in the presence of witnesses הרי את מר׳ לי thou art designated for me (as my wife). Bab. ib. 6[a] מר׳ לי מהו if one says to a free woman, Thou art &c. (using מיועדת for מקודשת), is it a valid betrothal?

*Pi.* 2) וִיעֵד *to make an appointment, to meet.* Lam. R. to II, 13, a. e., v. וִיעוּד.

*Hif.* הוֹעִיד *to appoint*; part. pass. מוּעָד *designated, invited.* Ex. R. s. 19 מ׳ לדיבור appointed to receive the revelation; ib. מוּעָדִין לדבור (Yeb. 62[a] מיוחד, v. יָחִד; Ab. d'R. N. ch. II מזומן).—[V. מוּעָד *forewarned.*]

*Hithpa.* הִתְוַעֵד, *Nithpa.* נִתְוַעֵד *to be appointed, engaged; to meet.* Num. R. s. 14, end שלא נִתְוַעֲדוּ בדבור עם משה who were not invited with Moses for the reception of the revealed word. Ib. עתיד אני להִתְוַועֵד להם I shall meet them (appear to them); Sifra Vayikra Par. I, ch. II להיות ועד (corr. acc.); Yalk. Lev. 430 להתוו׳ בהם (corr. acc.).

**יְעַד** ch., *Pa.* יַעֵד 1) as preced. *Pi., to designate.* Kidd. 18[b] הא יַעֲדֵי מְיַעֵד לה but betroth her he may?—2) (v. מוּעָד, עוד) *to forewarn* the owner of a noxious beast. B. Kam. 84[b] ויַעֲדוּהָ and declared the beast noxious. Ib. 24[a] לְיַעֲדֵי תורא וכ׳ שלשה . . . the three days mentioned —are they required for declaring the ox noxious (making the owner responsible, if the ox gored three days in succession) or for warning the owner (i. e. that the owner must have three notices in three consecutive days)?; ib. 41[a]; a. e.

*Ithpa.* אִיתְיְעֵד *to be forewarned, to be declared noxious* (מוּעָד). Ib. 84[b] דא׳ תחם וכ׳ he was declared noxious there (in Palestine) and was brought to Babylonia. Ib. 24[a] מְיֻתְיָעֵד he stands forewarned. Ib. 37[b] לשוורים הוא דא׳ he stands forewarned with reference to damage done to oxen only; א׳ ליה לכולהו מיני he stands forewarned with reference to all kinds (oxen, asses and camels); a. e.

**יְעָדָה**, v. יְעִידָה.

**יַעֲדוּם** (?) pr. n. pl. *Yaădut.* Y. Dem. II, 22[d] top עין ור׳; Tosef. Shebi. IV, 10 עין יעריט ed. Zuck. (ed. ערין יערים).

**יִיעוּד, יְעוּד** m. (יָעַד) *designation,* esp. *betrothal of a Hebrew handmaid* to the owner or his son. Kidd. 18[b] ר׳ נישואין וכ׳ does *yiud* have the effect of marriage or of betrothal? Ib. קידושי ר׳, v. יָעַד. Ib. 19[a] אין ר׳ אלא בגדול *yiud* is legal only when he for whom the handmaid is designated is of age. Ib. אין ר׳ אלא מדעת *yiud* is legal only when consented to (by the son), מדעת דידה by her; a. fr.—*Pl.* יְעוּדִין, יְעוּדִים. Y. ib. I, 59[b] bot. בסוף נותן לה כסף ר׳ towards the end of her term of servitude he gives her an object of value as a consideration for her betrothal; ר׳ . . . משעה ראשונה from the first hour (at the time of the purchase the money turns out to have been given (to her father) for the purpose of betrothal; a. e.

**בֵּית יַעְזֵק** pr. n. *Beth-Yazek,* name of a court in Jerusalem where the witnesses for ascertaining the New Moon were heard. R. Hash. II, 5. Ib. 23[b] question as to יעזק (as a denom. of עזק) or יָזַק (as a denom. of זקק).

**יְעַט, יָעַט** (=יְצַץ) *to counsel.* Targ. Y. Gen. XLII, 24. *Ithpa.* אִתְיָעַט *to take counsel, to deliberate, plan.* Dan. VI, 8.—Targ. I Chr. XIII, 1. Targ. Y. Gen. XXVII, 42; a. e.

**יְעִידָה** f. (יָעַד 1) =יְעוּד. Arakh. 25[b] the son stands in the place of his father לר׳ ולעבד וכ׳ (Rashi: לְיַעֲדָה) with reference to acquiring his father's handmaid as his wife and taking possession of the Hebrew slave for the ensuing term; Kidd. 17[b] ליעי׳ Ar. (ed. לְיַעֵּ); B. Bath. 108[b] ליעי׳ Ms. M. (ed. לְיַעֵּ); Sifra B'ḥuck. Par. 4, ch. X; Yalk. Lev. 677 לְיַעֵּ.—2) (ref. to Ex. XXIX, 42 אֲוָעֵד) *appointment, divine call.* Num. R. s. 14, end; Sifra Vayikra Par. I, ch. II.—3) (=הוֹדָאָה) *statement of facts, testimony.* Ib. ch. II, Par. 2 יְעִידַת עד אחד the statement of one witness (opinion of one expert; v. Tem. 28[a]); ר׳ שני עדים the statement of two witnesses.

**יְעֵילָא**, v. יַעֲלָא.

***יַעַל** (b. h.; cmp. עָלָה) *to go up.*

*Hif.* הוֹעִיל *to bring up, effect; to profit, accomplish.* Y. Sot. VIII, 21[c] ולא הוֹעַלְתֶּם לעצמיכם כלום and you have profited nothing for yourselves; (Snh. 90[b] הצליחם בידכם); v. זוּז I. Erub. 24[b] לחי מועיל וכ׳ a post helps (has the effect of making the moving about on the Sabbath permitted) for all vineyard paths. Ib. 25[a] ה׳ it does good (it serves its purpose). Yoma 47[a] ולא הועילו and did not succeed (in obtaining distinction). Meg. 6[a] אינו מועיל וכ׳ will not succeed in business. Keth. 10[a] מה הועילו חכמים וכ׳ what have the scholars accomplished with their measure?; Gitt. 17[b], sq. Ib. 32[b] (if one said) גט זה לא יועיל this letter of divorce *shall* have no effect, contrad. to אינו מועיל *has* no effect. Ib. 57[b] תפלה שמועלָה a prayer which was efficacious. Ib. 65[b] (if he said, Write ye a letter of divorce and) הועילו make it of avail to her. B. Bath. 100[a] אין הילוך מועיל לה walking through the field (as a symbol of possession) has no legal effect. Ḥull. 70[b]; a. fr.

**יָעֵל** I (b. h.; v. next w.) pr. n. f. *Jael,* the wife of Heber the Kenite. Meg. 15[a], v. זָנָה. Lev. R. s. 23; a. e.

**יָעֵל** II (b. h.; v. יַעַל, cmp. אַיָּל) *mountain-goat, wild goat.* R. Hash. III, 3. —*Pl.* יְעֵלִים. Ib. 5 (26[b]). Kil. I, 6. Gen. R. s. 12.—V. יְעֵלָה.

**יְעֵילָא, יַעֲלָא** ch. same. Targ. O. Deut. XIV, 5 (ed. Berl. יַעֲלָא, read: יָעֵ; h. text אקו).—Y. Ned. III, 37[d] bot. ארכובה דיע׳ the leg of the wild goat; (Y. Shebu. III, 34[d] bot.; Y. Maasr. V, end, 52[a] דפילא, v. אַרְכּוּבְתָּא).—*Pl.* יַעֲלִין, יְעֵילָיָא. Targ. Y. Deut. l. c. Targ. Ps. CIV, 18 Ms. (ed. יַעֲלֵי). Targ. Ez. XXVII, 15 (ed. Wil. יְעֵלִין).

**יַעֲלָה** (or **יְעֵלָה**) f. (b. h.; v. יָעֵל II) *gazelle.* Gen. R. s. 12; Yalk. Ps. 862 (ref. to Ps. CIV, 18) [read:] . . . חי׳ חזו היא והיא מתייראה וכ׳ the gazelle is of tender build and she is afraid of the wild beasts &c.; (Midr. Sam. ch. IX אַיֶּלֶת).—יַעֲלַת חן 'graceful gazelle', an expression used in praise of a bride and also of a scholar on his ordination (v., however, עָלָה). Keth. 17[a]; Snh. 14[a].

**יַעַן** m. (b. h.; v. עָנָה) *corresponding*; (conj.) *because.*

Sifra B'ḥuck. Par. 2, ch. VIII (ref. to ויען וביען, Lev. XXVI, 43) וכי ראש בראש וכ׳ have I indeed paid them item for item (for all their sins)?—Ruth R. to II, 19; Lev. R. s. 34 ר׳ ובר׳ הוא יען הוא עונו 'because and because' (Lev. l. c.) *ya'an* and *'ani* have the same letters (intimating, 'because they have rejected my statutes concerning the poor').

יַעֲנָה f. (b. h.; cmp. עֲנָה) *ostrich*; also בַּת הַיַּ׳ (v. Ges. H. Dict.[10] s. v.). Ḥull. 64[b] (argument about the meaning of 'בת הר׳ concluded) כתיב ר׳ וכתיב בת ר׳ the Bible uses *y.* a. *bath y.* indiscriminately. Y. Sabb. I, 3[d], v. נֶעֱמֶרֶת.

יָעַף* (b. h.; cmp. עוּף) *to be bent, to be tired.*

*Pi.* יִיעֵף *to tire, annoy.* Tanḥ. Vayera 22 . . . אל תשגיח לעפם לנו do not mind him (Satan), for he came only to annoy us; v., however, רָצַף.

יָעַץ (b. h.; v. עוּץ, cmp. אוץ) [*to press,*] *to encourage, plan; to advise.* Ber. 61[a] כליות יועצות the kidneys are the seat of deliberation. Ib. אחת יועצתו לטובה וכ׳ one (kidney) urges him to do good etc.—Snh. 76[b] תיועצך וכ׳, v. זָהִיר. Ber. 8[b] וכשיועצים אין יועצים וכ׳ and when they (the Medians) hold council, they meet in open air. Snh. 87[a] ממך זה יועץ 'hidden from thee' (Deut. XVII, 8) that means (the need of) a counselor (Sifré Deut. 152 זו עצה). Ḥull. 11[a] (expl. לעמת יָעָצָה, Lev. III, 9) ממקום שהכליות יועצות from where the deliberating kidneys are seated, v. supra.—Tem. 16[a] (play on יִיעַץ, I Chr. IV, 9) שייעץ וירבץ וכ׳ he advised and advanced the study of the Law &c. Snh. 106[a], a. e. בלעם שי׳ Balaam who gave his advice (encouraging the oppression of the Israelites); a. fr.—[Ber. 3[b]; Snh. 16[a], v. infra.]

*Hithpa.* הִתְיָעֵץ, *Nithpa.* נִתְיָעֵץ *to ask advice; to consult with* (with ב). Yalk. Ps. 776 מִתְיָעֲצִים באחיתופל (Ber. 3[b]; Snh. 16[a] יועצין, read: נוֹעָצִין, *Nif.*) they deliberated with Ah.—Erub. 53[b] (in enigmatic speech) נתי׳ במכתיר took counsel of the Nasi (v. כָּתֵר). Sifré Num. 157 שהיו מתייעצים על וכ׳ they were planning against Israel; Yalk. Num. 785 מִתְיָעֲצִים.

יְעַץ ch. same. Targ. Prov. XII, 20.

Pa. יִיעֵץ same. Meg. 15[b] עצה קא מייעצי עילויה וכ׳ Ms. M. (ed. שקלי) they plan against this man (me).

*Ithpa.* אִתְיַיעֵץ *to take counsel.* Targ. Jud. XIX, 30.—V. עוּץ.

יְעַק* (v. עוּק ch.) *to press.*

*Ithpa.* אִתְיַיעַק *to be narrowed in, to be troubled.* Targ. Y. Ex. I, 12 (O. עקחל׳; h. text ויקצו). Targ. Y. Num. XXII, 3. Targ. Job XVIII, 7 Ms. (ed. ויתעיקון).

יַעֲקֹב (b. h.) pr. n. m. *Jacob,* 1) J. the patriarch. Ber. 13[a] לא שיעקר ר׳ וכ׳ not that the name Jacob should be entirely abandoned, but &c., v. שָׁפֵל. Gen. R. s. 1; a. v. fr.—2) R. J., name of a Tannai (or of several Tannaim, v. Fr. Darkhe Mish. p. 202). Ab. IV, 16. Pes. 84[a]; Snh. 63[b], a. e., v. שָׁם. Ḥull. 45[b].—Hor. 13[b] בן קרשי ר׳ ר׳; Y. Pes. X, beg. 37[b] ר׳ ר׳ בן קורשיר.—3) R. J., name of many Amoraim, esp. a) R. J. of K'far Nibburaya. Y. Bicc. III, 65[d] top, a. fr., v. נִבּוּרַיָּא.—b) R. J. b. Idi. Y. Ber. II, 4[b]; Y. Shek. II, 47[a] top; Y. M. Kat. III, 83[c] bot.; Midr. Sam. ch. XIX; Yeb. 96[b]; a. fr.—V. Fr. M'bo p. 104[a], sq.—4) J. the bathing master (?). Y. Ber. II, 4[c] top עד ר׳ תרמוסרא הדה לובשן until he came to the station of J. &c. he kept the T'fillin on; Pesik. R. s. 22 עד יעקר תורמוסא.—5) J. of K'far Sikhnaya, a disciple of Jesus of Nazareth. Ab. Zar. 17[a]; a. e.; v. סַכְנָיָא.

יַעַר m. (b. h.) *forest.* B. Kam. 32[b] (ref. to Deut. XIX, 5) ומה ר׳ וכ׳ when in the case of unintentional homicide in the forest where each entered of his own accord &c.; Sifré Deut. 182 מה ר׳ רשות וכ׳ as in the case .... in the forest, both had a right to enter. Cant. R. to III, 4, v. יְאוֹר; a. fr.—[יער, אור, צור=יאר, *to break forth,* applied to vegetation, water-course and light (cmp. נָהָר a. נְהוֹרָא); cmp. יְאוֹר a. Sam. יאר Gen. I, 11 for h. דשא.]

יַעְרָא I ch. same, *forest, thicket* (of reeds). Targ. O. Ex. II, 3; 5 (h. text סוּף). Targ. II Chr. IX, 16 ed. Beck ר׳ דכרמלא (eth. Lag. a. oth. מקרת מלכיא as I Kings X, 17).—*Pl.* יַעֲרֵי. Targ. Prov. XXIV, 31 (h. text קמשונים).

יַעְרָא II or יַעַרְתָּא f., constr. יַעֲרַת (b. h. constr. יַעֲרַת, v. יַעַר) *flow* of honey. Targ. Cant. IV, 11.

יָפֶה m., יָפָה f.; pl. יָפִין, יָפוֹת (b. h.; יפי *to join,* cmp. אוֹתָם I, a. יפע) [*well-joined,* cmp. כָּשֵׁר, נָאֶה a. Arab. *wafa,*] 1) *appropriate; strong, healthy; handsome, beautiful, fine* (of build); *auspicious*; (adv.) *well, right.* Ned. 66[b] (an ambiguous expression, v. מוּם) עד שתראי מום ר׳ שבידך וכ׳ until thou showest to R. . . . 'an appropriate blemish' (or 'something handsome') in thee; ר׳ קורין וכ׳ it was nice (appropriate) that they named her *lakhlukhith* (aversion). Ber. 4[a] ר׳ דנתי have I well argued (was I right)?; ר׳ חיירבתי was I right in convicting?—Ib. 34[a], a. e. רובן קשה ומיעוטן ר׳ a large dose of them is injurious, a small one wholesome (or becoming). Ib. 39[a] ר׳ ללב וטוב וכ׳ wholesome for the heart, and good &c. Ib. 56[b] לו ר׳ or ר׳ is an auspicious dream; a. v. fr.—יָדַיִם יָפוֹת, v. יַדַּעַת.—יָפָה *skilled hands* for grabbing. Pes. 89[b] members of a Passover party שהיו ידיו של אחד מהן ר׳ one of whom is extremely quick (in taking and eating); Tosef. ib. VII, 10 רפות ed. Zuck. (corr. acc.). Sifra K'dosh. Par. 1, ch. III אפי׳ ברא אפי׳ ידיו ר׳ even if (among the poor coming for their share in the harvest) he (who insists on grabbing instead of distributing) is very strong, very skillful.—כֹּחַ יָפֶה *a strong legal right, privilege, prerogative.* Kidd. 21[a] כחו ליגאל לעולם ר׳ the privilege of its redemption remains unimpaired forever (up to the jubilee year); ר׳ . . . בשנה שנייה the privilege of redemption in the second year is unimpaired; opp. חורע כחו. Shebu. 48[a] כח הבן וכ׳ ר׳ the son's prerogative is stronger (more extended) than that of his deceased father was; Ḥull. 49[b]; a. fr.—Ohol. XVIII, 6; Zab. III, 1, v. כֹּחַ.—יְפַת תֹּאַר *handsome woman,* esp. (ref. to Deut. XXI, 10 sq.) *a gentile captive* with whom the captor has had intercourse before deciding on converting and making her his legitimate wife. Kidd. 21[b] כהן מהו בי׳ ח׳ is a priest permitted to marry a gentile captive?—Snh. 21[a]. Ib. 107[a] כל המנשא י׳ ח׳ וכ׳ he who marries a gentile captive will have a rebellious son (ref. to Deut. l. c. a. ib. 18 sq.);

יָפַיְפָה (b. h.; Pealal of יפה) *to be beautiful, distinguished.* Y. Meg. I, 71c top יָפַיְפִיתָ מבני אדם (Ps. XLV, 3, applied to Aquila, the translator of the Bible into Greek; cmp. preced.) thou art distinguished among the sons of man.

יְפַיְפִיּוּת f. (v. preced.) *beauty, distinction.* Cant. R. to IV, 4 (play on תְּלַפְּיוֹת, ib.) אני הוא שעשיתיו תל...ר׳ וכ׳ I made it (the Temple) a ruin in this world, and I shall make it a beauty in the future (some ed. יָפַיְפִית).

יְפֵיפִי m., יְפֵיפִיָּה f. (b. h. יְפֵה־פִיָּה; preced. wds.) *very fine, choice.* Pes. 6b גְּלוּסְקָא י׳ Ms. M. a. Ar. (ed. יפה), v. גְּלוּסְקָא.

יְפִיפְיָה pr. n. (v. preced.) *Yefifyah, (Divine Beauty)*, name of an angel. Targ. Y. Deut. XXXIV, 6 (cmp. יוֹפִיאֵל).

יָפָךְ, v. אָפַךְ.

יָפַע (b. h.; cmp. יָפָה), *Hif.* הוֹפִיעַ 1) *to join, arrive* (cmp. אָתָא), *to come forth, appear.* Gen. R. s. 12 כל א׳ וא׳ ה׳ בזמנו each (part of creation) came forth in its due time (though all were created at once).—2) *to bring, transfer.* B. Kam. 38a (ref. to Deut. XXXIII, 2) מפארן ה׳ ממונם וכ׳ from (what occurred at) Paran (the gentiles refusing to receive the Law) he (the Lord) transferred their wealth to Israel.—3) *to bring about, bring to light, reveal.* Gen. R. s. 90; Yalk. ib. 148 (play on צפונות הופיע (צפנת פענח) he reveals secrets, and it is easy to him to tell them; צפונות הופיע בדעת מנרי׳ וכ׳ he brings secret things to light through his intelligence; with them he sets mankind at ease. Macc. 23b; Gen. R. s. 85 בג׳ מקומות ה׳ רוה״ק on three occasions did the holy spirit reveal (the true state of affairs); (oth. opin. v. פּוּעַ). Koh. R. to VII, 1 (play on פועה, Ex. I, 15) שהוֹפִיעָה את מעשה אחיה she (Miriam) brought about what happened to her brother (she was the cause of Moses' peculiar career).—4) *to lift up, raise.* Ex. R. s. 1 (play on פועה, v. supra) שהופיעה את ישראל ה׳ פנים כנגד וכ׳ she (Miriam) lifted Israel up to God.—*to lift one's face up against, to have the courage to rebuke.* Ib. שהופיעה פ׳ . . וזקפה וכ׳ she lifted her face up against Pharaoh and turned her nose up against him (in angry rebuke). Ib. שה׳ פ׳ כנגד אביה she dared to reprove her father. Y. B. Kam. IV, 4b top.

יְפַע ch. same, *to appear, rise.* Targ. Job III, 4 תֶּחְפַּע (תִּירְפַּע; h. text תּוֹפַע).

*Af.* אוֹפַע 1) same. Ib. X, 3 אוֹפַעְתָּ thou appearest (approving, h. text הופעת). Targ. Ps. LXXX, 2. Ib. XCIV, 1.—2) *to send forth.* Targ. Job XXXVII, 15.

יֶפֶת (b. h.) pr. n. m. *Japheth*, one of the sons of Noah, progenitor of the Aryan races (Greeks, Persians &c.). Gen. R. s. 36 (ref. to Gen. IX, 27) זה כורש that is Cyrus (the Persians). Ib. יהיו . . . בלשונו של י׳ the words of the Law shall be recited in the language of J. (Greek). Pesik. R. s. 35 כורש . . . שהוא מזרעו של י׳ Cyrus . . . who is a descendant of J. Meg. 9b, v. יֶפְיוּת; a. fr.



a. fr.—2) (cmp. טוֹב) *worth, valued.* Keth. VIII, 3 (79b) שמין אותה כמה היא יָפָה וכ׳ (Mish. הן . . . אותן . . .) we assess the land how much it is worth with the fruits and how much without. Ib. III, 7; a. fr.—Denom.

יִפָּה, יְפָה 1) *to beautify; to make pleasant, popular.* Gen. R. s. 39, beg. (ref. to Ps. XLV, 12) לְיַפּוֹתָךְ בעולם to make thee popular in the world. Ned. IX, 10 יִיפּוּהָ they improved her appearance. Ber. 43b (ref. to Koh. III, 11) שי׳ הקב״ה אומנתו בפני כל וא׳ א׳ Ms. M. (differ. in ed.), v. אוּמָנוּת.—*Part. pass.* מְיוּפֶּה *adorned, elaborate.* Cant. R. to I, 1 נמצא מי׳ ומרובה וכ׳ was Solomon's palace more elaborate and extensive than the Temple?—2) *to improve* (land). Y. Sabb. VII, 10a top קצר ליַפּוֹת וכ׳ he cut the grass for the sake of improving the land. Ib. חייב משום מְיַפֶּה וכ׳ he is guilty of the offence of improving the land on the Sabbath. Pesik. S'liḥoth, p. 166a יַפֵּה כחך improve thy strength (by practicing).—3) (with כח) *to strengthen one's rights, to confer prerogatives.* B. Bath. VII, 2 ליַפּוֹת כחו של מוכר to give the seller the prerogative. Y. ib. VIII, 16a top יִיפִּיתָהּ כחה בנכסי האם thou hast (the Law has) given her a prerogative with reference to her mother's property; a. fr.

**Pu.* יוּפָּה, with כח, *to be made stronger.* Peah VI, 6 [read:] יופה כחו של וכ׳ (Ms. M. ייפיה, ed. יופי) the prerogative of the owner has been made firmer, opp. הוּרַע.—*Part.* מְיוּפֶּה (v. supra). Y. Gitt. II, beg. 44a כתו . . תתימה מי׳ by two persons testifying to the signature her case is improved.

*Hithpa.* הִתְיַפֶּה, *Nithpa.* נִיתְיַפֶּה 1) *to become handsome.* Taan. 23b הִתְיַפְּיָה חנה Hannah, grow handsome, וְנִתְיַפְּיָתָה Ms. M. (ed. פָּה . . .) and she did &c.—2) *to be praised.* Gen. R. s. 59 נִתְיַפִּיתָ וכ׳ thou (Abraham) hast been praised among the angels &c.

יָפוֹ (b. h.) pr. n. pl. *Japho (Joppa)*, the harbor of Jerusalem. Pirké d'R. El. ch. X. Yalk. Is. 334 עד שיתיה דו׳ to the excavations of the harbor of J.; Cant. R. to VII, 5 ריפע (corr. acc.); v. יָקַב. Ex. R. s. 43 ר׳חייא . . . דו׳ (some ed. דְּיָפוֹא) R. Ḥ. . . . of J.

יוֹפִי, יְפִי m. (יָפֶה) *excellence, distinction.* Tanḥ. Ḥayé 1 (ref. to יפיפית, Ps. XLV, 3) אי זה חי׳ שלי where is my prerogative (of age)?

יַפַּח* m. (נפח) *blowing up* (of cheeks). Snh. 18b (as a rule for appointing the Spring month, v. אָבִיב) אם קידום . . י׳ בלועך נפיק לקיבליה וכ׳ (Ms. M. רפח מלועך, corr. acc.; oth. Var. v. Rabb. D. S. a. l. note) when the East wind is ever so strong, and a blow out of thy cheek goes out to meet it (i. e. if a person feels the warmth of thy breath blown against the East wind),—such is Adar (and no Adar Sheni is to be intercalated); Y. ib. I, 18c bot. פה בלועה יפיק וכ׳ (read: פח בלועך); Y. R. Hash. I, 58b top פוח לותיך ופוק וכ׳ blow up thy cheek &c.

יְפִיּוּת f. (יָפֶה) *beauty, excellence.* Meg. 9b (ref. to Gen. IX, 27) יְפִיוּתוֹ של יפת תהא וכ׳ (not יהא, v. Rabb. D. S. a. l. note) the beauty of Japheth (Greek language) shall reside in the tents of Shem (ref. to the Greek Bible translation); Yalk. Gen. 61 יוֹפְיוּתוֹ.

יִפְתָּח (b. h.) pr. n. m. *Jephthah*, the Judge. R. Hash. 25[b] בדורו כשמואל וכ׳ ר׳ the authority of a J. in his days must be respected as that of a Samuel in his; Tosef. ib. II (I), 3 בית דינו של ר׳. Gen. R. s. 60; a. fr.

יָצָא (b. h.) 1) *to go forth; to rise* (of the sun); *to go out.* Gen. R. s. 39 אֵצֵא ויהיו וכ׳ I shall leave (my father's house), and they may desecrate &c. Ib. לו ר׳ מונרטון a medal was issued in his memory, v. מוֹנְרִיטוֹן. Ib. s. 6 בשעה שהוא יוצא when he (the sun) rises; בשעה שהיא יוֹצֵאת when she (the moon) rises. Snh. 52[a] ארור שֶׁיָּצְאַת זו מחלציו (v. Rabb. D. S. a. l. note) cursed is he from whose loins this woman went forth.—Sabb. V, 1 יוֹצְאָה . . . במה what is an animal permitted to wear on going out (on the Sabbath)? Ib. VI, 1 לא תֵצֵא וכ׳ a woman must not wear on going out &c.; a. v. fr.—2) *to end; to go to the end of, to live through.* Y. Ber. VIII, 12[b] bot. כיון שיָּצְתָה שבת when the Sabbath ended. Y. Shebi. VI, 36[c] top אינו יוצא שבתו ולא יָ׳ וכ׳ he shall not live to the end of this week, and he did not arrive at the end of the week before he was dead; (Erub. 63[a] הוציא שנתו, v. infra); a. e.—3) *to be expended.* Num. R. s. 14, end, v. חוֹצָאָה.—4) *to be excluded; exempt*; (rarely) *to exclude, deduct.* Y. Ned. II, beg. 37[b] דבר של איסור ר׳ this is to exclude a vow concerning a forbidden act; Bab. ib. 17[a] נשבע לבטל וכ׳ ר׳ this excludes the case of one who makes oath that he will disregard a law. Y. Yeb. I, 2[c] top אשר תלד יָצְתָה זו וכ׳ 'whom she may bear' (Deut. XXV, 6), herewith is excluded she (the אֲיִילוֹנִית) who &c.; a. v. fr.—Y. Ḥag. I, 76[c] top צֵא מהם שני ימים deduct from them two days; ib. צא שבת מהם deduct the Sabbath day.—Esp. idiomatic uses: a) בן חורין ר׳, לחירות ר׳, or only ר׳ *to be freed.* Peah III, 8; Gitt. 42[a]. Kidd. 24[a] יוצא בשן וכ׳ he is freed, when his master caused his loss of a tooth or an eye; a. v. fr.—b) (of a wife) *to be sent away, to be divorced.* Keth. VII, 6 ואלו יוֹצְאוֹת שלא בכתובה the following wives have to leave without receiving their K'thubah. Ib. 7 תֵּצֵא she must leave. Ib. X, 5; a. v. fr.—c) ר׳ ידי (or מִידֵי) *to go out of the power of; to be released; to do justice to, be justified before.* Shek. III, 2 . . . לפי שאדם צריך לָצֵאת ידי הבריות לָצֵאת ידי המקום because man must appear justified before men as well as before God; Ex. R. s. 51; a. fr.—ר׳ ידי חובתו, or ר׳ *to comply with the requirements of the law.* Ber. 8[b]. Ib. II, 1 אם כיון לבו ר׳ if he read with attention, he has done his duty (which requires the reading of the Sh'ma). Y. Shek. III, 47[b] bot. מהו לצאת וכ׳ is the law complied with when one uses wine &c.?—Mekh. Bo, Pisḥa, s. 6; a. v. fr.—Gen. R. s. 39 לא יָצָאתָה ידי השבועה thou hast not redeemed thy oath; ib. s. 49; Lev. R. s. 10, beg.—Makhsh. VI, 5; Tosef. Toh. X, 3 מידי שמן ר׳, v. מוֹחֵל.—מִקְרָא v. ר׳ מידי פשוטו.—d) מן הכלל ר׳ or ח׳ *to be taken out of the general rule, to be specified* (although being implied in the general rule). Sifra, introd. כל דבר שהיה בכלל וי׳ . . . לא ללמד על עצמו ר׳ וכ׳ whatever would have been implied in the general law and yet is specified again (in the Biblical text) in order to teach (something not mentioned before), has been specified not only to teach something new concerning the specific case, but to teach it concerning the whole class. Ib. לטעון ר׳, v. טָעַן I. Tem. I, 6 ולמה ר׳ and for what purpose are tithes especially mentioned (Lev. XXVII, 30, sq.)?; a. fr.—e) כַּיּוֹצֵא ב־ *like that which passes with it* (in the same class), *similar*; *in a similar way.* Pes. III, 2 אם יש כו׳ בו שהחמיץ if there is a similar dough (started simultaneously with the one in question) which has begun to ferment. Ber. 59[b], sq. ואין לו כו׳ בו when he has no house like it; כו׳ בהם garments like them. Zeb. V, 6 חמורם מהם כו׳ בהם what is taken of them for the priest, is like them (subject to the same laws). M. Kat. 16[b] כו׳ בדבר אתה אומר וכ׳ in a similar way (as something coming under the same category) you read &c. Sifré Num. 32; a. v. fr.—f) ר׳ שכרו בהפסדו its benefit *is lost* in its disadvantage; i. e. benefit and disadvantage are counterbalanced. Ab. V, 11, sq.—g) (euphem.) *to retire for human needs* (v. Toh. X, 2). Ber. 62[a] השכם וצא וכ׳ go out early in the morning &c. Ex. R. s. 9 ואינו יוצא לא היה יוצא אלא וכ׳ לנקביו and has no human needs. Ib. he used to go out only to the water (to make believe he was a superhuman being); a. fr.—h) *to be proved, identified.* Keth. II, 3 היה כתב ידם יוצא ממקום אחר if their signature can be identified otherwise (than by their own declaration); a. e.

*Hif.* הוֹצִיא 1) *to take out, to lead forth, bring forth; to release, discharge, send off.* Ber. VI, 1 before eating bread one says, המוֹצִיא לחם וכ׳ (blessed be thou, O Lord) who hast brought forth bread out of the earth (v. ib. 38[a] as to מוציא or חמוציא); ib. 37[b]; a. fr.—Ab. Zar. 41[b], a. fr. וַהֲאִי, v. אין ספק מוציא וכ׳. B. Mets. 37[b] לא זו הדרך מוֹצִיאָתוֹ מידי עבירה עד וכ׳ this is not the way that relieves him from sin (this is no full atonement), (he is not relieved) until he pays &c.; Yeb. XV, 7. Ib. 6, sq. אין זו דרך מוֹצִיאָתָהּ וכ׳ she is not relieved from the possibility of sin, unless she is not permitted to marry again and forbidden to partake of T'rumah.—Ib. 36[b] בגט יוֹצִיא (יוֹצִיאָהּ) he dismisses her with a letter of divorce. Ib. ואם נשא יוציא and if he married her (against the law), he must dismiss her (divorce her); a. fr.—Ab. II, 11, a. fr. מוֹצִיאִין את האדם מן העולם take a man out of the world, i. e. cause him to lose the true enjoyment of life.—2) *to exclude.* Y. Yeb. I, 2[c] top איילונית מטעם אחר הוֹצִיאָתָהּ the *aylonith* thou dost (the law does) exclude for another reason (v. supra). Num. R. s. 14, end אוֹצִיא את ישראל let me exclude the Israelites, א׳ את הזקנים the elders; a. fr.—להוֹצִיא (= ch. לאפוקי, v. אַפֵּק, or למעוטי, v. מעט) *to the exclusion of.* Succ. 28[a]; Kidd. 34[a] האזרח לה׳ את הנשים *'the* native' (Lev. XXIII, 42) intimates the exemption of women (from the duty of dwelling in booths); a. v. fr.—3) *to lead to the end, to live through.* Erub. 63[a], v. supra.—4) *to produce, present.* Keth. XIII, 8 המוציא שטר חוב . . . והלה ח׳ וכ׳ if one produces a note of indebtedness against his neighbor, and the latter produces evidence that the claimant sold him a field (and paid him, which he would not have done, if he had a claim). Ib. 9. Ib. IX, 9 הוֹצִיאָה גט if she produces a letter of divorce; a. v. fr.—5) *to spend, lay out.* Ib. VIII, 5, v. חוֹצָאָה; a. fr.—Esp. idiomatic uses: a) ח׳ ידי חובו or ח׳ (v. supra) *to be the instrument of a person's complying with the law*, e. g. to read a prayer and thus cause the listener to perform his duty as though he read it himself; *to act in another's behalf effectively.* R. Hash. III, 5 אין מוֹצִיאִין את הרבים ידי חובתן they cannot act (blow the Shofar) in behalf of the

assembled congregation. Ib. 29ª אע״פ שיצא מוציא although he has done his duty (has read the prayer for himself), he may act in behalf of others. Ib. ולעצמו מוציא and can he (the half-slave and half-freedman) act in his own behalf?; a. fr.—b) *to collect, to claim.* Keth. VIII, 1 חבעל מוציא מיד הלקוחות the husband can reclaim the property from those who bought it. B. Kam. III, 11 חמוציא מחבירו עליו הראייה the claimant must produce evidence; a. v. fr. —c) *to utter.* Arakh. 5ª, a. fr. אין אדם מוציא דבריו לבטלה no man utters his words for no purpose (he must have meant something). — ה׳ לעז *to slander, discredit.* Sabb. 97ª, a. fr., v. לַעַז.—d) *to carry an object* (on the Sabbath) *out of a private to a public place,* or *from one private place to another,* v. רְשׁוּת. Sabb. VII, 2, sq.; a. fr.—e) *to secrete.* Sifré Num. 88 יש לך . . . שאין מוציא וכ׳ is there a woman-born being that does not discharge the food he eats?; a. e.—f) ה׳ שבת *to dismiss the Sabbath with prayer,* opp. הכניס. Sabb. 118ᵇ מוֹצִיאֵי שבת וכ׳ those who dismiss the Sabbath at Sepphoris.

**יְצָא** ch. *to end,* only in *Shaf.* שֵׁיצֵא q. v.

**יְצֵאת,** B. Kam. 100ᵇ Mish.; ib. 102ª הוצ׳ read: תְּרִיצָאָה or הַהוֹצָאָה. Gen. R. s. 98 דבית ר׳, v. יָצָא.

**יָצַב** (b.h.) *to stand, be erect.*—Denom. יְצִיבָה.—V. נָצַב. *Hithpa.* **הִתְיַצֵּב** *to place one's self; to be firm.* Cant. R. to I, 1 (ref. to Prov. XXII, 29) מִתְיַצְּבִים בתורה they are firm in the Law. Pesik. R. s. 6 (ref. to Prov. l. c.) בל יִתְיַצֵּב לפני פרעה וכ׳ he will not place himself (praying) before Pharaoh, the benighted (v. חֲשׁוּךְ); Cant. R. l. c. לפני מלכי תורה יתיצב he will be placed before (ranked as the foremost of) the kings of the Law; Koh. R. to I, 1 לפני מלאכים יתי׳ he will be ranked before angels; a. e.

**יְצַב** ch. same; Pa. יַצֵּב *to establish.* [Dan. VII, 19 *to ascertain.*] Targ. I Chr. IV, 23.—V. נְצַב.

**יִצְהָר** I m. (b. h.; צהר) *oil.* Sifré Deut. 42. Snh. 24ª (ref. to Zech. IV, 14) אלו ת״ח שמשמרנים וכ׳ ר׳ Ms. M. (ed. שנוחים) כשמן . ∴ 'sons of oil', those are the Palestinean scholars who oil (smoothe) one another in their discussions; Yalk. Zech. 579.

**יִצְהָר** II (b.h.) pr. n. m. *Izhar,* father of Korah. Snh. 109ᵇ כצהרים . . . בן ר׳ שהרתיח 'the son of I.', for he made the world as hot to himself as noon-heat.

**יְצוֹל*** m. (ריצל; cmp. אֵצֶל; v. Wetzst. in Levy Talm. Dict. s. v. כורך) *the cross-piece* or *handle* of a plough. Kel. XXI, 2.

**יְצוּעַ** m. (b. h.; יָצַע) *spreading, bed-mattress, couch.* Gen. R. s. 98 (play on פַּחֵז, Gen. XLIX, 4) פרקת עול חללת יְצוּעַי זע וכ׳ thou hast thrown off the yoke (restraint), thou hast desecrated my couch, thy passion within thee was agitated. Sabb. 55ᵇ (ref. to Gen. l. c.) א״ת יְצוּעִי אלא יְצוּעַיי (missing in Ms. M., v. Rabb. D. S. a. l. note) read not 'my couch' but 'my couches'.—*Pl.* יְצוּעִים, יְצוּעִין. Gen. R. l. c. קלקל את חי׳ he disgraced his father's couches. Tosef. B. Bath. III, 1 חיצועין ed. Zuck. (Var. חיצעים); Y. ib. IV, 14ᶜ bot. יְצוּ׳ the mattresses in the press (for the laborers or watchmen). Tosef. ib. IV, 1 יְצֵי׳; Y. ib. V, beg. 15ᶜ יְצוּ׳ the mattresses on board of ships.

**יָצוּק,** v. יָצַק.

**יָצוּר,** v. יָצַר.

**יִצְחָק** (b. h.) pr. n. m. *Isaac,* 1) son of Abraham. Ber. 26ᵇ; Num. R. s. 2 קבע וכ׳ ר׳ I. introduced the afternoon prayer (Minḥah). Gen. R. s. 19; a. v. fr.—R. Hash. 16ª, a. fr. עקידת ר׳ the intended offering up of Isaac. — אפרו של ר׳, v. אֶפֶר.—2) R. I., a. Tannai. Succ. 25ᵇ; Sifré Num. 68. Macc. 13ᵇ; a. fr. (v. Fr. Darkhé Mish. p. 203).—3) name of many Amoraim, esp. a) R. I. Roba or Rabbah (the Elder). Y. Maas. Sh. V, beg. 55ᵈ. Y. Ber. V, 9ᵇ bot. Bab. ib. 33ᵇ ר׳ ר׳ בר אבדימי; a. fr.—b) mate of R. Imi. Y. Kil. III, beg. 28ᶜ; a. fr.—Taan. 5ᵇ; Meg. 15ª; a. fr.—c) R. I. of Magdala. B. Mets. 25ª. Sabb. 139ª. Yoma 81ᵇ.—4) I. Saḥorą (the merchant). Y. Ber. IV, 7ᶜ bot.; Y. Taan.; IV, 67ᶜ bot.—V. Fr. M'bo, p. 105ᵇ sq.

**יְצִיאָה** f. (יָצָא) 1) *going out, departure; separation.* Midd. I, 3 משמשין כניס׳ וי׳ used for entrance and exit. Ber. IX, 4. Ib. I, 5 מזכירין יְצִיאַת מצרים we must recite (the section alluding to) the exodus from Egypt (Num. XV, 37—41). Ib. 12ᵇ; a. fr.—Kidd. 5ª, v. חֲוָיָה.—יציאת נשמה the separation of the soul from the body, *death.* M. Kat. 25ª. Ib. 28ᵇ bot.; a. fr.—B. Mets. 107ª יְצִיאָתְךָ מן השולם thy departure from this world.—Pesik. R. s. 26 יְצִיאָתוֹ . . . לעולם when Jeremiah was born; a. v. fr.—*Pl.* יְצִיאוֹת. Ex. R. s. 1 שתי ר׳ יצא וכ׳ twice did Moses go out &c.; a. e.—2) *expense, ready money for expense.* Gen. R. s. 11 ברכו בי׳ He blessed the Sabbath day by providing for its additional expense; Yalk. Gen. 16 בְּיִצִיאָתוֹ. Gen. R. l. c. מפני חי׳ (he blessed the Sabbath) on account of its expensiveness (Yalk. l. c. מפני הוצאה). Ib. s. 39 ממעטת את חי׳ (travelling) reduces a person's means; Num. R. s. 11. Ib. שלא תמעט . . . את חי׳ that travelling may not reduce thy means; Midr. Till. to Ps. XXIII. B. Kam. IX, 4 (100ᵇ); ib. 102ᵇ הוציאה (corr. acc.), v. הוֹצָאָה; a. fr.—*Pl.* as ab. Cant. R. to VII, 3 משמוציא יְצִיאוֹתָיו after having made all his expenses (for the wedding); Midr. Till. to Ps. II. Lam. R. to IV, 2 עושה שלחנות יותר מן חי׳ made the outfit of the tables for the wedding feast more expensive than the costs (of the domestic arrangements). Ex. R. s. 9; Esth. R. to I, 4, a. e. מיני ר׳ הראה להם he showed them various expensive dishes; a. fr.—3) *rise of the sun.* Y. Ber. I, 2ᶜ top; a. e.—4) *the carrying* (on the Sabbath) *of an object from private to public ground* &c.—*Pl.* as ab. Sabb. I, 1; a. fr., v. הוֹצָאָה.—5) *discharge of the bowels.* Ber. 62ᵇ; a. e.

**יַצִּיב** m. (יָצַב) *firm, irrefutable.*—אמת ויי׳ *true and irrefutable,* name of a prayer after Sh'ma in the morning and evening prayers. Ber. II, 2 בין ויאמר לאמת ויי׳ between *vayomer* (Num. XV, 37—41) and *ĕmeth v'yatsib.* Y. ib. I, 2ᵈ bot. א׳ ויי׳ של שחרית the *ĕmeth v'yatsib* of the morning prayer, contrad. to אמת ויי׳ of the night prayer (which, in the Babylonian liturgy, begins אמת ואמונה, Ber. 12ª).

**יַצִּיבָא, יַצִּיב** ch. same, 1) *firmly planted,* v. נְצַב.

Targ. Ps. XXXVII, 35 (h. text אזרח). Targ. Zech. XIV, 9. —2) (cmp. אֶזְרָח) *native, citizen.* Targ. Ps. LXXXVIII, 1 (h. text אזרחי). Targ. O. Ex. XII, 19 (ed. Berl. *pl.*); a. fr. —Yoma 47ᵃ, a. e. באירא ר׳, v. גִּיּוֹר.—[Lev. R. s. 9 ריצבא, read: רילפא, v. רִילִיס.]—*Pl.* יְצִירַיָּא, יְצִירַבֵּי, יְצִירַבָּיָא. Targ. O. Lev. XVI, 29. Targ. Y. Ex. l. c.; a. e.

**יְצִירָה** f. (יָצַר) *standing, use of the verb* יצב. Mekh. B'shall., Shirah, s. 10 אין ר׳ אלא נבואה the verb יצב expresses (readiness for) prophecy; v. הִתְיַצְּבָה.

**יְצִירִין**, v. יְצִירִין.

**יְצִיעַ** I m. *mattress,* v. יָצוּעַ.

**יְצִיעַ** II f. (b. h. יציע K'ri; יָצַע) *extension, wing* of a building. B. Bath. IV, 1 (61ᵃ), v. אַפְתָּא II, a. בַּרְקָא III. Pes. 8ᵃ. Erub. 102ᵇ ושל ר׳ and the door-pin of an extension. Tosef. Neg. VI, 5.

**יְצִיף**, v. יָצַף.

**יְצִיצִין, יְצִיצִיוֹן**, Targ. Ps. CXXXIX, 9 some ed., v. צִיצִיתָא.

**יְצִיקָה** f. (יָצַק) *casting* (metal), *pouring* (oil). Y. Ber. I, 2ᵈ top; Yalk. Gen. 19 נראין כבשעת יְצִיקָתָן they (the heavens) look (as bright) as at the time they were cast. Men. VI, 3 (74ᵇ) ובלילה ר׳ the pouring of oil (on the flour, Lev. II, 1) and the mixing. Hor. 12ᵃ; Kerith 5ᵇ, contrad. to מְשִׁירָה; a. fr.—*Pl.* יְצִיקוֹת. Tosef. Dem. II, 7; Men. 18ᵇ; Ḥull. 132ᵇ.

**יְצִיר (יְצוּר)** m. (יָצַר) 1) *creature, creation.* Gen. R. s. 9 (ref. to I Chr. XXVIII, 9) קודם עד שלא נולד יצור וכ׳ ere yet a human creature is formed, his thought is revealed before thee; Midr. Sam. ch. V; Yalk. Chr. 1080 יצור. Pesik. R. s. 47 האדם ר׳ כפירי Adam, the formation of my hands; Koh. R. to III, 11 ר׳ כפי. Keth. 8ᵃ כשמחתך יְצִירְךָ וכ׳ as thou didst rejoice thy creature (Adam) in the garden &c.—*Pl.* יְצִירִים, (יְצוּרִי). Pesik. R. s. 26 אחד מארבעה יצור׳ . . . one of the four persons that are called divine creations (concerning whom the verb יצר is used in the Scriptures); Yalk. Jer. 262 יצר׳.—2) v. יְצִירִין.

**יְצִירָה** f. (preced.) 1) *formation, creation; nature.* Yoma 85ᵃ לענין ר׳ as regards the stages of embryonic formation. Lev. R. s. 14, beg. כשם שיְצִירָתוֹ של אדם וכ׳ as well as the creation of man took place after that of the animals, so is the law concerning man (Lev. XII—XV) issued after that concerning animals (ib. XI). Ib. יְצִירַת הוולד the formation (development) of the embryo.—Sot. 2ᵃ; Snh. 22ᵃ ארבעים יום קודם ר׳ הוי׳ וכ׳ forty days before the embryo is formed, a divine voice goes forth &c. Nidd. 22ᵇ דנין ר׳ מר׳ we may draw an analogy between animals concerning whose formation the verb יצר is used (contrad. to ברא). Keth. 8ᵃ חדא ר׳ הואי there was one act of formation for Adam und Eve (male and female persons combined, v. Erub. 18ᵃ); a. fr.—*Pl.* יְצִירוֹת. Ib. שתי ר׳ הואי there were two different formations. Gen. R. s. 14 (ref. to ויי׳צר with two י, Gen. II, 7) שתי ר׳ וכ׳ two formations, one referring to Adam, the other to Eve; יצירה לשבעה וכ׳ there is a viable birth at seven months, and one at nine months. Ib. שתי ר׳ יצירה מן התחתונים וכ׳ two creations, one partaking of the nature of earthly creatures, the other of heavenly beings. Y. Yeb. II, 5ᶜ bot.—2) ר׳ or בית הר׳ (v. יוֹצֵר) *potter's workshop.* Tosef. Kel. B. Kam. III, 8.—Y. B. Mets. VIII, end, 11ᵈ בית היוצרה (corr. acc.); Tosef. ib. VIII, 27 וי׳ אין פחות וכ׳ ed. Zuck. (Var. וצירה) a pottery is rented on no less than twelve months' notice.

***יְצִירִין** m. pl. (יָצַר) (probably) *moulds* for pressed raisins or olives. Tosef. B. Bath. III, 2 יצירד׳ ed. Zuck. (Var. יציר׳, quot. in comment. to B. Bath. 67ᵇ יְצָרִים); B. Bath. l. c. נסרים (v. Rabb. D. S. a. l. note 8); Y. ib. IV, 14ᶜ אֶסּוּרִין.

**יָצַע** (b. h.; cmp. יָצָא) *to spread, unfold.* Denom. יָצוּעַ, יְצִיעַ. *Hif.* הִצְיִיעַ *to spread, to prepare the* יְצוּעַ, *lay out the mattresses* &c.; *to unfold, to arrange.* Sabb. XV, 3 ומַצִּיעִין את המטות וכ׳ and one is permitted to rearrange the couches, after being used on the Sabbath night, for use during the Sabbath day. Keth. 67ᵇ מציעין לו מטה they (the guardians of the poor) procure for him the requirements for a couch. Men. 44ᵃ הִצִּיעָה לו ז׳ וכ׳ she arranged for him seven couches. Gitt. 56ᵇ ח׳ ס״ת he spread a scroll of the Law (to lie upon it); Num. R. s. 18, end; Tanḥ. Ḥuck. 1; a. fr.—Mekh. B'shall., Vayhi, s. 1 ומציעין בהמתם לצאת and putting spreadings upon (saddling) their animals &c.—Tosef. Ber. II, 12 ובלבד שלא יַצִּיעַ את המשנה but he must not arrange (lay before them the full text of) the Mishnah; Y. ib. III, 6ᶜ bot.; Bab. ib. 22ᵃ.—Part. pass. מוּצָע, f. מוּצַעַת. Y. Ḥag. II, 77ᵃ bot., v. טְרִיקְלִין. Arąkh. VI, 3 מטה מו׳ a spread couch (supplied with all necessaries). Pesik. Ekhah, p. 122ᵇ ומצאה מוצעת וכ׳ and found it (the garment) spread over his couch; Yalk. Is. 258 ומצאו מוצע (corr. acc.).

**יְצַע** ch., *Af.* אַצִּיעַ, *Pa.* יַצַּע same. Targ. Y. Deut. XXXIV, 6.—Part. pass. מְיַרְצַע. Targ. Y. Ex. XXIV, 10 (ed. Amst. מְיַרְצַע; of a folding stool). Targ. Y. Num. XXIV, 5 (of the Tabernacle.

**יְצָעִין, יְצָעִים**, v. יָצוּעַ.

***יְצַף** pr. n. m. *Yatsaf.* Y. Taan. IV, 68ᵃ bot. בן ר׳ מן דאסף Ben Y. is of the family of Asaph; Gen. R. s. 98 דבית יצאה וכ׳ those of the house of Y. &c.

**יָצַף** (v. צוּף) [*to flow, melt,*] *to be troubled, afraid* (cmp. דאג, דאב).

*Pi.* יִצֵּף *to trouble, discourage.* Tanḥ. ed. Bub. Vayera 48 (quoted in 'Rashi' to Gen. R. s. 56) [read:] הוא בא לְיַצֵּף אותך אבל הקב״ה יִיצֵּף לנו וכ׳ he (Satan) comes to discourage thee, but the Lord will look out (v. צָפָה) for us, as it is said, God will see &c. (Gen. XXII, 8); (Tanḥ. Vayera 22 אל תשגיח עליו שאינו בא אלא ליעף לנו, prob. to be read: לְיַרְגֵּז); Pesik. R. s. 40 לְיַי׳ לך.

**יְצַף, יְצַף** ch. same, *to be afraid* (h. דָּאַג). Targ. Is. LVII, 11 ית מן יְצַפְתְּ (Buxt. יְצַרְפְתְּ) of whom wast thou afraid?—Targ. I Sam. IX, 5 ויִיצְיף ed. Lag. (some ed. וירַצְיף); ib. X, 2. Targ. Jer. XLII, 16. Ib. XXXVIII, 19.

*Pa.* יַצֵּת, יַצַּת same. Targ. Jer. XXXI, 11 (h. text דאב).—Y. Taan. II, 65[b] top נפח צפונה יַצֵּת לבניך (read ללבניך or לבנינך) when the northern wind blows, be anxious for thy bricks (thy buildings). Gen. R. s. 56 יצֵּת להתוא גברא וכ׳ beware of that man (Satan), v. נְעַר.

*Ithpe.* אִתְיְצִיתּ *to trouble one's self.* Targ. Ps. XXXVIII, 19 (ed. Lag. אִתְיַרְצַת; h. text אראג).

**יִרְצָ׳, יוּצָ׳, יְצָפָא, יְצַף** m. (preced.; cmp. אַצְפָּא) *care, trouble.*—Targ. Josh. XXII, 24 מירי׳ ed. Lag. (oth. ed. מירו׳; h. text מדאגה). Targ. Jer. XLIX, 23. Ib. XXXI, 24 נְפַשׁ י׳ troubled soul (h. text דאבה). Targ. I Sam. XXV, 31 (ed. Wil. יַצָּפָא) *regret* (h. text פוקה). Targ. Ez. IV, 16.

**יָצַק** (b. h.; cmp. זקק) *to pour, cast.* Zeb. 112[b]; Snh. 82[b] הרוֹצֵק a non-priest who pours oil, v. יְצִיקָה. Ib. 83[a] אזהרה ליוצק וכ׳ where in the Scriptures is the warning for the non-priest not to pour oil &c.?—Men. III, 2; a. fr.—*Part. pass.* יָצוּק (or מָצוּק, fr. מָצַק) *cast,* a poetic expression for *mortal,* opp. to angel.—*Pl.* יְצוּקִים (מְצוּקִים). Y. Kil. IX, 32[b] top; Y. Keth. XII, 35[a] י׳; Keth. 104[a] מ׳, a. e., v. אֶרְאֶל.

*Hif.* הֵצִיק same. Hor. 12[a] מַצִּיקִין לו על ראשו Ms. M. (ed. מוֹצְקִין שמן, v. מָצַק) they pour oil upon his head; Kerith. 5[b] מַצִּיק לו שמן וכ׳. Yalk. Gen. 19 בו״ד מַצִּיק וכ׳ (Gen. R. s. 12 מוֹצֵק) a human being casts a lens, v. בּוּלָס.

*Hof.* הוּצַק *to be poured, cast.* Snh. 92[b] יוּצַק זהב רוחח וכ׳ may hot gold be poured into the mouth &c.; Yalk. Dan. 1062 ר׳ סיד רוחח.—*Part.* מוּצָק a) *cast (metal), bright.* Y. Ber. I, 2[d] top (ref. to כראי מוצק, Job XXXVII, 18) כראי מ׳ בכל שעה וכ׳ 'like a cast metal mirror', at all times the heavens look as bright &c., v. יְצִיקָה; Yalk. Gen. 19; Gen. R. s. 12, end.—b) (cmp. זקק) *well-joined, firm* (cmp. II Sam. XV, 24; =מוצג). Yalk. Kings 185 (ref. to I Kings VII, 23) זה הצולם שהוא מ׳ the basin is typical of the world which is called *mutsak* (firm), as we read &c. (Job XXXVIII, 38). Y. Ber. I, 2[c] bot. (ref. to Job XXXVII, 18, v. supra) you might think that the heavens become lax, . . . ת״ל כראי מוּצָקִים therefore it is said . . . ., at all times they appear firmly joined.

*Nif.* נִיצוֹק, נְצוֹק q. v.

**יְצַר** (b. h.; cmp. צרר) *to turn, shape, form.* Keth. 8[a] (marriage benediction) אשר י׳ את וכ׳ who hast formed man in thine image. Ber. 58[b] (prayer in a burial place) אשר י׳ אתכם וכ׳ who created you in justice &c.; a. fr.—Part. יוֹצֵר (as noun, v. יוֹצֵר). Ib. 11[b] (in the morning prayer) י׳ אור בורא וכ׳ who didst form light and create darkness.—יוֹצֵר אוֹר or יוֹצֵר name of one of the benedictions preceding the reading of the morning Sh'ma. Ib.; ib. 12[a]; a. fr.

*Nif.* נוֹצַר *to be formed, created; to be fully developed.* Gen. R. s. 9 קודם עד שלא נוֹצְרָה מחשבה וכ׳ ere yet a thought is formed in the heart of man &c. Ib. קודם . . . נ׳ יצור, v. יְצִיר. Ab. II, 8 לכך נוֹצַרְתָּ for that purpose (of studying) thou hast been created. Ib. IV, 22. Gen. R. s. 14, beg.; Y. Yeb. IV, 5[d] top נ׳ לשבעה if the embryo was fully developed at seven months, contrad. to נוֹלַד, v. יָלַד. Yoma 85[a]; Sot. 45[b] מהיכן הוולד נ׳ from where does the formation of the embryo start?; a. fr.—V. צוּר.

**יְצַר** ch. same. Targ. Am. IV, 13 הִיצַר (some ed. הִצָּר), v. צוּר.

*Ithpa.* אִיתְחַצַּר *to be created, formed.* Yoma 85[a]; Sot. 45[b] ממצייתיה מִיתְחַצַּר the formation of the embryo starts from the central portion of the body.

**יֵצֶר** m. (b. h.; preced.) [*shape, formation,* whence] (v. Gen. VI, 5) =מחשבות י׳ *the formation of thoughts, bent of mind, inclination, desire.*—הטוב י׳ or טוב י׳ (abbr. יט״ט or י״ט) *the good nature* of man, *the inclination to do good;* (personified) *the good genius*; הרע י׳ (abbrev. יצה״ר), also only י׳ *the evil inclination, worldly desires*; (personified) *the tempter.* Ber. 61[a] מיצרי, v. יוֹצֵר. Gen. R. s. 9; Koh. R. to III, 11 אילולי יצה״ר לא בנה וכ׳ but for the worldly desires of man, none would build a house &c. Ab. II, 11 עין הרע ויצה״ר וכ׳ greed, sensual passion and hatred &c. Snh. 103[a]; Yalk. Ps. 842 שלא ישלוט בך יצה״ר that temptation may have no power over thee. Succ. 52[a] . . . לעתיד מביאו ליצה״ר וכ׳ in the days to come the Lord shall bring the Tempter and slaughter him &c. Gen. R. s. 22 מפנק אם בא יִצְרְךָ להשחיקך את יְצָרוֹ who indulges the senses. Ib. when thy inclination (Tempter) comes to lead thee to amusement. Cant. R. to VII, 8 י׳ ע״ז the passion for idolatry, י׳ זנות the passion of lust. Ab. IV, 1 הכובש את יצרו who conquers his inclination; a. v. fr. [Yoma 69[b] כובש את יצרו, read with Ms. M. כעסו.]—*Pl.* יְצָרִים. Ber. 61[a] (ref. to ויויצר, Gen. II, 7, v. יְצִירָה) שני י׳ וכ׳ two natures, the good and the evil. Cant. R. l. c. שני י׳ ברא וכ׳ two passions did God create in this world, v. supra. Snh. 105[a] יסרו יצריכם chasten your passions; Yalk. Is. 302.—[יְצָרִים *moulds,* v. יְצִירִין.]

**יְצָרָא, יֵצֶר** ch. same. Targ. Gen. VI, 5. Targ. Ps. XIII, 5; a. fr.—Sabb. 156[b] אלמיה יְצָרֵיה, v. אֲלַם. Hag. 16[a] דמצי כייף ליה ליצריה when he can conquer his passion. Kidd. 81[b]; Keth. 51[b] יצר אלבשה, v. לְבַשׁ. Snh. 64[a] חיוא י׳ דע״ז this (lion of fire) is the passion for (tempter to) idolatry. Ib. ניבעי רחמי אַיְ׳ דעבירה let us pray against the sensual desire (the tempter to sexual indulgence); a. fr.

**יְצַת** (b. h., cmp. יָצָא) [*to break through, spread,*] *to kindle.*

*Hif.* הִצִּית *to kindle, cause to spread.* Yoma VI, 7 (67[b]) משצַצית האור ברובן ed. from the time that he (the officiating priest) causes the fire to spread over the major portion of them; [Ms. M. משהָצִית את האור from the time that thou (whoever it may be) causest &c.; Ms. M. 2 משתִּיצַת האור (Kal, אור fem.) that the fire seizes &c.; Y. ed. משיִצַּת; Ms. L. משיוּצַת (*Hof.*) when fire has been set; v. Rabb. D. S. a. l. note]. Ib. 68[b] המַצִּית את האור he who kindles (stirs) the fire, contrad. to השורף who attends to the burning of the pieces. Men. 26[b] משתצית בו את האור (Ms. M. משיצית האור, Ms. R. 1 משתיצת); Sot. 15[a] משתיצת האור. Men. l. c. bot. לא משכחת לה שתצית האור וכ׳ (Ms. R. 1 שתיצת; Ms. M. שיצית, v. Rabb. D. S. a. l. note) it is impossible that the fire should have seized the major portion of it (at sunset). Tam. II, 4 שהיו מַצִּיתִין וכ׳ where they set the kindling wood on fire, v. אֲלִיתָא. Ab. Zar. 38[a], v. אַגָּם. Y. B. Kam. II, 3[a] במַצִּית את האור וכ׳ setting fire to each ear

of corn separately. Bab. ib. 22[b] בשה' בנופו וכ' when he set fire to the body of the slave; a. fr.

*Hof.* הוּצַת *to be set to, to be made to spread.* Yoma l. c., v. supra.—Part. מוּצָת. B. Mets. 59[a] (ref. to Gen. XXXVIII, 25) א״ת מוצאת אלא מוצת Ar. s. v. א״ת (=מוצתת, missing in ed. a. Mss.; cmp. Gen. R. s. 85 a. 'Rashi' a. l. מוצת קרי) read not, 'she was carried out', but 'she was about to be burnt'. Num. R. s. 12 (expl. זהב מופז, I Kings X, 18) דומה לגפרית מוּצָתֶת באש it looks like sulphur when fire is set to it; Cant. R. to III, 10 מוצצת (corr. acc.).

יָקָא* pr. n. m. *Yaka.* Y. Sabb. VII, 10[b] ר' חנינא בן י'; (Y. Keth. VII, 31[c] top אִיקָא). V. יָקָה.

יָקַב (cmp. נקב) *to hollow out.* Cant. R. to VII, 5 (ref. to Zech. XIV, 10) עד היקבים שיָּקְבָן מלך מ״ה up to the hollows which the king of kings has caved out; Yalk. Is. 334; v. יָפוֹ.

יֶקֶב m. (b. h.; preced.) *excavation, tank.*—*Pl.* יְקָבִים, יְקָבִין. B. Bath. 67[b]; Tosef. ib. III, 2; Y. ib. IV, 14[c] bot. tanks of the press. Cant. R. to VII, 5, a. e., v. preced.

יָקַד (b. h.; cmp. נָקַד I) [*to penetrate,*] *to burn; to be on fire.* Yalk. Deut. 808 אתמול יָקְדוּ גְּדִישָׁיו (not גדישי) the other day their stacks were on fire.—V. מוּקָד.

*Hof.* הוּקַד *to be kept burning; to be burnt into.* Hull. 115[a]; Kidd. 56[b]; Y. Pes. II, beg. 28[c] (ref. to Deut. XXII, 9) פן תקדש פן הוּקַד אש 'lest it may become sacred (forbidden) property', lest a fire must be lighted (for burning it). Part. מוּקָד. Tanh. Tsav. 14 האש חמ' על המזבח וכ' the fire entertained on the altar will atone for him. Yalk. Lev. 479, end, v. infra.

*Nithpa.* נִתּוֹקַד *to burn itself into.* Lev. R. s. 7 (ref. to Lev. VI, 2) it does not say 'the fire of the altar shall be kept burning *on* it, but *in* it, האש היתה מִתּוֹקֶדֶת בו the fire was burning itself into it (the altar); Yalk. l. c. המזבח היה מוּקָד באש the altar was burned into by the fire. Lev. R. l. c. היתה האש מִתּוֹקֶדֶת בו וכ' . . . קרוב for nearly one hundred and sixteen years was the fire burning itself into it, (and yet) its wood was not consumed &c.

יְקַד, יְקִיד ch. same; also *to set on fire.* Targ. Is. X, 16. Targ. Y. Ex. III, 2 יְקִיד (Var. יַקִּיד) being burnt into. Targ. Y. II ib. 3.—Y. Yeb. XV, 15[a] [read:] ערקתא יְקִדַת וספסלה יקד the strap is on fire (heated) and the bench is on fire. Ib. ערקתא יקדת וכ' לא the strap was not heated &c. Cant. R. to III, 4, v. infra. Snh. 33[b], v. מוֹקְדָא I.

*Af.* אוֹקִיד, אוֹקַד *to set on fire, burn.* Targ. Lev. VIII, 17. Targ. II Sam. V, 21 (h. text וישאם, v. נָקוֹד); a. fr.—Pesik. Dibré, p. 112[b] וא' חרכלי he set my Temple on fire. Lam. R. introd., end סלית עפרא יקידא ואוקיד דרעיה glowing dust came up and burnt his arm; Pesik. l. c. p. 114[a]; Y. Taan. IV, 69[b] וא' זרעא and burnt the seed. Lam. R. to I, 13 קרתא יקידא אוֹקִידְתָא thou hast set on fire a burning city (v. טָחַן); Cant. R. to III, 4 דרא יקידא יַקְּדַת (*Pa.*), v. דְּרָא I.

*Ittaf.* אִתּוֹקַד *to be burnt.* Targ. Lev. X, 16. Targ. II Sam. XXIII, 7; a. fr.

*Ithpa.* אִיתַּקַּד *to be on fire.* Y. Ḥag. II, 77[c] top קבריה דרבך א' thy teacher's (Elisha's) grave is on fire.

יְקַדָּא, יְקֵדָתָא, v. יְקִיד.

יָקְדָה (יָקְדָא) (b. h.) pr. n. m., בן י' *Ben Yakeh,* an homiletical surname of king Solomon. Num. R. s. 10 בן י' שהקיא וכ' Solomon is named Ben Yakeh (a son of discharge) for he discharged (abandoned) the words of the Law, like a vessel which is filled in its time and emptied in its time; Koh. R. to I, 1; Cant. R. to I, 1.

יְקוֹד* m. (infin. of יָקַד) *burning, setting on fire.* R. Hash. 22[b] מאי משמע דהאי משיאין לישנא דר' הוא what evidence is there that the word *massiin* (Mish. ib. II, 2) has the meaning of burning (a signal fire)? Answ.: ref. to Targ. II Sam. V, 21, v. יָקַד. [The passage is missing in Mss.; v. Rabb. D. S. a. l. note.]

יְקוֹם, v. יְקֹם.

יְקוּם m. (b. h.; v. קוּם) *existence, substance, being.* Koh. R. to VI, 3 מהו הי' קיומא what is *hayy'kum* (Gen. VII, 23)? Existence; R. B. says: the inhabited world (v. אִיקּוּמֵיהּ); R. El. says, י' זה הממון וכ' *y'kum* means property (substance) which makes firm &c.; Gen. R. s. 32. Num. R. s. 18; Pes. 119[a]; Snh. 110[a] (ref. to Deut. XI, 6).—*Pl.* יְקוּמִים. Yalk. Gen. 56 נמחו כל הי' היקום (Pirké d'R. El. ch. XXIII collective noun) all beings were swept away.

יְקוּמָא ch. same. Targ. O. Gen. VII, 4; 23. Targ. O. Deut. XI, 6.

יְקוּמִינִיתָה, יְקוּמִינִי, v. אִיקּוּמֵיהּ.

יְקוּשׁ m. (b. h.; יקש) *fowler.* Midr. Prov. to VI, 2 (play on יְקוּשׁ, ib. 5) כדי שלא תעשו קש וכ' (not יעשו) that you might not become straw (fuel) for the fire of Gehenna.

יְקִיד, v. יְקַד.

יְקִידְתָּא, יְקִידָא m., יְקִידָה, יַקִּיד f. *burning,* v. יְקַד.

יְקֵדְתָּא, יְקֵדָה, יְקֵד' f. (יָקַד) *fireplace, fire; conflagration.* Targ. Am. IV, 11 (ed. Lag. יקידה; some ed. קידא, incorr.). Ib. VI, 10 (h. text מסרפו). Targ. Lev. X, 6 (O. ed. Amst. יוֹקִידְתָּא); a. fr.

יְקוֹדָה f. h. same. Sabb. 82[a] לחתות אש מי' גדולה to take coals out of a large fire (on the fireplace).

יְקִידוּתָא, יְקִידוּ' f. (preced. wds.) *burning, consumption.* Targ. Is. XXXIII, 14 יְקִידוּתָא constr. (ed. Lag. יְקִידַת, constr. of יְקִידְתָּא). Targ. Jer. XXXIV, 5 (ed. Lag. יקידת).

יְקִידְתָּא, יְקִידָתָא, v. יְקִיד a. יְקִידָא.

יָקִים (יָקוּם) (b. h.) *Jakim.* Gen. R. s. 65 end; Midr. Till. to Ps. XI ר' איש צרורות J. (Alkimos) of Seroroth, a Hellenist, nephew of R. Jose ben Joezer.

יָקִינְתִּין, יָקִינְטִינוֹן, יָקִינְטִין, v. דִּינְקִי.

יַקִּיר m. (b. h.; יָקַר) *weighty, honorable.*—*Pl.* יַקִּירִים. Yoma VI, 4 מיַּקִּירֵי ירושלם some of the nobility of Jerusalem.

יַקִּירָא ch, same, 1) *heavy.* Targ. Ps. XXXVIII, 5

(some ed. יקר). Targ. Prov. XXVII, 3.—Targ. O. Ex. IV, 10; VI, 12 ממלל ר' heavy of speech.—Sabb. 59ª דר' when the shoe is too heavy for running.—2) *dear, precious.* Targ. Ps. XXXVI, 8 (ed. Lag. יקר); a. fr.—Y. Kidd. I, 58ᵈ כספא זליל וסליק כספא ר' silver falls or rises in price (copper being the standard) נחשא ר' וכ' it is copper that falls or rises (silver being the standard). Y. Ab. Zar. V, 44ᵈ אין חזה עילויה ר' if the higher price (paid for Jewish wine) is very great; a. e.—3) *honored, worthy.* Targ. Deut. XXVIII, 58.—Koh. R. to XI, 1 ויקר מאומתך and worthier than the rest of thy people; a. e.—*Pl.* יַקִּירֵי, יַקִּירִין. Targ. Is. XXIII, 8, sq. Targ. Ez. III, 5. Targ. Num. XXII, 15; a. e.—B. Mets. 21ᵇ אגב דיקירתא because they are weighty; a. fr.—*Fem.* יַקִּירְתָּא, יַקִּירָא. Targ. Prov. III, 15. Ib. VI, 26; a. e.—*Pl.* יַקִּירָתָא. Targ. II Chr. XXXII, 27 (ed. Lag. יקרתא). Targ. Is. III, 17 וְיַקִּירַת וכ' ed. Lag. (oth. ed. וְיָקָרַת) the nobles of the daughters &c.

יַקִּירוּ f. (preced.) *dignity.* Koh. R. to XI, 1 את חכים בר' דבריותא (some ed. יקרי) thou knowest what human dignity means.

יקירן, Tosef. Kel. B. Kam. III, 2, v. יָקָר.

יֶקֶם* m., pl. יְקָמִין, יַקְמִין (v. יְקוּם) *restoratives,* esp. *towels put on the bather's head in the sudatory.* [Oth. opin., based on the version יקבים (v. infra): *tanks.* V. Koh. Ar. Compl. s. v.] Tosef. B. Bath. III, 3 he who sells a bathing house, sells with it implicitly . . . בית הדיקמין וכ' ed. Zuck. (Var. הַקָּמִין) the compartment for restoratives, but has not sold . . . . את הדי' the implements themselves; B. Bath. 67ᵇ. בית הדי' . . . ולא ר' עצמן ed. (Ms. M. יקבים, v. Rabb. D. S. a. l. note); [Y. ib. IV, 14ᶜ bot. (defective passage) בסלקי וקמין read: כַּלְכּוֹס וְיִיק'). V. קָמִין.

יְקַנְאוּת, v. הִיקַּן.

יָקַר (b. h.) *to be heavy;* (cmp. כָּבַד, חוּמְרָא &c.) *to be weighty, important, honored;* [*to be dear, precious; to hold dear,* v. infra.] Tanḥ. B'shall. 27 יָקְרוּ יָדָיו שֶׁל מֹשֶׁה וכ' Moses' hands grew as heavy as &c.; Mekh. B'shall., Amalek, s. 1. Ib. ר' חטא על וכ' sin weighed heavily on Moses' hands.

*Pi.* יִקֵּר *to hold dear, honor.* Deut. R. s. 7, end אני מגדילך ומיקרך אתכם וכ' I shall make you great and honored &c. Num. R. s. 23, end (ref. to a citation כי חנני משלחך כגבירה, found nowhere in the Bible—probably a reference to Jer. XXII, 26 a. XXIX, 2) מה הגבירה הזו אדם מְיַקֵּר אותה וכ' (or מֵיקַר *Kal*) as one (surely) holds in honor the *g'birah* (king's mother), so did he (Nebucadnezar) to him (Jehoiachin); Tanḥ. Massé 13; ib. ed. Bub. 10 אדם מיקר לה. (Gen. R. s. 18 מיקרת ראשה she bears her head proudly; Yalk. Gen. 24; Yalk. Is. 265 מקלת, v. קָלַל).—Part. pass. מְיוּקָר. Num. R. l. c. קשר אותו בקורכין שלו מי' he tied (and seated) him in his most honored (state) carriage; Tanḥ. l. c. בקורנין וכ' . . . .; ib. ed. Bub. l. c. קשר אותו בקרובין ומוקר לו (Ms. M. בקרונין) he tied . . . and paid him honor.

*Hif.* הוֹקִיר 1) *to grow dear, scarce; to rise in value.* Y. Keth. XI, 34ᵇ bot. ח' המקח the price of the field was higher (than the amount due her for alimentation). Ib. XII, beg. 34ᵈ היו בזול והוקירו, v. זוֹל. B. Mets. V, 9 שמא יוקירו חטים wheat may rise in value; a. fr.—2) *to honor.* Tanḥ. ed. Bub. l. c., v. supra.

*Hof.* הוּקַר as *Hif.* 1.—B. Bath. V, 8 והוּקְרוּ; B. Mets. V, 8 הוקרו (Y. ed. הוקירו). Gen. R. s. 35 ח' השמן oil became scarce (Yalk. Kings 228 הוקיר); a. fr.

יָקַר ch. same. 1) *to be heavy.* Targ. Ps. XXXVIII, 5 יְקָרוּ (Ms. יקירו). Targ. Job XXXIII, 7 (some ed. אַיְקַר *Af.*). Targ. Gen. XLVIII, 10; Targ. O. Ex. XVII, 12 יְקָרָן, ed. Berl. יָקָרָא, v. Berl. Targ. O. II, p. 17); a. e.—2) *to be dear, precious.* Targ. I Sam. XXVI, 21. Targ. II Kings I, 13, sq.; a. fr.—B. Mets. 64ª אי יַקְרָא וכ', v. זוֹל I, ch.

*Pa.* יַקֵּר 1) *to make heavy.* Targ. Lam. III, 7 (ed. Amst. יָקַר, corr. acc.). Targ. Zech. VII, 11; a. fr.—2) *to honor, hold dear.* Targ. Is. V, 2. Ib. LVIII, 13; a. fr. Targ. Prov. XXV, 27 מילי מְיַקְּרָתָא honoring words (flatteries).—Koh. R. to II, 20; Lev. R. s. 25 תְּיַקְּרִינֵיה, v. מוֹקְרָא I; a. e.—[Gen. R. s. 17 מיקרך, v. יְקָרָא.]—3) *to offer, present.* Targ. Is. XLIII, 23 (not יְקָרָתָא). Targ. Prov. III, 9; a. e.

*Af.* אַיְקַר, אוֹקִיר 1) *to honor, treat with regard.* Targ. Ps. XV, 4. Targ I Sam. II, 30; a. e.—B. Mets. 59ª אוֹקְרוּ לנשיכו וכ' honor your wives (in dress &c.), in order that you may be blessed with wealth. Ber. 48ª לא את קא מוֹקַרְתְּ . . Ms. M. (ed. . . . תיא דְמַיְקְרָא לי) it is not thou that honorest me, but it is the Law that honors me. Y. Kidd. I, 61ᵇ דאוֹקְרִינון ואירת ג"ע . . . חלואי Oh, that I had father and mother (alive) that I might honor them and inherit paradise; Y. Peah I, 15ᶜ bot. דאַיְקְרִינְהוּן ונירת וכ'; a. fr.—2) *to offer.* Y. Bets. V, end 63ᵇ אוֹקְרִית חד סרקיי כמחין a Saracen sent him mushrooms as a present (on a Holy Day). Y. B. Bath. II, end, 13ᶜ אוֹקְרַת תאנין וכ' brought R . . . figs as a present; a. fr.—[3) *to be heavy.* Targ. Job XXXIII, 17, v. supra.]

*Ithpa.* אִיתַּיְקַר, אִתְיַקַּר 1) *to become heavy, burdensome.* Targ. Lam. I, 14. Targ. O. Ex. VII, 14 (h. text כבד); a. e.—[Ab. Zar. 46ᵇ אייקר לית תלמודא ed., Ms. M. ארעכר גמרית, v. עָכַר.]—2) *to be honored, to honor one's self.* Targ. II Sam. VI, 20. Targ. Ex. XIV, 17, sq.; a. fr.—Snh. 46ᵇ כי היכי דְמִיתַּיְקַר וכ' (Ms. M. מִיתְיַי, לִיתְיַי &c.) that Abraham be honored through her (at her funeral). Ib. לְמִיתַּיְקְרֵי בך . . . דמיתיקרי וכ' Israel will be honored through thee (at thy funeral), as they were honored at the funerals of thy ancestors. Meg. 28ª אִתַּיְקּוּרֵי דמתיקרי בי they desire to be honored by me (by inviting me); a. e.—3) *to rise in value.* B. Kam. 103ª איי' כיתנא flax grew dearer. Ber. 5ᵇ; a. e.

יָקָר m. (b. h.; preced. wds.) 1) *heavy; dear, precious, worthy; honored.* Tosef. B. Kam. IX, 12 המחבריש מן הדי' who is put to shame by a person of high dignity (opp. פגום).—*Pl.* יְקָרִין, יְקָרִים. B. Bath. 100ᵇ; Meg. 23ᵇ (address to mourners) עמדו ר' עמדו וכ' stand up, dear friends, stand up &c. Men. 44ª דמיו ר' its price is high; a. fr.—Tosef. Kel. B. Kam. III, 2 חִיקְרִין R. S. to Kel. III, 5 (ed. חיקרין, חייקרין) the heavy earthen vessels used for boiling pitch.—*Fem.* יְקָרָה, *pl.* יְקָרוֹת. Keth. 106ª; Snh. 43ª נשים ר' וכ' worthy women in Jerusalem.—V. יַקִּיר.—2) (noun) *precious object, prize; choice.* Gen. R. s. 67 (ref. to Prov. XII, 27) כדי . . . שהוא יְקָרוֹ של עולם וכ' in order that Jacob

might come who is the choice of the world &c.; ib. שאינם נוטלים מן יְקָרָם שלעתיד לבוא וכ׳ that they shall receive in this world nothing of their prize reserved for the hereafter; Yalk. ib. 115, v. חָרַץ.—*Pl.* יְקָרוֹת. Ib. וימטול . . . כדי את הברכות שהן ר׳ של עולם תרוצות לו in order that Jacob might come and take the blessings, which are the choice of the world, decreed to him (Gen. R. l. c. שמעירקר העולם תרוצות לו).

**יְקָר** m. (b. h.; preced.wds.) 1) *gravity, dignity, honor.* Meg. 16[b] (ref. to Esth. VIII, 17) ויו׳ אלו תפלין 'and dignity (distinction)' that means the T'fillin.—2) *heavy fog, mist.* Yalk. Ps. 730 כיר׳ של מדבר (ref.to כיקר, Ps. XXXVII, 20) like the mist of the desert.—*Pl.* יְקָרִים Ib.

**יְקָרָא, יְקַר** ch. same, 1) *honor, dignity.* Targ. Ex. XVI, 7. Targ. Ps. LXXXVII, 3. Ib. VIII, 6 Ms. (ed. אִיקָרָא, v. אִיקָר); a. fr.—Ber. 28[a] top מן ר׳ Ms. M.(ed. כסא דמוקרא, Ms. F. דִיקָרָא) a vessel of honor (precious vessel). Snh. 46[b] חספידא ר׳ וכ׳ are funeral ceremonies (eulogies, wailings &c.) for the honor of the deceased or of the survivors? Ib. הנהו בני ר׳ נינחו were those (the survivors of the house of Jeroboam) worthy of honors?—Lev. R. s. 34 לית הדא עבדא לְיִקָרָךְ she acts (treats thee) not according to thy dignity; Gen. R. s. 17 לְיִקָרָךְ. Ib. דליתה מִיְּקָרָךְ for she is not (part) of thy dignity, i. e. not worthy of thee; Yalk. Lev. 665 דלית הדא יקרך, a. דיקרך; Yalk. Is. 352 דיק׳; Y. Keth. XI, 34[b] bot. דאִיקָרָךְ.—Ber. 19[a] חקב״ה תבע בִּיקָרֵיהּ the Lord takes up the cause of his offended dignity; a. fr. —*Pl.* יְקָרַיָּא. B. Kam. 102[b] bot יְקָרֵיכוּ, v. זילוּתָא.—2) *value, price.* Targ. Ps. XLIX, 9 אילו יהיב יקר וכ׳ Ms. (ed. Lag. ויחיב יקר; ed. ויחי יקיר) were he to pay the price for their redemption.—Y. Sabb. VI, 8[a] bot. (in a prob. corrupted sentence) וי׳ אוף צִיבחר הוה סידרה יקיר though the value (of the sandal) was but a trifle, yet order (consistency in decisions) is precious; Y. Yeb. XII, 12[d] top (corr. acc.).

**יַקָּר, יַקָּרָא, יַקִּיר** v. יַקִּיר ch.

**יַקָּרוּת** f. (preced. wds.) *dignity, dignified demeanor.* Lam. R. to IV, 2 (ref. to חיקרים ib.) ומה היתה יַקָּרוּתָן wherein did their dignity manifest itself?

**יִקְרִי** v. יַקִּירִי.

**יְקָרְתָּא** f. *dignity,* v. יְקָר ch.

**יָקַשׁ** (b. h.; cmp. נקש) *to clap, catch in a trap.* *Nif.* נוֹקַשׁ *to be entrapped.* Midr. Prov. to VI, 2 [read:] נוֹקַשְׁתֶּם באמרי פרכם וכ׳ you have been entrapped through your own words (Ex. XXIV, 7), you have been caught (taken captives) through (neglecting) them.

**יְקָשָׁן** v. קִרְשָׁן.

**יָרֵא** (b. h.) *to tremble, fear; to revere; to shun.* Sabb. 88[a] (ref. to Ps. LXXVI, 9) אם יָרְאָה וכ׳ if she (the earth) trembled, how could she be at rest, &c.?—Ber. 16[b] לְיִרְאָה so as to fear thy name.—(Usu. as participle or adjective) יָרֵא m. Ned. 8[b] (ref. to Mal. III, 20) . . . אלו שהן יְרֵאִין לְהוֹצִיא וכ׳ who are afraid to utter the name of the Lord in vain.—יָרֵא חֵטְא *shunning sin, of careful conduct, conscientious.* Ab. II, 5. Ib. 8; a. fr.—יָרֵא שָׁמַיִם *God-fearing, pious.* Ber. 8[a] יוהר מר׳ ש׳ . . . גדול he who lives on the (honest) labor of his hand, stands higher than the pious man. Succ. 49[b], v. יָגַע; a. fr.—*Fem.* יְרֵאָה, constr. יִרְאַת. Lam. R. to II, 13 (play on יְרוּשָׁלַם) חבת שׂוֹרְאָה ומשולמת לי the daughter that fears (me) and is at peace with me. Ib. כשאת יְרֵיאָה את מושלמת לי Ar. (missing in ed.) when thou art God-fearing, thou art at peace with me. Yeb. 62[b].—Part. pass. יָרְאוּי. Ber. 33[b]; Meg. 25[a] Ms. M. (v. Rabb. D. S. a. l. note).

*Nif.* נוֹרָא, fut. יִוָּרֵא *to be feared.* Koh. R. to IX, 7; Pesik. Ul'kaḥ., p. 183[b], a. e. למען תִּוָּרֵא וכ׳ (Ps. CXXX, 4) 'in order that thou mayest be feared', that the fear of thee be put on mankind.—Part. נוֹרָא *fearful, awe-inspiring.* Ber. l. c. Yoma 69[b] לא אמר נ׳ Jeremiah did not say *nora* (only *gadol* a. *gibbor*, Jer. XXXII, 18).—*Fem. pl.* נוֹרָאוֹת *awe-inspiring deeds.* Ib. אתא . . . נכרים . . . אית נוֹרְאוֹתָיו came Jeremiah and said, Strangers dance on His temple ruins, where are His awful deeds?; Y. Ber. VII, 11[c]. Ib. לזה נאה לקרות נורא בנ׳ וכ׳ (Daniel said) Him it is becoming to call awe-inspiring for the awful deeds He performed for us &c.; Midr. Till. to Ps. XIX; a. fr.

*Hithpa.* הִתְיָרֵא, *Nithpa.* נִתְיָרֵא 1) *to be feared, revered.* Zeb. 115[b] (ref. to Ps. LXVIII, 36) בשעה . . . מִתְיָרֵא ומתעלה וכ׳ when the Lord executes judgment on His saints, He is feared and praised &c.; Yalk. Lev. 525.—2) *to be afraid.* Ber. 61[b] אי אתה מתיר׳ מפני וכ׳ art thou not afraid of the (Roman) government?—Midr. Till. l. c. שנכנסו . . . ולא נִתְיָרְאוּ the enemy entered His house and were not afraid (of the Lord). Ex. R. s. 29 אם המטרונה מִתְיָרֵאת וכ׳ if the queen is afraid, what shall the servants . . . do?; a. fr.

**יִרְאָה** f. (b. h.; preced.) 1) infin. of יָרֵא q. v.—2) *fear.* Ber. 17[a] יִרְאָתִי the fear of me. Ib. ערום בר׳ cautious in religious affairs. Koh. R. to IX, 7 שתהא יִרְאָתְךָ וכ׳, v. preced.—עשה מִיִּרְאָה (or עבד) to do good (to worship) from motives of fear, opp. מאהבה. Sot. 31[a]; a. fr., v. אַהֲבָה.—Y. Sot. V, 20[c] bot. פרוש ר׳, v. פָּרוּשׁ; a. v. fr.—יִרְאַת שמים fear of the Lord; יִרְאַת חטא fear of sin (v. preced.). Ber. 6[b]. Ib. 16[b]; a. fr.—3) *object of fear, idol.* Snh. 106[a] הוציאה יִרְאָתָהּ וכ׳ she took her idol out of her bosom. Pesik. Vayhi. p. 65[b]; Mekh. Bo. s. 13 יִרְאָתֵנוּ our (Egyptian) deity; a. fr.—*Pl.* יִרְאוֹת. Ib. B'shall., Vayhi, s. 1; Yalk. Ex. 230 מכל הר׳ שלהם of all their (the Egyptians') gods.

**יָרְאוּי** v. יָרֵא.

**יַרְבּוּז** m. *strawberry-blite* (v. Löw Pfl. p. 189 sq.); [oth. opin. *asparagus.*] Tosef. Kil. I, 11; Y. ib. I, 27[a] bot. דרכון (Ar. s. v. שׁוּק: דרקון; R. S. to Kil. I, 4 ירבון; corr. acc.).—*Pl.* יַרְבּוּזִין. Shebi. IX, 1 הר׳ חשוטים wild *yarbuz* (with large leaves); Ms. M. הר׳ וחשוטין (v. comment.); Succ. 39[b] הר׳ וחשירטין (Ms. M. 2 וחשוטין, v. Rabb. D. S. a. l.).

**יַרְבּוּזָה, יַרְבּוּזָא** ch. same. Y. Kil. V, 30[a] (R. S. to Kil. V, 6 ירבוזאי, read זא . . .).—*Pl.* יַרְבּוּזִין. Y. Maasr. V, end, 52[a] (R. S. to Maasr. V, 8 זרבונין, corr. acc.).

**יָרָבְעָם** (b. h.) pr. n. m. *Jeroboam*, 1) J. ben Nebat, the first king of Israel. Ber. 35[b]. Snh. X, 2 (90[a]); a. fr.—2) J. ben Joash, king of Israel. Pes. 87[b]. Yeb. 98[a].

**יָרַד** (b. h.) *to move about, run;* esp. *to go down;* ר׳ ל־ *to enter;* ר׳ מ־ *to leave.* Tanḥ. B'huck. 5 (ref. to וירדתי, Jud. XI, 37) וכי ... יוֹרֵד על ההרים... עולים להרים does one *go down* on the mountains, do not men go up to &c.?; ib. הניחני ואֵרֵד אצל ב״ד (ed. Bub. 7 ואלך) give me leave that I may go down to the court-house; Yalk. Jud. 67. Men. 109[b] מה זה שלא ר׳ לה כך when this one (Shimei) who was not permitted to enter into it (the office) became so jealous, היוֹרֵד לה וכ׳ how much more so is he who once has entered it (and is to be ousted). Ib. כל האומר לי לֵירֵד ממנה וכ׳ whoever would ask me to resign it (the office), I would throw at him &c.—Taan. 8[b] יָרְדוּ גשמים it rains. Ib.[a] אין גשמים יוֹרְדִים וכ׳ the rain falls only for the sake of the men of faith. Cant. R. to I, 2[b] מה מים יורדין וכ׳ as the water (rain) comes down in drops. —ר׳ לנכסי *to take possession of, seize, administer property.* B. Mets. 38[b] היוֹרֵד לנכסי שבויים he who takes possession of the property of captives. Tosef. Keth. VIII, 2, sq.; a. fr.—ר׳ מנכסיו *to be compelled to leave an estate, to become poor* (cmp. הָלַךְ). Gen. R. s. 71; Lam. R. to III, 4; Ned. 64[b]; a. fr.—(קרבן) עוֹלָה ויוֹרֵד *a sacrifice of higher or lesser value* according to pecuniary conditions (Lev. V, 6—11). Shebu. 21[a]. Hor. II, 7 (9[a]); a. fr.—[For other idiomatic uses, v. עָלָה.]—Part. pass. יָרוּד q. v.

*Hif.* הוֹרִיד *to let down, bring down; to lower.* Taan. 8[a] בשעה שהשמים...מְהֻחוֹרִיד וכ׳ ed. (Ms. M., v. Rabb. D. S. a. l.) when the heavens are locked up so as not to let down rain. Lev. R. s. 1 ירד שה׳ את התורה Moses is surnamed *Yered* (I Chr. IV, 18) because he brought down the Law; שה׳ את השכינה וכ׳ he caused the Divine Presence to come down &c. Y. Ber. IV, 7[d] top לא הוֹרִידוּ אותו מגדולתו they did not remove him from his position. Sot. 13[b] (ref. to Gen. XXXIX, 1) א״ת הוּרַד אלא הוֹרִיד שה״יוכ׳ read not 'he was brought down', but 'he did bring down', for he (Joseph) was the cause of the removal of the astronomers of Pharaoh from their positions.—Y. B. Kam. IV, 4[b] top הוֹרִידָן מנכסיהן he drove them out of their estates (cmp. Bab. ib. 38[a]); a. v. fr.—ה׳ לנכסי (v. supra) *to appoint as administrator.* B. Mets. 38[b] מוֹרִידִין קרוב לנ׳ שבוי we may appoint a relative (presumptive heir) an administrator of the estate of a captive; a. fr.—לא מעלה ולא מוריד neither raises nor lowers, i. e. *has no effect* or *influence.* Ḥull. 45[b]. Gitt. 52[a], a. e. דברי חלומות לא מעלין ולא מוֹרִידִין dreams must not be regarded. Men. V, 6, a. e. מעלה ומוריד moves upward and downward.—[Tosef. Par. IX (VIII), 6 שהוא מוריד, v. מוֹרִיד.]—ולא מורידין ... מעלין, v. עָלָה.

**יַרְדִינוֹן**, Ex. R. s. 23, corrupt. of הַרְהוֹפַנְיָן, v. הַרְהוֹפַנְיָן. —[Y. Dem. I, 22[b] top some ed., v. יירינון.]

**יַרְדֵּן** (b. h.) pr. n. *Jordan,* the river of Palestine. Tosef. Bekh. VII, 4; Bekh. 55[a], v. יֶרַח; a. fr.—Y. Sabb. IV, end, 7[a] עריבת הר׳ ספינת הר׳ Jordan boats which are loaded on dry land and let down into the river.—כיפת הר׳, v. כִּיפָּה.

**יוֹרְדְנָא, יַרְדְּנָא** ch. same. Targ. Gen. XIII, 10. Ib. XXXII, 11; a. fr.—Bekh. 55[a], v. זַכְרוּתָא.

**יָרָה**, v. ירי.

***יַרְוָאר** m. *ferule* (v. Löw Pfl. p. 190). Pes. 39[a] מר ר׳ ed. (Ms. M. מר ואלאר). Ib. מר זה הוא ר׳ (Ms. M. אלאר) *mar,* that is *y'roar*; [for Var. lect. v. Rabb. D. S. a. l. note] [Syr. ירורא, P. Sm. 1630.]

**יָרוּד** m., **יְרוּדָה** f. (יָרַד) *low, common, of little value.* Cant. R. to I, 2[b] שבכלים ר׳ the commonest of vessels (earthen); (Taan. 7[a] פחות, Sifré Deut. 48 גרוע). Y. B. Mets. V, beg. 9[c] כל הר׳ מחבירו וכ׳ the less valuable metal is in exchange considered the coin, the more valuable is the merchandise. Pesik. R. s. 13 ר׳ מכל השבטים the lowest of the tribes (Joseph, being a slave). Lam. R. to IV, 2 ר׳ ממני (אשה) a wife of a lower position than himself. Ex. R. s. 30 לר׳ שבאומות וכ׳ do you desire to connect yourself with the lowest of all nations (Israel)?; a. fr.—*Pl.* יְרוּדִים, יְרוּדִין; יְרוּדוֹת. Pesik. R. l. c.

***יָרוֹד I, יְאֹרוֹד, יוֹר׳** m. [prob. to be read: יָרוֹר; v. חֲוַרְוָר a. וָרִיר] *white spot in the eye (leucoma).* Sabb. 78[a] יא׳ ed. (Ar. יר׳; Ms. O. יר׳; Tosef. ib. VIII (IX), 8 חֲוַרְוָאר ed. Zuck., Var. חורד, חוורד, Rashi to Sabb. l. c. quotes חֲוַרְוָר).

**יָרוֹד II** (יָרוֹר) c. (v. next w.) *yarod,* a bird of solitary habits, mentioned in connection with the ostrich (as in b. h. תנים ובנות יענה).—*Pl.* יְרוֹדִין, יְרוֹדוֹת (יְרוֹר׳). Tosef. Kil. V, 8 הר׳ והנעמיות וכ׳ (Var. הירורין והנעמית) the *y.* and the ostrich are considered as birds in every respect (opposing the popular belief that the ostrich is a cross-breed between a camel and a bird, v. Sm. Ant. s. v. Strouthos); Y. ib. VIII, 31[c] bot. הירודות והנעמית (some ed. הירור׳).—[Ab. Zar. 11[b] ירוד, Ms. M., v. יָרִיד.]

**יְרוּדָא, יָרוֹד** (יְרוּדָא) ch. (v. P. Sm. 1630) 1) same. —*Pl.* יְרוֹדִין, יְרוֹדֵי. Targ. Mic. I, 8, a. fr. (ed. Lag. everywhere ירורין; h. text תַּנִּים).—Targ. Job. XXX, 29 ירורין ed. Lag. (Var. יַעֲנוֹת). Targ. Ps. LXXIV, 14 לירודי (ed. Lag. לירורי, h. text לְצִיִּים!).—2) (=עָרוֹד, עָרוֹדָא) *wild ass.* Targ. Jer. II, 24 כירודא (ed. Lag. כירורא, h. text תַּאֲנָתָהּ, v. Rashi a. l.). Keth. 49[b] יארוד ילדה ואבני וכ׳ ed. (Ar. יר׳) a *yarod* gives birth and casts (her young) upon the people of the town, i. e. a parent must support his minor children. Snh. 59[b] ר׳ נאלא thou howling *y.* (talking out of the way; Yalk. Gen. 14 תנין שוטה h.).—*Pl.* as ab. Targ. Jer. XIV, 6 (ed. Lag. יר׳; h. text תנים). Targ. Y. I Deut. XXXII, 10 שידרין וי׳ (ed. Amst. וירדין, corr. acc.). Targ. Is. XIII, 22 וי׳ (in connection with תתולין, ed. Lag. וירורין; h. text וְתַנִּים).—*Fem. pl.* יְרוֹדָאתָא. Lam. R. to IV, 3 (ref. to גם אילין ר׳ אית (Ar. תנין וכ׳, ib.) כמין מסורן פריסן וכ׳ לחון כמין וכ׳ those *yaruds* (knowing their ferocious instincts) have a sort of mask spread over their faces when sucking their young &c.; [diff. interpret. of the verse in Tanḥ. B'huck. 3, ed. Bub. 5.]

**יְרוּיָה**, v. יְרִיָּה.

יְרוּשָׁלַיִם, יְרוּשָׁלַם (b. h.) pr. n. pl. *Jerusalem.* Succ. 51b מי . . . ר׳ בתפארתה וכ׳ he who has not seen J. in her glory, has never seen &c. Gen. R. s. 43 (interpret. מלכי־צדק, Gen. XIV, 18) צדק נקראת ר׳ Jerusalem is called by the name of *Tsedek* (Righteousness; ref. to Is. I, 26). Num. R. s. 10; Meg. 15a שמו . . . . בירדע שהוא מר׳ (a prophet) whose name is mentioned without the name of his home, is, to be sure, from Jerusalem (v. יְרוּשַׁלְמִי); a. v. fr.

יְרוּשְׁלֵם ch. same. Targ. Gen. XIV, 18 (h. text שלם). Targ. Josh. XII, 10; a. fr.—Ned. 50a ר׳ דדהבא a golden head-band with the picture of Jerusalem on it; Sabb. 59a (expl. עיר של זהב).—Lam. R. to I, 1 רבתי (J. compared with Athens); a. fr.

יְרוּשַׁלְמִי m. (preced.) *of Jerusalem, Jerusalemite.* Lam. R. introd. (R. Joh. 1) כל נביא . . . ר׳ הירח every prophet whose home is not mentioned was a citizen of Jerusalem (v. יְרוּשָׁלַיִם). Ib. to I, 1 רבתי (8 חד מאת׳) אזל ר׳ לאתינס the Jerusalemite went to Athens. Tosef. Keth. XIII (XII), 3 איזהו כסף צורי זה ר׳ what does Tyrian currency mean? It means the Jerusalem standard. Num. R. s. 14 לשון ר׳ Jerusalem (Palestinean) dialect, v. כְּרִיסוּפָא.—תלמוד ר׳ *Jer. Talmud*, the Palestinean collection of Mishnah and Gemarah, contrad. to the Babylonian (תלמוד בַּבְלִי).—תרגום ר׳ (abbr. ת״ר, misnamed Targ. Jonathan) *Targum Y'rushalmi*, name of a Chaldaic version of the Pentateuch, contrad. to Targ. Onkelos (v. Berliner Targ. O. II, p. 100, a. Sm. Dict. of the Bible s. v. *Versions*).—Fem. יְרוּשְׁלֵמִית. Hull. 65a, v. יוֹחֲנָא II. Erub. 83a, v. סְאָה.—*Pl.* יְרוּשַׁלְמִיּוֹת. Y. Keth. I, 25b top, v. הָגַן. Yoma 44b; a.e.

יְרַתָּא, יָרְתָּא m. (יָרַת) = h. יוֹרֵשׁ, *conqueror; heir.* Targ. II Sam. XIV, 7.—Gen. R. s. 56 שנאירה דבירתא ר׳ the enemy of the house (Ishmael) will be the heir.—*Pl.* יָרְתִין, יַרְתִין; יְרוּ. Targ. Jud. XVIII, 7. Targ. Jer. VIII, 10. Targ. Y. II Num. XXIV, 18.—Y. Snh. III, end, 21d כתב . . לְיַרְתּוֹי R. L. wrote to his (Kahana's) heirs.

יְרַתָּא, יְרוּתָא, יָרְתָּא f. ch. (preced.) = h. יְרֻשָּׁה, 1) *a conquered land.* Targ. O. Num. XXIV, 18 (h. text יְרֵשָׁה; Y. I תריכין).—2) *conquest; possession, heirloom.* Targ. Deut. II, 5; 9, a. fr. (ed. Berl. יְרוּתָ׳; oth. ed. a. Y. יָרְתָ׳).—Targ. Prov. XX, 21 יְרוּתָתָ׳ ed. Lag.; a. e.—Lev. R. s. 9 ירוּתָתִי גבך וכ׳ my heirloom (the Law) is with thee, and thou wouldst withhold it (refuse to teach me)?; ומה יְרוּתָתָךְ גבי (not ירתותן) and what heirloom of thine do I hold?; a.e.

יָרֵחַ f. (b. h.; ירח, cmp. ארח) [*traveller,*] *moon.* Hull. 60b אמרה ר׳ וכ׳ said the Moon to the Lord; Yalk. Gen. 8. Ib. מיעטתי את חו׳. v. מָעַט. Ber. 56b Ms. M. (ed. סרחרא).

יֶרַח m. 1) (b. h.; preced.; Assyr. *arḫu*) *month.* R. Hash. 11a, v. זִיוָתָן. Tanḥ. Noah 11, v. בּוֹל III; a. e.—2) pr. n. pl. *Yeraḥ,* at the southernmost point of Lake Tiberias; בית ר׳ *Beth-Yeraḥ,* near Yeraḥ, a twin-town of Sennabris (v. סַנְבְּרַאי). Gen. R. s. 98 (expl. כנרת, Deut. III, 17) R. El. says ר׳; R. Samuel . . . בית ר׳; R. Judah . . . Sennabris *and* Beth Yeraḥ. Y. Meg. I, 70a two autonomies כגון בית ר׳ וכ׳ like B. Y. and Sennabris. Midr. Sam. ch. XXX,



יָרוֹק m. (b. h.; יָרַק II) *light-colored, yellow* or *greenish.* Eduy. V, 6 דם חו׳; Nidd. II, 6 חו׳ the greenish secretion (menstruation). Ib. 19b כתם ר׳ וכ׳ a greenish stain on the garment; a. fr.—Succ. III, 6 חו׳ ככרתי an Ethrog green like leek.—*Pl.* יְרוֹקִים *green colors.* Neg. XI, 4, a. e., v. יְרַקְרַק.—*Fem.* יְרוֹקָה. Num. R. s. 9 מאדמת עושין אותה ר׳ if she was of a ruddy complexion, the test waters make her pale.

יָרוֹק, יָרוֹקָא ch. 1) same. Targ. Ex. X, 15; a. fr.—Targ. Lev. XIII, 49 (h. text ירקרק).—Ḥull. 62a ברירוק׳ כרסה as regards the bird whose belly is green.—Pes. 30b בין חיורא בין אוכמא ובין ר׳ Ms. M. (ed. יורקי) whether white, dark or green (glazed).—*Pl.* יְרוֹקֵי, יְרוֹקִין. Ib. ביצו מיניה ר׳ Ms. M. (ed. יורקא).—2) *green, foliage, grass.* Targ. Gen. IX, 3, a. e. יְרוֹק עסבא.—B. Kam. 44a. Arakh. 31b אנא קדים אכיל ר׳ וכ I ate grass before thee (am older); a. e.—*Pl.* constr. יְרוֹקֵי. Targ. Y. Gen. I, 30 עסבין ר׳.—3) = יַרְקוֹנָא q. v.—4) (v. יֶרֶק) name of a species of *fish* (green fish). Y. Kil. I, 27a bot., v. אַסְפָּרוֹן.

יָרוֹקָה f. (preced.) 1) שעל פני המים ר׳ *grass upon the water,* a sort of *sea-weed* or *moss* used for wicks. Sabb. II, 1, expl. ib. 20b אוכמתא דארבא, v. אוּפָּם.; Y. ib. II beg. 4c, v. כִּרְיָתָן.—2) *jaundice.* Ib. XIV, 3 שהן לר׳ they are used as a remedy for jaundice.

יְרוּקְמִי, v. יוּרָקְמִי.

יַרְקוֹנָא (יְרַקּוֹנָא) יֶרֶק m.; *pl.* יַרְקוֹנִין, יְרַקּוֹנִין (preced. arts.) *various herbs.* Targ. II Kings IV, 39 (ed. Lag. ירקונין, some ed. יַרַקְנִין).—Y. Meg. IV, 74d חד מחזר פטירין עם ירקונין one scholar made a translator read over again who translated (Ex. XII, 8) 'unleavened bread with herbs' (in place of מרורין bitter herbs); Y. Bicc. III, end, 65d (corr. in accord. with Y. Meg. l. c.).

יְרוֹקֶת, v. יֶרֶק.

יְרוּקְתָּא, v. יַרְקָן.

יְרוֹרָא, יָרוֹר, v. יְרוֹדָא, יָרוֹדָא. [Ab. Zar. 11b ירור Ms. M., v. יָרִיד.]

יְרוּשָׁה f. (b. h. יְרֻשָּׁה; יָרַשׁ) 1) *conquest, taking possession.* Sifré Num. 107 (ref. to Num. XV, 18) אחר ר׳ וישיבה וכ׳ the text means after conquering and settling in the land (proving from Deut. XI, 31); Kidd. 37b. Ib.a מושב לאחר ר׳ וישיבה משמע the word *dwelling* (e. g. Lev. XXIII, 14) means after conquest &c. Ib. 38a; a. fr.—2) *inheritance, heirloom.* Ab. II, 12 שאינה ר׳ לך for it (the knowledge of the Law) does not come to thee by inheritance (without toil). Ned. 81a that it may not be said ר׳ הרא לחם scholarship comes to them by inheritance. Sifré Deut. 345 (ref. to Deut. XXXIII, 4) שומע אני ר׳ לבני מלכים וכ׳ I might understand, it is an inheritance of the sons of the nobles &c. Ib. לִירוּשָׁתִי אני חוזר I am returning to my own heirloom; Ex. R. s. 33 לִירוּשַׁת אבותי to my paternal heirloom. B. Bath. 110b בת ר׳ having the right of inheritance. Ib. 113b ראשונה ר׳ the first succession (direct heirs, children &c.); שנירה ר׳ indirect heirs (brothers &c.); a. v. fr.

לינשא if a court instructed her that she may marry again. Ber. 31b; Erub. 63a כל המורה הלכה בפני וכ׳ whoever decides a law-point in the presence of his teacher. Ab. V, 8 המורים בחורה וכ׳ who decide in religious matters against the law (by means of sophistry). Sabb. 19b ר׳ . . . כר׳ וכ׳ R . . . decided in agreement with the opinion of &c.; a. fr. [Erub. 65a (a citation, from Sirach X, 26?; v., however, Rabb. D. S. a. l. note 70) בצר אל יורה he who is in trouble, should give no opinion—applied by analogy to prayer in an unsettled condition of mind.]

**יְרֵי**, *Af.* הוֹרֵי, אוֹרֵי same, *to teach.* Targ. Y. Num. XVI, 2. Targ. Mic. VI, 4.—Sabb. 19b תלמידא דא׳ וכ׳ דחוא there was a student who decided . . . in favor of R. S.'s opinion. Y. Maasr. I, 49a ד׳ה; a. fr.—אַיְירֵי, v. אֲרֵי I.

**יְרֵי**, a word in a charm formula, beginning with שַׁבְרִירֵי q. v.

**יְרִיאָה**, v. יְרֵא.

**יְרִיד** m. (יָרַד) *meeting-place, market, annual fair* generally dedicated to a deity. Ab. Zar. 11b ר׳ שבעין בכי, ר׳ שבעכו (Ms. M. ירור, ירוד) a market-place (with the idol) at Baalbek, at Acco (v. נְדָבָה). Ib. 13a חנושא ונותן ביר׳ של גוים (Ms. M. ed. בשוק של עכ״ום) one who deals at a fair of gentiles. Ib. הולכין ליר׳ של עכ״ום וכ׳ one may go to an idolatrous fair and buy there &c.; Y. ib. I, 39b; cbot. (only) הולכין ליריד; Gen. R. s. 47; a. fr.—*Pl.* יְרִידִין, יְרִידִים. Y. l. c. 39d top ג׳ ר׳ חן וכ׳ there are three (Palestinean) fairs, that of Gaza &c.; Gen. R. l. c.—Ib. s. 67; Yalk. Gen. 115 [read:] את לך ר׳ והוא יש לו שוקים thou (Esau-Rome) hast fairs, and he (Israel) has markets (i. e. you compete in commerce); a. e.

**יְרִידָה** I m. ch. same. Y. Ab. Zar. I, 39d top ר׳ דצור the market place of Tyre. [Ib. יְרִידָה של בוטנה, v. preced.]

**יְרִידָה** II f. (יָרַד) *going down, fall, decline, degradation.* יְרִידַת גשמים rain-fall. Y. Ber. IX, 14a top; a. fr.—Zeb. 53a יְרִידָתוֹ מן הכבש his descent from the inclined plane (v. כֶּבֶשׁ). Y. Hor. III, beg. 47a שלירתו ר׳ היא לו his elevation (to office) would rather be a degradation to him (placing him under legal disadvantages). Ex. R. s. 42 שהירה לו ר׳ מצד אחיו degradation (excommunication) came to him from his brothers' side. Lev. R. s. 29 כשם שלאלו ר׳ as for these (nations) decline is in store; a. fr.—*Pl.* יְרִידוֹת. Cant. R. to I, 1 ג׳ ר׳ ירד שלמה Solomon had three declining periods of his power.

**יְרִיָּה** f. (יָרָה) *shooting.* Yalk. Gen. 133 (fr. Midr. Vayisu) יְרִיַּת חצים וכ׳ (not ירויה) shooting of arrows and stones from catapults.

**יְרִיךְ**, v. יָרֵךְ.

**יְרִיכוֹנָא**, v. יַרְכוֹנָא.

**יְרִינוֹן**, v. יְרִינוֹן.

**יְרִיעָה** f. (b. h.; ירע *to shake*, cmp. יָרֵא) *tent-cloth, curtain.* Ohol. VIII, 1; a. fr.—*Pl.* יְרִיעוֹת. Ib. XV, 4 בירת שחצצו

XXXII, expl. חרשי, II Sam. XXIV, 6 ר׳ בירת. — Tosef. Bekh. VII, 4 איזהו ירדן מבירת יְרֵחוֹ ולמטה (ed. Zuck. ירירחו) the real Jordan is from B. Y'reḥo and down; Bekh. 55a אין ירדן אלא מבירת ירדחו וכ׳.

**יַרְחָא, יַרְחָ** ch. (=h. יָרֵחַ a. יְרַח) *moon; month.*—יומא דר׳ or ר׳ (sub. ריש) the *first day of the month, New-Moon-Day.* Targ. Is. XLVII, 13. Ib. LXVI, 23. Targ. I Sam. XX, 18. Targ. Ez. XLVI, 1; a. fr.—Targ. O. Deut. XXI, 13 יַרַח יומין ed. Berl. (oth. ed. יְרַח; Y. תלתא יַרְחִין).—Lev. R. s. 29; Pesik. R. s. 40 (ref. to בחדש השביעי, Lev. XXIII, 24) בר׳ דשבועתא in the month of oaths (Gen. XXII, 16). Sabb. 86b בחד בשבא איקבע ר׳ the New-Moon was declared on the first day of the week. Ib. פליגי בקביע דר׳ they differ as to the day on which the New Moon was declared. Bets. 4b וחשתא דידעינן בקביעא דר׳ and now that we know the time of the New Moon (by fixed calendar); a. fr.—*Pl.* יַרְחִין, יַרְחַיָּא, יַרְחֵי. Targ. Y. Gen. I, 14. Targ. Ex. II, 2; a. fr.—R. Hash. 20a בשאר ר׳ as to the other months (than Nisan and Tishri). Y. ib. II, 57d bot. Macc. 23b; a. fr.—תריסר ירחי שתא twelve months (forming) a year, twelve months from date. B. Mets. 16b; 35a. Ab. Zar. 8b; a. e.

**יְרָחוֹ**, v. יְרִיחוֹ a. יֶרַח.

**יַרְחִינָאָה** m. (denom. of יַרְחָא) *versed in the regulation of the lunar year, Yarḥinaah*, surname of Samuel, the Babylonian scholar (v. R. Hash. 20b top). B. Mets. 85b שמואל ר׳ אסירה וכ׳ Samuel Yarḥinaah was the physician of Rabbi.

**יָרַח, וְרִי** (b. h.; cmp. אֲרִי I) *to permeate, penetrate; to shoot forth.* Nidd. 43a; Ḥag. 15a [read:] כל . . . שאינו יוֹרֶה כחץ אינה מזרעת (Ms. M. אינו מוליד; Ms. M. 2 שאינה יוֹרָה, v. Rabb. D. S. a. l. note) a spermatic emission which does not permeate (shoot forth) like an arrow, cannot fructify; Yeb. 65a היא קרימא לה בר׳ כחץ she can feel it whether the emission is permeating &c. Sifré Deut. 42 יוֹרָה שמתכון . . . יורד וכ׳ the rain is called *yoreh* (shooting), for it is aimed at the earth with deliberation, and does not come down in a storm; Taan. 6a יורה שיורד בנחת.—2) *to throw, shoot.* Yalk. Gen. 133 לְיָרוֹת בב׳ ידיו to throw spears with both hands; v. infra.

*Hif.* הוֹרָה 1) *to permeate.* Sifré l. c. שמורה ומרוה הארץ וכ׳ for it (the *yoreh*, v. supra) pervades and satisfies the earth and gives her drink down to the deep (Taan. l. c, Yalk. Deut. 863 only שַׁמָּרְוָה).—[Y. Maasr. I, 49a top משירורו וכ׳, read: מַשְׁרְרוּ, v. רָוָה a. מַרְוִיחַ.]—2) *to point, aim at, shoot, cast.* Lam. R. to I, 18 שלש . . . הוֹרוּ בו three hundred arrows did they shoot into his body; Y. Kidd. I, 61a bot. יורו במשירת וכ׳ (read: הורו or יָרוּ, *Kal*). Yalk. Gen. l. c. (fr. Midr. Vayisu) הרה מוֹרֶה חניתות וכ׳ he threw spears with both hands &c. Ex. R. s. 3 (ref. to והוריתיך, Ex. IV, 12) מורה אני וכ׳ I shall shoot my words into thy mouth like an arrow; a. fr.—3) *to point out, to direct, teach, instruct; to decide.* Hor. I, 1 הוֹרוּ ב״ד וכ׳ if a court has (through error) directed to transgress one of the commands &c. Ib. 2 ה׳ ב״ד וידעו וכ׳ if a court has given a decision and finding out its mistake reversed it. Yeb. X, 2 הוֹרוּהָ ב״ד

או בו׳ . . . a room which has been divided off by boards or curtains. Tanḥ. T'rumah 9. Ex. R. s. 50; a. fr.—Trnsf. *a writing sheet* containing several columns of writing and being part of a scroll. Treat. Sof'rim II, 6 אין פוחתין בו׳ וכ׳ a sheet of a Torah scroll must have no less than three and no more than eight columns. Ib. 5 קטנה עושה אותו ר׳ he may have for that column a special small sheet. Men. 30a. Tosef. Sabb. VIII (IX), 13; a. fr.—*Pl.* as ab. Sabb. 11a אם . . . ושמים ר׳ וכ׳ if all waters were ink . . . ., and the heavens sheets &c., v. חָלָל III. Tosef. Yad. II, 10; a. fr.

**יְרִיעַתָּא, יְרִיעָא,** ch. same, *curtain, hanging.* Targ. Ex. XXVI, 2; a. fr.—*Pl.* יְרִיעָתָא, יְרִיעָן. Ib. 1, sq.; a. fr.

**יְרִיקָה,** v. יֶרֶק.

**יְרִית,** v. יְרֵת.

**יָרֵךְ,** constr. יֶרֶךְ f. (b. h.; cmp. ארך) [*length-side,*] 1) *haunch, thigh,* i. e. "the thick and fleshy member which commences at the bottom of the spine and extends to the lower leg (שׁוֹק)" (Ges. H. Dict. s. v.). Ḥull. VII, 1 נוהג בי׳ של ימין applies to the right leg. Ib. 2 שולח אדם ר׳ וכ׳ one may send to a gentile a haunch with the nervus ischiadicus (v. גִּיד) in it. Sot. 11b; Ex. R. s. 1 ר׳ מכאן וי׳ מכאן וכ׳ a leg on one side, and a leg on the other, and the potter's mould between; a. fr.—Y. Pes. VII, beg. 34a כיריך עבה עבד וכ׳ R. J. . . . wants the Passover lamb roasted like a thick (stuffed) thigh.—יוצאי ירכו׳ *descendants.* B. Bath. VIII, 2 כל יוצאי יְרֵכוֹ של בן וכ׳ all direct descendants of the (deceased) son (male heir) have the precedence to the daughter (the decedent's sister); a. fr.—*Du.* יַרְכַּיִם. Tosef. Ohol. III, 4, sq. —*Pl.* יְרֵכוֹת. Sot. l. c.; Ex. R. l. c. (expl. אֲבָנִים, Ex. I, 16) כאבנים . . . יְרֵכוֹתֶיהָ . . . בשעה when a woman is about to give birth, her thighs grow cold like stones.—2) *side.* Gen. R. s. 69, v. חָדַד. Meg. 13a אין אשה . . . . בי׳ של חבירתה a woman is made jealous only by the side of another woman (rival). 3) *the perpendicular stroke of a letter, leg.* Y. Meg. I, 71c top יְרֵיכוֹ של ה״א the leg (stroke on the left side) of the *He*; ib. קטנה ר׳ a small indication of it. Ib. אם גורדו . . . ר׳ קטנה if he erases the (blotted letter *Gimmel*) and there remains a slight leg (indication of the vertical stroke connecting the head of the *Gimmel* with its foot).—*Pl.* as ab. Gitt. 20a, v. חָסַק. Sabb. 138b אחת מיְּרֵכוֹתֶיהָ כירה . . . a portable stove one of whose legs is off.

**יֵירָךְ, יַרְכָּא, יַרְךְ,** ch. same. Targ. O. Num. V, 22 יירך ed. Berl. (Mss. יַרְכָּא, יַרְהָּ; ed. יַרְכִּין pl.). Ib. 21. Targ. Ex. I, 5; a. fr.—Gen. R. s. 78 מטלע על יַרְכֵּיהּ (not ירוכה) limping on his thigh; a. e.—*Pl.* יַרְכָּן, יַרְכִּין, (יַרְכִין). Targ. Ex. XXVIII, 42; a. e.—[B. Bath. 4b, v. הֵידַכֵּי.]

**יַרְכוֹנָא** m. same.—*Pl.* יַרְכוֹנִין. Targ. Y. Num. V, 22 (some ed. יַרְכוֹ׳). Ib. 21 יַרְכוֹנִיךְ (ed. Amst. יְרֵיכוֹנָךְ).

**יַרְמוּךְ** pr. n. *Yarmukh, Hieromax,* a river emptying into the Jordan below Lake Tiberias. Par. VIII, 10.

**יַרְמָטְיָה, יַרְמַטְיָא** pr. n. f. *Yarmatia.* Arakh. V, 1 (19a); Tosef. ib. III, 1 יִרְמְטִיָא.

**יִרְמְיָה, יִרְמְיָהוּ** (b. h.) pr. n. m. *Jeremiah,* 1) J. the prophet. Pesik. Dibré, p. 114b ר׳ הוּא יוֹתָם he is named J., because in his days the Lord (Shekhinah) moved from place to place; Yalk. Jer. 257 ר׳ הוּא יוֹתָם. Ib. . . . ר׳ שבירמיו אִירְמִיאָה he is called J., because in his days the Temple became deserted; Koh. R. beg., v. אֵירֵימִיאָה. Meg. 14b. Snh. 95a; a. v. fr.—ר׳ (ספר) the Book of Jeremiah. B. Bath. 14b.—2) name of several Amoraim, esp. R. J., pupil of R. Zera. Ib. 23b ועל דא אפקוה לר׳ ר׳ וכ׳ for this (burlesque question) they ejected R. J. from college. Ib. 135b עיילוה לר׳ ר׳ וכ׳ upon this (reply) they reinstated R. J.—Y. M. Kat. III, 81d bot.; a. fr.—V. Fr. M'bo p. 108a; 118b.

**יִרְנְקָא,** Ab. Zar. 30a, v. יְרָקוֹנָא.

**יִרְסָא,** Targ. Ps. LVIII, 5 Ms.=אִירְסָא, v. אֶרֶס ch.

**יָרַע,** *Hif.* הוֹרַע; *Hof.* הוּרַע, v. יָרַע.

**יְרַע,** *Pa.* יָרַע, *Ithpa.* אִתְיָרַע, v. יָרַע.

***יַרְעָנָה** m. *an alkaline plant,* used as soap. Tosef. Shebi. V, 6 (El. Fuld: יירעין).—*Pl.* יַרְעָנִין. Y. ib. VII, beg. 37b לצרניו, לצונין; (Sabb. 90a; Nidd. 62a יַהֲדֵיךְ; El. Fuld. to Tosef. l. c. לוענין).

**יָרַק** I (b. h.) *to spit,* v. רָקַק, רוּק.

**יְרַק** ch. same. Targ. Y. Deut. XXV, 9 תֵּירוֹק.—Yeb. 39b וירקת וכ׳ and she spat before him &c. (Y. ib. XII, 13a top וְרָקַת).—V. רָקַק, רוּק.

**יָרַק** II (b. h.) *to be light-colored, pale, green, yellow.* *Hif.* הוֹרִיק 1) *to become green, pallid, pale.* Sot. III, 4 פניה מוֹרִיקוֹת her face grew pale (sickly); Sifré Num. 8; Tosef. Sot. III, 3; a. fr.—2) *to make pale, cause to fade.* Ber. 44b כל ירק חי מוֹרִיק vegetable eaten raw makes pale. Gen. R. s. 13 (ref. to ארקא, Jer. X, 11) כנגד . . . שהיא מוֹרֶקֶת the earth is called *arka,* corresponding to the season of Tebeth which causes her fruits to fade.—3) *to make shine* (like gold, bronze &c.; cmp. ירקרק Ps. LXVIII, 14). Ib. s. 43; Yalk. Gen. 73 (ref. to וירק, Gen. XIV, 14) בכלי זיין הוֹרִיקָן he made them glisten with armor; באבנים . . . ה׳ with jewels; בפרשת שופרים הוריקן he made them bright (courageous) by reading the section (Deut. XX, 1—9); Ned. 32a הוריקן בתורה; הוריקן בזהב (Var. הֲרִיקָן מן התורה, v. ריק).—ה׳ פנים כנגד (cmp. פָּרְכָּם) *to turn a brazen face against, to defy, oppose.* Gen. R. l. c.; Yalk. l. c. הן הוֹרִיקוּ פ׳ וכ׳ they opposed Abraham. Ib. אברהם ה׳ פ׳ וכ׳ Abraham defied them.

**יְרַק,** *Af.* אוֹרִיק same, *to become pale* &c. Targ. Y. Num. XXXI, 18 אפהא מוֹרִיקָן her face grew pale. Targ. Ps. CXIII, 9 מוֹרִיקָא looking pale (with envy); Ms. מוֹדִיקָא, v. דוּק).

**יֶרֶק** m. (b. h.; preced. wds.) *green, herb.* Peah III, 4, v. מַלְבֵּן. Maasr. IV, 5, v. זֵיר. Ib. יַרְקָה פטור its herb (foliage) is exempt from tithes. Ber. 36a מין ר׳ הוא it is a species of herb, opp. אילן; a. fr.—*Pl.* יְרָקוֹת. Ib. VI, 1. Pes. II, 6 ואלו ר׳ וכ׳ and these are the (bitter) herbs which may be used as *maror.* R. Hash. I, 1 ר״ה . . . לנטיעה ולר׳

ר׳ את הצולם במדה had his worldly share assigned to him with limitation. Ib. s. 44 לירושני to be my heir. B. Bath. VIII, 5 איש זה לא ירש . . . . וכ׳ this man, my son, shall not be an heir with the rest of his brothers. Ib. בתי תירשני my daughter shall be my heiress. Ib. ראוי ליורשו entitled to succeed him. Ib. IX, 1 (139b) הבנים ירשו (Bab. ed. יירשו) the sons take possession of the estate; a. fr.—V. יוֹרֵשׁ.

*Hif.* הוֹרִישׁ 1) *to cause to inherit, to leave* by will or by the law of succession; *to transmit.* Ib. 119b מוֹרִישִׁין ואין יורשין they shall leave (the Holy Land to their children) but shall not take possession themselves. Shebu. 47a אין אדם מוֹרִישׁ שבועה לבניו a man cannot transmit an oath to his sons, *i.* e. property to be obtained only by the claimant's oath cannot be claimed by his heirs. Keth. 43a; Kidd. 16b אין אדם מוריש זכות בתו וכ׳ a man cannot bequeathe his daughter's privileges to his sons. B. Bath. IX, 8 if the house fell עליו ועל מוֹרִישָׁיו over himself (the heir) and his ancestors; a. fr.—2) *to drive out, dispossess.* Sifré Deut. 51 לא הוֹרַשְׁתָּ סמוך . . . (the Jebusite) who is near thy palace thou hast not driven out; a. e.

**יְרִית, יְרֵת** ch. same. Targ. Gen. XV, 4. Targ. Deut. IX, 1; a. fr.—Keth. IV, 10 (in a marriage contract) יְרִיתוּן וכ׳ they shall succeed to thy dowry (כְּתוּבָּה); B. Bath. 131a. Yoma 72b לא תֵּירְתוּן גֵּיהִנָּם, v. Cant. R. to VII, 7 מן דיירוה, v. בְּזַז I. Gen. R. s. 44 יְרִית, v. לוּט I. Y. Kidd. I, 61b יאירת, v. יָקַר; a. fr.

*Af.* אוֹרִית *to bequeathe, leave, give possession.* Targ. Prov. VIII, 21. Ib. XIII, 22; a. e.—B. Bath. 131a בר אוֹרִיתֵי one likely to make a will (a sick person). B. Mets. 16a אוֹרְתָהּ if he willed it away; a. e.

**יְרָתָא**, v. יָרַת.

**יְרַתָּא, יְרָתָא**, v. יְרוּתָא.

**יְרָתוֹ** f. (preced. wds.) *heirloom, legacy.* Targ. Y. Num. XXVII, 7.—Y. Snh. III, 21d שבק ר׳ וכ׳ left a legacy to &c.

**יֵשׁ** m. (b. h.; cmp. אִישׁ) 1) *being, substance, wealth* (of knowledge &c.). Y. Ned. V, end, 39b; Succ. 28a; B. Bath. 134a (Prov. VIII, 21, applied to R. Joh. b. Zaccai).—2) *there is, there are,* v. אִית. Ber. VI, 4 אם יש ביניהם וכ׳ if there is among them one species &c. Peah VIII, 8 מי שיש לו וכ׳ he who possesses &c. Ḥag. 14b יש נאה דורש וכ׳ many a one preaches well but does not act well; a. v. fr.—יש אומרים (abbr. י״א) some say (anonymous authority). Hor. 13b אסיקו . . . ולר׳ נתן י״א the editors introduced 'others say' for R. M. and 'some say' for R. Nathan. B. Bath. 93b וי״א אף הוצאה and some say, he must indemnify him also for carrying the seed out; מאן י״א who is meant by 'some say'? (v. Tosaf. a. l.). Ab. V, 6; a. v. fr.—יֶשְׁנוֹ *he is, it is.* Kidd. I, 10 כל שיר במקרא וכ׳ whosoever is (engaged) in the study of the Bible &c. Ḥag. 4b ר׳ וכ׳ כל שיר בבריאה whosoever is bound to visit the Temple, is also bound &c., v. חֲבָאָה; a. fr.—יֶשְׁנָהּ *she is, it is.* Kidd. 48a, a. fr. ר׳ לשכירות וכ׳ the relation of employment exists from beginning to end, i. e. the employer is under obligation for every portion of the contracted labor, opp. אינה ל׳ . . . . . אלא בסוף the obligation takes effect only when the work is finished; a. fr.

a new year as regards . . . the planting (of trees) and (the tithes from) herbs; a. fr.—יַרְקוֹת חמור (Var. יְרוֹקֶת, יְרִיקַת) *ass-herbs*, the large-leaved *cucumis agrestis* (v. Löw Pfl. p. 333). Ohol. VIII, 1 (cmp. Tosef. ib. XIII, 5).—2) *name of a species of green-fish.* Y. B. Mets. II, beg. 8b, opp. to לכיס (v. יָרוֹקָא).

**יַרְקָא** ch. 1) same, *herb.* Targ. Deut. XI, 10. Targ. I Kings XXI, 2; a. e.—Men. 85a (prov.) שקול לבירת ר׳ ר׳ Ms. M. (Ms. L. למת, ed. למיתא) to Herbtown carry herbs.—*Pl.* יַרְקִין, יַרְקֵי, יַרְקֵי. Targ. Y. Ex. XV, 19 (ed. Amst. יַרְקֵי). Targ. Y. Deut. XXVIII, 23.—R. Hash. 20a משום ר׳ on account of the herbs (which would spoil by lying over two days, if the Day of Atonement would immediately precede or follow the Sabbath).—2) (adj.) *green.* Targ. Job XXVIII, 19 מרגלא ר׳ (h. text פטדה, v. יַרְקָן).—*Pl.* יַרְקִין, *fem.* יַרְקָן. Targ. Esth. I, 6.— Targ. O. Lev. XIV, 37 (Y. יוּרְקָן), v. יָרוֹקָא.

**יַרְקוּמִי**, v. יוּרְקָמִי.

**יַרְקוֹן** m. (b. h.; preced. wds.) 1) *jaundice.* Ber. 25a . . . מביא סימן לשנאת חנם ר׳ causes jaundice. Sabb. 33a a type of (punishment for) gratuitous hatred is jaundice; a. fr.—2) *a disease of the grain, mildew.* Taan. III, 5 (some comment.: 'a human disease'). Keth. 8b.

**יַרְקָנָא, יַרְקוֹנָא** ch. same, 1) *jaundice.* Targ. Jer. XXX, 6.—2) *mildew.* Targ. Deut. XXVIII, 22 (?). Targ. I Kings VIII, 37; Targ. II Chr. VI, 28 יוּרְקָנָא; a. e.

**יַרְקוֹנָא** m. (v. יֶרֶק) 1) (sub. חמר) *a wine flavored with herbs.* Ab. Zar. 30a מר ר׳ Ms. M. (ed. ירנקא) bitter wine, that is *y'rakona.*—2) pl. יַרְקוֹנִין, v. יַרְקָנָא.

**יַרְקָן** m. (preced. wds.) *a greenish jewel.* Targ. O. Ex. XXVIII, 17 (ed. Berl. יָרָק); XXXIX, 10; Targ. Ez. XXVIII, 13 (h. text פטדה).—Fem. form. יַרְקְתָא, יִרְקְתָא. Targ. Y. Ex. l. c.

**יַרְקָנָא** m. 1) *mildew*, v. יַרְקוֹנָא.—2) *pl.* יַרְקָנִין, *herbs.* v. יַרְקָנָא.

**יַרְקְרוֹקֵי**, v. יַרְקְרוּק.

**יַרְקְרִיקָא** m. (v. next w.) name of an *unclean bird*, supposed to be the *gier-eagle.* Targ. O. Lev. XI, 18; Deut. XIV, 17 (h. text רחם, רחמה; Y. שרקרקא).

**יַרְקְרַק** m. (b. h.; preced. wds.) *pale-colored, greenish.* Tosef. Neg. I, 5; Y. Succ. III, 53d איזהו ר׳ שבירוקים which of the green colors is called *y'rakrak?* Answ. . . the color of wax &c.—Sifra Thazr. Par. 5, ch. XIV (ref. to Lev. XIII, 49; XIV, 37) ר׳ ירוק שבירוקים *y.* means the palest of the pale (green) colors. Neg. XI, 4; Tosef. ib. l. c. ר׳ שבירוקים the palest of &c. Tosef. ib. V, 5; a. fr.—Fem. יְרַקְרוֹקֶת. Meg. 13a אסתר ר׳ היתה (Ms. O. ירקרקות היתה כהרסת) Esther was of a greenish complexion (like a myrtle).

**יַרְקָתָא**, v. יַרְקוּ.

**יָרַשׁ** (b. h.) [*to enter into, take the place of,*] *to conquer; to take possession, to succeed, inherit.* Gen. R. s. 11, end

יָשַׁב (b. h.) 1) *to sit down, rest; to dwell, remain; to be inactive.* Macc. III, 15 כל הוֹשֵׁב ולא עבר וכ׳ whoever is inactive and commits no sin, i. e. omits to do wrong; Kidd. 39b.—Erub. 100a שֵׁב ואל תעשה עדיף 'sit and do nothing', i. e. not to act in doubtful cases, is better, opp. קום ועשה. Ber. 20a שב ואל תעשה שאני with an omission it is different. Tosef. Snh. VII, 8 ולא יָשְׁבוּ . . להם שֵׁבוּ and they must not sit down until he says to them, Be seated; Hor. 13b; Y. Bicc. III, 65c bot.—Y. Dem. II, 23a top שוי׳ בישיבה who has a seat in the scholars' meetings. Snh. 10b; Tosef. ib. II, 1 אחד אומר לֵישֵׁב if one is in favor of sitting (holding deliberation in court). Zeb. II, 1 יוֹשֵׁב in a sitting position. Ber. 28b מיוֹשְׁבֵי בה״מ one of the attendants at college, יושבי קרנות those placed at street corners (traders, idlers). Gen. R. s 75 יושבי קרנות (corr. קרונות) sitting in chariots; a. v. fr.—2) *to be settled* (v. יִשּׁוּב), *be inhabited.* Num. R. s. 4 הגבעה . . . יוֹשְׁבִים Gibeah and Kiryath Jearim were settled at the same time.—Erub. 86a (ref. to Ps. LXI, 8) אירמיתי יושב עולם לפני וכ׳ (Rashi a. Ar. יִשֵּׁב) when is the world settled (evenly balanced) before God? When kindness and truth are appointed to guard it (differ. in Rashi; v. infra).

*Pi.* יִישֵּׁב, יְשֵׁב 1) *to settle, put in place, to arrange evenly.* Y. Sabb. XII, beg. 13c הבנאי ר׳ את האבן וכ׳ the builder that placed a stone on top of the row (v. דִּימוֹס I). Ib.d top; Y. Pes. VIII, 33b top מפני שהוא כמְיַישֵּׁב ברידו because it is like settling the web with one's own hand. Lev. R. s. 37 [read:] יָשַׁב ור׳ להם סבלותם וכ׳ he sat down (as a judge) and arranged their burdens in proper proportions between man and woman. Ib. אתה עתיד ליַישֵּׁב וכ׳ thou art designated to settle and explain to my children their vows &c. Ex. R. s. 31 (ref. to Ps. LXI, 8, v. supra) יַשֵּׁב עולמך make thy world evenly balanced (as to property); Tanḥ. Mishp. 9 תיישר עולמך בשוה (read: תְּיַישֵּׁב). Ex. R. s. 52 לא היו יודעין ליַישְּׁבוֹ they knew not how to put its parts together; a. fr.—Trnsf. *to set the mind at ease, to quiet.* Sabb. 87a דברים שמְיַישְּׁבִין לבו וכ׳ Ms. M. (ed. שמושכין) words which quiet the mind of man &c.; Gen. R. s. 80 דברים שמְיַישְּׁבִים את הלב. Y. Pes. V, end, 32d (expl. וישב, II Sam. VII, 18) וַיְיַישֵּׁב עצמו לתפלה he quieted his mind for prayer; a. e.—2) *to settle, cultivate, populate.* Ber. 58b . . . עתיד להחזירו וליַישְּׁבוֹ Ms. M. (ed. לִיישׁוּבוֹ) the Lord will again people it. Sot. 22a מְיַישְּׁבֵי עולם cultivators of the world. —*Part. pass.* מְיוּשָּׁב, f. מְיוּשֶּׁבֶת a) *seated.* Meg. 21a. Y. Gitt. VII, 48d top; a. fr.—b) *sedate, at ease.* Y. Ber. IV, 8b bot. לבו מי׳ his mind is at ease (about his animal); Bab. ib. 30a לפי שאין דעתו מי׳ עליו because his mind is not at ease without it. Sifré Num. 131 בקי ומי׳ . . היה the polemarch was experienced and cool-headed; a. fr.

*Hif.* הוֹשִׁיב *to seat, place, appoint; to settle.* Yoma 38a sq.; Tosef. ib. II, 7 במקומך יוֹשִׁיבוּךָ people will finally seat thee in the place which thou deservest. Tosef. Sabb. VI (VII), 17 (among superstitious practices) המוֹשֶׁבֶת אפרוחים (ו)אמרה איני מוֹשִׁיבָתָן וכ׳ a woman who sets hens to brood and says I will not set them except in pairs (v. ed. Zuck. note). Snh. IV, 4 מוֹשִׁיבִין אותו וכ׳ a seat is assigned to him in the third row. Macc. 10a ואין מוֹשִׁיבִין אותם וכ׳ and we must not lay them out except on a river; (Tosef. ib. III (II), 8 בונין).—Tosef. l. c. ומושיבין וכ׳ . . . מביאין other people are imported and settled in their place. B. Kam. 16b bot. הוֹשִׁיבוּ ישיבה וכ׳ they held scholars' meetings by his grave. Snh. 17a אין מושיבין בסנהדרי וכ׳ none can be appointed members of the Sanhedrin except &c.; a. v. fr.

*Nif.* נוֹשַׁב *to be inhabited.* Pirkė d'R. El. ch. XLIII ארץ נוֹשֶׁבֶת an inhabited land, settlement; (Koh. R. to I, 15 יְרִישׁוּב).

*Hithpa.* הִתְיַישֵּׁב, *Nithpa.* נִתְיַישֵּׁב 1) *to be settled, colonized.* Ber. 31a כל ארץ שגזר . . . לירושב נִתְיַישְּׁבָה every land which Adam designated for settlement, has been settled. —2) *to be at ease, to be refreshed, to come to.* Yoma 82a אם נִתְיַישְּׁבָה דעתה if she feels that her craving has been gratified. Lam. R. to I, 11 (ref. to לחשיב נפש, ib.) עד כמה מִתְיַישְּׁבָת נפש how much is required for one fainting from hunger (v. בּוּלִימוֹס) to come to himself again?—Ḥag. 3b לאחר שנתיישבה דעתו after his excitement had subsided. Erub. 65a כל המתיישב ביינו he who remains clear-minded when drinking wine. Kinnim III, 6 כל זמן . . . דעתם מתישבת עליהם the older they grow, the more clear-minded do they become, opp. מיטרפת; a. fr.

יְשַׁב ch., *Ithpa.* אִתְיַישַּׁב, contr. אִיתַּישַּׁב as preced. *Hithpa.* 2. Ber. 58b חזרה דלא מִיַּישְּׁבָא דעתיה ed. (Ms. מִתְיַישְּׁבָא) he saw that he was not comforted.—V. יְתַב.

יֶשְׁבָאָב (b. h.) *Jeshebab*, name of a priestly division. Tosef. Succ. IV, 28 ed. Zuck. (Var. יְשַׁבָּב); Succ. 56b ישבב. V. next w.

יְשַׁבָּב (v. preced.) pr. n. m. *Jeshebab, Y'shebab,* 1) brother and substitute of the Highpriest Ishmael b. Kimḥith. Yoma 47a (Ms. M. 2 ישובאב).—2) name of a priestly division, v. preced.—3) a Tannai, contemporary of R. Akiba. Keth. 29b. Ib. 50a. Ḥull. II, 4.

יִשְׁבִּי (b. h.) pr. n. m. *Jishbi,* a Philistine. Snh. 95a; Gen. R. s. 59.

יֵשׁוּ (abbrev. of יֵשׁוּעַ) pr. n. m. *Jesus* of Nazareth. Snh. 43a הנוצרי ר׳ Ms. M. (ed. only ר׳). Ib. 107b (represented as a disciple of R. Joshua b. P'raḥia, with whom he fled to Egypt); Sot. 47a. Ab. Zar. 17a מצאתי אדם אחד מתלמידי ר׳ הנוצרי ויעקב וכ׳ I met one of the disciples of J. the Nazarean whose name was Jacob (v. יַעֲקֹב 5); Tosef. Ḥull. II, 24 יֵשׁוּעַ בן פנטירי (Var. פנטרי); Ib. 22 ישוע בן . . . ובא פנטרא and Jacob . . . came to cure him with the name of J. the son of Pantera; Ab. Zar. 27b (v. Rabb. D. S. a. l. note 300); Y. ib. II, 40d bot. נימא לך בשם ר׳ בן פנדרא shall I speak a charm to thee in the name of J. the son of Pandera; Y. Sabb. XIV, 14d bot. משם של ישו פנדירא . . . . Ib. ולחש ליה משמיה דר׳ פ׳ and he whispered to him a charm, in behalf of J. P.; [In Babli editions published unter censorial restrictions all the above quoted passages are omitted or changed; in Koh. R. to I, 8 פלני is substituted.]

יִישּׁוּב, יְשׁוּב m. (יָשַׁב) 1) *settlement, inhabited land,* opp. מדבר or ים; *cultivation, social world, civilization; public welfare.* Koh. R. to I, 15; Ruth. R. to I, 17 אם אין

יְשִׁיבָה f. (יָשַׁב) 1) *sitting, rest.* Ḥag. 15ª . . . למעלה לא עמידה ולא י׳ וכ׳ Ms. M. (v. Rabb. D. S. a. l.) on high there is no standing up and no sitting down (effort and rest), no emulation &c. Yoma 69ᵇ, a. fr. אין י׳ בעזרה none were allowed to sit down in the Temple court. Gen. R. s. 38, a. fr. כל מקום שאתה מוצא י׳ וכ׳ wherever you find sitting (retirement, use of the word ישב) recorded in the Bible, there Satan leaps forth (trouble arises). Yeb. 106ª יְשִׁירָתָהּ זו היא עמידתה this her sitting is to her a getting up (sitting up is to her a great effort; oth. expl.: her being left seated, is her erection, i. e. her failure to be married to the *yabam* is a benefit to her); a. fr.—2) *settlement, dwelling.* Kidd. 37ª, a. e., v. יְרוּשָּׁה. Keth. 110ᵇ יְשִׁיבַת כרכים קשה living in large cities is a hardship. Sabb. 10ᵇ עיר שיְּשִׁירָתָהּ קרובה a town of recent settlement; a. fr.—3) *scholars' session, council, academy; court.* Yoma 28ᵇ לא פרשה זקן ויושב בי׳ י׳ מהם they (our early ancestors) were never without council (a representative body). Pes. 119ª top המכיר . . . בי׳ who knows his colleague's place in meetings; . . . המקבל בי׳ who greets his colleague in meetings with kindness. Ber. 57ª ראש י׳ presiding officer. Y. Ber. IV, 7ᵈ top ומינו את ר״א . . . בי׳ they elected R. El. . . . (president) in regular session. Ib. הושיבו . . . בי׳ they installed him as president. B. Bath. 120ª בי׳ חלך וכ׳ in court or college give the preference to learning, in social entertainment to age; a. fr.—י׳ של מעלה divine court. B. Mets. 86ª נתבקש בי׳ של מ׳ has been summoned before divine justice (is dead); a. fr.—*Pl.* יְשִׁיבוֹת. Koh. R. to I, 8 אפשר שהי׳ הללו טועות וכ׳ is it possible that those colleges be lost in such futile errors; Tosef. Ḥull. II, 24 שהסיבו הללו טועים (corr. acc.; v., however, סִיבּוּ). Y. Sabb. X, 12ᶜ bot. שרמשתי את אבא עומדות מה שלא שמשת י׳ I have served my father at more 'standing meetings' (standing up as an Amora) than you have served at college sessions; Y. Ḥag. III, beg. 78ᵈ; a. fr.

יְשִׁירִין* m. pl. (הוֹגֶן; cmp. יָשָׁר) [*balance-holders,*] *anchor, ballast-stones.* Tosef. B. Bath. IV, 1 ed. Zuck. (Var. יְשׁוּרִין, disagreeing with Mish. B. Bath. V, 1, v. הוֹגֶן; Y. ib. V, beg. 15ª עובדן, read עוגן).

יְשִׁישְׁמָא בַּר י׳, pr. n. m. *Bar-Y'shita.* Y. Meg. IV, 75ᶜ top.

יְשִׁישֵׁכ, v. יָשֵׁן.

יְשִׁישׁ m. (b. h.; cmp. יֵשׁ) [*substantial,*] *old, venerable.* —*Pl.* יְשִׁישִׁים. M. Kat. 25ᵇ, v. גָּזַז.

יִשְׁמָעֵאל (b. h.) pr. n. m. *Ishmael,* 1) son of Abraham; also (as patron.) *the people of I., Arabs, Bedouins.* [Targ. Job XV, 20, Var. in ed. Lag.]—Gen. R. s. 45 אף י׳ באומות I., too, among the nations (was named before he was born, Gen. XVI, 11). B. Bath. 16ᵇ; Gen. R. s. 59 שעשה י׳ תשובה וכ׳ in as much as I. repented of his evil deeds in his (Abraham's) life-time; a. fr.—Sabb. 11ª תחת י׳ ולא וכ׳ (v. Rabb. D. S. a. l. note 80 a. Rashi a. l.) rather under I. (Arabic dominion) than under Byzantium; a. fr. [Pes. 118ᵇ מלכות י׳ (Ms. M. a. older eds. חרשעה) a censorial change for רומי, Roman government.]—2) I. ben Nathaniah, the murderer

אדם מתקן ביר׳ וכ׳ if man does not prepare provision in the inhabited settlement (this world), what will he have to eat in the desert (the hereafter)?—Y. B. Kam. V, end, 5ª, v. אָוָז. Ber. 31ª, v. יָשַׁב. Ib. 58ᵇ . . . ברִשׁוּבָן הרואה בתי he who sees Israelitish places in their inhabitable condition (restoration), opp. בחורבנן. Ib. עתיד הקב״ה להחזירו לִישׁוּבוֹ the Lord will restore it again. Tam. 29ᵇ; B. Kam. 80ᵇ משום י׳ א״י in order to maintain the cultivation of Palestine. Y. B. Bath. II, end, 13ᶜ עולם בבורות י׳ social welfare depends on wells; באילנות on trees. Kidd. I, 10 אינו מן הי׳ does not belong to the civilized world. Gen. R. s. 35 בני אדם של י׳ civilized (polite) people; a. fr.—2) (with or without דעת) *ease of mind, calmness.* Ib. s. 19 בי׳ הדשה באת עליו she came to him with deliberation (logical arguments). Y. Ned. I, 36ᵈ bot.; Num. R. s. 10 (הדעת) מתוך י׳ in a calm state of mind, opp. אקפדה; a. fr.

יְשָׁרִין, v. יְשִׁירִין.

יְשׁוּרִין m. (יָשַׁן) *allowing to dry up, leaving unused.* Tosef. Ab. Zar. VIII (IX), 3 וכמה יְשׁוּנָן (ib. Toh. XI, 16 כמה הוא מְיַשְּׁנָן) how long must they remain unused?

יְשׁוּעַ (b. h.) pr. n. m. *Jeshua,* 1) name of several persons. Yad. III, 5 Bab. ed. (Mish. יהושע). Y. M. Kat. III, 82ᶜ יֵישׁ׳.—Tosef. Ḥull. II, 22; 25; v. יֵשׁוּ.—2) (sub מִשְׁמָר) *the priestly division of Jeshua* which was the ninth in the order of divisions on duty each week (I Chr. XXIV, 7–18). Pesik. Haomer, p. 69ᵇ; Pesik. R. s. 18; Koh. R. to I, 3; Yalk. Lev. 643 [read:] אירחי דן תמרות בזמן שיש י׳ ושכניה ביניהם when are the seven weeks between Passover and Pentecost 'complete' (Lev. XXIII, 15), i. e. beginning and ending with the week? When the divisions of J. and Shekhania are between them, i. e. when there are ten Sabbaths between the first of the month of Nisan on the first Sabbath of which the turn commences, and the sixth of Sivan.—3) *Jeshua* (redemption), a disguise for פְּדִרוֹן; v. בֵּן. B. Kam. 80ª.

יְשׁוּעָה f. (b. h.; יָשַׁע) *redemption, help.* Midr. Till. to Ps. XIV; Lev. R. s. 24. M. Kat. 5ª יְשׁוּעָתוֹ של הקב״ה the salvation by the Lord; a. fr.

יְשַׁט* (b. h.; cmp. שׁוּט) *to spread, stretch.*—V. וְיָשֵׁט. *Hif.* הוֹשִׁיט *to stretch forth, to hand, reach.* Ḥull. 140ᵇ ה׳ ידו לקן וכ׳ if one put his hand forth into a nest and cut there. Ab. Zar. 6ᵇ לא יוֹשִׁיט וכ׳ one must not hand a cup of wine to a nazarite &c. Ib. קתני לא יושיט . . . . יתן it says, 'he shall not reach over' and not 'he shall not give' (which means that the object is beyond the reach of the other person). Pesik. S'liḥ. p. 167ᵇ; Yalk. Num. 744 ה׳ הדסים offered myrtles, i. e. *asked pardon;* a. e.

יְשַׁט ch., *Af.* אוֹשִׁיט same. Targ. Jud. VI, 21. Targ. Ex. XXII, 7; a. fr.—Y. Meg. IV, 74ᵈ top מוֹשֵׁט תרגומא מן גו סיפרא reaching forth for a Chaldaic version from between the (Hebrew) book.

יִשַׁי (b. h.) pr. n. m. *Jesse,* father of king David. Ber. 58ª. Pes. 119ª; a. fr.

of governor Gedaliah. R. Hash. 18b. Nidd. 61a; a. e.—3) I. b. Kimḥith, a high priest. Yoma 47a; Tosef. ib. IV (III), 20, v. יְשֵׁבָב.—4) I. b. Piabi or Pâbi, a priest. Tosef. ib. I, 21; Y. ib. III, 40d top; Bab. ib. 35b. Sot. IX, 15; a. e.—5) name of several Tannaim, esp. a) I. b. Elisha, redeemed from Roman captivity. Gitt. 58a. [Ber. 7a top, prob. his grandfather, a high priest.]—Shebu. II, 5; a. fr.—V. Fr. Darkhé, p. 105 sq.—6) I. son of R. Johanan b. B'roka. B. Kam. X, 2. Tosef. Eduy. II, 4; a. fr.—V. Fr. ib., p. 185 sq.—7) name of several Amoraim. Y. Gitt. I, 43c top; a. fr.—Y. Yoma III, 40d bot.—V. Fr. M'bo, p. 108b, sq.

יִשְׁמְעֵאלִי m. (b. h.; preced.) *Ishmaelite, Arab, Bedouin.*—*Pl.* יִשְׁמְעֵאלִים. Ex. R. s. 23 (ref. to אהלי קדר, Cant. I, 5) אהליהם של ר׳ the tents of the Bedouins. Gen. R. s. 84; a. fr.

יָשֵׁן I (b. h.; cmp. אָשַׁן) [*to recover strength*, cmp. חָלַם,] *to sleep*, trnsf. *to be idle, lazy.* Shebu. III, 5 (I swear) שאֵישַׁן that I will sleep, שֵׁינָתִי that I have slept. Num. R. s. 20 בא לִישָׁן going to sleep.—Cant. R. to III, 1 ישנתי לי מן התורה וכ׳ I (Israel) have been lazy in the study of the Law and the performance of good deeds; a. fr.

יָשֵׁן II (b. h.; preced.) *asleep, inactive.* Midr. Till. to Ps. LIX חקב״ה עושה עצמו כבריכול ר׳ the Lord sometimes pretends, if it were permitted to say so, to be asleep; a. fr. —*Pl.* יְשֵׁנִים, יְשֵׁנִין, יְשֵׁר׳. Num. R. s. 20 הרי הן ר׳ מן וכ׳ they are sluggish in study &c., v. preced. Cant. R. to VII, 10 ר׳ במערת וכ׳ sleeping in the cave of Makhpelah. Ex. R. s. 1; a. fr.—Fem. יְשֵׁנָה, יְשֵׁר׳. Midr. Till. to Ps. CX, beg. (ref. to Is. XLI, 2) הצדקה הירתה ר׳ וכ׳ Righteousness was asleep and Abraham waked her up. Cant. R. to V, 2 אני ר׳ מן וכ׳ I (Israel) was lazy &c., v. supra; a. fr.

יָשַׁן (b. h.; cmp. preced. wds. a. אִרְתֵּן) *to be strong, hard, old* (cmp. קשיש).—V. יוֹשֶׁן a. next w.

*Pi.* יִישֵׁן *to let grow old* (*strong*), *keep, reserve.* B. Bath. 91b דברים שדרכן ליַישְׁנָן things which it is customary to keep (to store, as wine &c.). Deut. R. s. 9, beg. בן היין הזה אני מְיַישֵׁן וכ׳ of this wine I will store away a portion for my son's wedding. Tosef. Ab. Zar. VIII (IX), 3 צריך לְיַשֵּׁן he must store them away (leave them unused); Tosef. Toh. XI, 16. Ib. במה הוא מְיַשְּׁנָן, v. יָשׁוֹן; Y. Ab. Zar. V, end 45b מְיַישְּׁנָן כל י״ב וכ׳ he must leave them unused for the whole twelve-month; Bab. ib. 75a.—Part. pass. מְיוּשָׁן *stored up*, v. infra. Y. B. Bath. VII, end, 15c. Y. Gitt. III, end, 45b 'old' means last year's crop, מי׳ של וכ׳ 'stored' means three years old.

*Hithpa.* הִתְיַשֵּׁן *to be stored up, to improve with age.* Sifra B'huck. ch. III; Yalk. Lev. 672 (ref. to ישן נושן, Lev. XXVI, 10) כל המִתְיַשֵּׁן יפה מחבירו the sort which is stored up is the better of its kind; B. Bath. l. c. [read with Ms. R.:] כל המְיוּשָׁן יפה מחבירו. Y. Gitt. l. c. הדא אמרה דאי מתישן וכ׳ this intimates that if wine is sold as *mithyashshen* (fit for storage) the seller is responsible for three years. Sifra l. c. לרבות כל המְיַישְּׁנִים including all produces fit for storage (besides wine); Yalk. l. c. לרבות כל הדבר המיושן.

*Nif.* נוֹשָׁן same. B. Bath. l. c.; a e., v. next w.

יָשָׁן m. (b. h.; preced.) *hard, dry; old, of last year*, opp. חָדָשׁ. Dem. IV, 7. B. Bath. 91b, a. e. expl. ר׳ נוֹשָׁן (Lev. XXVI, 10), v. preced. Ab. IV, 20 קנקן חדש מלא ר׳ a new vessel full of old wine (a young man but learned). Ab. Zar. III, 9 ואם ר׳ וכ׳ and if the oven is old (dried) &c.; a. fr. —*Pl.* יְשָׁנִים. Ib. 33a ר׳ ומזופפין old or pitched wine vessels. Yoma II, 4, v. חָדָשׁ. Lev. R. s. 2, v. חָדָשׁ; a. fr.—*Fem.* יְשָׁנָה. Kidd. IV, 5, Num. R. s. 9, v. אַרְכִּי I.—*Pl.* יְשָׁנוֹת. Tosef. Ab. Zar. IV (V), 10 ר׳ זפופות, v. supra; a. fr.

יָשַׁע (b. h.; cmp. preced. wds.) [*to be strong, to recover.*]

*Hif.* הוֹשִׁיעַ *to assist, help, deliver.* Sot. 34b (ref. to יְהוֹשֻׁעַ, Num. XIII, 17) יה יוֹשִׁיעֲךָ וכ׳ Yah save thee from &c. Meg. 14a עתידה שיושיע וכ׳ my mother shall bear a son who will deliver Israel; Sot. 11b שמוֹשִׁיעַ. Midr. Till. to Ps. XVIII, 4 כשתוֹשִׁיעֵנִי מאויבי when thou shalt have saved me from my enemies. Snh. 73a, v. מוֹשִׁיעַ. Ber. IV, 4 הוֹשַׁע וכ׳ help, O Lord &c.; a. fr.—V. הוֹשַׁעְנָא.

*Nif.* נוֹשַׁע *to be saved, released.* Midr. Till. l. c. אִנָּשַׁע מן וכ׳ let me be delivered from my enemies, and I shall call the Lord the praised One. Tanḥ. Aḥăré 12 (ref. to וירושע, Ex. XIV, 30) וַיִּוָּשַׁע כתיב כבריכול הוא נ׳ it may be read *vayivvasha* (and he was saved), He, as if it were, was delivered. Ib. בעוה״ז הריתם נוֹשָׁעִים ע״י ב״א in this world (the past) you were delivered through human agencies.

*יְשַׁף (=נשף), *Af.* אוֹשִׁיף *to blow, kindle.* Sabb. 119a מוֹשִׁיף נורא fanning the fire.

יְשָׁפֶה f. (b. h.) *Jaspis*, Benjamin's jewel in the high-priest's breast-plate. Ex. R. s. 38, end. Y. Kidd. I, 61b top.

יָשַׁר (b. h.; cmp. אָשַׁר) *to be firm, strong, healthy; to be straight, right.* יִישַׁר כֹּחֲךָ or חֵילְךָ 'may thy strength (health) be firm', a phrase of approval and thanks. Sabb. 87a, a. fr. (play on אָשֵׁר, Ex. XXXIV, 1) ר׳ כ׳ ששברת, be thanked for having broken (the tablets). Gen. R. s. 54 (play on וישרנה, I Sam. VI, 12) ר׳ חילכם; a. e.—יַיתֵּר (יַשַּׁר) (sub. כחך) *thanks! right!* Ber. 42b; Sabb. 53a; Erub. 32b; a. fr.—Cmp. אַרְשַׁר.

*Pi.* יִישֵׁר, יִשֵּׁר׳ *to straighten, direct, to make firm.* Ex. R. s. 1 (ref. to יָשָׁר, I Chr. II, 18) זה כלב שיר׳ את עצמו that is Caleb who kept himself straight (did not yield to the rest of the spies). Num. R. s. 8 (ref. to Ps. L, 23 ושם דרך) המְיַישֵּׁר אורחותיו וכ׳ he who directs his ways straight (pays regard to his doings).—Part. pass. מְיוּשָּׁר, f. מְיוּשֶּׁרֶת. Pirké d'R. El. ch. X דרכי מי׳ לפני my way is levelled before me.—Meg. 18b (ref. to וישרו, Prov. IV, 25) מְיוּשָּׁרִין הן אצל וכ׳ they remain firm with (in the memory of) &c.

יְשַׁר ch. same. Targ. II Esth. VII, 9 וישר חילך (Var. וישר). [Cant. R. to I, 4 ישרירין, v. next w.]

*Ithpa.* אִתְיַשַּׁר, *Ithpe.* אִתְיַשַּׁר *to be strengthened.* Targ. Y. Deut. X, 2, v. אֲשַׁר.

יָשָׁר m. (b. h.; preced.) *firm, sound; straight, right, upright.* Gen. R. s. 49 אברהם זה ר׳ מן היְשָׁרִים this Abraham is firmer than all the firm (angels); Yalk. ib. 82 אברהם קודם לְיָשְׁרוֹ של עולם וכ׳ זה ר׳ before they see the Right One of the world, they (the pious)

כי אזל מיהא בתר יַשְׂרוּתֵיהּ אזל when he (Samson) went out (to marry), he, at all events, followed only his own liking (not the will of the Lord); [marginal version יַשְׂרוּת עֵינָיו]; Yalk. Jud. 69.

יָת (v. אִית) [*being, existence,*] a particle 1) indicating the objective case (=h. אֵת). Targ. Gen. I, 1; a. v. fr.—With pronominal suffixes: יָתִי *me*, יָתָךְ, יָתִיךְ *thee* &c. Targ. Deut. IV, 14. Targ. Gen. XII, 12. Ib. L, 21; a. v. fr.—2) (with pronominal suffix of the third person) *he himself, this one* &c. Y. Bicc. III, 65$^{d}$ top אמר יָתֵיהּ דמן רבנן said he (who was before mentioned as) one of the scholars. Gen. R. s. 9, beg.; Koh. R. to III, 11, a. e. יָתְהוֹן those (opp. to דין), v. הָנֵי.—With prepositional prefix: לְיָת, v. לְוָת, פְּוָת.

**יְתֵב, יִתֵּב** I ch.=h. יָשַׁב, *to sit, dwell* &c.; *to be inhabited, settled.* Targ. O. Gen. XXXVI, 7 מִיתַּב ed. Berl. (oth. ed. a. Y. מֵיתַב). Targ. O. Ex. XVI, 35 יָתִיבְתָּא (Y. מִיתִיבָא) *inhabited*; a. v. fr.—Imper. תֵּיב, תִּיבִי. Targ. Gen. XX, 15. Targ. Is. LII, 2 (ed. Wil. תְּבִי); a. fr.—Yeb. 109$^{a}$ יָתְבָא חוּרתֵיהּ she lives under (with) him. Ber. 6$^{a}$ עַד דְּיָתְבֵי when they are seated. Ib. 48$^{a}$ ורחמנא היכא י׳ and where does the Lord reside?—M. Kat. 9$^{b}$ לִיחרוב ביתך וְלֵיתוֹב אושפיזך may thy house (grave) be vacant, and thy inn (temporary home on earth) be inhabited; Tanḥ. B'resh. 13; a fr.—וקאמר י׳.. N. N. sat down (lecturing) and said &c. Bets. 20$^{a}$; a. fr.

*Pa.* יְתֵּב 1) *to set down, place.* Y. Kil. IX, 32$^{c}$ top; Y. Keth. XII, 35$^{b}$ top י׳ לֵיה ולא וכ׳ he set him down (let his coffin down) and would not take him back again (v. תּוּב); a. e.—2) *to settle, establish.* Targ. Is. XLIII, 20 אֲיַתֵּיב (ed. Wil. אֲיָתֵב *Af.*).—Targ. Ps. XXII, 4; a. e.—3) *to quiet, set at rest.* Targ. Ps. XXIII, 3 יְיַתֵּיב (ed. Wil. יְתֵיב, v. תּוּב).—Ber. 28$^{a}$ לְיַתּוּבֵי דעתיה to set his mind at ease. Yoma 81$^{a}$ יְתוּבֵי דעתיה making one come to. B. Bath. 3$^{b}$ לְיַתּוּבֵיהּ ליצרֵיהּ דעתא in order to gratify his passion. Lev. R. s. 19 [read:] תִּתְיַתַּב may thy soul be restored to thee as thou hast restored my soul; a. e.—*Part. pass.* מְיַתַּב, מְיַתְּבָא, מְיִתְּבָא a) *inhabited.* Targ. Ps. CVII, 4. —b) *quieted.* Tam. 32$^{a}$ נחותי ימא לא מְיַ׳ דעתיהון וכ׳ (or מְיִתְּבָא, v. infra) sea-farers do not feel at ease until they reach land.

*Af.* אוֹתֵיב, אֲיַתֵּיב *to place, seat, settle* (v. יָשַׁב *Hif.*). Targ. I Kings XXI, 9. Targ. Gen. XLVII, 6; a. fr.—Y. Kidd. I, 58$^{d}$ אֲיַיתִיבוּנִי על גיהֵם וכ׳ bury me at the bank of the river; Y. Keth. VI, end, 31$^{a}$ אייתבון (corr. acc.). Ḥull. 59$^{a}$ יְתֵבֵיהּ בתנורא.. אוֹתְבֵיהּ let it be put in the oven; . . . he put it in. Yoma 69$^{b}$ אוֹתִיבוּ בתעניתא וכ׳ they made (people) sit fasting, they ordered a fast of three days &c.; a. fr. [אוֹתִיב for אֲתֵיב, v. תּוּב.]

*Ithpa.* אִתְיַתַּב, *Ithpe.* אִתְיְתִיב, אִיתְיְתִיב; *Ittaf.* אִיתְוַתַּב 1) *to be allowed to dwell, to sojourn* (h. גּוּר). Targ. O. Gen. XX, 1 (Y. אתנתב, corr. acc.). Targ. Jer. XLIX, 33; a. fr.—Sabb. 33$^{b}$ אִיתְּבוּ תריסר וכ׳ they dwelt in the cave twelve years.—2) *to be inhabited.* Targ. Is. XLIV, 26. Targ. Jer. L, 13; a. fr.—3) *to be set at ease, be gratified.* Targ. Is. LXII, 5.—B. Mets. 83$^{b}$ bot. לא מְיַתְּבָא דעתיה he was not satisfied. Yoma 80$^{b}$; מי׳ דעתיה he will come to again.—Sabb. 51$^{b}$, sq. כי היכי דתיתוֹתַב דעתיה Ms. O. (Ms. M. דתייב, ed. דאיתותב, v. Rabb. D. S. a. l. note) that he may shall behold the faces of the firm (believers); a. fr.—*Pl.* יְשָׁרִין, יְשָׁרִים. Cant. R. to I, 4 מה יישריון רחמיך, [read as:] Yalk. ib. 982 מה ישרים וכ׳, expl. מה תקיפין וכ׳ how strong are thy mercies. Midr. Till. l. c. אילו כת . . . זו כת י׳ which is the highest class among those who will greet the countenance of the Divine Presence (in the hereafter)? The class of the firm believers. Ib. to Ps. XXV, 14 . . . בתחלה ואח״כ נתן לי׳ first the secret of the Lord is communicated to those who fear him (human beings), and then to the firm ones (the angels, cmp. יְצוּקִים s. v. יָצַק); Gen. R. s. 49; a. e.—*Fem.* יְשָׁרָה, *pl.* יְשָׁרוֹת (sub בעיניו; with ref. to Deut. XII, 8) [*right in the eyes of the offerer,*] *free-will offerings* (opp. חוֹבָה). Zeb. 114$^{a}$ תקריבו וכ׳ י׳ free-will sacrifices you may offer (on the *bamoth*, v. בָּמָה), but no obligatory offerings; ib. 117$^{b}$. Ib. נינהו י׳ they belong to the class of free-will offerings. Ib. 118$^{a}$; a. fr.—סֵפֶר הַיָּשָׁר *the Book Yashar*, a lost book (Josh. X, 13; II Sam. I, 18). Ab. Zar. 25$^{a}$. Y. Sot. I, end, 17$^{c}$.

**יַשְׂרָא** ch. same, *firm believer, upright man.* Y. Taan. II, 65$^{b}$ (ref. to Mic. VII, 4) דבהון וכ׳ י׳ the upright man among them is like thorns.

**יִשְׂרָאֵל** (b. h.) pr. n. *Israel,* 1) I. (Jacob), the patriarch. Gen. R. s. 68 סבא י׳ the patriarch I. (not the people); a. fr.—2) I., the people. Bḗr. 6$^{a}$; a. fr.—שונאי י׳ the enemies of Israel, often euphem. for *Israel.* Ib. 32$^{a}$ נתמוטטו .. של ש׳ י׳ the feet of Israel would totter (in judgment); a. fr. —V. פְּנֻסָּה.—3) י׳ (=בן י׳) *an Israelite,* a) one not belonging to the priestly or levitic tribe; b) *a Jew,* opp. נכרי, גוי. Gitt. V, 8. Tosef. Kidd. V, 3; a. fr.—Tosef. Ab. Zar. III, 5, sq. Ab. Zar. II, 6; a. fr.—בַּת י׳ *an Israelitish woman.* Tosef. l. c. 1; 3; a. fr.—*Pl.* יִשְׂרְאֵלוֹת (opp. to כֲּהַנּוֹת, לְוִיּוֹת). Tosef. Snh. IV, 2.

**יִשְׂרְאֵלִי** m. (preced.) *one belonging to a common Israelitish family,* contrad. to כֹּהֵנִי, a. לְוִיִּי. Kidd. IV, 1; Yeb. 37$^{a}$ (collective noun).—*Pl.* יִשְׂרְאֵלִים. Ib. 85$^{a}$. Tosef. Ber. V, 14.—*Fem.* יִשְׂרְאֵלִית *an Israelitish (Jewish) woman.* Nidd. IV, 2 (33$^{b}$) (collective noun, opp. to כּוּתִיּוֹת).

**יַשְׁרוּת** f. (v. יוֹשֶׁר a. יָשָׁר) *firmness, faith, right conduct, equity.* Y. Meg. I, 72$^{c}$ top (ref. to Deut. XII, 8, cmp. ומה תעשו שם דבר שהוא בא לידי י׳ וכ׳ יָשָׁר) and what dare you do there (on the *bamah*)? An act by which one is led towards faith, which is burnt-offerings and peace-offerings. Midr. Till. to Ps. XCIX, 4 (ref. to מישרים ib.) אתה כוננת י׳ של עולם (ed. Bub. בעולמך י׳) thou hast established the firmness of thy world (through courts of justice); Yalk. Ps. 852 בעולמך י׳.—Gen. R. s. 54 (ref. to וישרנה, I Sam. VI, 12) מהלכות בי׳ they walked with propriety (paying reverence to the Ark; Midr. Sam. ch. XII בירופי). Ruth R. introd. 3 (ref. to ישר, Prov. XXI, 8) במדת י׳ in fairness; ib. בי׳; Yalk. Prov. 959. Deut. R. s. 8 היא וכל כלי אומנתה ניתנה . . . יַשְׂרוּתָהּ she (the Torah) and all her implements have been given to man, her humility, her righteousness and her fairness.—Sot. 9$^{b}$, v. next w.

**יַשְׂרוּתָא** f. ch. (v. preced.) *that which seems right, arbitrary will.* Sot. 9$^{b}$ (ref. to Jud. XIV, 3 ישרה בעיני)

be reconciled. Lev. R. s. 19, v. supra; a. fr. [אִתּוֹתַב for אִתְתַּב, v. תּוּב.]

**יְתֵב** II (v. preced.; cmp. יהב) *to give* and *to place*) *to give* (not used in perf. tense). Sabb. 19[a] בְּמִשְׁהָא נְיַתְּבִי לֵיהּ (Ms. M. נמשה ונ׳) וכ׳ let him measure when giving (the goods to wash) and when receiving it back. Kidd. 78[b] אִי בְּעֵי מִיתְּבָא . . . לָא יְהַב לֵיהּ (not יתבי) if he desired to give it to him as a donation, could he not do it? Keth. 106[b] ולִיבָא לְמִיתְּבָא לֵיהּ and he will have nothing to give him. B. Kam. 83[b]; a.e.—B. Bath. 13[b] למיתב Ms. M. (ed. לְמִיתַּן).

**יְתִיב, יָתֵב** m. (יָתַב I) *inhabitant.* Targ. O. Gen. XXXIV, 30 יָתִיב ed. Berl. (ed. יָתְבִי *pl.*). Targ. O. Num. XIV, 14. Targ. Is. VI, 11; a. fr.—*Pl.* יָתְבִיא, יָתְבֵי. Targ. Y. Num. l. c.; a. fr.

**יְתָבָא** m., pl. יָתְבִין *dwelling places,* v. יְתוּבָא.

**יָתֵד** f. (b. h.; cmp. שְׁתוֹד) [*something fastened, driven in,*] *peg, nail; handle of a tool* &c. Y. Taan. IV, 67[d] אַשְׁרֵי אָדָם . . . ר׳ לְהִיתְלוֹת בָּהּ (cmp. Is. XXII, 23, sq.) happy the man who has a peg to hang on, i. e. who has a renowned ancestry; וּמָה הֵיתָה יְתֵידָתוֹ וכ׳ and what was R. E.'s. peg?; Y. Ber. IV, 7[d] top. Gitt. 17[a] הֵרֵי שֶׁלֹּא חָמוּשׁ ר׳ (my last opinion) is an immovable peg. Meg. 6[a] וְהֵרֵי הֵיתָה ר׳ תְּקוֹעָה וכ׳ and she (Cæsarea) was a peg driven into Israel, i. e. an obnoxious foreign element.—ר׳ שֶׁל מַחֲרִישָׁה the pin of the plough. Sabb. XVII, 4; a. e, v. מַחֲרֵישָׁה.—ר׳ הָאֹהֶל *tent-pin,* v. infra.—ר׳ הַדְּרָכִים *a way-mark of hardened clay pegs,* v. גֵּץ; v. infra.—*Pl.* יְתֵדוֹת. Gen. R. s. 43 שְׁלֹשָׁה ר׳ גְּדוֹלוֹת three great pegs (Abraham, Isaac and Jacob). Ib. s. 62 נִתְגָּרוּ בָהֶן ר׳ הָאָרֶץ the pegs of the land (the remnants of the seven nations, cmp. Num. XXXIII, 55) arose against them. Kel. XIV, 3 ר׳ אֹהָלִים חֲמִשּׁוֹחוֹת Mish. ed. (Bab. ed. יְדוֹת) the (metal) pegs of tents and those of the land measurers. Tosef. ib. B. Bath. I, 7 הַחָרֵב שִׁפְרְשָׁה עִם ר׳ הַמַּחֲרִישָׁה the knife (coulter) which has been taken out with the handle of the plough. Mikv. IX, 2 ר׳ הַדְּרָכִים, expl. גֵּץ יוֹנִי. Tosef. ib. VI (VII), 14. B. Kam. 81[a] מִסְתַּלְּקִין מִפְּנֵי ר׳ הַדַּ׳ . . . you may (in walking) turn out from the highway towards the private sidewalk in order to avoid the road-pegs; Y. Ber. II, end, 5[d] top.

**יְתוֹבָא** m. (יָתֵב I) *dweller, sojourner,* opp. בֶּן מָתָא citizen.—*Pl.* יָתוֹבֵי, יָתוֹבִין. B. Bath. 8[a].

**יְתוּבָא** m. (preced.) *dwelling place.* Targ. Job. XVIII, 19.—*Pl.* יְתוּבָיָא. Targ. Ps. LXXXIX, 13 Ms. (ed. יָתְבִין).

**יַתּוּךְ**, v. יַתִּיךְ.

**יָתוֹם** m., **יְתוֹמָה** f. (b. h.) [*by one's self,* cmp. גּוֹחַ, גַּחַ I,] *single, alone, forsaken.* Ḥag. 3[b]; Mekh. Bo s. 16, a. e. אֵין הַדּוֹר ר׳ וכ׳ that generation is not forsaken in which &c.—ר׳ אָמַן, v. אָמַן.—Esp. 1) *fatherless, orphan, public charge.* Meg. 13[a] חִמְגְּדֵל ר׳ וי׳ בְּתוֹךְ בֵּיתוֹ וכ׳ he who rears a male or female orphan in his house, is regarded as the parent. Tosef. Keth. VI, 8 ר׳ וי׳ צְרִיכִין פַּרְנָסָה מְפַרְנְסִין אֶת הַיְּתוֹמָה וכ׳ if an orphan boy and an orphan girl need public support, we must support the girl first &c.; Keth. 67[a]. Taan. 24[a] בְּי ר׳ וי׳ we were engaged in collecting for an orphaned couple to be married; a. v. fr.—יְתוֹמָה בְּחַיֵּי הָאָב self-depending in her father's life-time, i. e. *a minor over whom her father has no control,* e. g. when he has given her away in marriage, and she being divorced or widowed returns to her paternal home. Yeb. XIII, 6. Keth. 73[b]; a. fr.—2) *an animal whose mother died during or soon after childbirth.* Bekh. IX, 4. Ḥull. 38[b].—3) (Law) *a minor heir* whom the authorities must protect by appointing a guardian to plead his cause &c.; in gen. *heir* (mostly in the plural).—*Pl.* יְתוֹמִים, יְתוֹמִין; f. יְתוֹמוֹת. B. Mets. 70[a] מָעוֹת שֶׁל ר׳ minor heirs' funds. B. Bath. 124[a] שְׁבַח שֶׁהִשְׁבִּיחוּ ר׳ לְאַחַר וכ׳ improvements which the heirs made after their father's death (before division). Arakh. VI, 1 (21[b]) שׁוֹם הַר׳ the assessment for public sale of minors' (heirs') property which the court sells to satisfy the decedent's creditors. Gitt. V, 1; a. fr.—Yeb. XIII, 7 שְׁתֵּי אֲחָיוֹת ר׳ two orphan sisters; a. fr.

**יְתוֹמָא, יְתוֹם** ch. same. Targ. Y. Ex. XXII, 21 (O. יַתֹּם).—*Pl.* יְתוֹמֵי. Targ. Job XXII, 9.—*Fem.* יְתוֹמְתָא. Lev. R. s. 37 (some ed. יְתִימְתָא).—V. יַתֹּם.

**יְתוֹר, יִתּוֹר** m. (יָתַר) *addition.* בִּגְדֵי ר׳ putting on more than the prescribed number of priestly garments (v. Yoma VII, 5). Zeb. 19[a]; Erub. 103[b].

**יְתוּרָא** ch. same, *superfluousness.*—*Pl.* constr. יִתּוּרֵי. Ḥull. 36[a] מִי׳ קְרָאֵי קָאָמַר he derives it from the superfluous verses.

**יַתּוּשׁ** m. (fr. תָּשַׁשׁ?) 1) *mosquito* or *gnat.* Gitt. 56[b] בָּא ר׳ וְנָכַנַס וכ׳ a mosquito came and entered his (Titus') nose; Gen. R. s. 10; Lev. R. s. 22. Sabb. 77[b] לִנְחֹשׁ ר׳ the mosquito (an application of a pulp made of mosquitos) is a remedy for a serpent's bite. Ib. אֵימַת ר׳ עַל הַפִּיל the fear which the elephant has of the *yattush,* v. אֵרְמָה. Snh. 38[a]; Lev. R. s. 14, beg. קְדָמַךְ וכ׳ ר׳ the *y.* has been created before thee (man); a. e.—*Pl.* יַתּוּשִׁים, יַתּוּשִׁין. Gen. R. s. 5 (ref. to Gen. III, 17) דְּבָרִים אֲרוּרִים כְּגוֹן ר׳ וּפִרְעוּשִׁין וכ׳ cursed things like gnats, fleas and flies; a. fr.—Tosef. Sabb. XII (XIII), 4 זְבוּבִין וי׳ Y. ib. XIV, beg. 14[b] וּתוּשִׁין (corr. acc.), v. חָגָב.—2) *a bug* (*on a fruit*). Sifra Sh'mini Par. 10, ch. XII; Ḥull. 67[b]; a. e., v. כָּלִיס.

**יַתּוּשָׁא, יַתּוּשְׁתָּא** ch. same. Gen. R. s. 10; Lev. R. s. 22.—*Pl.* יַתּוּשִׁין, יַתּוּשָׁיָא. Ib. s. 19, beg. וְצוֹאַת עֲבוֹדָה ר׳ and the excrements produced gnats. Gen. R. s. 34, end, דְּלָא יְכָלוּנִיהּ ר׳ (some ed. יַתּוּשַׁיְּהוּ) lest the mosquitos bite it (on the head).

**יְתֵי**, v. אֲתָא.

**יְתֵיב**, v. יְתֵב.

**יָתֵיב**, v. יָתֵב.

**יְתֵיבְתָא, יְתֵיבְתָא דְ׳** f. *inhabited,* v. יְתֵב.

**יְתֵידְתָא** f., v. יָתֵד.

**יַתֵּירִין**, v. אֲתָא.

**יַתִּיךְ, יַתּוּךְ** m. (נָתַךְ) a sort of *thongs* used for seizing

a hot pot; (oth. opin.) *a strainer* (cmp. Targ. Job X, 10). — *Pl.* יַתְּרִכִין, יַתְּרוֹ. Kel. XII, 3 ed. Dehr. יִתְּרֵי (ed. יַתְּרוֹ); Tosef. ib. B. Mets. II, 10, v. נָעַר II.

**יְתֵימְתָּא**, v. יָתוֹם ch.

**יַתָּן**, v. אֲתָא.

**יַתְנָיָא**, v. וְתִינָא.

**יְתֵר**, v. יָתַר.

**יַתִּיר** I, **יַתִּירָא** m., **יְתִירְתָּא**, **וְתִירָא**, **יְתִיר'** f. (יָתַר) *remaining over, too much, too many; extraordinary, especial.* Targ. O. Ex. XXVI, 12 (Y. מותרא). Ib. דְיַתִּירָא (ed. Berl. דְיָתְרָא, Y. וְיַתִּירָא). Ib. 13.—Ḥull. 47ª חסיר או י׳ one lobe wanting or one too many. B. Mets. 93ᵇ, v. מְרָדָא. Ib. נטירותא י׳ ed. (Ms. M. מעליותא) a special watchfulness. M. Kat. 4ª טירחא יתירה איכא (read יתירא, v. Rabb. D. S. a.l. note 400) it requires great labor. Ib. 21ª מילתא י׳ something more than duty requires. B. Mets. 104ᵇ מילתאי׳ a disproportionate amount. Gitt. 64ᵇ ידא י׳ an additional hand (her own and her father's power of accepting the letter of divorce). B. Bath. 104ᵇ top [read :] ואי איכא יתירא and if there is a surplus, v. מַלֵּיתָא.—B. Kam. 94ª תיעזוב י׳ the superfluous verse containing תיעזב (Lev. XIX, 10, repeated ib. XXIII, 22); a. fr.—Esp. יתירתא *an additional lobe of the lungs.* Ḥull. 47ª.—*Pl.* יַתִּירִין, יַתִּירֵי, יַתִּירֵי; f. יַתִּירָתָא, יְתִיר'. Targ. O. Num. III, 46.—B. Mets. 51ª בדמי י׳ at an extremely high price. Ruth R. to II, 14; Cant. R. to II, 9 אילין י׳ those forty five days more (Dan. XII, 11; 12). Ab. Zar. 9ᵇ sq. שית שנין י׳ . . . . החוא שטרא a document which contained six years too many (was postdated by six years); a. fr.—*Adv.* יַתִּיר *more.* Targ. Ps. XIX, 11; a. e.—בְּיַתִּירָתָא (=h. יותר מדאי) *beyond measure.* M. Kat. 27ᵇ תות קא בכיא בי׳ (Ms. M. בתדירתא) she mourned unreasonably.

**יַתִּיר** II pr. n. pl. *Yattir*, v. מְתַרְתָּא.

**יְתִירָא** m. *cord*, v. יִתְרָא I.

**יְתִירָת** f. (יָתַר) *superfluity.* Gen. R. s. 10 שהן י׳ בעולם (better: יְתֵירִין, v. יָתֵר a. יָתַר).

**יְתִירָתָא**, **יַתִּירָתָא**, v. יַתִּיר.

**יִתֵּךְ***, Y. Ab. Zar. III, 43ᵇ, חמידותכו׳, read: חמתיך כוס (a tautography), v. נָתַךְ.

**יְתֵם**, *Pi.* יִתֵּם (denom. of יָתוֹם) *to make orphans, to cause bereavement.* Pes. 49ª מְיַתֵּם את בניו Ms. M. (ed. גוזליו) will be forced to leave his children uprovided for; Yalk. Am. 545; v. אַלְמֵן. Yalk. Gen. 95.

*Nithpa.* נִתְיַתֵּם *to become an orphan.* Keth. 44ᵇ נִתְיַתְּמָה she lost her father.

**יְתַם**, **יִיתַם**, **יְתָמָא**, **יְתַמָּא** ch.=h. יָתוֹם, Targ. O. Ex. XXII, 21 (ed. Amst. יְתָם; Y. יתום); a. e.—Y. Ab. Zar. II, 41ᵈ bot. דין די׳ וכ׳ the case of an orphan or a widow; Y. Sabb. I, 3ᶜ sq. דיין דיי׳ (read דין). Keth. 54ª י׳ an orphan (figuratively for a hired laborer whom the employer provides with clothes, v. לָקַח I); a. fr.—Ab. Zar. 24ᵇ מזמורא י׳ an *anonymous* or *titleless* psalm.—Trnsf. (as a friendly rebuke) *ignorant child!* Keth. 17ᵇ; Ab. Zar. 13ᵇ; Ḥull. 111ᵇ.—*Pl.* יַתְמִין, יַתְמֵי, יַתְמֵי. Targ. Ex. XXII, 23; a. fr.—Ber. 18ᵇ זוזי דיי׳ heirs' fund. Y. Shek. IV, 48ª bot., a. e., מדל דיי׳, v. מְדַל. B. Mets. 108ª; B. Bath. 8ª אפיי׳ מִדַּי even orphans' funds must be taxed, v. אִילָא. Y. Sot. III, 19ª אתון י׳ וכ׳ the heirs came complaining; a. v. fr.—Keth. 106ª קרו לנפשיידהו י׳ they (the surviving scholars) called themselves orphans; י׳ דיי׳ orphans of orphans (few survivors).

**יתניא**, v. וְתִינָא.

**יָתַר** (b. h.; cmp. עתר, אשר) [*to be strong;* denom. יֶתֶר *cord*, v. יִתְרָא I,] *to be rich, plentiful.*

*Nif.* נוֹתַר *to be left over.*—Part. נוֹתָר m. *portions of sacrifices left over beyond the legal time and bound to be burnt.* Kerith. III, 4 והיה נ׳ מן וכ׳ and it was an overdue remnant of sacrifices. Ib. I, 1 דם נ׳ blood of overdue sacrifices. Meil. I, 3, a. fr. משום נ׳ as coming under the law of *nothar*; a. v. fr.—*Pl.* נוֹתָרִים, נוֹתָרוֹת. Sifré Aḥăré Par. 5, ch. VII.—Cant. R. to V, 14 כמה נ׳ how many laws about *nothar*. Num. R. s. 11 בנ׳ . . . שלא לפסול not to unfit any of the sacrifices by allowing them to become overdue.

*Hif.* a) הוֹתִיר *to leave over; to go beyond; to be more.* Mekh. Bo s. 6 אם ה׳ if he left a part of the Passover lamb over until morning. Sifra Tsav, Par. 7, ch. XII אם ה׳ ה׳ if he has left over, he has left over (and it may be eaten). Ib. אם הוֹתִירוּ כולו if they left the whole of it over (for the second day); a. fr.—Ber. 34ᵇ לא חסרתם ולא הוֹתַרְתֶּם you stated the time neither too early nor too late. B. Bath. VII, 2 ה׳ כל שהוא if it was somewhat more (than the stated measure).—b) חִתִּיר (cmp. חָצִיץ fr. רָצַץ), v. infra.

*Pi.* יִיתֵּר (denom. of יֶתֶר) *to add; to do too much.* Erub. 13ª שמא אתה . . . מְיַיתֵּר for if thou omit one letter or write one too many; Sot. 20ª תִּיתֵּר *Hif.* (v. supra). Ex. R. s. 27; Tanḥ. Yithro 4 his name was Jether (Jethro) שֶׁיִּי׳ פרשה וכ׳ because he gave rise to an additional chapter (about judges) in the Law; Mekh. ib., Amalek, s. 1 שהוֹתִיר.—Ib. שיי׳ במעשים טובים because he did more (than ordinary men, was liberal in) good deeds. [Y. Keth. IV, end, 29ᵇ מִיּוּתָּרִין, v. וְיָתַר.]—*Part. pass.* מְיוּתָּר, *pl.* מְיוּתָּרִין *added, superfluous.* Koh. R. to V, 8 (ref. to ויתרון, ib.) דברים שתראה (ש)הן מי׳ לתורה (not בתורה) things which thou wouldst regard as additions to the Law. Ib. אפי׳ דברים . . . מי׳ בעולם even things in nature which thou wouldst believe to be superfluous (useless); Ex. R. s. 10; (Gen. R. s. 10 יְתֵירָה); a. e.

*Nittaf.* נִתּוֹתַר *to be left over.* Yoma 46ª אירברי עולה שנִּתּוֹתְרוּ parts of a burnt-offering which remained over (failed to be entirely burnt). Pes. 59ᵇ כשניתּוֹתְרוּ when they were left over (unoffered).

**יְתַר** ch. same. [Targ. Ruth II, 16, a. e. מיתר, v. נְתַר.]

*Af.* אַיְתַר, אוֹתִיר 1) *to leave over.* Targ. II Kings IV, 43; a. e.—Y. Peah VII, 20ª bot. ואַיְתְרִנּוּן.—2) *to bless with plenty.* Targ. O. Deut. XXVIII, 11; XXX, 9.

*Pa.* יַתַּר, as preced. *Pi.*—*Part. pass.* מְיַתַּר, f. מְיַתְּרָא *larger.* Meg. 19ª מחסרא או מיי׳ smaller in size or larger.

*Ithpa.* אִיתַּר, אִיְיתַּר 1) *to be left over*; (in legal interpret.) *to be superfluous* in the Bible text and therefore

*available for interpretation.* Targ. O. Ex. XXXVI, 7 וְיַתְרַת (=וְאִתַּ׳, ed. Berl. וְיַתְּרַת, corr. acc.).—Ber. 35ª, v. הַיְפַלֵּל. Men. 93ª אֲתַיְתְרוּ לִיה תְּרֵי קְרָאֵי two verses remain for interpretation; Arakh. 2ᵇ איירתרי לְהוּ תְּרֵי (v. Rabb. D. S. to Men. l. c. note).—*2) *to be added, included.* Sabb. 64ª אִיתַּיְתְרוּ לִיה (some ed. איירתר) they are now included (Ms. M. איירתי they include it, v. אֲתָא).

**יֶתֶר, יֹתֶר** m. (preced. wds.) 1) *additional, a person having an additional limb.* Bekh. VII, 6 ר׳ בידיו וכ׳ if one has an additional finger (or toe) on each of his hands and feet. Ib. 45ᵇ.—Ib. 40ª חסר וי׳ ביד having one toe less or one too many on the forefoot. Ib. כל יתור כנטול דמי every addition is considered equal to the entire absence of the respective limb; Ḥull. 58ᵇ כל יתר וכ׳. B. Bath. VII, 2, sq. דק ר׳ (יתיר a. יתר interchanging), v. חַן; a. fr.—*Fem.* יְתֵרָה, יְתִירָה; (as noun also) יְתֵרֶת, יְתִירָה. Bekh. VII, 6 (45ª) בו יתרת וכ׳ (בה) היתה (Rashi יתירה; Gem. יתירת) if there has been an additional limb and he had it cut off. Ib. 40ª ר׳ על של משה וכ׳ (a cubit measure) larger than the Mosaic by &c. Ḥull. III, 6 (as a sign of clean birds) כל שרש לו אצבע ר׳ that which has an additional toe (on top of those in a line). Keth. 76ª יתירת a woman having an additional limb. Erub. 83ª ר׳ על מדברית וכ׳ one sixth larger than &c.; a. fr. [V. יְתֵירָה.]—*Pl.* יְתֵרִין, יְתֵירִין; f. יְתֵירוֹת, יְתֵרֵי׳. Macc. 23ª יְתֵירֵי מדע men of more than ordinary knowledge; ר׳ כח of more than common physical strength.—[Gen. R. s. 98 הניחו יתירות left remants of the conquered nations, prob. to be read: יְתֵירוֹת, v. יָתֵד.]—Esp. יְתֵרֶת *an additional lobe of the lungs.* Ḥull. 47ª (not יות׳).—2) *a word written plene, with vowel letters.*—*Pl.* יְתֵירוֹת. Erub. 13ª, a. e., v. חָסֵר II.

**יֶתֶר** I m. (b. h., v. יָתַר) 1) *cord, bow-string.* Lev. R. s. 5 (ref. to Ps. XI, 2), v. מְתֻחָה.—2) = יוֹתֵר *addition,* (adv.) *more.* Bekh. VII, 1 (43ª) וי עלידן וכ׳ Bab. ed. (Mish. יותר עלידן באדם וכ׳) to these must be added, with reference to blemishes of human beings, the wedge-shaped head &c. Erub. 83ᵇ ר׳ על כן more than that. Gitt. III, 1 ר׳ מכן nay, even more; a. fr.

**יֶתֶר** II (b. h.) pr. n. m. *Jether,* v. יִתְרוֹ a. יִתְרָא II.

**יִתְרָא, יוֹר׳** I m. ch. = h. יֶתֶר I, 1, *strong cord,* esp. 1) *the cord of the bow.* Snh. 42ª למירהוי כי ר׳ (some ed. יְתִירָא) until the shape of the moon is like that of the cord (with the bent bow, semicircular).—*Pl.* יְתִירֵי (יְתֵירֵי). M. Kat. 26ª לקל ר׳ דמזיגת וכ׳ from the sound of the cords (of the catapults) at M. (v. מְגִידּוֹ) the wall of Laodicea burst.—2) *rope.*—*Pl.* יְתָרִין, יְתָרַיָּא. Targ. Jud. XVI, 7; 8; 9. 3) *the straight side of the stomach,* opp. to קשׁתָא the curved side, v. תִּימְצָא. Ḥull. 50ª דְּאַיְתְרָא the fat covering &c. Pes. 51ª אכל דאוי׳ (Ms. M. דוי׳) ate the fat &c.—[Targ. Prov. XXV, 20 יתרא Ms. (Var. ed. Lag.), ed. נִתְרָא.]

**יִתְרָא** II (b. h.) pr. n. m. *Ithra* (*Jether*) the Israelite (the Ishmaelite), father of Amasa. Ruth. R. to I, 21; Y. Yeb. VIII, 9ᶜ top (אליתר הישמעאלי!); Midr. Till. to Ps. IX.

**יְתֶרֶת, יְתֵרֶת,** v. יֶתֶר.

**יִתְרוֹ** (b. h.) pr. n. m. *Jethro,* the father-in-law of Moses. Ber. 63ᵇ. Ex. R. s. 27 יֶתֶר כשהוא גוי . . . . ונקרא ר׳ as a heathen he was named Jether, and when he was converted . . . he was named J.—Zeb. 116ª קודם מ״ת וכ׳ ר׳ the arrival of J. (Ex. XVIII) took place before the giving of the Law; Ab. Zar. 24ª; a. v. fr.

**יִתְרוֹן** m. (b. h.; יָתַר) 1) *surplus, difference.* Koh. R. to II, 13 כשם שיש ר׳ בין וכ׳ as there is a difference between light &c.—2) *addition.* Lev. R. s. 22 (ref. to Koh. V, 8) אפי׳ . . . . ר׳ למ״ת דברים even what thou deemest to be an addition to the original Law (Koh. R. to V, 8, a. e. מיותרין).—3) *superfluity, useless thing.* Ib. אפי׳ . . ר׳ בעולם even what thou mightest deem to be mere useless creatures (Koh. R. to V, 8, a. e. מיותרין), v. יָתַר.

**יִתְרָן,** v. יוֹתָרָן.

**יִתְרֶת,** v. יֶתֶר.

## כ

**כ, ך** *Kaf,* the eleventh letter of the Alphabet. It interchanges with ג q. v.; with ק, e. g. כּוֹבַע a. קוֹבַע; with ח, cmp. חבש a. כבש a. derivatives.

**כ׳,** as a numeral letter, *twenty.*

**כְּ, כְּ׳, כִּי־** prefix, h. a. ch. (v. כַּף) 1) *as, like.* Targ. Gen. IX, 3. Targ. Hos. IV, 9; a. v. fr.—Ber. I, 2 כאדם וכ׳ like one reading in the Torah. Ib. 3 כדרכו as usual; a. v. fr.—*2) *whereas.* Tosef. Snh. II, 6 כגוזליא . . . וכאימריא ed. Zuck. (Var. דגוזליא . . . ואמריא, as Snh. 11ª, Y. ib. I, 18ᵈ top) whereas the spring pigeons are yet tender &c.—[Ib. 5 בגוזליא וכ׳.]—[Compound particles כְּדֵי, כְּוָת &c., v. s. vv. or second component.—ך as affix, frequ. indicating place (כ *locale*) or instrument, as דוּכְתָּךְ, בָּנָתָךְ, אוּשְׁפִּזְרְנָא &c.]

**כָּא, כָּת** ch. (b. h. כֹּה, v. preced.) adverb of place: *here,* v. הָכָא; of time: *now.* Targ. Gen. XXII, 5. Targ. Job XXXVIII, 11; a. fr.—Y. Ber. IV, 7ᶜ top וכא אמר הכין and here he says so? Ib. וכה; a. v. fr.—לְכָא *hither;* מִכָּא *from here.* Targ. Josh. VIII, 20. Targ. Ex. XVII, 12; a. fr.—Y. Bets. V, 63ª פצל . . לכא ולכא skimmed the water in both directions. Y. B. Mets. VI, 11ª top מיכא ללוד from here to Lydda; a. fr.—V. אִיכָּא, לִיכָּא &c.; כָּאן, בָּאן &c.

**כְּאֵב** (b. h.) *to be heavy, to feel pain.* Y. Sabb. IX, 12[a] ib. XIX, 17[a] bot. (ref. to Gen. XXXIV, 25) בהיותו כּוֹאֵב . . . כל איבריהם כּוֹאֲבִים עליהם it does not say, 'when it (the wound) was painful', but . . . , which intimates that all their limbs pained them.

*Hif.* הַכְאִיב *to cause pain, grief.* Ex. R. s. 3 (ref. to Ex. III, 7) ידעתי . . . להַכְאִיבַנִי וכ׳ I know how much they will grieve me &c. Pirké d'R. El. ch. XII שלא להַכְאִיבוֹ so as to make him feel no pain. Midr. Till. to Ps. XCIV (ref. to Prov. III, 12) א״ת וּכְאָב אלא וּכְאֵב . . . שמַכְאִיבוֹ read not *ukh'ab* (and like a father) but *ukh'eb* (and pain), when He sends him pain.

**כְּאֵב** I, **כְּאִיב**, **כֵּיב** ch. same. Targ. Prov. XIV, 13. —Part. כָּאֵב, כָּאִיב, כָּיֵב. Targ. Job XIV, 22. Targ. Ps. LXIX, 30; a. fr.—Targ. Jer. IV, 19 כֵּיבִין (ed. Lag. כָּיְבָן).—B. Kam. 46[b] מאן דכאיב ליה כאיבא וכ׳ Ms. F. (v. Rabb. D. S. a. l. note, Ms. H. כיבא) he who feels sick, goes to the physician. Ib. 85[b] הוה כ׳ ליה מידי וסליק ואיתיב וכ׳ Ms. M. (ed. ואיתי) he had a sore and it was going away, and one put on a corrodent drug for him &c., v. חַוַר. Gitt. 68[b] כָּיֵיב; a. fr.—B. Kam. 35[a] כיבין, v. חִינְכִי.

*Pa.* כַּאֵיב, כַּיֵּיב *to cause pain, wound, grieve.* Lam. R. to II, 1 translating ויעש, ib.) איך כ׳ וכ׳ how did the Lord wound &c., v. כֵּיבָא.

**כְּאֵב** II m. (b. h.; preced.) 1) *heaviness, pain.* Ber. 55[a] כ׳ לב heaviness of heart (fretfulness). Gen. R. s. 67, end כ׳ על כ׳ grief added to grief; a. e.—2) *grievous offence.* Deut. R. s. 3 (ref. to מכאביו, Ex. III, 7) יודע אני מה כ׳ וכ׳ I know what grievous offence they are going to commit, v. כָּאֵב.

**כְּאִיבָא**, **כְּאֵיבָא** ch. 1) same. Targ. Prov. X, 10. Targ. Is. LXV, 14.—[Targ. Job XXXI, 18 כְּאֵבָא Ms. (ed. חֵיךְ כְּאֵבָא.] —B. Kam. 46[b], v. כְּאֵב I; a. e.—2) *sick, sufferer.* Targ. Ps. LXIX, 30; a. fr.—*Pl.* כְּאִבִין, כְּאֵבָיָא, כְּאֵי, כְּיֵי. Targ. Ez. XXXIV, 4. [Targ. Jer. IV, 19, v. כְּאֵב I.]—V. כֵּיבָא.

**כאגני**, v. כְּאַגְנָא.

**כַּאֲוָתָא**, v. כְּאָה.

**כָּאוּר**, v. כְּעַר.

**לְכָאוֹ׳**, **כְּאוֹרָה**, v. אוֹרָה I.

**כְּאוֹרֶת**, v. כְּוִורֶת.

**כְּאֵי צַד**, v. כֵּיצַד.

**כְּאִיבָא**, v. כְּאֵבָא.

**כָּאִיל**, part. of כִּיל.

**כָּאִיף**, part. of כּוּף.

**כְּאֵיצַד**, v. כֵּיצַד.

**כְּאֵלֵי**, **כָּאלָא**, part. of כְּלָא I.

**כאלירקין**, Sifré Deut. 317, some ed., read: כִּילִיאַרְכִין, v. כלירכין.

**כאמי**, v. באמי.

**כָּאן** (v. כָּא) *here; now.* Y. Ber. IV, 7[c] bot., a. e. כ׳ נתפלל וכ׳ here (in this inn) did my father say the prayer of &c. Bets. IV, 7 מִכָּ׳ ועד כ׳ from here to there (will I use). Ber. I, 2, a. fr. מכ׳ ואילך, v. אֵילֵךְ. Snh. IX, 1 ולאחר מכ׳ and subsequently; a. fr.—(חכמים) מכ׳ אמרו from this originates what the scholars said. Ab. I, 5; a. fr.—מִכָּ׳ ל־, מכ׳ לבעל ש־ מִכָּ׳ from this is derived, do we learn. Ber. 64[a] וכ׳ from this (that Jacob is mentioned and not his ancestors) we learn that the owner of the beam must carry the heaviest side of it. B. Mets. 87[a] מכ׳ שצדיקים אומרים וכ׳ from this we see that the righteous promise little &c.; a. fr.—כ׳ . . . כ׳ here (in this case) . . . , there (in another place, in that case). Succ. 44[b]; a. v. fr.—Contr. כַּן, with pref. מִיכַּן. Y. Ber. IV, 7[c] top [read:] כן ליחיד כן לציבור in this case (when Levi disfavored many prayers), it is meant for individuals, in the other case, it is meant for congregations.—Y. Erub. VII, 24[b] bot. מ׳ ומ׳ on both sides; a. fr.

**כַּאר** m. (Pers. *khar, ḫar*) *ass.* Snh. 98[a], v. חֲזָר.

**כָּאַר**, v. כָּעַר.

**כָּבָא**, m. (v. כְּבַב) *ball, excrement* (cmp. גְּלָלָא). Zeb. 113[b], v. כַּפּוּתָא.

**כְּבָא**, v. כּוּבָּא.

**כְּבֵי**, **כִּבְיוֹ**, כְּבָי.

**כְּבָאסָא**, v. כְּבָסָא.

**כְּבַב*** *to be thick, hollow, arched.*—Denom. כּוּבָּא, כְּבָא.

*Pa.* כַּבֵּיב (denom. of כּוּבָּא, v. Fl. to Levy Targ. Dict. I, 427[b]) *to burn thorns, to char.* Erub. 29[b] וניכַּבְּבִיה and let him char it (the meat; Rashi: let him *roast it over the charred thorns*; v. כִּיבָּא).

**כַּבָּבָא** m. (preced.) *burning to coals, charring.* Zeb. 46[b] לאפוקי כ׳ (Ms. M. בטבא, some ed. חטבא) to exclude charring the meat (instead of burning it to ashes); Yalk. Lev. 445 כבתה (corr. acc.).—V. כִּיבָּא.

**כָּבֵד** I (b. h.) *to be heavy, weighty, important*; cmp. יָקַר.

*Pi.* כִּבֵּד (כִּי׳) 1) *to honor, hold precious; to show honor.* Ab. IV, 1 אזהו מכובד המְכַבֵּד וכ׳ who will be honored? He who honors men. Sabb. 113[b] ר״י קרי למאניה מְכַבְּדוֹתַי Rabbi Joh. called his garments 'my honorers'; B. Kam. 91[b]; Snh. 94[a]; a. fr.—Ber. 46[b] bot. אין מְכַבְּדִין וכ׳ we must not show honors (saying, 'you go first') on high-roads &c. Part. pass. מְכוּבָּד, *pl.* מְכוּבָּדִין, מְכֻבָּדִים. Ab. l. c., v. supra. Ib. 6 כל המכבד . . . גופו מ׳ על וכ׳ he who honors the Law, will himself be honored of men. Ber. 60[b], v. infra. Ab. Zar. III, 3, v. בָּזָה; a. fr.—2) (cmp. שִׁמְכַבְּדִין, אִיקָרָא יָקַר) *to offer a gift.* Tanḥ. Vayḥi 13 מפירותיהם וכ׳ they offer of their fruits to kings; Gen. R. s. 99, end והם מבכרין (corr. acc.); a. e.—3) [*to make look respectable,*] *to sweep, adjust the room.* Ber. VIII, 4 מכבדין את הבית וכ׳ (after meal) the room is put in order (the crumbs swept), and then &c. Bets. II, 7 (22[b]) מכבדין בין המטות (Bab. ed. בית המטות) (on Holy Days) you may sweep between the dining couches (the dining room); Y.

ib. II, 61c bot. Tam. V, 5 הירה מְכַבְּדָן לאמה one swept them (the coals) into the duct; a. fr.—Mikv. VIII, 4 כִּיבְּדָה את, חבירת, v. בַּיִת 6.—[Ruth R. end וכבד some ed., read: וְכָבַר.]

*Hithpa.* הִתְכַּבֵּד, *Nithpa.* נִתְכַּבֵּד *to be honored; to pride, exalt one's self.* Gen. R. s. 1 כל המתכבד בקלון וכ׳ whoever elevates himself at the expense of his neighbor's degradation, has no share in the world to come; Y. Ḥag. II, 77c. Meg. 28a מימי לא נִתְכַּבַּדְתִּי וכ׳ I never elevated myself &c. Ber. 60b הִתְכַּבְּדוּ מכובדים be in honor dismissed, you honored ones (angels); a. e.—2) *to be cleaned, swept; to be dressed, adorned.* Pes. 7a . . . שיויין לתחכ׳ וכ׳ שוקי the streets of Jerusalem used to be swept every day. Y. Nidd. I, beg. 48d כמבוי שהוא מתכבד וכ׳ like an alley which is regularly swept and flushed. Bab. ib. 56a חזקתו מתכבד it is presumed to be clean. Num. R. s. 13 לאכול ולשתות ולהתכבד to eat and drink and dress. [Tosef. Ter. X, 15 ליכבר, read with ed. Zuck. לִיכָּבֵר, v. כָּבַר.]

*Hif.* הִכְבִּיד 1) *to be heavy.* Naz. I, 2 ה׳ שערו if his hair is too heavy on him.—2) *to make heavy.* Ex. R. s. 9; Tanḥ. Vaera 12 (play on כָּבֵד, Ex. VII, 14, a. הִכְבִּדִי XIV, 18) בלשון שהִכְבַּדְתָּ בו בלשון אני מתכבד (כבד) with the same expression with which thou didst make heavy (Israel's yoke), I shall be honored; Tanḥ. ed. Bub. ib. 14 שהכבדת את לבך wherewith thou didst harden thy heart.—3) *to grow worse, be very sick* (cmp. טָעַן II), opp. היקל. Snh. IX, 1 ה׳ ומת grew worse and died; ib. 78b; a. e.—4) *to sweep.* Num. R. s. 23; Tanḥ. Mas'é 13 הִכְבִּידָן he swept (drove) them out, v. מַכְבֵּד a. חָמַם.

כְּבַד ch. same; *Pa.* כַּבֵּיד *to clean, sweep.* Nidd. 56a bot. כַּבִּידִי ולא בדיק (=כַּבְּדִי) I swept (the alley) but did not search (for unclean objects).

*Ithpa.* אִתְכַּבֵּד *to be swept.* Ib. 56b גומה לא מתכבדא a cavity is not swept (the broom does not strike it).

*Af.* אַכְבִּיד (v. כָּבֵד III) *to irritate, grieve.* Targ. Prov. XVII, 25 ed. Lag. (ed. Ven. מכבר, Ms. מכביר, h. text כעס).

כֹּבֶד, v. כּוֹבֶד.

כָּבֶד II m. (preced. wds.) 1) *weight, pressure.* Ḥag. 21a כְּבִידוּ של כלי the pressure of the (inner) vessel. Snh. 63b; Meg. 25b (sarcasm on כבודו, Hos. X, 5) א״ת כְּבוֹדוֹ אלא כְּבִידוֹ (Ms. M. כּוֹבְדוֹ) read not 'his dignity' but 'his weight' for it is gone, i. e. the idol's weight is reduced; Yalk. Is. 326 כְּבֵדוֹ.—2) *importance,* v. כָּבוֹד.

כָּבֵד III c. (b. h.; preced. wds.) [*heaviness, seat of anger and melancholy,*] *liver.* Ber. 61b top כ׳ כועס ומרה וכ׳ the liver is excited, and the gall pours a drop over it and quiets it. Ḥull. III, 1 ניטל הכ׳; ib. 2 ניטלה הכ׳ if the liver of an animal is gone. Arakh. V, 2 (20a) ערך כְּבֵדִי עלי (Bab. ed. כְּבֵירִי) I vow the value of my liver (being a vital organ); a. fr.

כַּבְדָּא ch. same. Targ. Ex. XXIX, 13; 22. Targ. Lam. II, 11; a. e.—Ḥull. 109b; a. fr.—Koh. R. to XII, 7; Lam. R. introd. (R. Josh. 2) וחמי בכַבְדֵיהּ, v. אִרְמֵר.

כָּבָה, v. כבי.

כָּבוֹד m. (b. h.; כָּבַד) 1) *importance.* Arakh. 18a ולידון בכְבוֹדוֹ (Ar. בכבידו) and that the value of a limb be judged according to its importance (vitality); ib. 4b; B. Mets. 114a.—2) *honor, respect; dignity.* Ber. 19b, a. e., v. חָלַק. Ib. משום כְּבוֹד מלכים on account of the respect due to royalty. Ib.; Men. 37b גדול כְּ׳ חבריות וכ׳ human dignity (in proper appearance) is very important, for it may even suspend a Biblical law. Ber. l. c. ואינו לפי כְּבוֹדוֹ and it is not becoming his dignity (to drive an ass). Sot. 13a הניחו לו כְּבוֹדוֹ במלכים יותר וכ׳ let him alone, the honor shown to him (Jacob) by princes is higher than that by private men. Ib. נהגו בהן כ׳ they treated them with respect. Ned. 39b בכְבוֹדִי לא מיחיתם בכְּ׳ וכ׳ as long as My honor was concerned, you did not interfere, and when the honor of a human being is at stake &c. Ab. IV, 12 יהי כְּ׳ תלמידך וכ׳ let the honor of thy pupil be as dear to thee as thine own, and thy fellow student's honor as that of thy teacher; a. v. fr.—כסא הכ׳, v. כִּסֵּא. מחל על כבודו *to forego due honors,* v. מָחַל.

כְּבוּי, כְּבוּד, v. sub כִּיבּ׳.

כְּבוּרָא* m. (כבר, v. כַּבָּא) *heap, excrement.*—*Pl.* כְּבוּרֵי Erub. 29b bot. (Ms. M. כְּפוּרֵי דרירעא) כ׳ דרעיתא דניסן excrements of cattle cast in Nisan. V. כַּפּוּתָא.

כָּבוּל I (b. h.) pr. n. *Cabul,* 1) אֶרֶץ כ׳ a district in Northern Palestine presented by Solomon to Hiram, king of Tyre. Sabb. 54a, v. כָּבַל, כָּבֵל, כַּבְלָא.—2) *Cabul,* (*Kābūl,*) a place south-east of Accho. Tosef. M. Kat. II, 15; Tosef. Sabb. VII (VIII), 17; Y. Pes. IV, 30d top; Bab. ib. 51a.

כָּבוֹל II m. (כָּבַל) 1) (cmp. אִסְטָמָא) *hair-net,* a cap worn under the head-dress. Sabb. VI, 1; 5.—Y. ib. 7d ולא בכבולי טבוסה, read: בכבי שבכה ולא 'and not in a *Kabul'* (Mish. l. c.), that is a hair-net. Bab. ib. 57b כ׳ זה אינו יודע אי וכ׳ this *Kabul* (Mish. l. c.) I do not know whether it means a slave's chain &c.—2) *chain.*—*Pl.* כְּבוּלִין *chain-works* for drawing water. Tosef. Mikv. IV, 2.

כְּבוּנָא, v. כְּבִינָא.

כְּבוּס, v. כִּרבּוּס.

כְּבוּסָה, v. כִּבְיסָה

כְּבוֹסִין, Targ. Ps. LVIII, 10 Ms., read: כבוסְרִין, v. בּוּסְרָא.

כְּבוּשׁ, v. כִּיבּוּשׁ.

כָּבָה (כָּבָא) (b. h.; cmp. כאב) *to grow dim, to be extinguished, go out.* Sabb. 21a כָּבְתָה זקוק לה if the Ḥănuckah light went out, he is bound to attend to it. Y. Yoma II, 39d קטורת שכָּבְתָה frankincense which went out (was not entirely burnt). Sabb. 30b מוטב תִּכְבֶּה נרו וכ׳ it is better that a human light (candle) be extinguished, than that God's light (life) be extinguished; a. fr.

*Pi.* כִּבָּה, כִּיבָּה (כִּירְבָּא) *to extinguish.* Ib.a לא יְכַבֶּה ואם כִּיבָּה פטור he must not put it out, but if he did &c. Ib. II, 5

המְכַבֶּה את הנר he who puts the (Sabbath) lamp out. Gen. R. s. 68 (play on כִּי בָא, Gen. XXVIII, 11) כִּיבָּא השמש (some ed. כִּיבָּה) He extinguished the sun (made the sun set earlier). Tosef. Sabb. XIII (XIV), 9 נכרי שבא לכַבּוֹת אין אומ' לו כַּבֵּה ואל תְּכַבֵּה if a gentile comes (on the Sabbath) to extinguish (a fire), we say to him neither 'extinguish' nor 'do not'. Gen. R. l. c. אמר המלך כַּבּוּ וכ' (not כִּיבּוּ) said the king, put out &c.; a. fr.

**כְּבִי, כְּבָא** ch. same. [Sabb. 21$^{b}$ כבתה; ib. 30$^{a}$ לכבות, h. forms.]

*Pa.* כַּבֵּי *to extinguish.* Ber. 58$^{a}$ ובַכְּבִינְהוּ לעיניה Ar. (Ms. M. וּנכבינהו, corr. acc.; ed. וחברותי כחלינהו וכ') dimmed his eye-sight, v. בּוֹטְנָא. Ib. 60$^{b}$ bot. אתא . . כַּבְּיֵיהּ לשרגיה there came a wind and put out his lamp. Sabb. 44$^{a}$ אתי לכַבּוּיֵי he may be induced to extinguish the fire; Yoma 85$^{a}$.

**כְּבִיד**, v. כָּבֵד I, II.

**כְּבִינָא** (Ar. כְּבוּנָא) f. (part. pass. of כבן)=h. רחל הכבונה (v. כָּבַן) *a sheep wearing a wrap, fine sheep.* Targ. Ez. XXVII, 18 (cmp. Shebu. 6$^{b}$, s. v. כָּבַן).

**כְּבִינָה** f. (כָּבַן) *brooch* or *buckle.* B. Bath. IX, 7 תנו כְּבִינָתִי וכ' give my brooch to my daughter.

**כְּבִינָתָא** f., pl. כְּבִינָתָא (Ar. כבינתיא) (v. preced. wds.) *a garment pinned or buckled on.* Targ. Is. III, 23 (h. text רדידים; cmp. περόνημα).

**כְּבִיסָה** f. (כָּבַס) 1) *washing.* Y. Shebi. VIII, 38$^{b}$ top כְּבִיסָתָן ותירי אחרים וכ' as between the use of the spring for their (the inhabitants') washing purposes and for strangers' living (drinking purposes); a. fr.—[Mikv. VIII, 1, v. כְּבִישָׁה.]—2) (also כְּבוּסָה) *water mixed with alkaline substances, lye-water* &c. Tosef. Shebi. VI, 25 פירות שבירית . . . המשרה ולא לתוך הכ' produces of the Sabbath year must not be used for an infusion nor for preparing lye-water; Succ. 40$^{a}$; B. Kam. 102$^{a}$; Y. Shebi. l. c.—*Pl.* כְּבִיסוֹת. Ib. VII, beg. 37$^{b}$ מיני כ' (ed. Krot. כניס, corr. acc.) alkaline plants.

**כְּבִישׁ**, v. כָּבַשׁ.

**כְּבִישׁ** m., **כְּבִישָׁא, כְּבִישְׁתָּא** f. (כָּבַשׁ) 1) *stepping stool* (scamnum). Targ. Ps. CX, 1 (h. text הֲדֹם), *v.* כָּבַשׁ II. —2) *paved path.* Ib. LXXVIII, 50 (h. text נתיב).—Targ. I Sam. VI, 12, a. e. (h. text מסלה), v. כָּבַשׁ II. Targ. II Sam. XX, 12 כבישתא ed. Lag. (oth. ed. כְּבָשָׁא).—*Pl.* כְּבִישִׁין. Targ. Is. XL, 3 ed. Lag. (oth. ed. כְּבָשִׁין); a. e.—3) *recess, secret.* Targ. Lam. III, 10 (h. text מסתרים).—*Pl.* כְּבִישֵׁי. Ber. 10$^{a}$ bot. בהדי כ' דרחמנא וכ' Ar. (ed. כְּבָשֵׁי) what hast thou to do with the secret ways of the Lord?

**כְּבִישָׁה** f. (כָּבַשׁ) *making a path, side-path.* Mikv. VIII, 1 מפני הכ' Ar. on account of the passing by (of travellers that leave the highway for some cause). [Ed. מפני הכְּבִיסָה on account of the ponds being used for washing clothes, v. comment.]

**כבישן**, Gen. R. s. 66, v. כִּיבּוּשׁ h.

**כְּבִישְׁתָּא**, v. כְּבִישׁ.

**כַּבְכָּב** (כַּפְכָּף) m. (reduplic. of כבב or כפף, v. כָּבַב) *an arched round vessel.* Kel. II, 3 כ' שעשאו לסל חפת a *kabkab* which was intended for a cover for the bread-basket (and not as a receptacle). Tosef. ib. B. Kam. II, 5 כסוי כ' וכסוי אלפס ed. Zuck. (ed. only כסוי אלפס) the lid of a *k.* and that of a pot. Ib. 8 חעשוי לכך ולכך כגון תכ' וכ' R. S. to Kel. III, 1 (ed. Zuck. a. oth. כנכב) a vessel made for both purposes (for liquids and for solid food), e. g. the *k.*, the stew-pot &c.

**כָּבַל** [*to press, to impede,* whence כֶּבֶל *the foot-chain*; denom. כַּבָּל] *to chain.* Gen. R. s. 87 כּוֹבַלְתִּיךָ אני I have the power to put thee in chains. Tanḥ. Thazr. 8 מביא וכוֹבְלוֹ . . . . he orders chains and chains him.—*Part. pass.* כָּבוּל, f. כְּבוּלָה, pl. כְּבוּלוֹת *tied, prevented,* esp. *sheep prevented from conceiving by having their tails tied down.* Sabb. V, 2 כ' . . . . רחלות יוצאות ewes may be led out (on the Sabbath) . . . tied up; Tosef. ib. IV (V), 1 כ' שלא יעלה עליהן זכר. Sabb. 54$^{a}$ מאי כ' שכּוֹבְלִין אליה וכ' Ms. M. (ed. שמְכַבְּלִין) what is *k'buloth*? They tie their tails downward &c. Ib. מאי משמע דהאי כבול וכ' where is the evidence that *kabul* has the meaning of sterility? (Answ. ref. to I Kings IX, 13, v. next w.); Y. ib. V, 7$^{b}$ bot.

*Pi.* כִּבֵּל same, v. supra.—*Part. pass.* מְכוּבָּל. Sabb. l. c. the district was called Cabul, שהיו בה ב"א שמְכוּבָּלִין בכסף וכ' because there were people there who were chained with silver and gold.

**כְּבַל** ch. same, part. pass. כְּבִיל, f. כְּבִילָא *impeded, detained.* Targ. Koh. XII, 4 ריגלך כְּבִילָן וכ' thy feet are detained from going out &c. (h. text סגרו).

*Pa.* כַּבֵּל same; part. pass. מְכַבְּלָא, f. מְכַבְּלָא *tied up,* (cmp. עצר) *sterile.* Sabb. 54$^{a}$ (ref. to I Kings IX, 13, v. preced.; (Ms. O. מְכַבַּלְתָּא) ואמרי אינשי ארעא מ' דלא עבדא פרי (חוּמְטוֹן v. and people say, it is a tied up land, which bears no fruits.

**כֶּבֶל** m. (b. h.; preced. wds.), pl. כְּבָלִים, כְּבָלִין *foot-chains, irons.* Gen. R. s. 91 ליתן עלידהם כ' to put them in chains. Tanḥ. Thazr. 8, v. כֶּבֶל. Deut. R. s. 4 כ' של ברזל iron chains, opp. מוניריק של זהב. Tosef. Ab. Zar. II, 4 ולא . . . . אין מוכרין כ' (ed. Zuck. כּוֹבְלִין) we must not sell them torturing blocks or irons.—Sabb. VI, 4 כ' טמאין וכ' a woman's *ankle-chains* are fit for levitical uncleanness &c. (contrad. to ברירית). Y. ib. VI, 8$^{b}$, v. בְּרִירִית; Bab. ib. 63$^{b}$. Ib. עשו להן כ' וכ' they made for them ankle-bands and put a chain between, that their steps may not be wide; a. e.

**כַּבְלָא** ch. same. Sabb. 57$^{b}$ כ' דעבדא a slave's neck-chain, v. כָּבוּל II. Ib. 58$^{a}$ כ' דעבדא תנן the *Kabul* of the Mishnah means &c. Ib. 54$^{a}$ (v. כָּבוּל I) it was named Cabul דמשתרגא בה כרעא עד כ' ed. (Ar. דמשתקעא) because the foot is entangled in (sinks into) the sandy soil up to the ankle-band; [oth. vers. in Ar. דמשתקעא כרעא בגווה כד כ' (read דמשתרגא) because the foot is entangled in it as if in a foot-chain.]—*Pl.* כַּבְלֵי, כְּבָלִין. Targ. Lam. III, 7. Targ. Ps. CXLIX, 8 (Ms. *sing*).

**כָּבַן** (cmp. כָּבַל) *to clasp, fasten.* Part. pass. כָּבוּן, f. כְּבוּנָה,

**כְּבִיעָא**, v. כְּבִישׁ.

pl. כְּבוּנוֹת *clasped*, esp. *sheep wearing a clasped cover* (v. כַּבְּרִיתָא) for the protection of their wool. Sabb. V, 2; Tosef. ib. IV (V), 1 כ' למילת covered for the sake of the fine wool. Bab. ib. 54[a] שמְכַבְּנִין אותן למילת (not אותו).—V. כְּבִינָא.

*Pi.* כִּבֵּן *to clasp a wrap; to wrap up.* Sabb. l. c., v. supra. Ib. (defining צמר לבן כצמר נקי .... שמְכַבְּנִין אוֹתוֹ) like the wool of a new-born lamb which they wrap up for the sake of the wool; Shebu. 6[b] שמכבנין אותו Ms. M. (ed. incorr. בו).

כִּבֵּן ch. same, *Pa.* כַּבֵּין *to fasten; to put on a* כְּבִרְיָתָא. Targ. Job XXIII, 9 (h. text יעטף). Ib. XXXI, 36 אֲכַבְּנִיניָה Ms. Var. (ed. Lag. אֲכַרְכִּינִיָּה, v. כְּרַךְ; oth. ed. אֲכַרְבִּינִיָּה, v. כְּרֵב I; ed. Wil. אַרְכְּבִנִיָּה, v. רְכַב; h. text ענד).

כְּבֵנָה, v. כְּבִינָה.

כָּבַס (b. h.) *to press, tread.*

*Pi.* כִּבֵּס *to wash* (clothes). M. Kat. III, 1 ואלו מְכַבְּסִין במועד and these are permitted to wash their clothes during the festive week. Taan. 29[b]; M. Kat. 18[a], a. e. מותר לְכַבְּסוֹ וכ' is permitted to wash it; a. fr.—Pesik. Eth Korb., p. 61[b]; Pesik. R. s. 16 (play on כבשים, Num. XXVIII, 3) שהם מְכַבְּסִים וכ' for they (as sacrifices) wash (cleanse) the sins of Israel.—Part. pass. מְכוּבָּס, f. מְכוּבֶּסֶת; pl. מְכוּבָּסִין, מְכוּבָּסוֹת. Mikv. X, 4 בגדים שחִכבילן מכ' garments immersed while still wet from washing.

*Hithpa.* הִתְכַּבֵּס *to be washed.* Cant. R. to I, 5 (play on שלמה) [read:] מה שַׁלְמָה זו מתלכלכת ומִתְכַּבֶּסֶת וכ' as a garment is soiled and washed again &c.; Yalk. ib. 982. Tanḥ. Vayḥi 10 (ref. to Gen. XLIX, 11) אם ישגו בהלכה תהא מתכבסת בתחומו וכ' when they err in a decision, it shall be cleansed (atoned for) in his (Judah's) dominion (the Temple); Gen. R. s. 99 (not מתכסרם).

כְּבַס, Targ. I Chr. XI, 5, sq., ed. Lag. a. oth., v. כְּבַשׁ.

כֶּבֶס*, m. (preced.) *cleansing material.*—*Pl.* כְּבָסִים. Y'lamd. to Num. XXVIII, 3 quot. in Ar. s. v. כבשים (ref. to כבשים, ib.) אע"פ שכתוב כבשים אנו קורין כ' וכ' though it is written *K'basim* (with *Sin*, sheep), we read *K'basim* (with *Sammekh*), for they cleanse Israel's sins.

כִּבְסָא, כּוּבְסָא m. (כבס) *something pressed, ball, lump*, esp. 1) *cluster of dates.* Sabb. 67[a] כמאן תלינן בכבסא בדיקלא Ar. (ed. כּוּבְסֵי, Ms. O. כְּבָסֵי pl., v. Rabb. D. S. a. l. note 70) by what authority dare we suspend a cluster of dates on a sterile date-tree (and not consider it a forbidden superstitious practice)? Macc. 8[a] ומחירה לכ' (ed. לְכַבָּאסָא, Ms. M. a. Rashi לכובסא) and it (the struck twig) struck the cluster.—2) (trnsf.) *testicles.* Shebu. 41[a] האי נקטיה בכוּבְסֵיה . . . לגלימיה הוא that is "hold him by his testicles that he may give up his cloak', i. e. this is force worse than laying distress on his property; B. Mets. 101[b].

כְּבַר I (b. h.) pr. n., נְהַר כ' *river* (or *channel*) *K'bar* (*Chebar*) in Babylonia. Gen. R. s. 16 חוא פרת הוא נ' כ' Euphrates and K. are the same. Ib. בפני עצמו וכ' K. and Euphrates are different rivers. Ib. שמימיו כלין כ' it is called K'bar (v. next w.), because its waters give out; שפירותיו גסין ואינן יורדין בכברה because its fruits are large and go not into the basket; (Yalk. Gen. 22 שמימיו קַלִּין).

כְּבַר II m. (b. h.; = זמן כבר; כבר *to be thick, strong, round*) *a long time since; long ago, already; once.* Sabb. 51[a], a. e. כ' הורה זקן it has already been decided by an authority. Ber. 63[a] bot. כ' בנית וכ' you have once built and can no more tear down, (having once praised me, you cannot now censure me). Y. Sabb. XIV, 14[c] bot. וכ' חלה וכ' and once when he was taken sick, and &c. Num. R. s. 3, end כ' נקדתי עליהם have I not put dots upon them (to mark that the words are spurious)? [Ib. כ' אמחוק וכ', read: אוֹמַר I shall say, I will erase &c.]—Y. Gitt. VII, end, 49[a] מִכְּ' (*retroactively*) *at once*; a. fr.

כְּבַר I ch. same. Targ. Koh. I, 10. Targ. Jer. XXXVIII, 9 כ' מית he would have been dead by this time; a. fr.—B. Bath. 167[a], a. e. כ' קדמוך רבנן our rabbis have long preceded thee (have warned us before this); a. fr.

כְּבַר (denom. of כְּבָרָה) *to sift.* Gen. R. s. 4 אדם כּוֹבֵר בכברה . . . if one sifts wheat or straw in a sieve. Ohol. XVIII, 2 וכוֹבְרוֹ בשתי כברות and sifts it twice. Maasr. I, 6 הקרטניות משיְכַבְּרוֹ peas are subject to tithes from the time he sifts them. Ruth R., end וכ' את חצבר וכ' (not וכבד) and sifted one pile. Y. Ab. Zar. IV, 44[b] top .... טוחנין כולליו, read כּוֹבְרִין; a. fr.—Part. pass. כָּבוּר. Y. Maasr. I, 49[a] bot. מן חכ' וכ' from the portion which has been sifted in behalf of that which has not.

*Nif.* נִכְבַּר *to be sifted.* Tosef. Ter. X, 15 שדרכו לִיכָּבֵר (not לִיכָּבֵד) which it is customary to sift.

כְּבַר II, *Pa.* כִּבֵּר (denom. of כַּבְּרִיתָא) *to fumigate with sulphur, to bleach.* Ber. 27[b] לכַבְּרוּיֵי סלי to fumigate baskets. B. Kam. 93[b] דכַבְּרֵיה כברויי when he (in addition) bleached the wool with sulphur.

כְּבַר* III *to be heavy, to grieve*; Af. אַכְבֵּיר *to irritate, grieve*, v. כְּבֵד.

כְּבָרָה f. (b. h.; v. כְּבַר II) 1) *a large round vessel* (cmp. כְּוָורָה). Sabb. 35[a] כמין כ' בים a rock in the sea of the shape (and size) of a *K'barah*; Tosef. Succ. III, 11 סלע מלא כ' a rock of the size &c.; Tanḥ., ed. Bub., B'midb. 2 סלע כמין כ' M. R. (v. ib. note 21); v. כְּוָורָה.—2) *basket* used as a *sieve* (v. Sm. Ant. s. v. Vannus). Kel. XV, 4 כ' של בעה"ב a household sieve, contrad. to כְּבָרַת גרנות the large sieve of the threshing floor. Tosef. Bets. I, 20, contrad. to גפה. Taan. 22[b] עשו כל גופו ככ' they made his body (perforated with arrows) like a sieve; M. Kat. 28[b] עשאוהו ככ'; Y. Kidd. I, 61[a]; a. fr.—*Pl.* כְּבָרוֹת. Ohol. XVIII, 2, v. כָּבַר. Deut. R. s. 6 כְּבָרוֹתָיו his sieves. Par. III, 11 כ' של אבן perforated stone vessels for sifting ashes.

כּוֹבְ', כְּבְרִיתָא, כַּבְּרִיתָא f. (cmp. preced.) = h. גַּפְרִית; [*a thick porous lump,*] *sulphur.* Targ. Ps. XI, 6 כַּבָּ' Ms. (ed. Wil. כָּבְ'; ed. Lag. כּוּפְרִיתָא). Targ. Y. I Gen. XIX, 24 כְּבְרִיתָא (O. a. Y. II גופרית). Targ. Y. Deut. XXIX, 22 כּוּבְרִיתָא.—Gitt. 86[a]. Nidd. 62[a]; Sabb. 90[a] (expl. ב' (בורית) sulphur used for whitening clothes.

**כַּבְרִיתָא** I (Ms. כָּבְרִיתָא) f. (v. preced. wds.; cmp. נוֹפֶת) [*the sieve,*] *honey-comb.* Targ. Prov. V, 3 (ed. Lag. ככ׳, Var. כב׳). Ib. XVI, 24 (ed. Lag. ככ׳). Targ. Ps. XIX, 11 (Ms. כוורית׳א). V. כַּבָּרִיתָא.

**כַּבְרִיתָא** II, **כְּבַרְתָּה** pr. n. pl. (preced.; cmp. נפת, Targ. פלכין, Josh. XII, 23; XVII, 11; I Kings IV, 11) *Kabritha, K'bartha* (*el-Kabîre*, v. Hildesh. Beitr. p. 15), a border town of northern Palestine. Tosef. Shebi. IV, 11 כברי׳ ed. Zuck. (Var. כברתא); Y. ib. VI, 36[c] כברתה; Sifré Deut. 51 סברתה; Yalk. Deut. 874 גברת׳ (corr. acc.).

**כָּבַשׁ** (b. h.; cmp. כָּבַס) 1) *to press, squeeze.* Ohol. VIII, 5 כ׳ את האבן וכ׳ if one pressed a stone on (weighted) the sheet. Bets. 23[b] שהיא כּוֹבֶשֶׁת because it (the wagon) presses (the ground) down. Sabb. XX, 5 לא כוֹבְשִׁין you must not screw down, v. מְכַבֵּשׁ; a. fr.—*Part. pass.* כָּבוּשׁ, f. כְּבוּשָׁה *pressed, compressed; pressing.* Ib. 135[a]; Tosef. ib. XV (XVI), 9; a. e. ערלה כ׳ היא the foreskin (which seems to be wanting) is pressed (to the membrum). Tosef. Ohol. IX, 4 כאילו אבנים כְּבוּשׁוֹת וכ׳ as if stones were placed tightly upon them. Ex. R. s. 15 כְּבוּשִׁין על וכ׳ . . . חהר a mountain on each side pressing upon (preventing the run of) the springs; a. fr.—2) (בקרקע) כ׳ פנים *to press the face* into the ground, *to hide one's self* in fear or shame. Snh. 19[b] כָּבְשׁוּ פניהם בקרקע they cast their looks down (were afraid to give an opinion). Y. ib. X, 27[d] (ref. to Is. VII, 3) א״ת כובס אלא כּוֹבֵשׁ שהיה כובש פניו וכ׳ read not *kobes*, but *kobesh*, for he hid his face and fled before him; (Bab. ib. 104[a] דכבשינהו לאפי Chald.).—3) *to press vegetables, meat* &c.; *to preserve, pickle.* Toh. II, 1 כּוֹבֶשֶׁת וכ׳ . . . . האשה if a woman was pressing vegetables in a pot. Ukts. II, 1 זתים שכְּבָשָׁן וכ׳ olives which one pressed with their leaves; a. fr.—Part. pass. כָּבוּשׁ *preserved substance, pickle.* Hull. 97[b], a. fr. כ׳ חרי הוא כמבושל preserved substances are in ritual law like cooked.—*Pl.* כְּבוּשִׁין. Pes. II, 6. Y. Sabb. I, 3[c] bot. כְּבוּשִׁירֶן preserves made by gentiles; a. fr.—4) Trnsf. *to store, hide.* Hag. 13[a] (ref. to Prov. XXVII, 26) א״ת כבשים אלא כְּבוּשִׁים Ms. M. (missing in ed.; v. Rabb. D. S. a. l. note) read not *K'basim* (sheep) but *K'bushim* (hidden things), v. כְּבָשָׁן; Yalk. Prov. 961.—Sot. 10[b]; Macc. 23[b] (ref. to Gen. XXXVIII, 25) ממני יצאו כבושים . . . יצאת a divine voice went forth and said, 'from me went forth the secret things' (I declare that Judah is the father of Tamar's children; Ar.: ממני היו הדברים כ׳, v. Rabb. D. S. a. l. note 6); Yalk. Gen. 145; Yalk. I Sam. 112.—5) *to detain* (cmp. עצר). Pesik. Bayom, p. 193[b]; כָּבְשָׁה אותם מטרונא וכ׳ the matron detained them one day longer; כבשה אותן התורה וכ׳ the Law detained them one day longer (before the Lord); ib. 195[a], sq.; Pesik. R. suppl., s. 4. Gen. R. s. 8, end האיש כּוֹבֵשׁ וכ׳ the man detains his wife from going out; a. e.—6) *to suppress, restrain, conquer.* Snh. XI, 5 (89[a]) הכּוֹבֵשׁ את נבואתו (a prophet) who suppresses his prophecy (being afraid to proclaim it). Ab. IV, 1 הכּוֹבֵשׁ את יצרו who conquers his passion. Lam. R. to V, 1 כובש את הגדול (not כביש), v. זְרַזִּיר I. Y. Succ. V, 55[b] top עד שאתה מְכַבֵּשׁ . . . בוא וכבוש וכ׳ instead of conquering the barbarians, come and subdue the Jews; Lam. R. to I, 16; ib. to IV, 19. Ex. R. s. 25 הוא כּוֹבְשׁוֹ וכ׳ he suppresses (withholds the evidence) and does not produce it.—עון כ׳ *to suppress guilt, to forgive, cause forgiveness.* Pesik. Eth Korb., p. 61[b]; Pesik. R. s. 16, v. כָּבַשׁ; a. fr.—7) *to violate.* Esth. R. to VII, 7 [read:] הרי הוא כּוֹבְשֵׁנִי וכ׳ behold, he is attacking me in thy presence.—8) *to pave, grade a road.*—Part. pass. כָּבוּשׁ. f. כְּבוּשָׁה. Tanh. Huck. 20 דרך כ׳ a graded road; ib. ed. Bub. 47; Yalk. Num. 764. [Pirké d'R. El. ch. LII כובשים במזלות, read with Yalk. Josh. 22: חושבים; Yalk. Gen. 77 רוגשים.]

*Pi.* כִּיבֵּשׁ 1) *to press, squeeze.*—Part. pass. מְכוּבָּשׁ, pl. מְכוּבָּשִׁים. Tosef. Mikv. VI (VII), 17 לכלוכי צואה . . חמ׳ (ed. Zuck. וחמכושים, corr. acc.) secretory substances . . . which are compressed, i. e. dried up by being sat upon.—2) (cmp. סָלַל II) *to press down, make even, grade.* Bets. IV, 5 מְכַבְּשִׁין you may press the ashes down (make a graded surface for baking); a. e.—Trnsf. *to level, make plain.* Cant. R. to I, 2 (play on כבשים, Prov. XXVIII, 26, v. כֶּבֶשׂ) . . . כְּבָשִׁים חתר׳ מְכַבֵּשׁ לפניהם וכ׳ it may be read *K'bashim* (*grades*), as long as thy pupils are young, make the words of the Law plain before them; when they are older reveal to them the secrets (reasons) of the Law; Yalk. ib. 985 חֵירֵה כ׳ את הריחיים כוֹבֵשׁ לפניהם (another expl., v. infra).—[*to carve steps for the grain,*] *to put the millstones in working order.* M. Kat. I, 9; expl. ib. 10[a] to sharpen the millstones (v. נָקַר I), (oth. opin.) to cut the hole out for the hopper.—3) (interch. with *Kal*) *to conquer, defeat.* Y. Peah VII, 20[c] top שבע שכִּיבְּשׁוּ seven years during which they were engaged in conquering the land; Hull. 17[a] שכבשו. Sifré Deut. 51 לכַבֵּשׁ ח״ל עד שלא יְכַבְּשׁוּ וכ׳ to conquer foreign land before they shall have conquered Palestine. Pes. 5[b] נכרי שכִּיבְּשָׁתּוֹ a gentile who is in thy power. Yeb. 65[b] (ref. to וכבשה, Gen. I, 28) איש דרכו לכַבֵּשׁ וכ׳ it is man who conquers (the earth) but not woman; Kidd. 35[a]; a. fr.—4) *to suppress, withhold.* Cant. R. l. c. חתר׳ מכבש לפניהם וכ׳ withhold from them, i. e. teach them merely the words of the Law without arguments; (another expl., v. supra).—5) (denom. of כֶּבֶשׁ) *to storm, climb over.* Tosef. Sot. VI, 6 מכבש את הגנות וכ׳ climbing over the garden fences and violating the women; Gen. R. s. 53; Yalk. Gen. 94 מַכְבִּישׁ *Hif.*

*Nif.* נִכְבַּשׁ 1) *to be pressed down, suppressed.* Pesik. Eth Korb. p. 61[b] כל דבר שחוא נ׳ סופו לצוף whatever is pressed down, is liable to come to the surface again; Pesik. R. s. 16.—2) *to be submissive.* Midr. Till. to Ps. XXX, end ונִכְבָּשִׁין אלו לאלו and are submissive (respectful) to one another; (Sabb. 63[a] ונוחין).—3) *to have surreptitious intercourse.* Sifra Emor, Par. 6, ch. V נ׳ עם; Yeb. VII, 5 נ׳ על.

*Hif.* הִכְבִּישׁ *to climb,* v. supra.

*Hithpa.* הִתְכַּבֵּשׁ, *Nithpa.* נִתְכַּבֵּשׁ *to be conquered, be taken.* Y. Shebi. VI, 36[c] bot. כמי שנִתְכַּבְּשׁוּ they are to be treated as if they had been subdued (in the days of Joshua). Ib. שמא נִתְכַּבְּשָׁה מד״ת perhaps it was to be taken by the command of the Law; Y. Yeb. VII, 8[a] bot. (corr. acc.). Ex. R. s. 18 עכשיו . . . מִתְכַּבֶּשֶׁת בידו just now Jerusalem may be taken by him (Sennacherib). [Pesik. Zutr., Ekeb, ed. Bub. p. 30 מתכבשים, מתכבשות, v. כָּתַשׁ.]

**כְּבִישׁ, כַּבָּשׁ** ch. same, 1) *to press, grade, make a path.* Targ. Job XIX, 12 (h. text סלל). Targ. Is. XL, 3; a. e.—

Part. pass. כְּבִישׁ, f. כְּבִישָׁא. Targ. O. Num. XX, 19 (not כְּבָשָׁא). Targ. Is. XI, 16; a. e.—*Pl.* כְּבִישִׁין *dams.* Ib. XIX, 10.—Erub. 34[b] כְּבוּשׁוּ כבשי וכ׳ make a dam (or embankment) in the reed-marshes.—2) *to press on, to put on (the head).* Targ. Y. Lev. VIII, 13 (h. text חבש).—3) *to bind, fillet; to inlay.* Targ. Y. Ex. XXXVIII, 28 (h. text חשק; O. *Pa.*). Targ. Is. LIV, 11.—Part. pass. as ab.; pl. f. כְּבִישָׁן.—4) (with על) *to tread upon, to stamp out.* Targ. Mic. VII, 19. Targ. Esth. I, 5.—5) (interch. with *Pa.*) *to suppress, oppress; to conquer, force; to violate.* Targ. Josh. VIII, 21. Targ. Ps. IV, 6. Targ. II Esth. VII, 8; a. fr.—Part. pass. as ab. Targ. Hos. V, 11.—Zeb. 73[b], נִיכְבְּשִׁינְהוּ, v. נוּד ch. Y. Sabb. IV, end, 7[a] דילמא לא כ׳ ציינחה will it (the band around the head) not overcome (counter-act the effect of) the cold? —6) *to withhold, detain.* Targ. Y. II Gen. XXIX, 22.—Nidd. 39[b] a hen that laid one day וכַבְּשָׁה יומא וכ׳ and held back (failed to lay) one day &c.—7) *to hide* (the face); *to close* (the eyes). Targ. Ex. III, 6. Targ. Lev. XX, 4; a. fr.—Targ. O. Deut. XXII, 1 ed. Berl. (ed. *Ithpe.*); ib. 4 (sub. ענין).—B. Bath. 40[b] כְּבִישְׁנָא לשטר וכ׳ I shall hide the deed of mortgage.

*Pa.* כַּבֵּישׁ same. Targ. Prov. XVI, 32 מְכַבֵּישׁ Ms. (ed. מַכְבֵּישׁ *Af.*) who conquers. Targ. Josh. VIII, 19.—Targ. O. Ex. XXXVIII, 28 (v. supra). Targ. Lam. III, 34; a. fr.—Snh. 95[a] דכַבָּשִׁית בתקוף ידי which I conquered with the strength of my hand; [ib. כבשית כל מדינתי, read כנשית;] Yalk. Is. 284.—Part. pass. מְכַבַּשׁ, f. מְכַבְּשָׁא; pl. מְכַבְּשִׁין; מְכַבְּשָׁן. Targ. Ex. XXXVIII, 17 (h. text מחשקים). Ib. XXVII, 17 (not מְכָבְּשִׁין, v. O. ed. Berl.). Targ. Am. VI, 4.—Targ. Jer. XVIII, 15 (h. text סלולה); a. e.

*Af.* אַכְבֵּישׁ, v. supra.

*Ithpe.* אִתְכַּבֵּישׁ 1) *to be conquered; to be subdued, oppressed.* Targ. Num. XXXII, 22. Targ. Y. Gen. XVI, 9 (some ed. אתכנע); a. e.—2) (of the face) *to be sunk* (in fear, shame), *to grieve.* Targ. Gen. IV, 5; 6 (h. text נפל).—3) *to withdraw one's self.* Targ. O. Deut. XXII, 1, v. supra.

כֶּבֶשׂ m. (b. h.; prob. fr. כבש *to be thick, strong*; cmp. Arab. *kabš*, a. v. אַרְמֵר) *sheep* (at least one year old). Men. XIII, 7, sq.; a. fr.—*Pl.* כְּבָשִׂים. Ib. 9 אחד מִכְּבָשַׂי one of my sheep. Zeb. IX, 5; a. fr.—*Fem.* כִּבְשָׂה or כַּבְשָׂה. Gen. R. s. 44 כ׳ של יחיד the sheep which is offered as an individual's sacrifice. Tosef. Yeb. III, 4; Yoma 66[b] (v. Tosaf. a. l.)—Lev. R. s. 37; Tanḥ. Vayishl. 8 כִּבְשָׂתוֹ וכ׳ מביא (אדם) let man bring his sheep directly to the Temple court (without previous dedication by a vow); Y. Ned. I, 36[d] כִּבְשָׂתָהּ. Tanḥ. Tol'd. 5; Esth. R. to IX, 2 גדולה היא הכ׳ וכ׳ great is the sheep (Israel) that lives among seventy wolves (nations). Tanḥ. Ki Thissa 4 אדם ששבח את הכ׳ וכ׳ a man who captured the lamb (Bathsheba, v. II Sam. XII, 3, sq.) and killed the shepherd (Uriah); a. fr.

כֶּבֶשׂ m (b. h.; כָּבַשׁ) 1) *press.*—*Pl.* כְּבָשִׁין, כְּבָשִׂים. Pesik. Eth. Korb., p. 61[b] (play on כבשים, Num. XXVIII, 3) כ׳ שהן כובשין וכ׳ (the sacrifices are) presses, for they suppress the sins &c.; Pesik. R. s. 16.—2) *ascent, grade, landing bridge.* Zab. III, 1; 3. Sabb. XVI, 8; a. e.—Esp. *the inclined plane leading to the altar.* Midd. III, 3. Zeb. V, 3; a. fr.—*Pl.* as ab. Ib. 62[b]. Ib. 63[a] כל כְּבָשֵׁי כבשים . . . חוץ של מזבח וכ׳ all grades of ascents (in the Temple) were at the rate of three cubits per one cubit (of vertical elevation), except the ascent of the altar which was at the rate of three cubits and a half and &c.; (for Var. lect. v. Rabb. D. S. a. l., and Tosaf. a. l. a. Men. 41[b] s. v. ארבעה); Y. Erub. II, 24[b] bot., v. כִּרְבּוּשׁ h.—Lam. R. introd. (R. Josh. 2); Koh. R. to XII, 7 (expl. דֵּיק, Ez. XXI, 27) כ׳ *embankments* round a besieged city (Lat. agger, v. כּוֹבֶשׁ).—3) *preserving fruit.* Ter. II, 6 זיתי כ׳ olives good for preserves, opp. זיתי שמן.—*Pl.* as ab. *pressed, preserved vegetables* &c. Shebi. IX, 5 תכובש שלשה כ׳ וכ׳ if one puts three sorts of pressed vegetables into one vessel. Sabb. 108[b]; a. e.—[Gen. R. s. 66 כבשירתן some ed., v. כִּרְבּוּשׁ h.]

כֶּבֶשׁ I, v. כִּרְבּוּשׁ ch.

כֶּבֶשׁ II, כִּבְשָׁא, כִּיבְשָׁא ch.=h. כֶּבֶשׂ, 1) *ascent* (scammum), *stepping stool.* Targ. I Chr. XXVI, 16 (h. text מסלה). Ib. XXVIII, 2 כבש (constr.); Targ. Ps. CXXXII, 7 (h. text חדם). Targ. Is. LXVI, 1 כְּבַשׁ (ed. Lag. כִּירְבַשׁ).—2) *pressboard and loading stone.*—*Pl.* כְּבָשֵׁי, כִּי׳. B. Bath. 67[b] (expl. עבירים, Mish. ib.) כִּי׳ Ms. M. (ed. כב׳).—3) *grade*; בֵּי כ׳ *a graded field* which requires no artificial irrigation, opp. בי שקיא. Kidd. 62[b].—4) *dam or embankment.* *Pl.* as ab. Erub. 34[b], v. כְּבַשׁ.—5) *the hot ashes* (*pressed and levelled*) *in the oven* (v. Bets. IV, 5 quot. s. v. כָּבַשׁ *Pi.*). Hull. 93[b] רישא בכ׳ a head put in ashes (for removing the hair before boiling).—6) *path.* Targ. II Sam. XX, 12, sq. כי׳ ed. Lag. (ed. Wil. כְּבָ׳). Targ. I Sam. IV, 13 כְּבֵשׁ constr., v. כְּבִישׁ.—6) (archit.) *recess, enceinte.* Targ. Ez. XLV, 4; ib. XLVIII, 21 constr. כִּירְבַשׁ ed. Wil. (h. text מקדש).

כִּבְשָׁה, כִּבְשָׁא f. ch.=h. כֶּבֶשׂ 3. Y. B. Kam. IV, 5[b] bot.; Y. B. Bath. V, end, 15[b], v. אֶחְרִינָא.

כִּבְשָׁה, v. כֶּבֶשׂ. [Y. Ned. VII, beg. 40[b] המודר מן כבשה, read פירות שנה as Tosef. ib. IV, 1.]

כִּבְשׁוֹן, v. כִּבְשָׁן.

כַּבְשִׁישִׁין m. pl. (כָּבַשׁ) *compresses*, v. כָּתִית 4.

כִּבְשָׁן m. (b. h.; כָּבַשׁ) 1) *kiln, furnace.* Kel. VIII, 9 כ׳ של סיידין וכ׳ the furnace of lime burners, glass-makers and potters. Succ. 7[b] כ׳ עשויה ככ׳ shaped like a furnace (round). Gen. R. s. 44 כִּבְשַׁן האש the heated furnace. Cant. R. to II, 16 בודק כִּבְשָׁנוֹ . . . היוצר when the potter examines a batch of his kiln; a. fr.—*Pl.* כִּבְשׁוֹנוֹת. B. Kam. 82[b] אין עושין בה כ׳ no furnaces were erected in Jerusalem; Ḥag. 26[a]; Zeb. 96[a]. Ib. נהדרינהו לכ׳ Ms. M. (ed. אחדרי) let them be put back into the furnaces (to be baked over). Tosef. B. Bath. I, 10 מרתיקין את הכ׳ וכ׳ (ed. Zuck. כבשנית, corr. acc.) furnaces must be removed from the town fifty cubits.—*2) *that which is withheld, secret.* Ḥag. 13[a] (play on כבשים, Prov. XXVII, 26) א״ת כבשים אלא כִּבּוּשִׁים דברים שחם כִּבְשׁוֹנוֹ של עולם וכ׳ Ms. M. read not *K'basim* but *K'bushim*, things which are the secret of the world (esoteric doctrines) must be kept under one's garment (in one's bosom).

כִּבְשָׁנִית, v. preced.

כַּבָּשֶׁת (כּוּבָּ׳) f. (כָּבַשׁ) *pressed vegetables.* Tosef. Shebi. IV, 16, contrad. to רַבָּשֶׁת.

כַּבְתָּה, Yalk. Lev. 445, v. כַּבָּא.

כַּבְתּוּתָא, v. בַּתְּוָא.

כָּגוֹן, v. גְּוֹן.

כַּגְנִי, v. בָּאגָּא.

כַּד I, כְּדִי, כְּדֵי, כְּיִד׳ (a comp. of כ a. ד, corresp. to h. כַּאֲשֶׁר or כְּשֶׁ־) *when, as, as though.* Targ. Ex. XVII, 11. Targ. Ps. CXIX, 109 כיד על גב Ms. (ed. only ע״ג) as though (carried) on &c.; a. v. fr.—Targ. Is. XXIX, 15 כְּדִבְקִבְלָא (ed. Lag. כיד בק׳) as though in darkness. Targ. O. Num. XXIX, 18 כדחזי, v. חֲזִי, as it is proper; a. fr.—Y. Ab. Zar. III, 42$^{c}$ top. Y. Yoma VII, 44$^{b}$ top כד דהוא וכ׳ when there is &c. Y. Taan. I, 64$^{a}$ bot. כד חוינן; Y. Meg. III, 74$^{b}$ bot. כדי דחוינן, v. נְהַר I. B. Kam. 52$^{a}$ (prov.) כד רגיז וכ׳ when the shepherd is angry with his flock, he makes a blind sheep the leader. Ib. 64$^{b}$, a. fr. כְּהַאמְרֵי וכ׳ as they say &c. Ib.$^{b}$ כְּהָתָנָא דבי וכ׳ as (that which) the scholars of the school of . . . said. Ib. מיבעי ליה לכְהָתָנֵי it is needed for (something like) what has been taught. Ib. לְכִדְרָבָא for what Raba said. B. Mets. 99$^{b}$ כדרבא agreeably to what R. said; a. v. fr.—[Num. R. s. 14 א״ת כדרבונות אלא כְּדִרַבָּנוּת read not (Koh. XII, 11) *kaddarbonoth*, but *kidd'rabbanuth*, like a command of authority.]

כַּד II m. (כדד, cmp. כָּדַר, *to be rounded*) 1) (adj.) *arched*, opp. חד pointed. Ab. Zar. 40$^{a}$; Ḥull. 64$^{a}$, v. חַד I.—*Pl.* כַּדִּין, Ib.—2) c. (b. h.) *an arched, pouched vessel, jug* &c.; cmp. חָבִית. Num. R. s. 12 מיתגלגל ככד rolling like a jug. B. Kam. III, 1 (identical with חבית). Tosef. Kel. B. Mets. X, 1 כַּדּוֹ ריקנית (fem.) one's vessel when empty; a fr.—*Pl.* כַּדִּים, כַּדִּין. Tanḥ. Vayigg. 11 (ref. to Ps. XVI, 7) נעשו כשתי כ׳ של מים וכ׳ . . . his two kidneys became like two water pitchers and they were giving forth a flow of religious wisdom; ib. ed. Bub. 12 שלמים (corr. acc.); Gen. R. s. 61 כמין שני רבנים (corr. acc.); Midr. Till. to Ps. I כעין שני כדים ed. Bub. (oth. ed. כשני רבנן, corr. acc.); Ab. d'R. Nath. ch. XXXIII חכמים (corr. acc.).—Keth. XIII, 4 כַּדֵּי שמן vessels with oil, opp. קנקנים empty vessels; a. fr.

כַּדָּא ch. same. B. Kam. 27$^{a}$ באתרא דכ׳ לא קרו וכ׳ in a place where they distinguish between *kadda* a. *ḥabitha* (v. preced.). B. Mets. 59$^{a}$ (prov.) כמשלם שערי מכ׳ וכ׳ (v. Rabb. D. S. a. l.) when the barley is gone from the pitcher, strife knocks and enters; Yalk. Ps. 888 כַּדָּה.—Ḥull. 58$^{b}$ top חני תמרי דכ׳ (Var. דכרים, v. כָּרוּם ch.) dates kept in a vessel (which became worm-eaten); a. fr.—*Pl.* כַּדֵּין, כַּדֵּיָּא. Targ. I Kings XVIII, 34. Targ. Jud. VII, 20; a. e.—Trnsf. כַּדָּא *a big figure, important personage.* Yeb. 70$^{a}$ בן כותי my grandson, the big vessel (high-priest), opp. כוזא the little jug (bastard).

כְּדָא *like this*, v. הָא.

כְּדַאי, v. כְּדָרִי.

כְּדַב (v. כזב) *to be false.* Targ. Hos. IV, 2.

*Pa.* כַּדֵּיב 1) *to lie, give false evidence; to be faithless; to deny.* Targ. O. Gen. XVIII, 15. Targ. Job XXXI, 28 (Ms. כְּדַבֵּיב׳); a. fr.—2) *to give the lie, to refute.* Ib. XXIV, 25.—3) *to flatter.* Targ. Ps. XVIII, 45; a. e.

*Ithpa.* אִתְכַּדֵּיב 1) *to be proved false.* Targ. II Kings IV, 16. Targ. Prov. XXX, 6.—2) *to flatter, be submissive.* Targ. II Sam. XXII, 45. Targ. O. Deut. XXXIII, 29 יִתְכַּדְּבוּן (Y. יִתְכְּפוּ׳).

כִּדְיָא, כִּידְ׳, כִּדְ׳, כַּדָּא m. (preced.) 1) *falsehood, lie.* Targ. Ps. V, 7 כידי Ms. (ed. כדבותא). Ber. 59$^{a}$ . . אובא כידי ומילוי כידי Ms. M. (ed. כַּדִּיב . . . כַּדִּירְבִין . .), v. אוֹב ch. —*Pl.* כִּדְיִי, כִּידֵי, כִּדִּין, כִּדֵּי. Targ. Hos. VII, 13 כדבי ed. Lag. (ed. Wil. כַּדִּיבִי). Targ. Jud. XVI, 10; a. fr.—2) *fiction, story.*—*Pl.* כִּדְרֵי. Bekh. 8$^{b}$ מילי דכ׳ En Yaăk. (ed. דִּבְדְרֵאי; Ar. דִּכְדֵי).

כַּדִּיבָא, כַּדִּיב, כַּדָּבָא m. (preced.) 1) *liar; false.* Targ. Prov. XIX, 22 (Ms. כַּדָּאבָא).—Ber. 59$^{a}$, v. preced.—*Pl.* כַּדָּבְרִין, כַּדָּבְרֵיָּא, כַּדְּרֵי. Targ. Is. XXX, 9; a. e.—2) *fiction-teller, story-teller.*—*Pl.* as ab. Y. Ber. IX, end, 14$^{d}$ כל כ׳ טבין וכ׳ all fiction-tellers are good, but those who tell their own inventions concerning the Law are bad; (Var. חרשיא, v. חָרְשָׁא; anoth. Var. ברכיא corr. acc.);—[perh. to be read: כְּדַבְיָא *fictions*, v. preced.].

כַּדְבֵּב, *Palel* of כְּדַב q. v.

כִּדְ׳, כַּדְבוּבָא m. (preced.) *falsehood, lie; fiction.* Targ. Job XVI, 8.—*Pl.* כַּדְבוּבִין. Ib. XI, 3.

כִּדְיבוּ׳, כִּדְבוּ׳, כַּדְבוּבָא f. same. Targ. Ps. IV, 3 כדרי ed. (Ms. כדב׳). Ib. V, 7 (v. כְּדַבָּא). Targ. Prov. XXX, 8 מילתא כ׳ (read: דכ׳); a. e.

כָּדַד *to be rounded*, v. כָּדַר.

כַּדָּד m. (denom. of כַּד II) *potter.* M. Kat. 13$^{b}$; Pes. 55$^{b}$ Ms. M. (ed. כדר). [Tosef. Kel. B. Mets. X, 6 כדדין, some ed., v. גַּרְהוֹם.]

כַּדָּה, v. כַּדָּא.—[Y. Yoma VIII, 44$^{d}$ top; Y. Taan. I, 64$^{c}$ תחות כ׳, read: כָּדֵּירָה, v. כְּדֵרָא.]

כִּידוּ, (כְּדוּ) (comp. of כַּד הוּ, v. כַּד I, cmp. הוּ) 1) *when it (happens that), whenever, when.* Targ. Lam. III, 50 עד כ׳ נפרוק until what time he &c.—Y. Peah I, 15$^{c}$ bot. כ׳ נפרוק וכ׳ (ed. Krot. כד) whenever he comes from school. Y. Ḥall. I, end, 58$^{a}$ כידו אתי וכ׳ (not בידו) whenever he went to take (bread) into his hand.—2) *as it is* (כְּדָהוּ), *now.* Targ. Y. Gen. XXVI, 28 כ׳ נפקת now that thou hast gone away. Targ. Jud. V, 9. Targ. Jer. XXXI, 18. Targ. Is. XXXII, 14.—Succ. 44$^{b}$ כ׳ חויית דיירי וכ׳ (v. Rabb. D. S. a. l. note) I have now been in this country &c.; a. fr.—[Gen. R. s. 44 מן כ׳, v. מִלְכָּא.]—V. כְּדִי.

כַּדוּכְסִין, Y. B. Mets. II, 8$^{c}$ bot. Var., v. פְּרַכְסִין.

כַּדּוּם* m. (denom. of כַּד II) *a sort of lever* with which a pitcher is fished out of the well; oth. opin.: *a pitcher-stand, watercooler.*—*Pl.* כַּדּוּמִין, כַּדּוּמִים. Kel. XIII, 7; T' bul Yom. IV, 6, v. אַשְׁקְלוֹן.

36[b] bot. מעיד בה כ' if he merely testifies in her favor (without having been instrumental in redeeming her from captivity). Gitt. 55[a] ראוש כ' וכ' the mere giving up of robbed property (without a change of hands after the renunciation) gives the robber no rights. מילי דכ'־ *words spoken merely for saying something, for fun.* Snh. 29[b] כל מילי דכ' וכ' people do not remember words thrown out in a jocular way.—[Bekh. 8[b] מילי דכ' Ar. *fictions, stories;* v. בְּדָבָא).—בְּכִ' *for whatever it be, for a trifle; for no cause.* Yeb. 39[b] בכ' תירפוק can she be dismissed without any formality (with his mere refusal to marry her)?—Taan. 5[b], v. בְּדָבָא. Keth. l. c. לא שדי . . . . בכ' one does not throw away one's money at random (unless sure that there is no legal impediment to marrying the woman whom he is about to redeem). Ned. 22[a] בכ' לא אדרתה for a paltry reason she would surely not have forbidden her, v. נִדַּר. Ib. 29[a] פקעה בכ' ceases without any formality; a. e.—מִכִּ' *from such (a condition) as it is, now, well, you know.* Gitt. 68[b] מ' כי מירית וכ' now when you die, you will have &c. Sabb. 78[a] מ' כל מילתא וכ' you know, whenever there is an ordinary and an extraordinary way of using an object, &c. Hull. 109[b]; a. e.—Esp. (introducing an argument) *now, is it not so?* Ib. 29[a] מ' על עוף קאי וכ' does not the writer of the Mishnah treat of birds? Well then, if he meant sacrificial fowls he ought to have said *hammolek!* B. Kam. 3[a] מ' שקולין וכ' now that they are alike, let both be included, for which will you exclude? —Bets. 2[b] מ' מאן סתמה וכ' now, who is it that states that proposition in the Mishnah anonymously? Of course, Rabbi. Now, why &c.; a. fr.

***כְּדִי** II pr. n. m. *K'di* (?). B. Mets. 2[a]; Yoma 44[a]; 72[b], a. fr. ואמרי לה כ' and some say. It was K. [Prob. meaning: *as the case may be*, i. e. and some introduce respectively other persons, v. preced.]

**כְּדֵי**, v. כְּדֵרֵי.

**כְּדֵי**, v. הַדֵּי.

**כְּדִיבָא, כְּדִיב, כְּדִיבָּא**, v. כַּדְבָּא.

**כְּדִידִית** f. (dimin. of כַּד) *round small vessel.*—*Pl.* כְּדִידִיוֹת. Tosef. Men. IX, 10 כ' בינוניות middle-sized vessels of the sort called *K'didith*; Men. 87[a] חביות כְּדִידִיוֹת לודיות Ms. M. middle-sized round Lydda vessels.

**כְּדִידִיוֹת**, v. preced.

**כְּדַי, כְּדֵי, כְּדָאי** I m. (formed from כְּדֵי, v. הַדֵּי) *adequate, worthy, competent, deserving.* Gen. R. s. 76 (ref. to Gen. XXXII, 11) אריני כ' I am not deserving (of any of all the mercies); כ' אני אבל וכ' I am worthy (of some) but too small for all &c. B. Bath. 165[b] אני אריני כ' שאתם וכ' I do not deserve the honor of having that question put to me by you. Gitt. 90[b]; Tosef. Sot. V, 9 כ' הוא במיתה he deserves death. Ber. 9[a], a. fr. the authority of כ' הוא וכ' R . . . is sufficient to be relied upon &c.; a. fr.—*Pl.* כְּדָאִים, כְּדָיִין, כְּדָאִין. Mekh. Yithro, Amalek, s. 1 אין אנו כ' שישמשנו (ed. Weiss כְּדָיִן) we are not worthy to be served by him; a. e.—*Fem.* כְּדָאִית. Cant. R. to I, 2 אריני כ' לשפחתו I am not worthy to be his handmaid.

**עינבין דכ', כדום**, v. כְּרוּם ch.

**כְּדוֹן, כְּדוּן**, (כְּהוּן Ms.) (contr. of כְּעִדָּן, v. כְּעַן; cmp. הָאִידָּנָא) *now, at that time.* Targ. Y. Num. XXII, 4; 6 (O. כְּעַן; h. text עתה). Targ. Y. Gen. XIII, 7 עד כ' as yet; a. fr. —Y. Ber. I, 2[d] bot. דעד כ' וכ' for up to that time people are awake. Y. Ḥall. II, beg. 58[b] עד כ' לחם thus far (so much about) fresh flour. Y. Sot. V, 20[b] bot. כ' right now, opp. בתר זמן. Gen. R. s. 22, beg. (ref. to Ps. XXV, 6) לא מן דכ' וכ' not from this day, but from eternity; Yalk. Ps. 702 מן חדרין (read: מן כ'). —Y. Ber. I, 2[c] מאי כ' how is it now? (what is the result, the law &c.?); Y. Peah IV, 18[b] bot. מיי כ'; a. fr.—Y. Ter. VI, 44[a] bot. ולית אתון אמרין מהָן כ' ונתן וכ' (not מהו) and you did not say whence it was derived. Now (I will tell you, We read,) 'and he shall give' &c.—Ib. ולית אתון מינחון מהו כ' (corr. acc.).

**כר', כדופסלא**, Y. Sabb. VI, 8[b] bot., read: פּוֹדוֹפְּסִילָא.

**כַּדּוּר** c. (b. h.; כָּדַר) *ball, globe.* Tosef. Sabb. IX (X), 6 כדי ליהן לתוך כ' וכ' as much as is required to stuff a small ball. Ib. X (XI), 10 חמשחקין בכ' who play at ball. Koh. R. to XII, 11 (play on כדרבנות, ib.) ככ' של בנות like the girls' ball; מה כ' זה וכ' as the ball &c., v. כָּדַר; Num. R. s. 14; s. 15 (corr. acc.); Tanḥ. B'haăl. 15; Pesik. R. s. 3. Lev. R. s. 23 לבנה בכַּדּוּרָהּ the moon on re-entering her periodical orbit (after nineteen years); (Y. Ber. IX, 13[d] בתקופתה, Bab. ib. 59[b] בגבורתה). Ab. Zar. III, 1 כל שיש בידו . . . או כ' a statue holding in its hand . . . a ball (globe); ib. 41[a] כ' שהופש את עצמו . . . וככ' the ball (means symbolically) that he causes himself to be caught like a ball in behalf of the entire world (vicarious sacrifice); Num. R. s. 13; Y. Ab. Zar. III, 42[c] bot. כ' שהעולם עשוי ככ' the ball symbolizes the world which has the shape of a ball; a. e.

**כַּדּוּרָא** ch. same. Y. Ab. Zar. III, 42[c] bot. [read:] בגין כן ליה בכ' בידיה . . . . therefore he (Alexander the Macedonian) is represented in statuary with a ball in his hand; Num. R. s. 13.

**כַּדּוּרְתָּא, כַּדּוֹרִית** f. same. Tanḥ. B'midb. 2 סלע כמין כדורת או כ' (the well moving with the Israelites in the desert was) a rock in the shape of a bee-hive or a globe (v. Tanḥ. ed. Bub. ib. note 21). —*Pl.* כַּדּוֹרִיוֹת. Pesik. B'shall., p. 87[a] (description of Roman tortures) שהיו נותנים כ' של אש וכ' they put glowing iron balls under their armpits; Cant. R. to II, 7; Midr. Till. to Ps. XVI; Yalk. Ps. 667 בדודיות (corr. acc.).

**כְּדִי** I, (**כְּדֵי, כַּדֵּי**) (=כַּד הִי, v. כַּד) *when; now (that).* Targ. Y. Gen. XXVII, 34. Ib. XXXIX, 10; a. e.—Y. Ab. Zar. II, 40[d] top כ' טבא when it (the eye-paint) is good. Y. Dem. VI, 25[c] bot. כ' יהב ליה וכ' when he gives him the whole of it. Y. Meg. III, 74[b] bot. דהורין כ', v. כַּד I.—2) [*as it is,*] *incidentally, without special reason, not meaning it exactly.* R. Hash. 5[a] פסח כ' נסבה the writer uses the word Pesaḥ (ib. 4[a], quot. fr. Tosef. Arakh. III, 17) incidentally (cmp. אַשְׁגְּרֵי); Zeb. 99[b]. Kidd. 5[b] סיפא כ' נסבה the second proposition was incidentally asserted (is not to be pressed), opp. דְּוָקָא.—3) *as such, alone, merely.* Keth.

כְּדַר (v. כָּדַר II) *to be arched, rounded.* Ab. Zar. 40ª; Ḥull. 64ª (sign of eggs of clean birds) כל שפּוֹדֶרֶת וצגולגולת (Var. קוֹדֶרֶת, קוֹדֶדֶת, כּוֹדֶדֶת) that which is arched (on top not pointed) and rounded (rolling); Tosef. ib. III (IV), 23.

*Hithpa.* הִתְכַּדֵּר (v. כַּדּוּר) *to be thrown around in a circle of players.* Koh. R. to XII, 11 מה תכדור הזה מִתְכַּדֵּר וכ׳ as the ball is thrown around from hand to hand.

כַּדָּד, v. כַּדַּד.

כֹּה (b. h.) *here; thus.* Gen. R. s. 56 (ref. to עד־כה, Gen. XXII, 5) נלך . . . בסופו של כה we shall go and see what will be the outcome of *koh* (the promise, '*thus* shall be thy seed', Gen. XV, 5); Tanh. Vayera 23.

כָּה ch., v. כָּא.

כְּהָה, כָּהָה, כָּהָא, v. כהי.

כֵּהָה, כֵּי׳, כֵּהוּת m., כֵּי׳, כֵּהָה f. (b. h.; preced.) 1) (of light) *dim.* Gen. R. s. 31 בשעה שהיא כ׳ when it (the jewel) shone faintly.—*Pl.* כֵּהִים, כֵּהוֹת, כֵּי׳. Ib.; Y. Pes. I, beg. 27ª בשעה שהיו כ׳ וכ׳ when the lights burned dimly, we knew it was day-time. Ib.ᵇ top בשעה שהיו כיהות when the jewels were dim.—Pesik. Kumi, p. 145ᵇ (ref. to כֵּהוֹת Ez. XL, 25) חלונות כ׳ היו the windows were dim (stained glass). Ḥag. 16ª עיניו כ׳ his eyes will grow dim; a. e.—2) (of leprosy) *faint, dull,* opp. עזה. Neg. II, 1, v. בַּהֶרֶת. Ib. 2 לפי׳ שהכּ׳ because (in the early morning &c.) the faint spot appears bright; Sifra Thazr., Neg., Par. II, ch. II.—Y. Shebu. I, 32ᵈ הכהה טמא הכּ׳ מן הכּ׳ טהור if it grows one shade fainter, it is unclean, but when it grows fainter than the next fainter shade, it is clean; Sifra l. c. ed. Ven.; Yalk. Lev. 551 כִּירָה מן הכּ׳; Y. l. c.; a. fr.—*3) (trnsf.) *doubtful.* Nidd. 19ª; Naz. 65ᵇ; Snh. 87ᵇ; Keth. 75ᵇ ר׳ אומר כ׳ R. Josh. says, It is doubtful; (Neg. IV, 11 ר׳ כֵּירָה or כִּירָה, v. כהי, קהי).

כְּהוּנָּה f. (b. h. כְּהֻנָּה; v. כֹּהֵן) *priesthood, priestly privileges; priestly community.* Ab. IV, 13. Sot. 11ᵇ בתי כ׳ priestly families. Midd. I, 8, a. fr. פרחי כ׳ young priests (novices). Y. Ber. III, 6ª bot.; Y. Naz. VII, 56ª top אין כ׳ היום there is no priesthood to-day (the laws for priests are suspended on the day of Rabbi's funeral). Tosef. Ḥall. II, 7, a. fr. כ״ד מתנות כ׳ twenty-four gifts of priesthood (priestly prerogatives). Keth. 14ª כשרה לכ׳ fit to marry into the priesthood; a. v. fr.

כְּהוּנְתָּא, כְּהוּנָתָא ch. same. Targ. Ex. XXIX, 9. Targ. Num. XVI, 10 רבתא כ׳ high-priesthood; a. fr.—Targ. O. Ex. XL, 15 כְּהוּנַת ed. Berl. (ed. כַּהֲנוּת).—Y. Keth. I, 25ᶜ נחיתא לכ׳ she rose to priesthood (as a priest's wife); סליקא לכ׳ went down from priesthood (ceased to enjoy priestly privileges as a priest's wife).

כְּהוּת f. (כֵּהֶה) *dimness.* Meg. 28ª (ref. to Gen. XX, 16) אלא כ׳ עינים . . א״ת כסות Ms. M. (ed. כסירית) read not 'cover of the eyes' but 'dimness of eye-sight'; Yalk. Gen. 91.

כְּהוּתָא f. (כְּהִי) *worriment, trouble.* Targ. Prov. XXVI, 21, v. בְּהוּתָא (ed. Lag. כְּהוּתָא).

כְּהִי, כְּהָה (b. h.; cmp. כָּוָה) 1) *to be dim* (of sight,

II כְּדָא, כְּדַד, כְּדָדִי, m. (preced.) *sufficiency, worthiness.* Tosef. Sot. III, 19 אין כְּדָדִי באי העולם וכ׳ human beings are not worthy for me to live among them; (Num. R. s. 9 אין באי..כְּדָאִין, a. כַּדָּאי, v. preced.).—Gen. R. s. 46, v. אֱלָהוּת.

כְּדִין, v. כְּדָדִי I.

כְּדִין, v. הֵן.

כַּדְכֹּד m. (b. h.; v. כַּדְכֹּדוֹן) *chalcedony,* a gem. Pesik. R. s. 32 אלו אבני כ׳ these are the gems of *kadkod.* [Y. Shek. IV, 48ᵇ bot., v. כַּרְכַּר, שבטא דכ׳, Bab. ed. דכדכדא, v. כַּרְכַּר).

כַּדְכְּדָא ch. same. [Y. Shek. IV, 48ᵇ bot., v. preced.]—*Pl.* כַּדְכְּדַיָּא, v. next w.

כַּדְכֹּדָן or כַּדְכֹּדוֹן; ch. form כַּדְכְּדָנָא m. (χαλκηδών, v. Fl. to Levy Talm. Dict. II, p. 449ᵇ) *chalcedony,* Judah's gem in the high priest's breastplate. Targ. Y. I Ex. XXVIII, 18 כדכודי (incorr. a. misplaced); Y. II כדכנא (h. text נפך). Ex. R. s. 38, end ברדינן, ברדינין (corr. acc.).—*Pl.* כַּדְכְּדוֹנִין. Pesik. Aniya p. 136ª כדכריינון, כדכדיינון (corr. acc.). Ib. אבני כַּדְכְּדַנְיָרִית Ar. (ed. כדכרייא, corr. acc.); Yalk. Is. 339 כַּדְכּוֹנַדְיָרִית; Pesik. R. s. 32 אבני כדכנא Chalcedonian stones; v. כַּדְכֹּד. Targ. II Esth. I, 2 כַּדְכּוֹנָנִין

כדכדיינון, v. preced.

כַּדְכּוֹנַדְיָא, pl. כַּדְכּוֹנַדְיָיא, v. כַּדְכֹּדוֹן.

כַּדְכּוֹדְנָנִין, כַּדְכּוּדִי, v. כַּדְכֹּדוֹן.

*כַּדְכּוֹר, Targ. Y. Num. XXIV, 8, read: כַּרְכּוֹר, v. כִּרְכָּא.

כַּדְכִּיאוֹת, Sifré Deut. 204 תקון וכ׳, Yalk. Deut. 923 תִּרְקוּנֵי כַּרְכּוֹמַיִן, a corrupt., read: תִּרְקוּנֵי כַּרְכּוֹמַיִן *preparations for sieges;* cmp. Targ. Deut. XX, 20 a. Pesik. Zutr. a. l. (Deut. p. 67).

כַּדְכְּרִיינוֹן, v. כַּדְכֹּדוֹן.

כַּדְמַת, v. כַּרְמָת.

כָּדַן, (cmp. Assyr. *kidînu* servant, Friedr. Del. Proleg. p. 200 note 7) [*to bend,*] *to yoke, put to work.* Y. Peah I, 15ᶜ bot.; Y. Kidd. I, 61ᵇ כּוֹדְנוֹ לבריחיים (ברידיים) he puts his father to treading the mill (Bab. ib. 31ª bot. מטחרינו, v. טָחַן). Y. Pes. IV, 31ª top כודנו ברחיים הוא לבשיזקין when the horse grows old, he puts him &c.

*Pi.* כִּדֵּן same.—Part. pass. מְכוּדָּן. Lam. R. to I, 14 (ref. to נפש חירה, Gen. II, 7, as if meaning *self-supporting*) עשאו כעבד מ׳ בפני עצמו וכ׳ the Lord made man a slave put to work for himself, for if he does not work, he has nothing to eat; Gen. R. s. 14 מכורן, מחורר; Koh. R. to II, 17 מכורן עבד (corr. acc.).—*Pl. fem.* מְכוּדָּנוֹת. Lev. R. s. 16 (play on וַיְשַׁפֵּחַ, Is. III, 17) עשאן שִׁפְחוֹת מכ׳ the enemies made them handmaids, forced to hard labor; ib. מהו מ׳ אמתן משעבדן; Lam. R. to IV, 15 מכודניות (corr. acc.).—V. פּוּדָנָא.

*כַּדְנָא f. *jug.* Targ. II Esth. I, 2 (prob. כַּדָּתָא fem. form of פַּדְוָא).

כַּדְנָא, כִּדְנָא *thus,* v. הֵן.

כִּדְנִין, pl. of כּוּדְנָא.

light). Gen. R. s. 65 כָּהוּ עיניו his eyes grew dim. Ib. שיכהו עיניו that his eye-sight shall fail. Kidd. 24b .. הכהו וְכָהָתָה if the master struck him on his eye, and it grew dim; a. fr.—Part. pass. כָּהוּי, f. כְּהוּיָה. Ib. חרי שהיתה עינו כ' וכ' if his eye-sight was dim, and he (the master) made him perfectly blind.—2) (of color) *to be dull*, v. כֵּהָה. [Tosef. Erub. XI (VIII), 8; Tanh. Noah 9, v. כָּהַח.]

*Pi.* כִּיהָה, כֵּיהָה *to grow duller, to be shaded.* Sifra Thazr., Neg., Par. 2, ch. II אם חזו וכ' if the spot grew brighter and grew duller again; a. fr.—2) *to declare doubtful.* Neg. IV, 11 ר' י' כ', v. כֵּהָה.

*Hif.* הִכְהָה 1) same. Y. Shebu. I, 32d, v. כֵּהָה. Neg. XI, 5 ה' בתחלה if the suspicious spot grew fainter at once (before the ordered isolation was begun); ה' בראשון if it grew faint in the first week; Tosef. ib. V, 6 quot. in R. S. to Neg. l. c. (ed. Zuck. כהה כתחלה, oth. ed. only כתחלה, corr. acc.); a. fr.—2) *to make dim.* Gen. R. l. c. חריני מַכְהָה I will make his eye-sight dim. Yalk. Ruth 601 יסורין וכ' מַכְהִין וכ' . . . sufferings of poverty dim men's eyes. Pesik. R. s. 14 מכהה גלגל חמה dimmed (outshone) the sun in brightness; Pesik. Parah, p. 37a שִׁרַבְּהָה; a. e.

כְּהָא, כְּהֵי ch. same. Targ. Gen. XXVII, 1. Targ. I Kings XIV, 4; a. e.—Y. Ned. IX, 41b bot. עיני כַּהְיָא my eye-sight is failing.

*Pa.* כַּהֵי, כַּהֵה 1) *to dim, make blind.* Yoma 69b; Snh. 64a כַּהֲיִרְנְהוּ לעיניה Ar. (ed. כחלינהו, cmp. קְבִי) they made his eye-sight dim. Ib. 27a לרַבְּהֵירוּדוּ לעיניה (v. Rabb. D. S. a. l. note 80) he shall be blinded.—2) (sub. לִבְּיה) *to be angry;* (with ב־ of person) *to rebuke.* Targ. I Sam. III, 13.

*Af.* אַכְהֵי 1) *to dim.* Targ. Ez. XXXII, 7 באַכְהֵירוּתָךְ when I make dim (h. text בכבותך).—2) *to make the heart faint, to annoy, reproach (falsely).* Ib. XIII, 22 אַכְהֵיתֵין לב וכ' ye denounced the heart of the righteous to be false (h. text חבאות).

*Ithpe.* אִתְכְּהִי *to be reproached.* Ib. (h. text חבאבתיו).

כַּהֲיוֹן m. (preced. wds.) *dimness, fainter color.* Tosef. Neg. V, 6 חזר לכ' if the suspicious spot again turned fainter.

כַּהֲיוּתָא f. (preced. wds.) *blindness.* Bekh. 44a, contrad. to מחסוריותא defective eye-sight.

*כַּהֲרֵי pr. n. m. *Kahăyi.* Y. Pes. II, end, 29c ed. Krot. (oth. ed. בחרי).

כָּהֵל, v. כָּהַל.

כָּהֵן, v. כָּהַן I.

כֹּהֵן m. (b. h.; כהן, v. כָּהַן; emp. b. h. כֵּן) [*standing, stationed,*] *officer,* esp. *priest.* Yoma 6a, a. fr. כ' גדול (abbr. כ"ג) high priest, כ' הדיוט כ' משוח ordinary priest. Meg. I, 9 מיוחד בגדים an anointed high priest, contrad. to משוח בשמן a high priest distinguished only by his robes (but not anointed, as in the days of the Second Temple). Ib. כ' משמש officiating highpriest, כ' שעבר a substitute of the high priest no longer required, ex-substitute. Hor. III, 8 ממזר . . קודם לכ"ג ע"ה a bastard who is a scholar has the precedence of an ignorant high priest; a. v. fr.—*Pl.* כֹּהֲנִים. Yeb. 86b; a. e. בכ"ד מקומות נקראו חכ' וכ' in twenty four Biblical passages the priests are designated as Levites; a. v. fr.—תּוֹרַת כֹּהֲנִים (abbr. ת"כ) *Torath Kohănim,* a) name of *the third book of Moses, Leviticus.* Kidd. 33a. Lev. R. s. 7 מפני מה . . בת"כ why do we, in teaching children, commence with Leviticus? a. e.—b) name of *an halachic commentary to Leviticus,* also named *Sifra.* Yeb. 72b; a. fr.—Fem. כֹּהֶנֶת, כ' הורה *a priest's daughter* or *wife.* Hull. 131b, sq.—Keth. IV, 8 וכב' and in the case of a priest's wife. Ib. VII, 1, sq. (70a) וכב' Mish. a. Y. ed. (Bab. ed. ובמהן). Ib. 71a; a. fr. —*Pl.* כֹּהָנוֹת, כ' הוה. Ber. 44a. Yeb. III, 10 אם היו כ' (Y. ed. כוה) if they are daughters of priests; a. e.

כָּהַן, (b. h.), *Nithpa.* נִתְכַּהֵן (denom. of כֹּהֵן) *to be appointed priest, to act as priest.* Zeb. 101b לא נ' פנחס וכ' Phineas was not appointed high priest until &c. Ib. 102a לא נ' משה וכ' Moses acted as priest only during &c.

כַּהֲנָא, כְּהֵין, כָּהֵן I ch. = h. כֹּהֵן. Targ. Jer. XIV, 18. Targ. Mal. II, 7. Targ. Lev. I, 7; a. v. fr.—Snh. 110a, a. fr. ישמעאל כ' מסייע כהני רבא high priest. Hull. 49a Ishmael, being a priest, favors the priests. Gitt. 59b קרי בכ' read from the Torah in the priest's place, i. e. was called up the first; Meg. 22a Ms. O. (ed. בכהני pl.); a. fr.—*Pl.* כַּהֲנִין, כַּהֲנֵי, כַּהֲנַיָּא. Targ. Ex. XIX, 6. Targ. O. Lev. I, 5; a. fr. —Gitt. l. c. כ' חשיבי דארעא highly esteemed Palestinian priests; a. fr.—*Fem.* כַּהֲנְתָּא (כָּהֶנֶת). Hull. 131b . . . יהיב לכ' gave priestly gifts to a priest's daughter (married to an Israelite). Pes. 49a נסיב כ' married a priest's daughter. —*Pl.* כַּהֲנָתָא. Ber. 44a.

כַּהֲנָא (or כֻּהְנָא), כָּהֵן II pr. n. m. *Kahen, Kahăna,* name of several Amoraim. Y. Ber. III, 6a, a. fr. ר' כהן.—B. Kam. 117a. Y. R. Hash. IV, beg. 59b; a. fr.—Erub. 8b רב כ' רביה דרב (v., however, Ms. M. a. Rabb. D. S. a. l. notes); a. fr.—V. Fr. M'bo, p. 109b, sq.

כַּהֲנוּתָא, v. כְּהוּנְתָא.

כַּהֲנִי m. (denom. of כֹּהֵן) *one proving priestly descent, belonging to the priestly caste.* Kidd. IV, 1; Yeb. 37a (collective noun).—*Pl.* כַּהֲנִים. Ib. 85a; v. רִשְׁרָאלֵי.

*כַּהֲנְכָא or כַּהֲנְכְתָּא f. (כהן, with format. כ; v. letter כ) *the attendant's* or *priest's lustral basin* (v. Sm. Ant. s. v. Chernips).—*Pl.* כַּהֲנְכָתָא. Targ. Y. Num. XXXI, 23; cmp. כַּרְנִיבָּאוֹת.

כְּהֻנַּת, v. כֹּהֵן.

כַּהֲנְתָּא, v. כָּהֵן I.

כַּו, pl. כַּוִּין, v. כַּוָּא, end.

כָּוֵי, v. כְּוִי.

כַּוָּא, v. כְּוָא.

כְּוָאָה f. ch. = h. כְּוִיָּה, *burn, searing, cautery.* Targ. O. Ex. XXI, 25. Targ. O. Lev. XIII, 24 (Y. ed. Amst. כַּוָּאָה). —Sabb. 62b, v. כְּוָא.

*כְּוָאנָא m. (Pers. Anab. kiwân) *dining-table.* Yalk. Ms. to II. Kings ch. XVI (from Taan. 25a) אבואנא (read אַכְ').

כ׳ ראש *bending down the head; humble, solemn disposition*, opp. קלות ראש. Ber. V, 1 אין עומדין .... כ׳ ראש we must not rise for prayer in any other than a humble &c. Y. Ab. Zar. I, 39[d] top; Tosef. ib. I, 2 שואל בשלומו בכ׳ ר׳ greet him with a bent head (without ostentation). M. Kat. 21[b] בשפה רפה ובכ׳ ר׳ in an undertone and with solemnity.—2) *roller* or *beam of a loom*; כ׳ חצלון the upper beam from which the warp depends; כ׳ התחתון the lower beam, the roller on which the web is wound as it advances. Kel. XXI, 1 (Talm. ed. כֹּבֶד). Neg. XI, 9 (*fem.*). Sabb. 113[a]; Y. ib. XVII, 16[a] bot.

**כובדין, כובדים**, v. כוברים.

**כּוּבְיָא** m. *frying pan*, v. בּוּבְיָא I.

**כּוּבְיָתָא*** f. (כְּבַב, cmp. כּוּב) *a little globe*. R. Hash. 24[a] ed. (Ms. M. 1 כּוֹבְיָתָא, Ms. M. 2 a. Ar. כוכיתא) כ׳ דעירבא וכ׳ they saw merely a globe-shaped cloudlet (which, they thought, was the moon).

**כובליאר**, v. כּוֹלְיָאר.

**כּוֹבְלִין**, v. כֻּבָּל.

**כּוֹבְלָת**, v. כּוֹלֶלֶת.

**כּוֹבֵס** m. (b. h.; כָּבַס) *washer, fuller*. Ber. 28[a]; Keth. 103[b]; a. e.—*Pl.* כּוֹבְסִין. Tosef. Kel. B. Mets. III, 14 (ed. Zuck. כובשין), v. מְלַבֵּן II.

**כּוֹבָסָא**, v. כֻּבָּסָא.

**כּוֹבַע** m. (b. h.; כבע, cmp. גבע a. denominatives) *helmet, turban*. Ber. 24[a] מניחן בכ׳ וכ׳ let him put them (the T'fillin) into the turban under his pillow. Gitt. 14[b] (of the Persians) כּוֹבְעָן אמה their turban is one cubit high; a. e.—*Pl.* כּוֹבְעִין, כּוֹבְעִים. Gen. R. s. 99 לובשי כ׳ wearing helmets. Y. Gitt. I, end, 43[d]; Y. Kidd. III, 64[a] bot. כּוֹבְעֵיהֶן אמה (v. supra).—Trnsf. *the thyroid cartilage, Adam's apple*. Ḥull. 19[a] משיפורי כ׳ וכ׳ from where the thyroid cartilage begins to protrude and downward.

**כּוֹבְעָא** ch. same, esp. *the priest's turban*.—*Pl.* כּוֹבְעִין, כּוֹבְעַיָּא. Targ. Ex. XXVIII, 40; XXXIX, 28; a. e. (ed. Berl. כּ׳; h. text מגבעות).—Trnsf. חודא דכובעא the highest point of the *thyroid cartilage*, v. preced. Ḥull. 18[b].

**כּוֹבְעָה** f., *pl.* כּוֹבְעוֹת (preced. wds.) the *tops of stalks of sheaves*. Peah V, 8 המעמר לכ׳ he who binds sheaves for covering the stalks; expl. Y. ib. V, end, 19[a] מן לערל sheaves to be put on top, opp. לכומסות; v. כּוֹמְסָה.

**כּוֹבֵד׳, כּוֹבְרִים**, Pesik. R. s. 14 לוליראני בר׳ כ׳, Pesik. Par., p. 39[a] שוורי׳, read: טַבְרִירֵי, as Tanḥ., ed. Bub., B'resh. 4 (v. Pesik. l. c. note 167).

**כּוֹבְרִיתָא**, v. כַּבְּרִיתָא.

**כּוֹבֵשׁ** m., *pl.* כּוֹבְשִׁין, כּוֹבְשִׁים (כָּבַשׁ) *troops of siege, stormers*. Pesik. Vayhi p. 67[a] העמיד עלירקן כ׳ כנגן הארבה he orders against them the storming troops which corresponds to the plague of locusts; Pesik. R. s. 17.—[Y. Erub. II, 24[b] bot. כובשי כבשים, read: כְּבוּשֵׁי]. [Tosef. Kel. B. Mets. III, 14 ed. Zuck., v. כּוֹבֵס.]

a la table; (Taan. l. c. פתורא, Ms. M. אחקא, v. Rabb. D. S. l. c. note). Comp. next w.

**כְּוַאנְגַּר**, v. אַבְוַנְגַּר.

**כַּוָּארָא**, v. כַּוָּרָא.

**כּוּב** m. (כָּבַב, v. כָּבַב) 1) [*ball,*] *thorn, a prickly salt-plant*.—*Pl.* כּוּבִּין, כּוּבְּרִין. Gen. R. s. 49 למגל כוסחת כ׳ like a sickle mowing thorns; Yalk. Prov. 950 כוב. Ex. R. s. 42 נעשו כזברים (corr. acc.), v. סַרְיוּתָא.—2) מדבר כ׳ pr. n. *Desert of Kub* (cmp. Ez. XXX, 5)=Biblical שׁוּר. Ib. s. 24; Yalk. ib. 255; (Tanḥ. B'shall. 18; Mekh. ib., Vayassa 1; Yalk. Jer. 266 כזב).

**כּוּבָּא I, כֻּבָּא** ch. same. Targ. Prov. XXVI, 9 (h. text חוֹת).—Gen. R. s. 44; Yalk. Jer. 285 (prov.) עד דסנדלך ... כ׳ while the sandal is on thy foot, tread the thorn down; Pesik. Asser, p. 99[b] כבוש כופה (corr. acc.); Yalk. Deut. 892. —*Pl.* כּוּבִּין, כּוּבַּיָּא, כּוּבְּרִי, כֻּבִּ׳. Targ. Gen. III, 18 (some ed. כּוּבְרִין, incorr.). Targ. II Sam. XXIII, 6. Targ. Hos. II, 8. —Lam. R. to I, 1 רבתי (1 חד כות׳), v. גֻּבָּב,—Y. Ab. Zar. V, 44[d] לאילין כ׳ סריגין (read דכ׳) hedges of thornbushes. Gen. R. s. 2 (ref. to Gen. I, 2) עד דהוא פגה אפיקת כ׳ while she (the earth) was yet in her incipiency, she produced thorns; Yalk. Gen. 4 כובה (corr. acc.); Yalk. Jer. 274 כובי; Yalk. Prov. 959.

**כּוּבָּא II** m. (v. preced.; cmp. כַּד II) 1) *wine cask* (h. קנקן). Sabb. 48[a]. Ab. Zar. 60[a] נכרי אדנא וישראל אכ׳ the gentile attending to the barrel (emptying it) and the Israelite to the cask (receiving the wine). Ib. כ׳ מליא (if the gentile carries) a cask which is brimful. Sabb. 141[a] [read:] אנס חני כ׳ וכ׳ carried casks away from Pumbeditha by force. B. Mets. 25[b].—בי כ׳ *the retailer's wine shop*. B. Kam. 86[a]; B. Mets. 64[b] מרקיד בי כ׳ he dances in the wine house. —2) (cmp. אַקּוּנְבִּי, כּוֹבַע, *pl.* כּוּבֵּי *turrets* of a fort. Yoma 11[a] חזוק אקרא דכ׳ a support for the Fort of Turrets (of M'ḥuza); [Ms. L. ליוקרא דכ׳ for the weight of &c.; v. Rabb. D. S. a. l. note 400.]—Kidd. 70[b] בי כ׳ דפומבדיתא the fort of P.—[Meg. 6[a] בי כ׳ ed. (Ms. M. כסי, Ms. O. מִכְסֵי); Keth. 112[a] מִיכְסֵי.]

**כּוּבָּא III** m. (v. כְּבַב *Pa.*) *roasted* or *charred dough*, כ׳ דארעא *roasted* (*over coals*) *in a cavity of the ground*, name of *a pastry baked in a cavity made in the stove*. Ber. 37[b], expl. טרוקנין. Ib. 38[a]. [Ar. s. v. ככא, reads כוכא.] [Gitt. 68[a] bot., v. כּוֹכָא.]

**כובאי**, v. בִּיכַּי.

**כּוֹבֶד** m. (b. h. כֹּבֶד; כָּבַד) 1) *weight, heaviness, pressure*. Snh. 63[b] א״ת כבודו אלא כּוֹבְדוֹ Ms. M., v. כָּבַד II. Yoma 41[b] בעי כ׳ it requires weight (must be heavy so as to sink into the fire). Ib. כדי שירתא בחן כ׳ (they are tied together) in order that they may be heavy. Y. Ḥag. II, 77[d] צריך לכבוש את כּוֹבְדוֹ (in putting his hands on the sacrifice) he must press his weight on it; (Bab. ib. 16[b] סמיכה בכל כחו). Naz. 5[a] כ׳ the feeling of heaviness (of the hair).—

כּוּבְשָׁנָא, v. בּוּפְשָׁנָא.

כּוּבָּשֶׁת, v. כַּבָּשֶׁת.

כּוֹד, v. כִּיר.

כּוּדָּא* or כַּדָּא m. (=כבדא, cmp. Syr. כודתא, כודא, P. Sm. 1690 sq., a. קָשָׁה) *suffering in child-birth.* Ab. Zar. 29ª לכ' בשיכרא for a woman in child-birth the mixture is made with beer.

כּוּדָנָא c. (כדן) [*working beast,*] *mule.* Targ. Ps. XXXII, 9 (Ms. כונרא).—Sabb. 110ᵇ כפותא דכ' חיוורא (Rashi חיוורתא) excrements of a white mule.—B. Bath. 91ª במאי עקרה כ' פריע לי Ms. M. (ed. פרשא, Ar. כודנא) the mule (Manoah) being barren, how will he pay me back?—*Pl.* כּוּדְנָיָא. Targ. Zech. XIV, 15.—*Fem.* כּוּדַנְתָּא, כּוּדְנְתָּא. Targ. II Sam. XIII, 29; a. e.—Bekh. 8ᵇ.—*Pl.* כּוּדַנְיָתָא, כּוּדְנָנֵן, כּוּדַנְיָתָא. Targ. I Kings X, 25; Targ. II Chr. IX, 24. Targ. Y. Gen. XXXVI, 24 (not כּוּדַנְיָתָא). Targ. Is. LXVI, 20 כודנוון ed. Lag. (ed. Wil. כַּדְנָנֵן); a. e.—Ḥull. 7ᵇ חיוורתא כ' white mules. [B. Mets. 97ª כודניתא, Ms. M. כונדתיה, read כּוּדַנְתֵּיהּ his mule.]

כָּוָד, v. כּוּר.

כּוֹדָנֵת, כּוֹדָנֶת, v. כֹּהֵן.

כַּוָּא, כַּוְיָא m., כַּוְתָא, כַּוְיָתָא f. (√ כו, v. כבב, *to be arched, hollow*)= h. חַלּוֹן, *aperture, window.* Targ. Zeph. II, 14 (ed. Lag. כַּוְתָה). Targ. Prov. VII, 6 ed. Lag. (oth. ed. כַּוְיָא *pl.*). Targ. Hos. XIII, 3 כַּוַּת גורא smoke-hole; a. e.—M. Kat. 11ª כוותא דדשא Ar. a. Rashi Ms. (ed. קבויתא, Ms. M. קבוותא, v. Rabb. D. S. a. l. note) the arch of the door, upper door-post. Y. Yeb. IV, 6ᵇ bot. אודיק ר' מן כ' Rabbi looked out of the window. Sabb. 35ª וסימניך כ' (or כַּוְיָתָא *pl.*) thy sign by which to remember be 'window' (which reflects the light of the setting sun); a. fr.—*Pl.* כַּוְוִין, כַּוְיָא, כַּוְיָתָא, כַּוְוֵי &c. Targ. I Kings VI, 4. Targ. Y. II Gen. XLIX, 22. Targ. Cant. II, 9.—B. Bath. 6ª בְּרֵי כַּוֵּי לא וכ' apertures in the party wall (for beam-rests) are no evidence of the neighbor's share in the wall. Ib. 75ª כ' דבי זיקא (Ms. O. כַּוֵּי זיקא) apertures for the air (windows, contrad. to openings for doors).—*Hebr. pl.* כַּוִּין. Sifré Deut. 309 (play on וירכונך, Deut. XXXII, 6) עשאך כ' כ' he made thy body full of cavities (v. Pesik. Zutr. ed. Bub., Deut. p. 111); Yalk. ib. 942 כיון כיון (corr. acc.).

כַּוְוָאת, v. כְּוָאָה.

כָּוָת, v. כּוּר.

כַּוֵּי f. (v. כַּוָּא) *aperture.* Yalk. Jer. 276 (ref. to כַּוְוִין, Jer. VII, 18) הדה חופר בתוך ביתו כ' קטנה והיו מכוונים וכ' used to make in his house a small aperture which was directed exactly towards the east, so that when the morning star rose, he might rise and worship it; Pesik. R. s. 31 קטה כמין ניכו' (corr. acc.); v. כּוֹכָבְתָּא.

כַּוִּין* m. (b. h. כַּוָּן; v. next w.) *exactly determined place* (for worship).—*Pl.* כַּוִּינִים. Pesik. R. s. 31; Yalk. Jer. 276 (ref. to Jer. VII, 18) מהו כ' what is *kavvanim?*, v. preced. [In b. h. our w. seems to mean certain *cakes* placed due east.]

כִּוּוּן m. (כּוּן, cmp. כַּוָּנָה) *exact selection of place.* Gen. R. s. 15, beg. צריכה כ' (planting) requires exact selection; ib. צריך לכַוֵּון את רוחותיה one must determine its position with reference to the cardinal points.

כַּוָּנָא, v. כִּיוְנָא.

כַּוְנָתָא, כַּוְנוּתָא, כַּוָּנָת, v. sub כונ'.

כַּוְנָתָא, כַּוְנִיתָא, v. כִּיוְנָא.

כַּוָּץ, v. כִּוּץ.

כַּוָּרָא, כַּוָּרָא m. (v. כַּוָּרְתָּא) [*basket, cauf,* cmp. נָחִיל,] *fish in the cauf,* in gen. *fish.* M. Kat. 11ª [read:] כ' טווידה באחוה וכ' (v. Rabb. D. S. a. l.) roast the fish with its brother (salt) &c. Y. Sabb. VII, 10ª חהן דצייד כ' he who catches fish (on the Sabbath). Gitt. 36ª, a. e. צייר כ' drew the figure of a fish (in place of his signature); a. fr.—*Pl.* כַּוָּוֵי, כַּוָּרֵי, כַּוִּין. Targ. Y. Gen. I, 26, a. fr. (only in Targ. Y.).—[Targ. Job. XLI, 26 בני כווי, Ms. כונדי, Regia טווי; h. text בני שחץ.]—Taan. 24ª פירא דכ' *the fish-pond.* Kidd. 72ª.—M. Kat. l. c. לבאי כ' (Var. כַּוָּאֵי), v. כַּוְיָתָא; a. e.

כַּוְרְדָּקִי, v. אַכְוִינְגַּר.

כַּוָּרִיתָא f. *honey-comb,* v. כַּבְרִיתָא I.

כַּוְרְנָקִי, כַּוַּרְנָקִי, v. אַכְוִרְנָקָא.

כַּוָּרְתָּא f. (כור, cmp. כַּבָּרָה; v. Fl. to Levy Targ. Dict. I, p. 428ª) 1) *a large round vessel, receptacle* of grain, water &c.; כ' דבורים *bee-hive.* Num. R. s. 1; Tanḥ. B'midb. 2, v. כַּהוֹרֶת. Shebi. X, 7. Kel. XV, 1 חקש וכ' חקנים כ' a receptacle made of straw or reeds. Ib. VIII, 1; Tosef. ib. B. Kam. VI, 3 פחותה וכ' כ' a defective *k'vereth* which was repaired with a stuffing of straw. Ib. V, 8 [read:] כָּאוֹרֶת של מתכת וכ' (ed. Zuck. נראת, corr. acc.) a metal *k.* used in the household. Men. 95ª כמין כ' a kind of bee-hive (honeycombed plate in the stove); Tosef. ib. XI, 2 מזרת, מורת (corr. acc.); a. e.—*Pl.* כְּוָורוֹת. Tosef. Ohol. X, 5 שתי כ' (כוורת ed. Zuck., Var. כראת, corr. acc.).—2) the *ramifications of the vine, espalier, the widest extent of branches.* Tosef. Kil. III, 4; Y. ib. V, 29ᵈ חכ' מכוונן וחגום וכ' (sub בֵּית) if the espalier is in a certain direction, but the body of the vine is not in the line. Y. Erub. III, 21ª top בשהיתה כְּוָרְתוֹ ארבעה when its ramifications had a circumference of four cubits; Y. Succ. II, 52ᵈ bot. כברתו (corr. acc. or כְּבָרְתוֹ). Y. Ber. I, 2ᶜ bot., v. גּוֹם I; a. e.—Midr. Sam. ch. XIII קוֹרְחוֹ של חרוב (= כְּבָרוֹ), v. next w.—*Pl.* m. כְּוָורָתִים, כְּוָורְתִין. Y. Kil. IV, 29ᵇ top הכוור' R. S. to Kil. IV, 3 (ed. כְּרָתִים contr., cmp. חֶרְבָּן). Ib. VI, beg. 30ᵇ כרתין. Ib. IV, 29ᶜ כרתין; ib. V, 30ª top כרתון (corr. acc.).

כְּוָרְתָּא, כְּוָרְתָּא, כְּוָרַת, כְּוָרַתָּא (כּוֹרְתָּא) ch. same, 1) *bee-hive.* Targ. Jer. V, 27 ככ' דמלייא זיבוורייתא Vers. in ed. Lag. (v. preface to Proph. XXXIV, 13) like a hive full of bees.—2) *ramification.* Num. R. s. 9 כ' דתרוביתא the circumference of a carob-tree; Y. Sot. I, 17ᵇ top ed. Amst. (ed. Krot. אורתא, corr. acc.); Y. Peah VII, 20ª bot. ברתא (corr. acc.); (Midr. Sam. ch. XIII, v. preced.).

כָּוָת, v. כּוּת.

**כַּוְּתָא** I f. *window*, v. כַּוָּא.

**כַּוְּתָא** II f. (כְּוִי) *searing, blister* from a burn. Snh. 84b ed., v. כּוּעֲתָא I.

**כּוּז** m. (cmp. כַּד II) *an oil vessel*, used in the Temple. Tam. III, 6 וחכ' דומה וכ' the *kuz* had the shape of a large wine cup. Ib. 9.

**כּוּזָא** f. ch. same, *wine pitcher, jug*. Targ. II Esth. II, 21.—Sabb. 77b (playful etymology) כּוּזָה כָּזֶה ed. (Rashi כוזא) it is named *kuza*—'like this' (give us to drink from). Ḥull. 107a כ' בת רביעתא a *Kuza* must contain one fourth of a Log. Sabb. 33b. Taan. 20b (Ms. M. אַכּוּזָא); a. fr.—Yeb. 70a, v. כַּדָּא.

**כּוֹזָב**, v. next w.

**כּוֹזִיבָא, כּוֹזְבָה, כּוֹזְבָא** 1) כּ' בֶּן (בַּר) pr. n. m. *Ben-(Bar-)Koz'ba*, name of the leader of the Jewish uprising against Hadrian, usually named בר כוכבא *Bar-Kokhba*. Y. Taan. IV, 68d bot. כ' דרך ... דרך כוכב עקיבא ... Akiba, my teacher, preached, 'A star goes forth from Jacob' (Num. XXIV, 17) Koz'ba went forth; Lam. R. to II, 2 א״ת כוכב אלא כּוֹזָב read not *Kokhab* but *Kozab*. Y. Taan. l. c. בן כוזבה (בר). Ib. 69a top כוזבה (corr. acc.). Lam. R. l. c. בן כוזיבא (בר); Yalk. Deut. 946.—Denom. כּוֹזְבִי; f. כּוֹזְבִית, pl. כּוֹזְבִיּוֹת. Tosef. Maas. Sh. I, 6; B. Kam. 97b מעות כ' coins issued by Bar-K.—*2) בֵּית כ' pr. n. *Beth-Koz'ba*, name of a valley. Tanḥ. Ḥuck. 1; (ed. Bub. ib. טופח; Num. R. s. 18 תופח; Gen. R. s. 10 בי טרפא; Lev. R. s. 22 בית שופרי; Koh. R. to V, 8 טופח; Yalk. Koh. 972 נטופא).

**כּוּזָה**, v. כּוּזָא.

**כּוֹזְבָא**, v. כּוֹזָב.

**כּוּזִית** pr. n. m. *Kuzith*, surname of one R. Samuel. Gen. R. s. 23; s. 51 Ar. (absent in eds.).

**כּוֹזְנִי**, v. next w.

**כּוּזַנְתָּא** f.=כּוּזָא, *jug*. Ab. Zar. 71b. M. Kat. 12a quot. in Rashi to Ab. Zar. l. c. (ed. כּוּזְתָא, Ms. M. כּוּזָא). Sabb. 139b אפומא דכוזנתא Rashi Ms. (ed. בפומיה דכוזני דחביתא; Ms. O. בפומא דכוזתא, v. Rabb. D. S. a. l. note) on the mouth of the jug (used for taking wine out of the larger vessel).

**כּוּזָתָא**, v. preced.

**כּוֹחַ** *to cough*, v. כָּחַח.

**כּוֹחָא, כּוֹחַ**, v. כֻּחָא, כֻּחַ.

**כּוֹחִילְנָא** m. (v. next w.) *kohilna*, name of a bird, Ḥull. 62b (Ar. גְּחִילְנָא).

**כּוֹחֶל (כְּחוֹל)** m. (cmp. גחל, v. Lane Customs, 1837, p. 51 sq.) *kohl, a powder used for painting the eye-lids, stibium*. Sabb. VIII, 3 (78b) כּוֹ' Ar. (ed. כְּחָ'); Y. ib. 11b bot. כו'. Ḥull. 88b השחור וחכ' powdered coal and stibium. Snh. 14a; Keth. 17a (in a song) לא כּוֹחֶל here is no paint (no showiness). [Tosef. Nidd. VI, 4 כוחל, read: בּוֹחַל.]

**כּוֹחְלָא** ch. 1) same. Targ. II Esth. I, 3 (2); Ber. 18b, v. גּוּבְתָא.—Ḥull. 47b ככ' as black as stibium. Gitt. 69a top תרתי מנתא כ' וכ' two portions of stibium and one of &c.—2) אבנא דכ' a species of *black marble* (b. h. פּוּךְ, v. Sm. Ant. s. v. Carbunculus). Kidd. 12a אקדיש בא' דכ' betrothed a woman by giving her a piece of black marble (of little value). B. Bath. 4a; Succ. 51b, v. מַרְמָרָא.

**כּוֹחֲלִי**, v. כּוֹחֲלִית.

**כּוֹחֲלִין** m. pl. (used as sing.; v. preced. wds.; cmp. b. h. נֹפֶךְ a. פּוּךְ) *carbuncle*, name of a jewel. Ex. R. s. 38, end (corresp. to לשם, Ex. XXVIII, 19). [V., however, כַּחֲלִי.]

**כּוֹחֲלִית** pr. n. *Kohălith*, a district conquered by John Hyrcan, [perh.=לַפַּח, Num. XXI, 30, cmp. preced. wds. a. פֶּחָם]. Kidd. 66a כ' שבמדבר K. in the desert.—אזוב כ' a species of *hyssop* named after that district. Neg. XIV, 6 כּוֹחֲלִי; Succ. 13a לית ... Ms. M. (ed. לי ...). Par. XI, 7; Ḥull. 62b; Sifré Num. 129.

**כּוֹי, כְּוָא, כָּוָה** (b. h.; cmp. כהה) [*to cause discoloring,*] *to sear, cauterize; to scald*. B. Kam. VIII, 1 כְּוָאוֹ בשפוד וכ' if a person hurt another with a hot spit &c.; Y. ib. 6a,b (Mish. a. Gem.) כְּוָיוֹ, כְּוָוִי; a. e.—*Part. pass.* כָּוּוּי *burn-marked, flame-spotted*. Lev. R. s. 15 ... חמורה ונכווית ויצא בנה כ' a she-ass was sick and was cauterized, and her child was born with a flame-mark; (Num. R. s. 9 מרושם).

*Hif.* הִכְוָה same. Neg. VII, 4 וה' את חמתיה if one cauterized the cicatrizing spot.

*Pi.* כִּיֵּוָה same. Num. R. l. c. ... וכי' אותה הוליכה he took her to the veterinary surgeon, and he cauterized her.

*Nif.* נִכְוָה *to be burnt; to be cauterized*. B. Bath. 75a כל אחד וא' נִכְוָה חופתו מחופת וכ' Ms. M. (v. Rabb. D. S. a. l. note) each man's tent will be stained by fire from his neighbor's tent. Lev. R. l. c. נִכְוֵית, v. supra. Num. R. l. c. ממה שנִכְוֵית אמו because his mother had been cauterized. Sabb. 30b; Pes. 117a תִּכָּוֶינָה (his lips) be burnt. Tosef. Ḥag. II, 6 הירטה לכאן ונירכ' באור .. ונכווה בשלג if he deviates this way, he will be burnt by the fire, if that way, he will be frost-bitten; (Ab. d'R. N. ch. XXVIII לוקח בצינה). Tosef. Ḥull. III, 6 יכולה לִיכָּווֹת וכ' she may be cauterized and recover.—Y. Sabb. III, 6b top ודורא נכווית and it (the hand) is scalded (v. סָלַד). Y. Ber. II, 5b bot. כמדומה ... שאתם נִיכָּוִין בפושרין וכ' I thought you would be scalded with tepid water (understand a slight hint), but you do not feel even hot water (distinct intimation); Bab. ib. 16b.—Y. Nidd. III, 50d [read:] ריש׳ דרישך יִכָּוֶה בפושרין ואת׳ לא תִּיכָּוֶה אפי׳ ברוחין thy head's head (thy teacher's teacher) feels tepid water, but thou &c., i. e. you must not claim superiority to your predecessors (cmp. Sabb. 55a); a. fr.

**כְּוִי, כְּוָא** ch. same. Y. Bets. II, 61c top; Y. Maas. Sh. V, 56c top, a. e. כַּוְיָא (כְּוִיָּה), v. גּוּמְרָא.

*Ithpa.* אִתְכַּוִּי *to be burnt*. Targ. Prov. VI, 28 מִיתְכַּוְיָן Ms. (ed. כְּוִין ...), corr. acc.

**כּוֹי** m. *Koy*, (prob.) a kind of *bearded dear* or *antelope*

(τραγέλαφος). [The rabbis leave it undecided whether K. belongs to the genus of cattle (בְּהֵמָה) or beasts of chase (חַיָּה).] Y. Bicc. II, end, 65$^{b}$, v. עֵירָה. Ḥull. 80$^{a}$ (various opinions). Tosef. ib. VI (V), 1. Tosef. Bekh. II, 9; a. fr.

**כֻּרִיץ**, v. כְּרִיז.

**כּוּךְ** m. (= כּוֹכוֹ, v. כָּוָא) *cavity, cave*, esp. *sepulchral chamber*. [Taan. 25$^{b}$ כ' המחרישה R. Gersh. (Ms. M. כון, v. Rabb. D. S. a. l. note, ed. בֶּרֶךְ) the cavity made by the plough.]—Y. B. Bath. III, beg. 13$^{d}$ חמובר ... בכ' חזקת לכל הכ' if one sells a burial place (קבר) to his neighbor, as soon as the latter has buried one dead in the chamber, he has the possession of the entire chamber; a. e.—*Pl.* כּוּכִין. Ib. קבר ... בג' כ' וכ' when he buried three dead in three different chambers &c. Tosef. Ohol. XVII, 11 [read:] ... שדה .. בתוכת הרא כשדה כ' ואיזו היא שדה כ' כל חכ' לצדדין a field in which a grave (known to have been there) has disappeared, is like a field of sepulchral chambers. And what is a field &c.? Where you dig out (a square) in the ground, and make chambers in the walls. B. Bath. VI, 8; a. e.

**כּוֹכָא, כּוּךְ** ch. 1) same. Targ. Job XXX, 2; ib. V, 26 (h. text כלח).—2) *an improvised subterranean dwelling*. Taan. 22$^{a}$ כב' דצדידי Rashi (ed. בכוכי, pl., Ar. s. v. ככי: לא נצרכה אלא לבי כ' דאגמא) like the hunters' cave. Gitt. 68$^{a}$ bot. מטא גבי כ' דהחיא וכ' Ar. (ed. בובא, corr. acc.) he came to the hut of a certain widow. [Ber. 37$^{b}$ כ' דארעא Ar., v. כּוּבָּא III.]

**כּוֹכָב, כָּכָב** m. (b. h.; = כבכב, v. כבב) [*rounded, globe,*] *star, planet*. Y. Ber. I, 2$^{b}$ כ' אחד ודאי יום as long as one star only is visible, it is surely day-time. Hor. 10$^{a}$ כ' אחד יש ועולה וכ' Ms. M. (v. Rabb. D. S. a. l. note) there is a certain star (comet) which appears once in seventy years. Gen. R. s. 100 עשרה כוכבים בקשו לאבד כ' אחד ten stars (sons of Jacob) desired to destroy one star (Joseph); a. fr. —*Pl.* כּוֹכָבִים, כְּכָ'. Ib.—Ber. 10$^{a}$ כ' ומזלות stars and planets; a. fr.—עבודת כ', עבוה"כ (abbr. עו"כ), עובד כ' ומזלות, v. עָבַד. Succ. 22$^{b}$; Y. ib. II, beg. 22$^{d}$ כּוֹכְבֵי חמה scintillations of the sun as seen through the covering of the festive booth. Yalk. Esth. 1053 כ' הנגה, v. next w.

**כּ', כּוֹכְבָא, כּוֹכָב** ch. same. Targ. Am. V, 26.—Y. Maas. Sh. IV, 55$^{b}$ bot.; a. fr.—Esp. *the planet Mercury*. Sabb. 156$^{a}$ האי מאן דבכ' he who was born under Mercury. —כ' נוגהא, כ' נוגה *Venus*. Targ. II Esth. II, 7 (v. אִיסְתְּהִירָא); Yalk. Esth. 1053 (hebr.), v. אַסְתַּהַר.—Sabb. l. c.; a. e.—כ' דשביט *comet*. Ber. 58$^{b}$.—*Pl.* כּוֹכְבֵי, כּוֹכְבַיָּא, כְּכָ'. Targ. Gen. I, 16; a. fr.—Snh. 39$^{a}$ מצינא למימני כ' I can count the stars. Ib. מני לי כ' the number of the stars is known to me. Ab. Zar. 29$^{a}$ דתלי לה בי כ' which he suspended under the stars (in open air over night); a. fr.—[B. Mets. 86$^{a}$ כְּכָבִין דנרדא Ar. balls of nardus, ed. כְּפָרִין.]

**כּוֹכְבִיתָא** f. *a little globe*, v. כּוּבִּיתָא.

**כּוֹכֶבֶת** f. (preced. wds.) *the planet Venus, morning star, evening star*. Yalk. Jer. 276 (ref. to Jer. VII, 18) שהיו עובדים למלכת השמים זו היא הכ' (not מלאכת) they worshipped the queen of the heavens, that is Venus; Pesik. R. s. 31 הכוכבים (corr. acc.). Ib. היו בני ירושלם עובדים לכ' וכ' (not לכוכבים) the Jerusalemites worshipped Venus openly &c. Ib. שכשתעלה הכ' (not הכוכבים), v. כַּוָּוִי.

**כּוֹכַבְתָּא** ch. same. Targ. Jer. VII, 18, a. e. כּוֹכַבְתּ שמיא, v. preced.—Y. Ber. I, 2$^{b}$ ... בר מן הדא כ' ובלחוד provided three stars are seen besides the evening star.—Ib.$^{c}$ מאן דאמר כ' וכ' he who says *ăyalta d'shaḥra* is the morning star, is mistaken; Y. Yoma III, beg. 40$^{b}$; Gen. R. s. 50 כ' דצפרא.

***כּוּכְיָא** m. (cmp. כָּבָה) *spiderweb*, v. בּוּכְיָא.

**כּוֹכִיתָא**, v. כּוּבִּיתָא.

**כּוֹכְלִיאָר, כּוֹכְלִיר** m. (cochlear) [*a kind of spoon pointed on one end for drawing snails out of their shells,*] *a pin of the shape of a cochlear*. Sabb. VI, 3 כוכליר Y. ed., Ms. O. כוכליאר (Mish. a. Bab. ed. 62$^{a}$ כולראר, Ms. M. in Gem. כובליאר, corr. acc., v. Rabb. D. S. a. l. notes 20 a. 70); expl. ib. 62$^{a}$ מַכְבֵּנְתָּא. V. next w.

**קוֹכִי, כּוֹכְלִיוֹס, כּוֹכְלִיאָס** m. (κοχλίας, cochlea) *any thing spiral, a spiral stair-case, screw* &c. (v. Gr. a. Lat. Dict. s. v.). Tosef. Succ. IV, 16 מקיפין ועומדין כקבולין ed. Zuck. (Var. בכולייר, read בכוכליוס) stood around in a spiral figure; Tosef. Yoma I, 10 בקבילין ed. Zuck. (Var. בכולור, בכלאים); Yoma 25$^{a}$ כמין בכוליאר (Ms. M. כוליר, O. a. L. בכולייר, v. Rabb. D. S. a. l. note). Y. Shek. VII, beg. 50$^{c}$ כמין כובלין היו עשויין (corr. acc.) the boxes in the Temple for contributions were put up so as to form a spiral figure; (Bab. ed. קובליים, בוכליאר, כובלי', corr. acc.).

***כּוֹכֶלֶת** f. (= כלכלת, cmp. גּוּגַלְתָּא; כַּלְכַּל) [*refreshing bottle,*] *a charm containing a perfume*. Sabb. VI, 3. Ib. v. 62$^{a}$, חומרתא; [Ed. a several Mss. read: כּוֹבֶלֶת (כָּבַל) *chain*, v. Rabb. D. S. a. l., a. Koh. Ar. Compl. s. v.]; Tosef. ib. IV (V), 11.

**כּוּל** (b. h.) [*to enclose,*] *to measure*. Ter. X, 8 וכָל גרב Ms. (ed. כל), v. גָּרַב I.—

*Pilp.* כִּלְכֵּל q. v.

**כִּיל, כְּוִל** ch. same. Perf. כָּל; part. כָּאֵיל, כָּיֵל. Targ. O. Ex. XVI, 18 (Y. אָכִילוּ *Af.*). Targ. Ruth. III, 15. Targ. Is. XXVII, 8.—Men. 53$^{b}$ כי קא כייל וכ' when he measures, he measures by &c. Ab. Zar. 71$^{b}$ קא כ' ודמי וכ' he measures and pours (the wine) into &c. Ned. 51$^{a}$, v. אֲכַל II. —Ḥull. 12$^{a}$, a. e. לכי תֵּיכוֹל עלה כורא דמילחא (I will tell you,) if you will measure out for it a *kor* of salt (a jesting remark). Kidd. 79$^{b}$ כולי עלמא כַּיְילֵי ליה וכ' to all the world (wisdom) has been measured in a small *kab*, and to this scholar in a large *kab*, i. e. he wants to be wiser than all the world.

*Af.* אָכִיל same. Targ. Y. Ex. XVI, 18, v. supra. Targ. Y. II Gen. XXXVIII, 26 מָכִיל (not מָ').

*Pa.* כַּיֵּיל (denom. of כְּלָלָא) *to generalize; lay down a rule*. Keth. 60$^{a}$, v. כְּלָלָא.

*Ithpe.* אִתְכַּיַּל *to be measured*. Targ. Y. II Gen. l. c. Targ. Is. XL, 12; a. e.

**כּוּל־** h., v. כּל.

**כּוֹלָא, כּוּלָא** ch.=h. כֹּל 1) *all, every one; any.* Constr. כָּל (frequ. used absolutely). Targ. O. Gen. XVI, 12, sq. Targ. Ex. XX, 9. Targ. Y. Deut. XXXII, 49 לא כל הדאך not at all as (thou sayest); a. fr.—Y. Yoma VIII, 45[b] bot. לא כולא מן הדרין וכ׳ all does not depend upon this man (it is not at all within his power) to say to the king, Thou art no king, i. e. his saying that the Day of Atonement has no atoning power, cannot affect its power; Y. Shebu. II, 33[b] bot.—Snh. 46[b], a. fr. לא כל כמינה (לאו) all is not as if dependent on him, i. e. he has no power to &c. Gen. R. s. 79, beg. (expl. בכלה, Job V, 26) תבא בכולא אלי וכ׳ (some ed. בכוּלָּה) thou shalt enter the grave in fulness, full, wanting nothing.—כָּל יְכֵן =h. כָּל שֶׁכֵּן, v. כֹּל. Targ. Job IV, 19; a. fr.—Nidd. 51[a]; a. fr.—כָּל עלמא, v. infra.—With suffix כּוּלֵיהּ, כּוּלָךְ &c. (Buxt. כֻּלָּךְ &c.) *all of thee, of him* &c., *entire.* Targ. Gen. XXV, 25; a. fr.—Yoma 14[b] כולה יומא the entire day; ib. 19[a] (not כולי). Ib. 26[a] כּוּלְהוּ מצפרא אתו (v. Rabb. D. S. a. l. note 10) all of them come in (for their share) by the lots cast in the morning; a. fr.—*Pl.* constr. כּוּלֵי *all of.* Targ. Esth. VI, 1 כ׳ ליליא (ed. Lag. כולה). Targ. Koh. X, 12 כ׳ עלמא (ed. Lag. כולה).—Y. Ber. II, 4[b] כ׳ עלמא ידעין ed. Lehm. (ed. כל) all the world, *all people* know (abbr. כ״ע); Y. M. Kat. III, 83[c] bot. כל עמא; v. עָלְמָא. Kidd. 79[b], v. כּוּל ch. —כ׳ האי all of that, *to that extent.* Erub. 61[a]. B. Mets. 84[b] כ׳ ה׳ ודאי וכ׳ after it has come to all this (it being so well known), it is surely not proper. Ab. Zar. 24[a]; a. v. fr.—Hag. 4[b] כ׳ ה׳ ואולי all this (is required of us) and yet only 'perhaps' (Zeph. II, 3)! Taan. 25[a] כ׳ ה׳ ואפשר all this (trouble) and 'only perhaps'!—*2) *capacity, power* (cmp. יכל). Y. Peah VIII, 20[d] bot. לא כָּבֵן מסתור וכ׳ our (my) strength consists not in tearing down but &c.

**כּוֹלָב, כּוּלְבָּא, כּוּלְבָּה** m. (v. כַּלַּב; cmp. פֶּה, στόμα for *edge*) *a sharp instrument, axe.* Targ. I Sam. XIII, 20 (some ed. כלוב, Ar. כולכא; h. text קרדם).—Gen. R. s. 38 איידו הן די כולב לי Ar. (ed. אירתי לי קולב), v. וְתַד.—Lev. R. s. 4 זיינא כּוּלְבֵיהּ וכ׳ . . (not זיניה כולבא) where the owner of arms (warrior) hangs up his battle axe, the shepherd hangs up his bag, i. e. in the place of justice sits wickedness; Koh. R. to III, 16 קולביה; (Yalk. Koh. 969 באתרא זיניה . . . where the lord hangs up his armor). Y. Naz. I, 51[b] כולבה a. כולבא; Y. Ned. I, 36[d] top כולכה, v. קַנְתָּא. —*Pl.* כּוּלְבַיָּיא. Targ. I Sam. XIII, 21. Targ. Jud. IX, 48 (Ar. כולב׳). Targ. Ps. LXXIV, 5.—V. כָּלוּב.

**כּוּלְבּוּס,** v. כַּלְבּוּס.

**כּוֹלְבָּסִין** or **כּוֹלְכִּ׳,** Y. Dem. II, 22[c] bot., v. בּוּלְבּוֹס.

**כּוֹלָה,** *a measure,* v. כְּלָה.

**כּוֹלָה,** v. כּוֹלָא.

**כּוֹלוֹנִיס,** Tosef. Kel. B. Mets. IV, 7, v. כָּלִינוֹס.

**כּוֹלִי,** v. כּוּלִּי I, II.—כּוּלֵּי pl. constr. of כּוֹלָא.

**כּוֹלְיָא, כּוּלְיָא** (כָּלְ׳, כּוּל׳) f. ch. (v. כְּלָיָה) [*rounded,*] 1) *testicle.* Targ. Y. II Lev. XXI, 20. Targ. Y. ib. XXII, 23.—2) *kidney.* Hull. 97[a].—*Pl.* כּוֹלְיָן, כּוּלְיָרִין, כּוּלְיָתָא (כּוּלְ׳. כָּלְ׳). Targ. Lev. III, 4; a. fr. Targ. Job XXXVIII, 36 כּוּלְיִין ed. Lag. (oth. כָּלְיָן, Ms. Var. כולירתא). Targ. Is. XXXIV, 6 כָּלְיַת constr.—Sabb. 119[b].—[כּוּלְיָא h., v. כְּלָיָה.]

**כּוֹלְיָאר,** v. כּוּכְלְיָר.

**כּוֹלְיָה,** v. כְּלָיָה.

**כּוֹלִיקוֹס** m. (χολικός, in the sense of μελαγχολικός) *one afflicted with melancholy.* Y. Ter. I, 40[b] חמקרע את כסותו כ׳ if one tears his clothes, I may say, he is melancholy (but not insane); Y. Gitt. VII, beg. 48[c] המקרע קרנוקוס . . . . (corr. acc.).

**כּוֹלָךְ,** v. כַּלָּךְ.

**כּוֹלְכָא** m. ch.=h. כַּלָּךְ, *cissaros-blossom* (v. אַגְבִּין). Sabb. 20[b]; Y. ib. II, beg. 4[d], expl. כַּלָּךְ. Y. Kil. IX, 32[a] top כַּלָּבָה שמו its name is *kall'kha.* [כולכה, כולכא, for כולבא, v. כּוּלְבָּא.]

**כּוֹלְכְסִין,** v. כּוּלְבְּסִין.

**כּוֹלֶם,** Ex. R. s. 15 וכן דימוס וכן כ׳ (some ed. כולו), read: בּוּלִּי II.

**כּוֹלְמְתָא,** v. next w.

**כַּלְנִיתָא, כּוֹלְנִיתָא** f. (v. Löw Pfl. p. 200 sq.) [*Little Bride,*] *Papaver Spinosum.*—*Pl.* כּוֹלְנִיתָא. Pes. 35[a] Ar. (ed. כַּלְנִיתָא; Ms. O. כַּלְנִירָתָא; Ms. M. 1 כולמתא; Ms. M. 2 כילניתא); v. קַרְמִית.

**כּוֹלְסָא,** Sabb. 154[b], v. בּוּלְטָא.

**כּוֹלָף** m. (כלף, cmp. קלף, גלב) *plane.* Tosef. Kel. B. Bath. VII, 3 יד הכ׳ ובן כ׳ (not ובין) the handle of a large or of a small plane (some ed. הכילוף וכן הכילוף, corr. acc.).

**כּוֹלְפְּסוֹן,** Tosef. Kil. III, 12 ed. Zuck., read: בּוּלְבְּסִין, v. בּוּלְבּוֹס.

**כּוֹלְקוֹס,** v. כַּלְקוֹס.

**כּוֹלֶקְטָר*** m. (collectarius), *pl.* כּוֹלֶקְטָרִין *cashiers.* Pesik. Haḥod. p. 56[a] שני דלקטרין וכ׳ . . . מי פורע (corr. acc.) who will collect for you the debt from them (bring about their punishment)? Two collectors, Mordecai and Esther; Pesik. R. s. 15 בלקטרים; Yalk. Ex. 191 סלקטרין (corr. acc.).

**כּוֹלָתָא** *wrath,* v. כָּלוּ.

**כּוֹמָז** m. (b. h.; cmp. כּוּמְצָא) an opprobrious name for *an ornament* bearing the impress of the female breast or pudenda. Y. Sabb. V, 8[b] bot.; Bab. ib. 64[a].

**כּוּמְנִי*** f. (prob. a corrupt. of χαμεύνη, *a pallet-bed*) *mattress* used as a seat for travelling women. Tosef. B. Bath. IV, 2; B. Bath. 78[a], expl. מרכבתא דנשי.

**כּוֹמָסִי, כּוֹמָסָה** f., *pl.* כּוֹמָסוֹת, כּוֹמָסָאוֹת (כָּמַס) *sheaves put at the bottom of a stack* as foundation, contrad. to כּוֹבָעָה. Peah V, 8; Y. ib. V, end, 19[a], expl. מן לרע (with ref. to Deut. XXXII, 34).

**כּוּמְצָא** m. (כמץ, cmp. כמן) *trap, pit.* Targ. Is. XXIV, 17, sq.; Targ. Jer. XLVIII, 43, sq. (h. text פַּחַת). V. קוּמְצָא II, cmp. גּוּמְצָא.

**כּוֹמֶר** I m. (כָּמַר) *a mass of olives or grapes shrunk* from exposure to the sun or from being put in the ground, prior to being placed in the press. B. Mets. 74ª. Y. Ber. II, 4ᵇ bot. ככ' הזה של ענבים וכ' like the mass of heated grapes that drips of itself; Cant. R. to VII, 10 כבמרזה וכ' some ed. (read חזה כְּכָמֶר); Yeb. 97ª; Bekh. 31ᵇ; Y. Shek. II, end, 47ª כְּמָר.

**כּוֹמֶר** II or **כּוּמָר** m. (b. h. כְּמָרִים; כָּמַר *to guard*, cmp. כֹּהֵן. In Syriac כומרא interchanges with כהנא, v. P. Sm. 1757 s. v.) *attendant, priest*, always used of idolaters. Kidd. 20ᵇ נעשה כ' לע"ז (Arakh. 30ᵇ משרת) became an attendant of an idolatrous temple. Y. Ab. Zar. I, 39ᵈ. Pesik. R. s. 35 יתרו לא כ' וכ' was not Jethro an idolatrous priest?; a. fr. —*Pl.* כּוּמָרִין, כּוּמָרִים. Ab. Zar. 51ᵇ בטובת כ' for the benefit of the idolatrous priests, opp. עובדיה worshippers; Y. ib. IV, 43ᵈ bot. Erub. 79ᵇ bot. Ms. M. (ed. משרתי ע"ז). Gen. R. s. 65, beg.; a. fr.

**כּוּמְרָא, כּוּמָרָא** I ch. same. Targ. Jud. XVII, 5; 13 (interch. with כֹּהֵן ib. 10; 12; h. text כֹּהֵן); a. e.—Lam. R. to I, 9 החזיא כ' (Yalk. Ez. 356 החזיא אפיקורוס).—*Pl.* כּוּמְרַיָּא, כּוּמָרַיָּא, כּוּמְרִין. Targ. Jud. XVIII, 30. Targ. II Kings XXIII, 5; a. fr.—Gen. R. s. 26, v. אֱלָהּ. Ex. R. s. 9 (prov.) מחי אלהיא ויבעתון כ' strike the gods, and the priests will be frightened.

**כּוּמְרָא** II m. (v. כּוֹמֶר I) *withering.* Ber. 40ᵇ בושלי כ' Ms. M. a. oth. (ed. כמרא, expl. נובלות) dates ripened through withering.

**כּוּמְרָנָא** = כּוּמָרָא.—*Pl.* כּוּמְרָנֵיָּא (כּוּמַרְנֵיָּא). Targ. Y. Gen. XXXIX, 20; a. e. (in Y.).

**כּוּמְתָא** f. (כמם, v. כמן; cmp. Arab. *kummath*, Fl. to Levy Talm. Dict. II, 450ᵇ) *skull-cap*, worn under the turban (סוּדְרָא). Erub. 84ᵇ דילמא כשהרבים . . . בכ' וסודרא perhaps the public use of them (the low roofs) refers to people putting their cap and turban on them? Ib. 91ª bot. בכ' וס' it may be possible with cap &c. (by putting them on in the house and taking them off in the court). M. Kat. 15ª it refers to (the mourner's) cap and turban. Gitt. 39ᵇ שקל כּוּמְתֵּיהּ וכ' he took his cap and threw it at her. Sabb. 147ª חב לי כּוּמְתָאי hand me my cap.

**כּוּן** (b. h.) *to stand, exist, be firm.*

*Pi.* כִּיוֵּן 1) *to straighten.* Sifré Deut. 308 מְכַוְּנוֹ במעגילה he tries to straighten the wood in a press; Yalk. Deut. 942 (not מכרכן); Pesik. Zutr. Haăz. (ed. Bub. V, p. 111) נתנו לאומן שיְכַוְּנוֹ he gave it to a mechanic to straighten it.—2) *to place in a line, direct.* Macc. II, 5 (9ᵇ) מְכַוְּנִין להן דרך וכ' Ms. M. (ed. וּמְכוּוָּנוֹת לחן דרכים, v. infra) we make for them direct roads from one place of refuge to the other.—3) *to determine exactly* (place, time &c.). Y. Erub. V, 22ᶜ לְכַוֵּין את הרוחות how to determine exactly the four cardinal points (v. רַבַּע). Ib. bot. האורן הירה מְכַוֵּין the Ark indicated for them the points of the compass. Gen. R. s. 15, beg., v. כִּוּוּן. M. Kat. 10ª ארן יכול לכַוֵּין אימרא וכ' is unable to sew the fringe accurately on the bosom of the shirt. Ber. 7ª לכַוֵּין אותה שעה to seize the opportunity of just that moment; a. fr.—4) (with לב or sub. לב) *to direct* or *prepare one's mind, to pay attention, to do a thing with an intention.* Ber. II, 1 אם כ' לבו if he (while reading in the Law) had his mind directed (to the Sh'ma); ib. 13ª אם כ' לבו לקרות it means, he read with attention (to the sense, not merely like one going over the text for correction). R. Hash. 28ᵇ כ' לבו לצאת he had the intention of complying with the law (v. יָצָא); opp. לשמוע (כ') he directed his attention to listening, i. e. heard the sound with consciousness (but without devotion); v. כַּוָּונָה. Ber. V, 1 דרו שוהין . . . כדי שיְכַוְּונו לבם וכ' tarried a while before prayer, in order to direct their hearts to their Father in heaven. Y. ib. II, 5ª חזקה כִּוֵּין the presumption is that he read with attention; a. fr.—*Part. pass.* מְכֻוָּן, f. מְכוּוָּנָה, מְכֻוָּנֶת; pl. מְכוּוָּנִים, מְכֻוָּנִין . . .; מְכוּוָּנוֹת a) *in a line, corresponding.* Y. Kil. V, beg. 30ᵇ מכ' הן they (the vines) are in a straight line. Y. Ber. IV, 8ᶜ top מ' . . . ביה . . . מ' כנגד . . של מעלן the situation of the earthly Holy of Holies corresponds with that of the heavenly &c. Macc. II, 5 ומכוונות להן דרכים (not נת . . .), v. supra. Ib. 9ᵇ ומכוונין הרו כמין וכ' (Ms. M. ומכוונין הן) and they (the three towns on this side and those on the other side of the Jordan respectively) were in straight parallel lines like two rows in a vineyard; a. fr.—b) *exact, precise.* Toh. III, 1 sq. כברצה מ' exactly the quantity of an egg. Mikv. VII, 6; Hag. 19ª; Gitt. 16ª.

*Hif.* הֶכְרִין *to put in proper position, to prepare; to hold ready, to designate.* Bets. 2ᵇ (ref. to Ex. XVI, 5) חול מֵכִין לשבתו' a week day prepares for the Sabbath (that which has become ready for use on a week day may be used on the Sabbath), but a Holy Day does not prepare for the succeeding Sabbath, ואין שבת מֵכִינָה ליו"ט nor can the Sabbath prepare for a succeeding Holy Day, v. הֲכָנָה.—Meg. 12ᵇ (play on מכון, Esth. I, 14) כלום הֵכִינוּ וכ' have they (the Persians) arranged a table before thee?; Esth. R. to l. c. מי מֵכִין וכ' who arranges an altar &c.?; a. fr.—[Tosef. Maasr. I, 4 משיריבינו ed. Zuck., Var. משיכינו, read: משיניצו.]—*Part. pass.* מוּכָן *prepared, designated, ready.* Bets. I, 2 עפר מ' מבעוד יום dust (for covering the blood) made ready a day before. Ib. אפר כירה מ' הוא ashes of the stove are considered ready (destined to be used for the purpose). Ib. III, 4 אין זה מן המ' this is not among the things designated for use on the Holy Day. Ib. IV, 6.—Meg. l. c. (play on מכון, v. supra) שמ' לפורענות he was ready for evil; a. fr.

*Hithpa.* הִתְכַּוֵּין, *Nithpa.* נִתְכַּוֵּין 1) *to be made straight, to be remedied* (cmp. תכן). Pesik. Zutr. l. c. אין אתם מִתְכַּוְּונִים אלא באור you (your crookedness) can be remedied only through fire; Sifré Deut. l. c. אין אתם הולכים אלא לאחור; Yalk. Deut. l. c. הולכין אלא לאחור (corr. acc.). —2) *to prepare one's self.* Y. Meg. I, 71ᶜ (ref. to חָפוֹן, Am. IV, 12) הִתְכַּוֵּון לקראת וכ' put thyself in proper condition to meet thy God.—3) *to intend, propose.* B. Kam. VIII, 1 עד שיהא מִתְכַּוֵּין unless he did it with malicious intent. Tosef. Naz. III, 10 לא נִתְכַּוַּנְתִּי אלא כמותה my in-

כֻּנְיָא, כֻּנְיָא, v. sub כִּיר.

כַּוָּנָא, or כּוּנָא m. (v. כַּוָּא; cmp. חוֹפֶן a. כַּף) *the hollow of the hand, handful* (as a measure), *spoonful* (mostly in medicine; cmp. Lat. coclear). [Editions, except ed. Sonc., have ב', Ar. a. Mss. כ', v. Rabb. D. S. a. l. c. infra.] Sabb. 110b כ' דכמונא וכ' (Ms. M. כר') one handful of cumin-seed, and one of &c. Gitt. 70a כ' דחמרא וכ' a spoonful of old wine.—*Pl.* כַּוְנֵי or כּוּנֵי. Erub. 29b (ed. Sonc. כַּוְוֵי, v. Rabb. R. S. a. l. note). Gitt. 69a ed. כ'. Ib.b (ed. ב').

כּוּנְדָּא, v. כּוּדְנָא.

כונדקא, v. אַכְוַנְגַּר.

כונדת', v, כּוּדְנָא.

כַּוָּנָה, כַּוָּן' f. (כּוּן, *Pi.* a. *Hithpa.*) *intention; attention; devotion.* Ber. 13a ש"מ מצוות צריכות כ' shall we derive fom this (Mish. II, 1 אם כיון לבו וכ') that religious exercises require the intention (of complying with the law, and must be repeated if performed without such intention)? R. Hash. 28b, a. fr. מצוות אין צריכות כ' the intention of compliance is not indispensable; Erub. 95b לצאת בעי כ' (v. Rabb. D. S. a. l. notes 90 a. 100) in order to have complied with the law, intention of compliance is required. Ber. 13b כ' בלא קריאה meditating (on the Biblical passage to be recited) without audible recitation. Ib. עד כאן צריכה כַּוָּנַת חלב up to this (*sh'ma* to *ḥad*) attention to the meaning is indispensable. Meg. 20a (ref. to Deut. VI, 6) אחר כ' חלב חן חן הדברים the value of 'the words' (the recitation) depends on the attention of the mind (devotion). Ḥull. 31a כ' לשחיטה the intention to slaughter according to the ritual; opp. לחתיכה; a. fr.

כַּוָּנָתָא, כַּוְנוּתָא, כַּוָּן', ch. same. Targ. Y. Num. XXXV, 20 בכַוָּנוּתא לבא with premeditation (h. text בצדיה). Targ. Ps. VII, 4.

כַּוָּנִים, v. כַּוָּן.

כּוּנִישְׁרָא, v. כּוּנְשָׁרָא.

כּוֹנָן, pl. כּוֹנָנִים, כּוֹנָנִין, v. next w.

כּוֹנָנִית f., pl. כּוֹנָנִיּוֹת (כון, cmp. כַּוָּן) [*arrangements,*] *chambers*, applied to the entrails arranged above each other. Ḥull. 56b (ref. to וירכנך, Deut. XXXII, 6) שברא הקב"ה כ' באדם וכ' the Lord has created carefully arranged chambers in man, one of which being disturbed man cannot live; Sifré Deut. 309 עשאך כנונים כנונים מבפנים וכ' (prob. to be read כּוֹנָנִים); (Yalk.ib. 942 בסיסים, v. בָּסִיס; cmp. כֵּן II). Yalk. Lev. 547 כּוֹנָנִין (Lev. R. s. 14 קִרְנִין).

כּוֹנָס m. (כָּנַס) *receiver, the lower part of the winnowing shovel.* B. Mets. 105a.—משקה כ', v. כָּנַס.—B. Bath. 68a. v. כִּינּוּס.

כּוֹנָסָה, v. כִּנְיָסָה.

כּוּנְשָׁרָא m. (כשר, with inserted נ, cmp. גּוּנְדָּרָא) 1) (=h. פִּישׁוֹר) *distaff* with the ball of flax. Targ. Prov. XXXI, 19 (ed. Lag. כּוּשְׁרָא, cmp. כָּשׁוֹרָא).—2) (cmp. קשר) *navel.*

tention was to be exactly like her (as to her vow). Ib. 14 מי שנ' לעלות וכ' if he who had the intention to eat the flesh of swine &c.; v. עָלָה. Sabb. 22a ובלבד שלא יִתְכַּוֵּין וכ' provided he has not the intention of making a groove. —Bets. 23a, a. fr. דבר שאינו מִתְכַּ' a forbidden act which was produced without intent, i. e. an unintended but unavoidable effect of a permitted act. R. Hash. 28b. Pes. 53b, a. fr. שנרחם . . . נִתְכַּוְּונוּ both meant the same thing; a. fr.

*Polel* כּוֹנֵן *to establish, base firmly.* Ex. R. s. 15 מבקש לְכוֹנֵן עולמים wanted to establish worlds. Ib. על אלו אני מְכוֹנֵן וכ' upon those (the patriarchs) I will establish the world.—Part. pass. מְכוֹנָן, f. מְכוֹנֶנֶת. Midr. Sam. ch. XVI (ref. to הכינני, I Kings II, 24) בזכות התורה חמ' בארון (the world exists) for the sake of the Law that is put up straight in the holy Ark.

כּוּן ch. same; *Pa.* כַּוֵּן 1) *to direct, aim, draw a direct line.* Targ. Y. Num. XXII, 23. Targ. Num. XXXIV, 7, sq. (h. text תאה). Targ. Y. Deut. X, 5 וכוונית (h. text פנה). Ib. XIX, 3 (h. text תכין, v. preced.); a. e.—2) *to draw a parallel, compare.* Targ. Is. XLVI, 5 (h. text תמשילני).—3) (with דעתא, or sub. דעתא) *to direct the mind, to pay attention; to do a thing intentionally.* Targ. Y. Num. XI, 1 מכ' והגיאן ברישׁ intentionally speaking evil.—Ber. 17b לא מצר לְכַוּוּנֵי דעתיה he cannot collect his mind (for prayer). Ib. 30b מעיקרא לא כ' וכ' the first time he read without attention. Ḥull. 31a דלא קָמְכַוֵּין (or קָמְכַוֵּין *Ithpa.*) when he had no intention whatever (to cut); a. fr.—*Part. pass.* מְכַוָּן a) *directed towards, corresponding.* Targ. Ez. I, 9. Targ. Ex. XXVI, 5; a. fr.—b) *straight, firm, upright.* Targ. Job XXI, 8 מְכַוְּונִין Bxt. (Ms. מְכַוְּונָן; ed. מכוין, מְכַוָּן, corr. acc.; h. text נכון). Targ. Ps. LI, 12. Ib. LVII, 8 (ed. Wil. מכֻוָּן, corr. acc.); a. fr.—Yoma 28b לא מְכַוְּונֵי Ms. M. (ed. לא מ' טובא) the Temple walls were not exactly straight (the lower portions being thicker than the upper); [Ms. M. 2 משום דמכווני because the walls were exactly built in correspondence with the points of the compass]. Y. Snh. IV, beg. 22a; III, 21c top [read:] כד הוא חמר סהדו מְכַוְּונָא . . . הכן וחכן מְכַוֵּין when he found evidences (of two) exactly corresponding, he cross-examined; but when he found them turning hither and thither (differing in details), he tried to harmonize (allowing for errors in time &c., v. חַקִּירָה).

*Ithpa.* אִיתְכַּוֵּין, אִיכַּ', כַּוֵּין, אִיכַּ' . . . 1) *to place one's self, to stand.* Targ. Ps. CI, 7.—2) *to be precise in doing.* Ib. XC, 12 מן ויתכַּ' לְהוֹדִיעַ ed. Lag. (oth. ed. כן, corr. acc.) who can exactly make known? (h. text כן הודע). Targ. Y. Lev. XIII, 12.—3) *to be trained, to be in the habit of.* Targ. Y. Num. XXII, 30 (h. text חסכן).—4) *to intend, mean.* Ib. XXX, 5 ויתכ' וישתוק and keeps silence intentionally. Targ. Y. Deut. XIX, 4; a. e.—Ḥull. 95a דאיכ' לצעורי' וכ' who meant to vex his neighbor. Ib. 31a מִיכַּוֵּין לשום חתיכה had the intention merely to cut (not to slaughter according to the ritual, v. זְבִיחָה). Ib. מה כלים דלא מִיכַּוְּונֵי וכ' as vessels (lifeless things) which have no thought &c.; a. e.

*Ithpe.* אִיתְכַּן *to be prepared, ready* (מוּכָן, v. preced.). Ib. 14a כיון דלא א' וכ' because it was not prepared (designated for use) yesterday.—V. תכן.

Ib. III, 8 (ed. Lag. כּוּנִישְׁרָ׳; Levita Var. כּוּשְׁרָא; h. text כּוּנְשָׁה׳).

**כַּרְכְּתָא**, v. כַּרְכְּנוּתָא.

**כּוּנְתָא (כּוּנָתָא)** m. (כתת, with inserted נ, cmp. כּוּנְשָׁרָא) [*that which is pounded,*] *spelt.* M. Kat. 13b כי .. אמר כ׳ when Rab Dimi came (to Babylonia) he defined *ḥelka* (v. חֶלְקָא II) as *kunta.*—*Pl.* כּוּנְתָאֵי, כּוּנְתָיִן (כּוּנָתָיָא). Targ. Ex. IX, 32 כּוּנְתָ׳ ed. Berl. (ed. Amst. כּוּנְ׳; Y. כּוּנְתַ׳, Var. כָּנְתַ׳, כָּנְתָ׳). Targ. Is. XXVIII, 25; Targ. Ez. IV, 9 (ed. Wil. כּוּנְתִין, oth. ed. כונת׳).

**כּוֹס** I c. (b. h.; כּוּס or כַּנָּס, v. Ges. Thes., a. Hebr. Dict.10 s. v.) 1) *cup,* also *a drink.* Tam. III, 4. Erub. 65b בג׳ . . . בכיסו בכוסו בכעסו man's character is found out in three things, in his money bag, in his cup (when drinking) and in his anger; Der. Er. Zutta ch. V.—Keth. 75b, sq., v. בָּרַךְ. Pes. 105a קדושה על הכ׳ sanctification (of the Sabbath or Holy Day) over a cup of wine. Ib. אם אין לו אלא כ׳ אחד if he has only enough wine for one cup. Sabb. XIV, 3 כ׳ עירקרים, v. עִירְקָר; a. fr.—*Pl.* כּוֹסוֹת. Kel. XXII, 1; Y. Ab. Zar. II, end, 42a, v. הַנָּחָה. Men. 28b, v. אֶלְכְּסַנְדְּרִי. Pes. X, 1, a. fr. ארבע כ׳ four cups of wine to be drunk on the Passover night; a. fr.—2) *cavity.* Par. II, 5 (two black or white hairs) בתוך כ׳ אחד in one follicle (v. גּוּמָא).—*Pl.* as ab. Ib. Y. Ab. Zar. l. c. הן כ׳ גומות *kosoth* and *gummoth* mean the same things.—בֵּית הַכּוֹסוֹת *the second stomach* of ruminants. Ḥull. III, 1 (42a), v. comment. a. חַבְלִילָא. Ib. 49a; 50b עובי בית הכ׳ the folds (thick walls) of the etc.; a. fr.

**כּוֹס*** II m. (כסס, v. כִּיסָא) *thorn.*—*Pl.* כּוֹסִים. Pesik. B'shall. p. 92a (Y. Maasr. III, 50d bot. קוצין), v. כָּסַח.

**כּוֹס** III, **כּוּס**, v. נָכַס, נָכַס a. כָּסַס.

**כּוֹסָא** *night-bird, owl,* v. בָּאוֹת.

**כּוֹסָא** *cup,* v. כָּסָא.

**כּוֹסָאתָא**, v. כּוּסְתָא.

**כּוֹסְבָּר** m., **כּוּסְבָּרֶת, כּוּסְבָּרְתָא** f. (v. Löw Pfl. p. 209) *coriander* (v. Sm. Ant. s. v. Coriandrum). Kil. I, 2 כ׳ וכוּסְבַּר שדה וכ׳ (garden) coriander and field (wild) coriander . . . . are not heterogeneous plants. Shebi. IX, 1. Dem. I, 1. Y. ed. כּוֹס׳ (Mish. a. Bab. ed. כָּסְ׳); a. fr.—Y. ib. 21d top, v. next w.—Tosef. B. Bath. V, 6 כוסברת בפלפלין ed. Zuck. (Var. כסבורא; corr. acc.) he who adulterates pepper by admixing coriander; Koh. R. to VI, 1 כרשנים (corr. acc.).

**כּוֹסְבָּר, כּוּסְבָּרְתָא** m., **כּוּסְבָּרְתָא** f. ch. same. Targ. Y. Ex. XVI, 31; Targ. Y. Num. XI, 7 (h. text גד).—Y. Dem. I, 21d top כוסברתא (ה)כוסבר *kusbar* (of the Mish.) is *kusbarta.* Ib. (derisive play on the word) [read:] כּוּס בְּרָה כּוּס בְּרַתָּה וכ׳ 'chew the son, chew the daughter', who classed thee among the spices?—Ab. Zar. 10b (expressing an advice symbolically = כוס ברתא put the daughter to death, v. נָכַס; v. גַּרְגִּירְלָא).

**כוסטריונים**, Cant. R. to VI, 11; קוסטריונוס Lev. R. s. 35, a corrupt. of *quaestionarius, executioner*; v. קוּסְטַרְנָר.

**כּוֹסְיָא**, Targ. Y. Ex. XXII, 8, a. e., v. בְּסָרָא.

**כּוֹסְיוֹת**, Tosef. Kel. B. Mets. X, 6, read: כִּיסָּיוֹת, v. כִּסֵּא.

**כּוֹסִילְתָא** f. (כסל, v. כֶּסֶל; cmp. P. Sm. s. v. 1786, sq.) 1) *the space between the shoulders* (interscapilium), *shoulder-blade.* Taan. 21b [read:] לבושא דיתיב ביה קרנא וחוה בזיעא בי כ׳ (v. Var. in Rabb. D. S. a. l. note) a garment in which there was placed (fastened) a cup (for receiving the blood) which (garment) was cut in at the shoulder (so that the operator could let blood standing behind the female patient); [Ar. לבושא דאית ליה ביזעי ביזעי באפי כ׳ a garment in which there were several incisions to correspond to the shoulder-blade.]—2) *the lancet for blood-letting.* ריבדא דנפיק עד דכ׳ the puncture made by the lancet. Sabb. 129a עד דמר׳ דכ׳ until the puncture was healed up. Snh. 93b. Macc. 21a. Keth. 39b כי ר׳ דכ׳ as much pain as is caused by the puncture of the lancet. Nidd. 67a חני רבדי דכ׳ the marks of the punctures &c.

**כּוֹסְכּוֹס**, v. נָכַס.

**כּוֹסְלָא**, v. כְּסִילָא.

**כּוּסְמִין, כּוּסְמִים** m. pl. (b. h. כֻּסֶּמֶת, כְּסָמִים; כסם, cmp. כסס; v. כּוּנְתָא) *spelt.* Ḥall. I, 1. Pes. II, 5. Ib. 35a כ׳ מין חטים חוא *Kuss'min* is a species of wheat. Y. Ḥall. I, 57b top (ref. to Is. XXVIII, 25) כוסמת זה הכ׳ *kussemeth* is *spelt*; a. fr.

**כּוּסֶמֶת** f., v. preced.

**כּוּסְפָּא** m. (כְּסָסָה) *paring, husk*; דתמרי כ׳ *substance of ground dates* after the juice is pressed out. Taan. 24b אכ׳ דת׳ קיימי דקא מזדבן they stand around a mass of ground dates which is to be sold (there being a famine). Sabb. 50b כ׳ דיסמין puppy pomace flavored with jasmin (used for a lotion).

**כּוּסְפָּן** m. h. same (collect. noun). Ab. Zar. 38b חכ׳ של נכרים וכ׳ (Rashi: חכוּסְפִּין) pomace of dates belonging to gentiles which was boiled (brewed a second time) in a large caldron.

**כּוּסְתָא*** m. (an adapt. of ξέστης, by confusion with כּוֹסָא, כַּסָּא) *kusta,* a liquid measure. Sabb. 109b חד כ׳ דשיכרא (Ms. O. כִּרְסְתָא) one *k.* of beer.—*Pl.* כּוּסְרָתָא (fem.). Ib. חמש עשר כ׳ Ms. M. (ed. חמשא כוסתא, Ms. O. כסתתא; Rashi כּוֹסָאתָא, v. Rabb. D. S. a. l. note). [Oth. opin. כּוֹסְתָא fem. form of כּוֹסָא, v. כַּסָּא.]

**כּוֹף** I *to bend, force,* v. כָּפַף a. כָּפָה.

**כּוֹף** ch. same, *to bend* (act. a. neuter verb).—Part. כָּיֵיף, כָּיְיף, כָּיְיף, כָּאִיף. Targ. Ps. LVII, 7. Targ. Job XL, 17 Ms. (ed. Lag. כפיף; ed. Wil. כָּפַף, Var. כפין).—Snh. 36a מֵירַכְתָּ חוה כָּיֵיף לירם וכ׳ he bent (yielded preference) to R. A.; Gitt. 59b מיכתּ חוו כָּיְיפֵי ליה. Pes. 51a אנן כַּיְיפִינָן לחו we pay reverence to them. Sabb. 77b, v. כְּפַף.—Hag. 16a, v. רְצָרָא. Snh. 107a; Yalk. Ps. 765 אי ... לְמֵיכַּפְיֵיה ... חוה כַּיְיפִינָא ליה if I had desired to bend my passion, I should have succeeded. B. Bath. 4a דכייף ליה וכ׳ Ms. M. (ed. אכפי,

מיכפי) he bends the pegs of the wall inside, . . . outside, v. חָזִית.

**כּוֹף** II m. (כְּפַף) *cover*, *basket*. Y. Erub. VII, beg. 24[b] למיכבש עלוי כ׳ to press a cover over it.

**כּוֹפָה**, v. כִּיפָּה. [Pesik. Asser, p. 99[b] כבוש ב׳, v. כּוּפְנָא I.]

**כּוּפָּח** (כְּפַח) [*a pouched receptacle,*] *a small stove, brazier*. Sabb. III, 2. Ib. 38[b] מקום שפיתת וכ׳ כ׳ a *kuppaḥ* is a stove which has room only for one pot. Men. V, 9 מאפה כ׳ what is baked in a brazier. Kel. V, 2 חכ׳ עשאו לאפיירה . . . לבישול a *k.* made for baking, . . . for cooking.

**כּוּפְיָא** m. *Kufia*, name of *a fish*, supposed to be identical with *colias*, v. אִסְפָּנִי. Pes. 39[a] מרירתא דכ׳ the gall of &c.

**כּוֹפִיד**, Y. Keth. VII, end, 31[d], read: כִּיפֵּחַ.

**כּוֹפִיתָא**, B. Mets. 73[b], v. עַפְרָתָא.—[Snh. 98[b], v. כִּיפָתָא; B. Bath. 73[b], v. כַּפּוּתָא.]

**כּוֹפְלָא**, v. כִּיפְלָא.

**כּוֹפְנִיתָא, כּוּפָנִי**, v. כְּפְנִיתָא.

**כּוֹפַר**, v. כָּפַר.

**כֹּפֶר, כּוֹפֶר** I m. (b. h.) *cyprus flower* (v. Löw Pfl. p. 212). Shebi. VII, 6 והכו׳ Ms. M. (ed. והכפ׳); Nidd. 8[a].—Chald. כְּפוֹרָא.

**כּוֹפֶר** II m. (b. h. כֹּפֶר; כָּפַר) *indemnity, fine*; [*atonement.*] B. Kam. IV, 5 משלם כ׳ must pay indemnity for a life lost. Ib. 40[a] חצי כ׳ half the assessed fine. Ib. כ׳ שלם אמר רחמנא וכ׳ the law (Ex. XXI, 30) speaks of a full indemnity (as an atonement) &c., v. next w.; a. fr.—Treat. Sof'rim XXI, 4 לשם כ׳ as an obligatory ransom, opp. לשם נדבה.—*Pl.* כּוֹפָרִין. B. Kam. l. c. חייבי כ׳ מאי how is it about seizing the property of those bound to pay indemnities?; a. fr.

**כּוֹפְרָא** I ch. same. B. Kam. 40[a] כ׳ כפרה the fine is intended for an atonement (like a sacrifice); כ׳ ממונא it is an indemnification; a. fr.

**כּוֹפְרָא** II m. (b. h. כֹּפֶר; כפר, cmp. כַּבְּרִיתָא) *pitch*. Targ. O. Gen. VI, 14.—Arakh. 19[a] באתרא דתקלי כ׳ where they sell pitch by the weight. Gitt. 69[b] משחא דכ׳ oil of pitch (tar). Sabb. 74[b] האי מאן דארתח כ׳ he who heats pitch (on the Sabbath). B. Mets. 23[b]. Ib. 70[a] top בני כ׳ *sailors* ('tars').—*Pl.* כּוֹפְרֵי. Sabb. 67[a] ארכי כ׳ ד׳ מד׳ seven kinds of pitch taken from seven ships. [B. Kam. 101[a] top. v. כַּפְרָא.]

**כּוֹפְרָא** III m. (כפר) *the inflorescence of palms, a spike covered with numerous flowers, and enveloped by one or more sheathing bracts called spathes* (v. Cyclop. Brit. s. v. Palm, a. Löw Pfl. p. 118); *the date-berry in its early stage*. Pes. 56[a] מנחי כ׳ דיכרא וכ׳ (for fertilization) they put the male flower (scatter the pollen) over the female tree. B. Kam. 59[b] האי מאן דקץ כ׳ וכ׳ if one cuts a date flower what damages has he to pay?—Succ. 32[a] ואימא כ׳ perhaps (Lev. XXIII, 40) the spike is meant?—Ber. 36[b] בכ׳ in the early stage of the berry.—*Pl.* כּוֹפְרֵי. Pes. 52[b] (Ms. M. sing.), v. כְּפָנִי.—Keth. 10[a] אסבוחו כ׳, v. סָבָא. [Y. Shebi. II, 34[a] bot. כופריא, v. next w.]

**כּוֹפְרָאָה** ch. = h. כּוֹפְרֵי.—*Pl.* כּוֹפְרָאֵי. Y. Shebi. II, 34[a] bot. בצלייא כ׳ R. S. to ib. II, 9 (ed. כופריא, corr. acc.) wild onions, v. כּוֹפְרֵי.

**כּוֹפְרָה** pr. n. pl. *Kufra*. Y. Shek. V, 48[d] bot.; Y. Peah VIII, 21[a] כַּפְרָה.—Y. Meg. I, 70[a] bot. כִּיפְרָא (near Tiberias); a. e.

**כּוֹפְרִי** I m., **כּוֹפְרִית** f. (denom. of כְּפָר) *belonging to the village, wild.*—כלב כ׳ *village dog, ferocious dog*. Tosef. Kil. V, 8 כלב כ׳ וכ׳ a *Kuf'ri* dog is a species of wild beasts (not a domestic animal). Kil. I, 6 כלב חכ׳ וחשועל וכ׳ the wild dog and the jackal . . . . are heterogeneous (כלאים). Y. ib. I, 27[a] bot. (not כופרין). Lam. R. to I, 4; a. e.—בצל כ׳ wild onion, opp. to בני המדינה ב׳ townsmen's (garden) onion. Ned. 26[b]; 66[a] חכ׳ יפה וכ׳ (Ar. חכוּפְרִים יפרין) the wild onion is good for the heart (stomach); Tosef. ib. V, 1 חכופרין יפה (corr. acc.), opp. בני בצלים (Var. שאר) small onions.—*Pl.* כּוֹפְרִין, כּוֹפְרִים, כּוֹפְרִיּוֹת. Ter. II, 5, v. פּוּלִיטִיקִין. Tosef. B. Kam. VIII, 17. Tosef. Ab. Zar. II, 3. Tosef. Ned. l. c.; Ned. l. c., v. supra; a. e.

**כּוֹפְרִי** II, pr. n. pl., 1) prob. *Cyprus*, v. כִּיפְרִין. Yalk. Num. 701.—2) v. כַּפְרִי.

**כּוֹפְרִיתָא**, v. כַּבְּרִיתָא.

**כּוֹפְרָנָא**, v. כַּפְרָנָא.

**כּוֹפַשׁ*** m. (v. כְּפִישָׁה) *basket* in which olives are kept for softening. Toh. IX, 5 Var. (ed. כּוֹתֵשׁ); Tosef. ib. X, 10 כיפש (R. S. to Toh. l. c. כוהש).

**כּוֹפַשְׁנָא** m., pl. כּוֹפַשְׁנֵי (v. preced.) a species of *tamed doves* (*kept in coops*). Hull. 62[b] כ׳ צוצרינו ed. K. of Zeizûn (?); Ar. כּוּבַשְׁנֵי דצ׳ (v. כְּבַשׁ).

**כּוֹפֶת** c. (כָּפָה, cmp. מטה כפויה s. v. כָּפָה) [*an inverted vessel,*] *a low seat, a block with a concave top to sit upon; bolster, stool*. Kel. XXII, 9. Tosef. Sabb. XIII (XIV), 17 כ׳ בין חקוק וכ׳ (ed. Zuck. כרפ׳, Var. כרפ׳, corr. acc.) a block whether caved out &c. Kel. XX, 5 כ׳ שקבעו וכ׳ if one put a stool in the rubble of a wall (v. נִדָּךְ; Tosef. ib. B. Mets. XI, 6 כ׳ חלקה . . . בבנין כסא). Tosef. ib. B. Bath. II, 1 [read:] שאין בה וכ׳ (v. R. S. to Kel. XXII, 9; ed. Zuck. כיפת חלק) a plain (not shaped) block which has not the height of &c. Y. Pes. VII, 28[d] bot. בצק שעשאו כ׳ a mass of hardened dough which one made into a seating block. Ohol. XI, 3 וכ׳ עבה a thick carpet-cover of a seating block (cmp. Tosef. Kel. B. Mets. XI, 10). Y. Erub. VII, 24[b] bot. כ׳ שהדריגוה a seating block into which steps were cut. Tosef. Ohol. XII, 2 שתי . . וכ׳ ע״ג האבן R. S. to ib. XI, 3 (ed. Zuck. a. oth. וכי׳) two stones above one another and a seating block on top &c.; a. e.—*Pl.* כּוֹפְתִין. Ib. in R. S. to Ohol l. c. (ed. Zuck. a. oth. כְּפִיתִין).

**כּוֹפְתָא** I ch. 1) same. Sabb. 77[b] (phon. etymol.) כ׳ כּוֹתֵשׁ וּתְחוֹב invert and sit on it.—2) *prisoner's stocks.*

Targ. Jer. XX, 2 Ar. (h. text מהפכת), v. כִּיפְתָּא. [B. Bath. 73b, v. כַּפּוּרְתָּא.]

**כּוּפְתָּא** II f.=h. כְּפִיפָה, *basket*. Gitt. 32a קניא בכ׳ the reed in the basket.

**כּוּפְתָּא** III m. (כְּפַת) *being tied* on the altar (= h. עֲצֵדָה). Targ. Job. III, 18 (19).

**כְּוַר, כְּוִיר, כָּוַר** (cmp. קָנַץ, גָּנַע) *to curl, shrink*. Sabb. 20b צמר מְכֻוָּוץ כָּוִיר wool (if used as a wick) curls. Nidd. 3a מוך . . מכוין כויר the lint . . shrinks (and leaves room for the blood to pass). Succ. 23b כיון דמיירתא כַּוְוָצָא when the animal is dead, the body shrinks. Ḥull. 43b כל שחותכו וכויר that portion of the gullet which shrinks when you cut it. Ib. 46b, v. infra.

*Pa.* כַּוֵּיר *to cause to shrink*. Sabb. 19a דכַוְוִצֵּיה for he made it shrink (by using too hot water). Ḥull. 46b; 47b [read:] בחמימי לא דְמַכַּוְוִצֵּי not in boiling water, for it causes the lungs to shrink (Ar. ed. Koh. בקריירי לא דכווצא not in cold water, for it will contract, v. שָׁרַשׁ I).

**כּוֹר** m. (b. h. כּוֹר; כרר, v. כָּרָה) [*a heap,*] *Khor*, a measure of capacity, בֵּית כ׳ (or כ׳, sub. בית) *an area requiring a Khor of seed*. B. Mets. 105b כ׳ זרע a field requiring a *Khor* of seed; כ׳ תבואה a field yielding a *Khor* of grain. Ib. ד׳ סאין לכ׳ four S'ah of seed for a Beth Khor of land, v. נִפְלָה. B. Bath. VII, 1; 2 בית כ׳. Ib. 104a לכל . . . . נותן כ׳ וכ׳ we allow a surplus or deficit of seven Kab and a half for each Beth Khor; a. fr.—*Du.* כּוֹרַיִם, כּוֹרִים. Ib.b—Ohol. VIII, 3; Kel. XV, 1 ארבעים סאה בלח שהן כ׳ ביבש forty S'ah in liquid measure which is equal to two Khor in dry measure.

**כּוֹרָא, כּוֹר** ch. same. Targ. Lev. XXVII, 16 (h. text חֹמֶר); a. fr.—B. Mets. 105a, v. אַלְנָא.—*Pl.* כּוֹרִין, כּוֹרֵי. [Targ. Y. Ex. VIII, 10 כורין Ar. *heaps*; ed. כַּרְוָון, v. כַּרְוָא.]—Targ. I Kings V, 25; a. fr.—B. Mets. l. c.—Y. ib. IV, 10c bot. Sabb. 35a, v. חַלְתָּא; a. fr.—[Ḥull. 62b בי כורי Ar., Var. בירי, between *heaps* (ed. כַּרְבֵּי).]—V. כּוֹרִיתָא.

**כּוֹר** I pr. n. pl. מְלָתָא דְכ׳ *Fort of Khur*, a northern Palestinean border-town. Tosef. Shebi. IV, 11 Var. (ed. Zuck. מומתא דבור); Y. ib. VI, 36c מילתא דביר; Sifré Deut. 51 במותה דכריין (במותה דביריין); Yalk. Deut. 874 במתא דבוריין; Targ. Y. I Num. XXXIV, 9 כִּירַיָּא דבירת סכל (v. כּוֹרַיִי). V. Hildesh. Beitr. p. 20, sq.

**כּוֹר** II m. (b. h.; כור, cmp. כְּבָרָה a. כְּוָורֵת) *smelting pot, smelting furnace*. Tosef. Kel. B. Kam. VI, 16. Kel. VIII, 9 כ׳ . . . של עושה זכוכית (Var. בור) the glassmaker's pot. Sabb. VIII, 4 כ׳ של צורפי זהב the gold refiners' pot. Midr. Till. to Ps. CXIV מתוך הכ׳ וכ׳ כאדם . . . like a man that takes gold out of the smelting pot without tongs &c. Pirké d'R. El. ch. XLVIII כ׳ של אש a burning furnace; a. e.

**כּוֹרָא** I ch. same. Targ. O. Deut. IV, 20 (Y. גּוֹר); a. e.

**כּוֹרָא*** II (v. preced.) (supposed to be a disguise for) *female pudenda*. Sabb. 140b; v., however, בַּזְרָא.

**כּוֹרָא,** v. כּוֹר ch.

**כַּוְרָא,** v. בַּוְורָא.

**כּוֹרְבְּלִין** m. pl. (χοραύλης) *flute-players accompanying the chorus of dancers*. Gen. R. s. 23; s. 50 (variously corrupted), v. אִדְרַבָּלָא.

**כּוֹרְדְקִי,** v. אַכְּרוֹנְפַּר.

**כּוֹרְדְתָּנָא,** v. כְּרָתָה׳.

**כּוֹרְוָון,** v. כַּרְוָא.

**כּוֹרוֹסְתִי***, a corrupt. for כְּרִיזְסְתִי (χαρίζεσθαι) *to do a favor*. Y. Ned. III, 38a, v. בְּרָא II.

**כּוֹרֵז,** v. כָּרוֹז.

**כּוֹרְזִילָא,** v. כַּרְזִילָא.

**כּוֹרְחָא, כּוֹרַח,** v. sub כּוֹר.

**כּוֹרַיִי** pr. n. pl. כ׳ רכתא *Great Khuray*, a northern Palestinean border town. Tosef. Shebi. IV, 11 Var. (ed. Zuck. note כּוּרְיָן, v. כּוֹר I); Y. ib. VI, 36c בֵּירַיִי. (V. Hildesh. Beitr. p. 21).

**כּוֹרִים,** Kel. XII, 8 some ed., v. כִּירִים.

**כּוֹרִיתָא** f. (v. כּוֹר) *a Khor-ful*. Lam. R. to I, 1 (העיר) כ׳ דדינרין (some ed. כּוֹרְדִיתָא *pl.*) a Khor-ful (Khor-fuls) of Denars.

**כּוֹרָךְ*** m. (כָּרַךְ; cmp. כְּרוּכָא) *part of a plough containing a receptacle out of which the seed falls during the ploughing*. Kel. XXI, 2 R. Hai G.; v., however, בָּרָךְ.

**כּוֹרְכָא = כְּרַכָּא** *fort*. Tosef. Shebi. IV, 8 כ׳ דבית חרב Fort Beth Ḥereb, in the district of Nivay; Y. Dem. II, 22d top כרכה דבר הזרג.

**כּוֹרְכְּיָא** m. (onomatop.; cmp. אַקְרוֹקְתָא) *crane*. Targ. Jer. VIII, 7 (h. text סוס).—Kidd. 44a צווח ר״ל כי כ׳ Ar. (ed. כְּרוּכְיָא) Resh Lakish cried like a crane. [Y. Dem. II, 22c top כהדא כ׳, v. סִירְקִי.]

**כּוֹרְכֹּם** m. *saffron*, v. כַּרְכֹּום I.

**כּוֹרְכְּמָא, כּוֹרְכְּמָא** ch. same. Targ. Prov. VII, 17 Levita (ed. כורק, h. text אהלים).—Sabb. 110a כ׳ ריישקא garden crocus (Rashi; v. Löw Pfl. p. 216).

**כּוֹרֵם** (b. h. כֹּרֶם; denom. of כֶּרֶם) *vintager, gardener*.—*Pl.* כּוֹרְמִים. Tanh. Bo 4; Yalk. Ex. 182 חמד . . . כּוֹרְמֵיהֶן they (the Egyptians) planned that they (the Israelites) should be their gardeners.

**כּוֹרְמִיזָא** m. (כמז with inserted ר; cmp. h. קֶמֶץ) *fist*. Targ. O. Ex. XXI, 18. Targ. Is. LVIII, 4.—Midr. Prov. to XXII, 6 (prov.) לחכימא ברמיזא ולשטיא בכ׳ to the wise man a hint, to the fool a fist.

**כְּוַרְנַק, כְּוַרְנְקִי,** v. אַכְּרוֹנְקָא.

as Aethiopia. Y. Ber. I, 2c bot. תמצית כ׳ וכ׳ the juice (moisture) of Aeth. is absorbed by Egypt; a. e.

**כּוּשָׁא** *bunch*, v. כְּשָׁא.

**כּוּשָׁאָה**, v. כּוּשַׁרְיָא.

**כּוּשִׁי** m., **כּוּשִׁית** f. (b. h.; כּוּשׁ II) *Cushite, negro; Aethiopian.* Gen. R. s. 60, beg.; Cant. R. to II, 8 (not כותי), v. בַּרְבָּרִי. Gen. R. s. 73, end; a. fr. [B. Kam. 113b, a. e. in later ed. כושי for גּוֹי or נָכְרִי.]—Succ. III, 6 אתרוג הכ׳, expl. ib. 36a דומה לכ׳ a Palestinean Ethrog resembling an Aethiopian one; (oth. opin.) a real importation from Aethiopia. Y. ib. 53d אתרוג הכ׳ פסול the Aeth. Ethrog is ritually unfit; הבא מן הכ׳ כשר one of Palestinean growth descended from an Aethiopian Ethrog is available for ritualistic use.—Trnsf. *abnormally dark-complexioned.* Bekh. VII, 6. Ber. 58b; Tosef. ib. VII (VI), 3; a. e.—עֵין כּוּשִׁי pr. n. pl. *En Kushi.* Ab. Zar. 31a; Y. ib. V, 44d כושי׳ ע׳; Y. Shebi. V, 36a top עֵ׳ כּוּשָׁן.

**כּוּשַׁאד**, **כּוּשַׁרְיָא** ch. same. Targ. Y. II Num. XII, 1. *Pl.* כּוּשָׁאֵי. Targ. Y. I Num. l. c.—Succ. 53a.—*Fem.* כּוּשַׁרְיְתָא, כּוּשַׁיְרְיָתָא. Targ. I, II, Num. l. c.

**כּוּשִׁית**, v. כּוּשִׁי.

**כּוּשְׁפָּא*** m. (כשׁף, cmp. חשׁב) *embroidery, design.*—*Pl.* כּוּשְׁפִּין. Targ. Ez. XXVII, 24 כ׳ דוורדא וכ׳ Ar. (ed. Lag. דיורדא, ed. ארזא) designs of roses (cedars) on purple cloaks (h. text רקמה).

**כּוּשְׁפָן** m. (כָּשַׁף) *a believer in sorcery or omens.* Y. R. Hash. III, end, 59a.

**כּוּשַׁר** m. (כָּשֵׁר) *fitness, legitimacy, being* כָּשֵׁר. Pes. 83a חיתה לו שעת הכ׳ was at one time fit for use. Y. Yeb. VIII, 9d top החמה בכ׳ וכ׳ . . . כל whom the light of the sun has never seen in a condition of sexual fitness, v. סָרִיס. Y. Bets. III, 62a top חזקת בני מעיים לכ׳ the presumption in the case of entrails is in favor of their being כָּשֵׁר, v. חֲזָקָה; Y. Ter. VIII, 46a top (corr. acc.). Y. Succ. V, 55b bot. (in Chald. dict.) עבדין בכ׳ behaving with propriety (during worship), opp. בפחז irreverently; a. fr.

**כּוּשָׁרָא** I (כָּשֵׁר) *attachment.* B. Mets. 93b כ׳ דת׳ the attachment which one has for one's animal.

**כּוּשָׁרָא** II, v. כּוּנְשָׁרָא.

**כּוּשָׁרוֹת**, v. כַּשָׁרוּת.

**כּוּשְׁתָּ** m. *putchuck*, v. קוּשְׁטָ.

**כְּוָת**, **כְּוָת**, constr. כְּוַת, כְּוָוַת (v. יַת) [*likeness,*] *like, in agreement with.* Targ. Y. II Gen. XLIV, 18. Targ. Y. II Num. XII, 7; a. e.—With pron. suffix: כְּוָתִי, כְּוָתָךְ, כְּוָתֵיהּ, כְּוָתַיְהוּ &c. *like me* &c. Targ. Ps. CXIII, 5. Targ. Y. Ex. XV, 11; a. v. fr.—With prefix דְּ, v. דְּכְוָת׳.—Ber. 36a, a. fr. הלכתא כותיה דמ׳ the practice is in agreement with the opinion of—(v. הֲלָכָה). Ib. קיימי כותיה agree with him. Ib. כותך מסתברא reason agrees with thee. Ib.b כותיה דרב כהנא וכ׳ reason is in favor of R. Kahana's opinion. B. Bath. 65a הילכתא כְּוָותִין או . . . כְּוָותַיְיכוּ must the rule be adopted



**כּוּרְסָא**, v. כּוּרְסָיָא.

**כּוּרְסָאֵי** m. pl. (prob.) *people of Karsa* or *Karsana* (v. כַּרְסָנָא). Y. M. Kat. III, 82c.

**כּוּרְסְגְנִיוֹת**, Cant. R. to II, 2 some ed., read: כְּרִיסַרְגְּרִיּוֹת, v. כְּרִיסָ׳.

**כּוּרְסָן**, **כּוּלָּן כ׳**, **אוּלּוֹ כ׳**, v. אוּלוּכְרוּסוֹן.

**כּוּרְסְיָא**, **כּוּרְסַיְתָא**, **כּוּרְסַיָּא** m. pl. (used as sing.), constr. כּוּרְסֵי, כָּרְסָא (כרס; cmp. כַּר) *divan, upholstered chair, throne.* Dan. V, 20; VII, 9.—Targ. I Kings X, 19. Targ. Ex. XVII, 16; a. fr.—Ḥull. 59b [read:] נפל מִכּוּרְסַיְיהּ וכ׳ he fell from his throne to the ground. Yeb. 118b; Keth. 75a רמי לה דשומשנא גברא כּוּרְסָיָהּ . . if her husband be (as small as) an ant, put up her seat among the women of nobility, i. e. a woman feels elevated by marriage. Yeb. 83b אותבוה אבי כורסי׳ they put him on an operator's chair. Ib. 110a אותבוה אבי כ׳ ואהדרוה Ar. (ed. omit ואהדרוה) they put her on a bridal chair (v. אַפְרִיוֹן) and carried her around in procession. Lev. R. s. 27 תחות כ׳ דאמהון under their mothers' chair (of delivery); Midr. Till. to Ps. II; Yalk. Ex. 165; Yalk. Esth. 1055 (only תחות כורסי). Gitt. 35a הפכוה לכוּרְסַיְיהּ (*fem.*) turn his judicial chair over; הפכוה לכ׳ ותרצוה (Rashi: חפכו) they turned his chair over and set it up again; a. fr.—*Pl.* כּוּרְסָוָתָא, כּוּרְסָוָן. Dan. VII, 9 (cited Ḥag. 14a; Snh. 38b). Targ. Ps. CXXII, 5.—Koh. R. to III, 9 אית דאיתי כ׳ some brought divans (for the banquet). Ib. to I, 8 (in Hebr. Dict.) יעשו כ׳ לרבים (sub. בתי) let them be made into *privies* for the public.

**כּוּרְסִין**, Tosef. Neg. V, 14 ed., read: בּוּרְסִין, v. בִּרְסִין.

**כּוּרְעָתָא**, v. כַּרְעָא.

**כּוּרְקְמָא**, v. כּוּרְכְּמָא.

**כּוּרְתָא**, **כְּוָרְתָא**, v. sub כּוֹר׳.

**כּוּשׁ** I m. (cmp. כֹּס, כְּרִיס) [*something hollow,*] *reed,* esp. reed used as *spindle* (v. Ar. s. v.); also as *fork.* Yoma 82a תוחבין לה כ׳ ברוטב we put for her a reed into the juice (and let her suck it); Tosef. ib. V (IV), 4 (corr. acc.). Sabb. 123a; Y. ib. XVII, 16b top, v. כַּרְכָּר. Y. Erub. III, 20d bot. לתחוב בכ׳ ובקוסם to stick it on a reed or a chip. Kel. IX, 8 כ׳ מלא the size of a reed. Tosef. ib. B. Mets. VI, 12 בכ׳ בכ׳ הבינוני wherever the size of a reed (or spindle) is mentioned, a middle-sized reed is meant. Kel. IX, 7 כ׳ שבלע את הצנורא a reed in which the iron hook has disappeared. Par. XII, 8; Tosef. ib. XII (XI), 16, v. אָרְבָּן; a. fr.—*Pl.* כּוּשִׁין. Y. Yeb. XII, 12d bot. (in Chald. diction, in a disguised answer to a ritual question propounded to R. Akiba by a pretended street vendor) אית לך כ׳ אית כשר hast thou spindles? hast thou '*Kasher*'? (play on כּוּשְׁרָא, v. כּוּנְשָׁרָא; intimating 'It is legal').

**כּוּשׁ** II (b. h.) pr. n. *Cush,* 1) son of Ham. Targ. Gen. X, 6; a. e.—2) *the land of Cush, Aethiopia.* Targ. II Kings XIX, 9. Targ. Y. Num. XII, 1; a. e.—Yalk. Ex. 168. Pes. 94a; Taan. 10a בכ׳ . . מצרים Egypt is one sixtieth as large

agreeably to our opinion or to yours? (Ms. M. . . . כְּוָתֵיךְ כְּוָתַיִן); ib. 142[b]. Y. Ber. I, 3[a] top עבד עובדא כיותיה acted in accordance with his own opinion; a. fr.

**כּוּת, כּוּתָה** pr.n. pl. *Cuth, Cuthah*, a Babylonian town whence Assyrian colonists were introduced into Samaria (v. Schr. KAT[2], p. 278). Targ. II Kings XVII, 24; 30. [Targ. Is. XXXIV, 9 דכות some ed. (ed. Lag. דרומי; missing in ed. Wil.)—an inserted gloss, v. Lag. Prophetae I, p. XXX[33].]—V. כּוּתִי.

**כּוּתָא,** v. כּוּתִי I.

**כּוּתָא,** v. כּוּתְחָא.

**כַּוְתָא** f. *owl*, v. בָּאוּשׁ.

**כּוּתַאדָּא,** v. כּוּתַדִּי.

**כּוֹתֵב** m. (כְּתַב) 1) *writing, writer*, v. כָּתַב.—2) *the pointed end* of the writing instrument (stilus), contrad. to מוחק the flat end for erasing. Kel. XIII, 2; Tosef. ib. B. Mets. III, 4; Y. Sabb. VIII, 11[b] bot.

**כּוֹתָבָן** m. (v. preced.) *writer, calligrapher*.—*Pl.* כּוֹתָבָנִים. Y. Meg. I, 71[d] bot. כ׳ אומנים professional writers of Biblical books.

**כּוֹתֶבֶת** f. (cmp. קְשָׁבָא) *date* of a certain species, *kothebeth*, used as a measure of size כַּפִּי (cmp. זַיִת). Yoma VIII, 2. Bets. I, 1 חמין בְּכַבִּי the standard for leavened bread (on Passover, as for being guilty of a transgression) is the size of a *kothebeth* (less than an olive); a. fr.—*Pl.* כּוֹתָבוֹת. Succ. II, 5 (26[b]) שהרי כ׳ Ms. M. (ed. שני) two dates.

**כּוּתַדָּא,** v. כּוּת.

**כּוּתָּח** m. (Pers. *kataḥ*, v. Perl. Et. St. p. 85, note; Fl. to Levy Talm. Dict. II, p. 459[b]) *a preserve consisting of sour milk, bread-crusts and salt*. Pes. III, 1 כ׳ חבבלי the Babylonian *k.*, described ib. 42[a], v. אוּמָא a. נַסְרוּבֵי.

**כּוּתָּחָא, כּוּתַּחָא** ch. same. Keth. 60[b]; Erub. 62[b] אפי׳ ביעתא בכ׳ וכ׳ even as plain a case as the question about an egg that fell into *k.*, a student must not decide in the presence of his teacher. Kerith. 6[a] מכ׳ דרמי כיפי than a *k.* which is hard enough to break rocks; Hor. 12[a] (Ms. M. כמכא, v. Rabb. D. S. a. l. note). Erub. 65[a] קריב לי כ׳ (Ar. כּוּתָא) hand me the *k.* Sabb. 145[b] ריוק מכ׳ דבבלאי (Ar. מכותא) spat out when thinking of the *k.* of the Babylonians.

**כּוּתִי I** pr. n. pl. (v. כּוּת) *Kuthi*, a Babylonian town. B. Bath. 91[a] Abraham was imprisoned שלש בכ׳וכ׳ (v. Rabb. D. S. a. l. note, a. Koh. Ar. Compl. s. v. כרדו) three years in Kuthi &c.; Pirké d'R. El. ch. XXVI כותא.

**כּוּתִי II** m. (כּוּת) *Cuthean, a member of the sect of Samaritans*. [In editions published under censorial influences our w. frequently takes the place of גוי, מין, עכו״ם &c., a. vice versa.] Ḥull. 3[b]. Tosef. Ab. Zar. III, 5 (distinction between כ׳ a. גוי). Ib. 13[a]. Y. Keth. III, beg. 27[a]; a. fr.—*Pl.* כּוּתִים, כּוּתִיִּים, כּוּתִין. Y. Yeb. VII, 8[b] bot. Ḥull. 3[b] Sot. 33[b] ספרי כ׳ the books of the Samaritans, v. זוּק I; Snh. 90[b] צדוקים ed. (Ms. M. כ׳, v. Rabb. D. S. a. l. note); a. fr.—*Fem.* כּוּתִית. Keth. III, 1. Tosef. Oh. XVIII, 6; a. fr. —*Pl.* כּוּתִיּוֹת. Nidd. IV, 2; Tosef. ib. V, 2; a. e.

**כּוּתָאָה, כּוּתָיָא, כּוּתַדִּי** ch.=h. כּוּתִי II. Y. M. Kat. III, 83[b]. Y. Taan. IV, 68[d] bot.; a. e.—*Pl.* כּוּתָאֵי, כּוּתָיֵיא. Y. Ab. Zar. V, 44[d]. Ḥull. 6[a]; a. fr.

**כְּוָתִירִין** (?) pr. n. pl. *K'vathirin*, Targ. Y. Deut. IV, 43 (h. text בְּצֶר).

**כּוֹתֶל (כּוֹתֵל)** m. (b. h. כֹּתֶל; כתל *to press together*, cmp. כתת) [*something solid*, cmp. אוֹטֶם, אָטוּם,] *wall*. Gen. R. s. 68 (ref. to Gen. XXVIII, 11 'he struck') נעשה . . . כמין כ׳ וכ׳ the whole world was before him blocked as by a wall. Ohol. VI, 3 כ׳ שהוא לאויר a wall which faces the air (which is continued above the roofing, or faces the court yard). Ib. כ׳ חמשמש את חבירת a wall made for forming an enclosure, contrad. to ib. 6 בירת חמשמש את הכ׳ a wall formed by digging two cavities next to each other. B. Bath. I, 1; a. fr.—*Pl.* כּוֹתָלִים, כּוֹתָלַיִן, כְּתָלֵי. Y. Shek. IV, 48[a] bot. כתלין (Bab. ed. כתלים, Ms. M. כותל). Gen. R. s. 18, beg. כ׳ של זהב golden partitions (of Adam's tent). B. Mets. 59[b] כּוֹתְלֵי בה״מ וכ׳ let the walls of the school house decide. Nidd. 3[a] כותלי בית הרחם the enclosures of the womb; a. fr.

**כְּתָלָא, כּוֹתָלָא** ch. same. Targ. I Sam. XX, 25. Targ. II Kings IV, 10; a. fr.—Sabb. 80[b]. Y. Kil. I, 27[a] top; a. e. —[Ber. 58[b] נפל כתלא Ar., ed. בתלא, v. תַּלָּא.]—*Pl.* כּוֹתְלִין, כּוֹתְלֵי, כּוֹתְלָיָא, כְּתָלֵי. [Esra V, 8 כְּתָלַי.] Targ. Lev. XIV, 37; a. fr.—Yoma 28[b] מכי משחרי כ׳ from the time the walls throw a shadow (in the afternoon); a. fr.—כותלי דחזירי (כת׳) *bacon* (cmp. אַטְמָא). Ḥull. 17[a] כת׳ (Ar. כות׳). Meg. 13[a] Ms. M. a. Rashi (ed. קדלי).

**כּוּתְנַאי,** Y. Peah I, 16[a], read: בּוּתָנַאי, v. בּוּתָנֵי. [Comment. כּוּתָנַאי *dealers in linen*, v. כְּיתָן.]

**כּוּתָנִיס, כּוּתְנִי, כּוּתָנִיאָס,** v. בּוּתְנִיאָס.

**כּוּתְנִין,** Y. Maas. Sh. IV, beg. 54[d], read: בּוּתְנִין.

**כּוּתָנִיס,** v. כּוּתְנִיאָס.

**כּוּתָרָא,** v. כִּתְרָא.

**כּוֹתַרְתָּא,** v. כּוֹתַרְתָּא.

**כּוֹתֶרֶת** f. (b. h. כֶּתֶר; כתר) *crown, capital*. Tanḥ. B'har 1 כ׳ מלמעלן ובסיס וכ׳ a capital above and a pedestal beneath; Yalk. Cant. 990; (Cant. R. to V, 15 קירפלורוסים).

**כּוֹתַרְתָּא** ch. same. Targ. Ez. XLI, 18, sq. (h. text תמרה).—*Pl.* כּוֹתָרָן, כּוֹתַרְתָּא. Ib. 20. Ib. XL, 16; 22 (ed. Wil. sing.); a. e.

**כּוֹתֶשׁ** m. (כָּתַשׁ) *a vessel for olives*, v. כּוֹפֶשׁ. [שער כותש, v. כָּתַשׁ.]

**כָּזַב** (b. h.; cmp. כזז) [*to shrink*, cmp. כָּחַשׁ,] *to fail, dry up* (of watercourses); *to be false, to lie; to flatter*. Tosef. Par.

are the consequences of the opinion of . . . . . Ib., a. fr. כח דתרתרא עדיף showing the power of the more lenient opinion is preferred (as an evidence of courage of conviction, while the more rigid opinion may be the outcome of doubt).—כח כוחו *indirect action*, opp. כוחו direct action. B. Kam. 18ª שאני . . . בין נזק כחו לכח כחו S. distinguishes between direct and indirect injury. Ib. 19ª. Macc. 8ª.—Ab. Zar. 60ª כ׳ ב׳ pressing wine by turning a wheel. B. Kam. 10ᵇ, v. לַאו.—Snh. 77ᵇ כ׳ ראשון direct agency, כ׳ שני indirect agency.—Shebu. 48ª, a. fr. כ׳ יפה, v. יָפָה. —Ohol. XVIII, 6 שבֹּחַן יפה who (which) can endure pressure without shaking, opp. כחן רע; Zab. III, 1; B. Mets. 105ᵇ; a. e.—Gen. R. s. 98, v. לִיבְּרָקוֹס. Y. Pes. I, 27ᶜ bot. ל״ת שבא מכח עשה a prohibition derived from a positive law, v. לַאו; a. fr.—Trnsf. *coition*. Yeb. 34ª.

**כּ׳, כָּחָא, כַּח** ch. 1) same. Targ. Lam. I, 6.—Bets. 2ᵇ, a. fr. (mostly in Hebrew form), v. supra.—2) name of a *lizzard*. Targ. Lev. XI, 30 (h. text כח).—3) בַּר כּוֹחָא pr. n. m. *Bar-Koḥa*. Y. Sabb. XIV, 14ᵈ bot.

**כָּחַד** (b. h.; cmp. כחש) *to diminish*.

*Pi.* כִּיחֵד *to withhold, deny*. Num. R. s. 13 לא כ׳ מיעקב did not withhold (the truth) from &c.

*Hif.* הַכְחִיד *to destroy*. Ib. s. 20 לקללן ולהַכְחִידָן to curse and destroy them. Ex. R. s. 12; a. e.

*Nif.* נִכְחַד *to be destroyed*. Ib. חיית נ׳ מן וכ׳ thou wouldst have been wiped out from the earth.

**כְּחַד** ch. same. [Y. Sabb. VII, 10ª bot. מכוחד, v. בְּחַר.]

*Ithpa.* אִתְכַּחַד *to be destroyed*. Targ. Job IV, 7.

**כַּחַד** m. constr. (preced.) *missing, being missed*. Targ. Ps. CXXXIX, 16 (ed. Lag. a. oth. בחד, Var. כ׳).

**כַּחֲדָא**, v. חָדָא I.

**כָּחֲדָה**, v. כָּחַד.

**כָּחוֹל**, v. כּוֹחָל.

**כָּחוּשׁ** m., כְּחוּשָׁה f. *lean, weak*, v. כָּחַשׁ.

**כָּחַח** (onomatop., cmp. חָכַךְ II) [*to scratch,*] *to cough, to bring up mucus*. Erub. 99ª כָּח בפני רבו (not כרח, v. Rabb. D. S. a. l. note 16) he who coughs in sight of his teacher, expl. ib. כח ורק (not כרח) when he coughs and spits out. Tosef. ib. XI (VIII), 8 הכּוֹחֵה וכ׳ (fr. כָּחַח) he who coughs (brings mucus up in his mouth) in the street. Tanḥ. Noah 9 גונח וכוֹחֵה דם coughing and spitting blood; (Tanḥ. ed. Bub. ib. 14 גונח מלבו), v. גָּנַח.

**כָּחוּשְׁתָּא, כְּחִישָׁא, כְּחִישְׁתָּא** m., כְּחִישְׁתָּא f. (כָּחַשׁ) *lean, weak*. Kidd. 24ᵇ כ׳ נחורא feeble eye-sight, opp. בריא normal. B. Bath. 155ᵇ לישברי . . אי כ׳ if he is lean, we let him be fattened. B. Mets. 105ᵇ חוח כ׳ ארעא the soil was exhausted, opp. שמינא.—*Pl.* כָּחִישָׁתָן, f. כְּחִישָׁתָא. Targ. Y. Gen. XLI, 27.—B. Kam. 118ᵇ, opp. ברייתא.

**כְּחִישׁוּתָא** f. (preced.) *reduction, weakness, leanness*. Targ. Koh. XII, 5.—Yeb. 79ᵇ כ׳ דאתחילא ביה it was weakness that befell him (but no organic defect). Bekh. 45ᵇ כ׳ אתחלא וכ׳ it is a weakness of the right hand, v. בְּרִיאוּתָא. B. Bath. 155ᵇ; a. e.

IX (VIII), 2 מפני שכָּזְבָה וכ׳ because it gave out during the war.—Snh. 82ᵇ (play on כזבי, Num. XXV, 15) כזבה באביה she was false to her father (in disobeying his instructions). Tanḥ. Sh'laḥ 5 לא כָּזַבְתִּי לך I did not tell thee a falsehood; a. e.

*Pi.* כִּיזֵּב same. Par. VIII, 9 המים המְכַזְּבִים waters which fail at certain times. Y. Taan. II, 65ᵇ bot. (ref. to Num. XXIII, 19) מְכַזֵּב הוא . . . אם יאמר if a man says, I am a God, he is a deceiver. Num. R. s. 23 (ref. to Num. l. c.) איש עושה לאל שיְכַזֵּב a man (through his prayer) may cause God to fail (to execute his evil decrees); Tanḥ. Masé 7 לא איש עושה לאל שיכ׳ does not a man cause God &c.?—Yoma 69ᵇ לא כִּיזְּבוּ לו Ms. M. (ed. בו) they would not be false in His praise (flatter); a. fr.—*Part. pass.* מְכוּזָּב, *pl.* מְכוּזָּבִים *reduced*. Ruth. R. to I, 1 (play on כזבה, I Chr. IV, 22) אלו בניו שהיו מכ׳ that refers to his (Elimelech's) sons who were reduced (died).

**כְּזַב**, *Pa.* כַּזֵּב same. Targ. Job VI, 28 (Ms. כד׳). Targ. Prov. XIV, 5 (ed. Lag. מכדב); v. כְּדַב.

**כְּזָב** m. (b. h.; preced.) *falsehood*.—*Pl.* כְּזָבִים. Pesik. Baḥod., p. 154ª; Lev. R. s. 29 הבלים וכ׳ vain and false things. Cant. R. to II, 13 (play on סחו, ib. 11) that is the wicked (Roman) government בכְזָבֶיהָ . . . שמסיתה which entices the world and leads it astray with its falsehoods. Pesik. R. s. 40 כ׳ שישראל מכוזבים וכ׳ the falsehoods which the Israelites commit during the whole year.—[Ex. R. s. 42 כוזבים, v. כּוּב.]—[מדבר כוזב, v. כּוּב.]

**כַּזָּבָן** m. (preced.) *liar*. Tanḥ. Masé 5 אתחשב כ׳ I shall be considered a liar; Num. R. s. 23.

**כַּזְּבָנָא** ch. same. Gen. R. s. 47.

**כְּזַז*** (v. P. Sm. 1691 s. v. כוז), [*to shrink,*] *to be shy, bashful*. Part. כָּזִיז. Pes. 72ᵇ מינה כ׳ Ar. a. Ms. O. (v. Rabb. D. S. a. l. note, ed. בזיז) he is reserved towards her (not yet intimate). Yeb. 26ª דכ׳ בניה מיניה Ar. (ed. דב׳) before him his son is shy. Ib. 112ª top מִיכְזַז כ׳ מינה Ar. (ed. מיב׳ ב׳), opp. גיס, v. גֵּיס I. Nidd. 15ᵇ ילדה דכזיזא למישבל (ed. דב׳) a young woman who is ashamed to go to the bath-house.

**כְּזִיב** (b. h.) pr. n. pl. *Chezib*, v. אַכְזִיב. Ḥall. IV, 8 (Y. ed. גְּזִיב). Dem. I, 3 (Y. ed. ג׳, Ms. M. גויב, corr. acc.); a. fr.

**כַּזִּית**, v. זַיִת.

**כזנותא**, Y. Kidd. I, 60ᵇ top, v. זַנְּרָתָא.

**כְּזַר** (cmp. כזז) *to shrink; to be hard* (v. אַכְזָר a. denom.). *Ithpe.* אִתְכַּזַּר *to loathe*. Targ. Job. X, 1 אתכזרית וכ׳ Ms. (Var. אתבזירית, ed. אתגזרת) I myself loathe my life.

**כָּח**, v. כָּחַח.

**כֹּחַ, כּוֹחַ** m. (b. h.; v. כָּחַח) *firmness, strength, power*. Hor. 9ª בטוי בכ׳ וכ׳ in beauty, in physical strength, &c. Ḥag. 12ª. Snh. 96ª תשש כּוֹחוֹ his strength failed him. Ber. 63ª כל . . . אין בו כח וכ׳ he who is careless about the study of the Law, will have no strength to endure on the day of trouble; a. v. fr.—Bets. 2ᵇ, a. fr. (mixed diction) להגדיישך . . כֹּחָן to show the power of . . . ., i. e. how far-reaching

כְּחַל, v. כּוֹחָל.

כָּחַל (b. h.; denom. of כּוֹחָל) *to paint the eyelids* (for medical or for cosmetic purposes). Sabb. VIII, 3 (78[b]) כדי לְכָחוֹל וכ׳ a quantity sufficient for painting one eye. Ib. 80[a] צנועות כּוֹחֲלוֹת וכ׳ chaste (veiled) women paint only one eye. Ib. X, 6 הכּוֹחֶלֶת she who paints her eyes (on the Sabbath); a. fr.—Part. pass. כָּחוּל; f. כְּחוּלָה, pl. כְּחוּלוֹת. Gen. R. s. 98 (play on חֹכְלִילִי, Gen. XLIX, 12) שעיניהם כחולות וכחם יפה וכ׳ whose eyes are bright as if painted, and whose abilities for study are fine. [Y. Sabb. VII, 10[a] top מכחיל, לחכחיל, v. בָּחַל II.]

כָּחַל I ch. 1) same. Targ. II Kings IX, 30; a. e.—Sabb. 80[a] ערן . . . הא לא כַּחֲלֵי but people never paint one eye only!—2) (ironically, v. infra) *to blind the eyes.* Ber. 58[a] חברוהי כַּחֲלִינְהוּ וכ׳ his associates put his eyes out, v. כְּבִי. —[Y. Ab. Zar. II, 40[d] top כחל לה, read in one w., v. חֲלָא.]

*Ithpe.* אִיתְכַּחַל *to be painted.* Nidd. 55[b] if one desires to become blind, לִיתְכַּחוֹל מארמאי (מעכ״ום) let him have his eyes painted by gentiles; Y. Ab. Zar. l. c. מִיתְכַּחוּל מינתן.

כָּחַל (tradit. pronunc. כָּחַל) m. (prob. from its reddish color, v. כַּחֲלֵי) *udder, bag.* Ḥull. VIII, 3. Tosef. ib. VIII, 8 כ׳ של מניקה the bag of a milk-cow; a. fr.

כָּחַל II, כַּחֲלָא ch. same. [Targ. Ps. LXXIV, 6 some ed., read כַּחֲדָא.]—Ḥull. 110[a] תבשילא דכחלא Ar. (ed. דכחל) a dish made of udder.—*Pl.* כַּחֲלֵי. Ib. כ׳ . . . בסורא in Sura they do not eat udders. Ib. אפקינהו כ״ע לכַחֲלֵירְהוּ (not לכחלינהו) all of them brought out the udders they were about to cook.

כַּחֲלֵי m. pl. = h. כּוֹחֲלִין, *carbuncle.* Targ. Cant. V, 14 (corresp. to נִפֶּךָ, Ex. XXVIII, 13).

כחלינדן, Ḥull. 110[a], v. בָּחַל II.

כָּחַשׁ (b. h.; cmp. כחד; cmp. חָסֵר, חָסְרָא &c.) 1) *to fail, be reduced, be lean,* opp. ברא, שמן. B. Kam. 34[a] כ׳ פשעת וכ׳ if the injured ox became reduced after being wounded, damage is assessed according to the value at the time of standing before court; Y. ib. III, end, 3[d] תִּכְחַשׁ. Gen. R. s. 53 (ref. to Hab. III, 17) פּוֹחֲשִׁים היו (Sarah's face) was haggard (and the announcement of the angels made it shine like olive oil); Yalk. Hab. 565 כְּחוּשִׁים; [oth. interpret., v. infra].—*Part. pass.* כָּחוּשׁ, f. כְּחוּשָׁה; pl. כְּחוּשִׁים, כְּחוּשׁוֹת *lean, reduced, weak.* Snh. 78[a] כח כ׳ a weak force. Ḥull. 97[a] (in Chald. diction). B. Kam. 6[b] אכל כ׳ if he ate fruits of a garden-bed with scanty fruits; Gitt. 48[b]; a. fr. —2) (cmp. כָּזַב) *to be false.* Gen. R. l. c. פּוֹחֲשִׁים היו were they (the angels) false (deceiving)?—

*Hif.* הִכְחִישׁ 1) *to be reduced, fail, deteriorate.* Y. B. Kam. l. c., v. supra.—Meil. 17[a] יַכְחִישׁ וכ׳ . . מי שיש if you have an enemy, do you desire him to be weak or strong? Ib. וּמַכְחִישׁוּ . . ימולו let their children be circumcised . . ., and they will become weak. Yeb. 34[b] ומַכְחִישׁ יופיה her beauty may be ruined. Y. M. Kat. I, beg. 80[a] עמדה מלַהַכְחִישׁ if the field ceased to deteriorate; a. e.—2) *to lessen, reduce, ruin, weaken.* Gitt. 70[a] מַכְחִישִׁים כחו וכ׳ . . . ג׳ three things lessen a man's energies. Snh. 84[b] הַכְחִישָׁהּ באבנים he ruined the animal by loading stones upon her (without causing a wound). Y. B. Kam. l. c. חִכְחִישׁוֹ חמשים וכ׳ he lessened his (the ox's) value by fifty Zuz. Esth. R. to I, 1 (play on אחשורוש) שהכחיש ראשן וכ׳ he caused haggardness to the heads of &c. Sabb. 22[a] מַכְחִישׁ מצוה he impairs the religious act (lessens the brightness of the Ḥănuckah lights). Snh. 67[b]; Ḥull. 7[b], v. כָּשַׁף; a. fr.—[Yalk. Ps. 627 אַכְחִישׁ, v. כָּעַס.]—3) *to declare false, deny, contradict,* v. הַכְחָשָׁה. Keth. 20[a] כשם שארן מיומין . . . ארן מַכְחִישִׁין וכ׳ as an evidence of alibi cannot be taken up except by confrontation, so cannot contradictory evidence &c. Ber. 27[b] יכול חחי לְהַכְחִישׁ וכ׳ can the living contradict the living? Gen. R. s. 48, beg. מפני מה אתה מַכְחִישֵׁנִי וכ׳ why dost thou contradict me (declare me wrong) in the presence of my servant?—Sifra introd., v. כָּרַע; a. fr.

*Pi.* כִּיחֵשׁ *to be false; to flatter.* Sifré Deut. 356 בשעת מְכַחֲשִׁים להם . . . . when the Israelites prosper, the nations flatter them; Yalk. Deut. 967.

*Hof.* הוּכְחָשׁ *to be contradicted, rebutted.* B. Kam. 74[b] עדים שהוּכְחָשׁוּ בנפש witnesses that have been contradicted in a capital case.—Ib. מוּכְחָשִׁין witnesses whose evidence has been contradicted (but not rebutted through an alibi). Keth. l. c. עדות מוּכְחֶשֶׁת a rebutted evidence; a. fr.

*Hithpa.* הִתְכַּחֵשׁ *to contradict each other.* Sifré Deut. 37 מִתְכַּחֲשׁוֹת; v., however, כָּחַשׁ.

כָּחֵשׁ ch. same, *to be lean, weak*; v. כָּחִישׁ.—Snh. 95[a] כ׳ חיליה his strength failed him. B. Mets. 104[b] (prov.) תִּכְחוֹשׁ ארעא ולא לִיכְחוֹשׁ מרה Ms. M. (ed. כחשא) let the land deteriorate (exhausted by strong seeds) rather than that its owner become reduced (by reduced income); a. e.

*Af.* אַכְחֵשׁ 1) *to reduce, weaken, impair.* Nidd. 47[b]; Yeb. 97[a] אַכְחֲשׁוּהוּ reduce him (by scanty food); B. Bath. 155[b] אכחשיה Ms. M. (corr. acc., ed. ליכחוש, v. infra). B. Kam. 34[a] אַת מַכְחֶשָׁהּ ואנא וכ׳ thou didst ruin her (by neglect), and I should pay for it?—2) *to contradict.* Gen. R. s. 48, beg. אַכְחֶשָׁהּ קדמה he contradicted her (his wife) in her (the servant's) presence.

*Ithpe.* אִיתְכַּחַשׁ, אִתְכְּחִישׁ 1) *to reduce one's self, to be reduced.* B. Bath. l. c. לִיתְכַּחוּשׁ let him reduce himself. B. Mets. l. c., v. supra.—2) *to be contradicted, rebutted.* B. Kam. 74[a] מִתְכַּחֲשֵׁי are contradicted, contrad. to מיחזמי, v. זְמַם I.—Snh. 81[b] אִתְכְּחוּשׁ בבדיקות they contradicted each other in cross-examinations, v. בְּדִיקָה.

כַּחֲשָׁא m. (preced.) *reduction, deterioration.* B. Kam. 59[a] כַּחֲשׁ גופנא the weakening of the vine (by allowing the grapes to remain on it until they are ripe). B. Mets. 101[b] משום כ׳ דארעא because he exhausted the soil by planting trees. Ib. 104[b] מנכי ליה כ׳ דארעא he must allow him a reduction of his rent in consideration of the lesser exhaustion of the soil (by having planted wheat in place of poppy).

כמספטיוס, Ab. Zar. 39[a] ed., Ms. M. כספטיוס, Ḥull. 66[b]; Tosef. ib. III (IV), 27 כספתיאס, a corrupt. of כַּסְפָּרִיס, כַּסְפָּרְיָאס (ξίφιας) *sword-fish,* v. אכספטיאס.

כ״י, כִּי *the Greek letter Chi* (χ). Men. VI, 3 כמין כי, expl. ib. 75[a] כמין כי יוני (Ar. יונית) drawing the figure of a Greek Chi; Tosef. ib. VIII, 8; 10; Ker. 5[b]; Hor. 12[a], expl. כמין כף יוני ed. (Ms. M. כי). Kel. XX, 7.

כִּיבָא m. (כְּבַב) *roast over thorn-fire.* Snh. 70ª כבשר כ׳ וכ׳ (Ar. כִּירְבֵי *pl.*) like the meat roasted over a thorn-fire which thieves eat.

כִּיבּוּד m. (כָּבַד) 1) *doing honor to; respect, reverence.* Peah I, 1 כ׳ אב ואם filial respect. Sifra K'dosh. beg.; Kidd. 31ᵇ, a. e. (ref. to Lev. XIX, 3, a. Ex. XX, 12) איזהו מורא ואיזהו כ׳ what constitutes filial fear (reverence), and what filial respect?—Pesik. R. s. 23—24; Y. Kidd. I, 61ᵇ top אדיין לחצי הכ׳ וכ׳ he has not come up yet to half of the filial duties which the Law implies; a. fr.—2) *sweeping, cleansing.* Nidd. VII, 2 (56ª) עד שעת כִּבּוּד up to the time of sweeping; ib. 3ª עד שעת הכר׳. Treat. S'mah. ch. XI; a. e.—*Pl.* כִּבּוּדִים, כִּיבּוּדִים. Nidd. 56ᵇ בשעת כִּבּוּדֵיהֶם when they are being swept.

כִּיבּוּי m. (כָּבָה) *extinguishing.* Sabb. 120ᵇ גרם כ׳ causing extinction indirectly. Y. ib. XVII, end, 15ᵈ [read:] יש לו צורך בכ׳ he has use for (profits by) the extinction.

כִּיבּוֹי, Targ. Prov. XXX, 14, some ed., read: נִיבּוֹי, v. נִיבָּא.

כִּבּוּס, כִּיבּוּס m. (כָּבַס) *washing.* Zeb. XI, 3. Ib. 94ᵇ, v. כְּסָכּוּס; a. fr.—*Pl.* כִּבּוּסִים, כִּיבּוּסִים. Nidd. 56ᵇ בשעת כִּבּוּסֵיהֶן when they are being washed.

כִּיבּוּשׁ m. (כָּבַשׁ) 1) *conquest, dominion.* Y. Hor. III, 48ᶜ top בכ׳ הארץ for the conquest of Palestine. Gitt. 8ᵇ (ref. to Syria) כ׳ . . . כ׳ יחיד the conquest of an individual (David) is not called a (national) conquest (so as to give the land the sacred character of Palestine); ib. 47ª, a. fr.—[Gen. R. s. 17 לכבוש, v. כִּרְנוּס.]—2) =כֶּבֶשׁ 2, *ascent, grade.* Y. Erub. II, 24ᵇ bot. [read:] כל כִּיבּוּשֵׁי כבשים . . מכִּיבּוּשׁוֹ וכ׳ all grades of ascents in the Temple . . . . ., with the exception of the grade of the altar-bridge which was at the rate of about ten handbreadths to three handbreadths and one third of a finger's width (of vertical height; i.e. 10 to 3 1/12), v. כֶּבֶשׁ.—*Pl.* כִּיבּוּשִׁים, כִּיבּוּשִׁין, constr. כִּיבּוּשֵׁי, v. supra.—3) (only in *pl.*) *means of subduing one's pride; reproof; evil prediction, penitence.* Pesik. V'zoth, p. 197ª הן וכיבּוּשֵׁיהֶן they (the blessings) but also the reproofs connected therewith (Deut. ch. XXXII); Yalk. Deut. 550. Gen. R. s. 66 (ref. to Gen. XXVII, 28) [read:] יתן לך ברכות ויתן לך כיבושין הראויות לך may He give thee blessings, but also such means of preventing overbearing as may be proper for thee.—כ׳ דברי *admonitions to penitence.* Taan. II, 1 (15ª); Tosef. ib. I, 8.

כִּיבּוּשׁ, כִּבֵּשׁ, כִּבֵּשׁ m. ch. (v. כְּבַשׁ 3) *fastening, connection, hammering in, welding.* Targ. I Kings VII, 29 עובד כ׳ welding work (h. text מורד). Ib. 30 כִּכְבֵּשׁ constr. (h. text מֵעֵבֶר!). Ib. 36 כֶּבֶשׁ חד (כִּי׳) one connected body (h. text כמער איש). — *Pl.* כִּיבּוּשִׁין. Targ. Ex. XXVII, 10, a. e. *sockets* for the hooks (h. text חַשְׁקֵי־). Targ. I Kings VII, 33 *naves* (h. text חִשְׁרֵי־).

כִּיבְּשָׁא, כִּיבַּשׁ, v. כְּבַשׁ II a. preced.

כִּיד, *Pi.* כִּיֵּד, v. כִּיר.

כִּיד־, כִּיד, v. כַּד I.

כִּי (=כְּאֵי, v. אֵי III) *like which?*; כִּי זֶה צַד, כִּי זֶה צַד *how?, in what manner?* Tosef. B. Kam. III, 4. Tosef. Ter. I, 5; a. fr. ed. Zuck. (ed. usu. כֵּיצַד).

כְּ (b. h.; v. כַּ־) 1) *like.* Sot. 35ᵇ כ׳ סיד like lime. Y. Yeb. XVI, end, 16ª כ׳ חיה like a lying-in woman; a. fr.—2) *when.* Ex. R. s. 9, beg. (ref. to Ex. VII, 9) . . . אם ירבר it does not read, *'if* Pharaoh . . ., but *when* . . .; אלא כי וכ׳ he *will* say so. R. Hash. 3ª, v. אִי II.—3) *so, thus.* Y. Ḥag. III, 77ᵇ וכי היה חמעשה and thus it came to pass. Yeb. VIII, 3 לא כי חלכה וכ׳ (some ed. לא כי אלא וכ׳) it is not so; I am reciting a Halakhah. Shek. I, 4 לא כי אלא וכ׳ it is not so, but &c. B. Kam. 25ᵇ; a. fr.—4) *for.* Yoma 87ᵇ (quoting from a prayer) כי עונותינו וכ׳ for our iniquities are &c.—5) וְכִי (introducing a question to which a negative answer is expected) *is it really so that?* R. Hash. 9ª וכי בתשעה . . . . וחלא וכ׳ do we fast on the ninth? Is it not the tenth &c.? Sabb. 4ª וכי אומרים וכ׳ dare we say to a man &c.?; Men. 48ª. Yoma 7ª; a. v. fr.

כְּ ch. same, 1) *as, like.* Targ. Is. XIV, 19, v. וְרַחַשׁ; a. fr., v. כַּ־.—M. Kat. 28ᵇ מותא כי מותא וכ׳ death like death, i. e. death must naturally ensue, v. חֲבוּלָא. Sabb. 140ᵇ. v. אוּרְבָּא.—Kidd. 81ª יומא כי האידנא on a day like this.—כי הא ד־ as that which is told of &c. Pes. 117ª; a. fr.—Ḥag. 2ª, a. fr. דלא כי האי תנא which is not in agreement with the opinion of &c.—B. Kam. 46ª לְכִי הא דאיתמר for a case like the one that is told.—Ned. 49ª, a. fr. כי אתריה, v. אֲתַר.—Hor. 13ᵇ כי לדידן נתקון . . let us institute something like that which has been done concerning ourselves; a. fr.—2) *when.* Targ. Y. II Lev. XXVI, 44; a. fr.—Ḥull. 110ª; B. Bath. 87ª כי סליק וכ׳ when R. El. went to Palestine. Snh. 74ª, a. fr. כי אתא וכ׳ when R . . . . came (from Palestine).—וכי תימא (abbr. וכ״ת), v. אֲמַר II.—Y. Snh. VII, end, 25ᵈ כי יתבון וכ׳ (not כיי) when they sat down to eat; a. v. fr.—כי היכי a) *in order that,* v. הֵיכִי.—b) *as well as, in the same way as.* Taan. 9ᵇ . . . חכי וכ׳ כי ח׳ as the Babylonians are deceitful, so are their rains; a. fr.—[כַּיי, v. כַּיִּי.]

כִּיאוּרָא* (v. כְּאַר) *ugliness.* Sabb. 62ᵇ Ms. M., v. כִּיבָא.

כִּיאַרִי, Y. Dem. II, beg. 22ᵇ (R. S. to ib. II, 1 בראי׳) prob. to be read: כְּאֵרַיי or כִּיאֵרַאי.

כִּיב, v. כְּאֵב I.

כִּיבָא m. (preced.) *pain, sore,* v. כְּאֵבָא. Targ. Job V, 18; a. e.—B. Kam. 46ᵇ, v. כְּאֵב I. Lam. R. to II, 1 כ׳ . . . אית עייבא there is a place where they call a sore *'ayba* (heaviness), v. כְּאֵב I *Pa.*—Esp. *ulcer, ulceration* (mostly as a collective noun). Sabb. 62ᵇ (ref. to Is. III, 24) חלף שופרי כ׳ instead of beauty ulcers; [Kimḥi quotes כְּוָאָה; Ms. M. כיבא כיאורא, combining two versions]. Kidd. 39ᵇ שיחנא וכ׳ scabs and ulcers. Ib. 81ª [read:] יתיב עליה מלא נפשיה שיחנא וכ׳ he sat down before it (the tray), his body being full of &c.—Sabb. 67ª לכ׳ לימא חכי Ar. (ed. כירפא, Ar. s. v. כרס: כירסא) against ulcers say the following charm.—*Pl.* כִּיבִין. Ib. שיחנין וכ׳ Ms. M. (ed. שחינ׳ כְּאִיבִין, read ש׳ וכ׳).—[Koh. R. to I, 2, v. כִּיב.]

כִּידְבָא, v. כַּדְבָא.

כִּידוּ, v. כְּדוּ.

כִּידוּם, v. כִּידּוּס.

כִּידוֹן I m. (b. h.) name of *a tree*, trnsf. *light spear, javelin*. Kel. XI, 8. Num. R. s. 9 יכול ככ׳ you might think (Absalom with his head of hair was slender, looking) like a *kidon*, opp. כחרוביות ; Y. Sot. I, 17[b] בכ׳ (corr. acc.); Midr. Sam. ch. XIII; ib. XXVII; a. e.—*Pl.* כִּידוֹנִים. Yalk. Gen. 133.

כִּידוֹן II (b. h.) pr. n. m. *Kidon*; גורן כ׳ the threshing floor of K. (I Chr. XIII, 9), in place of נָכוֹן (II Sam. VI, 6). Sot. 35[b]; Num. R. s. 4 בתחלה כ׳ וכ׳ at first (the Ark was shaking like) a javelin (v. preced.), but afterwards (it was) firmly established; [oth. interpret., v. Rashi to Sot. l. c.]

כִּידּוּם, כִּידּוּס, Tosef. Meg. IV (III), 30, read: בִּירּוּס.

כִּידּוֹר pr. n. pl. *Kidor*. Yoma 83[b] (as an ominous name, with ref. to כי דור, Deut. XXXII, 20); Y. R. Hash. III, end, 59[a].

כִּידִי, Pesik. Shub., p. 162[a] כ׳ ומנקידיה, v. כִּירוֹמַנִירְקָא.

כִּידִין, כִּידִים, v. כִּירִים.

כִּידְהוֹן m. (denom. of כֹּהֵן) *priestly outfit*. Yoma 43[a] הכהן בכידהונו 'the priest' (as such) in his priestly garments (v. Rabb. D. S. a. l. note 7); Yalk. Num. 760.

כִּיוּד, v. כִּיּוֹר.

כִּיווֹן, v. כִּוּוּן, a. כִּיּוּן

כִּיוָונָתָא, כִּיוָונִיתָא, כִּיוָנִיתָא, v. כִּיּוֹנִי, כִּיּוֹן.

כִּיוּן m. (b. h.) *Kiyyun*, name of an idol. Targ. Am. V, 26 (some ed. כִּיהוּן).

כִּיוָן m. (כּוֹן) [*firmness, directness, fitness*;] 1) (adv.) *directly, exactly*. Pes. 37[a] ויקבענה כ׳ . . . אפשר he may form the dough in a mould and attach it to the cake directly (well fitting, without loss of time). Tam. III, 6 אחד . . . ואחד פותח כ׳ (with one key) a priest puts his hand through an opening in the door (v. אַפָּה), and another priest opens (with the other key) directly; (Talm. ed. 30[b] ואחד שהוא פותח כ׳ and another key which opens directly). —2) (conj. followed by ש־) *as soon as, since*. Macc. 3[a], a. fr. כ׳ שהגיד וכ׳ as soon as a witness has finished his evidence, he is not permitted to testify again (retract or modify). Keth. 11[a] כ׳ שהגדילה וכ׳ as soon as she was of age for one while without protesting &c. Erub. 93[b] כ׳ שהותרה הותרה being once permitted (for one part of the Sabbath), it remains permitted; a. v. fr.

כִּיוָן, כִּיוָון ch. same, 1) *firmly established, true, straightforward*. Targ. Deut. XIII, 15 (h. text נָכוֹן). Targ. Hab. I, 4 לא כ׳ (h. text מעוקל).—*Pl.* כִּיוָנֵי *honest men*. Targ. O. Gen. XLII, 11; 19; a. e.—2) (conj. followed by ד־) *as soon as, when, since* (also כִּיוָן). Targ. Y. Gen. XXI, 15. Targ. Y. II Gen. XXVIII, 10; a. fr.—Ber. 8[a] כ׳ דאמרי ליה when they told him. Ib. כ׳ דשמענא להא וכ׳ when we heard that which &c.; a. v. fr.

כִּיוָנָא I c. (preced.) *straight, proper*. Targ. II Sam. XXII, 31 (ed. Lag. כְּוָונָא).—*Pl.* f. כִּיוָנָן. Targ. Ps. XVIII, 31 (ed. Lag. כְּוָו׳); a. e.

כִּיוָנָא II, כִּיוָנָתָא f. (preced.) *propriety, proper thing* (h. יְשָׁרָה, נְכֹחָה). Targ. Job XLII, 7 (ed. Wil. כְּוָ׳); ib. 8 (ed. Lag. כִּירָו׳). Targ. Mic. III, 9 (ed. Lag. כִּירָונִיתָא). Targ. Am. V, 10 (ed. Lag. כְּוָונִיתָא; h. text תמים).—*Pl.* כִּירָנָן. Targ. Is. XXXIII, 15; XLV, 19 (h. text מישרים).—[Targ. Ps. XXXII, 9 כיונא, some ed., read: בִּיוּנָא.]

כִּיונותא, Targ. Ps. CIII, 2, in an interpolation, read: בִּיוּנָתָא.

כִּיוָנָתָא, כִּיוָנִיתָא, v. כִּירָנָא II.

כִּיוּר (כִּיוּד) m. (כִּירַ, כִּיר) *paneling work, panel* (abacus). B. Bath. 53[b] וסד בהן סיוד אחד או כ׳ אחד and added one piece of stucco or one panel. Midd. IV, 6 אמה כ׳ one cubit for the paneling work (tablature of the ceiling in the Temple). Zeb. 62[a], v. כַּרְכּוֹב.

כִּיוֹר m. (b. h.; cmp. כּוֹר II) *basin*, esp. the *laver* for the priests in the Temple court. Midd. III, 6. Tosef. Yoma II, 2; a. e.

כִּיוֹרָא (כִּיוּרָא) ch. same. Targ. Ex. XXX, 18; a. fr. —*Pl.* כִּיוֹרַיָּא, כִּיוֹרִין. Targ. II Chr. IV, 6. Targ. I Kings VII, 40; a. e.

כִּיוֹרָא (כִּיוּרָא) ch.=h. כִּיּוֹר *panel-work*. Targ. II Chr. VI, 13 (h. text כִּיּוֹר).—*Pl.* constr. כִּיוֹרֵי; כ׳ ארזא *cedar panels* in ceilings. Targ. II Sam. VII, 2; 7; Targ. I Chr. XVII, 1 (ed. Rahm. כיורי).—Targ. Jer. XXII, 14. Targ. Ḥag. I, 4 (ed. Wil. נְסָרֵי).

כִּיזְבָא* m. (supposed to be) *a measure of length*, v. נִזְבָא.

כִּיזָצַד, כִּיזָצָד, v. כִּי, a. כִּיצַד.

כִּיחַ m. (כָּחַח) *coughing, phlegm* of the lungs. Erub. 99[a] בכיחו it refers to the phlegm in his mouth. Ib. כיחו שנתלש phlegm which is loose in the mouth. [Ib. כ׳ בפני כירת ורק, v. כָּחַח.]—B. Kam. 3[b] כיחו וניעו the phlegm brought out by coughing or hawking. Nidd. 55[b]. Ib. 56[a] כיחו וניעו phlegm, mucus and spittle (prob. to be read ברוקו ורוקו). Kidd. 81[b] (in Chald. dict.) כירחו, v. אַכְמַר.

כִּירִי, v. חִירִי.

כִּירִיד, v. כִּיר.

כִּירוּרָא, v. כִּיוּרָא.

כִּירוּל, כִּיוּל, v. כּוּל.

כַּיָּל m. (כּוּל) *measurer*, a rural officer. Y. B. Mets. IX, beg. 12[a].—*Pl.* כַּיָּלִין. Tosef. ib. IX, 14 הברי׳ (corr. acc.).

כַּיְילָא, כַּיּוֹלָא m. (preced.) *measure*. B. Mets. 40[a] (Ms. H. בכילתא, v. Rabb. D. S. a l. note 6). Bets. 38[b] כירי׳ חסרה

Ms. M. (ed. כי׳) he lessened the measure (quantity) of his wheat by taking out the pebbles. Ib. 29ª מנא דכ׳ a vessel used for measuring.

**כִּיוּפָא** m. (כוף) *pressure, necessity.* Targ. Prov. XVI, 26 ed. Lag. (oth. כִּיפָּא).

**כָּיוֵר**, v. כִּיר.

**כיור**, Y. B. Mets. IX, beg., 12ª, v. בַּיָּר.

***כִּיכְלֵי** m. pl. (=כלכלי, Assyr. Kulukuku, Kaku-ullu, v. Del. Assyr. Thiernamen, p. 103) *partridges.* Yoma 75ᵇ מינו שליו . . וכ׳ ד׳ Ar. (ed. קירבלי; Ms. M. 1 קירפלי, 2 קרכלי, v. Rabb. D. S. a. l. note) there are four kinds of *s'lav* &c. (v. Winer Realwörterbuch s. v. Wachtel); Yalk. Ex. 260 קירבלי. [Mus.: κίχλη, *thrush.*]

**כַּיְלָא**, v. כַּיְרָא.

**כִּילָאוֹת**, v. כִּירָה.

**כִּילְאַיִם**, **כִּלְאֵי**, v. כִּלְאַיִם.

**כילדין**, Y. Pes. III, beg. 29ᵈ והוא עבר כ׳ (?)—prob. a corrupt. to be restored after Bab. ib. 42ᵇ שואבת חזוחמא.

**כִּילָה** f. (כול or כָּלַל) [*enclosure,*] *curtain, curtained bed, canopy.* Gen. R. s. 36, beg. כדיין שמוחזין כ׳ על פניו like a judge before whom they spread the curtain (that he may be undisturbed; Lev. R. s. 5 את הוילון). Y. Sabb. XX, beg. 17ᶜ (in Chald. dict.) ההן כ׳ דעל וכ׳ that curtain before the ark. Succ. 10ᵇ מותר לישן בכ׳ וכ׳ it is permitted to sleep in the Succah in a tester-bed though it has a top cover. Ib. 11ª כִּילַת חתנים a bridal bed (without cover overhead). Num. R. s. 12 (ref. to Cant. III, 9, v. אַפִּרְיוֹן) 'the king . . . made for himself a bridal litter', that is the world שהוא עשוי כמין כ׳ which is formed like a canopy (v. Ps. CIV, 2, sq.). Ib. s. 13; a. fr.—*Pl.* כִּילָאוֹת, כִּירָאוֹת (fr. כִּירַי or כִּילָא). Gen. R. s. 28 (Yalk. ib. 47 וילאות, some ed. פלאות, read: כִּירַי).

**כילה**, Yalk. Esth. 1056, v. קִרְיָא.

**כִּילוּ**=כְּאִילּוּ, v. אִילּוּ.

**כִּילוּ**, Targ. Ps. LIX, 14 Ms., v. כָּלוּ.

**כִּילָוֹת**, v. כִּירָתָא II.

**כִּילוֹזָא**, v. כְּלוֹזָא.

**כִּילּוּד** m. (כָּלָה) 1) *finishing.* Sifra K'dosh. ch. I; Y. Peah IV, 18ᵇ בשעת חכ׳ at the time when the end of the field is cut (with ref. to תכלה, Lev. XIX, 9); a. e.—2) *extinction, destruction.* Lev. R. s. 7, beg. (ref. to שמד, Deut. IX, 20) כ׳ בנים וכ׳ the extinction of his family; ib. s. 10. Mekh. Bo s. 8 מצות כִּילּוּדִין בכל דבר it (the leavened bread) may be destroyed in any manner, opp. מצות כ׳ בשריפה it must be destroyed by fire.

**כִּילּוּיָא** ch. same, *destruction.*—*כִּילּוּי סִילְוֵי (or סִילְוֵי) *destruction of thistles,* name of an insect, prob. *caterpillar* (or *bruchus* (?), v. Sm. Ant. s. v.). Gen. R. s. 51, beg. (expl. שבלול, Ps. LVIII, 9) [read:] כהדין כ׳ סילויי כשלשול וכ׳ [לימצא is a gloss borrowed from a comment. to Ps. l. c. and absent in Yalk. Ps. 776] like the caterpillar, like the abdominal secretion &c. Y. Shek. VI, 50ª top כקרני סילויי וכילויי (Bab. ed. to VI, 2 Ms. M. סילוי וכילוי, early ed. only ס׳) the water coming forth from the Temple (Zech. XIV, 8) will be . . . as minute as the horns (feelers) of the caterpillar (thinner than those of חגבים).

**כִּילּוּלָא** m. (כלל) *crowning, finishing*; כִּילּוּל בָּתִּי *house-finishing,* the reception given on the finishing of a house. Tanh. B'resh. 2 (Sh'ilt. 1 הילול בתי).

**כִּילוֹן (בִּילוֹן)** m. (v. אוּבְלָא II) *one whose head has the shape of a basket* (calathus), *wedge-shaped.* Bekh. VII, 1, expl. ib. 43ᵇ. [Mus. refers to Lat. cilo.]

**כילוס**, Y. Sabb. VII, 10ᵇ bot., v. בילוס.

**כילוף**, v. כּוֹלֵף.

***כילסופיס, כילופיס**, Pesik. R. s. 23 כשהן כ׳, read: כשהוא פִּילוֹטִימוֹס (φιλότιμος) when he is *liberal* (v. פילוטימיא).

**כִּילִי** (χιλι-) *one thousand-.* Pesik. Bahod., p. 107ᵇ; Pesik. R. s. 21; Yalk. Ps. 796 [read:] כילי כיליאדין מירי מיריאדין (χιλι-χιλιάδες, μυρι-μυρίαδες) a thousand times thousand, a myriad of myriads.

**כִּילְיָא, כִּילְיָה**, v. כִּלְיָה.

**כִּילְיָאדִין** m. pl. (χιλιάδες) *thousands,* v. כִּילִי.

**כִּילְיוֹן** m. =כִּירָה, *enclosure, partition, curtain.* Y. Ber. III, 6ᵈ.

**כילוונין**, Lam. R. to I, 4 quot. in Ar., prob. a corrupt. of כִּירְיוֹנִין (v. כִּירְיוֹן); ed. בולוושין, v. בּוּלְבַּסְטָס.

**כילוי**, Gen. R. s. 51, beg. כ׳ סילוי; Y. Shek. VI, 50ª top סילוי וכ׳, v. כִּירְיוֹנָא.

**כילוינא**, Yalk. Lam. 1042, v. בִּלְיוֹנָא.

**כִּילְכוּל**, v. כִּלְכֵּל.

**כילכיד**, v. כַּלְכִּיד.

**כִּילְכִּי (כִּילְבִּית)**, כֶּלֶב f. (=כילכלית, v. כלכל; or denom. of כלב, cmp. כּוּלָּב) name of a *small fish,* supposed to be *stickleback.* Tosef. Ab. Zar. IV (V), 11 כל שכילכ׳ אחת או שתי כוּלְכִּיוֹת וכ׳ ed. Zuck. (Var. כלכלת . . כלכליות, כלבית . . כלביות) when one or two *k.* swim in it (the brine); Ab. Zar. 39ᵇ bot. כילבית . . כילביות ed. (Ms. M. מלכי, read כי׳ as ib. 40ª; Alf. ed. Cost. כלכלית, v. Rabb. D. S. a. l. note). Sabb. 77ᵇ אימת כילב׳ וכ׳ ed. (Ms. M. כּוּלְכִּית, Ms. O. כילכ׳) the fear which the Leviathan has of the *k.*—Hull. 97ª.

**כִּילַן** m. ch.=h. כִּירָה, *curtain, cover.* Targ. Y. I Gen.

XXV, 25 (Y. II כְּבַלַּן read: כְּבָלַן, q. v.).—Y. Meg. III, 73d bot. [read:] תחתוי דההן כ׳ under the curtain or wrapper (for the chest containing the Book of the Law).

**כִּילְרִין**, v. בּוֹלָרִין.

**כִּילְתָא** I f. same, *enclosure; bridal canopy, curtained bed.* Targ. Job XV, 32 כִּילְתֵיהּ Ms. (ed. כִּלְחֵיהּ, h. text כַּפָּהּ). Targ. Y. Ex. II, 1. Targ. Y. Gen. XLVI, 21 כִּילַת חילולא (to h. text חֻפִּים, v. חוּפָּה).—Snh. 29b בכילְתֵיהּ behind the curtain of his bed-room. Succ. 26a למיגנא בכ׳ to sleep in the Succah under a canopy.

**כִּילְתָא*** II f. (v. כִּירְלָא) *measure, vessel.*—B. Mets. 40a Ms. H., v. כִּירְלָא.—*Pl.* constr. כִּילָוות. Targ. Job XXXVIII, 37 (Ms. כִּירָלָוות?; h. text נִבְלֵי).

**כִּימָא**, v. next wds.

**כִּימָה** f. (b. h.; כום or כמם, cmp. Assyr. *Kimmut*, Rawl. Five Gr. Mon. ch. VII; *Kimtu* family, Schr. KAT2 p. 557) *Kimah (gathering)*, a constellation, prob. *Draco* (not Pleiades). Ber. 58b (etymol. play) כִּמְאָה ככבי as bright as a hundred stars. Ib. 59a; Yalk. Gen. 56 מכ׳ וכ׳ . . . נטל the Lord took two stars away from *K.* and brought the flood &c.; R. Hash. 11b, sq. B. Mets. 106b. Y. Taan. I, 64a bot. Num. R. s. 10 ככ׳ . . . הדעת knowledge is compared to the *K*. . . . מה כ׳ מבשלת וכ׳ as the Kimah causes the ripening of the fruits and gives them taste, so does knowledge &c. Gen. R. s. 10 כ׳ מעדנת וכ׳, v. עָדַן; a. e.

**כִּימָא, כִּימְתָא** ch. same. Targ. Am. V, 8 (ed. Lag. כימה). Targ. Job IX, 9 כימא (Ms. כימתא). Ib. XXXVIII, 31. Targ. II Esth. III, 3 כימה.

**כִּין**, v. כֵּן.

**כִּינָא (כִּינָה)** ch.=h. כִּנָּה, *louse, vermin.* Sabb. 82a (Ms. M. a. some ed. כינה). Erub. 65a כינה.

**כִּינַאי**=חֲכִינַאי. Tosef. Shebu. III, 6 ed. Zuck.

**כִּינָּה, כִּינְדָּא** f. (כנן, cmp. קנן) 1) *nest, cavity, chamber.*—*Pl.* כִּינִּים, כִּינִּין, כִּנֵּי. Lev. R. s. 14 Ar. (ed. קינין); Yalk. Job 905; cmp. כּוֹנָנִית.—2) (b. h. pl. כִּנִּים, collect. כִּנָּם) *vermin, louse* (also collect.). Par. IX, 2 הכ׳ שבחבואה the vermin in grain. Ḥag. 5a; a. e.—*Pl.* as above. B. Kam. 82a חורג כ׳ שבבני מעיים (Var. in Ms. חכינה) (garlic) kills the parasites in entrails. Pes. 112b. Kidd. 49b; Esth. R. to I, 3; a. fr.—Sabb. 107b ברצי כ׳ *nits*, or a species of vermin called *lice-nits*; Ab. Zar. 3b.

**כִּינּוּי, כִּנּוּי** m. (כָּנָה) *by-name, surname; attribute, substituted word.* Snh. VII, 5 בכ׳ . . . דנין the witnesses are examined by using a substitute for the Divine Name (v. יוֹסֵי). Sot. VII, 6 ובמדינה בכינויו . . . . במקדש in the Temple the Divine Name is pronounced as it is written, in the country (outside the Temple) by its substitute (Ădonai). Ib. 38a בכ׳, opp. שם המפורש; a. e.—*Pl.* כִּינּוּיִים, כִּינּוּיִין, כִּנֵּי. Ned. I, 1 כינויי נדרים words used as substitutes for vows (נדר); ib. 2 כ׳ לחרם substitutes for *ḥerem* (v. חֵרֶם); a. fr.—כִּינּוּיֵי כִּינּוּיִין secondary substitutes, e. g. the use of *g'rog'roth* for *tirosh* and this for *eshkol*, v. גְּרוֹגֶרֶת. Tosef. Naz. II, 1; Y. ib. II, beg. 51d.

**כִּינְוָרָא**, כִּנְ׳ ch. same. Targ. Y. Lev. XXIV, 15 constr. כִּינְוַר׳.

**כִּינּוּס**, כִּנְ׳ m. (כָּנַס) 1) *gathering, piling up.* Kel. XV, 5 חשוני לכ׳ a vessel used for piling up (shovel &c.), opp. לקבלה as a receptacle. Nidd. 49b כ׳ ע״י הדחק receiving (absorbing) liquids under pressure (through pores, perforations &c.) B. Bath. 68a בית כ׳ העצים (Ms. O. כּוֹנֵס; Tosef. ib. III, 3 בְּנִיסַת) store-room for wood. Snh. VIII, 5 כ׳ לרשעים gathering (living together) of the wicked is bad &c., opp. פִּרְזוּר. Y. Kidd. I, 59d top מקום כ׳ שיער a spot of the body where hair grows in quantities. Gen. R. s. 32 (ref. to Gen. VII, 5) זה שיכון לכ׳ וכ׳ this is the execution of the command to gather in the animals. Midr. Till. to Ps. VIII (ref. to ויצר, Gen. II, 19) לשון כ׳ it means the gathering (the animals before Adam); Gen. R. s. 17 וכאן לכבוש (corr. acc.); a. fr.—2) (cmp. כְּנֶסֶת) *retirement for prayer.* Ib. s. 84, beg. (ref. to קבוציך, Is. LVII, 13) כִּינּוּסוֹ וכ׳ בניו וכ׳ his (Jacob's) and his sons' prayers saved him &c.; Yalk. Gen. 140; Yalk. Is. 349.

**כִּינּוּפָא**, v. כְּנוּפָא.

**כִּינּוֹרָא, כִּנּוֹר** v. sub כְּנוֹר.

**כִּינִי**, v. כֵּן.

**כִּינִּין, כִּינִּים**, v. כִּינָּה.

**כִּינֵּית, כִּינְרָא, כִּינַּר**, v. sub כנ׳.

**כִּינָרִיס**, Tosef. Kil. III, 12 ed. Zuck., v. קִינָרָס.

**כִּינְתָא, כִּינְשָׁא** v. sub כנ׳.

**כִּיס** (b. h.; cmp. כּוֹס I) *receptacle, pouch, bag; purse, fund.* Bekh. 39b; Tosef. ib. IV, 6, v. זוּבָּן. B. Kam. X, 1 כ׳ של גבארין the collection fund of (royal) collectors. Erub. 65b בכִיסוֹ, v. כּוֹס I. Keth. X, 4 שהטרילו לכ׳ who formed a partnership for business. Y. Hor. III, 48c (ref. to Prov. XVI, 11) כולהם . . . . מכ׳ אחד all of them receive their wages out of the same fund (of divine rewards).—חסרון כ׳, v. חֶסְרוֹן.—Sabb. 53a חזב בכ׳ שלו the gonorrhoist with his bag (for his genitals); הצזים בכ׳ וכ׳ the goats with the bag over their teats; Tosef. ib. IV (V), 5 בכיסין. Lev. R. s. 12 (ref. to כיס, K'ri כוס, Prov. XXIII, 31) חוא נותן עינו בכוס וחנוני..בכ׳ he (the drunkard) sets his eye on the cup, the shopkeeper—on the money bag. Ib. בכיס כתיב לשון נקי חוא it is written (Prov. l. c.) 'on the bag' which is a euphemism (for illicit intercourse) as in (Prov. I, 14) &c. Tanḥ. Sh'mini 11; a. fr.—*Pl.* כִּיסִים, כִּיסִין. Y. Ab. Zar. III, 42d bot.—Tosef. l. c.; a. e.

**כִּיסָא, כִּיסְתָא** ch. same. Targ. XLVI, 6. Targ. Prov. I, 14; a. e.—Ber. 58b לא שקל ידא מן כ׳ never took his hand out of his pocket (always prepared for charity). Pes. 113a שרי כִּיסָיךְ וכ׳ untie thy purse, open thy sack, i. e. sell only for cash (Var. lect., v. Rabb. D. S. a. l. note). [Sabb. 67a לכ׳ לימא חכי Ar. for a bag (*ulcer*), v. כִּירְבָא.]—*Pl.* כִּיסַיָּא, כִּיסֵי. Y. Kidd. I, 60d, v. גֵּרַר. Ab. Zar. 70a כמה כ׳ וכ׳ how many money-bags ought to be found on the street! Sabb.

147[a] כִּיסֵי בבליתא pouches (a sort of *cape* or *hood*) worn by the Babylonian women; (Ar.: כישי, Ms. M. כושי, v. כִּישָׁא a. מְרָזֵב).—V. כִּיסְתָא.

**כִּיסָא** or **כִּיסְא** m. (כְּסָס) 1) *thorn* (cmp. קִיסְמָא).—*Pl.* כִּיסִין, כִּיסֵי, כִּיסֵ׳. Y. Sabb. VI, 8[c] bot. מקטוע כ׳ to cut thorns. Sabb. 77[b] אכל כ׳ (Ms. M. בוצי, בוני, Ar. כיסי) (the camel) eats thorns. B. Mets. 42[b], sq. דמי כ׳ . . . בכ׳ (Ms. H. ב׳, v. Rabb. D. S. a. l. note 6) when what he gave him in trust was thorns (on which the cuscuta was hanging), and he pays him the value of thorns.—2) *fodder*, v. כִּיסְתָא II.

**כִּיסָאנִין, כִּיסָאנֵי**, v. כִּיסְנִין, כִּיסְנֵי.

**כִּיסּ׳, כִּיסּוּחָא** m. (כְּסַח) *cutting down, clearing*. M. Kat. 3[a]. Gen. R. s. 12; Cant. R. to I, 1; Koh. R. to II, 12 דרך הכ׳ in the path made by clearing the thicket; a. e.

**כִּיסּ׳, כִּיסּוּי** m. (כְּסָה II) 1) *act of covering*. Ḥull. VI, 1 כ׳ תדם the law concerning the covering with ashes of the blood of killed animals (Lev. XVII, 13). Ib. 4 כ׳ אחד לכולן for all of them one covering up is sufficient.—Koh. R. to IV, 6 (ref. to וכסה, Lev. XVI, 13) הכ׳ הזה וכ׳ what this expression 'to cover' meant &c.—2) *cover, lid, roofing*. Num. R. s. 4 כי׳ interch. with כסוי (b. h. כְּסוּי constr.). Gen. R. s. 1 וכיסויו, v. אֶלְפֵּס. Pes. 94[a] ככ׳ קדירה like the lid of a pot. Kel. XII, 3, v. עָנִי. Tosef. ib. B. Mets. IV, 11 כ׳ קבינא, v. קַבְּנָא; a. fr.—[Pesik. R. s. 39 בחדש שהוא כי׳, read: כְּסוּי, v. כְּסָה I.]—*Pl.* כִּיסּוּיִין, כִּיסּ׳. Tosef. l. c.; a. e.—[Y. Ter. VIII, 45[d] חכיסוין, read: חִכְּסוּיִין, v. כְּסָה II.]

**כִּיסּוּיָא, כִּיסּ׳** ch. same, 1) *covering, roofing*. Taan. 22[b] ככ׳ דתנורא (Ms. M. כי כיסתא, corr. acc.) as high up as the arch of the oven.—2) *cover, cloak*. Keth. 68[a] לבושא וכ׳ garment and wrap.—*Pl.* כִּיסּוּיִין. Targ. II Esth. VI, 10 [read:] מן כִּיסּוּיַי.—*3) *secret*.—*Pl.* fem. כִּיסּ׳. Targ. Job XI, 6.

**כִּיסּ׳, כִּיסּוּפָא** m. (כְּסַף) *putting to shame; disgrace, shame*. Targ. Y. Gen. III, 10 (nakedness). Targ. Ps. LXIX, 8 (*fem.*); a. fr.—Hor. 13[b] אתיא מילתא לידי כ׳ this may lead to putting (R. S.) to shame. Taan. 9[b] מכ׳ . . . רחמנא דשימי the Lord save us from being put to shame through Shimi (by his questions). Snh. 11[a] מחמת כ׳ in order to save the man from shame. Taan. 25[a] top משום כ׳ to avoid exposure, v. אַקְטַרְתָּא. B. Kam. 86[b] כ׳ feeling of shame, contrad. to זילותא disgrace though not felt. Num. R. s. 14 בלשון ירושלמי . . . . כס׳ in the Jerusalem dialect (of the Chaldaic) they say for *ḥerpah*, *kissufa*. [כיסופין Targ. Prov. II, 22 some ed., read: נסופין, v. סוּף II ch.]

**כִּיסּוּת**, v. כְּסָה.

**כִּיסִיתָא** f. (dimin. of כִּיס) *a little bag*. Meg. 26[b] bot. מיעבדיה . . . כ׳ לסיפרא Ms. M. (Ms. M. 2 כְּסָוָאתָא *pl.* of כְּסָוָא; Ms. O. כִּיסָתָא; ed. פריסא, v. Rabb. D. S. a. l. note) to alter it into a bag for a book of the Law.

**כִּיסְכּוּס** m. (כְּסְכֵּס) *rubbing* (clothes, in washing). Zeb. 94[b] כ׳ . . . כיבוס washing without rubbing.

**כִּיסָלָא**, v. כְּסִילָא.

**כִּיסָנָא**, v. כְּסָן.—[Sabb. 138[b] בכיסנא, v. כְּסָךְ.]

**כִּיסָנֵי**, v. כִּיסְנִין.

**כִּיסָנִין, כִּיסָאנִין** (כְּסָנִין, כִּיסָאנִין) m. pl. (כסס, adopt. fr. Chald.; cmp. מְלִילָה) *nibblings, dessert*. Tosef. Ber. IV, 4 כסאנ׳ ed. Zuck. (Var. כיסאנ׳, כיסנ׳). Ber. 41[b] פת חבאה בכ׳ bread offered as dessert. Y. Snh. X, 28[d] top נשים . . . . מיני כ׳ women selling all kinds of sweetmeats (Sifré Num. 131 בשמים). Y. Pes. X, beg. 37[b] מיני כִּיסָנִית nibblings.

**כִּיסָנִין, כִּיסָנֵי, כִּיסְנֵי, כִּיסּ׳** (כְּסָא׳, כִּיסָא׳) ch. same. Targ. Y. Num. XXIV, 25 (v. Y. Snh. quot. in preced.). Targ. I Kings XIV, 3 (h. text נקדים). Targ. Josh. IX, 5; 12 *crumbling* (h. text נקדים).—Erub. 29[b] כיסא׳, כסא׳ ed. (Ar. ed. Koh. כוסאני, oth. ed. כי׳). Keth. 17[b] ארמלתא ליח לה כ׳ at the wedding of a widow no nibblings (roasted ears) are distributed.

**כִּיסָנִית**, v. כִּיסְנִין.

**כִּיסְתָא** I f. = כִּיסָא, *bag*. Ber. 24[a] bot. כ׳ (Ms. F. בכיסתיה) in the bag (of the T'fillin). Sabb. 105[b] top דעבדה כי׳ Ms. M. (ed. כי כסתא, Rashi כי כי׳, v. Rabb. D. S. a. l.) when he shapes the garment so as to form (a kind of) a pocket. Pes. 72[a] ודמי ליה כמאן דמנחא בכִיסְתֵיהּ and it was to him as if lying in his pocket (ever ready to recite it); Keth. 50[a]; Meg. 7[b] בכיסתיה. [Keth. 98[a], v. כְּסִיתָא.]

**כִּיסְתָא II, כִּיסּ׳** f. (כְּסַס) *fodder*. Targ. O. Gen. XXIV, 25; 32 (v. Berl. Targ. O. II, p. 9; Targ. Y. אספסתא, Ar. כַּסָּא). Targ. Jud. XIX, 19; 21 (some ed. כְּסָתָא); a. e.—B. Mets. 85[a] כדחוה רמי כ׳ וכ׳ when casting fodder for the animal.

**כִּיעוּר** m. (כָּעַר) *hideousness*. Ḥull. 44[b] (prov.) הרחק מן הכ׳ וכ׳ keep aloof from everything hideous and from whatever seems hideous; Ab. d'R. N. ch. II; Tosef. Yeb. IV, 7; a. e.

**כִּיף** *to bend*, v. כּוּף.

**כִּיף**, pl. כִּיפִין, v. כִּיפָּה.

**כֵּיף, כִּיף** f. (b. h.; כָּפַף) 1) [*ball,*] *rock*.—*Pl.* כִּיפִים, constr. כִּיפֵי, כֵּיפֵי. Y. Shek. VI, 50[a]; Gen. R. s. 23, v. בַּרְבָּרְיָא.—2) (v. כִּיפָּה) *arch, tuft, umbel*. Tosef. Kel. B. Bath. V, 5 כ׳ של גיזר a tuft of papyrus; כ׳ של סיב of hemp.—*Pl.* כִּיפִין, כֵּיפֵי. Ib., sq.; v. כִּיפָּה.

**כִּיפָא, כֵּיפָא** I ch. same, *rock, stone, ball*. Targ. Is. XXXII, 2. Targ. Prov. XVII, 8; a. fr.—Y. Shek. V, 48[d] הדי דין כ׳ מקורר וכ׳ which rock (when bored) will give forth water, and which &c., v. שְׁרַבְרוּבֵי.—*Pl.* כִּיפִין, כֵּיפֵי, כִּיפֵּי. Targ. Y. I Deut. XXXII, 13. Targ. I Kings XIX, 11. Targ. Ps. CIV, 18; a. fr.—כיפי טבתא *pearls, jewels*. Targ. Prov. III, 15; a. e.—M. Kat. 25[b] כ׳ דנורא (Ms. M. טיפי) fire-balls; כ׳ דברדא hail-stones. Y. Ab. Zar. IV, 43[d] דאת אילין כ׳ . . . thou must remove these stones. Keth. 112[a]

bot. מנשק כ׳ דעכו kissed the rocks (Rashi: *corals*) of the shore of Ptolemais (as sacred ground); Y. Shebi. IV, end, 35c לכִיפָתָא. Ib. מתקל כִּיפֵי weighed the stones (to demonstrate his appreciation of the sacred ground); a. fr. — Esp. כִּיפֵי (v. supra) *precious stones, jewelry* (prob. *amber*, v. כִּיפָה). Erub. 96b; Keth. 81b כ׳ תלא לה has he jewelry suspended on it (his opinion)?, i. e. must his opinion absolutely be accepted?—B. Bath. 52a. B. Mets. 35a אפקיד כ׳ וכ׳ gave jewelry in trust &c. Ib. חב לי כִּיפַי (Ms. M. כִּיפַּאי) give me my jewelry back; a. e.—3) also כִּפָּא (cmp. גִּיחַ, כַּךְ &c.) *shore, border*. Targ. Jud. VII, 12. Targ. Is. XIX, 7 (ed. Lag. ככפירה; ed. Wil. בכיפי, corr. acc.) like its shore.—Pes. 4a, v. אֲסִרְסָנָא. Ned. 40a bot. נהרא מכִּיפֵיהּ וכ׳ the Euphrates grows from (the waters coming down) its shores (not from rain); Sabb. 65b; Bekh. 55b. Koh. R. to XI, 1 הוה מיטמר בכיף ימא (some ed. בכֻּמָּא) was hiding himself at the sea-shore; a. e.—*Pl.* as ab. Targ. Is. VIII, 7 כִּיפּוֹהִי; Targ. Josh. III, 15 (some ed. כַּפּוֹהִי).—Sabb. 65b מכִּיפֵי some ed. (v. supra).—M. Kat. l. c. נשוק כ׳ אהדדי .... the shores of .... touched each other (the waters rising to the level of the shores; Rashi: *the arches* of the ruined bridges, v. infra).—4) *arch, vault*, v. כִּיפְתָא.—5) *cap*, v. כִּיפָּה.—6) *bundle, sheaf*, v. כַּפָּא. [כיפא, Tosef. Mikv. IV, 5, v. כִּיפָּה, end.]

**כִּיפָא** II m. *pressure, necessity*, v. כַּיְיפָא.

**כִּפָּה, כִּיפָּה** f. (v. כִּיף) 1) *ball, stone*. Ohol. VIII, 5 כִּיפַּת חברד hail-stone.—2) *resin* (or something similar) *found in balls*. Tosef. Dem. I, 29 כִּפַּת המרחץ ed. Zuck. (Var. בפת, emend. by El. Wil. קופת) resin used (with oil) in the bath-room.—כִּיפַּת הירדן *Jordan-resin, amber* (an adapt. of Eridanus, v. Sm. Ant. s. v. Electrum, Lübker's Reallex. s. v. Electron). Kerith. 6a (one of the ingredients of frankincense).—3) *ball, lump*. Y. Sabb. V, 7b bot. (in Chald. dict.), v. גִּבְרִינְתָּא.

**כִּיפָּה** f. = כְּפִירָה, *bending*. Y. Succ. III, 54a top (in mixed dict.) כ׳ קומוי (not קומי) bending is due before Him; Y. Meg. I, 72a top בפה קומך (corr. acc.).

**כִּפָּה, כִּיפָּה** f. (b. h.; כָּפַף) 1) *arch, doorway, bow*. Yeb. 80b כ׳ עושה forms a bow (when urinating). Yoma 11b; Erub. 11b כ׳ ר״מ וכ׳ as to an arched doorway R. M. says, it requires a M'zuzah. Tosef. ib. VII (V), 2 עד מקום הכי׳ (ed. Zuck. החקופא) to the site of the (now ruined) arch (of Tiberias); Y. ib. V, 22d bot. עד הכ׳. Y. Naz. VII, 56a top הגיעו לכ׳ when they arrived at the arch (or arcade). Ab. Zar. I, 7 (16a) כ׳ שמעמידין וכ׳ the arched chamber in the bath where they put up idolatrous statues. Pesik. R. s. 41 כ׳ של חשבונות .... אותה an arcade named Arch of Accounts (a sort of Exchange) existed outside of Jerusalem, and they used to go out and settle their accounts under this arcade &c. Tanh. B'shall. 17 (ref. to קפאו, Ex. XV, 8) כמין כפה (Mekh. ib., Shir. s. 6 קופה) like a vault; a. e.—Esp. כִּיפַּת הרקיע, or כִּפָּה *the heavenly arch, sky* (believed to be a solid mass). Gen. R. s. 48, beg. Ib. s. 4 הרקיע ... ולמעלה .. כ׳ וכ׳ the firmament is like a lake, and above the lake is the arch, and owing to the heat of the lake the arch exudes drops &c. B. Bath. 25b אחורי כ׳ back of (above) the sky. Meg. 11a ג׳ מלכי תחת הכ׳ Ms. M. 2 (ed. בכ׳, Ms. M. 1 בקופה) three persons ruled over the whole world; a. e.—2) *a vaulted chamber, prison*. Snh. IX, 3 כונסין אותן לכ׳ they put them in prison (for life). Ib. 5.—3) *skull-cap, cap*. Y. Gitt. IV, 45d bot.; Bab. ib. 20a; v. אנדכתרי; Treat. ʿAbadim ch. III (ed. Kirchh.) קיפה. Sabb. 57b כ׳ של צמר a woolen cap, v. גָּבוּל II. Y. ib. V, end, 7c כ׳ של צמר a woolen cap on the head of a lamb, v. חָנוֹן I; a. e.—Tosef. Mikv. IV, 5, v. infra.—4) (cmp. קוּפָּה) *heap, pile*. Y. Snh. X, 27d bot.; Y. M. Kat. III, 83c top כ׳ של אבנים a heap of stones; Gen. R. s. 100 כִּיפַּת אבנים. Ḥull. 129a כִּיפַּת שאור וכ׳ a heap (lump) of leavened dough which one intended to use as a block to sit on; Pes. 45b כופת some ed. (corr. acc.; Ms. M. 2 כי׳; v. Rabb. D. S. a. l. note 90); v. כּוֹפֶת.—*Pl.* כִּפִּים, כִּיפִּין (or כִּירְפִּין fr. כִּירְ) a) *top-branches (arches) of palm-trees*. Tosef. Shebi., VII, 16 בין הכִּירְפִּ׳ ed. Zuck. (Var. על (של) בין הכִּירְפִּ׳, שבכופין, על מה שבכי׳); Pes. 53a על של בין הכ׳ as long as there are fruits in the tops. Tosef. Kel. B. Bath. II, 1 שכיפת שתי כ׳ של תמרה וכ׳ (R. S. to Kel. XXII, 9 כופות) who tied together two palm branches and sat upon them. Sabb. XXIV, 2 מפספסין את הכ׳ you may spread the bunches of branches (for fodder), contrad. to זורין a. fr. פְּקִיעִין. Ib. 155a כ׳ תלתא bunches are called *kippin* when tied with three bands.—b) *billow-crests, surf*. Sot. 34a. Ḥag. 19a; Ḥull. 31b אין מטבילין בכ׳ you must not immerse vessels in the surf (caps of waves), contrad. to ראשין; Tosef. Mikv. IV, 5 בכיפא ed. Zuck. (oth. ed. בכיפה).

**כִּיפּוּר**, v. כַּפֻּר.

**קֻפִּי, קִיפִּי, (כִּיפִּיחַ) כִּיפֻּחַ** m. (כּוּפָּה, כָּפַּח, v. כָּפַף) 1) (sub. שוקים) *one having high and arched shoulders, hump-backed*. Y. Keth. VII, end, 31d בכ׳ .... עובדא (not בכופיה) a case (petition for divorce) came before R. J. against a husband who had become hump-backed (after marriage), and he forced him (to a divorce).—2) (v. גִּבֵּחַ, גִּבְרִיחַ) *an extremely tall and unshapely person*. Bekh. VII, 6 (45b) כ׳ Ar. (ed. קפ׳), v. גִּבֵּחַ. Y. Ber. IX, 13b bot. כ׳; Bab. ib. 58b קפח ed. (Ms. M. קי׳; Ms. F. כופה, corr. acc.); Tosef. ib. VII (VI), 3 כ׳ (Var. קפח, כִּיפִּיחַ); Tanh. Pinh. 10; ed. Bub. 1 ק׳. V. חִדְרָנִיקוֹס.

**בֵּי כִּי, כֵּיפֵי** pr. n. pl. *Be-Khefé* in Babylonia. Ber. 31a (Ms. M. קופאי, v. Rabb. D. S. a. l. note).

**כְּפַל, כִּיפְלָא, כֵּיפְלָא** m. (כָּפַל) *duplication*; כב׳ *double*. Targ. Y. II Gen. XLIII, 12. Targ, Job XLII, 10; a. fr.—Y. Pes. 30d bot. [read:] וקנסיה בכֵּיפְלָא and he fined him double the amount. Y. Peah VII, 20b top בכפ׳ הווה מעביד it would have yielded twice the quantity. Gen. R. s. 91 יהבון לי בכ׳ give me double the amount. Lam. R. to I, 5 אוכלוסין בכ׳ twice as many troops; a. e.—V. כְּפֵילָא.

**כֵּיפְלָת**, v. preced.

**כִּיפְלוֹסִין**, Y. Peah VII, 20a top דיעבי׳ ד׳ כ׳, read: דיעביד כְּלוּפַּסִין.

**כִּיפַּר** pr. n. m. *Kippar*. Gitt. 14b; Y. ib. I, end, 43d; Y. Kidd. III, 64a בן כ׳ (בר) ר׳ יוסי; Tosef. Shebi. II, 5; a. fr.

**כִּירָה, כִּירָא** f. (b. h.; כרר) *a circle,* esp. *banquet.* B. Bath. 75[a] (expl. יכרו Job XL, 30, with ref. to II Kings VI, 23) אין כ׳ אלא סעודה *kerah* means banquet.

**כִּירָה** I f.(כָּרָה) 1) *digging, making a pit.* Mekh. Mishp., N'zik., s. 11 (prob. to be read: כְּרִיָּה).—2) [*selecting,*] *buying, sale.* R. Hash. 26[a] הוו קורין למכירה כ׳ (in the sea-towns) I heard them call a sale *kirah* (which accounts for כריתי, Gen. L, 5); Sot. 13[a].

**כִּירָה** II f. (b. h. כִּירַיִם; cmp. כּוּר II) *a portable stove on feet,* with caves for two pots, v. כּוּפָּה. Sabb. 38[b]. Ib. III, 1. Ib. 138[b], v. יָרֵךְ. Kel. VI, 1 כ׳ . . . חשושה שתי if one improvises a stove by means of two stones; Tosef. ib. B. Kam. V, 3 כירה ed. Zuck. (R. S. to Kel. VI, 4 כיורה). Kel. VI, 2 כִּירַת הטבחים the butchers' stove (improvised with several stones). Y. Bets. II, 61[c] top בשעה שכִּירָתְךָ סתומה at a time when thine own (private) stove is closed (when you are not permitted to cook), opp. כירת רבך thy Master's stove (the altar); Bab. ib. 20[b]; Tosef. Ḥag. II, 10; a. fr.—*Pl.* כִּירִים. Kel. VI, 3 כ׳ שתי two fire-places.—Dual form: כִּירַיִם, כִּירְיַיִם. Sabb. III, 2. B. Mets. VIII, 7. Sifra Sh'mini Mill. כ׳ . . . לא אלא מן הכ׳ they brought the fire in from the (private) stove; Lev. R. s. 20; Tanḥ. Aḥaré 6; ed. Bub. 7 מבירת (ה)כ׳ from the kitchen. Ab. d'R. N. ch. XII כ׳ זו טמאה (Var. כ׳ זה טמא; v. II Vers., ed. Schechter, ch. XXVIII) this stove is unclean.

**כִּירָוָנָא, כִּירָוָתָא,** v. כִּרְיָא.

**כִּירוֹמַנִיקְיָא** m. pl. (χειρομάνικα=μανίκια, S.) [*tight sleeves,*] *handcuffs, manacles* (cmp. Lat. manicae). Targ. II Chr. XXXVI, 6 (a gloss to שושלון דנחשא). Ib. XXXIII, 11 כירומנק׳ ed. Lag. (h. text חחים); —Y. Snh. X, 28[c] bot.; Ruth. R. to II, 14 כירומניקאה; Pesik. Shub. p. 162[a] כרדי ומנקויה (corr. acc.). Cant. R. to IV, 8 (ref. to זקים, Is. XLV, 14) קרקומניקיא, Bxt. ברקומ׳ (corr. acc.).

**כִּירְחָא,** v. כִּרְחָנָא.

**כִּירִי** (χαῖρε, imper. of χαίρω) *hail!* Gen. R. s. 89 (play on כר, Is. XXX, 23) (when thy cattle has pasture) כ׳ כ׳ מרובה בעולם Ar. 'hail! hail!' is largely heard in the world (good-will prevails); [ed. כ׳ עבר קורי אדון; 'Rashi': כ׳ קירי מרובה בעולם (χαῖρε κύριε, hail, O Lord &c.), misinterpreting: כ׳ עבר קורי אדון (v. next w.), which gloss came into the text of the ed. in place of the original passage]. Tanḥ. Mikk. 9 כ׳ קירי א״ל Mus. (ed. ברא; ed. Bub. 11 בדא; corr. acc.), he said to him, hail mylord!

**כִּירִי** I m. (χείριε, vocat. of χείριος=ὑποχείριος) *in the control of, captive.* Erub. 53[b] (of a Galilean woman who wished to say קירי, κύριε, O Lord) מרי כ׳.—Ḥull. 139[b] (of doves which uttered a sound like קירי קירי) . . . . אמרה קירי בירי (corr. acc.) said she, blind one, say rather κύριε χείριε lord slave (an allusion to Herod the Great, v. חֵרְדְּסִיאוֹת).—[Gen. R. s. 89 כ׳ עבד קירי אדון, v. preced. w.

**כִּירִי*** II כ׳ רָם *Kiri Ram,* an imitation of a musical

**כִּיפָּא,** v. כּוּפָּה.

**כִּיפַּשׁ,** v. כּוּפַּשׁ.

**כִּיפַּת,** constr. of כִּיפָּה; כִּיפַּת, constr. of כִּיפָּה.—[Tosef. Ohol. XII, 2, a. e. כיפת ed. Zuck., v. כּוֹפֶת].

**כִּיפָּא, כֵּיפָא, כִּיפְתָּא** f. ch.=h. כִּיפָּה 1) *vault, vaulted chamber; arcade.* Y. Snh. VII, 25[d] top תפשיתון כיפ׳ the vaulted chamber (in the bath) seized them (kept them spell-bound). Y. Naz. VII, 56[a] top כ׳ דקסרין the arcade of the gate of Caesarea (considered unclean); Y. Ber. III, 6[a] כִּפְתָּה דק׳.—*Pl.* כִּיפִּין. Targ. II Esth. I, 5, v. כְּפַף.—2) *bow, curve.* Targ. Job XLI, 12 דעבוד כיפא which forms a bow (in boiling over; h. text ואגמן); cmp. כִּיפָּה beg.

**כֵּיפָא, כִּיפְתָּא** f. (כְּפַף) 1) *stocks,* an instrument of torture in the shape of a wooden *collar.* Targ. Jer. XX, 2, sq.; ib. XXIX, 26 (h. text מהפכת, which Rashi explains by כיפה).—2) (v. כְּפִיפָה) *muzzle* with fodder basket. Snh. 98[b] Ms. M. (ed. דכופיתא, v. כַּפּוּתָא) בטולא דכי׳ דחמריה in the shadow of the basket of the Messiah's ass.—*Pl.* כֵּיפָתָא, כֵּיפָּ׳. Midr. Sam. ch. XXI (expl. ירומו, Ps. CXL, 9, v. זָמַם) רומם כֵּיפָתוֹי (some ed. כְּפֵיתוֹי) lift high his muzzle (strengthen his enemies); Lev. R. s. 21; Yalk. Sam. 126 חזק כחפוי (corr. acc.) tighten his muzzle.—[Y. Shebi. IV, end, 35[c] כֵּיפָתָא, v. כֵּיפָא I.]

**כֵּיצַד** (contr. of כְּאֵי זֶה צַד, v. כְּאֵי) *how?, in what manner?, in what respect?* B. Kam. II, 1 כ׳ הרגל וכ׳ in what respect is the foot of an animal a constant danger (no forewarning being required to make the owner responsible)? Ib. V, 4 כ׳ משלם וכ׳ how is the value of the embryo assessed? Zeb. V, 3 כ׳ in what manner (is the sprinkling performed)?—B. Mets. III, 12; a. v. fr.—Tosef. B. Kam. IX, 2, a. fr. ed. Zuck. כֵּיזְצַד.—Num. R. s. 4 כ׳ וכ׳ הא כְּאֵי צַד (some ed. כיצד) how now &c.?

**כִּיר (כִּיד),** *Pi.* כִּיֵּיר (כִּיֵּיד) (denom. of כִּירָה II or of כַּד II) [*to do the work of the stove-setter* or *of the potter* (כַּיָּיר or כַּיָּיד, v. כִּרְכַּיָּיר),] *to cement; to lay out with tiles, panels* &c. [Ar. reads ר, editions mostly ד.] B. Kam. 51[a] bot. אחד . . . וסיירד וכ׳ (Ms. F. וסיירר וכיירר) if one dug a pit ten handbreadths deep, and another came and lined it with plaster and cemented it; Mekh. Mishp., N'zik., s. 11. Ab. Zar. III, 7 (47[b]) סיירדו וכִיֵּירוּ לאלילן Mish. (Bab. ed. וכיירדו לע״ז) he plastered the room and put tiles on (v. Sm. Ant. s. v. Abacus) designing it for idolatrous purposes. Ib. סיירדה וכִיֵּירָהּ וכ׳ (Ms. M. וציירה) if one plastered and stuccoed a stone (slab) for an idolatrous purpose. Gen. R. s. 28 סיירה וכיירה וציירה he plastered and panelled and painted the wedding chamber; Lam. R. to IV, 11 וכיירה. Tosef. Sot. VIII, 7 כִּיֵּירוּהָ וסיירוהו וכ׳ (Var. כִּידּוּהָ, כִּירוּהָ) they panelled the stone and stuccoed it and wrote upon it. B. Bath. 60[b] אין מסיירין ואין מְכַיְּירִין וכ׳ we must not decorate our rooms with plaster, panels and paintings in these days (after the destruction of the Temple); Tosef. ib. II, 17.—Part. pass. מְכוּיֶּירֶת, f. מְכוּיֶּירֶת. Ib.

**כִּירְבִי,** Y. Kil. I, 27[a] bot. כ׳ לבנון, read: כְּרִיסוֹלְכַנּוֹן.

sound for beating time for dancers. Num. R. s. 4 (expl. מכרכר, II Sam. VI, 14) שהיה מקיש . . . . ואומר כ׳ רם he clapped his hands and kalled *kiri ram.*

**כִּירִי**, Ḥull. 62[b] Ar., v. כּוֹרָא.

**כִּירַיָּא דְּבֵית סַכְלָ**, pr. n. pl. *Kiraya near Beth Sekhel.* Targ. Y. I Num. XXXIV, 9 (v. Hildesh. Beitr., p. 46, sq.).

**כִּירְיוֹן**, v. כִּרְיוֹן.

**כִּירַיִם**, v. כִּירָה II.

***כִּירִין**, m. pl. *iron tools for crowding olives into the vat* (Maim.; cmp. כְּרִי). Kel. XII, 8 (some ed. כורים, ed. Dehr. כירים; Ar. כידין, Var. כור, expl. = עֲכִירִים q. v. —R. Hai Gaon quotes a Var. כידון); [Tosef. ib. B. Bath. VII, 12 עתידין, some ed. עמידין, עכירים].

**כִּירְכּוּר**, v. כִּרְכּוּר.

**כִּירְכֵּם**, **כִּירְכֵּר**, v. sub כִּרְכֵּם.

**כִּירָצָא**, v. כִּרְצָא.

**כִּישׁ** (cmp. כְּשָׁכֵּשׁ) *kish*, an imitation of a clapping sound. B. Mets. 85[b] (prov.) כ׳ כ׳ קריא . . . אסתירא Ms. H. a. Ar. (ed. קִישׁ) a coin in a bottle cries *kish kish* (clappers, i. e. an ignorant man boasts of what little knowledge he has).

**כִּישָׁא** m. (כוּשׁ or כנשׁ, cmp. כִּיס) 1) *bunch.* B. Bath. 146[b] כ׳ דירקא a bunch of vegetables. Kidd. 45[b]. Ḥull. 105[b] מכ׳ דאסר וכ׳ out of a bunch which the gardener has tied. Sabb. 140[b] כ׳ כי כ׳ (Ms. M. ב׳, incorr.) a bunch is a bunch, v. אוּדָּקָא. Ib. כִּישְׁתָּא fem. (Ms. M. בישא, corr. acc.; Ar. הוּצָא).—*2) *a pouch* (of a garment).—*Pl.* כִּישֵׁי. Ib. 147[a] Ar. (Ms. M. כּוּשֵׁי), v. כִּיסָא a. מַרְזֵב.—[Ib. 108[b], v. כְּשׁוֹרָא.]

**כִּישׁוּף**, כְּשׁ׳ m. (כְּשַׁף) *sorcery, witchcraft.* Snh. 56[b] אף על הכ׳ the prohibition of sorcery is also included in the Noachidic laws (v. נֹחַ). Ib. פרשת כ׳ (Ms. M. a. Rashi מכשף) the passage referring to sorcery (Deut. XVIII, 10, sq.). Pesik. R. s. 14 לא כ׳ ולא כשפים וכ׳ I applied neither sorcery nor witchcraft; a. e.

**כִּישׁוּת** v. כְּשׁוּת.

**כִּישְׁרָא**, v. כְּשׁוֹרָא.

**כִּישָׁרוֹן**, כְּשׁ׳ m. (b. h. כְּשֶׁר, כְּשֵׁר) *virtue, fitness.* Num. R. s. 3 (ref. to בכושרות, Ps. LXVIII, 7) בכ׳ אין כתיב כאן וכ׳ it is not written here 'in fitness' but *bakkosharoth,* that means through the merits of noble and worthy women.

**כִּישְׁתָּא**, v. כִּישָׁא.

**כִּיתָּא** I m. (כְּתַת) *beating* (*of flax*). Sabb. 140[b], v. כִּיתּוֹנִיתָּא.

**כִּיתָּא** II *band,* v. כִּתָּא.

**כִּיתָּה** f. same, v. כִּתָּא.

**כִּיתּוֹנָא**, כִּתּ׳ m. ch. (v. כִּיתַּן) =h. כְּתוֹנֶת, *linen coat,* in gen. *undergarment, shirt.* Targ. O. Gen. XXXVII, 3; a. fr.—R. Hash. 27[b] דהפכיה ככ׳ that he turned it like a shirt (the inside outside). Ned. 55[b] כ׳ דצלא a leather coat (v. אִיסְקוֹרְטָא). Ḥull. 46[a], v. וְרַד; a. e.—*Pl.* כִּיתּוֹנִין, כִּיתּוֹנַיָּא, כִּיתּ׳. Targ. Ex. XXVIII, 40. Targ. Is. III, 22; a. fr.

**כִּיתּוֹנִיתָּא** f. (diminut. of preced.) *fine linen shirt.* Sabb. 140[b] דזבן כ׳ וכ׳ he who wishes to buy &c. Ib. מאי כ׳ כיתנא נאה Ms. O. (not כיתניתא) what is a *k.*?—Fine flax; ed. כיתא נאה 'fine beating', v. כִּיתָּא I.—*Pl.* כִּיתּוֹנִירָתָא. Ib.[a] bot. Ms. M. (ed. כִּיתָּנִירָתָא q. v.).

**כִּיתּוֹנָתָא**, v. כִּיתָּנִירָתָא.

**כִּיתִּים**, **כִּיתּוֹת**, v. כַּתָּ.

**כִּיתְמָא**, v. כִּתְמָא.

**כִּיתָּנָא**, כִּיתָּן (כִּיתָּנָא), כִּתָּ׳ m. (כתן, cmp. כתת, a. כּוּנְתָּא) [*beaten,*] *flax.* Targ. Deut. XXII, 11. Targ. Ex. IX, 31; a. fr.—Y. Snh. X, 29[a] bot. (in Hebr. dict.) זרעו כ׳ תמים וכ׳ sow wheat and flax. Yoma 71[b] מאי . . . כ׳ חוא what proof is there that *shesh* means flax?; ib. כ׳ אגב לקויתיה וכ׳ flax splits into branches only when beaten (while it grows in plain stalks); Zeb. 18[b]. B. Mets. 29[b] bot. כ׳ רומיתא (fem.; Ar. a. M. R. רומאה) Roman (fine and expensive) linen; Ḥull. 84[b]. Ib. 51[b] כ׳ דעביד בטווי flax-stalks in bundles. Ib. כ׳ דדריק וכ׳ flax which has been pounded &c., v. נְפַץ. Y. Sabb. II, beg. 4[c] (expl. רוֹקָה) כ׳ דמרי 'water-flax' (a sort of lichen); a. fr.—*Pl.* כִּיתָּנֵיָּא. Ib. VII, 10[a] bot. חהן כ׳ (insert דעבד) he who works in flax-stalks &c., v. אֲפַסְטִירָתָה.

**כִּיתְנַאי**, Y. Peah I, 16[a], v. כּוּתְנַאי.

**כִּיתָּנִיתָּא**, כִּית׳ f. collect. noun (preced. wds.) *washed linen clothes, underwear.* Sabb. 140[a] כסכוסי כ׳ ed. (Or Zar. Sabb., end כיתונא, R. H. quot. ib. פַּתְנָיָאתָא *pl.*, Ms. M. כִּיתּוֹנִיתָּא, pl. of כִּיתּוֹנִירָתָא; Alf. a. Ash. כִּיתּוּנָתָא, כִּיתּוֹנָתָא) to rub the starch out of linen underwear; לרכוכי כ׳ וכ׳ he intends only to soften the linen &c. Ib. bot. האי כ׳ וכ׳ (Or Zer. l. c. a. Ash. כיתונא, v. Rabb. D. S. a. l. for Var. lect.). Y. Snh. II, 20[c] bot. אותניתיה read: כִּיתָּנִיתֵיהּ (=חלוקא) ib.) his linen garments.

**כִּיתָּרָא**, v. כִּתַּר II.

**כָּךְ** (b. h. כָּכָה) *thus, so.* Ab. IV, 5 וכך חזר הלל וכ׳ and even so (in the same sense) did Hillel say. B. Kam. 61[a] כך מקובלני וכ׳ such is my tradition from &c. Tosef. Keth. V, 9 כך תתנו וכ׳ even so much (and no more) may you have wherewith to endow your daughters; Bab. ib. 66[b]; ib. 65[a] כך תפסקו; Y. ib. V, end, 30[c] כָּכָה; a. fr.—כך וכך *so and so many, a certain number, date* &c. R. Hash. 18[b] בשנת כך וכך ליוחנן וכ׳ in the year—of John &c.; a. fr.—אחר כך, v. אַחַר.—לָכֵן (cmp. b. h. לָכֵן) *for such a purpose, therefore.* Ab. II, 8, v. יָצַר. Num. R. s. 4, beg. ל׳ הַקְהֵל וכ׳ therefore be

exact in recording the numbers &c.; a. fr.—V. חִילְכָךְ, לְפִירְכָךְ.

כַּבָּא m. (collect. noun), *pl.* כַּבֵּי (אכך or חכך, dropped guttural; cmp. אַכְבָּא) *molars*, in gen. *teeth.* Targ. Jud. XV, 19 ed. Lag., a. Kimḥi Var. (ed. כֵּירָא, h. text מכתש). Targ. Y. Num. XXI, 35 כַּבֵּיהּ ושיניהּ his molars and his (front) teeth. Ib. XI, 33; a. fr.—Pes. 113ᵃ לא תעקר כ׳ never have a molar tooth extracted. Gitt. 69ᵃ לכ׳ for pain of the molars. B. Kam. 92ᵇ (prov.) שיתין . . . לכ׳ דקל וכ׳ sixty pains befall the teeth of him who hears his neighbor's sounds (at meals) and is himself not permitted to eat (not being invited). Ab. Zar. 28ᵃ; a. e.—אַקְלִידָא, v. כ׳ דאקלידא.—B. Bath. 167ᵃ כַּבֵּיהּ דברי״ת Ar., Ms. H. (Ms. M. בבי, v. Rabb. D. S. a. l. note; ed. גַּבֵּיהּ דברי״ת וכרעיה) the teeth, the upper and the lower horizontal lines of the letter Beth.—[כַּבֵּי *cakes*, v. כַּעֲכָא.]

כַּבָּא, כֻּבָּא, v. sub כּוּב׳.

כַּבְדִּיתָא, v. כַּבָּרִיתָא.

כַּבָּה, v. כָּבָה.

כַּבֵּי, כְּבָרֵי f. (=כִּיכִּי, כִּי/כּוֹ, cmp. כַּבָּא) [*small apertures, meshes,*] *spiderweb;* trnsf. *the web-like marrow of reeds.* Ohol. XIII, 5 כ׳ שיש בה ממש substantial spiderweb; [oth. opin.:] substantial reed marrow. Kel. XVII, 17 עד שיוציא את כל חכ׳ (Var. כבאי, read כַּבָּאי) until he has taken out the entire marrow; Tosef. ib. B. Mets. VII, 12 כ׳ quoted by R. s. to Kel. l. c. (ed. זָבָר).

כִּלְאָא* m. (κόχλος) *purple-fish* (murex); trnsf. *purple,* esp. *the purple stripe on the tunica, a badge of nobility.* Y'lamd. to Gen. XXV, 23; 25, quot. in Ar., corresp. to צִיצִית on the Jewish garment.

כִּלְבְּלָן*, m. (preced.) *purple cloak.* Targ. O. Gen. XXV, 25 ed. Berl. (oth. ed. כְּגִלְּמָם, codices כְּגִלְּמָם, v. Berl. Targ. O. II, p. 9); Targ, Y. II ib. כְּבִלְבָּן (corr. acc., or כְּכִילְבָּן).

כבר, Targ. Prov. XVII, 25 מכבירּ Ms., v. כְּבַד *Af.*

כְּבָר c. (b. h.; = כרכר, v. כְּרְכֵּר) [*circle,*] 1) *district.* Gen. R. s. 41 כל ערי חכ׳ all the towns of the (Jordan) district.—2) *loaf.* Erub. VIII, 2; Kel. XVII, 11 מכ׳ בפונדיון וכ׳ bread for two meals consists of a loaf bought for a *dupondium* when four S'ah of wheat are worth one Sela; ib. משתי ידות לכ׳ וכ׳ of two thirds of a loaf three of which represent a Kab of grain. Sifré Deut. 40 כ׳ ומקל וכ׳ ירדו bread and stick (reward and punishment) came down from heaven tied together; a. v. fr.—*Pl.* כְּבָרִים, כְּבָרוֹת. Toh. V, 6 שני כ׳. Ber. 39ᵇ שתי כ׳; a. fr.—3) *Kikkar,* a weight of silver or gold, *talent* (=3000 Shekel, v. Zuckerm. Talm. Münz. p. 7). Ab. Zar. 44ᵃ שוה כְּבַר זהב worth a gold talent; a. fr.—*Pl.* כְּבָרִים, constr. כְּבָרֵי. Y. Shek. VI, 50ᵇ top.

כִּכְּרָא, כַּ׳ ch. same, 1) *talent.* Targ. O. Ex. XXV, 39; a. e.—*Pl.* כִּכְּרִין, כִּכְּרֵי, כִּ׳. Ib. XXXVIII, 27; a. e.—Bekh. 5ᵃ כללי קחשיב בכ׳ וכ׳ large round sums the Bible counts by Kikkars, units of Kikkars it does not (but counts by Shekels).—2) *ball.*—*Pl.* as ab. B. Mets. 86ᵃ, v. כּוּכְבָא.

כַּבָּרִיתָא* f. (preced.) [*loaf,*] *honey-comb.* Targ. Prov. V, 3 ed. Lag. (Ar. a. Lev. כבדיתא, v. Koh. Ar. Compl. II, p. 221); a. e., v. כַּבְרִירְתָא I.

כברתו, Y. Succ. II, 52ᵈ bot., v. כְּוִירְתָא.

כֹּל, constr. כָּל (b. h.; כָּלַל) *all, every one.* Sot. 5ᵃ חקב״ה הניח כל הרים וכ׳ the Lord passed over all mountains and hills and caused his Presence to rest on Sinai. Ib. (ref. to Job XXIV, 24) כאברהם . . . בַּכֹּל מִכֹּל כֹּל like Abraham, Isaac and Jacob of whom is written 'with everything' &c. (Gen. XXIV, 1; XXVII, 33; XXXIII, 11).—Ḥull. I, 1 הַכֹּל שוחטין וכ׳ all persons are competent to slaughter &c.; ובכוּלָּן וכ׳ but all those (mentioned as unfit), if they &c. Ib. 2 ובכל שוחטין וכ׳ and you may slaughter with any cutting tool except &c. Tem. I, 1; a. v. fr.—דברי הכל the words of all, (*it is*) *the unanimous opinion, all agree.* Bets. 9ᵃ ד׳ ח׳ מותר all agree that it is permitted; a. fr.—אין . . . כל עיקר *not at all.* Y. Dem. I, 21ᵈ אינו מפריש כל עיקר he does not set aside at all; a. fr.—Y. Shebi. VIII, beg. 37ᵈ, a. e. לא חכל ממנו it is not in his power to do so, v. חֵימֵי.—כָּל העולם כּוּלּוֹ the whole world. Ber. 17ᵇ; a. fr.—כל, כל ד׳ שׁ׳ *whosoever, whatsoever.* Gitt. 11ᵇ כל דאומר תנו וכ׳ whoever says, 'Give you' (a letter of emancipation &c.), is considered as having said, Take possession (in behalf of the person concerned). Kidd. 43ᵇ כל שאין יכולה וכ׳ whatever woman is incapable of guarding her letter of divorce, is incapable of being divorced. Ḥag. 4ᵇ, v. יֵשׁ; a. v. fr.—כָּל שֶׁהוּא whatever it be, i. e. *the smallest quantity.* Macc. 17ᵃ, a. e. כ׳ ש׳ למכות for punishment with lashes, the partaking of any quantity is sufficient, opp. כזית, v. זַיִת. Shebu. III, 1 ואכל כ׳ ש׳ and ate the least thing; a. v. fr.—כָּל שֶׁכֵּן (abbr. כ״ש) there is every reason that it is even so, i. e. *so much the more, a matter of course.* Sabb. 63ᵃ . . . אורך וכ״ש וכ׳ there is length of life promised and, as a matter of course, wealth and honor; a. fr.—לא כ״ש, v. הַשְׁתָּא.

כָּלָא, כְּלָא ch., v. כּוֹל.

כְּלָא, כְּלָא, v. כלי.

כִּלְאָב (b. h.) pr. n. m. *Chileab,* son of David. Tanḥ. Tol'doth 6 כִּלְאָב שהיה כולו אב Kilab, he was entirely (like) his father; Y'lamd. to Gen. XXV, 19 כאילו אביו.

כְּלָאָה f. ch. = h. כְּלִיָּה, *extinction.* Lam. R., introd. (R. Joh. 1) לא תשוון כ׳ גמירא do not exterminate (them) entirely.

כַּלָּאֵי m. pl. (כָּלָא I), כ׳ בבא *guard-house at the gate* (cmp. חַרְזִיקֵי). Ned. 91ᵇ אירחיב בכ׳ ב׳ he was placed in the guard-house &c. [Ar. s. v. בלאי : בב, ed. Koh. כלאי.]

כִּלְאַיִם m. du. (b. h.; כלא, v. Ges. H. Dict. s. v.) *junction of two,* esp. *Kilayim, the forbidden junction of heterogeneous plants in the same field, of heterogeneous animals by hybridization or by harnessing together, of wool and linen in the same web* (Lev. XIX, 19; Deut. XXII, 9 to 11). Gen. R. s. 82; Y. Ber. VIII, 12ᵇ top וכ׳ האש fire and hyb-

rids (mules) although not having been created in the six days &c. Kil. VIII, 1 כִּלְאֵי הכרם mixed seeds in the vineyard. Ib. I, 1 אינם כ׳ זה בזה are no forbidden junction. Ib. 9 משום כ׳ as coming under the law of K.—Tosef. ib. III, 16 כשות אינו כ׳ *cuscuta* is not forbidden (in the vineyard); Sabb. 139ᵃ; a. v. fr.—*Kilayim*, name of a treatise of the Mishnah and Tosefta, of the Order of Z'raïm.

**כִּלְאַמִּין** *chlamys*, v. כְּלָמוּס.

**כָּלַב** (cmp. כָּלַל) *to seize.*—Denom. כֶּלֶב.

*Pi.* כִּלֵּב, *Hif.* הִכְלִיב (denom. of כֶּלֶב) [*to make stitches resembling dog-bites* (cmp. our 'cat-stitching'),] *to stitch*, opp. to תָּפַר to sew in a workmanlike manner. M. Kat. I, 8 (8ᵇ) האומן מְכַלֵּב Ms. M. a. Y. ed. (Mish. a. Babli מַכְלִיב) the professional tailor is permitted (during the festive week) to stitch (but not to sew); expl. ib. 10ᵃ מפסיע he makes wide steps (cross-stitches); (another opin.) שיני כלבתא (Ms. M. only כַּלְבָּתָא q. v.) dog's teeth, i. e. irregular stitches; Y. ib. 80ᵈ bot. מפסיע; (oth. opin.) אחת אחת each stitch singly. Ib. הרוצענין מְכַלְּבִין the saddlers are permitted to do dog-stitching.

**כֶּלֶב** m. (b. h.; preced.) *dog*. Snh. 63ᵇ (expl. נבחן, II Kings XVII, 31) כ׳ they worshipped a dog. Yoma VIII, 6, a. e. כ׳ שוטה a mad dog. Kil. I, 6, v. בּוּפְרִי. Kel. XVII, 13 כ׳ חמים sea-dog. Gen. R. s. 77, v. אַגְרִיאוֹן. Y. Snh. VII, 23ᶜ top (ref. to Ps. XXII, 21) מִכַּלְבּוֹ שֶׁל וכ׳ from the dog (the vicious accuser) of that pious man, v. ib. 23ᵇ bot., sq.); a. fr. *Pl.* כְּלָבִים. Ber. 3ᵃ. Tosef. B. Kam. VIII, 17. Ex. R. s. 20 עשו . . כ׳ של וכ׳ the Egyptians made golden dogs by sorcery that they should bark &c.; a. fr.

**כַּלְבָּא, כְּלַב, כֶּלֶב** I ch. same. Targ. Ps. LIX, 7. Targ. Prov. VII, 22 (Ms. כְּלִיבָא; h. text עכס); a. fr.—Y. Ab. Zar. III, 42ᵈ top, expl. נבחן, v. preced.—Erub. 61ᵃ (prov.) כ׳ בלא מתיה וכ׳ a dog away from home barks not for seven years, i. e. however quarrelsome a man may be, he will not fight in a strange place; a. fr.—Trnsf. *a mean person*. Lev. R. s. 9.—*Pl.* כַּלְבִּין, כַּלְבֵּי, כַּלְבַּיָּא, כַּלְבֵי. Targ. Ps. XXII, 17. Targ. Is. LVI, 10; a. e.—Y. Peah I, 15ᶜ bot.; Y. Kidd. I, 61ᵇ, v. שׁחח ch.—Sabb. 152ᵃ כַּלְבּוֹהִי לא וכ׳ his (euphem. for *my*) dogs no longer bark, i. e. my voice is weak from old age. B. Mets. 94ᵃ top כך וכך כ׳ איכא וכ׳ so and so many dogs have we with us. Pesik. B'shall., p. 86ᵃ תרין כלבי דחרשין (not כלבא) two dogs (of gold) made by the sorcerers (v. preced.). Ib., sq. כ׳ דקושטא the real (natural) dogs do not bark at us (ref. to Ex. XI, 7); a. e.—[Targ. Koh. IV, 6 כלב גוזלא, some ed., read כ׳ בלא.—Lam. R. to I, 4 כלבא, read: כַּלְבָּתָה.]

**כַּלְבָּא** II, pr. n. m. בֶּן כ׳ שָׁבוּעַ *Ben Kalba S'bu'a*, name of a wealthy citizen of Jerusalem. Gitt. 56ᵃ.

**כַּלְבָּא** III or **כְּלֵבָא**, Var. of אַכְלְבָא. V. Ar. Compl. ed. Koh. IV, 235.

**כַּלְבָּה** f. (v. כֶּלֶב) 1) *she-dog*. Lam. R. to I, 4 (not כלבא). Y. Snh. VI, 23ᵇ bot. נזקקין לכ׳ having connection with a dog. Koh. R. to VII, 26.—2) *tongs, pinchers*. Tosef. Kel. B. Mets. III, 11 כ׳ של ספרין וכ׳ the barbers' tongs, the physicians' &c.; v. כַּלְבּוּס.

**כַּלְבּוּדָא**, v. כַּלְבִּיד.

**כַּלְבּוּס** m. (enlarg. of כלב, v. כַּלְבָּה 2) 1) *tongs, pinchers*, Sot. 19ᵇ כ׳ של ברזל (Alf. ק׳) iron tongs (to force her mouth open; Tosef. ib. II, 3 צבת). Tosef. Kel. B. Mets. III, 11 some ed., v. כַּלְבָּה. Men. 63ᵃ כמין כ׳ עמוק (Ar. כיל׳) a baking form in the shape of forceps with cavities (which clapped together give the dough the shape of an apple &c.).—2) (v. כָּלַב) *shape of cross-stitches, zigzag* of nails in the sole. Sabb. 60ᵇ עשאו כמין כ׳ (Ms. M. כלכוס, Alf. ק׳) if he drove the nails in in the shape of &c. Koh. R. to XII, 11 חכ׳ אינו וכ׳, v. כַּלֶּבֶת.—[B. Kam. 100ᵇ כ׳, v. כַּלְכּוּס.—Tanḥ. Balak 13, read: כַּלִּינוֹס.]

**כַּלְבִּיא*** f. (an assumed word for כַּלְבָּה, after the form of לָבְיָא) *she-dog, bitch*. Midr. Till. to Ps. XXXIX (in an allegorical contest of the limbs) כ׳ אה לך חלב here is dog-milk for thee, ed. Bub. כלבא; Yalk. Ps. 721 כלבתא (corr. acc.). Ib. חבאת חלב כ׳ (read with Yalk. l. c. כַּלְבָּא; ed. Bub. כלבתא) thou hast brought dog-(instead of lion-) milk. Ib. ועוד ג״כ כי לבייא קורין אותה כ׳ (differ. in Yalk; ed. Bub. כלבתא . . . ועוד ללבייא) and furthermore a lioness may likewise be called a bitch.

**כִּלְבִּית**, v. כִּרְלִבִּית.

**כַּלֶּבֶת** f. (כָּלַב, v. כַּלְבּוּס) *dog-stitch, the shoemaker's pegging* of the sandal. Y. Snh. X, 28ᵃ כ׳ אינה עולה וכ׳ the *kallebeth* does not count among the number of nails to be driven into shoes; Y. Sabb. VI, 8ᵃ כלי בירית (corr. acc., or כִּלְבִּירִית); Koh. R. to XII, 11 הכלבוס אינו וכ׳.

**כַּלְבְּתָא** (tradit. pronunc. כַּלְבָּתָא) f. ch.=h. כַּלְבָּה, *bitch*. R. Hash. 4ᵃ. Yalk. Ps. 721, v. כַּלְבַּיָּא; a. e.—שיני כ׳ (cmp. preced. w.) *dog-stitch*. M. Kat. 10ᵃ, v. כָּלַב.

**כַּלְדָּאָה** m. ch., *pl.* כַּלְדָּאֵי *Chaldeans, soothsayers*. Sabb. 119ᵃ. Yeb. 21ᵇ; a. e.

**כַּלְדַּי** m. h. same. *Pl.* כַּלְדִּים. Pes. 113ᵇ אין שואלין בכ׳ (Ar. כַּלְדָּאִין) we must not consult soothsayers.

**כַּלָּה*** m. (v. עוּכְלָא, אוּכְלָא) *K'lah*, a measure for spices. Y. Bets. III, end, 62ᵇ תן לי כ׳ וכ׳ give me a *k'lah* of spices, for housekeepers are in the habit of putting a *k.* of spices &c. Y. Peah VIII, 20ᵈ bot. כולה תבלין a K. is the ordinary quantity for spices; (Erub. 29ᵃ; R. S. to Peah VIII, 5 עוכלא).

**כַּלָּה** f. (b. h.; כָּלַל) 1) [*crown, ornament*, v. Is. XLIX, 18,] (sub. בעלת or בת, cmp. אִיחוּ חוֹרִים a. בֶּן חוֹרִים) *bride; daughter-in-law*. Yeb. I, 1 וכַלָּתוֹ and his (deceased) son's wife. Sot. IX, 14 שחצא הכ׳ וכ׳ that the bride on her wedding day may be taken around in procession, v. אַפְּרִיוֹן. Keth. 71ᵇ; Pes. 87ᵃ ככ׳ שנמצאת וכ׳ like a bride (daughter-in-law) found perfect in the house of her father-in-law. Ib. כ׳ בבית אביה a bride in her father's house (not yet taken to her husband's paternal house). Ex. R. s. 41 (play on כִּכְלוֹתוֹ, Ex. XXXI, 18, cmp. כָּלַל *Pa.*) מה כ׳ זו מקושטת וכ׳ as the bride is adorned &c.; a. fr. [Tanḥ. Ki Thissa 18 כ׳ נופי, read with ed. Bub. ib. 9 קלי נינפי.]—*Pl.* כַּלּוֹת. Sot. l. c. עטרות כ׳ (Talm. ed. *sing.*) the bridal wreaths. Ib. 49ᵇ; a.

is exempt, and there is nothing &c.); Yoma 11[b] ולא כ׳ הוא (ולאו) (v. Rabb. D. S. a. l. Ms. M. and note).—Koh. R. to IX, 10 מאן הוא דכ׳ ודבר בגרמיה כ׳ וכ׳ if a person is somebody and comports himself as somebody (is proud of his value), it were better he had not been born; a. fr.—2) (interrog.) introducing a question to which a negative answer is expected, *is there any? has any?* &c. Snh. 105[a] כ׳ יש לזה על זה כ׳ has the one still any claim on the other? Sabb. 31[a] כ׳ מעמידין וכ׳ is there ever a king appointed except &c.? Ned. VIII, 7 כ׳ אמרת וכ׳ wouldst thou have said it, but for thy wish to honor me?; a. fr.—[Tosef. Men. XIII, 19; Tosef. B. Kam. VII, 8, v. הֶלֶם.]

**כְּלוֹמַר** (= כְּאִילּוּ אָמַר) *as though one said, that is to say, this means.* Naz. II, 3 (11[a]) לא נתכוונה זו אלא כ׳ וכ׳ (Mish. ed. לומר) she had no intention except that of one who says, 'This be unto me a sacrifice', i. e. she meant only to forbid herself this cup (cmp. ib. כמאן דאמר). Snh. VI, 4 (interpret. כ׳ מפני מה וכ׳, Deut. XXI, 23) which means as much as, (people will say,) Why has this man been hanged? &c.—Ib. 6 כ׳שאירסו as if saying (intimating), we bear no grudge &c. Ex. R. s. 41 היא מגלה פניה כ׳ וכ׳ she uncovers her face, as if saying &c.; a. v. fr.

**כלונוס**, Ab. d'R. N. ch. XLIV, ed. Schechter, v. כָּלִינוֹס.

**כלוניס, כלוניא**, v. לִינְיָא.

**כלוניס**, Tosef. Kel. B. Mets. IV, 7, v. כָּלִינוֹס.

**כְּלוֹנָס** m. (a sing. of κελεόντες, as if κελέονς) *beam of the loom*, in gen. *beam, pole.* Kel. XX, 3 קבעו בכ׳ if he inserted the transverse staff of the loom in the beam; כסא שקבעו בכ׳ if one fixes a chair on the top of a beam; Tosef. ib. B. Mets. XI, 5. Zab. III, 3 על הכ׳ Ar. (ed. האכ׳) was seated on a beam. Tosef. Kel. B. Bath. II, 2 כלינים ed. Zuck. (corr. acc.). Ib. VII, 2 כלירנים ed. Zuck. (ed. כלינוס, corr. acc.). [Ab. d'R. N. ch. XXIV, v. כָּלִינוֹס.]—*Pl.* כְּלוֹנָסוֹת, כְּלוֹנָסְיוֹת, כְּלוֹנָסָאוֹת. B. Bath. 67[b] (expl. בתולות) כ׳ של ארז וכ׳ cedar beams supporting the transverse press beam. R. Hash. II, 3 (22[b]) כלונסא׳ (Ms. M. 2 קְלוֹנָסוֹת). Sifré Num. 160. Tosef. Kel. B. Bath. II, 2; a. e.

**כְּלוֹנָסָא** ch. same. Targ. I Kings VI, 4; VII, 5 Ar., Rashi a. Kimḥi (ed. כִּלְנָסָא, כְּלִנָסָא, Levita Var. קלונסא; h. text שקם) beam used for arches (v. Sm. Ant. s. v. Camara). Ib. 4.—*Pl.* כְּלוֹנָסָן. Targ. Y. II Num. XXXV, 20 (v. Sifré Num. 160).

**כלוסין**, v. next w. a. כָּלִיס.

**לְבְסִין, לְבוּסִים, קְלוּפִּי, גְּלוּפִּי, כְּלוּפְּסִין** m. pl. (Lesbii; v. גְּלוּסְקָא a. גְּלוּגְרָקָא) *Lesbians*, 1) a species of *figs.* Ned. 50[b] (quoting Maasr. II, 8) הרי עושה בכ׳ if one is doing hired labor among Lesbian figs; Maasr. l. c. לבסרם; Mish. Y. ed. לכסרם; Y. ib. II, 50[a] כלוסין. Ned. l. c. מאי כ׳ what is K.? Answ. מינא דתאיני וכ׳ a species of figs used for cooking purposes. Ib. 49[b] (in Chald. dict.) בלוספירין, read כְּלוּסְפִּירִין (or פָּרִין...); [Ar. reads בלופסרן; Mus. refers to φιβαλέως, a species of *early figs.*]—2) (cmp. גְּלוּסְקָא) a species of *table-olives*, opp. זרתי שמן. Tosef. Ter. IV, 3 קלופסין ed. Zuck. (Var. גלופ׳; Ter. II, 6 זרתי כבש). Ib.

fr.—2) *general assembly*, esp. *Kallah, the assembly of Babylonian students in the months of Elul and Adar.* Ber. 8[b] פרשירתא דכ׳ Ar. (Ms. Paris דבלא, v. Rabb. D. S., Vol. I, p. 384; ed. דכולא שהא) the weekly Scripture lessons of the Kallah weeks (during which R. Bibi could not find time to peruse the section of each week). Ib. 6[a], v. הוּחֲקָא. Ib. 57[a] ראש לבני כ׳; B. Bath. 22[a] ריש כ׳ the president of the Kallah.—*Pl.* (of כַּבָּא) כַּלֵּי. Ḥull. 49[a] ריישי כ׳.—מסכת כלה, מסכתא דכ׳ a (small) treatise of the Talmud named *Kallah* (from its first word). Sabb. 114[a]; Kidd. 49[b]; Taan. 10[b]; [oth. opin.: a subject which has been discussed in the general assembly].

**כָּלָה**, v. כלי.

**כָּלוּ**, constr. כְּלוֹ f. (כָּלֵי I, sub. חֵימְתָא) *finishing, venting full wrath.* Targ. Y. Deut. XXIX, 27. Targ. Ps. LIX, 14 בכ׳ (Ms. בכרלו). Targ. Y. II Gen. XXVII, 44 כולתיה (read: כְּלוּתֵיהּ). Targ. Y. Deut. XXIX, 22 כְּלֵיתֵיהּ.

**כְּלוּב** m. (b. h.; כָּלַב) [*twisted together, united by tenons,*] *shed, coop.* Bets. 24[a] באין לכְלוּבָן בערב enter their coop in the evening.

**כָּלוּב*** m. (כָּלַב, cmp. כוּלָּב) *axe.*—*Pl.* כְּלוּבִין. Pesik. Zakh., p. 22[b].

**כְּלוּבָא** ch. same, v. כּוּלָּבָא.

**כלודי**, Yalk. Gen. 147, v. כֶּלִי.

**כְּלוֹזָא** =אוֹכְלוֹזָא. B. Bath. 8[a] Ms. H. (Ar. s. v. כר 11 quotes כִּילוֹזָא).

**בֵּי כ׳, כְּלוּחִית** pr. n. pl. *Be-K'luḥith.* Bets. 5[b] מבי כ׳ (Ms. M. מכ׳). Keth. 40[b].

**כלום**, v. כָּלוּט.

**כלוכסין**, v. כְּלוּפְּסִין.

**כָּלוֹל** m. 1) =כָּלִיל; 2) part. pass. of כָּלַל. [Tanḥ. Bo 5 כ׳ לדברות; Mekh. Bo, beg. כלל לדברות, read: כְּלִי (v. Levy, Catal. of Rabb. Semin. of Breslau 1889, p. 38, note).]

**כְּלוּם** m. (=כל מ, cmp. מְאוּם) 1) *anything, something, somebody* (Lat. ullus). Targ. Koh. I, 9 ליח כ׳ (h. text אין כל).—Yalk. Num. 730 (ref. to Num. X, 35) ואין מפניך . . . אנו כ׳ לפניהם before thee they flee, and are we nothing before them? אלא כשפניך אתנו אנו כ׳ לפניהם וכשאין פניך אתנו אין אנו כ׳ לפניהם but (it means) when thy countenance is with us we are *something* before them &c.; Sifré Num. 84 (corr. acc).—Kel. XXIV, 1 טהורה מכ׳ is clean from any (of the aforementioned impurities). Ber. 22[b], a. fr. פטור מכ׳ is entirely exempt. Ned. I, 1, a. fr. לא אמר כ׳ he has said nothing, i. e. what he said is void.—לא כ׳ *not the least, nothing at all.* Erub. 11[a] לא עשה ולא כ׳ (Rashi כ׳ לא עשה) he has done nothing at all, i. e. what he has done has no legal consequences. Ib.[b] הכל מודין Ms. M. all agree that if . . . , לא כ׳ היא there is nothing at all (to consider; ed. כ׳=ולא כ׳ פטורה ולא כ׳ it

III, 15 ק׳ (Var. קולפ׳, קלפין); Y. ib. I, end, 41[a] כלוכסין (read: כלוב׳ or כלוף׳).

**כִּלּוּרְכִין**, v. כלירכין.

**כִּלּוּתָא**, v. כְּלוּתָא.

**כְּלֵי, כֶּלִי** m. (b. h.; next w.) 1) *vessel, receptacle; bag* &c. B. Bath. 85[a] כְּלָיו של אדם וכ׳ a man's vessel takes possession for him (of its contents). Ber. 23[a] כ׳ שהוא כֶּלְיָין a receptacle which is intended for them (the T'fillin). Ib. כ׳ בתוך כ׳ one wrapper within the other. Y. Sabb. VII, 10[d] top חגודל כְּלִי צורה he who shapes an earthen vessel; חנופח כ׳ זכוכית who shapes a glass vessel by blowing; העושה כ׳ בדפוס who makes a vessel in a mould. Y. Ḥag. III, 79[a] top, a. fr. נזקקו לְכֶלְיָן they are tied to their vessel, i. e. the vessel in which they are offered makes them to be considered one mass, though they are otherwise disconnected; Ḥag. III, 2 הכ׳ מצרף וכ׳. Mekh. Yithro, Amalek, 2 (ref. to Ex. XVIII, 19) דיה להם ככ׳ מלא דברות be unto them like a vessel filled with divine revelations. Ab. d'R. N., II vers., ch. II, v. רָחַר. Mekh. Bo., beg. כלל לדברות; Tanḥ. Bo. 5 כלול לו׳ (read כלי) a vessel of revelation; a. fr.—*Pl.* כֵּלִים, constr. כְּלֵי. Ḥag. III, 1 כ׳ בתוך כ׳ vessels put into larger vessels. Kel. I, 1. Ib. II, 1; a. fr.—2) *outfit, apparel, garment, tool, weapon. Pl.* as ab. Keth. 59[b] כ׳ פשתן linen garments. Sabb. 114[a] כ׳ לבנים white garments; a. v. fr.—Gen. R. s. 90 (expl. Gen. XLI, 44) כ׳ ידים official badge of the hands (bracelets, rings &c.), כ׳ רגלים greaves &c.; (Ar. a. Rashi כלידרין, כלידרים, corrupt. of כלי ידים). Ib. s. 89 שאין עבר ... כ׳ ידים (some ed. כלידים, Ar. כלידרין; Yalk. ib. 147 כלודי, corr. acc.) that no servant was to hold office or wear rings &c. (v. Sm. Ant. s.v. Annulus).—כלי זרין, v. זֵרִין.—B. Mets. IX, 13 חייב משום שני כ׳ he is guilty of having seized two implements (the upper and the lower millstone). Ib. שני כ׳ two objects of use (a mattress and a plough). B. Bath. V, 2 כֶּלְיוֹ the outfit of the ass (saddle &c.); a. fr.

**כָּלָא, כְּלָה, כָּלַל** (b. h.; v. כָּלַל) 1) *to enclose; to restrain, keep back.* Midr. Till. to Ps. CXIII לְכָלוֹת את חמכה וכ׳ to ward this plague off from thee. Midd. IV, 6 כְּלָיָה עוֹרֵב 'keeping off the raven', an arrangement of *iron points* on the roof of the Temple; Sabb. 90[a] כּוֹלֵי עורב (*pl.*) Ms. M. (ed. כְּלָיָא ch.; v. Rabb. D. S. a. l. note); Men. 107[a] כולי Ms. M. (ed. כְּלָיָה); M. Kat. 9[a] כולי Ms. M. (ed. כלא); Arakh. 6[a] כלירה.—Part. pass. כָּלוּי. Y. Naz. II, beg. 51[d] כ׳ אני ממנו I will be restrained from it (for 'I will abstain').—2) (cmp. שלם) *to be full, to be finished, to cease.* Ber. 39[a] צריך שתִּכָּלֶה ברכה וכ׳ the benediction must be finished simultaneously with breaking the bread. Tanḥ. Ki Thissa 5 כבר כָּלוּ ישראל וכ׳ Israel would have ceased to exist; (Pesik. Shek., p. 13[b] מְכוּלָּין .. היו, v. infra). Snh. 97[b] כלו כל הקצין all the predicted terms of redemption are ended (have passed by); a. fr.—[Pesik. R. s. 12 מת וכלה בקבר, read: ובלה.]—Part. (fr. כּוּל, cmp. חוּל, part. חוֹלוֹת a. חלוּת) כָּל. Snh. 17[a] (ref. to כלאם, Num. XI, 28) חטל ... וכן כָּלִין מאלידהם throw upon them the care for the public, and they will cease (to prophesy) of themselves; a. fr.

*Pi.* כִּלָּה 1) *to finish, cease.* Yoma 60[b] (ref to Lev. XVI, 20) אם כִּפֵּר כ׳ when he has atoned (for the sanctuary &c.), he has finished (his task). Ib. אם כ׳ כפר when he has done all (the prescribed ritual), he has achieved atonement; Sifra Aḥăré ch. IV, Par. 4; a. e.—Tanḥ. Vayetse 2 מְכַלִּין את שדותיהן they reap their fields entirely (leaving no corners for the poor). Snh. 67[b] כַּלֵּה מְדַבְּרוֹתֶיךָ ולך וכ׳ (some ed. כלך, v. Rab. D. S. a. l. note) cease from thy homiletical interpretations, and turn to &c.; Midr. Till. to Ps. CIV, 6; Ex. R. s. 10, v. כַּלֵּךְ.—2) *to finish, destroy.* Y. Shek. VI, 50[b] top (ref. to מכלות, II Chr. IV, 21) הן כִּילוּ וכ׳ they (these vessels) consumed all the gold (of the country); Men. 29[a] שכי׳ אותה וכ׳ שִׁכְּלָתוּ וכ׳ it consumed &c. Pesik. R. s. 2 whom the Lord destroyed. Num. R. s. 3 דיה הארון מְכַלֶּה בבני וכ׳ the Ark made havoc among the sons of Kehath (who had charge of it; cmp. II Sam. VI, 7). Mekh. B'shall., Amalek, s. 2 לְכַלֵּן to destroy them. Y. Ḥag. II, 78[a] bot. (cited in Tosaf. to Ḥag. 17[b] a. v. אלא) ובלבד שיִּכְלֶה עיסתו (ed. שירבלים) provided he has used up all his dough for the day; a. fr.—Part. pass. מְכוּלֶּה, pl. מְכוּלִּין. Pesik. Shek., p. 13[b] כבר היו ישראל מ׳ וכ׳ Israel would then have been destroyed; a. e.

*Hithpa.* הִתְכַּלֶּה, *Nithpa.* נִתְכַּלֶּה *to be destroyed, visited by death.* Num. R. s. 5 היו מִתְכַּלִּין they were diminished. Ib. שלא יִתְכַּלּוּ מן וכ׳ that they may not be destroyed from the world. Ib. s. 3 לא נ׳ וכ׳ not one of them was missing on being counted &c.; a. e.

**כְּלָא** I ch. same, 1) *to keep enclosed, to withhold, restrain.* Targ. I Sam. VI, 10. Targ. Ps. XXI, 3. Targ. Is. XXXIII, 15 כָּלֵי (ed. Wil. כָּל) restrains his eyes. Targ. Prov. XI, 26 כָּאלֵא ed. Lag.; ib. XVII, 28 כָּאלֵי ed. Lag. —Part. pass. כְּלִיָא. Targ. Jer. XXXII, 2; (Targ. Ps. LXXXVIII, 9 כְּלוּא, h. form).—Sabb. 57[b] כְּלָיָא פרוחי, v. בְּזִיזָנָא I; [Var. Ar. דירדבי, reminiscence fr. Nidd. 17[a], v. בָּאלֵי. — כְּלָיָא עורב, v. preced.—2) *to be finished, gone.* Ber. 39[a] כְּלָיָא ברכה the benediction is finished &c., v. preced. B. Mets. 79[a] וקא כליא קרנא and the capital itself is used up (v. infra). Yoma 69[b] כ׳ עלמא the world would come to an end; a. fr.—3) (cmp. שלם) [*to be entirely with,*] *to trust.* Targ. Ps. XXXI, 7. Ib. 25 כַּלֵּירִין (ed. Lag. a. oth. כירלין, corr. acc.). Ib. XXXII, 10; a. e.; v. חֲכַל. [Differ. fr. b. h. כָּלָה *to be consumed* by anxiety, *to long, die for.*]

*Af.* אַכְלֵי *to lock up, restrain.* Targ. II Chr. VII, 13.—Kidd. 81[b] מַכְלֵי לחו מְכוּלֶּה וכ׳ Ar. a. Tosaf. (ed. מכלילית, read: מכלי לידה) kept the cattle off from the entire field (in which he walked); (ed.: kept himself aloof from the entire pasture ground). B. Bath. 5[a], v. next w.

*Pa.* כַּלֵּי *to destroy, use up, diminish.* B. Mets. l. c. מְכַלִּינָן קרנא (when hiring the usufruct of an object,) we are permitted to use up the stock itself, e. g. if you hired an ass for travelling, and it died on the road, you may sell its carcass, and hire another ass for the money; ib. לא מכ׳ קרנא we must not use up the stock, i. e. you may *buy* another ass for the carcass, but not hire one. Ib. Ms. M. לכַלּוּיֵי קרנא לא חיישינן (v. Rabb. D. S. a. l. note 8) and as for using up the stock, we need not take that into consideration. B. Kam. 3[a] דְּמְכַלָּא קרנא when the obnoxious subject destroys the object itself (not only the fruits).

*Ithpe.* אִתְכְּלִי *to be closed up, withheld; to refrain.* Targ. O. Gen. VIII, 2. Targ. Prov. III, 27; a. fr.

Ber. II, 5c bot. Snh. 63a כ׳... נתחויבו שונאיהם the enemies of Israel (censorial change רשעיהם, euphem. for *Israel*) would have been condemned to destruction. Gen. R. s. 10 ארץ ויכלו .... לשון כ׳ *vaykhullu* (Gen. II, 1) has the meaning of affliction, of diminution (ref. to the reduction of the planetary courses after Adam's sin). Ib. s. 49 (expl. כלה, Gen. XVIII, 21) כ׳ הן חייבין they deserve extinction; [Targ. Y. II Gen. l. c. עבדו גמירא, read: כַּלָּיָה עבדו גמירא]. Mekh. B'shall., Shirah, s. 5 כ׳ .. גמרת thou hast passed the verdict of destruction &c.; a. fr.

**כְּלֵיכָה**, v. כְּלִיבָה.

**כָּלִיל** (כְּלִיל) m. (b. h.; כָּלַל) *entire*, esp. *Kalil*, a *sacrifice burnt entirely*. Sifra Tsav, Par. 3, ch. V; Men. 51b בכ׳ תקטר shall be burned as a *Kalil*. Y. Sot. III, 19b top קריבה בכליל is offered as a *K.*—Men. 74a; a. e.—Tosef. Par. I, 2; Zeb. V, 4 כ׳ לאישים, v. אִשֶּׁה.

**כְּלִילָא, כְּלִיל** c. (כָּלַל) 1) *circle, wreath, crown*. Targ. Y. II Ex. XXV, 11. Targ. Num. VI, 7 (h. text נֵזֶר). Targ. Y. I Deut. XIV, 1 כ׳ דיסער (cmp. כְּלִיפּוּל). Ib. XXXIV, 5 fem. (also כְּלִילַת constr.). Targ. Is. XXVIII, 5; a. fr.—Sabb. 152a, v. חִילְפָּא II. Gen. R. s. 98, end (ref. to נזיר, Gen. XLIX, 26) כְּלִילֵי דאחוך the crown of thy brothers. Gitt. 7a כ׳ לברתיה a bridal wreath for his daughter. B. Bath. 4a, v. יְרָלָא; a. e.—*Pl.* כְּלִילַיָּא, כְּלִילָן, כְּלִילֵי. Targ. Y. Deut. l. c. Targ. Job XXXI, 36. Targ. Jud. VIII, 26 ed. Lag. (oth. ed. *sing.*); a. e.—B. Bath. 16b כלילי חוו לחדו Ms. M. (ed. *sing.*) they had wreaths (each dedicated to a friend).—2) דמי כ׳ or כ׳ *coronation tax* (aurum coronarium, v. Sm. Ant. s. v.). Ib. 8a כהחוא דמי כ׳ וכ׳ as in the case of a coronation tax which they put on the city of Tiberias. Ib. פקע כ׳ (Ms. M. בטל) the tax was repealed.—3) כ׳ מלכא or כ׳ *melilot*. Keth. 77b. Sabb. 109b חד כ׳ one dose of melilot.—*Pl.* כְּלִילֵי. Ib. חמשא כ׳ five parts of melilot (Rashi: roses). [Y. M. Kat. II, 81d bot. וגנבון מנדון כלילא, read: כל לילא.]

**כְּלִילָאֵי** m. pl. (v. preced.) *coronation tax*. Meg. Taan. II אתנטילו כ׳ the coronation tax was remitted (v. I Macc. XIII, 39); [Scholion to Meg. Taan.: *wreaths*, an idolatrous rite forced upon the Jews by the Syrians.]

**כְּלִילָתָא**, constr. כְּלִילַת, v. כְּלִיל.

**כְּלִימָה** f. (b. h. כְּלִמָּה; כָּלַם) *disgrace*, usu. with בּוּשָׁה. B. Bath. 75a; a. fr.

**כלימך**, Ex. R. s. 15 Mus., read: כל הימך, v. הֵימֵךְ.

**כַּלִּין**, v. כַּלָּיָה.

**כְּלִינוֹס** m. (χαλινός) *bridle*. Tanh. Balak 13 כלבוס (corr. acc.); Num. R. s. 20 בלינוס; Y'lamd. to Num. XXIII, 5 quot. in Ar., v. פֶּקֶם.—Ab. d'R. N. ch. XXIV לסוס שיש לו כלינס Ar. (ed. כלים נאים, Var. כלונס, corr. acc.) like a horse which is bridled. Tosef. Kel. B. Mets. IV, 7 כלינס, כלונס (corr. acc.). Pesik. R. s. 42 בל׳ (corr. acc.)

**כְּלִינְדִין** m. (χλανίδιον meant for χλαμύδιον, cmp.

**כְּלָא, כְּלֵי** II, *Af.* אַכְלֵי (v. preced.) [*to assemble, call together* (cmp. אוּכְלוֹסָא),] 1) *to call, give a signal*. Targ. Jer. I, 15. Targ. Zeph. II, 15; a. e.—2) (of the lion) *to roar; to shout, thunder* &c. Targ. Ps. CIV, 21, v. אַכְלֵי. Ib. XXIX, 3. Ib. LXXIV, 4; a. e.—B. Bath. 5a עיזא בעלמא לאו לאכלויי אַכְלְוֵיי מַכְלִינָן בה v. Ar. s. v. כל; (incorr. in eds. בעיא) as to a goat, we need only shout at her (to drive her off). Ib. ולאו גברא בעי לאכלויי Rashi (ed. דמיכלי, read דמַכְלֵי) and need you not a man to shout at her?; [oth. opin. we need only *keep* her *off*, v. preced.]

**כְּלָיָא**, v. כַּלָּיָה.

**כַּלָּיָא**, v. כַּלַּיְיָה.

**כְּלָיָא**, v. כְּלִי I.

**כְּלִיבָא**, v. next w.

**כְּלִיבָה** f. (v. כְּלוּב) *box*, consisting of movable tenoned links. Tosef. Kel. B. Mets. IX, 1 כ׳ של חייטין the tailors' box.—Pesik. Anokhi, p. 138a ונתנום בכ׳ and put them (the Cherubs of the Temple) in a box; a. e.—Esp. *coffin* with *bier*. M. Kat. 27a, sq. ועניים בכ׳ (not בכליכה) and the poor were carried out on a common bier; opp. דרגש; Tosef. Nidd. IX, 16 בכְלִיבָא. Par. XII, 9 קרן של כ׳ the movable support of the bier, Maim.; (oth. opin.: the ring for keeping the corpse in position). Lam. R. to III, 16 כליבא.

**כַּלִּידָא, כְּלִיד** m. (χάλις, -ιδος, only in χαλιδοφόρος; κύλιξ, κάλιξ, calix) 1) *cup*. Targ. II Chr. IV, 5. Targ. O. Gen. XLIV, 12, a. e. (Var. ק׳, v. Berl. Targ. O. II, p. 16). Targ. Ps. XI, 6; a. e.—*Pl.* כַּלִּידִין. Targ. Jer. XXXV, 5.—2) *calyx* of flowers. *Pl.* as ab. Targ. Ex. XXV, 33, sq. (Ms. I ק׳).

**כלידרין, כלידרים, כלידים, כלידו**, corrupt. of כלי ירדים, v. כֶּלִי.

**כְּלִידָה, כְּלִידָא, כּוּלִידָה, כּוּלִידָא** . . . f. (b. h. כְּלָיָה; כלי, v. כּוֹלְיָא) 1) *kidney*. Y. B. Mets. II, beg. 8b. Ḥull. 55a כוליא; a. fr.—*Pl.* כְּלָיוֹת, constr. כְּלִיוֹת. Ib. III, 2. Ber. 61a, a. e., v. יָצַע. Tanḥ. Vayigg. 11, a. e. כְּלִיוֹתָיו, v. כַּד II; a. fr.—2) *the belly* of a stove. B. Bath. II, 11 כליא (Ms. F. a. H. כרליא). Ib. 20b כ׳ דתנור טפח the protuberance of the belly of the stove is one hand-breadth beyond the rim; Tosef. ib. I, 3 כריליא ed. Zuck. (Var. כְּלִידָה, כְּלִילָה, כּוּלִידָה). [R. Ḥănanel: כרליא=κοιλία.]

**כְּלִידָה**, v. כְּלִילָה.

**כליונים**, Tosef. Kel. B. Bath. VII, 2, v. כְּלוֹנָס.

**כַּלְיוּתָא** f. (כְּלִי I 3) *cheer, trust*. Targ. Ps. CXIX, 116 Ms. (ed. כְּלִי; h. text שִׂבְרִי).

**כַּלַּיָּא, כַּלְיוֹת** m. pl. (v. כְּלָיָה) [*crowns, ornaments,*] *brides*. Y. Ab. Zar. III, 42c top; Y. Peah I, 15d.—Targ. Y. Deut. XXIV, 6 חתנין וכַלְיָן (h. text רחיים ורכב).—[Targ. Y. II Gen. XVIII, 21 כַּלַּיְיָה, v. כְּלִילָה.]

**כְּלִיוֹת**, v. כְּלִילָה.

**כְּלִיוֹת** f. (כְּלָה) *destruction, diminution, extinction*. Ab. V, 8 רעב של כ׳ a destructive famine (general miscrop). Y.

Cast. Lex. Syr. s. v.) *a fine mantle*, an officer's distinction. Y. Snh. X, 29[a] top, v. זוֹנָרָא.

**כלינס**, v. כָּלִינוֹס.

**כְּלִינָסָא**, v. כְּלוּנְסָא.

**כָּלִיס** m., pl. כְּלִיסִין, כְּלִיסִים (כלס, enlarg. of כל; cmp. Ges. H. Dict.[10] s. v. כרשׁ) *bags*. Tosef. Kil. V, 26 אהולין וחב׳ הגרגרים וכ׳ ed. Zuck. tents and bags, filters &c., v. אכסלי. —Trnsf. *pods, a dehiscent fruit*, similar to carob. Ter. XI, 4 כ׳ וחרובים *k'lisin* and carobs; Ukts. I, 6 כְּלוּ׳ (Maim.: a species of *figs*, v. כְּלוּפְּסִין).—Ḥull. 67[b] (a species of *peas*, Rashi); Sifra Sh'mini, Par. 10, ch. XII, a. e. יתושין שבכ׳ the bugs found in &c.; Y. Ter. VIII, 45[b] bot. Tosef. Ter. V, 7; Y. Bicc. III, beg. 65[c]; a. e.—[Ukts. III, 2, v. בּוּלְבּוֹס. Y. Maasr. II, 50[a], v. כְּלוּפְּסִין.]

**כליסריקום**, v. next w.

**כלירכין**, read: כִּילְיָרְכִין m. pl. (χιλιάρχοι, chiliarchi) *chiliarchs*, commanders of one thousand soldiers. Koh. R. to XII, 7 (expl. לשום כרים, Ez. XXI, 27[a]) כלירכין (כלור׳) to appoint chiliarchs; [Lam. R., introd. (R. Josh. 2) פלימרכים, v. פּוּלִימַרְכּוֹס.]—Sifré Deut. 317 (expl. כרים, Deut. XXXII, 14) אלו כאליריקין שלהם (ed. Fr. כליסריקים, corr. acc.) this refers to their (the Roman) chiliarchs; Yalk. Deut. 944 כלירקין.

**כלירקין**, v. preced.

**כְּלִילְתָּא**, v. כְּלוּ׳.

**כְּלָךְ** m. (v. כּוּלְבָּא) *cissaros-blossoms*, a woolly substance, v. אַגְבִּין. Kil. IX, 2, expl. Y. ib. 32[a] top אגבין קירסדוי. Sabb. II, 1. Ib. 20[b] הירינו כ׳ this (metaxa) is *kallakh*. Ib.; Men. 39[b] השיראים וחב׳ וכ׳ (garments of) silk, *K.* &c. (v. סְרִיקִין). Sabb. 27[a]. Tosef. ib. IX (X), 3 צמר כ׳ *Kallakh* wool. Tosef. Kel. B. Bath. V, 11 כולך ed. Zuck. (R. S. to Kel. XXVIII, 8 כלך).

**כַּלֵּךְ** (contr. of כַּפֵּה וָלֵךְ, v. כָּלָה) *cease and turn!, go!* Yeb. 44[a] כ׳ אצל שכמותך turn towards one corresponding to thine own age. B. Mets. 22[a] כ׳ אצל יפות go to better fruits (to take T'rumah from); Erub. 71[a]. B. Bath. 164[b] כ׳ מלשון וכ׳ turn away from this kind of slander. Sifra Thazr., Neg., Par. 2, ch. II או כ׳לדרך זו or turn this way, i. e. I may argue thus; (ib. Emor, Par. 12, ch. XVII או לכה וכ׳). Ib. Vayikra, Ḥobah, Par. 7, ch. XI או כ׳ לך (corr. acc.); a. e.

**כַּלְכָּל, כִּיל, כִּלְכּוֹל** m. (כִּלְכֵּל) 1) *hair-crown* (cmp. כְּלִילְתָּא), *front hair* from temple to temple. Sabb. VIII, 4 (78[b]) כדי לעשות כ׳ (Bab. ed. כלכל; Ms. M. כדי לסוד כי׳, v. Rabb. D. S. a. l. note) enough to produce a crown by depilation of undergrowth. Ib. 80[b], v. אַנְדְּרִפֵּי. Naz. 3[a] (ref. to Mish. I, 1 הרינו מכלכל) how do we know דהאי כ׳ שערו הוא that this vow refers to letting the hair grow?—Nidd. 52[b]; Tosef. ib. VI, 6 (ref. to the hair around the pudenda as evidence of maturity) (מהו) כ׳ זה אינו יודע about this *kilkul* I know nothing.—2) *support, sustenance*. Naz. l. c. אימא מיזן ענוי I may say that the *kilkul* (of the Mishnah, v. supra) means supporting the poor.

**כַּלְכּוֹס*** m. (χαλκός) *a copper, caldron*. B. Kam. 100[b] (ref. to Mish. IX, 4 צבאו כעור) [read:] מאי כעור ... שצבעו כ׳ (v. Rabb. D. S. a. l. note 50) what does, 'he dyed it *ka'ur*' mean? ... the copper dyed it (cmp. הקדירה היורה ib.); מאי שצבעו כ׳ כפרא דודי (Ms. H.) what does it mean &c.? The sediment of kettles. [Editions a. Mss. have כלבוס, קלבוס with ב].—*Pl.* כַּלְקִין. Y. B. Bath. IV, 14[c] bot. בסלקי, (read: בית כלקין, corresp. to בית היורות Tosef. ib. III, 3) the copper room.

**כַּלְכִּידָא, כַּלְכִּיד** f. (χαλκίς, -ίδος) *chalkis*, a small fish resembling sardines (v. Sm. Ant. s. v.). Y. Ned. VI, 39[c] bot. if one says, I will taste no הָדָא, אינו ... אלא בכ׳ he is forbidden ony *ch.* (small fish). Ib.[d] top כיל׳ אנא טעים לית ... והוא זבין ליה כ׳ I feel as if I were eating *ch.*—Ib. is it not often the case when a man says to his neighbor, buy me a fish, that he will buy *ch.* for him?—Y. Erub. III, 20[d] top כלבודא (corr. acc.); Y. Peah VIII, 21[a] top (סלק׳) כלקורא, read: כַּלְקִידָא.

**כְּלָכִית**, v. כִּיל׳.

**כִּלְכֵּל** (b. h.; כלל, כול) [*to surround,*] 1) *to provide with everything; to sustain*. Naz. 3[a], v. כְּלָכוּל. Ber. 58[b] וכ׳ אתכם בדין וכ׳ and provided for you (while alive) in justice, and gathered you in justice.—2) (cmp. כְּלִילָא) *to raise a crown of hair, to be a nazir*. Naz. I, 1 הרינו מְכַלְכֵּל I will grow a crown (as a substitute for, 'I will be a *nazir*', v. כִּינּוּי). Y. ib. 51[b] top כאומר הרינו מן המְכַלְכְּלִין as if he said, I will be one of those who wear a crown of hair.—Tosef. Nidd. VI, 6; Nidd. 52[b] עד שתְּכַלְכֵּל (euphem.) until she has a full growth of hair (around the pudenda).—*3) denom. of כֶּלִי) *to arm, fit out*. Midr. Till. to Ps. VII א״ל הקב״ה ולא אני כלכלתיו בה (read: כִּלְכַּלְתִּיו) said the Lord to him (Doëg), is it not I that fitted him (David) out with it (the sword of Goliath deposited in the Sanctuary)?—[The entire sentence is missing in ed. Bub.; note 69 a. l. quotes fr. mss. קלקלתי.]

*Nithpalp.* נִתְכַּלְכֵּל *to be supported*. Pesik. R. s. 4 אלירהו נ׳ וכ׳ (not נתבלבל) Elijah was supported by the woman of Zarephath.

**כַּלְכֵּל**, v. כִּלְכּוֹל.

**כַּלְכָּלָה** f. (preced. art.) 1) *support, provision*. Ber. 44[a] על המחיה ועל הכ׳ (be blessed &c.) for sustenance and support.—2) *supply*, esp. *basket containing chosen fruits* designated for use. Eduy. IV, 10 (9); Maasr. IV, 2 כַּלְכָּלַת שבת supply of fruits for the Sabbath (not for sale). Ib. הלוקט הכ׳ וכ׳ he who selects figs to send as a present. Y. ib. IV, 51[b] כ׳ שבת אינה וכ׳ Sabbath supply must not be sold. Y. Ter. II, end, 41[d] תאינים שבכ׳ figs in the provision basket, opp. מוּקְצֶה. Y. Dem. I, 21[c] bot. כ׳ אחת וכ׳ there is only one basketful (of the late fruits) which I reserve &c. Lev. R. s. 33, beg. כ׳ של תאנים a basket of figs for use (subject to tithes even for luncheon, v. טֶבֶל); a. fr.—*Pl.* כַּלְכָּלוֹת. Dem. VII, 6; a. fr.

**כָּלַל** (b. h.; v. כּוּל) 1) *to surround, comprise, include*. Gen. R. s. 4 חזר וכָלָלָן כולן וכ׳ (not וכללו כולו) he again included them all in the praise (Gen. I, 31). Shebu. 23[b]

(by saying, 'Praise ye', instead of 'Let us praise'). Mekh. Bo., Pisḥa, s. 18 ולפי שהוציא.... מן הכ' וכ' and as he excluded himself from the community (by saying 'you') &c.; a. e.—3) *total, sum.* B. Bath. 123ª בְּכֻלָּן אתה וכ' as their sum total you find seventy (Gen. XLVI, 27), whereas the detailed record counts only sixty nine.—4) *generalization, statement by implication,* opp. פרט specification; *inclusion, comprehension under a class.* Ber. 26ᵇ, a. fr. עד ועד בכ', v. עַד. — Sifra introd. מכ' ופרט מפרט וכ' וכ' interpretation based upon a general law followed by specification, or specification followed by generalization. Ib. כל דבר שהיה בכ' וכ' when a law is once laid down in general, and in another place a specification is given (e. g. Lev. VII, 37, a. ib. 20), it is stated specifically not for its own sake alone, but as applicable to the whole class. Ib. beg. מכ' ופרט וכ' אי אתה דן וכ' if a general rule is followed by a specification and this again by a generalization, you must be guided by the specification (e. g. Deut. XIV, 26). Tosef. Sot. VIII, 10; Sot. 37ª ברוך בכ' .. ארור בכ' וכ' 'blessed be' was pronounced on Mount Gerizim in general (corresp. to the general curse, Deut. XXVII, 26) and was specified (corresp. to ib. 15—25); 'cursed be' was pronounced on Mount Ebal in general (ib. 26) &c.; a. fr.—מִכְּ' *by implication.* Ned. 11ª, a. fr. מכ' לאו אתה שומע הן from *no* you understand *yes,* v. הֵן.—Pes. 16ᵇ שהותרה מִכְּלָלָהּ וכ' which was permitted (dispensed with), by implication, for a community (if unclean, derived fr. Num. IX, 2, v. Pes. 77ª). Ḥull. 37ᵇ מכ' דטרפה וכ' this proves by implication that *t'refah* is not the same as &c.; a. v. fr.—לאו ... כ' *not at all* (cmp. כְּלוּם). Ib. 20ᵇ; a. fr.—[Mekh. Bo, beg. לדברות כ', read: כְּלִי.]—*Pl.* כְּלָלוֹת (*fem.*). Naz. 48ᵇ. Sot. 37ᵇ. Erub. 27ª ארץ למדיין כְּלָלוֹת from general rules (the use of the word כל, as ib. III, 1) we must not derive anything, not even when an exception is stated (as there may be other exceptions); a. fr.—Ex. R. s. 32, beg. כְּלָלִים.

כְּלָא ch. same. Targ. Y. Deut. XXVII, 26 ברכתא בכ' וכ' blessings in general &c. (v. Sot. 37ª quot. in preced.). —Sabb. 147ª, a. fr. נקוט האי כ' בידך take this as a rule. B. Mets. 103ᵇ, a. e. כ' דמילתא the general rule is &c. Ḥull. 95ª הא דרב לא בפירוש אירמר אלא מכ' אירמר this opinion of Rab has not been delivered explicitly but only arrived at by implication; Ber. 9ª; a. fr.—Yeb. 21ᵇ הוא וכ' is this rule without exceptions?—Shebu. 26ª אהני כ' לאתויי וכ' the generalization (after specification) has the effect of including &c.; a. v. fr.—*Pl.* כְּלָלִין, כְּלָלַיָּא, כְּלָלֵי. Y. Ter. I, 40ᶜ כְּלָלוֹי דרבי כ' לית (כללי') the general rules of Rabbi (in the Mishnah; expressions like הכל or זה הכלל, כל &c.) are not without exceptions. Keth. 60ª לא .. להני כ' דכיריל וכ' do not heed those rules which my brother... laid down. Gen. R. s. 33 [read:] אליקם ... כל כ' דאוריתא ואילין אינון חלכתא דבבלאי (v. 'Rashi' a. l.) he taught Rab ... all the general rules (of interpretation) of the Law, and these became the guiding laws of the Babylonians.

כָּלַם (b. h.; cmp. כָּלָא) *to be restrained, to be retired.*

*Nif.* נִכְלַם *to be retired,* (cmp. כָּזַז) *to be put to shame, be rebuked.* Ab. d'R. N. ch. IX (ref. to Num. XII, 14) שתִּכָּלֵם ז' ימים that she should live in retirement for seven

כְּלַל ch. same, 1) *to surround, crown.* Targ. Cant. III, 11.—2) (denom. of כּוֹלָא) *to make whole, combine.* Y. Meg. IV, 75ᵇ bot. לינן חזרין וכָלְלִין לון do we not again combine them (the separated portions)?

*Pa.* כַּלֵּל 1) *to surround, crown.* Targ. Ps. V, 13.—2) (v. כִּילְלָא I) *to prepare a bridal room.* B. Mets. 101ᵇ כַּלְּלָהּ לברית if the owner of the rented dwelling gave it to his son as a bridal room (Rashi: if he was making preparations for his son's wedding, and needed the dwelling for the young couple). Gen. R. s. 70; Yalk. Gen. 125 כולי יומא חוו מְכַלְּלִין (ברית) לה the whole day they were helping him to prepare the bridal chamber (decorating it).

*Af.* אַכְלֵל *to crown, surround.* Targ. Ps. LXV, 12. Ib. CIII, 4; a. e.—[Kidd. 81ᵇ מכללה, read: מכלי לה, v. כְּלֵי I.]

*Ithpa.* אִיתְכַּלַּל, אִיכַּלַּל, *Ithpe.* אִיכְלִיל 1) *to be crowned, to adorn one's self.* Gen. R. s. 34, beg. (expl. Ps. CXLII, 8) יִתְכַּלְּלוּן בי וכ' the righteous shall adorn themselves with me.—2) *to be led into the bridal room, be married.* Meg. 27ᵇ כי איכ' רבה וכ' when his son R. was to marry.

כְּלָל m. (preced. wds.) 1) *general rule, principle.* Sifra K'dosh., Par. 2, ch. IV (ref. to Lev. XIX, 18) זה כ' גדול וכ' this ('love thy neighbor as thyself') is the most important principle in the Law. Sabb. VII, 1. Ḥull. III, 1 זה הכ' this is the general rule; a. v. fr.—Trnsf. לְכָלָל, בְּכָלָל *under the influence of.* Sifré Num. 157 לפי שהיה בכ' כעס בא לכ' טעות because he was under the influence of anger, he came under the influence of mistaken judgment; Yalk. ib. 786; a. fr.—2) *community.* Ber. 49ᵇ מן הכ' .... לעולם אל a person must never exclude himself from the community when he (in his vow) includes permitted things as well as forbidden things. Ib. 24ª, a. fr. אִיסּוּר כולל, v. אִיסּוּר. R. Hash. IV, 5 וכולל מלכיות עמהן and inserts that section of prayers concerning the divine rulership, v. מַלְכוּת; a. fr.—*Part. pass.* כָּלוּל, f. כְּלוּלָה a) *included.* Y. Pes. V, 32ᶜ bot. ירידת גשמים כ' וכ' the praise for the rain-fall is included therein (Ps. CXXXV, 7); Y. Taan. III, 67ª, end.—Y. Ber. I, 3ᶜ top עשרת הדברות כְּלוּלִין בהן the Ten Commandments are contained therein.—b) *entire,* v. כָּלִיל.—2) *to generalize* (v. כְּלָל). B. Kam. 63ª חזר (חדר) וכ' the text generalizes again.—[Y. Ab. Zar. IV, 44ᵇ top כוללין ... טוחנין, read: כּוֹבְרִין, v. כָּבַר.]

*Nif.* נִכְלַל *to be implied, to be stated in general terms,* opp. נפרט. Y. Sot. VII, 21ᵈ top דברים שנִכְלְלוּ ונפרטו things which have been stated both implicitly and specifically.

*Pi.* כִּילֵּל 1) *to crown.* Tanḥ. R'eh 7 אם נוצחין... ומְכַלְּלִין אותו when they (the legions) are victorious, they come and make a wreath, and crown him (the king).—2) *to include, imply. Part. pass.* מְכוּלָּל, *pl.* מְכוּלָּלִים *enclosed* (as a germ), *potential.* Gen. R. s. 10 (ref. to וירכלו, Gen. II, 1) מ' הרו המעשים things had been created potentially, and then they developed more and more.—[Y. Ber. VI, 10ª top ורכללו, read: וְרַבָּלוּ, v. כָּבַל.]

*Hif.* הִכְלִיל *to crown, finish, perfect.* Part. pass. מוּכְלָל. Yoma 54ᵇ (expl. מכלל, Ps. L, 2) מצִיון מ' יופיו וכ' from Zion the beauty of the world was perfected (by religion). [Cant. R. to V, 11, end מוכללת, read: מוּכְלָלֶת, v. כָּלַל.]

כָּלַל ch. same, 1) *to surround, crown.* Targ. Cant. III, 11.—2) (denom. of כּוֹלָא) *to make whole, combine.* Y. Meg. IV, 75ᵇ bot. לינן חזרין וכָלְלִין לון do we not again combine them (the separated portions)?

*Pa.* כַּלֵּל 1) *to surround, crown.* Targ. Ps. V, 13.—2) (v. כִּילְלָא I) *to prepare a bridal room.* B. Mets. 101ᵇ כַּלְּלָהּ לברית if the owner of the rented dwelling gave it to his son as a bridal room (Rashi: if he was making preparations for his son's wedding, and needed the dwelling for the young couple). Gen. R. s. 70; Yalk. Gen. 125 כולי יומא חוו מְכַלְּלִין (ברית) לה the whole day they were helping him to prepare the bridal chamber (decorating it).

*Af.* אַכְלֵל *to crown, surround.* Targ. Ps. LXV, 12. Ib. CIII, 4; a. e.—[Kidd. 81ᵇ מכללה, read: מכלי לה, v. כְּלֵי I.]

*Ithpa.* אִיתְכַּלַּל, אִיכַּלַּל, *Ithpe.* אִיכְלִיל 1) *to be crowned, to adorn one's self.* Gen. R. s. 34, beg. (expl. Ps. CXLII, 8) יִתְכַּלְּלוּן בי וכ' the righteous shall adorn themselves with me.—2) *to be led into the bridal room, be married.* Meg. 27ᵇ כי איכ' רבה וכ' when his son R. was to marry.

כְּלָל m. (preced. wds.) 1) *general rule, principle.* Sifra K'dosh., Par. 2, ch. IV (ref. to Lev. XIX, 18) זה כ' גדול וכ' this ('love thy neighbor as thyself') is the most important principle in the Law. Sabb. VII, 1. Ḥull. III, 1 זה הכ' this is the general rule; a. v. fr.—Trnsf. לְכָלָל, בְּכָלָל *under the influence of.* Sifré Num. 157 לפי שהיה בכ' כעס בא לכ' טעות because he was under the influence of anger, he came under the influence of mistaken judgment; Yalk. ib. 786; a. fr.—2) *community.* Ber. 49ᵇ מן הכ' .... לעולם אל a person must never exclude himself from the community

days (and not appear before the king); (Sifré Num. 106 שתהא מוּכְלֶמֶת). Ber. 16b שלא נבוש ולא נִכָּלֵם מאבותינו (v. Rabb. D. S. a. l. note 4) that we may not be put to shame and not be abashed when compared with our fathers (Y. ib. IV, 7d bot. שלא נבוש מאבותינו לעו״הב). Cant. R. to I, 14 בהִכָּלְמוֹ in his shyness.

*Hif.* הִכְלִים *to cause to retire, to rebuke, shame.* Kidd. 31a bot. ולא הִכְלִימָהּ and he did not scold her. Ib.b כלום ולא הִכְלַמְתָּהּ... did she (thy mother) throw a bag of money into the sea in thy presence, and thou didst not reproach her?—Midr. Till. to Ps. IV, 3 עד מתי אתם מַכְלִימִין וכ׳ how long will you slander me and my dignity?; a. e.—Part. Hof. מוּכְלָם, f. מוּכְלֶמֶת, v. supra.

**כְּלַם** ch. same. [Targ. Y. Deut. XXIX, 4 כלמו, Var. בלמו, read: בְּלַּח or בְּלִיאוּ, v. בְּלִי I.]

*Af.* אַכְלֵם as preced. *Hif.* Targ. I Sam. XX, 34. Ib. I, 16; a. e.—B. Kam. 86a bot. דמַכְלְמוּ לית ומִיכְּלֵם when you rebuke the child and he shrinks back in shame; ib.b (not דמיכלמו).—Part. pass. מַכְלֵם. Y. Yeb. XII, 12d bot. והיא מַכְלֶמֶת עלך and she (the young woman) will be put to shame on account of thee (the old man); ib. והוא מכלמה וכ׳ (read: מַכְלֵם).

*Ithpa.* אִיתְכַּלַּם, *Ithpe.* אִיכְּלַם as preced. *Nif.* Targ. O. Num. XII, 14. Targ. II Sam. X, 5; a. e.—B. Kam. l. c., v. supra.

**כְּלִימָא, כְּלֵמָא*** m. (preced.) *refraining, warding off.*—*Pl.* כְּלֵמֵי. B. Mets. 103b Ar. (Ms. כלומי, ed. בְּלֵמָא q. v.).

**כַּלְמָא,** *pl.* כַּלְמֵי *vermin,* v. כַּלְמְתָא.

**כְּלָמוּס** m. (χλαμύς) *chlamys, officer's cloak* (v. Sm. Ant. s. v.). Y'lamd. to Gen. XXV, 23; 25, quot. in Ar., corresp. to the Jewish garment טַלִּית, v. כִּבְלָא.—Tanḥ. Vayera, ed. Bub., 21 [read:] כל תימים ... היה מהלך בסגון כיון שנכנס חלבריש הכלמוס שלו (v. ib. notes 124; 125) as long as he was on the road, he travelled in a *sagum* (common soldier's cloak), when he entered to take office, he put on the chlamys; Gen. R. s. 50, beg. בכפגן .. בקאלמין; Lev. R. s. 26 כקלאמין ... כפגן; Yalk. Gen. 84 כגפ׳ ... בקאלמין (read: בסגון .. בכָּלָאמִין or בְּקָלָאמִין).

**כַּלְמָא, כַּלְמְתָא** f. (collect. noun; a dialect. adapt. of h. כִּנָּם, v. כִּרְיָה) [*nesting,* cmp. כלם,] *vermin.* Targ. O. Ex. VIII, 12 sq. ק׳ (cod. 10 כ׳, v. Berl. Targ. O. II, p. 21).—כַּלְמֵי, ק׳. Targ. Y. ib. ק׳.—Ber. 51b כ׳ .... מהדורי from peddlers comes gossip, from rags—vermin. Nidd. 20b כ׳ (Ar. s. v. סרס : קלמי).

**כָּלָן,** Y. Peah VIII, 20d bot., v. כּוֹל.

**כַּלָּן,** v. כַּלָּתָא.

**כַּלְנוֹס,** v. כָּלִינוֹס.

**כַּלַנְדְּרִיָּא** m. pl. (χλανίδιον, -ια) *fine cloaks* for women. Y. Sabb. VI, 8b bot. כ׳ (expl. הרעלות, Is. III, 19; not ב׳).

**כַּלְנְיוֹתָא,** v. כּוּלְנִי׳.

**כְּלֵנָסָא,** v. כְּלוּנְסָא.

**כַּלְעַס,** Y. Ter. VIII, 46a ואיתכ׳, v. בַּלְעֵס.

**כְּלַפֵּי** h. a. ch. (=לאפי (וון) כְּ, v. אַפָּא, a. כִּוּן) *directed towards, opposite, against.* Targ. Job XXIV, 15; a. e.—Snh. VI, 4 פניו כ׳ העם his (the culprit's) face towards the people; כ׳ העץ towards the cross. Ib. 105a, v. דּוּצְפָּא. Pes. 8b כ׳ שאמרה תורה in the face of what (considering that) the Law says; Y. Macc. II, 31d top כ׳ שנאמר; a. fr.—כ׳ אלידה, לריא, v. אַלְדָּה.

**כְּלָקְדוּקָה,** v. גְּלוּגְדָּקָא.

**כַּלְקוּרָא,** v. כַּלְכִּיד.

**כלקטורין, כלקטורים** read:

**כַּלְקְטִירִין** (m. pl. χαρακτῆρες) *features* of the face. Lev. R. s. 23 הריני צר את כל קטורין וכ׳ (corr. acc.) I will shape his features in resemblance to &c.; Pesik. R. s. 24 בלקטורים, בלקטירים (corr. acc.). Ib. יושב וצר בל׳ וכ׳ (corr. acc.) was painting the picture of the ruler (Lev. R. l. c. איקונין). [Ar. s. v. קנכתר : קנכתירין.]—V. also כּוֹלָקְטָר.

**כַּלְקִירָא,** v. כַּלְכִּיד.

**כַּלְקִיס** pr. n. pl. (Χαλκίς) *Chalkis,* a town of Cœlesyria. Y. Meg. I, 70c bot. במדינת כ׳ וכ׳ ... פליטת refugee scholars in the city of Ch. and in Beth Zibdin; Y. Taan. II, 66a בולקוס (כול׳); Meg. Taan. XII בלירקו (corr. acc.). [Schol. to Meg. Taan. defining our w.: במדינת קוסליקוס, prob. a corrupt. of Cœlesyria.]

**כלקירא,** v. כַּלְכִּיד.

**כלריוד,** Tosef. B. Kam. VII, 4 את הכ׳ some ed., read: את חכל, דירה.

**כַּלְתָּא, כַּלָּ, כַּלָּ** f. ch.=h. כַּלָּה, *bride; daughter-in-law.* Targ. Is. LXI, 10 (ed. Wil. כַּלְתָּא). Targ. Gen. XI, 31; a. fr.—Gitt. 57a כי חוו מפקי חתנא וכ׳ when they led forth bride and groom in procession. B. Bath. 143b כַּלְתֵּיהּ his daughter-in-law. Meïl. 19a דחבא דכלתיה דנון the gold ware of the daughter-in-law of Nun (which was found to have lost in weight); a. fr.—[Targ. Job XV, 32 וכַלְתַּיהּ, v. כִּילְתָא I.]—*Pl.* כַּלָּתָא, כַּלָּתָה, כַּלָּן. Targ. Ruth I, 6. Targ. Jer. VII, 34.—Meïl. l. c. דחבא דרמיין כַּלָּתָיךְ the gold ware which thy daughters-in-law cast carelessly about (by which they wear off). Keth. 17a כ׳ משרי קמי they sang before (the processions of) brides. Yeb. 21b כלתה ... דבי the daughters-in-law of the house of ... (where there were wives of his daughter's sons and wives of his son's sons).—V. כַּלַּנְיָרָה, כַּלִּין.

**כלתין,** Y. R. Hash. II, 58a top, read: בַּלְתִּין.

**כְּמָא, כְּמָד** (v. כְּ a. מָא) 1) (followed by ד־) *like that which.* Targ. Jud. XI, 39 a. fr. [Usu.: הֵיךְ מָא, הֵירְכְּמָא.]—

2) (mostly כמה) *how! how many!, how much!, how long!*; (also interrog.) *how much?* &c. Targ. Ps. CXXXIX, 17. Ib. XXXV, 17; a. fr.— Gen. R. s. 6 כ׳ נפשיה וכ׳ how the soul of this man's (my) brother is now chopping cedars and sawing &c. (is in the agony of death)! (Midr. Sam. ch. IX; Yalk. Ps. 743, only כ׳ נפשיה וכ׳). Yoma 22b, v. חֲלִי. Ber. 14b כ׳ מעליא וכ׳ how excellent &c. B. Mets. 86a כ׳ ככרין וכ׳ how many cakes of nardus do we owe to &c.!—M. Kat. 16b כל כ׳ דהוה וכ׳ as long as &c.; a. fr.—Y. Ab. Zar. II, 41a top כְּמָן קטל how many of them did he kill?

כְּמַאי (v. preced.) *as much as.* Yoma 43b כ׳ דמסיק וכ׳ (Var. כמה) as much as a fox carries (on its feet) from a ploughed field; (Nidd. 65b כדמסיק).

כְּמָה, v. כְּמָא.

כַּמָּה, כְּמָה h. (preced.wds.) 1) *how much?, how many?* Kidd. 9b כ׳ אתה נותן וכ׳ how much (dowry) wilt thou give &c.? Ber. 14a עד כ׳ up to how much? Ib. 30b כ׳ ישהה וכ׳ how long must he pause between &c.?; a. fr.—2) *how!, how many!, how much!* Sabb. 12b כ׳ גדולים דברי וכ׳ how grand are the words of &c.; a. fr.—על אחת כ׳ וכ׳, v. אֶחָד. —3) (I don't know) *how many, many.* M. Kat. 16b אירבדתי כ׳ דוד מפניו I should have destroyed many Davids for his sake. Y. Keth. V, 30a bot. לאחר כ׳ רמים after ever so many days. Ib. אפי כ׳ even much longer; a. fr.—[Y. Succ. I, 51d top גבוה מכמה, prob. to be read: מכ׳ אמה= מעשרים ib.]

כְּמֵהִין, כְּמֵהִים, כְּמֵהוֹת, כְּמֵי׳ c. pl. (כָּמַהּ *to be hot, to thirst, long for*) a kind of *mushroom, morils.* Gen. R. s. 69, beg. (ref. to כמה, Ps. LXIII, 2) כ׳ חללו שהן מצפין וכ׳ like those morils which look out for water; Yalk. Gen. 119 כְּכָמֵהוּיוֹת (not כמ׳); Yalk. Ps. 786 כאמבטאות (corr. acc.). Ned. 55b; Y. Maasr. I, 48d top, כ׳ ופטריות morils and truffles which are not planted; Ber. 40b; a. fr.

כְּמֵהִין ch. same. Y. Bets. V, end, 63b.

כְּמוֹ (b. h.; v. כָּמָה) *as, like.* Yalk. Ex. 246 חקשו לבם כ׳ אבן they made their hearts hard like stones (Mekh. B'shall., Shirah, s. 5 כאבן). With suffixes: כָּמוֹנִי, כָּמוֹךָ &c. *like me, like thee* &c. Ned. 9b, v. כְּמוֹת. Mekh. l. c., s. 8; a. fr.—V. כְּמוֹת.

כמון, a word in a charm formula. Sabb. 67a (v. next wds.).

כַּמּוֹן m. (b. h. כַּמֹּן, v. כָּמַן, cmp. חַמָּם) *cumin.* Dem. II, 1. Ter. X, 4 בכ׳ של וכ׳ with cumin stalks of T'rumah.

כְּמוֹנָא, כַּמּוֹנָא ch. same. Targ. Is. XXVIII, 25; 27. —Ab. Zar. 29a, v. כְּרַוְיָא.— *Pl.* כְּמוֹנֵי, כְּמוֹנְיָא. Sabb. 67a כמוניא (Rashi: כמוני; Ms. M. sing.), v. בִּרְנָתָא I.

כְּמוֹנָא m. (כָּמַן) *insidiousness, crafty plan.* Targ. Y. II Ex. XXI, 14 (h. text ערמה).—V. כְּמָנָא.

כְּמוֹת (=כְּמוֹ אֶת, cmp. כְּוָת) *like, as.* Y. Maas. Sh. IV, 54d כ׳ שהוא מוכר according to the selling price. Sabb. 51a, a. fr. (חי) כ׳ שהוא in its natural condition (raw). Keth. 17a כלה כ׳ שהיא the bride at weddings must be praised according to her perfections (without exaggeration); a. fr.—With suffixes: כְּמוֹתִי, כְּמוֹתְךָ &c. *like myself, like thyself* &c. B. Mets. 59b אם הלכה כ׳ if the law is in accordance with my opinion, v. כְּוָת. Y. Ned. I, 36d bot. כ׳ ירבו וכ׳ may there be many like thee &c.; (Bab. ib. 9b כְּמוֹךָ). Ber. V, 5, a. fr. שלוחו של אדם כְּמוֹתוֹ a man's messenger is like himself, i. e. action by proxy is legal; a. fr.

כְּמִידוֹת, כְּמִידִים, כְּמִידִין, v. sub כְּמֵהִין.

כמיך, a word in a charm formula. Sabb. 67a.

כְּמִין, v. כְּמַן.

כְּמִינָא, v. כְּמָנָא.

כְּמִיסַת, v. כְּמַסַּת.

כְּמִישׁ, v. כְּמַשׁ.

כָּמָךְ, m. (Pers. Kâmakh, Arab. Kâmaḥ, Fl. to Levy Talm. Dict. II, 452[2]) *Kamakh, a Persian sauce* of milk, curdled milk &c.; cmp. כּוּתָּח. Nidd. 51b שבת העשירית לכ׳ dill intended to be put into the *k.*

כָּמְכָא ch. same. Pes. 30a Ar. (ed. כותחא). Ib. 76b Ar. (ed. כותחא). Hor. 12a Ms. M. (ed. כות׳). Ḥull. 112a; a. e.

כָּמַן, v. כְּמָא.

כָּמַן (cmp. כָּמַר) [*to be heated* in the ground,] *to be hidden, lie in wait.*

**Pi.* כִּמֵּן *to hide fruits* in the ground. Maasr. IV, 1 Mish. a. Bab. ed. (Ms. M. חמכמיר, Y. ed. חמכמר, v. כָּמַר).

*Hif.* הִכְמִין *to keep witnesses hidden,* a proceeding applied only against seducers to idolatry (v. מַסִּית). Snh. VII, 10 מַכְמִינִין לו עדים וכ׳ the court puts witnesses in wait for him behind an enclosure. Y. Yeb. XVI, 15d bot.; a. e.— Y. Snh. VIII, 21c top המַכְמִין עדיו וכ׳ he who keeps witnesses hidden (while eliciting a confession of indebtedness from his debtor), has done nothing, i. e. the confession has no legal consequences.

כְּמַן ch. same. Targ. O. Ex. XXI, 13; a. fr.—Part. כָּמִין, f. כְּמִינָא (כָּמְנָא). Targ. Jer. IX, 3 מְכַמֵּן כ׳ (h. text עקב יעקב). Targ. Prov. VII, 12.—Koh. R. to IV, 14; Midr. Till. to Ps. IX, v. כַּשָּׁכַשׁ.

*Pa.* כַּמֵּן *to hide, cover.* Targ. Prov. X, 18 מְכַמֵּין Ms. (ed. מַכְמִין *Hif.*).—Part. pass. מְכַמָּן *lurking.* Targ. Lam. III, 10 (ed. Amst. מְכַמֵּן; h. text אֹרֵב).

*Af.* אַכְמִין 1) same, v. supra.—2) as preced. *Hif.* Snh. 29b.

כַּמָּן, v. כַּמָּנוֹן.

כְּמָנָא f. (preced. wds.) *ambush, trap; insidiousness.* Targ. Jud. IX, 35. Targ. II Sam. XIII, 32 (ed. Lag. כְּמִינָא; h. text שרמה); a. e.— *Pl.* כְּמָנְיָא, constr. כְּמָנֵי. Targ. I Chr. I, 20 (ed. Lag. כמינא). Targ. Ps. X, 8; 10.—V. כְּמוֹנָא.

כְּמָנָה f. h. same.—*Pl.* כְּמָנוֹת. Yalk. Deut. 804 . . . אין שאין בה כ׳ there is no road on which ambushes are not to be apprehended; Sifré ib. 20 מקומות (corr. acc.).

כְּמָנוֹן m. (preced. wds.) *craft, artfulness.* Koh. R. to IX, 14 (expl. מצודים ib.) ועקמון כ׳ Craft and Trap (allegorical names of towers); Yalk. ib. 989 כַּמָּן; Gen. R. s. 33 עַקְמָן וכַמְנָן Tricky and Wily.

כָּמַס (b. h.; cmp. כָּמַן) *to hide, store away.* Part. pass. כָּמוּס. Yalk. Ex. 165 הוא כ׳ משיבינו he is hidden from our sight; Pirké d'R. El. ch. XLVIII.—V. כּוֹמָסָה.

כֶּמֶס m. (preced.) *subterranean prison* (carcer). Yalk. Hos. 532 נותן לו כ׳ וכ׳ . . . . . בתחלה קורא אילוגין first he reads the charge, then he strikes him (to extort confession), and then he assigns to him a prison &c.; Pesik. Shub., p. 159[b] (corr. acc.).

כֶּמֶס ch. (v. preced.) *store-room, cellar* (Assyr. כמס, Schr. KAT[2] p. 559). B. Bath. 145[b] עתיר כ׳ rich of stores.

כְּמֵיסַת, כְּמַסַּת c. (v. מְסָתָא; a phrase borrowed fr. Deut. XVI, 10; 17, v. Targ. Y.; =h. כְּדֵי) *adequate, able, worthy.* Targ. Y. II Lev. XXIII, 29 דכ׳ וכ׳ that is able (or of adequate age) to fast. Targ. Y. Gen. XX, 16. Targ. II Sam. VII, 18; Targ. I Chr. XVII, 16 ליה אנא כ׳ I am not worthy (h. text מי אנכי).

כָּמַר (b. h., v. כָּמַח, כָּמַס) 1) [*to heat,*] *to make* כּוֹמֶר (v. כּוֹמֶר I), *to produce shrinking and maturing of fruits by underground storage* or *by exposure to the sun.* Tosef. Men. IX, 10 לא הדוו . . וכוֹמְרִין אותן (Var. וכורמין) they did not cut the grapes and let them shrink (before putting them in the press), but cut and immediately pressed them. B. Mets. 89[b] ולא יְכַמֵּר באדמה וכ׳ (Ar. כַּמַّر) *Pi.*, v. Rabb. D. S. a. l. note 90) the laborer must not hide grapes in the ground (to eat them afterwards).—2) (trnsf.) *to watch, guard.*—Denom. כּוֹמֶר II.—3) *to lay a trap,* v. infra.

*Pi.* כִּימֵּר, *Hif.* הִכְמִיר 1) *to hide in the ground, heat.* Maasr. IV, 1, v. כָּמַן. B. Mets. l. c., v. supra.—2) (denom. of מִכְמָר) *to lay a trap, net.* Tosef. Yeb. XIV, 6 שהיו מְכַמְּרִין מִכּ׳ מכמורין; Yeb. 121[a] מכמורת; Y. ib. XVI, 15[d] top לְכַמֵּר מ׳.

*Nif.* נִכְמַר 1) *to shrink, fall in by the effect of the heat, to tumble inward.* Y. B. Mets. X, beg. 12[c] בתנור נ׳ if the house fell in like a furnace, opp. נפל לתוך.—2) (trnsf.) with רחמים, *to be bent over, to feel compassion* (cmp. גִּלְגֵּל). Yalk. Gen. 150 נִכְמְרוּ רחמיו של יוסף Joseph was moved to compassion; (Tanḥ. Vayigg. 4 נתגלגלו ר׳).

כֻּמַּר ch. same, 1) *to hide, keep warm* (corresp. to h. כָּמַן). Y. Sabb. IV, beg. 6[d] (read:] כַּמְרָאי גו גיפתא v. גִּיפְתָּא. Ib. כַּמְרָה put it in &c. B. Mets. 74[a] מחוסר מְכַמַּר ועיולי וכ׳ requiring heating (of grapes) and carrying to the press. —2) *to shrink, be wrinkled.* Pes. 58[a] מכמר בישרא the shrinking and drying up of the meat (from lying over too long).—3) (with רחמין as object) *to feel compassion.* Targ. Y. Deut. XIII, 18. Targ. Ps. LXXVII, 10.—[Kidd. 81[b], v. אִכְמַר.]

כְּמָרָא, כֻּמְרָא, v. כּוֹמֶר, כּוּמְרָא.

כְּמַרְיָאתָא f. pl. (preced. wds.) *withered, black fruits.* Lam. R. to V, 10 (expl. נכמרו ib.) כאילן כ׳ wrinkled like withered fruits.

כמרוסא, Num. R. s. 12, v. קַמְרוֹסָא.

כָּמַשׁ (cmp. כָּמַר) *to wrinkle, wither.* Y. Maas. Sh. IV, 54[d] bot. עד שיִּכְמוֹשׁוּ until they are withered.—Part. pass. כָּמוּשׁ, f. כְּמוּשָׁה; pl. כְּמוּשִׁין, כְּמוּשׁוֹת. Lev. R. s. 23; Cant. R. to II, 2 מה שושנה . . והיא כ׳ וכ׳ as the lily, when the heat comes upon it, is withered, but blooms again when the dew falls . . . נראין כ׳ וכ׳ so does Israel . . . seem to be withered &c. Succ. 31[a] bot. כמושין withered fruits, contrad. to יבשין dried up; a. fr.

*Nif.* נִכְמַשׁ same. Cant. R. to II, 1 נוחה לְהִכָּמֵשׁ withers easily.

כְּמַשׁ ch. same. B. Bath. 16[b] וכיון דכַּמְשֵׁי וכ׳ and when they withered, they knew (that an accident had befallen their friend).—Part. כָּמִישׁ, pl. כְּמִישִׁין. Y. Pes. IV, end, 31[c]; Esth. R. to I, 4, v. זָלִיל.

כְּמָתֵי (v. כְּמָא a. דִּכְמָא) *like.*—Targ. Ps. LXXIII, 15 דְּמִכְמָתְהוֹן ed. Lag. (oth. ed. דכמתהון) (something) which is of the nature of their speeches.

כַּן *here,* v. כַּאן.

כֵּן I (b. h.; v. כִּי, כָּךְ) *so, thus.* Ber. 11[b] וכן הוא אומר and so we read; a. v. fr.—אלא אם כן, אם כן, v. אִם.—לָכֵן *for such a purpose.* Y. Maas. Sh. II, 53[b] bot. דרכו ל׳ it is usually employed for such a purpose. Y. Erub. VII, beg. 24[b] ייחדו ל׳ he devoted it to such &c.—יתר מִכֵּן, יתר על כן, v. יֶתֶר I.

כֵּין, כֵּן, ch. same. Targ. Is. LI, 6. Targ. O. Ex. I, 12; a. fr. —Ber. 11[b] וכן אורי ליה וכ׳ and so taught R. El. &c.; a. v. fr.—בתר כן, contr. בָּבֵן, *after this; therefore.* Targ. II Sam. II, 1; a. fr.—Ib. XXII, 47; a. e.—מִבְּכֵן וּלְהָלְאָה, מִבְּכֵין וּלְהָלְאָה from now and further on=h. מִכָּאן וְאִילָךְ. Targ. I Kings XIV, 14.—Y. Sabb. XIV, 14[d] ר״י משתיה כן such (disease) befell R. J.; Y. Ab. Zar. II, 40[d] הוה ליה כן. Ib. bot. ימות ולא כן let him rather die than do this (idolatrous cure); a. fr.—Y. Ber. III, 6[b] top לָכֵן דאתינן (v. preced.) it is for this purpose that we came here (to be reminded of death).—הַל כֵּן, הָכָא לָכֵן.—כל דכן, v. כּוֹל.—כֵּין הִי=כֵּינִי *it is so*; (interrog.) *is it so, indeed?* Y. Peah II, 17[a] bot. וכ׳ אלא כ׳ is that so? (No,) but it is thus. Ib. III, 17[c] top כ׳ (insert מתניתא); ib. II, beg. 16[d] כ׳ מתניתא (not ב׳) so is the Mishnah to be read. Y. B. Mets. III, beg. 9[a] ואין כ׳ but if this be so; a. fr.

כֵּן II, with suff. כֵּנ־, m. (b. h.; כּוּן or כָּנַן) 1) *base, stand, rest.* Cant. R. to I, 1 (ref. to והנה החלום, I Kings III, 15) החלום . . . על כֵּנוֹ the dream (after he awoke) remained standing on its firm stand (was realized); Yalk. Kings 175. Yoma V, 3, sq. חניחו על כ׳ וכ׳ he set it down on the stand. Tosef. Kel. B. Mets. II, 17 מחוסרין כן vessels that have lost their rest; a. fr.—*Pl.* כַּנִּים, constr. כַּנֵּי. Kel. XI, 3.—

Trnsf. *social status.* Yeb. 77[b] גיורת מכַּנָּתָהּ a proselyte of her own status, i. e. born after the conversion of her parents both of whom were of the same nation.—2) (cmp. כּוֹן *Pi.*) *ruler.* Ib. XII, 8; Tosef. ib. B. Bath. VII, 12 תוכן וכַנָּתָהּ (Var. וכַכַּנָּא) the ruler and that which is ruled (the writing material); oth. opin.: the ruled material and the ruler; [oth. opin.: (cmp. σταθμός) the *base* of the scales and the *scales*; oth. opin. *the strike* and *the measure.*]

**כַּנָּא** ch. same, 1) *base, fixed place, line.*—*Pl.* כַּנַּיָּא. Ber. 57[b] בכַנַּיָּיהוּ חזי (Ms. M. בב׳) he saw them (in his dream) in the regular places (as planted in the field). V. כַּנְתָּא.—2) *kanna,* a small measure (v. preced.). Keth. 99[b]; Meïl. 21[b] כ׳ כ׳ בפרוטה each *k.* for a P'rutah (no reduction for larger quantities).—*Pl.* כַּנֵּי. Ib.

**כַּנָּא** *louse,* v. כִּינָּא. [Targ. Y. II Gen. XXXVIII, 26 בכנא some ed., read: בדינא.]

**כַּנְגַּד*** m. (prob.=גַּנְגִּידִין) a kind of *chervil.* Sabb. 109[b] אניגרון כ׳ וכ׳ Ms. M. (ed. אבנגר, Ar. כנגר; Rashi ed. Sonc. כנגדי, v. Rabb. D. S. a. l.) elaiogaron, *kangad* and theriacon are good for &c., v. גִּרְפּוּיָא. [Ar.=ḥantal, *cucumis colocynthis*; Löw Pfl. p. 294: =Κανάρα *artichoke.*]

**כַּנְדָּא** I m. (κάνδυς, Pers.) *a gown* with wide sleeves. —*Pl.* כַּנְדֵּי. M. Kat. 24[a] תלוסר כ׳ מאני Ar. (ed. תרוסר מני; Ms. M. מני, תל׳ בגדי מני being a gloss to our w.).

**כַּנְדָּא** II m. (dial. for כַּדָּא, cmp. גּוּנְדָּרָא) *pitcher, pot.* [Pes. 111[b], v. כִּנְדָּא.]—*Pl.* כַּנְדֵּי. Pes. 30[a] מזבני כ׳ sellers of earthen ware. Ib. אשוו זבִינִי אכַנְדֵּיכוּ (not דיכי ..; Ms. M. אשוו זבִינִיכוּ) set a fair price on your pots.—Ḥull. 48[b] דקיימו כ׳ כ׳ lungs upon which there are pot-like excrescences.—[Ber. 40[b], v. כְּדָרָא.]

**כַּנְדּוֹקָא** m. *Kandoka,* surname of one Minyomin. Ḥull. 49[b]. [Rashi: *dealer in pottery,* cmp. Syr. כנדוקא, P. Sm. 1764; v. Fl. to Levy Talm. Dict. II, 452[b].]

**כָּנָה**, v. כְּרִינָה.

**כַּנָּה** f. (v. כֵּן II) 1) *base, stand.* Kel. VII, 6 נותן את חכ׳ וכ׳ he places the base of a stove between them; [oth. opin. he puts *a ruler* between, measuring a straight line.] —2) *ruler* or *ruled material.* Ib. XII, 8, v. כֵּן II.

**כָּנָה**, *Pi.* כִּינָּה, v. כנה.

**כַּנְחָא*** (v. כנה; cmp. Ezra IV, 9; 17) *of the same class, rank.*—*Pl.* כַּנְחָיֵיא. Kerith. 3[b] תנא ירחון בכַנְחֵירְחוֹן Ar. (ed. בירנכירחון, אבירנכירחון, v. כְּרִינָא) the redactor specifies them among their classes.

**כְּנָוְתָא*** (preced.) *K'navatha,* an adaptation of the name of a Babylonian festive time and fair. Y. Ab. Zar. I, 39[c] מחוזי וכנוני וכ׳; cmp. אַכְנָיְיתָא.

**כְּנוֹרְיָא, כְּנוֹרִי**, v. כִּינּוֹר.

**כְּנוֹן**, pl. כְּנוֹנִים, v. כּוֹנָנִית.

**כְּנוֹנָא** m. (כנן) *a (fire) stand, a portable brazier,* v. כַּנָּה. Bets. 21[b]; Sabb. 47[a].

**כְּנוּפְיָא** (preced.) an adaptation of a *Babylonian festive season* and fair., v. כְּנָוְתָא.

**כְּנוּס**, v. כִּינּוּס.

**כִּינּוּפְיָא, כְּנוּפְיָא** m. (כְּנַס I) *crowd, assembly* (cmp. הוֹחָקָא). Targ. Y. Num. XXXIII, 25 (transl. מקחלות) אתר כ׳. —Sabb. 60[b] אירכא כי׳ there is a large gathering (in synagogues &c.). Ib. כי׳ דאירסורא gathering on a day when labor is not permitted. R. Hash. 27[a] כל כי׳ דכסף חוא all signals for assemblies were blown on silver horns. Yoma 51[a] אתי בכ׳ is offered by large crowds. Gitt. 11[a] דארמאי כ׳ Ar. a. Rashi (ed. כְּנוּפְרָאתָא *pl.*) popular assemblies of gentiles, opp. ערכאות, v. עַרְכִּי. B. Kam. 113[a] וכי לדידכו כְּנוּפְרֵכוּ is your gathering (v. כַּפָּה) held for your individual benefit? (Var. v. כְּנַס I).—*Pl.* כְּנוּפְרָאתָא, v. supra.

**כִּינּוֹר, כְּנּוֹר** m. (b. h.; prob. fr. כרר with נ inserted, v. כְּרֵכֵּר, cmp. חִינְגָּא) *lute, cithern.* Arakh. 13[b] כ׳ של מקדש וכ׳ the *kinnor* of the Temple was seven-stringed. Ber. 3[b]; Y. ib. I, 2[d] כ׳ היה תלוי וכ׳ David had a lute suspended &c. Snh. 101[a] עשאוני בניך ככ׳ וכ׳ thy children made me (the Law) like an instrument upon which the scorners play; a. fr.—*Pl.* כִּנּוֹרִים, כְּנוֹרוֹת, כְּנוֹרִי׳. Arakh. II, 5. Shebu. 15[b]. Kinnim III, 6 בני מעיו לכ׳ its small bowels are used for strings for the cithern; Ab. Zar. 47[a] מהו לכ׳ Ms. M. (ed. לפארות). Pesik. R. s. 26; a. e.

**כִּינָּרָא, כִּינּוֹ, כְּנָרָא** ch. same. Targ. Gen. IV, 21 (v. Berl. Targ. O. II, p. 3). Targ. Job XXX, 31 כִּינָּךְ (ed. Wil. כְּנָךְ); a. fr.—*Pl.* כִּנָּרְיָא, כִּנָּרֵי, כְּנָךְ, כִּנְרֵי׳. Targ. Ps. XCII, 4. Targ. Y. Gen. XXXI, 27 (O. חִנְגִּין, v. Berl. l. c. p. 12). Targ. Is. XVI, 11 (ed. Lag. sing.); a. fr.

**כִּינּוּשָׁאָה** m. (כְּנַשׁ) *sweeper.*—*Pl.* כְּנוּשָׁאֵי. Ḥull. 60[a], v. זְלוּחָאָה.

**כִּינָּה, כְּנָה**, *Pi.* כִּינָּה, כְּרִינָּה (b. h., v. כֵּן I) 1) *to qualify, define; to surname, to nickname; to modify an expression, circumscribe; to compare.* B. Mets. 58[b] חמְכַנֶּה שם רע וכ׳ he who calls his neighbor by a nickname. Shebu. 36[a] כַּנֵּה circumscribe (use the third person as euphemism). Sifré Num. 84, a. fr. כי׳ תכתוב the Bible modifies the expression (to avoid anthropomorphism, e. g. Zech. II, 12 עינו for עיני). Meg. IV, 9 חמכנה בעריות he who modifies (symbolizes) in translating the laws of incest (e. g. Lev. XVIII, 7, 'uncover not thy parents' weakness or disgrace'). Yalk. Num. 771, v. פּוֹלְמוּסְרִיטוֹן; a. fr. Part. pass. מְכוּנֶּה. Tanḥ. Ki Thissa 17 (ref. to באדם, Ps. LXVIII, 19) מכ׳ משה באדם (not לאדם) the name of Moses is here disguised by the substitute *Adam.* —[Yalk. Ps. 832 מכונה, v. כָּנַן.]

**כַּנֵּי**, *Pa.* כַּנֵּי ch. same. Targ. Y. Gen. IV, 26.—Shebu. 36[a] לא מְכַנְּרִנָן we must not modify the (Biblical) expression (to avoid cacophemism).—[Bets. 33[b] מכניא, read: מכניך, v. כָּנַךְ I.]

*Ithpa.* אִתְכַּנֵּי, *Ithpe.* אִתְכְּנֵי 1) *to be surnamed.* Targ. Is. I, 4.—*2) *to associate one's self* (v. כַּנָּא). Targ. Ez. XXIX, 7 באתכנייותחון וכ׳ when they form an alliance with thee (h. text בחפשם; Kimḥi quotes a Var. באתכנעותחון, v. כָּנַע).

**כַּנְיָא, כַּנְיָא כ׳ פַּרְוָא** m. *Kanya Parva,* name of an unclean bird. Ḥull. 62[b] כ׳ פ׳ אסיר Ar. (ed. בוניא שרי פ׳ אסיר).

כְּנִימָה f. (denom. of כִּנָּם; cmp. כַּלְמָיָא) *vermin, moth.* Sifré Deut. 40. Y. B. Kam. IX, beg. 6d חרקיבו מן הכ׳ if the grain became ruined by moths, contrad. to תולעים. Makhsh. VI, 1; Tosef. ib. III, 1 מפני הכ׳ in order to prevent the grain from getting mothy.—*Pl.* כְּנִימוֹת. Midr. Till. to Ps. XXIII עושין בהם כְּנָמִיּוֹת . .; v. note a. l.) ולא היו עושין כ׳ (ed. Bub. but did they not get vermin?; Cant. R. to IV, 11 כְּנָמִיּוֹת; (Yalk. Ps. 691 בלאות; Deut. R. s. 7 מאכולת)

כְּנִיסָא, v. כְּנִישָׁא.

כְּנִיסָה f. (כָּנַס) 1) *gathering, assembly.* Meg. I, 1 מקדימין ליום הכ׳ read the M'gillah in advance on the gathering (market) day before Purim. Ib. 4b; a. e.—2) *entering,* opp. יציאה. Y. Erub. V, 22c; Midd. I, 3, v. יְצִיאָה.—B. Mets. 104a בשעת כְּנִיסָתָן לחופה when they were being led to the wedding chamber. Keth. 12a. Ber. IV, 2 בכְנִיסָתוֹ לבה״מ on his entering college (for teaching and judging). B. Mets. 83b בכְנִיסָתוֹ the time consumed in going home, v. פּוֹעֵל; a. fr.—3) *keeping in, detention.* Yalk. Num. 782, v. עֲצִירָה.—[Y. Shebi. VII, beg. 37b כנוסות, v. כְּבִירָה.]—4) *recess, settle.* Men. 97b, interch. with כּוֹנָסָה a. כְּנָסָה.

כנוסתא, Targ. Prov. XXV, 23 some ed., read כְּנִיסָתָא, v. כְּנִיסָא.

כְּנִישׁ m. (כְּנַשׁ) *festive gathering.* Targ. O. Deut. XVI, 8. Targ. II Chr. VII, 9 (h. text עצרת).

כְּנִישָׁא, כְּנִישְׁתָּא, כְּנִשׁ׳ f. (preced.) 1) *gathering; assembly.* Targ. O. Gen. I, 10 בית כְּנִישָׁת מיא (h. text מקוה). Targ. Ex. XXXV, 1 (ed. Amst. כְּנִישׁ׳). Targ. Joel I, 14. Targ. Ps. XLVIII, 12 (some ed. כְּנִישָׁתָא *pl.*, h. text בנות); a. fr.—Y. Peah I, 15d ארזול צור כ׳ עליה shall I call a meeting against him?; a. e.—2) כ׳ or כ׳ בית (בר׳) *synagogue, school-house.* Targ. Ez. XI, 16; a. fr.—Y. M. Kat. III, 81d bot. קומי חדא כ׳ before a certain synagogue. Ber. 7b; a. fr.—כ׳ רבתא *the Great Synagogue, Synagoga Magna,* v. כְּנֶסֶת. Targ. Cant. VI, 5; a. e.—*Pl.* כְּנִישָׁתָא, v. supra; כְּנִישָׁן, כְּנִישָׁן. Y. Kil. IX, 32b top אשירונית חמני עסרי כ׳ they stopped the funeral procession eighteen times for mourning assemblies; Y. Keth. XII, 35a בניסן (corr. acc.).—[B. Mets. 21a כ׳ דבי דרי Ar., v. מַכְנַשְׁתָּא.]

כַּנְבָּב, v. כַּבְבָּב.

כָּנַן (cmp. כּוֹנְנִית a. כּוּנָנִית) *to nest.*—Denom. כִּינָּה.

*Pi.* כִּנֵּן *to form circles, to wind around.* Par. VII, 7 הכְּנַנָּן . . . . על יד על יד (Talm. ed. only once על יד) he who winds the rope (for drawing the bucket up) around his hand until a sufficient length is wound up; ואם כִּנְּנוֹ באחרונה but if he winds it after he has finished drawing; Tosef. ib. VII (VI), 4 וחזר ובנאו ed. Zuck. (Var. וכי, read: וכרנגי as R. S. to Par. l. c.).—*Part. pass.* מְכוּנָּן a) *wound around.* Makhsh. IV, 1 בחבל שחוא מכ׳ וכ׳ with the rope which is wound around the neck of the vessel.—2) *nested.* Gen. R. s. 37 מכ׳ כבריצה shut up in the nest like an egg, i. e. selfish; Yalk. Ps. 832 מכונה (corr. acc.).

כָּנַס (b. h.; v. כּוֹס I) 1) *to collect, gather; to cover, shelter, bring home.* B. Kam. VI, 1 חכּוֹנס צאן לדיר he who takes the flock into the stall; a. fr.—משקה כ׳ *to absorb* liquids through pores, opp. to הוציא to let liquids escape through pores. Nidd. 49a יביא . . . . אם כָּנְסָה וכ׳ get a tub full of water and put the pot in, if it draws water &c. Kel. X, 8 חרו בכוֹנֵס משקה (sub. נקובין) if the vessels were so porous as to be called absorbers of liquids. Nidd. l. c. כיצד . . לידע how do we examine to find out whether a vessel is porous to the extent of absorbing liquids? (v. supra); a. fr.—Esp. *to take a woman home, to consummate a marriage by conducting a woman to one's house, to wed,* v. אֵירוּסִין a. נִישׂוּאִין. Keth. 3b וברביעי כּוֹנְסָהּ and on the fourth day of the week he weds her. Ib. ומסכנה ואילך נהגו . . . לְכָנוֹס וכ׳ and from the days of persecution . . the people adopted the custom to wed on the third day; . . ובשני לא יִכָּנוֹס but on the second day one must not marry. Y. Yeb. IV, 6b כָּנָסָהּ ולא וכ׳ he took her to his home but did not touch her &c.; a. fr.—Part. pass. כְּנוּסָה. Y. Sot. II, 18b top שומרת יבם וכ׳ neither while waiting for the *yabam* nor after having been taken to his house. —2) (of a sore) [*to gather,*] *to grow smaller, to contract,* opp. פשה. Neg. IV, 7; Tosef. ib. II, 6; Sifra Thazr., Neg., Par. 2, ch. II; a. e.—3) (archit.) *to recede, to form a settle* or *recess* in a wall. Midd. III, 1 עלה אמה וכ׳ אמה (the altar) rose one cubit and then receded one cubit; Men. 97b.—Y. Erub. VII, 24b bot. (of an inclined plane) עולה אמה וכוֹנֵס שלש it rises vertically one cubit, while the incline measures three cubits, v. כִּירְבּוּשׁ.—Part. pass. כָּנוּס, f. כְּנוּסָה. Tosef. Erub. I, 10 כותל שצידו אחד כ׳ מחבירו וכ׳ a wall which is more receding on one side than on the other, either the inner wall being even &c.; Erub. 9b; 15a; (Y. ib. 19b top כותל הנכנס). Y. Succ. I, 52a אפי׳ כנוסה כמה even if the reduction be ever so large.

*Nif.* נִכְנַס 1) *to be brought in, to enter,* opp. יצא; *to assemble, meet.* Erub. 65a, v. סוֹד. Ib. 15b נ׳ ויוצא is easily passed in and out. Kel. IX, 7 נ׳ . . . מלא when a piece of the size . . . . can be passed, נ׳ לא when it cannot pass (exactly fitting in). Y. Erub. I, 18c bot. אין . . . לְהִכָּנֵס וכ׳ it is not the habit of man to enter through one door and leave through another.—Ḥull. 3a, a. fr. יוצא ונ׳ superintending by going in and out. Sabb. 137b וְיִכָּנֵס . . כשם שנ׳ וכ׳ as he (the child) has been entered into the covenant, so may he be introduced to the study of the Law &c. Snh. 101a נִכְנְסוּ תלמידיו וכ׳ his pupils came together to visit him. Tosef. Ber. VII (VI), 19, a. e. לא יִכָּנֵס אדם להר וכ׳ one must not enter the Temple mount &c.—Meg. I, 3 מקום שנִכְנָסִין וכ׳ a place where the country people are in the habit of assembling on Mondays &c.; a. fr.—2) *to form a recess* or *settle.* Y. Erub. I, 19b top, v. supra. —3) *to be married,* v. supra. Y. Yeb. IV, 6b הִכָּנְסִי וכ׳ be my wife and raise thy sister's children; Koh. R. to IX, 9; a. fr.

*Pi.* כִּינֵּס *to gather, collect.* Tosef. Ber. VII (VI), 24 בשעת הִתְכַּנְּסִין...כִּנֵּס when people collect (learning), scatter, when they scatter (are indifferent), gather in (withdraw); v. בָּדַר; Ber. 63a המכנסים (read: הִתְכַּנְּסִין, v. Rabb. D. S. a. l. note 9). Ex. R. s. 17, beg. שכִּינְּסוֹ מעל הארץ which (waters) he gathered from upon the land. Deut. R. s. 3 כִּינְסָה את בניה she assembled her children; a. fr.—Part. pass. מְכוּנָּס, f. מְכוּנֶּסֶת; pl. מְכוּנָּסוֹת, מְכוּנָּסִין. Erub. 21a מ׳ (מים) collected water, opp. מים חיים. Midr. Till. to Ps. LXX חרי

חצאן מכ׳ the flock is gathered again. Neg. IV, 3 במ׳ when the hairs on the leprous spot are close together, opp. מפוזר; a. fr.

*Hif.* הִכְנִיס *to bring in, to lay in, store up; to introduce, pass; to initiate.* Lev. R. s. 9 הִכְנִיסוֹ לביתו he invited him to his house. Ex. R. s. 20 אם אני מַכְנִיסָן וכ׳ if I lead them now into the land. Ib. ח׳ יינו וכ׳ he stored his wine in the cellar. Men. 97a ומכניס קנה וכ׳ and passes a tube under it. Sabb. 118b ח׳ ידו וכ׳ put his hand under his belt. Ib. מַכְנִיסֵי שבת who usher the Sabbath in (with prayer). Ib. 137b לַהֲכְנִיסוֹ בבריתו וכ׳ to initiate him into the covenant &c. (v. supra). Y. Yeb. I, 3a bot. חרי אתם מַכְנִיסִין ראשי וכ׳ you want me to put my head between two great mountains. Mekh. B'shall., Shir., s. 6 לא מוציא ולא מַכְנִיס neither lets escape nor receives, v. נוֹד; a. fr.

*Hithpa.* הִתְכַּנֵּס, *Nithpa.* נִתְכַּנֵּס 1) *to assemble, meet, be reunited.* Taan. 27b מִתְכַּנְּסִין לבה״כ meet at the synagogue. Gen. R. s. 39, a. e. אם מתכנסין כל וכ׳ if all human beings were to join for creating &c.; Cant. R. to I, 3 מִתְכַּנְּשִׁין. Mekh. B'shall. s. 6 אין הגלוית מִתְכַּנְּסוֹת וכ׳ the diaspora will be reunited only as a reward for faith; a. fr.—Gen. R. s. 12, beg. מתכנסין ויוצאין; (Koh. R. to II, 12 נכנסין) they go in and out.—2) *to gather, become closer* (v. supra). Neg. I, 6 נִתְכַּנְּסָה the sore gathered.

כְּנַס ch. same, 1) *to gather, receive.* Targ. Ps. XLI, 7 Ms. (ed. כנס, h. text קבץ). Targ. Esth. IV, 16 (Targ. II Esth. ib. כנוש). Targ. Y. Gen. XVIII, 3 אֵיכְנוֹס וכ׳ I shall receive the passers-by.—V. כְּנַשׁ.—2) *to marry.* Y. Erub. III, 21b top ומיכְנַסְנִיךְ ליום פלן and to marry thee before such a date; Y. Gitt. VII, end, 49a ומנכסיך (corr. acc.). Ib. ולא כְּנַסְתִּיךְ and I shall not have married thee. Y. Keth. I, beg. 24d אילין דכַנְסִין וכ׳ those who marry widows; a. fr. —3) *to enter.* Y. Snh. VI, 23c bot. כיון דכ׳ when he had entered; a. e.—[Targ. Esth. II, 21; IV, 17, v. כְּבַס.]

*Pa.* כַּנֵּס *to gather, heap.* Targ. Ps. XXXIII, 7 Ms. (ed. מַכְנִיס *Af.*). Ib. CXLVII, 2 (Ms. *Pe.*).

*Ithpe.* אִתְכַּנֵּס *to be gathered, to assemble.* Targ. I Chr. XI, 1 (ed. Lag. a. Rahmer אתכנישׁ). Targ. Ps. XLVII, 10 Ms. (ed. אתכנש).

כנסא, Targ. Job XVI, 10 Ms., v. כְּנָסָא.

כְּנָסָה, v. כְּנִיסָה end.

כְּנֵסְיָה f. (preced. wds.) *gathering, union.* Ab. IV, 11 כל כ׳ וכ׳ every union for a sacred purpose. Ex. R. s. 21; Midr. Till. to Ps. XIX; ib. to Ps. LXXXVIII, end כ׳ האחרונה the latest gathering (for prayers); Yalk. ib. 840 כנסת; a. e.—[Num. R. s. 1 אני בונה כ׳, read: אַכְסַנְיָא, v. Tanḥ. B'midb. 2.]—*Pl.* כְּנֵסִיּוֹת, v. next w.

כְּנֶסֶת f. (preced.) 1) *gathering, storage.* Y. B. Bath. IV, 14c bot. בית הכ׳ של עצים a store-house for wood (=אוֹצָר). —2) *assembly, community, congregation,* esp. *congregation of worshippers.* Ex. R. s. 21 (interch. with preced. w.); Yalk. Ps. 840, v. preced.—בית הכ׳ (abbr. בה״כ) *synagogue.* Ber. 6a. Meg. III, 1 (25b); a. fr.—Sot. VII, 7 חזן הכ׳ the sexton of the synagogue within the Temple precincts; Succ. 51b of the synagogue of Alexandria, v. חָזָן; a. fr. —כ׳ ישראל (abbrev. כ״י) the congregation of Israel, *the Ecclesia,* (often personified as a woman betrothed to the Lord). Cant. R. to I, 4; a. fr.—כ׳ הגדולה (abbr. כה״ג) *the Great Assembly, Ecclesia* or *Synagoga Magna,* a supreme authority established under Ezra and Nehemiah. Ab. I, 1, a. fr. אנשי כ׳ הג׳ the men of the original Great Synagogue. Ib. 2 שירי כה״ג the last members of the Great Synagogue.—*Pl.* כְּנֵסִיּוֹת, כְּנָסִיּוֹת. Lam. R. introd. (R. Yitsḥ. 3) בני כְּנֵסְיוֹתָיו his fellow-members in the royal council; (Yalk. Is. 318 בני המלך) בתי כ׳ synagogues. Meg. 6a. Y. ib. III, beg. 73d ארבע . . . ב׳ כ׳ וכ׳ there were four hundred and eighty synagogues in Jerusalem, and each had a school &c. Ḥull. 51a מפטרר כ׳ janitor at meetings of scholars in college. Pes. 49b ראשי כ׳ chiefs of congregations or synagogues.

כְּנַע (b. h. כָּנַע) *to press, oppress.*—Part. pass. כָּנִיעַ, pl. כְּנִיעִין *depressed, mournful.* Y. Ter. XI, end, 48b ע״י דאירון כ׳ because they are low-spirited.

*Ithpa.* אִתְכַּנַּע, *Ithpe.* אִיכְּנַע *to lower one's self, be humble.* Targ. Y. Gen. XVI, 9 (h. text תתענ). Targ. I Kings XXI, 29. Targ. Is. XLI, 11 (h. text יכלמו); a. fr.—Targ. Ez. XXIX, 7 באִתְכְּנָעוּתְהוֹן Var., v. כנע ch. —Y. Taan. III, 66c bot. מִתְכַּנְּעִין they humble themselves (in penitence).—Esp. *to bow to a superior, to salute.* Gen. R. s. 33 ולא א׳ מרנית and he did not salute him. M. Kat. 16b ולא אִיכְּנְעָא מקמידה and she did not bow to him; a. e.

כנעה, Y. Ned. III, 37d bot., read: נִגְעָה.

כְּנַעַן (b. h.) pr. n. *Canaan,* 1) son of Ham. Gen. R. s. 36 חם חטא וכ׳ וכ׳ Ham sinned and C. was cursed?; Tanḥ. Noah 15; a. e.—2) *the land of Canaan.* R. Hash. 3a כ׳ על שם מלכותו (Sihon is named) C. from his kingdom; a. fr.

כְּנַעֲנָאָה m. ch. = next w. Targ. O. Gen. XII, 6.—*Pl.* כְּנַעֲנָאֵי, כְּנַעֲנָאִין. Targ. Y. ib. Targ. Gen. X, 18; a. fr.

כְּנַעֲנִי m. (b. h.) 1) *Canaanite.* Tosef. B. Kam. VIII, 19. Mekh. Mishp., Nzikin, s. 7 (ref. to Ex. XXI, 26) בכ׳ וכ׳ the text speaks of a Canaanite slave, opp. to עבד עברי. Kidd. I, 3 עבד כ׳ נקנה וכ׳ a Canaanite slave is taken possession of &c.; a. fr.—*Pl.* כְּנַעֲנִים. Tosef. B. Kam. IX, 10. Mekh. l. c. s. 3 כדרך שחכ׳ וכ׳ as the Canaanite slaves go free. Sot. 35b כ׳ שבח״ל Canaanites outside of Palestine.—2) *Phœnician, merchant.* Sifré Deut. 306; Yalk. ib. 942 (ref. to ישרק, Deut. XXXII, 2) לשון כ׳ וכ׳ it is a merchant's expression, f. i., a man says not to his neighbor, 'change for me &c.,' but 'break &c.' (ערוק).

כָּנַף (b. h.) *to bend; to cover.*

*Nif.* נִכְנַף *to be covered, hidden.* Pesik. Zachor, p. 29a, a. e., v. כָּנָף.

כָּנַף I ch. same, *to press, crowd; to gather.* Targ. Ps. XLI, 7 (v. כְּנַס).—Taan. 23b ניתי לִירְכְּנוֹף גבי הדדי Ms. M. (ed. נִירְכְּנִיף הדדי) let us go and crowd together (for prayer). Ab. Zar. 19b כָּנוּף ואתו וכ׳ all the world crowded about him.—Part. pass. כָּנִיף. Snh. 29b כְּנִיפֵי ויתבו if they (before whom he made the admission, v. אוֹדִירָא) were assembled (for some other business), opp. to כנפינהו אידהו if he himself called them to a meeting.

*Pa.* כַּנֵּיךְ 1) *to collect, grab* (corresp. to גָּבַב). Sabb. 73[b] תאר מאן דכ' וכ' he who grabs (skims with his palm) salt out of the salina. Bets. 33[b] מחזי כמאן דמְכַנֵּיךְ וכ' Ms. M. (ed. מכנרא, corr. acc.) it looks as though he raked together for the next day.—2) *to assemble, call a meeting.* Targ. Y. I Deut. I, 1.—Snh. l. c., v. supra. B. Kam. 113[a] לדידכו כַּנּוּפָיָא Ms. M. (ed. v. כְּנוּפָיָא) have we assembled them for your individual benefit?—Part. pass. מְכַנַּךְ. Ber. 58[b] דמְכַנְּפֵי ... כמאה like one hundred stars ... collected in one spot, opp. מבדרי. Gitt. 20[a], v. infra.—3) (corresp. to קָפַל) *to fold, crease.* Sabb. 147[a] אדעתא דלַכְנוּפֵי with the intention of creasing.

*Ithpa.* אִתְכַּנַּךְ, *Ithpe.* אִיתְכְּנִיךְ 1) *to be assembled, to meet, join.* Targ. Cant. VIII, 7.—Taan. 23[b], v. supra.—2) *to be compressed.* Gitt. 20[a] כַּנּוּפֵי מְכַּנִּיךְ (ed. Rashi מְכַנַּךְ), v. חֲרַץ.

**כְּנָךְ** (mostly) m. (b. h.; preced. wds.; cmp. גַּךְ II) [*bend,*] 1) *wing, wing-feather.* Kel. XVII, 14 כְּנַךְ חִצּוֹן things made of feathers of the sea-eagle; a. e.—*Du.* כְּנָפַיִם, *pl.* כְּנָפִים, כַּנְפוֹת. Ib. Toh. I, 2. Ḥull. III, 4 נמרטו כְּנָפֶיהָ if the wing-feathers are plucked out, v. גּוֹצָה. Ib. 7 כל שיש לו ארבע כ' ... וּכְנָפָיו וכ' ... that (locust) which has four feet and four wings ..., and whose wings cover the larger portion of its body (is clean); a. fr.—2) *border, lap.* Sifré Num. 115 מן הכ' גְּדִילָה II. Ib. מצות כ' the law concerning the borders of garments (Num. XV, 38).—*Pl.* as ab. Lev. R. s. 18; Koh. R. to XII, 3 (ref. to הראות ib.) אלו כַּנְפֵי חריאה those are the laps (extreme ends) of the lungs. Ḥull. 45[a] עד כנפי ריאה התחתונה to the borders of the lowest lung (of the animal suspended by its feet).—Euphem. for *a woman's lap* (*pudenda*). Yeb. 4[a]; 49[a] (expl. Deut. XXIII, 1) שראה אביו כ' the lap which his father has seen, i. e. any woman with whom his father has had sexual connection.—3) *cover.* Pesik. Zakh., p. 29[a]; Pesik. R. s. 12; Tanḥ. Ki Thetsé 11 (ref. to רָכַּנָּם, Is. XXX, 20) ... כל זמן כ' מכסה וכ' as long as the seed of Amalek survives, it is as if a cover hid the face (of Divinity) &c.—4) (*pl.*) *hands, arms*; (of animals) *shoulders, fore-legs.* Pes. VII, 11 (84[a]) ראשי כ' the cartilaginous tops of the fore-legs. Y. Naz. VI, 55[c] bot. (ref. to Num. VI, 19) בין שיש לו כ' וכ' whether or not he has hands (to receive the offerings; Bab. ib. 46[b] כַּפַּיִם). Tosef. Dem. II, 11 מקבלין לכ' we accept a *ḥaber* (v. חָבֵר), if he promises to observe levitical cleanness of hands; Bekh. 30[b]. Y. Dem. II, 23[a] top מקרבין לכ'. Ib. כ' אלישע—מדפות וכ' the laws concerning hands, &c., v. מָדָךְ.—בעל כ' one Elisha, a *ḥaber* observing cleanness of hands. Y. Ber. I, 4[c] bot.; Sabb. 49[a]; 130[a] (legendary origin of the surname).—Lev. R. s. 32 בעל כ' the winged angel.—5) *curved attachments, handles* &c. Kel. XI, 6; Tosef. ib. B. Mets. I, 7, v. סִרְמְפוֹנְיָא. Kel. XIV, 4 הכ' המקבלות וכ' the curves on the harness for holding the reins; ib. 5 כ' חשושים לנוי for ornament.—Trnsf. כנפי השכינה or כ' *divine protection*; תחת כ' חש' under the wings of divine Majesty, i. e. *belief and faith in God, Jewish religion.* Lev. R. s. 2 פושטין ... להכניסו תחת כ' חש' we must reach out a hand to him (the proselyte) in order to take him in &c. Mekh. B'shall., Amalek, s. 2 מתחת כְּנָפֶיךָ .. לאבד to lead thy people away from the faith in thee.—Ruth R. to II, 12; a. fr.

**כְּנָךְ** II, **כַּנְפָא** ch. same, 1) *wing, lap.* Targ. I Kings VI, 24; a. fr.—Targ. Zech. VIII, 23; a. fr.—B. Mets. 85[a] בכַנְפֵיהּ דרבו in the lap of Rabbi's garment. Sabb. 5[a] פשיט כנפיה וכ' he spread the lap of his garment and received it. B. Bath. 12[b] בכנפיה דאבוה on her father's lap. Ib. 58[a] בַּכְנָפָהּ דשרה in Sarah's lap; a. fr.—[Euphem. Targ. Deut. XXIII, 1, v. preced.]—Trnsf. *protection.* Targ. II Esth. IX, 14.—*Pl.* כַּנְפִין, כַּנְפַיָּא, כַּנְפֵי. Ib. Targ. Ez. XVII, 3. Targ. O. Num. XV, 38; a. fr.—[כַּנְפָתָא, constr. כַּנְפַת. Targ. Y. II ib., emend. by Bxt., ed. צַנְפַת.]—2) בַּת כַּנְפָא name of an unclean *bird.* Targ. O. Deut. XIV, 13 (h. text הראה).

**כְּנָךְ** m., pl. כְּנָרִים, כִּנֵּי=next w. Y. Meg. I, 70[a] bot., v. next w.

**כְּנָרָא, כִּנֵּי** I m. ch. name of *a shrubby tree, Christ's-thorn* or *lote* (Greek adapt. κόννα̃ρος, v. Löw, Pfl., p. 283 sq.). Meg. 6[a] Kinnereth is Ginnosar (Gennesareth) and why is it called Kinnereth משום דמתיקי פירהא ככ' Ar. (v. Rabb. D. S. note 3) because its fruits are as sweet as those of the Kinnara; [Var. quot. in Ar. כי קלא דכ' as sweet as the sound of the *lute*; Ms. O. כקולירא דכ']. Y. ib. I, 70[a] bot. (hebr.) שהן מגדלות כִּינָּרִים because they produce *Kinnars.* Pes. 111[b] טולא דכינורא Ms. M. (ed. דכנדא, Ms. M. 2 דכנארא; Ms. O. דכנרא, v. Rabb. D. S. a. l. note) the shade of a *K.* B. Bath. 48[b] תלא לפאפי אכי' Tabi suspended P. on a Kinnara (to force him to sell a field of his; for oth. opin., v. comment.).—*Pl.* כִּינָּרֵי, כִּנֵּי. Ber. 40[b] רימון כ' Ar. a. Ms. F. (v. Rabb. D. S. a. l. note 30; ed. כנדי) *Rimin* (Dem. I, 1) means *K.*

**כְּנָרָא, כִּנָּרָא** II, *lute,* v. כְּנוֹרָא.

**כִּנְרִיוֹת,** Gen. R. s. 45 Ar., v. בַּנְרִיוֹת.

**כִּנֶּרֶת, כִּינֵי** (b. h.) pr. n. *Kinnereth* (Gennesareth), name of a town and of a lake in Galilee. Meg. 6[a]; Y. ib. I, 70[a] bot., v. כִּנָּרָא.

**כָּנַשׁ** =כָּנַס, *Hithpa.* הִתְכַּנֵּשׁ. Cant. R. to I, 3 מִתְכַּנְּשִׁין, v. כָּנַס.

**כְּנַשׁ** ch. (v. preced.) 1) *to gather, collect; to gather in.* Targ. Ex. XXXV, 1 (ed. Amst. כְּנַשׁ). Targ. Koh. II, 8. Targ. Is. XXIV, 22; a. fr.—Y. Maas. Sh. IV, end, 55[c] לית את כ' thou shalt not harvest; a. fr.—2) (cmp. גבב) *to rake together, to sweep.* B. Mets. 85[a] קכַנְּשָׁא ביתא Ms. M. (v. Rabb. D. S. a. l. note) was sweeping the house. Ḥull. 60[a] כַּנְּשֵׁיהּ לימא ... אתא a blast of wind came and swept it (the store of provision) into the sea.

*Pa.* כַּנֵּישׁ same. Targ. Mic. II, 12; a. e.—Lev. R. s. 25 הרא מְכַנְּשָׁא להון she calls the chickens together. Y. Ber. IX, end, 14[d] דמְכַנְּשִׁין, v. בְּרַר; a. e.

*Af.* אַכְנֵישׁ same. Targ. Ez. XI, 17 (ed. Lag. אִיכְנֵישׁ *Pe.*); a. e.

*Ithpa.* אִתְכַּנַּשׁ, *Ithpe.* אִיתְכְּנִישׁ *to be gathered, to be called in; to retire.* Targ. Jud. XII, 1 (ed. Wil. שׁ...) Targ. Gen. XXV, 8. Targ. Jer. XLVII, 6; a. fr.—Koh. R. to IX, 10 אִתְכַּנְּשׁוּן כל קרייתא וכ' all the towns (people) met to mourn for him. Tanḥ. Ki Thetsé 4 טב ליה לצדיקא דאי' בשלם (not לצדיקא) it is better for the righteous man to be gathered in (die) in peace; Pesik. Zakh., p. 23[a] טב ליה להחיא סבא דמִתְכַּנֵּישׁ וכ' מִתְכַּנַּשׁ בשלם. Yalk. Ps. 868 טב ליה.

**כְּנִשָּׁא**, כְּנִשְׁתָּא f. (preced.) *gathering, people.*—*Pl.* כְּנִשָׁן, כְּנִי׳. Targ. O. Gen. XVII, 16 (Y. כְּנִשְׁתִּין m.; h. text גוֹיִם).

**כְּנִשְׁתָּא**, v. כְּנִישְׁתָּא.

**כַּנְתָּא** f. (כנן) *winding, convolution,* 1) (sub. דמעיא) *ileum,* the third division of the small intestines. Ḥull. 48[b]; 113[a], v. חַדּוּרָא. Gitt. 69[a] כ׳ פטרתא the ileum of a first-born.—Yalk. Koh. 976 (counting ten stations of the digestive process) מכרוכא עבה לכַנְתָּא מעיא from the large winding (jejunum) to the ileum (corresp. to דיבי סניא, Lev. R. s. 3, a. Koh. R. to VII, 19). [Koh. R. l. c. כנת מעיא some ed., read בנת.]—2) (cmp. אַמְבּוּרְקְלוֹן, כָּרֵךְ) *wrapper* of loosely woven matting. Succ. 20[b] חוו לכ׳ דפירי Ar. (ed. לבינ׳, Ms. M. לבנ׳; v. Rabb. D. S. a. l. note) are fit for baling fruits. Keth. 105[b] כ׳ דפירי כ׳ דגלדני a bale of fruits, of small fish.

**כנתי**, a word in a charm formula. Yoma 84[a] כ׳ כ׳ קלירוס (Ms. M. קנגי קנדי קלירים).

**כס**, Num. R. s. 1 נאה כס, read אַכְסַנְיָא, v. Tanḥ. B'midb. 2. —Sabb. 67[a], v. כַּסְכַּסְנִיתָא.

**כַּס**, כָּס, v. כָּסַס, כְּסַס a. נִכְסַס.

**כַּס**, כָּס, *cup,* v. כּוֹס, כַּסָּא.

**כָּסָא** I *to cover,* v. כְּסִי II.

**כָּסָא** II *to reprehend,* v. כְּסַס a. כְּסָן.

**כַּס**, כָּסָא, כָּסָא I m. ch.=h. כּוֹס, *cup, calyx.* Targ. Gen. XL, 11; a. fr.—Targ. I Kings VII, 26; a. fr.—Targ. II Sam. XII, 3 כָּסִירָה ed. Lag. (oth. כּוֹסָרָה).—Ber. 28[a], v. יְקָרָא. Ib. 51[b], v. בִּרְכְתָא. Y. Ḥag. II, 78[a] bot., v. בְּשׁוּרוּתָא. Ib. כ׳ דקיסא וכ׳ out of a cup of sharp-edged glass drink quickly (ere it cut your lip); [Y. Bets. II, 61[c] top סמא; Y. Maas. Sh. V, 56[c] top סבא, Meïri to Bets. 20[b] סמא]; a. fr.—*Pl.* כַּסִּין, כַּסַּיָּיא, כַּסֵּי, כָּסֵ׳. Targ. Jer. XXXV, 5.—Y. Nidd. II, end, 50[b] כ׳ טיבריריאי (not אה . . .) Tiberian glass cups (transparent). Pes. 110[a]; a. fr.—בֵּי כַּסַּיָּא (בֵּירִית) = h. בִּירַת הכוסות, v. כּוֹס. Lev. R. s. 3; [Koh. R. to VII, 19 (of the human body) בירת כסא, by mistake borrowed from Lev. R. l. c.; v. Yalk. Koh. 976].

**כַּסָּא** II m. (כְּסַס) 1) *fodder,* v. כִּרְסְתָּא II.—2) *hash.* כ׳ דהרסנא, v. חַרְסָנָא.—*Pl.* כַּסֵּי. Ab. Zar. 38[a] ed.

**כֻּסָּא** m. (b. h.; an adapt. and contr. of כּוּרְסַיָּא) *bolsters, chair, throne.* Tosef. Bets. III, 11. Ib. 17 אין יוצאין בכִסֵּה ed. Zuck. (Var. בכסא) you must not be carried out on a sedan chair (on Holy Days); Bets. 25[b]. Ib. כ׳ מה אתון בית what is your opinion about carrying a person on a chair &c.?—Kel. XXII, 3 חכ׳ שלפני קתידרא the bolster in front of the cathedra (a kind of footstool). Ib. 4, v. חַפּוּי; a. fr. —כ׳ חכבוד the throne of Divine Majesty. Ḥag. 13[a]; a. fr.—כ׳ הדין the throne of Divine judgment; כ׳ רחמים mercy-seat. Lev. R. s. 29 אני עומד מכ׳ הדין וכ׳ I rise from the throne of judgment and seat myself on the throne of mercy; a. fr.—Euphem. בית הכ׳ *privy.* Tam. I, 1 בית הכ׳ של כבוד a chaste privy. Ber. 25[a]; a. fr.—*Pl.* כְּסָאוֹת, כְּסָיִין, כְּסֵי׳; with suff. כְּסָאֵי־. Ex. R. s. 31; a. fr.—Tosef. Kel. B. Mets. X, 6 חכריסיות שבבימה (not חכו׳) the (stationary) seats in public courts. Pesik. R. s. 23-24 עמדו מכְּסָאֵיהֶם arose from their thrones.—[Zab. IV, 4 בכסאות, v. כִּסֵּא.]

**כֶּסֶא**, כֶּסֶת m. (כָּסָה I) *mark, distinction; marked, appointed time.* Lev. R. s. 29; Pesik. Baḥod., p. 153[a] (ref. to Ps. LXXXI, 4) וכי כל החדשים אינן חדש אלא בכ׳ 'on the New Moon', are all other new moons no New Moons (festive days)?; but (therefore is added) *bakkesé,* on the distinguished (month), v. כָּסָה I. [Pirké d'R. El. ch. VII, end, a. Bets. 16[a] our w. is taken in the sense of *cover.*]

**כְּסָאן**, v. כְּסָן.

**כְּסָאנִין**, v. כִּיסָנִין, כְּסָנִין.

**כְּסַבַּר**, v. כּוּסְבַּר.

**כְּסַדָּאָה**, v. כַּשְׁדָּי.

**כְּסֵה**, v. כְּסָא.

**כֶּסֶה**, v. כָּסָא.

**כָּסָה**, v. כסי.

**כְּסוּ**, v. כִּסּוּיָא.

**כְּסוּחַ**, v. כִּיס׳.

**כְּסוּי**, v. כִּסּוּיָא.

**כְּסוּיָא**, כְּסִיָּא, v. sub כִּיס׳.

**כְּסוּל** m. (denom. of כֶּסֶל) *an animal with a deformed hip.* Bekh. VI, 7 (40[a]) כ׳ שאחת מירכותיו גבוהה (Talm. ed. גבוהות, corr. acc.) a *kasul* is one whose one hip is higher than the other. Ib. 40[a] כ׳ שרגלו אחד וכ׳ a *k.* is he whose one foot is seated in the loin and the other over the loin; Tosef. ib. IV, 10 אירזו פסול (corr. acc.).

**כְּסוּסְטָא**, v. כְּסִיסְטָא.

**כְּסוּסְטָרָא** f. *balcony,* v. בְּצוֹצְרָה a. גְּזוֹזְטְרָא.

**כְּסוּפָא**, v. כִּיס׳

**כְּסוּרְיָא**, v. אֶכְסוֹרְיָה.

**כְּסוּת** f. (b. h.; כָּסָה II) *cover, clothing.* B. Bath. 9[a] אין בודקין לכ׳ we must not investigate in the case of a poor man asking for clothes; Y. Peah VIII, 21[a], v. דִּקְדֵּק. Tam. I, 1 ומיתכסין בכ׳ עצמן and covered themselves with their own (private) garments; a. fr.—[Y. Ḥag. II, end, 78[c] ואפי׳ כ׳, read בְּפוּת, v. רָבַל.]

**כְּסוּתָא**, כְּסוּ f. ch. same. Targ. O. Ex. XXII, 8 כסו ed. Berl. (oth. ed. a. Y. כְּסוּי *m.*). Ib. 25; a. fr.

**כְּסַח** (b. h.; cmp. כסס) *to cut down, clear* (of thorns, bushes &c.); *to trim.* Cant. R. to I, 1; Gen. R. s. 12; (Koh. R. to II, 12 כיסח *Pi.*). Gen. R. s. 49 למגל כּוֹסֵחַ וכ׳ like a

scythe cutting thorns and not being satisfied &c.; a. fr.—Part. pass. כָּסוּחַ, pl. כְּסוּחִים, כְּסוּחִין. Y. Maasr. III, 50[d] bot. כסרחין) קוצרין כ' כָּסַחְתִּי (not I cut mowed thorns, i. e. I only put to death doomed culprits; Pesik. B'shall., p. 92[a] כוסים כוסחים (corr. acc.), v. כּוֹס II.

*Pi.* כִּיסַּח same. Kil. II, 5 אם נכש או כ' if he weeded or cut. Shebi. II, 10 אין מְכַסְּחִין you must not cut (trim) rice plants (in the Sabbath year). Y. Shek. V, beg. 48[c] הראשונים כִּיסְּחוּ וכ' . . . our predecessors sowed . . ., cleared . . ., yet we have nothing to eat, i. e. they did their utmost for the Law, but we do not profit by their labors. Sifra B'ḥuck. Par. 2, ch. V כיסח כיסה ed. Weiss (corr. acc.); a. e.

כְּסַח ch. same. Targ. O. Lev. XXV, 3, sq.; a. e.—Snh. 26[a]. [Y. Sabb. VI, end, 8[d] קריב למכסח, v. מוֹכְסָא.]

*Pa.* כַּסַּח same. Targ. Ps. LXXX, 13.

כָּסָה, כסי I (cmp. כסח) *to make incisions, mark, count.* *Part. pass.* כָּסוּי *marked, distinguished.* Pesik. R. s. 39 (ref. to Ps. LXXXI, 4, v. כֶּסֶא) מהו בכסא בחדש שהוא כ' (not כיסוי) what is *bakkesê?* In the month which is marked (v. infra).

*Nif.* נִכְסֶה, *Nithpa.* נִתְכַּסֶּה *to be marked, distinguished.* Lev. R. s. 29 (ref. to Ps. l. c.) וכל החדשים אינן נִכְסִין אלא ליום חגנו are all other months (or New Moon Days) not marked?—But (it must be marked by) 'a festive day'; (Ar. וחלא ניסן חדש נִכְסֶה ויש לו חג: חגו בפני עצמו [read:] חדש ונחכסה . . .) but is not Nisan a marked month with a festival? (Answ.) Its festival is separate from it (not coinciding with the New Moon Day); אלא אירחו חדש נ' ויש לו חג וכ' but what month is there that is marked and has a festival, and that on the same day?; Pesik. Baḥod., p. 153[a].

כְּסָא, כְּסֵי, v. כִּסֵּן.

כָּסָה, כסי II (b. h.) *to cover.*—Part. pass. כָּסוּי, f. כְּסוּיָה; pl. כְּסוּיִים, כְּסוּיִין; כְּסוּיוֹת. Gen. R. s. 52 אתם כִּסִּיתֶם . . . . . כְּסוּי עינים . . . . . you have concealed from me the sight (of truth), therefore the son that you will raise will be of covered eyes (blind); Yalk. Gen. 91 כסות (corr. acc.); B. Kam. 93[a]. בנים כְּסוּיֵי עיניים . . . הואיל וכִיסּוּת (v. Rabb. D. S. a. l. note). Y. Ter. VIII, 45[d] החכסוירין (not החכירסין) the covered liquids.

*Pi.* כִּסָּה, כְּסָה *to cover, hide.* Ḥull. VI, 4 . . שחט ולא כ' לכַסּוֹת if one slaughters and fails to cover the blood, and another person sees it, he is bound to cover it. Pes. 119[a] (ref. to Is. XXIII, 18) זהו המְכַסֶּה דברים וכ' he who keeps secret the things which the Old of Days has covered (mysteries). B. Kam. l. c.; Gen. R. l. c., v. supra. Pesik. R. s. 26 מְכַסֶּה אני ממך shall I conceal it from thee?—Gen. R. s. 87 כִּסָּתָה פניה she covered her (the idol's) face. Ib. לא כ' עליהם הכתוב the Bible did not cover their guilt (v. חָפָה); a. fr.—Part. pass. מְכוּסֶּה, f. מְכוּסָּה; *pl.* מְכוּסִּים, מְכוּסִּין; מְכוּסּוֹת. Ib. s. 52 (ref. to Gen. XX, 16 [read:] עשאה מטרונה כסות עינים שתיא מכ' מן העין he (Abimelech) made a matron of her (Sarah) (giving her) 'a cover of the eyes', by which she was protected from the gaze (of men). Pes. 54[b] שבעה . . . מכ' וכ' seven things are hidden from man; a. fr.—[Gen. R. s. 79, end מה את מכסה בי, read: מב', v. בָּסָא.—Sifra B'ḥuck., Par. 2, ch. V כיסה, v. כָּסָה.]

*Nif.* נִכְסָה *to be covered, hidden.* Snh. II, 1 (18[a]; 19[a]) הן נִכְסָין . . . והוא נ' when they (who form the funeral cortege) are hidden from his view (when entering an alley), he (the high priest) appears; when they emerge, he disappears (in the alley). Cant. R. to II, 9 נראה והוזר וכ' is visible and disappears again; Ruth. R. to II, 14; Pesik. Haḥod., p. 49[b]. Num. R. s. 22 (play on נִכְסִים) נ' מזה וכ' they disappear from one and appear to the other; a. fr.

*Hithpa.* הִתְכַּסֶּה *to be covered, clothed.* Bets. 16[a] (ref. to בַּכֶּסֶה, Ps. LXXXI, 4) איזהו חג שהחדש מִתְכַּסֶּה בו what festival is that on which the new moon is hidden (seen only by a few)?; Pirké d'R. El. ch. VII, end ביום שמ' כולו on the day when the moon is entirely covered. Deut. R. s. 3 מחכ' משלו clothed himself at his (the fosterfather's) expense. Ib. כל . . . אוכל ומתכ' וכ' all that is spent on you for eating and clothing &c. Keth. V, 8 מִתְכַּסֶּה, v. בְּלָאוֹת. Tam. I, 1 מִתְכַּסְּרִין, v. כָּסוּת; a. fr.

כְּסָא, כְּסָיָא ch. same, *Part. pass.* כְּסִי, f. כְּסִיָּא *hidden.* Targ. I Sam. III, 1 כְּסִי Bxt. (ed. כַּסֵּי; h. text יקר). Targ. II Kings VI, 8 (h. text פלני). Targ. Job XXVIII, 21. Targ. II Kings VI, 9 כְּסָן (h. text נֶחְתִּים).

*Pa.* כַּסֵּי *to cover, hide, conceal.* Targ. O. Gen. XXXVIII, 15 (Y. כעיסת). Ib. XLVII, 18; a. fr.—*Part. pass.* מְכַסָּא *unknown, remote.* Targ. II Kings XIX, 2. Targ. O. Lev. IV, 13. Targ. II Sam. XIII, 2 (h. text וירפלא); a. e.—Sabb. 156[b] כַּסֵּי רישיך וכ' keep thy head covered in order that the fear of the Lord may rest upon thee. Ib. 125[a] לכַסּוּיֵי בחו וכ' to cover a nuisance with it. Gen. R. s. 52, [read as:] Yalk. ib. 91 וכסי עיניך מינאי and close thine eye from upon me, i. e. take the indulgence money. Taan. 25[a] רקיע כסי פניך ולא אִיכַּסֵּי . . 'cover thy face, O sky,' but the sky was not covered. Ḥull. 87[a] ומְכַסֵּי בחדא . . אפשר he may kill with one hand and cover (the blood) with the other; a. fr.

*Ithpa.* אִיתְכַּסֵּי, אִיכַּסֵּי *to be covered, hidden; to cover one's self; to conceal one's self, withdraw.* Targ. Y. Gen. XX, 16. Targ. Y. Lev. IV, 13. Targ. Gen. XVIII, 14 (h. text יפלא, v. supra); a. fr.—Targ. Ps. CXXXIX, 6 מִתְכַּסְיָא. —Taan. l. c., v. supra. Ib. 23[a] א' מעינא ונים וכ' he disappeared and slept seventy years. Keth. 63[a] ואִיכַּסָּאי . . . שאילי borrow some garments and dress thyself; a. fr.

כַּסְיָא, כַּסְיָא *hidden*, v. preced.—[כסר, Tosef. Kel. B. Mets. II, 9, v. כִּירְסוּי.]

כַּסְיָאן, v. כְּסָן.

כסידא, Targ. Y. Ex. IX, 31, read: כְּסִירָא, v. כְּסַר II.

כְּסִיטָנָא = כְּסוּי טָנָא, v. כִּירְסוּי.

כְּסִיחָה f. (כָּסָה II) *covering*; כְּסִיַּת עינים *blindness.* Meg. 28[a] א"ת כסות אלא כ' ע' ed., v. בְּהוּת.

כְּסִיל m. (b. h.) 1) (a denom. of כֶּסֶל q. v.) [*one with thick loins, stout,*] 1) (cmp. מְגַשֵּׁשׁ) *fool, foolish, overbearing.* Y. Peah I, 15[b] bot.; Yalk. Ex. 415 (ref. to Prov. III, 26) דברים שאתה כ' בהם וכ' in things in which thou

art foolish (ignorant), He will guard thy foot &c.—*Pl.* כְּסִילִים. Num. R. s. 16 (ref. to Prov. XXVI, 6) עשו עצמן כ׳ they (the spies) made fools of themselves.—2) *K'sil*, the constellation *Orion* (v. Winer, Reallex. s. v. Nimrod). Ber. 58b.

כְּסִילָא ch. same, 1) *fool.*—*Pl.* כְּסִילַיָּיא. Targ. Ps. XLIX, 11 (Bxt. *sing.*). Ib. XCIV, 8 (some ed. כְּסִילֵי). [In Targ. mostly סכלא.]—2) *Orion.* Targ. Am. V, 8 (v. נִיפְלָא).—Ber. 58b כְּסִלָּא (Ms. M. כּוּסְלָא, Ms. F. כְּרִס׳).

כְּסוּס׳, כְּסוּסְטָא (ξέστης, v. Sm. Ant. s. v.) *xestes, sextarius*, a dry and liquid measure (nearly a pint).—*Pl.* כְּסוּסְטָאוֹת, כְּסוּ׳. Gen. R. s. 4; Yalk. ib. 5. ['Rashi' reads גְּזוּזְטָרָאוֹת.]

כסיפא, v. כָּסְפָּא.

כְּסִיפוּתָא f. = כִּישׁוּפָא. B. Mets. 22a משום כ׳ (Ms. M. מחמת כְּשׁוּפָא, v. Kidd. 52b).

כָּסְיְפָתָא, v. כְּסַפְתָּא.

כְּסִירַקְבְיָא = כִּישׁוּי קַבְיָא. Tosef. Kel. B. Mets. II, 9 some ed. (ed. Zuck. כסי קמיא).

כסירא, Targ. Y. Ex. IX, 31, v. כְּסַר II.

כְּסִירְתָּא f. (כְּסַר II) [*the covered, rare,*] 1) *coral*; 2) *coral-wood.* B. Bath. 80b, sq.; R. Hash. 23a, v. אַלְמוּג; Yalk. Is. 314 סכסירתא (corr. acc.). R. Hash. l. c. דבי ארמאי מסקן כ׳ the light ships (v. בּוּרְנִי) of the Romans are employed for fishing corals. Ib. (describing the diving process).. וקטר בכ׳ and flax ropes are tied to the coral plants &c. Keth. 98a כ׳ דיתמי Var. in Rashi (ed. כירסתא) corals belonging to minor orphans.

כְּסִירְתָּא* f. a phonetic rendition of קְשִׁירְטָה q. v. Gen. R. s. 79 (corr. vers. after Ar. s. v. קשרטה) (they heard one woman say to another) אשאלי לי כְּסִירְתָּךְ (for קשירטתך, meaning to say מרגלירתיך); (and furthermore) אפיק חדא כ׳ למרעיא lead this *K'sitta* out to pasture (meaning to say אִרְמַרְתָּא); [Ar. reads קשרט׳].

כַּסְכַּס, כֶּסֶךְ m. (transpos. of סכסך q. v.; cmp. נַעֲנֵעַ), *pl.* כְּסָכִים, כַּסְכַּסִּים *leather thongs* for crosswise fastening (cmp. b. h. שְׂרוֹךְ נַעַל a. שָׁרַךְ). Sabb. 138b חגור בכסכיו Ar. (Ms. O. בכסכסיו; ed. בכרסנא, read: בכירסכא; Ms. M. חגור בנסבא, read: חגוד בכסכא, v. Rabb. D. S. a. l.) it is permitted to stretch the milk (or wine) bag by its thongs, v. גּוֹד. Ib. 139b בכילחו ובכסכיה Ar. (ed. וּבְכַסְכַּסֶּיהָ) wrapt in a bed-curtain with the thongs attached.

כְּסָכוּס m. (next w.) *rubbing.* Zeb. 94b כיבוס דלית ליה כ׳ וכ׳ washing without rubbing is not called *kibbus.*

כְּסְכֵּס (v. כְּסַס) 1) *to rub, scour.* Nidd. IX, 7 וצריך לְכַסְכֵּס וכ׳ one must scour with these substances three times. Sabb. 141a מְכַסְכְּסוֹ מבפנים he may rub the mud off from the inside. Y. ib. VII, 10a bot. ובלבד שלא יְכַסְכֵּס provided that he does not rub.—2) *to chew, gnaw*, v. כְּסַס.

כַּסְכֵּס ch. same, *to rub, to polish.* Sabb. 140a כַּסְכּוּסֵי, v. כִּירְתְּנִירְתָּא. M. Kat. 10b לְכַסְכּוּסֵי קרמי to gloss fine clothes by rubbing with a substance. Zeb. 94b top שכשוכי אין כסכוסי לא (quot. in Sh'ilt. d'R. Aḥai s. 86; ed. . . . שכשוך כירבוס . .) cleansing by rinsing is permitted, by rubbing is forbidden. [Sabb. 147a כגון כסכוסי מאנא דמחזי כמרזב Ms. M. a. Ar., a gloss, interpreting כירסי בבלירתא.]

כַּסְכַּס, v. כֶּסֶךְ.

כַּסְכְּסִיוּת m. pl. (v. preced.) *makers of confusion, of strife* (cmp. Is. XIX, 2), allegorical name of messengers from Sodom (Edom), v. בַּזְבְּזָנִירָה. Sabb. 67a Ms. M. (ed. כס כסיא, read: כַּסְכְּסִיָּא).

כסכסיוך, a word in a charm formula (v. preced.). Sabb. 67a Ms. M. (missing in ed.).

כֶּסֶל c. (b. h.; כסס, cmp. חֻרְצָא) 1) [*incision,*] *groin, loin.*—Bekh. 40a, v. כָּסוּל. Yalk. Gen. 133 (quot. fr. Midr. Vayisu) בכסא ימנית (corr. acc.) in the right loin.—*Pl.* כְּסָלִין, כְּסָלִים. Tosef. Bekh. IV, 10 [read:] כל שכְּסָלָיו יוצאין a *kasul* is one whose loins protrude. Sabb. 31b וישׁ לחם חלב על הכ׳ Ar. (ed. כְּסָלָם) and yet have fat on the groins (are careless).—Trnsf. 2) (cmp. טפש) *laziness, inactivity*; 3) *trust*; 4) *thought.* Yalk. Num. 742; Yalk. Ps. 819 quot. fr. Y'lamd. (v. Ar. s. v. כסל) מחשבתם וכ׳ . . . כְּסָלָם *kislam* (Ps. LXXVIII, 7) means their thought, as we read (Lev. III, 4, cmp. כְּלָיָה) 'that which is by the loins'; (oth. opin.) מרפשותן it means their inactivity, as it is said (Koh. IV, 5) &c.; (oth. opin.) בטחונן their trust as we read (Job XXXI, 24) &c.

כְּסָלָא I ch. same, 1) *ridge.* Ber. 6a (Ar. כְּסָלֵי *pl.*), v. אוּגְיָא.—2) *loin.*—*Pl.* כְּסָלִין. Targ. Ps. XXXVIII, 8 כְּסָלַי (Regia כְּפֵלַי).

כְּסָלָא II, v. כְּסִילָא.

כִּסְלֵיו, כִּסְלֵו (b. h.; v. Schr. KAT2, p. 380) *Kislev*, the ninth month of the Jewish calendar, of thirty or twenty-nine days, beginning between the third of November and the first of December, and ending between the third of December and the second of January. Targ. Zech. VII, 1; a. e.—Sabb. 21b. Meg. Taan. ch. IX.

כְּסָמֵת, v. כּוּפְּ׳.

כְּסַן (cmp. כְּסַס) [*to scrape*, cmp. חָסַד II,] *to rebuke, chastise.* Targ. Y. Deut. XXI, 18; a. e., v. infra.

*Pa.* כַּסֵּן, כִּסֵּן same. Targ. Ps. XXXVIII, 2; a. fr.

*Af.* אַכְסֵן same. Ib. XVII, 4. Ib. CXVIII, 18 מְכַסְּנָא (some ed. מְכַסָּא); אַכְסְנֵנִי a. fr.

כְּסָן, כְּסָאן, כִּיסָנָא m. (preced.; cmp. חֶרֶס I) *mud, mire* (from its white and glistening surface). Targ. Ps. XL, 3 ed. Lag. (ed. סכן, סאין, סירין; Regia כַּסְיָאן). Targ. Job VIII, 11 כיסנא ed. Lag. (ed. בוצא, בירסנא). Ib. XLI, 22 כְּסָאן Ms. (ed. כַּפָּאן), v. סְיָן.

כְּסָנִין, כִּסְנִין, v. כִּיסְנִין.

כָּסַס 1) *to cut, grind, chew, nibble.* Tosef. Ber. IV, 6 חפוֹסֵס חטים he who chews wheat grains; Ber. 37a; a. fr. —Num. R. s. 11 (ref. to אש אכלת, Ex. XXIV, 17) ... שבע הרו כוֹסְסוֹת זו בזו seven partitions (strata) of fire were eating into one another; Pesik. Haḥod. p. 45a; Pesik. R. s. 15 בוסטות (corr. acc.); v. עָכַס.—2) (b. h.) *to make incisions, to mark, count.* Mekh. Bo. s. 3; Pes. 61a; Y. ib. V, 32a bot., v. נָכַס.

*Pilp.* כִּסְכֵּס *to chew* &c. Tanḥ. Vayigg. 3 מְכַסְכֵּס בשיניו cut (the bronze peas) with his teeth.—V. סְכִסֵּךְ II.

*Nithpa.* נִתְכַּסְכֵּס, נִיכַּס׳ *to be gnawed at* (by fire), *be charred.* Y. Bets. IV, 62c bot. תִּתְכַּסְכֵּס בשבילי שלא (prob. to be read תחכ׳) that it (the log) may not catch fire.

כַּסַּס ch. same, 1) *to cut, chew.* Yoma 81b; Ber. 36b כַּס פילפלי וכ׳ if one chewed pepper on the Day of Atonement. Meg. 7b בעאי למיכַּס וכ׳ I should have liked to chew the plate after it; Yalk. Esth. 1059 דאיכַּסַּיסַיה (not דאיב׳). —2) [*to cut* or *scratch off, peel, diminish,* (v. P. Sm. 1777),] *to rebuke, chastise* (v. כְּסַן). Targ. Prov. IX, 8 תְּכוֹס (ed. Lag. תְּכַיֵּס *Af.*).

*Af.* אַכְסֵס, אַכֵּיס 1) *to give to chew.* Keth. 77a אַכְסוּהוּ שערי וכ׳ give El. barley to chew (as to an animal, i. e. he is an ignoramus). Ib. על דא אכסוה וכ׳ on account of this (opinion), they gave El. barley to eat in Babylonia.—2) *to rebuke, chastise.* Targ. Prov. l. c., v. supra. Ib. XXVIII, 23.

כָּסַת (b. h.) *to peel, whiten* (cmp. חָסַךְ). —Part. pass. כָּסוּת, pl. כְּסוּתִים *bright.* Sifré Deut. 13 כ׳ ווותיקים distinguished (of position), bright of intellect; ib. Num. 92 וכסופים.

*Hif.* הִכְסִיךְ 1) *to grow pale, fade, wither.* Pes. III, 5 (expl. שיאור) כל שהִכְסִיפוּ פניו כאדם וכ׳ a dough the surface of which becomes pale and wrinkled, like (the sight of) a man whose hair (שֵׂעָר) stands up from fright. Nidd. 47a משהַכְסִיךְ ראש וכ׳ when the centre of the oblate portion of the breast begins to be wrinkled; Tosef. ib. VI, 4 משהָכְסָה (*Nif.*). Sabb. 34b ה׳ התחתון when the lower horizon becomes pale (is no longer red); Y. Ber. I, 2b bot.—Pes. 39a פניו מַכְסִיפִין the leaves look faded (and curled); a. e.—2) *to deteriorate, fall in value,* opp. השבירה (cmp. חָסַר). Arakh. 30a וה׳ ועמד על מנה and fell until it was worth only one Manah. Keth. 80b שמא תַּכְסִיךְ the soil may deteriorate (through neglect); a. e.—3) *to put to shame; to frighten, to alarm.* Ex. R. s. 35 (play on כֶּסֶת, I Chr. XXIX, 4) שהיה מַכְסִיךְ כל הזהבים it alarmed all gold-workers (emptying their shops); Cant. R. to III, 10; Y. Yoma IV, 41d top שהיה מ׳ בעד וכ׳ spread alarm among all the shops of &c.

*Nif.* נִכְסַךְ *to grow pale* &c., v. supra.

כָּסַף I, כְּסִיף ch. same, *to feel ashamed, frightened.* Targ. Y. Num. XII, 14 (h. text תכלם); a. e. — Arakh. 16b דלִיכְסוֹף זרעיה וכ׳ that the seed of Rab should be put to shame through me. Taan. 22a וכְסִיפָא להו מילתא וכ׳ Ms. M. 2 a. Rashi (Ms. M. 1 only וכסיפא להו, ed. ואִכְסִיפוּ *Ithpe.*) and the gentlemen (you) felt abashed to tell us; a. fr.—[Targ. Ps. XLI, 7 יכסף some ed., read: יִכְנֹף, v. כָּנַף I.]

*Pa.* כַּסֵּיף, *Af.* אַכְסֵיף 1) *to frighten; to put to shame.* Targ. Ps. XLIV, 10; a. fr.—Kidd. 81a כַּסֵּיפְתִּינָן (כַּסַּפְתָּ) thou didst frighten us (by a false alarm). Ḥag. 5a וכַסֵּיפְתֵּיהּ and thou didst put him to shame; Koh. R. end וכַסֵּיפְתֵּיהּ. Sabb. 3b דאי לאו ... כסיפתיה וכ׳ for if he were not a great man, thou mightst have put him to shame, for he might have given thee an inappropriate reply. Hor. 13b מַכְסְפִיתוּ לי Ms. M. (ed. כסיפתנן, corr. כַּסֵּיפְתוּנָן) you might have put me to shame; a. e.—2) *to reduce in value, to cause deterioration.* Keth. 104b מְכַסְּפֵי (or מַכְסְפֵי) they (the heirs) will neglect it (instead of improving).—[3) *to feel ashamed.* Targ. Ps. LXXIV, 21 מַכְסִיף (prob. to be read: מְכַסֵּף or מְכַסֵּף, part. pass.).]

*Ithpa.* אִיכְּסַף, אִתְכַּסַּף, *Ithpe.* אִיכְּסִיף, אִתְכְּסִיף *to be made pale, to be frightened, to be put to shame.* Targ. Job VI, 20; a. e.—Kidd. l. c. מוטב תִּיכַּסְּפוּ .... ולא תיכספו מיני וכ׳ it is better that you of the house of Amram be frightened through me in this world, than that you should be ashamed of me (as a sinner) in the world to come. B. Bath. 111a; Ab. Zar. 36a איכ׳ he felt alarmed. Taan. 25a אִיכַּסְּפָא ועירלא וכ׳ (missing in Ms. M.) she felt abashed and went &c.; a. fr.

כֶּסֶף m. (b. h.; preced. wds.) *silver*; (sub. מעה) *a silver piece, M'ah* (one sixth of a Denar, v. Zuckerm. Jüd. Münz. p. 15; p. 33, note 203); in gen. *money, value.* Kidd. I, 1 בכ׳ by (handing to her) an object of value. Yeb. 63b שמזונותיו תלויין בכַסְפּוֹ whose livelihood depends on his money (a money-lender). Shebu. VI, 1 הטענה שתי כ׳ the claim must amount to no less than two M'ah. Tosef. Keth. XIII (XII), 3 כ׳ בבל the Babylonian silver standard; כ׳ א״י the Palestinean &c. Ib. כ׳ שדיברה ... זו הירא כ׳ צורי זה ירושלמי wherever the Torah speaks of *Kesef* (as fines), it must be paid according to the Tyrian standard ... that is the Jerusalem *kesef* (eight times the provincial *kesef* כ׳ מדינה, v. Zuckerm. l. c.); a. v. fr.—*Pl.* כְּסָפִים. B. Mets. 42a; Pes. 31b כ׳ אין להם שמירה וכ׳ coins given in trust are not duly guarded unless they are buried in the ground. Y. Yoma IV, beg. 41b ובכ׳ .... בשלשה by three methods was the land of Israel divided, by lots, by the Urim and Tummim, and according to the value of property; a. e.

כַּסְפָּא II, כַּסְתָּא I ch. same. Targ. Gen. XX, 16. Ib XLIV, 8; a. fr.—Y. Kidd. I, 58d רַקִּירָא. Y. Bicc. III, 65d top מתמני בכ׳ appointed to office for money. B. Kam. 87a אפחתה מִכַּסְפָּהּ Ms. M. he lessened her value; a. fr.—*Pl.* כַּסְפַּיָּא. Targ. Gen. XLII, 25; 35.—Y. Bicc. l. c. לא בכ׳ אתמני was it not through gifts of money that he was appointed?

כַּסְפָּא II (in Nabatean dialect)=חַסְפָּא. Y. Ned. I, 37a a. e., v. חַסְפָּא II.

כַּסְתָּא or כַּסְפָּאי m. (denom. of כֶּסֶף) *silver-smith.*—*Pl.* כַּסְפִּין, כַּסְפָּרִים. Succ. 51b. Cant. R. to V, 5.

כַּסְפַּיָּא (b. h.) pr. n. pl. *Casifia.* Lev. R. s. 5 (ref. to ארץ רחבת ידים, Is. XXII, 18) זו כ׳ (some ed. כסרפא, v. Rashi to Is. l. c.) that means the exile to C.

כַּסִּיתָא, כַּסְפְּתָא f. (denom. of כַּסְפָּא) *money-chest.* B. Kam. 62a. Ḥull. 133b.

כספתיאס, v. אכספטריאס.

**כסרא**, Targ. Job XVIII, 13 ed. Lag., read: בְּסָרָא or בְּבִסְרָא *as meat*, a gloss to תקוף משכיה.

**כֶּסֶת** f. (b. h.; denom. of כָּרִיס) 1) *bag, bolster, cushion.* Mikv. X, 2 חכר וחכ׳ של עור mattress and pillow cases of leather; כ׳ עגולה a round cushion (closed all around). Ber. VIII, 3; Tosef. ib. VI (V), 3 על הכ׳ on the cushion (whereon the diner reclines); a. fr.—*Pl.* כְּסָתוֹת. Gitt. 56ᵃ. Kil. IX, 2; a. fr.—כְּסִיּוֹת, כְּרִיס׳. Tosef. Zab. IV, 4 מוטל על ה׳ כ׳ stretched on five (separated) bolsters; Zab. IV, 4 (Talm. ed. כסאות, ed. Dehr. כסירות).—2) (trnsf.) *thick flesh.*—*Pl.* כְּסָתוֹת. Bekh. 45ᵃ כ׳ calves. Gen. R. s. 17; Koh. R. to III, 19 כסות כ׳ לחוחיתיו thick flesh of the ischium; Yalk. Koh. 969 (corr. acc.).—3) הכ׳, *Hakkeseth*, surname of one Ben Tsitsith. Gitt. l. c. [כסת, Sifra B'ḥuck. Par. 2, ch. V, v. כְּסַת.]

**כעבין, כעבים**, v. כַּעַב.

**כָּעוּס** m. (part. pass. of כָּעַס) *an excited serpent.* Sabb. 62ᵇ (play on תעכסנה, Is. III, 16) כארס בכ׳ ... ומכניסות they caused lust to seize their (the men's) hearts (as hot as) as the venom of the excited serpent; (older eds. כארס נחש כעוס; Ms. O. כא׳ של עכנה, Ms. M. כאש בנעורת); Yoma 9ᵇ; Yalk. Is. 264.—V. כָּעֵס.

**כְּעִירוּת** f. (כָּעֵר) *ugliness, repulsiveness.* Y. Gitt. IX, end, 50ᵈ אוף חיא עצמה מביאה לידי כ׳ even this very thing (neglect of toilet) will make her repulsive (in her husband's eyes); Sifra M'tsora, end (נכנס הדבר לידי איבה). Esth. R. to I, 3 (opp. נוי׳).

**כַּעַךְ** m., *pl.* כַּעֲכִין, בַּעֲכִים (=כעכע, transpos. of עכעך, formed like פֶּסֶךְ; cmp. כַּבָּא) [*teeth,*] *pronged and lengthy unleavened cakes.* Tosef. Ḥall. I, 7 עשאה כ׳ if he shaped 'the dogs' dough' into prongs, opp. לימודין; Y. ib. I, end, 58ᵃ כעבין (corr. acc.); Ber. 38ᵃ top כעכים a. לימודין Ms. M. (ed. כעב׳ a. כלימודין). Pes. 48ᵇ.

**כַּעֲכָא**, pl. כַּעֲכֵי same. Ber. 42ᵃ top ריפי כ׳ Ar. (ed. only ריפתי, Ms. F. כעכי ריפתא; Var. in Ar. כַּפֵּי).

**כעכע**, v. בַּעְבַּע.

**כְּעַן** (contr. of כְּעִידָן, v. כְּדִין) *now.* Targ. O. Num. XXIV, 4; 6 (Y. כדון, h. text עתה). Targ. II Sam. III, 8 מכ׳ (h. text היום); a. fr.—Cant. R. to I, 1 הוינה כד הוינא ברם כ׳ וכ׳ I was (king) when I was, but now I am no more.

**כְּעָנַת** adv. (ענה) *correspondingly,* וְכ׳ *and so forth,* i. e. and as the corresponding titles may be. Ezra IV, 10; a. e.—Ib. 17 וּכְעֶתָּה.

**כָּעַס** (b. h.) [*to be dark, hot,* cmp. חמין,] 1) *to be angry, displeased.* Ber. 61ᵇ top, v. כָּבַד III. Tem. 16ᵃ (play on כַּעֲסָה) כל פּוֹעֵס על וכ׳ ... whoever saw her became displeased with his own wife. Ned. 22ᵃ, a. fr. כל תכועס whoever allows himself to be carried away by his wrath. Ex. R. s. 45 מטרונה שכָּעֲסָה על וכ׳ a matron (queen) that was angry with the king's daughter; a. fr.—Part. pass. כָּעוּס, f. כְּעוּסָה; *pl.* כְּעוּסִים, כְּעוּסוֹת. Ib. כשיהיו פניך כ׳ וכ׳ when thou shalt be angry, I shall conciliate thee &c.; (Tanḥ. Ki Thissa 27 כשאהיה אני בכעס); a. e.—V. כָּעוּס.—*2) *to grow hot* in the stomach, *to ferment, swell.* Gitt. 70ᵃ לכשתכעוס תעמוד על מליאה Ar. (ed. מילואך) when it (the food) swells, it will just fill the capacity of thy stomach.

*Hif.* הַכְעִיס *to provoke to anger.* Deut. R. s. 3. שהם עתידים להַכְעִיס אותי that they are going to provoke me (through idolatry). Ab. V, 2 היו מַכְעִיסִין וכ׳ were constantly provoking (the Lord). Snh. 27ᵃ, a. fr. לְהַכְעִיס in a spirit of defiance, v. מוּמָר; a. fr.—Imper. אַכְעִיס (for הכעיס). Ruth R. end (ref. to Ps. IV, 5) ארגיז יצרך ... א׳ יצרך ולא תחטא let thy tempter rage, but sin not; but the Rabbis say, arouse thy (good) inclination to indignation, and thou shalt not sin. [Midr. Till. to Ps. l. c. ואל יחטיאך ... אַכְחִישׁ weaken thy tempter (by ascetics) &c.; Yalk. Ps. 627;—Pesik. Shubaḥ, p. 158ᵃ אכופס, corr. acc.]

**כְּעֵיס, כַּעַס** ch. same. Targ. Ps. CXII, 10.—Y. Ber. VII, 11ᵇ bot. שמע .. מלכא וכ׳ King Jannai heard of it and became angry; Gen. R. s. 91; a. fr.—[Targ. Y. Gen. XXXVIII, 15 כְּעִירַת אפין angry-looking, morose (h. text כסתה פניה); prob. a. corrupt. of כַּסְרָאַת, and רחים, at the end of the sentence, to be read חכרים; cmp. Gen. R. s. 85].

*Af.* אַכְעֵס *to provoke to anger*; קדם (עובדא) א׳ *to act provokingly, defiantly against.* Targ. Y. II Deut. XXXII, 19. Ib. 21.—Esth. R. introd. מדאַכְעֲסוּ ... עובדיהון וכ׳ when the beloved children (Israel) defied &c.; (Yalk. Esth. 1044; Yalk. Job 920 ארגיזו).

**כַּעַס** m. (b. h.; preced.) *anger, grief.* Tosef. Yeb. VI, 6 הוה לה כ׳ מבעלה if she had been living on bad terms with her husband; Yeb. 42ᵇ; Keth. 60ᵇ בבית בעלה; Erub. 47ᵃ עם ב׳. Ex. R. s. 45 כשאהיה בכ׳ וכ׳, v. כָּעֵס. Ab. IV, 18 אל ... בשעת כַּעֲסוֹ do not try to pacify thy neighbor while he is excited. Sifré Num. 157, v. כָּלַל; a. fr.

**כַּעֲסָא** ch. same. Targ. Y. II Deut. XXXII, 19. Ib. 27.

**כָּאַר, כָּעַר** (cmp. כָּעַס) *to be dark, ugly, repulsive* (cmp. אוּכְמָא).—Part. pass. כָּאוּר, כָּעוּר; f. כְּעוּרָה; *pl.* כְּעוּרִין, כָּעוּרִים; כְּאִי׳, כְּעוּרוֹת a) *ugly, ungainly.* Gen. R. s. 36 לפיכך ... כ׳ therefore shall this man (thou) be ugly and black. B. Kam. IX, 4 (100ᵇ) צבעו כ׳, v. כַּלְכּוּס. Esth. R. to I, 12 אם רואין אותי כ׳ if they find me ungainly. Cant. R. to V, 11; a. fr.—b) *unbecoming, indecent.* Y. Keth. VII, 31ᶜ top כא׳ הדבר תצא that is indecent conduct, and cause for divorce; (Yeb. 24ᵇ, sq. מכוער). Gen. R. s. 60 שכ׳ לאיש וכ׳ for it is unbecoming for a man to walk behind a woman.—c) (cmp. חָזוֹר) *not evident, strange, implausible.* Ḥull. 115ᵇ; 117ᵃ; Kidd. 9ᵇ כעורה זו ששנה וכ׳ is what R... taught to be rejected?—Tosef. Kel. B. Bath. II, 2 מזו טרמא וכ׳ כ׳ something more strange than this (or more inappropriate to be used as a seat) did R ... declare unclean.

*Pi.* כִּיעֵר *to make* or *declare repulsive.*—Part. pass. מְכוֹעָר, f. מְכוֹעֶרֶת; *pl.* מְכוֹעָרִין, מְכוֹעָרוֹת=מְכֻעָּרוֹת, כָּעוּר &c. Keth. 105ᵃ מ׳ הדרין וכ׳ contemptible is the judge who receives fees for giving judgment. Yeb. 24ᵇ, sq., v. supra. Yoma 86ᵃ כמה מכ׳ דרכיו how mean are his ways!; a. fr.

*Hithpa.* הִתְכַּעֵר *to appear ugly, become ungainly.* Gen. R. s. 17 הִתְכַּעַרְתִּי בעיניו I appeared repulsive to him. Ib. s. 45 מִתְכַּעֶרֶת ומתעזבת she becomes ungainly and is neglected. Cant. R. to II, 14 מתכ׳ ומתועבת, v. הָעַב.

כְּעַר ch. same; *Pa.* כַּעֵר, part. pass. מְכַעַר, f. מְכַעֲרָא *repulsive, ugly.* Nah. III, 6 (h. text בראי).—Keth. 60$^{b}$ bot. בני מְכַעֲרֵי (not מכושרי) ugly children (differ. from אוכמי).

כְּעֵת, v. כְּעֶנֶת.

כ״ף *Kaf*, the eleventh letter of the Alphabet. Lev. R. s. 19, v. בר״ת; a. e.—*Pl.* כְּפִין. Sabb. 103$^{b}$, v. בר״ת.

כַּף, כָּךְ, v. כְּפַף.

כֵּף, v. כִּיף.

כַּף c. (b. h.; כְּפַף) [*something arched, hollow,*] 1) *palm of the hand, hand.*—*Du.* כַּפַּיִם. Y. Ber. I, 3$^{c}$ bot., v. חָטַם. Naz. 46$^{b}$, v. כָּנַן; a. fr.—כ׳ נשא *to raise the hands, to pronounce the priestly benediction.* Ber. V, 4 לא ישא את כַּפָּיו must not pronounce &c.; a. fr.—2) *sole of the foot. Du.* as ab. Ḥull. 70$^{b}$ מהלכי כ׳ animals walking on soles (having no split hoofs, Lev. XI, 27).—Trnsf. *glove; sole of the shoe.* Kel. XXVI, 3 כף לוקטי(ם) קוצים (R. S. כפלוקטי) the thorn-pickers' glove. Tosef. ib. B. Bath. IV, 5 רוב כף אחת, the larger portion of one sole; כל כף אחת the whole of &c.—3) *the crest* (fleshy elevation) *over the genitals.* Tosef. Nidd. VI, 4, sq. עד שתחפשט את הכף (Var. משתחפשט) when the crest (of the girl) begins to flatten; Y. Yeb. I, 2$^{d}$ bot. עד שתחפשט חכמה; Y. Snh. VIII, beg. 26$^{a}$ משתחפשט הכ׳ (of a male); Nidd. 47$^{a}$, sq. נתמעך הכ׳ the crest grows lower. Ib. 52$^{b}$ אחת על הכ׳ one hair on the crest; a. e.—4) *pan, censer.* Tam. V, 4 (containing the כַּפָּהּ). Ib. VII, 2 כף וכסויה the censer and its lid; a. fr.—*Pl.* כַּפּוֹת. Num. R. s. 14; a. e.—5) *spoon, mason's trowel* &c. Kel. XIII, 2; 4; a. fr. Sabb. VIII, 5 כ׳ סיד, expl. ib. 80$^{b}$ כ׳ של סיידין the plasterers' trowel.—*Pl.* כַּפִּין, כַּפִּים. Midd. III, 4 כפין של ברזל Ar. (ed. כפיס, Var. כפים) iron trowels.—6) (with, or without מאזנים) *scale of the balance.* Ab. II, 8. Pesik. Aḥăré, p. 167$^{a}$ כ׳ עוונות וכ׳ the scale of sins on the one side, and that of merits on the other; והקב״ה מטה לכ׳ זכות and the Lord bends (the balance) towards the scale of merits. Ab. I, 6, v. זְכוּת; a. fr.—*Du.* כַּפַּיִם, כַּפַּיִן. Tosef. Kel. B. Mets. II, 5 (ed. Zuck. כיפין, read: כפיין).—7) *shore, banks* (v. כִּירָא). Num. R. s. 13, v. חָקַק.—*Pl.* כַּפִּים, constr. כַּפֵּי. Lam. R. introd. (R. Ḥăn. 3) (transl. גרא דמלח, II Chr. XXV, 11) כ׳ דמלח the salt shores.

כַּפָּא, כַּפְּתָא I ch. same, 1) *palm, hand.* Targ. Y. Gen. III, 19.—*Pl.* כַּפָּתָא. Targ. Ps. XCVIII, 8 (v., however, Num. R. s. 13, s. v. חָקַק).—2) *border, shore,* v. כִּירָא.—3) *bundle, sheaf.* Snh. 26$^{b}$ bot. חד גנב כ׳ Ar. (v. Rabb. D. S. a. l. note 6, Var. in Ar. חזמת כ׳, v. חזמת; ed. קבא דשערי) one stole a sheaf.—*Pl.* כַּפִּין (כִּירֵי). Y. Sabb. III, 5$^{d}$ bot. מיתן תלתא כ׳ וכ׳ to bring three bunches (of twigs) and put dishes upon them. Gitt. 86$^{b}$ דבינו כירפי, v. הִידְבָא. Pes. 40$^{a}$, v. חֲפַף. Ned. 48$^{b}$ top כי׳ דכירתנא flax bunches, v. שְׁמַט; a. e.—Ib. bot. דשדיא בכירפי, v. כְּפִילָא.—4) *top branch* of palm trees (v. כִּירָה).—*Pl.* כַּפֵּי. Succ. 32$^{a}$ ואימא תרתי כ׳ דתמרי perhaps *kappoth* (Lev. XXIII, 40) means two tops of palm trees?—5) *pan, spoon* &c. Pes. 28$^{a}$, v. חַטַט I. Sabb. 142$^{b}$ מנח כ׳ אכירפי (Ms. M. כירפא) placed a ladle on a pile of sheaves. Ḥull. 54$^{a}$ מאי כ׳ דידא what *kappa* do you mean?—כ׳ דידא pan of the fore foot (shoulder), כ׳ דמוחא *scull.*—6) *shoulder* (also of human beings). B. Bath. 96$^{b}$ top אכ׳ Ms. M. a. Ar. (ed. אכתפא); Sot. 34$^{a}$ bot. בכ׳ Ar. (ed. לכתפיה); Taan. 23$^{b}$ אחד כַּפַּיה Ar. (ed. כתפיה), v. כַּתְפָּא.—Sot. 6$^{b}$ . . . אט בכַפָּהּ תלי לה Ar. (ed. בכיפה) do the young priests (that guard the woman) suspend her by her shoulder (Rashi: by her cap), i. e. can they watch all her movements?

כַּפָּא II (Κάππα) *the Greek letter Kappa,* as a numeral (כ׳) *twenty.* Lam. R. to I, 1 רבתי (חד בר נש), v. דּוֹקְרָיָא.

כִּפָּא, v. כִּירָא.

כָּפָא, כָּפָּא, v. כפי h. a. ch.

כְּפָאתָיִן, v. כִּפְתָא.

כְּפָּה, v. כִּירָה.

כְּפָּה, v. כִּירָה.

כְּפוֹי, v. כְּפָה.

כְּפוֹיוֹ, v. כִּבוּיָא a. כַּפּוּיָא.

כְּפוּלוֹת *folding doors,* v. כְּפִילָה, a. כָּפַל.

כִּפּוֹנִי, v. כְּפָנִיתָא.

כִּיפּוּר, כִּיפּ׳ m. (b. h. כְּפָרִים; כָּפַר) *redemption, atonement*; mostly *pl.* כִּי׳, כְּפוּרִים. Meïl. II, 1 מחוסר כ׳ one wanting the ceremony of atonement for full restoration to cleanness; a. fr.—יוֹם הַכְּפוּרִים, mostly יום (abbr. כ׳, יוה״כ, י״ה) *Day of Atonement,* the tenth day of Tishri. Yoma 85$^{b}$ יום כפורי ed. (Ms. M. יום הכפורים). Y. Shebu. I, 32$^{d}$ bot. יום הכפו׳ a. י״ה. Zeb. V, 1. Yoma I, 1. Ib. 4 ערב יוה״כ on the eve of the Day of Atonement (the ninth of Tishri). Ib. VIII, 9 אין יה״כ מכפר . . . אחטא if one says, I will sin, and repent, the Day of At. will bring him no atonement. Y. ib. VII, 45$^{b}$ bot., v. אֶפֶשׁ; a fr.—Sifré Num. 24 ומה כפורים וכ׳ (=יה״כ) the institution of the Day of Atonement being a strict one &c.—יה״כ *Yom hak-Kippurim,* name of a treatise of the Tosefta, v. יוֹמָא.

כִּיפּ׳, כִּפּוּרָא, כְּפוּר ch. same. Targ. Hos. III, 2.—Targ. Y. II Lev. XXIII, 29 יום צום כְּפוּרֵיהּ.—*Pl.* כִּפּוּרַיָּא, יומא דכפורא, כְּפוּרֵי. — Targ. Ex. XXIX, 36; a. fr.—י׳ דכפורי, י׳ דכפורא *Day of Atonement.* Targ. Lev. XXIII, 27; a. fr.—Yoma 20$^{a}$; a. fr.—Keth. 67$^{b}$ מעלי יומא דכ׳ = ערב יה״כ, v. preced.

כְּפוֹר I m. (b. h.; כָּפַר) [*crust,*] *hoar-frost,* cmp. גְּלִיד. Ohol. VIII, 5; Tosef. ib. XIV, 6. Mikv. VII, 1.

כְּפוֹר II m. (b. h.; v. preced.) (prob.) *plated vessel.*—*Pl.* כְּפוֹרִים, constr. כְּפוֹרֵי. Zeb. 25$^{a}$; 93$^{b}$; Men. 7$^{b}$ (ref. to Ezra I, 10, etymol. fr. כפר *to wipe off*).

כְּפוּרָא, v. כְּפוֹר ch.

כְּפוֹרָא I ch.=h. כְּפוֹר I. Targ. Y. II Ex. XVI, 14.

כְּפוֹרָא II ch.=h. כְּפוֹר II. Targ. I Chr. XXVIII, 17.—*Pl.* constr. כְּפוֹרֵי. Ib.

כְּפוֹרָא III ch.=h. כּוֹפֶר I, *cyprus flower*.—*Pl.* כְּפוֹרִין. Targ. Cant. IV, 13.

כַּפּוֹרֵי m. pl. (v. כְּפוֹרָא) *atonement*; בית כ׳ *the place of atonement*, v. next w.—Targ. Lev. XVI, 2 (some ed. O. כַּפּוֹרְתָּא). Targ. I Chr. XXVIII, 11 (h. text בית הכפרת). Targ. I Kings VI, 5 (h. text דביר); a. e.

כַּפֹּרֶת, כַּפּוֹרֶת f. (b. h.; v. preced.) [*cover*; in symbolical language *place of atonement*,] 1) *cover of the Holy Ark*. Sifra Vayikra, N'dabah, Par. 1, ch. II. Men. 27$^{b}$ אל פני הכ׳ up to the very front of the *kapporeth*, contrad. to מבית לפ׳ the room occupied by the *k*., Holy of Holies. Ib. מקדש שני דלא הוו ארון וכ׳ during the Second Temple when ark and cover no longer existed. Yoma 55$^{a}$; a. e.—2) (=בית הכ׳) *the innermost of the Temple, the Holy of Holies* (מקדש הקדש). Shek. VI, 5; Tosef. ib. III, 1 זהב לַכַּ׳ (inscription on one of the offering boxes) 'Gold for the *k*.,' expl. ib. 6 צריפו לבית קה״ק ... עושרן of these offerings were made gold foils for the inside of the Holy of Holies. Tosef. Tem. IV, 8 אין אפי׳ לאחורי בית הכ׳ . . . we dare not use it for gold foils even for the back wall of &c.; [Ar.: כְּפוֹרֶת *plating for the Temple roof*; comment. כְּפִי׳ (collect. noun) *vessels*, v. כְּפוֹר II.]

כַּפּוֹרְתָּא (כַּפֹּרֶת, כְּפִי׳, כַּפִּי׳, כַּפִּי׳) ch. same. Targ. Ex. XXV, 17; a. fr.—בית כ׳, v. כַּפּוֹרֵי.

כְּפוּשָׁה, v. כְּפִישָׁה.

כָּפוּת m. 1) part. pass. of כפת.—2) *bandage*.—*Pl.* כְּפוּתִים. Pesik. R. s. 31 כְּפוּתֵינוּ חזקים וכ׳ our bandages were as strong as iron.—[כְּפוּתִין, Tosef. Kel. B. Kam. VII, 7, v. קְבוּת.]

כַּפּוּתָא f. (כְּפַת, cmp. כִּיפָּא I, כְּבוּדָא) *ball, excrement*. B. Bath. 73$^{b}$ אפיק כ׳ וכ׳ Ar. (ed. רמא כופתא, Ms. H. רמא כפו׳, v. Rabb. D. S. a. l. note 2; Rashi to Snh. 98$^{b}$ רמי כופיתא) it cast a ball of excrement with which it obstructed the Jordan; Zeb. 113$^{b}$ כַּבָּא (Ms.M. קלא, v. Rabb. D. S. a. l. note). Sabb. 110$^{b}$.—[Snh. 98$^{b}$, v. כִּיפָּתָא; Rashi: *excrement*.—Ib. 110$^{a}$ כי כופתא ed., Ms. M. כפותא, Ar. מלפפונא].

כָּפַח, v. קָפַח.

כְּפִיחַ, v. כִּיפֵּחַ.

כָּפַת, כָּפָא, כְּפַי (b. h.; v. כָּפַת) 1) *to bend over, invert, turn upside down*. Tam. V, 5 חירס כּוֹפֶה עליהן וכ׳ he inverts a large vessel and puts it over them (the coals). Ib. כּוֹפִין אותה וכ׳ they invert it over &c. Pesik. Ekhah, p. 123$^{a}$ כ׳ סיח את החמורה the ass (of gold, given as a bribe to the judge) has upset the lamp (offered on the other side; whence a proverbial expression for litigants outbidding each other in bribery); Y. Yoma I, 38$^{c}$ bot.; Lev. R. s. 21; Pesik. Aḥăré, p. 177$^{a}$.—Esp. כ׳ את חמיטה *to upset the couch, to place the mattresses on or near the floor*, as a sign of mourning, opp. to זָקַף. M. Kat. 15$^{b}$ top [euphemistic version, read with Ms. M.:] דמות . . . בכם ובעונותיכם כְּפוּי מיטותיכן וכ׳ . . . . I (the Lord) had placed my image among you, and for your sins I upset it (decreed death), upset now your beds; Y. Ber. III, 6$^{a}$ top; Y. M. Kat. III, 83$^{a}$ top כְּפֵה מיטתך. Ib. כבר כְּפִינום we have already lowered them (the couches); Y. Ber. III, 5$^{d}$ bot. כפיטם (corr. acc.). Keth. 4$^{b}$ כּוֹפֶה מיטתו he lowers his couch (when his wife is in mourning); כּוֹפָה מיטתה she lowers &c. (when her husband is in mourning); a. fr.—Part. pass. כָּפוּי, f. כְּפוּיָה, pl. כְּפוּיִים, כְּפוּיוֹת. Tosef. Ohol. XII, 2 סאה כ׳ על פיה a dry measure turned upside down. Lam. R. introd. (R. Ḥăn. 3) (play on כפי המלחמה, v. כַּף) כְּפוּיֵי מלחמה those upset by war. Y. Ber. III, 6$^{a}$ top מטה כ׳ a lowered couch; a. fr.—Esp. כְּפוּי טובה *one on whom kindness is upset, ungrateful, unappreciative*. Ab. Zar. 5$^{a}$ כפויי טובה בני וכ׳ you ungrateful ones, sons of ungrateful ones. Lev. R. s. 4; a. fr.—2) *to press, force*. Keth. V, 5 כּוֹפָה לעשות וכ׳ he may compel her to work in wool. Yeb. 106$^{a}$, a. fr. כּוֹפִין אותו עד וכ׳ the court uses means of coercion, until he says 'I will', opp. to בעל כרחו. Sot. 46$^{b}$ כ׳ ללוייה we force a host to escort (protect) his guest on parting. B. Bath. 12$^{b}$ כגון זו כ׳ על מדת סדום in such a case we apply force on the ground of the law of equity (v. סְדוֹם). Y. Peah I, 15$^{d}$; Y. Kidd. I, 61$^{c}$ top וכופין do we compel (a son to support his father)? Ib. כופין את חבן we do compel &c.—R. Hash. 28$^{a}$ כְּפָאוּ if somebody forced him, and he ate Matsah (on the first Passover night). Ib. כ׳ שד a demon possessed him. Ib. כְּפָאוּהו פרסיים Persians (gentiles) forced him; a. fr.—[Snh. 70$^{b}$ כפאתו, v. כְּפַת.]—V. כּוּף I a. כָּפַף.

*Nif.* נִכְפַּת 1) *to be inverted, upset; to be forced*. Y. M. Kat. l. c. וינכפה הסרסור let the agent (of sin, the evil inclination) be overpowered (by mourning ceremonies); Y. Ber. l. c. כפה וכ׳ (corr. acc.). Ib. 5$^{d}$ bot.; Y. M. Kat. l. c. אינה נִכְפֶּרֶת need not be upturned, v. הִרְגֵּשׁ; a. fr.—2) *to be overtaken by a demon*, esp. *to be epileptic*. Lev. R. s. 26 ישראל .. שנכפו an Israelite and a priest that were afflicted &c.—Pes. 112$^{b}$ אותו תינוק נִכְפֶּה that child will become epileptic. Ib. בנים נִכְפִּין epileptic children; Keth. 60$^{b}$ (Chald. form) בני נִכְפֵּי. Tosef. B. Bath. IV, 5 נִכְפֵּית היא she is subject to epileptic attacks; B. Mets. 80$^{a}$. Yeb. 64$^{b}$ משפחת נִכְפִּין a family subject to epilepsy.

כְּפָא, כְּפִי ch. same, 1) *to bend, upturn, invert*. Gitt. 68$^{b}$ top כפא לקומתיה מיניה he bent his body away from it (the wall of the hut). Y. Ḥag. II, 77$^{d}$ bot. וכְפונהן על ריישיהון and they inverted the pots and put them over their heads; a. e.—2) *to force*. Targ. Esth. I, 22.—Y. Gitt. I, 43$^{b}$ כְּפוּנֵיה ויהב לה חורן the court compelled him to give her another letter of divorce. Snh. 107$^{a}$, v. כּוֹף I ch. B. Bath. 8$^{b}$ רבא כַּפְיֵיה וכ׳ Ms. M. (ed. אַכְפֵּיה *Af.*) Raba forced R. N. Kidd. 45$^{b}$ כַּפְתֵיה עד וכ׳ she forced him, until &c.

*Af.* אַכְפֵּי same. B. Bath. 4$^{a}$, v. כּוֹף I ch. Ber. 56$^{a}$ ואַכְפֵּה לך וכ׳ (Beth Nathan ואַכְפַּת) and she shall finally make thee yield, and thou shalt give them (thy daughters) away to her relatives; a. e.

*Ithpe.* אִיתְכְּפִי *to be upset*. Y. Ab. Zar. III, 42$^{c}$ top אירתכפון, v. אַנְדְּרָטָא.

כְּפִיזָא, v. קְפִיזָא.

כְּפִיָּה f. (כָּפָה) *inverting*, כְּפִיַּת המטה the lowering of the couch in mourning. M. Kat. 15[a] bot. אבל חייב בכ' המ' a mourner is bound to have his couch lowered. Tosef. ib. II, 9 מי שקיים כ' המ' וכ' he who has been observing the lowering of the couch for three days &c., needs not invert it &c. Y. ib. III, 83[a]; a. fr.

כְּפִיל, v. כְּפַל.

כְּפִיל־, v. כְּפַל.

כְּפִילָא m. ch. 1) =h. כֶּפֶל. B. Kam. 65[b] כ' ד' וחומשא וזוזא the thief's fine amounts to four Zuz and the one-fifth-fine (v. חוּמְשָׁא) to one Zuz; a. e. — 2) *twofold condition.* Ned. 48[b] לאתויי מילתא דשדיא בכ' Ar. (marg. vers. כפילה) to include that case (mentioned before) which was decided on the basis of a twofold eventuality (either the son or the grandson becoming a scholar); [ed. דשדיא בכריפי..הא that case which came up in consequence of the son's roaming about (stealing) sheaves of flax].

כִּפְלָה, כִּפֵּילָה f. (preced. wds.) 1) *the double share of the first-born.* Y. B. Bath. VIII, 16[b] top, opp. פשוטה the single share. Ib. כִּפְלַת אביו the double share to which his (deceased) father would have been entitled. — 2) *folding door.* — *Pl.* כִּפְלֵי, כִּפֵּילוֹת. Lev. R. s. 16 כפו' (corr. acc.); Yalk. Lev. 557, v. כֶּפֶל. — 3) *twofold condition*, v. preced.

כִּפְלְתָא, כִּפֵּילְתָא f. (preced.), כ' מערת *the double cave, Makhpelah.* Targ. Gen. XXIII, 19; a. fr. [Var. כִּפֵּי, כְּפֵי, כִּפֵּי.]

כְּפִין m., כְּפִינָא f. (כְּפַן) *hungry, starving.* Targ. Ps. CVII, 9; a. e. — V. כְּפַן I. — Meg. 7[b] (prov.) כ' עניא ולא ידע the poor man is hungry and knows it not (until food is placed before him). Koh. R. to V, 12 'an evil disease' מסכן ותשרש ערטיל וכ' one poor and feeble (unable to work), naked (unfit to go out) and hungry (v. דגלוס). — Ber. 58[b]; a. fr. — *Pl.* כְּפִינֵי, כְּפִינַי. Targ. Job V, 5. Targ. Ps. CVII, 5. Ib. 36 כפינין Ms. (ed. Lag. כפינים, oth. וְכָפְנִים)

כְּפִינֵי m. pl. constr. (preced.) *want, need, desire.* Targ. Y. Gen. XLII, 19; 33 (h. text רעבון).

כְּפִיס m. (b. h.; v. כְּפַס) *girder, bond-lath.* [Midd. III, 4 כ' של ברזל, read כפים, v. כַּף. — Y. Bets. III, 62[a] top שבכ', read: שבכְּפִים, v. שִׁירַיִם.] — *Pl.* כְּפִיסִין, כְּפִיסִים. B. Bath. I, 1, v. אֲרִיתָא. B. Mets. 117[b] בכ' . . תחתון שבא לשנות when the owner of the lower story desires to make an alteration . . . in the girders. Tosef. Erub. XI (VIII), 2 כפיס' (Ar. כפיתים). Tosef. Kel. B. Bath. II, 3 שני כ' R. S. to Kel. XXII, 9 (ed. כתיפין, כתפין, corr. acc.).

כְּפִיפָה f. (כָּפַף) 1) *bending, being bent.* Y. Ber. I, 3[d] top כ' לך unto thee is bending due. Ib. תזקפנו מכְּפִיפָתֵינוּ erect us from our humiliation. Snh. 65[a] כְּפִיפַת קומתו bending one's body (before the idol). Sabb. 104[a] (ref. to the shape of certain letters, v. כָּפַף) כ' על כְּפִיפָתוֹ . . . . חוסיף the Lord has given thee repeated admonitions to humility, v. מָנוֹד. — 2) (v. קְפִיפָה; cmp. Assyr. *kuppu*, Schr. KAT[2], p. 582) *cage, prison.* Keth. 72[a], a. fr. אין אדם דר עם נחש בכ' nobody can be expected to dwell in a cage with a serpent, i. e. no man or woman can be compelled to live with an obnoxious consort. Tosef. Dem. III, 9; Y. ib. II, 22[d] bot. — 3) [*muzzle*, in gen.] *a basket of osier*, v. זַמְטָא. Kel. XXVI, 1 כ' מצרית a basket made of palm twigs; Sot. II, 1; a. fr. — Y. Yoma VIII, end, 45[c] אין . . מתוך כ' וכ' an ass brays only when a basket of carobs is before him, i. e. living in plenty makes haughty, cmp. Ber. 32[a]. — Tosef. Kel. B. Kam. V, 8 Var., v. כְּפִישָׁה; a. fr. — *Pl.* כְּפִרְפּוֹת. Ter. IX, 3 תולה כ' וכ' we may muzzle beasts by hanging baskets with fodder &c.; Y. ib. IX, 46[d] top תולה כ' . . בדישו you may hang a basket over the neck of a beast in threshing.

כְּפִירָה f. (כָּפַר) *denial.* B. Mets. 4[a] טענה וכ' claim and denial. Shebu. 39[b] כְּפִירַת טענה, v. טַעֲנָה. B. Mets. 36[a] ממון כ', v. בִּישׁוּר. Ib. 4[b], a. e. שעבוד קרקעות כ' a disputed hypothecary obligation; a. fr.

כְּפִישָׁא, v. next w.

כְּפִישָׁה f. (כָּפַשׁ) 1) *an inverted vessel*, usu. *a vessel divided into two compartments by the bottom between.* T'bul Yom IV, 2 בכ' מצרית או וכ' on an inverted basket of twigs or on a tray (which have no distinct receptacles, בית קבול); Tosef. ib. II, 14; Nidd. 7[a]; Tosef. Dem. III, 1 לפי כפישא ed. Zuck. (Var. לתוך) on the rim of an inverted vessel; Gitt. 62[a] בכפישא או באנחותא. Tosef. Kel. B. Kam. V, 8 עשויה ככ' ed. Zuck. (Var. בכפיפה, read ככ') formed like a *k'fisha*, i. e. resting on the projecting sides, not on pegs. Ohol. V, 6 נתונה עליה וכ' and an inverted vessel put on it as a tight lid. Ib. 7 כ' שהיא . . . שבתוך הכ' וכ' if a *k'fisha* is put on pegs . . . with an unclean object beneath, the things which lie in the (upper compartment of the) *k.* are clean. Ib. XI, 8 כ' נתונה . . . וכ' עומדת an inverted vessel is so put over it, that it would remain in position if you removed &c. Ib. 9 בין שפתי הכ' לבין וכ' between the sides (the hollow space) of the inverted vessel over the cistern and the sides of the cistern; a. fr. — Y. Shebi. VIII, 38[a] זה שהוא מודד בכ' וכ' one who measures fruits in a *k.* whose capacities he has found out by using it twice or three times. — Trnsf. מדד בכ' *to deal unfairly.* Y. Yeb. XIII, 13[c], v. כָּפַשׁ. Tanḥ. Thazr. 6 Var.; ed. Bub. 8 אין הקב"ה מודד בכ' (not בנפישה) the Lord has not two measures for man. — 2) (colloquial expression) כְּפִי or כְּפוּשָׁה *an ungainly woman.* Midr. Till. to Ps. XXIV [read as] Yalk. Job 917 אבוד הבחור הזה על הכ' הזו this fine young man has thrown himself away on this &c. [Midr. Till. l. c. באפריון ככ' הזאת, ed. Bub. דכ', strike out ככ' הזאת or דכ', v. Yalk. l. c.]

כְּפוּת, pl. כְּפוּתִין, v. כּוֹפֶת. [כפיתים, Tosef. Erub. XI (VIII), 2, v. כָּפִיס.]

כְּפִיתָה f. (כָּפַת) *binding, collar-band* for animals. Kel. XII, 1.

כַּפְכֶּפֶת, v. כַּבְכֶּבֶת.

כָּפַל (b. h.; cmp. כפף) *to bend over, fold, double.* Ber. 63[a] כּוֹפְלִין לו וכ' his means of support will be doubled to him. Gen. R. s. 95, end כל מי שכ' שמו וכ' every one whose name the Scripture mentions twice in the blessings of Moses;

III, end, 19b; Kidd. 18a ולא בכפילו cannot be sold for the fine; a. fr.—*Du.* כְּפָלַיִם, כְּפָלַיִם. Succ. 51b; Tosef. ib. IV, 6 כ' כיוצאי מצרים twice as many as those who went out of Egypt; a. e.—*Pl.* כְּפָלִים *even numbers.* Pes. 110a חשותה כ' Ms. M. he who drinks even numbers of cups, v. זוֹגָא.—כְּפֶלוֹת *folding doors,* v. כָּפַל.

**כַּפְלָא** (or כִּ') m. (preced. wds.) 1) *curve, winding road.* Targ. Is. XL, 4 (h. text עֲקֹב). Ib. XLII, 16 (h. text מעקשים).—2) (cmp. כֶּסֶל) *groin, loin.* Targ. Job XV, 27.—Ḥull. 93a חמשא . . . ברית בכ' (Ar. בהו בכַפְלַי) there are five veins (of forbidden fat) in the loin.—*Pl.* כְּפָלֵי. Targ. Y. Lev. III, 4 (ed. pr. כִּ'); a. e.—Targ. Ps. XXXVIII, 8, v. כִּסְלָא.—Ḥull. 8b. Ib. 93a; a. e.—3) =h. כֶּפֶל, v. כְּפַרְלָא.

**כפלון,** Gen. R. s. 59 בא בכ' מפולש, read as Yalk. ib. 103 a. Ar. s. v. בפילון: פלן.

**קִיפַלָּאוֹת, כְּפָלִיוֹת*** f. pl. (κέφαλος) a species of *mullet,* a delicious fish (v. Sm. Ant. s. v. Cephalus). Gen. R. s. 98 (expl. מעדני מלך, Gen. XLIX, 20), כ' ואנפקינון (not . . . טן) mullets and oil of unripe olives. Sifré Deut. 355 (ref. to Deut. XXXIII, 24) בשמן אנפרקין ובקי' וכ' שחיה . . (corr. acc ) Asher made himself agreeable to his brother tribes by furnishing them oil . . . and mullets, while they supplied him with grain; Yalk. ib. 962 (comment.: *fine fruits*).

**כִּפְלִיוֹן,** Y. Nidd. II, 50a bot. כפ' של ראש וכ', read: כִּפְלִילִיוֹן like the color of a felt cap &c.; v. אַפְלִילִיוֹן III.

**כָּפַן** (b. h.; cmp. כפף) *to bend*; part. pass. כָּפוּן *bent upon, eager for.* Gen. R. s. 79, beg. (ref. to Job V, 22) זה לבן שבא כ' וכ' that refers to Laban who rushed with eagerness at his (Jacob's) money to plunder it.

**כָּפִין I,** כְּפִין same 1) *to bend.*—Part. pass. כָּפִין. Targ. Job XL, 17 (ed. Lag. כפתּ, ed. Wil. כפתּ, Ms. כאיתּ; h. text ירחפון).—2) *to pine* (for food), *to starve.* Targ. Ps. XXXIV, 11. Targ. Gen. XLI, 55; a. fr.—Ber. 62b (prov.) עד דכַּפְנַת אכול eat while thou art hungry (delay nothing). Pes. 107b bot. כי חיכי דאגיר' ואִכְפַּן אמצה וכ' Ms. M. (read: דאיגרר, v. Rabb. D. S. a. l. note; ed. דניגררה ללריבית) that I may get an appetite and be eager for the *Matsah* in the evening. B. Mets. 83a וכְפִינָן and we are hungry; a. fr.—[Esth. R. to I, 4 כַּפְנָאי I am hungry (?).]

*Af.* אַכְפֵּין *to cause to hunger.* Targ. Deut. VIII, 3; a. e.—Sabb. 33a מַכְפֵּין נפשיה he starved himself (and grew sick in consequence).

**כְּפַן II,** כַּפְנָא m. (preced.) *hunger, famine.* Targ. Ruth I, 1. Targ. Gen. XII, 10; a. fr.—Sabb. 33a נפידתי כ' swelling (and lying) from starvation.—Taan. 19b top, v. בְּצוֹרְתָא. Ib. 8b ומותנא כ' famine and pestilence; a. fr.—*Pl.* כַּפְנִין. Targ. Ruth. l. c.—V. כְּפֵרְנִי.

**כָּפְנִי,** v. כָּפְנִיתָא.

**כְּפָנִים,** v. כָּפִין.

**כָּפְנִית** f. (כָּפַן, cmp. כּוּפְרָא III a. גפן) *the inflorescence of palms, date-berry in its early stage,*—*Pl.* כָּפְנִיוֹת. Orl.

(B. Kam. 92a אוהן שהוכְפָלוּ בשמות). Succ. III, 11 . . . מקום לְכָפוֹל יְכַפּוֹל where it is customary to recite twice (each verse of Ps. CXVIII, 21—29), let one do so. Tosef. Pes. X, 9 רבי חזיה כּוֹפֵל בה דברים Rabbi used to repeat certain words (in singing the Hallel); Pes. 119b; Succ. 39a מוסיף לכפול מאודך וכ' adds (to Rabbi's repetitions) by doubling the verses from *Od'kha* (Ps. l. c.). Sifra Vayikra, N'dabah, Par. 10, ch. XII; Men. VI, 4 (75b) כופל אחד וכ' (Bab. ed. קופל) he folds it twice over and breaks it (into four parts). Ned. 61b יכפלו, v. קָפַל. Gitt. 62a כּוֹפְלִין שלום וכ' we must double the greeting (say twice *shalom*) &c. B. Mets. 104b לכפול וכ' where it is costumary to write out the *K'thubah* for double the amount of the dowry, half the amount is collected; a. fr.—Part. pass. כָּפוּל, f. כְּפוּלָה; pl. כְּפוּלִים, כְּפוּלִין; כְּפוּלוֹת. Kel. XXVII, 5 נמדד כ' is measured as it is doubled (folded). Ib. 6.—Ohol. XI, 3 כ' Var. in R. S. a. l. (ed. ק') folded up one above the other. Ned. 66b כ' חן her ears are bent over (deformed).—Treat. Sof'rim II, 11 אותיות הכ' letters which have two forms (מנצפך); a. fr.—תְּנַאי כ', v. תְּנַאי.

*Nif.* נִכְפַּל *to be doubled.* Y. Kil. IX, 32c top נִכְפְּלוּ לו שניו his years of life were doubled to him. Gen. R. s. 30, beg.; Tanḥ. Sh'moth 18, a. e. כל מי שנ' שמו every one whose name appears twice in immediate succession (as Noah Noah, Gen. VI, 9); a. fr.

*Hif.* הִכְפִּיל *to double, fold up.* Ned. 61b, sq., v. קָפַל.

*Hof.* הוּכְפַּל *to be doubled, bent.* Ib., v. קָפַל. M. Kat. 25b (in a poetic eulogy) קאת . . . הוּכְפְּלוּ לראות וכ' pelican and owl were bent upon looking (took pains to see, cmp. next w. Ithp.).—B. Kam. 92a, v. supra.—Part. pass. מוּכְפָּל (*Pu.* מְכוּפָּל) *doubly guarded, surrounded.* Yalk. Lev. 557 מוכ' כמה כְּפָלוֹת; Lev. R. s. 16 מכו' בכמה כפולות (the tongue) is guarded by several folding doors (teeth, lips).

*Pi.* כִּיפֵּל *to fold.* Sifra l. c.; Men. l. c. לא חזיה מְכַפְּלָהּ (Bab. ed. מק') he did not fold it (in four parts, v. supra).

**כֶּפֶל** ch. same. Part. pass. כָּפִיל *double.* Targ. Cant. VIII, 7.—Gitt. 62a דכַפְלִינָן שלמא וכ', v. preced.

*Ithpe.* אִיתְכַּפִּיל, אִיכְפִּיל 1) *to be folded up, doubled.* Targ. Is. XXXVIII, 12 (ed. Lag. אתק'). Targ. Ez. XXI, 19.—B. Mets. 104b אי מקנא לא מִיכְּפֵל if formal obligation is to be entered into (v. קִנְיָן), the document must not be made out for double the amount, v. preced.; a. fr.—2) *to be bent upon, take pains.* Sabb. 5a אי'כ' תנא וכ' was it necessary for the Tannai to take pains to let us hear all this (to be so explicit)?—B. Mets. 46a וא' תנא וכ' should the Tannai have taken the trouble to speak of such an exceptional case as that of a naked man &c.?—B. Bath. 91a אִיכְּפֵל ואולוד וכ' apply thyself (Rashi: *marry again*), and beget &c. Shebu. 48b אִיכְפְּלִי ואתאי וכ' have I taken the trouble to come all this distance for the sake of upsetting &c.?; a. e.—[Y. Ter. VIII, 46a top אכפלן ed. Zyt., v. אֶפֵּךְ.]

**כֶּפֶל** m. (b. h.; preced. wds.) *doubling, double amount,* esp. כ' (תשלומי) *the additional amount to be paid as fine on restoring stolen goods* (Ex. XXII, 3; 6—8). Snh. I, 1. B. Kam. VII, 1; a. fr.—Ib. 65a עולה לו בְּכֶפֶל (fr. כָּפַל; Rashi: בתוך הכפל) is credited to him as the thief's fine; Tosef. ib. VIII, 8 מתוך כפילו . . . is deducted from &c. Y. Sot.

I, 9. Tosef. Maas. Sh. I, 14 כ׳ הרי הן כפרי וכ׳ *Kofniyoth* are in every respect to be considered as fruits, except &c.; a. fr.

**כּוּפְנִי, כָּפְנִי, כּוֹפְנִי, כְּפִנְיָתָא**, ch. same. Y. B. Kam. VI, 5[b] bot. גגב הדא כפוני (corr. acc.) stole one palm-flower (cmp. Bab. ib. 59[b] s. v. כּוּפְרָא III).—*Pl.* כָּפְנָיָתָא, כּוֹפְנֵי. Bekh. 18[a]; B. Bath. 107[b] עד דאכלת כ׳ וכ׳ while thou wert yet eating date-berries in Babylonia, did we expound &c. Pes. 52[b] (identified with כופרי).—Y. Shebi. IX, end, 39[a] [read:] מירבלא כופְנֵירין לאשקלון to export date-berries to A. (in the Sabbatical year).

**כְּפַס** (cmp. כפת) *to tie, fasten.*—Part. pass. כָּפִיס, f. כְּפִיסָא, *pl.* כְּפִיסָן. Targ. Esth. I, 6.

**כְּפַע*** (v. כָּפָה), *Hif.* הַכְפִּיעַ *to upset, make havoc.* Gen. R. s. 28 מַכְפִּיעַ Ar. (ed. מפקיע), v. חִיצָא.

**כְּפַע** ch. *Ithpe.* אִתְכְּפַע, Targ. II Chr. XXXIII, 13, v. נְפַע.

**כָּפַף** (b. h.) 1) *to bend, curve.* Gen. R. s. 87, end כּוֹפֶפֶת אני את קומתך ... כְּפוּפִים (Potiphar's wife said to Joseph) I shall bend thy proud stature (humiliate thee with slave labor); said he, The Lord erects those who are bowed down. B. Kam. 55[b] בפני וכ׳ ... הכּוֹפֵף he who bends his neighbor's grain stalks before the fire (so as to make them catch fire). Num. R. s. 6, beg. נביא כופף ידיו וכ׳ the prophet must bend his hands and feet to sit before (surrender his power to) the high priest; (Y. Hor. III, 48[b] bot. מְכֻפֶּפֶת). Cant. R. beg. לָכוֹף אזניך וכ׳ to bend thy ear and listen; a. fr.—Part. pass. כָּפוּף, f. כְּפוּפָה, *pl.* כְּפוּפִים, כְּפוּפִין; כְּפוּפוֹת. Sabb. 17[a] חזית חלל כ׳ ויושב וכ׳ Hillel sat bent (in submission) before Shammai. Gen. R. l. c., v. supra. R. Hash. III, 4 בשל זכרים כ׳ with bent horns of rams. Yalk. Ex. 276 דווים וכ׳ suffering and humbled (v. סָחַף, סָנַף); a. fr.—Esp. the *curved letters* כ, נ, פ, צ, opp. פשוט the straight-lined, the shape of the final letters. Sabb. 104[a] (symbolization of letters) נו״ן כ׳ ... לאמן כ׳ וכ׳ *Nun* bent, *Nun* straightened, faithful when bent (in distress), faithful when straightened (raised up) &c. Ib. 103[b] כ׳ פשוטין וכ׳ that one must not write the curved letters straightened &c. —2) *to bend, force, conquer.* Y. Snh. I, 18[a] bot. מומחה שכ׳ ודן an authorized judge that forced (the law requiring three judges) and judged singly. Y. Yeb. XII, 12[c] ר׳ יצחק כ׳ R. J. forced (the law requiring three judges for *ḥălitsah*); ib. הא רבן כ׳ it was our teacher who did it. Keth. 4[b] אין לָכוֹף וכ׳ ... no husband dares force his wife (in mourning) to paint &c. Num. R. s. 14 (play on כּף) זה אברהם שכּפף את יצרו וכ׳ (some ed. שכפף) that refers to Abraham who conquered his inclinations &c.—3) *to invert, upset.* Y. Ber. III, 6[a] top גרמתני לכוֹפְפָהּ thou didst cause me to upset it (the divine image), v. כָּפָה; (M. Kat. 15[b] הפכתיה ובעינותיכם). Y. l. c. כְּפוּפוֹת=מטות כְּפוּפוֹת, v. כָּפָה; a. fr.—[Num. R. s. 10 כפפתו אימו, read כפתתו, v. כָּפַת.—Sabb. 106[a] הסיט כפוף Ar., ed. כָּפוּל, v. סרט.]—4) *to bend one's self upon, to take pains* (cmp. כָּפַל). Cant. R. to I, 17 כפפתי לעקור וכ׳ I took pains to destroy the passion for idolatry.

*Nif.* נִכְפַּף *to be bent.* Pesik. R. s. 28 [read:] עד שנכפפה קומתם וכ׳ so that their statures were bent under their load. Arakh. 19[a] שרביט שאינו נכפף a staff (of gold or silver) which cannot be bent. Num. R. s. 5, end נִכְפְּפָה הזריעה וכ׳ the curtain around the Ark was bent aside (prob. to be read נכפלה). B. Kam. 61[a] בִּנְכִפְּפַת when the fire is diverted from its course through the wind; (oth. opin.: when the fire is subdued (low) and creeping over the plants on the ground), opp. קולחת or קודחת. Cant. R. to I, 17. Pesik. R. s. 14 שתי השערות נִכְפָּפוֹת (not פרם...) the two hairs (on the neck) are bent, opp. נזקפות; a. e.

**כְּפִיף, כְּפַף**, ch. same, 1) *to bend.* Targ. Job XL, 17, v. כְּפַן I. Targ. Ez. XVII, 7 כָּפַת (h. text כפנה, v. כָּפַן). Targ. II Esth. I, 5 כָּף אילנא וכ׳ bent tree to tree and made arches. Targ. Is. LVIII, 5; a. e.—Part. pass. כָּפִיף, f. כְּפִיפָא, pl. כְּפִיפִין. Ib.—Targ. II Esth. V, 1. Targ. Is. LX, 14.—2) *to invert.* M. Kat. 25[a] כּף כדא וכ׳ inverted a pitcher on the ground and placed thereon &c.

*Pa.* כַּפֵּף same. Targ. Ezek. XVII, 6. Ib. 7 כַּפַּת some ed., v. supra.

**כְּפִיפְתָא** f. ch.=h. כְּפִיפָה, *muzzle, basket.*—*Pl.* כְּפִיפָתָא. Midr. Sam. ch. XXI, v. כִּירְתָא.

**כָּפַר** (b. h.; cmp. כפף) 1) *to bend, arch over, cover*; v. כּוֹפֶר, כְּפוֹר &c.—2) [*to pass over with one's palm* &c., *to wipe out, rub* (cmp. חפף),] *to deny, withhold the truth by claiming ignorance; to ignore* (mostly with ב of the object). B. Mets. 4[a] הכּוֹפֵר במלוה he who denied having received a loan (and was refuted before being sworn, v. חֵרֶס). Ib. על מה שכ׳ וכ׳ he is sworn on what he denied. Shebu. IV, 1 עד שיכפרו בהן בב״ד until they declare their ignorance (of the testimony) before court. Ib. 4 כָּפְרוּ שניהן וכ׳ if both witnesses pleaded ignorance at the same time. Ib. כָּפְרָה הראשונה if the first set of witnesses pleaded ignorance. Ib. VI, 3 והודה ... וכ׳ בקרקעות and defendant admits the debt concerning vessels, but denies it as to landed estate. Sabb. 116[a] מכירין וכוֹפְרִין they know (true religion) and yet are disbelievers. Cant. R. to I, 14 (play on חכפר, ib.) שכ׳ באו״ה He disowned the gentiles (did not assist them), opp. הודה; a. v. fr.—כ׳ בעיקר *to deny the principle of religion* (unity of God &c.). B. Bath. 16[b]; a. fr.—Snh. 39[a] א״ל כּוֹפֵר ed. (Ms. M. קיסר) an infidel said &c.

*Hif.* הִכְפִּיר (v. כַּפָּרָה) *to say of a person, 'May his death be an atonement for his sins!'* euphem. for *to be angry at.* Pes. 69[a] אל תַּכְפִּירֵנִי בשעת חדרין ed. (Ms. M. a. Ar. תְּכַפְּרֵנִי) do not make me an atonement (saying תהא מיתתו כפרה) at the time of judgment (differ. in comm.); Ab. Zar. 46[b] (some eds. תכפרינני).

*Pi.* כִּפֵּר, כִּיפֵּר [*to wipe out,*] *to forgive, atone; to procure forgiveness.* Yoma 5[a] כאילו לא כ׳ וכפר as if he (the priest) had not procured atonement (in the proper manner), although he has procured atonement (for the person concerned); Neg. XIV, 10 כ׳ ומעלין עליו כאילו לא כ׳ he has brought atonement, but it is accounted to the officiating priest as if he had not done so. Ber. 55[a]. . . . כל זמן מזבח מְכַפֵּר על וכ׳ as long as the Temple existed, the altar was the means of atonement for Israel, but now each man's table must be the means of atonement (ref. to Ez. XLI, 22). Tanh. Vayishl. 6 מְכַפֶּרֶת וכ׳ ... כשם as the altar brings atonement, so does she (the chaste wife) atone for her household. Kidd. 57[a], a. e. מכשיר ומכפר, v. כָּשֵׁר I; a. v. fr.—[Ab. Zar. 46[b], v. supra].

rifice is a sin-offering. Tosef. Yoma V (IV), 6, a. e. חלוקי כ׳ v. חָלַק.—Neg. II, 1 אני כַּפָּרָתָן my life be an expiatory sacrifice for them (an expression of love); Esth. R. to I, 11 א״ר אידבו [אני] כ׳ של ישראל. Kidd. 31b (one reporting an opinion of his deceased father must say) כך הריני כַּפָּרַת משכבו ... so said my lord my father, may I be an expiation for his rest. Yoma 40b כפרת דמים atonement through blood; כ׳ דברים atonement by confession; a. fr.—*Pl.* כַּפָּרוֹת. Zeb. 52a (expl. Lev. XVI, 20) שלמו כל הכ׳ with this are all the acts of expiation (of the Day of Atonement) finished. Y. Shebu. I, 33a מחלוקי כ׳ about the classes of atonements (v. חָלַק). Gen. R. s. 44 כל הכ׳ הראה לו he showed him all expiatory sacrifices; Lev. R. s. 3; a. fr.

**כַּפְרוֹנְיָא**, v. כַּפְרָנָא.

**כַּפְרוֹסָאֵי** m. pl., nom. gent. *Kafruseans.* Targ. Y. II Gen. X, 17 (h. text סיני), v. אַרְכּוֹסָיֵיה.

**כַּפְרִי** pr. n. pl. *Kafri* in Babylonia. Kidd. 44b. Snh. 5a. B. Bath. 153a כופרי (Ms. M. בי כפרי). B. Mets. 73a (Ms. H. כופרי); v. Berl. Geogr. p. 37, sq.

**כַּפְרָן** m. (כָּפַר) *denier, liar.* Shebu. 41b חוחזק כ׳ he is presumed to be a liar (and cannot be sworn). Ib. 42a; a. fr.

**כְּפָרָא, כּוּפְּ׳** m. ch. =h. כָּפָר, *village.*—*Pl.* כְּפָרָנְיָא, כּוּפְּרָנִין, כַּפְרָנִין. Targ. Num. XXXII, 41, sq. (h. text חַוֹּת).—Y. Ber. I, 2a, v. דַּקּוּק. Cant. R. to I, 5 (expl. בנות, Ez. XVI, 61) כופרנין country towns.—Targ. II Esth. IX, 19 כַּפְרוֹנֵיָא (Var. כּוּפְּרָנָאִין).

**כַּפְרָנוּת** f. (v. כַּפְרָן) *an obligation decreed in court over the defendant's denial.* Y. Gitt. V, 46c bot. מלוה שנעשית בו כ׳ אינה נשמטת (strike out בו) a loan which has been passed in court over the debtor's denial, does not fall under the law of prescription in the Sabbatical year; כ׳ שנעשית מלוה נשמטת a decreed obligation which has been converted into a loan (the defendant giving his note in settlement) is subject to prescription. Ib. [read:] מלוה שנעשית כ׳ גובה בעידית כ׳ וכ׳ a loan which has been passed &c. is collectible from the best class of landed property; a decreed obligation which has been converted into a loan is collectible from the middle class &c.; Y. Shebi. X, 39c כַּפְרָנִית; ib. מלוה שהיא נעשית מלוה (read: כ׳ שהיא וכ׳).

**כַּפְרָתָא, כַּפְּ׳**, v. sub כַּפּוֹר.

**כַּפַּשׁ** (cmp. כפף) *to invert.* מִדָּה כְּפוּשָׁה *an invertible measure*, a measure containing two uneven compartments separated by the bottom; מדד במדה כ׳ *to deal unfairly*, v. כְּפִישָׁה. Yeb. 107b פישון...במ׳ כ׳מדד לפיכך וכ׳ Pishon .. acted unfairly towards his wife, therefore the court dealt with him unfairly (against the rule).—כפושה (sub. אשה) *an ungainly woman*, v. כְּפִישָׁה. [Tosef. Ohol. VI, 3 הירתה כפושה, read: כְּפִישָׁה, v. R. S. to Ohol. V, 7.]

**כָּפַת** (cmp. preced.) *to twist, tie.* Tam. IV, 1 לא הרו כופתין וכ׳ they did not twist (tie together the four feet of) the lamb, opp. הֶעְקִיד, v. עָקַד. Snh. 70b (ref. to Prov. XXXI, 1) שכפתתו אמו וכ׳ Ms. M. (ed. שכפאתו) his mother tied him to a post; Num. R. s. 10 כפפתו (corr. acc.). Par. III, 9 כְּפָתוּהָ וכ׳ they tied her (the red heifer) with a rope

*Hithpa.* חִתְכַּפֵּר, *Nithpa.* נִתְכַּפֵּר *to be expiated; to be forgiven.* R. Hash. 18a; Yeb. 105a (ref. to I Sam. III, 14) מִתְכַּפֵּר וכ׳ ... בזבח through sacrifice .. it will not be expiated, but it may be so by the study of the Law. Shebu. 12a שנִתְכַּפְּרוּ בעליו .. אשם an animal dedicated for a guilt-offering ...whose owner has otherwise obtained atonement; (Tem. III, 3 שכִּפְּרוּ וכ׳ whose owner has procured atonement &c.). Yoma 50b, a. e. חמִתְכַּפֵּר he for whose atonement the animal is dedicated. Ib. 51b שאין הצבור מִתְכַּפְּרִין בו as the community is not to obtain forgiveness through it (the bullock); a.fr.—Y. Macc. II, 31d bot. ויעשה...ויִתְכַּפֵּר לו let him repent and he shall be forgiven; Pesik. Shub. p. 158b; Yalk. Ez. 358; Yalk. Ps. 702. Tanḥ. T'rum. 8 נתכ׳ להם they were forgiven; a. fr.

**כִּפֵּר** ch. same, *to deny, renounce.* Targ. Jer. II, 27. Targ. Y. Lev. V, 21, sq.; a. fr.—B. Kam. 107a בכולית בעי דנְכַפְּרֵיה ed. (Ms. M. דנכפר ליה, v. Rabb. D. S. a. l.) he would have liked to deny the whole of his indebtedness, וחאי דלא כָּפְרֵיה ממונא קא and the reason why he did not do so. Ib. 105b כ׳ ליה through his denial he withholds from him value. M. Kat. 18b כַּפְרַת בה Ms. M. thou growest a disbeliever through it (when thy prayer is not answered; ed. כ׳ בה׳ thou renouncest the Lord); a. fr.

*Pa.* כִּפֵּר 1) *to wipe out, efface.* Targ. Prov. XXX, 20.—B. Bath. 167a כ׳ ליה וכ׳ Ms. M. (ed. מחקיה) he erased the horizontal lines of the Beth (v. כַּבָּא). Ḥull. 8b למיכְּפֵּרֵיה הוה כַּפֵּר מיכַּפֵּר with which to wipe the knife off. Yeb. 115b he would have obliterated the mark. Gitt. 56a ואתי לכַפּוּרֵי וכ׳ and wants to wipe his hands off on this man (me), i. e. desires to put the responsibility on me; a. e.—2) *to forgive, atone, procure forgiveness.* Targ. Lev. XVI, 17; a. fr.—Zeb. 6a מקרבנא לא מְכַפְּרָא וכ׳ as a specially appointed offering it has no atoning effect, by implication it has; a. fr.

*Ithpe.* אִתְכַּפַּר, אִיכַּ׳ 1) *to be wiped out, obliterated.* Targ. II Esth. III, 8.—2) *to be forgiven, to be expiated.* Ib. Targ. Deut. XXI, 8; a. fr.—Yoma 50b בקביעותא מִתְכַּפְּרֵי וכ׳ (Ms. M. 2 מיכַּ׳) do they (the high priest's kindred and fellow priests) obtain forgiveness by special appointment (so as to be considered fellow owners of the sacrifice) or by implication? Kerith. 24a מיכַּפְּרָנָא באידך חבריה my atonement shall be effected through the other animal; a. e.

**כֹּפֶר**, v. כּוֹפֶר.

**כָּפָר** m. (b. h.; כפר *to be round*, cmp. כְּבָרָה, כְּוִורֵת, פחות מכאן הרי זה כ׳ [*circle,*] *village, country town.* Meg. I, 3 if a place has less (than ten persons of leisure), it is considered a country place, opp. עיר גדולה. Ḥag. 13b v. יְחֶזְקֵאל. Eduy. II, 3; a. fr.—*Pl.* כְּפָרִים. Meg. I, 1, sq.; a. fr. [In compounds: . . . כְּפַר pr. n. pl., v. respective determinants.]

**כַּפְרָא*** m. (כְּפַר) *wipings,* or *covering,* כ׳ דודי (read: דדודי) sediments of dye (or rust) of the kettles. B. Kam. 101a top (Rashi כּוּפְּ׳), v. כַּלְכּוֹס.

**כַּפְרָה, כַּפְּרָא**, pr. n. pl., v. כּוּפְּרָה.

**כַּפָּרָה** f. (כָּפַר) *atonement, expiation, expiatory service.* Zeb. 8a שתהא כ׳ וכ׳ that the act of expiation (sprinkling) be performed with the understanding that the sac-

&c. Gen. R. s. 56 כל מה..עוקד...כופת וכ׳ (some ed. כובש) as much as Abraham bound Isaac..., the Lord tied (held in check) the genii of the gentiles; Yalk. Gen. 101; Yalk. Nah. 561. Gen. R. l. c. כְּפָתֵנִי וכ׳ tie me well. Macc. III, 12 כופת שתי ידיו וכ׳ (some ed. כופה) one puts both his hands in stocks on the pole. Gitt. 14[b] אומרין כְּפוֹתוּ כּוֹפְתִין when they (the officers) say, put him in stocks, they put him &c. Succ. 32[a] (ref. to כפת, Lev. XXIII, 40) כָּפוּת אם היה פרוד יִכָּפְתֶנּוּ (Ms. M. omits כפות) it must be tied; if the branch is spread, one must tie it closely. Ib. כָּפוּת מכלל וכ׳ 'tied' implies that it is sometimes spread, while this (the stalk) is always tied (closely pressed together). Toh. VII, 5 אפי׳ כפות, v. יָבֵל. Y. Gitt. I, end, 43[d]; Y. Kidd. III, 64[a] bot. ויוסי אחי כ׳ וכ׳ and (I saw) my brother J. in stocks and the lash passing over him. Midr. Till. to Ps. II, 3 (ref. to 'their bands', ib.) אלו שבע מצות שחן כְּפוּתִין בהן (not כתופין, כתיפ׳, v. ed. Bub. note) those are the seven (Noachidic) laws by which they (the gentiles) are tied (restrained); a. e.

*Pi.* כִּיפֵּת same. Tosef. Kel. B. Bath. II, 1. Y. Hor. III, 48[b] bot. מְכֻפֶּפֶת, v. כָּפַף.—Part. pass. מְכוּפָּת, pl. מְכוּפָּתִין. Esth. R. to I, 6, v. כָּפָתָא.

*Nif.* נִכְפַּת *to be tied.* Cant. R. to. I, 14.

**כְּפַת** ch. same. Targ. Y. Gen. XXII, 9. Targ. Ps. CXVIII, 27; a. e.—Part. pass. pl. כְּפוּתִין (hebr.) *put in stocks.* Targ. Y. II Num. XXI, 29.—Tam. 31[b] דכַפְתִיד בשיראי if one tied the sacrifice (hands and feet) with silk ropes. B. Bath. 167[a] כפתיה ואודי he put him in stocks (or in prison), and he confessed. Gitt. 14[a] דכַפְתֵי ושקלי וכ׳ who use force (have him arrested) and collect their due immediately (allowing no time). Y. Gitt. I, end, 43[d]; Y. Kidd. III, 64[a] כַּפְתוּן ואפקון מיניה they put him in stocks and forced him to pay; a. e.—[Gitt. 62[a] מְכַפֵּת וכ׳, v. אִכְפַּת.]

*Pa.* כַּפֵּיתּ 1) same. Targ. Cant. VII, 5.—Y. Kil. IX, end, 32[d] דחוא מְכַפֵּת ביה he (the weaver) uses it for tying (or *knotting*, v. infra).—2) (v. P. Sm. 1803) *to produce knots, to mature fruits.* Targ. O. Num. XVII, 23 ed. Berl. (Var. כְּפֵיתּ, כְּפִיתּ; h. text גמל); cmp כַּפְתּוֹר.

**כְּפַת**, v. כִּיפֵּת.

**כְּפַת, כֻּפְתָּא**, v. כִּיפֵּת, כֻּפְתָּא.

**כֻּפְתָּא** m. (כָּפַת) *tie, knot.*—*Pl.* כֻּפְתָּאֵי, כְּפָתִין. Gen. R. s. 56; Yalk. Gen. 101; Yalk. Nah. 561 אילין כ׳ those bonds (with which the genii of the nations were tied, v. כָּפַת).—Esth. R. to I, 6 (in Hebr. dict.) הוו מכופתין בכֻּפְאתין של כסף the couches were tied with silver straps.

**כִּפְתָּה** f. h. (v. preced.) *travelling implements tied up, bundle.*—*Pl.* כִּפְתּוֹת. Gen. R. s. 100 קשרי כִּפְתּוֹתֵיהֶן התירו (some ed. קשרות) they (the Canaanites) untied the knots of their (the pall-bearers') bundles (assisted them in their preparations for camping); Yalk. Gen. 161 בתרי כתפותיהם; Y. Sot. I, 17[b] bot. קשרי כתפיהן (corr. acc.).

**כַּפְתּוֹר** m. (b. h.; כפת with format. ר; v. כָּפַת Pa. 2, a. preced. wds.) *ball*, esp. *an ornament* of the candlestick in the shape of *a pomegranate.* Gen. R. s. 91 end כ׳ ופרח pomegranate and blossom!, i. e. well and nicely said!—Men. 28[b].—*Pl.* כַּפְתּוֹרִין, כַּפְתּוֹרִים. Ib.

**כַּפְתּוֹרִים** (b. h. כפתרים) pr. n. gent. *Kaftoreans.* Gen. R. s. 37; Yalk. ib. 62; Yalk. Chr. 1074 כ׳ נגסין Kaft. were dwarfs.

**כְּצַד**, v. כִּיצַד.

**כצוצרה, כצוצטרה**, v. בְּצוֹצָרָה a. גְּוֹזְטְרָא.

**כַּר** m. (b. h.; כרר, v. כָּרָה) 1) *bolster, mattress.* Mikv. X, 2. Kel. XXVI, 5, v. כָּסָּת; a. fr.—*Pl.* כָּרִים. Kil. IX, 2; a. fr.—Meg. 12[a] (expl. כרפס, Esth. I, 6) כ׳ של פסים mattresses of striped goods.—2) *rounded;* (cmp. כֶּבֶשׂ) *fat lamb.* Men. 66[b], a. e., v. כָּרְמֶל.—Esth. R. to I, 14 (play on כרשנא) מי . . כֹּר בן שנה (not פר) who offers unto thee a lamb one year old?—*Pl.* as ab. Meg. 12[b] כ׳ בני שנה; Yalk. Esth. 1051 פרים (corr. acc.). [Y. Sabb. V, 7[b] bot. כ׳ יוצארן לבובין ed. Krot., read: זכרים.]—Trnsf. *commander.*—*Pl.* as ab. Koh. R. to XII, 7, a. e., v. כלירכין.—4) *runner, roller.*—*Pl.* as ab. Gen. R. s. 69 מעבירין כ׳ עליהם pass the paving rollers over them; (ib. s. 41 רדיה; Yalk. Is. 337 דדין).

**כַּר, כָּרָא** ch. same, *bolster.* Gitt. 47[a] כריסי כָּרֵי my fat belly is my bolster. Y. Yoma VIII, 44[d] top; Y. Taan. I, 64[c] [read:] תחות (תותי) כָּרֵיהּ under his bolster.—*Pl.* כָּרִין. Targ. Lam. II, 21.

**כָּרָא**, v. כְּרַהּ a. כְּרֵי.

**כָּרָאזָא**, v. כְּרָזָא.

**כָּרָאכָא**, v. כְּרָכָא.

***כָּרַב** I (cmp. כָּרָה), Af. אַכְרֵב *to surround, crown.* Targ. Job XXXI, 36, v. כְּבַן.

**כָּרַב** II (preced.) [*to dig around*, denom. כְּרוֹבָא, fr. which כָּרַב] *to plough.* B. Kam. 96[b] כ׳ בהו כרבא (Ms. M. omits כרבא) he ploughed with them. Sabb. 33[b] . . . חזו כָּרְבֵי וזרעי they saw people plough and sow. Ib. 73[b] מכדי מִכָּרַב כרבי בריש do not people first plough (and then sow)? Ib. וחדר כרבי . . . בא״י the Mishnah speaks of Palestine where they first sow and then plough. B. Mets. 105[a] לה כָּרֵיבְנָא I shall plough it over. Ib. 107[a] כָּרֵיב ותני he ploughs twice (after harvesting and before seed-time); a. e.

**כָּרְבָא** I m. (preced.) *ploughing.* B. Kam. 96[a], v. preced.—B. Bath. 12[a] יומא כ׳ one day's ploughing (Rashi: at ploughing season, opp. to the second ploughing before seed-time).—בי כ׳ a ploughed field. Yoma 43[b]; Nidd. 65[b], v. כְּמַאי.

**כְּרֻבָּא** II or **כַּרְבָּא** m. ch.=h. כְּרוּב II, *cabbage.* Macc. 16[a], v. בִּינִיתָא; [Tosaf. a. l. *a ploughed field*, v. preced.]. B. Kam. 92[a], v. הוּצָא I. Sabb. 115[a]; a. e.—*Pl.* כַּרְבֵּי. Hull. 62[b] דבי כ׳ (Rashi sing.; Ar. כּוֹרֵי) those (locusts) found among cabbage.

**כרבוניו**, v. כַּרְכּוֹמָא II.

**כְּרַבְיָא**, Targ. Job IV, 10, v. כְּרַכָּא.

**כרבין, כרביז**, v. כַּרְכּוּז.

***כַּרְבִיתָא** f. (denom. of כְּרֻבָּא I) *like a ploughed field, of rough surface.* B. Kam. 85[a] (expl. גַּרְגּוּתָנִי) כ׳ נאתא Ms. M. (v. Rabb. D. S. a. l. note; ed. כריכתא; Yalk. Ex. 332 כרכית) a rough seam (of the wound), *scar.*

כְּרַבֵּל (v. כְּרַב I) *to turn around, shake a sieve* (cmp. חָזַר). Y'lamd. to Gen. XXII, 21, quot. in Ar. מְכַרְבֵּל.

כרבלין, v. כּוֹרַבְלִין.

כַּרְבֻּלְתָּא f. (v. כְּרַבֵּל, cmp. הֲדַר), *crown, crest.* Sabb. 110b יטול כַּרְבֻּלְתֵּהּ let him cut off his (the cock's) crest.

כַּרְבַּלְתָּא ch. same, 1) *helmet, crest.* Ber. 7a; Ab. Zar. 4b כי חוורא כ' דתרנגולא when the crest of the cock is white. Erub. 100b [read:] שונרא לישמטיה לכַרְבַּלְתֵּיהּ דהדוא תרנגולא וכ' (v. Rabb. D. S. a. l. note) may the cat tear off this cock's (my) crest, if I have (wherewith to buy) and do not buy for thee.—*Pl.* כַּרְבַּלָּתָא. Y'lamd. to Gen. III, 22, quot. in Ar. (expl. כרבלתהון, Dan. III, 22) קסידין *cassides* (v. Koh. Ar. Compl. s. v.).—2) (cmp. אַדֶּרֶת) *a certain kind of cloak.* Ber. 20a חזיה . . דהות לבישא כ' שומרונית saw a Samaritan woman (whom he believed to be a Jewess) wearing a *karbalta* (which was considered improper for a Jewish woman).—*Pl.* as ab. Y'lamd. l. c., (another opin.) expl. כרבלתהון (v. supra) טליות, v. טַלְיָת.

כַּרְבֵּק* (Parel of כבק, dial.=קְנַק) *to call, give a signal.* Targ. Job XXVII, 23 ed. Ven. (oth. ed. שרק, ed. Lag. Var. ברבק, Bxt. s. v. quotes Var. ברכק).

כַּרְגָּא (כַּרְגָּא) m. (cmp. חַרְגָּא, a. Arab. ḥarag) *capitation tax, tax, tribute.* Targ. Lam. I, 1; a. e.—B. Bath. 55a כ' אקרקפא וכ' *karga* rests on the head of man, i. e. is a personal liability, opp. to טַסְקָא. Ib. אפי' . . . משתעבדי לכ' even the barley in the pot is seizable for *k.*—B. Mets. 73b דיהבי זוזי אַכַּ' דאינשי וכ' who pay the taxes for other people and force them to unreasonable services. Keth. 87a, v. אַכְרְזָתָא.

כַּרְדֵּי, v. קַרְדֵּי.

כַּרְדּוּט m. (chiridota, χειριδωτός) *a tunic with sleeves.* Targ. I Sam. II, 18; a. e. (h. text אפוד).—*Pl.* כַּרְדּוּטִין. Targ. II Sam. XIII, 18 (h. text מעילים).—V. next art.

כרדוכאות, v. כַּרְנִיבָּאוֹת.

כַּרְדִּיטִין (כַּרְדִּי) m. pl. (a corrupt. of χονδρῖται) *bread made of groats.* Targ. Jer. VII, 18; XLIV, 19 (h. text כַּוָּנִים).

כרדכאות, v. כַּרְנִיבָּאוֹת.

כָּרָה, v. כרי.

כָּרָה, v. כִּירָה.

כָּרַח (v. כרח) *to shrink, be narrow,* (with or sub. רוחא) *to be ill-tempered.*—Part. כָּרֵי, f. כָּרְיָא (=כריהא, כריחא); *pl.* כָּרְיִן. Targ. Prov. XIV, 17; 29 דכ' רוחיה (h. text קצר רוח, קצר אפים).—ענבי דכָרְיִן grapes which shrunk, undeveloped (blackish) grapes. Naz. 34b, a. e., v. כָּרוּם ch.

*Ithpe.* אִיתְכְּרַח *to be ill.* Targ. Prov. XXIII, 35.

כָּרְחָא m. (preced.) *distress, illness.* Targ. Y. Deut. VII, 15 Ar. (Levita כרחא, ed. מרעין, v. Koh. Ar. Compl. s. v.).

כּוֹרְ', כְּרָתָא m. same. Targ. Prov. XVIII, 14 (Levita כְּרִירָחִיה).

כרו, Pes. 111b כ' משא, v. פְּרוּמְשָׁא.

כְּרוּב I m. (b. h.; cmp. כְּרַב I; v., however, Schr. KAT2 p. 39; p. 609) [*head,*] *Cherub.* Succ. 5b; Ḥag. 13b . . . מאי כ' כרבתא וכ' what is K'rub?—. . 'Childlike', for in Babylonia they call a child *rabia.* Ib. והפכו לכ' and he changed it (the face of the ox, Ez. I, 10) into that of a Cherub. Ib. הירנו פני כ' וכ' the face of the Ch. is the same as that of man, the one being large, the other small. Yoma 77a. Lev. R. s. 32; a. e.—*Pl.* כְּרוּבִים. Tanḥ. ed. Bub. B'resh. 25 לפיכך נקראו כ' שהן רבים (read: רוֹבִים, v. רוֹבָה) they are called Ch., because they are young (childlike), v. supra. Yoma 54b ראה תכ' משורים וכ' saw the figures of the cherubs twined around each other. Ib.a וכ' דצורתא כ' painted cherubs were in the Second Temple; a. e.

כְּרוּב II m. (v. preced.) [*rounded,*] *cabbage.* Ter. X, 11 כ' של שקריא cabbage from an irrigated field, opp. כ' של בעל, v. בַּעַל 3.—Ber. 44b קלח של כ' cabbage stalk. Ib. כ' למזון cabbage is good for a satisfying meal. Ned. VI, 10, v. אִיסְפַּרְגּוֹס; a. fr.

כְּרוּבְתָּא, כְּרוּבָא ch. same, v. כְּרָבָא II. Ber. 38b Ar. ed. pr. (ed. Koh. a. Talm. ed. כרבא).—Y. R. Hash. I, 57b bot.; Y. Ḥall. I, 57c top [read:] צם . . אַפְּסַק כרובה (v. פְּסָקָא) fasted two days in succession on a last meal of cabbage, and died.—*Pl.* כְּרוּבָתָא *various species of cabbage,* cmp. אִיסְפַּרְגּוֹס. Y. Ned. VII, beg. 40b.

כְּרוּבָא ch.=h. כְּרוּב I. Targ. Ex. XXV, 19; a. e.—*Pl.* כְּרוּבַיָּא, כְּרוּבִין. Ib. 18, sq.; a. e.

כְּרוֹבָא (כְּרוֹ') m. (כְּרַב II) *dug around, marked off*; כרוב ארעא (cmp. חַקְלָא) *a certain measure of land.* Targ. O. Gen. XXXV, 16; XLVIII, 7; Targ. II Kings V, 19 (h. text כברת ארץ).

כְּרוּבָה, v. כְּרוּבָא.

כְּרוּבְתָּא f. (כְּרַב I, cmp. כְּרַבְלְתָּא) *wrap, blanket.*—*Pl.* כְּרוּבָתָא, constr. כְּרוּבְתָּ. Targ. Zech. XIV, 20 (ed. Wil. כְּרוּכַת, ed. Lag. כרורת, Var. בדורת, כרוכת; h. text מְצִלּוֹת).

כַּרְוָון, v. כְּרָיָא.

כְּרוֹז m. *a vessel.* Lev. R. s. 10 כי כ' Ar. (ed. כַּכַּדִּין; Pesik. Shub. p. 163a; Yalk. Jer. 303 ככלי), v. קְרוֹז.

כְּרוֹז m. (כְּרַז) *public announcement.* Lev. R. s. 6 הוצרא וחכ' יוצא כ' he issued a proclamation. Snh. VI, 1 (43a) וכ' Ms. M. (ed. וכ') and it is cried out before him (the delinquent). Ib. 43a (missing in later ed.) וחכ' יוצא לפניו וכ' and forty days before his (Jesus') execution, it was published &c.; a. fr.

כָּרוֹז m. (preced.) *public crier.* Y. Succ. V, 55b bot. גבירי כ' (not גבי) G. the Temple crier. Pesik. R. s. 5 שילח את הכ' he sent the crier forth. Esth. R. to VI, 12 כּוֹרְזוּ, v. גּוּבְלַיָּר.—*Pl.* כָּרוֹזוֹת. Deut. R. s. 4.

כְּרוֹפְּיוֹתָא m. pl. (prob. fr. כְּרוֹת, dial.=כְּרוּב, cmp. כְּרַךְ) *dealers in vegetables, greens* &c. M. Kat. 13[b] כ׳ דפומבדיתא (Alf. קְרוֹפְּרָאתָא).

כְּרוֹפְּסַלְתָּא, Y. Sabb. VI, 8[b] bot. some ed., v. פּוֹדוֹפְּסִילָא.

כְּרוֹשְׁיוֹתָא f. pl. (כרש, cmp. כרס) *balls, cakes.* Gitt. 69[b] כ׳ דשערי Ar. (ed. ברושיראתא; Ar. s. v. כמך: קְרוֹשְׁרָתָא) barley cakes; כ׳ דחיטי wheat cakes.

כְּרוֹשְׁתָּרְנָא f. (=כרושת עינא; v. preced.) [*with large eye-balls,*] name of a species of *bats.* Sabb. 78[a] ed. (Ms. M. כרושתנא, Ms. O. ברושטינא; Ar. ed. Koh. כרשתינא).

כְּרוּת, v. כָּרַת.

כְּרוּת, v. כְּרַת.

כָּרַז *to call together* (cmp. כָּלָה II); *to call out, announce.* Tanh. Mishp. 19 וכשהמלאך כּוֹרֵז האדם בשלום as long as the angel cries out ('give honor to the image of God'), man is safe. Ib. (ref. to Job XXXIII, 23) אם יהא מן אותן אלף כורז וכ׳ if there be one out of the thousand (angels) crying out before him, to proclaim a man's righteousness. Esth. R. to VI, 12 כּוֹרְזִין, v. כָּרוֹז. Deut. R. s. 4 ותכרוזות כּוֹרְזִין וכ׳ and the criers (angels) call out before him, Give room &c., v. infra.

*Hif.* הִכְרִיז same. Tanh. l. c. תנו וכ׳...ואחד מהם מַכְרִיז and one of them (the angels) cries out before him, saying, Give honor &c.; Midr. Till. to Ps. XVII; Yalk. Ps. 670 מַכְרִיזִין, v. אִיקּוֹנְיָא. B. Mets. II, 1, sq. אלו חייב להַכְרִיז the following finds one must publish. Ib. 28[b] אבידתא מַכְרִיז the crier announces that something has been found (not defining the object), opp. to גלימא מכריז 'a cloak' (or whatever the object may be).—Pes. 113[a] שלשה חקב״ה מכריז עליהם וכ׳ Ms. M. there are three persons for whose sake the Lord sends out the crier every day (to announce their praise); a. fr.

כָּרַז, *Af.* אַכְרִיז same. Targ. Jon. III, 7 (h. text ויזעק); a. fr.—Targ. Ps. CV, 16 Ms. (ed. ואכלי, v. כָּלָה II). Targ. Y. Deut. XXIV, 3 אַכְרִיזוּ וכ׳ it has been announced (decreed) in heaven.—Kidd. 81[a] מר זוטרא מלקי ומַכְרִיז M. Z. punished (a woman for being closeted with a man) and published the fact (in order to protect her children's legitimacy). Ib. וכ׳ (מַכְרִיזֵי) או לאו דקא מַכְרִיזֵי if it had not been called out in heaven, Beware of R. M. &c. Yoma 72[b], a. fr.

כַּרְזָא m., pl. כַּרְזֵי name of two species of winged *locusts.* Ḥull. 62[b] כ׳ דבי חילפי וכ׳ (Ar. כְּרָאזֵי) those living in rushes are permitted, דבי כורי וכ׳ Ar. (ed. כרבי, v. כְּרָבָא II) those among heaps are forbidden (v. Tosaf. a. l.).

כַּרְזַג, v. בַּרְזַג.

כַּרְזְבָא, כַּרְזוּבָא a species of *locusts.* Targ. Y. Lev. XI, 22 (Ar. a. Levita כרוכא; h. text חגב). Targ. Ps. LXXVIII, 47 (h. text תנמל). Cmp. אַרְזְבוֹנִית.

כַּרְזַיִּים, v. כַּרְזַיִם.

כַּרְזֵילָא m. (כְּרַז, with format. ל) 1) *the shepherd's as-*

כְּרָזְיָא, כְּרָזְיָא m. (careum, sub. cuminum, v. Sm. Ant. s. v.) כ׳ כַּמּוֹנָא *caraway.* Ab. Zar. 29[a] (a remedy for nausea, v. אוּנְקְלֵי I) מיירתי כ׳ (Ar. כרויא כמונא, v. Koh. Ar. Compl. s. v. כמן, IV, p. 247, note 15) let him take caraway &c. [Rashi: כמין כף אגרוף (כמון), obviously a corruption of a Provençal word.]

כְּרוּיָה, v. כְּרָה.

כָּרוֹךְ *to tie around,* v. כָּרַךְ I.

כָּרוֹךְ m. (preced.) *band, priestly division.* Targ. Y. Deut. XVIII, 6 (cmp. Y. Yeb. XI, 12[a] bot. בכל משמר שירצה).

כְּרוֹכָא, כְּרוֹכְתָּא f. (כָּרַךְ) *winding, intestines*; כ׳ קטנא small winding (duodenum), כ׳ עביא the large winding (jejunum). Koh. R. to VII, 19; Yalk. Koh. 976; Lev. R. s. 3, v. כַּנְתָּא. [Targ. Y. Lev. XI, 22 כרוכא Ar. a. Levita, v. כַּרְזְבָא.—Y. R. Hash. I, 57[b] bot. כרוכה, v. כְּרוּבְתָּא.]

כְּרוּכְיָא, v. כְּרוּבְיָא.

כְּרוּכִין, Y. Shebu. III, 34[d] Ar., v. קְרוּבִין.

כְּרוּכְסִין, Y. B. Mets. II, 8[c] bot., Var. in ed. כדוכ׳, פרוכ׳, v. פְּרַכְסִין.

כְּרוֹכְתָּא, v. כְּרוֹכָא.

כְּרוֹם m. (כָּרַם) 1) [*coating,*] *color,* esp. *yellow* or *green.* Cant. R. to I, 14 (play on בכרמי, ib.) זה יעקב ... בכ׳ פניו וכ׳ that alludes to Jacob who went in to his father with paleness of face, trembling in his shame &c.—2) *K'rum,* name of a bird changing colors in the sun. Ber. 6[b].

כְּרוּמָא, כְּרוּם ch. same, *color,* v. אַכְרוּם.—כ׳ יַמָּא *sea-green,* name of a *beryll* (aqua marina). Targ. Ex. XXVIII, 20; a. e.—* עִינְבֵי דִכְ׳ [*green berries,*] *undeveloped grapes, worm-eaten grapes.* B. Mets. 106[b] ע׳ דכדום ed. a. Ar. (Ms. H. a. Rome 2, Alf. דקרום; v. Rabb. D. S. a. l. note 50). Naz. 34[b] (38[b]) ע׳ דכרין (Ar. דכדום, Rashi frequ. ענבין דיכרין), v. כְּרַהּ. Ḥull. 58[b] top Var. דכרים.

כְּרוּמְשָׁא m. *service-tree.* Pes. 111[b] כרו משא ed. (Ms. M. כרכמושא, emend. כררמ׳); v. Löw Pfl. p. 287.

כְּרוּסָא, v. אוֹלוֹכְרוּסוֹן.

כְּרוּסְפֵּדָא m. (κράσπεδον, mostly pl. κράσπεδα) *edge, border, fringe.* Targ. O. Num. XV, 38 כְּרוּסְפֵּד כנפא ed. Berl. (Mss. a. ed. כרוספדא דכ׳).—*Pl.* כְּרוּסְפְּדִין. Ib., sq. Targ. O. Deut. XXII, 12.

כְּרוּסְפַּדַּאי pr. n. m. *Crusp'day.* Snh. 69[a] (v. קרוספדאי, a. כְּרִיסְפָּא).

*sistant that gathers the scattered flock.* B. Kam. 56$^{b}$ מסרו לרועה לכַּרְזִילֵיהּ Ar. (ed. לב׳, corr. acc.) 'he surrendered it to the shepherd' (in Mish.) means to his assistant.—2) *he who calls to, and leads in prayer.*—*Pl.* כַּרְזִילִין. Targ. Cant. I, 8 כַּרְזִילָהָא (not בַּ׳, v. ed. Lag. II, p. XIV) her (the congregation's) leaders. Targ. Koh. X, 10.

**כַּרְזַיִם, כַּרְזִים** pr. n. pl. *Karzayim*, near Jerusalem. Men. 85$^{a}$ חיטי כ׳ (Ms. M. כרוים, Ms. R. 2 a. Ms. K. ב׳, v. Rabb. D. S. a. l. note) wheat of K.

**כַּרְזִימִין**, v. גַּרְזִימִי.

**כַּרְזַנְיָיתָא** f. pl. (כְּרַז) *calling out.* B. Mets. 40$^{b}$, v. בַּרְזַנְיָיתָא.

**כָּרַח** (v. כְּרַהּ a. כָּרַךְ) *to be tied, narrowed in.*—Denom. כֹּרַח.

*Hif.* הַכְרִיחַ *to force, subdue.* Gen. R. s. 75, beg. (ref. to הכריעהו, Ps. XVII, 13) כַּהֲכְרִיחָהוּ וכ׳ force him down on the scale of guilt, break his resistance; (Yalk. Gen. 130 הכריעהו). Cant. R. to IV, 12 אם בנפשותן הן מַכְרִיחִין וכ׳ (not בעשותן) if they did violence to their souls, how much more &c.; (Pesik. B'shall. p. 82$^{b}$ שליטין).

**כָּרַח** ch., v. כְּרַהּ.

**כֹּרַח, כֹּרַח** m. (preced.) *force, unwillingness, necessity.* על כרחו (or בעל כרחו) *against* or *without one's will.* Ab. IV, 22 עַל כָּרְחָךְ וכ׳ without thy will thou hast been created &c. Gitt. 21$^{a}$ בעל כּוֹרְחָהּ against her will, opp. מדעתה, v. דַּעַת; a. fr.

**כַּרְחָא, כּוֹ׳** ch. same. Targ. Y. II Gen. XLIV, 18. Targ. I Sam. II, 16 (h. text בחזקה).—[Targ. Y. Deut. VII, 15, v. כְּרָהָא.]

**כרטוסה**, v. next w.

**כַּרְטִיס** m. (χάρτης) *document.* Y. Keth. IX, end, 33$^{c}$ כחן דמר אבד כַּרְטִיסוֹ וכ׳ (not סן ...) in accordance with the opinion of him who says, if one's document (of indebtedness) is lost, write a duplicate for him. Ib. לבר מן כרטוסה קדמייא וכ׳ (read: כַּרְטִירְסָה or כַּרְטִירְסֵיהּ *pl.*) irrespective of a previous document (or previous documents, against me) which may be in thy possession. Ib. [read:] אלא כי אורחא דבר נשא מימר אבד כַּרְטִיסִי עבד חורן but is it a usual matter for a man to say (to his debtor), my document has been lost, write another for me?—V. קַרְטִיס.

**כרי, כָּרָה** (b. h.) [*to round, heap, cave,*] 1) *to dig.* Mekh. Mishp., N'zikin, s. 11 כּוֹרֶה מנין how am I to know that he who digs a pit is responsible?—B. Kam. 51$^{a}$ כורה אחר כורה one who digs after another one, i. e. who completes the pit to its legal size. Succ. 53$^{a}$; Macc. 11$^{a}$ בשעה שכ׳ דוד וכ׳ when David dug for the foundations; a. fr.—Part. pass. כָּרוּי, f. כְּרוּיָה *hollowed out.* Kel. III, 5, a. e., v. חֲרוּסָן a. בָּרָה.—2) *to sit in a circle,* v. infra.

*Hif.* הַכְרָה 1) *to heap, pile.* Gen. R. s. 100 (ref. to כריתי, Gen. L, 5) הרבה ממון תַּכְרֶה עליה much money shalt thou pile up (give me) for it (the grave); (some ed. תכרה Jacob piled up in settling with Esau). Ib. הַכְרֵיתִי (corr. וְהַכְרֵיתִי); v. כָּרִי; Pesik. R. s. 1 וכל ממון שהיה לו ח׳ וכ׳ (not מסר לו) and he (Jacob) piled up whatever money he had to place it before Esau &c.—2) *to invite to a banquet*; 3) (with play on כרת) *to excise, to destroy.* Snh. 20$^{a}$; Yalk. Sam. 142 (ref. to להברות, II Sam. III, 35, where Raba had before him a K'thib. להכרות) כתיב להכרות . . . . בתחלה לַהֲכָרוֹתוֹ וכ׳ it is written *l'hakhroth* (to entertain) and read *l'habroth* (v. בָּרָה): originally they came with the intention of destroying him (for the murder of Abner), and finally (when convinced of his innocence) they came to comfort him; [Yalk. Ms. to Sam. l. c., quoted in Rabb. D. S. Snh. l. c. note 9: כתיב לְבָרוֹת וקרינן לַהֲכָרוֹת בתחלה לברות וכ׳ it is written *libroth* (*to pierce,* cmp. Ez. XXIII, 47), and we read *l'habroth* &c.].

**כְּרֵי, כְּרָא** ch. same, *to dig, bore.* Targ. O. Ex. XXI, 33 יִכְרֵי ed. Berl. (oth. ed. וְיִכְרֵי). Targ. Ps. XL, 7; a. e.—B. Kam. 51$^{a}$ אמרו לידי זיל כְּרֵי לן ואזל כְּרָא לחו (some ed. כָּרָה hebr.) they said to him, go and dig for us, and he went and dug &c. Ib. 48$^{a}$ כמאן דכַרְיֵיהּ דמי he is as responsible as if he had dug it. Succ. 53$^{b}$ בְּרִינָן פורתא וכ׳ we bore only a little and there comes water; a. e.—*Taan. 24$^{a}$ דהוה כָּרֵיא בחוצא that he was boring a hole in the fence (v. Rabb. D. S. a. l. note for Var. lect.).—[כרר *to be narrow, distressed,* part. כָּרִי, כָּרְיָא, *pl.* כְּרִין, v. כָּרַהּ]

**כָּרִי** m. (preced.) *heap, pile.* Ex. R. s. 31 (ref. to כריתי, Gen. L, 5, v. נטל . . . ועשה אותו כ׳ כָּרָה) he (Jacob) took all the money he possessed and made a pile of it; כ׳ של דינרין וכ׳ a pile of denars have I given to Esau. Tosef. Ter. III, 17. Ter. III, 5. Y. ib. I, 40$^{b}$ bot. הבקיר כָּרְיוֹ (not כריו) if a man renounced possession of his pile (store) of grain. Ib. IV, 42$^{d}$ top לפטור את כָּרְיוֹ to discharge the duty of T'rumah for his entire store. Y. Gitt. VII, 48$^{c}$ bot. תרם את כָּרְיוֹ if he gave T'rumah for his store; a. fr.—*Pl.* כָּרָיִם. Y. Shek. III, end, 47$^{c}$ אילו שני כ׳ וכ׳ if it were a case of two piles for which a person had discharged T'rumah &c.

**כַּרְיָא I, כַּרְיְתָא** ch. 1) same. B. Mets. 105$^{a}$ (in a tenant's contract) ואוקים כ׳ וכ׳ and I will place the pile (of my crop) before thee. Y. Maasr. I, 49$^{a}$ bot. (expl. משיתמרת) מן דו׳ישפר אפוי דכ׳ from the time he gives shape to the pile; a. e.—*Pl.* כַּרְיָוָן, כִּרְיָוָן, כִּרְיָוָתָא. Targ. Y. Ex. VIII, 10, v. כּוּרְיָא. Targ. II Chr. XXXI, 6, 7, sq. (h. text ערמות).—2) *digging, ditch; well.* B. Bath. 8$^{a}$ רמי כ׳ חדתא וכ׳ (v. Rabb. D. S. a. l. note 80) put on orphans (heirs) the obligation of contributing towards a new ditch. Ib. לכ׳ (ד)פתיא וכ׳ (הכל) (Ms. F. בִּירָא, v. Rabb. D. S. a. l. note) even scholars must lend their services in digging a street-well; B. Mets. 108$^{a}$ (v. Rabb. D. S. a. l. note 60). Ib. 110$^{a}$ וכרי כ׳ and must do what digging may be required (ditch, well), v. סַכְסָא. Ib. לכ׳ דנהרא for dredging the river (or channel).—*בית כ׳ *House of Heaps* (Ruins), a cacophemistic change of the name בֵּית גַּלְיָא, v. גַּלְיָא II. Ab. Zar. 46$^{a}$; Tem. 28$^{b}$ (Var. כַּלְיָיא *destruction*).—[V., however, גַּבָּא a. גַּבָּא.]—Meg. 6$^{a}$ בית כ׳ Ms. M. (ed. במיא, v. Rabb. D. S. a. l. note).

**כַּרְיָא II** m. (cmp. כָּרַהּ) *a worm in poppy,* v. קַרְיָא.

כְּרִיָּה, כְּרִיוֹת f. (כָּרָה) *digging*, esp. *digging a pit* through which an animal was injured (Ex. XXI, 33). Mekh. Mishp., N'zikin, s. 11; Tosef. B. Kam. VI, 13 נפל לפניו מקול כ' if the animal fell forward (into the pit) frightened by the sound of digging (within the pit), נפל לאחריו מקול הכ' if it tumbled backward &c. B. Kam. 49[b] על עסקי כ' for the act of digging a pit (although not on his own soil). Ib. 50[a] ה"א כ' הוא דבעי כיסוי I might have thought only when he dug the pit he is bound to cover it up; a. e.

כְּרִיחָא, כְּרִיחָה m. (v. כָּרַח) *sufferer*. — *Pl.* כְּרִיחֵי, כְּרִיחַי. Sabb. 21[a] כל כ' דמערבא Ar. (ed. ברייחי, corr. acc.) all sufferers of Palestine, v. קִרְקִיוֹן. Ib. 145[b] כריחי ed. Sonc. (ed. ב'; Ms. Rashi כְּרִיבֵי, v. Rabb. D. S. a. l. note).

כְּרִיחוּתָא f. (preced.) *distress, misfortune*. Sabb. 10[a] Ar. is it such a misfortune &c., v. טַרְחוּתָא כ' וכ'.

כַּרְיוּתָא f. (preced.) *pain*. Targ. Prov. XXV, 20, v. בַּרְיוּתָא.

כְּרִיוָּה, v. כְּרִיָּה.

כְּרִיז, v. כָּרַז.

כְּרִיךְ* m., *pl.* כְּרִיכִין (כָּרַךְ) *parasites, lichens, moss*. Lev. R. s. 15 כל זמן . . . היא עושה כ' as long as the well empties into the garden, it will grow lichens (compared to leprous spots on the body, v. חֲזָזִית; Yalk. Lev. 554 היא עשויה בְּרִיצִין).

כְּרִיכָא I m. (כָּרַךְ) *winding; rounded*. B. Kam. 50[b] (v. Rabb. D. S. a. l. note 6); Yalk. Ex. 341.

כְּרִיכָא II f. ch.=h. כְּרִיכָה, *sheaf*. — *Pl.* כְּרִיכַן. Targ. Y. Gen. XXXVII, 7 מכרכן כ' Ar. (quoted in Rashi to B. Mets. II, 1; ed. מפרכן פירוכין).

כְּרִיכָא III m. (preced.) *bundle* or *band*. — *Pl.* כְּרִיכֵי. Snh. 67[b] (of a juggler) שדי כ' וכ' cast ribbons (or bundles) of silk out of his nose.—V. כְּרָכָא.

כְּרִיכָה f. (כָּרַךְ) 1) *winding around*. Tanḥ. Vaëra 4 (ref. to Ber. V, 1) כְּרִיכַת נחש למלכות . . . מה what led the scholars to place the serpent winding itself around a person side by side with the (Roman) government?; Ex. R. s. 9.—2) *bundle, bunch, small sheaf*, contrad. to אֲלוּמָּה.— *Pl.* כְּרִיכוֹת. B. Mets. II, 1. Ib. 22[b]; a. e.—[Ib. 37[b] כְּרִיכוֹת, v. כָּרַךְ.]

כְּרִיכְתָא* f. (v. כְּרִיךְ) *lichen-like, scabby*. B. Kam. 85[a] נאתא כ' (Yalk. Ex. 332 כְּרִיכִיתָא), v. כְּרִבִיתָא.

כְּרִין, כרים, v. כְּרֵה.

כְּרִיסָא, כְּרֵיסָא, v. כֶּרֶס, כְּרָסָא.

כ' אַרְגִּירָא, כְּרִיסוֹ m. (χρυσοάργυρον, usu. χρυσάργυρον) *gold and silver tax* levied by Constantine the Great (v. Sachs Beitr. II, 140; Rapap. Er. Mill. p. 193, a. authors there quoted). Y. B. Kam. III, 3[c] top אהן כ' א'וכ' as to the chrysargyron: before that tax is arranged, it is permitted to say (to the officers), 'this man is my fellow-trader'; when it has been arranged (and is being collected), it is not permitted (because it would injure the person omitted in the list without alleviating the burden of others); cmp. אכסניר.—*Pl.* כְּרִיסַרְגּוּרִיּוֹת. Cant. R. II, 2 (variously corrupted).—Midr. Till. to Ps. XII מרגזאות, ed. Bub. מזה נמסאות; Yalk. ib. 656 מדגראות, read: כְּרִיזַרְגְּרָאוֹת (ascribed to Hadrian).

כְּרִיסוֹלָכְנוֹן m. (χρυσολάχανον) *orach*. Y. Kil. I, 27[a] bot. כירבי לבנון (corr. acc.).

כְּרִיסְטְיוֹנָא m. (χαριστίων) *charistion*, an instrument for weighing or lifting (Lidd. et Scott. Gr. Dict.); *scales for minute weights* (P. Sm. s. v. כרסטונא, p. 1836). Lam. R. to I, 5 כרסטייתא Ar. (corr. acc.; ed. קְרַצְטְיוֹנָא).

כְּרִיסִית f. (denom. of כֶּרֶס) *a leather bag*, (as a measure) *K'resith* containing one S'ah. Kel. XX, I Talm. ed. (Mish. ed. a. ed. Dehr. כריתית, Ar. ed. Koh. כרתית, denom. of כַּר).

כְּרִיסְפָּא, קְ כְּרִיסְפָּא pr. n. m. (Crispus) *Crispa*, name of an Amora. Pesik. Shubah, p. 157[b]; (R. Hash. 16[b] כרוספדאי); Y. ib. I, 57[a] bot. קרוספא ed. Krot.—Ib. II, 58[b] top קריספא; Y. Snh. I, 18[c] bot. קריספרא. Pesik. R. s. 15 קריספא.

כְּרִיעָה f. (כָּרַע) *kneeling*. Ber. 34[b]; Meg. 22[b], contrad. to קִידָּה. Y. Ber. I, 3[c] bot., a. e., v. בְּרִיכָה. Ib.[d] top לך כ' unto thee is kneeling due.—*Pl.* כְּרִיעוֹת. Ber. 31[a], v. הִשְׁתַּחֲוָאָה.

כְּרִישָׁא, כְּרִישׁ I (כרש, cmp. כְּרוֹשְׁיִיתָא) name of a *fish*, prob. *shark*. B. Bath. 74[a] bot. כריש Ms. M. (ed. כרישא, Ar. כרשא).

כְּרִישָׁא, כְּרִישְׁתָּא II m. (v. preced.; cmp. כַּרְשִׁינָה) *leek*. Sabb. VIII, 5 (80[b]) כדי לזבל כ' as much manure as is required for one leek plant. Y. ib. VII, 9[d] bot. כדי ליטע כרישה as much space as is required for planting one leek. Makhsh. I, 5; Tosef. ib. I, 5.—*Pl.* כְּרֵישִׁין, כְּרֵישִׁים. Kil. I, 2 כ' וכרישי שדה וכ' (garden) leek and field-leek . . . are not heterogeneous, v. כִּלְאַיִם. Tosef. Sabb. XV (XVI), 14 גוזזין לו כ' ed. Zuck. (Var. כרשינן) we may cut leek for him (on the Sabbath, as a remedy for a serpent's bite). Ned. VI, 9; Tosef. ib. III, 6; Y. ib. VI, 39[d] bot., v. קִפְלוּט; a. fr.—V. כַּרְתִּי.

כְּרִית f. (כָּרָה) 1) *the groove* in the mountain slopes made by running water. Y. M. Kat. I, 80[b] top עד כדי שתפרח הכ' (ed. הב', corr. acc.) until the grooves bloom (are covered with vegetation). Ib. פרחה כ' ולא פסקו if the grooves have bloomed, but the rains have not ceased (set in again); Y. Ter. VIII, 46[a] top עד כדי שתפוח הכ' (corr. acc.).—2) (b. h.) *K'rith*, name of a brook. Targ. I Kings XVII, 3.

כְּרִית pr. n. *K'reth*, a district near Philistia. Targ. I Sam. XXX, 14 (ed. Lag. כרת; h. text הכרתי).

כְּרִיתֵ־, v. כָּרַת.

כְּרִיתָה f. (כָּרַת) 1) *cutting of genitals, mutilation*. Yeb.

75b, v. שָׁטַף.—2) *divorce by means of a deed* (סֵפֶר כְּרִיתוּת). Gitt. 10b וה לאו בני כ' נינהו but they (the gentiles) are not subject to the Jewish mode of divorce (how, then, can they act as judges in divorce cases)?—3) (sub. ברית) *the making of a covenant.*—*Pl.* כְּרִיתוֹת. Tosef. Sot. VIII, 10; 11 ed. Zuck., v. כְּרִית.—4) =כָּרֵת *excision.* Macc. III, 15, v. כָּרֵת.—*Pl.* כְּרִיתוֹת, v. כָּרֵת.—5) *decision.* Pl. as ab. Midr. Till. to Ps. III (ref. to כרתי, II Sam. XV, 18) כורתי כ' (ed. Bub. בריתות) those who pass (final) decisions.

**כְּרִיתוּת** f. (b. h. כְּרִיתָה; preced.) *final divorce.* Sifré Deut. 269 (ref. to Deut. XXIV, 1) שיהא כורת מכאן .... אין זה כ' he must make the thing final, from this we derive that if a man says, this is thy letter of divorce under the condition that thou wilt never go ...., this is no final (valid) divorce; Gitt. 83b. Tosef. ib. IX (VII), 1; a. fr.—Gitt. l. c.; ib. 21b; Succ. 24b, a. e. כרת כ' the legal deduction from the use of the word כריתות (Deut. l. c.) where the word כָּרֵת might have been used.

**כְּרִיתִינוֹן**, v. כְּרֵתִינוֹן.

**כְּרִיתִית**, v. כְּרֵיסִית.

**כָּרַךְ** (cmp. כָּרָה) *to encircle, twine around, embrace, wrap.* Men. 39a תכלת שכ' רובה a fringe the larger portion of which he twined together (v. תְּכֵלֶת). Ib. כדי שיכרוך enough to twine around three times. Yoma 38a כָּרְכָה embraced it (clung to the bronze door). Sabb. 133b וכָרְכָהוּ בשיראין נאין Ms. M. (ed. וכוֹרְכוֹ) and twine handsome ribbons around it. Pes. 115a; Zeb. 79a הויה כורכן וכ' used to wrap them together (insert the Passover meat and the bitter herb between the Matsah). Ab. Zar. 18a כָּרְכוּהוּ בס"ת וכ' they wrapped him in a scroll of the Law and burned him. Tosef. Meg. IV (III), 20 כורכין תורה וכ' you may wrap the Pentateuch in covers intended for &c.; (Meg. 27a גולמין); a. fr.—Pes. IV, 8; Tosef. ib. II (III), 19 כורכין את שמע they recited the confession of faith (Deut. VI, 4 sq.) in one כָּרֵךְ, without the proper pauses (or without inserting 'Blessed be the Name of His glorious kingdom &c.' between verses 4 and 5), v. Pes. 56a, a. Y. ib. IV, 31b.—Part. pass. כָּרוּךְ, f. כְּרוּכָה; pl. כְּרוּכִים, כְּרוּכִין; כְּרוּכוֹת *twined around, wrapped up*; trnsf. (with אחר) *clinging to, running after.* Ber. V, 1 אפי' נחש כ' וכ' even if a serpent is wound around his heel, he must not interrupt his prayer, v. כְּרִיכָה. Kidd. 66a חרי כ' ומונחת וכ' behold it (the Law) is wrapped up and lies in the corner, whoever wishes may study it. Gen. R. s. 78 בפנים כ' אני מהלך I shall walk with my face wrapped up (in humility).—Ḥull. 78b (expl. Lev. XXII, 28) מי שבנו כ' אחריו that animal to whom the young clings (the mother). Sabb. 52a כרוכין with the chain or halter twined around them, opp. נמשכין led by the chain &c. Ḥull. 59b כרוכות (קרנים) horns the layers of which encircle one another. Ex. R. s. 33 היו כ' זה בזה their bodies were twisted around each other; a. e.

*Nif.* נִכְרַךְ *to be twined around; to be wrapped up.* Y. Ter. VII, 46b bot. יִכָּרֵךְ המת בסדינו shall the dead be wrapped up in his sheet?, i. e. shall that man be abandoned to his fate?—Yoma 69a שמא תִּכָּרֵךְ וכ' lest one thread wind itself around (stick to) his body.

*Pi.* כִּרֵךְ; *Hif.* הַכְרִיךְ *to wind around, wrap.* Ab. d'R. N. ch. III, beg. המכריך סמרטוטין וכ' he who ties a bandage over his eyes (pretending blindness) &c. Men. 39a אפי' לא כי' בה וכ' even if he formed only one link by winding the twine around. Y. Ḥag. III, 79a top ויכרכינה בסיב ויטבילה let him wrap bast around it and so immerse it; ib. II, end, 78c (corr. acc.). Tosef. Kel. B. Mets. IX, 6 שהוא מְכָרֵךְ בו וכ' which one twines around the couch. Ib. מַכְרִיךְ.—Part. pass. מְכוֹרָךְ, *pl.* מְכוֹרָכִין. Lev. R. s. 35 (כְּרוּכִים) חסירון ... ניתנו מכ' וכ' the sword and the book have been handed from heaven wrapped up together; a. e.—[Tosef. Kel. B. Mets. VI, 1, v. כְּרֻכֵּם.]

**כָּרֵךְ I, כָּרוֹךְ, כָּרִיךְ** ch. 1) same. Targ. Job XXXI, 36, v. כְּבַן. Targ. Prov. VI, 21. Targ. I Kings XIX, 13; a. fr. (interch. in ed. with *Pa.*).—Taan. 22a top לצפרא כַּרְכִינְהוּ וכ' (v. Rabb. D. S. a. l. note) in the morning they rolled the mattresses up and carried them off. Yoma 78b; Yeb. 102b כריך סודרא וכ' tied a cloth around his legs. Sabb. 110a האי מאן דכַרְכֵיה וכ' he around whom a serpent has twined itself. B. Bath. 14b דכ' ביה פורתא ומנח ליה לכַרְכֵיה לעיל Ms. H. (ed. פורתא וכַרְכֵיה לעיל ...), v. Rabb. D. S. a. l. note 40) he rolled up a small portion (of the scroll) and placed that rolled portion on top (of the scroll). Ab. Zar. 18b כְּרַכְתֵּיהּ she embraced him; a. fr.—Part. pass. כָּרִיךְ. Y. Ter. VIII, 45d top כ' עליה wound around it.—Esp. כ' ריפתא *to double the bread*, placing salt, herbs &c. between (v. preced.), in gen. כ' (or sub. ר') ר' *to begin a meal, to dine.* Targ. Y. I Deut. XXXII, 50 ובעו .. למִכְרַךְ ר' and the guests were about beginning to eat.—Ber. 22b כְּרוֹכוּ ר' sat down to dine together. Taan. 23b איתו ... יתיב וכ' ר' כְּרוֹכוּ he sat down to eat and did not say to the scholars, come eat with us; Y. ib. I, 64b bot., sq. אתון כריכין (corr. acc.).—Trnsf. כְּרוֹךְ ותני combine the two versions into one. Sabb. 34b. Men. 87a.—2) *to surround, fortify.* Targ. Jer. LI, 53.—Part. pass. כָּרִיךְ, f. כְּרִיכָא, כְּרִיכְתָא; pl. כְּרִיכִין, כְּרִיכַיָּא; כְּרִיכָן, כְּרִיכָתָא. Targ. Is. II, 15. Ib. XXVII, 10. Targ. Ps. XXXI, 3; 22. Targ. O. Deut. III, 5; a. fr.—[V. כְּרִיכָא.]

*Pa.* כָּרֵיךְ 1) same, v. supra.—2) *to turn around.* Targ. Prov. XXVI, 14 (h. text סבב).—Sabb. 129a, v. זִיקָא I.

*Ithpe.* אִכְּרִיךְ 1) *to be wrapped up.* Targ. Esth. VIII, 15 מִיכָּרִיךְ clothed in &c. (h. text תכריך) וכ'. Koh. R. to VIII, 11; IX, 10 ורישיה מִיכָּרַךְ with his head wrapped up (in mourning). Sabb. 110b אִיכָּרַךְ גנא ביה he wrapped himself up in the cloak and slept in it.—Trnsf. *to attach one's self.* Keth. 77b מי אִיכָּרַכְתְּ וכ' hast thou mingled with gonorrhoeists &c.? Ib. א' בהו mingled with them.

**כָּרָךְ** m. (preced. wds.) 1) *twining.* Men. 39a חוט של כ' the thread which is used for twining (v. תְּכֵלֶת).—2) *roll, volume* (of a book). B. Mets. 29b ולא יהיו ג' קורין בכ' אחד Ms. M. (differ. in ed.) three persons must not read together in one volume (of a book held in trust by the finder).—3) *bundle*; trnsf. *a combined action*; בכ' אחד *simultaneously; without intermission.* Ib. 37a כמי שהפקידו לו בכ' א' as if they had entrusted their money to him by one act (v. Rabb. D. S. a. l. note 50), opp. to שני כְּרֵיכוֹת.

—Y. Shek. III, 47[b] bot. בכ' א' (drinking four cups) in immediate succession (Pes. 108[b] בבת אחת), opp. בפיסקין (v. כָּרַךְ).—Tosef. Maas. Sh. IV, 11 [read:] נתנן כולן בכ' וכ' if he put all of them into one fund, he takes the money realized from their sale out of the common fund. Tosef. Meg. IV (III), 17, sq. ג' פסוקים בכ'אחד three verses without intermission (for the expositor, v. מְתוּרְגְּמָן).—*Pl.* (fr. כָּרֵךְ) כְּרֵיכוֹת, v. supra; B. Mets. 37[b] שתי כ'.

**כְּרָךְ** c. (v. כָּרַךְ 2) *fortified place*, in gen. *city, capital.* Meg. 3[b] כ' שישב ולבסוף הוקף a place which was first settled and then fortified. Ḥag. 13[b] בן כ' an inhabitant of a city, a refined person, opp. בן כפר. Succ. 51[b] he who has not seen Jerusalem in her glory, לא ראה כ' וכ' has never seen a beautiful city; a. fr.—כ' גדול (של רומי) *Rome.* Snh. 21[b] כ' ג' שברומי ed. (Ms. ר' של); Sabb. 56[b]. Pes. 118[b] בכ' ג' ed. (Ms. M. של רומי). Yalk. Num. 759 לדחוק את שרה של כ' ג' וכ' to drive out the genius of Rome &c.; Pesik. R. s. 14 (corr. acc.); Pesik. Par., p. 41[a] (corr. acc.); a. fr. —*Pl.* כְּרַכִּים, כְּרַכִּין. Erub. 21[b] judge me not כיושבי כ' like the dwellers in large cities (where there are many vices). Meg. I, 1. Keth. 110[b] ישיבת כ' קשה living in large cities is a hardship. Sifré Deut. 52 Remus and Romulus arose ובנו ב' כ' ברומי and built two forts in Rome (Cant. R. to I, 6; Y. Ab. Zar. I, 39[c] צרריפים); a. fr.—כְּרַכֵּי חִים *sea-towns, mercantile ports* (Tyre &c.). R. Hash. 26[a]. Cant. R. to I, 4; a. fr. —[Ruth. R. to II, 4 בין חכרכים, read: באֲרָכִים, v. אֲרָךְ I.]—כְּרַךְ *Fort . . .*, v. respective determinants.

**כְּרַךְ II, כַּרְכָּא, כְּרָכָא** ch. same. Targ. II Sam. XX, 19. Targ. Jer. LI, 25 (h. text הר); a. fr.—Yoma 53[b] דתרום רישך אכולה כ' that thy head be raised over the whole city (that thou become the leader of the Jewish community). Taan. 22[a] מגנית אכולה כ' thou art the protector of the whole community. Ḥull. 56[b] דכולה בירה כ' a community in which everything (all classes) can be found; a. fr.—*Pl.* כְּרַכִּין, כְּרַכְיָא, כַּרְכֵי. Targ. Num. XIII, 19 (O. ed. Berl. כָּרְכִין, Var. כָּרְכִין, כָּרְכִין, כָּרַכִּין). Targ. Job IV, 10 ed. Lag. מרתיתין כרכיא (ed. מרתיתין כרביא, corr. acc.).—[כְּרַכָּא ד־, כְּרָכָה ד־ *Fort . . .*, v. respective determinants.—Targ. Y. Num. XXXIV, 8 כַּרְכּוֹי דבר סניגורא the forts of &c. Ib. כדכוד דבר זעמה or כדכור, read: כַּרְכּוֹי.]

**כָּרָכָא** m. (כְּרַךְ) 1) *roll.* B. Bath. 14[b] כְּרִכְיָה, v. כְּרַךְ I.—2) *pl.* כָּרָכֵי *matting* which can be rolled up. Sabb. 19[b] (Ms. O. כְּרָאכֵי); ib. 156[b] (Ms. O. כְּרִיכֵי), v. זָוָא I.

**כָּרְכֵּב** (redupl. of כרב, v. כָּרוּב) *to round off, to make a rim by hollowing out the centre* (as on a mechanic's stool, a pot-lid &c.). Ḥull. 25[a] bot. unfinished wooden vessels which require polishing . . . . or caving out; Tosef. Kel. B. Mets. II, 17 כרכב (read לכ'). Ib. 10 (of metal ware) לכרכב; Ḥull. 25[b] לכַרְכֵּר (Ar. לכרכם).

**כרכד**, v. כַּרְכַּר.

**כַּרְכְּדוֹנִין, כַּרְכְּדַנְיָא, כרכדיונין**, v. כַּרְכְּדוֹן.

**כַּרְכָּה**, v. כְּרַכָּא.

**כַּרְכּוֹב** m. (b. h. כַּרְכֹּב, v. כָּרְכֵּב) *a rim* around the altar. Zeb. 62[a] אירוחו כ' .. זה כיור what is meant by *Karkob* Rabbi says, a panel work; R. J. says, the rim (סוֹבֵב). Ib. כ' בין קרן לקרן (another) rim between one horn and the other; Tosef. Shek. III, 19; Y. ib. VIII, end, 51[b] (ref. to Shek. VIII, 8; Tosef. ib. III, 18).

***עִיזָּא (ד) כ', כַּרְכּוּז** name of a goat-like animal, *Carcuz-goat.* Ḥull. 59[b] ed. עיזא כ' ed. (Ar. עיזא דכרבין goat of *Carbin* (a place); Var. כרביז, כרכין, v. Ar. Compl. s. v.).

**כַּרְכּוֹם I, כַּרְקוֹם**, m. (b. h. כַּרְכֹּם; v. כָּרַם a. כִּרְכֵּם I) [*paint,*] *crocus, saffron.* Kerith. 6[a]; Y. Yoma IV, 41[d] (one of the ingredients of frankincense).—Nidd. II, 6 כקרן כ' of the color of the bright-colored crocus; expl. ib. 7 ברור שבו like the choicest of all (expl. ib. 20[a] as the middle leaf of the middle row); Y. ib. 50[b] top; Tosef. ib. III, 11; a. e.—Tosef. Kil. I, 1 כרקם ed. Zuck. (oth. ed. כרפס, corr. acc.).—[Ib. III, 12 ed. Zuck., v. כַּרְפַּס II.]—[Targ. Cant. II, 1 כרקים some ed., read: כַּרְקִיס.]—*Pl.* כַּרְכְּמִין. Y. Maasr. V, end, 52[a]. Y. B. Bath. IX, end, 17[b] כּוּרְכְּמִין (Chald. form).

**כַּרְכּוֹם II, (כּוּרְכִּי, כַּרְקוֹם)** m. (v. כָּרַם, cmp. כָּרָךְ) [*encircling,*] 1) *troop of siege, stage of siege.* Keth. II, 9; Ab. Zar. 71[a] עיר שכבשוה כ' (v. Rabb. D. S. a. l. note 80) a town which troops of siege have taken. Gitt. III, 4 על עיר שהקריפה כ' concerning a husband living in a town during a siege (that he is legally presumed to be alive), opp. to עיר שכבשה כ'. Y. Keth. II, 26[d]; Y. Gitt. III, 45[a] top אירוחו כ' what is called a stage of siege (for legal purposes); Ib. כ' של אותה מלכות a siege by the government troops of the country, opp. to a siege by the enemy.—2) *camp of besiegers, the Roman castra.* Ab. Zar. 18[b] ולכ' . . . ההולך whosoever goes to the arena or the camp; Tosef. ib. II, 6 ולכַרְקוֹמִין (*pl.*). Ib. 7 ולכ' (מותר) מפני וכ' and going to the camp is permitted for the sake of maintaining the political order, v. חָשַׁב *Hithpa.*—*Pl.* כַּרְכּוֹמִין, (כָּרַךְ). Koh. R. to XII, 7 (ref. to לשום כרים על שערים, Ez. XXI, 27) עשה כ' he erected camps of siege (Lam. R. introd., R. Josh. 2 טירונין, v. טִירוֹן II). Tosef. l. c., v. supra.

**כַּרְכּוֹם, כַּרְכּוּמָא I (כַּרְךְ)** ch. same, mostly *pl.* כרכ' (כַּרָךְ) כַּרְכּוֹמִין *works of siege.* Targ. O. Deut. XX, 20 (ed. Berl. כרך'; Targ. Y. קַרְקוֹמִין). Targ. Lam. I, 19. Targ. Is. XXIX, 3 כרקום (ed. Lag. קַרְקוֹם; h. text מָצָב). Targ. I Sam. XXVI, 5; 7 כרכומא (ed. Lag. כרך', h. text מעגל).

**כַּרְכּוּמָא II** m. (v. כִּרְכּוֹם I, cmp. כְּרוּם) *bronze, brazen* (cmp. יְרַק II). Targ. Job XX, 24 (some ed. כרבוניי, corr. acc.). Ib. XL, 18 Ms. (ed. נחשא). Targ. Ps. XVIII, 35 (ed. Lag. כרכומיא, Targ. II Sam. XXII, 35 נחשא).

**כרכוס**, Ab. Zar. 18[b] some ed., read: כַּרְכּוֹם.

**כִּרְכּוּר, כִּירְ'** m. (כָּרַר) 1) *circle, circuit, round about way.*—*Pl.* כִּרְכּוּרִים, כִּירִין . . ., כִּירְ'. Gen. R. s. 20; s. 45, end; s. 63; Yalk. Gen. 80; 82 כמה כ' כרכר בשביל להסירה וכ' how many circuits did the Lord make before he addressed Sarah directly (ref. to Gen. XVIII, 13 to 15, and interpreting ויאמר, verse 15, 'and the Lord said'); Y. Sot. VII, beg. 21[b] [read:] כמה כִּירְכּוּרֵי כ' חקב"ה מיתאוה בשביל להשירה

ants of King Ahasuerus. Esth. R. to I, 10 (interpret. by way of acrostics) [read:] זֹאת וּכְרֹכֶס זנות רָאֵה של אותו רשע וְכָרְכֵם (the Lord said to the angel) see the profligacy of this wicked man, and tie them (like sheaves for threshing; v. Matt. K. a. l.); v. כרכסון.

**כַּרְכָּסָא** ch. form of preced. Esth. R. to I, 10 (an objection to the interpretation וְכָרְכֵם (v. preced.), because of ignoring the ס (כ' כתיב) but it is written *Carcasa* (and not *Carcam*).

**כרכסון**, read: כְּרוּכְסִין (ἐκήρυξεν, sub. ὁ κῆρυξ; cmp. כריכסון) *it has been announced.* Esth. to I, 10 (ref. to זֹאת וּכְרֹכֶס, v. כַּרְכַּס) לשון יוני הוא הירך מה דאת אמר כ' Carcas it a Greek expression ('see the profligacy . . . and *publish* it', κήρυσσε) as you say ἐκήρυξεν, proclamation has been made.

**כִּרְכֵּר** (Pilp. of כרר, v. כָּרָה) 1) *to go around, go about;* [b. h. *to dance*]. Gen. R. s. 20, a. e., v. כִּרְכּוּר.—2) *to finish by designing circles, emblazon.* Ḥull. 25[b], v. כִּרְכֵּב.—3) *to form a circle in order to make an announcement.* Pesik. R. s. 21 למלך שחירת עומד ומְכַרְכֵּר על וכ' like a king standing and gathering a circle around him at the entrance of his palace; כך . . . כשעמד ומכ' על הר סיני so the Lord when he stood addressing a meeting on Mount Sinai.

**כַּרְכָּר** (כרכד) m. (preced.) 1) *whorl* of the spindle (vorticulus), also *shuttle* (v. Sm. Ant. s. v. Tela). Sabb. VIII, 6 (81[a]) ראש הכ' (Y. ed. a. Mish. Pes. תכרכד, v. Rabb. D. S. a. l. note) the top of the whorl; Y. ib. XVII, 16[b]. Bab. ib. 123[a] תוחכין בכוש או בכ' (Ms. M. בכַרְכִּיר) you stick it up with a reed or a whorl; Y. l. c. top. Tosef. ib. IX (X) 10; Sabb. 92[b]; Sifra Vayikra, Ḥobah, ch. IX, Par. 7, v. לָגַז. Sifré Deut. 96; Ab. Zar. III, 9 (49[b]) נטל הדימנה כ' Ms. M. (ed. כַּרְכּוֹר, Var. כִּירְכּוּר, v. Rabb. D. S. a. l. note) if one took from it (the Asherah) a piece to use it as a shuttle; a. fr.—2) [*turner,*] *a rod used for shaking olives down.* Y. Peah VII, 20[a] ברכר, ברכרה, read: כַּרְכָּר, כַּרְכָּרָה (f.), v. מַחֲבוֹא a. מַחֲבוֹא.

***כַּרְכָּר, כַּרְכָּרָא** ch. as preced. 1. Y. Shek. IV, 48[b] bot. שבטא דכדכד בניחן (Bab. ed. דכדכרא, corr. acc.) the staff of the shuttle (the cane which brings the threads of the web into their place [arundo]), is between them, i. e. there is a great difference between them (cmp. 'stamen secernit arundo', Ovid M. 6, 55).

**כִּרְכָּרָן** f. pl. (v. כִּרְכֵּר) *dances, rejoicing.* Targ. Is. LXVI, 20 בכ' ותושבחן (missing in ed. Lag.; h. text בכרכרות, cmp. Targ. II Sam. VI, 14 שבח for h. כרכר) with dances and songs of praise.

**כִּרְכֵּישׁ, כַּרְכֵּישׁ** I (reduplic. of כרש, v. כְּרוֹשְׁיָיתָא a. כַּרְפֶּסֶא) 1) *to hollow out,* v. כַּרְכּוּשְׁתָּא, כַּרְכָּשָׁא.—2) (cmp. b. h. קרס) *to bend, bow.*—רישא (ב)כ' *to nod assent.* Erub. 65[b] כ' ליה ברישיה . . . . רישיה R. nodded &c. Nidd. 42[a] showed his approval of it by nodding; B. Bath. 143[a] top.

**כִּרְכֵּישׁ, כַּרְכֵּישׁ** II=כַּשְׁכֵּשׁ *to knock, strike.* Sabb. 77[b] לכַרְכּוּשֵׁי ed. (Ms. M. לכַשְׁכּוּשֵׁי), v. כַּשְׁכֵּשׁ.

how many circles around circles did the Lord draw in order &c.—2) *whirl,* v. כַּרְכָּר.

**כַּרְכּוּשְׁתָּא** f. (v. כִּרְכֵּשׁ I) *weasel.* Targ. Y. Lev. XI, 29 (h. text חלד).—B. Mets. 85[a] בני כ' young weasels (v. Rabb. D. S. a. l. for correct vers.). Snh. 105[a] (prov.) כ' ושונרא וכ' weasel and cat (making peace) feast on the fat of the luckless. Meg. 14[b] (translation of Huldah), v. חוּלְדָּה III.—[B. Kam. 52[a], v. כַּרְכַּשְׁתָּא I.]

**כַּרְכִּימִישָׁא**, v. כַּרְכְּמִישָׁא.

**כרכין**, v. כַּרְפּוּז.

**כַּרְכִּישׁ**, v. כַּרְכֵּשׁ.

**כַּרְכִּיתָא**, v. כְּרִיכְתָּא.

**כִּרְכֵּם** (reduplic. of כרם) 1) *to draw a circle*; denom. כַּרְכּוֹם II. 2) (cmp. כָּרוּם) *to paint, varnish; to polish, bronze.* Kel. XV, 2 סירקן או כִּרְכְּמָן if he painted or varnished the boards. Ib. XXII, 9 כופת שסירקו או כִּרְכְּמוֹ וכ' a block which one painted or varnished so as to give it a distinguishable surface. Ḥull. 25[b] לְכַרְכֵּם Ar. to polish or bronze (metal vessels), v. כִּרְכֵּב. Tosef. Kel. B. Mets. VI, 1 ואם . . לכרכם עד שיְכַרְכֵּם if he intends to varnish (the leather goods), they cannot become unclean until he has varnished them. Cant. R. beg. סיתתה וכִירְכְּמָהּ he chiseled and polished the stone, v. כָּרַךְ.—כ' פנים [*to braze the face,*] *to be bold, defiant* (cmp. עָרַךְ). Y'lamd. to Num. XX, 8 quot. in Ar. והוא מְכַרְכֵּם פניו כנגדן (some ed. Ar. מכרכס, (v. Koh. Ar. Compl. s. v.) and he (Moses) defied them; Yalk. Num. 763 נִתְכַּרְכְּמוּ פניו, v. infra.—Part. pass. מְכוֹרְכָּם; פנים מְכוֹרְכָּמוֹת *green, pale face.* Gen. R. s. 99 רצאו ופניהם מכ' they went out pale-faced (abashed).—Denom. כַּרְכּוֹם I.

*Nithpa.* נִתְכַּרְכֵּם (denom. of כַּרְכּוֹם I, cmp. יָרַק), with פנים 1) *to look saffron-like, pale, abashed, grieved.* Ib. s. 20 נִתְכַּרְכְּמוּ פניו he turned pale. Y. Snh. I, 19[a] bot. Pesik. Par. p. 38[a]; Num. R. s. 19 (some ed. נתכרמו, corr. acc.).—Midr. Till. to Ps. XVIII, 35 ופניו מִתְכַּרְכְּמִין and his (Abraham's) face turned pale (from jealousy); Yalk. Sam. 162 ופני אברהם מִתְכַּרְכְּמוֹת.—2) *to become bronze-colored.* Cant. R. to I, 6 פניו נתכ' his face was tanned (from exposure to the sun; Yalk. ib. 982 נפחם).—3) *to become angry, defiant.* Yalk. Num. 763, v. supra.

**כרכמא**, Sabb. 139[a] כשותא בכ' Ar., v. כַּרְמָא.

**כרכמושא**, v. כְּרוּמְשָׁא.

**כַּרְכְּמִין**, v. כַּרְכּוֹם I.

**כַּרְכְּמִישָׁא, כַּרְכִּימָ'** m. (prob. a. denomin. of כַּרְכְּמִישׁ) *lead* (plumbum). Targ. Job XIX, 24. Targ. Y. I Num. XXXI, 22.

**כַּרְכְּמִית, כּוֹרָ'** pr. n. f. *Kark'mith,* a freed woman. Eduy. V, 6; Ber. 19[a]; Sifré Num. 7;—Yalk. Num. 706; Num. R. s. 9 כור'. Y. Sot. II, end, 18[b] תוכית כור' let the case of K. come in as evidence.

**כרכס**, v. כִּרְכֵּם.

**כַּרְכַּס** (b. h.) pr. n. m. *Carcas,* one of the seven attend-

כַּרְכֶּשָׁא m. (כַּרְכֵּשׁ I) *large intestines, great-gut and rectum*). Sabb. 82ª [read with Rashi:] יתיב...האי כ' (or with Ms. O. כַּרְכְּשָׁתָא . . . יתבא, v. Rabb. D. S. a. l. note) the rectum is supported by three teeth-like glands. Ib. שיני דכרכשתא the glands of &c. Gitt. 57ª; Ber. 62ᵇ שמטיה לכַרְכְּשֵׁיה he dropped his gut (from fright). Ḥull. 49ᵇ חיטי דכ' the fat glands surrounding the large intestines. Ib. 113ª כ' ומעייא great-gut and (small) intestines.

כַּרְכַּשְׁתָּא I, קַרְקַשְׁתָּא f. (כַּרְכֵּשׁ II) *the shepherd's bell.* B. Kam. 52ª (expl. משכוכית כ' Ms. M. (Ms. R. כרכוש', v. Rabb. D. S. a. l. note; ed. קרק').

כַּרְכַּשְׁתָּא II f. (כַּרְכֵּשׁ I) 1) =כַּרְכְּשָׁא q. v.—2) (cmp. פְּרוּשְׁדִיתָא) *tufts, tassels* (v. Sm. Ant. s. v. Fimbriae). B. Mets. 7ª דתפרסי בכ' (Ms. R. 2 בכרשתא, corrected into בכרדשתא, v. Rabb. D. S. a. l. note 60) both taking hold of the fringes of the cloth (which they claim as finders).

כַּרְכְּתָא f. (כְּרַךְ) *a plantation fenced in from all sides.* B. Mets. 22ᵇ (Ms. R. 1 כַּרְכָּאתָא *pl.*; Ms. M. כראכת', corr. acc., v. Rabb. D. S. a. l. note).

כָּרַם (v. כָּרָה) 1) *to surround, cut off.* Denom. כֶּרֶם, כַּרְמְלִית, כַּרְכּוֹם II.—2) *to pile up.* Kel. XXIII, 4 the washer's chair שהוא כורֵם עליו את הכלים (ed. Dehr. כּוֹרֵס) upon which he piles the clothes (to press them); Tosef. ib. B. Bath. II, 9 שמוכרין ed. Zuck. (oth. ed. שמוכרים, read: שפּוֹרְמ'); Sabb. 88ᵇ (play on כרמי עץ גדי Cant. I, 14) עון גדי שפָּרַמְתִּי לי וכ' the guilt of the kid (=golden calf; oth. opin. גַּדִּי the idol Gad) which I piled (stored up) for me (for future punishment). Ib. מאי . . . כרמי לישנא דמכניש הוא (Ms. M. דמכמש..כרם, Ms. O. דמכבש, v. Rabb. D. S. a. l. note) what evidence is there that the word *Kerem* has the meaning of gathering (or of *pressing, preserving*)?—Answ. (by ref. to Kel. l. c.) שפּוֹרְמִים עליו את הכלים.—3) *to cover, paint*, v. כַּרְכּוֹם I.—[Tosef. Men. IX, 10 וכורמין Var., v. כָּמַר.]

כֶּרֶם m. (b. h.; preced.) [*enclosure,*] *plantation*, esp. *vineyard.* Ber. 35ª, a. e. כ' זית איקרי כ' סתמא לא אקרי an orchard of olive trees is called *kerem zayith*, but not plain *kerem.* Ib. (ref. to Maas. Sh. V, 1 sq., a. fr.) תד תני כ' רבע נטע רבעי . . . one authority reads everywhere a *kerem* of the fourth year's crop, the other *n'ṭa* (plantation) &c. Lev. R. s. 32 (play on כֶּרֶם, Ps. XII, 9) כַּרְמָן של ממזרים the plantation (genealogy, cmp. יִחוּס) of the bastards. Peah VII, 6. Kil. IV, 1, v. קָרַחַת; a. v. fr.—Trnsf. *circle of scholars, college*, esp. כ' ביבנה the college of R. Johanan b. Zaccai in Jamnia (v. יַבְנֶה). Keth. IV, 6; B. Bath. 131ᵇ; Y. Ber. IV, 7ᵈ top; a. fr.—[Ber. 63ᵇ כ' ביבנה for which Cant. R. to II, 5: אוּשָׁא.]—*Pl.* כְּרָמִים. Men. VIII, 6 (86ᵇ) כ' העבודים carefully cultivated vineyards (dug over twice a year); a. e.—בֵּית כֶּרֶם pr. n. pl. *Beth-Kerem.* Nidd. II, 7 בקעת ב' כ' the valley of Beth K. (whose soil was red); Tosef. ib. III, 11.

כַּרְמָא, כְּרֵם ch. same. Targ. Ex. XXII, 4; a. fr.—B. Mets. 104ª; B. Bath. 7ª if one says כרמא אני מוכר לדוב' (כרם) 'I sell thee a vineyard', although there are no vines in it &c.; והוא דמתקרי כ' provided the property goes by the name of vineyard (*Karma*); a. fr.—Yeb. 42ᵇ ממתניתן דכ' וכ' he changed his opinion on account of what had been taught in the college (at Jamnia), v. preced.—[Yeb. 121ª בכרמא, v. כַּרְמִי.]—*Pl.* כַּרְמִין, כַּרְמַיָּא, כַּרְמֵי. Targ. Deut. VI, 11. Targ. Jud. XV, 5. Targ. Koh. II, 4 בירבנה כ' *schools*, (v. preced.); a. fr.—Y. Kil. IV, beg. 29ª, v. next w.—Succ. 44ᵇ, v. קַשְׁקֵשׁ.

כַּרְמוֹן* m. (preced.) *a row of vines in a vineyard.* Y. Kil. IV, beg. 29ª נסב חד כ' if the owner took away one of the five rows.—*Pl.* כַּרְמִין (prob. to be read: כַּרְמוֹנִין). Ib. תלתא כ' ותרי ביניין three rows and two intervals.

כַּרְמִי pr. n. pl. *Carmi* in Babylonia. Yeb. 121ª דאטבע בכ' וכ' (Ar. בכרמא) a man that was drowned at *C.* and whose body was found &c.

כַּרְמֶל m. (b. h.; v. כֶּרֶם) 1) *a well-cultivated plot*; whence (sub. גרש) (*grist of*) *early ripened and tender barley.* Men. 66ᵇ; Sifra Vayikra, N'dabah, ch. XIV, Par. 13 (ref. to Lev. II, 14). כרמל רך ומל soft yet brittle; Y. Sabb. I, 2ᵈ bot. [read:] רך מל לא לח וכ' soft yet brittle, neither green nor dry, but between the two. Sifra l. c.; Men. l. c. (another explan.) כר מלא rounded and full.—2) pr. n. *Carmel*; (prob. everywhere) *Mount Carmel.* Y. Succ. III, 53ᵈ כשעוה וכשושנת כ' of the color of wax or of the lily of Carmel (v. יַרְקָרַק); (Tosef. Neg. I, 5 כשעוה וכקורמל, Var. וכקורמן; R. S. to Neg. XI, 4 וכקורמין).—Y. Ber. I, 2ᵇ bot. ראש הר הכ'; Sabb. 35ª ראש חכ' (Ms. M. ראש הר חכ') the summit of M. C. Gen. R. s. 99; Mekh. Yithro, Baḥod., s. 5 (alluding to Jer. XLVI, 18) תבור . . . וכ' מאספמיא Tabor came (to the desert for the law-giving) from Beth-Elim and C. from Ispamia; Meg. 29ª.

כַּרְמְלִי m. (sub. יין; v. preced.) *Carmel wine.* Tosef. Nidd. III, 11 [read:] היין השרוני הדומה לכ' חי ולא מזוג חדש ולא ישן Sharon wine (mixed) which resembles in color the Carmel wine pure but not mixed, new &c.; Nidd. 21ª.

כַּרְמְלִית f. (v. כֶּרֶם) *a marked off plot in a public thoroughfare*, in gen. *an area which cannot be classified either as private ground* (רשות היחיד) *or as public ground* (רשות הרבים). Y. Sabb. XI, 13ª כ' כל המעכב..נקרא whatever obstructs the public road is called *karm'lith.* Tosef. ib. I, 1; Sabb. 6ª, v. רְשׁוּת. Ib. אבל . . ואיסטווניות והכ' but the sea, the valley, the colonnade and the *carm'lith*; expl. ib. 7ª קרן זוית הסמוכה לרה"ר a corner plot adjoining the public road; a. fr.—*Pl.* כַּרְמְלִיּוֹת. Y. ib. XI, end, 13ᵇ.

כַּרְמִית f. (denom. of כֶּרֶם) *vines trained over the wall of the vineyard.* Tosef. Men. IX, 10 לא מן הכ' וכ' (Var. חכרמית) neither from vines trained over the wall nor from those trained on espaliers, v. דָּלִית.

כֶּרֶן m., constr. כֶּרֶן (v. כרי, cmp. קרן) *roundness, fullness, essence*; כ' יומא *the very day* (h. עצם היום). Targ. Ez. XXIV, 2. Targ. Lev. XXIII, 28; a. fr. [Naḥm. to Lev. l. c. quotes a version קֶרֶן.]

כַּרְנְבָּאוֹת, v. כַּרְנִיבָּ׳.

כַּרְנְבוֹ pr. n. f. *Carn'bo* (*Lamb of Nebo*), legendary name of Abraham's grandmother. B. Bath. 91a.

*כַּרְנְבִּי f. (κράμβη) *cabbage.* Lam. R. to III, 42 (not כרנכי), v. בְּסִירְתָּא.

*כַּרְנִיבָּאוֹת f. pl. (χέρνιψ, -βος) *vessels containing lustral water,* placed at the doors of Greek and Roman temples (v. Sm. Ant. s. v.). Sifré Num. 158 כרדוכאות (corr. acc.; Ar. כַּרְנְבָּאוֹת).

כרנכי, v. כַּרְנְבִּי.

*כרס, *Af.* אַכְרִיס, v. ברס.

כֶּרֶס f. (b. h. כְּרֵשׂ in כַּרְשׁוֹ; cmp. כַּרְכֻּשָׁא) [*bag,*] *stomach, belly.* Taan. 26a top וכ׳ מלאה..על נפש when the appetite is satisfied and the stomach filled. Sabb. 151b (ref. to Koh. XII, 6) זה הכ׳ 'the pitcher is broken', that means the stomach. Ib. כֶּרְסוֹ נבקעת וכ׳..לאחר שלשת three days after burial one's stomach bursts open . . . saying (to the mouth), Take what thou hast put into me; Koh. R. to l. c.; Y. Yeb. XVI, 15c bot.; Gen. R. s. 100. Keth. 16a, a. fr. כְּרֵיסָהּ בין שיניה her belly extends to her teeth, i. e. she cannot deny her pregnancy. Koh. R. to VII, 8 [read:] הירה מפעפע בכְרֵיסָהּ כאריסה וכ׳ burned in her stomach like the venom of &c.; [Y. Snh. X, 28d top ככרישה, v. חֲכִינָה]; a. fr.—Esp. *the stomach of ruminants, maw.* Ḥull. III, 1 הכ׳ הפנימית the inner stomach, expl. ib. 50b כל הכ׳ כולו . . . ואיזהו כ׳ החיצון וכ׳ (masc. !) the whole maw is called the inner stomach, and the outer stomach is the flesh (muscle) which covers the largest portion of the stomach; ib. (another opinion) טפח בוושט סמוך לכ׳ וכ׳, corrected; טפח בכ׳ סמוך לוושט one handbreadth of the stomach where it joins the gullet is called the inner stomach; [oth. defin., v. הִירְבָּא, אִסְתּוֹמְכָא a. מֵילַת.]—*Pl.* כְּרֵיסוֹת. Succ. 21b שכְּרֵיסוֹתֵיהֶן רחבות whose bellies are broad (projecting further than the rider's body; Tosef. Par. III (II), 2 שכְּרֵיסָן רחבה).

כְּרֵיסָא, כַּרְסָא ch. same, also *womb.* Targ. Y. Num. V, 21. Targ. Y. Lev. IV, 8 (O. גַּוָּא; h. text קֶרֶב). Targ. Job XXXI, 18; a. fr.—Ḥull. 50b, v. אִסְתּוֹמְכָא. Ib. נפל כ׳ בבירא the stomach fell into the well, i. e. your definition of the 'inner stomach' is of no value. Gen. R. s. 70 (prov.) כ׳ טענא רגליא the stomach carries the feet, i. e. cheerful prospects lend physical energy; Yalk. ib. 123. Gitt. 12a דנהום כַּרְסֵיהּ לא שוי (Ar. דנהם כריסא) who is not worth the bread he eats; B. Kam. 97a. Koh. R. to XI, 9 כְּרֵיסֵיהּ דהאי גברא קומך בזעה this man's (my) stomach is before thee, cut it open (I cannot pay for my meal); Pesik. Shub., p. 164b הא כ׳ . . . בזעיה (masc.); a. fr.—Yeb. 65b bot. אילו ילדת לי חדא כ׳ אחריתי Oh that you would bear unto me one more issue of the womb!—Gen. R. s. 68 מני . . . בכ׳ דביתך (=h. בקרב ביתך) count twenty beams in the inner chamber of thy house; (Y. Maas. Sh. IV, 55b bot. גו ביתיך).—*Pl.* כְּרֵי סַיָּא (m.); כְּרֵיסָן, כַּרְסָתָא. Targ. Y. Num. V, 22 (not כְּרֵיסָן). Targ. Ps. XVII, 14.—Keth. 103a תרתי כ׳ ליה לה she has not two stomachs (double alimentation is of no use to her).

כָּרֵסָא, *chair, pl.* כָּרְסָוָן, v. כּוּרְסַיָּא.

כָּרְסָוָן, f. pl. (v. preced.) *upholstered seats,* satirical expression for *stoutness.* Lev. R. s. 34 חמי כ׳ see (that beggar's) fat body! (Yalk. Lev. 665 ערפין).

כרסום, v. כַּרְסֵם.

כרסמויתא, v. כְּרִיסְטְיוֹנָא.

כרסין, Tosef. Neg. V, 14 some ed., read: כְּרְסִין.

כרסלא, Snh. 5a, read: בַּר סַגְלָא (v. Rabb. D. S. a. l. note).

כרסם, v. כַּרְסֵם.

כַּרְסְנָא pr. n. m. *Carsana.* Y. Shebi. IX, 39a אילין דבית כרסנא (corr. acc.) those of the family (or school) of C.—Y. Erub. III, 21a bot.; V, 22d, a. e. ר׳ שמעון בר כ׳ Y. Dem. III, 23b bot. בר בר סנא (corr. acc.). [Fr. M'bo, p. 129b: *Carsana,* pr. n. pl., fr. which כּוּרְסָאֵי.]

כרסס, v. כַּרְסֵם.

כַּרְסֻפְתָּא f. (cmp. כַּרְזְבָא) a species of *locusts.* Ḥull. 65b (Var. in Ar. כַּרְפֻּסְתָּא, כרסניתא).

כַּרְסָתָן m. (denom. of כַּרְסָא) *large-bellied, stout.* Ḥull. 60a שור כ׳ וכ׳ an ox (in order to fetch a high price) must be stout, have large hoofs &c.

כָּרַע (b. h.; denom. of כֶּרַע) *to bow, bend the knee.* Ber. 12a כשהוא כוֹרֵעַ וכ׳ when bowing in prayer, one must bow at the word *barukh,* opp. זָקַף. Ib. 34b; Y. ib. I, 3c bot. (interch. with שחה); a. v. fr.

*Hif.* הִכְרִיעַ 1) *to cause to kneel; to subdue; to humiliate, sadden.* Gen. R. s. 65; Yalk. Gen. 114 אני מַכְרִיעַ את אוהבי I shall sadden my friend. Gen. R. s. 75, beg., v. כָּרַח. Ib. s. 67 מה אני מכריע וכ׳ (Yalk. ib. 116 מַעֲכִיר) why shall I sadden my father?—2) *to put the knee of the balance down; to overbalance; to outweigh.* Y. Peah I, 16b bot. זכויות מַכְרִיעוֹת the good deeds overbalance (the sins). Ab. II, 8 מַכְרִיעַ את כלם outweighs them all. B. Bath. V, 11 חייב להַכְרִיעַ לו טפח (weighing a litra of meat or more) he must allow the scale (which contains the meat) to sink one handbreadth lower than the scale of weights, i. e. he must give overweight, opp. עירן to weigh exactly. Ib. 89a שקול לי...והַכְרִיעָה weigh for me each litra for itself and give me the legal overweight on it; a. fr.—Y. Sabb. I, 3c bot. הַכְרַע עליו כסף put money to it in the balance (bribe him). Gen. R. s. 80 כמה ממון ד׳ how much money he put in the balance (paid for it).—Trnsf. *to cast the deciding vote, to decide.* Tosef. Ḥull. VII, 1; Ḥull. 90b; Pes. 83b הדעת מַכְרַעַת reason decides, v. הַדַּעַת. Y. Keth. II, 26b; Y. Yeb. X, 10d bot. הדעת מכרעת בעדי מיתה (not לידי) reason decides in favor of trusting the witnesses testifying to the death of a person.—3) *to keep the balance;* trnsf. *to harmonize two contrary opinions, to compromise.* Sifra introd. שני כתובים חמכחישים . . . ויַכְרִיעַ ביניהם when two Biblical verses contradict each other, you must not draw any conclusions until a third verse is found which harmonizes them. Ib. end (ref. to Ex.

XIX, 20 a. Deut. IV, 36) תכ' השלישי a third passage (Ex. XX, 22) harmonizes (that the Lord lowered the heavens so as to make them rest on Mount Sinai); Mekh. Yithro, Baḥod. s. 9. Sifré Num. 58.—Kidd. 24[b] המכריעים לפני חכמים the harmonizers arguing before the scholars. Sabb. 39[b] כל מקום . . . ואחד מכריע הלכה כדברי המכ' whenever you find two scholars differing and one compromising, the practice follows the opinion of the compromiser; a. fr.—V. חַכְרַע, חַכְרָעָה.

כְּרַע ch. same, 1) *to bow, bend the knee.* Targ. O. Gen. XXIV, 26 (Y. גחן). Targ. II Esth. III, 2; a. e.—Y. Ber. II, 5[a] bot. הוא כ' מגרמיה it (the head) bowed spontaneously. 2) (of the balance) *to sink, outweigh.* Targ. Y. Ex. I, 15.——3) *to decide by majority.* Targ. Y. Deut. XXV, 1 (v. Snh. 10[a]).

*Af.* אַכְרַע 1) *to sadden.* Targ. Jud. XI, 35.—2) *to weigh.* Pesik. B'shall., p. 82[a] באכרעתא דאַכְרְעוּן וכ', v. אַכְרַעְתָּא.

*Ithpe.* אִתְכְּרַע *to be weighed.* Ib.

כֶּרַע c. (b. h.; cmp. כָּרָה) [*hollow*, cmp. בֶּרֶךְ,] *knee, leg.* Zeb. VIII, 5 כְּרָעוֹ של וכ' the leg of one of them (Talm. ed. 77[b] כרעים *du.*). Kel. XVIII, 7 כ' שהיתה וכ' a knee-shaped piece of wood which became unclean . . . and which one fastened to a bedstead; Tosef. ib. B. Mets. IX, 3. Ib. VIII, 8 כ' שפרש וכ' a leg of a bedstead which was taken off with the longside &c.; a. e.—*Du.* כְּרָעַיִם, כְּרָעֵי; *pl.* כְּרָעַיִן, כְּרָעִין. Tam. IV, 2. Zeb. VIII, 5. Succ. 15[b], v. אֲרוּכָה. Cant. R. to VII, 3 מה כרס . . . וחכ' וכ' as the belly is bounded by the heart (chest) on the one, and the legs on the other. Kel. XVIII, 5; Tosef. ib. B. Mets. VIII, 5; a. fr.

כַּרְעָא ch. same. Ber. 7[a] קאי אחד כ' stands on one leg. Men. 34[a]; Yoma 11[b] כר עקר אינש כַּרְעֵיהּ וכ' when a person starts to walk, he moves his right leg first. Ib. 78[a] חזה כאיב לי כַּרְעָאי my leg was hurting me. Ib. גבא דכ' חזה I mean the upper portion of the leg. Kidd. 49[a] מסאנא דרב מכַּרְעָאי וכ' I want no shoe larger than my foot, i. e. I want no husband too high in rank.—Sabb. 104[a] כַּרְעֵיהּ דדל"ת, דגימ"ל the foot of the letter Gimmel, . . . Daleth; a. fr.—*Pl.* כְּרָעֲיָא, כְּרָעִין. Targ. O. Lev. I, 13 (Y. ריגלי). Ib. 9 כְּרָעוֹהִי. Targ. Am. III, 12; a. e.—Y. Shek. V, 49[a] bot. חמון כ' look at these legs (how fat); Y. Bicc. III, 65[c] bot.; Lev. R. s. 34; Yalk. ib. 665; Koh. R. to V, 13.—Ab. Zar. 38[b] עד טופרי דכַרְעֵיהוּ to the nails of their feet; a. fr.—Y. Maas. Sh. IV, end, 55[c] כורעתא דערסא legs of the bed.

כָּרַךְ* (cmp. כָּרוּב), *Ithpe.* אִיתְכָּרַךְ *to become round* (of the nipple of the breast), *to develop.* Nidd. 48[b] top (ref. to Ez. XXIII, 21) אִיכָּרְפוּ דדיך . . . אישתדו וכ' thy breasts began to develop, yet thou didst not repent, thy breasts were fully developped, yet &c.; [other interpret. in Rashi: אירכ' *to be swollen*, אישת' *to dry up*; Ar.: אירכפית, v. Koh. Ar. Compl. s. v.].

כַּרְפּוֹזֶנֶת, כַּרְפּוּנֶת, Y. Kil. I, 27[a] top (ref. to פול החלבן Mish. I, 1; Ar. ספרווה, R. S. to Kil. l. c. מרשיא) corrupt. of a probably Greek name for *white beans.*

כַּרְפַּס I m. (b. h.; cmp. κάρπασος, carbasus, Sanscrit carpâsa *cotton*) *fine linen.* Esth. R. to I, 6, expl. קַרְפַּסִינוֹן. Meg. 12[a], v. כַּר.

כַּרְפַּס II m. (cmp. כְּרוּב II, כְּרַךְ) *an umbelliferous plant, celery, parsley.* Shebi. IX, 1 כ' שבנהרות (Y. ed. Krot. כוסבר, corr. acc.) water-parsley, expl. Y. ib. 38[c] פיטרוסילינון (πετροσέλινον), contrad. to garden-parsley; Succ. 39[b] (Rashi: *cress*, or 'apium', *parsley*). Y. Sabb. VII, 10[a]; a. e.—[Tosef. Kil. I, 1 חכוסבר וחכ' (ed. Zuck. וחכרקם, v. כַּרְפּוֹם I.].

כַּרְפַּסָא I ch.=h. כַּרְפַּס I. Targ. Esth. VIII, 15.

כַּרְפְּסָא II ch.=h. כַּרְפַּס II. Ab. Zar. 28[a] כ' בטילא parsley put in strong wine. Ib. 38[b] ביזרא דכ' parsley-seed. Keth. 61[a].—[Tosef. Kil. III, 12 וחכרפסא ed. Zuck., Var. וחרכפא.]

כרפת, Tosef. Sabb. XIII (XIV), 17 ed. Zuck., read: כּוֹפֶת.

כִּרְצָא, כִּרְצָא m. (כרץ, cmp. קרץ) *intestinal worms.* Gitt. 69[b] לכ' Ar. (ed. לכי) a remedy for &c. Ib. לכ' חיורא for white worms.

כַּרְקוֹמָא, כַּרְקוֹם, v. sub כַּרְכֵּב.

כרקומניקיא, v. כִּירוֹמַנִיקָא.

כַּרְקֹם, v. כַּרְכּוֹם.

כָּרָר* m. (v. כרר) *upholsterer.* M. Kat. 13[b] quot. in Kimḥi Shorash. s. v.; v. כַּדָּד.

כָּרְשָׁא, v. כָּרֵשׁ.

כַּרְשִׁינָא I f. ch. (v. כָּרֵשׁ) *ball, pebble.*—*Pl.* כַּרְשִׁינֵי. Sabb. 81[a] כ' בבלייתא Babylonian pebbles (cloddy and brittle).

כַּרְשִׁינָה I, כַּרְשִׁינָא (II) f. (cmp. כָּרֵשָׁה) *a porraceous plant.*—כ' בורית an alkaline solution of *carshina.* Ker. 6[a]; Y. Yoma IV, 41[d].—*Pl.* כַּרְשִׁינִין, כַּרְשִׁינִים. Sabb. I, 5 (17[b]) אין שורין . . . וכ' אלא וכ' we must not lay in ink-material, . . . . or alkaline plants; [comment. refer to next w.].

כַּרְשִׁינָה II (כַּרְשִׁינָא III) f. (cmp. כַּרְשִׁינָא I) a species of *vetch*, prob. *horse-bean*, rarely used as human food. Bekh. VI, 1 (37[a]) ניקבה מלא כ' if there is a hole in the ear lap of the size of a *carshinah*; ib. 37[b], expl. הינדא; Tosef. ib. IV, 1. Y. Kidd. I, 59[d] top פחות מן הכ' less than the size of &c.; a. e.—*Pl.* כַּרְשִׁינִין, כַּרְשִׁינִים. B. Mets. 90[a]. Ḥall. IV, 9, a. fr. כַּרְשִׁינֵי תרומה beans set aside for the priest's share. Maas. Sh. II, 4; Tosef. ib. II, 1. Y. Ḥall. IV, 60[b] אימתי גזרו על הכ' (contrad. to בִּיקְנָא) when was the law declaring *carshinah* subject to T'rumah enacted?—Answ. בימי רעבון in days of famine (when it served as human food). Esth. R. to I, 14 (play on כִּרְשִׁנּוֹא, ib.) אני בוזק לפניהם כִּרְשִׁינִין ומשירן מן השולם I shall crush vetch (to be placed) before them (send a famine compelling

them to eat vetch) and make them fall off (fade away) from the world. Y. Maas. Sh. II, 53c כרשינו בכרשיני...קל (read: בכרשינין) they made the law concerning *carsh.* less stringent. Ib. כרשיני עיסה של כ' a dough made of *c.*—Meïl. III, 6 הקדש; Tosef. ib. I, 21 כַּרְשַׁנֵּי ed. Zuck. (some ed. כר שני, corr. acc.), v. חֲקַדֵּשׁ; a. fr.—Koh. R. to VI, 1 כַּרְשַׁנִּים בפלפלין he who puts vetch into pepper; (Tosef. B. Bath. V, 6 כוסְבָּרֵת).

**כַּרְשַׁנֵּי, כַּרְשַׁנִּים,** v. preced.

**כרשתנא, כרשתינא,** v. פְּרוּשְׁתִּינָא.

**כָּרֵת,** v. פָּרַת.

**כָּרַת** (b. h.; cmp. פָּרָה) 1) *to cut.* Num. R. s. 16 ונקרא אשכול . . . לְבָרוֹת וכ' and he (Abraham's ally) was named Eshkol (Cluster), on account of the cluster of grapes which the Israelites were destined to cut in his home. —Esp. *to cut genitals, mutilate.* Bekh. 33b נותק אחר כּוֹרֵת, v. נָתַק.—Part. pass. כָּרוּת. Ib.; a. fr.—כ' שפכה one that is mutilated at his membrum, v. שָׁפַךְ. Tosef. Yeb. XI, 2. Yeb. VIII, 2; a. fr.—2) [*to draw a circle, place outside,* cmp. meanings of חרם, ברי,] *to cut off, excommunicate,* v. כָּרֵת. Y. Bicc. II, beg. 64c; Y. Snh. XI, 30b צא . . . עונשין וכורתים deduct twenty years up to which age the divine court neither punishes nor decrees excision.—3) *to separate, divorce; to make final.* Gitt. 21b; Succ. 24b (ref. to Deut. XXIV, 3) ספר כּוֹרְתָהּ וכ' the delivery of the deed divorces her and nothing else does. Ib. דבר הפּוֹרֵת בינו לבינה something (a condition) which (if fulfilled) severs definitely the connection between him and her (e. g. a condition that she will drink no wine for the next thirty days, after the lapse of which time the letter of divorce takes its effect retroactively, opp. to a condition that she will abstain from wine all the rest of her life in which case the letter of divorce cannot take effect).—Part. pass. כָּרוּת *definite.* Y. Gitt. VII, 48d כגט כ' הוא it is like a final divorce (taking effect immediately); Y. B. Bath. VIII, 16c top כ' הוא. Y. Gitt. III, 44d top; IX, 50b bot. זה כ' לשמה וזה כ' לשמה (not זו) this letter was definitely made out for this woman, and so was the other for the other woman. Ib. III, beg. 44c אלא שלא הרי לה כ' . . . ראשונה (strike out לה); a. fr.—3) *to decide, make final.* Ber. 4a; Snh. 16b (ref. to כְּהֻנָּתִי as a symbolical name for the Urim and Tummim, or for the Sanhedrin) שפּוֹרְתִים את דבריהם they give definite and precise decisions; Midr. Till. to Ps. III כּוֹרְתַי כריתות, v. כְּרִיתָה; a. e.—כְּרִיתָת כ' (v. כְּרִיתָת) *to covenant, make a firm promise.* Gen. R. s. 44 כָּרַתָּ ב' עם וכ' thou hast promised to Noah that thou wilt not destroy his descendants; Yalk. Gen. 76 כָּרַתָּה.—Part. pass. כָּרוּת, f. כְּרוּתָה. M. Kat. 18a, a. fr. כְּרוּת כ' לשפתים, v. כְּרוּת. R. Hash. 17b ב' כ' לי"ג מדות וכ' there is a solemn insurance given that the invocation of the thirteen divine attributes (Ex. XXXIV, 6, sq.) will never be without effect (ref. to Ex. ib. 10).—Trnsf. ב' כ' לו שכל כ' וכ' *it is a necessity, unavoidable.* Nidd. 58b whoever crushes it cannot help smelling it.

*Nif.* נִכְרַת 1) *to be cut, mutilated.* Yeb. VIII, 2 (expl. כרות שפכה, Deut. XXIII, 2) כל שנ' חגיד when the membrum is mutilated. Ib. 75b נִכְרְתוּ ביצים when the testicles are cut out; a. fr.—2) *to be covenanted.* Sot. 37b שלא נִכְרְתוּ עליה וכ' upon which were not closed forty eight covenants; Tosef. ib. VIII, 11; a. fr.—3) *to be cut off, destroyed.* Y. Peah I, 15d bot. (ref. to Num. XV, 31) מלמד שהנפש נִכְרֶתֶת ושונה בה which intimates that (the idolator's) soul is cut off (through premature death, כָּרֵת), while her guilt remains with her (unexpiated by death); Snh. 64b (ref. to the emphasized expression הכרת תכּרת, Num. l. c.) הִכָּרֵת בעו"ה וכ' *hiccareth* refers to this world &c.; a. fr.—Verbal noun הִכָּרֵת, v. כָּרֵת.

*Hif.* הִכְרִית *to destroy, exterminate.* Tanh. R'eh 7 והכריתם and exterminate them. Ib. כשיכרית וכ' when the Lord . . . shall have destroyed . . ., you will enter. Tosef. Snh. IV, 5 להכרית זרעו וכ' to exterminate the seed of Amalek; a. fr.

*Pi.* כֵּרֵת *to doom to destruction.* Arakh. 15b שכבר כֵּרְתוֹ וכ' for David has doomed him &c. (ref. to Ps. XII, 4); Yalk. Lev. 559.

**כְּרֵת** ch. same, esp. *to separate, divorce.* Gitt. 21b, a. fr. עידי מסירה כְּרֵתֵי it is the witnesses of delivery (in whose presence the deed of divorce is handed to the wife) that effect the divorce (and the signature of the witnesses is unessential); opp. to עידי חתימה כרתי it is the signing witnesses &c.—Imper. כְּרוֹת (only in) כ' גיטא *make the divorce final, definite* (v. preced.). Ib. 9a הירני טעמא משום דלאו כ' ג' היא the reason (that the manumission of the slave is not lawful) is because the form was not in compliance with the rule, 'make the divorce definite'; B. Bath. 150b.

**כָּרֵת** f. (= הִכָּרֵת, v. כָּרַת *Nif.*) *excommunication, extermination*; (in Talm. law) *divine punishment* through premature or sudden death, opp. to מיתה בידי אדם capital punishment. Snh. 60b זובח . . כ' הוא is not slaughtering consecrated animals outside of the Temple punishable with extinction?, opp. קטלא death by execution. M. Kat. 28a מת בחמשים שנה זו היא מיתת כ' if one dies at the age of fifty, that is death of divine visitation; Y. Bicc. II, beg. 64c בהיכָּרֵת; Treat. S'mah. III, 8 בהכָּרֵת. Ib. 10 וכי מה מודיענו שמיתתם בהכרת what is there to indicate that they died by divine visitation?; Y. l. c. 64d top שהוא בהיכרת.—M. Kat. l. c. נפקי לי מכ' I have escaped the punishment of *kareth* (being sixty years old). Ib. כ' דשני the *kareth* of years, premature death; כ' דיומי the *k.* of days, sudden death. Ḥull. 31a עון כ' a transgression punishable with *k.*, opp. איסור מיתה. Macc. III, 15 (23a) Ms. M. (ed. ידי כְּרִיתָתָם) נפטרו מידי כְּרֵיתָן are released from *k.* (which would otherwise await them). Ib. 13b ולמה יצאת כ' באחותו why is the punishment of *k.* specifically mentioned with reference to incest with a sister (Lev. XX, 17, being included in Lev. XVIII, 29)?—Gen. R. s. 28 (ref. to כְּרֵתִים, Zeph. II, 5, v. Targ. a. l.) גוי שהוא ראוי לי' כ' a nation deserving extermination; (Yalk. Zeph. 567 ראוי לִיכָּרֵת); a. v. fr.—*Pl.* כְּרִיתוֹת (fr. כְּרִיתָה). Ker. I, 1 שלשים ושש כ' בתורה there are thirty six transgressions mentioned in the Torah as (eventually) punishable with *kareth.* Macc. III, 15, a. fr. חייבי כ' those on whose transgressions the penalty of *k.* is pronounced; a. fr.—K'rithoth, a treatise of the Mishnah, Tosefta, and Talmud Babli, of the Order of Kodashim.

כְּשׁוֹךְ, v. פְּשׁוֹךְ.

כְּשׁוֹרָא, כְּשׁוֹר' f. (כשר; cmp. גְּשָׁרָא) *joist, beam, post.* Targ. Y. Gen. XIX, 8 (O. שְׁרִיָתָא; h.text קֹרָה). Targ. II Kings VI, 2 (ed. Lag. שׁדי, Var. שׁרי, כ'); a. e.—B. Kam. 66b, v. טָלָא. Ib. 11a, v. זוּזָא I. Hor. 3b כי חזכי דנימטרן שיבא מכ' in order that each of us may carry off a chip of the beam (that you may share the responsibility with me). Keth. 17a אין דמיון עליכי ככ' if they (the brides you carry in procession) are on your shoulders like a beam (awaking no sensual desire). Ib. 86b; B. Kam. 98b כי כ' לצלמי like a beam fit for decorative mouldings (proverbial expression for *straight and exact*), v. גְּבִי. Kidd. 80b . . . מיחברי כ' וכ' ten persons combine to steal a beam and are not ashamed of one another; a. e.—*Pl.* כְּשׁוֹרֵי, כְּשׁוֹרִין. Targ. II Chr. XXXIV, 11. Targ. Cant. I, 17 כְּשׁוֹרוֹהִי (some ed. כְּשָׁרוֹהִי); a. e.—Sabb. 67a צירבי מז' כ' ז' seven chips from seven beams. B. Kam. 96a גובי ועבדינהו כ' if one stole trunks and made them into joists (by trimming). Gitt. 67b אירעסק בכ' busied himself with carrying (or trimming) beams; a. e.—Trnsf. *lengthy slices of a radish.* Sabb. 108b במערבא מלחי כ' כ' Ms. M. (ed. כְּרִשְׁרֵי, Ar. כְּשְׁרֵי, Var. כְּרִשֵּׁי; Alf. פישרי) in Palestine they salt them (on the Sabbath) each slice by itself (just as they are eaten).

כְּשׁוֹרְתָא f. same. Y. Bets. II, 61c top quot. in Ḥidd. Meiri, v. מוּלְרֵי.

כְּשׁוּת f. (cmp. כְּרִשָׁא) 1) *tuft, pubescence, fine hairs or fibres.* Ukts. II, 1. Mikv. IX, 4 כ' של קטן the downy hair growth of a youth before puberty; Tosef. ib. VI, 10 כ' של גדיל וכ' quot. by R. S. to Mikv. l. c. (ed. כתות) the hair growth of one entering on puberty, about which he cares not.—Esp. (also masc. sub. שער) *cuscuta*, a parasite growing on shrubs (v. Löw Pfl. p. 230, sq.). Tosef. Kil. I, 11 (Var. קשות), v. חִזְיָא. Ib. III, 16 כ' אינו וכ' ed. Zuck. (oth. ed. ארן); Sabb. 139a Ms. M. (ed. כרשות), v. כְּלָאַיִם.—2) (collect. noun, sub. מיני) *cucumbers or melons in an early stage when they are pubescent.* Ib. 109a כ' אין בהם משום רפואה pubescent cucumbers or melons are not considered medicinal (in Sabbath law). Ib. כל מיני כ' שרו וכ' (Ms. O. כרשות, Ar. s. v. טרז : קִרְשׁוּת or קִרְשׁוּת q. v.) all kinds of downy plants are permitted (on the Sabbath as not medicinal), except *t'ruza*, v. טְרוּזָא.

כְּשׁוּתָא, כָּשׁוּתָא ch. same, esp. *cuscuta.* Erub. 28b כ' נמי מארעא קא רבי וכ' cuscuta, too, draws its nourishment from the ground, for behold, as soon as you cut the shrub, the cuscuta on it dies. Sabb. 107b האי מאן דחלש כ' וכ' he who tears c. loose from the shrubs &c. Sabb. 139a כ' בכרמא עירבובא cuscuta in a vineyard is a forbidden mixture (v. כְּלָאַיִם). Ib. 109b bot. אוכליה כ' וכ' ordered him to eat c. with salt and to run &c. Gitt. 69a, v. חוּמַרְתָּא.—Ḥull. 47b דדמיא ככ' looking like c. (yellowish).—V. כְּשַׁרְתָּא.

כְּשַׁט* (v. קשט), *Af.* אַכְשַׁט *to do well, prosper.* Targ. Josh. I, 8 תַּכְשָׁט (ed. Lag. תַּכְשִׁיט; h. text תשכיל, Pesh. תכשר).

כַּשִּׁיל m. (b. h.; כָּשַׁל) *a carpenter's tool for chipping, axe.* B. Kam. X, 10 וכ' של בעה"ב when working with the axe, the chips belong to the owner, contrad. to מעצד. Ib.

כְּרָתָא, כְּרָתָה, v. כְּרֵתִי.

כַּרְתוֹן, Y. Kil. V, 30a top, read: כרתין, v. כְּוֵורֵת.

כְּרֵתִי m. (b. h.) gent. n. *K'rethi, Cherethi*; (collect.) *the body-guard of David*; (homilet.) *the Sanhedrin* (or *Urim and Tummim*). Ber. 4a, v. כָּרַת. Midr. Till. to Ps. III, v. כְּרִיתָה; a. e.—*Pl.* כְּרֵתִיִּים. Men. 28b כמין תפוחי הכ' ed. (ed. Ven., a. oth., and Ar. חַכְרֵתִיִּים) the shape of the apples of the *K'rethim* (Cretans?); ib. 63a הכ' Ms. R. 2 (ed. חברתים), v. בִּירְתִית.

כָּרְתִי (כַּרְתִי) m. (Hebr. denom. of Ch. כְּרָתָא, v. next w.) *porraceous* (of color), *leek-green stuff.* Ber. I, 2 בין תכלת לכ' (משיכיר) when one can distinguish between blue and green; (Y. ed. כְּרָתָן; Ar. Var. כרתא, כרתה). Succ. III, 6 הירוק ככ' (Y. ed. ככרתן) an Ethrog green like a porraceous plant (v. כְּרֵתִינוֹן).—Gitt. 31b סרבלא דכ' a cloak of green wool.

כָּרְתָן, כְּרָתָא, כָּרְתִי m. pl. ch.=h. כְּרִישִׁין (v. כְּרִיסָה) *leek.* Targ. Num. XI, 5 ed. Berl. כָּ' (oth. ed. כְּ'; Yarg. II כְּרַתָּא, some ed. כְּרָתָא; h. text חֲצִיר).—Ab. Zar. 10b שדר ליה כ' he (the emperor) sent him leek (symbolically alluding to כרת, 'my progeny will be cut off', Rashi). Ker. 6a; Hor. 12a. Y. Kil. IV, end, 29c זרע כרמיה כרתין planted leek in his vineyard. Y. Sabb. VII, 10a וכ' . . . ההן דגזז he who cuts (on the Sabbath) coriander . . . ., leek &c. Bab. ib. 110b, v. בַּתְוָוא a. בָּתָא; a. fr.

כָּרְתִין, כָּרְתִים, *ramifications*, v. כְּוֵורֵת.

כָּרְתִין, v. כְּרֵתִי.

כַּרְתִּינוֹן, כַּרְתִּית m. (a denom. of כְּרָתָן, כְּרֵתִי, formed after the Greek πράσινον) *leek-colored, green.* Y'lamd. to Gen. XLIX, 1 quot. in Ar. בין תכלת לצבע כ' (Ber. I, 2 לכרתי), v. כְּרֵתִי. Y. Succ. III, 53d (ref. to Mish. ירוק ככרתן, v. כְּרֵתִי) כהן כ' או דדמי להן כרתינין (corr. acc.) does the Mishnah mean exactly as green as leek, or any shade like leek?

כַּרְתִּית, Kel. XX, 1 Ar., v. בְּרִיסִית.

כְּרָתָן, v. כְּרֵתִי.

כְּרַתְנִין m. pl. (denom. of כְּרֵתִי) *green material.* Targ. Esth. I, 6 (h. text כַּרְפַּס, v. כַּרְפַּס II).

כַּשׁ, *Ithpa.* אִתְכַּשׁ, v. כְּשַׁשׁ.

כְּשָׁאטָא, v. גְּשָׁטָה.

כְּשָׁבָה, כֶּשֶׁב, כְּשָׁבָא, v. כֶּבֶשׂ.

כַּשְׂדָּאָה, כַּסְ' m. ch.=next w.—*Pl.* כַּשְׂדָּאֵי, כַּסְ'. Targ. Gen. XI, 28; a. fr.

כַּשְׂדִּי, כַּשְׁדִּי m. (b. h. כַּשְׂדִּים, *pl.*) *Chaldean.* Meg. 12b כלי . . . . . כשדיי the vessel which I use (my wife) is neither . . ., but a Chaldean.—*Pl.* כַּשְׂדִּים, כַּשְׁדִּים. Succ. 52b. Pesik. R. s. 37 כשנפרע מן הכ' when the Lord punished the Chaldeans (Babylonia, v. Midr. Till. to Ps. XCIII, 1).—B. Bath. 15b. Lam. R. to I, 14 כ' קשה the Chaldean government was tyrannical (contrad. to בבל); a. e.—*Fem.* כַּשְׂדִּית, כַּשְׁדִּית, *pl.* כַּשְׂדִּיּוֹת. Snh. 92b.

*Nif.* נִכְשַׁל 1) *to be struck, meet with an accident.* Mekh. B'shall. s. 2 לא נ' אחד וכ' not one of them (the Egyptians) met with an accident (was detained) on the road. Y. Sabb. VI, 8c bot. נ' באצבעו got a sore finger; ib. XVI, 15c top; Lam. R. to IV, 20; a. e.—2) *to stumble, fall; to be led to sin.* Pesik. Shub., p. 165a נִכְשָׁלִין בו . . . . והיו and people stumbled over it (the rock); Yalk. Hos. 533. Ib. אדם נ' בעבירה if man becomes a victim of sin. Gitt. 43a אין אדם אא"כ נ' בהן . . . one never gets at the true sense of the words of the Law, except after mistakes; Ḥag. 14a; Sabb. 120a.—Ber. 28b ולא אֶכָּשֵׁל בדבר הלכה and that I may not err against a *hălakhah*; ולא יִכָּשְׁלוּ וכ' nor may my colleagues &c. Midr. Till. to Ps. XXII אירי נִכְשֶׁלֶת . . בשביל because I am a queen, I shall not come to grief; a. fr.

*Hif.* הִכְשִׁיל *to cause to stumble, to be an obstruction; to weaken; to cause sin.* Y. Shebi. III, end, 34d a breach in the fence מַכְשֶׁלֶת את הרבים annoying the public (an obstruction to traffic). R. Hash. I, 6 נמצאת מַכְשִׁילָן לע"ל thou wilt make them sin in future cases (by their refraining from going to court); Yoma 77b שלא תהא מַכְשִׁילָן וכ' that thou mayest not cause them to sin (by staying away from college); Kidd. 33a; Ḥull. 54b מְכַשְּׁלָן (*Pi.*).—Ab. Zar. 11b פירחם הִכְשִׁילָן לרשעים Ms. M. (ed. ה' פירחם) their own (ominous) words brought these wicked men to fall; Num. R. s. 18. B. Kam. 16b; B. Bath. 9b (ref. to מכשלים, Jer. XVIII, 23) הַכְשִׁילֵם וכ' make them stumble by sending them unworthy subjects of charity. Midr. Till. to Ps. XC לעצמי הייתי מַכְשִׁיל I should have injured myself.

*Pi.* כִּישֵּׁל 1) same, v. supra.—2) *to weaken, break the force of.* Y. Ber. IX, 13c bot. מְכַשְּׁלוֹ בגבעות (Gen. R. s. 24 מרשלו), v. חָשַׁל.

כְּשַׁל ch. same, *Af.* אַכְשֵׁל *to bring to fall.* Gitt. 57a אַכְשְׁלֵיה פומיה לבר וכ' his own mouth (his presumptuous prayer) caused Bar-Daroma's downfall.

כְּשָׁלוֹן m. (b. h.; preced.) *downfall, stumbling, weakness.* Ḥag. 14a; Sabb. 119b אפי' בשעת כְּשָׁלוֹנָהּ וכ' even at the period of Jerusalem's downfall (moral decay) the men of faith did not fail her. Midr. Till. to Ps. XXII (ref. to Prov. XXIV, 16) תכף לכ' רעה the evil immediately follows their stumbling (leaving no time to rise). Yalk. Job 897 (ref. to Job IV, 4) חירת מנחם כל בעלי כ' thou didst console all the afflicted (Tanḥ. Vayishl., ed. Bub. 8 יסורין).

כשלים, v. כַּשְׁרִיל.

כָּשַׁף (b. h.; cmp. חָשַׁב) [*to whisper*, v. Fl. to Levy Talm. Dict. II, p. 459,] *to think, devise,* v. כּוֹשֵׁף.

*Pi.* כִּישֵּׁף *to charm, practice sorcery* (cmp. לָחַשׁ). Snh. 43a (suppressed in later eds., v. רָשׁוּ) על שכי' וחסית וכ' because he practiced sorcery and enticed &c. Ib. VII, 4 חמכ' חעושה מְכַשֵּׁף he who practices witchcraft, expl. ib. 11 מעשה וכ' he who produces a real effect is guilty, not he who produces an optical delusion, v. אָחַז; a. fr.—V. מְכַשֵּׁף. מְכַשֵּׁפָה.

כְּשָׁף, m., *pl.* כְּשָׁפִים (b. h.; preced.) *sorcery.* Ḥull. 7b (ref. to Deut. IV, 35) אין עוד מלבדו ואפי' כ' 'there is none (no power) besides Him', . . . . not even sorcery (can do

כַּשְׁרִילָא 119b, v. חֲצִירָא.—*Pl.* כַּשְׁרִילִים, כַּשְׁרִילִין. Sot. VIII, 6 כ' של ברזל iron axes (as a weapon in war). Sifré Deut. 337 כשלים (corr. acc.).

כַּשְׁרִלָּא ch. same.—*Pl.* כַּשְׁרִילִין. Targ. Jer. XLVI, 22 (h. text קרדמות).

כשיר, v. sub כשר.

כִּשְׁכּוּשׁ m. (כְּשָׁכֵשׁ) *striking* (with the tail). B. Kam. 19b כ' יתירא a more than ordinary habit of knocking about. Ib. כ' באמתא Ms. M. (ed. כשכשה באמתה, v. Rabb. D. S. a. l. note), v. כְּשָׁכֵשׁ.

כַּשְׁכָּר (כַּשְׁקָר) pr. n. pl. *Cashkar, Cascara* (v. P. Sm. 1843) in Babylonia. Yoma 10a אכד זה כ' Ms. M. 2 a. Ms. L. (ed. ב'; v. Rabb. D. S. a. l. note 10) Accad is C. Sabb. 139a בני ב'. Gitt. 80b אסטנדרא דב', v. אַסְטַנְדָּרָא. [V. Schr. KAT2, p. 346 5 Arku, Nipur, Kiš.]

כְּשָׁכֵשׁ 1) (כשש; cmp. גְּשָׁגֵשׁ) *to knock, strike, move to and fro, shake.* Bets. 20a להם בזנבה כ' (Ms. M. כ' לה) he made for them (in their presence) striking movements with the animal's tail (making believe it was a female); Y. ib. II, 61c top התחיל מְכַשְּׁכֵשׁ בזנבה; Y. Ḥag. II, 78a bot.—Ḥull. II, 6 עד שיְכַשְׁכֵּשׁ בזנבה unless the animal strikes about with its tail (an evidence of vitality). Ib. 38a top כְּיָשְׁכְּשָׁה באזנה if it shook its ears (with vital force). Y. B. Kam. II, beg. 2d; Bab. ib. 19b כ' בזנבה if the beast struck (and did damage) with its tail. Ib. כ' באמתה (v. preced.) if she struck (and did damage) with her fore-leg.—V. שְׁכַשֵּׁךְ II.—[2) (=שְׁכַשֵּׁךְ; cmp. גְּבָגֵּב) *to soothe, pat.* Pesik. Zakh. p. 24b מְכַשְׁכְּשׁוֹ (את), v. שְׁכַשֵּׁךְ I.]

כַּשְׁכֵּשׁ ch. same, *to shake, knock about* &c. Yoma 84b ומְכַשְׁכֵּשׁ לה באמגוזי Ms. M. (ed. משביש, Var. in Ar. s. v. שבש: מְקַשְׁקֵשׁ) he may rattle nuts for it (to entertain the child). Sabb. 77b לכַשְׁכּוּשֵׁי בקי Ms. M. (ed. לכַרְכּוּשֵׁי) to chase off gnats by striking (with the tail).

כַּשְׁכֵּשׁ* (transpos. of שכשך, v. סְכָסֵךְ I) *to entangle, catch, confound.* Koh. R. to IV, 14 (ref. to בית חסורים ib.) דהוא מְכַשְׁכֵּשׁ לבריתא כמן בינו סריאתא he (the seducer) catches the people like one coming forth from between the bushes; Midr. Till. to Ps. IX.

כָּשַׁל (b. h.; cmp. כְּשָׁכֵשׁ) *to strike against, stumble.* Lev. R. s. 19 (ref. to Is. XXXV, 3) שחן נראות כאילו כּוֹשְׁלוֹת knees which have the appearance of stumbling (threaten to stumble). Ib. שכְּשַׁלְתֶּם וכ' for you have really stumbled (sinned) through your evil deeds. Num. R. s. 16 כְּשַׁלְתֶּם you have stumbled (were discouraged; Tanḥ. Shlaḥ 2 נתרשלתם); a. e.—כּוֹשֵׁל (law) *weak, under legal disadvantages* (in adapt. of Is. l. c. a. Job IV, 4). Keth. IX, 2 ינתנו לַכּ' שבחן let it be given him who is under the greatest disadvantage of all (the claimants being the deceased man's widow, his creditor and his heirs); expl. ib. 84a לכ' שבראיה to him who is under disadvantage for evidence (whose document is of the latest date); [oth. opin.] לכתובת אשה to the widow, v. חִירְנָא; Y. ib. IX, 33a top לכ' שבראיותיו וכ' to him who is the weakest as to evidence, e. g. he who loaned without witnesses as against him who has witnesses. Ib. לכ' בגופו to him who is in feeble health (and poor).

anything without the will of God); Snh. 67b (ed. ואפי' לדבר כ'; v. Rabb. D. S. a. l. note 2); Yalk. Deut. 828.—Ber. 53a בנות ישראל מקטרות לכ' daughters of Israel (in large places) are suspected of letting incense rise for sorcerous practices. Erub. 64b פרוצות בכ'... בדורות אחרונים in these latter days when daughters of Israel are unrestrained in practicing sorcery. Snh. 67a מצויות בכ' habitually inclined to sorcery, v. כַּשָּׁפָנִית. Y. Kidd. IV, end, 66c בעלת כ' sorceress; a. fr.

כַּשָּׁף m. (b. h.; preced.) *sorcerer.*—*Pl.* כַּשָּׁפִים, כְּשָׁפִין. Ḥull. 7b; Snh. 67b למה . . . כשפים (Ms. M. מכשפים) why are they called *kashshafim*? מפני שמכחישין פמליא של מעלה because they lessen the power of divine agencies. Midr. Till. to Ps. LXXX, end כשפין (ed. Bub. כַּשָּׁפָנִין; oth. ed. מְכַשָּׁפִין); a. e.—V. מְכַשֵּׁף.

כְּשָׁךְ* m. (supposed to mean) *wild plum-tree.* Sabb. 23a שרף כ' וכ' Ms. M. a. Ar.; copyist's correction in Ms. M. כטף; ed. קטף) resin of the plum-tree is the best for making ink.

כְּשָׁפָא m. *design, embroidery,* v. כּוּשְׁפָא.

כַּשְׁפָּן m., *pl.* כַּשְׁפָנִין, v. כַּשָּׁף.

כַּשָּׁפָנִית f. (כַּשָּׁף) *engaged in, inclined to sorcery. Pl.* כַּשָּׁפָנִיּוֹת. Y. Snh. VII, 25d top (ref. to Ex. XXII, 17) (the text speaks only of females) מפני שרוב הנשים כ' because most women are inclined to sorcery (Bab. ib. 67a מצויות בכשפים, v. כַּשָּׁף). Yoma 83b נשים כ' women engaged in sorcery. Pes. 110a, v. דְּשַׁחֲרִיחִי.

כָּשַׁר I (b. h.; cmp. גשר) [*to be well-joined,* (cmp. יָפָה, אָרִיךְ II),] *to be proper, fit, right; to turn out well, to succeed.* Y. Ḥall. I, 57b top החטים שכָּשְׁרוּ לשאר וכ' wheats which are fit for all other meat offerings; ib. 57c; Sifra Vayikra, N'dabah, ch. XIV, Par. 13; a. fr.—V. כָּשֵׁר II.

*Hif.* הִכְשִׁיר 1) (ritual, v. כָּשֵׁר II) *to pronounce kasher, to permit.* Ḥull. III, 2 ר' . . מַכְשִׁיר R. pronounces it fit to be eaten, opp. פוסל; a. v. fr.—2) *to make fit, to prepare.* Ab. VI, 1 מַכְשַׁרְתּוֹ לתורה וכ' enables him to be righteous &c. Ḥull. 140a מַכְשִׁיר an offering which makes fit for admission to the Temple or eating sacred food, contrad. to מכפר an offering which procures atonement; Kidd. 57a, a. e.—Snh. 42b מכשיר ומכפר . . . הוצא 'the carrying outside of the camp' (Lev. IV, 12; 21) makes the act legal and procures atonement; ib. מכשיר מכשיר עדיף לי the analogy between one fitting act and another is preferred.—B. Kam. I, 2 הִכְשַׁרְתִּי את נזקו I have prepared (am responsible for) the damage, v. חוב. Ib. הכשרתי (ב)מקצת נזקו וכ' wherever I am the partial cause of a damage (e. g. by completing a pit to its legally indictable depth), I am as responsible as if I had been the entire author. Gen. R. s. 56 the slaughtering knife is called מַאֲכֶלֶת (causing the eating) לפי שמַכְשֶׁרֶת את האוכלים (not שמכשר) because it makes the food fit for eating.—Esp. (with or without לקבל טומאה) *to make an object fit for levitical uncleanness* (v. Lev. XI, 34; 38). Ḥull. 35b מַכְשִׁיר וכי הדם מַכְשִׁיר . . . is it the blood (as a liquid) which fits the meat for uncleanness?; is it not rather the slaughtering (because it makes it 'an eatable')?—Ib. 33a חיבת חקדש מַכְשַׁרְתָּן, v. חָבָה; ib. 36b מַכְשַׁרְתָּהּ. Makhsh. VI, 6. Y. Gitt. I, 43c על מי בצים שאינן מַכְשִׁירִין that the liquid of eggs does not fit for uncleanness; Y. Shebi. VI, 36c top שאין כשירין (corr. acc.); a. v. fr.—V. מַכְשִׁירִין, הֶכְשֵׁר.

*Hof.* הוּכְשַׁר *to be made fit; to be pronounced fit; to be prepared; to be fitted for levitical uncleanness.* Yoma 50a במה ה' אהרן וכ' through what act is Aaron (a high priest) made fit to enter &c.?—Sabb. 76a כל שאינו כשר . . וה' לזה וכ' that which is not fit for preservation but appeared fit to this man, and he did preserve it. Ḥull. 22b הוּכְשְׁרוּ are pronounced fit for sacrifices. Ib. II, 5 חוכשרו בדם they became fit for uncleanness through the blood (flowing out at killing); ה' בשחיטה they became fit through the act of slaughtering (v. supra); a. v. fr.—[Y. Keth. XII, 35a מכושר, read: מב', v. בָּשַׁר.]

*Hithpa.* הִתְכַּשֵּׁר *to adapt one's self, to work with zeal and conscientiousness.* Koh. R. to V, 11 מִתְכַּשֵּׁר במלאכתו וכ' more skilled and zealous in his work than &c. (cmp. זָרִיז). Gen. R. s. 9; a. e.

כְּשַׁר ch. same, *to be right, pleasing, fit.* Targ. I Sam. XVIII, 20. Targ. Jud. XIV, 3. Targ. Ez. XV, 4; a. fr.

*Ithpa.* אִתְכַּשַּׁר, *Ithpe.* אִיתְכַּשַּׁר, *to be (made) fit* &c. (v. preced. *Hof.*). Targ. Y. Deut. XXIX, 22. Targ. Y. Lev. XI, 2; a. fr.—Gitt. 87a ליתכַּשַּׁר האי וכ' let the one deed be declared valid through the signature 'Reuben ben' &c.—Ḥull. 36b איתכ' במשקי וכ' it was made fit for uncleanness through the fluids &c.; ib. בחבת חקדש אתכ', v. חָבָה; a. e.

*Af.* אַכְשַׁר 1) as preced. *Hif.* Targ. I Sam. XVII, 8. Targ. Ruth II, 13.—B. Mets. 89b top לאַכְשׁוּרֵי גברא וכ' as to making the man fitter, i. e. as to the laborer in fruits being permitted to use means for increasing his appetite, there is no question, opp. to לאכשורי פירא using means for making the fruits more appetizing.—Zeb. 25a בשמאל אכשורי מַכְשַׁר he (R. S.) declares it permissible to use the left hand (for קְמִיצָה). Sabb. 154a; Yeb. 45b אַכְשְׁרֵיהּ וכ' pronounced R. Mari . . . to be legally a Jew. Ḥull. 58b סבר . . . לאַכְשׁוּרֵהּ R . . . wanted to pronounce it *kasher*; a. fr.—2) *to grow better, improve.* Ib. 39b; Yeb. 39b, v. דְּרָא I.

כָּשֵׁר II m. (b. h.; preced.) 1) *fit,* esp. *kasher, ritually permitted, legal,* opp. טרפה, פסול. *Fem.* כְּשֵׁרָה, כְּשִׁירָה. Ḥull. I, 4 כ' בשחיטה פסול במליקה what is legal in slaughtering (cutting the throat) is illegal in pinching (the neck). Ib. שְׁחִיטָתוֹ כ' his act of slaughtering has been properly executed. Kidd. IV, 6 בתו כ' לכהונה his daughter is fit to marry a priest. Gitt. IX, 4 הולד כ' the issue is legitimate, is under no religious or civil disabilities; a. v. fr.—*Pl.* אלו כ' בבהמה, כְּשֵׁרִין, כְּשֵׁרִים; f. כְּשֵׁרוֹת, כְּשֵׁרִין. Ḥull. III, 2 the following defects in a domestic animal are *kasher*, i. e. do not make the animals unfit for eating. Ib. 3 אם אדומים כ' if they (the entrails) are red (have their natural color) they are (the animal is) *kasher*; a. v. fr.—2) *worthy, honest, of noble conduct.* Ber. II, 7 כ' היה he was a worthy man. Kidd. IV, 14 הכ' שבטבחים the best of butchers; a. fr.—*Pl.* as ab. Ib. רובן כ' are mostly honest

כַּתְּ c. (כָּתַת) *band, party, class.* Pes. V, 7 כת ראשונה the first division. Ib. של כ' שלישית those of the third division; a. v. fr.—Kel. XXV, 4 של כת קודמין הוא וכ' this belongs to the class of things of which you cannot tell which was first; may be the one-quart measure is the lower side of the half-quart measure (Maim.; for oth. explan.,v. comment.); [ed. Dehr. של בת, Ar. שלזת,Var. שלבת, Mus. שלכב, Bart. שלות].—*Pl.* כְּתִּים, כְּתִּין, כְּתּוֹת, כְּתֵי׳. Y. Taan. II, 65d top ארבע כ' נעשו וכ' our ancestors at the Red Sea were divided into four parties (opinions); Mekh. B'shall. s. 2. Gen. R. s. 8 נעשו מ״ש כ' כ' the ministering angels formed parties (of divided opinions concerning the creation of man). Shebu. 47b; B. Bath. 31b שתי כִּיתֵי עדים two sets of witnesses. Lev. R. s. 9 כ' כ' של ליסטים bands of (captured) robbers (rebels). Midr. Till. to Ps. XI, 7; Yalk. ib. 656 שבע כ' הן וכ' there are seven classes of people who will (after death) be admitted into the presence of the Ever-living. Ib. אלו שבע כ' של צדיקים these are the seven classes of righteous men. Sabb. 104a (v. א״ל ט״ר ו״ש כ״ת) טר יש לי כ' כ' וכ' wait, I have many classes of gentiles &c.; a. fr.

כִּיתָא, כְּיָתָא ch. same. Targ. Y. I a. II Ex. XIV, 13, sq. (v. Y. Taan. II, 65d top, cited in preced).—[Sabb. 140b, v. כִּיתָא I.]—*Pl.* כִּיתִּין, כְּיָתִין, כִּית׳. Targ. Y. I. c. Targ. Ps. XXIX, 1 כִּיתֵי constr.; a. e.—B. Kam. 24a תלתא כִּיתֵי סהדי three sets of witnesses; a. e.

כַּתָּא, כָּתָא m. (כָּתַת) =h. סַפִּיחַ, 1) *concretion, glebe,* or *alluvial mound.*—*Pl.* כַּתִּין, כָּתִין, with suffix כָּתָּהָא (כְּתָהָא). Targ. Job XIV, 19.—2) *after-crop.*—*Pl.* as ab. Targ. Is. XXXVII, 30; Targ. II Kings XIX, 29. Targ. Lev. XXV, 5 (some ed. O. sing.,v. Berl. Targ. O. II, p. 38). Ib. 11 כָּתָּהָא ed. Berl. (oth. כַּתָּ; Y. כַּאֲוָותָהָא, some ed. כַּבָּ, perh. to be read: כַּתָּוָותָהָא).—[Sabb. 110b דמישרי מכבחותא, perh. מִכַּתָּוָותָא of the after-crop of valleys, v. כַּתָּנָא].—כָּתָּתִין, כַּתָּפַתִּין *third crop.* Targ. Is. l. c.; Targ. II Kings l. c. (h. text סחיש, שחיס).

כָּתַב b. h.; v. Ges. H. Dict. s. v.) [*to join sign to sign,*] *to compose, write; to promise in writing, to will, assign, consign.* Gitt. 20a וכ' ולא חקק it says (Deut. XXIV, 1) 'and he shall write' but not engrave; Y. ib. II, 44b top, v. כְּתִיבָה. Macc. III, 6 (ref. to Lev. XIX, 28) עד שיכתוב וכ' unless he writes (designs) and etches with ink, stibium or anything that marks; Sifra K'doshim, Par. 3, ch. VI, v. כְּתוֹבֶת.—Meg. 9a כְּתבוּ לי תורת וכ' write (translate) for me the Law &c. Ib. 7a כְּתבוּנִי בספר Ms. M. (ed. לדורות) write me down (record my deeds) in a book (Book of Esther). Ex. R. s. 47, beg. כְּתוֹב אתה write thou thyself. Sabb. XII, 3 הכּוֹתֵב וכ' he who writes two letters (on the Sabbath). Ib. 5 נתכוין לִכְתּוֹב ח״ית if he intended to write a Ḥeth.—Keth. IX, 1 הכּוֹתֵב לאשתו וכ' he who declares to his wife &c.; ib. 83a תני ר' חייא האומר R. Ḥ. interpreted it, 'he who says' (verbally). Ib. 102b מאי כּוֹתְבִין אומרים 'they write' (in the Mishnah) means merely they declare. Ib. V, 1 והיא כּוֹתֶבֶת וכ' and she may write (a receipt), I have received &c.—Pes. 50b כּוֹתְבֵי ספרים וכ' copyists of sacred books, or T'fillin &c. B. Bath. 14b ספרו וכ' משה כ' Moses men, opp. רשעים. Y. Yoma III, end, 41b כְּשֵׁירֵי כל דור ודור the worthiest of every generation; Y. Shek. V, beg. 48c. Y. Dem. VI, 25d top (ref. to Mish. ib. 6 מהו (צנועי בית הלל צנועי כְּשֵׁירֵי in what sense is צנועי here used? In the sense of K'sheré (the worthies of the house of Hillel). Yoma 19b, v. חָשַׁד; a. fr.—[Y. Shebi. VI, 36c top שאין כשירין, read: מַכְשִׁירִין, v. כָּשֵׁר I.]—3) *apt, convenient.* Mekh. Bo, s. 16; Tanḥ. Bo 11 חדש שהוא כ' וכ' a month convenient to you, when it is not too warm &c.

כְּשִׁירָא, כָּשְׁרָא, כַּשְׁרָא, כָּשַׁר m., כְּשִׁירְתָּא f. same, 1) *fit, adapted, proper.* Targ. Num. XX, 5 ed. Berl. כָּ׳ (oth. ed. כְּ׳; Y. כְּשָׁר). Targ. Jud. XVII, 6. Targ. Zech. III, 5; a. fr.—2) (cmp. זָרִיז) *well-equipped; quick, zealous, industrious, worthy.* Targ. Prov. VI, 11 (h. text אִישׁ מָגֵן).—Koh. R. to III, 9 וכ' בכשרותיה and what has the industrious profited by his industry? (v. אוּמָנוּתָא); a. fr. [Y. Taan. II, 65b, v. חָצִיף.]—*Pl.* כַּשְׁרִין, כְּשִׁירִין; f. כָּשְׁרָן. Targ. Lev. IV, 2. Targ. Zech. III, 3, sq.; a. fr.

כַּשְׁרָא, *beam,* v. כָּשׁוֹרָא.

כַּשְׁרוּת f. (כָּשֵׁר) *fitness, worthiness, legitimacy.* Yeb. 57a (in Chald. diction) כ' מיתוספא בה וכ' (by her mother being a native Jewess) has her fitness been increased (so that a priest may marry her) . . . or has her sanctity also been increased (so as to be subject to the restrictions placed upon a native Jewess, acc. to Deut. XXIII, 2) and she may not eat T'rumah (when married to an impotent); [oth. opin.: כ' *legal status,* Jewish citizenship; קדושה *fitness to marry a priest,* v. Rashi a. l.].—Kidd. 72b כל ארצות בחזקת כ' וכ' the Jewish inhabitants of all countries (outside of Babylonia) are presumed to be of legitimate descent, opp. עִיסָּה. Num. R. s. 20 בתחלה הבריות נוהגות בכ' formerly people conducted themselves morally, opp. בְּעַרְיוֹת. Koh. R. to V, 11 . . . בְּכַשְׁרוּתוֹ יגע זה (not בכושרות) this man in his zeal has accomplished more &c., v. יָגַע.

כַּשְׁרוּתָא ch. same. Koh. R. to III, 9 בכַשְׁרוּתֵיהּ (some ed. בכְּשֵׁירוּתֵיהּ), v. כָּשַׁר.

כְּשִׁירְתָּא, v. כָּשַׁר.

כָּשַׁרְתָּא f. *a fragrant root* (same as קוֹשְׁטָ, the Latin *costum,* v. Löw Pfl. p. 357), *putchuck.* Ber. 43a.

כָּשַׁשׁ (v. כְּשַׁשַּׁשׁ) *to knock, strike.*—Denom. מַכּוֹשָׁה.

*Af.* אַכְּרִישׁ *to strike, chase away by knocking.* Gen. R. s. 44 . . . מִתְכַּשְׁשִׁין . . . ודוה מַכְּרִישׁ לחון . . . נסב Ar. (ed. מכחשין) Abraham took a knocker and tried to frighten them away by knocking, but they minded it not; Yalk. ib. 77 . . . ודוה מכרש לחון ולא חוו מתכחשין

*Ithpe.* אִתְכַּשַּׁשׁ, אִתְכַּשַּׁשׁ *to be frightened off by knocking,* v. supra.

כְּשׁוֹתָ, v. קוֹשְׁטָ.

כַּשְׁתָּ m. ch.=h. קוֹשְׁטָ, (*costum*), *putchuck* (v. כָּשַׁרְתָּא). Targ. Y. I Ex. XXX, 34 (h. text שחלת).

is the author of his book, the chapter of Balaam, and the Book of Job; a. v. fr.—Part. pass. כָּתוּב, f. כְּתוּבָה; *pl.* כְּתוּבִים, כְּתוּבִין; כְּתוּבוֹת. Meg. 31ª דבר זה כ' בתורה וכ' this is written in the Law, and repeated in the Prophets &c. Ib. 7ª כבר כ' אני וכ' I am already recorded in the chronicles of &c. Y. Shek. VI, 49ᵈ bot. כיצד היו הלוחות כ' how was the writing on the tablets arranged?—Gitt. 54ᵇ לשמן כל ס"ת ... כ' any scroll of the Law in which the Divine names are not written with full consciousness, v. שֵׁם; a. fr.—V. כְּתוּב.

*Nif.* נִכְתָּב *to be written, be reduced to writing; to be written upon.* Meg. I, 8 הספרים נכתבים בכל לשון the Biblical books may be written in (translated into) any language (v. ib. 9ª); ib. לא התירו שיכתבו וכ' they permitted them to be translated only into Greek. Ib. 7ª נאמרה ליכתב was indited (by the divine spirit) for the purpose of being written (as a book); Yoma 29ª נתנה ליכתב (some ed. לְכָתוֹב); a. v. fr.

*Hif.* הִכְתִּיב 1) *to cause to be written* or *recorded, to dictate, indite.* Gen. R. s. 22 כבר הכתבתיו לך וכ' I have already ordered to be written in the Law &c. Ruth R. to II, 14 אילו היה ראובן יודע שהק"בה מכתיב עליו וכ' if R. had known that the Lord would cause to be written about him (Gen. XXXVII, 21) &c.; a. fr.—Lev. R. s. 24 ג' פרשיות ה' לנו וכ' (Pesik. R. s. 15; Yalk. Ex. 307 כתב) there are three sections that Moses indited for us in the Law.—2) *to consign, enlist in the army, levy.* Ex. R. s. 15 (מלך) ב"ד מכתיב לו וכ' a human king levies soldiers for himself, strong &c.; Tanḥ. Ḥayé 3 מסביב (corr. acc.). Cant. R. to II, 8, a. e. מַכְתֶּבֶת, v. טִירוֹנְיָא.—Part. pass. מוּכְתָּב *recorded; levied.* Kidd. IV, 5, v. אַסְטַרְטָא II.—Tosef. B. Bath. IV, 7; B. Bath. 92ᵇ; Keth. 58ª למלכות מ' levied for royal service (comment.: *sentenced to death*); Kidd. 11ª נִכְתָּב.—Gen. R. s. 89 (Yalk. ib. 147 כתיב), v. סַקְרִירִין.

כְּתַב I, כְּתוֹב ch. same. Targ. Deut. VI, 9 (v. Berl. Targ. O. II, p. 51). Ib. XXXI, 24. Targ. Josh. XVIII, 4; a. v. fr.—Part. pass. כְּתִיב (כָּתוּב). Targ. Ex. XXXI, 18. Targ. O. Num. XI, 26 (Y. כתוביא); a. fr.—B. Kam. 88ª bot. כְּתַבְתִּירֵנְהוּ לנרכסי וכ' she willed her property to &c. Gitt. 20ª אידחי קא כָּתְבָה ליה she (the wife) had it written (at her expense). B. Bath. 168ᵇ ולִיכְתּוֹב לן מר וכ' write for us another document (copy) in addition to this; a. v. fr.—Sabb. 115ᵇ הרבא דכְתִיבי תרגום וכ' when the books are written in Chaldaic or any other tongue (than Hebrew); a. fr.—Esp. (in arguments on Biblical texts) כ' or כ' רחמנא the Lord has written, *the text reads.* Pes. 21ᵇ טעמא דכ' רחמנא וכ' this is so because the text reads לֹא יֵאָכֵל (passive voice), but if it did not read so &c. Ib. לִכְתּוֹב רחמנא וכ' it ought to read &c. Ber. 3ᵇ א"ה לכתוב מהנשף וכ' if this were so (that נשף invariably means *evening*), it ought to read (I Sam. XXX, 17) מהנשף ועד הנשף; a. v. fr.—כְּתִיב *it is written, it reads* (used also in Hebr. diction). Ib. 13ᵇ דִּכְ' ה"נ לדבר בם for it says (Deut. XI, 19) 'to *speak* thereof'; הא כ' ודברת בם here, too, (in the first part of the Sh'ma) it says (VI, 7), 'and thou shalt *speak* thereof'!—Meg. 10ᵇ כ' תכא ויהי ... וכ' התם ויהי here (Lev. IX, 1) *vayhi* is used, and there (Gen. I, 5) *vayhi* is used. Ib. וְהָכְ' והא כ' ומאי כ' אחריו but does it not also read &c.?—Gen. R. s. 1 חדא הוא דכ', v. דָּא I.—Snh. 71ª, a. e. בעינן קרא כִּדְכְ' we must construe the Biblical text as it is written (literally, e. g. Mish. ib. VIII, 4 as an interpretation of Deut. XXI, 19); a. v. fr.—B. Kam. 66ª שינוי קונה כְּתִיבָה ותנינא כ' that a change of form of a stolen object gives possession (compelling the thief to restore in value) is written (intimated in the Biblical text) and has been taught in the Mishnah.—V. כְּתִיב.

*Ithpe.* אִיתְכְּתִיב *to be written, recorded* &c. Targ. Esth. I, 19. Targ. Ps. XL, 8. Ib. LXXXVII, 6 דְּמִתְכְּתְבִין Ms. (ed. דְּמִכְתְּבִין *Pa.*); a. fr.—Meg. 7ª דאיבעי איכתיב וכ' (Ms. M. מאי דבעי כתיב, v. Rabb. D. S. a. l. note; Rashi: דאי בעי כתב) that which was liked was written down &c.; a. fr.

כְּתָב m. (b. h.; preced.) *writing, writ; character.* Ab. V, 6; Pes. 54ª; Sifré Deut. 355 (of things created in the last hour of the sixth day) הכתב והמִכְתָּב the art of writing and the writing on the tablets (Ex. XXXII, 16; Rashi to Pes. l. c. והמִכְתָּב and the pencil); Mekh. B'shall., Vayassa, s. 5 only כתב. Ab. Zar. 10ª אין להם לא כ' ולא לשון they (the Romans) have neither (original) types nor language; Gitt. 80ª (of פרסיים!). Y. Meg. I, 71ᵇ bot., v. אַשּׁוּרִי. Snh. 21ᵇ; Meg. 8ᵇ (ת) עבריי, v. לִיבּוֹנָאָה. [Ib. עד שיכתבנו בכתב אשורית, strike out בכתב, v. Rabb. D. S. a. l., a. Meg. 9ª.]—תורה שֶׁבְּכְ' written Law, opp. שבעל פה. Yoma 28ᵇ; a. fr.—Meg. 18ᵇ שלא מן הכ' without a written copy, from memory.—Pes. 21ᵇ, a. e. דברים כִּכְתָבָן וכ' וכ' construe the Biblical words as they are written (Deut. XIV, 21), to the resident stranger give it as a present, to the foreigner sell it.—כְּתַב יד *signature.* Keth. II, 3 sq.; a. fr.—Tosef. B. Kam. VII, 4 הוכר יד שלו כ'.—Gen. R. s. 48 בכל מקום ... חכ' רבה על הנקודה אתה דורש את הכ' וכ' wherever you find in the Biblical text the plain writing, i. e. the number of undotted letters in a word, prevailing over the number of the dotted, you must interpret the undotted (ignoring the dotted); where the dotted prevail, you must interpret the dotted, e. g. אַלּוֹ (Gen. XVIII, 9) read אַיּוֹ, where is he (Abraham)?; ib. s. 78; Cant. R. to VII, 5.—Tosef. Meg. 1V (III), 41 (ref. to II Kings X, 27 מחראות) קורין אותו כִּכְתָבוֹ we read it as it is written (not as emended in the K'ri); a. fr.—*Pl.* כְּתָבִים, כְּתָבִין. Tanḥ. Masé 1; Num. R. s. 23, beg. כ' רעים מן המלכות government papers containing orders of hard measures against the Jews. Esth. R. introd. כְּתָבָיו של מלך royal decrees. Ex. R. s. 20 עד שילמוד בני כ' (some ed. כתובין) until my son shall have studied documents; a. e.

כְּתַב II, כְּתָבָא, כְּתָ' ch. same. Targ. Y. Lev. XIX, 28 (h. text כְּתֹבֶת).—Targ. Y. Gen. XLVIII, 9 (marriage contract, v. כְּתוּבָּה). Targ. Ex. XXXII, 16 (h. text מכתב); a. fr.—Lev. R. s. 28, end מה דאמר כְּתַבְכוֹן what your sacred writ says.—*Pl.* כְּתָבִין (כְּתָבְרִין), כְּתָבֵי, כְּתָבַי. Targ. II Esth. IV, 12. Ib. VII, 10; a. e.—Gen. R. s. 10; Lev. R. s. 22 כ' בישין וכ' evil decrees against the Jews of Caesarea (v. preced.); Tanḥ. Ḥuck. 1.

כָּתְבָן, v. כְּתִיב.

כָּתְבָן m. ch. = h. כּוֹתֵב, *writer, copyist* (of Biblical books). Koh. R. to II, 18 R. Meïr was כ' טב מובחר an exceedingly skillful copyist, v. לַבְלָר.

IV, 2 כְּתוּבָּתָהּ שלו her widowhood belongs to him (her father). Ib. IX, 8 חפוגמת כתובתה, v. פָּגַם. Ib. 9 ... חוציאה גט גובה כתובתה if she produces evidence of divorce but has no contract to show, she is entitled to her settlement; a. v. fr.—*Pl.* כְּתוּבּוֹת. Ib. שני...כ' גובה שתי כ' if she produces two letters of divorce (evidence of having been divorced and remarried to her former husband and again divorced) and two contracts, she is entitled to two widowhoods; a. fr. — כְּתוּבּוֹת *K'thuboth*, name of a treatise of Mishnah, Tosefta, Talmud Babli and Y'rushalmi, of the Order of Nashim.

כְּתוֹבֶת f. (b. h. כְּתֹבֶת; preced. wds.) *writing, inscription*; כ' קעקע *etched-in inscription* on the skin (Lev. XIX, 28). Macc. III, 6. Lev. R. s. 19 שנמצאת כ' ק' חקוקה וכ' an etched-in writing was found on his (Jojakim's) body. Gitt. 20b ק' בכ' in the case of the slave's emancipation being etched in on his hand (so as to be indelible).

כְּתוּבְתָּא ch.=h. כְּתוּבָּה. Targ. Y. II Gen. XXXIV, 12 (h. text מַתָּן). — Keth. IV, 7 (in a Chald. formula of the marriage contract) אתראין לכְתוּבְתִּיךְ security for thy widowhood. Ib. 10 אינון ירתון כסף כתובתיך they shall inherit the amount of widowhood stated in thy K'thubah. Ib. 87a ושקילנא מיפְּתוּבְתָּאי and I may take it in advance as partial payment of my widowhood; a. e.—*Pl.* כְּתוּבָתָא. Targ. Y. II Gen. XXXI, 15 לחוד כְּתוּבָתָן except our settlements (deposited with our father).—Kidd. 70b אקרעין כמה כ' וכ' many marriage contracts were torn (marriages cancelled) in Nehardea.

כְּתוּנָא, v. כִּיתּוֹנָא.

כְּתֹנֶת, כְּתוֹנֶת, כְּתוּנָת f. (b. h.; v. כִּיתּוֹנָא, כִּיתָּן) [*linen,*] *shirt, undergarment*, esp. *the priest's undercoat.* Yoma VII, 5. Ib. 35b; Tosef. ib. I, 21. Zeb. 88b. Gen. R. s. 84, v. פַּרְגּוֹד; a. e.—*Pl.* כָּתְנוֹת. Ib. s. 20, v. אוֹר II, 3. [Post-biblical חֲלוּק.]

כְּתוּשָׁא, v. כִּתִּישָׁא.

כְּתוּת, v. כִּתִּית.

כָּתוּב m., כְּתוּבָא f. (כְּתַב I) 1) *written; it is written*, v. כְּתַב I. — [Targ. II Esth. VII, 10 כְּתִיבֵי some ed., read כְּתִבֵי, v. כְּתַב II]. — 2) (Massorah) כְּתִיב *K'thib*, the traditional spelling of Biblical words, opp. to קרי, K'ri, the Massoretic instruction for reading, e. g. Gen. VIII, 17: K'thib חוצא (הוֹצֵא), K'ri תֵּיצֵא; v. Treat. Sof'rim VI, 5; VII, 4. Ab. Zar. 24b (ref. to I Sam. VII, 9) ויעלה כ' the K'thib allows the reading וַיַּעֲלֶהָ (with feminine suffix). Snh. 20a, v. כָּרָה; a. v. fr.—*Pl.* כְּתִיבָן. Ned. 37b קריין ולא כ' וכ' ולא קריין וכ' the rules about reading words not written (omitted in the text) and such as are written but not read (marked as superfluous) are a Mosaic (ancient, traditional) *halakhah* (v. הֲלָכָה). Ib. הלין קריין ולא כְּתָבָן those (quoted) are those read but not written; וכְתָבָן ולא קריין וכ' and those written but not read are &c.; v. Treat. Sof'rim VI, 8—9.

כְּתוּבָה, v. כְּתֻבָּה.

כְּתוּבָה, v. כְּתֻבָּה.

כָּתוּבָא, כְּתוֹבָה m. =כָּתְבָן, *writer, notary.* Y. Gitt. IX, 50c bot. Y. Snh. II, beg. 19d; Y. Hor. III, beg. 47a ר' חנינא כ' R. Ḥ., the notary.

כְּתֻבָּה f. (preced. wds.) *writ, deed*, esp. *marriage contract*, containing, among other things, the settlement of a certain amount due do the wife on her husband's death or on being divorced; *K'thubah, the wife's settlement, widowhood.* [For the formula of the marriage contract, v. Keth. IV, 7—12.] Y. Yeb. XV, 14d ב"ש עבדי כ' מדרש the Shammaites made the wording of the marriage contract the text for legal interpretation; מספר כְּתוּבָּתָהּ נלמוד from her marriage contract we learn (that she must receive her widowhood), for he writes to her &c. Ib. ר' מאיר עבד כ' וכ' R. M. made the formula of the deed of sale the text &c. (v. B. Mets. IX, 3).—Keth. I, 2 בתולה כְּתוּבָּתָהּ מאתים the widowhood of one marrying as a virgin is two hundred Zuz. Sabb. 14b; 16b תיקן כ' לאשה שמעון...תיקן Simon b. Shetaḥ introduced the written marriage contract (with the promise of a widowhood, in place of a deposit of the widowhood in securities); Keth. 82b תיקן כל נכסיו אחראין לכתובתה ordained that the contract must contain a clause making all his landed estate a mortgage for her widowhood; Y. ib. VIII, 32b, sq. Bab. ib. 10a כְּתוּבַּת אשה מן התורה the widowhood endowment is intimated in the Torah. Ib. כתובת אלמנה אינה וכ' the endowment of one that married as a widow is not Biblical. Ib. 56a כ' דרבנן the widowhood is a Rabbinical institution. Ib.

כְּתִיבָה f. (כָּתַב) 1) *writing*. Sabb. 104[b] כ' הוא אלא וכ' is a writing, and what is needed to make it one word bringing the two ends of the papers close together. en. 34[a] כ' חנוכגת לדורות a mode of writing used at all nes (not stone inscriptions). Sabb. 103[a] אין דרך כ' בכך is (using the left hand) is not the way of writing. Ib.[b] f. to וכתבתם, Deut. VI, 9) שתהא כתיבה תמה that the iting must be perfect. Ib. 105[a] (expl. אנכי, Ex. XX, 2, אמירה נעימה כ' יהיבה) a sweet proclamation, a iting, a gift; Yalk. Gen. 81. Gitt. 17[b] משעת כ' ועד וכ' om the time the letter of divorce was written to the ne of its delivery. Ib. 45[b] (ref. to Deut. VI, 8—9) כל שישנו בקשירה ישנו ב ation of binding (the T'fillin on his arm), is fit for iting (the scrolls of the Law &c.). Keth. 102[b] וקרי ליה לאמירה and is 'saying' (verbal declaration) called 'writ-g' (consignment)?; a. fr.—2) *the word* כתב *in Biblical xts.* Ber. 16[a] בין כ' לכ' וכ' if a person in reading the i'ma is in doubt as to whether he is at וכתבתם (of Deut. , 9) or at וכתבתם (of ib. XI, 20), he must go back to e first וכתבתם; Y. ib. II, 5[a] כתיבת (corr. acc.).

כְּתִיבַת, v. preced.

כְּתִילָקִין, כְּתִילְקִין, v. קַתּוֹלִיקוֹס.

כָּתִיף, v. כָּתֵף.

כָּתִישׁ, v. כָּתַשׁ.

כְּתִישָׁא, כְּתִי' m. (כָּתַשׁ) *a scab* on a camel's back. B. ets. 38[b] דבש לכ' דגמלא spoiled honey is fit for a liniment r a camel's sore back, v. כְּתִיתָא.

כְּתִישָׁה f. (כָּתַשׁ) *crushing, pounding*. Sabb. 74[a] עני בלא . . . a poor man eats his bread without pounding e grain before grinding (to remove the husks), v. כָּתַשׁ. ets. 7[b] והא קא עביד כ' but (by crushing the clods of rth) does he not do the (forbidden) act of pounding? nt. R. to I, 3 מה השמן . . . אלא ע"י כ' וכ' as the oil can-t be improved except by pounding (the olives), so can rael only by suffering; Men. 53[b] מה זית . . . ע"י כ' Ms. . (ed. כתית, corr. acc.) as the olive gives forth its oil ly through pounding &c.; Yalk. Jer. 289.

כָּתִית m. (b. h.; כָּתַת) 1) *oil gained from pounded olives*. en. VIII, 5. Ib. 86[b] אין כ' אלא כָּתוּשׁ the Biblical *kathith* eans *pounded*. [Ib. 53[b], v. preced.].—2) *pl.* כְּתִיתִין (sub. , v. preced.) *bread or pastry made of pounded wheat, elicacies*. Midr. Till. to Ps. XV, 1; Yalk. Ps. 664 שמוכרין [טו] מיני כ' וכל דבר who had for sale various fine pastries nd all sorts of [good]things.—3) (cmp. b. h. ספחת) *scab* n an animal's back from friction. Sabb. VIII, 1 (76[b]) דבש כדי ליתן על פי (v. Rabb. D. S. a. l. note) honey, as uch as required for putting on a scab (v. כְּתִישָׁא); ib. 7[b], v. מוֹרְשָׁא a. הוֹדְרָנָא. Ib. ברא שבלול לכ' He created the ail as a remedy for a scab; Y. Ber. IX, 13[c] bot. שבלון ל ed. Lehm. (ed. לחזזיות, v. חֲזָזִית).—4) (also כְּתוּת) *compress of rags* (cmp. בְּלָרוֹת, שְׁחָקִים); *pad.* [Tosef. Mikv. I, 10 כתות של גדיל, v. כְּשׁוּת.]—*Pl.* כְּתִיתִין, כְּתִיתִים, כְּתִי'. osef. Sabb. XII (XIII), 14; Sabb. 134[b] כ' יבשין dry compresses. Ib. 53[a] כ' ע"ג השבר Ms. M. (ed. קשישין, Ms. O. כַּבָּשִׁישָׁיו) pads upon a fractured limb. Ib. VI, 8 (66[a]); Yoma 78[b] אם יש לו בית קבול כתי' Ms. M. (ed. כתו') if the wooden leg has a cavity for the reception of pads, v. next w.

כְּתִיתָא ch. same, 1) *scab*. Sabb. 154[b] לכ' דגמלי (Rashi: לכתוזתי דגמלא); B. Mets. 38[b] (quot. in Rashi to Sabb. 76[b] a. v. הכתית) כתותא, v. כְּתִישָׁא.—2) *pad*.—*Pl.* כְּתִיתֵי, כְּתִיתַיָּתֵי. Sabb. 134[b], v. נְקָרָא 2. Yoma 78[b] דאית ביה כ' when the wooden leg has pads. Ib. כ' משוי ליה מנא (omitted in Ms. M., v. Rabb. D. S. a. l. notes 20, 30, 50) do the pads make it a garment? Yeb. 102[b] דאית ביה כ' when the felt-shoe has pads inside.

כְּתִיתַיָּתִין, v. כְּתִיתָא).

כְּתִילָא, כְּתֵלָא, v. כּוֹת'.

כִּתְלִילִין, v. כִּתְלִקִין.

כָּתַם (b. h.) *to be compressed, dark, hidden* (cmp. אטם, טמן, טמא).

*Nif.* נִכְתָּם *to be stained, marked*. R. Hash. 18[a]; Yeb. 105[a] (ref. to Jer. II, 22) taken as equivalent with נתתם.—*Part. Pu.* מְכוּתָּם *stained*. Midr. Till. to Ps. XVI (play on מכתם) David said to the Lord מכ' אני ed. Bub. (oth. ed. מכתם, corr. acc.) I am stained (with sin).

כֵּתַם ch. same.—Part. pass. כָּתִים *dark, red*. *Pl.* כְּתִימִין. Targ. Is. I, 18.

כֶּתֶם m. (b. h.; preced.) 1) *dark-red stain*, esp. *stain on a woman's clothes* or *body*, as an indication of uncleanness (v. נִדָּה). Nidd. 4[b] כְּתָמָהּ טמא למפרע a stain found on her makes her unclean retrospectively (up to the time when she last washed herself). Ib. 5[a] רש לה כ' is subject to the law concerning *kethem*. Ib. VIII, 1. Y. ib. I, 49[c] אין לה כ' is not subject to the law &c., v. supra; a. fr.—*Pl.* כְּתָמִין, כְּתָמִים. Ib. VII, 3, sq. Tosef. ib. VIII, 12; a. fr.—2) *gold*. Ex. R. s. 8; Tanh. Vaëra 8, v. פָּז. R. Hash. 4[a] (ref. to Ps. XLV, 10) זכיתם לכ' אופיר you are rewarded with gold of Ophir.

כְּתָמָא, כְּתֵי' ch. same, *blood-stain*. Targ. Jer. II, 22.—*Pl.* כְּתֵי', כְּתָמֵי, כְּתָמִין. Nidd. 5[a]. [Snh. 95[a] חזרינהו כתמי דמא, a corrupt., v. Rabb. D. S. a. l. Ms. M. a. note, a. Yalk. Sam. 155.]

כְּתַן, v. כִּיתַּן.

כַּתָּן m. (v. preced.) *flax-beater*. Kel. XXVI, 5; Tosef. ib. B. Bath. IV, 8 חפתן ed. Zuck. (Var. הכ').

כְּתֹנֶת, v. כְּתוֹנֶת.

כָּתַת (cmp. פָּתַת) *to join*; denom. כְּתֵפָה.—[Midr. Till. to Ps. II, 3 כתופין, ed. Bub. כתיפין, read: כפותין, v. כָּפַת.]

*Pi.* כִּתֵּף (denom. of כְּתֵפָה) *to carry; to shoulder*. Y. Shebi. VIII, 38[b] מְכַתְּפֵי פירות carriers of fruits (in the Sabbatical year). Y. Nidd. II, beg. 49[d] הירהה מְכַתֶּפֶת יינות וכ' carried vessels with wine for libations; (Bab. ib. 6[b] גפה, v. גָּפַת).—B. Kam. 31[a] עמד לכַתֵּף he halted for the sake of shifting the burden on his shoulder; Keth. 31[a], sq.; Sabb. 5[b]. Ib. 8[a]; Erub. 33[a] רבים מְכַתְּפִין עליו people rest and rearrange

their burdens on it. [Bets. 25b וּבלבד שלא יְכַתֵּף provided one allows not the chair to be carried on shoulders, v. אַלְנְקִי; perhaps to be read: יִכָּתֵף *Nif.*]

**כָּתַף**, *Pa.* כַּתֵּף same. Sabb. 8a ולא כַתּוּפֵי מְכַתְּפֵי עלויה Ms. M. nor do they not use it for rearranging burdens; ודאי מְכַתְּפִין עילויה people surely use it &c. Ib. 119a מְכַתְּפִין ועיירל carried things in and out. Ib. מי לא מְכַתְּפִינָא קמייהו וכ׳ should I not carry things in and out for their reception? —Esp. *to carry a person* (*in a chair*) *on shoulders*, v. אַלְנְקִי. Yoma 87a; Snh. 7b. Bets. 25b הוו מְכַתְּפֵי להו (v. Rabb. D. S. a. l. note 8) they carried them; (ed. מְכַתְּפוּ להו *Ithpa.* allowed themselves to be carried).

*Ithpa.* אִיכַּתֵּף *to be carried on shoulders*, v. supra.

**כָּתֵף** m. (preced.) *carrier, porter.* Tosef. Ber. II, 7. Kel. XXVI, 5 עור הכ׳ the hide which the porter uses to protect his clothes. Y. Kidd. II, beg. 62a ע״י הכ׳ on the testimony of the carrier (that delivered the goods); a. e.—*Pl.* כַּתְּפִים, כַּתְּפִין. Y. M. Kat. III, 82b bot.; Y. Ber. III, 6a top נמסר לכ׳ when the corpse has been given over to the pall-bearers. Y. Shebi. VIII, 38b [read:] החמרין הכ׳ וכל העושין בשביעית שכרן וכ׳ the drivers and porters and all employees in the Sabbatical year take their wages in fruits of that year (v. Tosef. ib. VI, 26); a. e.—שבח המגיע לכ׳ an improvement touching the carriers, i. e. an increase of the value of the crop, opp. to an increase of the value of the land. B. Kam. 95b; B. Mets. 15b; a. e.

**כְּתַף, כְּתַפָּא** ch. same.—*Pl.* כַּתְּפִין, כַּתְּפַיָּא. Y. Shebu. VII, 38a top סמכון כ׳ גבי וכ׳ paid the porters with orders drawn on the retailers (sellers of provision &c.).

**כָּתֵף** m. (b. h.; v. כָּתַף) 1) *joint, shoulder.* Shebi. III, 9 אבני כ׳ באין וכ׳ heavy stones may be taken in the Sabbatical year from any place (their size showing their designation for building purposes); על הכ׳... כל שהן נטלות those which are carried, two or three at a time, on the shoulder. B. Mets. 68b; Tosef. ib. V, 6 מקום שנהגו להעלות שכר כ׳ למעות where it is customary to add a remuneration for carriage to the money (to be paid to the partner on settling). Gen. R. *s.* 56 (ref. to Gen. XXII, 6) כזה שהוא טוען על כְּתֵפוֹ .. like him (the culprit) who carries his cross on his shoulders; a. fr.—2) *grapes on an arm of a vine which branches off into twigs*, contrad. to נטף grapes hanging down from the trunk. Peah VII, 4 what is gleaning (belonging to the poor, Lev. XIX, 10)? כל שאין לה כ׳ וכ׳ the grapes remaining on a stalk which has no arm (its grapes having been collected) &c.; expl. Tosef. ib. III, 11; Y. ib. VII, 20a bot., v. פְּסִירָה.—*Pl.* כְּתֵפִים, כְּתֵיפִים, constr. כִּתְפוֹת. Pesik. R. s. 20 נאה להרכיבה על כ׳ it is proper to carry her on (human) shoulders; a. e.—[Yalk. Gen. 161; Y. Sot. I, 17b bot., v. כְּפָתָה.—Tosef. Kel. B. Bath. II, 4, v. כְּפִיס.]

**כְּתַף, כְּתַפָּא** ch. same. Targ. Zeph. III, 9. Targ. Job XXXI, 22 כְּתַפֵי; a. fr.—Kidd. 81a על כְּתַפֵיה מותיב ... placed a halter over his shoulder. Y. Kidd. I, 61a bot. מסתמיך אַכְּתַפֵיה leaning on the shoulder of &c.; Y. Sabb. I, 3a כְּתַפְתֵּיהּ וכ׳.—*Pl.* כַּתְפֵי, כַּתְפִין. Targ. Ex. XXVIII, 12; a. fr.—B. Mets. 107b כמלא כ׳ נגדי וכ׳ as much space along the riverside as is occupied by those dragging the tow.—[Lev. R. s. 21; Yalk. Sam. 126 חזק כתפוי, v. כִּרְפָּתָא.]

**כַּתְפָּא**, v. כַּתַּף.

**כַּתְפִי** m. (sub לשון) *Coptic language* (?). Snh. 4b; Zeb. 37b; Men. 34b (Ar. s. v. טט, some ed. גדפי, cmp. גִּרְפָּטִי).

**כְּתַפְתָּא** f. = כְּתֵפָא, v. כָּתַף.

**כָּתַר** (b. h.) *to knot, tie, join closely.*—Denom. כֶּתֶר, כּוֹתֶרֶת.

*Hif.* הִכְתִּיר (denom. of כֶּתֶר) *to tie a wreath, to offer a crown.* Lev. R. s. 24 וכ׳ העליונים מַכְתִּירִין להקב״ה the angels wreathe three 'holies' to the Lord (Is. VI, 3); Yalk. ib. 603 מה״ש מכתירין; Yalk. Is. 272 העליונים מַכְתִּירִים לפני וכ׳ ג׳ קדושות.—Erub. 53b (in enigmatic speech) נתיירע בַּמַּכְתִּיר he took counsel with the crown-maker (him who ordains the scholars, the Nasi).—[Tanh. Ki Thissa 6 שהכתיר, read: שהבתיר, as Pesik. Shek., p. 15b.]—*Part. pass.* מוּכְתָּר *adorned, distinguished.* Meg. 12b (in being called *Jehudi*, Esth. II, 5) מרדכי מ׳ בנימוסו היה (כעדי) (v. Rabb. D. S. a. l. note 300) Mordecai was intended to be described as adorned with his faith (as with an ornament), i. e. *Jehudi* is meant not as a gentile noun but as an epithet of religious devotion (than whom no better Jew was found).

**כְּתַר** ch., *Pa.* כַּתֵּר (preced.) [*to turn around*, cmp. נָחַל,] *to wait upon, hope for.* Targ. Job XXXVI, 2 Bxt. (ed. אמתין). Targ. Is. XLII, 4 (h. text יחל). Ib. LI, 5 יְכַתְּרוּן ed. Wil. (oth. ed. יְכַתְּרוּ, *Af.*).

*Af.* אַכְתִּיר same, v. supra.—Part. pass. מְכַתַּר *made to wait, dependent upon.* Targ. Mic. V, 6 (h. text יְרֻחַל).

**כֶּתֶר** m. (b. h.; preced.) *garland, crown.* Ḥull. 60b the Moon said אפשר .. בכ׳ אחד is it possible for two kings to use the same crown (to occupy an equal rank)? Ex. R. s. 1 כֶּתְרוֹ של פרעה Pharaoh's crown. Sabb. 104a (play on letters כ ל) וקושר לך כ׳ לעוה״ב and he will wreathe a crown for thee in the world to come; a. fr.—*Pl.* כְּתָרִים. Ab. IV, 13 שלשה כ׳ הן ... על גבירתן there are three crowns, the crown of the Law (learning) . . ., but the crown of a good name rises above all of them. Sabb. 88a; a. fr.—Ib. 89a; Men. 29b קושר כ׳ לאותיות providing certain letters with crownlets (v. זִיזִין).

**כְּתַר, כְּתָרָא, כְּתָרָה, כְּתָרֵי, כְּתָרֵי** ch. same. Targ. Is. LXII, 3. Targ. Jer. XLVIII, 9; a. e.—*Pl.* כְּתָרְוָא. Targ. Is. III, 23 (ed. Wil. כְּתָרַוָּא).

**כְּתָרְתָּא, כְּתָרְתָּה**, v. sub כּוֹת׳.

**כָּתַשׁ** (b. h.; v. כָּתַת) 1) *to crush* (olives), *to pound, beat* Shebi. IV, 9 פּוֹחֵשׁ וסך וכ׳ he may crush olives and use the oil for ointment in the field. Sabb. 74a ולידחשוב נמי כותש let the Mishnah (VII, 2) count (among the forbidden labors) also *pounding* (grain), v. כְּתִישָׁה. Men. VIII, 4 (86a). Tanh. Huck. 8; Pesik. Par., p. 40a וכותשין אותה and pound it (the burnt body). Koh. R. to VII, 2 ולמה כותשין על הלב

why do mourners beat their hearts?; a. e.—Part. pass. כָּתוּשׁ, f. כְּתוּשָׁה *crushed.* Men. 86[b], v. כָּתִית.—Trnsf. *defloured.* Y. Kidd. I, 59[a] top, v. חָרַם.—2) *to press, to be closely joined, grouped*; שער כּוֹתֵשׁ *a thick hair crown*, i. e. *ramifications forming a sort of arbor.* Peah II, 3 אם הירה ש׳ כ׳ if the ramifications are intertwined; Y. ib. 17[a] top [read:] מה כ׳ בעלי במכתש וכ׳ (v. R. S. to Kil. V, 3) what does this כותש mean? Does it mean, like the pestle in the mortar (i. e. the partition is formed by a depression in the ground between the two fields, out of which the fence rises), or does it mean, pressing upon (overgrowing) the fence? Answ. מן מה דתנינן סער כותש ואין חגדר כותש וכ׳ reading as we do 'the hair (ramification) presses', and not 'the fence presses', it is evident that it means 'overgrowing the fence.'

*Nif.* נִכְתַּשׁ *to be crushed, pounded.* Tanḥ. Ki Thabo 3 מה חשמן הזה נ׳ וכ׳ as oil is pounded, and the more it is pounded, the better it becomes, v. כְּתִישָׁה. Ter. I, 8 זהים חנִכְתָּשִׁין crushed olives. Tosef. ib. III, 14 עחידין לִיכָּתֵשׁ designated for pounding; a. fr.

*Pi.* כִּיתֵּשׁ *to crush to powder.*—Part. pass. מְכוּתָּשׁ, f. מְכוּתֶּשֶׁת. Tosef. Ohol. II, 5 some ed. (oth. מְכוּתֶּתֶת, ed. Zuck. מכתתת; Y. Naz. VIII, 56[c] מְכוּתָּתִין).

*Hithpa.* תִּתְכַּתֵּשׁ [*to come in contact with,*] *to wrestle, fight* (cmp. נָשַׁשׁ). Y. Peah IV, 18[b] top שנים שהיו מִתְכַּתְּשִׁין וכ׳ if two persons were fighting about a (forgotten) sheaf; Tosef. Peah II, 2 מְכַּתְּשִׁין ed. Zuck. (Var. מתכשין, corr. acc.). Sifré Deut. 37 ד׳ מלכיות מִתְכַּתְּשׁוֹת וכ׳ (ed. Fr. מ׳ תכחשות) four governments disputed about it (each naming it differently); Yalk. Num. 743 מתרחשות (corr. acc.); Pesik. Zutr. Deut. ed. Bub. p. 9 מלכים מִתְכַּתְּשִׁין . . . .; ib. p. 30 מתכבש׳ (corr. acc.).

**כְּתַשׁ** ch. same, 1) *to crush.* Targ. Y. Ex. XXX, 36.—Part. pass. כָּתִישׁ, f. כָּתִישָׁא; pl. כָּתִישִׁין; כָּתִישַׁן. Targ. Ex. XXVII, 20. Targ. Y. Lev. XXII, 24 (h. text כָּתוּת).—2) (=h. נגע) *to touch, strike, afflict.* Part. pass. as ab. Targ. Ps. LXXIII, 14 (ed. Wil. כַּתִּישׁ). Targ. Is. XXVIII, 1 (h. text חלומי). Ib. LIV, 4; a. e.—Dem. מַכְתֵּשׁ.

*Ithpa.* אִתְכַּתַּשׁ, אִכַּתַּשׁ 1) *to wrestle, fight.* Targ. Y. Gen. XXXII, 25, sq.—Gen. R. s. 48, beg. הות מִכַּתְּשָׁא וכ׳ was quarrelling with her maid. Lev. R. s. 9 מִיתְכַּתְּשִׁין . . . ולא חמית וכ׳ and I never saw two quarrel with one another without making peace between them. Ib. s. 22 פשושין מכחשין Ar. ed. Koh. (ed. צירפרין מתנצירין).—2) mostly *Ithpe.* אִתְכְּתַשׁ *to be smitten, afflicted* (with leprosy). Targ. Ps. LXXIII, 5. Targ. Y. Ex. II, 23 (cmp. Ex. R. s. 1). Targ. Y. Gen. XVI, 1. —[Gen. R. s. 44; Yalk. ib. 77, v. כְּשַׁשׁ.]

**Pa.* כַּתֵּשׁ *to press, beg persistently.* Shebu. 30[b]; Ḥull. 7[b], v. בְּחַשׁ.

**כְּתַת** (b. h.) [*to join closely* (in a friendly or hostile sense);—Denom. כַּתָּת;] *to press, crush.* Part. pass. כָּתוּת, *one whose parts are crushed.* Sifra Emor Par. 7, ch. VII; Kidd. 25[b]; Bekh. 39[b].

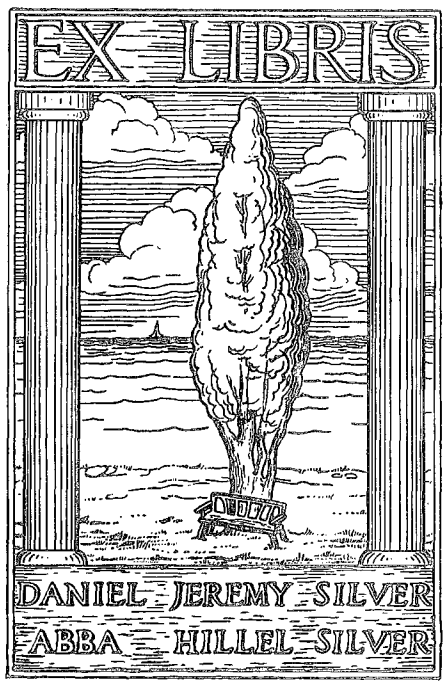
*Pi.* כִּיתֵּת 1) *to strike.* Gen. R. s. 22 (with ref. to Ps. LXXXIX, 24) הִתחִיל מְכַתְּתוֹ he began to strike him; Yalk. ib. 36; Yalk. Ps. 840. Midr. Till. to Ps. XXIII הירה מה״מ מְכַתֵּת וכ׳ the angel of death smote fifteen thousand and some of them. Ber. 63[b] (play on הִסְכַּתְּ, Deut. XXVII, 9) כַּתְּתוּ עצמיכם וכ׳ expose yourselves to being smitten (by death) over the study of the Law.—2) *to pound, pulverize.* Ab. Zar. 44[a] כִּיתְּתוֹ ground it (the bronze serpent) to powder. —Trnsf. (cmp. גרס) *to discuss, argue.* Ber. l. c. הִסְ ואח״כ כַּתֵּת first listen (and receive) and then discuss.—Part. pass. מְכוּתָּת, f. מְכוּתֶּתֶת, *pl.* מְכוּתָּתִין, v. כַּתֵּשׁ.

**כְּתַת** ch. same, 1) *to join closely, be grouped.* Targ. Job XXX, 7 בחתין Ms. Var., read: כָּתְתִין (ed. מתחברין, h. text יִסָּפְחוּ).—Denom. כְּתָא, כְּתָא.—2) *to strike,* v. infra.

*Pa.* כַּתֵּת 1) *to pound, crush.* Ab. Zar. 44[a] בדין הוא דכתותי כַּתְּתֵי לא וכ׳ by law it was necessary to grind it (the bronze serpent) to powder, v. preced.—2) *to ally, form into factions.* Targ. Y. I Num. XXIV, 23 (play on כְּתִים, ib. 24) מְכַתֵּת וכ׳ causes nations . . . . . to form alliances and incites them against one another.—Part. pass. מְכַתַּת, v. infra.

*Ithpa.* אִיתְכַּתֵּת 1) *to be powdered, crushed.* Succ. 31[b] כַּתּוּתֵי מִיכַּתַּת שיעורית the size which the Lulab must have, is (in the eyes of the law) crushed to powder (as an object of idolatry); Ḥull. 89[b] כתותי מְכַתַּת שיעורא (or מְכַתַּת. v. supra). Ib. כל מה דמכ׳ וכ׳ the more it is crushed to powder, the better it is fitted (for covering the blood). Yeb. 103[b] כִּדְמְכַתַּת דמי (or כִּדְמְכַתַּת) the house doomed to destruction (Lev. XIV, 45) is to be considered as crushed to powder.—2) *to come in contact* (hostile or friendly, cmp. זווג). Gen. R. s. 78 (ref. to פגש, Gen. XXXIII, 8) א״ל מִיכַּתֵּת אנא גבידהון א״ל וכ׳ said he (Esau), I had a meeting with them. Said he (Jacob) they came to find grace &c. Said he, I have had enough blows; Yalk. ib. 133.

END OF VOLUME I.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# A DICTIONARY

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

COMPILED BY

MARCUS JASTROW, PH. D. LITT. D.

WITH AN INDEX OF SCRIPTURAL QUOTATIONS

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# ל

ל *Lamed*, the twelfth letter of the Alphabet. It interchanges with the liquids, e. g. שַׁלְשֶׁלֶת a. שַׁרְשֶׁרֶת; נְדָנָה a. לְדָנָה &c.—ל as first radical letter often rejected in inflection, e. g. לָקַח, קַח, קִיחָה &c.

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

לְ־ (לֵ־, לִ־, לַ־, לָ־) prefix (b. h.) *unto, to, toward, for;* (before infinitive of verbs) *to.* Pes. I, 1 לְאַרְבָּעָה וכ׳ אוֹר, v. אוֹר II.—לְהַבָּא, לַבָּא, v. בָּא III. Ber. I, 1 לֶאֱכוֹל to eat; לִקְרוֹת to read; a. v. fr.—Ib. לְיוֹם אֶחָד to one day, i. e. within one day (until morning). Zeb. 5, 3 לְיוֹם וּלְיָלָה וכ׳ within a day and a night until midnight (v. comment.). Ib. לִפְנִים מִן וכ׳ inside of the curtains. Ber. 2ª לִפְנֵיהָ before it, לְאַחֲרֶיהָ after it. Ib. 14ª בֵּין אֲלַהֲרֵיכֶם לְאִמַּת between *Elohekhem* a. *Emeth*. Ib. 13ª וּלְרַבִּי נְמִי וכ׳ but as to Rabbi's opinion, might not also argument be raised &c.?; a. v. fr. —With personal pronouns: לִי *to me*, לְךָ, לָךְ, לָךְ; Ch. לִיךְ &c.—Ex. R. s. 3, v. וַהֲאִי. Ber. 2ᵇ לֹא שָׁמַע לְהוּ was unknown to them.—Chald.: לֵיתְנֵי (v. תְּנֵי) let the text read; לֵימָא (v. אֲמָא) let him say. Ib. 2ª, sq.; a. v. fr.

לֹא (b. h.; v. לַאי) *not, no.* Ber. I, 1 לֹא קְרִינוּ וכ׳ we have omitted to recite &c. Ib. III, 4 לֹא . . . וְלֹא וכ׳ neither before nor after. Nidd. 5ª לֹא אִין לְהָן וכ׳, no; it means &c., v. לַאו; a. v. fr.—וְלֹא *indeed not*? Hull. 4ᵇ וְלֹא וְהִכְתִּיב וכ׳ indeed not (is it so that the verb חֲסִירוֹת never refers to persuasion by speech)? Do we not read &c.?; a. v. fr.—לֹא תַעֲשֶׂה (מִצְוַת) *a prohibitory law*, opp. עֲשֵׂה, a positive command; v. לַאו. Kidd. I, 7. Macc. 14ᵇ bot.; a. v. fr.—בְּלֹא *without.* Ber. 35ª bot. בְּ בִּרְכָה without pronouncing a benediction; a. v. fr.—וְהוּא שֶׁלֹּא, v. הוּא.

לָא I ch. same. Targ. Gen. II, 5; a. v. fr.—Pes. 10ᵇ מִקְמֵיהּ . . . אִין בְּתַר . . לָא before the time when it is forbidden, yes (he must search after leavened bread); after the time, no (he must not search). Ib. לָא שְׁנָא there is no difference; a. v. fr.

לָא II m. (preced. wds.) *particle, mote.* Yoma 20ᵇ, v. חַרְגָּא. Midr. Till. to Ps. LXVIII, 3 כְּלָא חֲשִׁיבִי they are like a mote.

לָא III pr. n. m. *La*, abbrev. of אִילָא, הִילָא; v. Fr. M'bo, p. 75ᵇ.

לְאַגְרָה, לְאַגְרָא, Koh. R. to VII, 11 end,—misplaced; read: סְלַק לְאַגְרָא וְטַלֵּק . . . וְאִמְרָה אַף קְצִירָא וכ׳; v. ib. to IX, 10, end.

לָאֳדָה, v. לְאִי.

לַאו h. a. ch. (v. לָאו) *no, not.* Targ. Y. II Deut. XXXIII, 3.—B. Kam. 60ª וְאִם לֹ׳ but if not, opp. אִם יֵשׁ.—Ḥull. 24ª תָּא לֹ׳ הִכִּי but without it (if the text did not say so).—B. Kam. 10ª בְּלֹ׳ אִידָּהוּ without him. Ib.ᵇ אִי לֹ׳ אַתְּ but for thee (sitting on it); אִי לֹ׳ אִתְּתוּן בְּדִידִי had you not been (sitting on it) with me. Ib. כּוּחוֹ לֹ׳ כְּגוּפוֹ דְּמֵי his force (pressure by leaning) is not to be considered as an action equal to (sitting on it with) his body; a. v. fr.—אֶלָּא לֹ׳ but, must you not admit?, i. e. *but to be sure*, v. אֶלָּא. Ber. 2ᵇ; a. v. fr.—מַאי לֹ׳ what (does this mean)? Does it not (mean) that &c. Nidd. 5ª; a. fr.—Esp. לַאו (לָוֹ) m. (= לֹא תַעֲשֶׂה) *a plain prohibitory law*, the violation of which, in the absence of any severer punishment indicated in the Scripture, is punished with thirty-nine lashes (v. אַרְבָּעִים, s. v. אַרְבָּעָה). Men. 58ᵇ, a. e. לֹ׳ שֶׁבִּכְלָלוֹת an implied prohibition, e. g. Lev. II, 11 (where כָּל implies any mixture of leaven or honey); Ex. XII, 9 (where אַל תֹּאכְלוּ refers to נָא, to מְבֻשָּׁל, and implicitly to any preparation not through the action of fire). Ib. לָא לַאֲוֵיהּ כְּלֹ׳ וכ׳ the prohibition in this case is not a special one for itself as is the prohibition, 'Thou shalt not muzzle' (Deut. XXV, 4, which is preceded by the law regulating corporal punishment); Pes. 41ᵇ.—לֹ׳ הָבָא מִכְּלָל עֲשֵׂה (v. כְּלָל) a prohibition derived by implication from a positive command, e. g. the law (Lev. I, 2) defining what animals are fit for the altar and indirectly excluding unclean animals. Zeb. 34ª . . . לֹ׳ לוֹקִין עָלָיו . . the transgression of an implicit prohibition is punishable with lashes; ib. אִין לוֹקִין עָלָיו . . . לֹ׳ is not punishable. Pes. l. c. לֹ׳ הָבָא מִכְּלָל עֲשֵׂה עֲשֵׂה a prohibition derived from a positive command is treated like a positive command (the neglect of which is not indictable); Ḥull. 81ª; a. fr.—לֹ׳ חֲנִיתָךְ לַעֲשׂוֹת, v. נָתַךְ.—*Pl.* לַאוִין (לָוִין). B. Mets. 111ª לְעַבּוֹר עָלָיו בְּשֵׁנִי לֹ׳ to make the transgressor answerable for two acts.—חַיְּבֵי לֹ׳ those guilty of transgressing a plain prohibitory law, punishable with lashes, contrad. to חַיְּבֵי כְרִיתוֹת, חַיְּבֵי מִיתוֹת (v. חַיָּב h.).—Yeb. 10ᵇ; a. fr.—Ch. pl. לַאוִי. Ḥull. 80ᵇ. Tem. 4ᵇ.—[Tosef. Erub. XI (VIII), 23, v. לַאי.]

לַאוּ, v. לִיאוּ.

לַאוְטוּמְיָא, v. לָטוּמְיָא.

לַאוְתָא, v. לִיאוּתָא.

לָאֵי, v. אֵי III.

לְאָה, לְאִי (b. h.) *to labor* (*in vain*); *to be tired.* Gen. R. s. 50 (expl. וילאו, Gen. XIX, 11), v. next w.

*Nif.* נְלְאָה *to be exhausted.* B. Kam. 82ª; a. e.

לְאֵי ch. same, 1) *to labor.* Targ. Josh. XXIV, 13; a. fr. — 2) *to be tired.* Targ. O. Gen. XIX, 11 לְאֵירוּ ed. Berl. (oth. ed. לְאֵיאוּ; Y. אשתלחיירו); a. fr.

*Ithpe.* אִתְלְאֵי *to be worn out, to make a vain effort.* Gen. R. s. 50 (ref. to וילאו, Gen. l. c.) אִתְלְאוּן they labored in vain (with ref. to Is. XVI, 12); אירנסון they grew sick (with ref. to Is. I, 14); [Yalk. ib. 84 ולעיראו (with ref. to Ex. VII, 18).—V. לְעֵי, לְחֵי.

לַיי, לַאי, לַוי (= לָא הֵי = לַאו. Tosef. Erub. XI (VIII), 23 הא לאי ברייא הוות (ed. Zuck. לְוּוּ, read לַוּ) was this (the first tongs) not a divine creation?, i. e. it was nothing else than &c.; Pes. 54ª הא ל׳ ברית בידי שמים חיא (v. Rabb. D. S. a. l. notes 9 a. 10); Tosef. Ḥag. I, 9 הא ל׳ (ed. Zuck. אלא, Var. הא לוי read: לוו).—Ker. 12ª לאיי ד״נ לא עמדתי בטומאתי Ar. (ed. only ד״נ לא עמדתי) no; in this case, too, he may correct himself (saying), I did not remain &c. Ib. 6ᵇ לאיי מיצרך צרריכי it is not so; they *are* necessary. Ib. ל׳ דכתיב וכ׳ it is not; for it is written &c.—Snh. 40ᵇ לאיי אפנויי מופנה it is not so; there is indeed an expression in the text open for interpretation; Sabb. 64ª ל׳ אפרעו מגופיה לאי וכ׳ is it not? it is indeed &c. Yoma 22ᵇ no? Indeed, he was punished on his body.

לָאִיט, part. of לוּט.

*לָאִיטוֹר m. (ῥήτωρ) *rhetor, advocate.* Sifré Deut. 343 חברימה ונשכר לו לאחד וכ׳ . . . לל׳ like to an advocate who stands on the platform (in court) and has been hired by a man to speak in his behalf; Yalk. ib. 951 . . . ללאיטר ונזכר וכ׳ (corr. acc.).

לַאיי, v. לַאוּ.

לָאִית, v. לַיִת.

*לָאכְיסִין (accus. of Λάχεσις) *by Lachesis!* (the goddess of fate). Lev. R. s. 30 (in a speech of a gentile robber) א״ל ל׳ לא אשתייר וכ׳ Ar. (Var. לאכסן, לאכסן; in ed. differ. phraseology, a. our w. omitted) by L.! Nothing has been left to me of all &c. [Ar. explains לאלהר (?).]

*לאכסא, Targ. Lam. III, 34 תחות ל׳ ריגלוי some ed. (oth. תחות ריגלוי), — a misplaced and corrupt Var. for למכסא in the beginning of the verse.

לאכסן, v. לָאכְיסִין.

לְאַלְהַר, v. אַלְהַר.

לְאָן, v. אָן.

לָאְעִי, part. of לְעִי.

לאפיסיא, לאפוסיא, Targ. Y. I Num. XI, 8, a corrupt. for אַלְפִּיסַיָּא, v. אִלְפַּס; v., however, מְלַיסָא.—V. לפדיא.

לְאַפְרַשׁ, v. אַפְרַשׁ.

לְאַקְאֵי, v. לְוָוקָאֵי.

לֵב m. (b. h.; לָבַב; cmp. קָרֵב a. קְרַב) [*innermost,*] *heart, bosom; thought, inclination, mind* &c. Sot. I, 5 הדרה לִבָּהּ נאה if her bosom was handsome (inciting the senses). Shebu. 26ª לִבָּךְ אנסך thy heart has carried thee away against thy will, i. e. you were under the impression that you told the truth. Nidd. 3ᵇ, a. fr. לִבּוֹ נוקפו, v. I. נָקַם. Men. 79ᵇ, a. e. לב ב״ד מיתנה עליהן the authorities (in receiving materials for offerings) accept them with a condition at heart (that they may dispose at their discretion of what has not been used for sacrifices).—לבו גס, v. I. גּוּס.—Midr. Till. to Ps. IX, 1 לבו עליו his heart is against him, he bears him a grudge.—Zeb. 21ª לחוציא מִלִּבָּן של צדוקים to remove (the false opinion) out of the heart of the Sadducees, i. e. to demonstrate, by practice, the rejection of their opinion; Ḥag. 23ª (Ms. M. מפני חצדוקים); Yoma 2ª (Ms. M. מפני הצ׳, v. Par. III, 7). Gen. R. s. 87, end (in a gloss) לחוציאה מלבן של חבריות in order to remove (the bad opinion about) her out of the hearts of men, i. e. to save her reputation.—Ned. 20ᵇ, v. גָּרוּשׁ; a. v. fr.—Trnsf. a) *the marrow of trees, the sap-wood.* Meg. 14ª; Succ. 45ᵇ as the palm-tree אין לו אלא לב אחד וכ׳ has only one 'heart' (sap-cells only in the stem but none in the branches), so has Israel one heart directed to his Father &c.—b) *centre, central portion.* Lev. R. s. 30, end לולב לִבָּהּ של וכ׳ a Lulab which is the central stalk of the palm tree, v. לוּלָב.—*Pl.* f. לְבוֹת. Midr. Till. to Ps. VII ממה שאתה בוחן ל׳ וכ׳ from the fact that thou examinest hearts and reins &c. —V. לֵבָב.

לִי׳, לְבָבָא, לְבָבָא, לִיבָּא, לְבָא, לֵב ch. same. Targ. Gen. VI, 5. Targ. I Chr. XII, 38; a. fr. — Ab. Zar. 55ª לִבִּי וְלִבָּךְ ידע myself and thyself are convinced &c. Midr. Till. to Ps. VII (ref. to תשמרם, ib. XII, 8) נטר אורייתא בלִבָּהוֹן וכ׳ guard the Law in their hearts. Ib. to Ps. XXVIII, end (ref. to Gen. XXXVII, 4) מה דבל׳ חוי בפומא as they thought so did they speak, but there (II Sam. XIII, 22) מה דבל׳ לָא בפומא he did not speak out what was in his heart; Gen. R. s. 84 די בלִיבָּהוֹן בפומהון; די בלִיבְּרִיה בליביה what was in his heart remained there. Snh. 35ª [read:] נהוי דפומא כתבין ל׳ דאינשי אינשי although they (the secretaries) record the word of mouth (the vote of each judge), the heart (the impressiveness of the argument), once forgotten, remains forgotten (cannot be recalled several days after; v. Rashi in Rabb. D. S. a. l. note). Ḥull. 59ª, a. fr. אַלִיבָּא דִי— on an empty stomach; a. v. fr.—אַלִיבָּא (אַפְלִיבְּרִיה), לְבָבִין, לְבָבָא, לְבַבַּיָּא, לִיבֵּי, לִבַּיָּא, v. אַלִיבָּא.—*Pl.* לִבַּיָּא, לִבְּרֵי, לִבְּרִיהוֹן (ed. Lag. לְבַּרְהוֹן). Targ. Prov. XXVII, 19 לִבְּיָא (ed. Lag. לִי׳, לְבָבֵי). Targ. Jer. XII, 3. Targ. II Esth. V, 1; a. fr.

*לַבָּא f. (b. h. לַבָּה) *flame.* Erub. 53ᵇ a Galilean woman

(v. אִימַּר) says instead of תאר דאוכלית חלבא (come, I will give thee cream to eat): תוכלית לבא Ms. M. a flame consume thee (ed. לָבְיָא a lion &c.), v. Rabb. D. S. a. l.—[Pes. 42b צבעי בהו לבא, v. לַבָּא.]

**לַבָּא** = לְחַבָּא, v. בָּא.

**לָבָא**, Targ. Y. Gen. XVIII, 8, v. לְוָאי.

**לָבָא*** or **לְבֵי** (v. לָבַח) [*to grow white;* cmp. Joel I, 7,] *to be dried up*, v. infra.

*Pa.* **לַבֵּא** or **לַבֵּי** *to lay dry.* M. Kat. 11a פום בדיתאי לַבְּאֵי כוורי Ar. ed. Koh. the Pumbeditheans laid the fish dry (by changing the course of the water); [ed. as corrected in marginal note (v. also Rabb. D. S. a. l. note 300): בפום בדיתא לָבָאֵי כוורי at P. the fish were laid dry (the water failing through some obstruction in the channel); Var. in Ar. ברויתא לָבָאי (read בד׳) the B'ditha dried up].

**לָבָאֵי** m. pl. (preced.) *dried up, laid dry.* Kidd. 72a אַקְפוּ פירא דכווריי ל׳ בשבתא Ar. they surrounded (with nets, mats &c.) a pond of fish that were laid dry on the Sabbath (to prevent the fish from being swept along with the coming flood); [for differ. version and interpret., v. לָקָא].

**לָבָאִים**, v. לָבִיא.

**לֵבָב** m. (b. h.) = לֵב, *heart*; (in rabbinical homiletics) *double heart, seat of two opposite inclinations* (v. רֵצֶה). Ber. IX, 5 (ref. to Deut. VI, 5) בכל לְבָבְךָ בשני יצריך וכ׳ 'with all thy heart' means with both thy inclinations &c. (i. e. break thy evil inclination for the love of God). Gen. R. s. 48 (ref. to Gen. XVIII, 5) וסעדו לְבַבְכֶם אין וכ׳ it does not say here, 'comfort ye your *l'bab*, but your *leb*', which intimates that the evil inclination has no power over angels; a. e.—[Pesik. S'liḥ., p. 166a, v. next w.]—*Pl.* f. לְבָבוֹת. Tanḥ. Ki Thabo 1 (ref. to Deut. XXVI, 16) בשעה שאתם מתפללים ... שתי ל׳ וכ׳ when you pray before the Lord, you shall not have two hearts, one for the Lord, and one for another thing (idol); ib. 2. Sot. I, 8 גנב ג׳ ל׳ (Bab. ed. p. 9b גנבות) he deceived three hearts (v. גָּנַב). B. Bath. 12b before eating and drinking man has שתי ל׳ וכ׳ two hearts (his thoughts are not clearly defined) &c. (ref. to Job XI, 12 'a hollow man is divided at heart').

**לָבַב** (b. h.) 1) *to join closely; to tie.*—Part. pass. לָבוּב, pl. לְבוּבִין. Sabb. V, 2 (52b) זכרים יוצאין ל׳ wethers may be taken out (on the Sabbath) coupled; expl. ib. 53b תותרי. Ib. מאי משמע דהאי ל׳ לישנא דקרובי הוא where is the proof that this root לבב has the meaning of bringing close together? Answ. ref. to לבבתני (Cant. IV, 9) 'thou hast chained me'; טולא אמר עור שקושרין להם כנגד לבם וכ׳ Ulla says (*l'bubin* refers to) the skin which is tied against their chests to protect them from the attacks of wolves; Y. ib. V, 7b bot. שהוא נותן עור וכ׳ (v. בּוּרְסִיוֹן).—2) (denom. of לֵב) part. pass. לָבוּב (עור) *a hide showing a hole in the place corresponding to the heart.*—*Pl.* לְבוּבִים, לְבוּבְרִים, לְבוּבִין. Ab. Zar. II, 3 (29b) עורות ל׳ hides with holes &c. (are forbidden, because the heart has been cut out for idolatrous purposes); expl. Tosef. ib. IV (V), 7; Y. ib. II, 41b; Bab. ib. 32a.

*Nif.* נִלְבַּב *to be tied around.* Y. Sabb. X, end, 12d חיטושה לִירָלָּבֵב . . . . he who makes a strap to be tied around (an animal's chest &c., v. supra); Tosef. Kel. B. Bath. IV, 13 ללַבֵּב Pi.

*Pi.* לִיבֵּב 1) *to join, tie,* v. supra.—2) (denom. of לֵב) *to encourage; to strengthen.* Tanḥ. Sh'moth 14; Ex. R. s. 2 (play on לַבַּת, Ex. III, 2) לְלַבְּבוֹ וכ׳ (כדי) in order to make him courageous when he comes to Mount Sinai &c. Gen. R. s. 77 וּמְלַבְּבוֹ באריי . . . . חיה the king took his son and made him courageous by making him attack the (tamed) lion; Cant. R. to III, 6 זיווג את תאריי וחיה מלבבו כנגד בנו he attacked the lion and incited him against his son. Pesik. S'liḥ., p. 166a [read:] רפה כחך לַבָּב כחך גבור improve thy strength, strengthen thy powers, valiant man! (Ar. ed. Koh. ליבב כח בגבורה, oth. ed. לבב כח בגבורה *join* physical strength to valor).

**לִבְבָא, לָבָּא**, v. לִבָּא.

**לָבַד**, v. בַּד III.

**לָבַד** [*to join,*] *to full, stamp.*—Part. pass. לָבוּד q. v.

**לֵבֶד** m. (preced., Arab. *libd*, v. Fl. to Levy Targ. Dict. I, p. 429[1]) *felt; thick, fulled or felted stuff* made of wool, hair &c. Tosef. Kel. B. Bath. V, 3 sq. (interch. with לָבוּד).—*Pl.* לְבָדִין, לְבָדִים. Ib. 3.—Esp. *felt-cloaks.* Ib. 11. Tos. Neg. V, 1; 14. Kil. IX, 9 אסורים ל׳ felt-clothes (of mixed material) are forbidden.

**לִבְדָּא, לִבְדָּא׳** ch. same.—*Pl.* לִבְדִּין, לִבְדַּיָּא, לִבְדַּיָּא׳. Y. Ber. II, 5a top אתעבר זבין ל׳ וכ׳ he took to selling felt-clothes for children; Lam. R. to I, 16 לְבִירְדִין. Y. Sabb. VII, 10c bot. כאילין ל׳ like those felt-garments (which cannot be torn apart, but must be cut).

**לַבְדָּא** m. (preced.) *the hairy side of cloth.* Targ. Y. Lev. XIII, 55.

**לבדניא**, v. לְבַרְנִיָּא.

**לְבַדְקִין** m. pl. (v. לִיבְּדְקוֹס) *Libyan asses.* Targ. Y. Gen. XXXII, 16 Ar. (ed. לוודין דקין, לווקרין ד׳, וולדין ד׳, read: לְוַוְדַקְרִין).

**לבדקס**, v. לִיבְּדְקוֹס.

**לָבַח**, v. לבי.

**לָבוּד** m. (לָבַד 1) = לֵבֶד.—2) *compact, solid.* Sabb. 97a; Succ. 16b כל פחות משלשה כל׳ דמי wherever there is a gap of less than three handbreadths, the parts so separated are considered as a solid (partition). e. g. a mat suspended vertically so as to leave a gap of less than three handbreadths from the ceiling and one of the same size from the floor is to be considered a solid wall completing the requirements of the Succah (v. סוּכָּה).—Hence *labud,* the legal fiction of considering separated parts as united, if the gap is less than three handbreadths. Ib. מתו דתימא חד ל׳ אמרינן תרי ל׳ וכ׳ you might have thought we adopt one *labud* but not two *labud* (a fictitious connection with

לה ל׳); Kel. VIII, 9, v. אִסְטַגְיוֹת. Mikv. IV, 2 לבזבז Mish. ed.; a. fr. — *Pi.* לִירֵז׳, לְזַבְּזִין, לְבַזְּבִין, לִירְזֵי. Pes. l. c., v. supra. Kel. XVIII, 1 (ed. Dehr. לִירְזֵבִירְזִין); Tosef. ib. B. Mets. VIII, 1 ed. Zuck. (Var. לישבירזין; oth. ed. ליזבזין).

**לִבְזָה** pr. n. m. *Libzah.* Y. Shebi. IV, 35ᵃ bot. בעליית נִתְזָה, v. בית ל׳.

**לָבַט** (b. h.; cmp. Sam. צנה=לבט, Ex. XXII, 21, sq.) *to knock about, to send from place to place.* Mekh. B'shall., Amal., s. 2 שאברהם לא לְבָטוּהוּ when Abraham was to be shown the holy land (Gen. XIII, 14) they did not trouble him to leave his place, ומשה לְבָטוּהוּ but Moses they did put to the trouble &c. (Deut. III, 27).—Part. pass. לָבוּט, pl. לְבוּטִים *outcasts.* Gen. R. s. 52, beg., v. next w.

*Nithpa.* נִתְלַבֵּט *to be troubled; to go from place to place.* Sifré Num. 84 they began to murmur against the king שנִתְלַבְּטוּ על דרך זו that they were troubled to make that journey (to meet him); ib. נתל׳ וכ׳ שבשבילם חמלך... the king had a right to complain, for he had taken all that trouble for their sake; Yalk. Num. 729 (v. Targ. Hos. IV, 14 s. v. רְעַשׁ).

**לֵבֶט** m. (preced.) *trouble, misery.*—*Pl.* לְבָטִים, constr. לִבְטֵי. Gen. R. s. 52, beg. (ref. to Prov. X, 8 ילבט, with play on לוט) הביא עליו לִבְטֵי לְבוּטִים Lot brought upon himself the miseries of the outcasts (ref. to Deut. XXIII, 4 sq.); Yalk. Prov. 946 לבטי לבטים troubles after troubles.

**לָבִי** v. לָבָא.

**לָבַן, לִבֵּן** (contr. of לחב, *to be bright*; cmp. לבלב, לְבָנוֹן II); *Pi.* לִבֵּן, לִיבְּנָה *to blow ablaze, enkindle.* B. Kam. VI, 4 (59ᵇ) בא אחר ולי׳ המְלַבֶּנָה חייב if a third person came (after one brought the wood and another the light), and blew the wood ablaze, he who fanned the flame is responsible; לִיבְּנָתָהּ הרוח וכ׳ (Y. ed. לִיבְּנָהוּ, Mish. Nap., Ms. H. a. R. לִיבְּתוֹ, לִיבֵּ׳, v. Rabb. D. S. a. l. note 30) if the wind enkindled it, all are free. Ib. 60ᵃ ולי׳ וליבתה הרוח if he blew and the wind set the fire ablaze, אם יש בְּלִבּוּיוֹ כדי לְלַבּוֹתָהּ חייב if there was in his blow enough force to set it ablaze, he is guilty; Tosef. ib. VI, 22 נִיבְּנָה וניבְּתוֹ כדי לְנַבּוֹת... ed. Zuck. (Var. ל for נ).—B. Kam. l. c. מאן דתני ...ומאן דתני נ׳ וכ׳ ל׳ he who teaches *libbah* is not at fault, nor is he who teaches *nibbah* (ref. for *libbah* to *labbath*, Ex. III, 2, for *nibbah* to נִיב, Is. LVII, 19); Y. ib. II, 5ᶜ top (ref. for *nibbah* to Jer. XX, 9 'it (the word of prophecy, v. נָבָא) was in my heart like a burning fire'). Bab. ib. l. c. כגון שלי׳ ברוח מצויה ולִבְּתוֹ וכ׳ it means, if he blew while there was ordinary air stirring, and then an unusual wind set in, and blew it ablaze. Ib. 59ᵇ מסר לו גחלת ול׳ he placed in his charge glowing coals, and he (the irresponsible person) did the blowing, opp. to מסר לו שלהבת. Y. Sabb. III, beg. 5ᶜ מְלַבֶּה עלית נעורת וכ׳ he lets hatchelled flax blaze over the hot ashes (so as to form a cover on which to place dishes for the Sabbath; Tosef. ib. III, 2 הדליקו).

*Nithpa.* נִתְלַבְּתָה *to flame up.* Sabb. 37ᵃ קטמה ונִתְלַבְּתָה

the ceiling and with the floor); Erub. 9ᵃ מרוח אחת אמרינן לִגְזוֹד ולָלָ׳ וכ׳ משתי וכ׳ ל׳. Ib. 4ᵇ the traditional rule aplies to the fiction of stretching (v. נָגַד), of *labud* &c.; Succ. 6ᵇ ולל׳ Ms. M. (ed. ול׳, corr. acc.). Erub. 9ᵃ, v. חָבוּט.

**לִבּוּי**, v. לִיבּוּי.

**לְבוּטִים**, v. לָבַט.

**לִבּוּן**, v. לִיבּוּן.

**לִבּוּנָא** m. (לָבַן) *foundation.* Sabb. 104ᵃ, v. לָבַן.

**לְבוֹנָה** f. (b. h.; לָבָן) [*white*] *frankincense.* Ker. 6ᵃ. Snh. 43ᵃ they gave the culprit קורט של ל׳ וכ׳ a grain of frankincense in a cup of wine to benumb his senses (v. טָרַם); Treat. S'mah. ch. II, 9; a. fr.

**לְבוֹנְתָא, לְבִינְתָא** ch. same. Targ. Is. LX, 6 (some ed. לְבוֹנָה). Targ. O. Ex. XXX, 34; a. fr.

**לְבוּצִין**, v. לְבִיצִין.

***לְבוּרְנִיקָא** m. pl. (Liburnicus, cmp. Liburnici cuculli, Sm. Ant. s. v. Cucullus) *Liburnian mantles.* Targ. Is. III, 22 (h. text מטפחות); ed. Wil. a. Bxt. שושיפרא ל׳, taking ל׳ as an adjective: *Liburnian clothes*; (ed. Lag. ול׳; Var. וּלְבוֹרְנָקָא, וּלְבוֹרְנָקָא; Ar. reads ברנקא to which cmp. בּוּרְנִי I).

**לְבוּשׁ** m. (b. h.; לָבַשׁ) *garment, covering.* Ex. R. s. 1 לְבוּשׁוֹ מצרי his dress was Egyptian. Ukts. I, 2 חל׳ שלה the *husk* of the wheat grain; a. fr.—*Pl.* לְבוּשִׁין, לְבוּשִׁים. Snh. 90ᵇ צדיקים שנקברין בלְבוּשֵׁיהֶן the righteous who are buried in their garments, v. עָרוֹם; (Keth. 111ᵇ במלבושיהן). Meg. 16ᵇ חמשה לְבוּשֵׁי מלכות five official garments; Yalk. Esth. 1059 לבושים של מלכות; a. fr.—V. מַלְבּוּשׁ.

**לִבּוּשָׁא, לְבוּשָׁא** ch. 1) same. Targ. Esth. IV, 2. Targ. II Kings IV, 42 בלְבוּשֵׁירָה (ed. Lag. בלבשירה); h. text בצקלנו); a. fr.—Keth. 63ᵃ שאילי מאני לבוש וכ׳ borrow dressy garments and cover thyself (to meet thy husband). Gen. R. s. 21 דלְבוּשֵׁירָה מיניה וביה whose covering is a part of (inseparable from) its body. Taan. 21ᵇ, v. פּוֹסִילְתָּא. Sabb. 77ᵇ (playful etymology) לבושא לא בושה no shame. Nidd. 20ᵃ; a. fr.—*Pl.* לְבוּשַׁיָּא, לְבוּשִׁין. Targ. Gen. III, 21. Targ. Esth. IV, 1; a. fr.—Tam. 32ᵃ לבישין דארגון purple garments; a. e.—2) *circumvallation.* Targ. Zech. XII, 6 ל׳ דמור (h. text כיור אש).

**לִבְזִבָּא, לְבַזְבָּז**, contr. לִיזְבֵּז, לִזְבֵּיז, לִיזְבֵּ׳ m. (לבז, cmp. לָבַד) [*that which is joined to an object,*] *vertical rim, edge* (by which a flat utensil is made into a vessel-like receptacle, v. פָּשׁוּט a. חָוֵךְ). Pes. 48ᵇ טבלה שאין לה לבזבז Ms. M. (ed. לבזבזין *pl.*) a board which has no edges; Kel. II, 3 לוביז (R. S. in some ed. לבריזבז). Tosef. Ukts. II, 18 טבלה שיש לה ליזבין ed. Zuck. (oth. eth. לבזבזין). Tosef. Oh. XII, 5 an inverted vessel (v. כְּפִישָׁה) ויש לה ליז׳ טפח which has a rim of one handbreadth projecting from the bottom (so that it can be used as a receptacle in its inverted state). Tosef. Kel. B. Kam. VI, 17 יש לה הליזבז (read יש

if after having covered the embers with ashes, the flames blazed up again; Y. ib. l. c. וּנְתָלַבַּת.

**לָבִיא** m. (b.h.; preced.) [*the flame-colored*, cmp. אַרְיֵה,] *lion*. Snh. 95ª the lion has six names אריי כפיר ל׳ וכ׳. Ib. 106ª בין ל׳ לְלָבִיאָה מי .... who will dare to throw his garment between the lion and the lioness?—*Pl.* לְבָאִים. Y. Peah I, 16ª (ref. to Ps. LVII, 5) זה שהיו ל׳ בתורה this refers to Abner and Amasah who were lions in the Law (v. אַרְיֵה); Pesik. Par., p. 31ᵇ; a. e.

**לַבְיָא** pr. n. pl. (?) *Labia*. Y. Shek. VII, 2 Bab. ed. Ms. M. (v. Rabb. D. S. a. l., p. 63, note, ed. דלוי׳) בפונדקא דל׳ Y. ed. 50ᶜ bot. (אפ׳ דלוי׳) in the inn of L.

**לָבְיָא, לָבְיָה** f. (v. לָבִיא) *lioness*. Snh. 106ª, v. לָבְיָא.—Midr. Till. to Ps. XXXIX; Yalk. ib. 721, v. כְּלָבְיָא.

**לָבִידִין**, v. לְבִידָא.

**לָבִיזְבֵּז**, v. לְבִיזְבֵּז׳.

**לבילרין, לבילדין**, v. לְבִלְרָא.

**לבין**, Tosef. Shebi. V, 7, v. פֶּרַח.

**לָבִינָה**, v. לְבֵינָה.

**לָבִינְתָא** f. ch. = h. לְבֵנָה, *brick*. Targ. Y. Ex. XXIV, 10, v. גְּלוּפְנְדָקָא. Targ. Gen. XI, 3 ed. Berl. לְבִינְתָא (oth. ed. לְבִירְנְתָא).—B. Kam. 96ᵇ ואי ... ועבדיה ל׳ if one stole earth ... and made it into a brick; ועבדיה עפרא ל׳ if one stole a brick and crushed it to powder; a. e.—*Pl.* לְבִנְיָא, לְבִנְיָן, לִיבְ׳. Targ. Gen. l. c.—Targ. Ex. V, 7 sq.; a. e.

**לְבִסַּיָּא** m. pl. (v. לֶבֶס) *caldrons*. Targ. Y. Num. XXXI, 23.

**לְבִיסִין, לְבִיסִים**, v. לֶבֶס.

**לְבִיצִין, (לְבוּ׳), חַלְבִּיצִין** = חַפ׳, v. חַלְבִּיצִין.

**לְבִישׁ**, v. לְבֵישׁ.

**לְבִישָׁא**, v. לְבוּשׁ ch.

**לְבִישָׁה** f. (לָבַשׁ) *putting on, dressing*, opp. פשיטה undressing. Yoma 32ª מה ל׳ טעון וכ׳ as well as dressing (the priest's putting on his priestly garments) requires sanctification (washing), so does &c.; Y. ib. III, 40ᶜ מה ל׳ מקדש וכ׳ as well as he must sanctify himself for dressing &c. Lev. R. s. 22 לְבִישַׁת כלאים התרתי וכ׳ (I forbade thee) to wear clothes of mixed material, as an offset I permitted thee &c.

**לְבַךְ** *to hold fast* (v. P. Sm. 1882). Targ. Prov. XXXI, 19.

**לְבַל**, v. לָבַל II.

**לְבֶלֶב** (v. לָבָה) *to bloom, sprout*. Yoma 39ᵇ (ref. to בית יער, I Kings X, 21 as designating the Temple) מה חורש מלבלב וכ׳ as the forest produces sprouts, so does the Temple. Ib. 81ᵇ (expl. גפנים לולבי וכ׳ כל שלבלבו מר״ח such as sprouted forth between New Year and the Day of Atonement; a. e.

**לְבֶלֶב** I ch. same. Targ. Ps. I, 3. Targ. Job. VIII, 19; a. e.—Ab. Zar. 38ᵇ אדנפקו מְלַבְלְבֵי by the time they leave (the bathroom), the seeds blossom.

*Ithpalp.* אִתְלַבְלֵב same. Targ. Ps. XCII, 8.

**לְבֶלֶב** II, **לְוַלֵּוּ** (v. preced.; cmp. meanings of צחל) *to shout*. Targ. Y. I Ex. XIV, 13 וְנִלְבְלְבָא; II וְנִלְוְוּלְוּי (וְנִלְוְוּלְוּי); (corresp. to צָוַח, Mekh. B'shall. s. 2). — Pesik. Dibré, p. 110ᵇ (expl. צחלי, קולך, Is. X, 30) לַבְלִין קולך (Ms. O. לבלירן) בקלך, read לַבְלְוִירִין; oth. Var., v. Buber a. l. note); Yalk. Is. 284 לכלירן (corr. acc.).

**לִיבְ׳, לְבְלוּבָא, לַבְלָבָא** m. (לַבְלֵב I) *bloom, blossom*. Targ. Job XV, 33 לַבְלָבָּ׳ (ed. Lag. לִיבְלוּ׳; h. text נִצָּה.—*Pl.* לִיבְ׳, לְבְלוּ׳, לַבְלָבִין. Targ. O. Gen. XL, 10 (Y. ed. Amst. לַבְלוֹבָתָא). Targ. Num. XVII, 23 (Y. II פרחין). Targ. Ps. I, 3 לַבְלְבוּי (ed. Lag. לוּבְלְ׳, Ms. לוּלְבוּי).

**לַבְלַבּוֹ*** pr. n. pl. *Lablabo*, on the road from Acco to Ecdippa. Gitt. 7ᵇ; Tosef. Ohol. XVIII, 14 לכלאבי; Y. Shebi. V, 36ᵇ bot. לכלב.—Tosef. l. c. 2 לַבְנוֹ ed. Zuck. (Var. לַבְנוֹ; R. S. to Ohol. XVIII, 7 לבלן).

**לַבְלֵו**, v. לַבְלֵב II.

**לַבְלוֹנִית** f. (= לַבְלוֹנִיתָא, preced. art.), pl. לַבְלוֹנִיּוֹת *Lablabo grapes*. Y. Bicc. I, 63ᵈ bot.

**לבלין**, Pesik. Dibré, p. 110ᵇ, v. לַבְלֵב.

**לִיבְלָר, לְבְלָר** m. (librarius) *copyist, clerk, scribe*. Sabb. I, 3 (11ª) ולא הלב׳ וכ׳ (Y. ed. הליב׳) nor must the scribe go out (shortly before the beginning of the Sabbath) with his pen (behind his ear); Y. ib. 3ᵇ top. Gitt. III, 1 אמר לל׳ וכ׳ if one says to the scribe &c., v. בְּרִירָה. Snh. 17ᵇ (among the requirements of a town in which a scholar should live) רופא אומן ול׳ a physician, a surgeon and a clerk.—Peah II, 6 נחום הל׳ (Ms. M. הבבלי); Naz. 56ᵇ נחום הל׳ Nahum the scribe; a. fr.—*Pl.* לִבְלָרִין, לִבְ׳. Sabb. 11ª. [Ib. 92ᵇ שכן לְבְלָרֵי מלכות וכ׳ for the imperial scribes carry their bags that way; prob. to be read טַבְלָרֵי, v. טַבְלָר.]

**לִיבְ׳, (לַב׳), לְבְלָרָא, לְבָלָר** ch. same. Targ. II Chr. XX, 34. Ib. XXIV, 11; a. e.—*Pl.* לִבְלָרִין, לְבְלָרַיָּא, לִבְ׳. Ib. XXXIV, 13; 17; a. e.—Targ. Y. II Num. XII, 7 ריש לבילדין, ר׳ לבילרין, read: ריש לִיבְלָרִין chief clerk (a gloss to קומיטיטון q. v.).

**לָבַן** I (b. h.; denom. of לְבֵנָה) *to make* or *pile bricks*. B. Mets. X, 5 (118ᵇ) ואין לוֹבְנִין לבנים but you are not permitted to pile up bricks (on the public road). Ib. גובלין .... אבל לא לובנין טרט Ms. M. (v. Rabb. D. S. a. l. note; ed. לבנים; Y. ed. ללבינים) you may knead clay on the public road (for immediate use), but you are not permitted to form bricks; (Y. ed.: but not for making bricks). Tosef. Kel. B. Kam. III, 7; ib. Ohol. XVII, 7.

*rest; to be well balanced.* Sabb. 104ª מ״ט שקר אחידא כריעה ואמת מְלַבֵּן לַבְּנֵי Ms. M. why has the word שקר one single foot (in the letter ק), while the letters of אמת have a level foundation?; (ed. שיקרא אחדא כרעא קאי ואמת מְלַבֵּן לְבוּשֵׁי) *falsehood* (שקר) stands on one leg, while the foundation of *truth* (אמת) is level).

*Pa.* לַבֵּן *to found, rest.* Erub. 14ª מְלַבְּדִין ליה בטינא וכ׳ you may form a level rest for it by plastering, partly on this, partly on the other side, so that it will be firm.—Part. pass. מְלֻבָּן, v. supra.

לָבָן I (b. h.) pr. n. m. *Laban,* son of Bethuel, freq. ל׳ הארמי L. the Aramaean. Snh. 105ª. Ab. Zar. 3ª יבוא ל׳ וכ׳ let L. come and give testimony for Jacob &c. Gen. R. s. 60, v. אפדכסיס. Koh. R. to II, 26; a. fr.

לָבָן II m. (b. h.; v. לָבַן) *white; white color, white substance.* Gen. R. s. 73 בן ל׳ a white child, opp. כּוּשִׁי. Men. IV, 1 את חל׳ . . . תחכלת the absence of the blue fringe is no obstacle to using the white one &c. Bekh. 45ᵇ, v. בָּהַק. Lev. R. s. 31 אין אדם רואה מתוך הל׳ וכ׳ man does not see through the white (of the eye). Yoma 75ª כמרגלית ל׳, v. גַּד II. Ib. VII, 4, a. fr. בגדי ל׳ garments of white stuff. Ib. 1, v. אִסְטְלִית; a. v. fr.—שָׂדֶה (ה)ל׳ a bright, shadeless field, vegetable or grain field, opp. שדה אילן orchard. Shebi. II, 1. M. Kat. I, 4ᶜ; a. fr.—*Pl.* לְבָנִין, לְבָנִים. Mikv. VIII, 2 נמשכים ל׳ (מים) white and cohesive matter (urin). Tosef. Sabb. I, 22 חל׳ white garments, opp. צבועין colored; a. fr. —*Fem.* לְבָנָה. Y. Shek. VI, 49ᵈ bot.; Cant. R. to V, 11 אש ל׳ white fire. Sifra Thazr., Neg., Par. 5, ch. XIII מה פשתים ל׳ אף צמר ל׳ as 'linen' means 'of natural white color', so does 'wool' &c. Gen. R. s. 73 שחורה או ל׳ is it the portrait of a black or of a white person?; a. fr.—*Pl.* לְבָנוֹת. Macc. 20ᵇ במלקט ל׳ וכ׳ when he plucks the gray hair from among the black. B. Kam. 60ᵇ; a. fr.

לָבָן ch. 1) same. Targ. Y. Gen. XXX, 37, v. next w.—*2) = לְבֵנָא, *brick.* Targ. Y. II Ex. XXIV, 10 (Y. I, a. O. אבן; h. text לבנת).

לָבָן, לָבָן (לָבֶן) m. ch.=h. לִבְנָה, *white poplar.* Targ. O. Gen. XXX, 37 (Y. דפרת לבן, v. פְּרָת). Targ. Hos. IV, 13.

לָבָן, v. לוֹבָן.

לִבְנָא ל׳, m. *brick*; pl. לִבְנִין, לִבְנֵי, v. לְבֵינְתָא.

לִבְנָה ל׳, f. (b. h.; לבן *to stamp, tread,* cmp. לבד; v. Schr. KAT², p. 121 note) *brick.* Lev. R. s. 23 (ref. to Ex. XXIV, 10, cmp. Targ. Y. ib.) זה עד שלא נגאלו אבל משנגאלו הרכן היתה דרכה של ל׳ להנתן וכ׳ this (brick of sapphire under his feet) was before they (the Israelites) were redeemed, but after their redemption the brick was placed where it belonged. Kel. IX, 6 שבלעה וכ׳ ל׳ a brick in which a metal ring has entirely disappeared; Tosef. Mikv. VI (VII), 12 טבעת שנתונה בל׳ וכ׳ a ring which was stuck into a brick of soft clay. Ab. Zar. 46ª שזקק ל׳, v. זָקַק; a. fr.—*Pl.* לְבֵנִים, לִבְרֵי. Ex. R. s. 5. Pirké d'R. El. ch. XLVIII בין לובן הל׳ between the layers of bricks. B.

לָבַן II (cmp. לָבָה) *to glisten.*

*Pi.* לִבֵּן 1) *to polish, brighten*; *to finish.* Sabb. VII, 2 הגוזז . . . והמְלַבְּנוֹ he who clips wool and he who cleanses it (by washing, removing clods &c.); Y. ib. 10ᶜ top המלבנו הזהן דמגפר וכ׳ under *m'labben* of the Mishnah is implied (any preparation for improving raw material, e. g.) he who pitches wood &c., v. אֶפִּילָקָה. Ib. המיירנטון חייב משום מְלַבֵּן he who cleanses amiant (v. אַמְיַרַנְטוֹן) comes under the law forbidding polishing (on the Sabbath). Tosef. Ber. VII (VI), 2; Ber. 58ª; Y. ib. IX, 13ᶜ top גזז ול׳ וכ׳ he (Adam) clipped (wool) and cleansed &c. Ab. Zar. V, 12 . . . לְלַבֵּן באור יְלַבֵּן וכ׳ את שדרכו such utensils as are ordinarily cleansed by being put in the fire (metal spits &c.) he must cleanse by fire.—Gen. R. s. 70 (play on לָבָן, Gen. XXIX, 5) do you know Him שהוא עתיד ללַבֵּן וכ׳ who will cleanse your sins to make them appear like snow (Is. I, 18)?; a. fr.—*Part. pass.* מְלוּבָּן *finished, polished, refined.* Nidd. 31ª (of an embryo) מל׳ ומזורז well-formed and of strong vitality; Snh. 70ᵇ; Num. R. s. 10.—Ib. מל׳ ברשע finished (refined) in wickedness, v. אפדכסיס; Gen. R. s. 60; Ruth R. to II, 1; Yalk. Gen. 109.—Esp. a) *to glaze tiles*; *to heat tiles.* Bets. IV, 7 (33ª) אין מְלַבְּנִין את וכ׳ you must not heat (new) tiles (on Holy Days) for roasting on them; Y. ib. IV, end, 62ᵈ מאן דאמר מלבנין בבדוקים he who says that you may heat tiles &c., refers to such as have been tested (to be sound under fire).—b) (of metal utensils, v. supra) *to glow.* Ḥull. 8ª סכין וכ׳ ל׳ if one made a knife glowing hot and cut with it; a. fr.—Part. pass. מְלוּבָּן, f. מְלוּבֶּנֶת. Y. Yeb. XVI, 15ᶜ bot.

*Hithpa.* חִתְלַבֵּן, *Nithpa.* נִתְלַבֵּן 1) *to grow white, glossy, be cleansed.* Ex. R. s. 23 (play on שַׁלְמָה a. שִׁלְמָה) מה השלמה הזאת מתלכלכת וחוזרת ומִתְלַבֶּנֶת as the garment gets soiled and is cleansed again &c.; (Yalk. Cant. 982 מתכבסת). Ib.; Cant. R. to I, 6 ל׳ גופו his tanned skin became white again, v. כְּרָכֵם.—2) *to be glowed, heated.* Sabb. 27ᵇ משירתלבנו . . . והאונין bundles of flax are considered finished after they are baked; Sifra Thazr., Neg., Par. 5, ch. XIII.

*Hif.* הִלְבִּין 1) *to grow white.* Neg. I, 6 והלבירנו . . . דרו if the hair was black and turned white. Ib. IV, 4 . . . עיקרן וראשן מַלְבִּין if their roots are black and their tops white. Yoma VI, 8; a. fr.—2) *to whiten, cleanse.* Cant. R. to V, 11 להַלְבִּין כנף וכ׳ to make white one wing of a raven. Yoma 39ᵇ שמַלְבִּין וכ׳ the Temple is called Lebanon because it cleanses the sins &c.—Keth. 59ᵇ הרוצה שילַבְּין את בתו he who desires to make his daughter white-complexioned (handsome); a. e.—Transf. (with פנים) *to put to shame, expose.* Ab. III, 11 המַלְבִּין פני וכ׳ he who exposes his fellowman to shame in public. B. Mets. 59ª נוח לו לאדם . . . ואל יַלְבִּין וכ׳ שיפיל man should rather have himself thrown into a furnace than put his neighbor to shame. Yalk. Deut. 938 אני מלבין פנידהם I should put them to shame; (Pirké d'R. El. ch. XLIV מגלה, v. גָּלָה). B. Mets. 58ᵇ כל המלבין . . כאילו שופך דמים he who puts his neighbor to public shame is considered as if he shed blood; a. fr.—Y. Succ. V, 55ᶜ bot. (play on נִבֵּל) שמלבין כמה מיני זמר it shames (excels) many a musical instrument.

לִבֵּן ch. (denom. of לְבֵנָא, cmp. אֲרִיחַ) *to have a strong*

Bath. I, 1; a. fr.—Trnsf. *l'benah, the larger portion of a line filled out with writing*; [Rashi: *the blank*], v. אָרִיחַ.

**עַרְקַת ל׳, לְבָנָה**, v. עַרְקַת.

**לְבָנָה** f. (b. h.) 1) fem. of לָבָן q. v.—2) *moon.* Ber. 59b. Erub. 56a וְהוּא דְאַתְחִיל ל׳ אוֹ בְל׳ וכ׳ provided the new moon sets in either at the moon-hour (the second hour of the night of the first day of the week and every eighth hour suceeding) or under the planet *Tsedek* (Jupiter). Pesik. R. s. 15, a. fr. מוֹנִים לַל׳, v. מָנָה II. Ib. מוֹלִיד חַל׳, v. מוֹלָד. Gen. R. s. 33, end יְמוֹת הַל׳, v. יוֹם; a. fr.

**לַבְנוֹב, לְבָנוֹ**, v. לַבְלָבוֹ.

**לְבָנוֹן** (b. h.) pr. n. *Lebanon*, the mountain range in the north of Palestine. Cant. R. to IV, 15 . . . עַד שֶׁתֹּאחַז כְּמִין ל׳ until the decision (Halachah) sprouts forth (bright) like a kind of Lebanon; ib. V, 12 (cmp. לְבָלְבָ); a. fr.—Metaph. *King; Temple.* Sifré Deut. 6; Gitt. 56b; Yoma 39b, v. לָבַן.—[Y. Kil. I, 27a bot., כִּירְכֵי ל׳, v. כִּירְיוֹסוֹלָבְנוֹן.

**לַבְנוּנִית** f. (לָבָן) *whiteness.* Neg. IV, 4 כַּמָּה יְהֵא בְל׳ how much of the hair must be white (as a symptom of leprosy)?—Lev. R. s. 14 טִיפָּה שֶׁל ל׳ (not לְכְלוּכִית) a drop of white matter; Yalk. Lev. 547. Lev. R. l. c. שֶׁל לַבְנוּנִית; Yalk. l. c. שֶׁל לְבְנוּנִית; שֶׁל לוּבָן; (Ar. שֶׁל בְּנוּנִית, some ed. one w. שֶׁלְבְּנוּנִית, corr. acc.).

**לַבְנוּת**, v. preced.

**לְבֵנִי, לְבֵנִין**, pl. of לְבֵינָתָא.

**לִיבְ׳, לְבָנָן** ch.=h. לְבָנוֹן. Targ. Is. XXIX, 17; a. e.—אַרְקָא דל׳, v. אַרְקָא II.

**לֶבֶס*** m. (λέβης; cmp., however, לֶפֶס) *caldron.* Kel. XIV, 1 (Var. לפס); Tosef. ib. B. Mets. IV, 1 חַל׳ כִּדֵּי וכ׳ the caldron (if defective) must be capable of serving as a receptacle for cups (in order to be fit for uncleanness).—*Pl.* לְבִיסִין. Sifré Num. 158 לכוסין (corr. acc.; Pesik. Zutr. Matt., p. 279 ed. Bub. לפוסין); v. לְבִיסָנָא.

**לַבְקָן**, v. לַוְקָן.

**לִבְרוֹת*** pr. n. *Libruth*, a river or canal. B. Mets. 87a צְרִיכָה וי״ו כְּמוֹרְדְיָא דל׳ (Ms. M. לברות, Ms. R. לבריית, v. Rabb. D. S. a. l. note) it requires a Vav as large as a rudder on the L.; Meg. 16b (v. Rabb. D. S. a. l. note 6, a. זְקִיפָא II).

**לַבְרִיטוֹן, לַבְרָטוֹן*** m. (λαβρᾶτον, λαυρεᾶτον, S.) *the emperor's portrait wreathed with laurels.* Yalk. Ez. 356 נְטָלָה לְבַרְנְטִין שֶׁל מֶלֶךְ וכ׳ (corr. acc.) she took the king's portrait and used it as fuel for making a hot drink. Ib. בְּבַרְנְטָן שֶׁלִּי (corr. בְּלֵב׳); Lam. R. to I, 9 לְוִרְטִיא, read לַוְרֵיטָא (laureata, sc. imago). [Ar. s. v. برنط, quotes a Var. טוּרְתָּק, for נוּרְתָּק, a. expl. our w. = קוּמְקוֹם.]

**לִבְרִיוֹן**, Yalk. Esth. 1056, v. בְּרִיוֹן.

**לַבְרְנִיא, לִבְרְ׳** m. pl. (v. בּוּרְנִי I) *Liburnian ships.* Targ. Y. II Num. XXIV, 24 בל׳ מִן וכ׳ (ed. Amst. בִּלְבַדְנָא, corr. acc.) on Liburnian ships from Rome; (Y. I מִן לִמְבַרְנְיָא וּמֵאַרְעָא אִיטַלְיָא from Liburnia and the land of Italy). Targ. Y. II Deut. XXVIII, 68 (Y. I אִילְפִּירְיָא); v. לִיבַרְנִין.

**לָבַשׁ** (b. h.) [*to join closely*; denom. לְבוּשׁ *garment*, whence] לָבֻשׁ, לָבַשׁ *to be dressed*; *to put on* (an undergarment), contrad. to עָטָה, כָּסָה. Y. R. Hash. I, 57b top אָדָם . . . . לוֹבֵשׁ שְׁחוֹרִים וּמִתְעַטֵּף וכ׳ a defendant before a human court puts on dark clothes and wraps himself in dark clothes,...; אֲבָל יִשְׂרָאֵל אֵינוֹ כֵּן אֶלָּא לוֹבְשִׁים וכ׳ but not so the Israelites (on the New Year), but they put on white (festive) clothes &c. M. Kat. 17a יִלְבַּשׁ שְׁחוֹרִים וְיִתְעַטֵּף וכ׳ let him put on dark clothes &c.; Kidd. 40a; Ḥag. 16a.—Gen. R. s. 75 לוֹבְשֵׁי בְרִזֶל; Yalk. ib. 130 לְבוּשֵׁי, v. בַּרְזֶל. Ex. R. s. 15 בְּרִיאִים כְּדֵי לִלְבּוֹשׁ וכ׳ strong enough to wear helmets &c.; a. fr.—Part. pass. לָבוּשׁ, pl. לְבוּשִׁים. Ib. אֶחָד עֵירוֹם וְאֶחָד ל׳ one (the depth) was naked, the other (the earth) was covered (with water). Pesik. Aḥăré, p. 177b לְבוּשִׁים וכ׳ clad in white and wrapped in white. Yalk. Gen. 130, v. supra; a. fr.

*Pi.* לִבֵּשׁ *to invest*; part. pass. מְלוּבָּשׁ. B. Bath. 122a מל׳ אוּרִים וכ׳ invested with the Urim and Tummim. Tosef. Ohol. XIII, 5 [read with R. S. to Ohol. XII, 4) מִלְבֵּן שֶׁהוּא מְלוּבָּשׁ a bed frame upholstered with tufts.

*Hif.* הִלְבִּישׁ *to clothe, invest.* Ex. R. l. c. . . . . הִפְשִׁיט וְהִלְבִּישָׁהּ לַחֲבֵירוֹ he caused one slave to take off his garment and the other to put it on. Sot. 14a . . . אַף מָה הוּא מַלְבִּישׁ אַתָּה הַלְבֵּשׁ וכ׳ as He clothes the naked..., so do thou &c. Tanḥ. Ḥayé 3 וּמַלְבִּישָׁן כְּלֵי זַיִן וכ׳ (not ומלביש) and clothes them in armor &c. Ib. (ref. to Ps. CIV, 1) זֶה תְּעוּז שֶׁהִלְבַּשְׁתִּיךָ בִּים that is the strength with which I invested thee at the Red Sea. Ib. מֵהוֹדְךָ וְהַדְרְךָ הִלְבַּשְׁתָּ לְרֹאשׁוֹ וכ׳ part of thy glory and majesty hast thou put on Abraham's head by granting him the dignity of old age. Yoma 5b כֵּיצַד הִלְבִּישָׁן in what order did Moses clothe them?—Y. Shek. V, 49a (expl. פִּנְחָס הַמַּלְבִּישׁ, ib. V, 1, Mish. ed. שְׁהִירָה (עַל הַמִּלְבּוּשׁ) מַלְבִּישׁ בִּגְדֵי וכ׳ he invested (the appointed person) with (had in charge) the high priest's garments; a. fr.

**לְבִישׁ, לְבַשׁ, לְבֵשׁ** ch. same. Targ. Gen. XXXVIII, 19; a. fr.—Part. לָבִישׁ, לָבְשִׁין. Targ. Job XXVII, 17. Targ. Ez. IX, 2; a. fr.—Ber. 28a מָאן דִּלְבִישׁ מְדָא וּמָאן יִלְבַּשׁ מְדָא . . . וְאִנָּא אַלְבְּשִׁינֵיהּ let him who has been invested with the priest's cloak wear it; or shall he who is not invested say to him who has been, take off thy cloak, and I will put it on?; i. e. let us respect the hereditary office of the Nasi, v. מַיָּה. Keth. 54a לְבִישְׁתִּינְהוּ וְאַרְכְּסִתִּינְהוּ לְכוּלְּהוּ מִכָּא she put on all her dresses and wraps. Sabb. 10b [read:] מִילָּתָא אַלְבִּישַׁיהּ יְקִירָן (v. Rabb. D. S. a. l. note 30) cloaks are precious on those who are invested with them, i. e. a pupil likes to quote his teacher; a. fr.

*Af.* אַלְבֵּישׁ 1) same. Targ. Ps. XCIII, 1; a. e.—Ber. l. c. Ms. M. אַלְבְּשִׁינֵיהּ, v. supra.—2) *to clothe.* Targ. Ps. CXXXII, 16. Targ. Job XXIX, 14 וְאַלְבְּשָׁנַנִי and it clothed (protected) me; a. e.—Kidd. 30b וְנַלְבִּישָׁהּ וְנִכְסִירֶהָ (not ולבשירה) and let him clothe and cover her. Y. Keth. XII, 35a top אַלְבְּשׁוּנִי; Y. Kil. IX, 32b top מלבשוני (corr. acc.), v. בּוּרְדִּירָקָא. Tam. 32a; a. e.—Trnsf. *to take hold of, seize.* Kidd. 81b יִצֶר אַלְבְּשָׁהּ (her bashfulness in the presence of

her father is a sign that) sensuality has seized her; Keth. 51[b] יצר אלבשה passion has overpowered her (she speaks under the influence of sensual excitement).

לַגָּא, לַגָּא or לֶגָּא, v. לוּגָּא.

לגאי, לגא, v. לַגָּרָא.

לגדקס, Y. Sabb. V, beg. 7[b], v. נוּבְהִירְקוֹס.

לגומיא, v. לוּגְמִיא.

לָגַז (denom. of מַלְגֵּזָא) *to stack with the pitchfork.* Tosef. Sabb. IX (X), 10 שנים . . . . ולוֹגְזִין if two take hold of a pitchfork and stack; Sabb. 92[b]; Sifra Vayikra, Ḥobah, ch. IX, Par. 7.

לִיגָ', לֶגָטוֹן m. (legatum) *bequest, legacy.* Snh. 91[a] אב שכתב לו' וכ' Ar. s. v. גט (ed. שנתן אגטין, Ms. M. גירטין, v. Rabb. D. S. a. l. note) if a father made a bequest to his children in his life-time; Yalk. Gen. 110 לגירטין (read לִירָגְטִין *pl.*).—*Pl.* לִירָגְטִין, לִירָגְטָא (legata). Tanḥ. Noah 14 Abraham was the first (in the Bible) mentioned for old age, for a wayfarers' inn, ובל' and for disposing of property in life-time (ref. to Gen. XXIV, 6).

לָגְיָא f. (λάγεια, sub. δορά; v. Liddle et Scott Greek-Engl. Lex.[7]) *hare-skin.* Gen. R. s. 20 Mus. (ed. לגאר, Ar. לגא); Tanḥ., ed. Bub., B'resh. 24 לגנון read לגירון, sub. δέρμα).

לִיגְיוֹן, לֶגְיוֹן m. (legio) *Roman legion,* in gen. *legion, troops.* Ber. 32[b], v. גְּסָטְרָא. Tosef. Ḥull. VIII, 16 לו' עובר וכ' if a Roman legion passes from quarters to quarters, whatever has been used as a cover or shelter, (v. אֹהֶל) is unclean; Ḥull. 123[a]. Gen. R. s. 4, end לו' קשה an intractable legion. Tanḥ. Vayesheb 3 לו' אחד נאה ומשובח ראשון וכ' (not ראשו) a legion of fine and distinguished men, their heads reaching up to the capital of pillars; a. fr.—*Pl.* לְגְיוֹנִין, לְגְיוֹנִים, לְגְיוֹנוֹת, לְגְיוֹנִי. Ib. לו' אלו אינן וכ' these legions are not worth anything (in the economy of Providence). Num. R. s. 1 אין שבח . . . שימנה לגיונו עם הל' it is not worthy of the King that his own legion (body-guard) be counted with the legions. Y. Taan. II, 65[b] bot. שני לו' קשים דוכוס שזרקו לו הל' פורפירא two wild-tempered legions. Ex. R. s. 15 a general before whom the legions cast the purple cloak (whom they proclaim emperor). Ib. ומוצירא הלגיונין וכ' and leads the legions out (in parade), and this dates the beginning of his rule. Lev. R. s. 16, end קורא הקב"ה לו' שלו the Lord summons his legions (to execute punishment); a. e.

לִיגְיוֹנָא, לְגְיוֹנָא, לִי' ch. 1) same.—*Pl.* לִי', לְגְיוֹנִין. Targ. Y. Num. XIII, 1. Ib. XXIV, 24; Targ. Ez. XXX, 9 (h. text צִיִּים). [Targ. Job XV, 24 מעתד לאסתחרא בל' quot. in Naḥmanides a. l. ready to go around among the legions; ed. אירטומוס לגלוגדק.]—2) (popular corrupt. = legatus) *legate, delegate.* Lev. R. s. 30 עבר עלוי חד ל' למגבי וכ' (Ar. ל' דמלכא; Tanḥ. Emor 18 שלית של מלך) a royal legate passed by, sent to collect taxes; Pesik. Ul'kaḥ., p. 182[a].

לְגִירְטִין, v. לֶגֶשׁוֹן.

לְגִימָא, v. next w.

לְגִימָה f. (לגם, v. לוּגְמָא) 1) *quaffing, taking a draught.* Y. Sot. I, 16[c] bot. כדי לְגִימַת שלש וכ' (Bab. ib. 4[a] כדי לגמע, v. גְּמָא) as much time as is required for quaffing three roasted eggs.—2) (in gen.) *eating and drinking, entertainment.* Snh. 103[b] גדולה ל' שהרתיקח וכ' a little refreshment plays an essential part, for its refusal estranged two tribes from Israel (Ammon and Moab, v. Deut. XXIII, 4 sq.). Ib. 52[a] (ref. to Ps. XXXV, 16) שהחניפו לקרח על עיסקי ל' they flattered Korah for the sake of entertainments (to which he used to invite them); Yalk. Ps. 723.—3) *living, support* (our 'bread and butter'). Gitt. 7[a] (play on צִקְלָג ומִדְמָנָה Josh. XV, 31) כל מי שיש לו צעקת לגרמא על חבירו ודומם וסנסנה שוכן בסנה יעשה לו דין if one has cause to complain of being hindered in his livelihood by his neighbor and keeps his peace, He who dwells in the thornbush will take up his cause. Bekh. 35[a] ללגימא לא חיישינן we do not apprehend that their testimony may be influenced by their bread and butter, i. e. by their dependence on their employers. —*Pl.* לְגִימוֹת. R. Hash. 18[a] כנגד ד' ל' וכ' corresponding to the ten meals which Nabal gave to David's servants (I Sam. XXV, 5).

לגין, Y. Snh. II, 20[c] bot. לבוש ל' דידך, read: לָגִין.

לָגִין, m. (לגג, v. לוּג, formed like קָצִין) 1) *bottle, a vessel* smaller than כַּד and larger than כּוֹס. T'bul Yom IV, 4 ל' . . . ומלאהו וכ' a *lagin* which requires sunset to be clean (v. טְבַל) and which was filled out of a cask containing tithes (intended for T'rumah); Erub. 36[a]; Y. ib. III, 21[b] bot. (corr. acc.). Tosef. Ohol. V, 10; Ohol. V, 4; Hag. 22[b] Ms. M. (ed. חניח..לְגִינוֹ וכ' 1 לוגין); ib. 26[a] ל' טמאין (read טמא). Ab. Zar. V, 1 the gentile put his wine bag on it. Tosef. Ter. VII, 16 ל' שהנירחו (ed. Zuck. שהנירחן, corr. acc. all the suffixes in the sentence); a. e.—*Pl.* לָגִינִים, לָגִינִין. Tosef. Dem. VIII, 22, sq. Kel. XXX, 4 ל' גדולים large flasks (of glass). Y. Ḥag. II, end, 78[c]. Kel. XVI, 2 בית הל' a case of wickerwork for flasks; Tosef. ib. B. Mets. V, 13 בית חלוגונין (corr. acc.). Ib. VI, 8 בית חל' . . . של עץ a wooden flask case.—Bets. 15[b] חללו בעלי ל' these are people counting their wine by *laginin* (less rich than the בעלי כדין, but wealthier than the בעלי כוסות).—Yalk. Sam. 161 שבלְגִינוֹת (the water) in the bottles.—*2) also לְגִינָה f. *a garden-bed requiring a lagin of seed.* Ter. IX, 5 מאה לגינה Ms. M. a. Y. ed. (Bab. a. Mish. ed. לגנה) one hundred beds planted with T'rumah seeds; Tosef. ib. VIII, 4 מאה לגין ed. Zuck. (Var. לגינין; R. S. to Ter. l. c. quotes לוג); [v., however, לְגִנָּא].

לְגִינְתָא, לְגִינִיתָא, לָגִין m., לְגִינָא, לָגִינָא f. same. Targ. Y. Gen. XXIV, 14—20 (h. text כַּד). Targ. Jud. VI, 38 Var. ed. Lag., v. לְקִינָא. [Targ. Y. Num. XIX, 4 מן לגין, prob. to be read: מן לגיו.]—B. Mets. 85[b], v. פִּרֵשׁ. Yalk. Koh. 967, v. לְקִינִיתָא.—*Pl.* לָגִינִין. Targ. Job. XXXII, 19 (Var. לַקְנִין, זַרְנוּקָא; h. text אבות). Targ. Lam. IV, 2 (h. text נבלי).

לִיגְ', לְגַלְגֵּל (Pilp. of לוּג, contr. of לעג) 1) *to stammer,*

*be undecided.* Deut. R. s. 5 אל תהי מְלַגְלֵג בדין do not give judgment in a hesitating manner (speak clearly and with full knowledge, cmp. גְּמְגֵּם; Yalk. ib. 907 קץ).—2) (with על) *to sneer.* Sabb. 30[b] לר' עליו וכ' a certain student sneered at him. Ber. 39[a] על המלגלג אני כועס I am angry with him who sneers; Y. ib. VI, 10[c] top אתה למה לְגַלַּגְתָּ why didst thou laugh?; a. e.

**לַגְלֵג** I ch. same.

*Ithpalp.* אִתְלַגְלֵג *to be sneered at.* Targ. Esth. I, 17.

**לַגְלֵג** II (= גלגל, v. גַּלְגֵּל; cmp. געגע = עגעג) *to proclaim, boast.* Targ. Y. I Gen. XXXIV, 31 מְלַגְלֵג במליה ed. (Ar. בנפשיה; Y. II מתגאר בליבה).—Gen. R. s. 64, end זיל תהא מלגלג וכ' go and announce it that thou didst put thy head into the lion's mouth and camest out in peace; Yalk. ib. 111, end.

**לִיגְ, לִגְלוּג** m. (לְגַלֵּג) *stammering.* Cant. R. to II, 4 (ref. to ורגלו ib.) ולִגְלוּגו וכ' even the child's stammering is pleasing to me.

**לִיגְ, לַגְלוּג** m. = חֲלַגְלוּג (ח rejected) 1) *purslane,* v. חֲלַגְלוּג.—2) *pl.* constr. לַגְלוּגֵי, לִיגְ, only in לי תרדל *stems of the mustard plant.* B. Bath. 18[a]; 25[b] אוכלות לי תרדליו they (the bees) eat the stems of my mustard plants, v. תַּרְדָּל.

**לגמן,** Tosef. Kel. B. Bath. VI, 9 אלו לי Var., read: אַגְלוֹגִין.

***לִיגְ, לִגְנָא** m. (a corrupt. of linea) *a narrow path between fields.*—*Pl.* לִגְנִין. Targ. Is. XXVIII, 25 Regia (ed. Lag. לִיגְנִין, Var. לִירְגִין; ed. בְּיִיר; h. text שׂוֹרָה; cmp. Löw Pfl. p. 221).

**לִגְנָה** f. same, in gen. *row, bed*; v. לָגִין 2.

***לגס,** *Part. Pa.* מְלַגֵּס, *to stammer.* Ḥag. 15[b] Ar. (ed. מנמגם).—

**לגס,** Y. Yoma III, 41[a] bot., v. לוֹגָא.

**לֶגֶשׁ,** v. לֶכֶשׁ.

**לְדוּקְיָא,** v. לוּדְקָא.

**לְדִיקִי** m. (v. לוּדְקָא) *Laodicean.* Kel. XXVI, 1 סנדל לי (ed. Dehr. לְדָקִי) a Laodicean sandal.

**לִידְנָא, לְדָנָא** m. = b. h. נֶדֶן, *sheath.* Targ. I Chr. XXI, 27. Targ. II Sam. XX, 8; a. fr.—Targ. I Sam. XVII, 51 (ed. Wil. נְדָן).

**לְדָקִי,** v. לְדִיקִי.

**לְדַקְיָא,** v. לוּדְקָא.

**לְדָא,** v. לְהִי.

**לְהַב** *to glisten, be bright,* v. *Shaf.* שַׁלְהֵב.

**לַהַב** m. (b. h.; preced.) *flame.*—*Pl.* לְהָבִים, constr. לַהֲבֵי. Deut. R. s. 11 עתיד אני ...מתוך לי אש I am destined to receive the Law from between flames of fire.

**לְהָבָא** ch. same.—*Pl.* constr. לְהָבֵי. Targ. Y. II Deut. XXXIII, 2. Targ. Y. Ex. III, 2.

**לְהָבָת** f. (b. h.) same. Deut. R. s. 11 שרפי לי flaming Seraphim.

**לַהֲבִיתָא** ch. same. Targ. Ps. CVI, 18.

**לַהַג** m. (b. h.; denom. of הָגָה) *study.* Num. R. s. 14 (ref. to Koh. XII, 12) אם יגעת תרבה בלי דברי וכ' if thou takest great pains in the study of the words of the wise &c. (v. Erub. 21[b] כל התוגה בהן וכ').

**לְהָגְוָנָא** = הֲגְוָנָא. Targ. Lam. III, 62 Var.

**לְהוֹב** m. (לָהַב) *flourishing, brandishing.* Targ. Nah. III, 3 ולי וצלהוב וכ' (ed. Lag. מסיק לי producing *sparks* by the hoofs of the horses).

**לָהַט** (b. h.; cmp. לחב) *to glisten, glow.* Gen. R. s. 21, end מי מצילו מאש לוהטת זו .. what will save my children from this glowing fire (hell)?; a. e.—Part. pass. לָהוּט, f. לְהוּטָה; pl. לְהוּטִין, לְהוּטוֹת *glowing;* (with אחר) *passionately following, anxious for.* Gen. R. s. 94 לי אחר שהיו גרונו, v. גָּרוֹן. Y. Taan. VI, 69[b]; Pesik Dibré, p. 114[a] ישראל לי אחר וכ' (not שיהו) the Israelites were greedy for sweet things. Gen. R. s. 22 היו לי אחר האדמה had a passion for agriculture. Cant. R. to I, 4 לי ...אחרי שכינה the Israelites were anxious for the Divine Presence; a. fr.—Tanḥ. Ḥuck. 4 (ref. to Ps. LVII, 5) שהיו לוהטים אחר לח״ר (= לְהוּטִים) they had a passion for denunciation; Midr. Till. to Ps. VII; Yalk. ib. 637; Yalk. Kings 213 להוטים; Y. Peah I, 16[a]; a. e.

*Pi.* לִיהֵט *to glow; to make glowing.* Lev. R. s. 16 האש מְלַהֶטֶת סביבותיו the fire was shining around him. Gen. R. s. 21, end (ref. to Gen. III, 24) שחיא מתחפכת...ומְלַהֶטְתּוֹ וכ' it (the fire of hell) turns around man and heats him through from top to bottom &c. Num. R. s. 18 לִיהֲטוֹ האש the fire seized him; a. e.

**לְהַט,** *Pa.* לַהֵט ch. same, *to heat.* Targ. Y. II Deut. XXXII, 22 ולְהַטַת (prob. to be read: ולַהֲטַת).

**להטיות,** Y. Nidd. III, 51[a], v. יָחַט.

**לְהָטִים** m. pl. (b. h.; Talm. etymol. fr. לָהַט) *glittering; delusions.* Snh. 67[b] (ref. to Ex. VII, 11, a. 22) בלָטֵיהֶם אלו מעשה שדים בלְהָטֵיהֶם וכ' 'with their *laṭim*' (secret arts) refers to works of demons, 'with their *l'haṭim*'—to works of sorcery (with ref. to לַהַט Gen. III, 24).

**להטמיא,** v. לָטוּמְיָא.

**לְהָא, לְהִי** (cmp. להת) [*to be bent;* cmp. רָעַם] *to be tired.* Targ. Is. LXV, 23 ed. Lag., v. הַלִּי. Ib. XLII, 4 יִלְהֵי (ed. Wil. יַלְהֵי *Af.*; ed. Lag. ירהלי, v. הַלִּי).—Part. לָהֵי, pl. לַהֲיָין. Targ. Y. II Deut. XXV, 18 (h. text עָיֵף).

*Af.* אַלְהֵי 1) same, v. supra.—2) *to tire, annoy.* Targ. Mal. II, 17 (ed. Lag. אהלי).—3) *to bend (one's self),* v. לָהַת.

**לְהַלָּא, לְהָלָא, לְהַלָּן,** v. הל, הָלָא, הָלָן.

**לָהַם,** *Hithpa.* חִתְלַהֵם, v. מִתְלַהֵם.

לַוְּגָא, לוּגָא (or לַגָּא) ch. same, 1) *small bottle.*—*Pl.* לָגֵּי or לַגֵּי. Yoma 83ᵇ [read:] אהדרוהו בל' וצעי (v. Rabb. D. S. a. l. note, a. פְּלוּג) they surrounded him with bottles (of cordials) and dishes; (Ms. O. אהד' צעי ולגי they placed around him dishes &c.).—2) *Log*, v. preced. Targ. Lev. XIV, 10; a. fr. (some ed. לוּגָא).—Pes. 109ᵃ ל' דמקדשא the Log measure of the Temple. Y. Sabb. VIII, 11ᵃ bot.; Y. Shek. III, 47ᶜ top ל' דאוריתא the Biblical Log, v. תּוּמַנְתָּא; a. fr.—*Pl.* לוּגְּרִין. Targ. Y. Ex. XXX, 24.—Y. Ter. X, 47ᵇ top; a. e.

לוּגָה, לוּגָא pr. n. m. *Loga.* Tosef. Yoma II, 7 שמעון בן ל'; Cant. R. to III, 6 לוגה; Y. Yoma III, 41ᵃ bot. לגס (corr. acc.).

לוּגְיִסְטִיס m. (λογιστής = curator orbis among the Romans) *market commissioner.* Tanḥ. Tsav 1 לִיגְסְטִיס, ed. Bub. לוגסטוס (corr. acc.); Yalk. Lev. 479 לוגסטוס; Yalk. Mic. 555 לוגטוס, לוגט' (corr. acc.); (Tanḥ. Balak 12 בעל השוק).

לוּגְלָגָן m. (לְגְלֵג) *sneerer.* Y. Ber. VI, 10ᶜ top ed. Lehm. (ed. לוּגְלָן).

לוּגְמָא c., pl. לוּגְמִין (לגם, v. לְגִימָה) *puffed up cheek (filled with a quaff)*; ל' מלא *a mouthful, quantity of liquid filling one cheek.* Pes. 107ᵃ מלא לוגמא (Ms. M. לוּגְמִירִי). Yoma VIII, 2; Tosef. ib. V (IV), 3 השותה מלא לוּגְמָיו וכ' he who drinks (on the Day of Atonement) a quantity equal to the fill of his cheeks; expl. Bab. ib. 80ᵃ and corrected ל' אימא כמלא say as much as would cause the appearance of puffed cheeks. Y. ib. VII, 44ᵈ bot. [read:] תני כמלא ל' ומחו לו פלוג . . . ניתן ללוגמא אחת there is a version (for מלא לוגמירו): כמלא לוגמירו, and what is the difference? (כמלא לוגמירו means) a mouthful which can be kept in one cheek. Ib. לוּגְמוֹ של בן אבטיח the mouthful of Ben Abatiaḥ which is more than a quarter of a Log; a. e.

לגמיא, לוגמיא, Num. R. s. 2 דבר של ל', a corrupt. for לַגְנִירְמָא or לַגְנִירְיָא (λαγνεία or λάγνευμα) *lewdness*; (Lev. R. s. 20 שמצה, Ar. זרטמא).

לוגסטוס, v. לוּגְיִסְטִיס.

לוּגְשָׁא m. ch. = h. לֶכֶשׁ. Y. Sabb. II, beg. 4ᶜ.

לוד (b. h. לד) pr. n. pl. *Lod, Lydda* in South Palestine (Roman name *Diospolis*). Maas. Sh. V, 2 ל' מן המערב Lod was the westernmost term (of one day's journey from Jerusalem). Tosef. Erub. IX (VI), 2. Y. Meg. I, 70ᵃ bot. ל' . . . מוקפות וכ' Lod and Ge Haḥarashim belong to the fortified towns of the conquest days (v. יְהוֹשׁוּעַ). B. Mets. IV, 3 תגרי ל' the merchants of L. Snh. 32ᵇ אחר ר' אלישזר לל' follow R. El. to L.; a. fr.

לוד (b. h.) *Lud, Lydia*, a district of Asia Minor. Pes. 50ᵃ; B. Bath. 10ᵇ, a. e. הרוגי ל' the martyrs of L., v. לוּדְקָיָא.—Tosef. Yeb. IV, 5 (confession of a robber captured in Cappadocia) אני הרגתיו בכניסתו ללד' I killed him on his entering Lydia (Laodicea); Y. ib. II, end, 4ᵇ; Bab. ib. 25ᵇ.

לוּדָא, לוּדָה (לוּדָאָה) (cmp. next w.) pr. n. m. *Luda, (Ludaah)*, an Amora. Sabb. 96ᵇ (Ms. M. לודה; Ms.

לָהֵן = אֶלָּהֵין, *but, only.* Taan. 12ᵃ (quot. fr. Meg. Taan. ch. XII, ed. Meg. Taan. לכן).

לְהַת (v. לְהִי), *Af.* אַלְהַת *to bend (one's self).* Targ. II Kings IV, 34, sq. (ed. Wil. a. Bxt. אַלְהַי, v. לְהִי; Ar. אלחת; h. text גהר).

לוֹ *unto him*; v. -לֹ.

לוֹ (homiletic interpret.) = לֹא. Gen. R. s. 73 .. כל דבר הירה חוזר בו ר' פעמים למפרע שנ' הֵן לוֹ . . whatever agreements Laban made with Jacob, he retracted mentally ten times, for we read (Gen. XXX, 34) *hen, lu* yes, no; Yalk. ib. 130.

לְוָא, v. לְוִי.

לְוָאָה, v. לַוְיָא.

לְוָאי, v. לְוִי.

לְוַאי, v. אַלְוַאי.

לוּב (b. h.) pr. n. *Libya*, v. ליבוי. Y. Kil. VIII, 31ᶜ הרא אמרה הרא ל' הרא מצרים this proves that Lub and Egypt are the same, v. לוּבִי.

לוּבָא m. (preced.) = לוּבָאָה *Libyan.* Sabb. 51ᵇ חמרא ל' a Libyan ass.—*Pl.* לוּבָאֵי. Targ. Nah. III, 9. Targ. II Chr. XII, 3; a. e.—Tam. 32ᵃ חמרי ל', v. supra.—V. לִיבִי, לִירוּקָאֵי.

לובדקס, לובדקים, v. לִיבְּדָקוֹס.

לוּבִי m. h. a. ch. (b. h., v. לוּב) *Libyan.* Y. Kil. VIII, 31ᶜ; Y. Sabb. V, beg. 7ᵇ an Egyptian bean when fresh צוודתין ליה ל' וכ' is named Libyan, when dried, they call it Egyptian bean; . . . הרא אמרה הוא ל' הוא מצרי this proves that Libyan and Egyptian means the same (v. לוּב). Ib. גר מל' a proselyte descendant of a Libyan. Y. Shebi. II, 34ᵃ bot. מיסרן דל' bunches of Libyan beans.—*Pl.* לוּבִים. Y. Kil. l. c.; Y. Sabb. l. c., v. לִיבְּדָקוֹס. Ib. גרים חבאים מל' proselytes, descendants of Libyans; v. ליבוי.

לוּבִירִים, Yalk. Deut. 950, v. לוּפָּר.

לוּבְלְנִיוֹת, v. לוֹנְכִי.

לֵבֶן, לוּבָן m. 1) (לָבָן) *white matter, white color.* Gitt. 57ᵃ, a. e. ברצה ל' the white of an egg. Neg. IV, 1 מראה ל' the white color (of leprosy). Nidd. 31ᵃ, a. e. חל' the white substance (semen virile). Ib. חל' שבעין the white of the eye; a. fr.—*Pl.* לוּבָנִים. Koh. R. to V, 10 לובן שממנו חל' the white (semen) out of which are formed the white substances of the embryonic body.—*2) (לָבֵן I) *the mass of clay for bricks.* Pirké d'R. El. ch. XLVIII בין ל' חלבנים in the clay stamped for bricks.

לַג, לוֹג, m. (b. h.; לגג onomatop. *to lick, lap; to gurgle* v. Ges. H. Dict.¹⁰ s. v. לגג) *a small narrow-necked vessel, Log*, a liquid measure equal to the contents of (or the space occupied by) six eggs (v. Herzfeld Metrol. p. 46, sq.). Men. IX, 2. B. Bath. 90ᵃ; Tosef. ib. V, 10. Tosef. Kel. B. Kam. II, 2; a. fr.—*Pl.* לָגִּין, לוֹגִּין, לֻגִּין. Ib.; Kel. II, 2; a. fr.

O. לורא; Yalk. Ex. 413 לוי). Ib. 137a (Ms. M. לודה; Ms. O. לידה); Yeb. 71b לודאה.—Y. Taan. III, 67a ר' לודה.

**לוּדָאָה** m. 1) =h. לוּדִי *Lyddan.* Ab. Zar. 36a שמלאי ל' קאמרת thou citest Samlai, the Lyddan; (Y. ib. II, 41d bot. הדרומי).—Yeb. 71b, v. preced.—*Pl.* לוּדָאֵי. Ab. Zar. l. c. שאני ל' דמזלזלי it is different with Lyddan scholars, because they disregard traditional laws.—2) לוּדָאֵי (denom. of *ludi*, the latter being treated as a geographical term) *people hiring men for gladiatorial contests, lanistae* (v. Sm. Ant. s. v. Gladiator). Gitt. 46b bot. ההוא גברא דזבין נפשיה לל' there was the case of a man who had sold himself to the *Ludaë.* Ib. 47a ל'...ליש לקיש Resh Lakish had sold himself &c.—Y. Ter. VIII, 45d top אילו זבנת גרמך ללודנין חות מזבין וכ' (not חוה; prob. to be read: לוּדָרִין) if thou hadst sold thyself to the lanistae, thou wouldst have sold (thyself) at a high price, but here thou hast sold (risked) thy life for a trifle.—V. לוּדִים.

**לוּדָה,** v. לוּדָא.

**לוּדִי** m., pl. לוּדִים *of Lod, Lyddan.* Pes. 62b.—[V. לוּדִים.]—*Fem.* לוּדִית, *pl.* לוּדִיּוֹת. Kel. II, 2, v. חֲבִית.—[V. לוּדִית.]

**לוּדָיָא** ch.=לוּדָאָה, same. Ex. R. s. 3 ר' שמעון ל'.

**לוּדִים** m. pl. (v. לוּדָאָה 2) 1) *keepers of gladiators,* also *gladiators.* Pes. 12b; Sabb. 10a מאכל ל' the meal time of the gladiators (to whose diet special attention was paid). Y. Gitt. IV, end, 46b מכר עצמו לל', v. לוּדָאָה 2.—2) (=ludi) *public games.* Tanh., ed. Bub., Noah 20 בלעם התחיל בקובה בקוביא בל' ובקסמים Bal. introduced sleeping rooms (for prostitution), dice, public games and divinations; Tanh. ib. 14 בבלוריות בקסמים ובזונות).—[לוּדִין, Ab. Zar. 18b, v. בלרין.]

**לוּדִית,** v. לוּדִי.

**לוּדִית** f., pl. לוּדִיּוֹת (v. לוּדִים) *gladiator's food* (of beans or wheat; sagina gladiatoria). Bets. 14b חיטין לעשות מהן לוּדִית wheat (which can be made direct use of) for preparing &c.; Y. ib. I, end, 61a מאכל נדיות...פול (corr. acc.); Tosef. ib. I, 23 לחיות ed. Zuck. (Var. לודיות).

**לוּדָנָא** m. *ladanum,* a soft resin, a product of the Cistus (v. Löw Pfl., p. 127; Sm. Ant. s. v. Ladanum). Keth. 77b.

**לוּדָנִין,** Y. Ter. VIII, 45d top, v. לוּדָאָה 2.

**לוּדְקָיָא** pr. n. pl. *Laodicea,* name of several towns, esp. *L. ad Lycum,* a city of Asia Minor, counted to Lydia (v. לוּד). M. Kat. 26a, v. וִיתְרָא I. B. Mets. 84a, v. עֵרֶךְ. Y. Ab. Zar. III, 42c top לדוקיא.—Koh. R. to III, 17; Taan. 18b; Treat. S'mah. ch. VIII; Sifra Emor, Par. 8, ch. IX (לדקיא); Meg. Taan. ch. XII (martyrdom of Lulianus and Papus, v. לוּד). Gen. R. s. 11; Sabb. 119a; Pesik. R. s. 23.

**לוּדָר** m. (ludarius, not recorded in Lat. Dict., v. Sachs Beitr. I, p. 121; P. Sm. 1905) *a gladiator trained to fight beasts at the Roman games,* analogous to the Spanish *matador* (v. Sm. Ant. s. v. Venatio a. Bestiarii). Ex. R. s. 30, end, v. פִּרְלוֹטַרְמָיָא. Gen. R. addit., ed. Wil. p. 376 top, v. מוֹנוֹמָכוֹס.

**לָוָה,** v. לוה.

**לַוּ,** v. לַאו.

**לָוְאֵי** m. pl. (Syr. לוּוְא, P. Sm. 1905; cmp. לַבְלֵב I) *the first milk after delivery,* a dainty dish. Targ. Job XX, 17 (ed. Lag. לֵירֵי; some ed. לָוְרֵי; h. text חמאה). Ib. XXIX, 6 (ed. Wil. לָוְאֵי; h. text חֶמְאָה). Targ. Y. Gen. XVIII, 8 לוואי שמין וחלב ed. (Ar. לָבָא); Targ. Y. I Deut. XXXII, 14 לוואי שמיני.

**לָוְאֵי,** v. אַלְוָאי.

**לְ' דקין, לוודין,** v. לְבַדְקִין.

**לָוָח, לָוְחָא,** v. לוּחַ, לוּחָא.

**לָוְטָא,** v. לָוַט.

**לוטין,** Ar. quot. fr. Y'lamd. to Num. XXIII, 7 or 18, or XXIV, 3,—quid?

**לוטס,** Gen. R. s. 20 Ar., a corrupt. for ליסטרס as in ed. a. Yalk. Gen. 32.

**לָוְטָתָא** f. (לוּט) *curse,* v. לְטוּתָא.

**לָוַי,** v. אַלְוָאי.

**לָוִי, לָוְוִי** m. (לָוָה) *attachment.*—ל' שם *surname, epithet.* Neg. XIV, 6 ל' שם . . ולא כל אזוב nor any hyssop which is qualified by an epithet (רוֹמִי, רְוָנִי &c.); Par. XI, 7; Succ. 13a; Ḥull. 62b; Sifré Num. 124; 129; a. e.—Ned. VI, 9 (53a) ל' שהוא שם for this (the addition of 'field') is a differentiating epithet.

**לָוִיתָא, לְוָוִיתָא,** v. sub לְוִי.

**לַוְלֵו,** v. לַבְלֵב.

**לְוַנְטִי,** v. לִיוּנְטִי.

**לְוְוָקְאֵי,** v. לִיוּוְקִי.

**לַוְקָן, לַוְקָנָא,** v. sub לַוְיָק.

**לווקרין,** v. לְבַדְקִין.

**לָוַת,** v. לְוַת.

**לוּז** I (b. h.) pr. n. pl. 1) *Luz,* in Palestine, identical with, or near, Bethel. Gen. R. s. 69, v. next w.; a. e.—2) *Luz,* in the land of the Hittites (Jud. I, 26), supposed to be Lizan in Kurdistan (v. Neub. Géogr., p. 394), a place, mentioned in the Talmud as still existing, from which the purple blue (תכלת) was imported. Snh. 12a (in a secret letter) דברים חנעשים בל' (not חנעשה) things manufactured in Luz (תכלת). Sot. 46b (ref. to Jud. l. c.) חיא ל' שצובעין וכ' it is that Luz where they dye purple blue, which

Sennaherib left undisturbed, and Nebucadnezar did not destroy, and where the angel of death has no permission to enter &c.; Gen. R. s. 69 (applied to Gen. XXVIII, 19).

**לוּז** II m. (b. h.) *nut, almond, hazel-nut*; also *nut-tree.* Bekh. 8a וכנגדן באילנ' ל' corresponding to chickens (hatched in twenty one days) is the almond tree among trees; Y. Taan. IV, 68c bot. (ref. to שקד, Jer. I, 11) מה חל' חזה וכ' as the almond tree requires twenty one days from blossoming &c.; (Koh. R. to XII, 7 השקוד). Gen. R. s. 69 (ref. to לוּז, v. preced.) מה ל' אין לו פה וכ' (some ed. לח, fem.) as the nut has no opening, so nobody could find the entrance to the town. Ib. ל' הדה עומד וכ' a nut-tree stood before the entrance. Ib.; ib. s. 81 end, v. רָטַב; a. fr.—*Pl.* לוּזִין, לוּזִים. Y. Kil. I, 27a bot., v. בּוּטְמָא.—Trnsf. ל' של שדרה *the nut of the spinal column, a hard vertebra,* (Judenknöchlein, v. Löw Pfl., p. 375 a. quot. ib. from Hyrtl, Das Arabische und Hebr. in der Anat., p. 165). Lev. R. s. 18; Koh. R. to XII, 5; a. e.

**לוּזָא, לוּזְיָא** ch. same. Targ. Gen. XXX, 37.—*Pl.* לוּזִין, לוּזְיָא. Targ. Y. I Num. XVII, 23 (Y. II לוזין בר לוזיא; h. text שקדים). Targ. Y. Gen. XLIII, 11.

**לוּז** III (b. h.) *to turn, bend, twist.*

*Nif.* נָלוּז *to be perverse,* v. infra.

*Hif.* הֵלִיז or הִפְלִיז *to turn.* Kil. IX, 8 (play on נוּז in שעטנז, v. נוּז) נָלוּז ומֵלִיז הוא את אביו שבשמים עליו (or ומַפְלִיז) (or שַׁעְטְנֵז) he (who disregards the law of שַׁעְטְנֵז) is perverse and turns his Father in heaven against him; [Comment. 'and turns away (estranges) his Father .... on his account'].

**לוּז** IV (v. לָעַז) *to talk about, sneer, talk disrespectfully.*

*Hif.* same. Y. Dem. II, 22c bot. הזיו הכל מְלִיזִין עליו all people talked against him. Lev. R. s. 6, beg. Cant. R. to IV, 12 ושמע קול הבריות מליזין אחר וכ' heard the people talk evil of his daughters. Gen. R. s. 54 מליזין בארון spoke disrespectfully of the ark (v. Sot. 35a sq.); a. fr.—Y. Shek. V, 49a bot. מלזירין (some Bab. ed. מַלְעִיזִין).

**לוּזָא**, v. לוּז II ch.

**לוּזָה**, v. לִיזָה.

**לוּחַ** I (or לָוַח) (cmp. לְוָה) *to join.*

*Pi.* לִוֵּחַ (denom. of next w.) *to place straps close together so as to form a boardlike surface.* Part. pass. מְלֻוָּוחוֹת, *pl.* מְלֻוָּוחִין. Tosef. Kel. B. Mets. VIII, 6 (R. S. to Kel. XVIII, 5 reads מְרֻוָּוחִים, v. רָוַח).

**לוּחַ** II m. (b. h.; preced.; cmp. דַּף) *tablet, board.* Y. Shek. VI, 49d bot.; Ex. R. s. 47, a. e. חמשה על ל' זה וכ' five commandments on one tablet &c.; a. fr.—*Pl.* לוּחוֹת (mostly of the tablets containing the ten commandments); לֻוָּוחִין, לֻוָּוחִים, constr. לֻוָּוחֵי. Ib. Ber. 8b ל' ושברי ל' וכ' the (second) tablets and the broken tablets were both preserved in the ark, (therefore despise not an old scholar when his memory forsakes him); B. Bath. 14a; Men. 99a.—Y. Kil. IX, 32b top ל' הבריח; Y. Keth. XII, 35a top ל' (metaphorically for R. Jehudah han-Nasi; (Keth. 104a ארון תקודש, v. אֲרָאֵל); a. fr.—Meg. 32a, v. בִּרְמָה.—Tosef. Kel. B. Mets. VIII, 4 לווחין וכ'; Sabb. 47a לווחים (Ar. ed. Koh. לודים, oth. ed. לוחיים); Tosef. ib. XIII (XIV), 15; Y. ib. XII, beg. 13c, v. סְטַרְבַּס. Sabb. XII, 4 על שני לֻוְחֵי פנקס (Bab. ed. 104b לווחי; Y. ed. דפי as in Mish. ib. 5) on (the rims of) two boards of a writing tablet (pinax). B. Mets. 117a (expl. תקרה) לווחים boards of the ceiling; a. e.

**לָוְחָא, לוּחָא, לוּחַ** ch. same. Targ. Y. Ex. XXXVI, 19, a. e. (O. דפא, h. text קרש). Targ. Prov. III, 3. Targ. Is. VIII, 1 (h. text גְּלָיוֹן); a. fr.—*Pl.* לוּחִין, לוּחַיָּא, לְוָוֵי, לְוָוֵי. Targ. Y. I Ex. XXVI, 15 (Y. II לֻוְחֵי). Ib. 20. Targ. Ex. XXXI, 18; a. fr.—[Sabb. 18a; Gitt. 61a top, v. next w.].

**לֶחִי, לוּחָא** m. (= לוּטָא; v. לְחִי) 1) *jaw, cheek.* Y. R. Hash. I, 58b top לוֹחֵיהּ, v. חַפַּח.—*Pl.* לוּחַיָּא. Targ. Y. Deut. XVIII, 3.—2) *fish-hook.*—*Pl.* לֶחִי, לוּחֵי. Sabb. 18a לוחי וקוקרי Ms. O. a. Ar. (ed. לחי) hooks (fish-lines) and traps of little joists; Gitt. 61a top.

**לוֹט** I pr. n. m. (b. h.) *Lot,* the nephew of Abraham. Ber. 54a הרואה...אשתו של ל' he who sees ... Lot's wife (the pillar of salt, Gen. XIX, 26). Erub. 65a חגיע לשכרוזו של ל' who is as drunk (unconscious) as Lot. Gen. R. s. 44 (play on the name) לוט לוטא וכ' cursed Lot shall not be Abram's heir; a. fr.

**לוֹט** II m. (b. h. לֹט) *lotus.* Gen. R. s. 91, end, expl. מַסְטַרְכִּי q. v.

**לוּט** (v. next w.) *to curse.* Part. לָט, f. לָטָה, *pl.* לָטוֹת. Num. R. s. 9 (ed. Wil. p. 56) תכל נשבעות בך ול' זו וכ' all (women) shall swear by thee and curse each other saying, if thou hast done this, may thy end be &c.

**לָוַט, לָוַט, לוּט** ch. [*to cover, talk secretly*; cmp. לחש,] *to curse.* Perf. לָט, לָוְטָה. Targ. Lev. XX, 9. Targ. I Kings II, 8 לָוַטְנִי; a. fr.—Part. לָאֵט, לָאֵט, לָיֵט, לָיֵט, לוּט. Targ. Y. I, II Num. XXIII, 8. Targ. Gen. XXVII, 29; a. fr.—*Part. pass.* לָיט, לוּט, לְוּוּט. Ib. III, 14; a. fr. Gen. R. s. 44 לוט לוטא; Yalk. ib. 76 ליטא, v. לוט I.—Snh. 49a top (prov.) תהא לוּטָא ולא תהא לָאטָה ed. (Ms. M. לָוְטָא, v. Rabb. D. S. a. l. note, Rashi ולא לטה) be cursed rather than cursing. Ib. 111a מֵילַט קא לַיְרַטְתְּ לי wilt thou curse me?—Ib. 113a [read:] ודילמא כי לט יהושע חבי לט (v. Rabb. D. S. a. l. note) is it so that when Joshua cursed (Jericho) he meant &c.?—Lev. R. s. 17 (בגוה) לְוּוּט ביתא באילין לְוּוּטָנָא (Yalk. ib. 563 לִיט) cursed (with leprosy) is the house with such accursed inmates (who refuse favors to their neighbors); ib. (play on שקערורת, Lev. XIV, 37, as if שקע ארר) שקיע ביתא באילין לוי' to ruin goes the house with such &c.

**לוּטָא, לָוָט, לָוָט** m. (preced.) *curse.* Targ. Is. XIII, 1. Targ. Num. V, 21. Targ. Ex. IX, 28 קלין דל' (h. text קלח); Y. ib. 34; a. fr.—*Pl.* לָוָטִין, לָוָטַיָּא, לְוָוֵי. Targ. Gen. XXVII, 12, sq.; a. e.

**לוטוס**, Midr. Sam. ch. II לל' (some ed. לול') a corrupt. of לבוּלְוַסַּס.

**לוּטַרִינוֹס*** pr. n. m. (corrupt. of Diocletianus?) *Lutianus,* a Roman emperor. Gen. R. s. 83, end ירם שמלך

מגדיאל . . . נראה ל׳ on the day when L. became king, R. A. heard in a dream: To-day Magdiël became king (i. e. the last but one King of Edom-Rome, v. Gen. XXXVI, 43); Yalk. ib. 140 לטירנוס.

**לוטם**, v. לְטוֹם.

**לוטָסָאֵי, לוּטָסָאֵי** m. pl. (prob.) *Arethusii, the inhabitants of Arethusia* between Epiphania and Emesa (v. חֲמָת). Targ. Y. I Gen. X, 18; Targ. I Chr. I, 16 (h. text אַרְוָדִי).

**לוטריא**, v. לַבְרָטוֹן.

**לוטת**, v. לְטוֹם.

**לָוָה, לוי** (b. h.) 1) *to join, be connected*, v. *Piel*, a. לְוָיָה.—2) (cmp. Sm. Ant. s. v. Nexum) *to assume an obligation; to borrow.* Shebu. 41b; Keth. 88a; B. Bath. 6a האומר לא לָוִיתִי וכ׳ he who (being sued for a loan duly testified by witnesses) says, 'I have not contracted any loan', is considered as admitting that he has not paid. Ḥull. 84a כגון אנו לווין אוכלין (delicate persons) like ourselves may buy food on credit. B. Mets. 72b אין לווין על שער וכ׳ (also לְוִין) you must not borrow money with the choice of repaying in grain at the present price; (another defin., v. Rashi a.l.). Bets 15b לְווֹ עלי make a loan on my (the Lord's) account; a.v.fr.—Esp. לוֶה, לוָה *debtor*, opp. to מַלְוֶה creditor. Shebu. 47a מת ל׳ בחיי מ׳ if the debtor died before the creditor; a. fr.—*Pl.* לְוִין. Ib.b שני מלווין ושני ל׳ two (different) creditors and two debtors.

*Pi.* לִוָּה, לְוִיָּה, לֵי׳ 1) *to order an escort for protection*, v. לְוָיָה. Tanḥ. Bal. 12; Num. R. s. 20 לֵי׳ להם ענני וכ׳ He appointed the clouds of glory to escort them. Sot. 46b בשביל . . . . . של׳ פרעה וכ׳ for the sake of the four steps which Pharaoh ordered his men to escort Abraham &c. —2) *to escort, to walk a distance with a departing guest; to follow.* Sabb. 119b שני מה״ש מְלַוִּין לו וכ׳ two ministering angels escort man to his house on the Sabbath eve. Sot. l. c. כל שאינו מְלַוֶּה ומְחַלֶּה וכ׳ whoever omits to escort a guest or (as a guest) declines an escort, is regarded as if he had shed blood; שאילמלא לִוּוּהוּ וכ׳ for if the men of Jericho had escorted Elisha &c. Koh. R. to V, 17 ומה מְלַוֵּהוּ וכ׳ and what does escort him (to the grave)? Merits and good deeds; a. fr.

*Hithpa.* תִּתְלַוֶּה, *Nithpa.* נִתְלַוֶּה 1) *to join the company of, to associate.* Midr. Till. to Ps. CIV, 26 (play on לויתן, ib.) כל מי שמִּתְלַוֶּה עמהן עתיד להישטות וכ׳ whosoever joins them (the Romans) will be made sport of with them in future days. Ib. כל מי שמתלווה עמהן עתיד הקב״ה וכ׳ him who joins them (the scholars), the Lord will cause to rejoice with them &c.; Yalk. ib. 862. Gen. R. s. 63, end; Yalk. ib. 111 שנתלוה עמו קלונו וכ׳ the disgrace of starvation was made his companion. Tanḥ. Vayishl. 3 להִתְלַוּוֹת לו to be his escort; a. fr. —2) *to be escorted, to accept escort.* Sot. l. c., v. supra.

*Hif.* הִלְוָה 1) *to escort.* Ber. 18a ואם הִלְוָהוּ if he does escort him (the dead).—2) *to lend.* Ex. R. s. 31 מַלְוֶה ברבית lends on interest; מ׳ שלא ברבית without interest. Ib. ראו שלא יַלְווּ וכ׳ that they must not lend &c. Ib. כמה הִלְוֵיתי ואינו . . . ומה הִלְוָתָה הארץ וכ׳ see how much I lend (to man,) without taking interest, and what the earth lends &c. B. Mets. V, 1 המלוה סלע בחמשה וכ׳ he who lends a Sela to get five Denars in return. Ib. 62b הַלְוֵני מנה lend me a Maneh.—B. Kam. 94b מַלְוֵי רבית (a. ברבית) those who lend on interest; B. Mets. 62a; a. fr. —מַלְוֶה *creditor*, v. supra.

**לְוָא, לֵי** ch. same, 1) *to join, cling to.* Targ. II Sam. XX, 2 (h. text דבק).—2) *to join a caravan, travel with.* —Ḥull. 7a דהוא טייעא דלווה בהדיידהו an Arab that had been travelling with them.—3) *to escort*, v. infra.

*Pa.* לַוֵּי *to escort.* Targ. Y. II Gen. XXVIII, 12 (Y. I הִילְוָון).—Gen. R. s. 48, end לַוֵּי, v. אֲכַל I. Tosef. Keth. VII, 6 לַוֵּי הִילְוּוּנָךְ (ed. Zuck. לֵוִי,Var. דִילְווין לך, read: דִילְוּוּן) escort (the dead) that people may escort thee; Y. ib. VII, 31b bot. לווי דילוון (not לווירי); Bab. ib. 72a דלַוַּאי יְלַוּוּנֵיהּ him who escorted, people will escort; a. e.

*Af.* אַלְוֵי same. Targ. Gen. XII, 20. Ib. O. XVIII, 16 לאַלְוָויהוֹן ed. Berl. (some ed. לאַלְוָוּיְתְהוֹן; Y. לאַלְוָואֵיהוֹן; h. text לשלחם); a. e.—Sot. 40b וכ׳ אַלְוֵיהּ לר׳ walked with R. A. (on dismissing him) from &c.; Ber. 31a אַלְוֵיהּ; a. fr.

**לַוַּי**, v. אַלְוַאי.

**לָוָּי**, v. לְוִוּי.

**לֵוִי** (b. h.) pr. n. *Levi*, 1) the son of Jacob, progenitor of the tribe of Levi. Gen. R. s. 19, a. e. עמד ל׳ וכ׳ Levi arose and brought her (the Shekhinah) down &c. Ex. R. s. 1; a. fr.—2) שבט ל׳, or ל׳ *the tribe of Levi*; בן ל׳ or ל׳ *a Levite.* Yoma 26a דאחוי משבט ל׳ a descendant of the tribe of Levi.—Hor. III, 8 כהן קודם לל׳ ל׳ וכ׳ a priest goes before a Levite (in religious privileges), a Levite before an Israelite. Gitt. V, 8. Ib. VIII, 5 בת ל׳ if she is the daughter of a Levite. Arakh. IX, 8; a. fr.—*Pl.* לְוִיִּם, לְוִיִּים *Levites.* Ḥull. I, 6; a. fr.—3) name of several Amoraim, esp. Levi, or L. bar Sisi, disciple of R. Jehudah han-Nasi (v. Fr. M'bo, p. 110b). Y. Yeb. XII, 13a top. Pes. 76b; a. fr.—4) (law) a fictitious name. B. Bath. 43b; a. fr.

**לֵי׳, לֵוָאָה, לֵוִיא** m. ch. (preced.) *Levite.* Targ. O. Ex. IV, 14 (Y. לויאי, corr. acc.).—Ḥull. 131a.—*Pl.* לֵוָיֵא, לֵי׳, לֵוָאֵי. [Ezra VI, 16.]—Targ. Ez. XLIV, 15; a. fr.—Y. Maas. Sh. V, 56b bot.; a. e.

**בר ל׳, לֵוִיאנוֹס** pr. n. *Bar-Livianus*, name of a family (gens). Ḥull. 87a; cmp. לוּפְרִינוּ.

**לְוִיָּה, לְוִיתָה** I f. (לֵוִי) 1) *Levite, daughter* or *wife of a Levite.* Y. Yeb. X, 10d top; Tosef. ib. VIII, 2. Bekh. 47a; a. fr.—2) *the community of Levites, status of Levites.* Ex. R. s. 1 בתי כהונה ול׳ priestly and Levite families. Y. Maas. Sh. V, end, 56d מכרי כהונה ול׳ friends of priestly or Levite families. Bekh. l. c. כהונה ול׳ פטורין the priests and the Levites are exempt; a. e.—3) *the community of the attendants of the Tabernacle, priests and Levites.* Sifré Num. 1; a. e.—4) *the Levitical offices.* Ex. R. s. 5 זה נוטל כהונה ונותן ל׳ וכ׳ the one (Aaron) took the priesthood and gave (Moses) the Levite offices; the other took the Levite offices &c.; (Tanḥ. Sh'moth 27 מלכות); a. e.

לוּל a word in an incantation against thirst. Pes. 112a (Ms. M. לוּל).

לוֹל m. (b. h.; contr. of לעל, apocop. of לעלע = עלעל, cmp. formation of כֶּסֶךְ; cmp. עָלַל, עִלְעוֹל, עַלְעַל I) 1) *winding pathway, passage way*, esp. *a small room with a staircase leading up to the upper rooms* (v. Sm. Ant. s. v. House, Amer. ed. 1858, p. 519a). Men. 34a לי פתוח מן חבית לעליה a small room opening (leading) from the ground floor to the upper room. Pes. 34a לי קטן חירה וכו׳ there was a small passage way between the graded ascent (כֶּבֶשׁ) and the altar; ib. 77a (Zeb. 62b אויר; ib. 104a רירות).—*Pl.* לוּלִים, לוּלִין. Y. Erub. VII, beg. 24b מהו לערב דרך לי how about connecting two dwellings for Sabbath purposes by the way of the staircases (leading to the roofs)?—Y. Yoma I, 38c; Y. Meg. IV, 75c bot. לי אלו ע״ג אלו וכו׳ staircases above each other (well-hole) require M'zuzah, (to be furnished by him) who has the right of use of the lower threshold. Pes. 8a; Yoma 11a לי ומתבן the staircase rooms and the provision room; [comment. refer to Nr. 3, v. infra]. Midd. IV, 5; Pes. 26a לי היו פתוחין וכו׳ there were small passages in the loft leading to the Holy of Holies through which mechanics were lowered in boxes (closed elevators).—2) (anat.) *a passage from the vestibulum vaginae* (פרוזדור). Nidd. 17b, v. עֲלִיָּה.—3) לי חשושה נקב בלי וכו׳ של *hen-roost*. Sabb. 102b he who makes a hole (for ventilation) in a hen-roost; ib. 146a משום לי של וכו׳ in order to prevent making a hole in a hen-roost which is done for ventilation. Ib. 122b; a. e.—*Pl.* as ab. Pes. 8a; Yoma 11a לי ומתבן hen-roosts &c., v. supra.

לוּלָא ch. same, *small room with a staircase*. Y. Yoma I, 38c; Y. Meg. IV, 75c bot. לי דר׳ אילעא דחוה עביד וכו׳ the *Lul* of R. Il. which was made (with reference to the law of M'zuzah) in agreement with the opinions of the Rabbis.

לוּלָאוֹת, v. לוּלַי.

לוּלָב m. (=לבלב; v. לַבְלַב) 1) *sprout*. Esp. *Lulab*, the branch of the palm-tree used for the festive wreath on the Feast of Booths (Lev. XXIII, 40); also *the festive wreath* of the four species combined. Succ. III, 1 לי הגזול וכו׳ a palm-branch unlawfully acquired or one dried up. Ib. 4 לי אחד one branch of the palm-tree is needed for the festive wreath. Ib. 9 מי ... ולא הית בידיו לי ליטול a traveller on the road who had no opportunity of performing the ceremony of taking the festive wreath in hand. Ib. כל היום כשר לל׳ the entire day is fit (no special time of the day is designated) for the ceremony &c. Ib. 12; R. Hash. IV, 3 במקדש וכו׳ ...לי (ה)יתה the ceremony of Lulab was performed in the Temple seven days &c.; Succ. 46a יום ראשון מצות לי וכו׳ on the first day it is the Biblical law of Lulab which is carried out, on the following days it is the carrying out of an ordinance of the elders; a. fr.—*Pl.* לוּלָבִים, לוּלָבִין. Orl. I, 7. לולבי זרדים וחלי׳ leaves and eatable young sprouts. Shebi. VII, 5, a. e. לולבי זרדים, v. זֶרֶד. Ber. 55a, a. e. לי גפנים sprouts of grape-vine; Yoma

לְוִיָּה, לְוָיָה II or לְוָיָה f. (לָוָה) 1) *consort, wife*. Yoma 54b top (ref. to ולויות, I Kings VII, 36), v. עָרָה II.—2) (v. next w.) *the wailing woman's company*. Y. M. Kat. I, 80d top, [read:] לא תעורר אשה לְוִיָּתָהּ ... רבי נחמן .. אמר לְוִיָּתָהּ a woman must not stir up her company for wailing during the festive week; R. N. read *livyatha* (with ref. to עורר לויתן Job III, 8; cmp. אִילַּוְיוּתָא).

לְוִיָּה, לְוָיָה f. (לָוָה) *escort, company*, esp. *the traveller's escort for protection*. Sot. IX, 6 והנחנוהו בלא לי׳ and we let him (the stranger) go without protection; (Y. ib. IX, 23d bot. חלויירה). Bab. ib. 46b כופין לל׳ we may force (the inhabitans of a place) to provide escorts for travellers. Ib. המהלך .. ואין לו לי׳ וכו׳ he who travels on the road and has no company, let him be engaged in study of the Law (ref. to לְוָיַת, Prov. I, 9); Erub. 54a. Hull. 7a בני לי׳ fellow-travellers. Midr. Till. to Ps. CIV, 1 יהא אלהיך לְוָיָתְךָ (or לְוָיָתֵךְ) thy God be thy escort; a. e.

לְוִיָּטָס pr. n. m. *Levitas* (Lat. *Levites*). Ab. IV, 4.

לְוִיתָא, לְוִי׳, לְוָיָתָא f. ch.=h. לְוָיָה, *escort; caravan*. Gen. R. s. 16, beg.; Y. Yoma IV, 41d top (ref. to Gen. II, 12) טיבוי .... בלְוָוְיָתֵיהּ happy he in whose house it is, happy he in whose company it is (on travelling); Ex. R. s. 35, beg.; a. e.—Gen. R. s. 92 פוקו דל׳ אנא עבד לכון (not פוקו לכון) leave now, for I have arranged on escort for you; Yalk. ib. 150.—Lam. R. to I, 1 (7 חד מאתין) גוד דנמטי walk quickly that we may reach the caravan. Ib. ואית לי׳ קומיהון is there a caravan ahead of us?

לוּנְטִי, v. לִיוּנְטִי.

לוּקָן, v. לַוָּקָן.

לוּרְיָתָא, v. לִוְיָתָא.

לִיוְיָתָן, לִוְיָתָן m. (b. h.) *Leviathan*, a legendary sea-animal reserved, with B'hemoth, for the righteous in the hereafter. Lev. R. s. 13, v. בְּהֵמוֹת. Ib. s. 22, end. Ab. Zar. 3b; a. fr.—M. Kat. 25b (in a wailing song) לי a great man, opp. דגי רקק the fish of the swamp, common humanity (v. אָוֹב).

לוּכִידִין, v. לוּפָּר.

לוּכְסוֹן, v. next w.

לוֹכְסָן adv. (λοξόν, v. אַלַּכְסוֹן) *athwart, crosswise; diagonally*. Kel. XVIII, 5, v. אַלַּכְסוֹן. Dem. VII, 8 נוטל שתי חביות לי׳ he must take two barrels from diagonally opposite corners. Ib. שורה אחת לי׳ one row of barrels following the diagonal line. Y. Kil. IV, 29c top במודד לכסן (R. S. to Kil. IV, 6 אלכסון) when he measures by diagonal lines. Y. Yoma V, 42d bot. חוץ מזו שהיתה לפניו לי׳ except that (corner of the altar) which was diagonally opposite to him. Lam. R. introd. (R. Josh. 1) חורש שדהו לוכסון וכו׳ ploughed his field crosswise and put up an image in the center &c.; a. e.

81[b], v. לִבְלֵב.—Gen. R. s. 41, beg. לוּלָבֵיהּ לְהַלֵּל its branches are used for praise (v. הַלֵּל); Num. R. s. 3, beg., v. הֵידְלֵל; Midr. Till. to Ps. XCII, 13 (sing.). Succ. IV, 4 מוֹלִיכִין אֶת לוּלְבֵיהֶן וכ' they used to bring their festive wreaths to the Temple mount &c.; a. fr.—2) לוּלְבִין twigs used as *brooms in the wine press* (Rashi), cmp. אַלְבִּינָא; *the two posts supporting the beams of the press* (Ar.). Ab. Zar. 75[a]; Y. ib. V, end, 45[b]; Nidd. 65[a]; Tosef. Toh. XI, 16; Tosef. Ab. Zar. VIII (IX), 3.

לוּלְיָבָא, לוּלָבָא ch. same, esp. *palm-branch, palm-tree.* Targ. Cant. VII, 9 (h. text תָּמָר).—Succ. 32[a] מִמַּאי דְּהַאי כִּפּוֹת תְּמָרִים דִּלְ' הוּא ed. (Ms. כִּפּוֹת לוּלַב הוּא ...) how do you know that this *kappoth* (Lev. XXIII, 40) means a green sprout?—B. Kam. 96[a] הַאי מַאן דְּגָזַל לוּלַב וכ' v. חוּצָא. Gen. R. s. 6 הֵן דְּאַתְּ קָטֵר לוּלָבָךְ וכ' when thou tiest thy *Lulab* (for the Succoth festival), tie thy feet (stop travelling); Y. Sabb. II, 5[b]; Yalk. Is. 317.—*Pl.* לוּלַבִּין, לוּלִיבִּין, לוּלִיבֵּי. Targ. Lev. XXIII, 40. [Targ. II Esth. III, 8 לוּלְבָּא, v. next w.]—Targ. Ps. I, 3, v. לַבְלְבָא.—Ab. Zar. 57[a] וְאֵירְתֵי לוּלִיבֵי' (Ms. M. לְמֵישְׁדָא לוּלִיבָא) took branches down. Ib. רֵאשָׁהּ דִּלוּלִיבֵי (some ed. דִּלוּלִיבָא, Ms. M. רֵישׁ לוּלִיבָא).

לוּלְבָנָא m. (preced.) *palm-gardens.* Targ. II Esth. III, 8 לוּלְבָנָתָא (ed. Lag. לוּלְבָנָא, corr. acc.) our palm-gardens.

לוּלְגִין, Tosef. Kel. B. Kam. II, 3 אוֹ לְ', v. אַנְלוֹגִין.

לוּלְדוֹס, Midr. Sam. ch. II, read לְמֶלֶךְ בּוֹ"ד (v. Yalk. Sam. 78).

לוּלָה f., pl. לוּלָאוֹת (b. h.; redupl. of לָוָה) *loops, couplings.* Yalk. Esth. 1048. Sabb. 99[a] top נִרְאִין קַרְסִין בְּלֹ' וכ' the hooks in the loops looked like stars on the sky; Yalk. Ex. 370; a. e.

לוּלְיָאנִית, לוּלְיָאנִי, לוּלְיָאנוֹס, v. sub לוּלְדִינוֹס.

לוּלְיָבָא I, v. לוּלְבָא.

לוּלְיָבָא* II pr. n. m. *Luleba.* Y. Orl. II, beg., 61[d] ר' חִיָּיה בַּר לְ'; Y. Ab. Zar. II, beg. 40[c] ר' חִ' בַּר לְ' Fr. (in M'bo, p. 83[b]), ed. לוּלְדִינִי q. v.

לוּלִין, לוּלִיוֹן, Ab. Zar. 18[b], read לוּדִין (ludi) *games*, v. בְּלִרִין.

לוּלְיָנוֹס, לוּלְיָא, לוּלְיָנִי pr. n. m. *Lulianus* (popular corrupt. of Julianus) 1) name of an influential man who suffered a martyr's death together with one Papus. Sifra B'huck., Par. 2, ch. V (ref. to Lev. XXVI, 19, v. גַּאֲוָה) כְּגוֹן פַּפּוֹס בֶּן יְהוּדָה וְלֹ' אֶלְכְּסַנְדְּרִי וכ' like P. son of Judah and L. the Alexandrian and his associates. Y. Taan. II, 66[a] top יוֹם ... לְ' וּפַ' the day on which L. and P. were put to death; Bab. ib. 18[b] לוּדְקָנָא; v. fr., v. לוּדְקָנָא.—2) לְ' מַלְכָּא King (emperor) *Julian.* Y. Ned. III, 37[d] bot.; (Y. Shebu. III, 34[d] דּוּקְלִיטְיָאנוֹס).

לוּלְיָנִי, לוּלְיָא, לוּלְיָנוֹס pr. n. m. (preced.) (*son of*) *Lulian* (Julian). Cant. R. to IV, 12 [read:] לֹא הֵרִיחוּ קוֹרִין לְרְאוּבֵן רוּפּוֹס וְלִיהוּדָה ... לְ' they did not change Reuben into Rufus, or Judah into Juliani; Lev. R. s. 32 (corr. acc.).—Y. Ned. III, beg. 37[d] ר' חִיָּיה בַּר לִיל' ed. Krot.; Y. Yoma II, 39[d]; Y. Naz. IV, 53[c] top; a. fr.

לוּלְיָא, לוּלְיָה, לוּלְיָנִית f. (preced. wds.; sub. תִּסְפֹּרֶת) *Lulian style of hair-cutting, clipped hair.* Ned. 51[a] (expl. כְּסוּם רִכְסְמוּ Ez. XLIV, 20) כְּעֵין לְ' like the L. style, expl. ר' יְחִידָאָה 'the style of a distinguished person', רֹאשׁוֹ שֶׁל זֶה וכ' the top of one (row of hair) touching the root of the other; Snh. 22[b] כְּמִין תִּסְפֹּרֶת לְ'.

לוּלִיתָא, v. לִוְיָתָן.

לוּלְנִיאוֹת, v. לוּנְכִי.

לוּלְשָׁפָט, v. בַּלְשָׁפָט.

לוּמָא m. (popular corrupt. of nummus=sestertius) *sesterce* (v. Sm. Ant. s. v. Sestertius).—*Pl.* לוּמֵי. Ab. Zar. 34[b] קִיסְטָא דְּמוּרְיָיס בְּלוּמָא ... בְּד' לוּמֵי Ar. (ed. קִיסְתָּא ...; Ms. M. omits לוּמֵי) a *xestos* of brine sells for one *nummus*, while one of wine sells for four *nummi*. —Tosef. Dem. III, 12 לִימִין מִדָּה גַּסָּה וכ' ... סְלִי (R. S. to ib. II, 5 לִימוֹן read: לוּפִּין or נוּפִּין=νουμμίον) as to baskets of figs or grapes and piles of vegetables, quantities sold for a nummus (and upward) are considered wholesale, those sold for less than a nummus, retail; Y. ib. II, end, 23[a] טְמַן מִדָּה דְּקָה מִ' וּלְמַעְלָה וכ' (read: נ for ט; R. S. l. c. לִימוֹן) a quantity sold for a nummus (or less) is retail, for more than a nummus is wholesale.

לוּמְדָה, v. preceding.

לוּמְכְסָה, Y. Hor. I, 46[a] top, read וְשֶׁל מֶכֶס.

לִין, לוּן I (b. h.) *to stay over night, to take (night-) lodging; to be kept over night.* Num. R. s. 12, beg. (ref. to Ps. XCI, 1) שֶׁלָּן שָׁם לִינוֹת הַרְבֵּה, v. לִינָה. Ib. .. הַקָּבָ"ה נִתְאַוָּה לָלוּן בְּצִלֵּינוּ the Lord .. is desirous to lodge under our shade (Tabernacle). Snh. VI, 4 וְאִם לָן but if his body was allowed to hang over night. Pes. 42[a] מַיִם שֶׁלָּנוּ water which has been kept in vessels over night (misunderstood for 'our water', v. בְּרִית). Ber. 18[b] וְלָן בְּבֵית הַקְּבָרוֹת and stayed over night in the burial ground; a. fr.—[Gen. R. s. 60, distinction between לָלִין, Gen. XXIV, 23 and לָלוּן, ib. 25, v. לִינָה.]

*Hif.* הַלִּין *to keep over night.* B. Kam. 99[a] עוֹבֵר מְשׁוּם בַּל תַּלִּין (לֹא) transgresses the law which says, (Lev. XIX, 13) 'thou shalt not &c.'; B. Mets. IX, 12 יֵשׁ בּוֹ מְשׁוּם לֹא תָלִין וכ' the prohibition to keep the wages of the hired man over night applies to it; ib. 111[b]; a. fr.—Esp. *to leave a corpse unburied over night.* Snh. VI, 5 כָּל הַמַּלִּין אֶת וכ' whosoever postpones the burial of his dead transgresses a prohibitory law (ref. to Deut. XXI, 23 in its general application); הַלִּינוּהוּ לְכָבוֹדוֹ וכ' but if one kept him over night for his honor's sake (to prepare a more honorable burial) &c.; a. fr.—V. הָלַן.

*Hithpol.* הִתְלוֹנֵן, *Nithpol.* נִתְלוֹנֵן *to seek shelter; to take refuge.* Num. R. l. c. (ref. to Ps. l. c.) [read:] שֶׁדַּר תִּתְלוֹנֵן

עד כרון ל' בצלים מהו so much about *lof*; how about onions? (Answ.) חיא ל' חיא בצלים the same law applies to *lof* and to onions. Ib. (ref. to Mish. 3) בעלי ל' שושה וכ' the Mishnah speaks of leaves of the *wild lof*, i. e. *lof* trained for the leaves. Ib. VII, 1 עלה ל' השושה the (edible) leaves of the wild *lof*; ib. 2 עקר ל' חש' the (inedible) root of &c. Sabb. XVIII, 1 מתיר בל' וכ' permits the handling of (the beans) of *lof*, because it may be used as food for ravens. Tosef. Maasr. III, 10 גומות חל' (ed. Zuck. גומת) *lof* preserved in pits, v. supra. Y. Erub. III, beg. 20c חל' וחקולקס the bean of the *lof* and of the colocasia (not eaten raw), a. fr.

**לוֹף** (cmp. לָפַף, לָפָא) *to join.* B. Bath. 4a bot. אתי חבריה (ed. ל' ליה חבריה) his neighbor may go to work and join (a front) to the hedge (v. חָזִיר).—Part. pass. דירכא דל' Ḥull. 11a when it remains joined (to the body), opp. תחיך לגמרי. Ib. 107a מילקם לָיְרֵיפֵי (fr. לָפַף) the waters are considered as connected. B. Mets. 100b בדלירפי Ar. (ed. בדירלפי, corr. acc.; Ms. M. בדלפי, Ms. H. a. oth. בדליפי, v. Rabb. D. S. a. l. note) when the goods are not yet cut. Shebu. 43a בדלירפי (Ms. F. בדלפי, v. Rabb. D. S. a. l. note 5) when the girdle consists of pieces sewed together.

**לוֹפֵי** m. pl. (לָפַף), בית ל' *place of coupling, border* (= b. h. מַחְבֶּרֶת). Targ. O. Ex. XXVI, 4 (Y. ליפופא); Y. a. O. ib. XXXVI, 11, sq.; a. e.

**לוֹפִיז**, v. לוּפְדָן.

**בר ל', לוֹפַיינִי** pr. n. m. (prob. corresp. to Joviani, cmp. לוּלְיָנוֹס) *Bar Lufiani.* Esth. R. to I, 4. Cmp. לְוִיָאנוֹס.

**לִיפָן (לוֹפָן)** m. (cmp. לוֹפֵי) *one having thick and connected eye-brows.* Bekh. 44a לופרן (Ar. לִיפָן, v. Koh. Ar. Compl. s. v. note); Tosef. ib. V, 9 ליפוד ed. Zuck. (Var. לופיז, לופיז), v. זִיפָא.

**לוֹפִיר** v. לוּפָר.

**לוֹפַס**, v. לִיפַס.

**(לִיפּוֹר) לוֹפָר** m. (prob. corrupted fr. λογχοφόρος or δορυφόρος; cmp. דְּרַבְּנָאָה) *spear-bearer, guardsman, satellite.* Num. R. s. 10 ובא הל' ותפשם and the guardsman came and arrested them (the revellers).—*Pl.* לוֹפָרִים, לוֹפָרִין, לוֹפָרִי'. Gen. R. s. 61 (ref. to Gen. XXV, 3, which verse must be inserted in the Midrash text.) [read:] אע"ג דאינון מתרגמין ואומרין תגרין ל' ורישי אומתא שמות אומות הן although they render (the words *ashshurim* &c.) by 'merchants', 'satellites' and 'chiefs of tribes', yet they are all names of tribes; Yalk. Chron. 1073; v. אַמְפּוֹרִין. Pesik. V'zoth, p. 196b רמז ללופריין שלו he motioned to his guardsmen, and they stabbed him; Yalk. Deut. 950 ללובירים (corr. acc.); Yalk. Sam. 151 ראו ללוכידין (corr. acc.).

**לוֹפָתָא** f. pl. (v. לוֹפֵי) *couplings.* B. Bath. 6a בקרנא ול' (Ms. M. בקנתא ובלָפָתָא, read בקרנ') if a neighbor built against the party wall in an angle and joined his wall

בצל שעשה לך וכ' Almighty, be pleased to lodge in the shade which Bezaleel has made for thee. Yalk. Job 906 יש להם מנוס שיתלוננו מדינה וכ' have a place of refuge where to find shelter from the judgment of Gehenna; (Yalk. Jud. 41 שרינצלו).

**לוּן** II (b. h.; cmp. לָוָה) *to join.*

*Nif.* נִלּוֹן, *Hif.* הֵלִין (cmp. קָהַל) *to rise against, murmur, rebel.* Ex. R. s. 25 כיון שהלינו היה וכ' when they rebelled, it would have been necessary that the anger (of the Lord) &c.

*Hithpol.* הִתְלוֹנֵן same. Tosef. B. Bath. VII, 9 המתלוננים והמרגלים וכ' the rebellious (Num. XIV, sq.) and the spies . . . took no share &c.

**לוּן** = לָהֶן, *unto them.* Y. Ber. III, 6b top; a. fr.

**לונביות, לונביאות**, v. לוּנְכִי.

**לוּנְטִית** f. (v. אֲלוּנְטִית I) *bathing clothes, sheet.* Y. Sabb. I, 3a top משיתעטף בל' from the time he wraps himself up in a sheet (for hair-cutting). Ib. IX, 12a bot.; a. e. (interch. with אלונטית).—*Pl.* לוּנְטִיּוֹת. Ib. III, 6a; Tosef. ib. XVI (XVII), 15 לְנָטִיאוֹת Var.; a. e.

**לוּנְיָא**, v. לִינְיָא.

**לוּנְכָא**, v. next w.

**לוּנְכִי** f. (λόγχη) *spear-head, lance, javelin.*—*Pl.* לוּנְכִיּוֹת, לוּנְכְיָאוֹת. Snh. 14a נעצו בו . . . ל' של ברזל Ar. (ed. לונכיאות. Ms. M. לוכוות, Ms. F. לונכיא; v. Rabb. D. S. a. l. note) they stuck into his body three hundred iron spear-heads; Ab. Zar. 8b (ed. לולניאות, Ms. M. לובלניות). Sot. I, 8 (9b) לונכיות; Num. R. s. 9 לונכייאות some ed. (corr. acc.); a. e.—Ch. לוּנְכָא. Snh. 110a bot. עילוי ל' Ar. (ed. ברישׁ רומחא) around the spear-head; B. Bath. 74a.—*Pl.* לוּנְכֵי. Gitt. 70a Ar., v. אֲלוּנְכָא.

**לוּס*** pr. n. m. *Lus.* Gitt. 11b, v. גַּיוּס.

**לוּעַ** m. (b. h. לֹעַ; לעע or לוע, cmp. לוּג, a. לוּחָא) *jaw.* Gen. R. s. 81; Yalk. Prov. 959 (ref. to לָעַע, Prov. XX, 25) אוכל קדשים בלועו who chews sacred things with his jaw. Ib.; Snh. 58b (ref. to Prov. l. c.) הסוטר לועו וכ' he who strikes an Israelite's jaw, is regarded as if striking the Shekhinah.

**לוּעָא, לוּ'** ch. same. Targ. O. Deut. XVIII, 3 (Y. לוּחָיָא, h. text לְחָיַיִם). Targ. I Sam. XVII, 35; a. e.—Sabb. 54b (expl. סולם) בר ל' Ms. M. (ed. בי ל', v. Rabb. D. S. a. l. note) a bandage or bar under the jaw to prevent friction. Ib. 67a, v. חֲטַר. Snh. 18b; Y. ib. I, 18c bot. לוּעָה, v. רִיפַּח.

**לוּעָה**, v. preced.

**לוּעֵז**, v. לָעַז.

**לוּף** m. (cmp. לָפָּה) *lof*, a plant similar to colocasia, with edible leaves and root, and bearing beans. [It is classified with onions and garlic.] Peah VI, 10. Shebi. V, 2 חטומן את הל' וכ' he who puts *lof* in the ground for preservation in the Sabbatical year. Y. ib. 35d bot. [read:]

to it with couplings; [Ar. בל' ובקרן זוית if a neighbor joined a previously erected structure to the party wall or built against the latter in an angle].

לִיץ, לוּץ (b. h.; cmp. לוּז IV) *to talk*, esp. *to scorn, scoff*. Ab. Zar. 18[b] (ref. to Ps. I, 1) אם ישב סופו לָלוּץ if he sits (with scorners), he will finally scoff; ואם לץ וכ' and if he scoffs, the Scripture says of him &c.; Midr. Till. to Ps. I, 1.

*Hif.* הֵלִיץ 1) (with אחר) *to talk behind a person, sneer, deride*. Ex. R. s. 52 beg. היו מְלִיצִין אחריו they derided him (Moses); (Yalk. ib. 417 מְהֻלָּצִים עליו). Ib. מְלִיצִים אחר משה (Yalk. l. c. מתלוצצים); a. e.—2) (with בעד) *to speak in behalf of; to defend; to interpret*.—Gen. R. s. 91 (ref. to Gen. XLII, 23) חַמֵּלִיץ זה מנשה 'the interpreter' that means Manasseh.

*Hithpol.* הִתְלוֹצֵץ *to talk frivolously, make light of, scoff*. Ab. Zar. l. c. כל המִתְלוֹצֵץ יסורין וכ' whoever speaks frivolously will be visited with suffering. Ib. (in Chald. dict.) I beg you דלא תִתְלוֹצְצוּ not to scoff. Kidd. 81[a] חזה מתלוצץ בעוברי עבירה (Rashi: בעבירה) made light of sinners (Rashi: of sin) (spoke as though temptation could never have power over him). Yalk. Ex. l. c., v. supra. Midr. Prov. to I, 6, v. מְלִיצָה; a. e.

לוֹק, v. לָקַק.

לוקו, Ruth R. to II, 7, v. לוּקְמָא.

לוקוטינינטיס m. pl. (locum tenentes) *lieutenants, viceroys*. Midr. Till. to Ps. CXLIX [read:] מלך בו"ד יש לו דוכוס יש לו ל' a human king has a *dux*, has governors. [Our w. is a gloss to a word in the text which is now missing, prob. מְשָׁנִים.—Editions vary between לוקוטניטוס, לקוטנטיס &c. V. Mus. s. v. in Ar. ed. Koh.]

לוּקוֹס m. 1) (λύκος) *wolf*, an opprobious epithet of the altar. Succ. 56[b]; Tosef. ib. IV, 28 לוקיס ed. Zuck. (corr. acc.); Y. ib. V, end, 55[d].—2) pr. n. m. לוקוס, לוקיס, לוקין, read לוּקְרוֹס *Lucius*, v. גַּיוּס.

לוּקְמָא m. (לָקַט) *picking, pinch*; ל' ל' *in small quantities*. Lam. R. to I, 1 (תצר) לא יהבת לי ל' ל' (Ar. קטלפטא q. v.) wilt thou not sell me (pepper) at retail?—Ruth R. to II, 7 (expl. שבתה חבית מעט, ib.) [read:] תפשה לוקטא לאותה שבבית וכ' she took up a small quantity (of the ears) for her who was in the house (Naomi), who was looking out for her.

לוקמד, Gen. R. s. 61 והיכן חוא ל' Ar., read with Yalk. ib. 110 (ed. והיכן שטר שילוח וכ') והיכן הוא נותן לבני קטורה.

לַוְקָיָא, לַוְקָיָה, לַוְקָנְיָא, לַוְקָנְיֵי m. pl. (λευκόϊον) *a flower of the genus levcoium, snow-flakes*. Bekh. 45[b] a man cried out, מאן בעי ל' ואשתכח חיורי (Rashi לוקיניי; Ar. לוּוקני, v. next w.) who wants to buy *levcoiums*?, and it was found to be white flowers (snow-flakes). [Rashi: *white lambs*.] V. לַוְקָן.

לוקין, v. לַוְקָן.

לוקיס, v. לוּקוֹס.

לַבְ', לַוְ', לַוְקָן m. (a denom. of λεύκη, a kind of elephantiasis) *one who is white-spotted in the face*. Bekh VII, 6 לב' ed. (Rashi 'לוו'); ib. 45[b] expl. חיורא (from analogy with לוקיאני, v. preced.); Tosef. ib. V, 9 לויקן (read 'לוו'). Tosef. Ber. VII (VI), 3 לווקן ed. Zuck. (Var. לוקין); Y. ib. IX, 13[b] bot. 'לוו'; Sifra Emor, Par. 3, ch. III 'לב'; Ber. 58[b] לוו' (Ms. M. 'לוד, corr. acc.).

לוקניתא, v. לְקִינִיתָא.

לורמדא, v. לַבְרָשׁוֹן.

לוּשׁ (b. h.) *to knead*. Sabb. VII, 2 הַלָּשׁ he who kneads (on the Sabbath). Y. ib. VII, 10[b] bot., a. fr. חייב משום לָשׁ is guilty of an act coming under the category of kneading (v. בילוס). Pes. 30[a], a. e. אין לָשִׁין את וכ' you must not knead dough (of bread) with milk; a. v. fr.—Part. pass. לוּשׁ, fr. לוּשָׁה. Y. Sot. IX, 24[b] bot. ל' בדבש וכ' kneaded with honey and cream (Bab. ib. 48[b] דומיה לעיסה שנילוּשָׁה וכ').

*Nif.* נָלוּשׁ, נִילּוּשׁ *to be kneaded*. Pes. 35[a] עיסה שנילוּשָׁה וכ' dough kneaded with wine, oil or honey. Sot. 48[b], v. supra. Men. V, 2 (55[a]) נָלוּשׁוֹת בפושרין (Bab. ed. נִילָּשׁוֹת) must be kneaded with tepid water; a. fr.—Yalk. Prov. 959 (etymol. of לַיִשׁ) שבשרו של אדם נלוש בשיניו (not בולש) man's flesh is kneaded between his (the lion's) teeth; Ab. d'R. N. II Vers. ch. XLIII (ed. Schechter, p. 122) שהכל נָלוּשִׁין בפיו כמין בצק (not נעשין).

לוּשׁ ch. same. Targ. O. Gen. XVIII, 6. Targ. Hos. VII, 4 מעידן דמַלַשׁ ed. Lag. (oth. ed. דמֵילַשׁ, דמֵילוּשׁ) from the time of kneading.—Part. pass. לִישׁ. Targ. O. Num. XI, 8 (h. text לשד).—Pes. 36[a] לא תְלוּשׁוּ לי וכ' do not knead (the bread on Passover) for me with &c. Pesik R. s. 22 אזלת מֵלִישׁ וכ' went to knead (and bake her bread) at her neighbor's; Lev. R. s. 6 למֵילַשׁ; a. e.

לָוֹת, לָוָת (v. כְּוָת, רַת) *unto; with*. Targ. Gen. II, 19 לְוַת (constr.); a. v. fr.—With suff. לְוָתִי, לְוָתָךְ &c. *unto me, unto thee* &c. Ib. XXXIX, 15, sq. (h. text אֵצֶל); a. v. fr.—מִלְּוַת *from the presence of*. Targ. Ex. IX, 33; a. e.—B. Kam. 111[b]; B. Mets. 62[b] bot. כי שכיבנא ... נפקן לוותי when I die, R. O. shall come to meet me; a. fr.

לָז, v. הַלָּז.

לָזָא*, *to slip, move*. Targ. Prov. IV, 21 נְלָזָן Ms.; v. זְלַל, זָלַל.

לָזְבֵּז, v. לְבַזְבֵּז.

לָזֵּז, v. הַלָּז.

לָזוּת f. (b. h.; לוּז IV), constr. לְזוּת *evil talk*. Yeb. 24[b]; Keth. 22[b] (quot. fr. Prov. IV, 24).

לַח m. (b. h.; לחח *to be sticky, sappy, fresh*) *moist, green, fresh; liquid*; opp. יבש. Dem. II, 3 לח ויבש either fresh or dried fruits. Ib. 5 ובלח דינר in selling fresh fruits (or liquids), a denar's worth is wholesale; Y. ib. II, end, 23[a] נתנו דמים ללח וכ' for fresh fruit they adopt the standard of value, for dried that of quantity (cmp. לוּבְיָא); Tosef. ib. III, 12 ובלח חין and for *liquids* the standard is a *Hin*. Gen. R. s. 79, beg. (play on כלח, Job V, 26) תבא לח וכ'

(ref. to Jud. XV, 19) המקום ההוא שמו ל׳ the name of the place was **L.**

**לְחִי II, לֶחִי** m. (b. h.; לחה; cmp. לוּעָא) [*joint,*] 1) *jaw.* Tanḥ. Ki Thissa 18 לוחות שיגיעתן בל׳ the tablets are called *luḥoth,* because they must be studied with weariness of the *leḥi* (jaw).—*Du.* לְחָיַיִם. Erub. 54ᵃ (play on לחת, Ex. XXXI, 18) אם משים אדם לְחָיָיו כאבן וכ׳ Ms. M. (v. Rabb. D. S. a. l. note) if one will make his jaws as (untiring in repeating lessons as) a stone &c. Cant. R. to IV, 15; ib. to V, 12 (ref. to ib. 13) זה מלחים... עד שתא הלכה יוצאה כמין ל׳ one scholar inserts one thing, another another thing, until the *halakhah* (decision) comes forth like jaws (well adjusted). Sabb. 57ᵇ (expl. סרבוטין, ib. VI, 1) המגיעין לח עד לְחָיֶיהָ ed. (Ms. M. המגיעין עד הלחיים) ornaments of the head which hang down so as to reach her cheeks. Y. Taan. IV, 68ᵈ bot.; Lam. R. to II, 2 יעלו עשבים בלְחָיֵיךְ וכ׳ grass will grow through thy jaws (thou shalt be dead and buried), and the son of David shall not yet have appeared. Tosef. Ohol. I, 6 והלְחָיַיִן עמהן (ed. Zuck. והלחי) and the jaw-bones count among them. Ḥull. X, 1; a. fr.—2) *various objects resembling a jaw,* or *attached to another object*; a) *that part of the bridle which encompasses the jaw.* Kel. XI, 5.—b) *the cheek-pieces of a casque.* Ib. 8 (v. Maim. comment. ed. Dehr.).—c) *inserted sticks, with which the plough is guided.* Ib. XXI, 2.—Esp. 3) *leḥi, a stake fastened in the ground* by the side of a wall, serving as a mark or as a fictitious partition (enclosure) for the purpose of enabling the inmates of an alley to move objects, on the Sabbath, within the space thus enclosed (v. עֵירוּב). Erub. 12ᵇ לי משום מחיצה a *leḥi* is to serve the place of a partition (palisade), contrad. to משום תיכר a mark to distinguish the alley from the public road. Ib. I, 2 הכשר מבוי... לי וקורה the means of fitting an alley for movements on the Sabbath ... are a stake and a beam on top; ר׳ אל׳ לחיין שאמרו וכ׳ אומר לְחָיַיִן R. E. says two stakes. Ib. 6 the stakes about which they speak must be ten handbreadths high &c. Ib. 15ᵃ הוי לי השומד מאליו... לי a pole put up accidentally (not with the intention of making it a Sabbath mark) ... serves the ritual purposes of a *leḥi.* Ib. 12ᵇ הִכְשִׁירוּ בל׳ if the alley has been made available for Sabbath movements by means of a *leḥi*; a. v. fr.

**לְחִיָא** ch. same, 1) *the cheek-piece of a bridle.*—*Pl.* לְחִיָאתָא. Hos. XI, 4 ומוריך בלְחִיָאתְהוֹן ed. (ed. Lag. בלַחְוָתָא; oth. ed. לְחִוָאתָא, לְחוֹאָתָא, לחיאתא, omitting the suffix) lengthening (loosening) their bridles (h. text לחיהם).—2) *stake* as a Sabbath mark, *leḥi,* v. preced. Erub. 15ᵃ נפל ל׳ the *leḥi* had fallen over.—V. לַחֲרִיתָא.

**לַחֲוִי** adv. (לחי, cmp. Aeth. la-ḥa-ya *to be beautiful*; cmp. כַּשֵּׁר, יָפֶה) *very well, all right.* Targ. Ruth III, 13.—Gitt. 67ᵇ bot. א״ל ל׳ said he to him, Very well (do so). Erub. 15ᵃ בשלמא קמה ל׳ as regards grain stacks, very well (they may have been so arranged on purpose); a. fr.

**לְחָיְתָא, לְחִי׳** f. pl. (v. לְחָיָא 2) *palisades,* whence לְחָיְתַיִת מוֹאָב = (מוֹאָב) עָר pr. n. pl. *Fort (of Moab).* Targ. O. Num. XXI, 15 לְחַיְתָּא; Y. לחיית. Ib. O. 28 לחית

thou shalt die in the possession of vigor (cmp. Deut. XXXIV, 7); a. fr.—*Fem.* לַחָה. Sabb. 49ᵃ כסות ל׳ a moist garment; a. fr.—*Pl.* לַחִים, לַחִין; לַחוֹת. Ib. מחמת עצמן ל׳ naturally moist, מחמת דבר אחר ל׳ moist through some incident. Y. Ber. I, 2ᶜ bot. היו שמים וכ׳ ל׳ the heavens were liquid ..., and on the second day they congealed (v. גָּלַד); Gen. R. s. 4, beg. היו מעשיהם ל׳ (corr. acc.); a. fr.—V. לַחָה.

**לַח** m., v. לַחָה.

**לַחַדָּא,** v. חַד II.

**לֵיחָה, לֶחָה** f. (b. h. לֵחָה; v. לַח) *moisture, secretion.* Sifré Deut. 357 (ref. to Deut. XXXIV, 7) א״ת לא נס לֵחָה read not, 'his moisture (vigor) had not failed' but 'was not failing now' (that he was dead) (i. e. נס is not meant for the perfect tense but for the partic. present), whoever touched Moses' body, felt moisture burst forth from it in all directions; Yalk. ib. 963. Shebi. II, 1 עד שתכלה הל׳ until the moisture in the ground is gone; Y. ib. 33ᶜ מאן תנא ל׳ what Tannai is it that makes moisture a condition?—Sabb. 107ᵃ להוציא ממנה ל׳ to let the pus escape. Makhsh. VI, 7 הל׳ סרוחה ill-smelling moisture (purulent substance); a. fr.—Trnsf. ל׳ סרוחה (*product of*) *ill-smelling secretion,* i. e. *man.* Cant. R. to VII, 9 אי רשע ל׳ ס׳ Oh, thou wicked mortal! Ex. R. s. 20; a. e.

**לְחוֹאָתָא,** v. לַחְיָא.

**לְחוּד, לָחוּד** adv. (v. חַד II) 1) *singly, separately, only.* Targ. Ex. XXVI, 9 (h. text לבד). Targ. Gen. VI, 5 (h. text רק); a. v. fr.—Taan. 21ᵇ גברי ל׳ ונשי ל׳ the men separately and the women separately. Ber. 2ᵇ עני שיעורא ל׳ וכהן שיעורא ל׳ there is a separate (different) standard of time for the poor man (when he goes to his meal) and another for the priest (when he goes to eat T'rumah), opp. חד שיעורא the same time. Ḥull. 55ᵃ ניקב ל׳ ונתהך ל׳ a perforated milt is one thing, and a removed one another (the laws are different); a. fr.—With suff. לְחוֹדִי, בִּלְחוֹדִי *for, by myself,* לְחוֹדָךְ, בִּלְחוֹדָךְ *for, by thyself* &c. Targ. Num. XI, 14. Targ. O. Ex. XVIII, 14 בלחודך; Y. לְבִלְחוֹדָךְ; a. fr.—B. Kam. 38ᵃ אזל הוא לגבירה לְחוֹדֵיהּ Ms. M. (ed. לחודאי גבירה, corr. acc.) he went to him by himself. Men. 38ᵃ כל חד לחודיה each for itself (one independent of the other), opp. תרויהו בחד both combined as one; a. fr.—וּבְלָ׳ (= h. ובלבד, v. בַּד III) *provided, but.* Y. Ber. I, 3ᵈ top ובל׳ דלא יעביד וכ׳ provided that he does not do &c., v. חַרְהוֹנָא. Y. Peah I, 16ᵇ bot. וב׳ דלא יתוב ליה provided that he does not return to it (his sin); a. fr.—2) (v. חוּד) *jointly, also* (h. גַּם). Targ. Ps. LII, 7. Ib. CXIX, 23 Ms. (ed. ארום); ib. 24. Targ. Job XXVIII, 27; a. e.

**לְחוֹדְאֵי,** v. preced.

**לְחוֹשׁ,** v. לַחַשׁ.

**לָחוּשׁ, לָחוֹשׁ** m. (v. לַחַשׁ I) *flaming, red.* Targ. Y. Gen. XXX, 32, sq. a. e. (O. שחום, h. text חום).

**לֶחִי** I (b. h.) pr. n. pl. *Leḥi* (v. next w). Gen. R. s. 98.

מואב (Y. II ל׳ קרתחון וכ׳). In gen. *fortresses.* Targ. Esth. IX, 27.

**לְחֵיךְ**, v. לְחֵךְ.

**לְחֵים**, v. לְחֵם.

**לְחֵיכָה** f. (לְחֵךְ) *licking, lapping* (of flames). Y. Ḥag. II, 77$^{b}$ bot. והיתה האש מלחכת אותן כְּלְחֵיכָתָן מסיני and flaming tongues lapped them (the words) as they were lapped when coming down from Sinai.

**לְחֵינָה, לָחֵנָה*** f. (v. next w.) *maid-servant.* — *Pl.* לְחֵינוֹת. Ex. R. s. 40, end; (Tanḥ. Ki Thissa 13 שפחות).

**לְחֵינָא, לָחֵנָא** (לְחֵינָ׳) f. (לחן, cmp. לוּת, *to join*; cmp. זוּג, לְוֵיָה II) 1) *concubine* (=h. פִּלֶגֶשׁ); 2) *maid-servant* (=h. אָמָה). Targ. O. Gen. XXXV, 22 (some ed. תָּא . . . .). Targ. Jud. VIII, 31; a. e.—*Pl.* לְחֵינָן, לְחֵינָתָא, לְחֵנָ׳. Targ. I Kings XI, 3. Targ. O. Gen. XXV, 6. Targ. Y. ib. XX, 17. Targ. Job XIX, 15.

**לְחֵישָׁא**, v. לְחָשָׁא.

**לְחִישָׁה** f. (לָחַשׁ II) 1) *whisper; spell, charm.* Y. Sabb. VI, 8$^{b}$ bot. (expl. לחשים, Is. III, 20) קדשיריא דבר שהוא ניתן על בית הל׳ ear-rings, (namely) that which is put on the place where the whispering for charming purposes is done (the ear).—בל׳ *in a low voice.* Gen. R. s. 3; beg.; a. fr.—[Y. Ber. I, 3$^{d}$ top, v. לְחָשָׁא.].—2) *hissing* (of the serpent), *emission of venom.* Ab. II, 10 לְחִישָׁתָן לְחִישַׁת וכ׳ their (the scholars') hissing is that of &c.; Num. R. s. 3, beg.—Trnsf. *invidious talk, tale-bearing, insinuation.* Pes. 57$^{a}$ אוי לי מלחישתן woe to me on account of their talk; Tosef. Men. XIII, 21 בית לחישתן their mouth.—*Pl.* לְחִישׁוֹת. Tosef. Sot. XIV, 3; Sot. 47$^{b}$ לוחשי ל׳ בדין those influencing the court by means of secret talk or insinuations.

**לָחַךְ** (b. h.) *to lick, lap* (cmp. לָחַת). Y. Meg. I, 71$^{c}$ bot. לוֹחֲכָהּ בלשונו והיא וכ׳ he licks it (the ink) off with his tongue (from the interspaces of the letters) so that the Divine Name remains intact. Ḥull. 142$^{a}$ פר׳ יְלַחֲכוּךְ . . . Oh that the mouth which gave forth pearls must now lick dust!; Kidd. 39$^{b}$ יְלַחֲכוּךְ (*Pi.*). Esth. R. to IV, 15 כי לוֹחֲכוּךְ הייתי וכ׳ for I should have been willing to lick the shoe of his (Haman's) foot; a. e.

*Pi.* לִיחֵךְ same, esp. (of lapping flames) *to lick up, dry up, make glowing.* B. Kam. 6$^{a}$ לְחֲכָה נירו (Rashi ל׳) it (the fire) lapped his neighbor's ploughed field. Gen. R. s. 4, beg.; Yalk. Job 914. Y. Ḥag. II, 77$^{b}$ bot. מְלָחֲכָה, v. לְחִיכָה. (Ruth R. to III 13 מלחטת).

**לְחַךְ** ch. same. Targ. I Kings XXI, 19 (h. text לקק). Ib. XVIII, 38. Targ. Mal. III, 19 יְלָחוֹךְ ed. Lag. (some ed. יַלְחֵיךְ *Af.*; h. text לחש, v. preced.); a. e.—Ab. Zar. 28$^{a}$ לַחֲכוּהָ לשקיה they burned (cauterized) his shoulder (to get the poison out)..

*Pa.* לָחֵיךְ same. Targ. Jud. VII, 5. Targ. Is. LXIV, 1; a. e.—Pes. 49$^{a}$ פרנכי מְלַחֵיךְ dish-licker.

**לְחְלוּחַ** m. (לחח, v. לַח) *moisture.* Cant. R. to II, 1 כבר יש בו ל׳ there is still some moisture in it; (Midr. Till. to Ps. I לחלוחיות).—V. לְבְלוּךְ.

**לְחְלוּחָא** ch. same.—*Pl.* לְחָלוּחֵי. Y. Ab. Zar. II, 42$^{a}$ ארן עבדת ל׳ if it gives out juice.

**לִיחַ׳, לְחְלוּחִית** f. same, *moisture, juice; vitality.* Gen. R. s. 48 זקנה שיש בה ל׳ (Ar. לכלוכית) old age combined with vitality. Ib. s. 61, beg. (ref. to רוּנְקָתוֹ, Job XIV, 7) זו ל׳ שלו that means his vitality. Snh. 49$^{a}$ עדיין לי׳ של וכ׳ David was yet in full vigor. Ib. 92$^{b}$ (ref. to Ez. XXXVII, 4; 11) 'dry bones' are men שאין בהם ל׳ של מצוה in whom there is no sap of good deeds; Sot. 46$^{b}$ bot.; Yalk. Kings 226; a. e.—[Cant. R. to I, 6 ויצלה ל׳, read: לְבָלוּכִית.]

**לְחְלוּחָא** ch. same. Y. Ab. Zar. II, 42$^{a}$ אסורה ל׳ the juice (brine of fish prepared by gentiles) is forbidden.

**לִיחַ׳, לְחְלוּךְ** m. (לָחַךְ), פה ל׳ *lapping with the tongue into the mouth.* Lev. R. s. 22; Pesik. Eth Korb., p. 58$^{a}$; Pesik. R. s. 16; Yalk. Num. 776; Yalk. Job 926; Tanḥ. Pinḥ. 12 [read:] וכי יש בהם כדי לחלוך פה (not לכלוך, לחלוח) is there in them (the waters of the Jordan) enough (for the Behemoth) for a lapping? [or ויש בהם כדי ל׳ פה and there is just enough for etc.]—Ib. אין בהם [כדי] ל׳ פה there is not enough &c.

**לְחַלֵּחַ** (redupl. of לחח, v. לַח) *to moisten.*

*Nithpa.* נִתְלַחְלַח *to be moistened.* Gen. R. s. 36 (expl. שבשבילו נִתְלַחְלְחָה האדמה, Gen. IX, 20) איש האדמה since for his sake the ground became moist again (cmp. Gen. R. s. 33, end, quot. s. v. גְּרִיד). Y. Sabb. IV, 6$^{d}$ bot. ירישין שנתלחלחו dry (plants) which have been moistened again, opp. לחין מחמת עצמן, v. לַח.

**לַחְלַח** ch. same. Gen. R. s. 41 (expl. מוגיך, Is. LI, 23) אילין דממרגין מחתיך דמְלַחְלְחִין (some ed. מכתך) those who make thy wounds flow, who moisten thy wounds, v. מוּג.

**לָחַם** I (cmp. לוּחַ), *to join*, or *to be joined, be inserted.*

*Hif.* הִלְחִים *to fit, insert; to tenon.* Y. Sabb. XII, 13$^{c}$ המַלְחִים את וכ׳ he who inserts the shutters (of a shop); Y. Bets. I, 60$^{c}$ המלחם (corr. acc.). Cant. R. to V, 12; ib. to IV, 15, v. לְחִי. Lev. R. s. 3 (ref. to the harmonious parallelism of Is. LV, 7) כאדם שהוא מלחים שני נסרים ומדביקן as one fits (with tenon and mortise) two boards and glues them to one another; כאדם שהוא מ׳ שתי כריעי ומדביקן זה לזה (leave out חמשה, v. Ar. s. v. מלח) as one inserts two legs of a bedstead.

**לָחַם** II (b. h.; v. preced.) *to join.*

*Nif.* נִלְחַם (cmp. use of זָוַג *Nithpa.*) *to come in (hostile) contact, to battle*; with ל of person, *to assist, battle for.* Mekh. B'shall. 2 (ref. to Ex. XIV, 14) לא . . . יִלָּחֵם לכם אלא לעולם ילחם כנגדן וכ׳ not only this time will he assist you, but he will always battle against your enemies. Tanḥ. Masé 6 כשהלך לְהִלָּחֵם בישראל when he (Sisera) went to war against &c. Ib. Vayera 7 (ref. to בלחומו, Job XX, 23) על המלחמות שהיו נִלְחָמִים עם וכ׳ for the battles which they fought against the Lord; a. fr.

*Hithpa.* תִּתְלַחֵם *to contest, dispute.* Y. M. Kat. III, 81$^{d}$ top אם חברים מִתְלַחֲמִים וכ׳ if scholars are at variance with

one another, what concern is it to you? (B. Mets. 59[b] מנצחים זה את זה וכ׳).

**לֶחֶם** m. (b. h.; fr. לחח *to chew*, v. Ges. H. Dict.[10] s. v. לוּשׁ) *food, bread;* [Arab. *meat*]. Ber. V, 1 the benediction over bread (פַּת) reads: המוציא ל׳ וכ׳ who makest food grow out of the earth; ib. 37[b]. Men. XI, 1 שתי הל׳ (sub. ככרות) the two loaves of bread (Lev. XXIII, 17). Ib. ל׳ הפנים the show-bread (on the table of the Sanctuary); a. fr.—Trnsf. *tribute, tax, salary* (cmp. annona). Ruth R. to II, 14 זו לַחֲמָהּ של מלכות that is (thou shalt partake of) the royal maintenance. Zeb. 85[a]; Meïl. 7[b] לַחְמוֹ של מזבח the tribute belonging to the altar (cmp. Lev. XXI, 6; 8; Neh. V, 14).—*Pl.* לְחָמִים. Y. Ḥag. III, end, 79[d] שני ל׳ two sets of show-bread, opp. to לחם אחד.

**לַחְמָא לְחִים, לְחֵם** ch. 1) same. Targ. Gen. XIV, 18. Ib. XLIII, 31; a. fr.—Snh. 100[b] (from Ben Sira) אמר במאי איכול ל׳ ל׳ סב מיניה if a man says, 'wherewith shall I eat bread (to season it)?', take the bread from him. Ab. Zar. 35[b] ל׳ דארמאי (Ms. M. נהמא) bread baked by gentiles, v. פַּת. Ber. 42[b] ניזיל וניכול ל׳ וכ׳ (Ms. M. נהמא) let us go and dine at a certain place; a. fr.—2) *meat, flesh.* Ex. R. s. 42 (ref. to לחמם, Zeph. I, 17) בערביא קורין לבשרא ל׳ in Arabia they call meat *laḥma*.

**לַחְמִי** m., **לַחְמִית** f. (= בית הלחמי) *of Bethlehem.* Tosef. Kel. B. Mets. VII, 1; Bekh. 22[a] חבית הל׳ Bethlehem wine jug.—*Pl.* לַחְמִיּוֹת. Kel. II, 2; Tosef. ib. B. Kam. II, 2.

**לַחְמָנִיּוֹת** f. pl. (denom. of לֶחֶם) *a sort of bread offered as dessert, wafers.* Ber. 42[a] (Ms. F. לחמנאה).

**לָחֲנָא, לָחֲנָה,** v. sub לְחִינָא.

**לָחַץ** (b. h.) *to squeeze; to force, press.* Kidd. 22[a] (ref. to Deut. XXI, 12) 'thou shalt bring her to thy house' מלמד שלא יִלְחָצֶנָּה במלחמה this intimates that he must not urge her (to yield to him) during the war. B. Mets. 59[b] וחלוֹחֲצוֹ and he who presses him (the stranger), contrad. to אַנָּה.—Part. pass. לָחוּץ, *pl.* לְחוּצִים. Num. R. s. 11 דחוקים ול׳ pushed and pressed.

**לָחַשׁ** I (cmp. לָחַט, לָחַךְ) [*to lick,*] *to flame, glow* (of coals), opp. עָמַם. Pes. 75[b] (ref. to גחלי אש, Lev. XVI, 12) גחלי יבול עממות . . . הא כיצד מביא מן הלוֹחֲשׁוֹת by *gaḥălé* I might understand dying coals, . . . . .; by *esh* I might understand a flame; . . . how is it now (that it reads גחלי אש)? He takes from among the glowing coals; Y. Yoma II, end, 42[a]; Sifra Aḥăré, Par. 2, ch. III; a. e.

**לָחַשׁ** II (b. h.; cmp. חָשָׁה, נָחַשׁ) *to whisper.* Ber. 22[a] לְחָשָׁהּ לר׳ וכ׳ said it in a whisper to R. A.—Esp. *to whisper an incantation, to charm.* Snh. X, 1 (90[a]) הלוֹחֵשׁ על המכה וכ׳ he who mumbles over a wound reciting the verse (Ex. XV, 26) &c. Ib. 101[a] לוֹחֲשִׁין לחרשת וכ׳ you may whisper a charm over bites of serpents and scorpions on the Sabbath; [Rashi: charm serpents &c. to make them innocuous]. Y. Sabb. XIV, 14[c] bot. לוחשין לעין וכ׳ you may cure by charm a sore eye &c.; a. v. fr.

*Pi.* לִחֵשׁ same, 1) *to whisper, hiss* (of the serpent); *to inform.* Tanḥ. Vaëra 4 (ref. to Ber. V, 1, v. בּוֹרְאֵי פְּרִי בָטֶן) הנחש מְלַחֵשׁ והורג אף המלכות מְלַחֶשֶׁת וכ׳ as the serpent hisses and kills, so does the (Roman) government hiss (inform) and kill; [read:] הוא נותן את האדם בבית האסורין והוא מלחש עליו והורגו the same (officer) puts a man in prison and the same informs against him and puts him to death; Ex. R. s. 9.—Tanḥ. Balak 14 מְלַחֲשִׁין אחריו ברוך שם וכ׳ they (the demons) repeat after him in a low voice, Blessed be the name &c.; Num. R. s. 20; a. e.—Trnsf. *to incite, mislead.* Ber. 7[b]; Meg. 6[b] ואם לִחֲשָׁךְ אדם לומר וכ׳ and if one mislead thee saying &c.; Gitt. 23[b]. Num. R. s. 4 מי לחשך שהוציא וכ׳ who told thee that the Lord discharged the first-born (in disgrace) &c.?—[Erub. 91[a] מי לחשך, read הלכה כר״ש, as ib. 74[a], v. Rabb. D. S. a. l. note 90.]

*Nif.* נִלְחַשׁ (with ל) *to be hissed at, be incited.* Koh. R. to X, 11 אין הנחש . . . . אע״פ שׁ לו וכ׳ no serpent bites unless it is set on from above; ואין המלכות . . . אע״פ שׁ לה nor does government persecute a man, unless it is set on from above.

**לְחוֹשׁ, לַחַשׁ** ch. same, *to whisper, charm.* Targ. Y. Gen. XI, 28.—Y. Sot. I, 16[d] bot. כל . . . מִילְחוֹשׁ לעיינה תיתי וילְחוֹשׁ let any woman that knows how to cure a sore eye by charm, come forth and charm for me. Ib. עבדי גרמיך כְּלַחֲשָׁה ליה וכ׳ act as if you were charming to him and you may spit into his eye; Num. R. s. 9; Lev. R. s. 9.—Y. Sabb. XIV, 14[d] bot., a. e., v. רְשׁוּ. Yoma 82[b], v. infra; a. fr.

*Pa.* לַחֵשׁ same. Targ. II Sam. XII, 19.—Y. Ber. 1, 3[c] bot. גחנין ומְלַחֲשִׁין bending and whispering (a prayer).

*Ithpe.* אִיתְלְחִישׁ 1) *to be whispered to, be relieved by a whispered charm.* Yoma 82[b] [read:] לחשו לה . . . לחושו לה ואִילְחִישָׁא לה whisper to her that to-day is the Day of Atonement. They did whisper to her and she was relieved (of her morbid appetite); [Ms. O. ואילחיש and the embryo in her womb was quieted; v. Rabb. D. S. a. l. notes 10 a. 20].—2) *to listen.* B. Mets. 59[a] [read] ויתְלְחִישׁ and listen, v. גּוּץ.

**לַחַשׁ** m. (b. h.; preced.) *whisper.*—בל׳ *in a low voice.* Erub. 54[a] חירה שונה בל׳ was in the habit of studying in a low voice; (ib. 53[b] bot. גריס בלחישה). Ḥag. 14[a] (ref. to לחש, Is. III, 3) זה שמוסרין לו סתרי תורה שניתנין בל׳ (v. Ms. M. in Rabb. D. S. a. l. a. Rashi to Is. l. c.) that is he to whom are handed over the secrets of the Law which are communicated in a low voice (cmp. Gen. R. s. 3, beg.); a. e.

**לְחִישָׁה, לְחִישָׁא, לָחֲשָׁא** m. ch. same, 1) *whisper.* Y. Ber. I, 3[c] sq. מהו דין לחישה what means that whisper (what do they pray in a low voice)?—2) *spell, charm, secret art.* Targ. Jer. VIII, 17 ed. Ven. (Bxt. לַחֲשָׁא, ed. Lag. לְחָשׁ; Kimḥi לְחִישׁ).—*Pl.* לָחֲשִׁין, constr. לַחֲשֵׁי. Targ. Ex. VII, 11 (h. text לחט־); ib. VIII, 14 (h. text לט־).

**לָחַת,** *Hif.* חִלְחִית (cmp. לָחַךְ) *to loll the tongue* (of the dog); *to pant, be exhausted.* Lev. R. s. 13 התמור מהלך והכלב מַלְחִית the ass walked (patiently) and the dog panted; Yalk. Hab. 563; Sifré Deut. 343.

לְחַת ch., *Af.* אַלְחִית same. [Targ. II Kings IV, 34, sq., v. לְחַת.]—Lev. R. s. 13 את טעין מַלְחִית וכ׳ when burdened thou pantest, when unburdened thou pantest.—Pesik. B'shall. p. 86[b] לפום דהדין כלבא מלחית בלישניה because a dog (habitually) lolls his tongue; Yalk. Ex. 227.

לְחַתָּא, לְחָתָא, לְחוּ׳ f. (v. לְחִי, לְחָיָא), לי׳ דכרעא *the splint-bone, the outer, smaller bone of the leg, fibula.* Yeb. 103[a] האי מאן דסגי על לי׳ דכרעיה Ar. ed. Koh. (Var. לו׳; ed. לי׳) he who walks on his splint-bone (his feet being turned outward so as to form an obtuse angle).

לָט, v. לוּט.

לָטָא, v. לְטִי.

לְטָאָה, v. הַלְטָאָה.

לְטוֹם m. (b. h. לֹט) *gum-mastich* (Ladanum), a resin used as perfume. Targ. Gen. XXXVII, 25.—Shebi. VII, 6 לוטם (Ms. M. לְטֹם; Y. ed. לוטה); Nidd. 8[a] לטום. [Maim. a. oth. take our w. for *chestnut* or *hazelnut*, whereas the context proves in favor of a resin.]

לַאוּטוּמְיָא, לָטוּמְיָא f. (λατομία, lautumiae) *quarry.* Ohol. XVII, 3 מְלָטוּמְיָא Talm. ed. (Mish. מלטמיא; ed. Dehr. מלחטמיא) he who starts ploughing from a quarry (where chips of stones, bones &c. are deposited) or from a deposit of bones &c.; Tosef. ib. XVII, 3 מלוא טרמיא ed. Zuck. (read מְלָאוּט; ed. מלא חטמא, corr. acc.). [Comment.: = מְלֵא עֲצָמִים *full of bones*; but מ is the prefix as context proves.]

לְטוֹסָאֵי, v. לוּטָאֵי.

לְטוּתָא f. (לְטַי) *curse.* Snh. 48[b] לְטוּתָיךְ דַּלְטָרִיךְ אבוך (Yalk. Kings 172 לְוּוּטָתָא) his curse with which thy father cursed him (euphemism for: the curse with which thy father cursed me). Nidd. 13[b] דינא תנן או לי׳ תנן does the Mishnah (II, 1) mean a law (punishment) or an execration?

לְטֵיט, לְטַט (sec. r. of לוּט) *to curse.* Targ. Jud. IX, 27. Targ. Job V, 3; a. e.

*Pe.* לַטָּט same. Ib. II, 14. Targ. Jer. XV, 10; a. fr.

לְטָא, לָטִי same. Targ. Gen. V, 29; a. e.—Snh. 48[b], v. לְטוּתָא. Ber. 7[a] אֲלַטְּיֵיהּ I will curse him.

לְטֵיט, v. לְטַט.

לָטִים m. pl. (b. h.; לוּט) *secret arts*, v. לְחָטִים.

לְטוּמְיָא, v. לָטוּמְיָא.

לְטִינוֹס, v. לוּטָרִינוֹס.

לְטִיסָא, v. לְטִרְשָׁה.

לְטֵישׁ, v. לְטַשׁ.

לְטִישָׁה f. (לְטַשׁ) *hammering, furbishing.* Kel. XIV, 1 (Hai G.: לטרסא); Tosef. ib. B. Mets. IV, 1.

לְטֹם, v. לְטוֹם.

לְטָרָא, v. לִיטָרָא.

לְטַרְגִּיה, read: לִיטוּרְגְיָא f. (λειτουργία) *public service.* Tanḥ. Vaëra, ed. Bub., 4; Yalk. Ex. 178 שבטו . . . פָּטוּר לי׳ במצרים the tribe of Levi was exempt from public service in Egypt; (Tanḥ. ib. 6 פטור מעבודת פרך).

לָטַשׁ (b. h.; cmp. לָחַשׁ) *to polish.* Pes. III, 4 (48[b]) הפח תְּלָטְשׁוֹ בצונן (Y. ed. בצונין) if the dough shows evidence of rising, let her polish it by means of cold water (slap the dough with hands dipped in cold water); Y. ib. 30[b] top. Gen. R. s. 23.

לְטֵישׁ, לְטַשׁ ch. same, *to polish, sharpen.* Targ. Gen. IV, 22 Levita.—Targ. Prov. XXVII, 17.—Part. pass. לָטִישׁ. Ib.

לִי=לֵית, *not.* Y. Maas. Sh. V, beg. 55[d] למה לי נן מרין why do we not say?—Y. Snh. III, 21[b] דלי אכיל וכ׳ for I eat no unclean meat; a. fr.—לֵירָנָא, לֵירָנָה=לֵי אֲנָא=לֵירָנָן; לֵי אֲנָן=לֵירָנָן. Ib. I, beg. 18[a] דלי חכים מידון that I know not how to judge. Ib. X, 28[b] לינה מיזל I will not go. Ib. ולי יכול וכ׳ and I cannot bear it. Y. Orl. II, 62[c] top ואנן לי אמרין כן but we do not say so. Y. Shebi. IX, 38[d] לי אזל מפלי וכ׳ will I not go and make sport of that elder of the Jews?, i. e. I will go &c.; a. fr.

לְיָא, *tail*, v. לֶדֶא.

לַיְיָא, לַיָּא pr. n. m. *Laya*, abbrev. of *Ilai*, *Hilai* (v. Fr. M'bo, p. 75[b]). Y. Ber. II, 5[c]. Ib. III, 6[d] top; a. fr.

לֶיְיָא, v. לֵיְיָא.

לֵיעַ׳, לֵיאוּתָא, לֵיאוּ f. (לְאֵי, לְעֵי) 1) *labor.* Targ. Is. XL, 28 (ed. Wil. לי׳). Targ. Gen. XXXI, 42 (ed. Berl. a. oth. לֵיאוֹת).—Esp. *vain labor, vanity.* Targ. O. Num. XXIII, 21 (Y. לית; h. text עמל). Targ. Is. X, 1; a. e.—2) *earning, acquired property.* Targ. Deut. XXVIII, 33. Targ. Ez. XXIII, 29; a. fr.

לִיבָּא *heart*, v. לֵב ch.

לִיבָּא, *Pi.* of לָבָא, v. לבי.

לִיבְבָא, v. לֵב ch.

לִיבְדָּא, v. לִבְדָּא.

לִיבְדָה, v לִירְבָּה.

לִיבְדְקוֹס, m. (variously corrupted; Libycus) *Libyan ass.* Sabb. V, 1 (51[b]) לובדקים, expl. ib. חמרא לובא. Kil. VIII, 4 (v. Rabb. D. S. a. l. note); Tosef. ib. V, 4 ולא את חל׳ לגמלין nor must you tie the Lybian ass to camels; Sifré Deut. 231 דולפקס (corr. acc.). Y. Kil. VIII, 31[c] חל׳ אית תניי תני ניבדקס some read Nibd'kos (Numidicus); [read:] מאן דאמר ל׳ על שם לובים he who reads L. refers to Lubbim (Dan. XI, 43) (שם ליבוי, read ליבויא, a gloss); v. אמבטרס; Y. Sabb.

לִיגְנוֹן, Tanh., ed. Bub., B'resh. 24, v. לְגָנָא.

לֵיד, fut. תֵּלִיד, v. יְלַד.

לֵידָה f. (b. h. לֵדָה; יָלַד) *birth, giving birth.* Ab. Zar. I, 3 יום הל׳ birthday. Y. Ber. II, 4[d] top אשרי . . . . כשעת לֵידָתוֹ וכ׳ happy he whose time of death is like his time of birth, as when he was born he was innocent &c. Sabb. II, 6 בשעת לֵידָתָן (or לִידָתָן) in their hour of confinement. Nidd. 29[b]; a. fr.—טמאה ל׳ (sub. טומאת) subject to the laws of cleanness for a woman in confinement (Lev. XII, 2—8). Ib. 23[b]; a. fr.—*Pl.* לֵידוֹת. Y. ib. III, 50[c]; a. fr.

לִידְנָא, v. לְדָנָא.

לִידָתָא f. pl., v. לֵידָתָא.

לִיוָאָה, v. לְוָיָא.

לִיוִ׳, לִיוְקָאֵי m. pl. (Λίβυκοι) *Libyans.* Targ. I Chr. I, 11 (ed. Lag. לאק׳, corr. acc.); Targ. Y. I Gen. X, 13 (h. text לְהָבִים), v. לוּבָא.

לִיוְיָתָן, v. לִוְיָתָן.

לִיוְנְטַי pr. n. m. (Leonteus) *Leonti*, name of an Amora. Y. Yeb. IX, end, 10[b]. Y. Sabb. III, 6[a] bot. (Var. לוונטי, לוינטי); a. e.

לִיזְבִּיז, לִיזְבֵּז, v. לְבִזְבֵּז.

לִיזָה f. (לוז IV) *evil talk, suspicion.* Y. Yeb. III, 5[a] top כדי שלא לחוציא ל׳ וכ׳ in order not to give rise to a suspicion about the legitimacy of her children; Y. Gitt. IX, 50[b] top. Ib. IV, 45[d] top לוזה (corr. acc.).

לִיחָה, v. לֵחָה.

לִיחְלוּחַ, לִיחְלוּחִית, לִיחְלוּחִיתָא, v. sub לֵחָה.

לִיחָתָא, v. לְחָתָא.

לִיט, v. לוּט.

לִיטוֹר, v. רְטוֹר.

לִיטוּרְגְיָא, v. לטרגיה.

לִיטוֹרִין m. pl. (perh. a disguise of דִּילָטוֹרִין, or of לְאִיטוֹר, v. רִישׁוֹרִין) *informers* or *advocates.* Y. Meg. III, 74[a] bot. (in a secret letter) כבר פיסנו לשלשה ל׳ we have won over three informers (or speakers).

לִיטְמָא, Yalk. Is. 316, read לִינְיָא.

לִיטְרָא, לִיטָרָא c. (λίτρα) *Litra*, the Roman *Libra*, a pound; also *a measure* of capacity (divided into 12 unciae). Tosef. Ter. V, 11; Y. ib. IV, 43[a] ל׳ קציעות וכ׳ a pound of figs which one pressed &c. B. Bath. 89[a] if a person wishes to buy ג׳ רביע ל׳ three quarters of a pound, he must not say, weigh for me ג׳ רביעי ל׳ וכ׳ three quarters of a pound, each quarter separately &c. Y. Ter. X, 47[b] top

V, beg. 7[b] (corr. acc.).—Gen. R. s. 98 (ref. to Gen. XLIX, 11) [read:] לגפן שכחה רע אוסרין ל׳ אחד to carry the fruits of a less fertile vine they harness *one* ass &c. (v. Keth. 111[b]).

לִיפּוּי, לִיפּוּי m. (לָפָה) *blowing, fanning a flame.* B. Kam. 60[a] בלִיפּוּיוֹ (בלִיבּוּיוֹ), v. לָפָה.

לִיבּוּי (read: לִיבּוּיָא) pr. n. *Libya* in Africa, esp. a district of Northern Africa (*Libyae nomos*) between Egypt and Marmarica. Y. Kil. VIII, 31[c] גרים חבאים מל׳ proselytes from L.; (Y. Sabb. V, beg. 7[b] מלוּבִּים), v. לוּבִּי a. לִיבְּדְקוֹס.

לִיבּוּן, לִיבְּ׳ m. (לָבַן II) 1) *whitening, cleansing.* B. Kam. 93[b] ול׳ מי חוי שינוי is whitening (the stolen wool) a change (by which the right of paying an indemnity instead of restoring the object is acquired)? Y. ib. IX, beg. 6[d]; a. e. —*Pl.* לִיבּוּנִים, לִיבְּ׳; ימי ל׳ *the days after menstruation during which white garments are worn* while marital contact is still prohibited. Sabb. 13[b] בימי לִבּוּנֵיךְ וכ׳ how did he behave towards thee in thy days of white garments?—2) *heating, glowing.* Bets. 34[a] משום ל׳ רעפים because it resembles the act of heating (new) tiles, v. לָבַן. —Hull. 8[a], v. תִּירְוּד. Y. Ab. Zar. V, end, 45[b] צריכה ל׳ (not לִיבּוּן) requires purification by fire (Num. XXXI, 23); וה׳ צריך וכ׳ and the heating must be such as to make sparks come forth &c.; a. e.

לִיבּוּן, Snh. 106[a], v. אספר.

לִיבּוּנָא *foundation.* v. לִבּוּנָא.

לִיבּוּנָאָה m. (preced., v. לָבַן II) כתב ל׳ *well-balanced form of writing, the Samaritan characters* (v. Geiger Zeitschr. V, p. 117). Snh. 21[b] (expl. כתב עברי).

לִיבְלִיבָא, לִיבְלוּבָא, לִיבְלָבָא, v. לַבְלָבָא.

לִיבְלָרָא, לִיבָּלָר, v. לִבְלָר.

לִיבְנָא, *pl.* לִיבְנִין, v. לְבִרְנָתָא.

לִיבְנוֹס m. (Λίβανος) *Lebanon*, the mountain range on the confines of Syria and Palestine. Targ. Y. I Num. XXIV, 6 (not לִיכְ׳).

לִיבְנָן, v. לִבְנָן.

לִיבְרָה m. (libra) *scales.* Y. Sabb. VI, beg. 7[d] מיתן ל׳ דלחבא וכ׳ (Ar. ליברה) to put a pair of golden scales (as an ornament) on her head dress.

לִיבַּרְנִין f. (v. בּוּרְנִי I) *Liburnian ship.* Y. Shek. VI, 50[a] top (Bab. ed. לבירנין; Tosef. Succ. III, 8 בּוּרְנִי).

לִיגָא, v. טוֹנָא.

לִיגְגִין, v. לְגָנָא.

לִיגוּנִין, Tosef. Kel. B. Mets. V, 13, v. לָגִין.

לִיגְנָא, לִיגְלוֹג, לִיגְלוּג, לִיגְלָג, לִיגְרוֹן, v. sub לְגַ׳.

לַיְלָה, לֵיל m. (b. h.) 1) *night, evening*; *darkness*; metaph. *suffering, misery*. Cant. R. to II, 17 לֵילָן של מלכיות the misery (of exile) under the governments; לילן של מצרים the sufferings in Egypt; v. פְּרָחָה. Y. Taan. I, 64ª top, v. בֹּקֶר. Ber. 3ª ג׳ משמרות הוי חלֵ׳ the night is divided into three watches. Zeb. V, 3 ליום ולַ׳ וכ׳ the same day and the night following to midnight. Snh. 96ª שנעשה עמו מעשה לֵ׳ Ms. M. (v. Rabb. D. S. a.l.) night-work was done for him (the stars helping, v. Jud. V, 20); a. v. fr.—*Pl.* לֵילוֹת, constr. לֵילֵי (also used as a sing.: *night-time*, v. next w.). Ber. I, 5 בַּלֵּ׳ at night (in the night prayer). Taan. 23ª בלֵ׳ רביעיות ובלֵ׳ שבתות (not רבִיעית) in the nights of Wednesdays and Sabbaths. Sifra B'ḥuck. ch. I בלֵ׳ שבת ללֵ׳ שבת every Sabbath night; Lev. R. s. 35 בלֵ׳ שבתות. Pes. 71ª לֵ׳ יו״ט האחרון the night of the last (eighth) day of the festival; Succ. 48ª; a. fr.—2) pr. n. *Laylah* (ref. to Job III, 3), name of the angel of night and of conception. Snh. 96ª. Nidd. 16ᵇ.

לֵילְיָא, לֵילָא, constr. לֵיל ch. same. Targ. Gen. I, 5. Targ. Ex. XII, 42; a. fr.—Ber. 3ᵇ שית דלֵ׳ six hours of the night. Ib. נשק לֵ׳ וכ׳ the night moves &c.; v. נָשַׁק; a. fr.—*Pl.* לֵילְוָן, לֵילָוָן, לֵילָוָתָא, לֵילְוָתָא, לֵילָאתָא; constr. לֵילֵי. Targ. Y. Ex. l. c. Targ. O. Deut. IX, 9 לֵילָן .. ed. Berl. (oth. ed. a. Y. לַיְלָן . . .). Targ. I Sam. XXX, 12. Targ. Job II, 13 לילוותא Ms. (ed. לילוון). Targ. II Esth. IV, 16; a. fr.—Gitt. 57ª. B. Mets. 86ª תלתי לֵילָוָתָא three nights; a. fr.—לֵילֵי (v. preced.) *night-time, at night*. Targ. Y. I Gen. VIII, 22. Targ. Ps. I, 2. Targ. Is. XXXIV, 10; a. fr.—Pes. 2ª (explain. אור, Mish. I, 1); a. e.—[Y. Dem. VII, beg. 26ª דיתקין לילא, read: דיתקין לֵיה לָהּ, v. R. S. to Dem. VII, 1.]

לֵילָה, לֵילָא, v. לַיְלָה.

לֵילִי f. (v. preced. wds.) גומרת לֵ׳ [*night-coal,*] name of an insect glowing by night, *fire-bug*. Pesik. R. s. 33; Yalk. Is. 336.

לֵילָאתָא, v. לִילִית.

לִילַךְ, לֵילוֹךְ, Sabb. 134ª, v. לָבַךְ.

לֵילְיָא, לֵילֵי, v. לֵילָא.

לֵילֵי, v. לִילִית.

לֵילְוִינוֹס, v. לוּלְדִינוֹס.

לֵילִין, v. next w.

לִילִית f. (b. h.; לַיְלָה) *night-demon, Lilith*. Targ. Job I, 15 מגדלת שער כלֵ׳ she (woman) lets her hair grow like L.—Nidd. 24ᵇ דמות הורמין בר לֵ׳ (a fetus) like L. (with wings). B. Bath. 73ª (Ms. M. לֵילָאתָא, Var. in ed. a. Mss. לֵילְיָאתָא, לֵילָאתָא; v. Rabb. D. S. a. l. note), v. הוּרְמִין. Sabb. 151ᵇ אחזתו לֵ׳ L. will take hold of him.—*Pl.* לֵילְיֵי, לֵילְיִן m. *night-demons*. Targ. Y. Num. VI, 24. Targ. Y. I Deut. XXXII, 24. Targ. Is. XXXIV, 14. Targ. II Esth. I, 2; a. e.—Erub. 18ᵇ.

לֵילִיתָא ch. same. B. Bath. 73ª, v. preced.—Gitt. 69ᵇ גירא דלֵ׳ Rashi (ed. דלֵילָתָא, Ar. דלולי), v. גִּירָא II.

וכמה לֵ׳ עבדא מאה זוזין and how much is a L.? One hundred *zin* (v. זוּז II). Ned. 59ª בצלים לֵ׳ a Litra of onions; a. fr.—*Pl.* לִיטָרִין, לִיטָרָאוֹת, לִיטָרָיוֹת, לִיטְרָאוֹת, לִיטְרוֹת, לִיטְרִין. B. Bath. l.c. Tosef. Ter. l. c. Gen. R. s. 10; Lev. R. s. 22. Y. Peah II, 20ª bot.; a. fr.—Tosef. Kel. B. Mets. I, 16 חֲצָאֵי לֵ׳ (not לִיטְרֵי), שְׁלִישֵׁי לֵ׳, רְבִיעֵי weights of a half-pound, a third of a pound &c.—Chald. pl. לִיטְרִין, לִיטְרַיָּיא. Lev. R. l. c. ותרתין לֵ׳ וכ׳ . . . גוזלא a pigeon on one side and two L. on the other; Gen. R. l. c. —[Y. Ned. VI, 39ᵈ top לִיטְרֵי, v. טְרִיתָא.]

לִיטַרְתָּא f. (preced.) (*by the*) *pound*. Y. Ber. II, 5ᶜ bot. בכמה חדין לֵ׳ how much is this (meat) a pound?—Pesik. R. s. 23 לֵ׳ דינר וזבנינה . . and a Jew bought it at a denar a pound.

לַיְרִי, v. הַיְרִי.

לַיְרָא, v. לַיָּא.

לָיְרָא, v. יָא.

לָיָא, לָיְיָא m. (לְוִי) *tail*; כלפי לֵ׳, v. אַלְיָה.

לַיְרְדָּא, v. הַיְרִי.

לָיוּף, לָיְיוּף, v. לוּף.

לַיְזָן, v. לִיזָן.

לַיְרוּשׁ m. (לוּשׁ) *dough*. Sifré Num. 89 (ref. to לָשׁ, Num. XI, 8) [read:] זהו לשון נוטריקון דבר אחד משמש שלש לשונות הלֵ׳ ושמן וחלב כלי חזה וכ׳ this is short-hand writing, one word-sign serving for three words: dough, oil and honey, like a dough moulded into cake with oil &c.; Yalk. ib. 735.—[לַיְרִישׁ *lion*, v. לַרְוָשׁ.]

לַיְרוּשָׁא, לַיְרִישׁ ch. same, v. לִישׁ.

לַיְרִית, v. לַיְרִית.

לַיְרְתָּא, *lion*, v. לַיְרְוָתָא.

לִיפָא I m. (לְבַךְ) *beating* (wine and oil) *into a mixture*. Sabb. 134ª בעי לֵ׳ it requires beating.

לִיפָא II (= לָא אִיפְּא) *there is not, none*. Kidd. 21ᵇ בעינא אהבתי . . . ולֵ׳ the case requires that he must say, 'I love my master and my wife' (Ex. XXI, 5), which he could not do (if the master were not permitted to give him a gentile slave to wife on account of his being a priest); ib. 22ª ולֵ׳ which he cannot say (at the beginning of his servitude). Ib. 4ᵇ הכא דלֵ׳ לשנויי where there is no other reply. Ber. 25ª, a. fr. מהא לֵ׳ למשמע מינה from this nothing can be proved. Snh. 97ª לֵ׳ . . . קושטא וכ׳ מריש formerly I thought there is no truth in the world; a. v. fr.

לִיכוֹן, Snh. 106ª, v. אספר.

לִיכְלוּכִית, לִיכְלוּךְ, v. sub לְכְלֵךְ.

לִיל, Tosef. B. Bath. I, 4, read: לוּל.

לֵיל, Targ. Y. II Deut. XXXII, 10=יְלֵיל, v. יְלַל.

taking it and is contented with an improvised meal) &c., v. גְּלְגֵּל. Ḥull. 91b וירפטר בלא לי .. צדיק this righteous man (Jacob) has come to my lodging place (Beth El), and shall he be suffered to go without the hospitality of a night's rest?—Y. Sot. II, 18a, a. fr. נפסלין בל׳ become unfit for use by being kept over night. Ex. R. s. 1; a. fr.—Gen. R. s. 60 (ref. to לָלִין, Gen. XXIV, 23, a. לָלוֹן, ib. 25) לי לינות הרבה אותה .. לינות אחת lodging for one, .. for many.—*Pl.* לִינוֹת. Num. R. s. 12, beg. (ref. to יִתְלוֹנֵן, Ps. XC, 1) שלן שם לי הרבה where he (Moses) lodged many nights (Ex. XXXIV, 28). Lev. R. s. 20; a. fr.

**לִינְדָה, לִינְיָא** f. (linea) *line; string.* Tanḥ. B'midb., ed. Bub., 23 לי אחת של וכ׳ one string of fine pearls; (Tanḥ. ib. 20 סחורה אחרת; ed. Const. לנות, ed. Ven. לוח, corr. acc.); Yalk. Is. 316 לינטא (corr. acc.; Num. R. s. 4, beg. פרגמטיס). Cant. R. to I, 10 בלונא; Yalk. ib. 983 כלינייס, כלונא, read: כלינא, v. חָרַז.

**לינויס,** v. preced.

**לינפה,** Yalk. Gen. 127, v. נִינְפֵּי.

**לִיסְטָאָה, לִיסְטָא** m. ch. = לִיסְטִיס, *robber.* B. Mets. 84a, v. לִיסְטִיוּתָא. Koh. R. to VII, 26 [read:] בההוא לילייא נפק לי ותקף וכ׳ that night the robber (with his band) marched out, but the guard was close behind them. Esth. R. to I, 12 חן דלי וכ׳ (not דליסטאות), v. חָן. Lev. R. s. 30 איתסב ההוא ליסטא; Yalk. ib. 651 איתציד ההוא לי וכ׳ that robber was captured. Snh. 106b (in a gentile record concerning Balaam) כד ... פנחס לי when Phineas, the robber, slew him; a. e.—*Pl.* לִיסְטָיָא, לִיסְטָרִין, לִיסְטָאֵי, לִיסְטָן, לְסָ׳. Targ. Job IV, 11 (Ms. מְסָיָא ...). Targ. Jud. V, 11.—Pesik. Shub., p. 165b (synon. with גַּיְיסוֹת). Gen. R. s. 60; Y. Shek. V, 48d top; a. fr.

**לִיסְטָאוּת,** v. preced.

**לִיסְטוּת** f. (denom. of לִיסְטִיס) *robber's life, lawlessness.* Kidd. 30b מלמדו לי ... כל שאינו whosoever does not teach him (his son) a trade, trains him for robbery; a. e.—*Pl.* לִיסְטָיוֹת. Yeb. 25b נתפס ע״ר לי he was arrested on account of robberies (that had been committed), Snh. 46b יצא לבי לי turned to lawlessness; (Ms. M. לִלִיסְטָיָא = λῃστεία).

**לִיסְטְרִין, לִיסְטְרִין,** read: לִיסְטִירִין.

**לְסָ׳, לִיסְטָיוּתָא** ch. = preced. art. B. Mets. 84a (applied to Resh Lakish) לסטאה בליסְטָיוּתֵיהּ ידע (Ms. F. בלסטאה) the (former) robber understands his handicraft (knows the nature of deadly weapons).

**לְסָ׳, לִיסְטָס, לִיסְטִיס** (frequ. incorr. טים ..) m. (λῃστης) 1) *robber, pirate, freebooter,* in gen. *rover.* Targ. Y. Gen. XXI, 13.—B. Kam. 57a, a. fr. לי מזויין, v. זַיִן; B. Mets. 43a; 58a לסטין (corr. acc.). Y. Ber. IX, 13b top; a. fr.—*Pl.* לִיסְטִין, לִיסְטִים, לְסָ׳. Gen. R. s. 64 (v. עָרַר II) שנכנסו לי וכ׳ rovers had come to his house and revelled with him the whole night. Sabb. 10a; Pes. 12b מאכל לי the meal-time of the lawless (prize-fighters &c., cmp. לוֹדִים);

**לֵימָא,** v. אֲמָא II.

**לִימוּד, לְמוּד** m. (b. h. לָמַד) *teaching, learning, study* (interch. with תלמוד); *training; habit.* Kidd. 40b לי גדול שהל׳ וכ׳ study is more (than practice), for study leads to practice; B. Kam. 17a; Meg. 27a (Ms. M. תלמוד). Hor. 13a משכחים את חכ׳ cause man to forget what he has learned; ib.b משיב לי וכ׳ brings back to recollection the study of seventy years. Ex. R. s. 43 לשון לי (the root ירה in *Hif.*) means *to teach.* Ber. 7b יותר מלְמוּדָהּ ... גדולה the ministrations (of the disciples to the doctors) of the Law are more valuable than the direct teaching of it. Tanḥ. Ki Thetsé 1 מבקש לְמוּדוֹ וכ׳ he seeks for the enjoyments to which he has been used and fails to find them; a. fr.—*Pl.* לִימוּדִים, לְמֵ׳, לִימוּדִין. Snh. 65b; Yalk. Deut. 918 (expl. מְצוּנָן, v. צוּן) (who says) לִימוּדֵי ... חטין יפות it is usual for the wheat crops to be fine in the ante-Sabbatical years; Tosef. Sabb. VII (VIII), 14; Sifré Deut. 171 לי .. להיות יפות the ante-Sabbatical years are usually good (in crops); Sifra K'dosh. Par. 3, ch. VI לְמוּדוֹת ... להיות יפות.

**לְמֵ׳, לִימוּדִין, לִימוּדִים** m. pl. (לָמַד) [*junctions,*] 1) *mortised shingles* or *boards* used as frames. Kel. V, 9 תנור ... . ועשה לו לי an oven which came in parts from the workshop and which (after being put up) was surrounded with a frame. Ib. סלק את לִימוּדָיו ed. Dehr. (oth. ed. לְמֵ׳) if the frame was removed; Tosef. ib. B. Kam. IV, 12. Ib. VII, 9 עין של תנור ... . לי וכ׳ a chimney-flue which is lined with boards. Tosef. Pes. VII, 1. M. Kat. II, 2 עושה לו לי וכ׳ he makes a frame of shingles and covers the vat that the wine may not get sour; a. e.—2) *a sort of common bread, 'shingles'.* Tosef. Ḥall. I, 7; Y. ib. I, end, 58a פטורה עשאה לי if he made the 'dog's dough', into 'shingles', it is exempt (from Ḥallah); Ber. 38a כלי ed.; v. כַּעֲנָךְ.

**לִימִין, לִימוֹן,** Tosef. Bekh. V, 9, prob. a. Var. Lect. to לִיפְרִין, v. לוֹפָן.

**לִימֵן, לִימִין** *harbor,* v. לִמְרִין.

**לִימִין,** Tosef. Dem. III, 12, v. לוּפָא.

***לִימְצָא** (Provençal, corresp. to French limace) *snail.* Gen. R. s. 51, beg., a gloss to כרלוי סרלוי, v. פִּרְפּוּרָא.

**לִין** = אִילָּן, v. חֲרִי.

**לִין,** v. לוּן.

**לִין,** Y. Sabb. II, 5a לי ... מחרכין, read: לְחוֹן = לוֹן.

**לִינָא, לֵינָא,** v. לוּי.

**לִינָה** f. (לוּן I) *night-rest, staying over night, lodging.* Y. Maasr. II, 49d top לי אינה טובלת taking a night-lodging (on the road to Jerusalem) does not make Tebel (v. טָבַל II). Ib. מה בין לי לשביתה why should there be a distinction between a night-rest and a day-station?—Ib. אדם מגלגל בלי one has to put up with a night's lodging (cannot help

a. v. fr.—Ch. forms: לִיסְטַיָּא, לִיסְטָאָה (v. לִיסְטָאָה), לִיסְטִיסִין. Targ. Job V, 5.—2) pr. n. m. *Lestes* (cmp. Roman name Latro). Cant. R. to IV, 12; Lev. R. s. 32 ולא ליוסף ל׳ nor did they change *Joseph* into *Lestes*.

**לִיסְטִירִין** m. (λῃστήριον) *robbers' retreat, den.* Cant. R. to VI, 4 מה ל׳ חקשה . . . ל׳ הרך וב׳ (not לסטט׳) since the Lord has broken up the strong den (Egypt's idols), how much the more will he break up the weak one (the golden calf)!

**לוסטר**, Koh. R. to XI, 2, v. סָטַר II.

**לוסטרון, לוסטרא**, v. זוֹטָלִיסְטָרוֹן.

**לִיסְטָא**, v. לִסְטָא.

**לִיעוּתָא, לֵיעוּ**, v. לֵיאוּ.

***לִיעָנוּת** f. (לְעֵי) *work.* Tanḥ. Emor 24 ל׳ טבאות (do) good work, v. לְעֵי.

**לִיעֶזֶר** pr. n. m. (abbrev. of אֱלִיעֶזֶר) *Liezer.* Y. Sot. III, 19ᵃ top ל׳ בשם ר׳ (prob. R. El. b. Hyrcanos). Ib. מטרונה שאלה את ר׳ לעזר (corr. acc.; Yoma 66ᵇ .. שאלה אשה חכמה ר׳ אליעזר . . . .).—Y. Bets. I, 60ᶜ bot., v. Fr. M'bo, p. 111ᵇ.

**לִיף**, v. לוּף.

**לִיפַּארוֹס**, v. מַקְרוֹאֲבַּפָּרוֹס.

**לִיפּוֹד**, v. לוּפְדָן.

**לִיפּוּפָא** m. (לְפַף) *coupling, joining.* Targ. Y. Ex. XXVI, 4; a. e., v. לוּפִּי.—B. Bath. 4ᵃ bot. ל׳ מידע ידוע (Ms. R. לִירְפָּא) the joining (to the hedge) would be recognized, v. לוּף.—*Pl.* לִיפּוּפָיָא. Targ. I Chr. XXII, 3 (ed. Lag. לְפָפָא, Var. ed. Rahm. לְפָפֵי).

**לִיפִּין, לִיפֵּיז**, v. לוּפְדָן.

**לוֹפֵס, לִיפֵּס** f. (λοιπάς = reliqua) *remainder, arrears,* esp. *delinquent taxes.* Ex. R. s. 15 פונה לו׳ וכ׳ he remits the arrears of taxes, destroys the rolls and leads forth &c., v. לְגִיוֹן. Lev. R. s. 11 מדינה שהיתה חייבת לו׳ למלך a province that owed arrears to the king; Esth. R. introd.; Koh. R. to IX, 7 לִיפְּסִין (*pl.*); Ruth R. introd., to I, 2 לִיפְּסֵי (corr. acc.); Tanḥ. Emor 22; Pesik. Ul'kaḥ., p. 182ᵇ.—*Pl.* לִיפְּסִין, v. supra.

**לִיפְּתָנָא, לִיפְתָן, לִיפְתָנָא, לִיפְתָּא**, v. sub לִפְתָּא.

**לִיץ**, v. לוּץ.

***לִיצוּי, לִיצִּי** pr. n. pl. *Litsuy*, prob. a suburb of Jerusalem. B. Bath. 75ᵇ אלם לו׳ בירניות (earlier ed. אלם ולצוי) a thousand times the area of L. containing country seats; Yalk. Zech. 568. [Comment. takes ליצו״י as numerals = 146); v. עֻפָּם.

**לֵצָן, לֵיצָן, לֵיצָן** m. (לוּץ) (*irreverent*) *talker, scoffer, jester.* Midr. Till. to Ps. I, 1 מכאן שהיה ליצן (ed. Bub. לו׳) this proves that the serpent was an irreverent talker.—*Pl.* לֵיצָנִין, לֵיצָנִים, לֵצֵי. Y. Ber. II, 4ᵇ bot. אין דור שאין בו ל׳ there is no generation without scorners. Ex. R. s. 52 לֵיצָנֵי ישראל the scoffers among the Israelites; Yalk. ib. 417 ל׳ הדור. Ab. Zar. 19ᵃ; a. e.—V. לֵיץ.

**לִיצָנָא, לִיצָן** ch. same. Y. Ber. II, 5ᶜ bot.—*Pl.* לֵיצָנִין, לֵיצָנֵי. Y. Snh. VI, 23ᵇ bot. סיעת ל׳ a troop of irreligious people; Yalk. Ps. 688 חדא סיעה דל׳. Pes. 112ᵇ דל׳ הוו וכ׳ (Ms. M. דאינשי ל׳ נינהו) for they are scoffers, and may draw thee into scoffing habits.

**לֵיצָנוּת** f. (preced.) *scoffing habits, sneering, irony.* Y. Ber. II, 5ᶜ bot. קשה היא הל׳ שתחילתה וכ׳ (not הלירצניות) scoffing is a serious thing, for its beginning brings suffering, and its end destruction. Cant. R. to I, 3 דברי ל׳ frivolous speech, v. זְרָזוּק. Ib. דבר של ל׳ . . . אם נכנס when a word of the Law (a religious thought) enters the heart, a word of scoffing is removed &c. Num. R. s. 7; a. e.

**לֵיצָנוּתָא** ch. same. Targ. Koh. II, 2. Ib. VII, 4.—Meg. 25ᵇ; Snh. 63ᵇ בר מל׳ דע״א . . כל ל׳ all sneering is forbidden except the ridiculing of idols (by perverting their names).—Ab. Zar. 44ᵃ (phonetic etymol. of מִפְלֶצֶת, II Chr. XV, 16) דהוה מפלריא לריצ׳ for it (the worship of that idol) carried lasciviousness to an extreme. Pes. 112ᵇ, v. לֵיצָנָא.

**לֶקַח, לִיקּוּחַ** m. (לָקַח) *purchase.* Tosef. Bekh. VII, 5 איזוהי ל׳ what purchase is this (that exempts from tithes)?—Bekh. 56ᵃ אינו בל׳ . . . ובמתנה (Tosaf. מה בנך אינו) as thy children are not obtained by purchase or donation, so are thy sheep . . . not subject to tithes in the case of being obtained by purchase or donation. Ib. ל׳ חל על מחוסר זמן purchase takes effect (exempts from tithes) on that which is not yet subject to tithes because of lacking the required age; a. e.—*Pl.* לִיקּוּחִין, לְקִיחִין, esp. *conducting a wife home, legal marriage, connubium* (v. Deut. XXII, 13, a. e.). Sot. 12ᵃ (ref. to Ex. II, 1) שעשה לה מעשה ל׳ he (in taking her back) went through the regular ceremony of conducting a wife home; B. Bath. 120ᵃ, Ex. R. s. 1 (v. צִפְרִיוֹן). Kidd. 22ᵃ (ref. to ולקחת, Deut. XXI, 11) יש לך בה ל׳ thy connection with her is a legal marriage. Ib. 50ᵇ ל׳ אפי׳ וכ׳ he dare not consummate marriage (no connubium can take place) even with one of the two (sisters whom he betrothed to himself at the same time).

**לִיקּוּט** m. (לָקַט) *collection.*—Esp. ל׳ עצמות, or לִיקּוּטֵי עצמות, *the gathering of bones,* i. e. the transfer of a body from the provisional cave to a permanent burial place, at which certain mourning ceremonies are to be observed by the nearest relatives; v. לָקַט. Y. Pes. VIII, 36ᵇ top; Y. M. Kat. I, 80ᵈ top אין בו משום ל׳ ע׳ .. חמעביר he who transfers a coffin from one burial place to another need not observe the ceremonies connected with the transfer of bones. Ib. אידיחו ל׳ ע׳ וכ׳ what is 'bone-collection' in a ritual sense? Carrying a skeleton wrapped &c., v. אַפְּקָרְסִין; a. fr.—*Pl.* לִיקּוּטִין. Y. Peah IV, end, 18ᶜ בל׳ . . . קל the scholars have adopted the lighter (less stringent) practice with reference to the collections (by the poor, v. לָקַט).—לִיקּוּטֵי עצמות, v. supra.

לִיקוּנִין, v. לְקִינִיתָא.

לִיקְמֵ־, v. לְקֵם.

לַיִשׁ I m. (b. h.) *lion.* Snh. 94[b] bot. (ref. to לַיְשָׁה, Is. X, 30) מהאי לא . . . דמתיל כאריה of him (Sennaherib) be not afraid, but be afraid of Nebucadnezzar who is compared to a lion (Jer. IV, 7). Ib 95[a] מי דמי התם ארי הכא לי how can you draw an analogy between these two passages?; there (Is. l. c.) *layish* is used, while here it is *ări*!— Ib. וכו' . . . . ששה שמות the lion goes by six appellations &c., v. לָבִיא; Ab. d'R. N. ch. XXXIX; ib. II Vers. ch. XLIII; Yalk. Prov. 959, v. לוּשׁ; a. e.

לַיִשׁ II (b. h.) pr. n. pl. 1) *Laish*, the northern limit of Palestine, called *Dan.* Tanh. Ki Thissa 14 (ref. to Jud. XVIII, 27) לי זו פמיאס L. is Paneas; ib. R'eh 16; a. e.—2) *Laish*, or (*Laishah*), prob. between Anathoth and Gallim. Snh. 94[b], v. preced.

לַיִשׁ III *dough*, v. לַיְרִישׁ.

לַיְרִישָׁא, לַיְרִישׁ, לִירִ', לֵירִישָׁא, לֵירִישׁ ch. same. Targ. O. Ex. XII, 39 לֵירִ' (Ms. I לַיְרִ'; Y. לֵירִישָׁא). Targ. Y. ib. XVI, 2. Targ. Jer. VII, 18 לירי ed. Lag.; a. e.—Y. Pes. III, beg. 29[d] מלמולין דלירש crumbs of dough. Ab. Zar. 76[b] top, v. גְּדָנְפָא. B. Kam. 18[a] בלישא (not בלישה), v. וושׁ.—Y. Hag. III, beg. 78[d] [read:] כבחדרן ליריש as if (they drove nails) into dough.—*Pl.* לֵירִישִׁין. Targ. Y. Ex. XII, 34 לֵירִישְׁהוֹן (O. ed. Berl. לֵירִשָׁתְהוֹן, Bxt. לִירְשָׁתְהוֹן).

לישבזין, v. לְבַזְבֵּז.

לִירְשָׁה f. (לוּשׁ) *kneading.* Pes. 45[b] מקום ל' that part of the vessel where the kneading is done (the interior). Y. Sabb. VII, 10[b] bot. על לִירְשָׁתָהּ for kneading it. Y. Snh. X, 29[a] top לִירְשָׁתוֹ the kneading of the show-bread; a. fr.—[B. Kam. 18[a], v. לֵירִשָׁא.]

לִירְשָׁכָה, v. לִשְׁכָּה.

לִירְשַׁלֵּשׁת, לִירְשַׁלּוּשְׁתָּא, v. sub לְשָׁלִישׁ.

לְשׁ, לִירְשָׁנָא, לְרָשָׁן m. ch. = h. לָשׁוֹן, *tongue; language; expression; meaning; version.* Targ. O. Ex. IV, 10. Targ. Y. II Gen. XXXI, 11 לְשָׁן קודשא sacred tongue (Hebrew); Targ. Y. ib. 47 לִירְשַׁן בירת קודשא; ib. XLV, 12; a. fr.—Lev. R. s. 33 כד אנא . . . . את זבן לי מ' וכד אנא וכ' when I told thee to buy me the best thing in the market, thou boughtest a tongue, and when I told thee to buy me the worst, thou boughtest a tongue?—Ḥull. 142[a] מ' דר' וכ' he saw the tongue of R. Ḥ. lying on the dunghill.—B. Kam. 6[b] מ' קלילא (*ḥab* for *ḥayab*, v. חוּב h.) is the easier form (of the Jerusalem dialect).—מ' מעלייא refined expression, *euphemism.* Ber. 11[b]; a. fr.—Ib. 28[a] מ' דתברא has the meaning of *breaking.* Ḥull. 3[b] להך מ' דאמרת וכ' according to this, thy interpretation that &c.? Sabb. 154[a] (in an editorial gloss) מ' בתרא according to the latter version (אחוה for אבוה); a. v. fr.—לישנא אחרינא (abbrev. ל"א) another version (reads). Ib. 104[a]; a. fr.—לישן בישׁ, לישנא בישא = h. לשון הרע *evil gossip, calumny, denunciation*; also מ' תְּלִיתָאֵי the talk about third (absent) persons. Targ. Y. Lev. XIX, 16; a. e.—Arakh. 15[b] מ' ת' קטל תליתאי Ar. (ed. לשון, corr. acc.) the talk about third persons kills three persons. Ib. מ' ב' . . . . ליח בה משום כל מילתא whatever evil is spoken in the presence of the person concerned is not to be called evil gossip; כל שכן חוצפא ומ' ב' so much the worse, it is impudence and calumny, Ib. 16[a] מ' ב' . . . . תלתא ליח בה משום כל מילתא whatever has been said in the presence of three is not gossip (if repeated by one of those present); a. fr.—*Pl.* לִירְשָׁנֵי, לִירְשָׁנַיָּא, לִירְשָׁנַיִן. Targ. Esth. II, 22. Targ. II Esth. I, 2; a. e.—Men. 65[a], v. בִּירִיל. —Keth. 91[a] תנך תרי לִירְשָׁנָאֵי וכ' those first two versions; a. e.

לִירְשָׁתָא f., pl. לִירְשָׁתָא = לַיְרִשָׁא. Targ. Y. Ex. XII, 17. Targ. O. ib. 34 ed. Bxt.

לֵיתָא, לֵית, לִית I (= לָא אִית) *there is (was) not, none.* Targ. O. Gen. II, 5 לֵית (some ed. לַיְתָה; Y. לַיְרִית). Ib. XLVII, 13 לֵירִית.—Targ. Prov. XXV, 14 לָאִירִית. Targ. Ps. XXXVIII, 4; a. fr.—B. Mets. 4[a] למלוה אית . . . . למלוה לי' וכ' the creditor has witnesses, the debtor has none. Ib. 5[a] השתא נמי דלירתא לדר' חייא now, likewise, when R. Ḥiya's opinion is not adopted. Ib. מודה . . . . לית ליה he does not hold the opinion that the admission of the defendent must be of the nature of the claim; a. v. fr.—With suffix: לֵירְתָנָא I (am) not; לֵירְתָךְ, לָרְ' thou (art) not; לֵירְתֵהּ, לָרְ' he (is) not (no more) &c. Targ. Y. I Deut. XXXII, 1. Targ. Gen. XLIII, 5. Ib. O. XLII, 13. Ib. XXXIX, 9 (Y. לַיְתַיְרִיה) there is none. Ib. XXXI, 2; 5 לֵירְתַנּוּן ed. Berl. (ed. לֵירְתַנִּין, לֵירְתַנִּן). Targ. Ps. LIX, 14 לֵירְתִינּוּן ed. Lag. (ed. Wil. לֵירְתִינּוּן). Targ. Esth. III, 8 לֵירְתְהוֹן; a. fr.—Shebu. 48[a] אי אִירְתָהּ . . . אירתה אי לֵירְתָהּ if the opinion of . . . . is to be adopted, it must be applied in each case; if rejected, in neither. Keth. 22[a] וחד לירתודי and one (of us judges) is no more. Shebu. 14[b] דלַיְתַנְהוּ בכל וכ' (not חד . . . .) which do not occur in the Torah, opp. דאירתנהו; a. fr.

לֵיתָא II, לַיְתָא m. ch. = h. לַיִשׁ I. Targ. Gen. XLIX, 9 (h. text לביא). Targ. Num. XXIII, 24. Targ. Job XXVIII, 8 (h. text לוחש). Targ. Ez. XIX, 2 (h. text לְבִיָּא); a. e.

לָךְ, לֶךְ imperat. of הָלַךְ; v. also פְּגַךְ.

לָךְ, לֶךְ *unto thee*, v. ל־; v. וְהַאי.

לָכָא (לְכַךְ; cmp. Arab. *lakka*, Lat. lacca) *juice of a plant*, used for dyeing. Pes. 42[b] דעבדי ליה לל' Ms. M. margin (ed. דצבעי בחו לבא) (bran-water) which they use as a priming for *lacca*. Ḥull. 28[a] מ' . . . . דקבעי its blood is used to be mixed with *lacca*.

לָכָא (v. כָּא) *here.* Targ. II Esth. I, 9.

לָכְאוֹרָה, v. אוֹרָה I.

לָכַד (b. h.) *to seize, conquer.* Yalk. Ex. 168.

*Nif.* נִלְכְּדָה *to be caught, seized.* Ib. נִלְכְּדָה חצירו the city was taken. Ex. R. s. 30 ולבסוף נ' בזקנתו וכ' and finally in his old age he was caught (in the tempter's net), and began to be afraid &c. Pesik. R. s. 31 אימתי תִּילָּכֵד when will she (Jerusalem) be taken?; a. e.

לְבַד ch. 1) same, *to seize.* Targ. Prov. XXVI, 17.—*2) *to contain.* Targ. II Esth. I, 8 לָבֵיד ed. Lag. (ed. Amst. לְמוד).

*Ithpe.* אִתְלְבַד *to be seized, caught.* Targ. Koh. VII, 26.

לְבָה, v. לְבַהּ a. לְבַהּ.

לְבוסין, v. לְבֻסּ.

לְבִין, Snh. 106a, v. אספר.

לְבִיס* m. (prob. a corrupt. of λευκίσκος) *the white mullet.* Y. B. Mets. II, beg. 8b, contrad. to ירק.—[Gen. R. s. 7 אחד חיור ואחד ל׳ Var. in Ar. s. v. אספרון.]

לְבִיסָא ch. same. Y. Kil. I, 27a bot., contrad. to ירוקא.

לְבָךְ, v. בְּךָ.

לְבַךְ (cmp. לְבָבֵךְ) *to mix thoroughly, to beat* oil and wine (corresp. to h. טָרַף). Sabb. 134a לָא לֵילוֹךְ Ms. M. (ed. לִילַבֵּךְ, v. Rabb. D. S. a. l. note) let him not mix it thoroughly by beating.

לְבְלַב, לְבְלָאבִי, v. בַּבְלָבוֹ.

לְבְלַל, Pesik. B'shall. p. 92b מתלכלין, v. לְבַבֵּךְ.

לְבְלוּב, לְבְלוּךְ m. (לְבַבֵּךְ) 1) (= לְחְלוּחַ) *making palatable by moistening,* as dipping into vinegar &c. Y. Ber. VIII, 12a bot. כל דבר שיש בו ל׳ משקה any food which is likely to be moistened with a liquid. Ruth R. to II, 14 (ref. to וטבלת וכ׳ ib.) זה ל׳ מעשים this is symbolical of the seasoning of (Solomon's) deeds, i. e. of his amending his deeds, v. לְבַבֵּךְ.—[Pesik. Eth. Korb., p. 58a, a. e., v. לְחְלוּחַ.]—2) *soiling, staining.* Midr. Till. to Ps. XXIII; Yalk. Deut. 808 (play on לכחך Deut. II, 7) חילוכך לְבְלוּבְךָ וכ׳ thy travels, thy getting soiled and thy pains about thy support.—*Pl.* לְבְלוּבִין, לֵיכִי׳. Mikv. IX, 4; Tosef. ib. VI, 17 לְבְלוּבֵי צואה the (moist) stains of excrements. Ib. 9 ל׳ פירות ed. Zuck. (ed. לכולם, corr. acc.) stains of fruit-juice. Ib. 18 ל׳ שמרים שבכיס the muddy sediments in the cup.

לֵיכִי, לַבְלוּכִית f. same, 1) *glutinous moisture, humors; vitality.* Gen. R. s. 61 beg.; ib. s. 48 Ar., v. לְחְלוּחִית. Ib. s. 79 תביא בך לוי׳ וכ׳ Ar. (read: תבוא בכל ל׳) thou shalt go to the grave in the fulness of vigor; (ed. תבוא לח, v. לַח).—2) *thick nauseating substance.* Lev. R. s. 14 טיפה של ל׳ (of the semen virile). Ned. 66b, v. טִיפָּה.

לֵיכִי, לְכְלֵךְ (cmp. לְבַבֵּךְ) 1) (= לחלח) *to moisten; to season by dipping into vinegar* &c. Ruth R. to II, 14 (v. לְבְלוּךְ) שלכלך ממעשים רעים מנשיו כחומץ he (Manasseh) amended his conduct as if with vinegar (freeing it) from bad deeds.—Part. pass. מְלוּבְלָךְ; *pl.* מְלוּבְלָכִים; f. מְלוּבְלֶכֶת. Y. Hag. III, 78d מל׳ במשקה dipped in liquid, contrad. to מלוא משקה, opp. to נגיב. Y. Sabb. XII, 16b top אם מל׳ במשקה if the cane is saturated with oil. Ker. 13a טיפה מל׳ על וכ׳ the drop with which the nipple is moistened; a. e.—2) *to soil, stain; to defile.* Midr. Prov. to XI, 22; Yalk. Prov. 944 (ref. to Prov. l. c.) אם . . . תיא מְלַכְלֵכ׳ בטיט if thou puttest a golden ornament on the nose of a swine, it will soil it with mud &c.; כך ת״ח . . . מְלַכְלֵךְ את תורתי so does a scholar . . . soil his learning; (Midr. Prov. l. c. מקלקל).—Part. pass. as ab. Yoma 77b חיו ידיו מלוכלכות וכ׳ Ms. M. 2 (v. Rabb. D. S. a. l. note 100) if his hands are soiled &c. Gen. R. s. 65 חייתי משמשו בבגדים מל׳ I used to attend him in soiled (working) garments. Ex. R. s. 22, end (ref. to Job XVI, 17) מי שידיו מל׳ בגזל וכ׳ he whose hands are soiled with robbery, will call . . . . but not be answered. Ib. s. 27, end מל׳ בעבירות soiled with sins. Lev. R. s. 1, v. אִסְפַּקְלַרְיָא; a. fr.

*Hithpa.* הִתְלַכְלֵךְ, *Nithpa.* נִתְלַכְלֵךְ 1) *to be moistened, flavored.* Pesik. B'shall., p. 92b מִתְלַבְלְבִין הירוב׳ (not מתלכלין) they were perfumed with the moisture of the herbs &c.; v. זְעַזְּעַ; Yalk. Deut. 850.—2) *to be soiled.* Y. B. Kam. III, 3c נתלכלכו כליו (not נתכלכלו; Bab. ib. 30a נטנפו) if his garments were soiled. Gen. R. s. 65 מִתְלַכְלֵךְ בעוונות defiles himself with sins. Ex. R. s. 23; Cant. R. to I, 5 מִתְלַכְלֶכֶת, v. כָּבַס. Esth. R. to II, 7 נִתְלַכְלַכְתִּי בטומאה I became soiled with impurity; a. e.

לְכְלֵךְ ch. same, 1) *to moisten, saturate.* Part. pass. מְלַכְלַךְ. Y. Meg. III, 74a bot. מל׳ באוריירתא saturated with knowledge.—2) *to soil.* Y. Ab. Zar. V, 45a top (expl. עקבה *sediment,* Mish. ib. 10) בהחוא דמְלַכְלַךְ יין it means that remnant of wine which soils (is thick, with ref. to עקבה, Hos. VI, 8).

לְכַן, v. כֵּן I h. a. ch.

לְכְנוּן, Y. Kil. I, 27a bot, v. קְרִיסוֹלָכְנוֹן.

לְכָסָן, v. לוּכְסָן.

לֶכֶשׁ m. *the woolly substance of cedar twigs,* used for wicks. Sabb. II, 1 (Ar. לֶגֶשׁ), v. דְּרִינוֹן a. שׁוּפָּא.

לֶכְתָּא f. (חָלַךְ) *going, thrusting forward,* ל׳ ומִיתָנָא *thrusting forward and pulling home, a bolt* or *pin attached to a cord* for fastening the panniers, barrels &c. which hang down on each side of the beast of burden. Sabb. 102a לל׳ ומ׳ it applies to thrusting a bolt which you can pull back by the cord in your hand; [Rashi reads: מִיתָנָא *rope.*]—Ib. 154b א״י בל׳ (Ar. some ed. בלִיכָאתָא *pl.*) or when the burdens are fastened with a bolt (which you can pull out without touching the animal).

לְכַתְּחִלָּה, לְכַתְּחִילָּה, v. תְּחִילָּה.

לְמָא I *wherefore?* v. מָא.

לְמָא II, לָמָּא (= מָא) *naught, vanity.* Targ. I Sam. XII, 21. Targ. Is. II, 22; a. e.—V. לָמָּה.

לַמְבַרְנְיָא, v. לְבַרְנְיָא.

לְמ״ד the letter *Lammed.* Y. Sabb. VII, 9b bot. Y. Meg. I, 71c bot., v. אַרְפִּיבָה. Y. Yeb. I, 3a כל דבר שצריך ל׳ וכ׳ a noun which would require the prefix *Lammed (to)* and has it not, is given a *Hé* as suffix; Gen. R. s. 86; a. fr.

לָמַד I, לָמֵד (b.h.) 1) *to be joined, affixed to*, v. *Pi.*—2) *to accustom, train.* Part. pass. לָמוּד, f. לְמוּדָה; pl. לְמוּדִים, לְמוּדִין; לְמוּדוֹת. Y. Ter. IV, 42[d] כמות שהוא לְמוּד according to what he is used to. Lev. R. s. 4 אינה לְמוּדָה מבית וכ' she is not used (to handle T'rumah) from her father's house. Dem. IV, 4 ואם . . . לְמוּדִין וכ' but if a priest or the poor are habitual guests at his table. Sifra K'dosh. Par. 3, ch. VI, v. לִלְמוֹד; a. fr.—3) *to learn, study.* Ab. II, 5 לא הבוישן לָמֵד וכ' he who is bashful will not learn, nor can the hot-tempered teach, v. בַּיְישָׁן. Ib. IV, 1 הלוֹמֵד מכל אדם he who learns from everybody. Ib. 20 הלָמַד מילדוּתו he who studies at an early age; הלָמַד מזקנוּתו who begins to study at an advanced age. Ib. I, 9 . . . . . וְלַמְּדוּ לשקר שמא lest through them (your intricate cross-examinations) they may be led to tell a lie. Taan. 7[a]; Macc. 10[a] הרבה לָמַדְתִּי וכ' I have learned much from my teachers, more from my colleagues, and most from my pupils; a. v. fr.—B. Mets. 71[a], a. fr. הא לָמַדְתָּ here you learn, i. e. this proves. [Targ. Esth. I, 1 מכאן אתה לָמֵד from this you will learn.]

*Pi.* לִימֵּד, לִמֵּד 1) *to join; to arrange.* Sabb. 125[b] צאו ולַמְּדום go out and place them (the building stones) in order (for sitting thereon the next day).—V. לִירמוּדִים.—2) *to train, accustom.* Hor. 13[b] יְלַמֵּד אדם עצמו וכ' man should train his body (to relieve his bowels) early in the morning &c. Nidd. 66[b] לעולם ילמד אדם בתוך וכ' man should make it a rule in his house; a. fr.—*Part. pass.* מְלוּמָּד, f. מְלוּמָּדָה; pl. מְלוּמָּדִים, מְלוּמָּדִין; מְלוּמָּדוֹת *trained, experienced.* Snh. 109[a] top (in Chald. dict.) דמלי בניסין חוא for he has experience in miracles. Taan. 25[a]. Succ. 29[a] מפני שמלי במכות במכותיהן הן (not במכותיהן; Ms. M. שרגילין) because they (the Jews) have experience in afflictions; a. e.—3) *to teach, instruct; to argue.* Keth. 50[a] תלומד . . . ומְלַמֵּדָהּ he who studies the Law and teaches it. Pes. 112[a] לַמְּדֵנִי תורה teach me the Law; איני מְלַמֶּדְךָ I will not teach thee. Ib. . . כשאתה מְלַמֵּד . . when thou teachest thy son, teach him from a revised (correct) copy. Snh. 19[b] אהרן ילד ומשה לו' וכ' Aaron begot (his sons), but Moses taught them, therefore they are recorded under his name; a. v. fr.—מְלַמֵּד תינוקות *primary teacher.* Ib. 17[b]. B. Bath. 21[a] מלמדי ת' teachers. —ל' זכות על *to argue in favor of, to plead for;* ל' חובה *to plead against.* Sabb. 32[a] . . . מְלַמְּדִים . . . ואחד מלמד ואפי' even if nine hundred . . . plead against him, and one (good deed) for him, he will be saved; a. v. fr.—Esp. (in textual interpret.) *to lead, hint, throw light on.* Sifra Emor Par. 4, ch. IV . . . חייתי אומר תושב I might have thought *toshab* (Lev. XXII, 10) meant one hired for a limited period; therefore *sakhir* (ibid.) comes in to throw light on *toshab* that it means one bought for life; Kidd. 4[a]; Yeb. 70[a].—Sifra introd. יצא מן הכלל לְלַמֵּד is specified for the sake of illustration, v. כְּלָל. Meil. 11[b], a. fr. שני כתובים . . . אין מְלַמְּדִין two verses which coincide (teach the same), prove nothing, cannot serve as an illustration for similar cases; a. fr.

*Hithpa.* הִתְלַמֵּד *to practice.* Gitt. 24[b]; Zeb. 2[b] בסופרים שהתלמידים מצויירים להִתְלַמֵּד וכ' it treats of scribes who are in the habit of writing documents merely for practice. Gitt. 60[a] להתלמד . . לכתוב to write one portion of the Pentateuch for a child for practicing purposes; a. fr.

לָמַד II m., לְמִידָה, לְמֻדָה f. 1) *accustomed.* Tanh. Noah 2 מה שהיה ל' (מה שלּ') what each was used to eat (ed. Bub. ib. לָמוּד).—2) (of persons) *learning, arguing.*—*Pl.* לְמֻדִּין, לְמֻדִּים. Nidd. 22[b] כל ג"ש . . . אין ל' הרמנה from an analogy of textual words (v. גְּזֵרָה) which are not free for interpretation (being necessary to the subject proper), you cannot derive any general rule; ib. ומשיבין ל' we may derive a rule, but it is open to argument; a. fr.—חכמים לפני ל' those who were permitted to argue before the scholars (e. g. Levi before Rabbi). Meil. 9[b]; Snh. 17[b] (v. Rabb. D. S. a. l. note 3). Men. 80[b] רבי לפני ל'.—3) (of subjects) *having light thrown upon, defined.* Pes. 25[b], a. e. חרי זה בא לְלַמֵּד ונמצא לָמֵד (a proverbial phrase: behold this one comes as a teacher and turns out a learner) this is intended to throw light (on the case of a violated betrothed) and is at the same time receiving light.—Sifra introd. דבר חל' מענייננו something which is clearly understood from the context; a. fr.—Y. Kidd. I, 59[a] עבריה למידה מבת חורין ועברי ל' מעבריה the case of the *Ibriya* (that a Hebrew handmaid can be acquired by a written deed) is learned from that of a free woman, and that of the *Ibri* (the Hebrew bondsman) from the *Ibriya*; נמצא ל' מִיָּל' consequently a case may be illustrated by one itself defined (only indirectly) by analogy; a. fr.

לָמָּה *whereto?*, v. מָה.

לָמָּה *why?*, v. מָה.

לָמָּה (v. לָמָא II) *naught, vanity.* Gen. R. s. 2 (ref. to תהו, Gen. I, 2) שהיה לל' ולא כלום who was reduced to naught and nothing (on account of his sin, v. בְּלוּם). Y'lamd. to Ex. V, 4, quot. in Ar. (play on לָמָּה ib.) אתם ל' ודבריכם you are vanity, and your words are vanity; Yalk. Ex. 176 ל' אתם ל' דבריכם. Cant. R. to I, 7 (play on שלמה, ib.) שלא אֶעָשֶׂה ל' בעיני וכ' that I may not appear a nonentity in the sight of &c., a. e.

לְמוּאֵל (b. h.) pr. n. m. *Lemuel*, homiletical surname of Solomon. Cant. R. to I, 1 ל' שנמל לאל בלבו (not בכל לבו) he was surnamed L. because he spoke against God in his heart (saying, I may take many wives and yet not be seduced to sin); Koh. R. to I, 1. Num. R. s. 10.

לָמוּד, v. לָמַד. [למוד Targ. II Esth. I, 8 ed. Amst., v. לִלְמֹד.]

לָמוּדִין, לְמוּדִים, לְמוּד, v. לִירמוּדִים, לִירמוּד.

לְמִידָה f. (לָמַד) *study.* Yeb. 109[b] (ref. to Deut. V, 1) כל שישנו בעשירה ישנו בל' whoever is bound to execute (the laws) is bound to study them; Yalk. Deut. 829.

לִימִין, לִימֵּן, לָמִין m. (λιμήν) *haven, bay.* Esth. R. to I, 8 שתי ספינית הרו עולות בל' אחת מבקשת וכ' two ships attempting to enter the harbor (from different directions); one desires a northern wind &c. Y. Yoma III, 41[a] לְמִינָתָהּ של רפו the harbor of Japho. Y. Gitt. I, 43[b] bot. לְמִינַת קסרין of Cæsarea. Gen. R. s. 31 אם . . . שתהא עומדת בל' if a man wants to build a ship able to stand in the

harbor; (Yalk. Ps. 876 במים).—Erub. IV, 2 (41[b]) נכנסו ללמן Ar. (ed. לנמל). Ex. R. s. 48, beg.; Koh. R. to VII, 1 (ref. to 'the day of death' &c. ib.) it is like two sea-faring ships אחת יוצאת מן הל' וכ' one leaving the harbor, and one entering it; Midr. Sam. ch. XXIII; (Yalk. Koh. 973 נמל). Koh. R. to VI, 5; a. e.

לְמֵירָה ch. same. Y. Ber. III, 6[c] bot.

לְמַלָּא, v. next w.

לִימֵּי, לְמַלֵּם (transpos. of מלמל, v. מְגַלֵּל; cmp. גְּזֵגֵּז) *to talk against, murmur, sneer.* Pesik. R. s. 6 עיד לא לי' no longer did any one talk behind Moses. Ib. אדם וכ' (not מלמלאין); Yalk. Kings 184; (Ex. R. s. 52 מלילצרים). Koh. R. to VIII, 8 מְמַלְמְלִין בפיהם וכ' (fr. מְמַלְמֵל); Lam. R. introd. (R. Hān. 1) מְמַלְּלִים sneering with their mouths; v. פָּרַז.

לְמֵן v. לְמִין.

לָמַס (v. מס II) *unto tribute, tributary* (used homiletically as an independent word). Lam. R. to I, 1 שרתי (ref. to לפי שעבדו ישראל ע"ז לפיכך הרתה למס, ib.) הרתה למס because the Israelites worshipped idols (סֶמֶל), therefore she (Jerusalem) became tributary, the letters of סמל and למס being the same; ib. [read:] הפכה דלמס סמל the inversion of למס is סמל. Ib. הוא סיני הוא the numerical value of סיני (130) is the same as that of למס. Ib. ורבנן אמרי למָסָא דלבא (v. מס I) but the Rabbis explain *lamas, unto melting of the heart* (she became faint); v. מָסָא I.

לַמּוֹס* (מסס) *unto him who refuses* (used homiletically as an independent word, meaning in Greek) *dog.* Sabb. 63[b] (ref. to Job VI, 14, v. Targ. a. l.) שכן בל"ר קורין לכלב ל' for in Greek they call a dog *lms* (?). [The sentence is an interpolated gloss, v. Y. B. Kam. VII, end, 6[a]; Keth. 96[a]; Gen. R. s. 76, end. The interpolator may have had in mind λοιμός *'a plague'*, used as adj. in LXX for בלרעל.]

לַמְפַד m. (λαμπάς, -άδος) *torch, light, lamp.* Targ. Y. Ex. XX, 2 ל' דינור lamp, ל' דאישא torch.—*Greek genitive*: לַמְפַדֹּס. Y. Yoma III, 41[a] top (ref. to Dan. V, 5; v. LXX) תרגם עקילס . . . לקבל ל' (not רם . . .) Aquila translates *likbel nabrashta*: opposite the lamp.

לַמְפַרְס, לַמְפַדֹּס, v. preced.

לַנּוֹן* m. pl. (lanae) *woollen garments.* Y. Snh. II, 20[c] bot. ל' דידך (not לגרן; corresp. to חלוקיך דעמרא in the second version ib.).

לָנָן = לָא אֲנָן. Y. Peah III, 17[d] top ולמה ל' אמרין וכ' (abbrev. 'אמ, v. R. S. to Mish. ib. III, 6) and why do we not say . . . וידוי (in place of ראירן)?

לְסוֹטָה (sub. בגד, חלוק) m. (orig.=לַסּוֹטָה, used as an independent w. as if from a root לסט, cmp. לָמַס) *the thin web worn by loose women* (=חלוק של יוצאת החוץ, Kel. XXVIII, 9, v. חוץ II); in gen. *fine veil.* Y. Sabb. VI, 8[b] bot. (expl. רדידים, Is. III, 23) ל' כמה דתימר וכ' it is the dress of the ill-reputed, as we read (Cant. V, 7) they took my veil &c. (believing her to be a harlot). Ib. XIII, beg., 14[a] והתן ל' אפי' בסוק וכ' (not לסירטה) as regards the thin web, even the finishing (adding the fringe) is considered an act of weaving (in the Sabbath law). Y. M. Kat. II, 81[b] top הורון בהדין ל' וכ' decided concerning (the sale of) stuff for veils (during the festive week) &c.—*Pl.* לְסוֹטוֹת. Y. Sabb. IV, 7[a] top, v. חָקַק.—Chald. form: לְסוֹטָדָא. Y. B. Mets. IV, end, 9[d] . . ר' הוה עסיק בל' . . R. A. was engaged in weaving veils. Ib. מנן באילין ל' what dare we do with those veils (dare we use means to give them a fine appearance)?

לְסַטִּיס, לְסִטִּין v. sub לִיס'.

לְסַטֵּס (לְסַטֵּם), (denom. of לִיסְטִיס) *to attack, as a free-booter, to commit robbery.* Ex. R. s. 1, beg. חזרו מְלַסְטְמִים את הבריות attacked and robbed the people. Snh. 72[a] רוצא לפרשת דרכים ומְלַסְטֵם וכ' he will go out to the cross-roads and rob &c.; Yalk. Deut. 930.

לִסְטִיָּה, v. לְסוֹטָה.

לֶסֶת f. (contr. of לִעְסֶת, v. לָעַס) *cheek, jaw.* Nidd. 23[b]; Y. ib. III, 50[c] bot.—*Pl.* לְסָתוֹת. Nidd. l. c. Y. Yeb. XVI, beg. 15[c]. Sabb. 151[b]; Lev. R. s. 18, beg.; Koh. R. to XII, 2 (expl. חכוכבים ib.) אלו (ראשי) הל' that means the flesh-covered cheek-bones.

לִיס', לְסָתָא ch. same. Targ. Y. Deut. XIV, 9. Ib. XXXIV, 7. Targ. Job XL, 26.—*Pl.* לִיסָתָא. Targ. Lam. III, 30. Targ. Is. XXX, 28; a. e.—[Targ. Job III, 9, v. דַּלְתָא.]

לָעָא, v. לָעַר.

לָעַב, *Hif.* חַלְעִיב (b. h.; cmp. לעג) *to mock, talk lasciviously* (with ב).—Y. Sot. III, 19[a] יושבת ומַלְעֶבֶת ברברי וכ' who sits down and quotes Biblical phrases in a lascivious manner (e. g. Gen. XXX, 16).

לְעַב, *Ithpa.* אִתְלַעַב ch. same. Targ. II Kings II, 23. Targ. Jud. XIX, 25 (ed. Lag. אתעלבו, v. עֲלַב).—Targ. Hab. I, 10 מִתְחַלְעַב (some ed. מְתַחְלְעַב, fr. חַלְעַב).

לְעֵיב, לָעֵב m. (preced.) *sport, mockery.* Targ. Jer. XX, 7 (some ed. ל'). Targ. Ez. XXXVI, 4 (h. text לעג). Ib. XXII, 4 (Levita לעג), v. לַעַג ch.

לָעַג (b. h.; cmp. preced. wds) *to jest, mock.* Pesik. R. s. 34 לשוא לָעַגְנוּ על וכ' in vain did we deride their words.

*Hif.* הִלְעִיג same. Y. Peah I, 15[d] top (ref. to Prov. XXX, 17) עין שהִלְעִיגָה על וכ' the eye that mocked at the law commanding to honor father and mother and despised the law (Deut. XXII, 6) &c. Erub. 21[b] (ref. to לָחַג, Koh. XII, 12) כל המַלְעִיג על וכ' whosoever derides the words of the wise, v. לַעַג. Gen. R. s. 94 מַלְעִיגִים בשפתותיהן spoke lasciviously. Esth. R. to III, 9 מַלְעִיגִין אותנו וכ' they deride us and our religion. Num. R. s. 16 הִלְעִיגוּ לי they spoke irreverently of me. Y. Naz. I, beg. 51[a] [read:] מיהו זה מַלְעִיג עלירהן או וכ' how is this? Does he mean it sarcastically, or does he mean to say, I will be a Nazir like them? Yalk. Ex. 250 ורוה"ק מַלְעֶגֶת עליו and the Spirit of Holiness laughs at him; a. e.

you may put food into the camel's mouth; Gen. R. s. 63 (with ref. to חלעיטני, Gen. XXV, 30); Num. R. s. 21. Tosef. B. Kam. VI, 17, ib. Ḥull. III (IV), 19 חִלְעִיטָהּ חלתית וכ' if he made the animal eat asafoetida &c.; a. e.—B. Kam. 69a חַלְעִיטֵהוּ לרשע וכ' let the wicked (robber) glut it and die.

**לע"מ** a mnemonical word, intimating לֵב, עֵינַיִם, טְחוֹל. Ber. 51a לל"ע רפה it is good for the heart, the eyes and the milt.

**לָעָא, לְעֵי** (v. לְאֵי) 1) *to labor, work; to study.* Targ. Y. Gen. III, 18; a. fr.—Targ. Prov. XVI, 26 לָעֲיָא.—Lev. R. s. 32 לְעֵי טבאות work right (Tanḥ. Emor 24 לישנות). Ib. s. 34 ליה את אזיל לָעֵי ונגרס why doest thou not go working and have something to eat?—Y. Keth. V, 30b top דארנין לָעֲיֵי because they are working beasts. Y. Sabb. VI, 7d bot. והוא לעי באוריתא that he might be able to study the Law; a. fr.—Y. Erub. I, 18d top ולָעֲתָה בתריה וכ' (cmp. חמתי for חמתי) and he studied (repeated) it after him forty times; ib. ולעיתה (read ולָעֲתֵיהּ).—2) *to be tired.* Targ. Y. Ex. XVIII, 18 מֵילָעָא תֵילָעֵי Ar. (ed. מיחר תנחר; O. מֵילָאָה תֵילָאֵי). Targ. Lam. V, 5. Targ. Prov. XXVI, 15 לָאֲעֵי ed. Lag. (oth. לָעֵי); a. e.—Lam. R. introd. (R. Isaac 3), v. טָרַח.—Y. Gitt. VIII, beg. 48c; Y. Ter. I, 40b והוא לעי and he became tired (ceased from raving).

*Af.* אַלְעֵי *to tire out, ruin.* Targ. I Chr. XVII, 9 לְמַלְעֵי (not לְטַרְלְעֵי).

**לְעִיב,** v. לְאֵב.

**לְעִיג,** v. לְאֵג.

**לְעִיטָה** f. (לָעַט) *putting food into an animal's mouth.* Ḥull. 55b, v. חַלְעָטָה.

**לְעֵיי,** v. לְאֵי.

**לְעִיי** pr. n. m. *La'yi,* name of a Tannai. Y. Dem. I, beg. 21c; (Tosef. ib. I, 3 אַלְעַאי, cmp. אַרְלָא).

**לְעֵילָא, לְעֵיל,** v. עִילָּא.

**לְעִינוֹת,** v. לַרְעָנוּת.

**לְעֵינִין,** v. לְאֵנִים.

**לְעִיסָה** f. (לָעַס) *pap* or *paste*; לְעִיסַת גריסין pap made of grits of beans. Nidd. IX, 7 (expl. מי גריסין); Tosef. ib. VIII, 9.

**לְעִיסָּה** m. ch. same. Y'lamd. to Deut. beg., quot. in Ar. אירים חדרין לי וכ' remove this paste from off thy eyes (said to a bribed judge).

**לְעֵלָא, לְעֵל,** v. עִילָּא.

**לַעֲנָה** I pr. n. m. בֶּן לי *Ben La'anah.* Y. Snh. X, 28a top סיפרי בן לי; (Koh. R. to XII, 12 ספר בן חגלא).

**לַעֲנָה** II f. (b. h.; Arab. la'an *to curse*) *bitterness; wormwood.* Tanḥ. B'shall., ed. Bub., 21; Yalk. Ex. 258, v. גַּד I.

**לַעַג,** *Af.* אַלְעֵיג, *Pa.* לַעֵיג ch. same. Targ. Jer. VIII, 18. Targ. Is. XXVIII, 11.

**לַעַג** m. (b. h.; preced.) *sport, mockery.* Erub. 21b (ref. to Koh. XII, 12, v. לָעַג) מי כתיב ל' וכ' does the text read *la'ag* (mockery)? does it not read *lahag* (thought)?; v. הָגָה.

**לַעֲג** ch. same. Targ. Jer. XX, 8 (ed. Lag. לְעֵיב); v. לְאֵב.

**לָעֹז** m. (לָעַז) *speaking a foreign tongue,* esp. *Greek.* Y. Meg. II, beg. 73a היתה כתובה כהלכתה הל' ויצא בה בלעז if the Book of Esther was written according to law (in Hebrew), the Greek-speaking (reading from it) in Greek (translation) performs his duty.—*Pl.* לְעָזוֹת. Mish. ib. II, 1 קורין אותה לל' בלעז וחלועזו וכ' Y. ed. (Bab. a. Mish. לְלוֹעֲזוֹת) it is read to those speaking a foreign tongue in their tongue, but the foreigner that heard it in Hebrew &c. Y. ib. IV, 75a bot. Tosef. ib. IV (III), 13 בית הכנסת של ל' (Var. לעזות) in a synagogue of foreigners; a. e.

**לָעוֹזָא** ch. same.—*Pl.* לָעוֹזֵי. Macc. 6b הנהו ל' וכ' foreigners (not speaking Chaldaic) came to court before Raba.

**לָעִי, לָעוֹנִין, לְעוֹנִים** m. pl. *garden-orache* (Artiplex Hortensis, v. Löw Pfl. p. 274). Kil. I, 3; Y. ib. 27a, expl. חמשוריין 'having eyes' or 'colors'.—[Sabb. 90a; Nidd. 62a, v. רַדָּנָה.]

**לְעוֹתָא, לָעוּ,** v. לֵיאוּ.

**לָעַז** (b. h.; cmp. לָגַג) [*to talk, babble;*] 1) *to speak a foreign tongue,* esp. *to speak Greek.* Meg. II, 1 לוֹעֲזוּ, pl. לוֹלְעֲזוּת, v. לָעוּז.—2) (v. לוּז IV) *to talk against, criticise, cast suspicion.* Pes. 51a לָעֲזָה עליו כל וכ' the entire country criticised him; a. e.

*Hif.* הַלְעִיז same. Y. Shek. V, 4 in some ed. of Talm. Babli מַלְעִיזִין, v. לוּז IV.

**לַעַז** m. (preced.) 1) *foreign tongue,* esp. *Greek.* Meg. 18a בל' יוני the *la'az* (of Mish. II, 1) means Greek. Ib. שכתובה בל' יוני Ms. M. (ed. יונית) written in Greek (translation). Ib. בכל ל' in any foreign tongue. Y. ib. I, 71b bot.; Y. Sot. VII, 21c top; Esth. R. to I, 22, v. זָמַר I; a. fr.—2) *evil talk, disrepute.*—על הוציא ל' *to spread evil talk against, to cast suspicion, discredit.* Kidd. 81a שלא תהא מוציא ל' על בניה that you may not (by punishing her for private meeting with a man, v. יחוד) cast suspicion on the legitimacy of her children. Snh. 43b אל תוציא ל' על וכ' do not discredit the decision by lots; a. fr.

**לָעֻזָר** abbrev. of אֶלְעָזָר, q. v.—[Y. Sot. III, 19a top, v. לִירָעֻזָר.]

**לָעַט** (b. h.; cmp. לָעַס) *to swallow, glut.* Deut. R. s. 1, beg. (ref. to לְחֹרְפָּהּ, Ez. XLVII, 12, cmp. Men. 98a לחתרי כל מי שהוא אלם ולועט הימנה וכ' (פֹּה אלמים) whoever is tongue-tied and eats greedily of it (the Law), will have his tongue loosened &c.

*Hif.* הַלְעִיט *to feed an animal by putting food into its mouth,* contrad. to אָבַס. Sabb. XXIV, 3 אבל מַלְעִיטִין but

לַעֲנָתָא ch. same, *bitterness*. Targ. Y. II Deut. XXIX, 17 (not לַעֲנָתָא).

לָעַס (cmp. לָעֲטַ a. לוּשׁ) *to chew, masticate*. Sabb. XIX, 2 לועֵס בשיניו וכ' one chews (cumin for a plaster) with one's teeth and applies it. Tosef. ib. XII (XIII), 8 אין לועֲסין וכ' you must not chew gum-mastich on the Sabbath. Tosef. Pes. VI, 11 כהשמש עומד למזוג . . . ולועס עד וכ' (not ללעוס) when the attendant gets up from the table to mix the wine, he must close his mouth and chew (the meat of the Passover lamb) until &c. Pes. II, 7 לא ילָעוס אדם וכ' one must not chew wheat (on Pesaḥ) and put it on one's wound; a. e.—Part. pass. לָעוּס. Y. Ter. VIII, 45$^{b}$ bot., v. בָּלַע.

לָעַס ch. same. Targ. Koh. XII, 3.

לַעַת, v. לָעַע.

לַפַּד, v. לַפִּיד ch.

לַפָּדָא m. (לפר, cmp. לפת) *pap*, esp. *of figs*. Sabb. 37$^{b}$ bot. (Alf. לִרְפְתָא). B. Mets. 84$^{b}$ שתין מיני ל' sixty kinds of pap.—*Pl.* לַפָּדֵי. Ned. 50$^{b}$ (expl. כלופסין) מינא . . דעבדין. Ib. אלפא מינהון ל' a species of figs of which pap is made. Ib. מיני ל'.

לַפָּדְיָא* m., prob. to be read: לַפַּדַיָּא *pl.* (v. לַפִּיד) *stew-pots*. Targ. Y. II Num. XI, 8.

לְפוּד, v. לַפִּיד.

לְפוּם, *according to*, v. פּוּם.

לְפוּסִין m. pl. *kettles*, v. לֶבֶס.

לְפִי *according to, because*, v. פֶּה.

לְפָא, לְפֵי *to join*.

*Af.* אַלְפֵי (cmp. לָמַד) *to arrange*. Targ. Y. Lev. VI, 5.

לַפִּיד m. (b. h.; cmp. לֶפֶס) *a pot in which light is carried* (v. Maim. to Kel. II, 8 a. Ar. s. v.); *torch*. Kel. II, 8 הל' (R. S. לפוד) the light-pot.—Midr. Till. to Ps. LII (ref. to Gen. XV, 17) ואין ל' אלא תורה וכ' and torch means the Torah &c. (with ref. to Ex. XX, 18); a. e.—*Pl.* לַפִּידִים. Snh. 108$^{b}$ (ref. to לפיד, Job XII, 5) words שהם קשים כל' as hard as light-pots.—Trnsf. *lightning, flash*.—*Pl.* as ab. Mekh. Yithro s. 9 (ref. to Ex. l. c.) קולי קולות ולַפִּידֵי ל' various sounds and various flashes; וכמה . . וכמה ל' חיו were there various kinds of sounds? various kinds of flashes?; a. e.

לַפִּיד ch. same. Gen. R. s. 30 (ref. to לפיד, Job XII, 5) תמן אמרין ברוז ליה ל' ליה (Ar. לפד) there (in certain places) they say (instead of) 'he has a crier' (that walks before him): 'he has a torch' (carried before him), i. e. he is a distinguished person.

לִפִּירְמוֹ, Tanḥ. ed. Bub. B'resh. 24, Var. לבטינין, read: לֶפּוֹרִינִין m. pl. (leporinae, sub. lanae) *garments made of hare-wool*; (cmp. Gen. R. s. 20 צמר ארנבים).

לְפִיכָךְ (= לְפִי כָךְ, v. פֶּה a. כָּךְ) *therefore*. Pes. X, 5. Keth. 2$^{a}$; a. v. fr.

לְפִיסָא, v. לִפְסָא.

לְפֵיף, v. לְפָא.

לֶפְלוּף m. (לָפַף) *glutinous substance, pus*. Mikv. IX, 2 ל' שבעין pus sticking around the eye; ib. 4 ל' שחוץ לעין in the eye, on the eye-lids.

לִפְלוּפָא ch. (preced.) *pulp, soft portion of cabbage*. Y. Ter. X, 47$^{b}$ bot. סב מן אירבה והב לְפִלּוּפָהּ take (for thyself) from its trunk and give (as T'rumah) its pulp.

לְפָנִים, לְפָנַי, לְפָנֵי, v. פָּנִים.

לֶפֶס c. (לפס, cmp. לִפְתָּה) *a tightly covered pot, stew-pot*, v. אִלְפֶּס. Y. Ḥag. II, 77$^{d}$ top [read:] כל' הוה וכרסויו, v. אִלְפֶּס. Y. Shebi. VI, end, 37$^{a}$ ל' אחד של ירק a stew of vegetables. Peah VIII, 4 מִלְּפָסוֹ out of his stew. Y. Ned. VI, beg. 39$^{c}$ היורד לל' a dish prepared in the stew-pot; (Bab. ib. 51$^{a}$ היורד לאילפס; Tosef. ib. III, 2 הנעשין באילפס). Ḥull. 84$^{a}$ [read:] ירקח ללפסו וכ' may buy for his stew a litra of &c.; a. fr.—*Pl.* לְפָסִין, לְפָסִים. Tosef. Sabb. XVI (XVII), 13; Y. Bets. IV, 62$^{c}$ bot., v. סְתָם. Eduy. II, 5, v. אירונית; a. e.

לִפְסָא ch. same. Y. Peah VIII, 20$^{d}$ bot. תקניה מן גוא ל' gave the T'rumah out of the stew-pot. Ib. VII, 20$^{a}$ bot. לפרסא דכפר חנניה (read: לִירְפָסָא; Keth. 112$^{a}$ אילפס כפר תרנו) the pot of K'far Ḥ. (which was very large). Ib. VIII, 21$^{a}$ bot. עיקר . . . . . מן ל' הוא וכ' does not the dish originally come out of the (earthen) pot? Eat (now) of it, v. לְפָצָא.—*Pl.* לִפְסָיָא. Targ. Y. I Num. XI, 8, v. לאפוס־א.

לַפְסָן m. (preced. ws.; cmp. λαψάνη) *charlock*, a plant resembling the mustard plant. Kil. I, 5.

לָפַף (cmp. לָפַי) *to cling to, to clasp*. Tanḥ. B'har 3 (ref. to וילפת, Ruth III, 8) לָפְפָתוֹ she clasped him; Ruth R. to l. c. לפפתו כחזירת (some ed. לפתתו), v. חֲזִירָה.

*Pi.* לִפֵּף 1) same. Bekh. 41$^{a}$ (interpret. רִלְפָּת) שמְלַפֶּפֶת it continues to cling (to the body) to the day of death, v. supra. Sot. 3$^{b}$ (play on ילפתו, Job VI, 18) מְלַפְּפָתוֹ והולכת לפניו וכ' (sin) clings to him and goes before him on the day of judgment.—2) *to wrap, swathe*. Sabb. 129$^{b}$ bot. מְלַפְּפִין את הוולד וכ' you may swathe a new-born child on the Sabbath.—Part. pass. מְלוּפָּף; f. מְלוּפֶּפֶת. Deut. R. s. 3 התורה . . . חתומה באש ומל' באש the Torah scroll which was given to Moses,—the skin was of white fire, written upon with black fire, sealed with fire and swathed with bands of fire.

לַפַּף ch., *Pa.* לַפֵּיף (interch. with לָפַף) 1) *to swathe, bandage, wrap*. Targ. Y. Ex. XV, 2. Targ. Lam. II, 22 לפיפית (some ed. לספיפית).—Sabb. 66$^{b}$; 147$^{b}$ לַפּוּפֵי ינוקא to swathe a new-born child.—Part. pass. מְלַפַּף (מְלַפָּף). Targ. II Chr. XXXIV, 15 (of a scroll, v. preced.). Targ. Lam. II, 20 (Ar. מִתְלַפֵּף *Ithpa.*).—Trnsf. *to handle in the way a child is swathed, to turn clay, mould, shape* (cmp. עָצַב). B. Mets. 74$^{a}$ והא מחוסר לַפּוּפֵי וירושי וכ' does it not require

moulding, drying, putting into the stove &c. Ib. כגון דמְלַפְּפָן ומיבשן Ms. M. (ed. דמלפפה ויבישו, corr. acc.) when they have been moulded and dried.—2) *to join, couple, loop.* Targ. Ex. XXXVI, 10. Ib. 18 לְלַפְּפָא (Var. לְלַפָּפָא, לְלַפָּפָא); a. fr.—Part. pass. מְלַפַּף, מְלַפָּף. Ib. XXVI, 3; a. fr.

*Ithpa.* אִתְלַפַּף *to be swathed,* v. supra.

**לְפָצָא, לְפָצָה** c.=לְפָסָא. Y. Peah VIII, 21ª bot. אכיל מן לְ׳ צורכה דל׳, v. לְפָסָא.—Y. Shebi. II, 34ª bot. as much only as is required for the stew-pot (immediate use).

**לְפַקְקָה,** Targ. Y. Lev. I, 16 in Ar. s. v. לקט some ed., read: זְלִיפְקָא; v. זְלִיפְקָא.

**לְפַת** (b. h.; cmp. לפף) 1) *to twine around, cling to, clasp.* Ruth R. to III, 8, v. לָפַף; Tanh. B'har 3 (expl. וילפת, Ruth l. c. 'he felt himself embraced') כמו דאמרת וְלָפַת וכ׳ as you read (Jud. XVI, 29) and Samson clasped &c.—2) (cmp. פָּרַךְ) *to wrap up, to insert, combine* (dishes).—Part. pass. לָפוּת, pl. לְפוּתִין. Koh. R. to VII, 7 (expl. לְפָתָן) שני תבשילין לְ׳ זה בזה two messes combined.

*Pi.* לִפֵּת same. Ab. Zar. 38ª; 59ª לְלַפֵּת בו את הפת to go with bread as a relish.

**לְפַת** ch., *Pa.* לִפֵּת as preced. *Pi.* Bets. 16ª מידי דְמִלַּפֵּת בעינן (Alf. דמִילַּפֵּת) something used as a relish is required, ופת לא מְלַפֶּתָא (Ms. M. מילפת, Alf. מִילַּפֶּתָא) whereas bread is not used for that purpose.

*Ithpe.* אִילַּפַּת *to be used as* לְפָתָא; v. supra.

**לֶפֶת** f. (v. preced. wds.) *something which goes with bread; vegetables.* Ber. 44ᵇ, v. בֵּירִית 4.—Gen. R. s. 15 חד אמר לפת לא פת היתה one says *lefeth* was *lo-path* (no food of man before he sinned, i. e. bread fully seasoned grew out of the ground, and no relish was required); לְ׳ לא פת תרא עתידה להיות *lefeth* will be no food, in the Messianic days; Y. Ber. VI, 10ª bot.; Tanh. Ekeb 7 [read:] ודאחד אומר היתה פת אלא עתידה לעשות לא פת (with ref. to פסת בר, Ps. LXXII, 16; cmp. Sabb. 30ᵇ, Midr. Till. to Ps. CIV, 12).—Esp. *lefeth, turnip.* Kil. I, 3. Ib. 9. Keth. 111ᵇ שועל קרקר בלְ׳ ושקלוהו וכ׳ a fox made his nest in a turnip, and when they weighed it &c.; a. fr.—*Pl.* לְפָתוֹת. Y. Ter. II, 41ᶜ bot. ראשי לְ׳ turnip-heads. Yalk. Deut. 944. Snh. 19ᵇ bot. (ref. וילפת, Ruth III, 8, v. Targ.) שנעשה בְּשָׂרוֹ כראשי לְ׳ his body became as soft as (boiled) turnip heads. Ber. 56ª Ar., v. אַרְגְּלִידָא; a. e.

**לִיפְתָּא, לְפָתָא** ch. same. Targ. Ruth III, 8, v. preced.—Ber. 44ᵇ כי חזית לְ׳ וכ׳ when thou seest turnips in the market, ask not, what wilt thou eat with the bread. Ib. 56ª, v. אַרְגְּלִידָא; a. fr.—Bekh. 43ᵇ, v. לְפִתָּם.

**לִיפְתּוֹתָא, לְפִתּוֹתָא** f. (preced.) פַּת לְ׳ *bread seasoned with a relish.* Tanh. Ekeb 7 (ref. to פסת, Ps. LXXII, 16) יש מקומות שקורין לְפַת לְ׳ פרסתא there are places where they call seasoned bread *piss'tha.*

**לְפָתָן, לִפְתָּן** I m. (v. לְפַת), *one whose head is turnip-shaped.* Bekh. VII, 1 (43ª) לפתן Mish. (Talm. ed. לפתם), expl. ib. 43ᵇ לפתא דדמי וכ׳ (read ם... or ן...), v. אַרְגְּלִידָא.

**לִיפְתָּן, לְפָתָן** II m. (לְפַת) *relish.* Ber. 40ª עד שיביאו מלח או לְ׳ וכ׳ until salt or some relish is placed before each one, v. בְּשַׁשׁ. Neg. XIII, 9; Tosef. ib. VII, 10; Ḥull. 71ᵇ בלְ׳ מסב ואוכל (ה) reclining and eating (the named quantity of bread) with some relish; Koh. R. to VII, 7 מי שב אוכלה בלְ׳ (corr. acc.); expl. ib., v. לְפַת; a. e.

**לִיפְתָּנָא, לְפָתָנָא** ch. same. Targ. Job VI, 6 Var. Ms. (li. text חִפְלָ), v. בְּשַׁשׁ.

**לֵץ,** v. לוּץ.

**לִיץ, לֵץ** m. (b. h.; לוּץ) *scorner, scoffer, frivolous person.* *Pl.* לֵיצִים, לֵ׳. Sot. 42ª כת של לֵ׳ the class of scorners. Snh. 101ª, v. כְּנוֹר; a. fr.—מוֹשב לֵ׳ (Ps. I, 1) scorners' gathering, *bad company.* Kidd. 41ª מושבו מושב לֵ׳ his company is the bad company (meant in Ps. l. c.). Ab. Zar. 18ᵇ (אסור) מפני מי לֵ׳ (is forbidden as) coming under the category of being in bad company; a. fr.

**לְצוּת** f. (preced.) 1) *scorn, lasciviousness.* Cant. R. to III, 4 (play on פלצות, Is. XXI, 4) פה שהוא מפיץ דברי לְ׳ the mouth which spreads words of lasciviousness; ע״י שנפקו לדבר לְ׳ because they went out for lascivious entertainment; cmp. לֵיצָנוּתָא.—2) *sport, pleasure.* Tosef. Sabb. VI (VII), 4 שתהא לה לְ׳ that she may be entertained; Yalk. Lev. 587 שתתחילה לצאת (corr. acc.).

**לֵצָנוּתָא, לְצָנוּת, לֵצָן,** v. sub לֵיצָ׳.

**לָק** m. (לָקַק) *lapping, greedy.* Pesik. Zakh., p. 26ᵇ עמלק עם לק אומה וכ׳ Amalek is *'am lak* (a greedy people), a people that came to lap the blood of Israel like a dog; Yalk. Deut. 938; Yalk. Ex. 262; a. e. Tanh. Ki Thetsé 9, a. e. עם לק פרח וכ׳, v. לָקַק.

**לָקָא, לָקָה,** v. לקי.

**לְקוּחוֹת** f. pl. (לָקַח) *bought property,* esp. *mortgaged property sold;* trnsf. *the purchaser of mortgaged property.* Keth. IX, 8 מכר... והיא נפרעת מן הל׳ if her husband sold his property to strangers, and she wants to collect (her K'thubah) from the sold property (sues the purchaser). B. Mets. 12ᵇ ואתי למירתך לְ׳ שלא כדין and he might seize the sold property unlawfully.—B. Bath. 107ª האחים שחלקו לְ׳ חוו after the heirs have divided up the estate, they are considered as purchasers (from one another, and the brother whose portion has been seized for his father's debts has no redress), opp. יורשים הן they are heirs (and the estate, minus the seized portion, has to be redivided); a. fr.

**לְקוּחַ,** v. לִיקּוּחַ.

**לוֹקֵט, לָקוּט** m. (לָקַט; v. לָקֵט) *grain-gleaner,* a sort of *huckster* dealing in grains bought up in small quantities. B. Mets. 72ᵇ יוזק מלקוט חברית ... מ״ש לוקט ed. (Ms. M. throughout לוקט; Ms. R. a. ed. Ven. לקוט, v. Rabb. D. S. a. l. note 7) why is it different with the gleaner? Because, if he has none, he will borrow from a fellow-gleaner. Ib.

עד שיצא השער ללו׳ ולמוכר until the market price has been announced for (the goods of) the gatherer and the merchant alike; Tosef. ib. VI, 1 ללוקח (corr. acc.).—[Keth. 54ª בלקוט Ar., v. לָקַט.]—*Pl.* לְקוֹטוֹת. B. Mets. l. c. ושל ... היו של ל׳ Ms. H. a. R. (v. Rabb. D. S. l. c.) if the gleaners' goods (mixed goods) were worth four S'ah (and more) a Sela, and those of other people three &c.; [ed. היו לְקוּטוֹת ... ולכל אדם וכ׳ if the gleaned grains were worth &c.; Tosef. l. c. היו לקוטות חולכות מארבע (not וחולכות).

**לָקוֹטָא** ch. same, esp. *the poor gleaner.*—*Pl.* לָקוֹטֵי. B. Mets. 21ᵇ (expl. נמושות) בתר ל׳ gleaners after gleaners (the poor who come for the second gleanings).

**לָקוֹטָאי**, v. נְקוֹטָאי.

**לקוטינטיס**, v. לוֹקוֹטִינְטִיס.

**לָקוֹנָא**, v. לְקִינָא.

**לַקוֹשִׁי**, v. לְקַשׁ.

**לָקוֹשִׁין**, v. לָקַשׁ II.

**לָקוּתָא** f. (לְקִי) 1) *punishment.* Targ. O. Deut. XXXII, 32.—2) *being beaten.* Yoma 71ᵇ לָקוּתֵירוּת, v. כִּיתְּנָן; Zeb. 18ᵇ; Yalk. Ex. 380.—3) *disorder, disease, defect.* B. Bath. 16ᵇ קרנא דקרש ל׳ הוא a complexion like the color of the horn of the unicorn is a defect (and not a perfection). Ḥull. 43ª ל׳ דרכיש the disorder of the kidneys mentioned by Rakhish. Ib. 55ª bot. דמטאי ל׳ וכ׳ when the disorder extends to &c.; a. fr.

**לָקַח** (b. h.) 1) *to take, receive.* B. Kam. 119ª גבאי צדקה לוקחין וכ׳ collectors of charity may receive from them small contributions. Ex. R. *s.* 3 את שלו ל׳ he received his due (punishment). Tanḥ. Korah 3 טליתו ל׳ he took up his cloak; a. fr.—2) *to carry away; to persuade.* Ib. 1 (ref. to Num. XVI, 1) ויקח אלא משיכת וכ׳ אין *vayikkaḥ* means attraction by soft words; ib. 2 ויקח אלא לשון פליגה אין שלבו לָקְחוֹ *vayikkaḥ* has the meaning of separation, for his heart (pride) carried him away; Num. R. s. 18.—3) *to buy, acquire.* Dem. IV, 5 קח לי וכ׳ buy (provision) for me of one who is reliable &c. Ib. ולקחתיו ... חלך ליקח לך וכ׳ if he went to buy of him (of the designated person), and .... not finding him I bought of &c. Ib. V, 1 חלוקתי מן לכשאקחנה וכ׳ he who buys of a baker. B. Mets. 16ᵇ when I shall have bought it; a. v. fr.—לוֹקֵחַ *buyer.* Ib. 15ᵇ bot. דמית ל׳ when the buyer is dead. Ber. 5ª ול׳ שמח and the purchaser is glad; a. v. fr.—Part. pass. לָקוּחַ, f. לְקוּחָה; *pl.* לְקוּחִים, לְקוּחִין; לְקוּחוֹת. Y. Pes. II, 29ᵇ חל׳ בכסף מעשר that which has been bought with tithe-money. B. Mets. 110ª ל׳ היא בידי I have it as a purchased property. Y. Snh. IX, beg. 26ᵈ [read :] עד שתהא הראשונה ל׳ לו until the first wife has been legally acquired (betrothed) by him; (Y. Yeb. XI, 11ᵈ top זקוקה), v. לְקִידָּה; a. fr.—V. לְקוּחוֹת.

*Nif.* נִלְקַח, נִיקַּח, נִקַּח *to be taken, bought, acquired.* Maas. Sh. I, 3 אינו נל׳ בכסף מעשר must not be bought with tithe-money; Ḥull. I, 7 אינו ניקח. Men. 42ᵇ נִקְחָה; נִקְחִין; a. fr.—Kidd. 2ᵇ (ref. to Deut. XXII, 13) it is not written כי תִקַּח אשה לאיש if a woman is married (marries herself) to a man (Var. תִּקַּח).

*Hithpa.* הִתְלַקַּח *to be enclosed, squeezed in.* Num. R. s. 12; Cant. R. to III, 11; Pesik. Vayhi, p. 4ª (expl. מִתְלַקַּחַת, Ex. IX, 24), v. עֲשָׂשִׂיתָא.

*לֶקַח ch., *Ithpe.* אִתְלְקַח *to be taken, married.* Keth. IV, 11 (52ᵇ) עד דתתלקחון לגוברין Bab. ed. (Mish. a. Y. ed. דתיגסבן) until they shall be married; ib. 53ᵇ דתיתלקחן.

**לֶקַח** m. (b. h.; preced.) *purchase; (acceptable) gift; lesson.* Taan. 7ª (ref. to לקחי, Deut. XXXII, 2) אין ל׳ אלא תורה *lekaḥ* means the Law (with ref. to Prov. IV, 2); Tanḥ. Haăz. 3; a. fr.—אבן הל׳ *auction-stone.* Yalk. Lev. 667, v. מֶכֶר.

**לָקַט** (b. h.) [*to seize,*] 1) *to gather, glean; to pick,* v. *Pi.*—Part. לוֹקֵט *gleaner, huckster,* v. לָקוֹט.—2) (in sewing) *to gather, pucker.* M. Kat. 26ª bot. ללוקטן ולעשותן כמין סולמות to mend (the rents for the dead) by gathering or making a sort of stairs (chain-stitches), v. סוּלָּם.

*Pi.* לִיקֵּט same, 1) *to pick, harvest; to pick up, collect.* Tosef. Shebi. IV, 21 לי׳ אתרוג באחד וכ׳ he harvested Ethrogs on the first of Sh'bat; R. Hash. 14ª; Erub. 7ª; Yeb. 15ª. Tosef. R. Hash. I, 9 לי׳ ירק if one picked vegetables; a. v. fr.—Maas. Sh. II, 5 מה שלי׳ לי׳ וכ׳ Y. ed. (Mish. a. Bab. ed. מה שלקט לקט) what coins he picked up singly belong to the second-tithe fund. Y. ib. 53ᶜ מיכן ומיכן אבל לי׳ והוא שלי׳ על אומד וכ׳ (not אומן) provided he picked up here and there (deliberately selecting), but if he did so at random &c. Bekh. 7ᵇ כל חמטיל בצרים מְלַקֵּט וכ׳ every animal that lays eggs supports its brood by picking up food for it, except the bat ... which gives suck.—M. Kat. I, 5 מלקט אדם וכ׳ one may (during the festive week) collect for final burial the bones of &c., v. לִיקּוּט. Snh. VI, 6 מְלַקְּטִין את העצמות וכ׳ the bones (of the convict) may be collected and buried in their family tomb; a. fr.—Esp. *to glean, to take the poor man's share in the crop.* Peah IV, 9 מי שלקט וכ׳ (Y. ed. שלי׳) if one gleaned the corner of the field and said, this is to belong to &c.; Gitt. 11ᵇ; B. Mets. 9ᵇ.—Peah V, 6 ללקוט (Y. ed. ללַקֵּט). Y. ib. IV, 18ᵇ וילכו וילַקְּטוּ וכ׳ let them have an opportunity to go and glean in another field &c., v. כִּילּוּי, a. v. fr.—[Peah IV, 5, v. Hif.].—[Sot. 11ᵇ ומלקט לחן וכ׳, v. נָקַט.]—2) *to pluck (hair) out singly.* Naz. 40ᵇ לִיקְּטוֹ במלקט if he plucked it singly with pinchers; Macc. III, 5 לָקְטוֹ. Ib. 20ᵇ במְלַקֵּט לבנות וכ׳ when one plucks out the white hair among the black; Sabb. 94ᵇ; a. e.—[Naz. l. c. עד שילקטנו בתער, read שירטלנו as Macc. III, 5.]

*Nif.* נִלְקַט 1) *to be collected, harvested.* Tosef. Shebi. IV, 21 שגדל בחובה ונ׳ בחובה what has been growing under obligation (as eventually subject to tithes) and been harvested under obligation; שגדל בשביעית ונ׳ בשביעית what has been growing in the Sabbatical year and collected in &c.; R. Hash. 15ª; a. e.—2) *to be made smooth by plucking.* Sabb. 97ª, v. מַלְקֵט.

*Pu.* לוּקַּט *to be gleaned.* Peah V, 1 גדיש שלא ל׳ תחתיו a stack of grain under which the gleaning for the poor has been left.

*Hif.* הִלְקִיט 1) *to cause picking, to strew feed for birds.*

Tosef. Sabb. XVIII, 4 מַלְקִיטִין, contrad. to מהלקטין (v. הִילְקֵט); Sabb. 155b.—2) *to arrange the gleaning by the poor.* Peah IV, 5 (3) היו מַלְקִיטִין על התבל Y. ed. (Bab. ed. a. Mish. מלקטין) arranged the gleaning by the line, leaving a corner at the end of each furrow.

*Hithpa.* הִתְלַקֵּט *to be collected; to require collection.* Maas. Sh. II, 5 המִתְלַקְּטִים those coins which have been picked up singly, opp. הנבללין.—Ḥull. 46a מהו מִתְלַקֵּט if the required size of sound flesh can be obtained only by collecting (it not being in one place), how is it?—Ib. 77a מתל׳ מהו how is it, if the quantity of flesh required to cover the broken bone is scattered?

**לְקִיט, לַקֵּט,** ch. same, *to pick up; to gather.* Targ. Gen. XXXI, 46. Ib. XLVII, 14 (ed. Berl. לַקִּיט). Targ. Ex. XVI, 26; a. e.—Part. לָקֵיט, לָקֵט. Targ. O. Deut. XXIX, 10 לָקֵיט ed. Berl. (ed. Amst. לָקֵט, corr. acc.; h. text וחטב); Targ. Josh. IX, 21 לַקְטֵי Bxt. (ed. מְלַקְּטֵי).—Sabb. 156a דלא לָקֵיט בלישנירה (a calf) that does not take up with its tongue (the fodder placed before it), v. infra; a. e.

*Pa.* לַקֵּיט same. Targ. Gen. XLVII, 14, v. supra. Targ. Lev. XIX, 9 (Y. II *Pe.*); a. fr.—Targ. II Esth. III, 8 ומְלַקְּטִין (not ומְלָקְטִין), v. חַצְבָּא.—Lev. R. s. 6 שרי חדוא מְלַקֵּט א״ל לַקֵּט לְקֵט .. את מלקט he began to pick up (the scattered Denars); said he to him, pick up, pick up, for it is thine own thou art picking up.—Y. Sabb. VII, 10a bot. ומְלַקְּטָן (not וולקטה) and gathers them (the sun-dried fruits in cakes or strings; v. Maim. Sabb. VIII, 6); a. e.

*Af.* אַלְקֵט *to cause to take up, to put the mouth to.* Sabb. 156a מַלְקִיטִין ליה יתירה Ms. O. (Ms. M. מַלְקִיטִין ליה, ed. מהלקיטין, v. Rabb. D. S. a. l. note) we may make it take up (taste the fodder).

**לֶקֶט** m. (b. h.; preced. wds.) 1) *gleanings; the poor man's share in the crop* (Lev. XIX, 9). Peah IV, 3. Ib. 10 אידחו ל׳ חנושר וכ׳ what is called *leḳet* (the poor man's share)? That which drops &c. Ib. 11 ספק ל׳ ל׳ where there is a doubt about *leḳet*, it is *leḳet*, i. e. the poor man has the benefit of the doubt. Ib. V, 1 אומדין אותה כמה ל׳ וכ׳ we calculate how much it would ordinarily give out for the poor man. Y. ib. V, beg. 18d שגדש ע״ג לִיקְטָן של וכ׳ for he piled up the stack over the poor man's share; a. fr.—2) *pucker, seam.* M. Kat. 26b מחוך הל׳ .... הקורע he who rends his garment . . . in a place which has been mended by a pucker (after having been rent for a death).

**לִיקְטָא, לָקְטָא,** ch. 1) same, *gleanings, poor man's share.* Targ. Lev. XIX, 9.—2) *the accumulated food in a bird's crop.* Targ. Y. I Lev. I, 16.

**לקטיות** Maasr. III, 7; Ohol. XVIII, 10 הל׳ Ar., v. אִלְקָטִירִית.

**לֶקְטָקָא, לֶקְטָרָקָא** f. (lectica) *sedan-chair.* Mekh. Mishp. s. 1 לא ירכבנו...בל׳ he (the Hebrew servant) shall not be used to carry him (his master) in a litter, a chair or a sedan-chair; Yalk. Ex. 311; v. גְּלוּגְדָקָא.

**לָקָה, לקי** [*to become less,*] 1) *to suffer, be under a disadvantage.* B. Mets. III, 12 יִלָּקֶה בחסר ויתר he suffers the disadvantages of loss or gain, i. e. he must pay according to the original value of his charge in case of depreciation, or according to the present value in case of a rise in value. Tosef. Yeb. IX, 3 בזו מידת הדין לוֹקָה justice suffers under this rule, i. e. it is inconsistent; Y. B. Kam. IV, beg. 4a; a. e.—Esp. *to be smitten, afflicted with disease* (esp. *leprosy*); (of crops) *to be struck* (by hail &c.); *to be blighted.* Sabb. 87b לָקוּ בכורות the first-born (in Egypt) were smitten. Ib. 97a; Yoma 19b לוקה ... החושד בגופו he who entertains a suspicion against worthy men, will be smitten with disease; Ex. R. s. 3 אם אתה ראוי לְלָקוֹת בצרעת thou, likewise, deservest to be afflicted with leprosy. Ḥull. 55a לָקְתָה בכוליא אחת if one of its kidneys is disordered.— B. Mets. IX, 7 לקתה the wheat crop was blasted.—Ber. 18b שלו לא ל׳ his crop was not struck by hail.—Makhsh. IV, 3, a. e. שלא יִלָּקֶה הכותל that the wall may not suffer (from the rain); a. fr.—2) (of luminaries) *to be eclipsed.* Mekh. Bo. s. 1 כשהחמה לוֹקָה when there is an eclipse of the sun; כשהמזלות לוֹקִים when planets are eclipsed; Succ. 29a; a. fr.—*Part. pass.* לָקוּי *disordered, sickly, stunted.* Sifra Thazr., Neg., ch. VII, Par. 5; Neg. X, 1 (expl. Lev. XIII, 30) דק ל׳ קצר *dak* means diseased (sparse) and short hair. Yeb. 80a כל שממעי אמו ל׳ one born with defective genitals. Tosef. ib. X, 6 קולו ל׳ his voice is abnormal (womanly, thin). Ib. 7 קולה ל׳ her voice is abnormal (manlike; Yeb. 80b עבה). Ib. שערו ל׳ his hair is abnormal; a. fr.—3) (law) *to be punished with lashes.* Macc. I, 1 לוקה ארבעים he receives forty lashes (v. אַרְבַּע). Ib. III, 1 אלו הן חלוקין the following persons receive (thirty nine) lashes. Snh. IX, 5 מי שלׁ׳ ושנה he who has been lashed twice (and commits the same offence again); a. v. fr.

*Hif.* הִלְקָה 1) *to disaffect, weaken, strike.* Ber. 18b ברד מפני שהוא מַלְקֶה אותו hail will ruin his crops. Sabb. 113b מַלְקֶה because it makes thin (weakens one's constitution); a. e.—*Part. pass.* מְלוּקֶה *sickly, broken down.* Ruth R. to I, 5 אף הוא משובר ומ׳ he (the messenger) was likewise broken down and sick; Lev. R. s. 17; Pesik. Vayhi, p. 66a; Pesik. R. s. 17 מְלוּקֶה (part. *Pu.*).—2) *to punish with lashes, flog.* Macc. III, 10 כמה מַלְקִין אותו how many lashes does the court inflict? Ib. 12 כיצד מלקין אותו how is the flogging done? Kidd. 81a מלקין על לא טובה השמועה the court orders the flogging of a person for conduct giving rise to suspicion, basing its action on I Sam. II, 24. Gen. R. s. 7 אתה מַלְקֶנִי, v. קַנְבָּלָה; a. fr.

**לָקָא, לְקִי** ch. same, *to be affected, disordered, smitten, punished.* Targ. O. Ex. V, 14 לְקוֹ (Y. לָקוּ). Ib. 16 לָקֵן (Y. לָקְדָרוּן). Ib. IX, 31, sq. Targ. Y. I Num. XXVI, 11; a. fr.—Tem. 4b אמאי לָקֵי why should he be punished?—Ib. 5a תא נמי לִילְקֵי let him, too, be punished. Y. Kidd. I, 61b bot. אין מטת מִילְקֵי וכ׳ if it should happen to thee to suffer, it is better that I suffer in thy place; Pesik. R. s. 23—24 דילמי (corr. acc.); a. fr.

*Af.* אַלְקִי as preced. *Hif.* Targ. Deut. XXII, 18 וַיַּלְקוּן (not וילׁ׳). Ib. XXV, 2, sq.—Targ. I Sam. V, 6; a. fr.—Sabb. 113b כיון דמַלְקֵי because it is ruinous to health.—Kidd. 81a מַלְקֵי ומכריז punished the woman of bad repute and published the cause (for the protection of her children, v. כַּעֲזָז). Ib. מר נמי מַלְקֵי וכ׳ why do you not likewise punish and publish?; a. fr.

לְקִידָה f. (לָקַח) 1) *taking, seizing.* Succ. 37ª (ref. to Lev. XXIII, 40) בעינן ל׳ חמה a real taking in hand is required. Ib. ל׳ ע״י דבר אחר an indirect taking (with gloved hand, by a string &c.). Ib. 11ᵇ ילפינן ל׳ ל׳ וכ׳ he compares the expression לקח (in Ex. XII, 22 a. Lev. l. c.); a. fr.—2) *purchase, acquisition.* Ex. R. s. 28, beg. (ref. to Ps. LXVIII, 19) בל׳ נתנה לו he gave the Law to him as an absolute acquisition.—Esp. *taking a wife, betrothal.* Y. Snh. IX, beg. 26ᵈ; Y. Yeb. XI, 11ᵈ top (ref. to Lev. XX, 14) בכולהון כתיב שכיבה וכאן כתיב ל׳ וכ׳ in all the other laws of incest the verb *shakhab* is used, but here *lakaḥ* is chosen, to intimate that one of the two must have been legally betrothed to him. Y. ib. VI, 7ᵇ bot.; (Bab. ib. 55ᵇ קִידָּה); a. e.—3) *taking away by death.* Gen. R. s. 25, beg.

לָקֵיט, לָקִיט, v. לָקַט.

לָקִיט m. (לָקַט) *gleaner*, a sort of *client, retainer.* Shebu. 46ᵇ שכירו ולקיטו מאי how about his hired laborer or his client (may they take the oath)?—Y. Erub. VI, 23ᶜ top שמשו ולקיטו his (the gentile's) attendant or client. Keth. 54ª וחילופה בל׳ (Ar. בלקוט) and the reverse is the law (as to deducting from his wages the outlay for his garments) concerning the client; וכן בל׳ the same is the law &c.

לָקִיט* I ch. same, esp. *beggar.*—*Pl.* לְקִיטַיָּא. Y. Taan. IV, 69ª bot. ל׳ (ed. לקיטא, corr. acc.); Lam. R. to II, 2 quot. in Arab. s. v. גרב; v. מְרָקוּעַ I.

לָקִיט II m. (part. pass. of לָקַט) *pinched out, chiselled, in bass-relief* (cmp. Syr. לקטא *embroidery*, P. Sm. 1970). Targ. I Kings VII, 19. Ib. 26; Targ. II Chr. IV, 5 ל׳ כשושנתא chiselled in the shape of a rose.

לְקִיטָה f. (לָקַט) *picking, collecting, harvesting.* Peah I, 4 ולקיטתו כאחת and such fruits as are harvested all at once (not singly as they become ripe). R. Hash. 14ᵇ בשעת לקיטתו עישורו the duty of giving tithes begins when it is being cut. Ib. 15ª; Tosef. Shebi. IV, 21 אחר לקיטתו למעשר after it is harvested begins the duty &c.; Succ. 40ª אחר לקיטה (בחר). Ib. 11ᵇ לקיטתן זו דיא עשיידתן the cutting them is their making (preparing for the religious ceremony); a. fr.

לַקְנָא, לַקִּינָא m. (לקק, cmp. לָגִין a. Greek λεκάνη) *bottle, flask.* Targ. Jud. VI, 38 לקנא ed. Lag. (Var. לקי׳, לגינא, Ar. לקונא; h. text ספל).—Sabb. 12ª ללקי׳ דמיא Ar. (Ms. M. ללקנא; ed. לקנא, corr. acc.) into a flask filled with water. Ib. 143ª (Ms. M. לנקא, corr. acc.; Rashi Ms. לקונא, v. Rabb. D. S. a. l. note 100). Ber. 62ª בלקנא . . . מקרקשא (Ms. O. בלקונה) clappered . . . . with a nut in a flask. B. Kam. 113ᵇ, v. פְּלִיזָא.—*Pl.* לַקְנִין, לָקְנִין. Targ. Job XXXII, 19, v. לְגִינָא.—Gen. R. s. 13, v. next w.

לוּקְנִיתָא, לְקִינִיתָא f. (preced.) *a little flask.* Koh. R. to I, 7 מלון לוק׳ מים ויהוו יהבין לגווה (not בגויה) they filled a flask with (Ocean) water and added water thereto, and it absorbed it.—*Pl.* לְקִינְיָיאתָא. Gen. R. s. 13 יהבון לית מלא ל׳ וכ׳ (Ar. מלא לקונין) they handed him flaskfuls &c.; (Yalk. Koh. 967 מלון מינה לגינתא).

לָקִישָׁא, לָקִישׁ I pr. n. m. *Lakish, L'kisha*; רבי שמעון בן ל׳, abbrev. ר״ל, ריש ל׳ R. Simeon ben Lakish (Resh Lakish) an Amora, contemporary and brother-in-law of R. Johanan by whom he was converted from a lawless life. Hull. 56ª. Gitt. 47ª; a. fr.—B. Mets. 84ª בר לקישא; a. e.

לָקִישׁ II, לַקִּישׁ m., לְקִישָׁא c. (לְקַשׁ) *slow, late* (in the season); *late rain; late-born* (cmp. אַפֵּיל). Targ. Deut. XI, 14 (ed. Berl. לַקַּשׁ). Targ. Y. Lev. XXVI, 4. Targ. Hos. VI, 3; a. fr.—Snh. 18ᵇ, a. e., v. בַּכִּיר. Koh. R. to VII, 26 ל׳ לסטים, v. בַּכִּיר.—*Pl.* לָקְרִישַׁיָּא, לָקְרִישַׁיָּא; לַקַּשׁ׳; f. לָקְרִישָׁן. Targ. Y. I Deut. XXXII, 2 לָקוּ׳. Targ. Gen. XXX, 42 (ed. Am. לַקַּשַׁ׳; h. text העטפרים). Targ. Y. Ex. IX, 32.—Gen. R. s. 73, end (ref. to העטפרים, v. supra) ל׳ דלבן the late-born were Laban's; Lev. R. s. 30 לקישא (corr. acc.).

לַקִּי׳, לַקִּישׁוּתָא f. (preced.) *lateness, retardation.* Targ. O. Gen. XXX, 42 בל׳ ענא (ed. Berl. לָקָרִשׁוּת, v. Berl. Targ. O. II, p. 11; ed. Amst. לְקִשׁוּת) when the sheep were late (tired).

לָקָן m. (לְקַר; transl. of λεπτόν) *a very small copper coin.* Y. Maas. Sh. IV, beg. 54ᵈ ובארבאל בתרין אלפין ול׳ (not ול׳ . . . ובאדבאל) and in Arbela the Denar is worth two thousand P'rutahs and one Lakan.—Y. B. Mets. IV, beg. 9ᶜ בל׳ אסיר ל׳ to lend money on Lakan against L. (counting Lakans in place of Denars) is forbidden.

לַקְנָא, v. לְקִרְנָא.

לַקְנִי *Lakni*, name of a bird. Hull. 63ª.

לָקַק (b. h.; cmp. לחך) *to lap, lick.* Pesik. Zakh. p. 26ᵇ אומה שבאה לָלוֹק וכ׳ (not שבא); Tanḥ. Ki Thetse 9; Yalk. Deut. 938, v. לָק.

*Pi.* לִיקֵּק same. Snh. 68ª ככלב המְלַקֵּק וכ׳, v. חָסַר.

*Hif.* הֶלֵּק same. Par. IX, 3 מפני שהיא מַלֶּקֶת (ed. Dehr. מְלַקָּה) because it (the weasel) laps (lets the water drip back out of its mouth).

לָקַשׁ (b. h.) *to be slow, late.*

*Hif.* הִלְקִישׁ 1) *to retard.* Num. R. s. 1, beg. (ref. to מאפלידה, Jer. II, 31; cmp. אַפֵּיל) שמא . . . . והִלְקַשְׁתִּי אותה did I ever promise . . . and retard it?; Tanḥ. B'midb. 2; Yalk. Jer. 267; Num. R. s. 23 שמא . . והִלְקַשְׁתִּי אתכם did I promise to bring you . . . and keep you back?—2) *to do a thing late, finish in a hurry, in a state of exhaustion.* Lev. R. s. 30 (interpret. ריעטף, Ps. CII, 1, with ref. to Gen. XXX, 42) מה הפועל . . . לכשיפלוג ממלאכתו קימעה וילַקְשֶׁנָּה (not מלאכתו) בסוף as a laborer sits waiting for the time when he may rest a while from his labor, and finally finishes it in a hurry (when it is late).

לָקַשׁ* ch. same, *Pa.* לַקֵּישׁ *to be late, tired.* Targ. Y. Gen. XXX, 42 לַקּוּשֵׁי (infin., not ל׳), v. לַקְרִשׁוּתָא.

*Af.* אַלְקֵשׁ as preced. *Hif.* 2. Yalk. Ps. 855 (ref. to יעטף, v. preced.) דהוא אתי ומַלְקֵשׁ לה for he (the poor man) comes (to prayer late) and goes through it in a state of exhaustion.

**לַקֵּשׁ**, v. לַקֵּישׁ.

**לַקַּת**, inversion of תקל (Dan. V, 25). Snh. 22ª אנם אנם מנא מנא תקל ופרסין ל׳ ניסרפו for.

**לְרַע** (= לַאֲרַע, v. אַרְעָא) *below.* Targ. Y. II Gen. XL, 23 חסדא דל׳ human favor, opp. דלעיל. Targ. Ez. I, 27.—מִלְּרַע (*from*) *below.* Targ. Gen. I, 7 (ed. Berl. מִלָּרָע). Targ. Deut. XXXIII, 13; a. e.—Y. R. Hash. II, 58ª bot. Y. Peah V, end, 19ª מן לרע; a. fr.—[In Hebr. grammar: מלרע *accent on the last syllable*; מלעיל *on the penultima.*]

**לָשׁוֹן** c. (b. h.; לוּשׁ) 1) *tongue.* Ber. 61ª, v. תָּחַךְ. Bekh. VI, 8 (40ª), v. מְדַבֵּר. Lev. R. s. 16; a. v. fr.—*Pl.* לְשׁוֹנוֹת. Ib. s. 33, beg.; a. e.—Transf. a) *language.* Sot. 49ᵇ ל׳ סורסי, Syriac, v. סוּרְסִי; ל׳ הקודש (abbr. לה״ק) Hebrew; ל׳ יונית Greek; a. v. fr.—b) *expression, phraseology, parlance.* Ber. 31ᵇ, a. fr. כלְשׁוֹן בני אדם, v. דָּבַר. Y. Ned. VI, beg. 39ᶜ ל׳ תורה Biblical usage; ל׳ ב״א common parlance (later Hebrew).—ל׳ נקי or ל׳ נקיה *decent expression, euphemism.* Gen. R. s. 70; s. 86 (ref. to Gen. XXXIX, 6) ל״נ it is a euphemism, i. e. 'the bread which he ate' means his marital life. Pes. 3ª; a. fr.—Ib.ᵇ ל׳ כבוד respectful, chaste language.—Par. I, 1 מה הל׳ שלשרית what does the expression שחריב אדם לומר בל׳ רבו mean?—Eduy. I, 3; Sabb. 15ª in transmitting a tradition one must use the very words of the teacher, v. חִין; Ber. 47ª. ל׳ כפול a reiteration of the same word or an amplification. Cant. R. to I, 16, opp. ל׳ פשוט plain expression, v. infra.—ל׳ נופל על ל׳ *assonance, alliteration.* Gen. R. s. 31 (נָחַשׁ a. נְחַשְׁתּ); a. e.—ל׳ הרע (abbr. לה״ר) *evil talk, calumny, gossip, denunciation.* Arakh. 15ᵇ; a. v. fr.—ל׳ נקבה, ל׳ זכר, v. נְקֵבָה, זָכָר.—*Pl.* as ab. Y. Sabb. XIX, 17ª; Y. Yeb. VIII, 8ᵈ bot. (ref. to חמול ימול, Gen. XVII, 13) ל׳ ריבויין הן the double expressions intimate amplification (repeated action); ל׳ כפולין וכ׳ (כפולות) they are merely double expressions, the Torah speaking in the usual way (according to popular usage, v. supra); Y. Ned. I, beg. 36ᶜ. Y. B. Bath. VIII, end, 16ᶜ בעלי ל׳ linguists; a. fr.—2) *anything tongue-shaped, strip, strap, wedge.* Yoma VI, 8, v. זְהוֹרִית. Erub. 12ª ל׳ ים a small inlet, creek; a. fr.—*Pl.* as ab. B. Mets. II, 1 ל׳ של ארגמן purple wool coming in straps; Erub. 96ᵇ, opp. חוטין in threads. Tosef. Kel. B. Mets. VIII, 6 שתי ל׳ two straps of a bed, v. לוּז I.—Kel. XVIII, 4 מלבן שנחנו על ל׳ a bottom of a bed made to rest on wedge-shaped corner pieces; a. e.

**לְשִׁישִׁית** f. (=לשלישית, v. לְשַׁלֶּשֶׁת) *juice* of a plant used for drying. Tosef. Kil. III, 12. Tosef. Shebi. V, 6; Y. ib. VII, 37ᶜ top שְׁלִשׁוּשִׁית.

**לִישׁ׳, לִשְׁכָּה** f. (b. h.) *cell, chamber, compartment.* Midd. V, 4 לִשְׁכַּת הָעֵץ the compartment (in the Temple) for the storage of wood; ל׳ הגולה the compartment containing the pilgrims' well; ל׳ הגזית, v. גָּזִית.—Esp. ל׳ הל׳ *the Temple treasury* for congregational sacrifices. Shek. III, 2 בשלש . . תורמין את הל׳ the funds in the treasury are arranged in three piles. Ib. תרומת הל׳ the treasure of &c. Ib. IV, 1 גוטלין שכרן מתרומת הל׳ receive their wages out of the Temple fund; a. fr.—*Pl.* לְשָׁכוֹת. Midd. V, 3. Tam. III, 3; a. e.

**לִישׁ׳, לִשְׁכְּתָא** ch. same. Targ. Y. Num. XIX, 2 תרומת הלשכה =h. אפרשות ל׳, v. preced. Targ. Jer. XXXV, 4; a. fr.—*Pl.* לִשְׁכָּן, לִשְׁכָּתָא, לִי׳. Targ. I Chr. IX, 26. Targ. Ezek. XL, 17; a. fr.

**לִי׳, לְשִׁלּוּשְׁתָּא** (v. next w.) *foam* (of nostrils). Targ. Job XXXIX, 20.

**לִי׳, לְשִׁלְשֶׁת** f. (transpos. of שִׁלְשֶׁל, v. שָׁלַל a. cmp. late Hebr. שִׁלְשׁוּל *diarrhœa*) *secretion, chicken's dirt, spittle* &c. Sabb. XXI, 2.

**לָשַׁן**, *Hif.* הִלְשִׁין (b. h.; denom. of לָשׁוֹן) *to slander, speak evil of.* Esth. R. to III, 9 עמד שטן וה׳ עליהם וכ׳ Satan arose and denounced them (the Israelites) before the Lord. Ex. R. s. 3 מה הנחש כשה׳ וכ׳ as well as I smote the serpent when he spoke evil (of the Lord). Ib. לקח את שלו על שה׳ was punished because he had spoken lightly (of the Israelites, Ex. IV, 1); a. fr.

**לְשַׁן**, *Af.* אַלְשֵׁן ch. same. Targ. Prov. XXX, 10.

**לַת**, v. לַתַּת.

**לָתָא** f. (לוּת, denom. of לָוַת, *to join, attach*, v. P. Sm. 1920) 1) *fellowship, company.* Yeb. 29ª גזרה אחותה משום ל׳ דידה they made her sister subject to *Hălitsah* (v. חֲלִיצָה) on account of her associate in the case (i. e. her sister).—2) *that which clings to a person, fate, luck.* B. Mets. 20ᵇ משום לְתָאֵי דידי פקע the cedar column burst in my luck (to avenge the wrong done me). Ib. 106ª משום לָתָאךְ הוא it happened in thy (bad) luck; (לָתָךְ דידך) משום לתאי in my bad luck.

**לְתִיתָה** f. (לָתַת) *moistening the grain* before grinding. Pes. 36ª ל׳ לישה בזריזין the moistening is not done by careful persons (priests). Ib. 40ª אי אפשר לנקיה בלא ל׳ Ms. M. (ed. נקיה) white flour cannot be produced without moistening. Ib. אי לא דבעי ל׳ וכ׳ if it required no moistening what is the guard for? (v. שְׁמִירָה).

**לֶתֶךְ** m. (b. h.) *Lethekh*, a dry measure, half a *Kor* (כּוֹר); also (= בית ל׳) a land-measure. Shebu. VI, 3.—B. Mets. 104ª; B. Bath. 7ª האומר בית כור . . אע״פ שאין בו אלא ל׳ וכ׳ if one said, 'I sell thee a Beth-kor of land', although it measures only a L. &c.

**לָתַת** (cmp. לוּשׁ a. Arab. *latta*) *to stir, mix*, esp. *to stir the grain* in water for the purpose of moistening it before grinding, in gen. *to wash* or *moisten grain.* Tosef. B. Kam. X, 9 ולא לָתָתָן and the miller omitted to moisten it. Tosef. Makhsh. III, 2 ללותתן בטל וכ׳ to have them washed in the dew or rain. Pes. 36ª אין לותתין וכ׳ must not be washed before grinding; a. fr.

לְהַת ch. same. Pes. 36ª [read:] מִילְהַת נמי נִילְהוֹת (v. Rabb. D. S. a. l. note 9; Ms. M. לִיתוֹתִי, read לַהוֹתִי *Pa.*) let it also be permitted to wash (the grain for the meal-offerings), Y. Gitt. I, 43ᶜ מה אתון לָהְיִין how do you moisten the wheat (without fitting it for levitical uncleanness)?—אנן שלקין ביעין ולהין במיהון we boil eggs and wash with the water in which they were boiled; Y. Shebi. V, 36ᶜ top (corr. acc.).

# מ

מ *Mem*, the thirteenth letter of the Alphabet. It interchanges with נ, esp. in the plural termination ־ים, (Chald.) ־ין, e. g. חַמְרִין, קוּרְאִים=חַמְרִין, קוּרְאִין &c., with ב, v. letter ב.—מ is frequently inserted for emphasizing a succeeding labial, cmp. סַמְפִּירִינוֹן a. סַפִּיר, זַמְבְּלִיגָא a. זַבְלִיגָא &c.—מ as a preformative letter in denominatives, e. g. מְזוּזָה from זוּז, מַדְבְּחָא from דִּבְחָא, מְאוֹרָע from אֵרַע &c.

מ׳, as a numeral letter, *forty*. [מ׳ the letter *Mem*, v. מ״ם.]

מִ־, מִ־ (followed by Dagesh forte), מֵ־, מֶ־ (before gutturals) prefix for מִן, 1) *from, of*, e. g. מִמָּקוֹם *from a place*; מֵאֵמָתַי *from what time* &c.—מֵאַל־, v. אֶל־.—2) (v. מִדְּ־) *from the time that, when; from the fact that, since*; also separated מִי, e. g. Sot. IX, 7 משנתערפה העגלה after the heifer has been killed; Num. R. s. 2 מִי שהוא אומר (=מֶשֶׁ־) after having said; Y. Shek. V, end, 49ᵇ מירחזר when I come back; Y. Peah VIII, 21ᵇ top מי חזרון מי חזרון וכ׳ when we come back,—when they came back &c.; Y. Ber. II, 5ᶜ bot. מִסָּבְרִית ed. Lehm. (ed. מי סברית) because I thought; Y. Taan. IV, 69ª מנפקין (Lam. R. to II, 2 מן דנפקין) when they came forth; a. fr.

מָא, מַא ch.=h. מָה, 1) *what?* Targ. O. Gen. XXXI, 26 ed. Berl. (mostly מָה, q. v.). מָא אִם, contr. מָאִים *what* (will happen) *if?, suppose, perhaps*. Targ. O. Gen. XVIII, 24 מא אם ed. Berl. (oth. ed. a. Y. מאים); a. fr.—מָא דֵּין, contr. מָדֵּין, מַדֵּין *what is this?, why?* Targ. I Kings I, 13 מא דין (מה) (ed. Lag. מדין; h. text מדוע). Targ. Jer. XII, 1. Targ. O. Gen. XL, 7 (some ed. מָה הֵין); a. fr.—2) *how!* Ib. XXVIII, 17 (ed. Berl. מַא, oth. ed. a. Y. מַה).

מאגניות, Pesik. R. s. 33 אחד עשר מ׳, a corruption, prob. for אחת עשרה אוֹתִיּוֹת, v. אוֹת II.

מְאֹד m. (b. h., v. Schr. KAT², p. 564) *much;* (adv.) *very*. Ber. IX, 5 (ref. to מאדך Deut. VI, 5) בכל מדה ומדה.. הוי מודה לו במ׳ מ׳ . . (Ms. M. a. Y. ed. מ׳ מ׳; Bab. ed. 54ª במ׳ מ׳ omitted) whatever measure he may measure out to thee, give thanks to him very, very much. Ab. IV, 4 מ׳ מ׳ הֱוֵי וכ׳ be exceedingly lowly in mind (humble).

מַאְדִּים m. (אָדֹם) *the planet Mars*. Gen. R. s. 10. Sabb. 129ᵇ, v. זְוָוא I; a. e.

מַאְדְּנִין *scales*, v. מוֹדְנָא.

מְאָה (b. h.) *one hundred*. Tosef. Ber. VII (VI), 24 מ׳ מצות one hundred religious acts. Ib. 8; a. v. fr.—Pesik. Vattom., p. 131ᵇ מ׳ חסר שתים ninety-eight; a. fr.—*Du.* מְאָתַיִם. Ex. R. s. 23; Mekh. B'shall., s. 6. Macc. I, 2. Keth. I, 2, v. פְּתוּבָה; a. fr.—*Pl.* מֵאוֹת. Macc. 23ᵇ; a. fr.

מְאָה ch. same. Targ. Gen. V, 3, sq.; a. fr.—*Du.* מָאתַיִן, מָאתָן. Ezra VI, 17.—Targ. Gen. XXXII, 15; a. fr.—*Pl.* מַאֲוָן. מְאָוָתָא, מָאנָן. Targ. II Sam. XVIII, 4 ed. Lag. (ed. מאתן; corr. acc.). Targ. I Sam. XXIX, 2.—Targ. O. Ex. XVIII, 21 מְאָוָתָא ed. Berl. (oth. ed. מַאֲוָן; Y. מַאֲוָו׳); a. fr.—Y. Kil. IX, 32ᵇ bot. תלת מ׳ צומין three hundred fasts; Y. Keth. XII, 35ª bot. מאתן (corr. acc.). Y. Naz. V, end, 54ᵇ תלת מ׳ נזרין three hundred Nazarites; תשע מ׳ קרבנין nine hundred sacrifices; (Y. Ber. VII, 11ᵇ bot.; Gen. R. s. 91 תלת מאה, תשע מאה); a. fr.

מָאוּז* (or מַאוֹן) m. (Arab. *mawz*) *the fruit of the wild Strawberry-tree* or *Arbutus* (v. Löw Pfl. p. 334; Sm. Ant. s. v. Arbutum).—מי מ׳ the juice of the wild Strawberry, used for adulterating honey. Koh. R. to VI, 1; IX, 13 Var. in Lonzano (ed. מַאוֹס, מאיס, מאים); Tosef. B. Bath. V, 6 מאון ed. Zuck. (corr. acc.; Var. מעיין, read: מַעֲוָו׳); Sifra Vayikra, Ḥoba, Par. 12, ch. XXII; Yalk. Lev. 479 מעיין (corr. acc.).

מאום, Y. Ab. Zar. V, 44ᵈ bot. לאמאום=לְמ׳, v. אֲמָאוּס.

מָאוֹן, v. מְאָה.—[Tosef. B. Bath. V, 6 מאון ed. Zuck., v. מָאוּז.]

מָאוֹס or מַאֲוָס, Koh. R. to VI, 1; IX, 13, v. מָאוּז.—[Part. pass. of מָאַס, q. v.]

מְאוֹסָת, מְאוֹס, v. מְיאוֹס, מִיאוֹסָא.

מָאוֹר m. (b. h.; אור) 1) *luminary, light*. Ber. VIII, 5 Beth-Shammai reads שברא מאור האש (Blessed be &c.) who created the light of fire; Beth Hillel בורא מְאוֹרֵי האש the Creator of the lights (colors) of fire. Tosef. ib. VI (V), 6 they differ על חמ׳ וכ׳ as to the order of the benedictions over light and over spices; Ber. 52ᵇ; Pes. 103ª; a. fr.—מ׳ עינים *eye-sight*. Ib. 62ᵇ. Y. Taan. IV, 68ᵈ top.—Ḥag. 5ᵇ (euphem.) ומ׳ עינים הוא he is *blind* (cmp. נְהוֹרָא).—Ber. 17ª במ׳ תורה .... עיניך may thy eyes shine through the light of the Law. Midr. Till. to Ps. CXIX, 135 במ׳ פנים with a shining face (benevolence); a. fr.—*Pl.* מְאוֹרוֹת; constr. מְאוֹרֵי. Ber. 52ᵇ הרבה מ׳ יש באור there is a com-

**מְאִינָן,** Pesik. R. s. 33 ר׳ ר׳ אומר מ׳ (Y. Sabb. II, 4[d] bot. מרינון), corrupt. of ראנטרינון, v. אלטרינון.

**מְאִיס,** Koh. R. to VI, 1; IX, 13, v. מָאוּס.

**מָאִיס** (v. מָאַס) *to be sticky, soiled; to be repulsive* (cmp. זהם). Targ. Ps. XXXVIII, 6 (Ms. אירתימסרו, v. מָסַר).—B. Kam. 18[a] דמ׳ בלישא (not דמאוס), v. וום.—Part. מָאִיס. Targ. Ps. LVIII, 9 (ed. Wil. מָאַס, read מָאִס).—Keth. 63[b] משום דמ׳ מ׳ עלי he is repulsive to me. Yoma 63[b] משום דמ׳ because it is offensive (on account of blemishes).—Ber. 50[b] מידי דלא מ׳ Ms. M. (ed. מְמָאִיס) something which is not sticky (the handling of which does not create aversion); a. e.—*Pl.* מָאִיסֵי, מָאִיסִין. Targ. Y. Deut. XXVIII, 13 (opp. מנטלין).—Yeb. 100[a] משום דמ׳ because they (the uncircumcised and the unclean) are rejected on account of their physical condition; a. e.—Lam. R. to III, 45 (transl. סחי ומאוס, ib.) מָאֲסָנֵיָא פְּסִילַנֵיָא loathsome, outcasts, v. פְּסִילָא.

*Ithpe.* אִתְמְאִיס *to become repulsive, to decay.* Ber. 50[b], v. supra. Pes. 28[a] חמץ דמִתְמְאִיס Ms. M. 1 (Ms. M. 2 דמאיס; ed. דמְמִיס) leavened matter which decays in course of time; ib. ע״א דלא מתמאיס Ms. M. 1 (Ms. M. 2 מאיסה; ed. מְמִיסָה, v. Rabb. D. S. a. l. note) an idolatrous object which is not subject to decay.

**מָאִיסָה** f. (מָאַס) *rejection, contempt; use of the verb* מָאַס. Lam. R. to V, 20; Pesik. R. s. 31; Yalk. Is. 332. Lam. R. to V, 22 (ref. to מאס ib.) אם מ׳ ליה הדא סבר וכ׳ if it be a rejection, there is no hope (of a reconciliation), but if it be anger, there is hope.

**מָאִיסוּתָא** f. (מְאִיס) *repulsiveness.* Men. 69[a] משום מ׳ דמאיסותא Ms. R. (ed. אזדא לְמָאִיסוּתָהּ הוא . . . וכ׳) is it on account of repulsiveness (that they must not be used for offerings), and when they have been sown, their repulsiveness is gone, or &c.?

**מֵאִיר** pr. n. m. *Meïr*, esp. R. M., a renowned Tannai, disciple of R. Akiba and of Elisha ben Abuya (v. Fr. Darkhe Mish., p. 154, a. אֶלִישָׁע). Erub. 13[b] לא ר׳ מ׳ שמו אלא ר׳ מיישא שמו (v. Rabb. D. S. a. l. note) his name was not R. M. but R. Maysha. Hor. 13[b], v. אַחֵר. Gen. R. s. 9, a. fr. בתורתו של ר׳ מ׳ in R. M.'s copy of the Pentateuch. Ḥull. IV, 4; a. v. fr.

**מְאֵירָתָא, מְאֵירְתָא,** v. sub מְאֵר׳.

**מַאֲיִשָׁא,** v. מֵישָׁא II.

**מָאִית,** v. מוּת.

**מָאַךְ,** v. מוּךְ.

**מְאַךְ** ch. (v. מוּךְ) *to sink; to be humbled.* Targ. Jud. VI, 6. Targ. Is. II, 9. Ib. XXV, 5 וּמְאָכוֹן (ed. Ven. וְרָמָּ; ed. Wil. ומאסון, corr. acc.). Ib. XXIX, 4; a. fr.

*Af.* אַמְאֵיךְ 1) *to lower, humble.* Ib. LI, 23; a. fr.—Targ. Ps. XLIV, 20 אַמְאַכְ Ms. (ed. אַמַּכְ׳, v. מוּךְ).—2) *to lower one's self, bow down.* Targ. Is. l. c.

*Pa.* מָאֵךְ, מָאֵיךְ *to lower, humble.* Ib. XXV, 5. Ib. XXVI, 5 Levita (ed. *Af.*). Targ. Job XVII, 13. Targ. Ps. CXLVII, 6 bination of lights (colors) in the artificial light. Ib. פליגי מאור ומאורי they differ as to (saying in the benediction) *maor* or *m'oré*, v. supra. Meg. IV, 6 כל שלא ראה מ׳ מימיו he who has never seen the luminaries (born blind). Ber. 12[a] (closing formula of a morning benediction) יוצר המ׳ the Creator of the luminaries; a. fr.—2) *light-hole, opening, window.* Ohol. XIII, 1 חצושה מ׳ בתחילה he who leaves an opening (in the wall) from the start (when building). Tosef. ib. XIV, 1 פתח שעשאו למ׳ an opening which one made to serve as a window; חגיפו למ׳ if he filled the window up. Sabb. XXIV, 5; a. fr.

**מְאוֹרָע** m. (אֵרַע I) *event, occasion.* Sifré Deut. s. 1; Yalk. ib. 792 נקראו על שם המ׳ they were named from a certain event which occurred there. Gen. R. s. 37, end היו מוציאין שמן לשם המ׳ they passed (invented) names referring to events (instead of to genealogy). Y. Taan. I, 63[d] bot. לפי המ׳ . . . לפי הזמן according to the season, according to the needs of the occasion. Sabb. 24[a] ואומר מערן המ׳ and insert words (in the prayer) corresponding to the needs of the occasion; (Tosef. Ber. III, 10, sq. מוֹרָע ed. Zuck., Var. מאורע); a. fr.

**מְאוּשְׁכָן, מאושבן,** v. אֶשֶׁךְ.

**מְאֹזְנָן, מֹאזְנָן,** v. מֹוזְנָיִם.

**מֹאזְנַיִם, מְאֹזְנַיִם** m. du. (b. h.; אָזַן) 1) *balances.* Ab. II, 8, v. בַּקִּי. Pesik. R. s. 20 מעשיו שקולים במ׳ his deeds are weighed on balances; a. fr.—2) *Libra*, a sign in the Zodiac. Ib. Yalk. Ex. 418; a. e.

**מֵ׳, מָאנָא*** m. collect. n. (אתי) *harmonious singers, chorus.* Targ. II Esth. I, 2, beg. איך מ׳ דיהיב וכ׳ (Var. איך מודה ויהיב) like a chorus that renders praise &c.

**מָאנְתָא,** v. מַחֲתָא.

**מָאנְתָא*** m. (אָחָה; cmp. מָחֵי) = אירחוי, *seam* made by stitching together the rents of a garment after mourning time. Treat. S'maḥ. ch. IX.

**מַאי** (= מא דו) *what?; why?* Ber. 2[a] מ׳ שנא דתני וכ׳ what does the change in putting evening before morning mean?, i. e. why does the redactor of the Mishnah put &c.? Ib. ומְמַאי דהאי וכ׳ and whence is it proven that this &c.?—Ib.[b] ומ׳ וטהר and what does *v'taher* mean? Ib. מ׳ ואומר why this *v'omer*, i. e. why is another citation required? Ib. 3[b], a. fr. מ׳ לאו, v. לָאו. Ib., a. fr. מ׳ טעמא, v. טַעֲמָא. Ḥull. 107[b] מ׳ הווי . . . וכי נוגע and even if one touch the other, what of it? Ib. אמ׳, v. אַמַּאי. Gitt. 56[b] אסוותא מ׳ הוא . . . those remedies (mentioned before) which cured R. Z.;—what are they? Pes. 3[b] מ׳ האי דקמן what does this (case) before us mean? Snh. 39[a] מ׳ האי what does this (sigh) mean?—Pes. 9[a], a. fr. האי מ׳, v. הַאי; a. v. fr.—In Talm. Y. also מַי, מֵי. Y. Ber. VI, 10[b]; ib. III, 6[b] bot., v. כַּדּוּן; a. fr.

**מָאִים,** v. מָא. [Koh. R. to VI, 1; IX, 13, v. מְאוּס.]

**מָאִין** m. pl. = מַיִן, *water.* Targ. II Chr. XXXII, 4; a. e.

Ms. (ed. מִכִּיךְ, v. מָכַךְ). Targ. Prov. XXIX, 11 ed. Wil. [read:] מֵאֲכַךְ lowers it (appeases the fool's anger), v. חֲשֵׁב.

**מָאבָא**, v. מָבָא.

**מַאֲכוֹלֶת** f. (אָכַל) 1) *louse.* Nidd. 14ª. Ib. 52ᵇ. Tosef. Sabb. XVI (XVII), 21; Sabb. 12ª; a. fr.—*Pl.* מַאֲכוֹלוֹת. Y. Nidd. II, 49ᵈ bot. (ed. Krot. sing.).—2) *wood-worm.*—*Pl.* as ab. Y. Taan. IV, 69ᶜ אינן עושין מ׳ do not produce worms (are never worm-eaten); Lam. R. introd. (R. Z'era) לֶת .... (sing.).

**מַאֲכָל** m. (b. h.; אָכַל) *food; meal; meal-time.* Sabb. 10ª; Pes. 12ᵇ מַאֲכַל לודים, v. לוּדִים. Ber. 40ª עד .... אסור שיתן מ׳ לבהמתו a person is forbidden to eat before giving food to his animal. Taan. 20ª מ׳ אדם food fit for human beings; a. fr.—[Y. Ḥag. II, end, 78ᶜ אפי׳ מ׳ אפי׳ כסות, read: אפי׳ מובל אפי׳ בפות, v. יָבַל.]—*Pl.* מַאֲכָלוֹת. Gen. R. s. 20 שתהא אוכל מ׳ באדם that thou shouldst eat food like human beings; (Tosef. Sot. IV, 17 מעדנים, Var. מאכל אדם).

**מַאֲכֶלֶת** f. (b. h.; אָכַל) [*preparing food,*] *slaughtering knife.* Gen. R. s. 56, v. פָּשַׁר I. Pirké d'R. El. ch. XXXI. Pesik. R. s. 40. Gen. R. l. c. בזכות אותה המ׳ through the merit of (taking up) that knife (Gen. XXII, 10).

**מאכסני**, Targ. Prov. XXIV, 25, v. מַכְסָנָא.

**מָאַלָּא**, m. (אָלַל) *spy.*—*Pl.* מְאַלָּלַיָּא. Targ. Josh. II, 1. Targ. O. Num. XXI, 2; a. fr.

**מָאמֶל**, Tosef. Maasr. I, 7 ed. Zuck., v. עָמֶל.

**מַאֲמָר** m. (b. h.; אָמַר) 1) *command, order.* Ab. V, 1 והלא במ׳ אחד וכ׳ could not the universe have been created by one divine command?—Meg. 21ᵇ; R. Hash. 32ª בראשית נמי מ׳ הוא the first verse of Genesis is also to be considered a command. Gen. R. s. 4 חמים ... תלוים במ׳ the upper waters are suspended (in the air) by a divine ordainment; Taan. 10ª.—Sabb. 63ª השושה מצוה כמַאֲמָרָהּ who executes a divine command as it has been ordained; a. e.—*Pl.* מַאֲמָרוֹת. Ab. l. c. בעשרה מ׳ וכ׳ the world was created by ten divine orders (counting nine ויאמר in Gen. ch. I, and the first verse, v. supra).—2) *word,* esp. *maămar, the Yabam's betrothal* (v. יָבָם) by word of mouth, contrad. to the consummation of marriage (בִּיאָה). Yeb. II, 1 עשה בה מ׳ if he betrothed her to himself; Y. ib. 3ᶜ אי זו הִיא מ׳ וכ׳ what is a *maămar* with regard to a *Y'bamah*? Saying, 'Be betrothed unto me', while handing to her money or money's worth. Ib. גומר מ׳ betrothal consummates the *yabam's* marriage (carrying with it all the legal consequences of his marriage), v. גָּמַר; a. v. fr.

**מַאֲמָרָא**, constr. מַאֲמַר ch. same, *word, sentence.* Targ. Prov. XVI, 24. Targ. Cant. V, 13; a. e.—*Pl.* מֵאֲמָרַיָּא, constr. מַאֲמָרֵי. Targ. Prov. IV, 5 (ed. Lag. מַאֲמָרֵיהּ דְּ־).

**מָאַן**, *Pi.* מֵאֵן, מְרָאֵן (b. h.; v. אֵין) *to deny, refuse,* esp. 1) (of a woman betrothed in childhood, on arriving at majority) *to protest against, to annul one's marriage.* Yeb. XIII, 1 אין מְמָאֲנין אלא ארוסות only betrothed (not married) women may have their obligation cancelled. Ib. מְמָאֶנֶת ודיא קטנה וכ׳ she may protest (have her marriage cancelled) even while yet a minor, and even four or five times in succession. Ib. 2 שצריכה לְמָאֵן ... אי זו what minor is bound to make declaration (before leaving her husband)? —Ib. 4 המאנת באיש וכ׳ if a woman refuses her husband by declaration, he is permitted to marry her kindred (who otherwise would be forbidden to him); a. v. fr.—2) *to advise a protest.* Eduy. VI, 1 שמְמָאֲנים וכ׳ that the court eventually advises women married as minors to protest; Nidd. 8ª; Ber. 27ª.—V. מְרָאוֹן.

**מאן** (cmp. מָא) *who?, what?, which?;* (relat.) *who, which.* [Targ. מַן.] Sabb. 57ª, a. fr. מ׳ דכר וכ׳, v. דְּכַר I. Yeb. 107ᵇ מ׳ לא הודו לו who is meant by 'they did not agree with him'? Ib., a. fr. מ׳ תנא who is the authority for the law just quoted?, i. e. whose opinion is here represented?—Ḥull. 50ª אמר מ׳ דתו somebody said; Bets. 27ª; M. Kat. 22ª; (Nidd. 48ª ר׳ זירא). Y. Kil. IX, 32ᵇ פוק חזי מ׳ בעי וכ׳ go out and see who it is that wants thee outside (an intimation of a teacher's displeasure); Gen. R. s. 33 (some ed. מַן). Ber. 30ᵇ; Ḥull. 7ª חזי מ׳ גברא וכ׳ see how great a man gives testimony about him. Y. Maas. Sh. II, 53ᵇ bot. מ׳ דאמר וכ׳ according to him who says &c.; a. v. fr.—V. מַן.

**מָנָא, מָן, מָאנָא, מַאן, מָאן** m. (v. preced.) [*thing,*] 1) *vessel, utensil.* Targ. Ps. II, 9. Targ. Lev. XI, 33; a. fr. (interch. with מָן, מַן).—B. Kam. 17ᵇ מ׳ תבירא תבר it was a broken vessel he broke. Ib. בתר תבר מ׳ אזלינן we judge by the final cause by which the vessel was broken; a. v. fr.—*Pl.* מָנִי, מָנֵי, מָאנֵי, מָאנָיָא, מָאנִין. Targ. Ex. XI, 2; a. fr.—Sabb. 105ᵇ תבר מ׳ תבירי broke broken vessels (pretending to be angry); a. fr. —2) (cmp. כְּלִי) *garment, dress.* Ib. 113ᵇ; Snh. 94ª קרי לְמָאנֵיהּ וכ׳ called his dress (garments) &c., v. כָּבַד I; B. Kam. 91ᵇ למאני (corr. acc.; v. Rabb. D. S. a. l.).—B. Mets. 47ª במ׳ דכשר למקני ביה (symbolical possession has been given) by means of a garment fit for the purpose; a. fr.—*Pl.* as ab. Ber. 6ª. Y. Kil. IX, 32ᵇ top; Y. Keth. XII, 35ª top מָאנוֹי, v. בְּזַע; a. fr.—3) (=h. קַנְקַן) [*handle,*] *coulter of the plough.* B. Mets. 80ª.

**מָאַס** (b. h.; cmp. מסס) [*to melt, faint,*] (with ב) *to be tired of, loathe;* (with accus.) *to cast away, reject.* Ber. 8ª אין הקב״ה מואס בתפלתו וכ׳ the Lord never tires of the prayer of assemblies. Sifra B'ḥuck. ch. III, Par. 2 מואס באחרים despises others (for being his betters); (ib. מואס אחרים, corr. acc.). Tanḥ. Mishp. 11 כבר מָאַסָן וכ׳ their god has rejected them; Ex. R. s. 31. Ib. אמת שמָאַסְתָּ וכ׳ is it true that thou hast rejected thy son?; a. fr.—Part. pass. מָאוּס, f. מְאוּסָה; pl. מְאוּסִים, מְאוּסִין; מְאוּסוֹת. Midr. Till. to Ps. LXXV, 9 (play on כמס, Deut. XXXII, 34) כמוס למאוסים reserved for the rejected (nations; differ. in Sifré Deut. 324). Der. Er. ch. II המ׳ בעיניהם those who are despised in their own eyes (think little of themselves); a. e.

*Nif.* נִמְאַס *to be repulsive, loathsome; to be rejected.* Sifra B'ḥuck. Par. 2, ch. VIII (ref. to Lev. XXVI, 44) ... וכי שלא נִמְאַסוּ ושלא נגעלו .. what has been left to them so that (it might be said) they were not cast away and loathed?; Yalk. Lev. 675 (corr. acc.). Ḥag. 5ª ונ׳ and be-

comes loathsome (creates aversion to his neighbor).—V. מִיאוּס.

**מְאַס**, ch. same. Targ. Y. Lev. XXVI, 44; a. e.—V. מְאִיס.

*Ithpa.* אִתְמְאַס *to melt, faint.* Targ. Ps. LVIII, 8 Ms. (ed. ירתמסון).

*Ithpe.* אִמְּאִיס, v. מְאִיס.

**מָאָס** m. (preced.) *rejection, contempt.* Lam. R. introd. (R. Abba 2) מָאָסָה שֶׁל תּוֹרָה the contempt of the Law; (Y. Ḥag. I, 76$^{c}$ עַל מאסם בתורה).

**מַאֲסָא** m. (אָסִי) *healer.* Targ. Job XXXI, 18 Var. Ms. (ed. בָּאבָא, Ms. כָּאבָא).—*Pl.* מָאסָרִין, constr. מָאסֵי. Ib. XIII, 4 כְּמָאסֵי (not כְּמָאסֵי).

**מאסאסת**, v. מַסָּאסָא.

**מָאסַיָּא, מָאסְיָא**, v. מְאִיס.

**מאספומטמיא**, v. אִסְפַּמְיָא.

**מַאֲפָה** f. (b. h.; אָפָה) *something baked, batch.* Men. V, 9 מַאֲפֵי מ׳ כופח, v. כּוּפָּח. Erub. VII, 10 אפי׳ מ׳ סאה ותריא פרוסה even a batch of a S'ah but consisting of broken pieces; Y. ib. VI, 23$^{d}$ top. Ab. Zar. 35$^{b}$, v. פּוּרְנִי.

**מַאֲפֵי** ch. same. Targ. O. Lev. II, 4 ed. Berl. (oth. ed. פָּה .., פָּה ..).

**מַאפֵל** m. (b. h.; אָפֵל) *darkness.* Tanḥ. B'midb. 2 לא מַאֲפֵלְכֶם ... אני did I not myself illumine your darkness?

**מַאְפֵלוּת** f. (b. h.; preced.) 1) *darkness, gloom.* Yalk. Jer. 267 (ref. to Jer. II, 31) שמא .. שהיא נאה והיא ארץ מ׳ did I tell them that it was a beautiful land, and it was a land of gloom?— 2) (homil.) *lateness, procrastination.* Ib. ד״א מאפילה שמא וכ׳ (corr. acc.) another interpretation; did I promise to bring you good things and procrastinate it? וראין מ׳ אלא לשון הלקשה, v. הַלְקָשָׁה; Tanḥ. B'midb. 2; Masé 9; Num. R. s. 1; s. 23; Yalk. Num. 683.

**מָאָר, מָאֳרָא** *lord*, v. מַר IV.

**מְאֵר׳, מְאֵרֵת** f. (b. h.; אָרַר) *curse, evil; decrease, destruction*, opp. בְּרָכָה. Ber. 20$^{b}$ תבא מ׳ וכ׳ curse (poverty) will come upon him &c.; Y. Dem. II, 22$^{d}$ bot.; Y. Peah V, end, 19$^{a}$. Y. Snh. X, 28$^{b}$; ib. 29$^{d}$ נשלטה בהן מ׳ (not ושלטה) curse (poverty) was given power over them. Tanḥ. B'resh. 11 מה אנו מולידות למ׳ why should we give birth for curse (to see our offspring perish)?; Gen. R. s. 23. Ib. s. 34.—Sifra Thazr., Par. 5, ch. XIV (ref. to ממארת, Lev. XIII, 51) תן בו מ׳ וכ׳ put a curse on it (the garment) that no use be made thereof. Bets. 15$^{b}$ חללו בעלי מ׳ these (being the last to leave) are poor men. Tosef. Kidd. I, 11 תהא לה מ׳ (Var. מורא) she will be cursed; a. fr.—*Pl.* מְאֵרוֹת, מְאֵי׳. Tosef. B. Bath. VI, 2 עשר מ׳ למאה (ed. Zuck. מרים לסאה) ten *spoiled* (bitter) pumpkins out of each hundred.

**מַאֲרוֹפָה*** f. (ארק, dial. for גרק or חרק; v. מַגְרֵפָה a. חָרוֹפָה) *shovel, rake.*—*Pl.* מַאֲרוֹפוֹת. Shebi. V, 4 ed. (Ms. M. חָרוֹפוֹת).

**מָאֲרֵי**, v. מַר IV.

**מָאֲרִי** pr. n. m., v. מָרִי.

**מַאֲרִיסָא** m. (אֲרַס) = אָרִיסָא, *tenant.* Lev. R. s. 5, end דוד מ׳ טבא הוה David was a smart tenant (that knows how to persuade the landlord to reduce the rent).

**מָאֲרָכָן** = מָה אַרְכָן. Mekh. B'shall., Vayassa, s. 1, v. אַרְכָן II.

**מְאָרַע** m. (מְאוֹרָע I, v. אֲרַע) *that which is struck against, object of attack, mark.* Targ. Job VII, 20 (h. text מִפְגָּע).

**מְעָרְעָא, מְאָרְעָא**, constr. מְאָרַע, מְעַ׳, מְאַ׳, מְ׳ m. (אֲרַע II) מ׳ קדיש *holy convocation, festival.* Targ. O. Lev. XXIII, 3; 8 מְעָ׳, מְעֵי׳ ed. Berl. (oth. ed. מַע׳); Y. מא׳; a. fr.—*Pl.* constr. מַאֲרְעֵי׳, מַע׳. Ib. 4; a. fr.

**מָאֲשִׁי**, v. מְשִׁי.

**מָאתָא** *town*, v. מָתָא.

**מָאתָן, מָאתַיִן**, v. מְאָה.

**מַבְּאנָא**, v. מִבְיָנָא.

**מַבְגַּיי, מַבְגָּאי** pr. n. m. *Mabgay*, a Samaritan name. Macc. 11$^{a}$; Gen. R. s. 80 (מגבאר), v. גֻּבַּר.—Erub. 64$^{b}$; Tosef. Pes. I (II), 27 שמני מ׳ my name is M.

**מְבַרְתָּנָא** m. (בְּרַת) *causing shame, degenerate.* Targ. Prov. X, 5; XVII, 2; a. e.

**מָבוֹא**, pl. מְבוֹאוֹת, v. מָבוֹי.

**מְבוֹאָה** m. ch. = h. מָבוֹי. Erub. 15$^{a}$. B. Bath. 21$^{b}$ בר מ׳ הדרא the inmate (of a building) in an alley. Keth. 77$^{b}$ מ׳ (fem.).

**מָבוֹג** pr. n. m. *Mabog.* Zeb. 9$^{b}$.

**מָבוֹי** m. (b. h. מָבוֹא; בּוֹא) *entrance, gate*, esp. *entrance to a group of buildings, alley, lane.* Erub. I, 1 מ׳ שהוא גבוה וכ׳ an entrance the joist over which lies higher than &c. Ib. 8$^{b}$ מ׳ התעשוי כנדל an alley formed like a polyp (with side entrances beside the main gateway). Tosef. ib. I, 2 מ׳ שיש לו צורת פתח an alley which has the shape of a gate (archway); a. fr.—*Pl.* מְבוֹאוֹת (fem.). B. Bath. 21$^{b}$ בני מ׳ inmates of the same alley. Y. Ber. II, 4$^{b}$ top מ׳ חמטונפות filthy alleys; a. fr.

**מַבּוּל** m. (b. h.; נָבַל; v. Friedr. Del. Proleg., p. 122) *decay, destruction.* Gen. R. s. 100 מפני חמ׳ in order to accelerate the decay (of my body in the ground; Midr. Haggad. המוחל). Snh. 108$^{b}$ מ׳ של אש a destruction by fire; מ׳ של מים by water; Gen. R. s. 39. Tosef. Taan. III (II), 1 מ׳ של כל בשר a destruction of all flesh (flood, Gen. IX, 11); מ׳ של בשר ed. Zuck. (Var. מ׳ של יחידים) of individuals; ib. זה הוא מבולו

this (drowning) is his *mabbul* (v. infra); מ' של דבר an epidemic.—Esp. (המ') *the flood* of Noah's days. Snh. X, 3, v. הוֹר. Gen. R. s. 31 אנשי המ' the men of the flood-period; a. v. fr.

**מַבּוּלָא** ch. same. Targ. Hab. III, 6; a. e.—Gen. R. s. 33 לא טִפְּחָה . . . במ' Palestine was not submerged during the flood; Cant. R. to IV, 1. Gen. R. s. 32, v. טוּחַ ch.; a. fr.

**מַבּוּעַ** m. (b. h.; נָבַע) *well, spring.* Koh. R. to XII, 7 (ref. to Koh. ib. 6) כדו של . . . על מבועו וכ' the (drawing) pitcher of Barukh over the well (of prophecy) of Jeremiah: כדו . . . על מבועו של ברוך the (pouring) pitcher of Jeremiah over the well (of inspiration) of Barukh; Lam. R. introd. (R. Josh. 2).—*Pl.* מַבּוּעִין, מַבּוּעִים. Mekh. B'shall., Vayassa, s. 1; Yalk. Ex. 257; a. e.

**מַבּוּעָא, מַבּוּע** ch. same. Targ. Jer. XVIII, 14 (ed. Wil. מַבּוּעֵי *pl.*). Targ. Prov. XIV, 27; a. e.—Y. Ab. Zar. V, 44[d] חא מ' וכ' the well is before thee, drink! (i. e. do what you please, I shall not assist you). Y. Dem. I, 22[a] top לית מַבּוּעָן וכ' our well does not supply us.—*Pl.* מַבּוּעָן, מַבּוּעֵי. Targ. O. Ex. XV, 27. Targ. Is. XLIX, 10; a. e., v. supra.—[Targ. Ps. CIV, 6 מביעין Ms., v. מְבַזְעָא.]

**מַבּוֹרָא** m. (v. מַבָּרָא) *ferry-man.* Ḥull. 94[a] מַבּוֹרִין (not מבוריה) our ferry-man, v. פְּרִיס ch.

**מְבַזְעָא** m. (בְּזַע) *shred* of a garment.—*Pl.* מְבַזְעִין. Targ. Ps. CIV, 6 (Ms. מַבּוּעִין).

**מְבִינָא** m. (= מלבינא; ל rejected as in מְקַח, fr. לָקַח, cmp. מַסְקָנָא fr. נְסַק; v. לָבַן II) *broom.* Targ. Is. XIV, 23 (some ed. incorr. מכ'). —Gen. R. s. 79 end אומרת אשאיל לי מְבִינָיךְ וכ' (not מבניך, מבניך) wanted to say, Lend me thy broom, and she said, Lend me מַטְאֲטֵיךְ; [Y. Meg. II, 73[a] bot. אלבינה; correct etymol. s. v. אַלְבִּינָא].

**מְבַלְבְּלִיתָא,** v. בַּלְבֵּל.

**מבליגה, מבליגא,** v. זַבְלִיגָא.

**מַבְלַעְתָּא** f. (בְּלַע) *the uppermost part of the gullet.* Ḥull. 43[b], expl. חורבין חוושט.

**מבניך, מבניך,** v. מְבִינָא.

**מַבְסִימָא** pr. n. m. *Mabsima.* Y. Maasr. V, end, 52[a] מנחם בר מ'.

**מבססין** Ar., v. מוֹבְסָסִים.

**מְבַסְרָנָא** m. (בְּסַר I) *despiser; haughty.*—*Pl.* מְבַסְרָנֵיא. Targ. Ps. LXVIII, 17. Ib. CXXIII, 4.

**מַבְּעָא, מַבַּע (מְבַּ')**, v. בְּעַע.

**מַבְּעָה,** v. בָּעָה.

**מַבְּעִיר,** v. בָּעַר. [Tosef. B. Kam. IX, 1 והמבעיר, read with ed. Zuck. והמבעה.]

**מַבָּרָא** m. (= מעברא; עָבַר) *ferry, ford, crossing board.* Ḥull. 94[a] עבר במ' was crossing on a ferry-boat; Keth. 105[b] עבר במ' on a board (cmp. גְּמָלָא). Ḥull. 95[a] חוח יחיב במ' וכ' was sitting by the ford of &c., v. אִישְׁתַּטְרִית. Ib.[b] בדיק במ' made the readiness of a ferry-boat a foreboding test (whether it was auspicious to undertake the journey).

**מַבְרַחַת** f. (בְּרַח) *a woman making an assignment before marrying in order to exclude her husband from the right of inheritance.* Keth. 79[a] שטר מ' the document of assignment. B. Bath. 150[b] מ' צריכה וכ' a *mabraḥath* must assign all her belongings. Ib. 151[a] קני מ' (sub. שטר) an assignment of a woman &c. gives possession to the assignee (although it is merely formal); a. e.

**מַבְרֵי (מְבַ')** f. (inf. *Af.* of בְּרָא) *strengthening food* (v. חַבְרָאָה). Targ. Ps. XLII, 4 (ed. Wil. מְ').

**מברין,** Y. Ḥall. I, 58[a] top, ed. Krot., v. מכרין.

**מַבְרַכְתָּא** pr. n. pl. (v. next w.) *Mabrakhta*, a caravan station and market near Maḥoza. Erub. 47[b] דכרי דאתו למ' rams that came to M. (on a Holy Day). Ib. בני מ' the inhabitants of M.; ib. 61[b]. Keth. 10[a], v. חֲבַט.

**מַבְרַכְתָּא (מַבְרְכְתָּא)** f. (בֶּרֶךְ; cmp. Gen. XIV, 11) *a caravan* (of camels). Y. Keth. XIII, 35[d] top מ' הירחו עוברת a caravan passed (Shiloh); Y. Sot. I, 17[a] top; Gen. R. s. 85 . . . מ' בבאר שבע.

**מְבַשְׁקְרָנָא** m. (בַּשְׁקַר) [*what is known by searching,*] *innermost, true nature* (corresp. to b. h. חֵקֶר).—*Pl.* מְבַשְׁקְרָנֵי. Targ. Job XXXVII, 16 (h. text מִפְלְשֵׁי, cmp. פָּלַשׁ I).

**מְבָתְתָא, מְבָתָא** f. (בוּת) *night-lodging.* Targ. Jer. XIV, 8 (some ed. מַבָּתָא). Targ. Is. I, 8 ערסל מ' (ed. Wil. מַבְּתוּתָא, corr. acc.; Regia מַבָּתוּתָא; some ed. מכ', corr. acc.) the hammock for night-lodging (h. text מלונה).—בֵּית מ' (בֵּי) *lodging place.* Targ. Gen. XLII, 27; a. e.—Targ. Jer. IX, 1 מְבָתָא (מַבָּתַת, constr.).

**מְגָאגָא,** v. מְגָגָא.

**מַגְאָנָא,** v. מַגָּנָא.

**מַגְבַּאי,** v. מַגְבָּאי.

**מְגָבְּדָא** f. (גְּבָה) *collection.* Y. Keth. IX, 33[b] bot.; Y. Gitt. V, 46[d] top במ' הדבר תלוי it (the widow's right of alimentation) depends on (ceases with) the collection of her widowhood; Y. Shebu. V, 36[b] bot.—Y. Meg. I, 70[b] bot.; B. Mets. 78[b], 106[b]; מְגָבְּדָא פורים וכ' the collection for Purim must be given to the poor for the Purim festival; Tosef. Meg. I, 5 מַגְבִּית. Ib. מגבית העיר what has been collected in one town. Lev. R. s. 5 עסק מגבת צדקה לחכמים the business of collecting contributions for the maintenance of students; Esth. R. to I, 4 מגבת חכמים.

**גַּבְרָא, מַגְּבָרָא** m. (גָּבַב; cmp. Syr. מגברא coagulum, P. Sm. 2001) [*astringent,*] *alum.*—מ' גילא (ג') (v. גִּירָא II) *liquid alum.* Sabb. 110[a] (in a prescription) מתקל זוזא מ' ג', Ar. (ed. גברא, Ms. M. only מגבר; Ms. O. מגברא) alum of the weight of a Zuz. Men. 42[b] bot. מ' גילא (Ms. R. 2 גלא, v. Rabb. D. S. a. l. note 8).

**מַגְבִּילָה** pr. n. m. *Magbilah.* Y. Ber. III, 6ª bot. מ' אחוי דר' אבא בר כהן; Y. Naz. VII, 56ª גבילה; Pesik. R. s. 33 אבלינג, אבלינגה (corr. acc.).

**מַגְבִּית,** v. מִגְבָּה.

**מַגְבִּיתָא** f. (dial. for מגפירתא; נָגַף; cmp. Sam. מגופי, Lev. XIX, 14, a. מגבי Ex. XXIII, 33; v. Fränkel Zeitschr. f. Assyriol., April 1894, p. 3) *stumbling block.* Targ. Is. III, 6 (h. text מכשלה).

**מֶגֶג** m. (v. next w.) *megeg,* a species of *reed.* Par. III, 9; Tosef. ib. III (II), 9; חבל של מ' a rope made of *m.*; Erub. 58ª.

**מָגַג** (cmp. מוּג) *to soften, dissolve, steep.* Y. Maas. Sh. II, 53ᶜ top מוֹגֵג בידים טמאות you may steep (fenugrec in a lotion) with levitically unclean hands.

*Hithpalp.* הִתְמַגְמֵג *to be dissolved, melt.* Pesik. R. s. 21 (ref. to גמוגים, Ps. LXXV, 4) כבר היה חשולם מִתְמַגְמֵג והולך the world would have gone on melting away; Cant. R. to VII, 1 מתגמגם (transpos.).

**מָגַג** ch., v. מוּג ch.

**מְגָגָא** m. (preced.) *solution, maceration.*—*Pl.* מְגָגֵי. Pes. 107ª שיכרא בר חליסר מ' Ar. (ed. מגני, Ms. M. אגני; Ms. M. 2 מָגָאנֵי; Ms. O. מגאני) a date beer of thirteen solutions (the same water poured over thirteen basins of crushed dates in succession).

**מֶגֶד** m. (b. h.; גָּדַד, as מָטָר fr. מָרַר; cmp. גַּד *fortune*) [*allotted gift,*] *precious goods,* esp. *fine fruit.*—*Pl.* מְגָדִים. Sabb. 127ᵇ מיני מ' all sorts of delicacies.

**מִירָג', מִגָּ', מִגְדָּא** I ch. same, *precious ware, fine fruit.*—*Pl.* מִירָגִּין, מִגְדַּיָּא, מִגְדֵי, מִירָגִּ'. Targ. Job IX, 26. Targ. Y. Ex. XV, 19. Targ. Y. Deut. XXVIII, 23. Ib. XXXIII, 13, sq., v. מְגָדְנִין. [Targ. Y. I Num. XXII, 7 מרגדין דקוסמין jewels of divination (?); Y. II אגדין *letters.*]—Men. 43ᵇ ארספרמקי ומגדי spices and choice fruits.

**מִירָג', מְגָדָּא** II f. (נָגַד), constr. מִגְדַּת, *guidance, leading string.* Targ. Hos. XI, 4 (ed. Wil. מגדרת); cmp. תִּירְגָּא.

**מִגְדִּירָת,** v. מַגְדֵּרָה.

**מִגְדָּל** m. (b. h.; גָּדַל) *tower, turret.* Sabb. XIII, 5. Tosef. Ohol. XVIII, 5 במ' ... חנכנס he who enters gentile lands... in a portable turret. Ohol. IV, 1, v. אָוִיר. Ḥag. 15ᵇ; Snh. 106ᵇ three hundred *hălakhoth* (about levitical cleanness) במ' חפורת באויר concerning a turret flying (moving) in the air (cmp. Tosef. l. c.); [oth. opin. = מ' העומד באויר, Ohol. l. c.; for oth. explan. v. Rashi to Ḥag. a. Snh. l. c.].—Erub. 34ª מ' שאינו מסומר a turret which is not fastened (which can be let up and down). Kel. XII, 3 מ' של בעלי שלי רוכלין a turret (spice chest) of private people, של רופאים of physicians. Tosef. Sot. III, 10 אנשי מ' the builders of the Tower of Babel, v. חַפְלָגָה; a. fr.—*Pl.* מִגְדָּלִים, מִגְדָּלִין, מִגְדָּלוֹת. Y. B. Bath. IV, 14ᶜ bot.; Tosef. ib. III, 3 חמ' the turrets (store closets) in bath-houses. Tosef. Kel. B. Mets. II, 8, v. אֲקוּנְבִי. B. Mets. 25ª עשויין כמ' pyramidally; Tosef. ib. II, 7 מקצתן מגדלין עשויות מגדלות some of them piled up; a. fr.—Esp. מִגְדָּל pr. n. pl. *Migdal, Magdala,* near Tiberias. Tosef. Erub. VI (V), 13; Y. ib. V, 22ᵈ bot.—In compounds: מִגְדַּל, e. g. מ' עדר, מ' חרוב, v. respective determinants.

**מוּג', מַגְדְּלָא, מִגְדָּלָא, מַגְדָּל** ch. same. Targ. Is. II, 15. Targ. Gen. XI, 4 (ed. Berl. מַ'). Targ. Jud. VIII, 9; a. fr.—*Pl.* מִגְדְּלָיָא, מוּג'. Targ. II Chr. XXVI, 9, sq. Targ. Ez. XXXVIII, 20 (h. text מדרגות); a. fr.—Esp. מוּג', מַגְדְּלָא *Magdala,* v. preced. Y. Snh. II, beg. 19ᵈ ערק לדא מוג' he fled to M.; Y. Hor. III, beg. 47ª ערק בדא דמ' (read: לדא, sub. כנישתא) to the synagogue (and school house) of M.; ib. בדא דמ' he is in the synagogue of M.; Y. Snh. l. c. 20ª top בהדא מ'; Midr. Sam. ch. VII מִגְדַּל צְבוֹעֲיָיא. Y. Maasr. III, 50ᶜ top. Koh. R. to X, 8 כנישתא דמ', v. supra; a. fr.—In compounds: מִגְדַּל, מגדלא ד־, v. respective determinants.

**מוּג', מַגְדְּלָיָא, מַגְדָּלָאָה** m. (preced.) *of Magdala,* surname of several scholars. B. Mets. 25ª, a. e., v. רְצָחָק. Y. Ber. IX, 14ª top; Y. Taan. I, 64ᵇ top; a. e.

**מְגַדֶּלֶת** f. (גָּדַל) 1) *child's nurse.* Lev. R. s. 36, end.—2) *hair-dresser, hand-maid,* v. גַּדֶּלֶת.

**מגדן,** Koh. R. to VII, 26 some ed., v. מָגֵר.

**מוּג', מַגְדְּנִין** m. pl. ch. (v. מֶגֶד) *precious goods.* Targ. O. Gen. XXIV, 53 (Y. דורונין, h. text מגדנות). Targ. O. Deut. XXXIII, 13, sq., v. מַגְדָּא.

**מִגְדַּת,** v. מִגְדָּא II.

**מִרְגֹּר, מְגֹר,** v. גֹּר.

**מָגוֹב*** m. (גָּבַב) *rake,* an agricultural implement with many teeth, forming a sort of sieve to separate the grain from the chaff. Kel. XIII, 7; T'bul Yom IV, 6; [Ar. s. v.: a sort of *glove,* oth. expl.: reading מַגֵּרִיב, fr. נָגַב, *an implement for drying* the grain by winnowing].

**מָגוֹג** (b. h.) pr. n. gent. *Magog,* גוג ומ' Gog and Magog, the two allied nations, the defeat of which, it is believed, will precede the redemption of Israel (v. Ez. XXXVIII, sq.). Eduy. II, 10 משפט ג' ומ' וכ' the judgment of Gog and Magog in the Messianic days will last twelve months. Ber. 13ª מלחמת גוג ומ' the war with G. a. M. Snh. 95ᵇ; a. fr.

**מָגוֹד** m. (נָגַד; cmp. גּוֹד) *a frame to spread clothes on.* B. Mets. 30ª; Pes. 26ᵇ מ' וכ' ... אבידה לא ישטחנה ע"ג the finder must not spread a lost object in his charge over a bed or a frame for his own use.

**מְגוּיְסָא,** v. מִגְרָסָא.

**מָגוֹסָה** pr. n. f. (?) *M'goseth.* Yeb. VIII, 4 (79ᵇ) בן מ' one Ben M.

**מְגוּסְתָּא,** v. מִגְרוֹסְתָּא a. מִגְרִיזְתָּא.

**מְגוּפָּה** f. (גּוּף I), constr. מְגוּפַּת 1) *bung, stopper.* Kel. IX, 1.

Ib. X,3, v. חַלְחֵל.—2) *the clay used for sealing wine vessels, sealing clay.* Y. Ber. IX, 13[d] bot. כדי שחשרה המ׳ so much rain that the sealing clay looks as if dissolving; Y. Taan. I, 64[b] top (not שחשרם); a. e.—3) *an air-tight vessel.* Tosef. Bets. II, 14; Y. ib. II, 61[c] bot. במ׳ ..... הוו מכניסין they brought the burning perfume (מוּגְמָר) into the dining room (on a Holy Day) in an air-tight vessel.

**מְגוּפְתָּא** ch. same, *stopper; clay-seal.* Targ. O. a. Y. I Num. XIX, 15 (Y. II פוריית׳א). Targ. Y. ib. 9.—*Pl.* מְגוּפָּתָא. Targ. Joel I, 17 מְגוּפְתָּהוֹן (h. text מגרפתיהם!).

**מְגוֹר** m. (b. h.; גּוּר I) 1) *dwelling, neighborhood.* Sabb. 149[b] (expl. יגרך, Ps. V, 5) לא יגור במְגוֹרָךְ רע a bad man shall not dwell in thy neighborhood; Hag. 12[b] evil shall not &c.; a. e.—*2) *rest, stand.* Tosef. Kel. B. Kam. IV, 20 (R. S. to Kel. V, 11 מגיר).

**מְגוֹרָא, מָגוֹר** *neighbor*, v. מָגֵר.

**מְגוּרָה** I f. (b. h.; גָּרַר, v. גּוֹרֶן, גּוּרְנָא) *store-room; bin* for wheat, figs &c.; *reservoir.* Pes. 4[b], a. e. מ׳ מליאה פירות a store-house full of provision. Maasr. I, 8, v. עָגַל; a. e.—Tosef. Mikv. I, 17 מ׳ של דיסקוס וכ׳ (ed. Zuck. רגורס, corr. acc.) the water-reservoir of Discus in Jabneh; Y. Ter. VIII, 45[b] מְגוּרָה של וכ׳; Kidd. 66[b] מ׳ של דסקים.—Trnsf. (v. אֲגוֹרָה) *pericarp* of nuts, almonds &c.; *drupe.* Maasr. I, 2 nuts are subject to tithes משיעשו מ׳ from the time they form drupes; Tosef. ib. I, 1; Y. ib. I, 48[d] bot.—Gen. R. s. 18 בנה בה מגורות וכ׳ (read מְגוֹרָה) he built in woman's body one store-room (the womb) more than in man; (Erub. 18[a] sq. כבנין אוצר).—*Pl.* מְגוּרוֹת. B. Bath. IV, 6 (67[b]) מ׳ שלמים (Ms. M. מערות) reservoirs. Kel. XIX, 7 מ׳ שבה בית תבלין.. the *drawers* in a chest. Tosef. ib. B. Kam. II, 7 השעור מ׳ מ׳ וכ׳ a wooden spice box having *compartments* (*partitions*) without lids. Ib. B. Mets. VIII, 1 שירדה שהמ׳ שלה וכ׳ (ed. Zuck. מגירות, corr. acc.) a chest whose drawers are inside (not protruding). Yalk. Cant. 992, v. אֲגוֹרָה.

**מְגוּרָה** II f. (גּוּר I) *a court containing several dwellings.* Erub. 70[b] (Rashi: *a barn divided off*, v. preced.).—*Pl.* מְגוּרוֹת (or מָגוֹרוֹת) *neighborhood, neighbors.* Gen. R. s. 99; Tanh. Vayhi 9, v. מְכֵרוֹת.

**מגורת**, Y. Sabb. XVI, end, 15[d] במ׳ דר׳ יונה, read מְגִירַיָּה, v. מָגֵר.

**מגורסי**, Lam. R. to II, 22, Ar. ed. Koh., v. מָגֵר.

**מְגוֹרֶרֶת** *f. strigil*, v. מַגְרֶרֶת.

**מְגוֹרֶת** f. 1) = מְגוּרָה I, q. v.—2) v. מוֹגֶרֶת.

**מְגִירְתָּא, מְגוּרְתָּא** f. ch. 1) = h. מְגוּרָה II, *court, neighborhood.* Y. Sabb. XVI, end, 15[d] [read:] נפלת..במְגוּרְתַּיהּ דר׳ a fire broke out in the court of R. J.; Y. Yoma VIII, 45[b] במְגִירוּתַיהּ; Y. Ned. IV, 38[d].—2) *neighbor*, v. מָגֵר.

**מָגוֹשׁ** m. *magian, sorcerer.* Sabb. 75[a]. Sot. 22[a] ה״ז מ׳ he is a magian (saying words he does not understand).

**מְגוֹשָׁא** ch. same. Yoma 35[a] Ms. M. (ed. אמגושא). Sot. 22[a] (prov.) רטין מ׳ ולא וכ׳ the magian mumbles and understands not what he says.

**מְגוּשְׁתָּא** f. (preced.) *the magian's practices*, v. אַמְגּוּשְׁתָּא.

**מִיגָּ׳, מְגָזְרָא** m. (גָּזַר) *cutting tool, sickle, pruning knife.*—*Pl.* מְגָזְרִין, מִיגָּ׳. Targ. II Sam. XII, 31 (h. text מגזרות).—Y. Sabb. VI, 8[b] bot. (expl. מזמרות, Is. II, 4) מיגזרין (corr. acc.).

**מְגָזְתָא**, v. מְגִיזְתָא.

**מְגִי**, v. מוּג.

**מַגִּיד** m. (נָגַד) *speaker, preacher.* Pes. 52[b] (play on Hos. IV, 12 ומקלו יגיד לו מ׳ לו) כל המרקל לו מ׳ לו whoever makes it easy for him, is his preacher.—*Pl.* מַגִּידִים, constr. מַגִּידֵי. Erub. 53[b], v. עֲלָטָה.

**מגידונית**, Yalk. Num. 786, read מַטָּרוֹנִית.

**מגידם**, Num. R. s. 4, end, v. מָגִרוֹס.

**מְגִיזָּה (מְגִיזְתָא)** pr. n. pl. (cmp. מְגִיזְתָא) *M'gizah (Pass), Mazaca*, later Caesarea, capital of Cappadocia. Yeb. 25[b] מְגִיזְתַּיָּא קפוטקיא (Y. ib. II, end, 4[b] קיסרין שבקפודקיא; Tosef. ib. IV, 5 בקפ׳ only). Y. ib. XVI, 15[d] top מג׳ של קפ׳; Tosef. ib. XIV, 5 מְזִיגַת קפ׳ (Var. מדינת; Bab. ib. 121[a] מדינת; Koh. R. to XI, 1 מדינת). Tosef. Sabb. XV (XVI), 8 מז׳ (Var. מדינת). M. Kat. 26[a] מזיגת קסרי (Ms. M. מדינת דקסרי).

**מְגִיזְתָא**, v. מְגִיזְתָא II.

**מְגִיזְתָא I** f. (גָּזַז or גּוּז), constr. מְגִיזַת, מְגִזַת, *ford, pass.* Targ. II Sam. XIX, 19. Targ. Num. XXI, 11; a. e.—*Pl.* מְגִיזְתָא, מְגִיזָתָא, מְגִזָּ׳. Targ. Y. Num. XXXIII, 45. Targ. Jer. XXII, 20; a. e.

**מְגִיזְתָא II** f. (גָּזַז) *arbitrary decision.* דיני דמ׳ *the arbitration practice of untrained magistrates*, opp. to learned courts. B. Mets. 30[b] דיינא דמ׳ לדיינו אלא (מאי) ed. (Ms. M. מגוסתא, v. Rabb. D. S. a. l. note) what else should they have done (in lieu of deciding according to the law of the Torah)? Should they have followed the practice of the arbitrators?—V. מְגִירְסָתָא II.

**מְגִילְתָא, מְגִלְתָּא**, v. sub מְגִלָּ׳.

**מְגִנּ־**, v. מָגֵן.

**מְגִינְתָא, (מְגִנָּא) מִגִּין** m. ch. = h. מָגֵן, *shield, protection.* Targ. Deut. XXXII, 38 (some Mss. מָגֵן, Y. ed. Amst. מִגִּין); a. e.—Gen. R. s. 59, end אניף במְגִינְתֵּיהּ he swung his shield; Yalk. ib. 107; Yalk. Sam. 156. Gen. R. s. 77, end מגינה דידין וכ׳ the shield of the one against that of the other; a. e.—*Pl.* מְגִינְיָן, מְגִנְיָן, מְגִנְיָא. Targ. I Kings X, 17 (ed. Wil. מָגִנִּין); a. e.—בֵּית מָגִינְיָא pr. n. pl. *Beth Maginnaya* (Shield-House). Kil. VI, 4 Y. ed. (Bab. ed. a. Mish. בית המגניה; Ms. M. המגניא; Tosef. ib. IV, 7 בית המגינין).

**מָגֵנְתָּ**, v. מָגֵנְתָּ.

**מְגָס, מֶגֶס (or מַגָּס)** m. (v. גָּסַס) *tray, plate.* Yoma VI, 7; Pes. V, 10 נתנן במ׳ והקטירן וכ׳ he put them (the parts belonging on the altar) on a tray and burned them &c. Ib. 65[b] אטו במ׳ גופיה מקטר לחו Var. in Rashi (v. Rabb.

D. S. a. l. note 60; ed. אטו הוא גופיה וכ׳) did he burn them on the very plate?; Yoma 67b במ׳ מקטר לתו (אטו) Var. in Rashi a. Tosaf. (v. Rabb. D. S. a. l. note 9). Kel. XVI, 1 המגס (ed. Dehr. המגיס; Tosef. ib. B. Mets. V, 10 קערה). Y. Yoma V, beg. 42b כף מ׳ *Kaf* (Mish. V, 1) means *plate*.

**מְגוֹסָא, מְגִרְסָא** ch. 1) same, *plate, dish*. Targ. Ps. CXXIII, 2 מ׳ וכ׳ . . מודיקין looking out for (the remnant of) a dish at the hands of their masters (in ed. Wil. our w. omitted); Targ. Y. Num. XI, 6 (not דמוריק).—Lev. R. s. 28 כיון דחזת מ׳ עליל whenever a dish was brought in; ib. וכיון דמגוסי עליל as soon as a dish of mine comes in; (Koh. R. to I, 3 תבשילא).—*Pl.* מְגִרְסִין, מְגוֹסַיָּא, מְגוֹ׳. Targ. O. Num. IV, 7 (ed. Amst. מַגּוֹ׳); a. fr.—Targ. Ez. XIII, 19 מגוסין דלחם (not מנ׳; ed. Lag. מְגוּסְיָין) plates with morsels from the tables (h. text פתותי).—Lev. R. l. c. למה מגו׳ נפקין וכ׳ why are the plates carried out without having been tasted?—2) (=Lat. *accubatio*) *dinner, banquet*. Koh. R. to I, 3 דבגין מְגִרְסָךְ אתית that I came for the sake of thy dinner. Lam. R. to I, 1 רבתי [read:] אעלירה ועביד ליה מגיסא (or מְגִרְסָתָא) he took him into his house and prepared a dinner for him.—[Targ. Y. Ex. XXVIII, 39 מגיסי, v. גּוּס I ch.]—[Pesik. Ha'omer, p. 70a מגיסך, v. מְגִירוֹס.]

**מגיסטי, מגיסטאר,** v. next w.

**מָגִיסְטֵר, מָגִיסְטִיר** m. (magister) *a high imperial officer* (v. Sm. Ant. s. v.). Ex. R. s. 30 קרב קיסרן למ׳ מאן דעביד מ׳ פלטון וכ׳ put the Magister in stocks. Lev. R. s. 28 he who used to appoint the Magister Palatii is now to be made a bather &c.—*Pl.* מָגִיסְטְרֵי (magistri). Gen. R. s. 26 (expl. זמזמים, Deut. II, 20, v. זָמַם I) מנטרומין מגיסטי מלחמה (some ed. מנטרמוי בג׳; Yalk. ib. 47 מנדמטין מגוסטי read: מְנָסְרִין ומגיסטרי וכ׳ mensores (camp-surveyors) and magistri militum (chief commanders).

**מגיסטריני,** Targ. II Esth. IX, 3 (Var. מגיסטרני, מגס׳, מכיצטרכי, מסטרני) read: מָגִיסְטְרָטֵי m. pl. (magistratus) *officials* (h. text אחשדרפנים).

**מָגוֹ׳, מְגִיסְתָּא** I f. (v. מְגִרְסָא) *tray, plate*. Targ. O. Num. VII, 13 (ed. Amst. מְגִסְ׳; h. text קערה); a. fr.—*Pl.* מְגִרְסָתָא, מְגוֹ׳. Y. Snh. VIII, end, 26c [read:] מיסב מְגִרְסָתַיי מינך to steal my (silver) plate.

**מָגוֹ׳, מְגִיסְתָּא** II f. (גּוּס I) *haughtiness, violence*. B. Kam. 114a בדינא דמ׳ (Ms. M. דמגו׳; Rashi in early prints מגוש׳; oth. vers. מגוד׳; Ms. F. מגורא read מגוסא, v. Rabb. D. S. a. l. note) in a court of violence, opp. בי דוואר regular Persian courts. V. מְגִרְזְתָא II.

**מַגְרִפְתָּא, מַגְרָפְתָּא,** v. sub מַגְרֵפָה.

**מָגַר** *rest*, v. מָגוֹר.

**מָגוֹ׳ (מָגְרָא, מָגְרָא, מָגַר), מָגִיר** m. (גּוּר I; v. מְגוּרָה II) *fellow-inhabitant, neighbor*. Koh. R. to II, 20; Lev. R. s. 25 אנתתיה דמ׳ the wife of a neighbor (of the old man). Y. Yoma VIII, 45b; Y. Ned. IV, end, 38d חזת מְגִירֵיהּ וכ׳ was a neighbor of (living in the same court with) R. J.; Y. Sabb. XVI, end, 15d במגורה (corr. acc.). Y. B. Bath. II, end, 13c חזת מגיריה וכ׳ was his neighbor in the field and in the house (living in the same court). Koh. R. to VII, 26 מ׳ ליסטיס (not מגיד) a neighbor who was a robber. Ib. מָגְרָן (not מגדן) our neighbor. Ib. X, 19; a. fr.—*Pl.* מָגִירִין, מָגִירַיָּא, מָגוֹ׳. Y. Peah III, 17d top מגו׳ כל מ׳ . . . לְמָגִירֵיהוֹן נוכראין gentile neighbors. Lam. R. to I, 5 עבדין do all neighbors, bent on doing evil, do it to their neighbors?—Midr. Till. to Ps. XLVIII (prov.) לא כמה דאמרת . . . דאמרין מָגוֹרַיָּה (ed. Bub.) go not by what thy mother says (of thee), but by what the neighbors say. Cant. R. to VII, 2; a. fr.—[Lam. R. to II, 22 מגו ביתאי ed. (Ar. מגרוסי) read: מָגוֹרֵי ביתאי inmates of my house, v. קוסיטרפיזין.]—*Fem.* מָגִירְתָּא, מָגוֹ׳. Targ. Y. II Ex. III, 22 אתית לגבי מ׳ . . . מְמָגוּרְתָּהּ (not רָתָּהּ . . .).—Lev. R. s. 5, end שלמא עליך מְגִרְתִּי . . she comes to a neighbor . . . ., peace with thee, my neighbor! Ib. s. 6; a. fr.—*Pl.* מָגִירָתָא. Ib. s. 9 אמרין לה מְגִירָתָהּ (some ed. תא . . . .) said her neighbors to her. Ned. 21b דאמרין מְגִירָתָךְ עלה דברתך וכ׳ that thy neighbors will say of thy daughter &c. Y. Sabb. III, 5d bot. [read:] ובלחוד דלא ידעין מ׳ (not מגרדיית) provided the neighbors do not know it.

**מְגֵרָה, מְגִירָה** f. (b. h. מְגֵרָה; גָּרַר I) 1) *saw*. Kel. XIII, 4. Bets. IV, 3. Ḥull. I, 2; a. fr.—2) *plane*. Tosef. B. Kam. XI, 15; B. Kam. 119b, v. גָּרַר I.—[Tosef. Kel. B. Mets. VIII, 1 מגירות ed. Zuck., v. מְגוּרָה I].

**מְגִירוֹס,** (מַגְרוֹס) m. (μάγειρος) *baker, cook*. Lam. R. to III, 16 אצל חמגרוס Ar., v. פַּרְכוּסְטָס. Lev. R. s. 28; Pesik. R. s. 18; Yalk. Lev. 643, a. e. מְגִירְסָךְ (מְגִרְסָךְ) אנא I (the Lord) am thy cook (ripening thy fruits); Pesik. Ha'omer, p. 70a מגיסך (corr. acc.). Ib. כמו גריריס read: כמגרוס. Num. R. s. 4, end מ׳ של בו״ד (not מגירים, מגידם) the cook of a human master. Y. Keth. I, 25c קול מגרוס בעיר when it was announced that a cook (or baker) was in town (Snh. 32b קול רחים).—*Pl.* מְגִירְסִין, מְגִירוֹסִין. Lev. R. s. 7; Yalk. Num. 777 מגרסין; Pesik. R. s. 16 מגרפים (corr. acc.); Pesik. Eth Korb., p. 61a.—[Lam. R. to II, 22 מגרוסי Ar., v. מְגִיר.]

**מְגִירְתָּא,** v. מְגוּרְתָּא.

**מְגִירִין** m. (μαγειρεῖον) *cook-shop, kitchen*. Y. Bets. V, end, 63b.

**מגיריית,** Y. Sabb. III, 5d bot., v. מְגִיר end.

**מְגִירְסָא, מָגִירָס, מגירס,** v. מְגֵרוֹס.

**מְגִירָתָא,** v. מְגִיר.

**מַגָּל** m. (b. h.; perh. contr. of מעגל, v. עָגַל) 1) מַגָּל קצירה or מ׳ *sickle, scythe*, an implement with indentations. Succ. 32a עקום דומה למ׳ a Lulab curved like a sickle. Y. ib. III, 53c bot. עשויה כמין מ׳ leaves shaped (and serried) like a sickle; Bab. ib. 34a עלה שלה עגול ופיה דומה למ׳ a. e.—2) מַגַּל יד or מ׳ *an implement combining knife and saw*. Kel. XIII, 1. Ḥull. I, 2. Bets. IV, 3 (used for splitting wood); a. fr.—Snh. 95b מַגָּלָהּ נטושה (*fem.*), v. נָטַשׁ I.

**מַגָּ׳, מַגָּלָא,** ch. same. Targ. Deut. XVI, 9; XXIII, 26 (h. text חרמש).—Taan. 31a יום חבר מגל the day of breaking the *maggal* (suspending the chopping of wood

for the Temple).—*Pl.* מַגָּלֵי, מַגָּלִין. Targ. Is. II, 4; Mic. IV, 3; Joel IV, 10 (h. text מזמרות).

**מַגְלָב** m. (גלב, v. Fl. to Levy Targ. Dict. II, p. 567[a]) [*scraper*,] an instrument of torture, *goad* or *whip*. Gen. R. s. 41, beg.; s. 52; Yalk. Gen. 69 מגלבה; (Tanḥ. Lekh. 5 שרביט).—*Pl.* מַגְלָבִים, מַגְלָבִין. Ex. R. s. 14, beg. לך וחכהו חמשים מ׳ go and give him fifty lashes. Tanḥ. M'tsora 4 כבלים ומ׳ chains and straps; Num. R. s. 13. Ib. חמשה מ׳ five *afflictions*. Ib. s. 10, beg.; Lev. R. s. 27; Cant. R. to V, 16, v. מַרְזוֹבוֹת.

**מַגְלָבָא, מַגְלָבָא** ch. same. Targ. Prov. XXVI, 3 (Var. ומגלכא, Ms. נמגלבא, corr. acc.; h. text מתג).—*Pl.* מַגְלָבַיָּא, מַגְלָבִין. Lev. R. s. 15 חמתת מ׳ חלן she saw the straps hanging. Gen. R. s. 84, beg.; Yalk. ib. 140; Yalk. Job 904 מאה מ׳ one hundred lashes.

**מַגְלָבָה,** v. מַגְלָב.

**מְגִלָּה, מְגַלָּה** f. (b. h.; גָּלַל) *roll, scroll, volume, part of a* סֵפֶר. Treat. Sof'rim V, 9 אין עושין שמע (או)חלל מ׳ וכ׳ you must not prepare the section of *Sh'ma* or of *Hallel* as a special volume for children; Gitt. 60[a] מהו לכתוב מ׳ וכ׳, v. גָּלַד; Yoma 37[b]. Gitt. l. c. תורה מ׳ מ׳ ניתנה the Pentateuch was published in sections, opp. תחומה. Deut. R. s. 8 תחלת קורא במ׳ when beginning, the student reads (the Pentateuch) in a detached scroll, opp. בספר.—Y. Shek. V, 49[a]; Yoma 38[a]; Cant. R. to III, 6 מְגִלַּת ס(מ)מנין a volume containing prescriptions for frankincense; a. fr.—מ׳ יוחסין, מ׳ סתרים, מ׳ מגלת אסתר, &c., v. respect. determinants.—*Pl.* מְגִלְיוֹת, מְגִלְיוֹן. Cant. R. l. c. חזו מוסרין מְגִלְיוֹנָם וכ׳ they handed over their rolls (containing the prescriptions) one to the other; (Y. Shek. l. c. את המגלה הזאת).—Esp. (ח)מְגִלָּה = מגלת אסתר, a. אֶסְתֵּר. Meg. I, 1. Ib. 19[a] נקראת ספר מ׳ the book of Esther is called a book and also a letter. Ib., sq. חקורא במ׳ הכתובה בין וכ׳ he who recites from a Book of Esther as written among the Hagiographa (instead of using a special scroll); a. v. fr.—*M'gillah*, name of a treatise of the Mishnah, Tosefta, Talmud Babli a. Y'rushalmi, treating chiefly of the Festival of Purim.—*M'gilloth*, the five books: Esther, Ruth, Canticum, Lamentations and Koheleth.

**מַגְלוֹנָאָה,** v. מְלוֹנָאָה.

**מַגְלֵי יְרָא** m. (גָּלַי) *decreer of exile*. Y. Yoma III, 40[c] top נסיתה מ׳ *kerets* (Jer. XLVI, 20) means *sweeper*, that is, he who will banish (v. Deut. XXVIII, 63).

**מְגַלְיָא, מְגַלְיָא,** constr. מְגִילַת, מְגַלַּת ch.=h. מְגִלָּה. Targ. Jer. XXXVI, 2; a. e.

**מְגַמָּר,** v. מוּגָמָר.

**מָגֵן** m. (b. h.; גָּנַן) *shield, defense*. Pesik. Ha'omer, p. 70[a,b] (ref. to ואל מצנים, Job V, 5) לא בזרין ולא במ׳ not with weapon or with shield (will he prevail); Lev. R. s. 28; Pesik. R. s. 18; Yalk. Job 898.—Cant. R. to IV, 4 end (ref. to אלף המגן, ib.) אלף דור . . . אותו חמ׳ I folded together (skipped over) a thousand generations and brought unto them that shield (the Torah).—Midr. Till. to Ps. I, 5, v. גּוּף; a. fr.—*Pl.* מָגִנִּים, מָגִינִּים. Lam. R. introd. (R. Joḥ. 1) (ref. to Is. XXII, 5) שחרו מקרקרים . . . עושין אוהן מ׳ they broke down the walls of their houses and made of them defenses. Cant. R. l. c. לבניך אני נעשה מ׳ הרבה unto thy children I shall be many defenses. Gen. R. s. 44 מ׳ של צדיקים shields of the righteous (protectors of their generation by dint of their righteousness); a. e.—Esp. *Magen, the first section of the Prayer of Benedictions* closing with מָגֵן אַבְרָהָם (usu. called אָבוֹת, v. אָב). Deut. R. s. 11, beg. חזור לתחלת מ׳ (Ber. 34[a] לראש) he must go back to the beginning of the first section. Erub. 65[a], v. פּוּק h.—בֵּית הַמָּגִנִּין, Tosef. Kil. IV, 7, v. מְגִנָּא.

**מְגַנָּא, מְגָנָּא** ch. same, v. מַגִּין.

**מַגָּנָא, מַגָּן** m. (גְּנַן; cmp. חִנָּם fr. חָנַן) *grace, undeserved gift*; (adv. with or without prepos.) *for nothing, in vain*. Targ. Prov. XV, 27.—Targ. Gen. XXIX, 15. Targ. Ex. XX, 7; Targ. Deut. V, 11; a. e.—Y. Bicc. III, 65[c] bot. לא מ׳ מאריך ימים it is not for nothing that he has been allowed a long life. B. Kam. 85[a] אסיא דמ׳ a physician (that will cure thee) without pay; אסיא דמ׳ כמ׳ שור Ms. M. a. oth. (ed. incorr., v. Rabb. D. S. a. l. note) a physician without pay is worth as much as unpaid service can be expected to be, i. e. an unpaid physician is likely to be careless. Y. Snh. X, 29[a] bot. אפי׳ על מ׳ even if the curse has been pronounced gratuitously (without cause), cmp. קללת חנם s. v. חִנָּם.

**מְגָנָא** m. (גְּנַי) *couch*, or *couch-room*.—*Pl.* מְגָנְיָא. Targ. II Esth. I, 9 (ed. Lag. a. oth. מנגניא, corr. acc.).—[Pes. 107[a] מגני, v. מְגָנָּא.]

**מְגַנְּדָה,** v. מַגְנָּדָא.

**מְגַנְּגוֹן,** v. מַגְנְגוֹן.

**מְגַנְיָא** f. (part. Ithpe. of גְּנַי) =h. מְגוּנֶּה (v. גָּנָה), *blameworthy*; מילתא מ׳ *blemish, defect*. Gen. R. s. 60 (prov.) מילתא דאית בך מ׳ וכ׳ what blemish there be in thee, be the first to tell it; B. Kam. 92[b] מילתא דמירג׳ Ms. M. (ed. גנאה).

**מַגְנְיוּת,** v. מַגְנָּא.—[Mekh. B'shall. s. 2 מגניות, emend. for מגפות, read: סַגְנִיוּת, v. סַגְנוֹן.]

**מנגנימין,** v. במנגנימין.

**מָגֵנָּה, מָגִנָּה** f.=מָגֵן, *protection, defense*. Pirké d'R. El. ch. XXVIII; Yalk. Gen. 76 (expl. מגן, Gen. XV, 1) אני מ׳ לך I am a defense to thee.

**מַגָּס** or **מְגַס,** v. מֵגִיס.

**מְגַסְתָּא, מגסטרני, מָגַסְטִיר, מָגַסְטָאר,** v. sub מגיס׳.

**מַגָּע** m. (נָגַע) *touch, contact*. Kel. I, 1, a. fr. מטמא במ׳, makes unclean by contact. Toh. VI, 4 ספק מַגָּע טומאה וכ׳ a doubt as to having touched an unclean thing is judged in favor of uncleanness; Ab. Zar. 70[a], a. e.—מַגַּע נכרי wine touched by a gentile suspected of idolatrous manipulations. Ib. 58[b].—Ib. 69[a] חבירו מ׳ another ignorant

man's touching things kept in levitical cleanness; a. fr.—*Pl.* מַגָּעוֹת. Y. Sabb. VII, 9[d] bot., v. מַדָּק.—Constr. מַגָּעֵי. Y. Pes. VII, 34[d] bot. מ׳ זבין those unclean through contact with gonorrhoeists.

**מַגְעִירִי** *f.* (גָּעַר) *threatening, shouting.* Yalk. Ps. 864; Midr. Till. to Ps. CVI, 9 ed. Bub. (missing in eds.) אפי׳ מ׳ לא תוות וכ׳ it was not even a shouting (at the sea) but only a blowing. Yalk. l. c. (missing in Midr. Till. l. c.) לא מ׳ אלא מנהומי not only a shouting but even a roaring.

**מַגֵּף** m. (גּוּף or גָּפַף) *sealer* of wine vessels. Y. Ab. Zar. V, 44[d] top שירתומהון דרבנן מיעשה מ׳ (not מיעש) the boring of which the Rabbis speak (Mish. V, 4) is the work of a professional sealer (requiring care and time).

**מַגֵּי׳, מַגָּפָה** f. (b. h.; נָגַף) [*striking,*] 1) *wound.* Makhsh. VI, 8 דם מַגֵּפָתָהּ the blood flowing from a woman's wound. Nidd. 55[b]; Ker. 13[a]. Ḥull. 35[b]. Yalk. Num. 710; a. e.—2) *sudden death, plague.* Mekh. B'shall. s. 2 אין המכה אלא מ׳ the verb חמם (Ex. XIV, 24) means pestilence. M. Kat. 28[a] מיתת מ׳ a sudden death. Ber. 4[b] בשעת המ׳ during an epidemic; a. fr.—[מגפות, Mekh. l. c., v. מָגֵפָה a. סַגְנוֹן.]

**מְגַפַּיִן, מְגָפַיִם** m. du. (גּוּף I) *greaves, metal leggins.* Sabb. VI, 2 (expl. ib. 62[a] פומקי). Kel. XI, 8; Tosef. ib. B. Mets. III, 1 מנפש ed. Zuck. (corr. acc.; Var. מְגָפַיִם).

**מַגִּיפָ׳, מַגְפָתָא** ch.=h. מַגֵּפָה. Targ. Y. II Num. XXV, 8 פָּתָא . . . (corr. acc.).

**מְגַר,** *Pa.* מַגֵּיר (b. h. מָגַר; cmp. גָּרַר) 1) *to drag down; to throw over.* Targ. Gen. XLIX, 17 (h. text וירפל). Targ. Ps. LXXXIX, 45. Targ. Ez. XXXIX, 3. Targ. II Kings IX, 33 (h. text שמט). Targ. Is. XXII, 19 (h. text חרס); a. e.—2) [*to scrape off,*] *to diminish, destroy* (corresp. to b. h. גָּזַז a. צָמַת). Targ. Ps. CXIX, 139. Ib. CI, 5; 8. Ib. CXLIII, 12; a. e.

*Ithpa.* אִתְמַגַּר *to be diminished.* Targ. Job VI, 17. Ib. XXIII, 17 Ms. (ed. אתגמר, h. text נצמתו).

**מְגָרָא, מָגַר,** v. מְגֵיר, a. סְבָבָא.

**מַגְרְדָתָא, מַגְרָדָת, מִגְרָדָא,** v. sub מַגְרֵר׳.

**מְגָרָת,** v. מְגֵירָה.

**מַגְרוּמָתָא** f. ch.=h. מוּגְרֶמֶת, v. גָּרַם *Hif.* B. Kam. 99[b] מ׳ הזיא (Ms. R. מַגְרַמְתָּא) a case of a *mugremeth.*

**מגריס, מְגָרוֹס,** v. מָגִירוֹס.

**מגרופות,** Pesik. R. s. 6, read מַגְרוֹפִית.

**מַגְרוֹפֵי,** v. מַגְרוֹפִיתָא.

**מַגְרוֹפִית** f. (גָּרַף; v. מַגְרֵפָה) 1) *spade, shovel.* Gen. R. s. 16, beg. ארבעה . . פוחק במ׳ אחת he divided off the course of four river-heads with one (cut of the) spade.—2) *trowel.* Pesik. R. s. 6 [read:] לא נשבר לא מ׳ וכ׳ no trowel nor axe was broken; Yalk. Kings 186 מגרופת (corr. acc.).

**מַגְרוֹפֵי, מַגְרוֹפִיתָא** ch. same. Gen. R. s. 38. Lev. R. s. 24.—*Pl.* מַגְרוֹפְיָתָא. Targ. Num. IV, 14; Targ. O. Ex. XXVII, 3 (Y. מַגְרַפְתֵּיהּ, corr. acc.); a. fr. (h. text עָיִם).

**מגרופת,** v. מַגְרוֹפִית.

**מַגְרִיפָה, מַגְרֵיפָה,** v. מִגְרַפָּה, מַגְרֵפָה.

**מגריפים,** Pesik. R. s. 16, v. מָגִירוֹס.

**מַגְרֵמָתָא** v. מַגְרוּמָתָא.

**מְגִירָסָא,** v. מָגִירוֹס.

**מַגְרָף** m. (גָּרַף) 1) *trowel.* Y'lamd. to Gen. XI, 1, quot. in Ar. s. v. גרף.—2) *shovel.* Y. Shebi. III, 34[c]; Y. M. Kat. I, 80[b] סלו ומַגְרִיפוֹ וכ׳ his basket and shovel show that he is preparing dung.

**מַגְרֵי׳, מַגְרֵפָה** f. (preced.) 1) *spoon, ladle; trowel.* Kel. XXIX, 8 מ׳ של ב״ב the ladle of the household (v. Maim. a. l.); מ׳ של סיידים the plasterers' trowel. Tanḥ. Sh'moth 9 של טיט the trowel for clay; Ex. R. s. 1 (some ed. מַגְרִיפוֹ של טיט, v. preced.). Kel. XIII, 4 מ׳ ladle (v. Maim. a. l.).—2) (usu. in connection with סל) *spade* used for digging and shovelling; *shovel.* Gen. R. s. 16; Sifré Deut. 6, a. e., v. פָּרַת.—Tosef. Toh. VIII, 13; Zeb. 99[b]. Sabb. XVII, 2 מ׳ לגרוף וכ׳ one may handle a spade (on the Sabbath) for grabbing &c., v. גָּרַף. Num. R. s. 15; Yalk. Ex. 163. Lev. R. s. 23; Cant. R. to IV, 8 תיא והסל והמ׳ וכ׳ it (the Torah) and all its implements, v. אֶרְנַבְלָא.—Y. Hag. II, 78[b] bot. מ׳ של מתכת an iron spade (flat); מ׳ של עץ a wooden shovel; a. e.—*Pl.* מַגְרֵי׳, מַגְרֵפוֹת. B. Mets. 30[a]. Tam. II, 1. Gen. R. s. 46, beg.; a. e.—3) *magrefah,* a) name of *a musical instrument in the Temple.* Arakh. 10[b]; Y. Succ. V, 55[d] top.—b) name of a sort of *tympanum.* Tam. V, 6, Ib. III, 8; Y. l. c. 55[b] bot.

**מגרפתית,** v. מַגְרוֹפִיתָא.

**מַגְרֵדָת, מַגְרֶדֶת, מַגּוֹרֶרֶת) מַגְרֶרֶת** f. (גָּרַד I, v. גָּרַד) *strigil.* Tosef. Sabb. XVI (XVII), 19 אין מחגררין במ׳ ed. Zuck. (Var. מגרדין במגרדת); Sabb. 147[b] אין גוררין במגרר׳, v. גָּרַר I.—*Pl.* מַגְרֵרוֹת (מַגְרֵדוֹת). Tosef. Kel. B. Mets. II, 12 מגרר׳ ed. Zuck.; Kel. XII, 6 מגריר׳ (מגרד׳).

**מַגְרַדְתָּא** ch. same. Sabb. 147[b] (Ms. M. margin: מגרדא; Rashi Ms. מַגְרַדְתָּא).

**מִגְרָשׁ** m. (b. h.; גָּרַשׁ) *open space outside of a place.* Gen. R. s. 21, end (ref. to Gen. III, 24) למִגְרָשָׁהּ של עדן וכ׳ he drove him out to the open outskirts of the garden of Eden. Macc. 12[a], a. e. אין עושין שדה מ׳ וכ׳ you must not change a cultivated field (outside of a town of refuge) into an open space &c.

**מְגֵרָת,** v. מוֹגֵרָה.

**מגרת,** Targ. Hos. XI, 4, v. מִגְדָּא II.

**מִדְּ־,** a prefix, =מִן דְּ־, 1) *than that.* Targ. O. Ex. XIV, 12 מִדְּנָיְמוּת (ed. Amst. מִדְּנָמוּת, corr. acc.); a. e.—2) *from the time that; from the fact that; since, because.* Targ. Gen. XLVIII, 15. Targ. I Sam. I, 12. Targ. O. Ex. XIV, 11; a. fr.—Ber. 2[b] מִדְּקָתָנֵי . . . שמע מינה וכ׳ from the fact that the Boraitha says . . . . we conclude that &c. Ib. 15[b]

מְדַבְּרָא m., מְדַבְּרְתָּא f. ch. same. Targ. Ex. III, 1; a. fr.—B. Bath. 73b; 74b אזלינן במ׳ we were travelling in the desert; a. fr.—Cant. R. to IV, 4 (ref. to מדברך, ib. 3) מְדַבְּרֵךְ יאוי מַדְבְּרְתֵּךְ יאוי thy *midbar* is beautiful, this means thy waste (the ruined Temple) is beautiful, v. preceding.; [Comment.: *thy speech.*]—*Pl.* מַדְבְּרַיָּא, f. מַדְבְּרָן. Targ. Ps. LXXV, 7. Targ. Is. LI, 3. Targ. Cant. II, 14.

מְדַבְּרָא m. (דִּבֵּר) *leader*. Targ. Prov. XI, 14 (Levita מְדַבְּרָנוּתָא; h. text תחבלות, cmp. מְדַבְּרָנוּתָא).—Targ. II Esth. IV, 1 Var. ed. Lag. (ed. מדברנא).—*Pl.* constr. מְדַבְּרֵי. Targ. Cant. I, 8.

מְדַבְּרוֹת f. pl. (דבר) 1) *conduct, manners*. Koh. R. to III, 18 (ref. to דברת, ib.) מ׳ שהצדיקים מְדַבְּרִים the way the righteous conduct themselves.—2) (b. h.) *conversation, talk*. Ib. מ׳ שהרשעים מדברים בהם the conversations which the wicked hold. Snh. 67b, a. fr. כלה מְדַבְּרוֹתֶיךָ, v. כָּלָה; ib. 38b׳ כלך למדברותיך אצל וכ׳ Ms. M. (ed. כלך אצל); Ḥag. 14a כלה מד׳ ולך וכ׳=כלך מדברותיך אצל, v. כַּפָּף.

מְדָבָרִי m., מְדָבָרִית f. (denom. of מִדְבָּר) *belonging to the desert*. Erub. 83a, a. e. סאה מ׳ the S'ah of the Israelites in the desert, containing six desert Kab, or five Jerusalem Kab.—*Pl.* מְדָבָרִין, מְדָבָרִיּוֹת; מִדְבָּרִיּוֹת. Men. VII, 1, a. e., v. סְאָה.—Esp. מדבריות *pasture-animals*. Bets. V, 7 (40a), opp. בְּיָרוֹת; Tosef. ib. IV, 11.

מַדְבְּרָן f. pl., v. מַדְבְּרָא.

מְדַבְּרָנָא m. = מַדְבְּרָא, *leader*. Targ. II Esth. IV, 1. Targ. Prov. XI, 14, v. מַדְבְּרָא.—Snh. 14a מ׳ דאומתיה (Ms. K. דַּבְּרָנָא, v. דַּבְּרָן) leader of his people; Keth. 17a.

מַדְבְּרָנוּתָא, מַדְבְּרוּתָא f. (preced.) *command, strategy; scheme* (b. h. תחבלות). Targ. Prov. I, 5; XX, 18; XXIV, 6. Ib. XII, 5.

מַדְבְּרְתָּא, v. מַדְבְּרָא.

מַדְבְּשְׁתָּא pr. n. pl., v. דִּבְלָתָא.

מָדַד (b. h.) [*to stretch,*] *to measure*. Sabb. 149b sq. (play on מְדֻהֶבֶת, Is. XIV, 4) the nation that said מָדוֹד, וְהָבָא measure (the area of thy land) and bring (tribute); Lev. R. s. 15, end (Ar.: מוֹד וְהָבָה measure and give). Erub. V, 4 אין מוֹדְדִין וכ׳ Sabbath distances must be measured only with a rope of &c. Ib. 5 אין מודדין אלא מן המומחה the measuring must be done only by the best experts. Y. Succ. I, 51d אם יָמוֹד מן וכ׳ if he measures from &c. Maas. Sh. V, 9 עשור שאני עתיד לָמוֹד one tenth (as tithe) which I shall measure off (when I come home); a. fr.—Sot. I, 7 במדה שאדם מוֹדֵד בה מוֹדְדִין לו the measure with which man measures will be measured out to him, i.e. as man deals, he will be dealt with, v. אַכְרַעְתָּא; Tosef. ib. III, 1 מ׳ בסאה he measured by the S'ah (committed great wrong). Ber. IX, 5, v. next w.—Ib. 30b לעולם יָמוֹד אדם וכ׳ man must always measure himself (examine the disposition of his mind; cmp. אָמַד), if he feels that he can direct his mind, let him pray, if not &c.

*Nif.* נִמְדַּד *to be measured*. B. Bath. VII, 1 אינן נִמְדָּדִין עמה are not included in the measure. Arakh. VII, 1 נִמְדָּדִים עמה are included &c.; a. fr.

מַדָּא m. ch. = (b. h. מַד; מדד) *the priest's cloak*. Ber. 28a, v. לְבַשׁ.

מָדָא, v. מְדָנָא.

מַדָּאָה, v. מַדְנָא.

מַדָּאָה f. (v. P. Sm. 2011) = מִנְדָּה, *tribute, tax, fine*. Targ. Prov. XII, 24 למ׳ Ar. s. v. כרגא (ed. לִמְסָא).

מְדָבָא, v. מֵידְבָא.

מַדְבּוּרָא* m. (דִּבֵּר) *guide*; מ׳ דנורא *torch* or *torch-carrier* directing the work of night laborers.—*Pl.* מַדְבּוּרֵי. M. Kat. 12b Ms. M. a. Ar. (v. Rabb. D. S. a. l. note; ed. מַדּוּכְרֵי, Alf. מַדְכּוּרָא).

מַדְבְּחָא, מַדְבַּח m. ch. (דְּבַח) = h. מִזְבֵּחַ, *altar*. Targ. Josh. XXII, 10. Targ. Gen. XII, 8; a. fr.—Zeb. 54a רב מתרגם באחסנתיה יתבני מ׳ Rab translated (ובן כתפיו שכן, Deut. XXXIII, 12) on his possession shall the altar be built; a. e.—*Pl.* מַדְבְּחַיָּא, מַדְבְּחָתִין; fem. מַדְבְּחָתָא. Targ. O. Num. XXIII, 1; 4; a. e.—Targ. Ps. LXXXIV, 4.—משקי בי מדבחייא (בית) liquids used on the altar (wine, oil), contrad. to משקי בי מטבחייא liquids of the slaughtering place (blood, water). Pes. 17a (ref. to Eduy. VIII, 4); Tosef. Kel. B. Mets. V, 7 (ed. Zuck. מט׳).

מדבך, v. נְדָבָךְ a. מְרָבָּךְ.

מַדְבֵּק m. (דְּבֵק) *junction, welding*. Targ. I Kings VII, 29; 36 (h. text לִיוֹת).—*Pl.* constr. מַדְבְּקֵי; מ׳ ידין *arm-pits*. Targ. Jer. XXXVIII, 12. Targ. Ez. XIII, 18 ed. Lag. (Var. מרב׳; ed. Wil. מַרְפְּקֵי).

מְדַבֵּר m. (דָּבַר) 1) *speaker*.—*Pl.* מְדַבְּרִים. Ber. 63b, a. e. ראש חמ׳ וכ׳ the first among the speakers on all occasions (attribute of R. Judah).—2) *the anterior part of the tongue*. Bekh. VI, 8; Tosef. ib. IV, 11; Kidd. 25a.

מִדְבָּר m. (b. h.; v. דְּבַר) *pasture-ground, desert*. Gen. R. s. 31, end. Cant. R. to IV, 4 (play on מדברך ib. 3) אע״פ שהוא מ׳ וכ׳ although the Temple is a desert, you are bound to observe the sacredness of its precincts now that it is ruined &c.; a. fr.—מ׳ מֵתֵי מ׳ the generation that died in the wilderness. B. Bath. 73b bot.; a. fr.—Tosef. Macc. III (II), 2; Macc. 9b; Y. ib. II, 31d top בצר במ׳ (b. h.) *Bezer in the Wilderness*, on the eastern side of the Jordan.—Tosef. Men. IX, 13 כבשים ממ׳, read: מִמִּדְבַּר חברון from the pasture-ground of Hebron; v. Men. 87a; Sot. 34b.—*Pl.* מִדְבָּרוֹת. Ber. IX 2. Ib. 54b חולכי מ׳ those travelling in the deserts; a. e. . . . מכלל . . . מדקתני סיפא since the second clause reads, 'R. Judah says &c.', we must conclude that the first clause does not express R. Judah's opinion.—Gitt. 19b מְדָתָא הואי וכ׳ since one (of the papers found) was undoubtedly there (before the letter of divorce was thrown there), the other was surely there, too, and the letter of divorce may have been carried off by mice. B. Mets. 83b מְדָתָצִיתָ כולי האי since he is so bold.—מדאוריית׳א, מדרבנן, v. אוֹרַיְיתָא.—Gitt. 37a, a. fr. מְדִּרַבִּי וכ׳ as concluded from what R. . . . said; a. v. fr.

*Pi.* מִדֵּד same, *to stretch.* Gen. R. s. 3; Midr. Till. to Ps. XXIV, a. e. מְיַמֵּד, v. מָתַח.—[Cant. R. to VIII, 11 ממדדין, v. הָדָה.]

**מִידָּה, מִדָּה** f. (b. h.; preced.) 1) *dimension, measure, proportion.* Sabb. 150ª (play on מִדְּהֹבָה, v. preced.) מֹאד מֹאד הֹבֵא בלא מ׳ bring much, very much, without measure. Peah VIII, 6 מ׳ זו this proportion. Gen. R. s. 64; Esth. R. introd. (ref. to מנדה, Ezra IV, 13) זו מִדַּת הארץ that is the tax from the land as measured, i. e. the (Roman) land-tax. B. Bath. VII, 3 מ׳ בחבל וכ׳ I sell thee exact land-measure by the rope. Ib. 128ª מִדַּת ארכו the length-measure of the cloak. Ib. מדת משקלותיו the measure of its (the gold-bar's) weights, i. e. an estimate as to how many coins of a certain weight can be obtained from it. Ḥag. 12ª מדת יום ומ׳ לילה the combined length of day and night. Yeb. 76ᵇ (ref. to I Sam. XVII, 38) מַדָּיו כְּמִדָּתוֹ his (Saul's) garments such as fitted his stature. Mikv. X, 5; Ḥull. 73ª מ׳ עד מקום (ה)עד as far as the designed length of the handle (excluding the portion which it is intended to cut off).—Kidd. 42ᵇ; B. Mets. 56ᵇ, a. e. דבר שבמ׳ ושבמשקל וכ׳ objects which are sold by measure, by weight or by the piece. B. Bath. 89ᵇ מ׳ חסירה וכ׳ לעולם . . . one must never keep in one's house too small or too large a measure (smaller or larger than the legal size); a. fr.—*Pl.* מִדּוֹת, מְדִידוֹת. Ib. 88ᵇ עונשן של מ׳ the divine punishment for fraudulent measures. Tosef. B. Mets. VI, 14 . . . . לא היו ממונין אלא על המ׳ . . they (the *agoranomoi* in Jerusalem) were appointed not for the regulation of market prices but for the superintendence of the measures; B. Bath. 89ª, v. אַגְרַדְמַיס; a. fr.—Men. 18ª למצות מִידּוֹתַי, v. מָצָה.—Whence: *Middoth* (measurements of the Temple), name of a treatise of the Mishnah, of the order of Kodashim.—2) *dealing; reward* or *punishment; dispensation.*—מ׳ כנגד מ׳ *retaliation, adequate punishment* or *reward.* Sot. I, 7, v. preced. Ib. 9ª לכמ׳ the verse is to intimate that God dispenses adequate punishments. Ib. 8ᵇ (ref. to ib. I, 7) אע״ג דמ׳ בטלה במ׳ לא בטיל although retribution (by the Jewish court) has ceased, the adequate divine punishment has not ceased. Lam. R. introd. (R. Alex. 2) (expl. יען וביען, Lev. XXVI, 43) מ׳ כנגד מ׳ punishment corresponding to deed. Ned. 32ª. Snh. 90ª כל מִידּוֹתָיו של הקב״ה מ׳ כנגד מ׳ all retributions of the Lord are in correspondence with man's doings. Ber. 48ᵇ 'whatever the Lord thy God has given thee' דיינך בכל . . בין מ׳ טובה ובין מִדַּת פורענות (not מדה) he is thy judge in whatever sentence he decrees upon thee, whether it be a good or an evil dispensation. Ib. IX, 5, v. מְאֹד. Sabb. 97ª. Ib. 151ᵇ על מ׳ זו . . . . לעולם at all times let one pray to be spared this fate (poverty); a. fr.—*Pl.* as ab. Snh. 90ª, v. supra. Yoma 87ᵇ המעביר על מִדּוֹתָיו וכ׳ he who passes over his retaliations (who forbears to retaliate), his failings will be passed over (be forgiven); Meg. 28ª. Ib. לא עמדתי על מִידּוֹתַי I never insisted on retaliation; Kidd. 71ª ואינו מעמד על מדותיו (Rashi: מעמיד); a. fr.—3) *manner, ways, character, nature, condition.* Ber. 40ª לא כמדת הקב״ה וכ׳ the nature of divine (intellectual) affairs is not like the nature of human (material) affairs. Ib. 11ᵇ להזכיר מדת יום וכ׳ to mention the nature of the day (light) at night. Tanḥ. Balak 3 מה מְדָתוֹ what is the nature of his power. B. Mets. 33ª ואינה מ׳ it is a (meritorious) way (of studying) and is not, i. e. you might do better; Y. Hor. III, 48ᶜ top שאינה מ׳ מ׳; a. fr.—*Pl.* as ab. Ab. V, 10 ארבע מ׳ באדם there are four different dispositions of men (as to treating one's fellow-man); ib. 11 ארבע מ׳ בדעות four characters (temperaments); ib. 12 ארבע מ׳ בתלמידים four natures of students (with regard to receptive and retentive faculties). Y. Snh. XI, 30ª bot. כל שבע מ׳ וכ׳ all the seven characteristic features of righteous men which the scholars have defined have been realized in Rabbi. Ned. 20ᵇ בני תשע מ׳ children conceived under nine (abnormal mental) conditions. R. Hash. 17ᵇ, a. fr. שלש עשרה מ׳ the thirteen divine attributes (Ex. XXXIV, 6, sq.). Ned. 32ª, v. פָּרַז; a. fr.—מדת הדין a) *justice.* Tosef. Yeb. IX, 3, a. e., v. לָקַח. —Esp. *the divine attribute of justice,* opp. מ׳ הרחמים, v. דִּין II.—b) *common sense, logical argument.* Yoma 43ᵇ כך (הוא) מ׳ הדין נותנת common sense dictates this; Shebu. 14ª. Y. Maas. Sh. II, 53ᶜ top תחזמין עשו (כמ׳) למ׳ הדין they regulated the laws of Sabbath limits according to common sense (not by textual interpretation).—c) *decision in money matters, civil law* (contrad. to ritual law). Y. Gitt. V, 46ᶜ bot. אם למ׳ הדין הכן the same principle holds good for civil law (collection of claims, v. צַפְרָנוּת); Y. Shebi. X, 39ᶜ bot. Ib. (last line) ולמידין מ׳ הדין וכ׳ do we apply the rules of Prosbol (v. פְּרוֹזְבּוּל) to ordinary claims? Y. B. Kam. V, beg. 4ᵈ לא הילכו במ׳ הדין אחר הרוב (strike out בממון) in civil law we are not guided by probabilities (v. רוֹב; cmp. Bab. ib. 27ᵇ). Y. Ber. II, 5ª bot. ולמ׳ חד׳ but in civil law (questions of possession).—4) *principle, standard, consistency.* Men. III, 4 כמדת ר׳ וכ׳ following the principle of R. &c.; Pes. 77ᵇ; Y. ib. VII, 34ᶜ top. Shek. IV, 6 אינה הרא דמ׳ (comment. אינה מן המ׳) this is not consistent (with a previous rule). Ib. 7 השוה את מִדָּתוֹ (Y. ed. מְדוֹתָיו) he makes his standards even (is consistent). Pes. I, 7 אינה הרא חמ׳ this is not the right argument. Ib. 15ᵇ אמאי אינה הרא חמ׳ מ׳ ומ׳ הרא why do you say, it is no argument? it is surely a correct argument. Y. Ḥag. III, 77ᵈ 'Menahem went out' means מ׳ למ׳ ויצא he went over from one principle to another (joined the opposition; Bab. ib. 16ᵇ ויצא לתרבות הרעה).—Esp. מִדּוֹת *rules of interpretation.* Sifra introd., ch. I, end הלל . . . שבע מ׳ וכ׳ Hillel the Elder explained seven rules &c.; Ab. d'R. N. ch. XXXVII; Tosef. Snh. VII, 11. Sifra introd., beg. (R. Yishm. said) בשלש עשרה מ׳ וכ׳ the Torah is interpreted by means of thirteen rules. [Appendix to treat. B'rakhoth. ל״ב מ׳ של ר׳ יוסי וכ׳ the thirty two rules of R. José the Galilean.] —Lev. R. s. 3, beg. הלכות ומ׳ decisions and interpretations (by which the decisions were reached), v. מְכִילְתָּא.—Gitt. 67ª מִידּוֹתַי תרומת מתרומות מִידּוֹתָיו וכ׳ my rules of interpretation are the selection from selections of rules by R. Akiba.—Ber. 33ᵇ שעושה מדותיו של הקב״ה רחמים וכ׳ he makes compassion the standard (or reason) of the divine laws, while they are decrees (the reasons for which it behooves not man to discuss); Y. ib. V, 9ᶜ כקורא תיגר על מ׳ וכ׳ because it sounds as if he were finding fault with the ways of the Lord (as if the Lord were partial); כנותן קיצבה למ׳ וכ׳ as though he were setting limits to the attributes of the Lord.

מִידָּה, מְדָּה ch. 1) same. Targ. Ps. LVI, 5; 11 מִידַּת, דינא, מ׳ רחמין, v. preced. Targ. Lam. I, 1; a. e.—Snh. 38b אידי ואידי חדא מ׳ הוא the two dimensions are alike.—[2) *tribute.* Ezra IV, 20, a. e., v. מִנְדָּה.]

מְדָּאָה, v. מְדָּה.

מִדְּאָה, Targ. Esth. I, 2 ית מ׳ דבבל ed. Lag. (ed. Amst. מדאה ית דבבל) read מָדָאָה ית מְדִינְתָּא דבבל.

מַדְוָא m. (הָוֵי) *affliction.* Targ. Esth. VI, 1 מַדְוָנָא our affliction.

מְדַיָּאר, v. הוּר I ch.

מְדוּבָּל, v. דֶּבְלוּל.

מִדוּבְרִי, M. Kat. 12b some ed., v. מַדְבּוּרָא a. מְדוּכְרָא.

מַדְוֵת m. (b. h.; דָּוָה) *flux.* Macc. 14b; Nidd. 41b עד שיצא מ׳ וכ׳ until the flux is discharged through &c. Ib. 54b מַדְוָתָהּ כמותה what flows from her is subject to the same laws as her body. Ib. מַדְוָתָהּ מטמא (not מטמאה).

מְדוּרְתָּא, Yoma 23a Ar. s. v. דר3, v. מַדְרָא.

מִדְרִי, Gen. R. s. 91 במ׳ דמכסא (ed. Wil. במדרי), v. מִידֵּי.—Y. Kidd. IV, 65d top מדור חולה, read: מַדְרֵי.

מִדְרִי, מַדְרֵיָא, מַדְרֵי, מ׳ חיוורא, v. מַדְרָא I.

מְדוֹךְ m. (הוּךְ) *pestle.* Bets. I, 7; Tosef. ib. I, 18. Ib. 17; a. e.

מְדוֹכָא m. ch.=next w. Lam. R. to I, 1 רבתי (חד מאת׳3) חד מ׳ מטלקא a wooden mortar that had been thrown away (broken).

מְדוֹכָה f. (b. h. מַדְכֵּה; הוּךְ I) 1) *mortar.* Tosef. Bets. I, 17. Yoma 75a, v. הוּךְ I. Kel. XXIII, 2 מ׳ חמדיית a Median mortar (on the protruding handles of which the pounders ride when at work); [Maim., (ed. Dehrenb. מדיבה, corr. acc.): a sort of *saddle,* v. infra]. Sabb. 81a כהכרע מ׳ קטנה כ׳ (v. Tosaf. a. l.) as large as the leg of a small spice mortar; Y. ib. VIII, end, 11c.—2) *a mortar-shaped seat.* Yeb. 16a; Y. ib. 3a bot. Kel. XXIII, 2, v. supra.

מְדוֹכְיָא m. ch.=h. מְדוֹךְ. Sot. 22a דמשפע . . . פרוש מ׳ כי מ׳ (he is called) the 'pestle-Pharisee' because he is bent sideways like a pestle (in the mortar).

מְדוּכְרָא* m. (דִּכֵּר) *marker; mark.*—*Pl.* מְדוּכְרֵי, מַדְבּוּרָא, v. מַדְבּוּרָא.

מְדוּכְתָּא f. ch.=h. מְדוֹכָה. Targ. O. Num. XI, 8 (Targ. Y. II מְזוֹכְתָּא).—Y. Bets. I, 60d top. Y. Sabb. VII, 10a bot. מְדוּכְתָּהּ. Ib. מדוכתיה (corr. acc.).—[Lam. R. to I, 3; Num. R. s. 12 כנישתא מ׳, v. מַרְדְּתָא.]

מְדוֹל m. (apocopate infin. of הִדְלֵי) *the act of drawing water.* Targ. Y. Ex. II, 19, v. הִדְלֵיָה.

מְדוּנִי, v. מְרוּנִי.

מְדוּקְנָן, v. הוֹקְנָן.

מָדוֹר m. (הוּר I) 1) *dwelling.*—מ׳ עכו״ם (עצ׳ום, מ׳ כותים) *a dwelling that has been occupied by gentiles* (in Palestine, which is unclean until examined and found free of corpses). Tosef. Ohol. XVIII, 10 כיצד בודקין מ׳ הע׳ how is a vacated gentile dwelling examined?—Ib. 6 כותיים עושים מ׳ הע׳ Samaritan inmates make a dwelling subject to the law of *m'dor ha'ammim.* Ohol. XVIII, 9; a. fr.—2) *story, compartment.* R. Hash. 24b מ׳ העליון the upper story of the heavens; מ׳ התחתון the lower story (sphere of the heavenly bodies). Nidd. 31a מ׳ התחתון the lowest compartment of the womb. Pirké d'R. El. ch. XXIII; a. fr.—*Pl.* מְדוֹרִין, מְדוֹרוֹת. Ohol. XVIII, 7 מ׳ הכותים; Pes. 9a מ׳ הכושים (v. כּוּשַׁאי); a. e.—Tosef. Mikv. VI, 1 מְדוֹרוֹתֶיהָ (R. S. to Mikv. VIII, 1 מְדוֹרֶיהָ) the dwellings therein.—[Tosef. Maas. Sh. I, 5 מטבע מדור, v. מָרוֹד.]—[Midr. Prov. ch. VI; Yalk. ib. 939 מדורי, v. מְדוּרָה.]

מְדוֹרָא, מָדוֹר ch. same. Targ. Ps. LXXVI, 3. Targ. Gen. XXX, 20; a. fr.—*Pl.* מְדוֹרַיָּא, מְדוֹרִין. Ib. VI, 16 (compartments of the ark); Targ. O. ib. 14. Targ. I Chr. IV, 41. Targ. Job XXXVII, 8; a. e.—Ib. XXXVIII, 40 מְדוֹרָתָא.—[מדורי, Bekh. 44b, v. מְדָרָא.]

מְדוּרָא f.=next w. Targ. Is. XXX, 33 מ׳ דאשתא (ed. Lag. מדורה אישתא, corr. acc.). V. מְדוּרְתָּא.

מְדוּרָה f. (b. h.; הוּר I) *row, pile of wood, fire.* Tam. I, 1 ומ׳ חיתה שם and there was an open fire place there. Bets. II, 5; a. e.—*Pl.* constr. מְדוּרֵי. Midr. Prov. ch. VI; Yalk. ib. 939 י״ד מ׳ גיהנם the fourteen pyres of Gehenna.

מְדוּרְתָּא ch. same. Bets. 32b; Erub. 101a.

מְדוּשָׁא* m. (v. next w.) *treading;* (Arab.) *polishing.*—חומרתא דמ׳, v. חוּמַרְתָּא. Erub. 69a (Ms. O. מר׳); M. Kat. 12b.

מְדוּשָׁה f. (b. h. מְדֻשָּׁה; דָּשַׁשׁ) *that which is trodden* or *threshed.* Midr. Till. to Ps. CXIX, 25.—*Pl.* מְדוּשִׁים. Ib. (Gen. R. s. 69 הַיָּשׁ, q. v.).

מָדַי, מָדָי (b. h.) pr. n. *Media.* Shek. III, 4 לשום מ׳ on behalf of the Median Jews. B. Kam. IX, 5 יוליכנו אחריו (אפי׳) למ׳ he must carry it (the unlawful property) after him even as far as Media. Kidd. 71b מ׳ חולה Media is sick (doubtful as to purity of descent), v. גּוֹסֶס; Gen. R. s. 37, end; Y. Yeb. I, end, 3b; Y. Kidd. IV, 65d top מדור (read מדרי). Esth. R. to I, 3 תשעה במ׳ nine portions (of beauty) has Media; (different in Kidd. 49b). Ab. d'R. N. ch. XXVIII עושרה של מ׳ (ed. Schechter רומי) the wealth of Media (Rome); a. fr.

מָדַי, מָדָי m. (preced.) *Median.* Sabb. II, 1, a. e., v. נָחוּם. Yoma 11b שער חמ׳ a Median gate (archway). Esth. R. to I, 22 לשון מ׳ the Median language; a. e.—*Fem.* מָדַיִת, מָדָיִת. Ib. Kel. XXIII, 2, v. מְדוֹכָה; a. e.—*Pl.* מָדַיּוֹת. Esth. R. to I, 11. Sabb. VI, 6, v. פָּרַם. Y. ib. XII, 13c bot.; ib. IX, end, 12b חטים מ׳ Median wheat-grains; a. e.

מָדָאָה, מָדָיָא ch. same. Dan. VI, 1.—*Pl.* מָדָאֵי. Targ. Esth. X, 2. [Y. Ab. Zar. II, 41c top מדיירא, v. מָדַיְרָה.]

מִדִּיבָה, v. מְדוֹכָה.

מְדַל, part. *Hif.* of דָּלַל.

מִידָלָא, מְדָלָא, מְדַל m. (compound of מָא, דִּי־, a. ל) *belonging, property.* Y. Keth. VI, 30[d] bot. ר׳ . . . אתפקיד גבירה מדל דיתמין orphan's money was given in trust of R . . .; Y. Gitt. V, 46[d] bot. (insert גבירה); Y. Shek. IV, 48[a] bot. Y. Ned. IX, 41[c] הוא ומדלית himself and whatever belonged to him. Lam. R. to I, 1 רבתי beg. ואפקד בידיה מְדִילָהּ and gave him his belongings in charge. Ib. end דחלית כל עותרא ומ׳ חדרן all these riches and belongings. Ib. דחלית דלא יסבון מדלי וכ׳ (read מדלית) I was afraid lest his relatives may take away his belongings; a. e.—V. מוֹדָלָא.

מַדְלָא I m. *watchman's lodge,* v. אַמַּדְלָא.

מַדְלָא* II m., *pl.* מַדְלַיָּיא (דְּלִי) *drawing, resorbing.* Pes. 40[a] כל אגב מַדְלַיָּיהוּ וכ׳ as long as the grains absorb liquid, they do not ferment; v. מְדַלָּא.

מדלאוה, v. next w.

מְדַלַּעַת f., *pl.* מְדַלָּעוֹת (denom. of דְּלַעַת) *gourd-fields.* Shebi. II, 1 במקשאות ובמ׳ (ed. Y. a. Ms. M. מקש׳ ומ׳; not מדלא׳) in cucumber and gourd fields; ib. 2. Y. ib. II, beg. 33[c] בשיש לו מקשה ומדלעת R. S. a. l. c. (ed. ובו . . . ומודלה . . .) when he himself has a field of &c; a. e.—Erub. 104[a] מְדַלָּעֵין Ms. M. (ed. דלעיו), v. מְקַשָּׁה.

מְדַמְכָא, מַדַּמְכָא m. (דְּמַךְ) *sleeping.*—בֵּי(ת) מ׳ *resting place, bed-room.* Targ. Job XXXIII, 15. Ib. 19 (Ms. מיד׳). Targ. Y. Gen. II, 24 מְדַּ׳; a. e.

מְדַמַּר = מן דאמר, v. מַר I.

מְדַן, v. דִּין.

מַדְיָן, מַדְיָן m. (=מִידָן; b. h. מִדְיָנוּת; עָדַן, *Hif.*) *knot* in reed-matting. Tosef. Kel. B. Mets. XI, 12 טפחיים בין מדין למ׳ (R. S. to Kel. XX, 7 מדן) two handbreadths of matting between each two knots.—*Pl.* מַדְיָנִין, מַדַּיָּנִין, מַעֲדָנִי׳. Ib. 11 עד שלא קשר ראשי מ׳ (not קצר; R. S. l. c. מע׳) before he knotted the tops of the knots. Ib. VII, 11 [read:] משרקשור ראשי חמ׳ שלה (v. R. S. to Kel. XVII, 17). Kel. XX, 7 מער׳. Succ. 13[b]; Y. ib. II, end, 52[c] מע׳.

מְדָנָא ch. same, *bunch, bouquet.*—*Pl.* constr. מַדָּנֵי. Sabb. 33[b] Ar. (ed. מַדָּאנֵי).

מְדָנָא m. (דִּין) *object of strife.* Targ. Ps. LXXX, 7 (Ms. a. Regia מְדִידָנָא).

מַדְנִיחָא, מְדָנְחָא, מַדְנַח, v. מְדִינְחָא.

מַדָּע m. (b. h.; יָדַע) *intelligence.* Macc. 23[a], v. יָתַר.

מַדָּע, מְדָעָא, מְ׳ ch. same, *knowledge, teaching; reason.* Targ. Jer. III, 15. Targ. Prov. I, 5. Targ. Ps. XXXIV, 1 (Ms. דעת׳).—ידע מ׳ (euphem. for משתין בקיר) *male adult.* Targ. I Sam. XXV, 22; a. fr.—*Pl.* (fem. form) מְדָעָן, מְדָּ׳ *objects worth knowing* or *well-known,* (used of persons) *notables.* Targ. O. Deut. I, 13; 15 (v. Berl. Massorah, p. 120; h. text ידעים).—V. מַנְדָּע.

מְדַעַם, מִידַּ׳ m. (comp. of מִדַּע, v. preced., a. enclitic מ for מָא) [*noticeable,*] *something; anything* (corresp. to h.

מְדִידָה f. (מָדַד) *measuring.* B. Mets. 61[b] (ref. to במדה, Lev. XIX, 35) זו מְדִירַת קרקע this refers to land-measuring. Pesik. Vayhi, p. 7[a] (ref. to Ex. XXVI, 6 a. 11) אחד למ׳ וכ׳ one וחברת refers to the measuring (fitting), the other to anointing (the tabernacle after it is put up). Y. Sot. IX, 23[c] bot.; Snh. 14[b], v. עִיסּוּק.—Sot. 45[a], v. עֶגְלָה; a. e.

מדיונים, Pesik. Ekhah, p. 122[b], v. מֶדְיוֹן.

מדיח, Targ. Prov. XIV, 14 ed. Wil., v. מְרַח II.

מְדַיָּא, מָדַיִּי, מְדַיִּיא, v. מָדַי, מָדָא.

מְדַיְּינָא, v. מְדָנָא.

מְדַיְּילָ־, v. מְדַל.

מַדַּיֵּן, v. מַדֵּן.

מָדַיִּן, v. דִּין.

מְדָיָן I pr. n. (b. h.) *Midian,* a nomadic tribe. Targ. Ex. II, 16; a. fr.—Num. R. s. 20, v. חָבַר; Snh. 105[a]; a. fr.—Denom. מְדָיָנִי, *pl.* מְדָיָנִים. Num. R. l. c.; Tanh. Balak 3; a. fr.

מְדָיָן II m. (b. h.; דִּין) *strife.*—*Pl.* מְדָיָנִין, מְדִינִין. Hor. 10[b] שהטיל מ׳ בין וכ׳ he (Lot) cast strife between Israel and Ammon; Naz. 23[b] (corr. acc.).

מְדִינָא, v. מְדִינְחָא.

מְדִינָה f. (b. h.; דִּין I) [*jurisdiction,*] *district, country.* Maas. Sh. III, 4 (contrad. to Jerusalem). R. Hash. IV, 3; Succ. III, 12 (contrad. to the Sanctuary); a. fr.—In gen. *province; large town, capital.* Pes. 51[a] כל חמ׳ all the people of the place. Gen. R. s. 50, end, v. עִירוֹנִי. Esth. R. to I, 1 כל מקום שנ׳ . . . עיר מ׳ מ׳ אפרכיה wherever *'ir* is used in the Scriptures, it means a capital, wherever *m'dinah* is used, it means an hyparchia (province); a. fr.

מְדִינְחָא, מַדְנַח, מַדְנְחָא, מַדְנִיחָא m. (דְּנַח) *East.* Targ. Y. II Gen. XV, 19. Targ. Job I, 3 (h. text קדם); a. fr.—Y. Gitt. II, 44[b] top בני מ׳ (=h. בני קדם) nomads. Gen. R. s. 37, end (translating הר הקדם, Gen. X, 30) טורי מ׳ the mountains of the East.—Constr. מַדְנַח. Targ. Num. XXXIV, 11; a. e.—Y. B. Bath. II, 13[c] top ממדניחיה on the east-side of him.

מְדִינָא, (. . . תָּא) מְדִינְתָּא f. ch.=h. מְדִינָה. Targ. Is. X, 13 (ed. Lag. מדינה). Targ. II Esth. VIII, 9.—Targ. Prov. XVI, 32 (h. text עיר). Targ. Y. II Num. XXIV, 24 מ׳ רבתא Constantinople (or Rome); a. e.—Taan. 19[b], v. בְּצוֹרְתָא. Lam. R. to I, 1 רבתי beg. תרע פילי דהאי מ׳ the gate of that city; a. fr.—*Pl.* מְדִינָן, מְדִינָתָא. Targ. II Esth. l. c. Targ. I Kings XX, 14. Targ. II Esth. IV, 11; a. fr.

מְדִירָא m. (דְּרַר I) =h. מִזְרֶה, *winnowing fan.* Targ. Is. XXX, 24 (ed. Lag. *pl.*).—*Pl.* מְדִירַיָּא. Targ. Jer. XV, 7.

מַדְכִּירָא m. (דְּכַר) *marker, mark.*—*Pl.* מַדְכִּירֵי, מַדְבּוּרָא, v. מַדְבּוּרָא.

מַדְכּוֹתָא f. (דְּכַר) *cleansing, house-cleaning.* Targ. II Esth. III, 8.

מַדְכַּנְתָּא* f. (דְּכַן) *clean fat* (permitted to eat). Bekh. 30[a] Var. in Ar., v. מַר III.

מָדָר, *pl.* מְדֹרוֹת, v. מָדוֹר.

מַדְרוֹכִיתָא f. pr. n. (דרך) *Madrokhitha*, name of a peak. Targ. I Sam. XIV, 4 (h. text סֶנֶה).

מְדֵי, מַדְרוֹן (in Y. Dial.) מִנְדָּרָן, מִנְדָּרָן m. (v. מָדָא a. II נָדַר) *sloping*; מקום מ׳ *declivity*. Pes. 42ª, opp. אֲשָׁבּוֹרָן. B. Mets. 82ᵇ, sq.—Y. Sabb. XI, 13ª bot. בשהיית המקום מונ׳ when the place was sloping; Y. Erub. X, 26ª bot. מנ׳; Y. B. Bath. I, end, 13ª מַנְהֲרוֹן. Y. Erub. I, 18ᶜ top הדה מונ׳ וכ׳ (sub. מקום) if there was a declivity in the middle of the alley. Y. Sot. IX, 23ᶜ bot. מנ׳.—Tosef. Mikv. IV, 10 (expl. חַרְהֲלִית) מי גשמים הבאין מד׳ (Maim. to Mikv. V, 6 מן חמ׳) rain water that runs down a declivity.

מוֹדִי, מַדְרוֹן ch. same. Targ. Mic. I, 4 (ed. Wil. מוד׳; h. text מוֹרָד). Targ. Ps. LXXXIII, 14 (ed. Lag. מוד׳). V. נָדַר II.

מַדְרֵיגָה, v. מַדְרֵגָה.

מִדְרָס m. (הָדַס) 1) *treading, place trodden upon*, in gen. *basis, seat*, esp. *midras*, levitical uncleanness arising from a gonorrhoeist's immediate contact by treading, leaning against &c. Nidd. VI, 3 כל המיטמא (ב)מ׳ whatever can be made unclean as a *midras*; expl. ib. 49ᵇ כל דחזי למ׳ whatever is fit to be used as a seat, couch &c. Kel. XXIV, 1. Par. X, 1; a. v. fr.—In gen. =אב הטומאה, *uncleanness of the first degree*. Ḥag. II, 7; a. fr.—*Pl.* מִדְרָסוֹת *cases of midras*. Ḥull. 35ª. Sabb. 59ª; a. e.—2) a sort of *shoe* or *heel*. Tosef. Kel. B. Mets. II, 14 התקינו למנעול או למ׳ R. S. to Kel. XII, 5 (ed. למחורים, corr. acc.) if he made the nail for a shoe or a *midras*.

מדרעא, v. מַדְרְעָא.

מדרקא, v. מִדְרְקָא.

מִדְרָשׁ m. (b. h.; דָּרַשׁ) *textual interpretation; study*. Keth. IV, 6 זה מ׳ דרש וכ׳ the following interpretation did R . . . . teach &c.; Shek. VI, 6.—Y. Yeb. XV, 14ᵈ עבדין לא המ׳ הוא תעיקר וכ׳ not study is the main thing, but practice is. Kidd. 49ª bot. משנה . . . אומר מ׳ by Mishnah . . . ., R. Judah says, we understand textual interpretation (as Sifra, Sifré &c.), contrad. to הלכות. Ib.ᵇ מאי תורת מִדְרָשׁ תורת (R. Johanan means) by Torah the interpretation of the Torah text; a. fr.—בֵּית הַמִּ׳ (abbr. מ״ה) *school, college*. Meg. 27ª בה״כ מותר לעשותו בה״מ you may change a synagogue into a school house; a. fr.—*Pl.* מִדְרָשׁוֹת. Ker. 13ᵇ. Y. Ter. VIII, 45ᵇ top; (ib. I, 40ᵈ מקריות). Gen. R. s. 42 בתי מ׳ school houses; a. fr.—Esp. *Midrash, homiletic book*. מִדְרָשׁ רַבָּה *Midrash Rabbah, homilies on the Pentateuch (and the five M'gilloth)* (beginning with ר׳ הושעיא רבה).—מ׳ חזית (from its beginning חָזוֹן, Prov. XXII, 29)=מ׳ שיר השירים *Canticum Rabbah*; מ׳ אסתר *Midrash Esther* or *Esther Rabbah* &c.—מ׳ שמואל a Midrash to the Books of Samuel; מ׳ תְּהִלִּים, also שׁוֹחֵר טוֹב (from its beginning, Prov. XI, 27) a Midrash to the Psalms.—מ׳ תַּנְחוּמָא *Midrash Tanḥuma*, to the Pentateuch.—*Pl.* מִדְרָשִׁים *Midrashim*, esp. רַבּוֹת *Rabboth* (a plural of רַבָּה by false analogy).

מְדַשְׁדֵּשׁ, v. דּוּשׁ.

מְדַשְׁדֵּשׁ, v. דּוּשׁ.

מְדַשְׁדֵּשׁ, v. דּוּשׁ.

מְדְרָשָׁא, מְדַ' ch. same. Lev. R. s. 9 תתנא מ' (read: אתעני; Num. R. s. 9 אריגני דרשה) the lecture was delayed. —בי מ' (in Targ. frequ. only מ') =h. בית חמדרש, v. preced. Targ. Y. Gen. IX, 27. Ib. XXV, 27; a. fr. — Ab. Zar. 74b; Erub. 60a, v. צַוַּח. Y. Yoma III, 40c bot., v. חַדַּח. Pes. 33a; a. e.—*Pl.* מְדְרָשַׁיִן, מִדְרָשָׁיָא, מְדַ'. Targ. Jud. V, 24. Targ. Ps. LXXX, 11; a. e.

מדרתא, מְדַרְתָּא, v. כנישתא מ'.

מַה, מָה (b. h.) 1) *something; anything.* Num. R. s. 14; Tanh. Hayé 3, v. בְּלִימָה.—2) *what? which?* Hull. 89a (play on הַאֲמִינֻם אִלְּמִים, Ps. LVIII, 2) כאלם ... מה אומנתו which is the best policy for man in this world? Let him act as if he were mute (keep silence). B. Mets. 63a, a. e. מה לי דן מה לי דמיהן what are they to me and what their equivalent, i. e. what difference does it make whether the purchased objects or their equivalent be delivered?; Y. Yoma V, 43a bot. מה (לי) לו מה ביניהן ומה בין דמיהן. B. Bath. 32b; 31a לשקר what motive could he have to tell a lie? Ib., a. e. מה לי לשקר במקום עדים וכ' we do not apply the principle that we believe a defendant because he has no motive to lie, where witnesses are on hand; a. v. fr.—מה ... אף what ...?, even so, i. e. *as ... so.* Gitt. 23b מה אתם ... אף וכ' as *you* (Num. XVIII, 28) refers to Israelites, so must your delegate be an Israelite. Sabb. 133b מה הוא .. אף וכ' as He is gracious and merciful, so be thou &c.; a. fr.—מה .. מה לי .. לא כל שכן, v. כָּל.—אינו דין ... מה, v. דִּין II.—תאמר ... what has this to do with ...? In this case ..., whereas &c., i. e. *it is different with ... because* &c. Kidd. 4b מה לבמה שכן ... תאמר וכ' the case of a Y'bamah is different, because she can neither be acquired by means of a document, whereas this (an ordinary woman) &c.; a. fr. מָה נַפְשָׁךְ (in Babli mostly: מִמָּה נפשך; abbr. ממ"נ) whatever be thy opinion (from whatever opinion thou start), i. e. *whichever side you take, at all events.* Y. Ber. I, 2b מ' נ' אם וכ' at all events (he has offended); if it was day-time when the first stars (on Friday evening) were visible, it was day-time when the first stars (on Sabbath evening) were visible &c.; Sabb. 35b חייב חטאת ממ"נ must bring a sin-offering at all events (whether you consider twilight a part of the day or a part of the night). Ib. 34a (in Chald. dict.) מה נפשך אי וכ' whichever side you take, if twilight is day &c. Erub. 10a למה לי ממ"נ אי וכ' גדולה what reason was there for saying 'large ...'? In either case (it is incorrect), if it be to permit the use of the larger court &c. Hull. 29a ממ"נ אי מחצה וכ' in either case (the slaughtering is ritually correct); if you adopt the opinion that an exact half is to be considered as if it were the larger portion &c.; a. v. fr.—Ib. 78b מה אם נפשך, v. נֶפֶשׁ.—בַּמָּה a) *wherewith?* B. Bath. 10b במה תרום וכ' whereby can the horn of Israel be lifted up? Sabb. II, 1; a. fr.—b) *in what case?* במה דברים אמורים (abbr. בד"א), v. אָמַר I.—לָמָּה *wherefore?* Ber. 3a סימנא למה לי ... תחלת what need is there for a sign for the beginning of the first watch? M. Kat. 28a נסמכה וכ' ל' why is the account of the death of Miriam attached to &c.?; a. fr.—לַמָּה *to what?, whereto?* Kidd. 40b צדיקים נמשלים ל' what are the righteous to be compared to?—הרבר דומה ל', v. דָּמָה; a. fr.—V. לָמָּה.

—3) (relat.) *which, what.* Pes. 88b מה שקנה עבד וכ' whatever the slave acquires belongs to the master. Ber. I, 1 כל מה שאמרו וכ' for whatever act the scholars designated the time 'up to midnight' &c.; a. v. fr.

מָה, מָה ch. same (v. מָא). Targ. II Sam. XVIII, 23. Targ. Ex. XXXIII, 21; a. v. fr.—Snh. 65b; Gen. R. s. 11, v. גּוּבְרָא. Y. Ned. VI, end, 40a מה שבקית תמן what (prominent men) I left there (in Palestine); Y. Snh. I, 19a top (corr. acc.) [Ib. מה מודע לי, read מאן.]—Y. Gitt. I, 43d מה אנן קיימין what do we stand at, i. e. what is the case before us? Y. Dem. I, 21d bot. מה אפשר דר' וכ' what? is it possible that &c.? i. e. it is impossible that &c.; ib. מה ר' ז' מיכול it is impossible that R. Z. should eat &c. Y. Sabb. XIV, 14c מה ביניהון wherein do they differ?, v. בֵּין. Hull. 34a, a. e. מה נפשך, v. preced.; a. v. fr.—מָהוּא=מָה הִיא, how is it? Y. Sabb. I. c.

מָהָא, v. מָהַה.

מהגינות, Y. Keth. 1, 25b top, v. חָנַן. [Comment. take our w. as a geographical designation of coins; v. Zuckermann Talm. Münzen, p. 15.]

מַהְדוּרָא m. (הָדַר) *review, revision.* B. Bath. 157b מ' קמא דר' וכ' (in) the first revision (of the Talmudic traditions) by R. Ashi he told us (v. Rabb. D. S. a. l. note 3). [In later literature מ' *edition.*]

מַהְדוּרָא m. (הָדַר) *peddler.*—*Pl.* מְהַדּוּרֵי. Ber. 51b, v. פַּלְמָתָא.

מְדָא, מָדָה, *Pi.* מִידָּה, מְיַדָּא (v. מָדַה) *to dissolve, dilute;* (of clothes) *to make threadbare and ragged.*—Part. pass. מְדוּדָא, f. מְדוּדְתָא, מְהוּדָא, מְהוּדְתָא. Toh. IX, 9 מטלית מהודה ed. Dehr. (oth. ed. תא ...) a tattered (scorched) piece of cloth; Nidd. 56a מטלית המהודא; ib. 4a חמדומה (corr. acc.). Kel. XXIV, 17 מהודה שטלייה וכ' a threadbare shred patched on a sound one (בְּרִירָה, v. בָּרִיא).

*Nif.* נְמְדָא, נְמְדָה *to be tattered, fall to pieces.* Ib. XXVII, 12 ed. Dehr. נמדא, Mish. ed. נמדה; Talm. ed. נמחה).

*Hif.* הִמְדָּה, הִמְדָּא *to dissolve; to crumble, sift.* Maas. Sh. V, 1 מַמְדָּה ושופך Ar. (ed. pr. מַמְדָּא; ed. ממחה) he dissolves (the lime) and pours it over the spot; B. Kam. 69a מביא סיד ... וממדא וכ' Ms. R. (ed. חה ..). Zeb. 54a ממדה Ar. (ed. וממחה) takes lime, molten lead and pitch and mixes them and pours &c. Ohol. XVIII, 4 וממדה ed. Dehr. (Ar. וממדא, ed. חה ...) and crumbles (and sifts the earth).

מָהוּ h. a. ch. (=מה הוּ) *what is it? how is it?* Targ. II Esth. I, 2(3); a. e.—Kidd. 33b מ' שיעמוד וכ' how is it, i. e. must his father stand up before him? Ib. מ' לעמוד וכ' must one stand up &c.?—Y. Yoma III, beg. 40b מ' בורקי what does *bor'kay* mean?—Hull. 46a מ' מתלקט how is it if the liver is &c., v. לָקַט; a. v. fr.—מ' דתימא what is it you might think?, i. e. you might be under the impression. Arakh. 21b מ' דמולי וכ' you might assume that he annulled (the protest), therefore we are given to understand &c., v. פְּשִׁיטָא; a. fr.

72a לא מַהֲלִינָן בֵּיהּ we do not perform the operation on it (a cloudy day &c.). Sabb. 134a וּלְמָחָר מְהַלִּירוּ Ms. M. (ed. וּלְמָחָר מְהַלּוּהָ, v. Rabb. D. S. a. l. note) and then one (they) shall circumcise him. Ib. 136a מִי מָחַל דִּידְכִי מַהֲלִינָן לֵיהּ how dare we circumcise him (on the Sabbath)? Ib. נְמָהֲלַיהּ מִמִּ״נ let us circumcise him at all events (v. מָהּ h.); a. fr.—Part. מָהֵל. Ib.; a. fr.—2) (neut. verb) *to be circumcised.* Snh. 39a אנן דמהלינן וכ׳ we who are circumcised cannot become like you; אתון מַהֲלִיתוּ וכ׳ (Ms. M. מירחלן, read מְהִילוּ) have yourselves circumcised and be like us.

**מְהַל** II (cmp. מהח, a. מחל; cmp. Is. I, 22), *Af.* אַמְהֵל *to attenuate, dilute.* Pesik. Ekhah, p. 122b (ref. to Is. l. c.) חַמְהֵיל לֵיהּ dilute it (the wine); Yalk. Is. 258 אַמְהֵיל.—V. מוֹהַל.

**מְהַלַּיךְ**, v. מַהֲלַךְ.

**מַהֲלָךְ** m. (b. h.; הָלַךְ) *way, journey, diurnal distance.* Hag. 13a מ׳ חמש וכ׳ a journeying distance of five hundred years; Pes. 94b; Y. Ber. I, 2c bot.; a. fr.

**(מְהַלַּיךְ) מַהֲלַךְ** ch. same. Targ. Jonah III, 3, sq. Targ. Y. Ex. XII, 31.

**מְהַלְּתָא**, v. מְהוּלְתָא II.

**מַהְמוֹרוֹת** f. pl. (b. h. מהמרות; חמר, cmp. חָמַר, I חֲמַר) *debris, mounds* used as burying places for executed criminals. Y. M. Kat. I, 80c bot. בראשונה ... במ׳ in former days they buried them (the convicts) in mounds (while later on special places were provided for them; v. Snh. VI, 5); Y. Snh. VI, 23d bot. במח׳ (correct the entire passage in accordance with Y. M. Kat. l. c.).

**מַהֲמוֹרִין** m. ch. same. Targ. Ps. CXL, 11 Regia (ed. מַחְמִירִין).

**מַהֲמָן**=מַאן הָמָן. Y. Shebi. IV, 35a bot. מ׳ מודע וכ׳ (Y. Snh. III, 21b מאן) who told thee &c.?—[Y. Erub. V, end, 23a, read אתורי הגנין מַהוּ.]

**מַהַפְכָתָא**, v. הֲפֵכְתָא.

**מַהַפְכָנָא** m. (הָפַךְ) *perverse.* Targ. Prov. XVI, 28.

**מַהַפְכָנוּתָא**, v. נְהָפְכָנוּתָא.

**מְהַר** (b. h.; cmp. מוּר) *to exchange, buy.* Denom. מוֹהַר.

*Pi.* מְהַר (cmp. חָלַךְ) 1) *to hurry, be speedy.* Sabb. 97a מְמַהֲרִין לְבוֹא וכ׳ comes quicker than &c. B. Kam. 93a מְמַהֲרִין אני לִיפָרַע ע״י עני I (the Lord) will sooner take revenge when a poor man is wronged than when a rich man is; a. fr. —2) *to expedite.* Kidd. 31b מַהֲרוּנִי expedite me (on my journey).

**מְהַר**, v. מוֹהַר.

**מָהִיר, מָהֵר** m. (b. h.; preced. art.) *quick, ready.* Ab. V, 12 מ׳ לשמוע ומ׳ לאבד quick of perception and quick to forget. Ex. R. s. 11, beg.; a. e.

**מְהֵרָה** f. (b. h.; preced.) *speed;* בְּמ׳ *speedily, easily.* Ab. V, 20 במ׳ בימינו soon, in our life-time. Ber. 17a מ׳ חפר

**מְהוֹבָא, מְהוֹבְתָא**, v. מוֹהֲבָא.

**מְהוֹכְיָא**, v. מָחוֹךְ II.

**מָהוֹלָא** m. (מְהַל I) *circumciser.* Sabb. 156a. —*Pl.* מְהוֹלָאֵי. Ib. 135a.

**מְהוּלָא** I f. = מְחוּלְתָא II. Keth. 8a בי מ׳ a festival of circumcision.

**מְהוּלָא** II m. (נָהַל) *sieve.*—*Pl.* מְהוּלָיָא. Y. M. Kat. I, 81b top חורי באילן מ׳ וכ׳ permitted to make sieves during the festive week for the use on the Festival.

**מְהוּלְתָא** I f. same. Gen. R. s. 81, v. חֲרַשׁ; Tanh. Vayishl. 8, v. טְרַשׁ II.—Bets. 29b אגבא דמ׳ on an inverted sieve.—*Pl.* מְהוּלָתָא. Ib. M. Kat. 11a למיגדל מ׳ to plait sieves (during the festive week), v. preced.

**מְהוּלְתָא, מְ׳** II f. (מְהַל I) *circumcision; foreskin.* Targ. Ex. IV, 25, sq. (O. ed. Berl. מְהַלְתָא). Targ. Y. Gen. XLV, 4; a. e.

**מְהוּמְתָא, מְהוּמָת** f. (b. h.; הוּם or הָמַם) *commotion, trouble.* Ab. V, 8 ריעב של מ׳ a famine in consequence of (war) trouble. Koh. R. to XII, 12 מַהֲמָה מ׳ שכל ... מ׳ הוא וכ׳ for *mehemmah* (ib.) read *m'hummah,* for whosoever brings more than the twenty four Biblical books to his house, brings trouble &c.; a. e. [Nidd. 4a המתומת׳, v. מָהַת.]

**מְהוּמְתָא** ch. same. *Pl.* מְהוּמָתָא. Targ. Esth. I, 10.

**מָהַמְתָ**, v. מָהַת.

**מָהֵנָא**, v. מְהַ ch.

**מְהֵנְיָא (מְהֵיכָא)**, v. מוֹהֲבָא.

**מְהֵנְיָא**, v. הֵינָא.

**מָהֲנָלָא** f. (מְהַל I) *circumcision.* בר מ׳ fit for circumcision. Yeb. 71a.

**מָהֵנְמָן**, v. הֵימָן.

**מָהִיר** I m. *quick*, v. מָהַר.

**מָהִיר** II m. *mahir*, a fabulous animal of gigantic dimensions. Y. Ab. Zar. I, 39d bot. [read:] מהו מותר לגדל א״ר בא כגון מ׳ שהוא וכ׳ is it permitted to raise animals (in Palestine)? Says R. Ba, Even an animal like *mahir* &c.; Y. Pes. IV, 30d bot. (corr. acc.); Y. B. Kam. VII, end, 6a (out of place).

**מָהִירוּת** f. (מָהִיר I) *quickness, speed.* Gen. R. s. 10, oppos. מתינות.

**מְהַל** (= מוּל) *to circumcise.* Y. Yeb. VIII, 8d top על מנת למוֹהֲלָן with the condition that he will circumcise them. Ib. bot. את מוֹהֲלוֹ בע״כ thou must circumcise him (the slave) even against his will. Gen. R. s. 46. Cant. R. to I, 12; a. fr.—Part. pass. מָהוּל. Yeb. 71a, v. גִּבְעוֹנִי. Ib. מ׳ (כשהוא) נולד born without a prepuce; a. fr.

**מָהַל** I ch. 1) same. Yeb. 71b ובמדבר מ״ט לא מָהוּל ובמדבר and why did they not practice circumcision in the desert? Ib.

מוֹג m. (מָגַג) a *melting substance, wax* (?). Pesik. R. s. 33 (play on אלמוג, II Chr. II, 7) תיו כמי חזזה the hard blocks became soft like *mog*, v. שָׁמִיר.

מוּגְדָּלָא, v. מִגְדָּל.

מוּגֵּירָת, מוּגוּרוֹת, v. מוֹגֶרֶת.

מוּגְלָא m. (denom. of מוּג; cmp. מוֹהַל) *pus, tenacious matter*. Hull. 48ª מ' מלא if the abscess in the kidneys is full of matter, opp. מים זכים. Ib. 55ᵇ. Yeb. 75ᵇ ונפק מיניה כחוט דמ' וכ' (Ar. ונפק מ' מיניה) and there came out of the wound something like a thread of pus, and yet he begot children afterwards.

מוּגְלָסָא* m. (גְּלַל with format. ס; cmp. גַּפָּה, סַגַּלְגַּל) *pivot, hinge*.—*Pl.* מוּגְלָסָיָא. Targ. I Kings VII, 50 (h. text פִּתּוּחוֹת).

מָגְמָר, מוּגְמָר m. (v. גּוּמְרָא, a. גָּמַר I) *spices put on coals*, offered after dinner, *perfume*. Ber. VI, 6. Y. ib. 10ᵈ מ' כיון שהעלה עשן וכ' as soon as the smoke rises from the burning spices &c.; a. fr.—Sabb. 18ª מניחין מו'; Y. ib. I, 4ª top מותנין מג', v. גָּמַר I.—*Pl.* מוּגְמָרוֹת. Ber. 43ª.

מוּגְמְרִין, Y. Keth. IX, 33ᵇ bot. דין מ', v. דִּיאַסְטְגְמָא.

מוֹגֶרֶת, מוּגֶּרֶת f. (אָגַר I) *storage, stored up provision, magazine*.—*Pl.* מוֹגְרוֹת. Tosef. Dem. I, 10 he who buys מן המוּגֶּירוֹת בצִידון ed. Zuck. (Var. מָגֵּר, מגרת) from the stores in Zidon; Y. ib. I, 22ª bot. מָגוֹרֶת. Tosef. l. c. מוגורות בצור ed. Zuck. (Var. מָגוֹרוֹת, מוגירות; Y. l. c. מגורת), opp. חַמָּרֶת.

מוּגַּרְמַת, v. גָּרַם.

מוּגֶּרֶת, v. מוֹגֶרֶת.

מוּד (cmp. מָדַד) [*to stretch one's self,*] *to swim*. Gitt. 67ᵇ ולימוד and let him swim.

מודגראות, Yalk. Ps. 656, v. פְּרִיסוֹ.

מוֹדְיִית, מוֹדְיָא f. (modius) *modius*, a Roman dry measure, corresp. to סְאָה. Gitt. 57ª.—*Pl.* מוֹדְיוֹת. Ib. Y. Maasr. IV, 51ᵇ bot. מוֹדְיוֹת. Num. R. s. 4, beg. מוֹדְיָאוֹת.

מוֹדְיִית, מוֹדְיָא ch. m. same. Esth. R. to I, 4 תד מ' a modius of denars; Y. Pes. IV, end, 31ᶜ מודרי דדינרין (read מודיי). Ib. III, 30ª top, v. קִרְטַרְטוֹן. Erub. 83ª, v. נָאוּסָא.—*Pl.* מוֹדְיֵי. Y. B. Kam. IX, 6ᵈ, sq. [מודיי, frequ. in Talm. Y. for מוֹדְיִין, v. יָדַי.]

מוֹדִים m. *Modim*, the last but third section of the Prayer of Benedictions, so called from its beginning מ' אנחנו (we offer thanks). Ber. V, 3 (a reader who says) מ' מ' *modim* twice must be silenced; Meg. IV, 9 (25ª). Y. Ber. II, 5ª bot. כד הוה מטי מ' when it comes to *modim*; a. e.

מוֹדִיעַ m. (יָדַע) *mark, mnemotechnical sign*.—*Pl.* מוֹדִיעִין, מוֹדִיעִים. Erub. 54ᵇ bot. (play on מודע, Prov. VII, 4) עשה מ' לתורה ed. Sonc. (ed. מודעים, v. Rabb. D. S. a. l. note 8) make mnemonical symbols for the study of the Law; Yalk. Prov. 940; Yalk. Jer. 315.

וכ' soon destroy their counsel. Ned. 20ª לא במ' חוא חוטא will not easily be led to sin; a. e.

מוֹאָב pr. n. (b. h.) *Moab*, son of Lot; *the Moabite people*. Gen. R. s. 51, end בזכות מ' מי אב through the merits of Moab, that is *mi ab*, of him who is called father (Abraham). Num. R. s. 20 נתחברו מ' עם מדין Moab and Midian formed an alliance; a. fr.—Targ. Y. Num. XXV, 15. Targ. Gen. XIX, 37; a. fr.

מואבא, v. next w.

מוֹאֲבָאָה m. ch. = next w. Targ. O. Num. XXII, 3 (Y. מואבא, read: אר...); a. e.—*Pl.* מוֹאֲבָאֵי, מוֹאָ'. Targ. Gen. XIX, 37. Targ. Deut. XXIII, 4; a. e.—*Fem.* מוֹאֲבִיתָא. Targ. Ruth IV, 5; a. e.

מוֹאָבִי m. (b. h.) *Moabite*. Yeb. VIII, 3 עמוני ומ' אסורים וכ' marriage with an Ammonite or a Moabite is forbidden and the prohibition continues forever (with reference to their descendants; Deut. XXIII, 4); a. fr.—*Pl.* מוֹאָבִים, מוֹאָבִיין, מוֹאָבִיים. Num. R. s. 20. Gen. R. s. 74; a. fr.—*Fem.* מוֹאָבִית. Yeb. 69ª, a. e. (ref. to Deut. l. c.) מואבי ולא מ' a male Moabite is excluded from intermarriage but not a female.

מוֹאֲבִיתָא, v. מוֹאֲבָאָה.

מוֹאַדְנִין, מוֹאְדְנִין, מוֹאַדְנָוֹן, v. מוֹדָנָא.

מוּבָאת f. (part. Hof. of בּוֹא; cmp. Ex. XXVII, 7) *wedged into, exact size of*. Neg. VI, 6 כעדשה מ' (Ar. מובת) exactly the size of a lentil; Tosef. ib. II, 10 quot. in R. S. to Neg. l. c. (ed. Zuck. מְכוּוָּנֶת, v. כּוּן).

מוֹבְדָנָא, v. יוּבְדָנָא.

מובילי, מובילותא, v. next w.

מוֹבִילְתָא f. (יָבַל) *load*. Gen. R. s. 80 טעין מובילתיה carrying his load (to market). Ib. s. 70 ואם הוות מוֹבִילְתֵיהּ and if his load was worth two &c., (not מובילו, מובילי') and if his load was worth two &c., v. פּוֹלָר.

מוּבָלָא, מוּבָל c. same. Y. Hall. IV, end, 60ᵇ; Y. Dem, III, 23ᵇ bot. מ' (corr. acc.). Y. Taan. I, 64ᵇ bot. ריהב גולתה מרום מוּבְלֵיהּ he put his cloak over his load. Lam. R. to I, 1 רבתי, beg. מ' דקרסין a load of wood; a. fr.—*Pl.* מוּבָלֵי. Ib. introd. (R. Joh. 1), v. טְצוּנָא.

מוּבָת, v. מוּבָאת.

מוּג ch. = b. h. מוּג, *to melt*.

*Af.* אָמֵיג *to cause to flow, to make sore*. Gen. R. s. 41 (ref. to מוגיך, Is. LI, 23) אילן דמְמִיגִין מכחך (Ar. דמְמַגְּרִין אילין דמגיין, v. לַחֲלַח; ib. s. 69; Yalk. Is. 337 מחתך, fr. מגי) בירך (some ed. דמניין ... מוניך, corr. acc.).—V. מוּגְלָא.

**Ithpol.* אִתְמוֹגַּג (v. Syr. מגיא, P. Sm. 2001) *to be languid, to act like a languid person*. Ab. Zar. 70ᵇ בעלמא חוא דקאיתמוגג Ms. M. Var. (not אתחמוגני; strike out בעלמא as a tautography) he may say, I was only a little lazy (and stretched myself so as to reach over to the neighbor's roof; Rashi a. l. quotes a Var. מתחמוגג אני חוא דקמתחמוגג).

מוֹדִיעִים, מוֹדִיעִית pr. n. pl., v. מוֹדָעִים.

מוֹדָלָא m. = מְדָלָא. Targ. Prov. XXIX, 3 Ms.; ib. XXVIII, 8 מידד'; ib. VI, 31 מידד' Ar. (ed. everywhere מַדָּל'; h. text הוֹן).

מוּדְלָה m., מוּדְלָה f. 1) part. *Hof.* of דְּלָה.—2) *gourd-field*, v. מְדַלַּעַת.

מוּדְלִית f. (דְּלָה) *hanging fruits*. B. Mets. 91b, v. דְּלָה.

מוֹדָנָא c. (denom. of אוּדְנָא; v. מוֹזְנָוֹן) *scale*. Targ. Y. Ex. I, 15.—*Pl.* מֹאדָנִין. Targ. Koh. II, 8 ed. Lag. (oth. ed. מוֹאזְנִין, מוֹאזָנִין). Targ. Y. Lev. XIX, 36 מוֹדְנָוֹן (not מורג').

מוֹדָעָא (h. form מוֹדָעָה) f. (יְדַע) *declaration*, esp. *protest* before witnesses against a forced or unduly influenced action. B. Bath. 40a לא כתבינן מ' אלא אמאן וכ' we write a protest only against a person who does not submit to law. Ib.b הוּרְא מ' לחברתה the order to write a deed of donation in secret is a protest annulling a subsequent disposal by deed. Ib. 49a מ' הוו דבדינו if witnesses subscribed to a deed say, We signed after the owner had entered a verbal protest before us against the deed; a. fr.

מוֹדָעִי m. (v. next w.) *of Modim*, esp. חמ' (ר' אלעזר) R. El. of Modim. Ab. III, 11; a. fr.—Sabb. 55b; B. Bath. 10b עדיין אנו צריכין לַמ' we still need the Modite (for interpretation).

מוֹדָעִין, מוֹדָעִים pr. n. pl. *Modaim, Modim, Modin*, the native place of the Asmonean family. [Eds. a. Mss. vary between מוֹדַע, מוֹדִיע, מוֹדִיעִית a.] Kidd. 66a. Pes. IX, 2. Ib. 93b מן המ' ולירושלם וכ' from M. to Jerusalem are fifteen miles. Ḥag. III, 5; Tosef. ib. III, 33; a. fr.—[מודעים, Erub. 54b, v. מוֹדִיעַ.]

מוֹדַעַת f. (b. h.; יָדַע) *acquaintance*; trnsf. (m.) *friend*. Y. Peah IV, beg. 18a שלא יראה לעני מודעתו וכ' R. S. to Peah IV, 1 (ed. מַדַּעְתּוֹ) that he may not see a poor man who is his friend and cast it before him.

מוּדְרוֹן, v. מַדְרוֹן.

מוּדְרָקָא, v. מוּדְרָקָא.

מוֹדָא, v. מוֹי.

מוֹדָבָא f. (יָהַב) *gift*. Targ. Prov. XXI, 14. Ib. VI, 35 (some ed. מהיכא, read מהיבא).—*Pl.* constr. מוֹהֲבֵי. Targ. Y. I Deut. XVIII, 8 (not מוהבי).

מוֹדָבָא, מוֹדָבִי', מוֹדָבְיָתָא, מוֹדָבוּתָא f. same. Targ. Prov. XVIII, 16. Targ. Ps. XVI, 5 מוֹדָבִית constr. (Ms. מְדוֹבָ'). Targ. Y. Deut. XVI, 17 מוהבות; a. e.—*Pl.* מוֹדָבְיָתָא. Targ. Prov. XV, 27 (some ed. sing.). Targ. Y. Deut. XVIII, 2 מוהביתא (corr. acc.).

מוּדֵי, מוּדֵת a disguise of מֹשֶׁה. Ned. I, 2 (10a) נדר במ' (Mish. ed. במותא, Bab. ed. נודר במוהי; corr. acc.) if one says, A vow by (that of) Mohi; Tosef. ib. I, 2 האומר מוחה ודאי מוחו ed. Zuck. (Var. מוחה... מוהי, מוחו, a. ודאמר for ודאי מוחו) read: האומר מ' ודאמר מ' if one says, (*Neder*) *Mohi*, or (*Neder*) *d'ămar Mohi*, the vow of M. or the vow which M. uttered; expl. Y. ib. I, 37a top [read:] בנדר דנדר מ' במומי דנדר משה וכ' by the vow which M. vowed, that means, by the oath which Moses vowed, as we read (Ex. II, 21) &c.; Bab. ib. 10b האומר במ' לא אמר כלום if a person said, by Mohi, he said nothing, but if he says, by the oath which M. spoke &c. Ib. 22b אי נדרת במ' וכ' if thou hadst vowed by M. (using the phrase נדר מ') &c.—[מוֹחִי *water*, v. מוֹי.]

מַוְדֵי, v. רְוַי.

מוֹדָחָל m. (v. מְחַל II) *a thin secretion*. Y. Naz. VII, 56b חמ' שקרש the secretion (from a decaying corpse) which congealed, opp. עודהו מחוי if it is still fluid. Ib. IX, 57d bot.; Y. B. Bath. V, beg. 15a. [Mish. a. Tosef. מוֹחָל, q. v.]

מוֹדָחָל m. *circumciser*, v. מָחַל.

מוֹדָחָלָא, v. מָחוֹלָא.

מוֹדָר, מוֹדָר m. (b. h.; מָחַר) *exchange*, esp. *the price paid for the wife;* (in later practice) *the wife's settlement, widowhood* (כתובה). Mekh. Mishp., N'zikin, s. 17 (ref. to Ex. XXII, 15) מלמד שהוא עושה עליו מ' this indicates that he (the father) imposes it upon him (the seducer) as a *mohar*; ואין מ' אלא כתובה וכ' and *mohar* means *k'thubah*, as we read (Gen. XXXIV, 12) &c.; Y. Keth. III, 27d top (read אותה for אוחן). Bab. ib. 10a (ref. to Ex. XXII, 16) שירא זה כמ' הבתולות וכ' that this (fine) be equal to the indemnity for outraged virginity (Deut. XXII, 29), and the settlement of virgins be like this (indemnity, i. e. fifty Shekel silver); a. fr.—*Pl.* מוֹחָרִין, constr. מוֹחָרֵי. Y. ib. III, beg. 27a [read:] אילו הית כתיב כמוחָרֵי בתולות יאות if it read, like the indemnities for virgins, it might be right (as you say).

מוֹדָרָא ch. same. Targ. Y. Gen. XXXIV, 12.—*Pl.* (with singular meaning) מוֹחָרִין; constr. מוֹחָרֵי. Targ. O. ib. Targ. I Sam. XVIII, 25. Targ. O. Ex. XXII, 16 (Y. מַפְרוֹנֵי).

מוֹדָרִין* m. pl. (preced.) *exchange*, adaptation of a name of a *Persian festive season and fair* (cmp. אֲקַנְיָרְתָא). Ab. Zar. 11b (Ms. M. מוֹחָרָן; ed. Ven. a. oth. מהורן, v. Rabb. D. S. a. l. note); Y. ib. I, 39c מְחוֹרֵי a Babylonian season.

מוֹדָרְנְקִי* m. pl. name of *a Persian* and of *a Babylonian festive season*, (v. preced. a. next w.). Ab. Zar. 11b (Ms. M. מוהרסנקי for the Persian season; ed. Ven. a. oth. מהרנקי); Y. ib. I, 39c מחירקנה, a Median season (prob. a corruption of our w.). [V. Fl. to Levy Talm. Dict. p. 305².]

מוֹדַרְקֵי m. pl. (used as sing., sub. שטר) (חֲרִיקָא, v. חרק) *surety*, esp. for royal taxes (פַּרְגָּא). Yeb. 46a; B. Mets. 73b מוחדרקירהו דהני וכ' (Ms. M. מוחד') the surety for these people lies in the archive of the king, and the king has ordained that he who pays no *charga* can be made the servant of him who pays (for him).—[Erub. 62a בריאה במ' ואבורגני (Rabad פרהגבני, v. Rabb. D. S. a. l. note 60) a lease is sound if made legal by sureties and (counter-signed) by officers. Oth. explan., v. אַבּוּרְגָּנָא.]

מוּוַדְתִּין, Targ. Prov. XV, 8, some ed., a. Var. ed. Lag., a corrupt. for מְרַחֲקִתִּית or תּוֹעֲבָתִית.

מַזְרֵחַי, v. זְרַח.

מִזְרָל, Tosef. Toh. VIII, 7, v. זָרַל I.

מַזְרֵעַי, v. זָרַע.

מַזְרוֹרָן m. (μαυρός) *black.* Gen. R. s. 7 Ar. (ed. מיירן), v. אַסְפַּרוֹן.

מַזְרִיאָטִינוֹס, v. מוּרְטִינוֹס.

מֹזָא m. (זוּא; cmp. זָאזָא) 1) *chaff.* Targ. Ps. I, 4; a. e., v. מוֹצָא.—2) * מ' דשמכי *leaves of onions, leek.* Kidd. 52[b] מ' דש' (Ar. מ' דירקא, a gloss to מ' דש'; Rashi: *a handful* of onions).

מוּזְבַּת, Y. Keth. XI, 34[b] דמ' אמר וכ', read: ריזמו בת ואמרו (v. Asheri to Keth. 53[a]).

מוּזָחִין, Yalk. Deut. 945, v. נָזַח.

מוֹזִיפָא m. (זִיזָא) *creditor.* Targ. Ps. CIX, 11 Ms. (ed. מְזוֹפָא).

מוֹזִיקָא, v. מַזִּיקָא.

מוֹזָלָא, I, v. מַזָּלָא.

מוֹזָלָא II m. (אָזַל II) *yarn.* Midr. Sam. ch. XXIII פסוק מוֹזָלָיךְ וכ' cut thy yarn and cease thy talk (a proverbial expression).

מוֹזְנַיִן, מוֹזָנַן f. pl. = h. מֹאזְנַיִם, *scales.* Targ. O. Lev. XIX, 36 (some ed. מאזַנְיוֹן). V. מוֹדָנָא.

מוֹזְנַיָּא m. pl. same. Targ. Y. II Lev. XIX, 36 (ed. Amst. מוֹזַנְיָא, corr. acc.). Targ. Is. XL, 12; 15.

מוֹזָפוּ, v. מְזוֹפוּ.

מוֹזָפָנָא m. = מוֹזִיפָא. Targ. Prov. XXII, 7.

מֹחַ m. (b. h. מֹחַ; מחת, v. מָחָה) *marrow*, esp. (with or without ראש) *brain.* Tosef. Pes. VI, 10, v. קוּלִית. Ḥull. III, 1 קרום של מ' the membrane which surrounds the brain, v. חַיְרְתָּא IV. Ib. 45[a] מ' . . . מ' כל מה as to *moaḥ*, whatever is contained in the skull is considered as brain. Ib.[b] רוב מוחו the larger part of the marrow of the spine (spinal cord); a. fr.—Men. 80[b]; Yeb. 9[a] אין לו מ' בקדקדו has no brains in his head.

מוֹחָא, מוֹחַ ch. same, *brain*; also *head.* Targ. O. Deut. XXVIII, 35 (h. text קדקד).—Ḥull. 45[a], v. חַיְרְתָּא IV. Meg. 19[b] ומחו לה אמ' and they struck it (R. Ḥia's opinion) on the head, i. e. opposed it (Rashi: and he (R. Ḥ.) struck it, &c., i. e. modified it, read: ומחי). Gen. R. s. 68 מוֹחֲרִיה, v. פְּצַע; a. fr.—*Pl.* מוֹחַיָּא. Targ. Y. Deut. XXVIII, 22 (some ed. מוֹחָיָא) *marrow* of bones.

מוֹחַר, מוֹחָר, Tosef. Ned. I, 2, v. מוֹהֵר.

מוֹחַל m. (denom. of מחת, v. מוֹחַל) *thin secretion.* Toh. IX, 2 חמ' הירוצא מהן the fluid which runs out of the olives (before they are pressed); ib. 3 חמ' הירוצא מהן that which runs (after the oil is pressed out); ib. הירוצא מן החבור which comes out of the pit after the oil has been taken out; Tosef. ib. X, 3 מ' הירוצא מעיקת בית הבד. Makhsh. VI, 5 ירדי צחצוחי שומן אין חמ' יוצא מידי שמן; Tosef. l. c. (read: שמן) the secretion (of olives) cannot be excluded from the category of (must be classified with) (diluted) oil; Sabb. 144[a], v. צְחָצוּחַ; a. fr.

מוֹחָק m. (מָחַק) *the flat end of the writing instrument, used for erasing*, v. כּוֹתֵב. Kel. XIII, 2; a. e.

מוּט (b. h.) *to incline, waver, decline; to give way, bend.* Y. Snh. X, 27[d] bot., v. infra. Tanḥ. B'har 1 כשהמוט ידם לפני וכ' when their power shall sink before Nebuchadnezzar. Tanḥ. Vayishl. 3 (ref. to Prov. XXV, 26) כשמט לפני וכ' when he bends (humiliates himself) before the wicked; Gen. R. s. 75 א"א לצדיק למוט וכ' (Yalk. Gen. 130 לימוט) it is impossible to the righteous to bend &c.; a. e.

*Nif.* נִמּוֹט *to be shaken, bent.* Yalk. l. c., v. supra.

*Hif.* הֵמִיט *to bend, to shake.* Zab. III, 3 כל שאינה יכולה להסיט (Asheri לְהָמִיט, v. סוּט) באדם (not בה אדם) a ship which has no staggering effect on man. Gen. R. l. c. מֵמִיט עצמו וכ' humbles himself.

*Hithpol.* הִתְמוֹטֵט, *Nithpol.* נִתְמוֹטֵט *to be declining; to sink.* Y. Snh. X, 27[d] bot.; Yalk. Is. 338 (ref. to Is. LIV, 10) אם ראית זכות אבות שמָטָה . . . שנִתְמוֹטָטָה וכ' when thou seest the merit of the fathers decline and that of the mothers sink, go and cling to grace; Lev. R. s. 36, end והיו מִתְמוֹטְטִין והולכין.—Y. l. c. 28[b] they sank deeper and deeper (into poverty). B. Mets. 71[a] נכסיו מתמוטטין (Ms. M. מתמעטין) his wealth will be reduced; Yalk. Ps. 665 מִתְמוֹטֵט he will sink. B. Mets. l. c. הלכו מתמ' וכ' (Ms. R. 2 מוֹטְטִין, v. Rabb. D. S. a. l. notes 2—4) these sink and rise again &c.; Yalk. l. c.

מוּט ch. same. Targ. Lev. XXV, 35. Targ. Y. Deut. XXXII, 35; a. fr.

*Af.* אָמֵיט *to balance, weigh.* Pesik. B'shall., p. 82[a] באמטירתא דאָמְרטון (אִתְמֵיט) איתמט להון with the balances with which they weighed, weighing was done to them; v. מוֹטָה.

*Ithpe.* אִתְמֵיט *to be weighed*, v. supra (v. Bub. a. l. note 42).

*Ithpol.* אִתְמוֹטֵט *to sink, waver, be reduced.* Targ. Ps. XCIV, 18; a. fr.—B. Mets. 71[a] דלא מוזפי ומִתְמוֹטְטֵי Ms. R. (v. Rabb. D. S. a. l. note 4) who lend not on interest and yet become poor.

מוֹט m. (b. h.; preced.) *balancing pole, staff.* Bets. III, 3 (25[a]) לא . . . במ' במוטה (Y. ed. בממטה, v. Rabb. D. S. a. l. note 4) he must not bring it to town on a staff or on a barrow. Sot. 34[a] (ref. to Num. XIII, 23) ממשמע שנאמר במ' וכ' it being said 'on a staff', do I not know that it was carried by two persons?—*Pl.* מוֹטוֹת. Ib., v. טוּרְטִינִי. Tosef. Ohol. VII, 1, v. נִדְבָּךְ; a. e.

מוּטָב m. (יָטַב) 1) (*it is*) *good, better.* Tanḥ. B'har 1 חזר בו מ' if he amends, it is good. Bets. 30[a], a. fr. מ' שירדו . . . ואל וכ' it is better that they fail unwittingly than &c. Snh. 7[a] (in Chald. diction) מ' דליעבדו וכ' it is better that they worship the golden calf (than commit murder). Ber. 28[a] מ' דאקום וכ' it is best that I get up and go to

them myself; a. fr.—2) *the better, the right conduct.* Lam. R. introd. (R. Abba 2) חמאור . . היה מחזירן למ' the light in it (the Law) would have led them back to the right way. Snh. 101[b]; a. fr.

**מוֹטָה, מֹטָה** f. (b. h.; v. מוֹט) 1) *a small barrow.* Bets. III, 3 (25[a]), v. מוֹט.—2) *pl.* מוֹטוֹת *bands of a yoke; yoke.* Tanḥ. B'shall. 23 והיו מ' ומרכבות וכ' the yokes and the chariots ran (of themselves) &c.—*3) *balances.* Pesik. B'shall., p. 82[a] במטה דאמיטון אתמיט לתון Ar. with the balance with which they weighed, weighing was done to them; [Ar.: as they made others sink, so were they made to sink (v. מוּט); oth. opin.: במַשָּׂה וכ' with the staff with which they struck, were they struck].

**מוּטָה** f. (b. h. מָטָה; נָטָה) [*bend,*] *the radial bone* of a bird's wing. Tanḥ. Thazr. 8; ed. Bub. 10 (ref. to Is. VIII, 8) המ' חזו וכ' the radial bone of a chicken is one sixtieth portion of its wings; [Rashi to Is. l. c. quotes מוּטוֹת, *pl.*]; Midr. Till. to Ps. LXXIX, beg.; Yalk. Is. 279.

**מוּטָּה** *reclining,* v. נָטָה.

**מוּטַלְיָא,** v. הַמְטַלְיָא.

**מוּטַנְיָא,** Gen. R. s. 44 some ed., v. מְלָכִי.

***מוּטַרְדֵי** m. pl. (טָרַד) *business* (?), an adaptation of the name of *a Persian festive season and fair.* Ab. Zar. 11[b] (Ms. M. מוטרדי; Y. ib. I, 39[c], a Median festival, נירסרי; Ar. מסרדי).

**מוּטְרִין,** read: מִיטְרִין.

**מוֹי, מַיִן** m. pl. = מַיִן, *water.* Targ. Ps. I, 3; a. fr.—Targ. II Esth. III, 3 מויי (ed. Lag. מוֹהִי *its waters*); Targ. Is. LVIII, 11; Targ. Jer. XV, 18; a. fr.—מוֹהָא *her (its) waters.* Ib. L, 38; a. e.—Targ. Is. XIX, 10 מהא (Var. ed. Lag. מהא) read מָהָא = מוֹהָא.—Y. Erub. X, 26[c] דלא יהון מויי that he add no water to it. Y. Pes. III, beg. 29[d]; a. e.

**מוּךְ** (b. h.) *to be crushed; to be low, sink; to be poor.* Tanḥ. B'har 3 על שמָךְ בעונות because he sank into sins. —V. מָךְ.

*Hif.* הֵמִיךְ 1) same. Mekh. B'shall., Amal., s. 1 בשחוא מֵמִיךְ ידיו עתידין ישראל לָהֲמִיךְ ול' when he (Moses) let his hands sink, (it intimated) that Israel is destined to sink in the knowledge of the words of the Law to be given through his hands; Tanḥ. B'shall. 27.—2) *to lower, let sink.* Ib., v. supra.—Sifré Num. 90 כאן חקב"ה ממיך ומשה מגביה וכ' here the Lord lowers (his anger) and Moses raises (is more angry), but when the golden calf was made, the Lord raised, and Moses lowered (tried to soften his anger); Yalk. Num. 735 מַמְאִירָךְ (fr. מָאַךְ).

*Nif.*, part. נָמוּךְ; f. נְמוּכָה; pl. נְמוּכִים *low.* Kil. IV, 7 נ' מ' טפחים lower than ten handbreadths. Ruth R. to III, 3 בנ' שבעיר in the lowest part of the city. Y. Maas. Sh. V, end, 56[d]; Y. Sot. IX, 24[a] bot. נ' קול in a low voice, opp. גבוה. Ber. 10[b]. Sifré Num. 58. Ib. 83, v. נָמַךְ. Ab. V, 19 נ' רוח a lowly spirit, v. גָּבוֹהַּ.—Cant. R. to IV, 4 התרים הנ' the lower mountains; a. fr.

**מוּךְ** ch. same, 1) *to decline, sink.* Targ. Y. II Ex. XII, 42. Targ. Hab. III, 6; a. e. (v. מָכִי).—2) *to become soft.* Snh. 95[a] מָכָא לירה ארעא וכ' the ground under him became soft.—3) (denom. of מוֹךְ) *to lay under, make a bed.* Targ. Ps. CXXXIX, 8.—Pes. 49[a] בר מָךְ רבע one who lays under (his cloak) and lies down (at any place, a shiftless person). Taan. 6[b]; Ber. 59[a] (prov.) כד מפתח בבי . . . מוֹךְ שקיך וגני if it rains when the doors are opened (in the morning), lay down thy bag, ass-driver, and sleep (do not export, for provisions will be cheap); a. e.—Part. מָיֵיךְ, מָאֵיךְ. B. Mets. 84[b] תוו מָיְכֵי לירה וכ' (Rashi: מָיְכִין; Var. מיירתי, v. Rabb. D. S. a. l. note 1) they spread for him sixty mattresses. Taan. 21[b] bot. מאיך Ar. (ed. מך), v. בִּירְסְתַּרְקָא.—V. מָכָא.

*Af.* אַמִּיךְ 1) *to lower.* Targ. Ps. CXIII, 6 מָמִיךְ Ms. (ed. מַמִּיךְ; h. text המשפילי).—2) *to make soft, crush.* Ib. XLIV, 20 (h. text דִּכָּה).—3) *to lay under, make a bed.* Targ. Job XLI, 22 (h. text רפד).

**מוֹךְ** m. (preced. 2) *a soft, spongy substance, hackled wool, rag, lint* &c. Sabb. VI, 5 מ' שבאזנה wool in her ear (to resorb running pus); מ' שבסנדלה in her shoes (to soften them). Ib. 134[b] מ' רבש וכ' a dry compress or dry sponge. Tosef. Nidd. II, 6 משמשות במ' insert a resorbent (to prevent conception); a. fr.—*Pl.* מוֹכִין. B. Kam. X, 10 מ' שהכובס וכ' the lumps (of threads) which the washer takes out (of the trough). Tosef. ib. XI, 12; 13. Neg. XI, 12; a. fr. —[מוּפִין, מוּפִים, v. נָפָה.]

**מוֹכִיחַ** m. (יָכַח) *evidence,* v. הוֹכִיחַ.

**מוכירין,** v. מָכִירִין.

**מוֹכָן,** v. כּוּן *Hif.*

**מוֹכָנִי** f. (μηχανή) *machine* for lifting weights, *wheel-work.* Yoma III, 10 עשה מ' לכיור made a machine for sinking the wash-basin (v. כִּיּוֹר) into the well; Tam. III, 8. Kel. XVIII, 2 (ed. Dehr. מְכָנִי). Tosef. Par. III (II), 9 מְכָנִי. Ḥull. 15[b] השוחט במ' if one slaughters by means of a machine; a. e.

**מוּכְנוֹי** ch. (pl. form) same, *rollers.* Targ. II Esth. I, 2.—V. מַנְגָּנוֹן.

**מוּכָנָס** m. (כָּנַס) *storage.* Tosef. Ab. Zar. VIII (IX), 1 אלו עשוירות למ' these (vessels) are made for storage; (Ab. Zar. 74[b] מכנירסו לקיום Ms. M.).

**מוֹכֵס** m. (denom. of מֶכֶס) *revenue farmer, publican, custom-collector* (considered a robber in Jewish law). B. Kam. 113[a] מ' שאין לו קרצבה a publican who is not limited by legal stipulations; מ' התומד מאליו a self-constituted collector. Ab. Zar. 39[a]; Bekh. 30[b] bot. קשרי מ' the publican's knots (seals or written receipts); a. e.—*Pl.* מוֹכְסִין. B. Kam. X, 2 נטלו מ' וכ' if publicans took away his ass and gave him one taken from somebody else. Ib. 1; Tosef. ib. X, 22 תיבת מ' the treasury of the publicans. Ned. III, 4; Tosef. ib. II, 2, v. נָדַר. Sabb. VIII, 2 קשר מ' . . . ניירי paper large enough to write on it a tax-receipt (v. supra). Shebu. 39[a] אין לך . . . כולה מ' there is no family in which there is a publican, whose members may not all be considered as publicans (in Jewish law); a. fr.

מָכְסָא, מוֹכְסָא, מוֹכֵס ch. same. Y. Snh. VI, 23c; Y. Ḥag. II, 77d bot. ברירה דמעין מ׳ the son of Mayan the publican; Snh. 44b בעיא מ׳, v. בָּעְיָא.—Y. Sabb. VI, end, 8d [read:] קריב למָכְסָה וחב ליה חמרא ואזיל ליה he came near (was caught by) a publican, and he gave him his ass and was let off, v. דִּיקְלָא.—*Pl.* מוֹכְסִין. Targ. Jud. V, 11 (ed. Lag. מָכְסִין).—[מוכסין, Ab. Zar. 14a Ms. M., v. next w.]

מוֹכָסִין, מוֹכְסִים m. pl. a species of *figs*. Bekh. 8a (inferior to בנות שוח). Ab. Zar. 14a (Ms. M. מוכסין; Ar. מבססין).

מוּל I m. (b. h.; Assyr. mâla, prob. a comp. of מ a. אֶל, v. Del. Proleg. p. 132) 1) *border, front, in sight of*. Ḥull. 19b (expl. ממול ערפו, Lev. V, 8, *border of the neck*, the space beginning with the back of the head, opposite the face, and ending with the end of the neck, opposite the throat) מ׳ חרואה את העורף the edge which sees the *ʿoref* (but not the *ʿoref* itself). Ib. וכ״ת עורף . . . מ׳ דידיה if you will say, we know not where *ʿoref* itself is, how can we know where its border is?—Sifré Num. 59 עֲשֵׂה לה מ׳ פנים (Ms. 3, a. Yalk. ib. 719 ופנים מ׳) give the candlestick an edge of the front (an edge and a front), i. e. a prominent central light towards which the lights on both sides are turned. Ib. 60 עֲשֵׂה לה מ׳ פנים.

מוּל II (b. h.; v. preced.) 1) *to make an edge, to hem* or *fringe*. Tosef. Kel. B. Bath. V, 7 עד שיעה שֶׁיְּמוֹל until he hems the girdle. Ib. ומָל מרוח אחת when he made a hem on one side (of the piece which he cut out of the middle of a piece of cloth).—2) *to circumcise*. Sabb. XIX, 4 אחד למול אחר וכ׳ one child which was to be circumcised after the Sabbath &c.; ושכח ומָל וכ׳ and by mistake he circumcised &c. Ib. 6 מל ולא פרע וכ׳ if he circumcised but failed to split the prepuce &c. Ib. 5 (137a) אין . . . קטן מוֹלִין Ms. M. (ed. מוהלין) a sick infant must not be circumcised. Pesik. R. s. 25 מי מל לשמי וכ׳ who circumcised a son in honor of my name, unless I gave him a son?; Lev. R. s. 27 מלל (corr. acc.); a. fr.—Part. pass. מוּל, *pl.* מוּלִין, מוּלִים. Yalk. Jer. 285.

*Nif.* נִימּוֹל, נִמּוֹל *to be circumcised*. Sabb. XIX, 5. Lev. R. s. 25; Gen. R. s. 46 ומהיכן נִימּוֹל on what part of the body should one be circumcised?—Y. Shebi. IV, end, 35c משנימולו from the time they are circumcised. Gen. R. l. c. גזר הרופא שימולו the physician ordered that they must be circumcised; a. fr.—[*Polel* מוֹלֵל, v. מָלַל.]

מוּל ch., *Ithpol.* אִתְמוֹלַל (v. מלל) *to become brittle, fade*. Targ. Job XIV, 2. Ib. XXIV, 24 Ms. (ed. ירחקטפ׳). Targ. Ps. XC, 6; a. e.

מוּלָא I, מוֹלָא m. (מלא; cmp. b. h. מָלֵא) *plenty, power*. Targ. Prov. VI, 31 Ms. (v. Bxt. s. v. מדל; ed. מזלא). Targ. Job XII, 6 first vers. דזמרין אֵל מ׳ וכ׳ ed. Lag. (some ed. אלמולא corr. acc.; in oth. ed. our w. is omitted).

מוּלָא II m. (mulus) *mule*. Pesik. Shub., p. 162a (ref. to נחשתים, II Chr. XXXIII, 11) כמין מ׳ של נחשת Ar. (ed. מולי) a sort of mule of bronze; Y. Snh. X, 28c bot. מילא; Deut. R. s. 2 מולן; Ruth R. to II, 14 מולה; Yalk. Kings 246 מולא.—*Pl.* מוּלָאוֹת, Sabb. 52a (Ar. *masc.*).—Ch. v. מוּלְתָא.

מוּלָאי, v. מַמּוּלָאי.

מוּלִיגִיתָא, מוּלִיגְיָא, מוּלְגִיָּא), Lev. R. s. 12, read: מָלוּגְמָא.

מוּלְבָּז, v. מוּגְבָּז.

מוֹלָד m. (cmp. b. h. מוֹלֶדֶת; יָלַד) *issue, descendant*.—*Pl.* מוֹלָדִים, with suffix, emphatic form מוֹלָדָיו. Keth. 72b, v. יוֹלֵד.

מוֹלָד m. (יָלַד) *birth-time*. Sot. 11b זמן מוֹלָדֵיתָן their time of giving birth; Ex. R. s. 1 מולידיהן (corr. acc.).—מוֹלַד לבנה (or only מ׳) the beginning of the first quarter of the moon, *New-Moon*. Pesik. R. s. 15 מ׳ חלבנה היה וכ׳ the New-Moon took place on a Wednesday at noon-time. —*2) *travail*. B. Bath 16b מִתְרַפָּה ממוֹלָדָה (not מתרפא) she is relieved of her severe throes (differ. vers. in Ms. M., v. Rabb. D. S. a. l. note).

מוֹלָדָא ch. same. Targ. I Chr. XII, 32; Targ. Y. I Gen. I, 14 מוֹלַד סיהרא=h. מ׳ חלבנה, v. preced.

מוֹלֶדֶת f.=h. מְיַלֶּדֶת, *midwife*. Ab. Zar. 26a מ׳ דיהודייתא thou, midwife of Jewesses &c.

מוּלָתָא, v. מוּלְתָא.

מוּלִי *mule*, v. מוּלָא II.

מוּלְיָי, *pl.* מוּלִים m. (v. מוּלָא) *mule-drivers*. Y. Yoma I, 38c; Y. Meg. IV, end, 75c, v. חוּלְדָּה II.

מוּלְיָא f. (מָלֵי) *filled up ground, mound*. B. Bath. 54a שקל מ׳ ושדא וכ׳ if one takes earth from the mound and throws it on the low ground; מ׳ במ׳ if one throws from mound on mound (to make them even); M. Kat. 10b.—*Pl.* מוּלְיָתָא. Erub. 56b, v. בִּירַאי.—V. מְלֵיתָא.—[For pr. n. pl. with מוליא or מלית, מלתא, v. respective determinants.]

מוּלְיָר, מוּלְיָאר m. (miliarium, μιλιάριον) *a large vessel to boil water in, caldron*. Sabb. III, 4 מ׳ הגרוף *a miliarium* from under which the coals have been removed; Y. ib. III, 6a bot.

מוֹלִיד, v. מוֹלֵד.—Ex. R. s. 1 מולידיהן, v. מוֹלָד.

מוֹלִידָא m. (יָלַד) *parent*.—*Pl.* מוֹלִידִין. Cant. R. introd.; Yalk. Sam. 134, v. הִכְוָתֵ־.

מוּלְיוֹן m. (mulio) *muleteer*, a figure in a Roman play; cmp. בוּקְדוֹן. Tosef. Ab. Zar. II, 6; Yalk. Ps. 613.—[Y. Ber. VIII, 12b, v. מוּלְתָא.]

מוּלְיֵי m. pl. (מָלֵי) *filling*. Y. Bets. II, 61c top; Y. Maas. Sh. V, 56c top; Y. Ḥag. II, 78a bot., v. בְּשָׁרוּתָא. [Hiddushé Meïri to Bets. 20a quotes: כשורתא בעיא מלאי a joist (to be felled) requires the (wooden) *handle* (of an axe), i. e. the teacher is beaten by his own pupil.]

מוּלָדְיאתָא, v. מַמּוּלָאי.

מוּלָדְיר, v. מוּלָאר.

מוּלְדִירְתָא f. (מְלִי) *stuffing, stuffed meat.* Pes. 74ª האר מ׳ (Ms. M. 2 מַלְדִירְתָא, v. Rabb. D. S. a. l. note 50) a roasted lamb stuffed with raw and unsalted meat; ib.ᵇ.

מוּלְדִירָתָא, pl. of מוּלְדָּרָא a. of מוּלְתָא.

מוּלָדְרִיתָא, v. מַמּוּלָאי.

מוּלִישׁוּת, v. מלישות.

מוּלְדָּתָא, מוּלְדִירָתָא, v. מוּלְתָא.

מוּלָדְרִיתָא, v. מַמּוּלָאי.

מוֹלֶךְ m. (b. h. מֹלֶךְ) *Molekh*, the fire-god of the Canaanites and others. Snh. VII, 7 לְמ׳ . . . עד שימסור למ׳ וכ׳ he who dedicates a child to M., is not punishable until he surrenders it to M. and passes it through fire. Ib. 64ª קתני עכו״ם וקתני מ׳ the Mishnah speaks first of idolatry (in general) and then of M.; מ׳ לאו עכו״ם הוא (sub. עבודה) the Molekh worship is not included in general idolatry. Tosef. ib. X, 5 אחד מ׳ ואחד וכ׳ whether he passes his son through fire for M. or for any other idol, he is equally punishable; Snh. l. c. Ib. מפני מה . . . . מ׳ כל שהמלירכודו עלידהם וכ׳ why does the Torah use the expression Molekh (when meaning any idol)? Whatever people make their ruler (מַלְכָּם); Y. ib. VII, 25ᶜ top. Bab. ib. l. c. מ׳ עראי an improvised object of worship (a stone, piece of wood &c.); a. fr.

מוֹלְכָנָא m. (מַלְכָּא) *counsel.* Targ. Y. I Num. XXI, 29. V. מַלְכָּנָא.

מוֹלָלָא, v. מַלָּא.

מוּלְתָא f. (v. מוּלָא II) *mule.* Targ. II Chr. XXXIII, 13. —Ib. 11 מוּלְוָוֹת (*pl.* constr., used as sing.).—Targ. Y. Ex. XIV, 7 מוּלְדִירְתָא *team of mules.*—*Pl.* מוּלְדִירְתָא, מוּלְדִירָתָא. Targ. Y. II, ib. 25 (ed. Amst. מוּלְרִי, v. supra; ib. מִזְלוֹתָא, corr. acc.).—מוּלָוָון, מוּלָוָותָא. Y. Ber. VIII, 12ᵇ ed. Lehm. (ed. מולדין, corr. acc.). Y. Taan. III, 66ᶜ top.

מוּם m. (b. h.; =מְאוּם; v. מָה, מָא; cmp. כְּלוּם) 1) *something, anything.* Ned. 66ᵇ, v. דָּפַח.—Y. Kidd. III, 64ᶜ bot. מידו ממזר מום זר what is *mamzer* (מַמְזֵר)? Something repulsive; Yeb. 76ᵇ ממזר כתיב מ׳ זר the Law says *mamzer* which means anything repulsive (male or female); Sifré Deut. 248 כל שהוא מומזר (corr. acc.) whatever is in any way repulsive.—2) *blemish.* Bekh. V, 5, a. fr. בעל מ׳ having a blemish (unfit for the altar, for priestly service &c.). Ib. VI, 9, a. fr. הרי זה מ׳ this is a legal blemish; אינה מ׳ this is not &c.—Meg. 29ª, v. דָּהַר. B. Mets. 59ᵇ מ׳ שבך וכ׳ do not reproach thy neighbor with a fault which is also thine own; a. fr.—*Pl.* מוּמִין. Bekh. VI, 1 על אלו מ׳ וכ׳ these are the blemishes in consequence of which a first-born animal may be slaughtered (after the Temple). Ib. 2 אין מ׳ בלבן a blemish in the white of the eye is no blemish in the sense of the law. Ib. VII, 1 מ׳ אלו . . . . פוסלין וכ׳ the above named blemishes, whether permanent or transitory, make also human beings unfit (for priesthood &c.); a. fr.—Denom. הוּמַם *to become blemished, defective.* Y. Shek. IV, 48ᵇ שפודרין תמימין והוּמְמוּ they had redeemed them when they were without blemish, and they became blemished. Num. R. s. 12, end; Cant. R. to VI, 4 ולא הוממו וכ׳ and they have not become unfit for sacrifices on account of blemishes or old age &c., v. זָהַם.—Y. Yoma II, 39ᵈ קטורת שכבת הוּמָמָה frankincense which was extinguished is unfit for the altar.

מוּמָא, מוּם ch. same. Targ. Job XI, 15. Targ. Lev. XXI, 17; a. fr.—Bekh. 35ª הוי מ׳ is a blemish in the sense of the law. Gitt. 56ª דלדידן הוי מ׳ וכ׳ which according to our (Jewish) laws is a blemish (unfitting for the altar), but is not so according to their (Roman) ritual; a. fr.—*Pl.* מוּמֵי. Snh. 5ᵇ, v. בְּקִרְעַ II. Bekh. 36ᵇ; a. fr.

מוּמוֹס m. (μῖμος) *mimic actor, mime.* Lam. R. to III, 13 מכניסים את המ׳ וכ׳ (Ar. מיאמוס, read מִימוֹס) they bring a mime on the stage, his head shaved &c.; ib. introd. (R. Abbahu 6) המתים (corr. acc.).—*Pl.* מוּמָסִין. Gen. R. s. 80, beg.—Cant. R. to VII, 9 תפתויא מימרס (read: מִימוֹסִין) *tiftayé* (Dan. III, 2) means the actors.

מוּמְזָר, v. מוּם h.

מוּמְחָא, v. next w.—[Sabb. 58ª, v. מָחָה.]

מוּמְחָה m. (מָחָה; cmp. τρίβων, Lat. tritus) *tried, skilled, expert, practical.* Snh. 5ª; R. Hash. 25ᵇ מ׳ לרבים recognized by the public as an experienced judge. Ib. אין לך מ׳ וכ׳ there can be no expert more popular than Moses was. Bekh. IV, 4 (28ᵇ) מ׳ לב״ד a lawyer approved by a court. Ab. Zar. 27ª top רופא מ׳ a practical physician (that has a reputation at stake). Ib. אם הרה מ׳ לרבים if he is a recognized practitioner. Sabb. VI, 2 קמיע שאינו מן המ׳ an amulet which is not issued by an approved person; ib. 53ᵇ קמיע שאינו מ׳ an unapproved amulet; Tosef. ib. IV (V), 10 מוּמְחָא. Sabb. l. c. מ׳ לאדם of approved effect on human beings. Y. ib. VI, 8ᵇ top קמיע זה מ׳ this amulet is approved.—Erub. V, 5 (58ᵇ) אלא מן המ׳ (Ms. O. אלא מ׳, v. Rashi a. l.) only one of the best of the expert class; (oth. opin. v. Bart. a. l.).—Gen. R. s. 30 צדיק ומ׳ a righteous man and at the same time a practical man; a. fr.—*Pl.* מוּמְחִין, מוּמָחִין. Snh. III, 1 (23ª) מ׳ כשרים (או) (Bab. a. Y. ed. מ׳ מפי ב״ד, v. Rabb. D. S. a. l. note 1) men otherwise qualified and (or) authorized by the court; expl. ib. 23ª אם הרו כשרין נעשו כמ׳ if not disqualified (on account of kinship or bad conduct) they are to be considered as if they were authorized judges; a. e.—[מומחה, מומחא, Sabb. 58ª, v. מָחָה.]

מוּמָתָא m. pl. (יָמָא) *oath; imprecation, curse.* Targ. O. Num. V, 21 (Y. מְמוֹמֵי). Targ. O. Lev. V, 1. Targ. I Kings VIII, 31 (not מוּ); a. fr.—B. Mets. 85ª מ׳ עזובה דא I swear, this (my desire) has been abandoned. Lev. R. s. 6 (prov.) ברין זכאי . . . לידי מ׳ תיעול right or wrong, do not run the risk of an oath. Y. Ned. I, 37ª top, v. מוּמָה; a. e.

**מוּמְרָקָה** m. ch. (a corrupt. of מוּנְדָּק) *necklace, official badge*, v. חַמְנִיכָא. Y. Sabb. VI, 8[b] top.

**מוּמִיתָא*** (prob. to be read סְמוּמִיתָא, or עֻמִּי) f. (v. סְמָמִיתָא) *a mite*. Y. Sabb. I, 3[b] מ' דרישא head-mite, דמניא clothes-mite.

**מוּמְסִין**, pl. of מוּמְסָא.

**מוּמָר** m. (part. *Hof.* of מור) 1) *exchanged*, v. מוּר.—2) *converted, apostate*, esp. *mumar, an open opponent of Jewish law, non-conformist*. [Our w. interchanges with מְשׁוּמָּד in eds. a. mss.] Ḥull. 4[b] אפי' ישראל מ' even a non-observant Israelite; Tosef. ib. I, 1 משומד ed. Zuck. (Var. מ'). Ḥull. l. c. מ' לעכו"ם opposed to circumcision; מ' לאוותו opposed to this one practice (of slaughtering according to ritual); ib. הוי מ' לכל התורה כולה is considered as a rebel against the entire Law; ib. מ' לע"א accused of idolatry. Ib. 5[a] מ' לנסך וכ' המ' ומנסך וכ', expl. ib. one accused of idolatrous libation &c. Erub. 69[a], v. גֵּירְלוּי. Ab. Zar. 26[b] לתיאבון מ' להכעיס וכ' if eating unslaughtered flesh (נבילות) to gratify his appetite, he is called a *mumar*; if he does it in a spirit of defiance, he is called a *min* (heretic). Ib. (oth. opin.) אפי' להכעיס נמי מ' even if in defiance, he is only a *mumar*; Hor. 11[a]; a. v. fr.—*Pl.* מוּמָרִים. Yalk. Lev. 434, quoted fr. Sifra Vayikra, N'dabah, ch. II, s. 2 (ed. משומדים).

**מוּמָרָא** ch. same.—*Pl.* מוּמָרֵי. Targ. Y. Lev. I, 2.

**מוֹמָתָא (מוֹתָא)** f. (יָמָא, v. מוּמֵי; as to מוֹתָא cmp. הַיְתָא fr. יְדַע) *oath, imprecation, curse*. Targ. Job XXXI, 30 מומי ed. Lag. (oth. ed. מותא). Targ. Ps. XXXVII, 22 מוֹמָתִידָה Ms. (ed. מותא). Targ. O. Num. V, 21 (ed. Amst. מוֹתָנָא). Targ. Ex. XXII, 10; a. fr.—B. Kam. 114[a] אינהו נמי חד אמ' שדו ליה they (the gentile courts), too, in the case of there being only one witness, administer an oath to him (the claimant). Pes. 113[b] ומוֹמָתֵיהּ הכי (Ms. M. ומומי קרו לדון incorr.; Ms. M. 2 וכי מיימן מיימן הכי, v. Rabb. D. S. a. l. note) and thus they swear.—[Ned. I, 2 במותא, v. מוֹתָה.]

**מוּן** (contr. of מַי־דְּהוֹן) *who?* Targ. II Esth. VII, 5 בר מ' (ed. Amst. מַן) whose son?

**מוֹנָא** pr. n. m. *Mona;* v. מָנָא III.

**מוּנְבַּז** pr. n. m. (Μονόβαζος) *Munbaz*, 1) name of a King of Adiabene, and of one of his sons who embraced the Jewish faith (v. Jos. Ant. XX, 2, 1 sq.; B. J. II, 19, 2). Gen. R. s. 46.—Tosef. Peah IV, 18; Y. ib. I, 15[b] bot.; B. Bath. 11[a]. Yoma III, 10 (Ar. מוּלְבַּז). Men. 32[b]; a. e.—2) name of a scholar. Tosef. Sabb. VIII (IX), 5; Sabb. 68[b]; Yalk. Num. 749.

**מוֹנָגִינוֹס** (corr. מוֹנוֹגִרְנִיס) m. (μονογενής) *only child*. Pesik. R. s. 10.

**מוּנְדִּירוֹן**, v. מַדְרוֹן.

**מוּנְדְּרִי**, v. מוּנְדָּרִי.

**מוֹנוֹמָכוֹס** (מנומ') m. (μονομάχος) *gladiator*. Y'lamd. to Gen. XLIX, 1, quot. in Ar. אין מ' עושה דיתיקי a gladiator makes no will (has nothing to dispose of; Yalk. Gen. 157 עבד; Gen. R., addit., ed. Wil. p. 376, Var. לוּדָר).

**מוּנְדָּרִי, מוּנְדְּרִי**, Lam. R. to I, 13, prob. to be read: מוּמָתָה, v. מוּמָתָה; v. בַּבְלִי.

**מוּנְטְיָא**, Gen. R. s. 44 some ed., v. מִלְכִי.

**מוֹנֶטָה, מוֹנֶטָא** f. (moneta) *mint; coin, coinage*. Ex. R. s. 5. Lam. R. to I, 1 (העיר) חמי הדא מ' look at this coin. Esth. R. end מה המלך מ' שלו הולכת...כך מרדכי מ' וכ' as the King's coinage passed all over the country, so did his (Mordecai's) coinage &c.; ומה מ' שלו and what was the legend of his coinage? Y. Snh. II, 20[b] top . . עדיין מ' קיים . . . . (*masc.*) our lord Saul's coinage still exists (he is yet king; Midr. Sam. ch. XXIII מטבע). Ex. R. s. 15 מ' של אלהיכם בטלה ושלכם קיימת the coinage of your gods is abolished (the Egyptian gods are defeated), and shall your coinage remain (shall you continue to beget)? —Gen. R. s. 37 כל מ' של מצרים אינה אלא בים וכ' every stamp (names of the descendants) of Mitsrayim is marked with ים (the sea in which they were destined to perish): *Ludim* (as though) *Lude-yam* &c.; Yalk. Chr. 1073; a. fr.—*Pl.* מוֹנִיטָרִין. Yalk. Gen. 62 [read:] כל מ'...אינן אלא פסוליין, v. פָּסוּל. Gen. R. s. 39; Yalk. Josh. 17 [read:] יצאו לחם מ' (not מונרטון) their coins (medals in their memory) were issued; a. e.—[מוניטא מן כדו, Gen. R. s. 44, v. מִלְכִי.]

**מוֹנִיטוֹן**, v. preced.

**מָנִ', מוֹנְיָק** m. (μανιάκης, v. חַמְנִיכָא) *necklace*. Deut. R. s. 4 [read:] הרי מ' והרי כבלים אם עשית רצוני הרי מ' של זהב ואם לאו וכ' here is a necklace and here are chains; if thou doest my will, here is a golden necklace for thee; if not &c. Pesik. R. s. 29-30.—*Pl.* מוֹנְיָקוֹת. Ib. (ref. to ענקים, Prov. I, 9) . . עשה חקב"ה כמ' וכ' (not קרת..) the Lord made the letters of the Torah like necklaces and suspended them &c.

**מוֹנְיֵי** m. pl. (a comp. of מוֹי a. נוּנָא; Versions vary, betw. מוני, מֵינוּ a. מַנּוּ) *fish-brine, small fish in brine*; in gen. *brine*. Keth. 60[b] דאכלה מ' וכ' a woman that eats *moniné* (during pregnancy) will &c. Snh. 49[a] אפי' מ' וצחנתא וכ' (Yalk. Kings 172 מ' דצ') even brine and (Yalk.; brine of) hashed fish he used to taste and give to the poor. Sabb. 110[b] מ' דקמצי brine of locusts. Ab. Zar. 29[a] מ' לתענוחא (Ms. M. נונייני) *m.* is good to eat after fasting. Gitt. 69[b].

**מוֹסְטָח**, v. סָטַח.

**מוֹסְיָא** pr. n. *Mysia*, a district of Asia Minor. Targ. Y. Gen. X, 2 Ar. (for h. text מֶשֶׁךְ; ed. אוסיא q. v.); Targ. I Chr. I, 5 ed. Rahmer (ed. Lag. אוסיא); Yoma 10[a]; Y. Meg. I, 71[b] bot. מוּסְיָא.

**מוֹסִיף**, v. מוּסָף.

**מוֹסֵירָה**, v. מוֹסֵרָה.

**מוֹסְכִין** m. pl. (μόσχος, muscus) the animal perfume

*musk*. Y. Ber. VI, end, 10d (Ar. מוסקין), v. מוֹשֶׁק. Keth. 75a מושקין Ar. (missing in ed.), v. מוּרְא.

**מוסמיס**, v. מְסַרְמִיס.

**מוסָמס** = מְמוּסְמָס, v. מְסַמֵּס.

**מוֹסָף** m. (יָסַף) [*addition*,] 1) *attachment, rim* (cmp. אַסְטַגְרוֹת). Kel. V, 5 מוסף התנור a chimney-piece; מ' הכיורה the rim around a boiler in the ground. Ib. 11 מ' של טיט a moulding of clay around the stove; Tosef. ib. B. Kam. IV, 18. Tosef. Par. XII (XI), 10 מ' כיורה, v. supra. Ib. חמוסיף (corr. acc.); a. fr.—2) (sub. קָרְבָּן, תְּפִלַּת) *Musaf, additional offering, additional prayer* on Sabbaths and festive (and fast-) days. Tosef. Ber. III, 10 כל שאין בו מ' a half-festival on which there is no Musaf (prayer or offering); וכל שיש בו מ' and one on which there is a Musaf; Sabb. 24a ימים שיש בהן קרבן מ'. Ib. כיון דלית ביה מ' since there is no Musaf appointed for it; a. fr.—*Pl.* (with sing. sense) מוֹסָפִין. Ib. Ber. IV, 1. Ib. 28a; a. fr.

**מוֹסָפָא** ch. same, *Musaf*. Y. Yoma VI, 43d כד מפני מ' when he had finished the Musaf (on a fast day).—*Pl.* מוֹסָפֵי, מוֹסָפִין, מוֹסַפַּיָּא. Targ. II Chr. VIII, 13; a. e.—Ab. Zar. 14b. Ber. 28b; a. e.

**מוּסָר** m. (b. h.; יָסַר) *discipline, morality, conduct*. Midr. Prov. to I, 2 למד מ' ... אם יש if a man has wisdom, he can learn good conduct; ib. to I, 7; Yalk. ib. 929; a. e.

**מוֹסֵר** m., pl. מוֹסְרוֹת (b. h.; אָסַר) *bands, fetters, restrictions*. Yeb. 77a (ref. to Ps. CXVI, 16; cmp. שני (אֵירוּסִין מ' שהיו עלי פִּתַּחְתָּם וכ' two restrictions which were against me thou hast untied (permitted) (by confining the prohibition of intermarriage to male Moabites and Ammonites), v. מוֹאָבִי.

**מוֹסָרָא** ch.=next w., v. מֻצָּר h.

**מוֹסֵרָה, מוֹסֶרֶת** f. (preced. art.) *reins*. B. Mets. 8b יושב לא תפוס במ' וכ' (not תפיס) he who sits in the wagon has not taken hold of the reins, while he who rides holds the reins (and leads the heterogeneous animals, v. נָהַג).—Esp. (sub. אחז or תפס; cmp. אֲפָסַר) *taking hold of the reins as a form of taking possession*. Ib. מ' אינה קונה במצראה Rashi a. Ms. R. 2 (v. Rabb. D. S. a. l. note 30) taking hold of the reins does not give possession to the finder. Ib. מ' מחבירו קנה getting the reins from a fellowman (the owner) means possession. Ib. מאי לשון מ' what is the expression (the etymology of) *moserah?* (Answ.: from מָסַר).—Kidd. I, 4 quot. in Rashi to B. Mets. l. c. נקנית במו' (ed. בְּמַסְרָה) is taken possession of by seizing the reins (or chain). B. Kam. IV, 9 במ' ..קשרו if the owner tied the animal (to a fence &c.) by the reins. Par. II, 3 קיפל עליה את חמ' if he threw the reins over her back. Y. Kidd. I, 60a bot. מסר לו מ' של וכ' if he handed him the reins of one of the camels; a. fr.

**מוסרין**, Y. Sabb. VIII, 10b bot. שרי מ', read: מְשָׁרִין; v. בּוּלוֹס.

**מוּסְתָּקִי*** m. pl. (redupl. of מסק) *olive barrels*, consisting of loosely joined splices lined with pitch. Bets. 33b.

**מוּעָד** m., **מוּעֶדֶת** f. (עוּד) *forewarned*, esp. (law) *Mu'ad* (v. Ex. XXI, 29), *an animal whose owner stands forewarned* on account of three successive injuries; *liable to full indemnity*, contrad. to תָּם. B. Kam. I, 4 שור חמ' an ox that has done damage three times. Ib. השן מ' לאכול וכ' the tooth of an animal is considered a *mu'ad* with reference to eating such things as are fit to be eaten by it, i. e. damages for eating must be paid in full without previous forewarning. Ib. הרגל מ' לשבר וכ' the foot is a *mu'ad* &c., i. e. what an animal treads upon on its way must be paid for in full without forewarning. Ib. הנחש מ' לעולם the serpent is always a *mu'ad* (even when tamed). Ib. מ' משלם נזק שלם וכ' the *mu'ad* pays full damage, collectible from the owner's best property. Ib. II, 4 מ' כל שהעידו וכ' a *mu'ad* is an animal against which three warnings on three days have been given; (another opin.) מ' שהעידו ... פעמים against which three warnings have been given (even in one day). Ib. 5 אדם מ' לעולם damage done by a human being must under all circumstances be restored in full. Ib. 17b הרי זה מ' (הידוס) damage done by chickens must be restored in full; אינו מ' must not &c.; a. v. fr.—Trnsf. מ' לעבירה a *mu'ad* for sin, i. e. *likely to sin again*. Num. R. s. 9 כיון שנשתלש בחטא נעשה מ' לע' having sinned three times, he has become a *mu'ad* for sin.—*Pl.* מוּעָדִים, מוּעָדִין. B. Kam. I, 4; Tosef. ib. I, 4 חמשה מ' there are five kinds of *mu'ads*. B. Kam. 16a; a. fr.

**מוֹעֵד** m. (b. h.; יָעַד) 1) *appointed time, appointment*. Pes. I, 3 (10b) בתוך חמ' within the time appointed for the removal of leavened matter (up to the sixth hour of the day); אחר חמ' after the time (until nightfall), Rashi; (oth. interpret., v. infra).—*Pl.* מוֹעֲדִים. Erub. 54b עשה מ' לתורה have fixed times for the study of the Law, v. מוֹרִיעַ.—2) *festive season, festival*, esp. = חוֹל הַמ', *the week-days intervening between the first and the last days of Passover and of Succoth*. M. Kat. I, 1; a. fr.—Pes. l. c. בתוך חמ' during the festive week of Passover; לאחר חמ' after Passover, Tosaf.; (oth. interpret., v. supra).—*Pl.* מוֹעֲדוֹת, מוֹעֲדִים. Pes. X, 6 מ' ורגלים אחרים other seasons and festivals. Sabb. 145b שבבל שמחים מ' the festivals in Babylonia are joyously celebrated; a. fr.—מ' קטן *Mo'ed Katon*, (*half-festival*) name of a treatise of the Mishnah, Tosefta, Talmud Babli and Y'rushalmi, of the Order of Mo'ed.—סדר מ' *the Order of Mo'ed*, name of the second order of the Mishnah, Tosefta and Talmud Babli and Y'rushalmi.

**מוֹעֲדָא, מוֹעֵד** ch. same. Targ. I Sam. I, 3; 4.—M. Kat. 18b חוֹל הַמּוֹעֵד=חולא דמ', v. preced. Y. Ab. Zar. I, 39b bot. ברירת דמ' the day or days after a (gentile) festival.—*Pl.* מוֹעֲדַיָּא, מוֹעֲדִין. Targ. Lev. XXIII, 2. Targ. Hos. II, 13; a. fr.

**מוֹעֲדָא*** f. ch.=מוּעֶדֶת *liable to do damage*. Targ. Prov. XXV, 19 רגלא מ' (h. text מועדת, v. B. Kam. I, 4; Ms. מָזֲעָתָא, v. זוּעַ; cmp. Lam. R. introd., R. Ḥănina 2, v. רָפַס a. מְטַמְטֵם).

**מועדת**, v. מוּעָד.

Deut. 152 (ref. to יִפְלָא, Deut. XVII, 8) מלמד שבמ׳ הכתוב מדבר this intimates that the text speaks of the *mufla;* Snh. 87ᵃ top (Rashi: =מוּמְחֶה). Cant. R. to III, 7; Num. R. s. 11 (ref. to סָרִיס, II Kings XXV, 19) זה מ׳ של ב״ד וכ׳ the *saris* means the *mufla* of the court, who is called *saris* (mediator) &c., v. סָרַס II.—*Pl.* מוּפְלָאִין. Hor. 7ᵃ Ms. M. a. Rashi (ed. מוּפְלִין). Midr. Till. to Ps. l. c. מוּפְלָאֵי ב״ד.

**מוּפְלָג,** v. פָּלַג. [Tosef. Ḥag. II, 9, v. preced.]

**מוֹפֶת** m. (יפת, cmp. יָפָה) *confirmation, evidence*; *miracle.* Sifré Deut. 83 אות בשמים...מ׳ בארץ *oth* (sign) refers to a phenomenon in the heavens, .... *mofeth* to one on earth. Snh. 93ᵃ אנשים שנעשה להם מ׳ men in whose behalf a miracle was effected. Y. ib. XI, end, 30ᶜ; a. fr.—Ḥull. 103ᵇ מ׳ הדור thou prodigy of the generation!—*Pl.* מוֹפְתִין, מוֹפְתֵיהֶם. Tanḥ. Sh'moth 23.

**מוֹפְתָא, מוֹפֶת** ch. same. Targ. O. Deut. XIII, 2; a. e.—*Pl.* מוֹפְתַיָּא, מוֹפְתִין. Ib. Deut. VI, 22. Targ. O. Ex. IV, 21; a. fr.

**מוֹץ** (cmp. מצץ) *to suck.*—Part. מָיֵיץ. Sabb. 134ᵃ תאר אומנא ינוקא דלא מ׳ an infant that does not suck. Ib. 133ᵇ דלא מ׳ a surgeon (circumciser) that fails to suck the blood out of the wound.—Ab. Zar. 32ᵃ ומָיְיצֵי לחו וכ׳ and they (the earthen vessels) resorb the wine (Ms. M. עד דמצי וכ׳, v. מָצֵי).

**מוֹץ,** imper. of מָצַץ.

**מֹץ** m. (b. h.; מָצַץ) [*sucked out, dry,*] *chaff.* Midr. Till. to Ps. I, 4 אם תאמר כמ׳ שבבקעה וכ׳ you might think 'like the chaff' in the valley in which there is yet some moisture &c. Gen. R. s. 83, end התבן והקש והמ׳ וכ׳ the straw, the stubble and the chaff were disputing with one another. Midr. Till. to Ps. II; a. e.—[Tosef. Ter. III, 17 מן המ׳ ed. Zuck. from the *grain before it is threshed;* v., however, עֲרֵימָה.]

**מוֹצָא, מֹץ** I ch. same. Targ. Is. XXIX, 5 (ed. Lag. מֹץ). Targ. Hos. XIII, 3; a. fr.—[Targ. Ps. LXIX, 21 מוצא, some ed., read: מרעא, v. מָרַע II.]—Y. Snh. X, 27ᵈ bot. אהן מ׳ דבגויה וכ׳ the chaff which remains there (after the straw is removed) undermines the walls.

**מוֹצָא** II pr. n. pl. *Motsa,* near Jerusalem (also named *Colonia*). Succ. IV, 5. Y. ib. 54ᵇ bot. מהו מ׳ ממצייא וכ׳ what is Motsa? *Mamtsia* . . named Colonia; Bab. ib. 45ᵃ מקום קלניא . . . קרי לידה מ׳ וכ׳ the place was named Colonia, but why does our Tanna call it Motsa? (Answ.: as if מוֹצִיא איידי דמיפקן וכ׳ because its inhabitants are exempt from royal taxes, he calls it *M.* (v. Sm. Ant. s. v. Colonia).

**מוֹצָא** III m., pl. constr. מוֹצָאֵי (b. h.; יָצָא) *exit*; מ׳ שבת (abbrev. מוצ״ש, מו״ש) the night following the Sabbath; מ׳ יו״ט the night following a Holy Day. Tosef. Sabb. III, 5; Ḥull. 15ᵃ, a. e. יאכל במו״ש (or למו״ש) may be eaten after the Sabbath is past. Bets. 30ᵇ; Sabb. 45ᵃ עד מ׳ יו״ט האחרון וכ׳ not before the end of the last day of the (Succoth) festival; a. v. fr.—מ׳ שבירית the period beginning with the end of the Sabbatical year. Shebi. IV, 2. R. Hash. 9ᵃ; a. fr.

**מוּעָט** m., **מוּעֶטֶת** f. (=מְעַט; מָעַט) *small, minute, sparse.* מ׳ דבר *a little*; *small* (*spot* &c.). Tosef. Sot. XV, 12, sq.; Tosef. B. Bath. II, 17 משייר בה ד׳ מ׳ leaves a little portion (of the wall) unfinished in remembrance of the destruction of Jerusalem; משיירת ד׳ מ׳ leaves off a little portion of her toilet. Ḥag. I, 5 זה וזה מ׳ if he has little of both. Ib. 8 שהן מקרא מ׳ the Biblical text for these laws is sparse. Gitt. 14ᵃ מתנה מ׳ a small gift. Sifra Tsav, ch. XV, Par. 11 סמיכה מ׳ the putting on of hands which is rarer (than waving, being confined only to live sacrifices); תנופה מ׳ waving which is rarer (being performed by one person only, while putting hands on is done by all sharers in the sacrifice); a. fr.—*Pl.* מוּעָטִים, מוּעָטִין; מוּעָטוֹת. Ḥag. l. c. אוכלים מרובים ונכסים מ׳ many eaters (members of the household partaking of the peace-offering) and small wealth. Ib. עולות מ׳ less burnt-offerings (than peace-offerings). Ib. 11ᵃ מקרא . . . והלכות מ׳ the Rabbinical laws sparse in comparison to the profuse Bible text on the subject. Arakh. 30ᵇ שנים מ׳ . . . . וכי יש are there longer and shorter years?; a. fr.—Esp. מִזְעָט, מִמּוּעָט *the smaller thing, the lesser sphere.* R. Hash. 4ᵇ, a. fr. תפסת מרובה לא תפסת תפסת מ׳תפסת if you take hold of the larger thing, you may lose your hold, if of the smaller, you will hold it, i. e. where the interpretation is doubtful, select the smaller number; Y. Yoma II, end, 40ᵃ המ׳. Sifra Vayikra, N'dab., ch. XIII, Par. XII המ׳ the least portion thereof. Y. Keth. III, 27ᵈ bot. בושת הקטן מ׳ the disgrace of a minor is the less grave thing; ib. ונזקו מ׳ and the indemnity he gets, is smaller; a. fr.

**מוֹעִיל,** v. יָעַל.—[Meïl. 14ᵇ דקא מועיל, v. מְעַל.]

**מופיון,** Y. Ab. Zar. I, 40ᵃ, v. בּוּקְרוֹן.

**מוּפְלָא** m. (פָּלָא) 1) *concealed, hidden*; *miraculous.* Ḥag. 13ᵃ (quot. fr. Ben Sira) במ׳ ממך וכ׳ search not into that which is concealed from thee (mysteries of theosophy); Gen. R. s. 8 (v. פְּלִיאָה). Midr. Till. to Ps. III; a. e.—*Pl.* מוּפְלָאִים, מוּפְלָאִין. Snh. 16ᵇ (play on פלתי) שמ׳ מעשיהן for their proceedings are wonderful; Ber. 4ᵃ שמ׳ ברבריהם.—Trnsf. (in the phrase איש מ׳ סמוך לאיש, arisen from איש כי יפלא, Lev. XXVII, 2) *a child whose power of discrimination is uncertain.* Tem. 2ᵇ לרבות מ׳ הסמוך לאיש *ish* (Lev. l. c.) is used in connection with vows (ערכין) in order to include 'a doubtful person next to a man', i. e. a boy near the age of religious majority; Num. R. s. 10; Naz. 62ᵃ; a. e.—Ib. 29ᵇ מ׳ סמוך לאיש דרבנן the rule that the vow of a boy of twelve years of age is valid is merely a rabbinical enactment.—2) *distinguished,* esp. *mufla,* a special expert assessor at court to whom questions of law are referred, *instructing judge.* Hor. I, 4 (if a court gave a wrong decision) לא חירה מ׳ של ב״ד שם in the absence of the *mufla.* Ib. 4ᵇ לא חירה מ׳...נמי פטורין וכ׳ so also, if the *mufla* was absent, they cannot be made responsible for their decision, because they ought to have informed themselves and did not do so (therefore their judgment was not a legal act at all). Y. Snh. I, 19ᶜ top חירה הוא ומ׳ שלהן he (the questioner) and the *mufla* of the court (to whom the question had been referred) went to &c.; Tosef. ib VII, 1; Tosef. Ḥag. II, 9 מופלג ed. Zuck. (Var. מופלא). Sifré

**מוּצָדָהב**, v. מְצָדָהב.

**מוּרצבוּה**, v. מַסְטִירְכִי.

**מוּרצִינָא**, Cant. R. to IV, 1, read: בּוּצִינָא, v. גַּלְשָׁא.

**מוּצְעָר** m. (צְעַר) *small, lesser.*—*Pl.* מוּצְעָרִין. Sabb. 10[b] מתוך .... צונותירה מ׳ because its (Zoar's) settlement was more recent, its sins were less (Yalk. Gen. 84 מועמדין).

**מוּק** (cmp. מוּדְּ a. מקק) *to be crushed, stamped upon; to be soft;* v. next w.

*Pa.* **מַיֵּק**, מַיֵּק (cmp. בָּסַר I; b. h. *Hif.*) *to talk contemptuously, sneer, mock.* Targ. Prov. XIX, 28 (Ms. corruptly ממרירק, for מְמַיֵּרִק). Ib. III, 11 תמרירק (read: תְּמַיֵּרִק).

*Af.* אָמֵיק same. Ib. IX, 12 (some ed. מְמִירְ, v. מוּדְּ).—Targ. Is. XXXVII, 22 ממיקא ed. Lag. (oth. ed. מער׳); Targ. II Kings XIX, 21 ממי׳ Bxt. (ed. Lag. מער׳).

**מוֹק** m. (preced.) [*a soft hackled substance* (cmp. מוּדְּ),] *felt-sock* or *stocking*. Tosef. Yeb. XII, 10 (Ms. Erf. מוך, marginal correction מוק); Yeb. 102[b] bot.

**מוֹקָא** ch. same, *pl.* מוֹקֵי. Targ. Esth. VIII, 15, v. פַּרְתִּיאָרִין.—Yeb. 102[b] top חמשא זוזי מ׳ (Ar. זוגי נרמקי, corr. acc.) five pairs of socks. Gitt. 68[b] במ׳ קאתי he (Solomon) comes to us with socks on his feet; Midr. Till. to Ps. LXXVIII, 45.—[Snh. 95[a] מוקרית Ar., read: מוֹקְדִירִית or מוֹקְדָא, v. מוֹקְדָא II.]

**מוֹקֵד** m. (b. h.; יָקַד) *fire-place, hearth where fire is maintained.*—בית המ׳ the room (in the Temple) in which fire is perpetually maintained. Tam. I, 1; Midd. I, 1; a. fr.—Sabb. I, 11 (19[b]) מדורת בית מ׳ the pile in the fire-room (in the Temple or in private houses).

**מוֹקְדָא, מוֹקֵד** I ch. same. Targ. I Chr. II, 54.—Snh. 33[b] אדמוֹקְדָךְ יקיד (זיל) קוץ וכ׳ (not יקוד; v. Rabb. D. S. a. l. note; Rashi: עד דמ׳) while thy fire is burning, (go) cut thy gourd and roast it, i. e. when listening to your teacher give him your full attention, and you need ask no questions.—מ׳ דטבריה (בית, בי) *the hot spring of Tiberias.* Esth. R. to I, 9 מוי דמ׳ דט׳ the waters of the hot spring &c.; Yalk. Gen. 133 בנוי דבי מ׳; Gen. R. s. 79 בי בני דבית מ׳ the baths of &c.; Pesik. B'shall. p. 89[b] חדרן מקור (corr. acc.).

**מוֹקְדָא** II m. (=h. קָדְקֹד) *top, crown of the head* (differ. fr. מוֹקָדָא). Targ. Job II, 7 (ed. Lag. מוקר, Var. מוקד). Targ. Y. Deut. XXVIII, 35. [Ib. 28 read: מוקרא.] Targ. Ps. VII, 17 (ed. Lag. ר, Var. ד).

**מַקְדוֹן, מוּקְדוֹן** m. (Μακεδών) *Macedonian.* Targ. I Chr. I, 7 (h. text יון, v. מוּקְדוֹנָיָא).—Esp. אלכסנדרוס מ׳ Alexander the Macedonian (Alex. the Great), v. אֲלֶכְסַנְדְּרוֹס. [Mekh. Yithro, Bahod. s. 9 מ׳, read with ed. Weiss רבישית or אדום = Rome.]—*Pl.* מַקְּ, מוּקְדוֹנִין. Targ. Esth. VIII, 15 מ׳ דדהבא Macedonian gilt shoes.

**מוּקְדוֹנָא*** same. Targ. Esth. VIII, 15 כלילא ... דדהבא מ׳ the great Macedonian gold crown; Targ. II Esth. VI, 10 כלילא ... מוקדוניא.

**מַקְּ, מוּקְדוֹנְיָא** (Μακεδωνία) *Macedonia,* esp. the Greek empire founded by Alexander the Great and his successors. Targ. Y. Gen. X, 2; Targ. I Chr. I, 5 (h. text יון); Gen. R. s. 37, beg.; Yoma 10[a] [read:] מדי כמשמעו יון זו מ׳; v. אוֹבְרִיסוֹס.

**מוּקְדָּשָׁא, מוּקְדָּשׁ**, v. מַקְדֵּשׁ.

**מוֹקֵי** = מוֹקִים v. קוּם.

**מוּקְיוֹן** m. (Maccus, adapted to בּוּקְיוֹן) *Maccus* or *Macchus,* a buffoon in Roman farces. Ab. Zar. 18[b], a, e.; v. בּוּקְיוֹן.

**מוּקִירוֹס**, v. מַקְרִין I.

**מוֹקָמָא** f. (קוּם) 1) *stand*; with suffix מוֹקָמַת־. Targ. II Chr. XXXV, 15 על אתר מ׳ ed. Lag. (ed. Beck על מ׳; h. text מַעֲמָד). *2) *place of combats, arena.* Ex. R. s. 30 שנים שירדו למ׳ וכ׳ (some ed. a. Matt. K. מקמא) two entered the arena (for a combat), one a professional, the other a private (amateur).—V. קוּם ch.

**מוֹקָמָנָא** m. (preced.) *standing by, attendance.* Targ. II Chr. IX, 4; v. מָקָם.

**מוֹקָמַת־**, v. מוֹקָמָא a. מָקָמָא.

**מוּקְסִין** m. pl. (קסי; cmp. קְסָוָה a. מָנָא) a sort of *state garments.* Gen. R. s. 36; Cant. R. to VII, 9; Esth. R. to I, 12 (expl. סרבל־, Dan. III, 21) במוּקְסֵירְהוֹן; cmp. גּוּלְתָא.

**מוּקָף**, v. נָקַף I a. II.

**מוּקְצֶה** m. (Part. Hof. of קָצָה) [*cut off, set aside, stored away,*] 1) *a space back of the dwelling,* containing stored up wood, cattle in sheds &c. Erub. II, 3; ib. 22[a]. Ib. X, 8. Bets. IV, 1 עצים שבמ׳ wood in the *muktseh* (stored for the winter); a. e.—2) *store of fruits.* Maasr. III, 2. Ib. I, 5 עד שיעשה מ׳ until the melon is stored away. Y. Ter. II, 41[d] top .... מן המ׳ על וכ׳ הרי נוטל he took ten dry figs from the storage as tithes for ninety in the basket (designated for immediate use, v. כַּלְכָּלָה); (Men. 54[b]; 55[a] מקצוע).—3) (sub. כלי) *the tool specially intended (for cutting figs).* Shebi. VIII, 6, v. זַרְבָּה; [Maim. *the shed where figs are spread for drying.*].—4) *an animal set aside (in a shed) for a sacrifice.* Tem. 28[b] מ׳ לשבע שנים set aside until it would be seven years old. Ib. 29[a] מניין למ׳ מן התורה where in the Torah is *muktseh* intimated? (misunderstood by Abbaye as meaning, 'where is it intimated that an animal must be kept in an enclosed space for some time before it can be offered on the altar?'—and corrected as meaning, 'where is it intimated that an animal designated for idolatry is forbidden for the Jewish altar?').—Tosef. Ab. Zar. V (VI), 10 אירוח מ׳ מ׳ לע״ז וכ׳ what is meant by *m.* (as forbidden for the altar)? That which has been set aside (in a special place designated for the purpose) for idolatrous use, but if one merely devoted it by word of mouth &c. Tem. VI, 1. Tosef. l. c. 9 מאימתי נקרא מ׳ משנעשה וכ׳ when is an animal called *m.* (for idolatry)? From the time that an act (of dedication) has

been done with it; Tem. 29a (בו) אין מ׳ אסור אלא עד שיעבדו (v. Rashi's first interpret.; second interpret.:) a *m.* remains forbidden only until it has been used for some work (whereby its designation for the idolatrous altar is annulled). Ib. אין מ׳ אסור . . . . מעשה a *m.* remains forbidden only until some act (as shearing its wool or some work) has been done with it; a. e.—4) (Sabbath law) *muktseh, that which is not counted on for use on the Sabbath or Holy Day* (v. מוּקְצֶה s. v. כּוֹן, a. חֲזָמָנָה); *forbidden for use* or *handling.* Bets. 2a מאי טעמיידחו דב״ש מ׳ חוא what reason had Beth Shammai (to permit the egg laid on the Holy Day by a hen which is kept for laying eggs and can, therefore, not be used for consumption on that day)? Is it not *muktseh?* Ib. דאיתי לידה מ׳ אית לידה גולד he who forbids *m.* forbids also *nolad* (v. יָלַד). Sabb. 44a מ׳ מחמת מיאוס not counted on (and therefore forbidden to handle) on account of its repulsiveness (e. g. an old clay candlestick); מ׳ מחמת איסור *m.* in consequence of a ritual prohibition (e. g. a candlestick which on the entrance of the Sabbath could not be moved because a light was burning on it). Ib. 157a מ׳ מחמת חסרון כיס not counted on for use on the Sabbath because the object is too expensive for a use for which it is not originally made; a. fr.—*Pl.* מוּקְצִים, מוּקְצִין *set apart, chosen.* Sifré Num. 85 (ref. to בקצה, Num. XI, 1) במ׳ שבחם the fire seized the distinguished among them (with ref. to קצין, Jud. XI, 11; Yalk. Num. 732 בקצינים).—*Fem.* מוּקְצָה, *pl.* מוּקְצוֹת. Sabb. 43b והא מ׳ נינהו are they not *muktseh* (because they are not intended for human food)?

**מוקצע,** v. מְקֻצּוֹעַ.

**מוֹקְרָא** I m. (יָקַר) *honor.* Koh. R. to II, 20; Lev. R. s. 25 כל הדין מ׳ תיקרינירה וכ׳ so much honor do you show to this old Jew?—Ber. 28a כסא דמ׳, v. יְקָרָא.

**מוֹקְרָא** II m. (נָקַר I, cmp. מוֹר I) [*pickings,*] *marrow, brain* (v. מוֹחָא). Targ. Job XXI, 24. Targ. Y. Deut. XXVIII, 28 דמטפשא מ׳ (not מוקדא) which makes the brain fat (dulls man's reason, v. טָפַשׁ).—Ḥull. 93a דבריעי ודמ׳ the membrane covering the testicles and that covering the brain. —Yalk. Gen. 111, end; Gen. R. s. 64, end מוקריח some ed., v. מַקּוֹרָא.]—V. מוֹקְדָא II.

**מוּקָּשׁ** m. *compared,* v. נָקַשׁ.

**מוּקְשָׁה** m. (cmp. מְקֻשָּׁה) *a cucumber bed.* Y. Kil. III, 28c bot.; a. e.—*Pl.* (fr. מוּקְשָׁה) מוּקְשָׁיוֹת (Y. dial. for מוקשאות). Ib.d מוקשה בין המ׳ (not גרן) a cucumber bed between cucumber beds.

**מוֹר,** *Hif.* הֵמִיר (b. h.; cmp. מָהַר) 1) *to exchange.* Snh. 56b אלהים אני לא תְּמִירוּנִי I am God, you shall not exchange me (for another god); a. e.—Esp. (with ref. to Lev. XXVII, 33) *to substitute a dedicated sacrifice* (by which both become sacred property). Tem. I, 1 חכל מְמִירִים (Bab. ed. מְמִירִין) all persons have power to exchange; לא חמיר מוּמָר שאדם רשאי לַהֲמִיר . . . . which means not that one is permitted to exchange, but that if one did, the substitute is sacred. Ib. 2a יורש אינו מֵמִיר an heir cannot exchange his father's dedication. Ib. 3a, a. fr. מְיַמֵּר (Pi. of יָמַר). Ib. I, 1 (7b) ממירים את שלהם (Talm. ed. בשלהם) can exchange what belongs to them. Ib. חבכור לא יָמִירֶנּוּ (Talm. ed. אין ממירין בו) he (the priest) cannot exchange the first-born animal (although it is his as the priest's share). Ib. 2 ממירים מן הצאן על וכ׳ you can substitute small cattle for large; a. fr.—V. אֲרִמּוּרִים II.—2) *to convert.* Yalk. Gen. 136 אני מֵמִיר אתכם I shall force you to abjure your religion (Gen. R. s. 82 משמיד); v. מוּמָר.

*Hof.* הוּמַר *to be exchanged, to become sacred* (*without redeeming the original*). Part. מוּמָר. Tem. I, 1; a. fr., v. supra.

**מוֹר** I ch., *Af.* אֲמִיר (*Pa.* יַמֵּר) same. Tem. 2b אֲמוּרֵי נמי מֵמִיר he has also the power to exchange (v. preced.). Ib. 10b אֲמוּרֵי הוא דלא מְיַמַּר וכ׳ (Rashi אמורי) he has no power to exchange, but to dedicate he has. [B. Mets. 77a אימר, אימרו, v. מְרִי.—V. אֲמוּרְיָא.]

**מוֹר** II = אָמַר. Y. Ber. II, 5b top נפרק ומור he went out and said. Ib. ומור דבתריה (ed. Lehm. ואמור) but say also what follows it.

**מֹר, מוֹר** m. (b. h.; מָרַר) *myrrh.* Ker. 6a; Y. Yoma IV, 41d (an ingredient of frankincense). Gen. R. s. 91, end; Yalk. ib. 149 (not מורי), v. אֲגוֹרִי. Mikv. IX, 5 חמ׳ (Var. חֲמָר); Tosef. ib. VI (VII), 16 חמ׳ the myrrh-gum. Cant. R. to V, 16; a. fr.—Ib. 13; Sabb. 30b, v. מַר II.—*Pl.* מוֹרוֹת *lumps of gum.* Lam. R. to I, 20 (play on חמרמרו ib., as if fr. חֲמָר) פשאן מ׳ מ׳, v. גּוּשׁ II.

**מוֹרָא (מֵירָא)** ch. same. Targ. Ex. XXX, 23 (Var. מֵרָא, מוּרָא, מֵרָא, v. Berl. Targ. O. II, p. 29). Targ. Prov. VII, 17. Targ. Ps. XLV, 9 מי׳. Targ. II Esth. II, 5 (play on מוֹרְדֳכַי) מוֹרָא דכוֹרָא ed. Lag. (oth. ed. מי׳).—Hull. 139b (translating מר דרור, Ex. l. c.) מירא דכריא clear (liquid) myrrh; Meg. 10b מרי דכי (Ms. O. a. L. מירא דכריא, v. Rabb. D. S. a. l. note 20).—Keth. 75a מוּרָה ומושקין Ar. (missing in ed.) myrrh and musk, v. קִיפּוּדָא.

**מוֹרָא** I c. (b. h.; יָרֵא) *fear, reverence.* Ab. I, 3, a. fr. מ׳ שמים שחהא מ׳ the fear of the Lord. Ber. 28b עליכם כמ׳ ב״ד (Ms. M. שירהא) that your fear of the Lord be as great as the fear of man (before whom you hide yourselves when you want to do wrong). Kidd. 31a חקדים הקב״ה מ׳ האם למ׳ האב the Lord (the Bible text) places the reverence due to the mother before that due to the father (Lev. XIX, 3). Ib.b איזהו מ׳ whereby is filial reverence shown?; Sifra K'dosh., beg. אירו דרא מ׳. Ab. III, 2 שאלמלא מוֹרָאָה וכ׳ but for the fear of it (the secular government) &c.; a. fr.—Fem. form מוֹרָאָה, constr. מוֹרָאַת. Kidd. 30b. Num. R. s. 15 מורא זו . . . מ׳ הרב this 'fear' (Koh. VIII, 13), we know not what it refers to; but on reading . . . (Lev. XIX, 32) we learn that it means the reverence due to one's teacher. Ib. הרי מ׳ רבית ומ׳ משקלות there is also the warning to fear the Lord attached to the prohibition of usury (Lev. XXV, 36) and of false weights (ib. XIX, 36).—Naz. IX, 5, v. מוֹרָה II.—[Yalk. Sam. 78 . . מה הדרן מ׳ חדרן מ׳, read: סרא . . . סרא, v. Midr. Sam. ch. II.]

**מוֹרָא** II, **מוֹרָה** f. (μωρά) *stupid, foolish.* Lam. R. introd. (R. Simeon) (play on מוראה, Zeph. III, 1) [read:] ל״ז הוא שכך בל״ז קורין לשוטרתא מ׳ it is a Greek expression,

for in Greek they call a foolish woman *mora*; Yalk. Zeph. 567 מירה (corr. acc.). Midr. Till. to Ps. IX, 21 (play on מורת, ib.) חכנס בהן . . שכן בל״י . . . מ׳ let folly enter into their hearts, for in Greek they call a fool *mora* (=מוֹרוֹס).

**מוֹרָאָת**, constr. מוֹרַאַת, v. מוֹרָא I.

**מוֹרָאָת** f. (b. h. מְרָאָה; v. מָרָא *Hif.*) *crop* of birds. Zeb. VI, 5, sq. Yoma 21ª; a. e.—*Pl.* מוֹרְאוֹת. Tam. I, 4; Sifra Vayikra, N'dab., Par. 7, ch. IX.

**מוֹרָאנָא**, v. מוּרָנָא.

**מוֹרְבִיוֹת, מוֹרְבִיוֹתָא, מוֹרְבִית**, v. מוֹרְכִיוֹתָא.

**מוֹרְבִית** I f. (רָבָה) *young tree* or *bough*.—*Pl.* מוֹרְבִיוֹת. Succ. IV, 5 (45ª) מ׳ של ערבה (Mish. a. Ms. M. מַיִ׳) young willows; Yalk. Ps. 876. Tam. II, 3 מר׳.

**מוֹרְבִית** II f., pl. מוֹרְבִיוֹת (=מוֹרְבִיעוֹת, v. רְבִיעָה) 1) *watering times*. Y. Shebi. II, 34ª מנע ממנו שלש מ׳ (sub. מים) he omitted to water it for three periods (Mish. ib. 9 עונות); Tosef. ib. II, 4 מריעות ed. Zuck. (read: מַרְבִּיעוֹת; Var. מַרְבָּעוֹת). —2) *layers, piles of hewn stones*. Ib. III, 1; Shebi. III, 5.

**מוֹרָנָא, מוֹרֵנָא, מוֹרָנָג**, v. מוֹרִיג.

**מוֹרְגוֹן**, Targ. Y. Lev. XIX, 36 some ed., v. מוֹדָנָא.

**מוֹרְגָּשָׁה** f. (רָגַשׁ) *perception*.—*Pl.* מוֹרְגָּשׁוֹת. Num. R. s. 14 (some ed. מַרְגָּשׁ׳), v. תַּרְגָּשָׁה.

**מוֹרֵד**, v. מֵרַד I.

**מוֹרָד** m., **מוֹרֶדֶת** f., v. מָרַד.

**מוֹרָד** I m. (b. h.; יָרַד) *descent*.—*Pl.* מוֹרָדוֹת. Erub. 56ª.

**מוֹרָד** II (or מוֹרַד) m. name of a species of *locusts*. Tosef. Ḥull. III, 25.

**מוֹרְדָוָתָא** f. pl. (רדד *to plough*) *furrows*. Targ. Ps. CXXIX, 3 מוֹרְדָוָתָהוֹן ed. Lag. (Regia מוֹרְדָתָהּ; ed. Wil. מוֹרְדָנָתָהּ; ed. Ven. מורניתהּ, corr. acc.).

**מוֹרְדִיָא** m. (preced.; cmp. חתר, Jon. I, 13) *rudder*. B. Mets. 87ª; Meg. 16ᵇ, v. לְבָרוּת.

**מוֹרְדָנִיתָא, מוֹרְדָוָתָא**, v. מוֹרְדָוָתָא.

**מוֹרְדָקָא, מַרְדָּי׳, מוֹרְדָקָא** m. (Pers. *murdah* mortuus, v. Fl. to Lev. Targ. Dict. I, p. 418¹; cmp. מָרְתָּכָא) *dead, withered flesh*. Ḥull. 121ª (expl. אלל, Mish. ib. IX, 1) R. J. says מרדקא Ar. s. v. אלל (ed. a. Yalk. Job 906 מרטקא); R. Lak. says, בשר שפלטתו סכין (v. פָּלַט); [Targ. Job. XIII, 4, a gloss to אלל, combining both opinions: ומורדקא דפלטיה סכינא ed. Lag. (ed. Wil. מודר׳; Ar. ed. Koh. s. v. אלל: דמ״].

**מוֹרָה** *myrrh*, v. מוּרָא.

**מוֹרָה** I m. (b. h.; =מעדה, of Phoenician origin, v. Wellh. Text d. B. Sam., p. 146, sq.) *razor*. Naz. IX, 5; Midr. Sam. ch. II מה מ׳ האמור(ה) וכ׳ as the word *morah* which is used in connection with Samson (Jud. XIII, 5) intimates that he shall be a nazarite, so also &c. (I Sam. I, 11); v. next w.—Num. R. s. 10 why is the razor (תער) called *morah?* שאין השער מתיירא וכ׳ for the hair is afraid of nothing but the razor (v. מוֹרָא); v. Midr. Sam. l. c.

**מוֹרָה** II m. (cmp. מָרוּת) *authority*. Naz. IX, 5 והלא אין מ׳ אלא של בו״ד does not this *morah* (I Sam. I, 11, v. Targ.) mean, 'the authority of man (shall not come upon his head)'? שכבר היה עליו מ׳ של בו״ד (Var. מורא) the authority of man was obviously upon him (I Sam. XVI, 2); Midr. Sam. ch. II (corr. acc.).

**מוֹרָה** III f. *stupid*, v. מוֹרָא II.

**מוֹרֶה** I, part. *Hif.* of יָרָה; v. next w.

**מוֹרֶה** II m. (b. h. מֹרֶה; part. of מָרָה) *rebellious*.—*Pl.* מוֹרִים. Tanḥ. Ḥuck. 9 (ref. to חמורים, Num. XX, 10) מה׳ חמ׳ . . . סרבנים מחו what does this *hammorim* mean? There are several explanations of it: *hamm.* means 'troublesome'; חמ׳ שוטין וכ׳ *hammorim* means 'fools', for in the sea towns they call fools *morim* (v. מוֹרוֹס); ויש אומרים חמ׳ שמורים את מלמדיהן and some say, *hamm.* means those who presume to teach their teachers; (or) המורים חצים וכ׳ those who shoot arrows (with ref. to I Sam. XXXI, 3); v. יָרָה; Num. R. s. 19.

**מוֹרֶה** III (μωρέ, vocat. of μωρός, v. next art.) *fool!* Pesik. Shim'u. p. 118ᵇ למלך . . . אל תהי קורא לבני מ׳ like to a king who gave his son in charge of a pedagogue and said, never call my son fool; . . מה הדין לישנא מ׳ כהדין מורוס . . what does this *morê* mean?—As in Greek they call a fool *moros*; Yalk. Jer. 265; Yalk. Num. 764 לְבָנַי . . . מורים (corr. acc.).

**מוֹרְיוֹן**, Targ. Ps. LV, 22, v. מוֹרְנִיתָא.

**מוֹרוֹס** m. (μωρός) *fool*. Pesik. Shim'u, p. 118ᵇ, a. e., v. preced. art.—*Pl.* מוֹרִין, מוֹרִים. Ib. אל לבני מ׳ . . . . you shall not call my children fools (play on חֲמוֹרִים, v. preced. art.). Tanḥ. Ḥuck. 9, v. מוֹרֶה II.

***מוֹרְזָמָד** m. supposed to be the name of a clean *bird with long legs and of a red color*, Rashi (differ. in Ar.). Ḥull. 63ª. [The sense of וסרמניך מ׳ is obscure.]

**מוֹרַחַת**, Tosef. Ter. IV, 15 =מְמוֹרַחַת, v. מָרַח.

**מוֹרָט** m. (=מְמוֹרָט; מָרַט) *bald-headed person*. Tosef. Naz. I, 6 (Naz. 46ᵇ נזיר הממורט).

**מַרְטִ׳, מוֹרַטָנְיָא** pr. n. *Mauretania*, a district of northwestern Africa. Sifré Deut. 320; Yeb. 63ᵇ (not מרטנאי), v. בַּרְבָּרָא.

**מוֹרִי**, Yalk. Gen. 149, read מוֹר.

**מוֹרִיג** m. (b. h. מוֹרָג, מוֹרָג; cmp. אָרַג *Pi*) 1) *an implement with grooves* or *indentations*, esp. *threshing sledge*. —*Pl.* מוֹרִיגִים, מוֹרְגִים. Zeb. 116ᵇ; Men. 22ª; Ab. Zar. 24ᵇ (expl. מורגים, II Sam. XXIV, 22), v. טוֹרְבִיל.—2) *palate* (Rashi: *all parts of the animal which are rough and indented*).—*Pl.* as ab. Ber. 55ª; Sabb. 81ª מוֹרִיגֵי בחמת the palate (or tongue &c.) of an animal.

**מוֹרִיגָא**, מוֹרֶגֶת ch. same; 1) *threshing ledge.* Targ. Is. XLI, 15.—*Pl.* מוֹרִיגָיָא. Targ. II Sam. XXIV, 22. Targ. Is. XXVIII, 27 מוֹרִיגֵי ברזלא (ed. Lag. מורגי; h. text חָרוּץ).—Tem. 18ª אפי' ממוֹרִיגָיירהוּ Ar. (ed. ממוֹרְגַ'; Rashi (ממרג') even if you have to take them away from the threshing sledges. —2) *palate.* Targ. Job XII, 11; a. fr.—*Pl.* as ab. (with *sing.* meaning). Targ. Ps. XXII, 16 (ed. Wil. sing.). Targ. Cant. V, 16; a. e.

**מוֹרִיגַן** *morigan*, a word in an incantation. Sabb. 67ª Ms. M. (ed. מרוגז).

**דַּר דַּמּ', מוֹרִיָּה** (b. h.) *Mount Moriah*, the Temple mount. Taan. II, 4, sq. מי שענה . . . בהר המ' וכ' may He who answered Abraham on M. M. answer your prayer &c. Ib. 16ª; Y. Ber. IV, 8ᶜ top; Cant. R. to IV, 4; Gen. R. s. 55; Pesik. R. s. 40 (homiletical etymologies).

**מוֹרִיוֹן**, v. מָרְיוֹן.

**מַוְרִיאָטִינוֹס, מָוְרָטִינוֹס** pr. n. m. *Mauriatinus* (?), eponymous hero of Raamah. Targ. Y. Gen. X, 7; Targ. I Chr. I, 9 (ed. Lag. ממריאט').

**שׁוּבְלַיָּא מ', מוֹרַיָּא** m. pl. (v. שׁוּבְלָא, a. מוֹר) an ingredient of *frankincense*, supposed to be *unguis odoratus.* Targ. Y. II Ex. XXX, 34 (not שובלא; h. text שְׁחֵלֶת).

**מוֹרָיִת** f. (= הוֹרָאָה; יָרָה) *decision, law.* Y. Snh. IV, beg. 22ª (in Chald. dict.) . . . לא ידע מ' הדוא that scholar did not know the law.

**מוֹרִיתָ**, Cant. R. to II, 16, צמר מ', v. צֶמֶר מוֹרַדְכַּי.

**מוֹרִיתָן, מוֹרְיָנָא** m. (יָרָה) *teacher, scholar.* Keth. 23ª בנן דמ' אינון they are the daughters of a scholar. Y. Sabb. VIII, 11ᵇ top מ' דנשיא (not דנש') the teacher of the Nasi (R. Judah); Y. Shek. III, 47ᶜ; ib. VIII, beg. 51ª מוֹרְיָנֵיהּ דנשיא.

**מוּרְיוֹס**, (ch. form מוּרְיָיסָא) m. (muries) *brine, pickle* containing fish-hash and sometimes wine. Ab. Zar. 34ᵇ מ' אומן מוהר you may use *muries* prepared by a gentile professional cook (because he puts no wine into it). Ib. ארבא דמוריסא a ship-load of *muries.* Pes. 109ª קסתא דמ' וכ' a xestos measure for *muries* existed in Sepphoris which corresponded to the Log of the Temple; Y. Sabb. VIII, 11ª bot.; Y. Pes. X, 37ᶜ bot. תומנתא עתיקתא דמ' וכ' an old Tumanta (eighth of a kab) for *muries* in Sepphoris. Y. Ter. VIII, 45ᵇ bot., v. צִירָא I. Tosef. Ber. IV, 2. Tosef. Dem. I, 24; Ḥull. 6ª; a. fr.

**מוֹרִיפַת** *morifath*, a word in an incantation. Sabb. 67ª Ms. M. (missing in ed.).

**מוֹרִיקָא** m. 1) (יָרַק) *crocus, saffron.* Targ. Cant. IV, 14.—[Targ. Ps. CXIII, 9, v. יָרַק.]—Y. Kil. II, 28ª, v. חֲרִיעַ. Gitt. 70ª, v. הַרְהָרָא. Ḥull. 47ᵇ וכמי' דדמי . . . which has the color of cuscuta or saffron; a. e.—2) v. מָרוּקָא I.

**מוֹרִיר** m. (part. *Hif.*, denom. of רִיר) *spitting, discharging secretion.* Tosef. Par. IX (VIII), 6 מפני שהוא מוריר R. S. to Par. IX, 2 (ed. מוריד, corr. acc.) because it secretes liquid matter.—*Pl.* מוֹרִירִין. Ib. R. S. l. c. (ed. מודרין, corr. acc.). Neg. IX, 2, quot. by R. S. to Par. l. c.; v. מָרַד.

**מוֹרִישׁ** m. *testator, ancestor*, v. יָרַשׁ.

**מוֹרָךְ** m. (b. h. מֹרָךְ; רָכַךְ) *faintness, cowardice.* Sifra B'huck. Par. 2, ch. VII (ref. to מֹרָךְ, Lev. XXVI, 36, without ו) [read:] אינו אומר והבאתי מורך . . אלא: מרך וכ' it does not read *morekh* (with ו, which may be derived from ארך and mean *hope*, v. אֹרֶךְ) but *morekh* (without ו) which means fear, terror, despair &c. (v. מָרַךְ); Yalk. Lev. 675 (corr. acc.).

**מוֹרְכִיתָא, מוֹרְכִיוָתָא** f. pl. (אֹרֶךְ; cmp. אֲרוּכָה I) *long boards*, esp. *the trough at the well* (h. רְהָטִים). Targ. Y. I Gen. XXIV, 20 (ed. Amst. מוֹרְבִּיוֹת, corr. acc.; Y. II ואתתה מורבירת, corr. acc.). Ib. XXX, 38; 41 (Y. II מָרְכִּיוֹתָא, corr. acc.). Targ. Y. Ex. II, 16 (ed. Amst. מורביוותא, corr. acc.).

**מורכנין**, Y. Shebi. VI, end, 37ª, v. דָּכַן.

**מוֹרָם**, Part. *Hof.* of רוּם q. v.

**מוֹרָן*** m. (prob. contract. of מאורן; אוּר) *moran*, name of *a compartment* of the house (the Greek peristyle?). B. Bath. I, 6 (11ª) המ' (Ms. M. המרון; Ms. H. המירן).

**מוּרָנָא** (Ar. מראנה, מוראנה) name of a *parasite worm.* Ab. Zar. 26ᵇ לשום מ' (a circumcision performed) on account of a *murana.*—Hull. 49ª מ' פלגי וכ' as to a *murana* found on the lungs, there is a difference of opinion &c. Ib. 67ᵇ Ar. (ed. דרני).—*Pl.* מוּרָנִין, מוּרָנֵי. Targ. Y. Ex. XVI, 20. Targ. Job VII, 5 (not מורני); a. e.—[V. next w. a. מוֹרָנִיתָא.]

**מוּרָנִין, מוּרָנֵי** (or מוֹ') f. pl. (cmp. אֹרֶן) 1) *ash-trees* (b. h. הַדְּדָר). Targ. Is. XLI, 19; LX, 13 (ed. Wil. מוֹרָנִין; ed. Ven. I מוּרְנִין).—2) *lances*, v. מוֹרָנִיתָא.

**מורנמא**, Targ. Y. Ex. XXI, 18, a misplaced Var. lect. of מורניתא, v. מַרְכִּיתָא.

**מוֹרָנִית** f. (v. preced. art., cmp. μελία *ash* a. *spear*) *spear, lance.*—*Pl.* מוֹרָנִיוֹת. Ex. R. s. 17, end מ' שלי . . . הא לכם וכ' it is for you my darts are prepared, which I send over the waves of the sea (on your ships). Ib. מ' שלי וכ' my (the Lord's) darts are ready.

**מוֹרָנִי', מוֹרָנִיתָא** ch. same, *lance, pole.* Targ. Ps. XLVI, 10. Targ. I Sam. XIII, 22; a. fr.—[Targ. Y. Ex. XXI, 19 מוֹרְנִיתֵיהּ his *staff*, v. מַרְכִּיתָא.]—[Targ. Ps. CXXIX, 3 מורניתהון ed. Ven., v. מוֹרְדָנָא.]—*Pl.* מוֹרָנְיָין, מוֹרָנְיָתָא, מוֹרְנִיתָא. Targ. Ps. LV, 22 (ed. Wil. מורניך, corr. acc.). Targ. Jer. XLVI, 4. Targ. II Chr. XI, 12; a. fr.—Targ. Ez. XXXIX, 9 אעי מוֹרְנִין (h. text מקל יד, v. מוֹרָנְיָן).—Pesik. B'shall., p. 94ª; Koh. R. to XI, 2 בחושרי ובמ' with sticks and poles.

**מורנס**, Pesik. R. s. 21, v. טוֹרְנוֹס.

**מוּרְסָא** m. (cmp. אַרְסָא) *abscess.* Eduy. II, 5; Tosef. ib. I, 8, a. e., v. פָּסַס. Gitt. 69ᵇ למ' a remedy for an abscess.

**מורסין**, v. מוּרְסָן.

מוּרְסִינְטוֹן, v. מירסינטון.

מוּרְסָן m. (רָסַס) *bruised grain, coarse bran* (differ. fr. סוּבִין). Y. Sot. I, 17[b]; Y. Peah VII, 20[a] bot.; Keth. 112[a] מורסן (corr. acc.). Tosef. Shebi. V, 8. Hall. II, 6 מוּרְסָנָן the bran thereof; a. fr.

מוּרְסָתָא f. (רָסַס) *destruction, ruins.* Targ. Prov. XXVI, 26 (h. text מַשָּׂאוֹן).

מוּרָע = מְאוּרָע q. v.

מוּרָע, Y. Yoma VIII, end, 45[c], read with Lev. R. s. 3: כל רע.

מוֹרֵד, *pl.* מוֹרְדִין, v. מוֹרִיד.

מוֹרָשָׁה, מוֹרְשָׁא m. (cmp. יְרִישָׁא) *projecting point.* Ber. 24[a] מ' דכובע the top of the cap (the bag containing the T'fillin). Erub. 76[b]; Succ. 8[a] מ' דקרנאתא the projection of the corners (of a square inscribed in a circle). B. Bath. 3[a] מ' דקרנתא the projections of a rough stone wall. Sabb. 77[b] מ' קמא דכתיתא the top of the scab, opp. הוּדְרָנָא. Ib. 100[b] ודילמא מ' אית לה Ms. M. perhaps the ground in the water has a projecting eminence (v. Tosaf. a. l.; ed. וחא מ' אית לה but has not the ship a projecting point (a helm)?—Ḥull. 17[b] מ' קמא וכ' the anterior edge of a notch in a knife cuts smoothly (the skin and flesh) and the posterior edge tears the vital parts (סרמנים). Men. 94[b] מורשה עביד לחו (Rashi מורשא) he attache sto the shipshaped cake a projection.

מוֹרָשָׁה f. (b. h.; יָרַשׁ) *inheritance.* Snh. 59[a] (ref. to Deut. XXXIII, 4) לנו מ' ולא להם it is our inheritance, not theirs. Ib. מאן דאמר מ' מיגזל וכ' according to him who reads *morashah*, he (the gentile studying the Law) robs (us). Ber. 57[a], a. e. אל תקרי מ' אלא מְאוֹרָשָׂה read not (Deut. l. c.) *morashah* inheritance, but *m'orasah* (betrothed), v. אָרַס. Ex. R. s. 33.

מורשיא, v. מרשיא.

מוּרְתָא f. (v. מוֹר), מ' שחיקתא *a solution of pounded myrrh-gum.* Y. Ber. VI, 10[a] bot.

מוּשׁ (b. h.; v. מָשַׁשׁ) *to feel, touch.*

*Nif.* נָמוּשׁ, part. *pl.* נְמוּשׁוֹת [*gropers, searchers,*] *the last troop of gleaners.* Peah VIII, 1 משילכו הנ' from the time the last gleaners go. Y. ib. 20[d] בסוף . . . למה נקרא שמן נ' וכ' why are they called *n'moshoth* (searchers)? Because they come out last. Ib. אית תני נ' וכ' (not נמושית) some read *n'moshoth*, others *mashoshoth* &c.; he who reads *mash.* calls them so, because they feel their way in walking (old people); B. Mets. 21[b]; Taan. 6[b] מאי נ' סבי וכ' what is meant by *n'moshoth?* Old men walking on a staff; (oth. opin.) לקוטי וכ', v. לָקוּט. Y. Peah l.c. דירה יוצא בין חנ' (not מן) used to go out among the last gleaners.

מוּשׁ ch. 1) same. Targ. O. Gen. XXVII, 12; a. e.—2) (perh. fr. מָשַׁשׁ; cmp. משמש) *to handle, attend to, prepare.* M. Kat. 27[b] תימוּשׁ תאי איתתא וכ' (v. Rabb. D. S. a. l. note; ed. incorr.) let that woman have her shroud in readiness. B. Kam. 92[b] אוכפא לגביך מוּשׁ prepare a saddle for thy back, v. אוּכָּפָא.

*Af.* אַמֵּישׁ *to allow to touch.* Targ. Jud. XVI, 26 ואַמֵּישִׁנִי (ed. Lag. ואמשני, v. מְשָׁא).

מוֹשָׁב m. (b. h.; יָשַׁב) *seat, sitting.* Y. Ber. IX, 13[a] top מוֹשָׁבוֹ בקדושה His sitting (in judgment) is in holiness (with ref. to Ps. XLVII, 9). Meg. IV, 3 (23[b]) מעמד ומ' the ceremony of rising and sitting down at funerals; a. fr.—מוֹשַׁב לצרים, v. לֵיץ.—Esp. מ' (מטומאת) *the uncleanness caused by an unclean man's sitting, the unclean seat* (Lev. XV, 4). Kel. I, 5 מטמא משכב ומ' causes uncleanness of couch and seat; Zab. I, 1; a. fr.—[Hull. 124[a] מוֹשַׁב זב the privy chair of one afflicted with gonorrhoea; Ar. reads: מושבזג, משבזג, *'a leather seat of a folding chair'*, v. זוּג.]—*Pl.* מוֹשָׁבוֹת. Lev. R. s. 1; Tanh. Vayikra 1 (ref. to Prov. XXV, 7) רחק מן מקומך מ' וכ' keep removed from thy place two or three seats (behind that which is due to thy position), that they may say to thee, go up.

מושבזג, v. preced.

מושחן or מושכן, Y. Yeb. VIII, 9[d] top הדא עירי דמ' (or עירו); Y. Kidd. IV, 65[d] bot. הדא עדן רמשא, prob. to be read: עִיוֹן דמֵירְשָׁא or דמֵירְשָׁן, v. מֵירָשָׁא I a. עִיוֹן.

מוֹשִׁידְחוֹת, v. מָשׁוֹחַ.

מוֹשִׁיעַ m. (b. h.; יָשַׁע) *protector, aid,* esp. (by adopting the phrase Deut. XXII, 27) *means of saving a betrothed damsel assaulted.* Snh. 73[a] הא יש מ' לה בכל דבר שיכול להושיע but if there is aid, any means to save her is permitted (even by the death of the assailant). Ib. יש לה מ' אין וכ' if there is another way of saving her, you dare not kill him.

מוֹשֵׁךְ, v. מוֹשֵׁךְ.

מוֹשְׁכָא *hide,* v. מַשְׁכָא.

כֶּרֶךְ מ', מוֹשְׁכִי pr. n. pl. *the Fort of the Moschi,* a people whose territory formed the southern part of Colchis. Kidd. 72[a]; Yeb. 17[a].

מוֹשְׁכְנִי pr. n. pl. *Moxoene,* a town east of the upper Tigris sources. Kidd. 71[b] עד מ' Babylonia extends (for genealogical purposes) as far as M. Ib. 72[a] מושכי לחוד ומ' Moshki (v. preced.) is different from Moxoene. לחוד (K'rakh)

מוֹשֶׁךְ m. (v. מוּסְכִּין) *musk.* Ber. 43[a] (Ms. M. מוֹשָׁךְ).—*Pl.* מוּשְׁכִּין, v. מוּסְכִּין.

מוֹת, מוּת (b. h.) *to die.* Gitt. VII, 3, a. fr. אם מַתִּי if I should die. Gen. R. s. 9 (play on מְאֹד, Gen. I, 31) והנה טוב מוֹת behold, it is good to die.—Kidd. 72[b] כשמת ר' וכ' when R. . . died. M. Kat. 28[a] מת פתאום if one dies suddenly. Sabb. 55[b] בחטאם מֵתוּ died for their sin. Tam. 32[a] (in Chald. dict.) מה יעביד אינש ויָמוּת וכ' what must man do in order to die? Let him feed himself, v. חָרָה. Shebu. 18[a], v. וָטוּב; a. v. fr.—V. מֵת.

*Hif.* הֲמִית *to put to death; to cause death.* Snh. 53[a] אם אי אתה יכול לַהֲמִיתוֹ . . . שאתה מֵמִיתוֹ וכ' that if you cannot put him to death in the manner legally prescribed, you must execute judgment by whatever means you can. Ib. 56[b] מְמִיתִין עלידן . . . דברים acts on which a Jewish court passes a sentence of death. Tam. l. c. (in Chald. dict.) מה

רעבד אינש what must man do in order to live? .. Let him starve himself (his appetites). Ber. 63b אין ד״ת ... שממית עצמו עלידה the words of the Law remain only with him who kills himself (denies himself all enjoyments) for its sake (with play on Num. XIX, 14); a. v. fr.

*Hof.* הוּמְתוּ *to be put to death.* Keth. 37b מוּמָתִין בסייף those put to death by the sword. Snh. 55b מומתין על ידה are put to death on her account; a. fr.

**מוּת** ch. same, v. מִית.

**מָוֶת** m. (b. h.; preced.) *death.* Ab. II, 4 אל ... עד יום מותך do not trust thyself (that thou wilt not sin) until thy dying day; Ber. 29a. Ib. 17a סוף אדם למ׳ man's final destiny is death; a. v. fr.—מלאך המ׳ (abbrev. מה״מ) the angel of death. Ab. Zar. 5a. Gen. R. s. 9 והנה טוב מאד זה מה״מ 'and behold, it was very good' (Gen. I, 31) this refers to the angel of death; a. fr.

**מוֹתָא, מוֹתָה** I ch. same. Targ. Ex. X, 17. Targ. Jer. XI, 19 סמא דמ׳ *poison*; a. fr.—Targ. Y. Gen. XXXV, 18 *fem.*—Sabb. 88b סמא דמ׳, v. supra; Yoma 72b.—Yeb. 63a מידי דקשי ממ׳ something harder than death. M. Kat. 28b, v. חֲבוּלְתָא; a. fr.

**מוֹתָא** II f. (יָמַר) *oath*, v. מוּמָתָא.

**מוֹתָב, מוֹתָבָא** m. (יְתַב)=h. מוֹשָׁב, *seat, dwelling; session.* Targ. Ez. XLVIII, 15. Targ. O. Ex. XII, 42; a. fr.—B. Bath. 165b, a. fr. במותב תלתא in a session of three judges. Koh. R. to III, 6 [read:] יתב להון מותביהון וכ׳ he assigned to them their place in a dark compartment of the ship; a. fr.—בית מ׳ *court, school.* Bekh. 5b בבית מ׳ רבה in the Great College; Yalk. Ex. 224 מוֹתָבָא.—*Pl.* מוֹתָבִין, constr. מוֹתְבֵי. Targ. Ez. XXXIV, 13.—[Targ. Y. I Deut. XVIII, 8 מותבי, v. מוֹהֲבָא.]

**מוֹתְבוּתָא,** constr. **מוֹתְבוּת** f. (preced.) *settlement.* Targ. Y. Num. XXI, 15 (some ed. מוֹתְבוּת; h. text שָׁבֶת).

**מוֹתְבָנָא** m. (preced.) 1) *residence.*—*Pl.* מוֹתְבָנִין. Targ. Ex. X, 23. Ib. XXXV, 3 (Y. II בית מדור); a. fr.—2) *seat, chair.*—*Pl.* as ab. Targ. II Esth. I, 2.

**מוֹתִיבְתָּא,** v. מְתִיבְתָּא I.

**מוֹתָלָא,** *pl.* מוֹתְלָוָן, v. מַתְלָא.

**מוֹתָן** m. (מוּת) *pestilence.* Sifra B'ḥuck. Par. 2, ch. IV (ref. to בחלה, Lev. XXVI, 16) מכת מ׳ ... מכת המבהלת a plague which causes confusion among men, and which is that? It is the plague of pestilence (epidemic); Yalk. Lev. 673.

**מוֹתָנָא** ch. same. Targ. O. Num. XVII, 15 (Y. fem., sub. מוּת). Ib. XXXI, 16. Targ. Ps. LXXVIII, 50 Ms. (ed. מְמוֹתָא); a. fr.—Taan. 8b, v. בַּפְנָא. Snh. 29a; Yeb. 114b (prov.) שב שנין הוה מ׳ וכ׳ a pestilence may last seven years, yet none dies before his time, a. e.—[Targ. Y. II Num. XXIII, 10. מוֹתְנִין קשיטין, read מוֹתָא דְקִ׳.]

**מוֹתָנָא** *rope,* v. מִיתָנָא.

**מוֹתְנִין** m. pl. ch.=h. מָתְנַיִם, *loins, sides.* Targ. Y. Gen. XXI, 14.—Ḥull. 51a אמותניירהו שדו לחו (Rashi: אמתן) they throw them so that they fall on their sides.

**מוֹתַנְתָּא** f. pl. (?)=מוֹתָנָא. Targ. Y. Lev. XXVI, 16 (ed. Amst. מותנתא, corr. acc.).

**מוֹתָר,** v. נָתַר.

**מוֹתָר** m. (b. h.; יָתַר) *remainder, surplus.* Shek. IV, 3 מותר שירי וכ׳ what remains over of the surplus fund of &c. Ib. 4. Men. 83b מ׳ הפסח what has not been used of the money (or the animals) dedicated for the Passover sacrifice; a. fr.—*Pl.* מוֹתָרוֹת. Y. Yoma V, beg. 42b תנאי ב״ד הוא על המ׳ וכ׳ (not תנייא) it is a silent agreement of the authorities that surpluses (from sacrificial appropriations) shall be applied to burnt-offerings. Sifra Tsav, Mill., end מוֹתְרֵיהֶם their remnants.

**מוֹתָרָא, מוֹתָר** ch. 1) same. Targ. O. Ex. XVI, 23. Targ. Y. II Ex. XII, 34 (h. text מִשְׁאֶרֶת); a. e.—Lev. R. s. 34, end כד ... מותר מלין וכ׳ when she talked a surplus of words (more than necessary) on the Sabbath.—*Pl.* מוֹתָרַיָּא, מוֹתָרַיְיהָ. Num. R. s. 11 אילין מ׳ וכ׳ how many days (above 3000) are there?—2) *superabundance.* Targ. Is. I, 9.—3) *preference, advance.* Targ. Koh. II, 13; a. e.

**מִזְבֵּחַ** m. (b. h.; זָבַח) *altar.* Zeb. V, 1, a. fr. מ׳ החיצון, v. חִיצוֹן Tam. III, 1, a. fr. מ׳ הפנימי the inner altar (in the interior of the Temple).—Gitt. V, 5 מפני תקון חמ׳ in order to prevent neglect of the altar. Ib. 55b שלא יאמרו מ׳ אוכל וכ׳ lest people say, the altar receives stolen goods. Ber. 55a, v. כָּפַר. Gen. R. s. 80 כמ׳ כן כהניו as the altar, so are its priests; Y. Snh. II, end, 20d; a. v. fr.—Ab. Zar. 53b; Tosef. ib. V (VI), 8, a. e. (of an idolatrous altar), v. בִּרְמוֹס.—*Pl.* מִזְבְּחוֹת. Lam. R. to I, 16 הרי אמנו בנתה שבעה מ׳ וכ׳ behold, our mother built seven altars and offered seven children on one day (as martyrs of their faith). Num. R. s. 20; a. e.

**מַזְבְּלָא** m., *pl.* מַזְבְּלֵי (v. זֶבֶל) *foliage in a bag, bolster* used by the shepherd; [Ar. *short pieces of matting*]. Succ. 20a, expl. מַרְזוּבְלֵי, q. v. Ib.b מזבלי Ms. M. (ed. מרזובלים).

**מַזְבָּנָא, מִזְבָּנָא** m. (זְבַן) *seller.* Targ. Is. XXIV, 2 (some ed. מזבנא).—Y. B. Mets. V, beg. 10a יותר מיכן וי למ׳ if prices rise above that, woe to the seller (on time). Esth. R. to III, 6 ווי לידה למזבניה (not למירוב) woe to him who sells it (the king's purple). Pesik. R. s. 21, v. זְבִינָא II.

**מְזוֹבָנֵי, מְזַבְּנָא** same. Targ. Ez. VII, 12, sq. (ed. Wil. מזוב׳). Targ. II Esth. III, 11; a. e.

**מָזַג** (denom. of מֶזֶג; b. h. מָסַךְ) *to mix wine with water, spices* &c.; *to temper*; in gen. *to fill the cups, to offer drink.* Ab. Zar. 58b (to one who used מָסַכְתָּ) ואימא מְזָגוֹ why do you not say *m'zago?* Ib. יין שמזגו נכרי wine which a gentile mixed for drinking. Ib. 59a חמרא דמְזָגוּ נכרים וכ׳ wine which gentiles mixed and Jews drank. Pes. X, 2 מזגו לו כוס וכ׳ they (the attendants) offer him the first cup &c. Num. R. s. 1 (ref. to Cant. VII, 3) מי שהוא מוֹזֵג .. מוזג וכ׳ (not מזג) he who mixes wine properly, mixes one third wine with two thirds water; Tanḥ. B'midb. 4.

Pes. VII, 13 לְמָזוֹג to serve the wine; a. fr.—Part. pass. מָזוּג a) *mixed* (wine), opp. חַי. Ib. 108b. Neg. I, 2 כיין המ' בשלג the color of red wine mixed with snow, v. פֻּתַּךְ. Nidd. II, 6 כמ' like mixed wine; expl. ib. 7 שני חלקים וכ' two thirds water &c., v. supra; Sabb. 75a; a. fr.—b) *combined.* Num. R. s. 2, beg. מְזוּגִין..בי״ח מקומות in eighteen biblical passages are Moses and Aaron combined (the predicate being in the singular number as if they were one person).

*Nif.* נִמְזַג *to be mixed.* Y. Ab. Zar. V, 45a bot. אפי' נ' כל צרכו וכ' even if the quantity finally added to produce the required proportion was a permitted substance; Y. Orl. II, 62b bot.

*Pi.* מִזֵּג *to clarify, make clear.* Cant. R. to VII, 4 (play on מזג, ib.) the Sanhedrin שהוא מְמַזֵּג וכ' which makes the law clear for her (the congregation).

**מָזַג** ch. same. Targ. Y. Ex. XXX, 33 (h. text יִרְקַח). Targ. Prov. IX, 2. Targ. II Esth. I, 8; a. fr.—B. Mets. 60a מָזְגָה טעמיה וכ' he mixed it, (and) when he tasted it &c. Erub. 54a אשכחיה..דקא מָזֵיג ליה וכ' he found his servant when he was about to mix the wine for him; אֲמָזְגֵיה אנא I will mix it myself; Ned. 55a. Lam. R. to I, 1 רבתי (חד מאת' 6) (in an enigma) תרין מְזָגִין two give drink (the breasts). Ex. R. s. 45 תרין אפין מזגין וכ' two angry faces putting hot water into the drink!, i. e. one adding to the other's wrath, instead of placating; Midr. Till. to Ps. XXV, 4 מרגזין רתחין (corr. acc.; cmp. Deut. R. s. 3). [Lev. R. s. 28, end מזגיה, v. אָזַי.] Gen. R. s. 63 (read:] מַזְגָה קדמיתון, and tempered the bath before them (v. נָצַח); a. e.—Part. pass. מְזִיגָא, מְזִירָא. Yoma 81b מ' מי אמרי Ar. (ed. מזוג) did I say, 'tempered' (vinegar)?

*Pa.* מַזְרֵג same. Targ. Is. LXV, 11.

*Af.* אַמְזֵיג same, esp. *to mix drugs.* Part. מַמְזִיג *apothecary.* Targ. Y. Ex. XXX, 25 [read:] בשמא עובד מ'; ib. 35 (h. text רֹקַח).

**מְזָג (מִזְגָּג)** pr. n. *M'zag* (*Mizgag*), eponymous hero of a tribe answering to *Mazices, Mazyes* (*Maxyes*) in Northern Africa (v. Sm. Greek a. Roman Geogr. s. v. Mauretania). Targ. Y. Gen. X, 7; Targ. I Chr. I, 9 (ed. Lag. מזגג); ib. 32 (h. text דדן).

**מֶזֶג** m. (b. h.; זָגַג, cmp. מָזַר fr. מָזַר) [*clearing, refining*; fr. which מָזַג *to clear* (*dark*) *wine by dilution* &c.,] 1) *mixture.* Sifra Vayikra, N'dab., Par. 5, ch. VII לא במ' not in a mixture of water and wine. Nidd. II, 7 (19a) וכמ' Y. a. Bab. ed. (Mish. כמזוג), v. מָזַג. Y. ib. II, 50b top וכמ' מזוג נראה מבחוץ . . . . אבא (not וכמזגי) 'and like mixed wine', says Abba . . ., like a cup filled with mixed wine, seen from without (through the glass). Bab. ib. 20a חוץ ממ' except the discharge which has the color of a mixture of one third wine &c.; a. e.—2) *temperament, disposition.* Gen. R. s. 28 מִזְגּוֹ . . . רע (not רעה) the king's disposition is bad (he is illiberal).

**מִזְרָא, מִזְיָא, מִזְגָא** I, מִזְיָן ch. same, *mixed wine, drink.* Targ. Prov. XXIII, 30 בית מ' drinking house (h. text מָסֶךְ).—Ned. 55a הדין מי' דמי וכ' this prepared wine tastes like that prepared by &c.; Erub. 54a דמי האי מזיגא וכ' B. Mets. 60a מ' דידי מידע ידיע wine which I mixed is easily distinguished (because I make it very weak).—Trnsf. מ' דעלמא the banquet of the world, *the needs of life.* Cant. R. to VII, 4; [Matt. K.: מָזְגָא the *butler of the world* (the Lord)].—*Pl.* מְזִיגֵי, v. next w.

**מְזִגָּא** II or **מַזְגָא** I m. (cmp. זוּגְרְתָא) *crystal, glass.* Yoma 35b כחמרא במ' as the wine shines through a glass cup (be it ever so thick).—*Pl.* מְזִיגֵי or מַזְגֵי. B. Bath. 73b תרי מ' דחמרא (Rashb. כסי, v. Rabb. D. S. a. l. note 300) two cups of wine. [Y. Nidd. II, 50b top וכמזגי אבא וכ', v. מֶזֶג.]

**מַזְגָא** II pr. n. pl. *Mazga.* Gen. R. s. 34, end; Yalk. Gen. 61 מן הן . . . מן מ' where are you from? Said they, from Mazga. Ib. אנא חכים מן מ' וכ' I am a scholar from M., and it contains no more than two stands (for students).

**מָזְגָא** m., v. מִזְגָא.

**מָזְגָא חַמְרָא** f., מ' (מָזַג) *Wine-Mixer*, name of an unclean bird; בת מ' ח' *Little Wine-Mixer*, name of a clean bird. Ḥull. 62b, sq.

**מְזַגְגָּא,** v. מָזַג.

**מְזַגְדְּנִין, מְזַגְדָּנִין,** v. זִגּוּץ.

**מִזְדַּרְע** m. (זְרַע) *seed.* Targ. Y. Gen. IV, 3, v. הִרְבַּע II.

**מַזְּהּ** I (b. h.) = מַה זֶּה, *what is this?* Tanh. Sh'moth 23 (ref. to Ex. IV, 2) מ' בידך מַזֶּה כתיב וכ' 'what is this in thy hand?' It may be read *mizzeh*, out of that which is in thy hand thou deservest punishment.

**מַזֶּה** II m. (נָזָה) *the priest appointed to do the sprinkling* (Num. XIX, 21). Tosef. Par. XII (XI), 12.—Trnsf. *priest, man of distinction.* Y. Ber. IV, 7d top מי שהוא מ' בן מ' יזה וכ' let him sprinkle (occupy the office) who is a sprinkler, son of a sprinkler (a scholar of scholarly ancestry); dare he who is neither himself a sprinkler . . . . say to him who is . . . ., Thy water is plain cave water, and thy ashes mere ashes from the stove (thy decisions are of no legal value)?; Y. Taan. IV, 67d; Ber. 28a; cmp. מַדָּא.

**מַזּוּ** = מַה זּוּ *what is this? why is this?* Y. Ab. Zar. III, 43b; ib. IV, 44b top.

**מְזוֹבְנָא,** v. מְזוֹבַנְנָא.

**מְזוֹגָא** m. (מָזַג) *wine-mixer, butler.* Targ. Y. Gen. XL, 5; a. e.—Y. Sabb. I, 3a bot.—*Pl.* מְזוֹגַיָּא. Targ. Y. Gen. XL, 1; a. e.

**מְזוֹדָה*** or **מְזוֹדָא** f. (v. זָדָה) *travelling bag* containing provision &c. Kel. XX, 1 Mish. ed. (Talm. ed. מזורת, מזרה, corr. acc.; ed. Dehr. מִיזָדָה, Var. in Maim. מזרה).

**מְזוּזָה** f. (b. h.; זוּז=זוּז; cmp. זְוָיָא) [*coupling, set,*] *door-frame*, esp. *door-post.* Kidd. 22b (ref. to Ex. XXI, 6) דלת ומ' שהיו עידי וכ' door and post were my witnesses in Egypt (ib. XII, 23) when I passed ... and said, my servants are the sons of Israel and not servants of servants &c. Ib.

מת מ' מעומד וכ' as *m'zuzah* is used only of what is in a standing position, so is here *deleth* meant of the door in its position. Men. 34a למ' אחת where there is only one door-post; a. e.—*Pl.* מְזוּזוֹת. Mekh. Bo. s. 11; a. e.—Esp. *m'zuzah* (Deut. VI, 9; XI, 20) *the inscription on the door-post* (a slip of parchment containing Deut. VI, 4—9, a. XI, 13—21). Pes. 4a מ' חובת הדר וכ' to fasten the *m.* at the door is the tenant's duty (not the owner's). Men. 44a פטור מן המ' requires no *m.* Ib. כל שאין לו מ' בפתחו he who has no *m.* at his door. Ib. 34a חייב במ' אחת is bound to have one *m.* at the door; a. v. fr.—Y. Meg. IV, 75c bot. בית מְזוּזָתוֹ של ר' the case of the *m.* in the house of Rabbi. —Yoma 11a מְזוּזַת יחיד the *m.* in a private house.—*Pl.* as ab. Men. l. c. חייב בשתי מ' must have two door-post inscriptions; Yoma l. c.; a. fr.

**מְזוּזְתָא** ch. same, *door-post*; *door-post inscription.* Targ. Ps. CXXI, 5 מן בגלל מ' וכ' ed. Lag. (missing in oth. ed.) for the sake of the *m'zuzah* &c. Targ. Y. Deut. XX, 5; a. e.—Men. 33a קבע לי מ' fasten the *m'zuzah* for me.—Ab. Zar. 11a חזא מ' וכ' saw the inscription at the entrance; a. e.—*Pl.* מְזוּזָתָא, מְזוּזָרִין, מְזוּזָרָן. Targ. Lam. II, 9 (h. text ברית). Targ. Deut. VI, 9; a. e.—[Targ. I Sam. I, 9 עַל מְזוּזֵי, missing in ed. Lag.]

**מְזוֹכְתָא, מְזוֹכִיתָא** = מְדוּכְתָא q. v.

**מָזוֹן** m. (b. h.; זוּן) *food, sustenance*; *meal; alimentation.* Erub. III, 1 הנודר מן המ' וכ' he who vows abstinence from *mazon* (nourishment) is permitted to partake of water and salt. Ib. 30a; Ber. 35b מים ומלח הוא דלא איקרי מ' וכ' only water and salt are not called *mazon*, but all other food is included in *mazon*; Gen. R. s. 94, beg. Erub. VIII, 2 מ' ב' סעודות food for two meals. Ber. VIII, 8 לאחר המ' for the after-meal (dessert). Ib. מברך על המ' he says the grace after meal. Ib. 5 נר ומ' וכ' the benediction for the light, then for the meal, then for the spices &c.; Pes. 103a. —ברכת המ', v. בִּרְכַּת.—Ber. VI, 8 ודוא מְזוֹנוֹ and this was his meal.—Y. Yeb. XV, 14d bot. מ' האשה והבנות the alimentation of wife and daughters (after a man's death). Ib. VII, 8a bot. מ' חבנות מדבריהן the obligation to support the daughters from a man's estate is a Rabbinical enactment; a. fr.—*Pl.* מְזוֹנוֹת. Ber. 35b בורא מיני מ' (abbrev. במ"מ) (Blessed be he) who created various kinds of food. Keth. IV, 6 חייב במ' בתו bound to support his daughter. Ib. XI, 2 אין לה מ' she cannot claim alimentation. Ib. 3 למ' מכרתי I have sold (a portion of my widowhood) for my support. Ib. XII, 2 הבעל נותן לה מ' . . . . דמי מ' her husband supports her, and they (the heirs) must give her the equivalent of her support; a. fr.

**מְזוֹנָא, מְזוֹן** ch. same. Targ. O. a. Y. I Deut. XXIV, 6. Targ. Y. I Gen. III, 18; a. fr.—Ber. 44a, v. זִיהֲנָא I.—*Pl.* מְזוֹנֵי, מְזוֹנִין. Y. B. Bath. IX, beg. 16d לית לה מ' she cannot claim alimentation. Keth. 65a פסוק לי מ' decree alimentation to be given me (by my husband's heirs). Bets. 16a דהאי חק לישנא דמ' הוא that this *ḥok* (Ps. LXXXI, 5) means sustenance; a. e.

**מְזוֹנִיחָת**, v. זְנוֹחָא.

**מְזוֹנָתָא, מְזוֹנִיתָא** f. (preced. art.) *support, comfort.* Gen. R. s. 48 (ref. to Gen. XVIII, 5) פירתא מ' דלבא bread is the comfort of the heart; Yalk. Gen. 82; Yalk. Jud. 75 מזינותא (corr. acc.).

**מְזוֹפָא** m. (יְזַף) *creditor.* Targ. Ps. CIX, 11 (Ms. מוֹזִיפָא).

**מְזוֹפִיתָא** I f. (preced.) *loan*; מרי מ' *creditor.* Targ. Ps. LXVI, 12. Targ. Y. Deut. XV, 2 (ed. Amsterd. מְזוֹפָתָא).

**מְזוֹפִיתָא, מַזּוֹפִיתָא** II f. (נְזַף) *threatening, rebuke, wrath.* Targ. O. Deut. XXVIII, 20 מַ' ed. Berl. (oth. ed. a. Y. מְ', מָ'). Targ. Ps. XVIII, 9. Targ. Is. XXX, 17; a. fr.

**מְזוֹפָתָא**, v. מְזוֹפִיתָא I.

**מְזוֹרָא** m. (b. h.; זוֹר or זָרַר) *compress.* Y. Sabb. II, 5a top לא כמי שעשאה מ' . . . עשאה מ' if he had made a compress out of it, it would have been clean; now that he soaked it in oil, is it not the same as if he had made it a compress?

**מְזוֹרָה** m. ch. (v. preced.) *an implement for mashing* olives &c. Y. Sabb. XVII, 16b top; Y. Bets. I, 60c, v. זֵירָא, —*Pl.* מְזוֹרֵי. Sabb. 123a.

**מְזוֹרָה**, Kel. XX, 1, v. מְזוּדָה.

**מְזָא, מָזָא**, v. מְזִמָּא, מְזִמָּז.

**מְזוֹחִילָה** f. (זָחַל) *gutter, spout.* B. Bath. II, 5 מרחיקין . . . מן המ' וכ' you must build your wall at a distance of four cubits from your neighbor's spout, so that he can put up a ladder (to repair it). Ib. 22b מ' משופעת an inclined spout (under which people can pass). Ib. 59a מ' של בנין a spout made of masonry. Tosef. Toh. IX, 15 המ' שהיתה שותה וכ' a spout which an unclean person broke apart while it was receiving and discharging liquids; a. fr.

**מָזִי** pr. n. pl. *Mazi*, near Tyre (v. Hildesh. Beitr., p. 27, note 192). Y. Dem. II, 22d top; Tosef. Shebi. IV, 7 מָזְרִין ed. Zuck. (Var. מַזְרִין, מזרל).

**מְזִירָא, מִזְרָא, מִזְרָא** m. collect. noun (זא, emp. מוֹזָא; Syr. pl. מזא, P. Sm. 2064) *hair.* Targ. Y. Deut. XXI, 12.—Naz. 39a תאר מ' וכ' (Rashi בירנתא) does hair grow from beneath or from above?—Meg. 18a חזה מהפך במְזִירֵיהּ was busying himself with his hair; R. Hash. 26b Ms. M. (ed. בשעריה). Ned. 50a. Snh. 110a top סתרתה למְזִירָהּ she loosened her hair. Ib. גייז לידה למְזִירֵיכוּ he cut your hair off (shaved you all over). Yeb. 116b סתרי מְזִירֵיךְ loosen thy hair. Ab. Zar. 75a דמ' (filters made) of human hair.—[Targ. Is. III, 20 קולמוס (קולמז ed. Lag.), Var. קלמסמסיא, קול מזמסיא, Ar. קלמזמ, read: קוֹלְמָסֵי מַזְרָא *hair-pins* (h. text קשרים; LXX ἐμπλόκιον; cmp. LXX Ex. XXXV, 22.]

**מְזִירָא**, v. מְזוֹזָא I.

**מְזִירָה** I pr. n. pl., v. מְגִירָה.

**מְזִירָה** II f. (מָזַג) *mixing the wine, offering drink.*

Sabb. VIII, 1 כדי מְזִיגַת הכוס as much wine as is required for a cup (of benediction) to be mixed with water. Keth. 61a מ' הכוס offering the wine cup (by the wife). Tosef. Sot. I, 2 כדי מ' הכוס as much time as is required for preparing a cup of wine; Y. ib. I, 16c bot.; Bab. ib. 4a; a. fr.

**מְזִידָה, מֵזִיד**, v. זִיד.

**מַזְיָא**, v. מַזָּא.

**מַזְיֵרָן**, v. מְזַר.

**מְזִיזְעֵי** m. pl. (זוּעַ) *frightening demons.* Targ. Y. Num. VI, 24.

**מזימות**, Yalk. Prov. 935, v. זִימְיָא.

**מַזְיָן**, v. מְזַר.

**מַזִּיק** m. (נָזַק) *one who does damage, destroys, wastes.* Yoma 80b, sq. 'כי יאכל פרט למ' if he eats' (Lev. XXII, 14) which excludes him who wastes (by eating excessively).—In gen. 'מ(ה) *the offender that occasioned damage*, opp. ניזק the injured claimant. B. Kam. I, 2; a. fr.—*Pl.* מַזִּיקִים, מַזִּיקִין. Ib. III, 11, v. נָזַק.—Gen. R. s. 54 מַזִּיקֵי בֵיתוֹ the annoyances of one's house (flies &c.).—Esp. *demons.* Ber. 3a, sq. 'מפני ת on account of the demons (dwelling in ruins). Num. R. s. 12, beg.; a. fr.

**מַזִּיקָא, מִזִּיק** ch. same, esp. *demon.* Targ. Cant. VIII, 3.—Kidd. 29b דאבריי . . . הוה ההוא מ' there was a demon dwelling in Abbayi's school house.—*Pl.* מַזִּיקַיָּא, מַזִּיקִין, מְזִיקֵי. Targ. Job V, 7. Targ. Ps. LXXXIX, 33 (ed. Lag. מוז'); a. e.—Ḥull. 105b משום דשכיחי מ' because demons frequent there; a. e.

**מְזִיקְתָּא** f. (v. זִיקָא II) *irrigating channel* (h. תְּעָלָה). Targ. I Kings XVIII, 32; 35 (ed. Wil. מָזְקָא . . .). Targ. II Kings XVIII, 17; Targ. Is. VII, 3.

**מְזִירָקָא**, v. מַזְרָקָא.

**מַזָּל** m. (b. h.; נזל, cmp. Arab. *manzil* hospitium) [*station of the stars,*] *constellation of the Zodiac;* in gen. *planet.* Gen. R. s. 10 יש מ' שגומר הלוכו וכ' there is a planet that finishes its circuit in thirty days . ., in twelve months &c. Ib. נוגה מהלכת י"ב מזלות . . . מ' וכ' the Venus passes the twelve constellations in ten months, requiring for each station twenty five days; a. fr.—*Pl.* מַזָּלוֹת. Ib. Ber. 32b שנים עשר מ' וכ' I have created twelve stations in the heavens, and for each station I have appointed thirty legions (of stars), v. גַּסְטְרָא. Tosef. ib. VII (VI), 6 . . הרואה [בסדרן] ואת חמ' he who sees the sun, the moon and the stars and planets in their original position (at the end of a lunisolar period). Sabb. 75a חישוב תקופות ומ' the calculation of periods and constellations. Gen. R. s. 25; Y. Pes. I, 27b top לא שמשו חמ'וכ' the planets did no service during the year of the flood; a. fr.—עובד כוכבים ומ' (abbrev. עכו"ם) *idolater,* v. עָבַד, a. עֲבוֹדָה.—Trnsf. (astrology) *constellation at one's birth, planet, destiny; guardian angel, angel of destiny.* Gen. R. s. 10 אין לך כל עשב . . . שאין לו מ' וכ' there is not an herb which has not a planet in heaven that strikes it and says, Grow!—Sabb. 156a לא מַזַּל יום not the day's planet, but the constellation of the hour (of birth) has influence. Ib. מ' מחכים וכ' the planet (of birth) makes wise, rich &c. Ib. אין מ' לישראל Israel is not dependent on nativity; a. v. fr.

**מַזְלָא, מַזָּל** ch. 1) same, *planet, constellation; luck.* Targ. Y. Num. XXXIII, 45 ברית מ' (h. text גד). Targ. Y. I Gen. XXX, 11. Targ. Koh. IX, 3 מ' ביש bad luck; a. fr.—Sabb. 53b, a. fr. אדם דאית ליה מ' man has a guardian angel (chance of recovery from a disease fatal to beasts). Taan. 29b ריע מַזְלֵיהּ his luck is shaky (bad), opp. בריא מזליה. Koh. R. to VII, 15, a. e. טמיע מ', v. טְמַע; a, v. fr.—*Pl.* מַזָּלָתָא, מַזָּלַיָּא. Targ. Y. Num. VII, 84.—Targ. Is. XLVII, 13 מַזָּלַת (constr.; ed. Ven. I מַזָּלוֹת h. form).—Targ. Koh. VII, 15. Ib. IX, 2; a. fr.—Sabb. 146a דהוו (מַזָּלַיְיהוּ) their guardian angels were present (at the giving of the Law).—2) (Ms. מַזְלָא) *fortune, possession.* Targ. Ps. CXII, 3. Targ. Prov. VIII, 18 (ed. Lag. מזליא, *pl.*); a. e., v. מוֹדְלָא.

**מַזְלָא*, מַזָּל** *pl.* מַזְלַיָּא m. (נָזַל) *running motion.* Pes. 40a כל אגב מַזְלַיְיהוּ וכ' Ar. (ed. מַדְלַיְיהוּ; Ms. M. אזליידהו; Ms. M. 2 a. Ms. O. מיזליידהו; v. Rabb. D. S. a. l. note) as long as the liquids are in motion (boiling), they do not create fermentation; v. מַדְלָא.

**מַזְלָא**, v. מַזָּלָא 2.

**מַזְלָג** or **מִזְלָג** m. (b. h.; זָלַג) [*dripper,*] *fork for taking meat out of the caldron.* Kel. XIII, 2 ניטל חמ' (not ניטלה) if the forked head of the soup-ladle is broken off, v. זוֹמֶרְלִיסְטֶרוֹן; Tosef. ib. B. Mets. III, 6.—Sabb. XVII, 2 (122b), v. מַלְגֵּפָא.

**מזלותא**, Targ. Y. II Ex. XIV, 25, v. מוּלָתָא.

**מַזְמוּטֵי** m. pl. (=מזמוט, transpos. of זמזום, v. זַמְזוּמֵי; cmp. עגעג for עגגע; as to זט for זד cmp. גְּזוּזְטְרָא, גְּזוּסְטְרָא) *music, sweet melodies.* Targ. Job XXXVI, 11 (Ms. בסרמיא; h. text נעימים).—Hebr. constr. מַזְמוּטֵי. Ḥag. 14b מ' חתן וכלה the musical entertainments at a wedding (Y. ib. II, 77a bot. בני חופה שמרחין לפני חתן).

**מִזְמוֹר** m. (b. h.; זָמַר) *song, psalm.* Lev. R. s. 10 חמ' חזה אדם וכ' this psalm (Ps. XCII) was composed by Adam. Midr. Till. to Ps. IV; a. fr.—*Pl.* מִזְמוֹרוֹת, מִזְמוֹרִים, מְזַמְּרִין. Y. Ber. IV, 7d bot.; Y. Taan. II, 65c top כנגד י"ח מ' וכ' corresponding to the eighteen psalms &c. Y. Sabb. XVI, 15c; Treat. Sof'rim ch. XVI, 11 מ' . . . מאה one hundred and forty seven psalms (Pss. I and II, IX and X, XLII and XLIII forming severally one psalm). Lev. R. s. 4 מאה ושנים מ' אמר וכ' (not ועשרים) one hundred and two psalms had David composed (up to Ps. CIV, counting Ps. I and II, Ps. XLII and XLIII severally one psalm, v. Ber. 9b bot., a. Var. in Ms. M. in Rabb. D. S. a. l., a. Yalk. Ps. 862); a. fr.

**מִזְמוֹרָא** ch. same. Lev. R. s. 34 וכולה ענירנא דמ' and the entire contents of the psalm (CIX).—*Pl.* מִזְמוֹרִין. Koh. R. to VII, 8 אילין אמרין מ' וכ' the ones recited psalms, the others alphabetic acrostics; Ruth. R. to III, 13; Yalk. Koh. 974 מזמורים.

שני נרות מ' (Talm. ed. מערביים) the two easternmost lights. Gen. R. s. 43, beg. לבם של מ' the heart of the eastern kings (Gen. XIV, 1); Yalk. Is. 311 אזרחיים (corr. acc.).—*Fem.* מִזְרָחִית. Tam. IV, 1 קרן מ' צפונית the north-eastern corner of the altar. Zeb. V, 3; a. fr.—*Pl.* מִזְרָחִיּוֹת, Tam. III, 9 (Talm. ed. מזרחית, Var. מערבית); a. e.

**מִזָּרִים** m. pl. *M'zarim*, name of a constellation of stars (*those scattering the clouds*, v. זָרָה). Targ. Job XXXVII, 9.

**מִזָּרִין**, v. next w.

**מִזְרָן, מִזָּרָן** m. (אָזַר) *girth, strap of cloth which is wound over the bed to keep the covering in position*, Maim.; [Hai G. a. Ar.: (fr. מזר *to spread under*) *a sort of carpet under the mattress*; v., however, Tosef. quot. bel.]. —Kel. XIX, 3 מ' היוצא וכ' a piece of the girth hanging from the bed. Ib. שירי מ' remnants of a torn girth. Ib. 4 נישא ... ועל חמ' was carried (in his bed) by the bed and by the girth (the carriers holding the ends of the strap). Ib. 5, sq.; Tosef. ib. B. Mets. IX, 6. מ' שהוא מכרך בו וכ' the girth which one ties around the bed. Ib. מזרין ed. Zuck. (corr. acc.).

**מִזְרָק** m. (b. h.; זָרַק) *the bowl* out of which the sprinkling is done. Yoma IV, 3 קבל במ' וכ' received the blood in the bowl. Num. R. s. 13 מ' כנגד הירבשה the bowl is typical of the dry land; a. v. fr.

**מִזְרֵיךְ, מִזְרָקָא, מַזְרֵק** ch. 1) same. Targ. O. Num. VII, 13 מִזְ' ed. Berl. (Mss. מִזְ', מַזְ'; Y. מַזְרָקָא (מזרק); a. fr.—*Pl.* מִזְרָקֵיא, מִזְרֵיךְ'. Targ. O. Ex. XXVII, 3 מַזְרֵיק' ed. Berl. (Y. מִזְרִיךְ'). Targ. Zech. XIV, 20.—2) *blood-vessel, jugular vain.*—*Pl.* מִזְרָקֵי, מִזְרֵיזְ', מַזְרֵיךְ' *the neck with the jugular veins.* Hull. 93[b]; Pes. 74[b] מזרי'. Ib. (used as a sing.) וכן מ' חתכיה וכ' (missing in Ms. M.) and so the neck-piece, if he cut it &c.

**מִזְרַת**, Tosef. Men. XI, 2, read: כְּוָרַת.

**מְחָא I, מָחָא I**, v. מחי h. a. ch.—[מָחָא, Targ. Is. XIX, 10, Var. ed. Lag. מחא, read: מָהָא *her water*, v. מוֹי.]

**מָחָא II** f. (מְחִי II) *stroke, plague.* Targ. Ex. VIII, 15.—Constr. מָחַת, מְחַת, *pl.* מָחָן, v. מַחֲתָא.

**מְחָא II** m. (preced.) *whip.* Targ. Nah. III, 2.

**מְחָאָה** f. (מָחָה) *protest* to prevent the claim of undisturbed possession (v. חֲזָקָה). B. Bath. 38[a], a. e. מ' שלא בפניו תויא מ' a protest (before witnesses) in the absence of the usurper is a legal protest (prevents the claim of undisturbed possession being recognized). Ib.[b] תיכי דמי מ' וכ' what is a legal protest? If he merely says, This man is a robber, it is not a legal protest. Ib. 39[b], sq. מ' בפני שנים ואין וכ' a protest is valid, if made in the presence of two witnesses, nor is it necessary to say, Write; i. e. they may write a document to that effect without being especially authorized; a. fr.

**מַחֲבָא I** m. (b. h.; חָבָא) *hiding place* in times of war &c. Nidd. IV, 7. Tosef. Yeb. XII, 4; Yeb. 99[a] ילדו במ' ... gave birth to two children (each to one child) in a hiding

**מְזַמֵּז** (Pilp. of מזז) *to soften.*

*Nithpalp.* נִתְמַזְמֵז *to be softened.* Ḥull. 45[b] נתמסמס פסול ני כשר if the spinal cord is a pulpy mass, the animal is unfit, if merely softened, it is fit for food (*Kasher*). Tosef. ib. III, 1 שנתמזמזה מוחה an animal whose brain is softened; quoted Ḥull. l. c. בהמה שנתמזמז וכ', and corrected into נתמסמס. Ib. (in Chald. dict.) מוחיה דדין ני this man's brain is softened.

**מְזַמֵּז**, *Ithpalp.* אִתְמַזְמֵז, אִתְמַזְמֵיז ch. same. Targ. Y. I Gen. XXXIII, 4 דאתמזמזו which became soft (that they could not bite). Targ. Job XXVI, 5 מִתְמַזְמְזִין softened (decayed in the ground).

**מִזְמֵן**, Targ. Prov. V, 19 some ed., read: זְמַן.

**מְזַמְּנָא** m. (זְמַן) *he who invites; host.* Ned. 24[a].—[מְזַמְּנָא, pl. constr. מְזַמְּנֵי, v. זְמַן I.]

**מִזְמְסִיא**, v. מַזְיָא end.

**מְזַמְּרַיָּא** m. pl. (h. מזמרות; זְמַר I) *snuffers.* Targ. I Kings VII, 50; a. e.

**מַזְנֹךְ** m. (denom. of מָזוֹן; cmp. אַרְנֹן I; Hai G.: denom. of זַן) תמחוי חמ' *a plate with many partitions* (each of which, if separated, may be a receptacle). Kel. XVI, 1.

**מִזַּפּוּ** f. (יְזַף) *loan.* Targ. Y. Deut. XXIII, 20. Ib. XXIV, 10 מִיזַּפּוּ (some ed. מִוּ').

**מַזַּקְפְּתָא** f. (זְקַף) *brushing up* an animal's hair to give it a delusive appearance of fatness. B. Mets. 60[b] (expl. משרבירתן).

**מָזַר** (sec. r. of זָרַר, זור) *to twist yarn.* Sot. VI, 1 עד שישאו ... מוזרות בלבנה until the women twisting yarn by moonshine talk of her; ib. 6[b]. Y. ib. VI, beg. 20[d] אנן תנינן מוצרות אית ... מוזרות וכ' we read *mots'roth*, some read *moz'roth*; he who reads *mots'roth* מַצָּרָן עמר means 'they twist wool'; he who reads *moz'roth* means, 'they spin flax yarn', v. שְׁזַר.—[מוּזָרוֹת, מוּזָרֶת, v. זָרַר.]

*Pi.* מִזֵּר *to weave over, cover with a web.* Gen. R. s. 10 (ref. to מָזָרוֹת, Job XXXVIII, 32) מזל הוא שמְמַזֵּר את הפירות it is the planet that covers the fruits with webs (cmp. כִּירְמָה).

**מִזָּרָה** m. (b. h.; זָרָה) *winnowing fan.* Kel. XIII, 7; T'bul Yom IV, 6. Tosef. Kel. B. Bath. VII, 3. Sifra B'ḥuck. Par. 2, ch. VI; a. e.

**מַזָּרוֹת** f. pl. (b. h.) *mazzaroth*, name of a constellation of stars. Gen. R. s. 10, v. מָזָר.

**מִזְרָח** m. (b. h.; זָרַח) *sunrise, East.* Men. 110[a] מקרטיגני כלפי מ' from Carthagene eastward. Tam. I, 3 דרך חמ' in an eastern direction. Ib. 4 למִזְרָחוֹ של כבש east of the bridge. Ib. II, 4 מִזְרָחָה facing east. Ib. III, 2; Yoma III, 1 פני כל חמ', v. אוֹר I. — Sabb. 156[b] (Chald. dict.) ומוקמינא ליה במ' and I will place it in the eastern horizon; a. fr.

**מִזְרָחִי** m. (preced.) *eastern.* Tam. VI, 1 חמ' the easternmost light on the candle-stick; a. fr.—*Pl.* מִזְרָחִיִּים. Ib.

place (so that the motherhood of each child could not be ascertained).

מַחֲבָא II, (מַחֲבוֹא) f. (preced.) *a rod with which hidden olives are knocked down* (Maim.); [*the working men searching after the hidden olives* (other comment.)]. Peah VII, 2 משתהלך חמ' (Bart. המחבוא; Ms. M. משתהלך) from the time the *maḥăbê* is gone; Y. ib. 20ᵃ bot. חלכה חמ' (ed. Ven. חילכא); expl. משיניח את הכרכר (v. פַּרְפֵּר 2) when he lays down the searching rod; v. next w.

מַחֲבוֹא m., מַחֲבוֹאָה, מַחֲבוֹרִית f. 1) = מַחֲבָא I. Keth. 27ᵃ אם יש שם מחבואה אחת if there was only one hiding place (where the troops did not enter); Y. Gitt. III, 45ᵃ top חירח שם מחבורית (read חירחה). — *Pl.* מַחֲבוֹאִים, מַחֲבוֹרִין, מַחֲבוֹרִים (b. h. מַחֲבֹאִים). Y. Keth. II, 26ᵈ חיו שם מ' v. supra.—Men. 63ᵃ (play on מַחֲבַת) דאתיא אמַחֲבוֹאֵי חלב it atones for the hidden (sinful) thoughts of the heart.—Y. Peah VII, 20ᵃ bot. (expl. כרכר כרכרה a. כרכרה) as a substitute for מַחֲבָא II (not משייר) שהוא משיר את חמ' for it (the rod) causes the hidden olives to fall off.—2) = מַחֲבָא II, q. v.

מַחֲבוֹאָה* II, *pl.* מַחֲבוֹאִים m. (homiletic transpos. of חבח', as if from נָבַח) *bursting forth, idle talk.* Men. 63ᵃ (play on מַחֲבַת) דאתיא אמַחֲבוֹאֵי חפה it atones for the outbursts of the mouth, כדאמרי אינשי מְנַבַּח נַבּוּחֵי (Ar. ed. Koh. s. v. חב 2: קא מבחבוחי, prob. to be read קא מַבַּח נַבּוּחֵי) as people say 'he blabs'. [Our w. seems to be a corrupt. for מַבּוּחֵי, formed like מַבּוּעַ, fr. נבח.]

מַחֲבוֹטָא m. (חָבַט) *stick for beating cumin* &c. Targ. Is. XXVIII, 27.

מַחֲבוֹרִי, מַחֲבוֹרִית, v. מַחֲבוֹא.

מַחְבְּטָא, v. מַחְטָרָא.

מְחַבֵּל m. (חָבַל) *destroyer*, esp. (= מלאך חבלה) *messenger of injury.*—*Pl.* מְחַבְּלִין, מְחַבְּלִים. Num. R. s. 14. Ib. s. 20; a. e.

מְחַבְּלָא ch. same. Targ. Y. II Ex. IV, 25.

מְחַבְּלָנָא m. (preced.) *destroyer.* Targ. Prov. XVIII, 9; XXVIII, 24.

מְחַבַּלְתָּא f. (חָבַל *Pa.*) *travailing woman.* Koh. R. to III, 2 אירנון צווחין לח מ' דחויא ממשכנא וכ' she is called *m'ḥabbalta* (v. חָבַל 1), because she is pledged in the hands of death (with ref. to Ex. XXII, 25). Gen. R. s. 60, v. חַיְרְתָּא II.

מַחֲבַת f. (b. h., v. חֲבִיתִים) *pan.* Men. V, 8 אין לה כיסוי חמ' the *maḥăbath* has no lid; מ' צפה וכ' the *m.* is flat, and what is baked in it is a thick mass (contrad. to מרחשת); Sifra Vayikra, N'dab., Par. 10, ch. XII; Lev. R. s. 3; a. e.

מַחֲגָר m. (חָגַר) *the rope around the neck of the animal tied to the wagon* (Hai G. a. oth.); [*the pin fastening the yoke to the pole* to prevent the wagon from vacillating (being חָגַר), Maim.]. Kel. XIV, 4.

מְחַגְּרָא m. (v. preced.) *M'ḥaggra* (*girdler* (?) or *the lame one* (?)). Yeb. 116ᵃ surname of one Anan bar Ḥiya of Nehardea.

מחדוי, Targ. Y. II Num. XXXIV, 6, v. מְחוֹזָא.

מָחֲדָת, v. מחי.

מַחְוָא, v. מַחְוֵה.

מְחוֹג m. (חָגַג) *drawing figures in the air, gesture.* Ber. 46ᵇ מחוי ליה במ' he talks to him by gestures. Hag. 5ᵇ גברא דלא ידע מאי מחוו ליה במ' וכ' (differ. in Ms. M., v. Rabb. D. S. a. l. note) should a man who knows not what they indicate to him in gestures hold converse in signs before the King?

מַחְוֶה, מַחֲוָא* f. (חָוָא) *indication, sign.* — *Pl.* מַחְוָיָתָא, מַחְוָיָתָא, מַחְוָאתָא. Targ. Y. Deut. XXIX, 1. Targ. Job X, 17. [Targ. Y. Deut. XXIX, 21, read: מחוָיָתָא, v. מַחְיָתָא.]

מַחְוָנִיתָא f. (preced.) *indication*; בר מ' *the officer of a community who indicates the boundaries of properties; topographical engineer.* B. Bath. 68ᵃ, sq. (Var. in Mss. מַחְוִירִי, מַחְוָנִי; v. Rabb. D. S. a. l. note 400).

מְחַוְרָא, מְחַוְרָה, מְחַוָּר, מְחַוָּרָא, v. חוֹר, חָוַר.

מַחְוָתָא, v. מַחְוָא, a. מַחֲוָא.

מְחוֹז m. (b. h.; חוז, חזה, cmp. τέμενος, templum; Assyr. maḥâza *town*, Del. Hebr. Langu. p. 62) *harbor, marketplace* (cmp. Ber. 57ᵃ identifying כְּרַךְ with מחוז, Ps. CVII, 30), esp. *Maḥoz*, prob. a coast district. Arakh. III, 2; Tosef. ib. II, 8 מְחוֹזָא; v. חוֹלַת.

מְחוֹזָא ch. same, 1) *harbor, trading place.* Targ. Ps. CVII, 30. — *Pl.* מְחוֹזִין. Targ. Y. I Num. XXXIV, 6 מְחוֹזוֹי (מְחוֹי) its harbors (or trading places; Y. II מחרוי, corr. acc.). Targ. Lam. II, 19; IV, 1 (h. text חוצות). Targ. O. Num. XXII, 39 קריית מְחוֹזוֹתֵי (h. text חֻצוֹת) his city of markets. Targ. Job V, 10.—2) in gen. *large town* (=כרך). Tam. 32ᵇ. Sabb. 12ᵃ בני מ' city people, opp. בני חקלירתא. Ber. 37ᵇ, opp. חקלאי.— *Pl.* מְחוֹזֵי. B. Bath. 73ᵇ.— Esp. pr. n. pl. *Maḥoza*, a) a district in Palestine, v. preced.—b) *Maḥoza* (*M'ḥuza*), a large Jewish trading town on the Tigris. Targ. Esth. VIII, 15 (?).—Ber. 59ᵇ. Yoma 11ᵃ. Sabb. 95ᵃ; a. v. fr.

מְחוֹזָאָה m. (preced.) 1) *belonging to harbors or trading places.* — *Pl.* מְחוֹזָאֵי. Targ. II Esth. VIII, 13.—2) *of Maḥoza*, v. מְחוֹזְנָאָה.

מְחוֹזִי m. (preced. wds.) *of Maḥoz.* Mekh. B'shall. s. 3 Abba José חמ' of Maḥoz.

מְחוֹזִירְתָא f. ch. *a woman of Maḥoza.*—*Pl.* מְחוֹזִירָתָא. Kidd. 72ᵇ למיגסב אתתא מהני מ' Asheri (ed. אתתא מ' Rashi אתתא מ') to marry one of those Maḥoza women.

מְחוֹזְנָאָה m. (preced.) *of Maḥoza.* Erub. 57ᵃ; Yalk.

Num. 787. Sabb. 87b; B. Kam. 72a. Macc. 16a. Gitt. 85b; Kidd. 6b מחוזאה.—V. חוֹזָאָה II.

**מְחַוֵּי** m. pl. (חֲוָא) *idolatrous oracles.* Targ. Hos. III, 4 (h. text תרפים). Cmp. מַחֲוָוא.

**מְחֵוִי** m. (מָחָה) 1) *dissolved, watery.* Y. Naz. VII, 56b, v. מוֹהַל.—Trnsf. *wasted by dissipation.* Esth. R. to II, 3.—2) *blotted out.* Yeb. 24a (ref. to Deut. XXV, 6) פרט לסריס ששמו מ' excluding the eunuch whose name is anyhow blotted out; Y. ib. IV, 5c top יצא זה ששמו מ' (not שאין שמו). Ib. את ששמו מ' he whose name would otherwise be blotted out. V. מָחָה.

**מְחוֵי**, v. מִידחוּי.

**מְחַוְיָאתָא** f. pl. =מְחָאָה, *protests.* B. Bath. 39b חויא ליה מ' למחווי (Ms. R. מחוירא, Ms. H. מחאה, v. Rabb. D. S. a. l. note 60) had need to deposit a protest.

**מָחוֹן*** I m. (חוּךְ II) *laughter; obscenity.* Sabb. 64a Ms. M.; Yalk. Num. 786, v. גִּירחוּךְ.

**מָחוֹךְ, מְחוֹכָא** II m. ch. (v. חָכַךְ I) *gold hooks over the female bosom* (h. כּוּמָז). Targ. O. Ex. XXXV, 22 (ed. Amst. מָחוּךְ); Num. XXXI, 50.—Sabb. 64a הדינו דמתרגמינן מ' that is the reason why the Biblical כומז is rendered in the Targum with *maḥokh* (obscenity, v. preced.), v. גִּירחוּךְ. —*Pl.* מְחוֹכִין, מְחוֹכַיָּא. Targ. Y. Ex. l. c.; Targ. Y. I Num. l. c. (not מחוכיא; Y. II מְעוֹכַיָּא).

**מָחוֹל** m. (b. h.; חוּל) [*circle,*] 1) *untilled ground surrounding the vineyard* (between the vines and the fence). Kil. IV, 1, sq. מְחוֹל הכרם; Erub. 3b. Y. Kil. IV, 29b top ולא מ' לכרם קטן nor does the law concerning the planting of the *maḥol* apply to a small vineyard. Ib. יש לו מ' the law does apply to it. Ib. ניטל חמ' (prob. to be read בטל) it has no more the nature of a *maḥol.*—2) *chorus of singers and dancers.* Taan. 31a לעשות מ' to arrange a chorus. Yalk. Is. 294, v. חוֹלָה II.

**מְחוֹלָה** f. (b. h.) as preced. 2. Koh. R. to I, 11, v. חוֹלָה II.—*Pl.* מְחוֹלוֹת. Cant. R. to VII, 1.

**מָחוֹס**, v. מִיחוּס.

**מְחוֹסָא*** m. (חֲסִיר) *insult.* Targ. Y. Gen. XVI, 5 מְחוֹסִי ושירוי צעירי Ar. (differ. in ed.).

**מָחָק, מְחוֹק** m. (מָחַק 2) *strike, an instrument for levelling a measure of grain* &c. Kel. XVII, 16; Tosef. ib. B. Mets. VII, 9 המ' שיש וכ' the strike which has a (secret) receptacle for a piece of metal (to increase its pressure fraudulently); Koh. R. to IX, 13 המחק. B. Bath. 89b; Yalk. Lev. 618 אין עושין המ' של דלעת וכ' the strike must not be made of gourd, because it is too light &c. Ib. אין עושין את המ' צדו וכ' (Yalk. l. c. צדה fem.) you must not make the strike thick on one side and thin on the other; a. e.—*Pl.* מְחוֹקִים. Y. Yoma I, 38c bot. Lev. R. s. 21 מְחוֹקֵיהֶן של כסף the strikes sent with the measures were of silver.

**מִידָח, מְחוֹר** m. (חָוַר) *white, white color.* Targ. O. Lev. XIII, 3, sq.; a. e.

**מְחוֹרֵי**, Y. Ab. Zar. I, 39c, v. מוֹהֲרִין.

**מְחוּשׁ**, v. מֵירחוּשׁ.

**מָחוֹתָא** m. (נָחַת) *going down, fall.*—*Pl.* מְחוֹתָתִין. Targ. Y. Deut. XXVIII, 43. [מחותא, Targ. Prov. XX, 30 ed. Lag., v. מַחֲתָא.]

**מַחֲוָיָא**, v. מְחָוָא, a. מַחֲתָא.

**מָחוֹתָיְתָא** f. (preced. art.) 1) *declivity.* Targ. Is. XV, 5; Targ. Jer. XLVIII, 5 ed. Lag. (ed. Wil. מַחֲתִית).—2) *alighting.* Lam. R. to II, 1 לא חות מסוקיתיה כמחותיתיה his mounting was not like his alighting; his mounting was gradual, his coming down sudden; Yalk. Hos. 528 מַחֲתוּתִית.—*Pl.* מַחֲתוּתָיְתָן. Koh. R. to XII, 5 אית תמן מסקין אית תמן מ' are there any ascents (on the road), or any declivities?; Lev. R. s. 18 מְחָתִין.

**מְחַזְיָא**, v. מְחָזֵי.

**מַחֲזוֹרָא, מַחְזוֹר** m. (חָזַר) *cycle.* Ber. 59b כל כ"ח שנין דהדר מ' Ms. M. (ed. והדר) every twenty eight years when the (solar) cycle begins anew.—*Pl.* מַחֲזוֹרִין. Targ. Y. I Gen. I, 14.—[In later Hebrew: מחזור גדול *the solar cycle* of twenty eight years; מ' קטן *the lunar cycle* of nineteen years.—In liturgy: מ' *prayerbook for the festivals.*]

**מַחְזוֹרֵי** m. pl. (used as sing.; preced.) *turning around;* trnsf. *longing* (cmp. Sam. עזורות, Gen. III, 16; IV, 7). Gen. R. s. 26 לא ידעי ליך מ' להכא mayest thou never long for here (home); Yalk. ib. 43 מחזורו (corr. acc.).

**מִידָח, מְחָזֵי** m. pl. (used as sing.; חֲזִי) *appearance.* Targ. O. Lev. XIII, 3; a. e. (some ed. מ').—With suffix מְחָזָוָהִי, מְחָזָיָהִי. Ib. 4; ib. 20 (some ed. מַחֲתָהּ); a. fr.

**מַחְזוֹרֶת** m. (חָזַר) =מְחַדּוֹרָא, *review, revision.* Y. Sabb. I, 2d (in a defective sentence) במ' תנירנא א"ל וכ' on reviewing again he said to him &c.

**מַחֲזִית** f. (חָזָה) *glass;* (*spy-glass?*) Mekh. Yithro, Amal., s. 2 במ' זו שחורין וכ' with the glass through which the kings look; Yalk. Ex. 270.

**מַחֲזִירְתָא** f. (preced.) 1) *mirror.*—*Pl.* מְחָזְיָרְתָא. Targ. Is. III, 23 (h. text גלילים). Targ. O. Ex. XXXVIII, 8 מְחָזְיָת. ed. Berl. (oth. ed. מְחָזְרִית, מְחָזְרִית).—2) *show.* Cant. R. to VII, 1 ואתון אינון מַחֲזִירְתָא דעלמא and you shall be the admiration of the world.

**מחזנקנא**, Ned. 10b, read: מַנְזַקְנָא.

**מחזרר**, v. מַחֲזוֹרֵי.

**מָחַח, מָחַח**, v. מְחָה, מָחַי.

**מָחַם** (Ar.) (denom. of next w.; v. Kel. XIII, 8 מוֹחֲטִין לנר) *to snuff, trim* with a pin. Bets. 32b אתה מחם את וכ' you may trim the wick; expl. ib. עדויי חושכא to remove the charred top; Y. ib. IV, 62c bot.—Sabb. 90a; Men. 107a שמוחטין בה וכ' Ar., Rashi a. Ms. M. Men. (ed.

(מחטטין) it was used for trimming the wicks and cleansing the snouts of the candlestick.—[מוֹחֲטָת, v. יָחַט.]

**מַחַט** f. (חוּט I) 1) *needle, pin.* Sabb. VI, 1 מ׳ שאינה נקובה a *maḥat* without a hole, i. e. a dress or hair-pin; ib. 3 מ׳ הנקובה a needle. Ib. I, 3 לא יצא החייט במַחַטוֹ וכ׳ the tailor must not go out with his needle near Sabbath eve; ib. 11[b] במ׳ התחובה וכ׳ with his needle stuck in his garment; Tosef. ib. I, 8. Sabb. XVII, 2 מ׳ של יד a small (sewing) needle, של סקאיס the sack-needle (for loose and coarse webs); Kel. XIII, 5. Y. M. Kat. I, 80[d] bot. Orl. I, 4, v. מִיחוּחַ; a. fr.—2) *stitch.* Y. B. Kam. X, end, 7[c] מלא מ׳ the length of a stitch which those of . . . interpreted to mean כפליים כמלא מ׳ double the length of a stitch; Bar Ḳ. used the expression מלא משירכת חמ׳ וכ׳ as much as is required for making a stitch (carrying the needle), which R. J. interpreted כמשירכת חמ׳ (כפליים) double &c.; Bab. ib. 119[b] מלא מ׳ וחוץ למ׳ כמלא מ׳ the length of a stitch and besides it a thread the length of a stitch (Rashi: the length of a needle).—*Pl.* מַחָטִין, מַחָטִרִין (m.). Y. Kidd. I, 58[c] bot.; Y. Shebu. VI, beg. 36[d] שני מ׳ two needles (or pins). Sabb. 96[b] תופרי . . . זורקין מַחָטֵיהֶן וכ׳ the embroiderers of curtains threw their *spools* (v. מִיחוּחַ) one to the other; a. fr.

**מַחָטָא** ch. same, 1) *needle, pin.* Targ. Y. Ex. XXI, 6; Deut. XV, 17 (h. text מרצע).—2) *stitching.* Targ. Y. Ex. XXVI, 36, a. fr. ציור מ׳ stitched embroidery (h. text רקם). —Ber. 63[a] דתלמיותא מ׳ stitching in lines or furrows (quilting).—*Pl.* מַחָטִין. Y. Yeb. XII, 12[d] bot.—Y. Ber. IV, 7[d] top; Y. Taan. IV, 67[d] עביד מ׳ making needles.—מַחְטַיָּא. Targ. Is. III, 22 Ar. (ed. מחכיא) *embroideries* (h. text חרוזים).

**מַחֲטָבָת** f. = חֲטָבָה, *chopping.* Macc. 8[a] מַחֲטָבַת עצים felling of trees.

**מַחֲטוֹן*** m. (חָטָא II) *seducer.* Gen. R. s. 52 (play on מחטו לי, Gen. XX, 6) מַחֲטוֹנָךְ לי יצרך וכ׳ thy seducer is in my power, thy inclination which made thee sin &c.

**מְחֻטֵּי** *delicate,* v. חַטִּי I.—מְחַטֵּי, Targ. Job I, 22, v. מְטָאָה.

**מְחַטַּפָּא*** m., *pl.* מְחַטַּפִּין (prob. = מחטבין; cmp. Syr. מחטבתא, מחטפ׳, P. Sm. 1247) *embroidered horse-covers.* Targ. II Esth. VI, 11.

**מַחְטָרָא** m. (חָטַר) *striking with the rod, punishment.* Sabb. 32[a] תפיש תירוס אמתא בחד מ׳ ליהוי (Ar. Var. מחבטא) let the maid continue her rebellion, it will all go under one rod (in her hour of need a woman's sins are remembered).

**מחי, מָחָה, (מָחַח)** (b. h.; v. מָחָה) *to rub, wipe out; to wear out, destroy.* [In Talm. mostly מָחַק.] Erub. 13[a]; Sot. II, 4 (17[b]) (ref. to ומחה, Num. V, 23) כתב שירכול למָחוֹת (Mish. לְהָמָחֵק) a writing which one can wash off. Gen. R. s. 23 (play on מחויאל, Gen. IV, 18) מוֹחֶן אני וכ׳ I shall wipe them out of the world; a. e.—V. מָחוּי.

*Pi.* מִיחָה [*to strike out, annul,*] 1) *to protest against.* B. Bath. 38[b] מי׳ בפני שנים if he entered a protest against the illegitimate occupation of his property in the presence of two (v. מְחָאָה). Ib. וכי למָחוֹת וכ׳ must he protest in the occupant's presence?—Keth. 11[a] מִיחָתָה she protested against her conversion in childhood. Pes. 88[a] יכולה למחות she has the privilege of protesting (declaring her preference); a. fr.—2) (with ב or בית of the person) *to forewarn, interfere, try to prevent.* Sabb. 55[b] bot. מפני שחייה לו . . . בחפני ולא מי׳ (not לחפני, v. Rabb. D. S. a. l. note) it was for Ph. to forewarn Hofni, and he did not. Ib.[a] שאם מיחוּ בהם לא יקבלו מיהם (Ms. M. קבלו . . . מיחו) that if they warned them, they would not have heeded them. Pes. IV, 8, a. e. לא מיחו ביד they did not prohibit their doing so; a. fr.—Cant. R. to IV, 12 עמדו הבנות (ו)מִיחוּ על עצמן וכ׳ the daughters (in their father's absence) entered a protest concerning themselves and gave themselves away to husbands (Pesik. B'shall., p. 82[a], a. e. נתעסקו בעצמן).

*Hif.* הֶמְהָה 1) *to dissolve, dilute.* Y. Pes. III, beg. 29[d] ה׳ את החמיץ if (by boiling) he made a mush of the leavened matter (made it unrecognizable). Ḥull. 120[a]; Y. Maas. Sh. II, beg. 53[b], a. e., v. גָּמָא; a. fr. (interchanging with הֶחְמָהָה).—Tosef. Par. IX (VIII), 8 הֶמְהָן באור (not באויר) if he thawed the frozen water by artificial heat.—[Midr. Till. to Ps. VI, 7 ומחוה, read ומסה, v. מָסָה.]—2) *to rub off, cleanse, polish.* B. Bath. V, 10 מַמְהָה משקלותיו cleanses his weights. Lev. R. s. 7 (play on מיחים, Ps. LXVI, 15) כזה שהוא ממחה בקערה like him who wipes a dish (licks the remnants up); Pesik. Eth Korb., p. 61[a]; Pesik. R. s. 16; a. e.—Pirké d'R. El. ch. XVII מַמְהָה בכפיה she produces a sound by rubbing her hands (in sympathy with the mourners).—3) (denom. of מוּמְהָה) *to recognize as an authority;* in gen. *to authorize; to appoint.* Snh. 23[a] שהֶמְהוּהוּ רבים עליהם . . . לא כל הימנו he cannot reject a judge whom the majority has recognized as an authority over them. B. Mets. IX, 12 הֶמְהוּהוּ אצל וכ׳ if he gave him an order to the storekeeper. Y. Pes. VIII, 35[d] top אם במַמְתִּין סתם ראשה מַמְהָה וכ׳ if by מדעתו is meant giving authority (and not merely knowing and tolerating), it is tacitly understood that a woman makes an appointment as if saying, I will dine with my children; if it means merely knowing, then the Mishnah (Pes. VIII, 1) means appointment.—[Y. Sabb. XIII, beg. 14[a] המממחה צדדיו ed. Krot., v. מָחַח.]

*Nif.* נִמְהָה *to be dissolved, washed away; to be wiped out, destroyed.* Y. Pes. III, beg. 29[d] שלא נ׳ a cake boiled without being mashed beyond recognition (v. supra). Taan. III, 8, a. e. אם נִמְחֵית וכ׳, whether the stone . . . has been washed away, v. אֶבֶן. Tosef. Par. l. c. נימוחו (fr. מָהַח) the water was thawed up. Gen. R. s. 28 . . אפי׳ אסטרובולין נ׳ . . even the millstone was washed away. Ib. וכמה נימוחו מהם and how many of them were destroyed?; a. e.

**מְחָא, מָחָא I, (מְחַח)** ch. same, 1) *to dissolve, mash* (by stirring &c.). Pes. 40[b] רבא גופא מָחוּ לירה בחסירסי Ms. M. (insert קודרא) for R. himself they made a mush with flour of parched grains (v. חֲסִירְסָא); ed. רבא . . מחי לה וכ׳ (read לירה) R. himself had a mush made for himself &c. Ib. למִימְחָה Ms. M. (ed. למִימְחָה) to make a mush &c. (corresp. to h. מלל).—V. מְרָחָא.—2) *to wipe off, blot out.* Targ. Is. XXV, 8. Targ. Ex. XXXII, 32; a. fr.—3) *to protest,* v. infra.

*Pa.* מָחֵי, *Af.* אַמְחֵי 1) *to protest, forewarn, interfere.*

*ation.* Y. Pes. VII, 34[a] bot., expl. מְחָיַת (Lev. XIII, 24) חייתה ולא חייתה it is and is not healed up (has only a thin covering). Neg. I, 5. Sifra Thazr., Neg., ch. II, Par. 2 מְחָיָתָהּ כגריס if the half-healed part of it is as large as a bean. Ib. Par. 5, ch. XI; a. fr.—*3) *creatures*; מְחָיַת חיים sea-animals. Gen. R. s. 7, end; Yalk. ib. 12 המרביע מ׳ חיים he who causes the cross-breeding of sea-animals (Tosaf. to B. Kam. 55[a] quotes: מין חיית חיים); Y. Kil. I, 27[a] bot. בחיות. (corr. acc.).

**מְחִוְיָא,** Y. Snh. VI, 23[c] bot., read: ביזויא, v. חִיזָּא.

**מְחָוְיוּת,** v. מְחָיָה.

**מְחִוּרִית** f. (מָחָה; v. מְחוּר) *enervation.* Num. R. s. 10 (ref. to למחוות, Prov. XXXI, 3) מְחִוְיוֹת וכ׳ . . . הזהר be on thy guard against those things which are (the cause of) the enervation of kings.

**מְחִוּרִילָא,** Gen. R. s. 77 מ׳ דמיטקסרין (Ar. some ed. מיחלא), a corrupt., prob. for מַחְצְלָא a mat (bale) of silk; (Cant. R. to III, 6 חבוילה של מיט׳).

**מַחְוְרַיָּתָא,** pl. of מַחְתָּא.

**מְחִוְרִילָא, מְחִוְרִילָּא,** v. sub מְחִלָּא.

**מְחִילָּה** f. (מָחַל) *pardon.* Yoma VII, 1; Sot. VII, 7 על מְחִילַת העון the benediction offering praise for forgiveness of guilt. Y. B. Kam. VIII, end, 6[c] אין לו מ׳ עולמית will never be forgiven. Snh. 44[b]; a. fr.

**מְחִיצָא** I m.=h. חַיִץ, *a wall of loosely piled stones.* Targ. Ez. XIII, 10, sq. (ed. Lag. מיחצא, Regia מחצא).

**מְחִיצָא** II, v. מְחִיצְתָּא.

**מְחִיצָה** I f. (מָחַץ) *striking, wounding.* Snh. 91[b] (ref. to Deut. XXXII, 39) מה מ׳ ורפואה באחד וכ׳ as striking and healing refer to the same person, so do death and life refer to the same person; Yalk. Deut. 946 מחצי׳ (corr. acc.).

**מְחִיצָה** II f. (חָצַץ I or חוּץ) 1) *division.* B. Bath. 2[b] אימא מ׳ פלוגתא may I not say, *m'ḥitsah* (ib. I, 1) means a division of property?—Answ. רצו לחצות וכ׳ then it ought to have read, 'they agreed to divide'.—2) *partition, wall.* Ib. 3[a], v. גּוּדָא; a. e.—Esp. (in Sabbath law) *a partition ten handbreadths high,* to mark a space off as private ground (רשות היחיד). Erub. VIII, 7 אמת . . אא״כ עשו לה וכ׳ if a canal runs through a (private) court, you must not draw water out of it on the Sabbath, unless you made at its entrance and its exit a partition &c.; כותל . . . תדון the wall over the channel may serve as a legal partition. Ib. 8. Sabb. 101[a], a. fr. מ׳ תלויה an overhanging *m'ḥitsah* (not connected with the ground). Erub. 5[a] קורה משום מ׳ the beam (across an alley) serves as a legal fiction for a *m.* (as if its broadside were prolonged so as to form a partition), v. נָגַד; a. v. fr.—3) *divided off space, compartment*; (for sacred law) *camp, precinct,* cmp. מַחֲנֶה. Num. R. s. 4 מְחִיצַת חכהנים the camp of the priestly division. Macc. 20[a], a. e. מ׳ לאכול the limit (the area of Jerusalem) for consuming (the second tithes); מ׳ לקלוט the limit for protecting it (as having once entered the sacred precinct). Lev. R. s. 26 עמי במְחִיצָתִי 'with me' (I Sam.

Targ. Koh. VIII, 4.—B. Bath. 38[a] איבעי ליה למחויריי he ought to have entered a protest. Ib. 39[b] למחויריי (למָחוּי), v. מְחוֹרָאתָא. Keth. 11[a] מְמַחְיָיא she may protest (against her conversion in childhood). Y. B. Bath. II, 13[b] bot. מְמַחְיָין וכ׳, v. מַסְמָרָא; a. e.—Ib. למְחֵי בידהון . . . יכלין their neighbors may inhibit them.—2) (denom. of מוּמְחֶה) *to declare approved, to recognize as efficient.* Sabb. 61[b] למחויי גברא (Ms. O. a. Rashi למ׳ לאַמְחוּיֵי) so as to make the man an approved physician; קמיע to consider the amulet as approved.

*Ithpe.* אִתְמְחִי, אִיתְמַחַי, אִירְמְחִי 1) *to be wiped off; to be blotted out.* Targ. II Kings XXI, 13. Targ. Ps. CIX, 13 יִתְמַחַד ed. Lag. (ed. Wil. ירחמחי). Ib. 14; a. fr.—2) *to be diluted, dissolved.* Pes. 74[b] bot. חלא מִתְמַחָא Ms. M. 2 a. early eds. (v. Rabb. D. S. a. l. note; ed. מִתְמָנָא; Ms. M. 1 אתמהא, corr. acc.) weak vinegar. Gitt. 69[a] אִירְתְמוּחֵי אִירְתְמַח (some ed. ה for ח) it (the liver) is dissolved.—3) *to be declared approved* (מוּמְחֶה). Sabb. l. c. א׳ גברא the person has become an approved physician; א׳ קמיע the amulet is considered approved. Ib. 61[a] עד דמְמָחָא גברא ומְמָחָא קמיע early ed. (later ed. דמומחה . . . ומומחה, read מי׳; Ms. O. איתמחי, v. Rabb. D. S. a. l. note 1) until both, the person and the amulet, have been approved; a. e.

**מְחָא, מְחֵי** II (preced.) [*to diminish,* cmp. נָגָה,] *to smite, wound.*—Targ. Ex. VII, 20. Targ. II Esth. II, 21 יְמַחֻיהּ חויא the serpent will bite him; a. v. fr.—Part. מַחֵי, מָחֵי; *pl.* מַחָיִין, מְחָיִין. Ib. XXI, 19 (Y. מְחַנְיָא, corr. acc.). Targ. Is. X, 15. Targ. Y. Gen. III, 15; a. e.—Part. pass. pl. מְחָן (מָחָן). Targ. Is. LIII, 4.—B. Bath. 21[a] כי מָחֵית לינוקא לא תֵימְחֵי וכ׳ when thou strikest a child, thou must strike it only with a shoe-strap. M. Kat. 17[a] דהוה מָחֵי לבנו גדול was striking a grown up son. Gen. R. s. 41, a. e. אין אמרת מְחֵי מָחֵינָא as soon as thou sayest, 'strike', I shall strike. Snh. 109[b] דמחי לאיתתא וכ׳ (v. Rabb. D. S. a. l. note) when a person struck his neighbor's wife, and she miscarried &c.; a. fr.—V. מַחֲתָא.

*Ithpe.* אִתְמְחִי *to be smitten.* Targ. II Sam. XI, 15. Targ. Esth. VII, 9 וזקיף יִתְמְחֵי עלוהי (Ezra VI, 11) and hanging thereon he shall be flogged (to death).

**מָחֵי** m. (=מָאֲחֵי; אחי) *stitcher, fine weaver.* Targ. O. Ex. XXVIII, 32. Targ. II Sam. XXI, 19 (some ed. מוֹחֵי).—[Targ. Is. LIX, 5 מָחֲנָא ed. Wil., read מָחֲיָא, or with ed. Lag. מָחָיָן.]—Denom.

**מָחָא, מָחֵי** *to interlace, weave.* Targ. Is. XIX, 9 מָחָן. Targ. II Kings XXIII, 7 מָחָיָן. Targ. Is. LIX, 5 (v. preced.).—Y. Sabb. VII, 10[c] top כד מָחֲיָא וכ׳ when she interlaces (plaits), she is guilty of an act of weaving. Sabb. 148[a]; Ber. 24[a]; Pes. 42[a]; Ḥull. 58[b], v. מָחִירָתָא.—[מחא, Targ. Is. XIX, 10 שתי מ׳, some ed., read: מָתָא, v. מוֹי.]

*Ithpe.* אִירְמָחָא *to be interwoven, fastened.* Sabb. 58[a] דמָחָא מִדְמְחָא [בירה] Ms. M. a. Ar. (Ms. O. דמָאחי מִיאָחָא, v. Rabb. D. S. a. l. note; ed. דמיתא ביה מומחא, some ed. מומחה, corr. acc.) it is fastened to it.

**מְחִיָּה, מְחִיָּה** f. (b. h.; חָיָה) 1) *support, provision.* Y. Peah III, 17[d] bot. יש לו מ׳ he has left for himself something to live on (a permanent source of income). Sifré Num. 159; Yalk. Num. 787 שווקים ובית חמ׳ markets and a provision store (v. חִיוָרָא).—2) [*healing,*] *light cicatriz-*

XXVIII, 19) in my division (in heaven). Ib. אין לי רשות ליכנס למְחִיצָתָךְ I am not permitted to enter thy compartment. Num. R. s. 20 מְחִיצָתָן their compartment.—Gen. R. s. 98 (play on חצרים, Gen. XLIX, 23) בעלי מְחִיצָתוֹ his camp-fellows (brothers); a. fr.—*Pl.* מְחִיצוֹת. Erub. 89ª במ׳ חניכרות when the partitions (between one house and the other) are distinguishable on the roof. Num. R. s. 7 נתנו חכמים מ׳ the scholars fixed camps (for sacred law); Sifré Num. 1 מנו חכמים למ׳ (v. Kel. I, 9); a. fr.—מְחִיצִין *laws concerning partitions for Sabbath purposes*, v. supra. Erub. 4ª; Succ. 5ᵇ.

**מְחִיצוּתָא** ch. same, *partition*. Targ. Y. Num. XVII, 13.—Erub. 89ª, v. next w.

**מְחִיצָתָא (מְחִיצָא)** f. same, 1) *partition, division*. Erub. 92ª דמינכרא מ׳ (v. Rabb. D. S. a. l. note 60) the partition between the two areas are distinguishable (v. מְחִיצָה). Sabb. 101ª, a. fr. גוד אחית מ׳ imagine the partition continued downward. Erub. 89ª גוד אסיק מחיצותא imagine the partition continued upward, v. נָגַד; a. fr.—2) (also מְחִיצָא) *compartment, wing, extension* (cmp. גְּזוּרָה). Targ. I Kings VI, 6 (not מְחִיצָ׳; h. text צלע, רצוף). Targ. Ez. XLI, 5, 8, sq.; a. fr.—*Pl.* מְחִיצָתָא, מְחִיצַיָּא. Ib. 6, sq. Targ. I Kings l. c. Ib. 15, sq.; a. fr.

**מְחִיק**, v. מָחַק.

**מְחִיקָה** f. (מָחַק) 1) *rubbing, blotting out*. Erub. 13ᵇ עשירה דידה מ׳ הוא its preparation consists in washing (the writing) off (Num. V, 23). Y. Sot. II, 18ª bot. גיחנה למ׳ is intended to be blotted out. Bab. ib. 18ª; a. e.—2) *scraping*. Y. Sabb. VII, 10ᶜ bot. מאי מ׳ הירתה וכ׳ what scraping was done in the preparation of the Tabernacle?

***מְחִיקָתָא** f. pl. (מָחַק) *a load counted by stricken measures*. B. Mets. 80ᵇ (oth. opin.: *reduced in weight by being worm-eaten*).

**מְחִיר** m. (b. h.; מחר, cmp. מָהַר) *exchange, that which is obtained by exchange; price*. Sot. 26ᵇ, a. e. מ׳ זונה the price obtained from selling a harlot.—[Tosef. Mikv. I, 19 מחירו ed. Zuck. (missing in ed.) a corrupt. for מחיים, a misplaced gloss to מחיירו ib.]

**מְחִירוֹת** part. pass. *Af.* of נָחַת.

**מְחִירְתָא** f. (מָחַר) *web*. Pes. 42ª אשו כולהו (ב)חדא מ׳ מחירתינהי wilt thou weave all these things in one web (bring under one category)?; Ḥull. 58ᵇ מחתינהו (corr. acc.); Ber. 24ª מחירתא Ms. M. (ed. מחתא, corr. acc.); Sabb. 148ª מחיתה (v. Rabb. D. S. a. l. note).

**מְחִירְתָא**, v. מַחֲתָא.

**מְחַךְ** (sec. verb of חוּךְ II) *to laugh*. Shebu. 34ᵇ; Bets. 14ª, a. e. מַחֲכוּ עלה וכ׳ they laughed at it &c.

**מְחַכְיָא**, Targ. Is. III, 22, read מחטיא, v. מַחֲטָא.

**מְחַל** (cmp. מָחָה) [*to blot out, annul,*] *to remit* (a debt); *to forgive, pardon, to forego, renounce*. Keth. 85ᵇ המוכר . . . וחזר ומְחָלוֹ מחול if one sells a note of indebtedness to a neighbor, and then remits the debt, it stands remitted (and the buyer of the note must settle with the creditor). Ib. מְחָלַתּוּ she remitted it. Y. B. Mets. VI, end, 11ª שמָחֲלוּ לחם מוכסין to whom custom officers remitted the fine. Ib. לשם פלוני מָחַלְנוּ we remitted (the fine) for this man's sake (individually). Ber. 12ᵇ מוֹחֲלִין לו על כל מ׳ וכ׳ all his sins are forgiven to him. Ib. 32ª עד אימת . . . שתִּמְחוֹל ותסלח לחם וכ׳ I will not leave thee until thou forgivest and pardonest &c.—Sabb. 30ª מְחוֹל לי על זה וכ׳ forgive me that particular sin (the seduction of Bathsheba); מָחוּל לך thou art forgiven; a. v. fr.—מ׳ על כבודו *to forego the honor due to one's self*. Kidd. 32ª האב שמ׳ כבודו מָחוּל if a father allows a son to omit the acts of reverence due to him, his honor is remitted (the son may avail himself of the permission); הרב שמ׳ וכ׳ but if a teacher gives permission &c.; a. fr.—Num. R. s. 19 שאין המוֹחֵל נעשה וכ׳ for he who is asked to forgive, must not be relentless (v. B. Kam. VIII, 7).

*Nif.* נִמְחַל *to be cancelled; to be forgiven, pardoned*. B. Mets. 17ª; Gitt. 26ᵇ, a. e. שטר . . . שכבר נ׳ שעבודו on a note once given and paid off you cannot raise a loan again, because the security which it contains (v. אַחֲרָיוּת) has once been cancelled. Yoma 88ª סדורין לִימָּחֵל (his sins) lie ready to be forgiven. Taan. 7ᵇ אא״כ נִמְחֲלוּ וכ׳ unless Israel's sins are forgiven. B. Kam. VIII, 7 אע״פ שהוא נותן ארן נ׳ לו וכ׳ although he pays (the fine for insulting a neighbor), he is not forgiven (by the Lord), until he asks pardon; a. fr.—V. מְחִילָה.

**מְחֵל, מְחֵיל** ch. same. Keth. 86ª . . . תיזיל ותִימְחַל Asheri (תירחלה . . . אחילתה) מְחִילָתָהּ, v. חוּל II ch.—Y. ib. XIII, 35ᵈ הוא מָחֵיל לי he might have remitted my debt. Kidd. 32ª מחיל ליה לריקריה=מָחַל על כבודו, v. preced.

**מְחִילָא, מְחִלָּא** ch. = next w., *cavity*.—*Pl.* מְחִילָן, מְחֵי׳. Targ. Y. I Deut. XXXII, 18 (Y. II מַחֲלִין, read: מְחִילִי; v. next w.). Targ. Is. II, 19.

**מְחִילָה, מְחִלָּה** f. (b. h.; חָלַל) *cavity, cave*. Mekh. B'shall., Amal., s. 2 let me enter the land במְחִילַת קסריון by the cave Caesarion (Sifré Num. 135 דרך חלל). Tosef. Yeb. XIV, 6 מ׳ של דגים an underground fish pond; Yeb. 121ª; a. fr.—*Pl.* מְחִילוֹת, מְחִלּוֹת. Tosef. Kel. B. Kam. I, 11 מ׳ שתחת וכ׳ the underground places under the Temple are not sacred area; Pes. 86ª. Ib.; Tam. 27ᵇ, a. e. מ׳ לא נתקדשו the caves under the Temple have not been consecrated. Keth. 111ª מ׳ נעשות וכ׳ underground passages are made for them (v. גִּלְגּוּל). Ib. שמא לא יזכה למ׳ perhaps he will not be privileged to pass underground. Gen. R. s. 96; a. e.—*Pl.* m. מְחִילִּים, מְחִילִּין. Pesik. R. s. 31. Gen. R. s. 1, beg. והאדם עשוי מ׳ מ׳ וכ׳ man's body is made with many channels and cavities; Yalk. Ps. 835. Sifré Deut. 319 (play on מיחללך, Deut. XXXII, 18) שעשאך מ׳ מ׳ who made thee full of cavities; Num. R. s. 9, beg. עשיתי . . מ׳ מ׳ אלו וכ׳ I built you with many cavities, that means the hearts and the kidneys.

**מַחֲלָה** f. (b. h.; חָלָה) *sickness*. Mekh. B'shall., Vayassa, s. 1 (ref. to Ex. XV, 26) אם אין בהם מ׳ וכ׳ (הא) if there is to be no sickness among them, what healing will they need?

למ׳ ed. (Ms. M. למחצלייא, v. Rabb. D. S. a. l. note 80) the statues became smooth (effaced) and they were used as slabs for rolling machines.

**מַחֲלֹקֶת, מַחֲלֹקֶת**, v. מַחֲלוֹקֶת.

**מָחֲלַת** pr. n. f. (b. h.) *Maḥălath*, name of the mother of the queen of demons, v. אַגְרַת. Pes. 112b; Num. R. s. 12.

**מֵחַם**, v. מִיחַם.

**מַחֲמַדְתָּא** f. (חָמַד) *something desirable, treasure.* Koh. R. to V, 10 דמוביד מַחֲמַדְתֵּיהּ who loses a dear object.

**מִחֲמֵי, מֵיחֲמֵי** m. (חֲמִי) *sight, appearance*, v. אֲחֵזִי. Targ. Y. Gen. XXIII, 8. Ib. XLI, 21. Targ. Y. Deut. IV, 6; a. e.

**מַחֲמָע** m., **מַחֲמָעָא** f. (חֲמַע) *that which is leavened.* Targ. Ex. XII, 19, sq.

**מַחֲמַצָּן** m. (חָמַץ) *a wash-pit* containing ordure &c. to create fermentation. B. Bath. 19a.

**מַחֲמַר, מַחֲמָרָא, (מַחֲמָר׳)** m. (חֲמַר I) *a pile of debris, mound (of a ruined place).* Targ. Is. XVII, 1 כרך מ׳ a fortress of debris.—*Pl.* מַחֲמָרִין, מַחֲמָרֵי. Targ. Ps. CXL, 11.—V. דְּמַחֲמָרָא.

**מַחֲמַת** (popular pronunc. מַחְמַת), v. חַמַּת.

**מַחֲנֶה** m. (b. h.; חָנָה) *camp*, esp. *the encampment of the Israelites in the desert* (v. Num. II); transferred to the *limits of graded sacredness in Jerusalem* (v. מְחִיצָה II). Sifré Num. 1 מַחֲנֵה ישראל the camp of the Israelites (from the gate of Jerusalem to the Temple mount); מ׳ לויה the camp of the attendants (priests and Levites, from the Temple mount to the Temple court); מ׳ שכינה the camp of the Divine Majesty (from the entrance of the court and further). Ib. מ׳ ארון the camp of the Ark in the desert (=מ׳ לויה); Y. Sot. VIII, 22b bot.; a. fr.—*Pl.* מַחֲנוֹת. Sifré l. c. שלש מ׳ הן there are three camps of graded sacredness (=מַחֲרִצוֹת).

**מְחָסָא** m. (חוּס) *mercy.* Targ. Is. LXIII, 9. V. מִיחוּס.

**מַחְסוֹמִית** f. (חָסַם II) *polish, glaze.* Tosef. Kel. B. Mets. I, 3 מַחְסוֹמִיתוֹ מן וכ׳ (some ed. חסומ׳; R. S. to Kel. XI, 4 חֲסִימָתוֹ, expl. *the steel-edge* of an axe) its glaze is of an unclean material.

**מַחְסוֹר** m. (b. h.; חָסַר) *need.* Cant. R. to VII, 2 לכל גויה . . . כדי מַחְסוֹרָהּ to each body according to its need; Ber. 29b.

**מַחְסוֹר** ch. (preced.) *defect, shortcoming.* Targ. Y. Num. XI, 23.

**מַחְסוֹרַיְיתָא** f. pl. (preced.) *defects (of sight).* Bekh. 44a אבל מ׳ לא but mere defective eye-sight does not disqualify (opp. perfect blindness). Ib. מ׳ מדק the disqualification from defective eye-sight is derived from דַּק (Lev. XXI, 20).

B. Mets. 107b; B. Kam. 92b מ׳ זו מרה 'the sickness' means (affection of) the bile &c., v. חָלָה.

**מַחֲלוֹקֶת** f. (b. h. מַחֲלֹקֶת; חָלַק) *division; separation; difference, dissension, strife, faction.* Gen. R. s. 4 למה אין נבראת חמ׳ . . . כתיב why are not the words 'that it was good' written about the second day of creation? . . . Because separation was created thereon (Gen. I, 6); אם מ׳ שהיא לתיקונו וכ׳ if to a separation which was made for the establishment and settlement of the world, 'that it was good' cannot be applied, how much less to a separation which tends to the confusion of the world! Ab. V, 17 מ׳ שהיא לשם שמים a dissension which is carried on for the sake of heaven (of truth, without selfish motives). Ber. 37a עד מתי . . . בין חמ׳ how long wilt thou put thy head between contending parties, i. e. why dost thou deviate from the established rule? Ib. 38b במ׳ שנויה this has been taught under a controversy of opinion. Y. Peah I, 16a בעלי מ׳ people who create strife. Y. Snh. I, 19c top בימות לא מ׳ וכ׳ in former days there were no conflicting opinions in Israel (they being settled by the Sanhedrin); Bab. ib. 88b לא היו מרבין מ׳ וכ׳ they allowed no differences to spread &c.; Tosef. ib. VII, 1; Tosef. Hag. II, 9 מַחֲלוֹקוֹת (*pl.*). B. Bath. 147a במ׳ אל תהיו do not join a political faction. Hor. 11b מפני מַחֲלוֹקְתוֹ (not מחלקותו) של וכ׳ on account of the contention of Adoniyah (who claimed the right of succession). Ib. כל מ׳ בעזא וכ׳ wherever there was a contest between claimants, anointing was required; a. fr.—*Pl.* מַחֲלוֹקוֹת. Sot. 47b רבו מ׳ וכ׳ the factions in Israel became numerous. Tosef. Snh. l. c., v. supra. Meg. 3a שלא ירבו מ׳ וכ׳ in order that dissensions may not spread &c.; a. e.

**מַחֲלוֹקְתָּא** ch. same, *division.*—*Pl.* מַחֲלוֹקָתָא. Targ. Y. I Gen. L, 1.

**מַחֲלָךְ** m. (b. h.; חָלַךְ) *sharp knife.*—*Pl.* מַחֲלָפִים. Y. Yoma III, 41a top (ref. to Ezra I, 9) מ׳ . . אלו הסבינין *maḥălafim* . . means the slaughtering knives.

**מַחֲלָץ** m., *du.* מַחֲלָצַיִם, *pl.* מַחֲלָצִין (חָלַץ, cmp. חָלִיץ) *a sort of windlass, loops of a rope attached to a heavy slab* for rolling over plastered roofing &c., v. מַעֲגֵילָה. Macc. 9b עד שישמט מַחֲלָצוֹ מידו Var. in Ar. s. v. מחצל (ed. מחצלו) until the entire ramming machine slips out of his hands (opp. to נפסק the breaking of the rope); Y. ib. II, beg. 31c עד שיחזיר את כל המחלצין (read שיורייד or שיפיל) until he lets go all the loops (expl. =נפסק החבל). Ib. מה דמר ר״י בשמיטת חמ׳ (not המחלצון) what R. J. says ('until he drops the whole rope') refers to the slipping of the machine; Tosef. ib. II, 3 ed. Zuck. עד שיפול כל המחצלין מידו (read: שיפיל . . . חמחלצ׳). M. Kat. I, 10 (11a) אבל לא שפין את . . במחלצים (Y. ed. צַיְירִים . . .; Ms. M. מחצלים) you may plaster over cracks in the roof, or roll them over with a (small) roller, using the hands or the feet, but not with the windlass, v. Y. ib. 81a top.—[The Var. lect. מחצל- rests upon a popular transposition, as if from מַחְצֵץ. The interpretation of מחצל by commentators as *trowel* does not fit the context.]

**מַחֲלָצִיוְרָא** m. pl., ch. same. M. Kat. 25b אישתעו . . ודהוו

**מְחַסְיָא, מַתָא מ׳** pr.n.pl. *Matha M'ḥasia* (or *Maḥseia*, v. Jer. XXXII, 12), prob. a suburb of Sura (v. Berl. Beitr. z. Geogr., p. 45, sq.). Keth. 4ª. Ber. 17ᵇ בני מ׳ מ׳ וכ׳ the (gentile) inhabitants of M. M. are obstinate. Kidd. 33ª. B. Kam. 119ᵇ. Snh. 7ᵇ; Hor. 3ᵇ.

**מְחַסֵיל, מְחָ׳** adv. (חַסֵל) *complete measure.* Targ. I Kings VII, 26, a. e. (h. text רָכִיל).

**מַחְפּוֹרָא** m. ch.=next w.—*Pl.* מַחְפּוֹרִין. Targ. Zeph. II, 9 (ed. Wil. מַחֲפוּ׳) salt-mines. Targ. Ez. XLVII, 11.

**מַחְפּוֹרֶת** f. (חָפַר) 1) *mine.* Keth. 79ᵇ מ׳ של צרירת an alum-mine.—2) *product of the mine.* Ah. Zar. 33ᵇ (expl. כלי נתר) כלי מ׳ של צרירת vessels made of alum crystals.—3) (v. חַפּוֹרֶת II) *fruits obtained by digging, bulbous vegetables.* Tosef. Maasr. I, 6 מ׳ של כרי storaged vegetables (some ed. מַחְפּוֹרוֹת *pl.*).

**מחפ״ז,** a mnemonical abbreviation for מִיתָה penalty of death, חוֹמֶשׁ fine of one fifth, פְּדִיוֹן not redeemable, and זָרִים forbidden to non-priests. Yeb. 73ᵇ.

**מַחְפֶּרֶת** (or **מַחְפֵּרֶת**) f. (חָפַר) *a field which is cleared of trees.*—*Pl.* מַחְפֶּרוֹת. Tosef. Shebi. III, 18 ed. Zuck. (Var. מַחְפֵּרִיוֹת).

**מַחְפָּרְנָא** m. (חָפַר II) *one causing shame.* Targ. Prov. XIX, 26.

**מָחַץ** (b. h.; sec. r. of חצץ) *to split, strike.* Pirké d'R. El. ch. XXXIV מָחַצְתִּי את ירושלים וכ׳ I struck Jerusalem on the day &c.; Yalk. Deut. 946. Snh. 91ᵇ.

**מַחַץ** m. (מָחַץ, v. Jud. V, 11) [*distributor*, cmp. בָּזִיךְ,] *ladle* for filling vessels out of the well, or the wine- or oil-pit. Par. V, 5 שולי חמ׳ the sides of a broken ladle. Ab. Zar. 74ᵇ; Y. ib. V, end, 45ᵇ; Tosef. ib. VIII (IX), 1. Toh. X, 7 אם חירה זולתן מ׳ if he emptied the pit by using a ladle (to pour into the vessels).—*Pl.* מַחֲצִין. Tosef. Kel. B. Kam. VII, 15.—[Fl. to Levy Talm. Dict. III, 309ª: מָחָץ, fr. מחץ *to stir*, cmp. Ps. LXVIII, 24.]

**מְחָצָא,** v. מְחִיצָא I.

**מַחְצָב** m. (חָצַב) *quarry, mine.* Shebi. III, 5. Ib. 6 פחות מיכן מ׳ if a stone fence is less than ten handbreadths high, it comes under the category of a quarry. Y. ib. 34ᶜ bot. מ׳ שבינו וכ׳ a quarry situated between two estates. Ex. R. s. 15 ברוך המ׳ וכ׳ blessed the quarry from which it was hewn. Lev. R. s. 26, end ומלאו המ׳ לפניו וכ׳ and they filled the quarry before him with gold Denars. Esth. R. to I, 6 המ׳ הזה וכ׳ this (marble) quarry had not been revealed to any man before &c.

**מַחְצְבָא** ch. same.—*Pl.* מַחְצְבַיָא. Targ. Jud. III, 26 (h. text פְּסִילִים).

**מַחְצָה** f. (b. h.; חָצָה) *division, half.* Shek. VII, 1 מ׳ למ׳ at an equal distance from each. Hull. 29ª; Pes. 79ª מ׳ צל מ׳ כרוב half to half (if the nation is equally divided between clean and unclean), we treat it as if the majority were clean. Hull. 28ᵇ מ׳ על מ׳ כרוב half (of the vital organ) cut and half uncut is considered as if the larger portion were cut. Lev. R. s. 10 תשובה עושה מ׳ repentance effects half (the atonement); a. fr.

**מַחֲצָלִין, מַחֲצֵלִים,** *pl.* **מַחֲצָל,** v. מַחֲלָץ.

**מַחְצָלָא** f., v. מַחֲצַלְתָּא.

**מַחֲצַלְיָא,** v. מַחֲלַצְיָא.

**מַחֲצֶלֶת** f. (v. חוֹצֵלֶת) *matting* used for partition, covering &c., in gen. *mat.* Succ. I, 11 מ׳ קנים a reed mat. Tosef. ib. I, 10 מ׳ של שיחופא; Succ. 20ª מ׳ של שירפה a mat of bulrushes. Bets. 36ª פורסין מ׳ ע״ג וכ׳ you may spread a mat over bricks &c.; a. fr.—*Pl.* מַחֲצָלוֹת. Succ. l. c. (expl. חוצלות) מ׳ ממש real mats. Y. ib. II, end, 52ᶜ מַחֲצָלוֹת אושא mattings of Usha.—Y. Erub. VII, 24ᶜ top מַחְצָלָיוֹת (not ליית . . .). Num. R. s. 21 מַחֲצָלָאוֹת; a. fr.

**מַחְצָלָא, מַחֲצַלְתָּא** ch. same. Gen. R. s. 33 . . חמא מ׳ בחדא . . saw a poor man wrapped in a mat; Yalk. Ps. 727.—*Pl.* מַחְצָלָן, מַחֲצַלָתָא. Y. Sabb. VII, 10ᶜ top. Y. Ab. Zar. III, 42ᶜ top חפון איקונתא מ׳ they covered the statues with matting; Koh. R. to IX, 10 [read:] חפון אפי דאיקונתא מ׳.

**מְחַצְרָא** m. (= מחצצר׳, v. חֲצַצְרָה) *trumpeter.*—*Pl.* מְחַצְרַיָא. Targ. II Chr. V, 13. [מְחַצְרִין, part. pl., v. חֲצַצְרָה.]

**מְחַק** (cmp. מָחָה) 1) *to rub out, blot out.* Sabb. VII, 2 המוחק ע״מ וכ׳ he who rubs out in order to write over the erasure. Sot. 18ª כתב אות אחת ומ׳ וכ׳ if he wrote (the adjuration of the Sotah) by writing and washing off letter by letter. Ib. ומְחָקָן לתוך וכ׳ and washed them off in one cup. Sabb. 75ᵇ מ׳ אות גדולה if he erased one large letter. Ib. זה חומר במוחק וכ׳ in this case he who erases, is more severely dealt with than he who writes (on the Sabbath); a. fr.—Part. pass. מָחוּק. Ab. IV, 20 ניר מ׳ erased papyrus (palimpsest).—2) *to scrape, smooth.* Sabb. VII, 2 (73ª) המעבד . . ומוחקו Mish. a. Y. ed. (Bab. ומְמַחֲקוֹ) he who tans its skin, and he who scrapes it. Y. ib. 10ᶜ bot. חייב משום מוחק is guilty of an act coming under the category of scraping. Ib. 10ª המוחק he who planes the beam; a. fr.—3) *to level, strike.* B. Bath. V, 11 . . . ימחוק לְמָחוֹק, v. גָּדַשׁ. Sabb. 153ᵇ; Tosef. ib. I, 17 מָחֲקוּ סאה they made the measure (of laws passed) just even (so that anything added would make it overflow), opp. גָּדְשׁוּ; Y. ib. I, 3ᶜ; a. fr.—V. מְחוּק.

*Nif.* **נִמְחַק** *to be blotted out.* Sot. II, 4, v. מָחָה. Ib. 18ª קודם שנמחקה מגילה before the roll (containing the adjuration of the Sotah) has been washed off. B. Bath. 164ª נ׳ בן יומו an erasure of one day's standing, נ׳ בן שני ימים an erasure two days old; a. e.

*Pi.* **מִחֵק** *to smooth, shave.* Sabb. 73ª, v. supra. Y. ib. VII, 10ᵈ top חייב משום מְמַחֵק is guilty of an act coming under the category of scraping; a. fr.

**מְחִיק, מְחֵק** ch. same, 1) *to blot out, wash off, erase.* Targ. Num. V, 23.—B. Bath. 164ª דילמא מחיק ליה וכ׳ he may erase it and write over it what he may choose. Ib. ולִמְחוֹק ולירמי let one erase (some writing) and compare;

a. fr.—Part. pass. מְחִיק, f. מְחִיקָא. Gen. R. s. 65, beg. ייתי חדין מ׳ שמא ויסב להדא מְחִיקַת שמא let this man whose name deserves to be blotted out come and marry that woman &c.; Yalk. ib. 112; 113 (not מחקת).—Koh. R. to XII, 5 אדריאנוס שחיק עצמות מ׳ שמיה Hadrian, his bones be ground, his name be blotted out. Esth. R. to I, 4 נבוכדנצר שחיק מ׳ וכ׳ Nebuchadn., he be ground, blotted out &c.—2) *to strike.* Part. pass. as ab. Y. Pes. IV, end, 31c; Esth. R. l. c., v. גְּדִיל. B. Mets. 80b, v. מְחִיקָא.

*Ithpe.* אִתְמְחִיק *to be blotted out.* Gen. R. s. 28, end כאינש . . יִתְמְחֵק שמיה דפלן as one says, that man's name be blotted out.

מָחָק m. *strike,* v. מְחוֹק.

מְחֵק or מַחַק m. (preced. wds.) *erasure, erased spot.* B. Bath. 163b bot. חוא ועדיו על המ׳ the document itself and the signature of witnesses written over an erasure. Ib. 164a; a. fr.—*Pl.* מְחָקִין. Ib. 161b כל המ׳ צריך וכ׳ all erasures written over must be ratified (on the margin).

מְחָקָא ch. 1) same. B. Bath. 164a לא דמי מ׳ דהא וכ׳ the erasure (written over) of one paper cannot be compared to that of another paper. Ib. אנחנא . . . על מ׳ we witnesses have signed our names over an erasure; a. e.—2) *papyrus.* Meg. 19a top (explaining גיריר).

מְחָקָא m. (מְחַק 2) *stricken measure.* Targ. Y. Lev. XIX, 35, opp. גְּדִישׁוּתָא.

מָחָר m. (b. h.; = מאחר; אָחַר) *next day, future day.* Mekh. Bo. 18 יש מ׳ עכשיו וכ׳ there is a *maḥar* which means *now* (the next day), and there is a *maḥar* which means some future time; Yalk. Ex. 225.—Ber. 28a למ׳ אני ואתה to-morrow I and you &c. Sot. 48b כל מי . . . מה אוכל למ׳ וכ׳ he who has bread in his basket and says, what shall I have to eat to-morrow? &c.—Y. Gitt. II, 44a bot. חוא לילה חוא למ׳ וכ׳ it makes no difference whether the same night or the next day or after some time; a. fr.—מָחֳרָת f., constr. מָחֳרַת. Men. 65b ממ׳ השבת מ׳ יו״ט 'the morrow of the Sabbath' (Lev. XXIII, 11) means the day after the first day of the Festival (Passover). Ib. או אינו אלא למ׳ שבת בראשית may it not mean the morrow after the regular weekly Sabbath?; a. e.—מָחָרָתַיִם *day after to-morrow.* Midr. Till. to Ps. XII ולמ׳ נלך וכ׳ and the day after to-morrow we shall go &c.

מָחָר, מָחֳרָא ch. same. Targ. Ex. XVII, 9. Targ. Prov. XXVII, 1 דְּלָמָ׳; a. fr.—Lev. R. s. 34 למ׳ ליה היא הכא to-morrow she (the soul) is no more here. Y. Gitt. II, 44b top מחרא דמחר the day after to-morrow; a. e.

מַחֲרוֹזוֹת f. pl. (חָרַז) *strings* (of meat, fish &c.). Tosef. Shek. III, 10 מ׳ if the meat found was on strings; Y. ib. VII, beg. 50c אם היו מ׳ של דגים.—B. Mets. II, 1 מ׳ של דגים fish on strings. Tosef. ib. II, 1 מ׳ של קרדומות axes strung together; a. e.

מַחֲרוֹךְ m. (חָרַךְ) *singe, burn (wound).* Targ. Y. Ex. XXI, 25.

מַחֲרִים, Tosef. Kel. B. Mets. II, 14, read with R. S. to Kel. XII, 5: מַדְרֵס.

מַחֲרִישָׁה f. (b. h. חָרַשׁ; מַחֲרֵשֶׁת) 1) *plough.* Tosef. Sabb. XIV (XV), 1 יתד של מ׳ the pin of the plough; Y. ib. XVII, beg. 16a. Y. Naz. VII, beg. 55d כדי שלא תצלם המ׳ so that the plough might not stir them up. B. Mets. IX, 13 ואת המ׳ ברום and must give him back the (pledged) plough for the day; a. e.—2) *strigil.* Ib. 113b מ׳ דכספא a silver strigil (which, if pledged, the creditor may sell and give the debtor a common one); Keth. 68a מ׳ דכספא (such a luxury as) a silver strigil.

מַחֲרֵשֶׁת pr. n. pl., v. מַרְחֶשֶׁת.

מָחֳרָת, v. מָחָר.

מְחָרְתָּא, מְחָרְתָּא דְיַתִּיר pr. n. pl. (חור) *M'ḥarta d' Yattir (the Cave Region of Y.,* v. Hildesh. Beitr., p. 25), in Upper Galilee. Y. Shebi. VI, 36c; Tosef. ib. IV, 11 סחרתא; Sifré Deut. 51 נחוראתה דייתר; Yalk. ib. 874 נְחוּרְתָּא דייתר (read דיירתיר).

מַחֲשָׁבָה f. (b. h.; חָשַׁב) 1) *thought, plan.* Ber. 61a בתחלה עלתה במ׳ וכ׳ it was the original plan to create &c.—Kidd. 40a מ׳ שעושה פרי an intention which bears fruit (is carried out). Ib. מ׳ טובה מצרפה וכ׳ the merit of a good intention does the Lord (in rewarding) add to that of a good deed; Y. Peah I, 16b top; a. fr.—2) *troubled mind, care, apprehension.* Snh. 26b מ׳ מועלת וכ׳ trouble (about sustenance) affects the memory even for the words of the Law (makes one forget one's learning).—*Pl.* מַחֲשָׁבוֹת. Ib. 19b, v. בַּעַל. Ib. 26b (ref. to Ps. XI, 3) אילו מַחְשְׁבוֹתָיו וכ׳ if this wicked man's plans be not frustrated, what will the righteous man do?

מַחֲשֶׁבֶת f. (b. h.; preced.) *design, art.*—מ׳ מלאכת a productive work (with a direct purpose). Bets. 13b; Ḥag. 10b, a. fr. מלאכת מ׳ אסרה תורה the Torah forbids (on the Sabbath) productive work (by which you affect the property of an object, not mere changing of position, planless efforts &c.).

מַחֲשַׁבְתָּא ch. (preced. wds.) 1) *plan; art.* Targ. Jer. XLIX, 20. Targ. II Chr. XXVI, 15; a. fr.—*Pl.* מַחְשְׁבָתָא, מַחְשָׁבָן. Targ. Is. LV, 8, sq. Targ. Ez. XXXVIII, 10; a. fr.—2) *trouble.* Erub. 29b ומבטלי מ׳ and drive trouble away.

מַחֲשָׁכָן m. (חָשַׁךְ) *darkening,* מַחֲשָׁכָן עיינין dimness of eye-sight. Targ. Y. Deut. XXVIII, 65 ומ׳ (not דמ׳; h. text כליון עינים).

מַחַת, מָחַת, part. act. a. pass. *Af.* of נָחַת.

מְחָתָא f. (preced.) *declivity.*—*Pl.* מָחֲתִין. Lev. R. s. 18, v. מְחוֹתִיתָא.

מְחָתָא, מַחֲתָא f. (מָחָה II) 1) *deficiency.* Targ. Prov. X, 20 (h. text כמעט).—2) *defect.* Targ. Cant. IV, 7 (h. text מום).—3) *stroke, plague, slaughter* (corresp. to h. מַכָּה; v.

מָתָא II).—Targ. Josh. X, 10. Targ. Y. Ex. IX, 27 (ed. Amst. מַחְתָּא). Ib. XXIII, 25 מַחַת (מַדַּחַת), v. מְרִירָתָא; a. fr.—*Pl.* מָתָן, מָתָתָא, Targ. O. Deut. XXVIII, 59 (Y. מַחְתִּין); a. fr.—Targ. Y. Lev. XXVI, 18 מָאתָתָא. —Targ. Prov. XX, 30 מַתְּיָתָא (ed. Lag. מַחְוָתָא, Var. מחיוטי, corr. acc.); Targ. Y. Deut. XXIX, 21 מַתָּוָתָא (fr. מָחוּתָא).—[V. מַתְוָא.]

**מַחְתָּה** f. (b. h.; חָתָה) 1) *coal-pan.* Kel. II, 3 מ׳ פרוצה a coal-pan the rims of which are broken off (having a flat plate only), opp. ib. 7 מ׳ שלמה. Yoma V, 1; a. e.—2) *snuff-dish.*—*Pl.* מַחְתּוֹת. Men. 88[b] ואין מלקחיה ומַחְתּוֹתֶיהָ the tongs and the snuff-dishes of the candlestick were not made out of the *Kikkar* of gold; Yalk. Ex. 369; a. e.

**מַחְתּוֹתָיִן, מַחְתּוֹתָא,** v. מָחוּתִירָא.

**מַחְתִּין, מַחְתָּיָא,** v. מַחְתִּירָא.

**מַחְתִּית,** v. מָחוּתִירָא.

**מַחְתִּירָא** f. ch.=h. מַחְתָּה. Targ. O. Num. XVII, 11 (Y. מַחְתִּיָּא). Targ. II Chr. XXVI, 19; a. fr.—*Pl.* מַחְתִּירִין, מַחְתִּירָתָא, מַחְתִּירָתָא. Targ. Num. XVI, 6; 17. Ib. XVII, 2 (Y. ed. Amst. מחתירא, corr. acc.). Targ. Y. ib. 13; a. e.

**מַחְתַּנָא** m. (נָחַת) *declivity.* Targ. Josh. VII, 5 (h. text מוֹרָד); a. e., v. מָחוּתִירָא.

**מַחְתֶּרֶת** f. (b. h.; חָתַר) *breaking in, breach.* Snh. VIII, 6 הבא במ׳ נידון וכ׳ he who breaks in is judged (allowed to be killed with impunity) on account of what he will do. Ib. 72[a]; Yoma 85[b] מאי טעמא דמ׳ what is the reason of the law allowing to kill one breaking in (Ex. XXII, 1)?—Snh. 72[b] אין לי אלא מ׳ גגו וכ׳ the text speaks only of breaking in, whence can it be proven that the thief found on one's roof &c. may be killed?—Ib. מַחְתַּרְתּוֹ זו וכ׳ his breaking in serves the place of forewarning (he knew what he might expect). Ib. 103[a] (ref. to וירחתר, II Chr. XXXIII, 13, v. S. Baer, Liber Chron., p. 126, a. Rabb. D. S. to Snh. l. c. note 200) עשה לו הק״בה כמין מ׳ וכ׳ the Lord made for him an opening in the heaven to receive him &c.; (Pesik. Shub., p. 162[b] חַתִּירָה). Midr. Till. to Ps. CXVIII, מן הם׳.. מה מצא what has he found in our possession (taken) from the place we broke into? Ib. הם׳ זו חעיר the place broken into is the City (of Jerusalem); a. e.

**מַחְתַּרְתָּא** ch. same. Targ. O. Ex. XXII, 1. Targ. II Chr. XXXIII, 13 (v. preced.).—Snh. 72[b] כל דאתי עלאי במ׳ וב׳ I should kill any one that would break into my house, except &c.—Ber. 63[a] (prov.) גנבא אפום מ׳ רחמנא קרי En Yaăkob (missing in ed.; Ms. M. 2 דאיגרא, v. Rabb. D. S. a. l. note 40) the thief at the entrance of the breach calls on the Lord for help.—*Pl.* מַחְתַּרְתָּא. M. Kat. 25[b]; Snh. 109[a] (Ms. F. מַחְתַּרְתֵּי, v. Rabb. D. S. a. l. note 50), v. חָתַר.

**מָט** m., **מָטָה** f., v. מוּט.

**מָטָא,** v. מְטֵי.

**מַטְאָטֵא** m. (b. h.; טאטא) *broom.* Gen. R. s. 79, end, v. אַלְבִּרְנָא; Y. Meg. II, 73[a] bot., v. מְבִרְנָא.

**מַטְאָרְתָּא, מַטְאָרָאתָא,** v. מַשְׁרְתָּא.

**מַטְבְּחַיָּא** m. pl. (v. next w.), בֵּי מ׳ (בֵּית) *slaughtering place* (in the Temple). Eduy. VIII, 4, a. e.—Kel. XV, 6; Tosef. ib. B. Mets. V, 7, v. מַדְבַּח.

**מִטְבָּחַיִם** m. pl. (טָבַח) *slaughtering*; בירת חמ׳ *slaughtering place* (in the Temple). Midd. III, 5 (Mish. ed. מִטְבָּחַיִם). Ab. V, 5 (Strack a. other pointed ed. read מַטְבְּחַיִם).

**מַטְבֵּעַ, מַטְבֵּיעַ** c. (טָבַע II) 1) *coin, medal* (v. מוֹנְיָטָא). B. Kam. 97[a] sq. המלוה ... על הם׳ ונפסלה הם׳ if one loans money in a certain coin, and that coin was afterwards repealed, נותן לו מ׳ היוצא וכ׳ he must pay him in the present legal coin. Ib.[b] המלוה ... על הם׳ והוסיפו עליו if one loans &c., and the coin was in the meantime made larger (heavier), נותן לו מ׳ היוצאת וכ׳. B. Mets. 45[b], sq., v. חֲלִיפִים.—B. Kam. l. c. מ׳ של א״א the Abraham medal; a. fr.—*Pl.* מַטְבִּיעוֹת, מַטְבְּעוֹת. B. Mets. II, 2 שלשה מ׳ זה וכ׳ three coins heaped upon another, v. מִגְדָּל. Y. ib. 8[b] שלשה מ׳ של וכ׳ three coins of three different kings; a. fr.—Ab. d'R. N. ch. XVIII עשה כל התורה כולה מ׳ מ׳ (v. ed. Schechter note 5) he assorted the entire law (like) coins, i. e. systematized.—2) *type* (of prayers, documents), *formula.* Y. Ber. V, 9[b] שלא תשנו מַטְבֵּיעָה של וכ׳ that you do not change the formula of a benediction. Ib. bot. אומר מ׳ ברכה he recites the regular form of the benediction. Ib. VI, 10[b] bot. כל המשנה על הם׳ וכ׳ (read מן) he who changes the formula of prayers which the scholars have fixed. Gitt. 5[b], a. e. כל המשנה ממ׳ וכ׳ he who changes the formulas of documents &c. Y. Meg. III, end, 74[c] משה התקין מַטְבֵּיעָה של וכ׳ Moses introduced as a type of prayer, O God, the great &c.; a. fr.

**מַטְבְּעָא** ch. same, *coin, medal.* Targ. II Esth. III, 9 עבדי מ׳ workers in the mint. Targ. Esth. IX, 4 מַטְבְּעֵיהּ his medal (h. text שְׁמָעוֹ); cmp. מוֹנְיָטָא.

**מָטָה,** v. מְטֵי.

**מִטָּה, מִטָּה** f. (b. h.; נָטָה) *couch, bed, frame, bier.* Ned. VII, 5, v. דַּרְגָּשׁ. Ib. 56[a], a. fr. הכופה את מִטָּתוֹ, v. כָּפָה. Ib.[b] מ׳ המיוחדת לכלים a bed designated for the exhibit of garments (not slept upon); Snh. 20[a]. Ber. III, 1 נושאי הם׳ those carrying the bier; a. fr.—מ׳ של גילה, מ׳ גלילתא, v. גֻּלָּה, גְּלִילָתָא.—Sabb. 47[a], v. טַרְסִי I.—*Pl.* מִטּוֹת, מִיטּוֹת. Ned. 56[a]; a. fr.—Trnsf. *family, offspring.* Lev. R. s. 36 שהיתה מִטָּתוֹ שלימה his bed was perfect, his children were all righteous; Sifra B'ḥuck., Par. 2, ch. VIII. Ber. 60[b]. Pes. 56[a] שמא .... יש במִטָּתִי פסול perhaps there is a blemish in my family; a. e.

**מַטֶּה** m. (b. h.; נָטָה) 1) *staff.* Ab. V, 6 הם׳ the staff of Moses. Ex. R. s. 3 הם׳ שתיירסרנו בו the staff with which thou shalt chastise him. Ib. 'the signs which I placed in thy hands' (Ex. IV, 21) זה הם׳ that means the staff; a. fr.—2) *tribe.* Tosef. R. Hash. III (II), 3 שלש על כל מ׳ ומ׳ three notes for each tribe; Y. Succ. V, 55[c].

**מִטָּה,** v. מוֹטָה.

ties a pad to his hip (a superstitious custom).—*Pl.* מְטוֹטְלוֹת, מְטוּלְטָלוֹת, v. supra.

**מְטוּרְיָתָא**, Ber. 44$^{b}$, v. טִירְיָא II.

**מְטוּל, מִטּוּל** I (טָלַל, טוּל, v. אַמְטוּל; cmp. גִּין) *on account of, for the sake of.* Targ. Y. I Num. XXV, 8 מ׳ אלין on account of these persons. Targ. Ps. XLIV, 27 (h. text למען).—מ׳ ד־ *because, for.* Targ. Ps. I, 6.—מ׳ הכי, מ׳ דיכנא *therefore* (h. כן על). Ib. 5. [Ib. 4 מ׳ הכנא ed. Wil., strike out מ׳, as ed. Lag.]—Ib. XLIX, 15; a. fr.—מְטוּלְתִּי *for my sake,* מְטוּלָתָךְ *for thy sake,* &c. Targ. Prov. VIII, 15, sq. Ms. (ed. מטול אנא!).—Targ. Ps. CXV, 1; a. fr.

**מְטוּל** II (I מַטּוּל) m. (טָלַל) *moving, march* (=h. מַסַּע). Targ. O. Deut. X, 11 (ed. Berl. מַשׂ), v. מַטְלָנָא II.

***מַטּוּל** II m. h. (נָטַל) *handkerchief.*—*Pl.* מַטּוּלִין. Yalk. Gen. 7; Yalk. Ps. 848 ובמ׳ and by waving handkerchiefs (for salutation); Gen. R. s. 5; s. 28 מנולין, מנולין (corr acc.).—V. מְנַטּוּלִין.

**מַטּוּל** III, **מְטוּלָא** III, **מַטּוּלָא** (מְטוּל, מָטוּלָא) m. (נָטַל) 1) *weight, burden* (h. מַשָּׂא). Targ. O. Num. XI, 11 (ed. Amst. מ׳). Targ. ib. IV, 27 (O. ed. Amst. מַטְלְחוֹן, read: מַשְׂכֹּל). [Ib. 24 למיטל ed. Berl., למטול ed. Amst.; Y. לְמָטוּל, infin. of נָטַל.]—Targ. Y. I ib. XXV, 8 מן מְטוּלָא through the weight (of the two bodies); a. fr.—Y. Ḥag. I, 77$^{b}$ top חד מ׳ .... חזון משכנין לון מטולין וחזון מתכווינין they (the Romans) made them carry loads (on the Sabbath), and they (the Jews) arranged it so that each two persons should carry one load.—*Pl.* מַטּוּלִין. Targ. Is. XLVI, 1.—Y. Ḥag. l. c.—2) *burden of prophecy.* Targ. Is. XXI, 1 Rashi מטול (ed. מטל); Y. Taan. IV, 69$^{b}$ top מ׳ רב בערביא a heavy burden of prophecy (charge) against Arabia. V. מַשָּׂא.

**מְטוּלְטֶלֶת**, v. מְטוֹטֶלֶת.

**מְטוּלְתָּא** f. 1) *booth,* v. מַטַּלְתָּא.—2) (with suff. of personal pronoun) *on account of,* v. מְטוּל.

**מְטוּנָךְ**, v. טוּנָא I.

**מְטוּפְרְסָא**, v. מִשְׁרְפָּא.

**מְטוּתָא**, v. מָטוּ.

**מְטָחָא** or **מִטְחָא** m. (טוּחַ I, v. Targ. Y. Gen. XV, 6) *rebellion, reproach.* Targ. Job I, 22 מילי מ׳ Ar. s. v. מטח 2 (ed. מחטי, מרחטי, fr. חֲטָא II, *sinful* words; h. text חפלה).

**מַטְחָאָתָא**, v. מְטַחְתָּא.

**מַטְחֵן** m. (טָחַן) *grinding mill* for olives. Ex. R. s. 36, beg.

**מְטַחְתָּא** f. (טוּחַ II; cmp. טחות Ps. LI, 8) *kidney, loin.* Gitt. 69$^{b}$ אדא מְשַׁחְתִּיה וכ׳ (Ar. ed. Koh. מטחתא, some ed. מַטְחָאתָא) on this (his) loin and ... on the other loin.

**מַטְחָא** adv. (b. h.; מט fr. נָטָה, a. ח locale) *downward,* (used as a noun) *below.* Tanḥ. B'shall. 23 מחמת אש של מ׳ מעלה .... through the fire from above were his wheels below ignited; (Yalk. Ex. 235 שלמעלן ... שלמַטָּן, v. infra). Ḥag. II, 1 (11$^{b}$) מה למעלה ומה למ׳ what is above (in heaven) and what is below (in the nether world, Rashi: above the Ḥayoth, below the Ḥayoth, v. חַיָּה). Tosef. Ber. V, 5 שלישי לו למ׳ הרי מנו he who is the third in rank reclines below him (v. Sm. Ant. s. v. Triclinium); a. fr.—Euphem. for מעלה in order to avoid a blasphemous expression: B. Kam. 79$^{b}$ כביכול עשה עין של מ׳ ... ואוזן של מ׳ וכ׳ he treated, if one may say so, the divine eye as if did not see, and the divine ear as if did not hear.—Frequ. מַטָּן. Y. Yoma VII, 44$^{b}$ כשירות של מעלן ... של מ׳ as the service in heaven, so is that on earth; Lev. R. s. 21, end (not שורות). Y. R. Hash. II, 58$^{b}$ ב״ד של מ׳ the court on earth; a. fr.

**מַטְדֵּרֶת** f. (מָטָר) *water pipe of a bath, gutter.* Mikv. VI, 11; Tosef. ib. V, 8. Ib. VI, 4 בזמן שמ׳ שלה וכ׳ when the gutter of the bath opens into private ground.—*Pl.* מְטַהֲרוֹת. Tosef. Erub. XI (VIII), 9.

**מָטוּ** f. (נָטָה) *inclining* (the ear &c.), *favor.*—בעי מ׳ *to ask a favor, beg.* Targ. Y. Ex. XI, 8. Targ. Ps. LXXII, 12.—Yoma 87$^{a}$ (in Hebr. diction.) חמבקש מ׳ וכ׳ he who begs his neighbor (to forgive him).—במ׳, בְּמָטוּתָא (cmp. בָּעוּ) *I pray.* Targ. Y. Gen. XLIII, 20. Targ. Y. I ib. XLIV, 18. Targ. Y. Ex. XXXII, 31; a. fr.—Yoma 72$^{b}$ במ׳ מיניכו I beg of you. Snh. 97$^{a}$ במ׳ בעינא מיניכו ed. (Ms. M. במ׳ מיניריכו); a. fr.

**מַטְוֶה** f. (b. h.; טָוָה) *yarn.* Midr. Till. to Ps. LXXIII, 4.

**מַטְוְויָאתָא** f. (טָוִי I) *spider.* Targ. Job VIII, 14 בֵּי מ׳ (Ms. מַטְוִוירָתָא) spiderweb.

**מְטוּרָד**, v. טְבָרֵד.

**מְטַלְטַל, מְטוּלְטָלָא, מְטוֹטֶלֶת** f. (טָלְטֵל) 1) *plummet, plumb-line.* Kel. XII, 8 מטוט׳ Ar. a. Mish. (some ed. מטוטלית; ed. Dehr. מְטוֹטָלוֹת; Talm. ed. מטולטלת); Tosef. ib. B. Bath. VII, 12 מְטַלְטְלוֹת. Kil. VI, 9 כאילו מ׳ תלויה וכ׳ (Ms. M. מטול׳) as if a plumb-line were suspended on it (take the vertical line).—2) *stem with foliage attached to a fruit.*—*Pl.* מְטוֹטְלוֹת (cmp. טוֹטַלְוָותָא). Y. Ab. Zar. I, 39$^{d}$ ארצטרובלין במטוטלותיהן pine cones with their attachments (so that they can be used for the thyrsus, v. Sm. Ant. s. v. Thyrsus).—3) (cmp. מַטְלִית) *a pad* or *cushion made of pieces of cloth.* Sabb. V, 3 לא יצא גמל במ׳ the camel must not be taken out (on the Sabbath) with the pad on his back; expl. Y. ib. 7$^{b}$ bot., v. גְּבִרְנָתָא. Bab. ib. 54$^{a}$ במ׳ הקשורה בזנבו the pad tied only to his tail (hence liable to slide down); Tosef. ib. IV (V), 3 במ׳ התלויה וכ׳ with the pad hanging (loosely lying) on his hump to let the air strike through; ib. [read:] אבל יוצא הוא במ׳ הקשורה לו בזנבו וכ׳.—Tam. V, 4 כמין מ׳ there was on the top of the lid (of the coal pan) a sort of pad (with which to handle it). Tosef. Sabb. VI (VII), 1 חקושר מ׳ וכ׳ he who

**מְטַט, מַטַט,** v. מוּט h. a. ch.

**מְטַטְטוֹר,** v. מִיטָטוֹר.

**מַטַטְרוֹן, (מִיטַט׳)** pr. n. (=מטרטרון, redupl. of נטר, v. מַטָּרָא) [*Chief of the Service,*] *Mattatron* (*Mittatron*), name of the chief of the angels (corresp. to שר הפנים). Targ. Y. I Gen. V, 24 מי׳ ספרא רבא M., the chief recorder.—Snh. 38[b] (ref. to Ex. XXIV, 1, cmp. Targ. Y. a. l.) זה מ׳ וכ׳ that is M. whose name is like that of his master (with ref. to Ex. XXIII, 21, cmp. Rashi a. l.). Ḥag. 15[a] חזא מט׳ וכ׳ Ms. M. (ed. repeatedly מי׳) saw M. to whom permission was given to be seated while writing down &c. Ab. Zar. 3[b] אידעית אימא מט׳ Ms. M. (ed. מי׳) if you choose, say it was M. (that instructed the children). Lam. R. introd. (R. Joḥ. 1) בא מ׳ ונפל וכ׳ M. came and fell upon his face. Sifré Deut. 338 [read:] באצבעו חדה מ׳ מראה וכ׳ with his (Moses') finger Metatron pointed out to Moses &c.; Yalk. ib. 949 (v. מִיטָטוֹר). [Gen. R. s. 5, v. מִיטָטוֹר.]

**מְטָה, מָטָא, מְטֵי** (=h. מָצָא) 1) *to streich, reach; to arrive at; to obtain; to happen to.* Targ. Gen. XI, 4 (Y. II מַמְטֵי). Targ. O. ib. X, 19 (h. text באכה). Targ. II Kings XIX, 26. Targ. Koh. VIII, 14; a. fr.—Targ. Esth. V, 2 [read:] ומָטָת לִידָהּ and it (the scepter) reached her hand (v. Meg. 15[b]).—Snh. 109[a] כי מ׳ לההוא וכ׳ when he arrived at a certain inn. Keth. 63[a] כי מָטָא לגבירה when she came near him. Ib. מ׳ מעלי וכ׳ the eve of the Day of Atonement came. R. Hash. 12[b] א״ר אסי א״ר יוחנן ומָטוּ בה משמיה וכ׳ said R. A. in the name of R. Joh., and they arrived in the chain of tradition up to 'in the name of R. J. the Galilean' (an editorial gloss). Y. Ber. III, 6[a] top, a. fr. מַטְתֵּיהּ אונס an accident (mourning) befell him. Y. Peah VIII, end, 21[b] ומטתיה כן and so it happened to him (as he had wished). Ib. ולא מ׳ מיכול וכ׳ and he had no chance to dine with him. Y. Snh. VI, 23[c]; Y. Ḥag. II, 77[d] bot. בעי מַמְטֵי מיא ולא מ׳ wanted to fetch water but could not. Ib. 78[a] top כל דְמָטֵי וכ׳, v. זוֹנָא. [Ib. כל מטי יעבוד וכ׳, read: כל חד מינן וכ׳ let each of us do &c.] Y. Keth. IV, 28[b] top מְטִינָתָהּ לְהַאי דאמר וכ׳ thou hast found that which R... said; ib. מְטִינָתָהּ.—Ḥag. 5[a] כי מ׳ להאי קרא when he came to this verse. Snh. 100[a] כי מָטוּ מגלת וכ׳ when (in preparing wrappers for the scrolls) they came to the roll of Esther; a. v. fr.—[Ḥull. 132[a] top מְטוּנָךְ we or they (the words of the text) have reached thee, agree with thee, Rashi; v. מְטוּנָא I.]—2) (sub. בישולא or דמנא) *to be ripe, ready.* Ḥag. l. c. שביק תנך דְמָטוּ וכ׳ he left those (figs) which were ripe and plucked those which were not. Ḥull. 112[a] תיתאה מטא the lower portion was ready (roasted).

*Af.* אַמְטֵי *to cause to reach; to fetch, bring, offer.* [Targ. Y. II Gen. XI, 4 מַמְטֵי part. pass., v. supra.] Targ. Y. ib. XXVII, 25. Targ. O. Lev. IX, 12; a. fr.—B. Kam. 117[a] דרי ואַמְטֵי בהדן take it up and hand it over (to the King's treasury) in our presence; דרא ואי׳ וכ׳ he did take it up &c. Ib. 119[b], a. e. אַמְטוּיֵי ואתויי חד (not אמטוי) is leading the needle forth and bringing it home one stitch (=h. חולידך והבריא)? B. Bath. 21[a] לא מַמְטִינַן וכ׳, v. יָנוּקָא I. Keth. 103[b] sq. אַמְטִיוּהוּ לצ׳ וכ׳ they took him to Sepphoris which lies high. Gen. R. s. 14, beg.; ib. 20 מן דרדכון אנא מַמְטֵי לכון from your own language I will offer (proof) to you; a. fr.

*Ithpe.* אִתְמְטֵי *to repair to.* Targ. O. Num. XXIII, 15; a. fr.

**מַטְכָּא,** v. טִיכְסָא.

**מַטְכְּסָא (...סָה, מַטַּק׳, מִיטַּ׳)** m. (μέταξα) *silk.* Y. Kil. IX, 32[a] top מ׳ השיריין *shirayin* (Mish. ib. IX, 2) is silk. Sabb. 20[b], v. בַּלָּה. Y. B. Mets. IV, 9[c] bot. יהב דינריין למ׳ gave an earnest money on silk. Lev. R. s. 34 information was brought against them כר... בהדין מ׳ that they dealt in silks (v. Sm. Ant. s. v. Sericum). B. Kam. 117[b] אחריא דאחוי אמ׳ וכ׳ one informed (the royal officers) of the silk goods of R. A.; a. fr.—*Pl.* מַטְכְּסִין, מִיטַּ׳, מָטַּק׳, מָטַכְּסֵי. Targ. Esth. I, 6 (h. text בוץ).—Gen. R. s. 40 דמ׳ אנא יהיב I am willing to pay the duty on silk goods. Y. B. Kam. VI, end, 5[c] מ׳ הוה מלא it (the bag) contained silk goods. Gen. R. s. 77, v. מחיילא; Cant. R. to III, 6; a. fr.

**מָטָל** m. (נָטַל) *javelin* for thrusting. Targ. I Sam. XVII, 6 (h. text כידון).—*Pl.* מָטָלָיָא. Targ. Job XL, 18 Ms. (ed. מטלנא, Regia מַטְלוּתָא; h. text מָטְרִיל).

**מַטְלָא** m., constr. מַטַּל (v. מטה III) *imposed destiny, burden of prophecy.* Targ. Is. XIII, 1 (h. text מַשָּׂא). Targ. II Kings IX, 25. Targ. Is. XXI, 1 (Kimḥi מַטְלַן, v. מַטְלָנָא; Rashi מטול); a. fr.

**מְטַלָּא, מַטַּלָּא,** v. מַטְלָנָא.

**מִטְלוֹל** m. (טָלַל I) *shade, cover.* Targ. Y. Num. XIV, 14.

**מַטְלוֹן** m. (טָלַל, v. טִלְטֵל; cmp. Jer. XXII, 26) *exile, place of banishment.* Num. R. s. 7 מ׳ של טרודין the place of exile for those condemned to banishment. Deut. R. s. 2; ib. s. 6, v. טָרַד.

**מַטְלוֹנִית** f. (diminutive of מַטְלִית) *a small patch.*—*Pl.* מַטְלוֹנִיּוֹת, v. מַטְלִית.

**מַטְלוּתָא** f. (נָטַל) 1) *javelin,* v. מָטָל.—2) *thrusting.*—מַטְלוּתָא דאבנין *stoning to death,* v. אַטְלוּתָא. Targ. Y. Ex. XXXI, 15; a. e.

**מְטַלְטְלָא** m. (טַלְטֵל) 1) *exile, homeless.*—*Pl.* מְטַלְטְלַיָּא. Targ. Mic. IV, 6, sq.; Targ. Zeph. III, 19 (h. text הצלעה).—2) (mostly *pl.*) מְטַלְטְלֵי, מִיטַּ׳=next w. Yeb. 99[a] עבדא מ׳ ומ׳ וכ׳ a slave is chattel, and chattel (in R. Meir's opinion) is seizable for widowhood; Keth. 81[b] ומ׳ לכתובה לא וכ׳ and chattel is not seizable &c.; a. fr.

**מְטַלְטְלִין, מִיטַּ׳** m. pl. (טַלְטֵל) *movable goods, chattel,* opp. מקרקע immovable property. Kidd. 26[b]; B. Bath. 156[b] הוי לו מ׳ הרבה had a large fortune in movables. B. Mets. 11[b], v. אַגַּב. Tosef. Kidd. I, 8, sq. B. Mets. IV, 1 כל מ׳ קונין זה וכ׳ all movables (exchanged) buy each other, i. e. taking possession by the one gives possession to the other party; a. v. fr.

**מטליא,** v. חֲמַטְלָיָא.

**מִיטָ', מְטָמוּט** m. (מָטַט) *decline, use of the root* מוּט. Tosef. B. Mets. VI, 18 (ref. to רמוּט, Ps. XV, 5) חמ' חזה וכ' (ed. Zuck. המיטוּט) we know not in what sense this 'decline' is meant; Y. ib. V, end, 10d המרטמ'; [Yalk. Ps. 665 הירמוּט וכ' this *yimmot* &c.].

**מַטְמוֹן** m. (b.h.; טָמַן) *secret chamber, treasury; treasure.*—*Pl.* מַטְמוֹנִים. Num. R. s. 9 התחילו . . . לתוך חמ' the inhabitants of the city began to put their gold and silver in the secret chambers of the fortress; Tanḥ. Naso 5. Lev. R. s. 1 הולך במ' he goes (to her) through secret walks (of the palace), v. next w. Cant. R. to I, 1, v. חֲפַשׂ; a. e.

**מַטְמוֹנִית** f. (preced.) *secrecy.*—*Pl.* מַטְמוֹנִיוֹת. Tosef. Dem. II, 9 חזרו . . במ' (Var. במטמונות, במטמורנית, corr. acc.) if they repent in secret, opp. בפרהסיא; Ab. Zar. 7a; Bekh. 31a.—Lam. R., introd. (R. Josh. 1) הרו עובדין אותן במ' (some ed. במטמניות) they worshipped idols in secret; Yalk. Ez. 348.—Gen. R. s. 52 הולך במ' he goes to her in secret; ib. s. 74 (v. preced.). Ib. s. 17 למה במ' why did he do it secretly (while Adam was asleep)?—Pesik. R. s. 8 whatever a man does במ' בחשך וכ' in secret, in the dark or openly; Yalk. Prov. 959. Pesik. R. l. c. שבמַטְמוֹנִיוֹת whatever is hidden in the secret chambers (of the heart); a. e.

**מַטְמוֹנֶת** f. (preced.) *treasure in charge.* Snh. 100b (quot. fr. Ben Sira) בת לאבירה מ' שוא a daughter is to her father a false treasure (causing anxiety).—*Pl.* מַטְמוֹנִיוֹת. Midr. Till. to Ps. CXIX, 17.—V. preced.

**מִטְמוֹעָא,** v. מִטְמָעָא.

**מטמועיתא,** Y. B. Bath. VI, end, 15c, v. מַטְעוּמִיתָא.

**מַטְמוֹרָא** m. (טָמַר) 1) *hiding place.* Targ. Is. XXXII, 14.—2) *hidden object.*—*Pl.* מַטְמוֹרִין. Targ. Ob. 6; Targ. Jer. XLIX, 10 (some ed. מַטְמָר').

**מַטְמוֹרִיתָא** f. (preced.) *hiding place, hidden place.* Targ. Is. XXII, 8 (h. text מסך).—*Pl.* מַטְמוֹרָיָתָא. Targ. I Sam. XXIII, 23 (not מַטְמוֹרֵי'; h. text מחבאים). Targ. Jud. VI, 2 (not מַטְמוֹרֵי'; h. text מנהרות).

**מְטַמֵּט,** *Nithpa.* נִתְמַטְמֵט (contr. of מיטמיט, v. מָטַט) *to be crumbled, reduced to atoms.* Erub. 80b, v. מָטַט *Nithpa.*

**מַטְמֵט** ch. (v. מוּט) *to make shaky.* Part. pass. f. מְמַטְמְטָה. Lam. R. introd. (R. Ḥăn. 2) (expl. מועדת, Prov. XXV, 19) רגל מ' a wavering walk; v. מוּעָדָא.

**מטמיעין,** v. מִטְמָעָא.

**מַטְמֵנִית,** v. מַטְמוֹנִית.

**מִטְמוֹעָא, מִטְמָעָא** m. (טָמַע) *sinking;* (with שמשא) *sunset; west.* Targ. Y. Deut. XI, 30 (ed. Amst. מַטְמָעָא). Ib. XXI, 23 מִטְמוֹעַ. Targ. Ps. CXIII, 3.—*Pl.* מִטְמוֹעִין, מִטְמִיעִין, מִטְמָעֵי. Y. R. Hash. II, end, 58b ר"ד מטמיעין (corr. acc.) fourteen sunsets. Gen. R. s. 63 עם מִטְמוֹעֵי יומא וכ' Ar. (ed. מטעמי, corr. acc.) on Friday at sunset.

**מטליה,** Lam. R. to III, 7, v. מַטְלִית.

**מַטְלִיוֹתָא** f. (טְלַל) *protection, shade.* Targ. O. Lev. XXIII, 43 Ms. (v. Berl. Targ. O. II, p. 37), v. מְטַלְלְתָא.

**מַטְלִית** f. (טָלָא) *patch, strip; lining.* Kel. XXVII, 12 אם מ' חדשה וכ' even a new piece of that stuff. Y. Meg. I, 71d top ושזורין במ' and is mended by underlining a patch. Gen. R. s. 4, beg. יעשה מ' לרקיע let there be made a lining to the firmament (be made stronger). Kel. XXVI, 2 טלה עליו את המַּטְלִית (R. S. מטלית) if he underlined the bag. Tosef. Ohol. XIV, 6; Zeb. 94a; a. fr.—Trnsf. *a strip of land.* Lam. R. to III, 7 (ref. to גדר בעדי, ib.) זו מ' של וכ' (not משלית) that means the Samaritan enclave (between Galilee and Judaea).—*Pl.* מַטְלִיוֹת. Ib. introd., end זורעין אותה מ' מ' they planted the land by strips (not the whole at a time); Y. Keth. XII, 35b top מ' מ' היתה נשרפת the land was burned up strip-wise; Y. Kil. IX, 32c; Pesik. Dibré, p. 114a; (Yalk. Dan. 1066 משלניות). Lam. R. introd. (R. Abbahu 3, ref. to Ez. XXIV, 6) מ' מ' הרו גולים they were exiled by districts (not all at once); Yalk. Ez. 362.—Dimin. מַטְלוֹנִית, מַטְלָנִית; pl. מַטְלָ', מַטְלוֹנִיוֹת. Sabb. 125a מ' שאין בהן וכ' (Ar. מטליות) strips of less than three square handbreadths; Succ. 16a; B. Bath. 20a; a. e.—Yalk. Dan. 1066, v. supra.

**מַטְלָא, מַטְלָלָא** m. (טְלַל I) *shelter, hut, booth.* Targ. Ps. X, 9 (Ms. מְטַלְלָא).—Y. Succ. III, beg. 53c עביד לידיה מטלא וכ' put up a festive booth for himself in the street.—*Pl.* מְטַלְלָיָא (מְטַלַּיָּא). Targ. O. Lev. XXIII, 42 (ed. Amst. מְטָלְלָתָא, corr. acc.). Targ. II Sam. XI, 11; a. fr.

**מַטְלְהָא, מַטְלַלְתָּא** f. same. Targ. Is. I, 8. Targ. Jon. IV, 5. Targ. Y. Lev. XXIII, 42; a. e.—Constr. מְטַלַּת (מְטַלְתַּ). Targ. O. ib. 43 מְטַלַּת (Ms. I מְטָלְיוּת, III מְטַלְתַּ pl.). Targ. Is. IV, 6.—Esp. *festive booth, Succah.* Succ. 3a אפומא דמטללי Ms. M. (ed. מטולתא, מטלתא, v. Rabb. D. S. a. l. note) at the entrance of the Succah. Ib. 28b במ' in the Succah, בר מ' without the Succah (in the house &c.). Y. M. Kat. III, 82a דווח מַטַּלְתֵּיהּ וכ' if his (the mourner's) Succah is small; a. fr.—[Treat. S'maḥ. ch. XI, end מטלתא דכרמא the watchman's hut in the vineyard—a mistaken gloss to אודיני, which found its way into the text; v. M. Kat. 27a, a. אוּדְרִינִי.]—*Pl.* מְטַלָּתָא, מְטַלָּן, מַטְלָן. Targ. O. Lev. l. c., v. supra. Targ. Gen. XXXIII, 17 (Y. מַטְלָן).

**מַטְלָנָא** I m. *javelin,* v. מְטָל.

**מַטְלָנָא** II m. (טלל, נטל, cmp. מַטְלוֹן) *journey* (h. מַסָּע). [Targ. Is. XXI, 1 מַטְלַנַּן Kimḥi, v. מַטְלָא.)—*Pl.* מְטָלָנִין, constr. מַטְלָנֵי. Targ. Num. XXXIII, 1; a. fr.

**מַטְלָנִית** f. diminutive of מַטְלִית, q. v.

**מְטַלַּעְתָּא** f. (טְלַע) *limping.* Keth. 103b (to Levy who was lame) צריכא לך ולמטלעתך do we need thee and thy limping (lame remark)?

**מְטָלֶת,** v. מַטְלִית.

**מַטְלָתָא, מְטַלָּתָא,** v. מְטַלְלָתָא.

**מַטְמְרָא**, v. מַטְמוֹרָא.

**מַטָּן**, v. מַתָּה.

**מְטַנְּנָה**, v. טְנַן.

**מַטָּע** m. (b. h.; נָטַע) *plantation.* Y. Kil. IV, beg. 29[a] והוא שבא מִמַּטָּע כרם גדול provided it was originally a large vine plantation. Lev. R. s. 25 לא תתעסקו אלא במ׳ תחלה as the first thing be engaged in nothing but planting; a. e.

**מַטָּעָה, מַטָּעַת** f. 1) same. Gen. R. s. 15, beg.; Midr. Till. to Ps. CIV, 16 ישבעון מַטָּעָתָן they (the cedars) shall enjoy their transplantation. Gen. R. s. 30 מַטָּעַת כרמים plantation of vineyards. Cant. R. to II, 3 כמטעת של כרם (prob. כמַטָּעוֹת pl.) like the rows of plants in a vineyard. Midr. Sam. ch. XXVIII מַטָּעָתָךְ מהיכן הירא whence is thy origin?—2) *cultivated state*, opp. חורבן. Y. Kil. IV, end, 29[c] יותר ממַטָּעָתוֹ more than when it is cultivated. Midr. Sam. ch. XXV שהיה רואה מטעת שלו נקצצת וכ׳ he saw his (Saul's) plantation cut down (his descendants put to death, v. II Sam. ch. XXI), and did not worry about it &c.; Yalk. Ps. 765 מעיל (corr. acc.).

**מַטְעִימְיָתָא, תָּא . . .** f. (טַעַם) *exhilarating effect of the wine.* Y. Gitt. III, end, 45[b] משום הדא מ׳ (the distinction between רָשָׁן and מְרוּשָּׁן is made) on account of its effect; Y. B. Bath. VI, end, 15[c] מטמוע׳ (corr. acc.).

**מַטְעָיָא** f. (טָעָה) [*leading astray,*] *prostitute.* Targ. Lev. XXI, 7 (some ed. מַטְעָיָא). Targ. Y. I Gen. XXXIV, 31 מְטַעְיָיא.—*Pl.*, v. next w.

**מַטְעִיתָא** f. same. Targ. Y. Gen. XXXVIII, 21, sq. Targ. Y. Deut. XXIII, 19.—*Pl.* מַטְעֲיָיתָא. Targ. Y. Num. XXIV, 14. Targ. Y. Gen. XLII, 9 (not מַטְעִי׳). Ib. 12 מַטְעֲיַית constr. (not ע׳..).

**מַטְעֲמָא** f. (טַעַם) *savory, refreshing.* Targ. Hab. I, 16 (h. text בריאה).

**מַטְעֲמָה** m. (preced.) *refreshment.* Y. Snh. II, 20[c] bot. אירתי עטעמה (corr. acc.) bring refreshment (for the mourner)—[which may also mean *good cheer*, whence the reply: 'send and get Menahem &c.'].

**מטעמי**, Gen. R. s. 63, v. מְטַמְטֵא.

**מַטְעֲמִיתָא** f. ch.=next w. Y. Ned. VIII, beg. 40[d] הדא מ׳ וכ׳ the partaking of food for the sake of tasting requires no benediction, nor is it subject to laws about robbery &c.

**מַטְעֲמִת** f. (טַעַם) *tasting.* Ber. 14[a] מ׳ אינה טעונה ברכה, v. preced.

**מִטְפַּחַת** f. (b. h.; טָפַח II) *towel, apron* (for wiping moist hands); in gen. *bandage, wrap.* Tosef. Ḥag. III, 2 מַטְפַּחְתּוֹ his apron; Ḥag. II, 7. Kel. XXIV, 14 של ידים (מ׳) towel, של ספרים bands for scrolls; של תכריך bands around shrouds; ושל נבלי בני לוי and the wraps of the musical instruments of the Levites (Maim.); (oth. vers. של תכריך נבלי וכ׳ bands used for tying up the instruments &c.). Ib. XXVIII, 5 כסת שעשאה מ׳ a bag of a bolster which was changed into a plain sheet; a. fr.—*Pl.* מִטְפָּחוֹת. Ib. XXIV, 14 שלש מ׳ חן וכ׳ there are three kinds of *mitpaḥoth*, v. supra. Snh. 100[a] (in Chald. dict.) מתקני מִטְפָּחוֹת ספרים בי רבי וכ׳ Ms. M. were fitting up wraps for the books in the house of &c. Kil. IX, 3; a. fr.

**מַטְפָּיוֹרְתָא** f. pl. (טְפַי II, cmp. טִפְטֵף) *drippings.* Lam. R. to I, 1 רבתי (חד מאת׳ 7) מן מ׳ from the nature of the drippings.

**מְטַקַּס, מַטְקַס**, v. טְקַס.

**מַטְכָּסָא** *silk*, v. מְטַכְסָא.

**מָטָר** m. (b. h.; מרר *to drip;* cmp. טָרַד) *rain.* Taan. 6[b] (ref. to תְּמָטֵר, Am. IV, 7) תהא מקום מ׳ it will be a place where the rain will stand (in pools). Ib. 9[a] מ׳ בשביל יחיד rain is sent for the sake of an individual; a. fr.

**מָטַר**, Hif. הִמְטִיר (b. h.; denom. of preced.) *to let rain.* Tanḥ. ed. Bub., B'shall. 20 הייתי מַמְטִיר וכ׳ I let rain bread &c.

**מְטַר** ch., *Af.* אַמְטַר same. Targ. Y. Gen. II, 5. Targ. O. ib. XIX, 24.

**מִיטָרָא, מִטְרָא** ch. = h. מָטָר. Targ. O. Gen. II, 5. Targ. Job XXXVII, 11 (h. text אוֹרוֹ!); a. v. fr.—Sabb. 65[b]; Bekh. 55 פרת . . . . מ׳ במערבא that rain fell in the West (Palestine), the Euphrates is the great witness (when the Euphrates rises, it indicates that Palestine has had rain). Taan. 6[a] מ׳ בעלא וכ׳, v. בַּעֲלָא; a. fr.—*Pl.* מִטְרִין, מִי׳. Targ. Y. Gen. XIX, 24. Targ. Ps. LXV, 10 Ms. (ed. *sing.*).—Taan. 9[b] משקרי מִיטְרֵיהוֹן their rains are faithless (the signs of rain are deceptive). [מִיטְרִין, מִטְרִין *womb*, v. מִיטְרִין.]

**מַטְרָאתָא, מַטָּרָא**, v. מַטָּרְתָּא.

**מִטְרָדָה** m. (טָרַד; cmp. Arab. *mitrad*, hasta brevis) *the hunter's spear.* Targ. Y. II Gen. XXXVI, 39 (play on מִטְרַד, ib.) גברא דהוה לעי במ׳ וכ׳ ('Rashi' to Gen. R. s. 83 quotes: גברא טָרוֹדָא דהוה לעולם כמטרידא, read: לעי במ׳) a (busy) man, for all his life-time he worked with the hunting spear; Y. I במ׳ ובסרדיתא with hunting spear and with net; Targ. I Chr. I, 50 במִטְרַדְתָּא ובסרדותא.

**מַטְרוֹנָה, מַטְרוֹנָא** f. (matrona) *matron, lady* (mostly used of Roman women of quality). Gen. R. s. 41, beg., a. e., v. טוֹלְמַיסִין. Ib. s. 52 עשאה מ׳ he raised her to the rank of a lady (who is protected from the gaze of men, v. II סָסָה). Ex. R. s. 44 . . . ועשאה מ׳ וכ׳ נטלה he took her for wife and made her a lady and gave her a chain &c. Gen. R. s. 4; a. fr.—*Pl.* מַטְרוֹנוֹת, מַטְרוֹנִיּוֹת, v. next w.

**מַטְרוֹנִית** f. (preced.) *lady-like.* Ex. R. s. 3 שפחה אחת מ׳ a maid, opp. כושית a negress (slave). In gen. *lady.* Num. R. s. 16 (not מטרוניתא); a. e.—*Pl.* מַטְרוֹנִיּוֹת. Y. Ned. III, end, 38[b] משל לשתי מטרניות וכ׳ (not לשני) this is to be compared to two ladies meeting one another (in car-

riages). Ex. R. s. 19 שתי מַטְרוֹנוֹת דומות ed. Wil. (oth. ed. ניות . . .) two ladies apparently of equal rank. Sifré Deut. 317 (ref. to Deut. XXXII, 14 'with the fat of' &c.) אלו מ׳ שלהם this alludes to their (the Roman) ladies (living in luxury); a. fr.

**מַטְרוֹנִיתָא** ch. same. Ḥull. 105[b]. Ned. 50[a] bot. ומן מ׳ and (he became rich) through a business affair with a matron (v. comment.). Kidd. 40[a]; a. e.—*Pl.* מַטְרוֹנָיָתָא. Targ. Esth. II, 14 (not נֵי׳ . . .; h. text פלגשים). Targ. II Chr. XXXV, 25 (h. text שָׁרוֹת).

**מְטְרוֹפּוֹלִין** f. (μητρόπολις, *metropolis, capital; city.* Meg. 6[a] שהיתה מ׳ של מלכים . . . זו קסרי that is Caesarea . . for she became the residence of (the Roman) governors; Lam. R. to I, 5 [read :] נעשית קסרין מ׳ (strike out ותנופילין) Caesarea became &c. Gen. R. s. 92 מטרפ׳ היתה וכ׳ it was a metropolis and you say, 'they returned to the town'!; a. fr.—[Gen. R. s. 42, v. אֶלְיוּתְרוֹפּוֹלִיס.]

**מטרופסא**, v. מַטְרַפְּסָא.

**מַטְרוּת**, v. מַטְרָתָא.

**מַטְרִיד*** m. (טָרַד) *funnel.* Tosef. Kel. B. Mets. III, 12 מ׳ שנפרץ וכ׳ (ed. Zuck. שנפרד) a funnel which is broken into or the pipe of which is off.

**מִטְרִין** *womb*, v. מִיטְרִין.

**מטרין**, v. מִטְרוֹפּוֹלִין.

**מטריאות**, Sifré Deut. 204, v. טִרְמִינְטִין.

**מַטְרֹנִית**, v. מַטְרוֹנִיתָא.

**מַטְרָפָא** m. = טַרְפָּא I, *leaf.*—*Pl.* constr. מִטַּרְפֵּי. Targ. Y. Gen. III, 7.

**מטרפולין**, v. מִטְרוֹפּוֹלִין.—[Midr. Till. to Ps. XXXVI, v. קְסִילוֹפָנוֹס.]

**מטרפלון**, Tosef. Ohol. XVIII, 13, v. טִירַטְרַפְּלוֹן.

**מִיטַּ׳, מַטַּרְפְּסָא** m. (טרפס, Pales of טָרַף) *debt matured for collection by seizure;* שקל למ׳ *to get one's due, to be punished.* Pes. 57[b] . . . בריך רחמנא דאשקליה לישכר . . למיטַּרְפְּסֵיה מיניה וכ׳ blessed be the Lord who caused Issachar . . . to receive his due at his (the king's) hand in this world; (Ms. M. למטרופסא . . . דְשַׁקְלֵיה ליש׳; Yalk. Lev. 469 דשקליה ישששכר למיטרפסיה, read: לישכר); Ker. 28[b] שָׁקְלֵיה רבי למטרפסיה דשקליה ליש׳ למטרפסיה. Yeb. 105[b] Rabbi received his due (it served him right). Snh. 21[a] שְׁקַלְתֵּיהּ מיכל למִיטַּרְפְּסָהּ Michal received her due.

**מַטְרָקָא** m. (טָרַק I) *goad, whip.* Yoma 23[a] (expl. מַדְרָא) מ׳ קטירא דטייעי וכ׳ Ar. (ed. omit קטירא) a plaited whip of the Arabs the head (sting) of which is taken off. Ib. 77[a] דילמא מסוסיא ומ׳ Ar. a. Ms. M. 2 (Ms. M. 1 דמ׳; ed. ומרטקא, corr. acc.) perhaps *yaḥef* (II Sam. XV, 30) means without horse and whip?

**מַטָּרָא, מַטַּ׳, מַטַּרְתָּא** f. (נָטַר) 1) (=h. מִשְׁמֶרֶת, מִשְׁמָר, אַשְׁמוּרָה) *service, post, watch, guard.* Targ. O. Num. III, 36 מַטַּר, v. מִנְטַר. Targ. Is. XXI, 8. Targ. II Kings XI, 5. Targ. I Chr. XVIII, 17. Targ. O. Deut. XVIII, 8 the division on duty (h. text ממכריו). Targ. Ex. XIV, 24 (Bxt. מַטָּרוּת; h. text אשמרת).—בית מ׳ *prison.* Targ. Gen. XLII, 17; 19; a. fr.—Lam. R. introd. (R. Abba 2) ריש מ׳ the chief of the city guard.—*Pl.* מַטָּרָא, מַטָּרָאתָא, מַטָּרָאן, מַטָּרָן. Targ. I Chr. IX, 22. Targ. II Kings XI, 18. Targ. Ps. LXIII, 7 (ed. Wil. *sing.*; h. text אשמרות); a. e.—V. מַטַּטְרוֹן.—2) *safe, leather bag.*—*Pl.* מַטָּרָא, מַטָּרָאתָא. Ab. Zar. 10[b] במ׳ . . חוה שדר ליה וכ׳ (Rashi in early eds. מַטָּאנָא, מַטָּאנָתָא, v. Rabb. D. S. a. l. note 80) he sent him gold dust in bags and wheat on top. Keth. 110[a] חפוכי מ׳ למה לי why change bags (of equal weight from one side of the animal to the other)?, i. e. let the two accounts balance each other.

**מִ׳** I, מִי־, מֵי־ *from, of; because*, v. מִ־.

**מִי** II h. a. ch. (b. h.) 1) *who?; which?; he who.* M. Kat. 16[b] ראה מי קורא וכ׳ Ms. M. (ed. omit ראה) see who calls thee outside. Keth. 64[b] מי שוכר את מי which hires which?, i. e. which (of the two) hires and which is hired? B. Bath. IX, 1 מי שמת וכ׳ he who (if one) died and left &c. Ib. VI, 7 מי שהיתה דרך וכ׳ he through whose field there is a public passage. Ib. 6 מי שיש לו גינה וכ׳ he who has a garden &c.; a. v. fr.—(Chald.) Ab. Zar. 41[b] מי יימר דבטליה Ms. M. (ed. דבטלה) who can say (how do we know) that he cancelled it?—2) [*who will?,*] *Oh that!* Sot. V, 2, a. e. מי יגלה וכ׳, v. גָּלָה. Pes. 49[b] מי יתן לי ת״ח וכ׳ Oh that I had a scholar before me, and I would &c.; a. fr.—3) [*is there any?;* in gen. introducing a question:] *is there?, does he?* &c. Sabb. 31[a] מי כאן הלל does Hillel live here? Ḥull. 33[a] מי אית׳ מידי וכ׳ is there anything which is permitted &c. Ber. 34[a] top, v. חַבְרוּתָא. Ḥull. 32[b] מהו מי מצטרף וכ׳ how is it? can the first cut be combined with the second to effect &c.? Naz. 32[b] מי הוה נדריתון . . . אילו . . if one had come . . . . would you have vowed? Ib. מי יודעין לאימתי did they know when? Ib. מי ידעין בהי וכ׳ did they know on what day?—Pes. 14[b], a. fr. מי דמי (sub. הא להא) is there an analogy between the two cases?; v. הֲמֵי I; a. v. fr.

**מַי, מַיִ׳** *what?;* v. מַאי.

**מַי** *water*, v. מַיִם.

**מַיָּא** ch. pl. *water*, v. מַיִן.

**מְיָאֵן** m. (מָאַן) *a woman's protest against a marriage contracted during her minority, annulment of marriage.* Yeb. XIII, 4 גט אחר מ׳ a divorce issued after annulment (her husband having remarried her after annulment and then divorced her); מ׳ אחר גט annulment following divorce (having divorced and remarried her during minority). Ib. 108[a]; Tosef. ib. XIII, 1 כיצד מ׳ (איזהו) in what way is *miun* performed? Ib. אין לך מ׳ גדול מזה there can be no surer protest than this; a. v. fr.—*Pl.* מְיָאוּנִין, מֵיאוּנִים. Ib. שטרי מ׳ (Yeb. 107[b] גט מיאון) letters of protest. Yeb. 108[a] קידושיה הן הן מְיָאוּנֶיהָ her betrothal (to another man) serves as a declaration of protest. Snh. I, 3; a. fr.

**מְיָאוּס, (מְאוּס)** m. (מָאַס) *repulsiveness, creating*

*aversion.*—מחמת מ׳, v. מוּקְצֶה. Y. Maas. Sh. II, 53[b] bot.; Y. Sabb. XIV, 14[c] מְאוּס הוּא it is a nauseous manipulation (and therefore forbidden on the Sabbath, v. מוּקְצֶה).

**מְאוּסָה, מִיאוּסָא** ch. same. Y. Maas. Sh. II, 53[b] bot.; Y. Sabb. XIV, 14[c] מאי בנירתו מ׳ what is the practical difference between them? It lies in the applicability of the Sabbath law concerning repulsive things, v. preced.

**מיאמוס**, Lam. R. to III, 13 Ar., v. מוּמוֹס.

**מְיָאשָׁא**, v. מֵישָׁא.

**מְיָאשָׁן**, v. מֵישָׁן.

**מיבלא, מיבל**, v. מוּבָל.

**מִיגְדִי־**, v. מִגְּדִי־.

**מִיגּוֹ**, v. גַּוּ.

**מִיגּוֹס**, v. גֻּסָּס.

**מיגזיין**, Y. Sabb. VI, 8[b] bot., v. מִגְזָרָא.

**מִיגְזָרָא**, v. מִגְזָרָא.

**מִיגֵּיס**, v. מִגֵּיס.

**מִיגַּס**, v. גֻּסָּס.

**מיגרי**, Targ. Y. Ex. XV, 19 some ed., read: מִיגַּרְיֵי, v. מַגְּדָא.

**מִדְבָּא, מֵידְבָּא** (b. h.) pr. n. pl. *Medeba*, a town on the Eastern side of Jordan. Mikv. XII, 1.

**מִידָּה**, v. מִדָּה.

**מִידְּי, מִידֵּי** m. (cmp. of מַאי a. מַן or דְּ־, יְ־) 1) [*whatever it may be,*] *something, anything.* Targ. Job VI, 6 (sec. vers.). Targ. II Esth. I, 9.—Gitt. 56[b] בעי מינאי מ׳ וכ׳ ask something of me that I may grant thee. Hor. 13[b] דילמא.. (Ms. M. מילתא) איכא בי מדרשא מ׳..אי is perhaps something (a conspiracy against me) going on at college? Snh. 38[a] ולא הוו קאמרי ולא מ׳ and they did not speak at all. Gitt. 14[a] ולא פש גבית ולא מ׳ there was no surplus whatever in his account. Sabb. 62[b] ולא אמר ליה ולא מ׳ and he said nothing to him (did not object). Ib. כל מ׳ דאית ביה וכ׳ whatever is connected with enjoyment. Erub. 103[b] והו׳ לא מ׳ and there is nothing more to be said against it; a. v. fr.—Gen. R. s. 91 אי... טענין לן במדוי דמכסא (ed. Wil. במדיו; read: במידי) if we find that he argues with us about an affair of custom; Yalk. ib. 148 במדור במכסא (corr. acc.).—2) (cmp. מְ a. כְּלוּם) [*is there?*] *will he, will it? is it?* &c. Ab. Zar. 53[b] מיהדר הדור .... מ׳ will the war of Joshua come up again?; a. fr.—Shebu. 20[b], a. fr. מ׳ אוירא is this an argument?, v. אֲוִירָא.—מ׳ דחוה אַ־ something which can be placed by the side of, *because it is analogous to.* Nidd. 3[a] מ׳ דחוה אהרגשת וכ׳ because it is like the sensation of &c. Hull. 19[a]; a. fr.—[Not to be confounded with מִידֵּי *out of the power of*, v. יָד.]

**מִידָּלָא, מֵידַל**, v. מְדַל, מְדָלָא.

**מִידֵּם** m. (=מִידֵּי, with enclitic מ׳ for מא) *anything.* Targ. Prov. XXVII, 7 כל מ׳ דמרירי (ed. Lag. דמרירותא; Ms. מירים, corr. acc.) anything however bitter.

**מִידַּמְכָא**, v. מְדַמְכָא.

**מִידַּעַם**, v. מְדַעַם.

**מִידַּק**, v. דָּקַק.

**מִידָּתָא, מְיָדַת** (contr. of מִי or מַן a. הֲוָא, הֲוַת) [*whatever it be, be it as it may,*] *however, at all events.* B. Kam. 106[b] השתא מ׳ לא אודי Ms. M. (ed. השתא מ׳ לא אודי מידי) now, however, you see, he has not confessed. B. Mets. 84[b] בתורה מ׳ גדול ממך לא וכ׳ in knowledge, at all events, (even according to thy own admission) he was thy superior, (though) I do not know (cannot judge). Sabb. 125[a] אודי לי מ׳ וכ׳ do at least admit that &c., v. אֲרִיז. Nidd. 6[b] קתני מ׳ ככרות וכ׳ at all events it says 'loaves of T'rumah'; a. v. fr. [Not to be confounded with מִדָּא *from this*, v. דָּא.]

**מִידְּתוֹ** (preced.) [*be it as it may,*] *but.* Snh. 39[a] לדידי מ׳ אנן וכ׳ Ms. M. (ed. omit מ׳) very well; but we &c. Ib.; Ab. Zar. 10[b] מימר .... מ׳ וכ׳ thou spokest well, but (there is a law that) he who defeats the King &c.; a. fr.—[Ib. 41[a] חוא מ׳ דוזל, read with Ms. M. נירחו.]

**מִידַּר** = מִנְדַּר. Targ. I Sam. XXV, 34; 36, a. e. ed. Lag., v. נְדַר.

**מִידַּת**, v. מִידָּתָא.

**מִיוּמָס** (not מ...) m. (μαϊουμᾶς, S., majuma) *May-day; largess (to soldiers); a kind of mock sea-fight* (in Rome). Tanḥ., ed. Bub., Sh'mini 8; Num. R. s. 10 כל שבט ... הוה לו מ׳ וכ׳ each tribe had its own May-day. Midr. Till. to Ps. XVIII, 13 [read as in ed. Bub.:] וכשהוא הולך למ׳ שלו but when he (the King) goes out to celebrate his majuma; Yalk. Sam. 160 (Pesik. R. s. 21 לפירוס; Ex. R. s. 29 אֲמִירָה II; Sifré Num. 102 לשלום).—[*Pl.* מְיוּמָסָאוֹת. Lev. R. s. 5 Ms. M. (ed. דימסיאות).]

**מְיוּשָׁב** (יָשַׁב) 1) (adv.) *seated, in a sitting position,* opp. מְעוּמָד. Shebu. 38[b], v. מְשׁוּמָד. M. Kat. 20[b] אידכר דמ׳ קרע he recalled to mind that he had rent his garment while seated; a. fr.—2) *sedate, collected,* v. יָשַׁב.

***מִיּוֹת** f. pl. (homiletically=מְאוֹת) *hundreds,* (at least) *two hundred.* Num. R. s. 13 (play on קוֹמְמִיוּת, Lev. XXVI, 13) קומה של מ׳ a height of hundreds (Tanḥ. B'resh. 6; ed. Bub. 18 מאה אמה). Num. R. l. c. קוֹם מֵאָה מִיּוֹת מֵאוֹתִים (not קוֹם) *kom* (=קוֹמָה) is one hundred cubits, *meyoth* is two hundred (which combined makes three hundred); Gen. R. s. 12; Tanḥ. l. c.

**מִיזְגָא**, v. מִזְגָא.

**מִיזְדָּה**, v. מִזּוּדָה.

**מִיזְיָא**, v. מַזְיָא.

**מִיזְפוּ**, v. מִזְפּוּ.

(v. Sm. Ant. s. v. Castra) *officer sent in advance of persons of high rank,* or *of troops, to lay out the camp* or *to arrange quarters; quartermaster.* Tanḥ. Ki Thissa 35 (ref. to Ex. XIII, 21) אני הולך לפניהם כ׳ I went in advance of them as a *metator.* Y'lamd. to Deut. II, 31, quot. in Ar. אני עתיד לעשות כ׳ וכ׳ I will be the *metator* even of an uncircumcised person (ref. to Is. XLV, 2). Gen. R. s. 5 קולו ... נעשה מיטרטור למשה וכ׳ 'Rashi' (ed. מיטטרון, corr. acc.) the voice of the Lord was the *metator* for Moses, when he said to him, Rise &c. (Deut. XXXII, 49); ib. כ׳ על המים the *metator* for the waters (assigning to them their courses, paving their roads &c.); Midr. Till. to Ps. XCIII הדה מטטור לפניהם ed. Bub. (ed. מטרטר, corr. acc.).—[Sifré Deut. 338 quot. in Sachs Beitr. I, p. 108, read: מטטור; v., however, מַטָּטְרוֹן.]—*Pl.* מִיטָטוֹרִין. Y'lamd. Balak, quot. in Ar. מיטטרין (Tanḥ. Balak 10 שלוחין).

**מִיטַכְסָה, מַיטַכְסָא,** v. מְטַכְסָא.

**מִיטַל,** v. מַשׁוּל III.

**מִיטַלְטְלִין, מִיטַלְטֵלִי,** v. sub מְיַטֵּל, מְיַטֵּל.

**מִיטְמוּט,** v. מְטַמּוּט.

**מִיטַר,** v. מְנַטֵּר.

**מִיטָרָא,** v. מְטָרָא.

**מִיטַרְיָא,** v. מַטְרֵיָא.

**מִיטְרִין** f. (*μήτρα, μήτρη,* accus.) *womb, uterus.* Pesik. Zakh., p. 23[a] חתך מ׳ שלה he severed her womb (in birth); Tanḥ. Ki Thetsé 4 ed. Bub. (ed. מיתרין, corr. acc.); Yalk. Ps. 868 חפך נמיטרין (corr. acc.). Gen. R. s. 47, a. e. עיקר מ׳ *ovary* (Yeb. 64[b] ברית ולד), v. גְּבָלְתָּם; Pesik. R. s. 42 מטרין; a. fr.

**מִיר,** v. מַאי.

**מַיָּא,** v. מַיִן.

**מִירְמִיס,** Gen. R. s. 45, beg. Ar., v. חֲמָם.

**מַיִן, מַיָּא, מַיִּא** (מַי׳) m. pl. ch.=h. מַיִם, *water.* Targ. O. Gen. XXVI, 19 (Y. מוֹי). Targ. Gen. I, 2; a. fr.—Constr. מֵימֵי, מֵי. Targ. O. Ex. XV, 19. Ib. VII, 19; a. fr.—Targ. O. Deut. XXIX, 10 מָךְ ed. Berl. (Var. מַיָּךְ, מַיָּיךְ, v. Berl. Targ. O. II, p. 58) thy water.—Hull. 105[b] מיא אוסיפתא מ׳ וכ׳ having added water, you must add flour, i. e. having added to my objections, you are so much the more bound to find a solution. Ḥull. 97[b] דבישי מ׳ water in which eggs have been boiled; a. v. fr. בתראי, v. בַּתְרָאָה.

**מַיְינָקָא, מַיְינוּקָתָא, מֵינִיקְתָא,** v. sub מֵינִיק.

**מִירוֹן,** v. מְיוֹרוֹן.

**מִירְרִי,** v. אֵירִי I.

**מַיִשׁ** m. *mayish,* name of a tree, *Celtis* (v. Löw Pfl., p. 250) '*a tall tree with fruits like myrtle-berries*'. Sifra Vayikra, N'dab., Par. 4, ch. VI; Tosef. Men. IX, 14; Tam.

**מִיזָרָן, מִיזָרָק, מִיזָרָקָא,** v. sub מִיזַּר.

**מֵירָא*** m. (מָחָה, v. מָחָה I) *stirred flour in a dish, paste.* Sabb. 37[b].—Ber. 37[b] Ar. a. Ms. M. margin (ed. קרמדא).

**מִירְחוּי** m. (מָחָה) 1) *cleansing.* Pes. VI, 1 מ׳ קרביו the cleansing of its bowels, expl. ib. 68[a].—2) (=מְחָאָה) *protest, declaration.* Ib. 88[a] אין לך מ׳ וב׳ there can be no more distinct manifestation of will than this.

**מִירְחוּס** m. (חוּס) *grace.* Targ. Y. Gen. XXXIII, 11. Targ. Y. II ib. XLIV, 21 מָחוֹס עיני my gracious look.

**מִירְחוּשׁ** m. (חוּשׁ II) 1) *apprehension, doubt.* Kidd. 5[b] אין כאן בירת מ׳ in this case there is no room for any doubt. —2) *indisposition, ailment.* Sabb. 11[a] כל מ׳ ולא מ׳ ראש any ailment, only no headache. Tem. 16[a]; Mekh. Yithro, Amal., s. 2.—*Pl.* מֵחוּשִׁין, מֵח׳. Ned. 41[a] מֵחוּשֵׁי הראש (those suffering from) headache.

**מִירְחָזֵי,** v. מְחָזֵי.

**מֶירְחֲמֵי,** Targ. Job I, 22, v. מְטָאָה.

**מִירְחָלָא,** Gen. R. s. 77 Ar. some ed., v. מחירלא.

**מֵירַחַם** m. (חָמַם) *vessel for heating water, boiler for mixing wine.* Sabb. III, 5 חמ׳ שפרנחו וכ׳, expl. ib. 41[a], sq. חמ׳ שפרנה ממנו מים חמין a boiler which was emptied of its hot water; (oth. explan.) חמ׳ שפרנחו וכ׳ a boiler which has been removed from the stove; Y. ib. III, beg. 5[c] העבירו חמ׳ את חמ׳ when he has removed the boiler. Pes. VII, 13 חמ׳ באמצע the boiler for mixing the wine is placed between the two parties. Kel. XIV, 1; Tosef. ib. B. Mets. IV, 1 חמ׳ כדי לקבל סלעין a boiler (when defective) is susceptible of uncleanness as long as it can be used for keeping coins in it; a. fr.

**מִירְחָמֵי,** v. מְחָמֵי.

**מִירְחָצָא,** v. מְחֵיצָא I.

**מִירְט,** v. מוּט.

**מִירְטָב** m., constr. מֵירַטַּב (b. h.; רָטַב) *the choice of.* B. Kam. 7[a] (ref. to Ex. XXII, 4) מ׳ שדהו של ניזק it means the highest assessment of damage of the property of the injured party; מ׳ שדהו של מזיק the best property of the injurer is held responsible for the damage. Ib. מ׳ אין מידי אחרינא לא must he pay only in the best value (as property, cash &c.) and in no other stock? Ib.[b] כל מילי מ׳ הוא all movable objects are payment in good value (must be accepted); a. fr.

**מִירְטָבָא** ch. same; שלם במ׳ *to pay the highest assessment and in best value.* B. Mets. IX, 3; Y. Keth. IV, 29[a] top, a. e. (formula of a farmer's contract) אשלם במ׳ I promise to pay indemnity in full and best value.

**מִירְטָדָה,** v. מְטָדָה.

**מִירְטוּט,** v. מְטַמּוּט.

**מִירְטָטוֹר, מִירְטָטָר** m. (metator) *measurer of boundaries;*

29[b].—*Pl.* מַיְשָׁרִין *fruits of the mayish.* Gen. R. s. 72, beg. (expl. הוֹדָאִים).

**מַיְשָׁא,** v. מֵישָׁא.

**מָיֵית,** v. מִית.

**מַיְתֵי,** v. אַתָא.

**מִיכָאֵל** pr. n. (b. h.) *Michael,* name of an angel. Targ. Job XXV, 2 (sec. vers.). Targ. Ps. CXXXVII, 7; a. e.—Hag. 12[b] מ׳ חשר הגדול M., the great chief; Men. 110[a]. Y. Ber. IX, 13[a] bot. one in distress לא ריצווח לא למ׳ וכ׳ cries not to M. nor to Gabriel, but &c.—Num. R. s. 2; Pesik. R. s. 46 מי כמוך ואין כאל הרי מ׳ Michael is a combination of *mi* (Ex. XV, 11) and *kaël* (Deut. XXXIII, 26); a. fr.

**מִיכָה** I (b. h.) pr. n. m. *Micah,* 1) M., the owner of an idolatrous temple (Jud. XVII). Esth. R. to III, 7 צלם מ׳; Snh. 103[b] פסלו של מ׳ the image put up by M.; ib. עשן פסל מ׳ the smoke rising from the sacrifices to the image &c.—Ib. 101[b], v. מְכַמֵּךְ. Shebu. 35[b] במ׳ חול כל שמות . . . . all divine names mentioned in connection with M. (Jud. l. c.) are profane (not names of the Lord). Pes. 117[a] פרסלו של מ׳ עומד בבכי וכ׳ with Micah's image at Bekhi, the Israelites should have sung the Hallel?—Ex. R. s. 41; a. fr.—2) M., the prophet. Lev. R. s. 10 שלחתי את מ׳ וכ׳ I sent M. and they smote him. Macc. 24[a] בא מ׳ והעמידן וכ׳ M. came and based all the laws of the Torah on three principles; a. e.

**מִיכָה** II f. (מוּךְ) *decline, reduction to poverty.* B. Mets. 114[a] מי גמר מ׳ מערכין can an analogy between assessments of vowed values and assessments in cases of indebtedness be based on the use of the root מוּךְ (Lev. XXVII, 8 a. XXV, 35)?

**מִיכוּלְתָא** f. (אֲכַל I) *food, meal.* Targ. Prov. XXIII, 3. Ib. IV, 17 (ed. Lag. a. oth. מֵירַכְלְתֵּי); a. e.

**מִיכוּלָא,** v. מִכְלָא.

**מִיכַל** pr. n. f. (b. h.) *Michal,* daughter of Saul and wife of David. Tosef. Sot. XI, 15; Snh. 19[b]. Ib. 21[a]. Midr. Sam. ch. XXV; a. e.—Erub. 96[a] מ׳ בת כושי daughter of Saul(?), v. comment.

**מִיכְלָא, מֵיכַל** I m. (אֲכַל I) 1) *food.* Targ. Lev. XI, 34. Targ. Jud. XIV, 14; a. e.—Pes. 114[a] מֵיכְלָךְ, v. פְּתַח. Succ. 29[a]; 48[a] מאני מ׳ eating vessels, dishes, opp. to drinking vessels.—2) (infin. of אֲכַל) *eating.* Gen. R. s. 19 במֵיכְלֵיהּ when eating thereof; a. fr.

**מִיכְלָא, מֵיכְלָת** II c. (אֲכַל II, כּוּל) 1) *measure.* Targ. Y. I Lev. XXVI, 43 (II מְכַלָּא).—2) (v. מְכִילְתָא, מְדָה) *system of laws, treatise, tract.* Y. Shebi. X, end, 39[d] בר נש דתני חדא מ׳ וכ׳ a man that has studied one tract and comes to a place where they honor him for two tracts, is bound to tell them אנא חדא מ׳ אנא חכם I know only one tract; Y. Macc. II, end, 32[a].—*Pl.* מֵיכְלָן. Targ. Y. Num. XIII, 33, תרין מ׳ בישין bad *manners* (cmp. מַדָּה).—Y. Macc. l. c. תרין מ׳ (not מרכלה). Yalk. Koh. 971 מרי מנלן, read מֵכְלָן or מְכִילָן, v. מְכִילָא.

**מִיכְלָה,** v. מַכְלָה.

**מֵיכְלוּתָא** f. = מֵיכַל, *food.* Targ. Prov. XXXI, 14 (ed. Wil. a. oth. מְכָר׳).

**מֵיכַלְהָא** same, v. מֵיכוּלְתָא.

**מִיכְנִי,** v. מוּכְנִי.

**מִיכְסָא,** v. מִכְסָא. [Snh. 44[b] בעיא מ׳, read: מוֹכְסָא.]

**מִיל** m. (an adapt. of mille, sub. passuum) 1) *mil (mile)* =2000 cubits. Yoma VI, 4 שבעה ומחצה לכל מ׳ seven and a half Ris for each mile. Y. Shebi. VI, 36[c] top ר״ב מ׳ twelve mil, corresponding to the encampment of the Israelites (ref. to Num. XXXIII, 8); a. fr.—*Pl.* מִילִין. Tosef. Yoma IV (III), 13. Yoma VI, 8; a. fr.—2) *milestone.*—*Pl.* as ab. Yalk. Deut. 907 מסילה שלא הירה בה מ׳ a road on which there were no milestones.

**מִילָא** I ch. same. Ḥull. 139[b], v. פְּתַח.—*Pl.* מִילִין. Targ. Y. Ex. XIV, 22. Ib. XVII, 8; a. fr.—[Y. Snh. X, 28[c] bot. מילא, v. מוּלָא II.]

**מִילָא, מֵילָא** (II) f. ch. (v. מֵילַת) 1) *a lock of wool, woolly substance.* Nidd. 17[a] פרחבא מ׳ cotton, Rashi (oth. opin.: lock of clean and soft wool).—2) *fine wool; a cloak of fine wool.* Targ. O. Gen. XLIX, 11 מ׳ מֵי (ed. Berl. מ׳ מ׳; Var. מֵילָא מֵילַת; מֵילַת מֵילַת) all woolen. Targ. Hos. II, 7; a. e.—[Tosef. Sabb. V (VI), 14, v. חֲמִימְלָה.]

**מִילָא** II (a Chald. adapt. of h. מֵאֵל־, v. אֵל), with pref. מִמֵּי *of itself.* Targ. II Esth. VI, 1 מִמֵּילֵיהוֹן (=מִמֵּילֵידְהוֹן; some ed. מאליהם) of themselves.—Yoma 42[b] כל הפרשה כולה משמע מוצירא מיד משמע ומשמע ממ׳ in that section (Num. XIX) there are texts intimating an exception from a preceding intimation, and texts independent of preceding or following intimations. Sabb. 140[b] ואורכא מנמ׳ and the length comes of itself, v. אוּרְכָּא. B. Mets. 16[a] ירושה ממ׳ הדא an inheritance comes of itself (without an effort on the part of the recipient); a. fr.

**מִילָא** I, **מֵילָה, מֵילַת** f. a species of *oak* from which the gall-nut is collected (*quercus infectoria*), or the acorns of which are used as tanning material (*quercus aegilops* or *Oak of Bashan*) [not *ash-tree*]. Midd. III, 7 מלתראות של מ׳ (some ed. מילה, Maim. מילת) beams of Milla; Erub. 3[a] Ms. M. (ed. מילה); Lev. R. s. 17, beg.—[Tosef. Shebi. V, 3 עלי מילת leaves of the Millath (prob. used for steeping in wine or oil). Ib. (missing in ed. Zuck.) עיקר מלת the real Millath-nut(?).]—*Pl.* מִילִין. Ib. VII, 11; Y. ib. IX, 38[d] bot.; Pes. 53[a] סרמן להרים מ׳ an indication of highlands is the growth of Milla-trees.—מֵי מ׳ *a solution of acorns;* also *a solution of gall-nuts.* Gitt. 19[a] (v. אֲפַר) שארן מי מ׳ על גבי מי מ׳ (Ar. ע״ג מ׳) for a tanned ink will not take on a tanned hide. Y. ib. II, 44[b] top: when one desires to write a secret letter to his friend, חוא כתב במי מ׳ והך דמקבל וכ׳ he writes with a solution of gall-nut,

and the recipient of the letter pours over it untanned ink which settles on the writing.

**מִילָא II, מֶלָא, (מֶלַּת)** c. (=h. מִלָּה; מָלַל II) *word, command*; (cmp. דָּבָר) *thing, object, affair, subject* &c. Targ. Y. Gen. XLI, 13. Targ. Y. Deut. XXVII, 26.—Targ. Y. Gen. XVIII, 2; a. fr.—Y. Sabb. XIX, beg. 16d כל מילה באחרה every subject in its proper place (not digressing); Y. Erub. VI, end, 24a כל מלא ומלא (not רמלא). Lev. R. s. 24; Y. Yeb. II, 3d מ׳ בישא something bad (euphem. for *pollution*); a. fr.—*Pl.* מִילִּין, מִילַּיָּא, מִילֵּי, מִלֵּי. Targ. Y. Gen. XVIII, 2. Targ. Jud. XXI, 13; a. fr.—Ḥull. 139b אמר לי מ׳ חנינא said Ḥănina to me, These are (idle) words; ס״ד אלא אימא במ׳ you cannot mean that this is an untruth? But say, it was done through words (of charm, v. מִילְתָא); Ab. Zar. 38b.—Ned. 22a מ׳ דעזובה (Ar. דעזובה) things (actions) of an abandoned woman. Gitt. 29a, a. e. מ׳ לא ממסרן וכ׳ words cannot be transferred to a deputy, i. e. an order authorizing somebody is not transferable; ib. 71b מ׳ ממסרן וכ׳ an order is transferable. B. Bath. 77a אותיות מ׳ נינהו ומ׳ במ׳ וכ׳ letters (documents) are words (symbols of value) and words cannot be taken possession of by means of words (by a document of assignment, but the original document must be handed over); a. v. fr.—Erub. 2a סוכה דנפרשין מילייה (corrected in Ms. M. מִילָּתָהּ) *Succah* (Succ. I, 1) about which much is said (several disqualifications stated); מבוי דלא נפרשי מִילַּייהּ *Mabuy* (Erub. I, 1) about which not much is said (only one disqualification is mentioned); Succ. 2a סוכה דנפרשי מִילָּתָהּ Ms. M. 2 (Ms. M. 1 מילה, ed. מִילָּתָהּ); דלא נפיש מִילַּייהּ (sing.).—מנא חני מ׳, מנא חני מילי (abbrev. מח״מ) *whence is it proved?* Ḥull. 140a. Ib. 24b; a. v. fr.—חני מילי, v. חָנָן.—מ׳ דשמיא *divine, religious affairs.* Keth. 105b; a. fr.—מ׳ דעלמא *secular, trivial affairs.* Sabb. 82a; a. fr.—[For other combinations see the respective determinants.] —V. מִילָּתָא.

**מִילְדָא, מַיְלְדָא** f. ch.=next w.—*Pl.* מִילְּדָתָא, מִילְּדָתֵי. Targ. Y. II Ex. I, 15 some ed., v. יַלְדָתָא.

**מִילַּדְתָּא** f. (b. h.; יָלַד) *midwife.* Ex. R. s. 1 וכי מ׳ אינה צריכה מ׳ וכ׳ does a midwife not need a midwife to deliver her?—*Pl.* מִילַּדְתּוֹת. Ib. ומי הדרו דחמ׳ and who were the midwives (Ex. I, 15); a. e.

**מִילָּה I** *oak*, v. מִילָּא I.

**מִילָּה II** *word, thing*, v. מִלָּה a. מִילָּא II.

**מִילָּה** f. (מוּל) *circumcision, circumcised membrum.* Sabb. 130a גזרה על חמ׳ .... the government decreed a prohibition against circumcision. Ib. XIX, 2 עושין כל צרכי מ׳ וכ׳ you may do on the Sabbath whatever is necessary in connection with circumcision (of a child on his eighth day). Ib. 24b, a. fr. מ׳ שלא בזמנה a circumcision not taking place on the eighth day. Ib. 118b במ׳ שלי at my membrum; Y. Meg. I, 72b bot. בְּמִילָּתוֹ; a. v. fr.—[Targ. Cant. III, 8 חתימת מ׳ the seal of the covenant of circumcision.]—*Pl.* מִילוֹת. Y. Sabb. XIX, 17a מיכן לשני מ׳ וכ׳ from this (*himmol yimmol*, Gen. XVII, 13, *lammuloth*, Ex. IV, 26) we learn that the act of circumcision is a complicated one, one that of cutting &c.

**מִילוּא,** v. מִילּוּי, a. מְפַלֵּא.

**מִילּוּט** m. (מָלַט) *saving, delivery.* Pes. 118a מ׳ נפשות וכ׳ the delivery of the souls of the righteous from Gehenna (ref. to Ps. CXVI, 4).

**מִלּוּט׳, מִילּוּטוֹמְיָא** m. pl. (μελιτώμια, a denom. of μελίτωμα, not otherwise recorded) *sweet-cakes, confection.* Gen. R. s. 48. Y. Sabb. VI, 8c bot. מזבן מן אילין מלטומה (corr. acc., a. strike out מן) dealing in confection. Yalk. Num. 777 מיני מלטמיה; Pesik. R. s. 16 מלטוכים (corr. acc.; Pesik. Eth. Korb., p. 58a צניקי קדרה).

**מִלּוּי, מָלֵי** m. (מָלֵא) *filling, drawing water.* Par. VII, 2 המלאכה פוסלת במ׳ labor during the act of filling makes the water unfit (for the sprinkling ceremony). Tosef. ib. IV (III), 11. Y. Succ. IV, 54c bot. צריך שיהא מילויין לשם חגג the water must be drawn especially for the purpose of libation on the Festival. Bab. ib. 54a תוקעין לא׳ חמים ארן וכ׳ on the Sabbath (during the festival of Succoth) the horn is not blown at drawing water for the altar; a. e.—V. מְפַלֵּא.

**מִלּוּל, מִילוֹלָא, מְלִי** m. (מַלֵּל) *speech.* Targ. O. Ex. IV, 10. Targ. Is. VI, 4; a. fr.

**מִילוֹסָא** m. (Pales of מלי; cmp. חוּלָסָא fr. חוּל) *space, area.* B. Bath. 67a מ׳ של חצר (Ms. O. מילוסה, Ms. R. מילוסירה; Ms. F. מילואס, v. Rabb. D. S. a. l. notes 60; 70) the area of the court (not the buildings around it, corresp. to אוּיר).—[*Pl.* מִילּוֹסָא, v. מִילֵּסָא.]

**מִילְוָתָא*** f. pl. (מֶלֵי; cmp. Syr. מלותא P. Sm. 2127) [*pitchers,*] name of *an aquatic plant bearing beans.* Y. Kil. I, 27a top (expl. שׁוּפָּה, q. v.).

**מִילְחָא,** v. מִלְחָא.

**מִילְטְמִית, מִילְטְמִיא,** v. מִילּוּטוֹמְיָא.

**מִילִי,** Pesik. Baḥod., p. 107b; Yalk. Ex. 286; Yalk. Ps. 796, v. פִּילִי, a. מִירִי.

**מִילִי מ׳ מוּלָה, מִילֵי,** read:

**מִילִימְלָא** m. pl. (μελίμηλα, melimela) *honey-apples, must-apples.* Y. Maasr. I, 49a top תפוחי מ׳ melimela apples; Tosef. ib. I, 1 מי נמלה (corr. acc.).

**מִילִירְדִים,** Pesik. R. s. 21, read: כִּירְיָאדִין, or מִירְיָאדִין.

**מִילְךְ,** Sabb. 150a Ar., v. מַלָּךְ.

**מִילְכָּתָנוּתָא, מִילְכָּתָא, מִילְכָּנָא, מִילְכָּא, מִילַּךְ,** v. מַלְכוּת, מַלָּךְ.

**מֵילֵל** m. (מָלַל I) *broken down.*—*Pl.* מֵילָלִין. Snh. 66a, v. אוּמָלָל.

**מִילָּלָא,** v. מִלָּלָא.

**מִילְמְרִין,** v. next w.

**מִילָן** m. (μέλαν, τὸ) *black pigment, ink.*—*Pl.* מִילָנִין. Gen.

R. s. 1 טלו מ' וקלמרן וכ' carry this 'pen and ink' for my son; Yalk. Num. 766 מילמרין וקלמרין (corr. acc.); Y'lamd. to Num. XXIII, 9 quot. in Ar. מלן וקלמרין.

**מִירָנִי** f. (μελανός, ἡ S.=μέλας, μέλαινα) *dark-colored.* Y. Ab. Zar. I, 39ᶜ top, v. אִירְמִירָא.—[Ar. s. v. מל 13 quotes: כמילנית, כמילניא, כמילניה, read: כמִירָנִין, v. preced.]

**מִירָסָא,** v. מִיַּירְסָא.

**מִירְפְּפוֹן, מְלִ'** m. (μηλοπέπων) *an apple-shaped melon, cucumber-melon,* prob. the fruit *squash* (v. Sm. Ant. s. v.). Kil. I, 2 הקישות והמ' וכ' (Ms. M. הקרשות וחמלפפין) cucumbers and melopepons are not forbidden as mingled seeds (כִּלְאַיִם); Ter. II, 6. Y. Kil. I, 27ᵃ bot. . . . לפום כן בלישנא יוני מ' . . . (not יונא) therefore (because it is a hybrid product of apple [μῆλον] and pepon [σίκυα πέπων] they call it in Greek melopepon. Tosef. Shebi. V, 3 (missing in ed. Zuck.) עיקר המלפפרן (Var. חבלבסרן) the real fruit melopepon (contrad. to leaves). Tosef. Ukts. II, 10 מלפרן (Var. טלפרן; corr. acc.). Ib. 14 מלפפרן. Tosef. Toh. V, 4 מלפפן.—*Pl.* מִירְפְּפוֹנִין, מִירְפְּפוֹנוֹת, מְלִ'. Tosef. Kil. I, 1. Ter. VIII, 6; a. e.—Yalk. Koh. 968 אפי' . . . מלפפונין וכ' even melopepons in Nisan were not absent from Solomon's table; Tanḥ. Yithro 7 מלספנון; ed. Bub. 5 בילפפונין (corr. acc.).

**מִירְפְּפוֹנָא, מְלִ'** ch. same. Snh. 110ᵃ ומיטלל לכו כי מ' Ar. (ed. כפותא) he knocks you about like a melopepon.—*Pl.* מִירְפְּפוֹנְיָא. Targ. Y. I Num. XI, 5 (Y. II מלפניא, corr. acc.; h. text אבטיחים).

**מִירְרִין, מִירְרִיא,** Y. Ab. Zar. I, 40ᵃ, v. בְּלִירִין.

**מִירַת, מִילַת** f. *oak,* v. מִירָא I.

**מֵירַת, מֵילַת** f. (מָלַל II) [*something soft and thick,*] 1) *lock of wool, wool, down.* Ḥull. 50ᵇ; 52ᵇ (expl. כרס מקום שאין בו מ' (הפנימי that portion of the stomach which has no downy lining. Tosef. Sabb. IV (V), 1; Y. ib. V, 7ᵇ bot. כבונות למי', v. כָּבַן; Bab. ib. 54ᵃ. Ib. 10ᵇ; a. e.—*Pl.* מֵירָתִין, מֵילָתִין. Koh. R. to I, 9 מילתן (corr. acc.), v. גָּוָז.—2) *ear-lap.* Sifré Deut. 122 אין רוצעים אלא במלת the slave's ear must be bored through in the lap only; Bech. 37ᵇ; Kidd. 21ᵇ במילתא; Y. ib. I, 59ᵈ top [read:] דרש רבי יהודה בירבי מן המ' הית נרצע.—*Pl.* as ab. Ex. R. s. 40 במֵלָתֵיהו (not תין . .), expl. in a gloss זה מקום הנזם hanging on his ear-laps.

**מֵירָתָא, מֵילָתָא** ch. same (interch. with מִירָא) 1) *fine wool,* also *a cloak of fine wool.* Targ. Ez. XXVII, 18 (v. פְּרִינָא). Targ. O. Gen. XLIX, 11, v. מִירָא I; a. e.—Snh. 44ᵃ; M. Kat. 28ᵇ, v. אִסְטְלָא.—*Pl.* מֵירָתִין. Targ. Esth. I, 6. Targ. Lam. II, 20 ed. Lag. (ed. מִילָתַיהוּ, read: מֵירָתַיהוּ).—מֵירָתָא. Sabb. 10ᵇ, v. לְבֵישׁ.—2) *ear-lap.* Kidd. 21ᵇ, v. preced.

**מִילְתָא, מִירָתָא** f.=מִירָא II, *word; thing, affair* &c. Targ. Prov. XXV, 15. Targ. Y. Num. XXXI, 8 מ' דקוסמין דארמא מ' דחתקבל (not מִלְתָא) some sorcery; a. fr.—Bets. 38ᵃ לאו מ' דהוה אמרי וכ' what I said that..., was nothing (was not correct).—Tem. 4ᵇ, a. fr. כל מ' דאמר וכ' anything that the Law says not to do, if done &c., v. חָנִי. Shebu. 34ᵇ; a. fr. כל מ' דלא רמיא וכ' a thing in which one has no interest, is not noticed exactly. Ab. Zar. 18ᵃ זילא בר מ' וכ' it is something disgraceful to me that &c. B. Mets. 114ᵇ; Taan. 21ᵇ, v. דָּחַק. Sabb. 81ᵇ אמרה אירתי מ' she spoke a word (magic spell). Gitt. 30ᵃ, v. אֶקֶן. Ab. Zar. 66ᵇ; a. e. ריחא מ' הוא the flavor (of a forbidden thing) is something substantial (fit to affect ritually the substance receiving it). Gitt. 52ᵇ מ' בעלמא וכ' it is merely a favor he does the court; a. v. fr.—מנהני מילי=מנא הוא מ', v. מִילְּתָא II. Ḥull. 10ᵇ; a. fr.—Esp. עביד מ' (euphem., sub. דאסירותא) *to let blood; to be bled.* Taan. 21ᵇ כי הוה עביד מ' when he (the surgeon) bled a person. Ḥull. 111ᵃ ביומא דעביד מ' on the day he was bled (Rashi: ביומא דמ').

**מַיִם** m. pl. (b. h.; cmp. מָהָה) *water, fluid; secretion; solution.* Constr. מֵי; *pl.* מֵימוֹת, constr. מֵימֵי. Snh. 108ᵃ גלגל חצין שדומה למ' the eye-ball which (in restlessness) resembles water, v. גָּלְגֵּל. Par. VIII, 9 חמ' המוכרים וכ' smitten waters (springs or lakes formed through a catastrophe, v. Snh. l. c.). Ib. חמ' המכוברים, v. כָּזַב; a. v. fr.—מ' ראשונים, מ' אחרונים &c., v. respective determinants.—מֵי פירות *juice of fruits* (wine, date-honey, &c.). Pes. 35ᵃ, sq.; a. fr.—מֵי רגלים *urin.* Ker. 6ᵃ; a. fr.—בֵּית המ' *urinary.* Meg. III, 2; Y. Ber. II, 4ᶜ bot.—Ḥag. 3ᵃ מֵימֶיךָ אנו שותין we drink thy water, i. e. we depend on thy teaching; B. Mets. 84ᵇ מֵימֵיהֶן אנו שותין; Hor. 14ᵃ; a. e.—Taan. 16ᵃ כל מימות וכ' all the waters of the world; a. fr.

**מ״ים,** *pl.* מֵימִין, v. מ״ם.

**מִימוֹס,** v. מוּמוֹס.

**מֵימֵי, מֵימוֹת,** v. מַיִם.

**מֵימַר** m. ch.=h. מַאֲמָר, 1) *word, command.* Targ. Gen. XLI, 44. Targ. Ps. XIX, 4; a. fr.—2) (hypostatized) מ' (דְּיָ) the Word, i. e. *the Lord* (used in Targum to obviate anthropomorphism). Targ. Gen. III, 10. Targ. Y. ib. 9; a. v. fr.—לְמֵימְרָא, לְמֵימַר, v. אֲמַר.

**מִימְרַס,** Cant. R. to VII, 9, v. מוּמוֹס.

**מִימַשׁ,** v. מְמוּשׁ.

**מִין** I *from,* v. מִן.

**מִין** II m. (b. h.; cmp. מַאן, מָה) *kind, genus, species.* Peah II, 5 מ' אחד one kind of seed. Ter. II, 4 אין תורמין מ' על שאינו מינו you must not separate T'rumah from one species to redeem fruits of another species. Ib. 6 . . הקרשות מ' אחד cucumbers and melopepons are considered as the same species. Bicc. III, 10 תוספת הבכורים מ' במינו what you add to the legally required quantity of first fruits must be of the same species; what is used for decorating the first fruits, מ' בשאינו מינו must be of a different kind. —Ḥull. 100ᵃ, a. fr. מין במינו לא בטיל, v. בָּטֵל. Ib. 97ᵇ, a. fr. מ' בשאינו מינו a heterogeneous mixture (of forbidden and permitted things); a. v. fr.—*Pl.* מִינִין, מִינִין, constr. מִינֵי. Peah l. c. זרעה שני מ' if he planted on it two different

מְנוּי, מְרִנְוּי m. (מָנָה) *appointment* to office, *ordination*. Y. Snh. I, 18c bot. (ref. to Ez. XIII, 9 ובכתב בית ישראל לא יכתבו) זה המ' (וכ' that means the ordination (of teachers). Ib. 19a bot. [read:] מִינּוּיוֹ מ' its (his) appointment is valid. Y. R. Hash. II, 58b top לעיבור הולכין אחר המ' to proclaim an intercalation we go by the dates of ordination (the oldest graduate voting first); Y. Snh. I, 18c חַמִּינִיין (corr. acc.).—Y. Hor. III, end, 48c אבל למ' ראי וכ' but in ordination 'those seeing the face of the King (the Nasi) are those seated first in office' (an adaptation of Esth. I, 14), i. e. the scholars of Tiberias, as the seat of the Nasi, have the preference to those of the South; Esth. R. to I, 14 ברם במי'. Num. R. s. 15, end מ' הזקנים the appointment of the elders; a. fr.

מְנוּיְרָא, מִינְוִיא, מְנוּיְרָה ch. same. Targ. II Chr. XXXI, 13.—Y. Snh. I, 19a bot. תמן קרון למ' וכ' there (in Babylonia) they call the ordination *s'mikhutha* (v. סְמִיכוּת); a. e.—*Pl.* מִינְוִירִין. Y. Taan. IV, 68a מ' תרין הוה ממני ordained only two (each year); Koh. R. to VII, 7 מנארן (read מִינְוִירִין).

מִינְוָנֵי, v. מוֹנִינֵי.

מִינִי', מִינְוֹקָא, מִינְוֹק m. (יָנַק) *child, boy*. Targ. Y. II Num. XI, 12 (Y. I מִינְוֹקָא).—Y. Sabb. XIV, 14d צואה דמיינוק יבישה dry excrements of a child. Y. M. Kat. III, 81d bot. לחד מ' וכ' . . . חמת she saw a teacher strike a child too severely. Gen. R. s. 87; Yalk. ib. 145, v. פַּחְדָא I. Y. Sabb. I, 3b מִינְוֹקֵיהּ his child; a. fr.—*Pl.* מִינְוֹקֵי, מִינְוֹקָא, מִינִי'. Y. Snh. VII, 25d, v. גַּבְשׁוּשְׁרִיתָא. Y. Ber. II, 5a top, v. לִבְדָּא. Lev. R. s. 37 דמ' מקלקלי וכ' with which the children make sport &c.; a. e.

מִינְוֹקְתָא f. (preced.) *girl*.—*Pl.* מִינְוֹקָיָתָא. Pesik. R. s. 3, beg. כחדא ספירא דמ' (not תיתן...) like the ball of the girls (= h. כְּדוּר של בנות, v. כַּדּוּר).

מִינוּת f. (מִין III) *heresy, infidelity*. Tosef. Ḥull. II, 24 נתפס על דברי מ' was arrested on the charge of heresy (suspicion of being a Jew-Christian). Ib. דבר . . . שמא perhaps one of the Minin told you some interpretation in their style, and it gave thee pleasure?; Ab. Zar. 16b bot. שמא מ' בא לידך (insert דבר); Koh. R. to I, 8, Meg, IV, 8 (24b) הרי זו דרך המ' (Bab. ed. הקראים, Ms. M. המ') such is the manner of the Minin; ib. דרך החיצונים (Ms. M. המינות, corr. תיצונה, v. Rabb. D. S. a. l. notes 100, sq.). Ib. 9 דרך המ'; Ber. V, 3 (34a) דרכי מ' early eds. (ed. טעות, missing in Mishn. a. Y. ed.). Lev. R. s. 28, beg.; Koh. R. to I, 3; XI, 9 דברים שהן מטין לצד מ' words which manifest an inclination towards *heresy*; a. e.

מִינְטַר, v. מִנְטַר.

מִינְיוֹמִי, v. מִנְיוֹמִי.

מִינְיָא, Y. Snh. I, 18c top מ', read: מִמִּינְיָנָא.

מִינַּיִן, מִינַּיִין, v. מִן h.

מִינְיָנָא, מִינְיָן, מִינְיָנָא, מִינְיָן, v. sub מִנְיָן.

מִין III m. (preced.) [*a peculiar person,*] *sectarian, infidel*. Ab. Zar. 65a חרי הוא כמ' שבאומות he is legally treated like an infidel of the gentiles, i. e. like a gentile that has rejected the gods of his people.—Esp. *Min*, a Jewish infidel, mostly applied to *Jew-Christians* (and in editions controlled by censors, often substituted by כותי, צדוקי &c.). Hor. 11a להכעיס חרי זה מ' Ms. M. (ed. צדוקי) if he eats forbidden fat in a defiant manner (v. כָּעַס), he is a Min; ib. (another opin.) אירוחו מ' כל העובד ע"ז who is a Min? (A Jew) who worships idols.—Gitt. 45b ס"ת שכתבו מ' a book of the Law written by a Min, contrad. to נכרי; a. fr.—*Pl.* מִינִין, מִינְיָן. Y. Ber. IX, 12d bot. חמ' שאלו את וכ' the Minin asked R. Simlai &c. Tosef. B. Mets. II, 33 חמ' והמשומדים והמסורות the Minin, the apostates and the informers; Ab. Zar. 26b (Rashi: idolatrous priests, Jews or gentiles); a. fr.—בִּרְכַּת הַמִּ' the (twelfth) section inserted in the Prayer of Benedictions and containing an imprecation against the Minim. Ber. 28b, sq. (ed. חצדוקים); a. fr.

מִינָא I ch. = h. מִין II. Targ. Y. Lev. XI, 4.—Ḥull. 79a מ' דאמה the species to which its (the mule's) mother belongs. Ib. כולהו חדא מ' נינהו all of them are considered one species (independent of their parentage). Ib. 66a דמִינַיהּ that which is of the same kind, דלאו דמינה that which is of a different kind; a. e.—*Pl.* מִינִין, מִינַיָּא, מִינֵי. Targ. Y. Lev. XI, 13. Targ, Koh. II, 5.—[Y. B. Kam. IX, 6d bot. מיני עמר, v. מָנָה.]

מִינָא II, מִינָיָא, מִינִיר, מִינָאָה ch. = h. מִין III. Ber. 58a Ms. M. (ed. צדוקי). Y. Snh. VII, 25d top חמתון חד מינייר וכ' a certain Min saw them, and said what he said (a conjuration). Ib. מי נפרק אהן מינייא when that Min came out. Ib. bot. חד מ' נסיב צריר וכ' a Min took up a pebble and threw it up &c.; a. fr.—*Pl.* מִינָאֵי, מִינָיָא, מִינֵי. Koh. R. to I, 8 עבדון ליה מ' מָגָא the Minin did something (some sorcery) to him. Ab. Zar. 4a משתבח . . . למ' וכ' R. Ab. praised R. S. to the Minin (in office) as being a great scholar; a. fr.—[Sabb. 133b bot. שב מינאי, read מָנָאֵי, v. מָנָה.]

מִינָא III pr. n. m. *Mina*. Y. B. Mets. V, beg. 10a ר' בא בר מ' (v. Fr. M'bo p. 66b).—[Y. Ber. I, 3d top שמואל בר מ', ed. Lehm. אינייא, read אינא, v. Fr. ib. p. 125b.]

מִינְגִי, v. נָאגָא.

מִינְדָגָא, מִינְדָגָא v. sub. מְנָדָא.

מֵינִיקָה, v. יָנַק.

מֵינִיקוּת, מֵינִי׳ f. (יָנַק) *nursing.* Y. Nidd. I, 49ᵃ bot.; ib.ᶜ top ימי מֵינִיקוּתָהּ the time during which she nurses; Bab. ib. 36ᵃ; 10ᵇ; a. fr.—[Tosef. Kel. B. Mets. IV, 5, v. מֵינֶקֶת.]

מֵינֶקֶת, v. מֵינֶקֶת.

מֵינְקָתָא, v. יָנַק.

מֵינָן *whence?*, v. מְנָן.

מֵינַס m. (אֲנַס) *oppression, violence.* Targ. Is. X, 1 (h. text אָוֶן).

מֵינָקָא, מֵינִי׳ m. name of an *undergarment* (perh. a corrupt. of manica = tunica manicata). Targ. Esth. VIII, 15 (some ed. מִינָקָא).

מֵינַקוּתָא f. ch.=h. מֵינִיקוּת. Lam. R. to I, 1 רבתי ירחי מ׳ .... עשרין twenty-four months of nursing.

מֵינֶקֶת, מֵינָקֶת f. (b. h.; יָנַק) 1) *a woman giving suck, wet-nurse*, v. יָנַק.—2) (v. אָנַק) *siphon, tube; small cup.* Kel. IX, 2. Ab. Zar. 58ᵃ קדח במ׳ tapped with a siphon. Kel. XIV, 2 עשה בראשו מ׳ if he put a knob (cup) on the top of the cane. Tosef. ib. B. Mets. IV, 5 מינקות שעשאה לתוחת וכ׳ ed. Zuck. (R. S. to Kel. XIV, 2 מנקת) a cup which one put under a door (as a pivot). Tosef. Dem. III, 6 מנקית ed. Zuck.; Y. ib. II, 22ᵈ bot. מנקת.—Y. Ab. Zar. IV, 44ᵇ top מינקת.—[Pirké d'R. El. ch. XLIII מ׳ ראשו, v. מְנֹרָכָה.]—*Pl.* מֵינִיקוֹת, מֵינִ׳. Tosef. Zeb. I, 12 בין במ׳ ed. Zuck. (ed. מְנִיקוֹת) or when he made the libation out of tubes.—V. מְנַקְיוֹת.

מ׳ חֲזִירָא, מֵינְקַת (read חֲזִירָא or חֲזִירְתָּא) f. (יָנַק) [*sucker of animals,*] *hedge-hog.* Targ. Y. Lev. XI, 30, v. יַרְבָּא.—V. פַּלְגִית.

מֵינָתָה, מֵינְתָא m. (mentha, μένθα) *mint.* Ukts. I, 2 (Mish. ed. הַמִּירְתְנָא, corr. acc.; Var. in R. S. a. l. אַמִּירְתָא q. v.). Y. Dem. II, 22ᶜ bot.

מֵיס, v. מְאִיס.

מֵיסָא, v. מְסָא.

מֵיסָא, Y'lamd. to Num. I, quoted in Ar., v. מִיסּוֹן.

מֵיסַב, מֵיסַב, מֵסַב, מֵסַב m. (נְסַב) *taking, lifting up.*—מ׳ אפין=h. משוא פנים, *partiality.* Targ. Y. Ex. XXIII, 3; a. e.—Targ. Y. I Gen. IV, 8 (not מיתיב). Targ. Prov. XXVIII, 21 מ׳ באפי (read: אַפֵּי).—מ׳ ומיהַן taking and giving, *dealing.* Targ. Is. IX, 4.

מֵיסֵב, v. מֵסֵב.

מיסוון, read:

מִיסּוֹן m. (μέσος -ον,) *middle.* Lam. R. to I, 1 רבתי במ׳ דאורתא (7 חד מאת׳) in the middle of the road. Ib. במ׳ דתנורתא Ar. (ed. במצעי) in the middle of the shop.

מִיסּוֹן m. (missus) *course* at dinner. Tanh. ed. Bub. B'resh. 2 מ׳ מ׳ course after course.—*Pl.* same. Ib. במה מ׳ חזית לך how many courses had you?—Y'lamd. to Num. I, quot. in Ar. כמה מיסא (corr. acc.).

מִיסְטוּרִין, מִיסְמוּרִין, v. sub מְסָט׳.

מִיסִּין, מִיסִּים, v. מַס.

מִיסִיק, v. מָסִיק.

מִיסְכִּ־, v. מְסָכ׳.

מִיסְמַס *semissis*, v. מְסִרְמִיס.

מִיסְמָרָא, v. מַסְמְרָא.

מִיסָן, Y. Gitt. I, 43ᵇ, a corrupt., prob. for כַּעֲסָן (כְּעַס) *hot-tempered.* [Comment.: =אסיא *physician*,—does not fit the context.]

מִיסְפַּק, v. מְסַפֵּק.

מִסַּק, מִיסַּק m. (נְסַק) *rising, (sun-) rise.* Targ. Ps. XXII, 5. Targ. Cant. III, 6, a. e., v. קְרִיצָתָא.

מִיסְרָא f. (אֲסַר) *bunch.*—*Pl.* מֵיסָרָן. Y. Shebi. II, 34ᵃ bot., v. לוּבִי.

*מִיסְרָךְ m. (סוּר) *seducer, tempter.* Pes. 107ᵃ Ar., v. פְּרִיס h.

מִיסַּתּוּ, מִיסַּת, v. מְסַתּוּ, מְסַת.

מִיסְתּוֹסִיס f. (μίσθωσις) *lease, rent.* Y. Pes. VI, 31ᵇ bot. מיסתיו (corr. acc.); v. אוֹנִי I.

מִיסְתְּיָא, מִיסְתָּיָא, v. sub מְסָת׳.

מִיסְתּוֹסִיס, v. מִיסְתּוֹסִיס.

מִעוּט, מִיעוּט m. (מְעַט) 1) *reduction of size, the space reduced.* Erub. 77ᵃ אם יש במיעוטו וכ׳ if the reduction of the height (by lowering the wall or raising the embankment) extends over four handbreadths; בנגד חמ׳ only as far as the reduction extends.—2) *minority.* Y. Pes. VII, 34ᶜ bot. כרוב או במ׳ (not כרוב׳ במ׳) do we treat the case as if it were a majority (of unclean persons), or as if it were a minority? Ib. אין תימר במ׳ (not במ׳) if you will consider it a minority. Y. Kidd. I, 59ᵇ top. Yeb. 119ᵃ מפרלות מ׳ a minority of women miscarry; a. e.—3) *the least of.* R. Hash. 11ᵃ; Yeb. 42ᵃ; Nidd. 38ᵇ (ref. to I Sam. I, 20) מ׳ תקופות וכ׳ the least of *t'kufoth* (plural number) is two (seasons, of three months each), the least of *yamin* is two days; a. e.—4) *narrowing qualification, limitation.* Yoma 43ᵃ; B. Kam. 86ᵇ, a. fr. חוץ מ׳ אחר מ׳ ואין מ׳ אחר מ׳ this is a limitation following a limitation, and a double limitation serves to widen the scope (because the repetition indicates that no limitation is meant, but only an exemplification); Y. Peah V, end, 19ᵈ (corr. acc.). Y. Hor. I, beg. 45ᶜ מ׳ אחר מ׳ אחר מ׳ three successive limitations. Lev. R. s. 24, end ת״ל רק לשון מ׳ it says 'only' (Deut. XXVIII, 13) which intimates a limitation; a. fr.—*Pl.* מִישׁוּטִין, מִישׁוּטִים, מִע׳. Tosef. Shebu. I, 7 הידה דורש ריבויין ומ׳ interpreted the Bible texts with a view to

Tanh. Mick. 10 (ref. to מָצָא, Ps. XXXII, 6) יתפלל על מ' חנ' let him pray that he may be spared the agony of death.—מ' חיום [*the pressing through of the day,*] *sunrise* and *sunset.* Gen. R. s. 92 (ref. to Ps. l. c.) לעת מ' חיום at evening-time; Y. Ber. IV, 7[b] bot. לעת מֵיצוּרָיו של יום (*pl.*) at morning and at evening, v. הֲמָדוּם.—מ' הדין *final* (*exact*) *judgment* (after death); מ' החשבון final count (of sins). Gen. R. l. c.—*Pl.* מֵיצוּרִין, with suffix מִיצוּרָיו (cmp. מְנוּרָיו for מְנוּרָרָיו *s.* v. מָנָה); v. *supra.*

**מְצִי, מִרְצוּעַ** m. (מָצַע) *middle, midst.* Targ. Job VII, 12 (Ms. מִירְצָע). Targ. Y. Deut. XXIII, 11.

**מְצִי, מִיצְטְרָא** m. (μύστρος, -ον) *spoon.*—מ' מכרירן (v. מָכְרִירָן) *mystromacherion,* an instrument having a spoon on one side and a knife on the other (cmp. Sm. Ant. s. v. Cochlear). Lev. R. s. 33, beg. (ref. to Prov. XVIII, 21) תרגם עקילס מ' מ' וכ' Aquila interpreted it, 'a spoon-knife', death on one side and life on the other; Yalk. ib. 661 מצירטאר מ'; Yalk. Ps. 768 מצטרו ומ' (read: מצטרום).

**מִיצְטְרוּ**, Sabb. 154[b], v. צְרָא.

**מִיצְלַתָּא**, v. מְצִילְתָּא.

**מְצִי, מִרְצָעָא** m.=מִרְצוּעַ. Targ. Y. Num. XVII, 12, sq. (ed. Amst. מַצָּע). Targ. Y. I, ib. XXII, 24. Targ. Y. I Ex. XIV, 27; a. fr.—B. Mets. 108[a] [read:] במ' דנכסיה (Rashi: בי מִירְצָעֵי) in the centre of his (the seller's) land).

**מִירְצָעָא, מִרְצָעָא** m. (=מִצְרָעָא) *central, middle, between extremes.* Targ. Y. Lev. XIV, 17, v. גְּרִירָא.—Ned. 31[b] top וברינא מ' (R. N. מצריעא) middle goods (holding the mean between goods which the seller is anxious to get rid of, and such as are sought after eagerly); v. חִרְיפָא.—*Pl.* מִרְצָעֵי, מִרְצָעֵי. Targ. II Chr. VI, 18 (ed. Lag. מְצִירָעֵי).—Ber. 18[b]. Ker. 6[b] במ' in between (the other ingredients). B. Mets. 108[a], v. preced.—Naz. 56[b] מ' לא אמרינן those intermediate in the chain of tradition need not be mentioned (only the first and the last). V. מְצִירָא.

**מִירַצְתָּ**, v. צוּף.

**מֵירַצֵּר** 1) part. Hif. of צָרַר q. v.—2) *pathway, narrow, balk,* v. מֵצַר.

**מִירְצָרְאָת, מִירָצָרָא**, v. sub מְצִי.

**מִירְק**, *Pa.* מֵירֵק, v. מוּק.

**מִירְקַל, מֵירַקֵּל**, v. קְלַל.—[Y. Dem. III, beg. 26[a] מ' בלשון, read: מְקַלֵּל.]

**מִקָּם, מֵירְקָם** m. (קוּם) *standing.* Targ. Josh. IV, 3 אתר מ' (h. text מצב).

**מִירְקָמוּת**, v. מְקָמָא.

**מֵירַקֵּן** (מִירְק; cmp. הֵאָבֵן) *to mock.* Targ. Ps. CXIX, 51 מְמֵירְקְנִין ed. Lag. (ed. נָן . . ., נַן . . .).

**מֵירַקָּר** m. (קָרַר) *cooling.* Tosef. Sabb. XVII (XVIII), 18; Sabb. 151[b] כלי מ' cooling vessels (glass &c.). Ib. 53[b] אין מ' לבהמה cooling (as placing in water) is not gener-

widening and narrowing the limits of the respective laws. Y. Sabb. VII, 10[b] אך הוא חרי אלו מ'וכ' *akh* and *hu* (Ex. XII, 16, are limiting qualifications intimating that you must not cut, grind &c. (on the Holy Day). Y. Ber. IX, 14[b] bot., v. אַךְ I; a. fr.

**מִיעוּטָא** ch. same. Erub. 77[a] אי אחני מ' if the reduction has any effect. Yeb. 119[a] סמוך מ' דמפילות וכ' add the minority of miscarrying women to the half of female births, and the male births will be a minority. Ḥull. 6[a], a. fr. חיוש למ' takes into consideration the minority (the possibility of the rarer cases). Yeb. 119[b], a. e. מ' דמ' לא חיוש a minority of a minority he does not take into consideration. Kidd. 80[a] מ' כמאן דלירתא דמי a minority is considered as non-existent.—*Pl.* מִיעוּטֵי. Snh. 45[b], sq. דרוש ריבויי ומ', v. preced.

**מִיעַיִן, מֵיעַיִם**, v. sub מֵעַי.

**מִיעַיִן**, v. עַיִן.

**מִיעִירְקָא**, v. מְעַרְקָא.

**מִיעְלָא, מֵיעֲלֵי, מֵיעָלָא**, v. מֵעָלָא.

**מִיפְחַזְנָא** (a feigned part. Ithp. of פחז, denomin. of פחיז, a substitute of פוחז which again is a substitute of נזיר, v. כִּינּוֹר) *I will be a paḥiz.* Ned. 10[b] מאי מ' how is it, if one says *mipp'ḥazna* (for *mipp'ziḥna*)?

**מִיפַּטְרָא**, v. מְפַטְרָא.

**מֵיפַךְ**, v. אֲפַךְ.

**מִיפְסַלַת, מִיפְסוֹלַת**, v. מְפַסַלְתָּא.

**מִיפְקָא, מֵיפַקָּא** m. (נְפַק) 1) *exit, end.* Targ. Ex. XXXIV, 22 (ed. Berl. מִיפָּקָה; cod. 7 מַפָּקָה; oth. מִפָּקָא, מַפָּקַת; v. Berl. Targ. O. II, p. 31); ib. XXIII, 16.—*Pl.* מִיפְּקֵי, מֵיפַקֵּי. Y. Ter. VIII, 46[b] bot., sq. במ' שובתא = h. מוצאי שבת, v. מוֹצָא III. —2) *going out,* v. מֵעָלָא.

**מְיץ** *to suck,* v. מוּץ.

**מִיץ** m. (b. h.; מוּץ) [*that which is won by squeezing,*] *juice.* Y. Naz. I, 51[b] מ' של ערלה the juice of 'Orlah fruits (v. עָרְלָה).

**מִיצַב**, v. מַצָּבָא.

**מִיצָּה** f. (מוּץ) [*that which is squeezed in,*] *the joint* or *collar* of reeds, stalks &c. Kel. IX, 8 מ' שנירת של שיפון the second joint of a stem of oats; של קנה...מ' of reeds.

**מְצִי, מִרְצוּי** m. (מָצָה) 1) *squeezing, wringing out* (of the blood of the sacrifice). Zeb. 52[a]. Ib. 65[a]; a. fr.—2) (cmp. בִּירוּר) *exact measure.* Bets. III, 8 אם בחול...מפני חמדות מ' in week-days he did the same (filled the measures beforehand) for the sake of exact measure (in order to allow the liquids to settle). Ib. 29[a] they collected three hundred *garab* of oil ממ' חמדות as the surplus in his accounts realized from the remnants in the measures; Tosef. ib. III, 8 (v. ed. Zuck. Var.).—Trnsf. מ' חנפש [*the squeezing of the soul out of the body,*] *agony of death.*

ally done to beasts (unless they are sick).— [Part. *Hif.* מֵיקַר, v. קָרַר.]

**מֵירָא** *myrrh*, v. מוֹרָא.

**מֵירְדָא**, v. מֵרְדָא.

**מֵירְת**, Yalk. Zeph. 567, v. מוֹרָא II.

**מֵירוּג** m. (denom. of מְאָרֵג, v. אָרַג) *selecting the green and tender onions in the bed.* Y. Peah III, 17c top ואי דינו מ' and what is *merug?* [Ib. חמירוג, read: דמְאָרֵג, v. אָרַג.]

**מֵירוֹן**, v. מֵרוֹן.

**מֵירוּק** m. (מָרַק) *polishing, finishing.* Pesik. Nah., p. 127a דבריכם צריכין מ' your words require polishing (are incomplete).—Euphem. *sexual gratification attended with effusion of semen.* Yeb. 55b.

**מֵירוּק**, Tosef. Dem. IV, 13, v. מֵרוֹן.

**מֵירוּר** m. (מָרַר) *embittering, hard labor* (with ref. to Ex. I, 14). Num. R. s. 3 the family was called M'rari, על שם (שם) מ' an allusion to their bitter task (of carrying the wooden material of the Tabernacle). Pesik. R. s. 15 מרים לשון מ' . . . Miriam intimates the bitterness (of slavery); Yalk. Cant. 986. [Cant. R. to II, 11, a gloss.]

**מֵירְטוֹם** m. (מָרַט) *a bird that has lost its feathers.* Y. Meg. I, 72b.

**מֵירְיָאדִין, מֵי מֵירְיָאדִין** (μυρι-μυριάδες) *ten thousand times ten thousand.* Pesik. Bahod., p. 107b; Yalk. Ps. 796 (corr. acc.); v., however, כִּירְלִי.

**מֵירִין**, Tosef. Neg. III, 10 ed. Zuck. (Var. ומחמ' ed. Zuck. (Var. וחמירין), read: וחמוֹרְדִין, v. מָרַד II.

**מֵירָס, מֵירָם**, v. חֲמִירָם.

**מֵירְסִינְטוֹן** m. (μυρσινᾶτον, S. = Lat. myrtatum) (*wine* or *oil*) *flavored with myrtle-leaves.* Y. Shebi. VII, 37b (some ed. מור').

**מֵירַע** *weakening*, v. מֵרַע.

**מִירְעָא** *pasture*, v. מַרְעִי I.

**מֵירְקוּ**, Tosef. Mikv. VI (VII), 13 ed., read with ed. Zuck. סִירְקוּ, v. סָרַק.

**מֵירַת, מֵרַת** m. (ירת, as תֵּירוֹשׁ fr. ירש, v. Fl. to Levy Targ. Dict. II, p. 568 [1]) *must, juice.* Targ. Y. Deut. XXIX, 5 (h. text שכר). V. מְרִית.

**מֵישָׁא** I pr. n. pl. (v. next w.) *Mesha,* 1) a place in northern Galilee (v. Hildesh., Beitr. p. 38). Tosef. Shebi, IV, 11 ed. Zuck. note (Var. מֵירָשָׁא).—2) M. in Babylonia, in the district of Mesene, v. מֵישָׁן. Y. Yeb. I, 3b; Y. Kidd. IV, 65d top. Gen. R. s. 37 מֵישָׁה (identified with מֶשָׁא, Gen. X, 30; Targ. מֵישָׁא, מֵיסָא). [Talm. Bab. מֵישָׁן q. v.]

**מֵישָׁא** II, **מֵישָׁע** (מיאשא, מארשא) pr. n. m. *Mesha* (= משחא, v. Nöld. Mand. Gr., p. 64), name of several persons. Erub. 13b לא ר' מאיר . . . אלא מיישא Ms. M. (ed. נהוראי, v. Rabb. D. S. a. l. note), v. מֵאִיר. Peah II, 6 מישא Y. ed. (Ms. M. מיי; ed. מיא, v. Rabb. D. S. a. l. note); Naz. 56b מיא'.—Hull. 121a מיי'. Y. Orl. I, 61a bot.; Y. Maasr. V, 51d top.—Y. Sabb. I, 3a bot.; Y. Ber. II, end, 5d ישא (corr. acc.).—Ib. 4c bot. M., grandson of R. Joshua b. Levi.—Y. Sabb. I, 2c top.—Y. Naz. IX, 57d bot. M., son of R. Jeremiah.—Y. Pes. IV, 30d top בני מ' members of the Mesha family.

**מִישַׁבְקָתָא**, v. מַשַׁבְקָא II.

**מֵישָׁן**, v. מֵישָׁן.

**מִישׁוֹר** m. (b. h.; יָשַׁר) *plain, level; common* (cmp. בְּקָעָה). Yoma 75a (play on מישרים, Prov. XXIII, 31) ערוות כולן דומות עליו כמ' all forbidden connections appear to him like a common (to which all have access). Ib. כל העולם . . . כמ' the entire world appears to him like a common (he disregards other people's rights); Num. R. s. 10 עושה אותן הפקר כמ' he considers all sins free like a common. Ib. שנוטלין . . . בתיהם כמ' they (the oppressors) carry off all that belongs to them (the Jews), and their houses are left levelled like a common. Tanh. R'eh 3 אחת תחלתה קוצים וסופה מ' ואחת תחלתה מ' וכ' one road full of thorns in the beginning but level in the end, and one level in the beginning &c; a. e.

**מִישְׁחָא, מִישְׁחָן, מִישְׁחָא**, v. sub מְשָׁח.

**מִישְׁכְּנוֹתָא, מִישְׁכָּן, מִישְׁכּוֹנָא**, v. sub משכ'.

**מִישְׁלָם**, v. מְשֻׁלָּם.

**מֵישָׁן, מִישׁוֹן** pr. n. (v. מֵישָׁא I) *Meshan, Mesene,* the island formed by the Euphrates, the Tigris and the Royal Canal. Kil. 49b תשעה נטלה מ' nine measures (of impudence) M. has carried off. Ib. 71b, a. e. מֵישׁוֹן מיתה M. is dead (for purity of descent), v. גּוֹסֵס. Yoma 10a (expl. רתבת עיר, Gen. X, 11) פרת דמ' *Perath Meshan* (v. Berl. Beitr. z. Geogr., p. 44). B. Kam. 97b דמ' תוציאו . . . יכול he may say to him, pass it (the repealed coin) in Mesene. B. Bath. 73a דמיאשן; Sabb. 101a דמיש', v. בִּרְצִירָא. Kidd. 72b, v. אַסְטַנְהִדְרָא.

**מֵישָׁנִי** m., **מֵישָׁנִית** f. (preced.) *Mesenian.* Kidd. 71b הא דמשחעיא מ' that Apamea where the Mesenian dialect is spoken.

**מֵישָׁר, מֵשָׁר** m. (b. h. מֵישָׁרִים; יָשַׁר) *straight line, horizontal, level.* Kidd. II, 6 לעשות שדהו מ' מ' to divide his field in straight lines (beds) of various seeds (instead of squares, מרובע). Y. ib. II, 28a top. Y. Erub. IV, 21d bot. a telescope (v. מְצוֹפִית) שחירה משער בה עיניו במ' the horizontal range of which he had tested before (v. Bab. ib. 43b).—Y. ib. V, 22d top [read:] מביא מצופית ומשער . . במ' וכ' he takes a telescope and tests its horizontal range, and then &c.

**מֵישָׁרָא, מֵישָׁרָא, מֵשׁ'** I ch. same, 1) *bed.*—*Pl.* מֵישָׁרֵי, מֵישָׁרֵי. Kidd. 39a מישרי מ' . . . זרע Ar. (ed. מֵישָׁא) planted the garden of the school-house in beds (of various plants), v. preced.—2) *plain, valley.* Targ. Gen. XII, 6 (h.

Sot. 8b דין ארבע מ' וכ' the divine judgment taking the place of the four forms of capital punishment (which the Jewish courts can no longer decree) has not ceased; a. fr.

**מִתְּ, מִיתְּחַ** m. (מָתַח) *stretching, drawing tight.* Y. M. Kat. I, 80d bot.—מחט של מ' a pin used in weaving or embroidery to draw the thread tight, *spool.* Kel. XIII, 5 (Talm. ed. מיתוּן). Ib. התקינה למ' (ed. Dehr. למיתא, v. מִיתָא II a. מִיתָנָא). Ib. 8; Yeb. 43a לנר או למ' (Kel. ed. Dehr. למיתא) made for snuffing the light (v. מָתַח) or as a spool.

**מִתְּ, מִיתּוּן** m. (מָתַן) *stretching,* v. preced. Orl. I. 4 מחט של מ' (Ms. M. מיתין), v. preced.

**מִיתּוֹרִין, מִיתּוֹרְיִין** m. pl. (μεσθόρια) *borders, frontiers.* Gen. R. s. 50, beg. Ar. (v. אוֹרְיָין I); Lev. R. s. 27 מתורין (corr. acc.).

**מִיתּוּתָא** f. (מִית) *death, dying.* Targ. Y. I Num. XVI, 29; a. fr.—B. Bath. 16b; Taan. 23a, v. חַבְרוּתָא.

**מִיתְּחַזְנָא** (a feigned part. Ithp. of נחז, denomin. of נזיר, a problematic substitute of נזיר, itself a substitute of נָזַר; v. כִּרְנוּי) *I will be a nahiz.* Ned. 10b; v. מִירְפַּחְזְנָא.

**מִיתָנָא** m. (מִית) [*death,*] *the deceased.* Yeb. 37b, sq. בר מ' the son of the deceased person.

**מִיתָנָא** m. (אָתָא) *bringing home, drawing towards one's self.* Sabb. 102a, v. לָכַח; [Rashi: מִתְנָא *rope*].—[Ukts. I, 2 ודמיתנא, v. מִינָתָא.]

**מִיתְנָא,** v. מִתְנָא.

**מִיתְעַזְנָא** (a feigned part. Ithp. of נעז, as a dialectic substitute of נקז, denom. of נקיז, a substitute of נזיר, itself a substitute of נָזַר) *I will be a na'iz.* Ned. 10a; v. מִיתְחַזְנָא.

**מִיתָר** m. (b. h.; יָתַר) *cord, rope.*—*Pl.* מִיתָרִין, מִיתְרִין. Num. R. s. 12, end. Yalk. Ex. 374; a. e.—[Tanh. Ki Thetsé 4 מיתרין, read: מִירְטְרִין.]

**מִיתַּרְכָא,** v. מִתַּרְכָא.

**מִיתַת,** v. מִיתָא.

**מָךְ** *thy water,* v. מַיִן.

**מָךְ** m. (b. h.; מוּךְ) *lowly.* Sot. 10b (play on מְכוֹתָם, Ps. LVI, 1) שהיה מָךְ וחתם לכל he was lowly and sincere to everybody. Lev. R. s. 34 מך שחוא מך לפני כל וכ' the poor man is called *makh,* because he is lowly before everybody, he is like the lowest threshold; Midr. Prov. to ch. XXII מך עד האסקופה וכ' he is lowly (bent down) to the lowest threshold.

**מָאכָא, מָכָא** m. (= מעכא; מָעַךְ) *crushed, battered.*—זוזא מ' a battered Zuz (which cannot be passed). Sabb. 129a; B. Kam. 37a (Ms. M. מא'); Bekh. 51a מא'.

**מָכָא,** v. מְכִי.

**מַכְבֵּד** m., **מַכְבֶּדֶת** f. (כָּבַד, *Pi.*) *broom;* also *the fan-shaped twig of the palm-tree.* Ukts. I, 3 יד חמ' של תמרה

text אַלּוֹן). Ib. O. XXXV, 8 (h. text אַלּוֹן). Targ. Deut. XI, 30 (h. text עַרָבָה). Ib. III, 10 (h. text מִישׁוֹר); a. fr.—Lev. R. s. 12, beg. סוף דהוא עביד ביתיה מ' finally he (the drunkard) will make his house a level (v. מִישׁוֹר). Sabb. 110b חב לי מי' דכרתי (sub. מבתוותא ד־) give me of what grows in the waste places of the valley (or bed) of leek.—*Pl.* מִישָׁרֵי, מִישָׁרַיָּא (מַשָּׁא'). Targ. O. Num. XXII, 1 (Y. מַשָּׁרַיָּא, corr. acc.). Targ. O. Deut. XI, 30; a. e.—Gen. R. s. 42 (transl. אֵיל, Gen. XIV, 6) משריא דפארן. Ib. end (ref. to אֲלוֹנֵי, ib. 13) מ' דממרא.—Sabb. l. c. דמישרי (Rashi משריא, Ms. M. מַשָּׁאֲרֵי), v. פַּתָא a. פְּתָא.

**מִישְׁרָא II, מֵישְׁרֵי** *camp,* v. מֵשְׁרֵי.

**מִישְׁתִּי, מִישְׁתּוּתָא,** v. sub מְשׁ.

**מִית I** ch.=h. מוּת *to die, be dead.* Imperf. יֵמוּת, יְמוּת. Targ. Gen. V, 8. Ib. XLIV, 20. Targ. O. Num. XX, 29 אריר מית (Var. דְּהָמִית, דהוא מ', v. Berl. Targ. O. II, p. 44). Targ. O. Gen. II, 17 מָמַת תְּמוּת (ed. Amst. מֵימַת); a. v. fr.—*Part.* מָאִית, מָיֵת, מֵת, מִית, מִת; f. מָיְתָא; *pl.* מָיְתִין, מָיְתִין, מֵתִין. Targ. Y. Num. XXII, 30 מָיְתָא (ed. Amst. מִירָתָא). Targ. Ex. XII, 33; a. fr.—Ber. 31a דמִיתְנָן that we must die. Y. Peah I, 15c bot. מִיתַת she (his mother) died. Snh. 97a לא חוה מִיתַת אינש וכ' none of that place ever died before his time; a. fr.

*Af.* אַמִית *to cause death, slay.* Targ. O. Gen. V, 24 אַמִית ed. Berl. (oth. ed. אַמִית, אַמֵי'). Ib. XXXVIII, 7 אַמִיתֵיה ed. Berl. Targ. I Sam. XIV, 13 מְמִית (ed. Lag. מְמִתֵּית *Polel*); a. fr.

**מִית II** m., **מֵת, מֵתָא, מֵיתָא** I c. (preced.) *dead; corpse.* Targ. Deut. XIV, 1. Targ. O. Num. XIX, 11 (ed. Amst. מַתָּא); a. fr.—Y. Bicc. III, 65b דקיימין מן קומי מ' who rise before the dead (being carried to burial); a. fr.—*Pl.* מַיְתַיָּא, מַתַיָּא. Targ. Num. XVII, 13; a. fr.—Y. Kidd. I, 61c bot. כד הווירין קיימין על מ' (not קירמין) when they stand by the dead (lamenting); a. e.

**מֵתָא, מֵיתָא II** m. (infin. of אֲתָא) *coming.* Targ. I Sam. XVI, 4 מֵיתָךְ ed. Lag. (ed. Wil. מֵיתָיךְ); a. fr.—Gen. R. s. 60 (ref. to בא מבא, Gen. XXIV, 62) אתא ממ' וכ' he came from coming? Where did he go to?—*Pl.* מֵיתַיָּא (with sing. sense; cmp. מַשָּׁלָא). Targ. O. Gen. XXIV, 62 מֵיתוֹדִי).—Gitt. 30a לא שמיה מתיא this is not called 'coming home' (as fulfilling the condition). Keth. 17a בריך מֵיתַיִיךְ וכ' blessed by thy coming for peace; Snh. 14a מֵיתַיִיךְ.

**מֵיתָא** f., constr. מִיתַת = h. מִיתָה. Targ. Y. I Gen. XXXV, 8; a. e.

**מִיתְגָּא,** v. מִתְגָּא.

**מִיתָה** f. (b. h.; מוּת) *death, penalty of death.* Sabb. 156b מ' משונה an unnatural death; מ' עצמה natural death. Snh. 68a אם ימותו מִיתַת עצמן if they shall die a natural death. Ib. XI, 4 (89a) מ' בב"ד death at the hand of the court. Ib. 5 מִיתָתוֹ בידי אדם he must be put to death by man (court); מיתתו בידי שמים he shall be put to death by the Lord. Keth. 37b מ' אריכתא one continued act of execution (comprising lashes and putting to death); a. fr.—*Pl.* מִיתוֹת. Snh. VII, 1 ארבע מ' נמסרו לב"ד four forms of capital punishment have been entrusted to the courts.

the stem of 'the broom' of the palm-tree; Tosef. ib. I, 4 מכבדת. Tanḥ. Mas'é 13 (ref. to הכביד, Is. VIII, 23) חכבידן כבמ' he swept them off as with a broom; Num. R. s. 23, end; Lam. R. introd. (R. Abbahu 2) חממם כבמְכַבֵּיד, v. חָמַם. Tosef. Sabb. VI (VII), 7 שב על המ' sit on a broom (a superstitious practice); a. e.—*Pl.* מְכַבְּדוֹת. Succ. 13[b] מ' ובהן תמרים palm-twigs on which there are dates; Y. Bets. IV, 62[c] top. Pes. 56[b] של מ' the dates hanging on the branches. Y. Peah IV, beg. 18[a] תמרים במ' (leave for the poor) dates on the branches. Y. Maasr. I, 48[d] bot.—[Sabb. 113[b] מְכַבְּדוֹתַי, v. כָּבַד I, *Pi.*]—[Ruth R. end מכבדות some ed., read: מְכַבְּרוֹת.]

**מְכַבֵּד,** v. preced.

**מכבין,** Targ. II Sam. XVII, 28, v. מַכָּא.

**מְכַבֵּישׁ,** v. מְכַבֵּשׁ.

**מַכְבַּנְתָּא** f. ch. (כְּבַן) = h. כְּבִינָה, *brooch, buckle.* Sabb. 62[a], expl. כּוֹכְלִיאָר.—Ib. 156[b], v. דּוּץ II.

**מַכְבֵּר, מַכְּבֵי,** v. מְכַוֵּר.

**מַכְבֶּרֶת** f. (b. h. מִכְבָּר; כָּבַר; v. כְּבָרָה) *sieve.*—*Pl.* מַכְבֶּרוֹת. Gen. R. s. 39; Yalk. ib. 62; Yalk. Neh. 1071; Ruth R. end (not מכבדות).

**מַכְבֵּשׁ** m. (כָּבַשׁ) *clothes-press; screw, vise.* Tosef. Sabb. XVI (XVII), 5 כלים ... מ' של בעלי (ed. Zuck. מים for כלים, corr. acc.) a domestic clothes-press which has been unscrewed to take out clothes. Sabb. XX, 5 מ' ... מתירין וכ' you may unscrew a domestic clothes-press but not screw it (on the Sabbath). Ib. של כובסין (מ') the washers' clothes-press. Kel. XVI, 7 מ' של חרש the carpenter's vise (for straightening wood), v. מְכַוֵּן; Tosef. ib. B. Bath. I, 8 מכבישׁ של נגר. Ib. 15 מ' של שכף וכ' the leather worker's press on which he stretches the hides. Y. Sabb. XX, end, 17[d]; a. e.

**מְכַדֵּי,** v. כְּדֵי I.

**מַכָּה** f. (b. h.; נָכָה) *wound, plague, stroke, blow.* Sabb. 134[b]. Meg. 13[b] (ref. to Esth. III, 1) אחר שברא ... רפואה למ' after the Lord had prepared the healing of the wound (the means of salvation); a. v. fr.—מַכַּת בצורת, מ' בכורות, מ' מרדות &c., v. respective determinants. Sot. III, 4 מכת פרושין Y. ed. (Bab. a. Mish. מַכּוֹת) the wound inflicted by the Pharisees, i. e. injury done under the pretext of strict adherence to the letter of the law, or of benevolence; Y. ib. 19[a] מ' פ' זה שתוא נותן עצה וכ' 'the plague of the Pharisees' is he who advises heirs to evade paying alimentation to the widow. Ib. זו מ' פ' נגעו בה (collect. *pl.*) the Pharisean plague has struck her; ib. זה מ' פ' נגעו בו his friends under the pretext of benevolence have deprived him of the benefit of the poor-law; Y. Peah VIII, 21[a] bot.—Sot. 10[b] (play on מֻכֶּתֶת, v. מָךְ) שהיתה מכתו מכתת חמה וכ' his defect was a perfection, for he was born circumcised; [Rashi: 'the place where he was to be wounded'].—*Pl.* מַכּוֹת. Ex. R. s. 10; a. fr.—Snh. I, 2 מ' בשלשה corporal punishment (lashes, v. מַלְקוּת) must be decreed by a court of three. Ib. 10[a] מ' תראויות להשתלש a number of lashes which is divisible by three (39); a. fr.—*Maccoth* (*Punishments*), a treatise of the Mishnah, Tosefta, Talmud Babli a. Y'rushalmi, of the Order of N'zikin.

**מְכָוָה** f. (b. h.; כָּוָה) *burnt spot on the skin, burn.* Neg. IX, 1 כל שהוא מחמת האש זו היא מ' all wounds produced through fire (directly or indirectly) are called 'burns'. Ib. VIII, 7 מחיית המ' the cicatrization of a burn. Ib. IX, 2; Sifra Thazr., Neg., Par. 4, ch. VII אין שחין ומ' וכ' an inflammation and a burn cannot be combined (to make up the minimum size required for uncleanness); a. fr.

***מְכַוֵּן** m. (כּוּן) *a straightening device, vise.* Pesik. Zutr., Haăz. (p. 111 ed. Bub.) נתנו במ' ולא וכ' he placed it (the crooked wood) in a vise, and it was not straightened; (Sifré Deut. 308; Yalk. Deut. 942; Yalk. Ez. 362, corrupt versions); cmp. מַכְבֵּשׁ.

**מַכְּוֵר, מְכַוֵּר** pr. n. *Mikhvar, Makhvar,* a district of Peraea. [The situation of *Machaerus* forbids its identification with our w.] Targ. Y. I, II Num. XXXII, 1; ib. XXI, 32 (Y. I מכבר; h. text יעזר). Ib. XXXII, 35 (Y. I מ' גרמתא, II מ' ויגבהה; h. text ויעזר ויגבהה).—Y. R. Hash. II, 58[a] top חרי מ' וגדור; (Bab. ib. 23[b]; Tosef. ib. II (I), 2 חרים וכיריו), v. גְּדוֹר; Y. Shebi. IX, 38[d] bot; (Tosef. ib. VII, 11 חרים ותבירותי' ed. Zuck., v. Var. ib. note).—Tam. III, 8 חר מ' (Talm. ed. 30[b] ערי); Yoma 39[b] חרי מכמר (Ms. O. מכוור; Ms. M. חרים; Ms. M. 2 מכאוור).

**מְכוֹלִין** m. pl. (כּוּל, כָּלַל; cmp. כִּילָה) *curtain, cover.* Targ. II Kings XXIII, 7 (Ar. מְכִילִין).

**מָכוֹן** m. (b. h.; כּוּן) *defined place; plan; residence.* Sot. VIII, 3 הבונה בית על מְכוֹנוֹ he who rebuilds a house on its old place and plan. Lam. R. introd. (R. Joh. 1) למְכוֹנִי הראשון to my original residence (heaven).—Esp. *Makhon,* name of one of the seven heavens. Ḥag. 12[b].

**מְכוֹנָה** f. (preced.) *a place where animals are kept ready for slaughtering; stall, coop.*—*Pl.* מְכוֹנוֹת. Ohol. VIII, 1.—[Y. Sabb. XVII, 16[b] top ובמכונה, v. בּוּכְנָא.]

***מְכַוַּנְתָּא** f. (כּוּן *Pa.*) *looking out, lurking.*—Targ. Jud. V, 11 בית מְכַוְּנַת ליסטין the place where robbers lie in wait.

**מְכוֹר,** v. מְכַוֵּר.

**מְכוֹרָה,** v. מְכִירָה.

**מְכוֹרוֹת,** v. מְכֵרוֹת.

**מכורך,** v. כָּרַךְ.

**מכורסינין,** v. בּוּרְסִין.

**מַכּוּשׁ** I m. (נָכַשׁ) *hoe, spud; digging with the spud.* B. Bath. 54[a] כיון שהכיש בה מ' אחד וכ' (Ms. R. שנכש בה) as soon as he has inserted the spud once, he has taken possession of the entire field. Ib. מקום מַכּוּשׁוֹ בלבד only the place where he dug.—[Y. Ned. IV, beg. 38[c] קורדום של מ', v. נִיכּוּשׁ.]

**מַכּוּשׁ** II m. (כָּשַׁשׁ, v. כְּשַׁשְׁשׁ) 1) *clapper of a bell.* Midr. Till. to Ps. VII, 10 דומה לפעמון .... ומַכּוּשׁוֹ של וכ' like a golden bell whose clapper is made of a jewel.—2) *hammer,*

*striking with the hammer.* Ab. Zar. 19b מ׳ אחרון the last stroke (driving the nail in).—[Tosef. Mikv. VI (VII), 17 והמכושרים, ed. Zuck., read: המכובשים, v. כָּבַשׁ.]

מַכּוּשׁ, מַכּוּשָׁא I, מַכּוּשָׁה ch. same, *hammer; knocker.* Lev. R. s. 24 מאן דהוה ליה מ׳ whoever has a hammer (or a *hoe*, v. next w.). Gen. R. s. 44 (ed. Wil. מַכְּרִישָׁה); Yalk. ib. 77 מכושה, v. כָּשַׁשׁ. Y. Meg. III, 73d bot., v. בַּכּוּשָׁא.

מַכּוּשָׁא II ch.=h. מַכּוֹשׁ I, *hoe, spade.* Lev. R. s. 25 יטעון מַכּוּשָׁרָה וכ׳ (Var. in Ar. יסב פסא) shall take up his spade and go out and plant trees.

מָכוּת f. (מָךְ) 1) *poverty.* B. Mets. 114a; Arakh. 17b (ref. to מָךְ, Lev. XXVII, 8) עד שיהא במכותו וכ׳ he must have remained in his impoverished condition from the beginning to the end of the proceedings.—2) *humility.* Gen. R. s. 74, end (play on מַכֹּתָם, Ps. LX, 1) מכות וחמות humility (of David) and innocence; Yalk. Sam. 147 מ׳ וחמות לדוד.

מָכוּתָא f. (Assyr. *makua*, v. Fränkel Zeitschr. für Assyriol. III, p. 53; Proceed. Soc. for Bibl. Archaeol. 1887, p. 103) a certain kind of *boat*, (*low boat?*). Keth. 69b אסקריא דמ׳; (Taan. 21a דספינתא, v. Rabb. D. S. a. l. note 300), v. אַסְקַרְיָא; [Rashi: *sail*]. B. Bath. 161b מ׳ (ציירו) drew a ship in place of his name (Rashb. *mast*); Gitt. 36a; 87b (Rashi: *sail-yard*).

מַכּוּתִי f. (נָכָה) *a bite.* Koh. R. to VI, 11 [read:] או חדא מ׳, v. מַעֲקוּצִי.

מַכְחוֹל, מִכְחוֹל m. (פָּחַל) *staff used for painting the eye.* Kel. XIII, 2 מ׳ שניטל חכך a painting staff the spoon-shaped side of which is broken off; Tosef. ib. B. Mets. III, 5, v. זָכַר. Snh. 68a כמ׳ בשפופרת; Cant. R. to I, 3, v. זָכַר a. חָסַר. B. Mets. 91a כמ׳ בשפופרת as the painting stick is inserted in the tube; Macc. 7a; a. e.

מַכְחָלָא m., מַכְחָלְתָּא f. ch. same. B. Kam. 117a דלו לידה במ׳ דכספא Ar. (ed. לתא . . . .) they lifted his eyelids with a silver stick.—*Pl.* מַכְחָלֵי. Gitt. 69a תלתא מ׳ three staff-fuls of paint.

מְכָא, מְכִי (v. מוֹךְ) *to decline, bend.* Targ. Jud. V, 4; a. e. (v. מוֹךְ).

*Af.* אַמְכֵי *to lower.* Gen. R. s. 17, beg. אַמְכַּת לאפה she lowered her face (looked down sulkily); Lev. R. s. 34 אמכת על אפא (corr. acc.).

*Ithpe.* אִתְמְכֵי *to be bent down, depressed.* Targ. Ps. XXXVIII, 9 אִתְמְכָיִית (ed. Wil. אִתְמָכִית; h. text נדכיתי). Ib. CVI, 43. Targ. Job XXIV, 24 (Ms. אִתְמַכִּיכוּ).

מְכֵי m., מַכְיָה, מַכְיָא f. (preced.) 1) *bent, cowed, timid.* Lev. R. s. 13 [read:] הדא חיותא כי סלקא מן ימא הדא מ׳ וכ׳ Ar. (ed. מכיא) an animal coming on land from the water is timid, coming out of the forest, it is not; Cant. R. to III, 4 (corr. acc.).—2) *low.*—*Pl.* מָכְיָא. Gen. R. s. 32 אי מן מ׳ הוא if it is one of the low mounts; (Cant. R. to IV, 4 מַכִּיבַיָּא, v. next w.).

מַכִּיכָה, מַכִּיכָא, מַכִּיכְתָּא, מַכִּיךְ m., f. (מָכַךְ) 1) *low; lowly, humble.* Targ. Lev. XIII, 20, sq.—Targ. Prov. XVIII, 14 (ed. Wil. מְכֻכְתָּא). Ib. XVII, 27; a. fr.—*Pl.* מַכִּיכְיָא, מַכִּיכְיָן. Targ. Is. LVII, 15. Targ. Job V, 11; a. fr.—Cant. R. to IV, 4, v. preced. [—2) *bolster, cushion,* v. מַכְּבָא.]

מַכִּיכוּתָא f. (preced.) 1) *lowliness, humility.* Targ. Koh. X, 6; a. e.—2) *languor.* Ib. 18 מַכִּיכוּת תפקידתא languor in the observance of the law (h. text שפלות ידים).

מַכִּיכְתָּא, v. מַכִּיךְ.

מְכַל׳, מְכִילְתָּא, מְכִילָא f. (פּוֹל) 1) *measure of capacity*; trnsf. (v. מִדָּה) *retribution, dealing out.* Targ. O. Deut. XXV, 14. Targ. I Chr. XXIII, 29; a. fr.—Targ. Job IX, 22 חדא מ׳ the same destiny.—*Pl.* מְכִילָן, מְכִלָּן, מְכִילָתָא, מְכִילֵי. Targ. Y. Deut. l. c. Targ. O. Lev. XIX, 36 (Y. מְכִילוֹ, read: מְכִלָּ׳). Y. B. Bath. V, end, 15b חוה מיתי על מ׳ punished for false measures.—2) *a vessel used in connection with the show-bread* in the Temple.—*Pl.* מְכִילָתָא. Targ. Ex. XXV, 29 (h. text מנקיות); a. e.—3) (cmp. מִדָּה) *a collection of rules of interpretation, treatise, tract.* Gitt. 44a עיין במכילתיך read it up in thy collection (Boraitha). Pes. 48a ואהדר ליה במ׳ וכ׳ and his reply is recorded in another collection.—Y. Ab. Zar. IV, 44b top מ׳ . . אפיק R. Y. produced the M'khilta (v. infra; v. Mekh. Mishp. s. 20, ed. Weiss, p. 107, note 100).—*Pl.* מְכִילָאן. Lev. R. s. 3, beg. רעותיה . . . ברי מ׳ he likes to be called a man mastering many Mekhiltas; Koh. R. to IV, 6 מרי מ׳ (some ed. מירבילא, מירכיליאן, v. מֵירְבָלָא II).—Esp. *M'khilta*, or *M. d'bé R. Yishmael*, a *Halakhic and Midrashic book* on Exodus from ch. XII, to XXXV.

מַכְּנָר, v. נָבַר.

מַכִּיר, Pirké d'R. El. ch. XXXVIII, read מְכִירָא, v. מְכִירִין.

מְכִירָה f. (מָכַר) *sale.* R. Hash. 26b; Sot. 13a, v. כִּירָה I. Y. Kidd. I, 59a מ׳ מ׳ we draw an analogy between the expressions מכר (Deut. XV, 12 a. Ex. XXI, 7). Ib. bot. שבירית של מ׳ the seventh year counted from the date of sale, opp. של עולם the Sabbatical year. B. Kam. 68a מ׳ שאינה חוזרת a sale which cannot be reconsidered; a. fr.—Y. Maas. Sh. III, beg. 54a מכורתו מיוחדת its sale is permitted in a special Biblical passage (Deut. XIV, 24, sq.).

מְכֵירִין m. pl. (μάχαιρα) *knives, daggers.* Tanḥ. Vayḥi 9 (play on מֵכֵרוֹת, Gen. XLIX, 5) לשון יווני הוא שקורין לחרבות מ׳ it is Greek, in which swords are called *machaerin.* Gen. R. s. 99 לשון יווני הוא מ׳; Pirké d'R. El. ch. XXXVIII שחיוונים קוראים לחרב מכיר (read: מְכֵירָא). Gen. R. s. 88 קונדא מ׳ נתנו וכ׳ (combine into one word: κονδομάχειρα, v. S. compounds of κοντο) they put short daggers in to their shoes. Lev. R. s. 33, beg. מוכיררין (corr. acc.), v. מיצטרא.

מכיצטרכי, v. מגיסטריני.

מַכִּישָׁה, v. מַפּוּשָׁא I.

מָכַךְ (v. מוֹךְ), *Hif.* הֵרְמִיךְ *to bend, lower.* Tosef. Naz. IV, 7 הרמכתי את וכ׳ I bent my head.

*Nif.* נָמַךְ *to be crushed.* Sifré Deut. 296 נמכו, v. חָשַׁל.

*Nithpa.* נִתְמַכֵּךְ, v. נִכְנַךְ.

מְכַךְ ch. same, *to lower, level; to humiliate.* Targ. Y. Ex. XII, 37 לְמֵימַךְ וכ׳ to level mountains. Targ. Ps. XXXV, 15 (h. text נכים).—*Part. pass.*: מְכִיךְ, *pl.* מְכִיכִין *laid under, bolstered.* Targ. Ez. XXIII, 41, v. next w.

*Pa.* מַכֵּךְ same. Targ. Y. Num. XIV, 14. Targ. Prov. XXII, 22.—Targ. Lam. III, 34. Targ. Ps. CXLVII, 6 [read:] מְמַכֵּיךְ, v. מָאַךְ; a. e.—Yoma 84[b] מַכֵּיךְ מַכּוּבֵי Rashi a. Ms. O. (ed. מְמַכֵּיךְ, v. Rabb. D. S. a. l. note 9; Ms. L. מסכיך סכוכי, v. סָבַךְ) he subdues the flame (and produces a coal fire which can be utilized).

*Ithpa.* אִתְמַכַּךְ *to be humbled, cast down.* Targ. Ps. XLII, 6; a. e.

מַכָּא m. (preced.; cmp. מוֹךְ) *bolster, cushion.* Targ. Ez. XXIII, 41 מְכִיכִין מ׳ דיקר ed. Lag. (ed. only מַכִּיכִין דיקר, corr. acc.) bolstered with cushions of honor. Targ. II Sam. XVII, 28 ed. Lag. (ed. מכבין, corr. acc.; h. text מִשְׁכָּב). Targ. Am. VI, 7 ed. Lag. (ed. מַכִּיכִין).

מְכַכְתָּא, v. מִכְּךָ.

מַכָּל m. (נָכַל) *fraud, adulteration.* Mekh. Mishp. s. 13, v. הֵלֵם.

מְכַלָּא, v. מֵיכְלָא.

מְכַלָּא, מְכַלְתָּא, v. מִכְלָא.

מְכַלָּה, מ׳ f. (b. h.; כָּלָה) *perfection.*—*Pl.* מְכַלּוֹת, מ׳; מ׳ זהב (vessels) *made of pure gold.* Men. 29[a] (expl. מ׳, II Chr. IV, 21) שכילתו לכל זהב וכ׳ it used up all the locked up gold of Solomon.

מַכֵּלָה m. (כָּלָה) *Destroyer*, name of an angel of judgment. Deut. R. s. 3, v. חַשְׁמַד.

מְכַלּוּתָא, v. מֵיכְלוּתָא.

מְכַלָּל, v. כָּלַל.

מכללה, Cant. R. to II, 15, v. בלטוורא.

מַכְלַלְתָּא pr. n. pl. (לַכְלַל) *Makhlalta* (*Crown*). Targ. Y. Num. XXXII, 3; 34 (h. text עֲטָרוֹת, עֲטָרֹת). Ib. 35 מַכְלַלְתָּא (Y. II מ׳ ד־; h. text עֲטָרֹת).

מְכַלְתָּא, v. מִכְלָא.

מכלתייא, Yalk. Dan. 1061 some ed., v. מצלתייא.

מְכַמּוֹר, pl. מְכַמּוֹרִין, v. next w.

מְכַמֶּרֶת, מִכְמֶרֶת, מִכְמֹרֶת f. (b. h.; כמר *to hide*) *trap, small fisher's net,* contrad. to חֵרֶם. Y. Pes. IV, 30[d] top; Y. M. Kat. II, end, 81[b] צד חוא במ׳ one may fish with the small net. Y. Yeb. XVI, 15[d] top (prob. to be read: רוח . . . *pl.*), v. כָּמַר.—*Pl.* מְכַמּוֹרוֹת, מִכְמוֹרִין, מִכְמֹרוֹת. Tosef. Bets. III, 1; Y. ib. 62[a] top. Yeb. 121[a] מכמורין; Tosef. ib. XIV, 6 מכמרות (Var. מכמרראות, read מַכְמוֹרָאוֹת, fr. מַכְמוֹרִיּוֹת). Kel. XXIII, 5. Makhsh. V, 7. Pirké d'R. El. ch. LI נאחזין במכמרותיהם will be caught in the nets laid for them; a. e.

מְכַמְכֵּךְ (v. מָכַךְ) *to crush.*

*Nithpalp.* נִתְמַכְמְכֵךְ *to be crushed.* Snh. 101[b] (Ar. ed. pr. נִתְמַכְּכֵךְ); cmp. מָעַךְ.

מכמם, v. next w.

מִכְמָס pr. n. pl. (b. h. מכמש) *Mikhmas* in Benjamin. Men. VIII, 1 (Bab. ed. 83[b] מכנים, corr. acc.; v. Rabb. D. S. a. l.); Tosef. ib. IX, 2 מכמם ed. Zuck. (Var. מס . .).

מְכַמַּר, v. כָּמַר.

מִכְמָר m. (b. h., v. מִכְמוֹרֶת) *trap, net.* B. Kam. 117[a].—[מכמרים, Esth. R. to VI, 10 ed. Wil., read מסמרים.]

מְכַמֶּרֶת, v. מִכְמוֹרֶת.

מִכְמֵת־ f. constr. (compound of מִ, כְּ a. אָמָא; cmp. דִּכְמָא) *of those like.* Targ. Ps. LXXIII, 15 ed. Lag., v. דִּכְמָא.

מְכַן, v. כַּאן.

מִכְּן, v. כֵּן.

מְכַנֵּי, v. מוּכְנֵי.

מכניס, Men. 83[b], v. מִכְמָס.—[Gen. R. s. 31 מכניסו, some ed., v. next w.].

מִכְנָס m. (כָּנַס) 1) *storing up, laid-in stock.* Y. Kil. II, beg. 27[c] דרך מ׳ in the way of storing up (for home consumption). Gen. R. s. 31 רוב מִכְנָסוֹ, v. דְּבִירָה. Y. Dem. III, 22[c] top רוב מכנסו מישראל the larger portion of his storage comes from Jews.—2) בית מ׳ *the lower side of the shovel,* v. כּוּוֵנָס. Y. B. Mets. IX, beg. 12[a].

מִכְנָסַיִם, מִכְנָסַיִם m. du. (b. h.; כָּנַס) [*clothes of retirement,*] *undergarment, drawers.* Yoma VII, 5. Ib. 23[b] שלא ידחא דבר קודם למ׳ that there must be no garment put on before (under) the drawers; a. fr.

מִכְ׳, מַכְנָסִין ch. same. Targ. O. Lev. VI, 3; a. e.

מַכְנַשְׁתָּא f. (כְּנַשׁ) *gathering in.* B. Mets. 21[a] מ׳ דבי דרי the season of storing up the grains from the threshing floor; ib.[b] מ׳ דבריזרי (corr. acc.). [Ar. s. v. כנש, reads בְּנִישְׁתָּא, and explains: *the sweepings* of the threshing floor.]

מָכַס (denom. of next w.) *to pay toll on.* Midr. Till. to Ps. CXVIII, 20 אם אינך מוֹכֵס כל וכ׳ unless thou payest the toll on all thy goods, thou wilt have nothing left.—V. מוֹכֵס.

מֶכֶס m. (b. h.; כָּסַס) [*marking off, counting,*] *toll, tax.* Succ. 30[a] בית מ׳ the custom-house. Sabb. 33[b]; Ab. Zar. 2[b] תקנתם גשרים לידול בהם מ׳ you put up bridges in order to raise toll on them. Ib. 13[a] ינוח לו את חמ׳ to him shall the toll be remitted. Tanḥ. Lekh 5 כלי מ׳ של חטין collect the duty as if it were wheat; a. fr.—*Pl.* מְכָסִאוֹת. Ab. d'R. N. ch. XXVIII.

**מִיכְּ, מְכָסָא** ch. same. Gen. R. s. 40 כיון דמטא למ׳ (=לבי מ׳) when he arrived at the custom-house. Ib. הב מ׳ pay toll. Ab. Zar. 4ª שבקו ליה מ׳ וכ׳ they released him from taxes for thirteen years. [מְכָסָא, infin. of כְּסָא, v. כְּסַן.]—*Pl.* מְכָסֵי, מִי׳. בי מ׳ *Custom House*, name of a place. Keth. 112ª top; Yeb. 45ª; Gitt. 46ᵇ; v. כּוּבָּא II.

**מָכְסָא**, v. מוֹכְסָא.

**מכסאני**, v. מַיכְסָנָא.

**מִכְסָה** m. (b. h.; כָּסָה II) 1) *tent-cover*. Sabb. 28ª; a. e.—*Pl.* מִכְסָאוֹת. Ib. Num. R. s. 12, end; a. e.—2) (v. Lev. III, 3) *the cover of the inwards, peritoneum*. Y. Hor. I, 46ª top ושל מ׳ (not ולומ׳) and the fat of the peritoneum.

***מַכְסֵי, מְכָסוֹרִין** m. pl. (כסר, cmp. Arab. *kasar* and denom.) *division, settlement* of shares (cmp. מֶכֶס). Y'lamd. to Num. XXIII, 10, quot. in Ar. לכשתטול את שלך ותעשה חמ׳ וכ׳ when thou (Balaam) takest thy share and makest a settlement, thou shalt agree with (or thank) me. [Ar. refers to אַכְסָרָה.]

**מכסח**, Y. Sabb. VI, end, 8ᵈ קריב למ׳, read: לְמָכְסָה, v. מוֹכְסָא.

**מכסיומינוס**, Mekh. Yithro, Amal., s. 2 end, read: טַכְסִיוֹטִינוֹס m. pl. (ταξεώτης) *magistrate's assistants*.

**מַכְסִירִין**, v. מְכָסוֹרִין.

**מַכְסֵן** (denom. of next w.) *to chastise*. [Targ. Ps. XCIV, 12, מכסניניה, Var. ed. Lag., read: תַּכְסֵן, v. כְּסַן.]

*Ithpa.* אִתְמַכְסֵן *to be chastised*. Targ. Job XXXIII, 19.

**מַכְסָנָא** m. (כְּסַן) *chastiser*.—*Pl.* מַכְסָנֵי. Targ. Prov. XXIV, 25 (ed. Lag. מאכסני, Ms. מכסאני).

**מַכְסָנוּתָא** f. (preced.) *chastisement, rebuke*. Targ. Ps. L, 17. Ib. XXXIX, 12 (some ed. מסכ׳, corr. acc.); a. e.—*Pl.* מַכְסָנְיָתָא (v. next w.). Ib. XXXVIII, 15. Targ. Job XXIII, 4 מכסניותא ed. Lag. (corr. מַכְסָנָוֵי or מַכְסָנָיֵי; oth. ed. sing.).

**מַכְסַנְיָא** same. Targ. Job XXXI, 23 מַכְסַנְיֵיהּ Ms. (ed. Lag. מסירי־; ed. Wil. מספיר׳).

**מכפה**, Y. Succ. II, end, 53ᵇ, read: מְקֻפָּה.

**מַכְפֵּלָה** f. (b. h.; כָּפַל) *doubling, coupling*. Erub. 53ª חיינו מ׳ that is the reason why it is called 'double cave'. Ib. מאי מ׳ why is it called &c.?—Gen. R. s. 98 שמע ישראל אבינו ממערת המ׳ hear, oh Israel, our father of the double cave!; a. e.

**מָכַר** (b. h.; cmp. פָּרָה) *to sell*. Sifré Deut. 169 (ref. to Deut. XVIII, 8) מה מָכְרוּ וכ׳ what have the fathers sold to one another? (Answ. the weekly turns); Succ. 56ª; Y. ib. V, end, 55ᵈ. B. Bath. 64ᵇ, a. fr. מוֹכֵר בעין יפה מוכר the seller is presumed to sell liberally, i. e. to sell all except that which is specified as excluded; מ׳ בעיין רעה מ׳ he sells only that which is specified as sold. Ib. IV, 1 המוכר . . . לא מ׳ וכ׳ if one sells . . ., he has not implicitly sold &c. Sot. III, 8 אין האשה מוֹכֶרֶת וכ׳ a woman cannot sell her daughter; a. v. fr.—Part. pass. מָכוּר; f. מְכוּרָה; *pl.* מְכוּרִים, מְכוּרִין; מְכוּרוֹת. Tosef. Ab. Zar. III (IV), 18 הרי זה מ׳ he is sold (the sale is valid). B. Bath. IV, 3. Tosef. B. Kam. VII, 8 חביות המ׳ וכ׳ wine casks which have been sold to the shopkeeper (awaiting delivery); a. v. fr.

*Nif.* נִמְכַּר *to be sold*. Sot. l. c. דאיש נ׳ . . . נִמְכֶּרֶת a man can be sold for his theft, but a woman cannot &c. Mekh. Mishp. s. 2; a. fr.

***מְכַר**, *Ithpa.* אִתְמַכַּר (denom. of מַכָּר) *to be made acquainted*. Targ. Prov. XIX, 14 Var. ed. Lag. (ed. מתמסרא, v. מְסַר).

**מֶכֶר** m. (b. h.; מָכַר) *sale*. Kidd. 6ᵇ במ׳ לא קנה if the transaction is a sale (of land), he has not acquired possession (by delivering the purchasing money as a loan). Ib. 47ª ושוין במ׳ and they agree in the case of a sale. Keth. XI, 4 מְכָרָהּ בטל her sale is invalid; a. fr.—V. מִמְכָּר.

**מַכָּר** m. (b. h.; נָכַר) *acquaintance, friend*. Y. Gitt. III, 45ª ויש מ׳ לעני *has the poor man a friend?, i. e., is he who* separates the poor man's tithes permitted to reserve them for a certain person?—*Pl.* מַכָּרִים, constr. מַכָּרֵי. Ib. במ׳ כהונה וכ׳ the Mishnah speaks of friends of priests or Levites (to whom the owner is in the habit of giving the priestly shares); Bab. ib. 30ª. Ib. במ׳ לא קתני (sub. כהונה) the Mishnah does not distinctly speak of friends. Ḥull. 133ª; a. fr.

**מַכָּרָא** ch. same. Targ. II Kings XII, 6.—*Pl.* מַכָּרִין. Ib. 8.

**מְכֵרוֹת** f. pl. 1) (מָכַר) *sales*, trnsf. m. (cmp. לְקוּחוֹת) *seller*. Gen. R. s. 98 (ref. to Gen. XLIX, 6 מְכֵרֹתֵי) for whom are those weapons fit? לְמְכֵרוֹתֵיהֶן וכ׳ to their seller, to Esau who sold the birth-right (to their father).—2) (=מְכֹרוֹת, fr. נָכַר, cmp. מַכָּר) *friendship, neighborhood, neighbors*. Tanḥ. Vayḥi 9; Gen. R. s. 99 (ref. to Gen. l. c.) וי״א מכריותיהם מגורותיהם וכ׳ (ed. Wil. מְכוֹר׳) and some say *m'kherothehem*, means their neighborhoods (ed. Wil.: and some say, read it *m'khorothehen*) as we read (Ez. XVI, 3) &c.—V. מְכֵרִין.

**מכרין**, Y. Ḥall. I, 58ª top עיסת מ׳ (ed. Krot. מברין) prob. to be read מוֹכְרִין, the dough prepared by sellers (intended to be used as leaven).

**מְכַשּׁוֹל** m. (b. h.; כָּשַׁל) *hindrance*. Succ. 52ª ישעיה קראו מ׳ Isaiah called the evil inclination 'hindrance' (Is. LVII, 14).

**מַכְשִׁיר** m., pl. מַכְשִׁירִין (כָּשֵׁר) 1) *preparatory means, preliminary acts*. Meg. 7ᵇ מַכְשִׁירֵי אוכל נפש acts preliminary to the preparation of food (as grinding the slaughtering knife &c.). Ib. הוא ולא מַכְשִׁירָיו it says (Ex. XII, 16) 'that' (alone may be done), but not its preliminaries. Ib. מ׳ שאפשר וכ׳ acts which might have been done a day before. Erub. 102ᵇ, sq. מ׳ מצוה requirements of a religious act (to be performed on the Sabbath, v. דָּחָה). Sabb. 136ª מ׳ מילה requirements for circumcision. Tosef. Pes. V, 1; Y. Sabb. XIX, 17ª top; a. fr.—2) *Makhshirin* (things which make an object fit for levitical uncleanness), name of a

treatise of the Mishnah and Tosefta, of the Order of Tohăroth.

מְכַשֵּׁף m. (b. h.; כָּשַׁף) *sorcerer*. Snh. VII, 4. Ib. 11 חמ׳ חטושה מעשה a sorcerer, that is, he who performs a real act of sorcery; a. fr.—*Pl.* מְכַשְּׁפִים. Tanḥ. Vaëra 3. Snh. 67b אוב ... בכלל מ׳ הוי *Ob* and *Yid'oni* are included in the law against sorcerers; a. fr.

מְכַשֵּׁפָה f. (b. h.; preced.) *sorceress*. Snh. 67a מ׳ אחד האיש וכ׳ by the expression 'sorceress' (Ex. XXII, 17) both man and woman are meant. Y. ib. II, end, 25d בפרשת מ׳ on the section treating of sorcery; a. e.

מְכַשֵּׁפוּת f. (preced.) *sorcery*. Tanḥ. Vayetsé 12 במ׳ (some ed. במכשפו, corr. acc.) with sorcerous charms, v. צִיץ II.

מְכָתָב m. (b. h.; כָּתַב) *writ, letter*. Ab. V, 6, a. e. חכתב וחמ׳, v. כָּתָב.—*Pl.* מִכְתָּבִים, מִכְתָּבִין. Tosef. Sabb. XVII (XVIII), 8 חמ׳ שבכרכים (ed. Zuck. חמכתמין) the public announcements in cities.

מִכְתָּבָא, מְכָתְבָא ch. same. Targ. Esth. IX, 27.—*Pl.* מִכְתָּבִין. Targ. Y. I Deut. XXXII, 8.

מַכְתֵּב m. (preced. wds.) *writing tool, pencil, stylus*. Kel. XIII, 2; Tosef. ib. B. Mets. III, 4 מ׳ שנטל חכותב וכ׳ the stylus of which the pointed end is broken off, v. כּוֹתֵב; Y. Sabb. VIII, 11b bot. Kidd. 21b; a. e.—*Pl.* מַכְתְּבִין, מְכַתְּבִין. Y. Taan. VI, 69a top במ׳ חללו אנו וכ׳ (not במכתובים) with these our pencils we shall march out and stab them; Lam. R. to II, 2; to III, 49.

מַכְתָּבָא ch. same. Ab. Zar. 22b, v. דַּגְלָא.

מִכְתָּבָא, v. מִכְתָּב ch.

מכתובים, v. מָכְתֵּב.

מַכְתָּוָתָא f. pl. (v. כָּתָא) *after-crop*. Sabb. 110b מ׳ Ms. M., v. כָּתָא.

מַכְתִּיר, v. כָּתַר.

מִכְתָּם m. (b. h.; כָּתַם) *impression, writ*.—*Pl.* מִכְתָּמִין. Tosef. Sabb. XVII (XVIII), 8 ed. Zuck., v. מִכְתָּב h.

מַכְתֵּשׁ m. (b. h.; כָּתַשׁ) 1) *mortar*. Y. Peah II, 17a top, v. כָּתַשׁ.—2) *mortar-shaped cavity*;—3) *jaw*. Gen. R. s. 98 (expl. Jud. XV, 19) חמקום ההוא מ׳ שמו that place was named *Makhtesh* (Cavity); ib. מלמד שחביא לו וכ׳ it intimates that the Lord opened to him a spring from between his (the ass') teeth (taking מ׳ as *jaw*).—4) *an instrument of torture*. Tosef. Kel. B. Mets. VII, 8, v. פֶּתִי. Pesik. Shek. p. 15a, v. חֲמוֹר.

מַכְתֵּשׁ, מַכְתְּשָׁא m. (כָּתַשׁ) 1) *wound, plague, affliction*. Targ. Ex. XI, 1. Targ. Lev. XIII, 29; a. fr.—[Targ. Y. Gen. XII, 19 *fem.*]—*Pl.* מַכְתְּשִׁין, מַכְתְּתֵי. Targ. Gen. XII, 17. Targ. Ps. LXXXIX, 33.—2) [*pounding*.—*Pl.* מַכְתְּשֵׁי, מַכְתְּתֵי. Targ. Prov. XXVII, 22, combining massoretic vers. with one from which LXX. a. Pesh. are translated, v. אוּרְדְּךָ.]

מַכְתֶּשֶׁת f. (preced.) 1) *mortar*. B. Bath. IV, 3 חמ׳ הקבועה the stationary mortar in the house. Ib. 65b; Tosaf. ib. III, 1 חמ׳ חקוקה a mortar hewn out of a rock in the house. Taan. 28a; a. fr.—2) *cavity*. Tosef. Nidd. VIII, 6; Nidd. 61a מ׳ מלאה עצמות a hole in the ground full of bones.

מָל, v. מוּל.

מַל m. (מָלַל) *brittle, easily crushed*. Sifra Vayikra, N'dab., ch. XIV, Par. 13 (play on כַּרְמֶל, Lev. II, 14) רך מל tender, yet brittle; Men. 66b רך ומל (Ms. M. כר ומלא, v. Rabb. D. S. a. l. note); Y. Sabb. I, 2d bot. רך מלא (corr. acc.), v. כַּרְמֶל.

מְלָא, v. מְלָאָה a. מְלָה.

מָלָא I (b. h.) *to be full*, v. מָלֵא II.—Tosef. Dem. V, 24 היאך מָלָאָה לבך how could thy heart be so full of thyself, i. e. how daredst thou?

*Pi.* מִלֵּא, מֵילֵא *to fill, to draw* (water). Erub. VIII, 6 אין מְמַלְּאִין וכ׳ (Y. ed. מְמַלִּין) you must not draw water out of it on the Sabbath. B. Bath. 162b מילאהו בקרובים if he filled the vacant space on the document with the signatures of relatives; Gitt. 87b. Hor. 11b ממלא מקום אבותיו הוה he was filling his ancestors' place, was a direct successor; a. fr.

*Hithpa.* הִתְמַלֵּא, *Nithpa.* נִתְמַלֵּא *to be filled*. Ber. 3b; 59a אין חבור מִתְמַלֵּא וכ׳ חוּלְיָא v. חוּלְיָא I. Y. Succ. III, end, 54a עד שיתמלא זקנו until he has a full beard. Y. Ber. IX, 13d bot. והיתה מִתְמַלְּאָה be full of gold denars; והיתה מתמלאה and it became filled with &c. Gen. R. s. 33 הִתְמַלְּאוּ רחמים אלו על אלו be merciful to one another. Ib. וראיתי..והִתְמַלֵּאתי עליה רחמים I saw her in distress and was filled with pity for her; a. fr.

מָלָא ch. same, v. מְלֵי.

מָלָא II m., מְלֵיאָה, מְלֵאָה f. (b. h.) *full*. Ab. IV, 20 יש ... מ׳ ישן many a new vessel is full of old wine (many a young man is full of wisdom). Meg. 6a (ref. to Ez. XXVI, 2) אם מ׳ זו חרבה זו when one (of the two cities, Jerusalem and Caesarea) is full, the other is waste; a. fr.—Esp. *a full month*, of thirty days. Bekh. 58a זימנין מ׳ וכ׳ at times (in some years) it is full, at times defective, v. חָסַר; a. fr—*Pl.* מְלֵאִים, מְלֵאִין, מְלֵי׳; f. מְלֵאוֹת, מְלֵי׳. Ber. 57a; Erub. 19a, a. e. מ׳ מצות כרמון are full of good deeds as a pomegranate (is full of seeds); a. fr.—[מְלֵאָה as a noun, v. מְלֵיאָה.]

מְלָא h., מְלָא ch., v. מְלוֹא.

מְלֵאָה, v. מָלֵא II.

מְלָאִי pr. n. m. *M'laï*. Sabb. 139a (Ms. O. שמלאי, v. Snh. 98a).

מְלָאִי I m. (מָלֵא) *store, goods, merchandise*. Pes. 31b

ומ׳ של נכרים and the goods (in the store) belong to gentiles. Tosef. ib. I (II), 17 חמ׳ של ישראל if the goods belong to an Israelite. Pes. 53b כל המטיל מ׳ לכיסו׳ one who throws the profits of merchandise into the purse of scholars, i. e., gives scholars an opportunity of gaining a livelihood.—Sabb. 56a מ׳ חטילו על בעלי בתים they (the sons of Samuel) forced goods on private people (abused their station by making people their mercantile agents or their customers); Tosef. Sot. XIV, 6; ib. 5; a. e.

**מְלָאי** II m. *husk, glume*, v. מֹלַץ.

**מְלַאי*** m. ch. (מְלֵי) *helve of an axe*. Y. Bets. II, 61c top, quot. in Ḥiddushé Meïri, v. מוּלְיֵי.

**מַלְאָךְ** m. (b. h.; לאך *to work*, cmp. לָאָה) *messenger*, esp. *angel*. Gen. R. s. 50 אין מ׳ אחד עושה וכ׳ one angel never performs two missions. Snh. 96a אותו מ׳ שנזדמן וכ׳ the name of the angel that came to Abraham was Night. Gen. R. s. 9 מַלְאַךְ חיים angel of life. Ib., a. fr. מ׳ המות (abbrev. מה״מ) angel of death; a. v. fr.—*Pl.* מַלְאָכִים. Ib. s. 50 ולא שני מ׳ וכ׳ nor do two angels go on one mission. Ib. נדמו לו בדמות מ׳ they appeared to him as angels. Ib. משעשו שליחותן קראן מ׳ after they have done their mission, the text calls them messengers. Y. R. Hash. I, 56d bot. אף שמות המ׳ עלו וכ׳ the names of the angels, too, came (to Palestine) with them (the exiles) from Babylonia; Gen. R. s. 48.—מַלְאֲכֵי (ח)שרה (abbrev. מ״ה, מה״ש) the ministering angels. Sabb. 55b תנא דמ״ה the teacher who said (ib. top) that the angels asked the Lord &c. Ned. 20a ד׳ דברים סתו לי מ״ה four things did the ministering angels tell me; ib.b מאן מ״ה רבנן 'the ministering angels' means *teachers;* מ״ה ממש ministering angels in the true sense.—Tosef. Sabb. XVII (XVIII), 3 מַלְאֲכֵי שטן messengers of hindrance, opp. to מה״ש.—Y. Shebu. VI, 37a bot., a. fr. מלאכי חבלה, v. חַבָּלָה.—Hag. 5b, a. fr. מלאכי (ה)שלום the angels of peace; a. v. fr.

**מַלְאָכָא, מַלְאָךְ:** ch. same. Targ. Y. I Ex. IV, 25; a. fr.—*Pl.* מַלְאָכַיָּא, מַלְאָכֵי, מַלְאָכִין. Targ. Gen. XIX, 1; a. fr.—B. Bath. 75a פליגי תרי מ׳ ברקיע וכ׳ two angels in heaven, Michael and Gabriel, differ. Ib. חזא מ׳ שרת וכ׳ he saw ministering angels sitting &c. Koh. R. to IX, 11 (ref. to Ps. LXVIII, 13) אפי׳ מלכיהון דמ׳ וכ׳ even the chiefs of the angels, Michael and Gabriel, were afraid of Moses. Taan. 24b, v. מַלָּחָא; a. fr.

**מַלְאֲכָה, מְלָאכָה** f. (b. h.; preced.) *work, trade, vocation; task.* Ab. I, 10 אהוב את המ׳ love trade, opp. to רבנות, office. Ned. 49b, v. גָּדוֹל. Ber. 17a אני מְלַאכְתִּי בעיר my work (study) is done in town, והוא מְלַאכְתּוֹ בשדה וכ׳ and his, in the field &c., v. גָּדַר. Ab. II, 14 בעל מְלַאכְתֶּךָ thy *employer* (the Lord). Ib. היום קצר והמ׳ מרובה the day (life) is short, and the task great. Ab. d'R. N. ch. XI ויעשו בו מ׳ בשבת (not ועשה) and they made him work on the Sabbath. Sabb. VII, 1 אב מ׳, v. אָב; a. v. fr.—*Pl.* מְלָאכוֹת. Ib. עשת מ׳ הרבה וכ׳ he did several (forbidden) labors on several successive Sabbaths. Ib. 2, v. אָב; a. v. fr.

**מַלְאָכוּת** f. (b. h.; denom. of מַלְאָךְ) *messenger's function, angeldom.* Gen. R. s. 50; Yalk. ib. 84 לבשו מ׳ they put on the appearance of angels.

**מַלְאָכִי** (b. h.) pr. n. m. *Malachi*, the prophet. Meg. 15a ולמה נקרא שמו מ׳ וכ׳ M. means Mordecai, מ׳ זה מרדכי and why is he called M. (minister)? Because he was viceroy. Ib. מ׳ שמו the prophet's real name was M. Ib. בנבואת מ׳ in the prophetic book of M.—Ex. R. s. 28; a. e.

**מְלֶאכֶת,** v. מְלָאכָה.

**מַלְאָתָא** f. ch.=h. מְלֵיאָה, (*the priestly gift from*) *the fruits laid in store.* Targ. O. Num. XVIII, 27 ed. Berl. (oth. ed. מַלְאָתָא; Ms. I מְלֵיתָא, II מַלְיָרְתָא; Y. חמרא דמַלְיָרְתָא).

**מַלְבּוּשׁ** m. (b. h. לָבַשׁ) *dress, cover.* Shek. V, 1 על המ׳, v. לָבַשׁ *Hif.*—Deut. R. s. 7, end מַלְבּוּשׁוֹ its dress (shell), v. חֲלָזוֹן. Sabb. 113a שלא ירהא מַלְבּוּשֵׁךְ של שבת כמלבושך וכ׳ that thy Sabbath dress be not the same as thy week-day dress.

**מַלְבֵּן,** v. מַלְבֵּן.

**מַלְבִּינְקִי, מַלְבִּינִיקִי** m. pl. (a corrupt. of mala pumica) *pome-granates.* Y. Sabb. VI, 8a bot.; Y. Yeb. XII, 12d top, v. אֱגוֹז.

**מַלְבִּינְתָּא,** v. מַלְבֵּנְתָּא.

**מַלְבִּישׁ,** v. לָבַשׁ.

**מַלְבִּין, מַלְבֵּן** m. (b. h.; לָבַן I, v. לְבֵנָה) 1) *press, frame, mould.* Sot. 11a (ref. to Ex. I, 11) הבריאו מ׳ וכ׳ they brought a brick mould and suspended it from Pharaoh's neck; Ex. R. s. 1. Zeb. 54a מ׳ שהוא שלשים וכ׳ a frame of thirty-two by thirty-two cubits (which was filled with stones, cement &c.). Y. Sabb. XII, beg. 13c כנוטל מ׳ וכ׳ like taking a frame and putting it over the piled up bricks (which cannot be called building). Tosef. ib. XIII (XIV), 15 מ׳ של מיטה the frame (bottom) of a bedstead. Tosef. Erub. XI (VIII), 17 מ׳ של ספקלריא a window frame. Tosef. B. Bath. II, 14 מ׳ או צורת וכ׳ a window frame or the shape of a door; B. Bath. III, 6. Tosef. Kel. B. Mets. V, 9 מ׳ להדות נותנו וכ׳ a bedstead bottom intended to be moved from one bed to another, opp. intended for one particular bed. Tosef. Ohol. XIII, 5 [read:] מ׳ שהוא מלובש וכ׳, v. לָבַשׁ. Tosef. Kel. B. Bath. I, 8 מ׳ של מסר הגדול the frame of a large saw. Neg. XIII, 3 מ׳ חבניי וכ׳ a casing to protect that portion of the beam which rests on the wall.—Gen. R. s. 38; Yalk. Prov. 961 (ref. to Prov. XXVII, 22) במ׳ . . . . כזה שהוא like one undertaking to crush barley in a frame; a. fr.—*Pl.* מַלְבֵּנִים, מַלְבֵּנִין, מַלְבְּנוֹת, מַלְבֵּי׳. Neg. l. c. B. Bath. 69a מ׳ של פתחים door frames; מ׳ של חלונות window frames; מ׳ של כריע המטה sockets for the legs of a bedstead. Kel. XVIII, 3 מַלְבְּנֵי בני לוי stands for the musical instruments of the Levites; Tosef. ib. B. Mets. V, 9 מ׳ לוי ed. Zuck. (corr. acc.); a. e.—2) (from its shape) *a small garden-bed, a plot* (of three handbreadths in width).—*Pl.* as ab. Peah III, 1. Ib. 4 מ׳ חבצלים שבין חרדל plots of onions between vegetables. Ib. VII, 2 ג׳ שורות של שני מ׳ three rows at a distance of two *mal-*

*benim* (six hand-breadths) from one another; Tosef. ib. III, 10. Ter. IV, 8 חמ׳ (sub. דבלי) figs pressed in quadrangular moulds, opp. עגולים.

**מַלְבְּנָא** ch. same, *a quadrangular piece.* B. Mets. 116[b] מ׳ רווחא a wide piece of cemented bricks of a fallen wall (Ms. F. לבנא רווחא a brick wider than the usual size, v. Rashi a. l.).

***מַלְבִּינְ׳, מַלְבְּנָתָא** f. (preced. wds.) *quadrangular frame.* Targ. Y. Num. XXXIII, 20 [prob. to be read:] מַלְבִּינָתָא דבניין (*pl.*) building moulds.

**מַלְבֶּשְׁתָּא,** v. דְּבֶּשְׁתָּא.

**מָלַג** (cmp. Syr. מלג, P. Sm. 2131) *to pluck, to strip* (of hair, feathers &c.). Tosef. Bets. III, 19 מוֹלְגִין את וכ׳ you may cleanse the head and legs of an animal (by scalding).

**מְלַג** ch. same, *to pluck* (cmp. Pesh. Deut. XXIII, 26). Gen. R. s. 45, beg. (expl. מָלוֹג) מה את מָלֵיג מְלִיג Ar. whatever thou pluckest, is plucked; (ed. כמה דתימא מְלוֹג מָלוֹג as you say, 'pluck, pluck'); Y. Yeb. VII, 8[a] bot. כמה דאת אמר מליג מליג (corr. acc.).

**מַלְגֵּז** m. (transpos. of מַזְלֵג) *pitch-fork; the cook's fork.* Sabb. XVII, 2 (122[b]; Mish. a. Ms. M. מזלג); Y. ib. 16[b] top את חמ׳ לחת עליו לקטן the kitchen fork to place food for a child upon it. Tosef. ib. X (XI), 7; Sifra Vayikra, Ḥobah, ch. IX, Par. 7, a. e., v. לָגַז.

**מָדָּא, מְלָה** f. (b. h.; מָלַל III) *word.* Lev. R. s. 16 (prov.) מ׳ בסלע משתוקא בשנים where a word is worth a Sela, silence is worth two; Meg. 18[a] (v. Rabb. D. S. a. l. note 1). —*Pl.* מְלִין, מִי. Cant. R. to IV, 4, v. קְצַב; a. e. —Ch. מִלָּה, v. מִילְּתָא.]

**מל״ה,** Y. Naz. II, 51[d] bot., v. דל״ה.

**מלחטמירא,** v. לָטְמִירָא.

**מְלָא, מִלּוּא** m. (b. h.; מָלֵא) *fulness, contents.* Mikv. III, 1, sq. עד שיצא ממנו מְלוֹאוֹ ועוד until a quantity equal to its original contents and something besides have run off. Y. Succ. I, 51[d] top אכסדרה שנפרצה במְלוֹאָהּ וכ׳ an *exedra* which is (on one side) entirely open towards the public road. Ib. bot. כמְלוֹאוֹ של דלי as far as the bucket is let down into the water (for filling it). Ḥull. II, 3 אם יש בסכין מָלֵא צואר if the slaughtering knife has the length of the width of the neck. Kidd. 33[a] מ׳ עיניו as far as his eye can reach. Sabb. 30[a], a. e. כמ׳ נימא as much as a hair's breadth. Sifré Num. 160 (expl. אבן יד, Num. XXXV, 17) מ׳ יד as large as the grasp of the hand; a. fr. —[Tosef. Ohol. XVII, 3 מ׳ טרמיא, v. לָטְמִירָא.]

**מְלָא, מִלּוּא** ch. same. Targ. Y. Num. XXXV, 17. Targ. O. Deut. XXXIII, 16 (Y. מַלְיָהּ, v. מַלְיָא II); a. e. —Ab. Zar. 29[a] מ׳ חמש אצבעתיה as much as one can pinch with five fingers; מ׳ אצבעתיה . . . . ומ׳ וכ׳ as much as one can pinch with thumb and little finger; a. e.

**מִילּוּא, מִלּוּא** m. same, *full capacity.* Gitt. 70[a] מִילּוּאָהּ (Ar. מליאה), v. כָּעַס 2. Ohol. XIV, 2 מְלוּאוֹ; Tosef. ib. XIV, 7 במִילּוּאוֹ the full extent of the hole which the carpenter's borer is capable of making, opp. מָלֵא מקדח כל שהוא, v. מַקְדֵּחַ. Ib. 4, a. e. —*Pl.* מִי׳, מִלּוּאִים (b. h.) [*filling one's hands,*] *investment, inauguration.* Lev. R. s. 11, a. fr. שבעת ימי חמ׳ the seven days of the inauguration of the priests (Lev. VIII). Y. Yoma I, 38[b] bot. מ׳ מה היו of what nature were the sacrifices at the inauguration?; a. e. —*Milluim,* name of the first division of Sifra Sh'mini.

**מָלוֹג** m. (מָלַג, v. מָלַג) [*plucking,*] *usufruct.* —עברי מ׳ (נכסי) a wife's estate of which the husband has the fruition without responsibility for loss or deterioration, contrad. to צאן ברזל, v. בַּרְזֶל. Yeb. VII, 1; Tosef. ib. IX, 1. Keth. 79[b] בהמת מ׳ a domestic animal belonging to the wife &c. —Gen. R. s. 45 שפחת מ׳ היתה וכ׳ Hagar was a handmaid of Sarah whom Abraham had to support but could not sell; a. fr.

***מְלוֹגָא** m. ch. (v. מָלַג) *a hairless skin, bag.* —מ׳ דשטרי a bag containing documents. Keth. 85[a]. B. Bath. 151[a].

**מָלוֹגְמָא, מָלוֹגְמָד** c. (μάλαγμα) *any emollient, plaster, poultice.* Sifra B'har ch. I (ref. to Lev. XXV, 6) ולא לעשות ממנה מ׳ but not to use (the fruits of the Sabbatical year) for a poultice; Succ. 40[b]; B. Kam. 102[a]. Tosef. Dem. I, 25 קמח לעשות מ׳ flour to make poultices; a. fr. —Trnsf. *a soothing remedy.* Sabb. 119[b] חמין..מ׳ hot water after the exit of the Sabbath is soothing. Deut. R. s. 8 מ׳ למכה the Law is an emollient for every wound; Midr. Till. to Ps. XIX מ׳ ללב soothing for the heart; Yalk. Ps. 675; Lev. R. s. 12 מולגא, מולגי׳ (corr. acc.)

**מְלוֹגְנָאָה** m. *of M'loga* (supposed to be a Babylonian place), קבא מ׳ name of a particular *Kab* measure. Pes. 48[a] קבא מ׳ (Ar. a. Ms. M. 2 מַגְלוֹגָאָה *of Magla,* v. Rabb. D. S. a. l. note 100). Ib.[b] קבא מְלוֹגְנָאי (Ms. M. 2 a. oth. את . . .).

**מַלְוֶה** m. *creditor,* v. לָוָה.

**מִלְוָה** f. (לָוָה) *loan, debt.* Keth. IX, 2 ודירה לו פקדון או מ׳ וכ׳ and left a trust or a loan in the hands of strangers. Ib. 84[a] מ׳ להוצאה ניתנה a loan is made to be spent (opp. to trust). Kidd. 6[b], a. e. המקדש במ׳ וכ׳ if one betroths a woman to himself by remitting her indebtedness to him, she is not betrothed (there being no consideration offered to her at the time); בהנאת מ׳ offering as a consideration the benefit of the loan (by extension). Ib. 47[b], a. fr. מ׳ על פה a verbal loan, מ׳ בשטר against a note. Ib. 46[a], a. e. המקדש במ׳ ופרוטה if one betroths a woman with remittance of a loan and the offer of a P'rutah besides. —Bekh. 48[a]; a. e. מ׳ הכתובה בתורה an obligation arising from a Biblical law, e.g. the duty of redeeming the first-born; a. fr.

**מְלַוְּוירְתָא** f. (לָוַר) *funeral escort, wailing ceremonies.* Midr. Till. to Ps. CIV, 26 (play on לוייתן זה, ib.) זה טובו מן הדא מ׳ this (the reward of the hereafter) does him more good than that funeral service (with its eulogies, Koh. XII, 5; ed. Bub. טיבוי מן ואת מלווחא; Yalk. Ps. 862 זה טיבו מן דאת מְלַוְּוירְתֵי׳ (corr. acc.).

wash it. B. Bath. 74b וּמָלָחָהּ לצדיקים וכ׳ and preserved it in salt for the benefit of the righteous &c. Ḥull. l. c. דג טהור שמָלָחוֹ עם טמא וכ׳ a clean fish which was salted together with an unclean one; a. fr.—Part. pass. מָלוּחַ (v. מָלַח); pl. מְלוּחִין, מְלוּחִים. Ib. שניהם מ׳ both were salted, opp. תָּפֵל. Yalk. Ps. 887 מ׳ salty secretions.—Y. Taan. IV, 69b top מיני מ׳ various kinds of salted food. Y. Sabb. I, 3c bot. מְלוּחֵי יְרָקִין brines prepared by gentiles; a. fr.

*Hof.* חָמְלַח, חוּמְלָח *to be strewn with salt.* Sifra Vayikra, N'dab., Par. 9, ch. XI שלא חוּמְלָחָה no salt had been put on it.

*Pu.* מוּמְלָח same. Part. מְמוּמְלָח *salted*, trnsf. *bright.* Kidd. 29b אם חירת בנו זריז ומ׳ (Var. ומ׳) if his son is eager to learn and bright; [our w. missing in Tosef. Bekh. VI, 10).

**מְלַח** I ch. same. Targ. Lev. II, 13. Targ. Y. Gen. XXXI, 19.—Sabb. 75b׳ האי מאן דמ׳ בשרא וכ׳ he who salts raw meat (on the Sabbath) &c. Ḥull. 113a מ׳ ליה גרמא גרמא salted each piece separately. B. Bath. 74b לִרְמַלְחָהּ לנקבה let him preserve in salt the female (Behemoth); a. fr.—Part. pass. מָלִיחַ, מְלִיחָא, pl. מְלִיחֵי. Ib. כוורא מ׳ מעלי fish in salt is good; בשרא מ׳ וכ׳ meat in salt is not.—Ib. ציפרי מ׳ fowls in salt; a. fr.—V. מְלִיחָא.

*Ithpe.* אִתְמַלַּח *to be strewn with salt, be salted.* Targ. Ez. XVI, 4.—Ḥull. 112b. Ib. 97b אִיתְמְלִיחוּ וכ׳ were (ritually) salted.. with the nervus ischiadicus left therein; a. fr.

**מְלַח** II, *Pa.* מַלַּח (denom. of מַלָּח) *to row; to balance.* Keth. 85a מְמַלְּחִי מַלּוּחֵי (not מירמלח) rowed the boat (as an act of possession). B. Kam. 117b מ׳ בירה חד מינייהו (Alf.) one of them tried to keep the boat in balance (against the ass that threatened to upset it); [ed. מ׳ ליה לחמרא (Var. מלא, v. Rabb. D. S. a. l. note 90) he tried to counterbalance the ass].

**מֶלַח** c. (b. h.; cmp. מלל) [*brittle,*] *salt.* Ker. 6a; B. Bath. 20b מ׳ סדומית (sub. ארץ) sea-salt, v. אַסְתְּרוֹקְנִית. Ḥull. 112a נאכל מחמת מְלָחוֹ is eaten on account of (with) the salt it has absorbed. Keth. 66b (prov.) מ׳ ממון חָסֵר וא״ל חסד the salt (means of preservation) of wealth is its diminution (by charitable deeds), and some say *ḥesed* (benevolence). Gen. R. s. 51 חטאה במ׳ she (Lot's wife) sinned through salt; תנו לי מ׳ מ׳.. הולכת she went to all her neighbors and said, give me salt for we have guests; a. fr.

**מֶלַח, מַלְחָא, מַלַּח, מַלַּח** ch. same. Targ. Lev. II, 13 מַלַּח constr. ed. Berl. (Var. מֶ׳, מָ׳, v. Berl. Targ. O. II, p. 32; Y. מֶ׳). Targ. II Chr. XIII, 5. Targ. Y. Gen. XIX, 26 (v. Gen. R. s. 51 quot. in preced.); a. fr.—Kidd. 62a; Ḥull. 113a, v. גְּבַלְנִיתָא. Bekh. 8b מ׳ כי סרי וכ׳ when salt becomes unsavory, wherewith do they salt it? B. Bath. 74b מְלָחָהּ מעלי (differ. vers. in Ms. M., v. Rabb. D. S. a. l. note) as to the female (Behemoth), its brine is more savory. Yeb. 63a, v. חֲפוּרָה II; a. fr.—*Pl.* מִלְּחֵי, מִי׳. Pes. 8a בי מ׳ salt-store. Ab. Zar. 33a שדא חמרא לבי מ׳ דישראל poured wine into a Jew's salt-store (Rashi: a vessel filled with salt).

**מַלָּח** m. (b. h.; cmp. meaning of ἅλς a. מֶלַח) *mariner, sailor.* Koh. R. to IX, 8.

**בֵּית מִלְוָן** pr. n. pl. *Beth Milvan* (prob.=b. h. בֵּית מִלֹּא, II Kings XII, 21; cmp. מַלְוִיתָא). Y. Meg. IV, 75c bot.

**מלוותא**, v. מַלְוִויתָא.

**מִלּוּזְמָא, מְלוּזָמָה** m. (a Babylonian corrupt. of νόμισμα, numisma) *stamp* of a coin. Ber. 53b כדי שיכיר בין מ׳ ... למ׳ וכ׳ when one can distinguish the stamp of a Tiberian coin from that of a Sepphorian coin.

**מָלוּחַ**, *pl.* מְלוּחִים, מְלוּחִין, v. מָלַח.

**מַלּוּחַ** m. (b. h.; מָלַח) *a salt-plant, sea-purslane* (Halineus).—*Pl.* מַלּוּחִים, מַלּוּחִין. Kidd. 66a. Pesik. R. s. 15 כל מי שהוא מאמין בו ... אוכל מ׳ וכ׳ whoever believes in him (the Messiah), is contented to live on salt-plants &c.

**מַלּוּחָא** ch. same. *Pl.* מַלּוּחִין. Targ. Zeph. II, 9 (h. text חָרוּל).

**מָלוּט**, v. מִילּוּט.

**מָלוּמְזָמָא**, v. מִילּוּזְמָא.

**מָלוּר**, v. מִילּוּר.

**מְלוּרְיָתָא** f. (מְלִי) *place for drawing water, well.* Lev. R. s. 21 ויתיב ליה על מְלוּרְיָתָהּ דנשיא sat down by the place where the women draw water; Pesik. Aḥăré, p. 176b; Yalk. Lev. 571 מַלְחָהוֹן; (Keth. 62b דאגודא דנהרא).

**מַלְוִירְיָתָא**, v. מַלְוִויתָא.

**מַלּוּךְ** (b. h.) pr. n. m. *Malluch*, an Amora. Ḥull. 49a מ׳ ערבאה וכ׳ you quote M. the Arabian, but he said &c. Ib. אתריה דר׳ מ׳ the home of R. M. (in Arabia). Y. Succ. III, beg. 53c. Y. B. Bath. 16a top; a. fr.

**מָלוּרָא**, v. מִילּוּרָא.

**מְלוּכָה** f. (b. h.; מֶלֶךְ) *rulership, office.* Midr. Prov. ch. XXI בו״ד עולה למ׳ וכ׳ when a human being rises to rulership, he is in the hands of the Lord; Yalk. ib. 959. Sabb. 56b יחלקו את חמ׳ shall divide the rulership between themselves. Num. R. s. 3 בעלי מ׳ rulers; a. e.

**מְלוּלָא, מִלּוּל**, v. sub מִילּ׳.

**מָלוֹן** m. (b. h.; לוּן I) *lodging.* Snh. 95b צדיק ... לבירת מְלוֹנִי this righteous man (Jacob) has come to my lodging place; Ḥull. 91b, v. לִינָה. Midr. Prov. ch. IX שנמצא לך מ׳ טוב וכ׳ a beautiful lodging has been offered thee in the hour of thy death; a. fr.

**מְלוּסָא** v. מִילָּסָא.

**מָלוֹשׁ** m. (לוּשׁ) *kneading trough.* Y. Gitt. VIII, 49b bot.

**מָלַח** (b. h.; denom. of מֶלַח) *to salt, brine*; esp. (in ritual law) *to strew salt on raw meat* to resorb its blood. Midd. V, 3 היו מוֹלְחִין עורות וכ׳ they put salt on the hides of sacrifices.—Ḥull. 113a אלא א״כ מוֹלְחוֹ יפה יפה וכ׳ unless one salts it carefully and washes it thoroughly. Ib. מדיח ומוֹלֵחַ וכ׳ one must first wash the meat, then salt it and again

**מַלָּחָא** ch. 1) same.—*Pl.* מַלָּחֵי. Gitt. 73ª, v. אֲנַר II. Taan. 24ᵇ חזאי מלאכי דאידמו למ׳ וכ׳ (differ. vers. in Ms. M.; v. Rabb. D. S. a. l. note) I saw angels disguised as boatmen who brought sand and loaded the ships.—2) *dealer in sailors' outfits.* Y. B. Mets. IV, end, 9ᵈ, v. סַרְהוּטָא.

**מְלָחָא,** v. מֶלַח ch.

**מְגַדַּל מ׳, מַלְחָא** pr. n. pl. *Tower of Malḥa*, near Caesaraea (v. Hildesh. Beitr. p. 9). Y. Dem. II, 22ᶜ.

**מַלְחַיָּא, מַלְחָזָיָא** pr. n. pl. *Milḥaya*, native place of R. José, prob. in Galilee (v. Hildesh. Beitr. p. 9; Neub. Géogr. p. 269). Y. Ab. Zar. II, 41ᶜ top. Gen. R. s. 42. Lev. R. s. 26. Lam. R. to I, 9; Yalk. Is. 302 יוסף ממלי (corr. acc.).

**מִלְחָמָה** f. (b. h.; לָחַם II) *war, contest.* Sot. VIII, 1, a. fr. משוח מ׳ chaplain of the army (Deut. XX, 2); v. מָשַׁח I. Ib. 7 מִלְחֶמֶת הרשות (Bab. ed. 44ᵇ, *pl.*) secular (political) warfare; מ׳ מצוה a war for religious causes; מ׳ חובה וכ׳ a war of duty. Ib. 44ᵇ מ׳ יהושע וכ׳ the war of conquest under Joshua, all agree, is a war of duty &c.—Meg. 15ᵇ מִלְחַמְתָּהּ של תורה disputes about the Law; a. fr.—*Pl.* מִלְחָמוֹת. Sot. l. c. מלחמות בית דוד לרווחה the wars of the house of David for extending the dominion. M. Kat. 25ᵇ (in a eulogy) וצמח ספר מ׳ . . . גזע an offspring of worthies came up from Babylonia and with him came the book of wars (allegorically for *knowledge of the Law;* oth. interpret. *R. Hamnuna* who came with Rabbah). Snh. 97ª בשביעית מ׳ in the seventh Messianic year there will be wars; a. fr.

**מֶלַח** f. (מֶלַח) *saline atmosphere, corrosion produced by saline influences.* Ohol. III, 7 חור . . . שאכלתו מ׳ a cave formed through saline corrosion.

**מַלְחָא** f. ch. (preced.) *salt deposit* in a cavity in which sea-water was allowed to evaporate. Sabb. 66ᵇ. Ib. 73ᵇ, v. כְּנַס I.

**מְלַט** (b. h.) [*to stand forth, project* (cmp. בָּלַט),] *to escape.*

*Pi.* מִלֵּט *to rescue.* Midr. Till. to Ps. XLI ביום רעה אֲמַלֶּטְךָ on the day of evil I shall save thee. Taan. 23ª מִילֵּיטָתוֹ בתפלתך thou hast saved it (the generation) through thy prayer. Yalk. Ps. 777 מיכל מְמַלֶּטֶת וכ׳ Michael helped David to escape from within and Jonathan from without; a. e.

*Nif.* נִמְלַט *to be saved, to escape.* Esth. R. introd. נח ראש לִנְמַלְּטִים Noah is the first of those saved (mentioned in the Bible). Koh. R. to IX, 15 כל השומע ליצר טוב נ׳ whosoever listens to the suggestions of his good inclination will be saved; a. e.

*Hithpa.* תִּתְמַלַּט same. Yalk. Deut. 854 ואתם מִתְמַלְּטִים וכ׳ and you will be saved from the judgment of &c.

**מְלַט** ch. same. *Ithpe.* אִתְמְלִיט *to be saved.* Targ. Prov. XIX, 5 נִתְמְלִיט (ed. Wil. נִתְמַלַּט; Ms. נתפלית).

**מֶלֶט** m. (b. h.), pl. מִלְטִין, v. מַלְטֵט.

**מִלּוּטוֹמָא, מִלְטוּכִים,** v. מִילּוּטוֹמָא.

**מִלְטוּמְיָא,** v. לָטוֹמְיָא.

**מִלְטוּס,** v. next w.

**מַלְטֵט** m. (denom. of מֶלֶט, fr. לוּט or לטט *to wrap, cover*; cmp. Syr. מלט P. Sm. 2136) *frame* or *casing* around the beam-rest in the wall (corresp. to מַלְבֵּן).—*Pl.* מַלְטֵטִין. B. Kam. 67ª (expl. צלעות, Ez. XLI, 26) מ׳ (Ms. M. מלטוסין; Ms. H. מלוטסין, Ms. R. מַלְטִין), v. חֲרִמְלָא.

**מַלְטִירְתָא** f. (מלט; cmp. בּוּלְטִירְתָא) *crumbling, corrosion.* Targ. Prov. XII, 4. Ib. XIV, 30 מְלַטִּירְתָא (Var. ed. Lag. ניטלירתא, cler. error). Targ. I Chr. XIV, 1.

**מִלְטַמְיָא, מִלְטוּמְיָא,** v. מִילּוּטוֹמָא, a. לָטוֹמְיָא.

**מְלִי** *to speak,* v. מְלַל II.

**מְלָא, מְלִי** ch. = h. מָלֵא, 1) *to be full.* Targ. Josh. III, 15; a. fr.; v. next art. Ab. Zar. 28ª דלא מָלוּ תֵּילְתָא, v. תֵּילְתָא; a. e.—2) *to fill.* Targ. Gen. I, 22. Targ. Deut. VI, 11 (O. ed. Vienna מַלֵּי *Pa.*); a. fr.—Part. מָלֵי; f. מַלְיָא; pl. מָלְיָן; מַלְיָתָא, מַלְיָאתָא. Ib. O. XXIX, 10. Targ. Josh. IX, 21 (ed. Wil. מָלְיָן). Targ. Gen. XXIV, 11; a. fr.

*Pa.* מַלֵּי 1) *to fill.* Targ. Jer. XIII, 13; a. fr.—Lev. R. s. 21 מַלֵּוי קולתיך fill thy vessel; Pesik. Aḥăré, p. 176ᵇ; Yalk. Lev. 571 מלחי (read: מַלְּאֵי); Keth. 62ᵇ מַלֵּי. Ab. Zar. 29ª ומַלְּיֵיהּ מיא and fill it with water. Taan. 29ª; Shebu. 10ª; Pes. 77ª מַלּוּרֵי . . . תמוז they made the Tammuz of that year a full month (of thirty days); a. e.—2) *to complement, compensate, replace.* Targ. O. Gen. II, 21 ומלי ed. Berl. (ed. Amst. ומ׳, corr. acc.).—B. Mets. 105ª טרחת ומַלְּיֵיהּ he took pains to make up for the loss. Ib. טרחתו ומַלְּיֵיהּ וכ׳ Ms. M. (ed. למַלְּיוּהּ) thou didst take pains to make up &c.; a. e.—[3) מ׳ על לבא *to comfort.* Targ. O. Gen. XXXIV, 3 ed. Berl. (v. Berl. Mass., p. 27); v., however, Kidd. 50ª, quot. s. v. מְלַל II.]

*Ithpe.* אִתְמְלִי *to be filled, full.* Targ. Gen. VI, 13. Targ. Ex. XL, 34 א׳ ית וכ׳ (*filled*); a. fr.

**מְלִי,** Y. Hall. I, 57ᵈ מלי גאלה, v. מְלִיאָלָה.—Yalk. Is. 302 יוסף ממלי, v. מְלַחָא.

**מְלִי** m., **מַלְיָא, מַלְיָה** I c. ch. = h. מָלֵא, *full.* Targ. Deut. XXXIII, 23 (Var. מְלִי, מַלֵּי, מָלֵי). Targ. Ruth I, 21; a. fr.—Erub. 84ª כי מלא when the pit is full of water; a. fr.—*Pl.* מַלְיָן, מַלְיָין. Targ. Deut. VI, 11; a. fr.—[Targ. O. Deut. XXIII, 26 דמַלְיָן ed. Berl. those ears which are full (ripe; oth. ed. מְלִילָן).]

**מַלְיָא, מַלְיָה** II m. (preced.) *fulness.* Pesik. Haḥod., p. 53ª (ref. to Ps. LXXXIX, 38) כהדין סיהרא על מ׳ like the moon growing to fulness. Ib.; Yalk. Ex. 190 הא סיהרא על מ׳ this (Solomon's reign) is the full moon; Yalk. Chr. 1082; (Pesik. R. s. 15 מִלְיָאתָהּ).—Constr. מְלֵי (= h. מְלֹא) *the fill of, as much as.* Targ. Ex. IX, 8. Targ. Ps. XCVI, 11; a. fr.—Meg. 16ª מ׳ קומצירה a handful.—V. מְלוֹא.

**מְלֵאָה, מְלִיאָה** f. (b. h.) 1) *full,* v. מָלֵא.—2) *fulness, full growth.* Pesik. Haḥod., p. 53ª (ref. to Ps. LXXXIX, 38, v. preced.) אם זכיתם . . . למְלִיאָתָהּ if you will do good,

מְלֵרִץ, v. לוּץ.

מְלִיצָה f. (b. h.; לוּץ) 1) *speech, argument, defence;* (in an evil sense) *sneer, scorn.* Midr. Prov. to I, 6 מ׳ זו תתורה וכ׳ *m'litsah* (ib.) means the Law proper &c., ולמה נקראת שמה מליצה שהיא מצלת וכ׳ and why is it called *m.*? Because it saves those engaged in it from the judgment of Gehenna; למה נקראת שמה מ׳ שכל מי שמתלוצץ וכ׳ why is it called *m'litsah* (scoff-producing)? Because whoever desires to scoff, will be amply supplied with scoffing.—2) *metaphor.* Cant. R. to I, 1 מ׳..משל..יש להם מקרא they find confirmation in plain Biblical prose, in proverbs, and in metaphors.

מְלִיקָה f. (מָלַק) *pinching a bird's head.* Sifra Vayikra, N'dab., ch. VIII, Par. 7; Zeb. 65ª מ׳ שקבע לה כהן the pinching, for which function the Text appoints a priest; a. fr.

מלישות, Tosef. Neg. IV, 10 ed. Zuck. תמ׳ (oth. ed. חמול׳), read with R. S. to Neg. X, 10 תְּחָלִישׁוּת.

מַלֵּיתָא f. (מָלֵי) *filling up, complement.* B. Bath. 104ᵇ top [read:] ואי איכא יתירא למ׳ דתשעה וכ׳ (v. Rabb. D. S. a. l. note 40) and if there is a surplus, it must go to make up the nine *kab.*

מְלֵיתָא, מִלְּיָתָא, (מִלְּתָא) f. (preced.) 1) *mound, rampart.* Targ. II Sam. V, 9; Targ. I Kings IX, 24 (ed. Lag. מִלְּיָא; h. text מִלּוֹא). Targ. II Sam. XX, 15 (h. text סֹלְלָה); a. e.—*Pl.* מִלְּיָתָא, מִלְּיָתָן. Targ. Jer. XXXII, 24.—2) *stuffing.* Pes. 74ª, v. מוּלְיִירְתָּא.

מַלָּךְ* (= מַה לָּךְ) *what is it to thee?; of no practical value.* Sabb. 150ª sq. חשבונות של מ׳ ושל מה בכך (Ms. M. מה לך, v. Rabb. D. S. a. l. note) accounts of 'what is it to thee?' and of 'what is in it?', i. e. for no practical purpose. [Oth. opin., v. Ar.]

מְלַךְ (b. h.) [*to lead in council,*] *to preside; to officiate; to be ruler.* B. Bath. 164ᵇ מ׳ שנה מונין לו שתים when he has been in office one year, they date (in documents) 'the second year'. Meg. 11ª (ref. to הַמְלָכָה, Esth. I, 1) מ׳ מעצמו started a dynasty with himself (had no claims of succession). Ib. מָלְכוּ בכיפה, v. כִּיפָּה. Zeb. 118ᵇ עשרה שנה שמ׳ וכ׳ ten years during which Samuel ruled alone, ושנה שמ׳ שאול וכ׳ and one year during which Saul and Samuel ruled conjointly; Tem. 15ª; a. fr.

*Nif.* נִמְלַךְ [*to be led,*] 1) *to take council, to ask advice* or *permission.* Ber. 3ᵇ נִמְלָכִין בסנהדרין they ask the Sanhedrin for their confirmation. Ib. 4ª כל מה...אני נ׳ במפרבשת וכ׳ in whatever I undertake, I consult the opinion of M., my teacher. Ib. 29ᵇ חֲמַלֵּךְ בקונך וצא וכשאתה...וכשאתה and when thou art about to go on a journey, take council of thy Maker (pray) and go out. B. Mets. 14ª צריך לימַלֵּךְ the scribe must ask for authorization (to insert in the contract); a. fr.—2) [*to take council with one's self,*] *to reconsider, change one's mind.* Gitt. III, 1. Dem. III, 2 ונ׳...חלוקח לחחזיר if one buys vegetables .... and then decides to return (the goods). Ib. 3 נטלן לאוכלן וכ׳ לחצניע if he took

you shall count (your historical records) by the nation's growth to fulness, opp. פְּגֹם decrease; Pesik. R. s. 15, a. e., v. preced. Gen. R. s. 12 על מְלֵיאָתָן...נבראו those things had been created in perfect condition. Ib. s. 14 עַל מְלֵיאָתָהּ, עַל מְלֵיאָתוֹ fully developed. Num. R. s. 12; a. e.—Gitt. 70ª Ar., v. מְלֵיָא.—3) (*the priestly gifts from*) *the ripe or stored fruits.* Tem. 4ª (ref. to Ex. XXII, 28) מ׳ זו בכורים *m'leah* means the first fruits; Mekh. Mishp. s. 19 אלו בכורים that means the first fruits which are taken from the fulness (the stored fruits). Ib...בכורים שהם קרויין ומ׳ first fruits which go by four names, *reshith* ... and *m'leah*; Yalk. Ex. 351.

מלויאדין, מלויארין, read: פִּילְוָאדִין.

מַלְיָאתָא f. pl. *women drawing water,* v. מְלֵי.

מַלְיָגְאלָה m. (μελίγαλα, S.) *honey- and milk-cake.* Y. Ḥall. I, 57ᵈ, v. דּוּבְשָׁן.

מַלְיוּתָא f. (מְלֵי) *filling, replacing,* v. מְלֵי *Pa.*

מְלִיחָא m. (מָלַח) 1) *preserved in salt, pickled.* Ḥull. 113ª מ׳ (בשר) salted meat, opp. תָּפֵל. Ib. 97ᵇ, a. fr. מ׳...כרותח what is preserved in salt, is ritually to be considered as if boiled or roasted; a. fr.—[*Pl.*, v. מְלָחִים.]—2) *salted relish, dessert.* Ber. VI, 7. Ib. 44ª כל סעודה שאין בה מ׳ וכ׳ Ms. M. (ed. מלח, corr. acc.; v. Rabb. D. S. a. l. note) a meal without salted preserves is no meal.

מְלִיחָא ch. same, v. מְלַח I.

מַלְיָיא, v. מַלְיָא.

מַלְיֵיתָא, v. מַלְיָיתָא.—מַלְיָיתָא, v. מְלֵי.

מְלִין, מְלִין, v. מְלַךְ a. מְלַךְ ch.

מַלְיָכָא m. (מְלַךְ) *counsellor.* Targ. II Sam. XV, 12 (ed. Lag. מָלוֹכָא; Levita מַלְכָא).

מַלְיָלָא, v. מַלְלָא.

מַלְיָלָא f. ch. = next w.—*Pl.* מְלִילָן. Targ. O. Deut. XXIII, 26 (ed. Berl. דְּמַלְיָן, v. מְלֵי).

מְלִילָה f. (b. h.; מָלַל I) *ripe ear,* esp. *parched ear.*—*Pl.* מְלִילוֹת. Maasr. IV, 5 המולל מ׳ he who rubs parched ears; Tosef. Bets. I, 20. Tosef. Ter. III, 18 ..חכניס שובלין לעשותן מ׳ ... if one brought ears to his house with the intention of parching them.—Y. Pes. III, beg. 29ᵈ, v. עָמִיל. Pesik. R. s. 43, a. e., v. קָמָה; a. fr.

מַלְיוֹסָא m. (P'ales noun of מְלֵי, cmp. מִילוֹסָא) [*water-pot* (cmp. ὑδρία),] *a cooking vessel.* Targ. I Sam. II, 14 (ed. Lag. מִילַּסָא, Var. אִילַּפְרָסָא; h. text פָּרוּר). Targ. Y. Num. XI, 8 מילסא Levita (ed. לאפוסירא, לפדירא; h. text פרור).—*Pl.* מְלוֹסָיָא, מִילְ׳. Targ. II Chr. XXXV, 13 (h. text צלחות).

מַלָּף, מְלִיף m. (= מְאַלֵּף; אִלֵּף) *teacher.* Targ. I Sam. XIX, 20. Targ. Ez. III, 17.—*Pl.* מַלְפָּנִין. Targ. Jer. VI, 17. Targ. Is. L, 4; a. e.

them up to eat them and changed his mind (deciding) to keep them; a. fr.

*Hif.* הַמְלִיךְ *to appoint* or *elect for rulership, to acknowledge the authority of.* Snh. 64ª שתַמְלִירוּהוּ עלירהם, v. מוֹלֶךְ. Y. Ned. IX, beg. 41ᵇ (ref. to Ps. LXXXI, 10) זר שבקרבך אל תַּמְלִירַהוּ עליך allow not the tyrant within thee (the evil inclination) to rule over thee. Ab. Zar. 18ª אומה זו מן השמים הַמְלִירוּהָ this (Roman) nation has been given the rulership by divine decree. R. Hash. 16ª אמרו לפני מלכיות שתַּמְלִירוּנִי עליכם .... recite before me verses of homage (v. מַלְכוּת), in order that you may declare me your ruler; a. fr.

מְלִיךְ, מָלַךְ ch. same, 1) *to rule.* Targ. Gen. XXXVII, 8; a. fr.—Part. מָלִיךְ. Targ. Jer. XXXIII, 21 (ed. Wil. מְלִיךְ, corr. acc.); a. fr.—Ab. Zar. 10ª בעינא דימְלֹךְ וכ׳ I desire that my son Severus be king after me; ib. דימְלוֹךְ.—Ber. 64ª מ׳ רבה Rabbah officiated (as teacher and judge); a. fr.—2) (mostly מליך) *to decide.* Targ. Is. XIV, 27. Ib. XXIII, 8 (ed. Ven. מַלִּיךְ). Ib. 9 מְלִיכָה ed. Lag. (some ed. מלכא, read: מַלְכָה); a. fr.—Part. pass. מְלִיךְ. Ib. XIV, 26; a. e.—3) *to advise.* Targ. II Sam. XVII, 7. Targ. I Kings I, 12; a. fr.

*Pa.* מַלֵּיךְ 1) *to advise.* Targ. Job XXVI, 3.—2) *to decide,* v. supra.

*Af.* אַמְלִיךְ 1) =preced. *Hif.* Targ. I Kings III, 7; a. fr.—2) *to counsel, persuade.* Targ. Josh. XV, 18. Targ. Y. Deut. XXX, 6; a. e.—[Targ. Prov. VIII, 15 מַמְלְכִין ed. Lag. *rule* (oth. ed. מלכין).]

*Ithpa.* אִתְמַלַּךְ, *Ithpe.* אִרְמְלִיךְ, אִתְמְלִיךְ = אִמַּר = preced. *Nif.*—Targ. Is. XXXII, 7; a. fr.—B. Bath. 4ª בתר דעבדין מִתְמַלְּכִין do people ask for advice (or permission) after they have acted? Ber. 27ᵇ אִרְמְלִיךְ וכ׳ consult my family. Ib. אזיל ואַמַּר וכ׳ he went and consulted his wife. Ned. 54ª כל מילתא דצריך שלוחא לאַמְלוֹכֵי וכ׳ any change of order for which the messenger has to ask special authorization, is heterogeneous (to the object of the original commission); כל מילתא דמִירְמְלִיךְ שלוח עלה וכ׳ a change for which the messenger asks for instructions is homogeneous. Sot. 43ᵇ אי אימ׳ עלה if he reconsiders his original disposal; a. fr.

מֶלֶךְ m. (b. h.; preced.) *leader in council, chief, king.* Ber. 3ᵇ אדוננו המ׳ our lord the king! Tosef. Snh. VIII, 5, a. fr. מ׳ מלכי המלכים the Most Supreme King (the Lord). Ib. IX, 8 אפי׳ מ׳ של מלכים even a king of kings (great sovereign). Snh. 38ª, a. fr. מ׳ בו״ר (v. בָּשָׂר) a human chief. Ab. Zar. 10ª אין מושיבין מ׳ בן מ׳ they (the Romans) do not allow the son of a king to succeed his father. Kerith. 5ᵇ מ׳ ראשון a first king, starter of a dynasty. Shebu. 6ᵇ משה מ׳ וכ׳ מַלְכּוֹ של זה this hyparch's chief. Num. R. s. 18 Moses has made himself the chief, and Aaron is high priest &c.; a. v. fr.—*Pl.* מְלָכִים. Hor. 12ª כיצד מושחין את המ׳ וכ׳ how are kings anointed? By drawing with the oil the outlines of a crown; Ker. 5ᵇ. Ib. מַלְכֵי בית דוד the kings of the house of David (southern kingdom); מ׳ ישראל the kings of the northern kingdom; a. v. fr.—בַּת מֶ׳ *Princess,* name of a demon afflicting the eye, also *a certain disorder of the eye,* v. בַּת I. Sabb. 109ª (Var. בת חורין, v. Rabb. D. S. a. l. note).—*Pl.* בנות מֶלֶךְ. Tosef. B. Kam. IX, 27 יצאו בנות מ׳ the 'princesses' (humors of the eye) escaped (in consequence of a blow).

מַלְכָּא, מְלִיךְ, מֶלֶךְ ch. same. Targ. Ps. XXIV, 7; 9. Targ. Ex. I, 8; a. fr.—Snh. 110ª אירהו חוה מ׳ he (Moses) himself is chief. Y. Yeb. XVI, 15ᶜ, v. אַרְסְקִרְנָס. Y. Ter. VIII, 46ᵇ bot. אתעביד מ׳ he (Dioclet) became king; a. fr.—*Pl.* מַלְכִין, מַלְכַיָּא, מַלְכֵי. Targ. Gen. XVII, 6. Ib. XIV, 5. Targ. Prov. VIII, 15; a. fr.—Gitt. 62ª שלמא עלירכו מ׳ (to scholars) peace be with you, chiefs!—Shebu. 6ᵇ תרי מ׳ וכ׳ two kings and two viceroys (hyparchs); a. fr.

מֵי׳, מְלָכָא, מֵ״, מַלַּךְ m. (preced. wds.) *counsel, advice.* Targ. Is. III, 3. Targ. Y. Deut. VIII, 18 (O. עצה; h. text כֹּחַ); a. fr.—*Pl.* מִלְכִין, מִלְכַיָּא, מֵי׳. Targ. Is. XXV, 1. Targ. Job XII, 17 (not מַ׳). Targ. Hos. X, 6; a. e.

מַלְכָּא, v. מְלִיכָא.

מַלְכָּה f. (b. h.; מֶלֶךְ) *queen, king's wife.* B. Bath. 15ᵇ כל האומר מַלְכַּת שבא וכ׳ whoever says *malkath Sheba* (I Kings X, 1) means a woman is mistaken; ...it means the kingdom (מַלְכוּת) of Sheba. Sabb. 119ª שבת חמ׳ the queen Sabbath; a. fr.

מַלְכוּ f. (מֶלֶךְ) *consultation.* Gen. R. s. 8; Yalk. ib. 13 (ref. to Gen. I, 26) לית הכא מ׳ this does not mean holding council (with the ministering angels).

מַלְכוּ, v. מַלְכוּתָא.

מַלְכוּת f. (b. h.; מֶלֶךְ) 1) *kingdom, government; office.* Ab. III, 5 עול מ׳ the yoke of (secular) government (burden of office). Ber. 13ᵇ, a. fr. עול מ׳ שמים the yoke of (submission to) divine government. Gitt. VIII, 5, v. חוּגָּן. Ber. 48ᵇ, a. e. ארן מ׳ נוגעת וכ׳, v. חָבֵר. Sot. 11ᵇ (ref. to בתים, Ex. I, 21) בתי מ׳ dynasties.—מרד במ׳ to rebel against the government, to commit treason. Snh. 49ª; a. fr.—מ׳ הָרְשָׁעָה the wicked government (Rome). Ber. 61ᵇ Ms. M. a. early ed. (later ed. יון); a. fr.—קרוב למ׳ connected with the court (influential). B. Kam. 83ª. Gitt. 14ᵇ; a. fr.—*Pl.* מַלְכֻיּוֹת. Gen. R. s. 44 ארבעה .... גידונים ומ׳ וכ׳ the Lord showed him (Abraham) four things: future punishment, (persecution by foreign) governments &c.; Mekh. Yithro, s. 9 ארבע מ׳ וכ׳ the four empires which were destined to subject his descendants. Ber. 34ᵇ, a. e. אלא ... ארן בירן שעבוד מ׳ מלבד there will be no difference (in the conditions of life) between the present and the Messianic days except (the delivery from) the oppression of governments; a. fr.—2) (in liturgy) *a benediction invoking God as king* (אלהינו מלך העולם). Ib. 12ª כל ברכה שארן בה מ׳ וכ׳ a benediction in which the word 'king' does not occur, is no benediction.—*Pl.* מַלְכֻיּוֹת *the references to the divine kingdom in the Musaf of the New Year's Day, the section called Malkhiyoth.* R. Hash. IV, 5. Ib. 6 עשרה מ׳ the recitation of ten Biblical verses referring to the divine government. Ib. (32ᵇ) זכרונות מ׳ וכ׳ Ms. M. (ed. sing.), v. זִכָּרוֹן. Y. ib. III, 58ᵈ; a. e.

מַלְכוּ, מַלְכוּתָא f. same, *kingdom, rulership.* Targ. Ob. 21. Targ. Jud. IX, 9; a. fr.—B. Kam. 113ª, v. הֵרֵנָא.

as far as the hem goes; Y. ib. III, 83[b] top מן המ׳.—Denom.:

**מָלַל** I *to hem, edge.* M. Kat. 26[a] למוֹלְלָן...וכולן רשאין and all these rents may be mended by... hemming. Kil. IX, 9 מוֹלֵל עד וכ׳ he hems (the purple band) before he knots it.

**מָלַל** II (b. h.) 1) *to crush, squeeze,* esp. *to rub ears* for husking the grain. Taan. 6[a] דבר שמָל, v. מַלְקוֹשׁ. Maasr. IV, 5, v. מְלִילָה. Bets. 13[a] למוֹלְלָן במלילות with the intention of husking them when parched. Tosef. Sabb. XVI (XVII), 22; Sabb. 12[a] מוֹלֵל he rubs it between two fingers; a. fr.—Part. pass. מָלוּל. Tosef. ib. XIV (XV), 17 מוֹלְלִין את המ׳ you may husk that which needs husking.—2) *to stir a mush, make a pulp.* Pes. 40[b] אין מוֹלְלִין . . . והרוצה שיִמָּלוֹל וכ׳ you must not stir a dish (in the usual way) on Passover, but he who desires to make a mush, must put in the flour and then add vinegar.—Part. pass. as ab. Tosef. Maasr. I, 7 מן המלול ed. (ed. Zuck. המאמל, Var. הממל) out of the olive pulp.

*Nif.* נִמְלַל *to be compressible,* (of webs) *to be soft and downy.* Gitt. 59[a] (ref. to מִלְּתוֹתַיִם, II Kings X, 22) דבר הנמלל ונמתח a cloth which can be compressed (creased) and stretched (again, showing no creases when unfolded); [Rashi: a stuff the thread of which is twisted between the spinner's fingers and stretched].—V. מַלְמָלָה.

**מְלַל** I ch. same, v. מוּל ch.

**מֶלֶל** ch., constr. of מִלָּא.

**מָלַל** III, *Pi.* מִלֵּל, מ׳ (b. h.; denom. of מוֹל) [*to present, show*; cmp. חִוָּה, הִגִּיד,] *to proclaim, utter, speak.* Hor. 13[b]; Meg. 18[a]; Macc. 10[a] (ref. to Ps. CVI, 2) למי נאה למַלֵּל וכ׳ whom does it become to utter the mighty deeds &c.?—Y. Keth. II, 26[d] bot. שמענו פלוני מְמַלֵּל על פלו׳ אשתו we heard that man speaking of (pointing out) that woman as his wife; מְמַלֶּלֶת על בניה speaking of her children; a. e.—[Lev. R. s. 27 מי מלל, read: מָל, v. מוּל II, 2.—Lam. R. introd. (R. Hăn. 1) לְמַמְלְלִים, v. לְמַלֵּם.]

**מָלַל** II, *Pa.* מַלֵּיל, מַלֵּל ch. same, in gen. *to speak* (corresp. to b. h. שִׂיחַ, דִּבֵּר). Targ. Gen. XXXIV, 3 (O. ed. Berl. מַלֵּי). Ib. XVII, 22, sq.; a. v. fr.—Part. מְמַלֵּל, מְמַלְּלָא &c. (in ed. frequ. with one מ, corr. acc.). Targ. Job II, 10; a. fr.—Kidd. 50[a] מְמַלֵּי מילי עלוי (= מְמַלְלֵי) they speak against me.

*Ithpa.* אִיתְמַלֵּל 1) *to be spoken, said, told.* Targ. Ps. LXXXVII, 3. Targ. Y. Ex. XX, 16; a. e.—Y. Shek. VI, 50, top (play on שׂוּחוּ, Ez. XLVII, 5) [read:] מאי מי שחו מירין דמִתְמַלְלִין וכ׳ what is *me saḥu?* Waters which are spoken of in the world (v. שִׂיחַ).—2) *to converse.* Targ. Y. Ex. XXXIII, 9. Targ. Ez. II, 2; I, 28; a. e.

**מִלָּא** (מְלָא) m. (preced.) *word, speech.* Targ. Job XV, 11. Targ. II Esth. VII, 9 מֶלֶּל (constr.); a. e.—*Pl.* מִלִּין, constr. מִלֵּי. Targ. Y. II Deut. XXXI, 24 (ed. Amst. מַמְלֵי).

**מִלָּא**, מ׳ m. (מְלַל I) 1) only in מ׳ דנורא *embers.* [Comm. identify our w. with preced., referring to the double

Ber. 58[a] מ׳ דארעא כערן מ׳ דרקיעא royal majesty on earth is similar to that of heaven. Ab. Zar. 10[b] חשיבי דמ׳ the notables of the (Roman) empire. Tam. 32[a] יסני מלכי וכ׳ let him shun government and governor; ירחם מ׳ וכ׳ let him be a friend of government and ruler and (use his influence to) do good to mankind. Pes. 113[a] מַלְכוּתַיְרִיהוּ אחורי וכ׳ their rulership dwells behind their ears, i. e. they may rise to power at some future time. Ab. Zar. 2[b] משכי במַלְכוּתַיְרִיהוּ עד וכ׳ (or מַלְכָן, *pl.*) they will continue in power until the Messiah comes; a. fr.—*Pl.* מַלְכָוָתָא, מַלְכָוָן, מַלְכָוָו׳. Targ. Gen. XXV, 23. Targ. Deut. III, 21; a. fr.

**מַלְכְיָא, מַלְכֵי*** c. (מַלְכָּה, cmp. מַלְכוּ) *deliberation, vacillation.* Pesik. R. s. 15 פסוק הדא מלכי לבך cut (end) this deliberation of thy heart (decide); Pesik. Haḥod. p. 43[a] מילנידה מן לבך (read: מילכיא, and insert פסוק); Yalk. Gen. 77 קטע הדין מלני מלבך (read with Matt. K. to Gen. s. 44: מלכיא); Gen. R. s. 44 קטע הדין מוטניא מן כדו (ed. Wil. מורטא; Ar. s. v. קטע: חד פטטיא); Midr. Till. to Ps. XL, end הדא מיליא (ed. Bub. מילחא); Yalk. Ps. 737 הדין מלניא (corr. acc.). [מוטניא, seems to be a corrupt. of μετάνοια in the sense of *change of mind*, the Greek equivalent of our w.]

**מַלְכְיָא*** f. (μαλακία, malacia) *want of appetite, nausea.* Deut. R. s. 6 שעלת מ׳ באחותו (not לראותה) whose sister was suffering from malacia.

**מַלְכִּידָא, מַלְכִּיָּא** (b. h.) pr. n. m., רב מ׳ *Rab Malkia,* an Amora. Sabb. 46[a]; a. e., v. next w.

**מַלְכִּירוּ** pr. n. m. *M'lakhiu,* 1) father of R. Kahăna. Erub. 8[b].—2) רב מ׳ Rab M., an Amora. Keth. 61[b]; Macc. 21[a]; Nidd. 52[b]. אמר ר׳ מ׳ אמר ר׳ וכ׳ Rab M. reports in the name of R. Ada &c.; Bets. 28[b] Ms. M. (v. Rabb. D. S. a. l. note). Ib. (mnemonical rules by which to distinguish between the subjects reported by R. Malkia and those by R. M'lakhiu); ib. וסרמנך מתניתן מַלְכָּתָא and the mnemotechnical mark is: the Mishnah is queen, i. e. all opinions referring to Mishnah (and Boraitha) belong to Rab Malkiya (*God is King*).

**מִילְכָא, מַלְכָּנָא** m. (מְלַךְ) *counsel, wisdom.* Targ. Prov. VIII, 14. Ib. XXIV, 6 (ed. Lag. מוֹלְכָנָא); a. e.—V. מוֹלְכָנָא.

**מַלְכְּתָא** f. ch.=h. מַלְכָּה. Targ. I Kings XI, 19; a. fr.—Ker. 28[b]; Pes. 57[a]; a. fr.—*Pl.* מַלְכָּן, מַלְכָאתָא. Targ. I Kings XI, 3. Targ. II Esth. V, 1.

**מִילְכָא, מַלְכְּתָא** f.=מַלְכָּא, *counsel.* Targ. Ps. XXXIII, 11. Ib. I, 1; a. e.—*Pl.* מִי׳, מַלְכָּתָא. Ib. V, 11; a. e.

**מִילְכָא, מַלְכְּתָנוּתָא** f. (preced.) *consultation, meeting of councilmen.* Targ. Prov. XI, 14.

**מָלָל** m. (denom. of מוֹל) *border, hem.* Kel. XXVIII, 7; Sabb. 29[a] שלש על . . . . חוץ מן המ׳ the measure of three square handbreadths of which the Rabbis speak, means exclusive of the portion used for hemming. M. Kat. 26[b] הקורע . . . . מתוך המ׳ he who rends his garment only

meaning of לְחַשׁ.] Ab. Zar. 28[b] (Var. מוּלָּא, v. Rabb. D. S. a. l. note 400).—*Pl.* מִלֵּי, מֵי׳. Sabb. 109[b] בי מילי דנ׳ (Ms. M. במל׳) between the embers.—*2) *gold ore* as broken in the mine. Keth. 67[a] במ׳ Ar. (ed. בְּמַמָּלָא) it means ore (Rashi: *gold leaf*).

**מַלָּא** m. (= מְאַלָּא, v. אַלַּל) *spy*.—*Pl.* מַלָּיֵא, (מַלֵּי׳). Targ. Y. II Deut. I, 1 (Y. I אלליא).—[מַלָּלֵי, v. מַלָּלָא.]

**מַלָּלוּתָא** f. (מְלַל II) *speaking*. Constr. מַלָּלוּת. Targ. Y. Ex. XXXIII, 16.

**מַלְמַד** m. (b. h.; לָמַד) *ox-goad*. Kel. IX, 6, v. הֲרֵבָן. Y. Snh. X, 28[a] מ׳ שהוא מְלַמֵּד וכ׳ it is called *malmed*, because it trains the cow &c.; Pesik. Baḥod., p. 153[a]; a. e.

**מִלְמוּל** m. (מָלַל II), *pl.* מִלְמוּלִין *crumbs*. Mikv. IX, 2 דמ׳ the crumb-like particles of dirty or sweaty hands when they are rubbed against each other.

**מִלְמוּלָא** ch., *pl.* מִלְמוּלִין same. Y. Pes. III, beg. 29[d], v. לְרַשׁ.

**מְלַמֵּל** (Pilpel of מָלַל) *to talk*, v. לְמַלֵּם.

**מִלְמָלָא, מַלְמָלָה** f. (מָלַל II; cmp. מִירָלָה) *cloth of a fine and downy texture*. Gitt. 59[a], explained דבר חנמלל, v. מָלַל II, *Nif*.

**מלניא, מלני**, v. מִלְבִּי.

**מלספנון** Tanh. Yithro 7, v. מִירְלְפְּפוֹן.

**מַלַּע** m. (לוּעַ, v. לוּעַ) *whiskers*; מ׳ של שיבולין *glume, the outer husk of grains*.—*Pl.* מְלָעִין. Ukts. I, 3; Ḥull. 119[b], sq. מְלָאי; Tosef. Ukts. I, 2 מְלָאִין של שובלין ed. Zuck. (R. S. to Ukts. l. c. מלעין; Var. Tosef. ed. Zuck. סלעי׳, corr. acc.).—Ḥull. l. c. במלאי שבין המְלָאִים when he takes hold of a number of glumes (which do not break).

**מַלָּף, מַלָּפִין**, *pl.* מַלְפִּין, v. מַלֵּיף.

**מַלָּפָה, מַלְפָּא**, infinit. *Paël* of אַלֵּף or יְלֵיף. Y. Kil. IX, 32[b] bot.; Y. Keth. XII, 35[a] bot. גלי מ׳, v. אַלֵּף II.

**מלפין**, Tosef. Ukts. II, 10, v. מִירְלְפְּפוֹן.

**מַלְפָּנָא** m. (v. מַלֵּיף) *teacher*. Yeb. 21[b] תורת מ׳ thou shalt be a teacher. Gen. R. s. 68, beg. מַלְפָּנֵי, v. מַעְבְּדָנָא.

**מִלְפְּפוֹנָא, מִלְפְּפוֹן, מלפניא**, v. sub מִירְלְפְּפוֹן.

**מָלַק** (b. h.) *to pinch* a bird's neck with the finger nail. Zeb. VI, 5; Ib. VII, 5; a. fr.—Part. pass. מְלוּקָן; f. מְלוּקָה, *pl.* מְלוּקוֹת. Sifra Vayikra, N'dab., Par. 9, ch. XI מְלוּקַת רשות a bird that has been pinched for a profane purpose, opp. מ׳ מצוה. Ib. מלוקות ישראל birds pinched by Israelites (not for sacrificial purposes), opp. מ׳ כהנים.

*Nif*. נִמְלַק *to be killed by pinching*. Y. Sabb. II, 5[a] bot. משנִמְלָקָה after the pinching has been performed. Ab. d'R. N. ch. I כמה עופות נִמְלְקוּ עליך how many birds have been pinched for thee (the altar)!; a. fr.

**מָלַק** ch. same. Targ. O. Lev. I, 15; a. e. (Y. חזם).

**מַלְקוֹט** m. (לָקַט) *bag*. Kel. XVI, 7 חמ׳ של בקר the bag for receiving the excrements of working cattle; [Tosaf. Yom. Tob a. l. attests a version מַלְקוֹשׁ]. [Tosef. Kel. B. Mets. III, 14, v. מַלְקֵט II.]

**מַלְקוֹשׁ** m. (b. h.; לָקַשׁ) *late rain*. Taan. 6[a] מ׳ בניסן the late rain (the *malkosh* of the Bible) is the rain in Nisan. Ib. (play on דבר שמלך קשיותן וכ׳ (מלקוש Rashi (ed. קשיותיהן) something which crushes the stiffneckedness of the Israelites (who humble themselves in prayer for rain); דבר המְמַלֵּא חבואה בקשיה something which fills the grain in its stalks; דבר שיורד על המלילות ועל הקשין which falls upon both the ears and the stalks; Yalk. Deut. 863. Sifré Deut. s. 41; a. fr.

**מַלְקוּשָׁא** ch. same. Targ. O. a. Y. II Deut. XXXII, 2. —*Pl.* מַלְקוּשִׁין. Targ. Y. Ex. XL, 4.

**מַלְקוּת** f. (לָקָה) *the punishment of lashes*. Macc. I, 3 שהוא חייב מ׳ ארבעים that he (has done something for which he) is subject to forty lashes. Y. Naz. IV, 53[a] bot. מ׳ תורה ארבעים וכ׳ the Biblical punishment consists of thirty-nine lashes; a. fr.—*Pl.* מַלְקִיּוֹת. Snh. 81[b] מ׳ של כריתות the punishment of lashes for offences punishable with extinction. Ber. 7[a], v. מֵרְהוּת I; a. fr.

**מַלְקוּתָא, מַלְכוּתָא** ch. same, *chastisement*. Targ. Y. Deut. XXV, 3. Targ. II Sam. VII, 14.

**מָלָקָחַת**, v. מֶלְקַחַת.

**מַלְקָחַיִם** m. du. (b. h.; לָקַח) *tongs*; (in Midr.) *two pairs of tongs*. Pesik. R. s. 33; Yalk. Is. 271 (ref. to Is. VI, 6) מהו במ׳ why with two pairs?; v. next w.

**מַלְקַחַת** f. (preced.) *tongs*. Pesik. R. s. 33; Yalk. Is. 271 נטל מ׳ אחרת (some ed. מֶלְקָחַת) he took another pair of tongs.

**מְלַקֵּט** I m. (לָקַט) *gatherer, eclectic scholar*. Ab. d'R. N. ch. XVIII, end מ׳ רפה רפה בלא וכ׳ a discriminating eclectic scholar without any pride.

**מְלַקֵּט** II m., מְלַקֶּטֶת f. (לָקַט) *pinchers* for picking hair, wool &c. Macc. III, 5; Naz. 40[b], v. לָקַט. Kel. XIII, 8 (ed. Dehr. 10) ועשאן למלקטת and he makes use of them as pinchers; Yeb. 43[a] למלקט. Tosef. Kel. B. Mets. III, 14 המְלַקֵּיט של כובסין (ed. Zuck. המלקוט של כובשין) the fullers' pinchers (with which they remove knots in a web). Sabb. 97[a] אי אפשר . . . שתילקט במ׳ וכ׳ a public road cannot be made even (as skin is made) with pinchers and razors.

**מלקטי**, Y. Naz. I, 51[b] bot., כמ׳ קיין, read: חִלְקְטֵי, v. קֵין.

**מַלְקְטָא** m. ch., *pl.* מַלְקְטַיָּיא (preced. art.) *snuffers*. Targ. Y. Num. IV, 9 (Ar. ed. Koh. מַלְקָטָתָא, Var. מלקטניא; h. text מלקחי). Targ. Y. Ex. XXV, 38; XXXVII, 23 מַלְקְטַיְיהָא (Ar. מַלְקָטָתָא).

**מְלַקָּטוֹת**, v. מְלַקֵּט II.

**מַלְקָטָתָא**, v. מַלְקְטָא.

מָמוֹן m. (contr. of מחמון, v. חָמוֹן; חָמָה) *accumulation, wealth, value* (in Greek writers: *Mammon*). Tanḥ. Matt. 7 אתם חיבבתם את מָמוֹנְכֶם וכ׳ you loved your wealth (of cattle) more than your souls; Num. R. s. 12. Ib.; Tanḥ. l. c. 6 מָמוֹן מה שאתה מונה אינו כלום money is named *mamon*, that which thou countest is nothing. B. Mets. 2$^{b}$, a. fr. מ׳ המוטל בספק property of doubtful ownership (with several claimants). Tosef. B. Mets. VII, 13; B. Kam. 116$^{b}$ מחשבין לפי מ׳ the loss of a caravan attacked by robbers (the redemption paid them) is apportioned according to the value of the freight which each passenger carried, contrad. to לפי נפשות according to the number of passengers. Ib. 83$^{b}$ עין תחת עין מ׳ 'eye for eye' (Ex. XXI, 24) means a fine in value, opp. עין ממש an actual putting out of the eye; a. v. fr.—[Pesik. R. s. 21 (ed. Fr., p. 105$^{b}$) אין אתה עומד במימרו, read בְּמָמוֹנוֹ, thou canst not define its value; Fr. a. l. emends בְּטִרְמִרוֹ, v. טִרְמֵי.]—*Pl.* מָמוֹנוֹת. Snh. I, 1, v. דִּין; a. fr.

מָמוֹנָא, מָמוֹן ch. same. Targ. Gen. XXXVII, 26 מה מ׳ (Y. הנייתו מ׳; h. text מה בצע). Targ. Ex. XXI, 30 (h. text כֹּפֶר); a. fr.—B. Kam. 15$^{a}$ פלגא נזקא מ׳ the payment of 'half-damage' is considered as a due indemnity, opp. קנסא penalty. Ib. 108$^{a}$ תרי גווני מ׳ two kinds of indemnity (for the same action); ib. תרי ממונא two indemnities; a. fr.

מְמוּנֶה f. (מָנָה) *appointed, deputy, superintendent*, in gen. *officer*. Tosef. Pes. II (III), 11 זונין חממ׳; Pes. 49$^{a}$ מ׳ של ר״ג Zunin the deputy of Rabban G. (superintendent of the College). Sot. 42$^{a}$ שיש מ׳ על גביו who has a superior in office. Ib. סגן לאו מ׳ הוא the deputy high priest is no active officer. Snh. II, 1 חמ׳ ממצעו וכ׳ the *m'munneh* places him between himself and the people; ib. 19$^{a}$ סגן חירינו מ׳ the *sagan* (Tosef. ib. IV, 1) is the same as the *m'munneh* (in Mish. l. c.), i. e. the deputy high priest. Shek. V, 4 שהוא מ׳ על וכ׳ who was the superintendent of seals &c.; a. fr.—*Pl.* מְמוּנִין, מְמוּנִים. Ib. 1 אלו הן חמ׳ וכ׳ those were the special officers in the Temple; a. e.

מְמוּשׁ m. (מוּשׁ) *touch, feeling*. Targ. Y. II Gen. XXVII, 22 (Y. I מִימַּשׁ . . . מַמָּשׁ).

מְמוֹתָא m. (מוּת) *pestilence, death*. Targ. Ps. LXXVIII, 50 (Var. מוֹתָנָא).—Constr. מְמַת. Targ. Jer. XVI, 4; a. e.

מַמְזוֹר m. (v. מָזַר) *twisted yarn, cord*. Y. Sabb. VII, 10$^{c}$ top.

מַמְזָג m. (מָזַג) *druggist*. Targ. Y. Ex. XXX, 25; 35, v. מָזַג.

מַמְזֵרֵי, v. sub מַמְזֵר.

מַמְזֵר m. (b. h.; מזר, sec. r. of זר, cmp. מַמְגֵּרָה, מַמְכָּר, v. Arnheim Hebr. Gr. p. 173) [*rejected, outcast,*] *bastard*. Yeb. IV, 13 אירוהו מ׳ כל שאר וכ׳ who is a *mamzer*? The issue of any connection forbidden in the Torah; (oth. opin.) כל שהיבין עליו כרת וכ׳ the issue of a connection forbidden under the penalty of extinction; a. fr.—*Pl.* מַמְזֵרִים, מַמְזֵרִי, מַמְזֵרִין. Kidd. III, 13 יכולין מ׳ לידחר there is a possibility for the issue of bastards to be rehabilitated. Yeb.

מְמַחֶה, v. מָחָה II.

מְמַלְּכִים, מַלְרִין, מַלְרִיוֹן, v. בלרין.

מְמַלְרַע, v. לְרַע.

מַמְלְשִׁין m. (לָשׁוֹן) *slanderer, informer*. Midr. Till. to Ps. CXX.

מַמְלְשִׁינָא ch. same. Targ. Ps. CXX, 3.

מַמְלְשִׁינוּתָא f. (preced.) *slander*. Targ. Ps. LII, 4.

מְמַלֵּת, v. מִילַּת.

מְמַלַּת, v. מִילָּא I.

מְמַלְתָּא, v. מִילְּתָא.

מְמַלֵּתָא *mound*, v. מַלֵּתָא.

מְמַלְתָּא *place for drawing water*, v. מְלוֹתָא.

מְמַלְתָּחָה f. (b. h.) *wardrobe*. Gitt. 59$^{a}$, v. מָלַל II.

מְמַלְתִּין, v. מִילַּת.

מלתירה, read מַלְתְּרָה.

מַמְלְתְּרָה, מַלְתְּרָא, v. אַמַּלְתְּרָא.

מֵם, מ״ם *Mem*, name of the thirteenth letter of the alphabet. Sabb. 103$^{b}$ מ״ם לשם סתומה Ms. O. (ed. סתום) the Mem in *shem* is closed (final letter); מ״ם שמעון פתוחה (ed. פתוח) the Mem in Shim'on is open (initial letter). Ib. 104$^{a}$ מ״ם פתוחה מ״ם סתומה מאמר וכ׳ the open and the closed *Mems* intimate that there are subjects in the Law which are open to all, and such as are closed (esoteric studies). Y. Meg. I, 71$^{d}$ מהו דין דכתיב מ״ם מ״ם וכ׳ why is it that the letters *Mem*, *Nun* &c. are written in two ways?—Maas. Sh. IV, 11; a. fr.—*Pl.* מֵמִין, מִימִין. Sabb. 103$^{a}$ מ׳ סמכין וכ׳ *Mem* like *Samekh* or vice versa; a. e.

מְמַמֵּא, v. מַאִי.

ממת, Y. Erub. IV, end, 22$^{a}$ ברית מ׳, v. מַמָּל.

מְמַמֵּת, v. מָת.

מְמֻכָן (b. h.) pr. n. m. *Memucan*, one of the seven princes of Persia and Media. Meg. 12$^{b}$; Esth. R. to I, 14 (play on the name), v. כּוּן a. מָרַס.

מַמְמוּלָּאֵי* (מוּלָּאֵי) m. pl. (מָלַל II) *frail, short-lived people* (by the way of play on מַמְלָא, q. v.).—*Fem. pl.* מַמְמוּלָּאתָא, מַמְמוּלָּרְתָא (מוּלָּרְתָא) (with מִילֵּי) *frail words* (untenable arguments). Yeb. 75$^{b}$ sq. משום דאַתוּ מ׳ אמרירתו מילי because you are frail, you speak frail words; (Var. מ׳ . . . מוּלָּאֵי משום דאתיתו מַמְמוּלָּאֵי because you are descendants of &c.); B. Mets. 109$^{a}$; B. Bath. 137$^{b}$ (Ms. R. דאַחוּן); 151$^{a}$ (ed. Pes. מַמְמוּלָּאתָא).

מְמַמֵּר, v. מוּמַר.

VIII, 3. Y. ib. 9c bot. מַמְזֵרֵיהֶן the bastards among them; a. fr.—*Fem.* מַמְזֶרֶת. Tosef. Kidd. V, 2. Yeb. 78b; a. fr.

**מַמְזָרָא, מַמְזֵי'** ch. same. Targ. O. Deut. XXIII, 3.—Yeb. 78b; a. e.—*Fem.* מַמְזֵרְתָּא, מַמְזֵרְתָּה. Lev. R. s. 32; Y. Yeb. VIII, 9c bot. שמע קלנן קריין ממזירא ומ' he heard people call (certain persons) bastards.

**מַמְזֵרוּת, מַמְזֵי'** f. (preced.) *the legal condition of a mamzer, bastardship.* Y. Gitt. IV, beg. 45c שלא תבוא לידי מ' in order to prevent cases of bastardship. Ib. בניה באין לידי מ' her children will be subjected to the restrictions of &c. Y. Kidd. I, 58d top מ' בנתים ואת וכ' the difference between the two opinions concerns bastardship, and you say so (that the several followers of the two opinions did not hesitate to intermarry)?; Y. Yeb. I, end, 3b ממזרית (corr. acc.). Yoma 18b מ' . . . ומלא and fills the world with cases of bastardship; Yalk. Lev. 617; (Yeb. 37b ממזרין; a e.

**מַמְזֵרִי, מַמְזֵי'** m. (preced.) *descendant of a mamzer, belonging to the mamzer class.* Kidd. IV, 1; Tosef. ib. V, 1.

**מַמְזֵרִית,** v. מַמְזֵרוּת.

**מַמְזֶרֶת, מַמְזֵרְתָּא, מַמְזֵרְתָּה,** v. מַמְזֵרָא.

**מַמְזִיקָא, מַמְזִיק'** m. (מזק) *scorner.* Targ. Prov. IX, 7; a. fr.—*Pl.* מַמְזִיקָנֵי, מַמְזִיקֵי'. Targ. Ps. I, 1; a. e.—Ib. XXXV, 16 מַמְזִיקָנְיָא *scorning words* (ed. Wil. מַמְזֵק').

**מַמְזֵק', מַמְזִיקָנוּתָא** f. (preced.) *scorn.* Targ. Prov. I, 22; a. e).

**מַמְכָּר** m. (b. h.; מָכַר) *sale.* B. Bath. 155b מִמְכָּרָהּ מ' her sale is valid.—Ib. מִמְכָּרָן מ' their sale &c.; a. e.—מקח וממ' *commerce, commercial transactions.* B. Mets. 79b; a. e.

**מַמְכְּתָא,** Targ. Prov. XV, 13, read with ed. Lag.: מַכְּרְתָא.

**מַמֵּל** m. (מָלַל II) *crushing tool, press-beam* (or *stone*) *for olives; mill.* B. Bath. IV, 5; expl. ib. 67b מַפְרַכְתָּא. Tosef. Ter. III, 13 נותן לתוך חמ' ומהלך וכ' when he puts them in the mill and walks over them crosswise; Y. ib. III, 42b top תחת חמ'. Maasr. I, 7 מבין חמ' Mish. ed. (Bab. ed. מבית חמ'; Y. ed. a. Ms. M. מן חמ') from the pulp under the press; Tosef. ib. I, 7 המאמל ed. Zuck. (Var. הממל, המלול).

**מַמַּל** pr. n. m. *Mammal.* Tosef. Erub IV (III), 17 בית מ' the family of M.; Y. ib. IV, 22a ממח (corr. acc.).—Yeb. 105a; Y. Bets. I, 60b top, a. fr. אבא בר מ' (בא).

**מַמְלָא** I *ore,* v. מִלְּא.

**מַמְלָא** II pr. n. pl. *Mamla,* a place whose inhabitants were short-lived. Gen. R. s. 59, beg.; Midr. Sam. ch. VIII; a. e.; v. מַמּוּלָאֵי.

**מַמְלַל** m. (מָלַל II) *speech.* Targ. Gen. XI, 1. Targ. Ex. XXXIII, 11 (h. text פנים); a. fr.

**מִמְסָךְ** m. (b. h.; מָסַךְ) *mixture, mixed drink.* Num. R. s. 10 אין מ' אלא יין ביין *mimsakh* (Prov. XXIII, 30) means a mixture of wine with wine.

**מַמְצִיא** pr. n. pl. *Mamtsi,* a Palestinian border town (v. Hildesh. Beitr., p. 26). Y. Shebi. VI, 36c מ' דאבחתא; Tosef. ib. IV, 11 מ' דעכתא (Var. דעב', דגרתא); Sifré Deut. 51 מצי רעבתה; Yalk. Deut. 874 מניא רעבת'.

**מַמְצִירָא** pr. n. pl. *Mamtsia.* Y. Succ. IV, 54b bot., v. מוֹצָא II.

**מַמְקְנוּתָא, מָמְקָנָא,** v. sub מרק'.

**מְמַקָּק** m. (מָקַק) *decay, worm-eaten material.* Sabb. IX, 6 (90a) מ' ספרים ומ' וכ' Y. ed., Ms. O. a. Ar. (v. Rabb. D. S. a. l. note 60; ed. מָקֵק) worm-eaten sacred books and their worm-eaten bands.

**מַמְרֵא** I (b. h.) pr. n. m. (or pl.) *Mamre.* Gen. R. s. 42, end (ref. to Gen. XIV, 13) מ' . . . אתרא it was a place called M.; מ' . . . גברא it was a man &c.—Men. 85a name of an Egyptian sorcerer, v. יוֹחָנִי.

**מַמְרֵא** II m. (מרי, מָרָה) *rebellious,* (עַל פִּי ב"ד) זקן מ' an elder disregarding the decision of the Supreme Court. Snh. XI, 1 (84b); 2 (86b). Y. Sabb. I, 3d; a. e.

**מַמְרוּ** f. *Mamru,* name of a plant. Gitt. 69a, v. חוּמְתִי.

**מַמְרִיאֲמִינוֹס,** v. מְמַרְיִטִינוֹס.

**מָמְרָעָא, מַמְרַע,** v. מְרַע I.

**מַמָּשׁ** m. (מָשַׁשׁ) [*something tangible,*] *substance; substantial, real.* Ex. R. s. 14, beg. (ref. to וימש, Ex. X, 21) שחיה בו מ' there was substance in the darkness (it was thick). Ab. Zar. 67a כל שטעמו ומַמָּשׁוֹ אסור anything the taste of which (in a mixture) as well as its substance is forbidden. Ib.b טעמו ולא ממשו אסור a mixture in which there is the taste of a forbidden thing whose substance, however, is not visible, is forbidden. Hull. 108a טעמו ולא ממשו בעלמא דאורייתא that a forbidden substance should ritually affect a mixture in which is left a taste after its removal, is in all cases a Biblical rule. Snh. 63b .. יודעין שאין בו מ' וכ' . . the Israelites knew very well that there is no reality in idols, yet they worshipped them for the sake of being permitted public licentiousness. B. Kam. 83b עין מ', v. מָמוֹן. Ib. מיתה מ' actual putting to death. Snh. 64a, v. דָּבַק; a. v. fr.—Y. Ber. III, 6d bot. מַמָּשָׁהּ קיים its substance remains (on the skin, even if dried up).

**מַמְשָׁא, מַמְשָׁא** ch. same. Targ. Y. II Deut. XXXII, 17.—Sabb. 152b bot. דאית ביה מ' Ms. O. a. Ar. (ed. מַשָּׁא, v. Rabb. D. S. a. l. note 10) that there is substance in him (that it is not a mere apparition).—[מַמַּשׁ constr. *touch,* v. מִמּוּשׁ.]

**מַמְשָׁל, מְמָשָׁלָה** *parable,* v. מָשָׁל.

**מָמְשָׁלָה** f. (b. h.; מָשַׁל I) *rulership, power.* Koh. R.

to X, 4 כי באתה לך מ' וכ' if rulership happens to be thine, leave not thy humility.—Gen. R. s. 53 דמ' . . . נטלה that rulership was taken from them; a. e.—[Gen. R. s. 20, read: מְמַשְׁלָה, v. מָשַׁל.]

**מְמַשְׁמְשָׁנִית,** v. מַשְׁמְשָׁנִית.

**מְמַת,** v. מְמוֹתָא.

**ממתו"ס** a combination of each first letter of the words מנא מנא תקל ופרסין divided off in groups of three letters each (Dan. V, 25). Snh. 22ª; Cant. R. to III, 4; v. אאלר"ן.

**מַמְתַּקִּין, מַמְתַּקִּים** m. pl. (b. h.; מָתַק) *sweet things.* Mekh. Yithro, Amal., s. 1.

**מִן** (b. h.) *from, of; more* (or *less*) *than.* Ab. Zar. 18ª מן השמים ירחמו from heaven they will have mercy (on me), i. e. I trust in God. Sabb. 21ᵇ המהדרין מן המהדרין v. הָדַר.—מן המובחר, v. בָּחַר; מן המומחה, v. מוּמְחָה.—Tem. 28ª מן הבהמה לחוציא וכ' 'of the cattle' (Lev. I, 2) intimates the exclusion of &c.; a. v. fr.—Prefix מִ־, מֵ־, מֶ־, מֵ־ q. v.—מִנַּיִן, מִנַּיִן, מִדְּנַיִן (=b. h. מֵאַיִן, v. אַיִן) *whence?, whence is it proven?*—Yoma 32ª מ' לחמש וכ' whence is derived the regulation about five immersions &c.? Ib. ומ' שכל טבילה this would prove to me only in favor of . . ., whence do you derive that the same applies to . . .?; a. v. fr.

**מִן, מִין** ch. same. Targ. Gen. I, 2; a. v. fr.—With suffixes of pers. pron. מִנַּי, מִ' *from me*; מִנָּךְ, מִ' *from thee*; מִנַּיהּ, מִ' *from him, it &c.* Ib. XXII, 12. Ib. III, 3; a. fr.—Y. Ber. II, 5ª bot. מן הן דסלקן to where he had come from. Sabb. 80ᵇ מן דילידה דא לידה this came to him from his own doing. Sot. 40ª ומאי נפקא לידך מינאי and what difference does it make? מִנִּי ומִנַּיהּ יתקלס וכ' through myself and him the Most High is exalted. B. Kam. 18ª קאזיל מינירה מינירה it was lost through its (the chicken's) action alone. Y. Peah VII, 20ᵇ מינירה וביה הוא (the sweetness) is entirely its own (no honey has been added). Snh. 39ᵇ, v. אִבָּא; a. fr.—לא כולא מינירה, לא כל כמינירה it is not at all in his power; v. כּוֹלָא.—מן ד־ *from the time that, after; from the fact that; when; because.* Lam. R. to II, 2 מן דאכלון after they had eaten; a. v. fr.; v. מִדְּ־.

**מָן** I m. (b. h.; מָנָה) *portion, food.* Num. R. s. 12 (play on אוֹרְגְּמָן) שיצרו הקב"ה לאורוג מן וכ' whom the Lord has created to weave (ripen) food for creatures; ואין מן אלא פירות וכ' *man* means fruits and food (with ref. to וימן, Dan. I, 5).—Esp. מָן (ה) *the manna* of the desert. Ex. R. s. 25. Tanḥ. B'shall. 20; Mekh. ib., Vayassa, s. 2 אוכלי המן those eating manna (not troubling themselves about to-morrow). Yoma 75ª; a. fr.

**מָן I, מָנָא** ch. same (*a day's*) *support.* Succ. 39ᵇ בכדי דתאי מן for as much only as is needed for the day. Ib. מ' וכ' that *man* means support, v. preced.—Esp. מָנָּא *the manna.* Targ. Ex. XVI, 31. Targ. Y. ib. 27; a. e. (some ed. מָנָא).

**מָן, מָנָא II** *who?, what?*, v. מַאן. Targ. Gen. XXIV, 23. Ib. XXXIII, 8 (ed. Berl. מָא; oth. ed. מאן); a. fr.—Emphatic. מְנָא (מָנָּא). Targ. Ps. XXXIX, 5. Targ. Prov. IV, 19; a. fr.

**מָן III, מָנָא I** *thing, vessel, garment; coulter,* v. מָאן.

**מָנָא I, (מָנָא II)** *who?, what?*, v. מַן II.

**מָנָא II** (apocop. of מִן אָן = h. מִנַּיִן; v. מָנָן) *whence?; whence is it proven?* B. Kam. 117ª ומ' תימרא דמקנסא וכ' but whence will you prove that we draw no analogy from fines? Ib. 44ª bot. ומ' ידעינן וכ' and how do we know &c.? Snh. 61ᵇ מ' אמינא לה whence (on what evidence) do I say so?; a. fr.—מִנַּהֲנֵי מִילֵי, מִנָּא חָנֵי מִילֵי, v. מִידָּע II.—מְנָאן. Gen. R. s. 11, v. יָדַע.—מִנָּלָן, מִנָּא לָן *whence do we have this?, how do we know?* Ber. 7ª. Meg. 2ª מ' כדבעינן וכ' whence do we derive this?—Whence we derive this? (you ask, as if it were a law requiring an intimation in the Biblical text, while it is merely a measure of accommodation,) as we were going to explain further on. Ib. 20ª; a. v. fr.

**מָנָא, (מָנָא)** *manna*, v. מַן I.

**מָנָא** *to count*, v. מָנָה.

**מָנָא III, (מוֹנָא)** pr. n. m. *Mana* (*Mona*), name of several Amoraim. Y. Sabb. I, 2ᶜ top. Y. Dem. IV, 24ª top; Taan. 23ᵇ מָנִי.—Y. Ab. Zar. II, 42ª top; a. fr.—V. Fr. M'bo, p. 114ᵇ, sq.

**מָנָא IV** *a weight*, v. מָנֶה.

**מנאין,** Koh. R. to VII, 7, תרין מ', read with Y. Taan. IV, 68ª: מִינּוּרִין, v. מִינּוּר ch.

**מְנָאן** *whence?*, v. מָנָא II.

**מְנַבְּז,** v. מוֹנְבָּז.

**מְנַגְּדָנָא** m. (נָגַד) *lasher* at court. Yoma 15ª; 54ᵇ sq.; Zeb. 38ª (expl. כמצלקא) מחוור .. כמ' R. Judah showed it by imitating the movement of the lasher, v. טָבְרֵר.

**מנגמן,** v. מַנְגָּנוֹן.

**מנגראות,** v. next w.

**מַנְגָּנָא** m. (v. next w.) *any means of charming; art, contrivance.* Tanḥ. Lekh 15 (play on מִגֵּן, Gen. XIV, 20) מ' עשה הקב"ה וכ' (ed. Bub. ib. 19 מגינה, corr. acc.) the Lord made a charm . . ., for Abraham took dust &c. Zeb. 116ᵇ Ms. M. מַגָּאנָא; Yalk. Lev. 579 מַנְגָּנָה=מַנְגָּ, v. מָרָא II.—*Pl.* מַנְגָּנָאוֹת. Gen. R. s. 43 כמה מ' עשירתי וכ' (Ar. מַגָּנִיּוֹת) how many arts did I not contrive to bring them under thy power?; Yalk. ib. 74 מנגראות (corr. acc.).—Esth. R. end (ref. to Ps. LXVI, 3) מה דחילין אינון מַנְגָּנוֹת שלך וכ' (corr. acc.) how fearful are thy contrivances; those to be slain slay their slayers &c.; Midr. Till. to Ps. XXII דילך מַנְגָּנָא; Yalk. Ex. 225; Yalk. Ps. 790; Pesik. B'shall., p. 81ª מַנְגָּנִירָה.

**מַנְגָּנוֹן** m. (μάγγανον) same, 1) *charm, potion.* Gen. R. s. 88 מ' עשו לו לחנוך (ed. Wil. מַנְגָּנִין, pl.) they prepared

a charm for him to choke him.—2) *art, contrivance.* Ex. R. s. 18 (play on נגרניתי, Ps. LXXVII, 7) מ' שעשית וכ' (ed. Wil. *pl.*) thy contrivance in Egypt (in not sending the plague of the first-born at once). Ib. מי יודע מ' וכ' (ed. Wil. נגנין, corr. acc.) who understands thy contrivances at the Red Sea (when those who had drowned the Israelitish children, were drowned)? Tanh. B'har 2 הופך אני מ' שלי וכ' (not שלו) I will reverse my plans and make him (the poor) rich &c. Y'lamd. to Deut. VII, 12, quot. in Ar. הפך הקב"ה עליו מ' the Lord turned the plan (of drowning the Israelites) against him (v. supra).—3) *mechanic contrivance, machine.* Lev. R. s. 20, beg. לא הרית יודע מ' שלו Ar. (ed. מנהגרו) he did not know the mechanism (of the throne of Solomon); Pesik. Aḥăré, p. 168ª מנהג מנגנטן שלו (corr. acc.); Tanh. Vaëthh. 1 מנגנרן (corr. acc.).—Yalk. Esth. 1046; Targ. II Esth. I, 2 במ' by machinery (in the throne of Solomon).—*Pl.* מַנְגָּנוֹת, מַנְגָּנִין. Ib. Yalk. l. c. הרו מנגנות פוקעים the machinery burst; a. fr. (v. supra).—מַנְגָּנִירָה, מַנְגָּנָרָא, v. preced.

**מְנָדָה** f. (Ezra IV, 13; =מִדָּה; cmp. מַנְדַּע a. מַנְדַּע) *land-tax.* Esth. R. introd.; Gen. R. s. 64, v. מִדָּה; Ned. 62ᵇ; B. Bath. 8ª מ' זו מנת המלך *mindah* is the king's share (of the crops).

**כְּפַר מ', מַנְדּוּ** pr. n. pl. *K'far Mandu* (Kafr Menda, north of Sepphoris; v. Sm. Bible Dict. s. v. Madon, a. Fischer a. Guthe Map of Palestine). Pesik. Shub., p. 163ᵇ; Yalk. Job 906; Gen. R. s. 52 a. Lev. R. s. 1 ed. Wil. מַנְדִּי.—[Tosef. Yeb. X, 3 כפר מנורי ed. Zuck., Var. מַנְדִּרִין.]

**מַנְדִּי,** v. preced.

**מַנְדְּיָאן,** v. מַנְדְּרִין.

**מַנְדִּין,** v. מַנְדּוּ.

**מנדמטין,** v. מַגְדְּמַטִּיר.

**מַנְדַּע, מַנְדְּעָא** m. (=מַדַּע; cmp. מְנָדָה) *knowledge, wisdom.* Targ. Y. Deut. I, 13 מרי מ' possessors of knowledge (O., v. מַדַּע). Targ. Job XXXIII, 3; a. fr.

**מַנְדְּעוּתָא** f. same. Targ. Koh. IX, 11.

**מַנְדַּעַם,** v. מַדַּעַם.

**מַנְדַּעְתָּא** f. (v. preced. wds.) *sentiment, disposition.*—*Pl.* מַנְדַּעְתָּן (cmp. הַדָּעָה). Targ. Job XXXVI, 4 (some ed. *sing.*; Ms. מנדעא; h. text דעות).

**מַנְדְּרָן, מַנְדְּרוֹן,** v. מַדְּרוֹן.

**מנדרנא,** Y. Naz. I, 51ª bot., read: מַנְזְרָנָא.

**מָנָה** m. (b. h., from which μνᾶ, mina; מָנָה) [*one hundred,*] *Maneh,* a weight in gold or silver, equal to one hundred common or fifty sacred shekels (v. Zuckerm. Talm. Münz. p. 7, sq.). Bekh. 5ª מ' של קודש כפול הדית the sacred *Maneh* was double the weight of the common. Ib. VIII, 7 במ' צורי taking the Tyrian *M.* as a standard. Ib. 49ᵇ מ' צורי ... מ' של צורי 'the Tyrian M.' ... means the standard of the Tyrian system (one Sela.=4 Zuz, Rashi). Keth. I, 2 בתולה ... מאתים ואלמנה מ' the widowhood of a maiden is two hundred (Zuz), and that of a widow (remarried) is one hundred (Zuz, a common Shekel). B. Kam. 90ᵇ מ' צורי תנן או מ' מדינה תנן does the Mishnah (VIII, 6) mean a Tyrian or a country Maneh (twelve and a half Zuz)? Shebu. VI, 1 מ' לי בידך thou owest me one hundred denars. Snh. VIII, 2 מ' בשר meat of the weight of a Maneh. Shebi. I, 2 ששים מ' באיטלקי the weight of sixty M. in the Italian system. Ker. 6ª; a. fr.—Erub. 85ᵇ bot. פנו מקום לבן מאה מ' make room for one worth one hundred M. (in gold).—Trnsf. מ' בן פרס a Maneh son of a P'ras (half a Maneh), i. e. *a distinguished son of a less distinguished father.* Taan. 21ᵇ.—*Pl.* מָנִים, מָנִין. Y. Shek. VI, 49ᶜ bot. מ' ... אלף the weight of fifteen hundred M. Ker. l. c.; a. e.—Chald. form: מָנֵי. Targ. Ez. XLV, 12 (Kimḥi מָנָא).—*Pl.* מָנִין, מָנֵי, מָנָן, מָנַיָּא, מָנֵי, מָנוֹי. Ib. Targ. Is. VII, 23. Targ. I Kings X, 17; a. e.—Esth. R. to VI, 10; Lev. R. s. 28.—Sabb. 133ᵇ שב מ' תרבא (not מרנאי, v. Rabb. D. S. a. l. note 90) fat weighing seven M. (Rashi: seven *portions* of fat). Y. B. Kam. IX, 6ᵈ bot. [read as Tosaf. to Bab. ib. 100ᵇ:) חמש מנוי עמר וח' מ' סממנין וכ' wool worth five M., dyeing material worth five, and ten M. wages. Y. Meg. IV, 74ᵈ bot. מנוי (corr. acc.); a. e.

**מָנָה** I f. (b. h.; preced.) *share, portion.* Bekh. V, 1 שוקלין מ' כנגד מ' you must weigh one piece (of the meat of the first-born) against another piece (of secular meat of ascertained weight). Gitt. 59ᵇ, a. e. לירטול מ' מ' רפה ראשון that he (the priest) have the privilege of first choice (when a division is made). Sifré Deut. 53; Yalk. ib. 875 מ' רפה the best portion (at the meal). Yalk. Num. 765, end מלך שבירר לעצמו מ' וכ' a king who selected a portion for himself, and another came and spoke disparagingly of it; a. fr.—*Pl.* מָנוֹת. Sabb. 149ª; Tosef. ib. XVII (XVIII), 5. Ib. 4 מפיסין על מָנוֹתֵיהֶן cast lots for their portions (at the table); a. e.—V. מָנָת.

**מָנָה** II *to count,* v. מנה.

**מְנָהָג** m. (b. h.; נָהַג) *conduct, manner, usage.* B. Mets. VII, 1 מְנָהָג המדינה the usage of the country. Tosef. ib. VII, 13 מ' הולכי שיירא the usage among members of a caravan; ib. 14 מ' הספנין the usage of shippers (in cases of jetsam). Y. Pes. IV, 30ᵈ top אינו מ' this is no religious usage (deserving recognition); מ' it is &c. Ḥull. 13ᵇ נכרים ... אלא מ' אבותיהן בידיהן the gentiles outside of Palestine are not to be considered as idolaters, they only continue the usages of their ancestors. Ab. Zar. 54ᵇ עולם כמנהגו נוהג the world (nature) follows its laws. Pesik. Aḥăré, p. 168ª, v. מַנְגָּנוֹן: a. fr.—*Pl.* מְנָהָגִים. Lev. R. s. 20, beg. מְנָהָגָיו its arrangements, v. מַנְגָּנוֹן.

**מְנָהָגָא** ch. same. Targ. Ruth IV, 7; a. e.—Snh. 46ᵇ מ' בעלמא a mere usage (is incidentally recorded in the Bible, not meant as a law). Ib. דלא לשתני מ' in order not to depart from the common custom; דלישתנו מ' intimating that they will be treated differently from the common usage (as a disgrace). Nidd. 66ª אמינא לך איסורא ואת אמרת מ' I speak of a legal prohibition, and

she (Judah) had found rest (among the nations), she would not have returned (to the Lord); a. e.

**מְנוּחָה** f. (b. h.); same. Num. R. s. 10 חנבואה נקראת מ׳ inspiration is called resting (ref. to Jer. LI, 59, a. Is. XI, 2). Ber. 64ª ת״ח אין להם מ׳ scholars are never at rest (constantly progressing). Ex. R. s. 1 ראה שאין להם מ׳ he saw that they had no recreation from labor; a. fr.—Esp. *the seat of the central sanctuary* (with ref. to Deut. XII, 9). Tosef. Zeb. XIII, 20; Zeb. 119ª, sq.

**מְנוּיָא, מִנּוּי**, v. sub מִנֵּי.

**מְנוֹמָכוֹס**, v. מוֹנוֹמָכוֹס.

**מְנוּמָר**, v. נָמֵר.

**מְנוֹן** m. (b. h.; מָנָה; sub. אִישׁ) *manager, executor*. Gen. R. s. 22 (ref. to Prov. XXIX, 21) כל מי שמפנק... סופו להיות מ׳ עליו וכ׳ if one indulges his passion in his youth, it will be his ruler in his old days; (Yalk. Prov. 962 מוחח, some ed. מושל; ib. 961 מותק). Succ. 52ᵇ, v. אטב״ח.—[Cant. R. to II, 1 מנון עבורי, a corrupt gloss, perhaps for עיין שמ״ר, a reference to Ex. R. s. 23.]

**מַנּוֹנָא** m. (v. מַנָּא; מְנֵי) *the ordinary daily food*. Targ. Y. II Deut. VIII, 3 (h. text לחם).

**מְנוֹנְיָי**, v. מוֹנְיָי.

**מְנוֹס** m. (b. h.; נוס) *refuge*. Ex. R. s. 1 נתן מ׳ למשה וכ׳ suffered Moses to take refuge with an idolater. Yalk. Job 906; Yalk. Jud. 41, v. לוּז; a. e.

**מְנוֹסָה** f. same. Midr. Till. to Ps. LXVIII אין לחם מ׳ להיכן נסים have no resort to which to flee.

**מְנוֹרָה** f. (b. h.; נר) *candlestick, lamp*. Pesik. Ekhah, p. 123ª, a. e., v. כַּפָּה. Gen. R. s. 20 מ׳ של זהב ונר וכ׳ a golden candlestick with an earthen lamp on top (typical of a noble woman married to an ignoble husband); a. fr.—Esp. *the candlestick in the Sanctuary*. Num. R. s. 15. Men. 29ª. Tam. III, 9; Yoma 21ª, v. דִּרְשׁוּן; a. fr.—*Pl.* מְנוֹרוֹת. Men. l. c.

**כפר מ׳, מנורי**, v. מַנְהוּ.

**מַנְוָרְתָא**, v. מָנָתָא.

**מנזדנא**, read: מַנְזְרָנָא.

**מַנְזִיחְ, מַנְזְחָנָא** (a feigned denom. of מזח, with suffix of first person) *I will be a Naziḥ* (substitute of Nazir), v. next w.

**מַנְזִיקְ, מַנְזְקָנָא** (v. preced.) *I will be a Nazik* (substitute for Nazir). Y. Naz. I, beg. 51ª [read:] הירדן אינון כינויי כינויין... מ׳ מנזירתנא מפזירתנא what are the substitutes of substitutes? . . . I will be a Nazik, a Naziḥ &c. Ib. אין אלו כינויי כינויין כינויין ממש אינון אילו האומר מנזירנא שמא אינו נזיר כך האומר מנזירתנא מפזירתנא כאומר מנזירנא these are not substitutes of substitutes; these are direct substitutes. If one said *manzirna* (I will be a Nazir), is he not a Nazir? So he who says &c. (turning the sub-

you quote a usage; Yeb. 13ᵇ; a. e.—[Y. Ber. V, 9ª מנהגו מנהגיה, v. הַגִּי.

**מַנְחוּמִי** f. (נָחַם) *roaring*. Yalk. Ps. 864, v. מַגְעוּמִי.

**מַנְחִיג** m. (נָהַג) *leader, director*. Gen. R. s. 39, beg.; a. e. תאמר שהעולם הזה בלא מ׳ is it possible that this world has no leader?—B. Bath. 91ª sq. אוי... שאבד מַנְהִיגוֹ וכ׳ woe to the world (humanity) whose leader is gone, woe to the ship whose captain is gone!; a. e.—*Pl.* מַנְהִיגִים. Gen. R. s. 24 דור ודור ומַנְהִיגָיו generation after generation and their several leaders. Ib. s. 12 ברא הן ומַנְהִיגֵיהֶן created them (the heavens) and their directing agencies, v. נַוְוטָא.—V. נָהַג.

**מָנְהַנֵּי** = מָנָא הַנֵּי, v. מָנָא II.

**מַנְהַרְיָא** m. (נְהַר I) [*light-giver,*] *morning star*. Y. Yoma III, beg. 40ᵇ; Y. R. Hash. II, beg. 57ᵈ, v. בְּרַק I.

**מְנַהֲרוּתָא** f. (preced.) *fine appearance, display of dignity*. Ned. 38ᵇ עבדיו ... למ׳ עבידן Ar. (v. Asheri a. l.; ed. למנהרוותא; Var. in R. Nissim למנקרוותא) slaves are mainly used for display (and need no fattening food).

**מַנִּי** (= מַן הוּ) *who is he?, who is it?* Snh. 14ª וחד דירמיה ומ׳ ר׳ יונתן וכ׳ and one with him, and who is the one? R. J. &c.; a. fr.—*Fem.* מַנָּי (= מַן הִי). Sabb. 140ᵇ לא תימרין מנו אלא מ׳ do not call, Who is he? (at the door) but 'Who is she?'—Esp. מני (הא) (ellipt. for הָא דְמַן הִי) *whose opinion is this?* Ḥull. 15ᵇ מ׳ לא ר׳ וכ׳ whose opinion is it (you represent)? This is neither Rabbi's nor &c. Succ. 3ª דאמר לך מ׳ ב״ש וכ׳ Ms. M. (v. Rabb. D. S. a. l. note) he who said this to thee,—do you know whose opinion he represents? Beth Shammai's &c.; a. fr.—[B. Bath. 91ª מנו, v. next w.]

**מְנוֹבְיָתָא, מְנוֹבְרָתָא** m. (comp. of מָנוֹן a. בִּירְתָא) *manager of the house, executor*. B. Bath. 91ª (prov.) עד קרמא מְנוֹבְרָתֵיהּ דלא ... Ms. M. (ed. קרמא מנו ב׳, v. Rabb. D. S. a. l. note) before the dying man is dead, his executor stands (ready to assume the administration).

**מָנוֹד** m. (b. h.; נוּד) *shaking*; מָנוֹד רֹאשׁ *shaking of the head, ready assent, submission*. Sabb. 104ª (ref. to the shapes of certain letters, v. כָּפַף) שניתנה התורה במ׳ ר׳ (Ar. only במָ) the Law has been given under repeated signs of assent.

**מנוולין**, v. מְשׁוּל II a. מְנָטוּלִין.

**מְנַוְּלָתָא** f. (נָוֵל I) *nasty, muddy*. Taan. 6ᵇ, v. טַבְּחָא.

**מַנְוָתָא**, v. מְנָתָא.

**מָנוֹחַ** I (b. h.) pr. n. m. *Manoah*, 1) the father of Samson. Ber. 61ª. Num. R. s. 10. B. Bath. 91ª; a. fr.—2) *M.*, father of R. Huna. Taan. 9ª.

**מָנוֹחַ** II m. (b. h.; נוּחַ) *rest*. Sabb. 152ᵇ יש להן מ׳ (Ms. M. מנוחה) find rest. Lam. R. to I, 3 אילו מצאה מ׳ וכ׳ if

stitute nouns into verbs) must be considered as if he had said *manzirna*. Ned. 10[b] [read:] מנזקנא מנזחנא מפזחנא.

**מַנְזַרְנָא, מַנְזִירְנָא** (v. preced.) *I will be a Nazir.* Y. Naz. I, beg. 51[a] (not מנזד), v. preced.

**מְנָח** m. ch. = h. מָנוֹחַ, 1) *rest, relief.* Targ. O. Gen. VIII, 9. Targ. Deut. XXVIII, 65 (Y. some ed. מַנַּח). Targ. Ps. CXVI, 7 מְנָחֵיכִי (Ms. נירד, Regia נוח).—2) *going to rest, decline* (v. next w.). Targ. Gen. III, 8 מְנַח יומא (h. text רוּחַ).

**מִנְחָה** f. (b. h.; נוּחַ; cmp. נַחַת) 1) [*laid down,*] *offering, present.*—*Pl.* מְנָחוֹת. Num. R. s. 13 שלשלמה הביאו מ' וכ' האומות as the nations brought gifts to Solomon &c.; a. e.—Esp. (in ritual) *meal-offering.* Men. I, 1 מְנָחַת חוטא the sinner's meal-offering (Lev. V, 11). Ib. X, 6 (68[b]) מנחת בהמה the meal-offering connected with animal offering (e. g. Lev. VII, 13). Ib. XII, 3 הרי עלי מ' וכ' I vow a *minḥah* of barley; a. v. fr.—*Pl.* as ab. Ib. I, 1; a. fr.—*M'naḥoth,* name of a treatise of the Mishnah, Tosefta, and Talmud Babli of the Order of Kodashim.—2) (cmp. preced. 2) [*decline,*] *afternoon* (corresp. to b. h. בֵּין הָעַרְבַּיִם); תְּפִלַּת המ' (or מִנְחָה) *afternoon-prayer, Minḥah.* Ber. IV, 1 (26[a]) תפלת המ' עד חצות the *Minḥah* may be read until sunset; ib. 26[b] .. שחרי תמיד של בין הערבים וכ' תפלת המ' the Minḥah may be read &c., because the daily sacrifice of the afternoon could be offered until sunset. Ib. עד פלג המ' up to the middle of the afternoon. Ib. מ' גדולה (מ' קמא) the large (first) afternoon, i. e. the time from six and a half hours after sunrise to sunset (the day being divided into twelve hours); מ' קטנה (מ' אחרונה) the smaller (later) afternoon, i. e. from nine and a half hours to sunset. Ib. פלג מ' אחרונה the middle of the late (small) afternoon. Ib. top טעה ולא התפלל מ' if by mistake he failed to read the Minḥah; a. fr.

**מְנַחֵם** (b. h.) pr. n. m. *Menahem,* 1) King of Israel. Yalk. Kings 236 (from Seder ʿOlam).—2) name of the Messiah to come. Snh. 98[b]. Y. Ber. III, 5[a] top; Lam. R. to I, 16; Pirké d'R. El. ch. XIX מ' בן עמיאל בן יוסף.—3) M., associate judge of Hillel. Ḥag. II, 2. Ib. 16[b] יצא מ' לעבודת המלך M. resigned from the judgeship to enter the King's (Herod's) service.—4) M. bar Simai, surnamed 'the son of saints'. Pes. 104[a]; Ab. Zar. 50[a]; (Y. ib. III, 42[c] top נחום איש קודש קדשים).—5) name of several scholars. Y. Maasr. V, end, 52[a] M. bar Mabsima.—Y. Erub. VII, 24[c] top.—Tosef. ib. XI (VIII), 10 מ' איש גליא (Keth. 60[a] נחום). Tosef. Shebu. I, 7 מ' איש גם זו, v. גַּמְזוֹ.—Tosef. Keth. V, 1; a. fr.

**מְנַחְרוּתָא,** v. מְנַהֲרוּתָא.

**מְנַחֵשׁ** m. (b. h. נָחַשׁ) *diviner,* v. נָחַשׁ.

**מְנַחֲשָׁא, מְנַחֵשׁ** ch. same. Targ. O. Deut. XVIII, 10.—*Pl.* מְנַחֲשַׁיָּא, מְנַחֲשִׁין. Targ. Y. Lev. XXVI, 30; a. e.

**מִנְחָה, מִנְחָא** f. ch. = h. מִנְחָה, 1) *offering; meal offering.* Targ. Lev. II, 1; a. fr.—*Pl.* מִנְחָתָא. Targ. O. Num. XVIII, 9 ed. Berl. (ed. מְנַחַת).—2) *afternoon, afternoon prayer, Minḥah.* Targ. I Kings XVIII, 29.—Y. Pes. V, 30[d] top.—Sot. 39[b] במ' דתענית in the Minḥah of the fast-day. —*Pl.* מִנְחָתָא. R. Hash. 31[a] במ' דשבתא in the Minḥah of Sabbath days; a. e.

**מַנְטוּלִין** f. (correct מַנְטֵר, mantela, μαντήλιον, of Semitic origin, v. מַטּוּל II) *napkin, handkerchief.* Y. Ber. III, 6[d] bot. דרקק אמ' וכ' quot. in Asheri to Ber. 24[b] (ed. אריצטלין, Rashba אם טירלין, Var. אם עצטלין, corr. acc., and read: מותר for אסור) who spits into his handkerchief.—*Pl.* same. Gen. R. s. 5; s. 28 ובמנולין, ובמנוולין (corr. acc.), v. מַטּוּל II.

**מִי' מְנַטֵּר** m. (נָטַר) 1) (infin. of נָטַר) דמסיר למ' *the charge of.* Targ. Y. Num. III, 36 (O. דמסיר למיטר ל- ed. Berl., oth. ed. לְמַטַּר).—2) [*guard,*] *border, edge* of a cloak (corresp. to Lat. clavus). Targ. Y. Ex. XXVIII, 31; 34.—Trnsf. (like clavus) *tunic.* Targ. I Chr. XV, 27.

**מִנְטְרוֹמִין,** v. מָגִיסְטֵר.

**אַרְעָא מ', מִנִּי** pr. n. *Land of Minni* (supposed to be *Minyas* in Armenia). Targ. Ps. XLV, 9; (Targ. Jer. LI, 27 הוֹרְמִינִי).

**מָנִי** pr. n. m., v. מָנָא.

**מַנִּי,** v. מַנּוּ.

**מָנֵי** *a weight,* v. מָנֶה.

**מְנָה, מְנִי** (b. h.) *to divide, distribute; to count.* Bekh IX, 7 ומוֹנֶה בשבט אחד וכ' (Bab. ed. 58[b] ומונין א') and he counts with the rod, one, two &c. Ib. מְנָאָם רבוצין if he counted them while they were crouching. Shebu. 34[a] bot. מָנֶה מָנִיתִיךָ לך וכ' (not מְנִיתִיךָ, v. Rabb. D. S. a. l. note) I counted (delivered) to thee a Maneh (as a loan) in the presence &c.; ib.[b] R. Hash. 12[a] חכמי ישראל מוֹנִין למבול וכ' the Jewish scholars count the dates of the flood in accordance with R. El. (beginning the year with Tishri), and the astronomical calendar in accordance with R. J. (beginning with Nisan). Pesik. R. s. 15, beg. אין מונין ללבנה וכ' we count by the moon (fix the date of the new month) only when seen after sunset. Succ. 29[a], a. fr. מונין ללבנה regulate the seasons by the moon (have a lunar year). Men. 65[b], a. e. מָנֶה ימים וכ' count the required number of days and proclaim (one day as) the New Moon Day. Yoma V, 3; a. fr.—Part. pass. מָנוּי; f. מְנוּיָה; pl. מְנוּיִים, מְנוּיִין, מְנוּיָרִין; מְנוּיוֹת a) *counted.* Taan. 8[b] דבר המ' that which has been counted (is known by number). Bekh. IX, 7 אחד מן המ' one of the sheep already counted.—b) *classified; (pl.) class.* Ḥag. 17[b] מה חדש למְנוּיָיו אף עצרת (שבוע של ע' = עצרת) למְנוּיָיו as the New Moon festival belongs to its class (of days), so does the Pentecost (which is determined by counting weeks) belong to its class (of weeks), i. e. the pilgrim's sacrifice (חגיגה) may be offered during the entire eighth week from Passover; R. Hash. 5[a] למְנוּיָיו.—c) (v. *Nif.*) *entered for a share in the sacrifice.* Zeb. V, 8 אינו נאכל אלא למנויו can be partaken of only by those registered for it. Pes. V, 3 (61[a]) שחטו שלא לאוכליו ושלא למנויו (Bab. ed. למנויו) if while slaughtering he had

has been ordained for money, we must not stand up, nor do we call him rabbi, and the cloak upon him is like the cover of ass. Yoma 22b. Y. Shek. V, 48d bot. מאי אם זה שנ' על . . . . אתם שאתם מְתַמַּנִּין וכ' if this one appointed superintendent of wicks, was privileged to be counted among the great of the generation, how much more you who are to be appointed over the preservation of lives (as directors of charities). R. Hash. II, 9 (25a) שנְתַמַּנּוּ ב"ד על וכ' Ms. O. (ed. שעמדו, v. Rabb, D. S. a. l. note 90) who have been ordained as a court for all Israel; a. fr.—2) (of things) *to be assigned.* Tosef. Sot. VII, 20 נִתְמַנָּה לאדם פרנסה וכ' if a livelihood has been assigned to a man (by Providence, i. e. if he has succeeded in establishing a livelihood), he must buy a house; חזר נ' לו ירקו וכ' (v. ed. Zuckerm. note) if more has been provided for him, he must buy a field . . . and then marry a wife.

**מְנָא, מְנֵי** ch. same 1) *to count.* Targ. Ps. LXXVIII, 9 מנו (ל)קיצא (ed. Lag. מיני, corr. acc.) they calculated the term (of redemption). Targ. Num. I, 44; 49; a. fr.—Men. 66a לְמִימְנֵי יומי וכ' to count the days . . . and the weeks (of the ʿOmer). Ib. מְנוֹ יומֵי וכ' . . . רבנן Ms. M. (ed. מני) the scholars of . . . counted the days but not the weeks. Ḥull. 60b לִימְנוּ בך וכ' the Israelites shall count days and years after thee (the moon); a. fr.—[Yalk. Is. 337 דמניין, v. מוג.]—2) *to appoint,* v. infra.

*Pa.* מַנֵּי 1) *to appoint, ordain.* Targ. O. Gen. XLI, 33, sq. (Y. *Pe.*); a. fr.—Y. Bicc. III, 65c bot. חוון בעיין מְמַנּוֹתֵיהּ they wanted to ordain him; ib.d top מְמַנּוֹרֵיהּ. Ib. ומַנּוּרֵיהּ and they ordained him. Sot. 40a אִימְנוּ רבנן עלה לממנייה the scholars agreed to appoint him first; a. fr.—*Part. pass.* מְמַנֵּי, מְמַנָּא; *pl.* מְמַנָּן *appointed; officer* (v. מְמוּנָּה). Targ. Y. Num. II, 5. Targ. Jer. XXXVII, 13. Targ. I Chr. IX, 19; a. fr.—2) *to assign, commit.* Targ. Ps. XXXI, 6. (h. text אפקיד). Targ. II Chr. XII, 10; a. e.

*Af.* אַמְנֵי 1) *to register, enter, designate for a share.* Pes. 89a דאַמְנִינְהוּ מעיקרא that he had originally designated them for participation in the Passover meal; a. e.—2) *to take a vote.* Ib. 52a מַמְנוּ Ms. M. (ed. ממרין, read מַמְנִין), v. נְגִדָּא II.

*Ithpa.* אִתְמַנֵּי, אִתְמַנָּא, *Ithpe.* אִירְתְּמִנִי 1) *to be numbered, counted; to vote.* Targ. Num. II, 33; a. fr.—Sot. 40a, v. supra. Gitt. 56b וְאִרְמְנוּ לְחוֹ חשיבי וכ' (not . . ואמינא . . חשיבא) the nobles of Rome have agreed to place thee at the head; a. e.—2) *to be appointed; to be ordained.* Targ. Ps. CX, 4; 6; a. fr.—Y. Bicc. l. c. חד מן אילין דמיתמני (read: דמיתְמַנַּיִן) בכסף one of those ordained for money's sake. Ib. (adapting Hab. II, 19) לָא בכספיא אי' וכ' has he not been ordained for money? &c. Ib. לא קבל עלוי מִתְמַנֵּי he would not allow himself to be ordained; a. fr.—3) *to be designated for a share.* Targ. O. Ex. XII, 4.—Pes. 89a וניתְמְנֵי כל חד וחד Ms. M. (Ms. O. וניתְמְנִינְהוּ בהדי כל חד וחד בהדיה; ed. ונימני עילויה חני וכ', read עילוי דחני; v. Rabb. D. S. a. l. note) and let them be designated as participants with each of them (and let each of them be designated &c.). Ib. בתר דשחיט מי קא מיתמני after the lamb is slaughtered how can he be entered? Ib. 60b ומִימְנוּ עילויה אחריני (v. Rabb. D. S. a. l. note 200) and other persons will be entered for a share in it; a. e.

in mind such as were unable to partake of it (sick persons &c.) or such as had not been registered for it. Ib. 61a bot. אִיתקש אוכלין למנויין (Ms. M. אוכלי למנויי) the partakers (to be held in mind) are analogous to the registered. Ib. 70a לְמִנּוּרֵיהּ . . . אינה Ms. M. (ed. incorr. למנויי, למנויו) it (the pilgrim's sacrifice) can only be partaken of by those registered for it; a. fr.

*Nif.* נְמְנָה, נְמְנָא 1) *to be counted.* Num. R. s. 1 אינן נִמְנִים ולא נמדדין are neither numbered nor measured. Bets. 3b, a. e. אֶת שדרכו לִימָּנוֹת, v. אֵת. Gitt. V, 6 נְמְנוּ (usu. נמנו וגמרו) they (their votes) were counted, they resolved, v. גָּמַר II; a. fr.—2) *to be counted on for a share in the Passover lamb, to be registered* (Ex. XII, 4). Pes. VIII, 3 לעולם נִירְמָנִין עליו וכ' persons may continually be entered for a share in it, as long as there remains for each &c. Ib. נרמנין ומושכין וכ' they may be entered and withdraw again. Ib. 89a אבל לִירָּמְנוֹת but as for registering (additional names). Tosef. ib. VII, 7 רצו להמשך ולהִתָּמְנוֹת וכ' (ed. Zuck. incorr.) if some of them wish to withdraw and have others entered on their share &c.; a. fr.—3) *to be specified.* Y. Taan. IV, 68b (ref. to Mish. IV, 5) לְהִירָּמְנוֹת . . . . מה ראה what reason was there for that specification of the time when each family of priests and the people had to offer wood?; Y. Shek. IV, beg. 47d; Y. Meg. I, 70c top.

*Hif.* הַתְמְנָה, הֵתִי' *to cause to be entered; to add to the number of sharers; to transmit one's share to another person.* Y. Pes. VIII, 36a top הִתִּי' אותו על חנם he gave him a share gratuitously. Tosef. ib. l. c. בני חבורה שרצו לַהֲתַמְנוֹת וכ' (ed. Zuck. לַמְנוֹת) members of a party who desire to give others a share in their own portion. Ib. הַמַּתְמֶנֶה אחרים על חלקו (ed. Zuck. פסחו) he who assigns to others a share in his portion; a. fr.

*Hof.* הוּתְמְנָה *to be added to the number; to be entered as a member of a group or of a family.* Tosef. ib. 3 ה' על אחד מהם if he (the orphan) has been entered as his guest by one of the guardians. Ib. 6 בני חבורה שהוּתְמְנוּ וכ' ed. Zuck. (oth. ed. שנמנו) members of a group who have been entered (in a body) in addition to the original participants; a. e.

*Pi.* מִנָּה, מִנִּי' *to appoint, elect.* Gitt. V, 4 שמנו לחן אבירהן וכ' for whom their father had appointed an executor. Ib. שמִינָּחוּ אבי וכ' whom the father . . . has appointed. Taan. 10b כל שראוי לְמַנּוֹתוֹ וכ' who is worthy to be elected manager &c.; a. fr.—Part. pass. מְמוּנֶּה; *pl.* מְמוּנִּים. Sot. 42a למה סגן ממ' for what purpose is a deputy high priest appointed?; Yoma 39a מימינו ed. (corr. acc.; v. Rabb. D. S. a. l. note); a. fr.—Hor. 13b שאבירהם ממונים פרנס וכ' Ms. M. (ed. שמנ' אבירהם, = מן הממונים) whose father is of those worthy to be elected manager (v. Taan. l. c.).—V. מְמוּנֶּה.—Esp. *to ordain as teacher and judge.* Y. Snh. I, 19a bot. ב"ד שמי' שלא וכ' a court that ordained without the consent of the Nasi. Ib. חיה כל אחד מְמַנֶּה וכ' each teacher used to ordain his own pupils; a. fr.

*Hithpa.* הִתְמַנֶּה, *Nithpa.* נִתְמַנֶּה 1) *to be appointed, designated as deputy, to be ordained.* Sifra Aḥărê Par. 5, ch. VIII לרבות כהן אחר המִתְמַנֶּה to imply the other priest that is designated as a deputy. Y. Bicc. III, 65d top חכם שנ' וכ' when a scholar is ordained, his sins are forgiven. Ib. זה שהוא מתמ' בכסף וכ' (not מתמני) before him who

the Persian (?) system of counting that they call ten *one*.—Snh. 36ª; Gitt. 59ª אנא הואי במ' I was one of the voters in the school of Rabbi, and with me they commenced. Y. Snh. I, 18ᶜ top [read:] אין אנא סלקית מנ' וכ' whether or not I was counted in (to make up the required number); a. fr.—*Pl.* מְנָרֵנֵי, מְנָרֵנָיָא. מִנְ'. Targ. Num. I, 44; a. fr.—Gitt. l. c.; כולהו מְנָרֵנֵירְהוּ וכ' in all their ballots they began their vote from the side benches (with the juniors).—Sabb. 66ᵇ כל מ' וכ' all incantations which are repeated several times, must contain the name of the patient's mother; a. e.

**מְנִיפָא** m. (נוּף) *fan.* B. Mets. 86ª חניפי עלי במ' (Ms. M. a. oth. בְּמְנִיפָךְ) fan me with the (thy) fan; v. מְנָפָה.

**מְנִיקוּת, מְנִיקָה** &c., v. sub מֵינִי.

**מְנִישָׁא,** Y. Meg. II, 73ᵇ, read: מְנַשָּׁא.

**מְנִית** (b. h.) pr. n. pl. *Minnith*, in Palestine. Lam. R. to III, 16 (play on בחטי מ', Ez. XXVII, 17) חטי דלא מנין wheat dishes without number; ib. כמנין מ' as many as the numerical value of מנית (500); Koh. R. to I, 8 (corr. acc.).

**מְנִכְיוּת,** Y. Sot. V, 20ᶜ bot., v. חַנְפָנְיָה.

**מְנָלָן,** v. מְנָא II.—[Yalk. Koh. 971 מרי מנלן, v. מֵירְכָא II.]

**מִנְם,** Koh. R. to V, 11 נחמנם some ed., read: אִתְנַמְנֶם, v. נַמְנֵם.

**מִנְמִנְמִי,** Targ. Y. Num. XXVI, 9 Ar. (ed. מערעי), read: מְזַמְּנֵי, v. זְמַן I.

**מִ' מְנָן, מְנַן, מְנָ'** (= מִן אַן; cmp. מְנָא II) *whence?* Targ. Num. XI, 13. Targ. O. Gen. XVI, 8. (Y. מן האן). Targ. Jon. I, 8 (some ed. מפן, corr. acc.); a. e.

**מְנַסָּח,** or **מְנַסַּח,** Targ. Prov. XXIX, 21, v. נְסַח.

**מִנְסְטָאר,** v. מְנִיסְטֵר.

**מִנְסְקִי,** Num. R. s. 12; Sifré Num. 45, v. אֶסְקַפְסְטִי.

**מְנַע** (b. h.) [*to cut off,*] *to withhold, refuse, refrain.* Pes. 113ᵇ חמונֵע מנעלים מרגליו he who denies shoes to his feet. Keth. 96ª חמונע תלמידו מלשמשו כאילו מונע וכ' he who denies to his pupil the privilege of attendance, is considered as if denying kindness to him. Ber. 10ª, sq. אל ימנע עצמו מן הרחמים must not cut himself off from (despair of) divine mercy. Gen. R. s. 76, end (ref. to Job VI, 14) מָנַעְתָּ מריעך וכ' thou (Jacob) didst refuse kindness to thy friend (Job); a. fr.

*Nif.* נִמְנַע 1) *to restrain one's self; to shrink.* Eduy. IV, 8; Yeb. I, 4 לא נמנעו (מ)לישא וכ' they did not refrain from intermarriage. Ib. לא נ' (לחיות) עושין מחרות וכ' they did not shrink from relying on one another in the observances of levitical pureness; Tosef. ib. I, 10. Ib. 12 מן חספק לא חיו נִמְנָעִין (אבל) נמנעין וכ' they did not shrink (from interchange) where the case was doubtful &c.; Yeb. 14ᵇ. Gitt. 36ª נמנעו מלהלוות וכ' they hesitated to lend money to one another; a. fr.—2) *to be withheld.* Num.

**מִ', מִנְיוֹמִי** pr. n. m. *Minyomi*, a physician. Ab. Zar. 28ᵇ (Ms. M. מְנָיָמִין). Sabb. 133ᵇ (Ms. M. בנירמין; Snh. 99ᵇ bot. בנימין).

**מִנְיוֹמִין** pr. n. m. *Minyomin.* Ḥull. 49ᵇ, v. כַּנְדּוֹקָא.

**מָנִיט,** part. *Af.* of נוּט.

**מְנָיְמִין,** v. מְנָמִין.

**מְנַיִן,** v. מִן h.

**מְנָיָנָא, מְנָיָן,** v. מִנְיָנָא.

**מָנָיָק,** v. מוּנָיָק.

**מְנִישָׁא,** Y. Meg. II, 73ᵇ, read מְנַשָּׁא.

**מִ', מְנִיכָא** m. (מנר, v. חַמְנִיכָא) [*badge of office,*] *necklace.* Targ. Gen. XLI, 42; a. e.—Tam. 32ª.—*Pl.* מְנִיכִין. Targ. Y. II Gen. XLIX, 22.

***מְנִיכָתָא** f. h. form, same. Pirké d'R. El. ch. XLIII ואחזו אותו במְנִיכָתוֹ ראשו quot. in Men. Hamm. V, ch. V, 1, 2 (ed. במינקת) they seized him by his necklace.

**מִ', מְנָיָ', מְנָיְמִין** pr. n. m. *Minyamin*, name of several persons; 1) M., an Egyptian proselyte. Tosef. Kidd. V, 4; (Sifré Deut. 253 בנימין); Sot. 9ª; Yeb. 78ª.—2) מ' בר אירחי. Meg. 28ª (Ms. M. בנ' בר אירתי; v. Rabb. D. S. a. l. note).—3) Nidd. 65ª, v. גְּנָזַכְרָיָה.—4) Ab. Zar. 28ᵇ, v. מִנְיוֹמִי.

**מְנַיַן,** v. מִן h.

**מִ', מְנְיָן, מְנָן** m. (b. h.; מָנָה) *number, count; ballot, vote.* B. Mets. 6ᵇ; Bekh. 59ᵇ, a. e. מ' דראוי פוטר a count properly begun redeems, i. e. if one began to count ten or more animals for tithing purposes, and during the count one animal died or ran off, those which passed the rod are redeemed. Ib. אירפטרו להו במ' דראוי they were redeemed by means of the (interrupted) count properly begun.—בְּנָיָנוֹ, רוב מְנָיָנוֹ, רוב המ', v. בְּנָיָן.—Bets. 3ᵇ דבר שיש בו מ' Ms. M. (ed. דבר שבמ'); Zeb. 73ª נעמוד על המ' objects sold by the piece.—Y. Ber. I, 3ª top let us decide by vote; Tosef. Ohol. IV, 2 נעמוד למ'. Eduy. I, 5, a. fr. גדול . . . . . בחכמה ובמ' superior to a previous meeting of scholars in learning and numbers. Bets. 5ª כל דבר שבמ' צריך מ' וכ' a prohibitory measure passed by ballot, requires another ballot to be abrogated (although the reason for the measure has ceased to exist). Snh. 26ª קשר . . . . אינו מן המ' a measure passed in a meeting of wicked men does not count (deserves no consideration on the part of successors). Hull. 97ᵇ אין . . . מן המ' does not count, is not included.—Num. R. s. 1 במְנְיָן ישראל at the census of the Israelites in the desert; a. fr.—[In later Hebrew: מ' *the requisite number of males for congregational worship.*]

**מִ', מְנְיָ', מְנִיָּא, מְנְיָן** ch. same. Targ. Gen. XXXIV, 30. Targ. Num. I, 2; a. fr.—Sabb. 73ᵇ למה לי מ' why does the Mishnah state the number (39)?; Kerith. 2ᵇ; a. fr.—Bekh. 60ª bot. תואיל ואיתית במ' פרסאה וכ' because it occurs in

timate? What the inspired seers (prophets) have instituted for thee; Gen. R. s. 1. Ib.; Sabb. 104a; Meg. 2b מ' צופים אמרום M. intimates that the seers indited them; Num. R. s. 18; Tanḥ. Korah 12.

**מנקדותא,** v. מְנַקְדוּתָא.

**מנקט,** Ab. d'R. N. ch. XVIII, end, v. מְלַקֵּט.

**מְנַקְטָא** f. (נָקַט) *holder*, מ' פארי *a band on which various trinkets are suspended.* Sabb. 59b (defining קטלא), v. פְּאָרָא.

**מְנַקְּיוֹתָ*** f. pl. (b. h.; נָקִי; v. מְנַקֶּת) *tubes.* Men. 97a (ref. to Ex. XXV, 29) מְנַקְּיוֹתֶיהָ אלו קנים by *m'nakkiyoth* are meant the tubes placed between the show-loaves to let the air pass; Rashi: 'which keep the bread clean from mould', fr. נָקָה); v. סָכַךְ I *Pi.*—[LXX translates our w. with κύαθοι.]

**מְנַקְּרוּתָא, מְנַקִּירוּתָא** f. (נָקַר II) *cleanliness.* Ḥull. 105b (Ar. 'מנקד). Ab. Zar. 30a (Ar. 'מנקד; Ms. M. נְקִיוּתָא.]

**מְנַקֶּת,** v. נָקִי, a. מְנַקֶּת.

**מְנַר', מְנָרְתָא** f. ch.=h. מְנוֹרָה, *lamp.* Targ. Ex. XXV, 31; a. fr.—Y. Yoma III, 41a top, expl. נברשת. Gen. R. s. 63, end (translat. צפה הצפית, Is. XXI, 5) סדר מ' arrange the lamp; Cant. R. to III, 4 אקרמת מ' וכ' thou (Belshazzar) hast put up the lamp, kindled the light; a. fr.—*Pl.* מְנָרָתָא. Targ. Jer. LII, 19; a. e.

**מְנַשֶּׁה** (b. h.) pr. n. m. *Manasseh,* 1) son of Joseph; also *the tribe of Manasseh.* Gen. R. s. 84 מ' גרם לשבטים לקרוץ M. was the cause that the sons of Jacob rent their garments (Gen. XLIV, 13; v. Gen. R. s. 91); a. fr.—2) M., King of Judah. Snh. X, 2; Tosef. ib. XII, 11. Yeb. 49b מ' הרג וכ' M. put Isaiah to death; a. fr.—3) M., grandfather of Jonathan (Jud. XVIII, 30). Tosef. Snh. XIV, 8; B. Bath. 109b וכי בן מ' וכ' was he the son of M.? Was he not the son of Moses? Ib. מתוך שעשה מעשה מ' וכ' because he acted like king Manasseh &c.—4) M., a scholar. Y. Meg. II, 73a bot.

**מְנַשְּׁיָא, מְנַשִּׁירָא** pr. n. m. *M'nashia.* Y. M. Kat. III, 83c top; Y. Meg. III, 73b מנירשא, מנישא (corr. acc.).

**מְנָת** f. (b. h.; מָנָה) 1) *portion, share.* B. Bath. 12a מ' בכרמם וכ' I sell thee a portion of my vineyard.—מְנַת חמלך the king's share (*annona*). Ned. 62b; B. Bath. 8a, v. מְנָדָה. Ab. Zar. 71a הפס עלי מ' מלך settle for me the *annona* (in kind or money).—2) *appointment*; בְּמְנַת, עַל מְנַת (abbrev. ע"מ) *on condition that, for the sake of.* Tosef. Dem. VI, 13 ואם התנה עמו במ' כן ed. Zuck. (Var. מתחלה ע"מ לעשות כן ..) but if he originally had made that agreement (of dividing the profits) with him. Ib. VII, 3 ע"מ שהמעשרות שלי with the condition that the tithes be mine. Y. B. Mets. V, 10b bot. במ' לעלות לו וכ' with the condition that he will give him (as his share) one new-born animal or one crop of wool. Ab. I, 3, v. עֶבֶד. Tosef. Snh. XI, 2 יודע אני וע"מ כן אני עושה I know (the nature of the offence and

R. s. 15 נִמְנְעָה השמחה וכ' (some ed. נִמְנַעַת) joy was withheld from the wicked and given to &c.

*Hif.* הִמְנִיעַ *to keep apart.* Y. Taan. I, 64b top שאת מַמְנִיעָן זו מזו for thou keepest them (the rain-drops) from commingling (v. דָּפוּס); Y. Ber. IX, 14a top ממנימען (corr. acc.).

**מְנַע** ch. same, *to diminish; to withhold.* Targ. Gen. XXII, 16. Ib. XXX, 2. Targ. O. Deut. XIII, 1 (h. text גרע); a. fr.

*Ithpe.* אִתְמְנַע, אִירְמַנַּע 1) *to be diminished; to cease, omit.* Targ. Ex. V, 11 (O. ed. Vien. יִתְמְנַע; h. text גרע). Ib. IX, 29 (h. text חדל). Targ. Deut. XXIII, 23 (O. ed. Vien. אִתְמְנַע). Targ. Jud. XV, 7; a. fr.—2) *to restrain one's self; to refuse, shrink.* Targ. Ex. XXIII, 2; a. e.—Gitt. 52b אתי לאירמנועי he might shrink (from becoming a guardian). Y. Sabb. VII, 9b bot. לא מִתְמַנְּעִין, v. ה"א; a. e.

**מַנְעוּל** m. (b. h.; נָעַל) *lock.* B. Bath. 65b; Tosef. ib. III, 1 את הנגר ואת המ' the bolt (fastened to the wall) and the lock (fastened to the door), opp. to מפתח the portable key. M. Kat. I, 10. Zab. IV, 3; a. fr.—Trnsf. *the lock of the buttock, anus.* Koh. R. to III, 19; Gen. R. s. 17 (some ed. מַנְעָל); Yalk. Koh. 969 מנעל; v. אֶפִּיפְּיוֹן.

**מְנַעֵל, מָנְעוֹל** m. (b. h.; נָעַל, v. נַעַל) *foot-covering, shoe,* contrad. to סנדל sole. Kel. XXVI, 4. Esth. R. to IV, 15, v. לָחַךְ. Yeb. XII, 1. Tosef. ib. XII, 10 במ' שנפרם וכ' with a torn shoe which still covers the larger portion of the foot; a. fr.—*Pl.* מְנָעֲלִים. Sabb. 129a. Pes. 113b, v. מָנַע. Y. Sabb. VI, 8a; a. fr.—Kil. IX, 7 מנעלות הפרנון cloth *socks*, v. הַרְדָּסָא.

**מַנְעָל,** v. מַנְעוּל.

**מְנָפָה** f. (נוּף) 1) *fan.* Kel. XVI, 7 (Ar. מנפא). Yeb. 63a במ' תחנופפי Ar., v. נוּף ch.—V. מְנִיפָא.—*2) (v. מַפָּה) *flag.*—*Pl.* מְנָפוֹת. Mekh. B'shall., s. 2 מגפות (corr. acc.); v., however, סִינְגוֹן.

**מנפוח,** Pesik. R. s. 17, read: מְנָפִיס.

**מְנָפוֹל** m. (μονοπώλιον) *a trading mart enjoying a monopoly.* Dem. V, 4 בלוקח מן חמ' when he buys (loaves of bread) in a monopolized market (where the numbers of bakers and of retailers are limited). Y. ib. 24d top איזהו מ' וכ' what sort of a mart? Where there are nine sellers supplied by eight bakers, so that eight may have bought from one baker severally, but one baker must necessarily have supplied at least two sellers.

**מְנָפִיס** pr. n. pl. (Μένφ, Μέμφις) *Memphis,* in Egypt. Pesik. R. s. 17 נוף מנפוח; Pesik. Vayhi, p. 63b מרפיס (corr. acc.) the Biblical Nof is Memphis; v. מֶמְפִּיס.

**מנפש,** Tosef. Kel. B. Mets. III, 1 ed. Zuck., v. מְגַפְּרִים.

**מַנְצַפַּ"ךְ** m. pl. *Mants'fakh,* a vox memorialis for the five letters (מ, נ, צ, פ, a. ך) which have separate forms at the end of words. Y. Meg. I, 71d מ' הלכה וכ' the double forms for the five letters are a Mosaic tradition. Ib. מה מ' . . . מה שהתקינו לך הצופים what does the vox M. in-

its penalty), and on that condition I am committing it; Mekh. Mishp. s. 20 יודע אני ע״מ כן (read: וע״מ). Kidd. 6b מתנה ע״מ להחזיר a present made with the condition that it shall be returned (possession for the time being); a. v. fr.—Ab. Zar. 37a, a. fr. כל האומר ע״מ . . . מעכשיו דמי if a man says 'on condition', it is to be considered as if he had said 'from now', i. e. the stipulated transaction takes retrospective effect when the condition is fulfilled.—B. Bath. X, 8 (175b) על מְנָתוֹ חלוהו Ar. (ed. אמונתו, v. אֱמוּנָה) he extended the loan to him (the friend) on the condition which he (the guarantor) offered.

**מְנָתָא, מְנָא** ch. same. Targ. II Sam. VI, 19 (ed. Wil. מַנָּתָא).—B. Bath. 167a (in a contract) מנת ראובן ושמעון אַחֵי the share of Reuben and Simeon the brothers. B. Kam. 113b מנת חמלך=מ׳ דמלכא, v. preced. B. Mets. 109b מ׳ דילך thy share. Yeb. 37b; a. e.—על מ׳, v. preced. Targ. Y. II Gen. XLIV, 18 ע״מ מיעבד וכ׳ even if it must be done against the will &c.—*Pl.* מַנְוָתָא. Targ. II Esth. II, 9.

**מַס I** m. (מְסַס) 1) (cmp. מְסָמֵס II) *juice.* Num. R. s. 14 (play on כמשמרותו, Koh. XII, 11) כמס מרות (bitter) as the juice of bitter things, v. מְסָמֵס II.—2) *melting, fainting.* Lam. R. to I, 1 שרתי, v. לָמַס.

**מַס II** m. (b. h.; =מנס; נסה=נשא) *impost, tribute, tax.* Lam. R. to I, 1 שרתי, v. לָמַס a. מָסָא I.—*Pl.* מִסִּין, מְסִין. Y. Dem. II, 22d top מעלי מ׳ כמי שנתכבשו the places which were made tributary (under Joshua) are considered as conquered (belonging to the Holy Land); Y. Shebi. VI, 36c bot. בעלי סיסין (corr. acc.); Gen. R. s. 98. Lev. R. s. 33, end לא למסגד אלא למפלח במ׳ וכ׳ (this ועבדתם, Deut. IV, 28) does not mean 'to worship' but 'to serve' by paying imposts, *annonae* &c. Ib.; Cant. R. to II, 14 אם למ׳ . . . את מלך עלינו וכ׳ (some ed. לפסים) if it be a question of taxes . . . . thou art king over us . . . . (we recognize thy sovereignty) . . ., but &c.

**מִיסָא, מְסָא** ch. same. Targ. Prov. XII, 24, v. מַהֲתָא.—*Pl.* מִיסִין, מְסִין. Targ. Josh. XVII, 13; a. fr.

**מַסָּא I** m. ch. = מַס I, *melting*; מ׳ דלבא *faint heartedness.* Lam. R. to I, 1 שרתי, v. לָמַס.

**מַסָּא II** m. (נסא, v. נְסַח) *peel, shovel* for taking bread out of the oven. Taan. 25a אייתי מ׳ וכ׳ bring the shovel, for thy bread is getting charred. Bekh. 27a שקלה לח ברישׁ מ׳ she takes the priest's gift of the dough on the point of the shovel (to avoid direct contact).

**מְסָא** *to melt*, v. מְסִי a. מְסַס.

**מְסָאֲבָא, מְסָאֵב** m. (סְאֵב) *repulsive; unclean.* Targ. O. Lev. V, 2 (Y. מְסָאִיב). Ib. XIII, 45; a. fr.—Eduy. VIII, 4 Ms. M. (ed. מסתאב); Ab. Zar. 37a; a. e.—*Pl.* מְסָאֲבִין. Targ. Lev. XI, 26; a. fr.—*Fem.* מְסָאֲבָא, מְסָאֲבְתָּא. Targ. Ez. IV, 14. Targ. Lev. V, 2; a. fr.—Y. Kil. IX, 32c bot. ארעא מ׳ an unclean land (outside of Palestine); Y. Keth. XII, 35b מְסָאֲבְתָּה.

**מסאחריא,** v. מְסַחְרְיָא.

**מסאחתא,** v. מְסַחְתָּא.

**מְסָאִיב,** v. מְסָאֵב.

**מָסָאנָא** m. (סאן *to tread;* v. סַרְיָא) *shoe.* Targ. Ps. LX, 10 (ed. Wil. מְסָנַי *pl.*); a. e.—Gitt. 56a הוה שלופא מ׳ she happened to be barefooted. Ib.b הוה סיים חד מ׳ (not מסאני) he had put on one shoe. Kidd. 49a, v. בַּרְיָא. Gen. R. s. 41, beg.; s. 52, end, v. סוֹלְמִיסִין; a. e.—*Pl.* מָסָאנֵי. Lam. R. to I, 5 תרין מָסָאנַי both my shoes. Taan. 22a מ׳ אוכמי black shoes (worn by gentiles).—Contr. מְסָן, מָסָנָא, q. v.

**מסאנא,** Y. Dem. II, 21d bot., v. מְסַנְתָּא.

**מַסָּאסָא** m. (נסא *to move; Hif. to drive*; v. Fl. to Levy Talm. Dict. III, p. 313a) *ox-goad.* Pesik. Baḥod., p. 153a; Lev. R. s. 29; Yalk. Lev. 645 מאסאסה (corr. acc.); Yalk. Num. 782. [Ar. s. v. סקד: מַסָּסָא.]

**מְסַאר** *to saw*, v. מְסַר II.

**מְסָארָא,** v. מְסָרָא.

**מְסָארָא** f. (נְסָא; v. P. Sm. 2179; 2391) *balance, pair of scales.* Targ. Prov. XVI, 11 ed. Lag. (ed. Wil. מְסָדָא). Ib. XI, 1 ed. Lag. (Var. מסאסא, corr. acc.; ed. Wil. מסחא). Ib. XX, 23 (ed. Lag. a. oth. מְשָׁחֲתָא); v. מְסַחְתָּא.

**מְסַב, מְסַב,** v. מִיסַּב

**מֵי׳, מֵסֵב** m. (b. h.; סָבַב) *dining couch.* Sabb. 63a top במ׳ רחב וכ׳ on a wide couch or on a narrow couch (an obscene disguise for a fat or a lean woman, v. גּוּרְדְּלִי).—Cant. R. to I, 12 במסבו ברקיע 'on his couch' (ib.), in heaven.

**מְסִיבָה, מְסֵבָה** f. (preced.) 1) *banqueting party.* Sabb. 149b bot.—2) *banquet, dinner.* Ber. 52b סתם מְסֵבַת כותים לע״ז (Ms. M. חסבת גוים) the banqueting of gentiles is presumed to be dedicated to idolatry. B. Bath. 120a במ׳ חלך אחר זקנה in sitting down for a festive meal age takes the precedence.—3) (b. h.) *winding staircase.* Tam. I, 1 מ׳ דהולכת וכ׳ the staircase leading (to a well) under the Temple. Midd. IV, 5; a. fr.

**מְסִי׳, מְסִיבְתָא** ch. same, *winding staircase.* Targ. Ez. XLI, 7 (h. text נסבה!).—*Pl.* מְסִי׳, מְסִיבָתָא. Ib. Targ. I Kings VI, 8 (h. text לולים).

**מַסְבֵּךְ*** m. (סְבַךְ) *a netted, meshy plant,* perh. *pine-cone.* Par. III, 3 קושרין מקל ומ׳ וכ׳ (Var. או מ׳) they tied (to the top of the rope) a stick with a cone (to which the ashes would adhere).

**מסבלי,** v. מְסוּבָּלָא.

**מסבסלא, מסוסלא*** a corrupt. for מְסַפְּרִילָא m. pl. (μέσπιλα) *medlars.* Y. Sabb. VII, 10a bot. [read:] דחן ומלקטן מ׳ . . . דשטח he who spreads (for drying) dates, grapes or medlars and gathers them (on the Sabbath).

מַסָּוֶת m. (b. h.; סוּת, Ges. Thes. p. 941) *cover, sheath*; מ' שבמעדר the (iron) sheath of the ploughshare. Tosef Kel. B. Bath. I, 7 (R. S. to Kel. XXI, 2 חמ' שבמעצד). Erub. 22a Ms. O., v. מַשּׁוֹא.

מַסְוִין m., מַסְוָן f. pl. (preced.) *veils, masks.* Lam. R. to IV, 3, v. יָרוֹדָא.

מְסוּטָף, v. סָטַף.

מַסּוֹרִי *load*, v. מַשּׂוֹא.

מסיך, מסוך, Lev. R. s. 22, beg. למ', v. סָכַךְ.

מְסוּכָּן m. (סָכַן II) *critically ill.* Gitt. VI, 5 אף חמ' the same applies to one taken sick; Y. ib. 48a, sq. מ' כל שקפץ וכ' *m'sukkan* is he who was suddenly overcome, contrad. to חוֹלֶה. Ber. 62b והוא סבר מ' הוא and he thought his health was endangered (by a delay); Tam. 27b דילמא מ' הוא; a. fr. — Fem. מְסוּכֶּנֶת. Hull. II, 6 השוחט את חמ' he who slaughters a beast which threatens to die.—[Midr. Prov. ch. XXII מסוכן בחייו, v. סָכַן I].

מְסוּכָּסֶכֶת, מְסוּכָּסָן, v. סִכְסֵךְ.

מְסוֹכְרָיָא, מְסוֹכְרִיָּא m. (סָכַר) *stopper.* Sabb. 111a bot.; Keth. 6a; Bekh. 25a מ' דנווירתא (Ar. s. v. סבר, a. Ms. M. a. F. Sabb. l. c.: מסוב') the stopper of the brewing boiler (made of soft material, as rags &c.).

מסולים, מסוליא, מסוליים, read: מְסוּלְיָיס m. (denom. of סוֹלְיָיס) *a shoe consisting of a mere sole.* Yeb. 103b פרט לסנדל חמ' וכ' to exclude the sandal which consists merely of a sole and has no heel; Yalk. Deut. 938 מוסליי', מוסלי'; Kidd. 14a sq. פרט למסולים (Ar. לסוּלְיָיס).

מסומיס, v. מְסִימִיס.

מְסוּמָר, v. סָמַר.

מָסוֹסָא m. (מָסַס; v. הֲמָסָה) *stomach* (of man). Koh. R. to XII, 4 (ref. to מחנה, ib.) ע"י דליית מ' טחין because the stomach grinds no more; (Sabb. 152a קורקבן; Lev. R. s. 18 חמסס).

מְסוֹסְמוֹלָא m. pl. (μεσόστυλον, -α) *intercolumniation, space between two columns.* Y. Ned. III, 37d bot. אנא חמית . . . אורידה על תומני מ' (not עומני) I saw the tanned slough of a serpent stretched over eight intercolumniations; Y. Shebu. III, 34d עיבד על חמניא מסוסטל, v. אוּרָא II.

מסוסלא, v. מסבסלה.

מסופות, Tosef. Sabb. VIII (IX), 22 ed. Zuck., v. מְסִרְפָּס.

מסוקא, מסוקותא, v. next w.

מַסּוֹקִיתָא f. (נָסַק) *ascent, step.* Targ. Y. I Num. XXXIV, 4 (some ed. מסוקיותא; Y. II מַסְקִיוֹתָא). Targ. Is. XV, 5. — *Pl.* מַסּוֹקָיִן. Targ. Y. Ex. XX, 23; a. fr. — Targ.



מִסְגֵּי m. (סְגֵי I) *multitude.* Targ. Y. Deut. X, 22. Targ. O. Gen. XXX, 30; a. e.—[Targ. Is. V, 24, v. מַסְגָּן.]—V. סְגֵי III.

מַסְגֵּירָא, v. מַסְגֵּרָא.

מַסְגָּן m. (סְגֵי I) *greatness.* Targ. Is. V, 24 (ed. Lag. מְסַגֵּי).

מַסְגַּר m. (b. h.; סָגַר) 1) *enclosure.* Ex. R. s. 15 ונעל המ' בפניה he locked the enclosure up before it (the cattle). Y. B. Kam. V, 4d bot.; ib. VI, 5b bot. (in Chald. diction) דאית לה מ' (not לית) when it (the stack of grain) has an enclosure around it.—2) *locksmith;* (allegorically) *scholar.* Snh. 38a; Gitt. 88a; v. סָגַר.

מַסְגֵּר', מַסְגֵּרָא ch. same, *enclosure, prison.* Targ. Ps. CXLII, 8.

מַסְגַּרְיָא pr. n. pl. *Misgaria,* in Babylonia. Kidd. 72a (Rashi: מסיגריא).

מַסְגֶּרֶת f. (b. h.; סָגַר) *rim.* Men. 96b מַסְגַּרְתּוֹ the rim of the table; Succ. 5a; Yalk. Ex. 369.

מָסָה, v. מסי.

מַסָּה f. (b. h.; נָסָה) *trial; wonder.*—*Pl.* מַסּוֹת. Pesik. R. s. 33. Deut. R. s. 7, v. מָסָה.

מַסַּהֲדָא m. (סָהַד) *witness.* Targ. Job XVI, 19.

מְסוֹ m. (מָסָה; cmp. הֲמָסָה) *a liquid substance used for curdling.* Gen. R. s. 4, end טיפה אחת של מ' one drop of *m'so.* Ib. s. 14; Lev. R. s. 14; Yalk. Job 905.

מסו, Sabb. 78a, read with Ms. M. מְאַסָּן=מַסָּן, v. אָסִי.

מַסּוֹאָה, v. מַשּׂוֹאָה.

מְסוּבָּה m. (סָבַב; v. מְסִבָּה) *reclining; invited guest.* Lam. R. to IV, 2 (in Chald. diction) לית את מ' thou art not invited.—*Pl.* מְסוּבִּין *guests, dining party.* Gen. R. s. 71 רוב מ' של לאה הרו אע"כ וכ' (not לפיכך) most of the guests (assembled at Boas' wedding, Ruth IV, 11) were descendants of Leah, and yet they made Rachel the chief person (placing her before Leah); Ruth R. to l. c.; Pesik. Ronni, p. 141b (not מסובן); a. e.

מְסוּבְיְתָא f. (סָבָא; v. סַבּוּרְתָא) *keeper of a wine shop.* Ab. Zar. 70b חדיא מ' דמסרה לאקלידא לגויה Ms. M. (ed. incorr.) a shopkeeper who gave her key in charge of a gentile woman.—[Sabb. 105b Alf. Ms. מס', v. מְצוּבְיָתָא.

מְסוּבָּלָא m. (סָבַל) *load.*—*Pl.* מְסוּבָּלֵי. B. Bath. 86a במס' דתומי Ar. (Ms. H. מַסְבָּלֵי, Ms. M. מָסָאבְּלֵי, v. Rabb. D. S. a. l. note; ed. מְתָאבְּלֵי q. v.) in the case of loads of garlic (which are not packed in bags or baskets).

מסובריא, v. מְסוֹכְרָיָא.

מְסוּגָּיִן* m. pl. (סוּג; cmp. סָגָא) *low border-marks* (v. מְסִרְפָּס). Y. B. Bath. II, 13b bot. אילין דעבדין מ' וכ' if partners of a property divide off between one another by means of border-marks (which can easily be stepped over), they may object (to opening a school; v. Tosef. ib. I, 4).

Ps. CXX, 1 על מסוקיין דתחומא (ed. Wil. מַשּׁוֹקִין) on the rise of the depths (v. Succ. 53a); ib. CXXI, 1 מַשְׁוֵקִין ed. Lag.; ib. CXXIII, 1 מַשְׁקָיִן (h. text המעלות).—[Koh. R. to XII, 5 אית תמן מסוקיין (not מסוריין) are there any steps to go up?, a Var. lect. inserted in the text; v. מַסְקָא.]

**מְסוּקְתָּא** f. (preced.) *going up.* Targ. Y. I Deut. XXXII, 49.

**מָסוֹר** m. (מָסַר) *informer, traitor* (delivering Jews into the hands of the Roman government). B. Kam. 119a ממון מ׳ the property of an informer. Ker. 2b; B. Kam. 5a Ms. M. (ed. מוסר, corr. acc.); a. fr.—*Pl.* מְסוֹרוֹת. Y. Sot. IX, end, 24c, a. e. מפני המ׳ (studying Greek was forbidden) on account of the informers (whose familiarity with Greek tempted them to treason, v. Bab. ib. 49b). R. Hash. 17a המיניך ודהמ׳ (v. Rabb. D. S. a. l. note 50) the heretics and the informers.—*Fem.* מָסוֹרָה. Midr. Till. to Ps. XII תהא אומתך מ׳ לך (ed. Bub. אומתיה מסיראה, corr. acc.) may thy own people turn informer against thee; Yalk. Ps. 656 (not אומתך).

**מסוריין,** Koh. R. to XII, 5, read: מַשּׁוֹקִין, v. מַסּוּקְתָּא.

**מָסוֹרֶת** f. (מָסַר) (*a chain of*) *tradition.* Sot. 10b דבר זה מ׳ בידינו מאבותינו וכ׳ we hold a tradition from our fathers that &c. Ḥull. 63b עוף טהור נאכל במ׳ as for eating clean birds we rely on tradition (there being no rules for distinguishing them in the Biblical law).—Esp. *the traditional Scriptural text without vowels,* contrad. to מקרא the traditional vocalization, v. אֵם. Y. Meg. IV, 74d bot. (ref. to Neh. VIII, 8) 'they explained the reading', זה המ׳ this means the traditional text; Bab. ib. 3a אלו המסורות (some eds. מסורת; v. Rabb. D. S. a. l.); Ned. 37b המסורות. Ab. III, 13 מ׳ סייג לתורה the tradition is the fence for (preserving the integrity of) the Torah. Zeb. 37b, sq. אהני מקרא ואהני מ׳ the traditional vocalization is a help (in interpretation), and so is the traditional literal text (e. g. בסכת, Lev. XXIII, 42, which may be interpreted as singular number, and which is read as a plural); a. fr.—*Pl.* מַסּוֹרוֹת. Tanḥ. Vaëthḥ. 6 נטלו מ׳ חכמה וכ׳ the traditions of wisdom were taken from Moses and given to Joshua.—Meg. 3a; Ned. 37b, v. supra.—[מַסּוֹרָה *Massorah,* the collection of textual readings systematically arranged.]

**מַסּוֹרְתָּא** ch. same. Targ. Job XV, 18. Targ. Is. XXX, 11 מְסַרְתָּא (Bxt. מסטונא, corr. acc.).

**מסות,** Tosef. Pes. II (III), 3 חמ׳ ed. Zuck. (Var. המסית, תמסית), read: תְּרוֹסֶת or *pl.* תְּרוֹסוֹת (v. Pes. 40b).

**מְסוּתָא** f. (=מַסְחוּתָא q. v.) *bath.* Snh. 62b; Erub. 27b, v. יְבַל. B. Mets. 6a, sq. מנצו עלה וכ׳ . . . החיא מ׳ (not עלית) there was a bath-house which two contested, one saying, it is mine &c. Lev. R. s. 28, end [read:] אסר מני מְסוּתֵיהּ he put on his bathing apparel, v. זַוְנִירָא.

**מְסָחָא** m. (נָסַח) *balance,* v. מְסָאתָא.

**מַסְחוּתָא** f. (סָחַי) *bath; bath-house.* Kidd. 33a הוה יתיב בי מ׳ was sitting in the bath-house; v. מְסוּתָא.

**מַסְחִיט** m. (סָחַט) *squeezing appliance, wringer.* Tosef. Kel. B. Mets. VI, 7 מ׳ של דלת a wringer on hinges.

**מסחיריא,** v. מְסַחֲרֵיָא.

**מסחפא,** Targ. I Sam. XVII, 6 (Kimḥi in ed. Ven. I מחצפא), read: מַחְסָפָא (v. חָסַף) *scaly.* [The entire clause קולסא . . . ומ׳ דנחשא is a misplaced and corrupted gloss to verse 5, ref. to ושריון קשקשים of the text, v. גַּלְבָּא a. גַּלְבָּא.]

**מְסַחֲרֵיָא** m. pl. (סְחַר; cmp. אַסְחָרוּתָא) *feasters, those who feast mourners.* Targ. II Esth. I, 2 (3) קבררי מ׳ ed. Lag. (ed. מסאחריא, corr. acc.; ed. Frf. מַרְזְחָנֵיָא).

**מַסְחָתָא, מְסָחָתָא** f. (נָסַח) 1) =מְסָאתָא *balance, pair of scales.* Targ. Ps. LXII, 10.—*Pl.* מְסָחָאתָא. Targ. Job VI, 2 ed. Lag. (ed. Wil. מְסָחָתָא). Ib. XXXI, 6 מסאחתא Ms. (corr. acc.; ed. מְשָׁחָתָא). Targ. Y. Deut. XXV, 15 (not מְסָחָאֵי׳).—2) *weighing counter,* esp. *butcher's stall.* Ḥull. 132b קבע מ׳ he put up a permanent stall for selling meat. Shebu. 42a איתיבת אמ׳ וכ׳ you sat by the stall and took your (advanced) money as the meat was being sold. B. Kam. 23b תיב אמ׳ וכ׳ (sell your animal to the butcher, and) sit by the stall and get your money (v. Rabb. D. S. a. l. note); a. e.

**מְסַטְוָא** m. (Ithpe. noun of סבב) =אִיסְטַבָּא, *porch,* esp. *dealer's stall with a bench attached to the house.* Y. B. Bath. II, beg. 13b זבין . . ושייר בה חד מ׳ sold his dwelling and reserved for himself one porch.

**מַסְטְוָבִיתָא, . . . תָּא** f. same. Cant. R. to VI, 12 אין הוא מסתכל להחיא מ׳ וכ׳ (not להחוא) if he looks up to that stall where he used to sit tailoring &c.—*Pl.* מְסָטְוָבְיָיתָא. Y. Bets. I, 60c bot. לא . . . על מ׳ ברייתא וכ׳ sit not on the outer benches of the hall of Bar Ula, for they are cold.

**מַסְטָוָרוֹת** f. h. same (cmp. אִיסְטַוָּוא, אִיסְטַוִּירוֹ). Y. Kil. IX, 32a נתון ע״ג מ׳ placed on a stationary stone bench, opp. מיטה, couch. Y. Erub. VII, 24b bot. עשה מ׳ על פני וכ׳ (not עשרה) if he attached a porch along the whole front of the wall.—*Pl.* מְסָטְוָרִיוֹת. Y. Pes. V, 32c bot. מ׳ הרו עושין להון they made for them projecting boards (along the wall, that they should not step on the blood; Bab. ib. 65b דמסגי אאיצטבי, v. אִיסְטַבָּא).

**מסטונא,** Targ. Is. XXX, 11 Bxt. Lex. p. 1462, a corrupt., v. מַסּוֹרְתָּא.

**מַסְטֵוֹר** m. (סָטַר) *a blow, slap.* Tanḥ. Ḥayé 3 סטרו מ׳ he slapped him in the face; a. e.; v. מְסָטָר.—*Pl.* מְסָטוֹרִין. Yalk. Koh. 968 (play on אַף, Koh. II, 9) תורה שלמדתי באף . . שלמדתי במ׳ היא עמדה לי נתקיימה לי the lesson which I learned with 'heat' remained to me; ... the very lesson which I learned with (my teachers') slaps stood by me; Koh. R. to l. c. כל תורה שלמדתי בזקנותי בפטרירין באף נתקיימה לי (corr. acc.; v. Matt. K. a. l.).

**מְסְטוּרִין** *secret,* v. מִסְתּוּרִין.

*Af.* אַמְסֵי same. Targ. O. Num. l. c.; a. e.—Targ. II Sam. l. c., v. supra.

*Ithpe.* אִתְמְסִי *to be melted, fall away.* Targ. Num. V, 27. Targ. O. Lev. XXVI, 39 (v. רְמַס); a. fr.—Targ. Y. Gen. VII, 21 אִתְהַמְסִי (not אִתּוֹז; h. text ויגוע).

*Ittaf.* אִיתְתַּרְמְסִי same. Targ. Ps. LXXVIII, 6 Ms., v. מְאִיס. Ib. LXVIII, 3 Ms. (ed. *Ithpe.*); a. fr. (in Ms.).

מַסֵּי, *pl.* מַסְיָין, v. אֲסִי.

מסיא, Targ. Is. III, 20 ed. Lag., v. מַזְיָא.

מַסְיָא = מַמַּסְיָא, v. מְסֵי.

מָסִיב, Targ. Y. Gen. IV, 8 אפרין מ׳ some ed., read: מִיסַּב.

מָסִיבָּא, מְסִיבְּתָא, v. sub מְסַב׳.

מָסִיד f. (מָסָה) *melting, losing courage.* Yalk. Ex. 251; (Mekh. B'shall., Shir. s. 9 נְמִיסָה).

מסיפא, v. מְסַפְּיָא.

מסיך, v. מסוך.

מְסִיכָה* f. (סָכַךְ, *Hif.* הסך את רגליו) *easing one's bowels.* Y. Yoma III, 40$^{b}$ bot. סמיכה (corr. acc.), v. חֻפְּלֵג.

מְסִילָה, מְסִלְתָּא f. (b. h.; סָלַל II) *path, road.* Yalk. Deut. 907, v. מִיל.—*Pl.* מְסִילּוֹת, מְסִלֵּי. Ber. 59$^{b}$; Lev. R. s. 23 כוכבים בְּמִסְלּוֹתָם the planets on re-entering their periodical orbits.

מְסִימָס (מוּסְ׳, מִיסְמָס) m. (a popular corruption of semissis) *semissis*, a Roman value, equal to half an as or six ounces. Tosef. B. Bath. V, 12 מ׳ שני קונטרונין a semissis is equal to two quadrantes; Kidd. 12$^{a}$ מסמס שני קודרונקין; Y. ib. I, 58$^{d}$ שני קרדיונטס מסי׳.—*Pl.* מְסִימִיסִין, מְסִימְסִין, מוּסְמִיסִין. Tosef. l. c. איסר שני מיס׳ an as has two semisses; Kidd. l. c. מוסמי׳; Y. l. c. מסומיסין.

מסימס, a species of *wood*, v. מְסַמֵּס III.

מְסִימְתָּא, v. מְסַמְתָּא.

מסיע, Y. Taan. IV, beg., 67$^{b}$, v. חֲסִיעַ.

מְסִיפָס m. (=מסיפסא; סוּף; cmp. פְּסִיפָס, פְּסִפָּס with which our w. interchanges) *border-mark, partition consisting of wooden or stone pegs*, contrad. to מחיצה or כותל partition wall. Erub. 72$^{a}$ (Ms. O. twice פסיפס, v. Rabb. D. S. a. l. note 10), opp. to מחיצה עשרה a partition ten handbreadths high. B. Bath. 2$^{b}$ במ׳ בעלמא (Ms. M. בְּפָסִיסִין, v. Rabb. D. S. a. l. note) where there are only pegs as border marks, opp. כותל. Ib. bot. במ׳ (Ms. M. פס׳, emended מס׳). Ab. Zar. 70$^{b}$; Y. ib. V, 44$^{d}$ bot. חצר החלוקה במ׳ a court which is divided off by mere marks (cmp. מְסוּגִין). Tosef. Sabb. VIII (IX), 22 [read:] כדי לעשותו מ׳ Var. ed. Zuck. (ed. מסופות) large enough to be used for a marking peg.—*Pl.* מְסִיפָסִין. Yalk. Ex. 422 [read:] כמין מ׳ היו עשויות מלמעלה a sort of marks were on top (to distinguish between the Holy and the Holy of Holies; ib. 370 כמין פספסין הירח וכ׳).

מַסְטֵי m. (סָטֵי) *one who diverts judgment from its straight path* (=h. מַטֶּה דִּין), *prevaricator*. Targ. Is. LVIII, 6 דין מ׳ (h. text מוֹטָה).—Gen. R. s. 50 (fictitious name of a Sodomite judge) רב מַסְטֵי דין (=מַסְטֵי דִּינָן, some ed. מסטיריך, corr. acc.) Chief Prevaricator (Snh. 109$^{b}$ מצלי דינא); Yalk. ib. 84 (corr. acc.).

מַסְטֵידִין, v. preced.

מַסְטִיכִי f. (μαστίχη) *gum mastic.* Gen. R. s. 91 end; Yalk. Gen. 149 (expl. לט, Gen. XLIII, 11; ed. מצטבא, מוצטבא, מוצטב׳ corr. acc.). Tosef. Sabb. XII (XIII), 8, v. לָעַס.

מסטירים, v. next w.

מִיסְ׳, מִסְטוּ׳, מָסְטִירִין m. sing. a. pl. (μυστήριον, -α) *secret.* Midr. Till. to Ps. IX, 6 מיסטורין זה אני וכ׳ ed. Bub. (ed. מסתורין, corr. acc.) this secret I reveal to thee. Gen. R. s. 50; s. 68 ע״י שגלו מ׳ וכ׳ because they revealed the mysteries of the Lord (Gen. XIX, 13); Yalk. ib. 84 מסתורין. Gen. R. s. 71 בעלי מ׳ secret-keeping, discreet men. Ib. s. 98; Tanḥ. Vayḥi 8; Pesik. R. s. 21 מסטירים (corr. acc.). Y. Gitt. II, 44$^{b}$ top כתב מ׳ a secret letter; (Y. Sabb. XII, end, 13$^{d}$ מילה מסטריקון); a. fr.—Targ. Y. I Gen. XXVIII, 12 מַסְטִירִין (some ed. מַסְתִּי, corr. acc.). Targ. Y. Num. XVI, 26 מָסְטִירִין (some ed. מַסְטְרִין, corr. acc.).—[Gen. R. s. 50; Yalk. ib. 84, v. מַסְטֵי.]

מָסְטָר m. (סָטַר) *slap in the face.* Ex. R. s. 15 סטרו מ׳, סטרן מ׳, v. מִסְטוֹר. Num. R. s. 20, end נתן מִשְׁטָר אחד וכ׳ he slapped one of the boys; (Tanḥ. ed. Bub. Balak 30, note 175 מסטר).—V. מִסְטוֹר.

מִסְטִירִין (מַסְטִי׳, מַסְטֵי׳), v. מִסְטֵירִין.

מִסְטָרִיקוֹן m. (μυστηρικόν) *of a secret nature.* Y. Sabb. XII, end, 13$^{d}$, v. מִסְטֵירִין.

מסטרני, v. מגיסטריני.

מָסָה, מסי (b. h.) *to melt, flow; to cause running off, effect curdling.* Midr. Till. to Ps. LXXVIII, 25 שלא יִמָּסֶה that the manna might not melt.—Denom. מְסוֹ.

*Hif.* הִמְסָה *to cause to flow.* Ib. to Ps. VI, 7 התחיל בוכה ומַמְסֶה מטתו וכ׳ ed. Bub. (ed. וממחה) he began to weep and make his bed flow with (his) tears; Yalk. Ps. 636.

*Pi.* מִסָּה same, *to dissolve, weaken.* Deut. R. s. 7 (play on מְסוֹת, Deut. XXIX, 2) המכות מְמַסּוֹת גופיהן וכ׳ the plagues weakened the bodies of the Egyptians; Yalk. ib. 940.

*Nif.* נִמְסָה *to be melted, to fall away.* Tosef. Sot. III, 4 ירכה נִמְסֵית her thigh will fall away.

מָסָא, מְסִי ch. same, *to flow, melt away.* Targ. II Sam. XVII, 10 מִמַּס יִמְסֵי (ed. Wil. יִמְסֵי *Af.*), v. מְסַס.—Part. מָסֵי, f. מַסְיָא. Targ. O. Num. V, 21 (ed. Vienna מַסְיָא = מַמַּסְיָא, v. infra).

*Pa.* מַסֵּי *to cause melting, falling away.* Targ. Ps. XXXIX, 12 מַסְיַת. Targ. Y. Num. V, 22 לְמַסְיָא = לְמַמַּסְיָא.—Part. pass. מָמַסֵּי, מְמַסֵּי, f. מַסְיָא (מְ), v. supra. Pes. 28$^{a}$ Rashi לא מְמַסָּה is not dissolved in water, v. מְאִיס.

**מְסִיק** m. (מָסַק) *olive harvest.* Y. B. Bath. III, 14[a] top, v. בָּצִיר I. Ḥall. III, 9 זיתי מ׳ olives collected at the regular harvest, opp. זיתי ניקוף gleanings (v. נִיקוּף II); Y. Maasr. V, 51[d] top (not מיסיק). Y. Yeb. XV, 14[d] יצא בציר ונכנס מ׳ when the grape-cutting is over, the olive-harvest begins; a. e.—V. מְסִיקָה.

**מְסִיק,** part. *Af.* of נְסַק.

**מַסִּיק** I m. (נָסַק) *reaching definite conclusions, decided.* Hor. 14[a], v. מְקַשֶּׁה.—V. נְסַק.

**מַסִּיק** II m. (נָסַק; sub. מְסִירִים &c.) *one who levies contributions,* in gen. *a Roman collector, oppressor* (interch. with מַצִּיק). Tosef. Ohol. XVI, 13 (ed. Zuck. מצוק); Y. Pes. I, 27[c]; (Bab. ib. 9[a], a. Ab. Zar. 42[a] מצ׳).—*Pl.* מַסִּיקִין. B. Kam. X, 5 ונטלוהו מ׳ and government officers confiscated it. Ib. 116[b] מאן דאמר מס׳.. מצ׳ וכ׳ he who reads *massiḳin* is not at fault, nor is he who reads *m'tsikin* (ref. for the latter to מצוק, Deut. XXVIII, 57, for the former to Chald. סקאה for צלצל, ib. 42). Y. Sabb. XVI, end, 15[d] סופך לעשות במ׳ thou shalt be forced by the officers.—Y. Dem. VI, 25[b] מן המ׳ שנו it means that he rented the field from the officers (who had confiscated it).

**מַסִּיקָא** ch. same.—*Pl.* מַסִּיקַיָּא. Targ. Y. Deut. XXVIII, 42 (h. text צלצל, v. B. Kam. 116[b] quot. in preced.).

**מְסִיקָה** f. =מְסִיק. Sabb. 17[a].—*Pl.* מְסִיקוֹת. B. Bath. 36[b] שלש מ׳ three olive-crops.

**מְסִיקְנָיָן,** v. מְסוּקְרָתָא.

**מְסִירָה** f. (מָסַר) 1) *harnessing, taking possession of a working animal by an act resembling harnessing.* Kidd. I, 4, v. מוֹסֵרָה. Tosef. ib. I, 8 אירו הרא מ׳ מסר לו .. ומוֹסִירָה (ed. Zuck. ומוסרה, Var. במוסרה) what is *m'sirah?* He (the seller) hands him (the buyer) a bit and he harnesses it (the animal); Kidd. 22[b] כיצד במ׳ אחוה וכ׳ what is *bim-sirah* (Kidd. I, 4)? He seizes its hoof, hair &c., a. fr.—2) *handing, delivery.* Gitt. 9[b], a. fr. עדי מ׳, v. כְּרַת; a. fr.—3) *levy.* Cant. R. to IV, 4 (ref. to Num. XXXI, 5) .. שנים במ׳ .. twelve thousand men were raised by levy, opp. בנדבה as volunteers.

**מְסִירִין** m. pl. (סָרַר) *rebels,* v. מְסָרְבָן.

**מַסִּית, מְסִית,** v. נָסַת.

**מְסִית** m. (סָתַת) *stone-cutter.* Pesik. S'liḥ., p. 166[a]; Yalk. Num. 744, v. גְּשַׁשׁ.

**מָסַךְ** I (b. h.; denom. of מֶסֶךְ) *to temper, mix wine* (cmp. מָזַג). Ab. Zar. 58[b], v. מָזַג. Num. R. s. 10 יין מָסְכָה וכ׳ Eve mixed wine for Adam. Ib. הרו מוֹסְכִים יין וכ׳ they mixed strong with light wine; a. e.

**מָסַךְ** II (b. h.; denom. of מַסֵּכָה I) *to cast (metal).* Y. Ber. I, 2[d] top; Gen. R. s. 12, end מוֹסֵךְ Ar. (ed. Y. Ber. נוֹסֵךְ; Gen. R. מוֹצֵק), v. בּוֹלֵם.—[Yalk. Ex. 165 ממסכת, read מַסֵּכָה, v. סוּךְ.]

**מֶסֶךְ** m. (b. h.; סָכַךְ II *to be clear*; cmp. מזג) *clarified, mixed drink.* Ex. R. s. 42, end (play on מַסֵּכָה, Ex. XXXII, 8) ק״כ קנטרין מנין מ״ך שהוא מעביר ה׳ the gold in the calf weighed 120 centenaria, corresponding to the numerical value of *mesekh* (drink) which removes Hé (the Lord, i. e. leads to godlessness).

**מָסָךְ** m. (b. h.; סָכַךְ I) *web, screen, curtain.* Num. R. s. 6 מָסָךְ שער וכ׳ the curtain for the gate of the court. Yalk. Ex. 372; a. e.

**מַסָּא,** Sabb. 96[b], v. נְסָבָא III.

**מַסֵּכָה** I f. (b. h.; נָסַךְ) *molten image.* Snh. 103[b] (play on Is. XXVIII, 20 כונס כנד מי הים תֵּעָשֶׂה לו מ׳ (והמסכה וכ׳ צרה should a molten image be made a rival to him 'who gathers the waters of the sea together like heaps'?; Num. R. s. 7; Yoma 9[b]. Sifra K'dosh., beg. (idols are called) מ׳ ע״ש שהם ניסוכים *massekhah,* because they are cast.

**מַסֶּכֶת** II f. (b. h.; סָכַךְ I) *web, garment.* Ex. R. s. 42, end (ref. to Ex. XXXII, 8) מ׳ רעה חַסַכְתֶּן לדורות משתי וכ׳ a bad web have you woven for future generations (follows the Chaldaic translation).—V. מַסֶּכֶת.

**מַסֶּכֶת*** III (homiletic play, =מַשֵּׂא בָּה, v. אֲסִי) *thus healing.* Ex. R. s. 42, end [read:] כך ... לשון סורסי הוא (v. סוּרְסִי) it is a contraction; the Lord says, 'Shall I thus cure them?', as we read (Ex. XXXII, 8—9): 'They have made themselves a molten calf'... 'and the Lord said unto Moses, I have seen this people, and behold, it is a stiffnecked people' (i. e. it is incurable).

**מַסְכִּינוּתָא, מַסְכִּינוּ, מַסְכִּינָא, מַסְכִּין,** v. מִסְכֵּן, מִסְכֵּנוּ׳.

**מִסְכֵּן*** m. (next w.) *poverty.* Cant. R. to I, 4 (interpreting מִמִּסְכֵּנְיָי, v. מִסְכֵּן II; strike out דבר אחר) אחריך נרוצה out of my poverty, we shall run after thee.

**מִסְכֵּן** I m. (b. h.; סָכַן I) *poor man;* (adj.) *scanty, scarce;* trnsf. *mean.* Midr. Prov. ch. XXII מ׳ שהוא מְסוּכָּן בחייו the poor man is called *misken,* because he is sparsely supplied with means of livelihood; Lev. R. s. 34 מפני שהוא בזוי לכל he is called *misken,* because he is despised of all men (ref. to Koh. IX, 16). Ruth R. to I, 1 (ref. to Koh. l. c.) וכי חכמתו של ר״ע שהיה מ׳ בזויה היתה אלא מהו מ׳ מי שהוא בזוי בדבריו וכ׳ was the wisdom of R. Akiba who was a poor man despised? But what does *misken* here mean? One who proves himself mean by his own words (not practicing what he preaches); Koh. R. to l. c. [read:] אלא אלא ההוא דמ׳ בדבריו זה שהוא מ׳ בדבריו; Yalk. Ruth 598 בוויה (insert חכמתו). Koh. R. l. c. אין מ׳ אלא מי שֶׁמְּמַסְכֵּן דבריו (not שמסכין) behold, a *misken* is none but he who makes his words appear mean. Ib. to IX, 15 ולמה קורא אותו מ׳ שאינו מצוי בכל הבריות ואין וכ׳ and why does the text call him (the good genius in man) *misken* (scarce)? Because he is rare among men, and (*mean*) because the majority of people do not listen to him; ib. to IV, 13; a. fr.—Yalk. ib. 979; Y'lamd. to Num. XXIV, 5 quot. in Ar. שמ׳ מדברי תורה, read: שמ׳ בדבריו, v. supra.—Denom.

(for discussion, and he would not disturb them). Hor. 10b אוקימתון מ׳ פלן וכ׳ have you put up such and such a web, i. e. have you mastered this and that subject?

**מִסְלָה**, v. מְסִירָה.

**מַסְלְיָא** m. (סְלִי) *rejectable, drossy.* Targ. Prov. XXVI, 23 כספא מ׳ (h. text סִיגִים כֶּסֶף).

**מְסַלְסְלָה** m. (v. סְלְסֵל) *hair-dresser.* Lam. R. to I, 15 (expl. סַלָּה, ib.) [read:] סרקן במסרק שכן בערביא צווחין למסרוקה מ׳ he combed them (carded their skins) with an (iron) comb, for in Arabia they call the hair-comber hair-curler.

**מַסְמָה, מַסְמָא** f. (סָמָא) *closing a cavity,* אבן מ׳, v. אֶבֶן. Nidd. 69b באבן מ׳ when the apparent corpse lies on a stone under which there is a cavity; Sabb. 82b (Ms. M. מוסמא, v. Rabb. D. S. a. l. note). Sifra M'tsora, Zab., Par. 2, ch. III; a. fr.

**מסמים**, v. מְסַמֵּס III.

**מְסַמֵּס** I (v. מָסַס) *to melt, dissolve.*

*Nithpa.* נִתְמַסְמֵס *to be molten, to be in a state of dissolution* or *liquefaction.* Ḥull. 45b, v. מְזַמֵּז. Ib. 53b נ׳ חבשר if (in one spot of an animal known to have been attacked by a beast of prey) the flesh appears decayed; ib. חירכי כל שחרופא דמי נ׳ what do you mean by 'decayed' (Answ.) what a physician would peel off, until he comes on sound flesh; ib. 77a מִתְמַסְמֵס. Y. Ter. VIII, 46a top שניתמסמסו בני מעיה (a melon) the core of which is liquefied.

**מַסְמֵס** ch. same, 1) *to melt, make faint.* Targ. Y. Deut. I, 28 מַסְמִירְסוּ (not מסמירסן; h. text הֲמַסּוּ).—Y. Shek. V, 48d הירי דין חמר מְמַסְמֵס מעיא Bab. ed. (v. Rabb. D. S. a. l. p. 43; oth. ed. סמס; Ms. M. סמי) which wine loosens the bowels. —2) *to soil, make loathsome.* Ḥull. 18a מְמַסְמֵיס ליה בפרתא the authority soils the meat with dung, so that it cannot be sold &c.—Part. pass. מְמַסְמָס. Ib. 28a כי ממ׳ קויציה דמא its throat stained with blood; ib. 53b.

*Ithpa.* אִיתְמַסְמֵס *to be dissolved, melt away, perish.* Targ. Job IX, 23 (h. text מַסַּת).

**מְסַמֵּס** II (cmp. מְשַׁמֵּשׁ) 1) *to press, squeeze.*—*Part. pass.* מְמוּסְמָס *mashed, shapeless.* Num. R. s. 14 (play on מְשַׁמְּרוֹתֹ, Koh. XII, 10) בשעה שהם יוצאים מְמוּסְמָסִים הם מְרוֹתֹ when they (the words of the Law) come out disfigured, they are bitter (drops) to those who hear them; v. מַס I; Y. Snh. X, 28a bot.—Nidd. 24a (מוסמסין) מי שפניו מוּסְמָסִים (= מְמוּזָּג) a foetus whose face is mashed, contrad. to טודחות, v. טוּחַ I. —2) (cmp. אָמַץ) *to press, urge,* esp. (of medical treatment) *to sustain vital energies.* Gen. R. s. 82 כך מְמַסְמְסִין נפשה וכ׳ this is the way they stimulate the vital energy of the travailing woman; (Yalk. ib. 136 משיבין); Yalk. Is. 263 שמסמסין את החיה (corr. acc.).

**מַסְמֵס** ch. same, 1) *to press, squeeze.* Ḥull. 4a מְמַסְמֵס לֵיה מַסְמוּסֵי he holds the bird's head closely in his hand (so that no mark, if there was any on it, could be rec-

**מְסַכֵּן** II, **מְסַכֵּין** *to make poor, make contemptible.* Koh. R. to IX, 16, v. preced. Ex. R. s. 1; Sot. 11a (play on מְסַכְּנוֹת, Ex. I, 11) שמְּמַסְכְּנוֹת את בעליהן (read: בוניהן) for they (the buildings) impoverish their builders; Yalk. Ex. 162 שמסכנות (corr. acc.). Cant. R. to I, 4 (play on משכני, ib.) [read:] מַסְכְּנִינִי אחריך נרוצה make me (Israel) poor, and we shall run after thee (v. preced.).

*Ithpa.* הִתְמַסְכֵּן, *Nithpa.* נִתְמַסְכֵּן *to become poor.* Sot. l. c. כל העוסק בבנין מִתְמַסְכֵּן whoever makes building his business will get poor; Yeb. 63a; Ex. R. l. c.; Yalk. Ex. l. c.

**מִסְכֵּן, מְסַכְּנָא, מְסַכְּנִי, מִיסְ׳, מַסְכְּנִין** m. ch. = h. מִסְכֵּן I. Targ. Koh. IV, 13, sq. Targ. O. Deut. XV, 11; a. e.—Y. B. Mets. II, 8c top אינש מ׳ a poor man. Y. Peah VII, 21b top; a. fr.—*Pl.* מְסַכְּנִין, מְסַכְּנַיָּא, מְסַכְּנֵי, מִיסְ׳. Targ. Y. Deut. l. c. (not מַסְכְּנִין). Targ. Prov. XXII, 7; a. e.—Y. Peah l. c. יהב ... דפלג למ׳ gave his son Samuel money to distribute among the poor. Y. Ḥag. II, 77d bot.; Y. Snh. VI, 23c ייתון מ׳ וכ׳ let the poor come and eat it, that it may not go to ruin. Y. Sot. III, 19a; Y. Peah VIII, 21a bot. .. זכי ליתם מעשר מ׳ .. used to give him the tithes of the poor every third year; a. fr.—Denom.:

**מַסְכֵּן, מַסְכֵּין** = מְסַכֵּן II, *to make poor, reduce.* Targ. Ps. LVI, 8 (h. text הוֹרַד). Ib. XCIV, 5 (h. text עִנָּה). Targ. Job VI, 9 (h. text הִכְּאָה); a. e.

**מִיסְ׳, מִסְכֵּי, מִסְכְּנוּתָא, מְסַכְּנוּ** f. (preced.) *poverty, scarcity.* Targ. O. Deut. VIII, 9 (ed. Vien. עצוּרין). Targ. Job V, 11 אוכמי מי׳ those black from starvation (h. text קדרים); a. e.—Lev. R. s. 35; Pesik. Shim'u, p. 117a; Yalk. Lev. 670; Yalk. Is. 256 יאי מ׳ ליהודאי וכ׳ poverty is as becoming to Jews as a red line on a white horse; Lev. R. s. 13 מסכנותיה (read מסכינותא).

**מַסְכְּנוּתָא** f. (preced.) *making poor.* Targ. Jud. XIV, 15.—[Targ. Ps. XXXIX, 12, v. מַכְסָנוּתָא.]

**מַסְכֶּכֶת**, v. סְכָךְ.

**מַסֶּכֶת** f. (b. h.; סָבַךְ I) 1) *web on the loom.* Ohol. VIII, 4 מ׳ הפרוסה the spread web, i. e. the web hanging from the transverse beam (vestis pendens, v. Sm. Ant. s. v. Tela). Kel. XXI, 1 נפש חמ׳ *the woof,* opp. to שתי עמד the warp of the standing loom. Midr. Till. to Ps. XXXVIII; Yalk. Ps. 733 אנו חמ׳ וכ׳ we are the web, and Thou the weaver; a. e.—2) (cmp. Lat. textus) *construction, Talmudic treatise.* Ruth R. to II, 9 (play on וַיַּסֵּךְ, II Sam. XXIII, 16) עשאה מ׳ וקבעה וכ׳ (not מסכתא) he (David) constructed it and fixed it as a rule for future generations that the king forces the road &c. (v. Snh. II, 4); Midr. Sam. ch. XX; Y. Snh. II, 20c top. Sabb. 114a, v. כַּפָּה; a. fr.—*Pl.* מַסֶּכְתּוֹת. Midr. Till. to Ps. CIV, 25 אלו חמ׳ דברי וכ׳ those are the systematic collections of Bar Ḳ. &c. Num. R. s. 18 ששים מ׳ sixty Talmudic treatises [editions, however, count sixty-three]; Tanḥ. Korah 12; Cant. R. to VI, 9 (not תיות ...); a. fr.

**מַסֶּכְתָּא** ch. same, *text, treatise* &c. Snh. 49a דפתיח לֵיהּ במ׳ a legal subject had just been opened for them

ognized).—2) *to stimulate, sustain strength.* Yeb. 42[b] מְמַסְמְסָא לירח וכ׳ she may sustain the child's strength with eggs and milk (replacing the mother's milk).

*Ithpa.* אִתְמַסְמֵס, אִירַמַּ׳ *to be squeezed, mashed.* Y. Yeb. VIII, 9[a] top; Y. Sabb. XIX, 17[a] bot. [read:] אתילד לירח חד בר כד מְרַמַּסְמֵס ביה ומית a son was born to him with his membrum mashed, and he died.

**מְסַמֵּס III, מְסַמֵּיס** m. (v. מְסַמֵּס I) *polished wood,* prob. (=אַלְמוּג, cmp. מוּג) *coral-wood.* Ḥag. 26[b] כלי מ׳ Ms. M. (some ed. מסמרים, read מסמרים; Ar. מסמס) vessels of polished wood, opp. to כלי אכסלגום; Men. 97[a].—[Kidd. 12[a] מסמס, v. מְסַרְמֵס.]

**מַסְמָסָה,** v. הֲמַסְמָסָה.

**מסמסתא,** Targ. Ez. XLIII, 14 Ar., v. מְסַמְתָּא.

**מַסְמָר** m. (b. h. only in pl.; סָמַר) 1) *a pointed object, nail, pin.* Sabb. VI, 10 (67[a]) מ׳ מן הצלוב (Y. ed. מ׳ הצלוב) a nail from the gallows of an impaled convict (used as an amulet). Kel. XII, 4 מ׳ הגריע the blood-letter's pin (v. infra); מ׳ חגרדי the weaver's pin. Ib. 5 מ׳ שהתקינו וכ׳; Tosef. ib. B. Mets. II, 14 מ׳ שעקמו וכ׳ an iron pin which was bent in order to be used as a key. Kel. l. c. מ׳ של שלחני the banker's pin for fastening the shutters, v. תְּרִיס.—Num. R. s. 14 מ׳ שיש לו שושנה a nail which has a big knob.—Tosef. Kel. B. Mets. IV, 3 מקל שעשה בראשו מ׳ לחזות תופס בו וכ׳ a staff to the end of which a pin was attached for the sake of taking hold of the threshing floor (of making it stationary); ib. V, 10. Ib. B. Bath. VII, 2 חוט חמ׳ של וכ׳ the builder's cord to which a pin is attached (i. e. plumb-line). Ib. B. Mets. II, 11 מ׳ הגרוע the scraper's pin (fastened to the smith's block); a. fr.—*Pl.* מַסְמְרִים, מַסְמְרִין, מַסְמְרוֹת. Gen. R. s. 68, end. B. Bath. 7[b] קבע בה מ׳ drive nails into it, i. e. remember it well. Tosef. Kel. B. Mets. II, 11 גולת חנוני שכולה מ׳ a store-keeper's bowl (?) studded all over with nails. Tanḥ. B'haăl. 15 (ref. to Koh. XII, 11) כתיב כמשמרות ואנו קורין מ׳ וכ׳ it is written *k'mishm'roth* (like guards) and we read *k'masm'roth* (like nails) to teach thee, if thou drivest them like a nail into thy heart, they will guard thee; Num. R. s. 4. Esth. R. to VI, 10 אני . . . חבלים ומ׳ I prepared for thee ropes and nails (for impaling); a. fr.—2) (*pl.*) *cloves.* Num. R. l. c. כמ׳ נטועים . . . ערבין as sweet to their hearers as cloves.—3) *a peg-shaped attachment to a loaf, knob.* T'bul Yom I, 3 מ׳ שאחר הכבר the knob on the back of the loaf (supposed to serve as trade-mark).—4) a *wart* or *corn* (cmp. Lat. clavus).—*Pl.* מַסְמְרוֹת. Sifra Thazr. Neg., Par. 1, ch. II הַמ׳; Tosef. Neg. II, 12 חַמַּסְמֶרֶת (*sing.*).

**מַסְמְרָא, מַסְמָרָא** ch. same, *pin, nail.* Targ. Y. Num. XXV, 3.—Y. Ḥag. III, beg. 78[d] כל חד וחד נסיב חד מ׳ וכ׳ each took one nail and drove it in. Y. Pes. V, 32[b] top [read:] הא קבישא גבך כמסמרא let this be fixed in thy memory like a nail; Y. Yeb. XIII, 13[c] top במיסמרה (corr. acc.); a. e.—*Pl.* מַסְמָרַיָּא, מַסְמָרַיָּה . . . Targ. Jer. X, 4; a. e.—Y. B. Bath. II, 13[b] bot. [read:] ממחרן אילין לאילין מ׳ דנוליה refused to one another the fastening of the weaver's pin to the party wall.—[מַסַּמְרָא, v. סְמַר.]

**מַסְמֶרֶת** f. *wart* or *corn,* v. מַסְמָר h., end.

**מַסַּמְתָּא** f. (סוּם) *one of the marked-off tiers* or *settles of the altar* (v. Midd. III, 1). Targ. Ez. XLIII, 14; 17 (ed. Lag. מְסַמְתָּא; ed. Wil. first time מְסַתְּמָתָא, Ar. מסמסתא; corr. acc.; h. text עזרה).

**מַסְנָא, מַסָּן** m. (v. מָסָאנָא) *shoe.* Targ. O. Gen. XIV, 23. Targ. Ez. XVI, 10; a. fr.—Lam. R. to I, 5 חד מ׳ דידיה one of his shoes; חד מ׳ חורן the other shoe; a. e.—Kidd. 22[b] bot. מַסְנָאי (prob. to be read: מָסָאנִי) my shoe.—*Pl.* מַסְנִין, מַסְנַיָּא. Targ. Josh. IX, 5 (ed. Wil. מָסָנָן). Targ. Is. III, 18 (h. text עכסים).—Hebr. pl. מָסָנִים. Y. Pes. X, beg. 37[b], v. צוֹצָל.

**מַסְנָא,** v. next w.

**מַסְנָנָא** m. (סָנַן) *pure gold.* Targ. Is. XIII, 12 (ed. Wil. מַסָּנָא; ed. Lag. מסנגה; h. text כתם).

**מַסְנֶנֶת** f. (סָנַן) *strainer; the strained mass.* Sabb. XX, 2 (139[b]) מ׳ של חרדל a mustard mixture in the strainer (v. Rashi a. l.). Ib. 134[a] אין מסננין . . . במ׳ שלו you must not strain a mustard mixture (on the Holy Day) in the strainer designated for it.

**מַסְנְתָּא** f. (preced.) *sieve, basket.* Y. Dem. II, 21[d] bot. Ib. מסאנא (corr. acc.).

**מָסַס** (b. h.) *to melt, dissolve.*

*Nif.* נִמְסַס, נִרְמוֹס, נָמֵס, נִרְמַס *to melt, be liquefied; to fall away; to faint; to despair.* Ex. R. s. 25 נִרְמוֹסְרִין (Var. נִרְמַסְרִין) they faint. Yalk. ib. 251 התחילו נִמְסִין they began to lose heart; Mekh. B'shall., Shir., s. 9 לַהֲמֵס. Deut. R. s. 1, end תִּירַמַּס עינו וכ׳ may this man's (thy) eye run out. Maasr. I, 2 הרמונים משרַמְּסוּ pomegranates are subject to tithes when their core becomes pulpy; expl. Y. ib. 48[d] bot. משירתמיך אוכל וכ׳ (cmp. מְסָמֵס II) when the eatable portion (core) can be mashed under one's fingers; [anoth. definition taking our w. in the sense of *falling away, diminution*; משיכנירסו מחצה when the ripening core is reduced to half the capacity of the cavity,—upon which the remark is made, דילמא . . . חֲמַסוּ . . . פלגון לבבנו perhaps he learned it from the homiletical teachers who interpret *hemassu* &c. (Deut. I, 28), they divided our hearts (an allusion to Num. R. s. 17)].

*Hif.* הֲמֵס *to cause to melt away.* Deut. R. s. 2, beg. (ref. to Ps. XXXIX, 12) חֲמַסְתָּ אותה וכ׳ . . כל חמדה (not אותו) all the delight which Moses longed for, to enter the land,—thou hast caused it to decay as a moth enters garments and makes them decay. V. מָסָה.

**מְסַס** ch. same. Targ. II Sam. XVII, 10 מְמַס ימסי (ed. Lag. מְמָסָא מסי), v. מְסֵי.

*Ithpe.* אִתְמְסַס *to melt, decay.* Targ. Ps. LXXV, 4.—[אִתְמְאִיס, v. מְאִיס.]

**מָסָס** m. *stomach,* v. חֻמְסָס.

**מַסָּסָא,** v. מַסָּאסָא.

**מססטולא,** v. מְסוֹסְטוּלָא.

**מַסָּע** m. (b. h.; נָסַע) *removal; journey; station.* Cant. R. to III, 6 ממ׳ למ׳ from station to station; a. fr.—*Pl.* מַסָּעוֹת (*fem.*). Snh. 94ᵇ עשר מ׳ נסע וכ׳ that wicked man (Sennacherib) marched ten journeys in that one day; Yalk. Is. 284. Tanḥ. B'midb. 2 ובאה עמהן במ׳ and it (the well) went with them on their journeys; Num. R. s. 1. Tosef. R. Hash. III (II), 3 ובמ׳ and the signal for marching (Num. X, 2-8); a. fr.—Pesik. R. s. 16 חמַסָּעִים the marches in the desert.—[Tosef. R. Hash. II (I), 2 מסעות, מסעיות, v. מַשּׂוֹאָה.]

**מְסַעֵד** m. (סָעַד) *assistant, attendant.*—*Pl.* מְסַעֲדִים. Par. III, 6 פרה וכל מְסַעֲדֶיהָ the red cow and all her attendants.

**מסעיות,** v. מַשּׂוֹאָה.

**מְסַפֵּד** m. (b. h.) = חֻסְפֵּד. Lam. R. introd. (R. Joḥ. 1) מה לכם קושרין מ׳ why do you compose these lamentations?, v. חֻסְפֵּד.

**מְסַפְּדָא, מְסַפֵּד, מְסַפֵּד** ch. same. Targ. Gen. L, 10. Targ. Y. Deut. X, 6; a. e.—*Pl.* מְסַפְּדָנָא. Targ. Am. V, 16 (ed. Lag. a. oth. *sing.*).

**מספומיא,** v. אִסְפְּמִיָּא.

**מְסַפּוֹרֶת** v. מִסְפֶּרֶת.

**מְסַפְּיָא** m. (סְפִי) *fearfulness.* Targ. Job XLI, 17 (Ms. מְסַרְיָא; h. text שְׁחַת). Ib. XXXI, 23 (ed. Lag. מסריף; Ms. Var. סַפְּרָיָא; h. text שֹׁאָה).

**מְסַפֵּק, מְ׳** m. (סָפַק II; v. סָפֵק) *strait, dilemma; difficulty.* Y. Sot. III, 19ᵃ bot. הכניסה עצמה למ׳ הזה המרובת she placed herself in such a dilemma (to be suspected of adultery and to have to drink the waters of jealousy). Y. Gitt. VIII, 49ᶜ bot. מה ראית להכניס עצמך למ׳ הזה וכ׳ what was thy reason for taking such a responsibility (by deciding in favor of a lenient opinion)?—Esth. R. to II, 3 באו לידי המ׳ הזה they (the Persian matrons) came to that trouble (to have to compete with all maidens of the country); a. e.

**מְסַפְּקָא, מְסַפְּקָה** m. (סָפַק II) 1) *sufficiency.* Y. Ber. IV, 8ᵃ top [read:] אית לך מ׳ לכל חדא וחדא אדכרה מינהון you have enough material for each Divine Name out of them (the combined benedictions); Y. Taan. II, 65ᶜ top.—2) *Pa.* of סָפַק, q. v.

**מִסְפָּר** m. (b. h.; סָפַר) *number, count.* Cant. R. to VI, 9 (ref. to II Sam. XXIV, 9) מ׳ זה חמנין וכ׳ *mispar* means counting, *mifḳad*, summing up. Pesik. R. s. 11 חיו מ׳ they were a limited number; שלא במ׳ innumerable; a. fr.

**מַסְפְּרָא, מַסְפֵּר** m. (סָפַר) *tool for cutting hair, razor, scissors.* Targ. O. Num. VI, 5. Targ. Ez. V, 1 (not מְסָ׳); a. e.—Snh. 96ᵃ הבו לי מ׳ (Ms. F. מַסְפְּרָתָא) give me a razor; ib. וויחבו ליה מספרתא; Yalk. Is. 276 מספרא.

**מַסְפָּרַיִם, מַסְפֵּרַיִם** m. du. (preced.) *shears, scissors.* Kel. XVI, 8 תיק מספרת ומ׳ the sheath of a shearing knife or of scissors. Y. M. Kat. III, 82ᵃ top במ׳ with scissors, contrad. to סכין a. מספרת; Bab. ib. 17ᵇ; a. e.—[Tosef. Kel. B. Mets. IV, 5 מספרים ed. Zuck., read מַסְמְרִים.]

**מִסְפֶּרֶת, מְסִפֶּרֶת** f. (preced.) *shearing knife, clipping tool.* Kel. XVI, 8, v. preced. M. Kat. 17ᵇ, a. e., v. preced. Kel. XIII, 1 (Maim. מספו׳, ed. Dehr. מספרת). Tosef. ib. B. Mets. III, 4 מ׳ של פרקים shears consisting of separable blades; Sabb. 48ᵇ; 58ᵇ מספו׳. Tosef. Bets. III, 19, v. סָפַר; a. e.

**מַסַּפְרְתָּא** f., v. מַסָּפָר.

**מָסַק** (denom. of a noun מָסָק, fr. נסק *to ascend*) *to harvest olives*, opp. to נקם to pick, glean. Tosef. Dem. VI, 6 ישראל שקיבל . . . זיתיו לְמָסוֹק בזתים if an Israelite rented from a fellow Israelite . . . his olive trees for harvesting, the rent to be payable in olives; זיתיו למסוק בשמן payable in oil; Y. ib. VI, 25ᵇ top. Neg. II, 4 כמוֹסֵק וכ׳ in the position of one taking olives down. Tosef. Toh. X, 4 עד שלא מְסָקָן before he plucked them; a. fr.—Part. pass. מָסוּק; *pl.* מְסוּקִין. Tosef. B. Mets. IX, 1.—Denom. מָסִיק, מְסִיקָה.

**מַסָּק** part. *Af.* of נָסַק.

**מַסָּקָא** m. (נְסַק) *ascent.*—*Pl.* מַסָּקִין. Lev. R. s. 18; Koh. R. to XII, 5; v. מָחוֹתִיתָא.

**מַסְקָאנָא,** v. מַסְקָנָא.

**מסקום,** Y. Bicc. III, 65ᵈ; v. דְּמַסְקוֹס.

**מַסְקָנָא** m. (נְסַק) 1) *ascent, height, steps.* Targ. I Sam. IX, 11 (ed. Lag. מַסְקָאנָא). Targ. Is. XXXVIII, 8; a. e.—2) *final result, upshot.* Meg. 14ᵇ ומ׳ הכי הואי and so it finally came to pass.

**מַסְקָנִין,** v. מַסּוּקֵיתָא.

**מַסְקָתָא** f. pl. (preced. wds.) *going up, procession.* Targ. II Chr. IX, 4.

**מָסַר** (b. h.; sec. r. of אָסַר, cmp. meanings of b. h. סָגַר) 1) *to seize* (v. Num. XXXI, 5).—Denom. מְסִירָה 1.—2) *to hand over; to deliver, transmit.* Ab. I, 1 ומָסְרָהּ וכ׳ and handed it (the Law) over to &c. (in the chain of tradition). B. Mets. 8ᵇ (expl. מוֹסֵר) כאדם המוסר דבר וכ׳ like one handing over (giving possession) &c. Ib. 111ᵇ bot. (expl. נשא את נפשו, Deut. XXIV, 15) דבר שמסר את נפשו עליו Ms. M. (ed. המוסר, v. Rabb. D. S. a. l. note) a labor for which he binds (obligates) himself; [oth. explan.] ib. 112ᵃ (Ms. M. מ׳ לו נפשו עליו) מ׳ את עצמו למיתה he delivered himself to death, i. e. risked his life; (Ms. M. for which he surrendered his life to the employer); Sifré Deut. 279 מ׳ לך את נפשו he surrendered his life to thee (the employer); a. v. fr.—מ׳ דין על to surrender one's case against a man (to Providence); v. דִּין. B. Kam. 93ᵃ; R. Hash. 16ᵇ; a. e.—Esp. a) *to surrender a person to the authorities, to inform against.* Gitt. 7ᵃ ובידי למָסְרָם למלכות it is in my power to bring them to judgment through the (Roman) government. Tosef. Ter. VII, 20 ידתרגו כולם ולא יִמָּסְרוּ וכ׳ let them

all suffer death rather than surrender one Israelite &c.; a. fr.—V. מָסוֹר.—b) מ׳ עצמו (sub. למיתה) *to suffer martyrdom.* Pes. 53$^{b}$ שמָסְרוּ עצמן על קדושת וכ׳ who were ready to suffer death for the sanctification of the Name (of the Lord). Yalk. Ex. 182 אומה המוֹסֶרֶת עצמה וכ׳ a people that is ready to die for the unity of my Name; a. fr.—Part. pass. מָסוּר; f. מְסוּרָה; pl. מָסוּרִים, מְסוּרִין; מְסוּרוֹת. Kidd. 32$^{b}$; B. Mets. 58$^{b}$ דבר חמ׳ ללב וכ׳ to an injunction which is entrusted to the heart (over which human authorities have no control), the Text adds, 'and thou shalt be afraid of thy God.' Mekh. Ki Thissa (ref. to לכם, Ex. XXXI, 14) לכם שבת מ׳ ואי אתם מ׳ לשבת the Sabbath is given in your charge, but you are not surrendered to the Sabbath, i. e., there are higher objects for which the Sabbath law must eventually be violated; Yoma 85$^{b}$; a. fr.

*Nif.* נִמְסַר *to be delivered, transmitted.* Num. R. s. 4 נִמְסְרָה לו בכורה the birth-right (priesthood) was transferred to him. B. Kam. 82$^{b}$ אין נִמְסָרִים בידכם they will not be given into your hands, you will have no power over them; Men. 64$^{b}$. Y. Yoma III, 40$^{d}$ bot. לא היה נִמְסָר וכ׳ it (the pronunciation of the Tetragrammaton) was not communicated to any but &c.; a. fr.

**מָסַר, (מָסַר)** I ch. same. Targ. Gen. XXXIX, 8. Targ. Am. I, 6. Targ. O. Deut. XXIV, 15; a. fr.—Part. pass. מָסִיר; f. מְסִירָא; *pl.* מְסִירִין; מְסִירָן. Targ. Num. III, 9; a. fr.—[Targ. Y. II Gen. XVI, 5 מְסִירִין בידך, a corrupt., prob. to be read: מְסִירִית עלך; cmp. B. Kam. 93$^{a}$.]—B. Mets. 8$^{b}$ מאן קא מ׳ ליה דליקני who is there to deliver it to him, that he might take possession? Y. Yoma III, 40$^{d}$ bot. אנא מָסַר יתיה לך I will transmit it (the pronunciation of the Tetragrammaton) to you. Koh. R. to III, 11 [read:] איתי הכי בר נש דאִימְּסוֹר ליה is there a person here to whom I might communicate it?; כד אתי מִימְסַר when he was about to communicate it. Kidd. 12$^{b}$ דמ׳ מודעא וכ׳ who enters a protest against his own letter of divorce. Ber. 20$^{a}$ הוו קא מָסְרֵי נפשייהו וכ׳ were ready to suffer martyrdom for the sanctification of the Name; אנן לא מַסְרִינָן וכ׳ we are not ready to suffer &c.; a. fr.

*Ithpe.* אִתְמְסַר, אִיתְמְסַר *to be surrendered, transmitted; to surrender one's self.* Targ. Lev. XXVI, 25. Targ. Ps. LXXIX, 11; a. e.—Gitt. 66$^{b}$ מִימַּסְרָן; 29$^{a}$ מִמַּסְרָן, v. מִירְיָא II. Snh. 26$^{a}$ מִימַּסְרֵי have decided to surrender (to capitulate). Koh. R. l. c. ולא קבל עליה מִימְסַר ליה מימסר (some ed. למימסר ליה) he declined to have the Tetragrammaton transmitted to him (v. Y. Yoma l. c.).

**מְסַר** II, *Pa.* **מַסֵּר** (denom. of מְסָרָא) *to saw.* Targ. Is. XLIV, 13. Targ. II Sam. XII, 31 (ed. Wil. מְסַר); Targ. I Chr. XX, 3 (ed. Rahm. מסאר).—Part. pass. מְמַסַּר. Targ. I Kings VII, 9.

**מַסָּר** m. (b. h. מַשּׂוֹר; נָסַר) *a tool with rough edges* or *teeth, file, saw.* Sabb. XVII, 4 מ׳ הגדול saw for cutting wood. Kel. XXI, 3; Tosef. ib. B. Bath. I, 8 מלבן של מ׳ הגדול the frame of the saw. Y. Succ. III, 53$^{c}$ bot. כמין מ׳ leaves serrated like a saw, v. מַגָּל; Tosef. ib. II, 7; Bab. ib. 34$^{a}$ דומה למ׳. Gen. R. s. 6; Midr. Sam. ch. IX, v. נָסַר; Ex. R. s. 5 כס׳ (Var. כמַסְמֵר); a. e.

**מָסְרָא** ch. same. Targ. Is. X, 15 (ed. Wil. מַסָּרָא).—*Pl.* מָסָרִין. Targ. I Kings VII, 9. Targ. II Sam. XII, 31; Targ. I Chr. XX, 3 (ed. Rahm. מָסָארִין).

**מָסַרְבָּא,** *pl.* מָסַרְבִּין, v. מְסַרְבָּן.

**מָסַרְבִּי** pr. n. m. *M'sarbay*, by-name of the family of Jojarib. Y. Taan. IV, 68$^{d}$ מ׳ מִסַּר בֵּיתָא וכ׳ he was surnamed M., because he surrendered the Temple to the enemy; יח הֵרִיב .. עַל שֶׁמָּרְדוּ וּמָרְדוּ בו ... the Lord went into judgment . . . because they rebelled against him.

**מְסַרְבָּנָא, מָסַרְבָּן** m. (סָרַב I) *rebellious.* Targ. Ps. LXXVIII, 8 (ed. Lag. מסרהבן, Var. מסריין; ed. Wil. מָסָרְבִין (*pl.* followed by sing. מרגיז; Ms. מסרהוון). Targ. Is. LXV, 2.

**מסרדי,** v. מוּסַרְדִי.

**מְסַרְהָבָא** m. (סָרְהֵב) 1) *impatient, impetuous.* Targ. Prov. XXI, 5 (h. text אָץ). — 2) *rebellious.*—*Pl.* מְסַרְהֲבִין. Targ. Y. Deut. XXXI, 27. Targ. Ps. LXVI, 7 ed. Wil. (ed. Lag. מְסַרְהָוִין; Ms. מְסַרְהוֹבִין; h. text סוררים).

**מְסַרְהָבָאוּת** adv. (preced.) *impetuously.* Targ. Prov. XXV, 8 (h. text מהר).

**מְסַרְהָבָן,** v. מְסַרְבָּן.

**מְסַרְהָוִין, מְסַרְהוֹבִין,** v. מְסַרְהָבָא.

**מְסַרְהָוָן,** v. מְסַרְבָּן.

**מסרוכי,** v. מַסְרֵךְ.

**מסרולה,** Y. Ned. VII, beg. 40$^{b}$ ופלולויה מ׳, a corrupt. for מְלִיסּוֹפִילוֹן m. (μελισσόφυλλον, cmp. Syr. מהלירסופולון, מרליסופולון, P. Sm. 2025; 2091) *Melissophyllon, melissa* or *baum*, an herb (v. Sm. Ant. s. v.); v. חֲמַשְׁלָיָא.

**מַסְרוֹק,** v. מַסְרֵק.

**מַסְרוֹקָה** m. (סָרַק II) *hair-comber.* Lam. R. to I, 15, v. מְסַלְסְלָה.

**מַסְרִיךְ,** v. מַסְרֵךְ.

**מַסְרֵיקָא,** v. מַסְרָקָא.

**מַסְרֵיתָא,** v. מַסְרָתָא.

**מַסְרָךְ** m. (סָרַךְ; v. סְרַךְ I) *band with which the saddle is fastened around the ass' belly.* Tosef. Sabb. IV (V), 2 שלא יקשור את המַסְרֵכוֹ (v. ed. Zuck. note) he must not tie his band; Sabb. 53$^{a}$ שלא יקשור בו במסרכו Ms. M. (ed. לו מסריכן, read: מַסְרִיכוֹ); Y. ib. V, 7$^{b}$ bot. את המסרוכי (read: המַסְרִיכוֹ).

**מַסְרֵק** m. (סָרַק II) 1) *comb, strigil.* Kel. XIII, 8 מ׳ של פישתן hackle for flax. Ib. 7; T'bul Yom IV, 6 מ׳ של ראש hair-comb; a. e.—Tosef. Kel. B. Mets. IV, 4 מ׳ שיש בו דרבן (an iron) comb to which a sting is attached (an instrument of torture cmp. פַּרְגֶּל).—2) *an indented attachment to a vessel*

or *a plant* &c. Ib. 9 שלשלת חבוד על המ׳ a lamp-chain is considered as joined to 'the comb'. Kel. II, 8 מ׳ של צרצור; Tosef. ib. B. Kam. II, 8 מסרוק, v. צַרְצוּר. Ukts. II, 3 חמ׳ the crown of a pomegranate. — *Pl.* מַסְרֵקוֹת. Ber. 61b, a. e. מ׳ של ברזל iron combs for flaying, v. supra.

**מַסְרֵי׳, מַסְרֵקָא** ch. same. Ber. 18b מַסְרֵקָאי my comb. — *Pl.* מַסְרֵקֵי, מַסְרֵיקִין. Gitt. 57b במ׳ דפרזלא with iron combs, v. preced.; Lam. R. introd. (R. Josh. 2); ib. to II, 2 מסריקין (not קון . . .); Koh. R. to III, 16 מסרקא (*sing.*)

**מַסְרָת** f. (b. h. מַשְׁרֵת; v. נָסַר) *a mould for frying a batter* (חֲלוּט), in gen. *pan*. Ḥall. I, 4 חלת המ׳ Ms. M. (ed. המ׳) cake formed in the mould; Pes. 37a; expl. ib. חלוט של וכ׳ home-made *ḥalut* (v. חָלַט I). Y. Ḥall. I, 57d, v. חֲלִיטָא III. Y. Pes. II, 29b bot.

**מַסְרֵי׳, מַסְרֵיָא** ch. same. Targ. II Sam. XIII, 9 (ed. Wil. מַסְרֵי׳). Targ. Lev. II, 5 (also מַסְרֵי׳; h. text מחבת). Targ. Ez. IV, 3. Targ. I Chr. IX, 31 (h. text חבתים).

**מַסְרְיָא**, v. מַסּוֹרְיָא.

**מִסַּת** f. constr. (b. h.; v. next w.) *as much as, in accordance with*. Ḥag. 8a (ref. to Deut. XVI, 10) . . מ׳ מלמד . . מביא חגיגתו וכ׳ Ms. M. (v. Rabb. D. S. a. l.) 'in accordance with' (the free-will offering &c.), this intimates that one must procure his festal offering with secular money (not from second tithe-money). Ib. מאי משמע דהאי מ׳ וכ׳ where is the intimation that this *missath* means secular? (Answ. ref. to מַס, Esth. X, 1).

**מְסָתָא, (מִסְתָּא), מִ׳** f. ch. (מסס; cmp. דַּי fr. דָּוָה) *plenty, enough*. Targ. Prov. XXX, 15, sq. (h. text דַּי). — Constr. מַסַּת, מַסַּ׳, מִ׳ adv. (=h. דַּי). Targ. II Sam. XXIV, 16 (h. text רַב). Targ. Ex. XXXVI, 5 (h. text מַדַּי). Ib. O. 7 (Y. מְמַיסַּת; h. text דַּיָּם). Targ. Prov. XXX, 8 מְסָתִי enough for me (h. text חקי). Targ. Jer. XLIX, 9 מִיסַּתְהוֹן (h. text דַּיָּם); a. fr. — מְכַמֵּ׳, (מְבַמֵּ׳), מְכַמִּ׳ *as much as required*. Targ. Y. Ex. l. c., v. supra. Targ. Lev. XII, 8 (Y. ed. Amst. במ׳). Targ. II Chr. VIII, 13 במ׳ (ed. Lag.); a. fr. — V. מְמַיסַּת, — *Lev. R. s. 3 מיסת מתפרע מינחון לעלמא דאתי it is enough, they will pay for it in the hereafter (Yalk. Koh. 971 מִיסַּת). — V. מְסָתְיָא.

**מְסָתּוּ**, v. מִסְתְיָא.

**מְסָתּוֹר**, v. מִסְתָּר.

**מְסָתּוֹרִין** m. pl. (סְתַר II, v. next w.) *confusion*. Yalk. Gen. 126 בר מ׳, v. סְתוֹרִים.

**מְסָתּוֹרִיתָא** f. (סְתַר II) *reel*. Ḥull. 60a, v. דַּוְלָא.

**מְסָתְיָא, מִסְתְיָא, מִ׳** f. (denom. of מִסַּת) 1) (*it is*) *enough*. Targ. Y. Num. XII, 14 מְסָתְיָהּ it is enough for her. Targ. I Chr. XXI, 15; 27 מְסָתְיָךְ; (Targ. II Sam. XXIV, 16 מסת). — Y. Keth. I, 25c לא מְסָתְיָהּ וכ׳ is it not enough for her that she has been raised to priesthood? — Gitt. 14b לא מִיסְתְיָהּ וכ׳ (some ed. מִיסְתְיָהּ) not enough that he did not help us but &c. Ib. 56b מִיסְתְיָךְ דקא חזית thou art sufficiently rewarded by seeing the distress of thy enemy. B. Bath. 126a לא מי׳ וכ׳ was it not enough that thou didst sell his property &c.? Ber. 55a חדויה מְסָתְיֵהּ his joy (over his good dream) is enough for him (he must not expect its realization); a. fr. — Yalk. Gen. 62 הא מי׳ דכולהי בישא this (sample) is enough to prove that all the wine is bad; Gen. R. s. 38 מְסָתְוֵי Ar. (ed. מְשָׁפְוֵי; prob. to be read: משפו מ׳ וכ׳, v. מְשָׁפְוֵי). — 2) (v. P. Sm. 2184) *saturation, plenty*. Targ. Job VI, 7 (sec. vers.) הנון . . והוות מ׳ וכ׳ they made me sickly, and thus there was more than enough for my meal (h. text חמדה כדוי, play on דַּי a. הָוָה), v. הָוְיָא.

**מסתירין**, v. מְסָתָר a. מְסָתֵירִין.

**מַסְתָּמְתָא** f. (סְתַם; cmp. אוֹתָם) *substructure* filled with earth, *tier*; v. מְסַמְתָּא.

**מְסָתָר** m. (b. h.; סָתַר I) *secret*. — *Pl.* מְסָתָרִים, מְסָתָרִין, מְסָתְרֵי. Gen. R. s. 82 (quot. adopted fr. Jer. XLIX, 10) גליתי מְסָתָרָיו בשביל וכ׳ I laid open his (Esau's) secrets in order to expose his bastards; Yalk. Jer. 331; Yalk. Chr. 1073 מסתר׳ (corr. acc.). Ex. R. s. 19 אל ידעו מְסָתּוֹרָיו shall not learn his (Israel's) secrets. Ḥag. 5b מקום . . . ומ׳ שמו the Lord has one special place whose name is *mistarim* (Jer. XIII, 17). — V. מְסָטֵירִין.

**מְסָתְרָא**, Targ. Y. Deut. XXIX, 5, v. סָתַר I.

**מְעָא** I ch. = h. מֵעָה, [*grain,*] *m'ah*, a coin and a weight. Targ. I Sam. II, 36 (h. text אגורה). Targ. Job XLII, 11 Ms. Var. (ed. חורפא, h. text קשיטה). — *Pl.* מָעֵי, מָעַיִן. Targ. O. Ex. XXX, 13 (Y. מָנִין; h. text גרה). — B. Mets. 102b אסתירא מאה מ׳ מאה מ׳ if he said 'an Istira', (adding) 'one hundred m'ah', he must pay one hundred m'ah. Kidd. 81a, v. דְּמָא. Snh. 26a; a. fr. — מָעֲתָא = h. מָעוֹת, *money*. Targ. Esth. IX, 22.

**מְעָא** II ch. = h. מֵעֶה, *belly, womb*. Targ. Ps. CXXVII, 4. Ib. LVIII, 4 מן מְעָן (h. text מרחם). Ib. XLIV, 26 מְעָנָא Ms. (ed. מְעַיְנָא; h. text בטננו). — Mostly *pl.* מְעַיִן, מְעַיָּיא, מֵ׳, מֵעַיָּיא, מֵ׳; constr. מְעֵי, *bowels, intestines*. Targ. Gen. XXX, 2. Ib. XXV, 22, sq.; a. fr. — Ḥull. 93a ריש מעיא the starting point of the (large) intestines. Yalk. ib. 976, v. פְּנָיָא. Lev. R. s. 3 בי מעיא (some ed. מֵעָיָה) the small bowels; Koh. R. to VII, 19 [read:] בנת מ׳; a. fr. — V. מַעֲרָנָא.

**מַעְבְּדָא** m. (עֲבַד) *doing*. — *Pl.* מַעְבְּדִין. Targ. Job XXXIV, 25.

**מְעַבְּדָא**, v. עֲבַד.

**מַעְבְּדָנָא** m. (preced.) *maker*; *parent*. Gen. R. s. 68; Yalk. Ps. 878 (play on הָרִים, Ps. CXXI, 1) אל ההורים למלפני ולמעבדני (v. הוֹר) I lift my eyes unto the *horim*, to my teacher and my begetter.

**מַעְבְּדָנוּתָא** f. (preced.) *making, getting*. Targ. Prov. XXI, 6.

**מְעֻבָּה**, v. מְעוּבֶּה.

**מַעְבּוּרָא** m. (עִבּוּר; v. עִרְבּוּרָא) *growth.* Y. Ned. VII, 40[c] top מַעְבּוּרָתֵהּ, v. דְּגָנָא.

**מַעְבּוֹרֶת** f. (b. h. מַעְבָּרָה; עָבַר) *ferry-boat.* B. Kam. 116[a] (Ms. M. מַעְבּוֹרֶת); Yeb. 106[a] (ed. מעברא; corr. acc.).

**מַעְבֵּט,** Toh. X, 5, Ar., v. עָבִיט.

**מעבות,** Lam. R. to IV, 19, v. עֲבִית a. הָלַק.

**מַעְבָּר** m. (עָבַר) *pitchfork* for the first stage of winnowing (passing the grain from one side to the other). Kel. XIII, 7; T'bul Yom IV, 6. [Ar. reads מעדר, with Var. lect. מעפר, מעבר.]

**מַעְבָּרָא** m., constr. מַעְבַּר (עָבַר) *passing, mustering.* Targ. Is. XXX, 32.—V. next w.

**מַעְבָּרָא** m. (עָבַר) *ford, ferry.* Targ. O. Gen. XXXII, 23 מַעְבַּר constr. ed. Berl. (oth. ed. מַעֲבַר).—Yeb. 106[a], v. מַעֲבּוֹרֶת. Hull. 95[a] Ar. (ed. מַבָּרָא). Ned. 27[b] פסקיה מ' the ferry cut him off, i. e. there was no ferry to take him over. Ib. מיגלי אונסיה מ' the accident of missing a ferry can be foreseen.

**מַעְבָּרָה** f. (b. h.; preced.) *crossing,* esp. *the place of crossing.*—*Pl.* מַעְבָּרוֹת, constr. מַעְבְּרוֹת. Ber. 54[a] מ' הים the place where the Israelites crossed the Red Sea; מ' הירדן where they crossed the Jordan; a. e.

**מַעְבְּרְתָּא** ch. same, 1) *crossing, ferry, ford.* Y. Taan. IV, 68[c], sq.—B. Bath. 73[a] Ms. F., v. מַרְבַּעְתָּא.—2) (ברייקנא) מ' *a parted beard* (perh.=מַעְבָּר, *pronged like a fork*). Snh. 100[b].—3) (דתפלין) מ' *the hollow rim of the capsule of the T'fillin of the arm through which the thong is slipped.* Men. 35[a].

**מַעְגִּיל** m. (v. next w.) *rolling machine.* Sifré Deut. 229 כמה הוא מקום מַעֲגִילוֹ וכ' how large a railing is required around the place where one puts his rolling machine? Three handbreadths, opp. to בית דורסין the part of the roof used for moving about; Yalk. ib. 930 מַעֲגָלוֹ.

**מַעְגִּילָה** f. (עָגַל) 1) *roller, a slab for rolling over a plastered roof,* v. מַחֲלָץ. Macc. II, 1; Tosef. ib. II, 3; Y. ib. II, beg. 31[c]. M. Kat. I, 10 במ' בירד וברגל, expl. ib. 11[a] כעין מ' וכ' with hands and feet as with a roller.—2) *a press for straightening wood.* Sifré Deut. 308, v. כּוֹן *Pi.*; Yalk. ib. 942 מַעֲגָלָה.

**מַעְגָּל** m. 1) (b. h.; עָגַל; עֲגָלָה) *the wagons surrounding the camp, ring.* Num. R. s. 19; Midr. Till. to Ps. VII; a. e.—2) v. מַעֲגִיל.

**מַעְגָּלָה,** v. מַעֲגִילָה.

**מְעֻדְיָא** f. *with child,* v. עֲדִי I.

**מַעְדֵּיר,** v. מַעֲדֵר.

**מַעְדֶּן** I m., *pl.* מַעְדַּנִּין, מַעְדָנִים (b. h.; מעדנות; עָדַן *Hif.*) *knots* of reed matting; v. מַדָּן.

**מַעְדֶּן** II m., *pl.* מַעְדַּנִּין, מַעְדָנִים (b. h.; עָדַן) *dainties, sweets*; מַעְדַּנֵּי עולם the best things in the world. Sot. 9[a]; 15[b]. Num. R. s. 7 כל מ' ע' טועמין במן they found in the manna the taste of all the best things &c.—Y. Ber. VI, 10[b] top ברא מיני מ' the Creator of various kinds of sweet things (fruits &c.). Ib. על הארץ ועל מַעְדַּנֶּיהָ for the land (Palestine) and its good things. Gen. R. s. 67 טעם כל מ' שבעולם the taste of all good things in the world; Yalk. ib. 115 מערכים (corr. acc.); a. fr.

**מַעְדֵּר** m. (b. h.; עָדַר) *mattock,* also *the share of the plough.* Kel. XIII, 7, v. מַעְבָּר. Tosef. ib. B. Mets. III, 14; IX, 3 מעדיר. Tosef. ib. B. Bath. I, 7, v. מַסְוֶה. Ib. 8.. חמשירות שבמ' the strings and thongs of the share-beam; a. e.

**מַעְדֵּר** ch. same. Targ. Is. VII, 25.

**מְעָה** f. (b. h. *pl.* מעות, Is. XLVIII, 19, v. Targ.; cmp. next w.) [*grain* of sand &c.) *m'ah,* (cmp. גֵּרָה) 1) *a weight.* Y. Kil. I, 27[a] top מ' אחת וכ' one m'ah's weight from the top of a melon, cucumber &c.; [R. S. to Kil. I, 2: one *seed* taken from the top &c., v. next w.].—Lev. R. s. 17 מ' אחת עבה ומ' וכ' one m'ah's weight of coarse thread &c.; (Midr. Till. to Ps. LXXIII, 4 מַטְוֶה).—2) *a coin,* corresp. to the Tyrian Obolus (v. Zuckerm. Talm. Münz. p. 4). Tosef. B. Bath. V, 12 שש מ' כסף וכ' six m'ah silver make one denar; מ' כסף שני וכ' one m. silver is equal to two dupondia; Y. Kidd. I, 58[d]; Bab. ib. 12[a]; Bekh. 50[a]. Y. Shebu. VI, beg. 36[d]; a. fr.—*Pl.* מָעִין. Ib.; a. fr.—מָעוֹת in gen. *small coins, money.* B. Mets. IV, 1, v. קָנָה. Pes. 50[b] מ' חבאות ממדינת הים proceeds from trans-oceanic traffic. Ib. מ' יתומים orphans' money (invested at half-profits between executor and orphans). Ab. Zar. 17[b] מ' של פורים money laid aside for Purim enjoyments; מ' של צדקה charity fund. Ib. לא יתן אדם מְעוֹתָיו וכ' one must not give his contribution to the charity fund, unless its manager be &c.; a. fr.

**מְעֶה** (or מָעֶה) m.; *pl.* מֵי, מֵעַיִם, מֵעַיִן, מֵעַיִם, מֵעַיִן (b. h.; עָוָה) [*curve*; cmp. חָלָל.] *inside, bowels, belly.* Kinn. III, 6 מְעָיו לנבלים בני מֵעָיו its large intestines are used for harp-strings &c., v. כִּנּוֹר. Nidd. 22[b] מכה יש לה בתוך מֵעֶיהָ has an internal wound (abscess); (Tosef. ib. IV, 3 מבפנים). Y. Naz. VII, 56[c] bot. תחת מֵעֵי הגמל under the belly of the camel; תחת מעי השקום under the *arch* of the gate. Snh. VIII, 2 (52[a]) יורדת לתוך מעיו וחומרת בני מעיו runs into his inside and scalds his bowels. Hull. 56[b] באלו בני מ' אמרו וכ' by the intestines of birds (Mish. III, 3) are meant the stomach, the heart &c.—Eduy. III, 3 מעי אבטיח the seeds and the juice of the melon (v. preced.). Y. Maasr. I, 48[d] מה בין מֵיעֵי מלפפון למ' אבטיח what is the difference between the core of the melopepon and that of the melon?—Y. Ter. VIII, 46[a] top, v. מְסַמֵּס I.—Tosef. Kel. B. Mets. IX, 2 מעיין שלה the *stuffings* of the sofa.

**מְעוֵאי,** v. עֲוֵי II.

**מְעוּבֶּה** m. (עָבָה) *dense, large-sized,* opp. מירק, v. דָּקַק. Arakh. 25[a] לא מְעֻבֶּה וכ' neither too densely, nor too sparsely sown. Succ. IV, 9 (48[b]); a. e.—*Pl.* מְעוּבִּין. Pes. 64[b] וחיו

מְעוֹנִי m. 1) *of Maon*, v. preced.—2) סֵפֶר מ' *the Book M'oni*, name of a Pentateuch copy in Jerusalem in which מְעוֹן was written in place of מְעֹנָה (Deut. XXXIII, 27). Y. Taan. IV, 68ᵃ bot. ספר מ'; Sifré Deut. 356 של מְעוֹנִים; Treat. Sof'rim VI, 4 ספר מעונה (corr. acc.).

מְעוֹנָיָא, v. מְעוֹנָאָה.

מְעוֹנִים, v. מְעוֹנִי.

מְעוֹנָנָא, מְעוֹנָנִין, v. מְעֻנָּן.

מעוסה, Midr. Till. to Ps. LXXIII, 4, read with ed. Bub. מעוכה, v. קָטַט.

מעופרת, read: מַצָּפוֹרֶת.

מְעוֹרָב m. (denom. of עֵרֶב), מ' שמש *one who has become clean with the setting of the sun* (Lev. XXII, 7), opp. to טבול יום, v. טָבַל I.—*Pl.* מְעוֹרְבֵי (ה)שמש. Par. III, 7; Tosef. ib. III, 7. Ib. 6 מערבי שמש, מערבי של שמש (corr. acc.).—*Fem.* מְעוֹרֶבֶת. Sifra M'tsora, Zab., Par. 5, ch. IX.—[מְעוֹרָב *mixed*, v. עָרַב I.]

מֵעִיזָיָא, מֵעִיזֵי, מֵעַזָּיָא, מֵעִזִּי m. (v. עִזָּא) *from goats, goats-hair, horn* &c. Targ. O. Ex. XXV, 4 מֵעִזִּי ed. Berl. (v. Berl. Targ. O. II, p. 27, a. Massorah, p. 111); Y. מֵעַזֵּי. Ib. XXVI, 7 מָעִזִּי ed. Berl. (Y. דְּמֵעִזֵּי). Targ. Num. XXXI, 20. Targ. O. Ex. XXXV, 26 מֵעִזָּא (ed. Berl. מֵעַזָּא); Y (מ') מֵעִזָּיָא.

מַעֲזִיבָה f. (עזב, v. infra) *a concrete of stone chippings, clay* &c., used for paving floors, *pavement* covering the ceiling (תִּקְרָה) of the lower story and serving as flooring to the upper story. B. Mets. X, 2 התחתון..העליון את המ' the dweller below must provide the ceiling, and the one above the pavement. Ib. 117ᵃ מ' אחזוקי וכ' the plaster preserves the ceiling (thus benefitting the owner of the lower story); (oth. opin.) מ' אשווי וכ' it serves only to level the floor. Succ. I, 7 תקרה שאין עליה מ' a ceiling not covered with pavement; a. fr.—[עזב, Neh. III, 8 is supposed to mean: *to form a concrete for fortification purposes.*—Our w. seems to be a hebraization of מלט caementum (v. P. Sm. 2137), by confounding it with h. r. מַלָּט; cmp. הִרְמְלָטָא a. מַלְטֵט.]

מְעַזְּלָא m. (עָזַל) *spinner*. Koh. R. to VII, 9 (prov.) חיכמא דמ' עזיל על פלכתיה כן סליק ליה בפלכתיה (not בפ'; strike out הוא נסיב, being a Var. lect. or gloss to סליק) as the spinner winds (the yarn) on his distaff, so will it get off his distaff, i. e. the rash man hurts none but himself; v. גִּיסָא III.

מָעְזָלָא m. (preced.) *the yarn on the distaff*. Targ. Prov. XXXI, 19 (h. text פלך).

מָעַט (b. h.; cmp. מוּט) *to be thin, minute*.—Part. pass. מָעוּט, f. מְעוּטָה; *pl.* מְעוּטִין, מְעוּטִים; מְעוּטוֹת. Y. Pes. V, 32ᵃ bot.; Y. Snh. I, 18ᶜ bot. גסי רוח ומעוטי תורה big in spirit (haughty) and small in learning (of narrow capacity). Tosef. Ḥall. I, 7; a. e.—Tam. IV, 2 במעוטה *at least* (Talm. ed. 31ᵃ במעוטן, comment. במיעוטן on the *smallest* of the tables).

קוראין אותו פסח מ' (not אותן, v. Rabb. D. S. a. l. note 9; Ms. M. מְנוּיִן, v. מָנָה) and they called it the Passover of the crowded, v. מָעַךְ.

מָעוּט, v. מָעַט.

מְעוּטָא, מְעוּטִי, v. sub מִיעוּט.

מְעוּטֵי, infin. *Pa.* of מָעַט.

מְעוּטְנָא, מְעוּטָן, v. מַעֲטָנָא, מַעֲטָן.

מְעַיֵּר, v. עוּר II.

מְעוּרְיָן* m (denom. of עַיִן) *having many eyes* or *colors*, name of a *plant* (prob. πολυόφθαλμος = βούφθαλμος), *Chrysanthemum*. Y. Kil. I, 27ᵃ, v. לְעוּנִים.

מְעוֹכַיָּא, v. מָחוֹךְ II.

מְעוּלֶה m., מְעוּלָה f. (עָלָה, *Pi.*) *prominent, distinguished*. Ber. 10ᵇ (expl. עֲלִיַּת, II Kings IV, 10) מ' בבתים the most distinguished room (the *exedra*); Ned. 56ᵃ (expl. חצלידה, Mish. VII, 4) מ' שבבתים (Var. שבנכסיו) the best room. Men. 108ᵇ מ' שבביתי (Ms. M. מעלידה שבבתיו) my best room. B. Kam, 16ᵇ (expl. מן חצלידה, Mish. I, 4) במ' שבנכסיו with the best portion of his estate; a. e.—*Pl.* מְעוּלִין, מְעוּלִים. Ib. מ' שבמשפחה the most distinguished of his family; a. e.

מְעוּמָד adv. (עָמַד) *standing, in a standing position*. Shebu. 38ᵇ/ו וכ' שבועה מ' an oath must be taken standing, but scholars may remain seated. Ber. 30ᵃ רב חסדא אמר מ' Rab Ḥ. says (he who is walking on the road) must stand still (during prayer), opp. מהלך; Y. ib. II, beg. 4ᵃ. Sifré Deut. 155 אין שירות כשר אלא מ' no function is properly performed if the priest is not standing; a. fr.

מָעוֹן I m. (b. h.; עוּן) 1) [*selection*; cmp. בִּירָה,] *residence*, esp. *the Temple*; חמ' by the Temple! Tosef. Keth. III, 2. Tosef. Ker. IV, 4. Num. R. s. 12 שמת מְעוֹנְךָ בעליונים thou hast placed thy residence with the uppermost (angels). Koh. R. to XII, 7 מעוני טהור my residence (in heaven) is pure; a. e.—2) *Ma'on*, name of one of the heavens. Ḥag. 12ᵇ.—3) [*that which is looked for,*] *sustenance, support* (v. I Sam. II, 29; 32). Gen. R. s. 68, a. e. חקב"ה מְעוֹנוֹ של עולמו the Lord is the support of his world; cmp. מָקוֹם.—[Ex. R. s. 24 מעון בתוך גרגרתו, some ed., read: מַעֲיָן.]

מָעוֹן II pr. n. pl. 1) (b. h.) *Maon*, in Judaea. Mekh. Yithro, Baḥod. s. l. מ' יהודה.—2) מ', also בֵּית מ' *Maon, Beth Maon*, near Tiberias. Sabb. 139ᵃ bot. בי כנישתא דמ' the synagogue of M.; (Gen. R. s. 80, beg. בכנישתהון דמעונא, read דְּמָעוֹנָאֵי; Y. Snh. II, end, 20ᵈ בכ' בטבריא). Y. Erub. V, 22ᵇ bot. בית מ'; Y. Sot. I, 17ᵃ bot. בית מעירן (corr. acc.); Num. R. s. 9 (ed. Wil. p. 58).—[Tosef. Shebi. VII, 13 מעון אנא Var., ed. Zuck. שמעון; oth. ed. מצן.]

מְעוֹנָאָה m. (preced.) *of Maon*. Gen. R. s. 80, beg. יוסי מ' Jose of M.; Y. Snh. II, end, 20ᵈ מְעוֹנִי (h.); Yalk. Ez. 357 יוסף מְעוֹנָיָא.—*Pl.* מְעוֹנָאֵי. Ib. בכנישתהון דמ'; Gen. R. l. c. (not דמעונא), v. preced.

**מְעַט** I ch., *Pa.* מַעֵט same, *to reduce; to exclude.* Yoma 74ª לְמַעוטֵי מאי . . . . לְמַ' וכ' this 'none but' is to exclude what (whom)? . . . It excludes the king; Shebu. 31ª Ms. M. (ed. לאפוקי); a. fr.

*Ithpe.* אִיתְמְעִיט *to be reduced; to be excluded.* Erub. 79ᵇ דא' מאיתמול when its size was reduced the day before; a. e.

**מְעַט** II m. (b. h.; preced.) *a little, little.* Ab. I, 15 אמור מ' ועשה הרבה promise little and do much. Sabb. 31ᵇ (ref. to Koh. VII, 16) דא מ' לירשע but a little wrong one may do?; a. e.—V. מוּעָט.

**מַעְטִין, מַעֲטִין** m. (עָטַן) *vat* or *pit* where olives are packed until they form a viscid mass. Toh. IX, 1 זיעת חמ' the (intended) exudation produced by lying in the vat, opp. זיעת הקופה the (unwelcome) exudation originating in the pile or basket, v. זוּעַ h. Ib. 9; Tosef. ib. XI, 1. Tosef. Maasr. III, 7 מעטרן. Ib. 13, a. e. מעטן. Y. Dem. VI, 25ᵈ top מ' של זיתים a mass of olives from the vat; a. fr.

**מַעְטָנָא** ch. same.—*Pl.* מַעְטָנֵי. Snh. 11ᵇ (Rashi מַעְטַרְנֵי); Tosef. ib. II, 6 מעוטני; Y. ib. I, 18ᵈ top; Y. Maas. Sh. V, 56ᶜ top.

**מַעְטָפָת** f. (עָטַף II) *wrap.* Tosef. Kel. B. Bath. V, 4.

**מָעֵי**, v. מֵעָה.

**מֵעִינָיָא, מֵעִיזֵי**, v. מֵעִזִּי.

**מְעִילָא**, v. מַעֲלָא.

**מֵעַיִן, מֵעַיִם**, v. מֵעָה.

**מֵעֵינָא, מַעֲיָנָא**, v. מַעְיָנָא, מַעְיָנָא.

**מְעֵיל**, v. מַעַל.

**מְעִיל** m. (b. h.; עוּל) *cloak, robe.* Ruth R. to IV, 8 (ref. to I Sam. XV, 27) מְעִילוֹ של מי whose cloak (did Samuel seize and rend)?; Midr. Sam. ch. XVIII; a. e.—Esp. *the high priest's robe.* Yoma VII, 5. Zeb. 88ᵇ; Arakh. 16ª; a. e.

**מְעִילָא, מְעִיל** ch. same. Targ. I Sam. II, 19. Targ. Ex. XXVIII, 4; a. fr.—*Pl.* מְעִילִין. Targ. Ez. XXVI, 16.

**מְעִילָה** f. (מַעַל; b. h. מַעַל) *false dealing, bad faith.* Sifré Num. 7 (ref. to Num. V, 12, sq.) חדי מ' על דבר ערוה this (context) proves that *maʿal* refers to marital faithlessness (not to pecuniary defalcation). Ib. . . . אין מ' אלא שיקור . . *m'ʿilah* everywhere (in the Scripture) has the meaning of false dealing; Num. R. s. 8. B. Bath. 88ᵇ זה הקדים חטא למ' וכ' this one (who robbed a man) makes sin precede faithlessness (ref. to Lev. V, 21), whereas that one (who robbed the Temple) makes faithlessness precede sin (ib. 15); a. fr.—*Pl.* מְעִילוֹת. Num. R. s. 9 (ref. to Num. V, 12) שתי מ' תללו וכ' why this repetition of the stem מעל?—Esp. *m'ʿilah, the law concerning the unlawful use of sacred property* (Lev. V, 15 sq.). Tosef. Meïl. I, 5 מן חצירו . .

*Pi.* מִעֵט, מְמַעֵט 1) *to diminish, reduce; to do little.* Ab. IV, 10 הוי מְמַעֵט בעסק וכ' do less business, and busy thyself with the Law. M. Kat. 22ª, v. עָסַק. Taan. I, 7 מְמַעֲטִין במשא וכ' we must reduce business transactions, building &c. Ib. IV, 6 משנכנס אב ממעטין בשמחה with the beginning of the month of Ab we must reduce rejoicing. Hull. 60ᵇ לכי ומַעֲטִי את עצמך go and make thyself smaller (be reduced). Snh. 17ª חוּאיל ומִיעַטְתֶּם עצמיכם because you made yourselves small (were modest); Num. R. s. 15. Tosef. Erub. IX (VI), 15 מִיעֲטָהּ באבנים וכ' if he reduced the size of the gap by means of stones &c. Y. ib. VII, beg. 24ᵇ ממעטין בכלים you may use utensils for reducing the opening. Bab. ib. 77ᵇ ממעט effects the reduction, i. e. puts the two adjoining places in the legal condition of dwellings connected by a gate; a. fr.—2) (interpret.) *to limit, qualify, exclude from the rule.* Shebu. 26ª הרי דורש את כל התורה בריבה ומיעט interpreted the entire Law on the principle of 'It includes and it excludes', i. e. on the principle that if, in the Biblical text, a specification is preceded and followed by general terms, both an extension (ריבוי) and a limitation (מיעוט) must be found; e. g. ib. (ref. to Lev. V, 4) או נפש . . . להרע . . . מי' וכ' 'or if a soul swears', this is a general expression, 'for bad or for good', this limits (the sphere of the law to things which are either an advantage or a disadvantage); 'whatsoever it be &c.', this is again a generalization; now what does it include? All kinds of words (vows); ומאי מ' מ' וכ' and what does it exclude? It excludes a religious act (the vow of doing a forbidden thing or not doing a commanded thing). Sifra Tsav, ch. XV, Par. 11 אם מִיעַטְתִּים מסמיכה מרובה לא אֲמַעֵטֵם בתנופה וכ' if I exclude them (the gentiles) from the privilege of laying hands on the sacrifice, which has a wider sphere of application, must I not exclude them from the privilege of waving &c.?; a. fr.—Part. pass. מְמוּעָט, v. מוּעָט.

*Hif.* הַמְעִיט *to do little, less.* Ber. 17ª שמא תאמר אני מרבה והוא מַמְעִיט lest you say, I do much good, and he but little; שנינו אחד המרבה ואחד הממעיט וכ' we have learned, whether one does much or little (they are equally worthy), provided one directs his heart &c.; Men. XIII, 11; a. fr.

*Nithpa.* נִתְמַעֵט, *Hithpa.* הִתְמַעֵט *to be diminished, reduced.* Erub. VII, 5 נ' התבן מעשרה וכ' if the pile of straw has been reduced to less than ten handbreadths. Ib. 54ᵇ; Ab. Zar. 19ª מִתְמַעֵט he will become less (will decline in learning). Arakh. 30ᵇ נ' כספו if his value was reduced. Tosef. Sot. XIV, 10 נִתְמַעֲטוּ הימים וכ' the days were reduced, and the years shortened. Ib. התחילו הגוים לְהִתְרבות וישראל לְהִתְמַעֵט the nations began to grow and the Israelites to be reduced (in rank). Pesik. R. s. 14 נִתְמַעֲטָה ירדו he became reduced in fortune. Midr. Till. to Ps. XII, end מִתְמַעֲטָה נפשם עליהם their soul within them shrinks, i. e. they feel jealous and angry; Yalk. ib. 659; Lev. R. s. 32, beg. מתמענת (corr. acc.). Sifra l. c. נִתְמַעֲטָה תנופה the sphere of the act of waving is the smaller one; נִתְמַעֲטָה סמיכה the laying on of hands has the smaller sphere; a. fr.—Erub. 80ᵇ מאי נתמעט נתמטמט 'it was reduced' (Mish. VII, 7) means, it was reduced to atoms, v. מְטַמֵּט.—B. Mets. 71ª נככרו מִתְמַעֲטִין, v. מְעַט h.—Tosef. Mikv. VI (VII), 14 מִתְמַעֲטִין, v. מָעַךְ.

מָעַךְ (b. h.; cmp. מוּךְ) *to crush; to dissolve by rubbing.* Lam. R. to I, 1 (חצירו) מָעֲכוּ את חזקן they crushed an old man to death. Yeb. 34b מוֹעֲכוֹת, v. infra. Tosef. Pes. IV, 3, v. infra.—*Part. pass.* מָעוּךְ; f. מְעוּכָה; *pl.* מְעוּכִין, מְעוּכָרִין; מ' ע"י מְעוּכוֹת *dissolved by rubbing, crushed.* Nidd. 22b הדרחק a foetus which can be squashed by rubbing, although with some difficulty. Y. Dem. VI, 25d top מ' חירבור a substance pressed into a mass (as olives in the vat) is considered as connected, v. חִירְבּוּר. Midr. Till. to Ps. LXXIII, 4 מעוכה ed. Bub., v. קָמַט.—Lam. R. l. c. פסח מעוכין (not מעוכן) the Passover of the crushed (crowded); Pes. 64b פסח מ' . . . שנתמעך when one old man was crushed to death, and they called it &c. Tosef. ib. IV, 3 נכנסו . . . פסח מ' ישראל the Israelites entered the Temple mount and it could not contain all of them, and they called it &c.; (Var. מוֹעֲכִין the Passover of the crushers; Var. מְעוּבָּה); Pes. l. c., v. מְעוּבֶּה.

*Pi.* מִיעֵךְ 1) same. Nidd. l. c. מְמַעֲכָתוֹ ברוק וכ' she tests the nature of the foetus by pressing and rubbing with her nail moistened with spittle. Y. Yoma VIII, 44d bot. צריך למַעֵךְ את חללה you must squeeze the core of the olive together (to be used as a standard of size). Yeb. 34b תמר באצבע מִיעֲכָה Tamar destroyed her virginity by friction with her finger; (ib. מוֹעֲכוֹת brides acting like Tamar). Y. Sabb. XX, 17c bot. מָמַעֲךְ (Bab. ib. 140a מַמְחוֹ, v. מָחָה). Keth. 36b; Gitt. 81a.—Esth. R. to I, 14, v. מָרַס; a. e.—2) (cmp. מוּךְ) *to lower.* Ber. 45a הקורא קולו יָמַעֲיךְ (Var. יַמְעִיךְ *Hif.*), v. נָמַךְ.

*Hithpa.* הִתְמַעֵךְ, *Nithpa.* נִיתְמַעֵךְ 1) *to be crushed, squashed, rubbed off.* Y. Maasr. I, 48d bot., v. מָסַס. Pes. l. c., v. supra. Tosef. Mikv. VI(VII), 14 וכן מִתְמַעֲכִין על הבגדים quot. in R. S. to Mikv. IX, 2 (ed. Zuck. מתמעטין) they are rubbed against (and stick to) the garments, v. גֵּיץ. Men. X, 4 (66a) שלא יִתְמַעֲכוּ that its grains may not be crushed; a. e.—2) *to be lowered, flattened.* Nidd. 47a, sq., v. פַּחַת.

מָעֵךְ ch. same. Part. pass. מְעִירְ *having crushed genitals.* Targ. Y. Lev. XXII, 24.

*Pa.* מַעֵךְ same. Gen. R. s. 57, end; Yalk. ib. 102 (play on מעכה, Gen. XXII, 24) מְעָכוֹן crush them; v. גַּחֲמוֹן.

מַעַל m. (adopted fr. Deut. XXV, 9) [*from on,*] *upper* of the shoe. Yeb. 102a חתורה אמרה מ' ולא מ' דמ' the text says 'from on' (his foot) but not the cover of a cover, i. e. the upper must be immediate to the skin of the foot, v. אַפְנָחָא. Ib. א"כ ליכתוב רחמנא במ' רגלו if it were so (that חלץ, Deut. l. c. meant 'to fasten'), the text ought to have read 'on the upper part of his foot'.

מַעַל m. (b. h.; עוֹל or עלל; cmp. עָוֶל) *circumvention; fraud, adulteration, faithlessness.* Yalk. Ex. 343, v. דֶּלֶם. Num. R. s. 7, v. next w.

מָעַל (b. h.; denom. of preced.) *to circumvent, defraud.* Sifré Num. 7 (ref. to Num. V, 12) ומָעֲלָה בו מ' על דבר ערוה וכ' does 'she was faithless to him' refer to marital betrayal or to money matters?; v. מְעִילָה.—Esp. *to make inappropriate use of sacred property, to be guilty of transgressing, be amenable to, the law concerning* מְעִילָה (Lev. V, 15, sq.). Meïl. I, 1 מוֹעֲלִים בהן in using them inadvertently, מ' protects the flesh of the other animal from being subject to the law of *m.*, i. e. no use made of it is considered sacrilege. Ib. 8 יצא ידי מ' is no longer amenable to the law &c.; Meil. 2a. Tosef. ib. III, 2 להיכן מ' זו נופלת to what fund does this fine for mal-appropriation go? Meïl. 12a איכא מ', אית ביה מ' the law of *m'.* applies to it; a. fr.—*Pl.* as ab. Zeb. V, 5 אשם מ' the guilt-offering for mal-appropriations of sacred property; a. fr.—*M'ilah,* name of a treatise of the Mishnah, Tosefta and Talmud Babli of the Order of Kodashim.

מֵעִין, מַעִים, v. מֵעֶה.

מְעִין, מָעִין, v. מֵעֶה, מְעָא.

מֵעֵין, v. עַיִן.

מַעְיָן, מַעְיָן m. (b. h.; עוּן; cmp. עַיִן) 1) *spring, fountain; source, issue.* Mikv. V, 1. Ib. 3, v. נָדַל. Ned. 41b מ' חנובע a bubbling well, v. בּוּרְדָּם. Tanh. Thazr. 6 כל שער . . . מ' בפני עצמו for each hair . . . a separate well (which feeds it). Ex. R. s. 24 ברא הקב"ה מ' וכ' (not מעון), v. גַּרְגֶּרֶת. Gen. R. s. 26; Midr. Till. to Ps. I, 2 כבש . . . מַעְיָנוֹ the Lord held back his germinating issue. Lev. R. s. 32; Cant. R. to IV, 12 מ' חתום אלו הזכרים 'a sealed well' (Cant. l. c.), that means the (pure) males. Yeb. 64b מ' גורם the well (in her womb) is the cause of the death of her successive husbands. Nidd. 11b; ib. 35b מ' אחד הוא it is one and the same source (from which the menses and the blood at parturition issue); a. fr.—*Pl.* מַעְיָנוֹת, מַעְיָדֵי. Ib. B. Mets. 87a, a. e. כשני מ' like two springs. Pesik. R. s. 42 ריבש כל חמ' שלו וכ' he laid dry all the wells (secretory organs) both his own and those of his household &c. Tosef. Sot. XV, 3, a. e. מ' חכמה the well-springs of wisdom. Nidd. 28b מַעְיָנוֹתֶיהָ, מַעְיָנוֹתֶיהָ his, her (the leper's) discharges; a. fr.—2) (cmp. מֵעֶה) *inside, digestive organs.* Snh. 81b עד שיוקטן מעיינו until his bowels are shrunk.

מֵעַיְנָא מַעְיָנָא ch. same, *belly, womb, bowels.* Targ. Ps. XLIV, 26 (v. מְעָא II). Ib. XXII, 11; a. e.—Taan. 10b bot. משום מ' to prevent disorder of the bowels; ib. 11a קסבר משום מ' he thought the reason for recommending short diet was to prevent disorder of the bowels (of which he was not afraid).—*Pl.* מַעְיָנִין, מַעְיָדֵי. Targ. Ps. XL, 9; a. e.

מַעְסָה, מַעְסָה, דְּמַעְסָה f. (מעס, denom. of עִיסָּה) *a paste made of flour on which boiling water is poured,* contrad. to חֲלִיטָה. Hall. I, 6; Pes. 37b (Ms. O. חמעסה); Eduy. V, 2 (Ms. M. חמעסה); a. e., v. חֲלִיטָה II. Tosef. Hall. I, 2 חמְעִיסָא.

מָעִיק, מָעִיק, v. עוּק.

מְעִיקָא I m. (עוּק) *oppressor* (=h. מֵצִיק). Targ. Is. LI, 13. Targ. Job XXXVI, 16 (h. text צָר). Targ. Esth. VII, 4; a. e.

מְעִיקָא II f. (preced.) *oppression, distress* (=h. מְצוּקָה). Targ. Ps. CXIX, 143; a. e.—*Pl.* מְעִיקָתָא. Ib. CVII, 13; 19. Ib. 6 מַעֲקָתָן; a. e.—[מְעִיקָא, part. f. of מָעַק, q. v.]

one commits *m'ʿilah* (i. e. they retain their sacred character in spite of a mistake made at their slaughtering). Ib. אין מוֹעֲלִין בה it has no longer a sacred character. Ib. III, 2 לא נהנין ולא מועלין בהן you must not make use of them, but if you did, you are not amenable to &c.; a. v. fr.—[Yalk. Num. 765 מועל ומשקר, read מְעַגֵּל, v. עָוַל.]

**מָעַל** ch. same. Meïl. 14b דקמָעֵיל בקודשא that he makes improper use of sacred property; ib. דקא מועיל בקדשים (corr. acc.).

**מְ', מֵעָלָא** m. (מֵיעַל, infin. מֵיעַל; cmp. בִּיאָה II) *coming in, entering.* Targ. Y. II Ex. XXI, 10 [read:] מֵיעָלַיהּ ומיפקיהּ his visiting her (for marital duties); [Y. I מעיילּ לה read: מֵיעָלַיהּ לָהּ or מְעָיְלִיהּ (fr. עול)]. — Keth. 53a מֵעָלָאי דידי my very coming in (with you).—*Pl.* constr. מֵי', מֵעָלֵי, מֵ' שמשא—מַעֲ' *sunset.* [Dan. VI, 15 מָעֲלֵי, ed. Baehr מַעֲלֵי.]—Targ. Y. II Num. XXV, 4.—מ' שבתא, מ' (יומא ד)פסחא &c. *Sabbath eve* (*Friday*), *Passover eve* &c. Ib. XXII, 28.—Targ. Y. Gen. XIV, 13.—Gitt. 77a. B. Mets. 49a bot. Keth. 62b כל מ' יומא וכ' every eve of the Day of Atonement. Ib. 63a; a. fr.

**מַעֲלֵה** I m. (part. *Hif.* of עָלָה); מַעֲלֵה עָשָׁן *Smoke-Raiser,* name of a plant used as an ingredient of frankincense (*Fumitory?*). Ker. 6a. Tosef. Yoma I, 8 (ref. to Lev. XVI, 2) מלמד שנותן בו מ' ע' this intimates that he must add *ma'ăle ʿashan.* [Ib. II, 6; Y. ib. III, 41a הירו בקיארן . . . במ' ע' understood how to make the smoke of the frankincense rise; Bab. ib. 38a להעלות ע'.]

**מַעֲלֵה** II m. (b. h.; preced.) *ascent.*—מַעֲלֵה אֲדוּמִּים (b. h.) pr. n. pl. *Maălê Adummim, Maledomim* between Jericho and Jerusalem. Tosef. R. Hash. I, 15; Y. ib. II, 57d bot.; Bab. ib. 22b.

**מַעֲלָה** f. (b. h.; preced.) 1) *ascent, step.* Midd. II, 3 מ' רום the height of every step; a. e.—*Pl.* מַעֲלוֹת. Ib. Succ. V, 4 חמשה עשר מ' תירודות . . שיר המ' fifteen steps leading down . . . ., corresponding to the fifteen 'Songs of Steps' (Ps. CXX to CXXXIV). Ib. 53a הני חמש עשרה מ' those fifteen (Songs of) Steps. Yoma 23a מ' האולם the steps in front of the Temple hall (Tosef. ib. I, 12 פתח); a. fr.—2) *rise.* Num. R. s. 15 מַעֲלָתָן של צדיקים מ' וכ' the rise of the righteous is a rise without a decline; מַעֲלָתוֹ של עשו מ' שכולה וכ' Esau's (a Roman's) rise is a rise which may lead to degradation; a. e.—3) *degree, gradation, superiority; preference; advantage.* Yoma 44a; Num. R. s. 7 הרי מה מ' יש בין וכ' now, there is no gradation of sanctity between the interior of the Temple and the space . . ., except &c. Keth. 13a, a. e. מ' עשו ביוחסין where priestly descent is concerned, they put up a higher standard (made the law more stringent). Kidd. 70b זו מ' יתירה יש בין וכ' this is the distinction of Israelites over converts; a. fr.—*Pl.* as ab. Yoma 44b מ' דאוריתא the gradations in sanctity are of Biblical origin (v. Kel. I, 8, sq.).—3) *height, on high.* Mekh. Mishp. s. 15 עין של מ' the eye of the Lord. Tanh. B'shall. 23 אש של מ' (some ed. שְׁלָמַ', v. מַשָּׂה.—לְמַעֲלָה a) *on high, in heaven.* Hag. II, 1 (11) מה למ' (Ms. M. a. Y. ed. למעלן) what is on high; Gen. R. s. 1; a. fr.—Freq. מִמַּעַל, לְמַעְלָן, שֶׁלְּמַעְלָן, מִלְּמַ', v. מַשָּׂה.—b) *upward, behind, beyond.* Kidd. IV, 5 מן המזבח ולמ', v. בַּדָּק; a. fr.—c) (of time) *further on.* Pes. 50b, a. fr. מן המנחה ולמ' from the *minḥah* time and onward. Ber. 26b; a. fr.—d) *above, of superior rank.* Kel. I, 2, sq. למ' מהם of a higher rank (in Levitical law); a. fr.

**מַעֲלֵי** f., v. next art.

**מֵ'(מַעֲלֵי), מֵעָלֵי** pl. of מֵעֲלָא.

**מַעֲלֵי** m. (עֲלֵי; cmp. עָלַל, תּוֹעֶלֶת) *achievement, profit; good.* Targ. II Chr. XIII, 2 שמא דמ' a name of good portent.—Targ. Lam. IV, 9 מ' better off.—Ber. 10a בנין דלא מעלו (cmp. בָּלְעֵי) bad children; בני דמ' (cmp. חֲנָנְיָה ch.) good children (Ms. M. זרעא דמעלי, v. Rabb. D. S. a. l. note).—Used as adj. B. Bath. 74b מלחה מ' (Ms. M. עדיף), v. מְלַח ch. Ib. לא מ' is of no good. Keth. 105b משום דמ' because they are better. Sabb. 129a דמ' ביה שרמשא ספי Ms. M. when lying in the sun is healthy. Keth. 62b צניע ומ' pious and capable; a. fr.

**מַעֲלֵיָא** c. (preced.) *good, perfect, valid.* Targ. Job XXXIII, 28 נהורא מ' the perfect light (of the hereafter).—Nidd. 29a ולד מ' a genuine embryo. Gitt. 29a bot. גיטא מ' a valid divorce. Ber. 11b, a. fr. לישנא מ' a more appropriate expression, opp. דבר מגונה, v. גְּנָה.—Shebu. 45b כמה מ' הא שמעתא how fine an argument is this!; a. fr.—*Pl.* f. מַעֲלַיָּתָא. Ber. 8a מהני מילי מ' וכ' one of those fine sayings of thine concerning &c.—[Targ. Ps. CXVIII, 20 מעליא, some ed., v. מַעֲלָנָא.]

**מַעֲלִיוּתָא** f. (preced.) *perfection, excellence; improvement.* Shebu. 45b מאי מ' wherein consists the excellence (of the argument)?, v. preced. Men. 43a אי אישתני למ' Ms. M. (ed. אשתאי) if it changed for the better. Ber. 56a מפשר ליה למ', v. גְּרִיעוּתָא. Ḥull. 5b מ' היא does it imply perfection?; a. fr.

**מַעֲלָל** m. (b. h.; עָלַל) [*bringing about,*] *deed.*—*Pl.* מַעֲלָלִים. Midr. Till. to Ps. LXII, 13 מַעֲלָלָיו הרעים his evil deeds.

**מַעֲלָלָא** ch. same, *evil deed.*—*Pl.* מַעֲלָלֵי. Targ. Ps. XXVIII, 4 Ms. (ed. עובדי־).—[Targ. Y. Gen. XLII, 9; 12 Ar. v. מְעַלְעֲלָא.]

**מַעֲלָן**, v. מַעֲלָה.

**מַעֲלָנָא** m. (צוּל) 1) *entrance, gate.* Targ. Jud. IX, 40. Targ. Ps. CXVIII, 20 (some ed. מעלניא, corr. acc.); a. fr.—Gitt. 56b מ' אית לה it has an entrance (for taking in food), opp. מפקנא discharge.—*Pl.* מַעֲלָנְיָא. Targ. II Chr. XXIII, 14. Targ. Ps. LXXXVII, 2; a. e.—2) mostly *pl.* (=מַעֲלָא) *setting.* Ib. L, 1. Targ. Josh. I, 4; a. fr.—[Targ. Ps. XIX, 6 באורח מעלני בפניא Ms. (read מַעֲלָנֵיהּ; ed. only באורחא).]

**מְעַלְעֲלָא** m., *pl.* constr. מְעַלְעֲלֵי (עַלְעֵל) *that which is to be explored, weak points.* Targ. Y. Gen. XLII, 9; 12 Levita (Ar. מַעֲלָלֵי; ed. מערירית מטעיתא).

**מַ' מָרָא, מַעֲלַת** pr. n. pl. *Maʿălath M'ra.* Targ.

a. e.—2) (perh. מַעֲנָה m.) *handle of the plough; coulter.* Tosef. Shebi. III, 20 ובלבד שלא ירסמוך לה מ' ובלבד; Y. ib. IV, 35[b] bot. ובלבד שלא ירסמוך את המ' provided that (in training the cow for ploughing) he will not press the coulter (so as to make the appearance of real ploughing).

**מַעֲנִין, מְעָנִין** m. (עָנַן I) *augur from clouds.* Targ. O. Deut. XVIII, 10 מְעָנֵּי ed. Berl. (oth. ed. מְעוֹנֵן, מְעַנֵּי).—*Pl.* מְעָנְנִין, מְעָנְנִרִין, מְעַנְנֵי. Ib. 14 מְעָנֵי ed. Berl. (oth. ed. מְעוֹנְנֵי, מְעַנְנֵי).

**מַעֲסָרָא,** v. מַעֲשָׂרָא.

**מַעֲפָרָא** v. מַעֲפָרָא.

**מַעֲפָרָה, מַעֲפוֹרָה** f. (denom. of עָפָר) [*duster,*] *apron, any garment for the protection of clothes.* Zeb. 94[b]; Ḥull. 123[b] כדי מ' enough to be used as an apron. Sabb. 9[b] משירויח מ' וכ' from the time he puts the hair-cutters' wrap upon his knees. Ib. משיערה מַעֲפָרְתּוֹ וכ' (Rashi: מַעֲפוֹרָתוֹ) from the time he shakes his wrap off (to prepare for bathing).—Esp. *a travelling cloak with a hood* (cmp. Sm. Ant. s. v. Cucullus), also *a short cloak with a hood* (palliolus). Tosef. Meg. IV (III), 30 עטוף במ' וכ' for one wrapt in a travelling cloak, a birrus .... it is unbecoming to read &c. Sifré Deut. 234 פרט למ' שלא וכ' exclude a *maʿăforeth* with which one cannot cover his head and the larger portion of his body; Yalk. ib. 933 (not מעופ'). Y. Ter. VII, 44[d] bot. מַעֲפָרְתּוֹ. Sabb. 120[a]; Y. ib. XVI, 15[d] (one of a class of clothes permitted to be saved on the Sabbath). Lev. R. s. 2; Pesik. Shek., p. 17[a]. — *Pl.* מַעֲפָרִיוֹת, מַעֲפָרָאוֹת. Ib.

**מְעַפֵּר** m. (denom. of עָפָר) *pitchfork* for the first stage of winnowing (to remove dust &c.), v. מְעָפֵר.

**מַעֲפָרָא** f. (v. מַעֲפוֹרָה) *cloak with a hood.* Targ. I Kings XX, 38; 41 (Ar. מעפורא; Kimḥi מעפרתא; h. text אֲפֵר).—*Pl.* מַעֲפָרָן. Y. Sabb. VI, 8[b] bot. (transl. מעטפות, Is. III, 22) קולבין ומ' *colobia* and *m.*

**מעפריא,** Y. Bicc. III, 65[d] שמעון דמ', v. עֲפַרְיָא.

**מַעֲפָרָה,** v. מַעֲפוֹרָה.

**מַעֲפָרְתָּא,** v. מַעֲפָרָא.

**מַעֲפָרַתַּיִם,** Y. Sabb. XIV, 14[c] bot., v. עֲפָרַתַּיִם.

**מַעְצַד** m. (b. h.; עצר *to cut*) *adze.* B. Kam. X, 10 מה שהחרש מוציא במ' the chips which the carpenter makes with the adze; Tosef. ib. XI, 15. Kel. XIII, 4. Sabb. XII, 1 (the stone-cutter's trimming adze). Sifré Deut. 308; Yalk. Deut. 942, v. פַּסָּל. Kel. XXIX, 6 המ' של לגיונות the battle-axe of the legions. Tosef. ib. B. Bath. I, 7 מצעד (corr. acc.); a. e.—*Pl.* מַעֲצָדִין. Arakh. VI, 3 (Bab. ed. 23[b] מצעדין, corr. acc.).

**מַעַצ', מְעָצְרָא** m. (עָצַר) *vat.* Targ. Is. LXIII, 2, sq.; a. fr.—Ab. Zar 60[a] (Ar. מִצְרָא), v. זַיְרָא.—*Pl.* מַעְצָרְיָא, מַעַצֵּי. Targ. Is. XVI, 10.

**מַעֲצָרְתָּא, מַעַצ'** I f. (preced.) *press-room* (=h. בֵּית

Y. I Num. XXXII, 3; 37 (h. text אלעלה; O. some ed. בעלי דבבא; Y. II לעלא).

**מַעֲלָתָא** f. pl. (עֲלָל) *income.* Pesik. R. s. 31 (emend. in ed. Fr.) שיבבא בישא מני מ' ולא מני נפקתא a bad neighbor counts (his neighbor's) income but not (his) expenses.

**מַעֲמַד** m. (b. h.; עָמַד) 1) *standing up;* מ' ומושב *standing up and sitting down, halt of the funeral escort on returning from burial for lamentation or consolation.* Tosef. Pes. II (III), 15 אין מ' ומו' וכ' no less than seven halts are made. Ib. 14 מקום שנהגו לעשות מ' ומו' where it is customary to make halts (on the eve of Passover). B. Bath. 100[b] עבד לה מ' ומו' arranged for her sake a *maʿămad* &c. Meg. IV, 3 (23[b]) אין עושין מ' ... בפחות מעשרה we arrange no *maʿămad* &c. with less than ten persons; a. fr.—B. Bath. l. c. מקום המוכר .. מַעֲמָדוֹ if one sells his grave, the road to his grave, or his halting place.—*Pl.* מַעֲמָדוֹת. Ib. אין פוחתין מז' מ' ומושבות no less than seven &c., v. supra.—2) (law) *presence* of witnesses, judges &c. Ib. 144[a] bot. במַעֲמַד שלשתן in the presence of us three (the owner, the trustee, and the recipient). Y. Shebu. VI, 37[a] top; Y. Gitt. IX, 50[c] bot., v. אָשַׁר. Y. Keth. XIII, 36[a] bot. בשפסק במַעֲמָדָהּ when her father made the promise in her presence; a. fr.—3) *post,* a division of popular representatives deputed to accompany the daily services in the Temple with prayers, and also a corresponding division in the country towns, answering to the divisions (guards, v. מִשְׁמָר) of priests and Levites. Taan. IV, 2 על כל משמר ומשמר תירת מ' וכ' corresponding to every guard was a post of priests, Levites and Israelites stationed in Jerusalem. Ib. 4 אין בו מ' no prayer meeting of the *maʿămad* took place.—אַנְשֵׁי מ', v. אֱנוֹשׁ; a. fr.—*Pl.* as ab. Ib. 2 אלו הן מ' this is the origin of the *maʿămadoth.* Ib. 27[b], a. e. אלמלא מ' but for the prayer meetings of &c. Meg. III, 6 במ' במעשה בראשית at the prayer meetings the first chapter of Genesis was read (one section each day of the week).

**מַעֲמָד** m. (עָמַד II) *support, frame.* Sabb. 60[a]; 15[b] חכל הולך אחר חמ' (in levitical law) everything depends on the nature of the support (e. g. the seal is judged by its setting, the ladder by its frame). Tosef. Kel. B. Bath. II, 5 למ' a piece of a web which can be used for the weaver's frame, v. נָוְלָה.—*Pl.* מַעֲמִידִין. Y. Yeb. XII, 12[d] top מ' של עץ the main body of the shoe made of wood. Y. Sabb. VI, 8[b] אחר מַעֲמִידָיו it depends on the nature of its supports (i. e. the parts which keep the framework in position; (Bab. ib. 60[a] מסמרותיו; Tosef. Kel. B. Mets. III, 13 השלובים).

**מַעֲמַקִּים** m. pl. (b. h.; עָמֹק) *depths.* Ab. d'R. N. ch. III כשירדתי למַעֲמַקֵּי מצולה when I went down to the depths of the abyss.

**מעַן,** Lev. R. s. 32 מחמענת, v. מָעַט.

**מַעֲנָה** m. (b. h.; עָנָה I) *answer.* Midr. Till. to Ps. VIII לא מצאו לו מ' they knew not what to answer him.

**מַעֲנָה** f. (b. h.; preced.) 1) *turn* of the plough, *furrow, furrow's length.* Tosef. Ḥull. IV (V), 6. Ohol. XVII, 2;

הגיחות, v. גִּחַ). Targ. Num. XVIII, 27 (h. text יקב).—Ab. Zar. 70ª. Ib. 74ᵇ מַעֲצַרְתָּאי my press-room; a. e.

**מַעֲצַרְתָּא** II f. (עֲצַר; cmp. עֲצֶרֶת, עֲצַרְתָּא I) *meeting room, school-house.* Erub. 49ª; 60ª.

**מְעֵיק, מָעַק** (v. מוּק) *to beat, stamp;* trnsf. *to scorn.* Part. מָעֵיק. f. מְעֵיקָא. Targ. II Kings XIX, 21; Is. XXXVII, 22, v. מוּק.—Y. Ber. II, 4ᵈ top לְמָחָר . . . וְאִינּוּן מְעֵיקִין לָן to-morrow they will be with us (the dead), and now they scorn us (by treading on our graves).

**מַעֲקָה** m. (b. h.; עקה *to restrain*) *railing.* M. Kat. I, 10. Sifré Deut. 229 פָּטוּר מִן חמ' not subject to the law &c. (Deut. XXII, 8). Tosef. Kel. B. Mets. VIII, 2, v. קוּפָּה; a. e.—בֵּית מַ' pr. n. pl. *Beth-Maʿăkeh.* Y. Maas. Sh. IV, 54ᵈ bot., v. מְשַׁח III.

***מַעֲקוּצִי** f. (עֲקַץ) *sting.* Koh. R. to VI, 11 [read:] אוֹ חֲדָא מִכּוּתִי אוֹ חֲדָא מ' either a bite or a sting; v., however, אַמְכּוּתִי.

**מְעָקָתָא,** v. מְעִיקָא II.

**מַעֲרָב** m. (b. h.; עֶרֶב) *sun-set, West.* Erub. III, 5, v. עָרוּב. B. Bath. II, 9 מַעֲרָבָהּ west of the town; a. v. fr.

**מַעֲרְבָא, מַעֲרָבָא** ch. same. Targ. Prov. VII, 9 מַעֲרַב יוֹמָא (h. text עֶרֶב יוֹם). Targ. Gen. XXVIII, 14; a. fr.—In Talmud Babli מ' *the West, Palestine.* Ber. 2ᵇ בְּמ' in the Palestinian colleges. Yeb. 117ª; a. fr.—[Lev. R. s. 17 בְּמ' אָמְרִי, read בְּמַעֲרְבָּאֵי, v. עַרְבֵּב.]—[Sot. 41ᵇ בַּר מ' prob. pr. n. m.]

**מַעֲרְבָאָה** m. ch. = h. מַעֲרָבִי *western, western man.* Targ. Is. XXIII, 4. Targ. Joel II, 20; a. fr.

**מְעַרְבַּבְיָא,** v. עַרְבֵּב.

**מַעֲרָבִי** m. (denom. of מַעֲרָב) *western.* Zeb. V, 2; a. fr.—Fem. מַעֲרָבִית. Ib. 3 צְפוּנִית מ' (קרן) north-western corner of the altar. B. Bath. 25ᵇ קֶרֶן מ' צְפוֹנִית north-west; a. fr.—[מערבי, Tosef. Par. III, 6, v. מְעוֹרָב.]

**מְעַרְבְּלָא** m. (עַרְבֵּל) *whirlpool.*—*Pl.* constr. מְעַרְבְּלֵי. Targ. Job XXXVIII, 16.

**מְעָרָה** f. (b. h.; עור, cmp. אוֹר) *cave.* Y. Ber. IV, 7ᵈ top, v. מְזֵה II. Sabb. 33ᵇ חִיזוּרוּ לְמַעֲרְתְכֶם go back to your cave (hiding place). Yeb. 119ᵇ; a. fr.—מְעָרַת הַמַּכְפֵּלָה, v. מַכְפֵּלָה.—*Pl.* מְעָרוֹת. M. Kat. 5ᵇ; a. fr.

**מערובה,** v. מַעֲרוֹבָה.

**מַעֲרוֹךְ** m. (עָרַךְ) *board on which the baked bread is arranged* (Maim.); *rolling pin* (R. S. a. oth.). Kel. XV, 2.

***מַעֲרוֹכָה** ch. same. Y. Sabb. VII, 10ª bot. בְּמ' מִשּׁוּם טוֹחֵן (not בְּמַעֲרוֹבָה) he who beats flax (on the Sabbath) using a rolling pin, is guilty of an act of the category of grinding (crushing the seeds).

**מַעֲרוֹקָא, מַעֲרוֹ',** v. מְעִירָקָא.

**מַעֲרִיב** m. (עָרַב II), מַ' עֲרָבִים (ה) *who causes the evenings to set,* name of *the first section of the night prayer.* Ber. 12ª פָּתַח בְּמ' ע' וכ' if one began the first section with *maʿărib ʿărabim* and closed with 'Creator of the lights'. Ib. סִיֵּם בְּמ' ע' if he closed with *m. ʿăr.* (in place of 'Creator of the lights').—[In liturgy: מַעֲרִיב (תְּפִלַּת) *the night prayer.*]

**מַעֲרָכָה** f. (b. h.; עָרַךְ) 1) *arrangement, order,* esp. *pile of wood on the altar in the Temple.* Yoma 33ª אבִיי מְסַדֵּר מ' . . . מ' גְּדוֹלָה וכ' Abbayi related the order of the priestly functions in behalf of the college . . as follows: the large pile comes before &c. Tam. II, 3, sq. Tosef. Yoma III (II), 3; Yoma 45ª; a. fr.—*Pl.* מַעֲרָכוֹת. Ib. IV, 6; a. fr.—2) *line of battle, battle-field.* Midr. Sam. ch. XI; Yalk. ib. 102 בְּמ' הִיא he (Saul) was in the battle.

**מערכים,** Yalk. Gen. 115, read: מַעֲדָנִים.

**מַעֲרָכִים** m. pl., constr. מַעַרְכֵי (b. h.; עָרַךְ) *arrangements, ordinances,* esp. מ' מִלְחָמָה (כהן) *the regulations concerning excuses from the army to be proclaimed before battle* (Deut. XX, 5—9). Tosef. Sot. VII, 18 on arriving at the frontier he says, מִי שֶׁשָּׁמַע יֵלֵךְ לִשְׁמוֹעַ מ' כֹּהֵן מִלְחָמָה let him who hears (this) go to hear the proclamation of the priest of war (v. מָשׁוּחַ); בְּמ' מִלְחָמָה מַהוּ אוֹמֵר what is said in the proclamation before the battle? Sot. 42ᵇ top שִׁמְעוּ דִּבְרֵי מ' מִלְחָמָה listen to the words of the proclamation. Ib. VIII, 2 כָּל אֵלּוּ שׁוֹמְעִין דִּבְרֵי כֹהֵן מ' וכ' all these listen to the words of the priest appointed over the ordinances of battle and go back &c.; Sifré Deut. 193, sq.—V. עֵרֶךְ.

**מְעַרְעָא,** v. מְאָרְעָא.

**מְעֶרְקָא** m. (עָרַק) *run, haste.* Targ. Ps. CXVI, 11.

**מַעֲרָקָא** m. (preced.) *fugitive.*—*Pl.* מְעָרְקָנָא. Targ. Jer. XLVIII, 19 (ed. Wil. מְעָרְקַן; ed. Lag. מְרִיעִירְקָנָא). Targ. Y. Lev. XXVI, 36 מַעֲרוֹקֵנוּ (מְעָרוֹ').

**מְעָרָתָא, מַעֲרָתָא** f. ch. = h. מְעָרָה. Targ. Gen. XIX, 30; a. fr.—Sabb. 33ᵇ, a. fr.—Esp. *burial cave.* B. Bath. 58ª מ' דְּאַבְרָהָם the cave where Abraham was buried; a. fr. —*Pl.* מְעָרָתָא. Targ. I Sam. XIII, 6.—B. Bath. l. c. חוּזָה מִצְרִין מ' undertook to mark the burial caves.

**מַעֲשֶׂה** m. (b. h.; עָשָׂה) *deed, act; practice; fact, event.* Yeb. IV, 9 מ' . . . עַד שֶׁיַּעֲשֶׂה until thy older brother takes action concerning her (v. חֲלִיצָה a. רִיבּוּם). Ab. I, 17, v. מִדְרָשׁ. Kidd. 40ᵇ, v. לְמוּד. B. Bath. 130ᵇ . . אֵין לְמִדְרָשׁ הֲלָכָה וְלֹא מִפִּי מ' . . . הֲלָכָה לְמ' you dare not derive a law either from a theoretical decision or from an act (of your teachers) unless they declare their decision a rule for practical guidance. Ib., a. fr. מ' רַב a practical decision is a teacher (a guiding precedent). Yeb. XV, 2 וּכְמ' שֶׁהָיָה and only in the same way as it (the precedent) happened. Ib. 116ᵇ, a. fr. בִּירְדֵן מִשּׁוּם מ' שֶׁהָיָה on account of an occurrence. Ib. . . דַּחְוֵהוּ מ' וכ' only for the Jordan and for a ship exactly as the event took place, they established the ordinance &c. Ber. I, 1 מ' וּבָאוּ וכ' it happened that &c. Bets. III, 2 מעשה

בעכו״ם וכ׳ it happened that a gentile brought &c. Ib. 24a, a. fr. מ׳ לסתור you quote a fact which disproves your rule! Yeb. 70b מחוסר מ׳ ומ׳ בגופו he (the uncircumcised) lacks an act and this to be performed on his body; a. fr.— אנשי מ׳ (sub. נִסִּים) *men in whose behalf miracles occur, saints.* Sot. IX, 15; a. fr.—מַעֲשֵׂה מרכבה, מ׳ נסים &c., v. respective determinants.—*Pl.* מַעֲשִׂים, constr. מַעֲשֵׂי. B. Kam. 95b, a. fr. הא מ׳ בכל יום is it not a daily occurrence? Tosef. Nidd. IV, 3 שני מ׳ הולידך וכ׳ my father brought the report of two precedents from Tibin to Jabneh. Ber. 32b מ׳ טובים good deeds; a. v. fr.

**מַעֲשְׂנָא** m. (עָשַׂן) *stronghold.* Targ. Prov. X, 29 (Ms. מְעַשְׂ׳).

**מַעֲשֵׂר** m. (b. h.; denom. of עֶשֶׂר) *tithe.*—תרומת מ׳ the tithe of the tithe which the Levite owes to the priest (Num. XVIII, 26); מ׳ ראשון or מ׳ the first tithe belonging to the Levite; מ׳ שני the second tithe to be consumed by the owner in Jerusalem (Deut. XIV, 22, sq.); מ׳ עני the poor man's tithe, every third year (ib. XXVI, 12). Maas. Sh. V, 6; a. v. fr.—*Pl.* מַעֲשְׂרוֹת (מַעְשְׂרוֹת). Maasr. I, 1 חייב במ׳ is subject to tithes; a. v. fr.—*Maʿasroth, Maʿăser Sheni,* respective names of two treatises of Mishnah, Tosefta and Talmud Y'rushalmi, of the Order of Z'raim.

**מַעַ׳, מַעְסְ׳, מַעְשְׂרָא** ch. same. Targ. Num. XVIII, 26 (ed. Berl. מעס׳); a. fr.—Targ. Y. Deut. XII, 6 מַעְשַׂרְתְּכוֹן (collective noun).—*Pl.* מַעְשְׂרָתָא, מַעְסָ׳, מַעְסֵ׳, מַעַ׳; מַעְשְׂרָנֵא. Targ. Num. XVIII, 28; Targ. O. Deut. l. c. מעסריכון ed. Berl. (ed. Vienna מַעְשְׂרָתֵי׳). Targ. Mal. III, 8; 10; a. fr.

**מַעְשַׂרְתָּא,** v. preced.

**מְפַבֶּשֶׁת,** v. sub מְפִיבֹ׳.

**מַפְגִּיעַ** m. (פָּגַע) *mafgiʿa (plague),* name of an animal of which the lion is afraid, *the Aethiopian gnat* (Levys. Zool. d. Talm. p. 316). Sabb. 77b (Rashi: *a small beast* frightening the lion with its howl).

**מַפְגְּרוּתָא** f. (פִּגֵּר I) *desolation.* Targ. Is. XLIX, 19.

**מפדוני,** Targ. Y. Ex. XXII, 16 some ed., v. מְפִרוֹנָא.

**מַפָּה** f. (נָפָה) 1) *flag.* Num. R. s. 2 לכל נשיא ונשיא מ׳ וצבע מ׳ for each prince a flag of a different color. Ib. צבע מ׳ the color of the flag; a. fr.—[*Pl.* מַפּוֹת. Mekh. B'shall. s. 2, v. מְנָפָּה.]—2) (cmp. Lat. mappa, of Punic origin) *napkin, towel.* Ber. VIII, 3; a. fr.—3) *bandage* around a scroll. Y. Meg. I, 71d; Y. Erub. X, 26b top ספר שאין עליו מ׳ a scroll which is not bandaged (so that the writing is partly exposed).

**מַפּוּחַ** m. (b. h. מַפֻּחַ; נָפַח) 1) *mechanic's bellows,* contrad. to שפופרת blowing tube. Tosef. Bets. III, 15.—2) *smithy.* Tanḥ. Vayesheb 1, v. נִיצּוֹץ—Gen. R. s. 84 לנפח שהיה פתוח, read: מַפּוּחוֹ, v. נָפַח.

**מַפּוּחָה, מַפּוּחָא** ch. same, *bellows.* Taan. 12a מ׳ דמלייא וכ׳ belows full of wind (abstinence without merit).

**מְפוּלָם,** v. פָּלַם.

**מְפוּלָשׁ,** v. פָּלַשׁ.

**מַפֹּלֶת, מַפּוֹלֶת** f. (נָפַל) 1) *dropping, throwing seed.* Arakh. 25a כור זרע . . . במ׳ יד we assess the value of a field by the quantity of seed... which it takes when strewing with the hand, opp. to מ׳ שוורים strewing from a perforated bag or wagon drawn by oxen; B. Mets. 105b; a. e.—Y. Ber. III, 6c bot. במפלת יד with one and the same throw.—2) *falling in, debris.* Ber. 3a, sq. you must not enter a ruined building for prayer מפני חמ׳ because it may fall in. Y. Sabb. XVI, 15d top מירד חמ׳ . . מצילין we must save (on the Sabbath) . . . . persons buried under debris. Pes. II, 3 חמץ שנפלה עליו מ׳ leavened matter covered with debris; a. fr.—3) (=מַפָּלָה) *downfall.* Y. Ber. V, beg. 8d במ׳ של מחריביו תחם Jeremiah closed with prophesying the downfall of the destroyers of the Temple; (Midr. Till. to Ps. IV בְּמַפָּלָתָן).

**מְפוּקִים*** m. pl. (v. פְּרִיקָא II) *gliding, sinking.* Koh. R. to VIII, 11 (in Chald. dict.) הא רומיא עללין . . . ליה לחון מ׳ (some ed. מפיק׳) those haughty ones (or Romans) go in, . . . go out, they never slip.

**מַפְוִיחָנָא, מַפְזִיחָנָא** (a feigned denom. of פּזר, v. מַנְזִיקָנָא) *I will* be a *pazih* (a substitute for *nazir*). Y. Naz. I, beg. 51a מפחזנא (corr. acc.); Ned. 10b מפירחנא (corr. acc.); v. מַנְזִיקָנָא.

**מַפָּח** m. (b. h.; נָפַח) *blowing, expiring;* מַפַּח נפש *exhaustion, despair.* Tanḥ. Sh'mini 11.—[Tosef. B. Bath. II, 17 מפח, read with ed. Zuck. מפוירחת, v. פּוּחַ II.]

**מַפָּחָא** m., **מַפְחָתָא** f. ch. same; מַפַּח נָפְשׁ, מַפַּחַת *despair.* Targ. Job XI, 20. Targ. Is. XVII, 11. Targ. Deut. XXVIII, 65 מפחת (ed. Vien. מַפְחַן, *pl.* constr.; Y. מַפְחַת).—[*Pl.* מַפְחֵין. Targ. Ps. XI, 6 מ׳ דאשתא, v. נְפַח.]

**מפחזנא,** v. מַפְוִיחָנָא.

**מַפְחַת, מַפְחַן,** v. מַפָּחָא.

**מפטילון,** Sifré Deut. 43, v. פּוּטִילִין.

**מַפְטִיר** m. v. פָּטַר.

**מַפְטָרָא** m. (פָּטַר) *dismissal from school, reading of Scriptures and prayers at dismissal.*—*Pl.* מַפְטָרֵי. Ber. 53b בעירן מְפַטְּרֵירְהוּ (Ms. F. דקא מְפַטְּרֵי) at the time of their dismissal with devotional exercises; בדלא עיידן מ׳ (Ms. F. דקא מגמרי לחו) not at dismissal (when they recite merely for practice).

**מַפְטָרָא, מְפַטָּרָא** f. (פָּטַר) *divorced.* Targ. Y. Lev. XXI, 7; 14.

**מְפִיבֹ׳, מְפִיבֹשֶׁת** (b. h.) pr. n. m. *Mephibosheth,* son of Jonathan, fabled to be a great scholar and acknowledged by David as his teacher. Ber. 4a. Num. R. s. 8; a. fr.—Erub. 53b, v. נָגַב.

**מפיחנא,** v. מַפְוִיחָנָא.

**מַפִּיס, מָפִיס** pr. n. pl. *Memphis* in Egypt. Targ. Jer. II, 16, a. e. (h. text נֹף). Targ. Ez. XXX, 13 מָפֵס ed. Wil.—V. מִנְפִּיס.

**מְפַסֶּלֶת** f. (פָּסַל) 1) *plane.* Kel. XIII, 4 (ed. Dehr. 5; Mish. ed. מפסלית; Maim. in comment. מְפַצֶּלֶת).—2) *sculptor's chisel.* Tosef. Sabb. XIII (XIV), 17, v. מַקֶּבֶת.

**מִיפְ', מְפַסַּלְתָּא** f. ch. (preced.) *sculptor's work, engraving.* Targ. Ps. LXXIV, 6 מִיפְסַלַּת ed. Lag. (some ed. מִפְסוֹ; ed. Wil. מַפְ'), v. דְּיוֹסְטַר.

**מֶפֶץ** m. (פָּצַץ *to split*) *mat of reeds, bark &c.; the poor man's mattress.* B. Mets. 113b in cases of seizure for debt we must allow מיטה ומיטה ומ' וכ' a (dining) couch and a couch with matting to the poor man, contrad. to מַצָּע. Sabb. 84a, sq. Kel. XXVII, 2; a. fr.

**מְפַצָּא** ch. same.—*Pl.* מְפַצֵּי. Sabb. 65a ומ' בירומי תשרי and had mats for them (spread at the bottom of the river in which they bathed; oth. opin. put up on the shore as screens) in the days of Tishri; Ned. 40b; a. e.

**מַפְצֶלֶת** f. *plane,* v. מְפַסֶּלֶת.

**מִפְקָא,** v. מִיפְקָא.

**מַפְקָנָא** m. (נָפַק) 1) =h. מוֹצָא, *coming forth*; מ' דמיא *spring*; (of a building) *exit*; (of troops) *exodus, march.* Targ. II Kings II, 21.—*Pl.* מַפְקָנִין. Targ. Ps. CXXVI, 4.—Targ. Ez. XLII, 11. Targ. Num. XXXIII, 2 (ed. Berl. מַפְ'; Y. ed. Vien. מִפְ'); a. e.—2) *discharge* from the bowels. Gitt. 56b, v. מְעַלְנָא.—V. מַפְקָתָא.

**מַפְקָנוּתָא** f. same, 1) *source; mine.* Targ. Ps. CVII, 33. Targ. I Chr. I, 23; a. e.—2) *that which comes forth, sprouting.* Targ. Job XXXVIII, 27.—Targ. Ps. LXXXIX, 35 (Targ. O. Deut. XXIII, 24 אַפָּקוּת).—3) *going out, leaving.* Targ. Ex. XXI, 7 (ed. Vienna מַפְ'). Targ. Ps. LXVIII, 21 מפקנות נשמתא death.—V. next w.

**מַפְקָתָא** f. (preced.) =h. יְצִיאָה, 1) *discharge, excrement.* Constr. מַפְקַת. Targ. Ez. IV, 12. Targ. O. Deut. XXIII, 14 (ed. Lisb. מַפְקָנָךְ; Ms. מַפְקָנוּתָךְ); a. e.—Sabb. 134a מַפְקָתֵירָה (בר) its anus.—2) *expense, outlay.* Lev. R. s. 34 מן דְּמַאן מ' דמא (not דמא) who shall make the outlay?; Yalk. ib. 665.

**מִפְרוּכָה,** v. מַפְרֵכָה.

**מְפָרוֹנָא** m. (פָּרַן) *wife's settlement.*—*Pl.* constr. מְפָרוֹנֵי. Targ. Y. Ex. XXII, 16 (not מפרוני; O. מוֹהֲרֵי).

**מַפְרְחִיתָא** f. pl. (פְּרַח) *loose threads of a tassel, fringes.* Sabb. 59b.

**מַפְרֵיכָה** f., pl. מַפְרֵיכוֹת (פָּרַךְ) = מָמֶל, *press-beam* or *stone.* B. Bath. 67b Ms. M. (ed. מַפְרוֹ; Ms. R. מַפְרֵכ'); Y. ib. IV, beg. 14c; Tosef. ib. III, 2.

**מַפְרִיעַ,** v. מְפָרֵעַ.

**מְפָרָנָא** m., infin. of פָּרַן q. v.

**מְפַרְנֵק** m. (part. pass. of פִּרְנֵק) =מְפַנֵּק. Targ. Y. I Deut; XXVIII, 54.—*Fem.* מְפַרְנֶקֶת, מְפַרְנָקְתָא. Ib. 56 (not מְפַרְנָקָא. Ar. מְפַרְנְקִיתָא).—*Pl.* מְפַרְנְקָתָא. Targ. Y. Num. XXXI, 50.

**מְפִיס,** v. פִּיס.

**מְפִיקִים,** v. מְפוּקִים.

**מִפִּירְיָא,** Yalk. Lev. 547, מ' של מצות, read: אֲפוּנְדָּה.

**מֵפַּף** inf. of אֲפַף.

**מַפָּלָה** f. (b. h.; נָפַל) *fall, downfall.* Gen. R. s. 17 תחלת מ' שינה the beginning of (moral) ruin is sleep (laziness); Yalk. ib. 23 מַפָּלוֹת (*pl.*). Snh. 39b מַפָּלָתָן של רשעים the downfall of the wicked; Midr. Till. to Ps. IV, v. מַפּוֹלֶת; a. fr.—*Pl.* מַפָּלוֹת. Yalk. l. c.; a. e.

**מְפַלֶּצֶת** f. (b. h.; פלץ) *debauchery,* name of an idol. Ab. Zar. 44a, v. לִרְצָנוּתָא.

**מַפֹּלֶת,** v. מַפּוֹלֶת.

**מַפַּלְתָּא** f. ch.=h. מַפָּלָה, a. מַפּוֹלֶת. Targ. Ez. XXXI, 13; 16; a. fr.—*Pl.* מַפָּלָתָא. Y. Taan. III, end, 67a מ' חוריין תמן ruinous houses were there.

**מָפֵנָה** m. (פָּנָה) *vacancy.* Toh. X, 5 מקום חמ' a vacant place.

**מְפָנֵי,** v. פָּנִים.

**מְפָנֵי,** Gen. R. s. 63 מ' רמשא, v. פְּנֵי I.

**מְפַנַּק** m. (part. pass. of פִּנֵּק) *brought up in wealth, delicate, fastidious.* Targ. Prov. IV, 3; a. e.—Keth. 67b מ' כולי האי is he used to such comforts?—B. Kam. 84a ארכא אינש דמ' וכ' one man is delicate and feels pain more intensely, another is hardened &c.; a. e.—*Pl.* מְפַנְּקֵי, מְפַנְּקִין. Targ. Is. XLIV, 4; a. e.—Hag. 4a sq. לאתויי מ' to include delicate persons (that do not walk barefooted). Sabb. 109a; a. fr.—Fem. מְפַנֶּקֶת, מְפַנְּקָתָא. Targ. O. Deut. XXVIII, 56 (Y. מפרנקא). Targ. Is. XLVII, 8; a. e.—*Pl.* מְפַנְּקָתָא, מְפַנְּקָאתָא. Targ. Lam. IV, 3.

**מְפַנְּקָא** f. (preced.) used as adv. *in the manner of a nobleman.* Targ. I Sam. XV, 32 (h. text מעדנות).

**מְפַנְּקוּתָא, מְפַנְּקוּתָא** f. (preced.) *good breeding; delicacy, fastidiousness.* Targ. O. Deut. XXVIII, 56 ed. Berl. (Ms. I מְתַפַּנְּקוּ, some ed. אתפנקו, v. Berl. Targ. O. II, p. 58; Y. פרניקא).—Pes. 50b משום מ' הוא it is merely because they are used to indulgence (idleness). Ḥag. 6a חנה מ' ירירתא וכ' Hannah saw in Samuel extraordinary tenderness (saw that he was a very delicate child).

**מְפַנְּקָתָא,** v. מְפַנַּק.

**מָפֵס,** v. מָפֵיס.

**מְפַסּוֹלַת,** v. מִפַּסְלְתָּא.

**מְפַסּוֹעִיתָא** f. (פָּסַע) *trotting.* Targ. Jer. VIII, 16 ed. Lag. (ed. פסיעות, Kimḥi מפסיעות). Ib. XLVII, 3 (ed. Wil. מַפְסוֹ').

**מפסלות,** v. next w.

**מִפְרַע** m. (פָּרַע) *upsetting*; לְמ׳ (adv.; cmp. חפך) 1) *irregularly, out of order.* Meg. II, 1 חקורא . . . למ׳ he who reads the Book of Esther in an irregular way (corresp. to סירוסין, ib. 18[b] top). Ib. 17[a] (ref. to Esth. IX, 27) מה זמנם לא אף כתבם לא as you cannot disregard the order of these days in celebrating their season, so you must not transpose the order in which the events of these days are described. Ib. (ref. to Esth. IX, 28) מה עשיירה לא אף זכירה לא as you cannot subvert the celebration, so you must not subvert the order of recitation. Ber. 13[a]; Sot. 32[b]; a. e.—2) *backward, retroactively, retrospectively*, opp. מכאן ולהבא. Snh. 27[a] נפסל למ׳ הוא he becomes disqualified as witness retroactively, i. e. his testimonies are invalidated from the time that he perjured himself (opp. מיכן ולהבא, v. בָּא III). Erub. 37[b], sq. . . ונמצא למ׳ and the retroactive result would be that he drank untithed wine at the time; Y. Dem. VII, 26[b] למִפְרַעוֹ. Y. Gitt. III, end, 45[b] למפרעו הוא נעשה חומץ is it to be considered as sour wine at the time, i. e. from the day that he was bound to examine it? Tosef. Sot. XI, 9 . . מָנָה . . למ׳ count thirty-three days backward. Gen. R. s. 49 חזור בך למ׳ take up the argument going back gradually (from fifty to forty-five &c.); a. fr.—Tosef. Ber. IV, 19, sq. לברך למ׳ to say the blessing after meal, opp. כתחלה(ל); Pes. 101[b].

**מַפְרַעְתָּא** f. (פָּרַע I) *tearing open*, esp. (sub. בית) *the place of the abdomen which the butcher strikes when tearing the peritoneum.* Hull. 50[b] (expl. כרס חפנימי מ׳) (some ed. מַפְרַעְתָּה).

**מִפְרָק** m. (פָּרַק; cmp. פֶּרֶק) *joint.*—*Pl.* constr. מִפְרְקֵי. Naz. 52[b] מ׳ ידים וכ׳ the joints of arms and legs.

**מִפְרֶקֶת** f. (b. h.; preced.; cmp. אַפִּקוֹתָא) [*that which branches off,*] *neck, nape.* Ḥull. 113[a] השובר מִפְרַקְתָּהּ וכ׳ he who breaks the neck of a slaughtered animal before it is dead. Zeb. 65[b] חותך שדרה ומ׳ he cuts (with his nail) the spinal column and the nape; Ḥull. 21[a]; 28[a]. Ib. 10[b] (in Chald. dict.) בעצם דמ׳ אירפגרם the knife may have been notched on striking the neck-bone; a. fr.

**מְפָרֵשׁ** m. (v. פָּרַשׁ) *one who undertakes a voyage.* Gitt. VI, 5 חמ׳ והיוצא וכ׳ one who starts for a sea voyage or a caravan journey.—*Pl.* מְפָרְשִׁים. — מְפָרְשֵׁי הים, מ׳ ימים *sea-farers.* Y. Sabb. II, beg. 4[c], a. e. חיזרתי על כל מ׳ ימים I went around inquiring of all sea-faring people; (Bab. ib. 20[b] נחותי ימא).—[In later Hebr. מ׳ *commentator.*]

**מַפְשׁוּטְיָתָא** f. (פְּשַׁט; v. פְּרִשׁוּט) *stretching out* hands and feet, *prostration at prayers* (=h. הִשְׁתַּחֲוָיָה). Y. Ab. Zar. IV, 43[d] top מ׳ דתעניתא וצרובתא וכ׳ the prostration on fast days (that it must not be done on stone floors, v. ib., a. Meg. 22[b]), and the arrangement of the calendar with regard to the seventh day of Succoth (that it should not fall on the Sabbath), v. עֲרַבְתָּא; Y. Shebi. I, 33[b] bot.; Y. Succ. IV, beg. 54[b] מַפְשַׁיטוּ׳.

**מִפְתָּח** m. (b. h.; פָּתַח) *opening, entrance.* Mikv. VIII, 1 חוץ למ׳ (Var. לפתח) outside of the (town) gate; Tosef. ib. VI, 1 (R. S. to Mikv. l. c. פתח).—Pesik. R. s. 37 מִפְתַּח שפתיו וכ׳ the opening of his lips is blessing and peace. Sabb. XV, 2 (111[b]) מ׳ חלוקה (Y. ed. מפתחי) the neckhole of her shirt; Y. ib. 15[b]; a. e.—*Pl.* מִפְתָּחִים, constr. מִפְתְּחֵי. Ber. 61[a] bot. יה״ר דומה . . בין שני מ׳ חלב man's evil inclination resembles a fly and is seated between the two valves of the heart; Yalk. Koh. 979; Yalk. Gen. 38.—מ׳ חלוקן, v. supra.

**מַפְתָּח** ch. same, *opening.* Targ. Ez. XXIX, 21.

**מְפַתֵּחַ** m. (פָּתַח, *Pi.* 2) 1) *engraver, sculptor.*—*Pl.* מְפַתְּחִים. Kel. XXIX, 5 מקבת של מְפַתְּחֵי אבנים the sculptors' mallet (contrad. to סַתָּת stone-cutter).—2) *seal-ring.* Tosef. Sabb. IV (V), 11 מ׳ שבאצבעה; Sabb. 62[b] מ׳ שבידה (corresp. to טבעת שיש עליה חותם, ib. VI, 3).

**מַפְתֵּחַ, מִפְתֵּחַ** c. (b. h.; פָּתַח) *key.* Kel. XIV, 8, v. אַרְפִּנְבָּה. Bech. 45[a]. Taan. 2[a], sq.; a. fr.—*Pl.* מַפְתְּחוֹת, מִפְתֵּיחוֹת. Tam. III, 6. Taan. I. c.; a. fr.

**מַפְתְּחָא** ch. same. Targ. Jud. III, 25. Targ. Is. XXII, 22. Targ. Y. Deut. XXVIII, 12; a. e.—Y. Bets. I, 60[c] bot., v. פְּלוּמַטְרִין; a. e.—Midr. Sam. ch. VII מ׳ יהיב במגדל וכ׳ the key (of the College, i. e. Resh Lakish, the chief arguer, v. infra) is in Migdal Z.; Y. Hor. III, beg. 47[a] ואנו מ׳ (=ואן) and where is the key?; Y. Snh. II, 20[a] top (incorrect version).—*Pl.* מַפְתְּחַיָּא, מַפְתְּחִין, חַיָּרֵי . . . Targ. Y. Deut. I. c.—Y. Sabb. XIX, 16[d] bot.—Trnsf. גברא מפתחא, or מַפְתְּחָנָא *a scholar that opens the discussion, arguer.* Y. Sabb. I, 3[a] bot., a. e. דהוא ג׳ מ׳ . . . . לית אנן we must not heed what is reported in behalf of R. Shesheth, for he is an arguer, i. e. brings matters up for mere argument's sake; Yalk. Ps. 735 דהחוא מ׳ (read: דהוא).

**מִפְתָּן** m. (b. h.) *threshold.* Ab. Zar. 41[b]; Y. ib. III, 42[d] top נהגו במ׳ יותר וכ׳ (sub. קדושה) they revered the threshold more than the Dagon; a. e.—*Pl.* מִפְתָּנוֹת. Ib. ישראל עשו כמה מ׳ the Israelites worshipped many thresholds.

**מְצָא, מֹצָא,** v. מוֹצָא.

**מָצָא, מְצָא,** v. מצי I.

**מַצָּבְתָּא** m., **מַצְּבָתָא** f. (נָצַב) *plant, set.* Targ. Is. V, 2 מַצַּב (ed. Lag. מְיַצַּב).—*Pl.* מַצְּבָתָא. Targ. Mic. I, 6 מַצְּבַת (ed. Wil. מְצַבַּת, ed. Lag. נְצַבַּת).

**מַצַּבַת** f. (b. h.; נָצַב) *array, general assembly.* Tanḥ. Nitsab. 1 (ref. to Deut. XXIX, 9) מפני מה עשאן משה מ׳ וכ׳ why did Moses call them for a general meeting? Because they were to be handed over from one administration to another.

**מַצֵּבָה** f. (b. h.; נָצַב) *pillar, statue, monument.* Sifra K'dosh. introd. (idols are named) מ׳ מפני שהם עומדים *matsebah*, because they are made to stand. Sifré Deut. 146 (ref. to Deut. XVI, 22) ומה מ׳ שאהובה וכ׳ if the erection of a pillar which was loved (of the Lord) in the fathers, is hateful in the descendants &c. Y. Ab. Zar. IV, 44[a] top איזוהי מ׳, v. יְחִידִי; a. fr.

**מְצַבְּרִיתָא,** v. מְצוּבְרִיתָא.

**מְצָד,** *pl.* **מְצָדוֹת,** v. מְצוּדָה.

**מְצָדְתָּא, מְצָדָא** f. (צוּד) *net, trap.* Targ. Jer. XLVIII,

43. Targ. Ex. XXXVIII, 4 (Y. some ed. מצרתא, corr. acc.; h. text רשת); a. fr.—*Pl.* מְצָדָן, מְצָדָתָא. Targ. Is. XIX, 8, sq. (ed. Wil. מַצְדָן). Targ. Koh. VII, 26 מְצַדְתָן.—Y. Sabb. XIII, 14[a] bot.; Y. Bets. III, 62[a] top מ׳ דשירתאי by מצודות are meant woven nets (not traps).—V. מְצוּדְתָא.

**מְצָדָא** II m. (צוּד; v. מְצוּדְתָא) *fort, stronghold.*—*Pl.* מְצָדַיָא. Targ. I Sam. XXII, 4, sq. (ed. Wil. מְצוּדַיָא). Targ. Ez. VII, 7; a. e.

**מְצַדְתָא** f. (preced. wds.) 1) *net,* v. מְצָדָא.—2) *fort.* Targ. I Sam. XXIV, 1 (h. text מצדות); a. e.—*Pl.* מְצָדָאתָא, מְצָדָתָא. Targ. Jer. XLVIII, 41.—V. מְצוּדְתָא.

**מָצָה,** v. מצי II.

**מַצָה** f. (b. h.; מָצַץ) 1) [*dry, pressed bread,*] *unleavened bread,* esp. *the bread served at the Passover meal.* Pes. X, 3. Ib, 5 כל שלא אמר ...פסח מ׳ וכ׳ whoever does not explain, at the meal, the following three ceremonies, has not done his duty, and these they are: the Passover sacrifice, the eating of *matsah* and the bitter herbs. Men. V, 1 כל המנחות באות מ׳ all meal offerings are offered in an unleavened condition, opp. חָמֵץ. Pes. 35[a] .. דברים הבאים .. אדם יוצא בהן ידי חובתו במ׳ .. one performs his duty of eating *matsah* (on the first Passover night) with such things only as are capable of leavening (the five species of grain); a. fr.—*Pl.* מַצּוֹת. Mekh. Bo, s. 8 שומע אני כל מ׳ במשמע I might think anything unleavened is included (may be used for eating on the first Passover night); a. fr.—2) עוֹר חמ׳, or מ׳ *a hide not tanned by a process of fermentation, untanned hide.* Kel. XVII, 15. Gitt. 22[a]; Sabb. 79[a] שלשה עורות הן מ׳ וכ׳ there are three kinds of hides, *matsah* &c., v. דִּירְפְּתָרָא. Ib. כמשמעו וכ׳ מ׳ *m.* is what its name implies, not salted and floured nor tanned with gall-nut.

**מְצַדָב** m. (b. h.; צָהַב) *a bright metal;* מ׳ נחשת (נחש) *bronze.* Targ. II Chr. IV, 16 מ׳ נחש (h. text נחשת מרוק).—Y. Succ. V, 55[d] top; Arakh. 10[b] (quot. fr. Ezra VIII, 27) נחשת מוּצְדָב.

**מַצוּ,** v. מַצּוּתָא.

**מְצוּבָה** m. (רצב) *pyramid, pyramidal pile.* Y. B. Mets. II, 8[b], sq., v. קַרְפִּיפָא.

**פִּי מְ׳, מָצוּבָת** pr. n. pl. *Pi-M'tsubah* (*Maasûb,* Neub. Géogr. p. 22), in the district of Tyre. Y. Dem. II, 22[d] top (ed. Krot. מְצוּבֶת; Tosef. Shebi. IV, 9 פומא צִיבָא).

**מְצוּבְיוֹתָא** f., *pl.* מְצוּבְיוֹתָא 1) (v. צִיב) *tufts* or *thrums.* Sabb. 105[a] (expl. קִירוּס) מ׳ (Ms. O. מצוביי, v. Rabb. D. S. a. l. note 6) the thrums or slips to which the threads of the warp are attached. Ib.[b] שלוק מצוביי Ms. O. a. Rashi (ed. מְצַבְיָתָא; Ms. M. מְצוּבָתָא; Ms. Alf. מְסוּבְיָתָא, v. סִיב) pulled the thrums (of his garment, to indicate his anger).—[2] (v. צִיבָא II) *dry twigs, chips.* Succ. 29[a] אתא זיקא וקא מבלבל מ׳ Ar. (ed. וקא מיירתי צִיבּוּתָא; Ms. M. 1 צבייתא; 2 צִיווּתָא; ed. Pes. a. oth. צִיבֵּי) a wind came and stirred up the withered twigs of the covering of the Succah.

**מְצוּבָת,** v. מְצוּבָה.

**מְצוּדָא** m. (יָצַג) *stalk.*—*Pl.* מְצוּדַיָא, מְצוּדַיָיא. Targ. Y. Gen. XL, 10 (not מְצוּדָיָא). Targ. Y. I ib. 12 (h. text שריג).

**מְצוּדָא, מְצוֹדָא** m. = מְצָדָא II.—*Pl.* מְצוּדַיָא, מְצוֹדַיָא, מְצוּ׳. Targ. Koh. IX, 14. Targ. I Sam. XXII, 4, sq. ed. Wil. (v. מְצָדָא II).

**מְצוּדָה** f. (b. h.; צוּד) *hunting apparatus, net, trap; bow.* Kel. XXI, 3, v. אֲשׁוּת. Ib. XV, 6 מְצוּדַת החולדה a trap for weasels. Sabb. 43[b] שלא יעשנה כמ׳ he must not spread the mat so as to form a trap (for the bees). Esth. R. to III, 2 (ref. to Ps. CXL, 6) מ׳ פרשו לי אור״ח וכ׳ the nations laid a trap to ruin me, saying to me, worship idols &c. Ab. III, 16 מ׳ פרוסה על וכ׳ a net is spread over all the living (none can escape divine judgment); a. e.—Ber. 9[b]; Pes. 119[a] כמ׳ זו שאין בה דגים Ms. M. (v. Rabb. D. S. a. l. note 30) like a net without fish; (oth. vers. דגן .. כמ׳ like a *fort* without provision; Rashi: like a *trap* without grain to attract the birds), v. מְצוּלָה.—*Pl.* מְצוּדוֹת. Tosef. Bets. III, 1; Y. Sabb. XIII, 14[a] bot.; Y. Bets. III, 62[a] top מְצָדוֹת; a. fr.—[Y. Erub. IV, 21[d] bot. מצודות, read: מְצוּפוֹת.]

**מְצוּדְנִיוֹת,** Tosef. Bekh. V, 3, v. מְרוּדָנִית, a. צִירָן.

**מְצוּדְתָא** f. ch. = h. מְצוּדָה, 1) *net, trap.* Y. Kil. I, 27[a] bot. הכא פרס כהנא מְצוּדְתֵּיהּ וכ׳ herewith Kahăna laid his net for Resh Lakish and caught him; Gen. R. s. 7, end (some ed. מְצַדְתֵּיהּ); a. e.—2) *stronghold.*—*Pl.* מְצוּדָתָא. Targ. Jud. VI, 2 (ed. Lag. מְצָדָאתָא). V. מְצָדָתָא.

**מִצְוָה** f. (b. h.; צִוָה) *command,* esp. *religious act, meritorious deed.* Ḥull. 141[a], a. fr. לדבר מ׳ for a religious purpose, opp. לדבר הרשות for a secular or religiously indifferent purpose.—מ׳ אחת Ab. IV, 11 one good deed, opp. עֲבֵרָה sin. Ib. שכר מ׳ מ׳ the reward of a good deed is another good deed, v. גְּרַר. Ib. II, 1 מ׳ קלה a light command (obeyed with little sacrifice); Ned. 39[b]; a. fr.—מ׳ הבאה בעבירה a religious act achieved through a wrong deed, e. g. using an illegitimately obtained object for a religious ceremony. Succ. 30[a]; a. fr.—Y. Sabb. XIII, 14[a] bot.; Y. Ḥall. I, end, 58[a] אין עבירה מ׳ no-sin is virtue; אין מ׳ עבירה no-virtue is sin.—Zeb. 52[a], a. fr. מ׳ (sub. קרבן) an offering dependent on certain occasions as ordained in the Law, opp. חובה an obligatory offering (at regular seasons).—אֵיסוּר מ׳, v. אִיסּוּר.—Y. Sot. I, beg. 16[b] איתמרת למ׳ (או) לעיכוב is this said only as a recommendation or as an indispensable act?; Y. Pes. II, 29[b] bot., a. fr., v. עִרְכּוּב.—Ḥull. 106[a] משום מ׳ because it is meritorious; מאי מ׳ מ׳ לשמוע וכ׳ what is the merit of it? It is meritorious to obey &c. Ib. לא חובה ולא מ׳ אלא רשות neither an obligatory, nor a meritorious, but a religiously indifferent act; Sabb. 25[b].—מִצְוַת עֲשֵׂה (abbr. מ״ע) *a positive command;* מ׳ לא תעשה *a prohibition.* Kidd. I, 7; a. v. fr., v. גְּרָמָא, a. לָאו, לֹא.—מת מ׳ the corpse of a person whose relatives are unknown and whose burial is obligatory on everybody. Hor. 13[a] פגע בהם מת מ׳ they struck upon a corpse; a. fr.—M. Kat. 20[a] חמשה מתי מ׳ the five relations (besides father and mother) whom one is obliged to bury (Lev. XXI, 2, sq.).—Lev. R. s. 34 תן לי מ׳ give

me what thou art commanded to, i. e. *alms*, v. next w.—*Pl.* מְצָוֹת, מִצְוֹת. Macc. 23b מ׳ . . . שש מאות six hundred and thirteen commands (positive and prohibitive). Y. Sabb. l. c.; Y. Ḥall. l. c. (ref. to אלה המצות, Lev. XXVII, 34) אם עשיתן כְּמִצְוָתָן מ׳ וכ׳ if thou doest them as they are commanded, they are deeds of merit &c. R. Hash. 28b מ׳ אינו עובר עלידהן אלא בזמנן one violates the law by adding to the prescribed form of ceremonies only when executed in their due season (e. g. one does not violate the law by dwelling in the Succah on the eighth day). Ib. מ׳ אין צרוכות כוונה; Ber. 13a מ׳ צרוכות כ׳, v. כַּוָּנָה. Succ. 39a, a. e. כל המ׳ כולן מברך וכ׳ the benediction at the performance of religious ceremonies must precede the act. Nidd. 61b מ׳ בטלות לע״ל ceremonial laws find no application in the hereafter (e. g. a dead body may be wrapped in *Kilayim*). Ib. חפשי מן המ׳, v. חָפְשִׁי; a. v. fr.—Ker. 17b (ref. to Lev. V, 17) מצוות קרינן the traditional reading (v. אֵם) is *acts* (therefore a doubt between two pieces, one permitted and one prohibited, is required for a sacrifice (אשם תלוי). Ib. ליכא מ׳ the requirement of two pieces is not complied with.

**מְצָוָה** (h. form), **מְצִוְתָא, מְצִוָּתָא** ch. same. Targ. Y. I Num. XII, 16.—Targ. Y. II Deut. XXV, 10.—[Y. Kidd. I, 61b bot. אתא מ׳ לטחוניא, v. צוּמּוּת.]—Esp. *charity*. Lev. R. s. 34 כל עמא ירפלגון מצוה let every one distribute charity; a. e.—*Pl.* מְצָוָן, מְצִוָּתָא, מְצִוּוֹתָהּ. Targ. Y. II Deut. VII, 10. Targ. Y. II Num. l. c.; a. e.—Lev. R. l. c. אנא שמיע דהוא עביד רעותיה דמתקרי מ׳ I hear that he is charitable. Ib. s. 3 בר מ׳ he desires to be called a charitable man. Y. Ber. IX, 14b bot. פרוש שכמי מחזי טעין מ׳ וכ׳ ed. Lehm. (oth. ed. omit מחזי) 'a carrier Pharisee', he looks as if carrying religion on his shoulder; Y. Sot. V, 20c bot. טעין מְצִוָּתָהּ, Num. R. s. 9 (prov.) למצותיה פתית לאסיא . . . תרעא a gate which opens not for good deeds, will open for the physician; a. fr.

**מְצוּדִי,** v. מִיצוּד.

**מְצוּדָן, מְצוּדִי,** v. מָצָא.

**מְצוֹרְרָנָא*** m. (denom. of מְצוֹר; נְצִי) *wrangler, hair-plucker*. Sabb. 152a מ׳ קרחא (בר) ed. (Rashi מְצוֹרְיָאנָא, Ms. M. מְצָרָא) Baldhead (wants to be) a hair-plucker!, v. גַּוְנָנָא.

**מְצוּלָה** I f. (b. h.; צָלַל) [*precipitous declivity,*] *glen, shaft, fish-pond*. B. Bath. 67a חולסית ומ׳ a sand-mound (for glass-making) and a glen (shaft for metal-digging; oth. opin. fish-pond); Arakh. 32a. Meg. 6b (missing in editions revised by censors, v. Rabb. D. S. a. l.) וצידו אחד חולסית ומ׳ (Ms. M. חרסית) and on the fourth side it (Rome) is bounded by sand-hills (clay-ground) and glens (or shafts). —Ber. 9b; Pes. 119a כמ׳ שאין בה דגה (דגים) (v. Rabb. D. S. a. l. notes) like a pond without fish (oth. vers., v. next w.); Yalk. Gen. 154; Yalk. Kings 204; v. מְצוּדָה. Mekh. B'shall., Shir., s. 5 (ref. to Ex. XV, 5, a. Jon. II, 4) יונה ירד למ׳ אחת וכ׳ Jonah went down into one whirlpool, but they (the Egyptians) into two; Yalk. Ex. 246.—*Pl.* מְצוּלוֹת, מְצוֹל. Mekh. l. c. ואין מ׳ אלא מים עזים *m.* means rapid waters; (Yalk. l. c. ואין מצולה וכ׳); a. e.

**מְצוּלָה** II f. (נָצַל; cmp. נִרְצוֹלֶת) *refuse, threshed-out halms, husks* &c. Ber. 9b; Pes. 119a כמ׳ שאין בה דגן Var. lect. (v. Rabb. D. S. a. l. notes) like husks without grain.—*Pl.* מְצוּלוֹת. Tosef. Ter. X, 3 (Var. ed. Zuck. ניצולית), v. נִרְצוֹלֶת.

**מְצוּלְתָּא** f. ch. = h. מְצוּלָה I, *depth, glen*. Targ. Job XLI, 23; a. fr.—*Pl.* מְצוּלָתָא. Targ. Y. Ex. XV, 5. Targ. Ps. LXXXVIII, 7 (ed. Wil. sing.).

**מְצוּעַ,** v. מִיצוּעַ.

**מְצוֹפוֹת** f. pl. (צָפָה; cmp. b. h. מכורות, fr. כרה) (also used as sing.) *a tube for measuring distances*, a sort of *telescope*. Y. Erub. V, 22d top [read:] מבריא מ׳ ומשער וכ׳, v. מְיַשֵּׁר (cmp. Tosef. ib. VI (V), 13). Y. ib. IV, 21d bot. מ׳ היו לו וכ׳ (not מצודות) he had a telescope &c. (Bab. ib. 43b שפופרת), v. מְיַשֵּׁר.

**מְצוּפִית** f. (צָפָה, *Pi.*) *overlaid mouthpiece* of a musical instrument. Kel. XI, 7; Tosef. ib. B. Mets. I, 7 מצרבות (corr. acc.).

**מְצוֹצָא** m. (צוּץ) *chirper*; מ׳ דתננא [*smoke-chirper,*] *cricket* in the chimney. Midr. Till. to Ps. CII, 4 כחדרן מ׳ דת׳ (my days pass in smoke) like that cricket (ed. Bub. מצירצא דיקר, read דיקיד, the cricket on the hearth, v. Bub. a. l. note 14).

**מְצוּקִין, מְצוּקִים** m. pl. (מָצַק) *mortals*, v. רָצַץ.

**מְצוֹרָע** m. (b. h. מְצֹרָע; צָרַע) *leper*. Neg. XIII, 11. Ib. XIV, 1. Meg. I, 7 מ׳ מוחלט, מ׳ מוסגר, v. חָלַט II. Ned. 64b; a. v. fr.—*Pl.* מְצוֹרָעִין, מְצוֹרָעִים. Neg. XIV, 13. Keth. 77b bot. אין מ׳ בבבל there are no lepers in Babylonia; a. fr.

**מְצוֹרָעָא** ch. same. Targ. Y. Lev. XIV, 2; a. e.

**מַצּוּת** f. (b. h. מַצָּתּ־; נָצָה) *quarrel, wrangling*. Snh. 74a; 79a; Keth. 33a (ref. to Ex. XXI, 22) במ׳ שבמירתה וכ׳ the text speaks of a fight with murderous intent; Ex. R. s. 1. Y. Naz. IX, end, 58a (ref. to Ex. l. c. a. 18) והלא היא מ׳ היא מריבה וכ׳ are not *matsuth* and *m'ribah* the same?; Y. Snh. IX, 27a bot.; Y. B. Kam. IV, 4c top. Gen. R. s. 50 (play on מַצּוֹת, Gen. XIX, 3) מ׳ גדולה וכ׳ a great dispute arose (between Lot and his wife) about the salt; Yalk. ib. 84. Pesik. Vattomer, p. 133b (ref. to נצו, Lam. IV, 15) לא גלו . . . בעלי מ׳ להקב״ה they did not go into exile until they had become contestants against the Lord. [Not to be confounded with מַצּוֹת, pl. of מַצָּה, a. מְצוֹת, pl. of מְצוָה.]

**מַצּוּ, מַצּוּתָא** ch. same. Targ. O. Gen. XIII, 7 (some ed. מְצוּ). Targ. Ps. III, 7 (h. text רִבְבוֹת!). Targ. II Sam. XV, 4; a. e.

**מְצוּתָא, מְצוּדָתָא,** v. מְצוּדָתָא.

**מֵצַח** m. (b. h.; צָחַח *to glisten*) *forehead*. Koh. R. to XII, 2 והירח זה המ׳ 'and the moon' (ib.) means the forehead; Lev. R. s. 18 והאור זה המ׳ (Sabb. 151b זו פרחת). Yoma 7b, a. e. צורתו על מִצְחוֹ as long as it (the plate) is on the high priest's forehead; a. e.—Trnsf. *effrontery*.

Tanh. T'rum. 11 לכפר על מ' חנחשת to atone for the brazen front. Kidd. 70[b] מ' עזות, v. עַזּוּת; a. e.

**מְצָחָא** ch. same. Targ. Y. I Gen. IV, 8.

**מצטבלה,** Gen. R. s. 65, end למ', read למצטלבא, v. צְלַב.

**מצטרד, מְצָטְרָא,** v. sub מרצ'.

**מָצָא, מצי** (b. h.; cmp. מְטֵי) *to reach; to find.* B. Mets. I, 1 אנן מָצָאתִיהָ I found it. Ib. 2[a] הואי אמינא מאי מצאתיה I might have thought 'I found it' meant 'I discovered it', although he had not taken it up &c. Ib., a. e. וּמָצָאתָה דאתאי לידיה וכ' 'and which thou hast found' (Deut. XXII, 3) means that it came into his possession. Gitt. IX, 10 מ' בה דבר ערוה he discovered in her something disgraceful (infidelity); מ' אחרת וכ' he found another woman handsomer than she; a. fr.—מה מָצִינוּ ב־ .. אף וכ' what do we find with regard to—? So also &c., i. e. *as in the case of—, so* &c. Sifra Vayikra, N'dab., ch. VIII, Par. 7 מה מצינו בהקטרה...אף מליקה וכ' as when burning (the sacrifice on the altar) the head is separated from the trunk, so when pinching the neck of the bird the head must be severed &c.; a. fr.—*Part. pass.* מָצוּי, f. מְצוּיָה; pl. מְצוּיִין; מְצוּיוֹת *accessible, frequent; likely.* Arakh. 30[b] ומצא פרט למ' 'and he find the means' (Lev. XXV, 26), this excludes the case of the means being accessible, i. e. of one who had the means at the time being. B. Mets. 27[a] (ref. to Deut. XXII, 3, v. supra) מי שאבודה הימנו ומ' אצל וכ' that which is lost to him but accessible to any body else; אבודה הימנו ואינה מ' אצל וכ' lost to him and inaccessible to every one else (e. g. swept away by a flood). Sabb. 151[b] עשה עד שאתה מוצא ומ' לך וכ' do good while thou findest (an opportunity), and it is possible to thee (thou hast the means), and thou art yet in thy own power (possessest thy faculties). Snh. 86[a] כי ימצא פרט למ' 'if one be found stealing &c.' (Deut. XXIV, 7), this excludes the case when the abducted and sold person was in his power (his own child &c.). Ib. כמצויין בידו דמי the case is to be judged as if they (the children) had been in his possession. Gen. R. s. 85 חשטר מ' להגבות the note can be produced for collection, i. e. evidence can be found against us. Gitt. 2[b] אין עדים מ' לקיימו no witnesses are to be had to identify it. B. Mets. 18[a] במקום שהשיירות מ' where caravans pass frequently. Esth. R. to I, 1, v. דִּירְכֵי. Ib. (ref. to Ps. XXI, 9) תהא ידך מ' ליפרע מאויביך thou shalt have the opportunity of punishing thy enemies. B. Kam. 4[a] הזיקה מ' the damage through it is frequent. Ib. 60[a] רוח מ' an ordinary wind, רוח שאינה מ' an extraordinary wind; a. v. fr.

*Nif.* נִמְצָא *to be found.* Gen. R. s. 85 שנמצאו בגניבה who are caught at a theft; a. fr.—Esp. *to turn out, to follow, to result.* Hull. I, 4 נ' כשר וכ' the result is, what is legal in slaughtering is illegal in pinching. Pes. 25[b] נ' למד, v. לָמַד II. Sifré Deut. 210 נמצינו למדים from which we can consequently derive.—Y. Pes. V, beg. 31[c], a. fr. נִמְצֵאתָ אומר thou turnest out saying, i. e. *the result is, consequently.* —אם תֵּרָמֵצִי (תֹּאמְצָא) לומר (abbr. את"ל) if you will say. Gitt. 82[b] אם תמצא לומר איתא וכ' if you will adopt the opinion of &c. Sabb. 136[a] את"ל פליגי וכ' if you assume that they differ &c.; a. fr.—Tosef. Ohol. IV, 12 כשתמצא לומר וכ' if you assume &c.

*Hif.* הִמְצִיא *to furnish, provide with.* Gen. R. l. c. נאבדו וה' הקב"ה וכ' they (the tokens) had been lost, and the Lord provided others instead. Hag. 5[a] (ref. to חמצאן, Deut. XXXI, 21) עבד שרבו מַמְצִיא וכ' what remedy is there for a slave for whom his master invents evils and troubles? Ib. הממציא לו מעות לעני וכ' he who is ready to furnish the means (of his delivery) to the poor man in distress (by which the persecutor's greed is increased); [Rashi: he who has money ready for the poor man in extreme distress, instead of helping him to a livelihood in due time]. Arakh. 30[b] (ref. to Deut. XIX, 5) ומצא פרט לממציא את עצמו 'and it strikes', this excludes the case of one who brings himself within the range of the missile (after it is started); Macc. 8[a]; a. e.

**מְצָא, מְצִי I** ch. same, *to reach, be able; to master.* B. Mets. 114[b] בארבעה לא מָצִינָא וכ' I could not master four orders of the Talmud, how could I master six?—Ib. 14[a], a. fr. מְצִי אמר ליה he may say to him. B. Bath. 84[a] לא (חוה) מָצֵית הדרת בך (v. Rabb. D. S. a. l.) thou wouldst not have had the right to retract; השתא..מצית וכ' now that thou hast overreached me, canst thou retract?; a. fr.

*Ithpe.* אִיתְמְצִי, אִימְּצִי *[to find one's self,] to succeed.* Keth. 62[a] לא אי' נכרי וכ' the gentile did not succeed in keeping pace with him. Ned. 89[b] ולא אמ' למיתנא...רדיש he tried his utmost (v. גַּפָּא I), but had no success in his studies; a. e.

*Af.* אַמְצִיא (with נפשיה, or without) *to place one's self within sight* of an enemy so as to give him a chance for reconciliation, *to be ready for reconciliation.* Yoma 87[a] חזה מַמְצִיא נפשיה (v. Rabb. D. S. a. l. note; ed. ומיצר ליה).—[Keth. 60[b] מְמַצְּיָא, v. מְצִי II.]

**מָצָה, מצי** (מָצָא) (b. h.) *to squeeze, wring,* esp. *to wring out the blood of the bird sacrifice.* Sifra Vayikra, N'dab., ch. VIII, Par. 7 חוא מוֹצֶה he wrings it; a. fr.

*Pi.* מִיצָּה, מְצָּה 1) same. Zeb. VI, 5, sq.; a. fr.—2) *to pour out to the last drop, to drain.* Ib. 64[b] מי כתיב יְמַצֶּה (ed. punctuate יְמָצֶּה, *Hif.*) it does not say (Lev. V, 9), 'he shall pour out (the remainder) at the bottom &c.', but 'it shall be wrung out', which means, that it will run out to the bottom of itself. Ter. XI, 8 חַרְכָּרָנָה ומְצָצָה (Y. ed. ומְצֵצָה; Ms. M. ומְצָצָה) if he bent the vessel and drained it; B. Bath. 87[b] (Ms. H. a. R. ומיצה); ib. V, 8 (87[a]) חרכינה ומיצה (Y. ed. ומצה; Bab. ed. ומְצֵצָה, Ms. M. ומְצֵצָה; Ms. R. ומְצֵצָתָה). Gen. R. s. 85; s. 92 (play on מצא, Gen. XLIV, 16) כזה שהוא מְמַצֶּה וכ' as one drains a vessel and leaves nothing but the lees. Midr. Till. to Ps. LIX (play on מצא, Prov. XVIII, 22) כשהאשה רעה היא מְמַצָּה (כל) חטובות כולן מבירתו וכ' ed. Bub. (oth. ed. מְמַצְּאָה, a. oth. variants) when the wife is bad, she drains all the good things out of his house and makes him poor; Yalk. Prov. 957 ממציא (read: מְמַצֶּה); a. fr.—3) (cmp. מָצַע) מ' מידות *to measure exactly.* Erub. IV, 11 (52[b]) אין המשוחות מְמַצְּעִין וכ' the surveyors (in marking distances for Sabbath limits) do not measure exactly (but mark within the limits), in order to allow for mistakes.—Trnsf. *to sound one's learning.* Men. 18[a] למצות מידותי to have my own learning examined; למ' מידותיו וכ' to sound the learning of &c.

*Hithpa.* מִתְמַצֶּה *to be wrung out; to be emptied, drained*

Sifra Vayikra, Ḥob., Par. 10, ch. XVIII; Zeb. 64ᵇ שהשיריין מִתְמַצִּים לִיסוד where the remainder is poured out towards the bottom of the altar; a. fr. [Ib. VI, 4 (64ᵇ) דירה מתמצה, read מְמַצָּה, v. Rabb. D. S. a. l. note 50.]—Y. R. Hash. I, 56ᵈ top; Y. Shek. III, beg. 47ᵇ עד כאן הן מִתְמַצּוֹת לילד וכ' up to that time (the first of Elul) the latest births of the old year (of those conceived before the first of Nisan) take place &c.—Trnsf. (with וחשבון) *to be exactly counted, to be finally settled.* Y. Sot. I, 17ᵃ (he suffers a loss by the death of his ox &c.) והחשבון מִתְמַצֶּה and the account (of his sins) is settled; ib.; Num. R. s. 9 אחת מתארעא וכ', v. אָרַע I; Koh. R. to VII, 27.

**מְצִי** II ch. same, 1) *to wring.* Zeb. 65ᵇ וכיון דמָצֵי לדם וכ' (not דמצוי דם, v. Rabb. D. S. a. l. note 1) and since he wrings the blood out, he does the act prescribed for the burnt-offering &c.—2) *to suck.* Sabb. 54ᵇ לִימְצְיוּהָ, v. יָרַק.

*Pa.* מַצֵּי *to give suck.* Keth. 60ᵇ מְמַצְּיָא לירה טפי she will give him (her own child) more suck.

*Ithpa.* אִתְמַצִּי, *Ithpe.* אִיתְמְצִי *to be wrung out, drained.* Targ. Lev. I, 15; a. e.—Targ. Job IV, 12 דאיתמצי (Ms. דאיתימצי) *Ittaf.;* h. text שֻׁמַּץ).

**מַצָּיָא** m. (נְצִי) *quarreler,* v. מַצּוּרְנָא.

**מְצִיא,** Tosef. Sabb. VII (VIII), 1 ומ', v. רמימא.

**מְצִיאָה** f. (מָצָא) 1) *finding, discovery.* Y. Sot. I, beg. 16ᵇ (ref. to מצא, Deut. XXIV, 1) אין מ' בכל מקום וכ' 'finding' means everywhere ascertaining through witnesses.—2) *something found.* Gitt. V, 3 חמוצא מ' לא ישבע the finder of a lost object cannot be made subject to an oath (if the owner claims more). B. Mets. 8ᵃ, v. גָּבַה; a. fr.—*Pl.* מְצִיאוֹת. Ib. II, 1 אלו מ' שלו וכ' the following things if found belong to the finder, and the following must be published; a. fr.—Trnsf. *precious things.*—Pl. as ab. Gen. R. s. 50 (ref. to הנמצאות, Gen. XIX, 15) שתי מ' וכ' two precious acquisitions, Ruth &c.; ib. s. 41; Yalk. ib. 70; 84.

**מְצִיאָתָא** ch. same.—*Pl.* מְצִיאָן. Y. B. Mets. II, 8ᶜ bot. עביד גרמיה מחזר מ' ועבד וכ' he gains for himself the reputation of one returning lost objects, and makes great gains; חמי לירה ברירייתא מחזר מ' וכ' people see him return lost objects and give in his trust &c.

**מְצִיבוֹת,** Tosef. Kel. B. Mets. I, 7, v. מְצוּפֶרֶת.

**מְצִידָה,** v. מְצִידָה.

**מְצִימָאר,** v. מִיצְטָרָא.

**מְצִידָה** f. (מָצָה)=מְצִיוּי, *wringing out the blood.* Sifra Vayikra, N'dab., ch. VIII, Par. 7.—*Pl.* מְצִידוֹת. Ḥull. 132ᵇ bot. (missing in Tosef. Dem. II, 7; Men. 18ᵇ).

**מְצִילָה** f., *pl.* מְצִילוֹת (b. h. מְצִלּוֹת; צָלַל) 1) *bells.* Pes. 50ᵃ (ref. to Zech. XIV, 20) כל מ' שתולין וכ' all bells which they suspend on the horse . . . shall be sacred unto the Lord.—[2) (homilet.) *shades.* Ib.; Y. ib. III, end, 30ᵇ, v. צָלַל *Hif.*]

**מְצִילְתָּא** f. (נְצַל), מְצִירְתָּא קַצְרָא *the washers' fork* (?). Targ. I Sam. XIII, 21 Kimḥi (ed. מְצַלְתָּא, מְרִיצָ'; ed. Lag. מַצְלִירִית; h. text מַקְלֶשֶׁת).

**מַצִּי', מְצִינְפָא,** v. מִצְנְפָתָא.

**מְצִיעָא, מְצִיעַ** m. (מְצִיעָ) 1) (noun) *middle, midst.* Targ. O. Num. XXXV, 5 מציע ed. Berl. (oth. ed. מציעא; Y. מרצעא).—Constr. מְצַע. Targ. Ps. XXII, 23; a. e.—*Pl.* מְצִיעִין. Targ. Jud. XV, 4 ed. Lag. (oth. ed. מְצִיעָן).—2) (adj.) *middle, average.* Ned. 31ᵇ top R. N. (ed. מרצעא).—בבא מציעא. v. בָּבָא I.—[מְצִיעָיָא, Targ. Prov. XXIX, 13 Ms., v. מַצְעָיָא.]

**מְצִיעָאָה** m. (preced.) *lying between, central, average.* Targ. Ex. XXVI, 28; a. e.—*Pl.* מְצִיעָאֵי. Targ. Jud. XVI, 29; a. e., v. מִיצָּעָא.—*Fem.* מְצִיעָיְתָא, מְצִיעֲיָתָא. Targ. I Kings VI, 6 מציעי ed. Lag.; ib. 8.—B. Bath. 107ᵃ מילתא מציעתא it is the average (between twenty and thirty).—Esp. מציעתא *the middle clause* of a Mishnah &c., contrad. to רישא first clause, and סיפא the ending clause. Ḥull. 94ᵇ; a. fr.

**מְצִיעוּתָא** f. (preced. wds.) *middle, centre;* constr. מְצִיעוּת. Targ. II Chr. VII, 7. Targ. Ps. XXXVI, 2; a. e.

**מְצִיעָתָא, מְצִיעֲיָתָא,** v. מְצִיעָאָה.

**מְצַיְצָא,** v. מְצוּצָא.

**מְצִיצָא** m., *pl.* constr. מְצִיצֵי (מְצִיץ) *compressed;* מ' עינא *having blinking eyes.* Keth. 60ᵇ bot.

**מְצִיק** m. (b. h.; צוּק) *oppressor,* esp. *Roman tax collector,* v. מַסְרִיס II.—*Pl.* מְצִיקִין, מְצִיקְרִין. Sifré Deut. 317; Yalk. ib. 944 מ' שהחזיקו בה וכ' the oppressors that have taken possession of Palestine &c.

**מְצִיקְרִין** m. pl. (Chald. adapt. of h. מְצוּקִים) *mortals.* Y. Kil. IX, 32ᵇ top שרון מ' rest now, ye mortals (it is Sabbath); Y. Keth. XII, 35ᵃ; Koh. R. to VII, 11 מְצוּקִין (h. form).

**מַצְלִיף,** v. צָלַף.

**מַצְלִית,** v. מְצִילְתָּא.

**מְצַלְצְלִין** m. pl.=צֶלְצְלִין, *cymbals.* Targ. I Chr. XV, 28 ed. Lag. (ed. Rahm. נצלצלין, Var. מצ').

**מְצַלַּת,** v. מְצִילְתָּא.

**מְצַלְתְּיָא,** Yalk. Dan. 1061 תמן קרון למ' אלהייא (some ed. למכלתייא) read: לָצַלְמֵי מַלְכַיָּא, there (Deut. IV, 28) the images of the kings are called gods (authorities); Lev. R. s. 33 למלכייא.

**מְצַמְּחָא** m. (צְמַח) *brightness;* מְצַמְּחֵיהּ דיומא *noon.* Lev. R. s. 24 (Tanḥ. K'dosh. 9 צהרים).

**מְצַמֵּץ** (v. מָצַץ) *to squeeze, suck, sip.* Y. Ter. XI, 47ᵈ bot. במחוסרים למַצְמֵץ when they are too poor to be sucked out. Y. B. Mets. VII, beg. 11ᵇ שלא יקלף בחאנים וימַצְמֵץ he must not peel (taste the surface of) the figs בענבים

or take a suck of the grapes (and throw them away); Y. Maasr. II, 50[a] bot. ומצמץ (read: ומְמַצְמֵץ). Gen. R. s. 60 (expl. משתאה, Gen. XXIV, 21, as if fr. שָׁתָה) מְמַצְמֵץ he sipped (the water which she handed him) and looked at her; Yalk. ib. 109.

**מִצְנָפָא, מַצְנֶפָא, מַצְנִיפָא, מִצְנִיפָתָא**, v. מִצְנְפָתָא.

**מִצְנֶפֶת** f. (b. h.; v. צנף a. derivatives) [*the bright head-dress,*] *turban* esp. *the priest's turban.* Tosef. Yoma I, 10 נוטל מִצְנַפְתּוֹ של וכ׳ he took the turban from the head of one of them, and they knew that the count for the lot was to begin with him; Yoma 25[a]. Ib. מ׳ בבגדי חול וכ׳ is there a turban (*mitsnefeth*) among common dresses (not used at the priestly service)? Ib. VII, 5; a. fr.

**מַצְנֶפָא, מַצְנִיפָא, מִצְנִיפָא, מִצְנְפָתָא** ch. same Targ. Is. XXII, 18. Targ. Ex. XXVIII, 37. Targ. Zech. III, 5; a. e.—*Pl.* מַצְנִיפָן. Targ. Y. Ex. XXVIII, 4 (ed. Vien. מְצִינְפָן; O. ed. Berl. מַצְנִיפָן).

**מָצַע** (v. מָצָה) *to press, squeeze.*—Denom. אֲמִיצַע q. v. *Pi.* מִצֵּעַ 1) (v. מָצָה *Hithpa.*) *to be exact in calculation, to measure exactly.* Tosef. Erub. IV (III), 4 ואם מִצָּעוּ את התחום וכ׳ and if they (those authorized to lay for him the Erub, v. עֵרוּב) measured the Sabbath limit exactly (laying the Erub in opposite directions, each exactly at 2000 cubits from his present place), he must not move from his place; Erub. 50[b]; Y. ib. III, 21[b] מיצע את וכ׳ if he had the Erub laid &c. Ib. מיצעת את וכ׳ (read מִיצָּעוּ) if they (the partners) laid the Erub &c.; Tosef. ib. IX (VI), 12 מיצע (read: מיצעו); a. e.—2) (denom. of אֶמְצַע) *to place in the middle.* Snh. II, 1 מְמֻצָּעִין, v. מְמוּצָּע. Y. Ber. V, end, 9[d] מְמַצְּעִין את הכהן the priest is called upon to read between the two common Israelites. Gen. R. s. 95 הרו מְמַצְּעִים אותו וכ׳ they took him in the middle and guarded him. Pes. 111[a] שלשה אין ממצערין ולא מְתַמַּצְּעִין there are three objects we must not allow to pass between two persons, nor must any person be passed between them.—*Part. pass.* מְמוּצָּע a) *exactly placed* (=מְכוּוָּן); b) *placed between.* Zeb. 58[b] מזבח ממ׳ ועומד וכ׳ the altar was placed exactly in the centre of the Temple; Yoma 16[a]; ib. 33[b]; Sifra Vayikra, N'dab., Par. V, ch. VII מְמֻצָּע. Ex. R. s. 2 שהיה ממ׳ ועומד באמצע וכ׳ who was standing in the very centre of the fire. Y. Ber. IV, 8[b] top שהיא מְמוּצַּעַת ... גדולה וכ׳ knowledge is something great, for it is placed between two divine names (I Sam. II, 3).

**מְצַע** ch. *Pa.* מַצֵּע same, *to pass between.* Pes. 111[a] ואי מְמַצְּעִין מאי תקנתיה Ms. M. (ed. ואי מַצְּעָא מאי נעביד) and if it (the serpent) passed between &c. (ed. and if they allowed it to pass &c.). Ib. דמצעא לחו אשת נדה ed. (Ms. M. בנידתו .... דעברה; Ms. O. דפציא; Ar. s. v. פ״ץ: דפצא, v. Rabb. D. S. a. l. notes 200, sq.) between whom a menstruant has passed.—[Y. Ab. Zar. II, 41[a] bot.; Y. Ter. VIII, 45[d] top מיצע סכינא (ל), v. נָעַץ.]—Part. pass. מְמֻצָּע=h. מְמוּצָּע, v. preced. Targ. Y. Num. XIX, 4. Targ. Y. II Gen. XLIX, 14. Targ. Y. Num. XXI, 13 מְמֻצָּע (h. form).

**מִצַּע, מַצַּע**, v. מִיצַּע.

**מַצָּע** m. (b. h.; רָצַע) *mattress, bed.* B. Mets. 113[b], v. מֶפֶץ. Ab. Zar. 10[b] מי ישרמני מ׳ וכ׳ Oh! that I might be thy mattress in the hereafter!—Sabb. 55[b] בילבל את מַצָּעָהּ he upset her (Bilha's) bed; a. e.—*Pl.* מַצָּעוֹת. Ib. Nidd. 32[b]. B. Bath. 53[b]. Ḥag. 14[b] מ׳ נאות מוצעות וכ׳ (fem.) fine dining couches were prepared for you; a. e.

**מַצָּעָא** ch. same. Targ. Y. Ex. XXII, 26 מַצַּע (constr., not מַצָּע). Targ. Y. Gen. XXXV, 22 (v. Sabb. 55[b] quot. in preced.).—*Pl.* מַצָּעִין. Targ. Ps. CXXXII, 3.

**מְצָעָא**, v. מִיצָּעָא.

**מְצָעָד** m. (b. h.; צָעַד) *step.*—[Tosef. Kel. B. Bath. I, 7, v. מַעֲצָד.]—*Pl.* מְצָעָדִים, constr. מְצָעֲדֵי. Yalk. Jon. 550 ומ׳ כל חי אתה בוחן and the steps of every living creature dost thou examine.—[Arakh. VI, 3 (23[b]) מצעדין, v. מַעֲצָד.]

***מַצָּעְיָא** m. (מְצַע) *oppressor, creditor.* Targ. Prov. XXIX, 13 מ׳ גברא (Ms. מְצִיעָיָא, read דמ׳ *of oppression;* h. text אִישׁ תַּכְסִים).

**מִצְפָּה, מִצְפֶּה** (b. h.) pr. n. pl. *Mizpeh* or *Mizpah* (*Watch-Tower*). Peah II, 6 איש המ׳ the man of M. (or the governor of the Watch-Tower of the Temple).

**מִצְפַּיָּא** pr. n. pl. (v. preced.) =h. מִצְפָּה, name of several places. Targ. Josh. XI, 3. Targ. I Sam. XXII, 3; a. fr.—V. סַכּוּתָא.

**מָצַץ** (b. h.; v. מוּץ) *to press, suck; to drain.* Sabb. XIX, 2 ומוֹצְצִין and compress the blood-vessels of the wound by sucking. Par. IX, 3 שהיא מוֹצֶצֶת she (the dove) sips (and lets no water out of her mouth again). Tosef. Sot. V, 9 נוטלו ומוֹצְצוֹ ואוכל וכ׳ he takes out the fly and sucks it out and eats the dish; Y. ib. I, 17[a] bot.; Gitt. 90[a]. Lev. R. s. 15 לא שהוא מוצץ וכ׳ not that the dry sponge drains the wound, but it protects it. Deut. R. s. 2 אין לך טבעת מוץ אותה ומות hast thou not a ring (containing poison)? Suck it and die; a. fr.—[Cant. R. to III, 10 מוצצת באש, read: מוּצָּתֶת, v. רָצַת.]

**מְצַץ** ch. same, 1) *to suck, drain.* Targ. Ps. XII, 9. Ib. LXXV, 9 (some ed. יְמַצְּצוּן *Pa.*).—2) *to wring, press.* Ib. LXXIII, 10 מָצְצִין Ms. (ed. מחתין; h. text יִמָּצוּ).—V. מוּץ, מָצַר II.

**מָצַק** (sec. r. of רָצַק) *to pour, cast.* Hor. 12[a] מוֹצְקִין שמן וכ׳ (Ms. M. מַצְּרִיקִין לו וכ׳, fr. רָצַק) they pour oil on his head; (Ker. 5[b] מַצְּרִיק). Gen. R. s. 12 מוֹצֵק וכ׳, v. בּוּלָס.—Part. pass. מָצוּק cast, (poet.) *mortal,* v. רָצַק.

**מָצַר** I (sec. r. of צרר) *to twist, make a rope.* Y. Sot. VI, beg. 20[d] מוֹצְרוֹת, v. מָזַר.

**מְצַר** ch. same. Y. Sot. VI, beg. 20[d] מַצְרַן, v. מָזַר.

**מָצַר** II (denom. of מֵצַר) *to define the boundaries, to bound.* B. Bath. 61[b], sq., v. מֵצַר h.

**מְצַר** ch. same. B. Bath. 61[b] top אע״ג דמ׳ ליה מצרי וכ׳ although he mentioned in the agreement the outer bound-

*a board suspended, rope-bridge.* M. Kat. 6[b] bot. Kidd. 81[a]. Bets. 7[b]. B. Bath. 167[a] אנחו ידאר אמ׳ I would put my hand on a rope-bridge (and write to imitate the writing of a trembling hand).

**מַצְרָא** m. *vat*, v. מַעְצְרָא.

**מִצְרָיָא, מְצָרְיָא, מְצָרַי, מִצְרַאי, מְצָרָאָה** מ׳ m. ch.=h. מִצְרִי, *Egyptian.* Targ. Gen. XXXIX, 1; 2; 5 (Y. רָאֵי .., read: רָאֵי ..). Targ. O. Ex. II, 11 מְצָרֵי ed. Berl. (oth. ed. וְיִ ..; Y. מְצָרָאֵי, corr. acc.). Targ. Y. II ib. 12 מְצִרְיָא (read רְיָא ..); a. e.—Y. Sabb. V, beg. 7[b] מִיצְרָיָא פּוּלָא, v. לוּבִי. Gen. R. s. 64, end קוּרָא מִיצְרָאָה the Egyptian heron; a. e.—*Pl.* מִצְרָאֵי, מִיצְ׳. Targ. Gen. XLIII, 32; a. fr. — *Fem.* מִצְרָיְתָא, מִצְרָתָא, מִ׳. Ib. XVI, 3. — *Pl.* מִצְרָיְוָתָא. Targ. Ex. I, 19 (Y. ed. Vien. רִיתָא .., corr. acc.).

**מֶצְרָאָה,** v. מֶצְרָנָאָה.

**מֶצְרָאִין,** v. מֶצְרָנִין.

***מְצָרִי** I m. (v. מָצַר I) *anything twisted* of rushes, palm-twigs &c. חבל מ׳ a common rope (badge of disgrace worn by the Sotah, v. סוֹטָה). Sot. I, 6; a. fr.—[Y. ib. I, 17[a] top; Num. R. s. 9 take our w. to mean *Egyptian*, v. next w.].—*Fem.* מְצָרִית. Sot. II, 1, a. fr. כפיפה מ׳, v. כְּפִיפָה.

**מְצָרִי** II m. (b. h.) *Egyptian.* Yeb. VIII, 3 מ׳ ואדומי גר מ׳, a. e. חרה לי וכ׳ an Egyptian proselyte was my fellow student &c. Ib. מ׳ ראשון an original Egyptian proselyte, opp. to מ׳ שני the son of an Egyptian proselyte. B. Bath. III, 6 סולם המ׳ an Egyptian (small) ladder; a. fr.—*Pl.* מִצְרִיִּים, מִצְרִים. Pes. X, 5. Ex. R. s. 1; a. fr.—*Fem.* מְצָרִית. Yeb. l. c. מ׳ ראשונה, מ׳ שניה, v. supra. B. Bath. l. c. חלון המ׳, v. חַלּוֹן; a. fr.—*Pl.* מְצָרִיּוֹת. Ex. R. l. c.; a. fr.

**מְצָרְיָא, מְצָרִי,** v. מִצְרָאָה.

**מִצְרַיִם** (b. h.) pr. n. *Egypt.* Pes. IX, 5 פסח מ׳, v. דּוֹר. Ex. R. s. 1; a. v. fr.

**מְצָרִיתָא, מְצָרְיָתָא,** v. מִצְרָאָה, מִצְרִי.

**מְצָרְנָאָה** m. (v. next w.) *growing on the balk.* Yoma 18[b] (Ms. M. מְצָרָאָה), v. גַּרְגִּירָא.

**מֶצְרָנִין** m. pl. (v. מִצְרָא I) *boundaries, adjacent fields.* Targ. Y. Num. XXXIV, 12.—B. Bath. 63[a] if he added in the agreement אילין מֶצְרָנָהָא (Alf. מֶצְרָאנָהָא) these are the fields adjacent to it. Ib. 128[a] אפשר דמכוין מצרנהא he may know exactly the estates contiguous to the field which he identifies. B. Mets. 108[b] חגהו ד׳ בני מֶצְרָנֵי וכ׳ those four neighbors of a field (entitled to preemption, v. מִצְרָא I).

**מְצָרְתָא,** v. מִצְרָאָה.

**מְצַת,** *Pi.* מִיצֵּת, מְצֵּת, v. מָצָה.

**מַצְתּוּתָא** f. (צוּת) *bending*; מַצְתּוּתָא אודנין (not מְ׳) *making the ear willing to hear.* Targ. Y. Gen. II, 7.

aries of the land. Ib. חזי ליה למימצר ליה ולא מ׳ he ought to have defined (the parts of the house which he sold), but did not do so. Ab. Zar. 70[b] מימר אמר אמצרי דגג קמצרנא Ms. M. (v. Rashi a. l.) he may say (I stretched my hand over to the neighbor's roof, because) I wanted to measure the boundary lines on the roof; v. infra.

*Ithpe.* אִיתְמְצַר *to stretch one's self.* Ib. ed. אִיתְמְצוּרֵי קָא מְמַצְּרָנָא (not מִמְצְרָא; v. Rashi a. l., a. Koh. Ar. Compl. s. v. מצר; Rashi Var. אומצודי קא ממצדנא, corr. acc.) I stretched myself, v. מוּג ch.—[B. Bath. 6[b] מְמַצְּרִי קָא מְמַצְּרִינָא, a gloss borrowed fr. Ab. Zar. l. c.; v. Rabb. D. S. a. l. note 300.]

**מֵיצַר, מֵצַר** m. (b. h.; צָרַר I) 1) *narrow, pass.* Hull. 50[b] (expl. כרס הפנימי מן המ׳ ולמטה) from where the stomach begins to narrow and downward (the animal being suspended with its head down).—2) *distress.* Midr. Till. to CXVIII, 5 מן המ׳ מדבר במצרים 'out of distress' (ib.) alludes to Egypt; Yalk. ib. 875.—3) *a narrow path marking the boundary between fields, balk, ridge;* in gen. *boundary.* B. Bath. 55[a], v. חָצָב II. Y. ib. III, beg. 13[d]; Y. Kidd. I, 60[d] top אפי׳ מי׳ בנתיים even the (common) balk between them; Y. Peah II, beg. 16[d]. B. Mets. 107[a] אילן העומד על המ׳ a tree standing on the balk. Ib. במלא כל המ׳ כולו when it covers the entire width of the balk. B. Bath. 53[b] מי אמרינן האי מ׳ דהאי Ms. M. (ed. מ׳ דארעא חד הוא) ארעא ודהאי ארעא הוא do we say, this balk belongs to both fields (and taking possession of it means possession of both)? Ib. מ׳ אפסרא דארעא וכ׳ (Ms. O. מוֹסְרָא; differ. in Ms. M.), v. אֲפִסְרָא. Ib. 62[a] מ׳ ראובן וכ׳ the field which I sell thee is contiguous to Reuben's on the east and on the west side; a. fr.—*Pl.* מְצָרִים *boundary lines, bounds.* Ib. 61[b] אע״פ שמָצַר לו מ׳ החיצונים although he defined (in the agreement) the outermost lines (of the group of buildings or fields), מ׳ הרחוב לו he intended only to give an amplified description of the situation (not to sell him the entire group). Ib. VII, 3 בסימניו ובמְצָרָיו (if he says, I sell thee a Beth Kor of land) giving its description and boundaries (and it turns out to be less than a Beth Kor); a. fr.—Sabb. 118[a] נחלה בלא מ׳ a boundless possession.

**מֵיצָא, מְצָרָא, מֵצַר, מִ׳** I ch. same. B. Bath. 5[a] זבין ארעא אמ׳ וכ׳ bought a field contiguous to the estate of R.—Ib., a. fr. דינא דבר מ׳ the prerogative of the neighbor, the right of preemption. B. Mets. 108[b], a. fr. ליתי בה דינא דבר מ׳ the law of preemption does not apply in this case. B. Bath. 62[b], v. פַּלְגָּא; a. fr.—*Pl.* מְצָרֵי, מִ׳. Ib. 61[b], v. מְצַר II.

**מֵצַר, מְצָרָא, מִ׳** II m. (מְצַר I, v. מְצָרִי I) *rope* of rushes &c.; 1) a contemptuous name for *slave* (cmp. אַרְיוֹסָא). B. Bath. 127[b] דקאמרי ליה עבדא מ׳ מאה when he had been in the habit of calling him (whom he now claims to be his son) promiscuously 'slave', 'metsar (rope)', 'one hundred'); מאי מ׳ מאה מ׳ עבדא מאה [דשוה] מאה זוזי (v. Rabb. D. S. a. l. note 70) what is *metsar meah? M.* means slave; *meah*, that he is worth one hundred Zuz; [differ. interpret. in comment.—Alf. דאמרי אינשי מ׳ עבדא מאה זוזי for people say, 'the rope of a slave (is worth) one hundred Zuz'].—2) *a cable stretched across a river and holding*

**מַקָּבָא** m.= h. מַקֶּבֶת, *mallet*. Bekh. 43b מקבן דדמי רישיה למ׳ (not למקבן) a *makkaban* is one whose head resembles that of a mallet.—*Pl.* מַקָּבִין. Targ. Jer. X, 4 (ed. Lag. מַקּוּבִין). Targ. Is. XLIV, 12 (ed. Wil. מקובין).

**מְקַבֵּיל, מַקְבֵּיל**, v. קַבָּלָא II.

**מַקְבִּילוֹת** f. pl. (a jocular denom. of קַבָּלָה, adopted fr. Ex. XXVI, 5) *founded on tradition*; contrad. to מַקְרִילוֹת a corresponding feigned denom. of מְקָרָא, *founded on the Bible*. Y. B. Kam. VIII, end, 6c מָן תְּנִיתָה אִילֵּין לָמַ׳ לָמַ׳ (=׳לָא מַ׳) where didst thou learn these things, founded neither on Bible nor on tradition?

**מְקַבְּלָנָא** m. (קַבָּל I) *one who takes in, wins*. Targ. Prov. XI, 30, v. next w.

**מְקַבְּלָנוּתָא** f. (preced.) *taking in, winning*. Targ. Prov. XI, 30 מ׳ דנפשי חכמתא (ed. Lag. מקבלנא נפשיה) (the art of) winning souls is wisdom (Lag. a winner of souls is wisdom; h. text לקח נפשות חכם).

**מַקְבֵּן** m. (denom. of מַקָּב) *one whose head is mallet-shaped*. Bekh. VII, 1, v. מַקָּבָא.

**מַקֶּבֶת** f. (b. h.; נָקַב) *mallet*. Kel. XXIX, 7 מ׳ של סתתין the stone-cutters' mallet. Ib. 5, v. מְפַתֵּחַ. Tosef. Sabb. XIII (XIV), 17 ולא ירכה במ׳ ע״ג מפסלת וכ׳ he must not strike (on the Sabbath) with the mallet on the chisel (to open a casket of dates) ... as one does on week days.—*Pl.* מַקָּבוֹת. Par. III, 11 מ׳ של אבן stone mallets.

**מַקֵּדָה**, v. מַקֵּרְדָה.

**מְקַדֵּחַ, מַקְדֵּחַ** m. (קָדַח) *borer*. Kel. XIII, 4. Ib. XVII, 12 כמלא מ׳ גדול של לשכה וכ׳ as large as the hole made with the large carpenters' borer kept in the Temple cell, which is the size of an Italian *dipondium* &c.; Ohol. XIII, 1; Tosef. ib. XIV, 1. Ohol. II, 3 באיזה מ׳...בקמטן וכ׳ what borer do they mean? The small one used by physicians &c. Ib. XIV, 2 מלא מ׳ כל שהוא any hole made with the borer, v. מְלָא; Tosef. ib. XIV, 7. Tosef. Sabb. XIII (XIV), 17 מקדחת; a. fr.—[Num. R. s. 9 מ׳ של חרס some ed., read מַקֵּדָה.]

**מַקְדִּין**, v. מַקְרִין I.

**מק״ש**, an abbreviation for מְחֻשָּׁבָה, קָצַת, דָּם and שְׁלִישִׁי, *wrong intention* at slaughtering a sacrifice, illegality concerning one *part* of a sacrifice, the legal effect of the sprinkling of the *blood*, and the occurrence of the word *sh'lishi* (*third*) in both laws under discussion. Zeb. 28b.

**מְקַדָּשׁ** m. (b. h.; קָדַשׁ) *sanctuary*, esp. מ׳ or בֵּית הַמ׳ (abbr. בה״מ) the Jerusalem Temple, contrad. to משכן the Tabernacle. M. Kat. 9a. Erub. 2a אשכחן משכן דאיקרי מ׳ וכ׳ ומ׳ וכ׳ we find that the Tabernacle is sometimes called *mikdash*, and the Temple *mishkan*.—מ׳ ראשון the first Temple (the Solomonic Temple); מ׳ שני the second (post-exilic) Temple. Yoma 21b; a. e.—Ib. בה״מ ... בשעה when Solomon had built the Temple; a. fr.—*Pl.* מְקָדָּשִׁים. Meg. 16b שני מ׳ two sanctuaries (that of Shiloh and the Jerusalem Temple); Yalk. Gen. 152.

**מוּקְ׳, מַקְדָּשָׁא, מִקְדָּשׁ** ch. same. Targ. Ex. XXV, 8; a. fr.—Y. Ber. II, 5a top בַּי מוּקְ׳, בֵּית=h. בית המקדש, v. preced.; Lam. R. to I, 16 בית מַקְדְּשׁוֹן דיהודאי (not מקדשין) the Temple of the Jews.—*Pl.* מַקְדְּשִׁין. Targ. Ez. XXI, 7; a. e.

**מַקְדַּשְׁתָּא** f. = h. קְדֵשָׁה, *prostitute*. Targ. O. Gen. XXXVIII, 21, sq. (ed. Vien. מָקַדְּשָׁ׳).

**מַקּוּבָא**, v. מַקָּבָא.

**מִקְוֶה** m. (b. h.; קָוָה) *gathering* of water, esp. *the ritual bath of purification*. Yoma VIII, 9 (play on מקוה *hope*, Jer. XVII, 13) מה מ׳ מטהר וכ׳ as the bath purifies the unclean, so does the Lord &c. Ib. 31a מי מ׳ ארבעים סאה the contents of a ritual bath must be forty S'ah; Num. R. s. 18. Mikv. I, 7 שוה למ׳ וכ׳ has the qualification of a ritual *mikveh* when gathered in a pond, contrad. to מַעְיָן; a. v. fr.—Trnsf. *means of purification*. Kidd. 64a בנות ישראל מִקְוֶה טהרה וכ׳ daughters of common Israelites are the means of purity (reinstatement to priestly status) for (the issue of) degraded priests, i. e. the daughter of an Israelite woman and a degraded priest may marry into priesthood; ib. 77a; Tosef. ib. V, 3; a. e.—*Pl.* מִקְוָאוֹת, מִקְוָן, מִקְוָאוֹת. Y. Ter. IV, 43a bot. שני מקוות; Mikv. II, 3 שני מ׳ וכ׳ two adjacent reservoirs one of which contains &c. Ib. I, 1; a. fr.—*Mikvaoth*, name of a treatise of Mishnah and Tosefta of the Order of Tohăroth.

**מִקְוֶה** I ch. (v. preced.) 1) *gathering of merchants, fair, merchants' station*; 2) *goods at the fair*. Targ. I Kings X, 28.—3) *reservoir*.—*Pl.* מְקָוְיָא. Targ. Is. XXII, 11 (h. text מִקְוֶה).

**מִקְוֶה*** II m. (קָוָא) *acid*. Keth. 75a Ar., v. קִיוְיָא.

**מָקוֹלִים**, v. next w.

**מְקוֹלִין** m. pl. (macellum, μάκελλον) 1) *slaughter-house*. Gen. R. s. 86, beg.; Midr. Till. to Ps. CV, 16.—2) *meat-market, provision-market*. Hull. 95a מ׳ וטבחי ישראל if there are meat-stands (kept by gentiles) in a place where the butchers are Jews. Ib. 92b top אין שוקלין בשר המת במ׳ they (the gentiles) do not retail carrion in the markets; a. fr.—[Sifré Num. 131 בנו להם מקולים they erected markets for them (Var. מְקָלָעִים), v. קָלַע III.]—Y. Ḥag. I, 76b top אפי׳ מְמַקְרִילוֹן even if you have to buy your meat in the market (having no sacrifice of your own).

**מְקוֹלָס**, v. קָלַס I.

**מָקוֹם** m. (b. h.; קוּם) 1) *place*. Ab. Zar. 8b; Snh. 14b בשמך יקריאוך ובמקומך וכ׳, חמ׳ גורם, v. גָּרַם. Yoma 38a bot. חזרת השבועה למְקוֹמָהּ the oath goes back to its home, expl. ib. 47a חזרת שבועה לסיני the oath goes back to Sinai, i. e. no oath is demanded and

no decision rendered, the case being surrendered to him who proclaimed on Sinai, 'thou shalt not rob'; oth. opin. חזרת שבועה למחוייב לה the oath goes back to him who by right should have been asked to make oath but could not be permitted to swear on account of disqualification, i. e. he must pay; a. v. fr.—בכל מ׳, כל מ׳ (abbr. בכ״מ, כ״מ) *everywhere.* Sabb. 40[b]; a. fr.—בכ״מ, כל מ׳ ש־ *wherever.* Erub. 81[b]. Meg. 29[a]; a. fr.—אורחו מ׳, v. אוֹרַח III.—2) *existence, substance;* הַמָּ׳ *the Existence, the Lord* (cmp. מָעוֹן). Gen. R. s. 68 מפני מה מכנין שמו של הקב״ה וקוראין אותו מ׳ in circumscribing the name of the Lord, why do we call him *Maḳom?* שהוא מְקוֹמוֹ של עולם ואין עולמו מקומו because He is the existence (the preserver) of the world, but His wor ld is not His existence; Pesik. R. s. 21; a. e.—Ab. Zar. 40[b] ברוך המ׳ שמסר עולמו לשומרים blessed be the Lord who has given his world over to preservers (who has created remedies). Nidd. 49[b] המ׳ יהיה בעזרו the Lord be with him. Ber. 16[b]; Lev. R. s. 5, v. חֲסִירוֹן; a. v. fr.

**מקום,** Treat. Sof'rim XXI, 7 ברבי מ׳, v. מֵרוֹם.

**מְקוֹמָא,** v. מָקָמָא.

**מָקוֹף** m. (קוּף, קפף; cmp. קוּפָּא *needle-eye*) *the eye of the coulter* for the insertion of the horizontal pole. Kel. XIII, 3.

**מָקוֹר** m. (b. h.; קור, v. חָקַר I) *fountain,* esp.=מְקוֹר דָּם, *the interior of the womb* from where the menses are discharged. Nidd. 65[b]. Ib. 66[a]; a. fr.—[Pesik. B'shall., p. 89[b] מקור דטבריא, v. מוֹקְדָא I.]

**מַקּוֹר** m. (נָקַר, v. next w.) *beak, a tool for whetting millstones.* Kel. XXIX, 6 (not מקיר).

**מַקּוֹרָא** ch. same, *beak* of a bird. Gen. R. s. 64, end, the Egyptian heron דמַקּוֹרִיה אריך whose beak is long; Yalk. ib. 111, end דמוקריה (corr. acc.). Gen. R. l. c. ירהיב מקוריה וכ׳ (not מוקריה) he put his beak (into the lion's mouth), and brought the bone out; Yalk. l. c. קוּעִירָה (corr. acc.).

**מְקוֹרָא,** v. מְקָרָא.

**מְקוּרְזָל,** v. קְרַזֵּל.

**מַקּוֹשָׁה** m. (נָקַשׁ; v. מַפּוֹשָׁה) *knocker.* Y. Bets. V, 63[a] bot. [read:] מ׳ דכנישתא מותר the use of the knocker in the synagogue is permitted (on the Sabbath); [oth. emend. v. ed. Krot. marginal note].

**מָקוֹשֵׁשׁ** I, v. קָשַׁשׁ I.

**מָקוֹשֵׁשׁ** II, **בֶּן מ׳** pr. n. pl. (?) *Ben M'ḳoshesh.* Yeb. 15[b]; Y. ib. I, 3[a] bot. בֵּית קוֹשֵׁשׁ.

**מקות,** Koh. R. to I, 9 כמה מ׳ פנסין, a corrupt Var. lect., v. קְסִילוֹפָנוֹס.

**מקזורי,** v. next w.

**מַקָּזָא*** m. (קזז, cmp. גזז a. Arab. *ḳazz* salire) *jumper, runner.* Y. R. Hash. II, 58[a] top כהדין מקזנה (corr. acc.) the torches were moved (v. Mish. ib. 4) in the manner of the runner (in zigzag).—*Pl.* מַקָּזָרֵי. Pesik. B'shall. p. 84[a] מַקָּזָרֵי מן קדמוי וכ׳ Ar. (ed. מקקוזרי; Yalk. Ex. 225 מקזורי, corr. acc.) his runners before him, his runners behind him (Cant. R. to IV, 12 ועבדים מהלכין אחריו).

**מָקָה,מַקְוָאָה*** ... f. (קָוָה) *calculation.* Y. Shebi. I, 33[b] bot. אף הדא מ׳ וכ׳ this calculation has also been adopted (v. מַפְשׁוּטְרְיָא): that ten young plants within an area of a Beth-S'ah are equal to three old trees as regards the Sabbatical year laws; Y. Succ. IV, beg. 54[b]; Y. Ab. Zar. IV, 43[d] top.

**מָקָח** m. (b. h.; לָקַח) 1) *taking.* Ab. IV, 22 אֵפֶס שׁוחד bribe-taking. Pes. IX, 5 מְקָחוֹ מבעשור it must be selected (designated) on the tenth day of the month (Ex. XII, 3).—2) (traditional pronunc.) מֶקַח *buying, purchase, bargain.* Ib. 112[b] אל תעמוד על המ׳ וכ׳ do not stand bargaining when you have no money. B. Mets. IV, 3 שתות למ׳ if the overcharge amounts to one sixth of the price paid. Ib. 50[a] תן לי מְקָחִי give me back my goods. Ib.[b] ביטול מ׳ annulment of the bargain. Ib. 51[a] לוקח מקחו בידו the purchaser has his purchase in his possession (and can show it to his friends to have it valued); a. v. fr.—אבן המ׳ *auction-stone* for slaves. Sifra B'har ch. VII, Par. 6 (Yalk. Lev. 667 הלקח), v. סִרְמָא I.—מ׳ וממכר, v. מִמְכָּר.

**מִקְטוֹרֶת, מָקְטוֹרְתָא** m. ch. (קְטַר II) *the upper garment with the girdle, walking cloak* or *sheet.* Y. B. Mets. II, beg. 8[b] כריך במ׳ .. אשכח found a web wrapped up in a cloak. Ab. Zar. 58[b] אדמקטורתך עלך וכ׳ before you take off your cloak, go back (and rescind your decision).

**מִקְטוֹרָן** m. h. same. Tosef. Kel. B. Bath. VII, 1 גימי ומקטורין פסיקיא והמ׳ (R. S. to Kel. XXIX, 1 הפונדא והמצפורת) shreds of the girth and of the wrapping clothes. Sabb. 120[a]; Y. ib. XVI, 15[d] top (differ. fr. מצפורת).

**מִקְטָיָא** m. (denom. of קִשְׁאָה) *cucumber-field.* Targ. Is. I, 8 ed. Lag. (oth. ed. מִקְשָׁיָא).—בַּר מ׳ pr. n. pl. *Bar-Miḳt'ya.* Y. M. Kat. I, 80[b] bot.

**מַזְיָא, מָקְטַיָּא** ... m. pl. (נָקַט) *objects* held in the hand while making oath. Tosef. Snh. V, 1 [read:] בקיטא .. דור לי ובמ׳ דנקיטי if the contestant says, swear to me by thy life, or by the object or objects which I hold (v. קָנָה); Y. ib. III, beg. 21[a] (corr. acc.).

**מָקְטֶרֶג,** v. קְטֶרֶג.

**מְקִיא,** v. קוּא.

**מַקֵּדָה, מַקִּידָה** f. (יָקַד) *fire-pot, fragment of a vessel used for carrying fire.* Sifra M'tsor., Par. 1, ch. I אי חרס יכול מ׳ וכ׳ from the word *ḥeres* (Lev. XIV, 5) I might infer that a fragment of a vessel was meant, therefore it says 'a vessel'. Y. Sot. II, 17[d] bot. מאן דמר .. לא במ׳ בשניטל וכ׳ he who says ... you must not use a *maḳḳeda,* means a vessel the larger portion of which is missing. Num. R. s. 9; Sot. 9[a] מ׳ של חרס a piece of an earthen vessel, opp. כוסות משובחין; ib. 32[b]. Sabb. XXIV, 5; a. fr.

**מְקִילוֹן** m., v. מָקוֹלִין.

מִקְרֶמֶת f. (v. מָקָא) *bought object, thing.* Lev. R. s. 5 אית לך מ׳ פלונית תחנין לי (not תתנון) hast thou such and such an object? wilt thou lend it to me?

מִקְרָקָא, v. מַקָּקָא.

מִקְרַתָּא, v. מִקְרַתָּא.

מַקֵּל c. (b. h.; קלל *to swing*) *walking stick*, in gen. *staff*. Sabb. 66ᵃ מ׳ של זקנים old men's stick. Kel. XVII, 16; Tosef. ib. B. Mets. VII, 9 מ׳ שיש בו בית וכ׳ a staff which has a secret receptacle for a *m'zuzah* (מְזוּזָה) or jewels. Ab. Zar. III, 1 כל שיש בידו מ׳ a statue holding in its hand a staff; ib. 41ᵃ כמ׳ . . . מ׳ שרודה את עצמו the staff intimates symbolically that he causes himself to be chastised as with a staff in behalf of the entire world (vicarious sacrifice). Y. Dem. VII, beg. 26ᵃ [read:] מיהו דחמית בחלמי דמ׳ בלשר וכ׳ (not דמיקל) what does it mean that I saw in my dream an officer's staff suspended from my body?—Y. Ned. IX, beg., 41ᵇ מַקְלוֹ של ר״מ הירתה וכ׳ R. Meir's staff was in my hand, and it taught me knowledge. Toh. VIII, 9 מ׳ שהיא מלאה וכ׳ a staff which has become wet with unclean fluids; Tosef. ib. IX, 15 מ׳ שהירה וכ׳ (corr. acc.); a. v. fr.—Sabb. 139ᵃ (ref. to Is. XIV, 5) אלו הדיירים שנעשו וכ׳ this alludes to judges who are a staff (of support) to their beadles (conniving at their abuses).—*Pl.* מַקְלוֹת. Pes. V, 9. R. Hash. I, 9 לוקחין בידם מ׳ they may take sticks with them (for defence); a. e.—Yoma VI, 7 (67ᵇ) קלעין במ׳ Y. ed. (Bab. a. Mish. במקלעות, v. Rabb. D. S. a. l. note 6) he twisted the limbs of the animals around carrying poles.

מַקְלָה m. (קָלָה II) *roasting place;* מ׳ אפר ashes from the roast, i. e. *vegetable ashes*, contrad. to אפר which includes any crumbled substance. Taan. II, 1. Ib. 15ᵇ (ref. to אפר וכ׳ ונותנין, ib.) אפר מ׳ חן מביאין they must bring wood-ashes (not dust, crushed bones &c.). Par. IX, 7 אפר כשר שנתערב באפר מ׳ ashes fit for lustration (ashes of the red cow) which were mixed with wood-ashes. Tosef. ib. X (IX), 1 חרי חן כא׳ מ׳ they are as unfit for lustration as wood-ashes. Ber. 28ᵃ, a. e., v. מַגָּה II.

מָקְלָה ch. same. Targ. Lam. II, 10.—[B. Mets. 74ᵃ מחוסר מקלה, v. קְלֵי II.]

מַקְלוֹט m. (קָלַט) *bag* for collecting the excrements of working cattle Y. B. Kam. II, beg. 2ᵈ. Kel. XVI, 7, v. מַלְקוֹט.

מקלופין, Targ. Y. Num. VI, 4 מ׳ מגופנין, read מְקַלּוֹפִין, and strike out מגופנין, as a gloss to מגופנא; v. קְלוֹפָא.

מְקַלָּט m. (b. h.; קָלַט) *refuge*, esp. for the unintentional man-slayer. Macc. II, 4. Ib. 6 אחד שוגג . . מקדימין לעירי מ׳ both the innocent and the willful slayers go temporarily to the place of refuge; Sifré Num. 160. Macc. II, 8 רוצח שגלה לעיר מִקְלָטוֹ a man-slayer who arrives at his place of refuge; a. fr.

מַקְלִיעָתָא f. (קָלַע II) *braid, plait.* Y. Sabb. VI, 7ᵈ bot. חות מזבנה מ׳ דרישה וכ׳ she sold the plait of her head (hair), and gave (the proceeds) to him (Akiba), that he might study the Law; Y. Sot. IX, end, 24ᶜ מִקְלִיעָתָא דשערה

מִקְלָעוֹת f., pl. (preced.) *braids, nets.* Yoma VI, 7; v., however, מַקֵּל.

מָקָם, מָקָמָא I m. (קוּם) 1) = h. מַעֲמָד, *standing, attendance, office.* Targ. I Kings X, 5. Targ. Is. XXII, 19 ed. Lag. (ed. מְקוֹמֵי, מְקוֹמָ׳).—2) *that which is placed before the guest, portion, plate.* Esth. R. to I, 4, v. קִינָרָס.

מָקָמָא II, מָקָמָתָא, מָקָמָת f. (קוּם; v. רְקוּם; cmp. Gen. XXIII, 17; 20) *acquisition, bought object, thing.* Y. Ned. XI, 42ᶜ bot. דו יב לה מ׳ טבא when he allows her a good bargain. Cant. R. to VIII, 9 למזבן מָקוּמָא to buy some goods.—Targ. Y. Ex. XXII, 7; 10 מקמתא Ar. (ed. עיסקא; h. text מלאכת).—Gen. R. s. 73 מאן אכל הדא מקמתא . . . מאן תבר הדא מ׳ who ate this thing (dish, v. מָקָמָא I, 2)? who broke this thing (or plate)?—Constr. מִיקְמַת, מָקְמַת. Y. Erub. III, 21ᵇ top; Y. Gitt. VII, end, 49ᵃ מ׳ פלן an estate bearing the name of a certain person; Y. Kidd. III, 64ᵃ top מוקמת; Y. Maas. Sh. V, 56ᵇ bot. מקמת.

מַקְמַק, v. מקק.

מָקְמָתָא, constr. מִיקְמַת, מָקְמַת, v. מָקָמָא II.

מִקְנָה m. (b. h.; קָנָה) *property*, esp. *cattle.* Num. R. s. 22 הירה לחם מ׳ גדול they had a large stock of cattle; a. e.

מַקְנִיתָא, מַקְנִיתָה f. (denom. of קָנֵי) *a bundle of reeds.* Y. Maas. Sh. IV, end, 55ᶜ מ׳ מרגלתא the bundle of reeds (seen in an alleged dream) means the bolster at the bottom of the bed.

מִקְפֶּה m., מִקְפָּה f., (קָפָה) *a stiff mass* of grist, oil and onions. Ned. VI, 10. Ḥull. 14ᵇ. Succ. II, 9 משתסרת חמ׳ when a stiff dish gets spoiled. Ib. 29ᵃ מ׳ של גריסין a pulp of grist; Y. ib. II, end, 53ᵇ מִקְפַּת גריסין. Ib. מכפה של כל דבר (corr. acc.) a pulp of anything; a. fr.

מַקְפָּנָא m. (נָקַף II) 1) *surrounding, circumvallation.* Targ. Lam. II, 8 (h. text חֵל).—2) *going around*; משוררין מ׳ *nomadic camps, freebooters.* Targ. O. Num. XXXIII, 55 מש׳ מקפנכון freebooters surrounding you.

מִקְצָה, Yalk. Lev. 658, v. מוּקְצֶה 3.

מַקְצוֹעַ m. (b. h.; קָצַע) 1) *corner, angle.* Tam. III, 3; Yoma 15ᵇ מ׳ צפונית מערבית the corner of the north-western side of the Temple.—2) = מוּקְצָה, *store.* Men. 54ᵇ; 55ᵃ, v. מוּקְצָה.—B. Bath. X, 8 (175ᵇ) שאין מ׳ בכל התורה כולה גדול מדן Ms. M. (v. Rabb. D. S. a. l. note) for there is no store (of wisdom) in the entire Law richer than these (civil laws); Ber. 63ᵇ.—*Pl.* מְקְצוֹעִין. Tosef. Ḥag. I, 9 מְקְצוֹעֵי תורה גופי וכ׳ stores of the law, bodies of Halakhoth; Tosef. Erub. XI (VIII), 24 מוקצעי ed. Zuck. (Var. מקצועי).—3) v. next w.

מַקְצוֹעַ m. (b. h. מַקָּצָה; preced.) מ׳ של דבילה *a tool for cutting fig-cakes, knife* or *saw.* Tosef. Sabb. XIV (XV), 1 (ed. Zuck. מְקָצוֹעַ); Sabb. 123ᵇ; Y. ib. XVII, beg. 16ᵃ.—*Pl.* מַקְצוּעוֹת, v. next w.

מַקְצוּעָה f. (v. preced. wds.) *stored fruits*, esp. *fig-cake.*—*Pl.* מַקְצוּעוֹת. Ned. VIII, 4 (61ᵇ) עד שיקפלו חמ׳ (שיקפילו)

שירכפילו) up to the time when people lay the figs in layers; [oth. opin.: people fold up the *knives* (v. preced.) to store them away; oth. opin.: people fold up the *matting* on which the figs are dried before they are stored]. Ib. 62a. Tosef. Dem. I, 3 משיקפלו חמקצעות; Y. ib. I, beg. 21c חמקצועות.

**מִקְצָת** f. (b. h.; קָצָה; v. קֵצָה) *a part*; (adv.) *partially, in some cases.* Shebu. VI, 3 תואיל והודה לו מ׳ ממין וכ׳ since he has admitted a part of what is comprised in the claim (empty 'casks' against the claim of 'pitchers of oil'). Ib. הודה במקצת כלים if he admits that he owes a portion of the vessels claimed.—B. Mets. 3a, a. fr. מודה (ב)מ׳ חטענה ישבע he who admits a portion of the claim must make oath. Y. Shebu. VII, beg. 38b לפי שנהנה מ׳ ומהנה מ׳ וכ׳ because he is benefitted to a certain extent and benefits (the owner) to a certain extent, he must swear in some cases and pay damage in other cases. Sifra Sh'mini, Par. 9, ch. XI טמאת מ׳ וטהרת מ׳ you make it possible to declare (the seeds) unclean in some cases and clean in others. Ab. V, 8 מקצתן מעשרין ומקצתן וכ׳ if a part of the people give tithes and a part give not, v. בְּצוֹרֶת. Koh. R. to VII, 27, a. e. מ׳ הנפש ככל הנפש loss of a part of one's life (pain, loss of property &c.) is considered like a sacrifice of one's entire life; a. fr.—Ch. v. קְצָת.

**מָקַק** (b. h.; cmp. מוּק) *to soften.*

*Nif.* נִמַּק, נִמּוֹק, נִימַּק *to be softened; to decay; to be sqashed beyond recognition.* Nidd. X, 4 עד שימוק חבשר until decay has set in. Bicc. I, 8 נִמַּקוּ if the first fruits became decayed. Sifra B'ḥuck., Par. 2, ch. VIII (ref. to Lev. XXVI, 39) אינו אומר יִמַּקּוּ אלא יִמַּסּוּ it does not merely mean 'they shall decay' (when a portion remains sound), but 'they shall dissolve' (v. Macc. 24a bot.). Nidd. III, 4 נִימּוֹק הולד וכ׳ the embryo may have been mashed (mixed up with the blood) before it was passed. Y. ib. III, end, 51a נִימּוֹקָה שליריתו וכ׳ the placenta was mashed. Bab. ib. 27a אינו דומה נמוק פעם וכ׳ there is no comparison between one presumption that the embryo was mashed and two such suppositions (that the placenta of one embryo and the embryo of another placenta were mashed). R. Hash. III, 8 היו נִימּוֹקִים they decayed (from the serpent's bites), opp. מתרפאין; a. e.—Tanḥ. Noah 10 נמק ירסודו; Yalk. Dan. 1060 נימק סידו, v. infra.

*Hif.* הֶחֱמִיק 1) *to squash.* Y. Ab. Zar. II, 40c bot. שלא תַּחֲמִיק וכ׳ lest she may squash the embryo in her womb.—2) *to enervate, cause consumption.* Keth. VII, 10 מְמַקְּתוֹ she (the intercourse with her) will enervate him (the leper).

*Hof.* חוּמַּק *to be crumbled, to dissolve.* Snh. 92b ד׳ סורו (Rashi) his (Nebucadnezzar's) pride was crumbled (he confessed his wrong), v. מָרַק; (ed. ד׳ סודו its (the kiln's) foundation was crumbled (from the heat); [oth. vers. ד׳ סידו the lime in it melted; Tanḥ. Noah 10 נמק ירסודו; Yalk. Dan. 1060 נימק סידו].

*Hithpalp.* הִתְמַקְמֵק *to be crushed, to pine.* Taan. 25b עד שיתמקמק ויצטער until he is made submissive (by starvation) and feels pain.

**מְמַקֵּק** ch. same.

*Ithpalp.* אִתְמַקְמַק 1) *to pine away, be weakened.* Targ. Y. Deut. XXXI, 18; a. e.—2) *to decay, melt.* Targ. Job XIV, 10 (h. text תלש). Targ. Ps. LXXIII, 8 (h. text ירמיקו).—3) *to sneeze*, v. infra.

*Ithpe.* אִיתְמְקַק (cmp. מוג, *Ithpol.*) 1) *to be languid, to stretch one's self.* Targ. I Kings XVII, 21.—2) [*to collapse*; v. מְרַפֵּא a. עָטַשׁ.] *to sneeze.* Targ. II Kings IV, 35 ed. Lag. (ed. Ven. I אִתְמוֹקַק *Ithpol.* of מוּק; Regia אִתְמַקְמַק; ed. אתמורק; h. text ויזורר; Pesh. אתפקק).

**מֶמֶק**, v. מְמָקָק.

**מְמָקָק** m. (preced.) מ׳ דסיפרי *book-worm.* Sabb. 90a.

**מְמָקָא, מַמְקָא** m. (v. מָקַק, *Ithpe.*) *sneezing.*—*Pl.* מְמָקִין, מַמְקִין. Targ. Job XLI, 10 מַמְקוֹי Regia (Ms. Var. מְמִקְמְקוֹי; ed. זְרִירוֹי; h. text עטרשות־).

**מֶמֶר**, v. מֵירַר.

**מַמָּר** m. ch.=h. מֵירַר, *cooling*; כיף מ׳ *shady rock.* Targ. Is. XXV, 5 (h. text צב).

**מַקְרָא** pr. n. m. (Μακρός) *Macra.* Gen. R. s. 46 [read:] מסתברא הדא דמ׳ this interpretation of M. is plausible; (Lev. R. s. 25 דְּנַגְדָּא).

**מִקְרָא, מִקְרָא** m. (קָרָא) *being called, summons.* Y. Ber. II, 4d top; Y. Meg. I, 71c (play on מקורך, Prov. V, 18) יהי מִקְרָאֲךָ לקבר וכ׳ blessed be thy being summoned to the grave; Yalk. Prov. 937; Koh. R. to IV, 17. Ib. בבית מקוראך תהיה בריך be blessed in the house to which thou wilt be called.

**מִקְרָא** m. (b. h.; קָרָא) 1) *call, convocation.* Sifra Emor, Par. 11, ch. XIV אלא אם עשאו מ׳ קדש unless one made it (the Day of Atonement) a holy call (observed it). Ib. ch. XIII, Par. 11 בני ישראל מ׳ קדש וכ׳ the sons of Israel are a holy convocation (called to celebrate the festivals) &c. Mekh. Bo. s. 9; a. fr.—2) *reading,* esp. *the reading from the Scriptures.* Ber. II, 1 זמן במ׳ the time for reading the Sh'm'a. Meg. 3a, a. fr. מ׳ מגילה the recitation of the Book of Esther. Tosef. Ber. II, 20 יש שם מ׳ ותפלה reading the Scriptures and prayer are permitted there; Sabb. 10a; a. e.—Meg. l. c. (ref. to Neh. VIII, 8 ויקראו מ׳) זו this means the reading of the text; Ned. 37b; a. fr.—3) *pronunciation, vocalization*; מ׳ סופרים the traditional vocalization of the Scripture texts. Ib.—4) *teaching the Bible, primary instruction.* Ib. IV, 3 לא ילמדנו מ׳ he must not teach him Bible, contrad. to מדרש &c. Ib. 36b bot. במקום ... על המ׳ where is it customary to take remuneration for teaching the Bible. Y. Meg. III, beg. 73d; Y. Keth. XIII, beg. 35c בית ספר למ׳ וכ׳ Beth Sepher was the school for Bible, Beth Talmud for Mishnah. Lev. R. s. 2, beg. נכנסין למ׳ enter the primary school; a. fr.—5) *the Scriptures.* Y. Taan. IV, 68a bot. חיזרנו על כל המ׳, v. חָזַר; a. fr.—6) *Biblical verse, text.* Sot. V, 2 שאין לו מ׳ מן התורה וכ׳ there is for it no passage in the Torah intimating that it is unclean. Ib. מביא לו מ׳ מן וכ׳ produces for it a Biblical text in evidence &c. Yeb. 11b, a. e. אין מ׳ יוצא מידי פשוטו a Bible verse can never lose its literal sense (although its meaning

מַקְרִין II m. (b. h. מְקֶרֶן; denom. of קֶרֶן) *having horns.* Ḥull. 60a; Sabb. 28b; Ab. Zar. 8a מ׳ מפרים ... שור שהקריב the ox which Adam offered had one horn in his forehead, for it is written (Ps. LXIX, 32) &c.; מ׳ תרין משמע but does not *makrin* mean 'having two horns' (as מפריס 'having hoofs')? מקרן כתיב it is written without *Yod* (intimating a defect).

מַקְרָעָן f. pl. (קְרַע) *rents.* Y. Maas. Sh. IV, 55b bot., v. אִיסְטָוָוא II a. מַרְקָנָא.

מִקְרֶצֶת f. (קְרַץ) *a piece of dough,* separated from the main dough in the trough. Tosef. Toh. XI, 2. Toh. I, 8.—*Pl.* מְקָרְצוֹת. Ib. 7. Tosef. Ḥall. I, 12 משתעשה מ׳ from the time the dough is divided up into lumps; Y. ib. I, beg. 59a משתעשה מ׳ מ׳; a. e.

מְקַרְקְעָא, מְקַרְקָע m., mostly *pl.* מְקַרְקְעֵי (v. קַרְקַע) *attached to the ground, real estate,* opp. מטלטלא. Yeb. 99a, a. e. עבדא כמ׳ דמי a slave is legally considered as real estate; B. Bath. 150a במקרקעא (Ms. M. *pl.*). Ib. שאני מ׳ דניד וכ׳ there is a difference between movable real estate (a slave) and an immovable estate; ib. 68a. Ib. 150b כתובה דמ׳ תקינו רבנן Ms. M. (ed. דאמ׳) the widowhood which the Rabbis have instituted to be guaranteed by real estate. Ib.a bot. כתובת אשה מ׳ חוא the wife's settlement is considered real estate; a. fr.

מְקֵירְתָא, מְקֵרְתָא f. (v. מַקַר) *cooling place.* Targ. I Kings VII, 2, a. e. בית מְקֵרַת מלכיא the royal summer-house (h. text בית יער הלבנון).—מ׳ דציליָא pr. n. *M'kerta d'Tsillaya* (*Cooling Shades*), name of a field. Y. M. Kat. I, beg. 80a (ed. Krot. מְקֵרַת).

מַקְשָׁאָה m. (קְשָׁא) *one who raises objections, disputant.* Gen. R. s. 48; s. 85; Yalk. Gen. 82; B. Mets. 87a, v. אֲפָרִים (cmp. מַפְתְּחָא).—*Pl.* מַקְשָׁיֵי. Y. Kil. III, beg. 28c הוון יתבין מ׳ were sitting and raising questions.

מִקְשָׁאִין, מִקְשָׁאוֹת, v. next w.

מִקְשָׁה f. (b. h.; =מקשאה, denom. of קִשּׁוּאִים, v. קִשּׁוּא) *cucumber field,* in gen. *truck-farm.* Tosef. Ter. I, 4; Y. ib. I, 40b bot. Tosef. B. Mets. IX, 32; a. e. (v. also מוּקְשָׁה).—*Pl.* מִקְשָׁאוֹת, מִקְשָׁרוֹת, מִקְשָׁאִין. Shebi. II, 1 ליטע במ׳ (Ms. M. מקשות, corr. acc.; Maim. מקשרות), v. מְדַלַּעַת.—In gen. מ׳ ומדלעות *late vegetables* or *fruits.* Pes. 6b. Erub. 104a מְקָשָׁאֵיו וּמְדַלָּעָיו ed. Sonc. (Ms. O. ודלעיו; Ms. M. מקשאיו ומדלעיו, ed. only ודלעיו) (who guards) his late fruits; a. e. —[Sabb. 90b מקשה של חזיר, read: מְקָשָׁה. v. קָשָׁה.]

מַקְשֶׁה m. h.=ch. מַקְשָׁאָה, *disputant, undecided.* Hor. 14a חריף ומ׳ quick but undecided, opp. to מתון ומסיק slow but coming to a conclusion.

מְקַשְׁיָא = h. מְקָשָׁה, v. מְקַטְרָא.

מַקְשְׁיוּר, v. מַקְשָׁאָה.

מְקַשְׁיָא, מַקְשְׁיָא, f., part. pass. *Af.* of קְשִׁי.

מִקְרְבָא, v. מְקָרוֹבוּתָא.

מִקְרָא, v. next w.

מַקְרוֹאֶלַפְרוֹס m. (μακρο-ἔλαφρος, a made-up word) *Macro-elaphros* (*Tall-Lightfoot*). Gen. R. s. 65 .. והיתה שם מקרוא לפרוס .. (corr. acc.) and a woman was there who had a son that was a dwarf, but whom she called M. and said, בני מ׳ my son is tall and lightfooted (fit for the body guard); Cant. R. to II, 15 מיקרו ליפארוס (corr. acc.); Yalk. Jer. 332 מקרולפוס, מקרולפס (corr. acc.).

מְקָרוֹבוּתָא f. (קְרַב) *coming near; touching.* Yalk. Gen. 26 כמה דלא דמכת במְקָרוֹבוּתֵיהּ וכ׳ as thou didst not die on touching it &c.; Gen. R. s. 19 כמה דלא מיתת במִקְרֵבֵיהּ.

מקרולפס, מקרולפוס, v. מַקְרוֹאֶלַפְרוֹס.

מַקְרוֹס m. (μακρός) *tall.* Yalk. Gen. 114 אם בעיניך מ׳ בעינינו וכ׳ though in thy sight he is tall, in ours he is a dwarf; (Gen. R. s. 65, a. e. מקרוא לפרוס &c., v. מַקְרוֹאֶלַפְרוֹס).

מַקְרֵי m. (קְרֵי I *Af.*), מ׳ דרדקי, מ׳ ינוקי *primary teacher.* B. Bath. 21b במ׳ ד׳ דלא וכ׳ that a teacher cannot prevent a colleague from opening a school in the same avenue. Ib.a סך מ׳ ד׳ וכ׳ the highest number of pupils for a primary teacher is twenty-five; a. fr.—*Pl.* מַקְרֵי. Ib. תני תרי מ׳ ד׳ וכ׳ where there are two teachers one of whom &c., v. גָּרַס II.

מַקְרִילוֹת f. pl. (a jocular denom. of מִקְרָא, to rhyme with מַקְבִּילוֹת) *based on textual interpretation.* Y. B. Kam. VIII, end, 6c, v. מַקְבִּילוֹת.

מַקְרִין* I pr. n. m. *Macrin,* (supposed to mean) *Macrianus,* one of the thirty tyrants, who after the capture by the Persians of Valerian, was declared Roman emperor together with his sons Macrianus and Quietus. Gen. R. s. 76 (ref. to 'three of the older horns', Dan. VII, 8) זו שנתנו להם מלכותם מ׳ וקרוס וקרדידוסי (some ed. מקדין) those (Romans) who gave them (the princes of Palmyra,) their royal titles (v. נְצַר IV); M. &c.; Yalk. Dan. 1064 מוקרוס וקירוס וקירקוס (omitting מלכותם ... וז) (some ed. וקרוס; Fürst Gloss. Graeco-Hebr. p. 145 quotes: וקורידיס). [The other two names, obviously corrupted, refer perhaps to the two sons of Macrianus. V. Fürst l. c. for other conjectures.]

may be extended by the methods of interpretation). Snh. 34a, a. e. מ׳ אחד יוצא וכ׳, v. טַעַם. Ib. 101a מ׳ זה מעצמו נדרש this verse must be interpreted from its own wording. Ib. bot. מנין לך ... מ׳ אני דורש how do you know this?.. I interpret Bible verses; a. fr.—*Pl.* מִקְרָאוֹת, מִקְרָיוֹת. Men. 19b; Zeb. 63b; Sot. 14b כ״מ שאתה מוצא שני מ׳ אחד וכ׳ wherever there are two possible interpretations of two parallel expressions one of which contradicts the other, and one of which confirms the other &c. Yoma 52a bot., v. הֶכְרֵעַ. Y. Snh. VIII, 26c top זה אחד משלשה מ׳ this is one of the three passages where the Law speaks metaphorically; Y. Keth. IV, 28c top; a. fr.

mistaken).—Ned. 50ª יעביד מָרָנָא עלית let our lord do with this (be contented for the present). Y. Ab. Zar. V, 44ᵈ [read:] אין את מָרֵה דנפשך (cmp. Prov. XXIII, 2) if thou art master over thy desire; אי נפשך מָרְתָך if thy desire is master over thee; Deut. R. s. 2 אנא מָרֵי דנפשי אנא I am master over my desire; a. fr.—*Pl.* בַּעֲלִים=מָרֵי (used as sing. a. pl.; v. supra). Targ. Is. III, 12; a. fr.—מָרְוָתָא, מָרְוָתָא (pl. of מָרוּתָא). Targ. Prov. V, 13 (h. text מוֹרַי).—Gitt. 40ª כלו מ׳ בתראי the owners at second hand (of the settlement of slaves) died out; אהדרו אבני מ׳ קדמאי apply (for emancipation) to the heirs of the original owners. B. Bath. 3ᵇ קטלינחו לכולהו מָרְוָתֵיה (Var. לכולהו בני מרותיה) he (Herod) killed all of his master's family. B. Kam. 103ª מ׳ דכיתנא Ms. M. (ed. מָרְוָתֵיה) the owner of the flax; a. fr.—Mar Samuel, Mar Ukban &c., v. respect. pr. nouns.—Fem. מָרְתָא, מָרְתָה 1) *mistress*, constr. מָרַת. Targ. I Kings XVII, 17. Targ. Is. XXIV, 2; a. fr.—Gen. R. s. 52, v. בַּעֲלָה. Y. Ḥag. II, 77ᵈ מ׳ דבירתא the hostess. Y. Peah VIII, 21ᵇ top [read:] חב ליה יתיר דנפשיה מָרְתֵיה give him (the poor man) more, for his appetite is his master (he is used to good living). Y. Ab. Zar. l. c., v. supra; a. fr.—2) pr. n. f. *Martha*. Gitt. 56ª; a. fr. בַּיְתוֹס, v. מ׳ בת ביתוס.—M. Kat. 26ᵇ bot. אבא בר מ׳ (Ms. M. מָרַת); Yeb. 120ª; Sabb. 121ᵇ; Yoma 84ª (v. Rabb. D. S. a. l. note 60); a. e.—3) pr. n. m. (?). Snh. 5ª bot. B. Bath. 52ª (v. Rabb. D. S. a. l. note 8). Pes. 103ª top מ׳ אמרי (Ms. M. 1 רב ברונא; Ms. M. 2 מרונא, v. Rabb. D. S. a. l. note).

**מָרָא, מָרְא** II f. 1) (=מארא, v. אָרָה) *hoe, rake*. Erub. 77ᵇ רבעי מ׳ ותצינא it requires hoe or pick-axe (to get it out). Meg. 28ª, v. דְּרֵי II. Taan. 23ᵇ top צירבי ומ׳ the wood (he had collected) and the rake. B. Mets. 82ᵇ מ׳ ופסל וקרדום (Ms. מר, Ar. מר פסל) hoe and mattock and axe; Ber. 57ᵇ מר פסל וקרדום. Keth. 64ª בעינא . . . ומָרָה לקבורת I want a staff to lean on and a hoe to make my grave, i. e. a son to support me in old age and to provide for my burial; Yeb. 65ᵇ. Taan. 21ᵇ, v. זְבִילָא; a. e.—*2) (=מארא, denom. of אוּרָא; cmp. Arab. *marvu* silices &c.) *flint* for striking a light. Zeb. 116ᵇ אפיקו נורא מ׳ חדתא (Ms. M. מַמָּאנָא, Yalk. Lev. 579 מַמַּגָּנָה, v. מַגָּנָא; Ms. K. מַמָּאנָא; En Yaăk. מַמָּנָא) produce fire with a flint-stone which has not been used before.

**מָרָא**, *to be strong*, v. מרי.

**מָרָא**, v. מְרֵי.

**מַרְאָא**, v. מוּרָא.

**מַרְאָה**, m. (b. h.; רָאָה) *sight, looks, appearance; color, shade*. Yoma 74ᵇ מַרְאֵה עינים באשה the pleasure of looking at one's wife. Tosef. Neg. I, 2 מ׳ ראשון the first inspection of a leprous affection (Lev. XIII, 3), מ׳ שני the second (ib. 5) &c. Ib. 4 כל מ׳ לבן all shades of white; מ׳ סיבות grey color. Ib. 5 מ׳ גבוה the appearance of an elevation; כמ׳ צל בחמה as the appearance of a shade thrown on a sunlit object; Sifra Thazr., Neg., ch. I; a. fr.—*Pl.* מַרְאוֹת (with pronom. suffix) מַרְאֵיהֶן, מַרְאֵיהֶם &c. Neg. I, 1. Sifra l. c., Par. 2, ch. II במראיו retaining its original color; כהה ממראיו fainter than its original color. Bekh. VII, 5; v. חָשׁוּךְ; a. fr.

**מקשיצת־**. Targ. Y. II Deut. XXIX, 16, read: מַשְׁקִיצַת־.

**מֹר** m. *myrrh*, מוֹר.

**מַר** I = אֲמַר, *to speak, say*. Y. Sabb. I, 3ᵇ top חזר ומר again he said. Y. B. Bath. X, 17ᶜ bot. מִדְּמַר דוּנא (not מהמר) from what H. said (we learn). Y. Snh. III, 21ᵇ bot. מאן דמר he who said. Ib. X, 27ᵈ bot., v. דִּתֵּן.—Y. Ter. VIII, 46ª חמון מה אתון מָרִין observe what you say. Y. Ber. II, 5ᶜ top אית דמָרִין (not דמרי) some say; a. fr.

**מַר** II m. (b. h.; מָרַר) 1) *bitter*. Pes. 39ª כל ירק מר וכ׳ every bitter herb contains a gum (won by impissation). Lev. R. s. 31 מר מזה מתחת ידו וכ׳ rather something bitterer than this out of the hand of the Lord, than sweets out of thine; Yalk. Gen. 59; Gen. R. s. 33 (corr. acc.); a. fr.—Y. Snh. X, 27ᵈ מר לי woe is me. Keth. 69ᵇ (play on וסֹר מֹר וזֹה נעשה שר לסרוחים מְרוֹרֵי סרוחים, Am. VI, 7) he who is bitter (of soul) and distracted (through bereavement) is made the chief of those banqueting (i. e. the mourner must sit at the head at the comforting meal); M. Kat. 28ᵇ (not מרזח, Ms. M. מרוזח); Yalk. Am. 545.—2) *corrosive substance*; trnsf. *care, worry*. Sabb. 30ᵇ; Pes. 117ª (play on מוֹר, Cant. V, 13) a student before his teacher, ואין שפתותיו נוטפות מר whose lips to not drip from care; (Cant. R. l. c. ששפתיו נוטפות מור).—3) *mar*, name of a bitter herb, *ferula*. Pes. l. c. מר ירואר, expl. מר זה הוא *mar* is *y'roar*, v. יְרוֹאָר; [for. Var. lect. v. Rabb. D. S. a. l. note].—*Fem.* מָרָה, q. v.

**מַר** III (or מָר) m. (מוּר) *exchange*; במֹר ד־ *instead of; as*. Ḥull. 94ª ויחבה ניהליה במר דשחוטה and he gave her (the ritually forbidden hen) to him (the gentile) pretending that it was ritually cut. B. Kam. 113ᵇ, v. פְּלִירָא. Bekh. 30ª מזבין ליה במר דכנתא sold it for fat of the ileum (which is permitted; Ar. מרכנתא, suggesting מָרַכְנָתָא, q. v.).

**מַר** IV, **מָר** (h. a. ch.), **מָרָא** I m. (*pl.* forms מָרֵי, מָרֵא, מָרַי) (Arab. *marua*, cmp. מָרָא, *to be strong;* cmp. גְּבַר a. גָּבֶר) *man, lord, master; somebody;* (as a title) *Mar*. Tosef. Shek. II, 15 מפני שמר על הכל because he was ruler &c., v. אֲמַרְכּוֹל; Hor. 13ª אמר כולא (prob. to be read מרא כולא).—Lev. R. s. 31 מָרִי נח my lord Noah. Y. Peah VIII, end, 21ᵇ לא יכעוס מָרִי עלי let my lord not be angry &c.; a. e.—Targ. Gen. XXXVII, 19. Targ. Prov. XXIII, 2; a. fr.—Snh. 109ᵇ אי מר רבה . . . ואי מר וכ׳ if the one (Moses) is teacher (leader), thou art a pupil (subordinate), and if the other (Korah) is &c. Ḥull. 105ª, a. fr. מר אמר חדא ומר אמר וכ׳ one said one thing, another another thing, but they do not differ. Yoma 20ᵇ ומר אמר לי Ms. M. (ed. מר נידהו רב נינח ואת אמרת) and you, Sir, say to me &c. Ib. מר הוא (Rashi מר זה) the man (you speak of) is a teacher; sit down, Sir. B. Kam. 60ᵇ מר אמר ליה לימא מר וכ׳ one said to him, tell us, Sir &c.—Ber. 2ª, a. fr. אמר מר it has been said (introducing a discussion on a subject previously touched upon). Y. Snh. I, 18ᶜ bot., a. e. אכן מָרָה דשמעתא וכ׳ in such a case the author of the rule would not have maintained it. Y. Ter. VIII, 45ᶜ מ׳ הא מרי שמועתא והא מ׳ עובדא here is a master of traditions and a master of practice. Gen. R. s. 58 (expl. תושב, Gen. XXIII, 4) מארי ביתא (=בעל הבית) owner of a house, *citizen*, opp. דיירא. Succ. 32ᵇ, a. fr. שרי ליה מָרֵיה ל־ the Lord forgive him (he is

**מַרְאָה** f. (b. h.; preced.) 1) *mirror.* Kel. XIV, 6 שעשה בו מ׳ (not שעשאה) one part of which he polished to serve as a mirror. Tosef. Sabb. XIII (XIV), 16; a. fr.—*Pl.* מַרְאוֹת. Gen. R. s. 4 מ׳ גדולות magnifying mirrors; מ׳ קטנות diminishing mirrors; a. e.—2) *picture.*—*Pl.* as ab. Ib. s. 73 הית לך מ׳ בתוך ביתך didst thou have pictures in thy house? שחורה ... או לבנה of black persons or of white?

**מֶרְאָה,** v. מוּרְאָה.

**מראמאי,** v. מַרְוָטָאֵי.

**מַרְאִית** f. (רָאָה), מ׳ (ה)עין, *appearance, sight, semblance.* Bekh. VII, 3 מפני מ׳ הע׳ because he is repulsive to look at. Lev. R. s. 26; Midr. Till. to Ps. VII אינו מוליך ... מפני מ׳ הע׳ he does not take his children with him, because he is afraid of the evil eye.—Esp. מפני מ׳ (ה)ע׳ in order to avoid the semblance of wrong-doing, for appearance sake. Bets. 9ª, a. fr. כל מקום שאסרו חכמים מפני מ׳ הע׳ wherever the scholars have forbidden a thing for appearance sake, it is forbidden even in strictest privacy, cmp. חֶדֶר; Y. Erub. VIII, end, 25ᵇ. Y. M. Kat. I, 80ᵇ. ולית לרבנן מפני מ׳ ע׳ do the Rabbis not care for appearance?; a. fr.

**מראנא,** v. מוּרָנָא.

**מְרַאֲשׁוֹת** f. pl. (b. h.; denom. of רֹאשׁ) *head-part of the bed, bolster, pillow.* Y. Ber. III, 6ᵈ bot. תולה (ב)מ׳ ... חמטה he may suspend them from the head-board of the bed, opp. מרגלות. Yoma 78ª מניחה תחת מְרַאֲשׁוֹתָיו put it under his bolster. Sabb. 12ᵇ שכינה למעלה מראשותיו של (=ממ׳) חולה the Divine Presence is above the head-side of the patient; Yalk. Ps. 741.

**מֵרַב, מֶרַב,** (b. h.) pr. n. f. *Merab,* daughter of King Saul. Snh. 19ᵇ; a. e.

**מרבג,** v. מְרָבָּךְ a. נִרְבַּךְ.

**מַרְבָּד,** v. מְרוּבָּד.

**מַרְבּוּעָתָא, מַרְבּוּעִיתָא,** v. מַרְבַּעְתָּא.

**מַרְבְּיָנָא, מַרְבִּינָא** m. (רְבִי) 1) *educator, teacher.* Targ. Prov. II, 17 ed. Lag. (ed. מַרְבִּיתָא *teaching*; h. text אלוף).—2) (=h. יָלִיד) *raised* (*servant* or *child*).—*Pl.* מַרְבְּיָנִין, constr. מַרְבְּיָנֵי, מַרְבְּנֵי׳. Targ. Y. I Gen. XIV, 14 (II מרביצי, corr. acc.). Ib. XVII, 12. Targ. Y. Num. XIII, 23; 28; a. e.—3) (*pl.*) *sprouts.* Targ. Ps. LXV, 11 מַרְבְּיָנֵי צמוחהא (Ms. נִצְצֵירֵיהָא; h. text תלמיה).

**מַרְבִּיְתָא, מַרְבִּיתָא** f. (preced.) *nurse, foster-mother.* Targ. Y. II Gen. XXXV, 8 (Ar. מַרְבַּנְיָתָא; h. text מינקת).—V. מַרְבִּינְתָא.

**מַרְבִּינָא,** v. מַרְבְּיָנָא.

**מַרְבִּינְתָא** f.=מַרְבִּיתָא. Kidd. 31ᵇ הדזיא מַרְבִּינְתֵּיהּ הואי (Ar. מַרְבַּנְיָתֵיהּ) she (whom he calls his mother) was his foster-mother (or nurse).

**מַרְבִּיעָת, מַרְבִּיעוֹת,** *pl.* v. מוּרְבִּית II.

**מַרְבַּעְתָּא,** v. מַרְבַּעְתָּא.

**מרביצי,** Targ. Y. II Gen. XIV, 14, v. מַרְבְּיָנָא.

**מַרְבִּית** f. (b. h.; רָבָה) 1) *increase, profit.* B. Mets. 61ª. —2) *young tree.*—*Pl.* מַרְבִּיּוֹת, v. מוּרְבִּית I.

**מַרְבִּיתָא** f. 1) =h. מוּרְבִּית I, *a growing tree* (not yet fully developed). Y. Shebi. I, end, 33ᶜ .. ואנן חמיי הדא מ׳ אתיא בפירי .. (not בפורי) and yet we see young fig trees come out with full fruit; [Y. Orl. I, 61ª .. תרין מרויחא לעוברה ..., a corrupt gloss transferred from Y. Shebi. l. c.].—2) *training, teaching.* Targ. Prov. II, 17, v. מַרְבְּיָנָא.

**מַרְבַּיְתָא,** v. מַרְבְּיָתָא.

**מְרַבְּךְ** m. (רָבַךְ) *an irregular pile.* Ohol. III, 7 מ׳ של אבנים (Ar. מרבג, Var. מרבן) a pile of (large) stones; Succ. 20ᵇ מדבך ed. (Ms. M. 2 נדבך). Sabb. 125ᵇ מרבך (מרבג) Ar. (ed. נדבך).

**מַרְבַּנְיָתָא, מַרְבַּנְיוֹתָא,** v. מַרְבְּיָתָא a. מַרְבְּיָנָא.

**מַרְבָּעָה,** *pl.* מְרָבָּעוֹת, v. מוּרְבִּית II.

**מַרְבַּעְתָּא, מַרְבְּעוּתָא, מַרְבַּעְתָּא, מַרְבְּעִי׳** f. (רָבַע) *crouching; den, resting place.* Targ. Am. III, 4 מַרְבּוּעֵיתֵיהּ ed. Lag. (ed. Wil. מַרְבְּעִי׳).—Targ. II Esth. I, 2 מַרְבַּעְתֵּיהּ.—B. Bath. 73ª בי מַרְבַּעְתֵּיהּ דכוכבא זוטא the resting place of a small star (Ms. F. בי מַעְבַּרְתֵּיהּ the transit of &c.; v. Rabb. D. S. a. l. note 40). Ib.ᵇ בי מ׳ דרישיה the place where his head rests.

**מְרַג** *to sway to and fro, vacillate.*

*Pa.* מַרֵּג *to cause swaying.* Targ. II Sam. VI, 6; Targ. I Chr. XIII, 9.

*Ithpe.* אִתְמַרֵּיג *to be swayed, become unsteady.* Targ. O. Deut. XIX, 5 Regia a. oth. (ed. Berl. תחמריך, v. Berl. Targ. O. II, p. 55; h. text נדחת).

**מַרְגּוּאַן*** pr. n. pl. *Marguan* (prob. Antiochia Margiana, in Central Asia). Ab. Zar. 31ᵇ (Ms. M. מרגוז, Tosaf. R. Elh. מר גזאן, v. Rabb. D. S. a. l. note).

**מַרְגּוֹעָא** f.=b. h. מַרְגֵּעָה (cmp. רְגוּעִיתָא), *rest, ease.* Targ. Job XXI, 13 (h. text ברגע).

**מַרְגְּנָא, מַרְגֵּנָא,** v. רְגַז.

**מרגנאות,** v. פְּרִיסוֹ.

**מַרְגְּנָאן,** v. מַרְגּוּאַן.

**מַרְגְּנִיזָתָא** m. pl. (transpos. of מגזר׳; גָּזַר) *mincing knives, meat-chopper.* Y. Sabb. VII, 10ª bot. כד מכחת במ׳ when he chops (meat &c. for sausages) with the chopper, v. בגומא.

**מַרְגְּנִיתָא** f. (רָגַז) *irascible, quarrelsome.* Targ. Prov. XXI, 19 (Levita רַגְּנִיתָא).

**מַרְגְּלָא I** f. (רָגַל, v. רָגִיל) *habitual saying, a familiar*

*word;* ר׳ בפומיה מ׳ used to say. Ber. 17a.—Snh. 50b; Zeb. 36b (of a traditional law).

**מַרְגְּלָא** II m. (v. מַרְגְּלִיתָא) *a jewel.* Targ. Job XXVIII, 19, v. בַּרְקָא.—*Pl.* מַרְגְּלִיתָא.

**מַרְגְּלוֹת** f. pl. (b. h.; denom. of רֶגֶל) *the bottom-part of a bedstead*; (also adv.) *at the bottom of* &c. Y. Ber. III, 6d bot., v. מְרַאֲשׁוֹת. Yalk. Ruth 606 שוכבת . . . נשתהתה מַרְגְּלוֹתָיו (not שוכב) she tarried six hours lying at his feet.

**מַרְגַּלְיָא, מַרְגָּלִי,** v. מַרְגְּלִיתָא.

**מַרְגְּלִיטוֹס** (not טוס . . .) m. (μαργαρίτης) *margarites chersaios*, name of a precious stone. Ex. R. s. 38, end (corresp. to ישפה, Ex. XXVIII, 20).

**מַרְגְּלִית** f. (cmp. μαργαρίτης, μαργηλίς &c., prob. of Semitic origin, cmp. רגג, רגרג) *gem, jewel, pearl,* mostly *pl.* מַרְגָּלִיּוֹת. Ab. Zar. 8b מ׳ ואבן טובה וכ׳ in setting pearls and a precious stone (for an ornament), which is made the base (subordinate) to the other?—Gen. R. s. 31 (expl. צהר, Gen. VI, 16) מרגלית a polished gem; Y. Pes. I, 27b top; Pirké d'R. El. ch. XXIII מ׳ אחת תלויה וכ׳ one jewel was suspended in the Ark which lighted up &c.; Snh. 108b.—Y. Shek. II, beg. 46c ויעשו אותן מ׳ why not let them exchange the coins (to be taken to Jerusalem) for a jewel . . . שמא תזול חמ׳ the jewel may fall in price. Yoma 75a לבן כמ׳ white as a pearl; a. fr.

**מַרְגַּלְיָא, מַרְגָּלִי, מַרְגְּלִיתָא** ch. same. Targ. Y. Ex. XXVIII, 10; a. fr.—Y. Dem. I, 22a top מרגלי מן דמלכא a jewel out of the crown of the King. Esth. R. to I, 6, v. הוּרָא II. Y. Keth. XII, 35b; Y. Kil. IX, 32c bot. אנא מובד מַרְגְּלִיתִי וכ׳ I am to give up my pearl (soul) in an unclean land; a. fr.—Lam. R. to I, 9 דא מ׳ this *precious idea* (cmp. חוֹמֶר II); a. e.—*Pl.* מַרְגַּלַיִּין, מַרְגְּלִיתָא. Targ. Y. Ex. XXVIII, 9; 11. Targ. Is. LIV, 12 מַרְגְּלִין (prob. to be read גַּלְגַּלִּין..). Targ. Ez. XXVII, 16 ed. Lag. (ed. Wil. לִין···); a. fr.

**מַרְגְּלָתָא** f. pl. ch.=h. מַרְגְּלוֹת, (*the bolster at*) *the bottom of the bed.* Y. Maas. Sh. IV, end, 55c, v. מַקְנִיתָא.

**מַרְגָּנִין** m. pl. (μάραγνα) *whips, scourges.* Targ. I Kings XII, 11; 14; Targ. II Chr. X, 11; 14.

**מַרְגְּנִיתָא** f. (v. מַרְגְּלִיתָא) *pearl* or *jewel.* B. Bath. 146a שהקי ליה מ׳ וכ׳ they ground for him a pearl worth &c. Kidd. 26b תלה בה מ׳ וכ׳ he set in it (the needle) a pearl (or a precious stone) worth &c. Ib. 18a נקרט מ׳ בידיה he possessed a pearl (a precious slave). Ber. 33b תקינו לן מ׳ they composed for us a precious prayer. Yeb. 94a חרח ליה למדרש ביה מ׳ . . . R. E. had an opportunity for a most precious interpretation, opp. חספא. Ib. 92b, a. e., v. דְּלַי; a. fr.—*Pl.* מַרְגְּנִיתָא. R. Hash. 23a מסקן מ׳ they bring up pearls (from the bottom of the sea).

**מַרְגֻּשׁוֹת** f. pl. (רָגַשׁ) *noises.* Lam. R. introd. (R. Joh. 1) תלשון הזה . . צרות מ׳ וכ׳ this expression (תשאות, Is. XXII, 2) serves for three meanings: distress, noises and darkness; Yalk. Is. 289 מתרגשות (corr. acc.).—[Num. R. s. 14 מרגשות some ed., v. מוּרְגָּשָׁה.]

**מָרַד** I (b. h.; denom. of מֶרֶד; cmp. מָעַל a. מַעַל) 1) *to rebel, refuse obedience; to protest.* Keth. V, 7 המוֹרֶדֶת על בעלה she who rebels against her husband (refusing marital duties; oth. opin. refusing to work). Ib. המוֹרֵד על אשתו a husband refusing marital duties (oth. opin. refusing to give her work and support); ib. 63b. Snh. 49a, a. fr. מורד במלכות rebel.—Meg. 13a מ׳ בעצת מרגלים he (Caleb) protested against the counsel of the spies. Ib. מרדה בגילולי וכ׳ she refused homage to the idols of her father's house; a. fr.—[Y. Maas. Sh. I, 52d top מטבע שמרד, read: של מֶרֶד or מָרוֹד, q. v.]—2) *to incite to rebellion.* Gen. R. s. 23, v. infra.

*Hif.* הִמְרִיד *to make rebellious, to incite.* Y. Keth. V, 30b bot. התורה הִמְרַדְתָּהּ עליו the Law requires her to be rebellious against him (to refuse sexual connection). Gen. R. s. 26 זה הִמְרִידָן עלי this man (Nimrod) made them rebel against me; ib. s. 23 זה המוֹרְדָן עלי ('Rashi': המרידן).

**מָרַד** II (v. preced., cmp. יָרַד) *to run, discharge matter; to be sore, inflamed.* Ab. Zar. 28b; Y. ib. II, 40d top עין שֶׁמָּרְדָה an inflamed eye (comment.: 'which rebels', i. e. threatens to burst out of its socket).—Sifra Thazr., Neg., Par. 3, ch. IV שחין המוֹרֵד ומכוה המוֹרֶדֶת a running (open) wound from contusion or from a burn; Neg. VI, 8; VIII, 5 השחין המכוה והקדח המוֹרְדִין (not והמורדין) running wounds from contusion, burn or inflammation; Tosef. ib. III, 10 השחין והמכוה והקרח והמרירין ed. Zuck. (Var. והמירק, corr. acc.; v. R. S. to Neg. l. c.; R. S. to Neg. VI, 8 quotes a Var. מורר, v. R. S. to Par. IX, 2; v. מוֹרִיר). Sifra l. c., Par. 4, ch. VII מורדת; Y. Pes. VII, 34a bot. מגרדת (corr. acc.); a. fr.

**מְרִיד, מָרַד** ch. 1) =h. מָרַד I, *to rebel, run away.* Targ. I Kings XV, 27 (h. text קשר). Targ. II Kings IX, 14 (ed. Wil. מריד; h. text קשר *Hithpa.*). Targ. Jer. VIII, 5 לְמִמְרַד מן ed. Lag. (ed. למרד) to run away from (desert); a. fr.—Ber. 44a עד דמריד until he ran away (bewildered).—2) cmp. מֶרֶד II a. רָדָה) *to rule.* Targ. Lam. I, 7.

*Ithpe.* אִיתְמְרִיד *to become rebellious, run away.* Keth. 63b Rashi (ed. אִיתְמְרָדָה, Alf. אִיתְמְרִידָא) ran away (from her husband). B. Mets. 84b אימרדה אזלה וכ׳ (Ms. M. אימרי, v. מְרִי) she ran away and went to her paternal home.

**מֶרֶד** I m. (b. h.; denom. of יָרַד) [*running away, running against,* cmp. מַעַל,] *desertion, rebellion.* Pes. 55b אחר שלשה לְמִרְדָּהּ after three days since her (the bird's) deserting the eggs; ib. למוֹרְדָהּ. Midr. Till. to Ps. XC בשביל חמ׳ שמרדתי אני וכ׳ I beg for amnesty for the rebellion which I made. Gen. R. s. 23; s. 26 (ref. to הוחל, החל, Gen. IV, 26; VI, 1; X, 8) לשון מ׳ it means desertion from the Lord (cmp. חוּפִּין, חָלַל); a. fr.—איגרת מ׳ a document stating a wife's, or a husband's, refusal of duties, v. מָרַד I. Keth. 64a; Y. ib. V, 30b bot.; Y. Kidd. I, 59a bot.; a. fr.—*Pl.* מְרָדִים *rebellious acts,* contrad. to sins of passion (זדונות). Tosef. Yoma II, 1; Yoma 36b; Y. ib. III, 40d bot., v. פְּשַׁע.

**מֶרֶד** II m. (v. preced.; cmp. מְרֻדוּת I a. רָדָה) [*bringing*

Prov. XXII, 15. Targ. Y. II Lev. XIX, 20 מרדו (h. text בקרת); a. e.—*Pl.* מַרְדָּוָתָא. Targ. Y. ib. XXVI, 18; 23.

**מַרְדּוּתָא** II ch.=h. מַרְהוּת II. Targ. I Sam. XX, 30.

**מַרְדְּיָא** *rudder*, v. מִרְדְּיָא.

**מָרְדְּיָא** m. (רְדִי) *ploughshare.* Targ. Ps. CXLI, 7 (ed. Wil. מָרְדָּא, corr. acc.).

**מָרְדִּין*** m. pl. (v. מֵרָדָא) *rebellious acts, political crimes*, esp. the unauthorized exercise of criminal jurisdiction by Jews under the Parthian government. B. Kam. 117a עד האידנא מלכותא דיוונאי הוו ... השתא פרסאי נינהו .. ואמרי מ' מ' .. Ms. M. (v. Rabb. D. S. a. l. note) formerly the rulers were Greeks who cared not about bloodshed (execution by unauthorized courts), but now they are Persians (Parthians) who do care &c., and cry, rebellion! rebellion! —B. Mets. 39a בורח מחמת מ' who flees from persecution for political offenses; B. Bath. 38b. [Hai Gaon derives our w. from the Persian, giving it the meaning of *murder*; Fl. to Levy Talm. Dict. III, p. 317b suggests *murdan*, to die.]

**מרדין**, Gen. R. s. 71 גידין ומרדין (גרדים); v. גַּד I.

**מָרְדְּכַי** (b. h.) pr. n. m. *Mordecai*, 1) the uncle of Esther. Pes. 117a מ' ואסתר אמרוהו M. and Esther recited (composed) those psalms of Hallel. Yeb. 24b, v. גֵּר; a. fr.—2) name of an Amora. Keth. 87a. Ber. 31a; a. fr.

**מַרְדְּכִיתָא** f. (transpos. of מדרכ'; דַּרְדַּק; cmp. מִדְרָא for מרדא &c.) *staff, crutch.* Targ. Y. Ex. XXI, 19 Ar. (ed. מורנית', misplaced Var. מורנימא, corr. acc.).

**מרדנין**, Yalk. Deut. 945 some ed., v. פּוּרָן.

**מַרְדֵּעַ** m. (רדע=רדה *to plough*) *the handle of the plough*, having on one end a broad iron blade (חרחור), on the other a spud (דרבן). Kel. XXV, 2; Tosef. ib. B. Bath. III, 5. Num. R. s. 14; Pesik. R. s. 3 מ' וכ' חמשנה .. the Mishnah calls it *mardeʿa*, whereas the Bible calls it *dar'ban* and *malmâd.* Ib.; Koh. R. to XII, 11 (phonetic etymol.) מרדע שהוא מורה דעה לפרה *mardéa*, because it teaches the (ploughing) cow sense. B. Bath. II, 13 (27b) מלא חמ' על גבי המחרישה as far as the handle protrudes over the plough (differ. in comment. which take our w. to mean *ox-goad*). Y. R. Hash. I, 58a bot. מלא מ' אחד a distance equal to the length of &c.—*Pl.* מַרְדְּעִים. Ib.—מַרְדְּעוֹת (fr. מַרְדְּעָה f.). Sabb. 12b; 149a שתי מ' the height of two *m.*—R. Hash. 24a (Ms. O. מדרגות, v. Rabb. D. S. a. l. note 80); Tosef. ib. II (I), 2 מַרְדָּאוֹת ed. Zuck. (Var. מרדעות, מרדעות).

**מַרְדְּעָא** f. (Syr. ברדעתא, P. Sm. 604; Arab. bardaʿat, v. Fr. Aram. Fremdw., p. 104) *a garment made up of patches.* Lam. R. to I, 1 רבתי (1 חד כותי) מ' אית ליה וכ' (ed. Wil. מדר', corr. acc.) he has a garment made up of twenty four patches, v. אִיסְטְדָא II.

**מַרְדַּעַת** f. (preced.) *pack-saddle* or *cushion*, consisting of patches. Sabb. V, 2 (52b) חמור יוצא במ' וכ' an ass may be driven out (on the Sabbath) with the cushion tied on his back (as a protection from cold); ib. 53a. Tosef. Kil. V,



*down,*] *subjugation.* Gen. R. s. 42 (ref. to Gen. XIV, 4, sq.) בארבע עשר למרדן in the fourteenth year counting from their subjugation; Yalk. ib. 72.

**מֵרַד, מֵרְדָא, מֵרִי'** (Bibl. chald. מְרַד) ch. = h. מָרַד I. Targ. Josh. XXII, 22 מירד ed. Lag. (ed. מרדא). Targ. II Sam. XV, 12 (h. text קשר); a. e.—*Pl.* מֵרְדִין, מֵרִי'. Targ. Job VIII, 4. Ib. XXXV, 6 מְרַדְרִיךְ Ms. (ed. מָרוֹדָךְ, v. מָרוֹדָא).

**מָרְדָא** f. (מְרַד) *rebellious.* Targ. Y. Deut. XX, 20 (ed. Amst. a. oth. מַרְדָּא).

**מַרְדָּא** I *baker's shovel*, v. מַרְדֵּה I.

**מַרְדָּא** II name of *a bird*, v. מַרְדֵּה II.

**מַרְדָּא** III f. (v. מָרַד II) *moist, green.* Targ. Is. XVII, 6 (h. text פריה); cmp. רַדָּא.

**מִרְדָּא** m. (ירד; v. מֶרֶד) *ordure*, a material for vessels. Ab. Zar. 75b מנא דמ' (some ed. מִרְדָּה; Alf. מרמרא, v. Rabb. D. S. a. l. note) a *mirda* vessel (v. גֻּלָּל); Tanh. ed. Bub. Huck. 2 דמִרְדָתָא.

**מַרְדָּאוּת**, v. מַרְדֵּעַ.

**מַרְדָּה** I f. (רָדָה II) *baker's shovel, peel.* Tosef. Kel. B. Mets. III, 7. Taan. 25a (Var. מַרְדֵּא).

**מַרְדָּה** II (or **מַרְדֵּת**) m. *mardeh (mardah)*, name of a lowland bird. Ḥull. 65b Ar. (ed. מרדא).

**מַרְדּוּ** I m. (?) same. Ḥull. 62b והירנו מ' and this ('hen of the marsh') is *mardu.* Ib. מ' זגיד (Rashi מרה), v. זָגִיד.

**מַרְדּוּ** II f., v. מַרְהוּתָא.

**מַרְדּוּת** I f. (רָדָה I) *chastisement, punishment.* Ber. 7a טובה מ' אחת וכ' one chastisement in the heart of man (self-reproach) is better than many lashes. Gen. R. s. 23, beg. כולן לשון מ' הן all (those names) have the meaning of chastisement; ib. s. 57 end. Ex. R. s. 42 (play on רד, Ex. XXXII, 7) מ' הם צריכים they need chastisement. Ib. s. 1 כל המונע בנו מן המ' he who refrains from punishing his son; a. e.—[*Pl.* מַרְדִּיּוֹת. Tanh. M'tsora, ed. Bub. 3 אין המרדות חללו משלי וכ' (corr. acc.) these punishments do not come to thee by mistake (or suddenly, v. שָׁלִי, v. Bub. a. l. note 10), I have warned thee &c.; Tanh. ed. 1 אין המרירות הזו וכ' (read: חַמַּרְדּוּת); Yalk. Lev. 558 אין המדות חללו וכ'.]

**מַרְדּוּת** II f. (b. h.; מָרַד I) *rebellion, disobedience.*—מכת מ' (מכות, abbrev. מ"מ) *punishment for disobedience*, left to the discretion of the court, contrad. to the Biblically ordained punishment (מַלְקוּת). Naz. IV, 3 (23a) אם אינה...תספוג if she cannot receive the lawful punishment of forty lashes, let her receive the punishment for rebellion. Keth. 45b. Sabb. 40b; Yeb. 52a; Ḥull. 141b. [Rashi: = מרדית, 'blows enforcing *submission*', v. מָרַד II a. preced. w.]

**מַרְדּוּ, מַרְדּוּתָא** I ch.=h. מַרְדּוּת I, *chastisement, correction* (corresp. to b. h. מוּסָר). Targ. Ps. II, 10. Targ.

מְרוּבֶּה בְּגָדִים *the priest distinguished by a larger number of official garments* (v. Yoma VII, 5), i. e. *the high priest* during the second Temple when no anointing took place. Sifra Tsav, Par. 3, ch. V (ref. to Lev. IV, 5) מ׳ ב׳ מנין how do you know that the law refers to the high priest even when he has not been anointed? Hor. III, 4. Ib. 12ᵃ; a. fr.

**מְרוּבָּע** *square*, v. רָבַע.

**מָרוּד** m. (יָרַד; cmp. יָרוּד), דַּמ׳ *the lowest, youngest.* Gen. R. s. 23, beg. הא׳ שבכולם Ar. s. v. המרוד (ed. הִתְבָּרוּר שבהם).

**מָרוּד** m. (מָרַד I) *rebel.* Tosef. Maas. Sh. I, 5 מטבע מ׳ (not המטבע, Var. מדור, corr. acc.) a coin issued by a rebel (Bar Kokhba); Y. ib. I, 52ᵈ top, v. מָרַד I.

**מָרוּדָא, מָרוֹדָא** I ch. same. Targ. Y. Lev. XXIV, 10. Targ. Y. I Num. XXIV, 19 (not מרורא); a. e.—*Pl.* מְרוּדִין, מְרוֹדַיָּא. Targ. Job XXIV, 13 (ed. Wil. מָרְדִין; oth. ed. מוֹרְדִין). Targ. Is. XXX, 1; a. e.

**מָרוֹד, מָרוּדָא** II (or מָ׳) m. (מָרַד; cmp. יָרוֹד a. b. h. מָרוּד, pl. מְרוּדִים) *running wild*, esp. *the wild ass.* Targ. O. Gen. XVI, 12 (h. text פרא). Targ. Job. VI, 5 (Var. ערודאה). Ib. XXXIX, 5; a. e.—*Pl.* מְרוֹדַיָּא. Ib. XXIV, 5.

**מָרוֹדָא** (or מָ׳) m. (מָרַד) *rebelliousness.* Targ. Ps. L, 16 (ed. Wil. מרומא, corr. acc.).—*Pl.* מָרוֹדִין, מָרוֹדַיָּא. Targ. Lam. I, 5 מְרוֹדָתָא (some ed. מרור, corr. acc.). Targ. Ps. XXXII, 1; 5.

**מָרוֹדָנוּת** f. (מָרַד II) *running.*—*Pl.* מְרוֹדָנִיּוֹת. Tosef. Bekh. V, 3 (ed. Zuck. מצודניות), v. צִירָן

**מַרְוָא**, v. מַרְוָה.

**מַרְוִית**, v. מַרְוִית.

**מָרְוָתָא**, v. מָרוּתָא.

**מרוח**, Y. Taan. IV, 65ᵇ bot., read: מְחוֹרַי, v. חַוַּר.

**מְרוֹחַ** m. (b. h.; v. מָרַח) 1) (denom. of רוח) *filled with air.* Bekh. VII, 5 (expl. Lev. XXI, 20) כל שרוח וכ׳ he who has wind in his testicles; Tosef. ib. V, 4 (v. קִילְיַשְׂרִס); Yalk. Lev. 632.—2) (= מְמוֹרָח, v. מָרַח) *smashed.* Ib. (R. Yishm.) מַרְאֵה חָשָׁךְ = מ׳ אשך שנמרחו וכ׳ *black complexion.* Bekh. l. c., opin. of R. Antigonos.]

**מְרוּטָה** f. (מָרַט; sub. שערה) *plucked hair*, nickname of a baldheaded person. Ex. R. s. 24; Tanḥ. B'shall. 18; Yalk. Ex. 255.

**מְרַוֵּי** m. (רָוַי) *intoxicating drink.* Targ. O. Lev. X, 9 (Y. מדעם מְרַוֵּי). Targ. Zech. XII, 2 מְרַוֵּי.—V. מְרַוָּא.

**מְרַוָּיָא**, v. רָוַי.

**מַרְוִית** f., *pl.* מַרְוִיּוֹת (רָוָה) *dripping olives.* Y. Maasr. I, 49ᵃ top [read:] משירוי מ׳ שנירה וכ׳ from the time that the olives of the second year in the store-house begin to drip (from the heat).

לא יתן את הזמ׳ וכ׳ 18 one must not put a cushion of patches on his shoulder (on account of the mixture of stuffs, כִּלְאַיִם). Y. Bicc. III, 65ᵈ top הטלית שעליו כמ׳ וכ׳ his official cloak is as befitting to him as an ass' pack-saddle; Midr. Sam. ch. VII; a. e.

**מַרְדְּקָא**, v. מוּרְדָּקָא.

**מָרְדָתָא, (מָרְדְּתָא)** f. (מָרַד) 1) *running about, turbulent.* Targ. Prov. VII, 11 (Ms. מרדותא, read: מָרוֹד׳).—*2) כְּנִישְׁתָּא מ׳ name of a synagogue in Caesarea (*the turbulent synagogue*, v. Josephus B. J. II, 14, 5). Y. Naz. VII, 56ᵃ; Y. Ber. III, 6ᵃ bot. מדרתא (ed. Krot. מדרתה); Lam. R. to I, 3 מדוכתא; Num. R. s. 12 מדוכת׳ (prob. to be read: מרודת׳).

**מְרַדְתָּא**, Tanḥ. ed. Bub. Ḥuck. 2, v. מִרְדָּא.

**מָרָה** I f. (b. h.) 1) fem. of מַר II, *bitter.*—2) *bitter taste.* Y. Ber. VI, 10ᵃ בטלה מָרָתָן their bitter taste is gone.—3) *drop, poison* (v. אֶרֶס). Ter. VIII, 5 הזמ׳ the serpent's discharge.—Esp. *gall, bile.* Ḥull. III, 1; a. fr.—B. Mets. 107ᵇ (ref. to Ex. XXIII, 25) זו מ׳ that means (overflow of) bile, v. חָלָה.—Trnsf. *austerity, gravity.* Cant. R. to IV, 4 (play on מְרִירָה) שמתנו יוצאה מ׳ לעולם (not יוצא) from it austerity (responsibility) went forth to the world. Keth. 103ᵇ זרוק מ׳ בתלמידים cast bile among the students (be austere against them). Sifré Deut. 323 (ref. to Deut. XXXII, 32 הגדולים שבכם מָרָתָן פרוסה בכם כאשכל (אשכלת מררת as to the great among you, their bile (austere rebuke) is distributed among you as the juice in the grapes; Yalk. ib. 946 מרתן פרוסה בתן וכ׳ their bile is distributed within them.

**מָרָה** II (b. h.) pr. n. pl. *Marah*, a station in the desert (so named from its bitter waters). Snh. 56ᵇ; Hor. 8ᵇ; a. e.

**מָרָה** III *hoe*, v. מָרָא II.

**מָרָה** IV 1) *to be fat*; 2) *to be disobedient*, v. מרי I, II.

**מַרְהַבְיָא*** m. (רָהַב) *pride, haughtiness.* Targ. Ps. XXXV, 16 (ed. Wil. מַדְהַכְיָא (v. הִדַּהֵךְ) *sports*).

**מַרְוָא** m. (רְוֵי; cmp. Lat. salvia, v. Sm. Ant. s. v. Elelisphacos) *marva*, a medicinal plant; מ׳ חיוורא *white marva, sage.* Sabb. 109ᵇ (a defin. of אזוב יון; Ms. M. מַדְוֵי, מַדְוָיָא; cmp. דָּוּתָא).

**מָרְוָא, מָרְוָה** m. (v. מַר IV) *power, dominion; tyranny.* Targ. Nah. III, 14 אסגי מ׳ וכ׳ increase the yoke of tyranny and force them &c. Targ. Is. XXVIII, 20. Ib. XLVII, 2 Regia (ed. מְרוֹעָא).—V. מָרוּתָא.

**מָרְוָא** f. (רְוֵי) *intoxicating drink.* Targ. Ps. LXIX, 13 Ms. (ed. מַרְוָה).—V. מְרַוֵּי.

**מְרוּבָּה** m., **מְרוּבָּה** f. (v. רָבָה) *large, numerous, frequent*; opp. מוּעָט; *pl.* מְרוּבִּים, מְרוּבּוֹת. Ḥag. I, 5; a. fr.—Sifra Tsav ch. XV, Par. 11 מ׳ (מדה) the more frequent act, v. מוּעָט. Pes. 37ᵃ; Bets. 22ᵇ פת מ׳, v. עָב I; a. fr.—R. Hash. 4ᵇ, a. fr. מְרוּבָּה the larger sphere, v. מוּעָט.—

**מרויתא**, Y. Orl. I, 61[a], v. מַרְבִּיתָא.

**מרוך**, v. מוֹרָךְ.

**מרום**, Tosef. B. Kam. I, 4 Var., v. מָרוּת.

**מְרוֹם** pr. n. m. *Merom.* Y. Taan. IV, 68[b] top; Y. Meg. IV, 75[a] bot. לעזר בר מ׳ (א); Treat. Sof'rim XXI, 7 ברבי מקום (corr. acc.). Gen. R. s. 66 בן מְרוֹן; Cant. R. to VII, 1 ב״ר מרון; Ruth R. to II, 5 מרים; Yalk. ib. 601 מריון (corr. acc.).

**מָרוֹם** m. (b. h.; רוּם) *height, on high.* Lev. R. s. 5; Yalk. Is. 290, v. חָצַב.—*Pl.* מְרוֹמִים, constr. מְרוֹמֵי. Nidd. 16[b] (cit. fr. Ben Sira) המושיב שבת במ׳ קרתו he who places his (scholar's) seat on the heights of the city.

**מְרוֹמָא** I ch. same. Targ. Ps. LXXV, 6; a. e. —Y. Taan. I, 64[b] bot. מְרוֹם מובלה, v. מוּבְלָא.—*Pl.* מְרוֹמַיָּא. Targ. Job XVI, 19.

**מְרוֹמָא** II f. (preced.) *uplifted.* Targ. Y. Ex. VI, 6, v. מְרָמַם.

**מְרוּמְדָּת** m. (רָמָה) *fraudulent*; דין מ׳ a case in which the court has reason to suspect legal trickery or conspiracy. Snh. 32[b]. Shebu. 30[b].

**מָרוֹן** I m. (מָרָה) *rebellion*; בני מ׳ *rebels* who surrender, v. אִרְמְדָנָא. R. Hash. I, 2 (16[a]) (differ. in comment.); v. also next w.—[B. Bath. I, 6 Ms. M., v. מוֹרָן.]

**מָרוֹן** II, **בֵּית מ׳** pr. n. pl. *Beth Maron,* a place the access to which was by a narrow path. R. Hash. 18[a] (expl. בני מרון, v. preced.) כמעלות בית מ׳ like going up the ascent to B. M. (in single file; Var. בית חורון). Erub. 22[b] (v. Rabb. D. S. a. l. note 20).—V. next w.

**מִירוֹן, מֵרוֹן** 1) pr. n. pl. *Meron,* in Galilee, south of Giscala. Y. Shebi. IX, 38[d] bot. Tosef. Dem. IV, 13 מי׳ ed. Zuck. (Var. מירוק). Tanḥ. ed. Bub., P'kudé 7 בקעה שעל פני מ׳ וכ׳ the valley in front of M., his native town; Ex. R. s. 52 בקעה אחת שעל פני מרון some ed. (corr. acc.). Cant. R. to VIII, 1 מי׳; Ex. R. s. 5, beg. בית מר׳ (not מד׳). Y. Taan. IV, 68[d] (in a fragmentary passage) מי׳ קרתה Meron (in connection with Jojarib) designates the place (of the family).—2) pr. n. m., v. מֵרוֹם.—[Hull. 60[b] מירון, מרון Ar., v. הֲמִירָם.]

**מֵרוֹנָאָה** m. (preced.) *of Meron.*—*Pl.* מֵרוֹנָאֵי. Koh. R. to XI, 2; Pesik. B'shall., p. 94[a] sq. בני מֵרוֹנֵיָא.

**מֵרוֹנִי** h. same, (or מָרוֹנִי *of Maron*). B. Bath. 156[b] (Ms. F. מָדוֹנִי, v. Rabb. D. S. a. l. note 3); Kidd. 26[b] מד׳; Y. Peah IV, 17[d] מד׳.

**מרוס**, Tosef. B. Kam. I, 4, v. מָרוּת.

**מְרוֹעָא** f. (רֵעַ) (*evil*) *occurrence, visitation* (cmp. אֲרַע I). Targ. Hos. XI, 7. Targ. Mic. VI, 3. Targ. Is. XLVII, 2 (v. מַרְוָא II).

**מרוּצָה** I f. (b. h.; רוּץ) *running.* Yalk. Gen. 109 הכיר בו שמְרוּצָתוֹ לרעה (some ed. שמְרִיצָ׳) he (Eliezer) recognized that his (Laban's) running was for evil. Midr. Till. to Ps. LXIII ed. Bub. במ׳ . . חירה רץ would run after the horse in speed.

**מְרוּצָה** II f. (b. h.; רָצַץ) *oppression, arrogance.* Ruth R. introd., v. עֲרוּנָיָא

**מְרוֹקָא** I m. (מָרַק) *a substance used for polishing,* prob. *pumice* (v. מַרְקָחָה). B. Mets. 47[a], sq. קונין במ׳ (Ar. ed. Koh. במרקא) you may take vicarious possession with a vessel made of *maroḳa* (although it is too brittle for practical use; Tosaf.: 'date-stones used for smoothing parchment'; Rashi: 'a vessel made of baked ordure', v. גֶּלֶל). Ib. מוריקא ed. (Ms. M. מרוקא, v. Rabb. D. S. a. l. note).

**מְרוֹקָא** II m. (v. מוֹרִיקָא) *saffron-colored.*—*Pl.* מְרוֹקִין. Targ. Esth. I, 6.

**מָרוֹר** m. (b. h.; מָרַר) 1) (adj.) *bitter.*—*Pl.* מְרוֹרִין, מְרוֹרִים. Snh. 108[b]; Erub. 18[b] ידיו מזונותי מ׳ וכ׳ let my food be bitter as an olive leaf but given at thy (the Lord's) hand &c.; a. e.—2) *bitter herb,* esp. *maror,* (cmp. πικρίς) a plant, prob. *Cichorium Itybus, Succory.* Pes. II, 6, expl. ib. 39[a] מרריתא דאגמא Ms. M. (ed. only מרירתא). Ib. מה מ׳ תחילתו רך וכ׳ Ms. M. (ed. incorr.) as *maror* is soft (mild) in its beginning and hard (pungent) at its end (root). Ib. ממאי דהאי מ׳ וכ׳ how can you tell that the *maror* (מְרוֹרִים, Ex. XII, 8) means an herb, perhaps the gall of a *kufia* is meant? Ib. אימא מ׳ חד but may I not say, *maror* means one certain species exclusively? Ib.[b] כל שיש בו טעם מ׳ whatever has the taste of *maror* (bitter, v. supra). Ib. מ׳ דרבנן bitter herbs which are subject to tithes merely by rabbinical enactment; a. fr.—*Pl.* מְרוֹרִין, מְרוֹרִים. Ib.[a]; a. e.

**מְרוֹרָא** ch. same, 1) *bitterness, bitter taste.* Targ. I Sam. XV, 32 מְרוֹר Regia, v. מְרִיר II.—Ab. Zar. 31[b] מ׳ דכשותא the bitter sap of cuscuta.—2) *bitter herb.*—*Pl.* מְרוֹרִין. Y. Meg. IV, 74[d] bot.; Y. Bicc. III, end, 65[d], v. יְרוֹקָנָא.—*3) (trnsf.) *evil-doer.*—*Pl.* מְרוֹרֵי. Targ. Y. I Deut. XXXII, 2 [prob. to be read: מְרוֹדַיָּא, v. מָרוֹדָא.—Targ. Lam. I, 5 מרורתא, v. מָרוֹדָא].

**מְרוֹרָה** f. (b. h. מְרֹרָה; preced. wds.) *venom.* Pirké d'R. El. ch. XIV מְרוֹרַת פתנים, v. פֶּתֶן.—*Pl.* מְרוֹרוֹת *troubles, evils.* Esth. R. introd. to Par. 5 (ref. to מררת, Deut. XXXII, 32) חללו חביאו מ׳ לעולם (some ed. מְרֹרוֹת) it is they (the grapes) that brought troubles into the world; Lev. R. s. 12 מרירות (corr. acc.); Gen. R. s. 15 אותן ואשכלות חביאו מ׳ וכ׳; Yalk. Deut. 946 (some ed. מר דו, corr. acc.).

**מרושא**, Erub. 69[a] Ms. O., v. מְדוּשָׁא.

**מרושין** *vessels* (?). Y. Ter. VIII, 45[d] bot. על . . . ושוי ארבעה מ׳ דמיין (prob. to be read: חורשין=חרסין, v. חֶרֶס I) and he put the posts of his bedstead into four vessels filled with water (cmp. Ab. Zar. 32[a]; Y. ib. II, 41[b] לסמוך המטה).

**מרושניא**, v. מַשְׁרוּנְיָא.

מַזְרֶתֶת f. *intoxicating drink*, v. מְזַרְתָּא.

מָזְרוּת f. (מָר) 1) *authority, dominion.* Pesik. R. s. 40 (play on מִרְדָּה) ארץ שמָרוּתוֹ . . . . בתוכה (not לתוכה) the district in which the lordship of the world resides; ואף המקום מ׳ תוא על וכ׳ and the place, too, is the ruler of all other places (ref. to בעלתה, I Chr. XIII, 6, as a surname of Zion, v. בַּעֲלָה). Ber. 48ᵃ (in Chald. dict.) קא חזית דלא מקבלי מ׳ you see that they (the Pharisees) recognize no (royal) authority.—2) *domestication.* Sabb. 106ᵇ (v. הִרּוּר) שאינה מקבלה מ׳ it does not submit to domestication. Tosef. B. Kam. I, 4 אם היו מ׳ Var. in ed. Zuck. (sub. של; ed. מרוס, מרום; ed. Zuck. תַּרְבּוּת) if they (the animals) were domesticated, opp. באו מן המדבר.

מָרוּ׳, מָרְוָתָא, מָרְוְתָא ch. same, *authority, dominion* (v. מָרְוָא). Targ. I Sam. I, 11 (v. מוֹרָה II). Targ. Ez. XVI, 9 מַרְוָתָא ed. Wil.; a. fr.—Gen. R. s. 55 (play on מִרְדָּה) אתר מרוו׳ דעלמא ed. Wil. (oth. ed. מרותא) the seat of the dominion of the world, v. preced.—*Pl.* מַרְוָוְתָא, v. מָר.

מַרְזֵב m. (רזב, transpos. of ברז; cmp. בָּרְזִיז) 1) *tube, spout;* esp. *the movable tube attached to the roof gutters* (מַזְחִילָה). B. Bath. III, 6 המ׳ אין לו חזקה no claim, based on undisturbed use, can be made for the special position of the pipe discharging the water into the neighbor's yard; expl. ib. 58ᵇ; Y. ib. III, end, 14ᵇ מקום המ׳ בחצר יש . . מקום קילוחו וכ׳ the right of a pipe for the discharge of water into the neighbor's court can be claimed on the basis of undisturbed use, but not the special place of its discharge; (Tosef. ib. II, 13 צינור). Yeb. 75ᵇ כמ׳ if the mutilated membrum has the shape of a spout (leaving the urinary canal unprotected). Sabb. 146ᵇ גזירה משום מ׳ it is forbidden, lest he shape a regular tapping tube (v. בְּרָזָא I).—2) a sort of *cape,* having the shape of a gutter, formed by throwing the edges of a garment over the shoulders backward. Ib. 147ᵃ, v. כִּיסָא.

מַרְזְבָא, מַרְזֵיבָא ch. same. Targ. Job XXXVIII, 25 מַרְזוֹ (ed. Lag. מַרְזֵי׳). — Ḥull. 105ᵇ אותבוה תותי מרזי׳ they put it under a spout. Gitt. 69ᵃ תותי מרזב׳.—*Pl.* מַרְזְבֵי, מַרְזְבַיָּא, מַרְזֵי׳, מַרְזְבִין. Targ. Koh. II, 8 (h. text שדה ושדות). Targ. Job XXVIII, 4; a. e.—Snh. 109ᵃ; M. Kat. 25ᵇ מ׳ דציפורי the spouts of the roofs of Sepphoris.

מַרְזְבָנָא m. (Pers. marzbân, Vullers II, 1161) [*custodian of borderland,*] *prefect, duke.*—*Pl.* מַרְזְבָנֵי. Meg. 6ᵇ (Ms. O. מַרְזוּבְנָן, v. Rabb. D. S. a. l. notes 70 a. 90).

מַרְזַבְתָּא, v. מַרְזַפְתָּא.

מַרְזוֹ, v. רְוִי.

מַרְזוֹבוֹת f. pl. (v. מַרְזוֹפָא) *hammers,* as instruments of torture. Lev. R. s. 27 במ׳ ובמגלבין Ar. (ed.; Num. R. s. 10, beg.; Cant. R. to V, 16 בנור ובזפת, read: בְּמַרְזֵפוֹת or בְּמַרְזְפָתָא) with hammers and whips.

מַרְזוּבְלֵי m. pl. (רזב, transpos. of ברז, as in מַרְזֵב; cmp. בּוּרְיָא II, חוֹצֵלֶת &c.) *mats* (used for partitions), *matting.* Succ. 20ᵃ, explaining חוצלות (v. חוֹצֵלֶת) מ׳ (some ed. מרזובלים); ib. מזבלי וכ׳ . . . מאי מ׳ what is *marzublê?* R. A. (judging by phonetic resemblance) says, bags filled with foliage; R. S. says, real matting. Ib. מ׳ של וכ׳ Ms. M. (ed. מרזובלים).

מַרְזוּבָנָן, v. מַרְזַבְנָא.

מַרְזוּחַ m., *pl.* מַרְזוּחִים (v. מַרְזֵחַ) *banqueters, merry-makers.* Lev. R. s. 5 (ref. to Am. VI, 7) [read:] מהו מרזוח סרוחים מרזח מ׳ what is *mirzaḥ s'ruḥim?* The banqueting of the feasters.

מַרְזֻפָא m. (רזם, transpos. of פרז; cmp. מַרְזֵב) *hammer* (=h. מַקֶּבֶת).—*Pl.* מַרְזוּפִין. Targ. Ps. LXXIII, 10 (h. text יָהֲלֹם, v. יָהַל). Ib. LXXIV, 6 מחין כבמ׳ (some ed. בכמר׳, ed. Wil. במ׳, corr. acc.; h. text וְהַלְמוּ׳).—V. מַרְזַפְתָּא.

מַרְזֵחַ m. (b. h.; sec. r. of זוח or זחח, with ר inserted) *merry-making, banquet,* also *the banquet given to mourners to cheer them up.* Lev. R. s. 5, v. מַרְזוּחַ.—[M. Kat. 28ᵇ, v. מַר II.]—*Pl.* מַרְזְחִין, מַרְזְחִים, מַרְזֵי׳. Sifré Num. 131 חזרו לעשות להם מ׳ they (the Moabites) again arranged (idolatrous) banquets for them. Koh. R. to VII, 1, end הכל ספדין עושה לו מ׳ . . all people lament and clap hands over the death of the righteous man (Samuel), and this wicked man (Nabal) holds banquets; Yalk. Sam. 134; Midr. Sam. ch. XXIII. Esth. R. to I, 2; ib. to I, 9; a. e.

מַרְזֵי׳, מַרְזְחָא ch.) same. Keth. 69ᵃ, v. infra.—*Pl.* מַרְזְחִין, מַרְזֵיחִין. Targ. Am. VI, 7. Targ. Y. I Num. XXV, 2 (v. Sifré Num. 131, quot. in preced.).—Esp. (*banquet*) *exhilarating the mourner;* בֵּי מ׳ (בֵּית) *the place of the mourners' meal.* Targ. Jer. XVI, 5.—Keth. 69ᵃ מאן יתיב בי מ׳ וכ׳ who sits at the head at mourners' meals? expl. ib.ᵇ מהו מ׳ אֵבֶל (*be-)marzeḥa* means (house of) mourning (ref. to Jer. l. c.).—2) (v. מַרְזוּחַ) *pl.* מַרְזַחְיָיא *those who cheer the mourners.* Targ. II Esth. I, 3 ed. Frf. (v. מְסַחֲרְיָא).—Y. Ber. III, 6ᵃ top (reprehending the excesses at mourners' meals) . . לא תקבלון למחר מ׳ . . (not מזרח) after my death do not receive to-day mourning (condolence) and to-morrow merry-makers.

מַרְזֵיבָא, v. מַרְזַבְא.

מַרְזֵיחָא, מַרְזֵיחַ, v. מַרְזַחָא, מַרְזֵחַ.

מַרְזֵמָא, v. מוּרְזְמָא.

מַרְזַפְתָּא f. = אַרְזַפְתָּא I, *hammer.* Targ. Jud. IV, 21 (quot. in Rashi to Ber. 34ᵃ top; ed. אר׳).—Ber. 34ᵃ מתינן ליה במ׳ דנפחא we strike him with a smith's hammer, i. e. he must be taught his duty; Meg. 25ᵃ (some ed. אר׳). Tanḥ. Ḥuck. 1; (Gitt. 56ᵇ אר׳).

מָרַח (b. h.; sec. r. of רוח) *to soften; to poultice.*

*Pi.* מֵירַח 1) *to strike a plaster, rub a salve;* in gen. *to mash, crush.* Tosef. Sabb. V (VI), 6 חִמְּרַח בשבת he who mashes ingredients for a plaster on the Sabbath; Erub. 102ᵇ; Y. ib. X, 26ᶜ.—Sabb. 75ᵇ חממ׳ רטיה וכ׳ he who spreads and presses the poultice over a sore; Y. ib. VII, 10ᵈ top. Ib. XXII, 3 (146ᵃ) he must not put on wax שהוא מפני ממרח (Mish. Pes. מְמָרִיחַ, v. Rabb. D. S. a. l. note 90) be-

cause it is an act resembling the spreading of plaster. Sifra Sh'mini, Par. 8, ch. X; Kel. V, 11 מֻרָּחָה בטיט if he smeared clay over it; Tosef. ib. B. Kam. IV, 10; 12. Ib. VII, 10 ומ׳ שפתותיה עם הכותל and connected its rims with the wall by plaster or pitch; a. fr.—Part. pass. מְמוֹרָח *crushed.* Bekh. 44b האי מ׳ אשך וכ׳ (not ממרוח) if *m'roaḥ* meant *crushed,* it ought to read *m'moraḥ* &c.; Yalk. Lev. 632, v. מְרוֹחַ.—2) *to pass* (the hand) *over a viscid mass, to wipe off, rub off.* Y. Sabb. VII, 10a bot. מְמָרְחוֹ בידו אחת he may wipe (or brush) it off with one hand; (Bab. ib. 141a מגרר בצפרן).—3) *to give a pile of grain an even shape, to finish the process of storing up.* Maasr. I, 6 משיְמָרְחַ ואם אינו מְמָרֵחַ וכ׳ (Y. ed. מְמָרִיחַ or מַמְרִיחַ) (is subject to tithes) as soon as he evens the pile, and if he does not even &c.; expl. Y. ib. I, 49a bot. מן דו ישפר וכ׳ when he gives a finish to the surface of the pile. Ib. בשאין בדעתו לְמָרֵחַ (not לימרח) when he has not the intention to even the pile; a. fr.—Part. pass. מְמוֹרָח, f. מְמוֹרַחַת; *pl.* מְמוֹרָחִין; מְמוֹרָחוֹת. Bekh. 11a, sq. טבלים מ׳ (Ar. מְרוּחִים) untithed grain stored up in proper shape. Y. Peah IV, 16c bot. כרי מ׳ a finished pile; a. e.—Tosef. Ter. IV, 15 ממורחת = מוּרַחַת.—4) (denom. of רַחַת) *to winnow.* Part. pass. as ab. Tosef. Maasr. II, 17 מצא חבואה מ׳ עשוידה כרי וכ׳ if one finds winnowed grain (which has been abandoned), if it is made up into a pile, you dare not take it, opp. מפוזרת scattered; Y. ib. III, 50c bot. פירות ממורחין.

*Nif.* נִמְרַח 1) *to be crushed into a viscid mass.* Bekh. VII, 5 (expl. מרוח אשך, Lev. XXI, 20) כל שנִמְרְחוּ אשכיו (Bab. ed., 44b, נימחו) whose testicles are crushed; (refuted ib. in Gem.) האי ממורח וכ׳, v. supra.—2) *to be smeared over.* Tosef. Kel. B. Kam. VII, 10 עד שתִּמָּרַח עם השפה until it is smeared over so as to be even with the rim.

*Hithpa.* תִּתְמָרַח, *Nithpa.* נִתְמָרַח *to be shaped into an even pile, to be finished.* Y. Peah I, beg. 15a עד שלא נתמ׳ הכר as long as the pile is not struck off; a. e. [Y. Maasr. I, 49a bot. תבואה משיתמרח, read: משתמרח, v. supra.]

**מְרַח** I ch., *Pa.* מַרַח same, *to strike off the pile, finish.* Bekh. 11b דמַרְחִינְהוּ מאן who, do you mean, finished the pile?

**מְרַח** II (denom. of רוּחַ) *to blow up.*—*Part. pass.* מָרִיחַ *haughty, bold.* Targ. Prov. XIV, 13 (ed. Wil. מדיח, corr. acc.; h. text סוג).—V. מְרִיחָא.

**מְרַחֲמָא** m. (רַחַם) *friend.*—*Pl.* מְרַחֲמֵי, מְרַחֲמִין. Targ. Lam. I, 19. Targ. O. Gen. XXVI, 26 מֵר׳ (ed. Berl. רחמודי, v. Berl. Targ. O. II, p. 10); Gen. R. s. 65 מְרַ׳.—Sabb. 32a, v. בְּדִיוּנָא I.

**מְרַחֲמָנָא** m. (preced.) *friendly, compassionate.*—*Pl.* מְרַחֲמָנֵי. Targ. II Esth. I, 2 (3) נבריא מ׳ (ed. Lag. a. oth. מְרַחֲמוֹנֵי). Ib. אמהתא מְרַחֲמַנְיָא (Var. for מהימניא, read: מְרַחֲמַנְיָין).

**מֶרְחָץ** c. (רָחַץ) *bath.* Y. Ber. IX, 14b top תפילת המ׳ prayer on entering and on leaving the bath-house. Ib. מ׳ שחיא נסוקת a heated (vapor) bath. Ab. Zar. III, 4, v. אַפְרוּרִיסִי; a. fr.—*Pl.* מֶרְחָצָאוֹת. Ib. 2b; Sabb. 33b. Cant. R. to I, 6 במעט מרחץ מן המֶּרְחָצָיוֹת with a slight bath in one of the bath-houses. Arakh. 32a בתי מ׳; Sifra B'har, ch. V, Par. 4; Y. Maasr. III, end, 51a מרחציות; a. fr.

**מֶרְחָק** m. (b. h.; רָחַק) *distance.* Yalk. Prov. 964 שבאת מ׳ for she (Sarah) came from a distant land; a. e.

**מְרַחֲקָא** m., **מְרַחֲקָא** f. (רָחַק) *abominable, unclean.* Targ. Job XV, 16 (h. text נתעב). Targ. O. Lev. VII, 18 (h. text פגול). Targ. O. Deut. VII, 26 דמ׳ that which is abominable (cmp. הִמְרַחֲמָא). Targ. Lev. XX, 21 (ed. Berl. מְרַחֲקָא; h. text נדה); a. fr.—*Pl.* מְרַחֲקִין. Targ. Y. Deut. XXIV, 4.

**מְרַחֲקָתָא, מְרַ׳, מְרַחֲקָא** f. (preced.) *abomination.* Targ. Deut. XXIV, 4. Targ. Prov. XIII, 19; a. fr.

**מַרְחֶשְׁוָן, מַרְחֶשְׁוָן** (Assyr. *Araaḥ samna,* Schr. KAT2, 380) *Marheshvan,* the eighth month of the Jewish calendar, containing twenty nine or thirty days, varying between the fifth of October and the second of December. Targ. Y. Deut. XI, 14. Targ. II Esth. III, 7.—R. Hash. 11b.

**מַרְחֶשֶׁת** I f. (b. h.; v. רָחַשׁ) *deep and covered pan.* Men. V, 8; Sifra Vayikra, N'dab., Par. 10, ch. XII; a. e.; v. מַחֲבַת.

**מַרְחֶשֶׁת** II pr. n. pl. *Marhesheth* (v. Hildesh. Beitr., p. 31). Y. Shebi. VI, 36c; Tosef. ib. IV, 11 מחר׳ ed. Zuck. (Var. מרח׳); Sifré Deut. 51 מַרְעֶשֶׁת; Yalk. ib. 874 מַרְעַשְׁתָּא.

**מָרַט** (b. h.) *to pluck off* (hair, wool &c.); *to pull.* Tosef. Sabb. IX (X), 20; Sabb. 74b ודמוֹרְטוֹ and he who plucks the down off the large feather of the wing. B. Mets. 68b גוזזות (Ar. גוזות) ושוטפות ומוֹרְטוֹת they yield wool by being shorn, by passing through water, and by being plucked (in passing bushes &c.; [prob. to be read גוזזות ושטופות ומְרוּטוֹת].

*Pi.* מֵרַט 1) same. Naz. 39b תלש מ׳ סיפסף וכ׳ if he pinced his hair (near the root), plucked it off, or trimmed it &c.; (Ar. s. v. سفسف: 'created a bald spot by using a depilatory'). Sabb. l. c. מְמָרֵט חייב משום ממחק he who plucks the down (v. supra) is guilty of an act coming under the head of scraping (leather).—*Part. pass.* מְמוֹרָט *bald-headed.* Naz. 46b; Yoma 61b מזיר מ׳; Tosef. Naz. I, 6 חמוֹרָט; Y. ib. VI, end, 55d נזיר ומרט (read: נזיר מ׳ or מורט).—2) *to smooth, polish.* Num. R. s. 12 נחשת ממורט (prob. to be read: מְמוֹרָטֶת) polished bronze.

*Nif.* נִמְרַט *to be plucked, to be bald.* Sifra Thazr., Par. 5, ch. X נ׳ ראשו וכ׳ if his head became bald through sickness.

**מָרַט** I ch. same. Targ. O. Lev. XXI, 5. Targ. Jer. XVI, 6; a. e.—Part. מָרֵיט, *pl.* מָרְטִין. Targ. Is. L, 6 ed. Lag. (oth. ed. מָרְטָן; ed. Wil. מוֹרְטִין).

*Ithpe.* אִתְמְרֵיט *to be laid bare, to have the shoulder uncovered* (in mourning), v. חָלַץ. Targ. Ez. XXIX, 18 (ed. Wil. אִתְמְרִיט; h. text מְרוּטָה; Pesh. חלוץ).

*Pa.* מָרֵיט, v. infra.

*Palp.* מְרַטְּטַט *to pull to pieces, to divide, plunder.* Targ. Job XVI, 11 מְמָרַטְּטָא ed. Lag. (Ms. מרטיט, Var. מְמָרֵט *Pa.*; h. text ירטני). Targ. Ps. XXXIX, 3 כריבי ממרטיט he lacerates my wound (h. text נעכר).—Ḥull. 92b ממרטט לירה he pulled the fatty fibres out (going to the root).

(Ar. ed. Koh. s. v. אמר: אירמרייך דאירמרת, corr. acc.) who provoked thee that thou didst get angry?; Num. R. s. 5, end.—Gen. R. s. 42 (play on אמר) דאמרי ואפלי וכ׳ he provoked and made sport of &c.

*Ithpe.* אִתְמְרִי, אִירְמֵי 1) *to get angry.* Num. R. l. c. דאתמריתי; Sot. l. c., v. supra.—2) *to quarrel, rebel.* B. Mets. 84b אירמראי Ms. M., v. מְרַד.—Hull. 58b לבקא . . . אירמראי Ar., v. בָּקָא (ed. מב׳ . . . אִירְמְרָא she ran away in anger from &c., v. מְרַד). Keth. 63b אירמראי quot. in Rashi to Job XXXIX, 18 (ed. אירמרדה).—3) *to refuse to abide by a bargain; to retract.* B. Mets. 77a אוזקרא . . ואירמרו פועלים labor became dearer, and the laborers struck. Ib. ואירמרי בעה״ב Ar. (ed. ואירמר, fr. ירמר, v. מוּר I) and the employer refused &c.

**מָארִי, מָרִי** pr. n. m. *Mari*, name of several persons. Sabb. 154a (v. marginal note); B. Mets. 110a מ׳ ברת דבת שמואל; B. Bath. 149a (דאיסור גיורא) מ׳ ברירה.—Y. Ber. VI, 10b top רב יצחק בר מ׳ (Bab. ib. 51a top יצחק קסקסאה); cmp. מָרִיוֹן.—B. Mets. 39b, v. אִיסָר.—Bets. 28b מ׳ ברירה דרב בימא; a. several others.

**מַרְיָא,** v. מַרְנֵיָא.

***מָרִיבָג** name of a *jewel* in the high priest's breastplate. Targ. Cant. V, 14 (corresp. to שהם, Ex. XXVIII, 20).

**מְרִיבָה** f. (b. h.; ריב) *strife.* Num. R. s. 3 חמטילים מ׳ וכ׳ those who caused strife between him and her. Ib. אף הם היו בעלי מ׳ they, too, were men of strife. Pesik. R. s. 20 מימיכם אנשי מ׳ אתם you have at all times been in the opposition. Ib. אתם עומדים במדינה (corr. acc.) you are of the opposition. Midr. Till. to Ps. CIII עשיתי מ׳ I entered a contest. B. Mets. 59a; a. fr.

**מְרִיגַז** a word in an incantation. Sabb. 67a, v. מוּרִיגַן.

**מְרִיד,** v. מְרַד.

**מְרִידָא** m. (preced.) *rebellious.* Targ. Prov. XVII, 11 גברא מ׳ ed. Will. (ed. Lag. מרירא; h. text מרי).

**מְרִידָה** f. (מְרַד) *rebellion.* Nom. R. s. 18, beg.; Tanḥ Kor. 1., a. e.

**מרידתא,** Hull. 59a top, v. מְרָרִיתָא, a. נִיזְרִיתָא.

**מַרְיָה,** v. מַרְוָיָה.

**מַרְיוֹטָאֵי** m. pl. (Μαρεώτης) *the people of Mareotis*, a district of Lower Egypt with the town of Marea. Targ. Y. Gen. X, 13 (some ed. מַרְטוּטָן); Targ. I Chr. I, 11 ed. Rahmer (ed. Lag. מראטאי, read יו for א; h. text ענמים).

**מריולא,** Pes. 39a Mus., v. יְרוֹאָר.

**מָרִיוֹן** pr. n. m. (Μαρίων) *Marion*, name of several persons. Y. Succ. II, 53a יצחק בר מ׳ (cmp. מָרִי); Pesik. R. s. 15 מור׳; Yalk. Hos. 518; a. e.—M. Kat. 11b ברירה דרבין מ׳.—B. Bath. 12b כי נכסי דבי בר מ׳ (Ms. M. מור׳; v. Rabb. D. S. a. l. note 10) as (improved as) the estate of the house of Bar M.—B. Mets. 84b בני בר מ׳ Ms. M. (ed. בני בירי).—Yalk. Ruth 601, v. מְרוֹם.

**מָרְיוֹן** m. (מָרָה) *rebel.*—*Pl.* מָרְיוֹנִים. Pesik. Ekhah, p. 122b, v. אטקטיא (v., however, אַרְכִי III).

*Ithpalp.* אִירְתַּמְרְטַט, אִירְמַּ׳ *to be torn to pieces, dismembered.* Ab. Zar. 69a אִירְמַּרְטוּטֵי אִירְמַּ׳ (the mouse in the liquid) was dismembered. Nidd. 56b אַמַּרְטוּטֵי אירמרטט it would have been dismembered.——[Koh. R. to X, 16 איתמרטת, read: אירתמרעת, v. מְרַע I.]

**מְרַט II, מָרְטָא** m. (preced.) 1) *baldness.* Targ. O. Deut. XIV, 1. Targ. Is. XV, 2; a. fr.—2) *plucked wool, tuft.* Sabb. 49a מ׳ דבירי אטמי of wool plucked from between the flanks (of a living animal, which contains moisture).

**מַרְטוּטָא, מַרְטוּטָה, מָרְטוּט** m. (preced.) 1) *tuft of plucked wool,* &c.; *lint.* Y. Kil. IX, end, 32d סיפלני דמ׳ עמר a compress of wool lint; דמ׳ דכיהן of linen lint. Y. Sabb. IV, end, 7a אילו מאן דנסב מ׳ וכ׳ if one takes a tuft of wool and puts it on his head in cold weather. Y. Yoma VIII, 44d top; Y. Taan. I, 64c תרי מ׳ soaked a tuft.—2) *a garment made of (plucked) wool* (v. P. Sm. 2224; Arab. *mirṭ* species indumenti ex lana &c.), *a coarse garment.* Targ. Prov. XXV, 20. Ib. XXVII, 13.—*Pl.* מַרְטוּטִין. Y. Maas. Sh. I, 52d bot. עד כדון . . . תלייך ביה מַרְטוּטֵירְכוֹן (not טכין . . .) R. S. is still alive, and you hang your garments on him, i. e. you refer to him as your authority!

**מרטיסה, מרטוסא,** read: מַרְסִיסָה m. (רָסַס; cmp. תַּרְסָנָא) *hash of small fish* or *locusts preserved in salt.* Y. Ab. Zar. II, 42a top (v. חוורנס).

**מרטוטאי,** v. מַרְיוֹטָאֵי.

**מרטנאי, מַרְטַנְיָא,** v. מוּרְטַנְיָא.

**מַרְטָקָא,** m. 1) (transp. of מַטְרָקָא, q. v.) *whip.* Yoma 77a.—2) *withered flesh,* v. מוּרְדָקָא.

**מָרֵי,** v. מָר.

**מָרָא I, מרי** (b. h.) *to be strong, fat.*

*Hif.* הִמְרִיא *to fatten, stuff.* Sabb. XXIV, 3 (155b) אין מַמְרִים וכ׳ (Y. ed. מַמְרִין; Bab. ed. מאמירין, v. אָמַר II) you must not stuff calves (on the Sabbath), v. הַמְרָאָה I.

**מָרָה II, מרי** (b. h.; v. preced.; cmp. מָרוּת, מֶר) *to rebel against.* Part. מוֹרֶה.—סורר ומ׳ (בן) *the rebellious son,* amenable to the law (Deut. XXI, 18–21). Snh. VIII, 1 מאימתי נעשה בן ס׳ ומ׳ when is one to be dealt with as a *sorer umoreh?* Ib. 68b; a. fr.—*Pl.* מוֹרִין, מוֹרִים, v. מוֹרֶה II, a. מוֹרוֹס.

*Hif.* הִמְרָה 1) *to make strong, energetic.* Gen. R. s. 42, end (play on כַּמְרֵיא) שה׳ פנים וכ׳ he showed a stern countenance against Abraham (rebuking him).—2) *to provoke, to rebel.* Y. Kidd. IV, beg. 65b (play on אמר, Neh. VII, 61) שהֵימְרוּ לאל וכ׳ they provoked God with their evil doings. Ex. R. s. 1, end שעתידים להַמְרוֹת וכ׳ that they will rebel at the Red Sea; a. fr.—Esp. *to disregard the authority of the Supreme Court* (v. מַמְרֵא II). Snh. 14b; Sot. 45a; a. e.—3) *to incite one against the other, to arrange a race; to bet.* Snh. 25b (expl. מפריחי יונים) שמַמְרִין וכ׳ those who race doves (and bet on them). Sabb. 31a top שהִמְרוּ זֶה את זה who entered a wager.

**מְרָא, מַרֵי** ch. same; *Af.* אַמְרֵי *to provoke.* [Targ. Zech. XII, 10, v. מְרַר].—Sot. 35b top מאן אַמְרִין דאיתַמְרִית

מְרִיחַ, v. מְרַח II.

מְרִיחָא m.(preced.) *a haughty man.* Targ. Prov. XXI, 24 (h. text יָהִיר).

מְרִיָּא, מַרְיָא pr. n. m. *Marya* (cmp. מָרִי). Y. Pes. V, 32$^{c}$ bot.; Y. Peah I, 15$^{c}$ top מרי; Y. Ter. XI, beg., 47$^{c}$ מריה; Y. Ab. Zar. II, 41$^{c}$ top מדיא (corr. acc.); Y. Bicc. II, 64$^{d}$ מריא; Y. Erub. VII, beg. 24$^{b}$ כד מ׳ (corr. acc.).

מִרְיָם (b. h.) pr. n. f. *Miriam*, 1) sister of Moses. Sot. I, 9 (9$^{b}$). Ex. R. s. 1; a. v. fr.—2) name of several persons. Lam. R. to I, 16, v. בִּירְתּוֹס.—Ib.; Pesik. R. s. 29-30-30 (ed. Fr. p. 140$^{a}$) M., daughter of Nakdimon.—Lam. R. l. c. M., daughter of Nahtom; Yalk. Deut. 938 (of Tanhum).—M. the hair-dresser; M. the children's nurse, v. גְּדַל I, II.—M. a member of the priestly family of Bilgah. Tosef. Succ. IV, 28; Succ. 56$^{b}$; Y. ib. V, end, 55$^{d}$; a. others.—3) *Imma Miriam.* Keth. 87$^{a}$; 88$^{b}$.—[Ruth R. to II, 5, v. מְרוֹם.]

מרימות, Cant. R. to I, 6, read: מרכבות, v. מַרְכָּבָה.

מְרִימָר pr. n. m. *M'remar*, name of several Amoraim. Ḥull. 62$^{b}$. B. Bath. 3$^{b}$. Ab. Zar. 33$^{b}$ בעו מיניה ממ׳ (Pes. 30$^{b}$ מאמימר). Ib. דדיש מ׳; a. fr.

מָרִינוֹס pr. n. m. (Μαρῖνος) *Marinus*, name of several persons. Tosef. Toh. VII, 7.—B. Bath. 56$^{a}$.—Lam. R. to II, 22. Y. Gitt. IV, 46$^{a}$.

מְרִיעַ m. (v. מָרַע) *weak, ailing.* Targ. Mal. I, 8 דמ׳ (ed. Lag. דמרע) that which is sick; ib. 13.—*Pl.* מְרִיעַיִן, מְרִיעַיָּא, מְרִיעֵי. Targ. Y. Ex. XVIII, 20. Targ. Ez. XXXIV, 4 (ed. Lag. מְרָעֲיָא).—R. Hash. 16$^{a}$ אקצירי ואמ׳ .. מצלינן we pray now for the sick and the ailing; Ned. 49$^{b}$ קצירי קצירי ממש מ׳ רבנן by *ḳ'tsire* we mean the really sick, by *m'ri'é* we mean the scholars (in delicate health).

מְרִיעוּת f. (denom. of רֵעַ) *friendship, sociability, social gathering.* M. Kat. 22$^{b}$.—[Tosef. Shebi. II, 4, v. מוּרְבִּית II.]

מְרִיצָה I f. (רָצַץ) *a tool for crushing* bones, stones &c. Shek. VIII, 2 חוץ מן .... והמ׳ והמיוחדין וכ׳ Ms. M. (ed. המיוחדין, v. Rabb. D. S. a. l. note; Ms. M. והמרחצ׳; Y. ed. omits our w.) except the basket (for gathering disinterred bones for burial), the shovel, and the crusher, and things specially designated for burial purposes. Y. ib. 51$^{a}$ bot. מ״ד מ׳ שמריצה את האבן (v. Rabb. D. S. to Bab. ed., p. 68$^{a}$; Bab. ed. add לבירת הקברות) he who calls the tool *m'ritsah* (instead of צפורן) does so, because it makes the stones run (fr. רוּץ), i. e. makes them portable.

מְרִיצָה II, v. מְרוּצָה I.

מְרִיק, v. מְרַק.

מְרִיקָה, מְרִיקָא, v. מְרָקָה.

מְרִיקָה f. (מָרַק) *scouring, washing.* Sifra Tsav, Par. 3, ch. VII כמְרִיקַת חכוס מ׳ the *m'riḳah* (Lev. VI, 21) means like washing a cup, contrad. to שטיפה (rinsing); Zeb. XI, 7. Tosef. ib. X, 14 מְרִיקָתָן their being washed; a. fr.

מָרִיר I, מָרִירָא m., מָרִירְתָא, מָרִירָא f. (מָרַר) *bitter*; *embittered, grieving.* Targ. I Sam. XXII, 2. Targ. O. Gen. XXVII, 34 מָ׳ ed. Berl. (ed. מָ׳); Y. מָרִירְתָא. Targ. II Esth. IV, 1; a. fr.—[Targ. Prov. XVII, 11 גברא מ׳ (ed. Wil. מָרִירָא; h. text מרי).]—Ber. 56$^{a}$ מ׳ עסקך כי חסא thy business will be bitter (thy goods disliked) like lettuce (v. חָסָא I). Sabb. 127$^{b}$ bot. B. Mets. 113$^{b}$; a. fr.—B. Bath. 20$^{a}$ bot. במרירתא bitter (salt) is meant.—*Pl.* מָרִירִין, מָרִירַיָּא, מָ׳; f. מָרִירָן. Targ. Ex. XV, 23. Targ. Num. V, 18, sq. Targ. I Kings II, 8 (ed. Lag. מרירא, corr. acc.).—[Targ. Y. Num. V, 24 מָרִירְתָא, read: רַיָּא . . . .].—Lam. R. to III, 40, v. בְּסִרְמָא.

מָרִיר II, m., מְרִירָא f. (preced.) *bitterness, bitter disposition, grief.* Targ. I Sam. XV, 32 מְרִיר מותא (Regia מְרוֹר) the bitterness of death. Targ. Ez. III, 14. Targ. Is. XXXVIII, 17; a. fr.—V. מְרִירְתָא.

מְרִירָה f. (b. h.; preced. wds.) [b. h. *bile,*] *bitterness,* trnsf. 1) *sin.* Ex. R. s. 43 (ref. to וירחל, Ex. XXXII, 11) חַלֵּי מְרִירָתָן וכ׳ sweeten thou the bitterness of Israel (pardon their sins) and heal them.—*Pl.* מְרִירוֹת. Ib. מי שירחלה דמ׳ שלנו one to sweeten our bitternesses (to pray for us). Lev. R. s. 12 (ref. to Deut. XXXII, 32) חללו שהביאו מ׳ וכ׳ it is they (the grapes) that brought sins &c.—2) (v. next w.; cmp. לַעֲנָה II) *curse.* Midr. Till. to Ps. XC, 9 (expl. הֶגֶה ib.; cmp. הָגָה a. אָגָא) זו מ׳ that means 'curse'.

מְרִירוּתָא, מְרִירוּ ch. same, 1) *bitterness.* Targ. Prov. XIV, 10. Targ. Ps. LXXV, 9 ed. Lag. (oth. ed. מְרִירְתָא). Targ. Esth. IV, 1.—2) *curse.* Targ. O. Num. V, 24; 27 (Ms. I, III מָרָר; ed. Berl. a. Y. לָוָט; h. text מָרִים); v. preced.

מְרִירוֹאָר, v. יְרוֹאָר.

מרירות, Tanḥ. M'tsora 1 המ׳ זו, v. מְרֵרוּת I.

מְרִירוּתָא, v. מְרִירוּ.

מְרִירִי m. (b. h.; v. preced. arts.) [*poisonous,*] סָמָא מ׳ or מ׳ (Ḳeṭeb) ***M'riri,*** name of a demon. Num. R. s. 12; Lam. R. to I, 3; Tanḥ. Naso 23; Midr. Till. to Ps. XCI, 6; Yalk. Ps. 842. Pes. 111$^{b}$. Ber. 5$^{a}$ (quot. fr. Deut. XXXII, 24).

מְרִירוּתָא, v. מָרִיר I.

מְרִירְתָא f. (מָרַר) 1) *bitter*, v. מָרִיר I.—2) also מְרִירָתָא, מְרַרְתָא = h. מָרָה, *gall, bile.* Targ. Y. Ex. XXIII, 25 מותת מ׳ affection of the gall, v. מָרָה I; a. e.—Keth. 50$^{a}$ מרי דדגדא מ׳ וכ׳ the gall of a white *dayah* (v. דְּיָה). Pes. 39$^{a}$, v. בִּיפְיָא. [Ib. במרור מרירתא; אמרירתא, v. מְרָרִיתָא.]

מְרִישׁ m. (contr. of מארש, v. אַרַס; cmp. Targ. of מורשי, Job XVII, 11: לוחי) *joist, beam* (cmp. כְּשׁוּרָא). Gitt. V, 5 המ׳ הגזול וכ׳ an illegally taken joist which was placed in a group of buildings. B. Kam. 66$^{b}$ (ref. to Gitt. l. c.) והרי מ׳ כשורא וכ׳ here is the case of the *maresh* (where the stolen object changed its name), before it was placed it was named כשורא, and now it is טללא (ceiling); a. fr.—*Pl.* מְרִישׁוֹת.

Ib. 67a, v. עוֹב. Y. B. Bath. I, beg. 12d תרפתר ע״י מְרִישָׁרוּ it means (a protection) by means of its timber (roofing).

**מְרִישָׁא** ch. same; (collect.) *timber*. Targ. Hab. II, 11. Targ. I Kings VI, 36; a. e.

**מְרִית, (מְרַת)** m. (denom. of מִירַת), חמר מ׳ *first flow of trodden grapes, sweet wine*. Targ. Is. XLIX, 26 (h. text עסיס); a. e.

**מְרָךְ**, v. מוֹרָךְ.

**מְרַךְ** (denom. of מֹרֶךְ; רָכַךְ) *to be soft; to soften*. *Nithpa.* נִתְמָרֵךְ *to be softened; liquefied* (of the brain or the spinal column). Ḥull. 45b, v. חַמְרָכָה.

**מְרַךְ** ch. same. *Itphe.* אִתְמְרִיךְ (cmp. מוֹרֶךְ) *to be faint, become unsteady*. Targ. O. Deut. XIX, 5 ed. Berl., v. מְרַג.

**מֶרְכָּב** m. (b. h.; רָכַב) *riding seat, saddle, handle of the saddle*, esp. ט׳ (טומאת) *that degree of uncleanness which arises from an unclean man's riding* (Lev. XV, 9); *unclean saddle*. Tosef. Kel. B. Bath. II, 7; Erub. 27a דאוכף טמא מושב ותחפוס טמא מ׳ the saddle itself (on which an unclean man sat) is unclean as a seat, and its handle is unclean as a riding implement. Kel. I, 3. Zab. V, 8; a. fr.

**מֶרְ׳, מַרְכָּבָא** ch. same. Targ. Lev. XV, 9; a. e.

**מֶרְכָּבָה** f. (b. h.; preced.) *chariot*. Esth. R. to I, 2 (ref. to II Chr. IX, 17) [read:] שהיה עשוי כְּמֶרְכַּבְתּוֹ של מי שהיה אומר והיה העולם וכ׳ it was made like the chariot of him who spoke and the world existed. Num. R. s. 12 ומֶרְכַּבְתָּהּ . . אגרת Igrath . . and her chariot; a. e.—Esp. *the divine chariot of the vision of Ezekiel* (Ez. I); מ׳ מעשה, or מ׳ *the mystic speculations on the divine chariot, esoterics*. Gen. R. s. 82 האבות הן הן חמ׳ the patriarchs are the divine chariot. Ḥag. II, 1. Ib. 13a אגמרך במעשה חמ׳ I shall instruct thee in the secret of the vision of Ezekiel. Ib. עד היכן מעשה חמ׳ up to which verse (in Ez. I) do the speculations on 'the Chariot' go (the communication of which is subject to certain restrictions)?—Tosef. Meg. IV (III), 28. Cant. R. to I, 4 (ref. to חדריו ib.) מנין . . . ויגלה לחם חדרי מ׳ how should Ezekiel be able to reveal to them the inwardness of the Chariot? Ib. 10 שמא בחדרי מ׳ וכ׳ hast thou perhaps been studying the secrets of the Chariot?; Lev. R. s. 16 בסדרי מ׳ (corr. acc.); a. fr.—*Pl.* מֶרְכָּבוֹת. Pesik. Baḥod., p. 107b; Pesik. R. s. 21; a. fr.

**מַרְכְּבָנָא** m. (preced. wds.) *chariot-driver*. Targ. I Kings XXII, 34.

**מַרְכְּבָתָא** ch.=h. מֶרְכָּבָה יקרא; מַרְכְּבַת *the divine Chariot*. Targ. I Kings VII, 33; a. e.

**מַרְכּוֹב**, v. מַרְכּוֹף.

**מַרְכּוֹל**, v. מַרְכֹּל.

**מַרְכּוֹף, (מַרְכּוֹב)** m. (cmp. אַרְכּוֹף) *markof*, name of a *musical instrument* made stationary. Kel. XV, 6 חמ׳ טהור the *m.* (used in the Temple) is not susceptible of uncleanness. Ib. XVI, 7 מ׳ של זמר the *m.* used for the accompaniment of songs; Tosef. ib. B. Mets. V, 10.

**מַרְכְּיוֹתָא**, v. מוֹרְכִיוֹתָא.

**מַרְכֹּל, מַרְכָּל** m. =אֲמַרְכֹּל. Y. Sabb. X, 12c. Y. Shek. V, 49a; a. e.—*Pl.* מַרְכְּלִין. Shek. V, 3 Y. ed.; a. e.

**מַרְכְּנָתָא**, v. מַר III.

**מְרָמָא**, v. מְרַמֵּם.

**מִרְמָה** f. (b. h.; רָמָה) *fraud, guile*. Num. R. s. 20. Koh. R. to I, 16 חלב עושה מ׳ the heart plans fraud; a. fr.

**מַרְמָהוּז** m. (v. Löw Pfl., p. 252) *Origanum Marjorana, marjoram*, an aromatic plant. Gitt. 69b top גווזא דמ׳ Ar. ed. Koh. (other ed. Ar. חון . . .; Talm. ed. חרן . . .) a piece of the stem of marjoram.

**מַרְמוּטָא**, v. מַרְמִיטָה.

**מַרְמִיצִי** f. (רְמִיץ, v. רְמָצָא) *a wound from stepping on a pointed stone*. Koh. R. to VI, 11 או חדא מ׳ (not חד), v. מַרְצוּמְיָא.

**מַרְמָטָא**, v. next w.

**מַרְמִיטָה**, a corruption, prob. to be read: מַדְמֶמֶת f. (דמם) *trance, catalepsy*. Gen. R. s. 17 (and thence copied in s. 44; Yalk. Gen. 23 מרמטא; Yalk. Sam. 139 דורמיטא).

**מַרְמֵיר**, v. מְרַר.

**מַרְמִי׳, מַרְמִירָא** m. (marmor, μάρμαρος) *marble*, in gen. *polished stone*. Targ. Y. Deut. IX, 9, sq.; a. e.—*Pl.* מַרְמִירִין, מַרְמִירֵיָא. Ib. V, 19. Targ. Esth. I, 6. Targ. I Chr. XXIX, 2. Targ. Lam. III, 9.—V. מַרְמָרָא.

**מְרַמֵּם, מְרָמָא** m., f. (רוּם) *uplifted, high*. Targ. O. Ex. VI, 6 (ed. Vien. מְרָמָא; Y. מְרוֹמָא). Targ. Y. I Ex. XIV, 8; a. fr.

**מְרַמָּס** m. (b. h.; רָמַס) *that which is trodden upon*. Tanḥ. ed. Bub., B'resh. 23; Yalk. Dan. 1066 עד מתי דם מ׳ לאו״ה how long will they be trodden upon by the nations? Gen. R. s. 21 מ׳ לפני מלאך וכ׳ trodden upon by the angel of death.

**מַרְמָצָא** f. (רְמִיץ) *casing, ouch*.—*Pl.* מְרַמְצָן, מְרַמְצָתָא. Targ. Ex. XXVIII, 13, sq. (h. text משבצות); a. e.—V. רְמִיץ I.

**מְרַמֵּר, מְרַמֵּר**, v. מָרַר, מְרַר.

**מַרְמַר**, Y. B. Bath. X, 17c some ed., read: מְדַמֵּר, v. מַר I.

**מַרְמָרָא** m. (v. מַרְמִירָא) *white marble*. Succ. 51b שישא כוחלא ומ׳ yellow, black and white marble; B. Bath. 4a; Yalk. Deut. 913.—*Pl.* מַרְמָרִין (marmora) *marble* or *cemented pavement*. Targ. Esth. I, 6.—Y. Ter. VIII, 45d bot. יתבי בחר ביתא אזלו מ׳ sat in a house the pavement (of which) was worn out.

**מֶרֶס** (b. h.) pr. n. m. *Meres*, one of the attendants of King Ahasver. Esth. R. to I, 14, v. next w.

מְרַסְּ, *Pi.* מֵירַסְּ (denom. of מֶרֶסְּ fr. רסס) *to crush; to rub; to stir.* Esth. R. to I, 14 (play on מֶרֶסְּ ib.) שהיה מְמָרֵסְּ את העופות he prepared the hash of birds; ib. (play on מרסנא, ib.) שהיה ממרס את הסלתות he stirred the flour (making dough). Ib. מי ממ׳ לפניך את הדם (not העופות, v. infra) who will stir before thee the blood (of the sacrifices)?; מי ממ׳ ... הסלתות who will stir the flour (for the meal offerings)? Ib. (play on מְמַרְסְּנָא מִמּוּכָּן, ib.) ממרסְּ אני מסרסְּ ומעכְּ וכ׳ I will crush, chop and dissolve their lives &c.; Meg. 12[b] כלום מֵירְסוּ בדם לפניך did they ever stir the blood (of sacrifices) before thee? כלום מירסו לפניך במנחות did they ever stir the flour for the meal offerings &c.?; Yalk. Esth. 1051 מֵרְסוּ. Yoma IV, 3; V, 3; a. fr. — Shebi. II, 10 מְמָרְסִין באורז וכ׳ you may, in the Sabbatical year, stir (mix) the ground of a rice field with water (so as to make it dough-like).

מְרַסְּ ch. same. Targ. Esth. I, 14.—Gitt. 69[a] ונימרסיה וכ׳, and let him rub it (the garlic) with oil.—Part. pass. מְרִיסְּ. Targ. O. Lev. XXI, 20 (h. text מרוח, v. מָרַח). Ib. XXII, 24 (h. text מעוך).

מַרְסְנָא (b. h.) pr. n. m. *Mars'na*, one of the attendants of King Ahasver. Esth. R. to I, 14; a. e., v. מָרַס.

מַרְ׳, מַרַע m. (רָעַע) *shaking, weakening.* Y. B. Mets. I, end, 8[a] מפני מ׳ כהן וכ׳ because this would injure the privilege of the purchaser.

מְרַע I (denom. of next w.) 1) *to become* or *be weak, fall sick.* Targ. Is. XIV, 10. Ib. XXIII, 4 (h. text תלתי). Targ. Ps. XLI, 9 (h. text שכב, v. next w.); a. e.—2) *to be shaken, quake.* Targ. Mic. IV, 10.

*Af.* אַמְרַע *to make sick, afflict.* Targ. O. Deut. XXIX, 21. Targ. Y. II Gen. III, 15.

*Pa.* מָרַע same. Targ. Jer. XIV, 17; Targ. Nah. III, 19 (not מְמָרָר) *grievous* (h. text נחלה).—*Part. pass.* מְמָרַע *suffering, unwell.* Targ. Jer. XIV, 18. Targ. I Sam. XIX, 14 ed. Lag. (oth. ed. שכיב מרע, v. next w.). Targ. I Kings XIV, 5 ed. Lag. (oth. ed. מרע); a. e.

*Ithpa.* אִתְמְרַע, *Ithpe.* אִתְמַרַע 1) *to fall sick.* Targ. I Kings XIV, 1 (ed. Lag. מרע). Ib. XXII, 34 ed. Lag. (oth. ed. מרע). Targ. II Sam. XIII, 2; a. e.—Koh. R. to X, 16 (ref. to שכבה, I Kings III, 19) אִיתְמַרְעַת עלוי (not רשת...) she fell sick (fainted and fell) upon him (cmp. Targ. to Ps. XLI, 9); a. e.—2) *to feign sickness.* Targ. II Sam. XIII, 5, sq.—3) *to be shaken, quake.* Targ. Jer. LI, 29.

מְרַע II, מָרָע m. (denom. of רָעַע) *sick, suffering.* Targ. Y. Gen. XVIII, 1 מ׳ מְכַיְּבָא וכ׳ (not מַכַּי׳) suffering from the wound &c.; Targ. Y. I Deut. XXXIV, 6 מ׳ מְגוֹזְרָה וכ׳. Targ. O. Gen. XLVIII, 1 מָרָע ed. Berl. (oth. ed. a. Y. שכיב מ׳); a. fr.—Esp. (in Talm. also in Hebr. dict.) שכיב מ׳ *dangerously ill, expected to die.* Targ. I Sam. XIX, 14 (v. preced.).—B. Bath. IX, 6 שכיב מ׳ שכתב וכ׳ if a sick man assigns all of his property to a stranger (as an unqualified donation, v. מַתָּנָה). Ib. לא כתב בה ש׳ מ׳ if it was not stated in the document that he was sick; הוא אומר ש׳ מ׳ he (the donor) says that he was sick (at the time), opp. בריא. Ib. 152[a], a. fr. מתנת ש׳ מ׳ the donation of a sick man; a. v. fr.—*Pl.* מַרְעִין, מַרְעַיָּא. Targ. Y. I Deut. l. c. Targ. Ps. CXXVI, 1 הוינ מ׳ וכ׳ like the sick when recovering (h. text כחלמים, v. חָלַם I). Targ. Ez. XXXIV, 4; a. e.; v. מְרִיעַ.—*Fem.* מָרְעָא, מַרַעְתָּא, מְרַעְיְתָא. Targ. Ps. LXIX, 21 ואהא היא מרעא ed. Lag. (Var. מוצא, cler. error; ed. Wil. ואהא היא תקיפא; h. text וָאֲנוּשָׁה). Targ. Cant. II, 5. Ib. V, 8. Targ. Koh. V, 12; 15; a. e.—*Pl.* מָרְעָן. Targ. Y. Gen. XXX, 36 (some ed. מַרְעָן).

מְרַע III, מָרָעָא c. (preced.) *evil, sickness, affliction.* Targ. I Kings VIII, 37. Targ. Koh. VI, 2; a. fr.—B. Bath. 153[a] (in a formula of a deed of donation) ומגו מַרְעֵיה וכ׳ and in consequence of (this) his sickness he departed &c.—*Pl.* מַרְעִין. Targ. O. Ex. XXIII, 25. Targ. Ps. CXVI, 3 מַרְעֵי Ms. (ed. מָרָעֵי); a. fr.

מָרָעָא, v. מַרְעֵי I.

מִרְעָה m. (b. h.; רָעָה I) *pasture.* Pesik. R. s. 16; Yalk. Kings 176 (expl. ריעי, I Kings V, 3) מן חמ׳ directly from the pasture ground. Num. R. s. 10 כל חמ׳ the whole flock; a. e.

מַרְעוּתָא, מַרְעוּ f. = מָרַע III. Targ. Ps. LXXVII, 11 מַרְעוּתֵי (ed. Wil. מָרֵי; Ms. מַרְעִיתֵי). Ib. XXXV, 13; v. מַדְעוּתָא I.

מְרַ׳, מִרְעָא I, מַרְעֵי m. ch. = h. מִרְעֶה. Targ. Y. I Gen. XIII, 7. Targ. II Esth. IV, 1.—*Pl.* מְרִי׳, מַרְעַיָּיא. Tem. 18[a] אפי׳ מטרחעיירחו even if you have to take them away from their pastures, v. מוֹרִיבָא.—[Targ. Y. Deut. XXXIII, 24, v. רְעֵי II.]

מַרְעֵי II m. (v. רְעִי II) *dung.* Targ. Y. II Lev. XVI, 27 מַרְעֵיירְהוֹן.

מַרְעֵילָא, v. מַרְעֵלָא.

מַרְעִית I f. (b. h.; רָעָה I) *pasture-ground, pasture.* Pesik. R. s. 26, end והיא עשויה מ׳ וכ׳ and she (Zion) has become a pasture-ground for the beasts of the field. B. Mets. 86[b] (fusion of Hebr. a. Chald.) מביאין תור מַמַּרְעִיתוֹ וכ׳ (v. Rabb. D. S. a. l. note 60) they bring from his pasture an ox that has not been forced (used for labor) &c.; Yalk. Kings 176 (not ממרעיתן); a. e.—Trnsf. *feeding one's eye, satisfaction.* Cant. R. to IV, 5 (ref. to הרעים, ib.) והיכן הויתה מַרְעִיתָן וכ׳ where did the Israelites have their satisfaction on Egypt?

מַרְעִית II, מַרְעֵיתָא I f. = מַרְעוּתָא, *evil* &c. Targ. Ps. CXXIV, 4 (h. text נחלה); a. e., v. מַרְעוּ.

מַרְעִיתָא II f. ch. = h. מִרְעֶה. Targ. I Chr. IV, 39, sq.

מָרְעִיתָא, v. מְרַע II.

מַרְעֵלָא, מַרְעֵי m. (רָעַל) *long pouch thrown over an animal's back, haversack.* Lev. R. s. 25; Koh. R. to II, 20.

מַרְעֲשָׁתָא, מַרְעֲשָׁתָא pr. n. pl., v. מִרְחֶשֶׁת II.

מַרְפֵּא m. (b. h.; רָפָא) *healing, recovery.* Keth. 103a לשון חכמים מ׳ (v. Prov. XII, 18) the tongue of the wise teaches medicine (indirectly, ref. to Pes. II, 7).—Esp. *'your health'*, a wish uttered to one sneezing. Tosef. Sabb. VII (VIII), 5 האומר מ׳ חרי זה וכ׳ (not האמר) to say *marpé* is a superstitious practice (v. אֲמוּרֵי). Ib. לא אמר מ׳ מפני וכ׳ did not say *m.* (at college), because it is an interruption of study; Ber. 53a.

מְרַפֵּא m. (preced.) *surgeon, operator.* Mekh. Mishp., N'zik., s. 4 מ׳ שהמית a surgeon who caused the death of his patient (through negligence), v. עָרַם II.

מַרְפְּדִיתָא f. pl. name of certain *fruits* (prob. so named from their loosening effect on the bowels, v. רָפָה), perh. a certain kind of *apples.* Y. Maasr. I, 48d bot.

מַרְפִּיס, v. מִנְפָּס.

מַרְפֵּיקָא, מַרְפִּיק, v. מִרְפֶּקָא.

מַרְפָּס m. (b. h. מרפש; רָפַס) *that which is trodden.* Pirké d'R. El. ch. XLVII שלא ישתה . . . כי אם מִרְפַּס רגלם that no Israelite shall drink the wine of idolaters, but only wine trodden with their own feet (allud. to Ez. XXXIV, 19).

מַרְפֶּסֶת f. (preced.) *a gallery* or *balcony* to which doors of the upper compartments open, and from which steps lead down to the court. Erub. VIII, 3 אנשי מ׳ tenants that have a common gallery; ib. 83b, sq. בני קס״ד מאי מ׳ עלייה וכ׳ at first it was thought *marpeseth* (in Mishn. l. c.) meant the dwellers of the upper story, and they are so called, because they go up to their rooms by the way of the gallery; אותן הדרים במ׳ those who have rooms on the gallery itself. Tosef. ib. IX (VI); 19; a. fr.

מַרְפֵּק m. (רָפַק; cmp. Arab. marfik) *elbow.* Sabb. X, 3 (92a). Arakh. V, 1 עד מִרְפֵּקוֹ up to his elbow (Tosef. ib. III, 2 האצריל). Ohol. I, 8 שנים במ׳ two joints are in the elbow. Gen. R. s. 44 אוחזין אותו במַרְפֵּקוֹ וכ׳ held him by his elbow that he might not fall; ib. s. 65; Yalk. Gen. 115; Yalk. Is. 313.

מַרְפְּקָא ch. same; *pl.* constr. מַרְפְּקֵי same. Targ. Ez. XIII, 18; (Tosaf. to Men. 37a quotes מַרְפִּיקֵי, R. S. to Ohol. I, 8 מרפקי); v. מַדְבֵּק.

מָרַץ (b. h.; sec. r. of רוץ) *to quicken.*

*Nif.* נִמְרָץ *to be made rapid, to flow rapidly* in a gutter. Tosef. Par. IX (VIII), 8 המים הנמשכין והנִמְרָצין ed. Zuck. (Var. והנגרדין, v. נָגַר; R. S. to Par. IX, 5 והנזרקין) water running slowly in a channel or rapidly in a gutter. Num. R. s. 9 (play on נִמְרָץ, Mic. II, 10) נואף ממזר וכ׳; Sabb. 105a (play on נִמְרֹצֶת, I Kings II, 8), v. נוֹטָרִיקוֹן.

מַרְצוּמִי f. (רצם) *contusion.* Koh. R. to VI, 11 (a gloss to מרמוצי) ויש אומרים מ׳ some read *martsumi.*

מַרְצוּף m., only in pl. מַרְצוּפִין, מַרְצוּפִים (רָצַף) *packing bags, leather bags,* esp. adapted for ship-loads. Kel. XX, 1 (ed. Dehr. מרצפין). B. Bath. V, 1. Y. Sabb. X, end, 12d, v. חָתַם; a. fr.—[Cmp. μάρσιπος, marsupium, prob. of Semitic origin.]

מַרְצֵיָה, v. מַרְצֵעַ.

מַרְצֵעַ m. (b. h.; רָצַע) *awl, borer.* Kidd. 21b המ׳ לחביא 'the awl' (Deut. XV, 17), this includes the largest awl (borer); Sifré Deut. 122; a. fr.—*Pl.* מַרְצְעִין. Kidd. l. c.

מַרְצֵעָא ch. 1) same. Targ. O. Ex. XXI, 6; a. e.—Y. Maas. Sh. V, 56b sq. מַרְצֵעָה דעקיבא וכ׳ the awl (penetrating acumen) of Akiba . . . . has been here.—2) (cmp. רְצוּעָה) *strap.*—*Pl.* מַרְצֵעֵיהּ, contr. מַרְצֵיהּ. Y. Sot. I, 16d bot. [read:] לא חוינן מיתתין ספסליה ומ׳ ומלקין ליה ומרציין וכ׳ should we not have brought in benches and straps and smitten him and reconciled him to his wife?

מַרְצֵף, v. מַרְצוּף.

מָרַק (b. h.; sec. r. of רק; cmp. מצחב, Targ. II Chr. IV, 16) *to brighten, cleanse* (metal); *to scour, scald.* Sifra Tsav, Par. 3, ch. VI; Zeb. XI, 6 מורקו ושוטפו וכ׳ he must scour and rinse it &c.; Tosef. ib. X, 13 מוֹרְקָן (not מוריקן); a. fr.

*Nif.* נִמְרַק *to be cleansed, purged.* Ab. d'R. N. ch. I, beg. בשביל שנִמְרַק מכל וכ׳ that he might be cleansed of all the food and drink in his bowels.—[Tosef. B. Bath. XI, 9 נמרק, read: נִמְחַק].

*Pi.* מֵירֵק 1) *to polish up.* Koh. R. beg. סיתתה ומֵירְקָהּ he chiselled the stone and polished it, v. כִּרְכֵּם. Sabb. 33a (ref. to תמרוק, Prov. XX, 30) חמְמָרֵק עצמו וכ׳ he who polishes himself (makes toilet, prepares himself) for a sinful act; (Rashi: who makes himself free from all other thoughts, devoting himself entirely to sin, v. infra).—2) (cmp. מכה בפטיש) *to finish.* Tosef. Hull. I, 2 ומ׳ חגורי וכ׳ and a gentile finished the slaughtering (by cutting farther than the ritual requires); (Hull. 121b גמר); Yoma III, 4 ומַרַ׳; Hull. 29a ומֵי׳. Tam. IV, 2 מ׳ את ההפשט he finishes the flaying. Mikv. X, 1 ולא מֵירָקָן .. תכניסן he inserted the handles properly but did not finish them off (by fastening &c.). Ohol. XIII, 3 הגיפה ולא מֵירָקָהּ he fitted the door in, but did not finish it off (so that it fitted accurately). Y. R. Hash. I, end, 57c, a. e. מכיון שהתחיל מֵרֵק . . . . inasmuch as he commenced the act, we say to him, finish it; a. fr.—3) *to cleanse* from sin by suffering, *to remove sin, effect forgiveness.* Ber. 5a יסורין שמְמָרְקִין כל וכ׳ sufferings which cleanse the entire body of man; ib. ממרקין כל עונותיו וכ׳ wash away all sins of man; Yalk. Ex. 339; Yalk. Deut. 850. Yoma 86a מיתה מְמָרֶקֶת death finishes the atonement (v. supra); Y. Snh. X, 27c bot. מיתה ממרקת שליש death removes the last third of sins; a. fr.—Y. Keth. VI, beg. 30c (in mixed dict.) ולא מְמָרֵק לה פורנה and does not pay off the entire dowry.—Sabb. 33a, v. supra.

*Hof.* הוּמְרַק *to be washed off, cleansed.* Snh. 92a ות׳ סידו Ar. s. v. סר 3, ed. Koh., v. מָקַק *Hof.*

מָרִיק, מְרַק ch. same, *to polish; to cleanse.* Targ. Is. XXI, 5 (ed. Wil. מְרִי *Pa.*). Targ. Y. II Lev. XXVI, 43.—[Y. Bets. I, 60d שחק הוא מרק קונדיטון, read: שחיק מר קוניְדִיטוֹן, v. R. N. to Alf. Bets. I, 7; v. קוֹנְדִיטוֹן.]

*Pa.* מָרֵיק same, *to cleanse, clear, finish.* B. Mets. 15a

(in a deed of sale) ואשפי ואדכי ואמריק וכ׳ (v. Rabb. D. S. a. l. note 6) and I will satisfy (all claimants) and clear and clean the property &c. Yalk. Is. 352 מְמָרְקָא לה to pay it, v. שְׁבַק. — Y. Keth. VI, beg. 30c, v. preced.—[Targ. Prov. III, 11 תמריק, read: תְּמַיֵּיק; ib. XIX, 28 ממריק Ms., read: מְמַיֵּיק; v. מוּק.]

*Ithpa.* אִתְמְרִיק, *Ithpe.* אִתְמַרִיק 1) *to be scoured.* Targ. O. Lev. VI, 21.—2) (denom. of תמרוק) *to be used for toilet*; (of persons) *to be perfumed.* Targ. Y. Ex. XXX, 32.—[אתמורק, Targ. II Kings IV, 35, v. מְקַק.]

**מָרָקָא** m. (preced.; cmp. מְרוֹקָא) *yellowish, pale.* Yeb. 80a שיכרא מ׳ pale (diluted) beer; (Rashi, another opin.: *strong* beer).—חמרא מ׳ *diluted wine.* Gitt. 69b, opp. חיורא. Erub. 29b.—[B. Mets. 47b Ar., v. מָרוֹקָא I.]

**מָרָקָה** f.(preced. wds.) *a sort of earth used for polishing* (cmp. גְּרִיגְשָׁתָא in Targ. Y. Lev. VI, 21). Mikv. IX, 2 (Barten. מָרַיְקָא); Tosef. ib. VI (VII), 13 של מָרַיְקָה water mixed with *marekah.*—[Y. Bets. I, 60d top משום מרקה, read: מְרַקְּחָה, v. רָקַח.]

**מֶרְקוּלִיס** pr. n. *Mercurius*, name of the Roman divinity, identified with the Grecian *Hermes*; esp. *a statue* or *way-mark dedicated to Hermes* (v. Lübker Reallex. s. vv. Hermes and Hermae). Snh. VII, 6 הזורק אבן למ׳ זו היא עבודתו casting a stone on a *merculis* (*hermaeon*), that is the way of worshipping it. Ib. 64a א״ל מ׳ היא they said to him, it was a *merculis* (at which you cast a stone). Ib. הזורק אבן במ׳ תנן the Mishnah reads, he who casts a stone *on* a *m.* Ab. Zar. IV, 1 שלש אבנים . . . בצד מ׳ וכ׳ if three stones near one another are found by the side of a *m.*, they are forbidden for use. Ib. 50a אבנים שנשרו מן חמ׳ stones which have fallen off a *m.*—Tosef. ib. VI (VII), 13 מ׳ וכל מה שעליו אסור a *m.* with all that is on it is forbidden. Ib. 15, sq. (also מֶרְקוּלֵס). Ab. Zar. l. c. עיקר מ׳ the original statue of, or heap of stones for, Mercurius, opp. to מ׳ קטון a heap of three stones by its side; a. fr.—Abbr. בית ק׳.—קוּלִיס *a way-mark dedicated to M.* (consisting of two stones with a third across the top). Ib.; B. Mets. 25b (Ms. H. מרקוליס).

**מַרְקוּעַ** I f., *pl.* מַרְקוּעָן (רָקַע; cmp. רָקִיק) *thin cakes, wafers.* Y. Taan. IV, 69a [read:] טור שמעון חזה מפרק . . גרבין דמ׳ ללקוטריא כל וכ׳ . . the town of Tur Simon used to distribute three hundred *griva* (of flour in) wafers among the poor on every Sabbath eve (v. לָקִיט I); Lam. R. to II, 2 גרבי דמ׳ בכל ערובה לאילין קיטיא . . . Ar. Compl. ed. Koh. (defective in eds.).

**מַרְקַע, מַרְקוּעַ** II c. (רָקַע *Pa.*) *piece of cloth, patch.* Y. Snh. IV, 22b top איתקלקה מַרְקוּעָךְ thy patch is peeling off, i. e. thy ignorance is laid bare. B. Bath. 20a חזי למ׳ דלבושא Ms. H. a. Ar. (ed. לקריעה) can be used for a patch on a garment.—*Pl.* מַרְקָעִין, מַרְקִיעִין, מַרְקָעָן. Lam. R. to I, 1 רבתי (זחד כותי) עשרים וארבע מרקועין (some ed. מרקע), v. מַרְדְּעָא; Y. Maas. Sh. IV, 55b bot. מרקען ed. Amst. (ed. Krot. מִקְרָעָן), v. אִיסְטָוָא II.

**מרקוש,** Tosef. Sabb. XIV (XV), 2, v. טַרְפֵּשׁ.

**מָרָקָח** m. (b. h.; רָקַח) *aromatic herb.*—*Pl.* מָרָקָחִים. Pirké d'R. El. ch. XXV; Yalk. Gen. 84 בית המ׳ drug-store.

**מִרְקַחַת** f.(b.h.; preced.) *druggist's preparation, drug; poison.* Gen. R. s. 10 ('Rashi': מֶרְקָחוֹתָיו, pl. of מִרְקָחָה), v. סַם.

**מֶרְקַחְתָּא** f. (preced.) *a spiced dish.* Lam. R. introd. (R. Abbahu 2) (ref. to Ez. XXIV, 10) חזית גופן תוסס כהדא מ׳ their bodies were bubbling (hot with grief) like a spiced broth; Yalk. Ez. 363.

**מרקית,** Y. Bets. I, 60d top, read: מְרַקְּחַת, v. רָקַח.

**מַרְקַע,** v. מַרְקוּעַ II.

**מָרַר** (b. h.) 1) *to drip;* 2) (cmp. אָרַס) *to be bitter.*—V. מרור, מַר, מוֹר, מָרוֹר &c.

*Pi.* מֵרַר *to make bitter*; *to afflict.* Pes. X, 5 מרור על שום שמֵרְרוּ המצרים וכ׳ we eat bitter herbs in memory of the Egyptians embittering the lives of our fathers in Egypt. Cant. R. to I, 13 (play on מֹר, ib.) אברהם מְמָרֵר עצמו וכ׳ Abraham afflicted himself and plagued himself with sufferings; ib. to III, 6; a. e.

*Hif.* הֵמַר same. Gen. R. s. 98 (play on וימררהו, Gen. XLIX, 23) שהֵמִירוּ שה׳ לאחיו who made his brothers suffer; שהֵמִירוּ לו אחיו whom his brothers made suffer; שהֵמִירָה לו אדונתו who made his mistress suffer; (v. Matt. K.) whom his mistress made suffer. Sabb. 88b (play on צֹרֶר המֹר, Cant. I, 13) אע״פ שמיצר ומימֵר לי וכ׳ although my Beloved decrees anguish and suffering for me; a. e.

*Hithpa.* הִתְמָרֵר, *Nithpa.* נִתְמָרֵר *to become sticky and bitter* from handling myrrh. Cant. R. to I, 13 כל . . . ידיו מִתְמָרְרוֹת (Matt. K. מִתְמוֹרְרוֹת, *Hithpol.*) whoever plucks it (myrrh), gets his hands sticky (and bitter). Num. R. s. 13 (play on מוֹרִי, Cant. V, 1) נִתְמָרְרוּ בגלות וכ׳ they became bitter (affected with sin) in captivity, and were sweetened (atoned for their sins) by martyrdom.

*Hithpalp.* הִתְמַרְמֵר, *Nithpalp.* נִתְמַרְמֵר *to get excited* (in battle); *to be enraged.* Pesik. R. s. 29-30-30 (ed. Fr., p. 140a) מיד היה מִתְמַרְמֵר וכ׳ at once he became enraged and kicked it (the missile) &c. Ib. נתמ׳ לצאת he was excited in rushing out.

**מְרִיר, מָרַר** ch. same, *to be bitter; to grieve, mourn.* Perf. מַר, imperf. יֵמַר, יֵימַר. Targ. Is. XXIV, 9. Targ. I Sam. XXX, 6; a. fr.—Targ. Zech. XII, 10 ויֵימְרוּן, v. infra.

*Pa.* מָרַר *to embitter, aggrieve.* Targ. Ruth I, 13 תְּמָרְרוּן (ed. Amst. תְּמֵרוּ). Targ. Y. I Deut. XXXII, 32 מְמָרְרִין (some ed. מְמָרְרָן; Y. II מַרְרָן).

*Af.* אַמְרֵר, אַמַּר 1) same. Targ. Ruth I, 20 (not אַמַּר). Targ. Ex. I, 14; a. e.—2) *to arrange mourning.* Targ. Zech. XII, 10 כבא דמָמְרִין וכ׳ . . ויימרון they shall arrange mourning for him, as is arranged for &c. (v. infra).—[אָמְרָרוּ, v. *Ithpa.*]

*Palp.* מְרַמֵּר, מְרַמֵּיר *to aggrieve.* Targ. Prov. XVII, 25. Targ. Y. I Gen. XLIX, 23 ממררו, read: מְרַמְּרוּ; (Y. II אַמְּרוּ, read: אַמַּר *Af.*).

*Ithpa.* אִתְמָרֵד 1) *to be enraged, fight.* Targ. O. Gen. l. c. (Var. אָמְרָרוּ, v. Berl. Targ. O. II, p. 18; oth. ed. אַמְּרוּ *Af.*).—2) *to mourn.* Targ. Zech. l. c. Var. (v. Lag. Proph. I, p. XLII).

**מָרָר** m. (preced. wds.) 1) *bitterness; trouble;* מ׳ *bitter-*

*ly.* Esth. R. to III, 9 (ref. to Is. XXXIII, 7) וכל צבא .. בוכים במ׳ all the hosts on high weep bitterly.—2) *sin.* Cant. R. to V, 5 (play on מור עבר, ib.) מְרָרִי עבר על he passed over (pardoned) my sin.—*Pl.* מְרָרִים. Ib. מ׳ דגזר כורש וכ׳ troubles,—when Cyrus decreed and said &c. Ib. מ׳ שאמרתי לעגל וכ׳ sins,—when I said of the calf, these are thy gods &c.

**מְרָרָא, מָרֵר, מָרָר** ch. same, 1) *trouble.* Snh. 19ª אגב מְרָרֵיהּ in his trouble (excitement of mourning).—במ׳ *bitterly.* Targ. Esth. VI, 1; a. fr.—2) *curse.* Targ. O. Num. V, 24; 27, v. מְרִירוּ.—3) *bitter herb.*—*Pl.* מְרָרִין. Targ. O. Ex. XII, 8; a. e.; v. מְרוֹרָא.

**מְרָרִיתָא** f. ch., *pl.* מְרָרִיָּתָא =h. מָרוֹר, *a bitter herb,* prob. *succory.* Succ. 13ª הני מ׳ דאגמא וכ׳ that succory of the marsh. Ib. הני מ׳ סתמא שמיריהו וכ׳ the name of that plant is plain *m'raritha,* and the reason why they name it *'m.* of the marsh' is, because it is frequent in marshes. Pes. 39ª (expl. מרור) מ׳ דאגמא Ms. M. (ed. only מרירתא, read מרורי). Ib. תוח מהדר אמרירתא ed. (corr. acc., as in Tosaf. to Succ. l. c.; Ms. M. 2 אמְרָרְיָתָא דדברא) took pains to get *m'raritha* (of the field). Ḥull. 59ª top עיקרא דמרידתא ed. (read as Tosaf. to Succ l. c. דמררירתא; Ar. דנורירתא) the root of &c.

**מְרָרָה,** v. מְרוֹרָה.

**מְרַרְתָּא,** v. מְרָרִיתָא.

**מָרֵשׁ, מָרֵשָׁא,** v. מָרִישׁ, מָרִישָׁא.

**מְרַשְׁוָתָא** f. pl. (Syr. מרשותא, מרשתא, P. Sm. 401; רשש) *mortars.* Y. B. Bath. II, 13ᵇ bot. [read:] מרחקא אילין מ׳ מכוהלידה וכ׳ (v. Mus. in Ar. s. v.; ed. מרשותיה, read: וָתָה...) to remove those mortars from the walls &c. [Comment. *saw-mill* (v. מָרִישָׁא)—which corresponds neither to form nor to context.]

**מורשיא, מרשיא,** v. כרפונה.

**מָרַת,** v. מִירַת.

**מָרָתָה, מָרְתָא, מָרְתָה,** v. מר IV.

**מרתהן,** Ex. R. s. 51 שמואל בר מ׳, read: מָרְתָה or מָרְתָא.

**מַרְתּוֹקָא** m. (רתק) 1) [*knuckles,*] *fist.* Targ. Y. Ex. XXI, 18.—2) *a blow with the fist.* Y. M. Kat. III, 83ᵇ (ed. Krot. מַרְתֵּיקָא); Y. Snh. VII, 25ᵇ top.—3) *knocker* at the door. Ib.ᵈ top [read:] מאן דעליל ידוב ליה חד במרתוקה whoever entered (the bath-house) struck him with the knocker, v. נְתִיקָה ch.—V. מַרְתֵּק.

**מַרְתְּחָא** f. (רָתַח) *frying pan.* Targ. Y. Lev. II, 7; VII, 9 (h. text מרחשת).

**מַרְתִּיפָא,** v. מַרְחֵפָא.

**מַרְתִּיקָא,** v. מַרְתּוֹקָא.

**מָרְתָכָא** m. (Pers. *murtakh,* older form of *murdah,* v. מוּרְדָקָא) *litharge,* dross formed during the purification of silver from the lead with which it is combined. Gitt. 69ᵇ. Ib. 86ª.

**מַרְתֵּק** m. (רָתַק) *store-room, cellar* where vessels are stored in rows and layers. Pes. I, 1 שתי שורות על פני כל מ׳ the two rows of piled vessels in front of the cellar. Snh. 108ª מ׳ של חומץ a store-room for vinegar. Lev. R. s. 24, end; a. fr.

**מַרְתֵּי׳, מַרְתְּפָא** ch. same.—*Pl.* מַרְתְּפַיְיא, מַרְתְּפַיָּרִת, מִרְתְּחֵי׳. Targ. I Chr. XXVII, 27 (h. text אֹצְרוֹת).

**מַרְתֵּק** m.=מַרְתּוֹקָא, *blow.* Gen. R. s. 51 (expl. 'from the Lord', Gen. XIX, 24) כמ׳ מן גבר as (we say), 'a blow from a strong man'; Yalk. ib. 85.

**מְשֵׁי־,** v. מִ־.

**מְשָׁא,** v. מְשֵׁי.

**מַשָּׂא** m (b. h.; נָשָׂא) 1) *carrying.* Kel. I, 1 מטמאין במ׳ make the carrier unclean. Ib. 3 ששוה מַגָּעוֹ לְמַשָּׂאוֹ the touch of which has the same effect as the carrying of it; a. fr.—2) מ׳ ומַתָּן *carrying and giving, business, dealings; worldly affairs; intercourse.* Sabb. 120ª במ׳ ומ׳ in worldly affairs, opp. בדברי תורה. Kidd. 35ª איש דבר מ׳ ומ׳ a man (has the protection of the law) because he is engaged in business. Yoma 86ª מַשָּׂאוֹ ומַתָּנוֹ וכ׳ his dealings with men; a. fr.—Kidd. 30ᵇ כל משאו ומתנו בך he (the tempter) will always be busy with thee.—3) *burden.* Tanḥ. B'midb. 2, v. מַשּׂוֹא.—Trnsf. *burden of prophecy.* Gen. R. s. 44 עשרה לשונות נקראת נבואה...מ׳ וכ׳ prophecy goes by ten names: 'vision'... 'burden' &c.; ib. רבנן אמרי מ׳ כמשמעו וכ׳ the Rabbis say, the severest of all is *massa,* as its name indicates (burden) &c.; Cant. R. to III, 4; a. e.—*Pl.* מַשָּׂאוֹת. Gitt. 71ª ומתנות מ׳ business transactions.

**מֶשָׁא,** v. מֵישָׁא.

**משא,** Pes. 111ᵇ כרו מ׳, v. פְּרוּמְשָׁא.

**מַשָּׂאוֹי,** v. מַשּׂוֹא.

**מְשָׁאכָה** m. (מְשַׁךְ) *stretching.* B. Bath. 73ᵇ מ׳ דצואריה וכ׳ (Ms. M. בֵּי מְשָׁכָא) the length of its neck when stretched was &c.

**מְשָׁאֲלָה** f. (b. h.; שָׁאַל) *request, prayer.*—*Pl.* מִשְׁאָלוֹת. Num. R. s. 11 יחנך במִשְׁאֲלוֹתֶיךָ 'be gracious unto thee' (Num. VI, 25) by granting thy prayers (beyond deserts); Sifré Num. 41; Yalk. ibid. 710.

**מְשָׁאַר** m. constr. (שְׁאַר) *the rest of, others.* Targ. Y. II Ex. XXXV, 34 מ׳ אומניא the other mechanics. Targ. Y. Num. XIX, 3 מ׳ בעירן other (not dedicated) animals.

**מְשָׁאֲרָא,** v. מֵישְׁרָא I.

**מְשָׁאֶרֶת** f. 1) (b. h.; שָׁאַר *to swell, rise*; cmp. שְׁאוֹר) *baking trough* or *dish.* Tanḥ. Vaëra 14 (ref. to Ex. VII, 28) אימתי מ׳ מצויה וכ׳ when is the trough near the oven?—2) (שָׁאַר *to remain*) *remainder.*—*Pl.* מִשְׁאָרוֹת. Mekh. Bo s. 13 (ref. to משארתם, Ex. XII, 34; v. Targ.) אלו שירורי מצה

ומרור that means the remnants of the unleavened bread and the bitter herbs (of the Passover meal); Tanḥ. Bo 8.

**מְשָׁבָא** m. (נְשַׁב) *bellows.* Targ. Jer. VI, 29 מְשַׁב constr.

**משבוג**, v. מוֹשָׁב.

**מְשַׁבְּחָא** m. (שְׁבַח) *singer.*—*Pl.* מְשַׁבְּחַיָּא, מְשַׁבְּחַיִן. Targ. I Chr. IX, 33. Targ. Jer. XV, 17 (h. text משחקים).

**מְשַׁבָּקָא** I m. (שְׁבַק) *divorcer, former husband.* Y. Keth. XI, 34[b] bot. שכונת דמְשַׁבָּקִי the neighborhood of my first husband.

**מְשַׁבְּקָא** II, **מַשְׁבַּקְתָּא** f. (preced.) *divorced wife.* Targ. Y. Lev. XXI, 7 Ar. (ed. מפטרא). Targ. Y. Num. XXX, 10 Ar. (ed. מתרכא).—Gen. R. s. 17 מַשְׁבַּקְתֵּיהּ אנא I am his divorced wife; Lev. R. s. 34. Ib. עם מַשְׁבַּקְתָּךְ with the woman thou hast divorced; Yalk. Lev. 665 לְמִישַׁבַּקְתָּךְ; a. e.

**מַשְׁבֵּר** m. (b. h.; שָׁבַר) [*orifice of the matrix,*] (in Talm.) *travailing chair.* Kel. XXIII, 4. Gen. R. s. 72; Y. Ber. IX, 14[a] bot. ביושבת על חמ׳ when she is seated on the travailing chair; a. e.

**מַשְׁבְּשָׁתָא** f. (שְׁבַשׁ) *a faulty version, a rejected Boraitha,* opp. מְתָרַצְתָּא. Gitt. 73[a] (ref. to Tosef. ib. VII (V), 2) כיון דקשיא . . . ומ׳ הרא since there is a contradiction between the first and the second clause, it could not have been discussed at college (or an attempt to harmonize would have been recorded), and (therefore) it is to be rejected. Sabb. 121[b]; a. fr.

**מְשַׁדְּרָתָא** f. (שְׁדַר) *sending.* Targ. Esth. IX, 22 מְשַׁדְּרַת quot. in Levy Targ. Dict. (ed. לשדרא).

**מֹשֶׁה** (b. h.) pr. n. m. *Moses,* 1) the law-giver, often מ׳ רַבֵּינוּ M. our teacher. Ber. 3[b]. Sot. 12[a]; a. v. fr.—Y. Taan. IV, beg. 67[b], a. e. מ׳ דאנא וכ׳ by Moses, I will look (at the priests) and not be diverted. Y. Dem. IV, 24[a] top בדין הוא מימר מ׳ דאנא וכ׳ will he (R. Ḥaggai) in this case, too, say, by Moses, I know the reason? Said he, by M. &c.; a. fr.—Bets. 38[b] מ׳ שפיר קאמרית by Moses, art thou right? (Rashi).—Trnsf. *great scholar (that thou art)*!, (mostly ironically). Ḥull. 93[a]. Sabb. 101[b] מ׳ שפיר קאמרת great scholar, art thou really right?; Bets. l. c. (v. supra); a. fr.—2) *M. Bar 'Atsri,* father of R. Huna. B. Bath. 174[b] מ׳ בר עצרי (Ms. M. עצורי); Arakh. 23[a].

**מַשְׁדּוֹ** (tradit. pronunc. מַשְׁהוּ) m. (=מַה שְׁהוּ, v. הוּא) *anything, the least portion, minimum.* Targ. Y. Num. XXXV, 16.—Sifré Num. 160 תברזל ממית במשהוא an iron weapon may wound fatally, be it ever so small of size. Pes. 11[b] שעה ומ׳ an hour and a fraction of an hour. Ḥull. 102[b] במ׳ when one eats ever so little of it, opp. בכזית; (ib. top בכל שהוא). Ib. במ׳ בשר וכ׳ when one eats a little of each, flesh, sinews and bones (so as to make up the size of an olive when combined); a. v. fr.—*Pl.* מַשְׁהוּרִין. Erub. 87[a] ושני מ׳ and two fractions, i. e. ten and a fraction high, and two and a fraction wide.

**משדיג**, v. מָשְׁמַדִּיג.

**מַשָּׂא** (מַסּוֹי) מַשָּׂאוֹי, מַשּׂוֹי, m. (b. h. נָשָׂא; מַשָּׂא) *burden, load.* Y. Dem. II, 22[d] top אין כל א״י עושה מ׳ וכ׳ (not עשור) the whole of Palestine does not produce one load of raisins. Ib. [read:] ואין כל א״י עושה מ׳ אחד של צימוקין does the whole of Palestine not produce &c.? But thus he said to us, no single place in Palestine produces &c. Sabb. 92[a] המוציא מ׳ למעלה וכ׳ he who transfers a load from one territory to another at a height from the ground of more than ten handbreadths. Erub. 22[a] (ref. to אל פניו, Deut. VII, 10) כאדם שנושא מ׳ על פניו וכ׳ like a man who carries a burden (hanging down) over his face, and is anxious to throw it off; Yalk. Deut. 846 כאדם שיש לו מ׳ (add: על פניו; Ms. O. Erub. l. c. מַסָּוֶה). Midr. Till. to Ps. XXXVIII (ref. to Ezra IX, 6) לאדם שהיה...והמ׳ עליו like a man wading through a river, his feet sinking into the ground and a load on his head &c.; a. fr.—*Pl.* מַשָּׂאִין. Y. Dem. II, 22[c] חביא שלשה מ׳ וכ׳ if one brings three loads of provisions at a time, he is not yet considered a huckster (חגר).—Trnsf. *care, interest.* Y. Ber. III, beg. 5[d] אין לו מי שישא מַשָּׂאוֹ he has none to take from him his duty (of burying a dead relative).—*Pl.* as ab. Num. R. s. 1, beg. משלח...שירהו נושאים מַשָּׂאֵיהֶם he sends important men...to attend to their (political) affairs; (Tanḥ. B'midb. 1 מַשָּׂאָם; ed. Bub. מַשָּׂאָן).—מ׳ פנים (v. נָשָׂא) *respect of person, partiality.* Ab. IV, 22; Y. Snh. VI, end, 23[d], sq. מ׳ פ׳ ומקח וכ׳ partiality and bribe-taking. Yeb. 79[a] וכי מ׳ פ׳ יש בדבר was there partiality shown in that case?; Snh. 104[b]; a. fr.

**מַשּׂוֹאָה** f. (b. h. מַשָּׂאָה; נָשָׂא) *signal,* esp. *fire signal* announcing the New-Moon.—*Pl.* מַשּׂוֹאוֹת. R. Hash. II, 2, sq. היו משיארין מ׳ they raised signals (at the stations); Tosef. ib. II (I), 2 משיארין משו׳ ed. (ed. Zuck. מסיעין מסעיות, מסעות; Var. מסיארין מסואות); a. e.

**מַשּׂוֹאָה** f. (b. h.; שָׁאָה) *desolation.*—*Pl.* מַשּׂוֹאוֹת. Midr. Till. to Ps. LXXIV, 3 חפעמים שאמרת לנו . . חרי הם עשויות מ׳ the steps (pilgrim's roads) of which thou hast said to us (Deut. XVI, 16) ..., behold they have become desolations; Yalk. ib. 809.

**משובן**, Bekh. 44[b], v. אֶשֶׁךְ a. שַׁעְבֵּז.

**מְשׁוֹרְרָא*** m. (שְׁוַר; v. שׁוֹר) [*jumper,*] *rover, free-booter.*—*Pl.* מְשׁוֹרְרֵי. Ab. Zar. 70[a] bot. רוב מ׳ ישראל Ar. (Ms. M. שיירי, read שוורי; ed. גנבי) the majority of rovers (around Pumbeditha) are Jews.

**מַשְׁוַרְתָּא*** f. (שְׁוַר) *stirrup* (for jumping on an animal's back). Snh. 64[b] כמ׳ דפוריא like the stirrup (a ring suspended from a frame) thrust over a bonfire on Purim, Ar. (Rashi: 'like the children's *leaping* over a bonfire').

**מְשׁוּחַ**, v. מָשַׁח I.

**מָשׁוֹחַ** m. (מָשַׁח II) *surveyor.*—*Pl.* מָשׁוֹחוֹת. Erub. IV, 11, v. מָצָה. Kel. XIV, 3 יתדות חמ׳ the surveyors' marking pins; Tosef. ib. B. Mets. II, 3 שלשלת של מ׳ their measuring chains; Tosef. ib. B. Mets. II, 3 מדידות.

מְשׁוֹחָאָה ch. same. B. Mets. 107b.

מָשׁוֹט m. (b. h.; שׁוּט) *oar*. Zab. IV, 3.—*Pl.* מְשׁוֹטִין. B. Bath. 73a ed. (Mss. מְשׁוֹטוֹת, v. Rabb. D. S. a. l. note).

מְשׁוֹטָא, מָשׁוֹם ch. 1) same. Targ. Ez. XXVII, 29.—*Pl.* מְשׁוֹטִין. Ib. 6.—2) *light ship*.—*Pl.* as ab. Targ. Is. XLIII, 14 (h. text רִיחִים!).

מַשּׁוֹי, v. מַשָּׂא.

מָשׁוּךְ m. (מָשַׁךְ) *one who has his prepuce drawn forward* in order to disguise the sign of the covenant. Tosef. Sabb. XV (XVI), 9; Y. Yeb. VIII, 9a top המושך (corr. acc.). Bab. ib. 72b מ׳ דאוריתא that a *mashukh* must be circumcised again is a Biblical injunction; a. fr.—*Pl.* מְשׁוּכִין. Y. Yeb. l. c.

מְשׁוּכָה f. (b. h.; סָכַךְ=שָׂכַךְ) *hedge, a hedged-in place, fold*.—*Pl.* מְשׁוּכוֹת. Tosef. Ohol. XVIII, 12 (ed. Zuck., a. R. S. to Ohol. XVIII, 10 משיכות; ed. Zolk. משונית).

מְשׁוּלַּחַת f. (שָׁלַח) *a divorced wife taken back after being married to another man* (against the law, Deut. XXIV, 4). Nidd. 69b מ׳ בת the daughter of a woman illegitimately remarried.

מְשׁוּלָּשׁ m. (b. h.; מְשֻׁלָּשׁ; denom. of שָׁלֹשׁ); *pl.* מְשׁוּלָּשִׁים, מְשׁוּלָּשִׁין 1) *developed to one third of the full growth*. B. Mets. V, 4.—2) *group of three*. Y. Shebi. I, 33b חשבון מ׳ the quantity (of one cake of figs) for each three trees out of nine.

מְשׁוּמָּד m. (שָׁמַד) *one deserving extinction*; (interch. in edd. a. mss. with מוּמָר q. v.) *open opponent to Jewish law, apostate*. Y. Snh. X, end, 29d משום קדשי מ׳ it comes under the category of dedicated sacrifices of an apostate (which cannot be offered, but are forbidden for private use). Y. Pes. VII, 34c bot. חמ׳ בהוריה a heretic inasmuch as he opposes the decisions of the Supreme Court (v. מָמְרָא II). Y. Hor. III, 48b bot. גר ומ׳ מ׳ קודם if a proselyte and a (penitent) apostate ask for charity, the apostate has the preference; a. fr.—[Y. Snh. III, 21b top חד מ׳, v. הָאַסְטוּ.]—*Pl.* מְשׁוּמָּדִים. R. Hash. 17a Ms. M. (missing in ed.). Sifra Vayikra, N'dab., ch. II, Par. 2; a. e.

מְשׁוּמָּדוּת f. (preced.) *apostasy*. Pes. 96a Ms. M. (ed. המרת דת), v. הֲמָרָה; Yalk. Ex. 211 משמדות פסולות (read: משומ׳ פוסלת).

מְשׁוּמָּשָׁא, מְשׁוּמָּשָׁנָא m. (שִׁמֵּשׁ) *servant, attendant*. Targ. Num. XI, 28; a. fr.—*Pl.* מְשׁוּמָּשָׁנִין, מְשׁוּמְּשִׁין. Targ. I Kings X, 5 מְשׁוּמָּשָׁנוֹהִי (ed. Lag. ניה..., corr. acc.).—Koh. R. to I, 3 והוה ר׳ אמר למשמשנוהי and Rabbi asked his waiters; Lev. R. s. 28 לְמְשַׁמְּשָׁנוֹי.

מְשׁוּמָּת m. (denom. of שַׁמְתָּא) (*be*) *excommunicated*. Sabb. 67a (in an incantation).

*מְשׁוּנִית f. (next w.) *grotto*. Tosef. Ohol. XVIII, 12, v. מְשׁוּפָּה.

מְשׁוּנְיָתָא f. (denom. of שִׁנְיָא *tooth*) 1) *jaw*. Erub. 100a דדמו כמ׳ (some ed. ניתה...; Ms. M. כי שִׁנְיָתָא) if the roots on the surface are shaped like a jaw-bone (Rashi: 'rocky crag', v. infra).—2) *cliff; bluff; grotto*. Gen. R. s. 10 מ׳ דימא וכ׳ the bluffs at Caesarea; (Koh. R. to XI, 1 שונייתא; ib. to V, 8 שונתא).—Taan. 23a אהדרא ליה מ׳ a grotto formed around him; Midr. Till. to Ps. CXXVI. B. Mets. 108b אפסיק מ׳ if a craggy mound separated the fields. Ib. 109a אהדר ליה מ׳ he surrounded the fields with an embankment.

מַשּׁוּפֵי f. (נְשַׁף) *blowing*. Yalk. Ps. 864, v. מַנְעוּרֵי.

מְשׁוּפָּשׁ m. (transpos. of מפושפש, v. פְּשָׁפֵשׁ; cmp. בֶּסֶךְ. בְּסַכְסַךְ for סבסך) *small side-door, passage-way* (v. Tam. III, 7). Zeb. 82b דרך מ׳ (Ms. K. משובש) by the way of small passages in the loft (v. Midd. IV, 5 quot. s. v. לוּל). Men. 27b דרך מ׳ by breaking through a side entrance (or walking in a zigzag as on winding stairs); [Rashi: = משובש, v. שָׁבַשׁ]; Yalk. Lev. 571 משופע (corr. acc.).

מְשׁוּקָע, v. שָׁקַע.

מְשׂוּרָה f. (b. h.) *m'surah*, a measure of capacity, one thirty-sixth of a Log. Ab. ch. VI (adopted fr. Ez. V, 11). B. Mets. 61b; B. Bath. 89b.—Sifra K'dosh. Par. 3, ch. VIII במ׳ זו זיר הגדול 'in measure' (Lev. XIX, 35) that means you must leave a large crest (in dry measure), v. זִיר.

מְשׂוּרְיָא f. (שור) *journey*.—*Pl.* מְשׂוּרָיָן. Targ. Y. I Num. XXI, 1.

מְשׁוֹרֵר m. *singer*, v. שִׁיר I.

מָשׁוֹשׁ m. (מוּשׁ or שָׁשַׁשׁ; cmp. הָשׁוֹשׁ) *groper, slow walker*.—*Pl.* מָשׁוֹשׁוֹת. Y. Peah VIII, beg. 20d, v. מוּשׁ h.

מְשֻׁזָּב, מְשֻׁזָּבָא, etc., v. sub מְשֻׁיָּר.

מָשַׁח I (b. h.) *to stroke, smear*; esp. *to anoint; to install in office by anointing*. Ker. 5b מושחין את המלכים כמין נזר וכ׳ in anointing kings you draw the figure of a crown with the oil on your finger &c., v. כִּי. Ib. אין מושחין מלך וכ׳ a king succeeding his father is not anointed; a. v. fr.—Part. pass. מָשׁוּחַ, *pl.* מְשׁוּחִים, מְשׁוּחִין. כהן מ׳ a high priest installed with the ceremony of anointing, contrad. to מרובה בגדים, v. מְרוּבֶּה. Hor. III, 4; Meg. I, 9 אין בין כהן מ׳ בשמן וכ׳ there is no difference between the anointed and the unanointed high priest except &c. Sifré Tsav, Par. 3, ch. V; a. fr., v. מְשִׁיחַ.—מָשׁוּחַ מלחמה the priest anointed as the chaplain of the army. Yoma 72b; a. fr., v. מָשִׁיחַ.—Pesik. R. s. 8 מ׳ מלחמה, v. מָשִׁיחַ end. Hor. 12a, v. יָמִין. Ib. 11b מלכי בית דוד מ׳ וכ׳ the kings of the house of David are anointed kings, those of Israel are not installed by anointment; a. fr.

*Nif.* נִמְשַׁח *to be anointed*. Ib. יהוא לא נ׳ וכ׳ Jehu would not have been anointed but for the contest of Joram's followers. Ib. וממנו היה נִמְשָׁח המשכן וכ׳ with that oil (prepared by Moses) were anointed the Tabernacle &c.;

Y. Sot. VIII, 22c. Num. R. s. 12 עד שנִמְשְׁחוּ כולם until all the vessels were anointed; a. fr.

**מָשַׁח** ch. same. Targ. O. Gen. XXXI, 13. Targ. Ps. LXIV, 4 (Ms. מתח); a. fr.—Part. pass. מְשִׁיחַ. Targ. II Sam. I, 21; a. e.—Ker. 5b והוא דמשיח וכ׳ (not דמשת) that son of the high priest that was anointed was high priest &c.; Hor. 11b אי הוה משיח וכ׳.

*Ithpe.* אִיתְמְשַׁח *to be rubbed with oil, perfumed.* Targ. Am. VI, 6.

**מָשַׁח** II *to stretch, measure.* Denom. מְשׁוֹחַ, מְשִׁיחָה.

*Hif.* הִמְשִׁיחַ *to draw the outlines.* Yalk. Num. 719 עומד והַמְשִׁיחַ בה stood there drawing (the pattern of the candlestick).

**מָשַׁח** ch. same. Targ. Y. Gen. X, 25. Targ. Ez. XL, 5; a. fr.—Sabb. 19a נִימְשַׁח וניתיב ליה נימשח ונשקול מינייה Ms. M. (ed., v. מְשָׁאָה II) let him measure when giving it out and again when receiving it back. B. Mets. 107b לא תִּרְמְשָׁתִינְהוּ כלל Ms. M. (ed. תרמשתנו) do not measure (survey) at all.

**מָשַׁח** III, **מִשְׁחָא, מִישׁ׳** I m. (מְשִׁישׁ I) 1) *oil, fat.* Targ. Num. VII, 13. Targ. Ex. XXIX, 7; a. fr.—Y. Maas. Sh. IV, 54d bot. חוה לידה משח וכ׳ had oil which he took down to Acco (for sale). Ib. דהוא מִישְׁחָךְ וכ׳ (not מישחק, some ed. מישהא) that oil of thine at Beth M.—Ab. Zar. 37a דשרו מ׳ who permitted oil (of gentiles). Ib. 28a מ׳ דאווזא goose-fat; a. fr.—2) *resin.* Targ. Is. XLI, 19 אעץ דמ׳ *pine-wood* (h. text עצי שמן, v. דדנין).—Succ. 40a, v. מְשָׁחָן. Gitt. 69b, v. כּוּפְרָא II.

**מָשַׁח** IV, **מְשָׁחָא, מְ׳** II m. (מְשָׁח II) *measure, length.* Targ. II Chr. IV, 2 חוט מ׳ measuring line; a. e.—[Targ. I Kings VI, 25 משחא חדא, v. מְשָׁחָא.]—B. Bath. 145b עתיר משח rich in things that are measured (corn &c.).—Sabb. 19a במ׳ ניתיב וכ׳ let him give it out (for washing) by measure &c., v. מְשַׁח II.—V. מְשָׁחָא.

***משחביב,** Targ. Is. XXXIV, 4 ed. Lag., Ar. s. v. שחביב, absent in ed., a corrupt Massoretic gloss, perh. משחבש׳, v. Berl. Mass., p. 142.

**מָשְׁחָה** f. (b. h.; מָשַׁח I) *official distinction, official emoluments.* Y. Bicc. II, 64d (ref. to Num. XVIII, 8) למ׳ לגדולה למ׳ וכ׳ *l'moshḥa* means for official distinction, for anointing (the body) &c., v. הִדְלָקָה; Zeb. 28a, a. e. למ׳ לגדולה וכ׳ *l'moshḥa* means for distinction, as kings eat.

**מִשְׁחָה** f. (b. h.; v. preced.) 1) *anointing, official installation*; שמן המ׳ the oil used for installation. Hor. III, 4; Meg. I, 9, v. מָשַׁח I. Tosef. Sot. XIII, 1 וצנצנת...גנז של שמן המ׳ (Josiah) removed out of sight the Ark ... and the bottle of the oil of installation (made by Moses). Hor. 11b היו שולקין וכ׳ ...ש׳ המ׳ in the oil of installation which Moses prepared, they boiled the roots of spices. Ib. נמעול מש׳ המ׳ Ms. M. (ed. omit המ׳) dare we desecrate the sacred oil (by using it for non-Davidic kings)? Ib. 12a ומי הוה ש׳ המ׳ did any oil for the installation exist (in the days of Joahaz)?; a. v. fr.—הר המ׳ (=b. h. הר הזיתים) *Mount of Olives.* R. Hash. II, 4; Tosef. ib. II (I), 2; a. fr.—[Sabb. 56b, quot. fr. II Kings XXIII, 13 הר המ׳, Ms. M. המשחית.]

**מִשְׁחָזֶת** f. (שָׁחַז) *whetting implement* of stone or wood. Kel. XVII, 17; Tosef. ib. B. Mets. VII, 10 מ׳ שיש בה בית וכ׳ a (wooden) whetter which has a receptacle for oil. Bets. 28a מ׳ של אבן a whetstone; מ׳ של עץ a wooden whetter; a. fr. [Ar. reads מַשְׁחָז.]

**מַשְׁחִית** m. (b. h.; שָׁחַת) *destroyer*, esp. *Mashḥith*, name of a demon of destruction. Deut. R. s. 3; Yalk. Deut. 853; a. e.; v. הַשְׁחֵת.—הר המ׳ Mount Mashḥith, v. מְשָׁחָה.

**מִשְׁחָן** m. (v. מְשָׁאָה I) *pine.* Succ. 40a עצים דמ׳ (Ms. M. דמישחא) wood of the pine-tree (used for torches).

**מִשְׁחָנָא** m. (preced.) *ointment, perfumed oil.*—*Pl.* מִשְׁחָנִין. Targ. II Esth. VI, 11 (ed. Vien. מַשְׁחָנִין); a. e.

**משחף,** v. מְשַׁח III.

**מְשָׁחָא, מְשַׁחְתָּא, מְ׳** f. (מְשַׁח II) *measure, length.* Targ. I Kings VI, 25 ed. Lag. (oth. ed. מְשָׁחָא *fem.*). Targ. Ex. XXVI, 2; a. fr.—Sabb. 74b אי קפיד אמ׳ if he is particular about a uniform length (of the chips). B. Mets. 107b לא תזלזל במ׳ (or במישְׁחָתָא, *pl.*) do not treat surveying lightly.—*Pl.* מְשָׁחָן, מְ׳. Targ. O. Num. XIII, 32 אינשן דמ׳ (h. text אנשי מדות).—מְשָׁחָתָא. Targ. Ez. XL, 28, sq.; a. e.—[משחתא *balance*, v. מְסָאתָא a. מְסַחְתָּא.]

**מַשְׁטוּחָא,** v. מַשְׁטָחָא.

**מִשְׁטִיחַ, מְשַׁטֵּחַ** m. (b. h. מְשָׁטָח; שָׁטַח) *spreading, grapes spread on the ground; spreading place.* Toh. X, 4 הנותן ... ומן המ׳ של ארמה he who puts in the press grapes collected in baskets or such as were spread on the (naked) ground; ib. מן המ׳ של עלים grapes spread on leaves. Tosef. ib. XI, 8. Y'lamd. to Num. VII, 1 ממלא מְשַׁטְּחוֹ he fills his spreading place.—*Pl.* מְשָׁטְחִין, מְשָׁטְחִין׳, מְשָׁטְטִי׳ *layers.* Sifré Num. 98 שהיתה עשירית מ׳ מ׳ the quails formed layers; Yoma 75b.

**מַשְׁטָחָא** ch. same. Targ. II Kings XVIII, 17 חקל מַשְׁטַח וכ׳ field where washers spread (their clothes).—*Pl.* מַשְׁטָחִין *layers.* Targ. O. Num. XI, 32 ed. Berl. (Var. מַשְׁטִיחִין, מְשַׁטְּחִין, v. Berl. Targ. O. II, p. 41; Ms. II מַשְׁטוּ׳; Y. מַשְׁטִי׳).

**מִשְׁטִיחָא, מְשַׁטֵּחַ,** v. preced. wds.

**מְשַׁטָּר,** v. מְסַטָּר.

**מְשָׁא, מְשִׁי** (cmp. מוּשׁ) 1) *to feel, touch.* Targ. O. Gen. XXVII, 22.—2) (with ידא) *to rub*, whence *to wash and dry*, esp. *one's hands* before and after meals. Ber. 46b מְשָׁי ידך wash thy hands. Ḥull. 107a מְשׁוּ ידיכו וכ׳ wash your hands in the morning. Ib.b ולא מְשֵׁית ידיך (not ירית) and didst not wash thy hands. Ib. ואנא מְשֵׁינָא and I should wash? Pes. 112a. Ned. 91a מַשְׁיָא ידיה וכ׳ she washed her husband's hands. Ib. למְמְשָׁא to wash; a. fr.—Sabb. 77b מַשְׁיָא כרעא וכ׳ was washing a foot in a basin of water. מָאשֵׁי, מְשִׁירְכָא. Kidd. 52b

מְשִׁיחָה II f. (מָשַׁח II) *band, cord,* esp. *flax rope for surveying.* Tosef. Erub. VI (V), 13. Kel. XXI, 3 בחוט ובמ' the string or the rope (of the saw). Tosef. Sabb. V (VI), 2 כרכן במ' (ed. Zuck. במשירא) tied a cord around them; Sabb. 50a. Tosef. Ḥull. III (IV), 22 כל הנותן ע"ג מ' החולק וכ' when you place a fowl on a rope, that fowl which divides its claws &c., is unclean; Ḥull. 65a מותחין לו חוט של מ' you stretch a cord for it in a line; a. fr.—*Pl.* מְשִׁיחוֹת. Kil. IX, 9 מ' של ארגמן purple-colored ribbons, v. מָלַל I end; Y. ib. 32d. Tosef. Kel. B. Mets. IV, 7.

מְשִׁיחוּת f. (denom. of מְשִׁיחַ) *office of the anointed priest.* Hor. III, 1 עבר מִמְּשִׁיחוּתוֹ resigned his office.

מְשִׁיחָא, מְשִׁיחָתָא f. ch.=h. מְשִׁיחָה II, *rope.* Y. Kil. IX, 32c top יחבון מ' וכ' fasten a rope to my feet; Y. Keth. XII, 35a bot. יבון משיחא בריגלי (not בריגלו).—Y. Kil. l. c. bot. (R. Meir said before his death) תא מְשִׁיחָכוֹן דידכון this is your band (the attraction of Palestine made me travel all the way to die there); Y. Keth. l. c. bot. דר דא מ' וכ' (corr. acc.).

מְשַׁיְּלָא m. ch. (שאל) =h. מִשְׁאָלָה, *prayer, request.*—*Pl.* constr. מְשָׁיְּלֵי. Targ. Ps. XXXVII, 4 (ed. Wil. מַשְׁלֵי).

מְשִׁיךְ, v. מְשַׁךְ.

מְשִׁיכָה f. (מָשַׁךְ) *drawing, pulling.* Y. B. Kam. X, end, 7c מְשִׁיכַת המחט, v. מַחַט. Num. R. s. 18, beg. משיכת דברים רכים the drawing (winning) power of soft words; Tanḥ. Korah 1; a. e.—Esp. *m'shikhah, taking possession by drawing towards one's self the object to be acquired.* Kidd. I, 4 נקנית במ' is taken possession of by pulling, contrad. to מְסִירָה a. הַגְבָּהָה. B. Mets. 9a, contrad. to הַגְבָּהָה. Ib. 47b, a. e. כדרך שתירקנו מ' וכ' as the scholars declared *m'shikhah* to be necessary to bind the seller, so did they make it necessary to bind the buyer; a. fr.

משיכות, Tosef. Ohol. XVIII, 12, v. מְשׁוּכָּה.

משיכותא, v. next w.

מְשַׁכְלָא m. (שכל, Shaf. of כּוּל; cmp. מְכִילְתָא, מְכִילָתָא) 1) *a wash-basin.* Sabb. 77b (phonetic etymol.) מ' מאשר כולא 'washing everybody', contrad. to משכילתא: משירא כלתא 'washing brides' (distinguished people). Kidd. 52b, v. מְשַׁי. —*Pl.* מְשַׁכְלֵי. Ab. Zar. 39a תיודרי מ' white (glazed) basins. B. Mets. 84b שיתין מ' דמא sixty basin-fuls of blood. M. Kat. 18b מ' דמני וכ' (Ms. M. sing.) basins filled with linen garments (for rinsing in the lake). Gitt. 69b bot.—Fem. form מְשַׁכְלְתָא (מַשְׁכִּילְתָא). Sabb. l. c. משירכ' Ms. M. (ed. משכיל'), v. supra. Ḥull. 47b משירכותא דמרא וכ' (corr. acc.) a basin of tepid water. Ab. Zar. 51b דסחיפא לרה מ' ארישיה (v. Rabb. D. S. a. l. note 8) the idolatrous statuary has an inverted washbasin on its head.—2) (cmp. כֶּלֶא, מָאן as *vessel* and *garment*) *a sort of cloak.* Lev. R. s. 23 (expl. שמיכה, Jud. IV, 18) רבנן . . ורבנן דחמן אמרי במ' רבנן the rabbis here (in Palestine) say, it means with a *sudra* (סוּדְרָא), while the Babylonian rabbis say *m'shikhla*; Yalk. Jud. 44; Yalk. Lev. 585.

*Af.* אַמְשֵׁי *to handle, draw.* B. Bath. 153a .. אַמְשִׁינְהוּ במיא .. they drew Raba's clothes through water.

משגא, Y. Shek. VII, 50c bot., read משזגא, v. שְׁזַג.

מְשִׁיזָב, מְשִׁיזְבָא, מְשִׁיזָבָא m. (שִׁיזֵּיב) *one who has escaped, refugee.* Targ. Deut. III, 3 (Y. מְשַׁזְּבָא). Targ. II Kings IX, 15; a. fr.—*Pl.* מְשִׁיזְבִין, מְשִׁיזְבָיָא, מְשֵׁזְבָא. Targ. Is. LXVI, 19. Targ. Jud. XII, 4; a. fr.

מְשִׁיזְבָתָא f. (preced.) *escape, deliverance.* Targ. Ob. 17 (ed. Lag. שְׁזֵבְתָּא).

מְשִׁיחָא m. (b. h.; מָשַׁח I) *anointed,* esp. 1) כֹּהֵן מ' or מ' (v. מָשׁוּחַ, s. v. מָשַׁח I, v. Lev. IV, 3) *the high priest installed by anointment.* Tosef. Meg. I, 18 כ' מ' משמש the active high priest; כ' מ' שעבר the unfitted high priest (prevented from officiating on the Day of Atonement). Hor. III, 4 ואיזהו חמ' חמשוח וכ' what high priest is called *mashiaḥ?* He who has been anointed &c. Sifra Vayikra, Ḥobah, ch. I, Par. 2, a. e. מ' יכול זה חמלך by *mashiaḥ* (Lev. IV, 3) you might understand the king. Ib. המ' זה מ' וכ' 'the anointed' means an anointed who has no superior anointed; a. fr.—2) מְלָכָּא חַמָּא, or מ' *the Messiah, the future redeemer of Israel from captivity.* Gen. R. s. 2 (ref. to Gen. I, 2) זה רוחו של מ' חמ' that means the divine spirit of the king Messiah (with ref. to Is. XI, 2). Succ. 52a, a. fr. מ' בן דוד the Davidic Messiah, contrad. to מ' בן יוסף the M., son of Joseph, who is to precede the former. Snh. 98b אין מ' לישראל וכ' Israel has no Messiah to expect, for it has enjoyed him (the glory which he was predicted to bring) in the days of Hezekiah. Ib. 97a; a. fr.—ימות המ' the Messianic epoch. Ib. bot. Ber. I, 5 להביא לימות מ' this includes (the duty of remembering the exodus from Egypt) even in the Messianic days; a. fr.—חבלו של מ', v. חֶבֶל.—*Pl.* מְשִׁיחִים. Pesik. R. s. 8 (ref. to Zech. IV, 3) אלו שני המ' אחד משוח מלחמה וכ' these are the two expected Messiahs, one appointed to conduct war (מ' בן יוסף) &c.; Yalk. Zech. 570.

מְשִׁיחָא I ch. same. Targ. I Sam. XXIV, 7; a. fr.—Esp. מ' מַלְכָּא or מ' *the Messiah,* v. preced. Targ. I Chr. III, 24. Targ. Y. Ex. XL, 9; a. fr.—[Targ. Cant. IV, 5 מְשִׁיחַ בר אפרים, בר דוד מ', v. preced.]—Lam. R. to II, 2 הירינו מלכא מ' this (Bar Kokhba) is the expected king Messiah; Y. Taan. IV, 68d bot.—Sot. IX, 15 (49b) בעקבות מ' in the period preceding the coming of the Messiah; a. fr.

מְשִׁיחָא II f. *rope,* v. מְשִׁיחָה II a. מְשִׁיחֲתָא.

מְשִׁיחָה I f. (מָשַׁח I) *anointing, installation by anointing; use of the stem* מָשַׁח. Ker. 5b, a. fr. טעון מ' (בעי) requires anointment (in order to be recognized). Ib. מ' עדיפא anointing (by drawing a figure, v. מָשַׁח I) is preferable to pouring oil (יְצִיקָה). Num. R. s. 12 מְשִׁירַת אהרן כיצד how was Aaron's installation done? Ib. במְשִׁירָתָן של אלו וכ' with the anointment of these vessels were all the vessels of subsequent days consecrated. Sifré Num. 117 אין מ' אלא גדולה the stem משח refers to official emoluments, as we read (Lev. VII, 35) &c.; ib. אין מ' אלא שמן המשחה *mashaḥ* means installation with oil; a. fr.

מַשְׁוַלַּי, v. מְשַׁוְּרָא.

מַשְׁוַלְיָא, v. מְשַׁלְיָא.

מְשִׁימָה f. (שׂוּם, formed with ref. to שׂום תשים, Deut. XVII, 15) *appointment, office.* — *Pl.* מְשִׁימוֹת. Yeb. 45[b] כל מ' שאתה משים וכ' whatever offices thou createst, the elected must be from among thy brethren; Kidd. 76[b]; a. e.

מְשִׁיפָה f. (שׂוּף) *embrocation.* Sabb. 77[b].

מַשְׁיקוֹת, v. שׁוֹקְוִיתָא.

מַשְׁוְרִיָּא, v. מַשְׁרִיתָא.

מְשִׁירְיָא pr. n. m. *M'shitha,* surname of one Joseph or José. Gen. R. s. 65; Yalk. Gen. 114 משיתה.

מֶשֶׁךְ (b. h.) pr. n. *Meshech,* a son of Japheth and progenitor of a race of the same name (v. Schrader KAT, p. 84). Y. Meg. I, 71[b] bot.; Yoma 10[a], v. מוֹסָא.

מָשַׁךְ (b. h.; cmp. מָשַׁח II) *to draw, pull; to seize;* (with מִן) *to withdraw;* in gen. *to stretch, produce a continuous line or flow; to conduct.* Kil. VIII, 2 לחרוש לְמָשׁוֹךְ ולהנהיג to plough with, to pull (by the head, go in front of), and to drive. Gen. R. s. 86 שהיו מוֹשְׁכִין וכ', v. infra. Mekh. Bo, s. 11 (ref. to Ex. XII, 21) מְשָׁכוּ מִי שיש לו וכ' 'lead forth' (select), refers to him who has a lamb, 'and buy', refers to one who has none. Ib. מְשָׁכוּ מע"ז withdraw from idolatry. Ib. שמוֹשְׁכִין את ידיהם ממנו וכ' that you may withdraw your share in the Passover lamb as long as it has not been slaughtered (v. מָנָה); Pes. VIII, 3. Ib. IX, 10 אלו מושכין להן אחד וכ' the one company select one lamb, the other &c.—M. Kat. I, 3 מוֹשְׁכִים את המים וכ' you may draw (conduct) the water in channels from tree to tree. Pesik. R. s. 26 שמא יִמְשׁוֹךְ לו חלב והוא אינו מוֹשֵׁךְ perhaps it (the breast) will yield him milk when sucking, but it did not yield. Ex. R. s. 52 התחילה מוֹשֶׁכֶת דינרי וכ' it (the valley) began to give forth a flow of gold denars before their eyes. Tosef. Sot. XIV, 8; Sot. 47[b] מוֹשְׁכֵי תרוך those who draw out their spittle (assume aristocratic airs). Ḥag. 14[a] מושכין לבו וכ' they draw the heart of the people as one conducts water, when they lecture; Sabb. 87[a] (play on נָגַד, Ex. XIX, 9, v. כאגדה) דברים שמושכין .... words which draw (attract) the heart of man like a lecture. Y. Ab. Zar. III, 42[c] top מָשְׁכוּ צינורות דם וכ' the gutters of Laodicea carried a flow of blood; a. v. fr.—Esp. (law) *to take possession* by drawing or seizing an object, v. מְשִׁירָה. B. Mets. IV, 2 מ' תרמנו פירות וכ' if he took possession of fruits bought of him before paying. Ib. 47[a] לא חספיק לְמָשׁוֹךְ וכ' he had not yet had time to take possession of the ass; a. v. fr.—Zeb. 6[b] סכין מוֹשְׁכָתָן למה שהן the slaughtering knife takes possession of them for what they are to be, i. e. the slaughtering of the sacrifices decides their purpose; Shebu. 12[b]. — מ' ערלה *to stretch the prepuce, to disguise circumcision.* Y. Peah I, 16[b]; a. e.—Part. pass. מָשׁוּךְ; f. מְשׁוּכָה; *pl.* מְשׁוּכִים, מְשׁוּכִין; מְשׁוּכוֹת a) *straight-lined, continuous.* Nidd. 57[b] אם מ' if the blood-stain has the shape of a line, opp. עגול. Y. Erub. I, 19[b] top חדה מ' if the wall is straight-lined. Ib. שלא תהא חקורה מ' וכ' that the beam be not prolonged more than &c. Ib. במשוכין יותר וכ' when they are longer than &c.; a. fr.—Mikv. V, 3, v. נָטָל.—b) (with מ־) *withdrawn.* Pes. IX, 10 ידיך מ' משלך וכ' thy share be withdrawn from thy lamb, and be transferred to ours; a. e.—c) v. מָשׁוּךְ.

*Nif.* נִמְשַׁךְ 1) *to be stretched.* Y. Yeb. VIII, 8[d] bot. נִמְשְׁכָה מאלירה if the prepuce overgrew the corona of itself, v. מָשׁוּךְ.—2) *to be prolonged, continued.* Hor. 12[a] .. אין מושחין .. כדי שתִּמָּשֵׁךְ מלכותן ... kings are anointed at a spring in order that their government may be prolonged (cmp. Ḥag. l. c.). Ib. נמשכה מלכותן their dynasty was prolonged; a. fr.—3) *to be withdrawn.* Tosef. Pes. VII, 7 רצו לְהִמָּשֵׁךְ ולחמנות וכ' (ed. Zuck. incorrect) if they desire to withdraw, and that others be entered &c. Ib. נִמְשָׁכִין וחולכין וכ' they may go on withdrawing &c., a. fr.—4) *to be drawn after; to follow.* Ex. R. s. 24. Gen. R. s. 86 לפרה שהיו מושכין .. ולא הירחה נִמְשֶׁכֶת like a cow which they attempt to pull to the slaughter-house, and which will not go; a. fr.—5) *to be conducted in a channel.* Tosef. Par. IX (VIII), 9 המים חנִמְשָׁכִין וכ' well-water derived into a channel &c., v. מָרַץ; a. e.

*Hif.* הִמְשִׁיךְ 1) *to cause to extend.* Keth. 10[b] (the rain) מעדן ומַמְשִׁיךְ gives beauty and enlargement (to the fruits). —2) *to draw, pull.* Y. Kil. VIII, 31[c] top, a. e. חנהוגה הִמְשַׁכְתָּהּ וכ' if he drove the animal, or pulled it, or called it. Ex. R. s. 20, beg. הִמְשַׁכְתִּיו ברסן I pulled him by the bridle; a. e.—3) *to conduct* water into channels. Tem. 12[b] שאובה שהִמְשִׁיכוּהָ כולה a collection of drawn water all of which has been conducted through a channel. Y. Shebi. II, end, 34[b] לַהַמְשִׁיךְ to irrigate by gutters, contrad. to להשקות. Y. M. Kat. I, 80[b] top ה' המעיין וכ' he led the water of a well into it. Tosef. Sabb. VII (VIII), 16 מַמְשִׁיכִין יין וכ' you may let wine or oil run in gutters before bride and groom; Ber. 50[b]; a. fr.—4) *to prolong a meal, to add a course.* Succ. 27[a], v. פַּרְפֶּרֶת.

מָשַׁךְ I ch. same, 1) *to draw, carry along.* Targ. Y. Gen. IX, 20 דמושכיה נהרא וכ' (read: דמַשְׁכֵיהּ) which the river had carried along from &c.— Zeb. 53[b], a. e. מַשְׁכוּ גברי לגברא the many brought the single man over (to their opinion).—2) *to attract.* Ab. Zar. 27[b] שאני מינות דמָשְׁכָא it is different with heresy, because it attracts (persuades, offers inducements).—3) (neut. verb) מָשְׁךְ, מָשֵׁךְ *to run in a continuous line; to be prolonged, continued.* Targ. Y. Num. XXI, 35; Ber. 54[b] מַשְׁכֵי שיניה his teeth were prolonged. Hor. 12[a] כי חיכי דמַשְׁכוּ מיא מַשָׁכָן וכ' as the water runs continually, so may the traditions which you teach be continued. Ib. אי משיך נהוריה (Rashi משוך) if the light continues to burn; Ker. 5[b].—[Ib. משכו שתא, read: מסרס.]—Pes. 8[a] משיך נהוריה the light (of a lamp or a candle) burns steadily, opp. מיקטם אירקטופי. Ab. Zar. 2[b] משכי במלכותיידהו they will continue their rulership; Yalk. Is. 316 משכה מלכותיידהו; a. e.—4) *to take possession.* B. Mets. 48[a] עד דמָשֵׁיךְ until he takes possession; עד דמשך until he has taken &c. Ib. 49[a] מַשְׁכֵיהּ he has taken possession of it; a. fr.—Meg. 31[a] משך תורא 'take possession of the ox' (mnemotechnical words to designate the order of Scriptural readings on the Passover days, ref. to משכו, Ex. XII, 21; שור, Lev. XXII, 26 &c.).

*Ithpe.* אִתְמְשִׁיךְ 1) *to be attracted, carried away, seduced.* Ab. Zar. l. c. דאתי לְמִתְמְשָׁךְ בחרייהו he may be induced to

follow them (the heretics). Snh. 70ª משום אימשוכי הוא it is in order to prevent being carried away (led to intemperance); לא מימשיך he will not be carried away (it has no attraction for him); Yalk. Deut. 929. Sabb. 147ᵇ אי' בתריידתו he was drawn after them, he indulged in the luxuries of the place; a. fr.—2) (v. preced. *Nif.*) *to withdraw.* Pes. 78ᵇ אי ממשכי הני וכ' if these should withdraw (from their participation in the Passover sacrifice), it would remain fit for the others.

**מְשַׁךְ II, מֹשֶׁךְ, מִישׁ', מִישָׁא** m.(preced.) *hide, skin.* Targ. O. Num. XXXI, 20. Targ. Lev. XIII, 8 (ed. Berl. מַשְׁכָּא). Targ. Y. Gen. III, 14 מְשָׁכ'; a. fr.—Y. Ned. III, 37ᵈ bot. משך דחיוי the hide of a serpent. B. Kam. 66ᵇ, v. אֲבַרְיוֹן. Tanḥ. B'resh. 7 הדין ערקא מן הדין מ' such a strap from such a hide (such poor work with such good material)!; a. fr.—*Pl.* מְשָׁכֵי, מְשָׁכִין, מִי', מוֹ'. Targ. Ex. XXVI, 14. Targ. Gen. XXVII, 16; a. fr.

**מְשָׁא, בֵּי מ', מָשָׂא,** v. מְשָׂאָה.

**מִשְׁכָּב** m. (b. h.; שָׁכַב) 1) *couch, bed; grave.* Kidd. 31ᵇ כפרת מִשְׁכָּבוֹ, v. כַּפֹּרֶת. Keth. 104ª; a. fr.—Esp. מ' (טומאת) *the uncleanness caused by an unclean person lying on an object,* v. מוּשָׁב. Kel. I, 3; a. fr.—*Pl.* מִשְׁכָּבוֹת. Keth. l. c. Midr. Till. to Ps. CXLIX; a. e.—2) *sexual connection.* Snh. 55ª; a. fr.—מִשְׁכַּב זכור (זכר) *pederasty.* Succ. 29ª; a. fr.—*Pl.* as ab. Snh. l. c. שני מ' two ways (the natural and the unnatural way) of sexual gratification. Ib. 54ª.

**מִשְׁכָּא, מַשְׁכְּבָא, מִשׁ'** ch. same. Targ. Lev. XV, 4; a. fr.—Ber. 56ᵇ מ' הפוך (Ms. M. משכבו h.) (his) couch will be upset (his domestic life disturbed).—*Pl.* constr. מִשְׁכְּבֵי. Targ. O. Gen. XLIX, 4. Targ. Num. XXXI, 17; a. fr.

**משכוביתא, משכוביתא,** v. next wds.

**מַשְׁכּוֹכִית** f. (מָשַׁךְ) *the shepherd's leading implements, as staff, bell* &c.; trnsf. *the bell-wether, leader.* B. Kam. 52ª כיון שמסר לו מ' קנה . . . המוכר ed. (Ms. M. משכוב'; Alf. ed. משבונ', Ms. משכוכ', v. Rabb. D. S. a. l. note) as soon as he delivers the *mashkokhith,* the sale is perfected. Ib. מאי מ' הכא וכ' what is *m.?* Here (in Babylonia) they explain it, 'the bell'. R. J. says, 'the goat that leads the herd'; Y. Kidd. I, 60ᵇ top, expl. 'the staff', 'the pipe', 'the leader'; Y. B. Bath. III, beg. 13ᵈ, v. פַּנְדּוּרָה.

**מַשְׁכּוֹכִיתָא** f. ch. (preced.), ענא מ' *the leading flock.* Targ. Y. Gen. XXX, 40 (ed. משכוב', corr. acc.; h. text פְּנֵי הַצֹּאן).

**מַשְׁכּוֹן** m. (שָׁכַן) *security, pledge.* B. Mets. VI, 7 חלודהו על חמ' if one loaned on a pledge. Ib. מותר . . . מַשְׁכּוֹנוֹ וכ' man is permitted to hire out the poor man's pledge (for the debtor's benefit). Ib. 82ª (in Chald. dict.) בדלא שוי מ' וכ' when the pawn is not worth the money loaned on it. Ib. בעל חוב קונה מ' the creditor owns the pledge (for the time being, and is reponsible for it); a. fr.—Ex. R. s. 31 אל תהא קורא מִשְׁכָּנַי אלא מַשְׁכּוֹנַי read not (Lev. XXVI, 11) 'my dwelling' but 'my pledge'. Ib. s. 35 (play on למשכן, Ex. XXVI, 15) שהוא עומד למַשְׁכָּן וכ' the sanctuary stands as a pledge, when the Israelites deserve destruction, it is seized on their account.—*Pl.* מַשְׁכּוֹנוֹת, מַשְׁכָּנוֹת. Ib. s. 31 (ref. to משכנתיך, Num. XXIV, 5) שני מ' two pledges (the First and the Second Temple); Num. R. s. 12 אל תהי קורא מִשְׁכְּנוֹתֶיךָ אלא מַשְׁכְּנוֹתֶיךָ read not thy dwellings &c. (v. supra); Tanḥ. Naso 14. Ex. R. l. c. (with ref. to Ex. XXII, 25), cmp. חֲבוֹלָה; a. fr.

**מַשְׁכּוֹנָא, מַשְׁכּוֹן** ch. same, *pledge, seized goods.* Targ. Am. II, 8. Targ. Gen. XXXVIII, 17; a. fr.—Gen. R. s. 70 הבו לי מ' דלית וכ' (משכונין Yalk. ib. 125) give me a pledge that none of you will divulge it; a. e.—*Pl.* מִשׁ', מַשְׁכּוֹנִין, מַשְׁכּוֹנַיָּא. Targ. Y. Gen. XXXVIII, 25 (not נָיָא . . .).—Gen. R. l. c.—Y. Pes. IV, 31ᵇ bot. ודוון בנידון מי' גבן and their children were placed as pledges with them (for military levies).

**מַשְׁכִּילְתָּא,** v. מְשִׁכְלָא.

**מַשְׁכֵּין,** v. מְשַׁכֵּן.—[Y. Yeb. VIII, 9ᵇ top נימולין ומ', read: ומַשְׁכִּירִין, v. נָשַׁךְ.]

**מַשְׁכֵּן** or **מַשְׁכֵּן,** v. מַשְׁכּוֹן.

**מְשַׁכֵּן** (denom. of מַשְׁכּוֹן) *to take a pledge; to seize, levy.* B. Mets. 81ᵇ מְשַׁכְּנוֹ בשעת הלואתו he made him give a pledge at the time when the loan was transacted; מ' שלא בשעת וכ' he seized it (through court proceedings) after the transaction of the loan. Ib. 113ᵇ שלית ב"ד שבא לְמַשְׁכְּנוֹ when the court messenger comes to seize his goods. Shek. I, 3 את מי מְמַשְׁכְּנִין against whom was seizure (for the contribution of the half-Shekel) executed?—Y. ib. II, beg. 46ᶜ מכיון שב"ד ראויין למַשְׁכֵּן ולא מִשְׁכְּנוּ since the court had a right to seize and did not do so (because the claim was satisfied with another man's money). Cant. R. to I, 4 (play on משכני, ib.) מַשְׁכִּירֵנִי אחריך נרוצה execute levy against me (take my sanctuary, v. מַשְׁכּוֹן), yet after thee we run. Ex. R. s. 35 . . . וּמְמַשְׁכְּנוֹ בעדם אני נוטל I take a righteous man from them and seize him for their guilt; a. fr.—Part. pass. מְמוּשְׁכָּן; pl. מְמוּשְׁכָּנִין, מְמוּשְׁכָּנִים. Y. Shek. l. c. . . . ולא על חמ' אין הורמין in distributing the Temple contributions we do not take into account that which is being collected (and has not yet come in) or that which is to be obtained by seizure. Peah VIII, 8. B. Mets. 73ᵇ, v. next w.; a. e.

*Hithpa.* הִתְמַשְׁכֵּן, *Nithpa.* נִתְמַשְׁכֵּן *to be seized.* Ex. R. s. 51, beg. שנ' שתי פעמים וכ' it (the sanctuary) was twice seized for their sins, v. מַשְׁכּוֹן. Ib. s. 35; Tanḥ. Vayakh. 9 ירחו מִתְמַשְׁכְּנִין וכ' ירא המשכן מִתְמַשְׁכֵּן, v. מַשְׁכּוֹן. Ib. וירחו מִתְמַשְׁכְּנִין וכ' and they (the righteous) will be seized &c. Num. R. s. 12 המשכן והמקדש יִתְמַשְׁכְּנוּ וכ' the Tabernacle and the Temple shall be seized &c.; a. fr.

**מִשְׁכֵּן, מַשְׁכֵּן** ch. same. Targ. Y. Ex. XXII, 25. Targ. Job XXIV, 3; a. fr.—B. Mets. 68ª מ' לידה פלניא וכ' (not משכון) A pledged his field to B, and then rented it from him. Ib. 73ᵇ top . . . מ' לידה וכ' מרי ר' a gentile gave his house (for occupation) as a pledge, and then sold it to &c. Ib. 113ª אבל מַשְׁכּוֹנֵי לא Ms. M. (ed. מְשַׁכְּנוּ) but to take a pledge out of his house he (the messenger of the court) is not permitted; a. fr.—Part. pass. מְמַשְׁכָּן, f. מְמַשְׁכְּנָא. Koh. R. to III, 2, v. מְחַבְּלָתָא. B. Mets. 73ᵇ אי הוה ידענא דממשכן מִמְּשַׁכְּנָא Ms. F. (Ms. M. דמשכן, corr. acc.; ed. דהוה ממשכן) if I וכ'

had known that the house was pledged to you. Y. ib. VIII, end, 11[d] בירתיה הוות מַמַּשְׁכְּנָה וכ' his house was pledged to &c.; a. e.

*Ithpa.* אִתְמַשְׁכַּן *to be given as a pledge; to be levied upon; to borrow on pledge.* Targ. II Chr. XXV, 24 (h. text תצרבות). Targ. Y. Deut. XV, 6; a. e.

**מִשְׁכָּן** m. (b. h.; שָׁכַן) *dwelling*, esp. *the sanctuary of the desert, the Tabernacle.* Erub. 2[a], v. מְקֻדָּשׁ. Num. R. s. 12; a. v. fr.—*Pl.* מִשְׁכָּנוֹת. Ib.; a. fr.

**מ' מִשְׁכְּנָא,** ch. same, *dwelling, tent.* Targ. Job XVIII, 14.—Esp. *the Tabernacle.* Targ. Ex. XXV, 9; a. fr.—*Pl.* מַשְׁכְּנִין, מַשְׁכְּנָיָא, מ'. Targ. Gen. IV, 20. Targ. Ps. CXXXII, 5. Ib. LXXXIV, 2; a. fr.

**מְשִׁ' מַשְׁכְּנוּתָא,** f. (v. next w.) *pledged property, occupancy subject to redemption at the original owner's will.* Cant. R. to I, 4 (play on משכני, ib.) לארעא טבתא דאתקריאת מ' to the good land which is called a tenancy (cmp. Lev. XXV, 23); Yalk. ib. 981 מַשְׁכַּנְתָּא.

**מַשְׁכַּנְתָּא** f. (v. מַשְׁכּוֹן) *a loan transaction whereby landed property is transferred to the creditor with the privilege of redemption by returning the loan* (v. Sm. Ant. s. v. Pignus). [The particular conditions of the מ' depend on local usages.] B. Mets. 67[a] הא מ' באתרא דמסלקי וכ' as to the settlement of a *mashkanta*, where the usage allows the debtor to repay the loan at any time, he may reclaim his property as soon as the value of the creditor's usufruct has reached the amount of the loan, but if the usufruct amounts to more, the balance cannot be claimed. Ib.[b] top, v. נַכְרֵיתָא. Ib. 68[a] סתם מ' שתא a *m.* without a fixed term for redemption is meant for a year (during which the occupant cannot be disturbed). Ib. 110[a], a. e. מ' דסורא וכ' the agreement of a *m.* customary in Sura, in which it is written, 'After the lapse of so and so many years, the property shall go back without payment'. Ib. מ' דשטרא the document of a *m.*; a. e.—Yalk. Cant. 981, v. preced.

**מָשַׁל** I (b. h.) 1) *to handle, to touch.* Yoma 46[a] מָשְׁלָה בהן האור the flames had attacked them.—2) *to attend, manage, control.* B. Mets. 75[b] מי שאשתו מוֹשַׁלְתּ עליו he whom his wife rules. Hull. 60[b] לכי ומְשׁוֹלִי ביום וכ' (not ומשול; Rashi לך ומְשׁוֹל) go thou and attend by day and by night.—B. Bath. 78[b] (ref. to Num. XXI, 27) חמוֹשְׁלִים ביצרם who control their inclinations; a. e.—מוֹשֵׁל *governor, consul.* Yad. IV, 8 אתם כותבים את המושל וכ' you write the governor's name and year together with the name of Moses in a document. [B. Kam. 38[a] מוֹשְׁלֵי, מוֹשְׁלִים, censorial emendations for מַלְכוּת, v. Rabb. D. S. a. l. notes.]

*Pi.* מִשֵּׁל *to handle, dispose of, use.* Gen. R. s. 20 יכול מְמַשְּׁלָהּ מכל צד you might think, he may use her in whatever way he pleases; Yalk. ib. 32.

*Hif.* הַמְשִׁיל *to make a ruler.* Sot. 36[b] ... עבד תַּמְשִׁילֵהוּ עלינו a slave whom his master bought for twenty pieces of silver,—wilt thou make him a ruler over us?; a. e.

**מָשַׁל** II (b. h.; denom. of next w.) 1) *to speak metaphorically.* Nidd. V, 7 מָשַׁל מָשְׁלוּ וכ' the scholars introduced metaphors for designating the stages of female puberty.—2) *to compare, to give an illustration.* Tosef. Ber. I, 11 משלו משל למה וכ' they made a comparison: what is this to be compared to? To &c. R. Hash. 17[b] אֲמַשֵּׁל לְךָ משל למה וכ' let me tell thee a parable: what is this like to? To &c. Cant. R. to II, 15 כשהוא מוֹשֵׁל את המלכיות אינו מוֹשְׁלָן אלא באש when one wants to find a simile for hostile governments, one compares them to fire; a. v. fr.—Part. pass. מָשׁוּל; f. מְשׁוּלָה; *pl.* מְשׁוּלִין, מְשׁוּלִים; מְשׁוּלוֹת. Meg. 16[a] אומה זו מ' לעפר ומ' וכ' that nation (Israel) is compared now to dust and now to the stars; a. v. fr.

*Nif.* נִמְשַׁל *to be compared* (followed by ל־, כ־ or ב־). Taan. 7[a] נִמְשְׁלוּ דברי תורה לאש Ms. M. (ed. כאש, באש. v. Rabb. D. S. a. l. note) the words of the Law are compared to fire. Gen. R. s. 41 התורה שנִמְשָׁלָה למים the Law which is compared to water; a. v. fr.

**מָשָׁל** m. (b. h.; v. מָשַׁל I) [*something tangible, substantial, plausible*; cmp. אֲמַתְלָא,] *a truth substantiated by an illustration, wise saying; fable, allegory; example; mashal.* Cant. R. introd. אל תהי חמ' הזה קל וכ' do not esteem the *mashal* lightly, for through it man gets at the basis of &c. Ib. יש לו מקרא ויש לו מ' וכ', v. מִלְּרָצָה. Ex. R. s. 40, beg. צריך אדם לחיות נוטל מ' man should take an example (of the Lord). Pes. 49[a] bot. מ' לענבי וכ' it is like mixing grapes with &c.—מ' למה הדבר דומה, v. דָּמָה a. preced.—B. Bath. 15[a] אלא מ' היה ... איוב לא היה the story of Job never occurred, but was invented merely as a parable. Snh. 92[b] אמת מ' היה (the vision of the valley of the dead) was the truth of a *mashal*, (emended:) באמת מ' היה in the truth (the fact of resurrection) there was a symbol (for the redemption of Israel from captivity; Ez. XXXVII, 11).—Y. Keth. IV, 28[c] top; Y. Snh. VIII, 26[c] top שנאמרו בתורה במ' ... זה this is one of the three verses in which the Law uses metaphorical expressions (Ex. XXI, 19; XXII, 2; Deut. XXII, 17); Mekh. Mishp. 6; a. fr.—*Pl.* מְשָׁלוֹת, מְשָׁלִים. Sot. IX, 15 (49[a]) משמת ר"מ בטלו מושלי מ' with the death of R. M. ceased the composers of fables. Cant. R. l. c. מְשָׁלָיו של וכ' the wise sayings of Solomon. Ib. דברי מ' didactic literature, opp. זְמִרוֹת. Ib. שלש מ' three collections of sayings (Prov. I to IX; X to XXIV; XXV to XXXI). Num. R. s. 14, end כי אם במ' ... ועם בלעם God spoke to Balaam only through allegories (visions).—Succ. 28[a] מְמָשָׁלוֹת שועלין (Ms. M. מְמָשָׁלוֹת, v. Rabb. D. S. a. l. note) fox-fables; כובסין מ' washers' fables; B. Bath. 134[a]. Snh. 38[b] (Ms. M. ממשלת); Yalk. Prov. 947.—Gitt. 35[a] bot. ספר איוב ומְשָׁלוֹת copies of the Books of Job and *Proverbs* (v. infra).—מִשְׁלֵי (sub. שלמה) *Mishlê, the Book of Proverbs* (commencing with the word *mishlê*). Cant. R. l. c. B. Bath. 14[b]. Y. Yoma I, end, 39[b]; a. e.

**מְמַשְׁלְהֵי** *tired,* v. שָׁלַהּ.

**מְשַׁלַּחַת** f. (b. h.; שָׁלַח) 1) *errand, message; substitution.* Num. R. s. 14 והיה זריז במְשַׁלַּחְתּוֹ and he (Naftali) was zealous in carrying out his mission. Koh. R. to VIII, 8 (expl. משלחת, ib.) אין אדם וכ' ('there is no substitution in war',) none can say to the angel of death, let my slave or an inmate of my house go in my place.—2) *letting loose* (by divine dispensation), *visitation* (of wild beasts). B. Mets. VII, 9; a. e., v. זְאֵב.

מִשְׁמַעְתָּא f. (preced.) 1) (=b. h. מִשְׁמַעַת) *following, suite.* Targ. I Sam. XXII, 14. Targ. II Sam. XXIII, 23.—2) (=שְׁמַעְתָּא) *tradition.* Nidd. 20ᵃ דלביה כמִשְׁמַעְתֵּיהּ whose own opinion agrees with his tradition (Var. דעביר כשמעתיה).

משמר, Y. Shebi. IV, 35ᵃ bot., v. הָאַסְטוּ.

מִשְׁמָר m. (b. h.; שָׁמַר) 1) *guard*, esp. *a division for duty of priests and Levites.* Taan. IV, 2, v. מַעֲמָד. Hor. 13ᵃ ראש מ' chief of the guard. Taan. l. c. ישראל שבאותו מ' the Israelites attached (as מַעֲמָד) to that division; a. fr.—*Pl.* מִשְׁמָרוֹת. Ib. Num. R. s. 3; a. fr.—2) (=אַשְׁמוּרָה) *watch, a certain portion of the day or the night.* Ber. 3ᵃ על כל מ' ומ' at the beginning of every watch.—*Pl.* as ab. Ib.; Tosef. ib. I, 1 שלש מ' בלילה the night is divided into three watches.

מִשְׁמָרָה f. as preced. 2, *watch.* Ber. 3ᵃ מ' ראשונה וכ' (at the entrance of) the first watch, &c.—*Pl.* מִשְׁמָרוֹת, v. preced.

מִשְׁמֶרֶת f. (b. h.; preced.) *guard*, trnsf. (v. גָּדֵר) *preventive measure.* M. Kat. 5ᵃ; Yeb. 21ᵃ (ref. to Lev. XVIII, 30) עשו מ' למִשְׁמַרְתִּי make a guard to my guard, enact measures to prevent a transgression of Biblical laws.

מִשְׁמֶרֶת f. (שָׁמַר *Pa.*) *filter, strainer.* Sabb. XX, 1 you may suspend (spread out) a strainer &c. Y. Ter. VIII, 45ᵈ חמ' של יין a strainer filled with wine; a. fr.—Trnsf. Ab. V, 15 מ' a scholar retaining what is useless and discarding the useful knowledge.

מִשְׁמֵשׁ (v. מוּשׁ, מָשַׁשׁ) *to touch, feel; to handle, manipulate; to examine, search.* B. Mets. 21ᵇ אדם עשוי למִשְׁמֵשׁ בכיסו וכ' a person (carrying money with him on the road) usually feels for his bag at short intervals. Men. 36ᵃ מְמַשְׁמֵשׁ בהן he puts his hand on them. Erub. 54ᵇ top כל זמן שאדם ממשמש בה as often as one searches it (the fig-tree); כ"ז שהתינוק ממשמש בו as often as the suckling touches the breasts. Sabb. 82ᵃ יְמַשְׁמֵשׁ בצרור וכ' let him manipulate (stimulate the rectum) with pebbles. Erub. 13ᵇ ימשמש במעשיו let him examine what he is doing, contrad. to יפשפש search (investigate) his past doings. Keth. 12ᵃ למַשְׁמֵשׁ את וכ' to be around (watch) the bridegroom and bride (in order to prevent deception). Snh. 63ᵇ מְמַשְׁמְשִׁין בהן they (the famished animals) licked them (begging for food); a. fr.—מ' ובא *to come gropingly, slowly.* Y. Peah VIII, beg. 20ᵈ, v. מוּשׁ h.—Y. Ned. III, 38ᵃ ראה...ממשמשין ובאין if he saw the king's cutters come near and nearer, v. קָצוּץ; ib. ראה דליקה מְמַשְׁמֶשֶׁת ובאה if he saw the fire coming near and nearer.

*Pulpel* מוּשְׁמָשׁ *to be attended to, watched.* Keth. l. c. כל שלא מ' when he was not watched.

מְשַׁמֵּשׁ ch. same. Targ. Is. LIX, 10 (h. text גשש). Targ. Ps. CXV, 7 (h. text ימישו); a. fr.—B. Mets. 21ᵇ מַשְׁמוּשֵׁי מְמַשְׁמֵשׁ בהו he feels for them (to make sure that he has not lost them). Ib. ממשמש בהו he has been looking after the fruits (which he was carrying, and found out their loss). Erub. 41ᵇ למשמושי להו זוודתא (not בהו) to make shrouds ready for them.

מְשַׁמְּשָׁא, v. מְשׁוּמְּדוּת.

מַשְׁמַשְׁתָּא pr. n. pl. *Mashmahig* (P. Sm. 2245), a place on an island of the Persian Gulf.—פרוותא דמ' the port of M., mentioned for its pearl fisheries. R. Hash. 23ᵃ. Yoma 77ᵃ (in a passage omitted in many editions) פ' דמ' (ed. cited in Rabb. D. S. a. l. משדוג, Ms. O. משנדוג).

מַשְׁמוֹטָא m. (שָׁמַט) *a sneak thief*, opp. to לסטיס. Ab. Zar. 15ᵇ במ' דזימנין וכ' (Ms. M. במשמיטא בעלמא, Rashi במשמוטי') it refers to an (ordinary) thief who sometimes commits murder to save his own life.

מְשָׁמוּשׁ m. (מִשְׁמֵשׁ) *touch.* Gen. R. s. 52 מ' ידים an illicit touch (of her) with his hand. Midr. Till. to Ps. VIII, 4 [read:] העליונים....אלא מ' אצבעותיך (ed. Bub. מעשה, corr. acc.) those above (the angels) and those below have only (as much power as) the touch of thy fingers; ib. to Ps. XIX כדי מ' אצבעו ed. Bub. (ed. כדי אצבעו, corr. acc.); Yalk. Ps. 640.—[Y. Ber. III, 6ᵈ bot., v. מַשָּׁשׁ.]

מְשָׁמַע m. (b. h.; שָׁמַע) 1) *obedience.* Sifré Deut. 357 ref. to Deut. XXXIV, 9) אין לך מ' גדול וכ' there can be no obedience greater than this.—2) *ordinary sense.*—כְּמִשְׁמָעוֹ *in its usual sense.* Yoma 61ᵃ מזבח כמ' 'altar' in its usual sense (requires no explanation); הכהנים כְּמִשְׁמָעָן 'the priests' &c.; a. fr.

מַשְׁמָע m. (שָׁמַע *Hif.*) *intimation, logical conclusion.* Yoma 42ᵇ, v. מֵילָא II.—Esp. מִמַּשְׁמָע *by implication, constructively.* Y. Erub. III, 21ᵇ top; Y. Ned. I, end, 37ᵃ, v. חֵן.—מ' שנאמר ... אינו יודע וכ' by mere logical conclusion from the text ..., would I not learn that &c.? B. Bath. 110ᵃ מ' שנאמר וכ' when the text says 'the daughter of Amminadab', do I not know that she is the sister of N.? B. Mets. 113ᵃ; a. fr.—*Pl.* מַשְׁמָעוֹת. Y. Yoma V, 43ᵃ top מ' ביניהון they differ only as to the grammatical construction of the text (without any difference in the law of the case).—מַשְׁמָעוֹת דורשין אינה בינייהו they differ only as to the texts from which the law is derived. B. Mets. 27ᵃ; Snh. 76ᵇ; a. fr.

מַשְׁמַע ch., v. שְׁמַע I.

מְשָׁמְעָא, (מְשָׁמְעִיָּא) m. (שָׁמַע I) *hearing.* Targ. Job XLII, 5. Targ. Y. I Gen. XLIV, 18 (Y. II some ed. מְשָׁמְעִיָּה); a. fr.

מְשַׁמֵּשׁ, v. מָשַׁשׁ.

מִשְׁמֵשׁ, v. מָשַׁשׁ.

מִשְׁמַשׁ m. (b. h.; שָׁמַשׁ) 1) *sun.* Targ. Ps. CXXI, 6 (h. text שמש). Targ. Y. Num. XXV, 4 (h. text id.); a. fr.—2) *sunset.* Targ. Y. Ex. XVI, 23 (h. text id.); a. fr.

מַשְׁמֵשׁ, v. מָשַׁשׁ.

מִשְׁמֶשֶׁת f. (b. h.; שָׁמַשׁ) *sunset.* Targ. Y. Ex. XVI, 23 (h. text id.); a. fr.

מַשְׁמֵשׁ, v. מָשַׁשׁ.

מִשְׁנָא, v. מִשְׁנֶה.

מִשְׁנָה f. (b. h.; שָׁנָה) 1) *repetition.* Ber. 21ᵃ מ' תורה repetition of the Law (study of the Law by repeating it). Ib. 22ᵃ מ' לחכמה repetition leads to wisdom. Ib. 33ᵃ מ' לחסידות repetition leads to piety.—2) *Mishnah*, the text of the Talmud. Ber. 5ᵃ מ' ראשונה וכ' the first Mishnah, &c.—*Pl.* מִשְׁנָיוֹת, מִשְׁנִיּוֹת. Ib. 6ᵃ; a. fr.—3) *Mishnah*, the collection of Mishnaic traditions. Ber. 5ᵃ מ' ראשונה וכ' the first Mishnah, &c.—*Pl.* מִשְׁנָיוֹת, מִשְׁנִיּוֹת. Ib. 6ᵃ; a. fr.

מִשְׁנָה, מִשְׁנֵה, מִשְׁנֶה, מִשְׁנֶא, מִשְׁנֵא, מִשְׁנֶא, מִשְׁנֵא, מִשְׁנֶא, מִשְׁנֵא

מַשְׁמָשׁ m. (preced. wds.; cmp. מַמָּשׁ) *substance.* Y. Ber. III, 6[d] bot. מַשְׁמָשָׁהּ קיים its substance remains visible; מים אין מַשְׁמָשָׁן קיים (not משמשה, ed. Lehm. משמוש) of liquids there is no substance left (when the spot is dried up).

מְמַשְׁמֵשׁ, מַשְׁמֵשָׁנִית f. (preced. wds.) *one who touches everything, thievish.* Gen. R. s. 74 הית מכירה שהיא מ' she knew her to be inclined to steal. Ib. s. 18 ממש'; Yalk. ib. 24 מש'; Yalk. Is. 265 ממש' (Deut. R. s. 6 גּוֹנֶבֶת).

מְשָׁן, v. מֵישָׁן.

מִשְׁנֶה I m. (b. h.; שָׁנָה I) *lieutenant, viceroy.* Midr. Till. to Ps. CXLIX חקב"ה אין לו ... ולא מ' the Lord has no dux nor eparch nor lieutenant.

מִשְׁנֶה II m. (b. h.; preced.) 1) *repetition.* מִשְׁנֵה (ספר) תורה *the Book of Deuteronomy.* Gen. R. s. 3; Yalk. Gen. 4. Meg. 31[b] קללות שבמ' ת' וכ' the curses contained in Deuteronomy (Deut. XXVIII, 15—68); a. e.—2) *copy, duplicate.* Snh. 22[a].—3) = next w. Sifré Deut. 161; Yalk. ib. 915 תרגום מביא לידי מ' מביא וכ' interpretation (of the Law, Targum) leads to oral law, the study of the oral law leads to discussion (Talmud).

מִשְׁנָה f. (preced.) *repetition, verbal teaching by repeated recitation; traditional law,* opp. to מִקְרָא. Ab. III, 7 כל השוכח .. ממשנתו מפסיק מִשְׁנָתוֹ interrupts his study. Ib. 8 he who forgets one word of what he has learned. Ib. תקפה עליו משנתו his study was too hard for him. Erub. 54[b] כיצד סדר (ה)מ' what was the order of delivery of the oral law? Ber. 5[a] (ref. to Ex. XXIV, 12) ... והמצוה זו תורה מ' 'Torah' means the Pentateuch, 'Mitsvah', the oral law; a. fr.—Esp. *Mishnah, a collection of oral laws,* esp. that edited by R. Judah han-Nasi; also *a section of the Mishnah.* Esth. R. to I, 2, a. fr. ששה סדרי מ' the six Orders of the Mishnah; Cant. R. to VI, 4; Pesik. Vayhi, p. 7[a], sq. ערכי המ', v. עֵרֶךְ. Ned. 91[a] מ' ראשונה the earliest collection, מ' שניה the second edition. Y. Keth. V, 29[d] bot.; Y. Ter. VIII, beg. 45[a], sq.; a. fr.—Y. Yeb. III, 4[d], a. e. אבי המ', v. הוֹשַׁעְיָא. Y. Hor. III, end, 48[c] מִשְׁנָתוֹ של וכ' the collection made by &c.—Y. Ter. VIII, 46[b] bot. ולא מ' עשיתי did I not follow the law of the Mishnah?; ib. וזו מִשְׁנַת החסידים but is this the *mishnah* of the pious (who must act kindlier than the strict law demands)?—Erub. 62[b], a. fr. משנת ר' ... קב ונקי the opinions of R ... recorded in collections are merely a *ḳab* (few) but pure (incontestable); a. fr.—*Pl.* מִשְׁנָיוֹת. Y. Hor. l. c. מ' גדולות the large collections. Ib. שיקע ... רוב מ' Rabbi embodied (in his collection) most of the collections (of his predecessors); a. fr.

מַשְׁנֶה m. (preced.) *Mishnah-teacher.* Y. Maasr. III, 50[d], v. סָפַר.

מִשְׁנוֹרְיָתָא f. pl. (שְׁנַי) *different directions* of the axis of the eyes, *squinting, strabismus.* Bekh. 44[a] מ' מבעינו the disqualification from strabismus is derived from *b'ʿeno* (Lev. XXI, 20). Ib. משום משניותא (corr. acc.; Rashi: מִשְׁנַיְרְתָא).

מִשְׁנָיוֹת, v. מִשְׁנָה.

משניותא, v. preced. art.

מִשְׁנִין, מִשְׁנִים m. pl. (= מִשְׁנָיִים, denom. of מִשְׁנָה) *teachers of Mishnah.* Lam. R. introd. (R. Abba 2); Y. Ḥag. I, 76[c], a. e. סופרים ומ' teachers of Bible and of Mishnah. Ex. R. s. 47 שירדו המ' יושבין וכ' that the teachers of Mishnah should hold sessions in the morning &c.; a. e.

מִשְׁעַמְמוּתָא, v. שִׁיעַמְמוּתָא.

מִשְׁעֶנֶת f. (b. h.; שָׁעַן) *crutch.* Gitt. 72[b], sq. הלך על מִשְׁעַנְתּוֹ when he walked on his crutch; a. e.

מַשְׁעֵר m. (denom. of שַׁעַר) *market-commissioner.* Gen. R. s. 98.

*מִשְׁפּוּ f. (שפר) *wine-sample.* Gen. R. s. 38 (play on שפה, Gen. XI, 1) הא מ' דכולא בישא this sample (proves) that all the wine is bad, v. מִסְתְּיָא.

מִשְׁפָּחָה f. (b. h.; שפח, cmp. ספח) *family, kinship.* Tanḥ. ed. Bub., Noah 24 (play on שפה, Gen. XI, 1) מ' אחת one kinship (all equally bad, cmp. preced. w.). B. Bath. 109[b] מִשְׁפַּחַת אב קרויה מ' the father's kinship is called one's family (not the mother's). Eduy. VIII, 7; Kidd. 71[a] משפחת בית וכ' (not משפחות) a family named Beth &c.; a. fr.—*Pl.* מִשְׁפָּחוֹת. Tosef. Naz. I, 3, a. e., v. גָּלָה; a. fr.

מִשְׁפָּט m. (b. h.; שָׁפַט) *sentence, judgment; justice, law.* Meg. 21[a] top; Snh. 11[b] מה מ' ביום וכ' as sentence can be passed in day-time only &c. Eduy. II, 10 מִשְׁפַּט רשעים וכ' the judgment (punishment) of the wicked in Gehenna lasts twelve months. Tanḥ. Mishp. 1 בעל זרוע אינו רוצה לעשות דבריו במ' אלא מעביר על המ' a man of might does not care to act according to law, but ignores the law; a. fr.—*Pl.* מִשְׁפָּטִים. Ex. R. s. 30 על ידי המ' שנתת להם וכ' through the laws which thou hast given to them, they, having a dispute with one another, go to law and make peace. Ib. בבקר ניתנה התורה ... נתנו המ' in the morning the Law (religious principles) was given, and in the evening the civil law (Ex. XXI, sq.). Midr. Till. to Ps. XXXVI אין קצבה למ' וכ' there is no limit to the judgments for the wicked; a. fr.—*Mishpatim,* name of a Scriptural lesson of a week (Ex. XXI, 1 to XXIV, 18).

מַשְׁפֵּךְ m. (שָׁפַךְ) *funnel.* Kel. III, 8. Tosef. Sabb. VIII (IX), 10; a. fr.—Ab. V, 15 מ' a scholar that learns and forgets easily, cmp. מְשַׁמֶּרֶת.—*Pl.* מְשַׁפְּכִים, מַשְׁפֵּכִין. Tosef. Kel. B. Mets. II, 7.

מַשְׁפַּךְ m. ch. (preced.), מ' מַרְמָתָא *outpouring* (*of torrents*) *from the heights, ravines; slopes.* Targ. O. Deut. III, 17 (h. text אשדת). Targ. Josh. X, 40; a. fr.

מִשְׁפָּלָת f. (שָׁפַל, cmp. פָּשַׁל) *a wicker basket carried on a pole over the shoulder.* Kel. XIX, 10. Tosef. ib. B. Mets. VI, 9; a. fr.—*Pl.* מִשְׁפָּלוֹת. Kel. XXIV, 9. Shebi. III, 2 מ' של לחך לחך baskets (of foliage for dung) of a *lethekh* each. Ib. מוסיפין על המ' וכ' you may add to the number of baskets (to be put on the dunghills) &c. Y. ib. 34[c] top לא יפרוק את המ' he (the Israelite) must not unload the baskets. Cant. R. to VII, 3; a. fr.

מַשְׁרָה f. (b. h.; שָׁרָה) *infusion; steeping*; מ' ענבים *infusion of grapes.* Pes. 44[a] ד"א מ' וכ' this additional specification of *mishrath* (Num. VI, 3) &c.; a. e.—Tosef. Shebi. VI, 25, v. כְּבִיסָה.—B. Kam. 102[a], a. e. לאכלה ולא למ' you may use the products of the Sabbatical year 'for eating' (Lev. XXV, 6), but not as substances for steeping, v. מְלוּגְמָא; a. fr.—Esp. *a pond for steeping flax* &c. B. Bath. II, 10 מרחיקין את המ' וכ' you must keep your pond removed from your neighbor's vegetable garden &c. Ib. 18[b] מ' וירקא the legal distance between a pond and your neighbor's vegetable garden; a. e.

מַשְׁרֵי, v. מַשְׁרֵי.

מַשְׁרוּנְיָא pr. n. pl. *Mashrunia*, in Babylonia. B. Mets. 107[b] בני מ' (Ar. מְרוּשְׁנָי; oth. Var., v. Rabb. D. S. a. l. note 6) the community of M. (to which the adjacent forest belonged).

מַשְׁרוּעָא m. (שְׁרַע) *slippery spot.*—*Pl.* מַשְׁרוּעִין. Targ. Jer. XXIII, 12.

מַשְׁרוּעִיתָא (preced.) pr. n. *Mashru'itha*, name of a peak. Targ. I Sam. XIV, 4 (h. text בּוֹצֵץ).

מֵישְׁרֵי, מִ', מַשְׁרֵי m. (שְׁרֵי) *camp, resting place.* Targ. Y. Gen. XXXII, 9. Targ. Ps. XIX, 5 מַשְׁרְוֵי (מְשָׁרְוֵי; Ms. מֵישָׁרָא). Targ. Is. XIII, 22 מֵישְׁרֵי; a. fr.—*Pl.* מַשְׁרְוֵיהֶן, v. next w.

מַשְׁרִי, מַשְׁרְיָא, מַשְׁרִיתָא f. same. Targ. O. Gen. XXXII, 9; a. fr.—Constr. מַשְׁרִית, מַשְׁרִיתְ', מַשְׁרִיךְ'. Targ. Num. II, 9; a. fr.—*Pl.* מַשְׁרְיָתָא, מַשְׁרְיָתָן, מַשְׁרְיָן, מַשְׁרֵי'. Targ. Gen. XXXII, 8; 11 (Y. מַשְׁרְוָרִין, v. preced.). Targ. Num. XXIII, 10; a. fr.—Snh. 26[a], sq. באפי מַשְׁרְיָתֵיהּ in the face of his camps (soldiers); מַשְׁרְיָתָךְ היכא where are thy soldiers?

מַשַּׁרְשְׁיָא, מַשַּׁרְשְׁיָה pr. n. m. *M'sharsh'ya*, an Amora. Snh. 63[b]. Ker. 6[a]; a. fr.

מִשְׁרַת, v. מִשְׁרָה.

מַשְׁרַת f. (נָשַׁר) *a depilatory substance.* Naz. 42[a] מפני חמ' because he might eventually use a depilatory earth.

מִשְׁרַת, v. מַסְרַת.

מְשָׁרֵת, m. (b. h.; שָׁרַת) *servant, attendant.* Y. Ned. IX, beg. 41[b] מ' ר' מאיר וכ' I was the attendant of R. Meïr on both his flights; a. e.—[Ber. 63[b] מ' תותיך, v. שָׁרַת.]—*Pl.* מְשָׁרְתֵי. Snh. 63[b] מְשָׁרְתֵי עכ"ום idolatrous temple-servants.

מָשַׁשׁ (b. h.; v. מוּשׁ) *to feel, grope, search.*—*Palp.* מְשַׁמֵּשׁ q. v.

מָשַׁשׁ I ch., *Pa.* מַשֵּׁשׁ same. Targ. O. Gen. XXXI, 34; 37 (Y. פשפש).

מְשַׁשׁ II, מְשַׁשָׁא, מַשְׁשָׁא m. (preced.) *substance, essence; reality.* Targ. Lam. II, 14. Targ. Job XV, 3; a. e.—Ab. Zar. 55[a] דע"ז לית בה מ' that there is no reality in idols. Pes. 4[b] אטו אמירה דחני מידי מ' איתי ביה has their decla-

מְשַׁקְדֵי* m. pl. (שקד) *guards*; מ' חלזוני *snail-shells.* Ab. Zar. 28[b] ed. (Ms. M. a. Ar. משקרי).

מַשְׁקָה m. (b. h.; שָׁקָה) *drink, liquid.* Sifra Sh'mini ch. IX, Par. 8 מ' זה היין 'drink' (Lev. XI, 34) means wine. Ib. מ' סרוח spoiled liquid; Pes. 18[a]; a. fr.—*Pl.* מַשְׁקִין, מַשְׁקִים. Ib. 17[b] מ' הבאין מחמת ידים liquids which have become unclean through contact with unclean hands. Ib. שנטמאו מחמת מ' vessels which have become unclean through the liquids put into them; a. fr.—מַשְׁקֵי בית מטבחיא, v. מַדְבְּחַיְרָא a. מַטְבְּחַיְרָא.

מַשְׁקוּי, מַשְׁקוֹי, v. מַשְׁקֵי.

מִשְׁקוֹל, v. מִשְׁקָל.

מִשְׁקוֹלֶת f. (b. h. מִשְׁקָלֶת; שָׁקַל; sub. אבן) *plummet.* Kel. XXIX, 3. חוט חמ' plumb-line. B. Bath. II, 13 כנגד חמ' measure by the plummet (cutting off all branches as far as they hang over the border line); Tosef. ib. I, 15; cmp. מְטוֹטֶלֶת; a. e.—*Pl.* מִשְׁקוֹלוֹת. Kel. XII, 8 Talm. ed. חמטולטלות וחמ' (Mish. ed., a. ed. Dehr. מִשְׁקָלוֹת) two kinds of plummets (R. S. *weights*, v. מִשְׁקָל).

מִשְׁקַלְתָּא, מַשְׁקוֹלְתָּא ch. same. Targ. Zech. IV, 10; a. fr.

מַשְׁקוֹף m. (b. h.; שקף) *cross-piece, lintel.* Ab. d'R. N. ch. XXVI, end מ' הצלירון the lintel, contrad. to אסקופה. Mekh. Bo, s. 11; Yalk. Ex. 197 שלשה מזבחות ... המ' וכ' our ancestors in Egypt had three altars; the lintel and the two posts; a. e.

מַשְׁקוּ', מַשְׁקוֹ' f. (שָׁקַק) *knock, bruise.* Targ. O. Ex. XXI, 25 (not פַּי...). Targ. Y. I ib. XV, 25.

מַשְׁקָא, מַשְׁקֵי m. ch. 1) = h. מַשְׁקֶה, *drink.* Targ. Lev. XI, 34; a. e.—Koh. R. to III, 9 חד מַשְׁקוֹי חמים (some ed. מַשְׁקוֹי, oth. מַשְׁקֵי) one hot drink.—2) = h. מִשְׁתֶּה, *feast.* Targ. Esth. I, 3. Targ. II Esth. IX, 17, sq. מַשְׁקָא; a. fr.

מַשְׁקֵיצָתָא f. pl. (שִׁקּוּץ) *abominations, idols.* Targ. Y. II Deut. XXIX, 16 מ' מקש (corr. acc.).

מִשְׁקָל m. (b. h.; שָׁקַל) *weighing, weight.* Tosef. Ḥull. IX, 9 לקח הימנו במ' if he bought of him by the weight. B. Bath. V, 10 על כל מ' ומ' as often as he uses the weights; Sifra K'dosh. Par. 3, ch. VIII על כל מ' מ' (corr. acc.). Ib. (ref. to Lev. XIX, 35), v. טוּרְטֵינִי. Ker. 5[a] לא יניח מ' במ' וכ' he must not use one weighed species as a weight for the other; a. fr.—*Pl.* מִשְׁקָלוֹת. Sifra l. c.; B. Bath. l. c.; v. מָתָה. Tanḥ. Balak 12 מְעַוֵּל ומשקר במ' (not מעולה) committing wrong and fraud in weights; ib. משקר במ' using false weights; Yalk. Num. 765; a. fr.

מִשְׁקַלְתָּא, מַשְׁקוֹלְתָּא, v. מִשְׁקוֹלֶת, מַשְׁקוֹלְתָּא.

מִשְׁקְרֵי v. מִשְׁקְדֵי.

מַשַּׁר, v. מִישַׁר.

מֵישָׁרָא I *garden-bed; plain*, v. מֵישָׁרָא.

מֵשָׁרָא II *camp*, v. מַשְׁרֵי.

ration any significance?—Yeb. 102b, v. חֲלַץ. Sabb. 152b bot., v. מַמָּשָׁא; Yalk. Gen. 33 מַמָּשָׁה.

**מְמַשְׁתָּן**, part. *Hif.* of שׁוּשׁ q. v. Koh. R. to VII, 19.

**מְמַשְׁתָּאל** m. (שְׁאַל) *one inquiring of the oracle, augur, diviner.* Targ. Is. III, 2 (h. text קֹסֵם).

**מְמֻשְׁתָּה** m. (b. h.; שָׁתָה) *drink.* Keth. 8b כמשתה ראשונים וכ' as those before you drank (the cup of grief) &c.—Esp. *feast, wedding meal* &c. Gen. R. s. 53 מ' גדול מְשֹׁתֵה גדולים 'a great feast' (Gen. XXI, 8) a festive gathering of great men. Keth. 4a, a. fr. שבעת ימי המ' the wedding week. Sabb. 67b עשה מ' לבנו gave a feast in honor of his son. Keth. 8a נערים ממ' נגינתם the voices of the youths singing at their banquets. Ber. I, 1, a. fr. בית המ' (the house of a) wedding. Deut. R. s. 1, end; a. fr.—*Pl.* מְמֻשְׁתָּאוֹת, מְשֻׁתָּיוֹת. B. Bath. 91a. Ruth R. to IV, 2; Y. Keth. I, 25a מכאן לבית הזה שחממנים . . . בבית מ' וכ' from here (Ruth l. c.) this house (of the Nasi) learned to ordain elders at its banquets. Nidd. 16b, v. רָגַל; a. fr.

**מְשַׁתְּוִירִין** m. pl. (v. מַשְׁתִּית) *foundations, supports*; trnsf. *faith.* Targ. Y. II XXX, 11, v. מַשְׁתִּית.

**מְשַׁתּוֹקָא** m. (שְׁתַק) *silence.* Targ. Y. Lev. X, 3.—Meg. 18a, a. e. מלה בסלע מ' בתרין a word is worth a Sela, silence is worth two. Ib.; Y. Ber. IX, beg. 12d סמא דכולא מ' וכ', v. סַמָּא II.

**מִישׁ', מְשַׁתּוּתָא** f. ch.=h. מִשְׁתֶּה, *drinking; feast.* Lam. R. to I, 7 דמ' . . . מדכרא she remembers the seven days of her wedding feast. Gen. R. s. 3 . . כן וכן אנא מפקד . . דמישתותי this is my order for my wedding feast. Y. Shebi. IV, end, 35c; Lev. R. s. 11, beg., v. פְּרוֹטוֹגְמָא. Koh. R. to III, 2 במשתותיה at his wedding. Y. Ber. VI, 10c bot. למישתיתיה וכ' to the wedding of &c.; a. e.—*Pl.* מִשְׁתָּוָוָתָא. Esth. R. to I, 9 מְשַׁתְּוָותֵידְהוֹן, v. גְּרַר.

**מַשְׁתּוּתָא** f. ch.=h. מַשְׁתִּית, *foundation.* Esth. R. to I, 9 (play on גַּם a. וְשֵׁתִי) [read:] גם וגם מ' של ושתי הגיע מיעבט one citizen may be levied upon for the delinquent taxes of a fellow citizen. Snh. 112a בני מ' citizens (taxpayers, after a residence of twelve months); יתבי מ' residents (after thirty-days). Yeb. 17a מָאתַיִם, v. חַרְפַּנְיָא; a. v. fr.—*Pl.* (fr. מתוא, v. P. Sm. 2246) מַתָּוָותָא *settlements.* Gitt. 7a מ' דארעא וכ' small Palestinian places. Erub. 21a מ' מבלען וכ' (ruined) settlements within a distance of &c.—מתא מחסיא, v. מָחַסְיָא.

**מַשְׁתִּית** f. (denom. of שְׁתוֹת, *pl.* שְׁתִית) *foundation.* Gen. R. s. 71 (play on בְּגֹד, Gen. XXX, 11) בא מי שעתיד לגדוד מַשְׁתִּיתָן וכ' he is coming who is destined to cut down the foundation (idolatry) of the gentiles (Elijah the Gadite), v. מְשַׁתְּוִירִין; Midr. Till. to Ps. XC, 1 מַשְׁתִּירְתוֹ של עכ"ום the foundation of idolatry. Gen. R. s. 75 (ref. to הַשְׁתּוּת, Ps. XI, 3) Jacob שהוא מַשְׁתִּירְתוֹ ויסודו וכ' who is the foundation and basis of the world; (Yalk. Ps. 653 שְׁתִּירַת עולם, v. שְׁתִיָּה). Koh. R. to II, 5 מַשְׁתִּירָתָהּ של ארץ the foundation (centre) of the earth. Ib. to II, 12. Midr. Sam. ch. XXVI.

**מְשַׁתִּיתָא** *drink*, v. מְשַׁתּוּתָא.

**מַשְׁתֵּי, מִשְׁתֵּי, מַשְׁתִּירָא** f. (שְׁתִי II) *web.* Targ. Jud. XVI, 13, sq.—Nidd. 58a. Ex. R. s. 42, end משתי בישתא, v. מַסֶּכֶת II.

**מְשַׁתְּמוֹדַע** m. (v. אִשְׁתְּמוֹדַע) *acquaintance, friend.* Targ. Ps. CXLII, 5.

**משתמירתה**, prob. to be read: מַשְׁתִּירְתָּא m. (שְׁתַם) *borer, siphon.*—Y. Erub. X, 26d top, expl. דְּיוּבְרִיט.

**מֵת** m. (b. h.; מוּת) *dying, dead; corpse.* Ber. 3b בפני המת in the presence of a dead body; דבריו של מת affairs concerning the dead. Ib. 18b, a. e. קשה רמה למת וכ' the gnawing of the worm is as painful to the buried corpse as a pin &c.; a. v. fr.—מת מצוה, v. מְצָוָה.—*Pl.* מֵתִים, constr. מֵתֵי. M. Kat. 20a מחי מצוה, v. מְצָוָה. Ber. 18b. Tosef. Sabb. VI (VII), 1 לבין המ' to the graveyard; a. v. fr.—Snh. 55a, a. fr. משמש מת coition with *membrum mortuum.*

**מְתָא**, v. מִיתָא I a. II.

**מָתָא** f. (=מאתא; אֲתָא; cmp. מָקוֹם; Mand. מאתא; Assyr. mâtu, constr. mât *land*, v. Schr. KAT2, p. 510; 568) *home, place, town.* Men. 85a (prov.) למת ירקא ירקא שקול Ar. a. Ms. K. (Ms. M. לבירת; ed. למתא ירקא) carry vegetables to the home of vegetables; Ex. R. s. 9 למתא ירקא; Yalk. Ex. 182 למ' דירקא. Sabb. 145b bot. (prov.) במ' שמאי שלא במ' וכ' Ms. M. (ed. בלא מ') at home my name (will give me my position), abroad, my dress. B. Kam. 113b בר מ' אבר מ' one citizen may be levied upon for the delinquent taxes of a fellow citizen. Snh. 112a בני מ' citizens (taxpayers, after a residence of twelve months); יתבי מ' residents (after thirty-days). Yeb. 17a מָאתַיִם, v. חַרְפַּנְיָא; a. v. fr.—*Pl.* (fr. מתוא, v. P. Sm. 2246) מַתָּוָותָא *settlements.* Gitt. 7a מ' דארעא וכ' small Palestinian places. Erub. 21a מ' מבלען וכ' (ruined) settlements within a distance of &c.—מתא מחסיא, v. מָחַסְיָא.

**מַתַּאי** pr. n. m. *Mattai* (abbr. of מַתִּתְיָהוּ), *Matthew*, a disciple of Jesus. Snh. 43a (in a passage omitted in most editions), חמשה תלמידים היה לו לישו מ' וכ' Jesus had five disciples; M. etc. Ib. (by way of play on מָתַי, Ps. XLII, 3, a. XLI, 6) מַתַּי, v. בּוּנִי.—V. מַתְיָא.

**מָתָאִים** m. (תָּאַם) *twin-;* esp. *twin-leaf, the central rib of a branch of palm-leaves.* Y. Succ. III, beg. 53c; v. תְּרוֹמָה.

**מַתְאֵירְמוֹת** *f., pl.* (preced.) *twin-teeth (bicuspids), molar teeth.* Bekh. VI, 4 חמ' Mish. (Talm. ed. 39a

מָתוֹן I pr. n. *Mathun*, 1) name of an Amora. Y. M. Kat. III, 83[b] top. B. Kam. 96[a], sq.; Succ. 32[a] Ms. M. (ed. יוחנן).—2) name of a woman. Ber. 20[a], v. next w.

מָתוֹן II m., מָתוֹנָה f. (מָתַן) *slow, careful, considerate, patient.* Hor. 14[a], v. מַקְשֶׁה. Ber. 20[a] (a proverb cited, when a person was fined for attacking a Samaritan woman named מתון Ms. M. (v. Rabb. D. S. a. l.) that is what people say, *mathun, mathun* (to be slow) is worth four hundred Zuz. Tosef. Sabb. VII (VIII), 24, sq.; a. e.—*Pl.* מָתוֹנִים, מָתוּנִין; f. מְתוּנוֹת. Ab. I, 1 חוו מ' בדין be careful in judgment. Tosef. Makhsh. I, 8 טיפין מ' (R. S. to Makhsh. II, 4 תתוכות) slow (interrupted) drops, opp. טפה אחר טפה; a. e. [Chald. מָתוֹן, v. מַתְנָן.]

מתון*, Y. Sot. I, beg. 16[b] ולא מתוך מ' אלא מתוך וכ', a corrupt., prob. arisen from a tautography of מתוך, read: ולא מתוך דבר של אימה (v. Maim. Sot. IV, 18, a. Num. R. s. 9; B'er hag-Golah to Shulḥ. Ar. Eben ha-Ezer 178 suggests מָדוֹן, corresp. to מריבה in Maim. l. c.).

מְתוּנָא c. (תְּנַן, v. מְתָנָא) 1) *reeky, foul.* B. Bath. 19[b] במ' when the straw is foul.—2) (noun) מ', מְתוּנְתָּא f. *reeky, infiltrated earth.* Ib. 18[a] מ' קשה וכ' ground infiltrated (with urine &c.) is injurious to the wall. Ib. 19[a] חידקא דמ' the damage caused by &c. Pes. 47[b] במתונא Ar. a. Ms. M. 2 (ed. במתונתא; Ms. M. 1 במתינה) it means swampy earth (which cannot be crushed to powder).

מְתוּנָה v. מָתוֹן II.

מְתוּנְתָּא, v. מְתוּנָא.

מָתוֹק I m., מְתוּקָה f. (b. h.; מתק) *sweet; pleasant.* Cant. R. to V, 16, v. חֵיק; Num. R. s. 10, beg.; a. fr.—*Pl.* מָתוּקִים, מָתוּקִין; מְתוּקוֹת. Erub. 18[b]; a. fr.—Esth. R. to I, 9 מיני מתוקים, v. מְתִיקָה.

מָתוֹק II m. *Bitter Apple* or *Cucumis* (v. מְתִיקָה 2). Shebi. III, 1; IX, 6 עד שייבש המ' until the *mathok* begins to dry up; [R. S. a. l. *the juice of the dung*].—Y. ib. III, beg. 34[c], expl. פִּקּוּעָה.

מְתוּקָה, v. מָתוֹק I.

מְתוּקָן m. (תִּקֵּן) *perfected, well-arranged, finished,* esp. *fruits properly tithed.* Dem. IV, 7 אינו מ' the tithes have not been given of it. Nidd. 15[b], a. fr. חזקה אין חבר מוציא . . . דבר שאינו מ' the presumption is that a *ḥaber* will not let go out of his hands anything not perfected (according to law); a. fr.—*Pl.* מְתוּקָנִים, מְתוּקָנִין. Ib.; a. fr.—Yoma 71[a] ומ' . . . חיים a prolonged, blessed and perfect life.

מְתוּרְגְּמָן m. (תִּרְגֵּם) *interpreter.* Lam. R. to I, 13 (ref. to Esth. VII, 5) ויאמר . . למ' ויאמר המ' וכ' King Ahasver spoke to the interpreter, and the interpreter to Esther; Yalk. Esth. 1058; (Meg. 16[a] תורגמן).—Esp. a) *translator* (into Chaldaic or Greek) *of the Biblical portion read at services.* Meg. IV, 4 לא יקרא למ' וכ' one must not read

תירומת; Rashi מתא; ib. in Gem. תירומת, תירומות); Sifra Emor ch. VI, Par. 7 (Rabad to Sifra l. c.: *corner of the mouth*).

מְתָאכְלֵי* m. pl. (cmp. אִיתְכָּלָא), מ' דתומי *bunches of garlic.* B. Bath. 86[a], v. מְסוּבָּלָא.

מְתָאתָא m. (= מתחרא, v. תַּחֲרִי; חֲרֵי; Syr. מתרא, מתוארא, P. Sm. 2256) *rake, poker, shovel.* Ḥag. 4[b], sq. חזת נקרטא מ' בידה כ' (Ar. מתוארה; En Yakob מתחרא) took a shovel in hand and raked &c., v. חֲרֵי. Gitt. 69[b] bot. ונייתי מתוארא וכ' Ar. ed. Koh. (oth. Ar. ed. מתורא; ed. פתורא) and let him bring a shovel and put it over them &c. [Ar.: *a board.*]

מַתְבֵּן m. (b. h.; denom. of תֶּבֶן) *shed for straw* &c. Erub. VII, 5; Tosef. ib. IX (VI), 17; a. e.

מַתְבְּרָא m. ch.=h. מַשְׁבֵּר. Targ. II Kings XIX, 3; Targ. Is. XXXVII, 3. Targ. II Sam. XXII, 5 (h. text מִשְׁבְּרֵי); Targ. Ps. XVIII, 5 (h. text חבלי). Targ. Ex. I, 16 (G. ed. Dien. מ'; h. text אבנים); a. e.

מְתָבְּרָא m., *pl.* מְתָבְּרִין (תְּבַר) =b. h. מְשָׁבְּרִים, *breakers, waves.* Targ. Ps. XLII, 8.

מְתָגָּא (denom. of next w.) *to bridle.* Pesik. Zakh., p. 24[b] את מְמַתְּגוֹ, v. בְּלַם II; Yalk. Deut. 938; Tanḥ. ed. Bab., Ki Thetsé 6 שמתגו (corr. acc.)

מֶתֶג m. (b. h.) *bridle, reins.* Pirké d'R. El. ch. XXXVI (ref. to מתג האמה, II Sam. VIII, 1) לקח אמה אחת ממ' חמור וכ' he (Isaac) took one cubit's length of the reins of his ass, and gave it to him (Abimelech) as a sign of friendship (v. Targ. Y. Gen. XXVI, 31).

מַתְּגָא, מַתְּגִי ch. same. Targ. Y. Gen. XXVI, 31 (v. preced.).—[Sabb. 51[b] bot., v. מְחָצְנָא.]

מְתַדַּמְרִי f., v. דְּמַר.

מְתַהְאָרָא, v. מְתָאתָא.

מְתוּבְתָא, מְתוּבְרָתָא f. (יְתַב) *seat.* Targ. Jud. V, 11 מְתוּבְרִית ed. Lag. (oth. ed. מְתוּבַּת) constr.—V. מְתִיבְתָּא.

מַתְוְרִיָּא, v. מַיְתוֹרָא.

מַתְוְרָתָא, v. מַתָּא.

מַתְוָו, מַתְוִיָּא m. (אֲתָא; cmp. מְתָרָא) *being carried, desire.* Targ. Y. Gen. III, 16 מַתְוִירְךְ (h. text תשוקתך). Ib. IV, 7; a. e.

מְתוֹךְ, v. תָּוֶךְ.

מְתוּכִילְתָא f. (אֲכַל I) *relish, preserve.* Pes. 43[a] קריבו לי מידי מ' Ms. M. (ed. קריבו לו מתכילתא) bring me something to go with the meat. Sabb. 77[b] (phonetic play) מ' מִתַּי תִּכְלִיתָא דדא Ar. (ed. מתי תכלה דא, מתכולתא, Rashi a. Ms. O. מתוכ'; v. Rabb. D. S. a. l. note 8) *m.*, 'when will this end?'

מְתוֹלָא m. (מְתַל) *poet.*—*Pl.* מְתוֹלָיָא. Targ. Y. Num. XXI, 27; O. מְתַלָיָא (ed. Berl. מָתְלָיָא). Targ. I Sam. XXIV, 14 מָתַלָיָא Bxt., v. מִתְלָא.

for the translator more than one verse at a time. Ib. עד כדי שלא יפסוק חמ' occupying no more time (in rolling the scroll) than the translator requires for interpreting the verse last read; a. e.—b)=אֲמוֹרָא q. v. Ḥull. 142ᵃ ר' חוצפית חמ'. Ex. R. s. 3, end; a. e.—*Pl.* מְתוּרְגְּמָנִים נִין ... Koh. R. to VII, 5. Ib. to IX, 17. Pes. 50ᵇ; a. e.

**מְתוּרְגְּמָן, מְתוּרְגְּמָנָא, מְתַרְגְּמָן'** ch. same. Targ. Gen. XLII, 23.—Targ. Ex. IV, 16; a. e.—*Pl.* מְתוּרְגְּמָנִין. Targ. II Chr. XXXII, 31.

**מְתוּרִין,** v. מִיתְּוֹרִיתִין.

**מְתוּשָׁע** m. (denom. of תֵּשַׁע) *a group of nine.*—*Pl.* מְתוּשָׁעִים. Y. Shebi. I, 33ᵇ top חשבון מ' the aggregate quantity (of one cake of figs) for each nine trees; v. מְשׁוּבָּע.

**מָתַח** (b. h.) *to extend, stretch* (cmp. משח, משך). Kil. VI, 9 המותח זמורה וכ' if one trains a vine from one tree to another. Sabb. 75ᵃ המותח חוט וכ' he who pulls the thread of a seam (bringing the ends closer together), v. infra. Gen. R. s. 3, a. e. שלא תאמר מיכאל הירה מותח וכ' lest you say, Michael stretched (the world) in the south &c., v. מָדַד; Midr. Till. to Ps. XXIV מְמַתֵּחַ. Y. Ber. I, 2ᵈ top אדם מותח אהל וכ' when one stretches a tent-cover, in course of time it becomes loose; Gen. R. s. 12, end; Yalk. Is. 314.—Gen. R. s. 10, end, v. *Nif.*—[Yalk. Prov. 961 סופו להיות מותח v. מָתַק.]—Part. pass. מָתוּחַ; f. מְתוּחָה; *pl.* מְתוּחִים, מְתוּחִין; מְתוּחוֹת *stretched, extended*; (of a bow) *bent*; trnsf. (of judgment) *ready to be discharged, aimed.* Kel. XXI, 3. Gen. R. s. 35 ... אותה מדת הדין שהיתה מ' כנגד ומְתוּחָה וכ' that very judgment which was aimed against Israel, did the Lord turn and aim against the Egyptians. Y. M. Kat. III, 83ᶜ top חדין מ' כנגד וכ' judgment is ready against the whole family. Pesik. R. s. 38; a. fr.

*Pi.* מִתַּח same, esp. *to straiten straps; to bring objects closer together.* M. Kat. I, 8 אף מְמַתְּחִין you may also straigten (bed-straps). Ib. 10ᵃ מְמַתְּחוֹ .. וממתחין שאם 'you may stretch', means when it (a strap) is lax, you may straiten it; Y. ib. I, 80ᵈ bot. Tosef. Kel. B. Bath. IV, 10 למַתֵּחַ .. מחוסרין need ... stretching. Midr. Till. l. c., v. supra. —Y. Sabb. XIII, beg. 14ᵃ חמְמַתֵּחַ צדדין (ed. Krot. חממחה צדדיו, corr. acc.) he who brings the ends of two pieces close together (by pulling the thread up and knotting it), v. supra; Y. Kil. IX, end, 32ᵈ המְמַתֵּרַח צדדין (or המַמְתִּירַח *Hif.*; not צדדיו); a. e.

*Nif.* נִמְתַּח *to be stretched, spread, drawn.* Snh. 38ᵇ נמתחו אבריו his limbs were stretched (shaped); (Ab. d' R. N. ch. I נתקשרו); Yalk. Gen. 15. Ib. 16 היו נִמְתָּחִין והולכין (ib. also מוֹתָחִין; Gen. R. s. 10, end מותחין) they (the works of creation) continued to extend (develop). Y. Ber. I, 2ᶜ bot. יִמָּתַח הרקיע (or יִמָּתֵחַ) let the firmament be stretched out. R. Hash. 22ᵇ יִמָּתֵחַ על העמוד shall be stretched on the pillory. Y. Hor. II, 46ᵈ נִמְתְּחָה הקשת the bow was bent (euphem. for *erection*). Yalk. Ps. 796 נמתחה החרב the sword (of judgment) was drawn; (Tanḥ. B'midb. 7 נמשכה; ib. ed. Bub. 7 נשמטה).

*Hithpa.* הִתְמַתֵּחַ same. Tanḥ. Ḥayé 3 והיו הולכין ומִתְמַתְּחִין וכ' they would have gone on spreading &c.

**מְתַח** ch. same. Targ. Ps. CIV, 2. Ib. LXIV, 4 Ms. (ed. משחו, v. מְשַׁח II).—Ib. L, 4; a. e.—Part. pass. מְתִיחָא, מְתִירַח (מרוּ'). Ib. VII, 13; a. e.—Gen. R. s. 63, a. e., v. זְרָתָא.

*Af.* אַמְתַּח same. B. Mets. 107ᵇ משום אַמְתּוּחֵי אשלידהן for pulling their ropes (to drag boats), v. פַּתָּא. Ib. אי מַמְתְּחֵי וכ' (v. Rabb. D. S. a. l. note) if they can pull their ropes all along the shore, they will walk there. Keth. 85ᵃ, v. אַשְׁלָא; a. e.

*Ithpe.* אִיתְמְתַח *to extend, spread.* Targ. Job XV, 29.

**מְתָחָא** m. (preced.) 1) *extension.* Targ. Ps. XIX, 5 מְתַח (constr.).—2) *tent-pin.*—*Pl.* מְתָחֵיָּא. Targ. Y. Ex. XXXVIII, 20 (not מַתַּחְיָא); a. fr.—3) (with גִּירָא) *bow-string.* —*Pl.* constr. מְתוּחֵי. Lev. R. s. 5 (expl. יתר, Ps. XI, 2) מ' גירא.

**מַתְחֲלָא** m. (תְּחַל; cmp. תּוּחְלָא) *the calyx surrounding the date in its early stage.* Keth. 77ᵇ.—*Pl.* מַתְחֲלֵי. Pes. 52ᵇ; Ber. 36ᵇ, v. שׁוֹמֵר.

**מְתַחֲתָא** f. (מְתַח) *stretching*; מ' דמגילתא *the borders of stretched* parchment, distinguishable by their darker color. Gitt. 88ᵃ דידיעא ברת מ' דמ' when the borders of the document are distinguishable (evidence that nothing has been cut off).

**מַתַּי** pr. n. m., v. מַתַּאי.

**מִתַּי,** v. מוּת.

**מָתַי** (b. h.) *when?* Ber. I, 1 מְמָ' Ar. (ed. מֵאֵימָתַי). Midr. Till. to Ps. IV, 3; 5 עד מ' וכ' how long will you &c.? Succ. 56ᵇ; a. fr.

**מַתְיָא** f. Part. *Af.* of אֲתָא. Ned. 81ᵃ מ' לידי וכ' leads to (may cause) &c.; a. fr.—[מַתַּיָּא, v. מֵיתָא.]

**מַתְיָה, מַתְיָא** pl. n. m. (abbrev. of מַתַּתְיָהוּ) *Mattia* (Matthew). Shek. V, 1 (Mish. ed. מַתַּתְיָה). Eduy. II, 5 (Ms. M. מתתי'). Yoma VIII, 6; Ab. IV, 15, a. fr. מ' בן חרש.—Y. Orl. I, 60ᵈ top ר' מ' מן דבחרתה.

**מִתִּיב,** Targ. Y. I Gen. IV, 8 מ' אפין, v. מְרַגֵּב.

**מְתִיבְתָּא, מָתְבָתָא** I f. (יְתַב; v. יְשִׁיבְתָּא) 1) *seat, sitting,* esp. *school, academy; council.* Targ. I Chr. XI, 25. Ib. IV, 22 מְתִיבַת (constr.); a. e.—Ber. 18ᵇ מ' דר' אפס the college of R. E.—Ib. מ' דרקיעא the heavenly session (of the departed scholars). B. Mets. 86ᵃ וכולהו מ' דרקיעא וכ' and all those participating in the heavenly session declared &c. Yeb. 105ᵇ; a. fr. 2) *the proceedings at college, subject of discussions.* B. Kam. 117ᵃ מסרים מ' דיומא לרבנן he finished up (reviewed) the subject discussed that day before the scholars. Ib. ליעיין מר במו'ת דלמחר study carefully the subject of discussion for to-morrow; a. fr.—*Pl.* מְתִיבָאתָא, מְתִיבָתָא. Gitt. 6ᵃ כיון דאיכא מ' because there are colleges (in Babylonia). Ib. מ' בגירסייהו וכ' the colleges are engrossed in their theoretical studies.

**מְתִיבְתָּא** II f. (תּוּב) *answer, argument.*—*Pl.* מְתִיבָתָא. Y. Gitt. VIII, 49ᶜ top כל אילין מ' וכ' the same arguments which &c.

מַתָּא f., constr. מַתָּכְתָּ same. Targ. Ex. XXXII, 4. Targ. Jud. XVII, 3 (ed. Lag. מתכת). Targ. Is. XXX, 22; a. fr.—*Pl.* מַתָּכָתָא. Targ. O. Num. XXXIII, 52 (Y. מַתְכְוַות־, fr. מַתְכוּ).

מַתְכּוּלִיתָא, v. מְתוּכְלִיתָא.

מַתְכּוֹנֶת f. (b.h. תָּכַן; מַתְכֹּנֶת) *measure, required amount.* Tanḥ. Ki Thetsé 9 שהיה שמם חקוק עליהם במ׳ הלבנים (the lists) in which their names were recorded with their daily task of bricks. Yalk. Ex. 182 מַתְכּוֹנוֹת הלבנים *pl.*—Ker. 6ᵇ בכל יום היה מתקן במַתְכּוּנְתָהּ he might prepare every day the quantity of frankincense required for the occasion.

מַתָּכוֹת, v. מַתֶּכֶת.

מַתְכִּילְתָּא, v. מְתוּכְלִיתָא.

מַתֶּכֶת f. (נָתַךְ) [*molten*] *metal.* Kel. XIII, 6 עץ המשמש את חמ׳ the wooden part of a utensil which is subservient to the metallic part. Ib. 7 עשאו של מ׳ he replaced it by a metallic tooth; a. v. fr.—*Pl.* מַתָּכוֹת.—כְּלֵי מ׳ metallic vessels, utensils, tools &c. Ib. XIV, 1. Ḥull. I, 6; a. v. fr.

מָתַל I ch.=h. מָשַׁל II, 1) *to speak mataphorically, recite a mashal.* Targ. Ez. XII, 23; a. fr.—Pes. 114ᵃ מתלא מַתְלִין וכ׳ they have a saying (witticism) about it in the West. Y. Dem. I, 21ᵈ top; a. e.—2) *to banter, sneer.* Targ. Prov. XIV, 9 (h. text יָלִיץ).—3) *to place beside, to compare.* Y. Dem. l. c. (play on שמר מרה מאן מ׳ ליך וכ׳ שׁוּמְרָה) guarding bitterness—who classed thee among the spices? Ib. (play on כּוּסְבָּרְתָּא, v. מאן מַתְלִיךְ וכ׳.—Part. pass. מְתִיל; f. מְתִילָא; *pl.* מְתִילֵי, מְתִילִין; מְתִילָן *compared, comparable.* Targ. Koh. XII, 2; a. e.—Ḥull. 59ᵇ כאריא מ׳ is compared to a lion.—B. Mets. 83ᵇ לאו כתיותא מ׳ are they (robbers) not like wild beasts?—Ber. 53ᵇ, v. infra; a. fr.

*Af.* אַמְתֵּיל 1) *to recite a mashal.* Targ. Ez. XXI, 5.—2) *to propound a riddle.* Targ. II Esth. I, 3.

*Ithpe.* אִיתְמְתַל, אִיתְמַתֵּיל, אִיתְמְתֵיל *to be compared, to be like.* Targ. Ps. XXVIII, 1. Ib. XLIX, 13 (not אַמְתֵּיל); a. e. —Snh. 95ᵃ כנסת . . ליונה אִיתְמְתִילָה the community of Israel is compared to a dove; Ber. 53ᵇ מְתִילָא Ms. M. (ed. מתליא, מתלידה, corr. acc.); Sabb. 49ᵃ אמתיל, read: אַמְתִּילָא; a. e.

מְתַל II, מְתָלָא m. (preced.) 1)=h. מָשָׁל, *parable, witty saying, riddle, comparison; by-word.* Targ. Prov. I, 6 (some ed. מתלאה, corr. acc.). Targ. O. Deut. XXVIII, 37.—Targ. I Sam. XXIV, 14 (Bxt. מָתוֹלָא, v. מְתוֹלָא). Targ. Num. XXIII, 7; a. fr.—Y. Dem. I, 21ᵈ top. Pes. 114ᵃ, v. preced.—Gen. R. s. 48, end אמר מ׳ the proverb says; a. fr.—2) *plausible reason,* v. אַמְתְּלָא. Y. Yoma III, end, 41ᵇ מצאו מ׳ לדבריהן they offered good reason for their doing so. Y. Keth. II, 26ᶜ bot.—*Pl.* מַתְלֵי, מַתְלָיֵא, מַתְלֵי. Targ. Y. Deut. l. c.—Targ. Prov. I, 1; a. fr.—Snh. 38ᵇ . . . ר׳ מאיר בפרקיה הוה דריש R. M., when holding sessions, used to spend one third of the time on legal subjects, one third on homiletical preaching, and one third on parables (illustrating Biblical verses). Lev. R. s. 28 תלת מאוון דמ׳ וכ׳ three hundred parables on the fox; a. fr.—Targ. II Chr. IX, 1 מוֹתַלָנָן.

מַתָּא, v. מְתָא.

מַתַּיָּא, v. מְתָא.

מַתִּיכְלָא f. (תכל, *Taf.* of כּוּלִּי or כְּלִי; cmp. מְשִׁיכְלָא) *apothecary's pot.* Targ. Job XLI, 23 מתי׳ ed. Lag. (ed. Wil. מְתַכְּ).

מְתִיכְלְתָא f. (preced.) *basin.* Ḥull. 46ᵇ (Rashi משיכלתא).

מְתִין, מְתִן, v. מְתַן.

מְתִן, (מְתִין) m. ch.=h. מְתוּן, *slow, careful.* Targ. Y. I Lev. XXIV, 12 (ed. Amst. מַתְיַין; Y. II מְתוּן); Targ. Y. I Num. IX, 8 מַתְנָן ed. Amst. (oth. מְתִין; Yr. II מתון).—*Pl.* מְתִינִין, (מְתוּן). Ib. Targ. Cant. V, 12. [The form מַתְיָן, מַתְיַין fr. מתי=מתת.]

מְתִינָה, v. מְתוּנָּא.

מְתִינָה f. (מְתַן) *deliberation, consideration.* Gen. R. s. 67 בא לו עשו במ׳ Esau planned against Jacob with deliberateness (taking his time for revenge); Yalk. ib. 115.

מְתִינוּת f. (preced.) *slow motion,* opp. מְדִירוּת. Gen. R. s. 10.

מְתִינְתָא f. (מְתַן) *that which is waited for, hope.* Targ. Job XVII, 15 מְתִינָתִי.

מְתִיק m., מְתִיקָא f. (מְתַק) *sweet.*—*Pl.* מְתִיקִין, מְתִיקֵי; מְתִיקָן. Targ. Cant. II, 5 (ed. Amst. מַתִּיקָן).—Meg. 6ᵃ, v. כִּפְנָרָא I.

מְתִיקוּת f. (מתק) 1) *sweet taste.* Y. Ber. V, 9ᵃ top.—2) *seasoning, relish.* B. Mets. VII, 1.—3) מיני מ׳ *sweetmeats, delicacies; sweet drinks.* B. Kam. 85ᵃ. Y. Orl. II, 62ᵇ top. Esth. R. to I, 9 מיני מתוקים. Y. Ned. VII, 40ᵇ bot. המודר מן התירוש אסור בכל מיני מ׳ he who vows abstinence from *tirosh,* is forbidden all kinds of sweet (unfermented) drinks; a. e.

מְתִיר m. (נָתַר, *Hif.*) 1) part. Hif. of נָתַר q. v.—2) *that which makes an object permitted for enjoyment.* Zeb. II, 3 חמ׳ *the blood* (the sprinkling of which makes the sacrifice fit for eating or for the altar); a. fr.—*Pl.* מַתִּירִים, מַתִּירִין. Ib. IV, 3; Meïl. II, 9 כל שיש לו מ׳ whatever may become permitted through a certain act, e. g. the meal-offering by taking a handful for the altar. Ib. מַתִּירֶיהָ those things which cause it to be available. Ib. 10ᵇ דבר שיש לו מ׳ אינו חייב עד שיקרבו a thing (sacrificial object) which requires an act to make it permissible, is not subject to מְעִילָה, until the things by which it is made available have been offered on the altar.—Bets. 3ᵇ דבר שיש לו מ׳ a thing which may become permitted (being prohibited only for the day). B. Mets. 53ᵃ הוה ליה דבר שיש לו מ׳ it would be considered a thing which can be made fit (by redemption); a. fr.

מְתִירְקָנָה, Y. Ab. Zar. I, 39ᶜ, v. מוֹתַרְנְקִי.

מַתֵּךְ m. (נָתַךְ) *cast metal; molten image.* Targ. I Kings VII, 16; 23 (h. text מצק). Targ. Is. XLVIII, 5.

מְתָלָא, v. מְחוֹלָא.

מִתְלָאה, v. מַתְלָא.

מִתְלַחֲמִים m., *pl.* מִתְלַחֲמִין (b. h.; לחם, cmp. לָחַם) *professing attachment, flatterers, hypocritical sympathizers.* Sifré Num. 85 (ref. to Num. XI, 1 [read:] אין כמתאוננים אלא כמ' וכן הוא אומר ותרגנו וכ' *k'mithon'nim* means like those who pretend to sympathize (with their neighbors' troubles, v. אוֹנֶן), and even so we read (Deut. I, 27) *vatterag'nu* &c. מהו ותרגנו שהיו מדברים כמ' וכ' what does *vatterag'nu* mean? They were speaking like sympathizers (with ref. to Prov. XXVI, 22); Yalk. Num. 732. Sifré Deut. 24 (ref. to Deut. l. c.) מלמד שהיו יושבים ... ואומרים דברים כמ' ומתרגנים כמ' שנ' וכ' which intimates that they sat in their tents and spoke words like sympathizers and formed crowds like sympathizers, as we read (Prov. l. c.) &c.; Yalk. ib. 805. Ib. בוכין ומבכין כמ' (or במתלחם, sing.; not כמת לחם) weeping and moving to tears like sympathizers.

מְתַמְדָא, מְתַמְדָא, v. מְזַד I.

מְתַן [*to stretch,*] (cmp. ארך) *to be long, slow; to wait*; esp. (of fruits taken off the tree) *to lie over for complete ripening.* Toh. IX, 5 שיְמַתְּנוּ שירחו וכ' that they (the olives) may lie over so that they be easy to crush; ib. שירמתונו שירמלחם that they may lie over until they be ripe for salting; Tosef. ib. X, 10 שיַמְתִּינֵם ושירמלחם (*Hif.*) to let them lie over &c.

*Hif.* חִמְתִּין 1) (neut. verb) *to last, remain fresh, keep.* Makhsh. VI, 2 בשביל שיַמְתִּינוּ (Maim. in comment. ed. Dehr. שירמתונו) that they may remain fresh (Maim.). Sabb. XXIII, 5 (of a corpse) בשביל שיַמְתִּין (Ar. שיְמַתֵּן, *Nif.*) that it may be preserved.—2) *to keep, to let (fruits) lie over.* Tosef. Makhsh. l. c., v. supra.—3) *to wait, tarry, postpone.* Ḥull. II, 4. Ib. 47b בַּמְתִּינָיו לו עד וכ' postpone his circumcision until &c. Y. Pes. X, 37d אילו נַמְתִּין וכ' (not ממתין) if we were to wait (with the recital of the exodus) until &c. Gen. R. s. 18 (play on יחבששו, Gen. II, 25) לא המְתִּינוּ בשלותן וכ' they did not remain in their happiness for six hours; a. fr.—4) *to be slow, patient.* Ab. d'R. N. ch. I שירהא אדם מַמְתִּין בדבריו ואל ירהא מקפיד על דבריו that man should be slow and patient in giving his opinion, and not angrily insist on his words.

מְתַן ch. same, *to cause delay, to let wait.* Targ. Job XXXII, 4 (h. text חִכָּה).—Part. pass. מְתִין *waiting, detained,* fr. which מָתִין, מְתִין *to wait for, hope; to be slow.* Targ. Lam. II, 16. Targ. Esth. II, 12. Targ. Ps. LVI, 7. Ib. CXXX, 5 מְתִינִית Ms. (ed. אַמְתִּינִית *Af.*); a. e.—Yeb. 63a מיהוֹן נסיב וכ' be slow in taking a wife, opp. קפוץ.—V. מָתִין.

*Af.* אַמְתִּין *to tarry, remain; to wait.* Targ. Y. I Gen. II, 25 (v. Gen. R. s. 18, quot. in preced.). Ib. XXXI, 28 לא אַמְתַּנְתַּנִי thou didst not wait for me (give me an opportunity, h. text נטשתני). Targ. I Chr. IV, 18; a. fr.—Yeb. 91b אירבעי לה לאַמְתוּנֵי she ought to have waited.

מַתַּן=מָאתָן, v. מְאָה. Targ. O. Num. XVI, 2; 17 ed. Berl.

מַתָּן m. (b. h.; נָתַן) *giving, gift.*—מתן תורה giving of the Law, *revelation at Mount Sinai.* Ber. 58a bot. Gen. R. s. 34; a. fr.—מ' שכר *reward.* Ab. II, 16; a. fr.—מ' דמים *sprinkling* or *smearing the blood* (on the altar &c.). R. Hash. 28b; a. fr.—Zeb. VIII, 10 מַתַּן ארבע במ' ארבע blood requiring four applications mixed with &c.; R. Hash. l. c.; Y. Erub. X, end, 26d; Bab. ib. 100a. Ib. מ' ארבע במ' אחת (Zeb. l. c. במתנה) blood requiring four applications mixed with blood requiring one application; a. fr.—מַתָּנָא ומַשָּׁא, v. מַשָּׁא.

מַתָּנָא, מַתָּנָא, v. מַתְנָתָא.

מַתַּנְתָּא, מַתְנָתָא pr. n. m. (abbrev. of מתניה) *Matt'na,* an Amora. Ḥull. 42b. Y. Taan. III, 67a top; a. fr.

מְתָנָא c. (תְּנַן) *steaming, reeking.* Pes. 111b bot. [read:] אדמ' כרעיה (v. Rashi a. l.; Rashb. אדמותנא, read אדַמְתּוּנָא; ed. אדמיתניה כרעא; Ms. M. אדמיתְּרָנָא כרעיה, Ithpe. of תנן) while his foot is still steaming (from bathing). V. מְתוּנָא.

מַתְנָא, מַתְנָא, מַתְנָא m. (מְתַן; cmp. מְשִׁירְתָא II. fr. מָשַׁח) *cord, strap.* B. Bath. 89a מיתנא Rashb. (ed. מַתְנָה, h. form) the cord of the scales. Men. 35b top (בירה) כל חוכי דכי מיתלי במתנא Rashi (ed. במו'; Ms. R. 2 במי') whenever it is lifted up by its strap and it (the capsule of the T'fillin) follows after it (the strap not breaking). Erub. 34a לַיתְנֵיה בכוותא ומ' let him bring it down through the window (of the tower) and with a string. Sabb. 51b סגי לה במי' בעלמא (Ms. M. במיתגא, incorr.) a mere string would have been sufficient for controlling the animal. B. Mets. 113b מאן דאסר מי' דכיתנא וכ' he who ties a rope of moist flax around his loins. Y. Ned. III., beg. 37d מו', v. חָגַר I; a. e.

מַתָּנָה, v. preced.

מַתָּנָה, v. מַתְנָא.

מַתָּנָה f. (b. h.; נָתַן) 1) *gift, present, donation; grant, privilege.* Y. Peah III, 17d bot. מ' וכ' .. מ' אירו הרא מ' what is a *mattanah?* All my property be given to—as a gift from now, contrad. to הֵירָאתֵיךְ. B. Bath. 147a מניין למַתָּנַת שכיב וכ' how can it be proven that the donation of one expecting to die is legal by Biblical law (without formal possession)? Kidd. 6b, a. fr. מ' ע"מ להחזיר שמה מ' a present made with the condition that it must be returned, is legally a present (the recipient's property for the time being); a. v. fr.—*Pl.* מַתָּנוֹת. Ber. 5a; a. fr.—מַתָּנוֹת כהונה, v. פְּהוּנָה.—Tosef. Dem. II, 7 מ' גבולין the priestly privileges outside of the Temple. Ib. 8 יש לו במ' has a right to priestly gifts. Tosef. Peah II, 13 ארבע מ' בכרם there are four gifts for the poor connected with the vineyard; Ḥull. 131a מַתָּנוֹת עניים; a. fr.—2) (Lev. VIII, 15) *sprinkling or smearing the blood* (on the altar &c.). Zeb. V, 1 מ' אחת מתן וכ' one of those applications if omitted makes the sacrifice invalid. Ib. VIII, 10 תנתנין מ' אחת וכ' blood of a sacrifice which requires only one application if mixed with blood &c., v. מָתָן; a. v. fr.—*Pl.* as ab. Ib. V, 3 ארבע מ' על וכ' four applications (with the finger dipped in the blood) at the four corners. Ib. 4 שתי מ' שהן ארבע two sprinklings appearing like four, i. e. towards two opposite corners of the altar; a. fr.

מַתְנֵי m. ch. (תְּנֵי)=h. מִשְׁנֶה, *teacher of the Mishnah.* Keth. 8b, contrad. to מקרי.—V. מַתְנִיתִין.

**מַתַּנְיָה, מַתַּנְיָה** (b.h.) pr.n.m. *Mattaniah*, 1) original name of Zedekiah, king of Judah. Pesik. R. s. 26; a. e.—2) name of an Amora. Y. Bets. I, 60c bot. Y. Keth. IV, 28d bot.; a. e.

**מַתַּנְיָן** m.=מַתָּנַי. Y. Ḥag. I, 76c; Midr. Till. to Ps. CXXVII לא ספר ולא מ' neither a Bible teacher nor a Mishnah teacher.—*Pl.* מַתַּנְיָנִין, מַתַּנְיָנֵיא, נַיָּרֵה ... Y. Ḥag. l. c.; Midr. Till. l. c. מַתַּנְיָנִין (fr. מַתַּנַי). Num. R. s. 12 מַתַּנְיָנֵיהּ; Lam. R. to I, 3 מַתַּנְיָנֵיא.

**מָתְנַיִם** m. du. (b. h.; מתן, cmp. מָתְנָא) *loins*. Nidd. 13b Pirké d'R. El. ch. XXXI אזור מָתְנָיו וכ' the girdle of the loins of Elijah. Ib. ch. XXX בְּמָתְנֶיהָ, v. הֲרָהוּר. Snh. IX, 2; a. e.

**מַתְנִיתָא** f. ch.=h. מִשְׁנָה, *Mishnah*, esp. (in Babli) *collection of Mishnahs not embodied in the Mishnah of R. Judah*, as Boraitha, Tosefta &c., contrad. to מַתְנִיתִין (abbr. מתני') *our Mishnah*, i. e. the Mishnah proper. Targ. Y. Ex. XXVI, 9.—Taan. 21a מימתניתין ... אי איכא שאיל לי במ' דר' (differ. in Ms. M., v. Rabb. D. S. a. l.) if there be one that will ask me something from the Mishnah of R. Ḥiya or of R. Oshia which I cannot answer from our Mishnah. Y. M. Kat. II, beg. 81a מַתְנִיתָן צריכה לדר' חייא וכ' our Mishnah needs (for explanation) that of R. Ḥiya, and R. Ḥia's needs ours. Ib. מַתְנִיתֵיהּ דר' וכ' the collection of &c.; a. v. fr.—Trnsf. *school, college*. Pes. 101b במ' דבי וכ' at the school of the house of Rab Hineḳ &c. (where Mishnah was taught). Keth. 104a bot.; a. fr.—[Y. Ned. IV, 38c bot. מתניתין נסבין וכ', read: מַתַּנְיָנִין.]—*Pl.* מַתַּנְיָתָא. Ber. 25b מ' קשירין אהדדי the two Boraithas quoted contradict each other!—Nidd. 33b ותני מ' (some ed. מתניתא) and he teaches Mishnahs.

**מַתָּת, מַתָּן, מַתָּנָן** pr.n.=h. בָּשָׁן, *Bashan*, the country east of the Jordan, v. בּוּתָנָן. Targ. Num. XXI, 33. Targ. I Chr. V, 12 (ed. Lag. בו', Var. ed. Rahmer בבמתנן=בבי מ'); a. e.

**מַתָּנָא**, *pl.* מַתְנַנְיָא, v. מַתַּנְיָן.—[מַתָּנָא *smoking*, v. תְּנַן.]

**מַתָּנָא, מַתְנָא, מַתָּנְתָא** f. ch.=h. מַתָּנָה, *gift, grant, donation*. Targ. Num. XVIII, 6, sq. Ib. 11; a. fr.—B. Bath. 153a דחזיא מ' וכ' a deed of donation in which was written &c. Ib. 40b דגיטא ודמ' the protest against a letter of divorce or of donation. Ib. מ' טמירתא a deed of donation intended to be kept secret; a. fr.—*Pl.* מַתָּנָן, מַתְנָתָא. Targ. Y. Num. XXV, 13. Targ. Y. II Gen. XVIII, 17; a. fr.—Sabb. 10b תרתי מ' דתורא the priestly portions from two oxen (Deut. XVIII, 3). Ḥull. 131b. Y. Snh. II, end, 20d כ"ד מ' the twenty four priestly gifts, v. כְּהוּנָּה; a. fr.

**מְתַפְּנְקוּ**, v. מְפַנְקוּ.

**מָתַק** (b. h.) 1) *to be sweet, palatable*. Ukts. III, 4 עד שיִמְתְּקוּ until they are made palatable (by pressing). Gen. R. s. 85 יִמְתַּק לכם may it be sweet to (well agree with) you, v. בָּסַס.—2) *to partake with delight, smack, gnaw*. Yalk. Job 910 (ref. to Job XXIV, 20) שמָתַק רמה מהם the worm gnawed at them with delight; Gen. R. s. 33 שמְתִיקוּ רמה מתם (*Pi.*) the worms did &c.—Yalk. Prov. 962 סופו מוּתָּק לחיות עליו shall finally feed on him; ib. 961 מותח (corr. acc.).

*Pi.* מִתֵּק 1) *to partake with delight*, s. supra.—2) *to sweeten, season*. Tosef. Bets. III, 15 אין מְמַתְּקִין וכ' you must not (on the Holy Day) sweeten a mustard mixture by dipping a live coal into it; Sabb. 134a; Y. Bets. IV, 62c bot. Sabb. 90a למַתֵּק קדרה to season a dish. Ber. 5a מלח מְמַתֶּקֶת וכ' salt seasons the meat; a. fr.—Trnsf. *to pacify*. Y. Ab. Zar. II, 42a top והוא יודע למתק וכ' he knows how to calm the great Ocean. Y. Meg. III, 74a bot. (in a secret letter) תמר ... ובקשנו למַתְּקָהּ וכ' Tamar still endures in her bitterness (hostility), and we attempted to sweeten her (by bribery), 'but the melter has refined in vain' (Jer. VI, 29).—3) *to indulge*. Yalk. Prov. 961 (ref. to Prov. XXIX, 21) כל מי שמְמַתֵּק וכ' he who indulges his passion in his youth (v. מָנוֹן).—Taan. 9b, v. infra.

*Hif.* הִתְמַתִּיק *to sweeten*. Cant. R. to V, 16 (play on ממתקים, ib.) ה' לחם וכ' he sweetened (softened) the word for them; Num. R. s. 10, beg.

*Hithpa.* הִתְמַתֵּק *to become sweet, to be quieted*. Y. Ab. Zar. l. c. בשעה שהמים ... מִתְמַתְּקִין when the waters praise their Creator, they grow calm. Gen. R. s. 13, a. e. מִתְמַתְּקִים הן בעבים (some ed. ממת', corr. acc.) the salt water becomes sweet in the clouds; Taan. 9b Ms. M. (ed. ממתקין, corr. acc.).

**מְתַק** ch. same, v. מְתִיק.

*Pa.* מַתֵּק *to taste, suck* (v. preced.). Ab. Zar. 18b טמש בהא ומ' בהא he dipped one finger (into it) and sucked the other.

*Ithpa.* אִתְמַתֵּק *to become sweet*. Targ. II Chr. XIII, 5.

**מַתְקוֹלְתָא** f. (תְּקַל I)=h. מִשְׁקוֹלֶת, *plummet*. Targ. Job XXXVIII, 5. Targ. II Kings XXI, 13.—[Pes. 50b, v. מִיתַקְלְתָא.]

**מִתְקַל** m. (תְּקַל II) *stumbling, offense*. Targ. Is. VIII, 14 (ed. Wil. מִיתְקַל). Targ. Prov. XII, 13 (not מַת'; h. text מוקש).—[Targ. Ps. CV, 37, read: לְמִתְקָלָא, v. תְּקַל II.]

**מִתְקָל, מַתְקַל** m. (תְּקַל I)=h. מִשְׁקָל, *weight*. Targ. Ex. XXX, 34. Targ. Lev. XIX, 35; a. e.—Y. Sabb. XX, 17c bot. מ' דוזא the weight of a Zuz; a. e.—*Pl.* מִתְקָלִין, מַתְקָלִין, מַתְקָלֵי. Targ. Lev. XIX, 36 (some ed. תְּקָן ...). Targ. Deut. XXV, 15; a. e.—Bekh. 50a במתקל דינרא עשרין מ' (not במתקלי) twenty times the weight of a (Tyrian) Denar.

**מִתְקָלְתָא** f. same, *selling by weight*. Pes. 50b שכר אשתו מ' Ms. M. (ed. מתקול) 'the earnings of his wife' means when she goes around selling (wool) by weight (but does not refer to woven garments).—*Pl.* מִתְקָלָן, v. preced.

**מַתְקַנְתָא** f. (תְּקַן) *a firm, decided solution*. Yoma 70a לא משכחת לה מ' וכ' (Ms. M. 2 מתרצא) (from the words of the Mishnah) you cannot arrive at a decided answer, but you must adopt either &c.

**מַתְרוּתָא** f. (תְּרָא I)=h. מִשְׁרָה, *infusion*. Targ. O. Num. VI, 3 (ed. Berl. מַת').

**מִתְרִין**, Koh. R. to III, 9, v. שְׁרִי *Af.*

מְתַרְכָא, מְתַ׳ f. (תָּרַךְ)=h. גְּרוּשָׁה, *divorced woman.* Targ. O. Lev. XXI, 14. Ib. XXII, 13 (Y. מִירַתַּרְכָא, not מִירַתַּ׳). Targ. O. Num. XXX, 10 (Y. מִתַּ׳); a. e.

מִתַּרְמַרְ, Targ. Prov. VI, 30, v. דְּמַר, a. רוּם I ch.

מְתַרְמְרוּתָא f. (רמרם, *Palp.* of רוּם) *subject for self-elevation, object of contempt.* Targ. Ps. XXII, 7 (h. text בּוּז, cmp. preced. w.).

מְתַרְצָא, v. next w. a. מְתַקְּנָתָא.

מְתַרְצָתָא f. (תְּרַץ) *sustained version, a tradition the objections to which have been met successfully,* opp. מְשַׁבְּשָׁתָא. Sabb. 121$^{b}$; Pes. 99$^{b}$ bot.

## נ

נ *Nun,* the fourteenth letter of the alphabet. It interchanges with מ q. v.; with ל, q. v.; with ר, cmp. זָרַח a. זָנַח; שְׁנַיִם a. תְּרֵין; with י as preformative letter, cmp. רצב a. נצב.—נ frequently inserted, a) in place of Dagesh forte, e. g. מַבַּיע=מַנְבַּיע; מְהָרוֹן=מְנְהָרוֹן;—b) to avoid a hiatus, as נִירְהוּ, אִירְהוּ &c.—ן, ־ָן, ־ֵן, ־ִן, ־ֻן, ־ָנָא—afformative, e. g. גַּזְלָן, גַּזְלָנָא.—ן, Nun emphaticum, as אוֹרְיְיתִין=אוֹרַיְיתִי; esp. epenthetic Nun between verb and suffix, e. g. בְּרָאנוּן, Targ. Gen. V, 2; a. fr.

נ׳ as numeral letter, *fifty,* v. א׳.

נָא I, נָה=אֲנָא. Y. Ter. V, 43$^{c}$ bot. ואוף נא וכ׳ I, too, think so. Y. Ber. IV, beg. 7$^{a}$ וְנָא אמרית וכ׳ and I gave a reason for it; a. fr.—V. הֲנָא, לְהֵנָא.—*Pl.* נַן. Y. B. Kam. II, beg. 2$^{d}$ מה נן אמרין וכ׳ why do we say &c.; a. fr.

נָא II m. (also adverb) (b. h.; cmp. נע) 1) *hurried, half-done.* Pes. 41$^{a}$ bot. אכלי נא if he ate it (the Passover lamb) half-done. Ib$^{b}$ ישנו בבל תאכל נא is subject to the law (Ex. XII, 9) &c. Tosef. Macc. IV (III), 1, contrad. to חַי. Men. 78$^{b}$ מצה נא, v. הֲרָנָא; a. fr.—2) *slender, fine, brittle.*—*Pl.* נָאִין; f. נָאוֹת. Tosef. Kel. B. Kam. II, 9 [read with R. S. to Kel. III, 2:] חוסקו והנאין (=ודק נאין) if the vessels were heated but turned out brittle. B. Bath, 97$^{b}$ (expl. פרטסות, ib. VI, 2) נאות ומגופרות thin, but lined with pitch; Tosef. ib. VI, 3.

נָא III (b. h.) *I pray, prithee.* Yoma IV, 2; a. fr.—Ber. 9$^{a}$, a. e. אין נא אלא וכ׳, v. בְּקָשָׁה.

נַאגָא *soot* (?). Lam. R. to IV, 8 (ref. to שְׁחוֹר, ib.) כהורא נ׳.

נַאגָא m. (נגא, corresp. to h. נקע, cmp. Syr. נגעא P. Sm. 2284) *small cleft, cavity.*—*Pl.* נָאגֵי. Kidd. 61$^{a}$; B. Bath. 103$^{a}$ (some ed. נָגָאנֵי; Ms. M. חֲרִיצֵי; Ms. H. נָגְנֵי; v. Rabb. D. S. a. l. note); Arakh. 25$^{a}$ גנאני; Yalk. Lev. 677 מינגני (corr. acc.).—B. Kam. 61$^{b}$ top, v. בָּאגָא.

נַאד, v. נוֹד.

נָאדָר m. (נדר, v. נוּד) *flying off.* Sot. 45$^{b}$ רישא דנ׳ ונפיל it was the head (of the murdered man) that flew off and fell (at a distance from the body). Ned. 16$^{a}$ הוה נ׳ מן וכ׳ Rashi (ed. only נ׳) flew off from, i. e. rejected the reason given by A.

נָאֶה m., נָאָה f. (b. h.; =נאוה, v. אוּת) *suited, becoming; handsome.* Tanh. B'shall. 11 נ׳ שירה וכ׳ it is meet to sing unto the Lord. Sabb. 133$^{b}$; Naz. 2$^{b}$ סוכה נ׳ a handsome Succah; a. fr.—Ib. I, 1, v. נָוֶה.—*Pl.* נָאִים, נָאִין; נָאוֹת. Sifra Aḥăré, end (ref. to Lev. XVIII, 26 ושמרתם אתם נ׳ אתם שומרים וכ׳ you are the proper persons to guard them (the laws of chastity), because you opened (were the first to observe) them. Tanh. Mas'é 4 הם נ׳ ולבושיהם נ׳ הם נ׳ לארץ וכ׳ they are handsome, and their garments are becoming, they are suited to the land, and the land to them. Ned. IX, 10 בנות ישראל נ׳ הן אלא וכ׳ the daughters of Israel are good-looking, but misery disfigures them. Sabb. l. c. Sifré Deut. 320 (ref. to Deut. XXXII, 19) מפני שהם נ׳ לו וכ׳ because they are pleasing to him (he calling them sons and daughters), they are bold before him. Tosef. Sot. II, 3 יולדת נ׳ she will bear handsome children; Y. ib. III, 18$^{d}$ bot. נָעִים; a. fr.—נָאוֹת f. pl. (noun) *beauties.* Lam. R. to II, 2 (ref. to נאות, ib.) כל נְאוֹתָיו של יעקב all the beauties (excellent men) of Jacob. Yalk. Ex. 244 (ref. to ואנוהו, Ex. XV, 2) אגיד נאותיו ושבחו של וכ׳ I will tell the excellencies and praises of &c.; ib. אדבר בנאותיו ושבחיו; Mekh. B'shall., Shir., s. 3 בנביאתו שבחו (corr. acc.); Yalk. Cant. 988 בנוירתיו ובשבחו, read: בְּנִוּרָתָיו, v. נוּר. Treat. Sof'rim III, 13 הרבות בנאות שלו speak much of his excellencies. Lam. R. introd. end, v. קִינָה; a. fr.—נָאֶה (adv.) *becomingly, well.* Tosef. Yeb. VIII, 4, a. e. דורש נ׳ preaches well, וכ׳ מקיים and acts in conformity (with his words).

נָאֶה f. (b. h., v. preced.) *marked off, distinguished place.*—*Pl.* constr. נְאוֹת. Deut. R. s. 7 end בני דשאים של באר in the grass-covered oases around the well.

נָאֶה *to be becoming* &c., v. נאר.

נָאוֶה m., נָאוָה f. (b. h.; preced. wds.) *beautiful.* Naz. I, 1 Y. ed. (Mish. ed. נָוֶה; Bab. ed. נָאֶה) אהא נ׳ I will be good-looking (let my hair grow, a substitute for נָזִיר, v. פֵּרְנֵוּר). Cant. R. to I, 5 במעשה אבותי וכ׳ and I am beautiful (worthy) through the deeds of my fathers; בפני וכ׳ קונו beautiful in the sight of my Master; אנא במדבר וכ׳ and I proved worthy in the desert; a. fr.

פאפאי וחד נ׳ . . .) Goliath was the son of one hundred papae (fathers) and one old maid; [Rashi: וחד נ׳ and one, the *real parent*; Tosaf. a. Ar. וחד נ׳ and one *dog*; v. Ruth R. to I, 14, a. Midr. Sam. ch. XX].

**נָאַף** (b. h.) *to be unchaste, voluptuous*, esp. *to have illicit intercourse; to commit adultery.* Lev. R. s. 23 (ref. to Job XXIV, 15) [read:] שלא תאמר שכל מי שהוא נוֹאֵף בגופו נקרא נוֹאֵף אפי׳ נוֹאֵף בעינו נקרא נוֹאֵף do not say, he only who is unchaste with his body is called a *noëf*, but even he who is unchaste with his eye &c.; Pesik. R. s. 24 (corr. acc.); a. fr.—Esp. נוֹאֵף *adulterer, paramour*; f. נוֹאֶפֶת *adulteress.* Ib. Num. R. s. 9; Tanḥ. Naso 4; a. fr.

*Pi.* נִיאֵף same. Pes. 113b זקן מְנָאֵף a lewd old man. Nidd. 13b חמְנָאֲפִים בירך who commit masturbation. Ex. R. s. 31, end, a. e. (prov.) מְנָאֶפֶת בתפוחים וכ׳ she prostitutes herself for apples and distributes them among the sick, v. גּוֹחַ I ch.—Sot. IX, 9 משרבו חמְנָאֲפִים וכ׳ when the lewd men became numerous, the proceedings against the faithless woman (סוֹטָה) were abolished. Shebu. 47b עיקב אחר מנאף Ms. M. a. Rashi (ed. נואף) he who follows up the voluptuous (to procure prostitutes for him); a. fr. —(Hull. 63a, v. אָנַף.]

*Hif.* הִנְאִיף *to cause illicit intercourse; to bawd.* Shebu. l. c. ת״ל לא תנאף לא תַנְאִיף (Ms. M. only לא תנאף) it says (Ex. XX, 14) 'thou shalt not be lewd', (which implies) thou shalt not assist lewdness.

**נְאַף** ch., *Pa.* נָאֵף same. Targ. Is. LVII, 3.

**נאפון**, Y. Sabb. IX, 11d top ונ׳, read: וכְאָפוֹן, as Y. Ab. Zar. III, 43a bot.

**נָאַץ** (b. h.; cmp. אוּץ) [*to press, stamp* in anger, v. Deut. XXXII, 19,] *to be indignant; to be bold*; (act. verb) *to reject, insult, blaspheme.*

*Pi.* נִיאֵץ 1) same. Keth. 8b (ref. to Deut. l. c.) [read:] דור שאבות מְנָאֲצִים לו הקב״ה וכ׳ a generation in which the parents insult him, the Lord will &c.; Yalk. Deut. 945 מְנָאֲצִין בו וכ׳....—Sifré Deut. 320 מנאצים לפנינו, v. נָאָה. Num. R. s. 7 כל מי שני׳ לאלהים נעשה זר whoever insults God becomes an outcast (leper). Ib. הם נְאָצוּנִי אותי they insulted me. Ib. מי שמְנָאֵץ בדברי תורה who makes bold with the words of the Law (blasphemes); a. fr.—2) *to threaten.* Mekh. B'shall., Shir., s. 7 חמשה . . . מנאץ וכ׳ five things did Pharaoh threaten to do; Yalk. Ex. 249. Mekh. l. c.; Yalk. Ex. 250 היה עומד ומנ׳ אחר וכ׳ stood threatening at the palace &c.; a. e.

*Hithpa.* הִתְנַאֵץ *to be insulted.* Midr. Till. to Ps. LXXIV, end עשה בשביל . . שמתחרף ומִתְנַאֵץ בעולם do it for the sake of thy great and holy Name which is blasphemed and insulted in the world; a. e.

**נְאַק**, v. נָהַק.

**נְאָקָה** I f. (b. h.; cmp. אנק) *groaning.* Ex. R. s. 1 (ref. to Ex. II, 24) נַאֲקַת החלליים the groaning of the wounded. Ib. s. 6; a. e.—Esp. *n'aḳah* (*prayer in distress*), one of the expressions for prayer. Lam. R. introd. (R. Ḥănina); Sifré Deut. 26; Deut. R. s. 2; a. e.

**נָאוּסָא*** pr. n. pl. *Nausa.* Erub. 83a Bunios sent to Rabbi a modius דמן נ׳ (Var. נאסא, נירסא, נאונסא, נאנסה, v. Rabb. D. L. a. l. note 50) copied from the standard measure of N., v. קונדסא.—[Perh. our w. is ναός *temple* where the standard measures were kept.]

**נְאוּצָא, נְאוּץ, נְאוֹץ**, v. sub נִיא׳.

**נָאוֹת**, v. אוֹת.

**נאמאי**, v. גְּרִיוָטָאֵי.

**נָאָה, נאי** (b. h.; cmp. אוֹת) *to be becoming, handsome.*

*Pi.* נִיאֵה *to beautify, decorate.* Succ. 10a לְנָאוֹתָהּ to decorate it (the Succah); a. e.

*Nif.* נִיאָה, *Hithpa.* הִתְנָאֶה 1) *to adorn one's self.* Naz. 2b (ref. to ואניהו, Ex. XV, 2) אֶתְנָאֶה לפניו וכ׳ I will adorn myself before him with good deeds; Sabb. 133b הִתְנָאֵה וכ׳ adorn thyself before him &c. R. Hash. 26a חוטא בל יִתְנָאֶה a sinner must not adorn himself (when appearing before the Lord to ask forgiveness). Gen. R. s. 16 (play on שהם נִינְוֵה) מִתְנָאוֹת מישראל (not מתגאות) they (the goverments) adorn themselves with what they take from Israel; a. e.—V. נָוָה I.—2) (cmp. הָנָה *Nif.*, a. אוֹת) *to be pleased, to enjoy, make use.* R. Hash. 11a beautiful trees להִתְנָאוֹת בהן בני אדם (Ms. M. לְיֵהָנוֹת מהן) for men to enjoy their beauty. Snh. 21b שלא יתנאה בשל וכ׳ that he make no use of a copy that his fathers have written; (Tosef. ib. IV, 7 שלא ירהא נויאות).

**נָאִים**, part. of נוּם.—[נָאִים, נָאִין pl. of נָאֶה, a. נָא II q. v.]

**נַאֲלָא** I m. (אלי׳ II, v. P. Sm. 2260) *lamenting, howling.* Snh. 59b יארוד נ׳ (Rashi ירוד נאלה; Yalk. Gen. 15 תנין שוטה), v. רְוֹדָא.

**נַאֲלָא** II, **נַאֲלָה** m. (לָאִי, לָהִי, v. P. Sm. 2260) 1) *fatigue, heavy load*; cmp. אוּבְצָנָא. Targ. Y. Deut. XXI, 3 דלא סליק עלה דכר ולא אטרחא בנ׳ שעבוד דנייר Ar., read: דלא סליק עלה דכר ולא אטרחא (נאלא being a gloss interpreting שעבוד דנייר בנ׳); cmp. Targ. Y. Num. XIX, 2.—2) *incubus, asthma* believed to be caused by a demon בן נפלים. Bekh. 44b (ref. to רוח קצרה or קצרית, Mish. ib. VII, 5) מאי ניהו נאלה Ar. (Rashi נאלת or נאלח, read נאלה; missing in Talm. ed.) what is it? Nâla. [Prob. version: מאי ניהו נ׳ מאר נ׳ תנא רוח בן נפלים וכ׳.]

**נָאַם** *to speak*, v. נוּם.

**נֶאֱמָן** m. (b. h.; אֶמֶן) *faithful, trustworthy.* Ber. 60a, v. רוֹפֵא; a. fr.—Esp. *neĕman, one who can be relied upon in matters of tithes and T'rumah*; cmp. חָבֵר. Dem. II, 2; Tosef. ib. II, 2 חמקבל עליו לחדות נ׳ וכ׳ he who takes upon himself the obligations of a *neĕman*, must give tithes both of what he eats &c. Dem. IV, 6; a. fr.—*Pl.* נֶאֱמָנִין, נֶאֱמָנִים. Tanḥ. Vayesheb 5; a. fr.

**נַאֲנָאי** f. (a corrupt. from mamma, μάμμη; cmp. Syr. נגא, P. Sm. 2387) *mammy, aunty, old maid, slave.* Sot. 42b (ref. to איש חבנים, I Sam. XVII, 4 a. 23, with play on מערות ib., as if מאה עֲרָוֹת) בר מאה פפי וחדא נ׳ (Rashi פאפי . . . וחד נ׳; Yalk. Sam. 125 וחד נאנאי; Ar. ed. Koh. s. v. בן;

נְאָקָה II, נָקָא (אֲנָקָה) f. (v. preced.; cmp. ענק) [*longnecked,*] *camel.* Kel. XXIII, 2 (Ar. נקה); Sifra M'tsora, Zab., Par. 2, ch. III נקה. Tosef. Kel. B. Bath. II, 7 ישרבת הנקה the seat (saddle) on the camel's back. Sabb. V, 1 (51[b]) נא (Ms. M. אנ'; Y. ed. הנקה); Y. Bets. II, 61[c] bot. חנקה.

נְאֵקָר, Midr. Sam. ch. VII, v. נְקַר I.

נָקָא, נָאקָתָא ch.=h. נְאָקָה II. Sabb. 51[b].—Lam. R. to I, 1 רבתי (7 חד מאת') Ar. (ed. חדא אֲנָקָא) חדא נקא עוירא a blind camel.

נָאר, v. נִיר I.

נָאתָא f. (אוּת) [*joint,*] *seam* of a wound, *cicatrix* (cmp. אֲרוּכָה II). B. Kam. 85[d], v. פַּרְבִיתָא (Ar. נַעְתָא; ed. נְאָתָה).

*נָבָא *eggs of lice,* Var. in Ar. for אֲנָבָא II.

נָבָא, נָבָא, v. נבי II.

נְבָאָרָא, v. נְבָרָא.

נָבַג, נָבוֹג, נָבִיג (cmp. בוג s. v. בָּאנָא) *to break forth, come to the surface.* Succ. 53[b] כרינן . . . ונַבְּעֵי מיא Ar. (ed. ונפקר, v. Rabb. D. S. a.l. note 80; Tosaf. to Bekh. 44[b] ורנַבְּעֵי) we dig a little, and water bubbles forth. Snh. 82[a] קברה והדר נבוג he buried the skull, but it came up again; ib. 104[a] והדר נבג (Mss. F. a. K.); Yalk. Kings 249 נבוג.

נְבָגָא m. (preced.) *shoot, twig.* Pes. 74[a] ני בר שתא (Ms. M. נִיבָּר) a twig (of the pomegranate tree) of this year's growth.

נַבְגָּא m. (preced.; cmp. b. h. בַּקְבּוּק) *a vessel, nabga,* a certain measure, v. אַנְבָּג. Ber. 51[b] כל תאר ני וכ' the whole *nagba* is of the wine over which the blessing has been pronounced.

נבדקוס, v. נוּבְהִירְקוֹס.

נָבָה, v. נבי I.

נְבוֹ (b. h.) 1) pr. n. pl. *Nebo,* a town on the eastern side of the Jordan. Sot. 13[b] (identifying נ' with הר נבו). —2) הַר נ' *Mount Nebo* in Moab. Ib.; a. e.—3) *Nebo,* name of an Assyro-Babylonian deity. Snh. 63[b]; a. e.—[Tosef. Pes. II (III), 20 נ' חיו, נ' חירן, v. בּוּחֲרִין.]

נְבוּאָה f. (b. h.; נבא) *prophecy, inspiration.* Y. Hor. III, 48[b] bot. (ref. to Zech. III, 8) אין מופת אלא נ' *mofeth* means prophetic gift. Cant. R. to III, 4; Gen. R. s. 44, v. הַמָּפָה. Koh. R. to I, 1 נחלה נְבוּאָתָן בעצמן their prophecy went by their own names ('the words of—'). B. Bath. 12[a] נטלה נ' from the day of the destruction of the Temple prophetic inspiration was taken away from the prophets and given to &c. Y. Macc. II, 31[d] bot.; Yalk. Ps. 702 שאלו לנ' וכ' prophecy was asked, what is the sinner's punishment?—Meg. 14[a] נתקיימה נְבוּאָתֵיךְ thy prophecy has come true. Ib. היכן נבואתיך where is thy prophecy? Ib. לדעה לדעת מה יהא בסוף נְבוּאָתָהּ 'to know' (Ex. II, 4) to know what will be the end of her prophecy; a. v. fr.—*Pl.* נְבוּאוֹת. Lev. R. s. 10, beg.; Yalk. Is. 307 נ' פשוטות plain words of prophecy, נ' כפולות repeated words &c. (as *naḥămu naḥămu,* Is. XL, 1); a. fr.—V. נְבִרְאוּת.

נְבוּאָתָא, נְבִיאָתָא ch. same. Targ. O. Gen. XV, 1. Targ. Num. XI, 28. Ib. 29 (Y. נְבוּאַתִּירָה=נבואתירה); a. fr.—B. Bath. 14[b] כתיב נְבוּאָתֵירָה גבי וכ' his (Hosea's) prophecy is joined to Haggai &c. (belonging to the twelve Minor Prophets); a. e.—*Pl.* נְבוּאָן. Targ. Ez. XIII, 14, sq.

נְבוּאוּתָא, v. נְבִרְאוּתָא.

נְבִיאָתָא, v. נְבוּאָה ch.

נָבוּב m. (b. h.; נבב, cmp. בִּיר) *hollow;* trnsf. *hungry.* B. Bath. 12[b] (homiletic interpret. of Job XI, 12).

*נָבוֹז m. (בוז) *distributor* (of royal largesses), *chief.* Cant. R. to VII, 7 (ref. to נבזבריחך, Dan. V, 17) נ' ראשה *naboz* means chief (officer); ib. [read:] נְבוֹז בָּזָתָא . . . תמן תירגון (ed. נבוזבזאתאך, some ed. נבוז בזאתך) there (in Rome) they name an eparch (a high officer) distributor of largesses (Comes Largitionum).

נבוזבזאתאך, v. preced.

נְבוּזַרְאֲדָן (b. h.) pr. n. m. *Nebuzaradan,* a high officer of king Nebuchadnezzar. Ex. R. s. 46. Gitt. 57[b]. Snh. 96[b]; a. e.

נָבוֹךְ m. (b. h.; בּוּךְ) *bewildered, confused, perplexed.* —*Pl.* נְבוּכִין, נְבוּכִים. Mekh. B'shall., s. 1, v. עֶרְבֵּב.

נְבוּכַדְנֶצַּר, נְבוּכַדְנָאצַּר (also in two words נבו כ') (b. h.) *Nebuchadnezzar,* king of Babylonia. Ber. 57[b] ראה ביתו של נ' when one sees the ruined palace of N. 1b., a. fr. נ' הרשע. Ex. R. s. 8 (among the four kings that declared themselves gods); a. v. fr.

נָבוּל, v. נִיבּוּל.

נָבוּלָא m. (נָבַל) *mean person, scamp.*—*Pl.* נְבוּלִין. Y. Macc. I, end, 31[b] סגין מאן וכ' אית נ' there are plenty of mean persons who see their fellowmen taken out for execution (through false testimony) and say nothing (although they could save them).

נְבוּר (כְּפַר) נ' חַיִל, pr. n. pl. (*K'far*) *Nibbur Ḥayil,* v. next w.

כְּפַר נ', נִי', נְבוּרַיָּא, נִבּוּרַיָּא pr. n. pl. *K'far Nibburaya* (prob.=Nimrîn, near Tiberias, v. Hildesh. Beitr. p. 60, note 444), mentioned as the home of one R. Judah and one R. Jacob. Meg. 18[a] איש כ' נ' וא"ל איש נבור חיל Ms. M. (ed. ג for נ) of K'far Nibburaya, and some say, of Nibbur Ḥayil; Keth. 65[a] נבריא (corr. acc.). Gen. R. s. 7, beg. איש כפר נבוראי (corr. acc.); Koh. R. to VII, 23; Tanḥ. Ḥuck. 6; Pesik. R. s. 14 כ' נְבוּרִין; ib. יעקב נובראי (read: נְבוּרַאי or נְבוּרָאָה); Pesik. Par., p. 35[b] גבורין (corr. acc.); Num. R. s. 19 ני' ed. Wil.; Yalk. Gen. 11 כ' צפורי (corr. acc.); Y. Yeb. II, 4[a] top נְבוּרִיָּה; Y. Kidd. III, 64[d] bot.—Y. Ber. IX, beg. 12[d]; Midr. Till. to Ps. XIX, 1 נובריא ed.

נַבְטָרְיָא m. (preced.) *Nabaṭaean*. Y. Shebi. VI, 36b bot. (transl. דקדמני, Gen. XV, 19); Y. Kidd. I, 61d top נְבַטָרְיָה; Gen. R. s. 44 end נְוָטָרְיָה; (B. Bath. 56a נַפְתּוּחָאָה, נַפְתּוּחָאָה, transl. דקיני, Gen. l. c.; v. Rabb. D. S. a. l. note 6).—V. נְפְתָרְיָא, נְוָוטַר.

נבי I נָבַח (cmp. next w.), *Pi.* נִיבַּח *to blow ablaze*. Tosef. B. Kam. VI, 22; B. Kam. 60a, v. לָבָה.

נבא II נָבָא (b. h.; cmp. נָבַע) *to burst forth, blow*. *Nif.* נִיבָּא *to be inspired, to prophesy*. Snh. 39b ... יבא וְיִנָּבֵא על וכ' let Obadiah come ... and prophesy against &c.; a. e.

*Hithpa.* הִתְנַבֵּא, *Nithpa.* נִיתְנַבֵּא same. Ex. R. s. 4 ... כמה שלא לְהִתְנַבְּאוֹת וכ' how much Jeremiah desired not to be a prophet, and yet he prophesied against his will. Sot. 12b נִתְנַבְּאָה שלא מדעתה she prophesied unwittingly. Ib. מִתְנַבְּאָה ואינה וכ' she prophesied but did not know what she prophesied. Meg. 14a ... נִתְנַבְּאוּ להם וכ' ארבעים forty-eight prophets and seven prophetesses prophesied to Israel &c. B. Bath. 15b; a. fr.

נָבָא, נְבִי ch., *Ithpa.* אִיתְנַבִּי, אִיתְנַבָּא same. Targ. Num. XI, 25, sq.; a. fr.—Meg. 14b ובמקום דקאי ירמיהו תיכי מֵיתְנַבְּיָא אידך how could she (Huldah) dare to prophesy in the same place with Jeremiah? Snh. 96b דאינו לדוד לישראל בדוברתא וכ' who had prophesied to Israel the destruction of the Temple. B. Bath. 15b אַרְנַבּוּי אינבי לאומות העולם (read. אִינַּבּוּ; Ms. M. אִירַּבְּיאוּ) they prophesied for the gentiles; ib. הכא נמי איוב אינבי לעכו"ם so Job likewise prophesied for the gentiles. Ib. [read:] אטו כולהו נביאי מי לא אִינַּבּוּ וכ' (Ms. M. אינביאו, v. Rabb. D. S. a. l. note) did not all prophets prophesy for the gentiles?

נְבִי, נְבֵי, constr. of נְבִיָא.

נְבִיָא m. (b. h.; preced. wds.) *prophet*. B. Bath. 12a אטו חכם לאו נ' וכ' was a scholar never a prophet? Ib. חכם עדיף מנ' a scholar is superior to a prophet. Meg. 15a; a. v. fr.—*Pl.* נְבִיאִין, נְבִיאִים. Sot. IX, 12 הראשונים נ' the early prophets (of the first Temple). Lev. R. s. 1, beg., v. בְּרִית. Pes. 66a אם אין נ' הן בני נ' if they (the Israelites) are no prophets, yet they are sons of prophets (they will find what is right intuitively); Y. Sabb. XIX, 17a top. Lev. R. l. c.; Gen. R. s. 74 נְבִיאֵי ישראל Israelitish prophets; נ' אומות העולם heathen prophets; a. v. fr.—נְבִיא (sub. ספר) נְבִיאִים (sub. ספרי) *N'biim, Prophets*, the second division of the Scriptures. Tosef. Meg. IV (III), 18 אין מפטירין בנביא וכ' we read in the Prophets for the Haftarah no more than three verses at a time (to be interpreted). Meg. 21b ובנביא אחד וכ' and when reading from the Prophets (for the Haftarah), one reads and two may interpret. Ib. 27a מנידון ... על גבי נביאים וכתובים you may put ... parts of the Pentateuch on the Prophets or the Hagiographa, but not the Prophets &c. B. Bath. 14b סדרן של נ' the order of the books of Prophets; a. fr.—*Fem.* נְבִיאָה. Pes. 9b וכי חולדה נ' וכ' is the weasel (*huldah*) a prophetess to know &c.? Deut. R. s. 6; a. fr.—*Pl.* נְבִיאוֹת. Meg. 14a; a. e.

נְבִיא, נָבְיָא ch. same; constr. נְבִי, נְבֵי. Targ. Jud. Bub. (oth. ed. מבריא, corr. acc.). Y. Bicc. III, 65d top. יעקב איש כ' נ'; Midr. Sam. ch. VII (not בב').

נָבוֹת (b. h.) pr. n. m. *Naboth*, a citizen of Jezreel. Snh. 102b, a. e. (ref. to I Kings XXII, 22) רוחו של נ' the spirit of (the murdered) Naboth. Shebu. 35b ... בנ' וכ' כל שמות all the names (Elohim) mentioned in connection with Naboth (I Kings XXI, 10; 13) are sacred (meaning God).

נְבוּתָא, v. נְבוּאָתָא.

נְבִזְבָּה, נְבִזְבָּא f. (=נבזבז, v. בזבז) *present, largess*. Dan. II, 6; a. e.—*Pl.* נְבִזְבָּן. Targ. Jer. XL, 5 (ed. Wil. נְבִזְבָּן). —נְבִזְבָּרְיָתָא (fr. נְבִזְבָּרִית), constr. נְבִזְבָּרֵית. Targ. Y. Deut. XXIII, 24.—[Dan. V, 17, v. נְבוֹז.]

נְבַח (b. h.) *to bark*. Y. Yoma VIII, 45b top (of the mad dog) והכלבים נוֹבְחִין בו and the dogs bark at him; ib. אף הוא נוֹבֵחַ וכ' he barks, too, but his voice is not audible; Bab. ib. 83b. Ex. R. s. 20, end; a. e.

נַבַּח ch. same. Targ. Ex. XI, 7 לְמִנְבַּח (ed. Berl. לְמִיבַּח). Targ. Is. LVI, 10 למבחת ed. Lag. (oth. ed. למנ').—Pes. 113a do not live in a place דלא נ' בה כלבא where no dog barks. Erub. 86a, v. גּוּרְיָתָא; a. fr.

*Pa.* נַבַּח 1) same. Gen. R. s. 59 end ושמע קל כלביא מְנַבְּחִין (not מנבחים) and hears the dogs bark; Yalk. ib. 107.—2) *to produce a dull sound*. Ber. 57a ונַבַּח בה נבוזי v. מַבְלָא I.—Bets. 14a נבוזי מְנַבְּזִי וכ' the sound produced by pounding spices is a dull one, opp. צליל.

נִבְחָן (b. h.) *Nibḥan*, name of an idol. Snh. 63b, expl. *dog* (cmp. preced.).

נָבַט (b. h.; cmp. בטט, v. Friedr. Del. Proleg. p. 98) *to burst forth, to shine*.

*Hif.* הַבְּרִיט 1) *to illumine*. Targ. II Esth. I, 2 (in an enigma about nafta) נשפך כמים ומַבְּרִיט לבית it is poured out like water and illumines the house.—2) (cmp. חֲצִיץ fr. צִיץ) *to look*. Yalk. Gen. 76 (ref. to Gen. XV, 5) אין חַבָּט וכ' (Gen. R. s. 44 הַבָּטָה q. v.). Pesik. R. s. 21 [read:] תארקונין ... מַבִּיטִים בה ... בי היא מַבָּטָה ... הזו a thousand people look at a portrait, every one says, it is looking at me. Ib. ולְהַבְּרִיט בכל אחד ואחד וכ' and for the Lord to look at every one of the Israelites and say &c. Ib. מה לך מביט באלו why dost thou look up to those men?; a. fr.

*Pi.* נִיבֵּט same, *to have a vision*. Snh. 101b (play on נבט) שני' ולא ראה he (Nebat) had a vision but did not see (interpret it properly); ib. שלשה נִבְּטוּ וכ' ; Yalk. Kings 196.

נְבַט ch. (v. preced.) *to sprout, grow*. Taan. 4a כיון דנ' נ' when it once has sprouted, it grows fast. M. Kat. 18b דהדר נ' (the rumor after having died out) comes up again.

נְבַט I (b. h.) pl. n. m. *Nebat*, father of Joroboam I. Snh. 101b, v. נָבַט. Ber. 35b; a. fr.

נְבַט II *Nebaṭ*, an Arabic settlement south-east of Palestine (v. Sm. Bibl. Dict. s. v. Nebayoth). Targ. Is. LX, 7 (ed. Lag. a. oth. נבויות). Targ. Y. Num. XI, 22. Targ. Ez. XXVII, 21 (h. text קֵדָר).

VI, 8. Targ. Gen. XX, 7 (O. Ms. II נְבִיָא). Targ. Deut. XVIII, 20; a. v. fr.—Gitt. 57b נ׳ חוה בן וכ׳ there was a prophet among us who rebuked us &c.; Lam. R. to II, 2 נ׳ כהנא וכ׳ a prophet priest was ours &c.; a. e.—*Pl.* נְבִיאַיָא, נְבִיאַיָן; נְבִיָיא, נְבִיָין (נְבִיָרִין); נְבִיאֵי. Targ. I Kings XVIII, 4. Targ. Num. XI, 29; a. fr.—Kidd. 49a נְבִיאֵי the Books of the Prophets, v. preced.—Fem. נְבִיאַיָא, נְבִיאָתָא. Targ. Ex. XV, 20. Targ. Jud. IV, 4; a. fr.

**נְבִיאָת**, v. נְבִיָא.

**נְבִיאוּת** f. (denom. of נְבִיָא) *prophecy, prophetic mission.* Meg. 15a נ׳ בנ׳ וכ׳ . . . כל (מקום) ששמו (v. Rabb. D. S. a. l. note) wherever the name of a person and that of his father are mentioned in connection with prophecy, it is sure that he was a prophet and the son of a prophet. Snh. 39b מפני מה זכה עובדיה לנ׳ for what merit was Obadiah granted the gift of prophecy?—Bekh. 45a עשו דבריהם כדברי נ׳ they made their verdicts like those of prophecy, i. e. they gave no reasons for their opinions. B. Bath. 12a; Erub. 60b אין אלו אלא דברי נ׳ these are prophetic verdicts, i. e. obviously well-established traditions; a. e.

**נְבִיוּתָא, נְבִיאוּתָא** ch. same. Targ. O. Ex. XIV, 31 נְבִיוּת ed. Berl. (oth. ed. נבואות, Y. נבואת). Targ. Prov. XXXI, 1. Targ. Y. II Num. XXIV, 15; 21 (Y. I נְבוּת); v. נְבוּאָתָא.—B. Bath. 15b עיקר נְבִיאוּתֵיהוּ וכ׳ their main prophecy was directed to &c.; ib. נְבוּאוֹתֵיהוּ. Meg. 15a בנְבוּאוֹתֵירת Ms. M. (ed. בנְבִיאוּת מ׳, v. Rabb. D. S. a. l. note) דמלאכי in the prophetic book of Malachi.

**נְבִיאָתָא, נְבִיאֲתָא**, v. נְבִיָא.

**נָבִיג**, v. נְבַג.

**נְבִידָה**, v. נְבִירָה.

**נְבָיוֹת** (b. h.) pr. n. *Nebayoth*, an Arabic settlement, v. נְבָט II. Targ. Is. LX, 7 (v. נְבַט II).—B. Kam. 92a אפי׳ הכרא כל אילי נ׳ וכ׳ even if he offers all the rams of N., he will not be forgiven until &c.

**נְבִיוּתָא**, v. נְבִיאוּתָא.

**נָבִיָא**, v. נְבִיָא.

**נָבִיָא**, v. next w.

**נְבִירָה, נְבִידָה** f. (נָבָא) *sproutings, leaves and flowers.* Ab. Zar. III, 8 (48b) מפני שהנ׳ נושרת עליהן וכ׳ Y. a. Bab. ed. (Mish. הִנְמָרָה, v. Rabb. D. S. a. l. note 6) because the foliage of the Asherah drops on them &c., v. זְבַל. Ib. 48b מה שמשבירת בנ׳ וכ׳ the benefit conferred upon a plant by its foliage, is neutralized by the disadvantage of the shade. Meïl. III, 8 (14a) לא בשרפויי ולא בנ׳ Rashi (Bab. ed. נְבָרָא; Mish. נְוָרָה) neither by using the shavings nor by using the sproutings (twigs &c. of the dedicated tree); Tem. 31b שפויי ונ׳ Rashi (ed. נִירָא); Tosef. Meïl. I, 25 נְמָרָא ed. Zuck. (Var. נְמוֹרָה; מנוירה, corr. acc.)

**נְבִילְתָא, נְבֵילָה, נְבִילָא**, v. sub נְבַל׳.

**נְבִירוּ**, v. נְמִירָה.

**נָבַל** (b. h.; cmp. בָּלָה) *to fade, shrivel, decay.* Y. R. Hash. I, 56d bot. הֶעָלֶה נוֹבֵל, v. בּוּל III. Erub. 54a חלולו נובלין, v. הָלָה. Gen. R. s. 53 (ref. to Is. XL, 7) יבש חציריו . . . ונ׳ צירצו וכ׳ Abimelech's grass is dried up and his flower has faded, but &c.; a. e.—V. נוֹבֵלֶת.

*Pi.* נִבֵּל 1) *to cause fading; to ruin, deface; to disgrace.* Y. Shebi. I, beg. 33a מרכן ואילך הוא מְנַבֵּל פירותיו after that time (by ploughing an orchard field after the Feast of Weeks) he causes deterioration of his fruits. Ib. IV, 35b bot.; Y. Maas. Sh. V, beg. 55d אילן שהוא מנבל פירותיו a tree which fails to mature its fruits; (Ḥull. 77b; Sabb. 67a שמשיר, v. נָשַׁר). Y. Sabb. IX, 11d; Y. Ab. Zar. III, 43a bot. צאהו נַבְּלֵיהוּ treat him (the idol) like excrements, make him abominable (change his name cacophemistically). Cant. R. to V, 16 מנבל את עצמו בטיט he begrimes himself by working in clay. Ib. אל תְּנַבְּלוּ וכ׳ do not degrade yourselves by any evil thing (ref. to Lev. XI, 43; XIX, 28); Num. R. s. 10, beg. Ib. (ed. Amst. p. 240b) המְנַבֶּלֶת עצמה who neglects her appearance, opp. מקשטת. Ber. 63b (ref. to Prov. XXX, 32 נָבָלְתָּ) כל המנבל עצמו על וכ׳ he who lowers himself (exposes his ignorance) for the sake of learning, shall finally be raised; Midr. Prov. to ch. XXX אם נִבַּל וכ׳; Gen. R. s. 81 אם נִבַּלְתָּ עצמך; Ab. d'R. N. ch. XI אם מנבל אדם עצמו וכ׳ if a man makes himself look offensive (through privations) &c.—Midr. Prov. l. c. (ref. to Prov. l. c.) זו יון שגזרו לנַבֵּל נשותיהן וכ׳ (not לבטל) that means the Greeks who decreed to disgrace Israel's women; a. fr.—נ׳ פיו to make one's mouth turpid, *to talk obscenely.* Sabb. 33a; Keth. 8b; a. e.—2) (denom. of נְבֵלָה) *to make an animal ritually forbidden by unskillful slaughtering.* Tosef. B. Kam. X, 10 המוסר . . . ונִיבְּלָה if one entrusts his animal to a slaughterer, and he makes it unfit, v. infra.

*Hithpa.* הִתְנַבֵּל, *Nithpa.* נִתְנַבֵּל 1) *to be defaced, degraded, disgraced.* Y. Yeb. XII, end, 13a מי גרם לך להתנבל וכ׳ what was the cause of thy disgrace (exposure of thy ignorance) in the Law?; Gen. R. l. c. Y. Keth. IV, 28d top. יִתְנַבְּלוּ הן וכ׳ they and their offspring shall be disgraced; a. e.—2) *to become ritually forbidden* (נְבֵלָה) *by unskillful slaughtering.* Ḥull. VI, 2 השוחט ונִתְנַבְּלָה בידו if one cuts an animal and it becomes unfit under his hand; ib. V, 3; Tosef. ib. V (VI), 3; a. e.

**נְבֵל** ch. same, *to be soiled.* Y. Kil. IX, 32a bot. דלא יְנַבְּלוּן מאנוי that his garments may not be soiled.

*Pa.* נַבֵּל *to disgrace, make vile.* Targ. Am. VI, 8. Targ. Nah. III, 6; a. e.

**נָבָל** I (b. h.) pr. n. m. *Nabal* the Carmelite. Gen. R. s. 85. Koh. R. to VII, 1, end; a. fr.

**נָבָל** II m. (נבל) *Nabal* (*Filth*), name of the genius of poverty. Pes. 111b, v. אִיסְרָא II.

**נֵבֶל, נָבֶל** m. (b. h.; cmp. b. h. נבב, a. אַבּוּב) 1) *leather bottle.* Lev. R. s. 5 (ref. to Am. VI, 5) שהיו פורטים . . . אלא בנ׳ they opened their mouths with words of levity, saying, David recited his songs only with the bottle (wine).—2) *a hollow musical instrument, lyre* (with a leather body). Y. Succ. V, 55c bot. היא נ׳ היא כנור וכ׳ *nebel* and *kinnor*

'a disgraced people', for they did disgraceful things, as it is said (Ps. LXXIX, 2), they made 'the disgraced' of thy people food &c. (taking נְבָלַת as if from נְבָלָה).—2) *destruction.* Gen. R. s. 38; Yalk. ib. 62 (play on וְנָבְלָה, Gen. XI, 7) נ׳ משפתם אעשה (עמהם) through their own lips I shall bring destruction upon them.

**נִבְלוּת** f. (b. h.; preced. wds.) *obscenity, levity.* Sabb. 33ª נ׳ פה obscene talk, v. נָבַל *Pi.* — Lev. R. s. 5 (play on הנבל, Am. VI, 5) דברי נ׳ words of levity, v. נֵבֶל.

**נְבִי׳, נִבְלָא, נִבְלְתָא** ch.=h. נְבֵלָה. Targ. O. Deut. XXI, 23 נִבְרֵיתְהִירָה ed. Berl. (oth. ed. נִבְלָ׳; Y. נִבְלַת גושמירה) his corpse. Targ. Lev. XXII, 8 (some ed. נִבְרָא); a. fr.—B. Bath. 110ª; Pes. 113ª (prov.) פשוט נ׳ בשוקא וכ׳ (נטוש) flay a carcass in the street and earn a living, and say not, I am a noble priest.; a. fr.—*Pl.* נִבְרָתָא. Ib. הפוך בנ׳, v. חֲפַךְ.—[Targ. Job V, 16 נבילתא ed. Lag., Ms. נירבלתא, read with ed. Wil. נִבְלָתָא.]

**נָבַע** (b. h.; cmp. נָבָא a. בעבע) 1) *to burst forth; to flow, gush.* Ned. 41ᵇ מעין הנובע, a bubbling spring, v. בּוּרְכָם.—2) *to give forth, utter.* Midr. Till. to Ps. XVI ודיו נובעות וכ׳ and they (the kidneys) poured forth wisdom &c.; ib. to Ps. I; Gen. R. s. 61, beg.; Tanḥ. Vayigg. 11 ודיו נובעין וכ׳; a. e.

*Hif.* הִבְרִיעַ 1) *to cause bubbling, fermenting* (of ointment). Koh. R. to X, 1 אינו מבאיש ומַבְרִיעַ וכ׳ זבוב . . . one dead fly does not spoil and cause to ferment the ointment of the apothecary, but by a single sin which one commits &c. (ib. IX, 18).—2) *to utter* (speech). Ib. מַבְרִיעִים דברים they utter words (of praise).

**נְבַע** ch. same. Targ. Y. Gen. XXVI, 21; a. e.—Part. נָבְרִיעַ. Targ. Prov. XVIII, 4.—[Targ. Job VI, 10 וְאַבּוּעַ some ed., read: וְאַבּוּעַ, v. בּוּעַ a. בְּעַע.]

*Af.* אַבַּע as preced. *Hif.* Targ. Prov. I, 23. Ib. XV, 28; a. fr.—Taan. 25ᵇ (first time in Hebr. Dict.) אַבַּע מימיך (Ms. M. first time אר) let thy waters spring forth. B. Bath. 151ᵇ; Keth. 91ª מחינא לכו בסילוא דלא מַבַּע דמא we shall strike you with the thorn which makes no blood flow (i. e. excommunication). Sabb. 88ª וקא מַבְּעָן אצבעתיה דמא blood burst forth from his fingers.

***נַבַּעַת**, name of a *plant* (νᾶπυ?). Y. Ned. VII, beg., 40ᵇ, [prob. to be read: נַנַּעַת].

**נָבַר** (cmp. בָּרַר) *to dig*; (of the swine) *to turn the ground up* with the snout. Tosef. B. Kam. I, 8 נוֹבֵר; B. Kam. 17ᵇ נוֹבֵר.

**נבר** ch., impf. יִנּוֹבַר or יִנּוּבַר (denom. of נִיבְרָא, Syr. נבורא P. Sm. 2273) same. Targ. Ps. LXXX, 14 יְנוּבְרִינָהּ (ed. Wil. יְנוּבְּרִנָּהּ).

**נַבָּארָא, נַבָּרָא** m. (cmp. בַּר I; corresp. to ח. סִיב) *covering, bast, bark* (Syr. נברא fibrae palmarum, P. Sm. 2273). Sabb. 30ᵇ וְאַכְּלֵי מילת נ׳ בר קורא and as to (something corresponding to) fine woolen garments, he showed him the bark of a young palm-shoot. Ib. 90ᵇ דיקלא דחד נ׳ (ed. נבארא) a palm which has only one covering; Erub. 58ª (expl. נרגילא) דיקלא דחד נ׳ (a rope made of fibres of) a

(cithern) are the same, with the only difference of more strings (for the former). Ib. למה נקרא נבל שחוא מלבין וכ׳, v. II נָבֶל; ע״י עור שאינו עבוד וכ׳ on account of the untanned skin and the larger number of strings it shames &c. Arakh. II, 6 לא היו אומרים בנ׳ וכ׳ they (the Levite boys) sang without accompaniment of *nebel* or *kinnor*; ib. 13ᵇ למימרא דנ׳ לחוד וכ׳ does this intimate that *nebel* and *kinnor* are not the same?; a. e.—3) *a leather wind-instrument, a sort of bellows.* Ib. (ref. to Ps. XXXIII, 2 sq.) לעוה״ב אירדי דנפישר נימין דידיה נפיש קלידה כי נ׳ קרי ליה נ׳ because the *kinnor* of the future will have numerous strings (ten strings), and its sound will be loud like that of the *nebel*, it is called *nebel.*—*Pl.* נְבָלִים. Ib. II, 3. Kel. XV, 6 נְבָלֵי השרה the instruments for secular music; נ׳ בני לוי those of the Levites (in the Temple). Ib. XXIV, 14, v. מְטַפַּחַת.

**נְבַל, נִבְלָא, נֵבֶל** נ׳ I ch. same, 1) *lyre, nebel.* Targ. Is. V, 12. Targ. O. Gen. IV, 21; a. e.—*Pl.* נְבָלִין, נִבְלָיָא, נִבְלִין, נ׳. Targ. I Sam. X, 5. Targ. Is. XXII, 24; a. e.—2) (from its shape, cmp. Sm. Dict. Ant. s. v. Tela, Amer. ed. 1858, p. 955, explaining pecten and jugum) *the upright loom.* Y. Kil. IX, 32ª top דלא מוקמה נ׳ דעמר וכ׳ not to put up a loom for wool in front of a loom for linen, on account of the fringes (which may become mixed).

**נְבָלָא** נ׳ II m. (נְבֵל)=h. נוֹבֶלֶת, *an inferior variety of figs.* Targ. Jer. VIII, 13. Targ. Is. XXXIV, 4.—*Pl.* נְבָלֵי, נ׳. Gen. R. s. 49 חלואי צדיקים דהא אינם אלא צדיקים נ׳ I wished, they were righteous, but they are only righteous men of an inferior quality (cmp. פְּגָה); Yalk. ib. 83 (some ed. נִיבְלֵי).

**נִבְלָא,** v. נְבֵלָתָא.

**נְבַל, נִבְלָה** נ׳ f. (b. h.; נָבַל) *carrion, an animal that has died a natural death.* Gen. R. s. 81, end לחוט אחר הנ׳ greedy for carrion. Ukts. III, 3 נִבְלַת בהמה טמאה the carcass of an unclean animal; a. fr.—Esp. (ritual) *an animal not slaughtered according to the ritual rules* (v. דְּרָסָה, חַגְרָמָה &c.). Ḥull. II, 4 כל שנפסלה בשחיטתה נ׳ whatever has become unfit through faulty slaughtering, is called *n'belah*, contrad. to טְרֵפָה. Ab. Zar. 67ᵇ sq. כל הראויה לגר קרויה נ׳ וכ׳ that which is fit for the stranger (Deut. XIV, 21) is called *n'belah* (the eating of which is a punishable offence), whatever is unfit for the stranger (putrefied &c.) is no longer called *n'belah.* Ker. 21ª נִבֵּילָתוֹ מנלן whence do we derive the prohibition to eat it when unlawfully slaughtered? Y. Shebi. IV, 35ª bot. (in Chald. dict.) בשר דנ׳ forbidden meat; Ḥull. 95ª בְּשַׂר נ׳, opp. בשר שחוטה. Ib. מותרות משום נ׳ they are permitted as far as *n'belah* is concerned, i. e. they do not make unclean (Lev. XI, 39); a. v. fr.—*Pl.* נְבֵלוֹת, נִבֵּילוֹת. Ib.; Shek. VII, 3 איברים נ׳ if found cut in limbs, they are forbidden, opp. מותרות. Eduy. VIII, 1. Ib. V, 1; a. fr.

**נְבָלָה** f. (b. h.; נָבַל) 1) *meanness, obscenity.* Treat. Der. Er. ch. II מְרַבְּרֵי נ׳ those talking obscenely. Ib. דדר בנ׳ עם אשתו who lives with his wife in an obscene manner; a. e.—*Pl.* נְבָלוֹת. Ex. R. s. 24 (ref. to Deut. XXXII, 6) עם

pälm &c.—Ḥull. 51[b] ר׳ חיישינן if an animal fell upon a pile of dried bark, we apprehend internal injury (v. רִיסּוּק).

**נברזא**, v. נַפְרָזָא.

**נְבְרֵכְתָּא** f. (v. בְּרֵיכְתָּא) *wash-pond.* M. Kat. I, 6, expl. ib. 8[b] בְּקִרְצֵי, v. גִּירְתָּא; Y. ib. I, 80[d]. B. Bath. II, 1 ר׳ כובסין; a. fr.

**נברקוס**, v. נוּבְרְדִיקוֹס.

**נְבְרַשְׁתָּא** f. (v. next w.) *lamp.* Yoma III, 10; Tosef. ib. II, 3 נברשות ed. Zuck. (Var. שת . . .); expl. Y. ib. III, 41[a] top מְנַרְתָּא a. fr. קוּנְדִּיטָא.

**נְבַ׳, נְבַרְשָׁתָּא** ch. (dial. for נִבְלַשׁ, fr. בְּלַשׁ; cmp. Targ. Zeph. I, 12) same, *lamp, candle.* Targ. Zeph. I, 12.—Y. Yoma III, 41[a], v. לַמְפַּד.

**נברתא**, Yalk. Deut. 874, v. פַּבְרִיתָא II.

**נָגָאנָא**, v. נָאגָנָא.

**נֶגֶב** m. (b. h.; v. next w.) 1) *dry soil.* Tosef. B. Kam. VIII, 19.—2) *south* (in Talm. דָּרוֹם).—3) pr. n. pl. *Negeb*, in the district of Ascalon. Tosef. Ohol. XVIII, 15 (Var. גנב).

**נָגַב** (cmp. נָבַב) [*to have a crust,*] *to be dry.* Ab. Zar. V, 3 (69[a]) וּנְגוֹב . . . כדי שירשתום as much time as would be required for a person to bore a hole (uncork), and close it up, and (for the sealing clay) to get dry; ib. כדי שיפתח וּתְגוֹב . . . (את החבית) to open the jug and close it up again, and (for the clay) to dry; a. e.—Part. pass. נָגוּב; f. נְגוּבָה; pl. נְגוּבִין, נְגוּבִים; נְגוּבוֹת *dry.* Ḥag. III, 3 אוכלים נ׳ dry eatables (which have not come in contact with liquids and are, therefore, insusceptible of levitical uncleanness, v. הֶכְשֵׁר); Tosef. ib. III, 11. Ib. 12 וכי יש נגובים לקדש are the exemptions in favor of dry objects applicable to sacred matter?; Ḥag. 24[b] וכי יש נגובה וכ׳ (Ms. M. נְגַרְבָּה). Ib.[a], sq. יד נ׳ מטמאה וכ׳ one dry hand (which has become unclean) makes the other hand unclean; a. e.

*Pi.* נִיגֵּב *to dry, wipe, scour.* Ib. III, 1 (20[b]) מתיר ומְנַגֵּב ומטביל (Bab. ed. וּמַנְגִּיב, v. Rabb. D. S. a. l. note 3; Y. ed. מתיר ומטביל) he must open (the knots of the garment) and wipe it dry and smooth and then immerse. Lev. R. s. 28, beg. עד שלא יְנַגְּבָהּ before he gets it (the garment) dry and glossy; ib. ומְנַגֵּב את הארץ and makes the earth dry; Koh. R. to I, 3 ומכבסן ומבשלן ומְנַגְּבָן and washes them (the plants) and ripens and glosses them. Ab. Zar. V, 11 מְנַגְּבָהּ he scours it; ib. 74[b] במה מְנַגְּבָן וכ׳ wherewith does he scour them? . . . with ashes, . . . with water. Ib. 75[a]; a. fr.—*Part. pass.* מְנוּגָּב *dry, parched, sapless, bare of.* Tem. 16[a] (play on הנגב Josh. XV, 19) בית שמנ׳ מכל וכ׳ a household bare of all that is good; Yalk. Josh. 27 אדם המנ׳ וכ׳ a man bare &c.

*Hif.* הַנְגִּיב 1) same, v. supra.—2) (denom. of נֶגֶב) *to go south.* Erub. 53[b] (in an enigmatic speech) והנ׳ למפיבשת and went south to the great scholar (v. מְפִיבֹשֶׁת).

*Nithpa.* נִתְנַגְּבָה *to be dried up.* Sifra B'ḥuck. ch. I ונתנגבה הארץ the ground was dried up; Lev. R. s. 35.

**נָגִיב, נָגוּב, נָגֵב** ch. same, *to be dry, to dry out.* Targ. Gen. VIII, 13; a. e.—Y. Sabb. V, beg. 7[b] כדו נגיב אינון וכ׳ when it is dry, they name it Egyptian bean; Y. Kil. VIII, 31[c].—Y. Gitt. VII, end, 49[a] ונ׳ נהרא the canal dried up. Ib. דיגַּב וכ׳ that the canal may dry up; a. e.

*Pa.* נַגֵּב *to dry, wipe.* B. Mets. 24[a] ונ׳ בגלימא וכ׳ wiped (his hands) on his neighbor's cloak; a. e.—*Part. pass.* מְנַגַּב; f. מְנַגְּבָא *parched.* Targ. Y. Num. XI, 6.

*Ithpe.* אִתְנַגִּיב, *Ithpa.* אִתְנַגַּב *to be dried up.* Targ. Y. Gen. I, 9. Targ. Ps. CVI, 9; a. e.

**נָגַד** (b. h.) *to draw* a line; denom. נֶגֶד.

*Hif.* הִגִּיד (denom. of נֶגֶד) *to show; to announce, tell; to testify.* Tanḥ. Tsav 13 והגידה לאהרן . . . ומשם from there Miriam learned it and told Aaron. Ib. מַגִּיד שהכל מודים וכ׳ this shows (intimates) that all agreed as to her beauty. Snh. IV, 5 להַגִּיד גדולתו וכ׳ to show the greatness &c. Ib. 44[b], a. e. (ref. to Lev. V, 1) כיון שה׳ שוב אינו חוזר ומַגִּיד after he has once testified, he cannot again testify, i. e. is not permitted to retract; a. v. fr.—[Pes. 87[a], v. אָגַד.]—V. מַגִּיד.

*Hof.* הוּגַּד *to be told, proclaimed.* Yalk. Koh. 989 שה׳ לה בסיני the word which has been proclaimed at Sinai; a. e.

*Pi.* נִגֵּד *to oppose.* Yeb. 63[a]; Yalk. Gen. 23 (ref. to כנגדו, Gen. II, 18) זכה כנגדו לא זכה מְנַגַּדְתּוֹ if he is favored, she will be corresponding to (in harmony with) him, if not, she will oppose him (Rashi: 'she will be a lash to him', v. נַגָּדָא II); Pirke d'R. El. ch. XII א״ת כנגדו אלא לנגדו אם זכה תהיה לו עזר ואם לאו לְנַגְּדוֹ להלחם read not *k'negdo*, but *l'nagg'do*; if he is favored, she will be a help to him, if not, 'to oppose him', to fight.

**נְגִיד, נְגַד** ch. 1) (corresp. to h. נָטָה, מָשַׁךְ a. אָרַךְ) *to stretch; to draw, pull, spread.* Targ. Jud. XVI, 30. Targ. Deut. XXI, 3. Targ. Jer. XLIII, 10.—Targ. Ps. LV, 4 יִיגְּדוּנָן ed. Lag. (ed. Wil. יגרון; h. text ירמיטו). Targ. Y. Deut. XVII, 20. Targ. Y. Ex. XII, 21 נגודו ידיכון וכ׳ withdraw your hands from (v. מָשַׁךְ); a. fr.—Succ. 4[b] גוד אסיק וכ׳ stretch and raise the partitions, i. e. adopt the legal fiction that the partitions around the stand are prolonged so as to reach the ceiling (v. הִסָּפָן). Sabb. 101[a] גוד אחרית וכ׳ stretch and bring the partitions down, i. e. adopt the fiction that the walls are prolonged so as to reach the bottom. Erub. 4[b] לְגוּד, v. לָבוּד. Gitt. 68[b] נְגִידוּ מינית מיכליה (Rashi: נְגוּדוּ) withdraw his food from him, reduce his rations. B. Mets. 74[a] למידש ולמְנַגַּד to tread the grapes and to conduct the wine into the pit. Ib. 84[b] נַגְדוּ מתותיה וכ׳ they drew from under him sixty &c., v. מְשִׁירְכָּא. B. Bath. 111[b] גוד ליה וכ׳ draw (take me away from here), this man does not want to learn. Pesik. B'shall., p. 90[a]; Koh. R. to X, 8 גוד חמי לי lead the way, show it to me. Bekh. 44[b] נגדו לה גלימא they spread for him (held up between him and the people) a cloak. Erub. 94[a] נְגִידוּ בה . . שקולו take a cloak and spread it (as a partition); a. v. fr.—Ab. I, 13 נָגַד שמא וכ׳ he who stretches his fame (is ambitious), will lose his name.—2) *to lash,* v. *Pa.*—3) *to guide, rule.* Targ. Ruth I, 1 (h. text שפט).—4) *to grow long; to be drawn, follow after; to flow.* Targ. Job XXI, 33 (h. text ימשוך). Targ. Jer. VI, 4 (h. tex ינטו). Targ. Cant. I, 4 נְגַדְנָא וכ׳ we

is far off.—2) [*lead,*] *path, pass.*—*Pl.* נְגָדִין, נַגֵּי. Targ. Is. XLI, 18; a. e.—Targ. Y. Ex. XIV, 3 נַגְהוֹי וכ׳ his narrows in the desert.—נ׳ דְּמַיִּין (or sub. דמיין) *river-courses* (corresp. to b. h. יִבְלֵי מַיִם). Targ. Is. XLIV, 4. Ib. LIII, 2. Targ. Jer. IV, 11 (h. text שְׁפָיִם). Ib. XVII, 8 נִיגְדִין ed. Lag. (ed. Wil. נַגְרִין; h. text רוֹבֵל). Targ. Ez. XXXI, 3 (ed. Lag. נִיגֵּי; h. text עֲבוֹתִים).

**נְגָדָא, נְגָדָה** I m. 1) (נְגַד; =b. h. מַשָּׂא) *load, freight.* Targ. Ps. CXXVI, 6 (Ms. נגי, ed. Lag. נִיר׳). Targ. Job XXVIII, 18.—2) v. preced.

**נְגָדָא, נְגָדָה** II (נְגַד; cmp. מַשְׁכָּא) *leather-strap, lash*; trnsf. *lashing, punishment.* Yoma 23ª נ׳ פקיע (Ms. M. מַדְרָא) *p'ki'a* (Shek. V, 1) means lashing. Pes. 52ª ממנין (Ms. M. ממני אַנַּגְדָּא) אנו׳ וכ׳ (not מְמִינָן; Rashi a. Ms. O. אנוּ; Ms. M. אַנַּגְדָּא). a vote must be taken on the lashing of a scholar; ib. Shebu. 41ª עד דמטי זמן נְגָדֵּיהּ until the time comes when he is to be lashed (for not heeding the excommunication).

**נְגָדָא** pr. n. m. *N'gada* (*Long*). Lev. R. s. 25; (Gen. R. s. 46 מַקְרָא).

**נַגָּדָא** m. (נְגַד) 1) (v. נְגָדָא 1) *one who tracks a vessel.*—*Pl.* נַגָּדֵי. B. Mets. 107ᵇ, v. כַּחְפָּא. Sot. 48ª זמרא דנ׳ the songs of the draggers. Snh. 106ª bot., v. זָנֵי.—2) *leader*, v. נָגוֹדָא.

**נַגְדָתָא** f. 1) (collect. noun; v. נָגוֹדָא) *leaders* of the flock. Y. Kidd. I, 60ᵇ top; (Y. B. Kam. X, end, 7ᶜ, a. e. תרישא רבא).—2) *lashing*, v. נְגָדָא II.

**נָגַהּ** (b. h.) *to burst forth; to be bright, shine.* V. גְּרַהּ a. גְּרַח.

*Hif.* הַגְהִיהַּ 1) *to shed light.* Pirké d'R. El. ch. XXXVIII; Yalk. Josh. 18 [read:] חיתהּ אבנו מַגְהָתָהּ את אורהּ its (the tribe's) jewel shed its light; a. e.—2) (cmp. *Hif.* of נָבַט) *to look over; to revise* a manuscript, *to correct, restore* (when faded). Ber. 13ª בקורא לְהַגְהִיהַּ when he reads for the sake of revising. Y. Sabb. VII, 10ᵇ bot. (in a misplaced passage) אם להגיה כדי להגיה וכ׳ (not להגות) if (he carries ink) for the purpose of correcting, (he is guilty when carrying) enough to correct one letter. Keth. 106ª מַגְהֵיהּ ספרים וכ׳ the official revisers of Biblical manuscripts; Y. Shek. IV, 48ª top מַגְהֵיהּ ספר העזרה (Bab. ed. Var. עזרא, v. Rabb. D. S. a. l. note) the revisers of the Temple manuscript. M. Kat. III, 4 (18ᵇ) אין מַגְהִיהִין אות אחת אפי׳ בספר עזרא, v. Rabb. D. S. a. l. note) we dare not (during the festive week) correct (restore) one letter even in the Temple books (ed. in the manuscript named after Ezra). Meg. II, 2 ומַגְהָהּ .. חייב if he recited the Book of Esther while he was writing or teaching or correcting it; a. fr.—Part. pass. מוּגְהָה *revised, correct.* Pes. 112ª/ב׳ למדהו בספר מ׳ .. כשאתה when thou teachest thy son, teach him from a corrected book. Keth. 19ᵇ ספר שאינו מ׳ an unrevised Bible manuscript.

**נְגַהּ** ch. 1) same, *to be bright, shine.* Yoma 28ᵇ אי הכי נ׳ לילה טובא (Ms. M. נְגָהָא, v. Rabb. D. S. a. l. note) if that is so (that it was the time for working men to go to their labors), it must have been bright day-light (sunrise). M.

are drawn after &c. Targ. Deut. XXXIII, 13; 22; a. fr. (v. נְגַר).—B. Bath. 91ᵇ והוה נָגֵיד חוטא וכ׳ a line of honey flowed over both his arms; Y. Peah VII, 20ª bot. ונ׳ מלא וכ׳ and honey flowed as much as my hands could hold; a. e.—Part. pass. נָגִיד *stretched, fainting* (v. *Ithpe.*). Targ. Ps. LXXXVIII, 16.—Sabb. 152ª, v. *Ithpe.*

*Pa.* נַגֵּד (denom. of נְגָדָא II) *to lash, punish.* Targ. Cant. VII, 5 לְנַגָּדָא .. לְמֵירְנַגֵּד.—Keth. 33ᵇ נַגְּדוּהָ, v. אִילְמָלֵא. Kidd. 12ᵇ נַגְּדִיהּ כְּרַב punish him in accordance with Rab's practice. Pes. 52ª וְלֵירְנַגְּדֵיהּ מר נַגְּדִיהּ Ms. (ed. נגדיה, corr. acc.) why do you not order him to be lashed?; a. e.

*Af.* אַנְגִּיד *to declare liable to lashes.* Kidd. l. c.; Yeb. 52ª, a. e. רב מַנְגִּיד (על) וכ׳ Rab decreed punishment for him who &c. Kidd. l. c. לא מינגיד רב (read: מנגיד, as) Yeb. l. c.

*Ithpe.* אִתְנְגַד, אִיתְנְגִיד, *Ithpa.* אִתְנַגַּד 1) *to be drawn, to extend; to run.* Targ. Is. XXXIV, 11. Targ. Y. Num. XXV, 8. Targ. Y. Gen. XLV, 19. Targ. Is. XLIV, 3; a. e.—2) *to spread, invade.* Targ. I Sam. XXVII, 10 (h. text פָּשַׁט); a. e.—3) *to be withdrawn.* Targ. Josh. IV, 18; a. e.—4) [*to stretch one's self,*] *to faint, fall away, die* (h. נָגַע). Targ. Gen. XXV, 8; a. fr.—Pes. 50ª חלש וא׳ כר וכ׳ was sick and fainted (seemed to be dead), and when he came to &c.; B. Bath. 10ᵇ. Snh. 39ª נגיד א׳ ואתנח he became faint and sighed; Sabb. 152ª נגיד ואתנח.—5) *to be lashed.* Macc. 11ª; Pes. 113ᵇ מִירְנַגִּיד, v. זִירְגּוֹד.—[Kidd. 12ᵇ מינגיד, v. supra.]

**נֶגֶד** m. (b. h.; נָגַד) *line, direction*; prep. נֶ׳, mostly כְּנֶ׳ *towards, opposite, corresponding to.* Sifra Tsav, Milluim, Par. 1 זה נ׳ זה .. והלא כבר דיבר has not the Scripture, before this, paired the two rams, one to correspond with the other? Tam. II, 5 (29ª) כנ׳ מערבית דרומית משוך וכ׳ (Mish. ed. מִכְּנֶ׳) in a line with the south-west corner of the altar continued northward to a distance of &c.; Zeb. 58ª. Ib. אם שחטן כְּנֶגְדָּן בקרקע if he slaughtered them in the corresponding direction, but in the ground. Mekh. Yithro, Baḥod, s. 11 (ref. to Ex. XX, 24) כְּנֶגְדּוֹ *'alav* means in a certain direction opposite the altar (not on top of it). Ber. 10ª כנ׳ מי אמרן הנהו .. with reference to whom did David compose these five psalms beginning with *bar'khi nafshi?* Ib. 26ᵇ כנ׳ תמידין corresponding to the daily offerings. Num. R. s. 18 חמחלוקת הזו אינה כְּנֶגְדֵּנוּ אלא כנ׳ וכ׳ this rebellion is not directed against us but against &c.; a. v. fr.—Yeb. 63ª (ref. to Gen. II, 18) לא זכה כנגדו .. זכה if he is favored, she will be his help, if not, she will be against him; ib. כתיב כְּנֶגְדּוֹ וקרינן כְּנֶגְדּוֹ (missing in Yalk. Gen. 23) following the writing we may read *k'nagg'do* (opposing him, v. נֶגֶד), but the Massoretic reading is *k'negdo* (corresponding to him); Gen. R. s. 17 זכה עזר ואם לאו כנגדו; Pirke d'R. El. ch. XII, v. נֶגֶד.—מִנֶּ׳ *at a distance.* Num. R. s. 2 (ref. to Num. II, 2) מהו מנ׳ what distance is meant by *minneged?* Ib. ילפינן מנ׳ מנ׳ וכ׳ we draw an analogy between *minneged* (Num. l. c.) and *minneged* (Gen. XXI, 16) &c.; Gen. R. s. 53 הא למדנו נגד מנגד.

**נִיגָא, נִגָּא, נָגָדָא** m. (נְגַד) 1) *prolongation, length, distance.* Targ. Ps. XXI, 5 (ed. Lag. נִיר׳ h. text אֹרֶךְ). Targ. Prov. III, 16 (ed. Lag. נוּגָא q. v.); a. fr.—Gen. R. s. 11 לנ׳ את נגיד לי thou leadest me to a distant place; i. e. thy evidence

Kat. 16b לא נ׳ לך לישרי לי מר בתיגראי (or בתיגרי, not בתירגרי, v. Rabb. D. S. a. l. note; Ms. M. נהגא a. differ. version; ed. Ven. נגריתא, v. נָגַח) is it (the case you have been thinking of) not yet clear to you? Attend, sir, now to my case (differ. interpret. in Rashi).—2) (denom. of נַגְהָה) *to get dark, to be belated.* Taan. 24a נ׳ לדהו וכ׳ night set in, and no food was brought to them. Ib. האי דנגהנא (differ. in Ms. M.) the reason why I am late. Sabb. 10a נ׳ לצלויי the time for the evening prayer arrived (Rashi: he *delayed*).—[Y. Dem. II, 22c נגיהדין, read: נְחִירְגִין.]

*Af.* אַנְהֵה *to dwell until late.* Nidd. 65b דמנהי בידה טפי וכ׳ Var. (v. גִּירַת) they protract their negotiations before they sign.

**נְגָהָא, נַגְהָא** m. (preced.) 1) *light, morning.* Dan. VI, 20.—*Pl.* נַגְהֵי. Pes. 2a קס״ד .. נ׳ נ׳ ממש the first impression was that he who explained אור (Mish. I, 1) by *naghé* meant really light (morning).—2) (cmp. אור) *the breaking in of the night, the beginning of the calendar day, evening.* Ib. 3a קרו נ׳ וכ׳ .. באתרה in the home of R. H. they call the evening *naghé* ('night-break'), while in the home of R. J. they call it *lelé.* Ib. 4a באורתא דתליסר נ׳ וכ׳ on the evening closing the thirteenth (day of Nisan) which is the beginning of the fourteenth. Men. 68b.

**נגהזקיזתו,** v. נָגַח.

**נְגוּב,** v. נָגַב.

**נְגוּבָה** f. (נָגַב) *law of levitical cleanness concerning dry objects.* Hag. 24b וכי יש נ׳ לקדש (Ms. M. נְגִיבָה) is there any distinction in favor of dry objects as regards &c.?, v. נָגַב.

**נְגוּבְתָא** f. (נְגַב) *dry, waste.* Targ. Ps. CII, 7.—V. נְגִירְבָא.

**נְגוּד,** v. נָגַד.

**נְגִיד (נָגִיד)** m. (נָגַד) *leader.* Sifra Aḥăré, ch. XII, Par. 9 (ref. to Lev. XVIII, 4) לא המשנה נ׳ וכ׳ (Rabad: נָגִיד) not the teaching is the guide, but the practice (precedent, v. מַעֲשֶׂה רב, s. v. מַעֲשֶׂה).

**נְגוּדָא** ch. same, esp. *ruler, judge.* Targ. I Chr. XXVII, 16. Targ. Jud. II, 18, sq. (ed. Wil. נְגִידָא); a. e.—B. Kam. 52a (prov.) עבירד לנ׳ סמותא ... כדרגין Ms. M. (ed. לְנַגָּדָא) when the shepherd is angry with his flock, he makes the leader blind.—*Pl.* נְגוּדִין, נְגוּי, נְגוּדַיָּא. Targ. Jud. II, 16; 18 (ed. Wil. נְגִי). Targ. I Chr. XVII, 6; a. fr.

**נַגּוּדָא** m. *lashing,* v. נְגִדָא II.

**נְגוּדָא I, נְגוּדָא** m. (נָגַד, v. נְגִיד I) *a vessel of beaten metal.*—*Pl.* נְגוּדֵי, נְגוּי. Targ. Prov. XXV, 11 (h. text וּמַשְׂכִּיּוֹת).

**נְגוּדָא II** m., constr. נְגוּד (נָגַד) *duct, canal.* Targ. Job VI, 15 (some ed. נְגִיד); v. נְגִדָא.

**נְגָר, נַגְרָא, נַגְרָן** f. pl. (נגו, cmp. נָאגְנָא; Assyr. *nagû, pl. nagê*; cmp. בְּקָעָה) *plains,* esp. *islands, sea-districts*; also *inhabitants, colonists.* Targ. O. Gen. XXV, 3 ולנ׳ (ed. Berl. לינגון=לְאָגְנָא; cmp. Nöld. Mand. Gramm. p. 166, note; h. text לאמים). Ib. X, 5 נְגָוַת ed. Berl. (oth. ed. נַגְוַת; h. text אִיֵּי). Targ. Is. LXVI, 19; a. fr.

***נְגוֹמָא** m. (prob. a Babylonian corrupt. of unguentum; cmp. נגוסטרי for אנגיסטור) *a spiced drink* (v. Sm. Ant. s. v. Vinum); [Ar. a *cup*]. Ab. Zar. 38b נ׳ דחלא a spiced drink of sour wine.

**נַגְוָן,** v. נַגְוָן.

**נגוסטרי,** v. אנגיסטור.

**נַגְוָרְתָא,** constr. נַגְוַת, v. נַגְוָן.

**נִיגָ׳, נְגָזָל** m. (גָּזַל) *a complainant in a case of robbery.* Shebu. VII, 1; a. fr.

**נָגַח** (b. h.) *to break forth* (v. גִּירַת); *to gore, butt, fight.* B. Kam. V, 1 שור שנ׳ וכ׳ if an ox gored a cow, and her embryo is found (dead) by her side. Ib. אם עד שלא נְגָחָה וכ׳ whether she gave birth before he gored her. Tosef. ib. IV, 6 עד שיתכוין לְהַגִּיחַ unless he pushes intentionally. Ib. 10 יש בנוגחו וכ׳ there are laws concerning the butter (that killed a person) which do not apply &c.; a. v. fr.—[Gen. R. s. 32, end נוגח דם some ed., read: גּוֹנֵחַ.]

*Pi.* נִגַּח same. Ḥull 51a זכרים חמנגחין וכ׳ rams that butt one another. Ex. R. s. 41, end אתמול מְנַגֵּחַ בהם וכ׳ yesterday he (Moses) pushed them (the angels of destruction) away, and now he is afraid of them. Tanḥ. Balak 3; Num. R. s. 20, beg. מה שור מנ׳ .. מְנַגְּחִים וכ׳ as the ox fights with his horns, so do the Israelites fight (their enemies) with their prayers. Ber. 56b שמנגחין בתורה ... נְגָחוֹ if (in his dream) an ox attacked him, he will have children who fight in (discussing) the Law; a. fr.—Part. pass. מְנוּגָּח. Tosef. B. Kam. III, 6 אפי׳ זה מנ׳ even if the one is found gored.

*Hif.* הִגְּיִרַח *to stir up to fighting.* B. Kam. IV, 4 כי יִגַּח שלא שיַגִּירוּהוּ 'if he butt' (Ex. XXI, 28), but not when they stir him up (in the arena).

*Hithpa.* הִתְנַגַּחַ *to fight with one another.* Tanḥ. Vayigg. 4 שור ואריה מִתְנַגְּחִין וכ׳ ox and lion fighting with each other; a. e.

**נַגַּח** ch. same. Targ. O. Ex. XXI, 28 (ed. Vien. רַגַּח *Af.*).—B. Kam. 47a כי נַגְחָה at the time he gored her; a. e.—נ׳ קרבא *to wage war.* Targ. Y. Gen. XXI, 10 (v. גִּירַח).—Part. pass. נְגִיחַ *breaking through, flowing over.* B. Bath. 68b דנ׳ קאירהו לגירו Ms. M. (ed. קאירהי; Rashb. דנגח; Ms. F. a. R. דנגחקיירהו in one w., Ar. דנגחק, corr. acc.) when their outlet runs inside of the township (v. קָאדָרָא, cmp. גִּירְדָא).—Trnsf. *enough* (cmp. הַי). M. Kat. 16b בתירגרירה ... לא נְגִירְתָא לך ed. Ven. (v. Rashi a. l.) have you not enough (that I escorted you thus far)? attend now to your business yourself; v. נְגַהּ.

*Pa.* נַגַּח same. Targ. Ps. XLIV, 6; a. e.—B. Kam. 21a; Sot. 48a מְנַגַּח כי תורא he butts like an ox.

*Af.* אַנְגַּח same. Tosef. Sot. XIII, 5, a. e. לאגדא קרבא to wage war. Nidd. 65b דמנהי נכ׳ Var., v. גִּירַח a. נְגַח.

**נִגַּח** m. (preced.) *wont to gore, a butter.* Targ. O. Ex. XXI, 29; 36 (some ed. נְגַח).

נַגְחָן m. h. same. B. Kam. 46[a]; B. Bath. 92[a]; Y. Shebi. V, 36[a] נוֹגְחָן; a.e.—*Pl.* נַגָּחָנִין. B. Kam. 39[a] אם הוחזקו נ׳ if they are known as butters.—*Fem.* נַגָּחָנִית. B. Mets. 80[a]; Tosef. B. Bath. IV, 6.

נַגְחָנָא, נַגְחָן ch. same. Targ. Y. Ex. XXI, 36 (ib. 29 נגשן).—B. Kam. 24[b], a. e. תורא נ׳ אית וכ׳ thou hast a butter in thy herd.—*Pl.* נַגָּחָנִין. Targ. Ps. XXII, 13 Regia (ed. סגיאין).

נָגִיב, v. נָגַב.

נָגִיבְתָּא, נָגִיבָא f. (preced.) *dry land.* Targ. Y. I Ex. XIV, 21. Targ. Y. Gen. I, 10.

נָגִיד I m. (b. h.; נָגַד) *leader, ruler.* Sifra Aḥăré, ch. XII, Par. 9, v. נָגוּד.—*Pl.* נְגִידִים. Y. Ber. VII, 11[b] bot.; Gen. R. s. 91, a. e. (fr. Ben Sira) סלסלירה ותרוממך ובין נ׳ תושיבך lift her (Wisdom) up, and she will raise thee and seat thee between princes.—[Yalk. Ps. 677, v. נָגַד h.]

נָגִיד II m. (a Chaldaism, v. נָגַד Part. pass., a. *Ithpe.*) *a frail animal.*—*Pl.* נְגִידִין, נְגִירִין. B. Kam. 67[b] חמשה .. רכול נ׳ (v. Rabb. D. S. a. l.) you might think ...., he may pay as a fine five emaciated oxen.

נְגִיד m., נְגִידָא I c. (נָגַד) 1) *stretched.* Targ. Esth. VIII, 15 שולא נ׳ (ed. Amst. a. Vien. נגיר) stretched for shade, *awning.*—2) (of metal) *beaten, beaten work.* Targ. Ex. XXV, 18 (h. text מקשה). Targ. O. Num. VIII, 4.—Targ. Jer. X, 5; a. e.—3) (with רוּחָא; interchanging with נְגִיר) *long-suffering, forbearing.* Targ. Prov. XIV, 29 (ed. Lag. רא . . .). Ib. XXV, 28 נגירא ed. Lag. (oth. ed. מצעד). Ib. XVI, 32 נְגִיד רוחא (אפי) נְגִיר (ed. Lag. נְגִיר).—4) *duct,* v. נְגוּדָא II. —[Targ. Ruth I, 1 נגיד, inf. of נְגַד.]

נְגִידָא, נָגִיד II m. *leader,* v. נָגוֹדָא.

נְגִירָא III, (נְגִירָה, נְגִירָא) f. (נָגַר, נְגַר) *dragging out of the grave by necromancy.* Gitt. 56[b] אסקיה לטיטוס נ׳ (Ar. ed. Koh. רית . . .; oth. ed. Ar. רא . . .) he had Titus brought up out of his grave; ib. 57[a] top אסקיה לישו בנ׳ Ar. (ed. לפושע ישראל). Sabb. 152[b] בנ׳ .. אובא טמיא how could the necromancer have brought Samuel up (if his soul was not in the grave)?

נְגִירוּתָא f. (v. נְגִיד I, 3) *prolongation,* with רוחא *forbearance.* Targ. Prov. XXV, 15 (ed. Lag. נגירות, Var. נגירות); cmp. אוֹגְדוּתָא.

נְגִידָא, v. נְגַח.

נְגִירָה f. (נָגַח) *goring.* B. Kam. 2[b] (ref. to Ex. XXI, 28) אין נ׳ אלא בקרן the root נגח refers to injury by the horn, contrad. to נגיפה collision of bodies. Ib. תאר נגיפה נ׳ הוא that *nagaf* (Ex. ib. 35) means injury through goring. Y. ib. I, beg. 2[a]. Mekh. Mishp., s. 12; a. fr.

נְגִירְחוּתָא f. (preced.) *being pushed.* Ḥull. 51[b] תחוא קל נְגִירְחוּתֵיהּ ... תורא an ox was thrown down for slaughtering, and the sound of his forced fall was heard; [Rashi: נְגִירְחוּתֵיהּ his groaning, v. נָגַח].

נְגִירָה f. (b. h.; נָגַן) 1) *knocking, affliction, defeat.* Ex. R. s. 18 (ref. to נְגִינָתַי, Ps. LXXVII, 7) נזכרתי אני השברים וכ׳ I remember the defeats &c.; ארן נגינתי אלא לשון שבר *n'ginathi* means breaking; a. e. v. שָׁבַר I.—2) *music.* Ib. (ref. to נגרנתי, Ps. l. c.) נזכרת אני שיררים וכ׳ I remember the songs &c.—[In later Hebrew: נ׳ *accent.*]

נגינר, v. נִגְנִינָר.

נְגִינָתָא f., *pl.* נְגִינָתָא (v. נְגִירָה) *musical instruments.* Targ. Ps. VI, 1; a. fr.

נְגִיפָה f. (נָגַף) *striking, injury through collision, pushing* &c. Mekh. Mishp., s. 12 (ref. to Ex. XXI, 35) [read:] בכלל נ׳ נגיחה וכ׳ striking includes goring, pushing &c.; Yalk. Ex. 341. B. Kam. 2[b]; a. fr., v. נְגִירָה.

נְגִירוּתָא, נְגִירָה, נְגִירָא, נְגִיר, v. נְגִיד, נְגִיד׳.

נְגִישָׁה f. (נָגַשׁ) *drawing near, addressing, use of the root* נָגַשׁ. Y. Sot. VIII, beg. 22[b]; v. הַגָּשָׁה.

נִיגְמִי, נִרְגְמִי, נגמי, Targ. II Esth. IV, 1, v. בוגני.

נָגַן (b. h.; cmp. נגע) *to strike, knock,* v. נְגִירָה.

*Pi.* נִגֵּן (cmp. Lat. pulso) *to play on a musical instrument,* in gen. *to make music.* Ber. 63[b] חנניה ינגן בכנור let Hananiah play on the harp (act as a Levite). Midr. Till. to Ps. CXIII; Yalk. Ps. 872 והיירתי מְנַגֶּנֶת לך and I (Israel) was singing unto thee; a. fr.

נַגֵּן, נְגַן same. Targ. II Kings III, 15.

נגנגד, v. נִגְנִינָר.

נָגָנֵי, v. נָאגָנָא.—[Ab. Zar. 4[a] בנגני, v. בְּנִינְגָנֵי.]

נגנין, Ex. R. s. 18 some ed., v. מַנְגָּנוֹן.

נַגְנִינָר (?) pr. n. pl. *Nagninar,* home of R. Johanan b. Nuri. Y. Kil. I, 29[b]; Y. Erub. I, 19[c] top נגנגד; Y. Succ. I, 52[a] נגירנר; (Tosef. Ter. VII, 14, a. e. בית שערים).

נָגַס *to break off; to bite off.* Ukts. II, 6 עד שיגוס until he has knocked off (a piece of the eggshell). T'bul Yom III, 6 שנגס מן האוכל וכ׳ (not שנגוס) who took a bite of some food, and something mixed with his saliva fell on his garments.

נְגַס ch. same, esp. *to break bread, eat.* Y. Ber. VII, 11[b] bot. מן דיתבין נַגְסִין ed. Lehm. (ed. אכלין) when they sat down to dine; Gen. R. s. 91; Yalk. ib. 148 נגשין. Lev. R. s. 34 ורנגיס, v. לְעִי. Koh. R. to IV, 6 רעותיה דמתקרי לעי ונגיס it is his ambition to be called one who works for a living; a. e.—[Esth. R. to I, 8 מִרְגַּס; Lev. R. s. 28 דיגְּסָנָן, v. גְּסַס, some of the citations in which may belong to our w.]

נָגַע (b. h.) 1) *to touch; to strike; to injure* (with ב of object). Sabb. 13[b]. Num. R. s. 14 אילו נ׳ באשת וכ׳ if he touched Potifar's wife. Ib. (ref. to Koh. VIII, 5) שלא נ׳ בו הדבר the thing (the speech of the chief butler) did not harm him, v. נְגִיעָה. Y. Peah VIII, 21[a] bot., a. e. נָגְעוּ

בה, v. מָצָה. Y. Yeb. I, end, 13b לא חיו ב״ש נוֹגְעִין בו the Shammaites would not take up the case; a. v. fr.—נוֹגֵעַ דמיחזי כנ׳ בעדותו *an interested witness.* Snh. 34a he has the appearance of an interested witness. B. Bath. 43a top אמאי נוֹגְעִין בעדותן הן why are they admitted to testify? Are they not interested witnesses? Kidd. 43b; a. fr.—2) (v. *Hif.*) *to arrive, to come to pass.* Gen. R. s. 84 שעתידין הדברים לִיגַּע for these things (which Joseph dreamt) shall come to pass; Yalk. ib. 141.

*Hif.* הִגִּיעַ 1) *to reach; to become the property of; to obtain; to cause to reach.* B. Mets. X, 5 הִגִּיעוּהָ they shall be thine. Arakh. VIII, 1; 3 (27a, sq.) הִגִּיעָתְךָ it is thine (Bab. ed. הִגַּעְתִּיךָ I let thee have it), i. e. thy offer is accepted; Tosef. ib. IV, 20 הִגַּעְתָּהוּ thou hast acquired it. Tosef. B. Bath. VI, 7, a. e. הִגִּיעוֹ it is his, i. e. he must pay for it. Y. Erub. III, 21a bot., a. e. הִגִּיעוּהָ סוֹף thou hast been made to reach the final conclusion, i. e. thou must admit, v. חָוַר. Ber. IX, 3 (54a) שהחיינו וקיימנו והִגִּיעָנוּ לזמן הזה (Mish. ed. only שהחיינו) who hast granted us life and sustenance and suffered us to reach this period. Pes. X, 6 כן ... הַגִּיעֵנוּ וכ׳ so may He allow us to reach &c.; a. v. fr. —הַגַּע עצמך put thyself in the position, i. e. *suppose.* Y. Gitt. III, 44d, v. זָוַג; a. fr.—2) *to arrive, to come to pass; to concern.* Gen. R. l. c. שתחיית המתים מַגַּעַת בימיו that the resurrection of the dead will come to pass in his days. Ib. שהדברים מַגִּיעִים לבלהה וכ׳ that these things concern Bilhah. &c. Gitt. VIII, 3 כיון שה׳ לאויר וכ׳ as soon as the letter of divorce reaches the space over the roof. Ib. VII, 7 ה׳ לאנטיפטריס if he came as far as Antipatris. Num. R. s. 5 שלא יַגִּיעַ לכם כשם שה׳ וכ׳ that the same may not happen to you as happened to the sons of Aaron. Ned. VIII, 2 עד שיגיע until the time (Passover) comes, opp. עד שיצא until it is passed; a. fr.—[Tosef. Toh. VI, 14 ומשהגיע, v. רָגַע.]

**Hof.* הוּגַּע *to be brought to a condition.* Zeb. 88a, sq. חוּגְּעוּ למים Rashi (ed. במים, v. Rabb. D. S. a. l. note 2) if they have come to such a condition as to need washing in water; הוגעו לנתר ואהל if they need cleansing with natron and aloes; (Yalk. Ex. 381 חוּגְּעָלוּ במים if they can be cleansed with &c., v. גָּעַל).

*Pi.* נִיגַּע (denom. of נֶגַע) *to afflict* with leprosy.—Part. pass. מְנוּגָּע; f. מְנוּגַּעַת; pl. מְנוּגָּעִים; מְנוּגָּעוֹת. Neg. XIII, 9 מי שנכנס לבית חמ׳ he who enters a house which is unclean on account of leprosy in the walls. Erub. VIII, 2 חצירה לבית חמ׳ half the time (required for consuming it) is the measure for the stay in a leprous house. Tosef. Neg. VI, 1 בית חמ׳ לא היה וכ׳ a case of a leprous house has never occurred &c. Ib. אבנים מנ׳ stones from a leprous house; Snh. 71a; a. e.

*Nithpa.* נִתְנַגַּע *to be afflicted with leprosy.* Ker. II, 3 מצורע שנ׳ נגעים הרבה a leper that had several attacks in succession (before being purified from the first); Tosef. Neg. IX, 7. Tosef. B. Mets. VIII, 30 השכיר .. וניתק׳ if one rented a house to his neighbor, and it became leprous; Arakh. 20b; a. fr.

נְגַע ch. same, *to touch.* Snh. 19a לא אתי לִימְנַגַּע he will not chance to touch (the corpse). Y. Keth. VII, end, 31d טלמסן לִמְגַּע dared to touch, v. טוֹלְמִיסִין; a. fr.

*Af.* אַגַּע *to bring in contact.* Bekh. 28b דא׳ בהו שרץ he (the judge) made the disputed objects touch a reptile; Snh. 33b דאגעי וכ׳ (corr. acc.). Zeb. 88a דמַגַּע לחו he brings the blood in immediate contact with the altar; a. e.

*Pa.* נַגַּע *to afflict* with leprosy.—Part. pass. מְנֻגָּע. Hull. 60a they have a custom in Rome דכל דמנ׳ וכ׳ to give every one stricken with leprosy a reel &c., v. דַּוְלָא; Yalk. Ps. 862 דמְתֻנַּגַּע.

*Ithpa.* אִתְנַגַּע, אִיתְנַגַּע *to be stricken* with leprosy. Targ. Is. VI, 1.—Hull. l. c. אִיתְנַגְּעָה she became a leper; Yalk. l. c. אִתְנַגַּעַת.

נֶגַע m. (b. h.; preced.) *plague*, esp. *suspected leprosy.* Neg. II, 4 כיצד ראיית הנ׳ what must be the patient's position when the priest is examining the plague (Lev. XIII, 3)? Tosef. ib. VI, 7 כיצד ראיית הנ׳ what are the proceedings at examining a plague in the wall?; a. fr.—*Pl.* נְגָעִים, constr. נִגְעֵי. Ib. 1, a. fr. משמאה בנ׳ is subject to uncleanness from house plagues. Ib. 7 ... לה״ר אין הנ׳ plagues are the punishment for an evil tongue. Neg. II, 5 חוץ מנגעי עצמו .. כל הנ׳. a priest may examine all suspicious plagues except his own; a. v. fr.—נְגָעִים *the laws concerning plagues.* Y. M. Kat. II, end, 81b; Hag. 14a, v. אָחִיל.—*N'ga'im*, name of a treatise of the Mishnah and Tosefta of the Order of Tohăroth, and of a section of Sifra (Thazri'a and M'tsor'a).

נְגָעָה f. (preced. wds.) *hurt, detraction.* Num. R. s. 14 (ref. to Gen. XLI, 12) בנְגָעָה יוסף .. דבר he said here three things ('lad', 'Hebrew', 'slave') meant to be derogatory to Joseph, v. נֶגַע.

**נגעה,** Y. Shebu. III, 34d, v. נְגָעָה.

נָגַף (b. h.) *to strike, push; to injure.* Tosef. B. Kam. I, 9 נגח נ׳ וכ׳ if he gored, pushed, bit &c. Num. R. s. 5 הקב״ה עושי וכ׳ and the Lord struck those who made the golden calf; a. fr.—Part. pass. נָגוּף; *pl.* נְגוּפִים. Midr. Till. to Ps. CXVIII, 23 אינן אלו הנ׳ וכ׳ ... כשיראו when the nations shall see Israel in prosperity, they shall say, these are not the stricken, these are not the rejected &c.

*Nif.* נִיגַּף *to be stricken.* Yoma 19b.

*Hithpa.* הִתְנַגַּף *to strike against.* Lam. R. introd. (R. Joh. 2) לכשיִתְנַגְּפוּ רגליכם וכ׳ when your feet shall strike against the mountains &c. (fr. Jer. XIII, 16).

נָגַף ch. same. Targ. Ps. LXXXIX, 24. Targ. Ex. XXI, 35; a. e.

*Pa.* נַגַּף same. *Part. pass.* מְנַגַּף *bruised, wounded.* Yoma 53a עד דמְנַגְּפָן כרשיה וכ׳ (some ed. דמִינַּגְּפָן *Ithpa.*; Ms. M. a. Ar. דדחיה מנקפן, v. Rabb. D. S. a. l. note) until his feet were bruised (bleeding) &c.

*Ithpa.* אִיתְנַגַּף, אִירְתְנַגַּף *to strike against, be bruised.* Targ. Jer. XIII, 16.—Yoma l. c., v. supra.

נֶגֶף m. (b. h.; preced.) *plague.* Ex. R. s. 15 מצרים ... לברוח מן הנ׳ וכ׳ the Egyptians went around seeking a way how to flee from the plague; a. e.

נָגַר (b. h.; cmp. גרר) *to carry along, roll,* v. *Nif.*—2) *to scrape, to saw*; v. נַגָּר.

*Pi.* נִגַּר (denom. of נַגָּר) *to do carpenter's work.* Yalk. Josh. 7 (ref. to חרש, Josh. II, 1) בלי נגרות היו בידם מְנַגְּרִין

they had with them carpenter's tools, pretending to be carpenters; Ruth R. to I, 1 (Par. 2) מרגלים וכ׳ (corr. acc.).

*Nif.* נִגַּר (cmp. אֲגַר I, a. משך) (of water) *to be conducted in gutters; to be stored up.* Tosef. Par. IX (VIII), 8 חמרים הנמשכין והנגרין Var. (read: והנִגְּרִין; ed. Zuck. והנמרצין, v. מָרַץ) waters running in channels or stored up.—נִגָּרִים, נִגָּרִין animals *in pens*, fish *in caufs* &c. Tosef. Bets. III, 1; Bab. ib. 24[b]; Y. ib. III, 62[a] top; Y. Sabb. XIII, 14[a] bot. מן הנ׳, opp. to מן המצודות those found in traps, nets &c.

**נָגַר** ch. same; 1) *to scrape, plane, saw.* Targ. Is. X, 16 (ed. Lag. נגד׳; corr. acc.).—2) interch. with נגד) *to be prolonged, continue.* Targ. Prov. XXVIII, 16 נִירָגוּן רומוי (ed. Wil. נגד׳); ib. 2 נירגרון (ed. Wil. נגדון; h. text יאריך).—3) *to run along, flow.* Targ. Job XL, 23 (ed. Lag. a. oth. נגיד). Targ. Y. Ex. XVI, 21. Targ. Is. VIII, 6 Ar. (ed. נגד׳); a. e.; v. נְגַד.

*Pa.* נִגֵּר 1) *to saw.* Targ. Is. X, 15 נַגָּרִית ed. Wil. (v. supra).—2) (denom. of נַגָּרָא) *to bolt.* Targ. Jon. II, 7 נַגְּרַת (Bxt. נַגְּרֶת; ed. Lag. a. oth. נגרת corr. acc.; h. text בָּרְחֶת).

**נָגַר II** pr. n. m. *N'gar*, legendary name of one of the ancestors of Haman. Targ. Esth. V, 1; Targ. II Esth. III, 1 (נַגַּר).—[Targ. Y. Ex. XXXV, 35, v. נַגָּרָא.]

**נַגָּר** m. (נָגַר) *carpenter, turner*; in gen. *artisan.* B. Kam. 32[b]; Tosef. ib. VI, 25 חנותו של נ׳ a carpenter's workshop. Tosef. Kel. B. Mets. IV, 5, v. חוֹלְיָן; a. fr. *Pl.* נַגָּרִין, נַגָּרִים. Lev. R. s. 5 מה נ׳ הם וכ׳ how *skillful* are the Israelites that know how &c.; Yalk. Ps. 677 נגידים (corr. acc.); Midr. Till. to Ps. XIX גבורים.

**נַגָּרָא, נַגָּר** ch. 1) same. Targ. Ex. XXXV, 35 (Y. נְגַר; h. text חָרָשׁ). Targ. Is. XL, 19; a. fr.—Y. Sabb. VI, 8[c] top מבהתה מימור לנ׳ וכ׳ she is ashamed to tell the turner (of ivory), make me another tooth. B. Bath. 73[b] בר נ׳ a young carpenter; a. fr.—נַגַּר טוּרָא [the carpenter of the mountain,] *wood-cock.* Targ. Lev. XI, 19; Targ. Deut. XIV, 18 (h. text דוכיפת).—Gitt. 68[b] והיינו דמתרגמינן נ׳ ט׳ that is the reason why we translate (תרנגולא ברא) *naggar ṭura.*—Trnsf. (cmp. חָרָשׁ) *artist, master.* Ab. Zar. 50[b] ולית נ׳ ולא בר נ׳ וכ׳ and there is no master nor son of master that can solve that; Y. Yeb. VIII, 9[b] bot.; Y. Kidd. IV, 66[a] bot. מילה דנ׳ בר נגרין וכ׳ something which no master, son of masters, can solve.—*Pl.* נַגָּרִין, נַגָּרַיָּא, נַגָּרֵי. Targ. II Sam. V, 11. Targ. Esth. V, 14; a. e.—Pes. 108[a] בשוליא דנ׳ we mean artisans' apprentices.—Snh. 106[a] bot., v. זְנֵי. Y. Yeb. l. c.; Y. Kidd. l. c., v. supra. Sabb. 123[b], v. חַצִּינָא.—2) *carpenter's axe.*—*Pl.* נַגָּרֵי. Bets. 33[b] קתתא דנ׳ וחצירני Ms. M. a. Ar. (ed. נרגי) helves of axes and adzes; Yoma 37[b] (v. Rabb. D. S. a. l. note 8), v. נַרְגָּא.

**נָגָר** m. (preced. wds.) [*trimmed chip,*] *door-bolt, pin* fitting into sockets top and bottom. Erub. X, 10, v. גְּלוֹסְטְרָא. Ib. 11, v. גָּרָר. B. Bath. 101[a] (in Chald. dict.) דעבריד לחו כמין נ׳ he made the sepulchral chambers like an upright bolt, i. e. placed the bodies in an upright position. Men. 33[a] עשאה כמין נ׳ if he fastened the door-post inscription (מזוזה) so as to look like a bolt shoved into a case, i. e. horizontally. Y. Meg. IV, end, 75[c] כמין .. בירת מזוזתו נ׳ the case for the inscription in Rabbi's house was made like an upright bolt (reaching the top of the door). Num. R. s. 15; Yalk. Josh. 32 יריחו חירתה נָגְרָה וכ׳ (not נגרא) Jericho was the bolt of Palestine; a. fr.

**נַגְרָא** ch. same. Targ. Y. Ex. XXVI, 28.—Y. Erub. X, 26[c] top, v. infra.—*Pl.* נַגְרַיָּא, נַגְרִין. Targ. Y. l. c. 26; 29. Targ. Job XXXVIII, 10 נַגְ׳ Ms. (ed. נְגָ׳). Targ. II Chr. V, 8, sq. (h. text בַּדִּים); a. e.—Y. Sabb. XVII, end, 16[b] נִירְגַרְיָא דר׳ אלעזר the bolts in the house of R. El.; Y. Erub. l. c. נגרא הרא ר׳ אלעזר (corr. acc.).—[נַגְרִין, Targ. Jer. XVII, 8, v. נַגְדָּא.]

**נִגְרָא,** v. preced., a. נִירְגָּא.

**נַגָּרוּת** f. (denom. of נַגָּר) *carpenter's trade*; כלי נ׳ *carpenter's tools.* Y. R. Hash. I, 57[b] top.—Ruth R. to I, 1 (Par. 2); Yalk. Josh. 7, v. נָגַר.

**נַגָּרוּתָא** ch. same, *carving.* Targ. Ex. XXXI, 5; a. e.

**נָגַשׁ** (b. h.) also *Nif.* נִגַּשׁ *to come in contact; to draw near.* Yalk. Ps. 842 (ref. to רגש, Ps. XCI, 7) אין אחד מהם נִגָּשׁ אליך וכ׳ none of them comes to thee, none says, provide for me; Midr. Till. to Ps. XVII, 7 נוֹגֵשׁ אצלך ed. Bub. (oth. ed. נוֹגֵשׁ אותך, v. נָגַשׁ).—Tanḥ. Vayigg. 5 (ref. to Gen. XLIV, 18) שנ׳ בתוכחות he came near (attacked him, v. next w.) with rebukes. Yalk. Gen. 150 (ref. to Gen. l. c.) אין וַיִּגַּשׁ אלא לשון שלום *vayyigash* has the meaning of (coming near in) peacefulness &c., v. הַגָּשָׁה.

*Hif.* הִגִּישׁ *to bring near.* B. Kam. 46[b] (ref. to Ex. XXIV, 14) הַמַּגִּישׁ ראיה אלימתם (a claimant) must offer evidence &c.; יגיש דבריו וכ׳ must prefer his claims &c., is the first to be heard; a. e.

**נָגַשׁ** ch. same, *to attack, gore.* Targ. Y. Ex. XXI, 28. Ib. 32 (ed. Amst. a. oth. נגח).—[Yalk. Gen. 148, v. נָגַח.]—Part. נָגִישׁ; f. נְגִישָׁא. Gen. R. s. 80, beg. (prov.) לית תורתא נ׳ עד וכ׳ 'Rashi' (ed. ענגשא; Ar. עגגשא) no cow is a gorer until her calf is a kicker (the mother is judged by her daughter).

**נָגַשׁ** (b. h.; cmp. preced.) *to push on, drive, press.* Midr. Till. to Ps. XVII, 7 ואין אחד מהם נוֹגֵשׁ אותך וכ׳ none of them presses thee &c., v. נָגַשׂ.—נוֹגֵשׁ *task-master.* Tanḥ. Sh'moth 9 אותו נ׳ עשוי וכ׳ that taskmaster was appointed over &c.; Ex. R. s. 1 נ׳ ממונה על עשרה שוטרים one (Egyptian) taskmaster was appointed over ten (Israelitish) officers. Lev. R. s. 32 (in Chald. dict.) קרין נ׳ גבר וכ׳ Ar. (ed. קדם) the taskmaster came early to the officer, saying, go and gather thy men &c.; a. fr.—*Pl.* נוֹגְשִׁין. Ib.; Ex. R. l. c. Pirké d'R. El. ch. XLVIII נוֹגְשֵׁי פרעה the taskmasters appointed by Pharaoh; a. fr.—Esp. *to exact a debt.* Macc. 3[b] (ref. to Deut. XV, 2) לא קרינן ביה לא יִגּוֹשׁ we do not apply to him (he does not violate the law) 'he shall not exact'; סוף אתי לידי נגוש he will finally (after the lapse of ten years) transgress &c.—Sifré Deut. 113 (ref. to Deut. XV, 3) ואת אחיך לא תִגּוֹשׁ but thou must not exact of thy brother.

**נַגָּשָׁן** m. (נָגַשׁ) = נַגְרָן. Targ. Y. Ex. XXI, 29.

**נֵד** or **נֹד**, v. נוֹד.

**נָדָא**, v. נָדֵי.

**נדא**, Ab. Zar. 28ᵇ אודא דנ׳, v. נָדָא.

**נָדַב** (b. h.) 1) *to make willing, to prompt.* Tanḥ. T'rum. 3 (ref. to Ex. XXV, 2) שאין לבו נודבו ... יצא this excludes the insane whom his heart (reason) cannot prompt; (Tanḥ. ed. Bub. ib. 2 שאינו מתנדב בלבו).—2) (denom. of נְדָבָה) *to offer willingly, donate, consecrate,* contrad. to נָדַר (v. נְדָבָה). Ned. 9ᵇ (ref. to Mish. I, 1) תני נ׳ בנזיר וכ׳ read *nadab* (in place of *nadar*), he made a noble vow &c. Ib. 10ᵃ תני נודֵב וכ׳ read *nodeb* (in place of נודר), he dedicates the sacrifice and fulfills (offers it).

*Nif.* נִידַב, נִדַּב *to be donated, dedicated.* Meg. I, 10 כל שהוא נידר וכ׳ whatever sacrifice is dependent on vow or dedication; Zeb. 117ᵃ כל הנדר וכ׳ Ms. M.; Sifré Deut. 65; Tem. 14ᵇ. Ib. נזיר לאו נדר וכ׳ הוא the sacrifices of the Nazarite are not to be classified among the vowed or free-will offerings; a. e.

*Hithpa.* הִתְנַדֵּב *to be prompted; to vow a free-will offering; to donate.* Tosef. Ned. I, 1 אין הרשעים מִתְנַדְּבִים wicked men do not vow offerings. Ib. מתנדבים נזירות used to vow to be Nazarites. Men. XII, 3 לא ה׳ כדרך המתנדבים he did not make his vow in the ordinary way of vowing people. Ib. 4 מִתְנַדֵּב אדם וכ׳ a man may vow a meal offering of sixty &c. Tanḥ. ed. Bub. l. c. מתנדב בלבו is prompted by his heart, v. supra. Arakh. 6ᵇ עכו״ם שה׳ מנורה וכ׳ if a gentile donated a lamp to a synagogue. Sifra Tsav, Milluim, Par. 1 לְהִתְנַדֵּב וכ׳ בשעה שצוה .. when the Lord of the world ordered free-will donations for the sanctuary; שלא יִתְנַדֵּב אדם גזל וכ׳ that no man must donate what is forced out of him, i. e. no pressure may be used for contributions for a sacred purpose; Yalk. Lev. 515. Snh. 43ᵃ נשים .. מִתְנַדְּבוֹת וכ׳ worthy women .. volunteered their services and brought them (benumbing drinks for the culprits); a. fr.

**נְדַב**, ch. *Pa.* נַדֵּב, *Ithpa.* אִתְנַדַּב, אִיתְנַ׳ same, *to donate; to be devoted to.* Targ. Is. XIII, 2 מְנַדְּבִין ed. Lag. (oth. ed. מְתָנֵי; h. text נדיבים). Targ. Ps. CX, 3.—Pes. 50ᵃ .. מתעתרי ומִתְנַדְּבִי Israelites will grow rich and offer donations. Arakh. 6ᵇ אינ׳ שרגא וכ׳ donated a lamp &c.

**נִי׳, נְדָבָא** f. ch. = next w. Y. Pes. IV, 31ᵇ bot. צרכון רכנן נ׳ the Rabbis were in need of contributions.

**נְדָבָה** f. (b. h.; preced.) *free-will offering, donation.* Kinn. I, 1 אזדהו נ׳ וכ׳ ... ואיזדהו נדר a vow is called *neder*, when one says, I vow to dedicate a burnt-offering; *ni'dabah*, when one says, this animal is to be a burnt-offering. Ib. 3 בתובה ובנ׳ when an obligatory and a free-will sacrifice are mixed up. Men. I, 1 מנחת נ׳, opp. to מנחת חובה. Ib. 2ᵃ ירא נ׳ it will be a free-will offering (and the vow itself is not yet fulfilled); opp. ירא נדר it will be the fulfillment of his vow; a. fr.—*Pl.* נְדָבוֹת. Kinn. I, 1. Ned. I, 1 כנדבותם like their (the good men's) free-will offerings or vows; a. fr.

**נִי׳, נְדָבָה** pr. n. m. *Nidbah.* Y. Meg. I, 71ᶜ (twice) אשיירן בר נ׳; Men. 29ᵃ אשיאן בר מדבך (Ms. M. נדבר).

**נְדָבוּתָא** f. (נְדָב) *willingness, devotion.* Targ. Ps. LI, 14 Regia (ed. נבואה; h. text נדיבה).

**נְדָבָךְ** m. (נדבך = דוך; v. Del. Prol., p. 150) 1) *rammed wall* (pisé), *a mould filled with earth or rubble; a block of a certain size* (four handbreadths cubic measure), or *a course of bricks* &c., used as 'binder' (coagmentum); in gen. *a course of stones, layer.* Y. Shebi. III, 34ᶜ bot. זה שהוא מקבל נ׳ צריך וכ׳ he who contracts to build *nidbakh*, must build with blocks of four handbreadths as far as the space contracted for (v. infra). Sabb. 115ᵃ אמר לבנאי שקעהו תחת הנ׳ he said to the builder, sink it (the translation of the Book of Job) under the rubble; Y. ib. XVI, 15ᶜ top. Ber. II, 4 mechanics at work may read the Sh'ma בראש הנ׳ while standing on top of a course of the wall. Sabb. 125ᵇ נ׳ של אבנים a mouldful of stones (v. מִרְבָּךְ); a. fr.—2) *a frame* carried to the building ground with tools and vessels above and under it. Tosef. Ohol. VII, 1 ארבעה שהיו נושאין את הנ׳ ואין וכ׳ if four persons carry a frame the poles of which have not the size of a plough-handle; Ohol. VI, 1 (ed. Dehr. נדוד; Ar. נרווד, read: נְדָנָךְ, נְדָוָךְ; Maim. *a bier*). Zab. V, 2 אצבעו של זב תחת הנ׳ if the gonorrhœist has his finger under the frame (while it is carried).—*Pl.* נְדָבָכִין, נְדָבָכוֹת. Ohol. XIV, 1 שלשה נ׳ וכ׳ a distance of three courses of stones which is twelve handbreadths; Tosef. ib. XIV, 8; Y. Shebi. III, 34ᵈ top. Ib. שלשה נ׳ עשרה וכ׳ three courses of trimmed stones making ten handbreadths, v. סִיהוּף.

**נִיד׳, I נְדָבָךְ** ch. same, *a course of stones, tier.* Ezra VI, 4 נְדָבָךְ.—Targ. Hag. II, 15 (h. text אבן).—*Pl.* נְדָבְכִין, נִי׳, נְדָבְכָיָא. Ezra l. c.—Targ. Zech. IV, 10. Targ. Ez. XLVI, 23 (h. text טור׳, טיר׳).

**II נְדָבָךְ** pr. n. m., v. נְדָבָה.

**נְדָבַכְתָּ** (sub. בית) pr. n. *Nidbakhah*, name of an idolatrous temple (and market) in Baalbec (or in Acco). Ab. Zar. 11ᵇ. [Ib. א״ר נחבריא some call it *Nithbara*, missing in Ms. M.; v. Rabb. D. S. a. l. note.]

**נָדַד** (b. h.) 1) *to move, shake, chase.* Snh. 107ᵃ (ref. to Ps. XI, 1) שלא יאמרו .. צפור נָדְדָה הוא lest they say, that mountain among you (David)—a bird has shaken it. Esth. R. to VI, 1 נָדְדוּ שמים כסאו וכ׳ the heavens shook the throne of &c. Sifré Deut. 38 ונודד שנת וכ׳ and chases away the sleep of his eyes (watches constantly) over it; a. e.—2) *to be restless, flee.* Meg. 15ᵇ (ref. to Esth. VI, 1) נָדְדָה שנת מלכו וכ׳ the sleep of the King of the world fled; ib. נדדו עליונים וכ׳ those on high were agitated; Pirké d'R. El. ch. L; a. e.—Tosef. B. Kam. IX, 27 ונדדה and the tooth was loosened.—Part. pass. נָדוּד; f. נְדוּדָה. Ib. שינו .. הירחה נ׳ וכ׳ (not נדדה) if his tooth had been loose, and he (the master) caused it to fall out; Kidd. 24ᵇ; a. e.

*Pi.* נִדֵּד *to make unsteady, chase.* B. Bath. 10ᵃ שמְנַדְּדִין שינה מעיניהם who chase the sleep from their eyes (study by night). Keth. 62ᵃ שמְנַדְּדוֹת וכ׳ who keep themselves awake (while their husbands are studying); a. e.—Lev. R. s. 18, v. נְדַנֵּד.

*Hithpa.* הִתְנַדֵּד *to be shaken.* Yalk. Lev. 571 ובלבד שלא

תחא מִתְנַעֲדֶת provided it (the bench) be not shaken (when they sit on it).

**נָדַד** ch. same, *to be restless, flee.* Targ. Job VII, 4. Targ. Ps. LV, 8. Targ. Esth. VI, 1 נָדַת; a. fr.

*Pa.* נַדֵּד 1) same. Targ. Job XV, 23 (some ed. מַנְדַּד part. pass. *Af. driven about*).—2) *to make (sleep) flee, to keep awake.* Targ. Esth. l. c. נַדֵּיד ed. Lag. (ed. Amst. נָדַד; oth. ed. נַדַּי; corr. acc.).—3) *to cause to be sleepless.* Targ. II Esth. l. c.

*Ithpe.* אִתְנְדַד *to be restless, agitated.* Ib.

**נְדֻדֹת** f. pl. *constr.*, נ׳ שינתא (preced.) *wakefulness.* Targ. Job VII, 4 (h. text נְדֻדִים).

**נָדָה,** v. נדי.

**נָדָה** f. (b. h.; נָדָה) 1) (v. נִיהוּר) *isolation, condition of uncleanness,* esp. *period of menstruation.* Sabb. 64[b], a. e. (ref. to Lev. XV, 33) בִּנְדָתָהּ ההא וכ׳ she shall remain in her isolation (from her husband) until &c. Ib. VI, 5 שהתקינה לנדתה which she has prepared for her menstruating time. Ib. II, 6 בנ׳ (=במצות נ׳) in the observance of the laws connected with menstruation; a. fr.—2) (sub. בעלת) *a woman during menstruation, menstruant.* Nidd. I, 7 חוץ מן הנ׳, expl. ib. 11[a] בתוך ימי נדתה during the days of actual menstruation. Treat. Kallah beg. נ׳ שלא טבלה a woman after menstruation before she has taken the ritual bath; כנ׳ is to be treated like a woman during menstruation; a. fr.—*Pl.* נְדוֹת. Nidd. IV, 1 נ׳ are to be treated like menstruants; a. fr.—*Niddah,* name of a treatise, of the Order of Tohăroth, of Mishnah, Tosefta and Talmud Babli and Y'rushalmi (fragmentary).—Ab. III, 18 פתחי נדה the laws treated in Arakh. II, 1 (8[a]), v. פֶּתַח.

**נְדוּד,** Neg. VI, 4 ed. Dehr., v. נרוד.—Ohol. VI, 1 Maim., v. נִדְבָּךְ.

**נְדָהֲרָא, נְדָהוּרָא,** v. sub נִיהוּר.

**נְדוֹ׳, נַדּוֹנָא** f. (נָדַד) [*migrant,*] name of a species of edible locusts. Targ. Y. Lev. XI, 22 (ed. Vien. נְהוֹנָא); v. נַדְרִין.

**נְדוּנְיָא, נְדוּנְיָא** m. (v. נָדַן) *a bride's outfit,* given by her father; *wedding equipment.* B. Mets. 74[b] ירתב זוזי לנ׳ וכ׳ paid a stipulated amount for an outfit to be delivered at the house of his daughter's father-in-law; לסוף זל נ׳ in the meanwhile the value of the equipment was reduced (and the father-in-law refused to receive it for the value stipulated). Keth. 54[a] נ׳ לברת ... דהוא a man in his dying bequest defined the nature of the equipment for his daughter. Taan. 24[a]; a. e.

**נָדַח** (b. h.) *to slip, move away.*

*Nif.* נִדַּח 1) (interch. with דחה) *to be banished, exiled.* Y. Snh. X, 29[c] top (ref. to Is. XXVII, 13) והנידחים .. זו דור וכ׳ 'those who were exiles in the land of Egypt' means the generation of the wilderness. Midr. Till. to Ps. CXLVII, 2 שנדחתו (or שנדחתו); a. e.—2) *to be made to slip, to be led away (to idolatry);* עיר הנדחת *the case of a place whose inhabitants were led astray, the condemned town* (Deut. XIII, 13 to 18). Snh. X, 4 אנשי עיר הנ׳ the inhabitants of a condemned city. Tosef. ib. XIV, 1, a. e. עיר הנ׳ לא היתה וכ׳ a case of a condemned city never occurred nor ever will occur. Ib. אין עושין שלש עיירות נידחות three cities dare not be condemned (at a time) in Palestine; Yalk. Deut. 886 מְנוּדָּחוֹת (*Pu.*); a. fr.

*Hif.* הִדִּיחַ *to lead astray.* Snh. VII, 10 המדיחך זה האומר וכ׳ a *maddiah* (amenable to the law Deut. l. c.) is he who says, let us go and worship &c.; contrad. to מסית; ib. 67[a] מַדִּיחֵי עיר הנדחת שנו כאן the seducers of a condemned city are meant here. Ib. נביא שה׳ a prophet that led a town astray. Ib. X, 4 (111[b]) הִדִּיחוּהָ נשים if women led a town astray; הרו מַדִּיחָיהָ חוצה לה if the seducers were outsiders; עד שהדיחוּהָ אנשים unless the seducers are men; a. fr.

*Hof.* חוּדָּח 1) *to be led astray.* Ib. ה׳ מיעוטה if a minority of the town was led astray. Tosef. ib. XIV, 3 חוּדְּחוּ עמה they were led astray along with the inhabitants; a. e.—2) (interch. with דָּחָה) *to be banished.* Yalk. Num. 739 חוּדַּחְתִּי מן האהל I have been banished from the Tabernacle.

**נִדַּח** ch. same, *to cause to slip.* Targ. Ps. LXII, 5 (some ed. לְמִנְרַע, corr. acc.).

*Ithpa.* אִתְנַדַּח *to be banished.* Targ. Job VI, 13 אִתְנַדְּחַת Regia (ed. אתברחת; h. text נֶהְדָּפָה).

**נָדָה, נדי** (b. h.; cmp. preced.) *to be restless, flee.*

*Pi.* נִדָּה *to banish, excommunicate.* Ber. 19[a] את מי נִדּוּ whom did they (the scholars) excommunicate? Ib. ב״ד מְנַדִּין על כבוד הרב the court proclaims the ban to protect a teacher's authority. Pes. 52[a] מנדין על שני וכ׳ we excommunicate for disregarding the second Holy Day observed in the diaspora; a. v. fr.—[Yalk. Is. 287 נדית עלי, v. נִדְנַד.]—Part. pass. מְנוּדֶּה; *pl.* מְנוּדִּין. M. Kat. 15[a] מנ׳ לשמים one excommunicated by the Lord, i. e. a mourner. Ib. מנ׳ מהו בד״ת dare an excommunicated person study the Law? Ib. מנ׳ מהו בקריעה must an excommunicated person rend his garments? Ned. I, 1 מנ׳ אני לך I vow to be excommunicated towards thee, i. e. I vow not to receive any favors at thy hands. M. Kat. 17[a] מנ׳ לרב מנ׳ לתלמיד one excommunicated by a teacher must be treated as such by his disciple (the latter cannot raise the ban). Ib. מנ׳ לעירו one excommunicated by the authorities of his own city. Ib. 15[b] מנ׳ היו ... כל אותן שנים during all the years the Israelites were in the wilderness, they were excommunicated (by the Lord); a. v. fr.

*Hithpa.* הִתְנַדֶּה, *Nithpa.* נִתְנַדֶּה *to be excommunicated.* Eduy. V, 6 ח״ו שעקביא נ׳ God forbid (to say) that 'A. was excommunicated. Ib. כל המתנדה ומת וכ׳ he who dies while under excommunication has a stone placed on his coffin; a. fr.

**נָדַי** I ch. same; *part. pass.* נָדֵי *isolated, excommunicated.* Ned. 7[a] נָדֵינָא ממך I will be isolated from thee (=h. מנודה אני לך, v. preced.).

**נָדָא** II, ch.=h. נָזָה 1) *to bespatter, asperse.* Kidd. 49[a] גברי וכ׳ ואזלא נַדְיָא (בי) Ar., that she may go and asperse me before my neighbors.—2) (neut. verb) *to spatter, be sprinkled.* Targ. II Kings IX, 33.

*Af.* אַדֵּי 1) same. Targ. Lev. VI, 20, רַדֵּי (Ms. III רִיהֵי).—2) *to sprinkle.* Ib. IV, 17; a. fr.—Targ. Ps. CXVIII, 27 וַתְהוֹן

ed. Lag. (some ed. יִתְּדוּן, corr. acc.; ed. Wil. וְתִשְׁדוּן).—3) *to throw, pitch.* B. Kam. 98ª, a. e. אַדְּדֵיהּ אַדּוּדֵי, v. אַדַּר.

**נְדִידַיָּא*** m. pl. (נָדַד) *fugitives.* Y. Sabb. IV, 7ª חרר נ׳ דאשקלון (ed. Krot. נדיר׳) is there not against thee the case of the fugitives of Ashkelon? (Koh. R. to I, 15 והלא יורדי אשקלון שקעוה וכ׳;—the case cited is unknown).

**נַדְיוֹן** m. (נָדָה) *nadyan,* a species of edible locusts, v. נַהוֹנָא. Sifra Sh'mini, Par. 3, ch. V, expl. חגב (Lev. XI, 22); Ḥull. 65ª גדיאן, read נַדְיָאן.

**נְדָיוֹן, נ׳** m. (v. נְדֵי II) *wash-pond.* B. Bath. 19ª הנד׳ (Ms. M. הנירד׳, Ms. H. המנדיאן, ed. Pes. הנירדאן, v. Rabb. D. S. a. l. note 5), contrad. to מחמצן.

**נְדִירִיא,** v. נְדִידַיָּא.

**נָדָל** m. (v. Syr. נדנדא, דנדלא, P. Sm. 2290, 925) *polyp, centipede.* Sifra Sh'mini, Par. 10, ch. XII, expl. מרבה רגלים (Lev. XI, 42); Ḥull. 67ᵇ.—Mikv. V, 3 מעין שהוא משוך כנ׳ a well the waters of which are conducted in channels radiating like the feet of a centipede. Erub. 8ᵇ, v. מָבוֹי.

**נַדַּל** ch. same. Targ. Y. Lev. XI, 42.—Y. Sabb. I, 3ᵇ bot. בר .. אתעביד נ׳ the skeleton of a fish changes into a centipede.

**נָדַן** (Assyr. nadanu, v. Fried. Del. Proleg. p. 139; v. נְדוּנְיָא) *to give; to place;* (neut. verb) *to be given.* Y. Snh. X, 29ᵇ bot. (ref. to לֹא יָדוֹן, Gen. VI, 3) שאיני נותן רוחי ... לא יהון וכ׳ my spirit shall not be given to him, (which means) I shall not put my spirit into them &c. (at the time of the resurrection); Bab. ib. 108ª; Gen. R. s. 26; v. next w.

**נָדָן** m. (b. h.; preced.) [*place where a thing is put,*] *sheath, case.* Snh. 108ª (ref. to יָדוֹן, v. preced.) חוזרת שלא לנָדָנָהּ their souls shall not return to their cases (bodies); Y. ib. X, 29ᵇ bot.; Gen. R. s. 26.—*Pl.* נְדָנִים. Ib. ... אינו מחזיר לנדניהן I shall not return their spirits to their cases.

**נְדָנָא** ch. same. Targ. Ez. XXI, 35 (ed. Lag. לדנ׳), v. לְדָנָא.

**נְדְנֵד** (*Pilp.* of נָדַד) 1) *to make restless, shake, weaken.* Lev. R. s. 18 (ref. to נֵד, Is. XVII, 11) נדנדתם עליכם קצירן וכ׳ (or קצירין; Ar. נַדְנְדָתֵם, fr. נָדַד) (through your willing acceptance of the Law) you had made powerless over you the harvest (harvests, destructive forces) of the governments &c.; Yalk. Is. 287 נדית עלי (corr. acc.).—2) (neut. verb) *to be rocked.* Gen. R. s. 53 לא נִדְנְדָה ערישה וכ׳ never was a cradle rocked before it was rocked in the house of Abraham, i. e. never before was there such a festival at the weaning of a child.

*Nithpa.* נִתְנַדְנַד *to be moved, stirred up.* Ex. R. s. 20, end ר׳ תארון Joseph's coffin (sunk in the Nile) was stirred up (and came to the surface; Tanḥ. Ekeb 6 נזדעזע; Tanḥ. B'shall. 2, a. e. צף). Cant. R. to VI, 10 (play on כנדגלות, ib.) כדור שנתנדנד לגלותו like the generation (of Hezekiah) that was stirred up for its exile; ib. כדור שנ׳ לגלות ולא גילה (read: שיתנדנד ... ולא יגלה) like the generation (of the Messiah) which shall be moved about as if to go into exile, but shall not go. Ib. מיתנדנדים ממסע וכ׳ moving from journey to journey; a. e.

**נְדְנוּד, נ׳,** m. (preced.) *moving about, exile.* Gen. R. s. 39 (expl. נָדַד, Ps. LV, 9) נ׳ טלטול וכ׳ *n'dod* means moving about, exile after exile.—2) (sub. ראש) *head-shaking*; נ׳ עבירה an act at which people shake their heads as being wrong. Tosef. Yeb. IV, 8; Pes. 50ᵇ (Ar. נ׳ לעברה).

**מִינָדַע, יִנָּדַע, נדע,** v. יָדַע.

**נָדַף** (b. h.; cmp. הָדַף) [*to drive, scatter,*] (neut. verb) *to spread* (of odors). Gen. R. s. 39, beg. הידה ריחו נודף its perfume went forth. Ber. 51ª מי שאכל שום וריחו נודף .. יוהר Ms. M., shall he who has eaten garlic so that his breath smells, eat again, that his breath may smell still more?, i. e. having done one wrong, shall one do another wrong?; a. fr.

**נָדַף** ch. same; part. נָדִיף. Targ. Cant. IV, 10. Targ. Y. Ex. XL, 5 (ed. Vien. נָדֵיף).

**Ithpe.* אִיתְּנְדִיף *it blows.* Ab. Zar. 55ª כי מִתְּנְדִיף בעלמא ולא אתי מיטרא Ms. M., when a wind blows in the world and no rain comes, (v. גזם).

**נָדַר** (b. h.; cmp. נָזַר) [*to keep off,*] *to vow* (abstinence). Ned. V, 1 שנָּדְרוּ זה מזה who vowed not to receive benefits from one another. Ib. III, 6 הנודר מיורדי הים he who vows to forbid himself benefits from seafarers. Ib. VI, 1 הנודר מן המבושל who vows to abstain from whatever is cooked. Ib. 77ᵇ כל הנודר אע״פ וכ׳ whoever vows, even if he fulfills his vow, is called a sinner. Ib. I, 1 .. נ׳ בנזיר ובקרבן his is a valid vow implying nazariteship and sacrifice. Naz. IV, 4 שנָּדְרָה בנזיר who vowed to be a Nazarite; a. fr.—Imperative: הוֹר. Snh. III, 2 הוֹר לי בחיי ראשך vow (swear) to me by anything concerning thy person (and I will accept it as a legal oath). Kidd. 41ª דור הנאה ממנו renounce all benefit from him.—Ned. III, 4 נוֹדְרִין להרגין וכ׳ (Tosef. ib. II, 2 תולין) you are not bound by a vow made to escape robbery by highway-men &c. Arakh. I, 1, a. e. נודרים may vow to dedicate the value of a certain person to the sanctuary, contrad. to עָרַךְ q. v.—*Part. pass.* נָדוּר *being under the obligation of a vow; being the legitimate subject of a vow.* Shebu. 20ª והוא שנ׳ ובא מאותו היום provided he was bound by a vow to fast on that day; Ned. 12ª והוא שנ׳ באותו היום (v. Rashi a. l.). Ib. שנ׳ ובא מאותו היום ואילך that he has vowed to fast regularly on that day (every week). Ib. 13ª דבר הנ׳ a thing which can be made forbidden by a vow (not otherwise forbidden by law). Ib. 46ª תני ונ׳ interpret מודר as meaning, and he through his own vow is forbidden any benefit &c. Naz. 9ᵇ ונודר נ׳ he is under the influence of a vow (of abstention from dried figs) and is also a Nazarite; a. e.

*Nif.* נִידַּר 1) *to be made the subject of a vow; to have one's personal value dedicated to the sanctuary.* Arakh. I, 1 נודרים ונידָּרִים are entitled to dedicate (v. supra) and to be dedicated. Ib. 3 לא נ׳ cannot be dedicated (has no value); a. fr.—2) *to be vowed for a sacrifice.* Meg. I, 10 כל שהוא נִידָּר, v. נָדַב; a. e.

*Hif.* הִדִּיר *to put a person under the influence of a vow; to prohibit, forbid.* Keth. VII, 1 חִמַּדִּיר אֶת אִשְׁתּוֹ מִלֵּיהָנוֹת לוֹ if one vows that his wife shall derive no benefit from him. Ib. המדיר .. שלא תטעום וכ׳ if a man (by confirming her vow) subjects his wife to a restriction from tasting &c. Y. ib. 31[b] וְיֵשׁ אָדָם שֶׁמַּדִּיר אֶת אִשְׁתּוֹ מִחֲיֵרִים (not חבירו) can a man forbid his wife that which belongs to the necessaries of life? Ib. bot. הַדִּירָהּ שֶׁלֹּא לְהַשְׁאִיל וכ׳ if he, by means of a vow, forbade her to lend to her neighbors a winnow or a sieve. Ned. III, 3 הֲדִירוֹ חֲבֵירוֹ וכ׳ if his friend urged him under a vow to dine with him. Naz. IV, 6 מַדִּיר אֶת בְּנוֹ בְּנָזִיר has power to make his (minor) son a Nazarite; a. fr.—Trnsf. *to make inaccessible.* B. Bath. 22[a] בְּמַדִּיר אֶת כֹּחֲלוֹ, v. מָדַר.

*Hof.* הוּדַּר *to be forbidden by a vow; to be subjected to the influence of a vow.* Gitt. 35[b] נדר שהו׳ ברבים a votary prohibition imposed on a person in public; ib. 36[a]; a. e. Ned. IV, 1 הַמּוּדָּר הֲנָאָה מֵחֲבֵירוֹ he who is forbidden, by his neighbor's vow, to derive any benefit &c. Ib. 46[a] הדיה אחד מהם מודר וכ׳ if one was forbidden &c., expl. 'forbidden through his own vow', v. supra. Ib. V, 4 הַמּוּדָּר אֲסוּר he against whom the vow was directed is forbidden (all benefits). Ib. I, 1 מוּדָּרַנִי מִמֵּךְ I will be (as if) subjected to a vow of thine forbidding me any benefit at thy hands. Ib. 5[a] מודר אני ממך לא משתיינא וכ׳ 'I will be *muddar* (kept distant) from thee' may mean, I will not talk to thee; a. fr.

נֵדֶר I ch. same. Targ. Num. XXX, 3; a. fr.—Ned. 22[a] אילו הוה ידעת .. מִי נָדַרְתְּ if thou hadst known ..., wouldst thou have vowed? Ib.[b] נדרת אדעת דחכי wouldst thou have made the vow, if thou hadst known this. Ib. לא נָדַרְתִּי I should not have vowed. Ib. 9[a] לֹא נִדְרְנָא I will not vow; a. v. fr.

*Af.* אַדֵּר as preced. *Hif.* Ib. 21[b] דְּאַדַּרְתָּהּ לִבְרָתָהּ who forbade her daughter all benefits from her. Ib. 24[a] אַדְּרֵיהּ מִזְמְנָא וכ׳ the host urged the guest with a vow; אדריה זמינא וכ׳ the guest caused the host to invite him with a vow. Ib. 22[a] מי אדרתה wouldst thou have forbidden her? Gitt. 36[a] דְּאַדְּרֵיהּ ר׳ אחא whom R. A. forbade to teach. Keth. 70[b] אַדַּרְתָּנִן thou hast put me under restrictions; a fr.

נָדַד II (transpos. of נרד, cmp. מָדַר) *to run down* (v. Peshit. Mic. I, 4).

*Pa.* נַדֵּד *to roll down.* Targ. O. Gen. XXIX, 3; a. e., v. גַּנְדַּר I.

*Af.* אַנְדַּד same. Targ. I Kings XIV, 10 Var. ed. Lag., v. גַּנְדַּר I.—V. מַדְרוֹן, מַדְרָא.

נֶדֶר m. (b. h.; נָדַר) *vow.* Kinn. I, 1, v. נְדָבָה. Ned. II, 3 יש נ׳ בְּתוֹךְ נ׳ there is a vow within a vow, i. e. if one repeats the vow to be a Nazarite, it is a double vow. Ib. 8[a] נ׳ גדול נָדַר וכ׳ (by saying so) he has made a great vow to the God of Israel; a. v. fr.—Y. Sabb. II, 5[b] bot. חוחר הנ׳ the vow is annulled, i. e. the ban is rescinded.—*Pl.* נְדָרִים, constr. נִדְרֵי. Ned. I, 1, v. כִּינּוּי. Ib. III, 1 ארבע נ׳ וכ׳ four sorts of vows have the scholars declared not to be binding; נדרי זרוזין וכ׳, v. זֵירוּז, חֲבֵרִים &c. Ib. XI, 1, a. fr. נדרי עינוי נפש vows referring to privation of the necessaries of life; a. fr.—*N'darim,* name of a treatise, of the Order of Nashim, of Mishnah, Tosefta, Talmud Babli a. Y'rushalmi.

נְדָרָא, III נְדַר נ׳ ch. same. Targ. Jud. XI, 36. Targ. Num. XXX, 3; a. fr.—Ned. 8[b], v. וָאלַי. Ib. רבינא חוה לה נ׳ נַדְרֵי the wife of R. had made a vow. Snh. 109[b] נ׳ וכ׳ I have vowed; a. fr.—*Pl.* נ׳, נִדְרִין. Targ. Ps. LXXVI, 12. Targ. Num. XXX, 12; a. fr.

נַדָּרָא m. (preced.) *he who vowed.* Targ. O. Lev. XXVII, 8 ed. Lisb. (ed. Berl. a. oth. נְדָרָא, corr. acc.; ed. Amst. נַדָּרָא; Y. נוֹדִירָא).

נַדָּרִית, v. next w.

נוֹדָר, נַדְרָן m. (preced. wds.) *one wont to make vows.* Yalk. Sam. 143; Midr. Sam. ch. XXVI נ׳.—*Fem.* נַדְרָנִית. Keth. 71[a], a. e. אי אפשי באשה נ׳ I will not live with a woman in the habit of vowing; Y. ib. VII, 31[b] bot. נדרית (v. אֶפֶשׁ).

נדרשיר, v. נַרְהְשִׁיר.

נָדָה, v. נָא I.

נָדָא, v. נְהִי.

נָהַג (b. h.) [*to drive* an animal,] *to lead, conduct; to demean one's self; to be guided by, be wont to; to apply, be practiced.* Keth. 103[b] נָהוֹג, v. הָמִים. Ḥull. VII, 1 נוֹהֵג, v. גִּיד. Sifra Tsav, Par. 11, ch. XVIII שֶׁנָּהוֹג הַדִּבּוּר לְדוֹרוֹת which intimates that this order should be preserved at all times. Pes. IV, 1 מקום שנָהֲגוּ וכ׳ where it is a local usage to &c. Meg. 6[b] כל מצות שנוֹהָגוֹת בשני וכ׳ all laws that apply to the second (Adar) apply also to the first. Ib. 5[b], a. e. דברים ... ואחרים נָהֲגוּ בהן איסור things which are permitted, but which some treat as forbidden; a. v. fr. נ׳ כבוד—, v. כָּבוֹד.—נ׳ קלות (ראש), v. קַלּוּת.—Ab. Zar. 54[b] נ׳ שמנים וכ׳ שולם .. נוהג, v. מְנָהֵג.—Yalk. Num. 764 he applied oils and baths.

*Hif.* הַנְהִיג same, esp. 1) *to drive, direct; to take possession of an animal by driving.* Kil. VIII, 2 לְהַנְהִיג, v. מָשָׁךְ. Ib. 3 המנהיג the driver of heterogeneous animals. B. Mets. I, 2 אחד רוכב ואחד מנהיג one rode (the animal that was found), and the other directed it (by leading). Ib. 8[b] רכוב במקום מנהיג the rights of the driver as against those of the leader. Ib. במנהיג ברגליו when the rider drives by means of his heels. Ib. חדי גווני מנהיג there are two ways of driving; a. fr.—B. Bath. V, 1 ואת כל הַמַּנְהִיגִין אותה and all the implements needed for directing the ship; a. e., v. מַנְהִיג.—2) *to lead, conduct.* Ber. 35[b] הַנְהֵג בהן דרך ארץ combine with the study of the Law a secular occupation; Yalk. Deut. 863 תנהוג. Snh. 92[a] כל פרנס שמנהיג .. וּמַנְהִיגָם וכ׳ a manager that leads a community with gentleness, will be privileged to lead it in the days to come (of resurrection); a. fr.—Tosef. Bets. II, 15 ח׳ את בני רומי וכ׳ made it a custom among the Jews in Rome &c.—ח׳ עצמו ברבנות to assume airs of superiority. Sot. 13[b]; a. fr.

*Hithpa.* מִתְנַהֵג 1) *to conduct one's self.* Sifré Deut. 323 תִּתְנַהֲגוּ זה את זה וכ׳ conduct yourselves towards one another in charity; a. fr.—2) *to be conducted.* Y. B. Kam. VI, 5[c] top רוח שהעולם מִתְנַהֵג בּוֹ a wind by which the world

is maintained, i. e. an ordinary wind, opp. רוח מצויה של אונסים a calamitous wind (Bab. ib. 60ª, v. מָצָא).—3) *to move.* Gen. R. s. 66 מתנהג בה וכ' moves with her (Israel) from tent to tent.—V. נוֹהַג.

**נָהַג, נָהֵג** ch. same. Targ. Lam. I, 8. Ruth IV, 7. Targ. Koh. X, 4.—Part. pass. נָהִיג; *pl.* נְהִירִין. Targ. Y. Ex. XXXIX, 37.—Ber. 22ª; Ḥull. 136ᵇ נָהוּג עלמא כהנאי וכ' the world follows in practice the opinion of these three elders &c. Gen. R. s. 33 שרי נָהֵיג ביה יקרא he began to do him honor (= h. נהג כבוד).—Part. pass. as ab. *accustomed.* Y. Pes. IV, 30ᶜ sq. נשויא דנְהִירָן ... אינו מנהג (not דנהיגין) that custom of the women not to do ...., is no binding custom; ib.ᵈ top דנַהֲגָן. Y. R. Hash. II, 58ᵇ top חכין אתין נ' גבירכון וכ' is that your custom, to annoy your superiors?; a. fr.

**נְהוּג,** v. נִירְהוּג.

**נַהֲרַוַנְד** pr. n. pl. *Nahăwand,* a Median town south of Ecbatana (v. Neub. Géogr. p. 377, a. Sm. Dict. Geogr. II, 495ª s. v. Orontes). Kidd. 72ª 'the cities of Maday' (II Kings XVIII, 12) זו נ' וחברותיה וכ' that means N. and her neighbors; ... the forts of the Moschi &c.; Yeb. 17ª נירהר (corr. acc.). Kidd. l. c. חלזון נירהוונד, v. חֲלָזוֹן (v. Neub. Géogr. p. 372, sq.).—[Our art. מוֹשְׁפֵי needs correction; כרך מ' must be sought in Media.]

**נָהוּם,** constr. of נַהֲמָא.

**נְהוֹרָא, נְהוֹרָה** c. (נְהַר) *light; eye-sight.* Targ. Job. XVIII, 6. Targ. Prov. IV, 18. Ib. ed. Lag. נוֹהֲרֵיהּ (oth. ed. נְהָרֵיהּ). Targ. Ps. XVIII, 29 (ed. Lag. נירהור). Targ. Prov. VI, 23 נוֹהֲרָהּ; a. fr.—Pes. 2ª (expl. Gen. I, 5) קריית רחמנא לנ' וכ' the Lord called the light and appointed it over the service of the day. Ib. 7ᵇ נ' דאבוקה torch-light; נ' דשרגא candle-light; דנפיש נ' טובא whose light is very strong; דזוטר נ' טפי whose light is very small (of limited range). Ib. 8ª; Hor. 12ª משוך נְהוֹרֵיהּ, v. מְשַׁךְ I. Lam. R. to I, 1 רבתי (1 חד כות') זיתא נ' וכ' the olive tree (in thy dream) means light &c. Ber. 52ᵇ חדא נ' איכא בנורא fire contains only one sort of light. B. Kam. 83ᵇ נ' דילמא שקיל מיניה וכ' perhaps the law says (Ex. XXI, 24), he deprived him of his eye-sight, let him be deprived of his eye-sight?—Kidd. 24ᵇ נ' בריא good (normal) eye-sight, נ' כהישא defective sight; a. fr.—[Y. Orl. II, 62ᶜ top נהור אתית, v. נָהַר I.]—סגי נ' rich of light, euphem. for *blind.* Ber. 58ª. Lev. R. s. 34. Y. Peah VIII, end, 21ᵇ, v. infra; a. e.—*Pl.* נְהוֹרֵי, נְהוֹרַיָּא, נְהוֹרִין. Targ. Gen. I, 14; 16; a. fr.—Ber. l. c. איכא בנורא טובא נ' there is a combination of lights in fire, v. מָאוֹר. Pesik. R. s. 21 חא ברייתי לך תרין נְהוֹרִים וכ' I created two lights for thee, thy father and thy mother; a. fr.—נחוריא (א)סגי, v. supra. Y. Peah V, end, 19ª (ref. to Prov. XXIII, 10, quot. in Mish. ib. V, 6 עולים, Ms. M. a. Y. ed. עולם) אלו שירדו מנכסיהן .. סַגְיָא נ' by 'those going up' are meant those who went down from their estates (reduced to poverty), as the blind are euphemistically called rich of light. Y. Keth. I, 25ª bot. [read:] כארנשי דצווחין לסמירה סגיא נ'. Y. Peah VIII, end, 21ᵇ חד דס' נ' one of the blind men (whom the charitable honored by inviting them to their tables).

**נָהוֹרַאי, נְהוֹרַיי** pr. n. m. *N'horay,* name or title of several persons. Sabb. 147ᵇ; Erub. 13ᵇ לא (ר') נ' שמו וכ' his name was not N., but. ..., and he was named N., because he enlightened &c. Naz. IX, 5; a. fr.—[Y. Ber. III, 6ª bot. נ' אחתיה וכ' N., sister of &c., v. יְהוֹדִינָרִי.]

**נְהוֹרִיתָא** I f. (נְהַר) *affection of the eye-sight occasioned by lightning,* prob. *Gutta Serena.* B. Mets. 78ᵇ, expl. חבריקה, v. בָּרַק (Rashi נהרייתא, Ms. R. 2 נַהֲרִיתָא).

**נְהוֹרִיתָא** II pr. n. f. *N'horitha,* legendary name of one of queen Esther's maids, attending on Wednesdays (v. Gen. I, 14). Targ. Esth. II, 9.

**נְהַי** I (b. h. נָהָה; cmp. נחם) *to move; to be in commotion* (cmp. Syr. אתנהי, P. Sm. 2295).

*Ithpe.* אִתְנְהִי *to follow eagerly.* Targ. I Sam. VII, 2. Targ. Jer. III, 17 וירתנהון (some ed. וירתירנהון; h. text ונקוו). Ib. XXX, 21 (h. text ונגש). Targ. Hos. II, 18; ib. III, 3; a. e.—Targ. Is. LIII, 5 ובדניתנהי וכ' ed. Lag. (ed. Wil. וכד יְצֵית) and when he pursues (is eager for) &c.

**נְהִי** II m. (b. h.; v. preced.) *commotion; lamentation, elegy.* Lam. R. to IV, 11, v. קִינָה. Y. Pes. VIII, 36ᵇ; Y. M. Kat. I, 80ᵈ top, v. קִינָה; a. e.

**נְהִי** or **נֶהֱוֵי** II (= נהוי; v. הֱוֵי) *let it be, granted, admitted.* Yoma 64ª נ' נמי ד- even if I admit that. B. Kam. 76ª נ' דסבר וכ' granted that R. S. holds &c.; a. fr.

**נְהִילָא,** v. נָהַל.

**נְהִילַאי** pl. n. m. *N'hilay.* Taan. 6ª (Ms. M. חֲנִילַאי; v. Rabb. D. S. a. l. note).

**נְהִים,** v. נָהַם.

**נְהִימָה** f. (נָהַם) *cooing, expression of love.* Pesik. R. s. 21 (play on מנחמכם, Is. LI, 12) הנ' שניחמתם [מאותה] לפני וכ' for the sake of that love to which you gave expression &c.; Yalk. Is. 336; Pesik. Anokhi, p. 140ª הנחמה שנחמתם (corr. acc.; v. Bub. a. l. note).

**נְהִיקָא** f. (נָהַק) *braying.* Targ. Y. Gen. XXX, 16.

**נְהִיר,** v. נְהַר I.

**נְהִירָא** pr. n. m. *N'hira* (*Light*), allegorical name of the Messiah. Lam. R. to I, 16 (ref. to Dan. II, 22).

**נָהַל** (b. h.), *Pi.* נִיהֵל *to quiet, support, lead* (v. Del. Proleg., p. 17 sq.). Num. R. s. 12 (interpret. Ex. XV, 13) נִיהֲלָם בזכות התורה וכ' he supported them for the sake of the Law which they accepted, until the sanctuary was erected.

**נָהַל** (Syr. נחל, P. Sm. 2336; cmp. נְחַל I) *to shake, sift* (cmp. Am. IX, 9). Bets. 29ᵇ נַהֲלָא וכ' .. דביתהו the wife of R. J. sifted flour (on the Holy Day) on the back of &c., v. מְהוּלְתָא I; a. e.—Part. pass. נָהִיל, נְהִילָא. Ḥull. 51ᵇ. קטמא נ' sifted ashes (which bake and harden when piled up). Ber. 6ª. Taan. 9ᵇ נ' (ערבא) 'a sifted cloud', a form of light and scattered clouds.

נָהַם (b. h.; v. נְהִי I) *to be agitated; to make a noise.* Ber. 32ª אין ארי נוהם וכ׳ the lion does not get excited over a heap of straw but over a heap of flesh, i. e. plenty produces haughtiness. Yalk. Jer. 277 (play on בן הנם, Jer. XIX, 2) שקולו של תינוק נוהם וכ׳ for the voice of the child shrieked under the fire; a. fr.

*Pi.* נִיהֵם same, esp. *to coo* (in love, longing &c.). Ber. 3ª מְנַהֶמֶת כיונה cooing (in mourning) like a dove. Pesik. R. s. 21, a. e., v. נְהִימָה.—Midr. Till. to Ps. CVI, 9 מְנַהֵם עליהם כנהמת ים (adapted fr. Is. V, 30) he roared over them &c.; Yalk. Ps. 864 וינָהֵם.

נְהֵים, נָהַם ch. same. Targ. Prov. V, 11. Targ. Is. XXXVIII, 13. Ib. 14; a. e.—Ḥull. 59ᵇ נהים חד קלא (not נוהם) he roared once; Yalk. Am. 541.

נַהֲמָא m. (dialect. for לחמא) *bread.* Bets. 16ª דאכלי נ׳ בנ׳ who eat bread with bread i. e. use farinaceous food to go with bread, instead of herbs &c.; (Ned. 49ᵇ לחמא בלחמא). Ber. 35ᵇ (Ms. F. לחמא); a. fr.—Constr. נְהוּם. B. Kam. 97ª; Gitt. 12ª נ׳ ברסיה (Ar. נְהַם), v. בַּרְסָא.—Trnsf. (with ref. to חָלַחַם, Gen. XXXIX, 6; v. Gen. R. s. 86, end, quot. s. v. לָשׁוֹן) *marital intercourse.* Nidd. 17ª.

נַהֲמָה f. (b. h.; נָהַם) *excitement, shrieking, roaring.* Lam. R. to I, 19 נַהֲמַת בניהן the shrieking of their children (passed through the fire). Midr. Till. to Ps. CVI, 9; Yalk. Ps. 864, v. נָהַם. Yalk. Prov. 959 (ref. to Prov. XX, 2) נַהֲמָתוֹ של הקב״ה the roaring (anger) of the Lord.

נַהֲמוּתָא ch. same. Targ. Ps. XXXII, 3 (h. text שאגה).

נַהֲפַכְנוּתָא f. (הֲפַךְ) *perversity.* Targ. Prov. I, 32 (ed. Lag. מהפ׳; Ms. תהפ׳).

נָהַק (b. h.; cmp. נָהַם) *to shout,* esp. *to bray.* Cant. R. to I, 1 חמור נוֹהֵק והוא וכ׳ when the ass brayed, he (Solomon) knew what his braying meant; Koh. R. to I, 1; Yalk. Kings 175.

נָהַק ch. same, *to cry, groan* (for hunger). Targ. Job XXIV, 12 (h. text נאק). Ib. XXX, 7 (Ms. נאק).

*Pa.* נַהֵק *to bray.* Y. Dem. I, 21ᵈ bot. שריית מְנַהֶקָה (the ass) began to bray.

נָהַר (b. h.; v. נוֹר) *to break forth, shine* (v. אוֹר I).

*Hif.* הֵנְהִיר *to enlighten.* Erub. 13ᵇ; Sabb. 147ᵇ שמַנְהִיר וכ׳, he enlightened the eyes &c., v. נְהוֹרַאי.

נָהַר I ch. same, *to shine.* Targ. O. Gen. XLIV, 3 (Y. נְהִיר). Targ. Job XVIII, 5; a. fr.—Taan. 10ª נְהוֹר ענני וכ׳ when the clouds are bright, their waters are little. Pesik. Ekha, p. 123ª יְנַהֵר דינא וכ׳ let justice shine before thee like this lamp; Yalk. Is. 258 יְנַהֵר דיני וכ׳ let my case shine &c.; Sabb. 116ᵇ נְהוֹר נהורך וכ׳ let thy light (wisdom) shine (prob. to be read: ינהור); a. fr.—*Part. pass.* נְהִיר; f. נְהִירָא; pl. נְהִירִין; נְהִירָן a) *bright, clear.* Lev. R. s. 19 אולפני מה נ׳ באפי how my learning shines on my face (makes me look well); Yalk. Prov. 964 נרי באפוי (corr. acc.). Y. Sabb. VIII, beg. 11ª אפוי נהירין (נהירן) his looks were bright.—Ber. 58ᵇ נ׳ לי שבילי וכ׳ the paths of the heavens (the courses of the heavenly bodies) are as clear (well-known) to me as the streets &c.; a. fr.—b) *knowing clearly, remembering.* Y. Taan. I, 64ª bot. נ׳ את כד הוינן וכ׳ dost thou remember when we were standing &c.?; Y. Meg. III, 74ᵇ bot. Y. Keth. V, 30ª top נ׳ דחויתון וכ׳ (insert את) dost thou remember that thou &c.? Y. Orl. II, 62ᶜ top [read:] נ׳ את דאמריתון את וכ׳ dost thou remember that you, thyself and R. J., said &c. Y. Naz. V, end, 54ᵇ נ׳ הוינן וכ׳ we remember that an old man was here &c.; Y. Ber. VIII, 11ᵇ bot. נ׳ אנן; Gen. R. s. 91 נהרין אנן (corr. acc.); Koh. R. to VII, 11. Ḥull. 54ª ולא נְהִירַת ליה׳וכ׳ dost thou not remember (recognize) that student &c.? Ib. 93ª נְהִירְנָא I remember. B. Bath. 91ᵇ; a. fr.—[R. Hash. 34ᵇ כי נהירנא לך, v. נָהַר].

*Af.* אַנְהַר, *Pa.* נַהֵר 1) *to give light, shine; to illumine, brighten, make shine.* Targ. O. Gen. I, 15 (Y. לְמַנְהָרָא). Targ. Num. VI, 25; a. fr.—Y. Yoma III, beg. 40ᵇ א׳ מְנַהֲרָא, v. בְּרַךְ I; Y. R. Hash. II, beg. 57ᵈ. Y. Taan. III, 66ᵈ bot. שמענן . . והוא מְנַהֲרָה we hear that when he entered the Temple court, it used to shine; שאל ואַנְהֲרַת he entered, and it shone. Cant. R. to V, 11 הוה מנהרא לי וכ׳ it (the Law) brightened my countenance by night. Sot. 6ª וא׳ לן עיינין וכ׳ and he enlightened our eyes (by evidence) from our Mishnah; a. fr.—2) *to recall to memory, remember.* Y. Peah III, 17ᵈ bot. וא׳ ר׳ אימי וכ׳ whereupon R. I. recalled (that he had heard the same tradition), and rescinded his decision. Y. Kidd. I, 61ª bot. א׳ ונפיק וכ׳ it struck him (that he had forgotten to hear his grandson's lesson), and he left the bath house &c.; a. e.—Part. pass. מְנַהָרִין .. מְנַהָרִין אנא מְנַהַר לידה pl. אתון; you do not remember that poor man, I will remember him.

*Ithpe.* אִתְנַהַר 1) *to be brightened, enlightened.* Targ. Y. Gen. III, 7. Targ. Ps. XXXIV, 6.—2) *to come forth.* Cant. R. to IV, 1 טורא דאִתְנַהַרְהוּן וכ׳, v. גָּבַשׁ.

נָהָר m. (b. h.; v. נַהֲר) *river, stream, canal.* Ex. R. s. 15 נ׳ של אש, נַהֲר אש a river of fire (v. דִּינוּר). Gen. R. s. 16 עד מקום שהנ׳ מהלך וכ׳ as far as the river (Euphrates) goes, goes the border of the land of Israel. Shebi. VI, 1 מכזיב ועד הנ׳ from Kezib to the river (N'har Mitsrayim); a. fr.—*Pl.* נְהָרוֹת, נְהָרִים. Gen. R. l. c. (ref. to Gen. II, 10) והיה נהרות לא אומר ארבעה נ׳ אין וכ׳ it does not say, 'and it divided into four rivers' but 'into four heads'. Ib. אוותנטרין של נ׳, v. אֲוָותַּנְטַר. Bekh. 55ª כל הנ׳ למטה וכ׳ all other rivers are lower than the three (mentioned Gen. II, 11, sq.), and these three are lower than the Euphrates; a. fr.—נְהַר in pr. n. of rivers, e. g. נ׳ פקוד, v. respective determinants.

נַהֲרָא II, נַהֲרָה I ch. same. Targ. Jon. II, 4. Targ. Gen. II, 10; a. fr.—Gen. R. s. 16 אעברת נ׳ בְּנֵה build (me a house) on the (western) banks of the river. Gitt. 60ᵇ קא מתקיל לנַהֲרִין he spoils our portion of the canal. Ib. נ׳ כפשטיה ליזיל let the canal run its natural course (and those above have no right to dam it before those below have used it for irrigation). Ḥull. 18ᵇ (prov.) נ׳ נ׳ ופשטיה every river has its own course, i. e. each place has its own usages; ib. 57ª; a. fr.—*Pl.* נַהֲרַיָּא, נַהֲרִין. Targ. Gen. l. c. Targ. Ex. VIII, 1.—Y. Sabb. VII, 9ª top, a. e., v.

בְּרִי I; a. fr.—Fem. forms: נַהֲרָוָן, נַהֲרָוָתָא, נַהֲרָוָ׳. Targ. Is. XLIII, 19. Targ. Ps. XXIV, 2; a. e.—Taan. 25ᵃ תלסרי נ׳ וכ׳ thirteen rivers of balsam oil; a. e.—נְהַר in pr. n. of canals or places, e. g. נ׳ אבא *N'har Abba*, Sabb. 140ᵇ; v. respective determinants (v. Berl. Beitr. Geogr. p. 47).

**נַהֲרָא** II, pr. n. *Nahăra* (v. preced.) 1) בַּב נ׳ *Bab Nahăra* (River Gate), name of a canal or bay containing salt water. Succ. 18ᵃ; Ab. Zar. 39ᵃ.—2) פּוּם נ׳ *Pum Nahăra* (River Mouth), name of a town. Kidd. 72ᵇ, a. e., v. חוּמַנְיָא. Yeb. 17ᵃ; a. fr.

**נַהֲרָא** III m. *brightness*, v. נְהוֹרָא.

**נַהַרְבֵּיל** pr. n. pl. *N'harbel*, in Babylonia (v. Neub. Géogr. p. 395). Ḥull. 87ᵇ; 136ᵃ (יוסי) מנ׳ אסי ר׳.—Denom.

**נַהַרְבְּלָאִי** m. pl. *of N'harbel*. B. Mets. 104ᵇ. Snh. 17ᵇ נ׳ מתנו וכ׳ wherever it is said, 'those (scholars) of N'harbel taught', it alludes to &c. Bets. 8ᵇ.

**נַהַרְדְּעָא** pr. n. pl. *N'hard'a, Nehardea* (Wood-River), 1) a place in the Arabian desert. Targ. Y. Deut. II, 26.—2) a town in Babylonia, renowned as the seat of a college founded by Samuel. Ber. 58ᵇ. Snh. 17ᵇ דיינ׳ דנ׳ וכ׳ by 'the judges of N.' is meant &c.; אמוראי דנ׳ וכ׳ by 'the Amoraim of N.' is meant &c.; a. fr.—Denom.

**נַהַרְדְּעִי, נַהֲרַדְעָאִי** m. *of Nehardea*. Y. Pes. V, 32ᵃ bot.—*Pl.* נַהַרְדְּעִים. Bab. ib. 62ᵇ.—Chald. נְהַרְדְּעֵי. B. Mets. 104ᵇ (Ms. M. נַהֲרַדְעָאֵי); B. Bath. 70ᵇ; a. e.

**נַהֲרָת**, v. נַהֲרָא.

**נוֹ** (=נִירְהוּ) *itself, it indeed*. Y. Kil. IX, end, 32ᵈ והתן נו נשוך (=וְהָתְנוּ נְשָׁכָךְ). Y. Naz. III, end, 52ᵈ, v. חַיְרִיהְנוּ. Y. Yeb. X, 11ᵃ bot. והתן נו קל (not נוקל) is this the lighter case?

**נוֹא** I (b. h. נֹא) pr. n. pl. No (Thebes), in Egypt. Pesik. Vayhi, p. 63ᵇ נ׳ זה אלכסנדריא No is Alexandria; Pesik. R. s. 17 נוון אלכסנדרי (corr. acc.); v. Targ. Nahum III, 8.—V. אָמוֹן II.

**נוֹא** II, **נוֹאי** *beauty*, v. נוֹי.

**נוֹאַי** pr. n. pl. *N'vay*. Tosef. Shebi. IV, 8 תחום נ׳ ed. Zuck. (Var. נִירַי, גירתו) the district of N. in northern Palestine; Y. Dem. II, 22ᵈ top נכר (prob. נְבַר).—Sabb. 30ᵃ ר׳ תנחום דמן נָוַי (Ms. M. נגוח) R. Tanḥum of N. (?).

**נוּב** (b. h.; cmp. נבע) *to spring forth, flow*.—V. נִיב.

*Hif.* הֵנִיב *to cause to flow, be fluent*. Lev. R. s. 16, end (ref. to Is. LVII, 19) אם הֵנִיבוּ וכ׳ if one's lips are fluent in prayer &c. (Y. Ber. V, end, 9ᵈ תנובה . . . עשאו).

**נוֹב** I m. (preced.) *growth, bud*. Targ. Hos. VIII, 7; IX, 16.

**נוֹב** II (b. h. נֹב) pr. n. pl. *Nob*, 1) a town in Benjamin. Snh. 95ᵃ עֲוֹנָהּ של נ׳ the (unexpiated) sin committed at Nob (I Sam. XXII, 19). Ib. על ידך נהרג נ׳ וכ׳ on thy account were the inhabitants of Nob, the sacerdotal city, massacred; a. e.—2) a place in the district of Tyre (v. Hildesh. Beitr., p. 22, note 167). Y. Dem. II, 22ᵈ top.

**נוּבְדִּיקוֹס** m. (Numidicus) *a Numidian ass*. Y. Kil. VIII, 31ᶜ נ׳בד׳ Ar. (some ed. נ׳בר׳; corr. acc.); Y. Sabb. V, beg. 7ᵇ לגדקס (corr. acc.); v. לִיבְדִּיקוֹס.

**נוּבְלָת** f. (נֵבֶל) *unripe fruit*, esp. *date, fruit falling off unripe*. Y. Maasr. I, 48ᵈ bot. נ׳ הרא it is unripe fruit (and not yet subject to tithes).—*Pl.* נוּבְלוֹת. Midr. Till. to Ps. XIV לחשירו כנ׳ וכ׳ . . . עתיד the Lord will cause him (Esau-Rome) to drop like unripe fruit which drops from the tree—Esp. *nob'loth* a) *an inferior quality of dates* (which generally fall off unripe). Dem. I, 1 נ׳ החמרה. Ber. VI, 3, expl. ib. 40ᵇ בושלי כמרא (v. בּוּשְׁלָא), and תמרי דזיקא (v. זִיקָא I). Y. ib. VI, 10ᶜ top ראה נ׳ שנשרו וכ׳ when one sees *nob'loth* which fell off, one says, 'blessed be the faithful Judge'. Tosef. Dem. I, 1 נ׳ החמרה . . the unripe dates which are sold with the palm; Y. ib. I, 21ᶜ bot. Tanḥ. B'midb. 15 מה תחמרה חזו עושה תמרים ועושה נ׳ as the palm bears good dates and inferior ones &c.; Num. R. s. 3, beg. תמרים רטובין ניקלווסין נ׳ (read נ׳); a. e.—b) (trnsf.) *an inferior variety*. Gen. R. s. 17 נ׳ מיתה וכ׳ a variety of death is sleep, of prophecy, dream &c.; ib. s. 44; Yalk. ib. 23; 77; Yalk. Sam. 139. Ib. נ׳ אורה של מעלה וכ׳ a variety of the upper (divine) light is the globe of the sun, of the upper wisdom, the Law.

**נוֹבַר**, v. נבר.

**נוּגְבָא** m. (נְגַב) *dryness*. Targ. Job XXX, 30. Targ. Y. Lev. XI, 37.

**נוּגְבָא**, v. נְגִבְּא I, II, a. נוּגְרָא.

**נוֹגַהּ** m. (b. h. נֹגַהּ; נָגַהּ) *splendor, light*; esp. (sub. כּוֹכַב) *the planet Venus*. Num. R. s. 21; Tanḥ. Pinḥ. 14.—Pesik. R. s. 20 כוכב הנ׳.

**נוּגְהָא, נוֹגַהּ** ch. same, נ׳ כוכב *the planet Venus*; v. כּוֹכְבָא.

**נוּגְדָן**, v. נִגְדָּן.

**נוּגְרָא** m. (נָגַר) *prolongation*. Targ. Prov. III, 2; 16 ed. Lag. (oth. ed. נוּגְבָא); v. נָגְבָא.

**נוּגֵשׁ**, v. נָגַשׁ.

**נוּד** (b. h.; cmp. נדד) *to move, be unsteady; to escape*. Sabb. 63ᵇ נָד; v. וְלָד.

*Hof.* הוּדַּד *to be removed*. Part. מוּדָּד. Yalk. Esth. 1059 (adapted from II Sam. XXIII, 6) נטלו קוץ מ׳ משם they took a chip (of a pillar) removed from there (the palace).

**נוּד** ch. same, 1) *to move, be unsteady*. Targ. Is. XXIV, 19; a. e.—Part. נָיֵד, נָאֵיד; f. נָיְדָא; *pl.* נַיְדִין, נַיְדֵי, נַיְדָן; נַיְדֵי. Targ. I Kings XIV, 15. Targ. I Sam. I, 13.—Erub. 46ᵃ מרַגַּד נידד . . מיא the waters in the cloud are constantly in motion. Keth. 15ᵃ הני נידדי these (the caravans) are unsteady, opp. קביעי stationary (v. דדי ch.). Zeb. 73ᵇ דנידדי, v. infra.—Ber. 59ᵇ ודאי דנידדי עיניהו and the reason why

hand is permitted to destroy). Ib. 47[b] (ref. to Hab. II, 5) לא יְנָוֶה אפי׳ בני שלו he will not be pleasing (popular) even in his own household; B. Bath. 98[a]; Yalk. Hab. 562. Keth. XIII, 9 מוציאין מנ׳ הרעה נ׳ היפה וכ׳ a husband may compel his wife to move with him from a worse to a better house (and style of living). Ib. חנ׳ היפה בודק, v. בָּדַק. Ib. 110[b] לאיתויי .. לנ׳ הרע including even a change from a better to a worse household; Arakh. 3[b].—Trnsf. *climate; health.* Gen. R. s. 64 [read:] שנָוָה .... מפני מה לא גזרו על הנ׳ רע why did they not forbid (as unclean) the air of Gerarikė? Because its climate is bad; Y. Shebi. VI, 36[c] bot. מפני מה לא גזרו על הרוח .. שנְיָוָה וכ׳. Ib. והרי עזה נויה וכ׳ יפה but there is Gaza whose climate is healthy. Y. B. Bath. II, 13[c] top נְיָאוּ רע (prob. to be read: נְיָוְיוּ) a tree makes the neighborhood unhealthy; v. נוֹר 2.

נָוֶה, נָוֵת III pr. n. pl. *Naveh*, east of Gadara in Galilee (v. Neub. Géogr. p. 245). Lev. R. s. 23, a. e., v. חֲלָמִרִישׁ.—Ruth R. to II, 19 ר׳ שילא דנווה; Lev. R. s. 34 דנָוָתָא.—Y. Shebi. VI, 36[c] bot. חוטא דנ׳ the line passing N. [prob. Neveh in Peraea].

נוֹהַג m. (נָהַג) *custom*; בנ׳ שבעולם according to the custom of the world, *ordinarily, naturally.* Y. Ber. I, 2[d] top, v. אֲנַנְקֵר. Gen. R. s. 70, end; a. fr.

נוֹהֲרָא, v. נְהוֹר.

נָוָה, נָוֹת, v. נָוֶה, נָוֶה.

נַוְטָא m. (nauta, ναύτης) *seaman, sailor.*—*Pl.* נַוּטִים, נַוּטִין Gen. R. s. 12 ואח״כ הוא מעמיד עליה נ׳ and finally (when the ship is finished) he places sailors upon her; ונוטיהם ונַוְטֵיהֶם כתיב *v'notehem* (Is. XLII, 5) allows the reading *v'navtehem* (and their (the heavens') sailors); Yalk. Is. 314 חמוטי׳ (corr. acc.).—Chald. *pl.* נַוְטַיָּא. Koh. R. to III, 6.

נַוְטִי m. (v. נַבְטָרָיָא) *Nabatean.* Gen. R. s. 48; Yalk. ib. 82.—V. נִירוּתִי.

נָוָל m. (next w.) *contemptibility, degeneracy.* Tanḥ. Vayesheb 1 (נְוָלָן) לחודיע נְוָלָם to make their meanness known.—*Pl.* נְוָלִים. Ib. לחודיע לבריות עקריהן ונְוָלֵיהֶם to let people know their origins and their degeneration.

נָוַל, נָוֵל (cmp. נָבַל) *to be disfigured, look repulsive; to degenerate.* Tosef. Sot. XIV, 7 אזלה ונְוָלָה (Var. ונְבָלָה) becomes more and more corrupt.

*Pi.* נִוֵּל *to disfigure; to disgrace.* B. Bath. 154[a] אי .. לנַוְוֵלוֹ you are not permitted to disgrace him (to search a corpse for tokens of maturity). Sot. I, 6 מעבירים ממנה כדי לנַוְוֵלָהּ we divest her (of all jewelry) in order to disgrace her. Ned. 66[a] שהענִיוּת מְנַוְוֶלֶתָן .. בנות ישראל Israel's daughters are handsome, it is only poverty that makes them appear homely. Sifré Deut. 240 (ref. to נבלה, Deut. XXII, 21) לא עצמה בלבד נִוְּלָה וכ׳ she has disgraced not only herself but all virgins of Israel; a. e.—Part. pass. מְנוּוָּל; f. מְנוּוָּלָה; *pl.* מְנוּוָּלוֹת, מְנוּוָּלִין. Y. Pes. VI, 33[a], sq. זבח מ׳ (not מזבח) a repulsive (putrid) sacrifice (Sabb. 116[b] מוטלין כנבלה).

their eyes are unsteady. Kidd. 72[a] הרינו דובא .. כי הוה נירדא when he saw a Persian on horseback, he said, this is a restless bear. B. Bath. 25[b] הוה נירדא אפדניה his cottage shook; a. e.—2) (with ל־) *to shake the head, sympathize.* Targ. Job II, 11. Ib. XLII, 11 ונַיְדוּ.

*Af.* אֲנֵיד 1) *to scare.* Targ. O. Lev. XXVI, 6 מְנֵיד (Y. מְנֵיטְ); a. fr.—2) *to shake,* (with רישא or ברישא) *to shake the head; to nod.* Targ. Zeph. II, 15. Targ. II Esth. I, 2. Targ. II Kings XIX, 21; a. e.—Snh. 95[a] ומניד ברישיה and shook his head (in derision).

*Ithpa.* אִיתַּנֵּיד *to be chased, scattered.* Zeb. 73[b] ניכבשינהו דינַּיְדוּ Rashi (Ms. M. דנינידן, ed. דנירדי; corr. acc.) let us force them to scatter.

נוֹד c. (b. h. נָאַד; preced., v. Ges. Thes. s. v. נָאַד) *leather bottle, skin.* Ges. R. s. 53 (ref. to Ps. LVI, 9) כאותה בעלת נ׳ as (thou didst to) that woman carrying the water bottle (Hagar); Yalk. Ps. 774 נאד; Yalk. Gen. 94. Ḥull. 14[b], v. בָּקַע. Lev. R. s. 6 משביעין האדם .... אתמול הית הנ׳ הזה וכ׳ they administer an oath to a person by the book of the Law and bring before him blown-up (empty) hides, to intimate, yesterday this hide was filled with sinews and bones and now it is empty, so will he who wantonly causes his neighbor to swear become empty &c. Mekh. B'shall., Shir., s. 6 (ref. to וַיָּד Ex. XV, 8) מה נ׳ צרור וכ׳ as a tied-up skin stands and neither lets (air) escape nor receives any &c.; Yalk. Ex. 248 נוד; a. e.—*Pl.* נוֹדוֹת. Lev. R. l. c. נ׳ נפוחים, v. supra. Y. Taan. IV, 69[b] top נ׳ נפוחות; Lam. R. to II, 2 נ׳ מנופחות blown-up bottles (having the appearance of being filled with water). Ab. Zar. II, 4; a. e.

נוֹדָא ch. same. Targ. I Sam. XIX, 13; 16 נ׳ דשיזא a cushion of kid-skin (h. text כביר העזים).

נוֹדִין m. pl. (perh. from their shape, v. preced.) *Nodiin,* name of a superior variety of *olives.* Y. Peah VII, 20[a] זיתי נ׳ (not זרת). Ib. דרכן ליבחן בנ׳ (not בנ׳) they are usually examined to see whether there are Nodiin among them.

נוֹדְיָרָא, (נוֹדְרִי׳) v. נַדְרָא.

נוֹדָרָן, v. נַדְרָן.

נָוָה *to be pleasing,* v. נוּר.

נָוֶה I m., (=נָאֶה) *becoming, handsome.* Arakh. III, 1 הנ׳ שבישראל Ar. (ed. חֲנָאֶה) the handsomest in Israel, v. בָּאוּר. Naz. I, 1 אהא נ׳ Mish. (Bab. ed. נאה; Y. ed. נָאוֶה) I will be handsome (like the Nazarite).

נָוֶה II m., נָוָה f. (b. h.; =נאוה, v. אָוָה II) *marked-off place, circle, dwelling.* Y. Ber. IX, 13[c] bot. (ref. to Jer. XXV, 30) בשביל נָוֵיהוּ on account of his (destroyed) dwelling (the Temple); Midr. Till. to Ps. XVIII. Mekh. B'shall., Shir., s. 3 (ref. to ואנוהו, Ex. XV, 2) ואין נ׳ אלא וכ׳ (not נאה) *naveh* means the Temple (ref. to Ps. LXXIX, 7, a. e.). Sot. 9[a] (ref. to Ps. XXXIII, 1) אל תקרי נאוה אלא נָוֵה תהלה read not *nâvah* (becoming) but *n'veh* of glory, i. e. a dwelling of glory is that of the righteous (which no human

Naz. IV, 5, a. e., v. אָפַשׁ. Tosef. Sot. II, 3 תרי חזיא בדוקה ומכ' she (by refusing to drink the searching waters) is already searched and disgraced, i. e. has admitted her guilt. Y. M. Kat. III, beg. 81c. מכ' .. שלא that they may not enter the Sabbath with neglected hair; a. e.—Kidd. 30b אם פגע בך מכ' זה וכ' if that ugly one (the tempter) meets thee, drag him to the house of learning, i. e. overcome evil inclinations by study.

**נָוַל, נְוַל** I ch. same. Sot. 47b ומלכותא אזלא ונָוְלָא, v. preced.

*Pa.* נַוֵּל as preced. *Pi.* Ib. 8b השתא נַוּוּלֵי מְנַוְּלִי לה וכ' since the law requires her disgrace (by stripping her upper body), can there be any question as to these (jewels)? Ḥull. 11b נִירַנְוְלִינְהוּ we may dishonor his body (by a post-mortem examination); a. e.

*Ithpa.* אִיתַּנְוַל *to be disfigured, disgraced.* Ib. הא קא מִיתַּנְוַל he would be disgraced (by autopsy, v. supra). B. Bath. 8b האי קא מינוול וכ' the one (put to death by the sword) is disfigured &c. Ib. 154b לִיתַּנְוַל ולינוול let him be disgraced (by autopsy, v. supra); a. e.—V. מְנַוְּלְתָּא.

**נָוַל, נְוַל** II (denom. of next w.) *to weave.* Snh. 95a דהות נָוְלָא (Ms. M. קא טויא; early ed. קא נוזלא; Ms. F. קא עזלא, v. Rabb. D. S. a. l. note) was weaving. Gitt. 34a יתבא ונָוְלָה she was sitting and weaving.

**נָוַל, נְוַל III, נָוְלָא** I m. (v. בֶּל ch. 2) *loom,* also *the web on the loom.* Targ. Is. XXXVIII, 12 מנוול גרדאין Var. ed. Lag. (read: כְּמִנָּוַל; ed. נחל, corr. acc.; oth. ed. כְּנָוַל) as from the loom (as the web) of the weavers.—Y. B. Bath. II, 13b bot. מיתן חד נוול וכ' to place one loom in the space between two neighboring walls. Bab. ib. 13b ידעא פילכא ונ' (v. Rabb. D. S. a. l. note 8) understands the spindle and the loom (spinning and weaving).—*Pl.* נָוְלַיָּה. Y. l. c. (ed. Krot. דנו לירה, corr. acc.), v. מַסְמְרָא.

**נַוְלָא** II pr. n. f. *Navla.* B. Mets. 67a את ונ' אחי (Rashi ונַוְלָה) thou and N. are relatives (and she will surely restore the field to thee whenever thou art able to redeem it). Ib. כל את ונ' אחי סמכא דיעתיה וכ' Ms. M. (v. Rabb. D. S. a. l. note 80) in every case when such an expression as 'thou and N. are relatives' is used, the seller relies on it &c. [Oth. opin. 'נ, a colloquial expression for 'a certain person', as our 'N. N.', both male and female; v. Koh. Ar. Compl. I, p. XXI].

**נַוְלָה** f. h. (a Chaldaism) = נַוְלָא I. Meïl. 18a שכן עומד לנ' for it (a small piece of cloth) may be used to tie around the weaver's frame (Rashi: to tie around the weaver's finger when he puts up the frame; Var. לטולא, v. טוֹלָא).

**נוון,** Pesik. R. s. 17, v. נוּא I.

**נוונא,** Gitt. 69b bot. צימרא נ' some ed., read: גוונא, v. צִימְרָא.

**נְוָנָה, נַוְנֵא,** v. נוני.

**נַוְסִין*** m. pl. (ναῦς) *ships, ship-building.* Gen. R. s. 16 Ar., ed. בנימוסין, v. נִימוֹס II.

**נוורתוק,** v. נַרְתִּיק.

**נְוָתֵי,** v. נִיוָתֵי.

**נוז** (cmp. לוז) *to twist, twine; to weave.* Part. pass. נָזוּז. Kil. IX, 8 (expl. שֹׁעַטְנֵז) דבר שהוא שוּעַ טווי ונוז a substance (of wool and linen) which is hackled and fulled, or spun, or twined (R. S. *woven*); Sifré Deut. 232; Yeb. 5b; a. e.—Nidd. 61b עד שירחא שוע טווי ונ' until it is fulled *and* spun *and* twisted (or woven).—Y. Kil. IX, end, 32d תנון אמרינן הא לָנוּז מותר we might have thought, but to twist (wool and linen) is permitted.

**נוז** ch. same; part. pass. נְזִיז. Targ. Y. Deut. XXII, 11 (ed. Vien. גזיז, corr, acc.).

**נוזלא,** Snh. 95a early ed., v. נָוַל II.

**נוֹזָלִים, נוֹזָלַיָּא,** v. נָזַל.

**נוח** (b. h.) *to rest, lie; to be at ease, rest satisfied.*—Sabb. 7b זרק .. והלכה ונָחָה וכ' if one threw an object higher than ten handbreadths, and in its course it came to rest in a little hole. Ib. וזרק ונָח על גביו and he threw an object and it came to rest on it. Gen. R. s. 25 כיון שעמד נֹחַ נָחוּ when Noah rose, they rested (submitted to man's rulership; Yalk. Chr. 1072 נִירְגּוֹחוּ; Yalk. Gen. 42 נִיחֲמָן he appeased them); ib. וכיון שעמד נֹחַ נחו and when Noah rose, they remained undisturbed in their graves; Yalk. Chr. l. c. נירוחו.—Meg. 25b, a. fr. יָנוּחוּ לו ברכות וכ' blessings rest upon his head. Sabb. 152b, a. e. שהנחת וכ' .. תָּנוּחַ let thy mind be at rest, for thou hast set my mind at rest; a. fr.—Part. נָח, נוֹחַ, f. נוֹחָה; *pl.* נוֹחִין, נוֹחִים; נוֹחוֹת a) *resting.* Gen. R. s. 11 אתם נוחין you rest. Y. Erub. III, end, 21c, a. fr. נוֹחֵי נפש whose souls are at rest; a. fr.—b) *pleased.* Ab. III, 10 כל שרוח הבריות נ' הימנו וכ' in whom the mind of man finds pleasure, the mind of God finds pleasure. Shebi. X, 9; a. fr.—V. נוֹחַ.

*Hif.* הֵנִיחַ, הֲנִיחַ (fr. רָנַח) 1) *to set at rest; to set down, place.* Gen. R. l. c. (ref. to Gen. V, 29) או נח זה יְנִיחֲנוּ וכ' either let him be called Noah, then it ought to read, 'he shall set us at rest', or Naḥman &c. Sabb. l. c. שֶׁהֲנַחְתָּ, v. supra; (Snh. 30b שתתנחת, v. תָּנַח; v. Rabb. D. S. a. l. note 20). Ḥull. 91b עלי יַנִּיחַ צדיק וכ' let this righteous man rest his head on me.—B. Kam. III, 1. B. Mets. VI, 6 הַנַּח לפני put it down before me (I will take charge of it). Sabb. 21b לְהַנִּיחָהּ על פתח וכ' to place it over the entrance &c.; a. fr.—2) *to leave; to leave alone; to allow.* B. Bath. IX, 1 מי שמת וה' בנים וכ' if a person died and left sons and daughters. Ib. 3 ראו מה שה' לנו וכ' see what our father left us. Snh. 30a מעות שה' לו אבירו money which his father had left him (without telling him where it was deposited). Pesik. R. s. 26; Yalk. Ps. 884 אבינו ירמיה הרי אתה מַנִּיחָנוּ שם J., our father, wilt thou leave us there (in Babylonia, without a prophet)?—Bets. 30a, a. fr. הַנַּח להם לישראל leave Israel alone (let them do as they please). Yoma I, 4 לא היו מְנִיחִים אותו וכ' they did not let him eat much. Ab. Zar. 10b רַנִּיחָתָהּ, v. נוֹמֵי. Ib. 17a לא ה' זונה וכ' he did not forego a single prostitute &c. Ex. R. s. 30 לא ה' שלא היה מצערו he allowed no opportunity to pass without

tormenting him; a. v. fr.—3) *to relieve, remit.* Ab. Zar. 13[a] יום שע"א מַנַּחַת בו וכ' a day on which the idol grants a remission of duties. Ib. כל מי ... וְיָנִיחַ .. וְיָנִיחַ וכ' to him who will take a wreath and place it on his head (in honor of the deity), he will allow a remission &c.; a. fr.—4) *to wish rest* (to a deceased); *to bless the memory of.* Yalk. Ex. 411 מזכירין ומניחין there are those who are mentioned and blessed (opp. משחקין); Ex. R. s. 48 מדכרין ומניחין; (Tanḥ. Vayakh. 4 מזכירין ומשבחים;) [Midr. Sam. ch. I מדכרין ומניחין we mention and *let alone*, neither praising nor blaming by mentioning the ancestry].—5) *to give pleasure.* Gen. R. s. 16 לַהֲנִיחוֹ וכ' to give him pleasure, to protect him &c.

*Hof.* הוּנַח *to be put down, rested.* Sabb. 4[a], a. fr. קלוטה כמי שהוּנְחָה דמיא an object intercepted in the air (crossing an area, v. רְשׁוּת) is considered as having rested there, v. הֻנְּחָה. B. Mets. III, 4, a. e. ירא מהוּנַח וכ', v. אֱלִיָּהוּ. Yoma 72[b] עדיין מונח הוא וכ' still lies (undisposed of), whosoever desires to obtain it &c. Kidd. 66[a] הרי כרוכה ומוּנַחַת וכ' it (the Law) is wrapped up and lies in the corner, whosoever wishes to study &c.; a. fr.

*Nif.* נִינּוֹחַ *to be released; to be rested.* Cant. R. to VII, 5 והגליות באות וְנִינּוֹחוֹת וכ' and the exiles will come and rest under it; (Yalk. Is. 334 ונוחות; Yalk. Zech. 575 ויתנות). Y. Ber. V, end, 9[d] בטוח אני שנ' בנו וכ' I am confident that the son of ... will recover from his illness. Gen. R. s. 13 נִינּוֹחוּ they are relieved (out of danger). Yalk. Chr. 1072, v. supra; a. e.

**נוּחַ** ch. same. Targ. Gen. II, 2 ונח. Targ. II Sam. XXI, 10 לְמָנָח; a. fr.—Part. נָיְחָה, נָיְחָא. Targ. Y. Num. XXIII, 24. Targ. Job III, 25 נָיְחִית (Ms. נָחִית); a. fr.—B. Mets. 86[a] נַח זעפא the storm subsided. Ib. כי הוה נָיְחָא נפשיה when his soul was at rest (when he was dead). Ib. תִּינַח נפשיה דהוא יומא וכ' let me rather die, than be delivered &c. Ib. דנח נפשיה on the day when he died. Keth. 104[a], a. fr. נח נפשיה ד—is dead. Yoma 20[b] נִינַח מר leave it alone, sir (be no longer my interpreter). Sabb. 3[a] bot. גופו מֵינַח נָיְחָה Ms. M. (v. Rabb. D. S. a. l. note) his body had been resting (and he lifted it from the ground in moving). Ib. 5[b] מים מי עבידי דְּנָיְחִי is it possible that water (running down an incline) is at rest at any time?; a. v. fr.

*Af.* אָנִיחַ, אַנַּחְתִּי, אַנְּחָה 1) *to give rest, to assuage.* Targ. O. Deut. III, 20 דְּיַנִּיחַ (ed. Vien. דְּיִנְיַח); Y. דְּיַנְיַח. Targ. Ezek. XXIV, 13; a. fr.—Targ. II Chr. XV, 15; XX, 30 אַנְיָחִית (ed. Lag. אניח; fr. נָיְחָה, v. supra).—Ber. 28[b] לַאֲנוּחֵי דעתיה וכ' to quiet the mind of &c.—[Lev. R. s. 32, a. e. מדכרין ומניחין, v. preced.]—2) *to rest, put down; to leave alone.* Targ. Ex. XXXII, 10 אַנַּח (O. ed. Vien. הַנַּח; ed. Berl. אָ). Targ. Jud. VI, 18; a. fr.—Sabb. 6[a] כי מַנַּח ליה when he sets it down. Keth. 47[b] אֲנוּחֵי נַנָּחִינְהוּ he must let them lie (store them); a. fr.—Part. pass. מַנָּח; f. מַנָּחָא; *pl.* מַנְּחֵי. Ḥull. 46[a] bot. דמ' בירה וכ', v. נָיְחָא. Keth. 84[b] דמנחי הרכא where were they placed (at the time of death)?; a. fr.

*Ithpa.* אִתְנַיַּח *to be relieved, recover.* Targ. Y. Lev. XXVI, 35.

*Ithpe.* אִתְנַח 1) *to be laid down, placed.* B. Bath. 14[b] דמתנח ליה וכ' (Rashi דמַנַּח, v. supra) it was placed by the side; a. e.—2) (v. נָיְחָא) *to be satisfactory.* Kidd. 45[b] אִיתְנְהוּדֵי אִיתְנָחָא ליה it was agreeable to him. B. Bath. 129[a] אִיתְנָח לן חדא Ms. R. (v. Rabb. D. S. a. l. note 60; ed. אנחתא, v. נָחַת) one of thy arguments has been satisfactorily disposed of for us.—Contr. אִירַנָּח.—תֵּיתֵי נָח, תֵּירַנָּח (a dialectical term) *this might be right, acceptable, might do well.* Sabb. 5[a] תח' ברשות היחיד וכ' this might be acceptable with regard to a covered private ground, but &c. Ib. 132[b] ת' גדול וכ' this may apply to an adult, but &c.; a. fr.

**נוֹחַ** m. (b. h.; preced.) *rest; satisfaction.* Tosef. Sot. XIV, 10 ואין נ' בעולם לישראל and there is no rest in the world for Israel; Sot. 47[b] אין נ' בעולם there is no satisfaction (to the Lord) in the world.

**נוֹחַ** II m., **נוֹחָה** f. (preced. wds.) 1) *pleasing, kind.* Ab. III, 12 חוי קל לראש וכ' לתשחורת be quick (to serve) to thy superior, and kind to youth; Y. Taan. II, 65[b] bot. וכ' תשחו' (corr. acc.).—2) *easy.* Gen. R. s. 17 מפני מה האיש נ' להתפתות וכ' why is man easily pacified, and woman not? Ab. V, 11 נ' לכעוס ונ' וכ' easily angered and easily reconciled, opp. קשה. Yalk. Deut. 845 נַח לקנות שונא וכ' it is easy to acquire an enemy, but hard to acquire a friend; נח לעלות לבימה וכ' it is easy to be brought up to the platform of the court, but hard to come down (be acquitted); a. fr.—*Pl.* נוֹחִים, נוֹחוֹת, נ'. Gen. R. s. 90 ונח'; Yalk. ib. 148 ונוח', v. רָפַע.—3) נ' לו *it is good (better) for.* Erub. 13[b] נ' לו לאדם שלא נברא יותר וכ' it would have been better for man not to have been born at all than &c. Sabb. 56[b] נ' לו לאותו ... ואל וכ' it would have been better for that pious man, had he been a slave in an idolatrous temple, only that it might not be written about him &c.; a. fr.

**נוֹחַ** III pr. n. m., v. נֹחַ.

**נוֹחֲשׁ**, pl. נוֹחֲשִׁים, v. נָחַשׁ.

**נוּט** ch. (b. h.; cmp. מוּט a. נוּד) *to shake.*

*Af.* אָנֵיט *to scare.* Targ. Y. Lev. XXVI, 6, v. נוּד ch.

**נוּטְמִי**, Y. Maas. Sh. II, 53[c] א"ר יונה והן נוטי נ', a corruption, prob. a corrupt tautography of א"ר יונה ודוא שליקט מיכן ומוכן ib.

**נוּטִי**, v. preced.

**נוּטִירִין**, v. next w.

**נוֹטָרִין** m. pl. 1) (notaria) *indictments.* Ex. R. s. 31 כיון שקרא נ' שלו וכ' and when he read the indictments against him, he said, And he lives yet?—2) (notarius, -ii) *clerks.* Sot. 35[b] שיגרו נ' שלהם וכ' (not נוטירין) they sent their clerks who peeled off the lime and copied the inscription; Y. ib. VIII, 21[d] משלחין נוֹטָרִיהֶן, Tosef. ib. VIII, 6 ושלחו נוטירין ed. Zuck. (Var. נטורין, corr. acc.).—[Sifré Num. 157 נוטרים, v. נָטַר].

**נוֹטָרִיקוֹן** m. (νοταρικόν, sub. μεθόδιον, S.) *stenographer's method, abbreviation.* Sabb. XII, 5 כתב אות אחת נ' if one wrote (on the Sabbath) one letter as an ab-

breviation (e. g. ק' for קרבן). Ib. 105[a] לשון נ' the acrostic method of speech (ref. to אֹהֵב חֹמֶץ, Gen. XVII, 5, אֹהֵב, בָּחוּר, חוֹבִיב, מֹלֵךְ, וֹתִיק, נֶאֱמָן). Ib. אנכי נ', v. אָנֹכִי; a. fr.—Trnsf. לשון נ' by a mere hint. Deut. R. s. 2, v. קִרְהוּשׁ.

**נָוָה, נוי** I (b. h.) *to be becoming, pleasing.* Sot. 47[b], a. e. רִנְוֶה, v. נָוֶה II.

*Hif.* הִנְוָה 1) *to beautify, adorn.* Y. Peah I, 15[b] (ref. to Ex. XV, 2) לַנְווֹת את בוראו ... וכי is it possible for man to beautify his Maker?; Mekh. B'shall., Shir., s. 3 לְהַנְווֹת קונו; (Yalk. Ex. 244 להשוות לקוני, v. infra).—2) *to equal, adapt one's self to.* Sabb. 133[b] (expl. ואנוהו, Ex. l. c.) הוי דומה לו be like Him; Mekh. l. c. נדמה לו let us be like Him. Yalk. l. c. להשוות לקוני .. וכי is it possible for man to equal his Creator?

*Nif.* הִתְנַוֶּה *to adorn one's self.* Mekh. l. c. אֶתְנַוֶּה לפניו, v. נָאָה.

*Nithpa.* נִתְנַוֶּה *to make one's self handsome, to be vain.* Sot. I, 8 אבשלום נ' בשערו Y. ed. (Mish. a. Bab. ed. 9[b] ניתגאה) Absalom was vain of his hair.

*Pi.* נִוֵּיהּ *to beautify.* Mekh. l. c. (ref. to ואניהו, v. supra) נַוֵּיהוּ וְשַׁבְּחוּ לה״ה וכ' beautify Him, and praise the Lord before all nations (Yalk. l. c. אגיד נאותיו ושבחו וכ', v. נָאָה).

**נָוָה, נוי** II, *Hithpa.* הִתְנַוֶּה *to fall away,* v. נְוָנָה.

**נוֹא, נוי** m. (נָאָה, נָוָה) 1) *beauty, ornament.* Kel. XIV, 2 עשאן לנוי (ed. Dehr. לנואי) he attached them for ornamentation. Yeb. 39[b] הכונס את יבמתו .. לשם נ' he who married his deceased brother's wife (v. יְבָמָה) for her beauty (not with the intention of perpetuating his brother's name). Y. Maasr. III, end, 51[a] לנוֹיהּ של חצר to embellish the court. Zeb. 54[b] (play on בניות, I Sam. XIX, 18) עוסקין בנוייו של וכ' engaged in the embellishment of the world (consulting about building the Temple). Koh. R. to II, 12 והוא נואו and this (the nose) is man's beauty; Gen. R. s. 12 נאה (corr. acc.). Pesik. R. s. 31 בעלת נ' a handsome woman; a. fr.—*Pl.* נוֹיוֹת. Yalk. Cant. 988 בנויותיו (not בנוירתיו), v. נָאָה.—2) נוי or נְוֵה (=נָוֶה II) *dwelling, climate.* B. Bath. 24[b] משום נוהי העיר because of the health of the town (which suffers from trees; Rashi: because of *the beauty* of the town which requires an open space all around); Y. ib. II, 13[c] top שניאו רע; Y. Shebi. VI, 36[c] bot. נְוֵיהָ, v. נָוֶה II.

**נָוַי,** pr. n. pl., v. נוֹאי.

**נְוֵירָה,** v. נְבֵירָה.

**נוּךְ** m. (נָכָה) *diminution, lesser portion.* Sifra M'tsor[a], Neg., Par. 3, ch. III (expl. תְּנוּךְ, Lev. XIV, 14) תוך נ' וכ' inside of the lesser helix, which is the anti-helix, v. גְּדִידָא.

**נוּכְזְרִיָא,** v. נַכְזְרִיָא.

**נוּכְרָיָא, נוּכְרִי, נוּכְרָאָה, נוּכְרָא** m. ch.=h. נָכְרִי, *strange; stranger; gentile.* Targ. Prov. VI, 1. Targ. O. Deut. XVII, 15; a. fr.—[Targ. Prov. XI, 17; XVII, 11 נוכריא some ed., v. נַכְזְרָיָא.]—Sabb. 65[b] גופא נוכראה another person's body, v. גּוּפָא.—*Pl.* נוּכְרָאִין. Targ. Lam. V, 2; a. e.—*Fem.* נוּכְרָאָה, נוּכְרִיתָא, נוּכְרִיתָא. Targ. Ex. II, 22. Targ. Job XIX, 17; a. e.—Esp. נוּכְרִיתָא *a gentile woman.* Targ. Prov. V, 20; a. fr.—[Ib. XXVII, 4 נוכריתא Ms. *abomination* (Pesh. מְרַחֲקָתָא), ed. נְכָזְרִיוּתָא.]—*Pl.* נוּכְרָאָן, נוּכְרִיָתָא. Targ. Gen. XXXI, 15 (not נוּכְרִיתָא).

**נוּכְרִיתָא,** v. preced.

**נוּכְתָתָא** f. (נְכַת)=h. נֶשֶׁךְ, *usury.* Targ. Prov. XXVIII, 8.

**נוֹלָא, נָוֵל, נָוֵל,** &c., v. sub נוי.

**נוֹלָד,** v. יָלַד.

**נָוָלִי, נָוָלוּ** f. (נָוַל I) *offensiveness; dunghill, cesspool.* Ezra VI, 11. Dan. II, 5.

**נוּם** I (denom. of נוּם, as נָאַם, Jer. XXIII, 31) *to speak, say.* Cant. R. to I, 1 שנם, v. לְמִיאַל. Tosef. Ohol. IV, 14 נם לי הן said he to me, Yes. Ib. נַמְתִּי said I; a. fr.—Part. נוֹמֶה (fr. נמה), fr. which (as in Chald.) נוֹמֵיתִי, נוֹמֵינוּ &c. Yeb. XVI, 7 (122[a]) ונומיתי לו (Y. ed. וניסַּרְתִּי, *Pi.*) and I said to him. Ib. נוֹמֵית Bab. ed. (Y. ed. נוֹמַה; Mish. אמרה) said she. Gitt. VI, 7 נומינו לשלית (Ar. נְמֵינוּ) we said to the messenger; a. e.—Y. Yeb. XII, 12[c] top ונומה לי (ed. Krot. וניֵמָה); Y. Naz. II, end, 51[c] נִימָא (fr. נמא); Tosef. ib. IV, 7 נם; Sifré Num. 22 נַאֲמָתִי.—Treat. Der. Er. ch. II המנמין וחמפפין בידיהם who make motions with their hands when speaking.—[Tosef. Ohol. V, 12 נמיתי ed. Zuck., oth. ed. נמתי, read: נעניתי, v. עָנָה II.]

**נוּם** II (b. h.) *to slumber.*

*Hithpalp.* חִתְנַמְנֵם, *Nithpalp.* נִתְנַמְנֵם *to be drowsy; to nap.* Meg. II, 2 ומתנמנם or (he read the Book of Esther) while he was half asleep. Pes. X, 8 נִתְנַמְנְמוּ if they napped (at the table), opp. נרדמו. Ib. 120[b]; Meg. 18[b] היכי דמי נתנמנם what condition is meant by *nithnamnem?*, v. נים. Yoma I, 7 בקש להתנמנם if he showed a disposition to fall asleep; a. fr.—Koh. R. to V, 11 (in Chald. dict.) נתנ' עבדא ודמך ליה the slave was overcome with drowsiness and fell asleep.

**נוּם** ch. same. Targ. Is. V, 27; a, e.—Part. נָיֵם, נָאֵם, נָיֵם. Targ. Ps. CXXI, 3, sq. רנום Ms. (ed. נָאִים, נָיֵם).—Erub. 65[a] לא בעי מר מינם פורתא would you not take a little nap? Ib. ונינום טובא ... השתא soon will come the days which are long and yet short (of deeds), when we shall have a long sleep. Pes. 120[b] מינם קא נאים מר were you asleep?, v. infra. Yeb. 24[b], a. fr. כי ניים ושכיב וכ' Rab must have said so when he was sleepy and going to bed; B. Kam. 47[b]; 65[a] (Ms. M. נאני, v. נְגֵי). Snh. 7[a] הוא נְיֵימָא, v. דְּיִקּוּלָא.

*Palp.* נַמְנֵם *to be drowsy; to doze.* Pes. l. c. אין נַמְנוּמֵי קא מְנַמְנֵמְנָא Ms. O. (ed. incorr., v. Rabb. D. S. a. l. note 90) no, I was dozing. Kidd. 17[b], v. הֲרִינוּמָא.—Esp. *to be in a comatose condition, be dying.* M. Kat. 28[a] דהוה קא מְנַמְנֵם that he was dying. Kidd. 72[a] bot. כי חוה קא מנ' רבי Ar. (ed. נירחא נפשיה) when Rabbi was dying.

*Ithpalp.* אִיתְנַמְנֵם, *to be drowsy.* Targ. Ps. LXXVI, 6. —Y. Yeb. I, 3[a] bot. שריין מְתְנַמְנְמִין they began to be drowsy. Y. Meg. II, 73[a] bot.; a. fr.

**נוּמָא**, v. נוּמִי.

**נוּמָה**, v. נוּם I.

**נוּמוּרוֹן**, v. נוּמְרוֹן.

**נוּמוֹס** m. (νόμος) *law, custom.* Y.R.Hash. I, 57ª bot., v. אַגְרְפּוֹס. Lev.R. s.7, end ר׳ חוא וקרלוסרן הוא Ar.ed. Koh. (ed. נימוס קלוסים; corr. acc.) it is a law and a command.—Mostly נִימוֹס.

**נוּמִי** f. (νομή, nome, *pl.* nomae) *corroding sore, ulcer.* Ab.Zar.10ᵇ מי שעלתה לו ר׳ וכ׳ Ar.ed.Koh.(ed. נימא .. שעלה, corr. acc.) if one has an ulcer on his foot, shall he have it cut and live, or let it go and die?—Gen. R. s. 46 עלתה ר׳ בבשרם וכ׳ (some ed. נמי) they have an ulcerating sore ..., and the physicians advice circumcision. Ib.(play on ונמלתם, Gen. XVII, 11) כנומי היא תלויה בגוף it (the prepuce) is like an eating sore hanging from the body. Sifré Deut. 45 חרי אחה מעלה נימי .. ואם (corr. acc.) but if thou removest it (the plaster), thou wilt cause ulceration; Kidd. 30ᵇ; a. e.

**נוּמִין**, v. next w.

**נוּמִירִין, נוּמְרִין** f. (numerus, νούμερος, -ον, S.) *a division of troops.* Mekh. B'shall., s. 1 שאין ר׳ אחת בטרלה (not ואין) not one division (of the Roman empire) is unemployed; Yalk. Ex. 230 נומירון, נומרון (corr. acc.).

**נוּמְיָתָא**, v. נוּמְתָא.

**נוּמָס**, v. נוֹמוֹס.

**נוּמְתָא** f. (נוּם II) *slumber.* Targ. Prov. VI, 10 (some ed. נוּמְיָתָא).

**נוּן״** the letter *Nun.* Ned. 54ᵇ, v. next w. Sabb. 104ª; a. e.—Pl. נוּנִין. Ib. 103ᵇ.

**נוּנָא, נוּן** m. (contr. of נענע, v. letter ו; cmp. זוזו = זִיז) *fish.* Targ. Jon. II, 1; a. e.—Targ. Lev. XI, 17; Deut. XIV, 17 נר״ן סמ״ך ער״ן ר׳ סמא לעינים שלי נונא, v. שָׁלַי.—Ned. 54ᵇ the succession of the letters *Nun, Samekh, ʿAyin* serves as an intimation, 'fish is a remedy for the eyes'. Gen. R. s. 11; a. fr.—Ab. Zar. 39ª שפר ר׳ (καλλίχθος) *sh'far nuna,* name of a fish of the genus *anthias*; קדש ר׳ (ἱερὸς ἰχθύς) *K'dash nuna,* a name for *anthias,* called by some קבר ר׳ (Ar. קברנונא, in one w.) *K'bar nuna* (Grave-fish); [for corr. vers., v. Rabb. D. S. a. l. note 70, a. Tosaf. a. l.]. Ib. לשפרנונא (Ms. M. in two words).—*Pl.* נוּנִין, נוּנָא, נוּנַיָּיא, נוּנֵי Targ. Deut. IV, 18; a. fr.—Y. Naz. IX, 57ᵈ, v. צְלַי I.—Y. Ned. IV, beg. 39ᶜ, v. חל; a. fr.

**נוּנָח, נוּנִי** (= נונו = נענע, v. preced.; cmp. צְוִיצִי, s. v. צְוִיץ) *to be tender, delicate.*

*Hithpalp.* הִתְנַוְּנָה, *Nithpa.* נִתְנַוְּנָה *to become delicate, be failing, to fall away.* B. Kam. 91ª אמדוהו ורחיה מִתְנַוְּנָה; ed. Sonc. מִתְנַוְּוָה) if the experts declared his injuries as curable (and the court assessed the damages accordingly), but he continues to be falling away. Hull. 57ᵇ מִתְנַוְּוָנָה והולכת (Tosef. ib. III, 9 מכחשת) if the animal loses flesh, opp. משבחת. Sot. III, 5; ib. 6ª מתנוונא (corr. acc.). Ib. 26ª במתנונה דרך אירבים when she is ailing all over the body (not suffering locally as predicted for the faithless woman, Num. V, 27); Y. ib. III, 19ª bot. המתנוונה.

**נַוְּנִי** ch., *Ithpalp.* אִתְנַוְּנִי same. Sot. 6ª היא מִתְנַוְּנָא she was falling away (before witnesses arose against her).

**נוּס** (b. h.) *to flee.* Ex. R. s. 3 למה נָס why did he flee (before the serpent)? Yalk. Ex. 237 בכל מקום שחיה מצרי נס וכ׳ withersoever an Egyptian fled, the sea ran against him; Mekh. B'shall. 6 מצרים נָסִים; a. fr.

**נוֹס** ch., v. נָסַס.

**נוּעַ** (b. h.) *to shake, move; to be tender.*

*Pilp.* נִיעֲנֵעַ, נִיר׳ 1) *to shake; to stir up, scare.* Tosef. Bets. I, 8 עד שרִיעֲנֵעַ unless he stirred the bird up (the day before, by which act he made it his property and designated it for slaughtering); Y. ib. I, 60ᶜ top. אלא אם כן ניר׳ מבעוד יום. Succ. III, 1 כדי לְנַעֲנֵעַ בו large enough to (hold it in his hand and) shake. Ib. 9 והיכן היו מְנַעְנְעִים and at what passages of the Hallel did they shake (the Lulab)? Sabb. XX, 5 (141ª) ר׳ לא יְנַעֲנֵעוֹ וכ׳ חקש .. (Bab. a. Y. ed. יְרַעֲרֵעֶנּוּ) must not stir up with his hand the straw &c.; a. fr. —ר׳ (ב)ראש *to (shake) bow the head.* Ber. 28ᵇ כיון שנ׳ ראשו וכ׳ if he only bows his head (in prayer), it is sufficient. Yeb. 121ª נִיעֲנַעְתִּי לו ראשי ... וכל גל and as each wave came, I dipped my head under (to let it pass over me). Ib. יְנַעֲנֵעַ לו ראשו ... אם if wicked people come over man, let him bow his head. Pesik. R. s. 37 ומנענעים בראשיהם and shook their heads (in derision, ref. to Ps. XXII, 8).—Yalk. Prov. 953 ומנענע בו בקולו and sings it with a tremulous voice; Snh. 101ª מנענע בקולו Ms. K. (v Rabb. D. S. a. l. note 2); Tosef. ib. XII, 10 מנ׳ קולו.—Part. pass. מְנוּעֲנָע, *pl.* מְנוּעֲנָעִין. Bets. 25ª חמקושרים וחמ׳ the birds designated a day before the Holy Day by being tied or by being stirred up; ib. וחמקושרין וחמ׳ בכ״מ אסורין birds found anywhere tied or stirred up are forbidden to be taken up (because somebody has taken possession of them); Tosef. ib. I, 10 וחמְנוּעֲנָעִין (Var. וחמנענין, corr. acc.).—2) *to move in different directions, to introduce a surgical instrument.* Nidd. 25ᵇ, v. סְכִסֵּךְ I.

**נוּעַ** ch. same, *to totter.* Targ. Ps. CVII, 27.

*Palp.* נַעְנַע *to shake.* Gen. R. s. 75, beg. דְּמַנְעְנָה (= דמנענעה), v. נְעַר.

**נוּערָן, נוּעדָן**, v. נַעֲרָן.

**נוּף** (b. h.) *to move in the air, to soar.* [Yalk. Ps. 676 שהוא נפה, read: שהריא צפה, v. צוּף.]

*Hif.* הֵנִיף 1) *to swing, wave.* Men. 61ᵇ כהן מניח .. ומֵנִיף the priest places his hand under those of the owner of the offering and waves. Ib. אין העכ״ום מֵנִיפִין gentiles are not permitted to wave their offerings; אין הנשים מֵנִיפוֹת women are not permitted &c. Ib.ª וכול הֲנִיפָה וירחזור וינוף I might think that he must wave twice. Snh. VI, 1

מֵנִיף בסודרין gave the signal by waving a cloth; Succ. 51b. Pesik. R. s. 41 (ref. to רִיפִי נוּמִי, Ps. XLVIII, 3) הריפה שהיא עתידה לָהֲנִיף את וכ׳ the beautiful one (Israel) who is destined to swing (rule) the nations; Yalk. Ps. 755; Yalk. Ex. 417 שהיא מְנִיפָה לאו׳׳ה (ref. to Is. XXX, 28); a. fr.—2) *to fan.* B. Mets. 86a הָנִיפֵי עלי, v. מְנִיפָא. Y. Yoma I, 38c ומנירפין לרבוניהם and fan their masters. Pesik. R. l. c.; Yalk. Ps. l. c. והכל מנירפין עליה and all fan her (are subservient to her); a. e.

*Pilp.* נְפַנֵּף *to swing, fan.* Y. Ber. I, 2d ומְנַפְנֶפֶת ..והיתה רוח ובו and the northern wind blew and set the harp swinging. Yalk. Ps. l. c. שרוצא ומְנַפְנֵף את דגניה (not רגליה) (the dew) which goes forth and makes her grain in the ear wave (bend with its weight); Pesik. R. l. c. ומְנַפֵּף את הדגנים. Ohol. VIII, 5 טלית המְנַפְנֶפֶת a sheet suspended as a banner (cmp. מַפָּה).

*Hithpol.* הִתְנוֹפֵף 1) *to be winnowed.* Yeb. 63a (addressing the ears in the field, in Chald. dict.) אִי במנפה תִּתְנוֹפְפִי Ar., eh! thou desirest to be winnowed with the fan; [oth. vers. in Ar.: כמנפה תתנופפי (not במנ׳) thou swingest thyself like a swing, v. infra]; ed. v. next w.—2) *to swing one's self; to soar; to be proud.* Ab. Zar. 24b הִתְנוֹפְפִי וכ׳ rise (O Ark) in the &c., v. הָדַר; Gen. R. s. 54. Yeb. l. c., v. supra.

נוּף ch. same; part. נָיֵיף. Yeb. 63a חזנהו דקא נָיְיפָן he saw them (the ears in the field) waving.

*Af.* אָנִיף *to swing, wave, winnow.* Targ. Is. XIII, 2. Targ. Y. II Lev. VII, 30.—M. Kat. 16b מְנִיפָה, v. חוּשְׁלָא.

*Ithpol.* אִתְנוֹפֵף, *Ithp.* אִתְנִיף *to swing one's self; to be proud.* Yeb. l. c. (addressing the standing grain) אִתְנַיְיפָא אִיתְנוֹפְפִי וכ׳ Ar. (not תנירפא) swing thyself (be as proud as thou wilt): trading in business brings more profit than thou dost; ed. אי נַיְיפַת אִיתְנוֹפְפִי how thou wavest! swing thyself &c.; (Rashi אי תנפינו, read: אִיתְנוֹפוּ or אִיתְנִיפוּ).

נוֹף I (b. h. נֹף) pr. n. pl. *Nof, Memphis* in Egypt. Pesik. R. s. 17; Pesik. Vayhi, p. 63b, v. מִנְפִּיס.

נוֹף II m. (b. h.; נוּף) *boughs of a tree, swinging branches, summit.* Y. Ber. I, 2c bot. לא סוּף דבר נופו וכ׳ (not טפו) after all, not only its boughs in swinging, but even its main branches (extended over an area of &c.). Macc. II, 7 אילן ... ונופו נוטה וכ׳ a tree which stands within the limits (of the place of refuge), but whose branches spread beyond &c. Ib.; Maasr. III, 10 הכל הולך אחר הנ׳ the location of the branches decides the nature of the territory; Tosef. Arakh. V, 14 הִנִּיחַ. Kidd. 40b; a. e.—*Pl.* נוֹפִים, נוֹפִין, נוֹפוֹת. Num. R. s. 20 מי שאינו בקי קוצץ את הנ׳ וכ׳ he who is no expert (in felling trees) lops off the branches, each branch separately, and gets tired. Yalk. Ps. 755 (ref. to רִיפִי נוּמִי, Ps. XLVIII, 3) [read:] ריפה בנ׳ שלה בהקפת וכ׳ she (Israel) is beautiful with her waving boughs when marching around the altar (on the Feast of Booths); Pesik. R. s. 41 יפה שלה (corr. acc.; Friedm. emends רָפָה נוף שלה).

נוֹפָא ch. 1) same. Targ. II Kings XIX, 30 (h. text פרי). Targ. Ez. XIX, 10; a. e.—2) = נַפָּא, q. v.

נוֹפִי, Tanh. Ki Thissa 18, v. נִינְפֵי.

נוֹפָךְ I *a jewel,* v. נֹפֶךְ.

נוֹפָךְ II m. (חָפַךְ; cmp. אֲפוּכֵי) *exchange, consideration.* B. Kam. 99b; Kidd. 48b אם הוסיף לה נ׳ משלו if he gave her in addition a consideration (a small coin) out of his own.

נוֹפַר, v. נִיפַּר.

נוֹפֶת f. (b. h. נֹפֶת; denom. of נָפָה) 1) *sifted flour, flour-dust;* 2) *the net-like honey, honey-comb.* Sot. IX, 12 בטל ... ונ׳ צופים the *shamir* ceased and the *nofeth tsufim*; ib. 48b מאי נ׳ צ׳ סולת שצפה ע״ג נפת what is meant by *n. ts.*? Fine flour which floats on (sticks to) the top of the sieve; (anoth. explan.) שתי ככרות וכ׳ two loaves stuck to opposite walls of the oven, which rise so that they touch each other; (anoth. explan.) דבש הבא מן הצופים Rashi (ed. מן חצירפא) honey which comes from Tzofim (v. צוֹפִים); Y. ib. IX, 24b bot. דבש חבא בצפיריה, v. צִיפָּרְיָא.—Gen. R. s. 71 (play on נִפְתֹּלַי תִּיא) נופת עצמה לא שלי תיא (not עצמו) is not mine the honey-comb itself? (allud. to Ps. XIX, 11); Yalk. ib. 127. Tanh. Ekeb 1 .... שאין בכל מיני שחיא צפה בנופה וכ׳ (not בפה) for among all kinds of grain flour there is none more precious than the fine wheat flour which sticks to the sieve, but the words of the Law are more precious than it, for we read (Ps. l. c.), 'sweeter than honey and flour-dust;' Yalk. Ps. 676.—[Gen. R. l. c. נופתי פיתיתי some ed., v. פָּתָה.]

נוּץ h., v. נָצַץ.

נוּץ ch., v. נִיץ.

נוֹצָה f. (b. h.; = נוֹצָאָה; יָצָא) 1) [*growth,*] *feathers, down.* Hull. III, 4 אם נטלה הנ׳ if the down is lost, contrad. to כָּנָף; Tosef. ib. III (IV), 18 נוֹצָא. Ib. VI, 11. Zeb. VI, 5 וחסיר את המוראה ואת הנ׳ וכ׳ he must remove the crop and the down-covered skin with the entrails that go along with it; ib. 65a בנוצתה נוטל את הנ׳ עמה 'with its plumage' (Lev. I, 16), he must take the plumage that covers it with the crop; Sifra Vayikra, N'dab., ch. VIII, Par. 7 ריטלנה עם הנ׳; a. fr.—Sabb. 28b נ׳ של עזים *goats-hair.*—2) cmp. צוֹאָה) *maw containing the faeces* (= קורקבן). Zeb. l. c. (expl. בנצחה, Lev. l. c.) נוטלה ונוטל וכ׳ he takes it (the crop) and takes the maw with it; Sifra l. c.

נוֹצְחִיָּא, v. נָצוּחָא.

נוֹצָיָא, v. נָצָא II.

נוֹצִיצָיָא* f. (v. נוֹצָה) *feathers, pinion.* Targ. Job XXXIX, 13 נוֹצִיצָיְרָא (ed. Lag. נוֹצְצִיְרָא; Ms. נִיצוֹצִיְרָא); [ed. Wil. נוֹצִירְצִירָא *pelican* (?)].

נוֹצְרִי m. *Nazarene, of Nazareth* (in southern Galilaea). —ישו הנ׳ Jesus of N. Snh. 43a Ms. M.; a. fr., v. יֵשׁוּ.—Ab. Zar. 7b יום נ׳ Ms. M. (v. Rabb. D. S. a. l. note; ed. יום א׳) the day of the Nazarene (Sunday).—*Pl.* נוֹצְרִים *Christians.* Taan. 27b מפני הנ׳ Ms. M. (ed. השבעים; in some ed. the

נוּשְׁקְתָא f. (נְשַׁק) *kiss.* —*Pl.* נוּשְׁקָאתָא. Targ. Prov. XXVII, 6 (ed. Wil. נוּשְׁקָתָא).

נוֹתָר, v. יָתַר.

נִזְבָּא, נִיזְ' m. *nizba*, supposed to be a *measure of length*, the height of a fist with the thumb. Men. 69b רום נ' חיטי Ms. M. (ed. כיזבא, v. Rabb. D. S. a. l. note) a layer of wheat of the height of a *nizba*; [for oth. vers., v. רוּזְרָנָקָא].

נָזָה, v. נזר.

נְזַח (Syr. נחו, P. Sm. 2295; cmp. זוּחַ II) *to be agitated; to roar, low* &c. Targ. Job VI, 5 יְנָזֵחַ Ms. (Bxt. יַנְזֵחַ *Af.*; ed. Lag. יגזח, ed. Wil. ירגעי).

*Pa.* נַזֵּחַ *to chide, rebuke.* Sabb. 48a נַזְּחֵיהּ רבא Ms. M. (ed. רבה) R. chid him.

נִיזְ', נִזְחָא m. (preced.) *chiding off, stirring on, cry.* Pes. 112b נ' דתורא (Ms. M. נחום, corrected into נזחא, v. Rabb. D. S. a. l. note) the cry with which to chase an ox away (or goad him on); נ' דאריה the lion-hunter's cry; נ' דארבא the sailor's cry, v. חֲרָא.

נְזוּפָא, constr. נְזוּף m. (נְזַף) *rebuke.* Targ. Koh. VII, 5.

נָזַז* (cmp. זוּז I) *to be unsteady.* Lev. R. s. 10 שנ' לבו עליו Ar. (ed. נתנאה; Ex. R. s. 37, v. זוּחַ I) whose heart within him was unsteady (whose mind was unbalanced, who was wanton).

*Hif.* הֲזִיז *to make unsteady.* Part. pass. מְזִיזָן, *pl.* מְזִיזָרִין *staggering, reeling.* Pesik. Zutr. Hağz., ed. Bub. p. 115 (expl. מזי רעב, Deut. XXXII, 24) שירדו מ' ... מפני הרעב they shall be reeling and shall fall on the dunghill from hunger; Sifré Deut. 321 מאווים ברעב (or מאוזים, read: מְזִיזִים) staggering in starvation; Yalk. ib. 945 מיזָרין, v. נָזַז.

נָזֵז ch. same. Part. נָזְזִין, *pl.* נָזְזֵי. Yoma 78b מאני נ' Ar. shaky vessels (that cannot stand, and are used as toys), v. נָזַז.

נָזַח (b. h.; cmp. זוּחַ II) *to be unsteady, shift.* Yoma 72a כדי שלא יָזַח that it (the breast plate) may not slip.

*Hif.* הֲזִיחַ *to move, loosen; to remove.* Ib. חַמְזִיחַ, v. חוּשָׁן. Keth. 10b מַזִּיחַ (or מְזִיחַ); Ḥull. 7a מַזִּיחִין (or מְזִיחִין), v. זוּחַ II.—*Part. pass.* מְזִיזָן, *pl.* מְזִיזָחִין *unsteady, reeling.* Yalk. Deut. 945, v. נָזַז. [Ib. (ref. to זחלי, Deut. XXXII, 24) שירדו מ' בעפר, read with Sifré ib. 321 מְזִיזָחָלִין *dragged along* in the dust, v. זָחַל.]

נָזַר, נְזַר (b. h.; cmp. זוּעַ, נָדַד, נָדַר II) *to move, shake; to drip.*

*Hif.* הֲזָה *to sprinkle.* Yoma V, 3 וה' ממנו וכ' and sprinkled from it once upward &c. Ib. ולא הזה מתכוין לַהֲזוֹת and he did not aim at definite points in sprinkling. Tosef. Toh. VIII, 12 שבא לחזות who comes asking to be sprinkled upon; אין מַזִּין עליו וכ' we do not sprinkle upon him &c. Par. XII, 8 לא יַזֶּה וכ' he must not sprinkle upon

entire passage omitted) on account of (in order not to be identified with) the Christians (v. Treat. Sof'rim ch. XVII, 5).

נוֹצְרִין, Tosef. Toh. XI, 16, v. נָצַר III.

נוּקְבָא, נוּקְבָא I *hole*, v. נְקַב.

נוּקְבְתָא, נוּקְבָא II f. ch. = h. נְקֵבָה, *female.* Targ. Gen. I, 27. Targ. Lev. XXVII, 4; a. fr.—Y. Taan. IV, 69a bot. Gen. R. s. 33, v. דְּכַר II; a. fr.—*Pl.* נוּקְבִין, נוּקְבָתָא. Keth. IV, 11, v. בַּר II. Y. Kil. IX, 32b; Y. Keth. XII, 35a bot.; Gen. R. l. c., v. דְּכַר II, a. e.

נוּקְבְתָא pr. n. pl., v. נְקִרְפְּתָא.

נוֹקֵד m. (b. h. נֹקֵד; נָקַד I) [*marker, accountant,*] *shepherd.* Pesik. Shek., p. 12b; ib. Eth Korb., p. 60a; Pesik. R. s. 16; Tanḥ. Ki Thissa 5 מיהו נ' רועה what is *noked* (II Kings III, 4)? A shepherd.

נוּקָד m. (נָקַד I; cmp. Arab. *naḳd* probus et justi ponderi nummus) *a stamped coin.* Par. I, 3 בן עזאי קורהו נ' וכ' Ben 'Azzai called it (the sheep between one and two years of age, when it is neither כֶּבֶשׂ nor אַיִל) 'a distinct coin;' R. Yishm. called it 'counterfeit;' v. פַּרְכַּר נְמָא.

נוֹקְדָנָא, נוֹקְדָן, v. sub נַקְדָּן.

נוֹרְכָל, Y. Yeb. X, 11a bot., v. נוּ.

נוּקְנִיקָה m. (lucanica) a sort of *sausages.* Y. Shek. VII, 50c bot. (Bab. ed. VII, 2 נקוניקה, Var. נקא כי קא, נקוניא כי קא, Ms. M. נקאני קא, read: נוּקָאנִיקָא).

נוֹקְרָן, v. נַקְרָן.

נוֹקְרָנָא, v. נַקְדָּנָא.

נוּקְשָׁה m. (קָשָׁה) *old, spoiled,* esp. נ' (חמץ) *a leavened substance unfit for food.* Pes. 43a בעיניה נ' spoiled leavened substance in its natural condition, opp. ע"י תערובת in a mixture. Men. 54a; a. fr.—[Ar.: נוּקְשָׁא.]

נור as a verb, v. נִיר I.

נוּרָא, נוּר m. (v. נָהַר; cmp. מוּל a. מְהַל) *fire.* Targ. Job XVIII, 5; a. fr.—Hag. 13b, a. e. דינור, v. דִּינוּר. M. Kat. 12b, v. מַדְבּוּרָא. Ned. 62b עבדא דנ' a fire-worshipper (gheber). Ib. בי נ' fire temple, gheber-service; a. fr.—[Lev. R. s. 27, a. e. בנור ובזפת, v. מְרוּזוּבוֹת.]

נוֹרָאוֹת, נוֹרָא, v. יָרֵא.

נוּרְתָּא, Tosef. B. Kam. VII, 8, some ed., v. גֶּרֶת II.

נוּרִי pr. n. m. *Nuri,* father of R. Johanan. Erub. IV, 5; a. fr., v. רוּחָנָן.

נוּרְיְתָא f. (Syr. נורתא, Löw Pfl., p. 258) *Crow-foot* (Ranunculus). Ḥull. 59a top Ar. (ed. מרידחא), v. מַרְדְּרִיתָא.

נוּרְתָּק, נוּרְתּוֹק, v. נַרְתִּיק.

the spindle and the whorl separately; a. fr.—Trnsf. *to have a cleansing influence.* Tosef. Dem. I, 14; Tosef. Makhsh. III, 15 טהור אחד מֵנֶּה על וכ׳ one clean person has a cleansing influence on one hundred unclean persons; Y. Dem. III, 23$^{c}$ bot.

*Hof.* הוּזֶּה *to be sprinkled.* Par. l. c. ואם הזה מוזֶּה but if he has sprinkled (on each separately), it is sprinkled (the lustration is valid).

**נְזָיְאָתָא,** v. נְזִיתָא.

**נְזִיד** m. (b. h.; זוד) *dish, pottage.* Toh. II, 3 נְזִיד חדמע a pottage containing T'rumah. Ib. 4 נְ׳ הקודש a pottage containing sacrificial matter.

**נְזִידְהוֹתָא** f. (נְזַהּ) *chiding, railing.* Snh. 41$^{b}$ מטיבותיה דמר אמרינן ... מִנְּזִידְהוֹתֵינוּ וכ׳ (v. Rabb. D. S. a.l. note; Ms. M. מנזידותיה) as you speak kindly, we have said many things about it (which we will tell you), but when you rail at us &c.

**נזודי,** Targ. Y. Num. V, 28, v. רזדי.

**נזיותא,** v. נְזִידְהוֹתָא.

**נְזִיחַ** *naziah,* a substitute for נָזִיר (v. כִּינּוּי). Ned. I, 2.

**נְזִיכִין** m. pl. (v. next w.) *seeds to be pressed for their oil.* M. Kat. 12$^{b}$ חזר לנ׳ דאית בהו (Ms. M. נְזִירְתָא) they (the sesame plants) are fit (for immediate use) for the seeds which they contain.

**נְזִירְתָא** f. pl. (cmp. זוּעַ, a. נְזִיתָא I, II) *beer in the process of brewing, brewage.* Ab. Zar. 31$^{b}$. Pes. 20$^{a}$ נ׳ וסימנך and the mnemonical word (for remembering the order of the objects named) is the brewing process ('vessel', 'eatable' (dates), 'liquid'). Ib. 113$^{a}$ לבי נ׳ רחוט Ar. a. Ms. M. 2 (ed. סודנא) run to the brewery, v. חֲלוּז. Succ. 20$^{b}$ חזו לנְזָיְאתָא they (the mats) are fit for covering up the brewing vat. Keth. 6$^{a}$, a. e., v. מְסוֹכְרָא. B. Kam. 35$^{a}$ לנ׳ (פסקיה) פתקיה וכ׳ (=לבי נ׳) he burst the vat open and drank the beer, and was cured.

**נְזִיפָה** f. (נָזַף) *anger, rebuke,* esp. *n'zifah,* a lower degree of excommunication; v. נְדוּי. Snh. 68$^{a}$ גער בו וזיצא בנ׳ he frowned at him, and he (the son) went away feeling the rebuke. Sabb. 31$^{a}$ ודוציאו בנ׳ and made him go out in anger. Ib. 97$^{a}$ דהוא בנ׳ בעלמא this (בם, Num. XII, 9) refers only to the anger (of the Lord, not to leprosy). M. Kat. 16$^{a}$ אין נ׳ פחות וכ׳ the minor ban lasts no less than seven days. Ib.$^{b}$ דידהו נ׳ their (the Palestinian) *n'zifah*; דידן נ׳ our (the Babylonian) *n.*; a. fr.

**נְזִיפוּתָא** ch. same. Targ. Koh. X, 12.—M. Kat. 16$^{a}$ נדוג נ׳ בנפשיה וכ׳ he considered himself under the minor ban for thirty days. Ib.$^{b}$; a. e.

**נְזִיק** *nazik,* a substitute for נָזִיר, v. כִּינּוּי. Ned. I, 2.

**נְזִיקִין,** v. נֵזֶק.

**נְזִיר,** v. נָזַר.

**נָזִיר** m. (b. h.; v. נָזַר) 1) *abstinent.* Naz. II, 3 הרינו נ׳ מִמֶּנּוּ I will abstain from this (cup); a. e.—*Pl.* נְזִירִים, נְזִירִין. Lev. R. s. 24, end, opp. שכורים.—Esp. *nazir, Nazarite,* one bound by a vow to be set apart for the service of God, and as such to abstain from grapes and all productions of the vine and from intoxicating drinks, and to let his hair grow (Num. VI, 1—21). Naz. I, 1, a. fr. הרי זה נ׳ he is a Nazarite (his words mean the vow of nazaritism). Ib. 2 נ׳ שמשון a Nazarite like Samson; נ׳ עולם a nazarite for life; a. v. fr.—*Pl.* as ab. Ib. V, 5; a. fr.—Fem. נְזִירָה. Ib. III, 6. Ib. II, 2 אמר אמרה פרה זו הרינו נ׳ וכ׳ if he said, this cow thinks I will be a *nazir,* if I stand up ... he is a Nazarite by implication (it being his meaning that he will be a Nazarite if the cow gets up); a. fr.—2) *guarded.* Sifra B'har ch. I; Y. Shebi. VIII, 38$^{b}$ top. (expl. נזרך, Lev. XXV, 5) מן השמור בארץ וכ׳ of that which is guarded in the ground &c. (v. Rashi to Lev. l. c.), opp. מובקר.—*Nazir,* name of a treatise, of the Order of Nashim, of Mishnah, Talmud Babli and Y'rushalmi (in Tosefta *N'ziroth*).

**נָזִירָא, נָזִר** I ch. *same,* 1) *Nazarite.* Targ. Num. VI, 18; a. fr.—Num. R. s. 10 (ref. to the precautions prescribed for the Nazarite, Num. VI, 3) מחלא אמר לך לך אמרין (ל)נ׳ סחורו וכ׳ the proverb says, go, go, they say (to the) Nazarite, go all around that thou mayest not come near the vineyard; Sabb. 13$^{a}$, a. fr. משום לך לך אמרי נ׳ וכ׳ as a measure of precaution; a. e.—*Pl.* נְזִירַיָּא, נְזִירִין. Y. Naz. V, end, 54$^{b}$; Gen. R. s. 91; a. fr.—2) *crowned, nobleman. Pl.* as ab. Targ. Lam. IV, 7.

**נָזִירָא, נָזִר** II, **נְזִירָה** I pr. n. m. *N'zira.* Gen. R. s. 12 ר׳ לוי בשם ר׳ נ׳ (ib. s. 11 זעירא). Midr. Till. to Ps. XCII לוי בר נזרא (ed. Bub. בשם ר׳ נזר׳); Pesik. R. s. 23 בשם בר נזירה; Y. Ber. VIII, 12$^{b}$ בשם ר׳ בזירה (corr. acc.); Yalk. Ps. 843; 888. Y. Ber. II, 4$^{b}$ bot. לוי בר נ׳; Y. Shek. II, end, 47$^{a}$ בר נ׳ שמעון בן נ׳; Y. M. Kat. III, 8 בר טירא׳ (corr. acc.); Yeb. 97$^{a}$ שמעון נ׳ (v. however, Bekh. 31$^{b}$). Y. Sabb. II, 5$^{a}$ top ר״ש נ׳; Pesik. Dibré, p. 111$^{a}$ שמעון בן נזירה.

**נְזִירָה** II f., v. נָזִיר, a. נְזִירוּת.

**נְזִירוּ,** v. נְזִירוּתָא.

**נְזִירָה, נְזִירוּת** f. (denom. of נָזִיר or נָזַר) *abstinence,* esp. *the Nazarite's vow, nazariteship.* Sifra Emor, ch. III, Par. 4 (ref. to Lev. XXII, 2 וינזרו) אין נזירה אלא הפרשה the verb *nazar* means to abstain (guard); Num. R. s. 10 אין נזירות .. אלא פרישות; Yalk. Lev. 632; Sifra l. c. הא אדם קובע עליו נזירות בתוך וכ׳ אין נזירות. Num. R. s. 10 נְזִירָתוֹ a person may take the Nazarite's vow within the time of his vow. Naz. IV, 7 מגלח על נזירות אביו may cut his hair (and sacrifice at the expiration of his vow) on the nazariteship of his (deceased) father, i. e. use his father's money set apart for the purpose. Ib. הפריש לִנְזִירָתוֹ ... (Rashi to ib. 30$^{a}$; נְזִירוּת) he had set apart money for his nazaritic expenses without mentioning special items; Tosef. ib. III, 16; Tosef. Meïl. I, 9. Ned. 3$^{b}$ חל על חל נ׳ (sub. נֶדֶר) one nazaritic vow may take effect on top of another, i. e. a vow taken within the term of another, takes effect when the first expires, v. supra; a. fr.—*Pl.* (of נְזִירָה) נְזִירוֹת, (of נְזִירוּת) נְזִירִיּוֹת. Ned. I, 1 (כינויי) נ׳ כנ׳ the substitutes for *nazir* are as effective

as the word *nazir* itself. Tosef. Naz. l. c. לשאר נְזִירוּתָיו for his other nazaritic expenses. Naz. 14[b] שתי נ׳ two nazaritic vows. Y. ib. V, end, 54[b] נזיריות ... וכולן and all of them must observe nine nazaritic vows in succession; a. fr.

**נְזִירוּ, נְזִירוּתָא** ch. same. Targ. O. Num. VI, 2 ed. Berl. (oth. ed. a. Y. נזירא).—Naz. 14[b] חדא נ׳ one Nazarite vow. Ib. 3[a] למיעבר על נְזִירוּתֵיהּ to violate his vow; a. e.

**נָזַל** (b. h.; cmp. אזל) *to run, melt, be distilled.* Gen. R. s. 13 (ref. to Job XXXVI, 28) היכן הם נוֹזְלִין בשחקים where are they (the salty waters of the Ocean) distilled? In the clouds; Yalk. Gen. 20 (corr. acc.); Koh. R. to I, 7 איכן הם נעשים נוֹזָלִים בשחקים where are they made into distilled (sweet) waters? In the clouds; Yalk. Koh. 967.—Esp. נוֹזְלִים, נוֹזְלִין *running waters.* Mekh. B'shall., Shir., s. 6; a. e.

*Pi.* נִזֵּל, *Hif.* הַזִּיל *to cause to flow; to distill.* Sifré Deut. 306 (ref. to Deut. XXXII, 2) אם כנסת ... לסוף שאתה מְנַזֵּל ומשקה וכ׳ if thou gatherest the words of the Law after the manner of those who collect rain water in the cistern, thou shalt finally be able to make them flow and give drink to others. B. Bath. 25[a] (ref. to Deut. l. c.) זה רוח צפונית שמַּזֶּלֶת וכ׳ that is the nothern wind which makes the gold run (increases commerce; Rashi: *makes* gold *cheap*, v. זול). Cant. R. to IV, 15 (ref. to ונזלים וכ׳, ib.) זה מַזִּיל מקצת דבר וזה מזיל וכ׳ the one lets flow (utters, cmp. נָבַע) one part of the argument, and the other another part, until the *halakhah* shines forth like the Lebanon.

**נָזַל** ch. same; *part.* (or *adj.*) *pl.* נָזְלַיָּא, נוֹזְלִין *running waters, rivers*; v. preced. Targ. Y. Ex. XV, 8 (O. אזלא). Targ. Ps. LXXVIII, 16; a. e.

**נֶזֶם** m. (b. h.; זָמַם II, cmp. זְמָמָא) *nose-ring, earring.* Kel. XI, 9; a. e.—*Pl.* נְזָמִים. Ib. 8 נ׳ earrings; נזמי חאף nose-rings. Sabb. VI, 1 בנ׳, expl. ib. 54[b] נזמי חאף. Ex. R. s. 48, end; a. fr.

**נָזַף** (cmp. זעף II a. זעם) *to be angry, to rebuke, chide.* Gen. R. s. 12 שנ׳ בעבדו who rebuked his servant. Num. R. s. 13 נ׳ בו משה Moses reprimanded him; a. e.—Part. pass. נָזוּף, *pl.* נְזוּפִים, נְזוּפִין *reprimanded, placed under the ban* (v. נְזִירָפָה). Tanḥ. Ki Thissa 16 נ׳ הוא לפני וכ׳ he is banned in the sight of the Lord; Ex. R. s. 41 הרי זה נ׳ לחקב״ה; Ab. VI נקרא נ׳; a. fr.—Sabb. 115[a] יוחנן הנ׳ Joh. the excommunicated; Tosef. ib. XIII (XIV), 2 בן הנ׳ (Var. נִיזָּף *Nif.*), v. חַגָּו. Taan. I, 7 כבני אדם הנ׳ למקום like men excommunicated in the sight of God. Yeb. 72[a]; a. e.

**נָזַף, נָזַר** ch. same. Targ. Gen. XXXVII, 10 (h. text גער). Targ. Ps. IX, 6. Targ. Num. XII, 14 מִיזַּף ed. Berl. (Y. מְנָזִיף, not מַ׳); a. fr.—Part. pass. נָזִיף. Ḥull. 133[a] רבא נ׳ הוה (Rashi נָזוּף) Raba was under the ban.

*Ithpe.* אִיזְּוִיף *to be chid, chastised.* Ab. Zar. 55[a] מִיזְּנַף עלמא, v. גזף.

**נָזַק** *Hif.* הַזִּיק (denom. of נֶזֶק) *to hurt, injure, damage.* Ex. R. s. 20, beg. דלג ... ולא הִזִּיקוֹ stepped over the child and did not injure it. B. Kam. I, 1 לילך ולהַזִּיק to do injury in moving (be an active agency of damage); ib. וכשה׳ חב וכ׳ and when one of them caused damage, the offender (מַזִּיק) is responsible. Ib. III, 6 והזיקו זה וכ׳ and hurt one another (by collision); a. fr.—V. מַזִּיק.

*Hof.* הוּזַּק *to be hurt, injured, damaged.* Ib. III, 1, sq. Ib. 31[b] שהוּזְּקוּ כלים בכלים vessels (belonging to one person) were damaged by collision with (another person's) vessels; a. fr.

*Nif.* נִיזַּק same. Ex. R. l. c. end שלא נִזָּקוּ that they be not hurt (by the wolves). Deut. R. s. 7 ולא תִּנָּזֵק צפורנו של אחד מהם rather than a nail of one of them be injured; a. e.—Usu. part. נִיזּוֹק, נָזוּק; *pl.* נִיזּוֹקִין, נְזוּקִין. Ber. 9[b] אינו נ׳ כל וכ׳ has no evil to fear for the entire day. Ib. 40[a] ואי אתה נ׳ and thou shalt not get sick; a. fr.—Ḥull. 142[a]; Pes. 8[b], a. e. שלוחי מצוה אינן נ׳ those going on a religious mission will not meet with evil; a. e.—V. נִיזַּק.

**נָזַק** ch. same. Targ. Ps. XCI, 7 יקרבון למִנְזָק (h. text ירגש); a. e.

*Pa.* נַזֵּק same. Targ. Jer. XII, 14 (h. text נגע); a. e.

*Af.* אַנְזֵק (הַנְזֵק), אַזֵּק same. Targ. O. Gen. XXVI, 11. Targ. Ex. XI, 7 בלישניה ... לא יַנְזֵק ed. Berl. (ed. Vien. לישניה, corr. acc.; Y. יְהַנֵּךְ); a. e.—B. Kam. 27[b] חזא דא׳ אנפשיה it is he who hurt himself (through his own action); ib. 28[a] א׳ נפשיה. Ib. 13[b] אַזְּקֵיהּ תורא דמשאיל וכ׳ the ox of the lender injured that of the borrower. Ib. אזקי ed. (read with Ms. M. אזקה). B. Mets. 117[a] אזלי ומַזְּקֵי וכ׳ the water came down and damaged the property of those living below; a. fr.—Gitt. 53[a] לאוזוקי קא מכוין (read: לְאַזּוּקֵיהּ or לְאַנְזוּקֵיהּ, Rashi לצעריה) he has the intention to harm him.

*Ithpa.* אִיתַּנַּזַק, *Ittaf.* אִיתַּזַּק; *Ithpe.* אִיזְּנִיזַק, אִיזְּדִיק *to be hurt, to meet with an accident.* Targ. II Chr. XXXII, 31. Targ. Job V, 24.—B. Kam. 13[b] אילו איתזק מעלמא if he had been hurt through any other cause. Ber. 9[b] ואִיתַּזְּקֵי and I met with evil; במאי אִיתַּזְּקַתְּ what was the evil thou didst meet with?—Lev. R. s. 24 ולית אתון מִתְנַזְּקִין and you have never been injured. Kidd. 29[b] הוו מִיתַּזְּקֵי they used to be hurt (by a demon, v. מַזִּיק); a. fr.

**נֶזֶק** m. (b. h.; denom. of נזק) [*junction, touch*; cmp. נגע, רע &c.,] *accident, evil, injury, damage*; תַּשְׁלוּמֵי נ׳ *indemnity.* Ab. Zar. I, 7 וכל דבר שיש בו נ׳ לרבים or anything through which the public may be injured. B. Kam. I, 1 ... חב לשלם תשלומי נ׳ וכ׳ the offender is bound to pay indemnity with the best of the land (out of his best lands, v. עִידִּית). Ib. 2 הכשרתי במקצת נְזָקוֹ I have been partly instrumental in injuring him, v. הֶכְשֵׁר. Ib. II, 5, a. fr. חצי נ׳ indemnity up to half the damage, opp. נ׳ שלם full indemnity. Ib. VIII, 1 בנ׳ בצער וכ׳ (has to pay) damages (for the maimed limb), an indemnity for the pain inflicted &c.; a. fr.—*Pl.* נְזָקִים; constr. נִזְקֵי. Ib. 84[a] דנין נ׳ מנ׳ וכ׳ we may draw an analogy between different cases of mayhem, but not between mayhem and homicide. Ib. נ׳ שור בשור damages for an ox injured by an ox; a. fr.—נְזִיקִין, נְזָקִין (fr. נְזִיק) *cases of damages, laws concerning injuries; damages.* Ib. I, 1, v. אָב II. Mekh. Mishp. s. 14; a. fr., v. נִיזָּקִין.—Esp. *N'zikin*, (*Seder N'zikin*) name of the fourth Order of the Mishnah, Tosefta and Talmud, also of a section of M'khilta Mishpaṭim. Sabb. 31[a]. Lev. R. s. 19 נ׳ פרקים *N.* which

contains thirty chapters; a. e.—B. Kam 102ª כולה נ׳ תרא וכ׳ the entire *N'zikin* (*Baba Ḳamma, M'tsi'a and Bathra*) is one treatise.

נִיזָ׳, נְזָקָא, נָזָק ch. same. Targ. O. Ex. XXIV, 11. Targ. Y. ib. XXX, 12 נ׳ דמזתא (h. text נגף). Ib. XXI, 19; a. e.—B. Kam. 84ª לבר מנזקא Ms. M. (ed. מנזק) except indemnity for loss of limb. Ib. שומו לידה נִיזְקֵיהּ assess the damages due him for the loss of his hand; a. fr.

נְזָקִין, v. נִיזָק.

נָזַר (b. h.; sec. r. of זור) 1) *to surround; to keep off; to set apart.* V. נָזִיר, נָזֵר.—2) (denom. of נָזִיר) *to vow to be a Nazarite; to dedicate one's self to nazariteship.* Naz. III, 2 שנ׳ שתי וכ׳ who vows to be a Nazarite for two terms. Ib. 5 מי שנ׳ והוא וכ׳ if one makes the vow while in a burial ground. Ib. 17ª לא תִּירְנְזוֹר thou must not vow (while in a burial ground). Ib. I, 5 אחת גדולה נָזַרְתִּי I meant by my vow one nazaritic term which I consider a long one. Ned. 3ᵇ נימא קרא לִיזּוֹר the text (Num. VI, 2) ought to read *lizzor* (instead of *l'hazzir*). Y. Naz. I, beg. 51ª במתכוין לִיזּוֹר when he intended to vow nazariteship; a. fr.

*Hif.* הִזִּיר 1) (sub. נפשו) *to abstain.* Ned. 4ª עד שַׁיַּזִּיר מכולן (Naz. 3ᵇ שִׁיַּזִּיר הוּא) unless he vows abstinence from all of them (mentioned Num. VI, 3).—2) *to impose the vow of abstinence.* Sifré Num. 22 לַהַזִּיר אף את אחרים *l'hazzir* (Num. VI, 2) includes also the imposition of nazariteship on others (one's son &c.). Ib. את עצמו מַזִּיר וכ׳ himself he may obligate, but he cannot obligate others; Num. R. s. 10; a. e.—3) *to be a Nazarite.* Naz. 19ª אע״פ שלא הביא ה׳ even if he did not bring the due sacrifice, he must resume his nazariteship. Ib. אימתי ה׳ וכ׳ when can he resume &c.? After he brought the sacrifice (Num. VI, 12).

*Nif.* נִזַּר 1) (with ל) *to dedicate one's self to.* Sifré l. c. חמצוה לְהִתְנַזֵּר לשם the merit of nazariteship consists in the dedication of one's self to the Lord (in the sacred motive).—2) (with מ) *to abstain from; to renounce.* Ib. 131 הִתְנַזֵּר מתורתו .. והוא נְזַר renounce the law of Moses, and he did renounce; Y. Snh. X, 28ᵈ דִּזְרַק נְזַר.

נָזִיר, נָזַר ch. same, *to abstain; to vow, observe nazariteship.* Targ. O. Num. VI, 3 יְזַר (ed. Berl. יַזֵּר) *Af.;* Y. II יִתְנְזַר *Ithpe.*). Targ. O. ib. 5 הִנְזִיר ed. Berl. (Var. הִזְנִיר, הֵירְנַזַּר, v. Berl. Targ. O. II, p. 40).

*Af.* אַנְזַר, אַזִּיר, אַנְזֵר same. Ib. 12; v. supra.

*Ithpe.* אִתְנְזַר *to abstain,* v. supra.

נֵזֶר m. (b. h.; preced.) 1) *crown,* esp. *the Nazarite's hair.* Num. R. s. 10 (ref. to Num. VI, 7) קראו מכתוב עטרה לראשו the text calls it (his long hair which defaces him) a crown on his head. Ib. נִזְרוֹ כקרבן his hair is as sacred as the sacrifice; a. fr.—2)=נְזִירוּת, *the Nazarite's vow.* Num. R. l. c.; Tosef. Naz. II, 6 (ref. to Num. VI, 21) ולא נ׳ על קרבנו but not the vow to follow the dedication of his sacrifice; Y. ib. II, 52ᵇ top שיקדום נזרו וכ׳ his vow must precede the dedication of his sacrifice &c. Ib. V, 54ª גילגל בנזרו he turned around (trifled with) his vow. Ned. 90ª נשאל על נזרו, v. שָׁאַל; a. fr.

נִיזָרָא, נִזְרָא ch. same, *crown; vow.* Targ. Num. VI, 19. Ib. 5; a. fr.—V. נְזִירוּ.

נֹחַ *easy,* v. נוֹחַ.

נֹחַ (b. h.) pr. n. m. *Noah.* Ab. V, 2. Snh. 108ᵇ; a. fr.—מצוות ב׳ נ׳ laws obligatory upon all mankind, contrad. to such as bind Israelites alone, *universal laws.* Tosef. Ab. Zar. VIII (IX), 4 על נצטוו בני נ׳ .. the gentiles have been commanded seven laws, namely, concerning justice, idolatry &c.; Snh. 56ª; a. e.—Ib.ᵇ כל האמור .. בן נח וכ׳ the gentile stands forewarned concerning all that is said in the section on sorcery (Deut. XVIII, 10-12); Tosef. l. c. 6. Snh. 59ª כל מצוה שנאמרה לב׳ נ׳ וכ׳ whatever law has been published for the Noahides (prior to the Sinaitic legislation) and repeated at Sinai &c. Tosef. l. c. 8. Ab. Zar. 64ᵇ כל שקיבל .. ב׳ נ׳ (a gentile entitled to citizenship in Palestine) is he who obligates himself to observe the seven Noachidic laws, v. גֵּר; a. v. fr.

נַחְבִּי (b. h.) pr. n. m. *Nahbi,* one of the twelve spies. Sot. 34ᵇ; Tanḥ. Sh'laḥ 6. Ib. Haăz. 7, v. חָבָא.

נַחְבַּל m. (חָבַל) *the complainant in a case of battery.* Shebu. VII, 1; a. fr.

נָחָה I, v. נחי.

נָחָה* II f. (נוּחַ)=הֲנָחָה, *rest, relief.* Gen. R. s. 10, end כיון שנחו .. ניתן לחם נ׳ when the hands of their Maker left off from (extending) them, they were given rest (permanency); Yalk. ib. 16 חנירה.

נָחוּם, v. נִיחוּם.

נָחוּם (b. h.) pr. n. m. *Nahum,* 1) N. the prophet. Pesik. Naḥ., p. 127ᵇ; a. e.—2) N., name of several Tannaim a. Amoraim. Peah II, 6; Naz. 56ᵇ הלבלר נ׳.—Sabb. II, 1, a. fr. גַּמְזוֹ נ׳ איש גם זו, v. גַּמְזוֹ.—Y. Taan. I, 64ᵇ top נ׳ דמדי; (Y. Ber. IX, 14ª top תנחום).—Ib. VIII, 12ᵇ bot., a. fr. נ׳ בר׳ סימאי; (Pes. 104ª; Ab. Zar. 50ª מנחם בר׳ סימאי) Y. Meg. I, 72ᵇ bot., a. fr. נ׳ איש קדש קדשים.—Y. Bets. V, 63ᵇ R. N. brother of R. Ila; a. e.—V. Fr. M'bo, p. 116ª.

נְחוּמְדָּה, Y. Ber. III, 6ª (ed. Krot. נְחֶמְדָּה q. v.).

נְחוּנְיָה, נְחוּנְיָא pr. n. m. *N'ḥunia,* 1) son of one Joseph ben Pakhsas (Paskas). Sifra Emor, beg. (also חוניא); Y. Naz. I, beg. 55ᵈ; a. e.—2) name of several Tannaim. Eduy. VI, 2 נ׳ בן אלינתן.—Ib. VII, 9 נ׳ בן גודגדא (Gitt. V, 5 יוחנן).—Ab. III, 5; Ber. IV, 2, a. fr. נ׳ בן הקנה; Meg. 28ª. Ib. נ׳ הגדול (Ms. M. חנינא, v. Rabb. D. S. a. l. note).—3) Y. Shek. V, 48ᵈ; B. Kam. 50ª נ׳ חופר וכ׳ N. the well-digger. Cmp. חוֹנִי, חוֹנְיָא.

נְחוּנְיוֹן pr. n. m. *N'ḥunion* (Onias, cmp. חוֹנִיו). Y. Ned. VI, end, 40ª; Y. Snh. I, 19ª top נִיחוּנְיוֹן.

נָחוּשׁ, v. נְחוּשׁ.

נְחוּשָׁה, נְחֻשָׁה f. (b. h.) 1) *copper.* Zeb. 22ª (ref. to Ex. XXX, 18) לנ׳ הקשתיו וכ׳ I compared it (the foot of the laver with the laver itself) with regard to its being of copper, but not with regard to anything else. Pesik. Ekhah, p. 122ᵇ מטבעות של נ׳ וכ׳ silver-plated copper coins. Keth.

VII, 10, v. צָרַם; a. fr.—2) *bronze*, v. next w.—3) *copper vessels*. Y. Keth. X, 33d bot. לחזות גוברין מן הנ׳ וכ׳ to seize (for the widowhood) copper vessels and dining plates.—4) *the* (*copper*) *bottom* or *rim*. Sabb. 41a מפני שנְחוּשְׁתָּהּ מחממתה because its double bottom gives out heat to warm the water (even after the removal of the coals). Kel. VIII, 3; IX, 1; 3 נ׳ של תנור the (copper) rim of the stove. [Yoma 38a, v. next w.]—5) *the polished, smooth side of skin* (קֻלְפָּה). Y. Meg. I, 71d top מקום נְחוּשְׁתּוֹ on its smooth side, opp. מקום שיער the hairy side.

**נְחַשׁ׳, נְחוּשְׁתָּן** I m. (preced.) *bronze*. Midd. II, 3; Tosef. Yoma II, 4; Y. ib. III, 41a מפני שנ׳ מצהיב because bronze has the appearance of gold; (Bab. ib. 38a מפני שנְחוּשְׁתָּן מצוהבת היתה (from נחושת, v. preced.) because the bronze of which they were made was goldlike). Tosef. l. c. נ׳ קלנטיא היתה (Var. נְחוּשְׁתָּא) it was Corinthian bronze; Yoma l. c. נחושת קלוניתא היתה (Ms. M. קלניתא); Yalk. Cant. 985.

**נְחַשׁ׳, נְחוּשְׁתָּן** II m. (b. h.) *Nehushtan*, name of the copper serpent erected by Moses. Targ. II Kings XVIII, 4.

**נְחוּתָה, נָחוּתָא**, v. אֲנְחוּתָה.

**נָחוֹתָה, נָחוֹתָא** m. (נְחַת) *one going* or *coming down*, esp. one coming from Palestine to Babylonia. Y. Shek. VIII, 51a, a. e. אבדומא נ׳ (not אבודמא) A. who had been in Babylonia. Y. Kil. IX, 32c bot. עולא נ׳ הוה Ulla had gone to Babylonia; Y. Keth. XII, 35b bot. (not עללא).—*Pl.* constr. נָחוֹתֵי. Targ. Ps. CXV, 17 ed. Lag. (ed. נָחֲתֵי); a. fr.—נ׳ ימא *seafarers*. Ib. CVII, 23. Targ. Is. XLII, 10 נַחֲתֵי.—Sabb. 20b; 90a שאילתינהו לכל נ׳ ר׳, I inquired of all sea-farers. B. Mets. 85a (not נחיתי); a. fr.

**נָחַת, נְחִי** (b. h.; cmp. נוּחַ) *to bring to rest, to lead*. Ex. R. s. 20 (ref. to Ex. XIII, 17) לא נָחָם ממצרים וכ׳ he did not lead them from Egypt to Palestine by the route of eleven journeys; Tanḥ. B'shall. 1 נחם נחגם *naḥam* means, he led them; v. נִיחוּם.

**נָחִיל** m. (חוּל, חָלַל; cmp. נַהַל) 1) *basket* for catching fish. Y. Sabb. XIII, end, 14b [read:] ולהעלות נ׳ של דגים וכ׳ and to bring up a basket of fish with the child; (Men. 64a מצודה).—2) *bee-hive*, also *the bees of a hive, swarm*. Y. Sabb. IV, 7a top נ׳ של דבורין (Bab. ib. 43a כוורת); Y. Bets. V, beg. 62d; a. e.—B. Kam. X, 2 מכאן ריצא נ׳ זה this swarm came from here. Tosef. Bets. III, 4. Tosef. M. Kat. I, 6 נחול דבורים שברח וכ׳ ed. Zuck. (Var. נחיל) a swarm of bees that flew away may be brought back (during the festive week); a. fr.—*Pl.* נְחִילִין, נְחִילִים. B. Bath. V, 3 פירות כוורת נוטל שלשה נ׳ וכ׳ he who buys the issue (bees) of a bee-hive takes three swarms of young bees &c., v. סָרַס.

**נְחִיל** ch. same, *swarm*. Targ. Y. Deut. XXI, 8 נ׳ דמורנין a swarm of worms, v. מוֹרָנָא.

**נְחִילָה** f. (homilet. = נַחֲלָה) *inheritance*.—*Pl.* נְחִילוֹת. Midr. Till. to Ps. V, 1 (ref. to הנחילות ib.) על שתי חנ׳ שנחל דוד וכ׳ ed. Bub. (oth. ed. שני, corr. acc.) for the two inheritances, because David inherited royalty &c.; Yalk. ib. 629 על שני נַחֲלוֹת. Midr. Till. l. c. בשתי נ׳ נחלנו וכ׳ two inheritances: we inherited thee and inherited the Torah.

**נְחִים**, v. נְחַם.

**נְחִיצָה** f. (נָחַץ) *pressing, driving on*. Num. R. s. 10 (ref. to Jud. IV, 3) לפי שהיה מחרפם ומגדפם בנ׳ because he railed at them while driving them on to labor.

**נְחִיר** m., *pl.* נְחִירִין (b. h. נְחִירַיִם; נָחַר) *nostrils;* trnsf. *outlets*. Tosef. Mikv. V, 1.

**נְחִירָא** ch. same, *nostril*. Targ. Job XXXIX, 20; a. e.—Gitt. 69a לדמא דאתי מנ׳ for bleeding from the nose. Snh. 67b נפריץ וישרי ... מנְחִירֵיהּ blew his nose and threw bands of silk out of his nose (Rashi: מִנְחִירָיו, v. preced.); a. fr.—*Pl.* נְחִירֵי, נְחִירִין. Targ. Ps. CXV, 6; a. e.—Y. Yeb. XVI, beg. 15c יהבין ... על נְחִירֵיהוֹן put plasters on their noses (to disguise themselves); Y. Sot. IX, 23c bot.; v. סִרְפָּלָנִי.

**נְחִירָה** f. (נָחַר) 1) *stabbing*. Ḥull. 17a נ׳ שלהן וכ׳ the stabbing of them is named *sh'ḥiṭah*. Ib. בשר נ׳ flesh of an animal killed by stabbing (instead of ritual cutting). Ker. V, 1 דם נ׳ blood of a stabbed animal; a. e.—2) *the mucous discharge of a healing wound*. Nidd. 64b.

**נְחִית**, v. נָחַת.

**נְחִיתוּתָא**, v. נַחֲתָא.

**נ׳ ימא, נחיתי**, v. נָחוֹתָא.

**נְחִיתַת**, v. נַחֲתָא.

**נַחַל** m. (b. h.; חוּל, חלל; cmp. מְדִינָה) *wady, river-bed, ravine, stream*. Sabb. 56b (ref. to I Sam. XV, 5) על עסקי נ׳ (he was discussing) the subject of *naḥal* (Deut. XXI, 4), i. e. the regard due to human lives. Cant. R. to I, 2 עד שנעשה כנ׳ נובע until he (through his erudition) becomes like a bubbling stream; a. e.—*Pl.* נְחָלִים, נְחָלִין. Ib. מה מים .. ונעשין נ׳ נ׳ as waters come down in drops and grow to be torrents; Midr. Till. to Ps. I. Ber. 16a (ref. to Num. XXIV, 6) אף אהלים וכ׳ ... מה נ׳ as the waters of streams raise man from uncleanness to cleanness, so do the tents (of learning) &c.; a. fr.

**נַחֲלָא, נַחֲל** ch. same. Targ. Gen. XXVI, 19. Targ. Num. XIII, 24. Targ. Ps. LXXIV, 15; a. fr.—[Targ. Is. XXXVIII, 12 נְוָול, v. נָוַל III.]—*Pl.* נַחֲלַיָּא, נַחֲלֵי. Targ. Deut. VIII, 7. Targ. Koh. I, 7. Targ. Prov. VIII, 26 (h. text חוצות); a. e.

**נָחַל** (b. h.; denom. of נַחֲלָה, q. v.) *to inherit*. B. Bath. VIII, 1 יש נוחֲלִין ומַנְחִילִין there are such relations as inherit from and eventually transmit to one another (e. g. father and son); ויש נוחלין ולא מנחילין and some inherit, but (when they die) do not transmit their estate to those whose natural heirs they would have been (e. g. son and mother). Kidd. I, 10 ונוֹחֵל את הארץ and shall inherit the land (of life everlasting). Sifré Num. 133 יודע .. שהבנות נוֹחֲלוֹת Moses knew that daughters (in the absence of sons) are legal heirs. Midr. Till. to Ps. V, beg. (ref. to Num. XXI, 19) משנָחֲלוּ ע״ז בא עליהם וכ׳ when they adopted idolatry, the angel of death came upon them. Ib. נחלו

להק״בה לאלוה והוא נ׳ וכ׳ they adopted the Lord as God, and he adopted them as a people; ib. ממתנה נַחֲלָתִי לאל through the gift (of the well in the desert) I adopted God; מתוך שנתן לי הקב״ה הבאר נחלתי אותו (ed. Bub.) because the Lord gave me the well as a gift, I adopted him; Erub. 54a וכיון שניתנה לו במתנה נָחֲלוֹ אל and since it (the Law) is given him as a gift, the Lord claims him as his own; a. fr.

*Hif.* הִנְחִיל *to transmit by legal succession; to give in possession.* B. Bath. l. c., v. supra. Tosef. B. Mets. XI, 32, a. fr. שעל מנת כן ה׳ וכ׳ for Joshua gave possession of the land with such provisions (restricting the rights of ownership). Ukts. III, 12 עתיד הקב״ה להַנְחִיל וכ׳ (Snh. 100a ליחן) the Lord will in the hereafter give every righteous man possession of &c. B. Bath. 114b אין הבן יורש את אמו בקבר להנחיל וכ׳ a son in the grave does not succeed his mother so as to transmit his estate to his paternal brothers; a. fr.

**נַחֲלָא**, v. נַחַל ch.

**נַחֲלָה** f. (b. h.; חוּל) [*turn, lot,*] *inheritance, right of succession.* B. Bath. VIII, 4 אחד הבן ואחד הבת בנ׳ the same law of succession applies to sons and (eventually) to daughters (v. ib. 122b). Bekh. VIII, 1, v. בְּכוֹר. Midr. Till. to Ps. V, 1 (play on נחילות ib.) על הנ׳ שנחלתם וכ׳ for the possession which you took from me, and for the possession which I took from you; a. fr.—Trnsf. *the central sanctuary at Shiloh* or *at Jerusalem.* Tosef. Zeb. XIII, 20; Zeb. 119a, sq.; Meg. 10a, contrad. to מְנוּחָה.—*Pl.* נַחֲלוֹת. B. Bath. VIII, 2 סדר נ׳ וכ׳ the following is the order of succession (among relatives). Ib. 117a משונה נחלה זו מכל נ׳ this division of inheritance (after the conquest of Canaan) is different from all other successions; a. fr.—Yalk. Ps. 629, v. נָחִירָלָה.

**נָחַם** (b. h.; cmp. נוּחַ) *to be at ease.* Ex. R. s. 20 (homiletic interpret. of נָחַם, Ex. XIII, 17) אמר הקב״ה אינני מתנחם וכ׳ the Lord said, I shall not be contented, until &c., for we read וְלֹא נָחַם (perhaps meant for נִחַם *Nif.*).

*Pi.* נִיחֵם *to comfort, console.* Pesik. Nah., p. 128a א״ל הקב״ה אני ואתם נלך ונְנַחֲמֶנָּה the Lord said to them (the prophets), Myself and you, let us go and comfort her (Jerusalem); ib. נַחֲמוּהָ עמי וכ׳ comfort her, O my people; comfort her, you on high (angels) &c. Ib. הקב״ה שלחני אצלך לְנַחֲמֵךְ the Lord sent me to thee (Jerusalem) to comfort thee. Ib.b נַחֲמוּנִי נחמוני עמי comfort me, comfort me, O my people. Pesik. R. s. 30 ונכנסו חביריו לְנַחֲמוֹ and his friends came in to comfort him; אם על אשתו מְנַחֲמִים לו וכ׳ if it is for the loss of his wife that they seek to console him, and he refuses to be consoled &c. Midd. II, 2 השוכן בבית הזה יְנַחֲמֵךְ may He who resides in this house console thee. Y. Gitt. V, 47c top; Y. Dem. IV, 24a bot. ומְנַחֲמִין אבילי וכ׳ and you must comfort the gentile mourners (of your place) as well as the Jewish mourners; Y. Ab. Zar. I, 39c bot. ניחמים (corr. acc.); Tosef. Gitt. V (III), 5; a. fr.—מְנַחֵם *the consoling friend of the mourner.* Yalk. Prov. 947 בבית האבל בחול פריס מנ׳ ויהיב לאבל יש ... לה מנ׳ פריס מנ׳ וכ׳ in the house of the mourner, on week days, the comforter breaks the bread and gives it to the mourner, as it is written (Lam. I, 17), 'Zion breaks (the bread) with her own hands, she has no comforter', but if she had a comforter, the comforter would break it &c.—*Pl.* מְנַחֲמִים. M. Kat. 27a בית המנ׳ the room where the comforters meet. Ib.b אין מנ׳ וכ׳ ... כיון שניענע as soon as the mourner nods with his head (indicating that he accepts their consolations), the friends are no longer permitted to sit with him; a. fr.—Sabb. 152a מת שאין לו מנ׳ a deceased person that leaves no direct relations to be comforted.

*Nif.* נִחַם, *Hithpa.* הִתְנַחֵם, *Nithpa.* נִתְנַחֵם 1) *to be comforted, accept consolation.* Pesik. l. c. מי צריך להִנָּחֵם which of them is in need of being comforted?; ib. להִתְנַחֵם. Snh. 19a תִּתְנַחֲמוּ be comforted. Ib. מִתְנַחֵם מאחרים receiving consolations from others. Pesik. R. l. c. ואינו מתנחם, v. supra. Gen. R. s. 84 מִתְנַחֲמִים על המתים וכ׳ people accept consolation for dead persons but not for living ones (that have disappeared); a. fr.—Ib. s. 27 (expl. וינחם, Gen. VI, 6) מתנ׳ אני שבראתי וכ׳ I have that consolation that I created him (man) to live on earth below &c.—2) *to seek comfort; to be sorry, regret, reconsider.* Ib. מתנ׳ אני שעשיתו וכ׳ I regret that I made him, and that he was placed on earth. Ex. R. s. 45, beg. ואני מתנ׳ עליו and I am sorry for him (reconsider my judgment). Num. R. s. 23 (ref. to Num. XXIII, 19) לא בן עמרם עשה אותו להִנָּחֵם did not the son of Amram cause him (God) to reconsider (Ex. XXXII, 14); ib. להִתְנַחֵם; Y. Taan. I, 65b bot. שעשה לאל שיִתְנַחֵם; a. fr.

**נְחִים, נְחֵם** ch. same. [Targ. Y. II Gen. XXXV, 9 נְחִירַמַת; some ed., read: נַחֲרַמַת *Pa.*; v. גְּרַם II.]

*Pa.* נַחֵם, נְחֵם *to comfort.* Targ. Gen. L, 21 נְחֵם ed. Berl. (v. Berl. Targ. O. II, p. 18). Targ. Is. LXI, 2; a. fr.—Targ. Job II, 11 לְנַחֲמוּתֵיהּ to comfort him.—Part. מְנַחֵם, pl. מְנַחֲמִין, v. preced. Targ. II Sam. X, 3.—Keth. 8b אתא לְנַחוּמֵי צעורי וכ׳ he came to console, and he grieved him? Y. Shek. V, 48d bot., a. e. בעי מְנַחֲמוּתֵיהּ desired to comfort him. Snh. 19a כי מְנַחֲמֵי אחרינא וכ׳ when others comfort him; a. fr.

*Ithpa.* אִתְנַחֵם as preced. *Nif.* Targ. Job XLII, 6; a. fr.—Y. l. c. ולא קביל עלוי מִתְנַחֲמָה and would not allow himself to be comforted; a. e.

**נֶחָמָה** f. (b. h.; preced.) *consolation, relief.* Taan. 11b אל יראה בנֶחָמַת צבור (Yalk. Ex. 264 בנחמות, *pl.*) shall not live to see the relief of the community. Pes. 54b (man does not know) יום הנ׳ what day his relief from trouble will come; a. fr.—Esp. הנ׳ *the comfort* (of Zion), *restoration of Israel.* Macc. 5b, a. fr. (a euphemistic affirmation) אראה בנ׳ לא וכ׳ may I not live to see the consolation, if &c.—*Pl.* נֶחָמוֹת. Y. Ber. V, beg. 8d שהיו חותמין .... ובדברי נ׳ the prophets who closed their books with words of praise and of consolation (predictions of relief; Bab. ib. 31a תנחומים); a. e.

**נַחֲמוּתָא**, infin. *Pa.* of נְחֵם q. v.

**נְחֶמְיָה** (b. h.) *Nehemiah,* 1) N., son of Hácaliah, governor of Judea. Sabb. 123b. Snh. 93b; a. e.—2) name of several Tannaim and Amoraim. Yeb. XVI, 7 N. of Beth-Dŏli.—Ter. VIII, 6, a. fr. R. N.—Men. 68b Judah ben N.—Pes. 22b, a. fr. נ׳ חעמסוני.—Y. Ber. III, 6a (some ed.

נחומיה).—Y. Peah I, 16c bot. ר׳ נ׳ בר עוקבן; Y. Yeb. XIV, beg. 14b ר׳ נ׳ בר מר ע׳.—Y. Shek. V, end, 49b; a. oth.—V. Fr. Darkhé p. 137; p. 176; M'bo p. 116b.

נַחְמָם* m. (חָמַם; formed like נחתום) *attendant at hot baths, bather* (practicing medicine). Y. Ab. Zar. II, 40d top, opp. רופא אומן professional surgeon.

נַחֲמָן, *pl.* of נֶחֱמָתָא.

נַחְמָן pr. n. m. *Naḥăman.* Gen. R. s. 25, v. נוּחַ *Hif.*—Esp. name of several persons. Y. Dem. I, 22a; Y. Shek. V, 48d ר׳ שמואל בר נ׳. Y. Meg. I, 70b top; a. oth.—V. Fr. M'bo, p. 116b, sq.—Esp. R. N., the renowned Babylonian Amora. Keth. 94a; a. fr.

נַחְמָנִי pr. n. m. *Naḥmani.* Pes. 23b, a. fr. שמואל בר נ׳. Y. Sabb. I, 3d bot. נחמן ברירה דר׳ שמואל בר נ׳; Y. Meg. I, 70b top נחמן ברירה דר׳ ש׳ בר נחמן; v. preced.—R. Hash. 34b, a. fr. רבה בר נ׳.

נֶחֱמָתָא f. ch.=h. נֶחָמָה.—*Pl.* נֶחֱמָתָא, נַחֲמָן. Targ. Y. Gen. I, 21. Targ. Is. XVIII, 4 (ed. Lag. נִירַחֲמָן); a. fr.—B. Kam. 38a מאי איכפת לי גבי נ׳ דבבלאי what do I care for the consolations of the Babylonians? B. Bath. 14b וסיפיה נ׳ and ends with consolations. Ib. ונ׳ לנ׳.. סמכינן we join ... the consolations at the end of one book to those at the beginning of the next, v. חוּרְבָּנָא.—Y. Snh. X, 28b bot. וכל טבן ונ׳ וכ׳ and all the good times and consolations (predicted) in the world have come true in my own days.

נַחֲנָא, *pl.* of אֲנָא.

נָחַץ (cmp. חצץ I a. חוּץ I) *to squeeze in, strap. Part. pass.* נָחִיץ *closely corded.* Y. Meg. III, 74c bot. (not נחת), v. קוּנְטָרָא.

נָחַר (sec. r. of חרר, חור) 1) *to perforate*, esp. *to kill by stabbing.* Ḥull. V, 3 הנּוֹחֵר if one stabs (instead of cutting according to ritual). Pes. 49b מותר לנוֹחֲרוֹ you may stab him.—[Sifra Aḥăré, Par. 9, ch. XIII שלא תנחור, read: תְּנַחֵשׁ, v. נָחַשׁ; Rabad תנקור, v. נָקַר II.]—2) (denom. of נְחִירַיִם) *to discharge mucus, run.* Nidd. 64b כל זמן שנוֹחֶרֶת as long as the healing wound discharges matter. V. נְחִירָה.

*Pi.* נִיחַר *to be stabbed.* Ḥull. 17a (ref. to ישחט, Num. XI, 22) יְנַחֵר להם מיבעיא ליה (not נידחר) if no ritual cutting was prescribed for the people in the desert, the text ought to have read, 'shall be stabbed for them'.

*Pi.* נִיחֵר (denom. of נחירים) *to snort.* Snh. 94a (play on סְנַחְרִיב) שסֹת ונירֹחַ וכ׳ he spoke and snorted forth words against heaven.

נָחַר ch. same, 1) *to stab.* Targ. Y. Num. XXII, 40.—Gitt. 69a ולינָחֲרוּ לכלבא וכ׳ and let them stab the dog in the pupil of his eye.—2) *to blow the nose, sneeze, to give a sign by means of a nasal sound.* Ib. 68a נ׳ ליה רב וכ׳ R. Ḥ. uttered a sound of warning behind him. Sabb. 152b נ׳ בהו וכ׳ R. A. (who was buried there) snorted at them (warned them off; Ag. Hatt. נחם). R. Hash. 34b כי נְחִירְנָא לָךְ (ed. נהירנא, v. Rabb. D. S. a. l. note 8) when I give thee a sign. Ber. 62b.

*Pa.* נַחֵר *to rebuke.* Kidd. 81b נַחֲרוּ ביה they rebuked him (for his misbehavior).

נַחֲרָתָא f. (preced.) *wrath.* Gen. R. s. 67 (ref. to Am. I, 11) עוברתיה ונַחֲרָתֵיהּ וכ׳ his anger and his wrath do not cease &c.; Yalk. ib. 116 וזחרתיה (corr. acc.).

נָחַשׁ (b. h.; cmp. לחש) *to whisper.*

*Pi.* נִיחֵשׁ *to divine, to make action dependent on an omen, to augur.* Tosef. Sabb. VII (VIII), 13 אידהו מְנַחֵשׁ וכ׳ a diviner (under the law, Lev. XIX, 26) is he who says, 'my staff fell out of my hand' (it portends evil) &c.; Snh. 65b. Ib. 66a כגון אלו המְנַחֲשִׁים בחולדה וכ׳ like those who divine (evil or luck) from a weasel, birds &c. Y. Sabb. VI, end, 8d כל המנחש סופו לבוא עליו if one believes in omens, what he fears will finally befall him (with ref. to לא נחש Num. XXIII, 23, changed into לו נחש); Ned. 32a כל המנחש לו נחש for him who believes in omens, the omen exists (will be realized). Ib. כל אדם שאינו מנ׳ he who rejects divination. Mekh. B'shall. s. 2 שמא יְנַחֲשׁוּ וירחזרו וכ׳ lest they consider it a bad omen and go back. Ib. וזקני מדין נִחֲשׁוּ וכ׳ and the Midianite elders considered (Balaam's death) a bad omen and went home; a. fr.—Sifra Vayikra, Par. 9, ch. XIII (ref. to Lev. XVIII, 3) [read:] שלא תְנַחֵשׁ thou must not augur (v. however, נָקַר II).

נָחַשׁ I, *Pa.* נַחֵישׁ, נָ׳ same. Targ. II Kings XXI, 6. Ib. XVII, 17 (ed. Wil. ונָחֵישׁוּ *Pe.*); a. fr.—Ḥull. 95b דנָחֵישׁ because he had made his movements dependent on an omen. Yeb. 120b מְנַחֲשֵׁי אינשי וכ׳ כיס .. as to purse and bag people are superstitious and do not lend them; a. e.

נָחַשׁ II, *Af.* אַנְחֵשׁ, חַנְחֵשׁ (denom. of נְחָשׁ) *to use copper* and plate it with silver, *to plate.* Pesik. Ekhah, p. 122b חַנְחֲשָׁהּ לירח make it plated for him (in place of solid silver); Yalk. Is. 258 אכחיש, read: אנ׳.

נַחַשׁ m. (b. h.; נָחַשׁ) *divination from omen, superstition.* Num. R. s. 20 בעל נ׳ a believer in omens. Ned. 32a, v. נָחַשׁ. Y. Sabb. VI, 8c bot. אע״פ שאין נ׳ רש סרמן although you must not make them an omen, they are a sign (presage); Ḥull. 95b. Ib. כל נ׳ שאינו .. אינו נ׳ an omen which is not proposed in the manner of Eliezer ... (Gen. XXIV, 13, sq.) or of Jonathan (I Sam. XIV, 9, sq.) is not considered a divination (in the sense of Lev. XIX, 26); a. fr.—*Pl.* נְחָשִׁים. Tanḥ. Balak 4 בעל נ׳, v. supra.

נָחָשׁ m. (b. h.; נָחַשׁ) 1) [*the hissing,*] *serpent.* Gen. R. s. 22 הקדמוני נ׳ the original serpent (the seducer of Eve). Ib. s. 20 זה רשע בעל תשובות נ׳ that serpent is wicked and skilled in arguments. Bekh. 8a לשבע שנים וכ׳ נ׳ a serpent's pregnancy lasts seven years, and for that wicked animal I find no parallel (in the vegetable kingdom). Gen. R. s. 54 הנ׳ של בית the domestic serpent (harmless); a. fr.—*Pl.* נְחָשִׁים. Ib. s. 84 נ׳ ועקרבים snakes and scorpions; a. fr.—2) *a pungent* (*poisonous*) *fluid* in the leaves or in the stems of onions kept for a long time in the ground. Erub. 29b.—3) *a disease of the eye*, v. חֻלָּדוֹן. Bekh. VI, 2 חלזון נ׳ וכ׳, expl. ib. 38b as identical with חלזון; Tosef. ib. IV, 2; Sifra Emor ch. II, Par. 3.

נַחֲשָׁא, נַחַשׁ ch.=h. נַחַשׁ. Targ. Y. II Num. XXIII, 23.—

Snh. 19ª נ׳ קא רמי להו (by saying to his comforters, 'be comforted') does he not cast an evil omen on them (that they would suffer bereavement)? Gen. R. s. 87, v. נָחָן; a. e.—*Pl.* נַחֲשִׁין, נַחֲשַׁיָּא, נְחָ׳. Targ. Num. l. c. (O. ed. Berl. נַחֲשֵׁי). Targ. O. ib. XXIV, 1. Targ. Y. Lev. XIX, 26; a. fr.

**נְחַשָּׁא (נְחַשׁ), נְחָשׁ** m. ch.=h. נְחוֹשֶׁת. Targ. Jer. XV, 20. Targ. Num. XXI, 9; a. fr.—Y. Kidd. I, 58ᵈ נ׳ ריקיר נ׳ זלילי copper rises and falls (silver being the standard), v. יַקִּירָא. Esth. R. to I, 22 (ר׳ עזריה) מה דהדרין קיתונא דנ׳ וכ׳ what purpose this copper vessels serves, an earthen vessel may serve as well; Lev. R. s. 12 (not נחשת); a. e.

**נַחְשׁוֹל** m. (נָחַשׁ; Syr. מחשולא, P. Sm. 1404) *a crushing wind* (cmp. I Kings XIX, 11); esp. (שבים) נ׳ *gale on high sea*, also *Naḥshol*, a spirit. Tosef. Yoma II, 4; Yoma 38ª (Y. ib. III, 41ª סער גדול). Tosef. B. Mets. VII, 14; B. Kam. 116ᵇ; Y. B. Mets. VI, end, 11ª ספינה שעמד עליה נ׳ והרקל וכ׳ if a gale threatened the ship, and they lighted it. Pesik. R. s. 32 אחזו נחשולה (corr. acc.). Num. R. s. 13 (play on נחשון) על שם שירד תחלה לנ׳ שבים because he was the first to go down to the surf (or to Naḥshol) in the sea. Gitt. 56ᵇ עמד עליו נ׳ שבים וכ׳ a *naḥshol* in the sea stood up against him to drown him; Yalk. Koh. 972 נ׳ של ים.

**נַחְשׁוֹלָא, נַחְשׁוּלָא** ch. same. Targ. Jon. I, 4. Ib. 15; a. e.—Lev. R. s. 22 מחא נ׳ בימא a *naḥshol* smote the sea; Gen. R. s. 10 מחאיה נחשלא בימא (corr. acc.); Koh. R. to V, 8 מחא נ׳ גו ימא.

**נַחְשׁוֹן** (b. h.) pr. n. m. *Nahshon*, prince of the tribe of Judah. Num. R. s. 13, v. נַחְשׁוֹל h. Snh. 12ª (in a secret letter) עמוסי יריכי נ׳ the burdened (the officers) of the offspring of N., i. e. of the Nasi of Palestine; a. fr.

**נַחְשִׁירָן, נַחְשִׁרְן׳** (not נחשירד׳) m. (Pers., v. Nöld. Mand. Gramm. p. 63) *hunter; a shrewd man.* Targ. Gen. XXV, 27 (h. text צַיִד ידע; cmp. Gen. R. s. 63; Tanḥ. Tol'doth 8).

**נחשלא**, v. נַחְשׁוּלָא.

**נַחְשִׁרְכָן**, v. נַחְשִׁירָכָן.

**נְחַשְׁתָּן, נְחֻשְׁתָּן**, v. נְחוּשְׁתָּן, נְחוּשְׁתָּן.

**נַחַת** f. (b. h.; נוּחַ) 1) *rest, tray, stand* (v. אַנְחוּתָה). Ḥag. 26ᵇ; Men. 96ᵇ, a. e. כלי עץ תצשוי לנ׳ a wooden utensil intended for resting things on it (table &c.). Gen. R. s. 25; s. 33 לשם נ׳ תתיבה נקרא Noah was named from the resting of the ark (Gen. VIII, 4). Yeb. 103ᵇ סנדל של נ׳ ע״ז Ar. (in ed. our w. omitted) a sandal used as a rest for an idol.—2) *ease; gentleness; comfort.* Erub. 83ᵇ שלזה תשמישו בנ׳ which one neighbor can make use of with ease, opp. בקשה with difficulty. Ber. 56ᵇ בנ׳ at a slow trot, opp. ברדוק at full speed. Snh. 92ª, v. נָהַג; a. fr.—תימא נ׳ ר׳ עשיתי לבעלי she may say, I did it only to gratify my husband (but did not mean to sell). Ḥag. 16ᵇ כדי לעשות נ׳ ר׳ לנשים to let the (offering) women have the satisfaction (of putting their hands on the sacrifices). Ber. 17ª ועושה נ׳ ר׳ ליוצרו and acts so as to please his Creator; a. fr.

**נָחַת** (b. h.; sec. r. of נוּחַ) *to be put down, to go down.* *Nif.* נִחַת same, *to be humbled, bow.* Y. Ber. IV, beg. 7ª (ref. to Mal. II, 5) נ׳ הוא .... קודם before he mentions the Name (in the benediction), he must bow.—V. נָחָא.

**נָחֵת, נָחַת** ch. same, *to go down.* Impf. יֵחוֹת, inf. מֵיחָת, מֵירְחוֹת, imper. חוֹת. Targ. Ex. XV, 5. Targ. Y. Gen. XLIV, 26; a. fr.—[Targ. Y. II Gen. XLIX, 23 לְמִנְחָתָא, some ed. לְמִנַּחְתָּא, read: לְמִנַּחְתָּא *Pa.*]—Sabb. 41ª כי נָחֵית when one is going down (to bathe). Ib. כי קא נָחֲתֵי when they were going down. Meg. 25ª ההוא דנ׳ וכ׳ a man went down (to the praying desk) in the presence of &c. B. Kam. 39ª נ׳ לעומק וכ׳ goes down to the depth of the law; a. fr.—B. Bath. 133ª נַחְתָא לדיקלא she seizes the palm-tree for her widowhood, v. יָרַד.

*Pa.* נַחֵית 1) *to put down.* Yoma 47ª ונַחֲתֵיה וכ׳ and let him put down the pan; v. חֲתֵי I.—2) *to lower, remove.* Targ. Y. II Gen. XLIX, 23 (v. supra; Y. I לְמַחְתָא *Af.*).

*Af.* אַנְחֵית *to put down, rest; to let come down.* Targ. O. Deut. XXVIII, 56 (h. text תַּצֵּג). Targ. Y. I Gen. XLIX, 23, v. supra. Targ. O. ib. II, 5. Targ. Ez. XXIII, 15; a. fr.—*Part. pass.* מַנַּחְתָּא (מְנַחֵית); f. מַנַּחְתָּא; *pl.* מַנַּחְתִּין; מַתָּתָן *placed, resting, lying; inlaid.* Targ. O. Gen. VIII, 11 (ed. Vien. נָחִית; Y. מְנַחֵית). Targ. Jer. XXIV, 1. Targ. Esth. VIII, 15; a. fr.—Pesik. B'shall., p. 91ª והוא מַנַּחְתִּית לכון and he will take bread down out of the oven (cmp. רָדָה II). Taan. 21ᵇ הוה מַנַּחְתִּית גברי וכ׳ used to place men apart &c. Sabb. 101ª גוד אַנַּחְתִּית וכ׳, v. נָגַד. Ned. 91ᵇ הוו מַנַּחְתָן חזלי וכ׳ cress was deposited there. B. Bath. 69ª, a. fr.

*Ithpe.* אִיתְנַחַת, *Ithpa.* אִיתְנַחֵת 1) *to be brought down.* Targ. Gen. XXXIX, 1. Targ. Ez. XXXI, 17; a. fr.—Y. Peah XIII, 21ª bot. איתנחת מן נכסוי became poor, v. יָרַד; Y. Keth XI, 34ᵇ bot.—2) (of an argument) *to be settled.* B. Bath. 129ª אַנַּחְתַּת לך חדא, v. נוּחַ *Ithpe.*

**נַחֲתָא** f., constr. נַחֲתַת (preced.) *layer.* Targ. O. Ex. XVI, 13 (Var. נְחֵתַת, נְחִיתַת; h. text שִׁכְבַת). Targ. Ps. CX, 3 (Bxt. נְחִיחוּת).

**נַחְתּוֹם, נַחְתָּם** m. (חָתַם; cmp. טָפוּס) *baker of bread in moulds, professional baker.* Tosef. Ḥall. I, 7 נ׳ אחד מארבעים וכ׳ the professional baker has to give one forty-eighth portion of his dough to the priest, opp. בעל הבית a private baker; Y. ib. II, end, 58ᵈ. Ḥall. II, 7 נ׳ שהוא עושה למכור בשוק the baker that makes bread for sale in the market. Y. Dem. V, 24ᵈ top נ׳ עושה טפוס אחד וכ׳ each baker makes his own peculiar form of bread, while the dealer (פלטר) deals with many bakers; ib. נ׳ עושה כמה טפוסין וכ׳ a baker makes several forms, while the dealer deals with one baker; a. fr.—ר׳ יהודה חנ׳ R. Judah, the baker, prob. identical with R. Judah ben Baba. Y. Ḥag. II, 77ᵇ bot. Tosef. Ohol. XVIII, 13; a. e.—*Pl.* נַחְתּוֹמִים, נַחְתּוֹמִין. Y. Ḥall. l. c. Kel. XV, 2, v. אַרוּבָּה I; a. fr.

**נַחְתּוֹ׳, נַחְתּוֹמָא, נַחְתּוֹם** ch. same. Targ. Gen. XL, 17; a. fr.—*Pl.* נַחְתּוֹמִין, נַחְתּוֹמַיָּא, נַחְתּוֹמֵי. Ib. 2. Y. ib. 1. Targ. Jer. XXXVII, 21; a. e.—B. Bath. 20ᵇ בדנ׳ of the bakers' ovens.

נַחְתּוֹמַר m. (preced.; cmp. חֲלִיסַר) *bread-shop-keeper.* Y. B. Bath. II, beg. 13b.

נַחְתֹּם, v. נַחְתּוֹם.

נָטָא, v. נְטַע.

בַּר נָטוֹזָא, pr. n. m. *Bar Naṭoza.* Y. Ter. VIII, 45c bot.; Y. Ab. Zar. II, 41a.

נְטוּל m. (נָטַל) *heaviness, load.* Targ. Prov. XXVII, 3.

נָטוּל, v. נָטַל.

נְטוּלָא m. ch. = next w.—*Pl.* נְטוּלֵי. Ḥull. 54b דדמיא לנ׳ it may be classified with the cases of lost limbs.

נְטוּלָה f. (נָטַל) *the case of an animal in whose body an organ is found to be absent* or *destroyed.* Ḥull. 43a.—V. נָטַל.

נְטוֹפָא pr. n. pl., v. נְטוֹפָה.

נְטוֹפָא m. ch. (נְטַף) = h. נָטָף, *balm.* Targ. O. Ex. XXX, 34 (ed. Vien. נ׳). Targ. I Chr. II, 54 (Var. ed. Rahmer נטופתי). Targ. Ruth IV, 20.—Gitt. 69b וניגבול בנְטָפָא let him knead it with balm.

נְטוֹפָה I pr. n. m. *Netofah.* Targ. Ruth IV, 20 (after I Chr. II, 54 נטופתי).

נְטוֹפָה II, נְטוֹפָא (b. h. נְטֻפָה) pr. n. pl. *Netofah,* near Bethlehem in Juda. Gen. R. s. 79 בקעתא דבירת נ׳ the valley of Beth N.; Yalk. Koh. 972; (Gen. R. s. 10 טרפא); v. טוֹפָה.—(ה)נ׳ זירת name of a species of olives, *Netofah olive.* Peah VII, 1 an olive which bore at one time a special name (אפי׳) כזירת נ׳ בשעתו Ms. M. (ed. הנ׳) (even if it be) like the N. olive; Tosef. ib. III, 9. Y. ib. VII, beg. 20a חרוב שניהן נ׳ if two of the trees were N. trees; כל שדהו נ׳ if all the trees of his field were N. Ib. (defining נוטף שמן נ׳) one dripping oil, contrad. to שפכוני (pouring), yielding large quantities of oil. Ib. והתנו נטיפה (corr. acc.).—Denom.:

נְטוֹפָתִי m. (b. h.) *of Netofa.* Taan. 28a סמלאי הנטפתה Ms. M. (ed. סלמאי הנְטוֹפָתִי, v. Rabb. D. S. a.l. note; cmp. I Chr. II, 54); Tosef. ib. IV (III), 8 סלמאי הנט׳ Var. (ed. Zuck. הנטוצתי); Y. ib. IV, 68b bot. סלמיי הנטיצתי (ed. Krot. דנ׳; corr. acc.).

נְטוֹפָתָא, v. נִישׁוּפָתָא.

נָטוֹרָא m. (נָטַר) *watchman, observer.* Yalk. Koh. 989 מה רשו ... חצירם האר נ׳ וכ׳ wherein lies the power of that sheep (Israel), that it can feed among seventy bears (nations)? Said he, strong is the watchman that guards it against all of them.—*Pl.* נָטוֹרַיָּא, נְטוֹרִין. Targ. Y. Deut. XVIII, 10 נְטוֹרֵי נחשין (ed. Amst. נט׳) observers of omens (h. text מנחש). Targ. Y. Gen. XLII, 6 (not נְטוּרֵי); a. e.—Y. Ḥag. I, 76c איתון לן נְטוֹרֵי קרתא bring before us the guards of the town; Lam. R. introd. (R. Abba 2); Midr. Till. to Ps. CXXVII; Yalk. Ps. 881; ib. אילין נ׳ קרתא וכ׳ are these the guardians of the town? They are the destroyers &c. Lev. R. s. 12 צרי לי מן נ׳ I am afraid of the guards (to open the wine shop); Esth. R. to I, 22 (ר׳ עזריה); a. e.

נְטוֹרָא m. (preced.) [*that which is reserved,*] *reward.*—*Pl.* נְטוֹרִין. Gen. R. s. 11 דוגמא נ׳ some ed., v. הוּגְמַטְרִין.—[Tosef. Sot. VIII, 6 נטורים Var., v. נוֹטָרִין.]

נְטוּשׁ m. (נָטַשׁ) *a fugitive whose estate is abandoned.* Y. Keth. IV, 29a bot. נ׳ זה שיצא לדעת a *naṭush* is he who left of his own accord (not carried away by force); Y. Yeb. XV, 15a top.—*Pl.* נְטוּשִׁים, נְטוּשִׁין. Ib.; Tosef. Keth. VIII, 3 אלו הן נכסי נ׳ וכ׳ this is (in a legal sense) the abandoned estate of *n'ṭushin*: if the heir took possession without a report of the absentee's death having arrived, contrad. to רטושים; B. Mets. 38b. Ib. שמעתי שהנ׳ כשבויין I heard a tradition that the estate of fugitives is of the same legal category as that of captured persons. Ib., sq. מאי שנא הנך .. נ׳ וכ׳ why are these called *n'ṭushim,* and the others *r'ṭushim*? נ׳ דבע״כ *n.* are those who emigrate against their will (fugitives from justice).

נָטָה, נטי (b. h.) 1) (cmp. נָטַע) *to stretch; to pitch* a tent. Yalk. Gen. 67 בתחלה נ׳ אהלה וכ׳ (Gen. R. s. 39 נטע) first he pitched Sarah's tent &c.—2) *to hang over, incline; to decline.* Macc. II, 7 ונופו נוֹטָה, v. נוֹף II; Kidd. 40b. Ned. IV, 5, a. e. הנוטות overhanging fruit. Y. M. Kat. III, 82a בנוטות when one's mustache hangs over the mouth.—Snh. 6b להיכן הדין נוטה which way the judgment will incline (in whose favor the verdict will be). Ib. 3b (ref. to Ex. XXIII, 2) עשה לך בית דין נוטה arrange for thyself a court which can lean towards one side, i. e. of uneven numbers. Gen. R. s. 96, a. fr. נ׳ למות one inclines towards dying, feels death approaching; a. v. fr.—3) *to bend, pervert judgment.* Mekh. Mishp. s. 20 שמא תאמר .. ואיני נוטה את הדין lest you say, I will take a bribe but will not pervert the law.—*Part. pass.* נָטוּי; f. נְטוּיָה; *pl.* נְטוּיִים, נְטוּיִין; נְטוּיוֹת a) *hanging over, threatening, inclining.* Snh. 109a קיר נ׳ a threatening wall; R. Hash. 16b; a. e.—Gen. R. s. 49 נ׳ למות, v. supra.—b) *spread; pitched.* Ohol. VII, 2. Tosef. ib. VIII, 2; a. e.

*Hif.* הִרְטָה 1) (neut. verb) *to incline.* B. Mets. 59b הירטו כותלי וכ׳ the walls of the school-house bowed (threatening to fall). Ib. ועדיין מַטִּין ושומדין and so they still stand bending over. Ber. 11a הַשְׁתִּי, v. זָקַף. Keth. 84b; Erub. 46b מַטִּין one is inclined (in favor of R. Akiba's opinion), i. e. the presumption is in his favor, opp. הלכה definite decision for general practice. Y. Snh. I, 18a bot. (ref. to I Kings XXII, 19) אלו מטין לכף זכות וכ׳ these argued in favor, and those against. R. Hash. 17a ורב חסד מַטֶּה וכ׳ and He who is abundant in kindness inclines (the scales) towards the side of kindness; a. fr.—2) *to decline, move sideways.* Keth. 10a a man walking in the dark, ה׳ מצאו פתוח if he moves sideways (towards the door), he finds it open, if he does not (but strikes against the door) &c.—Trnsf. *to perform coition without violently tearing the hymen.* Ib.—3) (act. verb) *to bend;* ה׳ דין *to wrest judgment.* Mekh. l. c. שלא תאמר .. אַטֶּה עליו את הדין say not, because he is a wicked man, I will turn the verdict against him. Peah VIII, 9 כל דיין ... ומַטֶּה את הדין a judge that takes a bribe and

perverts judgment; a. fr.—4) (after Ex. XXIII, 2) *to decide by majority* (cmp. כְּרַע). Snh. IV, 1 דיני ממונות מטין וכ׳ in civil law a majority of one decides in favor or against (the claimant), ודיני נפשות מטין וכ׳ in criminal law a majority of one decides in favor of the defendant, but for a verdict against the defendant a majority of two is required, v. הַטָּיָה. Mekh. l. c. הרוג על פי מטין put to death on a majority vote; אף מטין בשנים .. מה עדים as incriminating witnessess must be two, so must the majority be two.—*Part. pass.* מוּטֶה; f. מוּטָה *reclining, bending over.* M. Kat. 21ª; Yeb. 103ª בין מ׳ .. בין עומד standing, sitting or reclining. Kel. IV, 3; Tosef. ib. B. Kam. III, 10 חיתה מ׳ על צדה וכ׳ if the vessel was misshaped so as to bend sideways like a sedan chair. Ib.; ib. 5 מַטָּה על צדה.—V. מוּטָה.

**נְטָה, נְטָא, נְטֵי** ch. same. Snh. 26ª נַטְרֵיה .. דילמא דעתיה וכ׳ perhaps the opinion of the Lord inclines after the majority. Y. B. Bath. II, end, 13ᶜ חד אילן נטה גו וכ׳ a tree the branches of which hung over that Roman's ground. Ib. זיל קוץ מה דנטה גו דידיה go and cut off what hangs over his ground; a. e.

*Af.* אַטֵּי *to bend.* Y. Ber. II, 4ᵇ top לית אפשר דלא יַטֵּי מילה it is not possible that he should not turn the discussion (so as to mention the exodus from Egypt; v. Bab. ib. 13ᵇ).

**נְטִיָּה, נַטְיָה** f. (preced.) *spreading.* Ohol. VII, 2 כְּנַטְיַת האוהל as a tent is spread; Tosef. ib. VIII, 2.

**נָטוּל** m. (נָטַל) *heavy.* Y. Snh. VI, 23ᵈ bot., v. קָטַל.

**נְטִילָא,** v. נַטָּלָא.

**נְטִילָה** f. (נָטַל) 1) *taking; lifting up; carrying.* Zeb. 34ª; Macc. 14ᵇ נְטִילַת נשמה death penalty. Y. Sabb. VII, 10ᶜ נ׳ נשמה taking life (destroying vitality); Bab. ib. 75ª; a. fr.—Meg. II, 5 נטילת לולב taking up the festive wreath.—Pesik. R. s. 10 נטילת ראש lifting up the head (with the ambiguous meaning of 'taking off the head' or 'promotion'). Lev. R. s. 17; Y. Ber. II, 5ᶜ bot. נטילת רשות, v. רְשׁוּת.—Y. M. Kat. III, 82ª top, a. e. נטילת צפורנים cutting the nails; a. fr.—2) נטילת ידים, or נ׳ *washing the hands* before and after meals &c. Hull. 106ª, sq. Sot. 4ᵇ; a. fr.

**נִטּוּלָה,** Targ. Ps. LV, 9, v. נָטַל.

**נְטִילוּתָא** ch.=h. נְטִילָה, esp. *washing the hands.* Ber. 22ª בְּטִלוּהָ לנ׳ they abolished the washing of hands (before prayer or studying the Law).

**נְטִיעָה** f. (נָטַע) 1) *planting; plant.* Cant. R. to VI, 11 בשעת נְטִיעָתָן when you plant them. Ber. 35ª בר נ׳ that which belongs to the vegetable Kingdom. Snh. 68ª נְטִיעַת קישואין planting of cucumbers; a. fr.—Esp. *young tree, shoot.* Bets. 25ᵇ נ׳ מקטע וכ׳ the law concerning young trees (עָרְלָה) cuts off the feet of the butchers (ought to teach them patience, so as not to use meat before flaying and dissecting). Shebi. I, 8 נ׳ כשמה by 'a young plant' (with reference to the Sabbatical year law) we understand what its name indicates (during the first year). Y. ib. 33ᵇ bot. נ׳ מעין עשר as to young shoots the proportion of ten to a field of a S'ah's size is required, v. infra; a. fr.—*Pl.* נְטִיעוֹת. Cant. R. l. c. כחן של נ׳ וכ׳ the endurance of young plants and the beauty &c., v. זִיו. Shebi. I, 6 עשר נ׳ מפוזרות וכ׳ if ten young trees are scattered over a field of one S'ah's size, we may plough the entire field for their sake (on the eve of the Sabbatical year); Succ. 34ª, a. e. עשר נ׳ the law concerning young trees in a field &c. Taan. 5ᵇ bot. יחי רצון שכל נ׳ שנוטעין וכ׳ may all shoots taken from thee be like thyself. Y. Yeb. I, 2ᵇ חמש נ׳ נטע he planted five shoots, had five sons; a. fr.—Ḥag. 14ᵇ, a. e. קיצץ בנ׳ he mutilated the shoots (of the garden of religion, v. פְּרִיסָה), i. e. became irreligious, v. קָצַץ.—Mekh. B'shall., Shir. s. 10, v. נְתִיצָה.—2) *pitching a tent, putting up a temporary structure.* Meg. 5ᵇ, a. e., v. אַבְרַנְקָא, a. נָטַע.

**נִטּוֹפָה,** v. נְטוֹפָה II.

**נְטֵיר,** v. נְטַר.

**נָטִיר** m. 1) part. pass. of נְטַר.—2) (נָטַר) *observance, worth observing.* Targ. O. Ex. XII, 42.—3) בְּנ׳ *in secret.* Targ. Job IV, 12.

**נָטַר, נָטֵיר** m. (preced.) 1) part. of נְטַר.—2) *guardsman.* Targ. Ps. CXXVII, 1. Ib. CXXI, 4; a. fr.

**נְטִירָה** f. (נָטַר) *guarding*, esp. (with ref. to Lev. XIX, 18) *bearing grudge.* Sifra K'dosh., Par. 2, ch. IV עד היכן כחה של נ׳ וכ׳ how far does the law forbidding to bear grudge extend? If you ask your neighbor for the loan of an axe, and he refuses, and the next day he asks thee ...., say not, I am not like thee; Yoma 23ª.

**נְטִירוּתָא** ch. same, *watching, proper care.* B. Mets. 42ª, v. פְּשִׁירוּתָא. B. Kam. 48ª קביל עליה נ׳ he assumed the duty of guarding. Ib. עליה ידיה רמי נ׳ the duty of guarding rests upon him. B. Bath. 7ᵇ, a. e. רבנן לא צריכי נ׳ scholars require no guard; a. fr.—Pesik. Hahod., p. 56ª, v. נַטְרוֹנָא.

**נְטִישָׁה** f. (נָטַשׁ) *renunciation, giving up.* Y. Peah VI, beg. 19ᵇ (ref. to Ex. XXIII, 11) יש לך נ׳ אחרת כזו there is another resignation like this (הֶפְקֵר). Ib. נ׳ מיעוט וכ׳ the superfluous ונטשתה (Ex. l. c.) intimates a limitation: *this* you must resign indiscriminately for the benefit of the poor or of the rich, but &c.

**נָטַל** (b. h.; cmp. טָלְטֵל) 1) *to move, carry off; to receive, take.* B. Mets. I, 1 זה נוֹטֵל וכ׳ the one (of the claimants) gets three shares &c. Y. Sot. I, 16ᵈ bot., a. e. ומה שכר נָטְלוּ על כך what reward did they get for it?—Sifra Sh'mini, beg. מסיני נטלו לחם they got (their punishment) from Sinai. Sabb. 151ᵇ טול מה וכ׳ take away what thou hast put into me. Arakh. 16ᵇ; B. Bath. 15ᵇ טול קיסם מבין עיניך (Ag. Hatt. שיניך) remove the chip from between thy eyes (teeth); טול קורה וכ׳ remove the beam from &c. Gitt. VI, 1 אף האומרת טול לי גטי even if she says, get me my letter of divorce (instead of 'receive for me'). Ib. 78ª טְלִי גיטיך וכ׳ take up thy letter of divorce from the ground. Pesik. R. s. 26, end נָטַלְתִּי עיני I lifted up my eyes. Ber. II, 8 לא כל הרוצה ליטול לו את השם יִטּוֹל Y. ed., not every one who desires to assume a name, may assume it, i. e. not

every one has a right to consider himself superior to the masses (v. יוֹהֲרָא); a. v. fr.—Part. pass. נְטוּל; f. נְטוּלָה *removed.* Ned. XI, 12 (if a woman says) נ׳ אני מן הירחודים I will be removed from (keep no company with) Jews; ... יפר ותהא נ׳ וכ׳ the husband may forbid the vow as far as it concerns himself, and (for the rest) let her be isolated &c.—Snh. 21[b] נְטוּלֵי טחול persons who had their milt cut out (to make them fast runners).—V. נְטוּלָה.—2) (sub. מים) *to pour water over one's hands* for purification; נ׳ לידים, (ellipt.) נ׳ ידים, or only נ׳ *to wash the hands* before and after meals, before prayer &c. Tosef. Yad. I, 1 מי רבריעית נוטלין לידים וכ׳ (Var. ed. Zuck., a. Mish. ib. I, 1 נותנין) a quantity of one fourth of a Log of water may be used for pouring over the hands of one person &c. Ib. 13 הנוטל לידים חנוטל מתכוין והנותן וכ׳ if a person had his hands washed, himself having the intention (of purification), while he who poured it had not. Ib. 2; Mish. ib. II, 3 נ׳ את הראשונים if he began to use the water for washing before the meal (v. מַיִם). Ḥull. 107[a] נוטלין ממנו לידים you may use it for washing the hands; Tosef. l. c. 6, Ber. VIII, 2. Ib. 51[a] אל תשתול ידיך ממי וכ׳ have not water poured over thy hands by one who has not washed his hands &c. Ḥull. 105[a] בכלי .. ניטלין you must wash over a vessel (receiving the water); ע״ג קרקע on the floor; a. v. fr.

*Nif.* נִיטַּל 1) *to be handled.* Sabb. XVII, 1 (122[b]) כל הכלים ניטלין בשבת all vessels (implements, utensils &c.) may be handled on the Sabbath. Ib. 43[a], a. e. אין כלי נ׳ אלא לדבר הנ׳ בשבת a utensil must not be handled on the Sabbath except for the protection of a thing which may be used on the Sabbath. Par. V, 9 וכן יכולות להיטָּל וכ׳ and they can be handled simultaneously; a. fr.—2) *to be removed, be gone.* Ḥull. III, 1; 2, v. כָּבַר III. Ohol. II, 3 כדי שינָּטל מן כ׳ as much of it as, if cut out from the skull of a living being, would cause death; a. fr.—3) *to be used for washing hands.* Tosef. Yad. II, 7 לא נִיטְּלוּ מן חכלי לא ניטלו מן הרביעית the water was not poured directly from the vessel; not poured from a vessel containing one fourth of a Log; a. fr.

*Hif.* הִטְעִיל 1) *to throw; to put; to hang on, attach.* Gitt. V, 9 משהטעיל המים from the time she pours water on the flour. Yoma III, 2 המטעיל מים who urinates. Men. 40[b] ה׳ לבעלת וכ׳ if he attached the fringe (תְּכֵלֶת) to a three-cornered garment. Sabb. 42[b] להטעיל ביצתה to lay her eggs; a. fr.—2) (of plants) *to assume the shape of, to develop.* Maasr. I, 2 משטעילו שאור, v. שְׂאוֹר; ib. משיטעילו גידין, v. גִּיד.

*Hof.* הוּטַל *to be thrown; to lie.* Part. מוּטָל, f. מוּטָלֶת; *pl.* מוּטָלִין, מוּטָלוֹת a) *lying.* Kidd. 82[b] מ׳ ברעב lies prostrated from starvation. Ber. III, 1 מי שמתו מ׳ לפניו he whose dead relative lies before him; ib. 18[a] כיון שמ׳ עליו לקוברו כמ׳ וכ׳ since the duty of burying rests upon him, it is the same as if the body were lying before him. Yeb. 37[b], a. fr. ממון חמ׳ בספק, v. סָפֵק; a. fr.—b) מוּטָלֶת *a garment provided with show-fringes.* Men. l. c. הטעיל למ׳ if he attached additional fringes to a garment provided &c.; a. fr.

**נְטַל** ch. same, 1) (corresp. to h. נָשָׂא) *to take, lift, move, carry.* Targ. Ex. X, 13. Targ. Ps. CXXXIV, 2 טולו (imperat.); a. fr.—2) (corresp. to h. נָסַע) *to move.* Targ. Gen. XX, 1. Targ. Ps. LV, 9 נָטְלָא (Bxt. נטרלח; h. text סעה); a. fr.—3) *to wash the hands.* Y. Ber. VIII, 12[a] bot. חוה נ׳ ידיה is to be considered as if he had washed his hands.

*Pa.* נַטֵּל *to lift, carry.* Targ. O. Deut. XXXII, 11. Targ. Is. LXIII, 9; a. e.—*Part. pass.* מְנַטַּל, מְנַטְּלָא; f. מְנַטְּלָא; *pl.* מְנַטְּלִין, מְנַטְּלָתָא, מְנַטְּלָתָא *exalted, high.* Targ. Y. Deut. XXVIII, 13 (opp. מאסרין). Targ. Y. I ib. IV, 7. Targ. Is. LVII, 15. Targ. II Esth. I, 2. Targ. Prov. XXX, 13. Targ. Y. Ex. XV, 1 (not מַנְטָלַי). Targ. Is. II, 14.

*Af.* אַנְטֵל, אַטֵּל 1) *to cause to move, to pass.* Targ. Ex. XV, 22. Targ. Ps. LXXVIII, 26. Targ. Y. Deut. XXVI, 9; a. fr.—2) *to throw*; נ׳ (ב)אבנין *to stone* to death. Targ. Y. Deut. XIII, 11 תְּאַנְטְלוּן, תְּאַטְּ (!); a. fr.—[Targ. Y. II Ex. XXXIII, 22, v. טְלַל.]

*Ithpa.* אִתְנַטַּל, אִיתַּ׳; *Ithpe.* אִיתְנְטִיל, אִיתֵּ׳ 1) *to be lifted up; to be exalted.* Targ. Ps. XC, 2. Targ. Y. Ex. XV, 1; a. e.—2) *to lift one's self up, be overbearing.* Targ. Y. Num. XVII, 5.—3) *to be taken away, removed.* Targ. Job IV, 21. Targ. Esth. VIII, 10; a. e.—[Snh. 91[a] (quot. fr. Meg. Taan. ch. III) אתנטילו דרמוסנאי, v. דְּרְמוֹסְנָאֵי.]

**נַטְלָא** c. (preced.) 1) *a ladle* or *small vessel* used for taking liquid out of a larger vessel, esp. for pouring over the hands before and after meals, before prayer &c. Targ. Y. Ex. XL, 31; a. e.—Ib. XXX, 21 נְטִרְלָא f.—2) (as a measure) *one fourth of a Log.* Ḥull. 107[a] אתקין ... נ׳ בת וכ׳ R. J. ordered that a *naṭla* (to be used for washing hands) must contain one fourth of a Log; (Rashi: had a standard *naṭla* made, containing &c.). Gitt. 69[a] bot. נ׳ בת מחוזא a Moḥazean *naṭla.*—Y. Sabb. III, 6[a] bot. [read:] הבא ע״י נ׳ והיא .. כלי שני get the hot water into the basin by means of a ladle, when it (the basin) becomes a 'secondary vessel' (v. שֵׁנִי; cmp. Bab. ib. 40[b] טול בכלי שני).—*Pl.* נַטְלַי. Ber. 51[a] מעטר ליח בנ׳ surrounded the large cup (over which the benediction was said) with small cups (for distribution).

**נַטְלוּתָא,** Targ. Prov. XIV, 30, v. מַלְטְרוּתָא.

**נָטַע** (b. h.) [*to fix,*] 1)=נָטָה, *to pitch a tent; put up a temporary structure.* Meg. 5[b] נטיעה של שמחה נ׳ he put up a temporary structure for a festive religious occasion, v. אַכְרְכָנָקָא. Ib. הרכי נ׳ נטיעה וכ׳ how dared he put up a temporary structure on Purim?—Snh. 111[a] ביקש מקום לְנָטוֹעַ אהלו (Ex. R. s. 6 לִנְטוֹת) he wanted a place to put up his tent; a. fr.—2) *to insert, to plant,* contrad. to זרע. *Kil.* II, 4 זרועה ונמלך לנוטעה if a field was sown, and he resolves to plant trees in it, לא יאמר אֶטַּע וכ׳ he must not say, I will first plant and then &c., v. אֶפַּךְ. Ib. I, 8 אין נוטעין ירקות וכ׳ you must not plant vegetables &c.; a. v. fr.—Part. pass. נָטוּעַ; f. נְטוּעָה; *pl.* נְטוּעִים, נְטוּעִין; נְטוּעוֹת. Ib. V, 1; 4; sq.; a. fr.—Trnsf. *to beget.* Y. Yeb. I, 2[b], a. e., v. נְטִיעָה.

*Nif.* נִינְטַע, נִיטַּע *to be planted* with trees. B. Bath. 24[b]; Erub. 23[b] נ׳ רובו if the larger portion of it was planted with trees, opp. נזרע. Ohol. XVIII, 3 אינה נִטַּעת כל נטע must not be planted with any kind of trees; Tosef. ib. XVII, 10; a. fr.

נֶטַע m. (b. h.; preced.) *plant, plantation.* Koh. R. to IV, 6 כמה בית נ׳ וכ׳ how much land fit for plantation is in it?—נ׳ רבעי *the fourth year's fruits of a young tree* (Lev. XIX, 24). Maas. Sh. V, 4; a. fr.; v. רְבָעִי.

נָטַף (b. h.; cmp. טִפְטֵף) *to drip, overflow.* Ker. 6ª שרף הנוֹטֵף וכ׳ the gum which exudes from balm-shrubs. Y. Peah VII, beg. 20ª, v. נְטוֹפָה II. Sabb. 30ᵇ, a. e. שפתותיו נוֹטְפוֹת וכ׳, v. מַר II; a. fr.—נוֹטְפִין, נוֹטְפִים *dripping water, collected rain water.* Mikv. V, 5, v. זָחַל; a. fr.—Trnsf. (cmp. נָבַע) *to speak, prophesy.* Midr. Till. to Ps. LXXIII, end (ref. to Joel IV, 18) אין נִטְּפוּ אלא נבואה *yitt'fu* alludes to prophecy; v. חָטַף.—2) (cmp. טָפַי III) *to be too long, protrude, hang over.* Bekh. 43ᵇ חוטמו נוטף one whose nose overhangs his lips; Tosef. ib. V, 3.—[Y. Ber. I, 3ᶜ bot. שלא נטפי ed. Ven., v. חָטַף.]

*Pi.* נִיטַּף *to drop.* Taan. 19ª התחילו גשמים מְנַטְּפִין the rain began to come down drop-wise. Ohol. III, 5 מת שדמו מְנַטֵּף a slain body whose blood flows in drops, opp. שוחת. Y. M. Kat. I, 80ᵇ top ועודה מְנַטֶּפֶת and when it is still overflowing; a. fr.

*Nif.* נִיטַּף, נִיטּוֹף 1) *to be fed by an overflow.* Tosef. M. Kat. I, 1 בריכה שניטוֹפָה משדה וכ׳ (Var. ed. Zuck. נִיטְּפָה, נִיטַּפְיָה *Nithpa.* of טוּף) a pond formed by the overflow (of rain) from a field &c.—2) *to be inundated, to overflow.* Y. l. c. שדה .. שניטופה לתוך וכ׳ a field dependent on irrigation which discharged its overflow (from rain) into another field (and there formed a pond).

*Hif.* הִטִּיף *to cause to flow; to drop.* Y. Gitt. II, 44ᵇ top (ה)מַטִּיף וכתב לא 'and he shall write' (Deut. XXIV, 1) but not form letters by dropping; Y. Sabb. XII, end, 13ᵈ. Y. Pes. V, 32ᶜ bot. ישפך לא מַטִּיף 'it shall be poured out' (Deut. XII, 27), but he must not let it fall in drops. Tosef. Sabb. XV (XVI), 9 צריך להַטִּיף וכ׳ he must cause a few drops of the blood of the covenant to flow; Gen. R. s. 46. Midr. Till to Ps. LXXIII, end; a. fr.

נָטַף ch. same, 1) *to drip.* Part. נָטֵף, נָטֵף. Targ. Prov. XXVII, 15. Targ. Ps. LXXII, 6 דְּנָטְפִין (ed. Wil. דְּנָטְפֵי).—B. Bath. 73ᵇ לא נָטְפָא נישופתא וכ׳ not a drop fell to the ground.—נָטְפֵי (=h. נוטפים, v. preced.) *dripping rain water,* contrad. to שפכי rain water collected in spouts (v. מְרַזְּבָא). Ib. 6ª אחזיק לני וכ׳ if one has the right to let the dripping water from his roof run into his neighbor's yard, he may make spouts and gutters &c.—*2) (cmp. טוּף) *to turn up, lift.* Keth. 60ª (to a woman who had her eyes cast down in order not to look at her child) נְטוֹף עיניך Rashi (ed. נטף) turn thy eyes up (look freely around).

*Af.* אַטֵּיף *to drop.* Targ. Ps. LXVIII, 9; a. e.—V. טוּף.

נֵטֶף m. (נָטַף 2) *grapes hanging down directly from the trunk,* v. פֶּתֶף. Peah VII, 4; a. e.

נָטְפָא, v. נְטוֹפָא.

נָטְפָא, *pl.* נָטְפֵי, v. נְטַף.

*נַטְפִּירָק f. (transpos. of נפטיר, corresp. to Pers. נפתיר, Fl. to Levy Talm. Dict. s. v.) *naphtha-salve.* Gitt. 86ª נ׳ חיורא a salve of white naphtha.

נָטַר (b. h.; cmp. טוּר I) *to guard, observe.* Sifré Num. 157 (expl. טירתם, Num. XXXI, 10) מקום שהיו נוֹטְרִים ע״ז וכ׳ the place where they guarded their idols; Yalk. ib. 785 שהיו נוטרין בית וכ׳ their idolatrous temple. Yalk. Prov. 964 כשם שהתרנגול .. ונוֹטֵר לבני אדם as the cock crows by night and holds guard for men; a. e.—Esp. (with ref. to Lev. XIX, 18) *to reserve anger, bear grudge.* Gen. R. s. 55 כתבת בתורתך .. ואת נוקם ונוטר thou hast written in thy Law (Lev. l. c.) thou shalt not &c., and thou takest revenge and reservest wrath (Nah. I, 2)?; Koh. R. to VIII, 4 לא אֶנְטוֹר I will not reserve &c. Yoma 23ª; a. fr.—[Cant. R. to IV, 12 מנטרים, read: מנסכים, v. נָסַךְ.]

נְטַר, נֶטַר ch. same, *to guard, wait; to observe; to reserve.* Targ. I Sam. XXX, 23, sq. Targ. Deut. V, 10. Targ. Ruth I, 13; a. fr.—Imper. טַר, *pl.* טְרוּ. Targ. O. Deut. V, 12. Ib. XXVII, 1 (Y. טוּרוּ); a. e.—Part. pass. נְטִיר, f. נְטִירָא; pl. נְטִירִין. Targ. I Sam. IX, 24; a. fr.—Targ. Y. Deut. V, 10 נְטִיר read: נְטֵיר.—B. Bath. 74ª נְטַר עד וכ׳ wait here until to-morrow. B. Mets. 63ᵇ; 65ª, v. אַגְרָא I.—Ḥag. 5ª, v. infra.

*Pa.* נַטֵּר same. Keth. 37ª נפשה מְנַטְּרָא (not מיני) she guarded herself (her purity).—[Yalk. Job 898 קמנטר תאני, read as Ḥag. l. c. מְנַקְּרִיט.]—Part. pass. מְנַטַּר, f. מְנַטְּרָא, v. infra.

*Ithpa.* אִתְנַטַּר, *Ithpe.* אִתְנְטַר, אִתְנְטִר (אירְּ׳) 1) *to be guarded; to be reserved.* Targ. Hos. XII, 14. Targ. Y. Ex. XXIV, 11; a. fr.—Bets. 15ª מְנֻטָּר מחמת כלבי ולא מיניטר וכ׳ (or מִינַטַּר) Ms. M. (ed. מְנַטְּרָא) it is safe from dogs, but not from thieves.—*2) *to keep watch.* Targ. Prov. VI, 22 (perh. to be read תִּנְטַר *Pe.*).—3) *to be preserved.* Ḥag. 5ª הני מִינַּטָּרָן והני לא מִינַּטָּרָן Ms. M. a. Rashi (ed. נטרן, corr. acc.) these (the unripe figs) can be kept, but those (the ripe) cannot; Yalk. Job 898 מינטרן.

נָטֵר, v. נָטַר.

נָטְרָא m. (preced.) *guard.* Targ. I Sam. XXVIII, 2.—*Pl.* נָטְרִין, נָטְרַיָּא. Targ. Is. LXII, 6. Targ. Jer. LI, 12; a. fr.—[נָטְרָא f., part. of נְטַר.]

נִטְרוֹן m. (νίτρον) *nitrum,* (prob.) *native carbonate of soda* (v. Sm. Ant. s. v.). Y. Sabb. IX, end, 12ᵇ (expl. נֶתֶר, ib. IX, 5).

נַטְרוֹנָה, נִטְרוֹנָא m. (נָטַר) *Natrona* (*Avenger*), a symbolical name. Pesik. R. s. 15 נ׳ .. מי פורע לכם who will avenge you on Rome? Natrona; Yalk. Ex. 191; Pesik. Ḥaḥod., p. 56ª נטרונא (corr. acc.).

נָטַשׁ I (b. h.; cmp. טוּשׁ I) *to polish, sharpen.* Snh. 95ᵇ מגלך נְטוּשָׁה (כלום) is thy sickle (of death) polished? Sabb. 67ª (in an incantation) חרב שלופה ויקלע נטושה the sword is drawn and (the stones of) the sling sharpened.

*נִטַּשׁ ch. same, esp. (cmp. מָרַק) *to dress* a dead animal. Snh. 100ᵇ לא תְּנִטּוּשׁ וכ׳ (Ms. M. תפשוט), v. גְּלַדְנָא.—B. Bath. 110ª נְטוּשׁ וכ׳ (Ms. M. פשוט; Ar. נשוט), v. נְבֵלְתָּא; (Pes. 113ª פשוט, Ar. נשוט).

נָטַשׁ II (b. h.; cmp. טוּשׁ II) *to sink, drop* (cmp. Num. XI, 31); *to abandon, let alone,* v. infra. Gen. R. s. 75 אם רחקת ונָטַשְׁתָּה וכ' if thou wert to reject and abandon Jacob &c.; Yalk. Ps. 653.

*Pi.* נִטֵּשׁ same. Snh. 6$^{b}$ (ref. to Prov. XVII, 14) לנַטֵּשׁוֹ to drop it (the case, to compromise), v. גָּלַע; Tanḥ. Mishp. 6; Y. Snh. I, 18$^{b}$ לנוֹטְשׁוֹ.

*Pu.* נוּטַשׁ, *Nif.* נִיטַשׁ *to be torn loose, be released.* Pesik. Baḥod., p. 154$^{b}$ ני' מחורש וכ' (not מחודש) released from one thicket and caught &c.; ib. נו' וכ'; Yalk. Num. 782 נו' וכ'; (Y. Taan. II, 65$^{d}$ top נתחור, v. נָתַר I; Lev. R. s. 29, a. e. ניתש, v. נָתַשׁ).

נָטַשׁ ch. same. Targ. Ps. XCIV, 14.

*Pa.* נַטֵּשׁ same. Y. Shek. V, 48$^{d}$ top נטשנה דלא תרמות גבן נטשת Ms. M. (v. Rabb. D. S. a. l. p. 42), read: נַטְשׁוּנָהּ נטשונה .. let her go, that she may not die while with us; they did let her go (ed. אפקונה).

*נָטָשָׁא m. (preced.) *dropping, excrements.* Targ. Y. II Lev. I, 16 (h. text נִצָּה).

*נִיא m. *climate.* Y. B. Bath. II, 13$^{c}$ top, v. נָוֶה II a. נוֹר.

*נִיאוּב, נִיאֵב m. (נוּב) *trough.* Y. Naz. I, end, 51$^{c}$ ניאב (ed. Amst. שאוב); Num. R. s. 10 ניאוב; (Y. Ned. I, 36$^{d}$ bot. שאוב).

נִיאוּף m. (b. h. נִאֻפִים; נָאַף) *lewdness, illicit intercourse.* Sifré Deut. 26 דבר נ' an unchastity; Deut. R. s. 2. Ned. 20$^{a}$. Num. R. s. 9; a. fr.

נִיאוּץ m. (נָאַץ) *insult.* Gitt. 56$^{b}$ ניאוצו וגידופו וב' this man's (Titus') insult and blasphemy.—*Pl.* נִיאוּצִין, נִיאוּצִים. Lam. R. introd. (R. Joḥ. 1) ני' תן .. נחומין these consolations ... are insults; Pesik. R. s. 28; Midr. Till. to Ps. CXXXVII; Yalk. Ps. 884 נאוצים.

נִיאוּצָא ch. same. Targ. II Kings XIX, 3; a. e.

נִיאוֹת, v. אוֹת.

נִיאָקָא, v. נְיָיקָא.

נִיאָר, *pl.* נִיאָרוֹת, v. נְיָיר.

נִיאֶרֶת, Tosef. Kel. B. Kam. V, 8 ed. Zuck., v. פְּוֶורֶת.

נִיב *to flow,* v. נוּב.

נִיב m. (b. h.; preced.) *flow, overflow; that which hangs over.*—נ' שפתים (borrowed fr. Is. LVII, 19; cmp. next w.) *upper lip.* Ḥull. 128$^{b}$. Gitt. 56$^{a}$.

נִיבָא I ch. same; (cmp. טפי, a. נוֹטֵף s. v. נָטַף) *tusks, canine teeth;* also *pl.* נִיבֵי. Targ. Ps. LVIII, 7 (h. text מלתעות).—[Targ. Y. I Deut. XXXIV, 7 נ' לסתיה his *molar teeth*; (h. text לֶחֱיוֹ!).]—B. Kam. 23$^{b}$. Ḥull. 59$^{a}$ גמלא נ' שקילי ניביה אית ליה a camel has canine teeth. Sabb. 63$^{b}$ נִיבֵיהּ his (the dog's) tusks are gone. Gen. R. s. 86, פכרון ניביה break its tusks out; Yalk. ib. 145 תברון ניביה. Ib. מסתכל בניביה, v. סָכַל I.—Trnsf. *the sinews connecting the hip-bone with its socket.* Ḥull. 54$^{b}$ ניברה אירפסוק (some ed. אירפסיק) its sinews are severed.

נִיבָא II m. *sproutings,* v. נְבָרָה.

נִיבדקוס, v. נוּבְדִּיקוֹס.

נִיבוּל נִבְ' m. (נָבַל) *disfigurement; disgrace, exposure.* Y. Ab. Zar. I, 39$^{b}$ bot., v. נִיווּל. Ib. III, end, 43$^{c}$ נִיבּוּלָהּ ר"ש (an idol worshipped by an Israelite) is bad even when disfigured, i. e. its material can never be used even after its worshipper has abandoned and disfigured it. Gen. R. s. 87; Cant. R. beg., v. זִבּוּל.—נ' פה *lascivious talk,* v. נָבַל. Lev. R. s. 24.

נִיבּוֹרַיָּא, v. נִבּוֹרָא.

נִיבְזִין m. pl. (בזז; cmp. נָבוֹז; Samar. נבזה) *lots.* Y. Snh. VI, beg. 23$^{b}$ אסקון נ' וכ' cast lots between you two, and one of you will at all events be caught.

נִיבָלָא, v. נְבָלָא.—[ניבלין, Targ. Is. LIII, 9 some ed., v. נְבָלָא.]

נִיבלתא, Targ. Job V, 16 some ed., v. נְבֵלָתָא.

נִיבְּרִיוּת, Y. Erub. V, end, 23$^{a}$ וחוצה לה ע"ר נ' וחוצה לה אלפים אמה ע"ר שירובי, read: וחוצה לה אלפים אמה ע"ר שירובי.

נִיבּרְקוֹס, v. נוּבְדִּיקוֹס.

נִיגָּדָא, v. נְגָדָא.

נִיגּוּן נִגְ' m. (נָגַן) 1) *playing on a musical instrument; use of the root* נגן. Pes. 117$^{a}$; Y. Succ. III, 54$^{a}$ top; Y. Meg. I, 72$^{a}$ top; a. e.—2) *musical accent, melodiousness.* Cant. R. to IV, 11 בשינוגו ובניגונו, v. עִינּוּג.

נִיגּוּנָא נִגְ' ch. same, *music.* Targ. Is. XXXVIII, 20; a. e.

נִיגְמִי, v. נגמי.

נִיגְנִי, v. בְּנִינְגְנֵי.

נִיגָּר נִגְ' m. (נָגַר) 1) *gutter, dike.* B. Mets. 107$^{b}$ ד' אמות .. דבני אנ' Ar. (ed. גרמידי דאגף לבני נ') four cubits on the shores of a dyke belong to the owners of the dyke. Pes. 113$^{a}$ לא תשוור נ' leap not over a dyke (oth. opin., v. infra). B. Bath. 12$^{b}$ תרתי אחד נ' two fields dependent on one dyke for irrigation; a. e.—*Pl.* נִיגְרֵי, נִגְ'. Ib.—[V. also נִגְדָּא.]—2) *track, step.* Pes. l. c. לא תשוור נ' do not leap in place of walking (v. supra).—*Pl.* as ab. B. Kam. 57$^{a}$ נקטי לדהו נ' ברייתא Rashi (ed. sing.) they adopted the habit of running out into the fields; ib. 118$^{b}$ אנקטה נ' (not אָנַקְטֵי) וכ' he taught her the way out of the fold; B. Bath. 88$^{a}$ אנקטינהו ניגרא וכ' he taught them &c.—Sabb. 51$^{b}$ דחמרא שערי נ' the gait of the ass is (in accordance with) the barley (which he feeds on). Ib. 66$^{b}$ קל נ' the sound of steps. Pes. 111$^{a}$ שתין נ' sixty steps. Ber. 41$^{b}$ דפרזלא נ' iron run (unwearied walk).

נִידָא Targ. Cant. I, 12, v. נַרְדָּא.

נִידְבָא, v. נִדְבָא.

**נִידָּה**, v. נִדָּה.

**נִידּוּי** נְדֵ' m. (נָדָה) *banishment, isolation.* Num. R. s. 10 תחא בנ' (Sabb. 64ᵇ, a. e. בנרתה), v. נִדָּה.—Esp. *excommunication*, of a higher degree than נְזִיפָה and lesser than חֵרֶם. M. Kat. 16ᵃ אין נ' פתוח וכ' *nidduy* lasts no less than thirty days. Ib. נִידּוּיוֹ נ' the excommunication pronounced by him is valid. Ber. 19ᵃ גוזרני עלוך נ' I should have decreed the ban over; a. fr.

**נִידּוּיָא** ch. same. Ned. 7ᵇ (ref. to מנורה, v. נִדָּה) לישנא דנ' חרא it has the meaning of excommunication (as if he had said נדינא, v. נָדַר I).

**נָיוֹת*** pr. n. pl. *Nayah* (prob. to be read נוֹת, v. נָוֶה III). Y. Snh. III, 21ᵇ רבנן דנ' the rabbis of N.

**נִיחָו** m. = אִירְהוּ (mostly after an open syllable to avoid a hiatus, or after ן) *he, himself; it, it is.* B. Kam. 114ᵇ דילמא .. וחוא נ' קא מפיק שמא perhaps he sold them, and he himself spread the report (that they had been stolen). Ber. 58ᵇ לא ידענא מאי נ' I do not know what it is (its nature). Taan. 24ᵃ אנא נ' (differ. in Ms. M.) I am he (of whom you are speaking). Pes. 104ᵃ, a. e. מאן נ' בנן וכ' (Ms. M. נינהו, v. Rabb. D. S. a. l. note) who is (are) meant by 'the son of saints'?; a. fr.—*Fem.* נִיחָי. Ber. 44ᵃ.—*Pl.* נִינְהוּ, נִינָהוּ. Ḥull. 38ᵃ מאי נ' דברים וכ' what are the movements indicating the agony of death? Ib. 79ᵃ כולהו חדא מינא נ' they all belong to the same species. B. Mets. 24ᵇ רובה ישראל נינהו the majority are Jews; a. fr.—With suffixes: נִיחָלֵי, נִיחָלָךְ, נִיחָלֵיהּ &c. (*to*) *myself, thyself, himself* &c. Ḥull. 59ᵇ בעינא דמחזית ליה ניחלי (Rashi דמחזית ניהלי) I want thee to show him to *me* (Rashi: to make him visible). Ib. 142ᵃ והדר לקנינהו נ' and then let him transfer them to thyself. Ber. 54ᵇ בריך רחמנא דיהבך ניחָלָן וכ' blessed be the Merciful who returned thee to *us* and not to the dust. Ned. 41ᵃ; Erub. 10ᵃ, a. fr. את אמרת ניהלן וכ' thou didst cite it to ourselves &c. Keth. 92ᵃ מגבי לחו נִיחָלַיְידְהוּ ארעא he will give land in payment to the very claimants, and then seize it from them; a. fr.

**נִידּוּג, נִידּוּגָא** m. (נָהַג) *leading.* Mekh. B'shall. beg.; Yalk. Ex. 226, v. נִיחוּם.

**נִידָּל־**, v. נִידּוּ.

**נִידָּר**, Yeb. 17ᵃ, v. נַהֲרוֹנְךָ.

**נִיוּוּל** m. (נָוַל) *ugliness; disgrace.* M. Kat. I, 7 מפני שנ' הוא לה because it defaces her (for the time being); Y. Ab. Zar. I, 39ᵇ bot. נִיבּוּל. Snh. VII, 3 (52ᵇ) נ' הוא זה this (the Roman way of decapitation with the sword) is a repulsive disfigurement. Y. Sot. III, end, 19ᵇ אבל אשה על ידי שנִיוּוּלָהּ מרובה וכ' but a woman, because her disgrace (feeling of shame) is greater, must not be executed naked. Ib. 18ᵈ bot. תחת ניוולה .. המקום the Lord will indemnify her for her (unmerited) exposure. Yalk. Prov. 943 חיים של נִיוּוּל a hideous life (without enjoyment). Ned. 80ᵃ (in Chald. dict.) נ' דחד יומא לא שמיה נ' a neglected appearance for one day (by not bathing) is not considered self-neglect in the sense of the law; a. fr.

**נִיוּוְלָא** ch. same. Targ. Lam. III, 51.—Ned. 80ᵃ אית לה נ' it would make her repulsive.

**נִיוּטָאֵי**, v. גִּיוּטָאֵי.

**נִיוְרוֹ, נִיוְרָה**, v. נוֹי.

**נִיוְרִינָא*** m. pl. (naeviana, sub. pira) *naeviana*, a species of *pears* (v. Sm. Ant. s. v. Pyrus). Y. Kil. I, 27ᵃ אם הרוגיריו' (corr. acc.).

**נִיוְלִי** pr. n. m. *Nivli.* Ḥull. 45ᵇ.

**נִיוָמָא** m. (נוּם) *slumber; idleness.* Targ. Prov. XXIII, 21.

**נִיוְמָתָא, נִיוּ'** f. same. Targ. Prov. VI, 4 ed. Lag. (ed. נִירְמָתָא; ed. Wil. נִירְמָתָא). Targ. Ps. CXXXII, 4.—*Pl.* נִיוּמָתָא. Targ. Job XXXIII, 15 Ms. (ed. sing.).

**נִיוְתִי** m. *Nabatean.* Sabb. 121ᵇ (Ms. M. כותי); Y. ib. XIV, beg. 14ᵇ נְפָתִי.

**נִיזָדָא, נִיזְבָא**, v. sub נְזַ'.

**נָזָק, נִיזָק** m. (v. נְזַק) *one who claims damages; pl.* נְזָ', נִיזָקִין *cases of damage claims.* Gitt. V, 1; v. עִירְהִית. B. Kam. 83ᵇ; a. fr.; v. נְזֵק.

**נִיזְרָא, נִיזָקָא**, v. sub נְזַ'.

**נִיחַ**, v. נוּחַ.

**נָיְחַ**, v. נְיָרִית.

**נִיחָא** I m. (נוּחַ) *soft, gentle.* Targ. Job XXXVII, 13; Taan. 3ᵇ bot. מיטרא נ' a gentle rain, opp. רוזא. Ib. דאתא נ' when a gentle rain has fallen.—*Fem.* נִיחָא, נִיחָתָא. Targ. II Esth. VIII, 13.—Sabb. 7ᵇ תשמישתיה נ' it is convenient for use; a. fr.

**נִיחָא** II m. (preced.; v. נוּחַ) *ease, satisfaction.* Yeb. 118ᵇ דגופא וכ' נ' bodily comfort (even in an unhappy marriage) is preferable (to singleness). Snh. 45ᵃ, v. בַּזְיוֹנָא. Sabb. 132ᵃ מעיקרא מאי קא נ' ליה וכ' what satisfactory reason had he at first (for his interpretation), and what was again the objection he attempted to meet?—נ' ל־ *one likes, prefers.* Targ. Y. Deut. XXXII, 50.—Meg. 28ᵃ אתיריקורי .. לא נ' לי I do not want to be honored at the expense of thy disgrace. Ib. לא נ' לכו וכ' do you not want me to live? B. Bath. 172ᵃ מילתא דנ' ליה וכ' something which is satisfactory to the creditor and &c. Arakh. 30ᵇ לאיניש דליזבן וכ' נ' it is better for man to sell his daughter than to borrow on interest. Erub. 32ᵇ; a. fr.—נָ', הָנֵ' (a dialectical term, v. נוּחַ *Ithpe.*) *it is right; it will do.* Y. Pes. I, 27ᵇ top התלוניים וכ' נ' this is right as far as the uppermost and nethermost cavities are concerned. Y. Yoma III, 40ᶜ, sq. אין תימר מיד נ' ארן תימר ... נ' של משה וכ' if you say, sacred vessels are consecrated at once (as soon as finished), it is right; but if you say, they are not consecrated until they are used, it would be right as far as the Mosaic vessels are concerned, but &c.—Ḥull. 56ᵃ

this would be right according to the opinion of &c.; a. fr.—Cant. R. to I, 6 נ׳ (an editorial gloss, as a punctuation mark) *as a positive assertion*, opp. אִתְּמָרָא.—V. נְיָרִית.

**נִיחָא III** pr. n. m. *Niḥa*, name of an Amora. Y. Kil. IX, beg. 31[d]; Y. Yeb. VIII, end, 9[d]; a. e.

**נִיחוֹחַ** m. (b. h.; נוּחַ) *pleasing*. Koh. R. to IX, 7 כריח נ׳ like the pleasing flavor (of a sacrifice); a. e.

**נָח׳, נִיחוּם** m. (b. h.; נָחַם) *comfort, consolation*. Mekh. B'shall., beg. (ref. to נחם, Ex. XIII, 17) אין נ׳ זה אלא נחוג this (*naḥam*) does not mean comforting but leading (i. e. the מ is not radical); Yalk. Ex. 226 אין ני׳ בכ״מ וכ׳ (corr. acc.), v. נָחַם a. נָחָה.—*Pl.* נִיחוּמִין, נִירחוּמִין, נִיחוּמִים, נִיחוּמִין. Pesik. Shimʿu, p. 117[b] דברי נ׳ comforting words, opp. קינטורין. Ib. Naḥămu, p. 124[a] דברים טובים וכו׳; Yalk. Is. 307 דברים טובים דברי נ׳. Lam. R. introd. (R. Joḥ. 1), v. נִיאוּץ; a. e.—V. תַּנְחוּמִים.

**נִיחוּנְיוֹן,** v. נְחוּנְיוֹן.

**נִירחוּתָא** f. (נוּחַ) 1) *mildness, gentleness*. Targ. Job XXXI, 18 (v. תּוּנַּחְתָּא).—Taan. 4[a], v. אֲלַם II. Arakh. 17[a] לעניין תוקפא וכו׳ as regards ruling with rigor or with leniency. B. Bath. 25[b] דאתיא מיטרא בנ׳ when the rain comes down gently, opp. בשפיכותא. Sabb. 34[a], a. e. צריך למימרינהו בנ׳ he must say them in a gentle way; a. e.—2) *submission, humility*. Gitt. 36[b], v. עוּלְבָּן.—3) *ease of mind, satisfaction*. Snh. 30[b]; Pes. 32[b] מאי נ׳ why this ease of mind (why does he say, Let thy mind be set at rest as thou didst mine)?

**נִיחָתָא,** v. נִיחָא I.

**נִיטּוּף** m. (נָטַף) *overflow*. Y. M. Kat. I, 80[b] top.

**נִיטּוֹפְתָא** f. (נָטַף) *drop*. B. Bath. 73[b], v. נָטַף.—*Pl.* נִיטּוֹפְרִיתָא. Gitt. 69[b].

**נִימְלוֹתָא,** v. בִּלְטִירְתָא.

**נָיוּד,** v. נוּד ch.

**נָיוֹת,** *Pi.* of נָוָה.

**נָיַח** I, v. נוּחַ ch.

**נָיַח II** m.=h. נוֹחַ II, *kind, gentle, pleasing*. Targ. Y. Deut. XVII, 18.—ל׳ נ׳ *it is good (better) for*. Koh. R. to X, 5 [read:] והוה נ׳ ליה דקבריתיה וכ׳ it would have been better for him that I should bury him than &c.; (Y. Sabb. XIV, 14[d] bot. נוֹחַ הוה ליה אילו הוה מיית). Koh. R. l. c. הוה דייתרים וכ׳ it would have been better that his head were taken off than to do this; a. e.

**נִיחָא, נָיְחָא, נָיְחָא** (**נִיחָא**) m.=h. נוֹחַ I, 4) *rest, satisfaction*. Targ. Ps. XCV, 11 ed. Lag. (ed. Wil. a. oth. נִיחַ). Ib. CXVI, 7 Ms. נִיחַיְכִי (Regia נוֹחַיְכִי; ed. מְנַחְיְכִי). Targ. Job XXXVI, 16. Targ. Lam. I, 3; a. fr.—Y. Taan. I, 64[a] (transl. Is. XXX, 15) בשׁוּבָה ונ׳ וכ׳ through Sabbath rest and repose you will be redeemed. Gen. R. s. 87 (ref. to Ps. CXXV, 3) אין לו נ׳ וכ׳ (the evil spirit) has no satisfaction in the company of the righteous; Midr. Till. to Ps. l. c.; Yalk. ib. 880; a. e.—2) *gentleness*. Snh. 94[b] בנ׳ gently.—V. נִיחָא, a. next w.

**נָיְחָה, נָיְחָת** f. h. same. Gen. R. s. 30 (play on נח נח, Gen. VI, 9) נ׳ לו נ׳ וכ׳ (ed. Wil. ניחתא) he was a comfort to himself, a comfort to the world &c.; Yalk. ib. 48; Yalk. Chr. 1072 ניחא. Gen. R. s. 25 (ref. to נח, Gen. V, 29, a. ינוח, Ex. XXIII, 12) נָיְחָת שור וכ׳ . . . . נאמר כאן נ׳ here ease is mentioned, and so there: as there appeasement of the ox is meant, so here (the ox submitting again to man's control, v. נוּחַ); ib. ניחת קבר rest in the grave; Yalk. Chr. l. c.

**נַיְמָא,** v. נִיוּמְתָא.

**נָיְאקָא, נָיְקָא** pr. n.=אַנְיָאקָא; v. אַנְגָּרָא.

**נְיָיר** m. (נור) [*blank,*] *paper, parchment, papyrus* &c. Ab. IV, 20 דיו כתובה על נ׳ חדש ink on a new blank, opp. נ׳ מחוק palimpsest. Gitt. 9[b] חלק נ׳ blank paper, v. קָרַע. Ib. 19[b] נתן לה נ׳ חלק if he handed her a blank sheet. Tosef. Kel. B. Kam. VII, 11; Kel. X, 4. Sifré Deut. 160 לא על נ׳ not on a loose sheet, opp. מגילה; a. fr.—*Pl.* נְיָירוֹת. Pes. 42[b] מדבקין בהו נְיָירוֹתֵיהֶן . . . סופרים scribes . . glue their parchments with it (Ms. M. נַיְירוֹתֵיהוּ ch. form). Kel. II, 5 נ׳ . . . כסוי (Var. וחנ׳) covers . . made of papyrus; Tosef. ib. B. Kam. II, 5 ניארות ed. Zuck. (Var. וגרות, corr. acc.).

**נִיכּוֹ׳,** v. next w., end.

**נְכּ׳, נִיכּוּשׁ** m. (נָכַשׁ) *weeding; lopping* (*trees*). Kel. XXIX, 7 קרדום של נכ׳ (perh. נָכוּשׁ; ed. Dehr. נָכְשׁ) the axe used for lopping trees (v. Maim. a. l. ed. Dehr.); Y. Meg. I, 71[b] top ניכ׳; Y. Ned. IV, beg. 38[c] מכוש (corr. acc.). Tosef. B. Mets. VII, 6 גמר נִיכּוּשׁוֹ (ed. Zuck. נְכִרְשׁוֹ) if he finished the weeding for which he was hired. Gen. R. s. 39 ראה אותן עסוקין בנ׳ בשעת הנ׳ וכ׳ when he saw them engaged in weeding (lopping) at the proper season &c.; a. fr.—[Pesik. R. s. 31 קטה כמין נ׳, ed. Fr. ניכו׳, read: כווי קטנה, v. כַּוָּוי; Fr. emends: כווי קטנה כמין צינור.]

**נִיכְסָתָא, נִיכְסָא, נִיכְלָא,** v. sub נְכָ׳.

**נִילוֹס** pr. n. (Νεῖλος) *the Nile*, also *the godhead Nilus*. Targ. Y. Gen. XLVII, 7; a. fr.—Sot. 13[a]. Gen. R. s. 87; Pesik. R. s. 6, v. זִיבּוּל; a. fr.

**נִים** *to slumber*, v. נוּם.

**נִים** m. (preced.) *slumber, sleep*. Pes. 120[b]; Meg. 18[b], a. e. (expl. מתנמנם) נ׳ ולא נ׳ וכ׳ a sleep which is no sleep, a wakefulness which is no wakefulness.

**נִימָא,** *Pi.* of נמא, v. נוּם I.

**נִימָא,** v. אֲמָא II.

**נִימָּה, נִימְתָא** f. (נמא, cmp. נְמָרָה=נְבָרָה, also meanings of נִיב, נִיבָא) [*hanging over,*] 1) *fringe, cord, hair* (of the eye-brow); *bristle; fibre*. Bets. 14[b] שמא תכרך נ׳ וכ׳ lest a

fringe (shred of the garment used as mattress) wind itself around his body; Y. Kil. IX, 32ª bot. Nidd. 67ª, a. e. נ׳ אחת one single thread; Y. Sabb. VII, 7ᵈ top נמא (corr. acc.). Gen. R. s. 93 קשר חבל בחבל ונ׳ בנ׳ (Ar. נינא) he tied rope to rope, string to string. Ib. נ׳ אחת היתה לו בלבו he had one bristle on his chest; Yalk. ib. 150. Gen. R. s. 65, end קשר בה נ׳ וכ׳ (Ar. נינא) he tied a string to it ..., and hanged himself. Tosef. Sot. I, 2 כדי שירקשור הגרדי נ׳ as much time as the weaver needs to knot a fringe; Y. ib. I, 16ᶜ bot.—B. Bath. 16ª (ref. to סערה, Job XXXVIII, 1) וכל נ׳ ונ׳ וכ׳ for each hair (of the eye-brow) &c., v. גּוּבָּא. Sabb. 30ª, a. fr. מלא נ׳ a thread's (or hair's) breadth. Erub. X, 13 קושרין נ׳ במקדש they were permitted to knot a broken string of a musical instrument in the Temple; ib. 102ᵇ נַיְמַת כינור; a. fr.—*Pl.* נִימִין. B. Bath. l. c. Shek. VIII, 5 ed. (Ms. M. נירין); a. fr.—2) (cmp. נֵרֶב) *pl.* נִימִין *mustache.* Yoma 38ᵇ בין הנ׳ on the division line between the two parts of the mustache.—3) (cmp. בִּרְיָא III) *leech.* Ab. Zar. 12ᵇ. [Ib. 10ᵇ, v. נוֹמִי.].

**נִימָא** ch. same, *cord; string* &c. Targ. Ps. XI, 2 (h. text יתר); a. e.—*Pl.* נִימִין, נִימַיָּא. Targ. Koh. IV, 12. Targ. Y. Num. XV, 38. Targ. Ps. VI, 1; a. e.

**נימאייק,** v. נְמָקָא.

**נִימָה,** v. נִימָא h.

**נִימוֹל,** v. מוּל II.—[נימולין, Y. Yeb. VIII, 9ᵇ, v. נְמָלָה.]

**נימוס, נימום,** Tosef. Bekh. IV, 15; Tosef. Men. XIII, 6, read נָמוּס, v. נָמַס.

**נִימוֹס,** v. מָסַס.

**נִימוֹס** I pr. n. m. *Nimos,* 1) נ׳ הגרדי, v. אַבְנִימוֹס.—2) N., brother of Joshua the grist-maker. Bekh. 10ᵇ; Tosef. Makhsh. III, 13 אונימיס ed. Zuck. (oth. ed. אינ׳), read אַוְנִימוֹס, v. אַבְנִימוֹס.

**נִימוֹס** II m. (νόμος) *usage, law; religion* (v. נוֹמוֹס). Meg. 12ᵇ מוכתר בנימוסו, v. פָּתַר. Gitt. 65ᵇ עשו לה כנ׳ deal with her according to law. Ex. R. s. 15 בנ׳ המלכות in accordance with the royal usage of warfare; (Tanh. Bo 4, a. e. כטַקְסִין). Gitt. 43ᵇ נימוסו .. כיון שעשה Ar. (ed. נמוסי) as soon as the gentile did to him (the hypothecated slave) what the law requires (to take possession, v. נִשְׁקָר); Tosef. Ab. Zar. III (IV), 16 נימוסות (corr. acc.). Gitt. l. c. [read:] אע״פ שעשה לה נימוסה although he (the Jew) did what the law requires in regard to the field; a. fr.—*Pl.* נִימוֹסִין, נִימוֹסוֹת. Num. R. s. 18 בדרכי חגורים יש נ׳ וכ׳ it is the way of the nations to have many religious observances (for various deities) and many priests. Gen. R. s. 16 בנ׳ .. בשלשה (Ar. בנַוְסִין) in three things is Greece in advance of Rome: in codes &c., v. פַּנְקָסִין. Ib. s. 67. Num. R. s. 8 בנ׳ שלנו in our (Roman) law; a. e.—[Ex. R. s. 15 הוציא חנמוסין read: חטוֹמוֹסִין, v. טוֹמוֹס.]

**נִימוֹסָא, נִימוֹסָא׳** ch. same. Targ. Ps. I, 2. Targ. I Sam. II, 13; a. fr.—Gen. R. s. 48 (prov.) עלת לקרתא הלך בנימוסה when you come to a place, follow its customs.—*Pl.* נִימוֹסִין, נִימוֹסַיָּא. Targ. Ez. XX, 25; a. fr.—Y. Ber. V, 9ª בנ׳ דברייתא וכ׳ (ed. Lehm. sing.) he is engaged in studying the laws of his Creator.

**נִימוֹק,** v. נְמַק.

**נִימוּק, נְמ׳,** m. (contr. of נעמוק; עָמַק) *depth, penetration.* Ab. d'R. N. ch. XVIII; Gitt. 67ª ר׳ יוסי נִימּוּקוֹ עמו R. Jose the surname, 'His depth is with him', i. e. he has deep reasons for whatever he says. Ib. אלמלא ראיתו נ׳ עמו if thou hadst seen him, (thou wouldst have seen) his depth was &c. Erub. 51ª. Bekh. 37ª מהו דתימא נ׳ עמו you might have thought, we must adopt R. Jose's opinion because he is known to have deep reasons.

***נִימוֹרְתָּ** f. (מור; cmp. אֲמוּרְיָא) *a detachment of troops sent to take hostages* until a requisition be complied with. Y. Pes. IV, 31ᵇ bot., v. מַשְׁפּוֹנָא.

***נִימָסִים** m. du. (מָסַס) *mashing mill.* Ab. d'R. N. ch. XXXI, end, contrad. to ריחים grinding mills (v. Ber. 61ᵇ top).

**נִימַסְפֵי,** v. נִינְפֵי.

**נִימְפָיוֹן, נְמ׳,** m. (νυμφεῖον, nympheum) *a fountain consecrated to the nymphs,* in gen. *fountain.* Tanh. Mishp. 8 (some ed. נמסינן, corr. acc.); Ex. R. s. 31 גיפיון (corr. acc.).

**נִימְרִית, נִימְרִין, (נימרון), נִימְרָד,** v. sub נְמ׳.

**נִין** m. (b. h.; נוּנוֹ) [*tender,*] *child, offspring.* Mekh. B'shall., Amalek, s. 2 אם אניח נ׳ ונכד וכ׳ I will not leave over a son or son's son of Amalek; Yalk. Ex. 266).

**נינגי,** v. בְּנִינְגֵי.

**נִינְדֵּי,** pl. of נִינְדּוּ.

**נִינְוֵה** (b. h.) *Nineveh,* the capital of Assyria. Yoma 10ª; Gen. R. s. 37. Sabb. 121ᵇ; Y. ib. XIV, beg 14ᵇ צירעה שבנ׳ the hornet of N.; a. e.

***נִינְיָא, נְנ׳** I m. (contr. of נענע, cmp. נונו) (*slender*) *hemp-cord, line* (v. P. Sm. 2362; 2387). Gen. R. s. 65; s. 93 Ar. (ed. נִימָה).—[Lev. R. s. 22, beg. נינרא, read: גִּרְנָיָא, v. סִרְנָא.]

**נִינְיָא, נְנ׳** II f. (v. preced.) *ammi, Bishop's-weed* (v. אַמִּיתָא). Ab. Zar. 29ª (Rashi: *mint*). Sabb. 128ª; 140ª נִינְדְיָא. Ib. האי נ׳ מעלייא וכ׳ *ninia* is good for seasoning cress. Gitt. 69ᵇ תלת ביעי נ׳ (Ar. בנ׳) three eggs' sizes of *n.*—V. נַעֲנָא.

**נינפה,** v. next w.

**נִינְפֵי, נְנ׳,** f. (νύμφη) *bride.* Targ. Cant. IV, 8, sq.—R. Hash. 26ª הוו קורין לכלה נ׳ I heard them call a bride *nin'fe.* Gen. R. s. 71 (play on נִפְתּוּלֵי, Gen. XXX, 8) נ׳ הוה לי לרעשות וכ׳ (not פה ...) I ought to have been made a bride before my sister; Yalk. Gen. 127 לנינפה (corr. acc.). Ex. R. s. 36, beg. (ref. to יפה נוף, Ps. XLVIII, 3) לשון יוני .. נימפי (some ed. נְמ׳) in Greek they call a bride

*nymphe*. Ib. s. 52, end (ref. to Ps. l. c.) קלי נינ׳ ed. Const. (missing in ed.) καλὴ νύμφη, the beautiful bride; Pesik. R. s. 41 קלוניפו (corr. acc.); Tanḥ. Ki Thissa 18 (ref. to נוֹפֶת, Cant. IV, 11) כלה נופי; ed. Bub. ib. 9 קלונינפי, read קלי נ׳.— [Yoma 10ᵃ, v. נִיפָּר.]

**נֵיס**, *pl.* נִיסִין, נִיסִים, v. נֵס.

**נִיסָא**, v. נְסָא.

**נְסָא, נִיסָא** m. (an adapt. of νῆσος, as if fr. נסע=נסא *to emigrate*, or אנס *to subject*; cmp. אֲנִיסִין, Sam. ענישוסי, Gen. X, 32, Mand. נסיסיא, v. Nöld. Mand. Gr. p. XXX) *settlement, colony*, esp. *island* (v. נְגָוָן). Targ. Is. XX, 6 (ed. Wil. נסא). Targ. Jer. XXV, 22; a. e.—*Pl.* constr. נִיסֵי, נְסֵי. Targ. Is. XXIV, 15. Ib. II, 16 (ed. Wil. נסי; h. text אניות). Targ. Am. IX, 3 (h. text קרקע). Targ. Y. II Gen. X, 18 נ׳ אומיא (belonging to ib. 5, as quoted in Ar.); a. e.—Hebr. form, *pl.* (of נִיסוֹס) נִיסִים, נִיסִין, נְסִין; v. אֲנִיסִין.— [Deut. R. s. 2 נֵס; Yalk. Is. 369; Yalk. Deut. 825 נָמֵל.]

**דַּר נ׳, נִיסָאי** pr. n. (v. נֵס) *Mount Nissay* (Miracle), a substitute for Sinai, introduced for argument. Sabb. 89ᵃ (against one explaining הר סיני as הר שנעשו בו ניסים, the mount whereon miracles were wrought for Israel) דר נ׳ מיבעי ליה then its name ought to have been Har Nissay; v. סִרְמַנַּאי.

**נְיסָה** f. (נוּס) *flight*. Sot. VIII, 6 שתחלת נ׳ נפילה, corrected ib. 44ᵇ (as in Y. ed.) שתחלת נפילה נ׳ for the beginning of falling (in slaughter) is the rout; Y. ib. VIII, end, 23ᵃ; Sifré Deut. 198 שתחלת נ׳ נפילה for the beginning of flight means falling.

**נְסָ׳, נִיסּוּךְ** m. (נָסַךְ) 1) *libation*. Succ. IV, 1 נ׳ חמים שבעה the water libation (on the Succoth festival) is continued for seven days. Y. ib. 54ᵈ top; Tosef. ib. III, 15 נִיסּוּכוֹ בקדושה at its libation the laws of sanctity must be observed; (Tosef. Meil. I, 16 נְסִיכָתוֹ). Zeb. VI, 2. Snh. 62ᵃ נ׳ libation to idols; a. fr.—*Pl.* נִיסּוּכִין, נִיסּוּכִים, נְסָ׳. Gen. R. s. 78, end כמה נ׳ ניסך יעקב how many libations Jacob performed. Taan. 2ᵇ, a. e. שני נ׳ two kinds of libations.—2) *the manipulation by an idolater* by which he causes wine to be forbidden to Jews as יֵין נֶסֶךְ (v. נָסַךְ). Ab. Zar. 56ᵇ (in Chald. dict.) נ׳ דרגל .. נ׳ operating with the foot is not called a ritual manipulation (does not affect the wine); a. e.

**נְסָ׳, נִיסּוֹכָא, נִיסּוּךְ** ch. same, *the act of libation*; (in Targ. Y. also) *the liquid used for libation*. Targ. Num. XXVIII, 7. Ib. IV, 7; a. fr.—*Pl.* נִיסּוֹכָא, נִיסּוּכִין, נְסָ׳. Ib. O. some ed. Targ. Y. ib. XV, 13 (not נְסוּכְיָא); a. fr.—V. נְסָכָא I.

**נִיסְחָנָא** m.; *pl.* נִיסְחָנֵי, נְסָ׳ (נָסַח, v. *Af.*) [*despaired of, given up,*] *palms which never mature their fruits, male palms*; דִּנְ׳ *fruits of nisḥané, stunted dates* which cease growing early in the spring (נִיסָן). Pes. 53ᵃ בדנ׳ קץ he selected for felling (in the Sabbatical year) palms whose fruits had reached their limited maturity. Erub. 28ᵇ תחם בדנ׳ there it means fruits of the *nisḥané* (which having reached their maturity are considered as food). Ib. לאו בנ׳ (read בדנ׳, v. Rabb. D. S. a. l. note 60) it does not mean fruits of the *n.*—[Ms. M. נִיסָחֲנֵי, Var. נִיסָאנֵי, Ar. נִיסָנֵי, v. Rabb. D. S. to Erub. l. c.—The Var. נירסאני, dialect. for נירסת (cmp. נסח a. נסע) gave rise to etymological derivation from נִיסָן.]

**נִיסִיתָא, נִיסָנָא, נִיסָרוֹן**, v. sub נְסָ׳.

**ניסיותא**, v. נְשִׂיאוּתָא.

**נִיסְכָא**, v. נְסָכָא.

**נִיסֵל** or **נֵיסֶל** m. (v. אַסְלָא II) *easy-chair, (royal) arm-chair*. Tosef. Snh. IV, 2 על נִיסְלוֹ ספסלו (strike out ספסלו, as a gloss; Var. נכסאו); Y. ib. II, 20ᶜ bot. (Var. נכסאו).

**נִיסָן** (b. h.; v. Fr. Del. Proleg., p. 138, note) *Nisan*, the first month of the Hebrew calendar, containing thirty days, varying between the sixteenth of March and the eighth of May. R. Hash. I, 1 באחד בנ׳ ראש וכ׳ on the first of Nisan begins the royal year. Ib. 2ᵇ בנ׳ וכ׳ .. מת בנ׳ if a king dies in N., and his successor ascends the throne in N., we count a year for the one, and one (the first year) for the other; a. v. fr.

**נִיסָן** ch. same. Targ. Y. Ex. XII, 8; 18; a. e.—Y. Maas. Sh. IV, end, 55ᶜ; Ber. 56ᵇ; Lam. R. to I, 1 רבתי (חד מתלמ׳), v. נְסָא.

**נִיסָנֵי**, v. נִיסָחֲנָא.

**נִיסָקָא** m. (transpos. of נירקסא), v. נְקָצָא.

**נִיסָרָא**, v. נְסָרָא.

**ניסרדי**, v. מְזַרְדֵּי.

**ניסרוי**, Targ. II Esth. III, 8 בנ׳ ed. Lag. a. oth., read: בְּגוֹ סְרָרוֹי, v. סְרָרָא.

**ניסרפו**, v. לקח.

**נִיסָתָא**, v. נְסִיתָא.

**נִיעַ** m. (נוּעַ) *the effort made to remove phlegm, hawking; the phlegm discharged by hawking*, contrad. to כִּיחַ. Nidd. VII, 1 הנ׳ והרוק the phlegm (of an unclean person) and the spittle. Ib. 55ᵇ וניעו; B. Kam. 3ᵇ, v. כִּיחַ; a. e.

**נִיעָא, נִיעָא** m. (נוּעַ) [*something hanging*, cmp. Syr. נעא *lobe of the liver*, P. Sm. 2403,] 1) *fat-tail, rump*. Targ. Y. II Lev. III, 9 (h. text אליה).—2) *breast of an animal*. Ib. VII, 30 (h. text חזה); [Ar. נָעָא, v. Koh. Ar. Compl. s. v.].—Midr. Sam. ch. XIV שוקה וניעה the shoulder and the breast.

**נִיעָה**, v. preced.

**נִיעוּר** m. (נָעַר) *shaking* of a garment. B. Mets. 29ᵇ.

**נֵיעוֹר**, v. עוֹר.

**נֵיעוֹת**, v. עוֹת.

נִיעֲנֵעַ, נִיעֲנוּעַ, v. sub נוּעַ.

נִיף, Tosef. Arakh. V, 14, v. נוֹף II.

נִיפּוּחַ m. (נָפַח) *blowing into.* B. Bath. 79ª (play on נפח, Num. XXI, 30) אש שאינה צריכה נ׳ a fire which needs no fanning (hell); Yalk. Num. 765.

נִיפּוֹל, נִפּ׳ m. (נָפַל) 1) *falling off*, esp. (with ref. to Lev. XI, 32) *of a limb detached from the body.* Ḥull. 74ª מיתתה עושה נ׳ וב׳ הלהוט the natural death of an animal causes the hanging limb (הַלָּהוּט) to be considered as if detached (in life-time, so that it does not come under the law of נְבֵלָה), but slaughtering does not &c. (and the dangling limb is considered as a part of the slaughtered animal. Ib. 129ª אי מיתתה עושה נ׳ ליטמא וכ׳ if death causes the limb to be considered as detached, let it be susceptible of uncleanness as a limb cut off from a live animal, and if not &c.; a. fr.—*Pl.* נִיפּוֹלִין פת נ׳ *bread which falls apart, spoiled bread.* Tosef. B. Kam X, 9; B. Kam. 99ᵇ; B. Bath. 93ᵇ. Sifra B'ḥuck., Par. 2, ch. VI פת ניפולה (corr. acc.; Yalk. Lev. 675 נוֹפָלָה).—[V. נִיפּוֹלִין.]—2) *falling down* for prayer. Deut. R. s. 2, beg. (as one of the expressions for prayer, with ref. to Deut. IX, 25); Yalk. ib. 811; Sifré ib. 26.

נִיפּוֹל, נִפּ׳ m. (preced.) 1) *young birds found near their nests.* B. Bath. II, 6 (23ᵇ) (Ms. O. נָפֵיל; Ms. H. נָפֶל, v. Rabb. D. S. a. l. note 300) birds found within fifty cubits &c.—2) a species of *locusts, nippol.* Ḥull. 65ᵇ סלעם זה נ׳ (Ar. הדחרגל) *Sal'am* (Lev. XI, 22) is *nippol;* Sifra Sh'mini, Par. 3, ch. V תרגל זה נפול.

נִיפּוֹלָא, נִיפּוֹלָא ch. as preced. 2. Targ. Y. Lev. XI, 22 (Ar. נעלא, corr. acc.; h. text חרגל).

נִיפּוֹלַת, Sifra B'ḥuck., Par. 2, ch. VI, v. נִיפּוּל.

נִיפּוֹלִיתָה, v. next w.

נִיפּוֹלִין pr. n. pl. *Neapolis* on the site of the ancient Shechem. Y. Ab. Zar. V, 44ᵈ נִיפּוֹלִירָה (corr. acc., or נִיפּוֹלִיס); Deut. R. s. 3 נ׳ של כותיים. Num. R. s. 23 (expl. שכם, Josh. XX, 7) נִפּ׳.

נִיפָּחָא, v. נְפָחָא.

נִיפּוֹרָא, v. נִיפְּרָא.

נִיפֶל, v. נְפִילָה.

נִיפָלָא, נִפָּ׳ I m. (cmp. נְפִיל) [*giant,*] the constellation of *Orion* (h. כְּסִיל). Targ. Job IX, 9. Ib. XXXVIII, 31.—*Pl.* נִפִילִין, constr. נִפִילֵי, נִפְלֵי Targ. Is. XIII, 10 (h. text וכסיליהם).—Snh. 96ᵇ בר נפלי *son of giants* (?), surname of the Messiah (with allus. to הנפלת, Am. IX, 11); Yalk. Am. 549 (some ed. נְפִילֵי).

נִיפָלָא II m. *untimely birth,* v. נְפִילָא II.

נִיפָקָא, v. נְפָקָא.

נִיפָר pr. n. pl. (Assyr. Nipur, modern Niffer, v. Schr. KAT.², p. 572) *Nifar.* Yoma 10ª (identified with כלנה) נ׳ Ms. M. 2 (Ms. M. 1 נפגר for נפור, v. Rabb. D. S. a. l. note; ed. נופר נרנפר, strike out the second w., as a corrupt gloss, induced by phonetic resemblance of כַּלְנֵה a. כַּלָּה, v. נִירְנֵפַר).

נִיפְרָא* m. (a mutilation of λυχνοφόρος, cmp. לוּפָר) *torch-bearer.* Ab. Zar. 11ª נ׳ Ar. (ed. נִיפְּרוֹרָא; Ag. Hatt. נוּפְרָא; Yalk. Ex. 229 ed. Salon. אנפירא, v. Rabb. D. S. a. l. note 200); v. פִּרְפִּירוֹרָא.

נִיפַשׁ m. (נָפַשׁ)=h. רֶוַח, *vacant space.* Targ. Y. Gen. XXXII, 17.

נִיץ, נוּץ (יָנַץ) 1) *to sprout, blossom.* Targ. Ps. XC, 6 יְנִיץ. Ib. CXXIX, 6 יֵינִיץ Ms. (ed. ירציץ).—Snh. 18ᵇ יֵינֵץ; Y. R. Hash. II, 58ᵇ top מֵינֵץ, v. בִּכְּיר; Y. Snh. I, 18ᶜ bot. מינץ (corr. acc.).—2) *to shine* (cmp. נָבַט). Targ. Ps. CXXXII, 18 (h. text יציץ).

*Af.* אֲנִיץ, אַנִּיץ *to bring forth blossoms.* Targ. Num. XVII, 23 (ed. Berl. אַנֵּיץ).

נִיצָא, נֵיץ, v. נֵץ.

נִיצְבְתָא, נִיצְבָא, v. sub נְצַ׳.

נִיצּ׳, נִיצּוּחַ m. (נָצַח) *glory; use of the stem* נָצַח *for song.* Midr. Till. to Ps. IV (expl. למנצח למי שנצחותו נצח to him whose glory is everlasting. Ib. בנ׳ וכ׳ with glorification (use of נצח) &c.; Pes. 117ª, a. e. נִיגּוּן.

נִיצּוֹחָא, v. נְצוֹחָא.

נִיצּ׳, נִיצּוּרֵי m. pl. constr. (נִיצֵּי) *strife, rivalry.* Meg. 24ᵇ top, v. נְצַר.

נִיצּוֹלִית, v. next w.

נִיצּ׳, נִיצּוֹלֶת f. (נֶצֶל) *remnants, refuse.* Gen. R. s. 67 (ref. to אצלת, Gen. XXVII, 36) מן הנ׳ ed. (Ar. חִנְצוֹלוֹת) of the leavings (of the poorest kind). Ib. s. 74 (ref. to ויצל, Gen. XXXI, 9) כזה שהוא מציל מן הנ׳ (Ar. תִנְצוּלוֹת) like one that saves things from among the refuse.—*Pl.* נִיצּוֹלוֹת, נִצּ׳. Tosef. Ter. X, 3 הנריצולית וכ׳ (corr. acc.; ed. Zuck. דמצולות) the leavings and the rotten fruits &c.—V. נָצַל a. נְצוּלָה.

נִיצּוֹץ c. (נָצַץ) 1) (b. h.) *spark, sparkling light.* Tanḥ. Vayesheb 1 נ׳ אחד וכ׳ one spark from thy smithy.—*Pl.* נִיצּוֹצוֹת, נִיצּוֹצִים, נִיצּוֹצִין. Tosef. Yoma II, 3 חרו נ׳ יוצאות ממנה sparkling rays proceeded from it (the golden tablet); Yoma 37ᵇ נ׳ יוצארן; Y. ib. III, 41ª top חנ׳ מנחזין; Y. Sot. II, 18ª top הנריצוצים וכ׳. Num. R. s. 5, beg. שני נ׳ של אש two sparks of fire &c. Ib. שני נצ׳ מקדמין וכ׳ two sparks preceded them. Y. Ab. Zar. V, end, 45ᵇ (v. לִיבּוּן) צריך שירתא נ׳ וכ׳ it must be so heated that sparks burst forth from it. Tosef. Sabb. VI (VII), 2 נפלו חרמנו נ׳ ואמר וכ׳ if snuff falls off the candle, and he says, we shall have guests &c. (v. אֲמוֹרֵי). Sabb. III, 6 לקבל נ׳ to receive the snuff; a. fr.—*2) *shivers scattering from the broken sledge-hammer.* Sabb. 88ᵇ; Snh. 34ª (ref. to Jer. XXIII, 29) מה פטיש זה מתחלק לכמה נ׳ as the sledge-hammer (when shattered by

נִיקּוּף, נִיקּוּף I m. (נָקַף I) *knock, bruise.* Hull. 7b דם נ׳ וכ׳ the blood of a bruise atones &c. Ib. נ׳ שני a second bruise (before the first one is healed).

נִיקּוּף, נִיקּוּף II m. (נָקַף II) *crown, rim.*—זיתי נ׳ (cmp. פֵּאָה; v. Is. XVII, 6) *the olives left on the tree for the poor, the poor man's share, gleaning*, opp. to זיתי מָסִיק. Hall. III, 9. Peah VIII, 3. Yib. 20d bot. מקום שנהגו . . ז׳ נ׳ וכ׳ where the custom prevails to take down the gleanings (instead of leaving them on the trees), the poor man may say, this oil is from gleanings; a. e.—[Comment. זיתי נ׳ olives which are *knocked down*, v. preced.]

נִיקּוּר, נִיקּוּר m. (נָקַר I) 1) *picking, biting; chiselling.*—נ׳ עינים *putting out the eyes.* Pesik. Aḥăré, p. 168b; Lev. R. s. 20; Tanh. Vaëthḥ. 1; Koh. R. to VIII, 17.—נ׳ אבנים *chiselling of stones.* Sot. 46b.—Esp. *the picking* or *biting* done by birds, snakes &c., *traces of biting.* Ab. Zar. 35a (נחש) משום נ׳ because a serpent may have touched it. Y. Ter. VIII, 46a top דג נ׳ a fish showing traces of bites; a. fr.—*Pl.* נִיקּוּרִין, נִיקּוּרִים, נְקִיר׳. Ter. VIII, 6 ניקורי תאנים figs &c. which appear to have been bitten at (possibly by snakes); Tosef. ib. VII, 16 וכ׳ תבשיל נ׳ a dish &c. showing traces of bites. Kidd. 80a, sq. נמצאו נ׳ נ׳ וכ׳ the dough shows that it has been pecked at (by chickens); a. fr.—Esp. *nikḳurin, laws concerning food suspected of having been touched by snakes.* Y. Ter. l. c.; v. אַפֵּךְ; a. fr.—2) *pl. worm-eaten cloth, shreds.* Midr. Sam. ch. XXII (some ed. נ׳יקוד, corr. acc.); Yalk. ib. 129, v. בְּרוּקְלַי.

נִיקּוּרָא ch. same.—*Pl.* נִיקּוּרִין, נִיקּוּרֵי. Ḥull. 59a לא חיוש מר לנ׳ do you not apprehend that it may have been bitten by snakes?—Ab. Zar. 30b אי אית ביה נ׳ Ar. (ed. נְקִירֵי) if there are bites in it.—Ḥull. 57a צנא דנקורי Ar., v. אִרְנְקוֹרָא.

נִיקּוּשָׁא, נִיקּוּשָׁא m. (נָקַשׁ) *knocking, rattling.* Targ. Jer. XLVI, 22. Targ. Nah. II, 11. Ib. III, 2; a. e.—V. נְקָשָׁא.

נִיקְטְמוֹן, נִיקְטְמוֹן m. (v. אַנְקִרְטְמִין) *a musical instrument resembling a wooden leg.* Kel. XV, 6.

נִיקָּיוֹן, נִיקָּיוֹן v. נְקִיּוֹן.—[Kel. XV, 8, R. H. G., v. נִיקּוֹן.]

נִיקְלָבְס, נִיקְלָבוֹס, נִיקְלָבִים, נִיקְלָוִוס v. נִיקְלָוִוס.

נִיקְלוֹגוֹס, נִיקְלָגוֹס, נִיקוֹלוֹגוֹס v. נִיקוֹלוֹגוֹס.

נִיקְלָבְס, נִיקְלָוִוס m. (Νικόλαος, S.) *a variety of the date.* Ab. Zar. I, 5 (13b) נקלבם (Bab. ed. נקלב; Mish. Nap. ודנקלבס, v. Rabb. D. S. a. l. note 400; Y. ed. נקלבים). Ib. 14b נקלס (Ms. M. נקלווס); Y. ib. I, 39d bot. נקלבי׳. Y. Sabb. XIV, 14d דניקלבס stones of *nicolaos* dates; Y. Ab. Zar. II, 40d דנקלבירסין (*pl.*)—*Pl.* נִיקְלָוִוסִיָּא, נִיקְלָוִוסִין &c. Y. Ber. VI, 10c bot.—Num. R. s. 3, beg., v. נוֹבֶלֶת; Midr. Till. to Ps. XCII מקולסין (corr. acc.).

נִיקְלִי, נִיקְלִי v. אוּנְקְלִי II.

נִיקְלִישִׁין, נִיקְלִישִׁין v. נַקְלִישִׁין.

נִיקָנוֹר, נִיקָנוֹר pr. n. m. (Νικάνωρ) *Nicanor*, 1) a general

נִיצוֹצָא ch. same, נִיצּוֹץ נוּרָא *spark.* Targ. Is. I, 31.

נִיצּוֹצָיָא, נִיצּוֹצָיָא v. נוֹצִיצָיָא.

נִיצּוֹק, נִיצּוֹק v. נְצוֹק.

בַּר נִיצּוֹר, בַּר נִיצּוֹר pr. n. m., v. נְצַר IV.

נִיצָחְנוּתָא, נִיצָחְנָא, נִיצָחָנָא, נִיצָחוֹן v. sub. נצח.

נִיצָיְרָא, נִיצָיְרָא, נִיצָיוּרָא v. נְצִירָא.

נִיצֵּל, נִיצֵּל v. נצל.

נִיצָּנָא, נִיצָּנָא m. (נצץ) = b. h. נֵצֶן, *blossom.*—*Pl.* נִיצָּנַיָּא, נִיצָּ׳. Targ. I Kings VI, 1; 37.

נִיצָצָא, נִיצָצָא v. נְצָצָא.

נִיצָרָא, נִיצָרָא v. נְצָרָא.

נִיקְבָא, נִיקְבָא v. נְקָבָא.

נִיקּוּד, נִיקּוּד m. (נָקַד I) 1) *dot, point.*—*Pl.* נִיקּוּדִין, נִיקּוּדִים, נִיקּ׳. Tosef. Sabb. XI (XII), 13 הכותב שני נ׳ וכ׳ if one writes (on the Sabbath) two dots, and another person finishes them up &c., v. נְקוּדָּה.—2) *pl.* (as ab.) *minute loaves, cakes* (of half the size of an egg). Ter. V, 1 (oth. opin. *crumbled pieces*; v. Josh. IX, 12); Bekh. 22b, Y. Ter. V, 43c top והדרן כהדא חצירי וכ׳ those *nikḳadim* are half the size of eggs.—[Midr. Sam. ch. XXII נקודים some ed., read: נִיקּוּדִים.]

נִיקּוּי, נִיקּוּי m. (נָקָה) *cleansing, clearing* from sin. Gen. R. s. 82, beg. עולמים אין לו נ׳ will never be cleared (forgiven).

נִיקוֹלוֹגוֹס m. (νεικολόγος, not found in Greek Dict.) *pleader in a law-suit.* Pesik. Baḥod., p. 153b מנה לך ניקלגים וכ׳ (corr. acc.) retain for thyself such and such a man as pleader, and thou shalt be acquitted; Yalk. Num. 782; Yalk. Lev. 645 ניקולוני׳ (corr. acc.); Lev. R. s. 29 נקול׳; v. הֵיקוֹלוֹגוֹס.

נִיקוֹמָכִי pr. n. m. (Νικομάχης) *Nicomaches*, an Amora. Y. M. Kat. I, 80d top; Y. Snh. II, 23d bot. (not נירמי׳).

נִיקוֹן* m. (Νίκων, v. Joseph. Bell. Jud. V, 7, 2) *an engine of war, iron ram.* Kel. XI, 8 (comment. *iron point of a javelin*, ref. to קרנו II Sam. XXI, 16; R. Hai G. reads נקיון); [Tosef. Kel. B. Mets. III, 1 גרינן].

under Antioch Epiphanes and Demetrius I, defeated and slain by Judah Maccabi (I Macc. VII, 39; II Macc. XV, 30). Y. Taan. II, 66ᵃ top (Meg. Taan. XII) יום נ׳ Nicanor-Day (a half-festival); Y. Meg. I, 70ᶜ bot.—2) N., who imported Corinthian bronze doors for a Temple gate. Yoma III, 10; Tosef. ib. II, 4; Y. ib. III, 41ᵃ; Bab. ib. 38ᵃ. Midd. II, 3, a. fr. שער נ׳ (שערי), v. נְחוּשְׁתָן.

**נִיקָרָא, נִיקָצָא**, v. sub נִקְ׳.

**נִיר I** נור (b. h.; v. Del. Proleg., p. 98, sq.) [*to conquer,*] *to break ground, clear.* Tosef. Men. IX, 3 נָרָה שנה ראשונה ושנירה חורשה וכ׳ he breaks the field the first year, the second year he ploughs it &c.; Men. 85ᵃ. Arakh. IX, 1 (29ᵇ) נָרָה if he broke it (without planting). Tosef. B. Mets. IX, 7 לא יהא נָר .. אלא נָאר וכ׳ (Var. נָר) he must not plough it over entirely one year and plant the next, but plough one half &c. Ib. 8 והיה נָרָה וכ׳ and he ploughed all of it one year &c. Ib. 26 נאר (Var. נָיֵיר, נָר); a. fr.—Part. pass. נִיר; f. נִירָה. Ib. 29 מנירתה לפניו נ׳ when he surrenders the field to him cleared, opp. שָׁלֵם.—[Men. 85ᵇ נִיר חצירה, Ms. M. נָר.]

*Pilp.* נִרְנֵר *to plough over repeatedly.* Part. pass. מְנוֹנָר (=מְנוֹרָנָר; cmp. מְטוֹטְלֶלֶת a. מְטוּלְטֶלֶת); f. מְנוֹנֶרֶת, *pl.* מְנוֹנָרוֹת. Men. 85ᵃ שדות .. והמ׳ לכך (Ms. M. חנונרות לבד, corr. acc. or הִנִּירָרוֹת *Nif.*) fields .. repeatedly ploughed over for that purpose; Tosef. ib. IX, 3 הגינירות, Var. הגיטרות, read הִנִּירָרוֹת or הִנִּירְנוֹרוֹת).

*Nif.* נִירָר, נִירְנוֹר (cmp. נִירְהוֹן fr. דִּין) *to be broken,* v. supra.

**נִיר** ch. same. Targ. I Sam. VIII, 12 לְמֵירָר (ed. Wil. לְמִירַר).

**נִיר II** m. (b. h.; preced.) 1) *clearing, ploughing over.* Tosef. B. Mets. IX, 24 בשעת הנ׳ (read: בשנת) in the year during which he cleared the land.—2) *newly broken land.* Peah II, 1 חבור והנ׳ fallow land or newly broken land. Y. Naz. VII, 56ᵇ top; a. e.—*Pl.* נִירִין. Shebi IV, 3.

**נִירָא, נִיר I** ch. same. Targ. I Sam. VIII, 12.

**נִיר III, נִירָא II** m. ch. (preced. wds.; Assyr. *nîru*) *yoke; servitude.* Targ. Deut. XXI, 3. Targ. Num. XIX, 2.—Targ. Jer. XXVII, 8; a. fr.—Y. Sabb. V, end, 7ᶜ; Bab. ib. 54ᵇ, v. גֵּירְמוֹן.—*Pl.* נִירִין. Targ. Jer. XXVII, 2. Ib. XXVIII, 13.

**נִיר IV** m. (v. preced.; cmp. jugum a. ζυγόν, v. Sm. Ant. s. v. Tela) *cross-beam of the loom,* also *the cross-rod* under the cross-beam (liciatorium) to which the ends of the leashes are fastened; trnsf (mostly *pl.*) נִירִין, נִירִים *the leashes* or *thrums* to which the threads of the warp are fastened; also *the warp.* Gen. R. s. 94, v. פֻּתָּאל. B. Kam. 119ᵇ אין לוקחין .. ולא נ׳ you must not buy from the weaver remnants of woof or of warp threads. Kel. XXI, 1 הנוגע בנ׳ ... he who touches the upper beam ... or the rods, contrad. to קִירוֹס.—בית נ׳ that portion of the web produced by passing the spool with the woof across the warp, *mesh, slip.* Sabb. XIII, 2 (105ᵃ) חטושה שני בתי נ׳ Ms. M. (ed. בנירין) בנִירַיִם וכ׳ he who starts a web by making two meshes, attaching them either to the cross-pieces or to the slips (קִירוֹס). Ib. 105ᵃ ברוחב ג׳ בתי נ׳ within a distance of three meshes; (Tosef. ib. XII (XIII), 1 על ג׳ בתים). Y. ib. VII, 10ᶜ בנִיר אחד ... שני נ׳ בחק two sets of warp threads fastened to one old border web (licium) or two borders fastened to one set of warp threads. Shek. VIII, 5 על ע״ב נ׳ וכ׳ Ms. M. a. Ar. (ed. נירין; v. Rabb. D. S. a. l., p. לד, note) the curtain was woven on seventy-two leashes, and each twist of the warp (נִימָה) contained twenty four threads; Ḥull. 90ᵇ; Tam. 29ᵇ נירין; Num. R. s. 4 נירין; Tanḥ. Vayaḳh. 7 נירין; ed. Bub. 10 נירים.

**נִירָא III** ch. same; בת נ׳ the *cross-rod* (liciatorium). Sabb. 105ᵃ (expl. שני בתי נירין בנירין, v. preced.) תרתי בבת נ׳ והדא בנ׳ Ms. M. a. Rashi (ed. בבתי, early ed. בבי; v. Rabb. D. S. a. l. note) he passes a thread twice around the cross-rod and once around the cross-beam (jugum). Ib. 67ᵃ ברקא נ׳ a white twisted cord.—*Pl.* נִירַיָּא. Y. ib. XIII, beg. 14ᵃ (expl. בנירין, v. supra) נ׳ the two cross-rods (the liciatorium and the jugum).

**נִירְדָּא**, v. נִרְדָּא.

**נִירוֹן** pr. n. m. *Nero,* the Roman emperor. Gitt. 56ᵃ נ׳ קיסר. Lam. R. to I, 5 מית נ׳ (Gitt. 56ᵇ קיסר).

**נִירוֹנִית** f. (preced.) *a Neronian coin.* B. Mets. 25ᵇ; Tosef. ib. II, 10. Kel. XVII, 12 כסלע הנרו׳ ed. Dehr. (ed. הנר, corr. acc.) the size of the Neronian Sela; Bekh. 37ᵇ. Ib. 38ᵃ.

**נִירוֹק**, v. רָקַק.

**נִישְׁבִּין, נִישְׁבִּים, נִישְׁבָּא**, v. sub נְשַׁב׳.

**נִישָׁדוּר** נְשָׁ׳ m. (Pers. našâdur. v. Perl. Et. St. p. 48) *gum-ammoniac.* Gitt. 69ᵃ bot.

**נִישׂוּאִין** נְשָׂ׳ m. pl. (נְשָׂא) *taking in marriage* (v. אֲרוּסִין); *married state.* Keth. I, 4 מן הנ׳ ... אלמנה a widow, a divorced woman ... after having been actually married, opp. to מן האירוסין. Ib. V, 1. Yeb. 23ᵃ (ref. to Deut. XXI, 15) אחובה בנישׂוּאֶיהָ וכ׳ beloved for her (blameless) marriage, hated for her (illicit) marriage. Ib. 64ᵇ ומלקות נ׳ as to marrying (a third time), and as to the treatment of one twice lashed; a. fr.

**נִישׂוּאִין** ch. same. Targ. I Chr. VIII, 9 דאתחדתא בני נישואה, read: דאתחדתא הלכה בנישׂוּאָהּ for a novel interpretation of the law was established through her marriage; v. Y. Yeb. VIII, 9ᶜ top.

**נישיותה**, v. נְשִׂיאוּתָא.

**נישובים**, v. נְשִׁבִּים.

**נִישׁוֹבֶת** נְשׁ׳ f. (נָשַׁב) *chaff.* B. Bath. 94ᵃ (Ms. M. נִישׁוּבוֹת *pl.*; Ms. R. נְשׁוּפוֹת).

**נִישָׁא, נִישְׁפָּא, נִישְׁמָא**, v. sub נְשַׁ׳.

**נִישְׁתְּרוּפֵי** m. pl. (denom. of שְׁתָרָא) *drippings;* קירא

דנ׳ *wax that runs through the beehive.* Sabb. 110ᵇ (Ms. M. נְשׁ).

**נִיתְבָּרָא,** v. נְדִבְּכָה.

**נִיתְחַ, נִיתְחָא** m. (נָתַח) *dissection.* Zeb. V, 4, v. הֲפָשָׁה. Gen. R. s. 34; a. fr.

**נִיתְרָא, נִיתָּקָא,** v. sub נְתַר.

**נָכָא,** v. נְכִי.

**נַכְאֵי,** v. נַכְפֵי.

**נָכְאָלָא** m. (נְכִיל) *deceiver, hypocrite.* Targ. Prov. XI, 9 Ms. (ed. נָכְלָא).

**נֶכֶד** m. (b. h.) *offspring, grandson.* Mekh. B'shall., Amalek, s. 2, v. נִין.

**נָכָה,** v. נכי.

**נֶכֶה** m. (b. h.; נָכָה) *crippled,* נֶכֶה רגלים *paralyzed, lame.* Yalk. Deut. 933. משל לנ׳ ר׳ וכ׳ like a lame person that disturbed the peace of &c., opp. שָׁלֵם.—*Pl.* נְכִים, Pesik. R. s. 13, v. צָלַע.

**נְכוֹ, נְכוֹת** (b. h.) pr. n. m. *Pharaoh Necho* (II), King of Egypt. Sot. 9ᵃ; a. e.

**נָכוֹן** m. (b. h.; כּוּן) 1) *firm, ready.* Ber. 60ᵃ; a. e.—2) pr. n. גּוֹרָן נ׳, v. כִּידּוֹן II.

**נַכּוֹסָה, נָכוֹסָא** m. (נָכַס) *butcher.* Y. Yoma III, 40ᶜ top (expl. קרץ, Jer. XLVI, 20) חד אמר נ׳ one says, it means the butcher (with ref. to Yoma III, 4 קרצו).

**נְכוּשׁ,** v. נִיכּוּשׁ.

**נָכוּשׁ** m. (נָכַשׁ) *he who lops trees,* v. נִיכּוּשׁ.

**נַכְזָרְיָא** m. (v. אַכְזָר) *cruel.* Targ. Prov. XI, 17 (ed. Lag. נוכרייא). Ib. XVII, 11 (ed. Wil. נוּכְזָן).

**נַכְזָרִיוּתָא** f. (preced.) *cruelty.* Targ. Prov. XII, 10 (ed. Wil. נַכְזָן). Ib. XXVII, 4 (v. נוּכְרָא).

**נָכַח, נכי** (b.h.) *to be lessened.*—[Lev. R. s. 33 אלא נכה, some ed., v. אָנַךְ.]

*Pi.* נִיכָּה *to deduct.* Ḥull. X, 3 ואינו מְנַכֶּה לו וכ׳ and the seller is not bound to allow him a reduction for the priest's share. B. Bath. VII, 2, sq. יְנַכֶּה he must make an allowance for what there is less than specified in the contract. Num. R. s. 20 (ref. to נכה, ib. XXII, 6) כמי שְׁמְנַכֶּה אחד מכ״ד לסאה as one (purchasing grain) is prepared for a deficiency of one twenty-fourth for each S'ah (allowance for chaff, v. טִירְנוֹפֶת); Tanh. Balak 4 (not למאה); ed. Bub. 6; a. fr.—[Cant. R. to III, 4 שנכח מסנחריב some ed., read שְׁנָכַת, v. נְכִירָתָא.]

*Hif.* הִכָּה, הִיכָּה 1) *to injure, knock, strike.* B. Kam. VIII, 1 הִכָּהוּ חייב וכ׳ if he hit him (created a sore), he must pay for curing him. Ib. 3 המַכֶּה את וכ׳ if a person strikes his father &c. Snh. IX, 2 נתכוין לְהַכּוֹתוֹ וכ׳ if he intended to hit him on his loins. Y. Peah I, 16ᵃ bot. (ref. to Ps. CXX, 3, sq.) כל כלי זיין מַכִּין וכ׳ all weapons strike in their place, but this (calumny) strikes at a distance; a. v. fr.—Part. pass. מוּכֶּה; f. מוּכָּה; *pl.* מוּכִּין, מוּכִּים; מוּכּוֹת. Keth. VII, 10, a. fr. מוּכָּה שחין afflicted with leprosy. Ib. I, 3, a. fr. מוּכַּת עץ one who lost her hymen through an accidental lesion. Par. VIII, 9; Mikv. I, 8, v. מַיִם.—2) (trnsf.) *to strike, produce sound, play.* Yoma I, 7 מַכִּין לפניו באצבע וכ׳ snap their middle-fingers. Arakh. II, 3, v. חָלִיל; a. fr.

**נָכָא, נְכִי** ch. same.

*Pa.* נַכֵּי *to deduct.* Targ. Y. Lev. XXVII, 18.—Y. Sot. V, 20ᶜ bot.; Y. Ber. IX, 14ᵇ bot. אנא מְנַכֵּי, v. חֲנָכָה. Sabb. 140ᵃ מְנַכּוּ, v. זְכוּתָא. B. Kam. 97ᵇ, sq. מְנַכְּרִינָן ... אי מדמית לירה וכ׳ if provisions have become cheaper in consequence of the increased weight of the coin, we impose upon the creditor a corresponding reduction of the debt &c.; a. fr.

*Ithpe.* אִתְנְכִי, אִיתְנְכִי *to be injured, suffer.* Y. Ab. Zar. II, 41ᵈ top אשתון .. ואִתְנְכוֹן the first drank and did not die, but were sick; ib. ולא מיירתין אינכון read ואִי׳; (Y. Ter. VIII, 45ᵈ bot. only מיירתין). Y. Dem. I, 22ᵃ top ולא אנכון and they suffered no more (from mice). Ib. יעבור ולא מְנַכֶּה let him cross, he shall not be injured. Y. Keth. XII, 35ᵇ top כל דן דהוא מחו מְנַכֵּי wherever he be buried, what does he lose (what difference does it make to him)?; Y. Kil. IX, 32ᶜ top טנכי (corr. acc.).

*Af.* אַכֵּי *to harm.* Y. Sabb. III, 6ᵃ bot. (in Hebr. dict.) ומַכֵּי הוא לה כלום can he harm her in any manner?; Y. Bets. II, 61ᶜ.

**נַכְאֵי, נַכְפֵי** m. (preced. wds.) *deduction.* B. Kam. 59ᵃ נכי חדה payment is made with a deduction of the expense for the midwife (which the husband now saves); נ׳ מזונות a deduction for nursing expenses (incident to a regular confinement). Y. ib. VIII, beg. 6ᵇ נותנין נכאי מזון the injured person must be fully indemnified, deducting what his ordinary alimentation would have cost; Tosef. ib. IX, 3 נכי מזון Var. (ed. Zuck. דמי ניזק, oth. var. זכי, זבי, corr. acc.).

**נַכְפֵי** m. (preced.) 1) *deduction; less.* Gitt. 15ᵇ; B. Bath. 57ᵃ נ׳ ריבעא (the whole) less a quarter, i. e. *three fourths* (cmp. דַּל I).—2) *loss, harm.* Y. Kidd. IV, 66ᵇ bot. משם מה נַכְפֵּיהּ because of 'what is his loss?', i. e. because it makes no difference in the law.

**נַכְוִיתָא, נַכְוִיתָנָא** f. (preced. wds.) *reduction of a debt against a landed security* (מַשְׁכַּנְתָּא) *by deducting a stipulated amount every year for usufruct.* B. Mets. 67ᵇ top תאי משכנתא ... לא נימול אלא בנ׳ where the usage prevails that a land pledge can be redeemed at any time, the creditor must not have the usufruct except for the consideration of a rent deductible from the debt, v. מַשְׁכַּנְתָּא. Ib. בלא נ׳ without paying any rent by deduction. Ib. 62ᵃ משכנתא בלא נכויתא (Rashi נכוי) in the case of usufruct from pledged land without consideration; a. fr.—Y. Ber. IX, 14ᵇ bot. מה נ׳ ed. Lehm., v. הַנְכָּיְרָה.

**נָכַל, נְכִיל** *to be crafty; to contrive.* Targ. Ps. LXXXIII, 4.

*Pa.* נַכֵּיל same; (with accus.) *to deceive.* Targ. O. Num.

XXV, 18 ed. Berl. (oth. ed. *Pe.*). Targ. Ps. XII, 3 (ed. Wil. מנבל׳). Targ. I Chr. XII, 17.

**נְכִיל** m. (preced.) *craftiness, fraud.* Targ. Mal. I, 14 (ed. Lag. נכל).

**נָכִיל, נְכִילָא, נְכִילְתָּא** m., **נְכִילָא, נְכִילְתָּא** f. (preced.) *crafty, deceitful.* Targ. Ps. XLIII, 1. Targ. Jer. IX, 2. Targ. Ps. CXX, 2; a. e.—Targ. Hos. VII, 16 (ed. Lag. נִירְכָּלָא).

**נְכִילוּתָא, נְכִילוּ** f.=נְכִיל. Targ. Ex. XXI, 14; a. e.—Targ. Ps. X, 2 נכילו׳ Ms. (ed. נְכִלּוּתָא; Regia נְכִילְתָּא). Targ. Job V, 16 נְכֵלְתָּא ed. Wil. (ed. Lag. נבילתא, h. text צלתה).

**נְכִילְתָּא,** v. נָכִיל, a. preced.

**נְכִיס** *to slaughter,* v. נְכַס.

**נְכִיס** m., **נְכִיסְתָּא, נְכִיסָא** f. (preced.) *slaughtered.* Targ. Lev. XIV, 6 (O. ed. Amst. נְכֵסְתָּא). Ib. 51 (O. ed. Vien. נְכִיסְתָּא); a. e.

**נָכִישׁ** m.=נִיכּוּשׁ q. v.

**נְכִית,** v. נְכַת.

**נְכִיתָת** f. (נְכַת) *bite*; trnsf. *booty.* Cant. R. to III, 4 (play on נכתה, II Kings XX, 13) נ׳ שנכת וכ׳ (some ed. נְכָתָה) he showed him the bite which he had bitten off from Sennacherib, the booty &c.

**נְכֵל,** v. נְכִיל.

**נָכַל, נְכָלָא, נ׳** m. (נְכִיל) 1)=b. h. נֵכֶל *deceit.* Targ. Ps. XXIV, 4; a. fr.—*Pl.* נְכָלִין, נ׳. Targ. Is. LIII, 9 (not נירב׳). Targ. Mic. VI, 12. Targ. O. Num. XXV, 18; a. e.—2) *deceitful; hypocrite,* v. נְכָאלָא, a. נָכִיל.—*Pl.* נְכָלֵי, נ׳. Gen. R. s. 49; Yalk. ib. 83, v. נְבָלָא II.

**נָכְלְתָּא, נְכִלּוּתָא,** v. נְכִילוּ.

**נָכַס** (cmp. כָּסַס) 1) *to cut; to slaughter.* Imper. כּוֹס. Pes. 61ª (expl. תכסו, Ex. XII, 4) לשון סורסי הוא ... כוס לי טלה זה it is an abbreviated form (v. סוּרְסִי), as one says to his neighbor, *kos* (for נְכוֹס) &c., cut this lamb for me; Y. ib. V, 32ª bot.; Mekh. Bo. s. 3.—Snh. 82ᵇ (play on כזבי, Num. XXV, 15) שאמרה לאבירה כוס בי עם זה she said to her father, cut (ruin) this people through me. Hull. 37ᵇ בְּשַׂר כוס כוס meat of an animal about which one says, 'cut, cut', i. e. meat of an animal hurriedly cut, because it threatens to die; Treat. Kuthim (ed. Kirchh., p. 33, sq.) we must not sell to Samaritans כּוֹסְכּוֹס (sub. בשר) meat of an animal on the point of death.—2) *to mark, count,* v. נְכָסִים.

**נָכֵיס, נָכַס** ch. same; impf. יִכּוֹס. Targ. Gen. XXXI, 54. Ib. O. XXII, 10 לְמִיכַּס ed. Berl. (oth. ed. a. Y. לְמִיכַּס); a. fr.—Snh. 25ᵇ bot. והאידנא נ׳ אבא וכ׳ and presently he will slaughter the father for the son and the son for the father (he will exercise extortions). Y. Shebi. V, end, 36ª מִיכּוֹס תורא וכ׳ to slaughter an ox available for the plough; a. fr.

*Ithpe.* אִתְנְכֵיס, אִתְנְכִיס, אִיתְנְכִיס *to be slaughtered.* Targ. Lev. XIX, 6; a. fr.—Gen. R. s. 33 אזל לְמִתְנַכְּסָה וכ׳ was going to be slaughtered, and it lowed, as if to say, save me; Y. Keth. XII, 35ª מִידְּנָכִיס; Y. Kil. IX, 32ᵇ מְנָכְּס taken to be slaughtered.

**נְכָסְתָּא, נְכָסָא, נ׳** f. (preced.) *slaughter; slaughtering* (according to the ritual, שְׁחִיטָה); *sacrifice, feast* (=h. זֶבַח). Targ. Is. XXXIV, 6 (h. text טבח).—Targ. Y. Deut. XIV, 21. Targ. Y. Lev. XVII, 13 (ed. Vien. נִירְכַּסְתִּירָה). Targ. Gen. XXXI, 45; a. fr.—Targ. Y. Gen. XLIII, 16 בית נ׳ the place for ritual cutting (בית השחיטה), *ritually cut throat.*—B. Bath. 92ª אי גברא דזבין לנ׳ לנ׳ if it is a man that sells cattle for food, the purchase was made for slaughtering (and not for work); B. Kam. 46ª (not לנכסותא; v. Rabb. D. S. a. l.); a. fr.—*Pl.* נְכָסָן, נְכָסָתָא; constr. נְכָסַת, נ׳; (also נִיכְסִין, נִיכְסִין, נ׳). Targ. O. Ex. XXXII, 6 ניכסן ed. Berl. (oth. ed. a. Y. ניכסין). Ib. XVIII, 12; a. fr.—Targ. Ps. CVI, 28 נִכְסֵי (Ms. נכסת).

**נכסותא,** v. preced.

**נְכַסְיָא,** v. נִכְסִין.

**נְכָסִים** m. pl. (b. h.; כָּסַס or נָכַס) [*counted things,*] *account; property, business.* Ber. 46ª וייצלח מאד בכל נְכָסָיו ויהיו נכסיו וְנָכָסֵינוּ וכ׳ may he have great success in all his accounts (enterprises), and may his business and ours be successful and near a city. Ab. Zar. 19ᵇ, v. צָלַח. B. Bath. IX, 7, a. fr. Ib. המחלק נכסיו וכ׳ אַחֲרָיוּת, v. נ׳ שיש לחן אחריות if a person disposes of his belongings by word of mouth. Yeb. IV, 3 נ׳ הנכנסים וכ׳ property which the wife brings in and takes out again (v. מָלוֹג). B. Kam. I, 2 נ׳ של בני בריות Jewish property; נ׳ המיוחדין individual property; a. v. fr.

**נְכָסִי, נְכָסֵי, נְכַסְיָא, נִכְסִין, נ׳** ch. same. Targ. Y. II Num. XXXII, 1 (h. text מקנה) *herds.* Targ. Josh. XXII, 8 (h. text נכסים). Targ. Deut. VIII, 17 (h. text חַיִל); a. fr.—B. Kam. 93ª (prov.) בתר מרא נ׳ וכ׳ behind a man of wealth chips are dragged along, i. e. in the company of a wealthy man you have an opportunity of making money. Bekh. 48ª Rashi (read: אשתעבד; ed. אשתעבדן) דא אשתעבד נ׳ לדהו לנ׳ has not the estate been made responsible for the debt (before the father's death)? Ib. מכדי נ׳ דבר וכ׳ does not a person's property merely take the place of a guarantor? B. Bath. 58ª כל נְכָסַי לחד ברא all my property shall go to one son (of mine). Ib. כולהו נְכָסֵי דהאי all the property (of the father) goes to this (son).

**נְכָסְתָּא,** v. נְכָסָא.

**נְכָפָה,** v. כָּפָה.

**נָכַר** (b. h.) *to be unknown, strange.*

*Hif.* הִכִּיר 1) *to recognize, know; to favor.* Ruth. R. to II, 10 (ref. to לְהַכִּירֵנִי, ib.) נתנבאה .. לְהַכִּירָהּ כדרך וכ׳ she prophesied that he would know her in the way of all people (as his wife, cmp. יָדַע). Ber. 10ᵇ דאשה מַכֶּרֶת באורחין וכ׳ woman recognizes the character of guests better than man. R. Hash. II, 1 אם אינן מַכִּירִין אותו if the court does not know him personally. Y. Yeb. IV, 6ᵇ כנסה ולא הִכִּירָהּ he married her but did not touch her (v. supra). Snh. 7ᵇ (ref. to Deut. I, 17) לא תַכִּירוּ thou shalt not

and he who does the weeding (in a field of mixed seeds); M. Kat. $2^b$; a. fr. [B. Bath. $54^a$ Ms. R., v. מַכּוּשׁ I.]

*Hif.* הִכְּישׁ 1) *to strike, wound, sting.* B. Mets. $30^b$; B. Bath. $88^a$ הִכִּישָׁהּ if he struck the lost beast which he took in charge. Gen. R. s. 30, beg. הִכִּישׁוֹ ארי וכ' a lion struck and crippled him. B. Mets. $78^a$ הִכִּישָׁהּ נחש a serpent bit her.—2) *to cause injury by contact.* B. Kam. $23^b$ מַכִּישׁ (Ms. H. משיך) he who caused a neighbor's death by bringing the serpent's tooth in contact with his neighbor's body; Snh. $78^a$. Yalk. Deut. 944 שמַּכִּישִׁין, v. קוּנטְרִינִים; Sifré Deut. 317 שמכינים (corr. acc.).—3) (denom. of מַכּוּשׁ I) *to insert the hoe* or *spade.* B. Bath. $54^a$, v. מַכּוּשׁ I.

*Hithpa.* הִתְנַכֵּשׁ, *Nif.* נִכּוּשׁ *to be hoed for.* Gen. R. s. 45 הקוצים ... לא מִתְנַכְּשִׁין ולא נזרעין וכ' for thorns there is neither hoeing (digging over) nor sowing, but they grow of themselves, while wheat &c.; Yalk. ib. 79 לא נִכּוּשִׁין ולא נחרשים וכ' neither digging, nor ploughing, nor sowing &c.

**נָכַשׁ** ch. same; *Pa.* נַכֵּישׁ *to bite.* Gen. R. s. 91 ... כן מְנַכְּשָׁא .... ואכלה וכ' so may this woman (I) take a bite of the flesh of this and eat; (Yalk. Gen. 148 only ואכלה); v. נָכַשׁ.

*Af.* אַנְכִּישׁ *to weed.* B. Mets. $105^a$ מַנְכִּישְׁנָא וכ' I shall weed as much as is required for thy share.

**נַכָּשׁ** m. (preced.) *he who lops trees*; v. נִיכּוּשׁ.

**נָכַת** (v. next w.) *to bite.* Cant. R. to III, 4; v. נְכִירָתָה.

**נָכִית, נָכֵת** (cmp. כתת; v. נכש) *to wound, bite, injure.* Targ. Num. XXI, 9. Ib. 6 (ed. Berl. נְכִירְתוּ *Pa.*); a. fr.—Gen. R. s. 98 חיויא דבעי למיכַּת וכ' the serpent that is to bite my son. Y. Peah I, $16^a$ bot. [read:] ... אילולי דאתאמר נְכוֹת לא הוינא נָכִית had I not been told from on high, 'bite', I should not bite. Koh. R. to VII, 1 מאן דנַכְתֵּיהּ דנכתיה חמרא וכ' (קוּרדִּיקוֹס) וכ', v. דְּחִיל. Gitt. $67^b$ (expl. נשך ארכא דקא נכית ליה וכ' it is *neshekh* (usury, v. נֶשֶׁךְ), for he bites (injures) him, by taking from him something which he (the creditor) had not given him; a. fr.

*Pa.* נַכֵּית 1) same. Targ. O. Num. XXI, 6, v. supra.—Ab. Zar. $35^b$ חוה מְנַכֵּית ואכיל וכ' took a bite and ate of the bread (of a non-Jew) &c.—2) *to cause to bite.* Yeb. $76^a$ מיירתינן .. ומְנַכְּתִינָן ליה וכ' we get a big ant and let it bite (insert its head into the opening) and cut its head off.

*Ithpe.* אִיתְנְכִּית, אִיתְנַכִּית *to be bitten, stung.* Targ. O. Num. XXI, 8. Targ. Y. II ib. 9.

**נְכָתָה,** v. נְכִירָתָה.

**נְכְתָמָא** m. (כתם) (*wooden*) *lid* of a water pitcher. Bets. $30^a$. B. Bath. $26^a$ top כדנייד נ' וכ' as much as a lid on a pitcher shakes. Sabb. $105^b$. Pes. $112^a$.

**נָם** perf. of נוּם.

**נָמָה, נָמָא,** *Pi.* נִימָּה, נִימָּא, v. נוּם I.

**נְמוֹרָיְתָה,** v. נְמָרְיָתָה.

favor him (if he is thy friend); a. fr.—Num. R. s. 9 במקום שמכירו where he knows (the people), where he is acquainted; Sifré Num. 14 במקום שמכירין אותו.—2) *to make known, identify; to acknowledge, own.* R. Hash. l. c. מן המכירים on the declaration of those who identify (the witnesses; v. Rabb. D. S. a. l. note 2). Gen. R. s. 43 לא חיה שמי ניכר .. וְהִכַּרְתָּנִי אותי וכ' my name was unknown .... and thou hast made me known among my creatures. Sifré Deut. 217; Kidd. $78^b$, a. e. (ref. to וכיר, Deut. XXI, 17) יַכִּירֶנּוּ לאחרים he may identify him before others (as his first born son). Sifré Deut. 312 שאחיה מַכִּירוֹ that I may make it known as mine. Ib. מהיכן המקום מַכִּיר את חלקו beginning with whom does the Lord acknowledge his share (claim as his)? With Jacob; a. fr.

*Hof.* הוּכַּר *to be recognized; to be discernible.* Kidd. III, 5 ה' עוברה her pregnancy was certain, v. הַכָּרָה; ib. $62^b$. B. Mets. $93^b$ ה' הגנב the thief was found out; a. e.

*Nif.* נִיכַּר same. Part. נִיכָּר. Ber. $28^a$ מכותלי .. אתה נ' by the walls of thy house, one sees that thou art a smith. Kidd. $31^a$ מסוף דברך נ' וכ' from thy last words (the fifth and following commandments of the decalogue) it is seen that thy first one is true. Ib. מבין ריסי עיניך נ', v. רֵיס. Gitt. $53^a$ שאינו נ', v. הֵינֵק. Sabb. $91^b$ מקומו נ' its location is discernible. Sot. $9^b$ נִיכָּרִין דברי אמת words of truth are easily recognized. Gen. R. s. 43, v. supra; a. fr.

*Pi.* נִכֵּר *to treat as a stranger, ignore; to discriminate against.* Snh. l. c. (ref. to Deut. I, 17) לא תְנַכְּרֵהוּ (if he is thy enemy) do not discriminate against him (v. supra). Sifré Deut. 322 בשעת ... מְנַכְּרִים וכ' when Israel is in trouble, the nations ignore them and act as though they did not know them; a. e.

**נָכַר** ch. same; *Af.* אַכַּר *to recognize, know.* Targ. Y. I Gen. XXXVIII, 25, sq.

*Ithpa.* אִיתְנַכַּר *to be distinguishable.* B. Kam. $5^a$ דמִיתְנַכְּרָא, v. הֵידֵיקָא. Ib. $97^a$ מִיתְנַכַּר הידוקה its reduction in value is distinguishable.

*Pa.* נַכֵּר *to make strange, remove.* Sabb. $82^b$ (ref. to חזרם, Is. XXX, 22) נַכְּרִינְהוּ מינך כַּדָּר (v. Rabb. D. S. a. l. note) remove them from thee like a strange (disgusting) thing.

**נָכְרִי** m. (b. h.; preced. wds.) *stranger, gentile.* [In editions published under the censor's supervision, our w. is frequently changed into עכו"ם, גּוֹי, כּוּתִי, &c.] Ab. Zar. IV, 4 ($51^b$; $52^b$; Mish. ed. עכו"ם). Sabb. $31^a$; a. v. fr.—*Pl.* נָכְרִים. Hull. $13^b$ נ' שבחוצה לארץ לאו עובדי ע"ז וכ' gentiles outside of Palestine are not to be considered as idolaters, they only continue their fathers' customs. Gitt. $61^a$ מפרנסין עניי נ' וכ' we must support the poor of the gentiles &c.; (Tosef. ib. V (III), 4 גוים). Gitt. V, 9 ($61^a$) מספידין מתי נ' וכ' (Mish. ed. עכו"ם) we must lament for the dead of the gentiles &c.; a. v. fr.—Fem. נָכְרִית. Yeb. $17^a$. Ib. III, 7 שלשה אחים ... ואחד נשוי נ' in the case of three brothers, two of whom married two sisters, and one a stranger; a. fr.

**נָכַשׁ** (cmp. כשכש, קשקש) *to come in near contact.*

*Pi.* נִיכֵּשׁ (denom. of מַכּוּשׁ I) *to weed*; *to lop.* Kil. II, 5 אין מדיירבין אותו לְנַכֵּשׁ the law does not bind him to pluck out (the plants which grow among the fenugrec). Ib. ואם נִכֵּשׁ (Y. ed. נר') but if he did &c. Tosef. ib. I, 15 וחִמְנַכֵּשׁ

נָמוּךְ m., נְמוּכָה f. *low, lowly,* v. מוּךְ.—*Pl.* נְמוּכִים; נְמוּכוֹת. Num. R. s. 19 בגבוה שבגבוהים ובנמוך שבנ׳ with the highest of the high (the cedar) and the lowest of the low (the hyssop). Sot. 5ᵇ נְמוּכֵי הרוח the humble. Koh. R. to IX, 10 פניהם נ׳ with downcast countenances, opp. זקופות; a. fr.

נְמוֹס *law,* v. נִימוֹס.

נָמוֹס, v. מָסַס.—[Tosef. Bekh. IV, 16, read: נָמוּם, v. נָמַם.]

נָמוֹק, v. מָקַק.

נְמוֹק, v. נִימּוּק.

נָמוֹר m. (נָמַר) *speckled.* Targ. Gen. XXX, 32, sq.—*Pl.* נְמוֹרִין; f. נְמוֹרְתָּא. Targ. O. ib. 39. Ib. 35 נְמוֹרְתָּא; Y. ib. נְמוֹרְתָּא (corr. acc.).

נְמוֹרֵי pr. n. pl., v. נְמִירֵי.

נְמוֹרִין pr. n. pl., v. נְמִרִין.

נמורקין, v. גמורקין.

נַמְטָא f. (מוּט or מָטַט) *felt-mattress, felt-cloth.* Yoma 69ᵃ; Bets. 15ᵃ, v. גְּמַד.—*Pl.* נַמָּטֵי. B. Mets. 84ᵇ, v. מוּךְ ch. B. Kam. 119ᵇ מאי בגדים נ׳ what kind of garments is meant? Felt-spreadings; ib. 93ᵇ.

נְמִי, v. נוֹמִי.

נַמִּי adv. (=נְהֵי מִי; cmp. וידהי מה II Sam. XVIII, 23) *at all events, really, even, likewise.* Pes. 102ᵃ נימא נידהוי Ms. M. (ed. נימא מהא נ׳ תידהוי תיובתא) I mean to say, at all events (even if the previous objection could be met) he will stand refuted from this citation; Erub. 30ᵃ. Pes. 114ᵃ, a. fr. חכא נ׳ (abbrev. ח״נ), v. הָכָא. Yoma 64ᵃ נהי נ׳, v. נְהֵי II.—חכי נ׳ (abbrev. ח״נ) *it is really so; is it really so?* Hag. 11ᵇ ח״נ will you say, it is really so (that this subject must be taught only in the presence of three students)? Ḥull. 11ᵇ sq. ח״נ דלא וכ׳ (will you say) it is really so that he ate no meat?; וכי תימא ח״נ וכ׳ and if you will say, 'yes, it is so', what about sacred meat? Ib. 12ᵃ אפי׳ תרומה נ׳ then you must say 'yes' even with regard to T'rumah; אפי׳ שחיטה נ׳ לא then you must say 'no' even with regard to slaughtering. Ib. אי נ׳ שמע אינש אחרינא Rashi (ed. incorr.) even if another person did overhear it. Ib. 51ᵃ והאי נ׳ וכ׳ and this animal has really measured its strength. B. Mets. 98ᵃ, a. fr. אי נ׳ or indeed (which would be better).—R. Hash. 22ᵇ, a. fr. חכי נ׳ מסתברא so, indeed, it stands to reason. Ib., a. fr. תניא נ׳ חכי so, indeed, it has been taught. Ber. 4ᵇ ... מה קימת אף שכיבה נ׳ וכ׳ as on getting up you must recite ...., so on lying down likewise &c.; a. v. fr.

נָמְיָא, v. נָמַךְ.

נְמִירָה f. (denom. of נָמוֹג, Nif. of מוּג) *melting, loss of courage.* Mekh. B'shall., Shir., s. 9 (ref. to נמגו, Ex. XV, 15) אין נ׳ אלא נמיסה the root מוג is synonymous with מסס; Yalk. Ex. 251 אין נ׳ אלא מסירה.

נְמִירָה, נְמִירָת f. (supposed to be) *marten.* Ḥull. 52ᵇ. B. Bath. II, 5. Y'lamd. to Gen. XVI, 5, v. חָמַס; a. fr.

נְמִירָה, נְמָרָה f. (נמר, dialect. corresp. to נבי; cmp. Arab. *namay*) *sproutings,* v. נְבָרָה.

נמירטרין, Yalk. Ps. 868, v. מִירָטְרִין.

נְמָרָה, v. נְמָרָה.

נְמִירָת, v. נְמִירָה.

נְמֵל, v. נָמַל.

נְמִיסָה f. (denom. of נָמַס, Nif. of מָסַס) *melting, loss of courage.* Mekh. B'shall., Shir., s. 9, v. נְמִירָה.

נְמִירֵי pr. n. pl. *N'mirê,* a twin-town of (Hash-)Shulami, separated from it by the Jordan. Tosef. Bekh. VII, 3 כגון השולמי ונ׳ ed. Zuck. (Var. מנרי, corrupt.) like Hash-Sh. and N., being two autonomous places (v. אַבְטוֹנָיוֹת); Bekh. 55ᵃ נמר ונמורי של (corr. acc.); Y. B. Bath. III, 14ᵃ top שלומי ונבירו.

נָמַךְ (v. מוּךְ, a. נָמוּךְ), *Hif.* הֵנְמִיךְ *to lower.* Sifré Num. 83 הגבוה מַנְמִיכוֹ וכ׳ every hilly place he lowered, and every depression he raised; Yalk. Ex. 228.—Ber. 45ᵃ רַנְמִיךְ הקורא קולו Ms. F. (v. Rabb. D. S. a. l. note 6; ed. ימעך) the reader must temper his voice.

נָמֵל m. (a popular corrupt. of לִמֵּן, q. v.) *haven, bay.* Erub. IV, 2, v. לִמֵּן. Tosef. Yoma II, 4 נְמֵלָה של יפו (Var. נְמֵי׳) the harbor of Japho; Yoma 38ᵃ נ׳ של עכו; a. e.

נְמָלָה f. (b. h.; perh. a contr. of נעמלה, fr. עָמֵל) *ant.* Ḥull. 63ᵃ כי הוה חזי נ׳ וכ׳ when he saw ants (at work), he used to say, 'thy righteousness &c. (Ps. XXXVI, 7). Deut. R. s. 5; Yalk. Prov. 938 הנ׳ שלשה וכ׳ in the house of the ant there are three stories. Ib. מעשה בנ׳ אחת וכ׳ once an ant dropped a grain of wheat &c.; a. e.—*Pl.* נְמָלִין, נְמָלִים. Peah IV, 11. Tosef. ib. I, 8; Men. 71ᵇ; a. fr.—Y. Yeb. VIII, 9ᵇ מביא נימולין, v. נָשַׁךְ.—[Chald. שׁוּמְשָׁמָנָא.]

נַמְנוּמָא m. (נמנם) *sleeping couch.* Y. Keth. II, 26ᵃ bot., v. הֵירְנוּמָא.—[נַמְנוּמֵי, inf. of נמנם.]

נַמְנֵם, נִמְנֵם, v. נוּם II h. a. ch.

נָמַס m. (b. h.; מָסַס) *decayed.* Ex. R. s. 15 מי שהיה של עץ היה נ׳ that (idol) of wood appeared rotten; a. e.—V. מָסַס.

נמסיאות, Tosef. Toh. VII, 11, read: הִימוֹסְרָאוֹת or אֶסְטְוָונִיּוֹת (v. Toh. VI, 10).

נמסינן, v. נִימְפִּירוֹן.

נָמָקִים m. pl. (מָקַק) *decaying sores.* Sabb. 62ᵇ.

**נָמֵר** m. (b. h.) *tiger* or *leopard*. Y. Yeb. VIII, 9ᶜ top, v. חוּשׁ II. Snh. I, 4; B. Kam. I, 4, v. בַּרְהִלִּיס; a. e.—*Pl.* נְמֵרִים. Gen. R. s. 34. Midr. Till. to Ps. LXXVIII, 45; a. e.—[From Sabb. 107ᵇ, ref. to Jer. XIII, 23, it would appear that נמר, in Talmudic days, meant *leopard*.]

**נָמַר**, *Pi.* נִמֵּר (denom. of preced.) *to give a checkered* or *striped appearance*, esp. נ׳ שדה *to take out* or *cut the ripe plants* of a field, leaving the unripe stand for later crops. Peah III, 2. Men. 71ᵇ במְנַמֵּר לקלְיוֹת when he cuts portions of the grain field with the intention of using the ears for roasting; במנמר לאוצר when he cuts for storage.—*Part. pass.* מְנוּמָּר *striped, speckled*. B. Kam. 119ᵇ לוקחין מהן בגד מנ׳ you may buy from them (weavers) (even) a checkered web (for which they may have used remnants of other people's wool). Gitt. 54ᵇ משום דמיחזי כמנ׳ because (if he were to pass his pen over all the Divine Names in the scroll) the writing would look speckled; Men. 29ᵇ bot. משום דמיחזי כמ׳ it would look speckled (if he were to insert omitted vowel letters). Y. Succ. III, 53ᵈ bot.; Y. Maasr. I, 49ᵃ חמ׳ a speckled Ethrog.

**נָמַר, נְמֵרָא, (נְמֵרָה) נִ׳** ch.=h. נָמֵר. Targ. Jer. V, 6; a. e.—Y. Peah III, 17ᶜ top (expl. חמנמר ib. III, 2) כהדין נימרה making the field look checkered like a tiger (or leopard), v. נְמֵרִירָה.—*Pl.* נְמֵרִין, נְמֵרַיָּא, נִ׳. Targ. Cant. IV, 8 (ed. Vien. נְמֵרִין). Targ. Hab. I, 8.—[בית נמרי, בית נמרא, נמרין, v. next w.]

**בֵּית נִ׳, נִמְרָה** (b. h.) pr. n. pl. (*Beth*) *Nimrah*, modern *Nimrîn*, in Peraea. Tosef. Shebi. VII, 11; Y. ib. IX, 38ᵈ bot.; ib. (expl. בית נמרה, Josh. XIII, 27) בֵּית נִמְרִין.—Targ. O. Num. XXXII, 3 ed. Berl. (ed. Vien. כומרין דבית נִמְרִין, read with Y. מכוור ובית נ׳); Targ. O. ib. 36; Y. בית נִמְרִין, בית נִמְרֵי.—Tosef. Shebi. IV, 11 נמרין מלי (Var. נמרים); Yalk. Deut. 874 נימרין מילידה; Sifré ib. 51 נימרון עלידה (corr. acc.); Y. Shebi VI, 36ᶜ only נמרין.—[Sifré l. c. טרכונא דנימרא; Yalk. l. c. טרכונא דמחתם לבוצרא; Y. Shebi. l. c. טרכונא דנימרין; Tosef. l. c. טרכונא דבחתום בצרה.] V. Hildesh. Geogr. p. 60.

**נִמְרִירָה**, v. נְמֵרִירָה.

**נִמְרִין, נִמְרֵי, נִ׳** pr. n. pl. *Nimrin*, 1)=בית נמרה, v. preced. art.—2) *Nimrin* in Syria, the last station of messengers proclaiming the new moon. Y. Keth. II, 26ᵈ top עד מקום ששלוחי .... עד נ׳ as far as the messengers to announce the new moon go, as far as N. Y. R. Hash. I, 57ᵇ bot. אילין דאזלין לְנִמְרִין those messengers who go to N.—Tosef. Yoma V (IV), 3 בכותבת הנימרין, v. נְמֵרִית.

**נְמֵרִירָה** f. (sub. שדה; v. נָמֵר) *a checkered field*. Y. Peah III, 17ᶜ top (in a corrupt and defective passage) מקום ... נ׳ קריר לה (not נמרידה) the manured spots mature their plants earlier (and such a field) is called *nimrirah*.

**נְמֵרִית** f. *of Nimrah* or *Beth Nimrah*. Y. Yoma VIII, 44ᵈ bot כותבת הנ׳; Tosef. ib. V (IV), 3 חנימרין; v. כּוֹתֶבֶת.

**נַן**, *pl.* of נָא I.

**נָנְאַי**, v. נָאנָאי.

**נַנַּי, נַנַּאי** pr. n. m. (prob. abbrev. of חנניה) *Nannai*, a name frequent in Maḥoza. Yeb. 115ᵇ bot., v. חֲבַי.

**נגנר**, v. הֲנִינְגֵּר.

**נגנא**, Sabb. 140ᵃ Ar. ed. pr., v. נִינְיָא II.

**נְגָדוֹ**, *pl.* of נִירְהוּ.

**נַגּוֹסָא, נַגּוּס**, v. נַנָּס, נַנָּסָא.

**נַגַּי**, v. נַנַּאי.

**נְגָיָא, נְגָיָה**, v. נִינְיָא.

**נַגָּיס**, v. נַנָּסָא.

**נַנָּס** m. (νᾶνος, nanus, of Semitic origin, fr. ננס, cmp. ממל fr. מלל) *dwarf*; (adj.) *puny, stumped*. Nidd. 24ᵇ, opp. אָרוּךְ; Num. R. s. 9. Ber. 58ᵇ נ׳ one whose limbs are too small for his body, opp. כִּיפָּתִי; Tosef. ib. VII (VI), 3 ננוס ed. Zuck. (Var. ננס); Y. ib. IX, 13ᵇ bot.; Tanḥ. ed. Bub., Pinḥas 1. Sifra Emor, Par. 3, ch. III; Bekh. VII, 6 (45ᵇ, of animals and of men). Cant. R. to II, 15; Gen. R. s. 65 נ׳ שבנכסים a puny dwarf. Midr. Till. to Ps. CXXXVII; Pesik. R. s. 31 הנ׳ הזה that dwarf (Nebuchadnezzar); a. fr.—Ḥull. 63ᵃ וסימנך ננוס פסול שקרטנא and thy sign (to remember that the small species of שקרטנא is unclean) be, 'the dwarf is unfit' (for priesthood).—*Pl.* נַנָּסִין. Cant. R. l. c.; Gen. R. l. c., v. supra. Ib. s. 37; Yalk. ib. 62 כפתורים נ׳ Caphtorites (Gen. X, 14) are dwarfs; a. fr.—Tam. III, 5; Midd. III, 5 עמודים נ׳ small columns. Ib. V, 2 הנ׳ (sub. עמודים).—*Fem.* נַנָּסֶת. Bekh. 45ᵇ. Par. II, 2; a. e.

**נַנִּיס, נַנָּסָא** ch. same. Targ. Y. II Lev. XXI, 20 ננים (h. text דק).—Pesik. Dibré, p. 112ᵃ sq. נ׳ דבבל (Ms. Parma ננוסא) the Babylonian dwarf (Nebuchadnezzar); Yalk. Dan. 1062 (ref. to Dan. IV, 14 שפל אנשים) זה נבוכדנצר נ׳ וכ׳ that means N. the dwarf &c. (v. 'Rashi' to Gen. R. s. 16, end).

**נַנְעָא, נַנְעָה** m. ch.=h. נַעֲנַע, *mint*. Y. Maasr. V, end, 52ᵃ והא נ׳ וכ׳ (not והיא) but there is mint (which has a quadrangular stem, whereas you say, there is nothing quadrangular in nature)? (Answ.) It is full of knots; Y. Ned. III, 37ᵈ bot. והוא כנעה (corr. acc.); Y. Shebu. III, 34ᵈ bot. והנגעה (corr. acc.).

**נגקפ״י**, a fictitious word made up of every second letter in מנא מנא תקל ופרסין, v. אאלר״ן.

**נַס I** m. (b. h.; נסס *to lift up*, cmp. נָסָה) 1) *flag*. B. Bath. V, 1, v. אַדְרָא II. Gen. R. s. 55, beg. (ref. to Ps. LX, 6) כנס הזה וכ׳ like the flag of a ship; ib. (ref. to נסה, Gen. XXII, 1) גדלו כנס וכ׳ he lifted Abraham up like &c.; Yalk. Ps. 777 כנסו של וכ׳ (read: כנס זה); a. e.—2) (cmp. אוֹת, מוֹפֵת) *sign, wonder, providential event*. Nidd. 31ᵃ אפי׳ בעל חנס אינו מכיר בנִסּוֹ even he to whom the providential sign happens, does not recognize it. Yoma 21ᵃ כרובים בנס וכ׳ the cherubs (above the ark in the Solomonic Temple) stood by a miracle. Ib., a. e. נס גדול הית וכ׳ a

great miracle was connected with the show-bread which was as fresh at its removal &c. Sot. 47ª, a. fr. נס בתוך נס a double wonder. Ned. 41ª גדול נס שנעשה וכ׳ the wonder of recovery which the sick man experiences, is greater than that which happened to Hananiah, Mishael &c. Sabb. 23ª, a. e. אף הן היו באותו הנס the women, too, were concerned in that wonderful delivery. Ib. ונרמעוט נס why not omit the benediction mentioning the wonder (שעשה נסים וכ׳)?; a. v. fr.—*Pl.* נִיסִּין, נְסִין, נְסִּי׳. Ber. IX, 1 הרואה מקום שנעשו בו נ׳ .. ברוך שעשה נ׳ וכ׳ he who sees a place where miracles happened to Israel, must say, Blessed be he who performed wonders &c. Ib. 60ª, a. fr. מעשה נ׳ (abbrev. מ״נ) a miraculous event, v. זָכַר. Yoma 29ª אסתר סוף כל הנ׳ the Book of Esther is the last record of miracles. Taan. 25ª; Snh. 109ª top, v. לָמַד; a. v. fr.

**נֵס* II** *island.* Deut. R. s. 2, v. נִיסָא.—*Pl.* נִיסִּין, נִיסִּים, נֵסִּין, v. נִיסָא.

**נֵס, נְסָא, נִי׳** I m. ch.=h. נֵס I, 1) *flag, sign, miraculous event.* Targ. Y. Num. XXV, 8; a. fr.—Y. Pes. V, 32ᶜ bot. נסא רוח רב a great event (delivery from danger) had occurred; Y. Taan. III, end, 67ª ניסא. Ber. 54ª דרבים נ׳ a providential event which concerns the community, opp. נ׳ דיחיד. Meg. 3ᵇ משום פרסומי נ׳ because it is a duty to proclaim the wonderful event (in the Book of Esther); Sabb. 23ᵇ פרסומי נ׳ to proclaim the wonderful events (of the Maccabean days, by lighting the candles); a. v. fr.—*Pl.* נְסִין, נְסֵי, נְסָיָא, נִי׳. Targ. O. Ex. XVII, 15. Targ. Y. II Num. XXI, 14; a. fr.—Y. Ter. VIII, end, 46ᶜ. Yoma 21ª נ׳ דגואי wonders which happened within the Temple; נ׳ דבראי outside of the Temple. Ib.ᵇ נ׳ דקביעי permanent, regularly recurring wonders; a. fr.—2) (=נְסָיוֹן) *trial.*—*Pl.* as ab. Targ. Y. II Ex. XV, 25.—Y. Maas. Sh. V, end, 55ᶜ (oneirocritical play on נִיסָן) וניסין לית את חמי and thou shalt experience no trials; (Lam. R. to I, 1 רבתי (חד מתלמ׳) נְסִיוֹנִין; Ber. 56ᵇ ולא אתית לידי נסיון).

**נְסָא II, נִי׳, נְסָה** pr. n. m. *Nissa*, an Amora. Y. Erub. II, 20ª bot. Y. B. Bath. II, beg. 13ᵇ. Y. Ter. XI, end, 48ᵇ; a. fr.

**נְסָא, נָסָא,** v. נסי׳.

**נסאטאי,** v. נַסְיוֹטָאֵי.

**נְסִיב, נְסַב** (corresp. to h. נָשָׂא a. נָטַל) *to lift up; to take; to carry.* Targ. Gen. II, 21; a. fr.—נ׳ וידהב (=h. נשא ונתן) *to deal.* Targ. Zech. V, 6, sq.—(איתתא) נ׳ *to take to wife, marry.* Targ. Gen. IV, 19; a. fr.—נ׳ אפין (=h. נשא פנים) *to be partial, favor.* Targ. O. Gen. XXXII, 21. Targ. Y. Ex. XXIII, 3.—Part. pass. נְסִיב; f. נְסִיבְתָּא, נָסְבָתָא; *pl.* נְסִיבִין; נְסִיבָן, נָסְבָן. Targ. O. Gen. II, 23. Targ. Y. Num. V, 22 נסיבתא wedded.—נ׳ אפין *respected.* Targ. Is. III, 3 (not נָסַב); a. fr.—Y. B. Mets. II, 8ᶜ bot. וחוא נָסֵיב כולא וכ׳ and he takes everything (entrusted to him) and runs away. Gen. R. s. 84, beg. דיסַבּ מאה וכ׳ that he should receive one hundred lashes; Yalk. Job 904; Yalk. Gen. 140 דיהדיב (corr. acc.). Lam. R. to I, 1 סַב לי מובלא וכ׳ take that load &c. Ib. סב לי טרמיתהון וכ׳ take their price at my hands and carry them &c. Y. Kidd. IV, 66ª נחות דרג וסב איתתא; Yeb. 63ª נָסֵיב איתתא וכ׳, v. דְּרַג. Macc. 11ª; Gen. R. s. 80, v. גְּזַר; a. v. fr.—Zeb. 11ᵇ דיא אַגְּרָרָה נַסָּבָה the redactor took this up (inserted it) by the way, v. גְּרָרָא II.—Cant. R. to II, 16 ודוה נ׳ נפש and he took courage, felt better; ib. ואיתנסיב נפש read: והויית נסיב נפש and I felt better.—Y. Sabb. I, 3ª bot. נ׳ לידוי washed his hands (v. נָטַל). Y. Ber. VIII, 12ª bot. נְסָבִין ידיכון (not נסבין) wash your hands; ib. סב בריך wash thy hands and say grace.—[Y. Maasr. IV, 51ᵇ bot. והוון סבין מיניה, perh. to be read: והוון נסבין, they took from him.]

*Af.* אַסְיֵב, אַסֵּיב, אַנְסֵיב *to cause to take,* esp. *to give in marriage to, to allow to marry.* Targ. Zech. III, 5. Targ. Y. Gen. XXXVI, 3 דאַסְיָבָהּ (not בא ...); a. e.—Yeb. 121ª ואַנְסָבָהּ רב .. לדביתחו (not ואנסבי) and R. D. allowed his wife to marry again; ib. ואנסבוה (corr. acc.). Ib. 120ª top לַאֲנַסּוּבֵי לצרה וכ׳ (Rashi: לְאֵינָסּ, *Ithpe.*) to permit her rival to marry before her. Lev. R. s. 34 ואַסְבוּן יתיה איתתא וכ׳ and they made him marry another wife; Yalk. Is. 352 אסביתיה, read: אַסֵּב יתיה; a. fr.—[Sabb. 123ª אַסּוּבֵי ינוקא *to handle,* treat the infant; v., however, אָסַב.]

*Pa.* נַסֵּב same. B. Mets. 105ª מְנַסְּבַת וכ׳ קא thou causest my land to bear a bad reputation. Yeb. l. c. מְנַסְּבִינָן לה לצרה we allow the rival to marry; a. fr.

*Ithpa.* אִיתְנַסִּיב, *Ithpe.* אִינְסִיב, אִתְנְסִיב *to be taken; to be taken away; to be married.* Targ. O. Num. XXXV, 17. Targ. Y. Gen. II, 23. Targ. Jud. XVII, 2; a. fr.—Snh. 51ª משום דאִינְסִיבָא לההו לחני because she is married to one of those. Yeb. 120ª (repeatedly) אינסיב (read אינסיבא). Ib. 43ᵇ אִינְסּוּבֵי הוא דלא וכ׳ to marry she is not allowed, but to be betrothed &c.; a. fr.—Cant. R. to II, 16 אירתנסיב, v. supra.

**נְסָבָא** f. (preced.) *selection, choice.* Targ. Ez. XVII, 5 גפן נ׳ ed. Lag. a choice vine (ed. נְצָבָא; h. text צפצפה).

**נְסָבְתָא** or **נְסָבָא** f. (preced.) *free-will offering.*—*Pl.* נְסָבָתָא, נְסָבָאתָא. Targ. Ps. CXIX, 108 (ed. Wil. נְכָסָ׳, corr. acc.). Targ. Y. Deut. XII, 17 (ed. Amst. a. oth. נסכ׳, corr. acc.); v. נְסִיבָא.

**נְסוֹחָה, נַסּוֹחָא** m. (נָסַח) *one who removes, sweeper.* Y. Yoma III, 40ᶜ top, v. מְגַלְּדִינָא.

**נְסוֹרֶת** f. (נָסַר) *chips, saw-dust.* Sabb. IV, 1 (49ª) נ׳ של חרשין וכ׳ (Talm. ed. נְסוֹרוֹת *pl.*) (fine) saw-dust of the carpenters; Y. ib. 6ᵈ bot. נ׳ נטורת וכ׳ .. אנן תנינן we read *n'soreth,* the teachers of the house of Rabbi read *n'ᵉoreth,* which shows that both mean the same. B. Kam. X, 10 (119ª) אף הנ׳ של בעה״ב Y. ed. (Mish. ed. הַנְסָרוֹת, some Bab. ed. הַנְסָרִים; v. Rabb. D. S. a. l. note 200; Ar. הנסורות) even the saw-dust belongs to the employer.

**נְסוֹרְתָּת*** f. (preced.) *saw-dust,* name of a certain *aromatic plant.* Y. Shebi. VII, beg. 37ᵇ.

**נָסַח (נָשַׁח)** (b. h.; cmp. נסע) *to remove.* Sot. 42ᵇ; Yoma 75ª (ref. to יִשַּׁחֲנָה, Prov. XII, 25) יִשְׁחֲנָה מדעתו (Ms. M. 2 יִסְּחִינָּה, v. Rabb. D. S. a. l. note 50) let him banish it from his mind; Yalk. Prov. 950; Snh. 100ᵇ יִשַּׁרְחֲנָה; v. סוּחַ.

*Hif.* הִסְחֵי (with דעת) *to divert the mind, to discard.*

Sabb. 82ª נַסְּרִינְהוּ דְּעָתוֹ, expl. יסיח דעתו מדברים אחרים he must discard from his mind everything else. Y. Ber. VI, end, 10ᵈ ה' דעתו (ed. Krot. חִסְּרֵיהּ) if he has abandoned the thought (of drinking more wine); a. e.—Snh. l. c.; Yoma l. c., v. supra.—V. חֲסַר.

**נְסַח** ch. same, 1) *to remove, take out.* Targ. Jud. XIV, 9 (h. text רדה).—Part. pass. נְסִיחַ. Ib.—Cant. R. to V, 14 אימיה נְסָחָא וכ' his mother took the bread out of the oven, and he ate; Pesik. B'shall., p. 90ᵇ, sq. נשא (corr. acc.).—[2) *to lift, weigh.*—Denom. מְסָחָא, מְסַחְתָּא.]

*Pa.* נַסַּח *to remove, sweep out; to exile.* Lam. R. to I, 13 (expl. וירדנה, ib., with ref. to Jud. l. c.) נְסָחָהּ (not נסחא) he removed (exiled) her.—Part. pass. מְנַסַּח. Targ. Prov. XXIX, 21 (h. text מנון!).

*Ithpe.* אִתְנַסַּח *to be pulled out.* Targ. Esth. VII, 9 (fr. Ezra VI, 11).

*Af.* אַסַּח as preced. *Hif.* Zeb. 20ᵇ אַסּוּחֵי מַסַּח דעתיה he discards (the service) from his mind; לא מַסַּח he does not. Pes. 103ᵇ אַסְחִיתוּ דעתיכו you have abandoned the thought (of drinking). Gitt. 53ᵇ א' דעתיה he ceased to have his mind on it (as sacred matter that must be guarded); a. fr.

**נָסָא, נְסִי** *to lift up, take, carry,* v. נָשָׂא.

**נָסַח, נְסִי** (cmp. preced.) *to lift up.*

*Pi.* נִסָּה 1) same; 2) (denom. of נֵס) *to put up a sign; to ask for a test* (cmp. Is. VII, 11, sq.); *to try, test.* Gen. R. s. 55, beg. (interpret. נִסָּה, Gen. XXII, 1) .. בשביל לְנַסּוֹתָן לגדלן וכ' in order to lift them up (as a standard) for the world, to raise them &c., v. נֵס. Ib. (ref. to Gen. l. c.) R. J. says גדלו כנס וכ' he raised him &c.; R. A. says, נ' אותן בוודאי he really tried him, v. וַדַּאי. Ib. אין הקב"ה מְנַסֶּה וכ' the Lord does not test the wicked, but only the righteous; ib. s. 32; s. 34. Mekh. B'shall., Vayassa, s. 1 (ref. to Ex. XV, 25) שם נשא לו (ל)גדולה there he raised him (Moses) to greatness; ... שם נסה המקום את ישראל there God tested Israel. Ib. Yithro, Baḥod., s. 9 לבעבור נַסּוֹת אתכם בשביל לגדל אתכם (Ex. XX, 28) 'to lift you up', to raise you. Arakh. 15ª עשר נסיונות נִיסּוּ וכ' ten times did our ancestors try the Lord; Ab. V, 4; a. fr.

*Hithpa.* הִתְנַסֶּה, *Nithpa.* נִתְנַסֶּה *to be tried.* Ib. 3. Yalk. Ps. 777 הראשונים מִתְנַסִּים ביד הקב"ה ... אבל האחרונים נִתְנַסּוּ וכ' the ancients were tried by the Lord ..., but the latter generations were tried by the nations; a. fr.

**נָסָא, נְסִי (נְשָׂא)** ch. same, 1) *to lift up.* Targ. O. Deut. XXVIII, 56 נְסִיאַת ed. Berl. (oth. ed. נְסֵי, Pa.); Y. נְסַיִּית (h. text נְסָחָה). Targ. Ps. IV, 7 נְסָא (h. text נְסֵה).—[Pesik. B'shall., p. 91ª, v. נְסַח.]—2) *to take, receive, carry* (v. נְסַב). Lam. R. to II, 2 לא נְסָיִין לְהוֹן they (the areas described) could not receive (would have no room for) them; Y. Taan. IV, 69ᵇ לא נַסְיֵיהּ. Y. Maas. Sh. IV, 54ᵈ נַסְתֵּיהּ לְקנייא וכ' Bar Ḳ. took them. Lev. R. s. 6 נַסְתֵּיהּ בר קפר he took the cane and knocked it down. Ib. s. 34, end נסאתיה וְתַמְאֵי לֵיהּ וכ', read: נסא יתיה ואחמי וכ' he took him along and showed to him &c.; (Yalk. Is. 355 נסבתיה ואחמתיה וכ'.—Pesik. R. s. 22 נשא ואפקדיה וכ' he took (his money) and put it in trust with him. Ib. נְסָתֵהּ ויהבה ליה she took it (the deposited money) and gave it to him; a. fr.

*Pa.* נַסֵּי 1) *to find out by sign, to divine.* Targ. O. Gen. XXX, 27.—2) *to try, test; to attempt.* Targ. O. Deut. XXVIII, 56, v. supra.—Targ. Esth. V, 14 לְמִנְסְיָא צלובא to test the (strength of) the gallows. Targ. Ex. XVI, 4; a. fr.—Snh. 107ª מְנַסֵּינָא לך I will try thee. Ib. אמר מינסנא לך (corr. acc.). Ab. Zar. 15ª נירסיה נירהלי, read: נְיַנַסֵּיהּ let us try the animal for me; a. e.

*Af.* הַנְסֵי, אַנְסֵי same. Targ. Ps. LXXVIII, 56 (Ms. *Pa.*). Targ. Y. II Gen. XXII, 1.

*Ithpa.* אִיתְנַסֵּי, אִירְתַּנַסֵּי 1) *to be lifted up.* Targ. Ps. LX, 6.—2) *to be tried.* Targ. II Esth. V, 14.—Snh. l. c. אינהו מִירַּנַּסוּ .. לי מִירַּנַּסְיָתְ לי they have been tried (proved true) to me, thou hast not.

**אתא נ', נסיא,** v. אֲתָאנַסְיָא.—חניס נ', v. חֲנִיסְנַסְיָא.

**נְסִיב,** v. נְסַב.

**נְסִיבָא** I m. (preced.) *that which is taken, assessment, tax.* Targ. O. Num. XXXI, 28 (h. text מכס); ib. 39; a. fr.—Targ. O. Lev. XXVII, 23 (h. text מכסת).

**נְסִיבָתָא** II, f. 1) same. Targ. Y. Num. XXXI, 37; 39; a. fr.—2) *that which is lifted up* (תרומה), *free-will offering.* Targ. Y. Lev. XXII, 23; 21; a. e.—[נְסִיבְתָּא *married,* v. נְסַב.]—V. נְסָבָא.

**נַסְיוּבֵי** m. pl. (=נסיבבי; preced. wds.; cmp. פְּרַשׁ a. פָּרֵשׁ) [*that which is separated,*] נ' דחלבא, or נ' *whey.* Pes. 42ª. B. Mets. 68ᵇ נ' וחותרי whey and refuse of wool. Ab. Zar. 35ᵇ איכא נ' דלא קרימי there is the whey which does not curdle (and which may contain unclean milk).

**נסיומאי,** v. גַּסְיוֹמַאי.

**נְיָסָא, נְסָיוֹן** m. (נְסָה) 1) *lifting up.* Gen. R. s. 55, beg. נ' אחר נ' גידולין וכ' (ref. to Ps. LX, 6) a repeated elevation, dignity &c.—2) *trial, test; temptation.* Snh. 107ª דוד ... הביא עצמו לידי נ' David ... placed himself in the power of trial (asked to be tried, Ps. XXVI, 2). Ber. 60ᵇ אל תביאני .. לידי נ' suffer me not to come within the power of sin, iniquity, or temptation. Sifré Deut. 21 נותן אתה לי לנ' wilt thou let me have (the animal) for a trial?; a. fr.—*Pl.* נְסָיוֹנִין, נְסָיוֹנוֹת. Ab. V, 3 עשרה נ' נתנסה וכ' Abraham underwent ten trials and stood all of them. Arakh. 15ª עשר נ', v. נְסָה. Num. R. s. 17 נ' אחרים additional trials; a. fr.

**נְיָ', נְסָיוֹנָא, נְסָיוֹן** ch. 1) same, *sign, test, trial.* Targ. Y. Num. XXVI, 10 (h. text נֵס). Targ. Y. II Gen. XXII, 1. Targ. Y. Ex. XV, 25; a. e.—Ib. XVII, 7, v. נְסִירְתָא.—Ber. 56ᵇ, v. נְסָא I.—2) *wonder, providential escape, salvation.* Y. Ter. VIII, end, 46ᶜ לנ' הוא מיתחמי he appears as a messenger of salvation; (Gen. R. s. 63 על נסין).—*Pl.* נְסָיוֹנִין, נְסָיוֹנֵי. Targ. II Esth. V, 1; a. e.—Ab. Zar. 15ª נ' משום on account of the trials (connected with the purchase of animals, and which the Jewish seller may be induced to attend on the Sabbath eve). Lam. R. to I, 1, v. נְסָא I; a. e.

**נַסְיוּתָא,** v. נְשִׂיאוּתָא.

**נסיא**, v. נסיא.

**נְסֵיךְ**, v. נָסַךְ.

**נָסִיךְ** m. (b. h.; נָסַךְ) [*anointed,*] *viceroy, prince* (contradist. to מֶלֶךְ). Num. R. s. 20 (ref. to Num. XXII, 4) והלא מתחלה נ׳ היה וכ׳ but was he not originally a viceroy? ... But when Sihon was slain, they appointed him king in his place; Yalk. ib. 765.

**נְסִיכָה** f.=נִיסּוּךְ, q. v.

**נְסִיס** m. (נסס) *falling away, grief.* Tem. 16ª (interpreting עצבי, I Chr. IV, 10) הרריני הולך בנְסִיסי לשאול (not לנסיסי) I shall go with my grief to the grave (cmp. Gen. XXXVII, 35; XLIV, 31; a. e.); Mekh. Yithro, Amal., s. 2 יורד כבן סיסי (corr. acc.); Yalk. Josh. 27 (a. Ar. s. v. בר) ברסיסי (corr. acc.).

**נָסִיס** ch. 1) same, *evil, trouble.* Targ. II Esth. I, 3 נ׳ לנוניז a trouble to the fish. [Targ. Koh. V, 16 בְּנִסְיס, ב radical, v. בְּנַס; perh. to be read: בִּנְסָא.]—*Pl.* נְסִיסִין. Koh. R. to II, 17 תלת נ׳ בישין three great evils.—2) adj. constr. *suffering, weak.* Targ. Y. Lev. XXII, 22 נ׳ עיני Ar. (ed. עינוי לקיין).

**נסיע**, or **נסיעה**, Koh. R. to I, 11 ענתה נ׳, read: אֲתָאנַסְרָא.

**נְסִיעָה** f. (נָסַע) *moving, marching.* Y. Erub. V, 22ᶜ bot.; Men. 95ª בנְסִיעָתוֹ when marching, opp. חֲנִיָּיה. Mekh. Yithro, Bahod., s. 1; a. e.

**נִי׳, נִסְתָּא, נִסִּיתָא** f. (נָסָה) *trial*; pr. n. pl. *Nissetha, Nistha.* Targ. O. Ex. XVII, 7 (Y. נִסְיוֹנָא); Targ. O. Deut. XXXIII, 8 (h. text מסה); a. e.

**נָסַךְ** (b. h.) *to pour, cast.* Y. Ber. I, 2ᵈ top, v. מָסַךְ II.

*Pi.* נִסֵּךְ 1) *to offer a libation.* Succ. IV, 9 ולמנסכך אומרים לו וכ׳ and they said to him who offered the libation (of water), raise thy hand. Ib. שפעם אחת ניר׳ אחד וכ׳ for once it happened, that a priest poured the libation out at his feet. Snh. 62ᵇ זיבח ... וניר׳ וכ׳ if one sacrificed, burnt incense, and offered a libation (to an idol) &c.; a. fr.—Cant. R. to IV, 12 מאין היו ישראל מנטרים כל וכ׳ (read: מְנַסְּכִים, v. Matt. K. a. l.) whence did the Israelites take wine for their festive gatherings during the forty years &c.?—2) *to make wine forbidden* (יַיִן נֶסֶךְ) *by the manipulation of a gentile suspected of dedicating it to idolatrous purposes.* Keth. 27ª; Sabb. 41ª אין פנאי לנַסֵּךְ they do not take the time to manipulate the wine. Ab. Zar. 56ᵇ (in Chald. dict.) והא קא מנסך בידיה but might he not dedicate it to idolatry by putting his hand into it?; והא קא מנסך ברגל might he not do it with his foot (while treading the wine)? Gitt. V, 4 המנסך he who does damage to his neighbor by touching his wine for idolatrous purposes (v. interpret. ib. 52ᵇ). Y. Ab. Zar. IV, 44ª bot. מנסך כל הבור he causes all the wine in the pit to be forbidden; a. fr.

*Nif.* נִיסַּךְ *to be offered as libation, to be poured on the altar.* Pes. 22ª כמים הניסָּכין like the water which is poured on the altar, opp. חנשפכין which is poured out at the foot of the altar.

*Hithpa.* הִתְנַסֵּךְ, *Nithpa.* נִתְנַסֵּךְ: 1) same. Ib. חמתנסכים; a. fr.—2) *to be made forbidden (as dedicated to idolatry).* Y. Ab. Zar. l. c. נתנ׳ הבור וכ׳ if the wine in the pit has been manipulated and become forbidden, the jet of wine poured into the pit becomes forbidden (affecting the wine in the vessel).

**נְסַךְ, נָסַךְ** ch. same, esp. *to offer a libation.* Targ. Cant. IV, 15; a. e.

*Pa.* נַסֵּךְ as preced. *Pi.* Targ. Ex. XXX, 9; a. fr.—Sabb. 41ª לא מְנַסְּכֵי they will not take the time to manipulate &c., v. preced.

*Ithpa.* אִתְנַסַּךְ, *Ithpe.* אִיתְנַסַּךְ as preced. *Hithpa.* Targ. Num. XXVIII, 7; a. e.—Ab. Zar. 71ᵇ קמא קמא ארנ׳ ליה every drop as it comes out becomes forbidden.

**נֶסֶךְ** m. (b. h.; preced.) 1) *libation.* Ex. R. s. 15 יין נ׳ wine from which a libation has been poured on the altar.—*Pl.* נְסָכִים, נְסָכִין; constr. נְסְכֵי, נְסָכֵי. Zeb. IX, 1 חנ׳ ירדו the libations brought on the altar illegally, may be taken down. Tosef. ib. V, 1; Men. 15ᵇ, a. e. נסכי בהמה the libations connected with an animal sacrifice. Ib. II, 4 ונְסָכָיו and the libations belonging thereto; a. v. fr.—2) יין נ׳ (יי״נ) wine known (or *suspected*) *to have been manipulated by an idolater, wine forbidden to Jews because of such* (known or suspected) *manipulation.* Ab. Zar. IV, 8 (55ª) ואינו נעשה י״נ וכ׳ (Bab. ed. עושה) it does not become (the gentile does not make it) forbidden wine until &c. Ib. V, 1 לעשות עמו ביין נ׳ to work with him in wine dedicated to an idol. Ib. 2 יין נ׳ שנפל וכ׳ if forbidden wine was poured over grapes. Ib. 74ª bot. יין נ׳ really idolatrous wine, opp. יין סתם suspected; a. fr.

**נְסָכָא, נִי׳** I ch. same. Targ. O. Ex. XXIX, 40 (Y. נִיסּוּכָא); a. fr.—*Pl.* נְסָכִין, נִי׳. Targ. Jer. XIX, 13; a. fr.

**נְסָכָא, נִי׳** II (preced. wds.) *cast metal.* Sabb. 59ᵇ, v. אֲנַיְסָכָא.—Esp. *a piece of silver* or *gold, bar,* opp. to מטבע, coined metal. B. Kam. 96ᵇ תאר מאן דגזיל נ׳ וכ׳ if one steals a piece of metal and makes it into coins. Ib. 98ª שבח לעניין נ׳ he profits by the increased value of the metal. Keth. 110ᵇ ואימא נ׳ but may not 'silver' in the agreement mean metal (not coins)?; Men. 107ª; a. e.—B. Bath. 33ᵇ הדינו נ׳ דר׳ אבא וכ׳ this is a case corresponding to that of a metal bar which R. Abba decided, the case being that one took by force a piece of metal &c.; Shebu. 32ᵇ; a. e.

**נְסָכָא, נִי׳** III m. (סכך) *weaving manipulation.* Sabb. 96ᵇ בנו׳ בתרא (Ms. M. מְסָכָא) at the last manipulation (when the weaver throws the clue through the web for the last time).

**נְסַל**, v. יְסַל.

**נָסַס** (b. h. נָסַס) [*to pine away,*] *to be sick;* trnsf. *to be troubled.* Targ. Esth. IV, 17.

*Pa.* נַסֵּס *to trouble.* Targ. II Kings IV, 28 (h. text תשלה).

*Ithpa.* אִתְנַסַּס, אִתְנַס, אִתְנַס, *Ithpe.* אִיתְנַסַּס, אִתְנַסַּס *to be troubled; to grieve; to be weak.* Targ. Gen. XLV, 5. Ib.

*to make the flame rise*; [cmp. עָלָה *Hif.*,] *to start a fire, to heat.* Bets. 32ª, a. e. מַסְרִיקִין בכלים וכ׳ you may, on the Holy Day, use wooden vessels for heating &c. Pes. 27ᵇ הַמַּסְרִיק he who put the wood on. Ib. תנור שהסריקו וכ׳ if one heated an oven with wood belonging to the sanctuary &c. Sabb. III, 1 כירה שהסריקוה בקש וכ׳ a range which they heated with straw &c. Tosef. Yoma II, 5; Yoma 38ª מַסְרִיקִין מבפנים placed the fire deep into the stove. Sabb. 41ª; a. fr.—[Midr. Till. to Ps. XXVIII, v. infra.]

*Nif.* נִיסַּק, נִיסָּק; *Hof.* הוּסַּק *to be heated.* Y. Ber. IV, 8ᵇ top נִסּוֹקֶת; ib. IX, 14ᵇ top נִיס, v. מֻרְחָץ.—Pes. 30ᵇ top הא ה׳ החנור but if the oven has been made glowing. Midr. Till. to Ps. XXVIII אם הוא נ׳ .. יהא ני׳ וכ׳ if it (the furnace) is usually heated with one bundle, let it now be heated with seven; ib. אם הוא מסיק בשבעה יהא מסיק וכ׳ (corr. acc.) if it is heated with seven bundles, let it be heated &c. Kel. V, 4. Tosef. Hull. I, 22 עד שלא הוסקו before they are hardened by heating; a. fr.

**נָסַק** ch. same, *to go up.* Impf. יִסַּק, יִיסַּק; inf. מִיסַּק, מֵיסַּק; imper. סַק, סוֹק. Targ. II Sam. V, 22, sq. Targ. O. Num. XX, 19 נֵיסַּק ed. Berl. Targ. Gen. XLIV, 17; a. fr.—Kidd. 50ª אדעתא למיסק וכ׳ with the idea of going up to Palestine. Bets. 27ª אזכי ואסק; M. Kat. 22ª ואיסק (not ואסיק), a. e., v. זְכִי; a. fr.

*Af.* אַסִּיק, אֲסִיק 1) *to cause to rise, to bring up, offer.* Targ. Lev. II, 9, a. fr. (h. text הקטיר). Targ. II Sam. VI, 2 לַאֲסָקָא ed. Wil. Targ. Lev. XI, 3, sq.; a. fr.—Targ. Josh. XVII, 13 מַסְקֵי מסרן *tributaries.*—Y. Keth. XI, 34ᵇ bot. והוה מַסֵּיק לון מזונין וכ׳ and he offered them support as long as they lived. Gitt. 56ᵇ, a. fr. אַסְקֵיה וכ׳, v. נְגִידָא III. Y. Peah I, 15ᶜ אַסְקוּנֵיה למאתים וכ׳ they raised the offer to two hundred, to one thousand; Y. Kidd. I, 61ᵇ top אַסְקִרְנֵיה. Y. Maas. Sh. IV, end, 55ᶜ מַסֵּיק חסרן will produce lettuce; a. fr.—2) (sub. ברישרא) *to produce new flesh, to heal.* Gitt. 69ª לאסוקי וכ׳ for healing let him take &c.—3) *to heat.* Targ. Koh. II, 6.—4) *to finish.* Succ. 39ª אַסּוּקֵי מילתא the winding up of a proceeding; Yeb. 106ᵇ Ar. (ed. אפסוקי).—5) (with בִּשְׁמָא) *to name after, to adopt a name.* Yoma 38ᵇ לא מַסְקִינָן בשמיידהו we do not name children after them. Gitt. 11ᵇ דלא שכיחי ישראל דמַסְקֵי בשמהתייהו names which Israelites are not in the habit of adopting. Shebu. 29ª זוזי (שמא) ואסיק להו and named them coins; a. e.—6) (with זוזי, a. ב of person) *to produce a claim against.* Shebu. 41ᵇ הב לי .. דמַסְקְנָא בך give me the one hundred Zuz which I claim against thee (which thou owest me). Keth. 85ª חזו מַסְקֵי בירה זוזי וכ׳, v. חוֹזָאי. B. Kam. 97ª אינשי דמסיק בהו זוזי persons against whom he had a claim; a. e.—7) (with אדעתא) *to have in mind.* Shebu. 29ª דמסקי אדעתייהו וכ׳ they might have in mind an idol.

*Ittaf.* אִיתַּסַּק 1) *to be offered up.* Targ. O. Lev. II, 12 יִתְסַּקוּן ed. Berl. (oth. ed. a. Y. יִתְסְקוּן); a. e.—2) *to be kindled, burnt.* Targ. Ps. LXXVIII, 21; a. e.

**נְסַקָּא,** v. נְקָצָא.

**נָסַר** (b. h. נשׂר, a. שׁוּר; cmp. סער a. שׁער) [*to produce a rough, grating sound*; cmp. גָּרַר I,] *to saw, plane.* Gen. R. s. 6 כמסר הזה שהוא נוֹסֵר בעץ (the light of the sun pro-

XXXIV, 7 (O. ed. Berl. אִתַּנַּסְיָאוּ; v. Berl. Mass., p. 77). Targ. II Chr. XVI, 10; a. e.—Sabb. 145ᵇ; Gitt. 56ª; v. אִירְתִּנִיס. Gen. R. s. 50 (expl. וילאו, Gen. XIX, 11) אִירַּנַּסּוּן or אִירְנַּסּוּן they became weak.

**נָסַע** (b. h.) *to move, march.* Tosef. Sot. VIII, 1 בכל יום נוֹסֵעַ אחר וכ׳ .. every day the ark moved behind two standards (divisions), ..., but on that day it moved in front; Sot. 33ᵇ. Num. R. s. 2 נוסעים .. לאחר שהיו נוֹסְעִים את המשכן after these two standards had moved, the Levites marched (carrying) the Tabernacle. Yalk. ib. 686 מתקרבים לִנְסַע came together to make ready for the march. Mekh. B'shall., Vayass'a, s. 1 זו נסיעה לא נָסְעוּ וכ׳ this march they undertook by the order of Moses, but all other marches they made at the order of the Deity, a. fr.

*Hif.* הִסְּיעַ 1) *to remove, cause to depart, to separate, take apart.* Mekh. l. c. הִסְּיָעָן בעל כרחן במקל he forced them to march, against their will, with the staff. Ib. ע״ז עברה ... והִסִּיעָהּ משה וכ׳ an idol went with the Israelites across the sea, and Moses removed it &c. Kel. V, 7 צריך להַסִּיעוֹ he must (not only divide, but) separate the parts of the stove entirely. Sot. 8ª בית דין מַסִּיעִין את העדים וכ׳ the court orders the witnesses to change their places; Tosef. Snh. IX, 1 (ed. Zuck. מַשִּׂיאִין). Gen. R. s. 38 (ref. to Gen. XI, 2) הִסִּיעוּ עצמן מקדמונו וכ׳ they removed themselves from the Originator of the world; ib. s. 41 ה׳ עצמו וכ׳ he removed himself &c. Mekh. B'shall., Shir., s. 10 גפן שהַסַּעְתָּהּ ממצרים the vine (Israel) which thou didst transfer from Egypt (Ps. LXXX, 9); a. fr.—B. Bath. 8ᵇ להַסִּיעַ על קיצתן to remove (place outside of the protection of the law, Rashi) those who disregard the terms fixed by the authorities.—Erub. VIII, 5 (86ª) הסיע מלבו (Ms. M. הסירה; ed. Sonc. הסיחה מדעתו, v. Rabb. D. S. a. l. note) he has removed from his mind (the thought of returning to his residence). Mekh. B'shall. s. 3 (ref. to ויסעו, Ex. XIV, 15) מַלְבֵּן) דברים שהיו דוברים) הַסִּיעוּ let them remove from their hearts the (evil) words which &c.; Ex. R. s. 21.—הסיח דעת=ה׳ דעת, v. נָסַח. Y. Ber. V, 9ᶜ bot.; a. fr.—[Y. Taan. IV, beg. 67ᵇ מפני מסיע, read: הֶסֵּיעַ.—Tosef. Shebi. II, 20 מסיעין, read מְסַיְּיעִין.]—2) *to signalize,* v. נָסָא.

*Hof.* הוּסַּע *to be removed.* Tosef. Yoma I, 4 ה׳ מן הכהונה was removed (deposed) from the high priesthood; Y. Hor. III, 47ᵈ top.

**נָסַע** ch. same. Gen. R. s. 38 (ref. to Gen. XI, 2) נָסְעוּ מן מדרנהא וכ׳ they moved from the east to go further east.

*Af.* אַסַּע *to remove.* Y. Meg. IV, 75ᶜ top אנא מסתכל ולא מַסַּע דעתי I can look (at the priests) without diverting my attention (from my prayers); Y. Taan. IV, beg. 67ᵇ מַסַּעְתָּה; v. הֶסֵּעַ.

***נֶסַע** m. (preced.) *march.*—*Pl.* נְסָעִים. Num. R. s. 2 תחלה לנ׳ (Judah was) the first in marching in the desert, opp. חֲנִיּוֹת.

**נָסַק** (b. h. נשׂק) *to go up, ascend*; v. מָסַק.

*Hif.* הִסְּיק 1) *to impose a tax, to assess,* v. מַסִּיק II.—2) *to bring to a conclusion,* v. מְסַיֵּק I.—3) *to put on* wood,

Y. Sabb. IV, 6d bot., v. נְסוֹרֶת.—Esp. (של פשתן) נ׳ *hatcheled flax.* Sabb. IV, 1 (49a) נ׳ של פ׳ דקה thoroughly beaten flax (cmp. דַּקְתָּא). Ib. 11a, a. e., v. אֵשׁ. Snh. 37a, v. חֲבָחֵב; a. fr.

**נְעוֹרְתָא** ch. same; constr. נְעוֹרֵת. Targ. Is. I, 31 (Regia נַעֲרַת).

**נְעוֹת**, v. עוּת.

**נְעָא, נְעֵי**=רְעָא, q. v. (cmp. נצץ).

**נְעִילָה** f. (נָעַל) 1) *closing, shutting.* Y. Erub. III, 21a נ׳ הוא קשירה הוא tying a door (the stem קשר) means the same as shutting (the stem נעל). Num. R. s. 14 (play on נעלי, Ps. LX, 10) בְּנְעִילַת גרונו by tying up his throat (strangulation).—נעילת שערים *the time of closing the Temple gates*; (sub. תְּפִלַּת) *the concluding prayer on the Day of Atonement, on public fasts and Maʿămadoth* (v. מַעֲמָד); *the prayer called Nᵉʿilah* (נְעִילָה). Taan. IV, 1 בשחרית ... בנ׳ ש׳ during the morning prayer, the Musaf, the Minhah and the Nᵉʿilah. Y. Ber. IV, 7c top ארמתי הוא בנעילת שערי שמים when is the time for the N.? when the gates of heaven are closed (sunset); בנ׳ שערי היכל when the Temple gates are closed. Ib. דנצלי נ׳ שערים that we may offer the N. prayer. Ib. נ׳ פוטרת וכו׳; Yoma 87b תפלת נ׳ וכ׳ the concluding prayer exempts from reading the evening prayer; a. fr.—Trnsf. *locking up, interruption of business.* Cant. R. to VII, 2 (play on בנעלים, ib.) שתי נעלים נ׳ בפסח ונ׳ בחג two cessations of business, one shutting up on Passover, and one &c.—2) נעילת הסנדל (or נעילה) *putting on sandals, wearing shoes.* Yoma VIII, 1. Ib. 74a. M. Kat. 15b; a. fr.—Gen. R. s. 100 נ׳ רשות wearing shoes (by the mourner on the Sabbath) is a matter of choice, v. נת״ר.

**נָעִים** I m., **נְעִימָה** f. (b. h.; נְעֵם) *pleasing, lovely.* Ruth R. to II, 5 כיון שראה אותה נ׳ ומעשיה נאים when he saw that she was lovely and her conduct becoming.—*Pl.* נְעִימִים; נְעִימוֹת. Ib. מעשיה נאים ונ׳ her conduct is becoming and lovely. Midr. Till. to Ps. V כל מה שנתתה לנו טובים ונ׳ הם all the things which thou hast given us are good and pleasing. Gen. R. s. 23, v. נַעֲמָה. Cant. R. to IV, 4 כולכם נ׳ וחסידים וכ׳ all of you are welcome, all of you are pious &c.; a. e.

**נָעִים** ch. same. Targ. Y. Ex. XIX, 19.

**נָעִים** II pr. n. pl. *Naʿim* (*Nain*), in Isachar. Gen. R. s. 98.

**נְעִימָה** f. (preced.) 1) fem. of נָעִים.—2) *taste, disposition.* Ab. d'R. N. ch. IV, end (Snh. 38a דעת).—*Pl.* נְעִימוֹת. Ib. שינה הקב״ה נ׳ בני אדם זה מזה the Lord made the dispositions of men different one from the other.—3) *tune, chant; trill.* Y. Shek. V, 48d bot. נ׳ יתירה היה יודע he knew an extraordinary way of singing; Yoma 38b כשהוא נותן קולו בנ׳ when he tuned his voice to a trill. Kidd. 71a הבליע שם בנְעִימָה וכ׳ he let the Divine Name (the Tetragrammaton which he pronounced) be drowned in the chant of his brother priests; Num. R. s. 11, end אמרו בתוך נעימה וכ׳ he pronounced it during the chant &c. Y. Shek. V, 55c bot. סורח את הנ׳, v. אַרְבַּלִּיס.



duces a sound) like (that of) the plane which planes wood, opp. שׁף *to glide*; Midr. Sam. ch. IX. Y. Ber. I, 2c bot. עד שהחמה נוסֶרֶת ברקיע וכ׳ while the sun passes in the sky a journey of &c. Gen. R. s. 8, beg.; Lev. R. s. 14, beg. נְסָרוֹ וכ׳ he sawed him apart &c., v. גַּב.

*Pi.* נִסֵּר same. Yoma 20b גלגל חמה שמְנַסֵּר ברקיע וכ׳ the globe of the sun which saws in the sky like a carpenter sawing cedars, v. supra. Gen. R. s. 65, end ... נתנו וחיו מְנַסְּרִים בו they placed him on a sawing-jack (v. חֲמוֹר) and sawed his body; a. e.

*Nif.* נִסַּר *to be sawed.* B. Kam. X, 10 נִסָּרִים, נְסָרוֹת, v. נְסוֹרֶת.

**נְסַר** ch. same. Targ. Y. I Ex. XIV, 25 (h. text וַיָּסַר; cmp. I Chr. XX, 3).

*Pa.* נַסֵּר same, *to split.* Targ. Ps. XXIX, 7.—Yeb. 49b אתיוה לארזא ונַסְּרוּהָ they brought the cedar and sawed it through; Yalk. Is. 274. B. Bath. 75a מְנַסְּרֵי אבנים וכ׳ Ms. M. (ed. מינסרי, corr. acc.) who were cutting precious stones.—V. מְסַר II.

**נָסָר** m. 1) (preced.) (*planed*) *board.* Cant. R. to I, 11 שחיפה בין נ׳ לנ׳ he put gold on between one board and the other; Y. Shek. VI, 49d bot. Y. Ḥag. II, 78b bot.—*Pl.* נְסָרִין, נָסָרִין. B. Bath. IV, 6 הנ׳ the boards in the bath house. Ib. 67b בית הנ׳ the room in which the boards are stored. Ib. מכר את נ׳ sold (with the press) the boards, v. רְצִירִין. Kel. XXII, 10, v. שָׁנַם. Y. Sabb. III, 6a top לחזות מגלין את הנ׳ to remove the boards (which covered the bathing tank). Bab. ib. 40a; a. e.—[2) *wicker*, v. נְצָר III.]

**נ׳, נַסְרָא** ch. 1) same, *board.*—*Pl.* נָסָרִין, נְסִ׳, נְסִ׳. Targ. I Kings VI, 15; a. fr.—Ib. VII, 30 נ׳ דנחש bronze plates (to cover the laver (?); h. text סרני).—2) *veneer.* Sabb. 98b דנ׳ veneered boards, opp. שלמין solid.—Pl. constr. נְסָרֵי. Targ. Hos. VIII, 6 לוחין נ׳ gold foils for boards (h. text שִׁבְבִים; cmp. שִׁרְבָּא).

**נַסְתַּ־**, v. נְסִי.

**נַסְתָּא**, v. נְסִיתָא.

**נָעָא**, v. נְעֵי.

**נָעָא**, v. נְרָעָא.

**נַעֲה** m.=נָאָה; pl. נָעִים, v. נָאָה.

**נַעֲוָא, נַעֲוָא** m. (טוי) [*hollowed out,*] *tank* of the press (h. גַּת). Targ. Y. Ex. XXII, 28.—*Pl.* נַעֲוָיָא, נְעָוֵי. Targ. Joel II, 24. Targ. O. Gen. XLIX, 12.—[Sachs, Beitr. II, 27: adaptation of Lat. *navia.*]

**נַעֲוָה** f. h. same. Ab. Zar. 74b נ׳ ארתחו (Ms. M. ארתוחי) as to a tank (used by gentiles), cleanse it with hot water.

**נְעוֹר**, v. עוּר.

**נְעוּרִים** m. pl. (b. h.; נַעַר) *youth.* Ex. R. s. 1 חופת נ׳ canopy of youth (bridal canopy).

**נעוריתא**, v. נְשִׁירְתָּא.

**נְעוֹרָן**, v. נַעֲרָן.

**נְעוֹרֶת** f. (b. h. נְעֹרֶת; נָעַר) [*light matter,*] *scraps, chips.*

נָעַל ch. same, *to tie* a shoe. Part. pass. נָעִיל, נְעִיל. Targ. Y. Deut. XXV, 9 וירתא נ' וכ' and there shall be tied on the foot ... a sandal which &c.

*Af.* אַנְעֵיל *to provide with shoes.* Targ. II Chr. XXVIII, 15. [Dan. II, 25, a. e. חַנְעַל *to bring up*, fr. עַלַל.]

נַעַל m. (b. h.; preced.) 1) (cmp. Gr. ὑπόδημα) [*tied under the foot,*] *shoe.* Yeb. 102ª מנעלו ולא מנעלו ... התורה the Law (Deut. XXV, 9) says, what is tied to his foot, but not what covers his foot (a full shoe, v. מְנָעוֹל). Sifré Deut. 291 (ref. to Deut. l. c.) נעלו שלו his own shoe; a. e.—2) *lock, locking up.*—*Pl.* נְעָלִים. Cant. R. to VII, 2, v. נְעִירָה.

נעלא, Targ. Y. Lev. XI, 22, Ar., v. נִיפּוֹלָא.

נָעַם (b. h.) *to be pleasing, lovely.*

*Hif.* חִנְעִים 1) same. Snh. 24ª (ref. to נַעַם Zech. XI, 7) אלו .. שמְנַעְמִים זה לזה וכ' this refers to the scholars in Palestine who are polite to one another in discussion, opp. מחבלים.—2) *to sweeten* the voice; *to sing, accompany.* Y. Shek. V, 48ᵈ bot. הדה מַנְעִים את קולו וכ' he sweetened his voice when singing, v. נְעִימָה. Gen. R. s. 23 שהיתה מַנְעֶמֶת בתוף וכ' she sang to the timbrel in honor of idolatry, v. נַעֲמָה. Cant. R. to IV, 4 מי מנעים זמירותיהם וכ' who sweetens Israel's songs? David &c.; a. e.

נַעֲמָא, v. נַעֲמִירְתָּא.

נַעֲמָה (b. h.) pr. n. f. *Naamah,* 1) sister of Tubal-Cain. Gen. R. s. 23 (ref. to Gen. IV, 22) למה היו קורין אותה נ' וכ' why was she (the wife of Noah) called N.? Because her doings were pleasing; ib. אחרת היתה וכ' Tubal-Cain's sister was a different Naamah, and she was so named &c., v. נָעַם Hif.; Yalk. ib. 38.—2) N., the Ammonite, mother of King Rehoboam. Gen. R. s. 41; Yeb. 77ª. Ib. 63ª; a. e.

נָעֳמִי (b. h.) pr. n. f. *Naomi,* the mother-in-law of Ruth. B. Bath. 91ª, v. חָזָה. Snh. 19ᵇ. Ruth R. to I, 2; a. e.

נַעֲמִית f. (נָעַם; v. Fl. to Levy Targ. Dict. II, p. 569 sq.) *ostrich.* Kel. XVII, 14 ביצת נ' המצופה the glazed shell of an ostrich egg; Tosef. ib., B. Mets. VII, 6. Y. Sabb. I, 3ᵈ את בת היענה זו ביצת נ' 'the child of a *yaʿănah*' (Lev. XI, 16), this intimates that the egg of an ostrich (and of all other unclean birds) is forbidden; a. e.—*Pl.* נַעֲמִיּוֹת. Tosef. Sabb. XIV (XV), 8; Sabb. 128ª מפני שהוא מאכל לנ' because glass pieces are given to ostriches to swallow. Y. Yoma IV, 41ᵈ top. Midr. Sam. ch. XVIII; a. e.

נַעֲמָא, נַעֲנָע, נַעֲמִירְתָּא ch. (בת נ', ברת נ') same. Targ. Lev. XI, 16 (ed. Berl. נַעֲנָע). Targ. Is. XXXIV, 13 בת נַעֲמָא ed. Wil. (ed. Lag. נעמין; some ed. נעמנין, corr. acc.). Targ. Job XXX, 29.—Sabb. 110ᵇ ביעתא דנ' an ostrich egg. Y. M. Kat. III, 83ᵇ bot. נ'; Bab. ib. 26ª ברת נ'.

נַעֲמָן I (b. h.) *Naaman,* a Syrian general. Gitt. 57ᵇ N. was a convert &c., v. גֵּר תושב היה נ' שיזדמנו Ned. 40ª לו רועים כנ' וכ' that he may meet with friends like those of N. who cured him of his leprosy. Deut. R. s. 2; a. fr.

נַעֲמָן II m. *Naaman,* name of a planet. Pirké d'R. El. ch. VI חלון נ' window of N. (a station of the sun).

Meg. 32ª הקורא בלא נ' he who recites Bible verses without chanting; Treat. Sof'rim III, 10. Cant. R. to VIII, 14 בנ' אחת in one accord; a. fr.

נְעִימְתָּא, נְעִימָתָא ch. same, *sweetness, melody.* Targ. II Esth. I, 1 נְעִימַת constr. Targ. Y. Ex. XIX, 19 ונ' מַלְיָא and full melody.

נְעִיץ m. (נַעֲצַץ) *a wedge-like ditch.*—*Pl.* נְעִיצִין, נְעִיצִים. B. Kam. V, 5 (50ᵇ). Mikv. V, 6; a. e.

נָעַל (b. h.) 1) *to tie* (the door), *to lock up, close.* B. Kam. VI, 1 בפניה כראוי נ' if he locked it in (secured the flock) properly. Tosef. B. Bath. II, 11, a. e. נ' וגדר וכ' if he fastened (something on the property), fenced in or tore down, it is possession (חֲזָקָה). Sabb. XIII, 6 ונ' אחד בפניו and one blocked it (by placing himself in the entrance). Ib. 7 לנועל את ביתו וכ' it is like one locking up (sitting at the entrance of) his house to guard it. Mekh. Mishp. s. 18 שלא לְנָעוֹל בפני וכ' in order not to close the door to future proselytes (not to discourage them on account of advanced age). Snh. 32ª, a. fr. כדי שלא תְּנָעוֹל וכ', v. הֶלֶת.—Y. Naz. VIII, 57ª bot., v. נַעַד. Tosef. Sot. V, 9 [read:] שנעל דלת וכ' who locked his wife up (to prevent her from going astray); Y. ib. I, 17ª bot.; Gitt. 90ª; Y. Kidd. IV, 66ª; a. fr.—Cant. R. to VII, 2 (play on בנעלים, ib.) אתם נוֹעֲלִים לפני .. ואני נועל וכ' you lock up (interrupt business) for my sake on Passover ..., and I lock up (the rain) for your sake, v. נְעִילָה. Ib. מה היה ... שהיו נועלין בעד כל חצרות how great wa is the beauty of thy steps (pilgrimage to the Temple) which locked up (protected against) all troubles.—Part. pass. נָעוּל; f. נְעוּלָה; *pl.* נְעוּלִים, שערי תפלה ... נ' וכ' נְעוּלוֹת; נְעוּלִין. Midr. Till. to Ps. IV the gates of prayer are sometimes open, sometimes closed, but the gates of tears are never closed; a. e.—2) *to tie a sandal, to put shoes on.* Tosef. Sabb. IV (V), 8 לא יִנְעוֹל אדם וכ' one must not put on a nail-studded sandal &c. Y. M. Kat. III, 83ᶜ לנעול בו ביום .. הורי R. .. allowed (the people mourning for R. Yassa) to wear shoes on the same day. Tosef. Kidd. I, 5 נ' לו סנדלו וכ' if the slave tied his sandals for him (the new master) or untied them, it is possession (v. supra); B. Bath. 53ᵇ (Ms. M. הֶחְנִיעִיל); a. fr.—Part. pass. as ab., *shod.* Yalk. Josh. 7 וכי במנעלים אתה נ' וכ' dost thou wear shoes and observest not mourning?

*Hif.* הֶחְנִיעִיל *to put shoes on a person.* B. Bath. l. c.; Kidd. 22ᵇ הלבישו הֶחְנִיעִילוֹ וכ' if the slave helped him put on his clothes or his shoes or lifted him up (helped him into a conveyance), it is possession.

*Nif.* נִנְעַל *to be closed.* Ber. 32ᵇ מיום .. נִנְעֲלוּ שערי וכ' since the day the Temple was destroyed, the gates of prayer have been closed. Ib. שערי דמעה לא ננעלו; Midr. Till. to Ps. IV נִנְעָלִים, v. supra. B. Mets. 59ª כל השערים נִנְעָלִים חוץ וכ' all gates (of prayer) are (at times) closed, except the gates for the cry of oppression. Ib. הפרגוד ינעל, v. פַּרְגּוֹד. Erub. 6ᵇ, a. e. אילמלא דלתותיה נִנְעָלוֹת if its gates were not shut by night; a. fr.—Sabb. 67ª bot. (in an incantation for a swallowed fish-bone) נִנְעֲלָתָה בתריס (Ms. M. מנעלתה בתריס) thou art locked up as (within) a cuirass.

נַעֲנַע, נַעֲנָא m. (cmp. נִינְיָא II) *mint.* Y. Sabb. VII, 10ª נענע ed. Krot. (oth. נענא).

נְ', נַעֲנוּעַ m. (נְעַנֵּעַ) *shaking* (the Lulab). Succ. 37ᵇ.

נַעֲנַע, נַעֲנֵעַ, v. נוּעַ h. a. ch.

נַעְנַע, v. נַעֲנָא.

נָעַץ (cmp. עוּץ, אוּץ) 1) *to prick, stick; to wedge in.* Men. 64ᵇ נ' צפרניו וכ' the swine pressed its nails against the wall; Sot. 49ᵇ; Y. Ber. IV, 7ᵇ, a. e.—Y. Shek. V, 48ᵈ bot. כשחירה נועץ גודלו וכ' when he inserted his thumb into his mouth. Sabb. 17ª נָעֲצוּ חרב וכ' they stuck a sword into the floor of the college; a. fr.—Part. pass. נָעוּץ. Bets. 7ᵇ, v. הֶקֵר. Erub. III, 3; a. e.—2) *to cut a wedge-like ditch* (נָעֲרִץ). Y. Sabb. V, 9ᵈ bot.; Y. Kil. VII, 31ᵇ bot., v. חָרַץ; a. e.

*Nif.* נִנְעַץ *to be fixed, stuck in.* Sabb. 67ª bot. (in an incantation, v. נָעַל) נִנְעֲצָתָה כמחט (not תא ...) thou art stuck in like a pin.

נָעַץ (transp. נָצַע) ch. same. Targ. Y. Gen. XXX, 38 (O. רעץ). Targ. Y. Deut. XV, 17; a. fr.—*Part. pass.* נָעִיץ; f. נְעִיצָא; *pl.* נְעִיצִין; נְעִירְצָן *inserted; perforated.* Targ. O. Gen. XXVIII, 12. Targ. Cant. II, 2.—Y. Ter. VIII, 45ᵈ top; Y. Ab. Zar. II, 41ª bot. מיצע סכינא וכ' (ל) (or למיעץ) to stick a knife into a radish.

*Pa.* נַעֵץ (transp. נַצֵּעַ) same, *to plant.* Cant. R. to I, 16 וכדון אפי' את מְנַעֲצָתָה וכ' (not מצנעה) and now, even if you tried to stick into it sixty myriads of reeds &c., v. נָסַר; Y. Taan. IV, 69ᵇ; Y. Meg. I, 70ª bot. מבצע (corr. acc.); Lam. R. to II, 2 כד את נַעֲצָתוֹן (not נצעתון).

נַעֲצוּץ m. (b. h.; preced.) *thorn*; (homilet.) *a wicked person.* Meg. 10ᵇ (ref. to Is. LV, 13); Yalk. Is. 345.

נַעֲצוּצָא ch. same.—*Pl.* נְעַצּוּצַיָּא. Targ. Is. VII, 19.

נָעַר I (b. h.; cmp. next w.) [*to be excited, noisy,*] esp. (of the ass) *to bray.* Ber. 3ª. Ib. 56ª (in Chald. dict.) דקאי אאיסדן ונועַר standing at the head of the bed and braying. B. Kam. 18ᵇ; Kidd. 24ᵇ; a. e.—[Cant. R. to IV, 8 בחתלה הוא נוער, read: נָעוֹר, v. עור.]

נָעַר II (b. h.; cmp. עור, ערר) *to shake, stir.* Makhsh. I, 4 הנועֵר אגודה וכ' he who shakes (the rain off) a bundle of vegetables. Ib. V, 7. Pesik. R. s. 26 לאיוב נָעַרְתִּי מן האשפה וכ' I shook Job (making him rise) from the dunghill, and concerning thee (Israel) it is written (Is. LH, 2), shake thyself &c.; a. e.

*Pi.* נִיעֵר 1) *to shake.* Pesik. Shek., p. 17ª נַעֲרָהּ קפלה shake it (the garment), fold it; Lev. R. s. 2. B. Mets. II, 8 מצא כסות מְנַעֲרָהּ וכ' if one found a garment (and holds it in charge waiting for the owner to claim it), he must shake it once in thirty days. Sabb. 147ª top; a. fr.—2) *to stir.* Ḥull. VIII, 3 נ' את הקדרה if he stirred (the meat in) the pot. Y. Ab. Zar. I, 39ᵈ top שמא נ' חגור בקדרה the gentile might have stirred the pot; a. fr.—3) *to empty; to cause evacuation.* Toh. II, 1 מְנַעֶרֶת את הקדרה she may empty (or *stir*) the dish. Kel. XXVIII, 2 לנַעֵר בו וכ' used for (lifting and) emptying the pot. Tosef. ib. B. Mets. II, 10 שהחנוני מְנַעֵר וכ' which the shop-keeper uses when pouring out &c. (or through which he pours for straining), v. רַתִּיךְ; a. e.—נ' את הצאן *to use means by which to expedite the discharge of excrements of the flock on the spot to be manured* (v. הוּר I, *Pi.*). Tosef. Shebi. II, 20; M. Kat. 12ª; Y. Shebi. III, 34ᶜ bot. Ib. לנַעֲרָהּ ... השוכר he who hires a flock (for manuring) is forbidden to use means &c.; expl. ib. מולירה ממקום וכ' by driving it from place to place.—*Part. pass.* מְנוֹעָר; f. מְנוֹעֶרֶת; *pl.* מְנוֹעָרִים, מְנוֹעָרִין: מְנוֹעָרוֹת *empty, vacant.* Y. Ber. IV, 7ᵇ bot. (play on שְׁנָעָל) שחם מנ' מן חמצות וכ' they (the Babylonians) are vacant of (cannot perform) certain religious observances &c.; Koh. R. to XII, 7; Gen. R. s. 37 שהיא מנ' וכ' she (Babylonia) is deprived &c. Ḥag. 14ª (play on נערים, Is. III, 4) אלו בני אדם שמנ' וכ' that means persons empty of good deeds, opp. ממולא; Yalk. Is. 261.—[B. Bath. 74ᵇ ור"י נויר some ed., v. עור I.—Ḥull. 51ᵇ ניערה, v. infra.]

*Nif.* נִנְעַר 1) *to be stirred up; to bestir one's self.* B. Bath. 74ᵇ ונו' ר"א and R. El. was stirred up (awoke). Sot. 5ª אין עפרו נ' his dust will not be stirred up (for resurrection). Ex. R. s. 1 (play on חלאה ונערה, I Chr. IV, 5) חלתה ונִנְעֲרָה מחליה וכ' she (Miriam) was sick, but she bestirred herself (arose) from her sickness, and the Lord restored her to youth. Y. Ber. III, 6ᵈ top (play on מנעירי, Gen. VIII, 21) משעה שהוא נ' ויוצא וכ' from the moment the embryo bestirs itself to come out into the world; Gen. R. s. 34; Yalk. ib. 61. Ḥull. 51ᵇ נערה לעמוד וכ' Rashi (ed. נִיעֲרָה) if the animal made an effort to get up, although it did not succeed; a. e.—2) (of flax) *to be hatcheled.* Y. Sabb. II, beg. 4ᶜ (expl. חוסן, ib. II, 1) פשתן שלא ננערה flax which has not yet been hatcheled.—3) *to be emptied, poured out.* Y. Ber. l. c. (play on שנער) ששם נִנְעֲרוּ וכ' for into that valley the dead of the generation of the flood were dumped; Gen. R. s. 37; Koh. R. l. c.—Snh. 92ª קשתו נִינְעֶרֶת his bow will be empty (his sexual vitality broken).

*Hif.* הֵנְעִיר *to stir up, to keep awake.* Erub. 53ᵇ (play on נערה &c., v. אַהֲרוֹנִית) והֵנְעִירָתוּ and she kept him awake.

*Hithpa.* הִתְנַעֵר *to be emptied*; trnsf. *to be displaced.* Zeb. 116ª (ref. to Cant. IV, 16) הִתְנַעֵר אומה ... ותבא וכ' (v. Rabb. D. S. a. l. note) removed be the (Roman) nation whose sacrifices are slaughtered northward (Lev. I, 11, which is entitled only to burnt-offerings), and let the nation enter &c.

נָעַר ch. same, *to shake, stir.*—*Part. pass.* נְעִיר *waking.* Targ. Job XXI, 32 (Ms. נָעִיר; ed. Wil. רְעִיר, v. עור).

*Pa.* נַעֵר *to shake; to empty.* Yalk. Zech. 570; Cant. R. to IV, 8 (ref. to Zech. II, 17) דמְנַעֲרָה וכ' (דמְנַעֲרָא), v. גּוּ ch.; Gen. R. s. 75. Sabb. 142ª ולִינַעֲרִינְהוּ נַעוּרֵי let him shake the fruit out of the basket.

נַעַר m. (b. h.; preced., cmp. נְעוּרֶת, a. meanings of דַּק, דַּרְדָּקָא, זְעַר, &c.) *tender, young; lad.* Tanḥ. Ḥayé 1 שיתכבד הזקן בַּנַּ' that the old may be honored by the young. Ex. R. s. 1 ילד הירה ומנהגו כנ' he was a child, but his behavior was like that of a lad; a. fr.—*Pl.* נְעָרִים. Yoma 75ᵇ לנ' לחם וכ' the manna was bread to the young, oil to the old &c. Tanḥ. Sh'mini 11 אם נ' חם וכ' if they (the elders) are young &c., v. קָפַץ. Ib. חבחורים והנ' the young men and the lads. Sot. 46ᵇ נ' היו ובזבוז וכ' they were young

men, but behaved contemptibly like children; a. fr.—*Fem.* נַעֲרָה *lass, maid,* esp. (law) *a girl between twelve and twelve and a half years of age,* v. בַּגְרוּת. Esth. R. to V, 1; a. fr.—Keth. III, 8, contrad. to בוגרת a. קטנה. Ib. IV, 1; a. fr.—*Pl.* נְעָרוֹת, constr. נַעֲרוֹת. Ib. III, 1 (29a). Esth. R. l. c. שתי נַעֲרוֹתֶיהָ her two maids; a. fr.

**נַעֲרוּת** f. (preced.) *youth; vitality; puerility.* Ex. R. s. 1, v. נָעַר II. *Nif.*—Kidd. IV, 14 משמרתו ... בנַעֲרוּתוֹ the Law guards him from all evil while he is young. Deut. R. s. 8, end. Gen. R. s. 84 (ref. to Gen. XXXVII, 2) שהיה עושה מעשה נ׳ he acted puerilely (was vain); a. fr.—Esp. *maidenhood, the age* or *the legal status of a* נַעֲרָה. Y. Yeb. I, 3a top, v. בַּגְרוּת; Kidd. 4a bot. סימני נ׳ the symptoms of maidenhood (puberty); a. fr.

**נַעֲרוּתָא** f. (v. נָעַר I) *roaring, camel's cry.* Yeb. 120b ולא אפסיקה לנַעֲרוּתֵיהּ Rashi (ed. אפסיקתיה) and this did not make the camel cease from crying (until life was entirely extinct).

**נַעֲרָן** (b. h.) *Naaran,* near Jericho. Lev. R. s. 23 (ref. to Lam. I, 17) כגון ... ירידתו לנ׳ as hostile as Jericho to N.; Cant. R. to II, 2; Lam. R. to l. c. נועדן (corr. acc. or נוֹעֲרָן).—Ḥull. 5a (ref. to נערה קטנה, II Kings V, 2) קטנה דמן נ׳ (ed. נְעוֹרָן) a little girl from N.; Sot. 46b נעורן.

**נְעֹרֶת**, v. נְעוֹרֶת.

**נַעֲרֶת**, v. נְעוֹרָא.

**נָעָתָא**, v. נְאָתָא.

**נָפָא**, v. נְפִי.

**נָפָא**, *pl.* נָפָן, v. נַפְרָא.

**נָפַח** I, *Pi.* נִיפַּח, v. נפי.

**נָפַח** II (b. h.; נוּחַ) *fan; winnow; sieve.* Men. VI, 7; X, 4, v. נפי. Y. Keth. VII, 31b bot., v. נָדַר. Ḥull. 45a נקובה כנ׳ if the windpipe has perforations like a sieve. Sot. 48b; Y. ib. IX, 24b bot., v. נוֹפֶת. Tanḥ. Ekeb 1; Yalk. Ps. 676, v. נוֹפֶת; a. fr.—Ab. V, 15 נ׳ a scholar who retains the best teachings.—*Pl.* נָפוֹת. Men. 76b.

**נָפְוָותָא**, v. נָפָא, a. נַפְרָא.

**נָפוֹל**, v. sub נִיפּ׳.

**נָפוֹלָא**, v. נְפִילָא II.

**נָפוֹלִין**, v. נִיפּוֹלִין.

**נָפוֹס**, (**נָפוֹץ**) m. (נפס, נפץ) a kind of *radish,* resembling the carrot as to foliage, and the radish as to taste. Kil. I, 3; 5; Y. ed. a. Ms. M. ס ... (Mish. a. Bab. ed. ץ ...). Ukts. I, 2. [Lat. *napus* is a kind of *turnip.*]

**נָפַח** (b. h.; cmp. פּוּחַ) 1) *to blow, breathe.* Y. Sabb. VII, 10d הנוֹפֵחַ כלי זכוכית he who shapes glass vessels by blowing (on the Sabbath); Bab. ib. 75b חמְנַפֵּחַ בכלי וכ׳. Makhsh. I, 6 הנופח בעדשים וכ׳ he who breathes at lentils to ascertain their quality. Tosef. Sabb. XV (XVI), 2 נופח בחוטמו וכ׳ you blow into its nostrils and put the teat into its mouth; Sabb. 128b; Y. ib. XVIII, end, 16c מביא יין ונופח וכ׳ you take wine and squirt it &c. B. Mets. 60b אין נוֹפְחִין בקרביים it is not permitted to blow up entrails (for sale, to give them a delusive appearance); a. fr.—2) *to be blown up, to swell.* Tanḥ. K'dosh. 8 נָפְחוּ פניו his face was swollen. Ib. עיניו נְפוּחוֹת his eyes swollen.

*Nif.* נִיפַּח same. Sabb. 75b, v. *supra.* Maasr. IV, 5 מְנַפִּירַ .. ואם ני׳ וכ׳ Y. ed. (Bab. ed. נפח .. מנפח; Ms. M. מנפירת; Mish. ed. נפח .. מנפח, v. Raḇḇ. D. S. a. l. note 7) he may blow out (the chaff of the wheat-ears) from hand to hand and eat, but if he blows and puts the grain in his lap, he is bound (to pay tithes); Bets. 13b. Ib. 14a. Ber. 19b; Nidd. 57a, a. e., v. פָּרַס; a. fr.—[Y. Peah VIII, 21b top דמנפח, read דמכפח, v. קָפַח.]

*Pu.* נוּפַּח *to be blown, fanned.* Treat. S'mah. ch. VIII מוטב .. אש שנוּפְּחָה ולא אש שלא נופחה וכ׳ it is better that a fire consume me which has been blown (by man), than a fire that has not been fanned (Gehenna; Job XX, 26).

*Nif.* נִיפַּח *to be blown up, to swell.* Num. R. s. 7 תִּנָּפַח כרסי וכ׳ my belly may swell and burst.

**נְפַח** ch. same, 1) *to blow.* Targ. Gen. II, 7; a. fr.—Y. Bets. II, end, 62b מְנַפּוּחַ וכ׳ (ל) to blow meat up. Gitt. 69a bot. לְינַפַּח ליה חבריה וכ׳ let his neighbor blow white cress-seeds (into his throat) through a straw. Ḥull. 46b ונַפְּחִינָא לה and we blow the lungs up; a. fr.—*Part. pass.* נְפִיחַ; f. נְפִיחָא; *pl.* נְפִיחִין; נְפִיחָן *blown, ignited; blown up, swollen.* Targ. Job XX, 26. Targ. O. Num. V, 21; a. fr.—Ḥull. 47b דמיא לאופתא א״ד דנפיחה (not דנפיחה) some explain (v. אוּפְתָּא) as meaning lungs which look as if distended (white). Sabb. 33a נְפִיחֵי כפן, v. כַּפְנָא; a. fr.—2) *to be blown up, to swell.* Targ. O. Num. V, 27, v. *Ithpa.* (Y. וְתִנָּפַח, prob. to be read: וְתִתְנַפַּח).—Lev. R. s. 33; Cant. R. to II, 14, v. קוּלְתָא.

*Pa.* נַפַּח same, *to blow, cause swelling.* Targ. Y. Num. V, 22 (O. לְאַפָּחָא, *Af.*; ed. Amst. לְאַפָּחָא); a. e.—Part. pass. מְנַפַּח; f. מְנַפְּחָא; *pl.* מְנַפְּחִין; מְנַפְּחָן. Targ. Y. ib. 21.—Lam. R. to I, 1 כל עמא מְנַפְּחִין לי וכ׳ (1 חד כותי׳ רבתי) (I dreamt) all the people were blowing at me with their full cheeks. Ib. דאינון מנפחין (it meant) that it (the wheat) was swollen (through rain drippings). Snh. 43a; B. Bath. 134b מְנַפַּח רב ששת וכ׳ R. Sh. blew into his hand (intimating that the question raised was scurrilous); a. e.

*Af.* אַפַּח, אֲפַח 1) *to blow, swell.* Targ. O. Num. V, 22, v. *supra.* Targ. Ps. XI, 6 מַפְּחִין דאשתא (Ms. מפ׳ אש) blowers (winds) of fire (h. text פחים אש).—2) (with נפש) *to incite longing, to cause despair.* Targ. Job XXXI, 39. Targ. I Sam. II, 33 (h. text לאדיב).—V. מַפַּח.

*Ittaf.* אִתַּפַּח, *Ithpa.* אִתְנַפַּח, אִיתְנַפַּח; *Ithpe.* אִיתְנְפַח, אִיתְּ׳ 1) *to be swollen.* Targ. Y. Num. V, 27 (v. *supra*; O. וִיתְפּוּחוּן, ed. Berl. וְיִתְפּוּחוּן). Targ. Job XIX, 26 (ed. Wil. אִתְּפָח; h. text נקפו). Targ. Koh. XII, 5.—Y. Maas. Sh. IV, end, 55c אִיתְנַפְּחָן the wheat shall swell (v. *supra*).—2) *to be blown, ignited.* Sabb. 26a אינפח בה נורא she caught fire.

**נָפַח** m. (preced.) *swelling; bulk, volume* (v. אוּפְתָּא). B. Mets. VI, 5 הנ׳ קשה למשאוי an increase of volume

makes the load harder for the animal (Bab. ed. 80ª הנ׳ קשה כמשאוי an increase of size is as hard for the animal as an increase of weight), v. נִפְחָא. B. Kam. 47ª נִירְפָחָה, v. נִפְחָא.

**נַפָּח** m. (preced. wds.) *smith.* Gen. R. s. 84, beg. [read:] נ׳ שחיית מפוחו פתוח באמצע פלטרא ופתח בנו זהבי מפוח כנגדו a smith whose open shop was in the middle of the road, and whose son, a jeweler, opened a smithy opposite him; Tanḥ. Vayesheb 1; a. fr.—Y. R. Hash. II, 58ᵇ top, a. e. בן הנ׳ the smith's son, i. e. R. Johanan, v. next w.—*Pl.* נַפָּחִין. Y. B. Bath. II, beg. 13ᵇ ולא של נ׳ nor dare an oven for smiths be put up (without the precautions mentioned in the Mishnah).

**נַפְחָא, נַפָּחָא** ch. same. Targ. Is. XLIV, 12.—Gitt. 69ᵇ בנורא דבי נ׳ Rashi (ed. only בי נ׳) by the fire of the smithy. Ib. מיא דבי נ׳ water used in the smithy. Sabb. 25ᵇ, a. fr. ר׳ יצחק נ׳ R. Isaac, the smith. Ḥull. 77ª יצחק בר נ׳ (corr. acc.)—בר נ׳ a) the smith's son, v. יוֹחָנָן. Snh. 96ª טבא דנ׳ מדבר נ׳ better is what the smith (R. Isaac) said, than what the smith's son (R. Johanan) said. B. Mets. 85ᵇ; a. e.—b) name of *a bird.* Ḥull. 62ᵇ.—*Pl.* נַפָּחִין. Targ. Jer. VI, 29. Targ. Jud. V, 26 נַפְחִין.

**נִי׳, נַפָּחָא** ch.=h. נֶפַח. B. Mets. 80ª (expl. קשה כמשאוי, v. נֶפַח) נ׳ כי תקלא וכ׳ the volume of the load is like the weight, i. e. loads of the same volume are considered of the same weight as regards the stress on the animal, and if he added three Kab to the volume bargained for, he is responsible for any injury to the ass; ib. (expl. קשה למשאוי) וכ׳ הוי .. תקלא weight is weight, and the volume is an addition, i. e. if he changed the load for a more voluminous one although of the same weight, he is responsible for the additional volume. Tem. 30ᵇ נירחא ליה בנִיפַּחֵירה its fuller appearance is welcome to him; Ab. Zar. 34ᵇ בנפחירה. B. Kam. 47ª מאי נ׳ (Ms. F. נִירְפָחָה) how about the gain in value from its fuller appearance?

**נְפָחְיָא** pr. n. pl. *N'faḥaya.* Targ. Y. Num. XXI, 30 (h. text נֹפַח).

**נְפַט**, *Pi.* נִיפֵּט (cmp. נפץ) *to beat* (*cotton*). Sabb. 73ᵇ הדש המנפץ והמְנַפֵּט וכ׳ threshing, beating flax and beating cotton are all one kind of labor (threshing). [Ar. s. v. פץ reads: והמנפס, v. נָפַס.]

**נֶפְטָ** m. (prob. a transpos. of נטף, a readaptation of νάφθα) *naphtha.* Sabb. II, 2. Ib. 26ª אין מדליקין בנ׳ לבן וכ׳ white naphtha must not be used for lighting ... because it is explosive. Ib. ומה ניעשו ... אלא נ׳ and what shall the Cappadocians do who have .... only naphtha? Yoma 38ᵇ, sq. Y. Snh. VII, 24ᵇ bot. (v. שְׂרֵפָה) בפתילה של נ׳ the Mishnah, describing capital punishment by burning, means a wick saturated with naphtha. Y. Sot. VII, beg. 22ᵇ אש כנגד נ׳ שלהן 'fire' (Ps. XVIII, 13) corresponds to the arrows of the human armies tipped in naphtha; Pesik. R. s. 17 רמה בהן נ׳ he (the besieger) throws naphtha &c. (βέλη πυροφόρα or πυροβόλα).

**נֶפְטָא** ch. same. Targ. Y. II Ex. XIV, 24. Targ. II Esth. I, 2.—Sabb. 46ª.

**נַפְטָיָא** m. (preced.) *dealer in naphtha.*—*Pl.* נַפְטָיֵי. Ned. 91ᵇ.

**נָפָה, נפי**, *Pi.* נִיפָּה (denom. of נֶפַח) *to fan, winnow, sift.* Maasr. IV, 5, v. נֶפַח. B. Bath. 94ª אם בא לְנַפּוֹת מְנַפָּה וכ׳ if the buyer winnows (a sample of the wheat, and it is found to contain more than the legally allowed refuse), he winnows the entire quantity, and the seller has to indemnify him for the entire quantity lost by winnowing. Y. Maasr. IV, 51ᵇ bot. ובלבד שלא יְנַפֶּה וכ׳ (better יְנַפֵּחַ) but he must not blow the chaff out over a basket; a. e.—Part. pass. מְנוּפָּה; f. מְנוּפָּה. Men. X, 4; VI, 7 מנ׳ בשלש עשרה נפה sifted thirteen times. Ib. סלת מנ׳ כל צרכה fine flour sufficiently sifted. Tanḥ. T'tsavveh 5, v. סַלַּת; a. e.—Pesik. R. s. 3 (ref. to כברת, Gen. XLVIII, 7) בזמן שהארץ מנ׳ בכברה .. (not ככברת) at a season when the ground can be sifted and be shaken in the sieve.

**נָפָא, נְפֵי**, *Pa.* נִפֵּי, same. Y. Sabb. VII, 10ª bot. כד מְנַפְּיָא וכ׳ when she fans (blows the chaff out, on the Sabbath), she is guilty of an act coming under the category of winnowing. Ruth R. to III, 3 [read:] אזל נַפֵּירַהּ והדר וכ׳ go and winnow it (again), and it will yield the remainder; Yalk. ib. 604 זיל נַפֵּי תיבנא וכ׳ (not כפי).

**נַפְיָא** f. (preced.)=h. נֶפַח, *fan, winnow, sieve.* Pes. 111ᵇ והדר ביה כנ׳ (Ms. M. כינוּפָא) and he moves to and fro like a fan. B. Kam. 97ᵇ אפי׳ כי נ׳ (Ms. R. מנפיא, v. Rabb. D. S. a. l. note 80) even if the new coin be of the size of a sieve?; Ḥull. 124ª אפי׳ כנ׳ even if the flesh on the hide be of the size &c.?—Gitt. 69ª bot. פארי דריש נ׳ the bran which comes up to the top of the sieve when shaken.—Ḥull. 45ª וסימניך נ׳ to remember the process required to ascertain the condition of the trachea perforated like a sieve, think of the construction of a sieve; a. e.—*Pl.* נַפְוָותָא, נַפְוָותָא. Sabb. 134ª, v. נַפָּא. B. Mets. 74ª אירפשר בנ׳ the winnowing may be done with a fan (independently of the wind). Succ. 20ᵇ חזו לפרסי וכ׳ can be used for covers and sieves, v. פְּרָסָא.—Y. Sabb. VII, 10ᶜ top נָפָן (fr. נָפָא).—[Tosef. Ḥull. III (IV), 27 נפיא, v. אַפְרִין.]

**נְפוּרָא**, v. נִיפְרָא.

**נְפִירָחָה** f. (נֶפַח) *blowing, breath.* Y. Sabb. II, 5ª bot. הבעיר וכיבה בנ׳ אחת if he ignited and extinguished in one continued act of blowing. Gen. R. s. 14, end בעולם הזה בנ׳ וכ׳ in this world the breath of life is put in by blowing (Gen. II, 7), .... but in the coming world by placing (Ez. XXXVII, 6). Ib. ומה אם זה שעשוי בנְפִירָחוֹ של בשר ודם וכ׳ if this (glass) which is produced by the blowing of a human being, can be restored (when broken) &c.; a. e.—Y. Meg. III, 74ᵇ bot. בנ׳ אחת in one breath (v. נְשִׁירָמָה).—[Ruth R. to III, 3 אזל נפיחה, v. נְפֵי.]

**נָפִיל** m., *pl.* **נְפִילִים** (b. h.; cmp. פלא) *giants.* Gen. R. s. 26 נ׳ שהפילו וכ׳ they are called *n'filim*, because they caused the downfall of the world; a. e.—בֶּן הַנ׳ a) name of *a demon.* Bekh. 44ᵇ רוח בן נ׳ *nervous prostration*, v. נְאָלָא II.—b) name of a *species of lizards*, living in the water. Sifra Sh'mini, ch. VI, Par. 5; Ḥull. 127ª (not כן). Ex. R. s. 15 בן הפילי׳ some ed. (corr. acc.).

נְפִיל m., נְפִילָא I f. ch. same, 1) *giant.* Ruth R. to II, 1 נסיב נ' לנ' when a giant marries a giantess.—2) *Orion.* —*Pl.* נְפִילִין, v. נִיפְלָא I.

נְפִיל, נְפִילָא II (נְפֶלָא) m.=h. נֵפֶל, *untimely birth, not viable.* Targ. Y. I Lev. XXII, 27 דלא נְפִיל (ed. Vien. נָפִיל, ed. Amst. נַפִּיל) that it is not an untimely birth. Targ. Ps. LVIII, 9 Ms. (ed. נְפוּלָא). Targ. Job III, 16 נְפֶלָא (Bxt. נְפֶלָא; Ms. נְפָלָא).—*Pl.* נְפִלֵי, נְפִלִי. B. Bath. 101b בדנ' (v. Rabb. D. S. a. l. note 30, ed. בנ') it means a lot set aside for burying untimely births. Ib. 102b תרתי בנ' וכ' we do not presume two lots to be set aside for &c.

נְפִילָה f. (נָפַל) 1) *falling.* Sot. VIII, 6, a.e. v. נִיסָּה. B. Kam. V, 7 (54b) לְנְפִילַת חבור as to the laws relating to an animal falling into a pit (Ex. XXI, 33 sq.). Y. Ber. I, 3d top שתסמכנו מִנְּפִילָתֵנוּ that thou mayest support us in our downfall.—*Pl.* נְפִילוֹת. Yalk. Esth. 1058 (ref. to Esth. VI, 13) שתי נ' הללו למה why this double use of *nafal?*—2) (v. מַפּוֹלֶת) *quantity of seed required for a field.* Peah V, 1 נותן לעניים (ב)כדי נ' (Y. ed. לעניים נְפִלָה) he must give to the poor as much as the field requires for seed (v. Maim. a. l.; oth. opin.: as much as is generally dropped at cutting); B. Mets. 105b. Ib. IX, 5 אם יש בה כדי נ' (Y. ed. נִירְפָּלָה) if the field yields as much as is required for seed, expl. Y. ib. 12a כדי הזורע הנופל בה; Y. Peah. V, 18d כדי נפילתה (corr. acc.).—[Y. Orl. I, 60d top כדי נפילתה R. S. to Orl. I, 2, v. מְפֻרָּלָה.]

נְפִיצָה f. (נָפַץ) *shattering.* Y. Orl. I, 60d bot. [read:] הרא עשיירה הרא הקמה הרא שבירה הרא נ' (some ed. נְתִיצָה) 'making' an idol is the same as putting up, 'breaking' the same as shattering (v. Y. Ab. Zar. IV, 44a).

נְפִיק, v. נְפַק.

נָפִיק m. (preced.; cmp. Syr. נופקא, P. Sm. 2424) *quick, alert.* Targ. I Sam. XXIII, 22 ערים ונ' (h. text ערם יערים).

נפיקא, Lev. R. s. 26 מאנין נ' (מאנירין) some ed., oth. פניקא, v. פַּנְיָקָא.

נְפַשׁ (interch. with פּוּשׁ a. פָּשַׁשׁ, q. v.) 1) [*to be blown up,*] *to be large; to increase.* Targ. Ex. I, 7; a. e. Imper. פּוּשׁ. Targ. Gen. I, 28; a. e.—*2) [*to be blown away,*] *to be gone.* B. Bath. 121a; Ned. 78a אתא לנהרדעא .. נ' Ar. (ed. ולא אשכחיה) he came to N. to see R. S.; he was gone.

*Af.* אַפְרֵשׁ (interch. with אַפְשֵׁשׁ, a. אַפְשֵׁי) *to extend, enlarge.* Targ. Gen. XLVIII, 4 (some ed. מַפְשֵׁי). Targ. Y. Num. XIX, 6 אַפּוּשֵׁי; a. fr.—Men. 23b דא' לה חבלין טפי וכ' when he made the quantity of spices larger than &c. Bets. 7a לא מַפְשִׁינָן ... אַפּוּשֵׁי (or מַפְשֵׁי .. אַפְשֵׁי) we must not extend the range of unclean things by rabbinical enactments. Sot. 26a לא לִיפַּשׁ .. אפושי we ought not to increase the number of illegitimate births (by allowing intermarriage between bastards). B. Bath. 12b בעינא דא' אירסי (Rashi נירא לי לאפושי) I desire (it is an advantage to me) to have a large number of tenants around me (whom my neighbor must employ). Ib. אפושי לאו מילתא הרא this plea about a large number &c., is no plea; a. e.—Y. Kil. IX, 32c top; Y. Keth. XII, 35b top נַפֵּישׁ לר' וכ' let us make room for R. H.

נְפִישׁ m., נְפִישָׁא c. (preced.) [*blown up,*] *large, numerous* (cmp. אֲוִשׁ). Targ. Y. Deut. XXV, 9.—B. Bath. 73b כמה נ' תילתה וכ' how great is the strength of the tree. Keth. 66b דנ' זיונא the management of which is a large concern, v. זִיּוּנָא III.; a. fr.—*Pl.* נְפִישִׁין, נְפִישֵׁי; נְפִישָׁן. Targ. II Esth. VI, 10; a. e.—Snh. 52a, v. הוֹגָנָא. Yeb. 74b הנך נ' those (laws relating to dedicated objects) are extensive. B. Bath. l. c. משום דנ' מיא because the water is deep; a. fr.

נָפֵישׁ, *pl.* נְפֵישִׁים, v. נָפֵשׁ.

נָפִיתָא, v. נְפִיתָא.

נֹ', נֹפֶךְ m. (b. h.) name of *a jewel* in the high priest's breast plate, *emerald.* Ex. R. s. 38, end על נ' הית כתוב וכ' on the *nofekh* the name of Judah was engraven.

נָפַל (b. h.) *to fall, lie down; to be dropped; to occur.* Sabb. XVI, 2 נָפְלָה דליקה if a conflagration takes place. Pes. II, 3, v. מַפּוֹלֶת. Y. Sot. VII, 21d top (ref. to יקום, Deut. XXVII, 26) וכי יש תורה נוֹפֶלֶת is there a falling law (to need erection)? Ned. 65b כל הנוֹפֵל אינו נופל לידי וכ' he who falls (becomes poor) does not immediately fall into the hands of (become dependent on) the charities (but his friends support him for a time). B. Kam. IX, 11, a. fr. יִפְלוּ דמיו לנדבה its equivalent must be surrendered as a donation to the Temple. B. Bath. IX, 4 שנ' אחד .. האחין מדן לאומנות נ' לאמצע if one of two partner brothers (heirs) has been summoned to public service, his salary goes into the common fund. Y. Shek. V, 49b top בשביל ששמעתי שנפלה לך ירושה וכ' since I heard that an inheritance has fallen to thy share at a distant place, take (this as a loan) &c.; a. v. fr.—Imperat. פּוֹל. Tosef. Dem. VI, 4 ופול תחתיי וכ' (Var. טול, some ed. עול) and surrender thyself to public service in my place (v. supra).

*Hif.* הִפִּיל *to cause to fall; to throw down.* Gen. R. s. 26, v. נָפִיל. B. Kam. III, 10 ה' את שינו struck out his tooth; Tosef. ib. IX, 23; a. fr.—Esp. *to miscarry.* Nidd. III, 1 המַפָּלֶת וכ' if a woman loses a lump-shaped embryo; a. fr.

*Hithpa.* הִתְנַפֵּל *to prostrate one's self.* Deut. R. s. 2, v. נִיפּוּל.

*Nif.* הִנָּפַל (denom. of נִיפּוּל) *to fall apart, be spoiled.* Tosef. Sabb. VI (VII), 14 שלא תִינָּפֵל הפת, v. צָרוּחַ.

נְפַל ch. same. Targ. II Sam. I, 4. Targ. Koh. XI, 3 לִמְנַפֵּל; a. v. fr.—Imperat. פִּיל. Targ. Is. L, 11.—Part. נָפִיל, part. pass. נְפִיל. Targ. Prov. XI, 5 (ed. Wil. נָפֵל). Targ. Ps. CXLV, 14; a. e.—Hull. 51a אי נְפוּל לארעא if they were thrown down (violently). Ib.b, v. נְגִירְתּוּתָא. Ned. 65b כל דמעני לאו עלי נפיל not every one that becomes poor, falls on me (for support). B. Mets. 105a בזרא דנ' נ' a seed (of weeds) once fallen, has fallen (cannot be destroyed by the plough). Meg. 15b נַפְלָה לירה מילתא בדעתיה something (a suspicion) had entered his mind; a. fr.

*Af.* אַפֵּיל, as preced. *Hif.* Targ. Ps. LXXVIII, 28. Targ. Y. Ex. XXI, 22; a. fr.—Hull. 42a top אַפּוּלֵי אפיל (read אַפֻּלָא)

she may have miscarried. Snh. 109[b] ומַפָּלָא לית and she miscarried through his fault; a. fr.

*Ithpe.* אִיתְנְפִיל *to be upset, fall in.* M. Kat. 2[a] דאתי לאיתְנְפוּלֵי a caving in (of the ground through which the water makes a road) might occur; ib.[b]; a. e.

**נָפָל**, *pl.* **נְפָלִים**, v. נְפִיל.

**נֵ֫פֶל**, **נֵ֫ר'** m. (preced. wds.) 1) *capacity for seed*, v. נְפִילָה.—2) (b. h.) *abortion; premature, not viable birth.* Tosef. Ohol. XVI, 13; Pes. 9[a], a. e.—Y. Yeb. XI, end, 12[b] ארעו נ' is not considered a non-viable birth (for legal purposes); a. v. fr.—*Pl.* נְפָלִים. Gen. R. s. 26 (play on חֲמָנְפָלִים, Gen. VI, 4) שמלאו את חשולם נ' וכ' they filled the world with abortions by their lascivious life. Tosef. l. c.; a. fr.

**נְפָלָא I** (**נְפֶלָא**, **נְפֵלָא**) ch. same, v. נְפִיל.

**נְפָלָא II** m. *giant*, v. נְפִיל ch., a. נִיפְלָא I.

**נְפָלָא III** m., **נְפָלָאָה** f., *pl.* **נְפָלָאוֹת** (פֶּלֶא) *miracles.* Midr. Till. to Ps. CVI; v. פֶּלֶא.

**נַ֫ר נְ'**, **נַ֫פְלֵי**, v. נְפִיל ch.

**נְפַנֵּף**, v. נוּף h.

**נְפַס**, **נַפֵּס**, **נַפָּסָא**, v. נפץ, נפצא.

**נָפַע** (cmp. פּוּעַ, פָּעָה) *to blow, squirt into the mouth.* Ex. R. s. 1 (play on פּוּעָה, Ex. I, 15) שהיתה נוֹפַעַת יין וכ' she squirted wine into the child's mouth after having given its mother to drink, v. נָפַח.

*Hif.* הִפְרִיעַ *to blow air into the lungs, to revive.* Ib. שהיתה מַפְרִיעָה את וכ' (or מְפָרְעָה, fr. פּוּעַ) she revived the child when they said it was dead.

**נָפַע** (interch. with נָפַץ) *to shake.*

*Pa.* נִפַּע *to shatter.* Targ. Jer. XXIII, 29 ed. Lag. (ed. מפגע, מפגע, corr. acc.; Bxt. נפץ).

*Ithpa.* אִתְנַפַּע *to be shattered.* Targ. II Chr. XXXIII, 13 (ed. Wil. אתכ', corr. acc.).

**נָפַף**, *Pi.* נִפֵּף, v. נוּף h.

**נָפַף**, *Pa.* נַפֵּף (preced.) *to fan, inspire.* Sabb. 134[a], v. next w.

**נַפָּא** f. (preced.) *fan.* Sabb. 134[a] לינַפְּרֵיה בנ' Ms. M. (not לירכ'; ed. בנפוויתא *pl.*, Rashi בנרפ', v. נַפְיָא) let one fan the child with a fan.

**נַפְּרִיתָא** f. (preced. wds.) *remnant of flour in the sieve.* Yeb. 114[b] ס"ד בהאי פורתא דנ' וכ' (Ar. דנפרתא) can it be imagined that he could live on that little remnant of flour which thou hast left to him?

**נָפַץ** (b. h.; cmp. פּוּץ) *to scatter, shake out, empty.* Bicc. I, 8 נוֹפֵץ וכ' he scatters them on the ground, and does not read. Tosef. B. Bath. IV, 2 נוֹפְצוֹ he shakes the bag out. Keth. 72[a] (the Mishnah means) שתְּמַלֵּא ונוֹפֶצֶת that she should receive (the semen) and then discharge it (by violent movements); a. e.

*Pi.* נִפֵּץ 1) same. Kil. V, 7 וְיִנַּפֵּץ he must shake the grain out of the ears; Y. ib. 30[a] bot. Deut. R. s. 3 וְיִנַּפֵּץ אבנים וכ' and scatter the stones prepared for rebuilding the Temple. Lev. R. s. 10; s. 19 בשעת שאתה מְנַפְּצוֹ אין וכ' as soon as you shake it out (of its marrow), it is good for nothing. Midr. Till. to Ps. XVII אני מְנַפֵּץ ... כשם שאתה נְפַצְתָּ וכ' I will dash thy babes against the rock, as thou didst my babes; a. e.—2) (interch. with נפס) *to beat* flax, *to hatchel* wool. Sabb. XIII, 4 והמְנַפֵּץ (Y. ed. a. Ar. המְנַפֵּס). Ib. VII, 2. Ib. 73[b], v. נָפַס. Ber. 58[a] ונִפֵּץ; Tosef. ib. VII (VI), 2 וגירפס, ed. Zuck. (Var. נפץ); Y. ib. IX, 13[c] top וגירפס; a. fr.—3) *to spread.* Midr. Till. to Ps. XXII מְנַפֶּצֶת, v. נָצַץ.

**נָפַץ** ch. same, 1) *to scatter, shake out.* Targ. O. Gen. XXIV, 20 (ed. Berl. נְפַצַת). Targ. Jud. VI, 38 ed. Lag. (ed. נפק, incorr.).—Nidd. 31[a] (prov.) פוץ מלחא ושדי וכ' shake the salt off, and throw the meat to the dog (when life escapes, the body decays). Gen. R. s. 36 (ref. to נפצה, Gen. IX, 19) דנָפְצָה עוברה וכ' .. לדגה like a large fish that scatters its roe &c.; a. e.—Snh. 67[b] דנָפְרִיץ (Rashi מְנַפֵּץ) he scattered, i. e. *blew his nose.*—2) *to shatter, break.* Targ. Jud. VII, 19.—3) *to beat, hatchel.* Yoma 20[b], v. אֲגַר II.—Part. pass. נְפִיץ. Ḥull. 51[b], a. e. כיתנא דדייק ולא נ' flax which has been pounded, but not carded (freed of hard substances).—4) *to snap* a chalked cord for marking. Targ. Is. XLIV, 13.

*Pa.* נַפֵּץ same. Targ. Jer. LI, 34.—Ib. XXIII, 29, v. נְפַע.—Targ. Esth. I, 11 ומְנַפְּסָן.—Part. pass. מְנַפֵּץ. Targ. Is. XXVII, 9.—B. Kam. 93[b] נַפְּצִיה, v. סְרַךְ II. Sabb. 147[a] מְנַפְּצֵי גלימיהו shaking their cloaks. Ib. נַפּוּצוּ וכ' shake them in his face. Ḥull. 113[a] ומְנַפֵּץ לית and shakes the salt off. Ib. 76[b] נַפְּצֵיה וכ' he split it, and found two nerves; a. e.—[B. Bath. 45[a] מפצי; Keth. 91[b], sq. מפצינא, v. פְּצָא.]

**נַפָּסָא**, **נַפְצָא** m. (preced.) *flax-beater, carder.* Yeb. 118[b]; Keth. 75[a] דנ' גברא תיקריה וכ' though the husband be a carder, his wife will call him out to the threshold and sit down (proud of her husband); [Ar. נפסא: *a guardsman in the vegetable garden*, denom. of נָפוֹס.]

**נַפְצָא** f. (preced. wds.) *scattering.* Nidd. 30[b] סמא דנ' וכ' he made them drink a scattering drug (which destroys the semen in the womb).

***נָפַק** (cmp. פּוּק) *to go out.* Cant. R. to III, 4 (play on פַּלְצוּת, Is. XXI, 4) על ידי שנפקו לדבר לצוּת because they went out for lascivious purposes.

**נְפַק** ch. (corresp. to h. יצא) same, 1) *to go out, come out; to result, end.* Targ. O. VIII, 7 מִיפַּק ed. Berl. (oth. ed. a. Y. מִיפַּק); a. v. fr.—Y. Ber. I, 2[c] top שרי מלכא נ' וכ' when the king begins to march out, even if he has not yet gone out, we say, he has gone out. Ib. 3[c] bot. חזרין נַפְקִין לתעניתא we went out for fast and prayer. Koh. R. to X, 8 מִינַּפַּק לית (=מן נ') after he came out. Y. Taan. IV, 69[a] מִנַּפְּקִין when they came out; Lam. R. to II, 2 מן דנַפְּקוּן. Y. l. c. לא נפקון טבאות (Matt. K. to Lam. R. l. c. לא נַפְקַת לחון) they did not end well. Pesik. B'shall., p. 94[a] וגוש חלבאי נפקין וכ' and the men of Giscala went out after them with sticks &c.; Koh. R. to XI, 2 וגוש חלב אנפקין (corr. acc.); a. v. fr.—Imperat. פּוּק. Targ. Gen. VIII, 16; a. fr.—Erub. 14[b], a. e. פ' חזי וכ', v. הָבַר. Sabb.

106[a], a. e. פ׳ תני וכ׳, v. בַּר I ch.—Part. נָפִיק. Targ. I Kings XV, 17; v. next w.; a. fr.—כד נפיק ברית (כנ׳)=h. כירוצא בו (v. רָצָא) *similar to, corresponding.* Targ. Y. II Gen. II, 18. Targ. Y. Deut. XIV, 8 (not מַנְפִּיק, מַנְפֵּק).—Y. Ber. VI, 10[b] bot. נ׳ אנא ידי חובתי do I do my duty?, v. רָצָא. Succ. 36[b] ונ׳ בה and used it for doing his duty (for the ceremony of Ethrog).—Y. Sabb. VI, 8[a] top, a. e. מה נָ׳ מן ביניהון what is the outcome from between them?, i. e. what is the difference between them in practice?—נפקא מינה וכ׳ the practical difference is &c. Bets. 6[b] למאי נ׳ מינה in regard to what practice is there a difference (whether or not eggs found in a chicken can be hatched)? למקח וממכר it makes a difference in trade (if one bought eggs for breeding). Keth. 72[a] מאי נ׳ לה מינה תיעביד what difference does it make to her? let her do it; a. v. fr.—Tem. 7[a] נ׳ ליה וכ׳ it is derived from the Biblical word &c. Ib. תֵּירפּוֹק ליה זדריקה וכ׳ let 'sprinkling' be derived from &c.—Gen. R. s. 52 וניפוק ידוי and do justice to it (to the verse to be explained), v. supra.—2) *to take out, exclude.* Sabb. 74[a] ולֵיפּוק חדא וכ׳ let him take out one (of the enumerated categories) and insert another one. Ḥull. 43[a] לא תֵּירפַּק, v. infra.—[Targ. Am. IX, 13, v. infra.]

*Af.* אַפֵּיק, *Haf.* הַנְפַּק 1) *to lead forth, carry forth; to bring forth, produce; to derive; to take out, exclude.* Targ. Ex. XVI, 3. Targ. Am. IX, 13 במַפֵּיק ed. Lag. (oth. ed. במַפַּק, corr. acc.). Targ. Job XV, 13; a. fr.—Ber. 38[a] (ref. to המוציא in the benediction over bread) דא׳ משמע it means 'who has brought forth'; דמַפֵּיק משמע it means 'who brings forth'. Ib. אַפִּיקוּ ליה ריפתא they brought out bread (and placed it) before him. Ib. (ref. to המוציא, Ex. VI, 7) כד מַפֵּיקְנָא לכו ... דאַפֵּיקית וכ׳ when I lead you forth, I shall do for you a thing that you may know that it is I who led you forth. Sot. 16[b]; R. Hash. 13[a] לא תַּפֵּיק נפשך וכ׳ do not let thyself go beyond the established rule. B. Bath. 60[a] דהוה מַפֵּיק וכ׳ which led to (opened towards) etc. Tem. 3[b] מפיק שם וכ׳ utters the name of the Lord in vain. Ib. 7[a] מַפְּקִינָן לבמת יחיד we derive from it a rule for individual high-places.—Ḥull. 42[b] אַפֵּיק חדא וכ׳ take out one category and insert another. Ib. 43[a] top חנך דאַפֵּקת לא תַּפֵּיק Tosaf. (ed. לא תיפק) the two which thou didst exclude, do not exclude; a. v. fr.—לְאַפּוֹקֵי or לַאֲפּוֹקֵי *to the exclusion of*, v. אַפֵּק.—2) *to take out by legal decision; to collect; to claim.* Keth. 76[b] מיירתי אב ראיה ומפיק the father brings evidence and gets a verdict for collecting, opp. ומוקים for letting the money stand where it is. Y. Gitt. I, end, 43[d] ואַפְּקוּן מיניה and collected from him. Ib. בעון מִיפַּקָא (v. supra *Pe.* 2) they wanted to collect. Y. Shebu. VII, 38[a] top אתון ואַפְּקוּן דלא וכ׳ they came and claimed that he had not given them anything; a. fr.

*Ittaf.* אִיתַּפַּק, *Ithaf.* אִיתְאַפַּק *to be carried forth.* Targ. Gen. XXXVIII, 25; a. fr.—Y. Gitt. VI, 48[a] bot. אתא למקטלא was led out to be executed.

נָפֵק m., constr. נְפַק (preced.) *going out*; נ׳ בַּר *a male prostitute; fem.* נִפְקָא, constr. נִפְקַת; נִפְקַת בָּרָא a) *a female prostitute.* Targ. Y. II Deut. XXIII, 18. Targ. Gen. XXIV, 35.—b) (sub בית) *brothel, prostitution.* Targ. I Kings XIV, 24; a. fr.

נִי׳, נִפְקָא m. (preced. wds.) 1)=h. צֹאָה, *excrements.* Gitt. 69[b] top.—2)=h. מוֹצָא, *outlet, opening*; [Ar.: *projection*].—*Pl.* נִי׳, נִפְקֵי. Erub. 87[b].

נַפְקוּתָא f. (preced. wds.)=h. הוֹצָאָה, *expense.* Ned. 7[a] לנ׳ בעלמא for general expense (not charity). Tosef. B. Mets. IX, 13 (in a farming contract) ואנא בעמלי ובנַפְקוּתֵי ידיי וכ׳ and I shall get one half for my labor and my outlay; B. Mets. 105[a].—[In Talmud. comment. and casuists: נ׳ *outcome, difference*, v. נְפַק.]—*Pl.* (fr. נפקתא) נַפְקָתָא. Pesik. R. s. 31, v. מְעַבָּדָא.

נַפְקַת, constr. of נַפְקָא, v. נָפַק.

נַפְקָתָא, v. נִפְקוּתָא.

נַפְרָא m. (an adapt. of λεόπαρδος) *leopard.* B. Kam. 16[a] (Ms. M. נפריא), v. אָפָא.

נָפֶשׁ m. (נָפַשׁ, b. h. *Nif.*) *breathing, resting.*—*Pl.* נְפָשִׁים, נְפֵי׳. נְפָשִׁין. Tanḥ. Vaëra 6 (expl. ישעו, Ex. V, 9) אל ירהיו משתעשעין כלומר אל ירהיו נ׳ (not ואל ירהון) let them not play, that is, let them not rest (on the Sabbath); Ex. R. s. 5.

נְפַשׁ, v. נְפֵישׁ.

נֶפֶשׁ f. (b. h.; preced. wds.) 1) *resting place*, esp. *a structure next to* or *over a tomb.* Ohol. VII, 1 נ׳ אטומה a solid tomb-structure (to which there is no access). Shek. II, 5 מותר המת בונין לו נ׳ וכ׳ from what is left over of the appropriation for funeral expenses, we build a monument &c.; (Gen. R. s. 82 בַּיִת). Tosef. Erub. VI (V), 4, sq.; Erub. 55[b] (contrad. to קבר).—*Pl.* נְפָשׁוֹת. Ib. V, 1 נ׳ sepulchres (containing a place of shelter). Y. Shek. II, 47[a] top; Gen. R. l. c. אין עושין נ׳ וכ׳ no monuments need be put up for the righteous, v. זָכָרוֹן. Tosef. Ohol. XVII, 4 חזקת נ׳ שבא״י וכ׳ the presumption in the case of sepulchres in Palestine is that they are levitically clean, except those marked.—2) *soul, life; person; will, desire, disposition.* B. Mets. IV, 6 שאינו אלא נ׳ רעה for it (the refusal of a coin on the ground of a slight abrasion) proves merely a malevolent soul (illiberality in dealing); ib. 52[b], v. קָהֵי. Gen. R. s. 14 (names of the soul) נ׳ רוח וכ׳. Ib. נ׳ זו הדם *nefesh* means blood (life). Ib. (ref. to Gen. II, 7, a. VII, 22) כאן הוא עושה נשמה נ׳ וכ׳ here the text calls the soul (נשמה) *nefesh*, and there, *ruaḥ* (spirit); ib. s. 32.—Snh. IV, 5 נ׳ אחת one (person's) life. Y. Taan. III, beg. 66[b] מכיון שנחתנו ב״ד נַפְשָׁן וכ׳ as soon as the court has declared its will to do a thing. Nidd. 65[b], a. fr. בעל נ׳ one who is master over his desire, *a conscientious man.*—Ber. 44[b] כל נ׳ משוב את וכל קרוב לנ׳ וכ׳ all life (animal food) restores life; and what is nearest life (the neck which contains the jugular vein) &c.—Y. Keth. V, 30[b] top דברים שהן קיום נ׳ things required for sustaining life. Yoma 74[b] אבידת נ׳, v. אֲבִידָה; a. v. fr.—דחה נ׳, v. דָּחָה.—Sifra M'tsor'a, Zab., Par. 3, ch. VI (בְּעֵי, v. ואיבעית אימא=) ואם נַפְשְׁךָ לומר וכ׳ or if you prefer (another argument); Ḥull. 78[b] bot. Ib. מה ואם נפשך לומר why should you prefer another argument?, i. e. what objection can there be to the argu-

M. Kat. 10[b] נצא (Ms. M. צנא, v. Rabb. D. S. a. l. note); B. Bath. 54[a], v. מוּלָא.

**נְצָא** *to quarrel*, v. נְצַי.

**נָצָא** III (or נֵצָא) m. (preced.) *strife*; pr. n. m. *Natsa*. Sabb. 56[b] (transl. מריב, I Chr. VIII, 34, a. ref. to וירב, I Sam. XV, 5) נ' בר נ' Strife (Mephibosheth), son of Strife (Saul), v. נַחַל.

**נְצַב** *to put up, place*, v. נְצַב.

*Nif.* נִצַּב *to stand (defiantly)*. Num. R. s. 18, v. הַצָּבָה.

**נְצֵיב, נְצַב** ch. same, *to put up, plant*. Targ. Gen. IX, 20 (h. text נטע). Targ. Y. Deut. XXXII, 50 (cmp. נָטַע); a. fr.—Lev. R. s. 25 למִנְצַב נציבין to plant (trees); Koh. R. to II, 20 לִמְנָצֵב. Y. Orl. I, 61[a] top ונ' לון בארץ and planted them in the land (Palestine); a. fr.—Part. pass. נְצִיבָא, נְצִיבְתָּא. Lam. R. to I, 1 חד גופנא . . והוה נ' (רבתי) וכ' we had a vine which was planted on our father's grave.

*Af.* אַנְצַב *to point, sharpen* (cmp. נצבתא, Dan. II, 41). Targ. I Sam. XIII, 21 לַאֲנְצָבָא, (Ar. לאנצא, v. אֲנַץ; h. text לחצרב).

**נְצִיבָא, נְצִיבְתָּא** c., נְצִיבָ' f. (preced.) *plant, shoots*. Targ. Job XIV, 8, sq. (Ms. נְצִירָב). Targ. Is. LVII, 3. Targ. Mic. I, 6 ed. Lag. (ed. מְצִבְתָּא). [Targ. Ez. XVII, 5, v. נְסָבָא.]—*Pl.* נְצִיבִין, v. נְצִיבָא.

**נָצַד**, v. נצר.

**נְצוּחַ**, v. נִרְצוּחַ.

**נָצוּחָא** m. (נְצַח) *victor*. Lev. R. s. 30 ולית .. מאן הוא נ' (some ed. נצח) and we do not know which is the victor; Yalk. Lev. 651 הי דין נצוחיה (corr. acc.); (Pesik. Ul'kaḥ., p. 180[a] הדדין נצח). Lev. R. l. c. דהוא נצוחייא (corr. acc.)—*Pl.* נָצוּחָיָא. Ib. דישראל אינון נ' that the Israelites are the victors; Pesik. l. c., p. 180[b]. Ib. נצוחייא (corr. acc.); Yalk. l. c. נוצח' (corr. acc.).

**נָצוּחוֹת** m. pl. (preced.) *illustrious men*. Cant. R. to II, 13 (play on חנצנים, ib. 11) חנ' נראו וכ' the illustrious appear in the land.

**נְצוּלָה** f. (נָצַל; v. נִרְצוֹלָה) *place for refuse, dumping ground, mire*. Ber. 9[b] כנ' שאין בה דגה Ar. (ed. כְּמָצוּלָה).

**נָצוֹק, נְצַק** m. (נָצַק) *uninterrupted flow* of a liquid poured from vessel to vessel. Toh. VIII, 9 הנ' ... אינן חבור וכ' an uninterrupted flow, a current on slanting ground and . .., are not considered a connection (of the two liquids) either for communicating uncleanness or for producing cleanness. Ab. Zar. 56[b], a. fr. חיבור נ', v. חִיבּוּר. Yad. IV, 7. Naz. 50[b] יש נ' לאוכלין וכ' does, or does not, the law regarding a connected flow apply to eatable things (e. g. melted fat)?; a. fr.

**נָצוֹר**, v. נִצַּר IV.

**נָצוֹרָא*** m. (יצר) *joiner's frame, clasps* to keep glued objects in shape. Targ. Is. XLIV, 13 ed. Lag. (oth. ed. נְצוֹרִין *pl.*; Var. ed. Lag. נצוריין; ed. Ven. I a. Levita Var. נְצָמִין; h. text מְחוּגָה).

**נָצַח** (b. h.; cmp. צַח) [*to be bright, pure,*] (cmp. זָכָה)

ment offered before?—מ(מה נפשך), v. מָה.—Ḥull. IV, 7 (77[a]) נ' הירפה *one not fastidious*.—B. Bath. 89[a] נ' מאזנים *the opening in which the tongue of scales rests* (agina).—*Pl.* as ab. נ' דיני, v. דִּין II. Snh. l. c. נ' עדי witnesses in capital cases.—Yoma VIII, 6 נ' ספק the possibility of danger to human life; Sabb. 129[a]; a. fr.

**נֶפֶשׁ, נִפְשָׁא, נַפְשָׁה** ch. same, 1) *monument*. Pesik. B'shall., p. 79[b] ועבדון לירה נ' וכ' and they erected a monument to him (the dog that saved their lives), and to this day they call it נ' דכלבא the dog's monument. Y. Erub. V, 22[b] bot. נ' דסרירקין, v. סְרִירָקִין; a. e.—2) *soul, will* &c. (v. preced.). Targ. Gen. I, 20. Ib. XXIII, 8; a. fr.—Cant. R. to II, 16, v. נָסַב. Sabb. 129[a] בשר נ' חלם נ' meat (is a necessary of life), life for life, v. preced.—נח נַפְשֵׁיהּ, v. נוּחַ ch. Pes. 68[b] נַפְשָׁאי, v. חֲדֵי. Ib. אדעתא דנפשיה with the intention of benefiting himself. Sot. 16[b], a. e. לא תפרוק נַפְשָׁךְ, v. נְפַק; a. v. fr.—*Pl.* נַפְשָׁן, נַפְשָׁתָא. Targ. Jud. XVIII, 25 (ed. Lag. sing.). Targ. Gen. XIV, 21; a. fr.—[Targ. Y. Lev. XXVI, 15 נַפְשָׁתֵיכוֹן (sing.).]—Y. Ab. Zar. III, 42[c], v. סְכַן II.

**נֹפֶת**, v. נוֹפֶת.

**נִפְתָּאֵי**, v. נִפְתִּי.

**נַפְתּוּחָ, נַפְתּוּחָא, נַפְתּוּחָאָה**, v. נִבְטַיָּא.

**נִפְתִּי, נִפְתַּיִּי, נִפְתָּיָא, נִפְתַּיָּא ... יִית, נ'** m. (preced.) *Nabataean*. Y. Sabb. XIV, beg. 14[b], v. נִיוְהִי. Ib. XVI, end, 15[d]; Y. Yoma VIII, 45[b].—*Pl.* נִפְתָּאֵי. Y. B. Bath. VIII, 16[b] bot. Y. Snh. IX, end, 27[b].

**נֵץ** I m. (b. h.; נָצַץ) 1) *sprouting, flower, blossom*. Ukts. II, 1 והנץ שלה and the flower-like substance on cucumbers. Ib. 3 הנץ שלו the sproutings on the pomegranate; (Tosef. ib. I, 8 סיאר, שיער). Y. Shebi. IV, end, 35[c] (ref. to משרינצו, ib. IV, 10) לאי דו נץ שהוא וכ' what blossoming is meant? Such as promises one Rob'a of olives. Cant. R. to II, 3 נִיצוֹ קודם לעליו its blossoms come out before its leaves. Tosef. Par. XII (XI), 1 משישיר את ניצו when it has shed its blossoms; a. fr.—Gen. R. s. 28 נץ השדרה Ar. (ed. לוז q. v.).—נץ החלב, v. חֶלְבָּ.—2) נֵץ, הַנֵּץ name of *a coin* (Blossom)=7/8 of an As (v. הֲרוֹסָה). Kidd. 12[a]; Tosef. B. Bath. V, 12 ed. Zuck. (Var. חרינץ, some ed. חיצין, corr. acc.).—*Pl.* נִיצִּים, חִרְנִצִּין. Y. Kidd. I, 58[d]; Bab. ib. l. c.; Tosef. l. c.; v. הַנֵּץ.

**נֵץ, נֵרִץ, נְרָצָא** ch. same, *blossom*. Targ. O. Gen. XL, 10. Targ. O. Num. XVII, 23 (ed. Berl. נֵץ). Targ. Job XIV, 2 (ed. Lag. צרצא). Targ. Y. II Deut. XXVIII, 40 נִצָּה; a. e.—*Pl.* נֵרִיצִין, נְצָצִין. Targ. Y. Num. l. c. Targ. Job XXXI, 8 נְצָצַי (not נצרי); a. e.—נְצָצָא *the blooming stage*. Y. Maass Sh. IV, 55[b] bot., v. חֲבָטָא; Lam. R. to I, 1 רבתי (חד כות[2]) נצבא (corr. acc.).

**נֵץ** II m. (b. h.; prob. fr. its far-sightedness, cmp. צִיץ, *Hif.*) *hawk*. Ḥull. III, 1; Tosef. ib. III, 3; a. e.

**נָצָא, נָצָא** I ch. (mostly בר נ') same. Targ. O. Lev. XI, 16; Deut. XIV, 15. Targ. Job XXXIX, 26 (Ms. נְרָצָא).—*Pl.* נְצָצִין. Targ. II Esth. I, 2.

**נָצָא** II c. (נָצֵי) 1) (adj.) *shrunk, withered*.—*Pl.* f. נְצָצָן. Targ. Gen. XLI, 23 (h. text צנמות),—2) *lean (low) ground*.

*to be victorious, win, prevail.* Y. Sabb. VII, 5[b] top אם לְנַצּוֹתַ אם לְהִינָּצַח whether to conquer or to be conquered. Pes. 119[a] (play on לְמִי שֶׁנּוֹצְחִין אוֹתוֹ וְשֶׁמִּי זְמִירִין לְמִי שֶׁנִּצַּח) sing to him who rejoices when they conquer him (prevail over him to change his evil decrees); Midr. Till. to Ps. IV. Pesik. R. s. 40 נָצַחְתִּי לְדוֹר וכ' I conquered the generation of the flood and was the loser by it, because I destroyed &c. Ib. נְצָחַנִי מֹשֶׁה וכ' Moses conquered me ...., and I gained all those masses; a. fr.—Part. pass. נָצוּחַ. Ib. בשעה שאני נוצח ... ובשעה שאני נ' וכ' when I prevail, I lose, but when I am prevailed over, I gain; a. e.

*Pi.* נִצַּח 1) *to make illustrious, to glorify.* Midr. Till. l. c. (expl. למנצח) לְמִי שֶׁהוּא נָאֶה לְנַצֵּחַ to him whom it is befitting to glorify.—2) *to conquer, prevail over.* Ib. מלך ב"ד מְנַצְּחִים אוֹתוֹ וכ' a human king is angry when people defeat him (in argument; cmp. זָכַי *Pa.*); Pes. l. c.—B. Mets. 59[b] נִצְּחוּנִי בָּנַי (or נְצָחוּנִי) my children have won over me. Ib. תלמידי חכמים שמנצחים וכ' scholars who defeat one another in discussion. Snh. 91[a] אם נְצָחוּנִי..נְצַחְתֶּם if they defeat me, say to them, you have defeated an ignoramus among us; ואם אני אֲנַצֵּחַ ... תורת משה נְצַחַתְכֶם and if I defeat them, say to them, the law of Moses has defeated you; a. fr.—Part. pass. מְנוּצָּח. Midr. Till. l. c. למי שמנ' וכ' to him who allows himself to be won over by his creatures (v. supra); a. e.

*Nif.* נִיצַּח *to be defeated.* Y. Sabb. II, 5[b] top v. supra.

**נְצַח** ch. same, 1) *to be glad, to sing.* Targ. II Esth. I, 2 וחוה נָצַח וכ' it flew singing among &c.—2) *to succeed, thrive.* Targ. Koh. XI, 2.—3) *to be victorious.* Targ. O. Ex. XXXII, 18, v. נַצָּחָא; a. e.—Y. Sot. IX, 24[b] נַצְּחוּ טליא the boys (John Hyrcan's sons) have won the battle; Bab. ib. 33[a]; Tosef. ib. XIII, 5. Tam. 32[a], v. סַטְנָא; a. e.

*Pa.* נַצַּח *to conquer, overpower.* Targ. Y. Num. XVI, 14; a. e.—Lam. R. to I, 13 (expl. וירדנה ib.) נַצָּחָהּ (not נצחא) he conquered her.

*Af.* אַנְצַח *to cheer up, play.* Y. Ter. VIII, end, 46[c] וא' קדמיהון and played before them; (Gen. R. s. 63 מוזגה, v. מְזַג).

*Ithpe.* אִתְנְצַח 1) *to be bright, shine, excel.* Targ. Ez. XIX, 11. Ib. XXXI, 8; a. e.—2) *to be defeated.* Targ. Y. Ex. XXXII, 18.

**נְצַח** m., **נְצָחָה** f. (b. h.; preced.) *successful, convincing, irrefutable.* Snh. 105[a] (ref. to Jer. VIII, 5) חשובה נ' חשיבה וכ' the congregation of Israel defeated the prophets with an irrefutable argument.

**נֶצַח** m. (b. h.; preced.) *success, endurance*; (adv.) *forever.* Erub. 54[a] כל מקום שנאמר נ' וכ' wherever the Biblical text has the words *netsaḥ, selah,* or *va'ed,* it means &c., v. חֶפְסֵק.—*Pl.* נְצָחִים. Midr. Till. to Ps. IV, v. נִרְצוּחַ.

**נַצָּחָא** m. (preced. wds.) *victor.*—*Pl.* נַצָּחִין. Targ. II Esth. I, 2 כליל ריש דנ' the crown of the chief of victors. Targ. Ex. XXXII, 18 (O. ed. Berl. דְנָצְחִין, v. נְצַח).

**נְצַחוֹן, נְצִי'** m. (preced. wds.) 1) *victory, strength.* Sot. VIII, 1 בִּנְצָחוֹנוֹ שֶׁל וכ' (Y. ed. בנצחת ב"ד, corr. acc.) relying on the strength of &c.; a. e.—2) *praise, song.* Midr. Till. to Ps. LXXXIV; Yalk. Ps. 833 כל מי שרואה ... נותן עליה נ' whoever sees that wine press (Is. LXIII, 1 sq.), gives forth songs over it.

**נַצְחָן** m. (preced. wds.) *victorious, strong.* Targ. Job XXII, 8 Ms. (ed. v. next w.).

**נְצַחְנָא, נְצָחָן, נְצִי'** m. ch.=h. נָצָחוֹן, *strength, victory.* Targ. Job XXII, 8 (h. text זְרוֹעַ; Ms., v. preced.). Targ. Jud. VII, 18. Targ. Ps. XXXV, 23; a. fr.—*Pl.* נְצָחָנִין, נְצִי'; constr. נְצָחָנֵי, נְצִי'. Targ. Jud. V, 28. Targ. Y. II Ex. XIV, 14; a. e.

**נְצָחָנָת** pr. n. pl. *Nitsḥana.* Koh. R. to II, 8.

**נְצָחְנוּתָא** f., constr. נְצָחְנוּתַּ=נְצָחָנָא. Targ. Y. I Ex. XIV, 14; a. e.

**נְצַחַת**, v. נִצַּח.—[Sot. VIII, 1 (3), Y. ed. נצחת ב"ד, v. נְצָחוֹן.]

**נְצַי, נְצָה** *to press; Nif.* נִצָּה (b. h.; cmp. חָבַל) *to wrangle, fight.*

*Hithpa.* הִתְנַצָּה same. Tanḥ. Ḥuck. ed. Bub. 1; Num. R. s. 18, end ראה שני צפרים מִתְנַצְּרִין וכ' saw two birds fight &c.

**נְצָא, נְצֵי** ch. same, 1) *to be pressed; to shrink, be lean,* v. נָצָא II.—2) *to wrangle.* Targ. Gen. XXVI, 20, sq.; a. fr.—Part. נָצֵי, נָאצֵי; f. נָצְיָא; *pl.* נָצֵן. Targ. Prov. XXVI, 17 נא' ed. Lag. (ed. Wil. נָצֵי, corr. acc.). Ib. XXVII, 15. Targ. Ex. II, 13; a. e.—M. Kat. 16[a] דְנָצִינָן וכ' that we (the court) must contend (with persons disregarding legal summonses) and curse &c.

*Ithpa.* אִתְנַצֵּי, *Ithpe.* אִיתְּ' same. Targ. O. Lev. XXIV, 10. Targ. Gen. XLV, 24; a. fr.—B. Mets. 84[b] הוה קא מִינַּצְיָא וכ' his wife was quarrelling with &c. Kidd. 76[a] נשי דכי מִינַּצוּ בהדי הדדי בעריות הוא דמִינַּצוּ when women quarrel with one another, they will eventually reproach one another with unchaste conduct; גברי .. ברוחסין הוא דמינצו when men quarrel, they will reproach each other with spurious descent (if there is any rumor about it). Ib[b]. כירן דמְנַצוּ בהדי אינשי (or דמְנַצוּ *Pa.*) because they (charity collectors) expose themselves to reproaches. Ib. והוה קא מְנַצֵּי אירחו וכ' (or מְנַצֵּי) he and Rab Bibi strove with each other, one saying, I want the town office &c. Meg. 24[a] משום דאתי לאִינַּצּוּיֵי because it may come to quarrels between them. Ib.[b] אינצי אבוי ומינצי רבו Ms. M. (ed. נִיצּוּיֵי) his father may take up the quarrel for him, or his teacher. B. Kam. 117[a] מנצו, v. שׁוּתָּא III; a. e.

*Pa.* נַצֵּי same. Targ. Koh. III, 7; a. e.—Meg. 24[a] קטן בר נַצּוּיֵי הוא will a minor quarrel (about precedence)? Ber. 56[a] מְנַצְּצוּ (Beth N. מְנַצֵּי); a. e. (v. supra).

**נְצַיָּא**, v. נֵץ ch.

**נְצֵיב**, v. נָצַב.

**נָצִיב** m. (נָצַב; cmp. רַצִּיבָא) *permanent resident,* opp. גֵּר. Gen. R. s. 64 (ref. to שָׁכֵן, Gen. XXVI, 2) עשה שכונה הוי נוטע הוי זורע הוי נ' .. make a settlement in the land of Israel, be a planter, be a sower, be a citizen.

**נָצִיב** m. (b. h.; נָצַב) *officer, post*; (in a secret letter) *month.* Snh. 12[a] לקבוע נ' אחד to establish one post (to intercalate one month).

**נְצִירָא, נְצִיב** m. ch.=נְצַבָּא, q. v. Targ. Job XIV, 8, sq. Ms.—*Pl.* נְצִירִין. Targ. Ps. CXLIV, 12.—Lev. R. s. 25, v. נְצַב; a. e.—Targ. Y. Ex. XXVI, 15 כאורח נְצִיבֵיהוֹן the way they grow, v. גְּדִירָה I.

***נְצִיוָא** m. (v. נָצָא II) *lean land.* Targ. Ps. LXV, 11 נְצִירָתָא ed. Lag. (ed. Wil. צְמָחָא; h.text תְּבוּרֵיךְ). Ib. נְצִירָנָא Ms. (ed. מרביני צמוחא; h. text חלמיה).

**נְצִירָנָא,** v. preced.

**נְצִירָף,** v. נָצַף.

**נָצִיר** m. (b. h. Kethib; נצר) *guarded;* (homiletically interpreted=יצר) *that which is being formed, embryo, premature birth.*—*Pl.* נְצִירִים, constr. נְצִירֵי. Y. Shebi. IV, end, 35c אפילו נפלים וכ׳ even premature births will have a share in the resurrection, as we read (Is. XLIX, 6) &c.

**נְצִית,** v. צוּת.

**נָצַל** (b. h.; cmp. אצל) *to remove, set aside.*

*Pi.* נִצֵּל *to empty, ransack.* Esth. R. to III, 9 עד שנִצְּלוּ את מצרים so that they ransacked Egypt.

*Nif.* נִצַּל, נִיצַל, נִיצּוֹל *1) *to be fit for throwing away* (as נִצֵּל), *to be decayed.* Y. Naz. VII, 56b bot. בשר חמת שנִצַּל Ar. (Ar. ed. Rome שנצול; ed. שנחוק), v. נָצַל.—2) (b. h.) *to be rescued, saved.* Midr. Till. to Ps. I לא נִצַּלְתִּי מידו I did not escape his power; Yalk. Num. 750 נוצלתי (read: נִיצַּ׳; ed. Liv. נִצּוֹלְתִּי). Yoma 86b ..... וכ׳ חימנה כגון שבאת when an opportunity to sin offered itself to him once and again, and he escaped it; Kidd. 39b. Esth. R. to II, 7 עתידין לִינָּצֵל are destined to be saved through me; עתידין לְהִנָּצֵל וכ׳ על ידיה be saved through her. B. Bath. 164b .. אין שלש .. אדם ניצול מהן וכ׳ there are three sins which man cannot escape &c.; a. fr.

*Hif.* הִצִּיל *to save, rescue.* Num. R. s. 18 אשתו הִצִּילָתוֹ his wife saved him. Ib. משה .. הַצִּילֵנוּ O Moses . . ., save us! Sabb. XVI, 1 מַצִּילִין אותן וכ׳ we must save them from fire (on the Sabbath). Snh. VIII, 7 שמצילין אותן בנפשן whom we must save (prevent from committing a crime) even at the risk of their lives. Ib. 73a ניתן לְהַצִּילָהּ בנפשו it is a duty to save her (from rape) at the expense of the assailant's life; a. fr.—Trnsf. (in ritual and levitical law) *to protect.* Ḥull. 55b מַצִּיל בגלודה ... כל every part of the skin (which has remained unaffected) protects a flayed animal from being declared *ṭ'refah.* Ib. מהו שיַּצִּיל וכ׳ does it form a protection from &c.? Ohol. V, 3 מַצָּלָת על הכל protects everything in it from uncleanness; a. v. fr.

*Hof.* הוּצַל *to be saved.* Esth. R. to V, 3 כבר הוּצְּלוּ חנניה וכ׳ Hananiah and his colleagues have long ere this been delivered from the furnace; a. e.

**נְצַל** ch. same, *to save.* Taan. 9b רחמנא לִינַצְּלַן, v. כִּרְסוּפָא; a. e.

*Af.* אַצִּיל same. Snh. 72b דלא מצי אַצּוֹלֵי when he cannot save him. Sabb. 115a חשוא אַצּוֹלֵי מַצִּילְנָן וכ׳ since we are bound to save them (on the Sabbath), is it necessary to say that they require burying (when defective)?; a. fr.

*Ittaf.* אִתַּצַּל *to be saved.* Ab. Zar. 18a bot. ומִתַּצַּלְתָּ and thou shalt be saved.

**נֵ׳, נֶצֶל** m. (preced. wds.) [*that which is thrown away,*] *decayed matter,* esp. (in levitical law) *liquid and coagulated portions of a corpse.* Ohol. II, 1; Naz. VII, 2. Y. ib. VII, 56b bot. אירחו נ׳ בשר חמת שניתוק ומוחל וכ׳ (Ar. שנצל) what is *netsel* (in levitical law)? A corpse which is dissolving &c., v. מוֹחַל; Bab. ib. 50a ארחו נ׳ בשר חמת שקרש ומוחל שהרתיח a secretion from a corpse which became coagulated, and a liquid secretion exposed to heat. Tosef. Ohol. III, 6; a. e.

**נְצָמִין** m. pl. (צמם) *clasps,* v. נָצוֹרָא.

**נַצְנֵץ, נְצַנֵּץ,** v. נצץ.

**נָצַע** transpos. of נָעַץ q. v.

**נְצִיף, נְצַף** (cmp. צפצף) *to chirp, squeal.* Targ. Is. XXIX, 4; a. e.

*Pa.* נִצֵּף same. Ib. XXXVIII, 14 (some ed. מְנַצֵּף *Af.*). Ib. XIII, 22; a. fr.

**נְצָפָה** f. *caper-bush.* Dem. I, 1 וחנ׳; expl. Ber. 40b פִּרְחָהּ the flower of the caper-bush. Ib. 36a מיני נ׳ (identical with צָלָף) the various products of the caper-bush which are eatable; the leaves &c.—Y. Sabb. XV, end, 15b סוכה אחת של נ׳ one bush of &c.; Lev. R. s. 34, end אילן של נ׳; (Sabb. 150b צלף).

**נָצַץ (נוץ)** (b. h.; cmp. ציץ) *to sparkle, blossom.* Erub. 54a נוֹצְצִין, v. חָלָה.

*Hif.* הֵנֵץ 1) *to sparkle.* Y. Ber. I, 2c עד שֶׁהֵנֵץ החמה; Gen. R. s. 50, a. e. (Pes. 93b עד הנץ), v. הָנֵץ.—2) *to blossom, sprout.* Shebi. IV, 10 משרֵנְצוּ; Pes. 53a משרֵנִיצוּ (or משרֵנִירְצוּ) as soon as they blossom (expl. Y. Shebi. IV, end, 35c משהכניסו רובע, v. נֵץ). B. Bath. 147a בשעה שניצו (Ms. M. שהֵנִיצוּ) when they are in blossom. Koh. R. to XII, 5, v. צוּץ; a. fr.—2) *to cause to sprout.* Gen. R. s. 28 מֵנֵיץ Ar. (ed. מצריץ), v. צוּץ.

*Pilp.* נִיצְנֵץ 1) *to sparkle, be enkindled.* Gen. R. s. 84 ניצנצה בו רוה״ק the spirit of prophecy was enkindled within him; Cant. R. to I, 12. Midr. Till. to Ps. XC, end, נ׳ עליו מזיו וכ׳ a ray of the Divine Glory shone upon him, v. זָהַר.—2) *to sprout, grow.* Cant. R. to VI, 10 מְנַצְנֶצֶת ובאה spreads wider and wider; (Midr. Till. to Ps. XXII מנפצת).

**נְצַץ** ch. same, *to sprout, grow forth, bloom.* Targ. Ps. XCII, 8. Ib. LXXII, 16 יְנִיצֵץ Ms. (ed. *Pa.*).

*Pa.* נִצֵּץ 1) same, v. supra.—2) *to sparkle.* Targ. Ez. I, 7 Levita (ed. מְנַצְנְצָן *Palpel*).

**נִיצְצָא, נְצָצָא** m.=בַּר נ׳, נְצָא *hawk.* Targ. Y. Lev. XI, 16; Targ. Y. Deut. XIV, 15 (נְצָצָא). Targ. Y. Lev. XX, 25 נִי׳.

**נָצַר** (b. h.; cmp. אצר, צרר) *to preserve, guard.* B. Bath. 91b (play on תיוצרים, I Chr. IV, 23) שנִּנְצְרוּ שבועת וכ׳ who guarded their father's oath (of abstinence). Ber. 17a נְצוֹר תורתי וכ׳ keep my law in thy heart. Ib. נצור לשוני מרע guard my tongue from evil. Tanḥ. B'midbar 13 עד היכן נְצָרָן up to what degree did He guard them?; Num. R. s. 2. Midr. Till. to Ps. CXL רצונך שאֶצְרֹךְ נצור וכ׳ if it is thy desire that I guard thee, guard thou my law; a. fr.

נְצַר (cmp. Arab. sarṣara, a. צַרְצוּר) *to chirp.* Lev. R. s. 33 end (play on נבוכד נצר) נ׳ כצרצרא נבח .. bark like a dog ..., chirp like a cricket; נ׳ וכ׳ מיד ... presently he ... chirped &c.; Cant. R. to II, 14.

נֵצֶר I m. (preced.) *cricket.*—*Pl.* נְצָרִין. Tosef. Ḥull. III, 25 (Ḥull. 65ᵇ צרצור).

נֵצֶר II m. (b. h.; cmp. Arab. naḍara, a. נצץ) *sprout, offshoot.* Tanḥ. Lekh, ed. Bub. 9 אם נוטלין נ׳ מהם וכ׳ if you take a shoot of them (the felled trees) and plant it &c.; Tanḥ. ib. 5 ונוטעין מנְצָרָה שלהן.

נֵצֶר III m. (cmp. מֵצַר II) [*twist,*] *willow, wicker.* Erub. 58ᵃ של נ׳ (חבל) a wicker rope.—*Pl.* נְצָרִים. Ib. Kel. XX, 2 כלי נ׳ (ed. Dehr. נְסָרִים) vessels of wickerwork. Bicc. III, 8 סלי נ׳ (Ms. M. נס׳) wicker baskets; a. fr.—Tosef. Toh. XI, 16 נוֹצְרִין.

נֵצֶר IV pr. n. m. 1) *Netsar,* one of the alleged disciples of Jesus of Nazareth. Snh. 43ᵃ Ms. M. a. ed. Ven. (omitted in later edit., v. בּוּנִי).—2) בֶּן נ׳ *Ben-Netsar* (*son of Nassor*) name of a chief of robbers who became founder of a dynasty, i. e. *Odenathus* of Palmyra (v. Cyclop. Brit. s. v. Palmyra, Ersch u. Gruber II, Vol. 27, p. 185, Fürst Gloss., p. 145). Keth. 51ᵇ (opp. to מלכות אחשורוש the legitimate Persian dynasty). Gen. R. s. 76; Yalk. Dan. 1064 בן נָצוֹר. Y. Ter. VIII, 46ᵇ bot. בר ניצור.

נְצָרָה, נִצְרָא I, נִ׳ m. ch.=h. נֵצֶר III, *wicker-basket.* Y. Maasr. IV, 51ᵇ אפי׳ נ׳ even an ordinary basket of figs, opp. to כַּלְכָּלָה.—*Pl.* נְצָרִין, נִ׳. Y. Ab. Zar. IV, 44ᵃ bot.—[Targ. Job XXXI, 8 נצרי, read with ed. Lag. a. oth. נְצַדִּי, v. נָץ ch.]

נְצָרָה II f. *shoot,* v. נֵצֶר II.

נְצְרָפֵי m. pl. (fr. צרף, a cacophemistic disguise of נוֹצְרִי, v. נוֹצְרָאֵי); בי נ׳ *a Christian place of worship,* contrad. to בֵּי אֲבִירָן. Sabb. 116ᵃ (Ms. O. נצרפו, v. Rabb. D. S. a. l. note 30).

נָקָא, v. נְקִי.

נָקָא, v. נָאקָא.—[Y. Shek. VII, 50ᶜ bot. נ׳ כר קא, v. נוּקָנִיקָה.]

נָקַי, נָקָאי pr. n. m. *Nacai* (*Lucas,* v. Neub. Stud. Bibl. I, p. 61); 1) נ׳ ספרא N. the scribe (or teacher). Gen. R. s. 79 שמע קלידה דנ׳ ס׳ he heard N. say; Koh. R. to X, 8 קלידה דנ׳ ס׳ דרינ׳; Yalk. Gen. 133 דנקא; Pesik. B'shall., p. 90ᵃ דמרנקי (corr. acc.).—2) N., one of the disciples of Jesus of Nazareth. Snh. 43ᵃ Ms. M. a. early eds. (v. נֵצֶר IV).

נ׳ קא, נקאני, v. נוּקָנִיקָה.

נָקַב (b. h.; cmp. קבב s. v. קַב) 1) *to bore, perforate.* Snh. 97ᵇ מקרא זה נוקב וכ׳ this verse bores and penetrates to the depth. Ib. 6ᵇ, a. e. וְנִקּוּב חדדין וכ׳, v. דִּין II; a. e.—Part. pass. נָקוּב; f. נְקוּבָה; *pl.* נְקוּבִים, נְקוּבִין; נְקֻבּוֹת. Y. Keth. XII, 35ᵃ top; Y. Kil. IX, 32ᵇ top; (Gen. R. s. 100 נקופה), v. אָרוֹן. Cant. R. to VIII, 5 מצאתי חככם נ׳ וכ׳ I found your palate perforated, unable to receive blessings.—Esp. נקובה *the case of an animal found to have a vital organ perforated.* Ḥull. III, 1 נְקוּבַת הושט, v. וָשֶׁט. Ib. 43ᵃ; a. fr.—Esp. נְקוּבִים (נְקָבִים) *female parts.* Y. Meg. I, 71ᵈ bot. (reported as one of the changes adopted in the Greek translation of the Pentateuch, ref. to Gen. I, 27, a. V, 2) זכר ונְקוּבָיו בראם a male with corresponding female parts created he them; Gen. R. s. 8; Mekh. Bo, s. 14 (v. Gen. R. l. c., beg.).—[Y. Meg. I, 71ᶜ לנקוביו, v. נָקַב.]—2) (cmp. אָרַר) *to curse, blaspheme.* Snh. 56ᵃ (ref. to Lev. XXIV, 16) ממאי דהאי נוֹקֵב וכ׳ whence do you prove that this *nokeb* is used in the sense of blasphemy? .... perhaps it means *to perforate?* Ib. למימרא דנוקב וכ׳ to indicate that *nokeb* means curse.—3) *to point out, to pronounce.* Ib. ארמא פרושי שמיה הוא I might say, *nokeb* means uttering His name (the Tetragrammaton)? Tanḥ. Emor 24 התחיל לְנַקּוֹב וכ׳ he began to pronounce the Name and curse Him.—[Midr. Till. to Ps. I ונקובות ירים; ed. Bub. נקיבת ירק, read: קְנִיבַת ירק, v. קְנִיבָה.]

*Nif.* נִקַּב, נִיקַּב *to be perforated, punctured.* Ḥull. III, 1 הריאה שניקְּבָה if a lung is found to be perforated. Ib. עד שתִּינָּקֵב וכ׳ נ׳ זה בלא until the puncture reaches &c. Ib. 43ᵃ if only one of the two is perforated. Bekh. 44ᵇ אם נִקְּבוּ זה וכ׳ if there is a perforation going from one channel to the other; a. fr.

נְקַב ch. same, *to perforate.* Targ. II Kings XII, 10; a. fr.—Ḥull. 48ᵃ אי האי נְקִיב וכ׳ whether this lobe is perforated or the other; a. e.

*Pa.* נַקִּיב same. Ib.ᵇ נַקּוּבֵי נקיב ואתאי the needle perforated (the entrails) and came into the lungs.

*Ithpe.* אִיתְנַקַּב, אִיתְנְקִיב *to be perforated* Ib. Ib. 45ᵃ; a. e.

נֶקֶב m. (b. h.; preced.) *hole, perforation, incision.* Ḥull. 45ᵃ נ׳ אחד ארוך one lengthy incision; a. fr.—*Pl.* נְקָבִין, נְקָבִים. Ib. נ׳ שיש בהן חסרון perforations connected with loss of substance (holes); נ׳ שאין בהן חסרון mere punctures. Bekh. 44ᵇ שני נ׳ יש בו וכ׳ two channels are in the membrum. Gen. R. s. 1, beg.; a. fr.—Esp. *the organs of the extremities, urinary organ* &c. Tosef. Ber. II, 18 וירחא צריך לנְקָבָיו when needing to ease himself; Ber. 23ᵃ; Y. Meg. I, 71ᶜ לנְקוּבָיו. Sabb. 152ᵃ; a. fr.

נוּ׳, נִ׳, נְקָבָא ch. same. Lev. R. s. 12 חזא נו׳ בתרעא saw a hole in the door. Sabb. 90ᵃ בנ׳ דמרגניתא in the cavity wherein the pearl is seated; a. e.—*Pl.* נִיקְבִין, נְקָבִין, constr. נִקְבֵי, נִ׳. Targ. Ez. XXVIII, 13 נָךְ (ed. Lag. נִיךְ). Targ. II Chr. XXXIII, 11; a. e.—Nidd. 62ᵃ מרגניתא נ׳, v. supra; a. e.

נְקֵבָה, נָקֵי f. (b. h.; preced. wds.) *female sex, female; female gender.* Nidd. III, 2, a. fr. תשב לנ׳ she must observe the laws of cleanness for the birth of a female child (Lev. XII, 5). Ib. 31ᵇ, v. נָקִי I; a. v. fr.—לשון נ׳ feminine gender. Kidd. 2ᵇ, v. זָכָר; a. fr.—Y. Yeb. VIII, end, 9ᵈ ממקום נ׳, v. next w.—*Pl.* נְקֵבוֹת, נִ׳. Kidd. 82ᵇ; a. v. fr.—Succ. 12ᵇ חצין נ׳, v. חֵץ.

נְקֵבוּת, נְקֵי f. (preced.) 1) *female genitals, female sex.* Snh. 82ᵇ; (Y. ib. X, 28ᵈ bot., a. e. קרבה). Yeb. 83ᵇ בנ׳ שלו

at his (the hermaphrodite's) female organ; (Y. ib. VIII, end, 9[d] מקום נְקֵירָבָה). Ib. צד נְקֵירְבוּתוֹ (ed. Krot. נְקֵירָבְתּוֹ) inasmuch as he is a female, v. זְכָרוּת.—2) *the broadside of a double tool.* Bets. 31[b], v. זִכְרוּת.

**נְקֵבְתָּה, נְקֵבְתָּא,** v. נִקְרִיפְתָּא.

**נָקַד** I (cmp. קָדַר) *to sting, point, puncture, break through.* Y. Keth. II, 26[b] bot. לבי נוֹקְדִינִי my conscience stings me (I am afraid that I may have sinned); Y. Yeb. X, 11[a] top נוקרינני (corr. acc.). Gitt. 56[a] (play on נִקּוּדִימוֹן) שֶׁנִּקְדָה לוֹ חַמָּה בִּשְׁבִילוֹ for his sake did the sun break through again (after being obscured); Yalk. Deut. 809; Taan. 20[a] Ms. M. (ed. שנקדרה). Ib. אֵירְלוּ לֹא נ׳ חַמָּה Ms. M. (ed. נקדרה). [Ib. שלשה נקדה Ms. M. (ed. נקדמה, read, as Ab. Zar. 25[a]: עמדה.]—2) (Massorah) *to dot, mark with diacritical points.* Ab. d'R. N. ch. XXXIV, כבר נָקְדוּ עֶזְרָא I (Ezra) have marked these words with dots.—Part. pass. נָקוּד. Ib. שבינך נ׳ על ר׳ there is a dot over the Yod of *benekhah* (Gen. XVI, 6). Snh. 43[b] למה נ׳ על לט׳ וכ׳ why are there dots over *lanu* &c. (Deut. XXIX, 28)? Pes. IX, 2 לפיכך נ׳ על וכ׳ therefore the Hé (of רחקה, Num. IX, 10) is marked &c.; a. fr.

*Nif.* נִיקַּד *to be spotted.* Maasr. I, 3 התרובים משנְּקְדוּ carobs are subject to tithes as soon as they get dark spots; Y. ib. 48[d] bot. משנְּקְדוּ.

**נָקַד** II (dialect. interch. with נָקַר) *to be clean,* v. נָקַר II.

**נְקַד** ch. same, v. נְקַר.

**נַקְדוּד** m. (v. נוֹקֵד) *herder.* Lev. R. s. 1 אין גנאי .. נַקְדוּדוֹ it is not beneath a king's dignity to speak with his herder (the Lord spoke to Noah).—Y. Ber. I, 3[c] bot. (ref. to I Kings VIII, 54) כגון הדין נקדים היה עומד (Var. נקריס; corr. acc.) Solomon stood before the Lord like a herder (giving an account of the Temple expenses), expl. by R. El. bar A. ככפרים הללו וכ׳.

**נִקְדִים,** v. preced.

**נַקְדִימוֹן** pr. n. m. *Nakdimon* (Nicodemus) ben Gorion, a wealthy citizen of Jerusalem during the siege by Vespasian and Titus. Gitt. 56[a]. Taan. 20[a] (ed. Pes. נִיקּוֹדִימוֹן); Ab. Zar. 25[a]; Yalk. Deut. 809; Yalk. Josh. 21. Gen. R. s. 42. Lam. R. to I, 16; Pesik. R. s. 29—30—30.

**נוֹקְדָן, נַקְדָן** m. (נָקַד I) *a punctilious person, caviller.* Der. Er. Zuta ch. VI (נו׳).—*Pl.* נוֹקְדָנִין, נַקְדָנִין. Tosef. Ber. V, 18 וחנו׳ תופשין וכ׳ ed. Zuck. (Var. וחנקד׳) the cavillers (overscrupulous) take him to task for it; Y. ib. VII, 11[c] top חנו׳ (ed. Lehm. חנוקרנין); Bab. ib. 50[a] נקד׳ (Ar. נקר׳), v. נַקְדָן.

**נוֹקְדָ׳, נַקְדָנָא** ch. same. Y. Ber. VII, 11[c] top בגין דצווח ... נו׳ (ed. Lehm. נוקר׳) because R. .. called R. .... a caviller.—*Pl.* נַקְדָנֵי. Ned. 49[b] חלין נ׳ דהוצל those fastidious persons of Hutzal.

**נָקָה** I f., v. נָאקָה II.

**נָקָה** II *to be clean,* v. נקי.

**נָקוֹב** m., pl. נְקוּבִים, v. נָקַב a. נָקֵב.

**נְקוּבָא** m. ch. = h. נְקוּבָה, v. נָקַב.—*Pl.* נְקוּבֵי. Ḥull. 42[b] תמניא הוו נ׳ there are eight cases of perforations (which cause the animal so afflicted to be declared *ṭ'refah*). Ib. 54[b].

**נְקוּבָה** f., 1) v. נָקַב.—2) בֵּית נ׳ *anus, buttock.* Pes. VII, 1 בית נְקוּבָתוֹ; a. e.

**נְקוּבָתָא,** v. נִקְרִיפְתָּא.

**נְקוּד,** v. נִיקּוּד.

**נָקוֹד** m. (b. h. נָקֹד; נָקַד I) *speckled.*—*Pl.* נְקוּדִים. Tanḥ. Vayetsé 11 הירה מתהפך עליו מן העקודים לנ׳ ומן הנ׳ וכ׳ he turned around (changing his wages) from the ring-streaked to the speckled and from the speckled to the ring-streaked; a. e.

**נְקוּדָה** f. (b. h. נְקֻדָּה; preced.) *point, dot, drop.* Y. Sabb. VII, 10[d] top יש שהוא כותב נ׳ אחת וכ׳ sometimes a man writes one dot (a touch of the pen by which a Daleth is changed into a Resh &c.). Y. Ḥag. II, 77[c] והוא מראה להן בנ׳ (של מעלן) וכ׳ and it (the letter Beth) points with its upper stroke (saying), He above (has created me); ib. נ׳ לאחוריו the projecting point (of the Beth) beneath to the right side; Pesik. R. s. 21; (Gen. R. s. 1 עוקץ); a. fr.—*Pl.* נְקוּדוֹת. Y. Gitt. II, 44[b] top אפי׳ עירב נ׳ even if he connected the dots (which he had dropped to form letters, v. נָקַם); a. fr.—Esp. (Massorah) *mark by diacritical dots above letters.* Ab. d'R. N. ch. XXXIV (מעליהן) אעביר נ׳ (not אעבור) I will remove the dots from above them. Gen. R. s. 48, v. כְּתָב; a. fr.—*Pl.* as ab. Ab. d'R. N. l. c.; Treat. Sof'rim VI, 3 עשר נ׳ בתורה there are ten passages in the Torah marked with dots; a. fr.

**נְקוֹטָאֵי** m. pl. (נָקַט) (*laborers*) *gathered from different places.* B. Mets. 83[b] (Ms. H. לָקוֹטָאֵי).

**נְקוֹי,** v. נִיקּוֹי.

**נְקוֹנִיקָא, נְקוֹנְיָא,** v. נוּקְנִיקָה.

**נְקוֹסָה, נָקוֹסָא** pr. n. m. *Nakosa.* B. Kam. 81[b] יהודה בן נ׳ Ms. M. (ed. קנוסא); Y. Ber. II, end, 5[d] ed. Lehm. (ed. פפוס). Koh. R. to I, 8; VII, 26 (some ed. נקירסא).

**נְקוֹף,** v. נִיקּוּף.

**נְקוֹפָא** m. (נָקַף I) *striking against, bruise.* Targ. Ps. LVI, 14 (ed. Wil. נְקִיפָא).

**נְקוֹרָא, נְקוֹר,** v. sub נִיקּוֹר.

**נְקוֹרוֹת** m. pl. (נָקַר I) *those sharpening the millstones, chisellers.* Tosef. Kidd. V, 14; Kidd. 82[a].

**נְקוֹשָׁא,** v. נִיקּוּשָׁא.

**נָקַז** (emp. קָזַז a. נָקַד I) *to puncture.*
*Hif.* הִקְזִיז (mostly with דָּם) *to let blood; to be bled.*

XXXIV, 7) מנקה הוא וכ׳ he clears the repentant sinners &c. Tem. 3b. Pesik. R. s. 42 כדי לנַקּוֹת את שרה in order to clear Sarah (from suspicion); a. fr.—Part. pass. מְנוּקֶה, *pl.* מְנוּקִין *clear, clean, bare.* Snh. 49a מנ׳ מגזל innocent of robbery. Sot. 28a. Snh. 36b, a. e. מנ׳ .. כשם שב״ד מנ׳ בצדק מכל מום as the judges must be clear (from suspicion) as to righteousness, so must they be clear of every blemish (of descent). Gitt. 86a מ׳ מכל מום free from all objectionable qualities; a. e.

*Nif.* נִיקָּה, נִיקֶּה, *Hithpa.* הִתְנַקֶּה *to be cleared, vindicated.* Tosef. Sot. II, 3 שנ׳ ונקתה נְקָתָה מכל פורעניות וכ׳ (v. ed. Zuck. note) the text says (Num. V, 28) 'and she shall be cleared', she shall be cleared (released) from all the evils which might come upon her deservedly (because she gave rise to suspicion through her conduct). Ib. שניקללה נירוולה (Var. שניקל) read: שניקתה בנירוולה she is released from further visitation (being sufficiently punished) by her exposure to disgrace. Pesik. R. l. c. מִתְנַקֶּת ... תיראך by what severe means has Sarah been vindicated!

**Hif.* הַנָּקָה *to clear, remove.* Kidd. 62a (ref. to הַנָּקִי, Num. V, 19) הַנָּקִי כתיב it may be read *hanki*, clear thy life out of thy body (die, if thou art guilty); v. חָנַק.

נָקָא, נָקִי ch. same. [Targ. Prov. XVII, 3, v. בְּקָא.]

*Pa.* נַקֵּי *to cleanse, clear.* Targ. Is. I, 25.—Keth. 87a נַקֵּי נפשך בשבועתא clear thyself by means of an oath. Part. pass. מְנַקֵּי. Ib. מְנַקֵּית משבועתא thou art free from the obligation of an oath.

*Ithpa.* אִתְנַקֵּי, אִתַּנַקָּא *to be cleansed.* Targ. Ez. XVI, 4; v. נְקִי II.

נָקִי I m. (b. h.; preced.) *clean, clear; bare.* Tosef. Toh. III, 8, opp. מלוכלך. Pes. 22b (ref. to Ex. XXI, 28) as one says to his neighbor יצא פלוני נ׳ מנכסיו that man went out of his possessions empty-handed; B. Kam. 41a. Ib.b נ׳ מחצי כופר free from paying the half-fine. Taan. 23a (ref. to Job XXII, 30) דור שלא חית נ׳ וכ׳ thou hast saved with thy prayer a generation which was not clear from sin. Y. Meg. I, 71c; Y. Ber. II, 4d top (ref. to Koh. V, 17) שמור ... שתהא טהור ונ׳ guard thy foot, that thou be pure and guiltless when thou art called to the house of God; a. fr.—Erub. 62b, a. fr. קב ונ׳ only a Kab (little in quantity), but well-sifted (v. infra).—(Adv.) נָקִי נדר שבועה נ׳ without vow (as an oath), without oath; or: cleared by means of a vow &c. Keth. 87a.—*Pl.* נְקִיִּין, נְקִיִּים. Gen. R. s. 98, v. נְקִיּוֹן. Gitt. IX, 10 נְקִיֵּי הדעת the pure-minded; a. e.—*Fem.* נְקִיָּה, נְקִיתָא. Nidd. 31b נקבה נקיה באה a female comes into the world poor (without the means of making a livelihood). Y. Maasr. II, 49d דעתו נ׳ his mind is clear (he is wise). Y. Ḥag. II, 77b top אין דעתן נ׳ their minds are not clear enough (for esoteric wisdom). Num. R. s. 9 כדי שתהיי נ׳ לבעליך וכ׳ in order that thou be clean for thy husband through these waters. Y. Shek. V, 48d bot. פת נ׳ bread of fine (sifted) flour; Pes. 37a, v. הַדְרָאָה. Kidd. 82b אומנות נ׳ וקלה a cleanly and easy trade; Tosef. ib. V, 15; a. fr.

נָקִי II m. (preced.) *a young lamb* (v. Syr. נקיא, P. Sm. 2446). Sabb. 54a; Shebu. 6b, v. בֶּבֶן.

Bekh. V, 2 אין מַקִּיזִין לו דם you must not bleed it; יַקִּיזו one may &c. Sabb. 129a ה׳ דם ונצטנן if one feels chilly after having been bled. Ib.b ה׳ דם ועמד if one stands up after &c. Ab. Zar. 29a. Ned. 54b אין מקיזין על וכ׳ you must not be bled after having eaten &c. Sot. 22b (expl. פרוש קיזאר) הַמַּקִּיז דם לכותלים who bleeds himself by striking against the walls (walking with closed eyes from sanctimoniousness). Ber. 60a הנכנס להַקִּיז דם he who enters (the surgeon's office) to be bled; a. fr.

נְקַז ch., *Af.* אַקִּיז same. Y. Ber. III, 5c bot. [V. נְקָז.]

נָקַט (cmp. לָקַט) *to hold in hand, take, seize.* [נקטה Pesik. B'shall., p. 81b; Yalk. Ex. 225, v. קוּט.]

*Pi.* נִיקֵּט *to cause to hold, to procure.* Ex. R. s. 1 ומְנַקֵּט להם שני וכ׳ (some ed. ומלקט) and provided for them two balls (breast-shaped stones); (Sot. 11b ומלקט; Yalk. Ex. 164 ומלקט; Yalk. Ez. 354 ונותן).

נָקַט ch. same (corresp. to h. אָחַז). Targ. Esth. VI, 1; a. fr.—Part. act. נָקִיט, pass. נְקִיט *holding.* Ib. VIII, 15; a. fr.—Shebu. 38b נ׳ חפצא וכ׳ he held an object in his hand (on being sworn). Ab. Zar. 30a הוה נקיט חמרא בהדיה was carrying wine with him. Ib. סרכא דגברא נָקְטָה she holds fast (clings to) the habit of her (deceased) husband. Sanh. 5a נְקִיטְנָא רשותא I hold a license (to teach). M. Kat. 28a, a. e. נָקוֹט לך מיהא וכ׳ hold at least half of it in thy hand, i. e. admit as certain &c.; Snh. 90b נָקוּטוּ (not נקוטי); a. v. fr.—Ḥull. 53a, a. fr. נְקִיטִינַן, נָקְטִינַן we hold a tradition.—Sabb. 116b top נקיט שמא וכ׳ quoted in Levy Talm. Dict. (ed. שקיל) had the reputation that &c. Gitt. 56a נָקוֹט נפשך בקצירי have thyself counted among the sick, i. e. have the report spread that thou art sick. Ḥull. 87a נקוט לי דמנא וכ׳ keep time for me &c., i. e. allow me three days' time.—Trnsf. *to contract a habit.* B. Kam. 57a, v. נִיגְרָא.

*Af.* אַנְקִיט, אַקִּיט, *Pa.* נַקֵּיט 1) *to cause to hold, to give, hand.* Targ. II Esth. IV, 16.—Pes. 110a מְנַקְּטָא לירה אימיה וכ׳ (not מנקיט, v. Rabb. D. S. a. l. note) his mother was ready to hand him two cups. Ib. מַנְקֵיט לירה וכ׳ (or מְנַקֵּיט) his servant was ready to hand him &c. B. Kam. 85b לַאֲנַקּוּטֵי גווניה דבישריה to make him regain the natural color of flesh; a. e.—B. Bath. 22a נַקֵּיט לירה שוקא make him take the market, i. e. give him the monopoly of sale.—2) *to pick up, gather.* Ned. 50a וכ׳ (read מְנַקְּטָא) חוה קא מנקיט (חוח .. she picked the straw out of his hair.—3) *to cause to contract a habit, train.* B. Kam. 118b; B. Bath. 88a וכ׳ אַנַקְטִינְהוּ, v. נִיגְרָא.—4) **to carry.* Targ. Y. Ex. XXI, 37 אַקְּטֵיר בגנבותיה he carried it (on his shoulder) when he stole it.

*Ithpe.* אִתְּנַקִּיט *to receive.* Yeb. 42b מִתְּנַקִּיט ואזיל הלכתא וכ׳ received instruction from him while walking.

נָקַטְמוֹן, v. נִירַטֵּט.

נָקָה, נקי (b. h.) [*to be rubbed off, be white,*] *to be clean, clear* (cmp. זָכָה).

*Pi.* נִיקָּה 1) *to cleanse.* Ex. R. s. 1 ומְנַקָּה אותם and cleansed them (the new-born); Yalk. ib. 164; Yalk. Ez. 354; (Sot. 11b מנקיר). B. Kam. 93b פשתן וניקָּהוּ if he stole flax and cleansed (bleached) it; Tosef. ib. X, 2; a. e.—2) *to clear, let go unpunished.* Yoma 86a (ref. to Ex.

נְקִי, v. נָקַאי.

נְקִיבוּת, נְקִיבָה, v. sub נְקֵב.—[נקיבת ירק, Midr. Till. to Ps. I ed. Bub., v. קְנִיבָה.]

נְקִיד pr. n. (נָקַד II) *Nakid* (*Cleanliness*). Pes. 111ª, v. אִיסְרָא.

נְקִידָא c. (preced.) *pure, clear.* Gitt. 69ª bot. חמרא נ׳ clear (not dark) wine.—*Pl.* נְקִידֵי. Sabb. 110ᵇ מוניני נ׳ Ms. O. (Ar. דנקידי; ed. דנקודי) clear fish-brine, v. נְקִירָא.

נְקִידָת, v. נָקַד I.

נְקִי, נְקָיוֹן m. (b. h.; נָקָה) *purity, innocence; clearness.* Ruth R. to I, 1 (play on ולבן שנים וכ׳, Gen. XLIX, 12) שהיו סודרין ... בשְׁנַיִם עד שהיו מוציאין אותה בנ׳ כחלב (the Sanhedrin) that used to discuss the points of law in couples (v. Snh. V, 5), until they brought them out with a clearness like that of milk; Gen. R. s. 98 שהיו .. בשינים עד שהן מוציאין אותן נְקִיִּים כחלב (read בשְׁנַיִם).

נְקִיוּת f. (preced.) 1) *cleanliness.* Yeb. 46ᵇ ודילמא נ׳ בעלמא perhaps mere cleanliness of appearance is intended? (not levitical purification). Sot. IX, 15; Y. Shek. III, end, 47ᶜ; Ab. Zar. 20ᵇ זריזות מביאה לידי נ׳ zeal leads to cleanliness, נ׳ מביאה וכ׳ cleanliness leads to levitical purity. Y. Pes. VII, 35ᵇ bot. אינה אלא נ׳ it is a mere matter of cleanliness.—2) *innocence, expiation.* Tem. 3ᵇ נ׳ .. ואימא כלל may I not say, it means that there is no expiation for him?; a. e.—3) *respectability, dignity.* Sifra K'dosh., Par. 2, ch. IV מתפרנס בנ׳ he will make a decent living (not be dependent on charity). Gen. R. s. 99; a. e.

נַקְיוּתָא or נְקִיוּתָא ch. same, *cleanliness*; v. מְנַקְּרוּתָא.

נָקִיט m., נְקִיטָה f. (קוּט) [*shrinking,*] *feeling aversion, disgusted.* Pesik. Dibré, p. 111ª ונפשו נ׳ עליו ממנה and he has a disgust for it; Yalk. Lam. 998; Yalk. Prov. 932 קנישה (corr. acc.); v. קָנִישׁ.

נְקִיטָא, נְקִיט, נְקֵיט, v. נְקַט.

נְקִיטָה, נְקִיטָא m. (read: נִיקֵי, νικῆτα, Vocat. of νικήτης) *O, conqueror!* Lam. R. introd. (R. Josh. 2), v. בְּרַבְּרוֹן; Lev. R. s. 22 ברבריא נ׳.

נְקִיָּדָת, v. נָקַד I.

נְקִימָה f. (נָקַם) *revenge, retaliation; use of the root* נקם. Sifra K'dosh., Par. 2, ch. IV; Yoma 23ª (defining the difference between נ׳ and נְטִירָה). Snh. 52ᵇ נ׳ זו סייף *n'kimah* (Ex. XXI, 20) means putting to death by the sword; Y. ib. VI, 24ᵇ bot.

נְקִיפָא, v. נְקוֹפָא.

בֵּית נְקִיפֵי, נְקִיפַי pr. n. gent. *Beth N'kifé.* Y. Yeb. I, 3ª bot. משפחת בית נ׳; v. קוֹפָאֵי.

נְקִיפְתָא, נְקִיפְתָא דְעִיּוֹן pr. n. pl. *N'kifta* (*Hollow*) *of Iyon* (Merǵ 'Ayun), in the north of Palestine (v. Hildesh. Beitr., p. 37, sq.). Tosef. Shebi. IV, 11 (Var. נְקוּבְתָא, נְקִיבְתָא); Sifré Deut. 51 נקבתה רעיון; Y. Shebi. VI, 36ᶜ נוקב׳ דעוון; Yalk. Deut. 874 נקיב׳ רעוין (corr. acc.).

נְקִיק m. (b. h.; cmp. נקע) *cleft.* Yalk. Cant. 986 ... לירונה ונכנסה לְנִ׳ הסלע like a dove that, fleeing before a hawk, entered the cleft of a rock.—*Pl.* נְקִיקִים, constr. נְקִיקֵי. Tosef. Zab. II, 9; Pes. 81ᵇ; a. e.

נְקִירָא m., pl. נְקִירֵי (נָקַר I) 1) name of *small birds* (*pickers*). Sabb. 110ᵇ מוניני דנ׳ brine of small birds; v. נְקִירָא.—2) *bite*, v. נְיקוּרָא.

נְקִירָה f. (preced.) *picking, bite.* Toh. III, 8 קִירֵת תרנגולים (Ar. נְקִרַת) traces of hens' pickings.

נְקִירְתָא f. (preced. wds.; cmp. b. h. נְקָרָה) *cave, underground passage.* Ab. Zar. 10ᵇ נְקִרְתָא.—*Pl.* נְקִירָתָא. Targ. Job XXX, 6 (h. text חֹרֵי).—Ber. 54ᵇ top (Ms. M. נחורתא); Yalk. Num. 764.

נְקִישׁ, v. נָקַשׁ.

נְקִישָׁא, v. נְקָשָׁא.

נְקִלְבָס, v. sub נִיקְ׳.

נַקְלָה, v. אוּנְקְלַי II.

נקלוגוס, v. נִיקוֹלוֹגוֹס.

נְקִלְוָס, v. sub נִיקְ׳.

נַקְלִטִין m. pl. ch.=next w. Targ. Esth. I, 6.

נַקְלִיטִין m. pl. (קָלַט, cmp. נְזִיד fr. זוד) [*retirement*] *the poles of the bedstead, connected by a cross-pole* over which a net is spread so as to form a slanting cover, *curtain-frame.* Kel. XII, 2. Ib. XVIII, 3 נַקְלִיטֵי המטה; Succ. I, 3; Y. ib. 52ᵇ bot. נִיקְלִיטֵי. Bab. ib. 10ᵇ נ׳ שנים וכ׳ *nakliṭin* means a frame with two poles (one on each side), *ḳinofoth*, one with four poles; a. fr.

נָקַם (b. h.; cmp. קוּם) 1) *to take revenge.* Sabb. 63ª נוֹקֵם ונוטר כנחש revengeful and grudge-bearing like a serpent. Yoma 23ª; a. fr.—2) *to be hostile, do evil.* Midr. Till. to Ps. CXLIX, 7 מה שנָקְמוּ, v. נְקָמָה.

נַקֵּם ch. same. Targ. Lev. XIX, 18.
*Ithpa.* אִתְנַקֵּם *to be punished.* Targ. Y. II Ex. XXI, 20.

נְקַמְתָא, נְקָמָא f. (preced.) *revenge; judgment.* Targ. Y. I Deut. XXXII, 43 (ed. Amst. נְקָמָא); Y. II (ed. Amst. נְקִמְתָא). Targ. Y. II ib. 35.

נְקָמָה f. h. (b. h.) same. Ber. 33ª (ref. to Ps. XCIV, 1) גדולה נ׳ וכ׳ divine judgment is something great, for it is placed between two divine names. Ex. R. s. 20 עד שאנקום קְמָתָן וכ׳ until I execute judgment for the slaughter of the Ephraimites. Midr. Till. to Ps. CXLIX, 7 איזו היא נ׳ ... מה שנקמו לישראל what revenge is meant here?... the revenge for the evil they did to Israel. Ib. ולא נְקָמַת אדם nor will it be a revenge executed by man; a. fr.—*Pl.* נְקָמוֹת. Ib. כל חנ׳ האירלו יש וכ׳ all these retaliations are reserved with the Lord for the wicked; a. e.—[Ber. l. c. שתי נ׳

הללו וכ׳ why these two judgments (*n'kamah* in the plural)?; v., however, הוֹפָעָה.]

נַקְמָן m. (preced.) *revengeful.* Gen. R. s. 99, end כשם שנחש נ׳ וכ׳ as the serpent is revengeful, so was Samson.

נְקַמְתָּא, v. נְקָמָא.

נקסטן, v. פִּירְקָסִירְנוֹן.

נֶקַע m. (cmp. נָקִיק) *cleft, cavity, ravine.* Kil. V, 4. Tosef. Erub. III (II), 3; a. e.—*Pl.* נְקָעִים. B. Bath. VII, 1. Ib. 103a; Kidd. 61a מלאים מים נ׳ ravines filled with water; v. נְאָנָא.—Y. Sabb. VII, 10a top שתחת הזתים נ׳ cavities under olive trees; cmp. אוּגְרָא.

נָקַף I (b. h.; cmp. נגף) *to bring in close contact; to knock, strike against, wound.* Ḥull. 7b אין אדם נוקף וכ׳ no one on earth bruises his finger, unless it is decreed &c. Ber. 7b; Meg. 6b מי שלבו נוקפו he whom his heart smites (who has no clear conscience). Nidd. 3b, a. e. לבו נוקפו ופורש he may have scruples and separate himself entirely from his wife. Midr. Till. to Ps. IX, v. נָקַם.—Maas. Sh. V, 15; Sot. IX, 10 המנוקפים those who knocked the sacrifices on their heads; expl. ib. 48a; Y. ib. IX, 24a bot.—Part. pass. נָקוּף; f. נְקוּפָה; *pl.* נְקוּפִין, נְקוּפִים; נְקוּפוֹת. Tosef. Ḥull. III, 24 ביצים נ׳ לקטרה eggs cracked open into a dish (Ḥull. 64a טרופות).

*Hif.* הִקִּיף, הִנְקִיף 1) *to cause a knocking together.* Sot. 22b (expl. נקפי) המנקיף את רגליו he who knocks his feet against each other (by his mincing walk; Rashi: who causes his feet to strike against objects on the road); cmp. נָקַשׁ.—2) *to bring closely together.* Bekh. VII, 6 שמקיף, v. נָקַשׁ. Nidd. X, 7 ומקפת and brings the vessel which contains the Ḥallah near the dough; T'bul Yom IV, 3, sq. Bets. IV, 5 ואין מקיפין שתי וכ׳ and you must not move two wine vessels together to put upon them &c.—Esp. (ritual law, in examining an organic defect found in a slaughtered animal) *to create a defect similar and near to the one found,* in order to ascertain whether the latter was not the result of an accident after slaughtering; in gen. *to compare.* Ḥull. 50a מקיפים בבני מעים we may compare defects in entrails in which was found a perforation the origin of which is doubtful by making a hole next to it. Ib. מקיפין בקנה we may compare defects in windpipes; a. fr.—Kidd. 40a אין מקיפין בחילול השם no comparing (balancing of sins against good deeds) is granted when the Name of God is profaned; (oth. interpret., v. נָקַב II).—*Part. pass.* מוּקָף *brought near.* Erub. 30b; Ḥull. 7a; a. fr. לתרום שלא מן המ׳ to take T'rumah out of a mass which is not in close neighborhood of those products which are to be redeemed; Bicc. II, 5; Ter. IV, 3; a. e.

נְקַף ch. same, *to strike, knock, push down.* Targ. Ps. CXL, 5. Targ. O. Ex. XXXIV, 20 ותיקפיה ed. Berl. (oth. ed., a Y. ותנוק; ed. Vien. ותנק; *Af.*; h. text וערפתו). Targ. Deut. XXI, 4 (O. ed. Berl. ונק, *Af.*); a. e.—Part. pass. נְקִיף; f. נְקִיפָא. Ib. 6 (O. ed. Vien. נְקִיפְתָּא).—Erub. 53b (enigmatic speech) עלת נקפת בכד ידאון וכ׳ the ladle strikes against the jug, shall the eagles fly to their nests (the wine is gone, shall the students go home)?

*Pa.* נַקֵּף same. Targ. Ps. CXL, 12 (Ms. *Pe.*).—Part. pass. מְנַקֵּף. Ber. 6a כרעי דמנקפי bruised feet; Yoma 53a, v. נָגַף.

*Af.* אַקִּיף, אַנְקֵף 1) same; v. supra.—2) *to knock the feet against each other, to mince* (v. preced. *Hif.*). Targ. Is. III, 16 (h. text טפף).—2) *to compare defects* (v. preced. *Hif.*). Ḥull. 50a אקפיונהו ולא וכ׳ they compared them, and they did not look alike.

*Ithpa.* אִתְנַקַּף *to knock against, to stumble.* Targ. II Esth. IV, 13.—Yoma l. c. מיתקפין Ar. ed. Koh., v. נָגַף.

נָקַף II (b. h.; cmp. קוּף a. נָקַב) *to circle; to bore.*—Part. pass. נָקוּף; f. נְקוּפָה. Gen. R. s. 100, v. נָקַב.

*Hif.* הִקִּיף 1) *to surround.* Erub. I, 8 (15b) (ב)כלי (ב)ותקיפוה בהמתה and they surrounded it (the camp) with utensils of travel (wagons, saddles &c.). Ib. 9 מקיפין שלשה וכ׳ you may surround the camp with three ropes &c. (for Sabbath purposes). Ib. 53b מצאתי שמקיפין אותה גנות וכ׳ I found that gardens and orchards surrounded the town (making it inaccessible); a. fr.—2) *to cause to go around.* Mekh. B'shall. s. 1 אקיפם במדבר וכ׳ I shall make them go around in the desert forty years; ib. הריני מקיפך וכ׳. Snh. VIII, 1 עד שיקיף וכ׳ until he has grown hair around &c., v. זָקָן.—3) *to cut all around,* esp. (with ref. to Lev. XIX, 27) *to cut around the corners of the hair of the head.* Naz. 57b אחד המקיף ואחד הניקף he who cuts and he whose hair is cut are alike guilty; a. fr.—4) *to sell on terms* (v. תָּקוּפָה), *to lend.* Ab. III, 16 החנוני מקיף the shopkeeper allows credit (the Lord is long-suffering). B. Kam. 79a top גנב וה׳ if he stole an animal and sold it on credit (and has received no pay); a. fr.—Kidd. 40a אין מקיפין וכ׳ no loan on time is granted (no chance for repentance is allowed), when the Name of the Lord is profaned; (oth. interpret., v. נָקַף I).

*Hof.* הוּקַף *to be surrounded.* Arakh. 33b; Meg. 3b שה׳ ולבסוף וכ׳ it was surrounded (a fort was built) and then settled; a. fr.—Part. מוּקָף; f. מוּקָפָת; *pl.* מוּקָפִין; מוּקָפוֹת. Ib. I, 1 חמ׳ חומה וכ׳ fortified since the days of Joshua. Ib. 2b. Ib. 4b. Gen. R. s. 39, v. פָּתִיל; a. fr.—Mekh. B'shall., s. 1 מוקפות *semicircular.*

*Nif.* נִקַּף *to have one's hair cut all around.* Naz. l. c., v. supra. Ib. כל הרכא דנ׳ מיחייב וכ׳ whenever he who has his hair cut &c. is punishable (is not a minor or a woman), the cutter is punishable; a. e.

*Pi.* נִקֵּף 1) *to collect fruit which remained in the crown of the tree* (v. נִיקּוּף II), *to glean olives* (corresp. to פֵּאָה, Deut. XXIV, 20). Gitt. V, 8 עני המנקף . . . מה שתחתיו גזל when the poor man does the gleaning on the top of the olive tree, what falls down under him is forbidden to any other person; Y. ed. המנ׳ בראש הזית גזל (corr. acc.; v. ib. 47c top).—2) *to cut all around, trim.* B. Kam. 119b; Tosef. ib. XI, 18 המנקפי הירגין those who trim shrubs. Ib. לנקף . . . השוכר עמו וכ׳ if one hires a laborer to help him trim &c.

נְקַף ch. same.—*Af.* אַקֵּף as preced. *Hif.* Targ. Jud. XI, 18.—Targ. Lev. XIX, 27; a. fr. Part. pass. מַקֵּף (=h. מוּקָף, v. preced. *Hof.*). Ib. XXV, 31. Targ. Is. XXIX, 2; a. fr.—Snh. 69a מקמיה דלקרח וקן before his hair around the genitals is grown.—Y. Ber. IX, 14b bot., a. e. (expl. נירקפי) אקיף לי וכ׳ (the Pharisee that says,) Lend me that I may do a certain pious work; a. fr.

נֶקֶף m. (נָקַף I) 1) *bruise.*—*Pl.* נְקָפִים. Sabb. 62$^{b}$ (expl. נקפה, Is. III, 24); Yalk. Is. 264.—2) *beating* (of the heart), *scruples, doubt.* Midr. Till. to Ps. IX, 2 שלא יהא בלבי נ׳ that there be no struggle in my heart (ed. Bub., a. Yalk. ib. 642: שלא יהא לבי נוקפני, v. נָקַף I).

נְקֻפְתָּא, v. נָקַף I.

נַקָּף, נַ׳ m. (נקף) *knocker,* or *borrower,* an opprobrious epithet for a sort of sanctimonious Pharisees. Sot. 22$^{b}$, v. נָקַף I; Y. ib. V, 20$^{c}$ bot.; Y. Ber. IX, 14$^{b}$ bot., v. נָקַף II.

נַקְצָא, נַ׳ m. (קצץ) *piece, splinter.* Targ. Prov. XXVI, 8 נ׳ דטסא ed. (ed. Lag. a. oth. ניסקא, transp. of ניקסא, cmp. קֵיסָא) a splinter of foil (*mica*; h. text צרור אבן).

נָקַר I (b. h.; cmp. קָרַר I) 1) *to dig, chisel,* esp. *to whet a millstone.* M. Kat. 10$^{a}$ נוֹקְרִין רֵיחַיִם וכ׳ you may roughen a millstone during the festive week. Sot. 46$^{b}$ וְלִנְקוֹר, v. infra.—2) *to bore, perforate; to put out.* Sabb. 130$^{a}$ יְנַקְּרוּ את מוחו they shall perforate (or put out) his brain. Sot. I, 8 נָקְרוּ פלשתים וכ׳ (or נִקְּרוּ) the Philistines put out his eyes; a. e.—3) (of birds, mice, serpents &c.) *to pick, gnaw at.* Tosef. Ter. VII, 17. Y. ib. III, beg. 42$^{a}$ בשראו אותו נוֹקֵר when they saw the bird pick; a. fr.—[Y. Yeb. X, 11$^{a}$ top לבי נוקריני, v. נָקַד I.]—Part. pass. נָקוּר; *pl.* נְקוּרִין, נְקוּרִים. Y. Ter. l. c. Tosef. l. c. שמא נ׳ היו may be they were already picked at (by birds); a. e.

*Pi.* נִיקֵּר same. M. Kat. l. c. מְנַקֵּר רֵיחַיִם, v. supra. Sot. IX, 5 ולנַקֵּר שם וכ׳ (ib. 46$^{b}$ ולנקור) and to chisel stones there.—Pes. 8$^{b}$ תרנגולתך מְנַקֶּרֶת וכ׳ (not מנקר) thy hen shall be picking in the dunghill &c. Toh. IV, 3 היו מְנַקְּרִין בהן וכ׳ if they have been picking them (the pieces of carrion) on the ground; a. e.

*Nif.* נִיקַּר *to be picked at.* Y. Ter. VIII, 45$^{c}$ top תאנים שניקְּרוּ ... figs or grapes which have been picked at.

נְקַר ch. same. Targ. Y. Num. XXI, 35. Targ. I Sam. XI, 2 מִירַקַר (ed. Wil. מֵירַכַר); a. e.—Yalk. Prov. 963 דין נָקֵיר וכ׳ the one (the raven) picks the eye out, and the other (the eagle) eats it; Midr. Sam. ch. VII נָאקַר.—Pesik. B'shall., p. 93$^{b}$ one worm דיתידא דנַקְרָא וכ׳ which shall bite me behind the ear.—Y. Sabb. XII, beg. 13$^{c}$ החן דנ׳ כיפין וכ׳ he who chisels stones, columns, millstones &c.; a. e.—Part. pass. נְקִיר. Kidd. 80$^{b}$ אם אירתא דנ׳ וכ׳ if it had been picked at (by the hens after drinking of a red liquid), it would have been noticeable.

*Pa.* נַקַּר same. Y. Ter. VIII, 45$^{c}$ top הוה מְנַקְּרָא בתאיניא a serpent had been biting at figs.—M. Kat. 10$^{a}$ דקא מְנַקַּר ריחיא (Ms. M. נָקַר) whetted millstones &c.

נָקַר II (interch. with נָקַד; cmp. נָקָה) *to be clean.* [Sifra Aḥăré, Par. 9, ch. XIII שלא תְּנַקְּרוּ 'Rabad', be not *foppish* in dress in order to attract the admiration of women; v., however, נָחַשׁ.]

*Pi.* נִיקֵּר *to keep clean.* Ḥull. 41$^{b}$ הרוצה לנַקֵּר וכ׳ (Ar. לנַקֵּד) he who wishes to keep his court clean.

*Hif.* הִנְקִיר *to cleanse.* Sot. 11$^{b}$ מִנְקִיר, v. נָקָה.

נְקַר ch. same; *Ithpa.* אִתְנַקַּר, *Ithpe.* אִיתְּ׳, אִתְנַקִּיר *to be cleansed.* Targ. Ez. XVI, 4 ed. Lag. לְאִתְנַקְּרָא (Var. לְאִתְנַקָּרָא; ed. Wil. לאתנקאה; h. text למשעי).—B. Mets. 103$^{b}$ בעינא דתיתְנַקֵּד ארעאי (Ar. דתיתְנַקִּיד) I desire that my field be clear (of stubble).

נֶקֶר m. (נָקַר I) *bite, trace of a bite.* Tosef. Ter. VII, 16 נ׳ בתאינה וכ׳ if there was a bite to be seen in a fig, and it shrivelled (v. גְּרוֹגֶרֶת,—which is an indication that it was not a serpent's bite). Y. ib. VIII, 46$^{a}$ top מקום הנ׳ אכלו they (the birds) ate from a spot which had been bitten at (by a serpent); a. e.—V. נִיקּוּר.

נִקְרָא, נִ׳ m. (נָקַר I) 1) *cleft.*—*Pl.* נִקְרָיָא. Targ. Y. I Num. XXIV, 21 (Y. II כבקרת, read: בנִקְרָתָא, v. נִקִּירְתָּא).—2) *rag, lint.* Sabb. 134$^{b}$ האי נ׳ מסי Ms. O. a. Ar. (ed. הני כתיתין מסו) a compress of lint has a healing effect (and is not merely a protection).—3) *pickings, worms which hens pick.* Ab. Zar. 28$^{a}$ נִ׳ מקולקלתא (Ms. M. נִיקְבֵי *pl.*) worms from a dunghill.

נְקָרָה f. (נָקַר I) 1) *offal at chiselling, stone-dust.* Ḥull. 88$^{b}$ נְקָרַת פסולין dust of chiselled millstones.—2) *bite.* Toh. III, 8 Ar., v. נְקִירָה.

נקריס, v. נְקָדוּד.

נוֹקְרָן, נַקְרָן m. (נָקַר I) [*picker,*] *carper, fault-finder.*—*Pl.* נַקְרָנִין, נַקְרָנִים, נוֹ׳. Y. Snh. X, 28$^{d}$ bot.; Num. R. s. 20, end; Sifré Num. 131 החקרנים (some ed. החיקר; corr. acc.); Yalk. ib. 771 נקדנין (some ed. נקרבין; corr. acc.).—V. נַקְדָּן.

נַקְרָתָא, v. נִקִּירְתָּא.

נָקַשׁ (v. קִשְׁקֵשׁ I) *to strike against; to touch closely.* Bekh. VII, 6 (45$^{a}$) (expl. עיקל) כל שמקיף ... נוֹקְשׁוֹת וכ׳ (Mish. ed. נושקות) he whose legs do not touch each other when he puts his feet together. Meg. 12$^{b}$, v. infra.

*Hif.* הִקְשִׁישׁ 1) *to cause striking against; to knock.* Bekh. l. c. (44$^{b}$) הַמַּקְשִׁישׁ בקרסוליו וכ׳ he who knocks his ankle-bones against each other (in walking, because his legs are bent outward), or rubs his legs against each other (his feet being bent outward). Midr. Sam. ch. IX מַקְשָׁשַׁת ברגליה ומקשת בקרנידה she knocks (creates a loud sound) with her feet and with her horns. Zab. IV, 1, sq. ה׳ על וכ׳ if he knocked against &c. Meg. 12$^{b}$ (play on בן קיש, Esth. II, 5) שה׳ על וכ׳ (Ms. M. שנָקַשׁ) he (Mordecai) knocked at the gates of mercy &c.; a. fr.—Esp. (cmp. נָגַן, נָבָה) *to strike an instrument, play.* Tam. VII, 3. Gen. R. s. 18 (play on חפצם, Gen. II, 23) עתידה להַקְשִׁישׁ עלי כזוג ('Rashi': לקשקש) she is destined to be loud against me like a bell. Pesik. R. s. 31; Midr. Till. to Ps. CXXXVII אני מבקש שתיצמדו ותַקְשִׁישׁו ... כדרך שהיית מַקְשִׁישׁן וכ׳ I desire that you play on the cithern before me and the idol, as you played before your God. Ib. אנו עומדים להַקְשִׁישׁ וכ׳ shall we stand playing before this dwarf (Nebuchadnezzar) and this idol? Ib. to Ps. XCII, end (play on ריקשן, Gen. XXV, 2) שהיו מקישין בתוך לעכו״ם they struck the timbrel before idols; Yalk. Chr. 1073; Gen. R. s. 61 מקשין בית׳ (corr. acc.).—2) (cmp. נָקַם) *to bring under the same category by juxtaposition, to compare.* Kidd. 5$^{a}$, a. fr. (ref. to ויצאה a. וחיתה in the same verse, Deut. XXIV, 2) מקיש חויה ליציאה, v. חָוְיָה. Snh. 60$^{b}$ (ref. to Ex. XXII, 19 a. XXXIV, 14) זבריחה בכלל ... להַקְשִׁישׁ אליה slaughtering for the idol would have been included in worshipping, and why is it singled out? To compare all other idolatrous functions

with it: as slaughtering is a function performed inside &c. Zeb. 5b הַקִּישׁוֹ הכתוב וכ׳ the text (Lev. VII, 37) places it side by side with peace offerings; a. fr.

*Hof.* הוּקַּשׁ *to be placed side by side, to be compared.* Ker. 3a (ref. to Num. XV, 29, sq.) חוּקָּה כל התורה וכ׳ all the laws of the Torah are here placed on an equality with idolatry (as regards conditions of punishment). Ib. 2b הוּקְּשׁוּ כל העריות כולן וכ׳ all laws concerning incest are put on an equality with &c. (Lev. XVIII, 29); a. fr.—Part. מוּקָּשׁ. Gen. R. s. 35 (play on קשתי, Gen. IX, 13) דבר שהוא מ׳לי something comparable with me (with the Divine Glory); Yalk. ib. 61; v. קִרְשׁוּת II.

**נָקַשׁ** ch. same, *to strike against; to knock, drive in.* Targ. II Esth. VI, 10, sq. Targ. Jud. IV, 21 (ed. Wil. נגקיש); a. e.—Snh. 25b אנא ידענא למִנְקַשׁ וכ׳ Ar. (ed. לְנַקּוּשֵׁי, *Pa.*; Rashi בְּנָקְשָׁא) I know better how to clap (at the pigeon-race). B. Kam. 52b אבעי ליה למיזיל ומִינְקַשׁ עליה it was his duty to go and knock upon it (to try the soundness of the board). B. Mets. 59a (prov.) נָקֵישׁ ... כְּמִשְׁלַם תִּרְגְּרָא when the barley is gone out of the pitcher, quarrel knocks and comes in; a. e.

*Pa.* נַקֵּשׁ same, v. supra.

*Af.* אַקְּשׁ 1) same. Y. B. Bath. IV, end, 15c; Y. Gitt. III, end, 45b מַקְּשִׁין על גרבא וכ׳ they knock at the vessel outside and know what is in it. Lev. R. s. 6 ואַקְּשֵׁיה לארעא .. נסתיה he took the cane and knocked it against the floor; a. e.—2) *to compare.* Targ. Job XXX, 19 (sec. Vers.).—Zeb. 5b מאי חזית דאַקְּשַׁת ... אַקְּשָׁהּ לחטאת (ed. אַקֵּישׁ) why do you compare it with peace offerings? Compare it with sin offerings; Yalk. Lev. 470. Snh. 15a לאַקּוּשֵׁי וכ׳ to place on an equal footing &c.; a. e.

*Ithpe.* אִתְנַקַּשׁ *to be knocked together.* Targ. Koh. XII, 3 (of the trembling hands of the age-stricken; h. text דִּרְעָדוּ).

*Ittaf.* אִיתַּקַּשׁ *to be set side by side, be compared.* Pes. 61a (ref. to Ex. XII, 4) א׳ אוכלין למנויין those who partake of the Passover lamb are placed on an equal footing with those who are entered as shareholders, i. e. it must be slaughtered in behalf only of those entered and of such among them as are able to partake. Snh. 15a עבד א׳ לקרקעות a slave is classed with landed estate. Ib. 63a אִיתַּקּוּשֵׁי אִיתַּקּוּשׁ they (the bowing and the sacrificing to the idol) are legally alike; a. fr.

**נְקָשָׁא** m. (preced.) *knocking, rattling.* Snh. 25b בנ׳ חלֵיא מילתא (Ar. בִּנְקִישָׁא) the winning of the race depends on the clapping, v. preced.—V. נִיקּוּשָׁא.

**נקשנון, נקשונין,** v. פִּרְקְסִינוֹן.

**נֵר** c. (b. h.; v. נוֹר) *light.* Sabb. 22b; Men. 86b נר מערבי שמותנין וכ׳ the westernmost light (on the candlestick in the Temple) into which as much oil was put as all the others together contained. Sabb. 22a מדליקין מנר לנר you may light one Ḥanuckah light on the other; a. v. fr.—Ber. 28b, a. e. נר ישראל light of Israel (great scholar).—Ex. R. s. 36 נֵרִי my (the Lord's) light (the Law), נֵרְךָ thy (man's) light (the soul); Lev. R. s. 31 נֵרִי (the Lord's light in the Temple).—*Pl.* נֵרוֹת. Tam. VI, 1 שני נ׳ מזרחיים (Talm. ed. שתי נ׳ מערביים, corr. acc.) the two easternmost lights. Ib. III, 9 (30b) שתי נ׳ מזרחיות (Talm ed. ב׳ נ׳ מערביות, read מערביות or מערביים); a. fr.

**נֵרָא** m. (v. preced.) *violet* (color), *violet* (flower). Gitt. 19b בדקינן ליה במיא דנ׳ we examine the sheet with a violet-colored liquid (to bring out any faded writing). Ab. Zar. 28b אודדא דנ׳ Ar. (ed. אודרא דנדא; Ms. M. דנורא) violet-dyed wool. [R. Ḥan.: מיא דנ׳ decoction of the bark of the *pomegranate-tree*, Pers. nâr, Perl. Et. St., p. 37, sq.]

**נַרְגָּא** c. (transpos. of נַגְרָא, v. נַגָּרָא) *axe.* Targ. Y. Num. XXI, 35.—Ber. 54b שקל נ׳ בר וכ׳ Moses took an axe measuring ten cubits. Keth. 10b, v. דְּקָלָא. R. Hash. 13a שדא ביה נ׳ he swung an axe at it, i. e. disproved the opinion; Succ. 12a; Snh. 30b; Pes. 32b; a. e.—*Pl.* נַרְגִּין, נַרְגֵּי, נַרְגָּיָא. Targ. II Esth. I, 2 (3). Targ. Job XLI, 21 (ed. Wil. נַרְ׳).—Yoma 37b; Bets. 33b קתתא דנ׳ ותצינני (Ms. M. a. Ar. נגרי, v. Rabb. D. S. a. l. note) the helves of axes and adzes. Snh. 96b תלת .. נ׳ וכ׳ (not נרגא) three hundred mule loads of axes of iron that has power over iron (steel).

**נַרְגּוֹל,** v. נַרְגַּל.

**נַרְגָּז,** v. רָגַז.

**נרגנא,** Midr. Till. to Ps. LXXVIII, 45 ed. Bub. (oth. ed. נרגזין), read: בַּר גַּנָּא or בַּר גַּנִּין, v. גַּנָּא.

**נַרְגִּילָא** m. (Pers. nârġil, Perl. Et. St. p. 38) *cocoanut, cocoanut-palm* the bast of which is used for making ropes. Erub. 58a, v. נְבָרָא.

**נַרְגַּל** (b. h.) pr. n. *Nergal,* 1) a deity of the Cutheans (v. Schr. KAT2, p. 282, sq.). Snh. 63b (quoting II Kings XVII, 30 נרגול) expl. תרנגול a cock; Y. Ab. Zar. III, 42d top ריגלית דיעקב וריגלית דיוסף וכ׳ Nergal has the meaning of *luck* in the sense in which the Scripture speaks of the luck of Jacob (Gen. XXX, 27 בגללך, for which לרגלו in verse 30) and the luck of Joseph (ib. XXXIX, 5 בגלל), v. רִגְלָא.—2) *N. Sarezzar,* one of the princes of Nebuchadnezzar. Targ. II Esth I, 2 (3).

**נַרְגָּל,** v. רָגַל.

**נַרְגָּן,** v. רָגַן.

**נֵרְדְּ** m. (b. h.) *Nard,* an aromatic herb, *Valerian.* Ker. 6a; Y. Yoma IV, 41d, v. שִׁיבּוֹלֶת.—B. Mets. 86a bot. ככרין דנ׳ וכ׳ talents' worth of N. [Cant. R. to I, 12 נרדי, expl. by R. M. סירוי my ill odor, v. next w.]

**נִי׳, נֵרְדָּא** ch. same, believed to smell badly. Targ. Cant. I, 12 (ed. Lag. a. oth. נידא, corr. acc.).

**נַרְדִּינוֹן** m. (νάρδινον, sub. μῦρον) *nard-oil.* Cant. R. to IV, 14 (expl. נֵרְדְּ ib.).

**נַרְדְּשִׁיר** m. (Pers. a. Arab. *nard,* also *nardshir*) *Nardshir,* name of a game, *checkers.* Keth. 61b Ar. (ed. נדר׳).

**נרוד**, Neg. VII, 4 Ar. (ed. גדוד, ed. Dehr. נדוד) pr. n. pl., prob. a corrupt fragment of בְּרוּנְדִּיסִין *Brundisium*, v. בלדרסין.—[Ohol. VI, 1 Ar., v. נִדְבָּךְ.]

**נָרוֹס** m. (naurûz, Koh. Ar. Compl. s. v.) *narus*, the Persian and Median *New-Year's Festival*, at the vernal equinox. Y. Ab. Zar. I, 39c.

**נָרוֹק**, v. רָקַק.

**נרמקי**, Yeb. 102b top זוגי נ' Ar., misreading of דמוֹקֵי (ed. זוזי מוקי).

**נרקוס, נרקום**, v. next w.

**נַרְקֵס, נַרְקֵסָא** m. (νάρκισσος) *narcissus*, prob. *White Daffodil*. Targ. Cant. II, 1 (some ed. ברקום, corr. acc.).—Ber. 43b נרקס דגנוניתא Ar. (ed. נרקום; Ms. M. נרכום) garden narcissus, דדברא wild n.

**נָרַשׁ** pr. n. pl. *Narash* (*Ners*), *Narse* in Babylonia. B. Mets. 93b גמלא דנ' the crossing of N. (v. גַּמְלָא). Nidd. 67b. Erub. 56a; Ḥull. 127a, v. בֵּירַאי. Yoma 81b בירי דנ' Beray near N.; a. e. (v. Berl. Beitr. z. Geogr., p. 54).—B. Kam. 115a bot. נַרְשָׁא.

**נַרְשָׁאָה** m. (preced.) *of Narash*. Ḥull. 127a נ' נשקיך וכ' if a Narashean kissed thee, count thy teeth. B. Kam. 115a נ' גנב וכ' a Narashean stole &c. Sabb. 60a; 140a אדא נ' Ada of N.; a. e.—*Pl.* נַרְשָׁאֵי. B. Mets. 68a חכירי נ' Narashean tenancies, i. e. the owner gives a field in pledge for a debt and takes it back in tenancy, v. מַשְׁכֵּן.

**נַרְתֵּק, נַרְתִּיק** m. (νάρθηξ) [*narthex*, a small umbelliferous plant with a hollow pithy stalk, which may be used as a receptacle; in gen.] *case, casket*. Y. Ber. V, 9b top נַרְתִּיקוֹ של רופא a physician's medicine chest. Y. R. Hash. I, 57b. [Lam. R. to I, 9 נורתוק Vers. in Ar. (corr. acc.), v. לַבְרָטוֹן.]—Y. Erub. I, 19b bot. (של קרן) נרתיקו the pithy hollow part of the horn, opp. זַבְרוּת. Gen. R. s. 6 גלגל חמה יש לו נ' the globe of the sun has a sheath; ib. חקב"ה מערטלו מנרתיקו (Ar. מנושתקו) the Lord will denude it of its sheath; Koh. R. to I, 5 (v. נַשְׁתֵּק); Ab. Zar. 3b bot., a. e.—[Y. Yoma IV, 41d top, v. נַבְּשְׁתֵּק.]

**נַרְתָּקָא, נַרְתִּיקָא** ch. same. Targ. Ruth IV, 7 sq. נרתק יד *sleeve* (h. text נעל).—*Pl.* נַרְתִּיקִין. Targ. Y. I Deut. XXV, 13 (weight-chests).

**נרתיקות**, Cant. R. to IV, 4 נ', read: נַרְתָּקוֹת, v. רָתַק.

**נַרְתָּקָא, נַרְתִּיקָא**, v. נַרְתִּיק, נַרְתִּיקָא.

**נָשָׁא, נָשׁ** I m.=אֱנָשׁ, only in בַּר נ' *son of man, human being*. Targ. Job VII, 1; 20; a. fr.—Y. Dem. I, 22a top; a. v. fr.—*Pl.* בְּנֵי נָשָׁא, בְּנֵי נָשׁ, also בְּנֵי נָשֵׁי. Targ. Ps. LXII, 10; a. fr.—Gen. R. s. 60. Y. Shek. V, end, 49b; a. fr.

**נָשָׁא** I f. (preced.) *woman*. Targ. Y. Deut. XXII, 5.—*Pl.* נָשִׁין, נָשָׁתָא, נָשֵׁי. Targ. Ruth I, 4. Targ. Gen. VI, 2; a. fr.—Tam. 32a מחוזא דכולידת נ' a place inhabited by women only. Ber. 17a חני נשי מאי זכירן Ms. M. (ed. נשים) whereby can women acquire merits? M. Kat. 28b דשכנצרב נ' the lamenting women of &c.; a. v. fr.—בֵּי נ' a) *the wife's family, father-in-law* &c.—b) *the paternal house after the father's death*. B. Bath. 12b אמצרא דבי נְשֵׁיהּ contiguous to the estate of his father-in-law (Rashi: of his deceased father). Sabb. 23b. Ib. 156a בי נשיהּ in the house of his deceased father (Ms. M. נשיאה, v. גַּבָּלָא). Yeb. 35a בי נְשֵׁיהוּ their (the women's) paternal home; a. e.

**נָשָׂא** II, **נָשָׁא** II *to forget*, v. נשי.

**נָשָׁא** III m. name of a *plant* the sap of which is used as a depilatory. B. Kam. 86a סָכוֹ נ' וכ' he smeared *nasha* over it so that the hair will not grow again. Macc. 20b. Naz. 40a.—V. נֶשֶׁם.

**נָשָׂא** (b. h.; cmp. נָסָה) 1) *to lift up, carry*. Sot. 35a נ' ארון את נושאיו the Ark carried its carriers. Ab. ch. VI נוֹשֵׂא בעול וכ' helps his brother to bear his yoke. Ber. III, 1 נוֹשְׂאֵי המטה, v. מִטָּה. Meg. 9a (one of the changes in translating the Bible into Greek) נוֹשֵׂא בני אדם a carrier of men (for חַמֹּר, Ex. IV, 20); a. v. fr.—Pesik. R. s. 6 אני מרומם ונושא את ראשם I will raise and elevate their head; v. infra.—נ' כפים, v. כַּף.—נ' פנים *to lift up the face, to respect, favor, spare, be partial*. Ḥag. 14a (expl. נשוא פנים, Is. III, 3) זה שנוֹשְׂאִין פ' לדורו בעבורו he for whose sake his generation is favored in heaven. Sabb. 13b שלא נ' פ' לחורה who spared him not for the sake of his scholarship. Yoma 87a שנָשְׂאוּ לו פ' בעה"ז that indulgence was shown him (by the Lord) in this world. Num. R. s. 11 לא אֶשָּׂא פ' מפניך shall I not favor thee for thy own sake? Ib. כשם שהם נוֹשְׂאִין לי וכ' as they (the Israelites) honor me (by saying grace even after a scanty meal), so do I favor them; a. fr.—נ' נפש אל *to lift up the soul to, to long for*. Midr. Till. to Ps. XXV, 1 למה אתה נושא נפשך אלי why dost thou lift up thy soul to me (why dost thou depend on me)?; Yalk. ib. 701.—נ' קרבן *to offer up a sacrifice*. Ib. 702 אדם חוטא ונושא ק' if a man sinned, he offered &c.; Midr. Till. l. c. נושא ומביא ק' (corr. acc.)—Part. pass. נָשׂוּי, f. נְשׂוּאָה &c. Ib. עכשו הרי נפשנו נ' לך . . . now that we have no sacrifices, our soul is lifted up to thee.—2) *to lift, remove*. Pesik. R. l. c. (ref. to the double meaning of נ', *to raise* a. *to remove*) לכו שְׂאוּ את ראשו go and remove (or lift up) his head; a. fr.—נ' עון *to forgive*. Y. Snh. X, beg., 27c (ref. to Ex. XXXIV, 7) נושא עוונה ארן וכ' the text does not say, 'removing iniquities', but 'removing iniquity', the Lord takes away (from the scales) one bond of man's sins, and the merits prevail &c.; Y. Peah I, 16b bot. (corr. acc.); Yalk. Ex. 400; v. שְׁטַר. Pesik. R. s. 45; a. e.—3) *to take*, esp. נ' ונתן *to take and give, to deal; to transact, argue*. Sabb. 31a נָשָׂאתָ ונתת באמונה hast thou (while on earth) been dealing honestly? B. Mets. 48a הנושא ונותן בדברים he who concludes a bargain verbally. Tanḥ. Sh'moth 18 כשם שנושאין ונותנין בהלכה וכ' as well as they debate on the law below, so do they above. Ib. שנושאין ונותנין בדין וכ' they argue in court, and the Lord argues with them; a. fr.—4) נ' אשה, or נ' *to take a wife into one's house, to marry*. Keth. II, 1 בתולה נָשָׂאתַנִי thou hast married me as a virgin; אלמנה נְשָׂאתִיךְ I married thee as a widow. Yeb. 37b לא יִשָּׂא אדם וכ' one may not marry in one country and go away &c. M. Kat. I, 7 אין נושאין נשים וכ' no marriages may take place during the festive week; a. v. fr.—*Part. pass.* נָשׂוּי (followed by accus.) *having married*; f. נְשׂוּאָה (followed by ל) *being married to*; *pl.* אין נְשׂוּאִים...;

נְשׂוּאוֹת. Yeb. III, 6 ואחד נ' נכרית one of them has married a stranger. Ib. ומתו הנ' את האחיות and those brothers who had married two sisters died. Ib. I, 2 (2b) ... הירתה נשואה לאחיו Y. ed. (Mish. ed. נשואת, corr. acc.; Bab. ed. נשואות) if his daughter or ... was married to &c.; a. fr.—Tosef. ib. VI, 5 נְשׂוּאִין.

*Nif.* נִישָּׂא 1) *to be lifted up, removed* &c. Pesik. R. l. c. כבר .. שנִישָּׂאוּ את ראשם וכ' it had been decreed that their head should be lifted (v. supra): turn its meaning and elevate their head.—2) f. נִישֵּׂאת, נִישֵּׂאת, נִשֵּׂא, נִשֵּׂאת *to be married.* Keth. I, 1 בתולה נ' וכ' a virgin's marriage takes place on the fourth day of the week. Ib. V, 2 הגיע .. ולא נִשֵּׂאוּ if the time set for marriage expired and they were not taken in marriage. Yeb. II, 10 מותרות לִינָּשֵׂא להם they may marry them. Ib. 88b הרי זו לא תִינָּשֵׂא ואם ניסת וכ' she must not marry again, and if she does &c.; Keth. 22b; a. v. fr.

*Hif.* הִשְׂרִיא 1) *to lift up, to announce by signals* (the New Moon). R. Hash. II, 2, a. e. מַשְׂרִיאִין, v. מַשּׂוֹאָה. Y. ib. II, 58a top אין משריאין לילי זמנו we do not raise signals in the night of the regular New Moon (from the 29th to the 30th) &c.; a. fr.—Tosef. ib. II (I), 2 מַסִּיעִין את החדש ed. Zuck. (מסיא', משיא' על) we signalize the New Moon.—2) *to transfer.* Deut. R. s. 11 (ref. to ישא, Ps. IXXV, 5) יַשְׂרִיא ברכה לאחרים he will bring blessing upon others.—3) *to move, remove, pass.* Bets. III, 7 מַשְׂרִיאָה על גבי חברתה he may pass one knife over the other (to whet it). Tosef. Par. X (IX), 3 חִשְׂרִיאוֹ לדבר אחר he diverted his mind towards another subject; Ab. Zar. II, 5. Y. ib. II, 41c bot. חירת לו לְהַשְׂרִיאוֹ וכ' v. הֶשְׂרֵיאָה.—4) *to transfer, transcribe, translate.* Tosef. Sot. VIII, 6 חִשְׂרִיאוּ את הכתב וכ' they transcribed the inscription on the stones in seventy languages; Sot. 35b; Y. ib. VII, 21d bot.—5) *to give away in marriage; to cause to marry.* Keth. 111b כל המַשְׂרִיא בתו וכ' he who marries his daughter to a scholar. Ib. 67b top מַשְׂרִיאִין את חירתומה וכ' we must first help the fatherless maiden to marry, and then the fatherless lad. Kidd. 29a האב חייב .. ולְהַשְׂרִיאוֹ אשה a father is bound to ..., and to provide a wife for him; a. fr.

*Hithpa.* הִתְנַשֵּׂא *to be raised; to exalt one's self, to boast.* Ab. Zar. 44a, v. הִתְלַבֵּם. Ber. 63b לְהִתְנַשֵּׂא, v. נָבַל; a. e.

**נְשָׂא** ch. same, 1) *to lift up,* v. נְסִי.—2) *to bring, offer.* Pesik. B'shall., p. 90b, sq. אימרה נשא (Ms. O. נַשָּׂאָה) his mother was bringing (the bread); v., however, נְסַח.—3) (neut. verb) *to move, stir.* Taan. 24a; B. Mets. 85b, v. נָשַׁב.

**נָשַׁב** (b. h.) *to blow.* Ber. 3b .. ונוֹשְׁבָה בו בא (Ms. M. ומְנַשְּׁבָה *Pi.*) the north wind came and blew at him. Ab. III, 17 אפילו .. ונוֹשְׁבוֹת בו even if all the winds of the world came and blew at it (to uproot it) &c.; Taan. 20a; a. fr.

*Pi.* נִשֵּׁב 1) same. Cant. R. to IV, 16. Yoma 21b; a. fr.—2) *to cause to blow.* Keth. 111b .. ומְנַשֶּׁבֶת עליה חקב"ה the Lord brings a wind ... and lets it pass over it (the wheat).

*Hif.* הִשְׁרִיב same. מַשְׁרִיב הרוח ומוריד הגשם 'who causes the wind to blow and the rain to descend', a clause inserted in *G'buroth* (v. גְּבוּרוֹת) during the winter season. Taan. 3b אמר משיב הרוח אין וכ' if he said in his prayers, 'Who causes the wind to blow' only. Ib. 24a אמר מ' הרוח וכ' as soon as he said, 'Who causes &c.', a wind arose; a. e.

**נְשַׁב** ch. same. Targ. Is. XL, 7; a. e.—Taan. 24a, sq. ונ' זיקא (ed. once ונשא, v. נָשָׂא), v. preced.; B. Mets. 85b ונִשְׁבָה זיקא (Ms. M. נשא; Ms. R. נָשְׂרָא; v. Rabb. D. S. a. l. note).

**נְשָׁבָא, נְשָׁבָה** m. ch.=next w. Targ. Prov. VI, 5 (some ed. נשכא, corr. acc.). Ib. XXII, 5 (some ed. *pl.*).—*Pl.* נְשָׁבֵי, נְשָׁבִי. B. Mets. 85b גדילנא נ' וכ' I plaited nets and caught deer; Keth. 103b.

**נְשָׁבִין, נְשָׁבִים** m. pl. (נשב; cmp. פַּח) *trap, snare, net.* Y. Sabb. XIII, 14a bot.; Y. Bets. III, 62a top מחוסר נ' that which must be caught by snares to be available. Sabb. 90b מצניעין אותן לנ' they (the horse's hairs) are laid aside to be used for bird snares. B. Kam. VII, 7 (79b) אין פורסין נשבים וכ' (Talm. ed. נישובים; Ms. M. נשבין; Rashi to Ḥull. 116a quotes ירישבין) you must not spread gins for doves, unless &c.

**נְשַׁדּוּר**, v. נִישְׁדּוּר.

**נָשָׂה**, v. נשי.

**נָשָׂה** m. (b. h.; preced.) *movable;* גִּיד הַנָּ', v. גִּיד.

**נָשׂוֹא*** m. (נָשָׂא) *burden, affairs* (v. מַשּׂוֹא). Num. R. s. 3 נשא נְשׂוֹאָן של וכ' (some ed. נְשׂוּאִין, *pl.*) he administered the affairs of Israel.—V. נָשָׂא.

**נְשׂוּאִין**, v. נִישׂוּאִין.

**נְשׂוּאָר**, v. נִתְזוּאי.

**נְשָׁוָרָא** m. (collect. noun; שאר, *Pa.* שַׁיֵּר) *crumbs, leavings.* Pes. 111b נ' בבירתא וכ' to leave crumbs lie around in the house, is bad for poverty. Ḥull. 105b (not ראה ...).

**נשורתא**, v. נְשָׂרְאוּתָא.

**נְשׂוּתָא**, v. נִישׁוּבָת.

**נְשַׁט** (v. P. Sm. 2475) *to flay*, v. נְטַשׁ.

**נָשָׁא, נָשָׂה, נשי** (b. h.; cmp. נָשָׂא) 1) *to move, slip.* Ḥull. 91a it is called *gid hannasheh* (v. גִּיד), שנ' ממקומו וכ' because it slipped from its place and went up; Yalk. Gen. 133. Ib. שנשא את מקומו .. א"ר תנחא R. Ḥ. said, ... because it left its place; Gen. R. s. 78 שנשה ממקומו; a. e.—2) *to discard, forget.* Ned. 50b אבותינו אמרו נָשִׁינוּ טובה וכ' our fathers said (Lam. III, 17), we have forgotten the good times: we have not even seen them &c. Snh. 102b (play on מנשה) שנשה יה he forgot Yah. Pesik. R. s. 45 (ref. to נְשׁוּי, Ps. XXXII, 1) ש"ין נְשׁוּי .. אל תקרי read it not with Samekh (*n'suy*), but with Shin, *n'shuy*, whose sin is forgotten; a. e.—3) (with ב, cmp. נָסַק *Af.*) [*to raise, collect,*] *to have a claim against; to be a creditor of.* B. Mets. 75b נוֹשֶׁה בחבירו מנה he who has a claim &c., to whom his neighbor owes money. Men. 85b נושה בי וכ' I owe him &c.; a. e.

*Hif.* הִשְׁרִיא 1) *to carry away; to incite, allure.* Gen. R. s. 19 (expl. השראני, Gen. III, 13) הטעני he led me astray; v. הֶגְרֵה.—2) *to make a loan to; to collect, distrain; to pledge.* Ib. (expl. השראני) חירבני he made me a debtor (guilty, v. חוֹב). Cant. R. to II, 7 (ref. to אֶשָּׂא, Ps. XXV, 1) אַשְׂרֵיא כתיב it may be read *ashshi*, I pledge (my soul); שהיו מַשְׂרִיאִין נפשם על וכ' they (the martyrs) pledged their lives for the sanctification &c. (v. Midr. Till. to Ps. XXV שנתמשכנו

וכ׳); ib. מהם ... משיארין they (the torturers) take their lives as pledges; Midr. Till. to Ps. XVI; Yalk. Ps. 667 משירחין (corr. acc.).—3) הִנְשָׁי *to cause to forget.* Snh. l. c. (play on מנשה) שהנשי את ישראל לאביהם וכ׳ he made Israel forget their Father in heaven; Yalk. Kings 245 שהִנְשִׁיאַ.

**נְשָׁא, נְשֵׁי** ch. same, *to forget.* Targ. Deut. VIII, 19 (O. ed. Berl. *Ithpe.*).

*Af.* אַנְשֵׁי 1) same. Targ. Ps. CXXXVII, 5; a. e.—Y. Dem. IV, 24[a] [read:] דילמא אַנְשֵׁיתָה מתקנה perhaps thou didst forget to prepare it (by giving tithes)? Keth. 20[a] ומַנְשֵׁי חד וכ׳ and one of the witnesses has forgotten (that he knows of the case). Ḥull. 93[b] אַנְשִׁיוּהָ לדר׳ וכ׳ they have forgotten R. Judah's opinion. Gen. R. s. 77 דילמא אַנְשִׁינָן כלום perhaps we forgot something (left behind). Ib s. 78 אַנְשֵׁית מאה I forgot one hundred (of the fables); a. fr.—2) *to cause to forget.* Targ. Lam. II, 6 (ed. Vien. אירנשי, corr. acc.); a. e.

*Ithpe.* אִיתְנְשֵׁי, אִיתְּנְשֵׁי *to forget.* Targ. O. Deut. VIII, 19 (v. supra); a. e.—Y. Shek. VII, 50[c] bot. ואִירְנְשֵׁיתָהּ and forgot to take it out; a. e.

**נְשַׁח,** v. נָסַח.

**נַשְׁיָא** m. ch.=h. נָשִׂיא. Targ. Gen. XXXII, 33 גידא דנ׳.—Ḥull. 97[b] גידא נ׳, v. גִּידָא.

**נָשִׂיא** m. (b. h.; נָשָׂא) 1) *prince, chief, ruler, officer.* Num. R. s. 1 לנ׳ שנכנס וכ׳ like unto a chief that entered a country. Ib. שלא מנה נ׳ לשבט וכ׳ he appointed no prince for the tribe of Levi. [Ib. נשיא שבטים, read נְשִׂיאֵי]. Hor. II, 6; a. v. fr.—*Pl.* נְשִׂיאִים. Num. R. s. 12 למה נזדרזו הנ׳ וכ׳ why were the princes so anxious to be the first &c.? Ib. s. 3; a. v. fr.—Esp. *Nasi,* the chief of the Great Sanhedrin in Jerusalem and of its successor in Palestinian places (v. אָב). Taan. II, 1. Pes. 66[a] מינוהו נ׳ עליהם they elected him as their Nasi; a. fr.—R. Judah the Nasi, v. רַבִּי.—*Pl.* as ab. Ḥag. II, 2; a. e.—2) *pl.* as ab. *clouds.* Kidd. 32[b] .. חק״בה מעלה נ׳ וכ׳ the Lord causes the wind to blow and brings up clouds and lets rain come down &c.

**נְשִׂיא I נְשִׂיאָה, נְשִׂיאָה, נְסִ׳** ch. same, *prince, Nasi.* Ḥull. 98[a] a. fr. דבי נ׳ those of the Nasi's (R. Judah's) house. Ib. 124[a] חתנידבי נ׳ the son-in-law of the Nasi's (the Resh Gelutha's) house. Y. Ḥag. II, 77[d] bot. אין אנא מתעביד נ׳ if I am made Nasi; a. fr.—Y. Erub. VII, end, 24[d] ר׳ יודן נסריא.

**נְשִׂיאָה II** f. (נָשָׂא) 1) *lifting up*; נְשִׂיאַת כפים *pronouncing the priestly benediction,* v. נָשָׂא, a. כַּף. Taan. 26[b]; a. fr.—2) *carrying, loading.* Ex. R. s. 4, v. עֲמִירָה. Gen. R. s. 89 (ref. to Ps. LXXII, 3) נשאו הרים נְשִׂיאָתָן וכ׳ when the mountains bear their load (of fruits), there is peace for the people.—3) נְשִׂיאַת ראש *taking the sum, census.* Num. R. s. 6 (ref. to Num. IV, 2, sq.) למה הקדים ... לנ׳ ר׳ why does the Biblical text give Kehath the first place in taking the census?; v. next w.

**נְשִׂיאוּת** f. (נָשָׂא, v. preced.) 1) *lifting, carrying.* Num. R. s. 6 נאמר בהן נ׳ ראש the expression 'lifting up the head' (Num. IV, 1; 21; v. preced.) is used in connection with them. Ib. נ׳ ראש של בני קהת .. בני הארון the taking the census of the sons of Kehath (v. preced.) is not dependent on their genealogical descent but on their office of carrying the Ark. Ib. s. 16 (ref. to Ps. CVI, 26, a. Num. XIV, 1) נ׳ יד כנגד נ׳ קול lifting up the hand (for oath) against lifting up the voice (for murmuring).—נ׳ עון *carrying sin, responsibility.* Tosef. Shebu. III, 4 (ref. to Lev. V, 1) תלה הכתוב נ׳ ע׳ וכ׳ the text makes the responsibility dependent on the telling. Y. Ter. I, 40[c] bot. (ref. to Num. XVIII, 32) את שהוא בנ׳ ע׳ וכ׳ only he who is responsible can separate T'rumah; ib. II, end, 41[d] ממה שהוא בנ׳ ע׳ וכ׳ from the fact that he is made responsible, you learn that his act is valid. Y. Shebu. I, 33[a] bot.; a. e.—2) (denom. of נָשִׂיא) *elevation to office, dignity.* Num. R. s. 4 (ref. to Num. IV, 2) אינו אומר לשון נ׳ ... פקוד the text does not read *p'ḳod,* but *naso* .., which expresses elevation; קבלו נ׳ מתוך וכ׳ they were given a superiority over the other sons of Levi.—Esp. *the office of the Nasi.* Keth. 103[b] נהוג נְשִׂיאוּתָהּ וכ׳, v. דָּמִים. Sabb. 15[a] נהגו נְשִׂיאוּתָן וכ׳ occupied their office &c.; a. e.

**נְסִ׳, נְשִׂיאוּתָא** ch. same, *the office of the Nasi, the house of the Nasi.* Y. Pes. VI, 33[a] bot. דשרון גרמון מן נ׳ וכ׳ who resigned from the Nasiate and appointed him (Hillel) &c.; Y. Kil. IX, 32[b] מנשיאותיה (corr. acc.) Y. Sabb. XII, 93[c] bot. אתחתנון בנ׳ they married into the Nasi family. Y. Peah III, 21[a] bot. Y. Kil. IX, 32[a] bot. ביתא דִנְשִׂיאוּתָהּ הוא משועבד הוא לנישיותה it is the Nasi's official residence, and is pledged to those who occupy the office (and the widow must leave); Y. Keth. XII, 35[a] top נשוותא (corr. acc.); Gen. R. s. 100. Y. Ab. Zar. III, 42[c] אילין דנַשְׂיָתָא those of the family of the Nasi. Y. Sot. IX, end, 24[c] ניסיותיה (corr. acc.), v. חֲתַן.

**נְשִׂירָא,** v. נְשִׂיאָה.

**נְשִׂירוּ,** pl. of נָשָׂא I.

**נְשִׂירוּתָא,** v. נְשִׂיאוּתָא.

**נְשִׂירְכָה** f. (נָשַׁךְ) *biting, bite.* Mekh. Mishp., N'zikin, s. 12; Y. B. Kam. I, beg. 2[a]. Bab. ib. 2[b] נ׳ תולדה דשן היא is not biting a species of damage by the tooth? Ab. II, 10 נְשִׁירְכָתָן נְשִׁירְכַת וכ׳ their (the scholars') bite is the bite of a fox; a. e.—[Y. Ter. VI, end, 44[b] נשירכת פראה, read נשירת, v. נְשִׁירָה.]

**נְשִׂירְכָה** f. (נָשַׂל) *falling off, chopping off; dropping.* Y. Macc. II, beg. 31[c] מה נ׳ שנ׳ להלן נשירה וכ׳ as the verb *nashal* there (Deut. XXVIII, 40) means dropping, so here it means (ib. XIX, 5) the slipping (of the iron from the helve). Ib. מה נ׳ שנ׳ להלן מכה וכ׳ as well as *nashal* there (Deut. VII, 1) means striking (diminishing), so here it means (Deut. XIX, 5) striking (the iron will cause a chip to fly off the wood). Koh. R. to IX, 12 בִּנְשִׂילַת אברים they died from decaying limbs; a. e.

**נְשִׁימָה** f. (נָשַׁם) *breath.* Meg. 16[b] צריך למימריהו בנ׳ אחת you must recite them (the names of the sons of

Haman) in one breath; (Y. ib. III, 74[b] bot. בנפירתה). Gen. R. s. 14, end (ref. to כל הנשמה, Ps. CL, 6) על כל נ׳ ונ׳ שאדם נושם וכ׳ for every breath that one takes one must praise &c.; Deut. R. s. 2, end.—[Tanḥ. R'eh 9, v. next w.]

**נְשִׁיפָה** f. (נָשַׁף) *blowing*. Tanh., ed. Bub., R'eh 3 מתו בנ׳ אחת they died from one current of wind; Tanḥ. ib. 9 בנשימה (corr. acc.).

**נְשִׁיק**, v. נָשַׁק.

**נְשִׁיקָה**, v. נָשַׁק.

**נְשִׁיקָה** f. (b. h.; נָשַׁק) 1) *kissing, kiss*. Gen. R. s. 70; Ex. R. s. 5, a. e. נ׳ של גדולה the kiss of homage; נ׳ של פרקים the kiss of meeting again; נ׳ של פרישות the kiss of parting; נ׳ של קריבות the kissing of relations. Deut. R. s. 11, end ונטל .. בנְשִׁיקַת פה and took his (Moses') soul with a kiss of the mouth. B. Bath. 17[a] מרים נמי בנ׳ מתה Miriam, likewise, died with a (divine) kiss (without agony); M. Kat. 28[a]. Ber. 8[a] נ׳ דמירא וכ׳ death without agony is like taking &c., v. בִּרְיָתָא II; a. fr.—*Pl.* נְשִׁיקוֹת. Ex. R. l. c. Cant. R. to I, 2 מה״ש אמרוהו יתן לנו מנ׳ וכ׳ the ministering angels said the verse, 'May he give us of those kisses which he gave to his sons' (at Mount Sinai). Ib. בסיני נאמרה יוציא לנו נ׳ מתוך פיהו at Mount Sinai the verse was said (by the Israelites), 'May he let kisses go forth to us out of his mouth'; a. e.—2) *contact of sexual membra*. Yeb. 55[b].

**נְשִׁירְקוּת** f. (preced.) *attachment, love*. Cant. R. to I, 2 יוציא לי קול נ׳ וכ׳ may He issue forth unto me the voice of attachment.

**נְשִׁירְקִיָּא** pr. n. pl. (or district) *N'shikya* in Babylonia. Sabb. 121[a] Ábin דמן נ׳ (Ms. M. מִנְּשִׁירְקָאָה?) of N.

**נְשִׁירְקָתָא**, constr. נְשִׁירַקַּת ch.=h. נְשִׁירָקָה. Targ. Y. I Deut. XXXIV, 5.

**נְשִׁירָת** f. (נָשַׁר) *falling off, dropping* (of fruits). Y. Macc. II, beg. 31[c], v. נְשִׁירָה. Y. Peah II, 20[a] bot. פרט בנְשִׁירָתוֹ קדש the dropping grapes are dedicated (to charity, cease to be private property) at the moment of dropping (before they reach the ground). Ib. לקט בנשירתו וכ׳ if one intercepts the grapes in falling &c.; Y. Ter. VI, end, 44[b]. Ib. בנשיכת פיאה וכ׳, read: בנְשִׁירַת פרט it refers to grapes intercepted in falling. Tem. 25[a] אמר על הלקט עם נשירת רובו וכ׳ if he said concerning gleanings, As soon as the larger portion of them drops (before they reach the ground) they shall be free to all (הֶפְקֵר); a. e.

**נְשִׁירְתָא** f. (v. נֶשֶׁר II) *birds of prey*. Midr. Till. to Ps. LXXVIII, 45 (expl. ערוב ib.) נ׳ (some ed. נְשִׁרִיתָא; ed. Bub. נעוריתא, corr. acc.; Yalk. Ps. 820 פוריתה).

**נַשְׁאוּרְתָא**, v. נְשׁוֹאוּרְתָא.

**נָשַׁךְ** (b. h.; cmp. נשק) 1) *to bite*. Gen. R. s. 74, beg. שאינן נוֹשְׁכִין ואוכלין וכ׳ they do not bite off and eat, but eat &c.; Pesik. Par., p. 34[a]; Koh. R. to VII, 23. Pirké d'R. El. ch. XXXVII אל תהי קורא וישקהו אלא וַיִּשָּׁכֵהוּ read not, 'and he kissed him' (Gen. XXXIII, 4) but, 'and he bit him.' Tosef. B. Kam. I, 5 אינה מועדת .. . לִישׁוֹךְ is not considered as forewarned (v. מוּעָד) as regards .... biting; a. fr.—Part. pass. נָשׁוּךְ, f. נְשׁוּכָה &c. Num. R. s. 20 בלשונו .... רופא נְשׁוּךְ נחש a physician that comes to heal with his tongue (charm) one bitten by a serpent. Ter. VIII, 6 נְשׁוּכַת הנחש וכ׳ any food showing traces of being bitten at by a serpent is forbidden &c.; a. fr.—Trnsf. *to adhere to, be affixed*. Pes. 48[b] שנִּשְׁכוֹת זו מזו .. ככרות Babylonian loaves which stick to one another; T'bul Yom I, 1 נושכות זו בזו; Ḥall. II, 4 עד שישכו (*Nif.*) until the pieces of dough have grown together in rising, contrad. to נגע. Sabb. 17[a] חנישכות clusters of grapes which stick together (and cannot be separated without squeezing some grapes open); a. fr.—Part. pass. as ab. Y. Ḥall. I, 57[b] בנ׳ if refers to pieces of dough sticking together, contrad. to בלול kneaded. Ib. III, 59[c] top עיסת חנ׳ dough made one lump by sticking; נ׳ מאליו sticking together of itself (by rising), opp. חִשְּׁרכוֹ בידו he pasted it together with his hand. Ib. 58[b] bot., sq. חנ׳ תורת the liability to T'rumah, Ḥallah &c. of joined lumps of dough is Biblical law. Y. Kil. IX, end, 32[d] אין אסור אלא נ׳ בלבד the combination of heterogeneous materials (כִּלְאַיִם) is forbidden only when they are interlaced. Ib. ודחקן נו נ׳, v. נוּ.—2) (denom. of נֶשֶׁךְ) *to take interest*. B. Mets. V, 1; a. e.

*Nif.* נִישַּׁךְ same, *to bite*. Gen. R. s. 78 לִנָּשְׁכוֹ to bite him. Tanḥ. Vayishl. 4 וינָּשְׁכֶנּוּ and may bite him; a. e.—Part. pass. מְנוּשָּׁךְ. Tosef. B. Kam. III, 6 או מ׳ or he is found to have been bitten.

*Hif.* הִשִּׁיךְ 1) *to cause to bite*. Snh. IX, 1 ה׳ בו וכ׳ he brought the serpent near him to bite him, contrad. to שירסה to set on. Ib. 78[a]; B. Kam. 23[b], v. נָבַשׁ. Y. Yeb. VIII, 9[b] top [read:] מבריא נמלין ומַשִּׁיכָן וקוצץ he gets ants and makes them bite (the open wound) and cuts their bodies off (and so the gap is filled), v. Bab. ib. 76[a].—Trnsf. *to paste or press together*. Y. Ḥall. III, 59[c] top, v. supra. Ib. מביא ארבע רובעין ומַשִּׁיךְ he takes four lumps of dough which joined contain four fourths of a Kab and presses them together into one lump; a. e.—2) *to pay interest*. B. Mets. 70[b] (ref. to Deut. XXIII, 21) מאי תשיך לאו תְּשׁוֹךְ לֹא הַשִּׁיךְ what is meant by *tashshikh?* Does it not mean thou mayest (or must) take interest? No, it means, thou mayest (or must) pay him interest.

**נֶשֶׁךְ** m. (b. h.; preced.) [*bite*, trnsf., cmp. תְּבוּלָיָא) *usury, interest*. B. Mets. V, 1 איזהו נ׳ המלוה וכ׳ what is *neshekh?* If one loans a Sela stipulating the debt at five Denars, contrad. to תַּרְבִּית. Ib. 60[b] נ׳ אוכא דקא נכרת וכ׳ in this case it is *neshekh*, for he bites (injures the debtor) by receiving what he had not given him; a. fr.

**נַשְׁכָנִית** f. (preced.) *an animal wont to bite, biter*. Tosef. B. Bath. IV, 6; B. Mets. 80[a].

**נָשַׁל** (b. h.; cmp. שָׁלָה) 1) *to strike off, chip*. Tosef. Macc. II, 6 נ׳ חברזל מן חיצ׳ המתבקע if the iron (axe) chipped a piece off the wood which was to be split (and the chip struck a person dead); v. נְשִׁירָה.—2) *to slip off, fall off*. Lev. R. s. 22 נָשְׁלוּ איבריו his limbs fell off (by decay; Gen.

R. s. 10 נָשְׁרוּ; Koh. R. to V, 8 נשרין, נשורין, ch.). Macc. 7[b] וְנָשַׁל קרינן, v. infra.

*Pi.* נִישֵּׁל *to strike off, to cause chips to fly off.* Ib. וניישל כתיב *v'nashal* (Deut. XIX, 5) may be read *v'nishshel* (*Pi.*) and the iron chips off a part of the wood &c., v. supra; וְנָשַׁל קרינן the traditional reading is *v'nashal*, and the iron slips out of the helve (v. אֵם).

*Nif.* נִישַּׁל, נִישּׁוֹל *to fall off, decay.* Lev. R. s. 37, end שהיה נ' ממנו אבר אבר וכ' limb after limb fell off his body and was buried each in a different place; ib. נ' אבר אבר; Koh. R. to X, 15; Gen. R. s. 60. Num. R. s. 9 יהא בשרה נ' her flesh (limbs) shall fall off; a. e.

*Hif.* הַשִּׁיל *to let fall, drop.* Bets. V, 1 מַשִּׁילִין פירות וכ' you may let down fruit (that was spread on the roof) through the aperture &c.; (versions ib. 35[b]: משחילין, מנשירין, משחירין).

*נְשַׁל ch., *Af.* אַשֵּׁיל *to send off.* Targ. Y. Deut. XXIV, 1 ed. pr. (oth. ed. וירַחֵיל; h. text ושלחה).

נְשַׁם (b. h.; cmp. נשב) *to breathe.* Gen. R. s. 14 end, v. נְשִׁירְמָה.

נְשַׁם ch. same.

*Ithpe.* אִתְנְשַׁם, אִיתְנְשַׁם, *Ithpa.* אִיתַּנְשַׁם 1) *to take breath, to rest.* Pesik. B'shall., p. 93[a] בעי את למִתְנְשָׁמָא וכ' wouldst thou rest a while?—2) *to recover, get well.* Y. Sabb. XIV, 14[d] bot.; Y. Ab. Zar. II, 40[d] ואי' ... לחש he whispered ...., and the person recovered, v. יְשַׁוּ. Lam. R. to II, 11 כתוב .. ואת מְנַשְּׁמָה use my eye-paint, and thou shalt get well. Y. Kil. IX, 32[b] bot. אִיתַּנְשַׁמַת it (the tooth) was cured; Y. Keth. XII, 35[a] bot.; Gen. R. s. 33 אִתְנַשְׁמִית (some ed. אִתְנַשְׁרִמַת I feel better). Lev. R. s. 9 רוקר .. ואנא מִיתְנַשְׁרִם spit in my face seven times, and I shall be cured.

*Ittafel* אִיתַּנְשְׁתֵּם *to breathe, to give signs of life.* Sabb. 134[a] דלא מִיתַּנְשְׁתֵּם ... תאי Rashi a. Ms. O. (ed. מנשתיה, מנשתי; Rashi Ms. מִתְּנָשְׁרִים, v. Rabb. D. S. a. l. note 40; Ms. M. מנשתין) an infant which gives no signs of life.

נֶשֶׁם m. (cmp. נָשָׁא III) *neshem*, a medicine which produces depilation. Neg. X, 10 אכל נ' סך נ' if one ate *n.* or smeared *n.*; Sifra Thazr., Neg., Par. 5, ch. X.

נְשָׁמָא m. (נשם) *breath, respiration.*—*Pl.* נְשָׁמִי. Succ. 26[b]; Yalk. Prov. 938 שתין נ' sixty respirations.—נְשָׁמָא f., v. נְשִׁמְתָא.

נְשָׁמָה f. (b. h.; preced.) *breath, spirit, soul.* Gen. R. s. 14, end, v. נֶפֶשׁ. Snh. 52[a], a. e. שריפת נ' וגוף וכ' burning of the breath of life while the body remains intact. Y. Gitt. VII, beg. 48[c] בחזקת שחנ' תלויה בו under the presumption that he is still alive. Y. B. Kam. VII, end, 6[a] דבר שחנ' תלויה בו a part of an animal's body the removal of which results in death; a. fr.—*Pl.* נְשָׁמוֹת, Yeb. 62[a], a. e., v. גּוּף II. Sabb. 152[b] נְשָׁמוֹתָן של צדיקים (not נשמתן) the souls of the righteous; a. fr.

נְשָׁמָא, נִשְׁמָא ch. same. Targ. Deut. XX, 16; a. fr.—*Pl.* נְשָׁמָתָא. Targ. Is. LVII, 16; a. e.

נָשַׁף (b. h.; cmp. נָשַׁב) *to blow, breathe.* Num. R. s. 20 וכי לא .. לְנָשׁוֹף וכ' could not the angel have blown at him, and he (Balaam) would have given up his spirit?; Tanḥ. Bal. 8. Yalk. Cant. 986 נוֹשֵׁף בה ... וחירה and a serpent blew (hissed) at it (the dove); a. e.—נ' עֵמָּה (or עִירָה) *to make the leaven swell, to stir up passion, hatred.* Esth. R. introd. (ref. to Am. V, 19) the serpent, that is Haman שהיה נוֹשֵׁף עֵמָּא כנחש who stirred up passion like the serpent (Gen. III, 13); Lev. R. s. 13 שנשף עירסה כנחש (not שמשך); ib. s. 15 end ששף כנחש (insert עמה); Gen. R. s. 16 שהיה המן שף עמה וכ' (fr. שׁוּף); Yalk. ib. 22 שף כנחש (corr. acc.).—[*Nif.* נִשּׁוֹף, נִישּׁוֹף, v. שׁוּף II.]

נָשַׁף I ch. same. Ber. 3[b] (expl. נָשֵׁף) נ' לילא וכ' the night blows (expires), and the day comes in; the day blows, and night sets in (Rashi: *retires*), v. נָשֵׁף, נִשְׁפָּא.

*Ithpe.* אִיתַּנְשַׁף *to be covered with breath, to become dim.* Men. 50[b] אִיתַּנְשָׁפָה לה (Ar. איג', Var. אינ'; some ed. Ar. אינשבא) the bread loses its glistening surface (when it gets stale).

נָשַׁף II (cmp. שׁוּף I ch.) *to slip, glide, move.* Meg. 3[a] לִינַּשּׁוֹף מדוכתיה וכ' let him move (Rashi: *skip*) from his place four cubits.

*Ittaf.* אִיתַּנַּשַּׁף *to be made to slip.* B. Mets. 23[a] מִיתַּנַּשְׁתָּא it slips from its place (by people's stepping against it).

נֶשֶׁף m. (b. h.; נָשַׁף) [*zephyr,*] *early morning; sunset.* Keth. 111[b] קדמתי בנ' (fr. Ps. CXIX, 147) I got up early in the morning. Ber. 3[b] (ref. to Ps. l. c.) ממאי דהאי נ' אורתא וכ' how do we know that *neshef* means evening? (Answ. ref. to Prov. VII, 9). Ib. ונ' אורתא הוא דא נ' וכ' does *neshef* mean evening? does it not mean morning?—Lam. R. introd. (R. Joḥ. 2) הרי נ' the mountains of darkness. Lev. R. s. 23 אימתי נ' בא וכ' when will the dusk come, when the evening?; a. e.

נִשְׁפָּא, constr. נִשְׁפָּ, נְשַׁף ch. same. Targ. Job III, 8. Ib. XXIV, 15 (ed. Wil. נְשָׁף).—*Pl.* נְשָׁפֵי. Ber. 3[b] תרי נ' חוו וכ' there are two *neshef*, the night expires &c., v. נְשַׁף.

נָשַׁק (b. h.; cmp. נָשַׁךְ) 1) *to touch closely; to kiss.* Y. Yeb. XV, 14[d] (ref. to נשק, Ps. CXL, 8) ביום שחקריץ נוֹשֵׁק וכ' when the summer kisses the autumn (at the change of seasons, when disease is rife). Ib. ששני עולמות נוֹשְׁקִין וכ' when the two worlds touch eath other (the moment of death). Gen. R. s. 90, beg. (ref. to Gen. XLI, 40) שלא ירחא אדם נוֹשְׁקִינִי וכ' none shall kiss me (the kiss of homage) but thou. Ber. 8[b], a. e. כשנוֹשְׁקִין אין נושקין אלא וכ' when they (the Medians) kiss, they do so only on the hand. Yalk. Gen. 159 בדבר שהוא נוֹשְׁקוֹ על צרפו וכ' with a thing which one puts close to one's neck, that is the bow; a. fr.—*Part. pass.* נָשׁוּק (cmp. אָחוּז fr. אָחַז) *kissing.* Sot. 42[b] (ref. to Ruth I, 14) יבאו בני הנְּשׁוּקָה ... הדבוקה let the children of her that kissed (and parted) come and fall into the hands of the children of her who clung (to Naomi); Yalk. Sam. 156 חִנְּשִׁיקָה .. חִדְּבָקָה.—2) (denom. of נֶשֶׁק) *to arm, equip.* Cant. R. to I, 2 (expl. ירשקני, ib.) ירירנני ישחרני ידבריקני may he arm me (ref. to I Chr. XII, 2), may he purify me (v. infra), may he attach me (ref. to Ezek. III, 13).

*Pi.* נִישֵּׁק 1) *to kiss.* Snh. VII, 6 חִמְנַשֵּׁק he who kisses (an idol); a. fr.—2) *to arm, equip.* Part. pass. מְנוּשָּׁק; f.

מְנוּשָּׁקוֹת, *pl.* מְנוּשָּׁקוֹת. Cant. R. l. c. אם עסקת .. ששפתיך מנ׳ וכ׳ if thou studiest the words of the Law so that thy lips be equipped (ready for contest), all shall kiss thee &c.

*Hif.* הִשִּׁיק 1) *to bring in close contact, to close* (lips). Y. Ab. Zar. II, 41[d] top יש דברים שמַשִּׁיקִין וכ׳ there are things on which you must seal your mouth (v. חָשַׁק).—2) (Levitical law) *to restore a liquid to cleanness by contact or levelling with a clean well.* Mikv. VI, 8 מביא ... ומושכו ומַשִּׁיקוֹ he takes a pipe ... and draws (the water from the clean pond) and makes it touch the surface of the unclean pond; Tosef. ib. V, 5. Cant. R. l. c. (expl. ישקני, may He cleanse me, v. supra) כאדם שהוא מַשִּׁיק וכ׳ as one brings in contact or levels &c., v. גֶּבֶא. Bets. II, 3 ושוין שמַשִּׁיקִין וכ׳ and they agree that you may (on the Holy Day) dip a vessel with an unclean liquid into a well so that the two surfaces are on a level, v. הַשָּׁוָה. Ḥull. 26[a] sq. עד שלא החמיץ מַשִּׁיקוֹ וכ׳ before it is sour, you may cleanse it by levelling &c.; a. e.

נְשִׁיק, נָשַׁק ch. same. Targ. Gen. XXIX, 11; 13 (O. ed. Vien. נַשִּׁיק *Pa.*). Targ. Prov. XXIV, 26 נִנְשְׁקוּ וכ׳ let them *close* the lips of &c. Targ. Job XXXI, 27; a. fr.—M. Kat. 25[b] נָשׁוּק, v. כִּירְפָּא I. B. Bath. 74[a] הרוכא דנָשְׁקָא ארעא וכ׳ where earth and heaven meet. Y. Maas. Sh. IV, 55[b] bot. חמית נשקה וכ׳ .. I saw in my dream one of my eyes touch the other. Gitt. 57[b] bot. ואֵינַשְּׁקִיה פורתא that I may kiss him a little (before he is put to death); a. fr.

*Pa.* נַשֵּׁק, נְשֵׁק same. Targ. O. Gen. XXXI, 28; a. e.

נֶשֶׁק m. (b. h.; preced.) [*hostile meeting*, cmp. זָגַג, מִלְחָמָה &c.,] *going to war*; כלי נ׳ (or sub. כלי) *weapon, armor.* Y. Yeb. XV, 14[d] (ref. to Ps. CXL, 8) נְשָׁקוֹ של גוג the day of war against Gog (v. זִיוּן); Yalk. Ps. 888.

נַשְׁקִי* f. (preced. wds.) *kiss* (of the foot), a form of *taking possession of a slave.* Gitt. 43[b] נ׳ ... מאי נמוסו what is meant by the gentile's doing to the slave his *nomos* (v. נִימוֹס)? (Answer.) נ׳. Ib. שדה בת נ׳ הוא can a field be taken possession of by *nashḳi?*—[Ar. *armor*, Rashi *seal*, suspended from the slave's neck].

נָשַׁר (cmp. נָשַׁל) *to drop, fall off.* Peah VII, 3 אירחו פרט הנוֹשֵׁר וכ׳ by *pereṭ* (Lev. XIX, 10) is understood that which drops on cutting grapes. Bets. 2[b] פירות הנוֹשְׁרִין fruit which drops from the tree (on the Holy Day). Y. ib. I, beg. 60[a] ספק מהיום נָשְׁרוּ וכ׳ where it is doubtful whether they fell off to-day (on the Holy-Day) &c. Gen. R. s. 10, v. נָשַׁל; a. fr.—Sabb. XXII, 4 (146[b]) מי שנשרו כליו בדרך (במים) if one's garments (cloak) fell into a puddle on the road.

*Hif.* הִנְשִׁיר (הַשִּׁיר) 1) *to let fall, drop.* Ib. 67[a] אילן שמַשִּׁיר פירותיו a tree that drops its fruit prematurely. Naz. VI, 3 מפני שמַשֶּׁרֶת וכ׳ because it causes falling out of the hair. Y. Peah VIII, 20[a] bot. מַשִּׁיר (not משיר), v. מַחֲבוֹא. Midr. Till. to Ps. XIV עתיד .. לַהֲשִׁירוֹ the Lord will cause him to drop, v. גּוֹבָלָת. Keth. 6[b] אע״פ שמַשִּׁיר צרורות although (by walking through the breach) he causes pebbles to break loose; Y. Ber. II, 5[b] top אפי׳ מַשֶּׁרֶת צרורות even if the wall is so brittle as to drop &c.; a. fr.—Bets. 35[b] מְנַשְּׁרִין; מַנְשִׁירִין (prob. to be read: מְנַשְּׁרִין as versions of מַשִּׁילִין, v. נָשַׁל).—Esth. R. to I, 14 ומַשִּׁירָן, v. כַּרְשֶׁינָה II.

*Pi.* נִשֵּׁר 1) *to drop, let drop,* v. supra.—2) (cmp. Assyr. našâru, Del. Assyr. Handw., p. 487) *to tear, lacerate.* Ab. Zar. 11[a] sq. המְנַשֵּׁר פרסותיה וכ׳ ... אריזהו עיקור what mutilation of an animal's feet does not affect its vitality (v. טְרֵפָה)? Cutting the tendons of its hoofs beneath the ankle; ib. 13[a]. Pesik. R. s. 31 מְנַשְּׁרִים בשערו they pluck his hair.

נָשַׁר I ch. same, 1) *to fall off.* Koh. R. to V, 8 נַשְּׁרִין, נַשְּׁרָן, v. נָשַׁל.—2) *to lacerate.* Ber. 8[a] [a gloss, v. Ar. ed. Koh. s. v. נשר 4] דלאחורי נַשָּׁרָא (Ar. נָשְׁרֵי) which tears backwards (when you attempt to pull it out), v. חִרְזָא I.

*Af.* אַשִּׁיר *to cause to fall off, drop.* Targ. I Chr. V, 23, v. סְרֵי II.

נֶשֶׁר I or נֵשֶׁר m. (preced.) *dropping, dropped fruit.* Succ. I, 3 מפני חנ׳ to intercept the droppings (from the branches covering the Succah). Pes. 56[a] להאכיל נ׳ לעניים וכ׳ to give the poor an opportunity to eat of the fallen fruit (on Sabbaths &c.) in years of famine; Men. 71[a]; a. fr.—*Pl.* נְשָׁרִים, נְשָׁרִין. Tosef. Pes. II (III), 19. Y. Bets. I, bg. 60[a]; a. e.

נֶשֶׁר II m. (v. נָשַׁר *Pi.*) *eagle.* Ḥag. 13[b] מלך שבעופות נ׳ the king of birds is the eagle. Ḥull. 60[b] sq. (ref. to Lev. XI, 13) נ׳ מה נ׳ וכ׳ the text specifies the eagle to intimate, as the eagle has no additional toe ...., so all birds like him are unclean. Y. Peah I, 15[d] top נ׳ שהוא רחמן the eagle who is kind (to his young ones); Yalk. Prov. 963. Mekh. Yithro, Baḥod., s. 2; a. fr.—Snh. 12[a] (in a secret letter) ותפשו נ׳ and the eagle (Roman) caught them (the messengers, v. נְצִיב).—*Pl.* נְשָׁרִים. Ib. 92[b] עושה להם כנפים כנ׳ וכ׳ he shall give them (the righteous) wings like those of the eagles, and they shall soar &c.; a. e.

נְשַׁר II, נִי׳, נְשָׁרָא 1) same. Targ. Lev. XI, 13; a. fr.—*Pl.* נְשָׁרִין, נְשָׁרַיָּא, נִי׳. Targ. Ex. XIX, 4. Targ. II Sam. I, 23.—Erub. 53[b], v. נָקַם I.—2) *Nishra*, name of an Arabian deity (Sabaean: *Nasr*). Ab. Zar. 11[b].—[נשרא, Ber. 8[a], v. נָשַׁר I.]—קֵן נִשְׁרַיָּא pr. n. pl., v. קֵן ch.

נַשְׁרִיתָא, v. נְשִׁירְתָא.

נשתי, Sabb. 134[a], מנשתי, מנשתיה, v. נְשַׁם.

נַשְׁתִּיק, v. נַשְׁתֵּק.

נַשְׁתֵּם, v. נְשַׁם.

נַשְׁתֵּן (v. שְׁתַן) *to urinate.* Sabb. 134[a] מְנַשְׁתֵּן Ms. M., v. נְשַׁם.

נַשְׁתֵּק, נַשְׁתִּיק m. (נָשַׁק, cmp. אינשתם, fr. נְשַׁם) *attachment,* a contrivance to prevent the handle of a coal-pan from getting too hot. Tosef. Yoma III (II), 3 בכל יום לא חרה לה נ׳ on any other day the priest's coal-pan had no damper &c.; Yoma 44[b] נִיאַשְׁתִּיק (Ms. M. נִיאַשְׁתִּ׳; Rashi: 'a rattling ring'); Y. ib. IV, 41[d] top נרתיק. Koh. R. to I, 5 [read:] מצרטלו מְנַשְׁתְּקוֹ or מְנַרְתְּקוֹ (v. השתק).

**נְתִיב, נְתַב**=נְשַׁב, *to blow.* Targ. Ps. CXXIX, 6 (ed. Wil. נָתֵךְ). Ib. CIII, 16 (ed. Wil. נחכת, some ed. חבת, corr. acc.).

*Pa.* נַתֵּב same. Targ. Y. I Deut. XXXII, 2 (ed. Vien. דְמִירַתְבִּין *Ithpe.*). Targ. Y. Gen. I, 2 (ed. Vien. מְנַתְבָא).

*Af.* אַנְתִיב *to cause to blow.* Targ. Ps. CXLVII, 18 (Ms. *Pa.*).

*Ithpe.* אִירְתְּנַתַּב, אִירְתַּב *to be blown,* v. supra.—[Targ. Y. Gen. XII, 10 לְאִירְתּוֹתְבָא, read: לְאִירְתְּנַתְּבָא, v. יְתַב.]

**נְתַבְּרָא,** v. נְדַבְּרָא.

**נְתוּדַּי,** v. נִיתּוּדַּי.

**נְתוֹצָתִי, נְתִיצָתִי,** v. נְטוֹפָתִי.

**נְתַז,** *Pi.* נְתֵּז (sec. verb of נָזָה, v. Kidd. 25ª) 1) (neut. verb) *to squirt, fly off.* Kidd. 25ª מַזֶּה ונְתָזָה הוא דרי ... וכ׳ (perh. *Nif.*) if a person (priest) was sprinkling for purification, and the sprinkling flew upon his (the unclean person's) mouth. Y. Yoma III, 41ª top, a. e. מְנַתְּזִין, v. נִיצּוֹץ. B. Kam. II, 1 מ״ט וכ׳ ... הרו if stones flew off from under the animal's feet; a. e.—2) (act. verb) *to cause to fly off.* Ib. 19ª במקום .. אלא אם כן מְנַתְּזָהּ where the animal cannot help making stones fly off. Nidd. 61ª ונְתָזוּ בקרדומותיהן they chopped with their axes.

*Hif.* הִתִּיז (b. h. הִתַּז) *to cause to fly off, to chop off; to squirt.* B. Kam. l. c. בעטה והתיזה וכ׳ she kicked and made stones fly off and thus did damage. Ib. 17ᵇ. Snh. 102ª כשתי מקלות שמתיזות זו את זו like two sticks which splinter one another. Sabb. 62ᵇ ומַתִּיזוֹת עליהם and caused the balsam to squirt at them; a. fr.—Esp. (with ראש) *to decapitate.* Snh. VII, 3 הרו מַתִּיזִין את וכ׳ they decapitated him with a sword. Y. Ber. IX, 13ª חייבו להַתִּיז וכ׳ he sentenced him to decapitation; Cant. R. to VII, 5; a. fr.—Trnsf. *to separate syllables* or *words distinctly, to articulate* (*sybillants*). Y. Ber. II, 4ᵈ צריך להתיז למען תזכרו (ed. Lehm. צריך להז״ן וכ׳) you must articulate *tiz-k'ru* (emphasizing the *zayin,* Num. XV, 40). Ib. צריך להז׳ כי לעולם חסדו you must articulate *ḥas-do* (so as not to make it sound *ḥasto* or *ḥazdo.*—[Gitt. 70ª מַהֲרִיזִין גופו וכ׳ *scatter* the strength &c.; En Yaăk. מתרישין.]

*Hof.* הוּתַּז *to be made to fly off, be cut off.* Hull. 27ª. Gen. R. s. 9, end יוּתַּז ראשו בסייף his head shall be cut off with a sword.

*Nif.* נִיתַּז *to fly off; to splash.* Cant. R. l. c. .. נְתָזָה החרב ותתיזה the sword flew off the neck of Moses and struck &c. Nidd. 13ª נִתָּזִין, v. נִיצּוֹץ. Tosef. Macc. II, 1 נִיתָּזָה בקשת וכ׳ if a chip flew off &c., v. נָשַׁל.—Ḥull. VI, 6 דם הנִּתָּז the blood which splashes forth at slaughtering; ib. 88ª הנ׳. Zeb. XI, 3; a. fr.

**נְתַּז** ch. same, *to gush forth, splash.* Targ. O. Deut. I, 44 נָתְזוּ (ed. Vien. נִתְּזוּ, of bees). Targ. Job III, 23 (h. text נחך).—Sot. 48ᵇ (quot. fr. Targ. O. Deut. l. c.).

*Af.* אַתִּיז (with רישא) *to decapitate.* Targ. I Chr. X, 9 (h. text נשא).

*Pa.* נְתִּיז *to cause to fly off.* B. Kam. 19ª מְנַתְּזָא צרורות קא, v. preced.

**נְתָזָה** pr. n. m. *Nithza.* Snh. 74ª נמנו וגמרו בעליות בית ד׳ they voted and passed a law in the upper chamber of the house of N.; Y. ib. III, 21ᵇ top; Yalk. Deut. 838; Y. Shebi. IV, 35ª bot. לבזה. Kidd. 40ᵇ; (Sifré Deut. 41 ערוד).

***נְתָזוֹאי** (prob. to be read נְתָזוֹאר) pr. n. m. Erub. 59ª (Ms. M. נְשָׁזוֹאר; v. Rabb. D. S. a. l. note; Ar. נחזור, prob. for נְחָזוֹר).

**נְתַח** (b. h.), *Pi.* נִתֵּחַ 1) *to sever, dissect.* Zeb. 85ª רפשיט וירנתחה וכ׳ he must flay and dissect it in its place (where he slaughtered it). Ḥull. 28ᵇ כיון שמְנַתְּחָהּ אבר אבר (not דמנ׳) since he cuts it into parts; a. fr.—2) *to distrain, take by force,* esp. *to seize* by waiting for the debtor to come out of the house with an object, opp. to מְשַׁכֵּן, to enter and seize. B. Mets. 113ª אימא לא יְנַתְּחֶנּוּ וכ׳ read in the Mishnah (IX, 13), he must not seize his goods outside of his house except through the court messenger.

**נְתַח** ch., *Pa.* נַתַּח same, 1) as preced. 2. B. Mets. 113ª נתחה אין וכ׳ the court messenger may distrain out side of the house, but enter and seize he dare not?—2) *to tear, pull.* Bets. 10ᵇ גוזלות מְנַתְּחֵי מהדדי (not אהדדי; Ms. M. מנתקי) pigeons might pull against each other (and tear the bands); Gitt. 51ª.

**נְתַח** m. (b. h.; preced.) *piece.*—*Pl.* נְתָחִים. Sifra Vayikra, N'dab., Par. 4, ch. V (ref. to Lev. I, 6) יכול ינתח נְתָחִיהָ לנְתָחִיהֶם you might think, he may cut its parts into their parts again; Ḥull. 11ª ולא נתחיה לנ׳ but he must not cut &c.; a. e.

**נְתִיב** m. (b. h.) *highway, road.* Keth. 8ᵇ נ׳ הוא מששת וכ׳ such is the road (the course of events) from the days of creation. Ex. R. s. 30 תתורה אומרה באי זה נ׳ אני מהלכת the Torah says, what road do I follow?; a. e.—*Pl.* נְתִיבוֹת. Ib.

**נְתִיבְתָא** f. ch. same. Targ. Prov. I, 15 Ms. (ed. שְׁבִילָא).

**נַתִּיךְ** m. (נָתַךְ I; cmp. רָצוּף) *cast, firm.* Targ. Job XLI, 16 Ms. (ed. אַתִּירָךְ).

**נָתִין** m. (b. h.; נָתַן) [*donated, dedicated to the Temple service,*] *Nathin,* a descendant of the Gibeonites (Josh. IX, 27). Macc. III, 1; a. fr.—*Pl.* נָתִינִים, נְתִינִין. Yeb. 78ᵇ נ׳ דוד גזר עליהן as to N'thinim, David decreed concerning them (their exclusion from the Israelitish community with regard to intermarriages). Ib. VIII, 3 ממזרין ונ׳ אסורין bastards and N'thinim are forbidden (for intermarriage). Tosef. Kidd. V, 4; a. fr.—*Fem.* נְתִינָה. Macc. l. c.; a. e.

**נְתִינָאָה** ch. same.—*Pl.* נְתִינָאֵי. Targ. I Chr. IX, 2.—Kidd. 70ᵇ (play on דורנוניתא) דרא דנ׳ Rashi (ed. דראי נ׳) village of N'thinim.

**נְתִינָה** I, v. נָתִין.

**נְתִינָה** II pr. n. m. *N'thinah,* father of Dama, (v. דָּמָא). Kidd. 31ª; Y. ib. I, 61ᵇ top; a. e.

**נְתִינָה** III f. (נָתַן) 1) *donation.* Pes. 21ᵇ, a. e. (ref. to Deut. XIV, 21) אין לי אלא לגר בנ׳ וכ׳ from this I would

conclude that it is permitted to give it to the sojourner as a gift &c., contrad. to מכירה; a. fr.—2) *delivery.* B. Mets. 19ª עד שעת נ׳ up to the time of the delivery (of the letter of divorce). Y. Ḥag. II, 77ᵇ bot.; Cant. R. to I, 10 כִּנְתִינָתָן מסיני, v. שָׁמַח; a. fr.—3) *putting on,* opp. חליצה taking off. Y. Ber. III, beg. 5ᵈ בנ׳ .. חלכה the practice is in accordance with ... as regards putting on (the shoes by mourners); Y. M. Kat. III, 82ᵇ; Gen. R. s. 100.

**נְתִינוּת** f. (נָתִין) *the legal status of the Nathin; the class of N'thinim.* Tosef. Kidd. V, 4 'I shall cleanse you' (Ez. XXXVI, 25) אפי׳ מן הנ׳ even from the class of *n'thinim* (i. e. they shall be restored to full Jewish citizenship). Ib. 2 כל שאין בת לא משום נ׳ וכ׳ a family which is not suspected of intermarriage with N'thinim; Keth. 14ª. Ibᵇ; a. e.

**נְתִינִי** m. (preced.) *one belonging to the class of N'thinim.* Kidd. IV, 1; Tosef. ib. V, 1; v. מַמְזֵרִי.

**נְתִיצָה** f. (נָתַץ) *cutting out, breaking up.* Sifra Sh'mini, Par. 8, ch. X את שיש לו נ׳ that which can be broken up (brick-work &c.). Y. Sabb. IX, 11ᵈ top נ׳ מבית המנוגע the breaking up of idolatrous structures (Deut. XII, 3) is analogous to the breaking up of leprous buildings (Lev. XIV, 45). Y. Orl. III, 63ª bot. דכתיב נ׳ נ׳ for the term נתץ is used for idolatry and for levitical purity (Lev. XI, 35). Tosef. Neg. VI, 10, contrad. to חליצה the removal of one affected stone. Mekh. B'shall., Shir., s. 10 נטיעה שאין בה נ׳ a putting up not to be followed by a tearing down. Y. Orl. I, 60ᵈ bot., v. נְפִיצָה. Y. Ab. Zar. IV, 44ª; a. fr.

**נְתִיקָה** f. (נָתַק) 1) *breaking loose.* Pesik. Shub., p. 163ª (ref. to אתקנך, Jer. XXII, 24) ממקום נְתִיקָתוֹ תהא תקנתו from where he will be torn away will arise his regeneration (through repentance); Cant. R. to VIII, 6 ממקום שנְתִיקָתְךָ שם וכ׳; Yalk. Jer. 303.—2) *forcing a door open.* Y. Snh. VII, 25ᵈ (in Chald. dict.) בנ׳ (חד) יהיב ליה ירחוב struck him by opening the door forcibly; v. מַרְתּוֹקָא.

**נָתַךְ** (b. h.; cmp. נחת, נחק) *to cut, reduce, smelt.* [Tosef. Shebi. III, 19 לתוך, יתוך Var. ed. Zuck., v. נָתַק.]

*Nif.* נִיתַּךְ *to be smelted, reduced to slags.* Zeb. XII, 6 נ׳ חבשר if the flesh in the fire is burned to hard lumps; ib. 106ª, contrad. to נעשרן אפר; v. תָּרוֹכָא.

*Hif.* הִתִּיךְ *to smelt, cast, pour.* Ex. R. s. 15 ... של כסף הִתִּיכָן וכ׳ the idols of silver ..., he caused to melt and be shapeless as before they were cast. Y. Sabb. X, 10ᵇ bot. חמַתִּיךְ אבר he who casts lead (on the Sabbath). Naz. 50ᵇ והִתִּיכוֹ and he melted it (the fat); Tosef. Ohol. IV, 3 והיתכו, ותתכו (corr. acc.); Y. Naz. VII, 56ᵇ bot. Y. Ab. Zar. III, 43ᵇ; ib. IV, 44ᵇ top המתיך כוס לע״ז he who casts a cup for an idol.—[Pesik. R. s. 31 מנתכי׳ אחוריה, read: מכופתים לאחוריהם; v. ed. Fr. note 49.]

*Hof.* הוּתַּךְ *to be molten; to be reduced to slags.* Meïl. II, 3 (9ª) עד שיותַּךְ הבשר (Talm. ed. שיתיך, corr. acc.) until the flesh is charred in small lumps; Zeb. 35ᵇ; 104ᵇ.—Part. מוּתָּךְ. Sabb. 21ª, a. fr. חלב מ׳ Ar. (ed. מְהוּתָּךְ, v. הותך) molten fat.

**נָתַךְ** I ch. same; *Af.* אַתִּיךְ *to melt, cast, pour.* Targ. Job X, 10 Ms. (ed. סנן). Targ. Ex. XXV, 12; a. fr.—Part. pass. מַתִּיךְ. Targ. II Chr. IV, 2, sq.—Midr. Till. to Ps. II, 6 (expl. נסכתי׳ ib.) אַתִּירְכָתֵיהּ I cast him (made him strong, cmp. יָצַק *Hof.*); Yalk. ib. 620.

*Pa.* נַתֵּךְ same. Targ. II Chr. XXXII, 21.

**נָתַךְ*** II (v. P. Sm. 2480; cmp. נָחַת *Pi.* 2) *to distrain, fine.* Targ. Prov. XVII, 26 (h. text ענש).

**נָתַל*** (v. P. Sm. 2480) = נָתַן *to give answer, teach.* Targ. Prov. XXVI, 4; 7.

**נָתָן** (b. h.) pr. n. m. *Nathan,* 1) the prophet. Koh. R. to IV, 12. Midr. Till. to Ps. LI; a. fr.—2) N. the Babylonian, a Tannai. Ber. IX, 5. Tosef. Yeb. VIII, 4. B. Bath. 73ª; a. fr.—3) name of several Amoraïm. Y. Erub. VI, 23ᶜ bot., v. דְּרוֹמָאָה; a. e.—Y. M. Kat. III, 82ª נ׳ בר אבא.—Y. Ter. VII, 44ᶜ נ׳ בר חושעיה.—Y. Ber. IV, 7ᵇ נ׳ בר טובי; a. fr.—4) N. d'Tsutsitha, a penitent. Sabb. 56ᵇ.—אבות דר׳ נ׳, v. אָב II.

**נָתַן** (b. h.) *to give; to place, put.* Gitt. I, 6 תֵּן גט וכ׳ give this letter of divorce to my wife. Ib. תְּנוּ גט וכ׳ give ye &c. Ib. לא יִתְּנוּ לאחר מיתה they must not deliver it after the man's death; a. v. fr.—נ׳ עיניו ל־, v. נָשָׂא וכ׳. (to put an eye upon) *to intend.* B. Mets. 19ª, a. e. כיון שנ׳ ע׳ לגרשה as soon as he has resolved to divorce her; a. fr.—נ׳ עיניו ב׳ (to have an eye on) *to desire, think of.* Ned. XI, 12 שלא תהא אשה נוֹתֶנֶת עיניה באחר lest the woman have a liking for another man. Ib. 20ᵇ שלא אֶתֵּן עיני וכ׳ lest I think of another woman. Ib. אל ישתה .. ויִתֵּן וכ׳ one must not drink of one cup (have connection with one woman) and think of another; a. fr.—Esp. נ׳ עיניו בו *to cast an angry eye at, to hurt by an angry look.* Ber. 58ª נ׳ ע׳ בו ונעשה וכ׳ he cast an eye at him and he was changed into &c., v. גַּל; Sabb. 34ª; a. e.—Y. Ber. III, beg. 5ᵈ, a. fr. נותן תפלין puts on T'fillin.—נ׳ טעם, v. טַעַם.—חדרין נותן the conclusion *ad majus* gives it, it is a legitimate conclusion. Bekh. 59ᵇ, a. fr. Ib. הרי הנוֹתֶנֶת (on the contrary,) it is thus we should argue.—Gen. R. s. 33 וחדרין נותן and it stands to reason.—Esp. נ׳ (sub. דם) *to put blood on the altar, sprinkle, smear.* Zeb. VIII, 4; a. fr.—[Tosef. Neg. VI, 10 נותן, v. נָתַץ.]

*Nif.* נִיתַּן *to be given, put* &c.; *to be intended.* Ned. 38ª לא נִיתְּנָה תורה אלא וכ׳ the Law was given only to Moses and his descendants. Ib. וכולן נִתְּנוּ וכ׳ and all those (gates of understanding) were granted to Moses; a. fr.—Keth. 81ª לא ניתנה כתובה וכ׳ the K'thubah is not intended to be collected during life-time. R. Hash. 28ª נִיתְּנוּ .. מצות, v. הָיָה; a. fr.—[Tosef. Ab. Zar. V (VI), 8 עד שינתן, v. נָתַץ.]—Esp. *to be put on the altar, sprinkled, smeared.* Zeb. VIII, 9 הנִּתָּנִין למעלה .... בנתנין למטה blood which must be put below (the red line) which has been mixed with blood that must be put above. Ib. 10 יִנָּתְנוּ במתן וכ׳ shall be applied four times, v. מַתָּן a. מַתָּנָה; a. fr.

*Hof.* הוּתַּן *to be put.* Makhsh. I, 1 בכל יותַּן (הרי זה) it comes under the law (Lev. XI, 38), i. e. it is a liquid which, if put on eatables, makes them susceptible of uncleanness. Ib. 2 אינן בכי יותן do not qualify for uncleanness; a. fr.

**נָתָן** ch. same. Targ. Deut. XV, 10; a. fr.—[Targ. Is. LIII, 5 ובדגירתנתי some ed., read: ובדגירתנתי, v. נָגַר I.]

נָתַץ (b. h.) *to chip off; to tear down.* Neg. XIII, 2 בזמן שהוא נוֹתֵץ נותץ את שלו when he has to tear down (Lev. XIV, 45), he must chip off his part of the house, contrad. to חָלַץ; Tosef. ib. VI, 10. Ib. בנתיצה נותץ את וכ׳ (not נוחן) when he has to tear down, he must chop those stones which are affected as well as those which are not; a. fr.

*Nif.* נִיתַּץ *to be torn down.* Ab. Zar. 53ᵇ עד שיִּנָּתֵץ רובו until the largest part of it is torn down; Tosef. ib. V (VI), 8 שינתץ (corr. acc.). Neg. XIII, 1; a. fr.

*Hof.* הוּתַּץ same. Ab. Zar. III, 9 אם חדש יותַּץ if the oven was new, it must be taken apart; Pes. 26ᵇ; a. fr.

נָתַק (b. h.; cmp. preced. a. נחך) 1) *to break loose; tear out.* Y. Shebi. IV, 35ᵇ bot. מקום שנהגו לקוץ יְהוֹכ׳ לָהוֹכ׳ where it is customary to cut the reeds, let him pluck them; where it is customary to pluck them &c.; Tosef. ib. III, 19 Var. יְהוֹךְ לְהוֹךְ. Cant. R. to VIII, 6 (ref. to Jer. XXII, 24) שהוא נוֹתֵק מלכות וכ׳ that he will tear the Davidic kingdom out of his hand; ib. משם אני נותק וכ׳ from there I shall tear loose the kingdom &c.; Pesik. Shub., p. 163ᵃ. Bekh. 33ᵇ נותק he who tears loose (testicles and throws them away); נותק אחר כורת who removes them after one has cut them (tearing off the roots). Sifra Thazr., Neg., ch. VII, Par. 5 אם אדם נָתְקוּ if a man made it bald (נָתַק); (R. S. to Neg. III, 5 אם נִיתְּקוּ בידי אדם, Nif.); a. e.—*Part. pass.* נָתוּק (b. h.) *an animal whose testicles have been forcibly removed*; [oth. opin.: *whose membrum has been mutilated by a violent severance*]. Sifra Emor, Par. 7, ch. VII; Tosef. Yeb. X, 5.—2) *to cause oozing, to secrete.* Tosef. Ter. III, 13 ענבים רכות ונותקות .. ואינן נותְּקִין וכ׳ grapes are soft and let their juice ooze out (when packed), but olives are hard and do not let their oil ooze out.; Y. ib. III, 42ᵇ top, v. הֵידֵא.

*Pi.* נִיתֵּק 1) *to tear loose.* Cant. R. l. c. (ref. to Jer. l. c.) אֲנַתֵּקְךָ .. אין it does not say *ănattekkha* (I shall tear thee loose), but (it may be read) *athakkenkha* (I shall restore thee, v. תָּקַן); Yalk. Jer. 303 אַתֵּקְךָ (*Hif.*); Pesik. l. c.—2) [*to tear, pull*] *to remonstrate, protest.* Sifré Num. 115; Yalk. Num. 750 התחיל הבן הזה מְנַתֵּק that son began to protest (against doing slave's work); התחילו ישראל מְנַתְּקִים the Israelites remonstrated (against the laws imposed upon them); v. infra.

*Nif.* נִיתַּק, נִיתּוֹק 1) *to be torn loose; to fall out.* Ḥull. 123ᵇ שומר העשוי לְנָתֵק מאליו a protection (cover) which is likely to come off of itself. Nidd. 65ᵃ כיון שנִּתְּקוּ שיניו וכ׳ when a man's teeth are gone; a. e.—2) [*to tear one's self loose,*] *to remonstrate, be discontented.* Sifra Aḥăré, Par. 9, ch. XIII גלוי .. לְיִנָּתֵק בעריות it was known before the Lord that they would bear unwillingly the restrictive laws concerning sexual relations; נִיתְּקוּ בעריות they did remonstrate &c. (ref. to Num. XI, 10; v. Sabb. 130ᵃ; Yoma 75ᵃ); Yalk. Lev. 590.—3) *to be shifted, transformed, modified.* Zeb. 5ᵇ, a. fr. אשם שנ׳ לרעידה an animal dedicated as a guilt-offering which (on account of its owner's death &c.) has been condemned to pasture until natural death (v. סָאַב).—Y. Naz. IV, end, 53ᶜ משנ׳ מלא תעשה לעשה since it (the cutting of the hair which is forbidden to the Nazarite) has gone over from a prohibition to a positive duty (Num. VI, 18).—לאו שנ׳ לעשה a prohibition transformed into a command, i. e. a prohibitive law the transgression of which must be repaired by a succeeding act, e. g. (Lev. XIX, 13) 'thou shalt not rob', and (ib. V, 23) 'he shall make restitution.' Ḥull. 141ᵃ (for which ib. XII, 4 מצוה לא תעשה שיש בה קום עשה). Yoma 85ᵇ לא תעשה שנ׳ לעשה; a. fr.—4) (v. Kal 2) *to enter a stage of moist decomposition.* Y. Naz. VII, 56ᵇ, v. נִצַּל.—5) (denom. of נֶתֶק) *to become hairless and blanched, to be afflicted with* נֶתֶק. Neg. X, 9 וכ׳ כל ראשו and his entire head became bald (v. קָרַחַת). Sifra Thazr. l. c. את שני׳ נתק בתוך נתק a person that became afflicted with a bald spot within a patch of hair surrounded by baldness (Neg. X, 7 שני נְתָקִין זה לפנים מזה; a. fr.).

נָתַק ch. same; *Af.* אַתֵּיק *to pull, drag.* Targ. Jer. XII, 3 אַתְּקִינוֹן or אַתְּקִינְגוֹן (ed. אַתְּקִנְ׳, ed. Lag. אַתְּקִינִ׳, v. תְּקַן; h. text תחריקם).

*Pa.* נַתֵּק 1) *to tear, sever.* B. Kam. 9ᵇ שור דרכיה לְנַתּוֹקֵי an ox may be expected to tear (the rope). Bets. 10ᵇ מְנַתְּקֵי Ms. M., v. נָתַח.—2) *to snatch, take away.* Yoma 46ᵇ כיון דְּנַתְּקָהּ נתקה having snatched it (the coal from the altar), he has snatched it (and it has its sacred character no longer).—3) *to shift, transform.* Macc. 15ᵃ הרוצה לְנַתּוֹקֵי לאוי וכ׳ Ms. M. (Rashi לאוירה, ed. לאו) this (positive command) has the function of modifying the prohibitory law (intimating the reparation in the event of its transgression); v. preced. *Nif.*

*Ithpe.* אִיתְּנַתֵּק, אִתְנַתֵּק 1) *to be severed, snatched.* Targ. Koh. IV, 12.—Yoma l. c. אִיתְּנְתָקָה למצוותה the taking it from the altar was done for an ordained use of it; a. e.—2) *to be set aside, be designated.* Erub. 13ᵃ כיון דא׳ לשום רחל תו לא הדרא מִיתַּנְתָּא וכ׳ having been originally designated (copied) for Rachel, it cannot again be converted and used for Leah; Sot. 20ᵇ. Zeb. 3ᵃ; a. e.

נֶתֶק m. (b. h.; preced.) [*torn out,*] *bald (blanched) spot* on the head or in the beard. Neg. X, 2; a. fr. *Pl.* נְתָקִים, נְתָקִין. Ib. 1; 7; a. fr.

נְתָקָא, נִ׳ ch. same. Targ. Lev. XIII, 30; a. fr.

נת״ר, a mnemotechnical abbreviation for נעילת הסנדל, חשמיש חמטה, a. רחיצת ידים. M. Kat. 24ᵃ.

נָתַר I (b. h.; cmp. נתק) *to sever, loosen.*

*Nif.* נִיתַּר, נִיתּוֹר 1) *to be torn loose, be released.* Y. Taan. II, 65ᵈ top, v. נָטַשׁ II a. נָתַשׁ.—Trnsf. *to be untied, released from an obligation; to become permitted.* Y. Yeb. IV, 6ᵇ bot. (ref. to Deut. XXV, 10) בית שהוא נִיתָּר וכ׳ a house (of several wives) which is released (from the leviratical marriage) by means of one *ḥălitsah* (performed on one of the wives). Y. Bicc. I, 64ᵇ top כל הביכורים שנראו לִיתּוֹר .. אינן נִיתּוֹרִין וכ׳ all the first fruits which are to be released (become permitted by being brought to the Temple) in the land (of Palestine), can become so only by reciting the confession (Deut. XXVI, 5—10). Erub. 10ᵃ; 12ᵃ חצר נִיתֶּרֶת וכ׳ a court becomes permitted (for Sabbath purposes) by &c., v. פַּס. Ib. שהוא נִיתָּר וכ׳ that it is made available &c.; a. e.

*Hif.* הִתִּיר 1) *to loosen, untie, unscrew.* Tosef. Sabb. XVI (XVII), 5 שֶׁהִתִּירוֹ which one unscrewed; Sabb. XX, 5 מַתִּירִין, v. מַכְבֵּשׁ. Ib. 22a מבגד לבגד (צריצית) מתירין you may untie show-fringes from one garment (and put them) on another garment. Gen. R. s. 5 מַתִּירָן ומוציא וכ׳ he unties them (opens the bags) and lets the air in them escape; a. fr.—[Tosef. Shebi. I, 7, v. וָתַר.]—2) *to permit, declare permitted,* opp. אָסַר. Sabb. 4a הִתִּירוּ לוֹ וכ׳ would they (the scholars) permit him to take it out &c.? Ib. II, 4 ור׳ יהודה מַתִּיר but R. Judah declares it permitted. Ib. 2 וחכמים מַתִּירִין; a. v. fr.—V. מַתִּיר.—3) *to free, surrender; to outlaw, proscribe.* Snh. 40b ה׳ עצמו למיתה did he surrender himself to death?, i. e. did he declare that he would commit the act in spite of the warning which defined it to be a deadly crime? Ib. 41a (ref. to Deut. XVII, 6) עד שיַתִּיר וכ׳ until he declares himself ready to undergo capital punishment for his act. Ḥull. 41a. Y. Peah I, 16a לַהַתִּיר דמן וכ׳ עילא .. they wanted a pretext to outlaw the rebels; a. fr.

*Hof.* הוּתַּר 1) *to be loosened, untied.* Lev. R. s. 28, beg., a. fr. הוּתְּרָה הרצועה, v. רָצוּעָה. Sabb. XX, 5 אם הירה מְהֻתָּר וכ׳ if it (the clothes press) was (partly) unscrewed on the eve of the Sabbath, he may unscrew it entirely. B. Kam. 9b שור מותר an ox that is not tied, opp. קשור. Erub. II, 1 קשורות אבל לא מְהֻתָּרוֹת closely tied together, but not tied in a loose way; a. e.—2) *to be permitted.* Y. Sabb. II, 5b bot. ה׳ הנדר, v. נֶדֶר; Snh. 68a. Ḥull. 17a בתחילה ה׳ לחן וכ׳ originally they were permitted to eat the flesh of an animal killed by stabbing (v. נְחִירָה). Ib. 9a נשחטה הותרה when the animal has been slaughtered according to the ritual, it is (absolutely) permitted. Ernb. 93b שבת כיון שהותרה הותרה as regards Sabbath laws what has been permitted at the entrance of the Sabbath remains permitted the entire day; ib. 70b כל שה׳ למקצת וכ׳ whatever is permitted for one part of the Sabbath &c.; a. v. fr.—Part. מְהֻתָּר; f. מְהֻתֶּרֶת; *pl.* מְהֻתָּרִים, מְהֻתָּרִין; מְהֻתָּרוֹת (*it is, they are*) *permitted* (of things and persons). Ter. X, 7. Yeb. I, 2 צרתה מ׳ her rival is permitted (to him as wife). Ib. III, 2 ומ׳ באחותה and he is permitted to marry her sister. Ib. II, 10 מותרות לינשא להן may be married to them; a. v. fr.—Pes. 48a, a. e. (ref. to ממשקה ישראל, Ez. XLV, 15) מן המותר לישראל of what an Israelite is permitted to drink. Sabb. 108a (ref. to בפיך, Ex. XIII, 9) מדבר המותר בפיך the Torah must be written on the skin of an animal which is permitted in thy mouth (a clean animal).

נָתַר II, *Pi.* נִתֵּר (b. h.; cmp. נִתֵּק) [*to move.*] *to leap.* B. Kam. 38a (ref. to Hab. III, 6) מאי משמע דהאי ויתר לישנא דאגלויי הוא what evidence is there that this *vayyatter* has the meaning of sending into exile (causing to emigrate)? Answ. ref. to לְנַתֵּר (Lev. XI, 21). Lev. R. s. 20 (ref. to Job XXXVII, 1) מהו וְיִתַּר יקפץ וכ׳ what does *v'yittar* mean? It will leap, as we read (Lev. l. c.) &c.

*Hif.* הִתִּיר *to exile.* B. Kam. l. c., v. supra. Lev. R. s. 6, beg. ומַתִּיר את הגנבים and condemned the thieves to exportation (v., however, גֵּרַד).

נָתַר ch. = h. נָשַׁר, *to fall off, drop; to fall apart, decay; to become wearied, faint.* Targ. Is. XL, 7. Ib. LXIV, 5; a. fr.—B. Mets. 21b דנתרא that it (the fig) dropped (and was not taken off the tree). Ib. אע״ג דנתרין זיתי וכ׳ even when the olives have dropped &c. Sabb. 33b ונקא נתרן דמעת עיניה and the tears fell from his eyes; a. fr.

*Af.* אַתִּיר *to drop, shed, let fall.* Targ. Ruth II, 16. Targ. Y. II Ex. IX, 32 ואתרת (not ואתך).—Y. Kil. VII, beg. 30d דמתרן טרפיהן וכ׳ where trees shed their leaves even in midsummer. Naz. 42a אדמה דלא מתרא an earth which does not cause falling out of the hair; a. e.—Y. Yeb. XVI, 15d אתרין, v. infra.

*Pa.* נִתֵּר. 1) (neut. verb) *to crumble, fall in.* B. Kam. 9b בור דרכה לְנַתּוֹרֵי a pit is liable to fall in (and mere covering it up is not a sufficient precaution).—2) *to drop, shed.* Targ. Is. I, 30; a. e.—Y. Yeb. XVI, 15d (if one says of a person) נְתַרִי פלוני, 'I have dropped that man', you must not allow his wife to marry again (it does not necessarily mean that he saw him dead), for I may say, he means [read:] אַתְּרִי לפלוני מאכל I dropped that man something to eat.

נֶתֶר f. (b. h.; preced.; v. esp. Naz. 42a quot. in preced.) 1) (*nitron,*) *natron, native carbonate of soda* (v. Sm. Bibl. Dict. s. v. Nitre, a. Sm. Ant. s. v. Nitron). Sabb. IX, 5; Nidd. IX, 6. Ib. 62a; Sabb. 90a, v. אַלְכְּסַנְדְּרִי a. אַנְטְרַפַּטְרִית; a. e.—2) כלי נ׳ *a vessel made of alum crystals.* Kel. II, 1. Ab. Zar. 33b (expl. כלי מחפורת וכ׳, v. מַחְפּוֹרֶת); a. fr. [v., however, Maim. to Kel. l. c.]

נְתָרָא I ch. same. Targ. Jer. II, 22. Targ. Prov. XXV, 20 (Ms. יתרא as in Pesh.).

נְתָרָא II ch. = h. נָשֶׁר I, *dropping.* Targ. O. a. Y. I Lev. XIX, 10 (h. text פֶּרֶט).

נָתַשׁ (b. h.; cmp. נתץ) *to break loose, tear off.*

*Nif.* נִיתַּשׁ נִתּוֹשׁ *to be torn loose, be released.* Lev. R. s. 29; Gen. R. s. 56, v. נָטַשׁ II a. נָתַר I.

*Hif.* הִתִּישׁ *to uproot.* Gen. R. s. 23, beg. (play on מתושאל, Gen. IV, 18) מַתִּישָׁן אני וכ׳ I shall tear them out of this world.—[הַתִּישׁ or תִּתִּישׁ *to weaken,* v. תָּשַׁשׁ.]

*נָתַשׁ h. same. Targ. Ps. CXVIII, 10, sq. אֶתְשִׁירְנוּן (ed. Lag. אֶתּוֹשְׁשִׁינוּן; Regia a. Levita אֶתּוֹשְׁשִׁינוּן), v. תָּשַׁשׁ.

# ס

ס *Samekh*, the fifteenth letter of the Alphabet. It interchanges with שׂ, e. g. פָּרַס a. פָּרַשׂ, נָסָא a. נָשָׂא; a. fr.; with ז, q. v.; with צ, as סָנָאר a. צָנָאר.—ס preformative for Safel forms, as in סקבל, סרהב &c.

ס׳ as numeral, *sixty*, v. א׳.

סָאָא, v. סְאָה ch.

סָאַב [*to be rough, ugly,*] *to be filthy, unclean, repulsive.*

*Pi.* סִיאֵב *to soil, make unclean; to unfit for sacrifice* on account of repulsive appearance. Part. pass. מְסוֹאָב, f. מְסוֹאֶבֶת; *pl.* מְסוֹאָבִים, מְסוֹאָבִין; מְסוֹאָבוֹת.—מס׳ ידים *unwashed hands.* Ḥall. II, 2. Ḥull. II, 5; a. fr.—Tem. 8ª רועי ... הא מס׳ וקרימין (you say) 'let them go to pasture until they become unfit for sacrifice', but are they not already unfit (being blemished)?

*Hithpa.* תְּסָתָּאֵב *to become filthy, repulsive, unfit for sacrifice.* Yeb. XI, 5 יהא רועה עד שיִּסְתָּאֵב let it go to pasture, until it becomes unfit for sacrifice. Tem. l. c. עד שיִּסְתָּאֲבוּ, v. supra. Ib. IV, 1 עד שֶׁתִּסְתָּאֵב; a. fr.

סְאֵב I ch. same.

*Pa.* סָאֵב, סָאֵיב 1) *to soil, defile, make unclean, unfit for sacrifice.* Targ. Lev. XV, 31. Targ. Gen. XXXIV, 5; a. fr.—Taan. 11ª bot. חזרוא דסאיב נפשיה that is because he defiled himself (by touching a corpse &c.). Y. Maas. Sh. III, 54ᵇ top מְסָאֲבָא לה ופדי לה made the fruit unclean and also redeemed it. Y. Snh. I, 18ᵇ top חד בר נש ס׳ וכ׳ a man caused a priest to become unclean; a. e.—*Part. pass.* מְסָאָב, f. מְסָאֲבָא; *pl.* מְסָאֲבִין &c. Targ. Lev. XIV, 40. Ib. O. XII, 2. Ib. XI, 8; a. fr.—Tem. 22ª הא מְסָאֲבָה וקרימא is it not already unfit for sacrifice?, v. preced. Ab. Zar. 37ª; Eduy. VIII, 4 Ms. M., v. infra.—2) *to declare unclean.* Targ. Lev. XIII, 44; a. fr.

*Ithpa.* אִסְתָּאֵב *to be made unclean, be unclean.* Targ. Num. VI, 12 (Regia מסאב). Targ. Y. ib. 11. Targ. O. Lev. XIII, 45. Targ. O. Deut. XXII, 9 (h. text תקדש); a. fr.—Eduy. VIII, 4 ודיקרב במיתא מְסָתָּאֵב (Ms. M. מְסָאֵב) only what is sure to have touched a corpse is unclean (v. Ab. Zar. 37ᵇ).

סְאֵב II or סָאֵב (cmp. preced.; v. סִיב I) [*to be hairy,*] *to be old.* Targ. Prov. XXII, 6 נסאב ed. Lag. (oth. ed. נָסוּב, נסאובא, יָסוּב; Ms. נסאבא).—Y. Dem. III, 23ᶜ bot. כד תְּסָאֲבוּן וכ׳ when you are old (appointed elders, v. זָקֵן), I shall tell you.

סָאֲבָא m. (preced.) *old man*, v. סָב.

סְאָה f. (b. h.) *S'ah*, a measure of volume for dry objects and for liquids; in gen. *measure.* Men. XII, 4 בארבעים ס׳ וכ׳ in a reservoir containing forty S. he can bathe for purification, in forty less one drop &c. Mikv. I, 7; a. fr.—Sot. 9ª עד שתתמלא סְאָתוֹ ... אין the Lord does not exact payment (punishment) of a man until his measure is full. Ib. 8ᵇ; Tosef. ib. III, 1 (ref. to בסאסאה, Is. XXVII, 8) אין לי אלא שמדד בס׳ וכ׳ this would prove only that the Lord measures by the S'ah (repays only great sins, overlooking the small ones) &c.; Y. ib. I, 17ª.—בֵּית ס׳ (or sub. בית) *a field requiring one S'ah of seed,* (a square measure) *Beth S'ah.* Shebi. III, 2. B. Bath. VII, 2 רובע לס׳ one fourth of a Kab for each (Beth) S'ah; a. fr.—Tanḥ. Ki Thissa 26 משקל ארבעים ס׳ forty S'ah in weight (weight of forty S'ah of wheat).—*Pl.* סָאוֹת, סָאִים, סְאִין. Y. l. c. (ref. to סאון, Is. IX, 4) ריבה כאן ס׳ הרבה the text intimates here a variety of measures (recompenses). Men. VII, 1 חמש ס׳ וכ׳ five Jerusalem S'ah which are equal to six Desert S'ah. Ib. 77ª; a. fr.—*Du.* סָאתַיִם. Ter. X, 8. Shebi. III, 4; a. fr.

סָאָא, סְאָה ch. same. Targ. II Kings VII, 1; 16; a. e.—*Pl.* סָוִן, סָוָון, סָאוֹן, סָאוִין, סָאוִי, סָאוִין, סְאִין. Targ. Gen. XVIII, 6. Targ. Y. Ex. XXIX, 4; a. fr.—Targ. Y. Deut. XXXIV, 12 (*a weight*, v. preced.).—Pes. 113ª סָאוֵי Ms. M. (ed. סָאָה). M. Kat. 12ª בר שית ס׳ וכ׳ a vessel containing six S'ah (of beer) but well closed, is better &c.; a. e.—*Du.* סָאתָן. Targ. II Kings l. c.—V. סָאתָא.

סָאוֹב m. (סָאַב I) *unclean object; uncleanness.* Targ. Y. Lev. XXI, 1. Targ. Y. Deut. VII, 26 ס׳ שקצא (ed. Amst. סְאִיב, not סָ) what has become unclean through an abomination.

סוֹבְתָא, סוֹאֲבְתָא, סָאוֹבְתָא f. (preced.) 1) *uncleanness*, esp. *menstruation.* Targ. Ez. XXIV, 11. Targ. Y. Gen. XVIII, 11 (ed. Vien. סוּבְתָא). Targ. Lev. XV, 25; 31 (some ed. סָאוֹב׳); a. fr.—2) cmp. (נִדָּה) *menstruant.* Targ. O. ib. 33 (Y. סִיאוּבְתָא; some ed. סִיאִיב׳); a. e.—*Pl.* סוֹאֲבָתָא. Targ. II Chr. XXIX, 16. Targ. O. Lev. XVI, 16; 19 סוֹאֲבַת constr. (Y. סוֹאֲבוֹת Hebraism); a. e.

סָאוֹר, v. עָאוֹר.

סָאוֹרָא, סְאוֹרָא, v. סִיאוּר, סִיאוּרָא.

סָאט, v. סוּט.

סָאִיב, סָאֵיב, v. סְאֵב I a. סָאוֹב.

סָאִים, v. סוּם I ch.

סָאִין, v. סְאָה. [סָאִין *pl.* of סָאָה.]

סָאמָא *silver*, v. סְרָמָא I.

סָאן, v. סְנֵי.

סָאנֵי, v. סְנֵי.

סאסא, סאניא Targ. Prov. XVI, 16; XVII, 3 some ed., v. סְרָמָא I.

**סַאסָא, סָאסָא** m. h. a. ch. (=סעסע, cmp. סער, שׂער; cmp. זָאזָא) *bristle, awn* or *beard of grain.* Sot. 5ᵃ (Ar. סָסָא). Ḥull. 17ᵇ דמיא לס׳ (Ar. לססא) if the slaughtering knife is rough like a bristle of &c.—*Pl.* סָאסִין, constr. סָאסֵי. Koh. R. to IX, 11 שחיזו רץ על ס׳ שיבולין וכ׳ (not שירבוליא; some ed. שָׂאסֵי) he ran over the ears of standing grain, and they were not broken.

**סָאפוֹן** m. *soap, detergent,* v. צָפוֹן I.

**סָאתָא I, סָאתָה** f. ch.=h. סָאָה, *S'ah; measure.* Targ. Is. XXVII, 8. Targ. Job XX, 22; a. e.—Y. Ter. X, 47ᵇ top כמה ס׳ עברא וכ׳ how much does a S'ah contain? Twenty four Log. Lev. R. s. 36; Y. Snh. X, 27ᵈ וכ׳ כאינש ... והא ס׳ as if one says, here is the bag, here is the Sela, and here is the measure, rise and measure (said of one who asks immediate reward for a good deed); Ruth R. introd. (some ed. סאה); a. e.—*Pl.,* v. סָאָה ch.

**סָאתָא II** f.=סָחוֹתָא, *sweepings, refuse.* Lam. R. to I, 15 (expl. סלה, ib.) עבדי ס׳ וכ׳ (some ed. סָאתֵי *pl.*) he made me like refuse before them. Ib. בבר גמזא צווחין לס׳ סרקי (read סלותא; Ar. לסחותא סולתא . . לבברגיא) in Bar Gamza they call sweepings *sallutha* (that which is thrown away); v. סָחִיתָא.

**סַב,** v. נָסַב.

**סַב, סָבָא I, סָאבָא** m. ch. (v. סָאֵב II, סִיב)=h. שָׂב, *grey, old; elder; ancestor; scholar* (=h. זָקֵן). Targ. Is. III, 2. Targ. Gen. XXIV, 2; a. fr.—Targ. Y. II Lev. XXII, 27 סַבָּיָא.—Targ. II Esth. VII, 9 כאגג אבא סב (ed. Lag. אבא . טב, corr. acc.) like Agag my *grandfather.*—Y. Yeb. XII, 12ᵈ bot., opp. עֲלַיְיתָא. Ḥull. 6ᵃ אשכחית ההוא ס׳ an old man (or scholar) met him; Sabb. 34ᵃ. Gen. R. s. 74 (ref. to Ps. CXXIV, 1) ישראל ס׳ it means Israel the patriarch (not Israel the people); Midr. Till. to Ps. l. c. Y. Ned. X, end, 42ᵇ לסָבַי to my ancestor. Ib. ר׳ דוסתי ס׳ R. Dostay senior; a. fr.—[Y. Maas. Sh. V, 56ᶜ top, v. כָּפָא I.]—*Pl.* סָבְרִין, סָבַיָּא, סָבֵי. Targ. Zech. VIII, 4. Targ. Joel I, 14. Targ. Prov. XX, 29 (Ms. סִיבֵי); a. fr.—Y. Peah VII, end, 21ᵇ איתי חוו ס׳ וכ׳ there were (poor) old men in our days &c. Kidd. 33ᵃ ר׳ ... ס׳ דארמאי R. J. used to rise before gentile old men. Snh. 17ᵇ ס׳ דסורא the scholars of Sura. B. Bath. 58ᵇ סאבי דיהודאי the Jewish scholars. Bekh. 8ᵇ, v. אַתְרָנָס; a. fr.—*Fem.* (סָבָא), סַבְתָא. Y. Maas. Sh. III, 54ᵇ top אמר לון חד סבא (read: אמרת לון הדא ס׳) said to them a certain matron (prob. wife of a scholar). Ib. מימר . . הדא סברתא that matron was of the opinion. B. Bath. 125ᵇ נכסי לס׳ I bequeathe my property to my grandmother. Ib. אי קדים ס׳ וכ׳ if that grandmother had sold the property bequeathed to her before the claim could be preferred, the sale would have been valid; a. fr.—*Pl.* סָבָן. Targ. Zech. l. c.; a. e.—[סָב *to be old,* v. סִיב.]

**סָבָא II** 1) pr. n. m. *Saba.* Y. Yeb. IX, beg. 10ᵃ נירתא בר ס׳; Y. Kil. IX, beg. 31ᵈ סָבָה.—2) כְּפַר ס׳ pr. n. pl. *K'far Saba,* in Samaria. Y. Dem. II, 22ᶜ bot. (ed. Krot. כפרסבא, one word). Nidd. 61ᵃ; Tosef. ib. VIII, 5 (v. Hildesh. Beitr., p. 10).

**סָבָא III** (b. h.; cmp. שָׂבַע) *to drink freely.*—Part. pass. סָבוּא, *pl.* סְבוּאִים, סָבוּאִין *soaked, satiated.* Nidd. 24ᵇ עצמותיו ס׳ Ar. (ed. סכווירן) his bones are found satiated with moisture, i. e. *porous,* contrad. to משוחין oily, smooth.

**סְבָא** ch. same. Part. סָבֵי. Targ. O. Deut. XXI, 20.—[Targ. I Sam. XXX, 20 וסבא some ed., read וְשָׁבָא.]

*Pa.* סַבֵּי *to retail wine* in the shop or tavern. B. Bath. 98ᵃ אדעתא לסַבּוּרֵי with the intention to retail it.

*Af.* אַסְבָּא *to satiate, soak;* trnsf. (cmp. סָפַג) *to lash.* Keth. 10ᵃ אַסְבּוּהוּ כופרי make him absorb (strike him with) palm switches. Ib. ומַסְבִּינָן לֵיהּ וכ׳ and we lash him nevertheless.

**סָבַב** (b. h.) *to go around, turn.* Num. R. s. 18 כשהייתי וחולך וסוֹבֵב כל וכ׳ ... when I travelled ... and went around all the towns; הייתי סובב וחולך מעיר וכ׳ I went around from town to town. Erub. 56ᵃ וסובב אל צפון בלילה 'and turns northward' (Koh. I, 6) by night; a. e.

*Nif.* נָסַב *to take a turn.* Num. R. s. 4 ונָסַבָּה ורחבה למעלה it turned upward and became wider.

*Pi.* סִבֵּב 1) *to surround.* Erub. l. c.; B. Bath. 25ᵇ (ref. to Koh. l. c.) פעמים מְסַבְּבָתָן ופעמים מהלכתן (Rashi סוֹבְבָתָן, v. Rabb. D. S. a. l. note 4) at seasons the sun goes around them (making a circuitous route), and at seasons it passes straight through (from north-east to south-west). Erub. 23ᵇ; Num. R. s. 13 סַבֵּב tie around; a. e.—Trnsf. *to be around a person, to wait upon.* Deut. R. s. 1 (play on סב את חרה הרבה סי׳ עשו את חורו וכ׳ Deut. II, 3) a long while has Esau been around his parent &c.—סי׳ על חפתחים *to go around from door to door, to beg.* Tosef. Peah IV, 8 המְסַבֵּב על ... אין וכ׳ for the poor man that goes begging, the public charities are not bound to do anything. Y. ib. I, 15ᵈ top כבד . . אפי׳ את מסבב וכ׳ 'honor thy father and thy mother', even if thou have to go begging (thou must support them); Pesik. R. s. 23—24; a. e.—Ruth R. to I, 1 עכשיו . . מְסַבְּבִין פתחי וכ׳ now all Israel will surround my gate ..., waiting for distribution of food; Yalk. ib. 598 ירדו . . מְסוֹבְבִין.—2) *to carry around from place to place.* Kel. I, 7 ומְסַבְּבִין לתוכן וכ׳ and you may carry a corpse from one (of the fortified places) to another; Tosef. ib. B. Kam. I, 14 ומס׳ בתוכן.—3) *to place around.* Num. R. s. 2 סי׳ לכסאו וכ׳ he placed four angels around his throne.—Part. pass. מְסוֹבָּב, f. מְסוֹבֶּבֶת *surrounded, closed.* B. Bath. 25ᵇ, v. אַכְסַדְרָא.—*Pl.* מְסוֹבִּין, מְסוּבִּין *assembled, arranged around.* Ab. Zar. 18ᵃ מס׳ לו וכ׳ (Ms. M. מְסוֹבְבִין אותו) (his sins) are arranged around him on the day of judgment (as witnesses). Yalk. Ruth l. c., v. supra.—Esp. *reclining on the dining couch around the tables* (v. מְסוֹבָּה). Ex. R. s. 25 מס׳ ואוכלין וכ׳ lying on couches and eating and praising &c. Pes. 101ᵇ בני מס׳ לשתות ... the members of a party that were assembled for a feast; ib. 102ᵃ. Tosef. ib. X, 12; a. fr.—[Tanḥ. Ḥayé 3 מסביב, read: מכתיב, v. פָּתַח.]

*Hif.* הֵסֵב, חֲסֵב, חֲסִיב 1) [*to surround the table,*] *to recline for dining in company.* Ber. VI, 6 (42ᵃ) חֲסִיבוּ אחד וכ׳ (Bab. ed. חֲסַבוּ; Y. ed. הֵיסַבוּ) if they lie down for a meal, one says grace in behalf of all, opp. דיו יושבין. Tosef. ib. IV, 20 בעל חבירת שהיה מֵיסֵב ואוכל וכ׳ if a host has been reclining in company and eating, and a neighbor called

him away to speak to him. Ib. V, 5; Y. Taan. IV, 68ª bot. בזמן שחן שתי ... ומיסב וכ׳ when there are two couches, the highest in rank goes up and reclines at the head of the uppermost couch &c., v. חִסֵּב. Pes. X, 1 אפי׳ עני ... עד שיסב even the poorest man in Israel must not eat (on the Passover night) without reclining (to indicate that he is a free man); a. fr.—2) *to cause to recline, to invite.* Ex. R. s. 25 (ref. to ויסב, Ex. XIII, 18, a. שלחן, Ps. LXXVIII, 19) סיסרן תחת ענני וכ׳ he invited them to recline under the clouds of glory (v. סִיגְנְטִירִין); a. e.—3) *to turn around.* Pesik. R. s. 14 עתיד אני לחסיב על עולמי וכ׳ I shall turn again to my world in mercy.

*Hof.* חוּסַב *to be transferred* from tribe to tribe (Num. XXXVI, 7). B. Bath. 112ª כבר חוסבה the field had been transferred (before the division of the land); שכבר הוסבה לא אמרינן we do not adopt the argument that a transfer before the division made any difference (v. comment., a. Rabb. D. S. a. l. notes 4 a. 5 for Var. Lect.).

*Polel* סוֹבֵב *to surround.* Ab. Zar. 18ª, v. supra.

**סַבַּב** ch. same; *Af.* אַסְבַּב *to go around* (announcing). Y. R. Hash. II, 58ª top דהוון אילין מַסְבְּרִין יומא דין וכ׳ these went around (as messengers to announce the New-Moon) to-day, and others the day after. Ib. מדהו דיסַבּוּן; למה מַסְבָּה, v. צַפְּרִי.

**סַבָּא** m. (preced.; cmp. שֵׂיבָא) *neighbor, borderer.*—*Pl.* סַבָּיָא. Targ. Is. VII, 20 בס׳ ובמגריא בעברי וכ׳ (ed. Lag. בסיבכיא במגריא) read: בס׳ בעברי וכ׳ (במגריא being a gloss to our w.) among the borderers on the sides of &c.

**סַבָּה**, v. סִיבָּה.

**סַבְדוּי**, Targ. Prov. II, 7 ed. Lag., read סַבְהוֹר=שַׁבְהוֹר.

**סַבְדַּלּוֹם** m.=h. יַהֲלֹם, name of *a jewel* in the high priest's breast-plate, *diamond.* Targ. O. Ex. XXVIII, 18 (some ed. סְ׳); XXXIX, 11. Targ. Y. Num. II, 10.

**סֵבוּ**, v. v. סִיבוּ.

**סַבּוּאָתָא**, v. סַבּוּתָא.

**סַבּוּי**, Yalk. Num. 773, סברוני ס׳, v. סִיפּוּיָא.

**סַבּוּיָתָא** c. pl. (סָבָא) *wine-retailers.* Ab. Zar. 71ª (Ar. סַבּוּאָתָא); ib. 72ᵇ סַבְּיָתָא.

**סְבוּךְ**, v. סִיפּוּךְ.

**סְבוּל**, v. סִיבּוֹלֶת.

***סַבּוּלָאָת** m. (סָבַל) *load-carrier.* B. Mets. 93ᵇ בר אדא ס׳ (Ms. R. סַבּוֹלָא; Ms. H. סַבּוּלָאָה, Ms. F. סַקּוֹלָא *of Saccola=Sacala* in Gedrosia?).

**סְבוּלֶת, סִבּוֹלֶת**, v. סִיבּוֹלֶת.

**סבונה**, Y. Sabb. VI, 8ª bot. ed. Zyt., v. סַבְּנִי.

**סְבוּרָא, סְבוּר**, v. sub. סִיב׳.

**סְבוּרָא** m. (סְבַר I) 1) *a reasoner* (opp. to learned, v. גְּמַר II). Y. Sabb. III, 6ª הדרן ס׳ דלא ילוף וכ׳ that reasoner who has neither studied nor attended scholars.—2) (adj.) *imaginative, fanciful.* Y. Kidd. III, 63ᵈ bot. דחגיי אינשא ס׳ הוא (not אינשי) for H. is a fanciful man (whose traditions cannot be relied upon).

**סְבוֹרָא** m. *hope*, v. סִבְרָא.

**סָבוּתָא**, v. סִיבּוּתָא.

**סַבְּטָא** pr. n. m. *Sabṭa.* Snh. 64ª ס׳ בן אלס (v. אָלָס, a. אַבְלַס); Y. ib. X, 28ᵈ סובתה; Sifré Num. 131, a. Yalk. ib. 771 סבטיא.

**סַבַּטְיָא**, v. preced.

**סַנְבַּ׳, סַמְבַּ׳, סַבַּטְיוֹן** pr. n., נְהַר ס׳ (Σαββατεῖον, Σαββατικός) *the river Sabbation,* said to rest on the seventh day (v. Plin. Hist. Nat. XXXI, 2; Jos. Bell. Jud. V, 5, 1; Neub. Géogr. p. 33). Snh. 65ᵇ נהר ס׳ יוכיח let the river S. prove (that the seventh day is the Sabbath); Yalk. Lev. 617 סנ׳; Gen. R. s. 11 סמ׳; Tanḥ. Ki Thissa 33 סמ׳; Pesik. R. s. 23 סמ׳. Gen. R. s. 73 עשרת .. לפנים מנהר סמ׳ וכ׳ the ten tribes were exiled to within the confines of the river S., whereas Judah and Benjamin were scattered over all lands; Y. Snh. X, 29ᶜ bot. סנ׳; Targ. Y. Ex. XXXIV, 10 מן לגיו לנהר סמ׳.

**סַבְיָא** m. 1) *old*, v. סָב.—2) *officer of the royal household.* Koh. R. to IX, 18 (expl. המזכיר, II Kings XVIII, 18) ס׳ (some ed. סַבְנָיָא).

**סָבִיב** (b. h.; סָבַב) *around.* Tanḥ. B'midb. 12 ס׳ למשכן around the Tabernacle; a. e.

**סְבִיבָה** f. (preced.) *neighborhood.*—*Pl.* סְבִיבוֹת. Num. R. s. 18 כיון שראו שנסתלקו ישראל מסְבִיבוֹתֵיהֶם when they saw that the Israelites had removed themselves from their neighborhood; a. e.

**סְבִיכָא** m. (סָבַךְ)=b. h. סָבָךְ, *thicket.* Targ. Ps. LXXIV, 5. Targ. II Chr. XX, 2 סְבִיךְ דיקליא (h. text חצצון תמר).

**סְבִילָה** f. (סָבַל) *carrying a burden, use of the stem* סָבַל. R. Hash. 11ᵇ אתיא ס׳ ס׳ Ms. M. (omitted in ed., v. Rabb. D. S. a. l. note) there is an analogy between סבל (Ex. VI, 6) and סבל (Ps. LXXXI, 7); Yalk. Ex. 177; Yalk. Ps. 831.

**סבין**, Y. R. Hash. II, 59ᶜ top, v. סְכֵּי.

**סְבִינְתָא**, v. סַבְּנִיתָא.

**סְבִיסְקֵי** m. pl. (v. Löw Pfl., p. 188 sq.) *mandrake flowers.* Snh. 99ᵇ (expl. דודאים, Gen. XXX, 14) ס׳ (Var. סיבסוך, Ms. M. סכסוך; v. Rabb. D. S. a. l. note).

**סְבִיעַ**, v. שְׂבִיעַ.

**סבירינוות**, Y. Keth. I, 25ᵇ top, v. שְׁבִירָא.

venom of the serpent remains on top (of liquids) as a net-like film; Y. Ab. Zar. II, 41[d] top דומה לש׳; Y. Sabb. I, 3[d] top עשוי כש׳; a. fr.—Ib. VI, 7[d] טבוסה, read שבכה, v. כָּבוּל II.—*Pl.* סְבָכוֹת, שְׁ׳. Kel. XXIV, 16; Tosef. ib. B. Bath. II, 10 שלש ס׳ הן וכ׳ there are three categories of nets with regard to levitical cleanness; a. e.

**סִבְּבַי**, v. סִרְבַּי.

**סַבְּכְתָּא** f. ch.=h. סְבָכָה. B. Bath. 146[a] (Ms. M. ספכ׳, oth. Mss. סבתכא, ספתכא, סככתא, v. Rabb. D. S. a. l. note), v. בִּירְכָא.

**סָבַל** (b. h.) *to carry* a load; *to sustain; to endure.* Lev. R. s. 4, end חנפש חזו סוֹבֶלֶת ... והקב״ה סוֹבֵל את עולמו the soul supports the body, and the Lord sustains his world; (Tanḥ. Ḥayé 3 משמרת ... משמרת). Pes. 113[b] ארבעה סוֹבַלְתָּן אין there are four things which the mind (of man) cannot endure. Gen. R. s. 22 (ref. to Gen. IV, 13) לעליונים .. אתה סובל ולפשעי אין אתה סובל thou bearest those on high and those below, and my trespass thou wilt not bear? Y. R. Hash. II, end, 58[b] (ref. to Ps. CXLIV, 14 אלופינו מסבלים) בשעה שהגדולים סוֹבְלִין את וכ׳ when the great bear the small (take care of them), there is no breach &c.; ib. בשעה שהקטנים סובלין וכ׳ when the small bear the great (respect their superiority), there is &c.; Yalk. Ps. 888; Ruth R. introd (ושם). Ex. R. s. 5 סָבְלוּ מכות they endured maltreatment; a. fr.—Y. Peah I, 16[b] הפורק .. ואיני סוֹבְלָהּ he who throws off the yoke, that is, he who says, there is a law, but I will not bear it.

*Pi.* סִרְבֵּל *to load.* Part. pass. מְסוּבָּל. Ber. 17[a] (ref. to Ps. l. c.) מס׳ ביריסורים מְסוּבָּלִים במצות laden with good deeds; laden with pains. Yalk. Deut. 963 מסובלים כספם וכ׳ (Deut. R. s. 11 חיו סובלים) carrying their silver and their gold; a. e.

**סְבַל** ch. same. Targ. Y. Deut. XXXII, 11. Targ. Job XXI, 3. Targ. Y. II Deut. XXIV, 15; a. fr.—Cant. R. to V, 14 לְמִיסְבַּל, v. סְבָנִי. Gen. R. s. 38 דְּסָבֵיל רוחא, v. רוּחָא; a. e.

*Pa.* סַבֵּל (v. סִבְּלוֹן) *to send presents of betrothal.* Kidd. 50[b] מְסַבְּלֵי והדר מקדשי where it is customary to send the presents before betrothal; a. e.

**סַבָּל** m. (b. h.; preced.) *load-carrier.* Y. B. Mets. X, end, 12[c]; (Bab. ib. 118[b] כַּחֲמָה). Kidd. 82[b]; Y. ib. IV, end, 66[d]; Tosef. ib. V, 15 (ed. Zuck. note). Tanḥ., ed. Bub., M'tsora 11 בריאים כסַבָּלוֹ של עולם as strong as he who carries the world; Yalk. Ps. 808.—*Pl.* סַבָּלִין. Kel. XXVIII, 9 כסת הס׳ the cushion which load-carriers wear on their heads.

**סִבְּלָה** f. (b. h.; preced.) *load, burden.*—*Pl.* סִבְּלוֹת. Lev. R. s. 37 שהיה רואה בסבלותם וכ׳ סִבְלוֹתָם, v. יָשַׁב. Ex. R. s. 1 הדה הולך ומישב להן סִבְלוֹתֵיהֶן he went and helped them to arrange their burdens; a. e.

**סִבְּלוֹן**, סִי׳ m. (preced. wds.) 1) *load.* Sifra introd. עשוי לסִרְבְּלוֹן אחר made for the carrying of something else (than only persons).—2) *pl.* סִרְבִּי, סִבְלוֹנוֹת (cmp. b. h. מַשָּׂא, מַשָּׂאת) *presents*, esp. *presents of betrothal* (donatio propter

**סַבְּרָא**, v. סַבּוּרְתָּא.

**סָבַךְ** (b. h.) *to interweave, interlace,* esp. *to make a hedge* or *dam* with twigs, stones &c. Shebi. III, 8 לא יְסַבּוֹךְ Ms. M. a. R. S. a. l. (ed. יסמוך) בעפר he must not cover the dam with earth, opp. עושה חריץ, v. חָרִיץ.

*Nif.* נִסְבַּךְ *to be caught, entangled.* Lev. R. s. 29, a. e., v. נָטַשׁ II. Yalk. Num. 782, v. infra; a. e.

*Hithpa.* הִסְתַּבֵּךְ, *Nithpa.* נִסְתַּבֵּךְ same. Gen. R. s. 56 מִסְתַּבְּכִין בצרות entangled in troubles. Ib. [read:] עתידין בניך לְהִסְתַּבֵּךְ במלכיות ונמשכין ממלכות למלכות thy children will be entangled (come in conflict) with successive empires, and be drawn from empire to empire; Yalk. Num. 782 נִסְתַּבְּכִין. Gen. R. s. 65 וכ׳ בשערו and the chaff stuck in his hair. Y. Sabb. VII, 10[a] bot. נִסְתַּבְּכוּ בגדיו וכ׳ if his garments were caught in thorns; a. e.

*Hof.* הוּסְבַּךְ same. Peah VII, 3 [read:] עקץ .. ח׳ בעלים ונפל לארץ וכ׳ if he cut a cluster off by its stalk, and it was intercepted by the foliage, and in falling to the ground single berries fell off.

*Pi.* סִבֵּךְ *to entangle.* [Y. Kil. II, end, 28[b] מסבכין, some ed., v. סָבַךְ.]—Part. pass. מְסוּבָּךְ. Ḥull. 30[b] תחת צמר מס׳ if he put the slaughtering knife under the entangled wool (on the animal's neck). M. Kat. 6[a] top בְּמְסוּבָּכִין when the trees in the field are irregularly scattered (not planted in rows). Sot. 48[a]; Yalk. Is. 292 (ref. to ארזה, Zeph. II, 14) בית המסובך בארזים a house which lies in a thicket of cedars.

**סְבַךְ** ch. same. Part. pass. סְבִיךְ. Ḥull. 48[a] והוא דס׳ בבסרא provided the perforated lung is intergrown with the fleshy part of the ribs.

*Pa.* סַבֵּךְ *to weave a net.* Targ. Prov. XXX, 28 דְּמְסַבְּכָא ed. Lag. (Var. דְּמְסַכְּכָה).

**סֶבֶךְ** m. (preced.) *net-work, web.* Tosef. Kel. B. Bath. VII, 1 אם יש להן ס׳ (ed. Zuck. a. oth. סכך) if the fringes form a web. Ib. ס׳ עולה וכ׳ a web of fringes is partly subject and partly not subject to the standard measure of &c.

**סַבָּךְ*** m. (preced.) *net-weaver.* Erub. 72[b] top ר׳ יהודה חס׳ R. Ḥan. a. Alfasi (ed. חסבר, v. Rabb. D. S, a. l. note 20).

**סִי׳, סְבָכָא** m. (preced. wds.) *net, head-dress.*—*Pl.* סִרְבֵּי, סְבָכָיָא. Targ. Is. III, 18 (h. text שהרנים); v. next w.—[Ib. VII, 20 סיבכיא, ed. Lag., v. סְבָכָא.]

**שְׁ׳, סְבָכָה** f. (b. h. שְׂ׳) 1) same. Tosef. Sabb. IV (V), 11 ס׳ חמוזחבת (ed. Lag. סבכא, Var. ספכא, corr. acc.) a gold-embroidered hair net; Sabb. 57[b]. Y. ib. VI, 8[b] bot.; Neg. XI, 11, a. fr. שביס של ס׳, v. שָׂבִיס; Tosef. Kel. B. Bath. V, 15 שביס של ש׳. Sabb. l. c. כל שהוא למטה מן חש׳ whatever ornament is worn beneath the net; ib. 65[a] חס׳; (Tosef. ib. IV (V), 7 חיפוי שלמטה משערה); a. fr.—2) *any net-work, mat* &c. Kel. XXVIII, 9 ס׳ של זקנה the old woman's net-work (mat to sit upon, v. Maim. a. l.). Ib. חלוק .. העשוי כס׳ the public woman's shirt which is like net-work (gauze, v. חוּץ II). Y. Ter. VIII, 45[d] עומד כס׳ אורס .. the

nuptias). Kidd. II, 6 אע"פ ששלח ס' וכ' although he sent presents after that (after an invalid betrothal). Ib. 50[b] חוששין לס' we have an apprehension concerning nuptial presents, i. e. the fact of a man's having sent presents to a woman gives rise to the apprehension that a betrothal may have taken place (Tosaf.), or that the presents may have been meant as a means of betrothal (Rashi). Ib. אימא ... כי קא משדר ס' אדעתא וכ' I might think ... when he sent the presents he did so with the intention of making them the means of betrothal. B. Bath. IX, 5 חשולה ... אינן נגבין ס' if one sends presents ..., they cannot be reclaimed (in case of death or divorce before marriage). Ib. 146[a] ס' העשויין לריבלות presents intended for immediate consumption or wear; a. fr.

**סבנח**, v. next w.

**סִיבְ', סוּבְ', סָבְנִי** m. (cmp. Arab. *sabanu*, nomen oppidi ... a quo panni nomen acceperunt (Freytag); cmp. σάβανον, sabanum) *a cloth*, esp. *a head-cover which fell down over the shoulders, sibni*. Y. Sabb. VI, 8[a] bot. כריך סָבְנִיה עלוהון (ed. Zyt. סבונה, corr. acc.) he tied his *sibni* around them; Y. Yeb. XII, 12[d] top סָבְנָה. Gitt. 59[a] ס' (Ar. סוּ), v. חוֹמֶס. Cant. R. to V, 14 אפי' סבניה לא הוה יכיל למיסבל וכ' (he became so weak from studying that) he could not even carry his sibni (in his hand), but others had to take it off for him; v. next w.—*Pl.* סָבְנִין. Gen. R. s. 19 סכנין (corr. acc.) *a female head-cover*, corresp. to סדינין for males.

**סַבִּינְתָּא, סַבְנִיתָא** f. same. Sabb. 147[b] סבנ' צריך וכ' Ar. (ed. סכ'; Ms. O. סַרְבִּינְיִתָּא; Rashi Ms. סַרְבְּנִיתָּא, *pl.*) if one carries a *sabnitha* (to be used at bathing, on the Sabbath), he must tie its two ends (around his neck, so that it be a part of his wearing apparel). Pesik. B'shall., p. 93[b] סבְנִיתֵיהּ וכ' Ms. O. (ed. סכינתיה, v. Bub. notes a. l.) even his *s.*, if another person did not take it off for him, he could not &c. (Ar. אפי' ס' לא יכיל טעון, v. preced.). Y. Shebu. VI, end, 37[b] אדם סבינתיה וכ' tore his *s.* off his head and said, this sheet (סדינא) shall not go out of my hands &c.—*Pl.* סִירְ', סַבָּנִין, סַבְנִינְיָתָא, סַרְבְּנִיתָא, סַרְבִּינְיָתָא. Sabb. l. c., v. supra.—Y. ib. VI, 8[b] bot. (expl. מטפחות, Is. III, 22) ס' רברבן large head-covers.

**סַבַּסְטִי** pr. n. pl. (Σεβαστή) *Sebaste*, built by Herod on the site of the old Samaria (Shomron). Num. R. s. 10 (ref. to Am. VI, 1) that means the ten tribes שהיו יושבים לבטח בס' (not שיושבים) who dwelt safely in S.; Tanḥ. Sh'mini 5 בסַבַּסְטְיָא. Arakh. III, 2 (14[a]), v. חוֹלַת; Sifra B'ḥuck. Par. 4, ch. X סְוֹוסְטֵי; Tosef. Arakh. II, 8 ספוסטא (Var. ספימטא, corr. acc.).

**סַבַּסְטִין*** m. pl. (σεβαστοί) *members of the imperial family, princes*. Tanḥ. B'midb. 2 [read:] הרבצתי אתכם כס' וכ' I caused you to recline on couches like princes; (ref. to ויסב, Ex. XIII, 8) כדרך שהמלכים מסובין וכ' just as kings recline; [Var. בסיגמטין, בסוג', taken fr. Num. R. s. 1, beg., v. סִיגְמָטִין].

**סָבַע** *to be satisfied*, v. שָׂבַע.

**סִיבְ', סִבְעָא** m. (preced.) *plenty*. Targ. O. Gen. XLI, 29; 30; 31 ed. Berl. (oth. ed. שׂוֹבְעָא, שׂוֹבַע). Targ. O. Deut. XXIII, 25 ed. Berl. (oth. ed. שׂוֹבַע, שׂוֹבְ'). Targ. Prov. III, 10 סוּבְעָא Ms. (ed. שׂוֹבְעָנָא, שׂוֹבְעָא).

**סִבְקִין**, v. סְרַבֵּק.

**סָבַר** (b. h. שָׂבַר *Pi.*; Saf. of ברר) [*to be bright,*] *to look for, be hopeful; to think, imagine. Part. pass.* סָבוּר; f. סְבוּרָה; *pl.* סְבוּרִין, סְבוּרִים; סְבוּרוֹת *hoping; thinking*. Ruth R. to I, 1 היו ... ס' עליו the citizens were relying on him; (Yalk. ib. 598 בטוחין).—Keth. VII, 10 ס' הייתי וכ' I was in hopes that I might be able to bear it. Gitt. 56[b] וכס' חרג וכ' and he was like thinking (he imagined) that &c., v. חָרַג; a. fr.—Tanḥ. P'kudé 3 היו סוֹבְרִים וכ' (perh. to be read: סבורים) they thought that he (Adam) was their creator; Pirké d'R. El. ch. XI כסבורין.

*Hif.* הִסְבִּיר *to brighten, illustrate, make clear*. Koh. R. to X, 10 (ref. to Koh. l. c.) אם נקהה ... והוא אינו בא לידך להַסְבִּירוֹ בפניך וכ' if thy study has been dull to thee like iron (difficult), and he ... does not come to thy side to make it clear before thee, denounce him with all thy might.—Esp. ה' פנים *to show a bright face; to be friendly; to encourage*. Ib. ואין הרב מַסְבִּיר פ' לתלמיד and the teacher does not show the pupil a kind face (will not relent); ib. ואין הרב מסביר לתלמיד (sub. פנים). Ib. ואין הקב"ה מסביר פ' לדור and the Lord does not look favorably at the generation. Y. Yoma VI, beg. 43[b] שלא יהא הדיין מסביר פ' ... ומעיו וכ' that the judge must not be friendly towards the one and severe towards the other (of the litigants). Midr. Till. to Ps. CXXXVII ... וכיון אלהיהן שמַסְבִּירִין לו פ' וכ' their God is merciful, and as soon as they show him a kind face, he takes pity &c.; Pesik. R. s. 28. Ber. 63[b] אני ואתה נַסְבִּיר פ' בהלכה let us cheer each other up in the *halakhah* (by discussion). Ib. כשם שאני הַסְבַּרְתִּי ... הַסְבֵּר פ' וכ' as I have been kind to thee, so be thou kind (forgiving) to &c.; a. fr.

**סְבִיר, סְבַר** I ch. same, 1) (with אַפַּיִן) *to show a bright face, be pleasant; to favor* (with ב or ל). Targ. Y. Gen. IV, 4, sq. Targ. Job XXXII, 22 יְסַבַּר Ms. (ed. יְסוֹבַר *Poël*; some ed. יְסַבֵּר *Pa.*).—*Part. pass.* סְבִיר; סְבִיר אפין *looked up to with favor, honored, popular*. Ib. XXII, 8.—2) *to be bright, intelligent*. Targ. O. Lev. XIX, 32 סָבַר (Y. ib. סְבִירִין).—3) *to look out for, hope; to speculate, plan; to imagine, believe*. Targ. Hos. XII, 7. Targ. Ps. XXVII, 14. Targ. Y. Ex. X, 11 סַבְרִין. Targ. Prov. XIV, 12; a. fr.—*Part. pass.* סָבִיר, סְבִיר *looking for, planning, thinking, believing*. Targ. O. Ex. X, 10. Targ. O. Gen. XXXVII, 8; a. fr.—Y. Ber. III, 6[c] top תמן סְבִירְתֵּיהּ there I thought about it, v. סְבָר.—4) *to conclude, argue, understand; to have an idea*. Targ. II Sam. XII, 19; a. e.—B. Bath. 65[a], a. fr. סָבוּר מינה וכ' they concluded from this that ..., but it is not so. Gitt. 56[a] סבור רבנן לקרוביה the scholars proposed to offer it up on the altar. Keth. 87[b], a. fr. ס' ... למימר וכ' R. ... had an idea to say &c. (but was refuted). Ber. 3[a], a. fr. מאי קס' אי קס' שלש וכ' what is R. E.'s opinion? if he holds that the night contains three watches &c. Ib. 4[b] ר' יוחנן סָבְרָה דהאי וכ' R. J. argues (thus) &c. Ib. 27[a] מי סָבְרַת ס' וכ' do

exploravit vulnus &c.; *misbâr* specillum vulnerarium) *to perforate, cut,* (only used in the sense of) *to let blood.* Part. pass. מְסוֹבָר. Pes. 112ª top דמס׳ ולא משי וכ׳ Ms. M. (ed. מְסוֹכָר, v. סְכַר II) he who has been bled and has not washed his hands. Yeb. 72ª לא מְסוֹבְרִינַן ביה Ar. (ed. מסוכ׳) and on it (that day) we must not be bled. Meïl. 20ᵇ דמס׳ ואכל וכ׳ (ed. דמסוכ׳; Ar. דְסַבַּר, prob. clerical error, v. Koh. Ar. Compl. s. v.) he who eats fowl after blood-letting. Ab. Zar. 28ᵇ דכאיב ליה עינא ודמ׳ Ag. Hatt. (v. Rabb. D. S. a. l. note 7) one having pain of the eye and one who has been bled.—V. סִיבּוּרָא II.

סַבַּר m. (סְבַר I) *reasoner, fine scholar.* Targ. O. Lev. XIX, 32 Ms. a. some ed., (ed. Berl. סָבָר, v. סְבַר I).—*Pl.* סַבָּרִין. Targ. Y. II Gen. XLIX, 10 (ed. Vien. סכ׳, corr. acc.; Y. I ספרין).

סֵבָר m. (b. h. שֵׂכֶר; סְבַר) 1) *hope.* Gen. R. s. 91 (ref. to Gen. XLII, 1) אל תהי קורא יש שבר אלא יש ס׳ ... שסִבְּרוּ וכ׳ read not *yesh sheber* (there is corn) but *yesh seber* (there is hope) &c., v. אִסְתַּקְּלֵרָא. Sifra Aḥăré, Par. 9, ch. XIII ושמא תאמר אבד סִבְּרִי ואבד סכויי ... אני סְבָרָךְ וכ׳ lest thou say, my hope is gone, my outlook is frustrated, therefore it reads, 'I am the Lord', I am thy hope &c. Yoma 72ª אבד סִבְּרָן ובטל סכויין their prospect of restoration is gone &c. Erub. 21ᵇ אבד סִבְּרָם וכ׳ they are beyond hope (of return to God) &c. B. Mets. 33ᵇ פסק סברם ובטל סכויים there is no hope for them &c.; Yalk. Is. 371 שכרן .. שיכויין .. (read שִׂבְּרָן).—2) with פָּנִים, *brightness, friendly expression;* in gen. *countenance.* Ab. I, 15 הוי מקבל .. בס׳ פ׳ יפות receive every man with a countenance of friendliness. Cant. R. to II, 5; a. fr.—3) *understanding, plain sense.* Yalk. Sam. 158 כך הוא סִבְּרוֹ של דבר this is the plain sense of the thing (the common opinion), opp. to עיקרו של דבר the root, the deeper cause; v. סְבָרָא.

סוֹבָרָא, סִבְּרָא, סִבְרָא IV, סְבַר ch. same, 1) *hope.* Targ. Prov. XI, 7. Targ. Job V, 16. Targ. Prov. XIII, 12 סַבְרָא ed. Wil.—Targ. Ps. IX, 19 סוֹבָּ׳ (Bxt. סבו׳); a. fr.—Gen. R. s. 68 סִבְרֵי, v. בְּרִירָא. Ib. s. 53 את לא אובדית סִיבְרָךְ וכ׳ (some ed. סוֹבְרָךְ) as thou didst not give up thy hope, so will I not suffer thy hope to be frustrated. Midr. Sam. ch. V; Yalk. ib. 86 (ref. to אפסי, I Sam. II, 10) ... אילין דסוֹבְרֵיהוֹן פסיק מן בריהון that means the nations whose hope is cut off from their Creator (who have no faith); a. e.—2) with אִפִּין, *countenance.* Targ. Gen. XXXI, 2; a. fr.—Gen. R. s. 35, v. אַפָּא. Lev. R. s. 5 מאן יכיל למידחמי ס׳ אפוי וכ׳ who can ever see the face of Abba Judan?; a. fr.—3) *opinion.* Y. Ab. Zar. I, 40ª סִיבְרָה (ed. Krot. סו׳), v. סְבַר I, *Ithpa.*

סְבָרָא, סֶבְרָא m. (preced.) 1) *brightness of mind, ingenuity.* Targ. Cant. V, 10.—2) *speculation, logical argument.* Meg. 18ᵇ, a. e. (expl. מתנמנם, v. נוּם) דקרו .. ולא ידע לאהדורי ס׳ you call him, and he answers but cannot recall an argument. Y. Ber. III, 6ᶜ top כל סבר קשי דהוה לי תמן סבירתיה any hard thinking I had to do, there I did it. Ib. כל חהוא סברא קשיא וכ׳ all that difficult subject of T'bul Yom I studied there.—Esp. *logical deduction, conclusion by reasoning,* opp. to גמרא verbal tradition. Yoma

you think that &c.?—Yeb. 72ᵇ תניתיה .. וסַבְרָה וכ׳ he learned it by heart in three days, and reasoned it out (drew the logical conclusions from it) in three months. Sabb. 63ª לְיִסְבַּר, v. גְּמַר II. Keth. 77ª דקסָבְרָא וקבילא for she understood well (her husband's physical condition) and accepted it; ib. הא סְבִירָא וקבילא did she not understand and accept? B. Mets. 65ª סָבְרַת וקבילת thou didst understand and accept; a. fr.—ס׳ ב to think like, *to agree with, adopt the opinion of.* Succ. 33ᵇ ס׳ לה כותיה בחדא ופליג וכ׳ he agrees with him in one point, and differs in another point; a. fr.—סְבִירָא ל *is of the opinion, shares the opinion.* Ib.ª אי ס׳ לן וכ׳ if we accept the opinion that &c. Ḥull. 48ª ולית לא ס׳ ליה (abbr. ל״ס) but he himself does not entertain that opinion; a. fr.—Tanḥ. P'kudé 2 סַבְרֵי מרנן have the gentlemen formed an opinion?, i. e. how do you vote?—Ib. (introducing the benediction over wine) סברי מרנן have you agreed (to allow me to say the prayer)?, i. e. with your permission!—B. Kam. 32ª ותְסַבְּרָא how can you understand that?, i. e. is this not a contradiction?—Gen. R. s. 34; s. 38 הוה מַסְבַּר ליה ולא ס׳ he explained to him, but he could not comprehend; מאי טעמא ליה את סבר why is it that you do not comprehend?

*Pa.* סַבַּר 1) *to look for, hope, trust.* Targ. O. Gen. XLIX, 18 סַבְּרִית (ed. Berl. סָבְרִית).—2) with אַפִּין) *to favor.* Targ. Job XXXII, 22, v. supra.

*Af.* אַסְבַּר 1) *to trust.* Targ. Prov. XI, 28 מַסְבְּרִיר Ed. Lag. (oth. ed. מְסַבַּר *Pa.*); a. e.—2) *to make confident.* Targ. Ps. XXII, 10.—3) (with אַפִּין) *to be kind to, cheer up.* Targ. Y. Num. VI, 26 יְסַבַּר סְבַר אפוי. Targ. I Chr. II, 55.—4) *to illustrate, explain.* Ḥull. 48ª אַסְבְּרָהּ לי .. רבין Rabin .. made it clear to me. B. Mets. 33ª דאַסְבְּרָן זוהמא וכ׳ who explained to us what *zomalistron* meant. Erub. 21ᵇ ואַסְבְּרָהּ במאי דדמי ליה and illustrated it by a simile. Y. ib. X, beg. 26ª אַסְבְּרֵי רב וכ׳ R. H. enlightened me (saying) &c. Gen. R. l. c., v. supra; a. fr.

*Ithpa.* אִסְתַּבַּר 1) *to look for, hope; to plan, intend.* Targ. Ps. CVI, 13.—Targ. Y. II Gen. XLIX, 17.—2) *to be understood, be intelligible, evident;* to be *rational, logical.* R. Hash. 31ᵇ sq. אמר מלתא ואי׳ מעמיה וכ׳ he said something, and his argument appeared reasonable, and his teacher instituted the usage in his (R. Joḥanan's) name. Y. Ab. Zar. I, 40ª לא מִסְתַּבְּרָא כאדין סוברה וכ׳ it is not reasonable to follow this opinion that it is not forbidden. Ber. 36ª כותך מסתברא it is reasonable to follow thy opinion, i. e. thou art obviously right. Sabb. 76ª אדרבא כדמעיקרא מס׳ on the contrary, that which he first said stands to reason; a. fr.

*Poël* סוֹבַר, v. supra.

*Ithpoël* אִסְתּוֹבַר (cmp. צָפַן) *provide one's self; to store up for one's self.* Targ. Ez. XXXIX, 9. V. תִּסְבְּרָא, טַסְבְּרָא.

סְבַר II, *Poël* סוֹבַר (cmp. סבל) [*to encompass,*] *to carry; to bear, endure; to sustain.* Targ. Y. Gen. XXI, 15. Targ. Deut. I, 31.—Targ. Prov. XXX, 21 לסוֹבָרָא Ms. (ed. לְמִסְבָּרָא, לְמַסְבָּרָא). Targ. Ps. XCVI, 8 אוביל׳ וסוֹבְרוּ ed. Wil. (ed. Lag. תוברו ושׂוֹבְרוּ, corr. acc.). Targ. I Kings IV, 7 (h. text כלכל); a. fr.—Y. B. Bath. II, beg. 13ᵇ מסוֹבָר ולא הוה יכיל and could not carry it (and dropped it).

סְבַר III, *Poël* סוֹבַר (*Saf.* of ברר; cmp. Arab. *sabar*

סְגוֹדָא, סְגוּד m.=סִגְדָּא, *idol-worship*. Targ. Y. Ex. XXIII, 24.

סְגוּדִירְנָא, v. סוּגְדִירְנָא.

סְגוּלְתָּא, סְגוּלָא, סְגוֹלָה m. (סְגַל)=h. אֶשְׁכּוֹל, *cluster* of grapes. Targ. Y. II Num. XIII, 23. Ib., sq. נחל סגולא Ar. (ed. לה ...). Targ. Y. II Deut. I, 24 נחלי סגולה.—Y. Peah VII, 20[b] top החוא ס' וכ' that (much spoken of) cluster in the vineyard. Ib. חדין תורא דאת סבר חוא ס' that ox which you think you see (at a distance), is a cluster.—*Pl.* סְגוּלְוָרֵי. Targ. Y. I Gen. XL, 12. Targ. Y. ib. 10.

סְגוּלָא m. (v. next w.) *acquisition, property*. Targ. Y. II Gen. XIV, 21 (not סגו לא; h. text רכש). Ib. XXXI, 18.—Hebr. form סְגוּלָה (v. next art.). Targ. Y. II Deut. XXVI, 18.

סְגוֹלָה, v. סְגוּל.

סְגוּלָה f. (b. h. סְגֻלָּה; סָגַל) *safe investment, heirloom, family relic, treasure*. Mekh. Yithro, Baḥod., s. 2 (ref. to סגלה, Ex. XIX, 5) מה סְגוּלָתוֹ של אדם וכ' as the heirloom a man possesses is dear to him, so &c.; Pesik. R. s. 11, end. B. Bath. 52[a] קבל מן הקטן יעשה לו ס' if one receives a trust from a minor, he must invest it safely (since he cannot return it to him until he is of age). Ib. מאי ס' וכ' what is a *s'gullah?* ... A scroll of the Law; ... a date-tree. B. Kam. 87[b]; Tosef. ib. IX, 8, sq.; a. e.

סגולה, Deut. R. s. 11 פגעה בו ס', read with Yalk. ib. 963: סרח בת אשר.

סְגוּלְיִין m. pl. (saeculares, sub. ludi) *the secular games of the Romans*. Y. Ab. Zar. I, 40[a] סגיל' (corr. acc.); Tosef. ib. II, 6 סגלריון (Var. סגילאדין, corr. acc.); Bab. ib. 18[b] סלגוריין (corr. acc.; v. Var. Lect. in Rabb. D. S. a. l. note); Yalk. Ps. 613 סגלריון.

סְגוֹס, סָגוּם m. (σάγος, sagus, sagum) *a coarse woolen blanket*, mostly mentioned as *a mattress* to sleep on. Sifré Deut. 277 ס' בלילה וכ' he must give him back the sagum for the night (B. Mets. IX, 13 את הסַּבַּר). Sifré ib. 234 (ref. to Deut. XXII, 12, 'wherewith thou clothest thyself') פרט לס' this excludes the sagum. Kel. XXIX, 1. Ohol. XI, 3; a. fr.—*Pl.* סָגוֹסִין. Tosef. Kel. B. Bath. VII, 1 (ed. Zuck. סגסגין, oth. ed. סגסין, corr. acc.; v. R. S. to Kel. XXIX, 1). Ib. V, 11 חסנסין (corr. acc.; v. R. S. to Kel. XXVIII, 8); ib. Neg. V, 14 סנסין (corr. acc.).—[Tanḥ. ed. Bub., Vayera 21 הוא מהלך בסגן Ms. R. (Ms. Parma בסגו, printed text בפגן; Gen. R. s. 50, a. e. כפגן) read: מהלך בסָגוּן כפגן he travelled in a sagum like a commoner; (v. Sm. Ant. s. v. Sagum.]

סָגוּף, v. סָגַף.

סְגוּפָא, סְגוּף, v. sub סְרִיג'.

סָגוֹרָא, m., constr. סְגוֹר (סגר) *lock, secret*. Targ. Job XXXVIII, 16.

סָגָא, סָגֵי I (b. h. שָׂגָה, שָׂגָא; Saf. of גאר; cmp. Job VIII, 11) 1) *to swell, rise, grow, spread, increase, thrive,*

33[a] bot. גמרא גמירנא ס' לא ידענא I know the final decision as a tradition, the argument I do not know. Gitt. 6[b] בשלמא מילתא דתלא בס' לחרי וכ' if it were a thing which depends on reason, you might be right, but this is a tradition. B. Bath. 77[a] גמרא או ס' is this a tradition or a logical inference? Ab. Zar. 34[b] ארבעית אימא ס' ואב"א קרא I may say, it is founded on reason, or I may say, it is intimated in the Scriptures; a. v. fr.—3) *common sense, ordinary conception*, opp. עיקר. Y. Ber. IX, 13[c] bot.; Midr. Till. to Ps. XVIII, 8 כך הוא ס' דמילתא, v. סַבָּר 3.

סַבְרוֹנָא m. (dimin. of סַבְרָא) *dear hope*, or *dear little face*. Pesik. B'shall., p. 83[a] סַבְרוֹנֵי, v. בְּרוֹנָא I; Yalk. Num. 773; Cant. R. to IV, 12.

סַבְרוֹסִי m. (prob. a. geogr. term; cmp. סְמָרָאֵי) *sibrosi*, name of a species of olive. Ber. 39[a] Ms. M. (ed. סַמְרוֹסִי), v. אַבְרוֹסִי.

סִיבַּר', סַבַּרְתָּא, סְבַרְתָּא f.=סַבְרָא, *hope*. Targ. Ps. IX, 11 סַבְּרוּתָךְ (Ms. סוֹבְ') the hope placed in thee. Targ. Job XI, 20 סְבַרְתְּחוֹן ed. Wil. (ed. Lag. סיבר'); a. e.

סַבְרִיקִין, סַבְרִיקִים, v. סְפַרְקִין.

סְבַרְתָּא, v. סַבְרוּתָא.

סֻכְתָּא, v. סִיבְתָּא.—[Ab. Zar. 58[b] סבתא, v. סֻכוּתָא II.]

סַג, v. סִיג.

סָגָא, v. סָגֵי.

סָגַד, סָגֵיד, סָגֵד (b. h. סָגַד) *to bend, bow; to worship*. Targ. Gen. XXIV, 26. Targ. O. ib. XXVII, 7; a. fr.—Part. סָגֵיד, *pl.* סְגִידִין. Targ. II Esth. III, 2; a. e.—Gen. R. s. 38, end ווי לית ... ובעי למסגַּד לבר יומיה woe to that man who is sixty years old and wants to bow to an idol made to-day!; Yalk. ib. 62 נְסַגּוֹד לְהַדִּין דיבריד יומא דין. Ib. נסגוד וכ' .. לנורא let us worship the fire; said he to him, let us worship the water which extinguishes the fire. Cant. R. to II, 5 מְסַגֵּיד, v. פְּתַרְתָּא; a. fr.—Ḥull. 62[b] סָגֵיד, v. זָגֵיד.

סְגִידָא, סְגִי' c. (preced.) *kneeling, worship*. Targ. O. Lev. XXVI, 1 סיגדא ed. Berl. (oth. ed. סְגִירָא; h. text משכית).—*Pl.* m. סְגִידִין, סְגִי'; f. סְגִידָתָא, סְגִי'. Targ. O. Num. XXXI, 10 בית סְגִידְהוֹן; Y. בית סְגִידְהוֹן (ed. Vien. סְגִ'; h. text טירתם).

סְגִידוּ, סְגִידִי f. (preced.) *idol-worship;* trnsf. m. *idol*. Targ. Y. I Gen. XI, 4; Y. II בית סגידו (strike out בית).

סַגְדוּם, v. זַגְדוּם.

סגדיות, read: סַגְדְרִיּוֹת; v. אַכְסִיטָרוֹן.

סגדיס, v. זַגְדוּם.

סַגּוּ, v. סִיגּוּ.

סְגוֹד, v. סָגַד.

a. fr.—3) סַגִּי, סַגְיָא, also סַגִּין *much, enough*; *greatly*. Targ. Num. XVI, 3. Targ. II Esth. VI, 10 סַגְיָא בארש (not סַגְרָא); a. fr.—Y. Ber. V, 9ª bot., v. הַגָּא. Y. Shebu. VII, end, 38ª אנן עבדין טבות ס׳ מנכון we will do much better than you did. Y. B. Mets. II, 8ᶜ bot. דהב ס׳ much gold. Y. Yoma IV, 41ᵈ top חסר ס׳ it loses much (v. בְּרָרְיָא); Num. R. s. 12 a. fr.—Y. B. Mets. l. c. סוגוּ .. אתון רחמין you love gold very much; ib. סוּגוּן.—[Yalk. Prov. 935 סגירי סוגריא, read: סיריגין סיריגא, v. סוּג I ch.]

**סַגְיָא, סַגֵּי** II m. (סְגִי II, v. סוּגְיָא) *way*; לא ס׳ there is no way, *it is impossible*. Keth. 95ᵇ לא ס׳ דלא ירהבו לח there is no way of not giving her, i. e. they *must* grant her alimentation. Tam. 32ª לא ס׳ דלא אזלינא I must go; a. e.

**סַגְיָא** I, v. סְגִי II, III.

**סַגְיָא** II m.=סִיגְיָא, *fence*. Targ. Y. II Num. XXII, 24.

**סַגְיָא** III pr. n. *Sagia*, name of a canal in Babylonia. Kidd. 33ª נהר ס׳ (Mss. M. a. R. פפא).

**סַגְרוּ, סְגִיוּתָא, סְגִיאוּתָא** f. (סְגִי I) *multitude, greatness*. Targ. O. Gen. XXVII, 28. Targ. O. Lev. XI, 42. Ib. XXV, 16; a. fr.

**סְגִידָא, סָגֵיד, סְגֵיד**, v. סְגֵד, a. סַגְדָא.

**סְגִידוּ**, v. סַגְדוּ.

**סְגִיוּ, סְגִיוּתָא**, v. סְגִיאוּתָא.

**סגיין**, Tanh. Ki Thissa 2 בשיתין ובסׄ, read ובסָגְיִין, v. סְגָא (Pesik. R. s. 10 בסירים ובחוחים).

**סְגִינָא**, v. סוּגְדָנָא.

**סְגִינָלָא**, v. סִיגְלָא.

**סְגִילַדִין**, v. סְגוּלָדִין.

**סְגִילָרִיָּא, סְגִילָרִיתָא** m.pl. (sigillaria) *Sigillaria, the Image Feast*, the last days of the Roman Saturnalia, on which little images were given and received as presents. Y. Ab. Zar. I, 40ª סגילריה (missing or corrupted in Bab. ib. 18ᵇ; Ms. M. סגלוין; v. Rabb. D. S. a. l. note 5); Tosef. ib. II, 6 סגלריא; Yalk. Ps. 613 סגלין (corr. acc.).

**סגינים**, Gen. R. s. 52 some ed., v. סִינִים.

**סְגִיעַ**, v. סַגִּי.

**סַגְיָא** c. (preced.)=סַגִּיא, *large, great, numerous*. Targ. Prov. XXII, 1.—*Pl.* סַגְיִין, סַגְיֵי; f. סַגְיָן. Targ. Ps. IV, 7 ed. Lag. Targ. Prov. XIX, 4. Ib. 21; a. e.

**סַגְיָא, סְגִיעוּתָא** f. (preced.) *greatness, multitude*. Targ. Ps. LI, 3. Ib. V, 11 סָגְיָתָא Ms. (ed. סגעא, סירגעא, read: סַגְעָתָא).

**סְגִיעֵי** m. pl., v. סוּגְיָא a. סוּגְיָא.

**סְגִיף, סַגֵּיף**, v. סָגַף.

Targ. Lev. XIII, 12. Targ. Ex. I, 20. Targ. Ps. XCII, 13; a. fr.—Part. סָגֵי; f. סַגְיָא. Targ. O. Ex. IX, 9, sq. ed. Berl. (ed. Vienna, a. Y. סַגֵּי). Targ. Lev. XIII, 42; a. fr.—Esth. R. introd. מן דסגוֹ דיניי שיקרא סָגוּן וכ׳ when faithless judges are numerous, false witnesses are frequent; מן דסגון סָגְרִין מְמוּנְהוֹן וכ׳ . . . when informers are numerous, the cases of people's properties being despoiled increase; Yalk. Esth. 1044 סְגִיאוּ .. מדסגן; Yalk. Job 920 סְגִיאוּ .. מדסגן. Sot. IX, 15 (49ᵇ) יְסַגֵּא, v. חוּצְפָּא; a. fr.—2) (=h. רב) *to be sufficient*. Snh. 6ª תְּסָגֵי בתרי let it be enough with two judges.—[Targ. II Esth. III, 3 סגיתיה, read סַג יָתֵיהּ, v. סוּג ch.]

*Af.* אַסְגֵּי *to enlarge, increase, make great; to have much, do much*. Targ. Gen. III, 16. Targ. Ps. XLIV, 13. Targ. Ex. XVI, 17. Targ. II Sam. XXII, 36; a. fr.—Yoma 88ª סָגֵי וַסְגֵּי he will grow and multiply (his descendants will be numerous).

*Pa.* סַגֵּי same. Targ. O. Num. XIV, 17 סַגֵּי (imperative).

*Ithpe.* אִסְתַּגֵּי *to be multiplied; to increase*. Targ. Y. Gen. XLVIII, 16.

**סָגָא, סְגֵי** II, *Pa.* סַגֵּי (preced.; cmp. meanings of עָבַר) *to progress, pass, walk*. Snh. 95ª אורחא דבעא לסַגּוּרֵי סָגָא וכ׳ . . . a distance which one would have required ten days to make, he made in one day. Taan. 24ª דעד השתא הוא דסגֵאי and I have been running until now. Sabb. 118ᵇ דלא סָגֵינָא וכ׳ that I never walk a distance of four cubits with my head uncovered. Keth. 62ª לסַגּוּרֵי ומי שרי . . . מְצִי I. B. Bath. 123ª לסגויי ברמאותא בחדריה, v. supra. are righteous men permitted to walk in the way of fraud (to deal fraudulently with a deceiver)? Erub. 18ᵇ תיר זכר ס׳ מינירהו סַגֵּי בריישא which of them went ahead?; וכ׳ the male (part of the double body) went ahead; Yalk. Ps. 887 סַגְיָא .. מִסְתַּגְיָא.

*Af.* אַסְגֵּי same. Targ. Jer. VIII, 6; XXIII, 10.—Sabb. 77ᵇ עידי מַסְגֵּן בריישא goats take the lead. B. Kam. 60ᵇ מַסְגֵּי לאהדורא passes openly, מחבי דבורי ומסגי passes secretly; a. fr.

*Ithpe.* אִסְתַּגֵּי *to be marched, be set in motion*, v. supra.—Esp. א׳ ליה *he moved on*. B. Bath. 74ª ולא הוה מִסְתַּגֵּי לן לא מ׳ ליה and we did not start; לא מ׳ he (the camel) will not start. B. Mets. 107ᵇ, sq. מ׳ לאהו they will march along the river. Sabb. 7ª לא מ׳ לאהו בהדריא they do not pass there openly (with ease); a. e.

**סַגֵּי** III, **סַגְיָא** I m. (סְגִי I) *multitude, greatness*. Targ. Gen. XXXII, 13 (12) מְסָגֵּי (O. ed. Vien. מַסְגֵּי; some ed. מלמְסַגֵּי from being too numerous). Ib. XXX, 30 (O. ed. Vien. למסגי, v. מְסַגֵּי). Targ. Y. II Ex. XXIII, 2 סַגְיָא *majority*; a. e.—V. next w.

**סַגֵּי, סַגְיָא** m., **סַגְיָאָה** f. (preced.) 1) *spreading*, v. סְגִי I.—2) *numerous, large, great*. Targ. Gen. XXVI, 14 (O. ed. Vien. סַגְיָא). Targ. Is. LXIII, 7; a. fr.—Lam. R. to I, 1 רבתי (חד כות׳) נהור בנהור ס׳ light within a great light (many joys).—נְהוֹר, v. ס׳ נהור.—*Pl.* סַגְיָאֵי, סַגְיֵי; f. סַגְיָאן, סַגְיָן, סַגְרָן. Targ. Ps. III, 2, sq. Targ. Jud. VIII, 30 סגיאן (not ארן . . .); a. fr.—B. Bath. 65ª, a. fr. זמנין ס׳, v. זְמַן ch. B. Mets. 44ᵇ באתרא דס׳ פירא where money is plentiful, opp. דס׳ פירא where goods are plentiful;

סְגִירָתָא, סְגִירְתָא, סְגִירָא, סְגִירָא m., סְגִירְתָא f. (סָגַר) [*locked up,*] *declared leprous after being locked up;* in gen. *leprous.* Targ. Lev. XIII, 44. Targ. O. ib. 45.—Targ. O. Num. XII, 10 סגירא ed. Berl. (ed. Vien. סְגִירְתָא). Targ. Y. Ex. IV, 6; a. fr.—*Pl.* סְגִירִין; f. סְגִירָן, סְגִירָתָא. Targ. II Kings VII, 3.—Tosef. Neg. VI, 1 סְגִירָתָה; Snh. 71ª חוּרְבָּא ..., v. II.

סְגִירָת f. (סָגַר) 1) *closing in, use of the root* סגר. Mekh. B'shall. s. 1.—2) *enclosure.* Num. R. s. 13 משלימים לְסָגִירָת האהל וכ׳ completing the enclosure of the Tabernacle on its sides and that of the court from all sides.

סְגִירוּתָא, סְגִירוּת f. (סְגִיר) *leprosy.* Targ. Lev. XIII, 2, sq. Ib. 42; a. fr.

סְגִירָתָא, v. סְגִיר.

סָגַל, *Pi.* סִיגֵּל (*Safel* of גלל) [*to heap up,*] *to lay by, save; to treasure* as a relic. Y. B. Bath. IX, 17ª top בן שנראה חלוק ... מה שס׳ ס׳ לעצמו if a son appears to have kept a separate household during his father's lifetime: what he has saved (of what he took out for his private expenses), he has saved for himself (does not belong to the estate). Lam. R. to I, 17 עמד וס׳ וקנה וכ׳ he made an effort and economized and bought himself sheep. Tanḥ. Emor, ed. Bub., 30 מְסַגְּלִין עונות וכ׳ they accumulate sins during the whole year. Gen. R. s. 9 .. כלום ... אנו נְסַגֵּל מצות מסגלין the righteous live because they lay by good deeds, we shall likewise lay by good deeds (in order to live). Koh. R. to I, 3 מְסַגְּלוֹת במצות וכ׳ provide for the future world by means of good deeds; (Lev. R. s. 28, beg. מגדלין במצות *heap up*; Yalk. Koh. 966 מגדלים מצות; Pesik. Haʿom., p. 69ª מתגדלין, corr. acc.); a. fr.—Pesik. R. s. 11 (ref. to סגלה, Ex. XIX, 5) רכול כמו שחעבר מְסַגֵּל מאחר רבו וחבן ... והאשה .. כך אתם מְסוּגָּלִים לי וכ׳ you might think, as a slave lays by something from what his master gives him, or a son from what his father gives him, or a wife from what her husband gives her, so have you been given me as a keepsake: therefore it is written, For mine is the whole earth; Yalk. Ex. 276 כשם שהאשה מְסַגֶּלֶת ... כן אתם מסגלין לי מאחורי as a wife ..., so could you lay by something for my benefit from what I give you; Mekh. Yithro, Baḥod., s. 2 אף אתם מסוגלין לי מאחורי (corr. acc.). Sifré Deut. 48 two brothers שהיו מסגלים ממון אחר אבירהם that saved what money their father gave them; Yalk. ib. 873.—*Part. pass.* מְסוּגָּל *given as a keepsake,* v. supra.

סַגַּל ch. *to be round,* v. next wds.—[Targ. Ps. XLI, 4 יסגל Ms., read as in ed. יתגלי, v. Ned. 40ª.]

*Pa.* סַגֵּל *to lay by, save.* Midr. Till. to Ps. VII כל מה דאנא מְסַגֵּל את נסבא whatever I may save, thou shalt have; [read:] חן אינון כל מה דסַגֵּלית where is all that I have saved?; Yalk. Gen. 56 (not דסגילות).

סגלגל, Targ. Y. Ex. XXVI, 28 מסגלגל some ed., read: מתגלגל.

סַגְלַגְלָא m., סַגְלַגְלְתָא f. (preced. art.) *round.* Ned. 66ᵇ אמרו לו ס׳ they said to him, (her head is) round.—*Pl.* סַגְלַגְלָתָא, סַגְלַגְלִין; סַגְלַגְלּוֹת. Sabb. 31ª ס׳ ... מפני מה ראשיהן (Ms. M. סגלגל ... ראשם, v. Rabb. D. S. a. l. note) why are the heads of the Babylonians round?

סַגְלַגְלָא, סַגַּלְגַּל ch. 1) (adj.) same. Targ. I Kings VII, 23; a. fr.—*Pl.* סַגַּלְגַּלְיָן; סַגְלַגְלָן. Ib. 31. Targ. Ez. I, 7; a. e.—2) (noun) *door turning on pivots, folding door* (v. גְּלָלָה).—*Pl.* סַגַּלְגַּלִין. Targ. I Kings VI, 34 (h. text גלילים). Targ. Esth. I, 6, v. הַשָּׁא.

סְגַלְגַּלְתָּא, s. סְגוּלְתָּא.

סגמוס, Y'lamd. to Num. I, quot. in Ar., read: סְרִיגְמָא; v. סְרִיגְמָטִין.

סָגָן m. (b. h. *pl.* סְגָנִים; v. סְגִי I; cmp. רַב) *grandee, chief, viceroy.* Midr. Till. to Ps. CXIX, 134 כלי ... אין לס׳ רשות וכ׳ the viceroy is not permitted to use a vessel which the king has used.—[Num. R. s. 15; Tanḥ. Bhaăl. 11 לְמדור ס׳, v. פָּגָן.]—Esp. סָגָן הכהנים or חַס׳ *the chief of the priests, adjutant high priest.* Ab. III, 2. Yoma III, 9. Y. ib. III, 41ª top לא חיה ... עד שנעשה ס׳ none could be appointed high priest, unless he was made a Sagan first. Sifra Tsav, Milluim, Par. 1 נעשה משה ס׳ תכ׳ לאהרן Moses was Aaron's aid; וכשם שנעשה לן ס׳ בחייו וכ׳ and as he was his aid in his life-time, so was he his aid in his dying hour; a. fr.—*Pl.* סָגָנִין, סְגָנִין, constr. סְגֵנֵי, סְרֵי. Es. R. s. 1 מי שם הס׳ אלמים וכ׳ who made the chiefs (Pharaoh's counsellors) mute &c.?; Tanḥ. Sh'moth 10. Cant. R. to VI, 12 כשנעשו ... ונעשו ס׳ על וכ׳ when they were made free men and were redeemed and made the primates of all entering this world; Yalk. ib. 992 נעשו חוריך וס׳ וכ׳ they were made nobles and primates &c. Num. R. s. 18 אחיו כ״ג ובניו סגני כהונה his brother is high priest and his sons the high priest's aids; a. fr.—[סגנין, Midr. Till. to Ps. XX, end, v. סְרִיגְנוֹן.—סְגָנִים, Y'lamd. to Num. X, 2, quot. in Ar., v. סְרִיגְנוֹן.]

סְגָנָא, סְגַן I ch. same. Targ. Jer. LII, 24 ס׳ כהניא (h. text כהן המשנה), v. preced.—Targ. II Kings XXIII, 4 (h. text *pl.*); a. fr.—*Pl.* סְגָנַיָּן, סְגָנַיָּא, סְגָנַיָּה, סְגָנֵי, סְגֵי, סְרֵי. Targ. I Chr. XVIII, 16.—Snh. 110ª ס׳ דכהנא (Ms. M. סגני כהנים, v. Rabb. D. S. a. l. note). Ib. 106ª, v. זְנֵי. Esth. R. to I, 3, v. עֲנָמָא.

סְגָנָא II, v. סוּגְרִינָא.

סְגַנָּאר III, סְגָנָא, v. סְרִיגְנָא II.

סגנוס, סְגְנוֹן, סְגָנוּם, v. סְרִיגְנוֹן.

סְגַנְּיוֹת f. pl. (v. סְגִי I, cmp. מוּרְבִּית) [*made of twigs, leaves,*] *loosely woven mats* used for covering up fruit. Kel. XVI, 5 ס׳ של עלין (R. S. סוּג׳) mats made of leaves; ס׳ של נצר of wicker.—[סרגיות, Yalk. Ex. 232, v. סְרִיגְנוֹן.]

סְגַנְּיר, v. סְרִיגְנָא II.

סְגַע, סְגֵי=סְגִי I (with which our w. interchanges in mss. a. eds.). Targ. Ps. CXXXIX, 18. Targ. I Chr. XXIII, 17; a. fr.

סְגִיעָא, סְרִיג׳ f. (preced.) *greatness, multitude.* Targ. Ps. V, 11, v. סְגִיעוּתָא.—*Pl.* m. סְגִיעֵי, v. סוּגָּעָא.

סָגַף (*Saf.* of נגף) *to plague, afflict* (corresp. to b. h. עָנָה). B. Mets. VII, 10 (93ᵇ) סָגְפָה if he maltreated (starved)

her (v. סָגַף).—Part. pass. סָגוּף; f. סְגוּפָה; *pl.* סְגוּפִים, סְגוּפִין, סְגוּפוֹת (usu. combined with דָּוֶה, v. דָּוֶה). Sifré Deut. 24; Yalk. ib. 805. Gen. R. s. 74; (ib. s. 60 שפופין); a. e.; v. סָחַף a. סָכַף.

*Pi.* סִיגֵּף *to afflict.* Taan. 22[b] לסגף את עצמו בתענית to afflict himself by fasting. Y. Dem. VII, 26[b] top .. לא ירעיב ולא יְסַגֵּף the hired laborer must not starve himself or undergo privations, because he lessens his employer's work; a. e.—[Yalk. Josh. 27 שלא יסגפני, v. שָׁגַב.]

*Hithpa.* הִסְתַּגֵּף *to feel privation; to suffer.* Gen. R. s. 60 (הוא) מִסְתַּגֵּף he suffers; Ex. R. s. 26; Mekh. B'shall., Vayassa, s. 6; a. e.

סַגֵּף ch. same. Part. pass. סְגִיף. Targ. Y. Deut. I, 27 (ed. Vien. סַגִּיפִין).

*Pa.* סַגֵּיף *to afflict.* Targ. Y. Gen. XV, 13. Targ. Ps. XC, 13 תְּסַגְּפִינָךְ (incorr. תְּסַגְּרִינָךְ). Ib. 15. Targ. I Chr. XVII, 9 סַגְּפוּנוּן ed. Lag. (oth. ed. סַגְּרִיפוּנוּן). Targ. Job XXX, 11 סַגְּפָנִי (ed. Lag. סגפיני, read סַגְּרִיפָנִי); a. fr.—Part. pass. מְסַגְּפָא; f. מְסַגְּפָא. Targ. Is. LVIII, 10.

*Ithpa.* אִסְתַּגֵּיף, *Ithpe.* אִסְתְּגֵיף *to be afflicted, reduced; to suffer.* Targ. Ps. CII, 24. Ib. CVII, 17; a. fr.

סָגַר (b. h.) *to bar, bolt; to lock up, close.* Snh. 38[a] (ref. to מסגר, II Kings XXIV, 16) כיון שסוגְּרין תלכה וכ׳ after they had closed the discussion about a law (declared it obscure), there was none to open again; Gitt. 88[a]; Sifré Deut. 321 אחר שפותח אין סוֹגֵר after he has opened (explained), none can close (raise objection). Tanḥ. Sh'mini 9 עבר על כל בתי .... וסגר אותם he passed over all synagogues and schools and closed them. Mekh. B'shall., s. 3 הים סוגר ושונא רודף וכ׳ the sea forming a bar, and the enemy pursuing &c.; Ex. R. s. 21 (not סגר). Mekh. Yithro, Amal., s. 1 מתחלה ... שהיתה סוֹגֶרֶת ומסוּגֶרֶת וכ׳ formerly no slave could flee from Egypt, for it was shut up and barred (Josh. VI, 1); a. fr.—Cant. R. to III, 10 (expl. זהב סָגוּר) שהיתה סוגרי בעד כל וכ׳ it locked up the shops of all workers in gold (ruined their trade); Y. Yoma IV, 41[d] top מכסוף (corr. acc.); Num. R. s. 12 (not סגור); Ex. R. s. 35 שהיתה סגור כל וכ׳ (corr. acc.).

*Nif.* נִסְגַּר *to be locked up.* Yoma 45[a] כל החנויות נִסְגָּרוֹת all (gold) shops were closed (their business ruined, v. supra); a. e.

*Hif.* הִסְגִּיר *to lock up; to bind over, hand over, deliver.* Sifré Deut. 322 בקשו ישראל לברוח ... הרי מַסְגִּירִים אותם when the Israelites attempted to flee northward, they blocked their way. Ib. 323 (ref. to Deut. XXXII, 30) אינו מַסְגִּיר אתכם ע״י עצמי וכ׳ I shall not deliver you (into the hands of the enemy) directly, but through others (who will betray you). Ib. מוכרני מיד ומַסְגִּירַנִי מיד I sell and immediately deliver you. Tanḥ. Sh'mini l. c. (ref. to המסגר, v. supra) שכל או״ה ... שהן מַסְגִּירִין לכל האומות all nations go before them into enclosures and flee, for they cause all nations to lock themselves up; a. fr.—Esp. *to lock up the leper* pending the priest's observation (Lev. XIII, 4, a. e.). Neg. V, 1; a. fr.—Part. pass. מוּסְגָּר a leper under trial, opp. מוּחְלָט (v. חָלַט I). Meg. I, 7; a. fr.

*Pu.* סוּגַּר *to be closed, locked.* Part. מְסוּגָּרֶת, f. מְסוּגָּרֶת, v. supra.

סָגַר ch. same. Targ. Job XXXVIII, 8 Var. Ms. (ed. אגיח). Targ. Y. Deut. XXI, 5.—Part. pass. סְגִיר, סְגִירָא a) *fenced in, barred.* Targ. Cant. I, 9.—b) *leprous,* v. סְגִיר.

*Af.* אַסְגֵּיר, אַסְגַּר same. Targ. Lev. XIII, 4. Ib. XIV, 38; a. fr.

*Ithpa.* אִסְתַּגַּר, *Ithpe.* אִסְתְּגַר 1) *to be locked up, closed.* Targ. Y. Gen. VIII, 2 (h. text ויסכרו). Targ. O. Num. XII, 14; a. fr.—Trnsf. *to be engrossed with; to be bewildered,* v. אִסְתַּגַּר.—2) (v. סְגִיר) *to become leprous.* Targ. II Chr. XXVI, 22.

סֻגָּר or סֻגָּר m. (preced.) *lock, bolt.* Tanḥ. Ḥayé 3 ונעל הסֻגּוֹר לפניה and he shut the lock before her [perh. סְגוֹר].

סגרגר, Targ. Ps. I, 3 Var, corrupt. of מגרגר, v. גַּרְגַּר.

סַגְּרוֹן, v. סִיגְרוֹן.

סַגְּרִיוֹת, v. אֲכְסִרְגוֹן.

סגריס, v. זַגְּדוּם.

סַגְּרִיר m. (b. h.; *Saf.* of עָרַר II, cmp. Jer. XXX, 23) *severe rain storm.* Y. Meg. I, 71[d]; Gen. R. s. 1 מעשה חירה ביום ס׳ וכ׳ it happened on a stormy day, when the teachers did not come to school &c. Y. Ḥag. II, 77[d] bot.; Y. Snh. VI, 23[c] bot. Yeb. 63[b] ביום ס׳ ... קשה a bad wife is as hard to bear as a stormy day.

סַגְּרִירָא ch. same. Targ. Prov. XXVII, 15.

סַד m. (b. h.; סדד *to join*; Arab. *sadda, to obstruct, block*) *block, torturing stock.*—*Pl.* סַדִּין. Tosef. Ab. Zar. II, 4 לא ס׳ וכ׳ (ed. Zuck. חסדן), v. כָּבַל.

סַדָּא ch. same. Pes. 28[a] (prov.) סַדָּאָה בסדירה יחיב וכ׳ when the maker of the stocks (the carpenter) sits in his own stocks, he is paid &c., v. הָוִיל; Yalk. Ex. 201 סדנא בסדנירה Ms. M. 2 (ed. בסַדָּנָא בסדנירה, not בסדני; early eds. נגרא).

סַדָּאָה m. (preced.) *carpenter,* v. preced.

סָדָה, v. שָׁדָה.

סַדָּה *raft,* v. אַסָּדָא.

סְדוֹם (b. h.) pr. n. pl. *Sodom,* one of the cities in the plain of Jordan destroyed for their wickedness. Snh. X, 3 (108[a]) (ref. to Ps. I, 5) אלו אנשי ס׳ this alludes to the men of S. Ib. 109[b] ארבעה ... בס׳ וכ׳ four judges lived in S. &c., v. וָרִיפַי; a. fr.—מִדַּת ס׳ *Sodomitic rule, unfairness, selfishness.* Ab. V, 10 'mine is mine, and thine is thine', זו הרא מ׳ ס׳ that is a Sodomitic principle (justice without charity). B. Bath. 12[b] כופין על מ׳ ס׳ the law may use force against unfairness (where one claims a privilege which causes the neighbor no loss); a. fr.—Ib. 114[b] הלכתא .. יוסף בס׳ Ar. (ed. בשדה) the law follows R. Joseph's opinion as to using force against unfairness.—ימא דס׳ *the Lake of Sodom* (usu. ימא דמילחא). Sabb. 108[b], v. טָבַע I; a. e.

סוֹדֹמִי, סְדוֹמִי m. (preced.) *Sodomite.* Gen. R. s. 41 כשאדם רע קורין אותו ס׳ when a man is bad, they call him

a Sodomite; Tosef. Sabb. VII (VIII), 23. Ib. 24; a. fr.—*Pl.* סְדוֹמִים, סְדוֹמִין, סְדוֹמְרִין, סוֹדִי. Gen. R. s. 26; Yalk. ib. 44; a. fr.—Y. B. Bath. II, 13c top כותל סודמין a wall of the Sodomites', i. e. a wall which may not have windows looking into the adjoining lot.

סְדוּרָא, סִדּוּר, סִדּוּק, v. sub סִיד.

סַדְיָא f. (v. סַד a. אִיסָּדָא) *the head-board of a couch, head-side.* Keth. 61a אבי ס' by the head-side.—Esp. בֵּי סַ' *pillow, bolster.* Ber. 56a. Sabb. 118a; a. e.—*Pl.* סַדְוָתָא. Ib. 124b הנהו בי ס' סדיותא Ar. (ed. הההוא בי סדיותא; Ms. M. מסדייתא, read: בי סַדְיָתָא, v. Rabb. D. S. a. l. note).—[Hebr. pl. סַדְיוֹת. Y'lamd. to Gen. XXVIII, 10, quot. in Ar. פסדיות, read: בי ס' *cushions.*]

סדידין, Tosef. Kidd. V, 14 Var., v. סָדָד.

סדיון, Koh. R. to V, 8, v. סַדָּן ch.

סְדִין m. (b. h.) *sheet*, usually of fine linen (cmp. σινδών; v. Sm. Ant. s. v. Pallium). Yoma III, 4 פרשו ס' של בוץ וכ' they spread a sheet of linen (for the high priest to walk on) between him &c. Y. Kil. IX, 32b top בס' אחד נקבר רבי Rabbi was buried in one linen shroud (without any other garments); Y. Keth. XII, 35a top. Y. Yeb. I, 2b; Gen. R. s. 85 דרך ס' each wrapped in a sheet (preventing direct contact). Men. 37b, a. e. בציצית ס' a linen cloak with woollen show-fringes; a. fr.—*Pl.* סְדִינִין, סְדִינִים. Nidd. 61a. Kel. XXIV, 13 שלשה ס' הן there are three classes of sheets with regard to Levitical purity. Tosef. ib. B. Mets. I, 14 לצורות ס' canvas sheets for paintings; ס' היו לאוהלים sheets for awnings. Tosef. Bets. II, 13 פרוסין sheets (covering the floor of the dining room) were spread; Bab. ib. 22b; Y. ib. II, 61c bot.; a. fr.

סְדִינָא ch. 1) same. Targ. Ps. CIV, 2 (h. text שלמה).—Men. 40b לסדיניה שרא ... R. Z. untied the show-fringes of his linen sheet. Ib. 41a מיכסי ס' he was wrapped in a linen sheet (without show-fringes); ס' בקוישטא וכ' you wear a linen sheet in the summer, and a *sarb'la* in the winter (without show-fringes), what is to become of the law &c.?; a. fr.—*Pl.* סְדִינַיָּא, סְדִינִין. Targ. Lam. II, 20; 22.—Y. Sabb. VI, 8b bot. (interpret. סדינים, Is. III, 23).—*2) (cmp. סְדָנָא) *a litter.* Y. Bets. I, 60c bot. מיטעני .. חורי בס' וכ' allowed Bar G., the physician, to be carried in a litter to visit the sick on the Sabbath.

סְדִיק, v. סדק.

סְדִיקָא, v. סְדָקָא.

סַדָּן m. (v. סַד) *block.* Ex. R. s. 1 (ref. to Ex. I, 16) אין אבנים אלא ס' (gloss: שהוא דבר קשה) *obhnayim* means a block (which means a hard object); וס' ... מה יוצר זה באמצע as the potter sits with one leg on each side of the block (mould); Sot. 11b. Gen. R. s. 10, end כזה שהוא ... על הס' as one striking with the hammer on the block (anvil); Sabb. XII, 1. Snh. VII, 3 על ... מניחין הס' they put his head on the (executioner's) block; a. fr.—Esp. ס' של שקמה (or sub. שקמה) *the trunk of the sycamore tree.* Kil. I, 8 אין ... בתוך ס' של ש' you must not plant vegetables in a trunk &c. B. Bath. IV, 9; a. fr.—Pesik. R. s. 1 (ref. to Is. LXV, 22) [read:] זה עץ הס' שעושה וכ' that means the wood of the sycamore trunk, which endures in the ground for six hundred years; (Gen. R. s. 12 כשקמה חזו); a. e.—*Pl.* סַדָּנִים. Ib. s. 42 (expl. עמק השדים, Gen. XIV, 3) שהוא מגדל ס' which produces sycamore trees.

סְדָנָא, סַדָּנָא I, סַדָּן ch. 1) same. Targ. Jer. XVIII, 3 (h. text אבנים).—Ḥull. 16a דפחרא ס' Ar. (ed. סרנא) the potter's block (wheel turned by hand); דמיא ס' wheel turned by water. Pes. 94b כי ס' דריחיא Ms. M. 2 a. Ar. (ed. כבוצינא) like the movement of the block of the mill (millstone, the pivot remaining stationary, v. בוּצִינָא). Ib. 28a, v. סַהֲדָא. Kidd. 27b דארעא חד הוא ס' the land (although consisting of disconnected fields) is one block (by taking symbolical possession of one field, you take possession of the whole complex contracted for); B. Kam. 12b (Ms. M. פרנא).—Lev. R. s. 22 וחוה ביה חד ס' there was in the garden one sycamore trunk; Koh. R. to V, 8 סדיין (a. otherwise corrupted; corr. acc.).—[Pes. 113a בי סדנא Ar., v. סוּדָנָא.]—2) (perh. an adaptation of Latin *essedum*) *travelling carriage.*—*Pl.* סַדָּנֵי, סְדָנֵי, סְדָנַיָּא. Targ. Y. Gen. XLV, 19; 21; 27 (ed. Amst. a. oth. סר', with ר).

סַדָּנָא II m. *block-maker, carpenter.* Pes. 28a, v. סַהֲדָא a. סַהֲדָא.

סדסים, Sifré Deut. 234, v. בְּרֹסִין.

סָדַק (Saf. of דק) *to cleave, tear apart.* Part. pass. סָדוּק; f. סְדוּקָה; *pl.* סְדוּקִים, סְדוּקִין; סְדוּקוֹת. Ḥull. 59a אם פרסותיה ס' if its hoofs are cloven. Cant. R. to VII, 3 מה חיטה ס' וכ' as the wheat grain is split (has an incision) &c. Nidd. 25b; a. e.

*Pi.* סִידֵּק 1) same. Cant. R. to III, 6 סִידְּקָהּ כדג he split it as a fish is split; Gen. R. s. 77; Yalk. ib. 132 (corr. acc.).—2) *to chip, chisel* (the surface of a stone). Cant. R. to I, 1 וסידקה וסתתה וכ' (ed. Wil. וסירקה, corr. acc.) he carved and chiselled and polished it; Yalk. Kings 182 וסתתה וסדקה; Yalk. Prov. 960 וסרקה (corr. acc.); (Koh. R. introd. וישבבה וסתתה ומירקה).

*Nif.* נִסְדַּק 1) *to be split, cut into.* Bekh. VI, 1 נִסְדְּקָה if there is a slit in the ear of the first-born animal, contrad. to נפגמה; a. e.—2) *to be chipped off*; trnsf. (cmp. פָּסַל) *to become unfit for use, to be abrogated.* B. Kam. IX, 2 גזל מטבע וכ' if a man stole a coin and it became 'chipped'; expl. ib. 97a ממש נ' chipped in its literal sense, i. e. the stamp was chipped off; [anoth. opin.] פסלתו מלכות נמי הירוג נ' if the government abrogated it, it is the same as chipped off; Y. ib. IX, beg. 6d.

סְדִיק, סַדִּיק ch. same. Targ. I Kings XI, 30 סְדִיקָה (not סדיקא, ed. Lag. סַדְקָה; h. text קרע). Targ. II Kings II, 12.—Part. pass. סָדִיק; f. סְדִיקָא; *pl.* סְדִיקִין; סְדִיקָן *cloven.* Targ. Lev. XI, 7. Ib. 3. Ib. 4 מְסַדְּקֵי (O. ed. Vien. מְסַדֵּי) *Af.*). Targ. Y. Deut. XIV, 7; a. fr.

*Af.* אַסְדֵּיק *to have a cloven hoof.* Targ. Lev. XI, 5 sq. ed. Vien. (ed. Berl. סדיקא). Ib. 4, v. supra. Targ. O. Deut. XIV, 7 (ed. Berl. מְסַדְּקֵי).

*Pa.* סִדֵּיק *to split.* Targ. Ps. LX, 4 סְדִיקָ (some ed. סְדַק; ed. Lag. סריק; corr. acc.; h. text פִּצַּמְתָּ).

**סֶדֶק** m. (preced.) 1) *split, slit.* Bekh. 37b הס׳ כל שהוא a slit in the ear disqualifies, even if it be of the minutest size. Koh. R. to I, 8 כמבין סידקו של פתח like looking through the crack of a door; a. e.—*Pl.* סְדָקִין, סָדָקִים. Pes. 8a לחוררין סיהוקן שנתערבו ולס׳ into holes and fissures. Ib. III, 5 (48b) סדקיו וכ׳ (Bab. ed. סדקין) dough is called *sidduk*, when its cracks run into one another. Ib. 48b אין לך כל סדק וסדק ... כמה ס׳ וכ׳ for every crack on the surface there are several inside. Ib. III, 2 סדקי עריבה (Bab. ed. 45a סידקי) the cracks in the kneading trough; a. fr. — 2) *a strip* of a sheet. Tosef. Kil. V, 22 ed. Zuck., v. סֶרֶט II.

**סִידָקָא, סָדָקָא** ch. same, *split, slit; rent.* Targ. Y. Deut. XIV, 6.—*Pl.* סִדְקִין, סִי׳. Targ. I Kings XI, 30. Targ. II Kings II, 12 (ed. Wil. סְדִידְקִין); a. e.

**סדקאריס,** read: סִירִיקָאִירִיוֹס m. (sericarius, sub. textor) *silk-weaver.* Cant. R. to VIII, 11. V. סילִיקראוּת.

**סְדָקִית, סִדְקִי,** v. sub סִיד׳.

**סָדַר** (Saf. of הִדּוּר) *to arrange, order* (corresp. to b. h. ערך). Pes. 54a סוֹדְרָן על הכוס he pronounces them (the benedictions) in successive order over the cup. Yoma 45b top שסודרן ע״ג חמזבח that he must place them in order on the altar; שסודרן על הכבש ... וסודרן that he must arrange them on the bridge or on the rim of the altar, until a large pile (of wood) is formed, when he must put them in order (on the altar); Tam. II, 1; a. fr.—Part. pass. סָדוּר; f. סְדוּרָה &c. Taan. 8a בשביל משנתו שאינה סדורה it is because his learning is not properly systematised in his mind. Ber. 57a עוונותיו ס׳ לו his sins are arranged before him; מאי ס׳ ס׳ לימחל what does this mean? It means that they are arranged (ready) to be forgiven; Yoma 88a. B. Bath. 69a אבנים הס׳ לגדר stones arranged for erecting a fence, contrad. to צבורות piled up (v. סָוַר); a. fr.

*Pi.* סִידֵּר 1) same Tam. II, 3 לסַדֵּר אש המערכה to arrange the pyre, v. מַעֲרָכָה. Num. R. s. 4 כיצד מְסַדְּרִין לחם וכ׳ how did they arrange the showbread?; ib. also מַסְדִּירִים, מַסְדִּירִין (*Hif.*); a. fr.—ס׳ שבח (cmp. ערך, Ps. V, 4, a. e.) *to offer praise.* Ab. Zar. 7b; Ber. 32a לעולם יְסַדֵּר אדם וכ׳ one should always offer praise to the Lord first, and then pray (for what he needs). Ib. 34a ראשונות דומה לעבד שמְסַדֵּר וכ׳ in the first three benedictions of the T'fillah one is like a servant that offers praise to his master; a. fr.—Part. pass. מְסוּדָּר, Men. 95a במס׳ when everything in the Tabernacle was arranged, opp. במסולק when arrangements for moving were being made.—2) (corresp. to חִעֲרִיךְ, Lev. XXVII, 8) *to assess a person's value* with reference to the vower's ability to pay, whence: *to exempt from seizure* (bed, tools &c.; v. Arakh. VI, 3, sq.). B. Mets. 113b כדרך שמסדרין בערכין כך מסדרין בבעל חוב as well as we allow an exemption from seizure in cases of vows, so we allow it in cases of debt; [Rashi quotes a Var! שָׁמַעְתָּ מִינַּח אין מסדרין וכ׳ (Var. משיירין) שָׁרַד, v. שָׁמַעְתָּ מִינַּח אין מסדרין וכ׳ from this you may deduce that no exemption is granted the debtor; B. Mets. 114a מהו שיְסַדְּרוּ וכ׳ is a debtor allowed an exemption? Y. B. Kam. IX, 7a top על מנת שלא לסַדֵּר מה וכ׳ with the condition that what my wife or my child wears is not to be exempted from seizure. Ib. אין מסדרין לו מאותו החפץ this special object is not exempted; a. e.

*Hif.* הִסְדִּיר *to arrange, establish the order of.* Num. R. l. c., v. supra. Ber. 28b; Meg. 17b ... על הסדר וכ׳ ה׳ arranged the eighteen benedictions before Rabbi in the order in which they are to be recited. Sifra Tsav, Mill. כשם שה׳ משה וכ׳ as Moses arranged the service of the Tabernacle, so he arranged &c.; a. e.

**סְדַר** ch. same. Targ. Y. II Ex. XL, 23 (Y. I a. O. סַדַּר, some ed. סָדַר). Targ. Y. ib. XII, 39; a. e.—Part. pass. סְדִיר; f. סְדִירָא. Targ. Ps. VII, 13 *ranged.*

*Pa.* סַדֵּר 1) same. Targ. Gen. XXII, 9 (Y. ed. Vien. סדר). Ib. XIV, 8 (O. ed. Amst. סָדְרוּ). Targ. Job XIII, 18 (ed. Wil. סְדַר); a. fr.—Targ. Ps. V, 4 (v. preced.).—Part. pass. מְסַדַּר. Targ. Y. Lev. XXIV, 6 (not מְסֻדָּר). Targ. Y. Ex. XXXIX, 18; 37.—Ber. 13a התם נביא הוא דקא מְסַדַּר לשבחיה וכ׳ there (Neh. IX, 7 where Abram is used instead of Abraham) the prophet praises the Lord by referring to the past. Yoma 38b דהוה מְסַדַּר אגדתא קמיה who reviewed before him the homiletic sayings according to a certain system; a. fr.—Y. Ab. Zar. V, 44d נקדוץ נְסַדֵּר לאילין וכ׳ let us get up early and set in order those thorn-bushes (meaning, let us kill those men).—Shebu. 30b דמיחזי כמאן דמְסַדַּר דינויה Ms. M. (ed. דסַדַּר לידיה לדינויה) he has the appearance of one whose case has been prearranged (with the judge; ed.: of one who has prearranged his case).—2) *to allow exemption from seizure* (v. preced.). B. Mets. 113b השתא .. סַדּוּרֵי מְסַדְּרִינַן ליה since we order his pledge (which consists of necessaries) to be sold for his debt, how can we allow him an exemption (so as to leave him a certain amount from the money realized by the sale)?

*Ithpa.* אִסְתַּדַּר *to be arranged,* (of prayers) *to be offered.* Targ. Job XXXVI, 19.

**סַדָּד,** v. סְדָד.

**סֶדֶר** m. (b. h. סְדָרִים *pl.*; סָדַר) *row, pile, arrangement, order, succession.* Num. R. s. 4 ו׳ חלות לס׳ זה וכ׳ six cakes in one pile and six in the other. Yoma V, 7 כל .. האמור על הס׳ וכ׳ as to all the acts for the Day of Atonement here told in their consecutive order, if he advanced (changed the order) &c. Sifra Tsav, Mill. הסדיר את הקרבנות כסִדְרָן the text arranges the sacrificial functions in their proper succession. Yoma 73a sq. דוד שאל שלא כס׳ David did not put his questions (I Sam. XXIII, 11) in their natural order. Meg. III, 4 חוזרין לכִסְדָרָן the regular reading (interrupted during the four distinguished Sabbaths, v. פָּרָשָׁה) is resumed. Ib. 30b לס׳ פרשיות הוא חוזר the regular order of the Pentateuch sections is resumed; לס׳ הפטרות וכ׳ the regular order of Haftaroth is resumed; a. v. fr.—ס׳ זרעים the Order of Seeds, the first Order of the Mishnah; ס׳ מועד the Order of Festivals, the second Order of the Mishnah &c. Sabb. 31a; a. fr.—Keth. 106a אלידהו (ד)אלירהו ס׳, v. אֲלָיָהוּ.—Esth. R. to

I, 9 ראש חס' as the first words of a pericope (Lev. R. s. 3 ראש סדרא).—*Pl.* סָדָרִים, constr. סִדְרֵי, סִי'. סדרי — משנה, v. מִשְׁנָה.—Keth. 103b חכמה ס' orders (rules) of wisdom; נשיאות ס' rules for the conduct of the Nasi's office. Sabb. 53b בראשית ס' the order of nature; a. fr.—Esp. *regular homilies on the weekly portion.* Sot. 49a (ref. to Job X, 22) אם יש סדרים תופיע וכ' but if regular homilies are held, it (the earth) will come forth bright out of the dark.

**סִי', סִדְרָה, סִדְרָא** ch., constr. סִדַּר a. סַדֵּר, same, 1) *row, order.* Targ. Ex. XXVIII, 17, sq. (h. text טוּר). Targ. O. Lev. XXIII, 44 (Y. סִדְרוּרֵי); a. fr.—*Pl.* סִדְרִין, סִדְרֵי, סִי', סִדְרַיָּא, סִדְרֵי. Targ. Ex. l. c. (Y. ed. Vien. סָדָן). Targ. O. Lev. XXIV, 6, sq. (Y. סִידּוּר).—Targ. Y. Deut. V, 28 ס' דלעיל the upper ranks (angels). Targ. Y. Gen. XIV, 8 ס' קרבא battle-lines. Targ. II Esth. III, 8 בגו סִדְרוֹי (ed. Vien. בגו סדרי; ed. Lag. בניסרוי, corr. acc.) when among his troops; a. fr.—2) *order* or *section* of the Scriptures, *the portion of the Pentateuch* to be read at public service on Sabbaths &c.; in gen. *Scripture lesson.* Sabb. 116b פסקי ס' בכתובים (not דכת') they closed the reading from the Pentateuch with a reading from the Hagiographa (v. הַפְטָרָה). Yoma 87a bot. הוה פסיק ס' וכ' was reading the Haftarah; a. fr.—Sot. 49a קדושא דס' קרהוֹשָׁא, v. קְרִיהוֹשָׁא.—3) *order* or *part of the Mishnah.* Keth. 103b אתני סִדְרָךְ לחברך teach thy fellow student the Order which thou hast learned; a. e.—*Pl.* as ab. Ib. [read:] מתנינא שיתא סדרי לשיתא ינוקי סדרא לכל חד וחד I taught six boys the six Orders of the Mishnah, one Order to each; a. e.—4) *colonnade,* esp. *the hall of studies* (cmp. אַכְסַדְרָא). Y. Sabb. VII, 8a מן ס' רובא וכ' from the large colonnade to the store of &c.; Y. Snh. X, 28a bot. Y. Ber. III, 6b top כד הוו מסקין ליה לס' when they were carrying him to the hall; a. fr.—[סְדָרָא, סִדְרָא *net,* v. סְדָרָא.]

**סדרונגיא,** v. סְרוֹנְגַדְיָא.

**סַדְרוּתָא,** v. סַרְהוּתָא.

**סדריום,** v. סְרַדְיוֹס.

**סַדְרִיתָא,** v. סַרְהוּתָא.

**סוֹדָרָן, סַדְרָן** m. (סָדַר) *one who arranges traditions systematically, systematic scholar,* opp. פילפלן dialectician. Y. Hor. III, 48c top חסו' (Bab. ed. הסו'). Midr. Till. to Ps. LXXXVII (ref. to II Kings XX, 20) 'he brought the water (of the Law) into the city', שהוא סו' because he (Ezekiah) was a collector, v. next w.

**סוֹד', סַדְרָנָא, סַדְרָן** ch. same. Midr. Till. to Ps. LXXXVII (v. preced.) חמי ס' טב וכ' when he (Ezekiah) saw a good systematiser, he made him come (to Jerusalem); Yalk. ib. 837 סוד'. Pes. 105b גמרנא וס' אנא (v. Rabb. D. S. a. l. note 400) I am a teacher and systematiser of traditions.

**סָהַד** (v. next w.) *to be witness.*

*Pi.* סַהֵד *to provide witnesses for.* Tosef. Gitt. VIII (VI), 8 הנותן גט לאשתו ולא סִיהֲדוּ (ed. Zuck. שִׁהֲדוּ) if a man gives his wife a letter of divorce without witnesses.

**סָהַד, סָהֵד** (v. עוד, a. וָדָה; Sam. סעד, סהד, v. Sam. Pent. Gen. XXXI, 52; cmp. also סעד = עַד ib. VII, 16; for interch. of ע a. ו a. ה, v. letters ה a. ו) *to be sure, be present; to witness.*

*Af.* אַסְהֵד, אַסְהִיד (corresp. to b. h. הֵעִיד) 1) *to testify.* Targ. O. Ex. XX, 13; a. fr.—Keth. 21a אחתימוּתָא v. א' אחתימוּתָא. Ib. לא צריך אידהו לאַסְהוּדֵי וכ' he would not need to identify his own signature; ואזל אידהו ואחאי ומַסְהֲדֵי וכ' (or וּמַסְהֲדֵי *Pa.*) and thus he and the other man might identify the signature of that man (the deceased); a. v. fr.—2) *to call to witness; to give warning.* Targ. Deut. IV, 26. Targ. Ps. LXXXI, 9. Targ. II Chr. XXXIII, 10; a. fr.

*Pa.* סַהֵד שַׁהֵד same, 1) *to testify.* Targ. Y. Ex. XX, 13; a. e.—Keth. 21a מְסַהֲדֵי v. supra. Y. Snh. I, 18b top אילא שַׁהַד עלי come, testify in my behalf. Y. Shebu. VI, end, 37b דלא יְשַׁהֲדוּן כאינש ... like one that ties up the mouth of witnesses that they may not testify; a. fr.—2) *to warn.* Targ. Y. Gen. XLIII, 3 מְסַהֲדָא אַסְהִיד; a. e.

*Ittaf.* אִיתַּסְהַד *warning has been given.* Targ. Ex. XXI, 29.

**סָהֵד,** v. סָהִיד.

**שׁ', ס', סָהֲדָה, סָהֲדָא** m. (preced.) 1) *witness.* Targ. O. Deut. XIX, 18. Targ. Prov. XII, 19; a. fr.—B. Bath. 38b. Sabb. 65b ס' רבת פרת .. מטרא (the rise of) the Euphrates is a weighty witness (indication) that it rained in Palestine; a. fr.—*Pl.* סָהֲדִין, סָהֲדַיָּא, סָהֲדֵי, שׁ'. Targ. Ex. XXII, 12. Targ. O. ib. 2; a. fr.—B. Bath. l. c. Kidd. 65b לא אִיברו ס' אלא לשקרי witnesses are created only for liars, i. e. the institution of witnesses is not intended to legalise an act, but only as a guard against faithless persons who might deny the transaction. Y. Shebu. VI, end, 37b פומהון דש', v. preced. art. Ib. ייתי עלוי ש' let him produce witnesses to confirm it. Y. Snh. III, end, 21d וקבלון לש' וכ' and they received (heard) the witnesses in the absence of &c.; a. fr.—Ber. 17b, a. fr. אנן ס' we know certainly.—Fem. סָהֲדָא. Targ. O. Gen. XXXI, 52.—V. סָהִיד.—2) *pl.* סָהֲדִין, constr. סָהֲדֵי *testimony.* Targ. Y. Ex. XX, 13. Targ. Y. Deut. XIX, 18 סהדין שקרא; a. e.; v. next w.

**שׁ', סָהֲדוּתָא, סָהֲדוּ** f. (preced.) *testimony, evidence; warning.* Targ. Deut. V, 17. Targ. Is. VIII, 20; a. fr.—Y. Snh. III, end, 21d קבל .. ס' דלא באפוי וכ' R. E. heard evidence in the absence of the party; a. fr.—ידע בס' to know evidence, to have something to testify to. Macc. 5b; a. fr. Y. Snh. I, 18b top ידע ש'; a. fr.—*Pl.* סָהֲדָוָן, סָהֲדָן, סָהִידִי, סָהִידֵי; constr. סָהִידְוָת. Targ. Jer. XVIII, 18 סהדון (ed. Lag. סהדין, v. preced.). Targ. Y. Deut. XXII, 14 (not דיוֹן ...) *evidence of virginity.* Targ. Ps. CXIX, 14; a. fr.

**סָהִיד,** v. סָהֵר.

**סָהֵד, סָהִיד** m. (part. of preced.) *witness.* Targ. Prov. XII, 17 סָהֵד ed. Wil. (ed. Lag. סהדא). Targ. O. Deut. XIX, 15; 18; s. fr.—Fem. סָהִידָא. Targ. Y. Gen. XXXI, 52.—*Pl.,* v. סַהֲדָא.

**סָהֲדוּתָא, סָהִידְוָתָא, סָהִידָן, סָהֵידָן,** v. סָהֲדוּ.

סַהַר c. (b. h.; cmp. סחר) 1) *an enclosed place*, esp. *the enclosure for cattle* near a dwelling; *stable*. Erub. II, 3 (18[a]; Mish. a. Ms. M. everywhere סַחַר). Ib. 22[a]; Y. ib. IV, 21[d] bot.; Tosef. ib. III (II), 9. Tosef. Sabb. X (XI), 1. Shebi. III, 4 עושה ס' וכ' may put up (in the field) an enclosure covering an area of &c.; Tosef. ib. II, 15. Ib. 16 שׂחר; a. fr.—Tanḥ. Ki Thissa 2 (play on הסהר, Cant. VII, 3) הס' שדומה לסוחר וכ' (the meeting place of the Sanhedrin is called) *hassahar*, because it resembles a merchant's store.—2) (cmp. next w.) *moon*. Ib. ed. Bub. 1 אגן חס' כחצי הירח *ăgan hassahar* means, 'like a half-moon' (the semicircular seats of the Sanhedrin), v. פְּתָרוֹן I.—*Pl.* סְהָרִים, סְהָרִין. Tosef. Shebi. II, 19; Y. ib. III, 34[c] bot. סיחרין (corr. acc.).—Tosef. Dem. VI, 11 זה (ש)חבירא שַׁהֲרֵי שבלים וכ' if one brought (into the partnership) stores of ears of his own crop &c.; a. e.

סַהֲרָה, סַהֲרָא m. ch. (זהר = סהר) *light*, esp. *moonlight*. Cant. R. to VII, 3, v. זַהֲרָא I. Ber. 53[a] דאיכא ס' (Ms. F. סיהורא) when there is moonshine.—V. סִיהֲרָא.

סַהֲרוֹן m., *pl.* סַהֲרוֹנִים (b. h. שַׁהֲרוֹנִים; preced.; cmp. זְהוֹרִית) *crimson* (or *saffron*) *colored ribbons*. Y. Sot. IX, 24[c] top וסַהֲרוֹנֵי זהב תלויין בהן with gold-embroidered ribbons hanging thereon (Tosef. ib. XV, 9 וזהוריות מוזהבות); [oth. opin.: *moon-shaped* ornaments of gold].

סַהֲרָנָא, *pl.* סַהֲרָנְיָא ch. same. Targ. Jud. VIII, 26 (Rashi: עונקלי as Targ. ib. 21).

סוֹא, v. סוּי.

סוֹאָבָא m. (=מְסוֹאָבָא; סְאֵב) *unclean*. Targ. Y. II Deut. XXVI, 14 בס' while unclean.

סוֹאֲבוּתָא f. (preced.) *uncleanness*. Targ. Y. Gen. XXXV, 2. Targ. Lam. I, 9; a. e.

סוֹאַבְתָּא, v. סְאוֹבְתָּא.

סוֹוָר, סַוְוָר, סַוְוָאר m. (dial. for צַוָּאר; צַבַּר = סַוַּר; v. Maim. to Ohol. III, 7 ed. Dehr.) *a pile* of joists, *frame*. Ohol. III, 7 ס' של קורות (ed. Dehr. צווּאר, in comment. צַוָּוִר, Var. צַבָּר); Succ. 20[b] (Ms. M. סוואר); Y. Sabb. IV, 7[a] top צבר. Bets. 31[b] אין מבקעין עצים לא מן חס' וכ' we must not chop (on the Holy Day, for immediate use) wood from a pile of joists (intended for building purposes), v. מוּכָן.—Tosef. Kel. B. Mets. V, 4 ס' של נחתומין הפרוס וכ' (R. S. to Kel. XV, 2 סרוד) the baker's frame when it is plain (without rims) is unclean, because dough is cut and carried to the stove on it.—V. סַוַּר.

סוּב (sec. r. of סבב), *Pa.* סִיֵּיב [*to go all around,*] *to finish up, trim*. Gen. R. s. 78 (a proverbial expression) שירצת סַיְּבַת hast thou finished? hast thou trimmed (so as to be entitled to wages)?; Yalk. ib. 133 סיימת.

סוֹב, *pl.* סוּבִּין, v. סוּבִּין.

סוֹבָב m. (סָבַב) *ring, hoop*. Kel. XI, 3, a. e. ס' של גלגל the iron hoop of a wheel.—Esp. חס' *the Sobeb*, a sort of gallery around the altar for the priest to walk on. Midd. III, 1 זה חס' there (at five cubits from the bottom) the Sobeb was attached. Zeb. V, 3; a. fr.

סוֹבְיָא, סוֹבָא ch. same. Targ. O. Ex. XXVII, 5 סוֹבָ' (ed. Berl. סוֹבֵי, ed. Vien. סוֹבְבֵי, *pl.*; Y. סובבי; h. text כרכב). Ib. XXXVIII, 4 סוֹבְיֵיהּ (ed. Berl. סוֹבֵי; Y. סוֹבֵ').

סוֹבִית, v. סוֹבְיָיהּ.

סוֹבִין m. pl. = סוֹבְבִין (סָבַב) *galleries*. Tosef. Kel. B. Mets. II, 8 [read:] חס' וחסטרוין שלהן (v. סְטָרִיו) the galleries and colonnades on turrets (v. אֲקוּנְבִי).

סוּבִין m. pl. (preced.; cmp. הַדְרָאָה) *flour of the second course, bran-flour* (differ. fr. מוּרְסָן). Keth. 112[a]; Y. Sot. I, 17[b], a. e.—B. Bath. 98[b] (from Ben Sira) חכל ... קל מס' וקל מס' וכ' I have weighed everything ..., and found nothing lighter than bran, but lighter (in mind) than bran is &c.; a. fr.—Sing. סוֹב, with suffix סוּבָּן. Ḥall. II, 6. Sabb. VII, 4 (76[b]).

סוֹבָךְ m. (סְבַךְ) [*thicket,*] *the fleshy part of the leg, calf*. Ḥull. X, 4. Y. Yeb. XII, 12[c] bot.; Tosef. Yad. II, 1 ברגל עד חס' he must wash his feet up to where the calf begins.

סוֹבַלְתָּא, v. שׁוּבַּלְתָּא.

סוֹבְנִי, v. סִבְנִי.

סוֹבְעָא m. (סְבַע) *plenty*. Targ. Ps. XVI, 11. [סוּבְעָא, v. סִבְעָא.]

סוֹבְרָא m. (סְבַר II) *carrying*. Y. Taan. IV, 68[b] ס' דקיסא טרד (not סוכרא) the carrying of wood kept them busy.—[Ḥull. 18[b] מסוברא, v. סִיכְרָא II.]

סוֹבָרוּתָא, סוּבְרָה, סוֹבָרָא, סוֹבָרָא, v. סַבְרָא a. סַבָּרוּתָא.

סוּבְרִיקִין, v. סְפַרְקִין.

סוֹבְתָּא, סוֹבָתָא, v. סְאוֹבְתָּא.

סוּג I (b. h.) [*to cut off, separate,*] *to fence in, mark off*. Y. Ab. Zar. IV, 43[c], sq. כל שהוא סָג וכ' any stone that is put up to mark the sea-shore or the roads. Y. M. Kat. I, 80[c] פירצה שהיא סָגָה וכ' a fence which, though broken, still bars the ground behind it (from falling out); Y. Shebi. III, end, 34[d]; a. e.—Trnsf. (v. סָגֵי a. גָּדַר) *to guard against trespassing a law, to make a prohibition more restrictive; to exaggerate*. Ab. d'R. N. ch. I סייג שסָג ... לדבריו (v. ed. Schechter) the guard which Adam set to his words (by adding the prohibition to touch the tree of knowledge). Ib. אם סג אדם לדבריו וכ' if a person exaggerates his words, he cannot abide by them.

*Pi.* סִיֵּיג *to fence in*. Part. pass. מְסוּיָּג. Koh. R. to V, 14 וחיית מס' וכ' it (the vineyard) was fenced in on all sides.

*Hif.* הַסְגִּיג (with גְּבוּל) *to remove the landmark*. Sabb. 85[a] (ref. to Deut. XIX, 14) לא תַסִּיג ... גבול do not remove the landmark which those before thee (the Canaanites) have set.

**סוּגְעָה, סוּגָעָא** m. (סָגַע) *plenty, largeness*; (adv.) *much, frequently*. Targ. Job XXXI, 25. Targ. Prov. X, 19 (ed. Lag. סוּגָאָה).—Targ. Ps. LI, 4. Targ. I Chr. XXII, 8; a. fr.—*Pl.* סוּגְעֵי. Targ. Ps. XXXIII, 16 Ms. (ed. סַגְעֵי). Ib. 17 (ed. סגיעי; some ed. סַגְרֵי); a. fr.

**סוּגְעָתָא** f. same. Constr. סוּגְעַת (adv.) *enough*. Targ. Ps. CXXIII, 4 (h. text רַבַּת).

**סוּגָר** m. (b. h.; סָגַר) *collar* or *muzzle*. Sabb. 51$^{b}$. Y. ib. V, end, 7$^{c}$; Y. Bets. II, end, 61$^{d}$, v. חֲכָה.

**סוֹד** m. (b. h.; cmp. סַד a. סָמַד) 1) *foundation*. Snh. 92$^{b}$ סודו (Tanh. Noah 10 רסודו), v. מָקַק.—Trnsf. *principle*. R. Hash. 20$^{b}$ ס׳ העיבור the Principle of Intercalation (title of a book). Ex. R. s. 15 ס׳ הלבנה the principle of the lunar calendar.—2) *intimate union, circle, council*. Y. R. Hash. II, 58$^{b}$ (ref. to Ez. XIII, 9) זהו ס׳ העיבור that means the council (of the Sanhedrin) for intercalation; Keth. 112$^{a}$; Y. Snh. I, 18$^{c}$ bot. זה עיבור (corr. acc.).—3) *deliberation, counsel*. Erub. 65$^{a}$ (ref. to the numerical value of יַיִן and סוֹד) נכנס יין יצא ס׳ where the wine enters, counsel leaves; Snh. 38$^{a}$; Num. R. s. 10; s. 11. Ib. יצא יין נכנס ס׳ when the wine has left (where there is abstinence), deliberation enters. Ib. (ref. to Prov. III, 32) . . . הוא נוזר זוכה לס׳ החכמה he is abstinent . . ., therefore he is granted the counsel of divine wisdom. Ib. אנשי סודו the men of his (God's) counsel, i.e. his friends. Pes. 113$^{a}$ (play on סוֹדְנָא) סוֹד נאה וכ׳ (beer-brewing is) a profitable device and a charity (requiring a very small capital); a. e.—4) *secret*. Ib. 49$^{b}$ אין מגלין להן ס׳ we must not entrust a secret to them. Ḥag. 14$^{a}$ הקב״ה מגלה להם ס׳ וכ׳ the Lord shall reveal a secret (solve mysteries) to them in the hereafter. Yeb. 63$^{b}$ (fr. Ben Sira) גִּלָּה ס׳ וכ׳ reveal a secret to one out of thousand; a. e.

**סוּד** [cmp. זוּד, *to boil*, fr. which סִיד *lime*; denom. סוּד or סִיד (b. h. שִׂיד),] *to plaster, whitewash*. Sot. VII, 5 סָדוּהוּ בסיד they whitewashed it (the altar) with lime. Ib. 35$^{b}$. Tosef. Sot. XV, 9 שלא יָסוּד אדם וכ׳ that a person must not plaster his rooms &c. Tosef. B. Bath. II, 17; B. Bath. 60$^{b}$ סָד אדם וכ׳ a man may plaster all his rooms &c.; a. e.—Esp. *to paint the skin* with a depilatory (of lime or orpiment). Sabb. VIII, 4 כדי לָסוּד וכ׳ as much as may be required for painting a little girl; ib. 80$^{b}$ כדי לסוד אצבע וכ׳ to paint the little finger &c.; Tosef. ib. VIII (IX), 20; a. e.

*Pi.* סִיֵּד *to cover with plaster*. Tosef. Sot. VIII, 7 וְסִיְּידוּהוּ, v. כִּיֵּר. Ab. Zar. III, 7; a. fr.—Part. pass. מְסוּיָּד; f. מְסוּיֶּדֶת. Tosef. B. Bath. l. c.; B. Bath. l. c.; a. e.—[Incorr. סיוד in some ed.]

**סוּד** ch. same. Targ. Am. II, 1. Targ. O. Deut. XXVII, 2 תְּסוּד (some ed. תְּסִיד).

**סוֹדָמִי**, v. סָדוֹמִי.

**סוֹדְנָא** m. (v. סוּד h.) *brewer*; [oth. opin. סוֹדְנָא *beer*]. Pes. 113$^{a}$ לבי ס׳ (Ar. סד׳) to the brewery, v. חַלּוּד. Ib. מאי ס׳ why is the brewer (beer) called ס׳?; v. סוֹד.

**סוֹדָנִי** I m. (preced.) *brewer*. Ber. 44$^{b}$; Men. 71$^{a}$;



**סוּג** ch. same. Targ. II Esth. III, 3 סָג יתירה (not סגיתיה).—Part. סָיֵג, סָגֵג. Targ. Hos. II, 8 כמא דסָיְגִין (missing in ed. Lag.).—Y. M. Kat. III, 83$^{c}$ top יְסוּג תורעתך may the Lord fence in thy breach (guard thee from further trouble); Gen. R. s. 100. Y. Kidd. I, end, 61$^{d}$; Y. Shebu II, end, 33$^{c}$, a. e. סָיְגִין סייגה ותרעין וכ׳ a fence is fenced around, and a breach broken into, i. e. the good are assisted by Providence in their good work, and the bad in their evil ways; וכיני סיגין וכ׳ (not ובני) but is it right that the fence &c.?; Yalk. Prov. 935 סגיר סוגירא (corr. acc.).

**סוּג** II m. (preced.) [*partition,*] *a large chest* or *basket* with partitions for various kinds of provision. Dem. V, 6 אפי׳ מאותו הס׳ וכ׳ even if he buys the second time from the same chest and of the same kind (quality). Y. B. Kam. II, 3$^{a}$ ס׳ שנתון וכ׳ a dealer's chest which stands at the entrance of the shop; a. e.—*Pl.* סוּגִין, סוּגִים. Kel. XVI, 3 חס׳ הגדולים (R. S. a. l. Var. סוֹאִין; Tosef. ib. B. Mets. V, 3; 13 חסאין, v. סוֹר) the large provision chests; Sifra Sh'mini ch. VII, Par. 6 סיגים (corr. acc.). Y. Sabb. XVII, 16$^{a}$ bot.; a. e.—[In later philosophical literature: סוּג *class, species*. —[Midr. Till. to Ps. CXIX, 119 עושה סוגים, v. סִיג I.]

**סוּגָא** I m. *Suga*, name of *a bird*. Ḥull. 62$^{b}$.

**סוּגָא*** II pr. n. m. *Suga*. B. Bath. 90$^{b}$ Ms. M. (ed. פוגא; v. Rabb. D. S. a. l. note).

**סוּגָאָה, סוּגְאָה**, v. סוּגֵי.

**סוּגָה** f. (סוּג) *fence, enclosure*. Snh. 37$^{a}$ (ref. to Cant. VII, 3) אפי׳ בס׳ של שושנים וכ׳ even in a fence of lilies they will make no breach (they will not trespass a law however slightly guarded). Ib. (second time) בס׳ בשושנים ed. (Ms. M. של ש׳; v. Rabb. D. S. a. l. note).

**סוּגְדָן, סוּגְדוּ** *much, very*, v. סַגִּי I.

**סוּגְיָא, סוּגָאָה, סוּגְאָה, סוּגֵי** I m. (סְגִי I) *multitude, largeness*. Targ. Prov. VII, 21 סוגי Ms. (ed. סוגיא). Ib. V, 23 סוגאי (Ms. סוגיא). Targ. Ps. LXIX, 14 Ms. (ed. סגיעי); a. fr.—V. סוּגְעָא.—Lam. R. to I, 1 (שרתי) סוּגְיָדוֹן בישין their masses are bad; Gen. R. s. 50 סוּגְיָדָה בישין the masses of the place are bad; Yalk. ib. 84 סוּגָיָא. Y. Ab. Zar. I, 39$^{c}$ סוגירה שמרין (not ס׳; prob. to be read רומירין) most of the garrison are Samaritans (Romans).

**סוּגְיָא, סוּגָיָא** II m. (סְגִי II) 1) *walk*. Sabb. 66$^{b}$ top לחרוצי ס׳ הוא דעבריד Ms. M. it (the cane) serves merely to direct the walk (not as a support).—2) (cmp. הַגְיָה) *study, lesson, subject; practice, usage*. Num. R. s. 12; Lam. R. to I, 3, v. בְּזַז I, a. גְּזַז. Snh. 6$^{a}$ סוּגְיָין דעלמא (Ms. M. ס׳ דשמעתתא בעלמא) the general practice (as regards that subject).—[Yalk. Prov. 935 סגיר סוגירא, v. סוּג ch.—Koh. R. to V, 8 סוּגָיָא, v. סִרְגָא.]

**סוּגְיָנָא** m., *pl.* סוּגְיָנֵי (סְגִי I, cmp. סַגְנִיּוּת) *twigs*. Erub. 29$^{b}$ ס׳ דערבתא (some ed. סגוירני; Ms. M. סוגירתני, corr. acc.; Ms. O. סַגְיֵי) twigs of a willow.

**סוּגָנֵי** m. pl., with suffix סוּגָנוֹי (סְגִי I, v. סוּגוּ, סוּגוּן) *plenty of it*. Targ. Y. Gen. XXVII, 28.

Nidd. 12[b] top (applied to R. Papa, the brewer). [Other opinion: ס׳ (denom. of סוֹד) *wise man*.]

**סוֹדָנִי** II m. *Sidonian.*—*Pl.* סוֹדָנִיִּים. Tosef. Kel. B. Bath. VII, 10 ed. Zuck. (Var. צִידוֹנִים; R. S. to Kel. XXX, 3 צִידוֹנִים).

**סוּדָר** (mostly pl. form סוּדָרִין) f. (סָדַר; cmp. הוֹד II) *scarf wound around the head and hanging down over the neck, turban.* Sabb. 120[a] וסודר שבצווארו and a scarf hanging down over his neck (v. Rashi); Y. ib. XVI, end, 15[d] וסודרין שעל זרועותיו (not וסי׳) hanging down over his arms. Succ. 51[b] וחסודרין בידו..וחזן and the superintendent of the synagogue stood there with a scarf (as a flag) in his hand; ומניף בסודר; Tosef. ib. IV, 6 בסודרין; Y. ib. V, 55[b] top בסודרין, v. נוּף; Snh. VI, 1. Ib. VII, 2 (52[b]) ונותנין סודר קשה לתוך הרכה (Y. ed. סודרין) they put a twisted scarf of coarse material within a soft one and wound it around his neck; a. fr.—[Lat. *sudarium* is a phonetic coincidence with our w., from which it differs in meaning.]

**סוּדְרָא, סוּדָרָא** ch. same. Targ. Ruth III, 15 (h. text מִטְפַּחַת). Targ. Y. Ex. XXXIV, 33, sq. (h. text מסוה). Targ. Y. Lev. XX, 10 שינוק ס׳ וכ׳ strangulation with a twisted scarf &c. (v. Snh. VII, 2 quot. in preced.); Targ. Y. Ex. XXI, 15; a. fr.—Ab. Zar. 4[a] רמו ליה ס׳ וכ׳ they twisted a scarf around his neck and tortured him. Ber. 51[a] (expl. עיטוף) פריס ס׳ וכ׳ spread the scarf over his head; a. e.—Esp. *turban.* Pes. 111[b] סודרה דמר כי וכ׳ your turban looks like that of a scholar, yet I am sure you do not know the benediction (on putting it on: עוטר ישראל בתפארה). Sabb. 77[b] (playful etymology) סודרא סוד ה׳ ליראיו 'the secret of the Lord is revealed to those that fear him' (the turban being the scholar's apparel); a. e.

**סוּדְרִין,** v. סוּדָר.—[Yalk. Prov. 947 מעלים לו ס׳, v. סַלְדִּין.]

**סוֹדְרָן,** v. סַדְרָן.

**סַוָּאר,** v. סַוָּאר.

**סוּדָא,** v. סוּחָא.

**סוּדְחִי,** v. סַחְדָּא.

**סָוָן,** v. סָוֵן.

**סָוָס** m. name of a *bitter herb.* Pes. 39[a] וסורא ס׳ Ms. M. (ed. עסוס וטורא; Ms. O. סָוָאס; v. Rabb. D. S. a. l. note).

**סַוְסְטַי,** v. סַבְסְטַי.

**סוּסְרִיתָא,** v. סַרְסָנָא.

**סַוָּר,** v. סַוָּאר.

**סַוְרִיקִין,** v. סַפְרָקִין.

**שׁוּחַ, סוּחַ** (b. h. שׂוּחַ) [*to think,*] *to talk; to tell.* Shebu. VIII, 3; 6 אינו יודע מה אתה סָח (Y. ed. עָשָׂה) I do not know what you are talking about. Ber. 51[a] סח לי told me. Sot. 44[b] שח בין תפילה וכ׳ if one talks between putting on the T'fillin of the arm and of the head; Men. 36[a] סח; a. fr.—Hull. 27[a], v. חָטָא I.—[Yalk. Ps. 755, read: שָׂח, v. שׂוּחַ.]

*Hif.* הֵשִׂיחַ, הֵסִיחַ same. Ber. 51[b] אין מְסִיחִין על כוס וכ׳ you must not converse while holding up the cup of benediction. Sabb. 13[b] והיתה מְסִיחָה וכ׳ and she told (me) all that happened to her. Y. Gitt. IX, end, 50[d] מסיחין, מש׳, v. סִיחָה. Pesik. R. s. 31 עומד ומְסִיחַ וכ׳ (the text, Is. XLIX, 8 sq.) stands and speaks (is a standing prophecy) of the king Messiah. Deut. R. s. 1 מי אתה מסיח עמי וכ׳ who art thou that art talking to me &c.?—Gen. R. s. 13, beg. (ref. to שיח, Gen. II, 5) כל ... כאילו מְשִׂיחִין אלו וכ׳ all trees speak to one another as it were; מש׳ עם הבריות speak to men; Yalk. ib. 20. Ex. R. s. 1 לְהָשִׂיחַ עלינו to talk against us. Tanh. T'rum. 9; Yalk. Mal. 587, v. קָבַע I; a. fr.—מסיח לפי תומו, v. תֹּם.—Yoma 75[a] (ref. to ישחנה, Prov. XII, 25) חד אמר יְשַׂחֲנָה מדעתו וחד אמר יְשִׂיחֲנָה לאחרים one says, let him dismiss it (fr. נָשָׂה=נָסַח; Ms. M. 2 יַסִּיחֲנָה) from his mind; the other says, let him speak it out to others; Sot. 42[b]; Snh. 100[b]; Yalk. Prov. 950; v. נָסַח.

**סוֹחַ** ch. same. Ḥag. 5[b] שמעיה דסח וכ׳ heard him talk and laugh.—Part. סָיֵחַ. Lev. R. s. 26 גחין וס׳ יתה bending down and talking to her (rebuking her in a persuasive way; prob. to be read: ומפייס).

*Af.* אַסִּיחַ, אֲשִׂיחַ same. Targ. Job VII, 11. Targ. Y. I Num. XXI, 27 (not מְשִׂיחִין). Ib. 28 (not מְשִׂיחִין); a. e.—[Targ. Prov. VIII, 15 אנא משיחין ed. Lag. (ed. Wil. מְשָׂחָא), fr. מְשׂוֹחַ I.]

**סוּחָא** m. (נָסַח; cmp. b. h. סוּחָה, a. סְחִיטָא) *that which is thrown out, dirt, disgusting matter.* Targ. Prov. XXIII, 29 ed. Compl. (ed. Lag. סוודא, Var. סְוֵרָא; ed. Wil. שׁוּחָא; h. text שִׂיחַ).

**סוּחְיָתָא,** v. סְחִיטָא.

**סוֹחֵר** m. (b. h. סֹחֵר; סָחַר) 1) *traveller, beggar.* Snh. 107[a] דומה לס׳ כותי like a Samaritan beggar (v. Midr. Till. to Ps. XIX, end, a Lev. R. s. 5; Rashi: a Samaritan *peddler* that offers his goods by degrees, from the worse to the better).—2) *travelling merchant,* in gen. *merchant.* Tanh. Ki Thissa 2, v. סָחַר; a. e.—*Pl.* סוֹחֲרִים, סוֹחֲרִין. Gen. R. s. 84 אחיו .. לס׳ וס׳ וכ׳ his brothers sold him (Joseph) to the Ishmaelites, the Ishmaelites to the merchants, and the merchants to the Midianites &c. Shek. VII, 2 סוֹחֲרֵי בהמה cattle merchants (in Jerusalem); a. fr.

**סוּחֲדָתָא,** v. סְחִיטָא.

**סוּם, (יָסַם)** (b. h. שׁוּט) *to move about, be unsteady,* v. סָטָה.

*Hif.* הֵסִיט, חִסְּטוּ *to shake; to swing* (v. הֵרִיט), contrad. to נגע to touch directly. Zab. V, 1 חִסְּטוּ את חזב או שהזב מַסִּיטוֹ he who moves a *zab* (v. זָב) (by shaking the board on which he stands) or whom the *zab* moves. Ḥull. 124[b] וחִסְּטָן and shook them; a. fr.—[Ex. R. s. 23; Lev. R. s. 11; ib. s. 16 חסיטן, read חטישן, v. טוּשׁ h.]

*Nif.* נִיסּוֹט *to be shaken, moved.* Tosef. Zab. IV, 6 אם היו נִיסּוֹטְטִין if they moved (on account of his rapping, and did not merely vibrate). Tosef. Toh. X, 8 [read :] ובלבו

שלא ירהו ניסוטין וכ׳ provided they are not shaken up by the vibrations of the partition.

**סוּט** (יָסַט) ch. same, 1) *to be unsteady, go astray.* Targ. Koh. II, 15 (ed. Lag. סָטָא).—Snh. 67ᵃ (missing in some ed.) סָטַת, v. סַמְדָא.—2) *to move, swing.* Targ. Lam. II, 8 סָאט (h. text נטה).

*Af.* אֵיסִיט, אוֹסִיט *to shake.* Targ. Y. Lev. XV, 10; a. e.

*Ithpe.* אִיסְתְּוִיט, אִירְסְטְ׳ *to become wild* (cmp. שָׁטָה); *to shy.* Ned. 41ᵃ אירסטויט ed. (Ar. ארסטוט, ארסטיוט, cler. error ויס . . .).

**סוּמְדָא,** v. סַמְדָא.

**סוֹטָה** f. (סָטָה) *faithless wife, a woman suspected of faithlessness,* to whom the law, Num. V, 12-31, applies; *Sotah.* Sot. 2ᵃ, a. e. פרשת ס׳ the chapter concerning the Sotah (Num. l. c.). Ib. כל תרואה ס׳ בקילקולה וכ׳ whoever sees a Sotah in her disgrace, will vow abstinence from wine. Yeb. 85ᵇ ס׳ ודאי a convicted adulteress. Ib. מחזיר ספק סוטתו as to taking back his wife suspected of adultery; a. fr.—Y. Keth. VII, 31ᶜ אין שוטה הירא וכ׳ if she is declared a Sotah, let her get out without dowry, and if she is not &c.—*Pl.* סוטות. Sot. I, 5 ששם משקין את הס׳ there (in the Nicanor gate) they made the suspected women drink (the bitter water). Ib. 8ᵃ אין משקין שתי ס׳ כאחת two suspects must not be made to drink at the same time; a. fr.—*Soṭah,* a treatise, of the Order of Nashim, of Mishnah, Talmud Babli a. Y'rushalmi, a. Tosefta.

**סוֹטָנָא,** v. סָטָן II.

**סוּטְנְתוֹן,** Targ. Is. XXI, 8 ed. Lag., v. סִיטוֹנָא.

**סוּטַר*** pr. n. m. *Suṭar.* Y. Ber. I, 2ᶜ top (for which Yalk. Ez. 340: סִירַטַאי).

**סוֹ׳, סוּטָרָא** m. (Saf. of נטר, cmp. סְנָטָר) [*that which is reserved,* cmp. נְטוּרָא) *reward, wages.* Targ. Y. Ex. XXII, 30 בסוטריה as his reward (for not barking at the Israelites, v. Ex. R. s. 31). Targ. Y. Lev. XIX, 13. Targ. Y. Deut. XXIV, 14, sq. Targ. Job XIV, 6. Ib. VII, 2 סְטָ׳.

**סוֹי** m. (נסא=נשא; cmp. שׂוֹא, Ps. LXXXIX, 10) [*load,*] *large basket.* B. Kam. 20ᵃ ס׳ מקצתו וכ׳ (quot. by R. H. G. to Kel. XVI, 3; ed. מַשּׂוֹי).—*Pl.* סוֹאִין, סוֹאִים. Kel. XVI, 3 R. H. G., a. R. S. a. l. Var. (ed. סוּגִים); Tosef. ib. B. Mets. V, 1; 13 (quot. by R. S. l. c.; ed. Zuck. וחסאין, read: וְהַסְּאִין), v. סוּג II.

**סָוֵי*** (cmp. Syr. סוא a. סוח cupio, P. Sm. 2540; 2546, a. דל עינה . . ס׳ זוחַ I) *to be bright, cheer up.* Keth. 62ᵇ לבה וכ׳ he lifted up her eye (attracted her attention), she saw him, her heart was overjoyed, her spirit fled (she fainted).

*Af.* אַסְוֵי *to look up with joy.* Ib. 60ᵃ חזה קא מַסְוֵי לאפה (not חזה) the child looked up to her with joy (showing that he recognised his mother).

**סְוִירָא*** m. (סור, cmp. Syr. סורא mucus nasi, P. Sm. 2584) *nasty secretion, vomit.* Targ. Prov. XXIII, 29 some ed. (Ms. Var. סְרוּרָא; ed. Lag. סוודא, read סְוָרָא), v. סוּחָא.

**סוּךְ** (b. h.; cmp. נָסַךְ) *to pour* (*oil*), *to anoint; to oil.* Dem. I, 3 שמן לָסוּךְ בו וכ׳ oil for vessels. Ib. 4 שהגרדי סָךְ וכ׳ with which the weaver oils his fingers. Sabb. VIII, 1 כדי לסוך אבר קטן as much as required to rub one small limb. Tosef. Ter. X, 10 לא יָסוּךְ כהן שמן תרומה וכ׳ a priest must not pour oil of T'rumah on a marble plate &c. Ib. 11 ואין סָכִין בו מנעל וכ׳ nor must you use it for oiling a shoe &c. Shebi. II, 5 סָכִין את התגרים וכ׳ you may pour oil on green figs and pierce them (to accelerate ripening); a. fr.—Part. pass. סוּךְ; f. סוּכָה; *pl.* סוּכִין, סְכִיכִים; סוכות. Y. Bicc, I, 63ᵈ bot. תאנים ס׳ וכ׳ figs which have been oiled and pierced.

*Hif.* הִסִיךְ same. Yalk. Ex. 165 הסלע . . מְסִיכָה . . כחויה שהויא מְסָכָה (not ממסכת) the rock by their side anointed them with oil like a confined woman that anoints her child; Pirké d'R. El. ch. XLII מניקה . . מְנִיק (corr. acc.).

*Nif.* נִיסַךְ *to be oiled, perfumed.* Tosef. Ter. X, 10 אין הזר . . . אע״פ שנ׳ ממנו the non-priest need not hesitate to rub it (on the priest's body), although he himself (his hand) is perfumed thereby.—[*Nithpol.* נִסְתּוֹכֵךְ, v. סָכַךְ II.]

**סוֹךְ** ch. same. Targ. Ruth III, 3. Targ. O. Deut. XXVIII, 40 תְּסוֹךְ (some ed. תְּסִיךְ; ed. Berl. תְּשׁוּחַ).

*Ithpe.* אִתְסָךְ *to be poured., rubbed.* Targ. O. Ex. XXX, 32 ed. Berl. (ed. Vien. יִתְנַסַּךְ).

**סוֹךְ (שׂוֹךְ)** m. (b. h. שׂוּךְ; סבך=סוך) *bough, bush.* B. Kam. X, 2 (114ᵃ) לא יקוץ את סוכו וכ׳ (some ed. שׂ׳; Y, ed. הסוֹכָה; v. Rabb. D. S. a. l. note 100) he must not cut off the bough of his neighbor's tree &c. Y. Keth. II, end, 27ᵃ בשוכו when the bees have settled on his neighbor's bough (or bush); a. e.—*Pl.* סוֹכִים, constr. סוֹכֵי. Succ. 13ᵇ; Tosef. Maasr. III, 5 ס׳ תאנים boughs of fig trees. Erub. 101ᵃ ס׳ קוצים וכ׳ boughs of thorn-bushes and bundles of twigs of which one made a movable hedge before a breach; Tosef. ib. XI (VIII), 11, חבילי וסיכה של קוצים ed. Zuck. (Var. סוכה); v. סוֹכָה.

**סוֹכָא** ch. same. Targ. II Sam. XVIII, 9 (h. text שׂוֹבֶךְ). Targ. Jud. IX, 49. Targ. Is. XVII, 6 (ed. Lag. a. oth. סוֹכָה); a. e.—V. סוֹכְתָא.

**סוּכְּא,** pl. סוּכַּיָּא, v. סְכָא.

**סוֹכָה, שׁ׳** (b. h. שׂוֹכָה)=סוֹךְ. Makhsh. I, 3. Y. Sabb. XV, end, 15ᵇ, B. Mets. 105ᵇ, v. חִגָּרוֹן II. Pesik. R. s. 15 מס׳ לס׳ from bush to bush; Cant. R. to II, 9; Yalk. ib. 986. Ab. d'R. N. ch. XXXIX קוצו ס׳ זו וכ׳ cut this limb off the tree. Pesik. R. s. 10, beg. הס׳ חזו של קוצים (not חזה) this thorn-bush. Tosef. Erub. XI (VIII), 11 (not סְרִיכָה), v. סוֹךְ, Lam. R. to V, 13 בש׳ אחת, v. חָרַז; a. e.—*Pl.* סוֹכוֹת. Y. Bets. IV, 62ᶜ top תאנים ס׳, v. סוֹךְ.

**סֻכָּה, סוּכָּה** f. (b. h.; סָכַךְ) *cover* of twigs; *booth*; esp. *Succah, the booth* covered with twigs &c. *for the seven days of Succoth.* Maasr. III, 7 סוכת גינוסר the lodge of Genezareth gardens (inhabited during vintage); ס׳ חיוצריים

the potter's hut (the outer compartment serving as a workshop, the inner as a dwelling); סֻכַּת החג the festive booth. Num. R. s. 4 (ref. to יָסֻדוּ, Ex. XXV, 29) שהיו מעמידין .. כמין ס' they put the bread up in the shape of a hut; שכל חלה ... ס' וכ' each cake forming a roof over that below (tubes being placed between them to allow the air to strike). Succ. I, 1 ס' שהיא גבוהה וכ' a Succah which is higher than twenty cubits is unfit for ritual use. Ib. 2 העושה סוּכָּתוֹ וכ' he who put up his Succah under a tree; a. v. fr.—*Pl.* סֻכּוֹת, סוּכּוֹת. Ib. 8[b] שתי ס' של יוצרים the two combined huts of the potters, v. supra; a. fr.—*Succah*, name of a treatise, of the Order of Mo'ed, of the Mishnah, Talmud Babli a. Y'rushalmi, a. Tosefta.

**סוֹכוֹ** (b. h. שׂוֹכוֹ a. שׂוּכּוֹ) pr. n. pl. *Soco, Sokho*, name of two towns in Judaea. Ab. I, 3, v. אַנְטִיגְנוֹס.

**ס' בְּנוֹת (סֻכּוֹת) סוּכּוֹת** (b. h.) *Succoth B'noth*, name of an idol. Sanh. 63[b] ס' ב' ... תרנגולת Succoth B'noth (covering the young) ... is a hen; Y. Ab. Zar. III, 42[c] sq. תרנגולתא ופרחיה a hen and her chickens.

**סוכי,** Tosef. Succ. III, 6, v. סָחוּ.

**סוֹכְיָה, סוֹכְיָא** m. (סוּכּוֹ) *of Sokho.* Y. Yoma VIII, 45[b] bot. לוי ס'; Y. Erub. X, 26[a] bot. סוכיא (not סי'); ib. 26[c] bot. סובייה (corr. acc.); Y. Pes. VI, 33[b] ר' סובייה (read: לוי סוכ'); Y. Shebu. I, 33[b] לוי שובדא (read: שׂוֹכְיָא).

**סוּכְלָא,** v. סִכְלָא.

**שׂ' סוּכְלְתָנָא, סוּכְלְתָן** m. (סְכַל I) *intelligent; intelligent person.* Targ. Prov. I, 5. Ib. X, 5. Ib. 19 שׂ'; a. fr.—*Pl.* סוּכְלְתָנִין. Targ. Deut. I, 13. Targ. Is. XXIX, 14; a. fr.—[Targ. Prov. XXI, 11, v. next w.]

**סוּכְלְתָנוּתָא, סוּכְלְתָנוּ** f. (preced.) 1) *intelligence, intellect.* Targ. Ex. XXXI, 3. Targ. Is. XXIX, 14; a. fr.—2) *reasoning.* Targ. Prov. XXI, 11 בסוּכְלְתָנוּתֵיהּ דחכימא (Ms. בסוכלתנותי, some ed. בסוכלתניה, corr. acc.) when the wise man is reasoned with.

**עֵין ס', סוֹכָר** pr. n. pl. *'En Sokher.* Sot. 49[b] בקעת ע' ס' the valley of 'E. S.—Y. Shek. V, 48[d]; Men. 64[b], v. next w.

**סוֹכָרָא** m. (סְכַר) 1) *bolt.* Targ. Prov. XVIII, 19.—Y. Shek. V, 48[d] (of a mute man that wanted to point out the place 'En Sokher, v. preced.) וידיה על ... וחוה ידיהּ ס' he put one hand on his eye and the other on a bolt; Men. 64[b] סרכ' (corr. acc.; v. Rabb. D.S. a. l. note 5); Yalk. Ezra 1067.—2) ס' דנהרא *dam, lock.* Y. Bets. III, 62[a] top ס' דנהרא שרו it is permitted to catch fish (on a Holy Day) which are kept in the lock of a river, v. דשסרים; Y. Sabb. III, 14[a] bot. סברא (corr. acc., or סַכָּרָא).—[Y. Taan. IV, 68[b] סוּבָרָא, v. ס' דקיסא.

**סוֹכְתָא** f. ch. = h. סֻכָּה. Targ. Jud. IX, 48.

**סוֹל** m. (v. סִילוֹן I) *thorn, a wooden prick.* Y. Kidd. I, 59[d] top (ref. to Deut. XV, 17) מניין אפי' בס' וכ' whence do you prove that you may also use a prick, a thorn &c.?; Bekh. 37[b]; Shebu. 4[b]; a. e.—*Pl.* סוֹלִין, סוּלִּין. Num. R. s. 3, beg. עושה ס' .. מה התמר as the palm bears dates ... and also pricks (v. נוֹבֶלֶת); Midr. Till. to Ps. XCII, 13 סרלין; ed. Bub. סילון (corr. acc.). Y. Ab. Zar. III, 42[c] bot. וחסולים (ed. Krot. וחסלים, corr. acc.), v. סָמַל.

**סוֹל** ch. same. Targ. Y. Num. XIX, 2.—*Pl.* סוֹלָיָא. Targ. Ps. CXIX, 119 (ed. Lag. פסולי; h. text סִגִים).

**סוֹל,** *Pol.* סוֹלֵל, v. סָלַל I.

**סוּלָּא*** pr. n. pl. *Sulla.* Cant. R. to II, 17 (ref. to הרי כד תסב מלכותא בתר ס' (ib.) בתר when the (Roman) government will receive the payment for the massacre of S.

**סוֹלָאנָא** m. (סָלָה) *offal, dross.* Targ. Prov. XXV, 4 (some ed. סוּלְאָנָא; h. text סִיגִים; v. סוֹל ch.).

**סַל', סוֹלְגִיתָא** f. *bread-basket* (?). Gen. R. s. 65 לא דמי האי דחמי ס' וכ' you cannot compare him who sees an empty basket and is hungry, to him who sees it filled and is satisfied (even without eating); Koh. R. to V, 10 סַלְגִּיתֵיהּ his basket; Yalk. Gen. 114; Yalk. Koh. 972 סולנ' (?).

**סוּלִיּוֹם,** read:

**סוֹלֶדִיס** m. (*solea*, accus. *pl.*) *sole, slipper* without heels. Yeb. 103[b], a. e. Ar., v. מְסוֹלְדִיס. Kel. XXVI, 4 (not סוליים). Y. Sabb. I, 3[c] top (ref. to Ps. CXI, 10, a. Prov. XXII, 4) מה ... עשת עוה עקב לסוֹלְדִיסָה that (fear of the Lord) which Wisdom makes the crown of her head, Humility makes the imprint of her shoe; Yalk. Prov. 960 עשתה עגוה סוליית לרגלה (corr. acc.) Humility makes the shoe of her foot.—Hebr. adapt.: סוֹלֶלֶת (as if from סָלַל II). Tanh. B'resh. 1 סוֹלִיתָהּ עגוה וכ' the Law,—her shoe (footprint) is humility, her crown, fear.

**סוֹלְדִיס** ch. same. Y. Taan. I, 64[c] bot. לביש סוֹלְדִיסַיהּ wearing his slippers; Y. Yoma VIII, 44[d] bot. סוֹלְדִיסָה.

**סוֹלִית, סוֹלְדִיס, סוּלִיתּ,** v. preced. h. a. ch.

**סוּלָּם** m. (b. h. סֻלָּם; סָלַל II) 1) *ascent, ladder.* B. Bath. III, 6, v. מְצָרֵי II. Gen. R. s. 68 בס' בו עולים וירודים *bo* (Gen. XXVIII, 12), that is, they went up and down the ladder. Ib. סֻלָּם זה סיני *sullam* (whose numerical value is 110) is Sinai; a. fr.—סוּלָּמָהּ של צור *the Ladder of Tyre* (Scala Tyriorum), a promontory south of Tyre. Y. Ab. Zar. I, 40[a] bot.; a. e.—*Pl.* סוּלָּמוֹת. Gen. R. l. c. חקב"ה יושב ועושה ס' וכ' the Lord makes ladders, causing one to go down, the other to rise (on the social scale). Sabb. 26[a] מס' של צור וכ' from the Promontory of Tyre (along the sea-coast) to Haifa. Ruth R. to IV, 21 (play on שַׁלְמוֹן) עד כאן עשו ס' לנשיאים וכ' thus far they made ladders for princes (the genealogical tree of chiefs), from now (Salmon) they made ladders for kings; a. fr.—2) *a yoke* in the shape of a ladder, put on the ass to prevent him from scratching a sore. Sabb. V, 4 (54[b]), v. לוּעָא.—3) a sort of *hem, chain-stitch.* Y. M. Kat. III, 83[d], v. חָפַשׂ.—*Pl.* as ab. Bab. ib. 26[b] הקורע ... מתוך הס' he who rends his garment (in mourning) where it has been mended with chain-stitches after a previous rent.

**סוּלְמָא, סוּלָּמָא** ch. same, *ladder*. Targ. Gen. XXVII, 12. (O. ed. Vien. סָלְמָא; oth. ed. סוֹלְ). —Y. R. Hash. II, 58ª, v. חֲפַךְ. Y. M. Kat. I, end, 81ª איתבר עוקא דסוּלְמֵיהּ a round of his ladder broke; a. e.—Succ. 53ᵇ ס׳ דפרת (Rashi סוּלְמֵי *pl.*; Ms. M. 2 סולמות) the upper part (the source) of the Euphrates.—*Pl.* סוּלְמַיָּא, סוּלְמֵיהּ, סוּלְמֵי. Targ. I Chr. II, 54 (v. Taan. 28ª).—Y. B. Kam. IV, 4ᵇ לא מטון לס׳ דצור וכ׳ they (the Roman delegates) had not yet arrived at the promontory of Tyre (v. preced.), when they had forgotten everything. Bekh. 55ᵇ ס׳ דפרת, v. supra.

**סוּלְעָמוּתָא,** v. סַלְּעָמִיתָא.

**סולפורין, סולפורים,** v. סַלְפִּינְגָּס.

**סולקוס,** v. סֶלֵיווקוֹס.

**סוּלְתָּא, סוֹלַת, סוֹלֶת,** v. סֹלֶת.

**סולתא,** Lam. R. to I, 15 Ar. ed. Koh., v. סַלּוּתָא.

**סולתי,** Sabb. 150ᵇ, v. סִרְלָתָא.

**סולתין,** Tosef. Kel. B. Mets. V, 5 ed. Zuck., v. סַלָּת.

**סוּלְתָּנוּת (סוֹלְתָנוּת)** f. (denom. of סוֹלֶת) [*fish fried with flour,*] *a small fish* believed to grow scales on reaching a certain age (cmp. אַפִּירִין). Ḥull. 66ª; Ab. Zar. 39ª אין לו ... כגון הס׳ וכ׳ one that has no scales now but will grow them after a time, as, for instance, the *sultanith* &c. Ib., expl. חֲרִילָּא I. (Ar. סִלְתָּה).

**סוּלְתָּנִיתָא** ch. same. Y. Ab. Zar. II, 42ª (expl. חרילא) רב אמר ס׳ (Ar. סִלְתָּה).

**סוּם I** (v. שׁוּם) *to attach, place; to tie together.* Tosef. Shebi. I, 11 אין סָמְכִין את הגפנים וכ׳ Var. ed. Zuck. (text: אין סמרין; oth. ed. אין סכרין) you must not bind the grapevines in the Sabbatical year.

*Pi.* סִיֵּם 1) same. Cant. R. to VII, 1 (ref. to שולמית ib., a. Num. VI, 26) אומה שמְסַיְּימִים לה שלום וכ׳ a nation to which peace is assigned every day; (Gen. R. s. 66 שהכהנים מְשַׁיְּמִין לה שלום וכ׳).—2) *to mark, name* (cmp. שֵׁם, שׁוּם); *to distinguish.* Y. Peah VII, beg. 20ª הדקל מְסַיְּימוֹ the neighboring palm-tree serves as a mark for it (that the owner did not forget it); זה מְסַיְּימִים וכ׳ they mark each other (cmp. Mish. ib. 1 שיש לו שם). Deut. R. s. 7 סַיְּימֵנִי give me some distinction in the country, בתוך המדינה וכ׳ (by which to show) that I am thy son. Y. Ber. V, end, 9ᵈ וסַיְּימוּ באותה וכ׳ and they noted (the time when he said it), at that very time he (the patient) asked for food. Y. Meg. I, 71ᵈ וסיימו אותן חכמים וכ׳ the scholars noted them (took their names &c., in order to be able to observe their career), and all of them turned out great men; Gen. R. s. 1. Y. Dem. V, 24ᶜ bot. סַיְּימַתְּ ... וּמְסַיֵּים and he makes a mark (on the pile), and says to the priest, so far I have marked (as tithe); a. fr.—[Gen. R. s. 42 end ומסיים את עצמך, v. סוּם II.]—Part. pass. מְסוּיָּם, מְסוּיָּם; f. מְסוּיֶּמֶת &c. Y. Peah I. c. חיה מס׳ בדעתו if it (the olive or the sheaf left behind) was noted in his mind (so that he could identify it), כאילו הוא מס׳ it is to be considered as if it were marked (by a special name, locality &c.). B. Bath. 54ª שדה המס׳ במצריה a field definable by its boundaries. Y. Yeb. XV, 15ª אדם מס׳ a well-known man. Y. Shek. I, 46ᵇ top דבר חמס׳ an object which bears the name of its owner. Gen. R. s. 44 מה איים חלקו מס׳ בים וכ׳ as the islands are distinguishable in the sea, so were Abraham and Shem distinguished in the world; a. fr.—3) *to tie up; to finish, wind up,* opp. פתח. Arakh. 10ᵇ פתח בחלילו ומסיים באבוב the Mishnah begins with *ḥalil* and ends with *abbub!* Ber. 10ª פתח בה באשרי וס׳ באשרי he began it (the psalm) with *ashrê* and closed it with *ashrê*; a. fr.—Part. pass. as ab. Y. Bets. I, beg. 60ª בהמה יולדת לחדשים מס׳ every animal gives birth after a certain number of complete months, opp. למקוטצין counting a fraction of the last month as a whole month.

*Nithpa.* נִסְתַּיֵּים 1) *to be marked, defined.* Y. Ter. III, 42ᵇ top מקום שנִסְתַּיְּירָה וכ׳ where the T'rumah of one pile was marked, there (in the corresponding place) the T'rumah of the other pile was meant to be dedicated. Y. Shebi. VIII, 38ª ונסתיירה לו וכ׳ .. זה שהוא if one used a basket for measuring and after using it two or three times knew exactly how much it contained; a. e.—2) *to be finished, concluded.* B. Bath. 125ᵇ דבר זה נפתח בגדולים ונִסְתַּיֵּים וכ׳ this subject was opened by great men and has been concluded by small men.

**סִים, סוּם** ch. same. Targ. O. Lev. XIX, 14 תְּסִים ed. Berl. (oth. ed. תְּשִׂים); a. e.—Part. סָאֵם, סָאֵם, סָיֵם, סָיֵם. Targ. Prov. VI, 27. Ib. XXVI, 24. Ib. XI, 15.—V. שׂוּם.—Gitt. 56ᵇ הוה סיים חד וכ׳ he had tied (put on) one shoe. Taan. 22ª הוה סיים וכ׳ used to wear black shoes; a. e.

*Pa.* סַיֵּים 1) same, esp. *to put on shoes* (cmp. Ez. XXIV, 17). Gitt. l. c. בעא לְמִסַּיְּימָא וכ׳ he wanted to put on the other shoe. Taan. 12ᵇ דמסַיְּימֵי מסניידו וכ׳ that they wear their shoes and come to the fast-meeting. Ib. כי מסיימי, v. אַפַּנְתָּא; a. e.—2) *to mark, define.* Y. Sabb. VI, 8ᶜ bot. סַיְּימוּן וכן וכ׳ they marked (the time), and so it was.—Part. pass. מְסַיָּים. B. Bath. 100ª דמְסַיְּימָן מחיצתא when the partitions are distinctly defined; a. e.—3) *to finish.* Targ. Y. Gen. XLIV, 18 Tosefta (ed. מחסיל).—Meg. 25ª סַיְּימְתִּינְהוּ לשבחיה וכ׳ hast thou exhausted all the praises of the Lord? Ber. 12ª דשכרא וס׳ בדחמרא .. פתח he began the benediction under the impression that it was beer, and closed with the benediction over wine. Ib. 17ª כי חוה מְסַיֵּים צלותיה וכ׳ when he closed his prayer, he said &c. B. Mets. 76ᵇ סַיְּימוּהָ קמיה they cited it (the Boraitha) before him to the end; a. fr.—Part. pass. as ab. Cant. R. to I, 11 מְסַיְּימָה, v. חֲתַם.—[Targ. Y. I Deut. VIII, 9 מסימין, v. חֲסַם.]

*Ithpa.* אִסְתַּיֵּים 1) *to be marked, named.* Ab. Zar. 16ᵇ, a. e. מינאי ומינך תִּסְתַּיֵּים שמעתתא this tradition will be named from myself and from thee.—2) *to be concluded, proved.* Sabb. 31ᵇ תסתיים דר׳ וכ׳ it can be conclusively proved that it was R. .. who said &c.; תסתיים it is proved.

**סוּם II** (or סָמַם) (preced.) [*to tie up the eye,*] *to blind; to be blind.*—V. סַמֵּא, סוּמָא I.

*Nif.* נִיסּוֹם, נְסוֹם *to be blinded.* Taan. 21ª עיני .. יְסוֹמוּ (or יִסּוֹמוּ) may my eyes .. become blind.—V. סְמָא.

**סוּם** ch. same; *Pa.* סַיֵּים *to blind.* Targ. Cant. V, 7.—V. סְמִי.

**סוּמָא** I m. (preced.) *blind, blind man.* Ḥag. I, 1. Ib. 2ª ס׳ באחת מעיניו blind in one eye. Taan. 21ª ס׳ משתי עיניו blind in both eyes. Ex. R. s. 36 פקח וס׳ שהיו וכ׳ a seeing and a blind man that were walking &c. B. Bath. 12ᵇ; Nidd. 20ᵇ כס׳ בארובה, v. אֲרוּבָּה; a. fr.—*Pl.* סוּמְיִין. Gen. R. s. 53 בשעה ... הרבה ס׳ נתפתחו when Sarah was remembered, many childless women were remembered with her, ... many blind persons had their eyes opened. Ib. (ref. to Gen. XXI, 19) הכל בחזקת ס׳ עד וכ׳ all men are to be considered as blind, until the Lord opens their eyes. Snh. 34ᵇ שלא בס׳ cannot be performed by blind persons; a. fr.—*Fem.* סוּמְתָּא. Keth. 17ª ס׳ או .. הרי suppose the bride is lame or blind. Y. Sot. II, end, 18ᵇ הוא סומא הוא ס׳ whether he (the husband) be blind, or she, (the law is the same). Ḥull. 139ᵇ; a. fr.—[Ch. סוֹמָא, v. סַמְיָא.]

**סוּמָא** II f. ch. (סוּם I, cmp. שׁוּמָא) *mark, spot.* Targ. Y. Lev. XIII, 10. Targ. Y. II ib. 2 some ed. (oth. שׁוּמָא). [Targ. O. Num. XXXII, 3 quot. as. Var. by Levita: ס׳ דבירת קבורתא וכ׳ (or סִימָא) the mark of the burial place of Moses, h. text שבם ונבו; ed. Amst. and oth. סיעת בית וכ׳; Y. I שירון ובית וכ׳. The entire passage came into Targ. O. by mistake; v. Berl. Mass. p. 60.]

**סומבק,** v. סִיבָּק.

**סוּמָה** I, v. סוּמָא I.

**סוּמָה** II pr. n. m. *Sumah.* Num. R. s. 14 ס׳ בר כתבה.

**סומוקן,** v. סוּמָק.

**סוּמוֹקְרִיי,** v. סְמוֹקְרִי.

**סוֹמָךְ** m. (סָמַךְ) *the pin for attaching the pole to the wagon,* Maim.; [*the ring* (ס) *suspended from the yoke and pulled over the front end of the pole,* R. Hai G. a. Ar.) Kel. XIV, 4.

**סוּמָכָא** m. (סָמַךְ) *thickness.* Targ. I Kings VII, 26; a. fr.—Ḥull. 55ᵇ בסומכיה on the thick part of the milt, opp. קולשא. Sabb. 98ª ס׳ דקרש the thickness of each board. Succ. 53ᵇ ס׳ דארעא the thickness of the rind of the earth (beneath which there is water); a. e.

**סוּמְכָנָא, סוּמְכָנוֹתָא, סוּמְכָנֵי'** f. pl. (סָמַךְ) 1) *approaches* (cmp. Ez. XXIV, 2), *works and troops of siege, forts.* Targ. Ez. XVII, 23. Ib. XXIX, 7 בית ס׳ *fortification.* Ib. XXIV, 5; a. e.—2) *auxiliaries.* Targ. I Kings X, 15; Targ. Jer. XXV, 20, a. e. (h. text חערב). Targ. Nah. III, 9 סוּמְכָנוֹתָהּ ed. Lag. (oth. ed. סוּמְכָתָהּ; h. text עצמות).

**סוּמְכוֹס** pr. n. m. *Sumkhos* (*Symmachos*), a Tannai, pupil of R. Meïr. Erub. 13ᵇ. Ib. III, 1. B. Bath. 73ª; a. fr.—(V. Fr. Darkhé, p. 198.)

**סוּמְכָנָא, סוּמְכָתָא,** v. סוּמְכָנוֹן.

**סוּמָנָא** m. (סוּם I; v. סִרְמָנָא) *mark, balk.*—*Pl.* סוּמָנִין. Targ. Is. XXVIII, 25 (h. text נסמן).

**סוּמְפָּנְ', סוּמְפוֹנְיָה,** v. סִרְמְפוֹנְיָא.

**סוּמֵק** *to be red, v.* סְמֵק.

**סוּמָ', סוּמָקָא, סוּמַק** I m. (=סעמק, Saf. of עמק; cmp. עָמוּק) [*dark,*] *red.* Targ. O. Lev. XIII, 30 (h. text צהב). Targ. O. Gen. XXV, 30 ed. Berl. (v. סִרְמוּקָא). Targ. Y. Lev. XIII, 24 סוּמָקָא (ed. Amst. סוֹמָ') *red spot*; a. e.—Pes. 25ᵇ, a. e. מאי חזית דדמא דידך ס׳ טפי וכ׳ what reason hast thou to assume that thy blood is redder? may be thy neighbor's blood is redder, i. e. you dare not save your life at the expense of your fellowman's life. Sabb. 134ª תאי ינוקא דס׳ an infant that looks red. Gitt. 67ᵇ בישרא ס׳ red meat. B. Mets. 58ᵇ, v. תִּירָא; a. fr.—Yeb. 64ᵇ יצחק סומקא surname of R. Isaac ben Joseph.—*Pl.* סוּמָקִין, סוּמָקֵי, סוּמְקִין, סוּמְקֵי'. Targ. II Kings III, 22; a. e.—Y. Snh. I, 18ᶜ bot.; Y. R. Hash. II, 58ᵇ top (not סומוקן). Ḥull. 93ᵇ שורירקי ס׳ red veins. Sabb. 147ª תיזרי וס׳ white or red garments; a. fr.—*Fem.* סוּמָקְתָּא. Targ. Y. Num. XIX, 2.—Ḥull. 46ᵇ, v. אַדִּירְנָא.

**סוּמָקָא** II m. (preced.) 1) *milt.*—*Pl.* סוּמָקֵי. Gitt. 69ª.—2) *inflammation of the eye.* Y. Ab. Zar. II, 40ᵈ top; Y. Sabb. XIV, 14ᵈ top, v. סַכָּנָה.

**סוּמָקִי** pr. n. *Sumki,* a fictitious name in a charm formula. Gitt. 69ª.

**סומקינו,** Pesik. R. s. 29-30 beg., read וּמַקְרִיבוֹ.

**סוּמָקָנוּתָא** f. (סוּמָק) *redness.* Targ. Prov. XXIII, 29 סוּמָקָנוּת עֵינוֹי (ed. Lag. יורם קנצין, corr. acc., v. יורם).

**סוּמְקָתָא,** v. סוּמָק.

**סָמָ', סוּמַקְתָּא** pr. n. חקל ס׳ *Red-Field.* Y. Snh. II, 20ᵇ bot.; a. e., v. חַקַל II.

**סוּמַקְתָּי** m. (preced. wds.) *red-painter.* B. Bath. 84ª תאי שמשא ס׳ הוא the sun paints red.

**סוּן,** *Hithpol.* הִסְתּוֹנֵן, v. סָנַן.

**סונבא,** Pesik. R. s. 29-30 (Var. שינפא) quid?—perh. סוּקְבָּא (v. סָקַב) *contusion.*

**סונדוקרוס,** v. סַנְקְתּוֹדְרוֹס.

**סונטימוס,** v. סִינְטוּמוֹס.

**סונטמא,** Lev. R. s. 12, quot. in Ar., quid?—perh. סִרְפוֹנָא (σίφων) *tube?*

**סוֹנְיָא** f. (v. סַנְיָא II) *evil habit,* (by way of angry antiphrasis) *practice, virtue.* Gen. R. s. 50 אוף הדא ס׳ בישא וכ׳ (Ar. ed. Koh. סניתא) wilt thou introduce also this bad practice (another of your noble virtues)?; Yalk. ib. 84 חדין סוניתא (corr. acc.). [Ar. refers to συνήθεια.]

סוּנְקַתְדְרוֹס, סוּנְקְלִיטִיקוֹס, סוּנְקְלִיטוֹס, v. sub סְנַק׳.

סוּס *to be bright, glad,* v. שׂוּשׂ.

סוּס m. (b. h.; v. Nöld. Mand. Gr. p. 147) *horse.* Pes. 113b. Succ. 26b שׁינת הס׳ the (short) sleep of the horse, v. נְשָׁמָא. Cant. R. to VIII, 9 אם ראית ס׳ פרסי וכ׳ when thou seest the Persian horse (Parthian cavalry) tied &c. Snh. II, 5 סוּסוֹ על on the king's horse; a. fr.—[Gen. R. s. 95, end הס׳ לקבלי (read: לקבלך) the horse is before thee (has been surrendered), v. בּוּצְלָא.]—*Pl.* סוּסִין, סוּסִים. Snh. II, 4. Ib. 21b חבטלנין ס׳, v. בַּטְלָן; a. fr.—Cant. R. to I, 9 נקבות ס׳ mares.—*Fem.* סוּסָה. Ib. Pirké d'R. El. ch. XLII; סוּסְיָא.—*Pl.* סוּסְוֹת. Ex. R. s. 23, end נקבות ס׳, v. supra.

סוּסָא ch. same, v. סוּסְיָא.

סוּסַבִּיל m. a species of *locusts.* Ab. Zar. 37a, expl. אירל קמצא.

סוּסָה, v. סוּס.

סוּסְיָא I b. h., *she-horse,* v. סוּס.

סוּסְיָא c. ch.=h. סוּס. Targ. Ps. XXXII, 9 (Ms. סוּסָא). Ib. XXXIII, 17 סוסא. Targ. O. Ex. XV, 1; a. fr.—Ḥag. 9b, v. בִּרְיָא II. Snh. 105b ס׳ לא רכבת (א) מ״ט why didst thou not come riding on horseback?; a. fr.—[Ab. Zar. 4a דאית ס׳ לית, v. סִרְסְיָא.]—*Pl.* סוּסִין, סוּסָנָא, סוּסְוָתָא, סוּסְוֵי׳. Targ. Y. Ex. XV, 1. Targ. Gen. XLIX, 17. Targ. Is. XXX, 16 סוסוון ed. Lag. (ed. Wil. סוסותא; some ed. סוּסְוָתָן *our horses*). Targ. Ex. XIV, 23 סוּסָוַת constr.; a. fr.—Cant. R. to I, 9 (ref. to סוסיך Hab. III, 8) [read:] סוסוון סגירין 'horses' in the plural.

*סוּסְיָא II m. (b. h. סוּס or סִיס) *swallow.* Targ. Is. XXXVIII, 14 כס׳ דאחיד (h. text כסוס עגור).—[Targ. Jer. VIII, 7 (h. text סוס ועגור) כורכיא וסנונירתא,—from which it would appear that our w. is meant for *horse.*]

סוּסִיתָא, סוּסִיתָה pr. n. pl. *Susitha (Hippos); district of Hippos* (Hippene, Jos. Bell. Jud. III, 3, 1). Tosef. Ohol. XVIII, 4 (gentile towns in Palestine) כגון ס׳ וחבירותיה (Var. סִרְסִית) like S. and her sister towns. Tosef. Shebi. IV, 10 תחום סוסיתה Var. ed. Zuck. (ed. ציצית, ציציתה) the district of S.; Y. Dem. II, 22d top ס׳. Y. Shebi. VI, 36c bot. ארץ טוב וזו ס׳ 'the land of Tob' (Jud. XI, 3) that is the district of S. Ib. VIII, 38a מן ס׳ לטבריא from S. to Tiberias. Gen. R. s. 31; s. 32 כמן טבריא לסוסתא (ed. Leipz. לסיסטא; corr. acc.) as the distance (on the Lake of Tiberias) from T. to S. Lev. R. s. 23 כגון .. ס׳ לט׳ as hostile as S. to T.; Cant. R. to II, 2 סוסיתן (corr. acc.); Lam. R. to I, 17; a. e.

*סוּסְיָנָתָא f. (=סכסכ׳; cmp. סִירְיָא I a. סַכִּין) *a cutting pain in the bladder, stone.* Yeb. 64b (Ar. סנסגוניתא).

סוּסְרִיתָא, v. סַרְסְיָא.

סוּסַרְנָא m. (στιτύρνα) *a garment made of goat-skin with the hair on.*—*Pl.* סוּסַרְנִיָּה. Y. Ned. VII, end, 40c כגון אילין ס׳ (not סוסרנה) like those garments made of goat-skins (the hair of which is not used for clothing).—V. סִרְסָרְנוֹן.

סוּסְתָּא, v. סוּסִיתָא.

סוֹעֵי, v. סְרֵי. [Targ. O. Lev. XIV, 42 וידסוע some ed., v. שׁוּעֵי ch.]

סוֹעָד m., v. סָעַד.

סוֹעֲדָה, סוֹעֲרָא, v. סְעוֹרָא.

סוֹעֲרָה f. (b. h.; = מסוערה, v. סָעַר II) *storm-beaten, restless.* Pesik. R. s. 32; Yalk. Is. 339 מערערתא וכ׳ *so'ărah* (Is. LIV, 11) means *stirred up,* for the nations have stirred her (Israel) up (with ref. to Ps. CXXXVII, 7). [Pesik. R. l. c. ס׳ מן המצות, read, with Yalk. l. c., עֲנִיָּה.]

סוֹעֲרָן, v. סְעוֹרְנָא.

סוּף I m. (b. h.; v. סוּף II) *reed, bulrush.*—ים ס׳ *the sea of Suf* (Red Sea). Sot. 12a sq. (ref. to בסוף, Ex. II, 3) ר״א אומר ים ס׳ וכ׳ R. E. says, that means the sea; R. S. says, it means *ăgam* (v. אֲגַם II, 2); Ex. R. s. 1. Ib. s. 22 קריעת ים ס׳ the splitting of the Red Sea (for the passage of the Israelites); Y. Ber. I, 3d bot.; a. fr.

סוּף ch. same, only with יַמָּא. Targ. Ex. XIII, 18. Targ. Jon. II, 6; a. fr.

סוּף II (b. h.) *to cut; to be cut off; to end.* Tanḥ. B'resh. 12 וְסָפָה הטובים וכ׳ and destroys the good and the bad.

*Pi.* סִיֵּיף *to cut, diminish; to exterminate* (corresp. to b. h. כָּלָה). Gen. R. s. 100 מי יכול לסַיֵּיף וכ׳ who can annihilate the dust? ... the beasts of the field? &c. Ib. s. 42 מה אתה הולך ומְסַיֵּיף את עצמך וכ׳ Var. in Yalk. ib. 73 for מסרס (ed. מסירים) why wilt thou reduce (weaken) thyself among thy enemies? (v. Tanḥ. Vayera 3).—*Part. pass.* מְסוּיָּיף (denom. of סוֹף); f. *pl.* מְסוּיָּיפוֹת *left to the end, ripening late;* opp. בְּכִירָה, בְּכוּרָה. Y. Dem. I, beg. 21c הבכירות והמס׳ (Tosef. ib. I, 3 הבכורות והסיריפות). Y. Shebi. IV, end, 35c; a. fr.

*Nithpa.* נְסְתַּיֵּיף *to be late in ripening, to be left on the tree beyond cutting time.* Y. Dem. I, beg., 21c נְסְתַּיְּיפוּ וכ׳, v. סוֹף a.

סוֹף ch. same, 1) *to finish; to destroy.* Targ. Y. II Num. XXXIII, 52 תְּסוֹפוּן (Y. I תְּסַיְּיפוּן a.). Targ. Lam. IV, 11; a. e.—2) *to cease.* Targ. Is. XIV, 4. Targ. Lev. XXVI, 20. Targ. Prov. II, 22; a. fr.—Part. סָיֵיף. Ib. XI, 31; a. e.—Koh. R. to X, 15 מביני .. סָפַת וכ׳ between the two (disputing) that unfortunate woman (Jephthah's daughter) perished; Lev. R. s. 37, end בין דין לדין ספת וכ׳ (some ed. נספת, corr. acc.).

*Pa.* סַיֵּיף *to finish; to consume, ruin.* Targ. Y. Gen. XLIV, 12 Ar. (ed. פסק). Targ. Y. Lev. XIX, 9. Ib. XXVI, 16; a. e.—Part. pass. מְסַיֵּיף. Targ. I Kings XIV, 10.—Yalk. Gen. 133 סַיְּיפַת, v. סוּב.

*Af.* אַסִּיף, אַסֵּיף same. Targ. O. Deut. XXXII, 22 (ed. Berl. אַסֵּי; ed. Vien. אָסֵי; h. text אכלה). Ib. 23 (h. text אספה). Targ. Zeph. I, 3; a. fr.

סוֹף m. (b. h.; preced.) 1) *end.* Yeb. XVI, 4 (121[a]) מים .. שאין לחם ס' waters without end (the shores of which you cannot see from all sides). Ned. 62[a] וס' הכבוד לבא and honor will finally come of itself. Gen. R. s. 71, beg. (ref. to Ps. LXIX, 34) לא ראשו .. סופו ולא סופו ראשו the first clause of this verse does not correspond (in syntactical construction) to its final clause &c. Sifra K'dosh. ch. III, Par. 2 אם גנבת סופך לכחש וכ' if thou stealest, thou wilt finally deny &c. Kidd. 31[a] מס' דברך, v. נָכַר. Meg. 7[a] בתחלה קבעוה בשושן ולבסוף וכ' at first they established it (the festival of Purim) in Shushan, and then for the whole (Jewish) world; a. v. fr.—לא ס' דבר אלא ... this is not the end of it ...., but. Gen. R. s.38 (ref. to Prov. XVII, 13) לא ס' ד' משיב וכ' after all, not only he who requites evil for good. but even he who requites evil for evil &c. Y. Shebi. III, end, 34[d]; a. fr.—2) *remnant*, esp. *pl.* סוֹפִין *fruit remaining on the tree after harvest time, late fruit.* Y. Yeb. XII, 12[d] bot. קידש בגופו של ס' (prob. to be read בנופו) if one betrothed a woman, giving as a consideration a branch of a tree of his containing remainders (mostly worthless). Pes. 6[b] סופי ... ומשמר וכ' if there are in a man's field late figs, but he watches his field for the sake of the grapes; v. סוֹפֶת.—[Tosef. Kel. B. Mets. II, 8 סופין ed. Zolk., read: סוּבִין.]

סוֹפָא, סוֹף ch. same. Targ. Job XXVIII, 3; a. fr.—Y. Snh. X, 29[a] bot. יהא סופיה וכ', v. חָנַק. Ab. Zar. 41[a] מעיקרא ... ולבסוף וכ' at first ..., but finally &c.; a. fr.

סוּפְגָנִין, סוּפְגָנִים m. pl. (סְפוֹג) *cakes made of spongy dough*, a sort of *crackers.* Hall. I, 4, expl. Y. ib. 57[d] טְרִירְקָא. Hall. l. c. 5 תחלתה עיסה וסופה ס' if his first intention was to make regular dough (for bread), and then it was changed for crackers. Y. l. c. ס' שנעשו באור crackers baked over fire, opp. בחמה baked in the sun. Kel. V, 8; a. fr.

סוֹפָדָא, v. סְפִדָה.

סוֹפִיינוֹס, Y. Ber. IX, 13[a] bot. מן דס'; Yalk. Joel 537 מן דפופיינוס אנא, read דאִסְפַּסְיָינוֹס, I am a follower of Vespasian; cmp. אִסְפַּסְרָאנִי.

סוֹ', סוֹפִינָא m. (v. סוֹת) *metal spike at the butt-end of the spear* (v. Sm. Ant. s. v. Hasta). Targ. II Sam. XXI, 16 (h. text קַיִן).—*Pl.* (in Hebr. dict.) סוֹפִינֵי. Tosef. Kel. B. Mets. V, 6 תלוי דינר וס' ed. Zolk. (ed. Zuck. ספטני) the handles of weapons and spikes.

סוֹפִיסְטִיס ..., טָה, סוֹפִיסְטָא m. (σοφίστης, sophista) *sophist,* teacher of grammar, rhetoric, mathematics &c., esp. *arithmetician.* Y. Shebi. IX, 38[d] bot. Pesik. R. s. 21 עד מקום שאין ס' יכול לחשוב (not טוס ...; some ed. טופ', corr. acc.) up to where no arithmetician can count; Pesik. Bahod., p. 107[b] עד מקום שהספרטס וכ' (corr. acc.).—*Pl.* סוֹפִיסְטִין. Targ. I Chr. XII, 32.

סוֹפִיק, v. סְפַק II, a. סִיפּוּק ch.

סוּפְלֵי m. pl. (ספל, v. סְפֵל) *scrapings*, esp. [*scraped*] *date-stones* used as *fodder* (eventually as fuel). Bets. 21[b]. B. Bath. 11[a] פירא דס' a pit where offal is deposited for fodder. Gitt. 69[b] bot. מיא דס' water in which date-stones have been soaked; a. e.—[Tosef. Sabb. XV (XVI), 3 סופלי של שמן, v. סְפֵל.]

סוֹפְלָנִי, v. סִיפְלָנִי.

סוֹפָנֵי, pr. n. דַּמָּא דס', דַּמָּה שֶׁל ס', *Lake of Sof'ne.* Tosef. B. Kam. VIII, 18; Targ. Y. I Deut. XXXIII, 23 (h. text יָם); v. סִיבְכַּיי.

סוֹפַפְתָּה pr. n. pl. (?) *Sofafta.* Y. Snh. II, 20[a] bot. שמואל דס' (Y. Ber. III, 6[b] שמעון דתוספתא).

סוֹפֵק, v. סְפַק II.

סוֹפָקָא m. (סְפַק II, cmp. אִיסְפָּקָא) *large wine vessel.* Yalk. Esth. 1048 the Persians had a large goblet ... ומתקרי ס' quot. in Levy Talm. Dict. (ed. Frf. a. oth. ורוא נקרא פּוּסָקָא) which was called *Sufḳa*; (Targ. II Esth. I, 8 פִּיתָקָא).

סוּפָקָנָא m. (preced.) *sufficiency.* Targ. Prov. XXVII, 27. Ib. XXV, 16 סוּפָקָנָךְ (not חוּפֶּךָ).

סוֹפֵר m. (b. h.; סְפַר) 1) *scribe, writer of documents, copyist* of prayers &c. Gitt. VIII, 8 כתב ס' גט וכ' if the scribe wrote the letter of divorce for the husband and a receipt for the wife &c. Keth. 51[a], a. e. טעות ס', v. אַחֲרִיוּת. B. Bath. 21[b] מתא ס' (Ms. M. ספר) town-scribe (libellarius); B. Mets. 109[b] top ספר; B. Bath. 21[a] מתא ס' (some ed. ספר), v. Tosaf. a. l.; (Rashi: *principal of a town-school keeping assistants*, v. infra); a. fr.—2) *a scholarly man*, opp. בּוּר illiterate. Ber. 45[b] אחד ס' וכ' if one is a scholar (knowing the prayers) and the other illiterate.—3) *school teacher, primary teacher.* B. Bath. l. c. ס' יהודי a Jewish teacher; ס' ארמאי a teacher of secular branches (oth. opin.: a gentile teacher). Ib. מתא ס', v. supra. Tosef. Meg. IV (III), 38 והס' מלמד כדרכו but the Bible teacher teaches (these passages) in his usual way; a. fr.—*Pl.* סוֹפְרִים, סוֹפְרִין. Gitt. 24[b] תעשיירן וכ' ס', v. לָמַד. Y. Ḥag. I, 76[c], a. e. מִשְׁנַיִם ס' ומשנים, v. בששנירתם ס' when both of them are scholarly men (knowing the prayers); a. fr.—Kidd. IV, 13 לא ילמד ס' must not be a teacher of primary schools.—מסכת ס' *the Treatise Sof'rim*, one of the small treatises attached to the Talmud, containing rules for writing Torah copies; (in Septem Libri &c., ed. Kirchheim: מסכת ספר תורה).—Esp. *Sofer, pl. Sof'rim*, title of the scholars of the ante-Tannaic period, beginning with Ezra (v. Ezra VII, 11). Y. Shek. V, beg. 48[c]. Kidd. 30[a] לפרכך ... ס' שהיו סופרים וכ' the early scholars were called Sof'rim, because they counted all the letters in the Torah; a. fr.—דברי ס' *enactments or interpretations* dating from the Soferic period. Yeb. II, 4 מד' ס' belonging to the prohibitions ascribed to the Sof'rim. Snh. XI, 3 חומר בד' ס' וכ' disregard of Soferic enactments is more strictly dealt with &c., v. חוֹמֶר I. Ib. 88[b] דבר שעיקרו .. מד' ס' a law which is founded on the Torah, but the interpretation of which dates from the Soferic period. Tosef. Kidd. V, 21; a. fr.—תקון ס', v. תִּיקּוּן.

**סוּפְרָא,** v. סָפַר.

**סוֹפָה** f. (v. סוֹף) *late fruit.* Tosef. Maasr. III, 12 ס' תאנים וכ' (ed. Zuck. אסיפה) if there are figs left on the tree, but he guards his field &c.; v. סוֹף.

**סוּפַתָּקָא,** v. סִיפּוּחָקָא.

**סוּקְיוֹסִין,** v. סִיקוֹסִים II.

**סוּר** I (b. h.) 1) *to go around; to turn*; with ל *to turn to, follow*; with מן, מ־, *to turn away*; in gen. [*to turn from the right path,*] *to go astray; to degenerate.* Snh. 21b (ref. to Deut. XVII, 17) אני ארבה ולא אָסוּר I (Solomon) will take many wives and yet not go astray. Ber. 19b, a. fr. לאו דלא תָּסוּר the prohibition inplied in the words, 'thou shalt not deviate' (from the decisions of the courts, the interpretations of the Rabbis, Deut. XVII, 11); a. fr.—2) *to pass away, cease.* Num. R. s. 9 (ref. to Am. VI, 7) אותה שעה תָּסוּר שמחת חסרוחים at that time shall the joy of the (corrupt) banqueters cease; a. e.

*Hif.* הֵסִיר 1) *to remove, take off.* Num. R. s. 14 (play on סיר, Ps. LX, 10) והסַרְתִּי חצרעת מעליו and I removed the leprosy from him; שהסרתי אותו מן המטבריה whom I removed (saved) from drowning, v. מְטַבְרִיָּה I; Num. R. s. 12 הָסֵר הטומאה וכ' remove the uncleanness out of thy house; a. e.—2) *to cause to deviate, to corrupt.* Snh. II, 4 (ref. to Deut. XVII, 17) ובלבד שלא יהו מְסִירוֹת את לבו provided they (the wives) do not corrupt his heart; אפי' אחת ומְסִירָה וכ' even one wife, if she might corrupt his heart, he must not marry. Kidd. 68b (ref. to Deut. VII, 4) לרבות כל המְסִירִים this is to intimate the extension of the prohibition of intermarriage to all nations that might lead astray; Yeb. 23a; Ab. Zar. 36b המְסִירוֹת.

*Hof.* הוּסַר *to be removed.* Macc. 5a (ref. to סרה Deut. XIX, 16) עד שהוּסַר גופה של עדות Ar. s. v. זמם (ed. שתסרה) until the testimony itself has been removed (an alibi has been proved).

**סוֹר** ch. same, 1) *to turn*, esp. ס' סכינא (v. Ḥull. 17b, quot. s. v. טוּפְרָא) *to turn the slaughtering knife on all sides, to examine.* Erub. 63a רבינא סַר סכינא וכ' R. examined the slaughterer's knife (assumed the rabbinical function of superintending the slaughtering) in Babylonia. Ḥull. 18a דלא סר וכ' who failed to examine his knife before an authorised scholar.—2) *to go around, visit, superintend*, esp. ס' ניכסיה (or ארעית) *to superintend one's estate, examine, watch laborers* &c.—Part. סָיֵיר. Ib. 105a מאן דסיֵיר ניכסיה וכ' (Ar. סָאֵיר) he who goes around examining his property every day. Ib. אבא הוה ס' ... ואנא לא סָיֵירְנָא my father used to examine his estate twice a day, but I do it only once a day.

*Pa.* סַיֵּיר same. B. Mets. 76b, sq. [read:] סַיְּרָהּ לארעית וכ' (v. Rabb. D. S. a. l. note) he visited his fields &c. Gitt. 38b דמְסַיְּרֵי וכ' Rashi (ed. דְּסָיְּרֵי) those who examine their property on the Sabbath; a. e.—V. סָעַר I.

**סוֹר** II (b. h.) pr. n. שער הס' *the gate of Sur*, name of a Temple gate. Y. Erub. V, 22c.

**סָ֫ר*** (cmp. צבר, v. סָאַר) *to pile, arrange.*—Part. pass. סָוּר; f. סְוּרָה; *pl.* סְוּרוֹת. Tosef. B. Bath. III, 6 העצים ... ס' תאבנים וכ' ed. Zuck. (Var. סוֹרְרוֹת, some ed. סוּרוֹת, corr. acc.) wood or stones piled up whether for his untilled field (for building) or for his fence; v. סָדַר a. צָבַר.

**סוֹר** m. (=סאור, v. סִיאוּר) *fermentation, froth, leaven*; trnsf. (cmp. שָׂאוֹר, עִיסָה a. חָמֵץ) *germ, original nature, character.* Snh. 92b סוֹרוֹ his haughty nature; [oth. opin.: its (the kiln's) froth], v. מָקַק a. מָרַק. Kidd. 82a כל שעסקיו סורו רע ... he who has a business which brings him in contact with women, has bad leaven in him (or else he would not have chosen such a trade). Hor. 13a מפני שסּוֹרָן רע because they (the mice) are of a mischievous nature. B. Mets. 59b the Torah cautions repeatedly against ill-treating the proselyte (גֵּר), מפני שסורו רע because his original character is bad (into which ill treatment might cause him to relapse). Kidd. 17b שמא יחזור לסורו lest he (the proselyte) relapse &c., v. קִרְלְקוֹל. Gen. R. s. 70 הרי חוזר לסורו he (Aquila) might have gone back to his evil ways (to heathenism); v. סִיאוּר. Ib. s. 74, end (expl. למקומו, Gen. XXXII, 1) לסורו to his evil manners (sensual pleasures). Cant. R. to II, 5; a. e.—*Pl.* סוֹרִים *degenerate, bad people.* Num. R. s. 3 אפי' סוֹרִירָן וכ' even the bad among them are charitable; (Midr. Till. to Ps. XCII בּוֹרִים שבהם).

**סוֹרָא** I (or **סַוְרָא**) m. name of *a bitter herb.* Pes. 39a, v. סָוַס.

**סוּרָא** II pr. n. pl. *Sura*, 1) a town in Southern Babylonia between the canals, seat of the college founded by Rab. Erub. 8a. B. Mets. 67b, a. e. ס' משכנתא דס, v. מַשְׁכַּנְתָּא. B. Bath. 89a רב יהודה מס' ס' דפרת; a. fr.—2) *Sura on the Euphrates* (*Soura-Soura*, mod. Surie). M. Kat. 24b (v. Neub. Géogr. p. 343, sq.).—[Y. Shebi. VI, 36d בסורא, read: בכסוּרְיָא.—Midr. Till. to Ps. XII מס' ... למזבן ed. Bub. (oth. ed. מסורתא), prob. to be read: מסוּרְיָא.]

**סוּרָאָה** m. (preced.) *of Sura.* Keth. 39b בת אבא ס' the daughter of Abba of Sura (wife of R. Papa). Ib. 52b; a. e.

**סוּרְבָּנָא, סוּרְבָּנָא,** v. סַרְבָּנָא.

**סוֹרֶג** m. (סָרַג) *lattice-work, Soreg*, name of one of the approaches of the Temple fortification. Midd. II, 3; Yoma 16a.

**סוֹרְדָּבָן** m. (סָרַהּ) *rebellious.* Targ. Y. Deut. XXI, 18; 20.—*Pl.* fem. סַרְדָּבָנָן. Targ. Y. Gen. XXVI, 35 (ed. Vien. a. oth. סַרְדָּבִירִין, corr. acc.; Ar. סַרְבָּנִיתָא, v. סַרְבָּנָא).

**סוֹרְדָּבָנוּתָא** f. (preced.) *rebelliousness.* Targ. Y. Deut. XXXI, 27.

**סוֹרְחָא** m. (סָרַח II) *overhanging part.* Targ. O. Ex. XXVI, 12 (some ed. סִירָא, סִירָא).

**סוֹרְחָן** m. (סָרַח III) *corruption, sin, offense.* Yoma 86b יכתב סוֹרְחָנִי let my sin be recorded; Yalk. Ps. 718 סָרְחָנִי; Tanḥ. Ki Thissa 22 מה סרחני what is my sin?; a. e.—V. סִירָחוֹן.

סורקין, Tosef. Kel. B. Bath. V, 11 ed. Zuck., v. סִירִיקוֹן.

סורתא, Midr. Till. to Ps. XII, v. סוּרָא II.

סוּת* or סֻות f. (b. h.; סוּה, v. מַסְוֶה) *dress, cloak.* Kel. XVI, 7 עושה ס׳ ed. Dehr. (oth. ed. סְוָתוֹת or סוּתוֹת *pl.*), v. אִמּוּם. [Var. in Mish. ed. סיאגוס, prob. meant for סָאגוֹס =סָגוֹס, as a gloss to our w.; R. S. to Kel. l. c. שיראגות, Var. סבאות; Hai G. סאיכות, Var. סְרָאוֹת.]

סוּת or סִית, *Hif.* הֵסִית, v. נָסַת.

סוֹתָה f. (homilet. etymology fr. נָסַת) *being misled, error.* Tanḥ. Vayḥi 10 (ref. to סוּתהּ, Gen. XLIX, 11) אין ס׳ אלא טעות וכו׳ (not סותו) *suthah* means error, as we read כי יסיתך (Deut. XIII, 7): when an error in law is committed, it shall be washed clean in his (Judah's) borders (by the Sanhedrin); cmp. Gen. R. s. 98, quot. s. v. חָנַר.

סותוריתא, v. סִיתוּרְיָתָא.

סָחָא, סָחֵי, v. סְחֵי.

סָחוּ f. (b. h. שָׂחוּ; סָחָה) *swimming.* Tosef. Succ. III, 6 אבל יעבירנה בס׳ Var. ed. Zuck. (anoth. Var. סָחוּר; ed. Zuck. סוכי, corr. acc.) but one may be able to cross it by swimming.

סַחְוָא ch. same. Targ. Ez. XLVII, 5.

סָחוּי, v. סָחוּ.

סָחוֹס, with art. הַסָּ, contract. of התחסחוס, v. תְּחַסְחוֹס.

סָחוֹר m. (סָחַר) *surrounding*; ס׳ ס׳ *all around.* Targ. O. Num. I, 53; a. fr. (v. חָזוֹר).—Sabb. 13ª, a. fr. ס׳ ס׳ לכרמא וכ׳, v. נְזִירָא I.

סָחוֹרְתָא, סְחוֹרָא f. (preced.) 1) *going around, circuit* (cmp. סוּר Ich.). Targ. Jer. XIV, 18.—2) *circulation, exchange.* Targ. O. Gen. XXIII, 16 מתקבל ס׳ received as exchange.—3) *trade, traffic; goods.* Ib. XXXIV, 10. Ib. 21 (ed. Berl. סְחוֹרְתָא).—Lam. R. to I, 1 רבתי (8 חד מאת) אי ... בהדא ס׳ וכ׳ if I come to you with this ware (shoes), wilt thou sell it for me? Ib. זבין ס׳ דסנדליא he bought an assortment of shoes.

סְחוֹרָה f. h. (b. h.) same, *traffic; goods.* Pesik. R. s. 10 (play on סהר, Cant. VII, 3) בשעה ... חס׳ והשכר הרי בעולם when they (the Sanhedrin) were in session, there were traffic and profit in the world. Ab. II, 5 לא כל המרבה בס׳ מחכים not every one that has a large trade obtains wisdom. B. Mets. III, 2 כיצד הלה עושה ס׳ וכ׳ how (can this be)? Shall this man traffic with his neighbor's cow? Sifré Num. 23 שומע אני מסחורתו ומרפואתו I might understand, that the Nazarite must abstain from trading in wine or using it as external medicine; Num. R. s. 10. Ab. VI במיעוט ס׳ by contentment with small business; a. fr.

סְחוֹרְתָא, סְחוֹרָתָא, v. סְחוֹרָא.

סְחִיתָא, v. סְחִיתָא.—[Y. Shek. VI, 50ª top, Bab. ed. Ms. M. סחורתא, read: סַחְוָנָא, v. סַחְיָא.]

סורחן, סוּרְחָנָא ch. same. Targ. Gen. XXXI, 36. Targ. Job XXXIV, 37; a. fr.—Lev. R. s. 27; a. e.—*Pl.* סוּרְחָנִין, סוּרְחָנֵי. Targ. Job II, 1 ed. Lag. (oth. ed. סִירִי, סָרִי).—Cant. R. to V, 16.

סוּרְחָנְתָא, סוּרְחָנוּתָא f. same. Targ. Job XXII, 29 Ms. (ed. סורחנא). Ib. XXXVI, 14 Ms. (Var. Ms. a. ed. טלויות). Targ. Y. Lev. X, 17 סָרְתָּ׳. Targ. Y. Deut. IX, 21 סוּרְחָנְתָהּ׳; a. e.

סוּרְיָא pr. n. (Συρία) *Syria,* name of several districts situated north-east of Palestine (v. Neub. Géogr. p. 292), sharing in many respects the sanctity of the Holy Land. Ab. Zar. I, 5 ובס׳ וכ׳ but in Syria &c., contrad. to א״י (Palestine) and to חוצה לארץ (v. אֶרֶץ). Ḥall. IV, 11. Shebi. VI, 2; 5, sq. Ohol. XVIII, 7; a. fr.

סוּרִיאֵל pr. n. *Suriel,* name of an angel. Ber. 51ª (v. Rabb. D. S. a. l. note 100).

סוּרְיָאתָא, v. סִירְתָּא.

סוריבטין, v. סוּרִיסְטִין.

סוּרִיגָה, סוֹרִיגָא m. ch. = h. סוֹרֵג. Meg. Taan. ch. VIII אירסתר ס׳ the Soreg was broken up (v. Graetz Gesch. d. Jud. III², p. 420).

סוּרִיקָא, סוּרְיָקָא, v. שׁוּרְדִיקָא.

סוּרִיסְטִין (Συριστί) *in the Syrian language*; מישמע ס׳ (ἐπίστασθαι Σ.) to understand Syrian. Y. Ned. X, 42ª bot. (not סוריב׳).

סוּרְנָקָא, v. סוּרְדִיקָא.

סורכיותא, Targ. Y. Gen. XXX, 38, ed. Amst., read: מוֹרְכִיוָתָא.

סוּרְמָקִי pr. n. m. *Surmaḳi* (cmp. סומקי). Yoma 10ª (Ms. M. סירי׳, v. Rabb. D. S. a. l. note).

סוֹרֶס m. *Sores* (?), name of a plant (?). Y. Ned. IV, 38ᵈ top מי ס׳ וכ׳ a solution of S. &c., a spiced drink (perh. סוּרָא?).

סוּרְסִי m. (סָרַס) 1) (cmp. meanings of ἀπόκοπος a. ἀποκοπή) [*castrated,*] לשון ס׳ *aphœresis, dropping of a radical letter.* Mekh. Bo, s. 3; Pes. 61ª; Y. ib. V, 32ª bot. expl. תכסו (Ex. XII, 4) = תנכסו, v. נָכַס. Ex. R. s. 42, end לשון סרדיוטין (corr. acc.), v. מַסָּכָה III.—2) (a contemptuous perversion of לשון ס׳ (סוּרְיָי) *Syrian,* in gen. *Aramœan language.* Sot. 49ᵇ; B. Kam. 82ᵇ sq. בא״י לי ס׳ למה וכ׳ what has the Syrian tongue to do in Palestine? Speak either Hebrew or Greek. Y. Sot. VII, 21ᶜ top לא ירחא לי׳ ס׳ קל וכ׳ do not despise the Syrian language, for it is employed in the Torah (Gen. XXXI, 47) &c.; Gen. R. s. 74 פרסי (corr. acc.); Yalk. Gen. 130 פרסי (corr. acc.); (Yalk. Jer. 286; Yalk. Dan. 1060 ארמי). Y. Sot. l. c.; Y. Meg. I, 71ᵇ bot., v. אִירְלָא; Esth. R. to I, 22 פרסי (corr. acc.).—*Pl.* סוּרְסִין *Syrian cakes.* Y. Pes. II, 29ᵇ bot.; v. סְרִיקִין.

**סָחַט** (b. h. שָׁחַט) *to press out, wring, cause to flow.* Sabb. XXII, 1 אין סוֹחֲטִין וכ׳ you must not press fruits (on the Sabbath) for the sake of the juice. Ib. 144[b] היו סוחטין ברימונים they squeezed pomegranates. Y. ib. X, 10[c] top חסוֹחֵט והמכבס מלאכה וכ׳ wringing clothes and washing are in the same category of labor. Bets. 3[a] שמא יִסְחוֹט lest he may squeeze (fruit); a. fr.—Hull. 27[a] א״ת וְשָׁחַט אלא וְסָחַט וכ׳ read not (Lev. I, 5) *v'shaḥaṭ* (and he shall cut), but *v'saḥaṭ* (and he shall get the blood out) &c., v. חָטָא I.

**סְחַט** ch. same, *to absorb.* B. Mets. 114[b] ס׳ גלימא ריחא his cloak had absorbed the scent (of Paradise; Ms. F. סַחְטֵיה לגלימיה he wrung his cloak out; v. Rabb. D. S. a. l. note 60); Yalk. Lev. 675 ס׳ גלימיה ריחיה.

**סָחָא, סָחֵי** 1) (b. h. שָׂחָה) *to swim.* Part. סָחֵי; f. סַחְיָא. Targ. Y. Gen. VII, 18.—Y. Sabb. VII, 10[a] bot. הדחן דסָ׳ וכ׳ swimming (on the Sabbath).—2) (=h. סָחָה, v. Ez. XXVI, 4) [*to scrape, sweep,*] *to wash, bathe.* Targ. Lev. XIV, 8; a. fr.—Y. l. c. יאל מִיסְחֵי וכ׳ went bathing with &c. Bab. ib. 141[a] מאן דסָחֵי במיא וכ׳ he who bathes in the river &c. Y. Pes. X, beg. 37[b] סָחָה וצחא had taken a bath and was thirsty. Y. Ter. VII, end, 46[c] סְחוֹן וכ׳ take ye a bath, for your Creator will help you &c. Ib. עד דאינון סַחְיָרִין until they shall have taken a bath. Ruth R. to II, 19 נתתון מִסְחֵי וכ׳ (not מסחו) they went down to bathe &c.; a. fr.

*Pa.* אַסְחֵי *to wash, cleanse, bathe.* Targ. Job IX, 30 (Ms. אשתזיג, v. שָׁזַג). Targ. Lev. XIV, 9 (not וידְסְחֵי); a. fr.—Ruth R. l. c. כי קיימין מְסַחֲיָרִין יתירה (or מַסְחִין) when they were washing his body. Lev. R. s. 28 יאל אַסְחֵיה (not אסחי) he went in and scoured him (Mordecai); a. e.

**סְחִיטָה** f. (סָחַט) *pressing, wringing.* Sabb. 144[a] בני ס׳ fruits designated to be pressed (for the juice). Y. ib. VII, 10[c] top חצבעים . . עושים ס׳ מלאכה וכ׳ the dyers in Jerusalem made the wringing (of dyed clothes) a special work; a. e.

**סַחְיוָא** or **סַיְרָא** m. (סְחֵי or סוּחַ) *swimmer.* Yoma 77[b] שכן קורין לשוישטא סחי׳ ed. (Ms. M. שַׂיְיָחָה; Ms. M. 2 סַחְוָא; Ar. סווחי) for the swimmer is called *s.*; Yalk. Ez. 381 שַׂחְיָרָא; Y. Shek. VI, 50[a] top שַׂחְרָנָא (Bab. ed. שַׂחְוָנָא; Ms. M. סחותא, read: סַחְוָנָא).

**סחינין**, Y. Dem. I, 22[a], read: טְחִינִין.

**סְחִיפָא** m. (סָחַף II) *an inverted vessel,* opp. זְקִיפָא. Pes. 40[a] ס׳ שרי (ed. סחיפה; Ms. M. סְחִיפָא) if the grain is roasted in an inverted vessel &c., v. זְקִיפָא I.

**סְחִיתָא, סָחוּתָא** f. (סָחֵי 2)=b. h. סָחִי, *sweepings, refuse.* Targ. Zeph. I, 17 (ed. Wil. סָ׳; Ar. סְרִיחָתָא). Targ. Is. V, 25 (Regia סוּחֵי׳; some ed. סְרִיחֵי׳; h. text סוּחָה).—Sabb. 121[b] הוה שדי ס׳ Ar. (ed. רוקא) threw refuse (disgusting matter, cmp. סוּחָא, before the Resh G'lutha). Y. M. Kat. II, 81[d] top והמת הדא איתא ס׳ דבייתא וכ׳ (not וחמת) a woman swept the refuse out of the house and threw it &c. Lam. R. to I, 15, v. סָאתָא II.

**סחן**, Y. Snh. X, 29[b] top אסחין, v. חָסַן I.

**סָחַף** (b. h.; cmp. חָפַף II) *to rub, sweep.* Pirké d'R. El. ch. XIV סוֹחֵף במעיו על הארץ . . בעצבון in the pain of its growth, it (the serpent) shall sweep along (drag itself) with its belly on the ground.—*Part. pass.* סָחוּף, *pl.* סְחוּפִים, סְחוּפִין *swept away, driven about.* Tanḥ. P'kudé 3 like a dog שהוא ס׳ וכ׳ (some ed. חשוף, חצוף) that is pushed this way and that way. Yeb. 47[a] דווירים דחופים ומטורפין ס׳ broken down, pushed about, swept (from place to place) and tossed about; [Rashi: *covered* in mourning, v. חָפָה a. חָפַף I]. Yalk. Ps. 735, v. סָבַךְ.

*Nithpa.* נִסְתַּחֵף *to be swept, be inundated, ruined by a flood.* Keth. I, 6 (12[b]) נִסְתַּחֲפָה שדך (Y. a. Bab. ed. שדהו, euphemism) thy field has been ruined, i. e. it is thy misfortune, and I cannot be made to suffer for it. Ib. 2[a] נ׳ שדהו it is thy misfortune (that I was taken sick). Ib. VII, 8 האב . . . ונ׳ שדהו the father has to bring evidence that these blemishes arose while she was betrothed and therefore it was his (the husband's) misfortune; a. e.

*Nif.* נִסְחַף *to be swept away, struck down;* (homilet. =נִסְפַּח) *to be smitten with leprosy* (v. סְפָחוֹת). Tanḥ. Thazr. 11; Yalk. Kings 229; Zech. 586 (interpret. נסחף, Jer. XLVI, 15); Yalk. Lev. 555.

**סְחַף** I ch. same, *to sweep away; to reject, despise.* Targ. Prov. III, 34. Ib. X, 3 (h. text חדף).—*Part.* pass. סָחִיף *hurried.* Targ. Esth. VIII, 14 (h. text דחוף).

*Ithpe.* אִסְתַּחַף *to be swept away; to be inundated, ruined.* Targ. Prov. XIV, 32 (h. text ידחה). Targ. Y. I Gen. XLIX, 4.

**סְחַף** II (v. חפף I) *to put on as a cover, to tilt over, invert.* Snh. 104[a] אירישיה ס׳ . . (אובלא) אוכלא he inverted a fuller's trough over his head. Ned. 51[a] וסַחְפֵיה על רישיה and tilted it over &c. Sabb. 110[a] ולִיסְחוֹף דיקולא אירישיה (Ms. M. incorr. ולירחסוף) and let him put a basket over his head. Ib. 121[b]. Hull. 8[b] כפלי וכ׳ . . . לא ליסְ׳ one must not cover up meat with groins; a. e.—Part. pass. סָחִיף; f. סָחִיפָא. Ab. Zar. 51[b], v. מְשִׁירְכָּא. Ḥag, 15[a] כתרי כסי דסָחִיפֵי אהדדי (Rashi דסחופין, read: דסחוי) like two cups inverted one over the other.—V. סְחִיפָא.

**סָחַק**, v. שָׂחַק.

**סָחַר** (b. h.) *to go around;* esp. *to travel as a merchant.*—[Num. R. s. 13 אינה סוחרת, read, as Yalk. Lev. 554, a. Yalk. Prov. 959 סוֹרַחַת, v. סָרַח III.]—Denom. סוֹחֵר.

**סְחַר** ch. same, 1) *to go around, turn* (corresp. to h. סָבַב). Targ. Koh. XII, 5, Targ. Cant. III, 2 (ed. Vien. *Af.*); a. fr. (V. *Af.*).—2) *to trade.* Gen. R. s. 52 סָחֲרַת בה וכ׳ . . אזלת thou wentest to Egypt and tradedst with her (Sarah), thou hast come here and tradest with her.

*Pa.* סַחַר *to go around.* Targ. Koh. l. c. Targ. Lam. I, 6.

*Af.* אַסְחַר 1) *to surround, enclose.* Targ. Josh. VI, 3; 11; 14 (interch. with Pe.); a. fr.—2) *to go about.* Targ. II Chr. XVII, 9.—3) *to lead about, to move.* Targ. O. Ex. XIII, 18. Targ. I Sam. V, 8; a. fr.—4) (cmp. סָבַב *Hif.*) *to recline around the table, to dine.* Targ. Ex. XXXII, 6. Targ. I Sam. XX, 5; a. fr.

סְטִימִירִין, סְטִמְטִירִין, v. לִיסְטַטִירִין.

סְטָה, סְטִי (b. h. שָׂטָה; v. נָטָה) *to deviate, to turn to* or *from*. Koh. R. to I, 16 חִלֵּב סוֹטֶה the heart deviates (turns to evil).—Esp. (of woman) *to be faithless*. Y. Sot. II, 18[b] top; Y. Kidd. I, 60[d] אמן שלא סָטִיתִי ארוסה וכ' 'Amen', that I have not been faithless as a betrothed, as a married woman &c.—V. סוֹטָה.

סְטָא, סְטֵי ch. 1) same (corresp. to b. h. נָטָה). Targ. Gen. XXXVIII, 1; 16 (h. text וירט); a. fr.—Esp. *to deviate from the right path, to go astray; to be faithless*. Targ. Num. V, 12 (h. text תשטה); a. fr.—Sabb. 104[b] סְטָתַ; Snh. 67[a] סָטָת, v. סְטָיָא.—2) (of the mind) *to wander, be mad* (cmp. h. שָׂטָה). Targ. Koh. II, 15 סטא ed. Lag. (ed. Vien. סט, v. סוּט).—*Part.* סָטֵי; f. סָטְיָא; *pl.* סָטְיִין, סָטְרִין a) (of the mind) *distracted*. Targ. I Kings XXI, 5 (h. text סרה).—b) *inclining*. Targ. Y. Ex. XXIII, 2 (h. text לחטות).—c) *deviating from the right path, rebellious*. Targ. O. Deut. XXI, 18; 20 (h. text סורר). Targ. Jer. V, 23. Targ. Ps. CI, 3 Ms. (ed. שָׂטְרִין, ed. Wil. שׂ'). Ib. CXXV, 5; a. fr.

*Af.* אַסְטֵי 1) *to turn (one's own way), to deviate*. Targ. Prov. XIV, 27 (h. text סור).—2) *to turn, direct*. Targ. O. Num. XXII, 23 (h. text לחטות); a. fr.—Esp. א' דינא *to divert justice; to oppress*. Targ. Is. XXIX, 21; a. fr.—V. מַסְטֵי.

סַטְיָא f. (preced.) *deviation, revolt*. Targ. Deut. XIX, 16 (h. text סָרָה). Ib. XIII, 6; a. fr.

סְטִיבָס m. (στιβάς) *straw-mattress*. Tosef. Sabb. XIII (XIV), 15 לוחתין של יסטיבס (Var. יסטבס, יסקיבס) the boards on which the straw rests; Y. ib. XII, beg. 13[c] ספינה (corr. acc.); Bab. ib. 47[a] סקיבס (Ms. M. סקבין; Ms. O. סקיבוס; v. Rabb. D. S. a. l. note). Tosef. Kel. B. Mets. VIII, 4 סטרכס (corr. acc.; R. S. to Kel. XVIII, 3 סקבס). [The phonetic corrupt. of ט into ק in the Babylonian Talmud has been reimported as Variant into Tosefta.—For the phonetic relationship between *t* and *k*, cmp. Lidd.-Scott. Gr. Dict. sub lit. K.]

סְטִיו m. = אִיסְטְיוּ, *colonnade*. Y. Succ. V, 55[a] bot.; Y. Taan. III. 66[d] bot. אסטיו לפנים מס' a colonnade within a colonnade; Pes. 13[b] ס' לפנים מס' = ס' כפול; ib. 52[b]; Succ. 45[a]; Tosef. ib. IV, 6. Tosef. Sabb. X (XI), 1 דרך ס' וכ' through a colonnade into the street. Tosef. M. Kat. II, 13 חנות פתוחה לס' a shop having an entrance from a colonnade; a. e.—*Pl.* סְטֵירִין. Tosef. Kel. B. Mets. II, 8 והסיטירין ed. Zuck. (ed. Zolk. והסטיירין, corr. acc.), v. סוֹבְרִין.—V. אִיסְטֵירָב, אִיסְטַבָּא.

סְטִיו m. *mosaic pavement*. Targ. Esth. I, 6 (h. רִצְפָּה). Targ. Y. Lev. XXVI, 1 סַטְרוּ.

סְטִימִירִין, v. סְטִמְטִירִין.

סְטִיוּן, v. סְטִיו.

סְטִים, v. סְטַם.

סָטִים, סָטִיס, v. אִיסְטִיס.

*Ithpa.* אִסְתַּחַר, *Ithpe.* אִסְתְּחַר 1) *to turn around, turn to* or *from, to be carried around*. Targ. O. Gen. XLII, 24. Targ. O. Ex. X, 10 (v. Berl. Targ. O. II, p. 22). Targ. O. Num. XXXIV, 4, sq. (some ed. *Pe.*, others *Af.*). Targ. I Sam. V, 8; a. fr.—2) *to be seated at the table*. Targ. Ps. I, 1. Targ. Gen. XXVII, 19.

סַחַר m. *enclosure*, v. סחר.

סַחֲרוֹנִי, v. סַחֲרָנִי.

סַחְרָן m. (סחר) *travelling merchant*.—*Pl.* סַחֲרָנִים, סַחְרָנִין. Erub. 55[a]; Yalk. Deut. 940.

סְחָ', סַחֲרָנוּתָא f. (סחר) *surrounding*; constr. סַחֲרָנוּת (adv.) *in the neighborhood of, round about*. Targ. O. Ex. VII, 24. Targ. Ez. XXXII, 22, sq. (some ed. סַחֲרָתְהוֹן).

סַחֲרָנֵי, סַחֲרָנִי, סַחֲרוֹנֵי m. pl. constr. (preced.) *neighborhood, neighbors of*. Targ. Jer. XLVIII, 17. Ib. XXXIII, 13; a. fr.—Sabb. 152[a] סחרוני גלידן (Ms. M. סַחֲרָנֵיהּ; Ms. O. סַחֲרוֹנוֹהִי), v. גְּלַד.

סַחֲרָתָא f. *neighborhood*, v. סַחֲרָנוּתָא.—[Tosef. Shebi. IV, 11, v. מְחַרְתָּא.]

סַטַ m. (סוּט; cmp. חֲסִירַ, a. the phrase נטה יד) 1) *handle, that part of a handle which is indispensable in using the tool*. Tosef. Mikv. VI (VII), 21 מִסַּטָּהּ ולחוץ beyond the indispensable part of the handle, מס' ולפנים within that part.—2) *swinging the forefinger*, v. סִירַ.

סָטָא, v. סְטֵי.

סַטָּדָא, (סוֹטָ') pr. n. (prob. of Greek origin, cmp. pr. n. Σταδιεύς) *Saṭda*; בן ס' son of S., surname of Jesus of Nazareth. Sabb. 104[b]; Tosef. ib. XI (XII), 15; Y. ib. XII, end, 13[d] והלא בן ס' לא חביא וכ' but did not Ben S. bring sorcery from Egypt only in this way (by making incisions in his flesh)? Y. Snh. VII, 25[d] top כך עשו לבן סוט' וכ' so they did to Ben S. in Lydda, when they made two scholars lie in wait for him &c.; Y. Yeb. XVI, 15[d] bot. Sabb. l. c. (in editions not controlled by censors, v. Rabb. D. S. a. l.) בעל ס' בועל וכ' her husband's name was S., her lover's, Pandera; (refuted and changed) אמו ס' וכ' his mother's name was S. . . . סַטַּת דָּא וכ' this one deserted her husband; Snh. 67[a] סָטַת דא וכ' (v. Rabb. D. S. a. l. note).

סַטוּמְתָּא, v. סִישׁוּמְתָּא.

סְטוּתָא f. (סְטֵי) *aberration, madness*. Targ. Koh. II, 15 (ed. Vien. סטו').

סַטַטְיוֹנָר m. (stationarius) *station-master, police officer*. Gen. R. s. 26 ס' שלחם . . . הק"בה עושה the Lord will make the angel of death their (the nations') officer (in the place of tyrants like Pharaoh &c.); ['Rashi': מיטושר, v. מִיטָשׁוֹר;] Yalk. Is. 295 אַסְטַטְיוֹ'. Ex. R. s. 51 ס' בראתיך וכ' I have created thee (the angel of death) a *stationarius* for &c.—*Pl.* סַטַטְיוֹנָרִין, אִיסְטַ', אַסְטַ', סַטַטְרוֹנָרִין. Cant. R. to VII, 1 (not רון . . .), v. אִיסְטַטְיוֹן.

**סְטִיפָה** f. (סְטַף) *having a pustulate face.* Y. Sabb. IX, end, 12[b] אשה ס׳ (prob. to be read סְטוּפָה).

**סְטִירְתָּא** f. ch.=h. סוֹטָה q. v. Targ. Y. Num. VI, 2.

**סְטַכְטוֹן** m.=אֶסְטַכְטוֹן. Lev. R. s. 28, end והוא עביד ס׳ Ar. (missing in ed.) and he was a manufacturer of *stakton.*

**סְטַכְתָּא** f. (preced.; a corrupt. of στακτή) *oil of myrrh* or *cinnamon.* Pes. 43[a] (expl. שמן חמר, Esth. II, 12); Meg. 13[a]; Yalk. Esth. 1083.—Targ. Esth. II, 12 מכסת (corr. acc.).

**סְטַלָּא,** Y. Sabb. III, 6[a] bot. תנח גו ס׳ Ar. (Var. חבה גו ס׳, הוה), ed. חבא גו נטלא, v. נַטְלָא.

**סְטַם** (v. טום, טמם) *to close, to seal.* Targ. Esth. VIII, 8 סְטִימוּ (imper.).

**סְטַמְיָא,** Pesik. Shek., p. 19[b], read סְכוֹמַיָּא, v. סְכוֹם ch.

**שְׂטַן, סָטַן** (b. h. שטן; cmp. טְנָנָא) *to be hostile to; to hinder, accuse.* Pesik. R. s. 13 אותה הברכה אתה (על) שׂוֹטְנִיני וכ׳ thou art hostile to me on account of that blessing; it is given to you. Ib. s. 12; a. e. (interch. with שטם).

*Hif.* הִסְטִין, חְשִׁ׳ (with על) *to bring charges against, accuse.* Ib. s. 36 בואו ונַשְׂטִין על דורו וכ׳ come, let us bring charges against the Messianic generation, so that it may not be created. Ib. הריאך אתם מַסְטִינִים וכ׳ how dare you attack &c.

**שְׂטַן, סָטַן** I ch. same. Targ. Y. Num. XXII, 22 לְמִשְׂטַן (O. לְשָׂטָן; ed. Berl. לְסָטָן). Ib. 32 לְמִישְׂטַן (O. ed. Vien. לְמִסְטַן; ed. Berl. לְסָטָן). Targ. Ps. XXXVIII, 21 סָטְנַי Levita (ed. *Af.*). Ib. CIX, 4 סַטְנוּ (Ms. שַׂטְנוּ); a. e.

*Af.* אַסְטֵין 1) same. Ib. XXXVIII, 21, v. supra.—2) (denom. of סָטָן) *to mislead.* Yoma 20[a] לית ליה רשותא לאַסְטוֹיֵי (not לְאוּסִ׳) has no permission to seduce to sin.

**סְטַן, סָטָן II, סְטָנָא, סָטָנָא, סִ׳, סְטָנָא** m. (preced.)=h. שָׂטָן, 1) *hinderer, enemy.* [Targ. O. Num. XXII, 22; 32, v. preced.] Targ. I Kings V, 18; XI, 14 (interch. with שׂ).—*Pl.* סַטָּנִין, סׇוְטִ׳. Targ. Ps. CIX, 20 סָטָנַי (ed. Lag. שׂוֹטְ׳). Ib. 29 (ed. Lag. סׇוְ׳).—2) *the accuser, seducer, Satan.* Targ. Job I, 6; a. fr.—Tam. 32[a] נצח ס׳ Satan has been victorious, i. e. wrong has won against right.—Yalk. Gen. 23 סָטָן (in Hebrew dict.), v. סמ״ך.

**סְטָנָה** pr. n. ch.=h. שִׂטְנָה, *Sitnah* [*enmity,*] name of a well. Targ. O. Gen. XXVI, 21 ed. Berl. (oth. ed. שטנה; Y. שִׂטְנָא).

**סָטַף,** *Pi.* סִיטֵּף (*Saf.* of נ־טף) [*to cause dripping,*] *to scarify* sycamores &c.—Part. pass. f. *pl.* מְסוּטָפוֹת *fruit burst open* (naturally or through scarification). Dem I, 1 Y. ed. a. Ms. M. (ed. מוסטפות, corr. acc.).—V. סְטִיפָה.

**סָטַר** (v. סְטַר II) 1) *to turn sideways.* Meg. 16[a] ובא מלאך וס׳ ידה וכ׳ and an angel came and turned her hand towards Haman.—2) *to strike sideways, slap.* B. Kam. VIII, 6 סָטְרוֹ if he slapped his neighbor, contrad. to תקע to strike with the fist, a. to לאחר יד with the back of the hand. Snh. 58[b] הסוטר, v. לוּעַ. Ex. R. s. 15 סָטְרוֹ, סָטְרָן; Tanḥ. Ḥayé 3, v. מְסַטְּרוֹ, מְסָטֵר; a. fr.

*Pi.* סִיטֵּר same. Y. Peah I, 15[c] top חירתה אמו מְסַטֶּרְתּוֹ וכ׳ his mother slapped him (with her shoe) &c., v. בּוּלִי II; Y. Kidd. I, 61[b] top; Esth. R. to I, 16; Lev. R. s. 12 מסרסתו (some ed. מסוררתתו; corr. acc.); Pesik. R. s. 23-24 מפרטתו (corr. acc.). Nidd. 25[b] שסיטר Ar. (ed. שסטר); a. e.

**סְטַר** I ch. same. [Targ. Prov. XV, 25 נסטר ed. Lag., v. סְתַר II.]

*Af.* אַסְטַר *to strike with the flat hand; to flatten.* Targ. Ps. CIV, 2 מַסְטַר Ms. (ed. מתח).

**סְטַר, סְטָרָא II, סְטָרָא, סִ׳, צ׳** m. (contract. of צרצר, √צר, *to be near*; cmp. forms like זוטרא, כסוסטרא, גיסטרא &c.; cmp. Samar. ארצר, איצטר a. צטרא for our w.) *side, border.* [Dan. VII, 5 שְׁטַר.] Targ. O. Ex. XXV, 12 (Y. צִ׳). Targ. Y. Num. XIII, 17 צטרא. Targ. Y. Ex. XX, 2, sq.; a. fr.—Y. Snh. VII, 24[c] top דין מן דין ס׳ וכ׳ one stands on this side (of the culprit) and one on the other side (contrad. to מלפניו a. מלאחריו standing in front and behind). Sabb. 134[a] ליפניה לסִיטְרֵיהּ וכ׳ (v. Rabb. D. S. a. l. note 8) let him turn its hem upwards (outside). Nidd. 56[b] בס׳ in the borders (folds) of the garment. Koh. R. to XI, 2 קמון ליסטר ... the two serpents placed themselves by the side (of the cave); Pesik. B'shall., p. 94[a] לסיטרא; a. fr.—[Targ. Ps. LXXIV, 6; CXLIX, 6, v. הִירוֹסְטַר.]—*Pl.* סְטָרִין, סִ׳, צִ׳, סְטָרַיָּא. Targ. Y. I Gen. III, 24 (Y. II סטרה, corr. acc.). Targ. Ex. XXXVII, 7, sq. Ib. XXV, 14 (Y. צִ׳); a. fr.—[סְטָרָא *wages,* v. סוּטְרָא.]

**סְטָרָאָה** m. (preced.) *coming from the side.*—*Pl.* סִ׳, סְטָרָאֵי *money given in settlement of another case than the present transaction.* Shebu. 42[a].

**סְטַרְגָלִים,** v. סְטַרְנַלְיָא.

**סְטָרוֹמָטִין** m. pl. (στρώματα) *covering for a couch, mattresses.* Koh. R. to III, 9 (not סטרמוסין).

**סְטַרוֹנְיָא,** v. סְטַרְנַלְיָא.

**סְטַרְטִירְגוֹס**=אֶסְטַרְטִירְגוֹס. Ex. R. s. 37.

**סְטַרְטְיוֹט** m.=אִסְטַרְטְיוֹט, *soldier.*—*Pl.* סְטַרְטְיוֹטִין. Ex. R. s. 15 מכתיב לו ס׳ וכ׳ levies as soldiers strong and sound men &c.; Tanḥ. Ḥayé 3 מסביב לו סרדיוטין (read מכתיב).

**סְטַרְיוֹת** f. pl., בס׳=בְּאִסְטַרְיוֹת (v. אִסְטַרְיָא). Tanḥ. P'kudé 3 [read, as in ed. Warsaw:] עולם רביעי דומה לסוס שהוא מהלך בס׳ in his fourth stage man is like the horse that runs in races.

**סְטַרְמוֹסִין,** v. סְטָרוֹמָטִין.

**סְטַרְנוּרָא,** v. next w.

**סְטַרְנַלְיוּת, סְטַרְנַלְיָא** f. (Saturnalia) *the Saturnalia,* a Roman festival beginning on the 17th of December and lasting several days. Ab. Zar. I, 3 Y. ed. (Mish. a.

(not סִיכָא), v. preced.; Koh. R. to V, 8 (ed. Wil. שִׁיבָא); Yalk. ib. 971 סִיכָא (corr. acc.).

**סִיבָא** II m. (סִיב I) *old age.* Targ. I Kings XIV, 4.

**סִיבָא,** v. סַבָּא.

**סְבָּה, סִיבָּה** f. (סָבַב) *transfer of properly from tribe to tribe* (interch. with חֶסְבָּה). B. Bath. 111[b], a. fr. סִיבַּת נאמרה ס׳ בבן נאמרה ס׳ בבעל חבעל, v. II. חֶסְבָּה Ib. 159[b] (Ms. M. הסיבה) the transfer is spoken of (as forbidden) concerning the son succeeding his mother and the husband succeeding his wife; a. fr.—[Bibl. Hebr. סְבָּה: *arrangement, divine dispensation*; in later Hebr.: *turn, misfortune*; in philos. literature: *cause.*]

**סְבִי, סִיבוּתָא, סִיבוּ** f. (סִיב I) *gray head, old age.* Targ. II Esth. VII, 9. Targ. Gen. XV, 15 (some ed. שִׁיבוּ); a. fr.—Targ. Y. II Deut. XXXIII, 25 סְבוּ.—Cant. R. to VIII, 7 דלא שבקת לסִיבוּתִיךְ כלום that thou didst leave nothing for thyself in thy old age; Lev. R. s. 30; a. e.—Yeb. 65[b] מַסִּיבוּ דילה (not בי ...)=מה ס׳ what about her (my) old age?—Trnsf. *old men, elders.* Tosef. Ḥull. II, 24 (in Hebr. dict.) אפשר שחס׳ הללו טועים וכ׳ is it possible that these elders &c., v. יְשִׁיבָה.

**סִיבוּא,** Lev. R. s. 22, beg., v. סִיגָא.

**סִיבּוּוִי,** Cant. R. to IV, 12, v. סִיכּוּי.

**סִיבּוּן,** v. סִיכּוּךְ.

**סִיבּוֹלִית, סִיבּוּל,** v. next w.

**סְבִי, סִיבּוֹלְתָּא** f. (סָבַל; cmp. סְבָלוֹנוּת) *sending provisions for a common meal, picnic.* Pes. 89[b] אפי׳ חמשה ועשו ס׳ (Ms. O. repeatedly סבלונות, v. Rabb. D. S. a. l. note 7) even (in ordinary cases) when five persons sent articles of food for a picnic; Tosef. ib. VII, 10 (Var. סבול, סיבלות); Y. ib. VIII, 36[a] סִיבְּבוּל (with anorg. נ). Y. Maas. Sh. IV, 55[b] אני אומר סיבולית וכ׳ I say (the inscriptions 'in behalf of—' intimate) that they have arranged a picnic among themselves (and each marked his contribution).

**סְבִי, סִיבּוּרָא, סִיבּוּר** I m. (סְבַר I) *hope.* Targ. I Chr. XXIX, 15. Targ. Prov. XI, 23. Ib. 7; a. fr.

**סְבִי, סִיבּוּרָא** II m. (סְבַר III) *blood-letting.* Ab. Zar. 29[a] (interch. with סִיבּוּרֵי סְבִי׳ *pl.*).—Keth. 39[b] תרפתא דסיבורי Ar. ed. Koh. (oth. ed. דסיכורי, a Var. to רבדא דכוסילתא, v. Rashi a. l.) the scar from blood-letting.

**סִיבּוּת** f. h.=סִיבּוּ, *grey color, grey hair.* Tosef. Neg. I, 4 מראת ס׳ grey color.—Y. Ber. IV, 7[d] top שְׁרִבּוּת ... נתמלא his entire head became grey.

**סִיבּוּתָא,** v. סִיבּוּ.

**סִיבְמָא,** Snh. 112[a], v. סַבְתָּא.

**סִיבְכָא,** v. סַבְכָא.

Bab. ed. 8[a] variously corrupted or perverted). Y. ib. 39[c] (cacophemistic etymology) שנאה טמונה שונא נוקם ונוטר hatred hidden (under the merriment of social equality and good will), he (the Roman) hates &c. Ib. ס׳ דבירישן the Saturnalian fair of Scythopolis (v. בֵּירִשָׁן). Ib. top ס׳ אינה אסורה וכ׳ during the Saturnalia trading is forbidden only with those who worship thereon (celebrate it). Bab. ib. 8[a] ס׳ שמונה ימים לפני וכ׳ the Saturnalia begin eight days before the solstice; Y. l. c. ס׳ לאחר וכ׳ (corr. acc.). Deut. R. s. 7 סטרגלים, סטרנלים (corr. acc.).

**סִי** (σέ) *thee.* Pesik. R. s. 40 סי לעולה (not חי), v. שֵׁה.

**סִיאָה** f. *Siah*, a plant classified with hyssop, *Satureia Thymbra* (*savory*). Maasr. III, 9. Shebi. VIII, 1. Tosef. Kil. III, 12. Sabb. 128[a], expl. צתרי; a. fr. — V. Löw Pfl., p. 135.

**סִיאָה,** Arakh. 18[a], v. סִיעָה.

**סִיאוּר** m. (שאר=סאר) *fermentation, leaven.* Ḥall. II, 6 וסיאורן Ar. (ed. ושאורן) the leaven required for them.—Trnsf. *original immoral condition; evil nature.* Y. Ab. Zar. II, 41[a] top חזר לסִיאוּרוֹ he returned to his old condition (heathenism). Koh. R. to VII, 8 אילולי כן חזר הפרסי לסיאורו because but for it (Samuel's forbearance) that Persian would have gone back to heathenism; a. e.—V. סוֹר.

**סִיאוּרָא** ch. same. Targ. Ps. LXXXV, 9 (ed. Lag. סְאוּרָא; oth. ed. סכלא; h. text כסלה).

**סַיְיאָנָא,** v. סַיְינָא.

**סִיאַנְקִי** m. pl. *of Siân*, a Persian town. Keth. 67[b] דינרי ס׳ (Ar. זְרִינְקִי, סָרִינְקִי) Sian (gold) Denars (v. Zuckerm. Talm. Münz., p. 33 note).

**סִיאָר,** Tosef. Ukts. I, 8, v. שֵׁעָר.

**סִיב** I m. (v. סָאַב II) *gray, old; elder, scholar.* Targ. Gen. XXV, 8; a. fr.—Y. Sabb. VI, 8[a] bot. פוק חמי חד ס׳ וכ׳ go and look out for a scholar (observe his practice) and rely on him; Y. Yeb. XII, 12[d] top סב; a. fr.—*Pl.* סִיבֵי. Targ. Prov. XX, 29 (some ed. סָבֵי).

**סִיב** II, **סִיב** (preced.) *to be old.* Targ. I Sam. II, 22. Ib. XII, 2 סָבְרִית; ed. Lag. סִירְבִית; a. fr.—Y. R. Hash. II, 58[b] top; Y. Snh. I, 18[c] bot. זכה למֵיסַב וכ׳ he was permitted to reach so high an age that &c.; a. fr.

*Ithpe.* אִיתְּסִיב *to become old.* Targ. Job XIV, 8 מִיתְּסִיב Ms. (ed. מִתְּסַב).

**סִיב** III m. (v. סָאַב) *fibrous substance*, esp. *bast* of the palm-tree. Ukts. I, 2 ס׳ שלו the fibrous root of the radish. Pes. 115[b] כרכן בס׳ if he wrapped them up in bast. Y. Succ. I, 52[b] bot. חבלים של ס׳ ropes of bast; a. fr.—*Pl.* סִיבִּין, סִיבִּים. Gen. R. s. 41, beg.; Num. R. s. 3, beg. ס׳ לחבלים the bast of the palm-tree is used for making ropes; a. e.—[Yalk. Ps. 841 סיב קמלפי, v. סִיבַּךְ.]

**סִיבָא** I ch. same. Lev. R. s. 22, beg. ס׳ למעבד חבלא

**סִיבְכַי** pr. n. רמה דס׳, רמא של ס׳ *the Lake of Sibkhay* (*Merom*, *Samachonitis*). B. Bath. 74[b] (Ms. M. סִיבְכַיי); Midr. Till. to Ps. XXIV; Y. Kil. IX, 32[c] bot. דסַמְכוֹ; Y. Keth. XII, 35[b] bot. דכובבו (corr. acc.). Y. B. Bath. V, 15[a] (ref. to Deut. XXXIII, 23) זה רמה של סמכו this means the Lake of S.—Targ. Y. I Deut. l. c. רמא דסוֹפָנֵי; Tosef. B. Kam. VIII, 18 רמה של סופני.

**סִיבְנִי**, v. סִבְנִי.

**סִיבְעָא**, v. סִבְעָא.

**סִיבָּק** m. (sebaceus) *tallow-candle.* Midr. Till. to Ps. XC [read:] מה בוצין טב קומוי מה ס׳ טב קומוי וכ׳ (ed. סומבק, סימבק) of what good is a lamp before Him, of what good is a tallow-candle before Him?—Moses, a being of flesh and blood, dares to come before the Lord, who is all fire &c.; Yalk. Ps. 841 סיב קמלפי (corr. acc.).—*Pl.* סִיבְּקִין, סִבֵּי. Ex. R. s. 36 קריונין וס׳ wax and tallow-candles.

**סִיבְרָה, סִיבְרָא**, v. סִבְרָא.

**סִיבְרָתָא**, v. סַבְּרוּתָא.

**סִיבָּתָא, סִיבְתָא** f. 1)=סִיבּוּתָא. Targ. Gen. XLII, 38 (O. some ed. עִוֵּר). Targ. Job XV, 32 (ed. Wil. סִבְתֵּי); a. fr.—2) *eldership, receiving the title of* סָבָא. Y. Bicc. III, 65[d] וכתב ליה מן סִיבְתַיֵּיה בגוה (not וירחב) and he informed him therein of his (expected) appointment as elder.—*Pl.* סִיבָתָא, סִבֵּי. Ib. בגין אילין ס׳ קום וכ׳ for the sake of those appointments (which will take place), rise, come to &c.

**סִיג** I m. (b. h.; סוג) [*that which is to be removed;* cmp. בְּדִיל,] *dross, base metal; refuse.* Bekh. 51[a] שלא יביא ס׳ לעזרה Ar. (ed. סִירָה) in order that one may not bring base metal to the Temple (therefore stamped silver coins had to be brought along; Rashi: סיגה וכסף סיגים base metal or non-purified silver).—*Pl.* סִיגִים, סִיגִין. Num. R. s. 14 (ref. to סוג לב, Prov. XIV, 14) אותו הלב שהוא מלא ס׳ וכ׳ the heart full of base things, will get sick of its own ways. Ib. s. 13 יחזקאל קורא אותם ס׳ Ezekiel calls them base metal (ref. to Ez. XXII, 18). Midr. Till. to Ps. CXIX, 119) אכל הענבים נעשה ס׳ ed. Bub. (ed. עושה סוגים, corr. acc.) after he has eaten the grapes, it (the cluster) becomes refuse.

**סִיג** II m. (v. סָגֵי I; cmp. סוּגְרִינָא; for the apocopate form cmp. רֵעַ a. רֵעָה) *growth, sproutings*, esp. *luxuriant growth* (in good or bad sense). Tosef. Ukts. I, 2 (T'bul Yom III) חס׳ של אשכלות the foliage covering the clusters of grapes, של רצפות the cobweb-like covering of fruits; Ukts. I, 2.—*Pl.* סִיגִּים, סִיגִּין. Deut. R. s. 3 (ref. to Deut. VII, 13) מה פרי אדמתך ס׳ וכ׳ as the fruit of thy ground will be of luxuriant growth, so will be the fruit of thy womb (strong people). Num. R. s. 16; Tanḥ. Sh'laḥ 12 (ref. to Is. XVII, 11) ביום שאמר ... (נ) עשיתם ס׳ on the day that he intended to plant you in the land, you became a luxuriant growth (degenerated); Num. R. s. 7.—[Sifra Sh'mini, ch. VII, Par. 6, v. סוג II.].

**סִיגָא, סִיגָּא**, v. סִדְרָא, סִדְרָא.

**סִיגָא** m. (v. סִיג II, cmp. סוּגְרִינָא) *twig.*—*Pl.* סִיגְּיָא. Koh. R. to V, 8 [read:] ס׳ למיסך גיניא the twigs (of the palm tree) are useful for garden hedges; Lev. R. s. 22, beg. סיבוא וכ׳ (corr. acc.; Ar. סיגא למיסג גינין); Yalk. Koh. 971 סיכא למסמך ביה גופנין (corr. acc.).—[Y. Ab. Zar. I, 39[c] סיגרידה, v. סוּגְיָא.]

**סִיגְדָתָא, סִיגְדָא**, v. סַגְדָא.

**סָגוּ, סִיגוּ** m. (constr. of סִיגְיָא; סָגֵי I) *plenty of, much; very.* Targ. Prov. XIII, 3. Ib. XV, 23 (ed. Wil. סָגוּ).—*Pl.* סִיגְוֵירֵי. Targ. Is. V, 13 סִיגְוֵירֵיהוֹן ed. Lag. (ed. Wil. סָגְוֵיהוֹן, sing.) their multitudes (h. text הֲמוֹנוֹ).

**סִיגְוֵירֵי**, pl. constr. סִיגְוֵירֵי, v. preced.

**סִיגוֹס, סִיגוֹם**, Sifra M'tsora, Zab., Par. 1, ch. II, read: סָגוּם.

**סִיגּוּף, סִגּ׳** m. (סָגַף) *affliction, privation, ascetic practices.* Koh. R. to III, 18 על מדברות שהצדיקים מְהַבְּרִים בצוה״ט בס׳ וכ׳ concerning the conduct with which the righteous conduct themselves in this world in privation, fasts and sufferings.

**סִיגּוּפָא, סִיגּוּף, סִגּ׳** ch. same, *affliction, misery.* Targ. Is. VIII, 21. Ib. XLI, 17; a. fr.—*Pl.* סִיגּוּפִין, סִגּ׳. Targ. Y. Gen. XLI, 52.

**סִיגוּרִין**, Y. Meg. II, 73[a] bot., read: סִירוּגִין.

**סִיגִים**, Gen. R. s. 52 some ed., v. סִירִים.

**סִיגְלָא** m. *pl.* סִיגְלֵי (סָגַל, cmp. סְגוֹל) [*bunch of*] *violets* [Ar. s. v. עפר: *root of the Cyperus rotundus*, v. Löw Pfl., p. 269]. Targ. Y. Num. XXI, 12.—Snh. 99[b] (expl. דודאים, Gen. XXX, 14). Sabb. 50[b], v. בַּרְדָּא II. Ber. 43[b] (Ar. some ed. סגילי).

**סִיגְמַטִין** m. pl. (sigma, *pl.* sigmata) *semicircular couches for reclining at meals.* Num. R. s. 1, beg. (homiletic play on ויסב, Ex. XIII, 18, v. סָבַב) הרבצתי אתכם בס׳ I caused you to recline on *sigmata* (like noblemen); Tanḥ. B'midb. 2 Var. סיג׳ (some ed. סוג׳), v. סְבַסְטִין.—Y'lamd. to Num. I, quot. in Ar. סגמוס כמה מיסא כותב ע״ג (read: סִיגְמָא ... מיסון ...) writes on the *sigma* the number of courses.

**סִיגְנָא** I, v. סְגַן.

**סִיגְנָא, סִגּ׳** II, pr. n. pl. כְּפַר ס׳ *K'far Signa* (cmp. סַכְנִין). Tosef. Ter. III, 18 בפרסגנא ed. Zuck. (Var. בכ׳ ס׳). Kel. V, 4 סִיגְנָה, (סִגְ׳). Men. VIII, 6 (86[b]).—*Eduy.* VII, 8 בן סִיגְנַיי Ms. M. (ed. סִגְנַאי).

**סִיגְנָא** III, v. סוּגְרִינָא.

**סִיגְנָת, סִיגְנַאי**, v. preced. art.

**סִיגְנוֹן, סִיגְנוּם, סִגּ׳** m. (signum, σίγνον S.) 1) *sign, ensign, banner.* Gen. R. s. 6, end ספר משנה תורה הדה ס׳ לִיהוֹשֻׁעַ וכ׳ (Ar. ed. Koh. סגנם, read סגנום) the Book of Deuteronomy was to Joshua a (commander's) banner; ... he took it up and showed it to the sun &c.; Yalk.

Josh. 22 שגנו יחושע (corr. acc.). Ex. R. s. 45 נטל סגנוס של וכ' (some ed. סגנם; corr. acc.) the commander (of the mutinous legion) took the royal ensign and fled.; Yalk. Ex. 394 סִיגְנִין (*pl.*); Tanḥ., ed. Bub., Ki Thissa 15; Y'lamd. to Num. X, 2, quot. in Ar. נטלו סַגְנִים וכ' they (the *singulares*, v. סַגְנְגִּירִין) took the ensigns &c.—*Pl.* סִיגְנִין, סִיגְנִין, סְגִ', (v. supra); סִיגְנִיּוֹת, סְגִ'. Cant. R. to I, 9 נטל ס' שלהם וכ' the Lord took away their (the Egyptians') ensigns &c.; Yalk. Ex. 232; Tanḥ. B'shall. 23 סגרונות (some ed. סגנירות, corr. acc.); Mekh. B'shall., s. 2 מגפות (Var. מגניות, corr. acc.; v. מְגַפָּה); Y. Sot. VIII, 22[b] bot. והפיל סיגנם שלהן (corr. acc., or סיגנום).—Midr. Till. to Ps. XX, end מכיר דגלו מתוך סגנין שלו ed. Bub., not סגנון; oth. ed. דגלו מתוך ס', read: דגלו מכל סַגְנֵי) recognises his regiment by its colors; Yalk. Ps. 681 סימנין.—[Tosef. Ab. Zar. V (VI), 1 הסיגנין some ed., read with ed. Zuck. הַשִּׁיגְנִין.]—2) *watchword, signal.* Snh. 89[a] ס' אחד עולה . . . בס' אחד the same watchword (divine oracle) is passed to many prophets, but no two prophets prophesy under the same watchword (use the very same expressions).—3) *sign in the heavens, constellation; v.* אִסְטַגְנִין.

**סִיגְנֵי**, pl. constr. of סַגָּן.

**סִיגְנַיי**, v. סִיגְּנָא II.

**סִיגְנִין, סִיגְנִין** I, *pl.* of סִיגְנוֹם.

**סִיגְנִין** II, *pl.* of סַגִּין.

**סִיגְנָם**, Y. Sot. VIII, 22[b] bot., v. סִיגְנוֹם.

**סִירְגָּרוֹן** I m. (סָגַר, *Pi. to surrender*, cmp. I Sam. XXVI, 8) *surrender*. Num. R. s. 8 כל מי שכותב את עצמו ס' למלך וכ' he who signs himself (is enlisted) for surrender to the king, must renounce his father &c.; Pesik. R. s. 23—24 מכתיב עצמו שרגיון וכ' . . . (corr. acc.).

**סִירְגָּרוֹן** II pr. n. (v. preced.) *Siggaron* (Guard), surname of the angel Gabriel. Snh. 44[b].

**סִיד** I, v. סוּד.

**סִיד** II m. (b. h. שִׂיד; סוּד) *lime, plaster*. Sifra Thazr., Neg., ch. II, Par. 2; Neg. I, 1 כס' החיכל (white color) like the plaster of the Temple walls (less intense than snow). Ib. 2; Sifra l. c. חפתוך שבס' וכ' the mixture of red and white colors (in plagues) resembles blood mixed with milk; a. fr.—Esp. *lime* or *orpiment* used as *a depilatory* and *a cosmetic*. Sabb. VIII, 4; a. fr.; v. סוּד and טָפַל.

**סִידָא** ch. same. Targ. O. Deut. XXVII, 2; a. e.

**סִיד', סִידּוּק** m. (סָדַק) *being cracked*; (sub. עיסת) *dough, the surface of which is cracked* in consequence of fermentation. Pes. III, 5 ס' ישרף dough in the stage of *sidduk* (during Passover) must be burnt; expl. נתערבו סדקיו, v. סָדַק; ib. 48[b]; Mekh. Bo s. 9; a. e.

**סִיד', סִידּוּר** I m. (סָדַר), corresp. to b. h. עֲרֵךְ, 1) *arrangement, order*. Gen. R. s. 32 סידורו של עולם the natural order, v. סִילּוֹן II. Y. Meg. IV, 75[a] bot. שהיא סידורו של יום (not סדורה) for this (the section of Amalek) is the order of the day.—[In later Hebr. ס' תפלה=ס', the order of prayers, *Prayerbook.*]—2) *piling up, putting in order*, esp. on the altar, the golden table &c., opp. סילוק, removal. Yoma 24[b] ס' בזיכין the putting (on the show-bread) of the frankincense from the vessels; ס' איברים the offering of the sacrificial parts. Men. XI, 6 ס' קנים the arrangement of the tubes for the show-bread. Ib. 29[a], a. e. סילוקו כסידורו when it (the show-bread) was removed, it was as fresh as when it was put on; a. fr.—3) [*that which is arranged before a person,*] *offering, present.* Lev. R. s. 9 טלו סִדּוּרוֹ take what he has brought as his tribute.—4) *the daily ration.*—*Pl.* סִידּוּרִים. Ib. s. 5 ס' של דוב the portions (of honey) designated for the bear (in the vivarium).—5) (=עֲרֵךְ) *determination of a man's obligation (to the sanctuary &c.) based upon his financial ability* (v. סָדַר *Pi.* 2); *exemption from seizure.* B. Mets. 113[b] עיקר ס' בערכין כתיב the original exemption law is stated with reference to vows (Lev. XXVII, 8). Y. Naz. II, 51[d] bot. סידורו עלי וכ' if one said (pointing to a person), 'I vow his *siddur*' (instead of ערכו), he must pay his value according to his age.—*6) *net in the flour mill.* Tosef. Kel. B. Mets. II, 15 הס' וחסרן וכ' the net and the block of the mill, if made of metal &c.—Sifra Metsor'a, Zabim, Par. 1, ch. II, v. סָרוּד.

**סִידּוּר** II pr. n. m. *Siddur*, an Amora. Y. Ḥall. II, 58[c] top. Y. Sabb. VII, 9[c] top (ed. Krot. סירור).

**סִיד', סִידּוּרָא** ch. = h. סִידּוּר I, *arrangement, order, row.* Targ. Y. Num. XIX, 4, sq. (not סִדּוּ). Targ. I Chr. XXI, 23. Targ. Esth. II, 15 (h. text תּוֹר).—*Pl.* סִידּוּרִין, סִידּוּרַיָּא, סִדֵּי. Targ. Y. Lev. XXIV, 6, sq. Targ. Y. Num. XIX, 3 (not סִדּוּ); a. fr.

**סִידָּק**, v. סָדַק.

**סִידָּקָא**, v. סִדְקָא.

**סִידְקִי** (interch. with סִירְקִי) m. (v. סָדַק) 1) *small dealer, retailer* in the market, *huckster*, contrad. to פַּלְטֵר shop-keeper. Y. Shek. VIII, beg. 51[a] (ref. to Deut. XXVIII, 66) זה שהוא לוקח מן הס' ופחדת . . 'and thou shalt be in fear day and night', that is, he who buys from the huckster (who cannot lay in stock for a year), 'and thou shalt have no assurance of thy life'—that is, he who buys from the shop-keeper; ib. III, 47[c] צירוקי (corr. acc.); Y. Sabb. VIII, 11[a] bot.; Esth. R. introd., beg.; a. fr.—2) (also fem., sub. שוק) *market-stand, provision market.* Y. Ned. XI, 42[c] bot. והיו שם צבורים בס' and there were provisions piled up in the market. Ruth R. to I, 1 יצתה . . . ועומדת בס' (not מעילת) his maid servant went out and stood in the market (waiting for her turn to buy provision); Yalk. Ruth 598. Y. Dem. III, 23[c] ס' שחיתתה מסתפקת וכ' a provision stand which was supplied with forbidden fruits one day; ib. II, 22[c] top כורכיא (corr. acc.); Y. Keth. I, 25[d] bot. סִידְקִית (סִירְקִי); a. fr.—Y. Kil. II, beg. 27[c] (in Chald. dict.) בסירקי in the market-stand.

**סִיד', סִידְקִית** f. 1) same, v. preced.—2) (adj.) *very fine.* Erub. 53[a] נקב מחט ס' the eye of a very fine needle.—

3) *small ware, tinsel.* Sot. 40ª מוכר מיני ס' one who sells tinsel, opp. אבנים טובות ומרגליות.

**סרדתא**, Pesik. Shek., p. 11ª, read: סִרְדָתָא.

**סִירוָאה*** m. *of Siva.* Nidd. 20ª כלבושא ס' (Ar. סיבא, Var. סירוהא, v. Ar. ed. Koh. s. v. סיבא a. סירינא) of the dark color of a Siva cloak; [oth. opin.: *dirty-dark*, v. Ar. l. c.].

**סִירוָא** f., constr. סִירוּגַת (סוג I) *fencing in, protection.* Targ. Mic. VII, 4.

**סִירוּד** m. (סוּד) *a coat of whitewash.* B. Bath. 53ᵇ.

**סִירוָמָא** m. (v. סוּט, *Ithpe.*) *fright.* B. Kam. 37ᵇ הך שופר קמא ס' בעלמא וכ' that first goring when the animal heard the sound of a trumpet, was merely due to the fright which seized it. Yoma 22ᵇ חזא ס' בחלמיה saw a panic in his dream (frightening demons, Rashi); Yalk. Sam. 117.

**סִירוֹם** m. (סוּם I, *Pi.*) *conclusion, finishing.* Tanh. Haăz. 5 ס' תחימתו וכ' the final letter of Moses' signature. Ib. כאדם . . וחותם . . בס' ספרו like a man that finishes his book and signs his name (in an acrostic) at the end of his book.

**סִירוָמָא** ch. same. B. Bath. 22ª משום דלא חוו בס' because they had not been present at the final lecture of Raba's course; [oth. opin.: at the final meeting when the election of the chief of the academy was held].

**סִירָן** m. (b. h.) *Sivan*, the third month of the Hebrew calendar, of thirty days, varying between the tenth of May and the eighth of July. Targ. Esth. VIII, 9. Targ. II Esth. III, 7; a. e.—Sabb. 87ᵇ. R. Hash. 7ᵇ ששה בס' וכ' the sixth of S. is the New Year for the two loaves (the wheat crop); a. e.

**סִירוּעַ** m. (סרע) *help, assistance.* Y. Sabb. XVIII, end, 16ᶜ (ref. to מסעדין, Mish. ib. 3) אי זהו חס' wherein does the assistance (rendered to travailing animals) consist? Lev. R. s. 24 ומה אם הרוחות . . . לשום ס' צריכין ס' אנו שנבראנו לס' וכ' when the spirits that are not made dependent on assistance, require assistance, how much more do we (human beings) who are made dependent on assistance &c. Ib. (ref. to עזרך . . ישעדך, Ps. XX, 3) עזרה וס' וכ' help and assistance come from Zion. Esth. R. to I, 1 וכי לסירוּעָן של וכ' does the Lord need the assistance of the nations?—Ex. R. s. 43 עשו לך ס' they have given thee (the Lord) an assistant (in the golden calf); a. e.

**סִירוּעָא, סִירוּעַ, סִירִי** ch. same. Targ. Job VI, 13. Targ. Y. Gen. XLIX, 25; a. e.

**סִירוּפָא** m. (סוּף II) 1) *ending, failing.* Targ. Y. II Deut. XXVIII, 65 סִירוּף עיינין (not יסוּף) failing of eye-sight.—2) *pl.* constr. סִירוּפֵי the *fruit left to the end, late fruit.* Targ. Am. VIII, 1, sq. (ed. Lag. סְרָפֵי, סְרָפֵי). Targ. Mic. VII, 1 (h. text אספי); v. סוּף.

**סִירָא**, v. סְרָרָא.

**סִירַח**, v. סוּחַ.

**סִירָחָה, סַיְחָה**, v. סַיְרָה.

**שִׂירָחָה, סִירָחָה** f. (b. h. שִׂיחַ; סוּחַ) *talk, conversation.* B. Bath. 78ᵇ ואמאי קרי ליה סירח שמחלך אחר ס' נאה and why do they call a young ass *sayyaḥ*? Because it follows a persuasive talk (of its driver, whereas the old ass must be struck). Ib. (play on עיר סיחון, Num. XXI, 27) אם משום . . . כְּעַיִר שמחלך אחר ס' נאה if a man makes himself like (is as obedient as) the young ass that follows &c. Ib. (play on עיר ib. 28) זה שמחלך אחר יצרו . . . ס' נאה that is he who follows his evil inclination as the young ass follows &c. Snh. 94ª (play on סִנְחֵרִיב) שסִירָחָתוֹ רָעָה whose talk is strife. Kidd. 71ᵇ כל שסירחתו בבבל he whose conversation shows that he is a Babylonian. Ḥag. 5ᵇ (ref. to Am. IV, 13) אפי' ש' יתירה וכ' even superfluous talk between husband and wife is brought up against man in his hour of death; Lev. R. s. 26 אפי' ש' קלה שאדם משיח וכ' even frivolous talk &c. Succ. 28ª שִׂירַחַת חולין profane (secular) talk. Yalk. Num. 764 שיחת כנענים the language of the Canaanites; a. fr.—*Pl.* סִירוֹת, שִׂיחוֹת. Y. Gitt. IX, end, 50ᵈ בני אדם משיחין (ש') ס' when people talk what people say (i. e. when you can trace the rumor; v. Bab. ib. 89ª); a. e.

**סִירוּחַ** m. (סחה, v. סָחֵי) *swimming.* Yoma 77ᵇ יכול יעבירנו בס' you might think one could cross the river by swimming; Yalk. Ez. 381 בשוחי (read: בשִׂחוּי).

**סִירוֹן** (b. h.) pr. n. m. *Sihon*, King of the Amorites. Ḥull. 60ᵇ; Gitt. 38ª עמון ומואב טהרו בס' the districts of Ammon and Moab became permitted (a legitimate conquest) to the Israelites through Sihon (who had conquered them from Ammon and Moab, and from whom Israel took them by the right of conquest). B. Bath. 78ᵇ, v. סִירָחָה; a. fr.—[Gen. R. s. 12 כפר סירון (some ed. סרחין; oth. שרחון), v. שִׂירְחִין.]

**סִירְט** m. (סוּט; cmp. חֲסִירְט), only with art. חַסִּירְט (cmp. חַנִּיץ) [*swinging the forefinger*, cmp. the expression נטה יד,] *hassiṭ, the distance between the tip of the thumb and that of the index finger when held apart, or between the root of the thumb and the tip of the index finger, when the former is leaning against the latter* (בפוּם). [Commentators differ in the definition of our w.—Maim. to Kel. XIII, 4 distinguishes between מלא חס' a. מלא רחב חס'.] Sabb. XIII, 4 כמלא רחב חס' כפול the double size of a *hassiṭ*; ib. 106ª רב יוסף מחוי כפול R. J. showed the double measure (Ar. כפוּם, v. supra); רב חייא . . מחוי פשוט R. H. b. A. showed the single measure (Ar.: with the thumb stretched); Tosef. ib. IX (X), 3 מלא חס' כפול. Orl. III, 2; a. fr.—Num. R. s. 18; Tanh. Huck. 1 מלא חס' יש בו וכ' within a distance of a *hassiṭ* (in the human head) there are several wells (seats of mucous secretions).

**סִימָא, סִימוֹמְתָא** f. (סְמַם) *seal, signet ring.* Targ. Y. Gen. XXXVIII, 18. Targ. Esth. VIII, 2; a. e.—B. Mets. 74ª תאר

סִיחַ, סַיָּח m. *foal, young ass.* B. Bath. V, 3. Ib. 78b, v. סִיחָה. R. Hash. 3a סיחון שדומה לס' וכ' he was named Sihon, because he was (quick or untamed) as a foal in the desert. Pesik. Ekha, p. 123a, v. כְּפָה; a. e.—*Pl.* סַיָּחִים, סַיָּחִין. Y. Taan. II, 65b מבפנים ואימותיהן וכ' ס' foals (sucklings) within and their mothers without; (Bab. ib. 16a חבחמות .. והוולדות). Y. B. Mets. II, 8c bot. [read:] שלא יאכיל .. סייח לס' he must not feed ... foals with a foal (sell one of the animals in his keeping to feed the others). Tosef. ib. II, 20. Lev. R. s. 20, a. e. הרבה ס' מתו וכ' many foals died and their skins were spread on their mothers' backs (many old men survive the young); a. fr.—*Fem.* סַיָּחָה. Esth. R. to III, 1; Yalk. ib. 1053.

סַיָּחָא m. *swimmer,* v. סַחְיָא.

סַיָּחָה, v. סַיָּרָה.

סִיטָא, Targ. Y. Gen. XV, 11 Levita, read: טָרְסָא.

סַיְטָן, m. (סוּט) *flighty,* v. שַׂרְיָטָן.

סַיְרָא, v. סַיָּרָנָא.

סַיְרָן, Targ. Y. I Deut. XXXIII, 28, v. סָנַן.

סַיָּרָנָא m. (denom. of סְרָן) *trowel,* name of a *felt cap with a shade in front.* Sabb. 138b Ms. M. (ed. סַיָּאנָא); Erub. 102b. Sabb. 119a אותבה בסַיָּרְנֵיהּ he stuck the jewel on his cap; (Ms. M. בסדרינית; Ms. O. בסַיָּראנֵיהּ דרישיה וא"ל בסדרינית); Yalk. Gen. 16, a. Is. 356 (בסדרינית).—[Nidd. 20a סירנא Ar. ed. Koh., v. סִירָאָה.]

סַיְרָא m. (v. סִיוּעָא) *help.* Targ. Lam. IV, 17.

סַיְעָ', סַיְרְעָתָא f. 1) same. Targ. Ps. XLVI, 2 (ed. Wil. סִיעָתָא, read סַיְעָתָא).—דשמיא, ס' מן שמיא *divine assistance, providential grant.* B. Bath. 55a, v. אַנְהִיסְקֵי. Meg. 6b ס' מן ש' הוא success depends on divine grace (not on man's work alone); a. e.—2) *support* of an argument, *confirmation,* opp. תיובתא refutation. B. Mets. 48a לא קרא ולא ס' תיובתא (Ms. F. a. R. 2 סַיְרְעֵיהּ .. תיובתיה) no argument either against or in favor of his opinion could be derived from the text.

סַיָּף m. (סוּף II) *sword.* Kel. XIII, 1. Ib. XIV, 5. Lev. R. s. 35; Sifré Deut. 40, v. בָּרַךְ; a. fr.—Esp. *execution by the sword* (=הֶרֶג), v. Snh. VII, 3. Ib. 50a סקילה חמורה מס' stoning is a severer punishment than beheading. Ib. 52b בס' is to be put to death with the sword; a. fr.

סִיפָא, סַיְרָא, (סַיְפָא) ch. same. Targ. O. Gen. XXVII, 3 (ed. Berl. סִרְפָּ'). Targ. Y. Num. XIX, 16; a. fr.—B. Bath. 4a אם סַיְפָךְ עלך Ar. (ed. זירנך), v. זַיְנָא.—*Pl.* סָרְיְפִין, סָרְפֵּי, סָרְפִּ'. Targ. I Chr. V, 18. Targ. Is. II, 4; a. fr.—Taan. 21a כי הוה שדי עפרא הוו ס' (not סיפו) when he threw dust, it changed into swords (ref. to Is. XLI, 2).—V. סִרְפָּא.

סַיָּרְפָּא m. (preced.) *sword-bearer, warrior.* Ab. Zar. 17b אי ספרא לא ס' ואי ס' וכ' Ar. (ed. אי סַיָּרְפֵי לא וכ') if one is a scholar, he is no warrior (robber), and if a warrior &c.

ס' קניא putting the seal (mark) on the wine bought gives possession.

סִיטוֹן m. (σιτώνης) *corn-merchant,* in gen. *wholesale provision dealer,* contrad. to חנוני shop-keeper, and בעל חבית the producer. B. Bath. V, 10. Tosef. Dem. III, 13; a. fr.—*Pl.* סִיטוֹנוֹת. Dem. II, 4 חס' ומוכרי וכ' the wholesale provision merchants and the corn dealers. Kel. XII, 1; a. e.—[Midr. Till. to Ps. XXIII הסיטון, v. אַמְרַיְנְטוֹן.]

סִיטוֹנָא ch. 1) same. Y. Maas. Sh. IV, 54d לחטוניא (read: לסִיטוֹנָא or לסִיטוֹנֵיס).—2) (=frumentarius) *commissary of the army.*—*Pl.* סִיטוֹנִין. Targ. Is. XXI, 8 בסיטוניהון (ed. Lag. בסוטנהון; v. Sm. Ant. s. v. Frumentarii).

סִיטוֹסִימָא, סִיטְמָא, read: סִיטְיְסָטָא m. pl. (σιτιστά, v. Matth. XXII, 4) *fatlings.* Y'lamd. to Gen. XXXVII, quot. in Ar. אפי' יהו לי פטומות וס' וכ' even if I were to have crammed (fowls) and fatlings in foreign lands &c.

סִיטִין, Tosef. Kel. B. Mets. II, 8, v. סָטַו.

סִיטְמַנְיָא* m. pl. (סָטַם) *sealed-up things, hidden treasures.* Targ. Y. II Deut. XXXIII, 19 ed. Vien., v. סִרְמָא II.

סִיטָנָא, v. סָטַן II.

סִיטְנוּ, Tanh. Shof'tim 2; ed. Bub. 3 שיטנו, read: שְׁטָרוֹ, v. שֶׁטֶר.

סִיטָרָא, v. סָטַר II.

סִיכָּ, v. סוּב.

סַיָּרָא, v. סַיָּרָנָא.

סִירָאָה, v. סִירָאָה.

סָרָג, סַיָּג m. (סוּג I) *fence, hedge.* Orl. I, 1 הנוטע לס' he that plants for the sake of forming a hedge (not for the fruit); a. fr.—Trnsf. (cmp. גָּדֵר) *guard, preventive measure, protection.* Nidd. 3b ... ומיהו עשה ס' לדבריך but at least set a guard to thy words (add a restriction), for wherein does this case differ from other Biblical laws around which we (the Rabbis) place a fence? Y. ib. I, beg. 48d. Ab. d'R. N. ch. I, v. סוּג I. Ab. I, 1 עשו ס' לתורה make a fence around the Law. Ib. III, 13 מסורת ס', v. מַסּוֹרֶת; מעשרות ס' לעושר tithe-giving is a preserver of wealth; נדרים ס' וכ' vows are a help to self-control; ס' לחכמה וכ' a protection of wisdom is silence; a. fr.

סִיר, סִירָא, סַיָּרָא ch. same. Targ. Mic. VII, 4. Targ. Y. Num. XXII, 25; a. e.—Y. Dem. III, 23b bot. הא אזיל ס' דגוברא the man's fence would soon be gone.—Y. Kidd. I, end, 61d, a. e. סיריגין סַיָּרְגָּה, v. סוּג I ch.; Yalk. Prov. 935 סגיר סוגיירא (corr. acc.).—*Pl.* סָרְיְגִין. Y. Ab. Zar. V, 44d bot., v. כּוּבָּא I.

סִיד, סַיָּד, v. סוּד.

סַיָּד m. (preced.) *lime-burner, worker in lime, plasterer.* Koh. R. to IX, 8 חלך הס' לסידו the lime-burner went to his lime (workshop). [Tosef. B. Bath. II, 17 בסיד, read: בסִיר.]—*Pl.* סַיָּדִין, סַיָּדִים. Sabb. 80b, v. כַּף. Eduy. II, 8, a. e. סנדל של ס' the (wooden) sandal of the lime-burners; a. e.

סִירְפָּא, *pl.* סִרְפֵּי, v. סִירוּפָא.

סִירְפּוֹת f. *pl.* (v. סִירוּפָא) *late* (*stunted*) *fruits.* Tosef. Dem. I, 3, v. סוּחַ II. Gen. R. s. 22 שהרה אוכל ... את חס' who ate the first fruits and presented the late fruits to the king; a. e.—Constr. (m.) סִרְפֵּי, סִרְפֵּי. Midr. Sam. ch. I סִרְפֵּי סִרְפֵּי סַרְפָּנִים (or סִירְפֵּי סִירְפֵּי) the very poorest produces.

סַרְפִּי, v. סִירְפָּא.

סִירְר, incorr. for סִדֵּר, v. סוּד.

סִירָא, סִירְיָא m. (סוּר I ch.) *spy.* B. Bath 21b ירחבי ס' (the fish) place spies (to look out for bait).

סִירְתָּן, Tosef. Kil. III, 12 ed. Zuck., read: סִיעַרְתּוֹ, v. סָעַר II.

סִיכָא, v. סָכָא.

סִיכָה, Tosef. Erub. XI (VIII), 11 ס' של קוצים, read: סוֹכָה.

סִיכָה f. (סוּךְ) *anointing, rubbing with oil.* Yoma VIII, 1. Y. Bicc. II, 64d, v. מְשִׁחָה. Eduy. IV, 6 כדי סִיכַת אבר קטן, v. סוּךְ; a. fr.—*Pl.* סִיכוֹת. Tosef. Sabb. III (IV), 6 כל מיני ס' all sorts of applications of oil.

סִכְּ, סִיכּוּי m. (סָכָה) *what is looked for, prospect, hope.* Erub. 21b בטל סִיכּוּיִם their prospect is frustrated. Sifra Aḥăré, Par. 9, ch. XIII סִיכּוּיִי, v. סֵבֶר. Ib. אני סִכּוּיֵיךְ I (the Lord) am thy hope. B. Mets. 33b סִרְכּוּיָם; Yalk. Is. 371 שִׂרְכּוּיָן; a. e.

סִכְּ, סִיכּוּיָא ch. 1) same. Targ. Prov. XIX, 18 (ed. Wil. סִכְוָיָא, corr. acc.); a. fr.—2) *looks.* Cant. R. to IV, 12 סִכּוּיֵי (some ed. סִרְבּוּיֵי, corr. acc.); Yalk. Num. 773 סבוי (corr. acc.); (Pesik. B'shall., p. 83a סַכְוָנֵי); v. בְּרוּנָא I.

סִכְּ, סִיכּוּךְ m. (סָכַךְ) 1) *interlacing, training a creeper so as to be intertwined with another plant.* Tosef. Kil. I, 6 אסורה בס' וכ' (Var. לִסְכָּךְ) must not be trained over vegetables; Y. ib. II, end, 28b ס' שאמרו בנוגע (not סירוך) the training spoken of (as forbidden) means real contact.—2) *the branches or reeds used for covering the festive booth* (סוּכָּה); *thatch-roof.* Succ. I, 9 חרחיק את חס' וכ' if he left a space of three handbreadths between the covering and the walls. Ib. 11 לס' if the reed-mat was intended for covering the Succah. Ib. 4 ואם חיה ס' וכ' but if the covering (fit for the Succah) is larger in quantity than they (the vines trained over the Succah); a. e.—3) *hedging in.* Gen. R. s. 41; Num. R. s. 3, beg. חרוּת לס' the dry twigs of the palm-tree are useful for hedges (about garden beds; cmp. Koh. R. to V, 8, quot. s. v. סִרְנָא).

סִכְּ, סִיכּוּלָא m. (סָכַל I) *intelligence, deliberation.* Targ. Prov. XXI, 16. Ib. XXIII, 9 (some ed. שׂוּרְכָּ').

סִכְּ, סִיכּוּן m. (סָכַן II, v. סַכָּנָה) *endangering*; ס' נפשות *risk of life.* Y. Peah I, 15d top; Y. Kidd. I, 61b bot.

סִכְּ, סִיכּוּף m. (סָכַךְ) *affliction.*—*Pl.* סִיכּוּפִין, סִיכּוּפִים, סְכִּ'. Lam. R. introd. (R. Naḥm.) (expl. תאניה ואנינה, Is. XXIX, 2) סִכּוּפֵי ס' the worst of afflictions; Yalk. Is. 302 סכיפי סכופים (corr. acc.); Lam. R. to II, 5 (ref. to Lam. ib.) סכופים סכיפים (corr. acc.).

סִיכּוּרֵי, v. סְבַר II.

סִיכּוּת, v. סִכּוּת.

סִיכְנִין, סִיכְנָא, v. sub סְכִּ'.

סִיכְסָא m. (=סיכסכא; v. סכסך I) *confusion, folly.* B. Bath. 74a כל בר בר ח' ס' the whole Bar Bar Ḥanah is (all his stories are) nonsense (Rashi: =סַכְסָן q. v.).

סִיכְסָן, v. סַכְסָן.

סִכְּ, סִיכְרָא I m. (סְכַר II) *grave, burial place.* Keth. 17a; Meg. 29a, v. אִבּוּלָא.—*Pl.* סִיכְרֵי, סְכִּ'. Sabb. 67a עפרי ז' Ms. M. (ed. סנרי, Rashi סינרי; Ms. O. סוכרי דבבא מז' ס'; v. Rabb. D. S. a. l. note) seven specimens of earth from seven graves; [oth. opin. from under seven *door sockets*, v. סוֹכְרָא].—[Men. 64b, v. סוֹכְרָא.]

סִכְּ, סִיכְרָא II pr. n. pl. *Sikhra*, near Maḥuza (v. Berl. Geogr., p. 56). Ab. Zar. 40a (R. N. סורא). Keth. 100b. Ḥull. 18b רב שמן מסוכרא (corr. acc.); Nidd. 36a מסכ'. Ḥull. 94b. B. Mets. 42a; Pes. 31b רפרם מס'. B. Mets. 83a.

סִיכְתָּא, סִיכְתָּא, v. סַכְּתָא, סְכִּ'.

סִילְוִים, סִילְוִין, סִילְוָא, v. סִלְוָא.

סִילּוֹן (correct סִלִּין) m. (σελλίον, σέλλιν) *chair.* Lev. R. s. 25 ס' דדהבא a golden (or gilt) chair.

סִילּוֹן I m. (b. h. סְלַל; סָלַל I) *rod, thorn.* Koh. R. to VI, 6 כס' רשוב הפוך (not כסילין) like a green rod inverted (in the direction opposite to that of its knots, v. חִרְוָנָא I); Lev. R. s. 4 כסילָן.—[Midr. Till. to Ps. XCII, 13 סילון ed. Bub., v. סוֹל.]

סִילּוֹן II m. (סְלַל II; cmp. סוּגְלָא) *path, gutter*, in gen. *duct, pipe, tube.* Kil. VII, 1 חבריכה בדלעת או בס' if in sinking a vine he conducted it through gourd shells or through a pipe (so that it could draw no nourishment from the ground which it passed); Y. Bicc. I, 63d top. Y. Kil. VII, beg. 30d ס' של חרס an earthen pipe; ס' של אבר a leaden pipe. Sabb. III, 4 (38b) הכניאו סל' של צונן וכ' (Y. a. Bab. ed. סיל') they passed a duct of cold water through an arm of the hot springs. Tosef. Makhsh. II, 2 ס' של יוצר an earthen water pipe. Bekh. 44b, a. e. ס' החוזר the urin in the urinary duct which is forced back. Num. R. s. 14 כמין ס' של אש like a duct of fire; a. fr.—B. Bath. 99b comment., v. קִילּוֹן.—*Pl.* סִילּוֹנוֹת. Kel. II, 3; Tosef. ib. B. Kam. II, 3. Tosef. Erub. IX (VI), 18 ס' שבכרכין the culverts in large cities; Y. ib. VIII, end, 25b. Gen. R. s. 32 הם קלקלו ס' שלהן וכ' (not סילונית) they abused their (seminal) ducts, therefore the Lord changed the order (of irrigation) of the world. Pirké d'R. El. ch. V ס' עולין וכ' (not ניות ...) ducts rise from the depth to irrigate &c.; Yalk. Gen. 20 (corr. acc.).

סִילוֹנָה m. ch. same, *tube*. Y. Sabb. VI, 8[b] top מהו מיתניתירה בהתן ס׳ how about putting it (the amulet) into a tube (and wearing it on the Sabbath)?

סילונית, v. סִילוֹן II.—Yalk. Lev. 537, v. סִרוֹנִית.

סִלּוּק, סִילּוּק m. (סָלַק) *removal, taking up; being taken away*. Men. 29[a], a. e. סִילּוּקוֹ, v. סִירוּר. Ib. 95[a]; Zeb. 60[b] בשעת ס׳ מסעות at the time of packing up (the Tabernacle) for journeying. Yoma 24[a] עבודת ס׳ the function of removing (the ashes &c.). Nidd. 53[a] עם ס׳ ידיה at the moment she removed her hands. Lam. R. to I, 16 ס׳ דעת the loss of the senses; ס׳ שכינה the departure of the Divine Presence. Cant. R. to III, 6; VIII, 5 עילודת ... סִילּוּקָהּ וכ׳ her (Israel's) elevation (to her priestly mission) dates from the desert, her removal (from divine grace) dates from the desert; a. fr.—Esp. (ס׳ מן העולם) *death*. Lam. R. to I, 15 סִילּוּקָן של בחורים the death of youths. Gen. R. s. 62, a. e. בשעת סילוקן וכ׳ when the righteous die &c. Pesik. R. s. 1 בשעת סילוקו מן העולם at the time of his death; a. fr.—*Pl.* סִילּוּקִים. Ex. R. s. 52 (ref. to עתק, Ps. XXXI, 19) דברים של ס׳ words of removal ('go away'), i. e. harsh words.

סִילֵי or סִילְוֵי m. pl.=סַלְוָא, *thorns*, v. כִּילּוּיָא.

סילין, Y. Maasr. V, end, 52[a] זרע הס׳, read with Maim. to Maasr. V, 8 הַעֲלִירוֹן; [R. S. to Maasr. l. c. quotes: סלולין].

סילון, Midr. Till. to Ps. XCII, 13, v. סוֹל.

סִילְקָר׳, סִילִיקָרָאוּת f. (a denom. of סִירִי׳=סִרְיָר, sericarius, sub. textor) *silk-weaver's trade*. Pesik. R. s. 25; [Midr. Till. to Ps. VIII, ed. Bub. סרריקה שירקורים (note: סרריקה סירקוריוס) read: סִירִיקָרִיוּס, sub. אומנות; Yalk. Ps. 639 סירקי, סירריקי, read: סִירִיקָר].—V. סרקאריס.

סִילְוָתָא, v. סַלְוָתָא.

סִילְבָּא* pr. n. *Silka*. Lev. R. s. 5 מן בנוי דס׳ (not בנו); Y. Hor. III, 48[a] bot. מן אילין דבר סילני (prob. דבר׳ ס׳).

סִילָן, v. סִירוֹן.

סילני, v. סִילְבָּא.

סִילְעָא, סִילֶסֶל, סִילְסוּל, v. sub סְלִי׳.

סילק, Yoma 10[a], v. סְלִיק׳.

סִילְקָא, v. סַלְקָא.

סילקוס, v. סֶלֶוִיקוֹס.

סילקי, Y. B. Mets. VI, 11[a] top בס׳, read: בְּבָסִילְקִי.

סִילָּת, v. סַלַּת.

סִילְתָא m. (v. סַלַּת) 1) *kindling chip*. B. Kam. 22[b], v. גַּוְוָזָא I.—*Pl.* סִילְתֵי. Sabb. 74[b] תאי מאן דסליתי ס׳ he who cuts chips (on the Sabbath). Ib. 150[b] (ed. סולתי), v. סַלַּת.

Ib. 20[b].—2) (cmp. בְּקִעְתָּא, גַּוְוָזָא I) *log*. Nidd. 66[b]; [Rashi refers to סִרְפְּתָא II].

סִילְתָא I f. (=סַל) *bread-basket*. B. Bath. 74[a] [read:] שקלירתה לסילתאי וכ׳ I took off my basket with provision &c. Ab. Zar. 38[a]. Pes. 111[b] (prov.) תלא סִילְתֵּירה תלא מזוניה (ed. סילתא, v. Rabb. D. S. a. l. note 90) he who suspends his bread-basket (in the air), suspends his sustenance (brings poverty into the house).

סִילְתָא II f. (cmp. סוֹל, סַלְוָא) *rod, thorny twig*.—*Pl.* סִילְתָּאוֹת. Yeb. 63[b], v. חֲבַרְתָּא.

סִילְתָא f. *after-birth*, v. סַלְוָתָא.

סילתית, v. סַלָּת.

סִים, v. סום.

סִימָא I, סָאמָא m. (Pers. *saim*; v. however, next w.) *silver*. Targ. Ps. XII, 7. Ib. XV, 5 (ed. Lag. סָמִירָת). Targ. Prov. X, 20. Ib. VIII, 19 ed. Lag. (ed. סניא for סגיא). Ib. XVI, 16; XVII, 3 (some ed. סאניא, סאסא; corr. acc.); a. fr.; v. גַּבְרָא I.

סִימָא II c., סִימְתָא, סִירְמָא f. (סום, v. סְמִי׳) [*tied up, hidden,*] *treasure*. Targ. Gen. XLIII, 23 (O. ed. Berl. סִירְמָן; h. text מַטְמוֹן). Targ. Prov. XXI, 20 (h. text אוֹצָר); a. e.—Y. B. Mets. II, 8[c] bot. וס׳ יהוי וכ׳ let the treasure (that has been found) belong to both of them. Ib. וס׳ עלת למלכא; Lev. R. s. 27 וס׳ סלקא לבי מלכא and the treasure goes to the king's treasury; Tanh. Emor 6; Yalk. Ps. 727; Pesik. Zakhor, p. 74[b] sq. Y. Shek. III, 47[c] top אשכח .. ס׳ R. A. must have found a treasure (because he looks so bright); Y. Sabb. VIII, beg. 11[a] סִירְמָה; a. fr.—*Pl.* סִירְמָן, סִירְמָתָא, סִירְמָאתָא. Targ. O. Gen. l. c. ed. Berl. (v. supra). Targ. O. Deut. XXXIII, 19 (ed. Vien. סימא sing.; ed. Berl. סִירְמַיָּא; Y. II סִירְמַנְיָא; ed. Vien. סִירְמַנְיָא). Targ. Is. XLV, 3 (ed. Wil. סְמָן); a. fr.—V. סִירְמָה.

סִירְמָא III f. (v. סוּמָא II) *mark, sign*. Targ. Y. Ex. XXXII, 20. Targ. O. Num. XXXII, 3, v. סוּמָא II.—Esp. *pl.* סְמִי׳, סִירְמָוָתָא, סִירְמָוָאתָא, סִירְמָוָן, סִירְמָוֹן *military ensigns, standards*. Targ. Jer. IV, 21 (Bxt. סִירְמָן). Targ. Hab. I, 16; a. fr.—Meg. Taan. IX, beg. אירתנשלו ס׳ וכ׳ the (foreign) insignia were removed from the Temple; expl. ib. as referring to Greek idolatrous emblems (סִימָנָאוֹת). [The peculiar application of our w. is caused by the adaptation of σῆμα a. σημαία.]

סימא, Pesik. Vattom., p. 133[b], ס׳, ר׳, v. סִימוֹן.

סִימַאי pr. n. m., v. סִימַיי.

סִימָדִי, v. סְמִידָא.

סִירְמָה f. h. (also סִירְמָא=סִירְמָא II, *treasure*. Cant. R. to IV, 12 (ed. Wil. a. oth. סרמא); Yalk. Ex. 225. Y. Ab. Zar. II, 41[d] top (play on תשרם, Ex. XXI, 1) מה הס׳ הזאת וכ׳ as a treasure is not revealed to every one &c.; Cant. R. to I, 2 שִׁרְמָה. Lev. R. s. 17; a. fr.—סִרְמָה ch., v. סִירְמָא II.

סִירְמָאוֹת f. pl. h, *ensigns*, v. סִירְמָא III.

סִימְסִיר, סִימְסִירִיקִין m. pl. (semiserica) *half-silken garments.* Koh. R. to I, 7 (not קִין . . .)

סִימְרוֹן (σήμερον=τήμερον) *to-day.* Y. Keth. II, 26c bot. שמירון (Ar. סמרון, corr. acc.), interch. with יום דין a. היום.

סִימְלָק, סִימְלוֹן, v. sub סמ׳.

סִימְמָנִין, סִימָנִים, v. סַמָּן.

סִימָן m. (סוּמָא I, v. סוּמָא II) *mark, sign; omen; symptom; cipher, mnemotechnical note.* B. Mets. 22b ס׳ העשוי לידרס לא חזי ס׳ a mark (on a lost object) which is liable to be effaced by treading upon it, is no mark (by which one can claim it). Ib. 23a ס׳ חבא מאליו an accidental mark (not made purposely). Ib. 24b נתן בה ס׳ he told a sign (by which he identified it). Ib. 27b ס׳ מובהק a distinguished (specific) mark of identification.—Ber. 24b יפה ס׳ an auspicious omen. Taan. 30b אינו רואה סִימָן ברכה וכ׳ will never see a sign of blessing (will labor without success).—Kidd. 16b דברי חכל ס׳ all agree that it is a sign of puberty. Ḥull. 61a עוף חבא בס׳ אחד a bird which has one of the four marks of cleanness. Erub. 54b (ref. to שירמה, Deut. XXXI, 19) א״ח שירמה אלא סִימָנָהּ read not *simah* (put it), but *simanah* (its mark, catchwords). Ib. 54a, a. fr. (editorial gloss) ס׳ וכ׳ the catchwords for the subject following are &c.; a. v. fr.—Trnsf. *the organ, the cutting of which is an indication that the animal has been slaughtered according to the ritual, the windpipe* and *the gullet.* Ḥull. 27b הכשרו בס׳ אחד is made ritually fit for eating by the cutting of either of the organs; a. fr.—*Pl.* סִימָנִים, סִימָנִין. B. Mets. 27a, a. fr. ס׳ דאורייתא וכ׳ is identification by marks a Biblical or a rabbinical institution? Ib. II, 5 שיש בה ס׳ which can be identified by signs. Ib. 7 אמר אבידה ולא אמר סִימָנֶיהָ if he states the object he has lost, but cannot describe it.—Kidd. 4a, a. fr. סִימָנֵי נערות evidences of puberty (v. נַעֲרוּת). Ib. 16a קונה את עצמה בס׳ acquires herself (becomes free) on showing evidences of puberty. Ib.b אין ס׳ באיש a man-servant does not go out free on reaching puberty. Ḥull. III, 6 סימני בהמה וכ׳ the distinguishing marks of cleanness in animals &c. Ib. 27b לחייבו בשני ס׳ to make it obligatory to cut both organs (the windpipe and the gullet). Ib. 44a עיקור ס׳ the case of the organs' being torn loose before cutting. Erub. 54b אין התורה . . . בס׳ knowledge of the Law can be obtained only by means of signs (rubrication by catchwords). Ib. 21b סימני טעמים notes of accentuation (v. טַעַם); a. fr.

סִימָנָא, סִימָן I ch. same. Targ. Y. Gen. XXX, 39. Targ. Y. II Num. XVII, 3 (h. text אוֹת). —Targ. Y. Ex. VII, 17 (fem.); a. fr.—Targ. Jer. IV, 21, v. סִימָא III.—Ḥull. 96a פלניא דהאי סִימָנֵיהּ וכ׳ that person whom I know by such and such a mark has killed a man; opp. טבריעוּתָא עינא, v. טָבְרִיעָה. Ib. 95b. Ker. 6a; Hor. 12a מילחא דזא ס׳ there is something in an omen. Y. Snh. I, 18c bot. מיעקר אף אהן ס׳ to abolish even this (last) distinction of Judæa.—Ḥull. 46a וסִימָנָךְ וכ׳ and thy sign (the words by which to remember) be &c. Sabb. 66a וס׳ סמך and the mnemonical sign is Samekh Samekh (i. e.



סִימָן, סִימָנָא, סִימָנָה, סִימָנוֹן, ch. same, v. סִימָא III.

סִימוּי m. (סָמָה) *making blind.* Lev. R. s. 6 זה ס׳ עינים וכ׳ this refers to the blinding of the eyes which they executed on &c.; Yalk. ib. 675; Yalk. Ez. 357.

סִימָנָא, v. סִימָנָא.

סִימוֹן pr. n. m. (Σίμων) *Simon,* name of several Amoraim. Y. Sabb. VIII, 11a bot.; Y. Shek. VIII, beg. 51a (also שִׁמְעוֹן). Y. Succ. IV, beg. 54b; a. fr.—Y. Pes. IX, beg. 36c. Y. Sabb. VII, 9a top; a. fr.—V. Fr. M'bo, p. 118a.—Lam. R. to IV, 15; (Pesik. Vatt., p. 133b סימא).

סִימוּנָא, m. ס׳ דְּאַגְמָא *Simuna of the marshland,* name of *a reed* (v. Löw Pfl. p. 344). Ḥull. 16b (Ar. סִימוּנִיתָא a. סִימוּנִיָּא; v. Koh. Ar. Compl. s. v.).

סִימוֹנִי, סִימוֹנַאי, v. next w.

סִימוֹנְיָא, סִימוֹנְיָא pr. n. pl. (Σιμωνίας, Joseph. Vita 24) *Simonia* (Semûniye), west of Nazareth. Gen. R. s. 81, beg.; Tanḥ. Tsav 5; Y. Yeb. XII, end, 13a (not כימ׳); Yalk. Prov. 964 סימונאי.—Nidd. 24b סימוני.

סְמָ׳, סִימוּקָא, סִימוּק m. (סָמַק) 1) *reddish.* Targ. O. Gen. XXV, 25 (ed. Vien. סְמוֹק). Targ. ib. 30 (O. ed. Vien. סְמוּ׳); a. e.—Y. Dem. II, beg. 22b ס׳ הוא (not ט׳) it is reddish (blighted), v. אֲכַפֵּר.—2) (noun) *red meat.* Y. Ter. I, 40b [read:] אכים גו ס׳ (they gave him) dark wine after red meat; Y. Gitt. VII, beg. 48c סְמִיק.—[Lam. R. to IV, 3 סימוקן (ed. Wil. סמקון), read: סַמְקָן, v. סַמְקָא.]—*Fem.* סִימוּקְתָא. Targ. O. Num. XIX, 2 (ed. Vien. סְמוּקְתָא); a. e.

סְמָ׳, סִימְטָא I m. (סמט, Saf. of מוט, cmp. שמט; v. אִיסְמְטָא) *recess, alley* adjoining an open place to which merchants retire to transact business; *market-stand* under a colonnade. Keth. 84b, opp. רשות הרבים. Pes. 50b; Tosef. Bicc. II, 16 תגרי ס׳ traders in market-stands. Sifra B'har, ch. VII, Par. 6, [read as:] Yalk. Lev. 667 (ref. to Lev. XXV, 42) לא יעשה ס׳ ויעמידם על וכ׳ one must not put up a stand and put them on the auction stone; a. e.—*Pl.* (h. form) סִמְטָאוֹת. Y. Sabb. I, 2d bot. ס׳ שבין העמודים; (Bab. ib. 7a only בין העמודים) the stands between the columns.

סְמָ׳, סִימְטָא II (v. preced.; cmp. Lat. abscessus) *abscess, carbuncle.* Ab. Zar. 28a bot. Sabb. 67a.

סִימְיוֹנָא, סִימְיוֹן, v. sub סמ׳.

סִימְטָאוֹת, v. סִימְטָא I.

סִימְיָא, Targ. Y. Lev. XIX, 14 ed. Vien., read: סַמְיָא.

סִימַאי, סִימְיי pr. n. m. *Simay,* 1) a Tannai. Kidd. 64a; Keth. 29b. Tosef. Sabb. XII (XIII), 14; Y. ib. XII, beg. 13c; a. e.—2) an Amora. Ib. VII, 9c top. Y. Maas. Sh. II, 53b; Yeb. 74a סַמְיָא.—Pesik. Vattom. p. 134a ר׳ ס׳ בר קוסי (v. Bub. a. l. note 81); Yalk. Is. 333 ר׳ סימון.

סִימִין, Tosef. Shebi. I, 11, v. סוּם I.

both alternatives), v. תְּנַאי. Y. B. Mets. X, 17c כתוב ס׳ מלעיל וס׳ וכ׳ if one postscript is written at the top of the document, and one effaced at the bottom. B. Mets. I, 8 (20a) אם יש עמהן ס׳ יעשה מה שבס׳ Y. ed. a. Ms. M. (Bab. a. Mish. ed. *pl.*) if a postscript is attached to the documents, you must be guided by the postscript. Ib. 20b ס׳ חרוצא וכ׳ a postscript (receipt to a note) produced by the creditor. Ib. 21a ס׳ שיש עליו עדים a receipt signed by witnesses; a. fr.—*Pl.* as ab. B. Mets. I, 8, v. supra.—3) *an implicit condition the non-fulfillment of which annuls the agreement*, whence, *a bodily defect* (of a woman or a slave) *not stated in the contract.* Keth. 57b, a. fr. משום ס׳ because a bodily defect may be detected before marriage, which would annul the betrothal. Ib. ס׳ בעבדים ליכא a bodily defect detected in a slave does not affect the validity of the purchase. Kidd. 10b ולא תדישת לס׳ do you not take into consideration the possibility of finding a bodily defect by which the betrothal might be annulled?; a. fr.

**סַמְּ׳, סִימְפּוֹנָא** ch. same, *artery, blood-vessel; bronchiae.* Hull. 48b בס׳ רבה דראה ... התוא a pin which was found in the large bronchus of the lungs. Ib. 49a ס׳ רבא דכבדא the large blood-vessel of the liver; a. e.—*Pl.* סִמְפּוֹנָיָא, סַמְּ׳. Ib. 47b וחוא דקרימי סִמְפּוֹנָתָא Ar. (ed. סמפונות) provided its bronchiae are unaffected.

**סַמְּ׳, סִימְפּוֹנְיָא, סִימְפּוֹנְיָה, סִימְפּוֹנְיָא** f. (Dan. III, 5 סִמְפּוֹנְיָה; 10 סִפְנְיָה, Keth. סופ׳; 15 סומפניה; v. preced., a. cmp. סבכא, שבכא Dan. ll. cc.) [*air-passages*, cmp. meanings of σύριγξ,] *simponia* (Greek adapt. συμφωνία), *a wind instrument, double flute.* Kel. XI, 6 ס׳ אם יש בה בית קיבול כנפים if the *simp.* has a receptacle for the wings (i. e. a *bagpipe*); Tosef. ib. B. Mets. I, 7. Kel. XVI, 8 סמפ׳ Mish. ed. a. ed. Dehr. (Talm. ed. סְפוֹנְיָא).—[Midr. Till. to Ps. XII, beg. עסוקים בחדרי סרמפוניא ed. Bub. (oth. ed. חוסתיא, עוסקים חוסמפניא; Var. in Mss. עוסקים בחדריא סמפניא &c., v. ed. Bub. note; Yalk. Ps. 656 עסוקים בחדרי ספסוני׳, a corrupt. in a spurious passage; perh. to be read: בהוֹרוֹסְקוֹפְיָא (ὡροσκοπία) engaged in *horoscopy.*]

**סִימְפּוֹרִין,** v. סִמְפּוֹרִין.

**סִימְפִּירָה,** Tosef. Makhsh. II, 4 ed. Zuck. וּבס׳, read: וּבִמְעֵירָה.

**סִיָּין (סִין), סָיָן** m. (סאן *to tread*) *clay, dirt.* Targ. Ps. XVIII, 43; Targ. II Sam. XXII, 43. Targ. Is. X, 6. Ib. LVII, 20. Targ. Mic. VII, 10; Targ. Zech. X, 5 סין ed. Lag. (ed. טִין; Ar. סָוָן). Targ. Job XLI, 22; Targ. Ps. XL, 3, v. בְּסָן.

**סִינָא** m. (v. preced.) *shoe.* Targ. O. Deut. XXV, 9. Targ. Josh. V, 15 (ed. Wil. סִינָ׳). Targ. O. Ex. III, 5.—Yeb. 39b ושרת סִינִיהּ וכ׳ and she has loosened his shoe &c.; Y. ib. XII, end, 13a; Y. Snh. I, 19a bot.

**סִינָאָא, סִינָאָת,** v. sub סִנְ׳.

**סִינְבּוֹל,** v. סִיבּוֹלֶת.

**סִינְגוּרִים,** v. סִנְגָּלִין.

**סִינְדִיקוֹס,** v. next w.

**סִינְדִּירְקוֹס** m. (συνδικός) *syndic, attorney, advocate.* Targ. Y. I Ex. XXIII, 1 (ed. Lag. סנדיקוס) אל תשת ידך עם סִינְדִּירְקוֹס do not join your hand with the attorney (to bear false witness); Targ. Y. I Deut. XXXII, 31 (ed. Lag. סנדיקוס); Targ. Y. Num. XXII, 4 (ed. Lag. סנדיקוס); Targ. Y. I Num. XXII, 4 (ed. Lag. סנדיקוס); Targ. Y. I Deut. XXXII, 31

סִינְדִּיקְנוֹס m. (a corrupt. of σύντεκνος, S.) *godfather, he who holds the male infant on his knees for circumcision.* Midr. Till. to Ps. XXXV, end, ed. Bub. (missing in oth. eds.) בברכיי אני נעשה ס׳ וכ׳ with my knees (I praise God)—when I am made the godfather of children that are circumcised on my knees; Yalk. Ps. 723 אני עושה סינדיקוס (some ed. סנדיקות, corr. acc.).—[In ritual literature the godfather is called סנדק, *sandak*, and his function סַנְדָּקָאוּת.]

סִינוֹדְיָא f. (συνοδία) *travelling company, escort.* Y'lamd. to Num. III, 40, quot. in Ar. אני ומלאכי נעשינו ס׳ שלך (Ar. ed. Koh. סינוריא; Tanḥ., ed. Bub., B'midb. 22 נצבים עליך, Var. in Mss. סנהירגוריא, סנגוריא, corrupt. of our w.; Yalk. Is. 316 (פמליא) I and my angels were thy escort.

סִינְוָתָא, v. סְנְוָאתָא.

סִינוּפָא, v. סְנִיפָא.

סִינוֹקְרִית, סִינוֹקְרֵת, סִינוּק, v. sub סְנִי׳.

סִינוּרְיָא, v. סִינוֹדְיָא.

סִינְטוֹמוֹס, סוּנְ׳ (συντόμως) *concisely, briefly.* Cant. R. to I, 12 כך אמר לי הקב״ה ס׳ וכ׳ the Lord has told me so concisely, No uncircumcised &c. (Ex. XII, 48); ib. to III, 7 סונטר׳; Num. R. s. 11 (some ed. סינטר׳).

סִינְטְרִי, Ex. R. s. 19 some ed., v. סִרְמְנְטְרִי.

סִינַי pr. n. (b. h.) ס׳ (הר) *Mount Sinai.* Sabb. 89ᵃ, v. סִרְמְנַאי. Shebu. 47ᵃ (expl. חזרת השבועה למקומה, ib. VII, 4) חזרה .. לס׳ the oath (which ought to have been administered to one of the contestants) goes back to Sinai, i. e. the case is referred to Divine Justice that proclaimed from Sinai, 'thou shalt not rob', on which all Israelites are sworn. Ib. 22ᵇ, a. fr. מושבע ועומד מהר ס׳ הוא does he not stand sworn (not to eat it) from Mount Sinai? Macc. 22ᵃ מושבע ועומד מהר ס׳ הוא ... לא קא חלח the oath (not to plough on the Holy Day) takes no effect, because he stands sworn &c. Ab. I, 1 משה קבל תורה מס׳ Moses received the Law from Sinai (by revelation); a. v. fr.—חלכה למשה מס׳, v. חֲלָכָה.—Sot. 21ᵃ כי ס׳ ... דרשיה R. M. interpreted that verse (Cant. VIII, 7) like a revelation; Arakh. 30ᵇ.—Trnsf. *erudite scholar.* Hor. 14ᵃ, opp. to עוקר הרים (v. הַר) dialectician; Ber. 64ᵃ. M. Kat. 12ᵃ אמר הלכה וכ׳ ס׳ Sinai (R. Joseph) has said &c. (and you dare to differ?).

סִינִים pr. n. (ref. to ארץ ס׳ Is. XLIX, 12) *Sinim*, homiletical name for *South.* Gen. R. s. 52 Var. (not סיגים, texts incorr. סנינים, סגינ׳, סגיג׳); Yalk. ib. 87.—[Gen. R. s. 94 ירח סינים, read: דנח פניים, v. Midr. Sam. ch. XXXII.]

סִינָן, סִינִים, v. סֵן.

סִינְפוֹן m.=סִימְפוֹן, *bronchial ramification.* Y. Peah VI, 19ᶜ bot. חרו עשוירים כמין ס׳ if the berries were joined to one another in the way of bronchiae.

סִינְקְלִיטִיקוֹס, סִינְקְלִיטוֹס, (סינקליטק׳), סִינַקְתִּידְרוֹס, v. sub סְנִי׳.

סִינָר or סִינַר m. (סנר, secr. r. of סור, cmp. מְרִיָּר, צִינוֹק, צְנִינוֹר &c.) [*surrounding, protecting,*] *a sort of petticoat* or *breech-cloth.* Sabb. X, 4 האשה החוגרת בס׳ בין מלפניה וכ׳ a woman that wears a *sinnar* (and attaches an object to it) whether in front &c. B. Kam. 82ᵃ Ezra ordained שתהא אשה חוגרת בס׳ that woman must wear a *sinnar* (as a matter of chastity); Y. Meg. IV, 75ᵃ. Y. Sot. I, 16ᶜ bot. לאחר התרת חס׳ after untying the *sinnar* (for immoral purposes). Sabb. 13ᵇ; a. e.

סְנָ׳, סִינָרָא m. (v. preced.)=צְנוֹרָא I, *door-socket.*—*Pl.* סִרְנָרֵי. Sabb. 67ᵃ שבעה ס׳ ... שבעה seven specimens of earth from under seven door-sockets; v. סִרְנָרָא I.

סִיס m. (סוס, cmp. צִיץ) *tuft, tassel.*—*Pl.* סִיסִין. Men. 42ᵇ מן חס׳ ... עשאן if one made the show-fringes out of the tufts (cutting them into threads); Succ. 9ᵃ.

סִיסָא ch. same. Men. 41ᵇ עבד ליה ס׳ rolled the show-fringes up so as to form a tuft.—*Pl.* סִיסַיָּא. Targ. Y. I Num. XV, 38 (not סִיסְיָא).

כְּפַר ס׳, סִיסַאי pr. n. pl. *K'far Sisay*, a gentile place in Palestine, belonging to the district of Acco, although near Sepphoris. Gitt. 6ᵇ; Tosef. ib. I, 3 סָאסַאי (Var. סָסַי); Y. ib. I, 43ᶜ top סמיר (corr. acc.).

סִיסַאנָא, v. סִיסָנָא.

סִיסוֹן, v. סִיסִי.

סִיסמָא, Gen. R. s. 32, v. סוּסִיתָא.

סִיסמִין, v. סִיסַרְנוֹן.

סִיסִי, Mekh. Yithro, 'Amal., s. 2 כבן ס׳, v. נָסִיס.

סִיסַיי, סִיסִי pr. n. m. *Sisi, Sisay*, name of several persons. Y. Maasr. I, 48ᵈ top ר׳ סיסיי.—Y. Yeb. XII, end, 13ᵃ לוי בר ס׳, v. לֵוִי; Gen. R. s. 81; Yalk. Prov. 964; Tanḥ. Tsav 5 סיסין; ed. Bub. 7 סיסון (corr. acc.).—Y. Sabb. VI, 7ᵈ bot. איניניי בר סיסי (Naḥmanides: חנינא בר סיסי); Y. Snh. II, 20ᶜ bot. חנ׳ בר סיסי; Y. Ber. VI, 10ᶜ bot. חנ׳ בר סיסיי.

סִיסְיָא f. (נסס; cmp. נָסִיס) *grief; bad humor; anger.* Ab. Zar. 4ᵃ מאן דאית ליה ס׳ ברחמיה (Ms. M. סוסיא, oth. vers. סוסיא בישא, v. Rabb. D. S. a. l. note) if one is in bad humor, will he let it out on his friend?; Yalk. Am. 540. Tanḥ. Hažz. 7 (play on סוסי, Num. XIII, 11) והעלה ס׳ .. חטיח he spoke rebelliously against the Lord, and caused anger.

סִיסַיי, v. סִיסִי.

סִיסִין I c. (cmp. סִיסָנָא) *Sisin*, name of a medicinal plant (expl. in Ar. a. Rashi *polio* or *poliol*) *poley.* Ber. 44ᵇ [read:] מי ס׳ יבש a decoction of dry *sisin*; ib. 57ᵇ מי ס׳

יבש Ms. M. (ed. סִ׳ יבשין); Ab. Zar. 29ª מי ס׳ יבישה. Gitt. 69ᵇ (Chald.) ס׳ רטיבא green *sisin*.

**סִיסִין** II pr. n. m. *Sisin*. B. Bath. 30ª; 159ᵇ (נכסי) דבי (בר) ס׳ (v. Rabb. D. S. a. l. notes) the estate of the family of (Bar) Sisin.—[Tanḥ. Tsav 5, v. סִיסִי.]

**סִיסִין**, Y. Shebi. VI, 36ᶜ bot. בעלי ס׳, read: מַעֲלֵי מִיסִין, v. מַס II.

**סִיסִית**, v. סוּסִיתָא.

**סִיסְמָא*** m. (*pl.* of σύσσημον, v. LXX Jud. XX, 40 for h. מַשְׂאֵת) *fixed signals*. Midr. Sam. ch. IX, beg. אילולי שעשו ס׳ ביניהן unless they had agreed upon certain signals between themselves (by which they could find each other on the road).

**סִיסְנָא** f. (=סנסנא, v. סַנְסָן) 1) *thorn, twig*. Gitt. 69ᵇ אס׳ יבישתא on a dry twig.—[Pes. 4ª, v. אֲסִיסְנָא.]—2) *basket made of twigs*.—*Pl.* סִיסְנֵי. B. Mets. 67ᵇ. Sabb. 110ª וסימניך סיסני Ms. M. (ed. סִיסָאנֵי) and thy mnemonical catchword be *sisânê* (i. e. יוסף סעירי R. Joseph mentioned (שעורי) barley).

**סִיסְרָא** (b.h.) pr. n. m. *Sisera*, 1) captain of the army of Jabin king of Canaan. Ber. 58ª (ref. to I Chr. XXIX, 11, a. Jud. V, 20) זו מלחמת ס׳ this refers to the warfare against S.—Num. R. s. 9; a. fr.—2) name of a gentile gardener. Y. Dem. II, 22ᶜ bot.

**סִיסַרְטָא**, v. next w.

**סִיסְרַטַּאי, סִיסְרַטַּוי, סִיסְרַטַּי, סוּסְ׳** pr. n. m. *Sisraṭai*. Yalk. Ez. 340, v. סוּסַר.—Y. Kil. III, beg. 28ᶜ סיסרטא (corr. acc.). Y. Sabb. III, 5ᵈ top. Y. B. Mets. IV, 9ᵈ top; a. e.—Taan. 14ª סְסְרָטַאי (Yoḥăsin סיסראטי, v. Rabb. D. S. a. l. note 200).

**סִיסַרְטוֹן**, v. סִיסְרָנוֹן.

**סִיסְרַטַּוי, סִיסְרַטַּי**, v. סִיסְרַטַּאי.

**סִיסְרָנוֹן** m. (σισύρνον, usu. σίσυρνα) *a garment made of skin*. Gen. R. s. 20 end, Ar. (ed. סיסרטון, corr. acc., or סִיסַרְנִיוֹן סיסורניון); Tanḥ. ed. Bub., Bresh. 24 סיסטין (corr. acc.).—V. סוּסְרָנָא.

**סִיעַ**, *Pi.* סִיֵּעַ (denom. of סִיעָה) [*to accompany, join a caravan, escort,*] *to aid, assist*. Sabb. 104ª; Yoma 38ᵇ, a. e. מְסַיְּעִים אותו, v. מָחַר. Sifra K'dosh., Par. 1, ch. II לא תְסַיֵּעַ את העני do not assist one poor man (in gleaning, to the injury of another poor man). Bets. 22ª אין מְסַיְּעִין בו ממש assisting (the gentile in an operation on the Holy Day) is no real act; a. fr.—Trnsf. *to support an opinion of, to prove in favor of*. Snh. 91ᵇ ומקרא מְסַיְּעוֹ and a Bible verse supports him. Y. ib. IV, beg. 22ª ובא חבירו וסִיְּעוֹ and a fellow witness came and confirmed his evidence; a. fr.—[Tosef. Kil. III, 12 סייעתו ed. Zuck. Var, read: סיערתו, v. סָעַר II.]

**סִיעַ**, *Pa.* סִיֵּעַ, סַיֵּעַ ch. same. Targ. Koh. II, 9. Targ. Job XXVI, 2; a. fr.—Bets. 22ª מר קא מְסַיֵּיע בהדיה וכ׳ you assist him in his operation by closing and opening your eyes; a. fr.—Ḥull. 4ª תניא דמסייע לך there is a Boraitha supporting your opinion. Gitt. 48ª bot. קרא .. מְסַיְּיעֵי ליה וכ׳ a Bible verse and a Boraitha support Resh. L. Snh. 71ᵇ נימא מְסַיְּיעָא ליה can we deduce from the following an argument in his favor?; a. fr.

*Ithpa.* אִסְתַּיַּיעַ 1) *to join in troops, meet*. Targ. Mic. IV, 14 (h. text תתגדדי). Targ. Jer. V, 7; a. fr.—2) *to be helped, supported; to succeed* (*by divine help*). Targ. I Chr. XI, 11. Targ. Koh. IX, 11; a. fr.—B. Mets. 85ᵇ לא הוה מִסְתַּיְּיעָא מילתא the attempt was not supported (it was not to be, the moment was not favorable); Ber. 25ᵇ לא הוה מסתייעא מילתא he could not consummate the marriage act. Ḥull. 7ᵇ לא מסתייע מילתיך thy sorcery shall not succeed. Ib. 5ᵇ חיכא מסתייע מילתא וכ׳ how could it happen (to such a righteous man) to eat something forbidden? a. fr.

**סִיעָא** m. (v. סַיָּעָה) *travelling company, escort*. Y. Peah VIII, 21ª אתא חד ס׳ וכ׳ one party of begging travellers came, and they ate &c.—[סִיעָא f., v. סִיעָתָא.]

**סִיעֲדָה, סִיעָדָא** f. (סָעַד) *support, strength*. Targ. O. Lev. XXVI, 37 (ed. Berl. תקומה; h. text תקומה).

**סִיעָה** f. (נָסַע; cmp. b. h. שִׂיא fr. נָשָׂא) *travelling company, escort*. Y. Keth. I, 25ᵈ ס׳ של כהנים עוברת a troop of priests passed the place; Bab. ib. 15ª ס׳ של כשרין ... a party of men of unblemished descent. Ib. רוב ס׳ the majority of transients. Shebu. 35ª ראה ס׳ של וכ׳ if he saw a troop of people standing and his witnesses among them; Arakh. 18ª סִיאָה; a. fr.—In gen. *company, followers*. Gitt. 76ᵇ ולא הודו לו כל סִיעָתוֹ none of his followers (disciples) agreed with him. Ber. 17ᵇ שלא תהא סִיעָתֵנוּ כסיעתו וכ׳ that our following be not like that of David; a. fr.—*Pl.* סִיעוֹת. Y. Dem. IV, end, 24ᵇ; a. e.

**סִיעוֹר** m.=שִׁיאוּר, q. v.

**סִיעָרָא**, v. סְעוֹרָא.

**סִיעַת** pr. n. pl. (v. next w.) *Si'ath*. Targ. Y. Num. XXXII, 3 (misplaced in Targ. O., v. Berl. Mass. p. 54; h. text שבם).

**סִיעָא, סִיעָתָא** f. ch.=h. סִיעָה, *company, troop, band, party*. Targ. Josh. IX, 2 ס׳ חדא (h. text פה אחד). Targ. II Sam. II, 25 (h. text אגדה). Targ. Y. Gen. XI, 28; a. fr.—Targ. Prov. XXVII, 22 בגו ס׳ (ed. Wil. סִיעָתָא) in the *public assembly* (v. אוּרְדָּן).—Gen. R. s. 64 (expl. אחזת מריעהו, Gen. XXVI, 26) סִיעַת מרחמוהי a suite of his friends (fr. Targ. O. a. l.).—*Pl.* סִיעָן, סִיעָתָא. Targ. O. Num. XXIV, 24. Targ. Jer. XXXI, 3 (4) סִיעָן משבחין (h. text מחול משחקים); ib. XXV, 10 סִיעַת דמשבחין בנהור בוצין (h. text רחים ואור נר). Ib. XLIX, 3 (h. text גדרות); ib. XLVIII, 37 (h. text ידים). Targ. II Chr. XV, 6; a. e.—[Targ. Ps. XLVI, 2 סִיעָתָא ed. Wil., v. סַיְּיעָתָא.]

**סַיְּעָתָא**, v. סַיְּיעָתָא.

**סִיף** or **סִיפָּא**, *pl.* constr. סִיפֵּי or סִיפֵּי, v. סְיָפוֹת.

סַיִף, סֵיפָא (סֵיפָא), v. סְרִיפָא.

סֵיפָא m. (v. סוֹפָא) *end.* Y. Snh. X, 29ª bot. סְרִיפָה (interch. with סוֹפָה). B. Bath. 14ᵇ; a. e.—Esp. *the last (second) clause of a Biblical verse; the last section of a Mishnah* &c. Ber. 60ª מרישרה לסיפרה .. מסיפרה כל הדכי whatever way you interpret that verse, whether from the first to the second clause, it gives sense, or from the second to the first clause, it gives sense. Ḥull. 94ᵇ, a. fr. אימא ס׳ how will you understand the last (third) clause? Sabb. 86ª ס׳ בר׳ וכ׳ the last (second) clause agrees with &c.; a. v. fr.

סֵיפָא, (סֵיפָא, סִיפָא), v. סְפָא.

סִיפְגִים, סִיפְגִין, v. סְרִיפוּג.

סִיפְדָא, סִפְּ׳, m. (סְפַד) *mourning, lamentation.* Targ. II Esth. IV, 3. Ib. VI, 11 סְפִידָא (ed. Amst. סַפִּירָא).

סִיפּוּג, סִפְּ׳, m. (סְפַג) *absorption, drying* after a bath. Zab. I, 4 כדי מבילה וס׳ (not וסיפג) long enough to bathe and dry one's self; Tosef. ib. I, 9 (not סופג); 12, sq.; a. e.—*Pl.* סִיפּוּגִין, סִיפּוּגִים, סִפּ׳. Zab. I, 5 שתי מבילות ושני ס׳ as much time as is required for twice bathing and getting dry. Tosef. ib. I, 10 סיפגים (corr. acc.).

סִיפְוָא m. (v. סִרְפָּתָא) *lip; border.* Targ. Y. II Ex. XXVIII, 32 (ed. Vien. סִפְוָא).—*Pl.* fem. סִרְפָוָן, סִרְפָוָתָא, v. סִרְפָּתָא.

סִיפְוָונִיוֹת f. pl. (v. preced.; cmp. סְרִיפוֹת) *fruit (figs) remaining on the edges of trees, late fruits.* Tosef. Shebi. VII, 15 ed. Zuck. (Var. שִׁיפְוָנִיוֹת, שִׁפּ׳; Shebi. IX, 4 סִיתְוָונִיוֹת, סִתְ׳). Ber. 38ª סְפָוָנִיוֹת (not ספינ׳; Ms. M. סתונ׳; Ter. XI, 2; Ḥull. 120ᵇ סיתו׳).

*סִיפּוּסָקָא m. (partial reduplic. of ספק) [*satiating nourishment,*] *bran mixed with flour, coarse meal* (cmp. קִרְבָּר). Gitt. 56ᵇ מיא דס׳ Ar. (ed. דסירפקא, Rashi דסיפוקא) coarse flour-water. Pes. 42ª bot. (a gloss to פת קרבר, missing in ed.) ריפתא ס׳ Ar. (Ms. M. ר׳ דסירפיקא; Ms. O. פת ספסוקא, v. Rabb. D. S. a. l. note).

סִיפּוּת m. (ספת, denom. of סוֹת; cmp. סִרְפָוָנִיוֹת) *late fruits, leavings.* Tanḥ. R'eh 8 (ref. to תסתופפ, Ps. LXXXIV, 11) אפי׳ לא ... ס׳ של חרובין even if I had nothing but the leavings of carobs to eat in the land of Israel; Y'lamd. Vayesheb, quot. in Ar.—V. סִרְפְּסוֹת.

סִיפּוּק, סִפְּ׳, I m. (סְפַק I) 1) *clapping* of the hand on the hip. Y. Bets. V, 63ª, v. מִירְפּוּחַ.—2) *connection, affixed object, attachment.* Kil. VI, 9 תחת הס׳ under the place where the rope is attached to the vine. Orl. I, 5 ס׳ הגפנים the connection of grape-vines (by training and engrafting); ס׳ על גבי ס׳ engrafting on an engrafted branch; Sifra K'dosh. ch. V, Par. 3 ס׳ על ס׳; Yalk. Lev. 615.

סִיפּוּק, סִפְּ׳, II m. (סְפַק II) *sufficiency, adequate power; supply.* Mekh. B'shall., Vayass'a, s. 3 אין ס׳ בידו וכ׳ (ed. Fr. סֵפֶק; Yalk. Ex. 259 ספיקא) he has not enough power to give it to us. Tanḥ. Lekh 5 ס׳ הרבה לתם וכ׳ a large supply of bread and meat.

סִיפּוּק, סִיפּוּקָא, סִפְּ׳, ch. 1) same, *sufficiency, supply.* Targ. Jer. XXXI, 1 (2) ס׳ צרכיהון (ed. Lag. סופיק, corr. acc.) a supply of their wants. Targ. Job XXXVI, 18 ס׳ הרבה Ms. Var. (ed. מִיסַת; h. text שפק).—2) *bran mixed with flour,* v. סִרְפּוּסָקָא.

סִיפּוּר, סִפְּ׳, m. (סְפַר *Pi.*) *narration.* Gen. R. s. 78 ס׳ חוא מספר the text (Neh. IX, 7) mentions a fact.—[Naz. VII, 3 ספורו Y. ed., v. סְפַר.]

סִיפּוּרִין, v. סְמָפּוֹרִין.

סִירְדָא, v. סִרְפָּתָא.

סִירְטָא, סִפְּ׳, m. (mostly as collect. noun; cmp. צבט, צבת) *luggage, bag, bags.* B. Mets. 73ᵇ; Yeb. 46ª Ar. (ed. טַפְטָא). Taan. 21ª מלא ס׳ דאבנים וכ׳ (omitted in Ms. M., v. Rabb. D. S. a. l. note 2) a load of precious stones &c. Ib. שקלינהו לסירטיהו (Ms. M. שקלו כל מה דהוה בסירטיהו וכ׳ they took out (the contents of) his bags and filled them with earth. Ib. שרינהו לס׳ (Ms. M. לסַירְטַיְרֵיהוּ; Ms. M. 2 everywhere טפס׳) they untied his bags; Snh. 109ª (v. Rabb. D. S. a. l. note 60); Yalk. Is. 312 (Ms. ספת׳, v. Rabb. D. S. to Taan. l. c. note). Snh. 82ª אותבינה בס׳ he put it (the skull) into a bag; ib. 104ª בסִירְפְּתָא.

סִירִין, סִירִים, v. סַר.

סִירְפָּא, v. סְפָא.

סִירְפְּלָא, v. next w.

סִירְפְּלָנִי f. (v. אִסְפַּלָנִית) *rag, compress, plaster.* Y. Kil. IX, end, 32ᵈ, v. מַרְטוּט. Y. Sot. IX, 23ᶜ bot. מאן ... ירהב סוף׳ וכ׳ let him who wishes not to be recognized put a plaster on his nose &c. Ib. סירפלני וכ׳ ... דוון (corr. acc.) they put plasters &c.; (Y. Yeb. XVI, beg. 15ᶜ אירספלני).

סִירָנִים or סִירָנִים, v. סְרִיפוֹת.

סִירְפְּסוֹת m. (סְפַסְתָּא; cmp. סִרְפּוּת) *late fruits, leavings.* Y. Peah VII, 20ª bot.; Y. Sot. I, 17ᵇ top; ib. IX, 24ᵇ bot.

סִירְפְּסָלָה, v. סַפְּסָלָא.

סִירְפְּסָר, v. סְפַסְתָּא.

סִירְפָּק m., v. סְפִירָקָה I.

סִירְפָּקָא, v. סִרְפּוּסָקָא.

סִירְפָּרָא, v. סְפָרָא.

סִירְפָּתָא, שִׁ׳, סִפְּ׳, f. = h. שָׂפָה 1) *border, hem.* Targ. O. Ex. XXVI, 4; 10 ed. Berl. (oth. eds. שָׂ׳). Ib. XXVIII, 26; a. fr.—2) *lip.* Targ. Ps. LXXXI, 6 (some ed. סְפָוָתָא *pl.*; Ms. שִׂפְתָא). Ib. CXX, 2 Ms. (ed. סְפָוָתָא). Targ. Prov. XII, 19; a. fr.—*Pl.* סִרְפָוָן, סִרְפָוָתָא, סִפּ׳, שִׂ׳. Targ. II Esth. VII, 9 (10) סִרְפָוָתֵי. Targ. Job XI, 2. Targ. Lev. V, 4. Targ. Prov. XIV, 23; a. fr.—[Ib. XXIV, 22 ספוותא, v. שַׂפְוָנָא.]

סִירְתָּא m. *luggage,* v. סִרְפְּטָא.

**סִיקְרָא** I m. (v. סָקַר I) *leaping*. B.Kam. 22ª כלבא בס׳ וכ׳ Ar. (v. Ar. Compl. ed. Koh. s. v. סקר 3; ed. בזקירא) if (contrary to their habits) the dog did damage by leaping or the kid by climbing.

**סִיקְרָא** II, **סִיקָּא** m. (v. סָקַר II, a. P. Sm. p. 2722) *rock-lichen* (fucus); *red paint*. Gitt. II, 3, expl. ib. 19ª סקרתא. Bekh. IX, 7, v. סָקַר II; a. fr.—Y. Shebi. IV, 35ᵇ bot. סִיקָרָה.

**סִיקְרָא** III, **סִקָּ׳** pr.n. m., אבא ס׳ *Abba Sikra* (cmp. סִיקָרִין). Gitt. 56ª, v. בַּרְיוֹנָא.

**סִיקָרָה**, v. סִיקְרָא II.

**סִיקָרִין** m. pl. (sicarii) *murderers, robbers*. Makhsh. I, 6 מעשה ... מפני חס׳ it happened in Jerusalem that they hid their fig-cakes in water to save them from the robbers (ref. to the terrorists during the last siege of Jerusalem, cmp. סִיקְרָא III); [Var. lect. סִירִקִין; R. Hai G. reads: סיקריקין, v. next w.] Ab. d'R. N. II, ch. VII (ed. Schechter, p. 20) עמדו כל חס׳ וכ׳ all the terrorists arose and burnt all the provision stores in Jerusalem; (Ab. d'R. N. I, ch. VII קנאים).

**סִיקָרִיקוֹן** סקָּ׳ m. (a disguise of καισαρίκιον) *property confiscated by the Roman government*; (sub. דין) *the law concerning the purchase of confiscated property*; (sub. בעל) *the possessor of confiscated property*. Gitt. V, 6 לא חזרה ס׳ ביהודה וכ׳, (expl. ib. 55ᵇ לא דנו בה דין ס׳) in Judæa the law concerning the purchase of confiscated property was not applied to the estate of those killed in the war. Ib. מהרוגי .... יש בה ס׳ after that period the law was applicable to Judæa. Ib. לקח מס׳ וחזר וכ׳ if one bought from the holder of confiscated property (the fiscus or whoever took possession of it) and then bought from the original owner, the purchase is invalid (as being obtained under pressure). Ib. (later enactment) הלוקח מס׳ נותן וכ׳ he who buys from the holder of confiscated property, must give the original owner one fourth (of the land or of the purchasing price), provided the original owner is unable to repurchase the entire land &c. Ib. אם שהתה בפני ס׳ וכ׳ if it has been in the hands of the holder twelve months, whoever is the first to buy, gets the title, but he must give one fourth &c. Ib. 58ᵇ אין בו משום ס׳ the *sicaricon* law does not apply in this case. Ib. אם כן עשית ס׳ if you decide thus, you create a *sicaricon* law (for Babylonia); Y. ib. V, 47ᵇ top [read:] והיתה הארץ חלוטה ביד ס׳ ונמנעו מליקח and the land was entirely in the hands of the government (or whoever took unlawful possession of it), and they (Jews) refrained from buying it; Tosef. ib. V (III), 1 sq. Bicc. I, 2 חס׳ והגזלן וכ׳ (some ed. סְקָרִיקִין *pl.*) the holder of confiscated property or of illegally acquired land is not permitted to offer the first fruits in the Temple; a. fr.

**סִיקְרִין**, v. סַקָּרִין.

**סִיר** m. (b. h.; cmp. סַחַר) *pot*. Num. R. s. 14 (ref. to Ps. LX, 10) מה חבשר מתעכל בס׳ וכ׳ as the flesh is consumed in the pot, so were they (David's parents and

**סִיפְּתָקָא*** m. (Pers. *sefta, seftakh*, Fl. to Levy Talm. Dict. III, p. 726[1]) *strong, very sour*. B. Bath. 96ª (Ms. M. סופ׳).

**סִיצִילִיא**, v. סְלִיקָא.

**סִיקְ׳, סִיקוֹסִין, סִיקוֹסִים** I m. pl. (also used as sing.) (σηκός, corresp. to Lat. saeptum, saepta) [*pen, enclosure,*] 1) *flood-gate*. Lam. R. to II, 11 ס׳ ניתן לעין a flood-gate has been made for (the tears of) the eye.—2) *limitation*. Gen. R. s. 10, beg. (ref. to Ps. CXIX, 96) לכל יש ס׳ וכ׳ everything has its limitations ... except one thing which has none, that is the Law (ref. to Job XI, 9); Yalk. Ps. 878. Ex. R. s. 25 (ref. to Gen. XXVIII, 14) ס׳ נתן הקב״ה וכ׳ the Lord has set limits (to his words) to Jacob, thy seed shall become (as low) as the dust of the earth, but when thy children have reached that condition, then shalt thou spread &c. Lev. R. s. 12 לקרבנות נתתי ס׳ ולך אינו נותן ס׳ for the offerings (to me) I have set limits (ref. to Num. XXVIII, 14), but for thee I set no limits (God's gifts to man are unlimited).

**סִיקְ׳, סִיקוֹסִין, סִיקוֹסִים** II m. pl. (fr. סיקוסיס, σύκωσις, v. also Gr. Dict. s. vv. σῦκον a. συκῆ) *excrescences* (on trees), *lumps*. Gen. R. s. 41, beg. (ref. to Ps. XCII, 13) מה התמרה .... לא עומקין ולא ס׳ Ar. ('Rashi' פקוסין, Var. ס׳; ed. עקומין for עומקין) as the palm and the cedar have neither cavities (curves) nor excrescences, so the righteous have not (in their character) either &c.; Yalk. Ps. 845 סוּקָוֹסִין.

**סִיקוּף**, v. סָקוּף.

**סִיקוּרְיָא, סִיקוֹרָא** m. (securis) *hatchet*. Targ. Y. I, II Deut. XIX, 5.

**סִיקְ׳, סִיקוּרְדָּא*** m. (Siculus, Σίκελος) *Sicilian*, esp. *Sicilian cook* (v. Sm. Ant. Engl. ed.[3] s. v. Cena, I, p. 394ᵇ) *sausage-maker*. Y. Bets. IV, 62ᶜ bot., v. בגומא. Y. Sabb. VII, 10ª bot. הזן ס׳ כד מבחר וכ׳ (not מכחד) when the sausage-maker selects from the scraped meat, from the garlic &c. (v. בְּהַר).—*Pl.* סִיקוּרְיָא, סִיקְ׳. Y. Shek., Bab. ed. VII, 2 יתכמון ס׳ וכ׳ (Ms. M. סִיקוּרִי, Var. in eds. סילוקוס, סילויקוס; Y. ed. 50ᶜ bot. סיקיריא) let the sausage-makers identify their product (whether the sausage found was or was not of their make), v. גּוּנְיָא.

**סִיקוּרְיָא**, v. סִיקוֹרָא.

**סִיקְוָא*** m. pl. [prob. to be read: שִׁיקְוָא (v. שִׁיקְוָא)] *wooden troughs*. Targ. Y. II Ex. VII, 19 (h. text עציים).

**סִיקְוִירְיָא**, v. סִיקוּרָה.

**סִיקְלָא** Tosef. Sabb. XIII (XIV), 11 Var. ed. Zuck., v. סקילא.

**סִיקְלַי*** m. pl. (Syr. סקל *to polish*; cmp. סָקַר II) *polishers*. B. Mets. 84ª a silver cup מבי ס׳ Ar. (ed. סלקי; Rashi סילקי; Ms. M. ניקלי; Ms. H. סְקוֹלָאֵי) directly from the polishers' workshop.

kindred) consumed there (in Moab).—[סִיר *thorn*, v. סִירָה I.]

**סִירָא** I m. = h. שִׁרְיָה, *coat of mail.* Targ. Y. Ex. XXVIII, 32 (Y. I שיריא; h. text תחרא).

**סִירָא** II m. (v. סִירָה I) *thorn.* Midr. Sam. ch. II, v. שַׂעֲרָא.—*Pl.* סִירִין. Targ. Is. XXXIV, 13.—[Hebr. סִירָא, v. סִירָה I, II).

**סִירָא** III pr. n. m. *Sira*; בן ס׳ (בר) Jesus son of Sira (Sirach), author of the Hebrew original of Ecclesiasticus. Snh. 100ᵇ. Gen. R. s. 73, end. Ib. s. 8; Y. Ḥag. II, 77ᶜ top בר סִירָה; a. fr.

**סִירְגּוֹל, סַרְ׳** m. (סַרְגֵּל) *drawing lines, ruling.* Gen. R. s. 24, end אפי׳ סִירְגּוֹלוֹ של ספר even the way of ruling the parchment for the Book (the Pentateuch). Cant. R. to I, 11 'the silver dots' זה הס׳ (some ed. הסַרְגֵּל) that means the ruling for sacred scriptures. Lev. R. s. 19, beg.; a. e.

**סִירָא, סִירָה** I f. (b. h. סִיר; סוּר, v. סרי) 1) [*degenerate growth,*] *thorn, thorn-bush.* Bekh. 37ᵇ; Shebu. 4ᵇ, a. e. הסול והס׳ a prick or a thorn, v. סוֹל. Ker. III, 8 (15ᵇ) תוחבו בס׳ pins it with a thorn (to a stationary object). Lev. R. s. 26; Y. Peah I, 16ᵃ bot.; Midr. Till. to Ps. VII, a. e., v. עָדָה I. Snh. 49ᵃ בור וס׳ גרמו וכ׳ well and thorn were the cause of Abner's death (i. e. when David had taken Saul's pitcher and spear, Abner said that the lads had left them at the well, and when the lap of Saul's cloak was shown in David's hand, Abner said, it was caught in a thornbush); a. fr.—*Pl.* סִירָאוֹת, סִירוֹת. Midr. Till. l. c. Ex. R. s. 30; a. e.—2) *refuse, foul matter.*—*Pl.* סִירוֹת. Midr. Till. to Ps. II, beg. מה חיים הזה כל סִירוֹתָיו על פְּרוֹ כך סִירוֹתֵיהֶם וכ׳ as all the refuse of the sea is on its mouth (shore), so the foulness of the wicked is in their mouths; Yalk. Is. 350. Yalk. Num. 771 מה הנהר שומֵט את הס׳ וכ׳ as the river carries off the refuse, so does the Day of Atonement &c.

**סִירָא, סִירָה** II f. (cmp. זִירָה, a. סַהַר a. b. h. סוֹהַר) *surrounded place, court, prison.* Cant. R. to VI, 11 מה אגוז .. והס׳ באמצע וכ׳ as the nut has four store-houses (v. מְגוֹרָה) and a court (vacant space) in the centre &c. Sifra Emor, ch. II, Par. 3; Bekh. VI, 2 (expl. חבלל, Lev. XXI, 20) לבן הפוסק בס׳ וכ׳ the white of the eye breaking through the ring and entering the black; ib. 38ᵇ הפוסק את הס׳. Gen. R. s. 41, beg.; s. 52, end אברהם חוץ לס׳ ואני נתונה בתוך הס׳ (Sarah says) Abraham is outside of the prison and I am placed within it (at Pharaoh's court). Ib. s. 42 נתנו אותו בס׳ וכ׳ they put him (Lot) into an enclosure and took him with them.

**סִירָא** m. (סָרַי II) *ill-smell, nuisance*; trnsf. *quarrelsome person.*—Pl. סִירָוֵי. Koh. R. to IX, 10, v. טִילְיָא.

**סִירוּב, סַרְ׳** m. (סָרַב) *declining an office.* Y. Ber. V, 9ᶜ bot.; Bab. ib. 34ᵃ Ar. (ed. סַרְבָּנוּת).

**סִירוּג, סַרְ׳** m. (סָרַג) *plaiting, strapping.* Y. M. Kat. I, 80ᵈ bot. (expl. מסרגין, ib. I, 8) ס׳ שתי וערב strapping a bedstead means length- and breadthwise; (anoth. opin.) ס׳ או שתי או ערב strapping means either lengthwise &c. Bab. ib. 27ᵃ סִירוּגוֹ מתוכו has the strapping inside (through slits in the frame); סִירוּגָהּ על גבה the strapping over the frame.—*Pl.* סִירוּגִים, סִירוּגִין, סַרְ׳ (adv., with or without prepos.) *strapwise, in intervals, with interruption.* Meg. II, 2 קראה ס׳ if one read the M'gillah in intervals (pausing between passages). Tosef. R. Hash. IV (II), 9 אפי׳ בס׳ וכ׳ (ed. Zuck. בסיריגין, corr. acc.) even if one heard the notes of the Shofar at intervals extending even over the entire day. Y. Meg. II, beg. 73ᵃ קישטירן ס׳ *serugin* means in sections. Ib. (Rabbi's handmaid speaking Hebrew) למה אתם נכנסין ס׳ ס׳ (not סיגורין) why do you enter in a broken line?; Y. Shebi. IX, beg. 38ᶜ; Meg. 18ᵃ; R. Hash. 26ᵇ. Gitt. 60ᵃ; Yoma 38ᵃ top בס׳ (the oath for the suspected woman on the tablet) was written by sections, i. e. the headings of sections were written out, and the rest intimated by initial letters. B. Bath. 62ᵇ top מהו בס׳ how is it, if he defined the borders of a field by the neighbors' alternate names (omitting one name on every side where there were two neighbors)? B. Kam. 37ᵃ לס׳ for every alternate case of goring. Nidd. 68ᵇ מונה בס׳ he counts (the dags of cleanness) with interruptions; (Tosef. ib. IX, 13 מסורגין); a. e.—V. סֵירוּס.

**סִירוּחַ, סַרְ׳** m. (סָרַח III) *stench, nauseous substances.*—*Pl.* סִירוּחִין, סַרְ׳. Lev. R. s. 14.

**סִירְוָות,** v. סִרְוָטָא.

***סִירוֹן** (σῆρον, imper. aor. of σαίρω) *sweep!* Lam. R. to IV, 15 (play on סורו, ib.) לשון יוני הוא ס׳ ס׳ it is Greek, (they call) *sweep, sweep!* (remove the blood-stains); Lev. R. s. 16.

**סִירוֹנִית, סִירוֹנִי** f. (סוּר, an adapt. of Σειρήν) *Siren,* one of the mythical sea-damsels that entice the sailors with their songs. Sifra Sh'mini, ch. IV, Par. 3; Yalk. Lev. 537 הסירונית (corr. acc.).

**סֵירוּס, סַרְ׳** m. (סָרַס) 1) *castration, mutilation.* Kidd. 25ᵃ אף הס׳ castration of a slave also entitles him to his liberty. Sabb. 110ᵇ; a. fr.—2) *breaking the line, irregularity.* B. Bath. 80ᵃ (expl. ומסרס, Mish. ib. V, 3), נוטל ג׳ נחילין בס׳ he takes three broods of bees not in immediate succession of their birth, i. e. the first, the third and the fifth brood.—*Pl.* סֵירוּסִים, סֵירוּסִין, סַרְ׳ (adv.) *out of order, irregularly.* Meg. 18ᵃ, sq.; Y. ib. II, beg. 73ᵃ קראה ... ס׳ if one read the M'gillah in deranged order (=לְמִשְׁרֵעַ); cmp. סֵירוּג.

**סִירְחָא** I, v. סוּרְחָא.

**סִירְחָא** II, **סַרְ׳** m. (סְרַח III) *stench, decay.* Succ. 26ᵃ משום ס׳ דגרגישתא on account of the bad odor of the clay (on the floor of the Succah). B. Kam. 82ᵇ (Rashi סֵירְחוֹן), v. next w.

**סֵירְחוֹן, סַרְ׳** m. h. same. B. Kam. 82ᵇ (v. preced.) משום ס׳ on account of the bad odor of decaying matter in gardens. Pes. 35ᵃ שאין באין לידי חימוץ אלא לידי ס׳

which do not ferment (v. חִרְמוּץ) but decay; Y. Ḥall. I, beg. 57a.—Trnsf. *offense, mischief, fault.* Gen. R. s. 73, חס' ניתלה בה whatever mischief is done in the house is put upon her. Ib. s. 84 ואין חס' נתלה אלא בי none will be blamed but myself. Num. R. s. 20, end ע"י ס' הם נמנים they were counted whenever they had sinned (and had been punished with pestilence). Pesik. R. s. 44 מי שאין לו חטא ולא ס' he who is without sin or fault; a. fr.—V. סוֹרְתָן.

סִירְחַן, v. סוֹרְתָן.

סִירְטָא m. (סְרַט) *incision, scratch.* Tosef. Ter. VII, 14 בזמן שיש בו ס' when he has a scratch (on the skin, whereby the poison might be communicated to the blood); Ab. Zar. 30b מקום שיש ס'; Y. Ter. VIII, 45d top מקום ס'. Ib. פניו כס' הם a man's face is as susceptible of poison as a scratched spot.

סִירְטוּט m. (סרטט, v. סְרַט) *ruling.* Y. Meg. I, 70a top; cmp. סְרַגֵּל.—Mostly שִׁירְטוּט.

סִירוֹ, v. סֵרִי.

סֵירָוֹת, v. סֵרָיוֹת.

סִירְוִי, v. סֵרִי.

סִירִינָא, סִירְיוֹנָא, v. שִׁרְיָן.

בִּירַת סִירִיקָה, סִירִיקָא pr. n. pl. *Birath Sirika* in Samaria, Ab. Zar. 31a סריקא ed. (Ms. M. סירקי, corr. acc.); Y. ib. V, 44d.

סִירִיקוֹן m. (σηρικόν, sericum) *silk-stuff, silken garment.*—Pl. סִירִיקִין. Sabb. 20b הסיריקון an inferior silk, (contrad. to שידאים); Men. 39b סרקין (v. Rabb. D. S. a. l. note 6). Ib. סירקין. Ḥag. 16b לבושים ס' dressed in silk. Kidd. 31a סירקון של זהב a gold-embroidered silk dress. Tosef. Kel. B. Bath. V, 11 סורקין (R. S. to Kel. XXVIII, 8 סיריקון, read סִירִיקִין) silk cloaks.

סִירִיקִין or סִירִקִין *Syrians*, v. סִרִיקִין.

סִירָכָא, v. סִרְכָא.

סִירְנוֹקָא, v. סַרְנוֹקָא.

סִירְסוֹר, v. סִרְסוּר.

סִירַפְיָא, v. סַרְפַּיָּא.

סִירְקַאי, סִירְקָאָה, v. סַרְקִיוֹ.

סִירְקִיוֹת, סִירְקִי, frequ. for סִידְקִי, סִידְקִית; [v. also סַרְקִי].

סִירְתָּא f.=h. סִירָה I, *thorn.* Targ. Y. Num. XIX, 2.—Pesik. Shek., p. 11a (ref. to Prov. XV, 19) דהוא ... ס' וכ' (not סיד) he (Esau-Rome) is like a thornbush, you extricate yourself here and get caught there; Yalk. Prov. 953; (Yalk. Ex. 386 סִרְכָּתָא).—*Pl.* סִרְיָיתָא, סִרְ'. Koh. R. to VII, 6 הלין those thorns when burning crackle saying, we, too, are wood; Yalk. ib. 973. Koh. R. to IV, 14 סִרְיָאתָא; Midr. Till. to Ps. IX סוּרְיָאתָא, v. פַּשְׁפֵּשׁ; Yalk. Koh. 971 סִרְתָּא.

סִית, *Hif.* הִסִּית, v. רָסַת.

סִיתָא, v. שִׁיתָא.

סִיתָךְ, סִיתָנִית, סִיתָוָא, סִיתָוָא, v. sub סִתָּוָ'.

סִיתּוֹרְיָיתָא f. pl. (סְתַר II) *used for tearing down; sapping instruments.* Lam. R. to II, 1 (not סות') מאני ס'.

סִיתּוּת, סִתּ' m. (סְתַת) 1) *chiselling, cutting.* Y. Shebi. III, end, 34d צא חצי טפח לס' וכ' deduct half a handbreadth for chiselling on one side &c. Y. Sabb. IX, 11d bot. סִירְתּוּתָן של אבנים וכ' the chiselling (smoothing) of stones is the finishing touch on them; Y. Ab. Zar. III, 43b top סתירתן (read סתו'). Ib. IV, 43d bot. על כל ס' וס' at every stroke by which he breaks the stone loose in the quarry; a. e.—2) *chip.* Y. B. Mets. X, end, 12c וחזק בין בס' וכ' and a person was hurt either by a chip or by the stone itself. Ib. [read:] אחר שמסרה חסתת לסבל וחזק בס' וכ' if a person was hurt after the stone-cutter had delivered it to the carrier, if by a chip, the cutter is responsible &c.

סִיתָקִית, v. סִתָּקִית.

סִיתָקָא f. (סְתַק) *split.* Targ. Y. Deut. XIV, 6 Ar. (ed. סִדְקָא); Targ. Y. Lev. XI, 3 Ar.

סִיתְרָא, סִיתָר, v. סִתְרָא, סֵתֶר.

סַךְ m. (v. סְכִי *Af.* 2)=h. חֶשְׁבּוֹן, *amount, number.* B. Bath. 21a סך מקרי וכ' the number of pupils for a teacher in the primary class is twenty-five. [In later Hebr. סך הכל *the sum total.*]

סַךְ, Ab. Zar. 11b סך קירי פלסטר (Ms. M. בר), an alleged proclamation, made in Rome on the occasion of a sort of secular game, and intended as a satire of Esau (Rome) on his brother Jacob (Judaism). The interpretations of commentaries (סך *number* of years predicted for the coming of the Messiah, or סך *brother*) are unsatisfactory.

סָכָא, v. סְכִי.

סִיכָא, סַכָּא m. (סָכַךְ) [*anything interlaced* or *inserted,*] 1) *thorn; pin, nail,* v. סִכְתָּא.—[Yalk. Koh. 971 ס' למיעבד חבלא, read: סִיגָא; ib. ס' למסמך ביה גופנין, v. סִיגָא.—Lev. R. s. 22, beg. סיכא some ed., read סִיגָא.]—*Pl.* סִכַּיָּא, סַכַּיָּא, סִכֵּי, סַכֵּי. Targ. Esth. V, 14. Targ. O. Ex. XXXVIII, 20; a. fr.—Y. Taan. II, 65b (ref. to Mic. VII, 4) ישרא דבהון כאילין ס' (ed. Krot. סוּכֵּי) the upright among them is like those thorns. Sabb. 67a סיכי ז'; a. e., v. סִכְתָּא.—2) ס' דפדן (or סַכִּין) (or ס' only) *coulter of the plough* (v. Sm. Ant. s. v. Culter). Num. R. s. 8 יהב ביה סכין דפ' (some ed. סכן, corr. acc.) he (the Caesar) has a coulter put into him (orders him to be stabbed); Pesik. R. s. 23-24 מכה דפ' (corr. acc.).—*Pl.* as ab. Targ. Mic. IV, 3; Targ. Is. II, 4 (ed. Lag. סַכִּינִין).—3) *a sort of spade,* v. סִכְתָּא.

סָבָה, v. סבי.

סְבָה, v. סוּבָּה.—[Cant. R. to II, 9 מסכה לסכה, some ed., v. סוֹכָה.]

סַכְוָו', סַכְוָאָה m. (סְבִי II) *watchman; seer, prophet.* Targ. II Sam. XIII, 34. Targ. I Chr. XXVI, 28; a. fr.—*Pl.* סַכְוָאִין, סַכְוָאַיָּא, סַכְוָוֵי. Targ. Is. XXI, 5. Targ. I Sam. XIV, 16; a. fr.

סְכָוִי, סַכְוָוִיָּא, סְכָוָא, v. שְׁכָוִי.

סְכוּךְ, סְכוּיָא, סְכוּי, v. sub. סִיךְ.

סְכוּכִית I f. = זְכוּכִית. Tosef. Sabb. VIII (IX), 21 ed. Zuck. (Var. ז'). Sabb. VIII, 6 (81[a]) Ms. M. (ed. ז').—*Pl.* סְכוּכִיּוֹת. Tosef. B. Kam. II, 6 ed. Zuck. (Var. ז').

סְכוּכִית II f. (סָכַךְ I), *something overhanging, shade* (v. סְכָכָה). Naz. 53[a] אבן הס' a rock shading a grave.

סְכוּלָא, v. סִיפּוּלָא.

סְכוּלַסְטִיקָא, סְכוּלוֹסְטִיקָא, v. אִיסְכּוֹלַסְטִיקָא.

סְכוּם m. (סָכַם; cmp. חֶשְׁבּוֹן) *fixed number, amount, sum total.* Ex. R. s. 1 ס' שלהן their fixed number (daily rate of bricks). Ib. אין אתם משלימין ס' וכ' you will be unable to finish your task. Yalk. Gen. 130 (expl. נקבה, Gen. XXX, 28) ס' קבוע פרוש define a fixed amount (v. סָכַם). Tosef. Bets. III, 7 ס' מנין the sum total of the amount of things (received on credit); ס' ממכר the total amount of the value of his purchases; Bets. 29[b] ס' מדה; ס' מקח (v. Rabb. D. S. a. l. note 5).

סְכוּמָא, סְכוּמְתָא ch. same. Targ. Ps. CXLVII, 4 (h. text מספר). Targ. II Chr. V, 6. Targ. Y. Ex. XII, 4 (h. text מכסת); a. fr.—*Pl.* סְכוּמַיָּא. Targ. I Chr. XII, 23; a. fr.—Pesik. Shek., p. 19[b] (expl. Ex. XXX, 13) כל דעבר על ס' (not סטמיא; cmp. Targ. Y. II Ex. XXX, 12) all those who pass when the numbers are taken (census); Tanḥ. Ki Thissa 9, end.

סְכוֹן, v. סִיכּוֹן.

סְכוֹס, Ned. 55[b] Ar., Var. for סָגוֹס.

סְכוּךְ, v. סִיכּוּךְ.

סְכוּת m. (b. h.) *Sicuth*, name of an idol. Targ. Am. V, 26 (ed. Lag. סִיכּ').

סְכוֹת, ס' בְּנוֹת, v. סוּכּוֹת.

סְכוּתָא, ס' I f. (סְכִי) 1) *outlook, watchpost.* Targ. O. Num. XXIII, 14 (h. text צפים). Targ. Y. Gen. XXXVIII, 21 סְכוּת עיינין (h. text עינים); a. fr.—2) *hope.* Targ. Lam. IV, 17.

סְכוּתָא, ס' II (v. preced.) pr. n. pl. *Sakhutha* (corresp. to h. מצפה). Targ. Gen. XXXI, 49 (not סְפוֹ').—Yalk. Deut. 874; Sifré Deut. 51 מכותא (corr. acc.; v. Hildesh. Beitr., p. 58); Tosef. Shebi IV, 11 סיכ' ed. Zuck. (Var. סהדותא).—Y. M. Kat. I, 80[b] bot. כהדא דבני ס' (not דס') as in the case of the men of S.; Bab. ib. 4[b] (prob. the same place).—Ab. Zar. 58[b] Ms. M. (ed. סבתא).

סָכָה, סכי (cmp. זָכָה a. סְכוּכִית I) [*to be clear*; cmp. סָבַר,] *to look, see, foresee.* Meg. 14[a] (play on יסכה, Gen. XI, 29) שְׂכָתָה ברוה"ק she looked into the future in holy inspiration. Ib. שהכל סוכין ביפיה Ms. M. (ed. סכין, incorr.) all looked at her beauty. Lev. R. s. 1, beg. (ref. to שׁוֹכִי = סוֹכִי, I Chr. IV, 18) the father of prophets שסוכים ברוה"ק who see &c.—*Part. pass.* סָכוּי *clear, transparent.* Nidd. 24[b] עצמותיו סכוירין his bones are transparent (v., however, סָבָא III).

סָכָא, סָכִי ch. same, *to look out; to hope.* Targ. I Kings XVIII, 43. Targ. O. Gen. XXXI, 49 יִסְכֵּךְ ed. Berl. (oth. ed. יִסְכֵּי, יִסְכֵּךְ; Y. יִסְתְּכִי *Ithpe*; h. text יִצְפֶּה). Targ. Y. ib. XLV, 28. Targ. Prov. XX, 22; a. fr. (interch. with סבר).—Lev. R. s. 34 סָכֵי בי אסתכל בי (the poor man says) look at me, observe me; סכי כי מה חוינא וכ' look at me (think) what I was, and observe what I am. Y. Taan. IV, 68[b] סְכוֹן מיעול וכ' look out (be on your guard) that you come in while it is yet day-time; Y. R. Hash. IV, 59[c] top סבין מטול ומיעול (corr. acc.).

*Pa.* סַכֵּי, *Af.* אַסְכֵּי 1) same. Targ. Hab. II, 1 מְסַכֵּינָא (some ed. אֵיסְכֵּינָא, incorr.). Targ. Is. XLVII, 13; a. fr.—Keth. 62[b] חוות מְסַכְּיָא וכ' his wife was looking out (for him, saying,) now he is coming &c. Midr. Till. to Ps. CV, 38 [read]: חמרא מְסַכֵּי .. מיני ואידו מסכי וכ' the ass was looking (hoping), when will he get down off me?, and he was looking, when shall I get down &c.; a. e.—2) (cmp. חָשַׁב) *to calculate, count, sum up.* B. Bath. 166[b] sq. אַסוּכֵי מְסַכֵּי וכ' Rashi (ed. מסכן, read: מְסַכּוּ; v. Rabb. D. S. a. l. note) he (they) would count them (the P'rutahs) and state their amount in Zuzé.

*Ithpe.* אִסְתְּכִי, *Ithpa.* אִסְתַּכִּי same, *to look, face; to hope, wait.* Targ. O. Gen. XV, 5 (Y. אסתכל; h. text חבט). Targ. O. Num. XXI, 20 מִסְתַּכְיָא (ed. Berl. מִסְתַּכְיָא). Targ. Ps. XXXVII, 32; a. fr.—Snh. 97[b] אִסְתַּכִּי .. עד תכא לא תִּסְתַּכִּי לידה לידה until that time do not hope for him (the Messiah), after that hope for him; a. e.

סַכֵּי m. (preced.) סַכֵּי שמש *looking to the sun*, euphem. for *squinting, cross-eyed.* Tosef. Bekh. V, 3, expl. שרואה את החדר וכ' who takes in the room and the ceiling in one glance; Bekh. VII, 3, changed by R. Jose. ib. 44[a]: סני שמש one who hates the sun, *blinkard.*

סַכְיָא m. (preced.) *seer, prophet; guardsman.* Lev. R. s. 1 (ref. to I Chr. IV, 18, v. סָכָה) בערביא קורין לנביא ס' in Arabia they call a prophet *sakhia* (seer).—[Koh. R. to IX, 18 (expl. המזכיר, II Kings XVIII, 37) ס' watchkeeper (some ed. סַבְיָא); v. סִקְרִיפְּטוֹר.]

סַכְיוֹנָא m. (preced. wds.) *looks* or *hope.* Pesik. B'shall., p. 83[a], v. סִרְפּוֹנָא.

סְכִין, v. סַכָּן.

סַכִּין f. (b. h. שַׁכִּין, v. סָכָא) *knife* (inserted in a handle), mostly *slaughtering knife.* Ḥull. I, 2. Ib. 8[a]; a. v. fr.—*Pl.* סַכִּינִין. Ib.[b]; a. e.

*Pa.* סִכֵּךְ 1) *to weave.* Targ. Prov. XXX, 28, v. סְבַךְ.—*2) *to fence in.* Yoma 84[b] מְסַכֵּךְ סַכּוּכֵי Ms. L. (ed., v. מְכַךְ) he forms a fence (by placing vessels filled with water to check the fire).

סָכַךְ II or סוּךְ (sec. r. of סָכָה; cmp. סְכוּכִית I), *Nithpo.* נִסְתַּכֵּךְ *to be enlightened.* Tanh. Vayakh. 8 (play on שׁוֹכָתִים, I Chr. II, 55) שׁנִּסְתּוֹכְכוּ בְּרוּחַ הַקּוֹדֶשׁ they (the men of the Great Assembly) were enlightened by holy inspiration.

סֹכֶךְ m. (סָכַךְ I) 1) *overhanging boughs* or *twigs.* Tosef. Kel. B. Mets. III, 3 חוֹתֵךְ בָּהּ אֶת הַסּ׳ he cuts the twigs (trims the trees) with it. Tosef. Nidd. IX, 13 יוֹשֵׁב עַל גַּבֵּי סּ׳ sitting on boughs (in which there is a seat of uncleanness), v. סְכָכָה.—2) *ceiling of twigs* or *matting*, esp. *the cover of the festive booth.* Succ. 17[a] סְכָכָן שֶׁל כָּשֵׁר הוּא their cover is a proper one (such as is prescribed for the Succah); סְכָכָהּ שֶׁל פָּסוּל הוּא its cover is an unfit one; a. fr.—Y. Maasr. V, 51[d] bot. זָרַע בְּבֵרִית וְהֶעֱבִיר הַסּ׳ if he planted in a covered space and (after the seed reached a certain stage) removed the ceiling; [strike out the following וְסִיכֵּךְ עַל גַּבָּיו].—*Pl.* סְכָכִין. Y. Succ. I, 52[b].

סְכָכָא m. ch.=next w. Snh. 4[b] סּ׳ לֹא בְּעֵי קְרָא that the Succah must be covered requires no special intimation in the Biblical text (it being self-explanatory).

סְכָכָה f. (preced. wds.) 1) *covering the Succah.* Succ. 6[b] סּ׳ בָּעְיָא קְרָא that the Succah must be covered does require a special intimation, v. preced.; Zeb. 38[a] וְחַד לְסּ׳ (Rashi: לִסְכָכָה) and one 'succoth' in the text is needed for intimating that the Succah must be covered.—2) *pl.* סְכָכוֹת (v. סְכָךְ) the case of *overhanging boughs* in one of which there is a seat of uncleanness. Ohol. VIII, 2, expl. אִילָן הַמְּסִיךְ וְכוּ׳, v. סְכָךְ; Tosef. ib. IX, 3; Naz. VII, 3; ib. 54[b], a. e. Nidd. 68[b] נָזִיר שֶׁהִילֵךְ (ע״ג) סּ׳ וְכוּ׳ a Nazarite that passed over unclean boughs or protruding stones; Tosef. ib. IX, 13, יוֹשֵׁב ע״ג סַכָּךְ (v. סְכָךְ); a. fr.

סָכַל I (b. h. שָׂכַל; cmp. סָכָה) *to be bright.*

*Hithpa.* הִסְתַּכֵּל, *Nithpa.* נִסְתַּכֵּל *to look at, observe; to reflect, keep in mind.* Snh. 92[a] הַמִּסְתַּכֵּל בְּעֶרְוָה he who looks at his nakedness; (oth. opin.: who allows his obscene thoughts to dwell on a woman forbidden to him). Ber. 10[a] נ׳ בַּכּוֹכָבִים וְכוּ׳ he looked at the stars and planets and recited a song. Ib. נ׳ בְּיוֹם הַמִּיתָה he speculated on the day of death. Midr. Till. to Ps. XXXII (ref. to Prov. XV, 24) מִי שֶׁהוּא מִסְתַּכֵּל לְמַעְלָה he who looks on high (prays to God); בְּנֵי .. שֶׁנִּסְתַּכְּלוּ וְכוּ׳ the sons of Korah who looked on high escaped. Lev. R. s. 34 (ref. to Ps. XLI, 2) אַשְׁרֵי נוֹתֵן ... חַיָּב מִסְתַּכֵּל בּוֹ וְכוּ׳ it does not say, 'blessed who gives to the poor', but, 'blessed who looks at the poor', speculates how to do him good; a. fr.—V. שָׂכַל.

סְכַל ch. same, *to see clearly, be sensible.* Targ. Ps. XXXVI, 4 Ms. (ed. לְמִשְׂכַּל). Targ. Prov. VIII, 5 נַסְכְּלוּן Ms. (ed. נִסְתַּכְּלוּן).

*Af.* אַסְכֵּל 1) *to become wise.* Targ. Ps. XCIV, 8 Ms. (ed. תַּשְׂכִּילוּ).—2) *to explain, give to understand.* Targ. Job VI, 24.

סַכִּינָא, סַכִּין ch. 1) same. Targ. Gen. XXII, 6; a. e.—Keth. 77[b] א״ל הַב לִי סַכִּינָךְ he said to him (the angel of death), give me thy knife. Ib. הַב לִי סַכִּינָאי give me my knife back. Ḥull. 8[a]; a. fr.—B. Bath. 111[b], a. e. סּ׳ חֲרִיפָא; Ḥull. 77[a]; Yeb. 122[a] דְּחָרִיף סּ׳, v. חָרִיף.—*Pl.* סַכִּינֵי, סַכִּינִין. Taan. 9[b] מִלְּא צִנְצֶנֶת דְּסַכִּינָא (not דְּסַכִּינֵי) a basketful of knives (pain-producing dates) for a Zuz. Ib. 24[b] מֵרִשְׁם פּוּרְיֵיהּ בְּסּ׳ his bed was marked with cuts made with knives; a. e.—2) סּ׳ דְּפַדָּן, v. סַכָּא.

סַכִּינְתָּא, Pesik. B'shall., p. 93[b], v. סַבְּנִיתָא.

סַכִּיס, v. סַבָּסָן.

סַכִּיפִים, סַכִּיפֵי, v. סִיפּוּם.

סָכַךְ I (b. h.) *to interlace, entangle; to be entangled, ramified.*—Denom. סְכָכָה.

*Hif.* הֵיסֵךְ 1) *to weave.* Sabb. VII, 2 וְהַמֵּיסֵךְ and the work of the weaver. Y. ib. VII, 10[c] top מְשׁוּם מֵיסֵךְ his act coming under the category of weaving; מְשׁוּם מֵיסֶכֶת her act coming &c. Tosef. ib. VIII (IX), 2 הַמּוֹסִיךְ שְׁלֹשָׁה וְכוּ׳ ed. Zuck. (corr. acc.) he who weaves three threads (on the Sabbath); a. fr.—2) (denom. of סְכָכָה) *to hang over, shade.* Ohol. VIII, 2; M. Kat. 5[b] אִילָן הַמֵּיסֵךְ עַל הָאָרֶץ a tree (with a seat of uncleanness on one of its boughs) throwing a shadow (forming a tent, cmp. אֹהֶל) over the ground; a. e.; v. סְכָכָה.—3) הֵ׳ רַגְלָיו *to cross one's feet*, euphem. for: *to ease one's self.* Yoma III, 2. Y. Ber. IX, 14[b] bot.; a. e.

*Pi.* סִיכֵּךְ, סִכֵּךְ 1) *to cover with boughs* &c., esp. *to cover the festive booth* (*Succah*). Ber. 62[b] (ref. to לְהַסֵּךְ אֶת רַגְלָיו, I Sam. XXIV, 4, v. supra) מִלְּמֵד שֶׁסִּכֵּךְ עַצְמוֹ בְּסֻכָּה this intimates that he shaded himself (retired in a chaste manner) as in a booth. Succ. I, 4 הַדְּלָה ... וְסִכֵּךְ עַל גַּבָּהּ if he trained a vine over the booth and put twigs over it. Ib. אֵין מְסַכְּכִין בּוֹ you must not use it for covering. Ib. 14[b] סִיכַּכְנוּ עַל וְכוּ׳ we covered a stable with them. Lam. R. to I, 17 (ref. to בְּסָךְ, Ps. XLII, 5) לְשֶׁעָבַר .. וְאִילָנוֹת מְסַכְּכוֹת וְכוּ׳ formerly I went up (to Jerusalem) with trees forming shades over my head; a. fr.—Part. pass. מְסוּכָּךְ; f. מְסוּכֶּכֶת. Succ. 8[b] וּבִלְבַד שֶׁתְּהֵא מְסּ׳ וְכוּ׳ provided the Succah is covered according to law. Gen. R. s. 42 (ref. to עֵמֶק סְכוֹת, Ps. LX, 8) עֵמֶק שֶׁהוּא מְסּ׳ וְכוּ׳ the valley which is shaded with trees. B. Bath. 25[b] Ms. M., v. אַסְכַּדְרָא.—2) *to weave; to intertwine plants; to train a creeper over another plant.* Men. 97[a] (expl. רְסָךְ, Ex. XXV, 29) the tubes שֶׁמְּסַכְּכִין בָּהֶן וְכוּ׳ with which they interweave the show bread (which they lay crosswise between the loaves, to allow the air to pass through). Tosef. Kil. I, 6, v. סִיפּוּךְ. Y. ib. II, end, 28[b] (not מסבכין) סְבַכְתָּנִי (תְּשַׂבְּכֵנִי Job X, 11) אֵינוֹ אוֹמֵר אֶלָּא תְּסוֹכְכֵנִי it does not say, Thou *hast* woven me, but, Thou shalt weave me (in the future world).—3) *to form shade, to creep, intergrow.* Y. Kil. l. c. דִּלַּעַת מִצְרִית שֶׁהִיא מְסַכֶּכֶת the Egyptian gourd which creeps. Ib. שֶׁאֵין כּוּלָּן מְסַכְּכִין וְכוּ׳ not all of them creep like the Egyptian gourd.

סִכֵּךְ ch. same, esp. *to hedge in.* Koh. R. to V, 8 לְמֵיסַךְ (not לְמִסְרַךְ); Lev. R. s. 22, beg. (נניא) לְמִסּוֹךְ נִינְיָא גִּינְיָא (corr. acc.); v. סִרְגָּא.

*Ithpa.* אִסְתַּכַּל *to look at, reflect; to become wise.* Targ. Prov. l. c., v. supra. Targ. Is. I, 3. Targ. O. Ex. III, 6 (Y. מִסְתַּכֵּי); a. fr.—Gen. R. s. 86, end [read:] מִסְתַּכְּלִין אתון .. ואנא מְסְתַּכֵּל בניבירה של אותה דובה you look at that which is on her back, but I look at that bear's tusks; Yalk. ib. 145. Pes. 113[b] [read:] אירנהי מִסְתַּכְּלָן בהו ואירנהו ... לְאִסְתַּכּוּלֵי בהו (v. Rabb. D. S. a. l.) they looked at them (the shoemakers), but the latter did not lift up their eyes to look at them. Y. Keth. XII, 35[b] top תלא עינוי מִסְתַּכְּלָא he lifted up his eyes in order to observe; Y. Kil. IX, 32[c] top מִסְתַּכְּלָה; a. fr.

**סְכַל** II (b. h.; cmp. סָכַךְ I), *Hithpa.* הִסְתַּכֵּל *to become confused.* Meg. 2[a] הואיל ומִסְתַּכְּלִין וכ׳ because (if the M'gillah were read on any other day) they might be confused by it (in their calculations as to Passover), therefore they must read it on its proper day; [oth. explan., v. Rashi and Alfasi a. l. — Var. ומסתכנין, v. סָכַן II]; Tosef. ib. I, 3 הואיל ומסתכלין בה אין מתכנסין אלא בזמנה Var. (ed. Zuck. ומתכנסין, read with Var. ומסתכנין).

**סְכַל** ch. same, *to be confused, to be foolish.*

*Af.* אַסְכֵּיל *to act foolishly.* Targ. Gen. XXXI, 28.

*Ithpa.* אִסְתַּכֵּל *to be confused, foolish.* Targ. II Sam. XXIV, 10. Targ. I Sam. XXVI, 21.

**שׂוּ׳, שְׂ׳, סוּכְ׳, סִכְלָא** m. (סְכַל I) *reason, sense.* Targ. Ps. CXI, 10 (Ms. סו׳). Targ. Prov. I, 2 Ms. (ed. ביונתא). Ib. 3 שׂו׳. Ib. III, 4 שְׂ׳ (Ms. שׂו׳). Targ. Ps. XXXII, 1. Targ. II Chr. XXX, 22; a. fr.

**סַכְלָא** (not ס׳) m. (סְכַל II) *foolish, fool.* Targ. Prov. X, 1. Ib. XVII, 10. Ib. 24 (Ms. סָכְאָלָא); a. fr.—B. Bath. 126[b], v. בּוּכְרָא I.—*Pl.* סַכְלֵי. Targ. Prov. I, 22; a. fr.—*Fem.* סַכְלְתָּא. Ib. IX, 13 (ed. Wil. סַכְלָתָא; oth. סַכְלְתָּא).

**סָכְלָנוּתָא** f. = סוּכְלְתָנוּתָא. Koh. R. to II, 3 (expl. סכלות, ib.) ולאחזו בס׳ (some ed. סכלחנותא) to hold firm to wisdom.

**סָכְלָ׳, סַכְלָתָא, סָכְלְתָּא,** v. סַכְלָא.

**סָכְלְתָנוּתָא,** v. סָכְלָנוּתָא.

**סְכַם** (cmp. סָכָה) *to look to, take in view.* Macc. III, 10 (22[a]) (ref. to במספר Deut. XXV, 3, combined with ארבעים of next verse) מנין שהוא סוֹכֵם את הארבעים Ms. M. (ed. שהוא סמוך לארב׳) a number which faces (is matched in counting with) forty, (i. e. thirty nine); ib. 22[b]; Yalk. Deut. 937 סמוך את וכ׳; Yalk. Zech. 581 סוכם; Sifré Deut. 286 סמוך לארב׳.

*Hif.* הִסְכִּים 1) *to contemplate, plan.* Midr. Till. to Ps. LXXIII, 7 (ref. to משכיות, ib.) יש שהיה מַסְכִּים וכ׳ (ed. Bub. מַשְׂכִּים) one planned to become a centurio, and thou madest him a general &c.; על כל מה שהיו מַסְכִּימִים העברת וכ׳ thou didst carry them beyond all they ever contemplated (to become).—2) (cmp. שָׁוָה, חָשַׁב) *to harmonize; to agree.* Sifra Vayikra, N'dab., ch. IV, Par. 4 ואתה דורש ומַסְכִּים לשמועה and thou interpretest the text and harmonizest it with the traditional law; Yalk. Lev. 440 ומסכים הלכה and harmonizest the tradition (with the text). Yeb. 62[a] וְהִסְכִּימָה דעתו לדעת וכ׳ and his (Moses') opinion (the result of his deliberations) turned out to be in agreement with the Lord's; Sabb. 87[a] וה׳ הקב״ה עמו the Lord agreed with him; ib. ה׳ הקב״ה על ידו the Lord approved his doing; a. fr.

**סְכַם** ch. same, 1) *to count, muster.* Targ. Y. Num. XXVI, 63; a. fr.—2) *to agree.* Targ. I Chr. IV, 23. Targ. Job XV, 10 סכמו בנא Ms. (ed. Lag. סמכו, missing in oth. eds.). Targ. Y. Num. XXVII, 5 ס׳ .. על דעתיה וכ׳ he decided them in the sense of (his decision was approved by) the Lord.

*Af.* אַסְכֵּם *to agree, approve.* Targ. Cant. VIII, 13.—Gitt. 6[b] דא׳ מרירה על דידה whose opinion the Lord approved. Y. Dem. I, 22[a] top דלית הוא מַסְכְּמָה עימיה that he did not share his opinion; a. e.—Part. pass. מַסְכַּם; f. מַסְכְּמָא. Lam. R. to I, 2 הא חסילה והא מ׳ ע״י וכ׳ it is made final and confirmed by Jeremiah.

*Ithpe.* אִסְתְּכַם *to be agreed upon, to be decreed.* Targ. Y. Num. XVI, 29 (h. text יִפָּקֵד).

**סְכַמוּתָא** f. (preced.) *approved sentence, final decree.* Targ. Y. Num. XVI, 29 (h. text פקדת), v. preced.

**סְכַן** I (b. h.; *Saf.* of כון, כנן; cmp. Targ. Y. Num. XXII, 30) *to arrange, manage.*—Denom. (b. h.) סִכֵּן; מְסִכֵּן q. v.

*Pi.* סִכֵּן *to supply* (rations to the poor); *to give niggardly.*—Part. pass. מְסוּכָּן. Midr. Prov. ch. XXII, v. מְסַכֵּן I.

**סְכַן** ch. same; *Af.* אַסְכֵּן *to arrange.* Targ. Ps. CXXXIX, 3 (h. text הסכנת).

*Ithpa.* אִסְתַּכַּן *to be trained, prepared.* Targ. Job XXXIV, 9 (h. text יסכן).

**סָכַן** II (b. h.; cmp. סָכַל II), *Pi.* סִכֵּן *to be perplexed; to despair; to be in danger.* Ber. I, 3 וסִכַּנְתִּי בעצמי וכ׳ and I despaired of my life on account of robbers (whom I met there); Y. ib. 3[b] bot. וסִרְכַּ׳. Men. 64[b] בזוב סִרְכְּנָה, v. זוֹב; בעינה ס׳ she was in danger of losing her eye-sight; בים ס׳ she was in danger of drowning in the sea.—Part. pass. מְסוּכָּן; f. מְסוּכֶּנֶת q. v.

*Hithpa.* הִסְתַּכֵּן 1) *to become confused, to be misled;* 2) *to be exposed to danger.* Tosef. Meg. I, 3; Meg. 2[a] Var. במקום שנכנסין וכ׳ הואיל ומִסְתַּכְּנִין בה, v. סָכַל II; Y. ib. I, 70[d] (read: שנִסְכָּנִין, *Nif.*) where people might be misled, they must read the M'gillah on the fourteenth; ר׳ יוסי בעי אם במקום שנכנסין אל יקראו וכ׳ (correct as above) R. José (taking מסתכנין in the sense of being in danger) objected, if danger to life is connected with reading the M'gillah, let them not read it at all.

**סְכִין, סִכֵּן** ch. same. Y. Shebi. IV, 35[b] top וסכין and got himself into trouble. Y. Ab. Zar. II, 40[d] bot. ורחם ... וס׳ fell in love with a woman ..., and became dangerously ill.; Y. Sabb. XIV, 14[d] bot. Y. Ab. Zar. l. c. ומשתי ולא יִסְכַּן and let him drink it, that he may not get ill. Y. Shek. V, 48[d] בעינה סַכְנָה she was in danger of losing her eye-sight; בירמה ס׳ she was in danger of drowning &c.,

v. preced. Y. Ab. Zar. III, 42c וסַכָּנָן נפשתא (not וסכנתן) human lives were in danger; a. fr.

*Pa.* סַכֵּין *to expose to danger; to hurt; to mislead, bring into trouble.* Ber. 25b סַכַּנְתּוּן לברי you might have brought my son into trouble (by causing him to sin unawares). Sabb. 116a בעו לְסַכּוּנֵיהּ they tried to give him trouble; a. fr.—Part. pass. מְסַכַּן; f. מְסַכָּנָא. Targ. II Sam. XXII, 5.—Y. Peah VIII, 21a top עד דחוא מצמית לון חוא מס׳ until he gets them together for a meeting, he might be in danger (of starving).

*Ithpa.* אִסְתַּכַּן *to be exposed to danger, be hurt; to be in trouble.* Targ. Y. Deut. XXV, 3. Targ. Ps. CXIX, 109.—Pes. 112b וא׳ לידה and he might be injured; ib. ומִסְתַּכַּן. Keth. 61a .. אִסְתַּכַּנְיֵי אי לאו if he had not given it to me, I should have become seriously ill; a. e.

סְכָנָא, ס׳ pr. n. m. *Sikhna.* Koh. R. to IV, 17 שמעון ס׳ (prob. to be read: סַכְנָאָה, v. סַכְנִין).

סַכָּנָה f. (סָכַן II) *trouble, persecution, danger.* Keth. 3b ומס׳ ואילך and since the days of danger (the Hadrianic persecution when the Romans enforced the jus primae noctis). Ib. האי ס׳ אינס חוא you call that risk of life (for religion's sake)? This is rather assault (which no woman is bound to sacrifice her life in resisting). Ib. משום דאיכא צנועות ... ואתיין לידי ס׳ because there are chaste women who would rather suffer death, and their lives might be endangered. Succ. 14b; Sabb. 21b, a. fr. בשעת תס׳ in times of religious persecution. Y. Shebi. I, 52d top מעות של ס׳ coins of the revolution (confiscated coins). Bets. 22a סַכָּנַת נפשות risk of life (serious illness). Ib. דבר שיש בו ס׳ a case of serious sickness; Succ. 26a חולה שיש בו ס׳. Y. Ab. Zar. II, 40c top אופרון ס׳, v. אוּפְרוֹן. Ib., a. e. אחן סומקא ס׳ an inflammation of the eye is a case of serious illness (with regard to breaking the Sabbath laws); a. v. fr.

סְכָנִי, v. סִכְנִין.

סְכַנְיָא or סְכַנְיָה pr. n. pl. (v. next w.) כפר ס׳ *K'far Sikhnaya* (or *S'khania*), the home of one Jacob, a disciple of Jesus. Ab. Zar. 27b (Ms. M. סכני׳, v. Rabb. D. S. a. l. note); Yalk. Mic. 551 סכנריא; (Tosef. Ḥull. II, 22 סמא; Y. Sabb. XIV, 14d bot. סמא; Y. Ab. Zar. II, 40d bot. סמא; Tosef. l. c. 24 סְכָנִין).—Gitt. 57a כפר ס׳ של מצרים (?).

סְכָנִין, סְכָנִי, ס׳ pr. n. pl. (Σωγάνη, Jos. Vita 51) *Sikhnin* (*Sukhnin*), north of Jotapata in Galilee, seat of R. Ḥănania b. T'radyon, and home of R. Joshua. Taan. 16b סיכני. Snh. 32b לס׳ (v. Rabb. D. S. a. l. note 30).—Y. Ber. IV, 7b bot., a. fr. ר׳ יהושע דס׳. Lev. R. s. 5 (ref. to חסכן, Is. XXII, 15) מן הדא ס׳ חוה he came from Sikhnin.—Tosef. Nidd. III, 11 בקעת סכני the Valley of S.—Cmp. סִיגְנָא II.

סכנין, Gen. R. s. 19, v. סְכָנִי.

סכניתא, Sabb. 147b, v. סַכְנִיתָא.

סַכַּנְתָּא f.=h. סַכָּנָה. Constr. סַכַּנְתַּת. Targ. I Chr. XI, 19. Targ. Lam. V, 9 Levita a. some ed.—Ḥull. 9b מי קא מדמית

אירסורא לס׳ how can you compare what is forbidden ritually with what is forbidden on account of possible risk to health? Ib. 10a חמירא ס׳ וכ׳, v. חָמִיר I. Koh. R. to VII, 11 דימא ס׳ for bathing in the sea is dangerous; a. fr.

סְכָסָא, v. סִיכְסָא.

סכסיתא, v. כְּסִירְתָא.

סָכְסֵךְ I (b.h.; Pilp. of סָכַךְ I) 1) *to be caught; to stick.* Nidd. 25b מביא ... אם מְסַכְסֵךְ וכ׳ one takes a chip with a smooth head and introduces it at the place of the genitals (of a miscarried foetus), and if it gets caught (that it can proceed no farther), it is sure to be a male foetus.—2) *to entangle, snare.* Gen. R. s. 67 ועופות ומְסַכְסְכָן וכ׳ and (he hunted) birds and ensnared them, but an angel came and freed them; Yalk. Prov. 950.—Part. f. מְסַכְסֶכֶת (sub. סַכִּין) *a slaughtering knife having an indentation which catches the nail passing in one direction,* contrad. to אוגרת which catches the nail in either direction. Ḥull. 17b Ar. (ed. מְסוּכְסֶכֶת *part. pass.*).

סָכְסֵךְ II (transpos. of כָּסְכֵּס; cmp. גָּעְגֵּעַ; v. כָּסַס) *to chew, nibble*; (of fire, cmp. לָחַךְ) *to graze, singe, make brittle.* Sabb. 21a תאור מְסַכְסֶכֶת בחן the flame nibbles at them (producing sputtering sparks). B. Kam. 6a top סְכָסְכָה אבניו the lapping fire attacked his neighbor's stones; (Y. ib. II, 5c top סרפסכה). Tosef. ib. VI, 23 אם חיתה מְסַכְסֶכֶת והולכת if the fire went on lapping, opp. קפצה it skipped. Ḥag. 15b ירדה אש וסכסכה וכ׳ (Ms. M. 2 סבבה; v. Rabb. D. S. a. l. note 9) fire came down and lapped Rabbi's chair.

סַכְסָן m. (=סכסכן, v. סָכַךְ I a. סְכָסֵךְ I) *of confused mind; fool.* Snh. 100b (cit. fr. Ben Sira) עבדקן ס׳ (Ms. M. סַכְּרִיס; Rashi to B. Bath. 74a סִיכְסָן) a thick-bearded person has a confused mind, opp. קורטמן.

סָכַךְ (*Saf.* of כפף; cmp. Del. Assyr. Handwört. s. v. סכף) *to bend, knock down, maltreat; to discourage.* B. Mets. VII, 10 (93b) סְכָפָהּ Y. ed. a. Ar. (v. Rabb. D. S. a. l. note 9), v. סָגַף.—Part. pass. סָכוּף; *pl.* סְכוּפִין, סְכוּפָרִין. Gen. R. s. 88, beg. דווים וס׳, (Yalk. ib. 146 שחופים; Yalk. Ps. 735 סַחוּפִין, v. סָחַף), v. סָגַף; v. infra.

*Hif.* הִסְכִּיךְ *to bend* (a person's courage), *to cause defeat,* opp. סעד. Lam. R. to II, 2 לא תסעוד ולא תַּסְכִּיךְ (some ed. תִּסְכּוֹךְ *Kal*; Ar. לא תסעדינן ולא תַּסְכְּפִינָן Chald.) neither raise up nor bend down (neither assist, nor discourage us); Y. Taan. IV, 68d bot. תכסוך (corr. acc.); ib. 69a (in the third person) לא יסעוד ולא יסמוך (read: יַסְכִּיךְ or יִסְכּוֹךְ).

סָכַךְ ch. same. Lam. R. to II, 2 לא נְסָעוֹד ולא נְסָכוֹךְ let him neither help nor discourage; v. preced.

סָכַר (b. h.; cmp. סָכַךְ I) *to bar, dam in; to stop, choke*; v. אַסְפָּרָה.

*Nif.* נִסְכַּר *to be choked, stopped.* Tanḥ. P'kudé 2 יִסָּכֵר פיחם של וכ׳ let the mouth of the nations be stopped.

**Hithpa.* הִסְתַּכֵּר *to be dammed in*; trnsf. (cmp. Is. XIX, 4) *to be hindered, curbed.* Y. Hor. III, 48c top לְהִיסְתַּכֵּר ... צפה במלכיות וכ׳ (Var. לְהִיסְתַּכְּרָה) Moses divined that the Israelites

would be curbed (oppressed) by foreign governments, and their chiefs would stand by them (protect them).

**סְבַר** I ch. same. Gitt. 60b במיסְבַּר ואשקויי as to damming (the canal) and using the water for irrigation. Ib. סְבַר מיסכר ואשקי וכ׳ dam thou the canal, but &c., v. הַנְדָּא.

*Pa.* סַבַּר same. Targ. Prov. XXI, 13. Ib. XXVIII, 9 דמְסַבַּר Ms. (ed. מַסְכִּיר *Af.*).—Sabb. 109b נְסַבְּרִינון וכ׳ let them stop up his orifices (ears and nose).

*Ithpa.* אִסְתַּבַּר, *Ithpe.* אִיסְתַּבַּר; אִיסְתְּבַר *to be dammed in, closed.* Targ. O. Gen. VIII, 2 (Y. אסתגר).—B. Mets. 106b א׳ נהר מלכא סבא the Old King's Canal became obstructed (and the waters took a different direction). Ib. לא עביד דמְסְתַּבַּר Ms. F. a. oth. (ed. דמִיסְבַּר) it is unusual (for this canal) to be obstructed.

**סְבַר** II, *Pa.* סַבַּר a. *Po.* סוֹבַר (cmp. סְבַר III a. פְּרֵי) [*to bore, dig,*] *to let blood.* Gitt. 67b לשוימשא ... בת תרי יומי סַבּוּרֵי for sunstroke ... on the second day blood-letting is indicated (some ed. סִיפּוּרֵי *pl.* noun). Pes. 112a, a. e. מְסוֹבַר (interch. with סַבַּר III).

**סַבָּר** m. (סְבַר) *maker of water-locks* for fishing purposes, *fisherman.*—*Pl.* סַבָּרִין. Kel. XXIII, 5 מצודות דס׳ the skeins of the fishermen.

**סַבְרָא, סְבָרָא,** v. סוֹבְרָא a. סִיבְרָא.

**סִי׳, סְבָתָא** f. (v. סְבָא), (corresp. to h. יָתֵד) 1) *thorn, peg, nail* (of the tent). Targ. Jud. IV, 21, sq.; a. e.—Gitt. 32a אפי׳ ס׳ וכ׳ even the peg in the wooden partition becomes loose (from the heat). Snh. 112a תלי בס׳ Ms. M. (ed. סיבטא) it hangs on a peg; Arakh. 7b. Erub. 53a ואנן כי ס׳ וכ׳ for us (the labor of impressing traditions on our memory is) like driving a peg into the wall. Ab. Zar. 38a דשדי ס׳ לאתונא who threw a tent pin (or a coulter, v. infra) in the stove (to let it dry); Sabb. 74b.—Y. Dem. I, 22a בס׳ איתערריית she remained hanging on a projecting peg (in the well). Yalk. Ex. 386, v. סִירְתָּא; a. e.—*Pl.* m. סִרֵּי, סִפֵּי (from סִירְתָּא). Sabb. 67a top ז׳ ס׳ וכ׳ seven pegs from seven bridges, v. גְּשָׁרָא. B. Bath. 69a דנקדטי בס׳ when the door frames are fastened with pegs (easily removable); a. e.—Yeb. 80b ס׳ דיקנא הוה ליה he had single prickly hairs in his beard.—2) *a sort of spade.* Targ. O. Deut. XXIII, 14 (ed. Amst. סִירְתָּא; Y. סִירָא (not סִירָא).—3)=סְבָא דפדן, *coulter.* Targ. I Sam. XIII, 20 סִרְבַּת, constr. (not סִירְבַּת).—Lam. R. introd., end תקף ידיה אסירְבַּתֵּיה he pressed his hand on his coulter.—*Pl.* סִרְכִּי, סִבָּתָא; constr. סִרְבַּת. Targ. I Sam. XIII, 21.

**סִירְכִּי, סִכְתָּא** f. (סְכִי II; cmp. b. h. מַשְׂכִּית) *face, stamp of a coin.* B. Kam. 99b טעו בס׳ חדתא דהדיא שעתא נפק מחותי ס׳ they (the experts having declared a coin cancelled) made a mistake in not noticing the new stamp (by which it was reinstated), for it just had come from the stamping process.

**סַל,** v. סוֹל.

**סַל** m. (b. h.; סָלַל I; cmp. סַלְסֵל) *basket.* Shebi. I, 2 וסַלּוֹ with his basket, v. אָרָה. Y. Kil. VI, beg., 30b [read:] מלא בוצר וסלו room for the grape-cutter and his basket; ib. אמה בוצר ואמה סלו one cubit for the cutter and one for his basket; a. v. fr.—Yoma 74b, a. e. אינו דומה מי שיש לו פת בסלו וכ׳ you cannot compare one who has bread in his basket with one who has none, i. e. the craving of him who lacks the opportunity of gratifying it, is much more intense than that of him who has the opportunity.—*Pl.* סַלִּים. Gen. R. s. 46, beg.; a. e.

**סַלָּא** I ch. same. Targ. Gen. XL, 17; a. fr.—Y. Meg. IV, 74d bot., v. חֲזַר; Y. Bicc. III, end, 65d די אמר כלה, read: וראמר ס׳; a. fr.—*Pl.* סַלַּיָּא, סַלַּיִן. Targ. l. c., 16; 18; a. e.

**סַלָּא** II pr. n. m. *Salla,* name of an Amora. Ber. 29b; a. e.

**סלא**, וְסַלָּא, וַאסַלָּא=וַסַלָּא, הָאסַלָּא, v. אַסְלָא II.

**סָלָא סָלָא,** v. סלי.

***סַלְבוֹנְיָא** m. pl. (סלב, dialect. for שלב) *braided bands* worn in the hair. Y. Sabb. VI, 8b bot. (expl. שבסים, Is. III, 18) ס׳ Ar. (or Mus. s. v.; ed. שלטונית, read שַׁלְבוֹנַי׳; Ar. s. v. שבים: שרטטיא).

**סַלְגוֹרְתָא,** v. סוּלְגִּירְתָא.

**סלגורין,** v. סְגוּלְרִין.

**סָלַד** (b. h.; cmp. סָלַל I, סלח) *to bound, rebound, shrink.* Makhsh. V, 9 מפני שהיא סוֹלֶדֶת לאחוריה because the jet of a viscous mass, when poured out and stopped, bounds backward (and the connection with the mass in the unclean vessel is not suddenly severed, v. נִיצּוֹק). Gitt. 57a לובן ביצה סוֹלֵד מן האור a stain on bed-clothes made by the white of an egg contracts (and hardens) when heated, opp. דיהה gets faint. Sabb. 40b יד סולדת בו when the hand put into it is spontaneously withdrawn (feeling the scald); Ḥull. 105b top. Pesik. B'shall., p. 103a ונפשו סולדת לאחוריה his soul starts backward (he shrinks back in disgust of the smell); Gen. R. s. 51 ונפשו ס׳ עליו; Midr. Till. to Ps. XI ed. Bub. (oth. ed. מסוללת); Yalk. Gen. 85; (Yalk. Ps. 655 קצה).—Sifra Emor ch. II, Par. 3; Bekh. 43b חוטמו סולד one whose nose is turned up (snub-nosed).

*Pi.* סִלֵּד *to spring, sport* (euphem. for unnatural sexual gratification). Y. Gitt. VIII, 49c bot., v. סָלַל I.

**סלדית,** v. סָלְרִין.

**סֶלָה** (b. h.) *selah* (supposed to be a musical direction); *forever.* Erub. 54a, v. נֶצַח.

**סַלּוּא,** v. סִפּוּנִי.

**סִי׳, סַלְוָא, סַלָּא** m. (סלי=סלל, v. סוֹל) *rod,* esp. *prick, thorn.* Targ. Job XL, 26. Targ. II Chr. XXV, 18.—Ab. Zar. 28b דתרזיה ס׳ who was stung by a thorn. Ib. חמימי לס׳ hot water is good for a thorn sting; a. fr.—Keth. 91a בס׳ דלא מבע דמא, v. נְבַע; B. Bath. 151b.—*Pl.* סַלְוָיֵא, סַלְוֵי, סַלְוִין, סַלְוַי, סִי׳. Targ. Cant. II, 2. Targ. Job XXXI, 40.—Sabb. 67a top שבעה ס׳ וכ׳ seven prickles from seven

notorious]; Tanḥ. Pinḥ. 2; Yalk. Num. 772; Num. R. s. 21 בן שסירלא וכ׳.—2) *to throw away, reject.* Snh. 104ᵇ, v. פָּסַל.

**סְלָא, סְלֵי** ch. same. [Targ. Job XXVII, 23 ויסלי Ms., read וירַכְלֵי, v. כְּלֵי II.]

*Af.* אַסְלֵי, אַסְלָא *to throw away, despise, reject.* Targ. Prov. III, 11. Ib. V, 12 ed. Lag. (oth. ed. אַשְׁלֵי); a. fr.—V. מַסְלְיָא.

**סְלָו** f. (b. h. שְׂלָו, שֶׂלֶו) *quail* (collect. noun). Yoma 75ᵇ ד׳ מינו ס׳ הן there are four kinds of *s'lav* (*fat birds*). Ib. כתיב שליו וקרינן ס׳, v. סְלְוָא; [En Yaăk. ed. pr.: כתיב שלו וקרינן שליו it is written without Yod (which allows the reading שָׁלַו) &c.]. Ib. שְׂלָו. Cant. R. to II, 5 וחש׳ מצוי להם and they had quails; a. e.

**סְלָו** ch. same. Targ. O. Ex. XVI, 13; Num. XI, 32, sq., ed. Berl. (oth. ed. vary between ס׳ a. ש׳).—*Pl.* סַלְוֵי. Targ. Y. Num. l. c. (ed. Vien. ש׳).—Targ. Y. II ib. 26 סַלְוָון (used as sing. m.).

**סלווקא,** v. סַלְוַוקְיָא.

**סַלֵּיוקוס** pr. n. m. *Seleucus* I, king of Syria. Midr. Till. to Ps. IX ed. Bub. סליוק׳ (oth. ed. סקילוס, corr. acc.); Yalk. Ps. 642 סרל׳, סולקוס (corr. acc.), v. סְלִיקְיָא.

**סַלְיְדָא,** constr. סַלְיְתָא, v. סְלִיחוּתָא.

**סְלִיחָה** f. (b. h.; סָלַח) 1) *sprinkling.* Ker. 24ᵇ (ref. to Lev. V, 18) וידיעה בשעת ס׳ ... והוא לא and he (who got knowledge of his innocence after the blood was sprinkled) had no knowledge of it at the time of the sprinkling.—2) *forgiveness.* Taan. 30ᵇ; B. Bath. 121ᵃ. Tosef. Naz. III, 14; Naz. 23ᵃ. Ex. R. s. 42 אין ס׳ there is no forgiveness (for Israel); a. fr.—*Pl.* סְלִיחוֹת. Midr. Till. to Ps. XXV ... חקב״ה ס׳ הרבה וכ׳ the Lord liberally granted us many pardons out of his own (treasury); a. e.—[סְלִיחוֹת: a) (in liturgy) *penitential prayers.*—b) name of *a Piska* in Pesikta (p. 166ᵃ, sq.).]

**סְלִיחוּתָא** ch. same. Targ. Jer. VIII, 15. Ib. XIV, 19 (some ed. סְלִיחָתָא).

**סלויקוס,** v. סַלֵּיוקוס.

**סליל,** Tosef. Mikv. III, 4 some ed., v. סָלוּל.

**סְלִיל** m. (dimin. of סַל) *shuttle containing the spool.* Neg. XI, 9.

**סְלִילִי, סְלִילָה** f. (denom. of סַל) *the shopkeeper's basket stand.* Ab. Zar. II, 7 (39ᵇ) Y. ed. a. Ar. (Bab. ed. a. Mish. חסלי׳), v. הָפְתַּח; Tosef. ib. IV (V), 12 ed. Zuck. (oth. ed. לָא ...).—[Bab. ib. 40ᵇ מן ס׳ (twice), read דספרינה, v. Rabb. D. S. a. l. note 5.].

**סָלִיק, סַלִּיק,** v. סְלַק.

**סְלֵיק,** v. סְלֵק.

**סְלֵיקְיָא, סְלֵיקָא** pr. n. pl. (Σελεύκια) *Seleucia* (*Assyriae* or *Parthorum*), on the confines of Assyria and Babylonia.

palm-trees.—Yoma 75ᵇ (in Hebr. dict.) (ref. to שְׂלָו) כתב שליו וקרינן סְלָיו ... צדיקים אוכלין אותו בשַׁלְוָה ... ודומה להן כסִירְיוֹן it is written with ש (and may be read *sh'lav*), and we read *s'lav*; ... the righteous ate it (the quail) in safety, but the wicked ate it, and it appeared to them like thorns; Yalk. Ex. 260 כסִירְיוֹם; Yalk. Num. 738 אוכלין אותו בסירוא (corr. acc.); v. סְלָיו.

**סַלְוַוקְיָא, סַלְוַוכְיָא** pr. n. pl. (Σελευκία) *Salvakhia* (*Seleucia*), in north-eastern Palestine (an anachronistic adaptation of סַלְבָה). Targ. Y. Deut. III, 10; Targ. I Chr. V. 11 (Ar. סלוקא).

**סַלְוֵי, סַלְוֵון,** v. סְלָיו ch.

**סַלְוַוקְיָא,** v. סַלְוַוכְיָא.

**סָלוּל** m. 1) (dial. for צָלוּל) *clear water.* Tosef. Mikv. III, 4 חס׳ בשיט וכ׳ (some ed. הסליל, corr. acc.) the clear water within the mud on the sides (of a pond) &c.—2) v. סָלַל.

**סְלוּלָה,** v. סְלִילָה.

**סְלוֹן,** v. סִרְיוֹן.

**סלונדקי,** v. סַלְקוּנְדְּרֵי.

**בֵּית ס׳, סַלּוּנִי** pr. n. *Beth Salluni* (the family of Sallu). Gen. R. s. 63 חד מן אילין דב׳ ס׳ one of those of B. S. (Ba'al ʿAḳeda: לר׳ מאיר בבית סַלּוּא R. M. at Beth Sallu; Yalk. Gen. 110 (את ר׳ גמליאל).

**סְלוּפְתָּא,** v. סַלְפִּיתָא.

**סְלוּק,** v. סִרְלוּק.

**סלוקנרית,** v. סַלְקוּנְדְּרִית.

**סלוקתי,** v. סַלְקוּנְדְּרֵי.

**סַלּוּתָא** f. (סָלַי) *that which is thrown away, refuse.* Lam. R. to I, 15 (ed. סַרְקִי, סדקי, corr. acc.; Ar. s. v. סחותא: סולתא, corr. acc.), v. סָאתָא II.

**סָלַח** (b. h.; cmp. סָלַל) [Assyr. *to sprinkle,*] *to forgive.* Y. Yoma VIII, end, 45ᶜ וחְסְלַח לי על וכ׳ and forgive me all my sins. Num. R. s. 16, end בשבילך אֶסְלַח להם for thy sake I will pardon them. Tanḥ. Ki Thissa 27 וסָלַחְתִּי כדבריך and I pardoned (Israel) according to thy word; a. fr.

*Nif.* נִסְלַח. *to be forgiven.* Yalk. Ps. 755 ונ׳ לו (Midr. Till. to Ps. XLVIII ומתכפר) and he is forgiven.

**סְלַח** ch. same. Targ. Ex. XXXIV, 7; a. e.

*Pa.* סַלַּח 1) same. Targ. Is. LV, 7.—2) *to effect forgiveness.* Targ. O. Num. XVIII, 1.

***סַלְטָא** m. [*sprinkler* (?),] *a small vessel with two or more apertures.* Y. Ter. VIII, 45ᵈ bot.

**סָלַל, סָלָא, סְלֵי** (b. h.) *to swing.*

*Hif.* הִסְלִיא, *Pi.* סִלֵּא 1) [*to make rise,*] *to balance, outweigh.* Snh. 82ᵇ (play on סלוא, Num. XXV, 14) על שה׳ וכ׳ because he outweighed the sins of his family; [oth. opin.: he caused the sins of his family to rise, i. e. become

Yoma 10ª אשור זה ס׳ Ms. M. (ed. סילק, v. Rabb. D. S. a. l. note); Keth. 10ᵇ סליקא.

**סְלֵיקוֹס** pr. n. pl. (preced.) *Seleucia.* Macc. 10ª there were two Kadesh ... כגון ס׳ ואקרא דס׳ just as S. and the Fort of S. are two different places.

**סְלֵיקוּסְתָּא** f. (Pales of סְלֵק, by false etymology of מוּגְמָר q. v.) *a fragrant plant* used after meals in place of burnt spices. Sabb. 50ᵇ ed. (Ms. M. סְלִיקוּתָא, v. Rabb. D. S. a. l. note; Ar. Var. חֲלִיקוּסְתָּא, v. next w.).

**סְלִיקוּסְתָּא** II f. (Pales of סְלַק) *refuse of boiled dates after brewing.* B. Kam. 31ª top (Ms. F. סְלִיקוּתָא; Ms. H. a. Ar. חֲלִיקוּסְתָּא, חֲלִיקוּסְתָּא, fr. חלק, v. etymology of שְׁלַק).

**סְלִיקוּתָא**, v. preced. wds.

**סְלִיקְיָא** pr. n. pl. (v. סְלִיק) *Seleucia,* the great city and fortress of Syria founded by Seleucus Nicator. Midr. Till. to Ps. IX ed. Bub. סליקוס בנה ס׳ Seleucus built Seleucia; Yalk. ib. 642 סולקוס בנה ס׳ (not סליקוא); [Midr. Till. ed. Bub. l. c. סקילוס בנה סקיליא, a corrupt Var. lect. of our wds.; oth. ed. contain only the corrupt version, some having סרצילויא].

**סְלִיקְתָּא**, v. סְלַק.

**סְלִירָא*** f. (a corrupt. of sellula) *a little chair* or *stool.* Lev. R. s. 9 (mixed dict.) יהבו (לית) לו ס׳ וישב עלית give him a stool that he may seat himself on it; Yalk. ib. 493 יהבו לית סלריא ויתיב עלית (corr. acc.).

**סְלִירָא**, Ab. d'R. N. 2nd vers., ch. XXX (ed. Schechter p. 66), v. סְלָרִין.

**סְלִית**, v. סְלַת.

**סִילְתָּא, (סְלִיתָא)** f.=h. שִׁלְיָה, *after-birth.* Sabb. 134ª (Ms. O. שליירתא, v. Rabb. D. S. a. l. note 60). Ber. 6ª סִילְיָתָא Ar. ed. Koh. (oth. ed. Ar. סילתא; ed. שליירתא).

**סָלַל** I (b. h.; cmp. סָלַד) *to swing, be light; to bound.* Ab. d'R. N. 2nd vers., ch. XXX (ed. Schechter, p. לב) אם יעלה ... הוא סוֹלֶלֶת אחריה if you take an animal to the top of a roof, it will start backward (be afraid).—*Part. pass.* סָלוּל; *pl.* סְלוּלִין *swinging, high.* Y. Maasr. V, end, 52ª (expl. זרע לוֹם העליון, ib. V, 8) זרע הס׳ של לוֹם R. S. to Maasr. l. c. (ed. הסילוין) the seed in the swinging tops of *lof* (Maim. הָעֲלִיוֹן).

*Nif.* נִסְלַל *to rebound.* Y. Ab. Zar. II, 41ᵇ, v. עָגַל.

*Pi.* סִלֵּל, *Polel* סוֹלֵל (fr. סוּל) *to sport*; (euphem.) *to commit lewdness.* Tosef. Sot. V, 7 הִמְסַלֶּלֶת בבנה קטן (ed. Zuck. הִמְסַלְסֶלֶת, Var. (המסולס) a woman that commits lewdness with her little son; Snh. 69ᵇ הִמְסוֹלֶלֶת (Ms. K. המסלסלת; v. Rabb. D. S. a. l. note 300); Y. Gitt. VIII, 49ᶜ bot. הִמְסַלֶּדֶת. Yeb. 76ª נשים הִמְסוֹלְלוֹת זו בזו women that commit lewdness with one another; Sabb. 65ª; Y. l. c. הִמְסַלְּדוֹת.—V. סִלְסֵל.

**סָלַל** II (b. h.) *to tread, press*; (cmp. כָּבַשׁ) *to make a path, pave.*—Denom. מְסִלָּה, סוֹלְלָה, סִילּוֹן II.

**סַלְמָא, סַלָּם**, v. sub סוּלָּם.

**סַלְמַי, סַלְמַאי** pr. n. m. *Salmai.* Taan. 28ª (Ms. M. סמלאי); Tosef. ib. IV (III), 8; Y. ib. IV, 68ᵇ bot.; v. נְטוֹפָתִי.

**סַלְמִינְטִין**, v. סַלְמֶנְטוֹן.

**סַלְמַנְדְּרָא** c. (σαλαμάνδρα) *salamander,* a reptile believed to be engendered in fire. Targ. Y. Lev. XI, 29 Ar. (ed. עכברא); ib. 30 ed. (h. text חנשמת).—Sifra Sh'mini, ch. VI, Par. 5; Hull. 127ª (classified under צָב).—Ḥag. 27ª ס׳ הסך מדמה וכ׳ .. he who oints himself with the blood of the salamander becomes fire-proof; Yalk. Ex. 373; Tanḥ. Vayesheb 3.

**סַלְמֶנְטוֹן** m. (a corrupt. of salsamentum) *salted food, preserve.* Sifra B'har, Par. 3, ch. IV (ref. to Lev. XXV, 22) ישן לא מלמטן (corr. acc., or סלסמן salsamen) 'old produces' (in natural condition,) not preserved; Yalk. Lev. 661 ולא סלמינטין (read: סַלְמִינְטוֹן); B. Bath. 91ᵇ בלא ס׳ without need of preserving; v. רְצִינָתָא.

**סִילְ, סֻלְסוֹל** m. (next w.) 1) *loftiness, distinction, dignity.* Y. Bicc. I, 64ª וכהנים נהגו בעצמן ס׳ but the priests decided to guard their dignity (by abstaining from marrying one both of whose parents were proselytes); Kidd. 78ᵇ. Bekh. 30ᵇ נהגו ... ס׳ ... שאין וכ׳ the priests guarding their dignity decided not to entrust matters of levitical cleanness to everybody.—Y. Shek. IV, 48ª bot. מעלה ... ס׳ הוא בפרה prominence was to be given, solemnity was to be given to the ceremonies connected with the preparation of the ashes of the red cow; Y. Ab. Zar. II, beg. 40ᶜ; Pesik. Par., p. 40ª; Pesik. R. s. 14 משום ס׳ פרה in order to lend solemnity to &c.—2) *curling the hair.* Naz. 3ª (ref. to מסלסל, ib. I, 1) ממאי דהדרן ס׳ שערא הוא how do we know that this *m'salsel* means the curling of the hair?, v. next w.

**סִלְסֵל** (b. h.; v. סָלַל I) 1) *to swing, lift up*; trnsf. *to hold in high esteem.* Y. Ber. VII, 11ᵇ bot.; Y. Naz. V, end, 54ᵇ; Gen. R. s. 91, a. e. it is written in the Book of Ben Sira סַלְסְלֶיהָ והרוממך ובין וכ׳ hold her (the Torah) high, and she will uplift thee and seat thee between princes (v. Prov. IV, 8). Pesik. R. s. 20 ולסַלְסְלָהּ בכל וכ׳ ... לְהַרְכִּיבָהּ to let her ride on an elephant .... and raise her among all the nobles of the kingdom; a. e.—*Part. pass.* מְסוּלְסָל (v. סֹלֶת) *select, sublime.* Cant. R. to I, 1 המעולה שבשירים חמס׳ the loftiest, the sublimest of songs.—2) (cmp. שלשל) *to turn, to plait,* esp. *to curl the hair.* Pesik. R. s. 26 הרי מְסַלְסָל קווצותיו behold, he (Elijah) curls his locks! Meg. 18ª; R. Hash. 26ᵇ (ref. to Prov. IV, 8) the Rabbis did not know what *sals'leha* meant, until they heard Rabbi's handmaid say to one twirling his hair, עד מתי אתה מסלסל בשערך how long wilt thou curl thy hair (from which they deduced that *sals'leha* meant, 'turn the law in all directions'); Naz. 3ª. Ib. I, 1 if one vowing uses the expression הרי׳ מסלסל וכ׳ 'I will be a hair-curler', he is a Nazarite; Y. ib. I, 51ᵇ top כאומר הריני מן המְסַלְסְלִין it is as if saying, I will be one of those wearing curled locks. Ib. אֲסַלְסֵל I will curl my hair. Midr. Till. to Ps. LXXX (expl. פתואל) שהיה מסלסל בשערו וכ׳ he curled his hair like

(corresp. to h. בלע). Targ. Job X, 8; a. fr. — Part. pass. מְסַלְעָם; f. מְסַלְעָמָא. Targ. Nah. III, 11. Targ. Is. IX, 15 מְסַלְעָמִין (Hebraism).

*Ithpa.* אִסְתַּלְעֵם *to be swallowed up, ruined.* Ib. XXVIII, 7; a. fr.

סָלְעָם m. (b.h.; preced.) name of a *species of locusts.* Ḥull. 65ª, sq.; Yalk. Lev. 537 (defined רשון or גיפול). Yoma 77ᵇ קרני ס׳ Ar., a. Mss. O. a. L. (ed. חגבים).

סַלְעַמִיתָא f. (preced. wds.) *destruction, ruin.* Targ. Ps. LII, 6 (Ms. סוּלְעָמוּתָא).

סָלַף (b. h.; cmp. סָלַל) *to twist, pervert.*

*Pi.* סִילֵּף same. Tanḥ. Noah 19 לא תְסַלְּפוּ הדרך do not pervert the way (deviate from the right path).

סְלַף ch. same. Part. pass. סְלִיף. Targ. Prov. X, 10 Ms. (ed. סַלְּיף adj.).—[Targ. Job XXXIV, 29 ויסלף ed. Lag., read ויסלק, v. סְלַק.]

*Ithpe.* אִסְתְּלִיף *to be distorted.* Targ. II Esth. VI, 10.

סַלְפִּידָס, סַלְפִּידִין, סַלְפִּירִים m. pl. (σαλπίδες, accus. -δας, a form otherwise unknown; cmp. however, σαλπίζω, fut. σαλπίσω &c.) *trumpets,* v. next w.

סַלְפִּינְגָּס m. pl. (accus. *pl.* of σάλπιξ) *trumpets.* Lam. R. introd. (R. Josh. 2) לתרים קול בתרועה ס׳ Ar. Var. (סלפידס Ar.; ed. סרפינוס, סרפיגס, corr. acc.) 'to lift up the voice in shouting' (Ez. XXI, 27), that means the trumpet signals; Koh. R. to XII, 7 בסרפיניסס (corr. acc.) Gen. R. s. 99 סולפירים (סלפירי, סרילפירי, read ד for ר, v. preced.). Pesik. R. s. 5 סלפיריין (corr. acc.). Pesik. Baḥod., p. 152ª כמה קרנות ... וכמה סלפידים וכ׳ how many horns have they (the gentiles) .... how many trumpets!; Midr. Till. to Ps. LXXXI, 4 ספק ידים (ed. Bub. ספליריין; corr. acc.); Yalk. Lev. 645 סנפירים (corr. acc.); a. e. (variously corrupted).

סַלְפִּירָא* f. *salpitha,* name of a species of fish. Y. Ab. Zar. II, end, 42ª אחוי ליה הדא ס׳ he showed him the eggs of a *salpitha*; [Var. קַלְפִּירָא, קַלִּיפָּתָא, v. Tosaf. to Bab. ib. 40ª; Asheri to Ab. Zar. II, end סַלּוּפָּתָא].

סָלַק 1) *to go up, go away.*—[2) *to pile up.* Tam. II, 1 סוֹלְקִין Talm. ed., v. סָנַן.]

*Pi.* סִילֵּק 1) *to remove; to cause cessation, suspend.* Sabb. XX, 4 גורפין ... ומְסַלְּקִין לצדדין you may rake ... and remove to the corners. Nidd. IV, 7, a. e. מְסַלֶּקֶת suspends, v. חֲדָרָה. Ex. R. s. 3 סִלַּקְתָּ אותו thou hast discarded him (omitted to mention him in connection with the Lord); a. fr.—Part. pass. מְסוּלָּק; f. מְסוּלֶּקֶת; *pl.* מְסוּלָּקִין, מְסוּלָּקוֹת. Nidd. 68ᵇ מסרית ס׳ her menstruation is suspended. Y. Keth. IX, beg. 32ᵈ if one uses the expression ידיי מס׳ וכ׳ my hands are removed, my feet are removed from this field, he has said nothing (has not thereby renounced his rights); a. e.—2) *to lift up, raise,* esp. *to tuck up the trail of a garment.* Zeb. 18ᵇ מרושלין שסילְּקָן ... כשרין trailing (priestly) garments when tucked up by the belt, are fit for service; a. e.—*Part. pass.* as ab. *lifted up, too short.* Tosef. Men. I, 8; Zeb. 18ª, sq., v. רָשַׁל.

a maiden (v. פָּתַל); a. e.—[3) *to commit lewdness,* v. סָלַל I.]—[Yalk. Kings 232 מסלסלת, v. צִלְצַל.]

סַלְסָלָה f. (preced.) [*curling,*] *a cloth of very fine texture.* Gitt. 59ª.

סַלְסֶלֶת f. (b.h.; v. סַל) *a small basket.* Tanḥ. K'dosh. 8 (contrad. to סל גדול).

סַלְסְלִין m. pl. ch. same, *the grape-cutter's small baskets* for the gleanings. Targ. Jer. VI, 9.

סֶלַע m. (b. h.; Arab. *sal'a, to cleave*) 1) *rock, clod, boulder.* Tosef. B. Bath. I, 1 בס׳ הבא בידים if there is (between the two pits) a clod which crumbles under one's hands; B. Bath. 17ᵇ; 19ª. Orl. I, 3 אילן שנעקר וחס׳ עמו if a tree has been uprooted with the clod on its roots; a. fr.—*Pl.* סְלָעִים, סְלָעִין. B. Bath. II, 1 מרחיקין ... את חס׳ deposits of stones (or earth) must be kept off the neighbor's wall &c.; Y. Sabb. IV, 6ᵈ bot. לא שחס׳ מרתיחין וכ׳ not because they generate heat, but because they generate mould and ruin the wall. B. Bath. l. c. תנא הכא ס׳ והוא הדין לתול the Mishnah mentions stones and implies sand. Tanḥ. Ḥuck. 20 כמין שדים ס׳ rocks protruding like breasts; a. fr.—2) *pl.* as ab. *scales* on the bodies of serpents. Tanḥ. M'tsor'a 2 חס׳ שהן על הנחש וכ׳ the scales on the serpent's back are its leprosy.—3) *Sela, a weight* and *a coin* equal to one sacred or two common Shekels (v. Zuckerm. Talm. Münz., pp. 9; 24). Kel. XII, 7 ס׳ שנפסלה וכ׳ a Sela which has been unfitted (as a coin) and which has been fitted up for use as a weight. Bekh. 50ª ס׳ של קדש וכ׳ the sacred S. contains 48 dupondia. Ib. כל בסף האמור בתורה סתם ס׳ every silver piece mentioned in the Pentateuch without any qualification means a S. Ib.ᵇ (ref. to B. Kam. VIII, 6) ולא תימא ס׳ ארבע זוזי וכ׳ think not that the Mishnah means a S. of four Zuz, but it means half a Zuz, for people call half a Zuz a Sela (split, cmp. פָּלַע); B. Kam. 36ᵇ ס׳ צורי a Tyrian S.; ס׳ מדינה a country S. (one eighth of a Tyrian S., half a Zuz; v. supra); a. v. fr.—In gen. *coin.* Sabb. VI, 6 ס׳ שעל הצרעת a coin placed on a sore of the foot. Ab. Zar. 54ᵇ ס׳ שלי my (the Lord's) coin (divine image of man), v. פּוּמְבִּי.—*Pl.* as ab. Y. Sabb. l. c. תיפתר בס׳ של כסף it means *s'la'im* (coins) of silver; בשל זהב וכ׳ golden, copper *s'la'im.* Keth. V, 9 משקל חמשה ס׳ שתי וכ׳ warp of the weight of five S. in Judæa which is equal to ten S. in Galilee &c. Y. Kidd. I, 59ᵈ bot., a. e. כל שקלים ... ס׳ all Shekels mentioned in the Pentateuch mean S., v. supra; a. fr.—[Tosef. Ukts. I, 2 (T'bul Yom III) ס׳ של שבלים, v. מַלַּע.]

סְרִי, סְלָעָא ch. same, 1) *Sela.* Targ. Ex. XXX, 13 (h. text שקל); a. fr.—Y. Kidd. I, 58ᵈ bot. ס׳ דינרין one Sela has four Denars; a. fr.—*Pl.* סְלָעִין, סְלָעַיָּא, סְלֵי, סְרֵי. Targ. Gen. XX, 16. Targ. Ex. l. c.; a. fr.—B. Bath. X, 2 (165ᵇ; v. Rabb. D. S. a. l. notes 6; 7); a. fr.—2) *pl.* as ab. *scales* on the serpent. Gen. R. s. 20 דבירה וכ׳ הלין ס׳ (not חדין) those scales on the serpent are leprosy (v. preced.); Ex. R. s. 3; Yalk. Gen. 30 (not רבירה).

סַלְעֵם (Saf. of לעם; cmp. לעס, לעט) *to swallow; to ruin*

*Hithpa.* הִסְתַּלֵּק, *Nithpa.* נִסְתַּלֵּק *to be dismissed, removed; to rise.* Erub. 54b נ׳ אהרן וכ׳ Aaron was dismissed (got up) and took his seat to the left of Moses; נִסְתַּלְּקוּ בניו when his sons were dismissed. Yeb. 64a שהִסְתַּלֵּק .. גורם מישראל causes the Divine Presence to withdraw from Israel. Lev. R. s. 34 וראשון ראשון מִסְתַּלֵּק and one after the other rose (from the meal). Ab. I, 16 עשה לך רב והִסְתַּלֵּק מן הספק get thyself a teacher so as to be removed from (to escape) doubt; a. fr.—Esp. (with or without מן העולם) *to be called away* from this world, *to die.* Tosef. Hag. II, 5. Gen. R. s. 62 הקב״ה יודע .. להִסְתַּלֵּק העולם ומַסְתַּלְקָן the Lord knows when it is time for the righteous to be called away ..., and he does call them away. Ex. R. s. 52 חירה מַסְתַּלֵּק וכ׳ was about to die; a. fr.

סְלִיק, סְלֵיק, ch. same, (corresp. to h. עָלָה) 1) *to rise, go up; to go away.* Targ. Gen. XIX, 28 (Y. ed. Amst. סַלֵּיק). Ib. XXXII, 27 (Y. ed. Amst. סַלֵּיק). Targ. Ex. XIII, 18; a. fr.—Bets. 38a, a. fr. כי ס׳ ר׳ וכ׳ when R. A. went up (from Babylonia to Palestine); ib. כי ס׳ להתם Ms. M. when he arrived there; a. fr.—2) *to occur.* Taan. 21a כל מילתא דהוה סַלְקָא ליה הוה אמר וכ׳ (Ms. M. כל דהוה ס׳ ביה) whatever happened to him, he said, this, too, is for good; Snh. 108b bot.; a. fr.—3) (interch. with *Pa.*) *to stop, hush, keep silence.* Targ. Jud. III, 19; Targ. Am. VI, 10; VIII, 3 (h. text הס).—4) *to turn out, result,* (with אליבא) *to agree with.* Targ. I Chr. XI, 11.—B. Kam. 92a bot. לא הוה סלקא ליה שמעתא Ms. H. (ed. סליק, v. Rabb. D. S. a. l. note 30) whatever tradition he reported turned out not to be in agreement with the *halakha.*—5) with על ליבא דעתא &c. (=h. עלה על לב) *to occur to the mind; to desire; to entertain an opinion.* Targ. II Chr. VII, 11.—In Talm. סלקא דעתא =סלק אדע׳, v. דַּעְתָּא.—Hull. 64b, a. fr. לא ס״ד that cannot rise in your mind, no idea of it.—6) (cmp. עלתה ארוכה, העלה ארוכה, v. אֲרוּכָה II) *to grow, heal up.* Sabb. 134b, a. e., v. חַדְיָא.

*Pa.* סַלֵּיק 1) *to remove.* Targ. Ez. XLV, 9 (not סָלֵי׳). Targ. Job XXXIV, 29 (not וישלם). Targ. Ps. CII, 25; a. fr.—Nidd. 51b בתר דסַלְּקוּ וכ׳ after they have taken off their phylacteries. Gitt. 52b ואֲסַלְּקִינֵיהּ and I shall remove him (from office). Ib. מְסַלְּקִינָן ליה we (the court) must discharge him; a. fr.—2) (with or without בזוזא) *to dismiss with payment; to settle, satisfy.* B. Mets. 68a מצי מְסַלֵּק ליה he has a right to settle with him (satisfy the mortgage). Ib. 67a, v. מְשַׁכְּנָתָא; a. fr.

*Ithpa.* אִסְתַּלֵּיק, אִסְתְּלֵיק, *Ithpe.* אִיסְתְּלֵיק 1) *to remove one's self, rise, go away; to be removed, taken away; to die.* Targ. Gen. XII, 8. Targ. I Chr. V, 1 (ed. Lag. a. oth. אשתקלת); a. fr.—Targ. Y. Ex. XII, 43 דא׳ who deserted the Jewish faith (O. ed. Berl. דאשתמד; oth. ed. דאסתלק; h. text בן נכר).—Keth. 106a כיון דעבד הכי א׳ after he had done this, he (Elijah) stayed away (ceased to appear to him); a. fr.—2) *to be accounted.* R. Hash. 27a תִּיסְתְּלֵק לה בתרתי let it be accounted as two notes.—[Ber. 56b אסתלין Ms. M., v. צְלַל.]

סְלַק (=שְׁלַק) *to boil down.* Gitt. 68b, sq. Ar. (ed. ש׳).—Part. pass. סְלִיק; f. סְלִיקְתָּא, סְלִיקָא; *pl.* סְלִיקָתָא. Pes. 34a top בס׳ ומאיסתא Ar. (ed. Koh. סְלָקְתָא; Ms. M. 2 סלקיתא; ed. שליקתא) when the wheat has been boiled (in the brewery) and become repulsive; v. סְלִיקוֹסְתָּא II.

סִי׳, סְלָקָא I m. (v. next w.) *beet.* Ber. 35b bot., v. אֲנִיגְרוֹן. Erub. 28b, sq. חיריא ... ס׳ חיריא raw (not sufficiently boiled) beets kill a healthy man; a. fr.

סִי׳, סְלָקָא II m. (סְלַק) *well-boiled vegetable.*—*Pl.* סְלָקֵי, סִי׳. Ber. 35b sq. מיא דכולהו ס׳ Ar. (ed. ש׳), v. אֲנִיגְרוֹן.

*סַלְקוּנְדְּרִי m. pl. (siliginarii or siliquiarii) *bakers* of wheat flour (v. Sm. Ant.3 s. v. Pistor). Ab. Zar. 39b (Ar. סלונדקי, סלותקי, סלוקתי), v. next w.

סַלְקוּנְדְּרִית, סַלְקוּנְדְּרִית f. (preced.) מלח ס׳ *lumpy salt* (used by bakers), for which, it was believed, entrails of unclean animals were used as a condiment or to polish its surface. Ab. Zar. II, 6 (35b) מלח ס׳ Ms. M. (Mish. ed. סלקונטית; Bab. ed. שלקונדית; Y. ed. סלוקנרית; Alf. סלקונתית). Tosef. ib. IV (V), 12 מלח סלקונתית שחורה ed. Zuck. (Var. של קינטית, oth. ed. סלקונט) black Salkundre salt (prepared by pouring saline water over piles of burning wood, v. Lübker Reallex. s. v. Salinae); לבנה ... white Salk. salt; Y. ib. IV, end, 42a; Bab. ib. 39b. Ib. מאי מלח ס׳ מלח שכל סלקונדרי רומי אוכלין אותה (Ar. סלוקתי ... בה) what is Salk. salt? A salt which all Roman *siliginarii* use at their meals (R. Niss. to Alf.: which all Roman nobles eat, i. e. those using fine bakery or confections).

סלקונתית, סלקונטית (ט or ת arisen from ד׳), v. preced.

סַלָּקוֹתָא f. (סְלַק; cmp. Arab. šallâḳ) *beggar's bag containing victuals.* Y. Ter. VIII, 45d bot.

סלקטירין, v. בּוּלְקְטָר.

סלקיתא, v. סְלַק.

סלקנרית, סלקנדית, v. סַלְקוּנְדְּרִית.

סְלָקָתָא, v. סְלַק.

סלריא, Yalk. Lev. 493, v. סְלִירָא.

סַלַּרְיָא f., v. next w.

סָלָרִין m. (salarium) *pay, pension, salary.* Lev. R. s. 34 והן מעלין לו ס׳ Ar. (ed. מזונות) they grant him a salary (for his services); Yalk. Prov. 946 סודרין (corr. acc.); Ab. d'R. N., 2nd vers., ch. XXX (ed. Schechter, p. 66) המלכות מעלה לו סלירא וכ׳ (corr. acc., or סַלַּרְיָא) the government grants him an annual pension. Ib. ch. XVIII (p. 38) שהיתה לו סלריה בכל וכ׳ (corr. acc.) that he (Joiachin) had an annual grant.

סָלַת, *Pi.* סִירַּת (denom. of סֹלֶת) *to sift, select, produce fine flour.* Ter. XI, 5 המְסַלֵּת קב וכ׳ he who gets one or two Kab out of one S'ah of wheat. Y. ib. 47d bot. מסלת

בחטים וכ׳ the priest may sift out of the (flour of) wheat (of T'rumah) as much as he wants (and abandon the rest). Tanḥ. T'tsavveh 5 וסַלֵּיהּ לי מיתוכה וכ׳ and get me out of it flour for one loaf (v. גְּלוּסְקָא) fine and well sifted.—Part. pass. מְסוּלֶּתֶת, *pl.* מְסוּלָּתִים. Sifré Deut. 21 מן .. מן המס׳ out of the chosen, out of the select among you, v. בָּרוּר.

**סַלַּת**, *Pa.* סִלֵּת (denom. of סִילְתָּא II) *to cut chips, trim.* Sabb. 74[b], v. סִילְתָּא. Ib. 150[b] וסִלַּתִינָן סילתי Rashi (ed. ומסלתית, corr. acc.; Ms. M. וסַלְּתִינָן) and we chopped kindling wood. Bets. 19[b] חשוא סַלּוּתֵי מסלתינן וכ׳ since we are permitted to chop kindling wood (during the festive week), can there be a question about offering &c.? B. Kam. 113[b] זבין דיקלא ... לסַלּוּתֵי Ar. (ed. לצלחא) bought a palm-tree ... to cut it for fuel.

**סִילְתָּא, סַלְתָּא** m. (סַלַּת) *flour-sifter, fancy-baker* (siliquiarius).—*Pl.* סִילָּתִין, סַלָּתִין. Kel. XV, 3 ים נפה של סילי (Talm. ed. סילתית) the bakers' frame for the reception of sifted flour, opp. נפה של סלי של בעל הבית. Ib. 4 (Talm. ed. סלתית, corr. acc.). Tosef. ib. B. Mets. V, 5 (ed. Zuck. סלתון, corr. acc.).

**סוֹלֶת, סֹלֶת** f. (b. h.; סָלַל I, v. סְלֶסֶל) 1) *sifted fine flour.* Men. XII, 3 קמח יביא ס׳ if one vows an offering of flour, he must bring fine flour. Sifré Deut. 315 ונושרות סוֹלְתָן וכ׳ and drop their flour on the ground. Cant R. to I, 1 כל ... לא ס׳ is not all of Solomon's wisdom fine flour (choice)?; a. fr.—Kidd. 69[b]; 71[b] Ezra did not leave Babylonia, עד שעשאה כס׳ נקיה until he made her (the Jews in Babylonia) like the purest sifted flour, i. e. established the purity of descent of their families by careful investigation (cmp. עֲיִסָּה).—*Pl.* סְלָתוֹת. Shek. IV, 3. Ab. Zar. 37[b] bot. Esth. R. to I, 14, v. סָרַס; a. fr.—2) *a dish made of fine flour, pudding.* Ber. 37[a] (v. Rabb. D. S. a. l. note 20). Y. ib. VI, 10[b]; a. e.

**סוֹלְתָּא, סֻלְתָּא, סוֹלַת, סֹלַת** ch. same. Targ. O. Ex. XXIX, 2. Targ. O. Gen. XVIII, 6 (ed. Vien. סָלְתָּא); a. fr.—Y. Ber. VI, 10[c] bot. סלת (ed. Krot. a. oth. סלית), a. סולתא *flour-dish,* v. preced.

**סִלְתָּא, סְלָתָא,** v. sub סיל׳.

**סִלְתִּית,** v. סַלָּת.

**סִלְתָנִיתָא, סְלָתָנִית,** v. סוּלְתָנִית.

**סַם** m. (b. h. סַמִּים *pl.*; סמם, cmp. Arab. *samma, to penetrate*) *drug* (healing or deleterious); *medicine; poison; paint.* Sabb. XII, 4 כתב בדיו בסם וכ׳ if one wrote (on the Sabbath) with ink, with a paint (orpiment or sandaracha) &c. Lam. R. to II, 11, v. דְּמָעָה. Ḥull. III, 5 אכלה סם חמות if the animal is known to have swallowed a deadly poison; ib. 58[b] סם חמות דבהמה דאדם what is deadly to animals, what is deadly to man. B. Kam. 85[a] כמה ... בין סירוס לסם how much a person condemned by the government to have his hand cut off would pay for the difference (in pain) between the plain operation with the sword and that performed under the influence of a drug (mandrake, v. Plin. H. N. XXV, 150). Yoma 72[b] (play on שָׁם, Deut. IV, 44) זכה ... סם חיים וכ׳ if he applies his learning rightly, it becomes to him a medicine of life, if not, a deadly poison. Kidd. 30[b] (play on ושמרתם, Deut. XI, 18) סם תם an unfailing remedy; Sifré Deut. 45; a. fr.—*Pl.* סַמִּים. Gen. R. s. 10 (fr. Ben Sira) אלוה העלה ס׳ וכ׳ God made drugs come forth out of the earth, with them the physician heals .., and out of them the druggist produces poisonous drugs. Ker. 6[b]; a. e.

**סַמָּא I** ch. same. Targ. Y. Gen. XXIV, 33; a. e.—Nidd. 30[b], v. נִפְצָא. Ib. איכא גופא דלא מקבל ס׳ sometimes a body is not susceptible to the effects of a drug. Ḥull. 54[a], v. בְּרַר. Sabb. 104[b] (expl. סם, ib. XII, 4) ס׳ *orpiment,* v. preced. Yoma 72[b] ס׳ דחירי, v. preced.; Sabb. 88[b]; a. fr.—[Targ. Prov. XXV, 20 ס׳ למנא some ed., read: סָמָא.—Y. Bets. III, 61[c] top ס׳ דקיסא, v. בַּסָּמָא I a. סָמָא.]

**סַמָּא II** m. (סמם, *to tie up, close*; cmp. תסתיים s. v. סוֹם ch.) [*that which includes everything,*] *essence, sum.* Y. Ber. IX, beg. 12[d]; Meg. 18[a], a. e. (ref. to Ps. LXV, 2) ס׳ דכולא משתוקא the sum (the highest) of all (praise) is silence. Y. Snh. XI, 30[b] כל ס׳ דמילתא וכ׳ to conclude the matter, it is not this, but &c. Y. Taan. IV, 69[a] כל ס׳ דמילתא ניתי וכ׳ to end the matter, let us bring &c.; Lam. R. to II, 2. Koh. R. to V, 12.

**סַמָּא III** 1) pr. n. m. *Samma,* name of several Amoraim (v. Yoḥăsin sub lit. ס) Ab. Zar. 50[b]; a. fr.—2) כְּפַר ס׳ pr. n. pl. *K'far Samma,* the home of one Jacob, a disciple of Jesus of Nazareth. Tosef. Ḥull. II, 22; Y. Ab. Zar. II, 40[d] bot.; a. e.; v., however, סַכְנַיָּא.

**סְמָא,** pl. סְמַן, v. סִרְמָא II.

**סְמָא, סַמָּא,** v. סמי.

**סַמָּאֵל** pr. n. *Sammael,* name of an accuser and angel of death. Targ. Y. Gen. III, 6. Targ. Job XXVIII, 7 second vers.—Sot. 10[b]. Deut. R. s. 11 מלאך ס׳ הרשע ראש וכ׳ the angel S., the wicked, the chief of all Satans; a. fr.

**סְמָאלָא,** v. סְמָלָא.

**סַמְבַּטְיוֹן,** v. סַבְּטְיוֹן.

**סמדאי,** v. סְמָדָאֵי.

**סְמָדַר** m. (b. h.) (*berry*) *in the budding stage.* Gitt. III, 8 בהוצאת ס׳ at budding time. Orl. I, 7 תעלים ... והס׳ Ms. M. the leaves, the sprouts, the sap of vines and the budding berries are permitted in the third year; ib. חס׳ אסור וכ׳ the buds are forbidden, because they are fruits; Sifra K'dosh. ch. V, Par. 3 מִי ס׳. Ber. 36[b] (contrad. to בּוֹסֶר). B. Kam. 58[b] המבכיר כרם .. ס׳ he who cuts (the berries of) his neighbor's vineyard in the budding stage. Ib. 59[a]; a. e.

**סְמָדָר** ch. same. Targ. Is. XVIII, 5 (h. text גֹּמֶל).

**סַמַּדְרְקוֹס** m. (transpos. of σαμάρδακος) *buffoon, quack.* Ex. R. s. 46 בן ארכיאטרוס שפגע בס׳ וכ׳ the son of

a chief physician who met a quack and addressed him Lord, master, father.

**סמת**, Y. Keth. VII, end, 31d בס׳ דמטרונא Matt. K. to Gen. R. s. 41 בפונסא (some ed. בפסונא), read: בסַרְנָה, v. סַרְנָא; v. מָסָאנָא.

**סָמָה**, v. סמי.

**סַמְוֻתָּא** f. (סָמֵי) *blindness*; (sub. בעיל) *blind person.* B. Kam. 31b כחוטרא דס׳ Ms. R. (ed. דסמיותא) barring the road in the position of a blind man's groping staff. Ib. 52a כד רגיז ... לנגדא ס׳ Ms. R. (ed. סַמְוָתָא) when the shepherd is angry with his flock, he makes the leader blind.

**סַמּוּר**, v. סָמָה.

**סַמּוּר**, v. סִרְמוּר.

**סָמוּךְ, סַמּוּכָא**, v. סָמַךְ, סָמַךְ.

**סְמוּכוֹת** m. pl. (סָמַךְ) 1) *supports, pillars.* Gen. R. s. 38.—2) (with or without רגלים or ידים) *cushions tied to the cripple's feet* or *hands.* Sabb. VI, 8 ס׳ שלו his foot-cushions. Ib. כסא וס׳ שלו his stool and his hand-cushions. Yeb. 103a ס׳ הרגלים. Ib. ס׳ הידים Rashi (ed. סמיכת). Ib. 102b סמיכת הרגלים.

**סמומיות**, v. סָמָמִית.

**סמוק, סָמוּקָא, (סָמוּק)**, v. sub סרמ׳.

**סַמּוֹקָא, סַמּוֹקָה** pr. n. m. *Sammoḳa* (*dyer of red*?), surname of R. Ṭayfa, v. טַיְיפָה.

**אַבָּא ס׳, סַמּוּקְיָד** pr. n. m. *Abba Simmuḳyad* (Red-hand). Num. R. s. 3.

**סְמוֹקְרִי, סְמוֹ׳** m. (סָמֵק) *reddish, reddy.* Targ. Y. Lev. XIII, 42 (ed. Vien. סְמוּקְרֵי; h. text אדמדם). Targ. Y. I Gen. XXV, 25 סומוקרירי (ed. Vien. סומוקרירי); II סַמְקְרִירִי (h. text אדמוני).

**סַמּוּקָתָא**, v. סִרְמוּק, a. סַמְקָתָא.

**סַמְוָתָא**, v. סַמְוֻתָּא.

**סַמְמִיָּא**, v. next w.

**סַמַטְרִיָּה** pr. n. (transpos. of Sarmatia) *Sarmatia*, the country extending from the Vistula to the Rha (Volga). Cant. R. to II, 8; Pesik. Haḥod., p. 48a סמטיא (corr. acc.), v. בַּרְבַּרְיָא.

**סָמַד, סָמָא, סמי** (v. סוּם II) *to tie up, close; to make blind.*—Part. pass. סָמוּי; f. סְמוּדָה, סְמוּיָה; *pl.* סְמוּדִים, סְמוּיִין; סְמוּדוֹת *a) tied up, hidden* (cmp. סְתִימָה). Taan. 8b (ref. to אסמיך, Deut. XXVIII, 8) דבר חס׳ מן העין that which is hidden from sight (the exact quantity of which you do not know); B. Mets. 42a; a. e.—*b) blinded, blind.* Kidd. 24b הרי שדיחתה עינו ס׳ וכ׳ if the slave's eye was blind, and he (the master) cut it out. Keth. 105a כמה ס׳ עיניהם וכ׳ how blind are the eyes of (how short-sighted are) those who receive bribes!

*Pi.* סִמֵּא, סִרְמֵא 1) *to blind, make blind.* Kidd. l. c. סי׳ עובר וכ׳ he injured the eye of the embryo (while operating on the mother). Ib. וסִמְּאָהּ ... הרי שדיריתה suppose the slave's eye was dim, and he (the master) made it entirely blind. Y. Kil. VIII, 31c top וסִרְמְרָהּ; B. Kam. 91a וסִרְמְאוֹ (Ms. M. וסימאה) and he made him blind. Ib. VIII, 7 האומר סַמֵּא וכ׳ if one says (to his neighbor), blind my eye, the neighbor is responsible. Gen. R. s. 75, end שלח לו ... לְסַמּוֹת וכ׳ he sent him a present in order to blind his eyes (with ref. to Deut. XVI, 19). Sabb. 109a top יד מְסַמֵּאת an unwashed hand put on the eye makes blind. Gen. R. s. 42 (ref. to ערן משפט, Gen. XIV, 7 ערן .. לסַמּוֹתָהּ they wanted to blind the eye (of him) that established the rule of justice in the world; a. fr.—2) *to tie up one's own eyes; to simulate blindness.* Tosef. Peah IV, 14; Y. ib. VIII, 21b top; Keth. 68a חמסמֵא את עינו (a beggar) who ties his eye up.

*Nif.* נִסְמָא, נִסְמָה *to be blinded; to become blind.* Num. R. s. 7, beg. Bekh. V, 5 (36b) שנִסְמֵית עינו (Talm. ed. שנִסְמֵית) that became blind on one eye; Keth. 77a נִיסְמֵית; a. fr.

*Hithpa.* חִסְתַּמֵּא, *Nithpa.* נִסְתַּמֵּא, נִסְתַּמֵּה same. Arakh. 17b, sq. פְּתָחַ וכ׳ if he was open-eyed and became blind; B. Bath. 128a. Num. R. s. 18 מיד היה מִסְתַּמֵּא (not הירתה) he would get blind at once; a. e.

**סָמֵא, סָמֵי** ch. same.—V. סָמֵי.

*Pa.* סַמֵּי 1) *to close the eyes of; to blind.* Targ. Y. Ex. XXIII, 8. Ib. XXI, 26; a. e.—Y. Ber. II, 4b עבור קומוי וסַמֵּי עינוהי (euphem. for עינך) pass it (the idol) and blind thy eye (ignore it); Y. Shek. II, 47a top; Y. M. Kat. III, 83c bot. ואַסְמֵי (*Af.*). B. Hash. 24b סמי עינוהי דדין put its eye out (destroy the form of the figure); a. e.—Trnsf. (cmp. גְּנַז) *to declare apocryphal, repudiate, cancel.* B. Bath. 77b אֵיסַמְּיֵהּ shall I cancel it (the Boraitha)?; ib. 78b (not איסמיא); Yeb. 40a אַסַמְּרֵהּ; B. Kam. 91b; a. e.—Sabb. 52a מאי חזית דְּמְסַמֵּית הא מקמי הא סמי הא קמי הא what reason dost thou see to repudiate this opinion rather than the other? repudiate rather the other.—2) *to bind, to act as an astringent.* Y. Shek. V, 48d (Bab. ed. to V, 1) סמי למעירן ... הירדין Ms. M. (v. Rabb. D. S. a. l. p. 43; ed. סמס, ממסמס) which wine is good for the bowels and which binds the bowels.

*Ithpe.* אִסְתַּמֵּי *to become closed, get blind.* Targ. Koh. XII, 2.—Y. Peah VIII, end, 21b יִסְתַּמְּרִין ... עיניה may the eyes of him who saw thee and gave thee nothing, become blind; Y. Shek. V, end, 49b. Lev. R. s. 22 ואִיסְתַּמְּרַת and she became blind. Ib. דין דחזת פתיח א׳ he who was open-eyed got blind; a. fr.

**סַמְיָא, סָמֵי** m. (preced.) *blind.* Targ. Y. Lev. XXI, 18. Ib. XIX, 14 (ed. Vien. סִרְמְיָא, corr. acc.); a. fr.—Gitt. 68b top חזא ס׳ וכ׳ (not חזיא) he saw a blind man that had lost his way, and led him back &c. Lev. R. l. c.; a. fr.—*Pl.* סָמֵּין; סַמְיֵיא. Targ. Zeph. I, 17. Targ. Is. XXIX, 18 (some ed. סוֹמְן). Ib. XXXV, 5 (some ed. סוֹמִין); a. fr.—Gen. R. s. 30 בשוק ס׳ צווחין לעווירא וכ׳ in the market

place of those whose eyes are closed, they call a blind man rich of light. Y. Peah IV, end, 19a, v. נָהוֹרָא; a. fr.

**סְמִיָא** pr. n. m. *Simya*, v. סִימַאי.

**סְמִידָא** m. (emp. סָמְדָר, a. σεμίδαλις) *finest flour* (in Targ. Y. corresp. to סֹלֶת in Targ. O.). Targ. Y. Ex. XXIX, 2; a. fr.—Targ. Y. Gen. XVIII, 6 ס׳ דסולתא (h. text קמח סלת).—Gitt. 56a (contrad. to חִיוָּרִיתָא a. גּוּשְׁקָרָא).—Pes. 74b בס׳ דסימידי (בדסימידי דמפרירי; Ms. M. 2 Ms. M. דמיפרך) in the case of a paste of the finest flour, which is brittle. Ib. ס׳ a paste of &c. M. Kat. 28a ס׳ לחמא לכלבי וכ׳ Ms. M. (ed. ס׳ only) bread of finest flour was given to the dogs and was not wanted (i. e. there was great affluence). Pes. 42a sq. פת נקרירה דס׳ 'pure bread' means bread of fine flour. Yalk. Koh. 989 אייתי צמידא וכ׳ bring me bread of fine flour and good wine &c.; a. fr.—Denom. סְמִידִי, סְמִידָה, v. supra.

**סְמִידָתָא** f. (preced.) *pollen.* Gitt. 69a ס׳ דכשותא Ar. (ed. דחוּמַרְתָּא) pollen of cuscuta.

**סְמִיוֹן, סִי׳** m. (v. next w.) *rope* of a yoke.—*Pl.* סְמִיוֹנִין, סִי׳, v. סְמָלוֹן.

***סְמִיוֹנָא, סִי׳** m. (סְמֵי) *bond, shackle, fetter.*—*Pl.* constr. סְמִיוֹנֵי, סִי׳. Targ. Job XIII, 27 (h. text שרשי). [Ib. XXI, 29 סמיוניהון Ms.; ed. Lag. סמיני, read: סִרְמָנֵי׳].

**סְמִיוֹנִית, סְמִיוֹנִית,** v. סִרְמָנִית.

**סַמְיוּת** f. (סָמֵא) *being tied up, obstructed.* Keth. 105a ס׳ הלב obstruction of the mind, *dullness.*—Esp. ס׳ עינים *blindness.* Gen. R. s. 93, v. חֲשָׁמָה; Yalk. ib. 150. B. Mets. 71a.

**סַמְיוּתָא,** v. סַמְוּתָא.

**סְמִיי כְּפַר ס׳, סְמִיי,** v. סִיסַאי.

**סְמִיךְ, סָמִיךְ,** v. סָמַךְ.

**סְמִיכָה** f. (סָמַךְ) 1) *proximity, close neighborhood.* Y. Kil. III, 28d bot. מה ביניהון ס׳ they differ as to planting (the gourd) near (the onions, without intervening space).—2) (=סמיכת יד, v. Lev. I, 4) *putting hands upon the head of the sacrifice.* Men. IX, 8 (93a) ס׳ שורי מצוה laying hands on the sacrifice is a dispensable act, v. שְׁרִיר. Ib. תכף לס׳ שחיטה the laying on of hands must immediately precede the slaughtering. Tosef. Ḥag. II, 8 [אלא] על הס׳ except on the question of laying hands &c. (on the Holy Days, v. Ḥag. II, 2). Tem. 16a top דופי של ס׳ the taint which attached to them on account of their disputes concerning the *s'mikhah* (on the Holy Days). Snh. I, 3 סְמִיכַת זקנים the laying on of hands by the elders (Lev. IV, 15); Tosef. ib. I, I, v. next w. Y. ib. I, 19a bot., v. next w.; a. fr.—*Pl.* סְמִיכוֹת. Kidd. I, 8. Men. 88a, a. e. שתי ס׳ בצבור in two cases of communal offerings is laying on of hands required (Lev. l. c., a. XVI, 21).—3) *laying hands on the scholar*, in gen. *ordination.* Snh. 14a אין ס׳ בח״ל ordination cannot take place outside of Palestine. Ib. ס׳ אלא *zaken* (I Sam. II, 32) can only refer to ordination as an elder; a. fr.—Ib. 13b סְמִיכַת זקנים, v. next w.—4) *leaning against, support.* Keth. 111a sq. ישיבה שאין בה ס׳ sitting without a back to lean against; ס׳ עמידה שאין בה standing without something to lean against; a. e.—5) *cripple's cushion*, v. סְמוֹכוֹת.—[Y. Yoma III, 40b bot., read: מְסִירָה.]

**סְמִיכוּת** f. (preced.) *ordination.* Tosef. Snh. I, 1 סמיכה וס׳ זקנים וכ׳ the laying of hands (on the head of a communal sacrifice) and the ordination of elders require the presence of three; Snh. 13b סמיכה וסְמִירָכָה זקנים (v. סְמִירָכָה I); Y. ib. I, 19a bot. הס׳ בשלשה, expl. לא סמיכה חיא ס׳ *s'mikhah* is not the same as *s'mikhuth*, v. מִינּוּיָא.—[In later grammatical writings: ס׳ *status constructus.*]

**סְמִיכוּתָא** ch. same, *ordination.* Y. Snh. I, 19a bot., v. מִינּוּיָא.

**סְמִיכְתָא** f. (סָמֵךְ) *solid, thick.* Ber. 25b דדמו כארעא ס׳ which is legally to be considered like solid earth. B. Bath. 20a בס׳ when the material of the rag is very thick. Taan. 9b עיבא ס׳ a heavy cloud, opp. קלישא.

**סְמִיךְ,** v. סָמֵךְ.

**סמ״ך** *Samekh*, name of the fifteenth letter of the Alphabet. Gen. R. s. 17; Yalk. ib. 23 מתחלת הספר ועד כאן אין בתיב סמ״ך ... נברא סמך from the beginning to this verse (Gen. II, 21) there is no Samekh; when Eve was created Satan (temptation) was created (Gen. R. l. c. שטן). Meg. 2b; Y. ib. I, 71c top מעשה ניסים ס׳ the letter S. (on the tablets of the Ten Commandments) was suspended by a miracle. Sabb. 66a, v. סִרְמָנָא I; a. fr.—*Pl.* סַמְכִין. Ib. 103b, v. מ״ם.

**סָמַךְ** (b. h.) [*to close, join,*] 1) *to pack, make close, stamp.* Shebi. III, 8 לא יִסְמוֹךְ בעפר one should not support the dam by packing earth upon it, v. סָבַךְ. Gen. R. s. 5 סְמָכָן וכ׳ he crowded them between &c. (Lev. R. s. 10 שָׁמָן); a. e.—2) *to support, stem.* Midr. Till. to Ps. CXXXVI, עוג הית ... וסוֹמְכוֹ Og broke a mountain loose and threw it on the Israelites ...., Moses took a pebble and mentioned the Holy Name over it and stemmed its fall; הידים שכך סוֹמְכוֹת the hands which thus stem (the mountain); Deut. R. s. 1, end; a. e.—3) *to bring close, to join.* Y. Sabb. III, 5d bot. אפי׳ לְסָמוֹךְ לו even to place a vessel close to it (to be warmed); Bab. ib. 38b. Y. Kil. II, 27d סוֹמְכִין עומרין וכ׳ you may put packed sheaves by the side of &c. Kil. II, 7 לסמוך לו וכ׳ to plant closely adjoining to it &c. Ib. 8; a. fr.—Esp. (sub. יד) a) *to press hands on the head of a sacrifice* (to indicate ownership). Men. IX, 8 הכל סוֹמְכִין וכ׳ all persons are entitled to lay hands on their sacrifices, except &c. Ḥag. II, 2 שלא לסמוך that the laying on of hands must not be done on the Holy Days. Ib. 3 ואין סומכין עליהם but hands must not be laid on them; a. fr.—b) *to lay hands on the head of a scholar*, in gen. *to ordain.* Snh. 14a the government decreed שכל הסומך יהרג וכ׳ that whosoever ordained a scholar should be put to death, and whosoever be ordained should be put to death, ועיר שסומכין וכ׳ and the town wherein the ordination takes place &c. Ib. וס׳ שם חמשה וכ׳ and he ordained there five elders. Ib. ר״מ לא סָמְכוֹ ר״ע that R. Akiba never ordained R. M.—Ib. סומכין בארץ ונִסְמָכִין וכ׳ if those ordaining stand on Palestinean ground, and

those to be ordained outside of Palestine; a. fr.—4) *to lean, to rely.* Ber. 9ª, a. fr., v. בְּדָדֵי. Erub. 65ᵇ נְסָמוֹךְ עַל וכ׳ let us rely on the opinion of &c.; a. fr.—Trnsf. a) *to support; to find support for an opinion* or *a rule,* (v. אַסְמַכְתָּא). Y. Shebi. X, 39ᶜ bot. (ref. to Deut. XV, 3) מיכן סָמְכוּ לפרוזבול וכ׳ here they found a support for the *prosbol* as a Biblical institution, expl. בשהתקין הלל סָמְכוּהוּ וכ׳ when Hillel had instituted it, they supported it by reference to &c.—b) (with ענין) *to bring under the same rule laws which are joined in the Biblical text.* Yeb. 4ª (ref. to Ex. XXII, 17 a. 18) סמכו עניין לו וכ׳ they brought the subject (verse 17) close to it (verse 18) (to intimate) as the punishment for the one is stoning, so is it for the other. Ib. וכי מפני שסמכו וכ׳ can we put a person to death on an intimation suggested merely by the neighborhood of two subjects? (v. סְמוּכִים, infra).—*Part. pass.* סָמוּךְ; f. סְמוּכָה; *pl.* סְמוּכִים, סְמוּכִין; סְמוּכוֹת a) *near, close by.* Meg. 3ᵇ וכל הס׳ לו and all (the inhabited area) adjoining it. Men. 98ª, a. e. על בס׳ the preposition ʿ*al* means *immediately on.* Sifré Num. 131 הרבה פרשיות ס׳ וכ׳ many sections (in the Torah) adjoin one another, and yet are (mentally) as far from one another &c. Sabb. I, 2 ס׳ למנחה near Minḥah time; a. v. fr.—Esp. סְמוּכִין, סְמוּכִים *the interpretation founded on the fact of local junction of texts* (v. supra). Yeb. l. c. ס׳ מן התורה מנין where is it intimated that Biblical texts are to be interpreted on the basis of proximity? Answ. (ref. to Ps. CXI, 8): they are arranged &c. Ib. מאן דלא דריש ס׳ he who does not adopt the interpretation based on textual proximity. Ber. 10ª; a. fr.—b) *strong, hardened.* Num. R. s. 9 לבה ס׳ עליהם her heart is hardened towards them (and their presence will prevent her from confessing her guilt); cmp. גּוּס I.

*Nif.* נִסְמַךְ 1) *to be adjoined.* Ber. l. c. למה נִסְמְכָה וכ׳ why has the section referring to Absalom (Ps. III) been joined to that relating to Gog and Magog (Ps. II)? Tanḥ. Ḥuck. 20 ונ׳ להר וכ׳ and is close to the mountain opposite. M. Kat. 28ª; a. fr.—2) *to be ordained.* Snh. l. c., v. supra. Yoma 87ª שראויין לִיסָּמֵךְ who are worthy to be ordained; a. fr.

*Pi.* סִימֵּךְ *to support, prop.* Y. Maasr. II, 50ª top חִמְסַמֵּךְ עוזר ומסמך אתה בגפנים Yalk. Ex. 244 he who props vines. וכ׳ thou art a helper and supporter to all &c.; a. e.—Part. pass. מְסוּמָּכִין, *pl.* מְסוּמָּכִין. Kel. II, 2 יושבין שלא מ׳ (vessels or fragments of vessels) resting without the need of a support.

*Hif.* הִסְמִיךְ *to pack, tread.* Y. Maasr. I. c. ברגליו מַסְמִיךְ working with his feet is he who packs (sheaves &c.; Y. B. Mets. VII, beg. 11ᵇ מקמץ).

*Hithpa.* הִסְתַּמֵּךְ, *Nithpa.* נִסְתַּמֵּךְ *to lean one's self.* Gen. R. s. 45, end הירתה מִסְתַּמֶּכֶת על וכ׳ was leaning on her handmaid. Sifré Num. 131 והיה מִסְתַּמֵּךְ וכ׳ and he went off leaning on his stick; a. e.

**סְמַךְ I,** ch. same, 1) *to press, lay hands on, lean on.* Targ. Am. V, 19. Targ. Ex. XXIX, 10; a. fr.—2) *to support, uphold.* Targ. Ps. LI, 14; a. e.—3) *to rest on; to rely, feel safe.* Targ. II Sam. I, 6. Targ. Ps. LXXXVIII, 8. Ib. LXXI, 6; a. fr.—Ḥag. 20ᵇ מְיִסַּמְּךָ דעתיירהו their mind is at rest (they feel safe that they cannot be seen). Ab. Zar. 71ᵇ סמכא דעתיה he feels sure (of his bargain); a. fr.—4) *to bring close, join.* Y. Sabb. III, 5ᵈ bot., v. אֲדִירָא. Yeb. 119ª סְמוֹךְ מיעוטא וכ׳ bring close, i. e. add &c., v. מִיעוּטָא; Kidd. 80ª; a. e.—Esp. *to ordain* (v. preced., a. Targ. Deut. XXXIV, 9). Snh. 13ᵇ (expl. סמיכת זקנים, v. סְמִיכוּת) מְיִסְמַךְ סבי ordaining of elders. Ib. בירא ממש סָמְכִין לֵיהּ Ms. M. must they ordain him by actually putting a hand on him, or merely by calling his name? Ib. וחד לא סָמְכִי and one alone cannot ordain? Ib. 14ª ור״מ . . . סְמָכֵיהּ was it R. J. ben B. that ordained R. Meir? Ib. הוה מיטמר מלמיסמכיה Ms. M. was on his guard not to be ordained. Ib. סְמוֹכוּ לנא appoint for us as teachers, v. חֲמִישָׁאי; a. fr.—*Part. pass.* סָמִיךְ, סָמִיךְ a) *ordained.* Pes. 49ª תרי בני סְמִיכֵי two sons both of whom were ordained teachers. — b) *near, adjoining.* Targ. Y. I Num. XXI, 14. Ib. II, 5; 12, a. e. (interch. with סְמוּכִין). Targ. Y. Deut. VI, 7.—Snh. 7ᵇ וס׳ ליה וכ׳ and next to it follows &c.; ib. 107ª; a. fr.

*Pa.* סִמֵּךְ 1) *to press, stamp, make a thick mass.* Pes. 116ª וצריך לְסַמּוּכֵי וכ׳ and you must make it a thick mass so as to be emblematical of clay (v. תְּרוֹסֶת).—2) *to secure,* esp. *to refer to a depositary for payment; to draw an order for.* Y. Kidd. III, 64ª top סְמָכֵיהּ גבי לוי he referred him to Levy (as his depositary). Ib. סְמָכוּן . . . גבי זבונה they secured the teacher by a deposit with a merchant. Y. Shebu. VII, 38ª top, בְּהָמָּא. Y. B. Mets. IV, beg. 9ᶜ; a. e.

*Af.* אַסְמֵךְ 1) *to give an order to.* Ib. דאַסְמִיכְתַּנִי . . . אנא בעי I want to collect the money for which thou hast given me an order (at the banker's).—2) *to lean on; to find support; to give support.* Y. Ber. II, 4ᶜ מַסְמְכִין . . . כל מילה לה מן וכ׳ whenever a proposition is not evident, they try to support it by a large number of Biblical passages; Pesik. R. s. 22 מַסְמְכִינָן, v. אַחַר. M. Kat. 5ª אַסְמְכֵיהּ אקרא gave it support by reference to a Biblical verse. Ber. 19ᵇ כל מילי . . אַסְמְכִינְהוּ על וכ׳ they lean all rules of the Rabbis on the law, 'Thou shalt not deviate', v. סוּר I; a. e.—3) *to make substantial, put a thick layer on.* M. Kat. 13ᵇ מעבירין אַסְמוּכֵי *m''abbin* (Mish. II, 5) means covering with a heavy layer, opp. אַקְלוּשֵׁי, v. קְלַשׁ.

*Ithpe.* אִסְתַּמִּיךְ *to lean; to rely.* Targ. Jud. XVI, 26. Targ. Is. L, 10; a. fr.—Yeb. 42ᵇ מְסְתַּמִּיךְ ואזיל וכ׳ R. A. walked leaning on the shoulder of &c. Y. Ber. II, 4ᵇ; Y. M. Kat. III, 83ᶜ bot. ר׳ יוחנן הוה מיסתמיך וכ׳ R. J. was (walking) leaning on &c.; a. fr.

**סְמַךְ II** m. (preced.) *support, help.* Targ. O. Gen. II, 18 (ed. Vien. סָמֵךְ; Y. סָמִיךְ). Targ. Y. I Deut. XXXIII, 7 סמיך (Y. II סָמֵךְ); a. e.

**סַמְכָא** c. (preced.) 1) *socket, base.* Targ. O. Ex. XXXVIII, 27. Targ. Ez. XXXIX, 11 ס׳ (h. text חסמת); a. e.—*Pl.* סַמְכָיָא, סַמְכֵי. Targ. O. Ex. l. c. Ib. XXVI, 19. Targ. Job XXXVIII, 6; a. fr.—2) [*reclining,*] *banquet.* Targ. II Esth. I, 4.—3) *reliance;* בר ס׳ *trustworthy* in reporting traditions. Kidd. 44ª אבין בר ס׳ הוא can Abin be relied upon?; Yeb. 64ᵇ אבין דס׳ וכ׳ (corr. acc.) A. is a trustworthy authority, Isaac . . is not.—*Pl.* בְּנֵי סַמְכֵי. Kidd. 31ᵇ חמשה בני ס׳ וכ׳ Abimi had five sons who were authorities in traditional law during the life-time of his own father.

סַמְכוּ, v. סִיבְּכוּ.

סֶמֶל m. (b. h.; Saf. of מוּל II; cmp. אִיזְמֶל) [*carving,*] *carved image.* Gen. R. s. 68 (ref. to סֶלֶם, Gen. XXVIII, 12) זה צלמו ... הוא סלם הוא ס׳ וכ׳ that means the image of Nebuchadnezzar, *sullam* is *semel*, the letters being the same.

סֶמֶל (or סַמָּל) m. (v. preced.; cmp. γλύφανον, γλυφεῖον) *cutting tool.*—*Pl.* סְמָלִים, (or סַמָּיָא). Y. Ab. Zar. III, 42c bot. [read:] חסל וחסולים וחס׳ וכ׳ figures on a signet ring with emblems representing a basket, palm-pricks or shears are indications of common (commercial) use (opp. ornaments with idolatrous emblems), v. בְּזִיזוֹן.

סְמָאלָא, סְמָלָא m. ch.=h. שְׂמֹאל, *left side.* Targ. O. Num. XXII, 26 סמל׳ ed. Berl. (oth. ed. סְמָא; ed. Vien. שְׂ; Y. שְׂ); a. fr. (interch. in editions with שְׂמָא).—*Pl.* סְמָלִין. Targ. II Esth. VI, 11.

סִי׳, סְמַלוֹן m., *pl.* סְמַלוֹנִין, סְמַלוֹנִים, סִי׳ (v. סֶמֶל; cmp. γλυφαί, Sm. Ant. s. v. Jugum) *the carved ends of a yoke.* Sifra B'huck., Par. 1, ch. III קצץ את הס׳ Rabad a. Ar. (ed. סְמַרוֹנִין, סִימֵי׳, v. סְמַרוֹן) he cut off the carved ends. Tosef. Kel. B. Mets. III, 13 [read as:] Sabb. 59b bot. בעול הלך אחר סְמַלוֹנָיו as regards the susceptibility of a yoke to levitical uncleanness, go by its carved ends (if they are broken off, the susceptibility ceases); Y. ib. VI, 8b ונעול אחר סמניירו (corr. acc.).

סְמַלְיוֹן pr. n. m. *S'malyon,* a scholar. Sifrè Deut. 357; Yalk. ib. 963; Sot. 13b אמר וכ׳ ס׳ S. says, (the voice called out,) And Moses died &c.

סַמְלָנִית f. a species of *wild beasts* (?). Midr. Till. to Ps. LXXVIII, 45 ed. Bub. Var. of כמלנית (expl. עָרֹב ib.).

סִי׳, סַמְלָק m. *jasmine.* Ber. 43b top (v. Rabb. D. S. a. l. note 1).

סָמַם, v. סוּם II.

סַמְמִית f. (b. h. שְׂ; v. סַם) [*poisonous*] *spider.* Sabb. 77b ס׳ לעקרב (Ms. O. שׂ) a (crushed) spider is a remedy for a scorpion's bite; Y. Ber. IX, 13c bot. Sabb. l. c. ארמת ס׳ וכ׳ על the fear which the scorpion has of the spider; Yalk. Am. 544 שׂ׳. Snh. 103b העלה ס׳ ע״ג וכ׳ Ar. (ed. שׂ׳) caused spider-web to cover the altar.—*Pl.* סְמָמִיּוֹת. Sifrè Deut. 354 ס׳ מכרשות אוהו וכ׳ (not סמומ׳) spiders bite him, and he dies &c.; Yalk. ib. 961.—[LXX a. Vulg. translate שממית *spotted lizard,* v. next w.]

סְמָמִיתָא ch. (v. preced.) [*poisonous animal,*] 1) *spotted lizard.* Targ. Y. Lev. XI, 30 Ar. (ed. שְׂ; h. text חלטאה).—2) *spider.* Y. Sabb. I, 3b ודמניא שְׂמָמִי and the mite in garments is changed into a spider.

סַם, סַמָּא c. (v. סָם) *drug,* 1) *ingredient of frankincense.* Y. Yoma IV, 41d bot. (expl. חצירים) חצי כל ס׳ וס׳ a fraction of each ingredient.—*Pl.* סַמָּנִין, סַמָּנִים, סַמָּנֵי. Ib. 41d; Ker. 6a סַמָּנִיתָא, v. חָסַר. Ib. אחד מסממני חקטרת one of the ingredients of the frankincense; a. fr.—Y. Sabb. XII, 13c bot. לרצע סִרְמָנִין to plant the spices for the frankincense.—2) *pl.* as above: *paint, dye, colors;* in gen. *artist's material.* Gen. R. s. 1 שמצא ס׳ וכ׳ .... צריר your god is a great artist, but he found good material which helped him. Num. R. s. 12; Ex. R. s. 35, a. e. אתה בסַמָּנֶיךָ וכ׳ thou (paint it) with thy materials, but I appear in my glory myself; Yalk. Ex. 369 בסַמָּנֶיךָ; Pesik. Vayhi, p. 5a בסרמנך (corr. acc.). B. Kam. 101a שבח ס׳ the value of the dye (additional to that of the wool); a. fr.—[Tosef. Kel. B. Mets. III, 13 סממנין, v. סְמָלוֹן.]

סַמָּנָא, סַמְמָנָא ch. same.—*Pl.* סַמְמָנִין, סַמְמָנֵי, סַמָּנֵי, סַמָּנִי. Targ. Y. I Gen. XLIX, 20. Targ. Jer. XLVI, 11 (h. text רפאות). Targ. Ez. XXIII, 14 (h. text ששר); a. e.—B. Kam. 101a הב לי סַמָּנַאי give me back my dyes. B. Mets. 85b bot. [read:] הוה מותיב ליה גובתא דס׳ וכ׳ (Ms. M. סַמָּנֵאי) he placed the tube containing the medicine under his cushion.

סַמְמָנִית f. (preced.), *pl.* סַמְמָנִיּוֹת, סַמָּנִי *writing colors, inks.* Sabb. XII, 3 (103a) משתי ס׳ with two inks, v. סִרְמָנִית.

סָמַן (b. h. *Nif.*), *Pi.* סִרְמֵן (denom. of סִרְמָן) *to mark.* Koh. R. to XII, 10, [read:] שלש סימנים סִרְמַנְתִּי לך בקבורתו וכ׳ (וסירמתי לך, being a gloss) three signs did I mark out for thee with regard to the grave of Moses; Midr. Till. to Ps. IX (not סרמנתין).—Part. pass. מְסוּמָּן; pl. מְסוּמָּנִים, מְסֻמָּנִין. B. Bath. X, 7 (172a) אם היו מ׳ (Y. ed. אם היו בסרמנין; Ms. M. אם היו סרמנין, v. Rabb. D. S. a. l. note) if the two persons of the same name bear also the same marks.

סָמַן, *Pa.* סַמֵּן *to believe in* סִרְמָן, *be superstitious.* B. Mets. 27b כיס וארנקי משום דמְסַמְּנֵי people are not likely to lend a money bag or purse, because they are superstitious about it.—*Part. pass.* מְסַמָּן; f. מְסַמָּנָא *auspicious.* Kidd. 59a ולא מס׳ מילתא and it is inauspicious (to sell the first field one has acquired).

*Ithpa.* אִסְתַּמַּן *to be marked.* Targ. Y. Num. II, 2 ארתון דמִסְתַּמְּנִין וכ׳ emblems which are marked out on &c.

סַמָּן, סַמָּנָא, v. סַמְמָן, סַמְמָנָא.

סְמַנּוֹן, v. אֲמַנָּה II.

סַמְנִיּוֹת, v. סַמְמָנִית.

סמנין, סמניירין, v. סְמָלוֹן.

סַמָּנִים, v. אֲמַנָּה II.

סמס, Y. Shek. V, 48d, v. סְמֵי׳.—Yalk. Is. 263 שמסמסין, v. מְסַמֵּס II.

סמפולינא, v. סַמְפּוֹרִינָא.

סַמְפְּנֵי׳, סַמְפּוֹנָא, סִמְפּוֹנָא, סִמְפּוֹן, v. sub סִרְמֵפּ׳.

סַמְפּוֹרִינָא m. (v. next wds., a. b. h. סַפִּיר) *lapis*

*lazuli*, a jewel in the high priest's breastplate. Targ. Y. II XXVIII, 18 (some ed. סמפול).

**סִימְ', סַמְפּוֹרִין** m. pl. (ספר; cmp. צִפּוֹרֶן) *nails, points.* Targ. Is. XLI, 15. Targ. I Chr. XX, 3 (ed. Rahm. סִימְפּוֹרִין).

**סמפירונין**, v. next w.

**סַנְפִּיר', סַמְפִּיר', סַנְפִּי', סַמְפִּירִינוֹן** m. (σαπφείρινον) *sapphir-like*; in gen. (=lapis sapphirinus) *sapphire, lapislazuli* (v. Sm. Ant. s. v. Sapphir). Tanḥ. KiThissa 26 ושל סמ' היו וכ' and they (the tablets) were lapislazuli, and yet they were like a light object in his hands; Cant. R. to V, 14 [read:] מעשה נסים היו של סנ' היו וכ' they were a miraculous work: they were of sapphire, and yet could be rolled up. Tanḥ. B'shall. 21 המטה של סמפר' היתה the staff (of Moses) was of sapphire; Ex. R. s. 8. Pesik. ʿĂniya, p. 135[b] סמפ יפיו נאה כס' הזה beautiful like sapphire. Ib. (corr. acc.); Pesik. R. s. 32; (Lam. R. to IV, 7 סַפִּיר); a. fr.—*Chald.* Targ. Y. Deut. IV, 13. Ib. XXXIV, 12.

**סָמִיק, סְמַק** (v. סוּמַק) *to be red* (interch. with *Pa.* in Targ. editions). Targ. Y. Num. XXXI, 18. Targ. Gen. XLIX, 12 (Ms. וְסוּמְקוּן); a. fr.—B. Bath. 84[a] דקא סָמְקָא וכ' for it (the sun) is red in the morning and in the evening; a. e.

*Pa.* סַמֵּק 1) same, v. supra.—2) *to redden.* Targ. Y. Gen. XLIX, 11.—Lev. R. s. 12 (expl. כי יתאדם, Prov. XXIII, 31) ודאי מְסַמֵּק לֵיהּ (or מַסְמִיק *Hif.*) the wine will surely make him red (excite him). Y. Ḥag. II, 77[d] bot.; Y. Snh. VI, 23[c] בגין דלא מְסַמְּקָא אפוי (not מסמקי) in order not to make his face red (put him to shame); a. e.—*Part. pass.* מְסַמָּק; *pl.* מְסַמְּקֵי, מְסַמְּקִין. Targ. Ex. XXVI, 14. Targ. Nah. II, 4; a. e.

*Af.* אַסְמֵיק 1) *to become* or *be dark red.* Ḥull. 93[b]; Pes. 74[b] אומצא דא' a piece of meat which is dark red (from congested blood). Ib. בין א' בין לא א' whether the fluid looks red; a. e.—2) *to make red*, v. supra.

**סַמְקָא** c. (preced.) *reddish.* Targ. Y. Lev. XIII, 43.—*Pl.* סַמְקִין; f. סַמְקָן. Targ. O. Lev. XIV, 37 (Y. סומקן).—Lam. R. to IV, 3 סמקין וכ' .. דלא (not סמקון; some ed. סרמוקן, corr. acc.) lest they see their young red-colored and eat them up.—Yalk. Prov. 960 סמקן דעיירין inflammation of the eyes (Lev. R. s. 12 שמשמין).

**סַמְקִי** pr. n. pl. *Samḳi.* Yeb. 121[a] אגמא דס' the swamp of S.

**סַמְקָן, ס'** m. (preced. wds.) name of a *red jewel, carnelian.* Targ. O. Ex. XXVIII, 17. Targ. Ez. XXVIII, 13; a. e.

**סַמְקָרִיר**, v. סְמוֹקְרִי.

**סַמְקָתָא**, v. סִימוּק.

**סַמְקָתָא** f. = סָמְקָן. Targ. Y. II Ex. XXVIII, 17 (not סַמְקָ'); Y. I סְמוּקְתָּא.

**סָמַר** [(b. h.) *to stand erect, bristle.*—Denom. מַסְמֵר; whence סָמַר] *to nail, fasten.* Y. Meg. IV, 75[c] bot. זְמָרוֹ he nailed it (against the door, in an inappropriate place).

*Pi.* סִימֵּר *to stud with nails.* Kel. XIV, 2.—Part. pass. מְסוּמָּר. Sabb. VI, 2, a. fr. סנדל המס' a nail-studded shoe.

**סָמַר I** ch., *Pa.* סַמֵּר same.—Part. pass. מְסַמְּרָא, מְסַמָּרָא. Y. Ḥag. III, beg. 78[d] עד כיפא מ' ... עד to this day it is called the nail-studded rock.

**סָמַר II** (=h. שָׁמַר), *Ithpa.* אִסְתַּמַּר, אִסְתְּמַר *to take heed, beware.* Targ. O. Ex. XXIII, 21. Targ. Josh. VI, 18 (some ed. אסטמ'). Targ. Job XXXVI, 21 (Ms. אסטמ'); a. fr.—[Ib. XXXIV, 17, v. סְמַתֵּר.]

**סָמְרָאֵי, סַמְרָאֵי** m. pl. *S'maraë* or *Samraë*, name of a Cushite tribe, prob. named from *Sabrata* (Abrotonum), in northern Africa; cmp. זִינְגָאֵי. Targ. Y. Gen. X, 7 סְמָדֵי; Targ. I Chr. I, 9 (ed. Rahmer סמד'; h. text סבתה).

**סמרון**, v. סִימִירוֹן.

**סַמְרוֹסִי**, v. סַבְרוֹסִי.

**סַמַרְטוּט** m. (Saf. of מרט; cmp. מַרְשׁוּט) 1) *rag, lint.* Sabb. XIX, 2. Ib. XXI, 2.—*Pl.* סַמַרְטוּטִין. Shebu. 31[a] אחד לבוש ס' one (of the contestants) clad in rags. Tosef. Bets. II, 11 לא יקרע לה ס' he must not tear rags (to dress the wound after circumcision). Tosef. Sabb. II, 1; a. fr.—2) (adj.) *ragged.*—*Pl.* as ab. Cant. R. to I, 5; Yalk. ib. 982.

**סַמַרְטוּטָא** ch. same.—*Pl.* סַמַרְטוּטֵי. Ber. 51[b], v. כַּלְמָתָא.

**סַמַרְטִין** m. pl. (v. סַמְטָרְיָה) *Sarmatians.* Y'lamd. to Num. III, 45 (or VIII, 6) quot. in Ar. אפי' ס' אפי' ברבריים (ed. Koh. סמריטין) even Sarmatians, even Barbarians; [perh. Samaritans, v. next w.].

**סַמַרְטִיקִי** f. (Σαμαρειτική, sub. χώρα) *the Samaritan district.* Y. Ab. Zar. V, 44[d] bot.

**סמריטין**, v. סַמַרְטִין.

**סַמַרְמוֹרוֹת** m. pl. (סָמַר) *shudder.* Nidd. IX, 8 (63[a]) Ar. [Var. in Ar. צַמַרְמוֹרוֹת; Mish. ed. צמרמורת; Bab. ed. צמרמורות).

**סַמְתָּרָא, סַמְתּוֹרָא** m. (comp. of סַם a. תּוּרָא, v. תְּרָא I; cmp. P. Sm. 2653 סם תרין) *an emollient*, esp. *cosmetics.* סַמְתַּר משחא, ס' רבותא *cosmetic ointments* (v. מְשָׁחָא I a. רְבוּתָא). Targ. Esth. II, 3; 9.—*Pl.* constr. סַמְתּוֹרֵי. Ib. 12.

**סַמְתִּירָא** m. (preced.) *an emollient* put on a sore, *plaster.* Targ. Job V, 18 מָעַל ס' (Bxt. סַמְתַּרְתָּא; h. text חבש).—V. סַמְתִּרֵי.

**סַמְתַּר**, v. סַמְתּוֹרָא.

**סַמְתַּר** (preced. wds.) *to apply an emollient, to heal.* Targ. Job XXXIV, 17 יְסַמְתַּר ed. Lag. (ed. ירחמר, Ms. ירסטמר; corr. acc.; h. text ירחבוש; cmp. סְמִתִּירָא). [As regards

formation of a verb from a compound noun, cmp. ברנש, P. Sm. 582.]

סַמְתַּרֵי m. pl. (v. preced. wds.) *a vulnerary preparation; dragon's-blood.* B. Mets. 107[b] חוו עבדי לידה ס׳ וכ׳ Ms. M. a. Ar. ed. Koh. (ed. סַמָּא; Ar. ed. סמתר) they might prepare *samtré*, and he might recover; Yalk. Deut. 849; Yeb. 114[b] (Rashi סַמְתַּרֵי). B. Bath. 74[b] תחוא עישבא ס׳ הוה (Ar. הנך עישבי ס׳ הוו, v. Rabb. D. S. a. l. note 8) that plant was *s.*—Hull. 54[a] quot. in Rashbam to B. Bath. l. c. עבדי לה ס׳ (ed. בדרי לה סמא).

סַמְתַּרְתָּא f., v. סַמְתִּירָא.

סָן (סנן, cmp. סְנֵה a. שֵׁן) *tenon.*—*Pl.* סִינִּין, סִינִּים. Kel. X, 6 עשאן בס׳ (Mish. ed. סינן, corr. acc.) if he joined the boards by means of tenons, Maim. (R. S.: by placing between them *fine chips of thornwood*, v. סְנֵה).

סַנָּא, v. סַנּוֹא.

סְנָא, סַנֵּא *to hate*, v. סני.

סְנָא, סַנָּא m. (preced.) *hatred.* Targ. Y. Ex. XXIII, 5. Targ. Y. Num. XXXV, 20 בִּיסְנָא. Targ. Y. Gen. XXVII, 41; a. e.

סְנָאב, v. סְנָאָה.

סְנָאָה f. = סְנָא. Targ. O. Num. XXXV, 20 ed. Berl. (ed. Amst. סַ, corr. acc.).—V. סִנְאָתָא.

סַנְאָה m. (preced.) *hater, enemy.* Targ. Ex. XXIII, 5. Targ. II Esth. VI, 10; a. e.—Y. Ber. II, 5[a] top סַנְאֵיהוֹן דישראל כלפי סַנְאִיהּ דרבא the enemy of Israel. Hull. 43[b] (euphem.) (not סנאוה) against (the enemy of) Raba.—*Pl.* סַנְאִין, סַנְיָא, סַנְיֵי. Targ. Ps. XXXV, 19 (ed. Wil. סָנְאַי). Targ. Ex. I, 10. Targ. Ps. CXXIX, 5 (Ms. סַנְיֵי; some ed. סַנֵּי). Ib. XLV, 6 (some ed. שַׂ); a. e.—Y. Taan. IV, 68[d] שַׂנְאַיְיהוּ.—V. שַׂנְאוּתָא.

סְנָאָה pr. n. m. *S'naah.* Taan. IV, 5 (26[a]) בני ס׳ (Ms. M. שְׁנָאָב; v. Rabb. D. S. a. l. note); Y. ib. IV, 68[b] bot.; Tosef. ib. IV (III), 6 ed. Zuck. (Var. סניאה); Bab. ib. 12[a] סְנָאָב (Ms. M. שׁ׳); Erub. 41[a] סנאב (Ms. O. סנאה).

סְנָאֵי, v. סְנֵי.

סְנָאִין, סְנָאִים, v. סְנֵה.

סְנָאתָא f. = סְנָאָה. Targ. II Sam. XIII, 15 (ed. Wil. סְנָאָתָא). Targ. Ps. CIX, 5 (ed. Lag. סְנִיאָתָא). Ib. 3 סְנוּאָתָא. Targ. Prov. XXVI, 26 סְנוּאַתָּא (ed. Lag. סְנִיאַתָּא; Ms. סִרְנוּתָא).

סַנְבוּטִין, v. סַרְבִּיטִין.

סַנְבוּל, v. סִיבּוֹלֶת.

סַנְבַּטְיוֹן, v. סַמְבַּטְיוֹן.

צִינַּי, צִנַּבְרֵיוּ, צִנַּי, סַנְבְּרַאי pr. n. pl. *Sennabris*, near the lake of Tiberias. Gen. R. s. 98; Y. Meg. I, 70[a] צִי׳; v. יֵרוּת. Ib. III, 74[a] top Ursicinus burnt אוריתא דצנברא the Torah scroll (of the synagogue) of S.—Denom. סְנַבְּרָא, צְנַבֵּי, צִירֵי. Y. Shebi. VI, 36[d]; ib. IX, 39[a]; Y. Ab. Zar. II, end, 42[a] צ׳ לוי.

סנגדא, v. סַנִּיגּוֹרָא.

סנגודין, v. סִנְגְּלָרִין.

סנגוריא, v. סְרוּנְגְּיָא.

סנגורין, v. next w.

סִנְגְּלָרִין m. pl. (variously corrupted) *singulares, orderlies in the army*; (under the later Roman emperors) *imperial clerks in the provinces.* Yalk. Num. 771 גזרה בהן חס׳ he set the singulares on them, and they crushed their heads with clubs (v. Sm. Ant. s. v. Fustuarium); Sifré Num. 131 סנגדודים, סנגרורים; Y. Snh. X, 28[d] bot. סניגורים (corr. acc.).—Y'lamd. to Num. X, 2 quot. in Ar. s. v. סגגם: מה עשו הסניגורים (corr. acc., or סַנְגִּיפְרִים signiferi?).

סַנְגָּרָא, v. סַנִּיגּוֹרָא.

סנגרין, סנגרורין, corruptions of סִנְגְּלָרִין.

סנדיות, read: סַגְּרִיּוֹת.

סַנְדִּיוּקְנוֹס, סנדיקות, סַנְדִּיקוֹס, v. סִינְדִּיקְנוֹס.

סַנְדָּל c. (σάνδαλον, prob. from Pers. *sandal* = calceus) *sandal*, 1) *a sole with straps, shoe*, contrad. to מַנְעָל a. נַעַל. Sabb. VI, 2, v. סַמַּר. Yoma VIII, 1. Yeb. 102[a]; a. fr.—ס׳ בחמה a sort of shoe for animals (v. Sm. Ant., 3rd Engl. ed., s. v. Solea). Sabb. 59[a] ס׳ של וכ׳ a metal shoe for animals is liable to levitical uncleanness (expl. 'because it may be used as a drinking vessel in war' &c.); Kel. XIV, 5 סַנְדָּלֵי בהמה (*pl.*). Par. II, 3 עשה לה ס׳ וכ׳ if one made a shoe for her (the red cow), that she might not slip.—ס׳ של ערימה *a sort of shoe for the legs of a bedstead;* [Ar.: *a board placed under a short leg*]. Ohol. XII, 4; Tosef. ib. XIII, 4.—Yeb. 103[b] ס׳ של נחת ע״ז Ar. (ed. ס׳ של ע״ז) the shoe for the rest of an idol.—*Pl.* סַנְדָּלִין. B. Bath. 58[a] 'the bed of a scholar' is כל שאין ... ס׳ וכ׳ that under which nothing is placed except the sandals in summer and shoes in winter time. Y. Sabb. VI, 8[a]; a. fr.—2) *a flat fish* like *the sole* or *turbot*; trnsf. *a flat, fish-shaped abortion.* Nidd. III, 4 המפלת ס׳ וכ׳ a woman who discharges a sandal-like foetus or a placenta. Tosef. ib. IV, 7 ס׳ שאמרו דומה לס׳ דג שבים the sandal abortion of which they speak means a foetus resembling the sea-fish called sandal; [oth. opin.] דומה ללשון של שור resembling the fish called 'ox-tongue' (βούγλοσσος, lingulaca); Y. ib. III, 50[d] bot.; Bab. ib. 25[b]; a. e. [Snh. 59[b] סנדלין Ms. M., v. סִנְדַּלְכוֹנִים.]

סַנְדָּלָא, סַנְדְּלָא ch. same. Targ. Y. I Gen. XIV, 23 סַנְדְּלַת רצועא a sandal provided with straps; Y. II רצועה דס׳ a shoe-strap. Targ. Ps. CVIII, 10; a. fr.—Gen. R. s. 44; Yalk. Jer. 285 עד דסַנְדָּלָךְ וכ׳, v. כּוּבָּא I. Yeb. 102[a], v. עַזְיָא. Snh. 7[b] אפיקו לי מאני חנותאי ... וס׳ get me my shop-tools (the judge's implements): a stick, a strap, a trumpet (with

which to proclaim excommunication) and a sandal (for חֲלִיצָה); a. fr.—*Pl.* סַנְדָּלִין, סַנְדָּלַיָּא. Targ. Is. XI, 15. Targ. Y. Gen. XXXVII, 28 (cmp. Am. II, 6); a. e.—Y. Sabb. VI, 8[a] top תרין ס׳ two pairs of shoes. Lam. R. to I, 1 רבתי (חד מאת׳ 8); a. e.

**סנדלבין, סנדלבונין,** v. next wds.

**סַנְדַּלְכוֹן** m. (a corrupt. of *σαρδόνυξ, σαρδόνυχος*) *sardonyx.* Targ. Job XXVIII, 18 (h. text רְאֵמוֹת).

**סַנְדַּלְכוֹנִין, סַנְדַּלְכוֹנִים** m. pl. h. same, in gen. *gems.* Snh. 59[b] סנדלב׳ טובים ed. (ed. Cracow סַנְדַּלְכְנִין; Ms. M. סנדלין; Ms. C. סנדלנין; corr. acc.; v. Rabb. D. S. a. l. note); Yalk. Gen. 15 סנדלפונין; Ab. d'R. N., ed. Schechter, ch. I סנדלכים. Ib. ch. XXXVIII סנדלפונין טובות פה שמוציא the mouth which uttered beautiful gems.

**סַנְדַּלְכִין, סַנְדַּלְכָנִין,** v. preced.

**סַנְדַּלְפוֹן** pr. n. *Sandalfon*, name of an angel. Ḥag. 13[b]. Pesik. R. s. 20 אשו של ס׳ the fire of S.

**סנדלפונין,** v. סַנְדַּלְכוֹנִים.

**סַנְדָּלָר** m. (sandalarius) *sandal-maker*, surname of R. Johanan; [oth. opin.: ס׳=אלכסנדרי, *the Alexandrian*; v. Y. Ḥag. III, beg. 78[d] ר׳ י׳ חס׳ אלכסנדרי וכ׳ R. J. the Sand'lar is a true Alexandrian]. Ab. IV, 11; a. v. fr.

**סנדלריאות,** Yalk. Gen. 79, read: בַּלְנַרְיָאוֹת, v. בַּנְרִיוֹת.

**סַנְדָּלַת,** v. סַנְדָּלָא.

**סַנְדְּרִיאוֹס, סַנְדְּרוֹס,** abbrev. of אֲלֶכְסַנְדְּרוֹס. Ex. R. s. 15, v. אִילְיָאוֹס.

**סַנְדְּרִי, סַנְדְּרָאוֹת, סַנְדְּרָיוֹת, סַנְדְּרִיטָא,** v. סַנְהֶדְרִין h. a. ch.—[סנדרי׳ות, Sifra B'har, Par. 2, ch. III, v. אַכְסַרְגוֹן.]

**סַנְדַּרְיָטָא,** v. סַנְהֶדְרִין ch.

**סנדרנא,** Cant. R. to IV, 4 ס׳ ע״י, a corrupt dittography of ע״י שני שדיך.

**סַנָּה** m. (b. h.) *prick, thorn, thorn-bush.* Ex. R. s. 2; Tanḥ. Sh'moth 14 (expl. בלבת, Ex. III, 2) משני חלקיו של ס׳ (from the heart of) from upward of two thirds of the height of the thorn-bush. Ib. אף אני בס׳ וכ׳ הם... they (the Israelites) are in anguish, I (the Lord) also appear in the thorn-bush, out of a narrow place. Ex. R. l. c. מה הסנה שפל וכ׳ as the thorn-bush is the lowest of the trees, so are the Israelites &c.; a. fr.—*Pl.* סְנָאִים, סְנָאִין, סְנִים, סְנִיִּים, סְנָיִין. Kil. VIII, 5, a. e. חוּלְדַּת חס׳, v. חוּלְדָּה I. Tanḥ. Ki Thissa 2 סגיין (corr. acc.). B. Mets. 117[a] (expl. תקרה) קרנים ס׳ ושדנא Ar. (ed. קינים וס׳) he must furnish reeds, thorns and clay (for the ceiling).—Y. Meg. I, 72[d] top בסנאיו של יוסף, v. סַנְאָא.]

**סנדריומי,** v. סַרְדִיוֹט.

**סַנְהֶדְרִין, סַנְדְּרִי** f. (also *pl.*) (συνέδριον) *Sanhedrin*, the supreme council of the Jews; ס׳ גדולה *the Great S.*, consisting of seventy-one members; ס׳ קטנה *the Small S.*, a judicial court of twenty-three. Snh. I, 6. Ib. ס׳ נוהגת לס׳ ראויה fit to be a seat of the S. Macc. I, 10 בארץ וכ׳ the S. may exercise its functions in Palestine and outside. Ib. ס׳ ההורגת וכ׳ a S. that executes capital punishment (more than) once in seven years. Ib. 9 (ref. to Deut. XVII, 6) שלא תהא ס׳ שומעת וכ׳ this intimates that the S. must not hear the testimony from the mouth of an interpreter. Snh. 63[a] לס׳ שהרגו וכ׳ that a S. which puts a person to death must not taste food during the entire day of execution; a. v. fr.—*Pl.* סַנְהֶדְרָיוֹת, סַנְהֶדְרָאוֹת, סַנְדְּרִי׳. Ib. I, 5 אין עושין ס׳ לשבטים וכ׳ supreme courts for tribes (provincial courts, Small Sanhedrin) can be instituted only by decree of the court of seventy-one; Sifra K'dosh. ch. VIII, Par. 10 סנדריות של ישראל; Yalk. Lev. 619 סנהד׳ של שבטים, opp. ס׳ גדולה. Snh. 16[b] כנדראות (also in Chald. diction); a. fr.—*Sanhedrin*, name of a treatise, of the Order of N'zikin, of Mishnah, Tosefta and Talmud Babli a. Y'rushalmi.

**סַנְדְּרִי, סַנְהֶדְרִין, סַנְדְּרִי** ch. same. Targ. Y. II Num. XXV, 4. Targ. Y. I ib. 7. Targ. I Chr. XVIII, 17; a. fr.—Snh. 16[a]; a. fr.—*Pl.* סַנְהֶדְרִיָּתָא, סַנְדְּרִיָּתָא. Targ. Y. I Lev. XXIV, 12. Targ. Y. I Num. IX, 8; a. fr.

**סַנָּא, סַנּוֹא** m. (שָׂנֵא=סָנֵא; cmp. קַנָּא a. קַנּוֹא) *hater.*—*Pl.* סַנָּאִין, סַנּוֹאִין. Zeb. 118[b] (ref. to Deut. XXXIII, 16, play on סְנֶה) עין חס׳ שלו ... מן Ms. M. (ed. בין השנואין, v. Rabb. D. S. a. l. note) the eye (of Joseph) which refused to enjoy that which was not its own, shall be permitted to feast on that which belongs to his haters (the brother tribes); Yalk. Josh. 29; Y. Meg. I, 72[d] top ששרת שכינה בסַנָּאָיו של יוסף the Divine Presence dwelt among Joseph's haters.

**סַנְוַארְתָּת,** v. סַנְוַרְתָּא.

**שְׂ, סְנוּאָתָא** f. (סְנֵי) 1) *the hated wife.* Targ. O. Deut. XXI, 15 ס׳ ed. Berl. (oth. ed. שְׂנוּאָ׳, a. שְׂנִיאָ׳; Y. סְנוּתָא, a. סְנִיתָא, סְנִי׳, סְנִיתָא). Targ. O. Gen. XXIX, 33 ס׳ ed. Berl. (oth. ed. שְׂ׳; Y. שְׂנִיתָא). Targ. Prov. XXX, 23 שנוא׳ (ed. Lag. שְׂנִי׳); a. e.—2) *hatred*, v. סְנָאָתָא.

**סַנְוֵר** (Saf. of נור; cmp. חִינְוַרְיָא) *to dazzle, blind.* Targ. Y. Num. XVI, 14.

**סַנְוַארְתָּא, סַנְוַרְתָּא** f. (preced.; cmp. Syr. סנורא, lorica, P. Sm. 2680) *polished metal helmet.* Sabb. 62[a], expl. קסדא (Ms. M. סנירתא, read סנור׳; v. Rabb. D. S. a. l. note for Var. lect.).

**סַנְוָתָאָה** m. (v. סְנַפְתָּא) *of S'navta.* Sabb. 17[b] (Ms. M. נתוואה, v. Rabb. D. S. a. l. note); (Ab. Zar. 36[a] נְוָתָאָה, early eds. נִירוֹתָ׳; v. נִירוֹתִי).

**סְנוּנִית** f. (סָנַן) [*the glistening,*] *swallow.* Sifra Sh'mini, Par. 3, ch. V חס׳; Ḥull. 62[a] ס׳ לבנה the white-bellied swallow. Tosef. ib. III (IV), 23 אוכלין את ס׳ לבנה וכ׳ used to eat the white-bellied swallow, because &c. Sabb. 77[b] אימת ס׳ על הנשר the fear which the eagle has of the swallow; a. e.

סְנוּנִיתָא ch. same. Targ. Jer. VIII, 7 (h. text עָגוּר).

סְנוּק, סִ׳ m. (סנק) *pressure, exhaustion.* Sabb. 67ª, v. גַּבָּא.

סִינִ׳, סְנוֹקֶרֶת f. (סָכַר II, with anorg. נ) [*reddening,*] *a severe* or *insulting blow in the face* (*with the fist*; oth. opin.: *with the back of the hand*; Rashi: *with the saddle of an ass*). B. Kam. 27ᵇ (Ms. M. סִינוֹקְרִית; Ms. F. סינוקרת; ed. Sonc. סטקרת, corr. acc.; v. Rabb. D. S. a. l. note); Y. ib. VIII, end, 6ᶜ סקלונקוית.

סַנְוֵרִים m. pl. (b. h.; v. סַנְוֵר) *blindness, dimness,* Yalk. Esth. 1056 שהיה חס׳ על עיניו his eye-sight was veiled.

סָנוּתָא, v. סִנְאָתָא.

סְנוּתָא, v. סְגוּאָתָא.

סָנַט (cmp. Syr. סנט, P. Sm. 2676, a. Arab. sanuṭ) [*to scrape,* cmp. חָסַד II] *to sneer, scoff, malign.* Gen. R. s. 71, beg. היו הכל סוֹנְטִין בה all sneered at her; ib. אם הגיתיות סוֹנְטוֹת בה ... (not סונטין), v. גְּהִירוּת; Yalk. ib. 125. Gen. R. s. 68 סוֹנְטִים 'Rashi' (ed. Leipz. סונטומוס, corr. acc.; ed. Wil. שׂוֹנְטִים; some ed. שוטנים, corr. acc.).

סַנְטוֹרָא, v. סַנְטָרָא.—סנטוראי, v. next w.

סַנְטוֹרְיָא, סַנְטוּרְיָא m. pl. (סנטר; cmp. נָטַר) *grudge, hidden hatred, vindictiveness.* Gen. R. s. 67 עד .. סנטורי דרומי Ar. (ed. סנטרי דרומי, סנטרוי, corr. acc.) to this day people exclaim, 'the vindictiveness of Rome' (with play on *senatores*); Yalk. ib. 115 סנטוראי דרומאי (סנטראי; corr. acc.). Y. Ab. Zar. I, 39ᶜ (play on Saturnalia, v. סַטַרְנַלְיָא) ברומי צווהרין ליה סַנְטוֹרְיָה דעשו in Rome they (the Jews) call it (that festival of apparent good-will) the hidden hatred of Esau (Rome).

סנטורתא, v. סַנְטָרוּתָא.

סַנְטִירָא, סַנְטִיר, סָנְטִיר, v. סְנִיטָר, סַנְטָר, סַנְטָרָא.

סנטיראי, v. סַנְטוּרֵי.

סְנִיטָר (Saf. of נָטַר) *to guard,* esp. *to watch jealously; to bear grudge.* Gen. R. s. 67 (ref. to וישׂטם, Gen. XXVII, 41) סְנִיטְרוֹ ונעשה לו שונא נוקם ונוטר (better סִינְטְרוֹ; Ar. a. Yalk. Gen. 115 omit our w.) he watched him grudgingly, and became to him a vindictive and grudge-bearing enemy; v. סַנְטוּרֵי.

סַנְטִיר, סַנְטֵר m. (preced.) 1) *guardsman, bailiff.* B. Bath. IV, 7 המוכר ... מכר את חס׳ if one sells a township, he sells with it the *sanṭer* (a slave, v. אִרְקוֹנוֹמוֹס); expl. ib. 68ª בר מתווניתא, v. מַתְוָנִיתָא; [oth. opin. ib. באגי *the fields around the town*]; Tosef. ib. III, 5. Snh. 98ᵇ פגע בו ס׳ a bailiff meets him (trying to contest his title to the field). Y. B. Mets. V, 10ᶜ ישראל שמינה ... או ס׳ an Israelite who appointed a gentile his manager or guardsman. Gitt. 80ᵇ לשם ס׳ שבעיר אפי׳ ... even if he dates a letter of divorce from the rule of a bailiff of the town. Tanḥ. B'rakhah 6 כס׳ חזה וכ׳ like the guardsman that speaks before the king; a. e.—2) *the guarded land outside of a township.* B. Bath. l. c., v. supra.—3) (cmp. meanings of לְחִי, and phrases like שמר פתחי פיך, Mic. VII, 5) [*fence,*] *jaw, jaw-bone, chin.* Ber. 24ᵇ מניח ידו על סַנְטְרוֹ ... וכשהוא (Ms. M. סַנְטְרוֹ) and when he yawned, he put his hand on his chin (to cover his mouth).—4) a sort of *cloak, sanṭer* (cmp. גְּוִיָּדָא II). Treat. Der. Er. ch. XI סַנְטְרוֹ לצדדין וקובעו וכ׳ he who walks with his *sanṭer* hanging sideways and his cap turned back ..., belongs to the haughty.

סַנְטָר, סַנְטִי׳, סַנְטְרָא (סַנְטוֹ׳) ch. same, 1) *guardsman, bailiff* &c. Koh. R. to IV, 8 דבבל בלשאצר ס׳ Belshazzar, governor of Babylon. Lev. R. s. 34 אתנסיבת לס׳ דקרתא she married the guardsman of the town; Yalk. Is. 352; Gen. R. s. 17 סנטרין (corr. acc.); Y. Keth. XI, 34ᵇ bot. לכסורא (corr. acc.). Pesik. Ha'om., p. 69ᵇ (ref. to Jer. V, 24 סַנְטָרָךְ אנא וכ׳ (ושמר לנו I (the Lord) am thy guardsman (guarding thy crops), and wilt thou not give me my guard's pay (tithes)?; Pesik. R. s. 18; Koh. R. to I, 3 סנטורך; Lev. R. s. 28. Pesik. Ekhah, p. 120ᵇ ריש מטרתא וס׳ the chief of the town guard and the bailiff; Lam. R. introd. (R. Abba 2); a. e.—*Pl.* סַנְטְרִין, סַנְטְרַיָּא, סַנְטְרֵי, (סַנְטוֹ׳). Y. Shebi. IV, 35ᵇ top חמוניה ס׳ וכ׳ the field watchmen saw him (eat of the fruit) and began to strike him. Y. Ḥag. I, 76ᶜ סַנְטוֹרֵי קרתא the guardsmen of the town (Pesik. l. c. ריש מטרתא וסנטרא, v. supra); a. e.—2) (only in *pl.*) *upper garments, outer clothing, walking dress.* Gen. R. s. 100 נפיק .. סַנְטְרוֹי came forth to meet him dressed in his upper garments (although a mourner); מאי סנטרוי מאנין וכ׳ what do you mean by 'his *sanṭerin*'? Garments which showed no rents; Y. M. Kat. III, 83ᶜ top לביש סַנְטְרַיָּה, expl. מאנין דלא חפיתין, v. חָפַת.—[Gen. R. s. 67 סנטרי׳, סנטרוי, v. סַנְטוּרֵי.]

סַנְטָרוּתָא f. (preced.) *watchman's pay, watchman's charge.* Pesik. Ha'om. p. 69ᵇ סַנְטְרוּתִי (not סנטורתי), v. preced.; Pesik. R. s. 18; Lev. R. s. 28 דסנטרותי of that which I have guarded; Koh. R. to I, 3 מסַנְטַרְוּתִי.

סַנְטַרְוּתָא, v. preced.

סַנֵּי, *pl.* of סַנְאָה.

סַנֵּי, v. סַנֵּיא IV.

סָנֵי, סָנֵא, סָנֵי *to hate,* v. שָׂנֵא.

סְנֵי, סְנָא ch. same, 1) *to hate.* Targ. O. Deut. XXII, 16 (Y. ed. Amst. סַנֵּא). Ib. 13. Targ. Ps. XXXI, 7 Ms. (ed. שׂ׳); a. fr. (interch. with שְׂ׳).—Part. סָנֵי, (סָאנֵי); f. סַנְיָא; *pl.* סָנְיִין, סָנָן. Targ. Prov. VI, 16. Ib. XXVI, 28 (some ed. שָׂא׳). Ib. VIII, 13 (Bxt. סַנְאָה). Ib. I, 22. Targ. Mic. III, 2; a. fr.—Yoma 9ᵇ באלהא דסָנְיָנָא לכו Ms. M. (אלהא ס׳) by God, we hate you (Babylonians). Keth. 105ᵇ לית ליה ... דס׳ לא לידון one must not act as judge in the case of one he loves, or of one he hates. Ib. מיניהו סָנוּ לי some of them hate me. Ib. אי מְסַנֵּי כולהו סנו לי (not מסנו) if there is hating (among them), they all hate me. Sabb. 153ª דסני ליה כולהו וכ׳ (Rashi דסנו) whom all the people of Pumbeditha hate. Ib. 26ª דהווה סניא לכלתה Ms. M. (ed. סַנְיָאה לה לכלתה) who hated her daughter-in-law. Pes. 113ᵇ ומי שריא למְסַנְיֵיה (some ed. למסניה) is it permitted to hate a fellowman?

of law is raised against it); the entire passage seems to require emendation in accordance with Mekh. l. c.]

**בַּר סַנִיגּוֹרָא** pr. n. m. *Bar-Sannigora.* Targ. Y. I Num. XXXIV, 8 כרכוי דבר ס׳ the towns of Bar-S. (on the border between Syria and Palestine); [for טבריא ib., read with Y. II אנטוכיא]; Sifré Deut. 51 כרכא דבר סנגרא (not דכר); Yalk. ib. 874 (not כרבא); Tosef. Shebi. IV, 11 כפרא דבר סנגרא (read כרכא; Var. סרנגורא); Y. Shebi. VI, 36c כרכה רבה דבר ס׳ ברכה רבה וכר סנגדא (corr. acc., or the large town of &c.).

**סַנִיגּוֹרְיָא** f. (συνηγορία) *defence, speaking in behalf of.*—לְמֵימַר ס׳ עַל *to speak in defence of.* Y. Taan. II, 65d top. Ex. R. s. 15, end. Lev. R. s. 6, beg. [read:] הדא רו״חק ס׳ הוא מלמדת לכאן וכ׳ זכות being a gloss to our w.) that holy spirit speaks in defence of both sides; a. fr.

**סְנִיגְרוֹן,** a corrupt. of סִרְגָּרוֹן(אָכְ). Tosef. Shebi. VI, 3; Tosef. Ter. IX, 10; v. אָכְסִרְגָּרוֹן.

**סנגרון,** Shebu. 30b, read: סְנִיגּוֹרִין; v. סְנִיגּוֹר.

**סַנְדָּה,** v. סַנְיָא II.

**סַנְוִיתָא** f. (סְנֵי) *dislike, displeasure.* Ned. 62a קסבר משום סַנְוִיתָא מילתא וכ׳ he thought that man spoke so from a dislike of the thing (spoke ironically because he was angry). Yalk. Dan. 1060, v. שַׁנְאִיתָא.

**סְנִין,** v. סְנַן.

**סְנִיף** m. (סְנַף) *attachment, wedge; key-stone.* Midr. Till. to Ps. XCI; Pirké d'R. El. ch. XXXV; Yalk. Gen. 120 כאדם שהוא נותן ס׳ לכיפה as one inserts a key-stone in an arch. Ber. 47b; Y. ib. VI, 11b top עושין אותו ס׳ לעשרה we wedge him in among the ten, i. e. we count him in so as to make up the requisite number; a. fr.—*Pl.* סְנִיפִּין, סְנִיפִּים. Tosef. Snh. VII, 9 עושין אותן ס׳ .. בבית at a wedding feast we place them among (the adults); Hor. 13b. Taan. 25a עשאום ס׳ they made them (the beams) in links, i. e. joined mortised pieces to them. Tosef. Men. XI, 6 היו .. ארבע ס׳ וכ׳ four golden attachments were there (to the table) shaped like forks; Men. XI, 6. Ib. 94b מעמידין וכ׳ וחס׳ and these attachments supported the loaves; Num. R. s. 4; a. fr.—Kel. XXI, 3 ס׳ *the side-pieces of a saw which hold the blade, and the wedge with which the cord is twisted.*

**סְנִיפָא** ch. same.—*Pl.* constr. סְנִיפֵי (סִינּוּפָּר) *the barbed tops of a fence* or *wall.* B. Bath. 4b, v. דְּיוֹכֵי.

**סְנִיפְתָּא,** v. סְנַפְתָּא.

**סנירתא,** v. סַנְוִירְתָּא.

**סְנִיתָא, סַנְיָתָא,** v. סְנוּאָתָא a. סְנוּאָתָא.

**סָנַן** [*to sting*, cmp. סְנֶה; of color:] *to be bright, shine.* V. סְנוּנִית.—Part. pass. סָנוּן; *pl.* סְנוּנִין. Num. R. s. 4 (expl. מפוז, II Sam. VI, 16) היה לבוש בגדי זהב ס׳ וכ׳ he was dressed in glistening, gold-embroidered garments shining like fine gold.



Ib. מהו למימרא .. לְמִסְנֵירֵיהּ (Yalk. Ms. לְמִסְנֵירֵיהּ, v. Rabb. D. S. a. l. note 1) *is it permitted to denounce him to his teacher that he may hate him?* Ib. מְסָנֵא סנו ליה Ms. M. (ed. מְיִסְנֵי סני) *they should hate him.* M. Kat. 17a דהוו סנו שומעניה *whose reputation people disliked (who was ill-reputed, v. infra);* a. fr.—*Part. pass.* סָנֵי, סָנִי; f. סַנְיָא *hated, hateful; ungainly, unsavory.* Targ. Prov. XIV, 20 (ed. Lag. סאני; h. text רְשׁוּנָא).—Sabb. 31a דעלך סני וכ׳ *v.* חֲבֶרָא. Meg. 25b דאי מאן דסני שימעניה Ms. M. (ed. דְּסָנְאֵי, v. supra) *one whose reputation is bad,* v. בָּזֵי I. Ib. 14b סַנְיָן שמיהון (Ms. M. סני; Ms. Halberst. שַׁנְיָאן; Ms. O. אִישְׁתַּנֵּי; v. Rabb. D. S. a. l. note) *they are ungainly of name;* (Ms. M. their names are ungainly).—2) (fr. part. pass.) *to be ugly.* Taan. 7b top אי הוו סָנוּ וכ׳ *if they had been ugly, they would have been still greater scholars.*

**סַנְיָא** I f., v. preced.

**סַנְיָא** II m. (preced ) 1) *badness, inferiority.* B. Bath. 122a לשופרא וס׳ *to equalize the distribution of land with regard to the better or inferior quality.*—2) *evil nature;* (by way of antiphrasis for טיב) *nature.*—ביש סַנְיָיהּ one whose nature is bad, *ill-natured.* Koh. R. to XI, 9 (some ed. ביש סַנְדָּה).—V. סוּנְיָתָא.

**סַנְיָא** III, **סְנֵיָא** m.=h. סְנֵה. Targ. Y. Ex. III, 4, sq.—Cant. R. to I, 1 (prov.) מן ס׳ נפרק וורדא (some ed. נפקא ורדא) *from a thorn-bush comes forth a rose (good children of a bad father);* Yalk. Sam. 134 ס׳ דאפרק וכ׳ (not סכרא) *a thorn which produced a rose.*—*Pl.* סַנְיָא, סַנְיָא. Targ. Y. Deut. XXXIII, 16 (prob. to be read סַנְיָיא sing.).—[Targ. Prov. VIII, 19 סניא for סגיא, v. גַּבְיָא I.]

**סַנְיָא** IV, or **סַנֵּי** m. (סנן) *sieve;* ס׳ דיבי *mucal sieve,* name of a certain *part of the intestines;* [oth. opin.: *disliked by wolves,* v. סַנֵּי]. Ḥull. 50b.—Koh. R. to VII, 19 (some ed. סני); Lev. R. s. 3 *the ileum;* v. כַּנְתָּא.

**סְנִיאָס,** Targ. Y. I Num. XXXIV, 11, read פַּנְיָאס.

**סְנִיאָתָא,** v. סְנוּאָתָא a. סְנוּאָתָא.

**סַנֵּיגוֹר** m. (συνήγορος) *advocate, attorney,* opp. קטיגור prosecutor. R. Hash. 26a אין קטיגור נעשה ס׳ *the accuser (gold reminding of the golden calf) must not be made an advocate (therefore must the high priest on the Day of Atonement not enter the Holy of Holies in gold-embroidered garments);* Ber. 59a. Ḥag. 13b קטיגור יעשה ס׳ *shall the accuser (the ox or calf) become an advocate?* Lev. R. s. 30 אוי .. סַנֵּיגוֹרוֹ וכ׳ *woe to this man, his advocate has turned prosecutor!;* Y. Succ. III, beg. 53c שנגורו (corr. acc.); a. fr.—*Pl.* סַנֵּיגוֹרִין, סַנֵּיגוֹרִים. Y. R. Hash. I, 57b top; a. fr. —Mekh. Mishp., s. 20 (ref. to Ex. XXIII, 7) שלא יעמיד אצלו ס׳ וכ׳ *that he (the judge) must not allow advocates to stand by his side (in place of the parties themselves), for it is said, 'before the judge the words of both of them must come'* (ib. XXII, 8); [Shebu. 30b שלא יעשה סניגרון לדבריו (Ms. M. יעשה דבריו סנגרון; Yalk. Ex. 352 שלא יעשה סנגורין לדבריו) *that he must not appoint advocates for what he has to say (in defense of his decision, if a point*

refers to its (the Leviathan's) fins. Ḥull. l. c. וס׳ הפורח בהן by *s'nappirin* is meant that organ with which it speeds its movements.—[Yalk. Lev. 645 סנפירים, v. סַלְפִּרְנֻפְס.]

**סַנְפִּירִינוֹן**, v. סַנְפִּיר׳.

**סְנַפִּיר**, v. סְנַפִּיר.

**סְנַפְתָּא, סַנְפְּתָא** pr. n. pl. *S'nafta*, a border town. Y. Shebi. VI, 36ᶜ; Tosef. ib. IV, 11 סְנִיפְּ׳ ed. Zuck. (Var. סנפ׳); Sifré Deut. 51, a. Yalk. ib. 874 ספנתא.

**סְנַק** (Saf. of ענק, אנק; cmp. Assyr. סנק, Del. Assyr. Handw.) *to press, stuff.* Tam. II, 1 סוֹנְקִין אותן וכ׳ (Talm. ed. סוֹלְקִין) they press them against the sides of the altar.

*Pi.* סִינֵּק same. Mikv. II, 6 הִמְסַנֵּק את הטיט וכ׳ if one presses the mud against the sides of the pool.

**סַנַּק** ch., *Pa.* סַנֵּק same, esp. *to stuff*; [oth. opin.: *to choke, cause loss of breath*].—Part. pass. מְסַנָּק, (with ו emphat.) מְסַנָּקָן. Pes. 3ᵇ שויתינן . . . בגדי מס׳ you made that subject to us (as savory) as a stuffed kid; כדבר אחר מ׳ as a stuffed swine; [Ar. a. Rashi: this lesson made us (as tired) as a breathless kid, swine].

**סנקדרין**, Yalk. Esth. 1057, read: סַנְהֶדְרִין.

**סנקוטס**, v. סְנַקְלִיטוֹס.

**סנקירקים, סנקירים**, Sifré Deut. 317; Yalk. ib. 944 סרקנר דקרן, corruptions; prob. to be read: סְנַקְלִיטִיקִים, v. סְנַקְלִיטִיקוֹס; [Pesik. Zutr. Haăz., ed. Bub. p. 113 has סנקליטין].

**סְנַקְלִיטוֹן, סנקלטורי, סנקלוס**, v. next wds.

**סוּנְ׳, סִינְ׳, סְנַקְלִיטוֹס** m. (σύγκλητος) 1) (= סנקליטיקוס) *senator, councilor, counselor.* Ex. R. s. 46.—*Pl.* סְנַקְלִיטִין, סְנַקְלִיטִים. Pesik. Zutr. Haăz. (ed. Bub. p. 113) (ref. to עתודים, Deut. XXXII, 14) אלו ס׳ שלהם that means their (the Roman) senators (sent to the provinces); (Sifré Deut. 317 סנקירקים, Var. סנקירקים; Yalk. ib. 944 סרקני דקרן). Y. Ber. IX, 13ᵈ חילק את כל ס׳ שלו he changed all his councilors; Y. Snh. XI, 30ᶜ top (some ed. סנקלישון, v. infra). Lev. R. s. 13 גחין ואמר לסַנְקְלִיטָיו וכ׳ he bent down and said to his assessors, these three things (for which I put to death three persons) did I do in one night; Midr. Till. to Ps. LXXX לסַנְקְלִיט שלו (sing.; ed. Bub. סנקוטס, oth. ed. סנקלוס, טוקלוס; corr. acc.). Gen. R. s. 8 מלך שהיו לו שני ס׳ וכ׳ a king that had two counselors, without whose consent he did nothing; Yalk. ib. 13; a. fr.—2) mostly סְנַקְלִיטוֹן (ἡ σύγκλητος, accus.) *senate, assembly.* Y. Snh. l. c.; Y. Ber. l. c., v. supra. Deut. R. s. 6 תיקרי אומן של סנקליטור (read: אִרְמָן של סנקליטון) let her be called the mother of the senate.—[Pirké d'R. El. ch. XLVIII, סנקלטורי פרעה, read with Yalk. Ex. 169 ספקלטורי, v. סְפַקְלָטוֹר׳.]

**סנקליטור**, v. preced.

**סִינְ׳, סְנַקְלִיטִיקוֹס** m. (συγκλητικός) *one of senatorial rank, senator.* Ex. R. s. 28 קרא לפלוני ס׳ וכ׳ call such and such a senator that he may come with you.

**סַנְסִן I** pr. n. m. *Sansan.* Gen. R. s. 19 תנינא בר ס׳ (cmp. סִיסִי; Yalk. Esth. 1056 פפא).

**סַנְסִן II** f. (b. h. סַנְסִנִּים *pl.*; v. סְנַן) [*prick,*] *the pointed ribbed leaf of the palm tree.* Snh. 93ᵃ (ref. to Cant. VII, 9) לא עלתה בידי אלא ס׳ אחת (v. Rashi) I can claim as mine only one leaf (of the palm Israel) that of Hanania &c.; Yalk. Cant. 992 סַנְסִנָּה.—*Pl.* סַנְסִנִּים. Num. R. s. 3, beg.; Gen. R. s. 41, beg.; Yalk. Ps. 845 ס׳ לכברה (not לכבד) the leaves (of the palm tree) are used for sieves.

**סַנְסַנָּא** ch. same.—*Pl.* סַנְסַנֵּירָה. Cant. R. to VII, 9, v. אִלְבְּנָא.

**סַנְסַנָּה**, v. סַנְסַן II.

**סָנַף** (Saf. of ענף; v. סִינְפּוֹן) *to interlace; to insert.* Tosef. Keth. VII, 10 היה בה מום אחר וסְנָפוֹ בין המומין if she had another blemish, and he in his enumeration had inserted it among the blemishes (which she really did not have, so as to make believe that she was also free from that blemish); Tosef. B. Bath. IV, 5, sq.; B. Mets. 80ᵃ (אחד for אחר). V. סָנִיף.

**סנף**, Koh. R. to XI, 9 אירסתנפניו, read: אִירְסְתַּפְּנוּן, v. סְפַן.

**סְנַפִּיר** f. (b. h.; = סְנַפִּיר; ספר with anorganic נ; cmp. סַמְפּוּרִין, סַפִּיר &c.) *fins.* Ḥull. III, 7. Nidd. VI, 9 כל . . יש every fish that has scales has also fins; ויש שיש לו ס׳ וכ׳ but some have fins but no scales. Sifra Sh'mini, ch. IV, Par. 3 אפי׳ אין לו אלא ס׳ אחת even if it has only one set of fins; a. e.—*Pl.* סְנַפִּירִין, סְנַפִּירִים. Ib. חמרבת סְנַפִּיר׳, ובס׳ . . one that has more than one coat of scales and one set of fins. Ib. (ref. to Job XLI, 22) *ḥaddudē ḥares* אלו ס׳ שלו

Num. R. s. 18.—*Pl.* סַנְקְלִיטִיקִים, סַנְקְלִיטִיקִין, סִינֵי. Sifré Deut. 317; Yalk. ib. 944, v. preced art.

**סוּנֵי, סִינֵי, סַנְקְתְּדְרוֹן,** v. next w.

**סוּנֵי, סִינֵי, סַנְקְתְּדְרוֹס** m. (συγκάθεδρος) *assessor, associate.* Gen. R. s. 49 מלך שהיה לו ס' אחד (not ים ...; Ar. רון ...) a king who had an associate; עשיתי יס ...; ס' שלי ... I have appointed him my associate. Ib. s. 78 רון .... Ex. R. s. 43, beg. סוּנְקְתְּדְרוֹ his associate regent. Tanḥ. Mishp. 5 סנדוקרוס; ed. Bub. 3 סונדוקרוס (corr. acc.); a. fr.—*Pl.* סִינֵי, סַנְקַתְּדְרִין. Yalk. Gen. 13 מלך שהיו לו ס' ... תוץ מדעתן a king who had associates without whose consent he did nothing; Gen. R. s. 8 סנקתדרון .. מדעתו (some ed. מדעתם, corr. acc.). Yalk. Esth. 1057 סנקדרין (corr. acc.).

**סַנְרָא,** v. סִרְנָא.

**סנריות,** v. אֶכְסִירָגוֹן.

**סָס** m. (b. h.) *moth, worm.* Yoma 9ᵇ ארז מגור מן הסס Ms. L. (v. Rabb. D. S. a. l. note 200) a cedar sawed out by the worm, v. סַסְמָגוֹר.

**סָסָא** ch. 1) same. Targ. Prov. XXV, 20 (some ed. סימא, corr. acc.).—Y. Bets. II, 61ᶜ top; Y. Maas. Sh. V, 56ᶜ top; Y. Ḥag. II, 78ᵃ bot. ס' דקיסא מינירה ובירה (vers. of Meïri to Bets. 20ᵇ) the worm of the wood comes out of itself (the wood); v. בַּסָּא I.—[2) = סָאסָא q. v.]

**סַסְגְּנָוֵי, סַסְגּוֹנָא** m. (comp. of סס, v. סוּס a. שׁוּשׁ, a. גְּוָנָא) [*of glistening color,*] *sasgona, sasg'vana* (Chald. rendition of תַּחַשׁ) 1) name of an animal the skin of which was used for covering the Tabernacle. Targ. Ex. XXV, 5. Ib. XXVI, 14 (Y. סמגוי); a. e.—Sabb. 28ᵃ היינו דמתרגמינן ס' Ar. (ed. שַׁשָּׁשׁ) that is the reason why we translate (*taḥash*) with *sasgona*, because it glistened with many colors.—2) name of a *color, scarlet* (v. P. Sm. 2682). Targ. Cant. VII, 2 סנדלין דס' (not דססוגינא) scarlet shoes (cmp. Ez. XVI, 10).

**סַסְגּוֹנִיתָא** f. (preced.) *uratic stone* (from its color; Ar. *colored spots on the skin*). Yeb. 64ᵇ Ar. (ed. סוּסְכִּירְנָתָא).

***סַסְמָגוֹר** m. (supposed to be a comp. of סָס a. מגור, cmp. מְגֵרָה) [*a sawing worm,*] name of a species of *cedar* subject to decay. Yoma 9ᵇ [read:] מאי ארז שהרקב שולט בו ס' ... what is the cedar over which decay has power?... Sasmagor (Ms. L. omits our w., and has only the explanation of it: ארז מגיר מן הסס, v. סָס; v. Rabb. D. S. a. l. note 200). [To the following מאי ס' what is S.?, the reply ארז מגור מן הסס has obviously fallen out, whereas the subsequent אמר ר' אבא בת קול resumes the discussion interrupted by מאי ארז וכ';—different in comment.]

**סָעַד** (b. h.; Saf. of עוּד, cmp. סָהֵד) 1) *to support, strengthen.* Lam. R. to II, 2; Y. Taan. IV, 68ᵈ bot. לָא תְסָעְדוֹ, v. סָבַךְ. Midr. Till. to Ps. XLI, 3 אני סוֹעֲדוֹ ומעמידו I will strengthen and raise him (from his sick-bed); a. fr.—2) (with or without לֵב) *to satisfy the appetite, to satiate.* Ib. to Ps. CIV, 15 הלחם סועד (ed. Bub. לבב) bread satiates, v. מְזוֹנֵיתָא. Yalk. Lev. 675 (ref. to Lev. XXVI, 26) לרבות כל סוֹעֲדֵי לתם (fr. a noun סִיעָד) this include all supports by bread (all substitutes of food); Sifra B'ḥuck. Par. 2, ch. VI מְסָעֲדֵי or מְסַעֲדֵי.—3) (denom. of סְעוּדָה) *to dine.* Hull. 7ᵇ רצונך סְעוֹד אצלי please dine with me. Erub. 53ᵇ מדוע אינך סועד why dost thou not eat?; כבר סָעַדְתִּי וכ' I have had my meal in daytime; a. fr.—Sabb. 62ᵇ במה סָעַדְתָּ הרוס what did you dine on to-day? (a lascivious metaphor).—[Ib. 12ᵇ ששכינה סועד, v. סָעַד I.]

*Pi.* סִיעֵד *to support, assist.* Yalk. Num. 760 לְסַעֲדָהּ in order to keep her (the cow) steady (on the ship). Sabb. XVIII, 3 אבל מְסַעֲדִין but you may assist (an animal in child-birth); expl. ib. 128ᵇ. Ib. (quot. fr. Tosef. ib. XV (XVI), 2) כיצד מסעדין אוחזין וכ' (Tosef. l. c. מסיירין).

**סַעֵד, סָעוֹד, סָעַד** ch. same, 1) *to assist, help.* Targ. I Sam. VII, 12 (ed. Wil. *Pa.*).—Targ. Gen. XXVII, 37 (h. text סמך); a. fr.—Lam. R. to II, 2 לָא נְסָעוֹד וכ', v. סָבַךְ.—2) (with or without לֶחֶם) *to dine, eat.* Targ. Jud. XIX, 5. Targ. Ps. XIV, 4.—Gitt. 67ᵇ מאי טעמא לא סָעֵיד מר גבן why will you not dine with us?—3) *to satiate,* contrad. to זון and to גרר. Ber. 35ᵇ חמרא סָעֵיד wine satisfies; נהמא מְסַעֵד סעיד וכ' bread satisfies but does not exhilarate; a. e.

*Pa.* סַעֵיד *to support, help.* Targ. II Chr. XXVIII, 23. Targ. Y. Ex. XVII, 12.

*Ithpa.* אִסְתָּעֵד *to be supported.* Targ. Is. V, 6.

**סַעַד** m. (preced.) *support, auxiliary.* Tosef. Snh. II, 4 עושין אותן ס' לשנה we consider each of these circumstances an auxiliary reason for intercalation; Snh. 11ᵃ; Y. ib. I, 18ᵈ top (corr. acc.).

**סַעֲדָא, סַעֲדָא** I ch. 1) same, *support, assistance.* Targ. I Kings X, 12 סעד Bxt. (ed. סְעִיד). Targ. Gen. XXI, 20; a. fr.—Lam. R. to II, 2 בריא בסַעֲדֵיכוֹן מן אלין the Lord help you against these (Romans); (Y. Taan. IV, 69ᵃ בריכון סְעוּדֵיכוֹן).—*Pl.* סַעֲדִין, constr. סַעֲדֵי. Targ. Y. Lev. XXVI, 26 (v. סַעַד).—2) *food.* Targ. Ruth II, 14.—*3) סַעֲדִין *root of the Cyperus Rotundus.* Gen. R. s. 72 (expl. דודאים, Gen. XXX, 14) ס' Ar. (ed. שעורין).

**סַעֲדָא, סָעֲדָא** II m. (preced.) *assistant, helper, follower.*—*Pl.* סַעֲדֵיָּא, סָ'. Targ. O. Lev. XX, 5 סָעֲדוֹהִי ed. Berl. (not with ר; oth. ed. סָ'; h. text משפחה).

**סַעֲדְתָּא** f. (preced. wds.) *sustenance, comfort.* Gen. R. s. 48 quot. in Rashi to Gen. XVIII, 5 (ed. מְזוֹנֵיתָא).

**סְעוּד,** v. סָעַד.

**סָעוּד** m. = סְעוּדָה. Y. Ber. II, 5ᵃ bot. אם היו עושין עמו בְּסָעוּדָן if they work for him for their meals (the meals included in the wages).

**סְעוּדָא** f., v. סְעוּדְתָּא.

**סְעוּדָה** f. (סָעַד) *meal, dinner; feast.* Yoma 75ᵇ (ref. to Ex. XVI, 12) קבע להן זמן ס' he (Moses) introduced for them fixed meal-times. Succ. 26ᵃ סְעוּדַת קבע a regular full meal, v. עֲרַאי. Tosef. Ber. IV, 10 מוסרין ס' לשבת they put the banquet in charge of the cook; נתקלקל דבר בס' if anything is wrong in the banquet; B. Bath. 93ᵇ. Tosef

l. c. 8 סדר חס׳ ed. Zuck. (Var. וְהַסְּרֵבָה); a. v. fr.—סעודת ארוסין, ס׳ נישואין &c., v. respective determinants.—Ab. III, 16 הכל מתוקן לס׳ everything is prepared for the feast (the hereafter). Pesik. R. s. 41, end, v. זְמַן.—*Pl.* סְעוּדוֹת. Sabb. XVI, 2. Ib. 117[b]; a. fr.

**סְעוֹדוֹנָא, סְעוּדוֹנָא** m. (סְעַד) *assistance, help*; trnsf. *helper*. Y. Taan. IV, 69[a], v. סַעֲרָא I.

**סְעוּדָא, סְעוּדְתָא** f. ch.=h. סְעוּדָה. Targ. II Esth. VI, 11. Targ. II Sam. XI, 8.—Yoma 74[b]; 75[b] מאן דאית ליה ס׳ וכו׳ he who has only one meal, let him eat it in daytime. Keth. 61[b]; a. fr.—*Pl.* סְעוּדָתָא. Gitt. 38[b] אחת קבעת ס׳ וכו׳ one family had their regular dining parties on the Sabbath &c. Ib. סְעִידָתַיְידְהוּ their entertainments; a. e.

**סְעוֹרָא** f. (סְעַר I) *visitation*. Targ. O. Num. XVI, 29 ed. Berl. (oth. ed. סְעָרָא; Var. סוּעֲרָא, סוּעֲדָה, סִ׳). Targ. Mic. VII, 4 סְעוּרַת (constr.).

**סְעוֹרִים, סְעוֹרֵם** pr. n. m. *S'orim, S'oram*. B. Mets. 73[b] רב סעורם; M. Kat. 28[a] רב שְׁעוֹרִים (Ms. M. סְעוֹרִים).

**סְעוֹרִין** *barley*, v. סַעֲרָתָא.

**סְעוֹרְנָא** m.=סְעוֹרָא. Targ. Hos. IX, 7. Targ. Jer. XI, 23. Ib. XXIII, 12 (ed. Lag. סוֹעֲרָן).

***סְעוּתָא** f. (נסע; cmp. נסח a. נסע)=סְחוּתָא, *sweepings*. Pesik. Asser, p. 95[b] מן סְעוּתֵיהּ דביתך וכו׳ Ar. (ed. Bub. פחותיה) out of the sweepings of thy house thou mightest give me so much; [Tanḥ. R'eh 10 סחורה; ed. Bub. 4 סחורתא (read: סחותא); Var. in a gloss חֲרָוָתָא; Var. in Ar. s. v. סעותא: חֲרָוָתֵיהּ, חֲרָוָתֵיהּ, v. חֲרֵי.]

***סעל**, a word in an enigmatic speech, Koh. R. to I, 8 ס׳ לרפאתו, perh. to be read: סַעַר *help*; [Matt. K. suggests תַּעַל].

***סָעַר** I (cmp. סוּר) *to go around; to visit*. Sabb. 12[b] מנין שהקב״ה סוֹעֵר את החולה Ms. M. (Ar. סר; ed. שהשכינה סועד) whence is it proven that the Lord visits the sick?—Answ. ref. to יסעדנו (Ps. XLI, 4), [to which is added in Ar.: קרי ביה יְסָעֲרֶנּוּ read it *yis'arennu* 'shall visit him].

**סְעַר** ch. same, (corresp. to h. פקד) *to visit, examine*. Targ. I Kings IX, 12 (ed. Lag. למחזי). Targ. I Sam. XIV, 17.—Esp. ס׳ (ל)שלם *to inquire after a person's health*. Ib. XVII, 18 (ed. Wil. תַּסְּ *Af.*). Targ. II Kings X, 13 (ed. Wil. למסעד, corr. acc.; v. Koh. Ar. Compl. s. v. סער).

*Af.* אַסְעַר 1) same, v. supra.—2) (with על of person) *to visit upon*. Targ. Job XXXIV, 29. Ib. XXXVI, 23 אַסְעַר Ms. (ed. יְסַעֵר, read יְסָ׳). Targ. O. Lev. XXVI, 16; a. fr.

*Ithpa.* אִסְתַּעַר *to be visited; to be inflicted upon*. Targ. O. Num. XVI, 29 (some ed. יִסְתָּ׳, *Ithpe.*).

**סָעַר** II (b. h.; cmp. ערר) *to be rough; to be in commotion*.

*Pi.* סִיעֵר *to stir up, to blow*. Kil. V, 7 וסִיעֲרָתְהוּ הרוח לאחוריו and the wind drove the seed backward; Tosef. ib. III, 12 סייעתו, סייעתו, הסעורתו ed. Zuck. (corr. acc., v. infra).

B. Bath. 25[a] (ref. to שעירים, Deut. XXXII, 2) זו ... שמְסַעֶרֶת וכו׳ that is the east wind which stirs up the whole world like a *sa'ir* (demon); [Sifré Deut. 306 שמשחיר וכו׳; Yalk. ib. 942 שמשחרת which makes the sky black like goats.

*Hif.* הִסְעִיר same. Tosef. l. c. והסעורתו, read: יהסעירתו, v. supra. Num. R. s. 9 (play on שְׂעִירִים, Num. V, 15) והסעירם הב״ה וכו׳ (not והסעידה) and the Lord scattered them among the nations (with ref. to Zech. VII, 14).

**סַעַר** ch. same; *Ithpa.* אִסְתַּעַר *to be excited, troubled*. Targ. II Kings VI, 11.

**סְעָר** *hair*, v. שְׂעָר.

**סַעֲרָא, סַעַר, סְעָר** I m. (preced. art.; cmp. זִיקָא II a. זִיקָא) *hair*. Targ. O. Gen. XXV, 25 ed. Berl.; a. fr. [Mostly with שׁ, v. שַׂעֲרָא.]—Y. Naz. IX, end, 58[a] סַעֲרָה, v. שַׂעֲרָא.—*Pl.* סַעֲרָן f. Targ. Ps. LXIX, 5 (Ms. סַעֲרִין).

**סַעֲרָא** II, **סְעָרָא** f. *visitation*, v. סְעוֹרָא.

**סַעֲרָה**, v. סְעָר.

**סְעָרָה** I f. (b. h.; סָעַר II) *storm-wind*; (hypostatised) *the wind-bag*. Ḥag. 12[b] רוח בס׳ רוח the wind rests on the storm, for we read (Ps. CXLVIII, 8) as to the wind (*ruaḥ*), storm does its bidding; וס׳ תלויה וכו׳ (not תלוי) and the storm depend son the arm of the Lord; Yalk. Am. 543; Yalk. Ps. 883; Y. Ḥag. II, beg. 77[a] הרוח תלויה בס׳ הרוח תלויה the *ruaḥ* depends on the *s'arah*; וס׳ עשאה הקב״ה כמין וכו׳ and the Lord has made the *s'arah* a sort of charm and suspended it on his arm; a. e.

**סְעָרָה** II (v. סְעָר)=שַׂעֲרָה, *hair*. B. Bath. 16[a] (ref. to שערה, Job IX, 17, a. סערה ib. XXXVIII, 1) איוב בס׳ תירוף .. ובס׳ השיבוהו Job when blaspheming used the word *s'arah* (storm, anger), .. and he was answered with *s'arah*, for we read, And the Lord answered Job (by argument) from the *s'arah* (the hair of man), v. נִרְמָה; Nidd. 52[a] בשְׂעָרָה תירוף בס׳ וכו׳.

**סְעָרִין, סַעֲרֵי, סָעֲרַיָּא** m. pl. *barley*, v. סַעֲרָתָא.

**סַעֲרָן** m. (סַעֲרָא I) *hairy*. Targ. O. Gen. XXVII, 11 ed. Berl. (oth. ed. a. Y. שׂ׳).—*Pl.* fem. סַעֲרָנְיָין. Ib. 23, ed. Berl. (oth. ed. שְׂעִירָן; Y. שערניין).

**סערניא**, Targ. O. Ex. IX, 31 ed. Vien., v. next w.

**סַעֲרָתָא** f. (collect. noun)=h. שְׂעֹרָה, *barley*. Targ. Y. Ex. IX, 31 סַרְתָּא (contr. of סַעֲרָתָא). Targ. Job XXXI, 40 (some ed. סַעֲרָתָא *pl.*).—*Pl.* סְעָרִין, סָעֲרֵי, סָעֲרַיָּא, סְעוֹרִין, סַעֲרָנְיָין. Targ. O. Ex. l. c. (ed. Vien. סַעֲרֵי; סערניא, corr. acc.). Targ. O. Num. V, 15 ed. Berl. (oth. ed. שׂ׳). Targ. Is. XXVIII, 25. Targ. Ruth III, 15; 17; a. e.—Y. M. Kat. I, beg. 80[a] דחוות זריעה ס׳ (not דחוון) which was planted with barley. Pes. 42[b] דשדי ביה שעריו they put barley into it (the grape vinegar); a. e.

**סָף, סַף** part. a. perf. of סוּף.

**סַף** m. (b. h.; ספף, v. סוּף, *to cut, hollow out*; also *to put ends together, join*) 1) *door-sill*; 2) *bowl*. Mekh. Bo, s. 6

(ref. to Ex. XII, 22) מגרד הכתוב ... ואין סף אלא אסקופה the text intimates that he loosens and digs a hole on the side of the threshold and slaughters over it, for *saf* means (a cavity made in) the threshold. Ib. אין סף אלא כלי *saf* means a vessel; Y. Pes. IX, 36[d] bot., sq.—3) *pl.* סְפִין, סְפִים, סְרִי [*cut stones*, cmp. גְּזִירִית,] *paving-blocks, stone-pavement.* Midr. Till. to Ps. LXXVIII, 45 וחס' נבקעין וכ' and the blocks burst before them (the frogs). Ib. to Ps. CV, 30 בתי חס' houses which had stone pavements; (Yalk. ib. 820 פסיפסין; Ex. R. s. 10 פסיפס).

**סְפָא, סִיפָא (סְרִי, סִירָא)** ch. same. 1) *door-sill, door-post*; also (v. סִירָא) *border, bank.* Targ. Ez. XL, 6, sq. Targ. I Sam. I, 9. Targ. II Kings X, 21; ib. XXI, 16 (סִירָא; h. text פה; v. Pesh. Josh. III, 15); a. fr.—Gitt. 68[b] bot. בסרי דבבא at the door-post.—*Pl.* סְפִין, סְפַיָּא, סְפֵי, סְרִי. Targ. Ex. XII, 7 (some ed. סִרְפֵי). Targ. Deut. VI, 9; XI, 20 (some ed. סִירֵי, סְרִי). Targ. Prov. VIII, 34 ספי (Ms. a. some ed. פכי, corr. acc.); a. e.—2) (v. preced. 3) *block, a course of blocks, layer* (v. נְדָבָךְ). B. Bath. 5[b] כל ס' וס' זימניה הוא Ar. (ed. שפא) every time he finishes a layer, it is his time (to get paid); ib. 6[a] (ed. שפה). Ib. 4[a] אפיק ס' ועייל ס' (some ed. שפה) he let one block protrude (beyond the line) and one block recede; Yalk. Deut. 913 שפא.—*Pl.* סְפָרִין (h. form, as if from סְפַי, v. סָפָה). Y. Sabb. VII, 10[d] top דעבד ס' who lays a course of blocks; ib. XII, beg. 13[c].

**סְפָא,** v. סְפַי.

**סְפָאוֹת, (סְפָאוֹת),** v. סְפַי.

**סְפַג** (denom. of סְפוֹג) 1) *to swallow, absorb.* Cant. R. to VII, 3 מה חטה זו סוֹפֶגֶת .. סוֹפְגִין וכ' as the wheat (flour) absorbs (water), so Israel absorbs &c. Ab. V, 15, v. סְפוֹג; a. e.—Trnsf. (cmp. בָּלַע, בָּלָה) *to receive lashes, be punished.* Tem. I, 1, a. fr. סוֹפֵג את הארבעים receives forty (thirty-nine) lashes. Naz. IV, 3 אם אינה סופגת .. תִּסְפּוֹג וכ' if she cannot receive the Biblical punishment, let her receive the punishment for rebellion; a. fr.—2) *to use a* סְפוֹג, *to wipe, dry.* Sabb. XXII, 1 לא יִסְפּוֹג (Ar. יְסַפֵּג *Pi.*) he must not put down a sponge (to absorb the spilt wine). Zeb. VI, 5 סָפַג במלח he dried the dripping head of the sacrifice by rubbing salt on it. Tosef. ib. VII, 10 מלח ולא ס' וכ' if he put salt on but did not dry it, or if he dried it without putting salt on; a. e.—Sabb. 145[a] לסוֹפְגָן במלח Ar. (ed. לסוּפְתָן, v. סָפַת).—[Tosef. Zab. I, 9 וסיפג, read: וסְפוֹג.—Yalk. Deut. 840 סופגין, read: סופנין, v. סָפַן.]

*Pi.* סִיפֵּג same; v. supra, a. infra.

*Hif.* הִסְפִּיג 1) *to wipe, dry.* Men. 7[b] ומכבל ולא מַסְפִּיג (Rashi: מְסַפֵּג *Pi.*) he must dip (Lev. IV, 6) but not wipe, i. e. there must be blood enough in the vessel to dip the finger into it; Yalk. Lev. 469; Zeb. 93[b] מְסַפֵּג. Num. R. s. 17 נטלו והִסְפִּיגוֹ he took it (the flayed ram) and wiped it (with salt, v. supra); a. e.—2) *to receive drippings, collect.* Gen. R. s. 94 עד שמַסְפִּיגִין אותו ... כשרף חזה like resin which scarcely begins to ooze out, when arrangements are made to collect it; Tanh. B'midb. 16 (not השבט); ed. Bub. ib. 19; Yalk. Ezra 1067.

*Hithpa.* הִסְתַּפֵּג, *Nithpa.* נִסְתַּפֵּג *to be wiped off, dried.* Num. R. l. c. כאילו יצחק מִסְתַּפֵּג לפניך as if Isaac's blood had been wiped off. Sabb. XXII, 5 הרוחץ ... וכ' if one bathed ... and dried himself &c. Ib. מִסְתַּפְּגִין וכ' wipe themselves with one sheet. Yoma III, 4. Tosef. Zab. I, 9 וּמִסְתַּפֵּג ... כדי time enough for a person to bathe, come up and dry himself; a. fr.

**סְפַג** m. (preced.) *drying, wiping.* Kil. IX, 3 מטפחות הס' (Ar. חִסְפּוֹג) towels.

**סְפַד** (b. h.) [*to strike, beat;* cmp. Lat. plango,] *to lament, mourn.* Gitt. 57[a] סִיפְדוּ לזה mourn for this man. Snh. 47[a], a. e. אל תְּסַפְּדוּנִי וכ' do not hold services for me in the towns; a. fr.

*Hif.* הִסְפִּיד *to arrange funeral* or *memorial services for; to lament, eulogise.* M. Kat. I, 5 ולא יַסְפִּידֶנּוּ קודם וכ' and must not engage a *safdan* (eulogist) for him thirty days before a festival. Meg. 28[b] אין מַסְפִּידִין בהן וכ' no funeral services for an individual must be held in them (the synagogues); רבים ... ומספידין but you may use them for funeral services in cases of public mourning (for a distinguished person). Treat. S'mah. III, 4 מספידין לעניים וכ' mourning services are held for children of poor men at the age of three, for those of rich men at the age of four years. M. Kat. 21[b] והִסְפִּידוּם הספר גדול and they arranged a great lamentation over them (the sons of R. 'Akiba); a. fr.

*Nif.* נִסְפַּד *to be mourned for, be eulogised.* Snh. 47[a] מת לא נ' וכ' a dead not mourned for and not buried. Yeb. 78[b] שלא נ' כהלכה no appropriate lamentations were held over his remains; a. e.

**סְפַד** ch. same. Targ. Gen. XXIII, 2; a. fr.—Yeb. 116[b] סְפִדִי בעלך observe mourning for thy husband. M. Kat. 28[b] דיסְ' וְיִסְפְּדוּנֵיהּ for him who has mourned for others, others will mourn; Keth. 72[a] דִּסְ'; Tosef. ib. VII, 6 סְפוֹד דיִסְפְּדוּנָךְ mourn, in order that people may mourn for thee; Y. ib. VII, 31[b] bot. (corr. acc.). Meg. Taan. ch. I; Sabb. 21[b], a. fr. דלא לִמְסַפֵּד when no lamentations may be held; a. fr.

*Af.* אַסְפִּיד 1) as preced. *Hif.* Targ. Lam. I, 18.—M. Kat. 25[b] ההוא יומא לא אתו לְאַסְפּוּדֵיהּ that day (when he died), they did not come to mourn for him. Meg. 28[b] אַכְּפָדָהּ לכלתיה וכ' held funeral services for his daughter-in-law in the synagogue; a. fr.—2) *to beat the hip in mourning.* Koh. R. to XII, 7 הוה מַסְפֵּיד בחדא ידא וכ' made the motion of mourning with one hand and of praising (Nebuchadnezzar) with the other; Yalk Ez. 364 ומַסְפִּידִין וכ' .. חוון.

**סַפְדָא** m. (preced.) *mourner, wailer.*—*Pl.* סַפְדַיָּא. Targ. Koh. XII, 5 (some ed. סוֹפְדַיָּא). Targ. Y. Lev. XIII, 45 ועל ס' ירחוי מהלך (not ספרא) and he shall go around to the wailers (v. M. Kat. 5[a]).

**סְפָדָא,** v. סוּפְדָא.

**סַפְדָן** m. (preced. wds.) *hired mourner, speaker at funerals* or *memorial services.* M. Kat. 8[a] בא ס' וכ' a wailer came and placed himself at the door (offering his services). —*Pl.* סַפְדָנִין. Ber. 62[a] כשם ... מן הס' וכ' as the dead are called to account (for their deeds), so the wailers and those who respond after them will be made responsible (for their eulogies).

סַפְדָנָא ch. same. M. Kat. 8[a] כד חדר ס' וכ' whenever, in Palestine, a wailer comes around, they say, let all those who are of a bitter heart (mourning for a relative) weep with him (engage him for wailing). Ib. 25[b] פתח עלידה ס' הדהוא the wailer on the occasion began thus; Ḥag. 15[b]; a. fr.—*Pl.* סַפְדָנֵי, סַפְדָנַיָּא. Taan. 5[b] וכי בכדי בכו בכויא Ms. M., was it for nought that the weepers wept, and the wailers wailed &c.? Yeb. 121[b] כן וכן ס' חוו וספדו ס' וכ' such and such wailers officiated there.

סַפָּה f., *pl.* סְפוֹת (b. h.; v. סָפָה) *bowls, moulds* of glass-ware. Tosef. Kel. B. Bath. VII, 7 משינטלו מן חס' שלהן as soon as they are taken out of their moulds.

סְפוּג, v. סִירְפּוּג.

סְפוֹג m. (ספג, cmp. ספח) *a porous luxuriant growth, mushroom; sponge, any sponge-like material; wiper.* Y. Sabb. VII, 10[a] (in Chald. dict.) תהן דגזז ס' וכ' he who cuts mushrooms etc. (on the Sabbath) is guilty of the acts of harvesting and of planting (the cutting being the means of advancing the growth). B. Kam. 115[b]; Succ. 50[a]; Yalk. Mal. 587 ארס .. דומה לס' וכ' the venom of the serpent (on top of liquids) resembles a fungus (Ar.: a veil-like growth on the head of a certain sea-fish) and remains floating &c.; (Y. Ter. VII, 45[d] bot. עומד כסבכה, v. סְבָכָה). Kel. IX, 4 ס' שבלע וכ' a mushroom which has absorbed unclean liquids, though it is dry on the outside etc. Sabb. XXI, 3 ס' אם יש לו עור וכ' a sponge (used for sucking up liquids), if it has leather handles etc. Tosef. ib. V (VI), 3 ס' שע"ג המכה an absorbent substance (wool) put on a wound. Y. ib. XVII, 15[c] top ונתן עלידה ס' ריבש and he put on it a dry sucker (compress); Lev. R. s. 15; Lam. R. to IV, 20; a. fr.—Ab. V, 15 ס' שחוא סופג וכ' (a scholar indiscriminately cramming his mind is called) a sponge, because he absorbs every thing.—*Pl.* סְפוֹגִין, סְפוֹגִים. Y. Yeb. XVI, 15[d] top רצו לחתוך ס' (divers) wanted to cut sponges. Sabb. 129[b] ס' של צמר tufts of wool; (Tosef. ib. XV (XVI), 3 כסות). Ab. Zar. 18[a] חביאו ס' של צמר וכ' they took tufts of wool, soaked them with water, and put them on his heart; a. e.—[Σπόγγος, σφόγγος seems to be of Semitic origin.]

סְפוֹנָא ch. (preced.) *a spongy cake.*—*Pl.* סְפוֹגִין. Targ. Y. Lev. II, 4 (ed. Vien. ספוג); v. אֶסְפּוֹג.

סְפוֹנְגִית f. (preced.) *sponge-like.* Ukts. II, 8 ס' פת spongy bread.

סְפָוָא, סְפֵי, v. סִירְפָוָא.

סְפָוְתָא, סְפָוָן, v. סִירְפְתָא.

סָפוֹן m. *soap*, v. צָפוֹן I.

סַפּוֹנָא, v. סַפְדָנָא.

ספונאות, Tosef. Kel. B. Kam. VI, 17, v. סָפָא a. אֶסְטַגְיוֹת.

סְפוֹנְיָא, v. סִירְפּוֹנְיָא.

סְפָוְנִיוֹת, v. סִירְפָוְנִיוֹת.

ספוסטא, v. סְבַסְטִי.

סְפוּקָא, סְפוּק, v. סִיפֵּק.

ספוקה, v. סְפֵרָקָה I.

סְפוּקְלָטוֹרָא, סְפוּקְלָטוֹרָא, v. אֵיסְפַּקְלָטוֹרָא.

סְפוּר, v. סִרְפּוּר.

סְפוּר m. (סָפַר), pl. סְפוּרִין, סְפוּרִים *the days which have to be counted* (Lev. XV, 28), *legal calculation.* Nidd. 30[a] שלימו לה ס' דידה her account is completed. Ib. בעינן ס' בפנינו we (the judges) require the count before us, i. e. we count from the first day of her appearance before the ritual court; ib. 69[a].

סְפוּרָא m. (סָפַר *Pa.*) *hair-cutting;* מאני ס' *barber's tools.* Lev. R. s. 28, end אפיק מאני סְפוּרֵיהּ he took out his barber tools; ib. ואילין אונון מאניא ספוריה (read: מאני) and these are his (thy father's) tools; Yalk. Esth. 1058 ואילין אינון סַפְרָיָא דידך and these are thy scissors; Esth. R. to VI, 10 ואשכחת מאני סַפְרָא דידיה and thou shalt find his tools.

סְפוּרָה f. (b. h. סְפָרָה; סָפַר) *number.*—Pl. סְפוּרוֹת. Y. Shek. V, beg. 48[c] (ref. to I Chr. II, 55 they are named Sofrim, שעשו את התורה ס' because they arranged the Law by numbers (as in Ter. I, 1; Sabb. VII, 2 etc.); Yalk. Chr. 1074 סְפִירוֹת.

כְּפַר ס', סְפוּרִיָּא pr. n. pl. *K'far Sippuraya* (Es-Safiriye), near Lydda (Neub. Géogr. p. 81). Y. Kidd. III, 64[d] bot. [read:] חורי בכ' ס'.

סָפַח (b. h.) *to grow, swell, be added to.*

*Pi.* סִפַּח 1) *to add,* esp. (of a river) *to cast out alluvial soil, make new land* Gen. R. s. 13 על הנהר שמְסַפֵּחַ למדינה וכ' when a river ameliorates the soil of a district, we say the blessing etc.; Y. Ber. IX, 14[a] מספיק (corr. acc.).—2) *to join, conspire.* Tanḥ. Thazr. 11 (play on ספחה, Lev. XIII, 2) שהירה המן מספח עם וכ' Haman conspired with Ahasver to destroy etc.—3) (v. סַפַּחַת) *to smite with sores.* Pesik. Vattom., p. 133[a] (ref. to ושׂפח, Is. III, 17) ואין ספח אלא צרעת *sippaḥ* means striking with leprosy; Tanḥ. l. c. אין ושׂפח וכ'; Lev. R. s. 16 חלקן בצרעת.

*Nithpa.* נִסְתַּפַּח *to attach one's self, become a citizen.* Ruth R. to I, 1 end שהנידו ישראל ונִסְתַּפְּחוּ וכ' they left Israel and became citizens in the fields of Moab.

סֶפַח, v. סָפִיחַ.

ספחית, Y. Shek. IV, 48[a] top, v. סָפִיחַ.

סַפַּחַת f. (b. h.; סָפַח) *rising on the skin, sore.* Sifra Thazr., Neg., ch. I (ref. to Lev. XIII, 2) ס' שני לשאת (not לבהרת) *sappaḥath* is secondary to (is a species of) *s'eth.* Ib.; Shebu. 6[b] אין ס' אלא טפילה the word *sappaḥath* itself intimates an attachment to something (ref. to I Sam. II, 36). Yeb. 47[b]; 109[b], a. e. קשים גרים לישראל כס' בעור proselytes are as bad to Israel as a sore on the skin (ref. to ונספחו, Is. XIV, 1).

סְפָטָא, v. סִיפְטָא.

סַפַטָנֵי* f. pl. (spatulæ) *small and broad swords.* Tosef. Kel. B. Mets. V, 6 (ed. Zolk. סוֹפִרְנֵי).

סְפִי, סְפָה (b. h.; cmp. סוּם) 1) *to cut,* esp. *to cut a slice, to give a portion; to have a share in a meal.* Pes. 3$^{b}$ סְפוּ לִי מֵאלִיָּה give me a piece of the fat-tail. Midr. Till. to Ps. IV, 7 ed. Bub. מִי יִתֵּן (לְנוּ) לְסַפּוֹת עִמָּכֶם וכ׳ (differ. in ed., v. ed. Bub. note) oh, that we could share with you in the good of the hereafter; Yalk. ib. 627 לספור (corr. acc.).—2) *to consume, destroy.* Tanḥ. Vayera 8 (ref. to Gen. XVIII, 23) בשר ודם האם סוֹפֶה אוֹתוֹ וכ׳ as regards a human being, anger consumes him (carries him away), is it so with thee? Wilt thou consume the righteous with the wicked?

*Nif.* נִסְפֶּה *to be destroyed, ruined.* Gen. R. s. 49 (ref. to Prov. XIII, 23) ונמצא נ׳ בלא משפט מקומו and thus he was ruined (by the tax-gatherers) not in accordance with the judgment of his place (which had been released from the tax in the meanwhile).

סְפִי, סְפָא ch. same, 1) *to cut, apportion, give to eat.* Targ. Y. Num. XI, 18 (ed. Vien. יְסַפֵּי *Af.*).—Pes. 3$^{b}$ מִי קָא סָפוּ לָךְ מֵאלִיָּה have they given you a piece &c.? v. preced. Ḥull. 107$^{b}$ לָא סְפִינָא לָךְ I should not have given thee to eat. Ib. קָא סָפֵית לִבְרָאי וכ׳ thou didst feed my son, and didst not wash thy hands (v. מְשֵׁי). Ib. 95$^{b}$ אֵיכוֹ חַשְׁחָא סְפִיתוּ how near you came giving the sons of B. forbidden food to eat. Ib.$^{a}$ top מִי לָא סָפֵי לָךְ וכ׳ (Ar. סְפָאי) should I not have given thee a portion of the fat ox? Ib. דזבן..וס׳ such and such a gentile bought of it, and he gave me of it. B. Bath. 21$^{a}$ top קביל וסְפִי לִיהּ וכ׳ עד שית....Ar. (ed. אַסְפִּי *Af.*) until six years of age take no pupils, from six and upward take (the child) and feed him (with knowledge) as you feed an ox; a. fr.—2) *to scrape together, collect.* Targ. O. Ex. XXVII, 3.—Cant. R. to I, 6 ס׳ חלא וכ׳ he grabbed up sand and put it in his mouth. B. Mets. 114$^{b}$ סְפִי שקול וכ׳ grab and take of these leaves (of Eden); סְפָא שקל he grabbed and carried them off.

*Af.* אַסְפִּי same, *to give to eat.* Targ. Y. Num. XI, 18, v. supra.—B. Bath. 21$^{a}$, v. supra.—[Lam. R. to I, 7 כד תספון כלה וכ׳, a corruption, prob. to be read: כד מְסַפְּיִן כלה וכ׳ 'when they give a bride to eat', some words like 'coarse food' being omitted.]

*Ithpa.* אִסְתַּפִּי [*to be withdrawn,* cmp. *Nif.* of אָסַם II Sam. XVII, 13; Jer. IV, 5, a. e.,] *to shrink, be afraid.* Targ. Job XXXII, 6 אִסְתַּפִּיתִי (h. text וחלתי). Targ. Y. Gen. XXI, 17 תִּסְתַּפְּיִן (not תִּסְתַּרְפִּין). Ib. XLII, 4; a. fr.—Ber. 20$^{a}$ לָא קָא מִסְתַּפֵּי מֵר מִידֵּי״ר are you not afraid of temptation? Ib. 62$^{a}$ מִדְּאִי לָא תִּסְתַּפֵּי לָא מִסְתַּפִּירְתּוּ are ye not afraid? Snh. 94$^{b}$ bot. אֶלָּא אִיסְתַּפִּי וכ׳ be not afraid of this one, but be afraid of &c.; a. fr.

סְפִי, Yalk. Gen. 133 ס׳ קוּלָא, read: סְפִירְקוּלָא.

סְפֵי m. (סְפָה = b. h. שְׂפָה) *rim.*—*Pl.* סְפָיוֹת, סְפָאוֹת. Y. Ab. Zar. II, end, 42$^{a}$; Tosef. Kel. B. Kam. VI, 17 (not ספונאי), v. אַסְטַגְיוֹת; Kel. VIII, 9 שְׂפָיוֹת. Ib. IV, 4 ספיות Ar. ed. Koh. (oth. ed. Ar. סְפָאוֹת, סְפָאיוֹת; ed. שְׂפָיוֹת).—סְפַיִן, Y. Sabb. VII, 10$^{d}$ top, v. סְפָא.

סְפָיָא, v. מְסַפְּיָא.

סְפִידָא, סְפִידָא, v. סִיפְדָא.

סְפִיחַ, (סְפַח) m. (b. h. ספיח; סָפַח) *spontaneous growth, after-growth.*—*Pl.* סְפִיחִין, סְפָיְחִין (סָפָ׳). Shebi. IX, 1 כל הס׳ מותרין חוץ מִסְּפִיחֵי כרוב (Y. ed. סְפָחֵי..חספחים) all spontaneous growths (of the Sabbatical year, dating from the sixth year) are permitted, except the after-growth of cabbage; Pes. 51$^{b}$ כל הס׳ אסורין וכ׳ (v. comment.). Sifra B'har, Par. 1, ch. I (ref. to Lev. XXV, 5) מכאן סמכו..הס׳ וכ׳ from here the scholars found a support for the prohibition of the after-growth. Shek. IV, 1 שומרי ס׳ בשביעית וכ׳ those appointed to watch the after-growth (of barley for the 'Omer) in the Sabbatical year receive their wages &c. Y. ib. 48$^{a}$ top ספחית (corr. acc.); a. fr.

סְפִימָס, סְפִימוֹס, v. סוֹפִיסְטָא.

סַפְיָא, v. מְסַפְּיָא.

סְפָיִן, Y. Sabb. VII, 10$^{d}$ top, v. סְפָא.

סְפִימְטָא, v. סַבְסְטֵי.

סְפִינָא, v. סְפִינְתָּא.

סְפִינָה, f. (b. h.; v. סָפַן 2) [*storage,*] *freight-ship.* Taan. III, 7, v. טָרַק. B. Bath. 91$^{b}$ top (on the death of Abraham) אוי לה לס׳ וכ׳ woe to the ship whose captain is gone; a. fr. —*Pl.* סְפִינוֹת. Ex. R. s. 17, end ס׳ של פירטין pirate ships; a. e.

סְפִינָא, סְפִינְתָּא ch. same. Targ. I Kings IX, 26, sq. ספינא Bxt. (ed. סְפִינְתָּא collect. noun; ed. Wil. סְפִינָתָא, *pl.*). Ib. X, 22.—Taan. 21$^{a}$ אסקריא דס׳, v. אַסְקַרְיָא. Ned. 50$^{a}$, v. אַיְלָא; a. e.—*Pl.* סְפִינָן, סְפִינָתָא, constr. סְפִינַת, סְפִינֵי. Targ. O. Deut. XXVIII, 68. Targ. I Kings XXII, 49. Targ. Is. XXIII, 1; a. fr.

סְפִיק, v. סְפַק. [Pesik. B'shall., p. 89$^{a}$, ס׳ לְהוּ, read: סְפִירְקוּלָא.]

סְפֵיק, v. סְפֵק.

סְפֵיקָא, v. סְפָקָא, a. סְפֵרָקָה.

סַפִּיקָא f. (סְפֵק) *sufficiency, opportunity, possibility.* Targ. Y. Gen. XXXI, 29.—V. next w.

סְפִיקָה I f. h. same (frequ. Chald. form סַפֵּירָקָא (v. preced.) or סְפֵיקָא). Y. Peah I, 15$^{c}$ sq. דאיש ס׳ בידו וכ׳ the man has the power (possesses the means, to honor his parents) but the married woman not; Y. Kidd. I, 61$^{a}$ bot.; Bab. ib. 30$^{b}$ סִיפֵּק; ib. 35$^{a}$; Tosef. ib. I, 11 סָפֵק. Yalk. Ex. 259 אין סַפֵּירְקָא בידי וכ׳ I am unable to give it to you; Mekh. B'shall., Vayass'a, s. 3 ספק. Koh. R. to I, 15 שהיית ספירקא בידך וכ׳ thou didst have an opportunity to repent. Midr. Till. to Ps. LXXXVI, 1 וספוקה בידו וכ׳ ed. Bub. (corr. acc.; oth ed. וספק) while he has the power to prevent it. Ker. 5$^{a}$ אינו סיפק, v. עִיקֵּר; a. fr.

סְפִיקָה II f. *doubt;* pl. סְפֵיקוֹת, v. סְפֵק.

סְפִיקוּלָא I, סְפִיקוּלָה, (סְפַקוּלָ׳) m. (spiculum) *dart, javelin;* נתן ס׳ [*to put up the javelin,*] *to call for judgment; to sentence* (v. Sm. Ant. a. Luebker Reallex. s. v. Hasta), opp. דִּימּוֹס II. Y. Ber. IX, 14[b] וכשהוא נותן ס׳ תכל וכ׳ but when he orders judgment, all murmur against him; Lev. R. s. 24, beg. ספיקלא.—Gen. R. s. 79 וכד׳ ׳׳ ס׳ וכ׳ and when he heard the divine voice say 'judgment', the bird was caught; Koh. R. to X, 8 ספיקלא (correct the passage as in Gen. R. l. c.); a. e.—Ex. R. s. 15 prepare the swords (v. אִסְפַּקְתָּר), שאם ימרדו ישמעו אִסְפִּיקוּלָא that, in case they rebel, they may hear the call for judgment ('spicula'). Midr. Till. to Ps. XCII ישב עליו בדין לספק לו, read: ישב עליו לס׳ (בדין, a gloss) he sat down to pronounce judgment upon him.

סְפִיקְלָה I, סְפִיקוּלָא f. (specula) *watch-tower.* Y. Sabb. I, 3[b] bot.

סְפִיקְטוּרִין, v. סִקְרִיפְּטוֹרִין.

סְפִיקְלָה, סְפִיקוּלָא, v. סְפִיקוּלָא.

סְפִיקְלָמוֹר, v. סְפַקְלָאטוֹר.

סְפִיקְרִיא, סְפִיקְלִיא* Y. Ber. VIII, 13[c] bot. בבית ס׳; Asheri to Ber. 59[a] בכספוקלריא, Ma'ăd. Yomt. a. l. בבית ספוקלרי, prob. to be read: בבית סְפִיקְלַרְיָא (v. סְפַקְלַרְיָא) *in the mirror-room,* i. e. *toilet-room.*

סַפִּיר, m. (b. h.; סָפַר) 1) *sapphire.* Ex. R. s. 38, end על ס׳ היה וכ׳ on the sapphire (in the high priest's breastplate) the name of Issachar was engraven. Pesik. 'Ăniya, p. 135[b] נבקע...וחס׳ לא חסר the anvil was split, the hammer was broken in two, but the sapphire remained intact. Lam. R. to IV, 7, v. גְּזֵרָה; a. e.—V. סַמְפִּירִינוֹן.—2) *sappir,* name of a species of beans. Kil. I, 1, expl. Y. ib. 27[a] top פִּירִישׁוּנָא (R. S. to Kil. l. c. פִּירִשׁוּנָא).

סַפִּירִי, v. סָפַר.

סְפִירָא, f. *goat's hair,* v. צְפִירָא II.

סְפִירָה, סְפִירָא f. (σφαῖρα) *ball.* Pesik. R. s. 3; Num. R. s. 14 כהדא ס׳ וכ׳ like the ball with which girls play &c., v. הַדּוּר.

סְפִירָה f. (b. h.; סָפַר) 1) *counting.* Nidd. 73[a] ראוי לס׳ fit to begin with it the count (of the seven days of purification); ib. לִסְפִירַת או כי תזוב for the count required in the case described Lev. XV, 26, sq. Sifra Emor, Par. 10, ch. XII (ref. to Lev. XXIII, 16) כל סְפִירָתָם לא וכ׳ all they have to count (from Passover to the Feast of Weeks) shall be no more than fifty days. Ib. ס׳ שהיא תלויה בב״ד וכ׳ a count which depends on the court (deciding on the New Moons), to exempt the weekly Sabbath, שסְּפִירָתָהּ בכל אדם which everybody counts; Men. 65[b]; a. fr.—*Pl.* סְפִירוֹת. Ib. כל ס׳ שאתה סופר וכ׳ all the counted days together shall be no more than fifty (v. supra); a. e.—Yalk. Chr. 1075, v. סְפוֹרָה.—2) *writing, recording.* Gitt. 21[b]; Succ. 24[b] (ref. to ספר, Deut. XXIV, 1) לִסְפִירַת דברים וכ׳ (the word *sefer* refers not to the writing material but) merely to the act of writing the words (formula of divorce). Yalk. Deut. 936; Erub. 15[b] לספירות.

סְפִירוּת f., v. preced.

סַמְפִּירִינוֹן, v. סַמְפִּירִינוֹן.

סָפָל m. (ספל *to scrape, cut out*) 1) (b. h.; cmp. סַף) *bowl, basin.* Kidd. 31[a] השטל להן מים בס׳ וכ׳ pour water into a bowl for them (to drink from) &c., v. קָעָקַע I. Nidd. 27[a]; Y. ib. III, 51[a] במוציא את הס׳ וכ׳ when he carries away the basin (with the after-birth) &c. Cant. R. to I, 1; Koh. R. to I, 1 (ref. to יקח, Prov. XXX, 1) כס׳ הזה שנתמלא בשעתו וכ׳ like a bowl which is filled in due time and emptied in due time, so did &c.; Num. R. s. 10; a. e.—*Pl.* סְפָלִים, סְפָלִין. Sabb. 129[b] the rich keep the after-birth בס׳ של שמן in basins filled with oil; Tosef. ib. XV (XVI), 3 בסופלי (corr. acc.). Ber. 44[a] סְפָלֵי טרית basinfuls of salted fish. Zeb. 91[b] לס׳ for the bowls (for *libations*); a. e.—2) *a frame stool* or *bench;* also *night-stool,* interch. with סַפְסָל. Midr. Till. to Ps. LXXVIII, 45 היה..יושב על הס׳ וכ׳ והיה הס׳ נבקע (ed. Bub. ספסל) the Philistine (to save himself from the attack of the mice) seated himself on a stool of bronze; וכ׳ and the stool burst of itself, and the mouse came up &c.; Midr. Sam. ch. X; Yalk. Sam. 102; Yalk. Kings 222 ספסל; Yalk. Ex. 183 ספסל; a. e.—*Pl.* as ab. Tosef. Ab. Zar. VI (VII), 3 והקתידראות הס׳ ed. Zuck. (Var. חַסַפְסָלִין) stools and chairs. Midr. Sam. l. c.; Yalk. Sam. l. c.; a. e.

סִיף, סִפְלָא ch. same, *bowl.*—*Pl.* סִפְלֵי, סִ׳. Targ. Y. Num. XV, 7.—[Targ. Y. Ex. XXIV, 6 ספלים Ar.; ed. מזרקיא; h. text אגנות).

סִפְלָנִי, v. סִרְפְּלָנִי.

סְפָמָא, סְפָם, v. שִׁפָּם.

סַפְמָיָא, v. אִסְפַּמְיָא.

סָפַן (cmp. צָפָה, צָפַן) [*to look up to, look out for,*] 1) *to respect; to care for, mind* Y. Snh. X, beg. 27[c] זהו שאומר ואיני סוֹפְנָהּ... that is he who says, there is a Torah, but I do not mind its authority; Y. Peah I, 16[b] סובלה (corr. acc.). Tosef. Sot. III, 14 ולא סָפְנוּהוּ וכ׳ (Var. סנפוהו, corr. acc.) they minded him not, because he was merely a common soldier (גּוֹלְיָיר). Sifré Deut. 33 (ref. to דיום, Deut. VI, 6) שלא ידהו...שאין אדם סופנה Rashi ed. Berl. a. l. (ed. סופרה, corr. acc.; Ms. 3 צוֹפְנָהּ, v. ed. Fr. note) that they be not in thy eyes like an antiquated ordinance which nobody minds; Yalk. Deut. 840 שאין חכל סוֹפְנִין אותה (not סופגין). Tosef. Keth. VII, 5 תחא מוטלת ואין כל בריה סופנה (not בריא) she will lie dead and none will care for her (to bury her); Keth. 72[a] סופנה...ואין..סופדה (R. Hillel quoted in Sifré l. c., ed. Fr. note צופנה) and none will mourn for her, and some say *sof'nah*; (Y. ib. VII, 31[b] bot. משגחת).—Part. pass. סָפוּן; *pl.* סְפוּנִין, סְפוּגִין. Ex. R. s. 20 והיית ס׳ בפניו (some ed. בעיניו) and I enjoyed his respect. Mekh. B'shall., Vayass'a, s. 2 וכי מה אנו ס׳ שאתם וכ׳ what is our distinction, that you murmur against us?; Yalk. Ex. 258. Tanh. Vayesh. 3 אתה עושה...כאלו הוא ס׳ thou wouldst treat the idolater as if he (his idolatry) was respected. Ib. אינן ס׳ לכלום are regarded as nothing (before God); a. e.—[2) (b. h.) *to provide, lay up*; v. next w.]

סְפַן ch. same, 1) *to brighten, scour*; v. *Ithpe.*— 2) *to regard.* Targ. II Esth. I, 12. Ib. VII, 9 (10).—3) *to look out for, provide, store*; (of a bird's ovary) *to be fructified.* Bets. 7[a] ביעי דסַפְנָא מארעא eggs laid by a hen that was fecundated by friction in the dust, v. דְּכָרָא. Hull. 58[a] בדספנא מארעא if the hen was fructified by friction &c.

*Ithpe.* אִסְתַּפַּן 1) *to be brightened, scoured.* Targ. Y. Lev. VI, 21 (cmp. Tosef. Nidd. VIII, 11 חצפינן, quot. s. v. צְפוֹן I). —2) *to be provided, laid in.* Koh. R. to XI, 9 [read:] עד דאיסְתַּפְנוּן פרישוי until the money which he owes is hatched (brought together); (Pesik. Shub., p. 164[b] מתפשר, v. פְּשַׁר).

סַפָּן m. (denom. of סְפִינָה) *sailor, captain* of a freight ship. Shebi. VIII, 5, v. בַּיָּיר. Tosef. B. Mets. IX, 14, a. e.—*Pl.* סַפָּנִין. Sabb. XV, 1, sq. קשר חס׳, expl. ib. 111[b], v. אִיסְטְרִידָא. Kidd. IV, 14 חס׳ רובן וכ׳ sailors are mostly pious men. Y. M. Kat. III, 82[b] bot. אירריו וסַפָּנָיו וכ׳ (not אירריו) his farm-hands, and the sailors and camel drivers in his employment.

סַפּוּנָא, סַפְנָא ch. same. Bekh. 8[b] bot. א׳ל לספו׳ וכ׳ he said to the captain, untie thy ship.—*Pl.* סַפָּנֵי, סַפָּנַיָּא, סַפּוּנָאֵי. Targ. I Kings IX, 27. Targ. Jon. I, 5. Ib. 6 (not סָפָּ׳); a. e.—B. Mets. 84[b] ספונאי; Yalk. Prov. 964 סַפָּנָאֵי. Ned. 50[a], sq.

סַפְנָא m. (סְפַן; cmp. סְפִינָה) *store-room, hold.* Snh. 108[b] ס׳ דתיבותא the hold of the ark.

סַפְסוֹנְיָא, Yalk. Ps. 656, v. סִימְפּוֹנְיָא.

סַפְסוּפָא, סַפְסוּפְתָּא m. (=אספס׳; אסף) *riotous gathering*, or *indiscriminate capture* of people during a riot. Y. Ter. VIII, 46[b] bot. איתצריד בס׳ was caught in a riot.

סַפְסַל, v. סַפְסָל.

סַפְסִירָא c. (סְפַר; cmp. σαμψῆρα Jos. Ant. XX, 2, 2) *sword.* Targ. Prov. XII, 18. Targ. Esth. VIII, 15; a. e.—B. Bath. 21[b] שקל ס׳ למיקטליה he took up a sword to kill him. Y. Ter. VIII, 46[b] bot. טעין חד סַפְסִיר carrying a sword; בחדא ס׳ וכ׳ with this sword did Bar N. kill his brother. Snh. 7[a] כי רחימתין עזיזא אפותיא דס׳ וכ׳ when our love was strong, we found room to sleep on the broadside of a sword &.; a. e.—*Pl.* סַפְסִירֵי. Targ. Prov. XXX, 14 Ms. (ed. סַפְסִירֵי).

סַפְסִירָא m.=h. סַפָּר, *accountant, middleman, broker.* B. Mets. 42[b] ס׳ דזבין וכ׳ a middleman who buys here and sells there (immediately). Ib. 63[b] והא בעי למיתב זוזי לס׳ but would he not have had to pay the broker?, i. e. has he not the advantage of saving the broker's fee?

סַפְסִירוּתָא f. (preced.) *broker's work, agency.* B. Mets. 63[b] סַפְסִירוּתַיהּ... זוזי a man's money does the brokerage for him, i. e. dealers come to the capitalist directly.

סַפְסָל m. (v. סָפַל 2) *frame, bench, stool.* Kidd. 70[a] ס׳ דאמור רבנן וכ׳ call it *safsal* (Hebrew) as the scholars do, or &c. (v. אִיסְטָבָא 2). Kel. XXII, 3 ס׳ שניטל וכ׳ a bench (long board) which has lost one of its ends (supports). Tosef. ib. B. Bath. I, 12 ס׳ שנתפרק a frame which has fallen apart. Mikv. V, 2; a. fr.—*Pl.* סַפְסָלִים, סַפְסָלִין. Y. Ber. IV, 7[d] top שמנים ס׳ היו שם של וכ׳ eighty benches (forms) of students were there. Tosef. l. c. 11 חס׳ שבפונדקאות the (movable) benches in inns; חס׳ של מלמדי וכ׳ the school teachers' benches (open frames serving as foot-rests for those behind). Kel. XXII, 10 ס׳ שבמרחץ (used as singular) the (marble) board-frame (with wooden supports). B. Bath. IV, 6 לא מכר... חס׳ (Babli ed. 67[b] חַסְפָּלִין) has not sold (with the bath-house) the boards of the seats. Ib. 67[b] בית חס׳ Ms. H. a. R. (ed. הספלים) the room where the seats are kept. Pes. 51[a] סַפְסָלֵי נכרים the frames on which gentiles spread their goods. Snh. 104[b] לחכה אש בסַפְסִירַיהֶן (some ed. בסַפְסָלֵיהֶם) fire lapped their benches; a. fr.

סִיף׳, סַפְסָלְתָּ, סַפְסָלָא ch. same. Sabb. 29[b] גרר ס׳ dragged in a form (for the students to sit on). Y. ib. XV, beg. 15[a] חן דמקפל על ס׳ he who folds a garment over a frame; a. fr.—*Pl.* סַפְסָלִין, סַפְסָלַיָּא, סַפְסָלַיְיהוּ, סַפְסָלֵי. Targ. Y. II Gen. XV, 17.—Ber. 28[a], v. יְסַב. Y. Sot. I, 16[d] bot., v. מַרְצָעָא; a. e.

סִיף׳, סַפְסֵף (denom. of סוֹף) *to cut the ends of, trim; to graze.* Naz. VI, 3 (39[a]) או שסי׳ כל שהוא (Bart. שְׁשִׁיפְשֵׁם, cmp. שָׁפָה) or trimmed his hair ever so little. Ib. 39[b]. Y. ib. VI, 55[a] bot. לרבות את המְסַפְסֵף to include (in the prohibition) him who trims his hair. Y. B. Kam. VI, 5[c] top סִיפְסְפָה אבניו if the fire grazed his stones. Ib. או מְסַפְסֵף or it went on grazing (objects) even to a mile's distance; v. סְכַךְ II.—Y. Bets. IV, 62[c] bot. אין מְסַפְסְפִין אותה באור you must not trim the ends of a wick by burning it (Bab. ib. 32[b] מהבחבין); v. פְּסַס II.

סַפְסָר m. (reduplic. of סַפַּר) *accountant, expert in prices, speculator.* B. Mets. 51[a] בתגר ס׳ וכ׳ it means a speculating trader... he knows well what his goods is worth &c.—V. סַפְסָרָא.

סַפְסֵר, v. סַפְסִירָא.

סָפַק I (b. h.; cmp. סָפַר), *Pi.* סִיפֵּק 1) *to strike, clap*, esp. *to clap the hands against the hips to a certain tune* in mourning or in rejoicing; cmp. טָפַח I. Bets. V, 2 (36[b]) ולא מְסַפְּקִין you must not clap or dance (on the Sabbath or Holy Day). Tosef. Sabb. VI (VII), 2 המְסַפֵּק וכ׳ he who strikes the hip, claps hands or dances by a flame (a superstitious practice); a. e.—V. סִיפּוּק I.—2) (cmp. נָקַשׁ, נָסַק) *to join closely; to attach; to engraft* Y. Sabb. V, beg. 7[b] במְסַפֵּק חבל על חבל when he ties a rope to a rope (of the halter). Kil. VI, 9 סְפָקָהּ בחבל וכ׳ if, in training the vine, he attached to it a rope or a reed (with which he fastened it to a plant). Par. XII, 1 מְסַפְּקוֹ וכ׳ האזוב... if the hyssop is too short, he ties it to a thread &c. Y. Orl. I, 61[a] bot. ילדה שסִיפָּקָהּ a young plant (subject to 'Orlah) which one engrafted on an old tree; a. fr.—V. סִירְפּוּק I.

סִפֵּק, סַפֵּק ch. same, *to strike, knock.* Targ. Job XXXIV, 26 סַפְּרִקְינוּן ed. Lag. (ed. Wil. סַפְּקִי׳ *Pa.*).—Esp. *to clap hands.* Targ. Lam. II, 15 (ed. Lag. a. oth. שָׂ׳); a. e.—[Targ. Koh. IV, 16 לאסתפקא, read with ed. Lag. לְאִסְתַּקָּפָא, v. סְקַף I.]

סָפַק II (b. h. שָׁפַק) *to divide, distribute; to supply;*

*to suffice.* Mekh. B'shall., Vayass'a, s. 1 ולא סָפְקוּ אלא וכ' and they supplied water for only seventy date trees; כיון וספקו להם ושנו וכ' ... when the Israelites came and six hundred thousand men encamped around them, they supplied them (with drinking water), and this a second and a third time.

*Pi.* סִיפֵּק to *supply, furnish.* Ib. s. 6 אם מְסַפֵּק לנו צרכנו וכ' (ed. Weiss מַסְפִּיק, *Hif.*) if he supplies our wants, we shall serve him &c. B. Mets. IX, 1 (103b) שנירהם מְסַפְּקִין את החנים the two together have to furnish the needed poles. Sot. 11b היו מְסַפְּקוֹת להם מים ומזון they supplied them with water and food; a. fr.—[Midr. Till. to Ps. XCII לספק לו, v. סְפִיקוּלָא I.]—V. סִיפּוּק II.

*Hif.* הִסְפִּיק 1) *to distribute, supply.* Lev. R. s. 4 (ref. to יספוק, Job XXXIV, 37) אתה מַסְפִּיק בנינו וכ' thou distributest thy sins among us, i. e. we have to suffer for thy sins; Yalk. Job 920 משתיק (corr. acc.; Var. מְשַׁפִּיק). Mekh. l. c., v. supra; a. e.—2) (with בְּיַד) *to give sufficient time* or *power; to allow* an opportunity. Ab. V, 18 אין מַסְפִּיקִין בידו וכ' no time (or opportunity) will be given him to do repentance; Yoma 87a; Tosef. ib. V (IV), 11. Ib. 10 אין מספיקין בידו וכ' he will be given no opportunity (temptation) to sin; a. fr.—3) *to have sufficient time, power* &c.; *to succeed, finish.* Taan. 21a לא הִסְפַּקְתִּי לפרוק וכ' I had not yet finished unloading when &c. Y. Ber. IX, 14b bot. לא ה' לומר עד וכ' he had not yet finished saying Sh'm'a, when he expired; a. fr.—[Ib. 14a מספיק למדינה, v. סְפַח.]

*Hitpa.* הִסְתַּפֵּק *Nithpa.* נִסְתַּפֵּק 1) *to be supplied, to supply one's self.* Pes. 8a במִסְתַּפֵּק when it is a store-room from which supplies are taken for the table; ib.b. Y. Ab. Zar. V, 44d bot. אבותיכם היו מִסְתַּפְּקִין משלנו וכ' (not בשלנו) your fathers used to buy supplies (of wine) of our fathers, why do you not buy of us? Y. Dem. III, 23c, a. e. מִסְתַּפֶּקֶת, v. סִירְקִי. Erub. 88a אדם עשוי להִסְתַּפֵּק סאתים וכ' a person usually consumes two S'ah of water a day (from the supply in the cistern &c.); a. fr.—Der. Er. ch. VII ונִסְתַּפְּקוּ they ate and were amply supplied (enjoyed their meal).—2) (cmp. סָפֵק) *to be doubtful* Y. Yeb. XI, end, 12b לו נ' he was in doubt.

סִפֵּק, סְפֵק ch. same, 1) *to supply, furnish; to give an opportunity.* Targ. Y. II Num. XXIV, 6. Targ. Y. II Deut. XXVIII, 32.—2) *to be sufficient; to have enough; to have done.* Targ. I Kings XX, 10. Targ. I Chr. XXVII, 24. Targ. O. Gen. XXIV, 19 דיסַפְּקון ed. Berl. (oth. דיסַפְּקון, *Pa.*; Y. דיר סַפְּקון); a. fr.—[Targ. Lam. II, 11 ספקו בדמעין וכ' my eyes have done shedding tears; prob. to be read: פסקו; h. text כלו.]

*Pa.* סַפֵּק 1) *to distribute, supply.* Targ. O. Deut. II, 7 סַפֵּק (ed. Berl. סוֹפִיק *Poël*; Y. ed. Vien. סופיק, read: סוֹ'). Targ. Hos. II, 7; a. fr.—2) *to be sufficient.* Targ. Jud. XXI, 14. Targ. Num. XI, 22; a. e.—Esp. (with יָדָא; interch. with *Pe.*) *to be able, afford,* Targ. Y. Lev. XIV, 21, sq.; 30, sq.—V. מְסַפְּקָא.—3) *to divide.*—Part. pass. מְסַפֵּק, מְסַפְּקָא *divided* in opinion, *doubtful, questionable.* Targ. Lam. V, 3 מס' ר' אסר לְהוֹן they are in doubt.—Bets. 4b לידה מס' אלמא which proves that he was undecided; a. fr.—Hence: 4) *to create a doubt, make doubtful, treat as doubtful.* Kidd. 39a (ref. to doubtful 'Orlah fruit outside of Palestine) סַפֵּק לי וכ' make them doubtful for me (pluck them in my absence), and I shall eat them. Ib. מְסַפְּקוּ סַפּוּקֵי להדדי they made (the fruit) doubtful to one another (by exchanging fruit cut by the one in the absence of the other). Bekh. 49a מְסַפְּקִינָן ליה we treat it as doubtful.

*Poël* סוֹפֵק, סוֹפֶק *to supply.* Targ. Hos. XIII, 5. Targ. Deut. II, 7, v. supra.

*Af.* אַסְפֵּק 1) same, *to supply; to be sufficient.* Targ. Y. II Gen. XLIX, 20. Targ. Josh. XVII, 16; a. e.—2) *to divide, distribute.* Targ. Job XXXIV, 37 (v. Lev. R. s. 4, quot. in preced.).

סֵפֶק m. (preced.) *sufficiency,* v. סְפֵקָה I, a. סִיפּוּק II.—[Midr. Till. to Ps. LXXXI, 4 ס' ידים, v. סַלְפִּירְנְגָּס.]

סָפֵק m. (preced. wds.) 1) *division, doubt,* opp. וַדַּאי. Ker. IV, 1 ס' אכל ס' לא אכל if there is a doubt whether or not he has eaten forbidden fat; ס' יש בו וכ' if there is a doubt whether it was the legally required quantity. B. Bath. 10a ס' מקבלין ... ס' אין וכ' it is uncertain whether it will be accepted from him or not. Ab. Zar. 41a דוי ס' וכ', v. וַדַּאי. Y. Bets. I, 60b bot. סְפֵיקוֹ סְפֵיקָה where there is a doubt about it, v. וַדַּאי. Ib. מאי ס' יש שם what is the doubt there? i. fr. what difference does it make in practice?—Yeb. 37b, a. fr. ממון המוטל בס', v. מָמוֹן. Ker. VI, 3 (25a) המתן עד שתכנס לס' (Var. in Talm. ed. לבית חס') wait until you arrive at a condition of doubt, i. e. until you are in doubt as to having committed a sin requiring a sacrifice. Ib. 2 פָּרָה סְפֵיקָה וכ' the heifer has atoned for the doubt for which it has been put to death, and is gone (i. e. at the time of its being thrown down the murderer was unknown); ib. 25a עדיין לא כיפרה סְפֵיקָתָהּ it had not yet atoned for the doubt for which it was to be put to death; a. v. fr.—*Pl.* סְפֵקוֹת, סְפֵקִין (*fem.*). Kidd. IV, 3 ואלו הן חס' and these are the cases of uncertain parentage. B. Mets. 83b ס' שלכם cases in which you act on doubts (mere suspicion), v. וַדַּאי. Y. Keth. I, beg. 24d שתי ס' a double doubt, v. next w.; a. e.—2) *dilemma, difficulty.* Cant. R. to VII, 8 למה באו ישראל בס' וכ' why did the Israelites get into trouble in the days of Haman?

סְפֵי', סְפֵקָא ch. same. Targ. Y. Lev. VIII, 15 סְפֵיק (סְפֵק) constr.—Ber. 3b מי איכא ס' קמי וכ' is there a doubt before God?; Gitt. 6b. Ker. 21a, a. e. כוי ס' הוא the Koy is a doubtful animal (as to classification), v. כּוֹי. Ib. אצטריך קרא למיסר ס' does it need a special intimation in the Biblical text to forbid the blood of an animal of doubtful classification?; Yoma 74b אצטריך קרא לרבויי ס' does it need an intimation in order to include an animal of doubtful classification (i. e. is it doubtful with God who revealed the Law)?; a. v. fr.—סְפֵיק ס' (סְפֵק) the doubt of a doubt, *double doubt.* Ab. Zar. 70a bot. הוי לידה ס' ס' it is a doubly doubtful case (first, whether a Jew or a gentile opened the cask, and secondly, if a gentile, whether he touched the wine). Keth. 9a; a. fr.—*Pl.* סְפֵקֵי, סְפֵקֵי דסְפֵקֵי. Ḥull. 18b דאפילו ס' דגברי גריס who records even the doubts as to the authorities of a Halakhah. Ib. 95b תליסר גמלי ס' וכ' thirteen camel loads of questionable cases of *t'refah*; a. e.

סְפֵקָה, *pl.* סְפֵקוֹת, v. סָפֵק.

סְפַקְלָא, סְפַקוּלָא ..לה, v. סְפִירְקוּלָא.

סְפַקְלָאטוֹר, סְפַקְלָטוֹר masc. (speculator, v. אִיסְפַּקְלָטוֹר) *executioner*. Sifré Num. 91. Lev. R. s. 26 נעשה ס' לכל וכ' (the serpent) has become the executioner for all who break down fences (of customs, with ref. to Koh. X, 8). Lam. R. to II, 1; a. fr.—*Pl.* סְפַקְלָטוֹרִין, סְפַקְלָטוֹרִים. Ib. introd. (R. Josh. 2) ספקלטרים..לפתח 'to open the mouth for murder' (Ezek. XXI, 27) refers to the executioners. Pirké d'R. El. ch. XLVIII סְפַקְלָטוֹרֵי פרעה (not סנקלטורי) Pharaoh's executioners; a. e.

סְפַקְלָטְרִים, v. preceded.

סְפַקְלִי*, Koh. R. to IX, 18 (expl. על חבית II Kings XVIII, 37), a corruption, prob. to be read פילקס (φύλαξ) *chief of the guard* (excubitor).—V. סְקָרִיפָּטוֹר.

סְפַקְלַרְיָא f. (specularia) *window-panes; mirror*. Y. Ber. VIII, 12[b] bot. נר..בתוך ס' a light in one's lap, in a lantern, or seen in a mirror. Kel. XXX, 2 תמחוי שעשאו ס' ed. Dehr., v. אִסְפַּקְלַרְיָא. Tosef. Erub. XI (VIII), 17 מלבן של ס' a frame with glass, i. e. a glass window; a. e.

סָפַר (b. h.) [*to cut; to mark,*] 1) *to write; to count*. Y. Kil. VII, end, 31[a] יִסְפּוֹר he (who is in possession of property bought from an oppressor, v. אָנַס) must count (settle with the original owner according to rules, v. גּוֹרְדִּירִנִי), opp. יחזיר he must return the property; ib. יִסְפַּר (or יְסַפֵּר *Pi.*). Kidd. 30[a] שהיו סוֹפְרִים, v. סוֹפֵר. Nidd. 69[a] סוֹפַרְתָּן למנין וכ' she counts them in with the requisite number of seven days. Ib. 31[a] יושב וסוֹפֵר וכ' sits and records the copulations &c. Men. 65[b], v. סְפִירָה; a. v. fr.—[Sifré Deut. 33 סופרה; read: סופנה, v. סָפַן.]—Part. pass. סָפוּר, q. v.—2) *to cut, shear*, v. infra.

*Nif.* נִסְפַּר *to be counted*. Bekh. 45[a] שנִסְפֶּרֶת ע"ג הידד when the additional finger is counted (is in a line) with the others; Yalk. Sam. 156.

*Pi.* סִיפֵּר 1) *to cut, shear*. Sot. 49[b], a. fr. מְסַפֵּר קומי, v. קוֹמִי I. Ib. התירו (לו) לְסַפֵּר וכ' they allowed him to cut his hair in gentile fashion, because of his connections with royalty. Sifra Aḥăré, Par. 9, ch. XIII תְּסִפְּרוּ, v. קוֹמִי I. Tosef. Bets. III, 19 אין מְסַפְּרִין הירק וכ' you must not no trim vegetables with the clipper (on the Holy Day) &c.; a. fr.—2) *to tell, speak, count*. Y. Kil. l. c., v. supra. Gen. R. s. 78 (ref. to אברים in place of אברהם, Neh. IX, 7) סיפור הוא מְסַפֵּר וכ' he states a historical fact, saying &c. Y. Ber. IX, beg. 12[d] אם בא אדם לְסַפֵּר וכ' if one were to undertake to count the mighty deeds of the Lord, he would be ruined (ref. to Job XXXVII, 20); המספר בשבחו וכ' he who tells the praise of the Lord more than is beconing. Ib. מכאן..אסור לְסַפֵּר וכ' beyond that (which has been adopted in ritual prayers) one must not tell &c. Arakh. 16[a] לעולם אל יְסַפֵּר אדם בטובתו וכ' man should not count up his neighbor's good qualities, for he may be induced to speak of his shortcomings; B. Bath. 164[b]. Sot. 42[a] מְסַפְּרֵי לשון תרע gossipers. Snh. 38[b] בלשון ארמי סי' spoke Aramæan; a. v. fr.—Ib. 52[b] הימנו סי' if he (the scholar) holds conversation with him.

*Hithpa.* הִסְתַּפֵּר *to have one's hair cut*. Ab. Zar. II, 2 אין מִסְתַּפְּרִין מהן וכ' you must not have your hair cut by them in any place (on account of danger to life). Tosef. ib. III, 5 ישראל המִסְתַּפֵּר וכ' if an Israelite has his hair cut by a gentile, he must look into the mirror; Ab. Zar. 29[a]; a. fr.

סַפַּר ch. same, 1) *to count, mark, write*, v. סַפְרָא I.—2) *to shear*, v. infra.

*Pa.* סַפֵּר *to cut, shear, shave*. Targ. Job I, 20 (Ms. סְפַר *Pe.*). Targ. Y. Lev. XIII, 33 (not יְסַפַּר); ib. XIV, 8, sq. (h. text וגלח); a. fr.—Lev. R. s. 28, end יתרוב ומְסַפֵּר ליה (Haman) sat down and cut his (Mordecai's) hair; ib. (מן) מן דחסל מְסַפְּרָא ליה when he had done cutting his hair; a. fr.—Part. pass. מְסַפַּר. Ib. ולא מ'..ארית בר נש is there a man who putts the royal crown on his head without having his hair cut?; Esth. R. to VI, 10.

סַפָּר m. (preced. wds.) 1) (v. סַפַּר) *Bible teacher*. Y. Maasr. III, 50[d] בית..טובלין לס' ולמַשְׁנָה (not ולא למש') school houses for Bible and Talmud make fruits *ṭebel* for the Bible teacher and for the Talmud teacher. [Perh. to be read: סַפָּר Chald. form.]—2) *hair-cutter, barber*. Sabb. I, 2 לא ישב אדם לפני הס' וכ' one must not sit down for the hair-cutter near Minḥah time before saying the prayer. Shebi. VIII, 5; a. e.—*Pl.* סַפָּרִים, סַפָּרִין. Kel. XIII, 1 זוג של ס' the barbers' scissors. Sabb. 9[b]. v. מַעֲפוֹרֶת; a. e.

סַפָּרָא, סַפְרָא ch. same, *hair-cutter*. Targ. II Esth. VI, 12.—Lev. R. s. 28, end; Esth. R. to VI, 10. Lev. R. s. 14, end לית ס' דמספר לגרמיה no hair-cutter can cut his own hair (i. e. the female sperm begets the male embryo and vice versa); a. e.

סְפַר m. (סָפַר) [*mark, march,*] *boundary, border district*. Yeb. 48[b] עיר הסמוכה לס' a town near the boundary. Sot. 42[a] פעמים מדבר עמו אחת בס' וכ' the priest addressed the people twice, once on the border line (before entering the enemy's land) and once before the battle. Tosef. Erub. IV (III), 5 באו..הסמוכות לס' if the enemy invades towns near the boundary (of Palestine); Y. ib. IV, 21[d] bot.; Bab. ib. 45[a]. Ib. ובבל בעיר הסמוכה לס' וכ' and Babylonia is (as regards the duty of defence) like a town near the boundary, which was interpreted to mean Neharde'a. Num. R. s. 16 מה ראה לישב לו על הס' וכ' what reason had he (Amalek) to settle on the border, on the way of the entrance of the Israelites into the land?; a. e.—*Pi.* סְפָרִים, constr. סְפָרֵי. Y. Ḥall. II, 58[b] bot. ס' א"י Palestinian districts, ס' חוצה לארץ foreign districts (conquered by Israelites).

סְפַר ch., constr. סְפַר, same; ס' רַבָּא *sea-district*. Targ. O. Gen. XLIX, 13 (h. text חוֹף); a. fr.—*Pl.* סַפְרַיָּא, constr. סַפְרֵי. Targ. Y. ib.—[Targ. Y. Lev. XIII, 45 ספריא, some ed., v. סְפָרָא.]

סֵפֶר m. (preced. wds.) = סְפִירָה, *counting*. Naz. VII, 3 (54[a]) ימי סְפֵירוֹ (comment. סְפֵירוֹ; Y. ed. ספורו) the days which the cured leper has to count (Lev. XIV, 8); Y. ib. 56[c] bot. ספירו.

סֵפֶר m. (b. h.; preced. wds.) *letter, document, book*. Erub. 15[b]; Gitt. 21[b]; Succ. 24[b], v. סְפִירָה. Eduy. I, 12, a. fr. ס' כתובה the formula of a *Kethubah*. Y. Sot. IX, end, 24[c] משמת ר"א נגנז ס' החכמה with the death of R. El. a book

the Law; a. fr.—*Pl.* סִפְרַיָּא, סִפְרַיָּיא, סִפְרֵי, סְרֵי. Targ. Koh. XII,9; 12.—Y. Maasr.III, end, 51ª וצווח לחון ס׳ קוסמי called them (the books of Agadah) books of sorcery; a. fr.—2) ספרא דבי רב, or ס׳ *Sifra* (*of the school*), also called תּוֹרַת כֹּהֲנִים, a halakhic commentary on Leviticus. Targ. I Chr. XI, 22.—Ber. 18ᵇ. Ib. 11ᵇ; a. fr.—*Pl.* סִפְרֵי *Sifré* (*d'Be Rab*), a halakhic commentary on Numbers and Deuteronomy. Snh. 86ª סתם סיפרא .... ס׳ וכ׳ an anonymous tradition in Sifra belongs to R. Judah, in Sifré, to R. S.—Yoma 74ª בשאר ס׳ דבי רב in a fragment of the books of Be Rab (ref. to Sifra Emor, Par. 11, ch. XIV).

**ספרגוס**, read:

**סְפַרְגִּיס** f. (σφραγίς) *seal.* Gen. R. s. 32 נתן ס׳ שלו עליו he put his seal on it (the prison door); ib. s. 49; Yalk. Gen. 34 איספרגוס. Midr. Till. to Ps. XVII, beg. שמו של הקב״ה חקוק...כמין איסטרטיגוס (ed. Bub. אסטרטיגוס; corr. acc.) the name of the Lord is impressed upon the hearts of the angels like a seal.

**סַפְרָה**, v. סִפְרָא.

**ספרוות**, v. כרפוונה.

**סַפְרוּתָא, סַפְרוּתָה** f. (denom. of סִפְרָא) *teacher's office.* Y. Meg. IV, 75ᵇ bot. שרון לידה מן סַפְרוּתָה they discharged him from the teacher's office.

**סַפְרִינוֹן**, v. סַמְפִּירִינוֹן.

**סַפְרִיקִין**, v. סִפְרָקִין.

**ספרכיתא**, Targ. Prov. II, 12 (ed. Wil. מפ׳), read with ed. Lag. הַפִּירְכָתָא or הַפִּירְכִיתָא; Ms. תַּהֲפוּכְיָתָא; v. הָפִיכָא.

**סַפְרָנָא** m. = סִפְרָא, *scribe, secretary.* Targ. Esth. V, 11.

**סַפְרְקִין** m. pl. (*Saf.* of פרק; cmp. אַוִּירְקַסִּין) a sort of *trousers.* Sabb. 120ª; Y. ib. XVI, 15ᵈ סַבְּרִיקִין (ברק = פרק; cmp. בקר = פקר). Kel. XXIX, 2 סוּבְּרִיקִין (Var. סַוְּרִיקִין, סִפְרִיקִין); Sifra M'tsor'a, Neg., Par. 7, ch. V. סַבְּרִיקִים.

**סָפַת** (cmp. סְפִי) *to cut, chip, slice; to take a chip, a slice.* Tosef. Sabb. XIV (XV), 2 לא יִסְפּוֹת חימנה וכ׳ one must not take a chip of it (the broken cask) as a support to &c.; Sabb. 124ᵇ ולא יספות ממנה שבר וכ׳ he must not trim a fragment of it (break off its projecting points, Rashi) to cover with it &c. Tosef. Kel. B. Mets. I, 12 ס׳ לח צואה חימנו if he cut a piece off it. Ab. Zar. 80ᵇ if he offered to it (the idol) excrements (in the place of cakes, flesh &c.); a. e.—Esp. (with or without במלח) *to cut slices* (*of melons*) *and salt them; to make an incision in olives and salt them.* Sabb. 145ª חמפציע.....לסוֹפָתָן במלח (Ar. לסופגן) if one bursts olives open ... with the intention of salting them. Maasr. II, 6 סוֹפֶת ואוכל (Var. כופף) he slices (and salts) and eats. Tosef. ib. II, 14 לא יִסְפּוֹת במלח וכ׳ the laborer must not cut and salt (the fruits on which he works) and eat, unless the employer has given him permission. Y. Mass. Sh. II, 50ª top אבטיח שס׳ בו וכ׳ a melon in which he made a cut, however small &c.—[Midr. Till. to Ps. IV, ed. Bub. לספות, v. סָפָה.]

of wisdom disappeared; Bab. ib. 49ᵇ נגנז ס׳ תורה; Tosef. ib. XV, 3 בטל ס׳ תורה. Gen. R. s. 24 סִפְרוֹ של אה״ר the book of Adam (the destinies of humanity); Ex. R. s. 40; Lev. R. s. 15 beg.; a. fr.—Esp. a *Biblical book.* B. Bath. 15ª ירמיה כתב ספרו וס׳ מלכים וכ׳ Jeremiah wrote his book (the prophecies of Jerem.) and the Book of Kings and the Lamentations. Ib. 14ᵇ משה כתב ספרו וכ׳ Moses wrote his own book, and the Section of Balaam (the chapters on B., Num. XXII, 2—XXIV, 25) and Job; Y. Sot. V, end, 20ᵈ; a. v. fr.—ס׳ תורה (abbrev. ס״ת) (or ס׳ only) *the Pentateuch* in a scroll. Ab. Zar. 18ª כרכוהו בס״ת וכ׳ they wrapped him up in the scroll &c. Sabb. 116ª ס״ת שנמחק a scroll of the Pentateuch the writing of which is effaced; Yad. III, 5 ס׳ שנמחק; a. v. fr.—Kel. XV, 6, a. e. ס׳ העזרה the Pentateuch kept in the Temple court, v. עֲזָרָה.—ס׳ הוא, ס׳ זעטוטים &c., v. respective determinants.—בֵּית סֵ׳, בֵּית הַסֵּ׳ the school in which the Bible is taught, secondary school, contrad. to בית תלמוד Talmud school. Y. Maasr. III, 50ᵈ, v. סָפָר 1. Midr. Till. to XCII, 16 שתולים...אלו התינוקות שבבית הס׳ 'planted in the house of the Lord' (ib. 14), that means the children at school; a. fr.—*Pl.* סְפָרִים, constr. סִפְרֵי, סִירֵי׳. Ex. R. s. 41 זריז בכ״ד ס׳ well-versed in the twenty-four books of the Scripture. Sabb. 116ª ס׳ מינים (ס׳ צדוקים) heretical books, v. מִין III. Snh. 68ª כשני ס׳ תורה שתי....וכ׳ my two arms which are like two rolled up scrolls of the Torah, a. v. fr.—Ch. סִפְרָא, constr. סִפְרָ׳.

**סַפְרָא, סָפָר** I m. = h. סוֹפֵר, 1) *scribe, writer of documents; copyist.* Targ. Jer. XXXVI, 20, sq.; a. fr.—Ab. Zar. 9ª, v. בַּצִּירָא. Ib. 10ª, v. דּוּכָנָא. Hull. 64ᵇ, sq. פסיק לחו ס׳ וכ׳ the copyist (of the Scriptures) divides them into two words. Y. Succ. II, 53ª top סַפְרָה דגופתא the scribe of Gufta; a. fr.—2) *scholar, teacher.* Targ. Is. III, 2 (h. text נביא); ib. IX, 14. Targ. O. Gen. XLIX, 10 (h. text מחקק); a. fr.—Gen. R. s. 70, end אית ס׳ דלית וכ׳ is there a teacher that has no pupils?, i. e. I (Laban) learned trickery from you (Jacob).—Esp. *Bible teacher.* Y. Hag. I, 76ᶜ, a. e., v. מַתְנֵיתִין; a. fr.—ס׳ מתא, v. סוֹפֵר.—*Pl.* סַפְרַיָּא, סִפְרַיָּיא, סִפְרִין, סִפְרֵי. Targ. Y. I Gen. XLIX, 10. Targ. I Sam. X, 15 (h. text נביאים); a. fr.—Sot. IX, 5 (49ª), v. חַכִּירְמָא. Midr. Till to Ps. XCI, 6 מפקיד לס׳ וכ׳ ordered the school teachers to let the children go free (during the summer) from the fourth to the ninth hour of the day; Lam. R. to I, 3; Num. R. s. 12 לסַפְרָנְיָה; a. fr.

**סַפְרָא** II pr. n. m. *Safra,* an Amora. Pes. 52ᵇ. Ḥull. 110ᵇ; a. fr.—V. Fr. M'bo, p. 119ª.

**סַפְרָא**, v. סַפָּר ch.

**סַ׳, סַפְרָא** ch., constr. סִפְרָ׳, סִפְרָא, 1) = h. סֵפֶר. Targ. Is. XXIX, 11, sq. Targ. Ex. XVII, 14. Targ. II Chr. XXXIV, 15; a. fr.—B. Mets. 85ᵇ bot. ס׳ דאדה״ר the book of Adam, v. סֵפֶר. Ber. 23ª ס׳ דאגדתא a homiletical book, v. אֲגַדְתָּא; a. fr.—Esp. *Biblical book; Pentateuch.* Snh. 93ᵇ מאי טעמא לא אריקרי ס׳ על שמיה why was the book (of Ezra) not named from him (Nehemiah)? Meg. 22ª קרא בס׳ he read from the Law. B. Kam. 82ª דשכיחי דאתו למקרא בס׳...דנין court is held on Mondays and Thursdays, because they (the villagers) are accustomed to come (to town) for the reading of

**סְפָתָא**, v. סִיפְתָא.

**סַק** I imper. of נְסַק.

**סַק** II m. = שַׂק, *sack, sackcloth.*—*Pl.* סַקִּין, סַקִּים. Tosef. Sabb. V (VI), 13 (Sabb. 62ª שַׂקִּין).—V. שַׂק.—[Sifré Num. 89 סק בקוטלא, v. סְקוּטְלָא.]

**סַקָּא**, **סַק** ch. same. Targ. Am. VIII, 10. Targ. Ps. XXXV, 13. Targ. O. Gen. XLII, 25 (Y. שׂ׳); a. e.—Lev. R. s. 36; Ruth R. to I, 1, v. סָאתָא I; (Y. Snh. X, 27ᵈ שׂ׳). Sabb. 152ª שרי שַׂקָּיךְ וכ׳ untie thy bag (open thy mouth) and put in food; a. fr.—*Pl.* סַקִּין, סַקַּיָּא, שׂ׳ Targ. O. Gen. XLII, 35 (ed. Berl. שׂ׳; Y. דיסקי׳). Targ. Joel I, 13; a. e.

**סַקָּאָה** m. ch. = h. סַקָּי II. Targ. O. Deut. XXVIII, 42; quot. B. Kam. 116ᵇ.

**סַקָּאי**, v. סַקָּי.

**סְקַב**, *Pa.* סַקֵּיב (*Saf.* of נ״קב I; cmp. נקף I a. נגף) *to make sore.* B. Mets. 27ᵇ [read:] לא שאילי אינשי אוכפא משום דמְסַקֵּב לירת לחמרא people do not borrow a saddle, because it makes sore the ass' back (which it does not fit; Ms. M. לא שיילי .. דמְסַקֵּיב לחו לחמריהו people do not lend ...., for it makes their asses' backs sore, after having been worn by a strange ass; v. Rabb. D. S. a. l. note); Yeb. 120ᵇ לא שיולי ... דמסקיב וכ׳ (read שיילי).

**סַקְבָּא** m. (preced.) *sore spot.* Kidd. 81ª ס׳ דשתא ריגלא the sorest spot of the year (the time of the greatest danger to chastity) is the festive season (when people of all sorts congregate).

**סַקָּבָא**, v. סַקְבָּנָא.

**סַקְבְּטִרִין**, Lev. R. s. 21; Pesik. Aḥăré, p. 175ᵃᵇ Ar., v. אֶגְסִיטֵרִין.

**סַקְבֵּל** (*Saf.* of קבל), *Ittaf.* אִסְתַּקְבֵּל *to come to meet.* Targ. Prov. XII, 27 (h. text יחרך; v. Pesh.).

**סַקְבָּנָא** m. (סְקַב) *sufferer from sores.*—*Pl.* סַקְבָּנֵי. Snh. 98ª יתיב ביני ס׳ דרומאי Ar. ed. Koh. (some ed. סַקָּבֵי; Talm. ed. עניי סובלי חלאים...) he (the Messiah) is seated among the sore-stricken of the Romans.

**סַקְבָּס** Ar., v. סְקִיבָּס.

**סְקַד**, *Pa.* סַקֵּיד (*Saf.* of נ״קד I; interch. with סקר, cmp. נקר I) *to sting, goad; to drive, train.* Targ. Y. Deut. VIII, 5 (some ed. מְסַקֵּיר; incorr. מְסָקֵר; h. text וִיסַר).—Pesik. Baḥod. p. 153ª (ref. to מלמדך, Is. XLVIII, 17; cmp. מַלְמֵד) [read:] מְסַקֵּיד לך כמא דחרין מסאסא מסקיד לחדא פרתא who trains thee (through sufferings) as the goad trains the cow; [Ar. s. v. מסקיד: מְסַקִּידְנָא וכ׳ I train thee &c.]; Lev. R. s. 29; Yalk. Num. 782; Yalk. Lev. 645 מְסַקֵּר.

**סַקְוִיטְרִיס**, **סַקְוִיטְרִיס**, v. אֶגְסִיטֵרִין.

**סַקְוִיסְתָן**, v. סִקְרִיסְתָן.

**סְקוּטְלָא** f. (scutella, σκοῦτλον) = אִסְקוּטְלָא II, *salver, tray.* Sifré Num. 89 ונעשה לארץ כמין ס׳ וכ׳ כגליד... (not סק בקוטלא) first (the dew) came down like a frozen mass, and on the ground became like a tray, upon which the mannah then fell; Yalk. Num. 735 כמין אסקוטלא.

**סַקוּמְרָאק**, Treat. Sof'rim ch. XIII, 6 ס׳ נטריא, a corruption, v. קוּנְטָרָא.

**סְקוּל** m. (*Saf.* of קלל) *mishap, accident.* Targ. Y. I Lev. X, 19. Targ. Y. Gen. XLII, 4; 38 סְקַל Ar. (ed. מותא; Sam. אסקל; h. text אסון).

**סְקוּנְדְּרִי**, v. אִיסְקוּנְדְּרִי.

**סַקוּסִין**, **סַקוּסִים**, v. sub סִיק׳.

**סְקוּף** (**סְקוּפָה**) m. (v. next w.) *lintel, threshold.* Targ. Y. Num. IX, 10 (ed. Vien. סְקִיף); ib. 13 (ed. Vien. סִירְקוּף). Targ. Ez. IX, 3 Kimḥi (ed. סְקוֹפַת); a. e.—*Pl.* סְקוּפַיָּיא. Targ. II Chr. III, 7. Targ. II Kings XVIII, 16; a. e.—V. סְקוּפְתָא, a. סַשְׁקָפָא.

**סְקוּפָּה** f. h. (סקף, v. שָׁסַק I, a. אִסְקוּפָּה) same. Lev. R. s. 34 כמין ס׳ התחתונה like the lowest door-sill.

**סַקוּפוֹטִי**, Pesik. Baḥod., p. 103ª, v. אִסְקַפְסִי׳.

**סְקוּפְתָא** = h. סְקוּפָּה. Targ. I Sam. V, 4 (ed. Lag. אִיסְקִי׳). Ib. 5 סְקוּפַּת constr. (ed. Lag. אִיסְקִי׳). Targ. Ez. IX, 3 (v. סְקוּף). Ib. XLI, 25 (h. text עב); a. fr.—*Pl.* סְקוּפָתָא Ib. 36 (ed. Lag. סְקוּפָיָא; some ed. סַקִּיפָתָא, corr. acc.; h. text עבים).

**סַקוּרְדְּקִין**, Gen. R. s. 45 Ar., v. קוֹרְדְּקִין.

**סְקוֹרְטִית**, **סְקוֹרְטִיָּא** f. (scortea, sub. vestis; v. אִיסְקוֹרְטָא) *leather coat;* also *leather apron.* Kel. XVI, 4 (Maim. *leather table-cover*, v. צִיצָה). Ib. XXVI, 5 (6) עור ס׳ the skin intended for a *scortea.* Ohol. VIII, 1 ס׳ *a leather bed-sheet.* Tosef. Sabb. V (VI), 14. Ned. 55ᵇ, [read as:] Y. ib. VII, end, 40ᶜ; Tosef. ib. IV, 3 אירסק׳; a. e. [Ned. l. c. מאי אירסק׳ כיתונא דצלא *scortea* is a leather coat.]

***סָקוֹת** f. pl. (נָסַק) *fire-brands.* Tanḥ. Mishp. 18 חירו כמו ס׳ מכבשן האש ... their faces became black like brands out of a furnace.

**סַקָּי** I m. (denom. of סַק) *sack-maker; sack-carrier.*—*Pl.* סַקָּאִין, סַקָּרִין. Kel. XIII, 5 של ס׳ (מחט) the sack-makers' needle. Tosef. ib. B. Mets. VII, 1; Bekh. 22ª כפירקה גדולה של ס׳ of the size of a large stopper (seal) of the sack-carriers; a. e.

**סַקָּי** II m. (preced.) name of a *locust* or a *beetle* (*sack-carrier*), supposed to be the *cricket.* Sifré Deut. 42 מעלה ס׳ (some ed. סַקָּאי) (the late rain) brings the cricket.—*Pl.* סַקָּאִין, סַקָּוִין. Taan. 6ª; Yalk. Deut. 863.

**סְקִיבָּס** m., v. סְטִיבָּס.

**סְקִיווִי**, Koh. R. to IX, 18 ס׳ פטריי ed., Mus. סְקִירְפְּטוֹר q. v.

**סִיקְלָא**, **סְקוּלָא**, read סָקָלָא (scala) *a ship's ladder.* Tosef. Sabb. XIII (XIV), 11 עשה ס׳ וירד בו (read בָּהּ) a

gentile made (threw out) a ladder and went down on it; [ed. Zuck. כבש; v. Sabb. XVI, 8].

**סְקִילָה** f. (סָקַל) *stoning, execution by stoning.* Snh. VII, 1. Ib. 9 בס' (sub. נידון) is to be put to death by stoning. Ib. IX, 3 נידונין בס'. Ib. הס' חמורה stoning is the severer punishment; a. v. fr.—בית הס' the place of stoning, a scaffolding from which the culprit was thrown down. Ib. VI, 1. Ib. 4 בית הס' היה וכ' the scaffolding was two (men's) statures high; a. e.

**סקילוס,** v. סְלִיקָא.

**סְקִימְיוֹן*** m. (a corrupt. of *xenium*) *a host's* or *king's gift, donation indefinite as to time and amount.* Taan. 19[b] מיום שחרב...נעשו הגשמים ס' וכ' Ar. (ed. צימוקין; Ms. M. צומוקין, Rashi ed. Pes. צומוקיון, substitutes for the unintelligible ס') since the destruction of the Temple the rains have become irregular and arbitrary gifts, in some years rains are abundant, in others, scanty; in some years rains are in season &c. [Compare the simile: לעבד שנתן לו רבו פרנסתו.]

**סקיסאות,** Yalk. Num. 713, read: סְקִיפַסְטָאוֹת, v. אִסְקִפַּסְטִי.

**סְקִיסְתָן** pr. n. (Σακαστηνή) *Sakistan* (Segestan), a district of Drangiana in the Persian empire, occupied by the Sacæ or Scythians. Yoma 10[a] (ref. to סבתה..וסבתכא, Gen. X, 7) סגיסתאן Ms. M. 2 ס' גויריתא וס' בריריתא וכ', v. Rabb. D. S. a. l. note 9; Ar. סַקְנְוִיסְתָן) the inner S. and the outer S., with one hundred parasangæ between &c.

**סְקִיף,** v. סְקוֹף.

**סְקִיפְמוֹרִין** m. pl. (exceptores) *short-hand writers, clerks in court.* Pesik. Haḥod., p. 53[b] sq. [read:] העמידו סנגורין ויעמדו ס' summon the advocates and let the clerks be ready; ib. ויעברו ס'...העבירו dismiss the advocates and let the clerks go; Yalk. Ex. 190 ספיקטורין; Yalk. Ps. 831 ספיקטרין, ספיקטו' (corr. acc.); (Y. R. Hash. I, 57[b] top קטיגורין).

**סקיפטיות,** v. אִסְקִפַּסְטִי.

**סקיפנטום,** v. next w.

**סְקִיפַנְטָיָא** f. (συκοφαντία) *false accusation.* Sifré Deut. 349 (ref. to תריבהו, Deut. XXXIII, 8) ס' נסתקפה לו וכ' (ed. Fr.) false denunciation turned against him (Aaron); if Moses said...., what have Aaron and Miriam done?; (oth. ed. סקיפנטום נסתקפת, read: סְקִיפַנְטִיס (συκοφάντης) *an informer,* v. סָקַק); [Yalk. Deut. 954 תסקופים נסתקפת (ed. Lemb. 'תשק); Naḥm. to Deut. l. c. סקופים נסתקפו לו, v. סָקַק a. תַּסְקוּפִים].

**שְׁקִי', סְקִיפַס** m. (denom. of סְקִיף or שְׁקוֹף) *one whose occiput has the shape of a lintel* (having an angular projection). Bekh. VII, 1 (43[a]) (Mish. a. Ar. 'ש). Ib. 43[b] ס' מאחוריו וכ' *s'ḳifas* refers to the hinder part of the head, as people say שקיל פיסא, a piece is taken off.

**סְקִיפַסְטִי,** v. אִסְקִפַּסְטִי.

**סְקִיפָתָא,** v. סְקוּפְתָא.

**סְקִירָה** f. (סָקַר II) *look, glance.* R. Hash. 18[a], v. סָקַר II.

**סָקַל** (b. h.) *to stone, put to death by stoning.* Snh. VI, 1 (42[b]); מוציאין אותו לסוקלו (Mish. ed. לסוקלו) they take him out (from the court) to execute him. Ib. 46[a] וסקלוהו and they condemned him to be stoned; a. fr.—Tosef. Sabb. VI (VII), 5 האומר סקלו תרנגול זה וכ' (not תרנגולת) ed. Zuck. (Var. שחטו) if one says, stone this cock, for he crowed at evening,—that is a superstitious practice (v. אֱמוֹרִי).

*Nif.* נִסְקַל *to be stoned, be condemned to death by stoning.* Snh. 43[a] אבן שנ' בה the stone with which the culprit is to be put to death. Ib. VI, 1 יוצא ליסקל is taken out to be stoned. Ib. 3 האיש נ' ערום ואין האשה נסקלת וכ' the male convict is put to death undressed, but not so the woman. Ib. 4 כל הנסקלין נתלין all those executed by stoning are afterwards hanged; a. fr.—שור הנסקל the ox that is to be, or has been put to death by stoning, having killed a human being (Ex. XXI, 28). Ib. I, 4 שור הנ' וכ' the case of an ox to be stoned is argued before a court of twenty-three. Mekh. Misp., Nziḳin, s. 10; a. fr.

*Pi.* סִיקֵל *to clear of stones.* Shebi. II, 3 מסקלין עד וכ' you may clear fields of stones (in the sixth year) up to the beginning of the Sabbatical year. Tosef. B. Kam. II, 12 לא יסקל...כדרך ואם סי' וכ' as one has no right to put dung on the public road, so one must not clear his field and deposit the stones on the road, and if he does clear it, he must carry the stones to &c. Ib. 13 (to one who deposited stones on the road) מפני מה אתה מסקל מתוך וכ' why dost thou remove the stones from a place which is not thine to a place which is thine?; a. fr.

**סָקַל** I ch. same. B. Kam. 41[a] הרכא דסקלי׳ מסקל after one has stoned him (the ox).

**סָקַל** II m., v. סְקוּל.

**סַקְלוּנְקִית*** f. (=סקלוקית, reduplic. of סקל) *a hard blow with the fist.* Y. B. Kam. VIII, end, 6[c], v. סְנוֹקֶרֶת.

**סקליטין*,** Midr. Hashkem, Vayaḥel, quot. in Ar. and expl. as *court* or *palace,* prob. meant for סִיקְרִיטוֹן (secretum) *secluded place*; v. Koh. Ar. Compl. s. v.

**סקנדרוס,** v. סַנְקְתְּדְרוֹס.

**סַקְסָנָאָה** m. of *Sacassana* (Σακασσήνη), a province of Armenia. Nidd. 65[a] מנימין ס' Miniamin of S., v. גְּנְזַכָּרִיָּה.

**סָקַק** (Saf. of נ־קק, v. נָקַק II) *to go around.*

*Hithpa.* הִסְתַּקְּקָה, *Nithpa.* נִסְתַּקְּקָה 1) *to come in turn; to be arranged; to happen* (cmp. סִבָּה); 2) (of persons) *to turn around;* (=נהפך) *to change.* Sifré Deut. 349 ed. Fr. נִסְתַּקְּקָה, v. סְקִיפַנְטָיָא; ed. Radwill a. oth. סקפנטיס נירסתקפתא לו (not טום...) thou hast turned informer against him; Yalk. Deut. 954 תסקופים נסתקפת לו (some ed. 'תשק, read נִסְתַּקְּפוּ), v. תַּסְקוּפִים.

**סַקַק** I ch. same.

*Pa.* סַקֵּף *to turn over, transfer.* Targ. I Chr. X, 14 (h. text וימסב).

*Ithpa.* אִסְתַּקַּף, *Ithpe.* אִסְתְּקַף 1) *to be turned; to pass over.* Targ. Y. Num. XXXVI, 7 תיתקף (read תִּיסְתְּקַף; h. text תִּסֹּב, v. supra).—2) *to be brought about; to happen.* Targ. Y. Gen. XLV, 8. Targ. Y. Num. V, 15. Targ. Esth. VII, 7; a. e.—3) *to be visited with.* Targ. O. Num. XI, 1 כד מְסְתַּקְפִין ביש as though an evil (mourning) had befallen them (h. text מתאננים, v. אוֹנֵן).—4) *to be the cause of.* Targ. Y. ib. IV. 18. Targ. Koh. IV, 12. Ib. 16 ed. Lag. (oth. ed. לאסתפקא, corr. acc.); a. e.—5) *to turn against, seek occasion* (v. עִילָּה). Targ. Lam. I, 22 (h. text עולל). Targ. O. Gen. XLIII, 18 (h. text התגולל; v. עֲקַק).

סַקַּף II, (שְׁקַק) (*Saf.* of נ־קף, v. נקף I) *to bring close together, knock, clap.* Targ. O. Num. XXIV, 10 ed. Lsb. (ed. Berl. a. oth. שקפ; Ms. I שפק).

*Pa.* סַקֵּיף same. Targ. Job XXVII, 23 Ms. (ed. ישקוף; ed. Lag. a. oth. וישפיק).—V. שְׁקַף.

סְקִיפְטוֹרִין, v. סְקִרִיפְטוֹרִין.

סַקַּר I (v. זָקַר) *to thrust.*

*Nif.* נִסְקַר *to stagger.* Cant. R. to III, 6 נִסְקָרִין וכ', v. בַּת II.—[R. Hash. 18ª, v. next w.]

סָקַר II (b. h. שָׁקַר) [*to blink, shine*; denom. סִיקְרָא] 1) *to look, gaze.* Y. Nidd. III, 50ᶜ bot. סוֹקְרִין לפניהן כאדם they look forward (have their eyes in front of the head) like human beings (v. Bab. ib. 23ª).—2) (denom. of סִיקְרָא) *to paint red, mark with sikra.* Bekh. IX, 7 (58ᵇ) היוצא ·· סוֹקְרוֹ בסיקרא (Talm. ed. סוֹקֵר) he marks every tenth lamb that goes forth; ib. לא סָקְרוֹ וכ' (Talm. ed. סוקרו) if he failed to mark it. Sabb. 67ª סוקרו בסיקרא (v. Rabb. D. S. a. l. note 50); Ḥull. 77ᵇ; a. e.

*Pi.* סִיקֵּר *to paint* (the eyes). Pesik. Vattom. p. 132ª (ref. to Is. III, 16) שהיו מְסַקְּרוֹת וכ' Ar. (ed. סוֹקְרוֹת) they painted their eyes with *sikra*; Lam. R. to IV, 15 מְשַׁקְּרוֹת; Lev. R. s. 16; Yalk. Lam. 1030 מְשַׁקְּרָת עיניה וכ' (not משקרות) she painted her eyes &c.

*Nif.* נִסְקַר *to be overlooked, reviewed.* R. Hash. 18ª כולן נִסְקָרִין בסקירה אחת they are all reviewed with one glance; v. זָקַר.

סָקַר I ch. same, *to look at.* Targ. Job XX, 9; XXVIII, 7 (h. text שזפתו).—(With ב) Lev. R. s. 22 ס' בהחוא חויא he looked at the (dead) serpent; Gen. R. s. 10 קם לְמִסְקַר וכ'. Koh. R. to XI, 9 לחבושר ליח את ס', v. חֲבוּשָׁא.

סָקַר II, *Pa.* סַקֵּר *to sting, goad,* v. סְקַד.

סִקְרָא, v. סִיקְרָא.

סקרדין, v. סַקְרָרִין.

*סְקְרִיפְטוֹר m. (scriptor) *scribe, secretary.* Koh. R. to IX, 18 (ref. to ספר, II Kings XVIII, 37) ס' Mus. (ed. סקיווי פטריוי). [The entire passage seems to be a corrupt gloss; v. ספקלי, a. סַבְיָא.]

סקריורין, סקרידין, v. סַקְרָרִין.

סַקְרָנִית f. (סָקַר II) *looking around, coquettish.* Gen. R. s. 18 Eve was not made of Adam's eye שלא תהא ס' (Ar. סו') that she might not be a coquette; והרי היא ס' and yet she (woman) is coquettish; Yalk. ib. 24 (not נות..., ניות..); Yalk. Is. 265; Tanḥ. Vayesh. 6.

סַקְרָרִין m. (sacrarium) *shrine* in a temple or in a house. Gen. R. s. 89 שכך מוכתב בס' וכ' (ed. סקריריין, סקרירין) for thus is it recorded in the *aerarium* of the Pharaoh that a slave cannot obtain an office &c. (v. Sm. Ant. s. v. Aerarium); Yalk. ib. 147 בסיקרירין שלחם; (Tanḥ. Mick. 3 בספריו).

סָקַרְתָּא f. (v. סָקַר II) *red paint.* Gitt. 19ª (expl. סיקרא) its name is *s'ḳarta.*—Esp. *marking with sikra.* Bekh. 58ª משום ס' שמה ...אי אפשר you cannot tithe the sheep on the Holy Day on account of the required marking with paint; Ḥag. 8ª. Naz. 39ª תא שמע מס' וכ' come, learn it (that the hair grows from the root) from the mark on sheep, where you can see that the wool beneath is loose (while that on top is matted).

סַר = עֲסַר, *ten,* v. חֲדָסַר.

סָר m. (b. h. סַר, sub רוּחַ; סוּר) *one whom courage has left, low-spirited* (v. I Kings XXI, 5). Ex. R. s. 2 (ref. to סָר, Ex. III, 4) סר וזעף הוא זה וכ' low-spirited and indignant is this man, seeing the trouble &c.

סָר אֲפִיס, סָר pr. n., v. אֲפִיס.

סָרָא, v. סְרֵי II.

סָרַב, *Pi.* סֵירֵב (*Saf.* of רָב) 1) *to assume importance, to allow one's self to be coaxed; to decline an office.* Pes. 86ᵇ מְסָרְבִין לקטן וכ' you may decline an offer from an inferior person than yourself, but not &c. Ber. 4ª ...העובר צריך לְסָרֵב he who is asked to say the prayers, must first decline (wait to be asked again); ואם אינו מְסָרֵב וכ' and if he does not decline, he is like a dish without salt; ואם מסרב יותר מדאי וכ' but if he allows himself to be coaxed more than proper &c. Ib. פעם ראשונה יְסָרֵב וכ' when asked for the first time, he must decline, the second time &c., v. חָבַהּ; Y. ib. V, 9ᶜ bot. בתחלה מסרב וכ'.—2) (with ב; v. סָרַהּ) [*to be imperious,*] *to press, urge.* Y. Dem. IV, 24ª bot. לא יְסָרֵב וכ' one must not urge his neighbor to be his guest, when he knows that he will not accept; Tosef. B. Kam. VII, 8 המְסָרֵב בחבירו וכ' he who urges his neighbor to be his guest, when in his heart he does not mean to invite him; Y. Ab. Zar. I, 39ᶜ bot.; Tosef. B. Bath. VI, 14; Treat. Der. Er. ch. VIII; (Ḥull. 94ª יסרהב). Tosef. Ned. IV, 8ª; Ned. 21; a. e.—3) (=מָרָה) *to rebel.* Koh. R. to I, 16 הלב מסרב וכ' the heart is rebellious, as we read (Jer. V, 23). Midr. Till. to Ps. V, 11 (expl. מרו, ib.) שסֵרְבוּ כנגדך ed. Bub. (oth. ed. שרבו, corr. acc.) they rebelled against thee; Yalk. ib. 632; a. e.

סָרַב I, *Pa.* סָרֵיב ch. same, 1) *to decline, refuse* (corresp. to b. h. מָאֵן). Targ. Gen. XXXVII, 35; a. fr.—2) (with עַל) *to rebel.* Targ. Deut. I, 26. Targ. O. Gen. XXVI, 35. Targ. Ez. II, 6; a. fr.—V. מְסָרְבָן.

סְרָבְנוּתָא f. (preced. wds.) 1) *rebelliousness, obstinacy.* Targ. I Sam. XX, 30 ed. Lag. (ed. Wil. a. oth., v. next w.). Targ. O. Deut. XXXI, 27 (Y. סורחבנ׳).—2) *assumption,* v. סְרָרוּתָא.

סַרְבָּנִיתָא f. (preced.) *rebellious woman.* Targ. I Sam. XX, 30 ed. Wil. a. oth. (v. preced.).—*Pl.* סַרְבָּנָן. Targ. Y. II Gen. XXVI, 35 Ar. (ed. סרחב׳), v. סוּרְחֲבָן.

סַרְבֵּק (transpos. of סברק, *Saf.* of ברק) *to blink, cast eyes about.* Targ. Is. III, 16 (h. text שׂקר).

סָרַג (b. h. שָׂרַג; *Saf.* of אַרְג), *Pi.* סִירֵג [*to interlace, plait,*] 1) *to strap* (in zig-zag); *to girth.* Kel. XVI, 1 משׁרָאֵי סִירְגוֹ במשיחית וכ׳ בה וכ׳ from the time he made three meshes of girthing. Tosef. ib. B. Bath. I, 12 if he strapped it (the disjointed frame) with cords &c. Ib. B. Mets. IX, 4 [read:] שהוא מְסָרֵג בו את המטה with which one girths the bedstead. M. Kat. I, 8 ומְסָרְגִין את המטות you may girth the bedsteads (during the festive week). Y. Ber. III, beg. 5ᵈ, a. e. כל שמסרגין על וכ׳ a bedstead on which the girths are drawn on top is called *miṭṭah,* when drawn beneath, *dargesh*; Ned. 56ᵇ (v. אַבְקָא); a. fr.—Trnsf. a) *to unite, combine.* Gen. R. s. 85 (ref. to the chronological disorder in the Book of Daniel, in going from Belshazzar (ch. V) to Darius (ch. VI), again to the first year of B. (ch. VII), and to the third year of B. (ch. VIII)) unite כדי לְסָרֵג על וכ׳ in order to combine the entire section as one written in the spirit of holiness; Yalk. ib. 144; Yalk. Dan. 1063 (perh. to be read לְסָרֵיג).—b) *to make a partition by means of net-work,* like lattices &c. Tosef. Men. X, 23 ומסרגין שם כנגד וכ׳ and there they fence in an area of about three S'ah.—Part. pass. מְסוֹרָג. Ber. 57ᵇ, v. next w.—2) *to do a thing in a manner in which straps are drawn in bedsteads* &c., i. e. *in zig-zag; to skip.* Tosef. Nidd. IX, 3 סִירְגָה לה וכ׳ if she skipped four days (beyond the ordinary period of menstruation); Nidd. 64ᵃ סירגה לימים וכ׳ if she skipped (from the twenty-first) to the twenty-fourth day. Y. Gitt. VII, 48ᶜ bot. ובלבד במְסָרְגִין לו provided they put cross-questions to him alternately (one question to which a positive, and one to which a negative answer are expected, so as to test his sanity).—Part. pass. מְסוֹרָג; f. מְסוֹרֶגֶת; *pl.* מְסוֹרָגִים, מְסוֹרָגִין; מְסוֹרָגוֹת. Mekh. Yithro, Bahod. s. 6 [read as:] Yalk. Ex. 292 (ref. to Ex. XX, 5) בזמן שהן אינן מסורגין או בזמן שהן מס׳ (not מסרגין) are the sins of the fathers visited upon the children when the succession is uninterrupted, or even when interrupted (by a good generation)? Y. Snh. I, 19ᶜ bot. מס׳ עלו the differently marked ballots came up alternately. Tosef. Nidd. IX, 13, v. סִירוּג.—Trnsf. a) *to write in broken lines* (leaving a vacant space in the middle of the line); *to spread.* Treat. Sof'rim I, 11 מְסָרְגוֹ וכ׳ he spreads the writing so as to make a small column of it.—Part. pass. as ab. Ib. 10 רצוף שעשאו מס׳ או מס׳ וכ׳ if he wrote in broken lines what is to be written in continuous lines or vice versa; או שעשה המס׳ שלא כהלכתו or if he did the spreading not in accordance with the rule.—b) *to trace cross-lines on stone, to carve designs.* Pesik. ʿÂniya, p. 137ᵃ מְסָרְגִין בו carving it; Yalk. Is. 339 (omitted in Pesik. R. s. 32); v. סָתַת.—V. סִירוּג.

סְרַב II, *Pa.* סְרֵיב (*Saf.* of ארב, ערב) [*to interlace,*] *to confound* (cmp. סרך). Targ. Lam. III, 9 ed. Lag. (Var. סראו!; ed. Amst. סרך; h. text עוה). Ib. 11 ed. Lag. (oth. ed. סרך; h. text סורר). Ib. 36 ed. Lag. (ed. oth. לסרכא; h. text לְעַוֵּת).—*Part. pass. Peil* סְרִיבָא, סְרִיבָן; f. pl. סְרִיבָן. Targ. Koh. I, 15 ed. Ven. (oth. ed. סְרִיכָן; h. text מְעֻוָּת).

סַרְבִּיטִין m. pl. (סבט, *Saf.* of בטט, with ר inserted; cmp. שַׁרְבִּיט) [*blossoms,*] *a head-dress* hanging down the cheeks, *garland.* Sabb. VI, 1 (57ᵃ) Talm. ed. (Mish. a. Y. ed. סַנְבּוּטִין). Ib. 5 (64ᵇ); a. e.

סַרְבֵּל (cmp. אַרְבֵּל II, a. סָרַב II) *to interlace. Part. pass.* מְסוּרְבָּל; *pl.* מְסוּרְבָּלִין (with, or sub. בשר, בבשר) *interwoven with flesh, fat, thick.* Sabb. 137ᵇ קטן חמס׳ בבשר a child whose membrum is overgrown with flesh (so that the sign of the covenant is invisible); Tosef. ib. XV (XVI), 9. Ab. Zar. 2ᵇ כדוב (בשר) ומס׳ fleshy like a bear; Meg. 11ᵃ; Kidd. 72ᵃ; Yalk. Is. 316.

סַרְבֵּל ch. 1) same. Part. pass. מְסַרְבֵּל; f. מְסַרְבְּלָא; *pl.* מְסַרְבְּלִין; constr. מְסַרְבְּלֵי. Targ. Y. I Num. XI, 8 (O. לָרִישׁ). Targ. Ez. XVI, 26.—Y. Maas. Sh. IV, end, 55ᶜ חמית...רגלי מסרבלא (ed. Krot. מסיבלא, corr. acc.) I saw in my dream, that my foot was thick.—2) (denom. of next w.) *to wrap up, cloak.* Part. pass. as ab. Targ. Nah. II, 4.

סַרְבָּל m. (preced. wds.) *a thick, shaggy web, cloak.* [σαράβαρα, Pers. *trousers.*] Sabb. 101ᵇ חיט חס׳ a thread of a *sarbal*; Ḥull. 76ᵇ.

סַרְבָּלָא, סִרְבָּלָא, סַרְבָּלָא ch. same. Targ. Esth. VIII, 15.—B. Mets. 81ᵇ גוצא מיכסי ס׳ the little man was covered with a cloak. Ib. 60ᵇ למרמא חומי לס׳ to put fringes on a cloak (so as to make it appear more woolly); a. e.—*Pl.* סַרְבָּלֵי, סַרְבָּלִין. Gen. R. s. 36, a. e. (expl. Dan. III, 21), v. מוּקְסִין. B. Mets. 116ᵃ bot. Ms. M. (ed. sing.), v. זָוָא I. Sabb. 58ᵃ תחתימי ס׳ scholars' cloaks to which seals (knots) were attached (emblems of allegiance to the Resh Galutha); a. e.

סָרְבָּן m. (v. next wds.) *stubbornness.* Pesik. R. s. 38 הרי הוא בסָרְבָּנוֹ he remains stubborn (refuses to forgive me).

סַרְבָּן m. (סָרַב) 1) *one who waits to be coaxed, declining.* Ber. V, 3 ולא יהא ס׳ וכ׳ in such a case one must not decline (when asked to say prayers).—2) *persistent.* Sot. 13ᵇ הרב...ותלמיד כמה ס׳ how rigorous the teacher, and how persistent the scholar!—3) *rebellious, stubborn.*—*Pl.* סַרְבָּנִים, סַרְבָּנִין. Ex. R. s. 7; Sifré Num. 91; Yalk. Ex. 178; a. e.

סַרְבָּנָא, סַרְבָּן ch. same, *obstinate, rebellious.* Targ. O. Num. XVII, 25 (ed. Berl. סַרְבָּ׳). Targ. Ez. II, 8; a. fr.—*Pl.* סַרְבָּנַיָּא. Targ. Y. Num. l. c. Targ. O. Num. XX, 10 (ed. Berl. סַרְבָּ׳; Y. סוּרְבָּ׳, סוֹרְבָּ׳). Targ. Ez. II, 3 סורב׳ ed. Lag. (ed. Wil. סרניא, corr. acc.); a. e.—*Fem. pl.* סַרְבַּנְיָן, v. סַרְבָּנִיתָא.

סַרְבָּנוּת f., v. סִירוּב.

*Hithpa.* הִסְתָּרֵג *to be provided with girths, be strapped.* Ned. 56ᵇ אי מטה מִסְתָּרֶגֶת עַל גַּבָּהּ if it be, that *miṭṭah* is a couch, the straps of which are drawn over the frame &c.

**סָרַג,** *Pa.* סָרֵיג ch. same, *to strap, saddle, harness.*—Part. pass. מְסָרָג. Ber. 57ᵇ הא דמסרג (Ar. דמסורג, h. form) in the one case the elephant was seen saddled. B. Bath. 73ᵃ הוה מְסָרְגָאן לרה וכ׳ (Ms. R. a. Rashb. סָרִיגָן, Ms. O. שָׁרִיגָן, Part. pass. *Pe.*) two mules were saddled for him.—[Targ. Job XIV, 5, v. סְרִיג.]

**סָרָג** m. (preced. wds.) *weaver, net-plaiter.*—*Pl.* סָרָגִין. Kel. XXIV, 8 מטה ... של ס׳ the frame of the net-makers [oth. opin. *harness-makers*].

**סָרְגוּל,** v. סִירְגּוּל.

**סַרְגִּיד** m. (סרג, with format. ד) [*formed in zig-zag,*] *key-ward.* Y. Sabb. VIII, 11ᵇ bot., v. דָּקַק.

**סָרְגֵּל** (*Saf.* of רגל) [*to lead the writer,*] *to rule, draw lines.* Y. Meg. I, 71ᵈ top מְסַרְגְּלִין בקנה (for writing T'fillin) you must draw lines with a reed; Treat. Sof'rim I, 1 הלכה .. שמסרגלין בקנה it is a Sinaitic tradition that we must rule with a reed (in writing sacred books).—Part. pass. מְסוּרְגָּל; f. מְסוּרְגֶּלֶת. Ib. (quot. in Tosaf. to Gitt. 6ᵇ ירושה שאינה מס׳ וכ׳ a sheet (in a scroll) which is not ruled is unlawful.

**סַרְגֵּל** ch. 1) same, esp. *to trace outlines on hides for cutting.* Y. Sabb. VI, 10ᶜ bot. מהו משרטטין (לון) מְסַרְגְּלִין לון what is *m'sharṭ'tin?* They traced on them.—2) *to level with a strickle. Part. pass.* מְסַרְגַּל *level.* Targ. Y. Ex. XVI, 14 (h. text מחספס).

**סַרְגּוֹל** m., v. סִירְגּוּל.

**סַרְגְּלָא** f. (v. preced. wds.) [*runner,* Lat. currus,] *chariot.* Ex. R. s. 15; Tanḥ. Ḥayá 3 מלך בשר ודם עושה ס׳ שלו a human king makes his chariot strong &c.; ib. הקב״ה עושה ס׳ שלו עבים but the Lord makes clouds his chariot. —*Pl.* סַרְגְּלִין Ex. R. l. c.

**סִרְגְּתָא,** v. סִירְגְּתָא.

**סָרָד** m. (v. next w.) *net-maker.* Yoma 85ᵃ לוי הס׳ Ar. (Ms. O. הַסַּרְדִי; ed. הַסַּדָּר); Mekh. Ki Thissa, a. Yalk. Ex. 327 הסדר.—*Pl.* סָרָדִין. Tosef. Kidd. V, 14 (ed. Zuck. הַסַּרְדִּירִין; Var. הסדירין, הסרידין).

**סָרְדָא** m. (transpos. of סדרא, v. סדר; cmp. מִדְרוֹן, מִדְרָא fr. ירד) [*arrangement,*] 1) *net-work, grate.* Targ. O. Ex. XXVII, 4 (ed. Amst. סַדְרָא; h. text מכבר); ib. XXXVIII, 4 (ed. Amst. סַדְרָא); a. e.—2) *web with wide meshes, sail, hanging.*—*Pl.* סָרָדִין. Ib. XXVII, 9 (h. text קלעים). Ib. XXXV, 17 (ed. Amst. סַדְרֵי); ib. XXXVIII, 9; 14 (ed. Amst. סְדָר׳); a. fr.—[Cmp. Syr. סדרא, P. Sm. 2533.]—[Targ. Y. II Gen. XXXVI, 39 סרדא דהוה ליה במטרדא Ar., read: טַרְדָּא מִטְרָדָה, v. דהוה לעי וכ׳.]

**סִרְדָּה,** Gen. R. s. 49, v. חֻלְדָּה II.

**סַרְדוּתָא** f. (preced. art.) 1) *hunter's net.* Targ. I Chr. I, 50; Targ. Y. II Gen. XXXVI, 39 (ed. Amst. סַדְרֵי׳), v. מִטְרָדָה.—2) *sail* (cmp. אִסְטַרְיָדָא).—*Pl.* סַרְדְּוָיָתָא. Y. B. Mets. IV, end, 9ᵈ הוה מפתר סַרְדְּוָותֵיהּ he steeped his sails in water (to improve their appearance).

**סַרְדִּיוֹט** m. (a corrupt. of στρατιώτης, v. אִסְטְרַטְיוֹט) *Roman* or *Greek officer, captain.* Tosef. Succ. IV, 28; Y. ib. V, end, 55ᵈ; Bab. ib. 56ᵇ. Sabb. 32ᵃ כמי שנמסר לס׳ as if given in charge of an officer (to be brought before court). Num. R. s. 15 למחר קומיס ולמחר ס׳ the next day one is a comes, the next day he may be (degraded to be) captain; a. fr.—*Pl.* סַרְדִּיוֹטוֹת. B. Kam. 38ᵃ שלחה מלכות הרשעה שני ס׳ Ms. M. (not סרדיוטת); Ar. סַרְדִּיוֹטָאוֹת; v. Rabb. D. S. a. l. note) the wicked (Roman) government sent two commissioners &c. (to study the Jewish law); Yalk. Ex. 341 סנדריוטי (read: סַרְדִּיוֹטֵי); Sifré Deut. 344 סרדיטאות (corr. acc.); (Y. B. Kam. IV, 4ᵇ אירסטיוטות).—[Cant. R. to IV, 8 להביא אותה סרדיוטות, read: אותם הוֹרְיוֹת or הוֹרוֹנוֹת.]

**סרדיומין,** Ex. R. s. 42 לשון ס׳, read: סוּרְסִי; v. מַסֶּכְתָּה III.

**סָרָה** I, v. סרי.

**סָרָה** II (b. h.; סוּר) *deviation, sin, transgression.* Sifré Deut. 189 (ref. to Deut. XIX, 16) אין ס׳ אלא עבירה *sarah* means transgression; Yalk. ib. 922; v. סרי.

**סָרַח,** v. סָרֵי II.

**סָרְחַב** (*Saf.* of ריחב; cmp. סָרַב) [*to be imperious,*] *to order, urge, press.* B. Kam. 32ᵇ כשרבו מְסַרְחֵב בו לצאת (Ms. M. מְסָרֵב) when his master (the smith) had strictly ordered him to leave the smithy. Ḥull. 94ᵃ אל יְסַרְחֵב אדם בחבירו (not לחבירו), v. סָרַב.

**סַרְחֵב** ch. same, 1) *to press, hurry*; (neut. v.) *to hasten, be quick.* Targ. Esth. VII, 7 (h. text צורה). Targ. II Chr. XXVI, 20 (h. text מהר). Targ. Ps. VIII, 8; a. fr.—Ber. 47ᵃ הוה קָמְסַרְחֵב ואכיל he hastened his meal (in order to say grace with them). Sabb. 10ᵇ מסרהב ר׳ ר׳ הוה קא R. J. hurried (his teacher to adjourn). Ḥull. 7ᵇ מְסַרְחִיבְנָא I am in a hurry; a. e.—2) *to be rebellious.* Targ. Y. Deut. XXXI, 27.

**סַרְחֲבָנִין, סַרְחֲבִינִין,** v. סוּרְחֲבָן.

**סַרְחוֹבָא** I m. (preced. wds.) *anxious, quick.*—*Pl.* סַרְחוֹבִין. Targ. Ps. CIV, 4.

**סַרְחוֹבָא** II f. = next w. Targ. Ps. CXLVII, 15 (h. text מהרה).

**סַרְחוֹבְיָא, סַרְחוֹבִיָּא** f. (preced. wds.) *anxiety, hurry.* Targ. Ps. LV, 15 (h. text רגש).—Esp. בס׳ (adv.) *quickly, soon* (= h. מהרה). Targ. Ps. XXXI, 3 (Ms. בסרחובא, v. preced.). Ib. XXXVII, 2; a. fr.

**סָרִיד** m. (v. סָרְדָא) [*arrangement,*] *stand with shelves, frame.* Kel. XV, 2 ס׳ של נחתומין (Ar. סריד) the bakers' frame; Sifra M'tsor'a, Zab., Par. 1, ch. II חס׳ (Rabad הסהור); Tosef. Kel. B. Mets. V, 4 הסָנָּור, v. סַנָּאר. Ib. 5, v. צְפִירָה II. Ib. X, 5 ס׳ של חייטין ed. Zuck. (oth. ed. סריד) the frame of the tailors. Y. Sabb. X, 12ᶜ top; a. fr.

סְרוּדוֹת, סְרוּדָה, v. סְרִידָה.

סְרוּחַ, v. סִירוּחַ.

סְרוּחָא v. סְרוּתָא.

סרומגין, read: סְרוּנְגִין.

סְרְוָיָא m. *of Sirva*(?). Sabb. 45[b] קרויא וא"ל ס׳ (missing in Ms. M.) of Ḳirva, and some say, of S.

סְרוֹךְ m. (סָרַךְ I) *perversion, wrong.* Targ. Lam. III, 59.

סְרוּנְגָיָא, v. next w.

סְרוּנְגִין, סְרוּנְגָיָא pr. n. pl. *S'rungaya, S'rungin* (Serǧûnieh), near Tiberias (v. Hildesh. Beitr. p. 39, note 270). Y. Kil. IX, 32[d] top דס׳ כנישתא... the old synagogue of S.; Y. Keth. XII, 35[b] bot. דיסרוטגין (corr. acc.); Koh. R. to V, 8 דסְרוּנְגָיָא.—Denom. סְרוּנְגָיָא m. *of S'rungin.* Gen. R. s. 1 ר׳ ביבא סנגוריא; Lam. R. to I, 16 ר׳ אבא ס׳ ביבא מרגניא (מרגינא, מרגניא; corr. acc.). Ib. to I, 13 ר׳ אבא סנגוריא (Ms. סרחוניא; v. Tanḥ. ed. Bub. ib. 9 note 44); Num. R. s. 22 מרומיניא (corr. acc.); (Yalk. Num. 786 ר׳ אבא only; Yalk. Sam. 85 ר׳ אבין; Yalk. Ps. 812 ר׳ אבא). Num. R. s. 14 סדרונגריא (corr. acc.); Pesik. R. s. 3 סרונגלא (corr. acc.).

סְרוּנְקָא, v. סַרְנוֹקָא (a. next w.).

סְרוּנְקִי f. (סרך II, with נ inserted) [*interception, sticking,*] *choking, suffocation.* Yoma 84[a] מקדזין דם לס׳ בשבת you may let blood on the Sabbath in a case of asphyxia. Snh. 37[b]; Keth. 30[b]; Sot. 8[b]; Num. R. s. 14 מת בס׳ will die from suffocation.—Cmp. סרנק.

סְרוּק m. *hatchelled wool* or *flax,* v. סָרַק.

סָרוֹק m. (preced.) *hatcheller, dealer in hatchelled wool* or *flax.* Dem. I, 4 Ar. (ed. סוֹרֵק).—*Pl.* סָרוֹקוֹת. Kel. XII, 2; Tosef. ib. B. Mets. II, 4 סריקות (corr. acc.). Tosef. Kidd. V, 14 הסרוקת ed. Zuck. (Var. הסריקות; corr. acc.); Kidd. 82[a] הסָרוֹקִין Ar. (ed. הסריקים, corr. acc.) the carders of women's garments.

סרוקין, Y. Pes. II, 29[b] bot., read: סְרִיקִין.

סרוקיתא, Ned. 50[a] דמן דס׳, missing in En Yaăkob and unnoticed in comment., obviously a corrupt dittography of ומן מטרוניתא.

סרוקת, Tosef. Kidd. V, 14, v. סָרוֹק.

סרוריא, Targ. Y. I Gen. XIX, 11 Ar. s. v. סרר; a corrupt. of תְּרוּרְרָיָא.

סְרוּתָא f. (סְרִי II) *stench, decay.* Targ. Am. IV, 10 סְרוּת constr. (ed. Wil. סְרוּחַ; ed. Lag. סִירְוַת, cmp. סִרְוָא). Targ. Y. Num. XI, 20 סַרְיוּתָא.

סָרַח I (*Saf.* of ארח; cmp. סרג, סרך) *to entangle, intercept.* Y. Succ. V, 55[c] bot. מפני שהוא סוֹרֵחַ את הנעימה because it (the sound of the organ) intercepts (confounds) the melody of the song; (Arakh. 10[b] מערבב)—Esp. (of a rough-edged surface) *to catch* (cmp. סָכַךְ); *to lacerate.* Kel. XXX, 4 סוֹרַחַת את היד it (the flask whose mouth is broken off) catches the hand (when you attempt to get the aromatic unguent out). Tosef. ib. B. Bath. VII, 10 סוֹרְחִין את הפה the rough edges lacerate the lips (R. S. to Kel. XXX, 3 סורקים, read סוֹרְחִים).

*Hif.* הִסְרִיחַ same, *to lacerate.* Keth. 61[b] שפשתן מַסְרִיחַ את הפה the flax (which the spinner moistens with saliva) makes the mouth sore; Y. ib. V, 30[a] bot. מַסְרַחַת, v. שִׁלְבֵּק.

*Pi.* סִירֵחַ *to clutch, grasp.* Erub. 54[a] (ref. to Ps. LXVIII, 11) אם אדם משים... שמְסָרֵחַ ואוכלת וכ׳ if one makes himself like a beast of prey which seizes (with its claws) and eats (differ. in comment.), his learning will stay with him, i. e. only he who is plain in his living will become a scholar; Yalk. Ps. 795.

סָרֵחַ ch. same; *Af.* אַסְרַח *to clutch.* Targ. Prov. XXVIII, 15 מַסְרִיחַ Ms. (ed. מַצְרִיחַ; h. text שקק).

סָרַח II (b.h.; *Saf.* of רוח, cmp. רָוַח; cmp. Arab. *saraḥa*) *to be* or *to make wide; to extend.*—*Part. pass.* סָרוּחַ; f. סְרוּחָה; *pl.* סְרוּחִין, סְרוּחִים; סְרוּחוֹת a) *overhanging, flapping.* Yoma 83[b] ואזניו ס׳ and his (the mad dog's) ears flap.—b) (v. Am. VI, 4; 7) *stretched indolently* on the couch, *banqueting.* M. Kat. 28[b]; Keth. 69[b]; Yalk. Am. 545 נעשה שר לס׳, v. מַר II. Num. R. s. 9, v. סוּר I.—c) *emasculated, impotent.* Gen. R. s. 32 (ref. to Gen. VII, 16) פרט לס׳ ומחוסרי וכ׳ (ed. Leipz. סרוסים, corr. acc.) to the exclusion of emasculated animals (impotent from old age; 'Rashi': animals having overhanging, double, limbs) and mutilated ones. Deut. R. s. 3 (expl. עקר וכ׳, ib. VII, 14) ס׳ ואילוניות (some ed. סריסין) impotent men or barren women.

סָרַח ch. same, *to hang over.* Targ. O. Ex. XXVI, 12. Part. סָרִיחַ. Ib. 13.

*Pa.* סָרַח *to cause to hang over.* Part. pass. מְסָרַח. B. Kam. 117[a] גְּבִרְנָא ומְסָרְחֵי וכ׳, v. I.

סָרַח III (v. precd.; cmp. רִיחַ) *to evaporate, be decomposed; to decay; to smell badly.*—Part. pass. סָרוּחַ; f. סְרוּחָה; *pl.* סְרוּחִין, סְרוּחִים; סְרוּחוֹת. Ter. III, 1; a. fr.—Trnsf. a) (cmp. חָמַץ) *to sin, offend.* Snh. 71[b]; Keth. 45[a] סָרְחָה ולבסוף בגרה if she sinned (had intercourse) and afterwards became of age. Num. R. s. 13 אם אינה סוֹרַחַת.. ואם סורחת מלקה (not סוחרת) is she (the ass whom he rides) is not mischievous, he does not strike her, but if she is, he strikes her; Yalk. Lev. 554; Yalk. Prov. 959. Ib. שאם יְסָרַח ירהא וכ׳ to chastise him with them in case he should offend. Yoma 75[a] הוא ס׳ עלי he (my husband) acted offensively towards me; הויא סרחה וכ׳ she acted offensively &c. Ib. 77[a] סרחה אומתך thy people has degenerated. Midr. Till. to Ps. VI סרחה עליו מדיניתו one of his provinces rebelled against him. Ex. R. s. 43 סָרַחְתָּ כל הסרחון הזה וכ׳ thou hast done all that mischief, and thou criest? Ib. s. 42 לא הידה לכם לְסָרוֹחַ וכ׳ you ought not to have sinned either on the second or the third day, but must you sin on the very first day?; a. fr.—b) *to become senseless* (cmp. טָעַם); *to be stupid.* Sot. IX, 15 (49[b]) וחכמות סופרים תִּסְרַח (or תִּסָּרֵחַ *Nif.*) and the wisdom of the scholars shall become

vapid (v. Jer. XLIX, 7); Snh. 97ª; Cant. R. to II, 13; Yalk. Am. 549.—Part. pass. as ab. Cant. R. to IV, 8 דיעה ס׳ וכ׳ that senseless fool &c., v. הֶדְיָא. Num. R. s. 20; Tanḥ. Bal. 9 (ref. to the peculiar expression in Num. XXII, 29) אע״פ לשונו ס׳.... even when speaking the sacred tongue, the gentile's speech is tasteless (or obscene).

*Nif.* נִסְרַח *to become vapid, be stupid.* Ḥag. 5ᵇ (ref. to Jer. l. c.) נִסְרְחַת וכ׳...כיון שאבדה when counsel was gone from the children (of Israel), the wisdom of the nations became vapid.

*Hif.* הִסְרִיחַ 1) *to make offensive.* Sabb. 62ᵇ (ref. to סרחים, Am. VI, 4) מַסְרִיחִין וכ׳ make their beds offensive with effusion &c.; Kidd. 71ᵇ. Tanḥ. Vaëra 14 הִסְרִיחוּ מצרים they made Egypt stink; a. e.—2) *to become vapid, putrid; to smell badly.* Cant. R. to II, 13 היין מַסְרִיחַ the wine will become vapid (Sot. l. c., a. e. היין ביוקר). Gen. R. s. 34 הוא מַסְרִיחַ it becomes putrid; ואינה מַסְרַחַת without decaying. Tanḥ. l. c. וַיַּסְרִיחוּ במצרים and spread stench in Egypt. Yalk. Ex. 391 מסרחת..חלבנה galbanum gives only an offensive smell; a. fr.

**סָרַח** ch. same, *to decay.* Part. pass. סְרִיחָא. Targ. Job XLI, 19 Ms. (ed. בּוּלְטִירְתָּא).—Esp. *to sin.* Targ. Y. Num. XV, 28. Targ. II Sam. VII, 14; a. fr.

*Af.* אַסְרַח *to make offensive.* Targ. Y. Ex. V, 21 דאַסְרַחְתּוּן (not דאַס׳).

**סָרַח** (b. h. שָׂרַח) pr. n. f. *Serah,* daughter of Asher, a legendary prophetess, a survivor of the Egyptian immigrants to the period of the exodus. Sot. 13ª. Gen. R. s. 94 (some ed. שָׂ׳). Deut. R. s. 11 פגעה בו סגולה (read: ס׳ בת אשר). Koh. R. to IX, 18; a. e.

**סָרְחָא,** v. סִירְחָא a. סוּרְחָא.

**סָרְחוֹן,** v. סִירְחוֹן.

**סַרְחָן** m. (סָרַח III) *sinner.*—*Pl.* סַרְחָנִין. Tanḥ. Vayera 13.

**סָרְחָן,** v. סוֹרְחָן.

**סָרְחָנְיְתָא, סָרְחָנוּתָא,** v. sub סוּרְחָן.

**סָרַט** (b. h. שָׂרַט; contr. of סחרט, *Saf.* of חָרַט) *to make an incision; to mark.* Tosef. Sabb. XI (XII), 6 הסוֹרֵט סריטה וכ׳ he who draws one mark over two boards at the same time; (Sabb. 103ᵇ שׂוֹרֵט שריטה). Gen. R. s. 33, end יְסָרוֹט לו סריטה וכ׳ let him make a mark on the wall (indicating the standing of the sun) &c. Ex. R. s. 12, beg. ס׳ לו סריטה וכ׳ (Tanḥ. Vaëra 16 ש׳ לו שריטה) he drew a mark for him on the wall &c. Lam. R. introd. (Zabdi 2); ib. to IV, 12 (ref. to Is. X, 19) ששה שכן...לחיות שׂוֹרֵט ששה שריטה six were left over, for that is a child's way to make a stroke (resembling ו = six); (Midr. Till. to Ps. LXXIX, beg.; v. ed. Bub. note 21); a. fr.—Esp. *to wound the body in mourning,* v. שָׂרַט.

*Pi.* סִירֵט same. Sabb. XII, 4 המְסָרֵט על בשרו he who makes a mark on his body by scratching, contrad. to תכותב. Sot. 48ª (expl. נוקפין) שהיו מְסָרְטִין לעגל וכ׳ they used to make a scratch between the calf's horns, that the blood might run over its eyes; (Tosef. Sot. XIII, 10 שמכין, ed. Zuck. שמושכין). Ex. R. s. 24 ... שאילולי היה ומְשָׂרֶטֶת אותו if a man were to eat (and swallow) a piece of bread in its natural condition (not softened by the moisture of saliva), it would enter his entrails and wound him; a. e.—[Tosef. B. Mets. III, 29 משרבטין ומסרטין, strike out ומסרטין as a corrupt dittography of משרבטין; v. ed. Zuck.]—V. שָׂרַט.

*Nif.* נִסְרַט, *Hithpa.* הִסְתָּרֵט *to be scratched, wounded.* Sabb. 53ᵇ כדי שלא יִסָּרְטוּ דדיהן that their udders may not be scratched (when passing between bushes). Ex. R. s. 2 וכשהוא מוציאה מִסְתָּרֶטֶת but when he takes his hand out, it will be wounded.

**סְרַט,** *Pa.* סָרֵיט same. Targ. I Sam. XXI, 14 ומְסָרֵיט (Levita יְסָרֵט; Kimchi וּמְשָׂ׳) making marks (scribbling; h. text וירוֹ).

**סֶרֶט** m. (preced.) 1) (= b. h. שֶׂרֶט) *incision,* v. שֶׂרֶט.—2) [*that which is marked out for cutting,*] *stripe, strip of a sheet.* Kil. IX, 9 (Ms. M. סֶרֶק); [Tosef. ib. V, 22 סֶרֶק ed. Zuck.; oth. ed. סרק].

**סִרְטָא,** v. סִירְטָא

**סִרְטְאוֹת, סִרְטָאוֹת,** v. סִרְטָא.

**סַרְטָבָא** pl. n. pl. *Sarṭaba* (Karn Sarṭabe), a signal station for the proclamation of the New Moon. R. Hash. II, 4 מהר המשחה לס׳ ומס׳ וכ׳ from Mount Olives to S., and from S. to Agrippina; Tosef. ib. II (I), 2 (ed. Zuck. סרטכא; corr. acc.).

**סִרְטוּט,** v. סַרְטוּט.

**סֶרְטוֹן,** v. שֶׂרְטוֹן.

**סַרְטוֹן,** v. סַרְטָן.

**סִרְטָיָא** f. (= אִסְטְרַטְיָא I) *camp, station.* Sabb. 6ª ס׳ ופלטיא וכ׳ a camp and a large highway. (Ib. 151ª אִסְטְרַטְיָא). Erub. 22ᵇ תיקן להם דרכים וס׳ (Ms. M. אִסְטְרַטְיָאוֹת; ed. Sonc. סִרְטָיוֹת) (Joshua) made for them roads with stations.—*Pl.* סִרְטָיוֹת, סִרְטָיָאוֹת. Tosef. Ab. Zar. II, 5 העולה לסרטאות של גויים (ed. Zuck. לתרטאי; corr. acc.) he who visits gentile camps (for entertainments). Ib. 7 ...העולה לתרטריאות היה ציידו וכ׳ ed. Zuck. (corr. לסרט׳, and strike out היה; oth. ed. אם צווח..לסרטאות, corr. acc.) he who enters Roman camps (joins the Romans in besieging a Jewish city), if they undertake the siege for the benefit of the country &c., v. חָשַׁב (v. Ab. Zar. 18ᵇ ולברקום מוחר); Y. ib. I, 40ᵇ העולה לתיאטרון וצווח (read: לס׳ וציידר).

**סַרְטָיָא** ch. same.—*Pl.* סַרְטָיָתָא. Targ. Y. Gen. XLII, 6.

**סַרְטָן** m. (סָרַט) [*scratcher, scraper,*] *crab; Cancer,* the fourth sign of the Zodiac, corresp. to the Hebrew month of Tammuz. Pesik. R. s. 20 ס׳ ואחריו מה אתה בורא ואחריו מה אתה עושה לס׳ ומס׳ וכ׳ and after that, what wilt thou create? Cancer; ...מפני כס׳ because man (in childhood) grabs out of holes and cracks like a crab; Tanḥ. Haăz. 1 תחלתו חלש כס׳ at first

man is weak like a crab. Pesik. R. s. 27-28 ...חס׳ הזה חמים (some ed. חַסַרְטוֹן) the crab lives only on what it finds in the water. Yalk. Ex. 418.

**סַרְטָנָה, סַרְטָנָא,** Y'lamd. to Num. XX, 8, quot. in Ar. —, prob. misread in place of סִרְטָנָא, סִרְטָנָה (= שִׂטְנָה) *enmity, quarrel.*

**סָרֵי** I c. = עֲסָרֵי *ten*, only in compounds. Ned. 50ᵃ תַּרְתֵּי סָרֵי twelve. Ber. 29ᵃ תְּמָנֵי סָרֵי eighteen; a. fr.—V. תַּרְסָרֵי.

**סָרַח, סָרִי** (v. next w.) *to become offensive, vitiated; to decay.*

*Hif.* הִסְרָה *to cause to decay; to vitiate.* Macc. 5ᵃ (ref. to לְעָנוֹת בּוֹ סָרָה, Deut. XIX, 16) עַד שֶׁתַּסְרֶה גּוּפָהּ שֶׁל עֵדוּת until thou vitiatest the testimony itself (by proving an alibi of the witness himself).

**סָרֵי** II, **סָרָא** (dialect. for סָרַח; cmp. פְּתִי = פֶּתִי) 1) (cmp. סָרַח II) *to become lax, feeble.* Snh. 22ᵃ (vers. in Ar.) חַד סָרֵי וְלָא גָּנֵב וכו׳ when one is weak and steals no longer &c.; v. גְּנָבָא.—2) (cmp. סָרַח III) *to decay, be spoiled; to smell offensively.* Targ. Ex. VII, 18; 21 (h. text בָּאַשׁ); a. fr. —Targ. Cant. I, 12. Targ. Prov. XI, 22 וְסָרֵי טַעְמָא (read: טַעֲמָהּ) her sense is vapid (h. text סָרַת טַעַם; Pesh. סָרְיַת; cmp. דְּעָה סְרוּחָה, s. v. סָרַח III).—Succ. 12ᵇ sq. כֵּיוָן דְּסָרֵי רֵיחֵיהוּ because their odor becomes offensive (when they wither). Ab. Zar. 38ᵇ מִיסְרַח סְרֵי ed. (Ms. M. מִיסַּר׳ סְרֵי, v. Rabb. D. S. a. l. note) it (the honey) would be spoiled (become running through an admixture). Bekh. 8ᵇ מִדְּלָחָא כִּי סָרֵי וכו׳ when salt has lost its savor, wherewith can it be salted? Ned. 50ᵇ וְס׳ אַזְלַת.. she went and put the wine into gold and silver vessels, and it became stale; Taan. 7ᵃ תִּקּוּם וְאֵיסַר Ms. M. (read: וְאִיסְּרֵי, *Ithpe.*; ed. only וְתִקְּנִם) it became sour and stale.

*Af.* אַסְרֵי *to make offensive, unsavory; to corrupt.* Targ. Ps. XXIX, 6 טוּר מַסְרֵי פֵּרוֹי 'the mount which produces tasteless fruits' (h. text שִׂרְיוֹן); Targ. Y. I Deut. III, 9 (Y. II אַרְעָא read טוּרָא); Targ. I Chr. V, 23 מִסְּרֵי פֵּרוֹי (in one w.) ed. Rahmer (Var. מִישְׁרֵי פַּרְזֵי; ed. Lag. מִישַׁר פַּרְזֵי, read: מַשִּׁיר פֵּרוֹי that drops its fruit; h. text שְׂנִיר). Targ. Cant. I, 12 אַסְרִיאוּ עוֹבְדֵיהוֹן they made their deeds unsavory. Targ. Koh. X, 1 מַסְרֵי חָכְמָא makes the wise man vapid (stupid, v. סָרַח III).

*Ithpe.* אִסְתָּרֵי (אִסְתְּרִיחַ) 1) *to be spoiled; to become mischievous.* B. Kam. 97ᵃ דְּלָא נִסְתָּרֵי עַבְדֵּיהּ Ms. R. (ed. לְסִתְּרִיחַ; Rashi נִסְתְּרִיחַ) that his slave may not become mischievous (through idleness); B. Mets. 65ᵃ top נִסְתָּרֵי.—2) *to become a nuisance, a cause of corruption.* Sot. 5ᵇ דְּלָא לִיסְתָּרֵיהּ לְבֵיתֵיהּ (Tosaf. לִיסְתָּרֵי, Rashi תִּיסְתָּרֵי) that she may not become a cause of decay to his house; ib. דְּלָא תִּסְתָּרֵי.

**סֵרִי** m. (preced. wds.) *stench; offense, sin.* Cant. R. to I, 12 (expl. נִרְדִּי ib., v. נֵרְדְּךָ) סִרְיֵי נָתַן רֵיחוֹ my offense (the making of the golden calf) gave forth its odor. Yalk. Ex. 391 (ref. to Cant. l. c.) הֵידָה לוֹ לוֹמַר נִרְדִּי נָתַן סִרְיוֹ (not שֶׁנּ׳) it ought to have read, 'my nard gave forth its stench'.

**סַרְיָא** m. ch. (preced.) *offensive, putrid.* Gitt. 56ᵃ אֵירְתֵי מִידֵּי סַרְיָא וכו׳ get some putrid substance and have it placed by thy side (in the coffin). B. Bath. 19ᵇ בְּסַרְיָא if the straw is decaying.—Trnsf. (of persons) *ill-reputed, rogue.* B. Mets. 93ᵇ bot. גַּנְבָא סַרְיָא contemptible thief that thou art. Y. Snh. VII, end, 25ᵈ לְסַרְיָה קְרָא וכו׳ (ed. Krot. לְסָרִיחַ) he called some rogue, and he stole &c., v. בַּקְרוּתָא I.

**סַרְיָאתָא,** v. סִרְדָּתָא.

**סָרִיג** m. (סָרַג; b. h. שָׂרִיג *vine-branch*) *grate, lattice.* —*Pl.* סָרְגֵי חִלּוֹנוֹת, סָרִיגִין, סָרְיָגִין; סְרִיגוֹת. Tosef. Ohol. IX, 4 window lattices; Ohol. VIII, 4 הַסְּרִיגוֹת שֶׁבַּחִלּוֹנוֹת. Tosef. Erub. XI (VIII), 17 סְרִיגִין שֶׁל חִלּוֹנוֹת (Var. מְרִינִין, טְרִיסִין, corruptions). Ib. X (VII), 12.—V. סְרִיגוּת.

**סְרִיגָא, סָרִיג** m. ch. (preced.) 1) *hedged in, besieged, cut off.*—*Pl.* סְרִיגִין. Targ. Job XIV, 5 (h. text חֻרוּצִים).—2) *net, checker-work.* Ib. XIX, 6 (h. text מָצוֹד). Targ. I Kings VII, 17 (ed. Lag. סְרִיגוּ; h. text שְׂבָכָה).—*Pl.* סְרִיגִין. Ib. B. t. (oth. ed. סְרִיגַן), v. סְרִיגְתָּא.

**סְרִיגָה,** *pl.* סְרִיגוֹת, v. סָרִיג.

**סְרִיגוּ** f. *checker-work,* v. סְרִיג.

**סְרִיגוּת** f. (preced. wds.) *in a broken line, in alternate order* (v. סְרִיגִין). Lam. R. to I, 14 (expl. רִשְׁתַּרְגוּ, ib.) עֲשָׂאָן עֲלַי סְ׳ סְ׳ וכו׳ he put them (the conquerors) over me in broken lines (at intervals); he brought them over me in couples: Babylonia and Chaldaea, Media and Persia; עֲשָׂאָן עֲלַי סְ׳ וכו׳ he put them over me in alternate order (as to severity): Babylonia was rigorous, Media mild &c.

**סַרְגָּא, סְרִיגְתָּא** f. (v. סְרִיגָא) *net, net-work.* Targ. Job XVIII, 8 (h. text שְׂבָכָה). Targ. I Kings VII, 18; 20; a. fr. —*Pl.* סְרִיגָן, סְרִיגָתָא. Ib. 41, sq. Ib. 17; a. fr.

**סָרִיד,** v. סָרוּד.

**סְרִידָה** f. (v. סַרְהוּדָתָא) [*net-work,*] *coarse web* or *matting*, esp. *stuffed matting used for stoppers of stoves, bag.* Kel. VIII, 3 (some ed. סְדוֹרָה); ib. IX, 7. Ib. X, 7; a. e.—*Pl.* סְרִידוֹת. Tanh. B'shall. 18 חִבְּאוּ...וּמִלְּאוּ סְ׳ תִּבֵּן (some ed. סְרִירוֹת) get ten strong men and let them stuff bags with straw; ed. Bub. 17 סְרוּדוֹת; v. אֵדֶר I.

**סַרְיָה,** v. סַרְיָא.

**סִרְיוֹן** pr. n. *Siryon*, name of a mount. Targ. O. Deut. III, 9 (h. text שִׂרְיוֹן; v. סָרֵי).

**סִי׳, סֵרָיוּת** f. (סרי) *offal, garbage, offensive matter; stench.* Y. Hag. II, 77ᶜ bot.; Gen. R. s. 1 מְקוֹם סִ׳ a place where garbage is deposited. Ib. s. 28 ...סִ׳ וּמִלְּאוּ they filled the whole city with stench. Ib. s. 63 וְיָצָא סֵרִיחוֹ עִמּוֹ (not סְרִירָיו) let the offensive matter (surrounding the embryo) go out with him; Yalk. ib. 110. Pesik. B'shall. p. 81ᵇ; Yalk. Ex. 225 סִ׳ putrid fish. Ex. R. s. 42 (ref. to סָרוּ, Ex. XXXII, 8, cmp. סֵרָה a. סִירָה I) נַעֲשׂוּ סְ׳ נַעֲשׂוּ כּוֹבְרִים (not כּוֹזְבִים) they have become refuse, they have become thorns. Y. Kidd. III, end, 65ᵃ מוּלִיכִין...וְס׳ אֵצֶל סְ׳ mud is

carried to mud, and refuse to refuse (v. עִרְנָא, a. correct quot. s. v.).—V. סִירָה I, 2.

**סַרְיוּתָא** ch. same, v. סָרוּתָא.

**סְרַיְחָא, סְרִיחָא,** v. סְרַח.—[Y. Snh. VII, end, 25d, לסריח, v. סַרְיָא.]

**סִיר׳, סְרִינָא, סַרְיוֹנָא,** v. שִׁרְיָין.

**סְרַיְיתָא,** v. סִירְתָּא.

**סריותו,** Gen. R. s. 63, v. סַרְיוּת.

**סָרִין,** v. סְרַךְ.

**סְרִיָּא** f. (סְרַךְ II) *climbing*. B. Kam. 22a (Ar. סִירְבָא), v. סִיקָרָא I.

**סרימסין,** v. שְׁרִימְסָא.

**סְרִינָא,** v. סִרְיָינָא.

**סָרִיס** m. 1) (b. h.; סָרַס I, cmp. עָקָר) *impotent, castrate; eunuch*. Yeb. VIII, 4 סְרִיס אדם one emasculated by man, a castrate, opp. to סְ׳ חמה, v. חַמָּה. Ib. 80a ויהוא יביאו ראיה... הס׳ they shall bring evidence that he is twenty years old (without showing the symptoms of maturity), and this is the legal *saris*. Ib. נעשה ס׳ למפרע he is considered as having been a *saris* at the time of the deed (and legally responsible), opp. קטן. Ib. סימני ס׳ וכו׳ persons with the symptoms of impotency . . . are not legally proceeded against (as responsible persons) until they are twenty years of age; a. v. fr.—*Pl.* סָרִיסִים, סָרִיסִין. Snh. 93b ס׳ ממש real castrates (סריס in the real sense). Deut. R. s. 3, v. סָרַח II; a. e.—[2) (homilet., v. סָרַס II) *mediator, manager*. Num. R. s. 11; Cant. R. to III, 7, v. מוּפְלָא.]

**סָרִיסָא** I ch. same, *castrate*. Targ. Is. LVI, 3.—*Pl.* סָרִיסַיָּא. Ib. 4.

**סָרִיסָא** II pr. n. m. *Sarisa*, surname of one Levi (on account of a simile drawn from a castrate which he used). Y. Sabb. III, 6a bot.; Y. Bets. II, 61c. Y. Gitt. VI, 48a bot. לוי פריסא (corr. acc.).

**סָרִיק** m., *pl.* סְרִיקִין, סְרִיקִים (Saf. of רֵק, v. סָרַק I) *idlers, vagabonds*. Tanḥ. Ki Thetsé 1 שסופו... עם הס׳ וכו׳ for he (the rebellious son) will finally waste his father's fortune with the vagabonds with whom he eats &c. Snh. 70b חבורה שכולה ס׳ a company all of which are vagabonds.—Makhsh. I, 6 מפני הס׳ Var. lect., v. סִירָקִין.—[Kidd. 82a הסריקים, v. סָרוֹק.]—[V. סְרִיקִין.]

**סָרִיק, סָרֵיק** m., **סְרִיקָא** I c. ch. same, 1) *empty; hungry*. Targ. Y. Gen. XXXVII, 24 (h. text רֵק).—Targ. Ps. CVII, 9 (h. text שוקקה *longing*).—Yeb. 87a sq. ס׳ גופא an empty body, opp. מלא pregnant.—*Pl.* סְרִיקִין, סְרִיקָנָא, סְרִיקַי; f. סְרִיקָן. Ab. Zar. 37b בוקי ס׳, v. בּוּקָא.—2) *vain*.—*Pl.* as ab. Targ. Ps. CXIX, 113 דחשבין מחשבן סריקן (ed. Wil. סריקין; h. text סעפים).—3) *idler, reckless person, robber*.—*Pl.* as ab. Targ. Jud. IX, 4; XI, 3 (h. text ריקים). Targ. Ps. XXV, 3 בזוזין וס׳ (h. text בּגדים רֵיקָם!); a. e.—[סריקין, part. pass. of סָרַק q. v.]

**סָרִיקָא** II m. *hatcheller*, v. סַרָּקָא.

**בֵּירַת ס׳, סָרִיקָא,** v. סִירִיקָא.

**סָרִיקָה** f. (סָרַק II) *hatchelling, carding*. Sot. 46b סריקת פשתן hatchelling of flax.

**סריקוסתא,** v. next art.

**סריקות,** v. סָרוֹק.

**סְרִיקוּתָא** I f. (סָרַק II) *comb*. Nidd. 20b (Ar. ed. pr. סריקוסתא).

**סְרִיקוּתָא** II f. (v. סָרַיק) *idleness; vanity; recklessness*. Targ. Ps. II, 1 (h. text רִיק). Ib. LXXIII, 13; a. e.—Targ. Hos. VII, 3 סְרִיקוּתְהוֹן ed. Lag. (ed. Wil. סְרִיכַתְ׳).

**סְרִיקִין** m. pl. (Syriaci, Συριχοί) 1) *Syrians*. Y. Erub. V, beg. 22bi נפשה דס׳ (דסִירְיָקִין) the monument of the Syrians (near Tiberias).—2) (cmp. סוּרְסִי) *Syrian cakes*. Tosef. Pes. I (II), 31 אין יוצאין בס׳ you do not comply with the law (commanding to eat unleavened 'bread of misery' on the first night of Passover) by eating Syrian cakes; ס׳ מצויירין Syrian cakes shaped in figures; Y. ib. II, 29b bot. סרוקין (corr. acc.); Bab. ib. 37a. Ib. סְרִיקֵי ביתוס the Syrian cakes in the house of Boëthos; a. e.

**סְרִיקְתָא,** constr. סְרִיקַת, v. סְרִיקוּתָא.

**סְרֵיךְ I סָרַךְ** (*Saf.* of ארך, cmp. סרג) *to interweave, twist*; trnsf. (corresp. to h. עָוַת) *to confound*; *to wrong*. Targ. Lam. III, 59; a. e. (interchanging with סָרַב II, q. v.).—Pes. 51a, v. next w.—*Part. pass.* סָרִיךְ, f. סְרִיכָא; *pl.* סְרִיכִין; סְרִיכָן *intricate, perverted*. Targ. Koh. X, 3. Ib. I, 15.

*Pa.* סָרֵיךְ 1) *to subvert, wrong*. Targ. Lam. III, 36 לסָרְכָא (ed. Vien. לְסַרְכָא; ed. Lag. לסרבא; h. text לְעַוֹּת).—2) *to confound*, v. next w.

**סָרַךְ II** (preced.; cmp. סָרַח I) 1) *to clutch, hold fast, hang to*. B. Bath. 86b שאני בהמה דסָרְכָא (Ms. R. דמָסְרְכָא *Pa.*, v. Rabb. D. S. a. l. note 2) it is different with taking possession of an animal, because it clutches (the ground). Ḥull. 51a אית לה מידי למִיסְרַךְ the animal has something to clutch (when falling, so as to break the shock); והאי ליתי..למ׳ while this (kid) had nothing to cling to. Ib. top ליכא מידי למיסרך there is no object for the blood to hang to (around which to coagulate); מיסרך.. כיון דאיכא מחט since a needle has been found there, if the perforation had taken place before slaughtering, blood would have clung round it; a. e.—Part. pass. סָרִיךְ; f. סְרִיכָא; *pl.* סְרִיכִין; סְרִיכָן. Gitt. 68b ס׳ שוטה בחדא מילתא לא שוטה בחדא insane person does not cling to one fiction (he will betray his insanity in some other way than merely by repeating the same thing). Ḥull. 46b תנ׳..דס׳ לחדדי two lobes of the lungs which adhere to each other (by a membrane). Ned. 50b ואם אית ביבא ס׳ עלה if there be a sore

**סַרְנִיוָא, סַרְנִי, סַרְנָא,** v. סַנְהֶן ch.

**סַרְנוּקָא** m. (v. next w.) *choking, suffocation.* Targ. Ps. LXVIII, 21 (Ms. סַרְנִיקָא; v. Ber. 8a). Targ. Job VII, 15 סִרְנוּקָא Ms. (Ar. סְרוּנְבָּא; ed. שִׁירֵי שְׁרִינוּקָא).

**סַרְנֵק, סַרְנֵיק** (= סַנֵּיק, v. סנק) *to close, stop.* Targ Ps. LXIII, 12 (h. text רַפְּכֵי).

**סַרְנִיקָתָא** f., v. סִרְנוּקָא.

**סָרַס I,** *Pi.* סִירֵס (cmp. חָרַס, חָרֵס) *to destroy, uproot; to mutilate,* esp. *to make impotent.* Tosef. B. Bath. IV, 7 חלות דבש אינו רשאי לְסָרֵס וכ׳ ed. Zuck. (oth. ed. לירש) if the honey-combs of a bee-hive are sold, the purchaser must not uproot (tear out) all of them at the same time, but must leave the outermost cakes &c. Sot. 36a סֵירְסָתָן מלמטה it (the wasp צִרְעָה) mutilated them at their lower extremities. Cant. R. to I, 1 סֵירְסוֹ made him impotent. Kidd. 25a עבד שסֵרְסוֹ וכ׳ a slave whom his master mutilated by injury to his testicles. Sabb. 110b חרוצה שיְסָרֵס וכ׳ if one desires to emasculate a cock, let him take off his comb, and he will thereby be emasculated (without an operation). Ib. 111a בְּמְסָרָס אחר מסרס if one adds to the mutilation caused by another person; a. fr.—B. Bath. V, 3 נוטל ג׳ נחלין ומסרס the buyer takes three broods, after which the owner may make the bees impotent of propagation; ib. 80a במה מְסָרְסָן וכ׳ by what means does one make them impotent?... By feeding them with mustard. Ib. לא חרדל מסרסן וכ׳ mustard does not make them impotent &c.—Trnsf. *to disarrange, upset; to transpose.* Ib. (another interpret. of ומסרס, Mish. l. c.) בסידוס.. נוטל, v. סָרוּס. Ib. 119b (ref. to Num. XXVII, 2) סָרַס המקרא ודרשהו invert the order in which the persons are mentioned in that verse, and interpret it. Lev. R. s. 27, beg. (ref. to Ps. XXXVI, 7) סרס המקרא וכ׳ transpose the verse, and explain it: 'thy kindness is as far above thy judgments, as the mountains are above the great deep'. Ex. R. s. 5 (ref. to מי, Ex. V, 2) סרס אותו מי ים וכ׳ transpose *mi* and read *yam,* the sea made thee know the Lord; a. fr.—[Lev. R. s. 12 מסרסתו, read: מְסַעֲרָתוֹ, v. סָעַר.]—*Part. pass.* מְסוֹרָס *upside down, transposed* &c. Nidd. III, 5 מס׳.. יצא if the embryo came out with its feet foremost. Num. R. s. 11 (ref. to Ex. XX, 24) זה מקרא מס׳ וכ׳ this verse must be interpreted by transposition, wherever I shall come and bless thee, there I shall allow my Name (the Tetragrammaton) to be pronounced. Mekh. B'shall., Vayass'a, s. 4. Gen. R. s. 70 (ref. to Gen. XXVIII, 22) מְסוֹרָס הוא הפרשה the accounts of the section are not in chronological order, opp. על הסדר וכ׳; a. e.

*Hithpa.* הִסְתָּרֵס, *Nithpa.* נִסְתָּרֵס 1) *to be emasculated.* Sabb. 110b והוא מִסְתָּרֵס וכ׳, v. supra. Gen. R. s. 86; a. e.—2) (cmp. עָקַר) *to be uprooted, removed.* Snh. 93b נִסְתָּרְסָה ע״ז וכ׳ idolatry was uprooted in their days (in the days of Hanania, Mishael &c.). Mekh. Mishp. s. 20 [read:] שלא תִּסְתָּרֵס שבת בראשית ממקומה to intimate that the weekly Sabbath is not to be removed from its place, i. e. that it must be observed also in the Sabbatical year; Yalk. Ex. 354. Mekh. l. c. שלא נִסְתָּרְסוּ שלש וכ׳ that the three festivals in the bowels, it will cling to it (v. סְרוּמִיטָא); a. e.—2) *to confound,* v. infra.

*Pa.* סָרֵיךְ same, 1) *to clutch*; (cmp. טָפַס) *to climb.* Bets. 11a סָרוּכֵי סָרוּךְ וסליקו they clutched and climbed up. B. Kam. 20a סריך סליק וכ׳ it climbed, came up and ate &c. Ib. לסרוכי ולמסלק (not לסרוכיה; Ms. F. למירסך, v. Rabb. D. S. a. l. note 30) to climb up; a. e.—2) *to cling to, adhere.* Ḥull. 111a חלב סָרוּכֵי מְסָרֵיךְ (not סרוכיה) milk adheres (and penetrates), opp. מישרק שריק glides off. Ab. Zar. 22b מְסָרֵיךְ אבתרה (Ms. M. מִיסְרַךְ סָרֵיךְ) he clings to her (runs after her).—3) (v. preced.) *to confound.* Pes. 51a משום דְּמְסָרְבֵי מילתא (Ms. M. דסריכי; Ms. O. דמסרבי מילתא במילתא, v. סָרַב II) because they confound one thing with another (if you permit them one thing, they will allow themselves another); הנך אינשי נמי סָרְבֵי מילתא (Ms. M. סָרִיבֵי, Ms. O. מסרבי מילתא במילתא) those people (ignorant Jews) will likewise confound &c.; a. e.

*Ithpe.* אִיסְתָּרִיךְ *to cling to.* Ab. Zar. l. c. כרון דְּמִיסְתָּרִיךְ Rashi (ed. דמיגרי), v. גָּרַר.

**סָרֵךְ** m. (preced.) *clinging to, following the example of; habit.* Nidd. 67b משום ס׳ בתח because her daughter might follow her example (and make the mother's exceptional act a rule for all occasions). Ḥull. 106a נטילת משום ס׳ תרומה... the washing of hands before a meal on secular food was introduced for the sake of uniformity with T'rumah (to make it a habit). Y. Yoma III, 40b bot., sq. טבילת ס׳ an immersion required merely for the sake of uniformity; Bab. ib. 30a ס׳ טבילה. Y. Bicc. III, 64d bot.; Y. Ḥag. II, 78b נטילת ס׳ washing of hands (before meals) for the sake of uniformity (v. supra).

**סִיר׳, סָרָא** ch. same, 1) *adhesion, cohesion.* Bets. 40a משום ס׳ דמשכא on account of the adhesion of the skin (because the hide is hard to flay unless the animal is watered before slaughtering).—[In ritual: ס׳ *an adhesion* of lobes of the lungs to each other or to the chest.]—2) *climbing,* v. סִירְדָּא.—3) *habit.* Ab. Zar. 30a ס׳ דגברא נקיטה she is supposed to have adopted her husband's habits. Snh. 51b ס׳ בעלמא נקט (v. Rabb. D. S. a. l.) he merely used the customary phraseology. Ber. 16a סִרְכֵּיהּ נקט, v. הֲוָוֹשָׁא.—*4) (cmp. b. h. שָׂרִיג) *branch, scion* of a figtree. Cant. R. to I, 1 (prov.) ס׳ דאקרם תאינתא a scion which confirms (the reputation of) the fig tree, i. e. a good son of a good father; (Yalk. Sam. 134 בִּרְבָּא תניתא (some ed. ברכה), prob. to be read: ברכא דמקרם תינתא).—[סרכי, Yalk. Gen. 116, v. שְׂרָכָא].

**סָרְכָא** m. (סרך, *Saf.* of ערך, ארך; cmp. אַרְכָן I, a. אָרְיָכָא) *manager, commander.* Targ. Prov. VI, 7 (h. text שׁוֹטֵר).—*Pl.* סָרְכִין, סָרְכַיָּא, סָרֵי. Targ. Deut. I, 15. Ib. XX, 5; a. fr.

**סַרְכוּנָא,** v. סַרְכְּנוּתָא.

**סַרְכָן** m. (v. סָרְכָא) *leader, officer* (corresp. to h. נָגִיד). Targ. Y. Gen. XLI, 41. Targ. I Chr. XI, 2 (two versions, with ארכון a. ס׳, combined); a. fr.—Targ. Y. Ex. XXIV, 1 מיכאל סַרְכַן חכמתא Michael, the prince (angel) of wisdom.

**סַרְמִיסִין, סַרְמִיטִין,** v. חַמִּיסִין.

must not be removed from their place; Yalk. Ex. 356 שלא יסתרו וכ' (corr. acc.).

**סָרַס**, *Pa.* סָרֵיס ch. same, 1) *to emasculate.* Targ. Y. Lev. XXII, 24.—Ḥag. 14[b] מהו לסָרוּסֵי וכ' is it permitted to castrate a dog?—2) *to disarrange, transpose, reverse.* Lev. R. s. 22 הוה מְסָרֵס קריא וכ' Resh Lakish interpreted the verse (Is. LXVI, 3) by transposition (making the subject the predicate &c.), 'he who kills a man (thinks of it as lightly as if he) had slaughtered an ox' &c. Y. R. Hash. II, end, 58[b] [read:] ר"ש בן ל' מסרס הדין קריא אלופינו מְסַבְּלִים R. S. b. L. interprets this verse just in a reverse way (to R. Johanan's interpretation), it is not written, 'our teachers bear', but 'our teachers are borne with', when the small bear with (the shortcomings of) the great, then there is no breach &c.—Trnsf. *to plague, torment, weary into submission.* Gen. R. s. 58 (ref. to ופגעו, Gen. XXIII, 8) [read as:] Yalk. ib. 102 פגעונירה לי סָרְסוּנִירָה לי וכ' plague him for me, bore him for me, and if this has no effect, pray for him in my favor (that God may turn his heart to yield to my wishes).

**סָרַס** II, *Pi.* סִירֵס (*Saf.* of ארס, cmp. אָרִיס) *to manage*; trnsf. *to argue.* Y. Snh. I, 18[c] top; Cant. R. to III, 7 (ref. to סריס, II Kings XXV, 19) שמְסָרֵס את ההלכה he manages the decision (argues the point of law); Gen. R. s. 70 (ed. Leipz. מפרד, corr. acc.), v. מוּפְלָא.

**סָרְסָא, (סָרְסְיָא)** m. (preced.) *agent, manager on shares*, esp. *foreman of the brewery.* Bekh. 31[b] ר' אידי סָרְסִיָּה דר' וכ' Rashi (ed. סרסיא) R. J. was R. Shesheth's steward. B. Mets. 42[b] אמר ליה לסרסיה וכ' (Ms. F. a. R. לסרסיא) he said to his brewer, take from this pile. Kidd. 52[b] ההוא סרסיא (corresp. to ההוא אריסא, ib.).

**סִיר', סַרְסוּר** m. (reduplic. of סור; cmp. Arab. *sursûr*) *going around, examination*; (sub. בעל) *expert, middleman, broker* (cmp. סַפְסָרָא, סַפְסָר). B. Bath. V, 8 אם היה ס' לניהן . . . לס' if a middleman is between them, and the cask is broken (before delivery to the purchaser), the middleman has to suffer the loss; ib. 87[a] במרת ס' when the vessel belonged to the middleman; Deut. R. s. 3 נשברה נשברה התבית לס'; Tanḥ. Ekeb 11 (corr. acc.). Gen. R. R. s. 8 עשה לו סחורה ע"י ס' had business done through a commissioner. Koh. R. to X, 16 הדיין יושב..והס' מכריע וכ' the judge is seated, the parties stand, and the mediator tries to compromise between them. Y. Meg. IV, 74[d] top כשם שנתנה ע"י ס' וכ' as the Law was given through an agent (Moses), so it must be taught through an agent (the Amora, v. אֲמוֹרָא). Pesik. Haḥod., p. 45[a] הס' the agent (Moses); Pesik. R. s. 15 פני הס' (strike out השליט or השליח, as a gloss to הס'). Lam. R. to I, 18 פירהו ופום סָרְסוּרוֹ against his commandment and that of his agent (the prophet); a. fr.—Y. Ber. III, 6[a] top; Y. M. Kat. III, 83[a] top הס' the agent of sin, v. פֶּתַח.—*Pl.* סִירִין, סַרְסוּרִין, סִירִי'. Num. R. s. 17, end (ref. to Num. XV, 39) חלב..ס' לגוף the heart and the eyes are the body's agents (panders); Tanḥ. Sh'laḥ 15; a. fr.

**סִיר', סַרְסוֹרָא, סָרְסוּר** ch. same. Y. Ab. Zar. I, 39[d] bot., v. סַרְסַר.—*Pl.* סָרְסוֹרִין, סָרְסוֹרֵי, סִרִי'. Y. Ber. I, 3[c] top ליבא...ס' דחטאה the heart and the eye are the two agents of sin, v. preced.; Num. R. s. 10.

**סָרְסְיָא**, v. סָרְסָא.

***סַרְסְיָא** f. (סָרַס; cmp. סוּרְסִי) *mutilated* or *reduced coin.* Bekh. 49[b] אסתירא ס' וכ' (Rashi סווסריתא, סוסריתא; Tosaf. סטוירייא, prob. meant for סוּרְסִירָא or סוּרְסִירְתָא) a battered or reduced Istira, eight of which sell for a Denar.

**סָרְסֵר** (v. סִרְסוּר) *to negotiate, be agent.* Deut. R. s. 3 כשסָרְסַרְתָּ לישראל וכ' (not כשסדרת) when thou wast the agent for Israel (conveying the Law to them), I gave thee as a reward &c. Tanḥ. Vayikra 6 הרי מְסָרְסְרִין זה לזה וכ' they were the agents (pimped) for one another in sins; Yalk. Jer. 309.

**סַרְסֵר** ch. same. Y. Ab. Zar. I, 39[c] sq. ברא..לסרסור קנס דְּמְסָרְסֵר לארמאי he fined the broker (for selling a camel to a gentile), and they called him a man that serves as a Roman agent. Pesik. Shub. p. 165[a] והוה דין מסרסר לדין וכ' and thus they pimped for one another.

**סַרְסָרוּת** f. (preced.) *agency, broker's fee.* Gen. R. s. 72 סַרְסָרוּתָן של דודאים the brokership (conciliation) through the *dudaim* (Gen. XXX, 16).

**סַרְעַפִּים**, v. שַׂרְעַפִּים.

**סָרַף**, *Pi.* סִירֵף *to cover with resin*, v. שָׂרַף III.

**סַרְפַּיָּא** m. pl. = h. שְׂרָפִים, *Seraphim, ministering angels.* Targ. Ez. I, 8. Targ. Zech. III, 7 (ed. Wil. שַׂ; ed. Lag. סִירְפַּיָּא).

**סַרְפִּינִיסָם, סַרְפִּינוֹס, סַרְפִּינָס**, v. סַלְפִּינָס.

**סָרְפִּיס**, v. אָפִיס. Tosef. Ab. Zar. V (VI), 1 סרפס (corr. acc.).

**סָרַק** I (*Saf.* of רֵק) *to empty.*—*Part. pass.* סָרוּק, *pl.* סְרוּקִין *empty, barren; idle.* Snh. 70[b] Ar. ed. R., v. סֵרֵיס.—Denom. סָרָק.

**סָרַק** ch. same. Taan. 21[a] סָרְקִינְהוּ לספטי שקלינהו לסרפטירה Ar. (ed. סַרְקִינְהוּ לִסְפָטֵי) they emptied the chests.

**סָרַק** II (cmp. preced.) [*to cleanse,*] *to comb, card, hatchel* (cmp. b. h. שְׂרִיקוֹת, Is. XIX, 9). Sot. IX, 5 מותר לְסָרוֹק שם וכ' it is permitted to hatchel flax thereon. Naz. VI, 3 אבל לא סוֹרֵק but must not comb his hair. Y. Pes. I, 27[b] top סוֹרֶקֶת must comb her hair (before bathing). Ber. 61[b] היו סוֹרְקִין את בשרו וכ' they flayed his flesh with iron combs; a. fr.—Dem. I, 4 הסוֹרֵק, v. סָרוֹק. [Tosef. Kel. B. Bath. VII, 10 סורקים, R. S. to Kel. XXX, 3, v. סָרַח I.)—*Part. pass.* סָרוּק; *pl.* סְרוּקִים. Kel. XXVI, 5 עור הסרוק the skin on which the carded wool is placed for sale; עור הסורק the skin which the carder uses as an apron. Yalk. Zech. 574 (play on שרוקים, Zech. I, 8) סרוקים כד"א וכ' 'hatchelled material' as the root *sarak* is used (Is. XIX, 9) in the sense of flax; this refers to the sons of Gershon whose burdens consisted mostly of linen garments.

סָרַק ch., *Pa.* סָרֵיק same. B. Kam. 93b דְסָרְקֵיהּ סָרוּקֵי he carded the wool with a comb, opp. נפצירה נְפוּצֵי hatchelled it by beating. Lev. R. s. 5, end ס' שערירה he combs his hair. M. Kat. 10b לְסָרוּקֵי סוּסְיָא to curry a horse. Lam. R. to II, 2; Gitt. 57b, a. e. מְסָרֵיקְנָא וכ' I shall flay your flesh with iron combs; Lam. R. introd. (R. Josh. 2) סְרֵיקְנָא; a. e.

סָרַק III, *Pi.* סִירֵק (*Saf.* of ירק; cmp. מרק) *to stain* wood; *to paint.* Kel. XV, 2 סִירְקָן; XXII, 9 סִירְקוֹ, v. פִּרְפֵּם. —[Cant. R. to I, 1; Yalk. Prov. 960, v. סָדַק.]

סָרָק m. (preced.) *paint.* Snh. 14a; Keth. 17a Ar. (ed. שָׂרָק), v. בּוֹטָל. M. Kat. 9b מעברת ס' על פניה ed. (Ms. M. a. Ar. מעברת ש') she may pass paint over her face (during the festive week). [Ib. מעברת ס'.. של מטה, read with Ms. M. a. Rashi: סַכִּין.] Sabb. 95a אשה לא תעביר ס' וכ' (Ms. O. a. Ar. ש') a woman must not pass paint over her face (on the Sabbath), because this comes under the category of coloring; Tosef. ib. IX (X), 13 לא תקנח . . . שיש בו ש' a woman must not rub her face with a cloth on which there is paint.

סֶרֶק* m. (preced. wds.) [*that which is marked out with paint for cutting,*] *a strip* of a sheet. Kil. IX, 9 Ms. M.; Tosef. ib. V, 22 (ed. Zuck. סדק); v. סֶרֶט 2.

ס' אנו, סרק, v. חֲרַקְלִיאוֹפּוֹלִיס.

סָרָק m. (סָרַק I) *barrenness, desert.*—אילן ס' *a tree which bears no fruit; shade-tree, wild-tree.* Kil. VI, 5 (ref. to ib. 3) אזהו אילן ס' כל שאינו וכ' what tree is meant by *illan s'raḳ*? Any tree which bears no fruit; (oth. opin.) הכל א' ס' חוץ מן הזית וכ' all trees are *s'raḳ*, except olive and fig trees; (oth. opin.) כל שאין...הרי זה א' ס' whatever trees you do not plant in orchards, are called *illan s'raḳ*. B. Kam. 91b (ref. to Deut. XX, 20) כי לא עץ...זה א' ס' 'that it is not a fruit tree', that means a tree which bears no edible fruit; (sub. אילן) לחקדים ס' למאכל to prefer (for cutting down) the barren tree to one that has edible fruit; Sifré Deut. 204. Gen. R. s. 16 אומרים לאילני ס' וכ' they ask the fruitless trees, why are you so noisy? Ib. אבל אילני ס' וכ' but the shade-trees are loud, because they are not burdened with fruit; a. fr.

סַרְקָא m. (סָרַק II) *hatcheller, carder.*—*Pl.* סַרְקִין. Targ. Is. XIX, 9 כיתנא דס' ed. Lag. (ed. סִירְקִין) flax of the hatchellers (h. text שְׂרִיקוֹת).—[Lam. R. to I, 15 סרקא, סרקי, a corrupt., v. סָאתָא II.]

סַרְקָאי, סַרְקָאָה, v. סַרְקָא.

סַרְקִי, v. סִירְקִי.

סַרְקִי m. (v. סָרָק) [*desert-dweller,*] pr. n. *Sarḳí* (Saracenus), a nomadic trading tribe (v. Sm. Dict. Rom. a. Greek Geogr. s. v. Saraceni). Gen. R. s. 48 אחד נדמה לו בדמות ס' וכ' Ar. (ed. סרקי, corr. acc.) one of the angels appeared to him as a Sarḳí, one as a Nabatæan &c.; Yalk. ib. 82 סִרְקִי.—*Pl.* סַרְקִין, סַרְקִין. Y'lamd. to Num. XXIV, 6; Yalk. Num. 771 (ref. to אָהָלִים, Num. l. c.) בקש לעשותן כאהלים של ס' וכ' he (Balaam) wanted to make them like the tents of the Saracens which are removed from place to place. Y. Yoma VI, 43c bot. חס' אוכלין אותו the desert dwellers ate it (the scape-goat that escaped death).

סִיר', סַרְקַאי, סַרְקָאָה, סַרְקָיו, סַרְקָיָא ch. same. Y. Bets. V, end, 63b, v. יָקַר. Y. Dem. I, 22a top מרגלי מן דסַרְקָאי דמלכא סרקיא (prob. to be read דסַרְקָאי) one of the jewels belonging to a chief of the Saracens. Y. B. Mets. II, 8c top מתח סיר' זבנין ליה . . . they bought for him (R. Simon ben Sheṭaḥ) the ass of a Saracen; (Deut. R. s. 3, in Hebr. dict.: ישמעאלי); a. fr.—*Pl.* סַרְקָאִין, סַרְקָיִן. Targ. Y. I Gen. XXXVII, 25 (ed. Amst. ערביין; Y. II סְרָקָיִן). Ib. XXXIX, 1 Ar. (ed. ערבאי).

סרקין, Men. 39b, v. סִירִיקוֹן.

סַרְקִין* (or סָרְקִין) m. pl. (v. סֶרֶק ch.) *unlawfully acquired.* Y. Taan. I, 64b bot. שמעית עליהון דאינון ס' I heard that they (the coins deposited with you by my father) were ill-gotten.

סָרַר (b. h.) [*to be strong,*] *to lord it, rebel* (cmp. מָרָה). —Part. סוֹרֵר, esp. (בן) ס' ומורה a rebellious son; v. מָרָה. Snh. VIII, 1; a. fr.

סררת, Y. Ber. IV, 8a סלקית לס', read: לסַדְרָה.—Y. Sabb. XII, 13d top בס'...אמר, read בסִדְרָה; v. סִדְרָא.

סְרָרָה f. (v. סָרַר)=שְׂרָרָה, *office, command.*—*Pl.* סְרָרוֹת. Tanḥ. Kor. 9 הם אבדו ולא סְרָרוֹתָן וכ' (or סִרְרוֹתָן) they perished, but not so their offices, but others in their stead were appointed; Num. R. s. 18 פחרותן (corr. acc., or פִּקּוּדָתָן).—V. שְׂרָרָה.

סְרָרוּתָא ch. 1) same. Kidd. 76b דמתא ס' בירדנא אנא I want to be the officer of the town.—2) *lordliness, presumption.* Pes. 104b דמר וסְרָרוּתֵיהּ דמר רברבנותיה (Ms. O. שְׂרָרוּתֵיהּ; Ms. O. 2 סִרְבָּנוּתֵיהּ) your pride and your presumption.

סַרְתָּא = סַעֲרָתָא, q. v.

סְתָו, סְתָיו m. (b. h.) *winter.* Pesik. Haḥod., p. 50a; Pesik. R. s. 15; Cant. R. to II, 11 ולא הוא הגשם ולא הוא הס' are not rain and winter the same?; Yalk. ib. 986 ששה וכ' the winter lasts six months, but the real trouble about them is the rainy season; a. e.

סִתְוָא, סִתְוָה, סִתְוָא, סִי' ch. same. Targ. Gen. VIII, 22 (h. text חֹרֶף). Targ. Is. XVIII, 6 יעברון ס' (h. text תחרף); a. e.—B. Bath. 3b סתרי..ס' ובי ס' וכ' they tore down and built the summer house (of worship) in winter, and the winter house in summer. Men. 41a, v. סְדִינָא; a. fr.—Y. Taan. II, 65b top מן עפר קיטא לס' out of the summer's dust the winter's mud is made, i. e. your doing during the year is passed in review at its end.

סִתְוָנִית, סִתְוָנִי, סִתְוָנִי, סִיתִי f., *pl.* סִתְוָנִיּוֹת, סִתְוָנִי, סִיתִי (preced.) *winter-fruits, late fruits* (remaining on the tree until winter-time). Shebi. IX, 4. Ter. XI, 2 חומץ ס' vinegar made of late grapes; a. fr—V. סִיפְוָנִיּוֹת.

סְתוֹם (or סְתוּם) m. (סָתַם) *closing up, pasting over.* Ab. Zar. 69[b] סְתוּמוֹ ניכר (or סְתוּמוֹ; Ms. M. שתמו) its paste will tell (that the cask has been tampered with); v. שָׁתַם.

סְתוֹמֶת, v. סְתִימָה, a. סָתָמָא.

סְתוֹמְתָאָה, v. סְתִימְתָאָה.

סְתָוָנִית, v. סִתְוָונִית.

סְתוֹר (b. h.) pr. n. m. *Sethor*, one of the twelve spies. Sot. 34[b]; Gen. R. s. 71; a. e.; v. סְתוֹרִים.—[Tosef. Men. IX, 14 סְתִירָה II.].

סְתוֹרָא m. (סָתַר II) *destroyer.*—*Pl.* סְתוֹרֵי. Yoma 10[a], v. בָּנוֹרָא.

סְתוֹרִים, סְתוֹרִין m. pl. (preced.) *confusion, mischief.* Gen. R. s. 71 (play on סְתוֹר q. v.) בן ס' (not בין) a doer of mischief; (Yalk. ib. 126 בר מסתורין, v. מְסְתוֹרִין).

סְתוּת, v. סִיתוּת.

סְתֵי, Lam. R. to I, 15 some ed., v. סָאתָא II.

סְתִידְרָאוֹת f. pl. (*Hithpa.* noun of סָדַר, as שְׁתַתְוָדָה for הִשְׁתַּוְּדָה; cmp. אִסְטְרִידָא) *riggings, sail-yards.* Ab. d'R. N. ch. XXXI ס' בעולם ס' באדם וכ' there are sail-yards in the world, and so there are sail-yards in the structure of man, that is, his two arms.

סְתִיו, v. סְתָו.

סְתִיוְמָא, v. סְתִימָאָה.

סְתִימָה f. (סָתַם) *closing, closure, cover.* Snh. 47[b], a. e. סְתִימַת חגולל, v. גּוֹלֶל. Kel. VIII, 8 מן הס' ולפנים (ed. Dehr. הסתומה) from where the covering of the vessel begins and farther inside (not the rim surrounding the lid); Tosef. ib. B. Kam. VI, 15 סְתוּ'.

סְתִימְתָא f. (preced.) *that which is closed up, secret.*—*Pl.* סְתִירָאתָא. Targ. II Esth. IX, 14 (ed. Lag. סְתִירָאתָא).

סְתִימְתָאָה m. (v. סָתַם) *an unnamed authority.* Bekh. 30[a]; Meg. 2[a] זו דברי ר"ע ס' those are the words of R. Akiba whose opinion has been adopted without naming him. Ib. 26[a] סְתוּמ'. Keth. 101[b]; a. fr.

סְתִירָה I f. (סָתַר I) *hiding, retirement,* esp. (with ref. to Num. V, 13) *a married woman's retirement with a man under suspicious circumstances.* Sot. 2[a] קינוי וס' the husband's jealousy (warning) and the wife's retirement. Ib.[b] a. fr.

סְתִירָה II f. (סָתַר II) *tearing down, destruction.* Meg. 31[b] ס' זקנים...סְתִירַת the tearing down of the old is building, the building of the young is tearing down; Ned. 40[a]; Tosef. Ab. Zar. I, 19. Tosef. Men. IX, 14 מכל מקום ושל ס' ed. Zuck. (Var. סְתוֹר or סְתוּר) and wood of any kind taken from a torn-down building (or a broken vessel; v. Sifra Vayikra, N'dab., Par. 4, ch. VI; Men. 22[a] עצים..שלא נשתמש בהן הדיוט).—Trnsf. *discontinuance; cancelling.* Y. Naz. II, end, 52[b] סתירת תער כס' ממש the interruption of a Nazarite's vow brought about by cutting his hair, is like a real annulment (so that he has to begin his nazariteship anew). Ib. V, 55[b] top לס' שלש for cancelling the nazariteship (the obligation to begin it over again), the cutting of at least three hairs is required; v. סָתַר II.

סְתִירָתָא f., *pl.* סְתִירָאתָא, v. סְתִימָתָא.

סְתִית, v. סִיתוּת.

סָתַם (b. h.; = סתתם, *Saf.* of תחם) 1) *to stop up, close, shut.* Ab. Zar. V, 3 כדי שישתום ויסתום ויגוב, v. גָּנַב. B. Mets. VII, 5 שלא ידא..וידא סותם את הפתח וכ' that he (the laborer) must not be greedy so as to shut the door before himself (make himself objectionable to employers). Ḥull. 43[a], a. e. מרה שניקבה וכבד סותמתה if the bladder of the gall is perforated, and the liver (adhering to the perforated spot) closes it up. Ib. 49[b] חלב טהור סותם clean fat (such as it is permitted to eat) forms a stopper (to an adjacent organ, and makes the animal so affected permitted). Pes. IV, 9 (56[a]) ס' מי גיחון וכ' he stopped up the water of the upper Gihon (II Chr. XXXII, 3); a. fr.—Part. pass. סָתוּם; f. סְתוּמָה; *pl.* סְתוּמִים, סְתוּמִין; סְתוּמוֹת. Yeb. 71[b]; Nidd. 30[b]; Lev. R. s. 14 נפתח הס' ונסתם וכ' the organ which (in the embryonic stage) was closed, opens, and that which was open, closes itself. Bets. IV, 3 בית...ס' a room filled with fruit which was closed up (with bricks). Y. ib. 62[c] bot. לפסים ס' pots with their lids on (not yet cut apart); Tosef. ib. III, 13; Tosef. Sabb. XVI (XVII), 13. Snh. 94[a] (ref. to לברבה, Is. IX, 6) מפני מה כל מ"ם...וזה ס' why is every Mem in the middle of a word open, and this one is closed (final Mem). Meg. 3[a] פתוחין...וס' בסוף וכ' open in the middle of words and closed at the end (v. מנצפ"ך); a. fr.—Esp. פרשה סתומה *a paragraph in the Torah separated from the preceding by a vacant space in the middle of the line,* opp. to פתוחה a section beginning a new indented line. Gen. R. s. 96, beg., v. infra. Treat. Sof'rim I, 14 איזוהי ס' כל שהניח וכ' what is a closed paragraph? When space is left &c.; ותהא נקראת ס'....וכמה יניח and how much space must be left ..., in order that the paragraph may be called closed?; a. fr.—2) *to conceal.* Gen. R. l. c. (ref. to the section beginning with Gen. XLVII, 28) that paragraph is closed, שס' ממנו וכ' because the Lord concealed from his vision all (coming) troubles; (Yalk. ib. 154 שנסתמו ממנו, v. infra); a. e.—*Part. pass.* as ab. *concealed, not explicitly stated,* opp. מפורש. Zeb. 53[a] מן ס' יִלָּמֵד let that which is not explicitly stated in a law be derived (by analogy) from what is explicitly stated; Sifra Aḥăré, beg. יִלָּמֵד פתוח על הס' let the explicit statement throw light on the implicit. Meg. 15[a] כל...אבותיו ס' a person (mentioned in the Bible) whose deeds and the deeds of whose ancestors are not stated; a. fr.—Y. Bets. I. c. (in Chald. dict.) סתומה *the anonymous opinion,* v. סְתָמָא.

*Nif.* נִסְתַּם, *Hithpa.* הִסְתַּתֵּם, *Nithpa.* נִסְתַּתֵּם *to be closed; to be concealed; to be silenced.* Gen. R. l. c. בקש..ונ' ממנו

Jacob wanted to reveal the end of the captivity, and it was closed before him; Yalk. ib. l. c. נִסְתַּתְּמוּ מִמֶּנּוּ, v. supra. Cant. R. to I, 4 הדית אומר .. וּמִסְתַּתְּמִין he said a word (of charm) over them, and they became silent (dumb). Snh. 31b לעולם...עד שיִסְתַּתֵּם מענותיו (Alf. שיִסְתּוֹם; Asheri שיסתיר) he may continually bring evidence and refute, until he declares himself closed as to his pleas, i. e., until he declares that he has no more evidence to offer. Yeb. 76a; Tosef. ib. X, 4, a. e. נ׳ כשר if the perforation in the membrum has closed itself again, he is considered unblemished. Kel. XIV, 8 נִסְתַּתְּמוּ נקבין if the holes have been stopped up. Snh. 94a לכך נ׳ therefore the Mem was closed (the final מ was written). Sot. 13b נסתתמו ממנו שערי וכ׳ the gates of wisdom were closed before him (he lost his judicial judgment); a. e.

*Pi.* סִיתֵּם *to close.* Y. Snh. X, 28c bot. חיו .. מְסַתְּמִין וכ׳ the ministering angels closed the windows (of heaven) that the prayer of Manasseh might not rise; Deut. R. s. 2; (Pesik. Shub., p. 162b סוֹתְמִין).

**סְתַם** ch. same. Targ. II Chr. XXXII, 3. Targ. II Esth. I, 2 (3) ס׳ נפשירה (the gate) closed itself; a. fr.—Part. pass. סְתִים; f. סְתִימָא; *pl.* סְתִימִין, סְתִימַיָּא; סְתִימָן. Targ. Ez. XLI, 16. Targ. Y. I Gen. XLIX, 1; a. e.—Hull. 49b חד סְתִים one of them stops up a perforation (by close adhesion, v. preced.). Ib. sq. אינהו .. ולדידן מִיסְתַּם נמי לא ס׳ they eat (that kind of fat), and for us was it not even to have the effect of closing up the perforation (that the animal in the case be permitted)?; a. fr.—Esp. *to conceal an authority; to state a law without naming the author.* Bets. 2a (ref. to Sabb. XXIV, 4) ס׳ לן תנא כר״ש where the editor of the Mishnah states the law anonymously, in agreement with R. S.'s opinion. Ib.b (ref. to Bets. IV, 3) ס׳ לן תנא כר״י where the editor gives R. Judah's opinion anonymously; a. fr.

*Pa.* סַתֵּם same. Gitt. 68a וסַתְּמִינְהוּ בגבבי וכ׳ and stopped the waters up with wool.—Part. pass. מְסַתֵּם; f. מְסַתְּמָא; *pl.* מְסַתְּמָן; מְסַתְּמִין. Meg. 3a in the Prophets ... אידכא מילי דמ׳ (Ms. O. דסְתִימָן) some things are clearly stated, others obscurely.

*Ithpa.* אִסְתַּתַּם; *Ithpe.* אִסְתְּתַם *to be closed, stopped up, sealed.* Targ. Esth. VIII, 10. Ib. V, 14 (some ed. אסתממו, incorr.); a. fr.—Targ. Y. Lev. XV, 3 אִיתְסַתַּם (v. תֶּסְתַּם).—Keth. 106a אסתתם טענתיה (v. preced.) he declared he had nothing to say (was intimidated). Shebu. 30b מְסַתְּתְמָן טענתיה דבעל וכ׳ (Ms. M. קַמְסְתַּתְמָא) the opponent will be intimidated; Yalk. Deut. 922 מִיסַּתְמָא טענתיה וכ׳; a. e.

**סְתָם** m. (preced.) 1) *closing up.* Tosef. Ab. Zar. VII (VIII), 14; Ab. Zar. 69b, v. סְתוֹם, a. סְתָמָם.—2) *something unknown, undefined.* Ib. 74a bot. סְתַם יינן Ms. M. a. Rashi (ed. יין) wine of gentiles of which it is not known that it has been dedicated to an idol, opp. יין נסך; Ḥull. 4b. Y. Ab. Zar. III, 43b bot. בס׳ חלוקין they differ with regard to a tree (Asherah) of which it is not known that is has been worshipped. Ib. סְתָמָן עובדין וכ׳ those of them (the gentiles) not otherwise known worship an image but not a tree. Macc. 3b המלוה את חבירו ס׳ he who makes a loan to his neighbor without terms, cannot claim payment before thirty days. Snh. 25b ס׳ גבאי כשר a tax collector, unless known to be dishonest, is admissible as witness; ס׳ רועה פסול a shepherd, unless known to guard his flock from illicit pasture, is disqualified. B. Mets. 69a (in Chald. dict.) ס׳ אריסא וכ׳ the presumption is that a tenant obligates himself, etc. R. Hash. 7b ס׳ כי אגר וכ׳ as a rule, when one rents a house etc.; a. v. fr.—3) *an opinion stated without an authority, anonymous opinion.* Yeb. 42b, a. fr. מחלוקת ואח״כ ס׳ הלכה כס׳ where differing opinions are quoted and followed by an anonymous opinion ('the scholars say'), the latter is the practice. Ḥull. 43a, a. e. הלכה כס׳ משנה the practice follows the anonymous opinion in the Mishnah. Snh. 86a, a. e. ס׳ מתני׳ ר׳ מאיר וכ׳ wherever an anonymous opinion is stated in the Mishnah, it is R. Meïr's; in the Tosefta, etc.; a. fr.—Y. Sot. I, 17b bot. כתוב לה ס׳ write the order for two men without specified names.

**סְתָמָא** ch. same. B. Bath. 61b אי אמר ליה ארעתא ס׳ if he said to him, fields (I sell thee), without any further qualification. B. Mets. 81b הנח ס׳ 'put it down' without anything else (instead of הנח לפניך or חנח לפניך); הא ס׳ ולא כלום from which we deduce that if he said merely, 'put it down', he has said nothing. Ib. 15a, a. fr. ס׳ דמילתא ordinarily. B. Bath. 4a הא ס׳ ארן מחייבין אותו but where there is no distinct usage in that respect, we do not force him; a. fr.—Yeb. 42b ס׳ דמתניתן ומחלוקת וכ׳ if the Mishnah states an opinion anonymously (as undisputed), and the Boraitha records differences; ס׳ בברייתא וכ׳ where the Boraitha states an undisputed opinion; a. v. fr.—Sabb. 157a ר״י ס׳ אתרינא אשכח R. J. found another ruling opinion of R. S. without having his name attached to it.—Y. Bets. IV, 62c bot. סְתוּמָה, v. סְתַם.

**סְתַק*** (dial. for סדק) *to split.*—Part. pass. סְתִיק; f. סְתִיקָא. Targ. Y. Lev. XI, 3 Ar. (ed. סדי׳).—V. סִיתְּקָא.

**סְתָקִית** f. (preced.) = סְדָקִית. Sot. 40a Ar. (ed. סִידְקִית).

**סָתַר** I (b. h.) *to cover, hide.*

*Pi.* סִיתֵּר *to conceal.* Meg. 13a (play on שהיתה (אסתר מְסַתֶּרֶת דבריה she used her words with discretion (ref. to Esth. II, 20); Yalk. Esth. 1053 (not שסתרה).—Part. pass. מְסוּתָּר; *pl.* מְסוּתָּרִים. Ab. d'R. N. ch. VI דברים המס׳ מבני אדם הוציאם וכ׳ things which are concealed to men, R. 'Akiba brought forth to the light.

*Hif.* חִסְתִּיר *to hide.* Yalk. Deut. 941 אע״פ שהִסְתַּרְתִּי פָּנַי וכ׳ although I hide my face before them, I will speak to him in a dream.

נִסְתַּר, *Hithpa.* חִסְתַּתֵּר *to be hidden, protected; to hide one's self.* Midr. Till. to Ps. XIX, 7 לע״ל מי נִסְתָּר מחמתו וכ׳ in the future who will be protected from his heat?—Esp. *to retire under suspicious circumstances* (Num. V, 13). Sot. 3a קינא לה ונִסְתְּרָה he was jealous of her (forewarned her), and she retired (with the man). Y. ib. I, 16b bot. מה טיבה לִהְיִסָּתֵר what business had she to retire? Bab. ib. 5b אל תִּסָּתְרִי do not hide thyself (with that man); ib. 2b (in Chald. dict.) לא תִּיסָּתְרִי וכ׳ do not hide thyself with that man. Ber. 31b אלך ואֶסָּתֵר וכ׳ I will go and seclude myself (with a man) before my husband. Ib.

אם כן ילכו . . . ויסתתרו if this be so, all childless women would go and hide themselves; a. fr.—נִסְתָּרוֹת *f.pl.* a) *secret things, mysteries.* Ḥag. 13ª (fr. Ben Sira) אין לך עסק בנ׳ thou must have nothing to do with (must not speculate on) mysteries; Gen. R. s. 8; a. e.—b) *secret sins* for which the whole community is made responsible. Snh. 43ᵇ לא ענש על חנ׳ וכ׳ the Lord did not punish (Israel) for secret sins until &c. Y. Sot. VII, end, 22ª אין לכם עסק בנ׳ you will no more be made responsible for undetected sins.

**סְתַר** ch., *Pa.* סַתֵּר same, *to hide.*—Part. pass. מְסַתַּר. Targ. Is. LXV, 16. Targ. Jer. XVI, 17 (ed. Wil. מְסַתְּרָן, corr. acc.).

*Ithpa.* אִסְתַּתַּר, *Ithpe.* אִיסְתַּר *to hide one's self; to find shelter.* Targ. Koh. VII, 12.—*Targ. Y. I Deut. XXIX, 5 מִסְתְּרָא וכ׳ finding shelter in your schools.—Ber. 31ᵇ כיון דמִסְתַּתַּרְנָא when I closet myself (with a stranger), v. preced. Sot. 2ᵇ זמנין דלא אִיסְתַּתְּרָא ואמר אִיסְתַּתְּרָא (not אִיסְתַּתַּר) it may happen that she did not closet herself with a man, but he (the husband) says that she did &c. Ib. ומִסְתַּתְּרָא ולִיכָּא וכ׳ Rashi (ed. ומיסתתרה) and she may closet herself, and we have in our days no waters . . . to test her &c.; a. e.

**סְתַר** II (= סתתר, Saf. of חתר; cmp. Arab. *šatar*) [*to dig under,*] 1) *to upset, tear down.* Meg. 31ᵇ אם אמרו לך זקנים סְתוֹר וכ׳ if the old tell thee, tear down, and the young, build, tear down and build not, v. סְתִירָה II; Ned. 40ª. Sabb. VII, 2 הבונה והמסתֵּר he who builds (on the Sabbath) or who tears down. Yoma 10ª שיפלו בונין ביד סוֹתְרִין that the builders (of the Temple, the Persians) should fall through the hands of the destroyers (the Romans), v. סָתְרוֹ. Ab. d'R. N. ch. VI סָתְרוֹ ועקרו וכ׳ he dug under it (the rock) and broke it loose &c. Koh. R. to VII, 26 כותל קשה . . . וסוֹתְרוֹ a wall is strong, but man has more power and tears it down; a. fr.—2) [*to stir up,*] *to loosen, unravel.* Sot. I, 5 סותר את שערה the priest loosens her hair (Num. V, 18 ופרע); אם . . . לא היה סוֹתְרוֹ if her hair was beautiful, he did not loosen it. Treat. S'maḥ. ch. VIII סוֹתְרִים שערות וכ׳ you may untie the hair of dead brides; a. e.—3) *to dissolve, decompose.* Lam. R. introd. (R. Ḥănina 1) (ref. to Prov. XXV, 20) כזה . . וסוֹתְרוֹ כך היו סוֹתְרִים וכ׳ as one pours vinegar on natron and decomposes it, so they decomposed (counteracted) the words of the Law; v. infra.—4) *to undo, reverse, invalidate.* Snh. III, 8 כל זמן . . . סותר את הדין whenever he offers new evidence, he reverses the decision, i. e. the court has to try his case again; לאחר שלשים יום אינו סותר after thirty days, the judgment cannot be disturbed.—Esp. *to make void the days of a Nazarite's vow which have been observed, to begin anew.* Naz. II, 10 סותר שבעים he must count seventy days again. Ib. III, 3 ס׳ את הכל he must count over the whole period (of days); אינו ס׳ אלא שבעה he has to count only seven days over. Tosef. ib. II, 13 יש לו לְסַתּוֹר סותר וכ׳ if there is a portion of the period left to undo, i. e., if the period of his vow has not yet expired, he must count thirty days again; כל . . ואין לו לסתור סותר וכ׳ whenever he becomes unclean on a day on which it is improper to offer a sacrifice, and he has nothing left to undo, i. e. his term has expired, and he lacks only a sacrifice to be released: he must count seven days; a. fr.—5 (logics) *to contradict, disprove.* Succ. 26ᵇ, a. fr. מעשה לסתור, v. מַעֲשֶׂה. Sabb. 13ᵇ שאלמלא . . שהיו דבריו סוֹתְרִין וכ׳ but for him, the Book of Ezekiel would have been expunged from the canon, because its words seemed to contradict the words of the Law. Ib. 30ª דייך שדבריך סותרין וכ׳ לא not only do thy words contradict those of David, but they contradict one another; a. fr.—Num. R. s. 13 לא אחד מהן סותר על חבירו neither of them conflicts with the other.—[Yalk. Ex. 356 שלא יסתרו, v. סָרַס I *Hithpa.*]

*Hithpa.* הִסְתַּתֵּר *to be disarranged, be undone.* Y. Kil. IX, end, 32ᵈ; Y. Sabb. XIII, beg. 14ª מִיסְתַּתֵּר חוּא the web will go apart again, opp. מתקיים.

**סְתַר** ch. same, 1) *to tear down, destroy.* Targ. Y. Deut. VII, 5. Targ. Jer. I, 19; a. fr.—Taan. 20ᵇ . . כל אשיתא חוות ס׳ לה every threatening wall he ordered to be torn down. B. Bath. 3ᵇ לִיסְתּוֹר וכ׳ לא one must not tear down a synagogue before having built another one. Ib. סָתְרֵי ובנו, v. סְתָוָא; a. fr.—2) *to unravel, wind up.* Ḥull. 60ª, v. הִוְלָלָא.

*Pa.* סַתֵּר same. Targ. Prov. XV, 25 (Var. ed. Lag. נסטר, corr. acc.). Targ. II Kings XI, 18; a. e.—Yeb. 116ᵇ קרע סַתְּרִי מזייך . . rend thy garments, disarrange thy hair (in mourning). Ned. 50ᵇ עד דמְסַתְּרִין וכ׳ until the people of his household disarranged their hair for him (in sympathy with his pain).

*Ithpa.* אִסְתַּתַּר *to be torn down.* Meg. Taan. ch. VIII, v. סוֹרְיָנָא.

**סֵתֶר** m. (b. h.; סָתַר I) *secrecy.* Sot. I, 2 (2ª) נכנסה עמו לבית הס׳ (not בס׳) if she went with him to a closeted place, v. סְתִירָה. Gen. R. s. 45 סִירְתָהּ, v. גָּלוּי.—בַּסֵּ׳ *in secret.* B. Bath. 9ᵇ גדול העושה צדקה בס׳ וכ׳ he that dispenses charity in secret, is greater than Moses. Ḥag. 16ª המעבר עבירה בס׳ וכ׳ he who selects a secret place for committing a sin, is considered as though he pushed away the feet of the Divine Presence (denying the omniscience of God). Ab. IV, 4; a. fr.—*Pl.* סְתָרִים, constr. סִתְרֵי, סִ׳. Mikv. IX, 3; Lev. R. s. 15, a. fr. ברית הס׳ covered parts of the body, posteriors &c. Meg. 3ª מי הוא זה שגילה סְתָרַי מי הוא וכ׳ who is he that revealed my secrets to men? Ib. אני סתרי ערוות . . סְתָרֶיךָ . . . I did reveal thy secrets. Ḥag. 11ᵇ סתרי ערוות the secrets of the laws of incest, i. e. the laws not explicitly stated (cmp. סָתָם). Y. Keth. V, 29ᵈ bot. סתרי תורה the secrets of the Law, i. e. logical deductions; a. fr.

**סִתְרָה, סִתְרָא, סִ׳** ch. same. Targ. O. Deut. XIII, 7. Targ. Jud. III, 19; a. e.—*Pl.* סִתְרִין, סִ׳. Targ. II Esth. I, 2; a. e.

**סְתָרָה** f. (b. h. *cover*) same. Pesik. R. s. 1 אין אנו אומרים ס׳ וכ׳ we do not talk secrets (obscure language) &c.

**סִתְרִיאֵל** pr. n. m. *Sithriel.* Bekh. 57ᵇ.

**סָתַת** (= סתתת, *Saf.* of תתת), *Pi.* סִיתֵּת *to chip, chisel; to polish.* Sabb. XII, 1 המְסַתֵּת he who chisels (on the Sabbath). B. Kam. 93ᵇ אבנים וסִיתְּתָן . . . גזל if one stole

rough stones and chiselled them. Pesik. 'Ăniya, p. 137[b] מְסַתְּתִין בּוֹ וכ׳ chiselling it, shaping it, carving it (v. סָרַג). Ib. Shub., p. 165[a] סַתָּתוּ קִרְמָעָה וכ׳ chip off little by little &c. Ab. d'R. N. ch. VI הִיָּה מִסְתַּת וְהוֹלֵךְ וכ׳ he went on chipping, until he came to a big rock; a. fr.

**סַתָּת** m. (preced.) *stone-cutter, chiseller.* Y. B. Mets. X, end, 12[c], v. סִירְתּוּת; Bab. ib. 118[b], חַצָּב; a. fr.—Tosef. Kel. B. Mets. IV, 6 כלי חס׳ R. S. to Kel. XXI, 2 (ed. הִשַּׁתּ) the stone-cutter's implements.—*Pl.* סַתָּתִים, סַתָּתִין. Kel. XXIX, 7. Y. Shek. IV, 48[a] top; a. e.

# ע

**ע** *'Ayin*, the sixteenth letter of the Alphabet. It interchanges with א, and ח, v. letters א a. ח; also with ו, v. letter ו; dialectically with צ, e. g. צָאן and עָאן; with ק, e. g. אַרְעָא a. אַרְקָא.—ע elided, e. g. טוּעֲנָא = טוּנָא; מַהֲנָּם = מַהֵנָּם; מַעֲרַנְּיָם = מַרְנִיתָא.—V. עי״ן.

**ע׳** as a numeral letter, *seventy*, v. א׳.

**עָא**, sometimes for אָמַר. Targ. O. Num. XXXI, 20 ed. Vien. (ed. Berl. אָמַ׳); a. e.

**עָאל, עָיֵל**, v. עול.

**עָאן** f.=h. צֹאן, *small cattle, sheep.* Targ. Job I, 3 (ed. Wil. עָן). Ib. XLII, 12; a. fr.—V. עָן.—Cant. R. to III, 6 ע׳ אוחרי more sheep; v. עָן.

***עָאס** = עַסִּי *to press.* Targ. Job XVI, 9 Ms. Var. (ed. Lag. עמס; ed. Wil. עַסִּי).

**עָאתָא, עָיְתָא** f. (=עַוְתָא; עִוֵּת) *crookedness, perverseness, wrong.* Targ. Prov. XII, 21 דע׳ (not דז׳). Ib. XV, 16. Ib. IV, 24 (ed. Lag. עָתָא, Ms. עַוְתָא); a. fr.

**עָב** I m., **עָבָה** f. (עָבַב) *thick, dense, large.* Men. III, 2, v. בְּלִילָה. Pes. 36[b] sq.; Bets. 22[b] אין אופין פת ע׳ וכ׳ you must not bake thick bread on the Passover; וכמה פת ע׳ טפח and how high must it be to be called thick bread? One handbreadth; ib. (Rabbi's interpret.) פת מרובה a large batch; a. fr.—*Pl.* עָבִים, עָבִין; עָבוֹת. Tosef. Kel. B. Bath. V, 11 אלו הן חע׳ these are the thick (heavy) garments; Kel. XXVIII, 8; Y. Sabb. II, 4[d] bot. חע׳ הרכים the thick but soft garments. Mikv. VIII, 3 טפרן ע׳ thick (turbid) drops; a. fr.—[Y. Kil. V, beg. 29[d] הרו עבות, ed. Krot. העבות, R. S. to Kil. V, 1 הרו עבים, read: הֶעֱבוּ, v. עָבָה.]

**עָב** II m. (b. h.; preced.) [*thick,*] *dark cloud.* Gen. R. s. 13 עב שהוא מעבב וכ׳ the cloud is called *'ab*, because it makes the sky look thick (dark); Yalk. ib. 20; Y. Taan. III, 66[c] שהוא מעבה את הרקיע; a. e.—*Pl.* עָבִים. Taan. 3[b] הע׳ והרוחות שניות למטר the clouded sky and the winds are (as blessings) secondary only to the rain. Ib. 20[a] נתקשרו שמים בע׳ the sky became covered with clouds. Ib. נתפזרו הע׳ the clouds dispersed; a. e.

**עֹב**, v. עוב.

**עָבָא**, v. עִיבָא.

**עָבַב** *to be thick, dark.*

*Pi.* עִיבֵּב *to thicken, darken.* Gen. R. s. 13, a. e. מְעַבֵּב, v. עָב II.—V. עָבָה.

**עַבְבִית**, v. אַבְאָבִית.

**עָבַד** (b. h.) [*to work*] 1) *to serve, work for.* Gitt. IV, 5 עוֹבֵד את רבו וכ׳ works one day for his master, and one for himself; a. fr. Esp. *to do priestly service.* Ḥull. 24[b] אחיו הכהנים . . . לַעֲבוֹד וכ׳ his brother priests allow him not to serve, until he is twenty years of age.—2) *to prepare; to till the ground; to dress* (hides). Gen. R. s. 22 קין עובד אדמה Cain the tiller of the ground. Y. Ab. Zar. II, 41[b] bot. גוי עוֹבְדָן; Tosef. ib. IV (V), 10 עוֹבְדוֹ, v. עָבַב I; (Bab. ib. 33[a] עירבן). Y. Sabb. I, 4[b] top נתן כלים . . . ומצאו עובד בו וכ׳ if one gave a gentile garments to wash, and found him working at them on the Sabbath; a. fr.—*Part. pass.* עָבוּד, *pl.* עֲבוּדִין *dressed,* v. infra.—3) (v. עֲבוֹדָה) *to use* esp. *for idolatrous purposes; to worship.* Tem. VI, 1, v. infra. Ab. Zar. III, 7 (defining אשרה כל שעוֹבְדִין אותה a tree which is itself worshipped (not one at which idolatrous rites are performed). Ib. הואיל . . הן עובדין since they worship merely the image (under the tree). Snh. VII, 6 העובד ע״ז אחד העובד וכ׳ he who worships an idol, whether he goes through the regular forms of that particular worship (v. ib. 60[b]), or sacrifices &c. Ab. Zar. III, 5 העכו״ם שעובדין וכ׳ as to idolaters that worship mountains and hills (as deities), they (the territories) may be used, but what is on them is forbidden. Ib. 45[b] אילן . . ולבסוף עָבְדוּ if one planted a tree and afterwards made it a subject of worship. Ib. 46[a] ועוֹבְדֵיהֶן בסייף and those (Jews) who worship them are put to death by the sword; Tosef. ib. VI (VII), 8. Sabb. 56[b] . . . אילמלי לא ולא עָבְדוּ ישראל ע״א had David not listened to evil gossip (against Mephibosheth), . . . Israel would not have worshipped idols (under Jeroboam). Ib. 105[b] עד שיאמר לו עֲבוֹד ע״ז until he (the tempter) finally tells him, worship idols; Tosef. B. Kam. IX, 31. Ḥull. 13[b] נכרים שבח״ל לאו עוֹבְדֵי ע״א הן gentiles outside of Palestine must not be considered as idolaters; a. v. fr.

*Nif.* נֶעֱבַד 1) *to be prepared, dressed.* Tosef. B. Kam. l. c. עורות שאינן נֶעֱבָדִין ed. Zuck. (oth. ed. עֲבוּדִין) undressed hides; a. e.—2) *to be used,* esp. for illicit purposes; *to be worshipped.* Tem. l. c. המוקצה וחנ׳ the animal designated for idolatrous purposes and the one used; expl. כל שעובדין אותו whatever they may use it for ((e. g. yoking the ox, shearing the sheep for the benefit of idolatrous temples). Ib. 28[a] נעבדה בהן עבירה an illicit act has been done with them (by coupling them); ib. לא נֶעֱבְדָה בה עבירה no sinful act has been done with it

(by which to unfit it for the altar). Ab. Zar. 46b יש נ׳ במחובר אצל גבוה does the law forbidding the use in divine worship of objects which have been used for idolatrous purposes include things fixed in the ground? Ib. יש שינוי בנ׳ does change of form restore to legitimate use objects otherwise forbidden on account of their use in connection with idolatry? a. fr.

*Nithpa.* נִתְעַבֵּד same, v. supra.

*Hif.* הֶעֱבִיד *to enslave, oppress.* Yalk. Ex. 162 הֶעֱבִידוֹ בכל וכ׳ he (Esau) oppressed him with all sorts of troubles.

*Pi.* עִיבֵּד *to prepare,* esp. *to dress hides.* Sabb. VII, 2 (among the labors forbidden on the Sabbath) והמְעַבֵּד את עורו dressing the hide of the deer (to fit it for parchment). Ib. 75b חייב משום מעבד is guilty of a Sabbath offence coming under the category of tanning. Gitt. 54b גווילין .. לא עִיבַּדְתִּין לשמן I did not prepare the parchment sheets with the proper intention; a. fr.

**עֲבַד I, עֲבִיד** ch. same (corresp. to h. עָשָׂה) 1) *to do, labor; to make; to act.* Targ. Gen. I, 7. Ib. XXXI, 26; a. v. fr.—Ber. 60b לעולם ... כל דעביד רחמנא לטב Ms. M. (ed. לטב עביד; v. Rabb. D. S. a. l. note 3) man should train himself always to say, Whatever the Merciful One does, is for good; Yalk. Job 893 לטב עביד ... כל. Tem. 4b מי עָבִיד רבנן תקנתא וכ׳ Yeb. 37a אי עביד מחני, v. חֲנִי. (not עביד) have the Rabbis adopted special measures for priests &c.? Ib. עָבְדִינַן כרבנן we act (decide) in accordance with the opinion of the Rabbis. Keth. 60b לא עָבְדִי נשי דחנקן וכ׳ women will not do such a thing as strangling their children. Kidd. 50a לא ע׳ אינש דמשוי וכ׳ a man will not declare himself a wrongdoer; a. v. fr.—2) *to do, fare, prosper.* Lev. R. s. 5, end מה את עָבִיד how art thou?; ומה ארעא עָבִידָא and how does the field fare?; מה תורין עָבְדִין how are the oxen? Ib. ע׳ לב טב he assumes cheerfulness. Gen. R. s. 13 כל שיחתן .. עָבְדַת ארעא all the talk of people turns on the land (material prosperity): 'the land is doing well' (crops promise to be good); 'the land is not doing well'; a. fr.—3) *to spend time.* Y. Shebi. VIII, 38b top עביד טמיר במערתא וכ׳ he remained hidden in a cave &c.; ib. IX, 38d. Y. Shek. V, 48d top עַבְדַת טמירא וכ׳ she (the ass) remained hidden with them &c.; Gen. R. s. 60 עבדת גבון; a. fr.—*Part. pass.* עָבִיד; f. עֲבִידָא *made, liable to, likely, used to.* Y. Peah III, 17d bot. הידך ע׳ how did it happen (i. e. in what case would it make a practical difference for the slave)? R. Hash. 22b, a. e. מילתא דע׳ לאריגלויי, v. גְּלֵי. Shebu. 46a, v. גְּזַם; a. fr.

*Af.* אַעֲבִיד, *Pa.* עַבֵּיד 1) *to make, produce.* Targ. O. Ex. XXXII, 10 אַעֲבֵיד ed. Berl. (oth. אַעְבֵּיד; Y. אֶעְבֹּד). Ib. XXX, 37; a. fr.—Lev. R. s. 28, end, v. infra.—2) *to cause to prosper.* Gen. R. s. 13 כל תפלתן ... מרי תַּעֲבִיד ארעא וכ׳ all the prayers of men turn on the earth (mundane affairs): Lord, make the land (crop) thrive, make the land prosper; a. e.—3) *to work through.* Part. pass. מְעַבַּד, מְעַבְדָא. B. Mets. 116b טינא דמע׳ thoroughly kneaded clay.

*Ithpe.* אִיתְעֲבִיד, אִיעְבִיד *to be done; to be made, become.* Targ. Gen. XXIX, 26. Targ. Koh. VIII, 4. Targ. Ps. LXII, 4; a. fr.—Lam. R. to II, 2 בעית לאיעְבְדָא וכ׳ (not לאירבדא, לעיבדא) dost thou want to be made a senator? Lev. R. s. 28, end מאן דעַבְּדִיד .. אתע׳ וכ׳ he who made the comes ..., is now to become a bather &c.; Esth. R. to VI, 10 האי גברא מְעַבְּדִיד .. עביד בלן (corr. acc.); a. fr. [Zeb. 75b דאיעבד, read: דאיערוב, v. עֲרַב I.]—V. הִיעֲבַד.

**עֶבֶד** m. (b. h.; preced. wds.) *slave, servant.* Kidd. 20a הקונה ע׳ עברי וכ׳ he who buys a Hebrew slave, has, so to say, bought a master over himself. Sabb. 89a כלום יש ע׳ שנותן וכ׳ dare a servant salute his master (first)? Snh. 58b (ref. to Prov. XII, 11) אם .. כע׳ לאדמה וכ׳ if a man makes himself a slave to the soil, he will be satisfied with bread &c. Kidd. I, 3 ע׳ כנעני נקנה וכ׳ a Canaanite (gentile) slave is acquired by money, by deed &c. Ib. III, 13 .. ממזר הולד ע׳ if a bastard marries a slave, the child is a slave; הרי זה ע׳ ממזר the child is a bastard slave (subject to the disabilities of both). Shebu. 47b ע׳ מלך כמלך a king's officer is like a king (the inferior person is raised by association with a superior); a. v. fr.—*Pl.* עֲבָדִים. Kidd. 22b (ref. to Lev. XXV, 55) כי לי .. ולא ע׳ לע׳ 'the children of Israel are my servants', but they must not make themselves servants of servants (of human beings). Ab. I, 3 אל תהיו כע׳ וכ׳ be not like the servants that wait upon their master for the sake of getting their fare (reward), v. פְּרָס; a. fr.

**עַבְדָּא, עֲבִיד, עֶבֶד, עֲבַד II** ch. 1) same. Targ. Gen. IX, 25 (O. ed. Berl. עַבַד; ed. Vien. עֶבֶד). Ib. 26; a. fr.—Gen. R. s. 86 ע׳ זבין ... ע׳ לתרוידתון a slave (Potiphar) buys, the son of a handmaid (the Ishmaelite) sells, and the free man (Joseph) is the slave of both; Koh. R. to X, 7. Gitt. 13a, a. e. בהפקרא וכ׳ ע׳, v. הֶפְקֵרָא; a. fr.—[Y. Ber. IV, 7c נפק ע׳, read: עובדא.]—*Pl.* עַבְדַיָּא, עֲבָדִין, עַבְדִין. Targ. Gen. XXIV, 25. Targ. Is. LIV, 17. Targ. Prov. XII, 9; a. fr.—B. Kam. 97a דאינשי וכ׳ תקיף ע׳ הוה used to seize slaves of men against whom he had a claim &c. Kidd. 70a רגיל דקורי אינשי ע׳ he is in the habit of calling people slaves; a. fr.—2) *worshipper.* Ned. 62b דנורא ע׳ fire-worshipper (Geber); a. e.

**עַבְדוּ,** v. עַבְדוּתָא.

**עַבְדוּת** f. (preced. wds.) *slavery, servitude; status of a slave.* Y. Kidd. I, 59d אחת בסוף שש עד שהוא בעַבְדוּתוֹ (not בעבודתו) one declaration at the end of the sixth year, while he is still a slave by law. Pes. X, 5 (in the Passover night service) הוציאנו מע׳ לחרות he led us forth from slavery to freedom; Kidd. 22b. Hor. 10a כמדומין אתם ששררת .. ע׳ וכ׳ you seem to believe that I place a rulership upon you (by appointing you to office), I place servitude upon you (ref. to I Kings XII, 7); a. fr.

**עַבְדוּ, עַבְדוּתָא** ch. same. Targ. O. Ex. XIII, 3; a. fr.—Gitt. 86a (in a deed of sale) עבדא דנן מוצדק לעבדו this slave is lawfully a slave.

**עַבְדָּן** m. (עָבַד *Pi.*) *hide-dresser, tanner.* Kel. XXVI, 8 עורות) של ע׳) hides in the tanner's possession (intended for sale to mechanics). Sabb. I, 8; a. e.—*Pl.* עַבְדָּנִין. Kel. XV, 1 עריבת הע׳ (ed. Dehr. העוֹבְדָן) a trough used by tanners.

**עַבְדִּקָן** m. (comp. of עַב a. דְּקַן; cmp. זַלְהֲקַן) *thick-bearded.* Snh. 100b (Mss. F. a. K. עב דקן), v. סַכְסַךְ.

**עֲבָה** I, f. of עָב.

**עֲבָה** II, v. עבי.

**עבוד**, Bekh. VI, 6 (40a) Ms. M., v. אָכוּז.

**עִבּוּד**, v. עִיבּוּד.

**עֲבוֹדָה** f. (b. h. עֲבֹדָה; עָבַד) *work, labor, service, attendance,* esp. 1) (in agric.) *space required for attending to a plant.* Kil. VI, 1, a. e. נותנין לו את עֲבוֹדָתוֹ (כדי ע׳) we must allow it (the vine) its space (within which no other seed should be planted). Ib. וכמה הוא עֲבוֹדַת חגפן and how large is the space for the vine? B. Bath. 83a כדי עבודת הכרם as much space as is required for attending to the vineyard. Tosef. Kil. II, 7 עבודת ירק בירק אחר the space to be left between one vegetable and another; a. fr.—2) *service, agricultural implements, working cattle* &c. Gen. R. s. 42 (ref. to אָכְלָם, Gen. XIV, 11) זו ע׳ this means their agricultural service.—3) *manual labor; servitude, service.* Men. 109b, v. שֵׁירוּת. R. Hash. 11a בר״ח בטלה ע׳ מאבותינו וכ׳ on the New Year's Day (prior to going out of Egypt) our ancestors in Egypt were freed from servitude; a. e.—4) *divine service, priest's service; worship.* Y. Kidd. I, 59d top וירפסל מן הע׳ and he (the priest) will be made unfit for service. Tosef. Shek. III, 26; Ḥull. 24a כ״ח ללמוד ושלשים לע׳ twenty-five years is the age for apprenticeship, and thirty years for practical service. Ib. הע׳ בכתף the service of carrying the Tabernacle on the shoulder. Men. l. c. אלמדך סדר ע׳ I will teach thee the order of the priestly service. Yoma 32a המשנה מע׳ לע׳ he who goes from one function of the Temple service to another. Ib. עבודת היום בבגדי וכ׳ the special service of the Day of Atonement is performed in white garments. Ib. 39b הגרלה לאו ע׳ הוא casting lots is no special function. Ib. III, 3 אין אדם נכנס לעזרה לע׳ וכ׳ no one must enter the Temple court for worship, unless &c. Snh. VII, 6 (60b) זו הוא עֲבוֹדָתוֹ (not עבודתה) this is the form of worshipping that deity; a. fr.—Trnsf. *the emoluments of the officiating priest.* B. Kam. 109b, sq. עֲבוֹדָתָהּ ועורה וכ׳ (not עבודתו) the gifts for officiating at its offering and its hide belong to &c.—In gen. *divine worship, prayer.* Ab. I, 2. Taan. 2a (ref. to Deut. XI, 13) איזו הוא עבודה שבלב ... זו תפלה what is meant by the service of the heart? Prayer. Arakh. 11a (ref. to Deut. XXVIII, 47) איזו הוא ע׳ .. זה שירה what is the service in joy and cheerfulness of the heart? It is song. Ib. (ref. to Num. IV, 47) איזו הוא ע׳ שצריכה ע׳ וכ׳ what service is that which requires (accompanies) sacrificial service? It is song; a. fr.—חַיֵּי *by the worship!*, for 'by God!' Yeb. 32b. Sifra K'dosh., Par. 2, ch. IV; a. fr.—Esp. *'Ăbodah, the first of the last three sections of the Prayer of Benedictions* (תְּפִלָּה), containing *the prayer for the restoration of the Temple service.* Ber. 29b טעה...בע׳ חוזר לע׳ if he failed to insert the prayer for the New Moon Day in the 'Ăbodah, he must begin the 'Ă. anew; נזכר בהודאה חוזר לע׳ if he recalls the omission while reading the Hodaah (the second of the last three sections), he must begin &c. Y. ib. IV, 8a bot. כל דבר שהוא לָבָא אומרה בע׳ whatever prayer refers to the future is inserted in the 'A.—Meg. 18a כיון שבאת תפלה באת ע׳ when you speak of prayer (praying that your prayer be acceptable), comes the prayer for the restoration of the Temple service. Ib. 'Ăb. and Hodaah are one thing (belong together); a. fr.—5) ע׳ זָרָה (abbrev. ע״ז) *idolatry,* mostly used for *idol, heathen deity,* interch. in editions with עֲבוֹדַת כּוֹכָבִים וּמַזָּלוֹת (abbrev. ע״א) and עֲבוֹדַת אֱלִילִים (abbrev. עכו״ם, עכו״ם). B. Bath. 110a תעשה כהן לע״א thou (Jonathan, grandson of Moses) to be a priest of idolatry?; כך מקובלני...ישכיר אדם עצמו לע״ז וכ׳ I have a tradition from my grandfather, a man should rather hire himself out for 'strange service', than be dependent on man; הוא סבר לע״ז ממש...אלא ע׳ שזרה לו he thought it meant real strange service (idolatry), but it means 'for labor strange to him' (beneath his station). Snh. V, 1 (40a) העובד (Mish. ed. עכו״ם את מי עבד וכ׳) in the case of one accused of idolatry, (the witnesses are asked,) whom (what special deity) did he worship? and in what manner did he worship? Ab. Zar. 11b בתי ע״א idolatrous temples (and fairs connected therewith); a. v. fr.—*'Ăbodah Zarah,* name of a treatise of the Mishnah, Tosefta, Talmud Babli a. Y'rushalmi, of the Order of N'ziḳin.—*Pl.* עֲבוֹדוֹת. Sifra Sh'mini, Milluim בשעה קלה למדו שבעה ע׳ וכ׳ in a short moment they learned seven sacrificial functions: the slaughtering &c. Yoma 47b זו הוא מע׳ קשות וכ׳ this is one of the difficult services (manipulations) in sacrificial rites. Ib. 32a וחמש ע׳ הן וכ׳ and there were five rites (on the Day of Atonement): the daily morning sacrifice &c.; a. fr.

**עָבוּז**, v. אָבוּז, a. אָכוּז.

**עָבוֹט** m. (b. h.; עָבַט; cmp. עָבֹת s. v. עֲבוֹת) [*fastening;* cmp. חֲזָקָה,] 1) *pledge, security.* B. Mets. 114b (expl. Deut. XXIV, 12) לא תשכב ועבוטו אצלך thou must not go to bed with his pledge with thee.—2) = עָבְרִי *saddle, saddle-bag.* [Tosef. Maasr. III, 13, v. עָבְרִי.]—*Pl.* עֲבוֹטוֹת *saddle cushions, rugs* &c., *baggage.* Tanḥ. Emor, ed. Bub. 26, note 188 אתה יודע שאין לי זהב א״ל ותן לי ע׳ נתן לו טפרטוס וכ׳ thou knowest that I have no gold. Said he to him, then give me the baggage, and he gave him a rug and other garments that he had robbed him of; ib. תן לי אותן ע׳ שנטלת ממני give me that baggage which thou hast taken from me; נתן לו אותו זהב ואותן ע׳ מקצת he gave him that gold (of which he had robbed him) and the baggage, but only a part thereof; Tanḥ. Emor 18 עֲבִרְטוֹת.

**עָבוֹף** m. (עבף, cmp. עבב) *densely covered, thick with leaves.* Targ. O. Deut. XII, 2 (not ענוף); Targ. Jer. III, 13 (h. text רענן); a. fr.

**עֲבוּפְיָא** f. (preced.) *thick foliage.* Targ. Job XV, 32 (h. text רעננה).

**עִבּוּרָא, עִבּוּר**, v. sub עִיבּ׳.

**עֲבוּר** (b. h.; עֲבַר), בַּעֲ׳ *for the sake of.* Taan. 20a נקדרה חמה בַּעֲבוּרוֹ the sun was made to break forth for his sake. Ib. בַּעֲבוּרָן for their sake; a. fr.—[Pesik. Haḥod., p. 45a sq. בעֲבִירָה, read: בעֲבוּרָה.]

**עֲבוֹרָא** m. (עָבַר) *passer-by, traveller.* Y. Taan. IV, 69[a] bot. דלא הוו מקבלין לע׳ they would receive no stranger (Lam. R. to II, 2 אכסניא).—*Pl.* עֲבוֹרַיָּא. Targ. Y. Gen. XVIII, 3 (ed. Vien. עַרְבוֹדַיָּא, corr. acc.).

**עַבּוֹרָא** m. (עָבַר) *one who hands over.*—*Pl.* constr. עַבּוּרֵי. B. Bath. 133[b], v. אַחְסָנָא.

**עָבוֹת** f. (b. h. עָבֹת; עָבַת *to twist, plait*) *network, matting;* ע׳ עץ *a tree screened by a network of foliage.* Sifra Emor, Par. 12, ch. XVI (expl. Lev. XXIII, 40) את שענף עצו דומה לקליעה the tree the ramification around whose trunk resembles plaiting; Y. Succ. III, 53[c] bot. עץ שענפיו קליעה...חופין a tree the branches of which cover its larger portion and which rises in the shape of a plaiting; Bab. ib. 32[b] שענפיו חופין את עצו whose branches cover up its trunk. Ib. דומה דמי ע׳ וכ׳ what is *'aboth* like (when is a tree called *'aboth*)? When three leaves are on each stem. Ib. ובלבד שתהא עֲבוֹתוֹ קיימת provided its network (three leaves on each stem) remains; a. e.

**עָבוֹת** m. (b. h.; preced.) *chain, rope* for fastening the yoke of the animal to the plough (Maim.); [*the pole tied to the yoke* by means of a knotted rope (R. S.)]. Kel. XXI, 2. Sifra Sh'mini, Par. 6, ch. VIII.—Snh. 99[b] (ref. to Is. V, 18) בתחלה..לע׳ העגלה at first the evil inclination resembles a thread of cobweb, and at the end it is like a wagon rope; Yalk. Gen. 129.—*Pl.* עֲבוֹתוֹת. Succ. 52[a]; Yalk. Is. 270 (not ע׳ עבותי).—V. עֲבִית.

**עָבַט**, v. עָבִיט.

**עָבַט** (denom. of עֲבִיטָא, v. עָבוֹט) *to seize a pledge.*

*Ithpe.* אִיתְעֲבַט *to have one's goods seized.* B. Kam. 113[b] בר מתא אבר מתא מִיתְעֲבַט the goods of one resident may be seized for the delinquent taxes of a fellow resident (v. תָּפַס).

**עָבַה, עִבֵּי** (b. h.; cmp. עָבַב) *to be thick, dense, dark.*

*Nif.* נֶעֱבָה *to become thick, swell.* Tanḥ. Vaëra 3 ובלען ולא נ׳ יותר וכ׳... Aaron's staff swallowed them up and yet was not thicker than before.

*Hif.* הֶעֱבָה same. Tosef. Kil. III, 4 הֶעֱבוּ ונעשו מכוונות (not התעבן) if the plants on growing denser appeared to form a straight line; Y. ib. V, beg. 29[d] התעבות (R. S. to Kil. V, 1 הרו עברים; corr. acc.).

*Pi.* עִבָּה *to make thick; to condense, darken; to facilitate growth.* Y. Taan. III, 66[c] מְעַבֶּה, v. עָב II. M. Kat. II, 5 מְחַפִּין...אַף מְעַבִּין (during the festive week) you may cover up the cut figs with straw;...you may even &c.; expl. ib. 13[b] מחפין אקלושי מעברין אסמוכי by *m'ḥappin* is meant a loose covering, by *m'abbin* a dense, packed covering; (anoth. opin.) כמין כרי..מע׳..מחפין *m'ḥappin* means a loose or a dense covering, *m'abbin* means bringing the figs close together so as to form a pile. Y. Peah III, 17[c] בשעי׳ על מנת להדל if he set the plants close together with the intention of thinning them afterwards. Ib. VII, 20[b] מתוך שהוא מְעַבֶּן וכ׳ because he strengthens the remaining plants (by thinning the field), they produce more fruit the next year (and thus he benefits also the poor). Y. Shebi. I, beg. 33[a] מעבה את הכורת he advances the growth of the ramification, opp. מתיש כוחה. Y. Bets. IV, 62[c] top בשלא נתכוין לְעַבּוֹתָהּ when (in putting wood on the booth) he had not had the intention to cover it more densely; a. e. —Tosef. Peah IV, 14 המעבה את שוקיו (ed. Zuck. המקפח) he who contracts his shoulders (simulating a hump), v. קָפַח.—Part. pass. מְעוּבֶּה, q. v.

**עֲבֵי** ch. same, *to be thick, rough, strong.* Ḥull. 38[a], v. עֲמֵי.

**עָבֵי** m. (preced.) *thick, rough.* Ḥull. 79[a] ע׳ קליה וכ׳ if the voice of a mule is rough, its dam is an ass, if shrill (צנוק), a horse.

**עָבִי**, v. עוֹבִי.

***עֲבִיָּא** m. (עבי) *cover, concealment.* Targ. Y. II Ex. XIX, 9 (Y. I a. O. עֲרָבָא; h. text עָב).—Y. Taan. II, 65[b] top (expl. ויעבתוה, Mic. VII, 3) עבדוה ע׳ עבדוה קליעה וכ׳ they make it (their speech) a cover, they make it a screen for their guilty acts (cmp. עָבוֹת).

**עֲבִיד, עָבִיד** v. עֲבַד I, II.

**עֲבִידְתָּא, עֲבִידָא, עָבִידָא**, v. sub עִבִּיד׳.

**עָבִיט** m. (עבט, v. עָבוֹט; cmp. חָבָט I) [*fastening, pressing,*] 1) (של גמל) *sumpter-saddle* consisting of a pair of panniers tied across the animal's back (Lat. clitellae, Gr. καναθήλια); also *the cushion on the camel's back* (Arab. ġabiṭ). Sifra M'tsor'a, Zab., Par. 2, ch. III; Kel. XXIII, 2; a. e.—*Pl.* עֲבִיטִין. Tosef. Erub. III (II), 1; Erub. 16[a] top; Y. ib. I, 19[b] bot.—Tanḥ. Emor 18 עבירטוח. v. עָבוֹט.—2) ע׳ של ענבים (cmp. καναθήλια) *a large basket, strapped on the carrier's back, in which grapes are carried during the vintage.* B. Mets. V, 7 (72[b]); Tosef. ib. VI, 2. Tosef. Maasr. III, 13 (ed. Zuck. עבוט, corr. acc.). Tosef. Dem. VI, 11; Y. ib. VI, 25[c] bot. עֲבָט. Y. Bets. V, beg. 62[d] העבט. Toh. X, 4, sq. העבירט ed. Dehr. (ed. העבט; Ar. מעבט). Y. M. Kat. II, beg. 81[a] דורכין את עֲבָטוֹ you may press, for the mourner, the grapes in the basket (to prevent ruin by delay); a. e. —3) ע׳ של מימי רגלים *a large vessel for the collection of urine* (for manufacturing purposes). Ber. 25[b] גרף של ריעי ע׳ וכ׳ a vessel for the collection of excrements, and a tub for urine; Tosef. ib. II, 16 Var. B. Bath. 89[b].—Keth. 82[b], read with Tosaf.: ע׳ של נחושת a bronze tub.

**עֲבִיטָא** ch. same, *sumpter-saddle.* Targ. Gen. XXXI, 34 (h. text כַּר).—Gen. R. s. 74.—Trnsf. *burden, obligation.* Y. B. Kam. X, end 7[c] מינך עֲבִיטָיךְ רכיל מימר ליה את שרי עבירטך he (who has been forced to pay his neighbor's arrear taxes) can say to him, take thy saddle off me, i. e. pay me the amount you would have had to pay the government. Bab. ib. 115[a] זיל שרי עבירטך...א״ל he said to that man (whose stolen goods had been bought in good faith), go, untie thy saddle, i. e. redeem thy goods by indemnifying the buyer.

**עבין**, Y. Taan. I, 64[b] bot. חמר ע׳, read: חמש עבירן, v. עֲבִירְתָּא.

***עֲבִיצָא** m. = חֲבִיצָא 1.—*Pl.* עֲבִיצִין. Y. Ḥall. I, 58[a] top.

doing so, so shall you not go beyond the line of justice. Ib. עִיבְּרָה אֶת הַדִּין (*Pi.*); a. e.—3) (with עַל) *to pass over* (a sin); *to forgive.* Cant. R. to V, 5 (play on מוֹר עוֹבֵר, ib.) מַר עוֹבֵר ע׳ עַל מְרָרִי the bitterness passes away, he (the Lord) passes over my bitterness (sin). R. Hash. 17ᵃ (ref. to Mic. VII, 18) לְמִי נוֹשֵׂא עָוֹן לְמִי שֶׁעוֹבֵר עַל פֶּשַׁע whose iniquity does he pardon? the iniquity of him who forgives (his neighbor's) transgression; a. e.—4) *to transgress, sin.* Yoma 86ᵇ, a. e. כֵּיוָן שֶׁע׳ אָדָם עֲבֵירָה וְשָׁנָה וְכו׳ as soon as a man has committed a sin and repeated it, it becomes to him a permitted act. Ib.ᵃ, a. e. ע׳ עַל עֲשֵׂה when one has transgressed a positive law (committed a sin of omission). Ib. ע׳ עַל כָּרֵיתוֹת וְכו׳ when one has committed sins punishable with extinction or death by a court. Erub. 100ᵃ, a. fr. Keth. VII, 6 הַשּׁוֹבֶרֶת עַל דַּת וְכו׳ if a wife offends against Mosaic or Jewish customs, v. דַּת; Y. ib. VII, 31ᶜ top נָשִׁים הָעֲבָרוֹת עַל הַדַּת (*Pi.*); a. v. fr.—5) *to pass, overtake, precede.* Pes. 7ᵇ כָּל הַמִּצְוֹת מְבָרֵךְ עֲלֵיהֶן עוֹבֵר לְעֲשִׂייָתָן in the performance of all religious ceremonies one must say the benediction over them before doing them; מֵאי מַשְׁמַע דְּהַאי עוֹבֵר לִישְׁנָא דְּאַקְדּוּמֵי הוּא what evidence is there that this *'ober* has the meaning of precedence? Answ. by ref. to וַיַּעֲבֹר (II Sam. XVIII, 23) 'and he arrived before the Cushite'.—6) *to pass by, go away, be removed.* Pes. III, 1 אֵלּוּ עוֹבְרִין בְּפֶסַח the following things must pass away (their use must be suspended) during Passover. Bets. 26ᵃ, a. fr. מוּם עוֹבֵר a transitory blemish, opp. קָבוּעַ. Ber. 26ᵃ ע׳ יוֹמוֹ בְּטֵל קָרְבָּנוֹ when its day is passed, the sacrifice of the day is void. Pes. II, 2 חָמֵץ ... שֶׁע׳ עָלָיו הַפֶּסַח leavened matter ... over which Passover has passed (which had been in the house during Passover). Ber. IX, 3 חִצּוּעַ לַשֶּׁעָבַר וְכו׳ praying for what is passed (decided) is a vain prayer, e. g. if one's wife is with child, and one prays, may it be the will of God that my wife bear a male child; Y. Taan. II, 65ᶜ bot. נוֹתֵן הוֹדָיָה לְשֶׁעָבַר וְצוֹעֵק וְכו׳ one gives thanks for what is passed, and prays for what is to come. Gitt. VII, 7 כָּל זְמַן שֶׁאֲעָבוֹר מִכְּנֶגֶד פָּנֶיךָ וְכו׳ as soon as I shall have been out of thy sight for thirty days; Tosef. ib. VII (V), 10. Keth. 17ᵃ ע׳ מִלְּפָנֵי כַלָּה he passed aside to make room for a bridal procession. Yoma 66ᵃ, a. e. חַטָּאת שֶׁעָבְרָה שְׁנָתָהּ a sin-offering whose year is passed (that is older than one year); Tem. 22ᵃ שֶׁעִיבְּרָה שְׁנָתָהּ (Pi.) whose year is completed (v. infra). Ib. 21ᵇ בְּכוֹר שֶׁעָבְרָה שְׁנָתוֹ a first-born animal older than one year; R. Hash. 5ᵇ; Zeb. 29ᵃ bot. שֶׁעִיבְּרָה; Tosef. Snh. III, 6 בְּכוֹר שֶׁעִיבְּרָה זְמַנּוֹ ed. Zuck. (read with Var.: שֶׁעָבַר). Keth. 87ᵃ עַל שֶׁע׳ as regards the past, v. עָתִיד; a. v. fr.—לַשֶּׁעָבָר *in former days.* Gen. R. s. 47, opp. עֲתִידוֹ; a. fr.

*Hif.* הֶעֱבִיר 1) *to lead past, stroke gently.* Tosef. Sabb. VII (VIII), 23 [read:] מַעֲבִירִין עַל גַּבֵּי הָעֵין בְּשַׁבָּת you are permitted to stroke a sore eye on the Sabbath; Y. ib. XIV, 14ᶜ bot. מְעַבְּרִין עַל הָעֵין. Ib. הֶעֱבִירוּ עָלָיו כֵּלִים they passed garments over it.—2) *to cause to pass; to remove, displace.* Keth. 17ᵃ מַעֲבִירִין אֶת הַמֵּת מִלְּפָנֵי כַלָּה וְכו׳ a funeral procession is made to make way for a bridal procession, and both of them for the king, v. supra. Gitt. 57ᵇ שֶׁאֵין אֲנוּ מְעַבְּרִין אוֹתוֹ בְּאֵל אַחֵר that we shall never displace him for another god; שֶׁאֵין מַעֲבִיר אוֹתָנוּ וְכו׳ that

עֲבִירָא, v. עֲבִירְתָּא.

עֲבִירָה f. (עָבַר) *passing by.* Y. Erub. I, 19ᵃ top כְּדֵי עֲבִירַת אָדָם as much space as is required for a person to pass.

עֲבֵרָה, עֲבִירָה f. (preced.) *transgression, sin.* Sot. 3ᵃ (play on עבר *Hif.*, with ref. to ויעבירו, Ex. XXXVI, 6) אָדָם עוֹבֵר ע׳ בַּסֵּתֶר וְהַקָּבָ״ה מְכָרִיז וְכו׳ man commits a sin in secret, and the Lord causes his exposure in public; ואין ע׳ אֶלָּא לְשׁוֹן הַכְרָזָה וְכו׳ and the word *'āberah* (cmp. preced.) has the meaning of publication (passing forth) &c. Ib. אֵין אָדָם עוֹבֵר ע׳ אֶלָּא אִם כֵּן וְכו׳ a man does not sin, unless a spirit of insanity has entered into him. Tem. 20ᵇ אֵין אָדָם ... בִּדְבַר חֲבֵרוֹ בְּע׳ a person cannot obtain atonement by means of a thing which is connected with an offense, v. מְצֻוָּה; a. v. fr.—Esp. (cmp. אִיסּוּרָא) *sexual immorality.* Gen. R. s. 90. Snh. 70ᵃ top שֶׁתִּכֹּל מְצוּיִין אֲצִלָּהּ בְּע׳ for all people will finally associate with her in an immoral way; a. v. fr.—*Pl.* עֲבֵרוֹת, עֲבֵירוֹת. Yoma VIII, 8 ע׳ קַלּוֹת light transgressions. Ib. 9 ע׳ שֶׁבֵּין אָדָם לַמָּקוֹם sins affecting the relation of man to God; ע׳ לַחֲבֵירוֹ.. sins affecting the relation of man to his fellowman; a. fr.

עֲבִירִין, עֲבִירִים, v. עֲבִירִים.

עֲבַר׳, עֲבִירְתָּא f. = h. עֲבֵירָה. Targ. Prov. X, 23 עֲבִיד (not עֲבִיד׳ עֲבִיד׳) עֲבִיר׳. Ib. XXI, 27. Targ. O. Deut. XXIII, 15; XXIV, 1 עֲבִירַת פִּתְגָם (h. text עֶרְוַת דָּבָר); a. fr.—*Pl.* עֲבִירָן, עֲבִירָתָא. Targ. Job IV, 4 Ms. (ed. Lag. עֲבִירָה *sing.*, hebraism; ed. Wil. עֲבֵירָא; oth. ed. עֲבִירְתָא, incorr.). Targ. Y. Num. XXXV, 25; a. e.—Y. Taan. I, 64ᵇ bot. [read:] א״ל חֲמֵשׁ עֲבִירִין הַאי גּוּבְרָא עָבִיד בְּכָל יוֹם he said to him, five sins does this man (I) commit every day.

*עֲבִית f., *pl.* עֲבִיוֹת (עֲבַת; cmp. עֲבוֹת) *engines for hurling missiles by means of twisted fibres, ropes &c.* (Lat. tormenta). Lam. R. to IV, 19, v. דָּלַק.

עַבְעָבִית, v. אַבְאָבִית.

*עֲבַץ I (v. next w.) *to become white, be put to shame.* Targ. Ps. XXXIV, 6 עֲבָצוּ Ar. a. Levita (ed. עֲצָבוּ; h. text יִחְפְּרוּ).

עֲבַץ II, עֲבָצָא m. (transpos. of בעבץ = בצבץ; cmp. פַּסְפֵּס = פַּסְסֵךְ, transpos. of סכסך) *tin.* Targ. Ez. XXVII, 12 (ed. Lag. בְּעִיץ). Targ. O. Num. XXXI, 22 ed. Berl. (oth. ed. אבצא).

עָבַר (b. h.) 1) *to be thick, swell; to run over.* Par. VI, 4 כְּדֵי שֶׁתַּעֲבֹר הַמַּיִם וְכו׳ that the water may overflow into a vessel; a. e.—Ex. R. s. 15 שֶׁאֲנִי עוֹבֵר, v. עֶבְרָה.—2) (cmp. סָגִי I a. II) *to pass, to cross.* Tosef. Sot. VIII, 1; Sot. 33ᵇ כֵּיצַד עָבְרוּ יִשְׂרָאֵל אֶת וְכו׳ in what manner did the Israelites cross the Jordan? Cant. R. to V, 13 עוֹבֵר הוּא וְחוֹזֵר וְכו׳ he goes over his studies once and again &c.; a. fr.—ע׳ אֶת הַדִּין *to cross the line of justice, to be too severe.* Midd. II, 2 כְּאִילּוּ עִיבְּרוּ עָלָיו וְכו׳ as if they had treated him too severely (arbitrarily). Ex. R. s. 30 כְּשֵׁם שֶׁאֲנִי יָכוֹל לַעֲבוֹר .. וְאֵינִי מַעֲבִיר וְכו׳ as I (the Lord) have power to treat the nations with rigor, but refrain from

he will never displace us for another nation. Ex. R. s. 30 כאילו הוא מעביר איקונין וכ' as if he removed (defaced) the king's portrait; a. fr.—3) *to go beyond.* Ib. איני מעביר וכ', v. supra. Ib. חבריות מעבירין על הדין וכ' men go beyond the line of justice (are treacherous, cruel), and they are punished; a. e.—4) *to skip over; to forego, postpone.*—ה' על מדותיו, v. מִדָּה.—Yoma 33ª; 58ᵇ, a. fr. אין מעבירין על המצות you must not forego the occasion for performing a religious act. Erub. 64ᵇ אין מעבירין על האוכלין you must not pass by eatables (and let them lie in the street); B. Mets. 23ª; a. fr.—5) *to forego, overlook, pardon.* R. Hash. 17ª (ref. to Mic. VII, 18) מעביר ראשון ראשון וכך היא המדה (Ms. M. על ראשון וכ'; v. Rabb. D. S. a. l. note) he pardons one sin after the other (before they are put on the scale), and such is the divine dealing. Ib. מעבירין לו על כל פשעיו all his transgressions are pardoned; a. fr.—6) *to cause to forego* or *disregard.* Erub. 41ᵇ שלשה דברים מעבירין...על וכ' three things make a man disregard his own sense (of right) and the sense of his Maker; a. e.

*Pi.* עִיבֵּר 1) *to be completed, full.* Tem. 22ª, a. e., v. supra.—2) *to transgress repeatedly.* Y. Keth. VII, 31ᶜ top, v. supra.—3) *to go beyond.* Ex. R. l. c. עיברה את הדין, v. supra. [Tosef. B. Kam. VI, 22 שעיברה הדליקה עד, read with Y. ib. VII, 5ᶜ. את ... שעברה.]—4) (v. עִיבֹּר) *to carry, be with young.* Kidd. 31ᵇ כי עִיבְּרַתּוּ אמו וכ' while his mother was pregnant with him, his father died. Tosef. B. Kam. X, 1 ועיבְּרָה אצלו (B. Kam. IX, 1 ונִתְעַבְּרָה) and the cow became pregnant while she was in his possession. Ḥull. 58ª; a. fr.—*Part. pass.* f. מְעוּבֶּרֶת; *pl.* מְעוּבָּרוֹת *pregnant.* Yeb. XVI, 1. Ib. 36ᵇ, a. e. מע' חבירו a woman who is with child of another man (divorced or widowed during pregnancy). Gen. R. s. 85 מלכים אני מע' גואלים אני מע' I am pregnant with kings, with redeemers (kings and redeemers are destined to be of my offspring). Yeb. III, 10; a. fr.—4) (v. עִירְבּוּר) *to extend the city limits,* for the purpose of defining Sabbath distances, in cases of buildings projecting beyond the city lines (outskirts). Erub. V, 1 כיצד מְעַבְּרִין וכ' (v. אָבַר), defined ib. 53ª; Y. ib. V, beg. 22ᵇ; Y. Ber. VII, 12ᶜ top כאשה עוברה like a pregnant woman; Tosef. ib. VI (V), 1; a. e.—5) *to complement, add to,* esp. *to intercalate a month,* (second Adar); *proclaim a leap year; to complement a month* (v. מָלֵא) *by assigning to it an additional day* (thirty days). Tosef. Snh. II, 1 שנים אומרים צריכה לְעַבֵּר if two judges say, it is necessary to intercalate a month. Ib. 2 על שלשה סימנים מעבירין וכ' on three indications the intercalation is decided; על שנים מעבירין וכ' when two of them exist, the intercalation is decreed. Ib. ואם עִיבְּרוּהָ הרי זו מעוברת but if they proclaimed it a leap-year, it remains a leap-year; a. fr.—Part. pass. מְעוּבָּר; f. מְעוּבֶּרֶת. R. Hash. 19ᵇ אלול מע' an Elul of thirty days. Snh. 11ᵇ אינה מע' the year is not a leap-year (the declared intercalation is invalid); a. fr.

*Hithpa.* הִתְעַבֵּר, *Nithpa.* נִתְעַבֵּר 1) *to swell* (with anger), *to become wroth.* Sifré Num. 135 (expl. ויתעבר, Deut. III, 26) כאדם שאומר נ' בי פלוני נתמלא וכ' as a man says, that man (became full) got wroth with me, meaning, he was filled with wrath against me; Yalk. Deut. 818; Sifré Deut. 29 כאשה שאינה יכולה לשוח מפני עוברה (*swelled,*) like a woman that cannot bend down on account of the child she is pregnant with; v. עֻבָּרָה.—2) *to become pregnant.* Gen. R. s. 45 מביאה..נִתְעַבְּרָה she conceived on her first intercourse; אין אשה מִתְעַבֶּרֶת וכ' no woman conceives on &c.; Yeb. 34ª. Ib.ᵇ כדי שלא תִתְעַבֵּר וכ' that she may not become with child, and her beauty &c., v. כָּעַשׁ. B. Kam. IX, 1 ונתעברה אצלו, v. supra; a. fr.—3) *to be extended, to be consolidated into one township.* Y. Erub. V, 22ᵇ bot. יכול אני ... בית מטון מתעברת וכ' I can cause Beth Ma'on and Tiberias to be considered one township (as regards Sabbath distances).—4) *to be added to, to be proclaimed a full month* (of thirty days), *a leap-year* (of thirteen months). Y. R. Hash. III, beg. 58ᶜ ניסן לא נ' מימיו Nisan was never made a full month (by decree of the court); Y. Shebi. X, beg. 39ᵇ; a. e.—Snh. 12ª ראויה ... שתִּתְעַבֵּר that year ought to have been a leap-year. B. Mets. 59ᵇ נִתְעַבְּרָה השנה נתע' לשוכר if the year was made a leap-year, the tenant (that rented by the year) reaps the benefit of the intercalation. R. Hash. 19ᵇ; a. fr.

*Nif.* נֶעֱבַר (with עֻבָּרָה) *to be committed.* Tosef. B. Kam. X, 3 בהמה ונֶעֱבְרָה בה׳ עבירה if one stole a beast, and some sinful act was committed on it (by which it became forbidden for any benefit); (B. Kam. IX, 2, a. fr. נעבדה ... עבירה).

**עָבַר, עֲבַר** ch. same, *to pass, cross, step over, forgive* &c. (v. preced.). Impf. יְעִיבַר; infin. מֵיעְבַּר. Targ. Gen. XXXII, 17. Ib. XII, 6. Targ. O. Deut. XVII, 2 מֵיעִיבַר ed. Berl. (oth. ed. מֵעֲבַר, מֶעְבַּר; Y. מֵעִיבַר). Targ. Ps. CXXIV, 4; a. v. fr.—Sabb. 40ª האי מאן דע' אדרבנן he who disregards Rabbinical enactments. Y. ib. VII, 9ª top; Y. Yeb. VIII, 9ᶜ עֲבַרַת בירדן וכ', v. גְּדִי I. Y. Ab. Zar. III, 43ᵇ bot. מהו עבור how about passing it by?; ... מהו נֵיעֱבוֹר קומוי וסמי עיניה pass it and ignore it, v. סָמֵי; Y. Ber. II, 4ᵇ מהו מֵיעֱבוֹר (not מירחו); Y. Shek. II, 47ª top; a. fr.

*Af.* אַעְבַּר, אַעֲבַר as preced. *Hif.* Targ. O. Lev. XVIII, 21 לְאַעְבָּרָא ed. Berl. (oth. ed. לַאֲעָבָךְ, לַאֲעָבָךְ). Targ. Gen. XLVII, 21. Targ. Ex. XXXVI, 6.—Targ. II Sam. XII, 13.—Targ. Mic. VII, 18; a. v. fr.—Esp. (b. h. עִבֵּר) *to pass through; to bar.* Targ. I Kings VI, 21. Targ. O. Ex. XXXVI, 33. —*Part. pass.* מַעְבַּר *passed through, barring.* Ib. XXVI, 28.—Ḥag. 5ª מַעְבִּיר במילתיה = h. מְעַבֵּר על מדותיו, v. preced. a. מִדָּה.

*Pa.* עַבַּר 1) *to be with child, to conceive.* Targ. Ps. LI, 7 עַבְּרַת (ed. Lag. עבריה, Bxt. עֲבָרַת, corr. acc.). Targ. Y. Num. XI, 12 (ed. Vien. עֲבָרִית, corr. acc.); a. fr.—Part. pass. f. מְעַבְּרָא, מְעַבְּרְתָּא, מְעַבְּרָתָא; *pl.* מְעַבְּרָן. Targ. Y. Gen. XVI, 11. Ib. XXXVIII, 24; a. e.—B. Kam. 47ª פרה מע' a pregnant cow. Ḥull. 59ᵇ אַפִּילוּ כל מע' all pregnant women miscarried; a. e.—2) as preced. *Hif., to cause to pass; to remove, displace; to cover up.* Ab. Zar. 65ᵇ מְעַבֵּר לדוו מעברא he passed them over the ford. Yoma 33ᵇ עַבּוּרֵי דרעא, v. דְּרָעָא. Erub. 65ª, v. פּוּךְ. Ḥull. 18ª שמחתיה ועַבְּרֵיה he excommunicated him and removed him (from his office). Ib. מְעַבְּרִינָן ליה וכ' we remove him and declare his meat *t'refah.* Ber. 27ᵇ תא ונְעַבְּרֵיה come, let us displace him. Ib. 39ª לעבורי זוהמא to carry off foul matter. Y. Ber. II, 4ᶜ bot. חוח מעבר וכ' covered it with a sheet, v. פַּלְיוֹם; a. fr.—Yeb. 63ᵇ עבורי, v. infra.—3) *to declare a full month, a leap year.* Targ. I Chr. XII, 32. Targ. Cant.

עד if one witness signed in Hebrew type, and the other in Greek, and again one in Hebrew &c. Ib. 8 גט שכתבו עברית וכ' if a letter of divorce was written in Hebrew, and its witnesses signed in Greek. Y. Meg. I, 71[b] bot.; Esth. R. to I, 22, a. e. ע' לדיבור the Hebrew language is adapted for oratory; a. fr.—Meg. 18[a] קראה עברית... if he read the Megillah in a trans-Euphratean (Aramaic) translation.—*Pl.* עִבְרִים, עִבְרִיִּים; f. עִבְרִיּוֹת. Ib. עברית לע' an Aramaic translation read before Aramæan Jews. Ex. R. s. 3 למה קורא אותם ע' על שם שעברו ים why does he call them *'Ibriim* (Ex. III, 18)? Because they passed the sea (on going to Egypt). Ib. s. 1. Pesik. R. s. 23; a. fr.

**עִבְרָאָה, עִבְרַאי, עִבְרִי** ch. same. Targ. Gen. XIV, 13 (Y. ed. Vien. עיברא, corr. acc.). Ib. XXXIX, 14; 17 (not עִבְרָאִי); a. fr.—*Pl.* עִבְרָאֵי. Ib. XL, 15; a. fr.—[Targ. Num. XXVII, 12; Targ. Deut. XXXII, 49 טורא דע' ed. Berl. (ed. Vien. עִבְרָאֵי, עֲבָרָאֵי; h. text הַר הָעֲבָרִים.]—Pesik. Vayhi, p. 65[a]; Pesik. R. s. 17; a. fr.

**עִבְרִיוֹן** m. (עִבֵּר, v. עִבֵּרָה) *renegade.* Nidd. 13[b] נקרא ע' may be called a renegade (to idolatry).

**עִבְרִיוּנָא** ch. same. Sabb. 40[a] bot. שרי למקרי ליה ע' it is permitted to call him an apostate.

**עִבְרָתָא**, v. עוֹבְרָתָא.

**עֲגָא**, v. עוּגָא.

**עַגְבָּאי, עַגְבָּאֵי*** m. pl. *'Agbeans, 'Ăgebeans,* a tribe in Ituræa, cmp. אַרְגּוֹב. Targ. Ez. XLVII, 16 בריכת ע' (ed. Lag. עגי) the pond of the 'Agebeans (h. text חצר התירכון).

**עֲגָבָה** f., *pl.* עֲגָבוֹת (עגב *to be round*) *rump, buttocks* (cmp. עֶקֶב). Snh. 38[b] עִגְבּוֹתָיו..מאקרא וכ' (not עגבויותיו) the earth for Adam's rump was taken from Akra &c.; Yalk. Ps. 888. Nidd. 30[b] עגבותיו על ב' עקביו וב' and its (the foetus') two heels lie against the two sides of its rump; Lev. R. s. 14; Yalk. ib. 547. Ber. 24[a] משום ערוה ע'..the contact of posteriors (of two persons lying in one bed) does not come under the class of indecency (as regards prayer). Sabb. 152[a] (expl. החגב, Koh. XII, 5) אלו ע' that means the rump; (comment. *the genitals*; Lev. R. s. 18 לוז של שדרה; Koh. R. to XII, 5 קרסולין).

**עָגַג** (or עוּג) (cmp. עגל) [*to round, roll, press*; denom. עוּגָה, fr. which] 1) *to draw* (cmp. חגג). Taan. III, 8 (19[a]); 23[a] עג עוגה he drew a circle.—[2) *to make a cake.* Ez. IV, 12.]

**עָגָה**, v. אָגָא.

**עֻגָּה, עֻגָּת**, v. עוּגָּה.

**עָגוֹל** pr. n. m. *'Agul.* Y. Yeb. VI, 7[c] bot. ר' חנינה בר ע', v. עָשַׁל.

**עָגוֹל** m., **עֲגוּלָה** f. (b. h. עָגֹל, עֲגָלָה; עָגַל) *round.* Nidd. VIII, 4 (58[b]) ע' a round blood-stain, opp. משוך lengthy. Y. Pes. VIII, 36[a] bot. ע' גל a round heap of debris, opp.

VII, 5; a. e.—Snh. 11[b] בתר דעַבְּרוּהָ after they had declared it a leap year. R. Hash. 20[a] עַבְּרוּהָ לאלול they have declared Elul a full month; a. e.—Part. pass. מְעֻבָּר; f. מְעֻבֶּרֶתָא. Snh. 12[b] שתא מע' a leap year; a. e.

*Ithpa.* אִיתְעַבַּר, אִתְעַבַּר 1) *to become pregnant.* Targ. Y. Gen. XIX, 36, sq.; a. e.—Yeb. 45[a] אִיעְּבָרָא מכותי was with child by a Samaritan.—2) *to get over it, to be appeased.* Yeb. 63[b] מתקיף...ועַבּוּרֵי אירעבר במילא she is irascible, but is easily appeased with a word.—3) *to be waded through, be crossed.* Targ. Ez. XLVII, 5.

**עֵבֶר** I (b. h.) pr. n. m. *Eber,* a descendant of Shem, believed to have maintained schools (oracles) in connection with Shem. Gen. R. s. 63 (ref. to Gen. XXV, 22) למדרשו של שם וע' to the school of Shem and Eber. Ib. s. 37 נביא גדול הוה ע' וכ' E. was a great prophet, for he gave names alluding to coming events. Ib. s. 42 (expl. העברי, Gen. XIV, 13) שהוא מבני בניו של ע' because he is a descendant of Eber; a. fr.

**עֵבֶר** II m. (b. h.; עָבַר) *border, bank, side.* Gen. R. s. 42 (expl. העברי, v. preced.) כל העולם כולו מֵעֵבֶר אחד וכ' the whole world was on one side (idolaters), and he (Abraham) on the other side; שהוא מע' הנהר וכ' because he came from the banks of the river (Euphrates), and spoke the Hebrew language (v. עִבְרוּ).—מע' לים *beyond the sea.* Erub. 55[a] (ref. to Deut. XXX, 12) אם מע' לים..לעבור אחריה if the Law be beyond the sea, thou must go over to learn it.

**עֵבֶר, עֵבֵר, עֵבְרָא, עֵבְרִי, עִבְרַי**, v. עִיבַּר II, a. next w.

**עֲבָרָא** m. (עָבַר *Pa.*) *bar, bolt.* Targ. O. Ex. XXVI, 28 (ed. Berl. עֲבָרָא). Targ. Jud. XVI, 3 (ed. Wil. עִבְרָא).—Erub. 102[a], a. fr. עִרְבְּרָא דדשא the door bolt.—*Pl.* עֲבָרִין, עַבְרֵי Targ. O. Ex. XXVI, 26, sq.; a. e.

**עִבְרַאי, עִבְרָאָה**, v. עִבְרִי.

**עִבְרָאִי, עִבְרָאֵי**, v. עִבְרִי end.

**עֲבֵרָה**, v. עֲבִירָה.

**עֲבָרָה**, v. עוּבָּרָה.

**עֲבָרָה** f. (עָבַר) 1) = חֲמָתָה q. v.—2) *passing by*; ע' מ־ *passing from one act to another, ceasing.* Y. B. Kam. II, 3[a] top בשעת עֲבָרָתָן while they were passing by. Nidd. I, 7 בשעת עבירתן מלאכול וכ' when they cease to eat T'rumah.

**עֶבְרָה** f. (b. h.; עֵבֶר 1) [*swelling, running over,*] *anger, indignation.* Ex. R. s. 15 שהע' שאני עובר קשה הרא severe is the anger with which I am filled. Tanḥ. Vaëthḥ. 6 נתמלא חקב"ה בע' עליו the Lord was filled with anger at him (with ref. to Deut. III, 26). Yalk. Deut. 820 (expl. ויתעבר, Deut. l. c.) נתמלא עלי ע'. Gen. R. s. 13 שהיא אוספת את הע' it calls in the wrath (i. e. it is a sign of forgiveness, with ref. to Ps. LXXXV, 4); a. fr.

**עִבְרִי** m., **עִבְרִית, עִבְרִיָּת** f. (b. h.) *Hebrew*; ע' (לשון) *Hebrew language*; ע' (כתב) *Hebrew character, type.* Kidd. I, 2 עבד ע' a Hebrew slave; אמה הע' a Hebrew handmaid. Gen. R. s. 42 ומשירת בלשון ע', v. עֵבֶר II. Gitt. IX, 6

ארוך. Snh. IV, 3; Ex. R. s. 5 גורן ע׳, v. גֹּרֶן. Y. Erub. II, 20ᵃ; a. fr.

**עִגּוּל** m. (preced.; v. צִרְגּוּל) *round cake, loaf.* Targ. Y. Ex. XXIX, 23 (h. text ככר).—*Pl.* עִגּוּלִין. Ib. XL, 4.

**עִגּוּלָא, עִגּוּל,** v. sub. עִרְגּ׳.

**עִגּוּלְגֻּלָּה, עִגּוּלְגּוֹלָה** f. (preced. wds.) *round, rolling.* Hull. 64ᵃ; Ab. Zar. 40ᵃ, v. כָּרַר; Tosef. Hull. III (IV), 23 (not לית ...).

**עָגִיל** m. (preced. wds.) *circle.* Tosef. Neg. VI, 3, v. עִרְגּוּל.

**עַגְרָא, עַגִּירָא** m. (preced. wds.) *round shield.* Targ. Ps. XXXV, 2 (h. text צנה). Targ. II Chr. IX, 15; a. e.—*Pl.* עַגְרַיָּן; עַגִּירַיָּא. Ib. Targ. Ez. XXIII, 24. Targ. II Chr. XXIII, 9; a. e.—Targ. Ps. XLVI, 10, v. עֲגַלְתָּא I.

**עָגַל** *to be round; to roll; to circle.* Sabb. 85ᵇ ועוֹגֵל בה חמשה and inscribes in it a circle of five in diameter.

*Nif.* נֶעֱגַל *to be rounded.* Y. Ab. Zar. II, 41ᵇ הוא נסלל ונע׳ the cut in the skin of an animal (whose heart has been taken out while alive) rebounds and becomes rounded.

*Pi.* עִגֵּל 1) *to draw a circle.* Part. מְעַגֵּל, v. חוֹנִי. Taan. III, 8; a. e.—2) *to roll, press, make even.* Maasr. I, 8 חמגורה משירַעֲגֵּל when the figs are stored in a bin, they are subject to tithes when he has pressed them. Ib. הרח ...ומעגל וכ׳ דש if after treading figs in a vessel or pressing in a bin &c. Macc. II, 1 הרח מעגל במעגילה if he was levelling the roof with a roller, v. מְעֲגִילָה; Y. ib. II, beg. 31ᶜ (also מְעַגֵּיל, *Hif.*).—3) *to roll on an oiled surface, to smooth a person's skin.* Tosef. Ter. X, 10 ומְעַגְּלוֹ על גביו and oints it (the child) by rolling it on his own body; Y. Maas. Sh. II, 53ᶜ top ומעגלו ע״ג מירעו.—4) *to round off, form a round body,* v. infra.

*Hif.* הֶעֱגִיל 1) *to round off, form a round body.* Ohol. VII, 4 עד שהֶעֱגִילוּ ראש כפיקה; Tosef. ib. VIII, 8 שעִגְּלוּ וכ׳ (v. R. S. to Ohol. l. c.), v. פִּרְקָא I.—2) *to roll,* v. supra.

*Hithpa.* הִתְעַגֵּל 1) *to form globules.* Nidd. 56ᵃ מה רוק שמִּתְעַגֵּל ויוצא וכ׳ as the secretion in the mouth is formed in globules on being discharged &c.; ib. 19ᵇ.—2) *to roll one's self on an oiled surface, to smooth one's skin.* Tosef. Ter. l. c. על טבלה של שיש להִתְעַגֵּל עליה on a marble plate to anoint himself upon it. Ib. 11; Tosef. Sabb. III (IV), 17; a. e.

**עַגַל** I ch. same, *to be round.* Y. Erub. II, 20ᵃ בחן דעַגְלִין in the case of those stones which are round (forming a fence).

*Pa.* עַגֵּיל 1) *to round off.* Men. 94ᵇ דעַגֵּיל לחו מיעַגֵּל he rounded them off.—2) *to twine around.* Y. Kil. IX, end, 32ᵈ [read:] נסב פסקיא דעמר ועַגְּלָה וכ׳ (v. פְּסִיקָא) he took a woolen band and wound it around both of them.

**עֵגֶל** m. (b. h.) *calf.* Sabb. V, 4. Tosef. Bekh. VI, 13; Kidd. 8ᵃ (Ar. עִגּוּל). Pes. 112ᵃ, v. רָנַן; a. fr.—Esp. העֵ׳ the golden calf which the Israelites made in the desert. Tosef. Sabb. I, 17 אותו ..שעשוי בו העֵ׳ that day was as ominous to Israel as the day whereon they made the golden calf; Sabb. 17ᵃ. Sot. 14ᵃ שכיפר על מעשה העֵ׳ he made atonement for the sin of the golden calf; a. v. fr.—[Tosef. Neg. VI, 3 ברית העֵ׳ Var., v. עִרְגּוּל.]—*Pl.* עֲגָלִים. Snh. 63ᵇ; a. fr.—[Ab. d'R. N. ch. VI, end מביאין העֵ׳, read: הָעִגּוּלִים, v. עִרְגּוּל.]—*Fem.* עֶגְלָה *heifer.* Sot. VII, 2 פרשת ע׳ ערופה the verses to be read at the ceremony of breaking the heifer's neck (Deut. XXI, 7 sq.). Ib. IX, 7 (47ᵇ) אם נערפה העֵ׳ וכ׳ if the murderer was found after the heifer's neck was broken. Gen. R. s. 44 הראה לו ...ע׳ ערופה the Lord showed Abraham the ceremony of &c. Sot. 45ᵃ מדידת ע׳ the measuring which is done for the ceremony of &c. (to ascertain the nearest town). Par. I, 1 ע׳ בת שנתה וכ׳ *heifer* (mentioned in the Law) means one not yet one year old, and *cow* means one two years old; a. fr.

**עַגַל** II, **עָגַל** ch. same, v. עִרְגַּל.

**עַגְלָא** III, **עָגְלָא** m. (עָגַל) [*rolling,*] *swiftness;* לע׳, בע׳, *very soon, swiftly, suddenly.* Targ. Job XX, 5. Targ. Prov. XXIX, 1. Targ. II Esth. VI, 10 בע׳ בע׳ make haste.—Ber. 18ᵇ דלע׳ קא אתית because thou shalt soon come (to us, the dead). Snh. 52ᵃ כי הדכי דלישרוף לע׳ in order that he may be burnt to death so much sooner; Pes. 75ᵃ כי הדכי דתרמות בע׳ (Ms. O. לעגל) that she may die the sooner; Yalk. Lev. 630; a. e.

**עֶגְלָא** I f. *heifer,* v. עֶגְלְתָא.

**עֶגְלָא** II f. *wagon,* v. עֲגָלְתָא I.

**עֶגְלָה** pr. n., בְּרֵיכַת ע׳ *the Pond of 'Igla.* Targ. Jer. XXXI, 38 (ed. Lag. עירגליא; h. text גִּבְעָה).

**עֶגְלָה** f. *heifer,* v. עֵגֶל.

**עֲגָלָה** f. (b. h.; עָגַל) [*roller,*] *wagon.* Bets. II, 10 ע׳ בע׳ שתחת וכ׳ with the little wagon under the tail (to protect the latter from friction, v. חֻמָּט II); a. e.—*Pl.* עֲגָלוֹת. Kel. XXIV, 2 שלש ע׳ וזן וכ׳ there are three classes of wagons (with regard to levitical cleanness), one shaped like a *cathedra*; like a couch ..., and one for stones (loads). Gen. R. s. 95; a. e.—Esp. עֲגָלָה *the constellation called Charles' Wain* (Ursa Major). Pes. 94ᵇ.

**עֲגַלְתָּא** I, **עֲגָלְתָא, (עֶגְלָתָא)** ch. same. Targ. O. Num. VII, 3 עֲגַל׳ ed. Berl. (oth. ed. a. Y. עֲגָלְתָא, עֲגָ׳; Ms. II עֲגָלָא). Targ. Is. XXVIII, 27 (ed. Lag. עגלה); ib. 28; a. e.—Esp. *Charles' Wain.* Ber. 58ᵇ bot. רישא דע׳ the head-star of the Wain; [Rashi: the head of *the Ox* (Taurus)].—*Pl.* עֲגָלָן, ע׳, עֲגָלָתָא, ע׳. Targ. O. Gen. XLV, 21. Ib. 27 (ed. Vien. עֲגַל׳). Targ. Ps. XLVI, 10 Ms. (ed. תריסיא עגילין round shields).

**עֲגַלְתָּא** II f. = h. עֻגָּל, *basin.* Y. Sabb. III, 6ᵃ bot. מיחן .... גו ע׳ to put the bottle of oil into a basin (of hot water), v. נִטְלָא.

**עֲגָלָא, עָגְלָא, עֲגָ׳, עָגְ׳, עֶגְלָתָא** (III עֲגַלְתָּא) f. = h. עֶגְלָה. Targ. Y. Gen. XV, 9. Targ. Deut. XXI, 4 (O. ed. Berl. עֶגְלָתָא). Targ. O. ib. 3 עֶגְלַת (ed. Berl. עֲגָלַת; Y. עֶרְגְלַת). Targ. Hos. X, 11; a. e.—V. עִרְגַּל.

**עָגַם** (b. h.; cmp. אָגַם) 1) *to be bent, weighed down.*

*Part. pass.* עָגוּם; f. עֲגוּמָה; (cmp. כָּפַם, כָּפַת) a) *pressed down, tied.* Num. R. s. 10 לשונו ע׳ his (the drunken man's) tongue is tied.—Trnsf. (of a woman) עֲגוּמָה *tied to an absent husband, prevented from marrying* (cmp. עָגַן). Y. Snh. VI, 23c עד מתי..ואני יושבת ע׳ בביתי how long yet shall my husband dwell with thee (Alexandria), and I (Jerusalem) sit a living widow in my house; Y. Ḥag. II, 77d ע׳ עליו ... tied (lonely) for his sake.—b) *bent down, grieving.* Lev. R. s. 1 הירתה נפשו של משה ע׳ עליו Moses' soul within him grieved. Ib. s. 34 שנפשן ע׳ עליהן who are in grief. Ber. 55b הרואה חלום ונפשו ע׳ he who has had a dream and is worried about it; a. e.

עָגַם ch. same. Targ. Job XXX, 25.—Part. pass. עָגִים; f. עֲגִימָה, עֲגֵרְמָא; *pl.* עֲגִימָן. Targ. Ruth I, 13 (h. text תעגנה). —Y. Meg. III, 74a top מן גו דנפשהון ע׳ וכ׳ since they will grieve (because they are deprived of the reading of the Law), they will go and buy another scroll.

עַגְמָה f. (preced.) *grief*, v. אַגְמָה.

עָגַן (b. h.; v. עָגַם) *to bend; to tie.*—V. עִוגֵּן.—Part. pass. f. עֲגוּנָה *tied to an absent husband, deserted wife.* Y. Gitt. IV, beg. 45c שלא תהא יושבת ע׳ that she may not remain a deserted wife (prevented from marrying again); a. fr.—*Pl.* עֲגוּנוֹת. Ruth R. to I, 13 (ref. to תעגנה, ib.) יכולות יושבות ע׳ לבלתי וכ׳ ... can you afford to sit tied, so as not to get married? Gitt. 33a, a. fr. מפני תקנת ע׳ as a measure in favor of deserted wives (that they may be enabled to marry again). Lev. R. s. 20 הרבה נשים היו יושבות ע׳ ממתינות להם many women (to whom they had made love) remained unmarried, waiting for them (to propose); Tanḥ. Aḥăré 6; a. e.—Trnsf. (of animals in the stable) *left lonely.* Tosef. B. Kam. VIII, 12 מהו לגדל בהמה ... מקיימין את הע׳ שלשים יום how about rearing (for consumption, v. B. Kam. 80a) small cattle in Palestine?... That which remains last (after the others have been disposed of) should be kept (no more than) thirty days; B. Kam. 80a ובלבד שלא ישהה הע׳ שבהן שלשים יום (Tosef. l. c. האחרונה) provided he do not keep the last of them over thirty days.

**Pi.* עִגֵּן *to press against; to smooth.* Tosef. Ter. X, 4 מְעַגֶּנֶת שערה בשערה Var. ed. Zuck. (ed. Zuck. מְעַגֶּנֶת, v. עָגַן; oth. ed. מְעַגֶּלֶת, v. עָגַל) she may smooth her own hair by rubbing it against her (the priest's daughter's) hair.

עִגֵּן ch. same, *to press, tie; to seclude, imprison.* Targ. Is. XXIV, 22 וירעגנונון וכ׳ and they shall press them into the prison house (ed. Lag. וירגונון, ed. Ven. ויגרינון, contr. of ורעגרינון *Af.* (?); Ar. ורעגנון *Ithpa.*; h. text וסגרו).—Part. pass. עִגְּרִין; *pl.* עִגְּרִינִין. Ib. XLII, 7. Ib. 22, v. next w. Ib. XLIX, 9.

*Pa.* עַגֵּן *to make lonely, desert* (a wife). Gitt. 26b ומְעַגֵּן ומותיב לה he might desert her.

*Ithpa.* אִיתְעַגֵּן, אִירְעַגֵּן *to be secluded, tied up;* (of a woman) *to be prevented from marrying, be an* עֲגוּנָה. B. Mets. 19a משום דלא תִּתְעַגֵּן ותתיב הוא Ms. M. (ed. תיעגין, corr. acc.) it was done in order that she might not remain a widow in life.

עֲגָנָא m. (preced.) *solitude, prison.* Targ. Is. XXIV, 22 לבית ע׳, v. preced. Ib. XLII, 22 עֲגָנְהוֹן Ar. (Regia עֲגָנֵיהוֹן *pl.*; ed. Lag. עִרְגוּנְהוֹן; ed. Wil. עֲגִינִין, v. preced.).

עַגְעַג *to roll*, v. גַּעְגַּע.

עִגָּרוֹן m. (אֲגַר=עָגַר)=אֲגוּרָה, *apt for storage, superior (wheat).* Tosef. Dem. IV, 23 (ed. Zuck. אֲגִרִי, v. אֲגוּרִי); Y. Naz. V, 54a אגרון.

עַגַּשׁ (dial. for נָגַשׁ; cmp. Pesh. Ex. XXI, 29; 36) *to attack, gore.* Part. f. עַגִּישָׁא. Gen. R. s. 80, beg. Ar., v. נָגַשׁ.

עַד m. (b. h.; עוד) *turn, continuation;* (prep.) *up to, until, during, while; in place of.* B. Mets. 87a; Snh. 107b זְקָנָה עד אברהם up to Abraham's time, v. זָקֵן. B. Kam. 55a עד שאתה שואלני וכ׳ during the time that &c., instead of asking me &c. Gen. R. s. 58 עד שלא ישקיע וכ׳ before yet the Lord causes the sun of one righteous man to set, he causes that of another to rise. Kidd. 29b עד כ׳ שנה until a person is twenty years old. Ib. 31a עד תיכן כיבוד וכ׳ how far does the duty of honoring parents go?; a. v. fr.—Ber. 26b (ref. to ib. IV, 1 'up to four hours') עד ועד בכלל וכ׳ does it mean 'up to', and that 'up to' included, i. e. including the whole fourth hour of the day, or excluding the fourth hour? Nidd. 58b לימא בעד ועד בכלל קמיפלגי shall we say, their difference turns on the question whether 'until' is meant to include or to exclude the terminus? Ib. איכא עד ועד בכלל ואיכא עד ולא עד בכלל sometimes 'until' means *inclusive of*, and sometimes *exclusive of*. Ib. קמיפלגי בעד ועד דהכא they differ as to the meaning of the word 'until' in this case (in the Mishnah); a. fr.—בְּעַד, בַּעַד (cmp. עִבּוּר) *in behalf of, for, about.* Midr. Till. to Ps. IV הפונדק בַּעֲדֵרינו...וכר׳ (our w. missing in ed. Bub.) has that innkeeper opened his shop for the first time today, for our benefit? Ib. to Ps. XII שאל בַּעֲדוֹ וכ׳ he inquired about him, where is he?; a. e.—וָעַד, v. עוֹלָם.

עֵד ch. same. Targ. Gen. II, 5. Ib. XIV, 14; a. v. fr.—B. Bath. 21a עד שיח לא תקביל up to six years of age admit no child to school. Gen. R. s. 44a, a. e. עד דסנדלך, v. פּוּבָּא I. Lam. R. to III, 20 עד דשמינא וכ׳, v. חָשַׁרְ II; a. fr.

עֹד v. עוֹד.

עַד, Targ. O. Lev. XI, 13 ed. Amst., v. עֵר.

עֵד m. (b. h.; עוד) [*present, confirming,*] (cmp. סהד) *witness, evidence.* Ḥull. 10b, a. e. עד אחד נאמן וכ׳ in matters of ritual the statement of one witness is sufficient. Bekh. 36a, a. e. עד מפי עד a witness testifying to what he has heard from an eye-witness. R. Hash. 26, a. e. אין עד נעשה דיין a witness in the case cannot act as judge. Keth. 21b עד נעשה דיין a witness may act as judge; a. v. fr.—*Pl.* עֵדִים. Ib. דיינים המכירין חתימות ידי ע׳ if the judges know (can identify) the signatures of the witnesses to a document. Ib. II, 3 הע׳ שאמרו וכ׳ if witnesses declare, this is our signature, but we have been forced &c. Ib. 5 אם יש ע׳ וכ׳ if there is evidence that she was a married woman.—Kidd. 48a, a. fr. ע׳ מסירה, עידי חתימה, v. כָּרַת;

against himself. Succ. 29a מעידי ע׳ שקר those who give false witness. Sabb. 22b (ref. to Lev. XXIV, 3) ע׳ הוא it (the light in the Temple) is an evidence to mankind that the Divine Presence dwells in Israel; Men. 86b. Ib. מאי עֵדוּתָהּ how did it give evidence (of the Divine Presence)?; Sabb. l. c. מאי עדות (corr. acc., as Ms. M.). Macc. 5a גופה של ע׳ (not עדיות) the testimony to the fact itself, v. סָרָה. Ib. I, 7 אם מתקיימת הע׳ בשנים וכ׳ if an evidence is legally established by two witnesses, why does the Scripture mention three? Ib. 8 מה שנים.. עֵדוּתָן בטלה וכ׳ as in the case of two witnesses, if one of them is found out to be a relative or a disqualified witness, their testimony is void, so in the case of three &c. —Ex. R. s. 41 מה כלה...כל מי שיודע לי ע׳ וכ׳ as the bride ...on entering her chamber (in procession) uncovers her face, as if saying, whoever knows any evidence against me, let him come..., so must the scholar &c.; Yalk. ib. 391; Cant. R. to IV, 11 וזו עֵדוּתִי מעידה עלי and this (procession) is my testimonial testifying for me; a. v. fr.—Trnsf. (v. סַהֲדוּ) *tokens of virginity.* Gen. R. s. 60 ממקום עֵדוּתָן Ar. (ed. ערותן) at the seat of virginity. Ib. s. 45; s. 51 הוציאו עדותן Ar. (ed.; Yalk. ib. 79 ערותן).—*Pl.* עֵדָיוֹת. Macc. I, 9 חדר אלו שתי ע׳ these are two testimonies (two independent sets of witnesses); a. fr.—*'Eduyoth*, name of a treatise, of the Order of N'zikin, of the Mishnah and Tosefta, containing statements of traditional deliveries and rules. Ber. 28a ע׳ בו ביום נשנית on that day *'Eduyoth* was taught.

**עָדָה, עדי** I (b. h.; cmp. עוד) [*to turn, pass*; cmp. סור and חול,] *to pass by; to pass away*, v. next w.

*Hof.* הוּעְדָּה *to be passed, be caught in passing.* Lev. R. s. 26 (ref. to I Sam. XXIV, 11, a. XXVI, 14) בכנף אמרת בסירה ח׳ . . . בסירה הוּעֲדוּ as to the skirt (of Saul's cloak) thou saidst, it was caught in a bush: have the spear and the cruise also been caught in the bush?; Num. R. s. 19 הוּעֲדַת (read the second time הועדו); Midr. Till. to Ps. VII; Yalk. Sam. 133, a. e.; (Y. Peah I, 16a bot.; Y. Sot. I, 17b הוערת, הוערת, הוערו, v. עָרָה).

**עָדָא, עֲדֵי** ch. same, 1) (corresp. to h. עָבַר) *to pass by, between* &c. Targ. O. Gen. XV, 17 עָדָא ed. Berl. (ed. Vien. דר עֲדָא; ed. Amst. עברא). Targ. Is. XLV, 14 יָעְדוּן (ed. Lag. ירידון). Targ. II Kings IV, 8 מֵיעֵידוֹהִי ed. Lag. (oth. ed. מְעִיד׳; fr. עוד); a. fr.—Part. עָדֵי, עֲדֵי; *pl.* עָדָן. Targ. Is. XLIV, 22. Targ. Jer. IX, 11 ed. Lag. (oth. ed. ריתיב, corr. acc.). Targ. Ez. XXXIX, 14, sq.; a. fr.—Kidd. 33a כמה עֲדוּ עלוהי וכ׳.. how many vicissitudes have passed over these (old men); R. Hash. 16a, v. חַרְפַּתָּקָא.—2) (corresp. to h. סוּר מ־) *to pass away, cease.* Targ. O. Gen. XLIX, 10. Targ. II Chr. XXXV, 15. Targ. O. Deut. IV, 9 יְעִידוּן ed. Berl. (oth. יְעִידוּן); a. fr.—Yoma 53b לא יַעֲדֵי וכ׳ (fr. Gen. XLIX, 10).—3) *to carry, become pregnant*, v. infra. Gen. R. s. 23 (play on עדה, Gen. IV, 19) דְּעָדָה מיניה because she was with child of him.

*Pa.* עַדִּי 1) *to remove.* Bets. 32b עַדּוּרֵי תושכא, v. מָחַט.—2) (cmp. עָבַר *Pi.*) *to carry, be pregnant, conceive.* Targ. O. Gen. IV, 1 (Y. *Af.*). Targ. O. Lev. XII, 2 (ed. Ber. תַּעֲדֵי *Af.*; ed. Vien. תְּעָדֵי; Y. תָּעֲדֵי, corr. acc.); a. fr.—*Part. pass.* f. מְעַדְּרָא; *pl.* מְעַדְּרָאתָא [*made to carry,*] *pregnant.*

a. v. fr.—Trnsf. *evidence, proof.* Sabb. 81a אם יש עליה עד (euphem.) if there is an evidence (stain of excrements) on it. B. Kam. 11a top (ref. to Ex. XXII, 12) יביא עד עורה Ar. (ed. אדורה, עדודה, v. אָדַר) he shall offer in evidence its hide.—Esp. *a piece of cloth used by women for ascertaining their condition of cleanness or uncleanness.* Nidd. VIII, 4 עד שהוא נתון וכ׳ if an examining rag (after use) has been put under the cushion &c. Ib. 14b; 12a משל לשמש ועד וכ׳ to speak allegorically (euphemistically), the servant and the examiner stand by the side of the threshold &c. (v. שַׁמָּשׁ). Ib. זהו עֵדָן של צנועות (Ar. עֵידָן) this (special) rag is that of the chaste women; a. fr.—*Pl.* as ab. Ib. I, 7. Ib. II, 1; a. fr.

**עֵדָא,** v. עֵידָא.

**עֲדָא,** v. עֲדֵי.

**עָדָא** I or **עֲדָא** f. = אָדָא I. Bekh. 45b אמרת ע׳ this proves. Pes. 53b תהא ע׳ let it be this (I admit).—V. עָרֵי I.

**עָדָא** II m. (עֲדֵי II) *plunderer.*—*Pl.* עָדָיָא. Targ. Jer. XXX, 16.

**עֲדָאָה** m. (preced.) *booty, spoil.* Targ. O. Num. XXXI, 11, sq. Targ. I Sam. XXX, 16; a. fr.

**עַד׳, עֲדָ׳, עַדְוָא, עַדְבָא** m. (עדו, עדב; cmp. עָדַם) [*rolling*; cmp. גּוֹרָל] *lot, share.* Targ. O. Gen. XLIX, 21. Targ. Deut. XXXII, 9. Targ. Esth. IX, 24 עדווא ed. Lag. Targ. Cant. VIII, 11 עִידְבִיה (Var. עִירְוֵיה).—*Pl.* עַדְבִין, עַדְבַיָּא. Targ. I Sam. XIV, 42. Targ. Y. Num. XVIII, 7; a. e.

***עָדַד** (cmp. עָרַר) *to cut, strip.* Part. pass. עָדוּד; f. עֲדוּדָה. B. Kam. 11a, v. אָרַר.—[Tosef. Makhsh. I, 3 מועדד, מעודדים, v. עוד.]

**עֵדָה** I f. (b. h.; עָדַד) [*appointed meeting,*] *assembly, congregation; court; prayer meeting.* Tosef. Snh. XII, 3 (ref. to Ex. XXI, 18) מה אגרוף הידוע לע׳ לעדים וכ׳ as the fist (of the slayer) is ascertained before court and witnesses, so must the stone (weapon) be &c.; B. Kam. 90b; ib. 91a. Snh. I, 6 (ref. to Num. XXXV, 24, sq.) ע׳ שופטת וע׳ מצלת there must be a possibility of an incriminating assembly (of ten persons), and of a saving assembly, which makes twenty persons; ומנין לע׳ שהיא וכ׳ and where do we find an intimation that an *'edah* consists of ten?; Y. Ber. IV, 11c top; a. fr.—Y. Maas. Sh. II, end, 53d; Koh. R. to IX, 9; Yalk. ib. 989 ע׳ קדושה the holy brotherhood.

***עֵדָה** II f. = עֵדוּת, *testimony.* Tosef. Bekh. III, 8 שכר עֵדָתוֹ ed. Zuck. (oth. ed. עדותו) pay for his testimony. —*Pl.* עֵדוֹת. Bekh. IV, 6 (29a) עֵדוֹתָיו בטילין *masc.* (Var. in Mish. ed. עדותו בטילה) his testimonies are void; (Kidd. 58b עדותו בטילה).

**עִדְ׳, עַדְוָא, עַדְבָא,** v. עַדְבָא.

**עִדּוּר, עִדּוֹן, עִדּוּן, עִדּוּי,** v. sub עִידּ׳.

**עֵדוּת** f. (b. h.; v. עֵד) *testimony, evidence.* Ber. 14b כאילו מעיד ע׳ וכ׳ as if offering evidence of falsehood

Targ. O. Gen. XVI, 11. Targ. Jer. IV, 31. Targ. Am. I, 13. Targ. Lam. I, 16; a. fr.

*Ithpa.* אִתְעֲדָא, *Ittaf.* אִתְעֲדִי (corresp. to h. הוסר) *to be removed.* Targ. O. Lev. IV, 31 (Y. אִתְעֲדָא). Ib. 35 (Y. אִתְעֲדָא; ed. Amst. אִתְחֲדָא). Targ. Is. XVII, 1. Targ. II Esth. I, 1, beg.; a. e.

**עֲדָה, עדי** II (b. h.; cmp. עָדַר) *to strip.*

*Hif.* הֶעֱדָה same, *to take off.* Lam. R. introd. (R. Ḥan. 1) יום..ה' מהן וכ' on the day Nebuchadnezzar came in conflict with Israel, he deprived them of two garments, the garment of priesthood and the garment of royalty.

**עֲדָא, עֲדֵי** ch. same, *to strip, tear; to make spoil.* Targ. Is. X, 6. Targ. Ez. XXXVIII, 12, sq.; a. e.

**עֲדִי** I m. (preced.) *spoil.* Targ. Is. XXXIII, 23 (ed. Wil. עֲדֵי). Targ. Josh. XI, 14 (ed. Wil. עֲדֵי constr.); a. e.—V. עֲדָאָה, עֲדִירָא.—[V. עֲדֵי II.]

**עֲדִי** II m. (b. h.; עֲדָה I) *that which is carried* or *put on, cloak, ornament.* Meg. 12b bot., v. פָּתַר. Esth. R. to V, 1 תפארתה ע' her cloak of state. Ib. סומכת עֲדָתָהּ supporting her cloak (trail); a. e.—*Pl.* עֲדָיִים. Ab. Zar. 24b מפוארת בעדי ע' adorned with the choicest ornaments.

**עֲדִי** pr. n. m. *'Adi.* Ab. Zar. 33a; Men. 69b, v. עֲדִינָא.

**עֲדִי** I (v. עֲדָא I) *here is, here are.* Ber. 42a כפנא ע' this is (what we call) hunger. Gitt. 45a, v. גּוּבָרָא. Men. 34a פצירמין ע' Ms. M. (ed. פצרמו, read: פצרמיו) here (these extremities of the wall) are its posts.

**עֲדִי** II m. (עֲדִי I), sub נהורא, *passing light, flash.* Targ. Zech. XIV, 6 (some ed. עֲדִי; h. text יקרות, v. Rashi a. l.; Pesh. עריא *cold*, P. Sm. 2977).—V. עֲדִי I.]

**עֲדִי עֲדָיָא** (עֲדִיתָא) עֲדָיְתָא m., f. (preced.) *a passing eruption, rash, scurf.* Targ. O. Lev. XIII, 2, a. e. (h. text ספחת). Ib. 6, a. e. (h. text מספחת).—[Targ. Y. II Deut. XIV, 12 ed. Amst. עדיא, v. עֲרָעָא.]

**עֲדִין,** Targ. Y. II Gen. VI, 6 some ed., read: אִתַּיַּין, v. דִּין I ch.

**עֲדִין** = אֲדִירִין. Sabb. 88b; Gitt. 36b, v. חֲבִיבוּתָא; Yalk. Cant. 983 עֲדַיִן. Cant. R. to II, 5, v. זִיו; a. fr.

***עֲדִירָנָה** f. (עֲדָה I) [*crossing,*] *board to cover a pit* (?). Sifra M'tsor'a, Zab., Par. 1, ch. II.

**עֲדִילְרִין,** v. עַרְדִּילִין.

**עֲדַיִן,** v. עֲדִירִין.

**עֲדִינִין,** v. עִדּוֹן.

**עֲדִיף** m. (עֲדַף) 1) *ample, liberal.* Yalk. Ps. 876 טובך ע' על כל באי עולם רַעֲוֵם וכ' thy goodness is ample towards all those entering the world, let thy goodness be ample towards me, and teach me thy law.—2) *better, preferable,* v. next w.

**עֲדִיף, עֲדִיפָא** m., עֲדִיפָא f. ch. (preced.) *more, better, preferable.* Targ. Ps. XLV, 3.—Meg. 3b מקרא מגילה ע' the reading of the M'gillah takes precedence; מת מצוה ע' the burial of a dead person without relatives (v. מְצָוָה) takes precedence. Yeb. 39a חליצת גדול ע' the discharge of the Y'bamah (v. חֲלִיצָה) by the elder brother is preferable; בראת קטון ע' the marriage of the Y'bamah to the younger brother is preferable; a. fr.—*Pl.* עֲדִיפֵי. Meg. 3a אינהו ע' מיניה they (Haggai, Zechariah and Malachi) rank higher than he (Daniel); a. fr.—With personal pron. *to be better* &c. B. Mets. 101b לא עֲדִיפַתְּ מינאי thou hast no more rights than I have. Keth. 103b לא עֲדִיפְנָא ממשה וכ' I am not more than Moses our teacher; a. fr.

**עֲדִירָה** f. (עֲדַר) *hoeing.*—*Pl.* עֲדִירוֹת. Koh. R. to II, 23 עדור לי שתי ע' do for me the hoeing of two fields; Gen. R. s. 27 עֲדִירִיוֹת (fr. עֲדָרָה).

**עֲדִירִין,** Y. Keth. VI, 30d top אשכחינון ע' ed. Krot., read טריירין, v. עֲרַר I.

**עֲדִישָׁא** pr. n. f. *'Ădisha* (Khadija), legendary wife of Ishmael. Targ. Y. Gen. XXI, 21.

**עֲדִיתָא, עֲדִיְתָא** I f., v. עֲדָא.

**עֲדִיתָא, עֲדִיְתָא** II f. (v. עֲדָאָה) 1) *booty, spoil.* Targ. Y. Num. XXXI, 11, sq. (ed. Amst. עֲרִי, corr. acc.). Targ. Prov. XVI, 19.—Lam. R. to II, 13 (ref. to אשירך, ib.), v. בִּירְתָא II.—2) *choice dwelling,* v. עִדִּירְתָא.

**עֲדָל,** v. אֲדַל.

**עִדָּן,** v. זִדָּן.

**עֲדַן** (b. h.) [*to turn,* v. עוּד,] *to be round, smooth, pliant.*

*Pi.* עִדֵּן 1) *to make pliant; to bend.* M. Kat. 16b (play on כשהדית.. חיה מְעַדֵּן עצמו וכ' עדינו, II Sam. XXIII, 8) when sitting and studying the Law, he made himself pliant like a worm, opp. מקשה עצמו stiffening one's self. —2) *to smooth, lubricate, to improve* (the complexion); *to refresh, invigorate.* Cant. R. to I, 2 .. מה שמן מְעַדֵּן מְעַדְּנִים וכ' as oil brightens the appearance of the head and the body, so the words of the Law &c. Pes. 43a משיר..ומעדן את הבשר makes the hair fall out and improves the complexion. Y. Ber. VI, 10b top מעדנים..אשר לְעַדֵּן בהן וכ' who created all sorts of delicacies to refresh therewith the soul &c. Gen. R. s. 16 עִדְּנוֹ מכל אילני וכ' he nursed him (with fruits) of all the trees of the garden of Eden; ib. לְעַדְּנוֹ וכ' he had intended to nurse him &c. Sabb. 33b מרחצאות לְעַדֵּן בהן עצמן (Ms. M. בְּעַדֵּן בהן; Yalk. Ms. לְהִתְעַדֵּן, v. Rabb. D. S. a. l. note) (the Romans have erected baths) for their own enjoyment (not for the benefit of the people); Ab. Zar. 2b; Yalk. Is. 316. Sifré Deut. 306 כל זמן....היו מערבים ומעדנים ומפנקים וכ' as long as my son does my will, humor him, nurse him and indulge him and give him to eat and to drink; Yalk. Deut. 942 היו מְעַדְּנִין וכ'. Sifré l. c. מה רביבים...ומעדנים וכ' as the rains come down on the plants and brighten them and embellish them &c.; Yalk. l. c.; a. fr.—*Part. pass.* מְעוּדָּן a) *well-nursed, graceful.* Y. Ned. IX, end, 41c (ref. to

II Sam. I, 24) אין תכשיט...גוף מע׳ ornamentation becomes only a well-nursed (graceful) body.—b) *indulged, used to luxuries.* Mekh. Mishp. s. 8 אם היה מרוכך מע׳ מפונק if the wounded man was delicately reared, used to comfort and luxuries; Yalk. Ex. 339.

*Hif.* הֶעֱדִין *to surround, bind, connect.* Gen. R. s. 10 (ref. to Job XXXVIII, 31 כימה מַעֲדֶנֶת וכ׳ (מעדנות וכ׳ the Kimah binds (gives substance and shape to) the fruits; cmp. מָזַר.

*Hithpa.* הִתְעַדֵּן, *Nithpa.* נִתְעַדֵּן *to be made smooth, pliable; to be rejuvenated; to be nursed, recover strength.* B. Bath. 120ª נ׳ הבשר ונתפשטו וכ׳ the body was again made smooth, the wrinkles of age were straightened out, and beauty returned &c.; Yalk. Ex. 165. Sabb. 33ᵇ, v. supra. Ned. 8ᵇ מִתְעַדְּנִין בה the righteous will be rejuvenated by it (by basking in the sun). Pesik. Hahod., p. 102ª יִתְעַדֵּן בני וכ׳ let my son be nursed with food and drink for two or three months; יִתְעַדְּנוּ בני וכ׳ let my children be nursed &c.; Cant. R. to II, 5; Koh. R. to III, 11; a. fr.

עֶדֶן m. (b. h.; preced.) *refreshment, pleasure*; esp. ע׳ or גַּן עֵ׳ (abbrev. ג״ע) *the garden of Eden; paradise (of the hereafter).* Gen. R. s. 15 (ref. to Gen. II, 8) גן גדול מע׳ the garden was larger than Eden, v. גַּן. Ib. s. 16 מכל אילני ג״ע, v. preced. Ber. 34ᵇ גן לחוד וע׳ לחוד the garden and Eden are two distinct things. Pes. 54ª שבעה דברים וג״ע וכ׳... seven things were created before the world was made: the Law, repentance, paradise, Gehenna, &c. Ber. l. c. (ref. to Is. LXIV, 3) זה ע׳ שלא וכ׳ that is Eden which no living creature's eye has ever seen; Snh. 99ª. Pes. 94ª; a. fr.

עֵדֶן ch. same. Targ. Gen. II, 8. Targ. Job XXXVIII, 18; a. fr.

עדן Y. Kidd. IV, 65ᵈ bot., v. מושחן.

עֶדְנָה f. (b. h.; עָדַן) [*rejuvenation,*] (in homilet.) 1) (v. עֲדִי II) *ornaments.* Gen. R. s. 48 (ref. to Gen. XVIII, 12) היתה לי ע׳ תכשיטים נאים וכ׳ 'I should have 'ednah' (= עדי נאה), beautiful finery (to make me attractive) (ref. to Ez. XVI, 11).—2) *period, menses.* Ib., v. עִידּוֹן.

עָדַךְ (b. h.) [*to be lax, hang over,*] *to be abundant; to be larger, more, better.* Sifra K'dosh. beg. יכול שכבוד האב עודהו וכ׳ you might think that honoring the father was more important than &c. Yalk. Ps. 876 יַעֲדֵךְ, v. עָדִיק h. Midd. IV, 7 האולם עודהו עליו וכ׳ the hall extended beyond it (the Hekhal) fifteen cubits to the north &c. Y. R. Hash. II, 58ᵇ top [read:] אילו אמר בעיבור חייתי אומר....שהחמה עודפת וכ׳ if he had said *b'ibbur* (by intercalation), I might have said, this refers to the eleven days by which the solar year is larger than the lunar year. Erub. 83ª סאה של ירושלמית עודפת וכ׳ Ms. M. (ed. יתירה) the Jerusalem S'ah is larger than: ... by &c.; a. e.

*Hif.* הֶעְדִּיק *to do more (than enough); to be liberal.* Kidd. 63ª, a. e. שמא תַּעְדִּיק יתר וכ׳ she might do more work for him than is due to him. Tosef. B. Mets. IV, 14 אע״פ שמַעְדִּיפִין זה על זה although one of the partners does more business than the other (they are liberal towards one another). Y. Dem. V, 24ᶜ הַמַּעְדִּיק על מעשרותיו he who adds to his tithes (gives more than one-tenth; Tosef. ib. VIII, 13 המרבה במעשרות); a. e.

עַדַּף, v. עָדִיף ch.

עָדַק (v. אָדַק) *to be fastened, stick to.* Part. pass. עָדִיק. Gitt. 78ª דע׳ ליה בחרציה וכ׳ Mus. (v. Koh. Ar. Compl. s. v. עוּיק; Ar. עִירִק, עִוִּיק, corr. acc.; ed. דערק לה וכ׳, v. infra) when it (the letter of divorce) sticks in his belt, and she takes it out.

*Pa.* עִדֵּק עַדֵּק 1) *to bring close to.* Ib. דע׳ לה חרציה וכ׳ (ed. דיערק, corr. acc.) when he pressed his loins (the belt in which the letter of divorce was sticking) close to her, and she took the letter out.—2) *to seize, overtake.* Targ. Y. Deut. XXVIII, 45 (ed. Vien. ויערק׳, corr. acc.), v. אַדַּק.

**Af.* אַעְדִּיק *to squeeze out, push away.* Targ. Prov. XVI, 28 Var., v. עָרַק.

עֲדָק I m. *a perforated vessel,* v. אֲרָק.

עֲדָק II m. (עדק; cmp. חֲדַק, a. preced. wds.) *something squeezed together, compress.* Sabb. 54ᵇ טומנין לה ע׳ וכ׳ Ar. (ed. עֲזָק; Ms. O. עֲרָק, v. Rabb. D. S. a. l. note 70) we dip a compress in oil for her and put it &c.—*Pl.* עֲדָקִין. Ib. שני ע׳ בשמן (not של שמן; ed. עֲזָקִין, v. Rabb. D. S. a. l. note 90).—[עדקין, Targ. Ezek. XXVII, 19 some ed., v. עַרְקָא.—Snh. 11ᵇ, v. הַעֲדַק.]

עָדַר (b. h.; cmp. גָּדַר a. עָדַד) 1) *to strip.*—Part. pass. עָדוּר; f. עֲדוּרָה, v. אָדַר.—2) *to pluck, clear* (of weeds); *to hoe; to pick* (figs, cmp. אָרָה); [b. h. also: *to sift* an army, *to discharge the unfit* &c., *to muster out,* v. I Chr. XII, 34; 39]. Neg. II, 4; Sifra Thazr., Neg., Par. 3, ch. IV כעודר in the position of one hoeing; כעודר בבית הסתרים the position of one hoeing is required for the examination of the posteriors. Tosef. Maasr. II, 14 פועלים שהיו עוֹדְרִין בתאנים laborers engaged in picking figs; B. Mets. 89ᵇ (Ar. אורין, v. אָרָה). Ib. לַעֲדוֹר ולקשקש וכ׳ Rashi (ed. לעַדֵּר, *Pi.*) to hoe and to cover up the roots of olive trees. B. Kam. 119ᵇ עוֹדְרֵי ירקות engaged in thinning vegetables (cmp. דָּלַל); a. fr.

*Pi.* עִדֵּר same. Tosef. Maasr. II, 13 מְעַדְּרִין בשדה engaged in hoeing a field. Gen. R. s. 82 better is he who rents one field ומזבלה ומְעַדְּרָהּ וכ׳ and manures and hoes it &c. Y. Maasr. III, end, 51ª והוא שיע׳ רובה provided he broke the ground of the larger portion of the court; a. fr. —[Tosef. Makhsh. I, 3 מעודר, ed. Zuck. מעודרון, v. עוּד.]

*Nif.* נֶעְדַּר נֶעֱדַר 1) *to be hoed, to be prepared for tillage.* Y. l. c. והיא שחצה נעדרת provided the ground of the court has been broken (before sowing). Ib. 50ᵈ bot. חצר שהיא נעדרת ונזרעת R. S. to Maasr. III, 9 (ed. only נעדרת) a court which has been hoed up and planted with seeds; a. e.—2) *to be cast out, rejected, banished.* Sot. IX, 15 (49ᵇ) ואמת תהא נעדרת and Truth shall be banished (fr. Is. LIX, 15); Snh. 97ª; Cant. R. to II, 13; v. עֶדֶר.—3) *to withdraw one's self, fail.* Lev. R. s. 31; Midr. Till. to Ps. XIX; Yalk. ib. 673 (expl. Zeph. III, 5), v. פָּסַק.

עֶדֶר I ch. same, *to hoe*; (of chickens) *to pick.* Lev.

R. s. 25 זיל עֲדוֹר וכ׳ go and pick in thy own dunghill; Yalk. Job 925.

*Pa.* עִדֵּר same. Lev. R. l. c. וּמְעַדְּרָה קדמיתון (not ומעדרנה) and she (the mother) picks for them; Yalk. l. c. (not ומעררה).

**עָדַר** II = h. עָזַר, *to help.* Targ. Prov. XIII, 12 דמשרי לְמֶעְדַּרְיָה (ed. Lag. a. oth. דמשדי) who begins to help himself (v. Pesh. a. LXX).

*Ithpe.* אִתְעַדַּר *to be helped.* Ib. XVIII, 19 דִּמְתְעַדַּר (oth. ed. דמתעור; v. Pesh. a. LXX).

**עֶדֶר** m. (b. h.; עֲדַר; cmp. גְּדֵרָה s. v. גּוֹדְרוֹת) *enclosure, pen, fold; herd, flock.* Ohol. VIII, 1 ע׳ בהמה וכ׳ clean or unclean beasts closely penned; Tosef. ib. IX, 1; [Ar. s. v. אדר, ed. Koh. s. v. אדורה, I, p. 39ª, explains our w.: *hide*, v. עֲדַר 1, a. עָדַד]. Yoma 34ᵇ; 70ᵇ; Meg. 28ª אחד מיוחד שבעדריו 'one' (Num. XXVIII, 4) means one singled out (the best) of its fold. Bekh. 24ª הנכנס לתוך עדרו וכ׳ if one enters his pen at night. Naz. V, 3 תצא ותרעה בע׳ let it go and be fed in the fold (as a profane animal). Yoma 61ᵇ, sq. וכי עדרו משלח .. וכי עדרו שורף shall one send off his whole flock (of goats)?.. shall one burn &c.?; a. fr.—*Pl.* עֲדָרִים, עֲדָרִין. Ex. R. s. 1 באין ע׳ ע׳ וכ׳ they came to their homes in flocks; א״ת עדי עדיים אלא עֶדְרֵי ע׳ read not (Ez. XVI, 7) *'ădi 'ădayim* (choice attractions) but *'edré 'ădarim* (flocks after flocks). Cant. R. to II, 13 (ref. to Is. LIX, 5) להיכן הולכת .. ויושבת ע׳ ע׳ במדבר whither does banished Truth go (v. עֲדַר)? She goes and sits down in groups (of eremites) in the desert; Snh. 97ª; Yalk. Is. 357; a. fr.—Tosef. Eduy. III, 2 גוחרין היו עֲדָרוֹת וכ׳ they stabbed entire herds in the camp. (v., however, עֲרוֹד).—מִגְדַּל עֵדֶר (b. h.) pr. n. pl. *Migdal Eder* (Fold Tower), between Bethlehem and Jerusalem. Shek. VII, 4; Kidd. 55ª.

**עֵ׳, עֲדָרָא** ch. same, *fold, pen; herd, flock.* Targ. Gen. XXXII, 17; a. fr.—Targ. Ps. L, 9 עֲדָרָךְ (ed. Wil. עֲדָרָךְ; Ms. עדראך; h. text מכלאת׳).—Y. R. Hash. II, 58ᵇ top תור באדר בעֲדָרֵיהּ רמות (not בעדריה) when in Adar the ox dies in his pen (from cold); Y. Snh. I, 18ᶜ bot. בעריה (corr. acc.; v. Bab. ib. 18ᵇ).

**עֲדַרְיוֹת,** v. עֲדִירָה.

**עד״ש,** v. דצ״ך.

**עֲדָשׁ** m., v. next w.

**עֲדָשָׁה** f. (b. h. *pl.* עֲדָשִׁים) 1) *lentil.* Neg. VI, 6, v. מוּבָאת. Kel. XVII, 8 כע׳ שאמרו וכ׳ wherever lentil is spoken of as a standard size, it means... the Egyptian lentil. Gen. R. s. 63 (ref. to Gen. XXV, 34); B. Bath. 16ᵇ ערש Ms. M., v. גַּלְגַּל h.; a. fr.—*Pl.* עֲדָשִׁים, עֲדָשִׁין, עֲדָשׁוֹת. Neg. VI, 1 תשע ע׳ space of nine lentils. B. Kam. 60ᵇ. Maasr. V, 8 תע׳ המצריות Egyptian lentils; Tosef. ib. III, 14 אלו הן ע׳ המצריים וכ׳; Y. ib. V, end, 52ª, v. גַּלְגַּל h.; a. fr. —2) (cmp. φακός) *a flattish warming vessel.* Tosef. Sabb. III (IV), 7; Gen. R. s. 80 'Rashi' (ed. עריבה).—3) (v. טְלוֹפְחָא) *a trough* in the wine or oil press. Y. Ab. Zar. V, end, 45ᵇ. —*Pl.* as ab. Bab. ib. 75ª; Tosef. ib. VIII (IX), 3; Tosef. Toh. XI, 16.—4) *dish of the steel-yard, scales.* Tosef. Kel. B. Mets. III, 13 בע׳ אחר המסמר in the levitical law concerning (wooden) scales, the material of the nails (with which they are studded) decides; Sabb. 60ª בע׳ הלך אחר שלשלותיו Ms. M. a. O. (ed. בערסא; Rashi ed. Sonc. בערשא, v. Rabb. D. S. a. l. note) the material of the chains decides. Tosef. Erub. XI (VIII), 21; Y. ib. X, 26ᵈ top אין מימלין בע׳ וכ׳ you must not draw water, on the Sabbath, by means of an *'ădasha* (using it as a lever).

**עוֹב,** v. עִיב.

**עֵב, עוֹב** m. (עבב, cmp. חבב) 1) (b. h.) [*junction,*] *beam.* —*Pl.* עוּבִּים, עוּבִּין. B. Kam. 67ª (ref. to Ez. XLI, 26) עוּבִּים *'ubbim* means joists.—[Y. B. Bath. V, beg. 15ª והעובין, prob. to be read: והעוּגִין.]—2) (cmp. Arab. *'aybah*, עֵבְיָא, and חוֹב II) *bag.* Kel. XXVI, 6 עֵב כסות the bag for a garment, contrad. to תכריך.—*Pl.* עוּבִּים, constr. עוּבֵּי. Tosef. ib. B. Bath. IV, 9. Ib. 10 ע׳ הצמר (not הצור) woolen material for carpet bags. Hull. 49ª ע׳ בית הכוסות the pockets (folds) of &c., v. כּוֹס I.

**עוּבְיָא** (not עוּבָא) ch. (preced.; cmp. חוּבְיָא I) 1) *bosom, lap.* Targ. Y. Deut. XIII, 7 בעוּבְיָךְ (not בעורך). Targ. Prov. V, 20 (ed. Lag. עוּבְיָה; Var. ח׳). Targ. Ps. XXXV, 13. Targ. Job XXXI, 33 Ms. (ed. עטפי; h. text חֻבִּי); a. fr.—2) (v. חוֹב II) *the full ramification of a tree.* Ib. XV, 32 (ed. Wil. עוֹב׳; h. text כַּפָּה).

**עוּבְדָה, עוּבְדָא, עוֹבָד** m. (עבד), corresp. to h. מַעֲשֶׂה, *deed, work; occurrence, event, fact, case, precedent.* Targ. Gen. XLIV, 15. Targ. Ex. XXVIII, 32 עוֹבַד constr.; a. v. fr.—Yoma 71ᵇ דעבדין ע׳ דאהרן who act like Aaron. Kidd. 79ᵇ עבד ע׳ כותיה דרב decided a case in agreement with Rab's opinion. Y. Ber. I, 3ª top, v. פְּוָת. Y. Naz. V, 54ª top נפק ע׳ כר׳ וכ׳ the case went forth (was decided) in agreement with the opinion of &c. Keth. 60ᵇ בדידי הוה ע׳ it was my case (that came up for decision). Y. Ab. Zar. II, 41ª bot. ר׳ יוסי .. אהן ע׳ R. J. told the following story; ע׳ היה איתא חדא וכ׳ it happened that a certain woman loved to do charity &c.; Y. Ter. VIII, 45ᶜ bot. Ib. (mid-page) לע׳ for practice. Ib. מרי ע׳, v. מָרָא I. Y. M. Kat. III, 82ᵈ top הוה ליה ע׳ had a case (euphem. for, mourning befell him). B. Mets. 70ª .. גופא דע׳ וכ׳ אימא tell me now, what was the real case (from which you derived your report of Samuel's opinion)?; a. v. fr.—*Pl.* עוֹבָדַיָּא, עוֹבָדִין, עוּבְדָנֵי, עוּבְדָנִי. Targ. Koh. IX, 10. Targ. Num. XVI, 28. Targ. Y. Lev. XXI, 4 (v. Sifra Emor, Par. 1); a. fr.—Y. M. Kat. l. c. תרין ע׳ two cases of mourning. Y. Taan, IV, 68ᵈ הוה דריש .. ע׳ בבירלע וכ׳ cited in his lectures twenty-four cases to which he applied the text *bill'a* &c. (Lam. II, 2); (Lam. R. to l. c. אַפִּין). Lam. R. to III, 58 מה אילין עובדי וכ׳ what deeds are those that thou doest?; a. fr.

**עוּבַדְתָּא** f. 1) same, *work.* Y. Ter. XI, end, 48ᵇ הוה עביד ע׳ גבי וכ׳ did work for &c.; Y. Sabb. II, 4ᵈ top עובידתוה ed. Krot. (read: עוֹבִידְתֵּיהּ or עֲבִידְתֵּיהּ) his work, v. עֲבִידְתָּא.—2) *service, animals and their attendants, live stock.* Targ. O. Gen. XXXIII, 14 (Y. עֲבִידְתָּא; h. text מלאכת).—[Targ. Y. Gen. XLIX, 22 עוּבְדְהָתָא ed. Amst., v. עוֹבַרְתָּא.]

**עוּבְטִין**, Tosef. Ter. VII, 13, v. עוֹבֶשׁ.

**עֳבִי, עוֹבִי** m. (b. h.; עָבָה) *thickness, diameter.* Y. Ber. I, 2c bot. עוֹבְיוֹ של רקיע וכ' the thickness (diameter) of the heavens is equal to a journey of 500 years; עוֹבְיָהּ של ארץ the diameter of the earth; Gen. R. s. 4; Pes. 94a. Gen. R. s. 42 בעל קורה טעון בעוביה the owner of the beam must put his shoulder to the thickest part of it; Ber. 64a בְּעָבְיָהּ וכ', v. כַּאן. Tanḥ. Sh'moth 3 נותן עביה של תקרה זו בצד ראשה וכ' he places the thick side (trunk) of one beam by the side of the top (the thinner part) of the other beam; Ex. R. s. 1. Ohol. XVI, 1 בע' חמרדע measured by the diameter of the handle of a plough; Sabb. 17a מרדע שאמרו אין בעָבְיוֹ וכ' the handle of which they speak is less than a handbreadth in diameter, but is a handbreadth in circumference; a. e.

**עוֹבְיָא, עוֹבְיָה, עוֹבְיָא** ch. same, *thick mass; thick part.* Targ. I Kings VII, 46 עוֹבִי constr. (ed. Wil. עוֹבֵי; h. text מַעֲבֶה); Targ. II Chr. IV, 17 (h. text עֲבִי).—Y. Sot. VII, 21d דתך גבי קוטנה וכ' ע' you place the thick part of one beam by the side of the thin part &c., v. preced. Y. Shebi. I, end, 33c לע' increasing the size (of the fruits; v. however, R. S. to Shebi. I, 8); [Y. Orl. I, 61a bot., v. מַרְבִּיתָא].

**עוֹבִידְתָא**, v. עִיבִּידְתָא, עוֹבַדְתָּא.

**עוֹבֵר** m. (עָבַר) *passer-by, transient.* Snh. 70a דרש ע' גלילאה a Galilean travelling lecturer preached; Ḥull. 27b; (Sabb. 88a חחוא גלילאה).—Mostly ע' וְשָׁב *traveller.*—*Pl.* עוֹבְרִין, עוֹבְרִין. Y. Shebi. III, beg. 34c לא חשו לע' וְשָׁבִין וכ' they cared not for eventual travellers (who might misconstrue the act); a. fr.—Snh. 103b מפני שפיתו מצויה לעוֹבְרֵי דרכים because his bread was ready for travellers, i. e. he was hospitable. Ib. 109a למה לנו עוברי דרכים וכ' why should we admit those travelling merchants who come only to take away our money?; Tanḥ. B'shall. 12; a. fr.

**עוּבָּר** m. (עָבַר *Pi.*) *embryo.* Ḥull. IV, 1 הוציא הע' את ידו if the embryo put forth its forefoot. Ib. 58a, a. e. ירך אמו הוא ע' the embryo is a thigh (part) of its mother, i. e. comes under the same law. Yeb. 37a עוּבָּרָהּ נרכר לשלישי רמיד her embryo (pregnancy) is felt when she has arrived at the third portion of her days of pregnancy (three months). Sifré Deut. 29, v. עָבַר *Hithpa*; a. fr.—Ab. Zar. 40a קירבי דגים ושובָּרָן, v. infra.—*Pl.* עוּבָּרִין, עוּבָּרִין. Snh. 57b אף על הע' the law (Gen. IX, 6) applies also to killing embryos; Gen. R. s. 34 ע"י ע' (read: על ע'). Tem. I, 3. Sot. 30b; a. fr.—Ḥull. 64a top; Ab. Zar. l. c. עוּבְּרֵי דגים fish-roe. Ib. (ועוברין) קירבי דגים ושוברין the entrails of fish and their roe.

**עוּבְרָא** ch. 1) same. Targ. Cant. VII, 3.—*Pl.* עוּבְרַיָּא, עוּבָּא, עוּבָּ'. Targ. Ps. LXVIII, 27. Targ. Y. Gen. XXX, 21.—2) v. עִיבְרָא.

**עוֹבְרָא** f., v. עוֹבַדְתָּא.

**עוּבָּרָת, עוּבָּרְתָּא** f. (= מעוברת; עָבַר *Pi.*) *pregnant woman.* Erub. 53a, a. e., v. עָבַר *Pi.* Ber. 29b, v. עִיבּוּר. Gitt. 23b; Tem. 25a אם היתה ע' וזכתה לו if she (the slave) was with child (at the time of the emancipation of herself and her eventual issue), she can accept the privilege for it. Yoma 82b (in Chald. dict.) חזרא ע' וכ', v. רִיחַ ch. Tosef. Yoma V (IV), 4 עִבְרָה ed. Zuck., v. רִיחַ h.; a. fr.—*Pl.* עוּבָּרוֹת. Y. Keth. XII, 35a bot.; Y. Kil. IX, 32b bot. Nidd. 60b; a. e.

**עוֹבָרָא, עוֹבַרְתָּא** f. (עָבַר; cmp. חַלִּילִפִּים) *shoot, sprout, branch.* Targ. Num. XIII, 23 (24); Y. II עוברא. Targ. Ps. LXXX, 16 (h. text כנה). Targ. Ez. XVII, 3. Ib. 22 Ar.; a. e.—[Targ. Y. Gen. XXXIII, 14 some ed., read: עוֹבַדְתָּא.]—*Pl.* עוֹבָרָן, עוֹבָרָתָא. Targ. Ez. XVII, 6 (Bxt. עוֹבָרִין m.). Targ. Y. I Gen. XLIX, 22 (ed. Amst. עובד', corr. acc.).

**עוּבַרְתָּא** f. = h. עֶבְרָה, *wrath.* Gen. R. s. 67 עוּבַרְתֵּיהּ; Yalk. ib. 116, v. נַחֲרָתָא.

**עוֹבֶשׁ** m. = חוֹבֶשׁ (v. חָבוּשׁ), *quince.* Tosef. Kil. II, 15 (ed. Zuck. עוגס).—*Pl.* עוּבְשִׁין. Tosef. Ter. VII, 13 עובטין Var. (corr. acc., v. חָבוּשׁ). [Tosef. Ukts. I, 5 שורשי הע' ed. Zuck., read with ed. עוקצי האובשין].

**עוֹג** (b. h.) pr. n. m. *Og*, king of Bashan. Gen. R. s. 42 (ref. to Gen. XIV, 13) הוא ע' הוא פליט Og is the one that escaped; Tanḥ. Ḥuck. 25. Ber. 54a אבן..לזרוק ע' וכ' the stone which Og king of Bashan wanted to cast upon Israel. Ib.b, a. fr.

**עוּג**, v. עָגַג.

**עוּגָא** m. (v. next w.) 1) cake.—*Pl.* עוּגִּין. Targ. Y. II Num. XI, 8 (some ed. עוּגִין; Y. I חררן, v. next w.).—2) *cavity*, v. next w.

**עוּגָה, (עוֹגָה)** f. (b. h. עֻגָּה, עֻגָּה; עָגַג) 1) *circle.* Taan. II, 8; 23a, v. עָגַג; a. e.—2) *cake* baked on coals. Tanḥ. Bo 9 ואין ע' אלא לשון חררה *'uggah* has the meaning of *ḥărarah* (v. חֲרָרָה).—*Pl.* עוּגוֹת. Ib. לא הספיקו לאפות ע' they had no time to bake cakes. Yalk. Ex. 209. Gen. R. s. 48 שלש לע' (not לעוגת) three S'ah of flour were used for cakes. Ib. s. 42 (play on עוֹג) שהיה יושב ועוסק במצות ע' he (Abraham) was engaged in the ceremony of preparing unleavened cakes; Yalk. ib. 72; Deut. R. s. 1, end במצות בע' הפסח (read: במְצָוַת ע' וכ'); Yalk. Ps. 883 הפסח בע'. Yoma 75a; a. fr.—3) *cavity*; ע' של מים *pool.* Ḥull. II, 9 (41a; Mish. ed. עוגא; Ar. ed. Koh. אוגן; oth. ed. עוגן; Ar. s. v. עגל: עוגל). Tosef. M. Kat. I, 2 עוּגָתוֹ של מים (ed. Zuck. עוּנָתוֹ, corr. acc.).

**עוּגָה, עוּגָא** f. (עגי, v. אוּגָרָה) *cavity dug around a tree.*—*Pl.* עוּגָלוֹת, עוּגָאוֹת. M. Kat. I, 1. Ib. 3a; ib. 4b expl. בְּנִקְבֵי or בְּדִידִין; Y. ib. I, 80b top; Tosef. ib. I, 2; Tosef. Shebi. I, 7. Ib. III, 7 ועושין ע' מזה לזה and you may make ruts from one tree to another (Var. ועושין ע' לגפנים מזו לזו); Sifra B'har, Par. 1 עוגיאות בין אילן לאילן חבירו. Y. Sabb. VII, 10a top; a. e.

**עוֹגָן** m. (עָגַן) *anchor, ballast.* B. Bath. V, 1 (Y. ed. הוֹגָן); Yalk. Ez. 367. Tosef. Sabb. XIV (XV), 1, v. הוֹגָן. [*Pl.* עוֹגִינִין, v. עִיגּוּן.]

**עוּגְרְתָא** ch. = h. עוּגָרָה, *rut, bed.*—*Pl.* עוּגְרָתָא, constr. עוּגְרָתַי, עוּגְרָת. Targ. Ez. XVII, 7; 10 (ed. Ven. עוּגִית, sing.; h. text ערגות).

**עוּגָל** m. (עָגַל; cmp. עוּגָה, עוּגָרָה) *pond, reservoir.* Tosef. Mikv. IV, 10 ע׳ ארבעים סאה a reservoir containing forty S'ah. Ḥull. II, 8, v. עוּגָה.—Cmp. אֲגָלִים.

**עוּגָס** v. אֲגַס.

**עוּד** (b. h.; cmp. עָדָה) *to turn, return, occur; to continue, endure, exist* (v. Ges. Thes. s. v.).—Denom. עוֹד, עַד, עֵת &c.

*Polel* עוֹדֵד *to straighten, erect, help up.* Midr. Till. to Ps. CXLVI, 9 מְעוֹדֵד .... וכי כל does the Lord uphold all widows and orphans?—*Part. pass. מְעוֹדָד; *pl.* מְעוֹדָדִים, מְעוֹדָדִין. Tosef. Makhsh. I, 3 שק אחד מע׳ (ed. Zuck. מעודר, Var. מועדר; R. S. to Makhsh. I, 4 מעורר; Makhsh. l. c. מלא פירות) one bag standing upright (closely packed); ib. שני שקין מע׳ (ed. Zuck. מעודרון, Var. מעודדי, R. S. מעוררין).

*Hif.* הֶעִיד (denom. of עֵר) 1) *to declare one's presence at a certain occurrence,* esp. *to establish a law from a witnessed precedent* or *traditional knowledge.* Eduy. II, 1 ר׳ חנינא ... ה׳ וכ׳ R. Ḥ. ... related four things which he knew by tradition. Ib. 3 אף הוא ה׳ על וכ׳ he also reported as a precedent the case of a small village &c.; a. fr.—2) *to testify before court.* Ib. IV, 11 מי שהיו .. מְעִידוֹת אותו he concerning whom there were two sets of witnesses testifying; אלו מְעִידִים וכ׳ the ones testifying that &c. Macc. I, 1 מעידין אנו באיש ... שגירש וכ׳ (Bab. ed. 3ª את ... איש) we testify about this man that he divorced &c. Ib. 2, sq.; a. v. fr.—Ḥag. 5ª וממהר להָעִידוֹ and is quick to testify against him; Yalk. Mal. 589 ומַעֲיד בו.—3) *to call upon as witness.* Lev. R. s. 2 מֵעִידְנִי עלי וכ׳ I call upon heaven and earth as my witnesses &c.; Arakh. 16ᵇ מעיד אני וכ׳; a. fr.—4) *to forewarn, exhort.* Lev. R. l. c. שבעה נביאים .. וחן מעידין וכ׳ seven prophets stood up for the nations exhorting them; לא הֵעִידוּ בנו they have not warned us; גירי חדור מעידין בדור the proselytes of every generation are an exhortation to their respective generation; a. e. —Esp. *to forewarn the owner of a noxious animal; to declare an animal noxious* (v. מוּעָד). B. Kam. II, 4 כל עד שיָעִידוּ בו וכ׳ unless he be declared noxious (testimony be deposited stating the facts on which the declaration is based) in the presence of the owner and in court. Ib. הֵעִידוּהוּ שנים וכ׳ if the first case has been ascertained by two witnesses &c.; a. fr. —Part. pass. מוּעָד q. v.

**עוֹד** m. (b. h.; preced.) *existence, strength;* (adv.) *still, yet, more.* Pirké d'R. El. ch. XXXII עד שאני בעוֹדִי אברכך while I am yet in my strength (of mind, able to dispose), I will bless thee. Ib. עד שהוא בעוֹדוֹ.—Y. Kil. IX, 32ᶜ top ואין ע׳ and none more (shall be buried here). Y. Erub. VI, 23ᶜ ע׳ היא דבירת שמאי this is still in agreement with the opinion of Beth Sh. Y. Peah III, 17ᵈ bot. ולא ע׳ הוא ברייא when he is no longer well; ולא עוֹדְהוּ וכ׳ when he is no longer ill. Tosef. Mikv. V, 12 עודהו ראשון וכ׳ (not עדירהו) while the first bather is yet in the water; .. עוֹדֵירְהוּ רגלו [במים] while the first is still with one foot in the water; Ḥag. 19ª. Tosef. Kel. B. Mets. V, 5 מפני שעודירהו כלי וכ׳ (not שענדרהו) because it is still a utensil, the girls sitting therein &c. Sabb. 151ᵇ ועוֹדְךָ בירך (Ms. M. וידיין) and while thou art yet in thy own power (while thou canst still dispose of thyself, s. supra). Ib. 43ª בעוֹדָן עליו when they are yet on it; שאין עודן עליו when they are no longer on it; a. fr.—ולא ע׳ אלא and no more? But (also this), *and not only this, but even more.* Ber. 4ª. Ib. 7ᵇ; Meg. 6ᵇ; a. fr.—מִבְּעוֹד *while there is yet, during.* Sabb. I, 5 כדי שישורו מ׳ יום in time to be soaked through during day-time (before sunset). Ib. 6. Yoma 81ᵇ מתחיל ומתענה מ׳ יום he must begin the fast in day-time; a. fr.—[Targ. Y. Deut. XIII, 7 בעוּבָּךְ, read: בעוּבָּךְ, v. עוּבָּא.]

**עִידְרָא, עוּדְרָא** m. (עדר, עדד) = אוּדְרָא, *tow-cotton, wool.* Y. Sabb. VI, 8ᵇ sq. נפל עוּדְרֵיהּ דאוניה the cotton in his ear fell out.

**עִידָּה*** f. (עוד, cmp. עִוִּדֵנִי Ps. CXIX, 61) [*convolution, coil,*] *bundle.* Sot. 46ª; Ab. Zar. 23ª ע׳ של שקין a bundle of (empty) bags; [oth. opin. in Rashi Ab. Zar. l. c.: *the pin used for knitting sack-cloth.*]

**עודת**, Y. Yeb. II, beg. 3ᶜ, read: עירת, v. עָרָה II.

**עוֹדֵף** m. (עָדַף) *surplus.* Y. Dem. V, 24ᶜ מעשר שני שבע׳ that portion of the surplus (over the exact tithe) which lawfully belongs to the second tithe. [Sifré Num. 126 פתיל זה הע׳, read עוֹרֵף, v. פָּתִיל.]

**עוּדְפָא** ch. 1) same. Erub. 83ª ואילו ע׳ שתין ותלת whereas the surplus (of the one measure as against the other) is sixty three egg-shells; [Ms. M. a. Rashi עוֹדֵפֶת f. h.].—2) *greater importance, gravity.*—*Pl.* עוּדְפַיָּא. B. Bath. 88ᵇ מאי עוּדְפַיְרְהוּ wherein does their greater gravity consist?

**עִידְרָא**, v. עוּדְרָא.

**עָוָה**, v. עוי.

**עַוּוֹא** pr. n. m., v. עִוְיָא II.

**עֲוִירָא**, v. עֲוִירָא I.

**עַוּלְתָא, עַוְלָה, עַוְלָא, עַוְלָא**, v. sub עול (with one ו).

**עָוֹן**, v. עָוֹן.

**עוֹן**, pr. n. pl., v. עִיּוֹן.

**עוֹנְיָא**, Y. Yeb. I, 3ᵇ top, v. שׁוּנְיָא.

**עָנֹק**, *pl.* עֲנוּקִים, עֲנָקִין, v. עָנָק.

**עָוְתָה**, v. עִוְּתָה.

**עוּז**, *Hif.* הֵעִיז, v. עָזַז.

**עוֹז I, עֹז** m. (b. h.; עָזַז) *fortitude, strength, majesty.* Ber. 6ª התפלין ע׳ הם לישראל T'fillin are a sign of strength to Israel. Ex. R. s. 8 לבושו של הקב״ה ע׳ the garment of

the Lord is strength (with ref. to Ps. XCIII, 1). Midr. Till. to Ps. VIII, 3 ארן ע׳ אלא תורה וכ׳ 'strength' means the Law, as we read (Ps. XXIX, 11) &c.; Mekh. B'shall., Shir., s. 3 ארן עֻזִּי וכ׳ 'my strength' (Ex. XV, 2) means &c. Ber. 16b תחכסה בעֻזְּךָ clothe thyself in thy majesty; a. fr.

**עוֹז** II m. name of *a bird*, prob. *black eagle* (b. h. עזניה). Kel. XVII, 14; Tosef. ib. B. Mets. VII, 5.—V. עוּזָּא.

**עוּזָּא, עֻזָּא** I m. (cmp. preced.) name of *a bird of prey*, prob. *sea-eagle*. Targ. Y. Lev. XI, 13; Targ. Y. I Deut. XIV, 12 (h. text פרס).—V. עוּזָּא, a. עֵר.

**עוּזָּא, עֻזָּא, עֻזָּי** II, **עוּזָּח** (b. h.) pr. n. m. *Uzza*, 1) one of the brothers that accompanied the Ark to Gibeah. Sot. 35a; Num. R. s. 4. Ib. s. 21; a. e.—2) name of a fallen angel. Yoma 67b מעשה ע׳ ועזאל the deed of U. and Azael (who came down and had connection with the daughters of man, v. Targ. Y. Gen. VI, 4). Pesik. R. s. 34 ומה עזא ועזאל וכ׳ when U. a. Azael.... sinned on coming down &c. Deut. R. s. 11, end עזה ועזאל.—[Yalk. Gen. 44 שמחזי ועזאל; Targ. Y. Gen. VI, 4 שמחזי ועזואל.]

**עוּזָּא** m. (v. עוֹז II) name of *a bird of prey*, prob. *black eagle*. Targ. O. Lev. XI, 13 (ed. Vien. עזָּא); Deut. XIV, 12 (ed. Amst. עזָּא; ed. Vien. עַזָּ; h. text עזניה); v. אֻזָּא.

**עֻזִּי, עֻזִּיאֵל** (b. h.) pr. n. m. *Uzziel*, 1) the father of Jonathan the translator. B. Bath. 133b, a. fr., v. יוֹנָתָן.—2) name of two Amoraim. M. Kat. 5a ע׳ בר בריה דר׳ ר׳ ע׳ בר בריה דר׳ חוניה רבה R. U. grandson of R. U. the elder; Y. ib. I, 80b bot. Y. Bets. III, 62a top; a. e.—V. Fr. M'bo, p. 119b.—3) name of a fallen angel, v. עֻזָּאֵל, a. עוּזָּא II.

**עֻזִּי, עֻזִּיָּהוּ** (b. h.) pr. n. m. *Uzziah*, king of Judah. M. Kat. 7b יותם לא חיה לו לע׳ וכ׳ Jotham was begotten by U. after the latter was declared a leper; Tosef. Neg. VIII, 6. Gen. R. s. 20; Yalk. jb. 35. Num. R. s. 4 שעל ידו נצטרע ע׳ on account of it (the offering of frankincense) U. became a leper. Ib. s. 7 זה ע׳ שבקש להכנס בתחום וכ׳ that is U. who attempted to encroach on the domain of priesthood; a. e.

**עוּזָּר (עוּזָּרָד)** I m. (v. חִזְרָר a. חַזְרָר; popularly conceived as a transposed reduplic. of זער) [*small and shrunk*,] *medlar, crab-apple; sorb-apple.* [Tosef. Kil. I, 3 חזרד, v. חִזְרָר.]—*Pl.* עוּזָּרִין, עוּזְרָרִין, (עוּזָּרַד׳). Kil. I, 4 (Y. ed. עֲזָרָדִים) sorb-apples (Maim.). Maasr. I, 3 (Ms. M. חזוררין, Y. ed. חזרדין). Dem. I, 1 (Y. ed. עז׳); Ber. 40b, expl. טוּלָּשׁוּר; a. e.

**עוּזָּר (עוּזָּרָד)** II m. (preced.) *shrunk, hardened* (reed).—*Pl.* עוּזָּרִין, (עוּזָּרַד׳). Erub. 34b עוזרי Ms. M. (or עודררין; ed. עוזרדין). [Ib. ע׳ אשדין וחרגין Rashi, v. וָרַד II.]

**עָוָה, עָוַת** (b. h.) [*to be curved, bent, crooked; to curve* &c.,] *to pervert, do wrong.* Yoma III, 8 עָוִיתִי פשעתי וכ׳ I have done wrong, I have transgressed &c. Ib. VI, 2 עָווּ פשעו וכ׳ thy people Israel has done wrong &c.; a. fr.

*Pi.* עִוָּה 1) *to subvert, lay waste* (cmp. הָפַךְ). Hull. 60b (play on עִוִּים, Deut. II, 23) שעיוו את מקומן Ar. a. Rashi (ed. שעיוותו) they laid waste their home (deserted it); Yalk. Deut. 809; Yalk. Josh. 22 שעוו.—*2) *to curve one's self* (like a serpent, v. עֻוְיָא), *wriggle.* Ib. שעיוו לאלוהות הרבה Ar. they wriggled before many deities (ed. שאירו, v. אָוָה I).

**עֲוֵי** I ch. same, *to curve.* *Targ. Ps. LIX, 5 עד לא עַוִּין ed. Lag. (oth. ed. על לא עַוָּן) without making a curve (deviation) (Ms. עֲוָוָיָא).

*Af.* אַעְוֵי *to be wrong.* Ib. CVI, 6 (ed. Lag. עותנא, v. עֲוַת).

*Ithpe.* אִתְעֲוֵי *to be wronged.* Targ. Prov. XVIII, 19 (v., however, עֲדַר II).

**עֲוֵי** II, *Pa.* עַוֵּי (cmp. צְוַח) *to cry*; Yoma 77a ע׳ ע׳ ולריכא דאשגח ביה (missing in later eds.; v. Rabb. D. S. a. l.) he cried and cried, and none minded him. Yeb. 71b תיכא דלא מְעַוֵּי if the infant (on putting its head forth the first time) did not cry. Sabb. 134a דאי ינוקא דלא מעוי if an infant does not cry (breathe). Sot. 12a כי הדכי .. ומעוי בהדייהו in order that it should hear them and cry with them; a. e.—Hull. 53a אידהו קא מְעַוַּאי when he (the lion) roars.

**עָוֶל, עָוְלָא, עֲוָלָא** f. (עָוַל I) = h. עָוֶל *curve; wrong, iniquity.* Targ. Ps. LIX, 5 Ms. (v. עֲוַל I). Targ. Ex. XXVIII 38 (ed. Berl. עֲוָלַת) constr. (ed. Wil. עֲוָרַת) *pl.*). Targ. Ps. LI, 7 (ed. Wil. עֲוָרָא); a. fr.—*Pl.* עֲוָלִין, עֲוָלַיָּתָא, עֲוָלֵי׳. Ib. CXXX, 3 (ed. Wil. עֲוָנִין). Targ. Lev. XVI, 21; a. fr.

**עָוָל, עָוְלָא, עֲוָלָא** I m. (v. עֲוָה) = חִוְיָא, *serpent.* Gen. R. s. 26 (play on עֲוִים, v. עָוָה) ע׳ .. בגלילא Ar. (ed. אִוְיָא) in Galilee they call a serpent *'ivya* (for *ḥivya*).

**עָוְלָא** II pr. n. m. *'Ivya*, an Amora. B. Bath. 129b; 133a, sq. (Ms. M. עַוָּוָא; Ms. R. עֲוִירָא, v. Rabb. D. S. a. l. notes).

**עֲוֵילָה, עֲוֵילָא** m. 1) = b. h. עֲוִיל, *boy.* Gen. R. s. 36 (ref. to Job XXI, 11) ע׳ .. בערביא in Arabia they call a child *'ăvila*; Lev. R. s. 5, beg.; Yalk. Job 908.—2) *wrong-doer*, v. עַוָּלָא.

**עָוָן**, v. עוֹן ch.

**עִוֵּר** m., **עִוְרָא** I c., **עַוָּר, עַוְרָא** = h. עִוֵּר, *blind.* Targ. O. Lev. XXI, 18. Targ. O. Ex. IV, 11; a. fr.—Lam. R. to I, 1 רבתי (7 חד מאת׳), v. נָאקְתָא. Gitt. 69a וניתא לירה ע׳ וכ׳ and let the blind man say to him &c. B. Kam. 85a עינא ע׳, v. אֲסִי. Gen. R. s. 30, v. סָמֵי; a. fr.—Sabb. 151b תרתי תיכלא shall I be both, childless and blind? (v. next w.)—*Pl.* עִוְרִין. Targ. Lam. IV, 14.

**עִוְרָא** II f. (preced.) *blindness.* Ned. 81a, v. עִרְבּוּבְרִיתָא.—Sabb. 151b תרתי תיכלא ועיורא (Rashi) shall I suffer both, bereavement and blindness?

**עֲוִירָא** III pr. n. m. *'Ăvira*, an Amora. Hull. 42b; 55b; a. fr.—V. עֲוִיָּא II.

**עֲוִירָת**, *Pa.* of עֲוַת.

**עֲוִירָת** f. (עָוָה) *convulsion.* Hull. 60b (play on עִוִּים, v. עָוָה) שכל הרואה אותם אוחזתו ע׳ whoever saw them was

seized with convulsions (from fright); Yalk. Deut. 809; Yalk. Josh. 22. Gitt. 70a. Tosef. Sabb. VII (VIII), 21, v. פִּרְקָה II. Koh. R. to I, 18 ראית מימיך חמור ע' עליו וכ' hast thou ever seen an ass in spasms, a camel in spasms?; v. אִבְּרִית.

**עוּכְבָנִיוָן*** m. (v. עִכְבִּרִית) *a dish of thistles* (Cynara Syriaca), the eating of which generates an evil smell of the body (v. Löw Pfl. p. 292, quot. fr. Dioscorides). Lam. R. to IV, 9 הרו מתים מריח ע' they died from the smell of the thistles (which they ate during the siege).

**עוּכְלָא** m. (עכל, cmp. אוּכְלָא II a. כֻּלָּה) *'Ukhla*, a small measure of capacity (also a weight). B. Bath. 89b. Ib. 90a וכמה היא ע' אחד משמונה ברובע (ed. מחמשה ברביע, v. Rabb. D. S. a. l. to 89b note 400) and how much is an 'Ukhla? One-eighth (fifth) of a fourth of a Kab. Sot. 8b; Tosef. ib. III, 1 (missing in ed. Zuck.; Y. ib. I, 17a אוכלא); Num. R. s. 9. Erub. 29a ע' תבלין an 'U. of spices (v. כֻּלָּה).—*Pl.* עוּכְלֵי. B. Bath. 85b מחו לה מאה ע' עוכלא they struck (defeated) that opinion with a hundred measures against one (a hundred arguments against for one in favor of it; Rashi: with a hundred strokes with a lash to which the weight of an 'Ukhla was attached); Keth. 53a דאמינא כמאן דקא מחו וכ' for I may adopt the opinion of him who said, they struck &c.

**עוּל, עוֹל** imperat. of עָלַל.

**עוֹל** (interch. with עָלַל) 1) *to come, come in.* Perf. עָל, עָאל; part. עָל, עָאֵל, עָאִל, עָיֵל. Targ. O. Ex. VII, 23 עָל; Targ. Y. עאל (ed. Amst. אָעַל). Targ. Y. ib. XXXIII, 9 עאיל (ed. Amst. אָעֵיל). Targ. O. Gen. XXIII, 10 עָאלֵי (ed. Berl. a. oth. עָלַי; Y. עָלַי). Targ. Prov. XVII, 10 עָאלָא ed. Lag. (oth. ed. עָלָא); a. fr.—Y. Kidd. II, 63a top דחק סומכוס ועאל S. pressed on and went in. Yoma 51b נֵיעוֹל וכ' (Ms. M. נעביד) let him make his entrance in the way prescribed by R. J. Ib. 52a נישול בין מנורה וכ' let him make his entrance between the candlestick and the wall. Pes. 112a; B. Bath. 21a שבשתא כיון דעל על a mistake once entered (into the mind) remains therein. Sabb. 98b האי עָיֵל והאי נפיק one will go in (recede), the other go out (protrude, i. e. form an uneven surface); a. v. fr.—*2) *to bring in.* Targ. Y. Gen. VI, 19 תֵּעוֹל ed. Vien. (v. עַלַל).—Gen. R. s. 67 (ref. to Gen. XXVII, 40) עול חרבך וכ' ועל חרבך bring thy sword home (into its sheath), and thou shalt live; (Yalk. ib. 115 תטול, read: תֵּעוֹל).

*Pa.* עַיֵּיל 1) *to come in habitually.* Inf. מְעַיְּלָא, v. מְעָלָא.—2) *to bring in, insert.* Hull. 42b ועַיְּילֵיה..אפיק, v. נְפַק. Erub. 44b בעי עַיְּילִינְהוּ wanted to bring them in. Sabb. 96b מה לי אפוקי ומה לי עַיּוּלֵי what is the difference between carrying out and bringing in? Erub. 38b ע' רב חסדא וכ' R. Ḥ. brought (the subject) in, in order to show a contradiction &c. Keth. 61a ועַיְּילַת וכ', v. חֲרִיקָא. Ib. 101a עַיְּילָא לית גלרמא if she brought him a cloak (as dowry). Yoma 47a נְעַיֵּיל והדר נעייל shall he bring in (one portion) and again bring in (another portion)?; a. fr.—3) *to produce, develop, ripen.* R. Hash. 13a ודילמא לא ע' כלל perhaps it means when it (the growing vegetation) had not yet begun to ripen at all? Ib. ד' ביד נכרי the barley of which the 'Omer was brought had ripened while in the possession of a gentile (a Canaanite). Ib. ד' ריבעא if it has developped one fourth of the full size; a. e.

*Ithpa.* אִתְעַיֵּיל *to insert one's self; to get in.* Yoma 51b ולא מִיתְעַיֵּיל ליה he could not get himself in (between the table and the wall).

*Af.* אַעֵיל; *Ittaf.* אִיתְעַל, *Ithpe.* אִתְעַל, v. עָלַל.

**עוֹל** m. (b. h. עֹל; עָלַל) *yoke*; also *pole* of a wagon. Kil. II, 6 מלא רוחב ע' השרוני the width of the yoke (the team) used in the plain of Sharon. Kel. XIV, 4 ע' של מתכות a metal pole (v. Maim. a. l.); ib. 5 ע' המצופה the metal-tipped pole. Sifré Num. 123 בע' שלא לעבודה וכ' the text speaks of a yoke not put on for working. Sot. 46a ע' פוסל בין בשעת וכ' the bearing of a yoke disqualifies the animal for the ceremony, whether it was put on at working time &c.; a. fr.—Trnsf. *obligation, dependence.* Ab. III, 5 כל המקבל עליו ע' תורה...ע' מלכות וע' דרך ארץ whosoever takes upon himself the yoke (obligations) of the Law, from him shall be removed the yoke of government (oppression) and the yoke of worldly affairs; וכל הפורק ממנו ע' תורה וכ' but he who throws off the yoke of the Law, will be made to feel the yoke of &c. Ber. II, 2 כדי שיקבל עליו ע' מלכות שמים..ע' מצות in order that he may acknowledge his dependence on divine government first (by reciting Deut. VI, 4 sq., v. שְׁמַע) and then his subjection to religious duties (by reciting Deut. XI, 13 sq.); a. fr.—*Pl.* עוּלִין. Tanḥ. V'zoth 5 שני ע' וכ' thou puttest two yokes upon thy children; Yalk. Deut. 952.

**עָוַל** (b. h.), *Pi.* עִוֵּל, עִיֵּל (denom. of עָוֶל) *to act perversely; to do wrong, cheat.* Tosef. B. Kam. VII, 8 המְעַוֵּל במידות והמשקר וכ' he who cheats in measuring, and is false in weighing; Mekh. Mishp. s. 13. Yalk. Num. 765 מה אתה מועל ומשקר וכ' (read: מְעַוֵּל) why dost thou cheat and give false weights?; Tanḥ. Balak 12 מה אתה עושה מעולה ומשקר וכ' (corr. acc.); ib. ed. Bab. 16; a. e.

**עָוֶל** m. (b. h.; עוּל; cmp. עָוֹן) *perversion, fault.* Yalk. Lam. 999 לא מצא בי ע' found no fault with me. Ib. מצאתם בי ע' you found fault with me; a. e.

**עַוָּל, עַוָּלָא** ch. same. Targ. Y. I Deut. XXXII, 4 (O. עַוָּלָה). Targ. Prov. XIII, 11.—*Pl.* עַוָּלֵי, עַוָּוֵי. Ib. XXXI, 8, v. next w.—V. עַוָּלְתָא.

**עַוָּל, עַוָּלָא** m. (preced.) *perverter; wrong-doer.* Targ. Prov. XXIX, 27 (ed. Wil. עַוָּן; some ed. עירלה). Targ. Job XVIII, 21 (ed. Lag. עַוְרִילָא).—*Pl.* עַוָּלַיָּא, עַוָּלֵי, עַוָּלָאֵי, עַוָּוֵי. Targ. Zeph. III, 5 (not עַוָּלֵי). Targ. Prov. XXXI, 8 (ed. Wil. עַוָּלֵי; h. text חֲלוֹף). Ib. XXIX, 18 בסוגא דעולאי (h. text באין חזון!). [Ib. XIV, 22 ed. Lag. (ed. Wil. חֲלָא; h. text חֲלוֹא.]

**עוּלָא** I m. (b. h. עוּל; עול) [*that which is carried,*] *infant, nursling, child* (v. עוֹלָל). B. Bath. 9a sq. ע' משגש ארחתיה דאימיה (Ms. H. אילא; Ms. F. עילא; ed. Ven. עיולא, v. Rabb. D. S. a. l. note 4) the suckling that confounded its mother's way (a surname of R. Aḥadboy, or of R. Shesheth, v. Rashi a. Tosaf. a. l.)—[*Pl.* עוּלִין *foals*, v. עִירָא I.]

**עוּלָא** II pr. n. m. *'Ula* (or *'Ulla*), name of several

Amoraim. Y. Shek. I, beg. 45[d]; a. fr.—Y. Ber. II, beg. 4[a] עילא.—Y. Meg. II, 73[b] עולה ביריה; Y. M. Kat. III, 83[b] bot. ע׳ ביריא; Bab. ib. 26[a] ע׳ בירא, v. בֵּירָאָה.—Y. Pes. III, 30[a] ע׳ דקיסרין; Y. Nidd. II, 50[a] bot.—Esp. known: *'U. bar Yishmael*, in Bab. only *'Ula*. Y. Succ. IV, 54[c]. Y. Gitt. V, 47[b] top; Bab. ib. 55[a]. Hor. 4[a]; (Y. ib. I, 46[a] top הילא). Y. Maasr. V, 51[d], a. e. עילא, עילה; a. fr.—Y. Kil. IX, 32[c] bot. ע׳ נחותא; Y. Keth. XII, 35[b] עללא (corr. acc.), v. נָחוֹתָא.—V. Fr. M'bo, p. 119[b], sq.

**עוּלְבָּנָא, עוּלְבַּן** m. (עֲלַב) 1) = h. עֶלְבּוֹן, *humiliation, insult.* Targ. Zeph. III, 12 מקבל ע׳ submitting to humiliation (h. text דל). Targ. Y. Ex. III, 16. Targ. Is. XXXIV, 8; a. fr.—2) *assumption of superiority, arrogance.* Gitt. 36[b] דא פרוסבלא ע׳ דדיינ׳ הוא that institution of Prosbol (v. פְּרוֹסְבּוֹל) is an *'ulbana* of the judges. Ib. האי ע׳ לישנא דחוצפא הוא או לישנא דניחותא הוא this *'ulbana*, does it mean assumption of power, or does it mean submission (i. e. submission to a law which they at heart disapprove)? [Rashi explains ניחותא *convenience*, i. e. an assumption of authority not from arrogance but from a desire to relieve the judges from overwork].

**עַוְלָה** f. (b. h; v. עָוֶל) *wrong.* Keth. 19[b] כיון דע׳ הוא אע׳ חתמי since it (the holding of a bill of indebtedness on trust, v. אֲמָנָה) is a wrong, (a violation of the rule, 'harbor no wrong in thy tent', Job XI, 14), they would not have lent their signature to a wrong act; a. e.

**עַוְלָה** ch., v. עַוָּלָא.

**עוּלָה** I pr. n. m., v. עוּלָא II.

**עוּלָה** II f. *girl*, v. עוֹלְלָה.

**עוֹלָה** f. (b. h. עָלָה; עָלָה) [*rising,*] *burnt-offering.* Ḥag. 6[a] עולת תמיד הואי ... ע׳ the burnt-offering which the Israelites brought in the desert (Ex. XXIV, 5) was the daily offering; עולת ראיה הואי was the Temple visitors' offering; Yeb. 5[b]. Zeb. 7[b], v. הוֹרוֹן II. Ib. ע׳ אחריתי another burnt-offering. Ib. V, 4; a. v. fr.—*Pl.* עוֹלוֹת. Ḥag. l. c. שריבה .. יותר מבע׳ for the Biblical text ordains, in connection with the princes, more peace-offerings than burnt-offerings. Ib. I, 3; 5; a. fr.

**עוּלֵּמָא, עוּלָם, עוּלֵימָא, עוּלַיִם** m. (עֲלֵם) 1) *strong, powerful.* Y. Ber. II, 5[b] כהנא הוה ע׳ סגין Kahăna was very powerful (in mysteries).—2) *young, young man;* (cmp. נַעַר) *servant.* Targ. II Chr. XXXV, 27 (contrad. to טלי). Targ. O. Gen. XLI, 12 (Y. טליא). Targ. I Sam. XVII, 55. Ib. II, 13; a. fr.—Keth. 72[b] ע׳ אייתי וכ׳ boy, get me the spindle; Snh. 95[a] עֻלֵּם (Ms. F. עולימא); a. e.—*Pl.* עוּלַיְמִין, עוּלַיְמֵי, עוּלַיְמֵי׳, עוּלְמֵי׳. Targ. I Sam. II, 33. Ib. XVI, 11. Targ. Esth. II, 2 (not עוּלְמֵי׳); a. fr.—Gen. R. s. 79 (play on אלמתיו, Ps. CXXVI, 6) אתא שעון ע׳ ועוּלַמְיתָא he (Jacob) came laden with young men (sons) and a girl (daughter); Midr. Till. to Ps. l. c. ועולמין עולמיתא ed. Bub. (oth. ed. עוּלְמֵי ועולמותי, corr. acc.); Yalk. Ps. 881 עוּלַיְמֵי ועולמות (read: ועוּלַיְמִית); Yalk. Gen. 133 עולמי ועולמי׳ .. —*Fem.* עוּלַיְמָא, עוּלַיְמְתָא, עוּלְמָא, עוּלְמְתָא. Targ. O. Gen. XXIV, 14 (ed. Amst. עוּלְמְתָא); a. fr.—Gen. R. l. c., a. e., v. supra.—*Pl.* עוּלַיְמָן, עוּלַיְמְתָא, עוּלְמִין. Targ. Zech. VIII, 5. Targ. Esth. II, 9. Ib. 2 (ed. Vien. עִפְּמָן); Targ. II ib. עֲלַיְמָן; a. fr.—Y. M. Kat. III, 83[b] bot., v. עֲלִימוּת.—V. next wds.

**עוּלַיְמָא** *youth*, v. עוּלֵּמָא.

**עוּלְמָ׳, עוּלַיְמוּתָא, עוּלַיְמוּ** f. (preced.) 1) *strength.* Targ. I Kings XII, 10; Targ. II Chr. X, 10 (ed. Lag. גבורתא).—2) *youth.* Targ. Is. LIV, 4. Targ. O. Gen. XVIII, 12. Targ. O. Num. XI, 28 ed. Berl. (oth. ed. מעוּלַיְמוֹתַי, v. next w.). Targ. Joel I, 8 עוּלַיְמוּתָא ed. Lag. (ed. Wil. עוּלְמָהּדָא; oth. ed. עוּלַיְמָתָא *pl.*); a. fr.—[עולימותי, עולמותי, v. עוּלַיִם.]

**עוּלַיְמִין, עוּלַיְמָיָא** m. pl. same. Targ. Is. LIV, 6 (ed. Ven. עֲלוּמִין). Targ. Ps. CXXVII, 4 Ms. (ed. עולימא). Ib. LXXXIX, 46 עוּלַיְמוֹי Ms. (ed. עֲלַיְמוֹי). Targ. O. Num. XI, 28, v. preced.; a. e.

**עוּלְמְתָא, עוּלְמָ׳, עוּלַיְמְתָא, עוּלַיְמִית**, v. עוּלַיִם, a. עוּלַיְמוּ.

**עוּלְיְתָא**, v. עוּלְתִין.

**עוֹלָל** m. (b. h.; dimin. of עוּל) *nursling, child.* Sot. 30[b] ע׳ מוטל וכ׳ an infant lying on its mother's knees; ע׳ הגבירה וכ׳ the infant raised its neck, the suckling dropped the breast ..., and they said, This is my God &c.; Y. ib. V, 20[c] top; a. e.—*Pl.* עוֹלְלִים. Mekh. B'shall., Shir., s. 1 (ref. to Ps. VIII, 3) ע׳ אלו ע׳ שבחוץ *'ol'lim* means the children playing in the street (with ref. to Jer. IX, 20); Midr. Till. to Ps. l. c. ע׳ אלו שבחוץ *'ol'lim* means infants outside (of the womb, by ref. to Lam. IV, 4); (oth. opin.) ע׳ אלו שבפנים *'ol'lim* refers to those yet unborn (by ref. to Job III, 16); Mekh. l. c.; Yalk. Ps. 640 ע׳ אלו שבמעי אמן; ib. ע׳ חזרו לטיבורן the infants returned to their navel (womb); Yalk. Lam. 1043. Midr. Till. to Ps. IX (ref. to הטלם, Koh. III, 11) גם אהבת הע׳ נתן וכ׳ even the love of the little ones has he put into the heart of their parents. Ib. to Ps. CXXI אני מנפץ את עוֹלָלֶיךָ .. את עוֹלָלַי I myself will shatter thy babes, as thou didst mine; a. e.—*Fem.* עוֹלֶלֶת *girl.* Esth. R. to I, 9 (ref. to לעוללים, Ps. XVII, 14) ע׳ אחת וכ׳ (some ed. עוֹלָה) one babe was left &c.; (Yalk. Ps. 671 יתומה).

**עוֹלָא** f., *pl.* עוֹלָלָן, עוֹלָלָתָא = h. עוֹלְלוֹת (v. עוֹלֶלֶת) *gleanings, single bunches.* Targ. Jer. XLIX, 9; Targ. Obad. 5. Targ. Is. XVII, 6 (ed. Wil. עוֹלְלִין m.).—Lam. R. to I, 22 (ref. to עולל ib.) קטוף עוֹלָלָתֵיהוֹן כמה דקטפת עוֹלָלָתַי cut their last bunches as thou hast done to mine; v. עוֹלֶלֶת.

**עוֹלֶלֶת** *girl*, v. עוֹלָל.

**עוֹלֶלֶת, עוֹלֵלֶת** f. (b. h. עוֹלְלוֹת *pl.*, = מָעוֹ; עָלַל) [*that which is searched after,*] *gleaning reserved for the poor;* in gen. *small single bunch* (on a single branch, or hanging down directly from the trunk), opp. to אשכול. Peah VII, 4 ע׳ בארכובה a bunch on the knee of a vine. Ib. ע׳ גרגר יחידי ... ע׳ (Mish. ed. עוֹלְלוֹת *pl.*) single berries...are considered gleanings (belong to the poor); Sifra K'dosh., Par. 1, ch. III; a. fr.—Gen. R. s. 29 ראה עוללה אחת וכ׳ saw a single bunch (that was ripe), and said a blessing over it; בדאי הע׳ וכ׳ this single bunch is worth

ever (not ceasing). Keth. IV, 5 לע' חיא ברשות וכ' she (the betrothed) continues to be under the father's jurisdiction (sharing his legal status), until she is wedded. B. Mets. 59a לע' ... בכבוד אשתו under all conditions a man must guard the honor of his wife. Yeb. 46a, a. e. לע' אין גר עד וכ' a person is not considered a proselyte, until he has been circumcised and immersed; a. v. fr.—b) (dialectic term) *at all events, in spite of your argument, still.* Hull. 101a לע' קסבר וכ' Rab may still be of the opinion that &c.; Ber. 3a. Ib.b לע' בחד וכ' I may still say, it refers to one person and to recent debris; a. fr.—מע' לא *never.* Yoma 49a מע' לא שאלני וכ' never (in my life) did a person consult me about &c.; (Hull. 7b מימי). Sabb. 108b מע' לא טבע גברא וכ' never yet has a person been drowned in the Dead Sea; a. fr.

עוֹלַמְיָא, עוֹלֵמוּתָא, עוֹלְמוּ, עוֹלָמָא, עוֹלָם, עוֹלַמְתָּא, v. sub עוֹלַמ'.

עוֹלָמִית adv. (v. עוֹלָם) *for ever, absolutely.* Tosef. Dem. II, 9 אין מקבלין אותן ע' they must never (under no conditions) be received (as *ḥaberim*, v. חָבֵר). Y. Sabb. IX, end, 12b אין לו תקנה ע' can never be remedied; a. fr.

עוֹלָמְתָא, עוֹלֵמְתָא, עוֹלֶמְתָא, v. עוֹלַמ'.

עוֹלְשִׁין m. pl. *endives* (v. Löw Pfl., p. 255). Kil. I, 2 ע' ועולשי שדה (garden) endives and field endives; Y. ib. 27a top ע' טרוקסרמון ע' *'ulshin* are endives that are eaten raw, שדה עולתין field *'ulshin* are known as *'ulthin* (Chald.). Pes. II, 6; a. e.

עוּלְשִׁין ch. same. Targ. Y. Ex. XII, 8 (h. text מרורים); Targ. Cant. II, 9.

עוּלְשָׁתָא pr. n. pl. *'Ulshatha.* Tosef. Shebi. IV, 11 (missing in ed. Zuck., Var. עול שתא, עילשתא; v. Hildesh. Beitr., p. 34, a. p. 80 note).

עַוְלָה, עַוְלָתָא f. (v. עַוָּלָא) *perversion, wrong.* Targ. Ps. XCII, 16. Targ. Job XV, 16 Ms. (ed. עִילְיָתָא, עִילָתָא).

עוּלְתָן m. pl. ch. = h. עוּלְשִׁין. Y. Kil. I, 27a top, v. עוּלְשִׁין.—Lam. R. to III, 42 עוּלְיָתָא Ar. (ed. כרנבי), v. בְּסִירְמָא.

עוּמָּא, Tosef. Kel. B. Bath. I, 6, = עִירְמָא.

עוּמָד m. = אוּמְדָּא, *estimate, guess, medical prognosis.* Tam. II, 5 בע' חמש וכ' as much wood as would by estimate yield five S'ah of coal. Y. Snh. IX, 27a bot. ע' של טעות an erroneous prognosis. Y. Naz. IX, end, 58a ע' האמצעי v. אוּמְדָּא. Ib. עֲמֵד, a. עֲמָדָה.—*Pl.* עוּמְדִין. Ib. שני ע' two subsequent medical opinions.

עוֹמֵד, v. עֲמֵד.

עומדה*, Y. Ab. Zar. III, 43a bot., v. עֲמִירָה I.

עוֹמְדוֹת f. pl. (עֲמֵד) *standing at meetings, attendance while standing,* opp. יְשִׁיבוֹת. Y. Sabb. X, 12c bot., a. e., v. יְשִׁיבָה.

עוֹמְדִין, עוֹמְדִים m. pl. (preced.) 1) *upright loom.* Neg. II, 4 באורגת בע' in the position of one weaving at an

saying a blessing over it. Lam. R. to I, 12 (ref. to עולל ib.) קטף עוֹלָתַי he cut my last bunch (destroyed me entirely), v. עוֹלָלָא.—*Pl.* עוֹלָלוֹת. Sifra l. c.; Peah VII, 7 כרם שכולו ע' a vineyard in which all grapes grow in small separate bunches. Ib. 8 חמקדיש ... בו הע' וכ' if one consecrates his vineyards before the bunches (which would have been the poor man's share) were distinguishable on it, they do not belong to the poor. Midr. Till. to Ps. CXXI אלקוט עוֹלָלוֹתַיִךְ של גפן (not עלילותי) I will pluck the very gleanings of the vines; ואת לקחת עד הע' וכ' (read לקטת) but thou hast plucked the last grapes. Esth. R. to I, 9 (ref. to Is. III, 12, and Lev. IX, 10) מקטפין עוֹלָלוֹתֵיהֶן they (the officers) cut their gleanings (rob the people of their last belongings); a. fr.

עוֹלָלְתָא, v. עוֹלָלָא.

עוֹלָם m. (b. h.; עָלַם I) [*strength, endurance,*] *nature, existence, world;* (b. h.) *life-time, eternity.* Y. Ber. IV, 7b bot. (ref. to עד עולם, I Sam. I, 22) והלא אין עוֹלָמוֹ של לוי אלא עד וכ' but the life-time (active service) of the Levite is only up to fifty years. Kidd. 15a (ref. to Ex. XXI, 6 לְעֹלָם) הוה אמינא לע' ממש I might have thought, that it meant really for ever (for life); קמשמע לן לע' לעולמו של יובל it is intimated (by ושבתם וכ', Lev. XXV, 10) that *l'olam* means up to the period of the jubilee. Ber. 17a עוֹלָמְךָ תראה בחייך וכ' mayest thou see (enjoy) thy existence during thy life-time, and thy future (reward be reserved) for the life of the world to come. Arakh. 16b bot. קיבל עולמו has received his reward in this world. Ber. IX, 5 כל חותמי ... מן הע' (Bab. ed. 54a עד הע', v. Rabb. D. S. a. l. note 20) in all conclusions of benedictions in the Temple they used to say, (Blessed is the Lord ....) from everlasting; משקלקלו ... אין ע' אלא אחד וכ' when the heretics (or Sadducees) degenerated and said, there is only one world, they ordained the formula, From everlasting to everlasting. Pes. 56a; Tosef. ib. II (III), 19 they did not say ברוך שם כבוד מלכותו לע' ועֶד blessed be the name of His glorious kingdom for ever and ever. Gen. R. s. 30, a. fr. ראה ע' חדש has seen a new world (a great change). Cant. R. to I, 3, a. e. ע' שאין בו מות, v. אַתְאנַסְיָא; a. fr.—Y. Ned. XI, 42c bot. פירות הע' the fruits of the world, i. e. coming from some other place, opp. צבורים בסידקי.—ע' הזה (abbrev. עה"ז) this world, *mundane existence*; ע' הבא (abbrev. עה"ב) the world to come, *the hereafter*, also *the Messianic days; the days of resurrection.* Pes. 50a לא כעה"ז עה"ב not as in this world (the present), will it be in the Messianic days. Ber. 51a זוכה ונוחל שני עולמים העה"ז והעה"ב will be permitted to inherit two worlds, this world and the hereafter. Ab. IV, 16, v. פְּרוּזְדוֹר. Snh. X, 1, a. fr. חלק לעה"ב a share in the world to come (resurrection); a. v. fr.—אומות הע' (abbrev. אוה"ע, א"ה), v. אוּמָּה.—בית ע' (euphem.) *cemetery.* Lev. R. s. 12, beg. (interch. with עַלַם q. v.).—*Pl.* עוֹלָמִים, עוֹלָמִין, עוֹלָמוֹת. Ber. l. c., v. supra. Snh. 100a שלש מאות ועשרה ע' three hundred and ten worlds (existences of beatitude). Gen. R. s. 3, a. e. חרה בורא ע' ומחריבן he created worlds and destroyed them again; a. fr.—בית ע' the permanent house, *the Jerusalem Temple,* opp. משכן the Tabernacle. Succ. 5b; a. fr.—לְעוֹלָם a) *forever, always, under all circumstances.* Y. Ber. V, 9a bot. חיים לע' a life for

upright loom; Sifra Thazr., Neg., Par. 3, ch. IV (not בעומר); Lev. R. s. 15 בעמרים (corr. acc.); Yalk. ib. 551 (corr. acc.). —2) *side-pieces of a ladder.* Tosef. Kel. B. Mets. III, 13 אחר הע' the material of the side-pieces decides (v. עֲדָשָׁה 4).

**עוּמָה** f. (b. h. עָמָה; עָמַם, cmp. עִם) *junction*; לְעוּמַת *corresponding, against.* Keth. V, 8 פוסק לְעוּמָתָן וכ' must give her other products of the same nutritious quality.

**עוֹמֶס** m. (עמס) *pack*; מלא עומסו *as much as one can pack into one's hand.* Snh. 100a; Yalk. Ps. 797.

**עֹמֶק, עוֹמֶק** m. (b. h.; עָמַק) *depth, profoundness.* Pes. 54b (among the things hidden to man) ע' הדין the profundity of divine judgment; [oth. opin.: the intricacy of human law]; Mekh. B'shall., Vayass'a, s. 5. Meg. 3b top (ref. to Josh. VIII, 9, a. 13, v. Rabb. D. S. a. l. note 4) שהלך ולן בעומקה וכ' Tosaf. (ed. שלן only) he went and spent the night in the depth (of study) of the Law; Erub. 63b שהלך בעומקה וכ' he entered into the depth &c.; a. fr. —Meg. 6a הרוגי ע' those who died in the valley (Babylonia), v. רַפַּח.—*Pl.* עוֹמְקִין. Gen. R. s. 41 beg. Ar.; Yalk. Ps. 845, v. סִיקוֹסִים II.

**עוּמְקָא** I ch. same, 1) *depth, foundation; the soil under a building.* B. Bath. IV, 2 שכתב .. אע"פ לא את חבור ולו ע' ורומא (in selling a building, one has not implicitly sold) the well or the subterranean store-room, allhough he wrote in the contract 'depth and height' (ground under the building and space above the roof); ib. 61a עומקה ורומה (corr. acc.). Ib. 63b קני בסתמא לא ורומא ע' depth and height, unless explicitly stated, are not sold with the house (and the seller has a right to dig under and to build on top of the house); אהני ע' ורומא למיקני ע' ורומא the specification of 'depth and height' in the contract, has the effect to give possession of the ground beneath and the space above. Ib. ואי ס"ד בסתמא קני ע' ורומא ליהני ע' ורומא למיקנא בור וכ' but if we were to assume that depth and height are implied in the sale, let the specification of 'depth and height' have the effect to give possession of the well &c. Ib. 64a; a. fr.—Gen. R. s. 50 וסדום בע' הוא וכ' now, Sodom was situated in a depression, therefore he said, and I cannot escape to the mountain; שרי בע' וכ' he dwelt in a valley, and they say to him, go out to the mountain (which has a healthier climate), and yet he speaks in that manner? B. Mets. 117b נחית לע' דדינא; B. Kam. 53a; ib. 39a לעומקיה וכ', v. נָחַת; a. e.—*Pl.* עוּמְקָא, עוּמְקִין. Targ. Ps. CXXX, 1. Targ. Ez. XXVII, 34; a. e.—V. עִמְקָא.—2) (trnsf., cmp. חָלָל III) *intricacy, cunning, reservation.* Targ. Y. I Gen. XXII, 14 (Y. II פַּלְגּוּ).

**עוּמְקָא** II, **עוֹ'** f., constr. עוֹמֶק, עוֹמַק; *pl.* עוּמְקָן, עוּמְקָנִין, v. עִמְקָא.

**עוֹמְקָן** m. (v. עוּמְקָא I, 2) *reserved person, trickster.* Der. Er. Zuta ch. VI.

**עוּמְקָנָא** ch. same, *tricky.* Targ. Ps. CI, 4 ed. Ven. (oth. ed. עורקמנא).

**עֹמֶר, עוֹמֶר** m. (b. h.; עמר) 1) *sheaf.* Peah IV, 3 ע' השכחה the forgotten sheaf (Deut. XXIV, 19); a. fr.—*Pl.* עֳמָרִים, עוֹמָרִין, עֳמָרִין. Ib. VI, 5 שני ע' שכחה two sheaves left in the field are considered as forgotten (belong to the poor). Ib. 6 שני ע' ובהם סאתים two sheaves containing two S'ah between them (the ordinary size of a sheaf being one S'ah). Ib. וכי מרוב הע' וכ' is the privilege of the owner strengthened or infringed by the quantity of the sheaves (irrespective of their sizes)? Ib. V, 1; a. fr. [Lev. R. s. 15; Yalk. ib. 551, v. עוֹמָרִים.]—2) [*the quantity of grain in a sheaf,*] *Omer,* a dry measure, esp. *the Omer of barley offered on the sixteenth day of Nisan* (Lev. XXIII, 10—14). Men. X, 1 הע' הירה בא בשבת וכ' the Omer, when offered on the Sabbath, was prepared by cutting three S'ah-fuls of barley (sifted down to one Omer). Tosef. Dem. I, 28 מותר ע' that which is left over when preparing the Omer. Men. X, 6 הע' הירה מתיר וכ' the offering of the Omer had the effect of allowing the use of the new crop in the country. Ib. 7 קודם לע' before the Omer was to be offered (before the sixteenth of Nisan); a. fr.

**עֳמָרָא, עוֹמָרָא** ch. same, 1) *sheaf.* Targ. Deut. XXIV, 19. (O. ed. Vien. עֲמָ)—2) *Omer.* Targ. Ex. XVI, 36 (Y. ed. Vien. עֲמָרָא; O. ed. Vien. עֲמָ). Ib. 33. Targ. Lev. XXIII, 10; a. fr.—Targ. Hos. III, 2 עומר ארמותא (עוֹמֶר) the Omer of the wave-offering (h. text חֹמֶר).—*Pl.* עֳמָרִין, עוֹמָרִין. Targ. Ex. XVI, 22.

**עָוֹן** m. (b. h.; עָוָה) 1) *perversion, wrong.* Deut. R. s. 3 לא אותו ע' חטא ולא ע' no sin or wrong. Sabb. 30a that sin (of David's, against Uriah and Bathsheba); Snh. 107a מחול לי על אותו ע' כולו pardon me for that sin entirely. Sabb. 88b זה אם יש בי ע' if I am guilty of that crime (for which I am to be put to death); a. fr.—ע' גלגול, v. אָוֶן.—*Pl.* עֲוֹנוֹת, עֲוֹנֹת. Ib. תהא .. עֲוֹנוֹתַי may my death be an atonement for all my wrong-doings. Ber. 5b מוחלין לו כל עֲוֹנוֹתָיו is forgiven all his sins. Yoma III, 8. Ib. 39b עֲוֹנוֹתֵיהֶן של ישראל the sins of Israel; a. v. fr.—2) (sub. עוֹנֶשׁ) *penalty.* Yeb. 47a מודיעין אותו עָוֹן לקט וכ' we acquaint him (the proselyte) with the consequences of a neglect of the laws concerning the share of the poor &c., v. עוֹנֶשׁ.—בַּע' as *a punishment for, in consequence of.* Sabb. 32b בע' נדרים (sub. ביטול) as a punishment for the neglect of vows; בע' מזוזה for neglecting the law concerning the door-post inscription; בע' ביטול תורה for neglecting the study of the Law; בע' גילוי ערוה for unchastity; a. fr.

**עין** *to be round, curved;* denom. עַיִן.

*Pi.* עִיֵּן (denom. of עַיִן 1) *to look in, read.* Tanḥ. Ki Thissa 34 אסור .. לעיין בתורה וכ' the interpreter must not look into the Torah (Hebrew text) and translate; (Pesik. R. s. 5 ליתן עיניו).—2) *to look carefully; to search, investigate* (cmp. דִּקְדֵּק a. דּוּק). B. Bath. 115a (ref. וכן אין לו, Num. XXVII, 8) עיין עליו (Ar. אַיֵּן) investigate his case (whether he has really no male issue); Yeb. 22b. Kidd. 4a (ref. to Lev. XXII, 13 וזרע אין לה) עיין לה; Yeb. 70a עיין המאריך עלה (Chald.).—3) *to speculate, contemplate.* Ber. 55a בתפלתו ומעיין בה he who stays long in prayer and speculates on it (expecting its fulfillment as a reward for his lengthy prayer); Yalk. Prov. 950; Ber. 32b; a. e.—4) [*to measure with the eye*] *to balance exactly,* opp. חכריע (v.

*the natural night*, or (at solstice) *natural day*, or *natural night*. Y. Ab. Zar. V, end, 45[b]; Bab. ib. 75[a]; Nidd. 65[b]. Y. Ab. Zar. l. c. כדי ע' ; Tosef. Toh. XI, 16 מלא ע' for the term of an 'Onah; Ab. Zar. l. c. וכמה ע' how long? An 'Onah. Yeb. 62[b]; Nidd. 63[b] וכמה ... ע' and how long before? . . . An 'Onah. Ib. אחריתי ע' an additional 'O. (day or eventually night). Ib. 65[a] שלמה ע' a complete 'O., expl. ib. לילה וחצי יום, expl. ib.[b] אי לילה וכ' either the space of one night at solstice, or half a day and half a night &c., in midsummer or midwinter; a. fr. —*Pl.* עוֹנוֹת. Mikv. VIII, 3; Tosef. ib. VI, 6; Sabb. 86[a]. Ib.[b]; Y. ib. IX, 12[a] top שלמות ע' full 'Onahs (not counting fractions); a. fr.—4) *due season, period, stage.* Peah IV, 8 עד שלא באו לעונת המעשרות before the harvested products have arrived at the stage when they are subject to tithes; Maasr. V, 5. Y. M. Kat. III, 83[a] top עונת קריית שמע the time of the day for reading the Sh'm'a. Y. Shek. I, beg. 45[d] כדי שיבואו ...בעונתן so that the Israelites might deliver their Shekels in due time. Y. Erub. VIII, end, 25[b] אם עונת הגשמים הרא if it is during the rainy season; Y. Kil. IX, 32[a]. Y. Ber. II, 5[c] top עונתה וכ' .... בעל התאנה the owner of the fig tree knows when it is time for the figs to be picked; כך הקב"ה ...עונתן של וכ' so does the Lord know when it is time for the righteous to be called away; Cant. R. to VI, 2. Y'lamd. to Num. XXIII, 10, quot. in Ar. עונת אשה marriageable age, v. עוֹפֶר; a. v. fr.—Esp. (b. h. עִנָּה) *the duty of marital visits at certain intervals, marital duty.* Keth. V, 6 הע' האמורה בתורה וכ' the time for marital duties intimated in the Law (Ex. XXI, 10) is: for men of leisure &c.; Gen. R. s. 76; Yalk. ib. 131. Sabb. 118[b] למימרא ...מצות ע' לא קיים does this mean that R. J. neglected the regulations concerning the marital duty? Keth. 62[b]; a. fr.—Mekh. Mishp., s. 3 (ref. to Ex. l. c.) ועונתה זו דרך ארץ *her 'onah* refers to marital visits; [oth. opin.: ועונתה לא יתן וכ' *her 'onah* means, he must not give her summer apparel in winter &c., but כל אחד ואחד בעונתה each in its due season; anoth. opin.: עונתה זו מזונה *her 'onah* means her sustenance (with ref. to ויענך Deut. VIII, 3; v. next w.); Keth. 47[b]; Y. ib. V, 30[b] top.]

**עוֹנָה II** f. (עָנָה II; cmp. עִינּוּי) *trouble, suffering.* Sifra B'huck., Par. 2, ch. VIII (play on ינק וביניק, Lev. XXVI, 43) ע' של מדבר (Yalk. Lev. 675 עונות) the privations in the desert; ע' של בעל פעור (Yalk. l. c. של פעור) the suffering attendant upon the worship of Baal (Num. XXV, 3, Ps. CVI, 28, sq.); ע' של מלכי האמורי the suffering from the Emorite kings (Jud. II, sq.).—*Pl.* עוֹנוֹת. Lev. R. s. 17 (play on חֲרוּצוֹת, Ps. LXXIII, 4, v. חָרַץ) ולא צבריתים בע' I did not make them swell from sufferings; ib. אין להם צירים של ע' וכ' they (the wicked) have no swellings (accumulations) of sufferings with which they die (so as to atone for their sins) &c.; Yalk. Ps. 808.

**עוֹנָה III** f. (denom. of עַיִן) 1) *sight* or *affliction of the eye.* Men. 64[b], v. next w.—2) *shade of color, pattern* (in weaving, v. Sm. Ant. s. v. Tela).—*Pl.* עוֹנוֹת. Lev. R. s. 17 [read:] אלו לצירים ולע' (v. Ar. s. v. אספריטין, where our w. reads: ולעיגונות) these (the coarse threads) are used for tassels and for producing (raised) patterns; Yalk. Ps. 808 לצבריתים ולעֻנּוֹת.

אין מְעַיְּרִין .....במקום שמעיירין where it is customary to give overweight, you dare not sell by exact weight, and *vice versa*; a. e.—*Part. pass.* מְעוּיָּרִין *a)* (adv.) *weighed exactly, even-balanced.* Num. R. s. 16, end (ref. to עין בעין, Num. XIV, 14) הרי מאזנים מע' אתה הרי מאזנים מע' וכ' behold the scales are evenly balanced, thou sayest . . ., and I say &c.; Deut. R. s. 5 הרי מדת הדין בכף מאזנים מע' judgment lies on evenly balanced scales. Tanḥ. Ki Thissa 34; Pesik. R. s. 5, beg. חמאזנים מע' the claims on both sides are equal. Y. Snh. X, beg. 27[c] חית מע' if it (his sins and his merits) be even; Y. Peah I, 16[b] bot.; Y. Kidd. I, end, 61[d] מחציין (corr. acc.); Yalk. Ps. 784 כף מאזנים מע' [חית]; a. e.—*b) having eyes* (*rings*) or *colors.* Y. Kil. I, 27[a], v. לְעִוּנִים.

*Polel* עוֹנֵן (b. h.) [*to contemplate; to augur;*] *to produce apparitions, to conjure.* Snh. 65[b], a. e. (interpret. מעונן, Deut. XVIII, 10) המעביר ... על הצין, v. זְכוּרוּ. Ib. (oth. interpret.) תאוחזו את העֲנינים, v. אָחַז. Ib. (oth. interpret.; cmp. *Pi.*) המחשב עתים ושעות וכ' who calculates what times and hours are auspicious &c.; [Comment. on המחשב עתים explain עונן as denomin. of עוֹנָה I]; Tosef. Sabb. VII (VIII), 14 נותני עתים וכ'.

**עִין** ch., *Pa.* עַיֵּן, עַיֵּן same, 1) *to watch, guard.* Targ. Y. II Deut. XXXII, 10 עַיְּנֵי (*Paeli*).—B. Kam. 32[b] ארבעי לית עַיְּוָנֵי (עַיְּוָנֵיה) he ought to have been on his guard; Macc. 8[a] לעַיְּוָנֵיה.—2) *to look out for, select.* Targ. Job VIII, 17 יְעַיֵּין ed. Lag. (oth. ed. יְעוֹיֵן).—3) *to look into, meditate, study, speculate.* M. Kat. 14[b] לעיוני בדיניה to study his case (not to decide it). Ib. אתו מצפרא ומְעַיְּרִנֵי בדיניה וכ' they meet in the morning and consider his case . . ., and then they come again at sunset &c. Ber. 25[a] עַיֵּין אי וכ' examine and see whether &c. Ib. 58[a] עד דמעיירי ביה בדינא while they were arguing about him in court. Snh. 18[b] ומְעַיְּרִינָא וכ' and we argue on his case. Meg. 30[b] מְעַיְּרִינַן במילי דמתא we look into the affairs (the moral condition) of the town. Gitt. 60[a]; Tem. 14[b] מְעַיְּרִינַי בספרא וכ' used to study the book of &c. R. Hash. 16[a] בחינה עיוני בעלמא הוא 'to probe' (בחן) means merely to investigate (without decreeing). Ber. 55[a] דמְעַיֵּין בה when he thinks of his prayer (expecting its fulfilment), v. preced; a. fr.—[*Pol.* עוֹנֵן, v. עָנַן.]

**עוֹנֶג** m. (b. h. עֹנֶג; עָנַג) *pleasure, enjoyment.* Sabb. 118[b] (ref. to והתענג Ps. XXXVII, 4) ע' זה אינו יודע ...ע' I should not have known what this 'delight' means, but when it is said (Is. LVIII, 13), thou callest the Sabbath a delight, I learn that this *'oneg* means the enjoyment of the Sabbath; a. e.

**עוֹנָה I** f. (עָנָה I) [*turn, circle, period,*] 1) *moment*, esp. *'Onah, the twenty-fourth part of an hour.* Yalk. Deut. 942 ואין לחרהר ... אפי' ע' של כלום and you must not criticise God's dealings with man even for a moment of the least duration; Sifré Deut. 307 (some ed. שנה, emended in ed. Fr. עולה; corr. acc.). Tosef. Ber. I, 3 הע' ...בשעה an 'Onah is the twenty-fourth part of an hour, and an 'Eth the twenty-fourth part of an 'Onah, and a Reg'a. the twenty-fourth part of an 'Eth; Y. ib. I, 2[d] top; Lam. R. to II, 18 (corr. acc.).—2) *'Onah, a period of twelve astronomical hours, one half of the natural day and of*

עוֹנָה IV f. (denom. of עַיִן; cmp. Arab. *'âna* manare) *welling, flux.* Men. 64b a woman said, I am offering a sacrifice לעוֹנָתִי after my recovery from flux, .. סבור מינה לעוֹנָתָהּ ממש (v. Rabb. D. S. a. l.) which they understood to mean really for her flux, when the suggestion was offered, שמא בעינה סיכנה (v. preced.) perhaps she was in danger of losing her eye-sight; Y. Shek. V, 48d לעֵינָתִי, interpreted שופעת כמעיין, v. שָׁפַע.—[Rashi, ignoring Y. Shek. l. c., takes our w. in the sense of *due season* for a sacrifice, v. עוֹנָה.]—[Tosef. M. Kat. I, 2 עונתו של מים, v. עוּגָה.]

עוֹנִי I, עָנִי m. (b. h.; עָנָה II, v. עוֹנָה II) *misery, poverty, privation.* Ab. IV, 9 כל המקיים...מע' וכ' he who fulfills the Law in spite of poverty, shall finally do so in wealth; וכל המבטל...סופו לבטלה מע' and he who neglects the Law on account of his wealth, shall finally neglect it from poverty. M. Kat. 17b, a. e. כל מקום...או מיתה או ע' wherever the scholars put their eyes (upon a person, i. e. decreed the ban), there follows either death or poverty. Midr. Till. to Ps. V (ref. to I Chr. XXII, 13) בעָנְיִי בצער וכ' what does 'in my misery' mean? In the pain which I suffered about it. Sifré Deut. 130 (ref. to Deut. XVI, 3) למה נקרא לחם ע' על שם עינוי וכ' why is it called bread of misery? For the affliction which they suffered in Egypt; a. fr.—[Pes. 36b באוני תיפוק ליה מלחם ע'..] derive it (that you dare not use second tithes for unleavened bread to be eaten with the Passover lamb) from the expression 'bread of misery', which intimates 'that which it is permitted to eat in mourning (to the exclusion of second tithes, v. Deut. XXVI, 14); ib.a לחם ע' מה שנאכל באנינות. Ib., a. e. לחם ע' לחם שעונין עליו וכ' 'bread of recitation', bread over which they recite many words (the Hagadah, Hallel &c.).]

עוֹנִי ch., v. עֲנִי.

עוֹנִי* II pr. n. pl. *'Oni.* Tosef. Ohol. XVI, 12 תחום ע' (R. S. to Ohol. XVI, 5 עכו); cmp. אוֹנִי II.

עוניתא, Lam. R. to IV, 18 עוניתיה, read: אוֹנִיָּתָא.

עוכן, Y. Snh. VII, 24c top הניחוש ודע', read: והצרעון.

עוֹנְיָן, v. עֲנָנָא.

עוֹנְקָא, v. אוּנְקָא I, a. עֲנָקָא.

עוֹנְקְלָא, v. אוּנְקְלָא.

עוֹנְקָתָא f. = עוּנְקָא (v. אוּנְקָא I) *neck.* Y. Ber. II, 5c bot. עד כדון עונקתיה..רפרא is this man's neck loose yet?; ib. הדיא ע' דחוות וכ' this neck which was loose is now laced (thou art going to be hanged).

עוֹנֶשׁ, עֹנֶשׁ m. (b. h.; עָנַשׁ) 1) *punishment, penalty; responsibility.* Snh. 89b כך עונשו וכ', v. בְּהִיאי; Ab. d'R. N. ch. XXX. Snh. 54b top, a. fr. שמעינו אזהרה מנין ע' we learn here the penalty, whence do we learn the prohibition? Yeb. 3b, v. אַזְהָרָה. Ib. 47a ומודיעין אותו עונשן של מצות and we acquaint him (the proselyte) with the penalty attending the neglect of the duties (of an Israelite), v. עָוֹן. Sabb. 87a בתחלה פירש עונשה וכ' first he explained the penalty for trespassing the Law, .. and then the reward for observing it. B. Bath. 88b עוֹנֶשׁ של מדות the responsibility connected with measures (the punishment for giving wrong measures); Yeb. 21a עונשין (corr. acc.); a. fr. —2) *punishable act, sin.* Sabb. 115b גדול ע' האחרון וכ' the sinfulness of the latter act is greater than &c. B. Kam. 105b ע' ממון (Rashi ע' כפירה) the crime of denying an obligation; ע' שבועה the crime of false swearing; a. fr.— *Pl.* עוֹנְשִׁין. Snh. 43b שבגלוי ע' sins committed publicly; a. e.

עוֹר עוֹנָתָא, v. עַנָּתָא.

עוֹנָתָא f. pl. (v. עוֹנָה III) [*eyes,*] *rings* of a yoke (κρίκος). Targ. Hos. X, 10 (Rashi: עֵינוֹתֶיהָ; h. text עינתם, K'ri עונותם). Cmp. עַיִן 2.

עוֹסָקָן v. עַסָּקָן.

עוּף I *to be bent, doubled; to be wearied.* Ḥull. II, 3 מריב עונות...עָפְרִים ומתעלפים on account of the multitude of my sins are the righteous in me wearied and faint.—Denom. עוֹף, עָיֵף, שָׁחַח, וָעָף, v.

עוּף ch., v. עִיף.

עוּף II (b. h.; denom. of עוֹף) *to fly.* Sabb. 26a מפני שהוא עָף because it is volatile (explosive). [Sot. 45a עפו, עם Ar., v. צוּף.]

*Pol.* עוֹפֵף same. Ber. 63a פרנסתו מְעוֹפֶפֶת לו כעוף his sustenance comes flying to him like a bird. Ḥull. XII, 3 הרתה מעופפת if the mother bird was flying about the nest; Tosef. ib. X, 10. Pirké d'R. El. ch. IV ובשתים מְעוֹפְפִים וכ' and with two wings they fly, and they sanctify &c.; Yalk. Is. 271; a. e.

עוּף ch. same. Targ. O. Deut. IV, 17 דפרח דתיעוף ed. Lisb. (ed. only דפרח; דתיעוף being a gloss).

עוֹף m. (b. h.; עוּף I) [*bend, wing*; cmp. כָּנָף,] *bird, fowl.* B. Kam. 92b (quoted fr. כתובים) כל ע' למינו ישכון ובן אדם לדומה לו (not ובני; Tosaf. ע' כנף) every bird nests according to (with) its kind, and man with one like himself; Yalk. Gen. 116; Yalk. Jud. 67. Ḥull. 27b, a. fr. אין שחיטה לע' מן התורה the ritual slaughtering of birds is not indicated in the Torah. Sabb. 130a, a. e. במקומו ... בשר ע' בחלב in the native town of R. J. the Galilean they ate poultry prepared with milk; a. v. fr.—*Pl.* עוֹפוֹת. Ḥull. l. c. Gen. R. s. 67, v. סְכַכְתָּ I; a. fr.

עוֹפָא, עוֹף I ch. same. Targ. Y. Lev. V, 10. Targ. Gen. I, 20; a. fr.—*Pl.* עוֹפְרִין, עוֹפַיָּא, עוֹפָן. Targ. Ps. L, 11 Ms. (ed. sing.). Ib. XXIII, 5 ed. Lag. Targ. Y. Gen. XXV, 27.

עוֹפָא* II pr. n. *'Ofa,* name of a gate of Jerusalem. Targ. Zeph. I, 10 (h. text משנה, v. עוֹף I; Kimḥi reads: עָפְלָא, v. עוֹפֶל).

עופא, Targ. Job XXVIII, 3 some ed., read: סוֹפָא.

עוֹפֶל (b. h. עֹפֶל; עָפַל) [*swelling,*] pr. n. *Ophel,* an elevation of the Temple mount (v. II Chr. XXXIII, 14). Y. Taan. III, 67a top קרן הע' the summit of O.; v. אֹפֶל II.

עוֹפֶר m. (b. h. עֹפֶר; עפר *to be thick, strong*; cmp.

preced., a. אַבִּיר) *young animal*; trnsf. *youth*, *strong man*. Gen. R. s. 14 (play on עפר, Gen. II, 7) ע' כולם על מלואתו נברא the conqueror of the world was created in his fulness (completely developed).—*Pl.* עֲפָרִים. Y'lamd. to Num. XXIII, 10, quot. in Ar. (play on עֲפַר, Num. l. c.) מי מנה ע' וכ' who will count the youths among them that have reached the age of marriage &c.?; Yalk. Num. 766 כמה ע' ישׁ וכ' how many are the youths in Israel that study the Law &c.! (Tanna d'bé El. ch. XXI עפר, corr. acc.).

עוֹפֶרֶת f. (b. h. עֹפֶשׁ; v. preced.; cmp. אֲבָר) *lead*. Mekh. B'shall., Shir., s. 5; Yalk. Ex. 246.

עוּץ (cmp. אוּץ) [*to press, urge,*] *to encourage, advise*. —Part. עָיֵיץ. Targ. Y. II Num. XXIV, 14. Targ. II Esth. I, 15; a. e.—Kidd. 80b ועייץ לו עצות וכ' and is likely to give him bad advice. Yeb. 107a עָיְיצֵי לה וכ' her relatives may advise her (put her up to it) and take the property away from me.

עוּצְבָּא I m. (עֶצֶב) *grief*. Ber. 56a ולא אהני ... מע' דלבך thou wilt find no pleasure in eating on account of the grief of thy heart.

עוּצְבָּא II, עוּצְבָּה f. (אֲבִרְיוֹן, v. עֶצֶב) *fur trimmed* (or *to be trimmed*) *of its ends, robe, cover*. Kel. XXVI, 7; B. Kam. 66b Ms. M. (ed. עיצ'). Ib. ע' אינה צריכה קיצוע an *'utsba* requires no trimming (in order to be considered a finished object of use). Zeb. 94a ע' שחשב עליה לקצעה Ms. M. (ed. ליה, corr. acc.) a fur which the owner had intented to trim; Tosef. Kel. B. Bath. IV, 10 עוצבה R. S. to Kel. l. c. (ed. אצבע, corr. acc.); Zeb. l. c. ע' דחשיב עלה וכ'.

עוֹצָר or עֻצָּר, v. אוֹצָר a. אָצַר.

עוּק (b. h.; cmp. חוּק) 1) *to circle, round*.—Denom. עֻגָּה.—2) (cmp. גּוּג) *to hollow out*.—Denom. עוּקָה.—3) *to press*. —Denom. עָקָה.

[*Hif.* הַעִיק (b. h.) *to press, make a rut* (in the ground).]

עוּק ch. (= h. צוּק) *to be narrow, pressed*.—Perf. עָק; part. עָק, עָרִיק, עָיק (עָרִק). Targ. Is. XLIX, 20.—Trnsf. *to feel pain, disgust; to be sick of*. Targ. Jud. XVI, 16 (h. text קצר). Targ. O. Gen. XXVII, 46 (Y. *Ithpe.*; h. text קצתי); a. fr.—V. עָיְקָא.—ע' ל־=(h. צר ל־) *to be in distress, fear, anxiety*. Targ. Ps. XXXI, 10, a. e. עִיק Ms. (ed. עַיִק, עַיָק noun); v. עָנָק. Targ. II Sam. XXII, 7 עיריקא ed. Lag. (ed. Wil. עָקָא); Targ. Ps. XVIII, 7 עָקָא Ms. (ed. עָיְקָא, עָיִיר'). Targ. O. Deut. IV, 30 יֵיעוֹק (ed. Berl. a. Y. תיעוק). Targ. O. Num. XXII, 3 (Y. אתיעקו, v. יְעַק); a. fr.—[Gitt. 78a עיריק, עויק Ar., v. עָרַק.]

*Af.* אָעִיק *to press, trouble, annoy, distress*. Targ. Ex. XXIII, 9 (h. text לחץ). Ib. 22 (h. text צרר). Targ. Jud. XVI, 16; a. fr.—Y. Kil. IX, 32b; Y. Keth. XII, 35a bot. חד שינא מעיקא לי one tooth annoys me. Gen. R. s. 14 [read:] לא עקתיה אלא דאתית לאעקא ליה ... has this man (I) not enough trouble that thou camest to trouble him?; Midr. Till. to Ps. II אלא אם את אתי לאעקא ליה (read: אתית); Yalk. ib. 621 אלא דאת מעיקא ליה (read: מְעִיקַת). Y. Ber. II, 4d top למחר..ואינון מְעִיקִין לון to-morrow they will be with us, and they trouble us (by treading upon our graves); a. e.—*Part. pass.* מְעִיק *troubled, feeling dread*. Targ. Is. VII, 16 (h. text קץ). Targ. I Sam. XXII, 2 (not מְעִיק).

*Ithpe.* אִיתְעַק *to be distressed, sick*. Targ. Y. Gen. XXVII, 46 (v. supra).—Targ. Job XXXVI, 16 וְיִתְעַק, v. תְּעַק.]

*Ithpa.* אִתְעַרִיק *to be narrowed in*. Targ. Job XVIII, 7, v. רְעַק.

עָוּק, עָוָק m. (עוּק h.) *rundle of a ladder*.—*Pl.* עָוָקִים, עָוָקִין, עָוָוִי. Tanh. Vayetse 2; Pesik. Bahod., p. 151a; Lev. R. s. 29, a. e., v. חָוָוק. Y. B. Bath. III, end, 14b עד ג' ע' ככסא (not בכסא) a ladder of three or less rundles is considered a stool; Y. Sabb. III, end, 6c עד ג' ככסא (corr. acc.).

עוּקְבָא I, Snh. 96a Ar., v. עֲקוּבָה.

עוּקְבָא II, עוּקְבָה, עוּקְבָן pr. n. m. *'Uḳba, 'Uḳba, 'Uḳban*, (*Mar 'U.*), name of several Amoraim and of one Resh Galutha (or two), commonly named Mar'U. Snh. 31b. Pes. 115b רבנא ע'. M. Kat. 16b.—Y. Ber. I, 3a bot. מר ע'.—Sabb. 56b עוקבן בר נחמיה וכ' 'U. son of N., the Resh Galutha; a. e.—Erub. 34b בר חמא ע' Ms. M. (ed. בר אבא, corr. acc.). B. Mets. 65a. Ber. 44a מר ע' בר ח' (Ms. F. רב ע'). Zeb. 55b רב ע' Ms. M. (ed. מר); a. fr.—Y. Erub. I, 18d bot. רבי ע'. Y. Hag. II, 78b top ר' עוקבה. Y. Meg. I, 71a top מר ע'; a. fr.—Lev. R. s. 28; Pesik. Ha'omer, p. 70b רב חמא בר ע'. —V. Fr. M'bo p. 120b, a. Koh. Ar. Compl. s. v.

עוּקָה f. (עוּק; cmp. עוּגָה) 1) *cavity, trough, pit*. Y. Maasr. II, 50a top והשמן משירד לע' oil (is subject to tithes), when it drips down into the trough; Y. B. Mets. VII, beg. 11b (insert והשמן). Erub. VIII, 9 ע' מחזקת וכ' a pit (in the court for receiving waste water) containing two S'ah. Ib. 88b ע' מחזיק וכ' (*masc.*). Tosef. ib. IX (VI), 18. Mikv. VI, 1 עוקת המערת a pit adjoining a grotto (filled with water); a. v.—2) עוקת נפש *distress*, v. עָקָה a. חֲלוּקָה.

עוּקַל, v. עֻקַּל.

עוּקְמָא m. (עֻקְמָה) *insidious, tricky*. Targ. Y. II Deut. XXXII, 5 (h. text עקש).

עוּקְמִין, Yalk. Jer. 332, v. עִנְקְמוֹן.

עַק, עוּקְמָן m. (עָקַם) *trickster*. Gen. R. s. 33, v. בְּמָנוֹן. —*Pl.* עוּקְמָנִין, עוּקְמָנִין, עַק'. Sifré Deut. 308; Yalk. ib. 942. Y. Yoma VII, 44b bot. (not עיק'); Lev. R. s. 10 ע' שבלב; Cant. R. to IV, 4.

עוּקְמָנָא ch. same, *tricky, trickster*. Targ. Y. I Deut. XXXII, 5 (h. text עקש, v. עוּקְמָא). Targ. Ps. CI, 4 (Levita עוקמתא, incorr.).—*Pl.* עוּקְמָנֵא. Targ. Job V, 13.

עַק, עוּקְמָנוּתָא f. (preced.) *trickery, insincerity*. Targ. Y. I Deut. VI, 4. Targ. Ps. CXXV, 5 (Ms. עוּקְמַתְּ). —V. עֲקִימוּתָא.

עוּקְמָתָא same; v. preced.—[Targ. Ps. CI, 4 Levita, v. עוּקְמָנָא.]

**עוּקְסָא**, v. עוּקְצָא.

**עוּקָּן** m. (עֻקָּן) [*tail, end,*] 1) (= קוֹץ) *thorn, point, prick, sting.* Y. Sabb. XIV, 14[d] top עוּקָּן עקרב Scorpion's Tail (name of a plant); Y. Ab. Zar. II, 40[d] top. Gen. R. s. 12 והע' שלו למעלה the pointed stroke of the letter *He* is directed upwards. Kel. XIII, 5; Sabb. 52[b] מחט..עוּקָּצָהּ a needle whose point is broken off (v. חוֹר I); a. e.—Esp. *the peduncle of fruits.* Succ. III, 6 נטל עוּקָּצוֹ if its (the Ethrog's) peduncle is off. Ukts. I, 6; a. fr.—*Pl.* עוּקָּצִים, עוּקָּצִין. Lev. R. s. 30 תמרה יש בה אוכל ויש בה ע' on the palm there is eatable fruit and there are prickles. Ukts. l. c. עוּקְצֵי תאנים the peduncles of figs; a. fr.—*'Uktsim, 'Uktsin,* name of a treatise of the Mishnah and Tosefta, of the Order of Toharoth. Hor. 13[b] ניתי מר וניתני בע' come, sir, lecture on 'Uktsin. Ib. גלי עֻקְצִים explain 'U.—2) (=b.h. עָצָה) [*spine,*] *haunch* (*with tail*). Tam. III, 1. Ib. IV, 3. Hull. 93[a]; a. e.—3) (= קָצָה) *corner, recess.* Y. Dem. V, 24[c] bot. בתחלת כל ע' וע' (not בתחלה) at the beginning of each corner (in which fruits are piled up).

**עוּקְצָא** ch. same, 1) *sting, tail, spine.* Num. R. s. 20 לא מן דובשיך לא מן עוּקְצִיךְ I want neither thy honey nor thy sting; Midr. Till. to Ps. I, 5 מעוּקְצָךְ... Y. Nâz. IX, 57[d] like fish that are fried, רישיה דהן גבי עוּקְצֵיה דהן the head of one by the side of the other's tail. Ber. 58[b] ע' דעקרבא (Ar. עקוסא) the prick (tail) of the Scorpio. Erub. 100[b] דאית ליה עוּקְצִי; Ms. M. (ed. דאית לה עוּקְצִי; Ar. a. Ms. O. עוקסא) when they (the shoes) have spurs (pegs in the sole); a. e.—*Pl.* עוּקְצֵי, v. supra.—2) *corner, recess.*—*Pl.* as ab. Sabb. 106[b] כל הירכא דלירכא ע' ע' וכ' (Ms. O. אוקסי) a vivarium which is not divided off in recesses is called a small vivarium; Bets. 24[a] (Ar. אוקסי עוקסי; v. Rabb. D. S. a. l. note 20).

**עוּר** I (b. h.) [*to be stirred up,* v. עָרַר,] *to wake* (act. a. neut.). [Y. B. Bath. III, 14[a] וצריך לעורו, read לעוררו, v. infra.]—Part. עֵר; f. עֵרָה; *pl.* עֵרִים, עֵרוֹת, עֵרִי. B. Kam. II, 5 בין עֵר בין ישן whether awake or asleep. Nidd. 12[a]. Sabb. 55[b]; Snh. 82[a] (ref. to Mal. II, 12) שלא יהיה לו עֵר..ועונה וכ' he shall have none awakening (teaching) among the teachers and none responding among the scholars. Cant. R. to V, 2 אני ישנה מן המצות ולבי ער לגמילת חסדים I am asleep (negligent) in ceremonies, but my heart is awake for charity; אני ישנה מן הצדקות ולבי ער לעשותן I am asleep (careless) about righteous deeds, but my heart awakens me (stirs me up) to do them; ib. ולבי של הקב"ה ער לגאלני but the heart of the Lord, is awake (anxious) to redeem me; Pesik. Hahod. p. 46[b]; Pesik. R. s. 15 ולבי ער להקב"ה לגאלני but my heart is awake (waiting) for the Lord to redeem me; Yalk. Cant. 988; Tanh. ed. Bub., Tol'doth 18. Der. Er. Zuta ch. V לא יהא אדם ער..בין העי' one must not be awake among those sleeping, nor asleep among those awake. Nidd. l. c. בין ישנות בין ע' whether they are asleep or awake; a. fr.

*Nif.* נֵעוֹר, נֵ' *to be awake, wake up; to be stirred up, become active.* B. Bath. 74[b] והיה ר"א ישן ור"י נעור (not נייער) R. E. was asleep, and R. J. awake. Gitt. VIII, 2 (78[a]) נֵעוֹרָה קוראה וכ' (נֵ') when she woke up, she read and found it was her letter of divorce. Ab. III, 4 הנ' בלילה he who is awake by night. Sifré Deut. 314 כדי שיעוֹרוּ בניו (not שיעירו) that his young brood may wake up; Yalk. ib. 944. Cant. R. to IV, 8 (read:] בתחלה הוא נעור וכ' (or נִנְעַר, v. נָעַר II) first he bestirs himself (and proceeds) from the Temple &c.; a. fr.—Ab. Zar. 73[a], a. fr. מצא מין את מינו ונעור kind found its kind and was stirred up, i. e. the two equal elements in the mixture join to become working agents.—V. נָעַר II.

*Hif.* הֵעִיר *to wake up; to stir up, instigate.* Gen. R. s. 43 מי הוא זה שהֵ' לבם של מזרחיים וכ' who was he that stirred up the heart of the eastsrn nations that they should come and fall &c.?; Yalk. Is. 311 שהֵ' בלבם של ישנים...ומי הֵעִירָן לבא וכ' (corr. acc.). Ib. אזרחיים the nations were too indifferent to come under the wings of the Lord, and who waked them up to come under his wings? Snh. 25[b] (expl. מפרירחי יונים, ib. III, 3) אלו שמְעִירִין וכ' Ms. M. (ed. שמעירין) those who stir up the pigeons (on which they bet), v. מָרָה II.

*Hof.* הוּעַר *to be stirred up, be removed.* Gen. R. s. 85 שהֵ' מן העולם, v. עֵר II; Yalk. ib. 145.

*Polel* עוֹרֵר 1) *to wake up.* Y. Ber. I, 2[d] (ref. to Ps. LVII, 9) דרכן ... להיות השחר מְעוֹרְרָן it is usual with kings that the dawn wakes them up; Tanh. B'ha'ălôt. 10 דרך השחר מְעוֹרֵר ..מעורר וכ' usually the dawn wakes the sons of man, but I wake the dawn up. Y. Ber. IX, 13[d] bot. הוא היודע..יְעוֹרֵר אתכם he that knows your numbers wake you (from death); a. fr.—Y. Ter. V, end, 43[d] מעורר את מינו ליאסר stirs up its kind (makes it an agent) to become forbidden, v. supra.—Maas. Sh. V, 15 בטל את המְעוֹרְרִים abolished the wakers; Sot. IX, 10, expl. ib. 48[a]; Tosef. ib. XIII, 9 מעוררין אילו הלוים וכ' the wakers are the Levites, who ... sang, Awake &c. (Ps. XLIV, 24). Lev. R. s. 7, beg. שנאה...הרא עוֹרְרָה עלידן דיני דינין hatred .... stirred up against them judgment upon judgment; a. fr.—2) *to excite to lamentation, arrange a memorial service, engage a travelling wailer.* M. Kat. I, 5 לא יְעוֹרֵר וכ' one must not arrange a memorial service &c., v. סַפְּדָנָא; ib. 8[a] לא יערער, v. עַרְעֵר.—3) *to raise an objection; to contest the legality of.* Y. B. Bath. III, 14[a] (interch. with עָרַר) מכיון שערר..צריך לעוֹרֵר עליו since he contested the right of possession in three successive years, he need no longer contest. Ib. צריך לעורו (corr. acc.); v. עָרַר a. עָרְעֵר.

*Hithpol.* הִתְעוֹרֵר, *Nithpol.* נִתְעוֹרֵר 1) *to be waked up; to bestir one's self.* Lev. R. l. c. עד שנה שנִתְעוֹרְרָה עלידן וכ' up to the year when it (hatred) was stirred up against them &c. Ib. s. 9 (ref. to Cant. IV, 16) לכשיִתְעוֹרְרוּ הגליות וכ' when the exiled colonies in the north are waked up (to be redeemed), they will come &c.; ib. לכשיִתְעוֹרֵר גוג וכ' when Gog bestirs himself (to war) &c. Ib. דבר שהוא ישן ונתע' a thing (the daily offering) which was asleep (during the captivity) and has been reawakened (reinstated); a. e.—2) *to be lively; to enjoy one's self.* Midr. Till. to Ps. CXLIX הִתְעוֹרְרוּ עלי וכ' enjoy yourselves with me at your pleasure.

**עִיר** ch. same, *to stir up, awaken; to awake.* Targ. Job XLI, 2 יְעִירֵנּוּ (ed. Lag. a. oth. יְעִיר) *Af.*).—Taan. 4[a] עִירוּ, v. עוּרוּ.—Part. עָיֵר, עָיֵיר; f. עָיְרָא, עָיִירָא. Targ. Cant. V, 2.—

*Nithpa.* נִתְעַוֵּר *to be blinded.* Tanh. Aḥăré 1 נִתְעַוְּרוּ עֵינָיו his eyes were put out.

**עַוָּר** ch. same. Targ. II Kings XXV, 7. Targ. O. Ex. XXIII, 8 מְעַוֵּר (ed. Berl. מְעַוַּר); a. e.

*Ithpa.* אִתְעַוַּר *to get blind.* Sabb. 77$^{b}$ מִתְעַוְּרָא would get blind.

**עוֹרֵב** m. (b. h. עֹרֵב) *raven, crow.* Ḥull. 65$^{a}$, a. e. אצל ע׳, v. זַרְזִיר II. Ib. 63$^{a}$ אוכמא ע׳ the black *'oreb* (raven); ע׳ השמקר חיוורא the *'oreb* of the valley, the white spotted *'oreb*; ע׳ הבא בראשי יונים the *'oreb* (crow) that moves in advance of the doves. Snh. 108$^{b}$ לנח ע׳ .... חשובה the raven brought a convincing argument against Noah; Yalk. Gen. 58; ib. רק ע׳ the raven was punished inasmuch as he spits (semen from his mouth, Rashi). Pirké d'R. El. ch. XXIII. Tosef. Sabb. VI (VII), 6; Sabb. 67$^{b}$ (v. עוֹרַבְתָּא); a. fr.—*Pl.* עוֹרְבִים. Ḥull. 5$^{a}$ (ref. to I Kings XVII, 6) ע׳ ממש ravens in the true sense; שמרירתו ע׳ ... דילמא might it not mean two men by the family name of 'Oreb (as Jud. VII, 25); Gen. R. s. 33; a. fr.

**עוֹרְבָא, עוּרְבָּא** ch. same. Targ. Gen. VIII, 7 (ed. Vien. O. עֻרְבָּא); a. e.—Bets. 21$^{a}$; Ḥull. 124$^{b}$ פרח א״ל ע׳ said he to him, a raven flew by (an evasive answer). Gen. R. s. 65 (ref. to Gen. XXVII, 20) (Jacob through his pious speech came near frustrating his device) לע׳ דאיירתי וכ׳ like a raven that carries fire to his nest (to warm his brood). Keth. 49$^{b}$ בעי בניה וכ׳ ע׳ the raven wants (and cares for his) children, and this man wants none; a. e.—*Pl.* עוֹרְבֵי, עוֹרְבַיָּא. Targ. Is. XXXIV, 11. Targ. I Kings XVII, 4; 6.—Ber. 56$^{b}$ חזאי ע׳ וכ׳ I saw in my dream ravens which flew around my bed.

**עוֹרְבִי** m. *an inhabitant of a place called 'Oreb* (v. עָרְבוּ).—*Pl.* עוֹרְבִים, עוֹרְבִּים. Ḥull. 5$^{a}$ (ref. to חֹרֵב, I Kings XVII, 6) דילמא על שם מקומן might it not have been men called 'Or'bim after their place? אם כן עורבים מרבעי לירה if it were so, it ought to read 'Or'biyim.

**עוֹרַבְתָּא** f. (v. עוֹרְבָא) *she-raven.* Sabb. 67$^{b}$ (in Hebr. dict.) האומר לעורב ... ולע׳ וכ׳ if one says to a raven, croak, and to a she-raven, shriek and turn thy tail towards me (a superstitious practice); differ. in Tosef. ib. VI (VII), 6.

**בֵּי ע׳, עוֹרַבְתִּי** pr. n. *Be-'Orabti,* name of a family. Kidd. 70$^{b}$.

**עוּרְדַּעְנָא, עוּרְדְּעָן** m. (h. equivalent צְפַרְדֵּעַ) 1) *frog.* Gen. R. s. 10 חמי חד ע׳ וכ׳ saw a frog carry a scorpion &c.; Yalk. Koh. 972; (Koh. R. to V, 8; Lev. R. s. 22, v. אוּרְהָעָה).—*Pl.* עוּרְדְּעָנְיָא. Targ. Ex. VII, 27, sq. (ed. Vien. O. עָרְ׳); a. e.—2) f. *a disease of the tongue* (*rana*). Y. Ab. Zar. II, 40$^{d}$ top, v. אוּרְדַּעְנָה.

**עִוְרוֹן** m. (b. h.; עִוֵּר) *blindness.* Midr. Till. to Ps. CXLVI כעִוְרוֹן עינים .... אין צער גדול there is no trouble so great ... as blindness.

**עוּרְזְלָא,** v. אוּרְזְלָא.

**עָרְ׳, עוּרְלָתָא, עוּרְלָא** f. = h. עָרְלָה, *prepuce.* Targ. Gen. XXXIV, 14 (O. ed. Berl. עוּרְלָה). Ib. XVII, 11; a. fr. —Ab. Zar. 10$^{b}$ עוּרְלָתֵיהּ (v. vers. of Ms. M., Rabb. D. S. a. l. note). Erub. 19$^{a}$ עָרְלָתֵיהּ Ms. M. (ed. עַרְלָתוֹ, h. form); a. e.

*Part. pass.* עִיר, *pl.* עִירִין, עִירֵי *awake.* Y. Ber. I, 2$^{d}$ עד כדון ברייתא ע׳ until then (the end of the first night-watch) men are awake. Snh. 29$^{b}$ ושכבי לידחוי וכ׳ ע׳ shall those awake and those asleep be witnesses against thee (i. e. wouldst thou say so within the hearing of &c.)?

*Af.* אָעַר, אַעְיֵר 1) *to stir up, awaken.* Targ. Is. XIV, 9 אַעֲיִרַת (ed. Lag. אעדת, read אַעֲרַת). Targ. Zech. IV, 1.—2) *to wake, watch; to wake up.* Targ. Y. II Deut. XXXII, 11 (not מַעְיִד); a. e.—Midr. Till. to Ps. XXII (ref. to ib. LVII, 9) אַעֲיֵר יקרי וכ׳ wake up, my dignity (soul), before the dignity of my Maker (v. infra).

*Polel* עוֹרֵר *to stir up, awaken.* Targ. Ps. LXXX, 3. Targ. Y. I Deut. l. c.—Y. Ber. I, 2$^{d}$ (ref. to Ps. LVII, 9) אנא הוינא מְעוֹרֵר שחרה וכ׳ I am wont to wake up the dawn, the dawn never wakes me up; Pesik. Vayhi, p. 63$^{a}$; Pesik. R. s. 17 ושחרה לא עוֹרְרָתְנִי; Midr. Till. l. c.; Lam. R. to II, 18; a. e.

*Ithpe.* אִתְעֵיר, *Ittaf.* אִתָּעַר *to be stirred up; to awake; to bestir one's self.* Targ. Job XIV, 12. Targ. Gen. XLI, 4. Targ. Hab. II, 19; a. e.—Y. Ber. l. c. אִתְעֵיר יקרי wake up, my dignity (v. supra); Pesik. l. c. אִיתְּעַר; Pesik. R. l. c.; Lam. R. l. c.; Yalk. Ps. 776 יִתָּעַר יקרי וכ׳ let my dignity wake up. Ber. 4$^{a}$ לְאִתְעוּרֵי משנתיה (Ms. M. לְאִתְעוֹרֵרֵי) for the purpose of (his) being waked up from his sleep; Yalk. Ex. 186. Lev. R. s. 12, beg. א׳ משנתיה וכ׳ when he woke up from his sleep, he saw &c.; a. fr.—Koh. R. to I, 8 כיון דא׳ בך חמרא וכ׳ since that wicked man's ass has been stirred up against thee (as it will be a constant reproach to thee that that man has caused thee to ride on the Sabbath), thou canst no longer stay &c.; [Matt. K.: since that wicked man's ass has *brayed* at thee, as if from נער, v. נָעַר I.]

**עִיר II** m. ch. (v. next w.) *husk, chaff.* Y. Sabb. XIV, 14$^{d}$, v. אוּר II.

**עוֹר** m. (b. h.; עור; cmp. עָרָה I) *skin, hide.* Bets. I, 5, v. הוֹרְסָן. Kel. XXVI, 5 (6), v. חַמָּר II. Ib. ע׳ חרופא the surgeon's leather apron; ע׳ חעריסה the leather sheet in the cradle; a. v. fr.—*Pl.* עוֹרוֹת. Ib. 8 ע׳ בעל חבירת the skins in the possession of a private man, opp. ע׳ של עבדן, v. עֲבָדָן. Ab. Zar. II, 3, v. לָבַב; a. v. fr.

**עִוֵּר I** m. (b. h.; עור; cmp. חַוָּרָוור, חָוַר) [*white, blank,*] *blind.* Bekh. 44$^{a}$ (ref. to Lev. XXI, 18) ע׳ בין סומא וכ׳ *'iwer* means both blind of one eye as well as of both; a. e.—B. Mets. V, 11, a. fr. משום ולפני ע׳ וכ׳ it comes under the category of the law (Lev. XIX, 14), 'place no stumbling block before the blind' (cause no man to sin).—*Pl.* עִוְרִים. Midr. Till. to Ps. CXLVI, 8 ומי הן הע׳ הדורות ... כע׳ who are the blind? These latter generations that walk in the Law like blind men; a. e.—[Usually סוּמָא].—Denom.

**עִוֵּר II** (b. h.) *to blind; to cause perversion of judgment.* Sifré Deut. 144 (ref. to Deut. XVI, 19) כי השוחד יְעַוֵּר שאומר על וכ׳ 'bribe blindeth', that means, that (in old age) he will declare unclean what is clean &c.; Yalk. ib. 907; Keth. 105$^{a}$ (v. Peah VIII, 9); Mekh. Mishp., s. 20 (ref. to Ex. XXIII, 8) רשע עינו חכמים בתורה blinds the judgment of scholars of the Law.

—*Pl.* עוּרְלָתָא, עָרֵי. Targ. Josh. V, 3 עוּרֵי ed. Lag. (oth. ed. עָרֵי, עָרֵי). Targ. I Sam. XVIII, 25 עָרְלַת constr. (ed. Lag. עָרֵי, corr. acc.).

**עוֹרְלָה,** v. עָרְלָה.—עוּרְלָה, v. preced.

**עוּרְמָא** f. (עָרַם) *heap, pile.*—*Pl.* עוּרְמָן. Targ. Y. Ex. XV, 8, v. עָרֵימָה.

**עוֹרֶף** m. (b. h. עֹרֶף; עָרַף) 1) *hind part of the head with the neck, neck.* Ḥull. I, 4 השוחט מן הע' if one cuts the animal from the neck (frontward); ib. 19b מאי ע' what is meant by עורף? אילימא ע' ממש shall I say, the real *'oref* (occiput)? Ib. מול הרואה את הע', v. מוּל I. Ib. (ref. to Jer. II, 27) מכלל דע' להדי פנים from this we conclude that *'oref* is the part opposite the face. Ab. Zar. 25a (ref. to Gen. XLIX, 8) איזוהי מלחמה שצריכה יד כנגד ע' וכ' what kind of warfare requires the hand against (opposite) the neck? The bow; a. fr.—B. Bath. 25a (ref. to Deut. XXXII, 2 ירעף) שבאה מעורפו של עולם ... זו that is (the rain coming with) the western wind which comes from the hinder part (cmp. אחור, Is. IX, 11) of the world; Sifré Deut. 306 שהוא ערפו של עולם. Ib. Num. 126; Yalk. ib. 762, v. פָּתִיל. —2) *separation, division.* Ḥag. 15a in the heavens above there is לא ישיבה .. ולא ע' ולא עיפוי no sitting down (for deliberation), no conflict, no division and no junction (Maim. to Snh. ch. X; Rashi: no *back*, i. e. everything is in sight, nor *weariness*).

**עוֹרְפִּלָּא** m. (dimin. of ערף, v. Deut. XXXII, 2; XXXIII, 28; v. עָרַף) *fine rain, drizzle.* Taan. 4a top ע' אפילו וכ' (Ms. M. ער') the drizzling rain is good even for the seeds under a hard clod. Ib. (phonetic etym.) מאי ע' עורו פילי wake up, ye cracks (of the soil).

**עורקומא,** v. next w.

**עַרְקוּמָא (עוּרְקָמָא)** m. (ערקם, *Parel* of עקם) 1) *knee* (cmp. בִּרְכָּה), ע' דמוריא *a pool.* Yoma 78a עור' (Ms. M. 2 ערקו'; ed. once עורקומא). Meg. 28b (Ms. O. ערקו'); Kidd. 71b.—2) *hough* of an animal's hindleg. Ḥull. 76a ערקו'.—Cmp. עַרְקוּב.

**עוּרָרָה,** v. עִירְרָה.

**עוּשׁ** (cmp. חוּשׁ) *to take care, come to help.* B. Bath. 9a עושו אהדדי Ms. M. (ed. בהדי הדדי) take care of one another.

**עושינא,** Targ. Ps. XXX, 8 ed. Lag., v. עַשְׁרִין.

**עוֹ', עוּשָׁנָא,** v. עָשְׁנָא.

**עוֹשֶׁף, עֻשָּׁף** m. (cmp. חסף, a. b. h. חָשַׂף) *the curved blade of a double-edged axe, that part which is used for paring or chipping, adze,* contrad. to בית בקוע that part which is used for splitting, v. בִּיקּוּעַ. Kel. XIII, 3 עוֹשְׁפוֹ (Ar. עָשְׁפוֹ; R. S. a. l. reads: אָשְׁפּוֹ). Tosef. ib. B. Mets. I, 3 קרדום .. ועשפו מן הטהור (ed. Zuck. ועשהו, R. S. to Kel. XI, 4 ועשאו, corr. acc.) an axe which one made of unclean material, but the adze-shaped part of it is of clean material.

**עוּשְׁפָּא** ch. same, *adze.* Targ. I Sam. XIII, 20 (h. text מַחֲרֵשָׁה).—*Pl.* עוּשְׁפַּיָּא. Ib. 21.

**עֹשֶׁק, עוֹשֶׁק** m. (b. h.; עָשַׁק) *withholding what is due to one's neighbor, oppression.* Sifra K'dosh., ch. III, Par. 2 (ref. to Lev. XIX, 13) אף ע' דבר של ממון *'oshek* likewise (like גזל) refers to money matters (not to personal injury). B. Mets. 111a (interch. with עשק) זהו ... לך ושוב וכ' ע' saying, go and come again (for thy wages &c.), that is *'oshek*; I have what is due to thee, but I will not give it thee, that is *gazel* (robbery). Ib. אידהו ע' שחייבה וכ' what withholding is it for which the Law requires a sacrifice (Lev. V, 21 sq.)? דכפר ליה ממונא when one denies owing money. Ib. זהו ע' זהו גזל *'oshek* and *gazel* are the same; Yalk. Lev. 605. B. Mets. 48a ידהד לו כלי לעשקו he assigned to him an object (as security) for the wages withheld from him; Yalk. Lev. 479 לעושקו; a. fr.

**עוֹ', עוּשְׁקָא** ch. same. Targ. O. Lev. V, 23. Targ. Is. LIV, 14; a. fr.—Targ. II Esth. III, 8 מזבנין בע' they sell with oppression, i. e. overreach (cmp. הוֹנָאָה), opp. בשוראו at value.—*Pl.* עוּשְׁקַיָּא. Targ. Prov. XXVIII, 16 עוּשְׁקוֹי (ed. Wil. עו').

**עֹשֶׁר, עוֹשֶׁר** m. (b. h.; עָשַׁר) *plenty, wealth, riches.* Ab. IV, 9, v. עוֹנִי. B. Bath. 9b בעלי ע' wealthy men; a. e.—Gen. R. s. 63 (play on ויעתר, Gen. XXV, 21; cmp. עוּתָּרָא) שפך תפלות בע' he poured out prayers plentifully; Yalk. ib. 110 כעתר (corr. acc., or בְּעֻתָּר, a Hebr. adapt. of עוּתַּר).

**עוּת** (v. אוּת I), *Nif.* נֶעְוַת *to be gratified, enjoy.* Y. Ab. Zar. I, 39c top, a. e. Samuel reads יֵעוֹתוּ (with ref. to לָעוּת; Is. L, 4).

***עוּת** ch., *Pa.* עַוֵּית (preced.) *to make suitable, adjust.* Lam. R. to III, 9 Ar., v. צְמַד.

**עוּת,** pr. n. m., v. עַוָּת.

**עָוַת** (b. h.; v. עָוָה) *to be curved, crooked.*

*Pi.* עִוֵּת, עַוֵּת 1) *to pervert, wrest; to corrupt.* Num. R. s. 10 ומְעַוְּתִין את הדין ... מתוך כך in consequence (of drinking) they cause the Law to be forgotten, and they pervert judgment. Nidd. 10b אין בודקות ... מפני שמְעַוְּתוֹת אותן (not בודקין) they (the women) must not examine them (the young girls) with the fingers, because they may corrupt them (teach them unnatural gratification; Rashi: they may *wound* them).—Koh. R. to I, 15 (ref. to מעוה ib.) אם אין אדם מְעַוֵּת עצמו מדברי תורה וכ' as long as a person (though doing wrong) does not pervert himself through wilful misinterpretation of the Law, there is a remedy for him; משאדם מעוה וכ' but as soon as a person perverts himself &c.; a. fr.—Nidd. 12b (adapting Koh. l. c.) הן עִוְּתוּהָ הן תקנוה they make her crooked (the evidence on the cloths will make her unfit for marital intercourse), and they make her straight (if the evidence is favorable).—2) *to offend, excite displeasure; wound the feelings of.* Snh. 97a יְעַוֵּת; Der. Er. Zut. ch. X יְעַוְּתוּ shall be offensive, v. אָמַר II. Midr. Till. to Ps. CXIX, 78 .. אע"פ שמְעַוְּתִים אותי וכ' although the wicked insult me, I do not abandon the Law.—3) *to render offensive, loathsome.* Sifré Deut. 1; Yalk. ib. 792 למה אתה מְעַוֵּת עלינו וכ' why dost thou make the Scriptures loathsome to us (by absurd

interpretations)?—*Part. pass.* מְעֻוָּת, מְעוּוָּת; f. מְעֻוָּתֶת; *pl.* מְעֻוָּתִין, מְעוּוָּתִין; מְעֻוָּתוֹת, מְעוּוָּתוֹת *crooked, perverted, perverse.* Koh. R. l. c. בעולם הזה מי שהוא מע׳ וכ׳ in this world, he who is crooked may be straightened again (a sinner may amend his ways) &c. Ex. R. s. 2, beg. (ref. to עלילות, Ps. CIII, 7, in contrast to Deut. XXII, 14) [read:] בשר ודם עלילותיו מע׳ וכ׳ the *ʿăliloth* (machinations) of man are perverse ..., but the *ʿăliloth* (dispositions) of the Lord are merciful; a. e.

*Nithpa.* נִתְעַוֵּת *to be curved, wrested; to be perverted; to deteriorate.* Koh. R. l. c. ... אין קורין משוות וכ׳ we do not call a thing perverted, unless it was at a time straight (right), and it became curved. Ib. משנתעוותו חמים וכ׳ when the waters dating from creation became deteriorated. Sot. 41b נתעוותו הדיינין (or הדיינין, v. Rashi a. l.) the courts became depraved. Ib. 47b נתעוותו הדינין justice became corrupt; (Tosef. ib. XIV, 3 נתקלקל הדין).

**עָוֹת, עָוַת** ch. same.

*Pa.* עִוֵּת, עַוֵּת 1) *to offend, oppress.* Targ. Ps. CXIX, 78. Targ. II Esth. I, 1 מלכא מְעַוְּתָא a tyrannous king.—2) *to do a thing wrong.* Ber. 14b שלוחא הוא דע׳ the servant did the wrong thing. Keth. 85a, a. fr. לתקוני שדרתיך ולא לְעַוּתֵי I deputed thee to do the right thing (to benefit me), but not to do it wrong (impair my cause); Ned. 36a.

**עָוֶל, עַוְתָּא** I f. (עָוַל, v. עָאַת) 1) *crookedness, perverseness, wrong.* Targ. Prov. IV, 24 Ms. (ed. Lag. עתא; ed. Wil. עאתא). Ib. X, 29; a. e.—2) pr. n. pl. *Avtha* (*Wrong*). Targ. Y. II Gen. XIV, 15 (h. text חוֹבָה).

**עָוֶל, עַוְתָּא** II m. (עָוַת) *perverse person.* Targ. Prov. III, 32 (h. text נלוז).

**עוּתָּק, עוּתִּיק** m. (v. עַתִּיק) *old (wine)*; שתי ע׳ drank old wine, i. e. has clear eye-sight. Y. Nidd. II, end, 50b ר״י לא ר״ה שתי ע׳ R. H. is an expert in examining colors; שתי ע׳ is R. J. no expert? ר״ה שתי ע׳ דע׳ R. H. is a great expert.

**כְּפַר ע׳, עַוָּד׳, עַוְתָּנַי, עַוְתָּנַאי** pr. n. pl. *K'far Avthanai*, in Galilee. Gitt. I, 5; Tosef. ib. I, 4. Ib. VII (V), 9; Y. B. Mets. VII, end, 11c.

**עוּתָּק,** v. עוּתִּיק.

**עוּתָּקָא** m. (preced.) *old age.* B. Bath. 91b לכל מילי מעלי עתיקא Ms. H. (Ms. M. לכל מילי מעלי מע׳ וכ׳; ed. כל מילי עתיקא מעליא) for all things age is an advantage, except &c.

**עָתָא, עוּתָרָא, עוֹתָר** m. (עָתַר)=h. עֹשֶׁר, *wealth, plenty.* Targ. I Sam. XVII, 25. Targ. Prov. XXII, 1; a. fr.—M. Kat. 28a עוּתְרֵיהּ דרב וכ׳ R. Ḥisda's fortune; a. e.

**עַז** m. (b. h.; עָזַז) *strong, firm; vehement, rough*; (of colors) *bright, intense*; (of smell and taste) *pungent, acrid.* Yoma 67b (expl. עזאזל) שיהא עז וקשה the mountain must be rough and hard (rocky). Yalk. Ps. 852 (ref. to Ps. XCIX, 4) you will find, מי שהוא עז וכ׳ he who is powerful does not care to abide by the law; Midr. Till. to Ps. l. c. ed. Bub. עז (corr. acc.). Ab. V, 20 חוי עז כנמר וכ׳ be strong (energetic) like a tiger ... to do the will of thy Father in heaven; a. fr.—עז פנים *insolent, impudent.* Ab. l. c.; a. e.—*Fem.* עַזָּה. Neg. I, 1, a. fr., v. בַּהֶרֶת. Ker. 6a כדי שתהא ע׳ that it may have a pungent flavor.—*Pl.* עַזִּין, עַזִּים; עַזּוֹת. Bets. 25b מפני מה ... מפני שהם ע׳ why was the Law given to Israel? Because they are impetuous (and the Law was to discipline them). Ib. שלשה ע׳ הן וכ׳ three (creatures) are of a vehement temper, Israel among the nations, the dog among the beasts &c.; a. fr.—Sabb. 30b; Ber. 16b עַזֵּי פנים insolent people, v. עַזּוּת. Taan. 7b; a. e.

**עַז,** v. עִוז.

**עֵז** c. (b. h.; עָזַז) *goat.* Bets. 25b אם עז וכ׳ (among the aggressive creatures, v. עַז) also the goat among the small cattle. Bekh. III, 1 עז בת שנתה וכ׳ that born of a goat in her first year belongs surely to the priest (as first-born); a. fr.—*Pl.* עִזִּים. Ḥull. 113b; a. fr.—V. עִירָה.

**עִזָּא, עֵז** ch., v. עִיז.

**עֲזָא,** v. עֻזָּא.

**עַזָּאי** pr. n. m. *ʿAzzai*; שמעון בן ע׳, or בן ע׳ (*Simon*) *Ben Azzai*, a Tannai, disciple and colleague of R. ʿĂḳiba. Y. Shek. III, beg. 47b; Y. B. Bath. IX, end, 17b; Bab. ib. 158b, a. e., v. חָבֵר. Ab. IV, 2. Tosef. Maas. Sh. II, 5. Sot. IX, 15. Yeb. 63b; a. fr.—V. Fr. Darkhé, p. 135 sq.

**עֲזָאל** pr. n. *ʿĂzael*, name of a fallen angel. Targ. Y. Gen. VI, 4 עזוּרְאֵל.—Yoma 67b, a. e., v. עֻזָּא II.

**עַזְאזֵל** m. (b. h.) *Azazel*, (*Fort,*), *a rough and rocky mountain.* Yoma 67b קשה שבהרים ע׳ Az. means the hardest of the mountains. Ib. ע׳ עז וקשה, v. עַז; a. e.

**עָזַב** (b. h.) [*to cut off,*] 1) *to relieve an animal broken down under its load* (v. פָּרַק), *help to unloade.* Mekh. Mishp. s. 20 (ref. to Ex. XXIII, 5) פעמים שאתה חדל ופעמים שאתה עוֹזֵב at times you may abstain, at times you must help. Ib. פריקה מנין ת״ל עָזוֹב וכ׳ whence do we derive the duty of unloading? It says (Ex. l. c.), thou must release with him; B. Mets. 32a. Tanḥ. Mishp. 1 עָזוֹב קרמעה מכאן וכ׳ loosen (the load) here a little, raise there &c.—2) *to leave, abandon.* Sot. 12a; Ex. R. s. 1 (ref. to עזובה, I Chr. II, 18) עזובה ... שחכל עֲזָבוּהָ Azubah is Miriam ... for all (young men) left her alone (ignored her on account of her sickliness). Midr. Till. to Ps. X וציון אמרה עֲזָבַנִי וכ׳ and Zion said, he has forsaken and forgotten me. Ib. to Ps. XCII מי שמודה ... ועוֹזֵב וכ׳ he who confesses his sins and forsakes (them, Prov. XXVIII, 13); a. fr.

*Hif.* הֶעֱזִיב *to untie, release; to effect a divorce.* Gitt. 32b גט זה ... לא רַיעֲזִיב this letter shall have no effect, shall not untie, shall not release, contrad. to אינו מַעֲזִיב does not release, v. רָעָא.

*Pi.* עִיזֵּב *to make worth abandoning, make abominable.* Yalk. Hos. 527 (ref. to Is. I, 4) אל תיקרי עזבו אלא עִיזְּבוּ read not, 'they have forsaken', but, 'they have made (me) worth abandoning (caused me to be cruel); Tanh. B'huck. 2

עזבני אותי (read עיזבו אותי). Pesik. R. s. 31 (ref. to Is. XLIX, 14) עֲרִיזְבָנִי he has made me contemptible.

*Nif.* נֶעֱזָב *to be forsaken.* Lev. R. s. 35 (ref. to Ps. XXXVII, 25) נ׳ מיראתו וכ׳ forsaken of his fear of the Lord.

*Hithpa.* הִתְעַזֵּב *to be abandoned, neglected, hated.* Gen. R. s. 45 ומתעזבת, v. כָּעַר; Cant. R. to II, 14 ומחעבת, ed. Wil. מחעובת (corr. acc., or read: מָתְעֻבֶּת, v. תָּעַב). Pesik. R. l. c. ומתעזבות בפנירתם ... ויהיו and they became abominable and hateful in their sight.

**עֲזַב** ch. same, *to forsake.*—Part. pass. עָזִיב. Y. Kidd. I, 61ᵃ מצורע ע׳ 'leper' (II Sam. III, 29) means abandoned (lonely).—V. שְׁזֵיב.

**עַ׳ עַזְגַּד** m.=אִיזְגַּד. Targ. Y. Gen. XXXI, 4 (some ed. אַ׳). Ib. XLIX, 21. Targ. Y. Num. XIII, 4, sq., a. e.—*Pl.* עַ׳ עַזְגַּדְרִין, עַ׳ עַזְגַּדְרַיָּא. Ib. XXI, 21. Targ. Y. Gen. XXXII, 7 (ed. Vien. אַ׳); a. e.

**עַזָּה** I f., v. עַז.

**עַזָּה** II (b. h.) pr. n. pl. *Gaza*, one of the chief cities of the Philistines. Y. Ab. Zar. I, 39ᵈ top ירוד ע׳; Bab. ib. 11ᵇ, v. עַטָּלֵז. Tosef. Neg. VI, 1; Snh. 71ᵃ תחום ע׳ the district of Gaza. Num. R. s. 9, a. e., v. קִרְלְקוֹל; Tosef. Sot. III, 15 עַזָּתָה.

**עַזָּה,** v. עִזָּה.

**עַזָּה,** v. עוּזָּה.

**עֲזוּבָה** (b. h.) pr. n. f. *Azubah.* Sot. 12ᵃ, a. e., v. עָזַב.—[Ned. 22ᵃ Ar., v. עֲזִירָה].

**עָזוּז** m. (b. h.; עָזַז) *majestic.* Ber. 33ᵇ; Midr. Till. to Ps. XIX.

**עַזּוּת** f. (v. עַז) 1) with פנים or מצח, *insolence, effrontery.* Kidd. 70ᵇ כל כהן שיש לו ע׳ פ׳ וכ׳ (not בו) any priest that is insolent is surely one of them (the slaves of Pashḥur). Ib. אם ראית כהן בע׳ מ׳ וכ׳ if thou seest an insolent priest, do not criticise him, for it is said (Hos. IV, 4) &c. Sabb. 30ᵇ; Ber. 16ᵇ שתצילנו מעזי פנים ומע׳ פ׳ save us from contact with insolent men and from being insolent; (Rashi: from giving reason for the imputation of spurious descent, a sign of which is insolence). Taan. 7ᵇ כל אדם שיש לו ע׳ פ׳ (Ms. M. עזות only), v. supra. Kidd. 49ᵇ עשרה קבים ע׳ וכ׳ ten measures of insolence have come down into the world, nine of them Meshan took &c.; a. e.—2) *harshness.* Deut. R. s. 2 ענה אותו ע׳ gave him a harsh answer.

**עָזַז** (b. h.; cmp. חזז, s. v. חֲזָזִית) [*to sting, be pointed, flinty*;] *to be hard, strong,* v. עַז.

*Hif.* הֶחֱזִיז 1) (of color) *to be bright, intense.* Sifra Thazr., Neg., Par. 2, ch. II, v. כָּהָה.—2) ה׳ פנים *to set one's face against; to dare, be insolent.* B. Bath. 131ᵃ והחזותי פני, v. רָלַהּ. Ber. 62ᵃ עד כאן החזתם פניך ברבך hast thou dared so much against thy teacher (as to enter into his private rooms)? Zeb. 102ᵃ תְּעִיז פניך בו *defy him.*—3) *to strengthen, encourage.* Midr. Till. to Ps. CXVIII, 7 תְּעִירוּ לבבכם (or תְּעִירוּ, fr. עוּז) strengthen your hearts, take courage.

*Hithpa.* הִתְעַזֵּז *to become strong; to be daring, defiant.* Midr. Till. to IX, 20 (ref. to יָעֹז, ib.) אל יתעזזון במלכותן ואל יתעזזון בשלותן let them not be defiant on account of their royal power, or on account of their prosperity; (ed. Bub., Chald. לא יתע׳ במלכותיהן ובלישניהון let them not be daring with their power or their tongues); Yalk. Ps. 645.

**עֲזַז** ch., *Ithpa.* אִתְעַזַּז same, v. preced.

**עֲזָזֵיל** m. ch.=עֲזָאזֵל. Targ. O. Lev. XVI, 8; 10 ed. Berl. (oth. ed. a. Y. עֲזָאזֵל).

**עַזָּן, עַזָּנָה, עַזָּנָא,** v. עוּזָּנָא.

**עַזָּנְדָּן, עַזּוּנְדָּה,** v. עוּזָּנָה.

**עֲזִירָה** f. (עָזַב) 1) *abandoning, giving up, renouncing* (in favor of the poor, Lev. XIX, 10). Ḥull. 131ᵇ ... וכולן מ״ש ע׳ כתיב בהו and from all of them the owner must not derive the benefit of putting a person under obligation (v. טוֹבָה), because 'abandoning' (עזב) is written about them (Lev. l. c.). Y. Peah IV, end, 19ᵃ שהן בע׳ they must be abandoned. Ib. V, beg. 19ᵇ (ref. to תעזב אתם, Lev. l. c.) יש לך ע׳ אחרת כזו (it intimates that) there is another abandonment like this (renouncing one's property in favor of the poor, v. הֶפְקֵר). Y. Ned. XI, 42ᶜ bot. מעשר עני ניתן בזכיריה ואלו בע׳ the tithe of the poor is given to the poor by way of a transfer (to a certain person), but these (gifts) are abandoned (the owner having no right of disposal).—2) *forsaking.* Lam. R. to V, 20 ... ארבעה דברים מאיסה וגעילה ע׳ ושכיחה Jeremiah used four expressions: rejection, loathing, forsaking, and forgetting. Gen. R. s. 69 (ref. to Gen. XXVIII, 15) אין ע׳ אלא פרנסה forsaking refers to sustenance (with ref. to Ps. XXXVII, 25); Lev. R. s. 35; a. e.—3) *shunning, unworthiness.* Ned. 22ᵃ (in Chald. dict.) מלין דע׳ things which must be shunned (indecencies); (Ar. מלין דעזובה things worthy of an abandoned woman).

**עַזִּין** m., **עַזְיָא** I f. (עָזַז) *strong, intense.* Snh. 7ᵃ, v. סַפְסִירָא.—*Pl.* עַזִּי, עַזִּידִין; constr. עַזְדֵי. Targ. Is. VII, 18.

**עַזְיָא** II f. (preced.) *sting, insult.* Targ. Prov. XV, 1 (h. text עצב).

**עַזְיוּתָא** f. (preced.) *hardihood*; עַזְיוּת לבא *obduracy.* Lam. R. to III, 65 (expl. מגנת לב ib.).

**עֲזִיל,** v. עָזַל.

**עֲזִיל** m. (עָזַל) *yarn, web.* Y. Ab. Zar. I, 39ᶜ דיזבון לית ע׳ קטן מן וכ׳ that he should buy him some small web at the fair of the Saturnalia of Beshan. Y. B. Mets. II, beg. 8ᵇ, v. מִקְטוֹרָא.

**עֲזִיקָה,** v. עֲזֵקָה.

**עָזַל, עֲזַל** (v. אָזַל II, a. זול II) *to wind* the yarn; *to spin.* Targ. Ex. XXXV, 25 (O. ed. Vien. מְעַזְּלָא *Pa.*). Targ. II Chr. IX, 15; a. e.—Part. pass. עָזִיל, עֲזִיל. Targ. Ex. l. c. (Ms. מְעַזִּיל, read: מְעַזַּל, part. pass. *Pa.*). Targ. Y. Deut. XXII, 11.—Koh. R. to VII, 9, v. מְעַזְּלָא.

well, she will be to him a help, if not, an opposition; Gen. R. s. 17, a. e., v. נֶגֶד. Yalk. Gen. 62 לאדם ולעֶזרו for Adam and his wife; Pirké d'R. El. ch. XX. Ib. ch. XXI אדם ועזרו (corr. acc.); a. e.

**עֶזְרָא** (b. h.) pr. n. m. *Ezra*, 1) the priest and scribe. Succ. 20[a] כשנשתכחה ... עלה ע' מבבל וסדרה when the Law was forgotten in Israel, Ezra came from Babylonia and re-established it. Ber. 27[b]; Men. 53[a] עשירי לע' a descendant of Ezra in the tenth generation. Meg. 15[a] מלאכי זה ע' Malachi is Ezra; a. v. fr.—ע' (ספר) the Book of Ezra (and Nehemiah). B. Bath. 14[b].—[M. Kat. III, 4 (18[b]) ספר ע', v. עֶזְרָה.]—2) name of several Amoraim. Men. l. c.—Y. Ruh. II, beg. 19[d]. Y. Taan. IV, 68[c] top עֶזְרָה; a. fr.

**עֶזְרַד**, v. עִזְרֵד.

**עֶזְרָה** I pr. n. m., v. עֶזְרָא.

**עֶזְרָה** II f. (b. h.; עָזַר) *help*. Taan. III, 7 (19[a]) לע' ולא לצעקה (you may blow the alarm on the Sabbath to summon people) for help, but not for prayer. Kidd. 6[a] עֶזְרָתִי מהו (if one says to a woman) 'be my help', how is it (is she betrothed)?, v. עֵזֶר.

**עֶזְרָה** f. (b. h.; עָזַר; cmp. גְּזֵרָה) *enclosure*, esp. *Temple court*. Midd. I, 4 שבעה שערים היו בע' the Temple court had seven gates. Ib. II, 5 עֶזְרַת הנשים the women's compartment in the Temple court; עזרת ישראל the men's compartment (for non-priests). Ib. 6 כל הע' וכ' the whole Azarah was one hundred and seventy five cubits long &c.; a. v. fr.—ספר הע' the copy of the Torah used in the Temple court. M. Kat. III, 4 (18[b]) ספרי הע' (Var. עזרא the copy deposited by Ezra). B. Bath. 14[b] top. Kel. XV, 6; a. fr.

**עֲזַרְיָה** (b. h.) pr. n. m. *Azariah*, 1) A. ben Oded, the prophet. Lev. R. s. 19.—2) one of the Jewish exiles at the Babylonian court, v. חֲנַנְיָא. Sabb. 67[a]; a. v. fr.—3) brother of Simon. Zeb. I, 2 שמעון אחי ע'; Toh. VIII, 7.—Lev. R. s. 25 ע' עוסק בפרקמטיא ונותן וכ' A. was engaged in trade, and supported his brother Simon. Sot. 21[a].—4) father of R. Elazar, v. אֶלְעָזָר.—5) name of several Amoraim. Y. Ber. I, 2[d] top. Y. Sabb. VII, 9[b] (prob. identical with R. Ezra). Lev. R. s. 10, beg. Pesik. R. s. 14; Pesik. Par., p. 39[a].—Pesik. R. s. 16 ר' ע' דכפר חטרירה; Pesik. Eth. Korb., p. 61[a]; Lev. R. s. 7; a. fr.

**עֶזְרְתָא** f. = h. עֲזָרָה, *court*. Targ. Is. X, 32 (ed. Wil. עֶזְרָתָא, *pl.*). Targ. I Sam. III, 3 עֶזְרַת constr.; a. e.—*Pl.* עֶזְרָתָא. Targ. Is. I, 12 עֶזְרָתִי (not תִי . . .).

**עֵזָת*** pr. n. m. (?) *Azzath*. Snh. 19[a] Yoḥăsin (ed. עוּת; Ms. M. אילת; Ms. F. עזה; Ms. K. עוא; v. Rabb. D. S. a. l. note).

**עִזְתָה**, v. עִזָּה II.

**עִיט, עֵט** m. ch. (= b. h. עֵט; עטט, cmp. חטט) *style, pencil*. Targ. Jer. XVII, 1.

**עִיטָא**, v. עִירְטָא.

**עִי, עִזְלָא** m. (preced.) *web*. Targ. Ps. LVII, 3.—V. אִירְזָלָא.

**עִזַּם**, v. חִזַּם.

**עָזַק** (b. h. *Pi.*; cmp. חָזַק) [*to press,*] 1) *to break clods and level the ground; to break ground; to till*. Men. 85[b] הרה עוזק תחת זיתיו (cmp. בָּלַשׁ; Yalk. Deut. 962 עוסק; Yalk. Prov. 950 מוסק) was hacking and levelling the ground under his olive trees. Ohol. XVIII, 5 העוזק בית הפרס he who breaks a field suspected of containing human bones (v. פָּרַס). Tosef. ib. XVII, 9 עָזְקוֹ אין לך בדיקה וכ' if he broke the ground, there is no better way of examining than this. Y. R. Hash. II, 58[a] top (ref. to בית יעזק, v. יַעֲזֵק) ששם הרו עוזקין את ההלכה for there they cultivated (levelled) the law; a. e.—2) *to hold fast*. Hull. 94[a] עוזק אחת בפיו וכ' holding one piece in his mouth and two in his hands.

**עָזָק** m. (preced.) 1) *compress*, v. עֲדָק II.—2) v. עֲזָקָה.

**עִי, עִזְקָא** I m. (preced. wds.) *fetter, handcuff*.—*Pl.* עִי, עִזְקָא. Targ. Jer XL, 1 (h. text אזקים).

**עִי, עִזְקָא** II m., **עִיז, עִזְקָא** f. (preced.; cmp. חִיזְקָא) *clasp, ring, signet-ring*. Targ. Ex. XXVIII, 11 (O. ed. Vien. עִזְקָן *pl.*). Targ. O. Gen. XXXVIII, 18; a. fr.—Gitt. 68[a] ע' דחקיק עלה שם a ring on which the divine name was engraven; Midr. Till. to Ps. LXXVIII, 45. Y. Ab. Zar. IV, 44[a] top חד ע' צר a ring on which was a figure (Bub. ib. 43[a] טבעת ועליה צורת דרקון); a. fr.—[Lev. R. s. 13 בעזקתא סומקתא, read: בעַצַקתָא.]—Trnsf. (v. עַצַת) *anus, end of the rectum*. Koh. R., to VII, 19; Yalk. ib. 976.—*Pl.* עִזְקָא, עִזְקָן, עִזְקָתָא; עִיז; עִי. Targ. Ex. XXV, 12; 14; a. fr.—Y. Sabb. VI, 8[b] bot. (expl. וטבעת Num. XXXI, 50).

**עִזְקָה, עֲזִיקָה** f. (עָזַק 1) *a newly broken field*. Tosef. Dem. V, 2 (a gentile vender praising his goods) פירות ע' הם ed. Zuck. (oth. ed. עֲזָק) they are fruits of a new land (in which case they would be forbidden as Orlah); Yeb. 122[a].

**עִזְקָתָא**, v. עִזְקָא II.

**עָזַר** (b. h.; cmp. אזר a. גדר) [*to surround,*] *to help, protect*. Yalk. Num. 759 (play on אל אלעזר, Num. XIX, 3) אל אל עוזר (give her, i. e. Rome, over) to the helping God (omitted in Pesik. Par., p. 41[a]; Pesik. R. s. 14). Yeb. 63[a] (ref. to Gen. II, 20) זכה עוזרתו וכ' if he deserves well, she is a help to him &c., v. next w.—Midr. Till. to Ps. CXXI אתם יודעים מי עוזר אתכם עושה וכ' do you know who is your helper? The maker of heaven and earth. Gen. R. s. 44 (ref. to Gen. XV, 2 שבשבילו רדפתי מלכים (דמשק אליעזר) עד דמשק וירַעֲזֵרֵנִי האל for his (Lot's) sake I pursued the kings as far as Damascus, and God helped me; a. e.

**עֵזֶר** m. (b. h.; preced.) *help*; trnsf. (after Gen. II, 20) *helpmate*. Pirké d'R. El. ch. XII (ועשאה ע' וכ' (not ועשתה) and he made her a help and placed her opposite him. Ib. משבנה לו ע' אשה when he had built for him a helpmate named *ishshah*. Ib. אם זכה תחזיר לו ע' וכ' if he deserves

**עֲטָא, עֲטָה,** v. עטי.

**עֲטוֹף,** *pl.* עֲטוֹפִין, v. עֲטִיף.

**עֲטוּשׁ, עֲטוּר, עֲטוּף,** v. sub. עטש.

**עֲטוּשָׁיָא, עֲטוּשָׁרָא** m. *of Aṭṭush*, surname of one R. Yitshak. Y. Sot. III, beg. 18c. Y. Peah VIII, 20d bot. (ed. Krot. עטרש). Y. M. Kat. III, 82b top; a. e.—V. Fr. M'bo, p. 106b.

**עֲטַח, עטי** (b. h.) *to wrap up; to cover one's self.* Cant. R. to I, 7 ועֲטַח את בגדו וכ' and rolled up his cloak and went off. Ib. כאבל הזה שהוא עוֹטֶה על שפמו וכ' like the mourner that wraps himself up to his lip and weeps. Ned. 49b ברוך שעֲטָנִי מעיל blessed be he who wrapped me in a cloak; a. e.

**עֲטָא, עֲטֵי** ch. same. Targ. Ps. CIX, 29 Ms. (ed. ויעטפ').

**עֲטִי** m. (עטה *to press on*; cmp. רצה, רצי; v. I Sam. XV, 19) *urging, instigation.* Sabb. 55b בת מי שמת בעֲטִיוֹ של נחש the daughter of him who died (for the sin committed) through the instigation of the serpent, i. e. for no sin of his own; B. Bath. 17a (cmp. Targ. Ruth IV, 22). Ib. ארבעה מתו בעטיו של נחש four persons died through no sin of their own.—V. עֲטָא.

**עֲטִילָא,** v. עַטְלָא.

**עֲטִינִין, עֲטִירִים** m. pl. (עֲטַן) *packed olives*, beginning to drip. Y. M. Kat. II, beg. 81a מתניתין בע' the Mishnah (II, 1) speaks of packed olives, opp. גרגרים loose berries.

**עֲטָנִין, עֲטִינִין** m. pl. (transpos. of נטע), v. אֲטִרִינִין.

**עֲטִיף** m. (עטה II) *wrap, cloak.*—*Pl.* עֲטִיפִין. Y. Peah VII, 21b top (ed. Krot. עֲטוֹפִין); Ruth R. to III, 3 עֲטוֹפִים (some ed. עֲטָפִין).

**עֲטִיפָא, עֲטִיף** *bosom, lap,* v. עִיטְפָא.

**עֲטִיפָה** I f. (עטה I) *fainting, exhaustion.* Midr. Till. to Ps. CII, 1 ed. Bub. (ref. to עֲטָפִים, Gen. XXX, 42) אותם שקנה בעֲטִיפת תפלה those he obtained by exhaustion in prayer. Ib. אין ע' אלא תפלה, v. עָטַף I.

**עֲטִיפָה** II f. (עטה) 1) *wrapping one's self up* in mourning. M. Kat. 24a כל ע' שאינה כעֲטִיפה וכ' a covering which is not like the covering of the Ishmaelites (up to the lip) is not a mourner's covering.—2) *putting on a cloak, upper garment.* Y. Peah VIII, 21b top כעֲטִיפָתֵנוּ בחול וכ' as we dress on week days, so do we on the Sabbath (we have no change of cloaks); Ruth R. to III, 3. Gen. R. s. 11, beg. ברכו בע' he blessed it (the Sabbath) with the distinction of a special cloak; Yalk. ib. 16. Gen. R. s. 82 שינו עֲטִיפָתָן וכ' changed their (Jewish) cloaks in days of persecution; Yalk. ib. 136; Yalk. Is. 263. Cant. R. to V, 9 מלך בשר ודם מעֲטִיפָתוֹ ניכר a human king is distinguished by his cloak. Treat. Der. Er. Zuta ch. V ובעטיפתן ... בארבעה by four things are scholars recognized ... by their cloaks; a. e.

**עֲטִיר** m. (עטר III) *smoking.* Targ. Y. II Ex. XX, 15.

**עֲטִיר,** v. עַטַר.

**עֲטִישׁ,** v. עַטַשׁ.

**עֲטִישָׁה** f. (b. h. *pl.*; עָטַשׁ) *sneezing.* Pirké d'R. El. ch. LII חייב אדם לומר בעֲטִישָׁתוֹ חיים on sneezing man must say, Life! (ref. to Job XLI, 10), v. עָטַשׁ.

**עֲטִישָׁיָא,** v. עֲטוּשָׁיָא.

**עֲטִיתָא,** v. עִיטָא.

**עַטַל** pr. n. m. *Aṭal.* Esth. R. to I, 5 חנינא בר ע' (Y. Yeb. VI, 7c bot. בר עגול).

**עַטְלָא** m.=h. עָצֵל, *lazy, laggard.* Targ. Prov. X, 26. Ib. XXII, 13 (Ms. עַטִילָא); a. fr.—*Pl.* עַטְלֵי. Ib. XV, 19.

**עַטְלוּזָא,** v. עַטַלֵּיז.

**עַטְלוּתָא** f. (preced. art.) *idleness, laziness.* Targ. Prov. XIX, 15.

**עַטְלֵין** m.=אַטַלֵּיז, *bazaar, fair.* Ab. Zar. 11b עַטְלֵיזָה של עזה Ar. (ed. עטלוזא; v. Rabb. D. S. a. l. note 20) the bazaar of Gaza (outside of the town).

**עַטְלֵיפָא,** v. עַטַלֵּפָא.

**עַטַלֵּף** m. (b. h.; supposed to be comp. of עט a. עוף, v. Ges. Thes., a. Ges. H. Dict.10 s. v.) *bat.* Snh. 98b אמר לו תרנגול לע' וכ' the cock said to the bat, I look out for the light, because the light is mine (I see it), but &c. Bekh. 7b, v. לָקַט. B. Kam. 16a, v. עֲרָפָד.

**עַטְלֵי, עַטַלֵּפָא** ch. same. Targ. O. Lev. XI, 19; Deut. XIV, 18.

**עִיט, עִטְמָא, עַטַם** m.=אַטְמָא, *flank.* Targ. II Esth. I, 2 עִיטְמֵירִיה ed. Lag. (oth. ed. אירטמירה).—Y. Meg. I, 70d חד ע' (not חדא) one flank; (Bab. ib. 7a bot. אטמא דעיגלא).

**עָטַן** (cmp. טנן; v. Targ. Job XXI, 24 for עטיניו, a. meanings of Arab. *ʿaṭana*) [*to moisten, cause dripping,*] *to pack olives in a vat* preparatory to crushing. Men. VIII, 4 (86a) הזרת השלישי עוֹטְנוֹ בתוך הבית וכ' (Ms. M. בבית, Bab. ed. בבית תבר) the third crop of olives (which are hard) he packs in the house, until they begin to rot &c. Tosef. Toh. X, 4 העוֹטֵן זיתיו בין שני בתין (R. S. to Toh. IX, 3 ... בשני בתים) if a man divides his olives and packs them in two separate pits (houses); a. fr.—Part. pass. עָטוּן; *pl.* עֲטוּנִים, עֲטוּנִין. Y. Dem. VI, 25c bot. דרך ... לאכול זיתיהן כ' ע"י עילה (strike out אלא) it is customary for people for some cause to use their packed olives for eating.—V. עֲטִינִים.

**עֲטָנִין,** v. עֲטִינִין.

**עִטְעֲמָה,** v. מַטְעֲמָה.

**עָטַף** I (b. h.; cmp. צדף, a. meanings of Arab. *ʿaṭafa*, a. *ʿaṭaba*) *to be lax, hang down;* trnsf. *to droop, faint;*

*to lag behind, be slow.* Midr. Till. to Ps. LXI, 3 עד היכן עד שיעטוף ... (ed. Bub. עד שיע׳ לבו) how long must a man remain in prayer? Until he (his heart) is faint. Ib. to Ps. LXXIII, 6 ואין יעטוף אלא לשון לידה ed. Bub. (oth. ed. אלא ילוד) *ya'ăṭof* (ib.) has the meaning of (drooping) giving birth (by homiletical ref. to Gen. XXX, 42). Ib. to Ps. CII, 1 ואין יעטוף אלא תפלה *ya'ăṭof* (ib.) means (exhaustion from) prayer (differ. in ed. Bub., v. עֲטִיפָה I. Gen. R. s. 24 (ref. to Is. LVII, 16) מהו יעטוף משלחי ליה what does *ya'ăṭof* mean? It (the wind) becomes wearied; Yalk. Kings 219; Y. Ber. IX, 13$^{d}$ top; a. e.

*Hithpa.* הִתְעַטֵּף, *Nithpa.* נִתְעַטֵּף *to faint.* Tanḥ. Hăaz. 8 נתע׳ רוח תאב his father's spirit fainted.

**עָטַף II** (b. h.; v. preced.) [*to let hang over,*] *to wrap one's self up, to put on an upper garment.* Y. Ned. III, 38$^{a}$ bot. עתיד ... לַעֲטוֹף שליתו וכ׳ wicked Esau (Rome) shall put on his cloak (for prayer, v. שַׁלְיָא) and sit down among the righteous &c.—Part. pass. עָטוּף; *pl.* עֲטוּפִים, עֲטוּפִין. Num. R. s. 20 נראין ע׳ לשלום they appeared cloaked for peace, opp. מזויינין למלחמה in armor for war. Y. Ab. Zar. I, 40$^{a}$ bot. ע׳ ויושבין wrapped (in the judge's cloak) and seated.

*Hithpa.* הִתְעַטֵּף, *Nithpa.* נִתְעַטֵּף same. Sabb. 10$^{a}$ משהתעטפו הדיינין when the judges put their cloaks on. Ib. 31$^{a}$ נ׳ וי׳ וכ׳ he (Hillel) wrapped himself up and came out to meet him. Keth 66$^{b}$ נתעטפה בשערה she covered herself with her hair. Ber. 16$^{b}$ ותתעטף בחסידותיך clothe thyself in thy kindness; a. fr.

**עַטַּף I** ch. same. Targ. Jer. XLIII, 12 וְיַעְטֵף Bxt. (ed. וירוקין). Targ. Ps. LXXXIV, 7 (Ms. *Pa.*). Ib. CIX, 29, v. עֲטַר.—Part. pass. עָטִיף, עָטִיר; *pl.* עֲטִירָן, עָטִיפָן. Targ. I Sam. XXVIII, 14. Targ. II Esth. I, 3.—M. Kat. 28$^{b}$ (in a funeral dirge) עטופו וכסו טוריי וכ׳ wrap and cover yourselves (in festive garments), ye mountains, for he (the deceased) is &c.

*Pa.* עִטֵּף *to put on, cover.* Targ. Is. LXI, 10. Targ. Ps. LXXXIX, 46 עַטַּפְתָּ (ed. Wil. עִטַּף *Pe.*). Ib. LXXXIV, 7 (v. supra); a. e.—Part. pass. מְעַטַּף. Targ. Y. Lev. XIII, 45 (ed. Vien. מְעֻטָּף).

*Ithpa.* אִתְעַטַּף, אִתְעַטִּיף, אִיתְעַטַּף *to cover one's self.* Targ. O. Lev. l. c. Targ. Y. I Gen. XXIV, 65. Ib. XXXVIII, 14 (ed. Vien. אַעְטַפַת *Af.*, incorr.). Targ. Ps. CIV, 2; a. fr.—Sabb. 10$^{a}$ לביש ומתכסי ומְתַעְטַף וכ׳ dressed and put an upper garment on and covered his head with it and prayed. Ib. 119$^{a}$ מְיַעְטַף וקאי וכ׳ (Rashi מתע׳) was wrapped (in his festive cloak) and stood (ready to receive the Sabbath); B. Kam. 32$^{b}$ top; a. fr.

***עָטַף II** (cmp. נטף) *to float.* Succ. 53$^{a}$, v. infra.

*Pa.* עִטֵּף *to cause to float; to drown.* Ib. דעטפת עטפוך ודעטפוך Ms. M. (ed. דאטרפת אטפוך וכ׳), v. טוּף.

**עָטָף**; *pl.* עֲטָפִין, v. עָטִיף.

**עָטָף, עִטְפָא**, v. עִיטְפָא.

**עָטַר** (b. h.; cmp. חטר) [*to cut off, surround,*] *to wreathe, adorn.*—Part. pass. עָטוּר. Pesik. R. s. 9, beg. כוס ... שירדא מודח ושירדא ע׳וכ׳ the goblet of benediction must be cleansed (shining), wreathed and full; Y. Ber. VII, end, 11$^{d}$ מלא ע׳ ומודח (not עיטור), v. infra.

*Pi.* עִיטֵּר 1) same. Ber. 51$^{a}$ ר׳ ר׳ מְעַטְּרֵהוּ בתלמידים R. J. wreathed it (the goblet of benediction) by placing scholars around it (v. supra). Bicc. III, 9 מְעַטְּרִין את וכ׳ the first fruits must be decorated with plants not belonging to the seven kinds of fruits. Y. ib. 65$^{c}$ היה מְעַטְּרָן תאנים decorated them with figs. Y. Taan. IV, 68$^{b}$ bot. Bets. 5$^{a}$ כדי לעטר שוקי וכ׳ in order to have the markets of Jerusalem decorated with fruits; a. fr.—Part. pass. מְעוּטָּר; f. מְעוּטֶּרֶת; *pl.* מְעוּטָּרִין, מְעוּטָּרִים; מְעוּטָּרוֹת. Ab. Zar. I, 4 (12$^{b}$) חנויות מע׳ wreathed shops (in honor of the deity of the bazaar). Y. ib. I, 39$^{d}$ במה מע׳ wherewith are they wreathed (in order to be recognized as dedicated to a deity)?; a. e.—2) *to crown, offer a crown.* Tanḥ. Vaëra 5 והיו ... ומְעַטְּרִין אותו and all the chiefs came and crowned him (Pharaoh); Ex. R. s. 5 מַעֲטִירִין (*Hif.*). Ib. משעטרו אותו after they had crowned him. Ib. s. 42 לעטר למלך ... מדינה a country that sent a delegate to offer the king a crown (of fealty); a. fr.

*Hithpa.* הִתְעַטֵּר, *Nithpa.* נִתְעַטֵּר 1) *to be surrounded, protected, saved.* Tanḥ. Tol'doth 4 (ref. to Prov. XVII, 6) הצדיקים מִתְעַטְּרִין בבני בניהם ובניהם מתעטרין באבותם the righteous are saved for the sake of their grandchildren, and their children for the sake of their fathers; אברהם נתע׳ בזכות וכ׳ Abraham was saved (from the furnace) for the sake of Jacob &c. Ib. יצחק נתע׳ וכ׳ Isaac was protected through Abraham, and Abraham through Isaac. Gen. R. s. 47, beg. (ref. to Prov. XII, 4, as applied to Sarah) בעלה נתע׳ בה והיא לא נִתְעַטְּרָה בבעלה her husband was protected through her, but she was not protected through him; a. e.—2) *to be crowned, adorned, distinguished.* Y. Snh. II, 20$^{b}$ top (ref. to I Chr. II, 24; 26) הוא ירחמאל קדמוי גויה להִתְעַטָּרָא בה ... it is the Jerahmeel mentioned before, only that he married a gentile woman (named עטרה) to be ennobled through her; Ruth R. end. Y. Dem. II, 22$^{c}$ bot. אוחה עטרה לחתעטר בה ... the Lord has left to him this crown to be crowned with it (this distinction to become renowned by it), v. גְּדַר; a. e.

**עֲטַר I** same. Targ. Ps. LXXIII, 6 עֲטַרְתָּנוּתָן וכ׳ pride adoms them (some ed. עטרתחון, v. עֲטַרְתָּא).—*Part. pass.* עָטִיר *a) surrounded, guarded.* Gitt. 86$^{a}$, v. חֲרוּרִי (v., however, next w.).—*b) distinguished.* Y. Nidd. II, end, 50$^{b}$ [read:] חמיתיה ע׳ מני dost thou see him (Rab)?—He is more distinguished than I am, i. e. let him decide.

*Pa.* עַטֵּר same, *to wreathe, decorate.* Targ. Y. I Deut. XXVI, 3. Targ. I Chr. II, 54. Targ. Y. I Gen. L, 26 עַטְּרוּן יתיה they decorated his body. Targ. Y. Ex. III, 22 ותְעַטְּרוּן על וכ׳ and put them as ornaments on your children.—Ber. 51$^{a}$ מְעַטֵּר, v. נְמָלָא. Sot. 5$^{a}$ ומְעַטְּרָא לירה וכ׳ and it (a little pride) adorns (or protects) man as the awn protects the ear.

*Ithpa.* אִתְעַטַּר *to be wreathed* (with flowers). Targ. Joel II, 22 (h. text דשאו).

**עֲטַר II** (v. preced.; cmp. פְּלַח a. פְּלִילָא) *to be gone; to*

*cease entirely.* Targ. I Sam. IX, 7 עֲטַרוּ מִמַּנָּא (h. text אזל מִכְּלִינוּ); (ed. Wil. עֲטַר מִנַּנָּא, corr. acc.; v. עֲטַר I). Targ. I Kings XV, 14 (h. text סוּר); a. fr.—*Part. pass.* עָטִיר *removed.* Gitt. 86ᵃ Rashi (v. preced.).

*Pa.* עַטֵּר *to abolish entirely.* Targ. II Chr. XXX, 14 (h. text הסיר). Targ. Y. Gen. XXXV, 2; a. fr.

עֲטַר III (preced. wds., cmp. קטר) [*to whirl around,*] *to smoke.* Targ. Y. II Ex. XIX, 18.—V. עִטַּר.

עִטְרָא, v. עִיטְרָא.

עֲטָרָה f. (b. h.; עָטַר) 1) *protection.* Gen. R. s. 63, beg. (ref. to Prov. XVII, 6) תאבות ע' לבנים וחבנים ע' וכ' the fathers are a protection to their children (who are saved for their parents' sake), and the children are a protection to their fathers; v. עָטַר *Hithpa.*—2) *wreath, crown, decoration.* Ex. R. s. 5 לא חיה יודע לשלח לי ע' did (your God) not have sense enough to send me a crown? Y. Sot. IX, 24ᵇ bot. ע' של זית a wreath of olive leaves; Lam. R. to V, 16 עֲטֶרֶת זית. Tosef. Sot. XV, 3 בטלה עטרת חכמים שעטרת חכמים עושרם the crown (or protection) of the scholars ceased, for the crown of the scholars is their wealth (independence, Prov. XIV, 24); Sot. 49ᵇ בטלו עַטָּרוֹת וכ' Y. Dem. II, 22ᶜ bot., v. עָטַר *Hithpa.*—Yoma 69ᵇ חזרו ע' לישנה they restored the crown (the praise of the Lord) to its original condition (by re-introducing the phrase האל הגדול הגבור והנורא; Y. Ber. VII, 11ᶜ חַגְדוּפָתָא). Ned. 62ᵃ; Ab. IV, 5 עתיד הקב"ה אל העשם ע' וכ', v. גָּדַל. Meg. 15ᵇ; Snh. 111ᵇ להיות ע' וכ' the Lord, in the time to come, shall be a crown on the head of every righteous man (ref. to Is. XXVIII, 5); a. fr.—*Pl.* עֲטָרוֹת. Ab. Zar. IV, 2 ע' של שבלים wreaths of ears (used for idolatrous purposes); Y. ib. IV, 43ᵈ עַטָּרוֹת שיבולים. Ib. ע' של וורד rose garlands. Sot. IX, 14 גזרו על ע' חתנים they forbade bridegrooms' garlands; ע' כלות brides' crowns. Ib. 49ᵇ אירזתו ע' כלות עיר וכ' what brides' crowns were forbidden? A golden representation of the city (of Jerusalem); a. fr.—Sabb. 87ᵇ אותו יום נטל עשר ע' that day carried off ten distinctions.—3) *a) brickwork of an oven.* Kel. V, 3 עטרת כירה, v. טְרָדָה.—*b) moulding, sill, cornice.*—*Pl.* as ab. Ohol. XIV, 1. Midd. III, 8.—*c) corona of the membrum virile.* Yeb. 55ᵇ, a. e., v. הַכְנָסָה.—*d) the ring around the teat* of a woman, as a symptom of puberty. Nidd. 47ᵃ; 52ᵇ עד שתקרם הע' until a ring is formed around &c.; Tosef. ib. VI, 4 משתקרם הע' (not משיקרם); ib. 5; a. e.

עַטְרוֹת pr. n. pl. ע' דְּבוֹרָה *Ăṭaroth Deborah.* Targ. Jud. IV, 5 (h. text תמר דבורה; cmp. תָּמָר a. עָטַר III).

עִיטְרָן, עִיטְרָן m. (cmp. עָטַר III, a. Samaritan אירטן, Gen. XXXVII, 25 for h. לט) *ʿiṭran, a sort of resin* used for lighting in place of oil. Sabb. II, 2 (24ᵇ). Ib. 26ᵃ; Tosef. ib. II, 4. Y. ib. II, 4ᵈ ע' בין כבח בין דלק וכ' *ʿiṭran* smells badly whether extinguished or burning.

עִיטְרָא, עִיטְרָא ch. same. Sabb. 20ᵇ ע' פסולתא דזיפתא *ʿiṭrana* is the oily residue of pitch.

עַטְרָתָא f.=h. עֲטָרָה. Targ. Ps. LXXIII, 6, v. עֲטַר I.

עָטַשׁ 1) *to sneeze;* 2) (euphem.) *to break wind.* Pirké d'R. El. ch. LII; Yalk. Job 927 לא נמצא אדם עוטש וחיה וכ' (up to Jacob's days) it had never occurred that a man sneezed and recovered from his sickness. Y'lamd. to Gen. XXVII, quot. in Ar. אדם עוטש אומר לו וכ' when a person sneezes, one says to him, Good life!—Y. Ber. III, 6ᵈ bot.; a. fr.

*Pi.* עִיטֵּשׁ same. Ib. אני ... מפחק ומְעַטֵּשׁ I saw him yawn and sneeze. Nidd. IX, 8 מפחקת ומְעַטֶּשֶׁת she yawns and sneezes (or feels inflated; symptoms of approaching menstruation); a. fr.

*Hithpa.* הִתְעַטֵּשׁ, *Nithpa.* נִתְעַטֵּשׁ same. Yalk. Job l. c. כשמִּתְעַטֵּשׁ ... לפיכך therefore one must offer thanks when one sneezes. Ber. 24ᵃ bot. Num. R. s. 9 תהא מִתְעַטֶּשֶׁת וכ' she will feel inflated and languid. Y. Succ. V, 55ᵇ bot. היו מִתְעַטְּשׁוֹת מריח וכ' used to sneeze on account of the smell of the frankincense (offered at the Temple); a. fr.

עִיטּוּשׁ, עִטּוּשׁ ch. same. Y. Ber. VI, 10ᵈ top אהן דע' גו מיכלא וכ' he who sneezes at a meal must not say &c., v. זט. Y. Yoma III, 40ᵈ bot.; Koh. R. to III, 11.

עִיב (cmp. עָבָה) *to be thick, heavy.*

*Pa.* עִיֵּב *to press, seize;* trnsf. *to declare guilty, convict.* Lam. R. to II, 1 (expl. עִיֵּב, ib.) אידך ע' וכ' Ar. (ed. חייב), v. חוּב ch.—V. עִיבְדָא, עַיְבָדָא.

עִיבָא, (עָבָא) m. (preced.)=h. עָב, *thickness, darkness, cloud.* Targ. Ex. XIX, 9 (Y. some ed. עִיבָּא). Targ. Job XXX, 15 (ed. Lag. a. oth. עבא). Targ. Is. XLIV, 22; a. fr.—Ber. 59ᵃ דאתא בע' Ms. M. (ed. דקטר, v. Rabb. D. S. a. l. note) when it (the morning) comes with a heavy cloud, opp. ענגא. Taan. 3ᵇ ע' דבחר מיטרא כמיטרא a covered sky after the rain is as beneficial as the rain itself. Ib. 20ᵇ כל יומא דע' on every cloudy day (when heavy rains were threatening). Yoma 28ᵇ יומא דע' כולהי שמשא on a cloudy day the sun is felt all over; a. fr.

עִיבְדָא, עַיְבָדָא, v. עִבְדָּא.

עִיבּוּד m. (עָבַד) *dressing hides, working in leather.* Y. Sabb. VII, 10ᶜ bot., v. שְׁרָטָא. Bab. ib. 75ᵇ אין ע' באוכלין the prohibition of dressing (by means of salting) does not apply to eatables (meat &c.); a. e.

עִיבּוּר, עִבּוּר m. (עָבַר) 1) *passing, crossing.*—פָּרָשַׁת הע' *cross-road;* trnsf. *crisis.* Ber. IV, 4 (in a short prayer prescribed for one passing an unsafe road) ... בכל פ' הע' לפניך let their needs be before thee at every critical period, expl. ib. 29ᵇ עִבְּרָה כאשה עוֹבֶרֶת וכ' ... אפי' even at a moment when thou art full of swelling anger at them, like a woman big with child &c.; (anoth. explan.) ... אפי' עוֹבְרִים על דברי תורה even at a moment when they trespass the words of the Law; Y. ib. IV, 8ᵇ top כל מה שש"ץ עוֹבֵר וכ' whatever the messenger of the congregation passing before the ark may ask of thee &c.—2) ע' דִּין *passing beyond justice* or *law, rigor, tyranny.* Ex. R. s. 30 ע' הדין שעיבר על אחרים the rigorous judgment which he passed on others.—3) (b. h. עִבּוּר) *growth,* esp. *grain, breadstuff.* Gen.

*calation, proclamation of a full month; proclamation of a leap-year.* Targ. I. Sam. XX, 27; 34 יום ע' ירחא תנינא the second New Moon Day which is observed in consequence of the proclamation of a full month. Targ. Esth. IX, 31; Targ. II Esth. IX, 29; a. e.—Y. Snh. I, 18c bot. ואצל ... קמירה מינירה לע' (not מנירן) R. Jacob bar A. was before him admitted to the meeting for the proclamation of a leap-year; Y. R. Hash. II, 58b top; a. fr.

**עִבְרָא, עִיבְרָתָא, עִיבְרָא** f. (עבד) 1) *labor, work, trade, occupation.* Targ. Lev. XVI, 29. Targ. Ex. XXXI, 5; a. fr.—B. Mets. 91a בעבידתיה טריד his attention is absorbed by his business. Y. Taan. IV, 69b bot. מיעבד עיבידתיה to follow his pursuit (as a washer). Y. Sabb. II, 4d top, v. עוֹבַדְתָּא; a. fr.—2) *beasts of labor,* v. עוֹבַדְתָּא.

**עֵיבָל** (b. h.) pr. n., הר ע' *Mount Ebal,* near Shechem. Sot. VII, 5; Tosef. ib. VIII, 9; 11; a. e.

**עִיבַר** I m. (עבר), ע' אורחא *traveller.* Targ. Job XXXI, 32 Ms. Var. (ed. אכסניי).—V. עִבּוֹרָא.

**עִיבַר** II, **עִיבְרָא, עֵיבָר** m.=h. עֵבֶר, *border, bank, side.* Targ. Ez. XLVI, 19 (ed. Wil. עִבַּר; h. text עֲבָתָה). Ib. XL, 18 (ed. Wil. עִבְרָא). Targ. II Chr. XXIII, 10. Targ. O. Gen. L, 10; (Y. ed. Amst. עִיבְרָא); a. fr.—B. Bath. 40b בעיבר ימינה on the right bank. Ib. 91a ע' זעירא דכותי זחו וכ' the small side of Kuthi is Ur Kasdim; [comment.: *ʿIbra Zʿera,* pr. n. pl.]; a. e.—*Pl.* עִבְרִין, עִיבְרָיָא, עֵיבָר. Targ. O. Ex. XXXII, 15, Targ. Jer. XLIX, 32; a. e.

**עִגָּל, עִיגּוּל** m. (עגל) 1) *circle.* Succ. 8a כמה מרובע יותר ע' על הע' by how much is a square larger than a tangent circle within it? One fourth; Ohol. XII, 6. Naz. 8b בירת ע' Ar. (ed. ביתא עגול) a circular building; Tosef. Neg. VI, 3 בירת התגרל ed. Zuck. (Var. התגל).—2) *a round mould in which figs or grapes are pressed, cake of pressed figs; cake, loaf.* B. Mets. II, 1 (21a) מצא ע' ובתוכו וכ' if one finds a cake of figs within which was a piece of earthen ware (as a mark). Maasr. I, 8, v. חָלַק. Sabb. 93a top (expl. ככר, ib. X, 5) בע' של דבילה a cake of figs (too large for one to carry); a. fr.—*Pl.* עִגָּלִין, עִיגּוּלִין, עִגֵּי. Ter. IV, 8, v. מַלְבֵּן. Y. Ḥall. I, 57d bot. Toh. X, 8 בין הע' לזוגין the space between the moulds and the deposit of grape shells (Maim.; v. infra).—Ab. d'R. N. ch. VI, end חזרו מבראין את הע' וכ' (not העגלים, v. ed. Schechter note) they took the loaves of bread and sawed them apart and soiled them with mud.—3) עִגֵּי, עִיגּוּלֵי חגת *weights (clay cylinders) put on the wine press.* Sabb. I, 9 טוענין ... ע' חגת you may put on (the press) the beams of the oil press or the cylinders of the wine press; Tosef. ib. I, 29 ותולין בע' חגת (Var. ע' חגת) and suspend the weights &c. Toh. l. c. בין ע' לזוגין between the cylinders &c. (R. S.; v. supra).—4) in gen. *ball, lump.*—*Pl.* as ab. Sot. 11b, a. e., v. נָקַט. Tosef. Mikv. V, 8 עגולי שלג lumps of snow; a. fr.

**עִגָּא, עִגְרָא, עִיגּוּלָא** ch. same, 1) *circle.* Succ. 8a ע' דיבועא דנפיק מגו ריבועא a tangent circle within a square; ע' דנפיק מגו עיגולא a tangent square within a circle; a. e.—2) (v. עִגּוּל) *cake, loaf.* Y. Shebu. VI, 37a bot. ואיערכו גו ע' עגנך, v. עִגֵּן.

R. s. 94 (ref. to Gen. XLV, 23) בר ע' *bâr* means breadstuff. Keth. 112a מיגנה ע' וכ' from this field I have my breadstuff, from it my peas &c.—4) *pregnancy, conception.* Gen. R. s. 20 (ref. to Gen. III, 16) עצבונך זה צער הע' 'thy pain' refers to the suffering attending upon conception, v. עֲרִיגוּי; Erub. 100b והרונך זה צער הע' 'and thy pregnancy' refers to &c.; Ab. d'R. N. ch. I. Gen. R. s. 51, end (play on עברתו, Jer. XLVIII, 30) מתחילת עיבורו וכ' from the time when Moab was first conceived. Ib. s. 38, end שנה לעיבורה של וכ' deduct one year for the pregnancy with Milkah &c. Ib. s. 45, beg. (expl. מכרה, Prov. XXXI, 10) עִיבּוּרָהּ her going with child (with allusion to מכרתיך, Ez. XVI, 3); a. fr.—5) *extension of city limits* for Sabbath movements, *outskirts.* Erub. V, 7 ... הנותן בעיבורה של עיר he who places his 'Erub within the outskirts of a city. Y. ib. 22b bot. מהו ליתן ע' לע' may an outskirt be added to an outskirt (to be considered part of the township)?; a. fr.—6) *intercalation;* ע' חחדש *proclaiming the month just past one of thirty days;* ע' השנה *proclaiming a leap-year, inserting a second Adar.* Snh. I, 1 ע' החדש בשלשה the proclamation of a full month (i. e. the postponement of the New Moon Day) must take place in a court of three. Ib. 11a ע' השנה שלשים יום the intercalated month consists of thirty days. Ib. 12a כנגד חדש הע' corresponding to the thirteenth month. B. Mets. VIII, 8 ירחלוקו את חדש הע' let them (the landlord and the tenant) divide the rent for the additional month; a. fr.—*Pl.* עִבּוּר, עִיבּוּרִין, עִיבּוּרִים. R. Hash. 7a באחד בניסן ... ולע' the first of Nisan is the New Year's Day for the months and for intercalations; expl. ib. להפסקת ע' for interrupting the intercalation, i. e. after the month of Nisan has been proclaimed, no intercalation can take place for that year. Gen. R. s. 72 (expl. לעתים, I Chr. XII, 33) לע' 'for seasons' means for intercalations; a. fr.—Trnsf. *calculations of the time of redemption* (v. קֵץ); *epochs.* Cant. R. to II, 8 מדלג על החשבונות ועל הקיצים וע' the Lord skips over (human) calculations and (speculations on) ends and epochs; Pesik. R. s. 15; Yalk. Cant. 986. Lev. R. s. 19 אנן ... כמה קצים וכמה ע' we who have been separated from the house of our life and from the house of our holiness and glory these many days and years, these many terms and epochs; Yalk. ib. 571 כמה יובלות וכמה ע'.—7) ע' צורה (v. עָבַר *Pu.*) *disfiguration, decay.* Pes. 34a, a. fr.

**עִבּוּר, עִיבּוּרָא, עִיבּוֹר** ch. same, 1) (Targ. O. ed. Berl. a. oth. עִיבּ', without Dagesh) *grain, breadstuff.* Targ. Gen. XXVII, 28; 37 (h. text דָּגָן). Targ. Is. LXII, 8. Targ. Gen. XLI, 35, sq. (h. text אֹכֶל); a. fr.—Y. Dem. I, 22a top עִיבּוּרָן our grain. Y. Ned. VII, 40c top דגנה מעבורה (perh. to be read מַעֲבוּרָהּ) by *d'ganah* we understand, of its (Palestine's) breadstuff (and not Egyptian beans), v. דְּגָנָא.—*Pl.* עִיבּוּרַיָּא. [Targ. Y. Gen. XVIII, 3 ed. Amst., v. עִבּוֹרָא.]—Y. Dem. l. c. מהו ע' עבידין how are the crops?; Y. Taan. III, 66c top.—2) *pregnancy, conception.* Targ. Job III, 2 על ע' לילא (not ולילא). Targ. Y. Gen. XXV, 24.—Nidd. 40a בחד ע' כגון וכ' two confinements of one pregnancy, as was the case with Judah and Hizkiah (who were born three months apart from one another).—*Pl.* עִבּוּרֵי, עִבּ'. Ib. בתרי ע' two confinements of two conceptions (one being a miscarriage).—3) *inter-*

Ib.[b] top קצון חד עיגל וכ׳ (corr. acc.) they cut one loaf and found &c.; Lev. R. s. 6 עגולה חד (corr. acc.). Gen. R. s. 49 ע׳ דריפתא בעשר פולרין חד (Ar. ed. Koh. ע׳ דפירתא בעיגול פולרי, corr. acc.) one loaf of bread for ten follera. Y. Bicc. III, 65[d] ולא חוה ליה ע׳ מיכליה and had not a loaf of bread to eat; a. fr.—*Pl.* עִירְגּוּלִין. Lev. R. l. c. Lam. R. to III, 16 תמנין ע׳ Ar. (ed. פטרלקין); a. e.

**עִירְגּוֹן, עִיגּוֹן** m. (עָגַן) *tying, holding fast.*—*Pl.* עִירְגּוֹנִין [*means of tying,*] *anchor, ballast.* B. Bath. 73[a] (expl. עוגין ib. V, 1) אלו ע׳ שלח Ms. H. a. F. (ed. עוגינין; Rashb. עִירְגּוֹנָא; v. Rabb. D. S. a. l. note 3) that is the means of her (the ship's) detention (with ref. to Ruth I, 13); Yalk. Ez. 367 (not עירגוני).—[In later Hebr. literature: עִירְגּוֹן *status of a deserted wife.*]

**עִירְגּוֹנָא** ch. same, 1) *anchor*, v. preced.—2) *condition of a deserted wife, disability to remarry*, v. עָגַן. Gitt. 3[a]; Yeb. 88[a] משום ע׳ אקילו וכ׳ in order to prevent the eventuality of 'widowhood in life', the Rabbis have made lenient rules for her (as regards testimony to her husband's death); a. e.

**עֵגֶל, עֵגָא, עִיגְלָא, עִירְגָּלָא** m. = h. עֵגֶל, *calf.* Targ. Lev. IX, 2, sq. (ed. Lsb. עַגָּל). Targ. Ex. XXXII, 24; a. fr.—Y. Snh. VII, end, 25[d] נחת ואתעביד חד עגל (the pebble) fell down and turned into a calf. Y. Kil. IX, 32[b] חמא חד עיר מנכס saw a calf which was going to be slaughtered. Snh. 65[b]; 67[b], v. בְּרָא I; a. fr.—[Y. Shebu. VI, 37[b] top חד עיגל, read: עירגול.]—עֵין ע׳ *calf's eye*, name of a jewel. Targ. Ex. XXVIII, 19; XXXIX, 12 (h. text אחלמה). Targ. Y. Num. II, 18 עירְעִירְגַל.—*Pl.* עֵגֵי, עִירְגְּלִין, עִירְגְּלָיָא. Targ. II Kings XVII, 16. Targ. I Kings XII, 32; a. e.—[Targ. Jer. XXXI, 39 ed. Lag., v. עִגְלָא.]

**עִירְד**, v. עִד.

**עִיד** m. (עוד) = אֵיד, *anniversary, (idolatrous) festival.*—*Pl.* אִידִין, עִידִים. Ab. Zar. 2[a]; Y. ib. I, 39[c] top; Y. Erub. V, beg. 22[a], v. אֵיד. Tosef. Ab. Zar. I, 1 עִידֵיהֶן (Var. אִי׳).

**עִידָּא** ch. same, יומא דע׳ (cmp. יעד) *appointed day.* Targ. Prov. VII, 20 (ed. Wil. דְּעִדָּא; h. text כֶּסֶא).

**עִידְבָּא**, v. עִדְבָּא.

**עִידּוּי, עִידּוּ** m. (v. עִדֵּי I, *Pa.*) *carrying, going with child.* Gen. R. s. 20 הרונך זה צער הע׳ *heronekh* (Gen. III, 16) means the inconveniences during pregnancy, v. עִיבּוּר. Yalk. ib. 82 (ref. to עדנה, Gen. XVIII, 12) ע׳ האשה ... ולדות as long as a woman is young, there is for her a possibility of bearing children; a. e.—*Pl.* עִירְהוּרִין. Gen. R. s. 48 (ed. Wil.) האשה חזאת כל זמן שהיא ילדה יש לה עירהורין וכ׳ as long as a woman is young, there is for her a possibility &c., and I, after I am grown old, should have *'ednah?*—V. עִירּוּן.

**עִידּוּיָא, עִידּוּי** ch. same. Targ. Ruth IV, 13. Targ. Y. II Gen. XVIII, 12 (Y. I עִירְהוּרִין *pl.*; ed. Amst. עִירְהוּרַיִן; h. text עדנה, v. preced.).—*Pl.* עִירְהוּרִין (עִירְהוּרַיִן fem.). Targ. O. Gen. III, 16 (Y. sing.). Targ. Y. I ib. XVIII, 12, v. supra.

**עִירְהוֹן** m. (עֲרַן), *pl.* עִירְהוֹנִין, עִירְהוֹנִים *delicacies, indulgence in delicacies*; הנהיג ע׳ בעצמו *to indulge one's self.* Taan. 20[b] שכח ... ולא ינהיג ע׳ וכ׳ if he forgot himself and ate and drank (on a day observed as a fast day in the place), he must not show himself before the public, nor must he indulge himself with delicacies; Yalk. Gen. 148.

**עִדָּא, עִירְדָּן** m. (v. עִדָּן) *period*; *pl.* עִדִּין, עִירְהוֹנִין, עִירְהוֹנִים *menses.* Gen. R. s. 48 (ed. Wil.) האשה חזאת כל זמן שהיא ילדה יש לה ווסתות ואני ... עדנה ע׳ as long as she is young, a woman has her periods, and I, 'after I am grown old' (Gen. XVIII, 12) should have *'ednah*, that is menses?; [Yalk. ib. 82 ד״א עדנה עֲדָנִין ווסתנית, v. וְוֹסְתָנִית].

**עִירְהָנָא**, v. עִירְנָא.

**עִירְהוּר** m. (עֲרַר) *hoeing.* M. Kat. 3[a]. Gen. R. s. 39 בע׳ בשעת הע׳ engaged in hoeing at the proper time, v. נִיכּוּשׁ.

**עִירְהִית** f. (עֲרָה II, cmp. עֲדַד) [*booty, lion's share,*] *choice land*, v. זִיבּוּרִית. Gitt. V, 1 הניזקין שמין להן בע׳ in cases of damage we assess (and collect from) the choice land of the defendant; Tosef. Keth. XII, 2; Tosef. B. Kam. I, 1 שמין להם מן הע׳; a. fr.—[Tosef. Shebi. V, 17 חעירדית, v. עִירִית.]

**עִירְהָתָא,** constr. עִירְהַת same, esp. *choice dwellings.* Targ. Lam. II, 2 (Bxt. עֲדִירַת, ed. Vien. עִירְהַת; v. Koh. Ar. Compl. s. v., end; h. text נאות). Targ. Ps. LXXXIII, 13 (Ms. דירוות; ed. Wil. עִירְהַת).

**עִדָּן, עִידָּן** c. (v. next w.) *period, time.*—*Pl.* עִדָּנִים, עִדִּין Yalk. Gen. 82, v. עִירְהוֹן.

**עִדְּ, עִירְדָּנָא, עִידָּן** ch. (עוד) same. Targ. Koh. III, 1, sq. (ed. Vien. עִרְדָּ). Targ. Ps. LXXI, 9 (ed. Wil. עִדָּ); a. fr.—עד חעירדנא *until now* (v. אִרְהָנָא). Ib. 17.—Targ. O. Gen. XXIV, 55 עידן בעידן (h. text ימים).—Meg. 16[b] (prov.) תעלא בעִדְּנַיָּה וכ׳ when the fox has his time, bow to him. Ber. 15[a] בעידנהן צלותא when it is time for prayer; a. fr.—Esp. *the time appointed for the study of the Law, lesson.* Ib. 43[b] דלא קביע לירה ע׳ when he has no fixed time for study; אבל קביע ליה ע׳ ... דלעירניה קא אזיל but if his time is fixed (by his teacher), he will be known to go to his appointment (and not be suspected of going wrong). Gitt. 60[b] לויתבן מר בע׳ let me sit (to study with you) at the hour of your studies; אית לי ע׳ לדידי that hour is mine (for my own studies). Hull. 133[a] אנסיה ליה עידניה his teaching engagements prevented him (from officiating as priest); a. fr.—*Pl.* עִירְהָנָיָא, עִדְּהָנָיָא, עִדָּ׳. Targ. Esth. I, 14. Targ. Job XXIV, 1. Targ. I Chr. XII, 32. Targ. Ps. XLVI, 6 עִירְהוֹנַי ed. Lag. (oth. ed. עִירְהָנַי); a. fr.

**עִוָּת, עִיווּת** m. (עָוַת) *perversion*; הדין ע׳ *perversion of justice.* Ab. V, 8; Ab. d'R. N. ch. XXXVIII; Sabb. 33[a], contrad. to עינוי. Tanh. Thazr. 7 שמא עיות הדין וכ׳ (corr. acc.) is there perversion of justice in heaven?; v. פִּרְלוֹנִיקָא.

**עִיוּן** m. (עוּן) *speculation, meditation, deliberation*; ע׳ תפלה *a) calculation of the effects of prayer, expectation of the granting of one's prayer as a due claim* (v. עוּן *Pi.*). Ber. 55[a] שלשה דברים ... וע׳ ת׳ וכ׳ three things cause a

עִיטּוֹר, עִטֵּר m. (עָטַר) 1) *crowning, wreathing.* Ber. 51ª, v. preced.—[Y. ib. VII, end, 11ᵈ, read: עֲטוּר, v. עָטַר.]—Bicc. III, 10 ע' הבכורים מין וכ' the basket of first-fruits must be wreathed with plants different from those offered. Y. Ab. Zar. I, 39ᵈ משם עיתור (corr. acc.) as a decoration in honor of an idolatrous deity, v. פְּרַקְסִיס.—*Pl.* עִיטּוּרִין. Y. Succ. I, 51ᵈ bot. ותולה בה ע' וכ' and he suspended from the ceiling of the Succah wreaths (decorations) of material which may be used for covering. Y. Bets. I, 60ᵇ top עִיטּוּרֵי סוכה the decorations of the Succah; Y. Sabb. III, 6ᵇ bot.—2) (cmp. עִיטְרָא) *cutting off*; ע' סופרים *separation of words* (by omitting the conjunctive Vav) *as established by the Scribes.* Ned. 37ᵇ (ref. to אחר for ואחר, Gen. XVIII, 5; ib. XXIV, 55; Num. XII, 14; Ps. LXVIII, 26, a. to משפטיך for ומשפ', ib. XXXVI, 7).

עִיטּוּרִין, Tosef. Shebi. V, 11 ed. Zuck., read עֲטָדִין or אֲטָדִין, v. אָטַד.

עִיטְרִין 1) *pl.* of עִיטְרָא; 2) בַּר ע' pr. n. m. *Bar ʿEtyan (counsellor).* Y. B. Bath. VI, end, 15ᶜ.

עִיטָם (b. h.) pr. n. pl. *Etam* (v. Neub. Géogr. p. 132). Yeb. XII, 6 כפר ע' (Y. ed. אבוס).—Zeb. 54ᵇ עין ע' (Ms. R. 1 אוטם); Yalk. Deut. 910 עיטה (corr. acc.); Yalk. Josh. 24.

עִיטָמָא, v. עֲטַם.

עִיטְפָא, עִיטְפָּא m. (v. עָטַף I) *bosom, lap* (corresp. to h. חֵק). Targ. O. Ex. IV, 6, sq. Targ. Lam. II, 12 (עֲטִיף) constr. Targ. Koh. VII, 9 עֲטַף; a. e.—*Pl.* עִיטְפִין, עִטְפֵי. Targ. Y. Deut. I, 27.

עִיטְרָא m. (v. עִיטּוּר 2) *separation, deed of partition* between partners or heirs. B. Bath. 29ᵇ ולא אמרן אלא דלא כתוב ע' אבל כתוב ע' וכ' Ms. M. a. early eds. (א) this (that two partners, having arranged between themselves that their common slave should serve one of them alternately each year, cannot rest their claim of ownership on the ground of undisturbed possession for three consecutive years) has been said only, when they have not written an agreement of partition, but if they have &c. B. Mets. 39ᵇ דלא עבירד ע' Ms. R. 2 (Ms. M. ארטרא; ed. עיטדא, corr. acc.) when no partition of the inherited estate has been made.

עִיטְרָנָא, עִיטְרָן, v. sub עִטְּרָא.

עִיטָרָא, v. עִיטָא.

עִיָּרָא pr. n. m. *ʿIyya*, dialectic pronunciation of חִיָּיא. M. Kat. 16ᵇ אמר ליה ע' וכ' he (Rabbi, being angry with R. Ḥiyyah) said to him, Iyya, who calls thee outside? Ker. 8ª צריכין לדברי ע' they still need the interpretation of Iyya (of whom you spoke so contemptuously as 'the Babylonian').

עַיָּרָא m. (עיב) *guilty.* Lam. R. to II, 1, v. חוב ch.

עַיָּרָא m. (עיב) *heaviness, pain.* Lam. R. to II, 1, v. כִּיָּרָא.

man's record of sins to be called up: a threatening wall, calculation on prayer &c., v. הִין II. B. Bath. 164ᵇ שלש עבירות . . . ועי' ת' וכ' three sins man cannot escape every day: impure thought, calculation on prayer &c.; [oth. opin. *the lack of devotion* in prayer, v. Tosaf. a. l.].—*b*) *devotion.* Sabb. 127ª. Ib. 118ᵇ קיימית ע' ת' I fulfilled (guarded the duty of) devotion in my prayers. B. Bath. l. c., v. supra.

עִיוֹן (b. h.) pr. n. pl. *ʿIyon* (*ʿAyûn*), a town in the north of Palestine. Y. Dem. II, 22ᵈ top. Tosef. Shebi. IV, 11; a. e., v. נְקִרְפְּתָא.

עִיוּק m. (עוק) *pressure, distress.* Targ. Is. XXX, 6.

עִיוֵּר, v. עִוֵּר.

עִיוְרָא, v. עִוְרָא I, II.

עִזָּא, עִיזָא, עִיזָּא c. = h. עֵז, *goat.* Targ. O. Lev. XXII, 27 (ed. Berl. עֵז). Targ. Y. ib. III, 12; a. fr.—Meg. 3ª . . . ע' מינאי the goat in the butcher's house is fatter than I am (a charm). B. Bath. 74ª ע' דימא the sea-goat (a fabulous animal); a. fr.—Ab. Zar. 24ᵇ; Men. 22ª, a. e. ע' דקורקסא, v. קוּרְקָסָא.—*Pl.* עִזִּין, עִזָּיָא, עִזָּיֵי, עִזֵּי. Targ. O. Gen. XV, 9. Targ. ib. XXVII, 9. Targ. Y. Lev. XXII, 27; a. fr.—B. Kam. 23ᵇ דבי תרבו ע' goats of the house of Tarbu. Ib. דשוקא ע' goats intended for slaughter on market day; a. fr.

עִזָּה f. (v. עֵז) *she-goat.* Y. Bicc. II, end, 65ᵇ (expl. כוי) צבי שעלה ע"ג ע' a hybrid of deer and goat.

עִיזּוּז, v. עִזּוּז.

עִיזְקָא, עִיזָקָא, עִיזָלָא, v. sub עִזְקָא.

עִיט, v. עֵט.

עַיִט I m. (b. h.; עוט *to swing*) *bird of prey.* Pirké d'R. El. ch. XXVIII. ואין חע' אלא בן דוד שנמשל לע' the *ʿayiṭ* (Gen. XV, 11) is typical of the son of David who is compared to a bird of prey. Ib. כדי שלא ימשול בהם חע' that the bird of prey might not have control of them until evening; Yalk. Gen. 76; a. e.

עַיָּט II, v. עַיָּט.

עֵיטָא, עִיטָא, עִיטְתָא, עֵטָ' f. (יעט) = h. עֵצָה, *counsel, advice, order.* Targ. Koh. XI, 3 (h. text חעץ!). Targ. Y. Gen. XXXVII, 14. Targ. Esth. I, 1 (ed. Amst. עֲטִירְתָא, cmp. עָטַר); a. fr.—Targ. Ruth IV, 22 *masc.*—*Pl.* עִיטְתָן, עֵיטָתָן. Targ. Y. Deut. XXXII, 28 (Y. II עִיצָן).

עִיטְדָא, v. עִיטָרָא.

עִיטָה, v. עִטָּם.

עִיטּוּף m. (עָטַף II) *putting a cloak on, covering the head* (at prayer). Ber. 51ª (the cup of benediction requires) עיטור ועי' crowning (the cup) and covering the head (of those reciting).

***עִיוּט** m. (עוט *to twist*, cmp. עטר) *tassel, fringe.* Tosef. Kil. V, 20 מותר ... ע׳ של צמר (Var. עֲטִיפוֹ; עִיפּוֹ) a woolen tassel attached to a linen garment is permitted (Kil. IX, 9 פרק ... אסור).

***עִיוּם**, Y. Yeb. IV, end, 6c הן דעיימך רגלך, read as Y. Kidd. III, 64d top: הן דעימך מגליך וכ׳ he who is with thee (I, thy friend) exiles thee (advises thee to emigrate), before Samuel comes and disfranchises thee.

***עִירְמָא**, Y. Ab. Zar. II, 40d אהן ע׳ דעינא, read: אהן דעינא (עירמא being a corrupt Var. lect. for עינא; v. Y. Sabb. XIV, 14d ודהדן דעיינה) that decision about the sore eye.

**עִי״ן, עִיר״ן** *the letter ʿAyin.* Cant. R. to III, 4 ע׳ תלויה a suspended ʿAyin, v. יָאוֹר. Y. Meg. I, 71c top ע׳ מעשה נסים the ʿAyin on the tablets was a miracle, v. רַצִּין; a. e.—*Pl.* עֲיָינִין. Y. Ber. II, 4d bot., v. אל״ף. Sabb. 103b one must not write אלפין ע׳ וכ׳ the Alephs so as to look like ʿAyins &c.

**עֵיוֹן, עִיּוּן**, v. עִין.

**עֵיוָנָה, עֲיוָנָא, עַיִּין**, v. עִינָא, עִין.

**עֵירְנוֹשׁ** pr. n. pl. *ʿAynosh*, a northern border town of Palestine. Y. Dem. II, 22d top; (Tosef. Shebi. IV, 10 עיני שת, Var. עירנישת).

**עֵירְנוּתָא**; v. עֲרַנְתָּא; a. עֲרָנָא.

**ע׳ מַב, עֲיָינֵי** pr. n. pl., v. מַב III.

**עִיתִּי**, v. עָתִי, a. עִתִּי II.

**עִיוּק**, v. עוּק.

**עֲיוּקָא**, v. עֲרָקָא.

**עֲיָירוֹת**, *pl.* of עִיר.

**עֲיוּתָא**, v. קוֹבְעִיָּא.

**עֲיוֹתְלוּ** pr. n. pl. *ʿAyathlu.* Y. Nidd. I, beg. 48d; ib. 49b bot. (Bab. ib. 9b הֵיתְלוּ).

**עִכּוּב, עִיכּוּב** m. (עָכַב) *keeping back, hinderance, prevention.* Tem. 32a sq. אין בה אלא ע׳ גיזברין בלבד there is nothing to prevent the offering of the sacrifice, except that we must await the appearance of the Temple treasurers (as representatives of the owners).—Esp. *hinderance, a circumstance which makes a religious act invalid, indispensable condition, absolute necessity.* Y. Pes. VII, 34b top (ref. to כי אם צלי אש, Ex. XII, 9) שיהא עלוי הכתוב לע׳ the text has an extraordinary (emphatic) expression about it to intimate that the roasting of the Passover sacrifice over fire is indispensable. Ib. II, 29b bot. לע׳ תאמרת the rule that the unleavened bread to be eaten on the Passover night must not contain any fruit juice has been laid down as an indispensable condition, opp. למצוה, v. מִצְוָה; a. e.

**עִכּוּבָא, עִיכּוּבָא** ch. same, 1) *delay.* Targ. Y. Deut. XXIII, 22.—2) *indispensable condition.* Yoma 5a bot. כתיב ע׳ הכא the emphatic expression 'thus' (Ex. XXIX, 35) intimates the indispensableness of any of the prescribed forms. Ib b ושמרתם ... ע׳ the emphatic expression, 'and ye shall guard' (Lev. VIII, 35) intimates &c.

**עִכּוֹל, עִיכּוֹל** m. (עָכַל); *pl.* עִיכּוֹלִין, עִכּ׳ *things attacked by fire, half-burned pieces* which bounded off the altar. Zeb. 83b עיכולי עולה pieces of a burnt-offering; עיכולי קטורת of frankincense; Yoma 45b. Ḥull. 90a בשר ע׳ pieces of flesh; גידים ועצמות ע׳ of sinews and bones.

**כְּפַר עִ׳, עִיכּוּם** pr. n. pl., v. אֲפִיקוֹם a. עִכּוּ.

***עִיכְלִידָז**, Y. Ab. Zar. I, 39c bot.; Y. Dem. IV, 24a bot. פילכידה, read with Matt. K. to Lam. IV, 2: פיבלידה, v. פִּרְוָלָא.

**עֵלָּא, עֵילָּא, (עִ׳) עֵילָא, עֵיל** m. (עול)=h. עֶלְיוֹן, *height, heaven.* Targ. Job XXXVII, 9 עֵילָא לע׳ מן, ע׳ מן—.עֵילָא *above, over.* [Dan. VI, 3 עֵלָּא.] Targ. Y. Gen. I, 7. Targ. Gen. XXII, 9. Targ. Num. I, 3 (O. ed. Vien. לְעֵלָּא); a. v. fr.—מִלְּעֵ׳ *from on high, above.* Targ. Ps. L, 4. Targ. I Chr. XI, 11; a. fr.—B. Bath. 45a דסלקין לע׳ ודנתתין לתתא (for) those who go up (to Palestine) and those who come down (to Babylonia). Y. ib. VI, end, 15c חדא מלע׳ וכ׳ one (grave) above and one below. Sabb. 30a לע׳ מר׳ תנחום ... שאול they asked this question over (the head of) R. Tanḥum, i. e. those standing by him when he was teaching (v. אָמוֹרָא). Ḥull. 51a לע׳ מרבי רבה with the great Rabbi when he was teaching; a. fr.—עילוי *upon him.* Targ. Y. Gen. XXVIII, 13; a. e.—Y. Ber. II, 4c bot. כד הויין תפילוי ע׳ when he had his T'fillin on. Ib. ולא סמכין ע׳ but we do not rely upon him, a. e.—[Usu. עִילַּוֵּי, v. עִילָּוֵי, or עֲלוֹי, v. עַל ch.]

**עִילָּא, עֵילָא** I m. (cmp. עוּלָּא I a. עוֹלָל) *foal.* Targ. Zech. IX, 9 ed. Lag. (oth. ed. עַיִר). Targ. Job XI, 12 (ed. Wil. עֵילָא).—*Pl.* עִילַּיִן, עִילַּי. Targ. Jud. X, 4 (ed. Wil. עוּלַּיִן; some ed. עַיְרִין). Targ. Is. XXX, 6. Targ. O. Gen. XXXII, 16; a. e.—Sabb. 155a בע׳ וזטרי when feeding very young foals.—[B. Bath. 9a עילא משגש וכ׳ Ms. F., v. עוּלָּא I.]

**עִילָּא** II c. ch. (v. עִילָּה) [*going around,*] 1) *circumvention, intrigue, falsehood.* Targ. Ruth IV, 22; [Dan. VI, 5, sq. צְלָּה]. Targ. Ps. XLI, 7 ed. Lag. (oth. ed. צְוָלָא; h. text אָוֶן). Ib. LVIII, 3 (some ed. צילאה, corr. acc.; h. text עוֹלוֹת). Ib. LXXI, 4. Targ. Job XIII, 7 Ms. (ed. שקר).—2) *pretext* Y. Keth. XII, 35a bot. ע׳ אית בעי you want a pretext; Y. Kil. IX, 32c top עִילָּתָה (*fem.*).—*Pl.* עִילִּין. Targ. Ps. LXIV, 7 (h. text עוֹלוֹת).—[עִילָּא f. h., v. עִילָּה.]

**עִילָּא** III, **עִילָּה** pr. n. m., v. עוּלָּא II.

**עִלָּ׳, עִילַּאי, עִילָּאָה** m. (v. עִילָּא) *high, uppermost; Most High.* Targ. Ps. LVII, 3. Targ. Is. XIV, 14 (ed. Wil. עִילָּאֵי, corr. acc.; ed. Lag. עִילַּי); a. fr.—Y. Maas. Sh. V, 56c top גלילא ע׳ Upper Galilee; Snh. 11b (not גלילאה). Sot. 40a יתקלס ע׳ the Most High will be praised. Pes. 76a, a. e. גבר ע׳, v. גְּבַר I; a. fr.—[Targ. Ps. LVIII, 3 some ed., v. עִילָּא II.—Targ. Y. Gen. II, 22 עלאה, ed. Amst., v. עִלָּא.]—*Pl.* עִילָּאֵי, עִילָּויָא, עִלָּ׳ Targ. Y. Gen. I, 6 (I ed. Vien. עִלָּ׳).

Targ. Ps. CIV, 13 (ed. Wil. עלאי sing., ref. to בית); a. e.—B. Mets. 107b קוצו ע' וכ' cut down the trees on the upper and on the lower river banks, then I shall cut mine. Ib. 108a תחאי מסייעי ע' those below must assist those above (in felling the trees). Lam. R. to I, 16; IV, 19; Y. Succ. V, 55b, v. אַרְעָאָה. Y. Kil. IX, 32d top הָדָא שלח ע' לא שלח ארעירה for if he does not take off the upper socks, he cannot take off the lower ones (hence they are considered as if sewed together); a. fr.—*Fem.* עִילְוָרְתָא; *pl.* עִילְוָרָתָא, עִילְוָרָתָא. B. Mets. 116b עִילְוָרָתָא אתבור (Ms. M. עִילְוָרָתָא אירתבר, corr. acc.) the uppermost bricks were broken, v. חֲבָטָא.

**עִילְבוֹ**, Yalk. Deut. 940 גנבין לירח ע', v. עִבְּרָא.

**עִילָא, עִילָה** f. (עֲלַל; cmp. בִּרְלָה fr. בַּלַל) [*going about, bringing about*; cmp. סִרְבָּה end,] 1) *circumstance, cause; pretext.* Keth. 20b מצאו וטהרו וכ' ע' they found some (paltry) reason to declare clean a spot in the land of Israel; Naz. 65b עילא; [Rashi: עילא=ערלא *rib* of a human body]. Y. Keth. III, end, 28a מצאתי ע' לשחררו I have found an opportunity to set him free. Y. Ter. X, 47b; Y. Ab. Zar. II, 42a (in Chald. dict.) על ידי ע', v. זְבִינְתָא. Gen. R. s. 20; s. 45; s. 63 ואף הוא על ידי ע' and even this in a roundabout way (indirectly); a. e.—2) *crookedness, insidiousness, falsehood.* Eduy. V, 7 שמא ע' מצאת בי (Mish. ed. עַוְלָה; Ms. M. עָוֹל) hast thou found any falsehood in me? Pesik. R. s. 28 נפלו עלידהם בע' they turned against them with insidiousness.—V. עֲלִילָה.

**עַל, עִילַוֵּי, עִילָוֵי** pl. constr. (v. עִיל) *above, upon, around.* Targ. Ps. LV, 11. Targ. O. Gen. XXVIII, 13 עִילָווֹהִי (ed. Vien. עִבְּלָ; ed. Berl. עִירְלָ; Y. עילווי). Targ. Y. II Num. XXIV, 16 עִילַוֵּירֵה. Targ. I Sam. XIII, 11 מֵעִילַוֵּי (not וי ...); a. fr.—Hull. 8b; 111a בישרא ע' on top of meat. Keth. 99a דלריפשו שטרי עִילַוֵּאי that many notes should circulate against me; a. fr.

**עִלְּי, עִילּוּי** m. (עָלָה) 1) *going up; elevation.* Cant. R. to III, 6; VIII, 5 עִילּוּיָהּ מהמדבר her (Israel's) rise dates from the desert; (Tanh. Sh'moth 14 עלירה). Tanh. B'huck. 3 (ref. to ויקח, Gen. II, 15) אין ויקח אלא לשון ע' 'he took' has the meaning of elevation (with ref. to Gen. XII, 15), v. עָלָה *Pi.*; a. e.—2) *valuation, value.* Y. Naz. II, 51d bot. אמר לאדם עִילּוּירִין עלי (not עירכו, v. סִירְכּוּר I). Arakh. VIII, 7; Tem. VII, 3 חקדש ע', v. הֶקְדֵּישׁ. Ib. 32a הקדש ע' לבית המקדש consecration of value to be applied to the repair of the Temple. Sifra B'huck., Par. 4, ch. X אין מוסיפין ... על עִילּוּיוֹ של זה we do not demand an addition of one-fifth over this man's valuation (offer); Yalk. Lev. 677 עילוי (corr. acc.).

**עִלְּי, עִילּוּיָא** ch. same, 1) *rise, improved stage.* Ber. 36a אית ליה ע' אחרינא בפת (flour) is capable of a still higher stage by being made into bread; ליה ע' אחרינא (oil) has no higher stage. Ib. 35b דאשתני לע' (wine) which has changed (from grapes) to a higher stage. Y. Ab. Zar. V, 44d, v. קַרְר ch.—2) *valuation.* Targ. Job XXVIII, 13. Targ. Y. Lev. XXVII, 2 (ed. Vien. עילוי); ib. 3 (ed. Vien. עַלּוּיֵהּ; ib. 4, sq. עִילּוּיָהּ, corr. acc.).—B. Bath. 12b מעלינן (Ms. M. מעלינן עלידה וכ') לירח ע' וכ' we value it as high as &c. Kidd. 42b פלוג בע' they divided the estate according to value, opp. במשתתא by measure (irrespective of value).—3) *the best thing.* Keth. 50b עילוירא דאב, v. עֲלָיָה.

**עִילּוּרְיָא, עִילְוּרִי**, v. preced.

**עִילַי**, v. עִילָאָה.

**עִילוֹן**, Yalk. Lev. 677, v. עִילּוּי.

**עִילָוֵיא**, *pl.* of עִילָאָה.

**עִילָוִין, עִילְוָן**, *pl.* of עִילִּיתָא II.

**עִילִּישׁ** pr. n. m. *'Ilish.* B. Bath. 133b. Gitt. 45a.

**עִילְּתָא** I f. (v. עִילָא II) *falsehood, wrong.* Targ. Job XXIV, 20 ed. Lag. (ed. Wil. עִירְלָתָא; h. text עַוְלָה). Ib. XV, 16, v. עַוְלָתָא.

**עִלְּי, עִלְּיָא, עִילִּיתָא** II f. (עֲלִי) 1)=h. עֲלִיָּה, *upper chamber, loft; upper story.* Targ. Jud. III, 23, sq.; a. fr.—Constr. עִלְּרִית, עִלִּית, עִלַּית, עֲלַרִית. Ib. 20. Targ. II Kings XXIII, 12. Targ. II Sam. XIX, 1; a. e.—B. Mets. 14a זבין Ms. M. (ed. עלי) ע' וכ' bought an upper story of his sister. Gen. R. s. 99 ע' קרירתא the summer chamber (Jud. III, 20). Pes. 114a, v. קַקּוּלָא; a. fr.—ע' דדינרי *a roomful of Denars, a certain amount of money.* B. Bath. 133b.—*Pl.* עִילָנָן, עִלְּיָנָן, עִילִּיָתָא, עִילְיָתָא. Targ. Jer. XXII, 14. Targ. II Chr. III, 9; a. e.—B. Bath. l. c. תלתסר עִלְּיָאתָא דדינרי thirteen roomfuls of Denars; Sabb. 119a עִילְּתָא.—2) v. עִילָאָה.

**עִילָם** m. *strong*, v. עֵלֶם.

**עִילָם** (b. h.) pr. n. *Elam* (Susiana), south of Assyria (v. Schr. KAT2, p. 111). Gen. R. s. 42 ע' זה מדי Elam (Gen. XIV, 1) is Media. Snh. 89a; a. e.—Denom. עֵילָמִי; f. עִילָמִית *Elamite, Elamitic.* Meg. 18a ע' ... קראה if he read the Book of Esther in Elamitic.—*Pl.* m. עֵילָמִים. Ib. עילמית לע' (if he read the Book of Esther) in Elamitic to Elamites.

**עִילְעֵל, עִילְעוֹל, עִילָעָא**, v. sub עִלְּי.

**עִילְּתָא**, v. עִילִּיתָא.

**עִילְּתָה** f. *pretext*, v. עִילָא II.

**עִימָא**, v. אִרְמָה II.

**עִימָאוּם**, v. עִימָעוּם II.

**עִימָה**, v. אִרְמָה II.

**עִימוּם**, v. עִימָעוּם I.

**עִמְּי, עִימּוּר** I m. (denom. of תתעמר, Deut. XXIV, 7, v. עַמַּר) *using as a slave, deriving benefit from a stolen person, service.* Snh. 85b (ref. to Mish. ib. XI, 1) ותנא קמא לא בעי ע' does the first named authority not require that, in order to be guilty, the kidnapper must have imposed a slave's service upon the stolen person? Ib. יש דרך ע' בכך וכ' is this a sort of service or not? Ib. ותיפוק ליה ליכא ע' כלל but this would be no service at all.

**עִמְּי, עִימּוּר** II m. (עָמַר) *heaping up, carrying sheaves*

*home.* Peah IV, 6 אין חשכחה אלא בשעת הע׳ the law concerning the forgotten sheaf begins to be binding only at the time of carrying sheaves home; Sifré Deut. 282. Sabb. 73b אין ע׳ אלא בגידולי קרקע *ʿimmur* (as Sabbath labor) applies only to plants. Y. ib. VII, 10a bot. תולדות הע׳ the secondary labors coming under the category of *ʿimmur*; a. e.

**עִימְסוֹנִי,** v. עַמְסוֹנִי.

**עִימְעוּם, עִימְעִים** I m. (עִמְעֵם) *obscuring* or *suppressing the law, irregular measure passed in an emergency.* Y. Shebi. VIII, 38a bot.; Y. Ab. Zar. II, 41d, a. e. מהלכות של ע׳ one of the regulations passed in an emergency contrary to the real law. Ib. ויש ע׳ לאיסור dare you pass a prohibitory measure contrary to law?; Y. Sabb. I, 3c bot. (also עִירְמוּם).

**עִימְעוּם, עִימְעִי** II pr. n. pl. *Imʿum* (Emmaus, v. אַמָּאוּס). Ker. III, 7 (15a) ארטלים של ע׳ Bab. ed. (Mish. אמאום) the bazaar of I.; Macc. 14a. ארטליז של עירמאום (early eds. עירמעום, v. Rabb. D. S. a. l. note 4).

**עִימְעֵם,** v. עֵמֶם.

**עִימְקָנוֹן, עִימַק,** v. עֲמָקָא.

**עִימְקוֹתָא,** v. עִמְקוֹתָא.

**עִי״ן,** v. עִיר״ן.

**עַיִן** f. (b. h.; עון) 1) *eye, sight, look.* Kidd. 24a בשן ועׁ, v. רָצָא. Ib.b הכהו על עינו וכ׳ if the master struck him on his eye and made it blind. B. Kam. 83b (ref. to Ex. XXI, 24) אימא ע׳ ממש may not the text mean that he who injures a person's eye must really suffer the same injury? Sabb. 108b bot. יד לע׳ וכ׳ an unwashed hand (in the morning) touching the eye deserves to be cut off. Taan. 8b סמוי מן הע׳, v. סָמָא. Ib. דבר שאין הע׳ שולטת בו something which the eye cannot look at (being stored away), v. infra; a. v. fr.—[Y. Ned. IX, end, 41c עשה לה ע׳ של זהב, a corrupt dittography of עשה לה שן של זהב—עשה לה ע׳ טובה (also יפה) a benevolent eye, *good will, liberality,* opp. ע׳ רעה or עַיִן הרע (abbr. עה״ר), also ע׳ צרה *ill-will, selfishness, envy.* Ab. II, 9. Sabb. 74a משום ע׳ יפה וכ׳ he intended to show his good will. Tosef. Ḥall. I, 7 שעינו יפה בעיסתו he is liberal with his dough (is glad to give the priest's portion), opp. עינו צרה. Esth. R. to I, 4 היתה עינו צרה בממונו he was jealous of his wealth (unwilling to leave it to his heirs to be enjoyed by them). Ab. V, 13 עינו רעה בשל אחרים he is illiberal with regard to other people's money (begrudges them the privilege of giving charity), ע׳ רעה בשלו he is illiberal with his own money (is too greedy to afford himself the pleasure of giving charity). Ib. II, 11, v. רַצָּר; a. fr.—צר ע׳ (=רע ע׳) *selfish,* opp. טוב ע׳ *liberal, selfless.* Sabb. 108b שדורי ... צר ע׳ אנא I send you (the salve), lest you say that I am selfish. Sot. 38b אפי׳ חטופות מכירין even birds recognize selfish men. Ib. כל חנוחנו בצרי ע׳ he who accepts benefits from self-seeking men, transgresses a law (ref. to Prov. XXIII, 6). Ib. אין ... לטוב ע׳ the cup of benediction must be handed to none but an unselfish person (with ref. to Prov. XXII, 9); a. e.—Esp. עַיִן חרע, ע׳ רעה (abbrev. עה״ר), or only עַיִן, *the evil eye, an envious glance that brings harm to the person looked at, bewitchment.* B. Mets. 107b (ref. to Deut. VII, 15) זו ע׳ that means the effect of an evil eye. Ib. תשעים ... בע׳ רעה וכ׳ ninety-nine persons die of an evil eye against one in the natural course. Gen. R. s. 91 שלא תשלוט בכם עה״ר that the evil eye may have no power over you. Ib. לא חירתם ... מפני הע׳ were you not afraid of the evil eye? Ber. 20a אין עה״ר שולטת בו ... ע׳ שלא no evil eye can affect him whose eye refused to feed on what was not his (to look at the charms of a married woman); a. fr.—שקל ע׳ בע׳ *to balance the scales exactly, to allow no overweight* (v. עון, a. פָּרַע). B. Bath. V, 11; a. fr.—בע׳ *visible to the eye, discernible; in natural form.* Y. Ber. VI, 10a אע״פ ששחוקין בעיניהן הן although they are ground, they are still discernible. Ib. אם בעיניהן הן if they are in their natural form (not mashed); a. fr.—כְּעֵין *like the appearance of, similar to, a sort of* (cmp. גַּוְוֹן). Ib.b כל שהוא כע׳ סולת וכ׳ whatever resembles a pudding or dumpling. Ber. 58a (in Chald. dict.) מלכותא דארעא כע׳ וכ׳ the government on earth is like the government in heaven (inspires reverence); a. fr.—מֵעֵין *a reflection of, of the nature of; an abstract of.* Snh. 105b (ref. to the preposition מ in I Kings I, 47) מע׳ קאמר ליה he means, 'as a reflection' (of thy name, thy throne). Ib. (ref. to Jud. V, 24) מע׳ קאמר it means 'similar to' (the blessings of Sarah &c.). Ber. IV, 3 מע׳ ר״ח an abstract of the eighteen benedictions. Y. ib. 8a bot. שבע מע׳ ר״ח seven benedictions embodying the eighteen. Ib. VI, 10b ברכה אחת מע׳ שלש one benediction embodying the three. Gen. R. s. 11, a. e., v. הוּגְמַטְרִין.—*Du.* עֵינַיִם. Bekh. VII, 4 עֵינָיו גדולות וכ׳ if his (the priest's) eyes are as large as those of a calf. Ib. 3. Ber. 58a, a. e. נתן עיניו בו וכ׳ he put his eyes on him, and he was turned into a heap of bones. Y. Hor. III, end, 48c נתנו עֵינֵיהֶן בשמואל וכ׳ they directed their attention to Samuel &c.; a. fr.—אחז את הע׳, v. אָחַז.—2) *anything resembling the eye, hole, ring* &c. Kel. VIII, 7 ע׳ של תנור the 'eye' of an oven (the fire-place under the oven, Maim.; the opening for the escape of the smoke, which may be closed to retain the heat, R. S.). Ib. IX, 8 תנור שנירקב מעינו an oven in the eye of which is a defect. Ib. XXI, 2 ע׳ *the ring-shaped pad* around an animal's neck (a halter of soft material). Ib. ע׳ של מחכת a metal *hame* (cmp. עוֹנָתָא). Tosef. ib. B. Bath. I, 7 העירן שבמצע the ring attached to an adze; a. fr.—3) *spring, well.* Keth. I, 10; a. fr.—[Frequ. עֵין in pr. n. pl., as סוכר ע׳, טב ע׳; v. respective determinants].

**עַיְנָא, עֵינָא, עַיִן** ch. same, 1) *eye, sight* &c. Targ. Lev. XXIV, 20. Targ. O. Ex. XXII, 2. Ib. X, 5; a. fr.—Hull. 96a, a. fr. טבריעוה ע׳, v. טְבַרְיעוּתָא.—בע׳ (v. preced.) *discernible, in natural form.* Pes. 75a top בָּעֵינְיָה, v. קְיוּמָא.—כְּעֵין, מֵעֵין, v. preced. Targ. Deut. XXXIII, 28. Targ. Josh. XXIV, 27; a. e.—ע׳ בישא (or only ע׳) *evil eye.* Targ. Y. Gen. XLII, 5.—Ber. 20a. Pes. 50b שלטא בהו ע׳ the eye controls them (they cannot be hidden from sight; v. Taan. 8b, quot. in preced.). B. Mets. 30a משום ע׳ (Ms. M. ע׳ בישא) because it attracts the (evil) eye; a. v. fr.—Ned. 50a the

ram (figure-head, v. אֵילָא) דכל ספינתא עבדין ליה מן ע׳ which all ships have attached (as a protection) from the evil eye (and which the losers paid a high price for redeeming; cmp. Sm. Ant. s. v. Insigne) [comment. explain differently].—*Pl.* עֲיָינִין, עֵינִין. Targ. Gen. III, 6; a. fr.—2) *ring, collar; hole.* M. Kat. 10ª בת עינא (he cuts out) the hole for the hopper, v. כָּבַשׁ.—*Pl.* as ab. Targ. Hos. X, 10, v. עוֹנָתָא.—3) [*guide,*] *guide-post on cross-roads* (only in *pl.*). Targ. O. Gen. XXXVIII, 14 פרשות ע׳; ib. 21 ע׳ (ed. Berl. עֵינַיִם, as pr.n.pl.; Y. סכות ע׳).—4) *spring, well.* Targ. Gen. XVI, 7; a. fr.—Targ. Y. I Ex. XV, 27 ענוא (some ed. עניא, read: עֵינָא or עֵירָא).—*Pl.* עֲיָינָן, עֵינָן, עֵירִינָן, עֵירָנָן, עֵירִינָתָא, עֵירָנָתָא; עֵירָנָתָא. Targ. Y. I, II ib. Targ. II Chr. XXXII, 3. Ib. 4 עֲיָרְנָתָא. Targ. Y. I Num. XXXIV, 9, sq. עֵירָנוֹתָא (טירת) pr. n. pl. *Ṭirath 'Envatha* (h. text חצר עינן); Targ. Y. II ib. עֵירִינוֹתָא (דירת), v. עֲיָרְנוֹתָא.—Bekh. 55ª sq. והאיכא עינתא מירדין but are there not springs higher than the Euphrates?

**עִינְבָא, עֵינָב,** v. עֲנָבָא, עֲנָב.

**עֵנְבֻל, עֵינְבוּל** pr. n. pl. *'En-Bul.* Ḥull. 57ᵇ מעשה בענב׳; Tosef. Ohol. II, 6 בעין בול. Bekh. 39ᵇ מעשה בעינבול באחד וכ׳ (not בעינבל אחד) it happened at 'En Bul with one &c.; (Tosef. ib. IV, 6 מעשה באחד). Tosef. Nidd. V, 14.

**עִינְבָל, עֵינְבֶל, עֵנְבָל, עֵנְבֻל** m. (dimin. of עֵנָב; v. אִנְבּוֹל) *clapper of a bell.* Kel. XIV, 4 ענבול ed. Dehr. (ed. ענבל). Sabb. 58ᵇ עינבל; a. fr.—*Pl.* עֵינְבָלִין, עֵינְבוֹלִין, עֵנְבָלִין, עֵנְבֻלִין. Ib. נרטלו עֵינְבַלֵּיהֶן if their clappers are gone; (Tosef. Kel. B. Mets. I, 13 אנבילים, אנבילידהן, v. אִנְבּוֹל).—[Bekh. 39ᵇ, v. preced.]

**עֵינַבְתָּא,** v. עֲנַבְתָּא.

**עֵינָה** f. (v. עַיִן) 1) *affection of the eye*; 2) *well, flux,* v. עוֹנָה III, IV.

**עִינּוּג, עִנּוּג** m. (עָנַג) *pleasure, sweetness.* Cant. R. to IV, 11 חקורא מקרא בעינוגו ובניגונו he who reads a Bible verse so as to bring out its sweetness and its melodious sound. Koh. R. to II, 8 אלו האגדות שהן ענוגו של מקרא (some ed. ענוגי, read. עֲנוּגִין) *pl.*) that means the *ăgadoth* (v. אַגָּדָה) which are the delightful part of Biblical interpretation. Ib. עֲנוּגָן של ישראל the enjoyment of Israel (in the Holy Land; Yalk. ib. 968 תענוגה של ארץ ישראל).—*Pl.* עִינּוּגִין, עִנּוּגִין, v. supra.

**עֵינָיִן,** pl. of עֵינָא.

**עִינְוָותָנוּתָא, עִינְוָתָן, עִינָּן, עִינָּוֹן,** v. sub עִנּוּי.

**עִנּוּי, עִינּוּי** I m. (עָנָה I) *chorus of lamentation, dirge.* M. Kat. III, 9 (ref. to מְעַנּוֹת ib.) איזהו ע׳ וכ׳ when is a lamentation called *'innuy?* When all begin at once, contrad. to קִינָה, when one speaks and the chorus responds.

**עִנּוּי, עִינּוּי** II m. (עָנָה II) 1) *delay, postponement.* Ab. V, 8 הדין ע׳ delay in executing judgment, contrad. to צווחה; Ab. d'R. N. ch. XXXVIII; Sabb. 33ª.—2) *affliction, oppression; suffering.* Mekh. Mishp. s. 18 (ref. to ענה תענה, Ex. XXII, 22) אחד ע׳ מרובה וכ׳ whether a great oppression (effecting a great loss), or a small oppression; Yalk. Ex. 349. Yoma 74ᵇ ע׳ בידי שמים a divine affliction; ע׳ בידי אדם an affliction at the hands of men. Sifré Deut. 130 (ref. to Deut. XVI, 3) it is called 'bread of misery' with reference to the affliction which they suffered in Egypt; a. fr.—Esp. (with or without נפש) *self-affliction, mortification of the flesh.* Yoma l. c. (ref. to Lev. XVI, 31) ע׳ שיש בו אבירה נפש an affliction with which a loss of vitality is connected (v. אֲבִירָה). Ib. (ref. to Deut. VIII, 3) מה להלן ע׳ רעבון וכ׳ as there affliction means suffering through lack of food, so here &c. Ib. 77ª רחיצה דאקרי ע׳ that abstention from bathing is called a privation. Ned. XI, 1 נדרי ע׳ נפש, v. נָדַר; a. fr.—*Pl.* עִנּוּיִין, עִנּוּיִים, עִנּוּיִין, עִנּוּיִים. Yoma 76ª הני חמשה ע׳ וכ׳ those five deprivations (on the Day of Atonement)—what do they correspond to? כנגד חמשה ע׳ שבתורה to the five afflictions (fivefold use of ענה) in the Biblical text; Y. ib. VIII, 44ᵈ top כנגד ששה ע׳ וכ׳ corresponding to the six afflictions &c.; a. e.

**עִנְיָא, עִנְוְיָא** I ch. = עִינּוּי I. Targ. Jer. IX, 19 (h. text קִינָה). Targ. Mic. II, 4 עִנְוְיָרֵיהּ (not עִנְוְיָא, ed. Lag.; oth. ed. עִינְיָתֵיהּ).

**עִנְיָא, עִנְוְיָא** II ch. = עִינּוּי II. Targ. Lam. III, 19.

**עִינּוּן** m. (denom. of עִינָּן, v. עין) *conjuring.* Y. Sabb. VII, 9ᶜ bot.; Y. Snh. VII, 24ᶜ top העונן (corr. acc.).

**עִינָּן,** v. עֲנָנָן.

**עֵינָן,** v. עֵינָא.

**עִינְוָתָא, עִנְוָתָא** f. (v. עֵינָא) *well, spring.* Targ. Y. II Num. XXXIV, 11 (Y. I עֲיָרְנוֹתָא). Targ. Y. ib. 15; a. e.—*Pl.* עֵירָנָן, עֵינְוָתָא, עֵירְנָתָא, עֵירָנָתָא, v. עֵירָא.

***עִינְוָתָא** f. (v. עֵירָא 3) *street-corner.* Targ. Prov. VII, 8 Var. ed. Lag. a. oth. ed. (ed. Lag. פִּירְיָתָהּ; ed. Wil. פִּינָתָהּ; h. text פִּנָּתָהּ).

**עִינָּתָנוּתָא, עִינָּתָן,** v. sub עִנּוּי.

**עֵינַטַב,** v. טַב III.

**עֵינָיו,** v. עֲנָב.

**עִינָּן, עִינָּנָא, עִינָּנָן,** v. sub עֲנָנָן.

**עִינְיָתָא,** v. עִינּוּיָא I.—[Lam. R. to IV, 18 עיניתיה some ed., v. עוניתא.]

**עֵינָן** pr. n. pl. *'Enan* (*Springs*). Targ. Y. I Num. XXXIV, 11 (Y. II עינותא; h. text עֵין).

**עִינָקָא,** v. עֲנָקָא.

**עִינָתָא,** v. עֲנָתָא.

**עִיסְבָּא,** v. עִסְבָּא.

**עִיסָּה** f. (עסס) *started dough* (contrad. to בצק risen dough), *quantity of flour used for one person's meal.*

Erub. 83b כמה עיסת המדבר how much is the *ʿisah* of the desert? Makhsh. II, 8 פת ע׳ bread made of started dough (of pure flour), opp. פת קיבר. Tosef. Ḥall. I, 4 העושה ע׳ לאוכלה בבצק if one starts dough with the intention to eat it as dough when it is risen. Y. ib. II, end, 58d דרך ע׳ the way dough is made (of pure flour). Ib. עיסתו מרובה his (the baker's) dough is a large quantity. Ib. עינה יפה בעיסתה, v. עין; a. v. fr.—*Pl.* עיסות. Erub. l. c. (ref. to Num. XV, 20) כדי עיסותיכם וכ׳ a quantity large enough for your dough (for immediate use); וכמה עיסותיכם וכ׳ and how large is that quantity? As much as the *ʿisa* of the desert. Ab. Zar. 68a. Sot. 30a; a. fr.—Trnsf. *a) the human body, sensuality.* Lev. R. s. 13, v. נָשַׁק. Ber. 17a ומי גלוי ... מעכב שאור שבע׳ it is revealed and known to thee, that it is our will to do thy will, and what prevents it? The leaven in the dough (the fermenting passion). Gen. R. s. 34 (ref. to Gen. VIII, 21) עלובה הוא ע׳ שנתחומה וכ׳ it is poor dough which the baker (that sells it) declares to be bad; a. e.—*b) a mixed family, a family suspected of containing an alien admixture,* *ʿisah,* (opp. סולת נקיה, v. סֹלֶת). Y. Keth. I, 25d top; Tosef. Kidd. V, 2 ארוזתי ע׳ כל וכ׳ (כשירה) what *ʿisah* is it the issue of which is admitted to priesthood? In which there is no suspicion of an admixture of *n'thinim* &c.; Keth. 14a ארוזתי אלמנת ע׳ (strike out אלמנת, v. Tosaf. a. l.). Tosef. l. c. מפני מה אמרו ע׳ פסולה וכ׳ why, then, has it been declared that a woman of an *ʿisah* family is prohibited from marrying into priesthood? Because suspected *ḥălalim* (v. חָלָל II) are mixed up with it. Eduy. VIII, 3, a. fr. אלמנת ע׳ the widow of one belonging to an *ʿisah* family. Ib. ע׳ כשירה לטמא וכ׳ a member of an *ʿisah* family may serve (through intermarriage) to make clean as well as to make unclean, v. מְקֻוֶה; a. fr.—Yalk. Deut. 808 עמדו ... וערבו את חע׳ (not וערכו) the daughters of Lot arose and mixed the dough (had incestuous intercourse).

עִיסּוּק, עִסְקֵי m. (עָסַק) *doing, management.* Lev. R. s. 13 בעיסוקן ... אברהם ראה Abraham (in his vision, Gen. XV, 9 sq.) beheld the empires typically represented by their doings (policy). Y. Ber. IV, 7b bot. צא שעה אחת לעיסוקו deduct one hour for the work of preparing the sacrifice; Y. Pes. V, 31c, sq. Y. Sabb. V, end, 7c שור שעיסוקו רע an ox hard to manage. Y. Sot. IX, 23c bot. מצות ע׳ מדידה the law demanding the act of measuring (even if there be no doubt as to the nearest place, Deut. XXI, 2); (Bab. ib. 45a; Snh. 14b לעסוק במדידה).

עִישּׂוֹר, עִסָּר, עִסּוּרְיָתָא f. pl. (עֶשֶׂר) 1) *divisions of ten.* Targ. O. Deut. I, 15; Ex. XVIII, 21 ed. Berl. (oth. ed. a. Y. עִישָּׂר).—2) *arrangement of tenth portions in succession.* Ned. 39b כעיש׳ דבי רבי like the arrangement in the house of Rabbi (that the first daughter gets one-tenth of the estate, the second one-tenth of the remainder and so on).—3) (of coins) *decades, groups of tens.* B. Mets. 64a top בע׳ וחומשיריתא (a reasonable mistake is) a mistake in decades or in fives (where you count by tens or fives).

עִסָּרוֹת, v. עָסָר.

עִסְקָא, constr. עִסְקַת, v. עִסְקָא.

עִסְרִיתָא, v. עִשָּׂרוֹן.

עִיף, עָיֵף m. (b. h.; עוּף I) 1) *fainting, wearied; exhausted.* Pesik. Zakhor, p. 28a (ref. to Deut. XXV, 18) ע׳ בצמא faint from thirst; Tanḥ. Ki Thetse 10; a. e.—*Pl.* עֲיֵפִין, עֲיֵפִים, עֲיֵרִין, עֲיֵרִי. Ex. R. s. 19 מפני שהיו ע׳ מן הריח because they were fainting from the smell (of the Passover sacrifice).—2) (=יָגֵעַ) *hard-working, industrious.* Snh. 94b (ref. to Is. VIII, 23) אין נמסר עם ע׳ בתורה ביד מי המציק לו the people (of Judah) that studies the Law with painstaking shall not be delivered into the hands of him who distresses it.

עִיף I m. (v. preced.) *weariness.* Targ. Job VII, 11 Ms. (ed. עקת).

עִיף II, עוּף *to bend, double.* Targ. Ex. XXVI, 9 ותעוף Ms. I (Ms. II ותעיף; O. ed. Berl. a. Y. ותיעוף; oth. ed. ותָּעֵיר *Af.*).—Part. pass. עָיֵף (עֵירָה). Ib. XXVIII, 16; XXXIX, 9 (Y. ed. Vien. עֵירָה).—Ber. 56a, v. חָסָא I. Ḥull. 51b עִיף מֵיצַד Ar. (Alf. עֲיֵרִים מֵיעַד; ed. עוף ומעופף) if the cloak is well folded.

*Pa.* עִיֵּיף *to double, fold.* Keth. 67b עיירפינהו וכ׳ he doubled them (his gifts) and sent them to him. Sabb. 134a ולעַיֵּיף ליה לשילאי (not ועיירם; Rashi ולעַפְּפֵיהּ; Ms. Rashi ולכריפיה, v. Rabb. D. S. a. l. note 10) let him bend the border upward. Erub. 96b עיירפינהו ... אדעתא he doubled them with the intention of making borders to a cloak. Men. 42a; a. e.

*Af.* אָעִיף same, v. supra.

*Pol.* עוֹפֵף, v. עָפַף.

עִיפָּא I m. (preced.) *cover, veil.* Targ. O. Gen. XXIV, 65 (h. text צעיף); a. e.

עֵיפָא II pr. n. m. *ʿEfa,* v. חֵיפָא III.

עִפְּ׳, עִיפּוּר m. (עפה=עיף, v. עֲפִי I) *junction, combination*; [oth. opin. *weariness*]. Ḥag. 15a, v. עוֹרֶף.

עִיפּוּשָׁא m. (עָפַשׁ) *mouldering.* Pes. 40a אכיל נחמא דע׳ he eats mouldy bread.

עִיץ, v. עוּץ.

עִיצָּה, עִיצָא, v. עָצָה.

עִיצְבָא, v. עוּצְבָא II.

עִצּ׳, עִיצּוּם m. (עָצַם) 1) *strength.* Lam. R. to III, 4 (expl. עצמותי, ib.) [read:] עִיצּוּמַי בָּנַי שהיו כבני הצמומים (he broke) my strength, that is, my sons who were like the sons of the mighty.—2) *essence, self.* Sabb. 86b; Yalk. Ex. 278 (ref. to זכור את וכ׳, Ex. XIII, 3, a. XX, 8) מה להלן בעיצומו של יום וכ׳ as there the word was delivered on the selfsame day (of the exodus), so it was here on the selfsame day (on a Sabbath day). Yoma 81a (ref. to בעצם, Lev. XXIII, 30) על עיצומו של יום וכ׳ labor on the day itself is punished with extinction (contrad. to תוספת). Men. 68b, a. e.—3) pl. עִיצּוּמִים, עִיצּוּמִין, עִצּ׳ (cmp. אַסְמַכְתָּא) *surety, a promise made with the condition of a forfeit in case*

of the animal; ואידהו ע׳ שאין וכ׳ and what mutilation does not affect &c.?, v. נָשַׁר; ib. 13a; Tosef. Sabb. VII (VIII), 20; a. fr.—Bekh. 53a; Yoma 66a, a. e. (ref. to בהמה תיעקר, ib.) ואי זה הוא ע׳ נועל וכ׳ what kind of ʿikkur is meant? He locks the door before the animal and lets it die of itself.—*Pl.* עִיקּוּרִים, עִיקּוּרִין, עִיקּוּרוֹת, עִקּ׳ *plucking, harvest* (of leguminous plants). Snh. 65b לימודי ... עיקורי קרטניות מהיות רעות (Rashi עקרי) it is usual in ante-Sabbatical years ... for the harvests of leguminous plants (of peas &c.) not to be bad (v. לִימּוּד); Yalk. Deut. 918 עוקרי קוטניות עַקִּירוֹת קטנות לחדות רעות מחיות (corr. acc.); Sifré Deut. 171 for the small harvests to be bad; Tosef. Sabb. VII (VIII), 14 ed. Zuck. (Var. עקורות, קטנות); Sifra K'dosh., Par. 3, ch. VI עקורות קטניות.

עִיקֵּל m. (עָקַל) *bandy-legged.* Bekh. VII, 6 (45a), v. נָקַשׁ; Sifra Emor, ch. II, Par. 3 עִיקְּלָן; Tosef. Bekh. V, 9 עִקְּלָן.

עִיקֵּל, עִיקֵּל, v. עָקַל.

עִיקְּלָא, v. עִקְּלָא.

עִיקְּלָן, v. עִקֵּל.

עִיקְמִנִין, v. עוֹקְמָן.

עִיקָּר, עִיקָּר m. (עָקַר) 1) *root.* Kil. VII, 1 תע׳ השני the second root (that of the slip, v. אַרְכּוּבָה); a. fr.—*Pl.* עִיקָּרִים, עִקִּ׳. Ib. 2 ועקריהם נראין and the roots of the sets are visible. Sabb. XIV, 3 כוס ע׳ root-drink (a medicine for gonorrhœa). Tosef. Yeb. VIII, 4 האיש ... כוס ע׳ שלא יוליד a man must not take a root-drink for the purpose of becoming impotent. Sabb. l. c. שמן ע׳ oil in which roots have been soaked. Y. Shek. VI, beg. 49c שבו שולקין את תע׳ (oil) in which they boiled the roots (for frankincense); Hor. 11b; Kerith. 5a משלק בו תע׳. Ib. והלא לסוך תע׳ אינו סיפק but there was not even oil enough to oint the roots (much less to soak them). Pesik. Par., p. 40b; Tanḥ. Ḥuck. 8, a. e. מביארין ע׳ ומעשנין וכ׳ they get certain roots (and kindle them), and let the smoke rise under him; a. e.—Trnsf. *origin.* Keth. 77a מעיקרו from its origin (shaft), v. חָתַךְ.—עִיקַּר מיטרין, v. מִיטְרִין.—2) *essence, reality, main object, chief.* Y. R. Hash. III, end, 59a עיקרו לא נחש הוא (not עיקרה) is not its (the *saraf's*) real name *naḥash*? Snh. 87a דבר שעיקרו מדברי וכ׳ a thing (law) which in its main aspect is found in the Torah, but the details of which are based on Soferic tradition (v. סוֹפֵר). Y. Sot. VI, 21a top ע׳ עדותו the main testimony in the case. Ber. 12b (ref. to Jer. XXIII, 7, sq.) לא שתעקר ... אלא שתהא שעבוד מלכיות ע׳ וכ׳ not that the memory of the exodus from Egypt will be entirely effaced, but the delivery from servitude to the empires will be the chief event commemorated, and the exodus from Egypt subordinate to it (v. עָקַל). Ib. 13a ישראל ע׳ Israel will be the chief name. Ruth R. to IV, 11, a. e., v. מְסוּבֶּה. Ib. (play on עקרה, Gen. XXIX, 31) ורחל היתה עיקרו ... ורחל עֲקָרָה עִיקָּרָה Rachel was his (Jacob's) main wife, for we read, 'and Rachel was ʿăkarah which means ʿikkarah (the chief); Gen. R. s. 71 רחל היתה עיקרו של בית Rachel was the chief person of the household. Num. R. s. 14

of failure to fulfill it. Y. B. Bath. X, 17c bot. ... ע׳ גבי R. A. decided a promise of forfeit to be collectible. Y. Gitt. V, 47b, [read as:] Y. B. Bath. l. c. אע״ג דלית לר׳ יוסי גבי ע׳ ... דאינון גבי וכ׳ although R. J. declares ʿitsumim not to be collectible, he admits that they are collectible in the case of those who indenture their sons to a trade, because the livelihood of men requires such a measure.

עִיצּוּר m. (עָצַר) *closing up* (of the womb), *obstruction of orifices.* Gen. R. s. 41; Yalk. ib. 69.—V. עֲצִירָה.

עִצִּ׳, עִיצּוּרָא, עִיצּוּר m. ch. (עָצַר) 1) *wine pressing.* Targ. Is. XVI, 10 (h. text חירד).—2) *grapes to be pressed.*—*Pl.* עִצִּ׳, עִיצּוּרִין, v. עֲצוֹרָא. Ib. ed. Lag. (oth. ed. עִצּוֹרִין). Targ. Jer. XLVIII, 33.—3) *pl.* as ab. *grape-shells.* Targ. O. Num. VI, 4 (h. text גג).

עִיצְרָא m. = h. עֶצֶה, *backbone.* Targ. Y. II Lev. III, 9 (ed. Vien. עֲצִיצָא).

עִיצְתָא, v. עֲצָא.

עִיק, עֵיק, v. עוּק.

עִיק m. (עוּק) *narrowness, anguish.* Targ. O. Ex. VI, 9 עֲצַק רוחא (ed. Berl. עֲצַק; ed. Vien. מַעְצִיק). Targ. Ps. XXXI, 10 (ed. Wil. עֲצִיק), v. עוּק ch.

עִיקָא, עִיקָּא I f. (preced.), constr. עִיקַּת, *narrow, sorrowful.* Targ. I Sam. I, 15 (ed. Lag. a. oth. עָקַת). Targ. Is. LIV, 6.

עִיקָא, עִיקָּא II m. (preced.) *oppressor, enemy.*—*Pl.* עִיקִּ׳, עִיקְּרִין. Targ. Y. Num. XXV, 18 (ed. Vien. עִרִּי).

עִיקְבָא, v. עִקְבָא.

עִיקָּה f. (עוּק) *depression*; עִיקַּת נפש *mourning.* Gen. R. s. 94, a. e., v. חֲלוּקָּה.—Tosef. Toh. X, 3, v. עָקַל.

עִיקּוּל, v. עָקַל.

עִיקּוֹלָא, עִקִּ׳ m., *pl.* עִיקּוּלֵי, עִקִּ׳ (עֲקַל) *curves, small bays.* Keth. 97a בע׳ דהוו קיימי אינגלאי ... it turned out that the ship (carrying provisions) was waiting in the bays (until the high water would subside, and it could go to harbor). Ab. Zar. 34b החם ע׳ ופשורי ארכא there (along the coast from Tyre to Accho) are bays (formed by protruding rocks) and shallow waters caused by melting snows.

עִיקּוּם, עִקִּ׳ m. (עָקַם) *curve.*—*Pl.* עִיקּוּמִים, עִקִּ׳. Gen. R. s. 41, beg., v. סִרְקּוּסִים II.

עִיקּוּמָא, עִקִּ׳ ch. same, *crookedness, perverseness.* Targ. Prov. IV, 24. Ib. VIII, 8.

עִיקּוּר, עִקִּ׳ m. (עָקַר) 1) *uprooting, tearing loose.* Y. Shebi. V, 35b bot., v. דִּיכּוּן. Ib. כעיקר (corr. acc.).—Esp. ע׳ סרמנים, or ע׳ *tearing loose the windpipe and gullet before cutting, looseness of* &c. (v. סַרְמָן). Ḥull. 44a. Ib. 9a; 27a; a. fr.—3) *mutilation, hamstringing; unfitting.* Ab. Zar. 11a ע׳ שיש בו מריפה a mutilation which affects the vitality

עִירְבּוּבְיָא, עִירְבּוּב, עִירְבֵּב, עִירְבָא, עֵירָבוֹן, עֵירָבוּיוֹן, עִירְבּוּבִיתָא, v. sub ערב.

עִירַבְרוּבִין, עֵירַבְרְבִין m. pl. (reduplic. of עֵרֶב I) *mixed multitudes.* Targ. O. Num. XI, 4 עירברב ed. Berl. (oth. ed. עֵרַ', עֲרַ'). Targ. Cant. I, 12 עירברו ed. Lag. (oth. ed. עֵרַ').

עִירָה f. (עָרָה II) *thread on the shuttle used for the woof, bobbin.* Kel. XXI, 1 ע' שאינו עתיד וכ' a bobbin which the weaver does not intend to shoot back again. Tosef. ib. B. Bath. I, 4 אֵירָה.—*Pl.* עִירִין. B. Kam. 119b Ar. (ed. אִירִין, v. Rashi a. l.).—V. אֵירָא.

עִירַר, v. ערר.

עֵר', עֵירוּב m. (עָרַב I) 1) *interweaving, mixture, conjunction.* Kinn. I, 4 שתי נשים שלקחו ... בע' two women that bought their birds for sacrifices in common (not designating which of them belonged to the one and which to the other). Mikv. VI, 7 ע' מקואות in the case of two bathing reservoirs joined (a connection having formed between them); Ḥag. 21b; Yeb. 15a. Y. Pes. III, beg. 29d על עירובו for eating leavened matter in a mixture, opp. חמץ ברור; Bab. ib. 43a; a. e.—*Pl.* עֵרוּבִין, עֵר'. Y. Orl. II, 61d bot. Y. Bicc. II, 65a top עירוביהן ... אין חבריכורין וכ' first-fruits have no prohibitive effect on mixtures or on what has grown of them as to eating them in Jerusalem. Ib. עירובי בכורים mixtures of first-fruits with common ones; ע' מעשר mixtures of tithes with secular fruit.—עירוב פרשיות *an interweaving of biblical sections, clauses of one section taken over, for interpretative purposes, to a succeeding section; misplacement.* B. Kam. 107a (ref. to the clause אשר יאמר ... שניהם, Ex. XXII, 8) ע' פ' כתוב כאן וכ' here is a misplacement, and the words *Ki hu zeh* (which intimate that an oath can be administered only when the defendant admits a part of the claim) refer to the subject of loans (Ex. l. c. 24 sq.). Snh. 2b אי קסבר ע' פ' ליבעי נמי מומחין ... if he adopts the opinion that here is a misplaced clause (and *ki hu zeh* refers to loans), let him also require authorized, learned judges (אלהים)!—2) *'Erub, a symbolical act by which the legal fiction of community* or *continuity is established*, e. g. *a*) with ref. to Sabbath limits (תחומין): a person deposits, before the Sabbath (or the Holy Day), certain eatables to remain in their place over the next day, by which act he transfers his abode to that place, and his movements on the Sabbath are measured from it as the centre; *b*) with ref. to buildings with a common court (חצירות): the inmates contribute their share towards a dish which is deposited in one of the dwellings, by which act all the dwellings are considered as common to all (one רְשׁוּת), and the carrying of objects on the Sabbath from one to the other and across the court is permitted; *c*) with ref. to preparing meals (תבשילין) for the Sabbath on a Holy Day occurring on a Friday: a person prepares a dish on Thursday and lets it lie over until the end of the Sabbath, by which fiction all the cooking for the Sabbath which he does on the Holy Day (Friday) is merely a conti-

(play on קערת, Num. VII, 61) ... אל תקרי קערת אלא עִקֶּרֶת read not *ḳa'ărath*, but *'iḳḳereth*, typical of Rachel who was the chief of the house: she was the chief person &c. Succ. 50b ע' שירה בכלי the chief element in the Temple music is instrumental music; ע' שירה בפה the song is the essential element; a. v. fr.—טעם כע', v. טַעַם.—כפר בע', v. כָּפַר.—לא ע' כל ע' *not at all.* Snh. 22a לא נשתנה כל ע' has not at all been changed. Ex. R. s. 16 אסור ליגע בה כל ע' must not touch her at all; a. fr.—[In later Hebr. literature: עִיקָּרִים, עִקַּר' *principles of faith.*]

עִקַּר', עִיקָּרָא, עִיקָּר ch. 1) same. Targ. Job XXIX, 19. Ib. XXVIII, 9 עִיקַּרֵיהוֹן Ms. (ed. עִקְרֵיהוֹן, *pl.*). Ib. XIX, 28. Targ. Ps. XII, 5 כפרין בע' (v. כפר); a. fr.—Gen. R. s. 53, end, a. e. עַל עִיקָּרֵיהּ, v. זְרַק. B. Mets. 103b כל עיקר בלמא, v. בְּלָמָא; a. fr.—מֵעִיקָּרָא *originally, at first.* Ab. Zar. 3b ומע' מאן וכ' and originally (ere this) who taught them? Ib. 41a ... מע' סבור at first they thought ..., but finally &c.; a. v. fr.—*Pl.* עִיקָּרִין, עִיקָּרַיָּא, עִקַּ'. Targ. Mic. VI, 2. Targ. Job XXXVI, 30; a. e.—2) *a castrated animal.* Sabb. 152a, v. אִיקָּא.

עִיקֵּרֶת, עִיקָּרָה f., v. עִיקָּר h.

עִיקֵּשׁ, v. עָקוֹשׁ II.

עִיקְתָא I f. (v. עִיקָּה) *distress, misfortune.* Targ. Y. Ex. XXI, 13. Targ. Ps. XVI, 3; a. e.—[Mostly עִצְתָא.]

עִיקְתָא II m. (עקת, sec. r. of עוּץ), *pl.* עִיקְתִין *narrows.* Targ. Ps. CXVI, 3 (h. text מצרי).

*עַיִר m. ch. (=h. עַיִר; v. עוּר; cmp. נַעַר) *foal.* Targ. Zech. IX, 9.—*Pl.* עַיְרִין. Targ. Jud. X, 4; v. עִיל.

עִיר I m. (עור) *guardian, angel.* Midr. Till. to Ps. CXVIII, 8 ולא ירד עמו לא ע' ולא שרף וכ' ed. Bub. (oth. ed. לא ע' ולא קדיש, borrowed from Dan. IV, 10) nor went down with him (Abraham) a guardian, or Seraph, or angel. Ib. to Ps. I (play on ער, Gen. XI, 4) ואין ע' אלא אלוה *'ir* means a deity (ref. to Dan. l. c.).—*Pl.* עִירִין. Pes. 33a (quot. fr. Dan. IV, 14) בגזירת ע' וכ' by the decree of the guardians (scholars) the word (is established) &c., i. e. they have so decided at college.—[עוּר *awake*, v. עוּר ch.]

עִיר II f. (b. h.; עוּר) [*watch-tower, fort,*] *town, city.* B. Kam. 80b חלוקח ע' בארץ וכ' he who buys a township in Palestine, is bound by law to buy also the accesses to it on four sides. Snh. 17b כל ע' שאין בה עשרה וכ' in a town in which there are not the following ten things (institutions), a scholar is not permitted to live. Snh. I, 6 וכמה יהא בע' וכ' and how large must the population of a town be, to be fit as a seat for a Sanhedrin? Yoma 20b הָעִ' (Ms. M. רומי) the City of Rome; Pes. 119a בָּע' (Ms. M. ברומי) in Rome; a. v. fr.—*Pl.* עֲרִים, עֲיָרוֹת. Tosef. Macc. III (II), 1; Macc. 9b שלש ע' הבדיל וכ' Moses set apart three towns (of refuge). Ib. II, 4, a. fr. עָרֵי מקלט, v. מִקְלָט. Meg. I, 1, sq.; a. fr.

עִירָאִין, Kel. XXI, 2 ed. Dehr., v. עֲרִירִין.

עלית). Lev. R. s. 4 משל לע׳ שהיה נשוי וכ׳ like a provincial (commoner) that married a princess; Yalk. Prov. 963 לעירני; a. e.—*Pl.* עֵירָךְ, עֵירוֹנִין. Y. Snh. V, 22[d] bot. הע׳ הללו those provincials (who do not know the exact date).—*Fem.* עֵירוֹנִית. Lam. R. to IV, 2 ירושלמי שנשא ע׳ when a Jerusalemite married a provincial woman.—*Pl.* עֵירוֹנִיּוֹת, עֵירָךְ. Sabb. 80[a] בע׳ in the case of provincial women (who may paint both eyes without being indecent).—[Bets. 32[a], v. עִירְנִית I.]

**עֵירוּעַ** m. (עָרַע I) *accident.* Targ. I Sam. VI, 9. Ib. XX, 26 (h. text מקרה).

**עֵירוּקָא** m. (עָרַק) *flight.* Yeb. 37[a] עֵירוּקֵיהּ מסתיים his flight is enough for him (proving that he will not marry his betrothed before the due time after her first husband's death).

**עֵירוּר** m. (עור *Polel*) *exciting to lamentation, memorial service.* Y. M. Kat. I, 80[d] top (ref. to לא יעורר, ib. I, 5) אירוהו הע׳ וכ׳ what is called *erur?* She (the wailer) mentions him among the other dead (whom she was invited to lament).

**עִירוֹ, עִירִי,** Y. Yeb. VIII, 9[d] top, v. מושכן.

**עִירְיוֹתָא, עִירְיָא, עִירְיָא,** v. עִירְיָתָא.

**עִירִיסוּת,** v. עֲרִיסוּת.

**עִירִית** f. (cmp. אִירָא, a. עִירְנִית) *a plant with woolly leaves, mullein* (Lat. verbascum, v. Sm. Ant., a. Lydd. et Scott Gr. Dict. s. v. φλόμος). Tosef. Shebi. V, 17 (Var. עִירְדִית, cmp. אִירְדָא, a. אִירְדָן).

**עֵר׳, עִירְיָא, עִירְיָא, עִירְיָתָא,** f. = h. עֶרְוָה, *nakedness, shame.* Targ. Ex. XXVIII, 42. Targ. O. Gen. IX, 22, sq. עִירְרִי ed. Berl. (oth. ed. a. Y. עֶרְרִי). Targ. O. Lev. XVIII, 7 עִירְרַת ed. Berl. (oth. ed. a. Y. עֵר׳); a. v. fr.—Y. Meg. IV, 75[c] (expl. חמכנח בערוות, Mish. ib. IV, 9) בעריר׳ דאבוי ובע׳ דאימיה he who modifies the text speaking of the nakedness of one's father or mother (Lev. XVIII, 7, by translating 'weakness' or 'disgrace'; v. Bab. ib. 25[a]), v. פְּנָה.

**עִירָנִי,** v. עִירוֹנִי.

**עִירְנִית,** v. next w.

**עִירָנִית** I f. (v. אִירָא) 1) = אִירוֹנִית, *vessel of white clay.* Y. B. Bath. IX, 16[d] bot. אפי׳ ע׳ (ed. Krot. עירונית, corr. acc.) even if the adult heirs added a clay vessel to the estate, the minors have a share in it.—*Pl.* עִירָנִיּוֹת. Bets. 32[a] Ms. M. (ed. ערניות), v. אֲרוֹנִית.—2) (in enigmatic speech) *light-complexioned, handsome.* Erub. 53[b] (play on words) נעורת אהרונית אחרונית ע׳ והנעירתו, v. אַחֲרוֹנִי, a. נָעַר II; [Rashi, fr. עוּר: *wide awake, bright*].

**עִירָנִית** II, *pl.* עִירָנִיּוֹת, v. עִירוֹנִי.

**עִירָנִיתָא** f. (v. עִירִית) *leaves of mullein* used for lamp

nuation of the preparation begun on Thursday. Erub. III, 2 חשולח עֵרוּבוֹ . . . ביד מי שאינו מודה בע׳ if a person sends his 'Erub (the eatables to be deposited) through a deaf mute or through one who does not believe in the Erub (e. g. a Samaritan), אינו ע׳ it is not a legal 'Erub. Ib. 3 אין עֵרוּבוֹ ע׳ his Erub is not legal. Ib. 5 מתנה אדם על ערובו ע׳ עֵרוּבֵי וכ׳ . . . a person may make his Sabbath centre conditional (by laying two 'Erubs on two opposite points) and say, if gentile troops should invade from the east, my Sabbath centre shall be on the western side &c. Ib. VI, 10 נתנו עֵרוּבָן במקום וכ׳ if the inmates of a court placed their 'Erub (common dish) at a certain place, but one, of the inner or of the outer court, had forgotten to contribute his share. Ib. VII, 9 בתחלת ע׳ when the common dish is in its original state; בשירי ע׳ when there are merely remnants left over. Bets. 15[b] מי שהיה לו לחניח ערובו וכ׳ he who had the means to prepare and leave a dish on Thursday and does not do it; a. fr.—*Pl.* as ab. Erub. 21[b] בשעה שהחקין שלמה ע׳ when Solomon introduced the 'Erub. Ib. VII, 11 עֵרוּבֵי תחומין 'Erubs for the purpose of regulating Sabbath limits; ע׳ חצירות for the purpose of regulating the Sabbath movements of inmates of common courts. Yoma 28[b] אפי׳ עירובי תבשילין . . . קיים Abraham observed even the regulations concerning preparations for the Sabbath on a Holy Day preceding it. Bets. l. c. מי שלא היה לו לחניח ע׳ תבשילין he who had not the means to prepare a dish on Thursday &c. (v. supra). Gen. R. s. 49 אפי׳ הילכות עירובי חצירות וכ׳ Abraham knew even the laws regulating Sabbath movements among inmates of a court by means of 'Erub; a. fr.—*'Erubin,* name of a treatise, of the Order of Mo'ed, of the Mishnah, Tosefta, Talmud Babli and Y'rushalmi.

**עֵר׳, עֵירוּבָא** I ch. same, 1) *mixture of seeds,* or *copulation of heterogeneous animals* (כִּלְאַיִם). Sabb. 139[a] כשותא בכרמא ע׳ Ms. M. (ed. עירבובא), v. פְּשׁוּחָא.—*Pl.* עֵירוּבִין, עֵר׳. Targ. Deut. XXII, 9. Targ. O. Lev. XIX, 19 (Y. עירבובין). Targ. Y. ib. XVI, 3; 5 דלא ע׳ that are no hybrids; a. e.—[Targ. Y. Ex. XXIX, 2 ע׳ דלחים, read: עֲרוּכִין, v. עֲרִיךְ.]—2) (v. preced.) *'Erub.* Ber. 39[b] ריפתא דע׳ bread which had been used as an 'Erub among the dwellers of a court. 'Erub. 60[b] לא מטי לעֵירוּבְרֵיהּ may not go to the place where he laid his 'Erub; a. e.

**עֵר׳, עֵירוּבָא** II, *pl.* constr. עֵירוּבֵי, עֵר׳ (עָרַב II) *darkening.* Targ. Ps. CIV, 23 ע׳ שמשא Ms. (ed. רמשא).

**עֵירוּי** m. (עָרָה II) *pouring from vessel to vessel, emptying.* Y. Maasr. I, end, 49[b] ע׳ ככלי ראשון הוא a boiling liquid poured from a vessel is considered like a boiling liquid in the original vessel; Y. Sabb. III, 6 top. Y. Ab. Zar. V, 45[a] כל הע׳ מחמת הגוי the emptying of the wine is done entirely by the effort of the gentile; a. e.

**עִירָנִי, עִירוֹנִי** m. (denom. of עִיר II) *inhabitant of a country town, provincial.* Gen. R. s. 50, end אחד ע׳ ואחד בן המדינה one from a country town and another from a capital. Y. Ned. VII, end, 40[c] בע׳ . . . נראין R. Meïr's opinion seems acceptable in the case of a provincial (who uses בַּיִת in the sense of the *lower rooms,* contrad. to

wicks (φλόμος λυχνῖτις, v. Sm. Ant. s. v. Ellychnium). Y. Sabb. II, beg. 4c (expl. אִידָּן); v. עַמְרָנִירָתָא.

**עִירָרָה, עִירְרָה** m. (עוּר) [*waker,*] a sort of *clepsydra* used in sick rooms. Y. Erub. X, end, 26d (expl. עֲרָק). V. קוֹקְנִירָתָה.

**עִישׁ** f. ch. (=b. h.) *Ursa Major* (?). Targ. Job XXXVIII, 32 Ms. Var. for זִגְהָא, q. v.

**עִישׁוּן** m. (עָשַׁן) *raising smoke, burning spices.* Y. Ab. Zar. I, 39c bot. מיתה שיש בה ע' ושרפה heathen obsequies with which spice-burning and cremation (of clothes &c.) are connected.

**עִשׁ', עִישׁוֹנָא** m. (עָשַׁן) 1)=עָשְׁנָא, *strength.* Targ. Ps. XXIX, 1 ed. Lag., v. עָשְׁנָא.—2) *fort, stronghold.* Targ. Prov. XXIV, 5 (ed. Lag. a. Wil. עֲשִׁירָנָא). Targ. Ps. LXI, 4 קוסטל דע' ed. Wil. (ed. Lag. בקושטא ע'; Ms. קושקא עֲשִׁירָנָא); a. e.—3) (cmp. חוּסְנָא) *store-house.*—*Pl.* עִשִּׁ', עִישׁוּנֵי. Targ. Prov. VIII, 24 ע' דמיא store-houses of water (h. text נכבדי).

**עִשּׂוּר, עִישׁוּר** m. (עָשַׂר) *one tenth*; (=מַעֲשֵׂר) *tithe, giving tithes.* Keth. 68a ראשונה נוטלת ע' נכסים וכ' the first daughter gets one-tenth of the estate, the second one-tenth of what is left &c. Bicc. II, 6 בשעת לקיטתו עִשּׂוּרוֹ the giving of tithes is regulated by the time it (the Ethrog) is plucked, expl. Y. ib. 65a bot. בשעת לקיטתו עישורו למעשרות ולשביעית this regulation refers to tithes as well as to the Sabbatical year (the time of plucking decides to which year the fruit belongs). Maas. Sh. V, 9; a. fr.—Trnsf. *dedication, sanctification.* Deut. R. s. 3 (ref. to Deut. VII, 13) מה פרי אדמתך צריכים ע' . . . צריכים ע' וכ' as the fruit of thy soil requires sanctification by tithes, so the fruit of thy womb requires sanctification, which is circumcision.—*Pl.* עִשְּׂ', עִישׁוּרִין, עִישְׁרִין. R. Hash. 14a נהג בו שני ע' he subjected it to two tithes (that of the second and that of the third year). Tosef. Dem. VIII, 18 תשעים ושלשה חסר שני ע' ninety-three parts less two-tenths. Ib. 15 שתי תאנים ושני ע' ועישורו של עישור two figs (as Trumah), and two tithes (first and second), and tithe of the tithes (=מעשר מן המעשר); Y. ib. I, end, 22b ועישורין של עישור (corr. acc.).

**עִישּׂוּרָא** ch. same. Keth. 50a והא לא דמי ע' בתרא לע' קמא but the second tithe (one-tenth of nine-tenths left) is not equal to the first tithe (both together do not amount to one fifth)!

**עִישּׂוּרִיתָא, עִישּׂוּרִידָתָא** v. עִשּׂוּרִיתָא.

**עִישְׁרַיְיתִי, עִישַׁרְתִּי** v. עֲשַׁרְתִּי.

**עִישְׁתּוֹנָא** v. עֲשָׁתּוֹנָא.

**עִיתִּי** v. עֵת.

**עִיתָּה, עִיתָּא*** f.=h. עֵת, *time.* Gen. R. s. 47, end בהדיא ע' on that occasion; (Yalk. ib. 82 עונה, read: עוֹנָתָא).—V. עַנְתָא.

**עִיתָא** v. קוּבְעָא.

**עִיתּוֹר,** Y. Ab. Zar. I, 39d, read: עִישּׂוּר.

**עִיתִּים, עִיתּוֹת** v. עֵת.

**עָכַב** (cmp. עָקַב) *to be curved; hooked.*

*Pi.* עִיכֵּב 1) *to detain, prevent.* Mekh. B'shall. s. 1 ואל תְּעַכֵּב את גאולתנו and delay not our redemption. Ber. 7a ומי מְעַכֵּב, v. עִיסָּה; a. fr.—Esp. *to invalidate an act by an omission; to be indispensable* (v. עִיכּוּב). Zeb. V, 1 מתנה אחת מהן מְעַכֶּבֶת the omission of one of these manipulations (v. מַתָּנָה) makes the whole act illegal. Ib. אם לא נתן לא ע' if he did not pour the blood into the *y'sod* (יְסוֹד), it does not invalidate the act. Ib. 48a לעכב מנין whence do we prove that it is indispensable? (opp. למצוה). Men. IV, 1 התכלת אינה מעכבת את הלבן the absence of the blue thread in the show fringes does not hinder the white thread, i. e. in the absence of the one, the other may do for the ceremony. Ib. חסולת וחשמן אינם מְעַכְּבִין ... ולא היין מְעַכְּבָן the flour and oil (of the Minhah) are no hinderance to offering the wine, nor does the wine form a hinderance to them, i. e. the order in which they are offered is immaterial. Ib. המתנות ... אינן מְעַכְּבוֹת זו את זו the sprinklings upon the outer altar are no hinderance to one another, i. e. one of them is enough to make the ceremony legal. Ber. 2a ביאת שמשו מְעַכַּבְתּוֹ מלאכול וכ' the sunset of his last day of levitical uncleanness is indispensable for allowing him to eat T'rumah, but the offering of his sacrifice is not; a. v. fr.—Part. pass. מְעוּכָּב; f. מְעוּכֶּבֶת; *pl.* מְעוּכָּבִים, מְעוּכָּבִין; מְעוּכָּבוֹת. Y. Sot. II, beg. 17d ומכיון שהוא מע' מלשמוח וכ' since he is prevented from rejoicing with her (at the sacrifice), it is as if he prevented her from partaking of the sacrifice (by failing to provide for her offering of sanctification). Ib. והוא מעכב מלשמוח (read מְעוּכָּב). Mekh. l. c. כי בגללך אנו מע' for we are detained on thy account; a. e.—2) *to detain one's self; to tarry; to wait for.* Ex. R. s. 3 סבור אתה שחית משה מעכב וכ' do you think that Moses hesitated (was unwilling) to go? Gen. R. s. 55 על מנת שנאמר לך . . . ולא תְעַכֵּב even if I tell thee to sacrifice thy son to me, thou wilt not hesitate. Ib. ולא יְעַכֵּב he will not hesitate. Ib. הלואי ... ולא אֲעַכֵּב O! that the Lord would appear to me and tell me that I should cut off one of my limbs! I would not hesitate. Tanh. Ekeb 6 השכינה מעכבת ישראל וענני כבוד מְעַכְּבִין לך the Divine Presence is waiting, Israel and the clouds of glory are waiting for thee; ib. B'shall. 2; a. fr:

*Hithpa.* הִתְעַכֵּב, *Nithpa.* נִתְעַכֵּב *to be prevented; to be delayed.* Y. Pes. VI, 33b bot. מִתְעַכֵּב מן המצות he is precluded from religious acts. Koh. R. to II, 2 מה טיבו שבני מתעכב what is the cause of my son's tarrying? Num. R. s. 14 ל' לה הענן the cloud of glory tarried for her (Miriam's) sake; Sot. I, 9 נִתְעַכְּבוּ לה ישראל וכ' Israel tarried for her sake seven days; a. fr.

**עָכַב,** *Pa.* עִכֵּב ch. same, *to detain, prevent, delay; to hesitate; to withhold.* Targ. Y. Gen. XXII, 12 (ed. Vien. עֲכִיב *Pe.*). Ib. 10 דנכס לא מְעַכֵּב he who is to slaughter tarries not. Targ. I Kings V, 7 (h. text עדר). Targ. Y. Ex. IV, 25 ע' עלוי prevented him. Targ. Y. Lev. XIX, 13 לְמֶעְכְּבָא to retain; a. fr.—B. Bath. 12b עַכְּבֵיה גבירה he detained it

(the couple) with him. Zeb. 52ª מְעַכְּבֵי are indispensable. Ber. 2ª כפרה לא מְעַכְּבָא the offering of the sacrifice is no hinderance (to being permitted to eat T'rumah); a. e.

*Ithpa.* אִתְעַכַּב, אִיעַכַּב *to be detained; to tarry.* Targ. O. Gen. XIX, 16. Targ. O. Num. XI, 23. Targ. Is. XL, 26 (h. text נעדר); a. fr.—B. Bath. 4ª ולישתדר ... ולישתעכב וכ' send a messenger (to Rome), and he will be going one year, and be detained one year &c.

**עַכָּבָה** f. (preced.) *hinderance, prevention, delay.* Yeb. XIII, 3 כל ע' שהיא מן האיש any delay (in remarrying) of which the husband is the cause (v. ib. 108ª). Meg. 21ª אין ישיבה אלא לשון ע' *yashab* has the meaning of tarrying.—עַכָּבַת יין retention of wine, *drops of wine remaining on the rim.* Ab. Zar. V, 7 (72ª) עכ' (Ar., a. Y. ed. עֻכְּבַת; Mishn. Nap. עֲכִירַת *sediment*; v. Rabb. D. S. a. l. note 10); ib. 71ᵇ; a. e.—Y. ib. V, 45ª top מהו עכבת יין וכ', v. לַבְלָן.

**עכבונית,** v. עִצְבּוֹנִית.

**עַכְבּוּרִי, עַכְבּוּרָא,** v. עַכְבְּרִי.

**עַכְבִּית** f., pl. עַכְבִּיּוֹת (עָכַב) a species of edible *thistles, cardoon* (v. Löw, Pfl. p. 292). Gen. R. s. 20 (ref. to Gen. III, 18) קוץ אלו ע' *kots* is cardoon; (oth. opin.) דרדר זו ע' *dardar* is cardoon; Yalk. ib. 32 עַכּוּבִית. Bets. 34ª; Tosef. ib. III, 19. Ukts. III, 2.

**עַכְבִּיתָא,** v. עַכּוּבִיתָא.

**עַכְבָּר** m. (b. h.) *mouse.* Ḥull. IX, 6 ע' שחציו בשר וכ' a mouse which is half flesh and half earth (it being believed that there is a species of mice developing from earth, v. Maim. a. l.). Ib. 126ᵇ ע' שבים sea-mouse (name of a fish). Hor. 13ª תאוכל ממה שע' אוכל וכ' he who eats what a mouse has been gnawing at, will lose his memory; a. fr.—*Pl.* עַכְבָּרִים, עַכְבָּרִין. Ib. Sabb. 151ᵇ. Pes. 10ᵇ; a. e.

**עַכְבָּרָא, עַכְבָּר** ch. same. Targ. Lev. XI, 29; a. e.—Ab. Zar. 68ᵇ. Y. Ter. X, 47ᵇ הורי ... בע' חד לאלף R. J. decided in the case of a mouse that a proportion of one to one thousand was required to neutralize it in an intermixture. Y. Sabb. I, 3ᵇ bot. ע' דטורא the mountain mouse. Bab. ib. 121ᵇ החוא עכבר; Bets. 36ᵇ החוא עכברא Ms. M. (ed. החוא עכברתא, corr. acc.; v. Rabb. D. S. a. l. note 50). Pes. 10ᵇ; a. e.—Snh. 29ᵇ ע' דשכיב אדינרי a mouse lying on denars, a *miser.*—*Pl.* עַכְבָּרְיָא. Y. B. Mets. III, end, 9ᵇ.

**עַכְבְּרִין, עַכְבְּרַיָּא, עַכְבְּרֵי** pr. n. pl. *ʿAkhbré, ʿAkhb'raya, ʿAkhb'rin* in Upper Galilee (v. Neub. Géogr. p. 226). B. Mets. 84ᵇ בני עכברייא (Ms. M. עכבורא; Ms. H. עכבורי). Koh. R. to II, 8 מן עכברין (pheasants) from ʿA. Y. Erub. VIII, 25ª bot. עכברי. Y. Ter. IX, end, 48ᵇ; Y. Sabb. II, 4ᵈ top ר' חנניא בר ע'.

**עכברתא,** v. עַכְבְּרָא.

**עכת,** Mekh. Yithro, Baḥod., s. 4 ומעכה; read: וּמַכָּה, v. מָכָה a. עָמָה.

**עַכּוֹ** (b. h.) pr. n. pl. *Acco, Accho* (*Ptolemais*), a town and harbor on the Phœnician shores. Ex. R. s. 9 כלום דגים לע' מביארין ... do people carry ... fish to Acco? Gen. R. s. 5 דג חעולה מע' fish from A. Tosef. Shebi. V, 2; a. fr.—כְּפַר ע' *K'far Acco,* v. אֲכוּם. Tosef. Kil. I, 12; Mekh. Yithro, Amal., s. 2 יהודה איש כ' ע'. Ib., Baḥod., s. 7 ר' שמעון בן יהודה איש כ' ע'; Gen. R. s. 11; Tosef. B. Bath. VII, 10 ed. Zuck. (oth. ed. איכום); Pesik. R. s. 23 כ' ענים (corr. acc.); a. fr.

**עַכּוּבָא, עָכוּב,** v. sub עִיכּ'.

**עַכּוּבִית,** v. עַכְבִּית.

**עַכּוּבִיתָא** I = h. עַכְבִּית. Targ. Jer. XVII, 6 (h. text ערער).—Y. Sabb. VI, 8ᶜ bot. טב לעַכְּבִיתָא good for a thistle sting [or a *spider's bite,* v. next w.]; (Bab. ib. 67ª לזירְפָּא).

**עַכּוּבִיתָא** II f. (= b. h. עַכָּבִישׁ a. עַכְשׁוּב) *spider.* Targ. Is. LIX, 5, sq. Targ. Ps. LVII, 3 (ed. Lag. עַכְּבִיתָא). Ib. CXL, 4 (h. text עכשוב).—V. עַכְשׁוּב.

**עָכָז, עָכוּז,** v. אָכוּז.

**עָכוֹל,** v. עִיכּוֹל.

**עכ"ום** *ʿakkum,* abbrev. for עבודת כוכבים ומזלות *idolatry;* for עובד כוכבים ומזלות, or עוֹבֶדֶת, or עוֹבְדִי *idolater, idolatress, idolaters* (interchanging in editions respectively with ע"ז, עו"ג, נכרי, גוי, &c.) Zeb. 40ᵇ שעירי ע' goats offered to atone for idolatry. Snh. 59ª/ᵇ אפי' ע' עוסק בתורה even an idolater (gentile) studying the Law is the equal of the high priest; (Ab. Zar. 3ª נכרי); B. Kam. 38ª; a. fr.

**עָכִיר*** m. (עָכַר) *stirring up, making turbid.* Gen. R. s. 71 אין ... ע' להם אלא חפוח להם (some eds. עבוד) the names of the sons of Jacob are not meant to stir up (their shortcomings), but to cover them up; Yalk. ib. 126; [prob. to be read: כָּעוּר, v. כָּעַר].

**עַכְּיוֹת** m. (denom. of עַכּוֹ) *of Acco.* Y. Sabb. XIV, 14ᵈ top חזקיה ע'; (Y. Ab. Zar. II, 40ᵈ חזקיה only).

**עַכְנָא, עָכִין,** v. עָכְנָא, עָכֵן.

**עֲכִירָה** f. (עָכַר) *stirring up.* Nidd. 20ª במאי ע' wherewith shall the stirring be done (with the hand or with a tool)?—[Ex. R. s. 22 some ed., read: בעֲבִירָה.]

**עֲכִירִין, עֲכִירִים*** m. pl. (preced.) [*stirrers,*] *implement connected with the wine* or *oil press* for stirring up the pulp, *loadstones* (?), *screws* (?). B. Bath. IV, 5 (67ᵇ) העכ' (Bab. ed. העבירין; Y. ed. הפירים; Ms. M. העמודין; Ms. O. העבירים a. העמודים, v. Rabb. D. S. a. l. note 6, sq.); expl. ib. 67ᵇ כְּבָשִׁי. Tosef. Kel. B. Bath. VII, 12, quot. by Hai G. to Kel. XII, 8 (ed. Zuck. העתידין, oth. ed. עמידים) של זכוכית ... ע' (?).

**עָכַל,** *Pi.* עִיכֵּל (v. אָכַל) *to consume.*—Part. pass. מְעוּכָּל; f. מְעוּכֶּלֶת; *pl.* מְעוּכָּלִים; מְעוּכָּלוֹת. Tam. I, 4, v. אָכַל.

*Hithpa.* הִתְעַכֵּל, *Nithpa.* נִתְעַכֵּל *to be consumed.* Ber. VIII, 7, v. אָכַל. Snh. VI, 6, v. אָכַל. Num. R. s. 14 (ref. to

Ps. CVIII, 10) מה חבשר מְחֻעֲבָּל בסיר כך נִתְעַבְּלוּ שם as flesh is consumed (boiled to a pulp) in the pot, so they (David's family) were consumed there (in Moab; v. Yalk. Sam. 147; Tanḥ., ed. Bub., Vayera 25).

עֲבַל ch., *Pa.* עַבֵּל same. Targ. Job XX, 18 Ms.

*Ithpa.* אִיתְעַבֵּל *to be consumed, burnt.* Shebu. 17[b] אי דלא הפריך ביה לא מִיתְעַבֵּל (v. Ms. M. in D. S. a. l. note) if without turning it, the sacrifice had not been consumed. Ib. אי לא חפיך בהו מִיתְעַבְּלֵי ... מיעכל בחד שעתא if he had not turned them (the pieces), they would have been consumed in two hours, and now all of it was consumed in one hour.

עַכְמַאי 1) pr. n. m. *ʿAkhmai.* Y. Ter. XI, end, 48[b]; Y. Sabb. II, 4[d] top, v. יוֹנָתָן.—2) בֶּן עַ׳ pr. n. pl. (?). Yeb. 15[b] משפחת בית צבועים מבן ע׳ מבית צבועים; Y. ib. 3[a] bot. משפחת בית ענוביי.

עָכַן (cmp. עכב) *to be curved, curled.*

*Pi.* עִיכֵּן (cmp. עִירְלָה, סִירְבָּה end) *to bring about, to cause.* Snh. 44[b] (play on עָכָן, Josh. VII, 24) זמרי ... שער׳ עוונותיהם וכ׳ his name was Zimri (I Chr. II, 6), but he was named ʿAkhan (Circle), because he caused the punishment of Israel's sins.

עָכָן (b. h.) pr. n. m. *Akhan,* who secreted a portion of the spoils of Jericho. Snh. 44[b], v. preced. Num. R. s. 23. Lev. R. s. 9; a. fr.

עָכָן (עָכֶן) m., עַכְנָה f. (עָכַן; cmp. חַכִּינָא) *annulated snake.* [Lam. R. to I, 3 אמר עכן ברית, read, as Num. R. s. 12 אמרו אצפ"כ מת.]—Lev. R. s. 16 (play on תעכסנה, Is. III, 16, v. עֶכֶס) כארס של ע׳ ... והיה אוהו הריח and the scent (of the balsam) permeated them like the venom of a snake; Sabb. 62[b] כארס של ע׳ Ms. O. (ed. כארס בכיעוס, v. בָּעוּס); Yalk. Lam. 1031 ונצרר עכנה בהם (a misplaced corrupt. of כארס של ע׳).—*Pl.* עֲכָנִים, עֲכָנִין. Sifré Deut. 321 (ref. to זחלי עפר, Deut. XXXII, 24) אלו ע׳ וכ׳ (not עשנים, Var. חכינים, read: חֲכִינִים) that means the snakes whose rulership is in the dust; Yalk. ib. 945 עֲכִינִין.

עֲכִינָא, עַכְנָא c. ch. (also in H. dict.) same. Targ. Y. Ex. XXVI, 28 (ed. pr. עכי).—B. Mets. 84[b] אשכחוה לע׳ דהדרא לה למערתא they found a snake encircling the cave; ע׳ ע׳ פתחי פיך וכ׳ snake, snake, open thy mouth (drop the tail out of thy mouth), and let the son enter &c.; ib. 85[a] פתחי דלת Ms. M. (ed. פיך); B. Kam. 117[b] ע׳ ע׳ פתח דלת Ms. M. (v. Rabb. D. S. a. l. note; ed. פתח פומיך). Deut. R. s. 6 עכי׳ m., עכנא f. (contrad. to דרקון). Ber. 19[a]; B. Mets. 59[b], v. next w.—*Pl.* עֲכָנִין, עֲכִינִין, v. preced.

עַכְנַאי, (עֲכִינַאי) pr. n. m. *ʿAkhnai* (*ʿĂkhinai*). Kel. V, 10 תנורו של ע׳ the oven of ʿA. (consisting of tiles cemented with sand); Ber. 19[a]. Ib. מהו ע׳ ... שהקיפוהו חלכות כעכנא זה (not כעכנאי) why is it called the oven of A.? ... It intimates that they encircled it with discussions as the snake (winds itself around an object; v. Rabb. D. S. a. l. note 7); B. Mets. 59[b] כעכנא זו.

עַכְנָה, v. עָכָן.

עֶכֶס m. (cmp. עכן; b. h. *chain, clasp*) *adder, viper* (believed to kill a flying bird by looking at its shadow). Mekh. B'shall., Vayass'a, s. 1 (expl. אפעה, Is. XXX, 6); Tanḥ. B'shall. 18; Yalk. Jer. 266.

עַכְסָה (b. h.) pr. n. f. *Achsa,* daughter of Caleb. Tem. 16[a], v. בָּעַס.

*עכסילן, Gen. R. s. 98 במזל קשת ... זו ע׳, a corrupt gloss, prob. to be read: זה חדש כסלו וכ׳; v. Yalk. R'ubeni, B'resh., to Gen. I, 3 קשת מזל כסלו.

עָכַר (b. h.) *to stir up, disturb; to trouble, make turbid; to sadden.* Sot. 5[a] כל אדם ... עוכרתו if a man has swelling of wind (haughtiness) in him, the slightest breeze will trouble him (the slightest adversity will upset him); מה ים ... עוכרתו וכ׳ if the sea ... is stirred up by the slightest breeze &c. Y. Keth. I, 25[b] bot. לעוכר את העין וכ׳ (not לעובר) like one troubling the eye, which becomes clear again. Ber. 25[b] עוכרן ברגלו he must stir them up with his foot. Gen. R. s. 80, end (ref. to עכרתם, Gen. XXXIV, 30) צלולה היתה הותבית ועכרתם אותה the wine in the cask was clear, and you have troubled it; Yalk. ib. 135 ועכרתוה. Nidd. 20[a] צללו חוזר ועוכרן if the mixture became clear (the earth settled), he must stir it again; a. fr.—Part. pass. עָכוּר; f. עֲכוּרָה; *pl.* עֲכוּרוֹת, עֲכוּרִין, עֲכוּרִים. Ib. אין ... צלולין אלא ע׳ you must not examine the mixture when it is clear, but when it is turbid; Tosef. ib. III, 11. Gen. R. l. c. ע׳ הוינה ... וצללנו אותה ... the wine was turbid, and we cleared it (we redeemed our honor). Snh. 44[b]; Lev. R. s. 9 (ref. to Josh. VII, 25) היום חזה אתה ע׳ ואי אתה ע׳ וכ׳ thou art troubled (punished) this day, but thou shalt not be troubled in the hereafter. Sifré Deut. 48 שתה ממים של בוראך ... מים ע׳ וכ׳ drink of the water of thy Creator's well, and drink not muddy water, nor be attracted by the words of the heretics; Yalk. Prov. 937; a. fr.—Ex. R. s. 22 (ref. to Job XVI, 17) וכי יש תפלה ע׳ is there also a turbid prayer? Ib. מנין ... שחפלתו ע׳ where is it intimated that the prayer of him in whose hand is robbery, is turbid (rejected)?

*Nif.* נֶעְכַּר *to be stirred up; to become turbid, dreggy, foul.* Nidd. 9[a] דם נ׳ ונעשה חלב the blood (of a pregnant animal) is disturbed (decomposed), and turns into milk. Y. Sot. IV, 19[c] bot. אין החלב נ׳ וכ׳ the milk (of a nursing woman) becomes turbid only after three months (after conception). Y. Nidd. II, end, 50[b] ויצללו ולא יֵעָכְרוּ the water mixed with earth must settle and not be stirred up again; a. fr.—Men. IX, 5 (90[a]) חלח נ׳ היבש אינו נ׳ (Bab. ed. נעקר; Ms. M. נעבר, corr. acc.; v. Rabb. D. S. a. l. note) liquid emptied from a large measure into a smaller one is stirred up (and what remains in the large measure partakes of the sacred character of the liquid in the smaller, sacred vessels), whereas dry objects are not stirred up.

עֲכַר ch. same. Targ. Gen. XXXIV, 30; a. fr.—Nidd. 20[a] דלא לרמיה ... ולישכריניהו אבל במנא כי ע׳ וכ׳ that he must not throw the earth in with his hands to make the water turbid, but when the earth is in the vessel, and he stirs

with his hands, it is right. Y. ib. II, end, 50b ע' ... ר' R. H. stirred the mixture up (in order to examine the color); a. e.—Part. pass. עָכִיר; f. עֲכִירָא; *pl.* עֲכִירֵי; עֲכִירָן. Ḥull. 55b. Men. 53a דהוה ע' דעתיה (Ms. M. בדחא) that his mind was troubled; Yalk. Ex. 166; Yalk. Ps. 667 (not עבידא; v. Rabb. D. S. to Men. l. c. note 50).

*Ithpe.* אִיתְעֲכַר *to be disturbed, spoiled.* Targ. Prov. XV, 6.

**עַכְשְׁבוֹנִיתָא** f. (v. עַכְשׁוּב) name of *a disease,* prob. *wound from a spider's bite.* Y. Ab. Zar. II, 40d; Y. Sabb. XIV, 14d עַכְשְׁמוֹנִיתָא.

**עַכְשָׁו,** v. עַבְשָׁיו.

**עַכְשׁוּב** m. (b. h.) a species of *spider.* Tosef. Par. IX (VIII), 6.

**עַכְשָׁיו** (perh. a contraction of עַתָּה כְּמוֹ שֶׁהוּא) *presently, now.* Ab. I, 14 אם לא ע' אימתי if not now (I provide for my soul), when? Gitt. VII, 3 מע' אם מתי ... זה גטך this is thy letter of divorce ... to take effect from now in the event of my dying from this disease. Ab. Zar. 37a, a. fr. כאילו אמר מע' דמי, v. מָנָה. Gen. R. s. 12 ע' דשלישונים וכ' now (in that case) the upper creatures would outnumber &c.; a. v. fr.

**עַכְשְׁמוֹנִיתָא,** v. עַכְשְׁבוֹנִיתָא.

**עַל,** v. עוֹל.

**עַל** m. (b. h.; עָלָה) *height*; (prepos.) *upon, above; about* &c.—With suff. (*pl.*) עָלַי, עָלֶיךָ &c. Ab. I, 2 על שלשה וכ' the world stands on three things. Sabb. II, 6 על שלש וכ' for three sins &c. Snh. 20a, a. fr. אמרו עָלָיו על וכ' they relate about &c. Nidd. 23b מי שלבו דוה עליו whose heart within him &c., v. דָּוָה; a. v. fr.—יד, על ידי, על יד, v. יָד; על מנת, v. מָנָה, &c.—Ab. Zar. 30a, a. e. עָלַי ועל צוארי, v. צַוָּאר.

**עַל** ch. same. Targ. Gen. I, 2; a. v. fr.—With suffix (*pl.*) עֲלַי, עֲלָךְ, עֲלוֹהִי &c. Ib. XXVII, 12; a. v. fr.—Ab. II, 6 על דאטפת, v. טוּם.—יתי עֲלַי, v. אֲתָא; a. v. fr.

**עַל עָל** verb, v. עוּל, עֲלַל.

***עָל** f. (cmp. עִירָא II) *plan.* Pesik. Vattom., p. 133a (ref. to Is. V, 19) [read:] ונדע על דמאן הוא קרימא על דידן וכ' and let us know, whose plan will stand (be executed), our plan or his plan. Ib. הא קמת על דידהון על דידי לא קמת (not הוא) now their plan stands, shall mine not stand?; Yalk. Lam. 1033; 1034.

**עֲלָא, עֵלָא,** v. עֵרֶל.

**עֲלָא** m. = h. עָלֶה, *leaf.*—*Pl.* עֲלַיָּא, עֲלַיָּה, עֲלָיֵי. Y. Shebi. V, 35d bot. [read:] שיתין יומין שיתא ע' שיתא רומין שיתין ע' the first sixty days bring forth six leaves, the next six days, sixty leaves. Ḥull. 92a, v. אִיתְכָּלָא. Y. Shek. VI, 50a bot., v. תִּרְפִּיוֹן.

**עֲלָאָה,** v. עִירְאָה.

**עִלְאָה** *rib,* v. עֵלַע.

**עָלַב** *to press upon; to arrogate superiority; to humiliate, insult.* Gitt. 36b; Yoma 23a חנעלבין ואינן עולבין וכ' those who are insulted, and do not insult, hear themselves reviled &c., v. חָרַף; Sabb. 88b עלובין וכ' (Ms. M. הנעלבין).—V. עָלוּב.

*Nif.* נֶעֱלַב *to be insulted, submit to humiliation,* v. supra.

**עֲלַב** ch. same.

*Ithpa.* אִתְעַלַּב, *Ithpe.* אִתְעֲלַב 1) *to humble one's self, submit.* Targ. I Kings XII, 7 (h. text תהיה עבד).—2) (v. עוּלְבָּן) *to raise one's self above; to jest, sneer at* (= h. התעלל). Targ. Jud. XIX, 25 ed. Lag., v. לְעֵב. Targ. I Sam. XXXI, 4 ed. Lag. (oth. ed. יתלעב) Targ. Jer. XXXVIII, 19 ed. Lag. (oth. ed. יתלעב).—[Targ. II Chr. XXX, 10; XXXVI, 16 מתעלב ed. Bxt. (oth. ed. מתלעב).]

**עֶלְבּוֹן** m. (preced.) *arrogance, humiliation, insult.* Gen. R. s. 45, end (ref. to Gen. XVI, 13) אתה הוא תרואה בע' של עלובים thou seest the humiliation of the humbled. Ib. s. 60 (ref. to Gen. XXIV, 62) הלך להביא ... ראה בעלבוני he went to bring back Hagar, her who sat by the well and said to the Ever-living, behold my humiliation. Ab. Zar. 18a מי שמבקש עלבונה של תורה וכ' (not של ס"ת) he who will resent the insult offered to the Law, shall also resent the insult offered to me. Ex. R. s. 41; Ab. ch. VI אוי להם לבריות מעלבונה של תורה woe to men for the disregard of the Law; a. e.

**עֶלְבָּא,** v. עֶלִיבָא.

**עֶלֶג,** Num. R. s. 16 some ed., read: חלעיגו, v. לָעַג.

**עָלֶה** m. (b. h.; עָלָה) [*cover,*] *foliage, leaf.* Gen. R. s. 19 (play on עֲלֵי תאנה, Gen. III, 7) ע' שהבריאו תואנת וכ' the leaves which brought grief into the world; Yalk. ib. 27 ע' שהבריא וכ'. Shebi. VII, 1 עלה הלוקח השוטח, v. לוּט; a. fr.—*Pl.* עָלִים, עָלִין; constr. עֲלֵי. Y. ib. V, 35d bot. מהוצאת ע' ועד וכ' from the sprouting of leaves to the coming forth of buds of fruits there is an interval of fifty days. Ib. עלי בצלים leaves of onions. Ḥull. 92a ע' שבח וכ' the leaves thereon (on the vine Israel) are the untutored, v. אֶשְׁכּוֹל; a. fr.

**עִלָּה,** v. עִירָא.

**עָלָה,** v. עלי.

**עַלְוִין, עַלְוִין, עַלְוָאִין,** v. אַלְוִין.

**עָלוּב** m., **עֲלוּבָה** f. (עָלַב) 1) *insulted, humbled, submissive, lowly; ill-fated, poor.* Meg. 29a ע' ואינו ע' מי נדחה מפני מי if one is submissive, and the other is not, which will yield?; Taan. 16a (v. Rabb. D. S. a. l. note 50); Yalk. Jonah 551. Pesik. R. s. 40 אה ע' בן של ע' O, thou hapless one, son of a hapless mother!; Tanḥ. Vayera 22; ed. Bub. 46; (Gen. R. s. 56 ברא דעלובתא). Sifré Deut. 306; Yalk. Prov. 938 (ref. to Prov. VI, 6) ע' היה האדם הזה שצריך ללמוד מ... ע' היה וכ' (ע' הוא) it was a (sufficient) humiliation for man that he had to learn from the ant; had he learned and acted (accordingly), he would have been sufficiently humbled, but he was to have learned, and did not. Gen. R. s. 34, v. עִירְסָה.—*Pl.* עֲלוּבִין, עֲלוּבְרִין. Sabb. 88b, v. עָלַב. Gen. R. s. 45, end, v. עֶלְבּוֹן;

a. e.—2) (cmp. עֲלַב *Ithpe.* 2) *arrogant, insolent.* Sabb. l. c. ע' כלה מזנה impudent is &c., v. זָנָה; Cant. R. to VIII, 5; Gitt. 36ᵇ (quoted to prove the meaning of עטולבנא=דחוצפא).

**עֲלוּבָה, עֲלוּבָא** ch., v. עֲלִיבָא.

**עֲלוּבָה** f. h., v. עָלוּב.

**עֲלוּבְתָּא,** v. עֲלִיבָא.

**עֲלָוָן, עֲלָ', עֲלָוָן,** v. עֲלָוָן.

**עֲלַוֵּי,** v. עִילָּוֵי.

**עֲלוֹ,** v. עַל ch.

**עֲלוֹוָא, עֲלוֹיָא, עֲלוֹי,** v. עִילּוֹיָא, עִילּוֹי.

**עֲלוֹוִין, עֲלָוִין,** v. אַלָּוָאִין.

**עֲלוּלֵי** m. pl. (עֲלַל; cmp. עֲלִילָה) *pretext, claim.* Gitt. 86ᵃ, v. עֲרוּרֵי.

**עֲלָ', עֲלָוָן,** *pl.* of עֲלָמָא.

**עֲלָקָא, עֲלוֹקָא** f.=next w. Targ. Ps. XII, 9 (Ar. עלקא).—Targ. Prov. XXX, 15 (ed. Lag. עֲלוּקָה), [perh. pr. n. of a person].—Bekh. 44ᵇ ותיפוק לי משום עלקא (Ar. ערקא) but may I not assume that the swelling of his belly arose from swallowing a leech?; Yalk. Deut. 848 עֲלוּקָה.

**עֲלוּקָה** f. (b. h. (?); cmp. חלק, a. Arab. *ʿalik*) *leech.* Ab. Zar. 12ᵇ ע' (סכנת) (Ms. M. עַלְקָה; Ar. עַלְקָא) the danger of swallowing a leech in drinking.—Y. Ber. IX, 13ᶜ bot. (in Hebr. dict.) פשפש לעֲלוּקָה a bed-bug is a remedy for a (swallowed) leech, (supposed to mean that a potion mixed with bed-bugs will cause the removal of the leech by causing vomiting).

**עֲלוּקְתָּה,** v. preced.

**עֲלָזָה,** v. עִלְּרָזָה.

**עֲלָטָה** f. (b. h.; עלט *to wrap up*) *darkness, mist.* Erub. 53ᵇ מגירדי בע', v. זָהַב. Gen. R. s. 44, v. אֲמִירְטָא.

**עָלָה, עלי** (b. h.) *to go up, rise; to come up, arrive.* Pes. VIII, 3 מי שֶׁעָלָה מכם וכ' whichever of you shall first arrive at Jerusalem (for the Passover), v. infra. Snh. X, 3 אינה עתידה לַעֲלוֹת shall not rise (from the grave at the time of resurrection). Y. Peah V, end, 19ᵃ (ref. to גבול עולם, Prov. XXII, 28) זו עולי מצרים this refers to those who came up from Egypt; Hag. 3ᵇ. Ib. עולי בבל those who came back from Babylonia. Ber. 20ᵃ, a. e. (ref. to Gen. XLIX, 22) א"ת עֲלֵי עין אלא עוֹלֵי עין read not *ʿăle ʿayin*, but *ʿole ʿayin*, those rising above the (evil) eye (whom the evil eye cannot affect). Snh. 111ᵃ כשעלה משה למרום when Moses came up to heaven. Keth. 61ᵃ עוֹלָה עמו וכ' she rises with him, but does not go down with him, i. e. the wife rises to the husband's social position and can claim its comforts, if it be a higher one than her own, &c.; a. v. fr.—Hull. 17ᵇ עוֹלָה ויורד בסכין a going up and down in a slaughtering knife, i. e. a curved blade.—קרבן עולה ויורד, v. קָרַב.—עלה על דעת, v. דַּעַת.—Esp. *to be put on the altar, be offered.* Zeb. IX, 1 אם עָלָתָה if it has been offered, it must not be taken down again. Ib. 2. Men. 22ᵇ מכאן לעולין שאינן מבטלין וכ' this proves that things which are offered up (e. g. blood of several sacrifices that has become mixed up) do not neutralize one another. Ib. 23ᵃ חיבורי עולין that which is attached to things which go on the altar; a. fr.—Idiomatic uses: *a*) (sub. לחשבון) *to be counted in; to be accounted as.* M. Kat. III, 5 שבת עולה ואינה וכ' the Sabbath counts as one of the seven days of mourning, and does not discontinue the mourning, i. e. the mourning continues after the Sabbath; רגלים מפסיקין ואינן עולין festivals discontinue (the mourning begun before), but do not count, i. e. if the burial took place on a festive day, the mourning days begin after the festival. Ab. IV, 13 עוֹלָה זרון, v. זָרוֹן. Zeb. I, 3 לא עָלוּ לבעלים משום חובה the owners of the sacrifices are not credited with them as a compliance with their obligation; a. fr.—*b*) *to rise in value; to be esteemed.* Ab. l. c. וכתר שם טוב עוֹלֶה על גבריהן the crown of a good name is worth more than all of them; a. e.—*c*) [*to rise on the scale, be outweighed,*] *to be void, be neutralized* (cmp. בָּטֵל). Ter. IV, 7 תרומה עולה באחד ומאה T'rumah (mixed up in secular matter) is neutralized in one hundred and one (i. e. one against one hundred). Ib. 11 הָעֲלָה באחד ומאה is neutralized in &c.; לא תעלה is not neutralized. Ib. 13; a. fr.—*d*) ע' לרגל, or ע' *to go up* (to Jerusalem and the Temple) *for the festival.* Yoma 21 בשעה שישראל עולין לרגל when the Israelites were in the Temple on the festivals. Hag. I, 1. Ib. 4ᵃ שאינן ראויין לעלות who are not fit for the pilgrimage. Pes. 8ᵇ, a. e. עוֹלֵי רגלים pilgrims; a. fr.—*e*) ע' ברדו *to obtain, achieve.* Ber. 35ᵇ עָלָתָה בידן they were successful. Naz. 23ᵃ מי שנתכוון לעלות ברדו בשר חזיר וע' ברדו בשר טלה he who intended to obtain flesh of the swine, and happened to obtain mutton; a. fr.

*Pi.* עִילָּה 1) *to elevate, exalt, praise.* Sabb. 33ᵇ יהודה שעי' יִתְעַלֶּה Judah who elevated (praised the Roman government), shall be elevated (to high office). Y. Snh. X, 29ᶜ top שעִילּוּ אותי וכ' who exalted me &c., v. זָבַח. Gen. R. s. 15 (ref. to וישם, Gen. II, 8) ע' אותו God raised him (made him a dignitary, by analogy to Deut. XVII, 15); a. fr.—2) *to prize, to acquire at the highest price, bid for.* Ib. s. 16 (ref. to ויקח, Gen. II, 15) ע' אותו he acquired him (by analogy to Is. XIV, 2; v. infra *Hithpa.*); Yalk. ib. 22. Gen. R. s. 40 (ref. to וירעלו, Jer. XXXVIII, 13) מְעַלִּין אותו (or מְעֵלִין, *Hif.*) they bade for him.

*Hif.* הֶעֱלָה 1) *to raise, bring up.* Makhsh. VI, 1 המַעֲלֶה כְּנִדְמָה if one carries his fruits up to the roof, v. פֵּרוֹתֵיהוּ וכ'; Tosef. ib. III, 1. Pesik. R. s. 26 ובקושי הֶעֱלוּהוּ and with hard work they brought him up (out of the pit); a. v. fr.—Esp. *to offer on the altar.* Zeb. XIV, 3 המַעֲלֶה מבשר וכ' he who offers parts of the flesh of a sin offering &c. Ib. XIII, 1 שחט בפנים וה' בחוץ if he slaughtered a sacrifice within the Temple precincts, and offered it without; a. v. fr.—2) *to raise, promote to a higher dignity.* Yoma 20ᵇ, a. fr. מַעֲלִין בקדש ולא מורידין we may promote (a person or thing) to a higher grade of sanctity, but must not degrade. Tosef. Ned. VI, 5 שמעלה . . . מטומאתן which raises (relieves) the unclean from their uncleanness; Ned. 75ᵇ; Y. ib. X, 42ᵃ; a. fr.—רָדַד, v. לא מעלה ולא מוריד.—Idiomatic uses: *a*) *to cause to go up from the reader's place* (which was low, v. תֻּרְגְּמָה); *to remove, discharge.* Ber. 29ᵃ ולא הֶעֱלוּהוּ

king that brings woe upon the unfortunate!; a. e.—*Fem.* (h. form) עֲלוּבְתָּא, עֲלִיבְתָּא. Y. Ber. IX, 13b, v. אַכְסַנְיָא. Lev. R. s. 37, end; Koh. R. to X, 15, v. סוּם II ch.; Tanḥ. B'huck. 5 עֲלִיבְתָּא. Gen. R. s. 60, v. חַיִּירְתָּא II. Ib. s. 56 ברא דעלוי, v. עָלוּב. Y. Shek. V, 48d top הדא ע' this poor (animal). Lev. R. s. 5 הִיאִירְקְנָא, v. ע' חיא מדינתא וכ'; a. fr.

**עִלִּיָּה, עֲלִיָּה** f. (עָלָה) 1) (b. h.) *upper chamber, upper story.* B. Mets. X, 1 חבירת וחצ' של שנים the house (lower compartment) and the upper story belonging severally to two persons. Ib. 2 חבירת וחצ' נפחתה הע' (not של שנים) if there is a lower story (in which the owner lives) and an upper story (inhabited by a tenant), and the upper story is out of repair. Ib. 3. B. Bath. III, 7. Ned. VII, 4 הנודר מן חבירת מותר בע' he who vows abstinence from 'house', is permitted to use an upper story (v. עִרְעוֹנִי). Sabb. I, 4 בעֲלִיַּית חנניה וכ' in the upper chamber of Hananiah &c. Keth. 50b דברים טובים שנאמרו בע' the good things (in favor of females) that were said at the meeting in an upper chamber; a. v. fr.—בני ע' *sons of heaven, those enjoying the Divine Presence in the hereafter.* Succ. 45b; Snh. 97b.—*Pl.* עֲלִיּוֹת. B. Mets. 117a שתי ע' זו וכ' two upper stories, one above the other; a. e.—2) *going up, rising,* opp. ירידה; also *flight of stairs.* Ib. (in Chald. dict.) קבילי עלאי ע' וירידה וכ' ע' when I rented the upper story, I was prepared to go up, but to go up and go down again I was not prepared. Ib. חדא ע' קבילית עלי שתי עליות וכ' Ms. M. (v. Rabb. D. S. a. l. note) I was prepared for one flight of stairs but not for two flights; a. fr.—Esp. *going up to Jerusalem, pilgrimage.* Pes. 8b שלא ע' לשמה a pilgrimage not for its own sake; a. e.—*Pl.* as ab. B. Mets. l. c., v. supra.—3) *elevation* (to a higher dignity), *promotion.* Y. Hor. III, beg. 47a עֲלִיּוּתוֹ וכ', v. יְרִידָה II. Gen. R. s. 68 ע' תהא להם they shall rise (to power). Keth. 61a (play on בעלת בעל, Gen. XX, 3) בעליותו של בעל וכ' the wife partakes of the comforts of the husband's higher position, but is not bound to share the restrictions of his lower position, v. עָלָה; a. fr.—4) *carrying up,* esp. *putting on the altar, offering.* Zeb. XIII, 1 חייב על הע' is punishable for the offering (outside of the Temple precincts). Ib. 3; a. fr.—5) (v. עָלָה, c) *neutralization, loss of identity.* Y. Bicc. II, 65a top מעשר אין לו ע' tithes (mixed up with secular food) are not neutralized.—6) *the most valuable property* (cmp. עִירְדִית). B. Kam. I, 4, v. מְעוּבָּה. Ib. 91a רידיא ע' דמרה הוא the compensation for damages which is won by using the noxious ox for ploughing, is equal to a collection from the owner's best possessions, (opp. to מגופו the indemnity collected from a sale of the animal). Ned. 56a if one says, ברית בביתי ... מראהו ע' I sell thee a room in my house, he may show (assign) to him an upper chamber (v. supra); modified: מאי ע' מעולה וכ' *ʿăliya* means here (he must assign to him) the best room; Men. 108b. Keth. l. c. 50b ומאי ע' מעילויא דאב and does *ʿăliya* mean 'of the father's best things'?; a. e.

**עֶלְיוֹן** m. (b. h.; עָלָה) *uppermost, highest; most high.* B. Mets. X, 2 הע' the owner of the upper story, v. מַעֲזִיבָה. Y. Bicc. II, 64d bot. (ref. to הקדש, Deut. XXVI, 13) הקודש הע' it refers to the sacred matter mentioned above (first-fruits, ib. 2, sq.). Maasr. V, 8 זרע לוקם הע' the seed-

and they did not remove him. Ib. מעלין אותו ... טצה if a reader makes a mistake in the twelfth section of the T'fillah (v. מִין III), he must be removed; a. fr.—*b*) (v. Kal, c) *to neutralize.* Ter. IV, 8 תאנים שחורות מַעֲלוֹת וכ' black figs help to neutralize in conjunction with white ones, i. e. the black and the white secular figs are counted together against the admixture of figs of T'rumah whether black or white; a. fr.—*c*) (v. Kal, a) *to account, credit* or *charge.* B. Mets. 69b אני אעלה לך סלע וכ' I will give thee credit for one Sela each month (as a compensation for the use of the cow). Ab. II, 2 מעלה אני עליכם וכ' I (the Lord) shall credit you with a large reward, just as if you had accomplished (the good you had intended to do). Ib. III, 7, sq. מעלה עליו הכתוב כאילו וכ' the Bible text (the Lord) charges him as if he had endangered his life (v. חוּב). Yoma 81b מעלה עליו הכתוב כאילו וכ' it is accounted to his credit, as if he had fasted on the ninth and the tenth; a. fr.—*d*) (v. Kal, e) *to succeed, profit.* Snh. 90b חֲעֲלֵיתֶם בידכם, v. יָעַל.—*f*) חן ה' *to effect grace; to find favor.* Gen. R. s. 9 הלואי תהא מַעֲלַת חן לפני ... כשם שֶׁחֲעֲלֵיתָ וכ' Oh, that thou wouldst find favor before me (please me) at all times, as thou dost now; a. e.—*g*) ה' חֲמָה [*to let anger rise,*] *to become angry.* Ib. s. 93 בשעה שהיה יהודה מעלה ה' וכ' whenever Judah got angry, the hair &c.; a. e.—*h*) (with or sub. ארוכה) *to heal up.* Ḥull. 77a, v. אֲרוּכָה II. Shebi. IV, 6 לא שיַעֲלֶה, v. פָּשַׁח; a. fr.

*Nif.* נַעֲלָה *to be removed, withdraw.* Tosef. Yoma I, 12 שכינה נַעֲלַת ... בעון through the sin of bloodshed has the Divine Presence withdrawn (Sifré Num. 161 מסתלקת).

*Hithpa.* הִתְעַלָּה, *Nithpa.* נִתְעַלָּה 1) *to be raised, exalted.* Sabb. 33b, v. supra; a. e.—2) *to be raised in price, to be bargained for at auction.* Gen. R. s. 40, end (ref. to וַתָּקָם, Gen. XII, 15) מִתְעַלָּה והולכת חד וכ' higher and higher prices were offered for her; one said, I give &c.; Esth. R. to II, 16 (ref. to ותלכח, ib.) מתעלה בלוקוחין.

**עֲלָא, עִלָּי** ch. same. Targ. Koh. III, 11 צולי ריגלאין (h. form) pilgrims to Jerusalem, v. preced.

*Af.* אַעְלֵי (v. preced. *Hif.* c) *to balance; to estimate, value* (corresp. to h. עָרַךְ). Targ. Job XXVIII, 17; 19. Targ. Y. Lev. XXVII, 8; a. fr.—Part. pass. מַעְלֵי, v. infra.

*Ithpa.* אִתְעַלֵּי, אִתְעֲלָא, *Ithpe.* אִתְעֲלָא 1) *to be elevated, exalted.* Targ. Ps. XLVII, 10; a. e.—2) *to be lifted up, be relieved of a burden.* Targ. Prov. XIX, 19 כמא דמִתְעַלֵּי וכ' (ed. Lag. מַעֲלֵי, Pesh. מעלא) the more he is relieved, the more he adds to his burden (i. e. the more you attempt to quiet him, the angrier he gets; h. text כי אם תצרל).—[*Ithpe.* אִתְעֲלֵי *to be carried in,* v. עֲלַל.]

**עֲלֵי** m. (b. h.; עָלָה) *pestle.* Y. Peah I, 17a top [read:] כוחש בעלי בְּמכתש, v. פָּתַשׁ. Bets. I, 5; ib. 10a; Sabb. 123a.

**עֲלוּבָא, עֲלִיבָא** m. = h. עָלוּב, *humble, poor.* Targ. Prov. XIV, 31 (h. text אביון).—Y. Taan. III, 66c top ומה יעביד ע' what should the poor fellow do? Y. Kidd. III, 64b top ולינאי ע' את וכ' and you consult poor Jannai (me) in matters of betrothal?—*Pl.* עֲלוּבֵי, עֲלִיבֵי. Targ. Prov. XXX, 14.—Lev. R. s. 32, end מאי איכפת לחון ואילין ע' why should these luckless ones suffer (for their parents' sins)?, v. אִכְפַּת. Yalk. Esth. 1056 ביריא ... ביריא על עלוי woe to the

capsules on the tops of *lof* (v. לוֹף), expl. Y. ib. 52ᵃ bot., v. סָלַל I; a. fr.—*Fem.* עֲלִילוֹנָה. Tanḥ. Tsav 1 (play on עוֹלָה) שהרא ע' וכ' it is the highest of all sacrifices. B. Bath. 64ᵃ דיוטא חע' the upper story. B. Mets. 77ᵇ יד לוקח על הע' the buyer is at an advantage, has the choice between annulling and insisting on the bargain, opp. על התחתונה, v. יָד.—Lev. R. s. 24, beg. (ref. to Ps. XCII, 9) לעולם ידך בע' thy power is always uppermost, i. e. is always submitted to, whether thou blessest or punishest; Yalk. Ps. 843 על הע'; Y. Ber. IX, 14ᵇ על הע', לע'; a. fr.—*Pl.* עֲלִילוֹנִין, עֲלִילוֹנִים; f. עֲלִילוֹנוֹת. Ib. 14ᵃ top חמים הע' the waters from above the earth; a. fr.—Esp. עלילונים *heavenly creatures, angels.* Lev. R. s. 9 בראשון ברא מן הע' וכ' on the first he created heavenly and earthly things &c.; בראו מן הע' וכ' he created man so as to make him partake of the nature of the upper creatures and of that of the lower; a. fr.

**עֲלִיוּתָא** f. (עֲלֵי) *height, heaven.* Lev. R. s. 26 מתאמר לי מן ע' I am so ordered from on high; Num. R. s. 19; Tanḥ. Ḥuck. 4.

**עַלְיָן** m., **עַלְיוּדָה** f. (b. h.; עָלַז) *frolicsome, wanton.* Mekh. B'shall. 4 מלכות הע' the wanton (Roman) government; Yalk. Jer. 300.

**עַלְיוּדָה** f. (preced.) *rejoicing, use of the root* עלז. Pesik. Ronni, p. 141ᵇ; Ab. d'R. N. ch. XXXIV, end; Cant. R. to I, 4 עֲלָזָה; Yalk. Is. 338 עֲלִיצָה.

**עֲלִיאָתָא,** v. עִילְּוֹתָא II.

**עֲלִיוֹת,** v. עֲלִיָּה.

**עֲלִיחָא,** v. עִילְּוֹתָא II, a. עִירָאָה.

**עֲלַיָּל,** v. עַלַּל.

**עֲלִיל** m. (b.h.; עָלַל) 1) *entrance.* Sot. 45ᵃ; Y. ib. IX, 23ᶜ bot. נמצא בע' לעיר if the slain was found at the entrance to a town (where there can be no doubt as to the nearest place); Tosef. ib. IX, 1 בע' העיר (Var. בחלול של עיר).—2) (cmp. עֲלִילוּת) *reality*; בע' *really, undoubtedly.* R. Hash. I, 5 מאי נראה בע' if the crescent is clearly visible; ib. 21ᵇ משמע דהאי ע' לישנא דמיגלי הוא, v. גְּלֵי; Sabb. 133ᵇ; Men. 64ᵃ.

**עֲלִילָה** f. (b. h.; preced.) 1) [*bringing about, causation,*] *dealing, government, disposition.*—*Pl.* עֲלִילוֹת. Ex. R. s. 2, v. עָוַר.—2) (v. עֲרִילָה) [*round about way,*] *circumvention, perverseness, insidiousness; pretext, false charge.* Snh. 101ᵇ שלשה באו בע' three men (Biblical personages) came with indirectness (instead of praying in a straightforward manner). Gen. R. s. 93 מתחלה באת עלינו בע' from the start thou camest against us with insidiousness (trying to find charges against us); Tanh. Vayigg. 5; Yalk. Gen. 151. Esth. R. to III, 9 המן . . . בע' גדולה וכ' Haman, the wicked, came with great trickery against Israel (tempting them to sin). Ib. באו בע' וכ' they (the Israelites) came with a pretext, saying, let us go to sacrifice (Ex. V, 3). Pesik. R. s. 26 ראה היאך תמצא לו ע' וכ' see how thou canst find a charge against Jeremiah and be revenged on him; a. fr.—*Pl.* as ab. Ex. R. l. c., v. עָוַר. Num. R. s. 20 שלא ליתן לו ע' (not ירתן) so as not to allow him any excuses.

**עֲלִילוּת** f. (preced., v. עֲלִיל 2) *reality.* Gen. R. s. 23 ולמה בחלום הוא לך בע' and why in a dream? here it is for thee in reality.

**עֲלִילוּתָא** f. = h. עֲלִילָה, 1) *doing, disposition.* Yalk. Ps. 859 חוי בר נשא . . . עֲלִילוּתֵיהּ וכ' (not יהוי) O man, how the Merciful deals with thee!—2) *indirectness, perverseness.* Sabb. 88ᵇ דסגן בע' those who walk perverse ways, opp. בשלימותא.

**עֲלִים,** v. עֵלֶם.

**עֲלִים, עַלִּים** m. (preced.) *strong, powerful.* Targ. Job IX, 19.—*Pl.* עֲלִימִין, עֲלֵי'. Targ. Ps. LIV, 5 (ed. Wil. עֲלֵי'; h. text עריצים).

**עֲלִימוּת** f. (v. preced.) *strength, vigor.* Y. M. Kat. III, 83ᵇ bot. עלמות בע' עלמות בזריזות עלומות כאילין עולימתא *'almuth* (Ps. XLVIII, 15) means with strength, . . . with quickness, . . . like those maidens; Y. Meg. II, 73ᵇ; Lev. R. s. 11, end בעַלְמוּת (not בעולמות); Cant. R. to I, 3; Yalk. Ps. 757 בעלמות.

**עֲלִימָן,** *pl.* of עוּלֵימָא.

**עֲלִיסָה** f. (עָלַס) *rejoicing, use of the root* עלס. Pesik. Ronni, p. 141ᵇ; Cant. R. to I, 4 עלצה; Yalk. Is. 338; Ab. d'R. N. ch. XXXIV, end עליצה; v. עֲלִידָה.

**עֲלִיצָה** f. (עָלַץ) same, v. preced.

**עֲלִירְתָא,** v. אַפִּירְתָא.

**עֲלִירְתָא, עֲלִירְתָא,** v. עִילְּוֹתָא.

**עָלַל** (b. h. עוֹלֵל *Pol. to bring about*) *to go about,* 1) (cmp. סוּר I ch.) *to superintend, be busy.* Koh. R. to VI, 10 מלך . . . ומסרו לאריס לְעַלּוֹל בו a King that had a vineyard and gave it in charge of a tenant to attend to it (ed. Wil. לעמול).—*Part. pass.* עָלוּל; f. עֲלוּלָה; *pl.* עֲלוּלִין, עֲלוּלִים; עֲלוּלוֹת [*brought about,*] *liable, likely* (cmp. רָגִיל). Nidd. 7ᵇ לקבל טומאה ע' likely to catch uncleanness; Tosef. Makhsh. II, 11.—2) (with ל־; cmp. סוּר I) *to ascend, land, enter.* Koh. R. to VI, 5 למה לא עָלַלְתָּה למדינה why didst thou not visit the city?; ואת שירדת ועָלַלְתָּ and thou who didst go down (leave the ship) and visit; (Yalk. ib. 972 עלה, עאל, עירלת, v. עוּל, a. next w.). Ab. Zar. 71ᵃ עול תחתי לעוצר go for me to the collector (settle with him).

*Hithpa.* הִתְעַלֵּל (b. h.), *Nithpa.* נִתְעַלֵּל [*to busy one's self,*] *to sport, abuse.* Gitt. 58ᵃ; Yalk. Jer. 276; a. e.

**עֲלַל** I ch. same, esp. (corresp. to h. בּוֹא) *to enter a town, a house* &c.; *to come in* (interch. with עול). Targ. Prov. XI, 2; a. fr.—Y. Taan. I, 64ᵇ bot. מי ע' when he was going home. Ib.ᶜ top כד דאנא עָלֵיל וכ' when I was coming home from the hill. Ib. כד דאתית לְמֵיעוֹל when thou wert about to go home. Y. Sabb. VI, 8ᶜ bot. בר קפרא אִיעַלַּל . . . מי ע' וכ' B. K. was trying to enter a town; when he

entered it &c. Y. Erub V, beg. 22[b] תלת ... עבר עָלֵיל קומר וכ' thirteen years he spent going in and out before his teacher without need (of his instruction). Koh. R. to I, 3 עָלְלִין ונפקין are brought in and taken out again; a. e.—2) (with שמשא) *to set.* Targ. O. Gen. XV, 12; a. fr.—3) *to be busy, have to do with,* (euphem.) *to sport.* Esth. R. to II, 16 אנא יהיב ... ועלילי עמה I would give one hundred denars to sport with her; Yalk. Gen. 67; (Gen. R. s. 40 ואיתעלל *Ithpa.*).

*Pa.* עַלֵּיל *to go around searching; to glean.* Targ. O. Lev. XIX, 10 (ed. Berl. לְתַעֲלִיל; ed. Amst. לְתָעֲלִיל); Deut. XXIV, 21 תְּתַעֲלִיל ed. Berl. (ed. Amst. a. Y. תְּתָעֲלִיל).

*Af.* אַעֲיֵל (fr. עול), אַעוֹל *to cause to go in; to carry in, bring in.* Targ. Gen. VI, 19 (Y. ed. Vien. תְּעוֹל). Targ. Ps. LXVI, 11. Targ. O. Gen. XLVII, 24 אָעוֹלֵי ed. Berl. (oth. ed. אַעוּלֵי, verbal noun). Targ. Hag. I, 9; a. fr.

*Ittaf.* אִיתַּעַל, אִיתַּעַל *to be carried in.* Targ. Job X, 19 אֶתְעַל. Ib. XXI, 32 יִתְעַל ed. Wil. (oth. ed. יִתָּעַל). Ib. 30 יִתְעַלוּן (some ed. יִתְעַלוּן *Ithpe.*). Targ. O. Gen. XLIII, 18 (Y. מִתְעַל, ed. Vien. מִתְעָל); a. fr.

*Ithpe.* אִתְעֲלַל, אִיתַּעֲלַל 1) same, v. supra.—2) *to attempt entrance.* Y. Sabb. l. c., v. supra.—3) *to busy one's self, to sport.* Gen. R. l. c., v. supra.

II עַלַּל, עַלַּלְתָּא, עַלָּא m., עִלְּתָא f. (preced.) [*that which is brought in*; cmp. תְּבוּאָה,] *harvest, provision; income.* Targ. Job XL, 20 (h. text בול). Targ. Is. XXX, 23. Targ. Lev. XXV, 21; a. fr.—Ḥag. 5[a], v. זוּזָא I. Ned. 55[a] פקיד ... מן עלתא דנהר פניא left in his will that they should give Raba thirteen thousand Zuz out of the *'ălalta* (income) of N'har Pania; הכי מיקריא ע' what is understood by *'ălalta*? Ib. ע' כל מילי משמע ... תבואה by *t'buah* (=תבואת שדה) we understand only the five kinds of grain, by *'ălalta,* anything (income). Ib. שכר בתים ... כיון דפחתן לאו ע' הוא וכ' how about the rent from houses or ships? Shall we say, because their value is diminishing by wear and tear, it cannot be called *'ălalta* (income), or is it to be called *'ălalta,* because the diminution is not noticeable?; a. e.—*Pl.* עַלָּלָן, עַלַּלְתָּא. Targ. Y. II Deut. XIV, 22. Targ. O. Gen. XLVII, 24 עַלְלָתָא ed. Lsb. (ed. Berl. עַלַּלְתָּא; oth. ed. עֲלַלְתָּא, *sing.*); a. e.

I עָלַם (v. אָלַם) 1) *to surround, tie up.*—2) *to be strong.*

*Pi.* עִילֵּם *to tie up.* Yalk. Prov. 946 quot. fr. Y'lamd. (ref. to וחושך, Prov. X, 19) לא אמרתי שתעלם פיך וכ' I did not say that thou must tie up thy mouth and sit in silence, but restrain thy lips from &c.; Yalk. Num. 738 שתאלים. Num. R. s. 14 (ref. to Gen. XLIX, 22) שעי' עינו מאשת וכ' he closed his eye not to look at the wife &c. (v. עָלַם II, *Hif.*).

עֵלִים, עֵלַם ch. same, *to be strong.* Targ. Ps. XXXVIII, 20. Targ. Josh. I, 6; a. e.—Denom. עִילֵּם, fr. which imperat. עִילַּמוּ, עִילַּם. Targ. O. Deut. XXXI, 6; 7; 23 ed. Berl. (Regia עִלַּמוּ, עִלַּם, v. Berl. Targ. O. II, p. 59). Targ. I Chr. XXII, 12 (13); a. e., v. אֵלַם.

*Pa.* עִלֵּים 1) same (denom. of עִלַּם), v. supra.—2) *to strengthen.* Targ. Ps. XXVII, 14. Targ. Y. Ex. XIV, 27 (h. text וינער, v. Mekh. B'shall., s. 6).

*Ithpa.* אִתְעַלַּם, *Ithpe.* אִתְעֲלִים 1) *to be strengthened.* Targ. Ps. XXXI, 25.—2) *to be tied, to join, conspire.* Targ. II Chr. XIII, 7 (h. text ויתאמצו).

II עָלַם (b. h.; v. preced.) [*to surround, tie up,*] *to conceal.* Yalk. Cant. 981, v. infra.—Part. pass. עָלֵים; f. עֲלוּמָה; *pl.* עֲלוּמִים, עֲלוּמִין; עֲלוּמוֹת. Ab. Zar. 35[b] (play on עֲלָמוֹת, Cant. I, 3) קרי בית עלומות read it *'ălumoth* (secret things).

*Pi.* עִילֵּם same. Part. pass. מְעוּלָּם; f. מְעוּלֶּמֶת; *pl.* מְעוּלָּמִים, מְעוּלַּמִּין; מְעוּלַּמוֹת. Midr. Till. to Ps. XLVI, 1 (play on עלמות, ib.) מע' הן חדברים וכ' the things we saw are hidden, we know not what we saw.

*Nef.* נֶעְלַם, *Hithpa.* הִתְעַלֵּם, *Nithpa.* נִתְעַלֵּם *to be concealed, to escape; to hide one's self.* Num. R. s. 20 אין כל דבר נ' ממך nothing is unknown to thee. Y. Pes. VI, beg. 33[a] נֶעֱלְמָה הלכה ממנו the law escaped his memory; Bab. ib. 66[a] נִתְעַלְּמָה. Y. Yoma III, 40[d] bot. מִתְעַלֵּם מהן ... לא they did not move from there before it (the pronunciation of the Tetragrammaton) escaped their memory again. Y. Ab. Zar. IV, 44[b] top עד שיתעלם מעיניהם until he is left out of their sight. Y. Ber. IV, 8[a] ואל תִּתְעַלֵּם מתחינתנו do not hide thyself (turn away) from our prayer; a. fr.

*Hif.* הֶעֱלִים 1) *to conceal.* Ex. R. s. 1 (ref. to העלמה Ex. II, 8) שהֶעֱלִימָה she kept her own secret. Cant. R. to I, 3 (play on עלמות, ib.) על שהֶעֱלַמְתָּ מהם יום וכ' because thou hast concealed from them the day of death and the day of consolation, they love thee; על שהעלמת מתן וכ' because thou hast concealed from them the reward of the righteous &c.; Yalk. ib. 981 שעָלַמְתָּ (Kal); Midr. Till. to Ps. IX; a. fr.—2) (v. עָלַם I) העי' עינים *to close the eyes, to lose sight of.* Y. Ab. Zar. IV, 44[a] bot. Sot. 10[b] ואל תַּעְלֵם עינך ממני do not avert thy eyes from me. Tosef. Peah IV, 20; B. Bath. 10[a], a. e. מן הצדקה ... המעלים who closes his eyes to charity; a. fr.

*Hof.* הוּעְלַם *to be concealed.* Koh. R. to III, 11 (play on הָעֳלַם ib.) ה' מהם שם וכ' the pronunciation of the Tetragrammaton was concealed from them.

I עֶלֶם m. (preced.) 1) *secret.* Y. Yoma III, 40[d] bot.; Pes. 50[a] (ref. to לעלם, Ex. II, 15) לע' כתיב it is so written that you may read *l'elem* (this is my name for secrecy).—*Pl.* עֲלָמוֹת. Midr. Till. to Ps. IX, 1 (play on עלמות, ib.) על הע' שהבן עושה וכ' on the secret sins which the child (of God) commits and which the Day of Atonement comes to atone for &c.—2) *forgetfulness,* v. הֶעֱלֵם.

II עֶלֶם m. (b. h.; עֲלַם I) [*vigorous,*] *lad.* Yeb. 76[b] (ref. to I Sam. XVII, 55, sq.) התם קרי ליה נער והכא קרי ליה ע' וכ' there he calls him young man, and here, lad! He thus said to him, הלכה נתעלמה ממך thou hast forgotten the law (v. preced.). Snh. 95[a] (in Chald. dict.) ע' אירתי לי וכ', v. פְּלָטָא.—*Fem.* עֶלֶמָה. Ex. R. s. 1, v. עֲלַם II.—*Pl.* עֲלָמוֹת. Cant. R. to I, 3 חולים לפניו כע' they dance before him like maidens; Koh. R. to I, 11. Y. Meg. II, 73[b] (in Chald. dict.) כאילין ע', v. עֲלִימוּת; a. e.

III עָלַם, עָלְמָא, עַלַּם, עָלְמָא, עַל' m.=h. עוֹלָם, *eternity, world* &c. Targ. Gen. IX, 16. Targ. O. Ex. XXI, 6. Targ. Ps. LXI, 7; a. v. fr.—R. Hash. 31[a] שירתא אלפי שני חורי ע' וכ' the world shall last six thousand years, and one thousand years it will be waste. Gitt. 56[b], v. חָשַׁב; a. v. fr.—Midr. Sam. ch. XXIV; Yalk. ib. 139 ע' דשקר the world of false-

hood (this world); Lev. R. s. 26 (some ed. עולם, h. form); ע' דקושטא the world of truth (the hereafter). Sot. 10b, a. fr. ע' דאתי the world to come (=h. עולם הבא).—בית ע' the house of eternity (euphem. for 'the house of death') *burial ground, cemetery.* Lam. R. to I, 5. Lev. R. s. 12, beg.; a. e.—Kidd. 80b אינשי דע' common people (opp. to scholars).—כול ע', כל ע' (abbrev. כו"ע), v. כּוֹלָא. Ber. 36b כ"ע לא פליגי all the authorities mentioned agree; a. v. fr.—בְּעַלְמָא *in a general way, merely.* Targ. Y. Lev. XXVI, 24; 28.—Sabb. 103b, v. בגלטורי. Ib. 9b להזיע בע' merely to sweat (not to bathe); לעיוני בע' merely to examine (not to do any labor); a. v. fr.—*Pl.* עָלְמִין, עַלְמַיָּא; constr. עָלְמֵי. Targ. Ps. IX, 8. Targ. O. Ex. XV, 18; a. fr.—Targ. Is. XLII, 11 בתי עַלְמֵיהוֹן *their graves* (v. supra).

עַלְמָה, v. עֶלֶם II.

עַלְמוּת, v. עֲלִימוּת.

עֶלְמָא, *pl.* עָלְמִין, v. עוֹלָם.

עַלְמִין pr. n. pl. *'Almin* (Elymais, Neub. Géogr. p. 381). Snh. 94a אמרי כי מטו ע' כי עלמין when they (the exiles) came to 'Almin, they said, it is like our world (Jerusalem; Rashi: like the house of *eternities*, the Temple).

עַלְמַת pr. n. pl. *'Almath* (Youth). Targ. II Sam. III, 16 (ed. Wil. עַלְמֹת); ib. XVI, 5 (h. text בחורים, בחרים).

עַלַע, v. עִלְעֵל II.

עַלְעָא, עַלַע עִיר, עֶלְעָא f.=h. צֵלָע, *side, rib.* Targ. O. Gen. II, 22 (Y. ed. Vien. עִילָאָה; ib. 21 עִילָאָה).—Trnsf. *beam, board.* Targ. Y. II Gen. XLIV, 19 ע' מן בית אבא a board of my father's house (a member of the family &c.).—*Pl.* עִירִין, עֶלְעִין. Targ. Gen. III, 21.

עִיר, עֶלְעוֹל c. (עֶלְעֵל I) *whirlwind, hurricane.* Cant. R. to III, 4 (ref. to כסופות, Is. XXI, 1) אין לך ע' קשה יותר מן העי' הזה ... ומכסיף וכ' there is no wind more vehement than that which comes from the north and rises and makes pale the creatures in the south.—*Pl.* עִירִין, עֶלְעוֹלִין. Koh. R. to VII, 1 [read:] כמה ע' הוא מזדווגת how many storms the ship may encounter.

עַלְעוֹלָא, עַלְעוֹל ch. same. Targ. Is. XXIX, 6 (h. text רעם). Targ. Job IV, 15 (h. text שערת ו); a. fr.—Trnsf. *misfortune, trouble.* Targ. Y. I Num. XXI, 14 דסגירותא ע' the misfortune of leprosy (h. text סופה; v. Ber. 54a bot.). Targ. Job XXXVIII, 1 ע' דצצרא; ib. XL, 6 עַלְעוֹלִיתָא (ed. Lag. עַלְעוֹלְתָא).—*Pl.* עַלְעוֹלִין. Targ. Jer. IV, 13. Targ. Ez. XIII, 11; a. e.—Y. Ber. II, 5a אתון רודין וע' וכ' (ed. Krot. עַלְעוֹלֵי) winds and storms (demons) came and tore him away from me; Lam. R. to I, 16.

עַלְעוֹלְתָא, עַלְעוֹלִיתָא f., v. preced.

עַלְעִיתָא f. (=עִילְעִיתָא, v. עִלַּל, a. עִירְעָה) *pretext, opportunity.* Targ. II Esth. I, 16.

עִירְעֵל, עִלְעֵל I (reduplic. of עָלַל) *to drive about, hurl.* Kil. VII, 7 הרוח שעִלְעֲלָה וכ' if a wind cast grape vines over standing grain.

עַלְעֵל ch. same. Targ. Job XXVII, 21.

עִיר, עִלְעֵל II (transpos. of לעלע, reduplic. of לוּשׁ; cmp. געגע) *to sip.* Hull. 22b משיעלעלו Ar. (ed. משיעלעלו) when they are old enough to sip (expl. ib. by ref. to ריעלו, Job XXXIX, 30; misinterpreted by Abayi, as if fr. עֶלְעָא, *to bleed from the side*, when the wing is severed); Tosef. ib. I, 15 משעלעלו ed. Zuck., read with Var. משיעילעלו.

עָלַף I (b. h.; cmp. עָלַם I, II), *Pi.* עִילֵּף *to enclose, encase* (cmp. Arab. *ǵalaf*).—Part. pass. מְעוּלָּף; f. מְעוּלֶּפֶת. Gen. R. s. 54 דחמע' מבין שני וכ' thou (Ark) encased between the two Cherubs; (Midr. Sam. ch. XII דמפוארה בשני כרובים; Ab. Zar. 24b מפוארת בעדי עדיים).

עָלַף II (b. h.; cmp. חָלַשׁ) *to turn, change.*

*Hithpa.* הִתְעַלֵּף, *Nithpa.* נִתְעַלֵּף (interch. with הִתְחַעֲלֵף, formed fr. a noun עלפה, v. Ez. XXXI, 15) 1) *to change off, take turns.* Tosef. Taan. I, 8 ולא היו מִתְעַלְּפִין עליה וכ' they did not change off (in watching) over it, but one sat &c.—2) *to be overcome, faint, swoon.* Hull. 3b שחט לפנינו ... ולא נ' when he cut in our (the judges') presence, without being overcome (his hand not trembling); ib. שמא יִתְעַלֵּף (Ar. יִתְחַעֲלֵף) lest his hand tremble; ib. ברי לי שלא נִתְעַלַּפְתִּי I am sure that my hand did not tremble. Sabb. 9b שמא יתעלפה he may swoon (in the vapor bath). Nidd. 69b שמא יתעלפה he may be in a swoon (and not really dead). Midr. Sam. ch. XXIII ומִתְעַלְּפִים, v. עוּף I; a. e.

*Pa.* עִילֵּף same. Part. מְעוּלֵּף; f. מְעוּלֶּפֶת; *pl.* מְעוּלָּפִים, מְעוּלָּפוֹת. Mekh. B'shall. Shir., s. 6 לא מוציאין ולא מכניסין נפ' מריח הים neither inhaling nor exhaling, being overcome by the smell of the sea; Yalk. Ex. 248; Yalk. Job 927.—Cant. R. to V, 14 (ref. to מעלפת, ib.) מעולפ' כחן וכ' (through the study of the Law) the strength of man is broken, though it had been as hard as sapphires; [prob. to be read: מְעַלֶּפֶת (*Pi.*) it makes faint &c.].

עַלַּף ch. same; *Pa.* עַלֵּף *to be overcome with weakness.* Hull. 3b לעלופי לא חיישינן we do not apprehend a sudden weakness of hands in slaughtering.

עֶלְפֶּדָה, v. עֶלֶת II.

עָלַץ (b. h.) *to rejoice.* Erub. 53b.

עַלְצָה, v. עֲלִיצָה.

עַלְקָה, עַלְקָא, v. עֲלוּקָה, עֲלוּקָא.

עַלָּת f. (עלל) [*turning about,*] *ladle.* Erub. 53b (in enigmatic speech) ע' נקפת וכ', v. נָקַף I. Ib. [read:] ישדי כתר ... ותיקפי ע' בכד וכ' (v. Rabb. D. S. a. l. note) shall the crown (stopper) of another (jug) be removed, that the ladle may float like a ship &c.?

עָלָא, עֲלָתָא f.=h. עוֹלָה, *burnt offering.* Targ. Gen. XXII, 2; a. fr.—Targ. O. Num. XXVIII, 10, a. e. עָלַת constr., ed. Berl. (oth. ed. עֲלַת; Y. עוֹלַת); Targ. Y. ib. 6 עָלַת.—*Pl.* עָלָוָן, עֲלָוָן, עֲלַי, עֲלָ'. Targ. Ps. LXVI, 13 (not עֲלָוָן). Ib. 15; a. fr.

**עִם** (b. h.; v. עַם) *junction*; (prep.) *with, near*. Sabb. I, 8 עם השמש with the sun, i. e. as long as the sun shines, before sunset. Ib. II, 7 עם חשירכה, v. חֲשִׁירָה. Ber. 7ª ותתנהג עם בניך וכ' and deal with thy children mercifully. Snh. 23ª מי חותם עִמָּהֶן who is to sign as witness with them; a. fr.

**עִים, עִם** ch. same. Targ. O. Gen. XXV, 11. Targ. Ps. LIV, 2 עִירְמָנָא Ms. (ed. גַּבָּן). Targ. Job XXXII, 6 עִירְמְכוֹן Ms. (ed. יַתְכוֹן); a. fr.

**עַם** m. (b. h.; עמם *to press, crowd, join*) *gathering, crowd, people*. Snh. 94ᵇ, v. עָרַם. Men. 53ᵇ לעם ... רבא זה let 'this one' (Moses) come and receive 'this' (the Law) ... for 'this people' (Israel); a. fr.—עם הארץ, v. אֶרֶץ.—*Pl.* עַמִּים *gentiles*. Sabb. 14ᵇ, a. fr. על ארץ העִ' concerning (importations from) heathen countries. Y. Shebi. VI, 36ᵇ bot.; a. fr.—V. עַמָּם.

**עַם, עַמָּא** ch. same. Targ. Gen. XII, 2. Targ. Ez. XLV, 16. Targ. Cant. VI, 5; a. v. fr.—Erub. 14ᵇ, a. e. מאי ע' דבר, v. דָּבָר. Y. Kil. V, 29ᵈ bot. כל ע'; Y. Yeb. XIII, beg. 13ᵇ כל עַמָּה, a. fr., v. כֹּל. Sot. IX, 15 עם הארץ = ע' דארעא, ignorant people; a. fr.—Pl., v. עַמִּים II.

**עֲמָא**, v. עֲמִי.

**עַמָּא, עַמָּה, עֲמָא** f. = אוּמָּא, *heaven;* trnsf. *passion*. Esth. R. introd.; Gen. R. s. 16, v. נָשַׁם.

**עַמָּאוּס (עֲמָאוּס)**, v. עִרְמְעוּם.

**עמאריק, עמאוקו**, v. עִמְקִי.

**עמד** I = אמד, *to estimate*. Y. Naz. IX, end, 58ª; Y. Snh. IX, 27ª bot., עֲמַדּוּהוּ, v. אָמַד.

**עָמַד** II (b. h.) 1) *to stand, stand up, rise; to remain, endure; to be ready*. Ber. V, 1 אין עוֹמְדִין להתפלל וכ' you must not stand up (make ready) for prayer, &c., v. כּוֹבֵד. Ib. I, 2 שכן דרך ... לַעֲמוֹד וכ' for princes generally rise at three hours. Ib. 3 (expl. ובקומך, Deut. VI, 7) בשעה שבני אדם עוֹמְדִים at the time when people get up (in the morning). Kidd. 71ª עוֹמֵד בחצי ימיו a middle-aged man. Y. Snh. VIII, 26ᵇ ע' בדין stood before court. B. Mets. 47ᵇ מי שאינו עומד בדיבורו who does not stand by (keep) his promise. Kil. IV, 4 העומד that part of the fence which is unimpaired, opp. פרוץ. Neg. I, 3, sq. העומד the leprous spot which remained in its place (Lev. XIII, 28). B. Bath. 60ᵇ בקש משה שיַעַמְדוּ וכו' רכילין לעמוד בה, v. גָּזְרָה. Ex. R. s. 2 Moses prayed that from him should rise priests and kings; a. v. fr.—Esp. uses: על ע' *a) to understand*. Y. Shek. I, 45ᵈ, v. אוֹפֶן; a. e.—*b) to insist upon*. Meg. 28ª לא עָמְדוּ על מדותיו, v. מָדָה. Kidd. l. c. מְעַמֵּד על מדותיו *Pi.* (Rashi מַעֲמִיד *Hif.*)—*c) to be reduced to*. Y. Ber. II, 5ᶜ חמשים ע' על it came down to fifty; a. fr.—2) (of liquids) *to settle, become consistent*. Ab. Zar. 35ᵇ חלב מחור עומד milk of a clean animal curdles (can be made into cheese or butter).—3) (of blades) *to become dull* (without being notched). Bets. 28ᵇ סכין שעָמְדָה מותר וכ' a slaughtering knife which has become dull may be sharpened on the Holy Day.—4) עוֹמֵד ל- *standing ready, designated for*. Pes. 13ᵇ, a. fr. כל העומד לזרוק וכ' whatever is ready to be sprinkled, is considered as if it had been sprinkled. Keth. 51ª top; a. fr.—5) ע' ב- *to resist*. Cant. R. to VII, 8 לעמוד בזנות ... כל he who can resister the temptation of lust; כאילו עומד בשתיהן as if he resisted both; a. e.

*Hif.* הֶעֱמִיד *to cause to stand, to place; to restore, preserve; to beget, produce*. Y. R. Hash. I, 57ᵇ top הַעֲמִידוּ ברמה put the dais up (to hold court). Tam. V, 6 הירה מַעֲמִיד וכ' made the unclean priests stand in the eastern gate. Yeb. 62ᵇ הם הם הֶעֱמִידוּ תורה וכ' it was they who preserved the law (tradition) in those days. Ab. I, 1 הַעֲמִידוּ תלמידים הרבה rear many scholars. Num. R. s. 14 ה' בנים begot children. Koh. R. to I, 4 מה הרא עומדת מַעֲמָדָהּ what does *omadeth* (ib.) mean? She (the earth) preserves, v. תַּפְקִיד. Gen. R. s. 90 שכל ארץ וארץ מעמדת פירותיה each ground preserves its own fruits (when put into the ground). Ib. דברים שהן מַעֲמִידִין substances which conserve, v. קְטָמִית; a. fr.—2) *to change the standing of; to enlarge; to reduce*. Meg. 15ᵇ שתי אמות היה והֶעֱמִידוּ על וכ' it was two cubits long, and he extended it to twelve. Macc. 24ª (of the 613 laws of the Torah) בא דוד והֶעֱמִידָן על וכ' David came and brought them down to eleven (Ps. XV); בא עמוס והעמידן על אחת Amos came and reduced them to one (Am. V, 4).—3) ה' (על) עצמו *to contain, check one's self*. Snh. 72ª אין אדם מעמיד עצמו על ממונו no one will restrain himself from defending his property. Ib. 93ᵇ מַעֲמִידִין על עצמם בשעה וכ' they restrained themselves when they had a human need.—4) (of liquids) *to make consistent, curdle*. Ab. Zar. II, 5 מעמידין אותן בקיבת נבלה they make the cheese by putting into the milk rennet from an animal not ritually slaughtered. Orl. I, 7 המעמיד בשרף הערלה if one curdles milk by means of a resinous substance (an acid) from an 'uncircumcised' tree (v. עָרְלָה); a. e.—5) ה' על חזקתו *to let a thing stand on the basis of its presumptive condition, to assume that the ordinary condition has not changed*. Nidd. 2ª העמד אשה על חזקתה assume that the woman has not changed her presumptive condition (of cleanness); העמד דבר על חזקתו assume everything to remain unchanged (until a change is proven). Keth. 75ᵇ; a. fr.—6) ה' על מדותיו (sub. עצמו), v. supra.

*Pi.* עִמֵּד 1) (sub. עצמו) *to insist*. Kidd. 71ª, v. supra.—2) *to place*; part. pass. מְעוּמָּד, q. v.

* **עִמֵּד** ch. same, *to stay, dwell*, v. עִמֵּר II.

*Pa.* עַמֵּד *to place*; part. pass. מְעַמָּד. Targ. Y. Gen. XXVIII, 13, v. עֲתַד.

**עֹד, עֶמֶד** m. (b. h.; preced.) *stand*. Tanḥ. Vayiḳra 8 עמוד במקום עוֹמְדֶךָ stay where thou standest.

**עָמֶד** I m. (v. עֲמַד II, 2) *urin-soaked dung*. Gen. R. s. 39 דָּהוֹן, v. בִּרְת הע'.

**עֶמֶד** or **עָמֶד** II m., **עֲמָדָה** I f., v. עוּמָד.

**עֲמָדָה** II f. = הַעֲמָדָה, q. v.

**עמדה**, Y. Sabb. IX, 11ᵈ, v. עֲמִירָה I, a. עֲמִירָא.

**עַמָּה**, v. עַמָּא.

**עָמָּה**, v. עִמָּא.

**עָמָּה**, v. עִמִּי.

**עַמּוּד** m. (b. h.; עָמַד II) 1) *column, stand.* Ex. R. s. 1 אדם . . . ועומד ע' חשן אחורי הע' וכ' a man enters a synagogue and stands behind a stand praying silently, and the Lord listens. Bab. ib. 28b (of R. Joḥănan) ע' חרמינך thou right-hand pillar (cmp. I Kings VII, 21). Ex. R. s. 2, end (ref. to הנני, Ex. III, 5) במקום עמודו של עולם וכ' thou standest in the place of the pillar of the world; Abraham said, here am I, and so dost thou; Tanḥ. Sh'moth 19; a. fr.—Trnsf. (v. מַעֲמָד) *the group of people belonging to the ma'ămad.* Y. Taan. IV, 67d bot.; Y. Pes. IV, beg. 30c.—2) *cylinder around which a scroll is rolled, handle.* Yad. III, 4 אינו . . . עד שיעשה לו ע' does not make the hands unclean, until he fastens a handle to it. B. Bath. 13b כדי לגול ע' blank margin wide enough to roll around the cylinder. Ib. 14a ... ספר תורה ועושה לו ע' אילך ואילך a scroll of the Law is rolled (on both sides) towards the middle of it, therefore it must have a handle on each side; Y. Meg. I, 71d; a. fr.—*Pl.* עַמּוּדִין, עַמּוּדִים. Ib.c top; Snh. 22a, v. וא"ו; a. e.—3) ע' השחר *the morning dawn.* Ber. I, 1; a. fr.—4) *the fecal mass in the rectum;* also *the jet of urine when being discharged.* Ber. 62b; 25a ע' דחוזד וכ' a suppressed discharge produces dropsy. Ib. כנגד ע' בלבד only in the sight of urine at its discharge; a. e.—5) (bot.) *the central stalk of onions* &c., *the scape.* Ukts. I, 2 הע' שהוא מכוון וכ' the scape as far as it is surrounded by the edible part, the scape within the bulb; ib. 3 הע' שאינו מכוון וכ' that part of the scape which protrudes above the bulb.—[B. Bath. IV, 5 עמודין, v. עֲכִירִים.]

**עַמּוּדָא, עַמּוּד** I ch. same, 1) *column, stand.* Targ. Y. Gen. XIX, 26. Targ. Ex. XIII, 22; a. fr.—עמוד קריצתא =h. עמוד השחר, v. preced. Targ. Y. Gen. XXXII, 25.—Keth. 17a אירפסיק ע' דנורא וכ' a column of fire was interposed between him and the rest of the world; ib. 77b; a. fr.—*Pl.* עַמּוּדַיָּא, עַמּוּדֵי. Targ. Ez. XLII, 6. Targ. Y. Gen. XLVI, 28; a. fr.—Ber. 8a לא מצלו אלא בינו ע' וכ' they prayed only between the columns (or stands, of the building) where they used to study; ib. 30b. Gen. R. s. 34, end; Yalk. ib. 61, v. מַזְגָּא II; a. fr.—2) *continuous flow, jet.* Ab. Zar. 73a צירצור קטן דלא נפיש עמודתיה a small bottle the jet from which is not large; חבית דנפיש עמודתה (not עמודיה, v. Rabb. D. S. a. l. note 400) a jug whose jet is large.

**עַמּוּדָא** II pr. n. pl. *'Ammuda (Stand)*, near Cæsaræa. Y. Dem. II, 22c bot. פונדקא דע' the inn of 'Ammuda.

**בְּנֵי עַ', עַמּוֹן** m. (b. h.) pr. n. gent. *Ammon*, a people descended from Ben Ammi, the son of Lot; mentioned chiefly in connection with Moab. Pes. 119a בני ע'. Yad. IV, 3 ע' ומואב מעשרין וכ' Jewish inhabitants of the land of A. a. M. must give the poor man's tithes in the Sabbatical years; Yeb. 16a; Ḥag. 3b. Gitt. 38a; Ḥull. 60b, v. סִיחוֹן; a. fr.

**עַמּוֹנִי** m., **עַמּוֹנִית** f. (b. h.; preced.) *Ammonite.* Y. Snh. X, 28d top חיין הע' שהוא קשה Ammonite wine which is strong; Bab. ib. 106a. Yeb. VIII, 3. Ib. 69a, a. e. עמוני ולא עמונית a converted male Ammonite is excluded from intermarriage, but not a female, v. מוֹאָבִי; a. fr.

**עַמּוּם,** v. עִרְמְעוּם I.

**עָמוּס,** v. עָמַס.

**עָמוֹס** (b. h.) pr. n. m. *Amos*, the prophet. Macc. 24a, v. עָמַד. Lev. R. s. 10, beg. שלחתי את ע' וכ' I sent Amos, and they named him Psellos (stammerer), v. עָמַס; Koh. R. to I, 1; Pesik. Naḥ., p. 125b; Yalk. Is. 307. Ned. 38a; a. e.

**עָמוֹק** m., **עֲמוּקָה** f. (b. h. עָמֹק; עָמַק) *deep, low*; (of color) *light-shaded* (which in the perspective looks lower, while the darker shade appears to protrude). Sifra Thazr., Neg., ch. I מה לשון עמוק עמוקה כמראה החמה שהם עמוקים מן הצל what does 'deep' (Lev. XIII, 2, sq.) mean? A depression, like the sun-lit spots (in a painting &c.), which have the semblance of being deeper than the shaded spots (which appear to be raised); Ḥull. 63a כמראה חמה העמוקה מן הצל; Tosef. Neg. I, 5 מראה ע' שבתוך כמראה חמה בצל the lower shade among them is like the reflection of light on a shaded spot. Y. Succ. III, 53d (expl. אדמדם שבאדומים) ע' זהורית 'low' (light) crimson. Men. V, 8, a. e. מרחשת ע' *marḥesheth* is a deep pan, v. מַחֲבַת; a. fr.—*Pl.* עֲמוּקִים, עֲמוּקוֹת; עֲמוּקִין. Sifra l. c.; a. e.—עֲמוּקָה f. (as a noun) *depression.* Ib.

**עָמוֹר,** v. עִרְמוֹר.

**עַמּוּרָא,** Y. Sabb. IX, 11d some ed., v. עַמִּירָא.

**עַמּוֹרָאָה** m. (denom. of עַמְרָא) *wool-dealer.*—*Pl.* עַמּוֹרָאֵי. B. Bath. 22a (Ms. H. עַמְרוֹרֵי, v. Rabb. D. S. a. l. note).

**עָמַם, עָמֵי** (cmp. עמם) *to be dark, dim, faint.* Tanḥ. Yithro 13 קולו ע' וכהה the sound he produces becomes fainter and duller (the longer he blows); Yalk. Ex. 284 קולו ע', opp. מגבירה.

*Hif.* הֶעֱמָה *to become faint.* Tanḥ. Haăz. 7 (play on עִמְרִי, Num. XIII, 12) הע"מ כחו . . . וגמל וכ' his strength failed him, because he said . . ., and he brought it upon himself that he did not enter Palestine.

**עָמָא, עָמֵי** ch. same, *to be dim*; trnsf. *to be faint, grieved.* Targ. Lam. IV, 1 (ed. Amst. עָמָא). Targ. O. Lev. XIII, 6; 56 עָמָא ed. Berl. (oth. ed. עַמְרָא; Y. עָמָא). Ib. 26 עָמְרָא ed. Berl. (oth. ed., a. Y. עָמְרָא).—Targ. Is. LXI, 3. Targ. Ez. XXI, 12 וְתֶעְמֵי ed. Wil. (ed. Lag. וְתִעְרֵמִי, read וְתִרְעֲמִי; Ar. וְיִתְעַמֵּי, *Ithpe.*).—Targ. Is. LIX, 11 עָמֵינָא (ed. Lag. עמנא; ed. Wil. עסינא; h. text נֶהֱמֶה).—Lam. R. to IV, 1 איך עמא וכ' how has the gold become dim (transl. יועם ib.). Ber. 53b דעָמְרָא ואזלא when the flame is growing dimmer and dimmer.—Hull. 38a קלה ע' her voice is getting fainter, opp. עבי is strong.

*Ithpe.* אִיתְעֲמֵי *to become faint*, v. supra.

**עַמְרָא** f. (preced.) *dimness, twilight.* Ruth R. to I, 17 (קטן וגדול) לעידן ע' at twilight time; (Koh. R. to IX, 4 לעידן רמשא).

**עֲמִירָה, עֲמִידָא** I f. (עָמַד *Hif.*) [*concrete,*] *urine-soaked dung.* Gen. R. s. 39, end, v. דָּהוֹן; Yalk. Josh. 17

עָמִיק, עֲמִיק I m.=h. עָמוֹק, *deep*, (of color) *faint, light-shaded.* Targ. Lev. XIII, 3; a. fr.—Trnsf. *obscure, indistinct; profound.* Targ. O. Ex. IV, 10 (h. text כבד). Targ. Is. XXXIII, 19.—*Pl.* עֲמִיקִין, עֲמִיקֵי. Targ. Prov. XVIII, 4. Ib. XXV, 1. Targ. Ps. XCII, 6. Targ. Ez. III, 5 ed. Lag. (ed. Wil. עֲמִיקֵי); a. e.—*Fem.* עֲמִיקְתָּא, עֲמִיקָתָא. Targ. Prov. XXV, 3. Ib. XXII, 14 (ed. Wil. עֲמִיקָ'); a. e.—Taan. 23b [read:] בדוכתא ע' צניעא (v. Rabb. D. S. a. l. note 400) in a depressed, retired place. Gen. R. s. 63; Yalk. ib. 110 מילתא ע' הוא דין this (that the name Israel includes Abraham) is a deep word (because it explains Ex. XII, 40; v. אִיסּוֹפּוֹלִיטְרָא).

עָמִיק, עֲמִיק II m., עַמִּיקְתָּא f. (preced.; cmp. עָמוֹק) *dark inflamed spot, rising, swelling.* Targ. O. Lev. XIII, 43; ib. 10 (h. text שאת), v. עֲמָקָא.

כְּפַר ע', עֲמִיקוֹן, עֲמִיקוּ, v. עִמְקֵי.

עַמִּיקְתָּא, עֲמִיקָתָא, v. עמיק I, II.

עָמִיר m. (b. h.; עָמַר) *tuft, spike*, esp. *ear of grain*; (mostly collective) *sheaves.* Sabb. VII, 4 המוציא ... ע' וכ' he who carries out ears (fit for fodder) as much as a lamb's mouthful. Tosef. Dem. I, 17. Sifra K'doshim, Par. 1, ch. III leave for the poor תלתן בע' fenugrec in the spikes; Y. Peah IV, beg. 18a. Tosef. Shebi. II, 13 פול המצרי שזרעו לע' Egyptian beans which one planted for the sake of the spikes (as fodder). Y. B. Bath. V, beg. 15a בשזרעו לע' (not משזרעו) when he planted the fenugrec for the spikes, opp. לזרע. Tosef. Succ. I, 4, v. פִּקְרִיעַ I; a. fr.

עַ', עֲמִירָא ch. same. Targ. Am. II, 13. Targ. Mic. IV, 12; a. e.—Targ. Prov. XXVII, 25 (h. text חציר; v. Syr. עמר, P. Sm. 2921).

עמרת, Yalk. Josh. 17, v. עֲמִירָה I.

עָמִית f. (b. h.; =עממית, v. עָמָם) *nationality, community*; (sub. איש) m. *country-man, associate, fellow.* Shebu. 30a (expl. עמיתך, Lev. XIX, 15) עַם שֶׁאַתָּה וכ' the people joined to thee in the Law and in duties. Ib. עולא חבירנו ע' וכ' ʿUla, our friend, fellowman in the Law &c.

עָמַל I (b. h.) *to labor, take pains; to be wearied.* Deut. R. s. 11 זו היא שילום ... שעָמַלְתִּי וכ' is this the payment for the service of forty years during which I worked hard, until they became a holy and faithful people? Yalk. Prov. 950 מדבר בעוֹמְלֵי תורה it refers to those studying the Law industriously; Tanḥ. ed. Bub., Mick. 2 בעֲמֵלֵי; a. fr.—Part. or adj. עָמֵל; f. עֲמֵלָה; *pl.* עֲמֵלִים, עֲמֵלִין; עֲמֵלוֹת. Cant. R. to I, 2 מה המים ... כל מי שהוא ע' בהן וכ' as water raises plants, so the words of the Law raise him who works at (studies) them sufficiently. Deut. R. l. c. ולא אמר בעֲמֵלָיְהָ ... בעושיה and he (Moses) did not say (in his blessing, blessed be who delights) in those laboring to study it, or in those who meditate on it, but in those who do it. Ber. 28b אני ע' והם ע' I wear myself out (in study), and they wear themselves out (in vanities). Ab. II, 2 כל חע' עם הצבור יהיו ע' וכ' (Var. העוסקים ... עוסקים) all those who are engaged in public affairs must do their work for the sake of heaven (disinterestedly); a. fr.

עמרת (corr. acc.); Y. Sabb. IX, 11d; Y. Ab. Zar. III, 43a bot. (corr. acc. to Yalk. l. c.).—[Ἀμίς, *ἰδα*, which is referred to by Mus. in Ar. corresponds neither in form nor in meaning to our word.]

עֲמִידָה II f. (עָמַד) 1) *standing, standing up.* Y. Keth. IV, 28b עֲמִידַת ב"ד appearing before court (institution of proceedings). Shebu. 30b בעדים ... בע' as to witnesses before court, all agree that they must stand. Ib. בעלי דינין בע' the parties must stand. Y. Bicc. III, 65c bot; Y. R. Hash. I, 57b top (ref. to Lev. XIX, 32) ... אני הוא עמידת זקן תחלה I (the Lord) was the first to observe the standing up before an old man (by ref. to Gen. XVIII, 22, emended instead of, 'And the Lord was yet standing before Abraham', v. תִּרְקוֹן); Lev. R. s. 35. Keth. 111a אל תרבה בע' וכ' do not stand too much, for standing is injurious to the heart. Ib.b, v. סְמִירָה; a. fr.; v. יְשִׁירָה.—*Pl.* עֲמִידוֹת. Y. Erub. V, beg. 22b כל ע' שעמד וכ' as often as he stood before Ahiya his teacher, he considered himself as if standing before the Divine Presence.—2) *putting up, erection.* Num. R. s. 12 חמשכן נתקדש בע' ובפירוק וכ' the Tabernacle was consecrated by putting up and taking apart and by anointing. Yeb. 106a עֲמִידָתָהּ, v. יְשִׁירָה.—*Pl.* as ab. Y. Yoma I, 38b bot. היה שם שבע ע' וכ' seven times was the Tabernacle (at its consecration) put up, and six times taken apart; a. e.—3) *endurance, existence.* Num. R. s. 2 אם אין ... בסיד אין לו ע' וכ' unless thou puttest sand into the cement, it will not last; so the nations cannot exist without Israel; a. e.—4) *that part of the daily prayers which must be read standing*, usually called תְּפִלָּה. Treat. Sof'rim XVI, 12, v. קָדוֹשׁ.

עֲמִידָתָא, v. אֲמִידָתָא.

עָמִיל m. (עָמַל; v. עֲמִירָה) *well-worked dough*; עֲמִילָן של טבחים *dough which cooks use to place over the pot.* Pes. III, 1, defined ib. 42b פת תבואה וכ' bread made of grain not yet one-third ripe, which is put over the pot to absorb the froth; Y. ib. III, 29d מביא מלילות וכ' one takes ears not yet one-third full &c. B. Mets. 86b הללו לע' של ט' (these quantities of flour) were used for the cooks' dough only.—[Ἄμυλον, which is referred to by Mus. to Ar., corresponds to our word neither in form nor in meaning (v. Sachs Beitr. I, 148), besides this etymology is contradicted by פת עֲמִילָה.]

עַמְלָא, עֲמִילָא m. (עָמַל) *hard worker.* Gen. R. s. 39, end תמן (not עמירה) ... לפיועלא טבא ע' there (at a certain) place they call a good working man ʿ*ămela*; Yalk. Josh. 17; Y. Sabb. IX, 11d; Y. Ab. Zar. III, 43a bot. (corr. acc.); v. דָּהוֹן, a. עֲמִירָה I.—[B. Mets. 15a ויעמילידהון, v. עַמְלָא.]

עֲמִילָה f. (עָמַל; v. עָמִיל) *well-worked*; פת ע' *well-kneaded bread.* Pes. 37a.—Sabb. 62b (in lascivious language) פת ע' an old prostitute, v. סָעַד.

עֲמִיסָה f. (עָמַס) *loading.* Ex. R. s. 4, beg. (ref. to אין נשיאה אלא לשון ע' נשאתי, Num. XVI, 15) the verb *nasa* means loading (i. e. Moses did not make any one's ass carry his load).

*Pi.* עִימֵּל *to work through, knead,* esp. *to stimulate and heat the body* (v. *Hithpa.*). Sabb. 147[b] מפני שמְעַמֶּלֶת ומרפא (read with Alf.: ומרפאת, v. Rabb. D. S. a. l. note 10) because it (the mud of Dimsith) exercises the body and loosens (the bowels).

*Hithpa.* חִתְעַמֵּל 1) *to be kneaded, have massage.* Ib. XXII, 6 סכין ... אבל לא מִתְעַמְּלִים וכ׳ you may have yourself ointed and rubbed on the Sabbath, but not kneaded or scraped.—2) *to wear one's self out,* esp. *to exercise (and heat) the body.* Tosef. Peah IV, 10 Hillel bought for a poor man of good breeding סוס שחיה מִתְעַמֵּל בו a horse on which to take exercise; Y. ib. VIII, 21[a] bot. להִתְעַמֵּל בו; (Keth. 67[b] לרכוב עליו). Tosef. Sabb. XVI (XVII), 22 אין רצין בשבת כדי להִתְעַמֵּל וכ׳ you must not run on the Sabbath for the sake of exercise, but you may walk in an ordinary way the entire day.

עֲמַל I ch. same. Targ. Jon. IV, 13.

עָמֵל II m., v. עָמֵל I.

עָמָל m. (b. h.; preced. wds.) *toil, trouble; fruit of labor, achievement.* Midr. Till. to Ps. XC, 10 אפי׳ מלכותו ע׳ ואון even man's rulership is toil and vanity; Yalk. ib. 841. Ber. 17[a] אשרי מי ... ועָמָלוֹ בתורה blessed he that has been reared in the Law, and whose toil is in the Law. Gen. R. s. 31 בעמלו של רשע ... שהדיחה a curse rested on the wicked man's labor. Ex. R. s. 22 שלא הירה בעמלו גזל in whose acquired property there was no robbery; a. fr.—Gen. R. s. 39 בית הע׳, v. דָּהוֹן.

עֲמַל II, עֲמָלָא ch. same. Targ. Gen. III, 17 (h. text עצבון). Targ. O. Deut. XXVI, 7. Targ. Ps. VII, 17 Ms. (ed. לעוראא); a. e.—Esp. *acquisition, income, rent.* B. Bath. 67[a] מגבינן אפי׳ מע׳ דבתי we used to collect (the daughter's share, v. עֲרִשׁוּר) even from house rents; Keth. 69[a] (not דבירתי; Rashi: דבֵיתֵיהּ).—*Pl.* עֲמָלִין. B. Mets. 15[a] אינון ועֲמָלֵיהוֹן Rashi a. Tosaf. (ed. ועמילידהון) (I vouch for) themselves (the lands), and the income from them and eventual improvements; [Ar. a. Tosaf. עמלידהון *the cost of acquisition, original value*].

עֲמָלָא, v. עֲמִילָא.

עֲמָלָה, v. עֲמֵל I.

עָמַם (b. h.; v. אָמַם) 1) [*to be pressed,*] *to be dim.* Tosef. Sabb. III, 2 גחלים שעָמְמוּ coals which have become dim (ceased to flame). Pes. 75[b]; a. e.—Ib.; Sabb. 77[b], a. e. עוֹמְמוֹת, v. אָמַם.—2) *to press, quench.* Part. pass. עָמוּם; f. עֲמוּמָה, *pl.* עֲמוּמוֹת. Lev. R. s. 26 (ref. to Ez. X, 2). ששה ... גחלים ע׳ for six years these coals were kept quenched in Gabriel's hand.

*Pu.* עוּמַּם *to become dim.* Y. Orl. III, 63[a] bot. גחלי ערלה שעוּמְּמוּ וכ׳ (not שעירמו ... גירדו) embers of Orlah wood are permitted for use.

*Pilp.* עִמְעֵם 1) (with על) *to cover up, supress a case; to disregard the law, act irregularly (in an emergency).* Y. Sot. IX, 23[d] bot. ועִירְעֲמִנוּ על דינו ... ולא and that having seen the murderer we have not let him go, or quashed his case. Num. R. s. 9; Tanḥ. Naso 7; Sifré Num. 7 (ref. to Num. V, 13) ומְעַמְעֵם ... שלא not that her husband saw (her improper conduct) and covered it up (connived at it). Y. R. Hash. III, beg. 58[c] מְעַמְעֲמִין על חגראה לעברו ואין מעמעמין וכ׳ we may act irregularly (ignore the testimony), when the new moon has been seen (on the night of the twenty-ninth to the thirtieth day), if it is necessary to intercalate a day, but we must not ignore the law, when the new moon has not been seen in due time, in order to proclaim the New Moon Day (on the thirtieth day). Y. Shebi. VIII, 38[a] bot.; Y. Sabb. I, 3[c] bot., a. e. עִירְעֲמוּ עלידה והתירוה they disregarded the law, and permitted it (the bread); עמעמו עליה ואסרוה they ignored the law (that permitted it), and forbade it.—2) (cmp. הִבְהֵב) *to be like embers;* trnsf. *a) to be undecided.* Y. Snh. V, end, 23[a] שלא יראה דין זה יוצא מעמעם that the verdict in this case should not appear to go forth undecided (because the jury could not arrive at a majority of two against the defendant; Bab. ib. 42[a] כדי שלא ירצאו מבית דין מעורבבין).—*b) to nod consent without showing anxiety.* Y. Ber. V, 9[c] bot., v. הִבְהֵב.

עֲמַם I ch. same, *to be dim,* v. עֲמַי.

*Ithpe.* אִתְעַמַּם *to be made* or *become dim.* Targ. Koh. XII, 2, sq.

**Palp.* עַמְעֵם *to make dim.* Targ. Is. VI, 10 (ed. Lag. טַמְטֵם), v. טָמַם.

עַמָּם m. = עַם, *people.*—*Pl.* עַמְּמִים, עַמְּמִין *gentiles,* esp. the seven nations of Canaan. Gen. R. s. 41, v. אֱמוֹרִי; Tosef. Sabb. VII (VIII), 23. Ib. 25 ואין לך בכל הע׳ מתון וכ׳ of all the (seven) nations none is so patient as the Emorite. Y. Shebi. VII, 36[b] bot. אבותיך ירשו ארץ של שבעה ע׳ וכ׳ thy ancestors inherited a land of seven nations, and thou shalt conquer a land of ten nations. Y. Sot. I, 17[b] top בשבעה ... לאסור שבעה ע׳ in seven passages it is said, 'thou shalt not make marriages with them', ... to prohibit the seven Canaanitish nations; Num. R. s. 9; a. fr.

עַמִּם II ch. same, esp. (= גּוֹי) *gentile.* Lam. R. to I, 1 רבתי (7 חד מאת׳) גמלא ע׳ the camel driver is a gentile.—*Pl.* עַמְּמָיָא, עַמְּמִין, עַמְּמֵי. Targ. Deut. XXXII, 8 (Y. II אומיא). Ib. XIV, 2 (ed. Berl. עַמ׳, without Dagesh). Targ. Ps. LXIX, 9 עממין (ed. Lag. a. oth. עַמְּמִין). Targ. I Kings VIII, 41; 43; a. fr.—Yoma 71[b] (alluding to Sh'maya and Abtalion who were said to be descendants of Sennacherib) ייתון בני ע׳ לשלם may the sons of gentiles go in peace; a. e.

עַמְּמָאִיתָא f. (preced.) *gentile woman.* Targ. II Esth. II, 9.

עַמְּמִי m. (preced.) *gentile.* R. Hash. 20[a] אפשר בע׳ it may be done through a gentile.—*Pl.* עַמְּמִים, עַמְּמִין. Bets. 6[a]; 22[a]; Sabb. 139[b] יתעסקו בו ע׳ let gentiles attend to his burial. Ib. (Chald.) יתעסקון ביה עממין.

עָמַס (b. h.) [*to press, be pressed,*] *to carry a load.* Cant. R. to VIII, 6 עוֹמְסֵי גרנות those who carry the crops to the granaries.—*Part. pass.* עָמוּס *a) laden, heavy;* ע׳ בלשונו *of heavy tongue.* Lev. R. s. 10, beg. למה נקרא שמו עמוס שהיה ע׳ בלשונו he was named Amos, because he was a stammerer; Yalk. Is. 307; (Pesik. Nah., p. 125[b] שהיה

had in the valleys. Ib. הר והורו ע׳ ועמקו וכ׳ mountain land and an elevation on it, a valley and a depression in it, lowland and a lower plain in it (are respectively subject to the same laws); Y. ib. X, 38d bot. (corr. acc.). Ib. מלוד עד הרם ע׳ from Lydda to the sea is the valley (of Judæa), v. שְׁפֵלָה; a. fr.—*Pl.* עֲמָקִים. Ib. סימן לע׳ תמרים the presence of palms indicates valleys; Tosef. l. c. סימן לע׳ דקלים.—2) pr. n. pl. *ʿEmek*, in the district of Tyre. Tosef. Shebi. IV, 9 (Y. Dem. II, 22d top אמון).

**עֶמְקָא** ch. same, 1) *valley.*—*Pl.* עֶמְקָיָא. Targ. I Chr. XXVII, 29 ed. Lag. (ed. Rahmer עֶמְקָאֵי, ed. Wil. עֶמְקָאֵיהּ, dwellers in valleys).—2) *depth.*—*Pl.* constr. עִמְקֵי. Targ. Ps. LXIX, 3 (ed. Wil. עָמְקֵי), v. עוּמְקָא I.—[Targ. Ez. III, 5 עִמְקֵי, v. עַמִּיק I.]

**עַמְקָא, עַמְקָא׳** f. (v. עַמִּיק II) *dark (inflamed) spot, rising, swelling* (h. שְׂאֵת). Targ. O. Lev. XIII, 2; 10; 19; XIV, 56.—Constr. עִמְקָא. Ib. XIII, 28 (Mss. עוֹמַק, עוֹמָק, עָמַק).—*Pl.* עַמְקָוָן *stains.* Targ. Am. VI, 4 (ed. Lag. עִרְמְקָוָן, Ar. עומקיין, עמקיין; ed. Wil. עוּמְקָן; h. text סרוחים; v. Sabb. 62b ומסריתין ערסותם בשכבת זרע וכ׳).

**עַמְקָאָה** m. = h. עִמְקִי.—*Pl.* עַמְקָאֵי, עַמְקָאָיָא, v. עַמְקָא.

**עִימָ׳, עַמְקוּתָא** f. (cmp. עוּמְקָנָא) *trickery, insidiousness.* Targ. Hos. VII, 16 (Regia עַקְרִמוּת; h. text זעם).

**עַמְקִי** m. (עֵמֶק) 1) *belonging to the valley.* Kel. XXVI, 1 סנדל ע׳ sandals worn in valleys, Maim. (others: made in K'far Imḳi, v. infra). Ḥull. 63a עורב חע׳, v. עוֹרֵב.—2) כְּפַר ע׳ pr. n. pl. *K'far Imḳi.* Taan. 21a Ar. (ed. עמיקו, Var. עמירקון; v. Rabb. D. S. a. l. note 60). Tosef. B. Kam. VIII, 10 כ׳ ed. Zuck. (Var. עמאוקו, עמאוירק, נימאוירק); B. Kam. 79b כפר עמיקון Ms. M. (ed. כפר עכו, v. Rabb. D. S. a. l. note).

**עֶמְקָתָא,** v. עַמִּיק I.

**עָמַר** (b. h.; cmp. אֲמַר II) 1) *to be thick, tufty.*—Denom. עָמִיר.—2) (cmp. חָמַר I) *to heap up, pile.* Ukts. II, 5 והבצלים שעמרן, Var. for שחמרן.—Denom. עוֹמֶר.

*Pi.* עִרְמֵר (denom. of עוֹמֶר) *to bind and pile sheaves; to harvest.* Peah V, 8 חִרְמֵעֲמֵר וכ׳, v. כּוֹבְעָה, a. חֲרָרָה. Y. Ber. IX, 13c top חרש זרע ... קצר ע׳ וכ׳ he ploughed, he sowed ..., he cut, piled up, threshed &c.; Bab. ib. 58a עמר. Sabb. VII, 2. Y. Peah IV, 18d bot. בקוצר שורה ומעמר שורה when he cuts a row and puts it up in sheaves at a time; a. fr.

*Hithpa.* הִתְעַמֵּר (b. h.) (with ב) *to make one's self the master of; to make use of a person as a servant.* Snh. XI, 1 (85b) (expl. Deut. XXIV, 7) אינו חייב עד שיכניסנו לרשותו he is not guilty of abduction, unless he brought the person to his own grounds; (oth. opin.) עד ... וישתמש בו unless he brought the person to his own grounds and made use of him; Sifré Deut. 273.

**עֲמַר I,** *Pa.* עַמֵּר ch. as preced. *Pi.* Targ. Ps. CXXIX, 7.

**עֲמַר II** (Syr. עמר P. Sm. 2918; Arab. *ʿamar*; cmp. עמד) *to stay, dwell.* Targ. Prov. XXX, 28 עָמְרָא (ed. Lag. a. oth. עמדא). Ib. XXV, 24 מעמר ed. Lag. (ed. Wil. מֶעְמַד).

**עֹמֶר,** *pl.* עֳמָרִים, v. עוֹמֶר.

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פסילוס וכ׳).—*b*) (in a secret letter) *officer.* Snh. 12a עמוסי וכ׳, v. נַחְשׁוֹן.

*Pi.* עִמֵּס *to load.*—Part. pass. מְעוּמָּס. Tanḥ. P'ḳudé 3 והוא מע׳ מן בנים וכ׳ and he is laden (with troubles) on account of sons and daughters (depending upon him).

**עֲמַס*** ch. *to press (the teeth together).* Targ. Job XVI, 9 ed. Lag. a. oth. (Ms. Var. עאס; ed. Wil. עסי); v. עֲסַס.

**עִי׳, עִמְסוֹנִי** m. (perh. fr. Amasia, in Pontus) *ʿImsoni*, surname of two Tannaim, Simon and Nahemia. Pes. 22b; Y. Ber. IX, 14b bot.

**עִמְסוֹנְיָא** ch. same, surname of R. Jacob, an Amora. Y. B. Mets. IV, end, 9d.

**עִמְעוּם,** v. עִרְמְעוּם.

**עַמְעַם, עִמְעֵם,** v. עַמַּם, עִמֵּם I.

**עָמַץ** (v. אָמַץ; cmp. עָמַס) *to press.*

*Pi.* עִמֵּץ *to close* the eyes. Sabb. XXIII, 5 אין מְעַמְּצִין וכ׳ Mish. ed. (Y. ed. מאמצ׳; Bab. ed. 151b מְעַצְּמִין, Ms. M. מעמ׳; v. Rabb. D. S. a. l. notes) you must not close the eyes of a deceased on the Sabbath והמעמץ עם יציאת וכ׳ (Y. ed. מא׳; Bab. ed. המעצים) and he who closes the eyes of a dying person &c. Ib. (in Gemarah) המעמין (Ms. M. המאמין). Ib. 77b, v. אָמַץ.

*Hithpa.* הִתְעַמֵּץ *to be closed, to close itself.* Ib. 181b הרוצה שיתעמצו עיניו וכ׳ Ms. O. a. early eds. (Ms. M. שתאמין, incorr.; ed. שיתעצמו) he who wants to have the eyes of a deceased closed &c.; Tosef. ib. XVII, (XVIII), 19 הרוצה לעַמֵּץ. Ib. והן מתאמצות וכ׳; Sabb. l. c. והן מְתַעַמְּצִין וכ׳ Ms. M. (ed. מתעצמין) and they will close themselves, v. אָמַץ.

**עַמֵּץ,** *Pa.* עַמִּיץ same. Bets. 22a דקא ע׳ ופתח for you closed and opened your eyes, v. סְרִיעַ ch. Snh. 110a top כל דחזי לה ... ע׳ עינוי ואזיל Ar. (differ. in ed.) whoever saw her ... closed his eyes and went off.

**עָמַק** (b. h.) *to be depressed, deep.*

*Hif.* הֶעֱמִיק 1) *to deepen.* Ex. R. s. 1 הֶעֱמִיקו עצה וכ׳ they laid deep plans that the Lord etc.—2) *to grow deeper.* Yalk. Is. 302 (play on תפתה, Is. XXX, 33) ... אף הוא מתפתה ומרחבת ומַעֲמֶקֶת it (Gehenna) likewise extends every day and becomes wider and deeper.—[Cant. R. to IV, 4 והיה מעמקו some ed., v. עָקַם.]

**עֲמַק** ch. same.

*Af.* אַעְמֵק *to grow deeper.* Targ. Is. XXX, 33 לאעמקא ed. Lag. (ed. Wil. לְאַעֲמִיקָא = לַאֲעַ׳; oth. ed. לעמקא, *Pa.*), v. preced.—[Targ. Prov. XXVIII, 6 דמעמיק מן Var. ed. Lag., v. עָקַם.]

**עֹמֶק,** v. עוֹמֶק.

**עֵמֶק** m. (b. h.; preced. wds.) 1) *valley.* Shebi. IX, 2 גלגל העלירן ... והע׳ Upper Galilee, Lower Galilee, and the (Galilean) valley; תחום טבריא הע׳ the district of Tiberias is the valley (of Galilee). Tosef. ib. VII, 10 ההר והע׳ והשפלה the mountain land, the valley, and the lowland. Ib. אוכלין מבהר על שבע׳ (in the Sabbatical year) you may eat the mountain fruits as long as the same kind is still to be

עֲמַר III, עֲמְרָא m. (עמר I, cmp. עָמֵר a. אִירְמַר) = h. צֶמֶר, *wool*. Targ. Ps. XXXIX, 12, v. בַּרְהֵם. Targ. Deut. XXII, 11. Targ. Lev. XIII, 48; a. fr.—Ḥag. 15[b], v. יוֹרָה II. B. Bath. 74[a], a. e. גבבא דע', v. גְּבָבָא. Yoma 71[b]; Zeb. 18[b]; a. fr.—גופנא (ד)ע' *cotton*, v. גּוּפְנָא.

עָמְרָא, v. עוּמְרָא.

עַמְרוֹרֵי, v. עֲמוֹרָאָה.

עַמְרָם (b. h.) pr. n. pl. *Amram*, 1) father of Moses. Sabb. 55[b]. Ex. R. s. 1; a. fr.—2) A., an Amora. Y. Macc. I, beg. 31[a] רב ע'; Y. Shebi. X, 39[c] (insert רב).

עַמְרָנִיתָא f. (עַמְרָא) *woolly, tufty substance*. Sabb. 20[b] בע' דאית ביה it means the woolly substance in it, v. שׁוּפְכָא. Ib. (expl. אִירְדָּן, ib. II, 1) ע' דביני בינר the woolly bast between (the bark and the wood of the willow); v. עִרְדְּנִיתָא.

עַמְּתְהִי pr. n. pl. *ʿAmm'thu* (*ʿAmmete*, v. Hildesh. Beitr., p. 48, note 335; Neub. Géogr. p. 249). Y. Shebi. IX, 38[d] bot. צפון ע' the Biblical Zaphon (Josh. XIII, 27) is ʿA.

עַמְּתָן pr. n. pl. *ʿAmm'than* (prob. same as preced.). Y. M. Kat. III, 82[a].

עָנָא, עָן f. (v. עָאן) *small cattle, sheep*; (mostly collect.) *flock, fold*. Targ. Gen. XXX, 31, sq. Targ. I Sam. XVII, 28; a. fr.—Lam. R. to I, 9, v. בַּקְרוּתָא I.—*Pl.* עָנִין, עָנְיָא. Targ. Y. I Deut. XXXII, 14 (ed. Vien. ענון, corr. acc.). Targ. Y. Gen. XXXI, 43; a. e.—Cant. R. to III, 6 [read:] והוה אבונן יעקב מעבר ע' דמלאכא מעבר וחזר וכ' and our father Jacob transferred the angel's sheep, again and again, and always found one more to take across (v. Gen. R. s. 77).

עָנָא, v. עֲנִי.

עָנַב (cmp. ענק) *to intertwine, fasten by means of a loop*, contrad. to קָשַׁר. Sabb. 113[a] לא יהא קושרו אלא עוֹנְבוֹ he must not knot (the broken rope) but loop it; Tosef. ib. XII (XIII), 16 עוֹנְבִין אותו. Sabb. l. c. ובלבד שלא יַעֲנְבֶנּוּ provided he does not fasten it with a loop. Tosef. Erub. XI (VIII), 19; Y. ib. X, 26[c] bot. משלשל מלמעלן ועוֹנֵב וכ' he pulls the cord down and makes the loop at the bottom; Bab. ib. 102[b] עוֹנְבָהּ; a. fr.—Part. pass. עָנוּב; f. עֲנוּבָה; *pl.* עֲנוּבִים &c. Tosef. Kel. B. Mets. V, 6 קשור ועי if the handle is tied to the vessel with a knot or loop. Mekh. Yithro, Baḥod., s. 3 הרי אתם קשורים ע' תפוסים you are now tied, looped, held fast (by the covenant); a. e.

עֲנַב ch. same. Targ. Y. Ex. XXVIII, 28 Ar. (ed. ויטכס; h. text וירכסו).—Erub. 97[a] לִיעַנְבְּרִינְהוּ מִיעֲנַב let him fasten them with a loop. Succ. 33[b] לִיעַנְבְּרֵיהּ מיענב let him tie it (the Lulab) &c. Men. 38[b] לִיעַנְבָן כּוּלְּהוּ בְּהַדְדֵי (v. Rabb. D. S. a. l. note 40) to make a loop of all of them together; a. e.

*Ithpe.* אִיתְעַנַּב *to be looped*. Ib. אלימי דלא מיתענבי ואי הוו קטרני מיתענבי if the threads are too thick to allow a loop, but long enough to be looped if they were thinner; a. e.

עֲנָב c. (b. h.; preced.) 1) *grapes with the tendrils*, also *berry*. Y. Ned. XI, 42[d] קונם תאנה ... ועוד ע' I swear that I will not taste figs and furthermore (after thirty days) grapes.—*Pl.* עֲנָבִין, עֲנָבִים; const. עִנְבֵי, עִנְבֵּי. Ib. Gen. R. s. 19 סחטה ע' וכ' she (Eve) pressed grapes and gave him the juice to drink. Pes. 49[a] משל לע' הגפן בע' הגפן (a marriage between a scholar and a scholar's daughter is) like bunches of grapes combined with bunches of grapes; לע' הגפן בע' הסנה (a scholar married to an ignorant man's daughter is) like a bunch of grapes with berries of thorns. Snh. 99[a] יין המשומר בעֲנָבָיו ששת וכ' wine preserved in its grapes from the six days of creation (future reward of scholars); Ber. 34[b].—Succ. III, 2 ענביו מרובות מעליו if the berries on the myrtle exceed its leaves; a. fr.—2) (cmp. σταφύλωμα) *a growth on the eye*. Bekh. VI, 2 וּעֲנָבָן (Ar. וענב; Bab. ed. 38[a] עצב, corr. acc.); ib.[b] עצב (corr. acc.); Sifra Emor, ch. II, Par. 3 עֲנָבָיו (Rab. ענב); v. אֲנָבָא.

עִנְּבָא, עִי' ch. same, 1) *cluster, grape*. Targ. Y. Deut. XXXII, 14 (ed. Vien. עִנְבָא).—*Pl.* עִנְּבִין, עִנְּבַיָּא, עִנְּבֵי, עִי'. Targ. Gen. XL, 10; a. fr. [O. ed. Berl. עִנְּבָ with Dagesh, oth. ed. a. Y. עִנְבָ, also עִנְבְּ, a. עֲנָבְ.]—Targ. Y. ib. XXVII, 25 יין חמשומר בענביו = (בעינבויי not) חמרא דמיצטנע בעִנְּבֵיהּ, v. preced.—Naz. 34[b]; (38[a]); B. Mets. 106[b], v. פֵּרוּם ch.—2) (cmp. next w.) *standing corn, fruits on the trees* &c. Ned. 62[a] הוו גנבי ליה עִינְּבֵירִיה (some ed. עֲנִירֵיהּ) they used to steal his crops; Yalk. Deut. 940 עילבי (corr. acc.).

עֲנָבָה f. (preced.) 1) *stalk of grapes*. Keth. 111[b] מביא ע' אחת וכ' will bring in one stalk on a wagon or a ship ... and will use its wood for cooking; ואין לך כל ע' וע' שאין וכ' and there will not be a stalk yielding less than thirty kegs of wine. Y. Naz. VI, 55[a] bot.; a. fr.—*Pl.* עֲנָבוֹת. Ib.; a. e.—2) [*ramified plants,*] *standing corn, fruit on the tree, crop*. Y. Snh. II, 20[b] bot. (ref. to II Sam. XXIII, 11, a. I Chr. XI, 13) עדשים היו אלא שהיתה ע' שלחן רפה כשל שעורין it was a field of lentils, but their growth was as fine as that of barley; Ruth R. to II, 9 (Par. 5 beg.) עִנְּבוּתָן הוֹמָה לשעורין (ed. Wil. דומין, corr. acc.); (Midr. Sam. ch. XX, read: שְׁבוּלְתָם, v. שִׁבּוֹלֶת; Yalk. Sam. 165 היו גבוהים שמלחם כשעורים).—Peah. I, 2 לפי רוב הע' (Var. in Maim.) according to the quantity of the standing crop; [ed. חַעֲנָוָה, Ms. M. חַעֲנָיָה]. Ib. VI, 7 באילו היא ע' של שעורים Y. ed. (Mish. a. Bab. ed. ענוה, Ms. M. ענירה) as if it were a crop of barley; v. עֲנָוָה I.

עִנְבָּל, עִנְבּוֹל, עִנְבּוּל, v. sub עִירְבֵּל, עֵירְבּוֹל, עִירְבּוּל.

עִנְבּוּת, v. עֲנָבָה 2).

עִי', עִנְבְּתָא f. = h. עֵנָב 1) *berry*; 2) *a berrylike excrescence*. Ab. Zar. 28[a] ההיא ע' פרוונקא וכ' an ʿenabta (carbuncle?) is a forerunner of the angel of death. Ib. (as a remedy) ליתי ע' בת מינא וכ' let one get a berry of the same kind (in size and color), and roll it over &c.

עָנַג (b. h.) *to be pliable, soft, tender*.—[B. Kam. 80[a] Ar. s. v. ענג 2, mistaken reading for העגונה, v. עָגַן.]—Denom. עוֹנֶג.

*Pi.* עִנֵּג 1) *to soften*. Tosef. Maas. Sh. II, 1; Tosef. Ter. X, 4 מְעַנֶּגֶת שערה וכ' (Var. מעגנת, מעגלת, v. עָגַל, עָגַן) she

may soften her hair by pressing it against her (the priest's daughter's) hair.—2) (denom. of עֹנֶג, with ref. to Is. LVIII, 13, 'and callest the Sabbath a delight') *to celebrate pleasurably, to enjoy.* Sabb. 118[b] כל המְעַנֵּג את השבת וכ' to him who observes the Sabbath with enjoyments, his heart's desires are granted. Ib. במה מְעַנְּגוֹ wherewith does one make it enjoyable? Tanḥ. B'resh. 2 עַנְּגֵהוּ enjoy it (the Sabbath). Pesik. R. s. 23, end ובשבת הם באים ומְעַנְּגִים (prob. to be read: ומִתְעַנְּגִים) and on the Sabbath they come and enjoy themselves.

*Hithpa.* הִתְעַנֵּג *to enjoy one's self; to indulge in luxuries.* Ib. כל שהוא מִתְעַנֵּג בשבת שואל וכ' whoever enjoys the Sabbath may ask, and the Lord will grant (v. supra). Midr. Till. to Ps. CXLIX הצדיקים מִתְעַנְּגִים בא ... come and see how the righteous enjoy luxuries (in the hereafter). Ib. והם מתענגים ואומרים וכ' and they act like persons used to comforts, saying, it is impossible to sleep in this bed &c.; a. e.—[Deut. R. s. 7, end הרו מתענגים וכ' they enjoyed themselves by rolling in the flavored grass; prob. to be read: מִתְעַנְּגִים fr. עגג, v. גִּבְּנֵי.]

**עֲנַג** ch. same; *Pa.* עַנֵּג 1) *to soften the skin* by ointment, bathing &c.; *to feel comfortable.* Taan. 25[a] ירחיבנא לך ... דמְעַנְּגַת בחין I shall give thee, in the world to come, thirteen rivers of balsam oil clear as Euphrates and Tigris in which thou shalt find pleasure.—2) *to celebrate merrily.* Tanḥ. B'resh. 2 לעַנּוגיה במאכל וכ' to celebrate it (the Sabbath) joyfully with eating &c.

**עֹנֶג,** v. עוֹנֶג.

**עִנֵּד,** Tosef. Kel. B. Mets. V, 5 שענדירהו כלי, read: שעוֹדִירהו, v. עוֹד.

**עֲנָה, עֲנָא,** v. עני h. a. ch.

**עָנָן,** v. עָנָיו.

**עֲנָוָא, עַנְוָא*** f., constr. עַנְוַת (v. עֲנָוָה I) *a divine grant, supply.* Targ. Y. Ex. XVI, 13 Ar. (ed. אנחות).—[Targ. Y. I ib. XV, 27 ענוא (some ed. עניא), read: עֲנָנָא or עֲנָנָיָא.]

**עֲנוּבָא, עֲנוּבָה** m. (עֲנַב) *loop, noose.*—*Pl.* עֲנוּבִין, עֲנוּבַיָּא, עֲנוּבִים, עֲנוּבוֹת. Targ. Ex. XXVI, 4, sq. (ed. Berl. עֲנוּבִּין, Y. ed. עֲנוּבִּים, also עֲנוּבוֹת); a. e.

**עֲנוּבִי,** v. עַכְמַאי.

**עֲנוּג,** v. עִנּוּג.

**עֲנוּדָה I,** (עֲנָדָה) f. (עָנַד I) *divine response to prayer, yield, fertility*; (Maim. refers to Hos. II, 23, sq.). Peah I, 2; ib. VI, 7, v. עֲנָבָה 2; a. e.

**עֲנָוָה II** f. (b. h.; עָנָה II) *humility, lowliness, meekness, kindness.* Sot. IX, 15 (49[a]) משמת רבי בטלה ע' וכ' with Rabbi's death ceased humility and fear of sin. Ib. 49[b] לא תירתני ע' דאירכא אנא do not read (in the Mishnah) 'humility', for there am I (striving after it). Arakh. 16[b] ע' שלא לשמה humility not for its own sake (e. g. you forbear to rebuke a friend, making yourself believe that you are unworthy to do so, whereas in fact you only fear to incur your friend's ill will). Y. Shek. II, end, 47[c] קדושה מביאה לידי ע' ע' מביאה לידי יראת חטא holiness leads to meekness, meekness leads to fear of sin; Ab. Zar. 20[b]. Ib. ע' גדולה מכולן humility is the greatest virtue of all. Ab. d'R. N. ch. VII למד בני ביתך ע' (not למוד) train the members of thy household to be kind (to strangers). Der. Er. Zutta, ch. V הדר חכמה ע' הדר ע' יראה the beauty of wisdom is modesty, the beauty of modesty is fear of sin. Tanḥ. Bresh. 1; Y. Sabb. I, 3[c] top, a. e., v. סוּלְדִיס; a. fr.

**עֲנָוְתָנוּת, עִנְוְתָנוּת, עֲנָוְתָן, עֲנָוְתָנָא, עֲנָוְתָנוּתָא,** v. sub ענו (with one Vav).

**עֲנוּן, עֲנוּרָא, עֲנוּרְיָא, עֲנוּרְיָה,** v. sub עִירְנִי.

**עִינָךְ, עֲנָנָא, עֲנָנָן** m. = h. עֲנָיו. Targ. Prov. XV, 33. Ib. XVI, 19; a. e.—Y. Kil. IX, 32[b] סגרין ר' חוה ע' Rabbi was extremely meek; Y. Keth. XII, 35[a] עינוון; (Gen. R. s. 33 ענותן). Y. Snh. VI, 23[c] bot. ע' הוא סגי וכ' he is very kind and will believe thee; ib. X, 28[c]; a. fr.—*Pl.* עֲנָנֵי. Targ. Prov. III, 34.

**עַנְוָה,** v. עַנְוָא.

**עַנְוְתָא,** v. עִנְוְתָנָא.

**עִיךְ, עֲנָוְד, עֲנָוְתָן** m. (formed fr. עֲנָיו) = עֲנָיו, *humble, forbearing, kind.* Snh. 88[b] ע' ושפל ברך forbearing and low-kneed (polite). Sabb. 30[b] bot. לעולם יהא אדם ע' וכ' one should always be meek (patient) like Hillel, opp. קפדן impatient; (Ab. d'R. N. ch. XV עָנָו). Sabb. 31[a] עי' הלל ינוחו וכ' O thou forbearing Hillel, blessings rest upon thy head; a. fr.—*Pl.* עִיכִין, עֲנָוְדִין, עֲנָוְתָנִין. B. Mets. 84[b] bot. שלשה ע' הן three persons are known for their humility. Ab. d'R. N. ch. VII בזמן ... ענווהן ובני ביתו ע' וכ' when a man is kind (to strangers), and his household kind &c.; a. e.

**עִיךְ, עֲנָוְד, עֲנָוְתָנָא, עֲנָוְתָן** ch. same. Targ. Num. XII, 3. Targ. Zeph. III, 12 (h. text עני); a. e.—*Pl.* עֲנָוְתָנִין, עֲנָוְתָנַיָּא, עֲנָוְתָנֵי, עֲנָוְדִי, עִיכִי. Targ. Ps. IX, 13. Ib. 19. Ib. LXIX, 33; a. fr.—Snh. 11[a] sq. תא חזי מאי אירכא בין תקיפי לע' בתראי ... (Ms. M. לענותאי) come and see the difference between the rigorous rulers of former days and the mild of these latter days.

**עִיךְ, עֲנָוְד, עֲנָוְתָנוּת** f. (preced.) *humility, patience, condescension.* Meg. 31[a] כל מקום שאתה מוצא גדולתו ... אתה מוצא עֲנָוְתָנוּתוֹ wherever (in the Scriptures) you find a description of the greatness of the Lord, you also find a description of his condescension (towards the lowly). Sabb. 31[a] ענותנותו של וכ' Hillel's patience brought us under the wings of the Divine Presence (caused us to embrace the Jewish religion); Ab. d'R. N. ch. XV עֲנָוְתָנוּתְךָ חבריאני וכ' (read: חבריאתי) thy patience brought me &c. Gen. R. s. 74; Pesik. Shim'u, p. 116[b], a. e. ולא ... קפדנותן עֲנָוְתָנוּתָן של בנים rather the angry mood of the fathers (Jacob) than the patience of the sons (David); a. fr.—Snh. 19[b], sq., v. תּוֹקֵף.

עִינְךָ, עִנְוָךְ, עִנְוָתָנוּתָא ch. same. Targ. Prov. XVIII, 12 (Ms. עֵרְנָ). Targ. Ps. XLV, 5; a. fr.—Sot. 40a מאי עִינְוָתָנוּתֵיהּ וכ׳ what is known about R. Abbahu's forbearance? M. Kat. 28a; a. fr.

עֵינַטָּב = עֵין טָב, v. טָב III.

עָנָה, עֲנִי I (b. h.) [*to turn, come out in turn,*] *to begin to speak; to respond; to speak* or *sing in chorus; to answer.* Tem. 16a עתניאל שֶׁעָנָאוֹ אֵל he was surnamed Othniel, because God answered his prayer (ref. to I Chr. IV, 10). Y. Sot. V, 20c top והן עוֹנִין אחריו על כל דבר ודבר and they (the class) repeat each sentence after him; והן ... משה Moses said, I will sing &c., and they repeated in chorus, I will sing &c. Ib. משה אמר עזי והן עונין וכ׳ Moses said, My strength &c., and they responded, I will sing &c. Tosef. ib. VI, 2 ועונין על כל ענין וענין and they (the class) repeat each sentence. Ib. 3 ועונין אחריו ענין ראשון and they (the people) always repeated the first sentence (as refrain). Succ. 38b מצוה לַעֲנוֹת הללויה it is proper to say in response Halleluiah. M. Kat. III, 9 כולן עוֹנוֹת כאחת all start the dirge at once; אחת מדברת וכולן עונות אחריה one speaks, and all repeat in chorus after her, v. עִינּוּי I. Ber. 47a עד שיכלה אמן מפי העוֹנים until the Amen of the responding company is finished. Pes. 36a לחם שעונין וכ׳, v. עוֹנִי. Y. Succ. III, 54a top אם בירכך גוי עֲנֵה אחריו אמן if a gentile blesses thee, say after him Amen; a. fr.

*Nif.* נַעֲנָה 1) *to be answered, to have one's prayer granted.* Sabb. 30a מיד נ׳ ... וכשאמר זכור but when he said, Remember &c. (Ex. XXXII, 13), his prayer was at once granted. R. Hash. 18a זה מתפלל ונ׳ וכ׳ one prays and is heard, another prays and is not heard; Koh. R. to IX, 11, v. פָּגַע. Gen. R. s. 60 [read:] שלשה הם שנענו במענה פיהם three persons (mentioned in the Scriptures) were answered as soon as they had uttered their prayer; Yalk. ib. 108; a. fr.—2) *to be called upon to speak; to answer, to deliver an opinion.* Kidd. 40b ר״ט נ׳ ואמר וכ׳ R. T. (being asked his opinion) answered saying &c.; נענו כולם ואמרו וכ׳ all of them in turn answered saying &c.; Sifré Deut. 41. M. Kat. 28b (at a mourner's house); a. fr.—3) [*to be made to respond Amen,*] *to be sworn; to promise allegiance.* Y. Dem. II, 23a top הוא נ׳ לחבורה ... נַעֲנִין לו he (the head of the house) promises allegiance to the order (v. חַבְרוּתָא), and the members of his house make the promise to him.

*Pi.* עִנָּה *to speak* or *sing in chorus*, esp. *to lament.* M. Kat. III, 9, מְעַנּוֹת, v. עִינּוּי I.

עָנָא, עֲנִי (עָנָה) ch. same. Targ. II Esth. VI, 10. Targ. I Kings XII, 7.—Targ. Ps. XXXIV, 5 (Ms. עֲנָיְרִנִי). Ib. CII, 3; a. fr.—Y. Succ. III, 54a top מה נַעֲנֵי what shall we say in response? Ib. ר׳ יונה ע׳ חכין וחכין R. J. responded, so be it, and so be it. Ab. Zar. 18a bot. ארמא אלהא דמאיר עֲנַנִי say, O God of Meïr, hear me; a. fr.—[Men. 17a ענני מרי, v. עֲנִי II.]

*Pa.* עַנֵּי *to speak* or *sing in chorus; to respond.* Targ. O. Ex. XV, 21. Targ. II Esth. VI, 11.

*Ithpa.* אִתְעַנִּי, *Ithpe.* אִיעַנִּי 1) *to be answered.* Targ. O. Ex. XIX, 19. Targ. Prov. XXI, 13 נתענני ed. Wil. (ed. Lag. נַעֲנוֹר will answer him; h. text יֵעָנֶה).—*2) (euphem.) *to be gratified, be eased.* Y. Shebi. III, 34c bot. ההן דאזיל ולא מְתַעֲנֵי ... he who went out to ease his bowels without success; [perhaps to be read מתפני, v. פְּנָה?]

עָנָה, עֲנִי II (b. h.; cmp. אָנָה) *to press, be pressed; to be detained.*

*Pi.* עִנָּה 1) *to detain, postpone*, esp. ע׳ דין *to delay execution of capital judgment* (which should take place on the day of sentence). Snh. XI, 4 (89a) אין מְעַנִּין את דינו של וכ׳ we must not put off his execution (opp. to the opinion משמרין אותו). Ib. 35a נמצא אתה מְעַנֶּה ... ולמחר את דינו shall we pass sentence on Friday and put him to death on Sunday? In such a case you would postpone his execution (against the law); v. עִינּוּי II.—2) *to cause privation; to cause to fast.* Yoma 77b (ref. to ויענה, Gen. XXXIV, 2) תחם שעִנָּה מבריאות וכ׳ this may be interpreted, that he deprived her of other connections. Ib. VIII, 4 התינוקות אין מענין אותן וכ׳ we must not let children fast on the Day of Atonement, v. חָנַךְ; a. e.—*Part. pass.* מְעוּנֶּה *fasting.* Tosef. Taan. II, 7; Erub. 41a כדי שלא יכנס לשבת כשהוא מע׳ that he may not begin the Sabbath fasting; Tanḥ. B'resh. 2.—3) *to afflict, oppress, wrong.* Mekh. Mishp., s. 18 (ref. to Ex. XXII, 22) עד שיְעַנֶּה וישנה until he practices oppression repeatedly; a. e.—Part. pass. מְעוּנֶּה; *pl.* מְעוּנְּין. Yeb. 48b מפני מה גרים בזמן הזה מע׳ וכ׳ why are the proselytes of our days afflicted and subject to suffering?—4) *to violate, outrage.* Num. R. s. 9 (ref. to Mic. II, 9) שהרי מְעַנִּים נשי וכ׳ they violated married women and caused them to be forbidden to their husbands. Lev. R. s. 19; a. fr.—Mekh. l. c.; Yalk. Ex. 349 אם כשלא תְעַנּוּן את הדרן וכ׳ if your wives will be spared from widowhood and your children from bereavement, because you do not violate justice, how much more, when you execute justice.

*Nif.* נַעֲנֶה 1) *to be afflicted, oppressed.* Mekh. l. c. אלמנה ... שדרכן לֵיעָנוֹת בהן וכ׳ widows and orphans who are liable to be oppressed,—of them the text speaks (Ex. XXII, 21); Yalk. l. c. שדרכן לֵיעָנוֹת (not שדרכו).—2) *to humble one's self; to submit to a person's discretion, beg pardon.* Ber. 28a נַעֲנֵיתִי לך מדוכל לי I submit myself to thee, forgive me. Pesik. R. s. 38 נענית לו I beg his pardon. Yoma 22b נענית לכם עצמות וכ׳ I beg your pardon, bones of Saul!; Yalk. Sam. 117 נענית לך שאול וכ׳. Keth. 67b נענית לך קום אכול I beg of thee, get up and eat. Tosef. Ohol. V, 12 נמית לכם עצמות וכ׳ ed. Zuck. (oth. ed. נמתי, read נענית) I beg your pardon, bones of &c.

*Hithpa.* הִתְעַנָּה, *Nithpa.* נִתְעַנָּה 1) *to be afflicted, suffer.* Sifré Deut. 130 שנִתְעַנּוּ, v. עִינּוּי II.—2) *to afflict one's self, to fast.* Ber. 8b (ref. to Lev. XXIII, 32) וכי בחשעה מִתְעַנִּין do men fast on the ninth (of Tishri)? R. Hash. 18b אין גזרת ... רצו מתענין when there is no political persecution, but no peace, those who wish may fast &c. Erub. 41a והִתְעַנִּינוּ בו ולא וכ׳ we fasted, but not to the end of the day; a. fr.

*Hif.* הֶעֱנִי (denom. of עָנִי) *to become poor.* Keth. VI, 6. Ber. 33a חזרו והֶעֱנוּ when they (the Jews) became poor again. Meïl. 17a מי שיש לו אויב ירַעֲנִי או יעשיר if one has an enemy, does one wish him to be poor or rich?; a. e.

עֵ׳ this poor woman has been waiting (for her husband) in vain. Y. ib. IX, 33[a] top מה נעשה באותה הע׳ what has been done in that poor woman's case? Gen. R. s. 60 פתחו לאותה הע׳ open the gate for the poor animal; a. fr.

**עֲנִיָּא, עַנְיָא** ch. same. Targ. Ex. XXII, 24. Targ. Ps. X, 2 (Ms. עַנְיָה). Targ. Y. Deut. XVI, 3 לחמא ע׳ poor bread (h. text לחם עֹנִי); a. fr.—Sabb. 155[b] ליח דע׳ מכלבא וכ׳ none is poorer than the dog, none richer than the swine. B. Kam. 92[a], a. e. (prov.) בתר ע׳ אזלא ענירותא poverty follows the poor, i. e. the poor man is always under a disadvantage. Keth. 106[b] (managers must not trade with the poor fund) דילמא מתרמי להו ע׳ וכ׳ lest the case of a poor man come up before them, and they have no cash to give him; a. fr.—*Pl.* עַנְיֵי. Targ. Ps. XII, 6. Ib. X, 12 Ms. (ed. עִנְוְתָנֵי). Targ. Prov. XXXI, 5; a. fr.—[Targ. Ps. XLI, 2 לעניר, v. עִנְיָנָא.]—[עניא, Targ. Y. I Ex. XV, 27 some ed., read: עִירָא.]

**עַנִיבָא,** v. עִנְבָא.

**עַנִיבָה** I f. (עָנַב) *fastening with a loop,* opp. קשירה with a knot. Pes. 11[a]; Sabb. 113[a]; Succ. 33[b]; a. e.

**עַנִיבָה** II m. ch. = עִנְבָא, *berry*; ע׳ דפרלא *elephant's berry,* name of a plant the stalk of which is quadrangular. Y. Shebu. III, 34[d] bot.; Y. Maasr. V, end, 52[a] אבריבא דפ׳ (read: אֲנִיבָא); Y. Ned. III, 37[d] bot. ארכובה דיעלא (prob. to be read: דפרלא) *elephant's foot* (elephantopos).

**עַנִיתָ, עַנְיָתָא,** v. עֲנָוָה I.

**עַנִיתָ** I, **עַנְיוּתָא,** fem. of עָנִי.

**עַנִיתָ** II, **ע׳ עֲנָתוֹת** pr. n. pl. *'Ăniya Anathoth.* Targ. Is. X, 30.

**עָנָן, עֲנָנָא** m. (b. h.; עָנָה II) *submissive, meek, kind, patient.* Ber. 6[b] אי ע׳ אי חסיד וכ׳ woe for the loss of the meek, . . . of the pious man, the disciple of Abraham!; Sot. 48[b]. Kidd. 71[a] אין מוסרין אותו אלא למי שצנוע וע׳ we do not communicate it (the Divine Name) except to one who is chaste and meek; a. fr.—*Pl.* עֲנָנִים. Y. Taan. III, 66[c] ענן שהוא עושה ברירות ע׳ אלו לאלו the cloud is named *'anan,* because it (the rainfall) makes men kind to one another; Gen. R. s. 13; Yalk. Gen. 20; Yalk. Ps. 883 ענירם (Var. ענוים). Succ. 29[b]; a. fr.—V. עִנְוָתָן.

**עַנִיּוּת** f. (denom. of עָנִי) *misery, poverty; stint.* Sabb. 33[a]; Kidd. 49[b] ע׳ סימן לגסות (הרוח) poverty is a symptom of haughtiness (haughtiness will be followed by poverty). Ib. מאי ע׳ ע׳ דתורה the poverty (of the Babylonians) means poverty of the Law (ignorance). Sabb. 102[b]; Keth. 106[b], a. e. אין ע׳ במקום עשירות there must be no stint where there is wealth, i. e. you must not be small in large affairs. Ex. R. s. 31 אלו נתקבצו . . . והע׳ לצד אחר הע׳ וכ׳ if all suffering were gathered on one side, and poverty on the other, poverty would outweigh all. Ib. עֲנִיּוּתוֹ . . . אמר הקב״ה וכ׳ the Lord says (to the usurer), is not this man's poverty enough, that thou &c.?; a. fr.—Esth. R. introd. (play on

**עָנָא, עֲנִי** ch. same.

*Pa.* עַנֵּי 1) *to tarry, be detained, late.* Y. Sot. I, 16[d] bot. חד זמן ע׳ דדריש once he (R. Meïr) was long in preaching (preached to a late hour, or came late); Num. R. s. 9 אִיעַנֵּי דרשה (*Ithpa.,* read דְּרוֹשָׁה or דְּרָשָׁא); Lev. R. s. 9 חנתא מדרשא (corr. acc.). Y. Bicc. III, 65[c] bot. חד זמן ע׳ מיסק (not מסרק) once he was late in coming; (Keth. 62[b] משכתיה שמעתא); a. e.—עַנֵּי מרי be slow, my lord (a respectful form of interrupting and introducing an objection or correction). Men. 17[a] ע׳ מ׳ משמיה דרב וכ׳ beg pardon, sir; (do you mean to say) 'in the name of Rab?' Said he, yes. Ib. 81[a] ע׳ מ׳ ארבעין וכ׳ beg pardon, he deserves forty lashes (for exchanging sacrifices), and yet his act is legal?; Snh. 26[b] ע׳ מ׳ ארבעין . . . וכשר he deserves forty lashes, and yet his testimony is admissible? B. Kam. 49[b] ע׳ מורי וכ׳; [Rashi interprets: *give answer,* my lord, v. עֲנֵי I].—2) *to afflict, oppress.* Targ. O. Ex. XXII, 21, sq. Ib. I, 12 מְעַנַּן (Y. מְעַנְּרִין); a. e.—Part. pass. מְעַנֵּי; *pl.* מְעַנָּן. Targ. Is. LIII, 4.—3) *to violate.* Targ. O. Deut. XXII, 24 (ed. Amst. עָנֵי, corr. acc.); a. fr.—4) (with, or sub. נפשא) *to afflict one's self, fast.* Targ. Lam. III, 33 (ed. Amst. עָנֵי). Targ. Lev. XVI, 31; a. fr.—Part. pass. as ab. Tanh. B'resh. 2 בשבת גופא לא מע׳ he does not fast on the Sabbath itself.

*Ithpa.* אִתְעַנֵּי, אִיעַנֵּי 1) *to be delayed.* Num. R. s. 9, v. supra.—2) *to be afflicted, suffer; to fast.* Targ. I Kings II, 26. Targ. Zech. VII, 5; a. e.—Y. Ber. III, 6[b] top; Y. Naz. VII, 56[a] bot. בעי מזקפוניה ואשכחוניה אית׳ they wanted to help him up, but found that he was suffering; Koh. R. to VII. 2 (not אית׳ בדבורא).—4) *to be violated.* Targ. Lam. V, 11.

*Ithpe.* אִיתְעֲנִי *to become poor.* Taan. 23[b] אמר לֵיעַנּוּ ואִיעַנּוּ he said, let them become poor, and they became poor.

**עִנְבָא** m., v. עוּנְבָא.

**עַנְבָא** ch. = h. עִנַּי. Targ. O. Deut. XVI, 3 ed. Berl. (oth. ed. עִנְיָא, עַנְיָא, עוֹנְיָא).

**עָנָי** m. (b. h.; עָנָה II) [*afflicted, humble,*] *poor.* Sabb. I, 1, sq., v. בַּיִת.—מעשר ע׳, v. מַעֲשֵׂר.—Ned. 64[b], a. e. ארבעה ע׳ סומא וכ׳ . . . four classes of people are as if dead, the poor man, the blind &c. Ib. 41[a] אין ע׳ אלא בדיעה only he is poor who lacks knowledge. Keth. 68[a] ע׳ בדעת poor in disposition, illiberal, niggardly. Pes. 118[a] (expl. Ps. CXVIII, 1) עשיר בשורו ואת ע׳ בשיו . . . שגובה he collects the debt of man out of the good bestowed upon him, taking from the rich man his ox, from the poor man his lamb. Lev. R. s. 34, v. רַעַן. Y. Ber. IX, 13[b] כופר בו ואם הירה ע׳ but if his relative is poor, he disowns him; a. v. fr.—*Pl.* עֲנִיִּים. Ex. R. s. 31 (ref. to Ex. XXII, 24) אמרו . . . ומי הם עמך אמר להם הע׳ Israel asked the Lord, and who are thy people? Said he to them, the poor. Ab. I, 5 וירחו ע׳ בני ביתך let the poor be members of thy household. B. Mets. 71[a] (ref. to Ex. l. c.) עֲנִיֶּיךָ ועֲנִיֵּי עירך וכ׳ as between thy own poor (relatives) and the poor of thy town, thy own poor have the first claim &c. Keth. 106[b] אף לא בשל ע׳ neither may you trade with funds designed for the poor. Peah I, 2 לפי רוב הע׳ according to the number of poor (dependent on the field corners, פֵּאָה); a. v. fr.—*Fem.* עֲנִיָּה,

באניות, Deut. XXVIII, 68) בע׳ ממעשים טובים in thy want of good deeds.—Y. Kidd. III, 64ᵇ top בעֲנִיוּתֵינוּ צרירכה וכ׳ according to our poverty (of mind), she requires a letter of divorce from him.

**עֲנִיוּתָא, עֲנִיוּתָא** ch. same. Targ. Ps. LXXXVIII, 10 ed. Lag. (ed. Wil. עֲנִיָּתָא; oth. עֲנִיָּתָא). Targ. Job XXX, 16.—B. Kam. 92ᵃ, a. e. אזלא ע׳, v. עֲנָיָא. Ḥull. 105ᵇ משום דקשר לע׳ because it is bad, for (it begets) poverty. Ib. שרא דע׳ the genius of poverty; Pes. 111ᵇ, v. אִיסְרָא II. Sabb. 140ᵇ בעֲנִיוּתַי when I was poor; a. fr.

**עֲנָיוּת**, v. עֲנִיָּה.

**עֲנָיוּת**, v. עֲנִיָּה.

**עֲנִיר, עֲנִירָא, עֲנִירָנָא, עֲנִירִין**, v. sub עִנְיָן (with one נ).

**עֲנִירְתָּא*** f. (עֲנִי I) *turn, chance.* Y. Sot. I, 16ᵈ bot. הא עֲנִירְתִּיךְ חישלין וכ׳ here is thy chance by which thou mayest be enabled to come to thy house again; (Num. R. s. 9 ענתיך).

**כפר ע׳, ענים**, Pesik. R. s. 23, v. עִבּוּי.

**עִיר, עֲנָיָן, עֲנָנָן** m. (b. h.; עָנָה I) [*answer, corresponding affair,*] *correspondence, relation; subject, object, affair, idea.* Sifra introd. שהוא כעִנְיָנוֹ in keeping with the general subject to which it is related, v. עָנַן I; שלא כענינו out of relation to the general subject. Kidd. 6ᵃ והוא שעסוקין באותו ע׳ provided they are engaged in conversation on that subject (of marriage). Ib. מע׳ לע׳ באותו ע׳ when their conversation changed from one point to another all, however, having relation to that subject (of marriage, e. g. about dowry, about the man's financial condition). B. Bath. 114ᵃ כל זמן שעוסקין באותו ע׳ so long as the judges are engaged in that case (of donation), opp. כל זמן שיושבין so long as they are in session. Kidd. 43ᵃ אם אינו ע׳ לגופו תנהו ע׳ לכל וכ׳ if it (that word ההוא in the text) has no bearing on the subject itself (because a previous ההוא has already intimated the exclusion of a messenger), make it bear on all laws of the Torah (that you cannot authorize a deputy for an unlawful act). Tosef. Meg. IV (III), 5 [read:] בבית הוועד שואלין לעִנְיַן הפסח וכ׳ in the school house the subject of Passover laws is discussed thirty days (before the festival). Tosef. Sot. VI, 2, v. עָנָה I. Cant. R. to I, 10 (ref. to Num. XXVII, 1-11, a. 12-23) וכי מה ע׳ זה לזה what relation is there between these two subjects?; a. v. fr.—*Pl.* עִנְיָנוֹת, עִנְיֵי, עִיר׳. Tosef. Meg. l. c. מדלגין מע׳ הפסח הכתובין בתורה Var. ed. Zuck. (ed. בענינין, corr. acc.) they skip (make selections) from the Scriptural passages relating to Passover. Tosef. Sabb. XIII (XIV), 4 ברכות אע״פ ... וע׳ הרבה שבתורה וכ׳ benedictions (prayers), even if there be in them some of the letters of the Divine Name and many selections from the Torah, should not be saved from fire (on the Sabbath); Y. ib. XVI, 15ᶜ; Treat. Sof'rim XV, 4. Y. Maas. Sh. IV, 55ᵃ bot. מה פליגין כשהפליגו דעתן לע׳ אחרים in what case do they differ? When they had turned their mind to other points, opp. to עסוקין באותו ע׳ ענינין (v. supra); Y. Gitt. VI, 47ᵈ bot. (corr. acc.).

**עִיר, עֲנָיָר, עֲנָיָרָא** ch. same. Targ. Ps. XIX, 5 מתח עִנְיָנְהוֹן (ed. Lag. עִנְיָנֵיהוֹן, *pl.*) the extension of their purpose.—Ned. 51ᵃ אמר ליה כי ע׳ קדמאה he said to him something similar to the first proposition ('let thy wife offer me a measure of wine'); עיבד כי ע׳ קדמאה do according to the first proposition. B. Bath. 9ᵃ עבדי ע׳ בהדי הדדי וכ׳ made an arrangement between themselves that &c. Ib. 114ᵃ sq. דיסליקו מע׳ לע׳ they turned from one affair to another; a. fr.—*Pl.* עִיר׳, עֲנָנָיִן, עֲנָנָיָן. Targ. Cant. I, 11 סכום ע׳ וכ׳ the sum of their various interpretations is forty-nine. Targ. Ps. XLI, 2 לעִנְיָנֵי מסכנא Ms. (ed. לענני, corr. acc.) to the affairs (needs) of the poor (cmp. Lev. R. s. 34, quot. s. v. זָכָה).

**עִנְיָנִי** pr. n. m. *ʿInyani.* Koh. R. to III, 11 ע׳ בר נחשון; (Y. Yoma III, 40ᵈ bot. אינירני בר סוסי).

**עָנִיץ**, v. אָנִיץ.

**עַנְיָ׳, עַנְיָתָא**, v. עֲנִיוּתָא.

**עָנַן** (b. h.), *Pi.* עִנֵּן *to make cloudy.* Part. pass. מְעוּנָּן; יום המע׳ a cloudy day. Neg. II, 2. Yoma 28ᵇ; a. fr.—[*Polel* עוֹנֵן, v. עון.]

**עָנַן I** ch. (preced.) *to gather clouds.* Targ. O. Gen. IX, 14 בעֲנַנוּתִי.

*Pa.* עִנֵּן *to augur from clouds.* Targ. II Kings XXI, 6. Targ. O. Lev. XIX, 26 תְּעָנְנוּן ed. Berl. (oth. ed. תְּעַנְּנוּן, contr. of תְּעַנְּנוּן; Ms. II תְּעוֹנְנוּן, *Pol.* of עוּן).—V. מְעָנֵן, a. עָנְנָא.

**עָנָן I** pr. n. m. *ʿAnan,* an Amora, disciple of Samuel. Y. Sabb. III, beg. 5ᶜ. Keth. 69ᵃ; a. fr.

**עָנָן II** m. (b. h.) *cloud,* frequently used in the sense of *cover, protection.* Gen. R. s. 60 כל זמן ... חרת ע׳ קשור וכ׳ as long as Sarah lived, a cloud was tied over the entrance of her tent; וכיון שמתה פסק אותו ע׳ and when she was dead, that cloud ceased. Cant. R. to II, 6 וימינו זה עָנָן שכינה וכ׳ ... 'and his right hand embraces me', that means the cloud of the Divine Presence in the future world (with ref. to Is. LX, 19). Y. Taan. III, 66ᶜ, v. עָנְיוּ; a. fr.—*Pl.* עֲנָנִים. Taan. 9ᵇ (ref. to Gen. II, 6) מלמד שהע׳ מתגברים וכ׳ this teaches that the clouds (like a hose) swell and rise to the sky, and there open their mouth like a hose and receive the rain water; Gen. R. s. 13. Ib. אין ע׳ אלא מלמעלה clouds (like a hose to receive the waters) come from above (ref. to Dan. VII, 13); אין ע׳ אלא מלמטה the clouds come from below (ref. to Ps. CXXXV, 7); Y. Succ. I, 52ᵇ bot.; Yalk. Ps. 883. R. Hash. 3ᵃ (ref. to Num. XXI, 1) שמע ... ונסתלקו עַנְנֵי כבוד he heard that Aaron was dead, and the clouds of glory were removed. Tanḥ. B'eh 16 משיב רוחות ומעלה ע׳ ומוריד וכ׳ causes the winds to blow, and the clouds to rise, and the rains to come down; a. fr.

**עֲנָנָא, עָנָן II** ch. same. Targ. Is. XLIV, 22. Targ. Job VII, 9 Ms. (ed. חננא). Targ. O. Lev. XXIII, 43 עֲנָנֵי ed. Berl. (oth. ed. ענגין); a. fr.—Ber. 59ᵃ דקטר בע׳ when the sky is covered with a light cloud, opp. עֲרָבָא. Ib. כך חקב״ה ... אריתי דבריך בע׳ so the Lord says to the earth, bring thy cloud (hose, v. preced.) and receive the rain; Yalk. Ps. 883; a. fr.—*Pl.* עֲנָנֵי, עֲנָנָא, עֲנָנִין. Targ. II Sam. XXII, 12.

עָנָק.—*Pl.* עֲנָקִים. Gen. R. s. 26 (ref. to Gen. VI, 4) שבע שמות . . . ע׳ וכ׳ they (of that race) are called by seven names: Emim, . . . ʿAnaḳim; Yalk. ib. 47, v. עֲנַק.

**עָנָק** II m. (b. h.; עָנַק) [*neck,*] *necklace, chain.* Erub. 54ᵃ (ref. to Prov. I, 9) אם כע׳ זה שרוי על וכ׳ ...if a man trains himself to be like a necklace which is loose around the neck, and is (sometimes) seen and (sometimes) not seen (i. e. is yielding and modest), his learning will be established &c.; Yalk. Prov. 929 שיפה לצואר (read: שרפה). Yalk. Ps. 675 the Law is ע׳ לצואר a chain for the neck (Lev. R. s. 12 מוניר). B. Bath. 75ᵃ לא זכה עושין לו ע׳ if he is not worthy, they will make a chain for him. [Ib. זכה עושין לו ע׳ if he is worthy, they will make a necklace for him; omitted in Ms. R.; v. Rabb. D. S. a. l. note 9.]—*Pl.* עֲנָקִים. Gen. R. s. 26 (they are called ʿAnaḳim) שחיו מרבים ע׳ ע״ג עֲנָקִים they increased the chains around the necks (subjugated many people); Yalk. ib. 47.

**עֹנֶק** m. (preced.) *neck.*—*Pl.* עֲנָקִים, v. preced.

**עוּ׳, עִי׳, עִנְקָא** ch. (preced. wds.) 1) *neck, throat.* Targ. Ps. LXIX, 4 עִינְקִי (ed. Wil. עֲנִי; Ms. עוּנְקִי). Ib. CXV, 7. Ib. CXLIX, 6; a. e.—Ber. 44ᵇ; Sabb. 140ᵇ, v. אוּנְקָא I.—2) *necklace, chain.*—*Pl.* עוּ׳, עִי׳, עִנְקָא. Targ. Jud. VIII, 21. Ib. 26 (ed. Wil. עֲנָק). Targ. Is. III, 19 (h. text הנטפות).—Y. Sabb. VI, 8ᵇ bot. (expl. השהרנים, Is. III, 18) עוּנְקָנְיָה.

**עֲנָקוֹקְלוֹת** f. pl. (=ענקלקלות; ענקל, dimin. of עֲנָק; cmp. עוּנְקָלָא) *little beads* (of a neclace), a name for *undeveloped grapes.* Orl. I, 8; expl. Y. ib. 61ᶜ top ענבים שלקו ע׳ וכ׳ grapes which were smitten before they had grown to one-third of the normal size; (oth. opin.) אפי׳ לקו משהביאו וכ׳ even if they were smitten after having reached one-third of the normal size; ib. (as an abbreviation, עִנְבִין דלקו תלתיהון (נוטריקון grapes smitten in the first of their three stages. Sifra K'dosh., ch. V, Par. 3.

**עֲנַקְלִין**, v. אוּנְקָא.

**עֲנָקְמוֹן** m. (denom. of עֲנָקִים; עֲנָק I) *a troop of tall men* (v. אִסְפַּחְרֵי), *body-guard.* Gen. R. s. 65 מדינה שהיתה מכחבת ע׳ למלך a province that was levying a body-guard (of tall men) for the King; Yalk. ib. 114 כתבת ענקמין (corr. acc.); Yalk. Jer. 332 עוקמין (corr. acc.).

**עָנֵר** (b. h.) pr. n. m. *Aner,* one of Abraham's allies. Gen. R. s. 42; Tanḥ. Vayera 3; a. e.

**עָנַשׁ** (b. h.; cmp. אָנַס) [*to press,*] *to punish, fine.* Zeb. 106ᵇ, a. e., אין עוֹנְשִׁין מן הדין, v. דִּין II.—Ib. 43ᵇ לא ע׳ על הנסתרות the Lord did not punish undiscovered transgressions (committed in Israel's camps). Ib. 54ᵇ והזהיר ע׳ the text defines the penalty, and forbids the act; a. fr.—*Part. pass.* עָנוּשׁ *punishable.* Yeb. 47ᵃ כרת ע׳ doomed to extinction; סקילה ע׳ doomed to death by stoning; a. e.

*Nif.* נֶעֱנַשׁ *to be punished; to suffer.* Sabb. 56ᵃ; Kidd. 43ᵃ (ref. to II Sam. XII, 9) אין אתה נ׳ עליו וכ׳ ... מת חרב as well as thou art not to be punished for the use of the sword against the sons of Ammon, so shalt thou not be

Targ. Is. XLV, 8. Targ. Y. II Num. XXI, 1 ענני (= ע׳ דיקרא כבוד, v. preced.); a. fr.—Ber. l. c. (expl. רעמים, ib. IX, 2) ע׳ בגלגלא clouds (rolling) in the sphere; (oth. opin.) ע׳ דשפכי מיא וכ׳ clouds (bottles, v. preced.) that empty the waters from one to the other; ib. ע׳ חלחולי וכ׳, v. חַלְחֹל; בריק ברקא ומנחמי ע׳ וכ׳ the lightning flashes and the clouds rumble, and then comes the rain. Taan. 25ᵃ שמעינהו לע׳ דאמרי נשדי מיטרא וכ׳ Ms. M. (v. Rabb. D. S. a. l. note) overheard the clouds say, let us cast rain on Ammon &c. Cant. R. to IV, 8 כד אינון נקרין מן ע׳ (some ed. עֲנָנָן, f.) when the heavens are cloudless; a. fr.

**עֲנָנָא** m. (עֲנַן I) *interpreter of clouds, augur.*—*Pl.* עֲנָנִין. Targ. Is. II, 6. Targ. Jer. XXVII, 9 עֲנָנֵיכוֹן ed. Lag. (oth. ed. עוֹנְנֵי׳).

**עֲנָנוּתָא**, v. עֲנַן I.

**עָנָף** c. (b. h.; cmp. ענב) *ramification, branch, foliage; locks.* Men. 42ᵃ אין צריכין אלא ע׳ *tsitsith* (Num. XV, 38, sq.) means locks (fringes), as we read (Ez. VIII, 3) &c. Sifra Emor, Par. 12, ch. XVI (ref. to עֵץ עבת, Lev. XXIII, 40) את שעֲנָפָהּ עצו דומה וכ׳ (not עצן), v. עָבוֹת; Pesik. Ul'kaḥ., p. 183ᵇ עץ שע׳ עצו (corr. acc.).—*Pl.* עֲנָפִים. Succ. 32ᵇ שעֲנָפָיו חופות וכ׳; Y. ib. III, 53ᶜ bot., v. עָבוֹת. Ib. ענפיו חופות וכ׳ its (the Zargunah's) foliage covers the largest portion of it, but forms no veil; a. e.

**עֲנָפָא, עֲנָף** ch. same. Targ. Ez. XVII, 8. Targ. Is. XVII, 6 (ed. Lag. צנפא; h. text אֲמִיר).

**עָנַק** (b. h.; cmp. אנק, חנק) 1) *to be narrow, elongated;* denom. עֲנָק, עוּנְקָא &c.—2) *to press, force, rule.* Gen. R. s. 26 (expl. עֲנָקִים) שהיו עוֹנְקִים גלגל חמה ואומרים הורד וכ׳ they seized the globe of the sun and said, Send us rain down; Yalk. ib. 47. Num. R. s. 16 (ref. to ילידי הענק, Num. XIII, 28) שראוהו שהיה עוֹנֵק את השמש they (the spies) saw him force the sun (to give rain); Tanḥ. Shlaḥ 7.

*Hif.* הֶעֱנִיק 1) same. Yoma 10ᵃ (ref. to Num. l. c.) שמַּעֲנִיקִין החמה בקומתן they lorded it over the sun by virtue of their height; Sot. 34ᵇ (Rashi: they had the appearance of *squeezing* their heads *into* the sun).—2) [*to suspend around the neck, load,*] *to outfit the emancipated slave with gifts* (Deut. XV, 14). Y. Kidd. I, 59ᶜ bot. אילו שמַּעֲנִיקִין להן וכ׳ the following are those who must be sent away with gifts; Bab. ib. 16ᵇ. Ib. מַעֲנִיקִים רכול לא יהיו וכ׳ you might think that only he who is discharged after the expiration of six years of servitude, must be outfitted. Sifré Deut. 119 שאם הֶעֱנַקְתָּ ... חַעֲנִיק לו וכ׳ that when thou hast outfitted him once, thou must do it again &c. Kidd. l. c. כמה מעניקים לו how much must he be given?; a. fr.

**עֶנֶק** m. (preced.) *an emancipated slave's outfit.* Kidd. 16ᵇ ע׳ עבד עברי לעצמו וע׳ אמה וכ׳ the outfit of a Hebrew slave belongs to himself, and that of a Hebrew handmaid to herself; ע׳ אמה העבריה ומציאתה וכ׳ the outfit of a Hebrew handmaid and what she finds belong to her father; a. e.

**עֲנָק** I m. (b. h.; עָנַק) *giant.* Num. R. s. 16, a. e., v.

punished for the death of Uriah the Hittite. Sabb. 149[b] כל שחברו נ׳ על ידו וכ׳ he through whose instrumentality a fellowman was punished (who was instrumental in causing a fellowman to sin), will not be entered within the precincts of the Lord. Yoma 22[b] מפני מה נ׳ שאול for what sin was Saul made to suffer? R. Hash. 16[b]; B. Kam. 93[a], a. e. המוסר ... הוא נ׳ תחלה he who appeals to the Lord for judgment against his neighbor, will himself be the first to be punished. Snh. 8[a] על דבר זה נ׳ משה for saying this ('you shall bring to *me*', Deut. I, 17) Moses had to suffer (by being compelled to admit his own incapability, Num. XXVII, 5); a. fr.

**עָנַשׁ** ch. same. Men. 41[a] עַיְשִׁירְתּוּ אעשה do you (in heaven) punish a sin of omission? בזמן דאירכא ריתחא עַנְשִׁירְנָן when there is a time of divine anger, we do punish.

*Ithpa.* אִירַעַנַּשׁ, *Ithpe.* אִירְעֲנִישׁ *to be punished.* Erub. 63[a] ואר׳ רבי וכ׳ and R. Elazar ... was punished (came to grief). Ib. bot. אפ״ה אר׳ nevertheless he came to grief (was degraded). Succ. 51[b] מ״ט אִירַעַנְּשׁוּ why were they punished (to suffer execution under Hadrian)? Snh. 43[b] ועד השתא מ״ט לא אֲיִירְעֲנוּשׁ and up to that time why were they (the Israelites) not punished (for Achan's misdeeds)? Ib. 44[a] top עכן מ״ט אירענוש (supply עלויה) why were they punished for Achan's (undiscovered) sin?; Yalk. Josh. 18 עכן מ״ט אירענש why was Achan's sin visited (upon the people)? Bets. 16[a] לא לִירַעֲנְשׁוּ וכ׳ (not לע׳) let gentiles not be punished for neglecting it; a. fr.

**עֲנָשׁ**, v. עוֹנֶשׁ.

**עֲנָשׁ** m. constr. = h. עוֹנֶשׁ, *fine, confiscation.* Ezra VII, 26, quot. M. Kat. 16[a].

**עֲנָת** pr. n. pl. *ʿĂnath* (prob. identical with עֲנָתוֹת). Yoma 10[a]; Sot. 34[b] אחימן בנה ע׳ Ahiman (Num. XIII, 22) built ʿĂnath.

**עַנְתָּא, עַנְתָּה, עַתָּה** f. = h. עוֹנָה I, 1) *marital duty.* Targ. O. Ex. XXI, 10 עַנָתָהּ ed. Berl. (oth. eds. עוֹנָתָהּ, עוֹתָהּ).—2) *time.* Y. Ber. II, 5[a] bot. דצלותא ע׳ the time for prayer. Ib. III, 6[a] bot. דמיכלא ע׳ the time for meals. Gen. R. s. 33 מן עד׳ דיהבת ידך וכ׳ from the moment thou didst put thy hand on it. Cant. R. to IV, 4 בהדיא ע׳ נשתתק וכ׳ in that moment (then) the Samaritan was silenced. Num. R. s. 9 הא עַנְתִּיךְ this is thy opportunity, v. עַנְיֵיתָא. Koh. R. to XI, 2 הא ע׳ מיתון יתידה this is the opportunity to bring him. Ib. ענתה דמלעי the time for studying; a. fr.

**עַנְתָּא*** m. (ענת, cmp. ענש, a. עֲנֵי II, 2, v. P. Sm. 2935) *oppressor, wrong-doer.* Targ. Prov. XVI, 33 ד׳ע׳ Pesh. (ed. דעצתא).

**עַנְתַּדְרְיָא**, v. עַנְתּוֹדְרְיָא.

**עַנְתָּה**, v. עַנְתָּא.

**ענתה**, Koh. R. to I, 11 ע׳ נסיע, ע׳ נסיא, read: אֲתָאנְסָיָא.

**עַנְתּוֹנְדְּ, עַנְתּוֹדְרְיָא** m. *of En-Todros* (?). Y. Shek. VI, 49[d] top ר׳ יודן ענתונ׳ (Bab. ed. Ms. M. יודן אנא תחדויה; ed. אבא היתדויזה, היתדויזה, prob. corrupt. of תיודוזיא Theodosia, equivalent of תיודריא). Y. Ber. IV, 7[c] top ענתורדיא. Ib. 8[a] top ענתוריא; Y. Taan. II, 65[c] top ענתונ׳. Y. Sabb. IX, 12[a] bot. ענתדריא; a. e.

**עַנְתַּנְיוּד ... ויא, עַנְתּוּנְיָא** m. *of En Tuna* (?). Y. Sabb. VII, 10[b] חנינא ע׳. Y. Peah I, 16[b] חנניא ע׳. Y. Ber. VI, 10[c] bot. ענתנירה. Y. Orl. II, 62[c] top. Y. Ter. II, beg. 41[b] יוחנן ענתנירתא (?).—Cmp. עין תאנה, s. v. תְּאֵנָה.—[Gen. R. s. 29 חנינא אינוניתא, Ar. אין תתיה, prob. to be read: עין תוניה.]

**ענתוריא, ענתורדיא**, v. עַנְתּוֹדְרְיָא.

**ענתותא**, v. next w.

**עַנְתּוֹתָא** m. *of Anathoth.* Yalk. Is. 284 (ref. to Is. X, 30) הא ירמיה ע׳ וכ׳ Jeremiah of A. will come and prophesy reproofs against thee; Lam. R. introd., beg. ענתותא וכ׳ (corr. acc., or עַנְתּוֹתָאָה).

**ענתותים**, v. next w.

**עַנְתּוֹתִים** m. pl. (dial. for גּוֹגְתִּי) *Goths.* Midr. Till. to Ps. XXV, end אם עשו שונא ... אבל ברבריים וע׳ ושאירית העמים (לב׳ ולענתותים) if Esau (Rome) hates Jacob, it is because he took away his birthright, but what have I (has he, Jacob) done to the Barbarians (Germans), or to the Goths and the rest of nations?; ib. to Ps. CIX, end לברבריא ולשתותיא מה עשה (missing in ed. Bub.); Ms. 3: לברברים ולכותיים, Ms. 8 ולערביים, v. ed. Bub. note 2; read: ולענתיים or ולגוֹתִיים); Yalk. Ps. 702 לטברריים מה עשה לגוֹנְתִיים מה עשה (read לברב׳), v. גּוֹנְתָּאֵי.

**ענתניותא, עַנְתָּנְיוּד, עַנְתּוּנְיָא**, v. עַנְתּוּנְיָא.

**עִי׳, עִסְבָּא** m. = h. עֵשֶׂב, *herb, plants.* Targ. Gen. I, 29. Targ. Ps. XXXVII, 2. Ib. XC, 5 (some ed. עִשְׂבָּא); a. e.—*Pl.* עִסְבִּין. Targ. Y. Gen. I, 30; a. e.—V. עֲשַׂב.

**עָסָה**, v. עסי.

**עַסְוָוס**, v. סְוָוס.

**עָסוּק**, v. עָסַק.

**עָסוּק**, v. עִיסּוּק.

**עִיסּוֹת, עֲסוֹת** f. (denom. of עִיסָּה), *pl.* עֲסִיסּוֹת, עִיסְיוֹת, *leaven.* Maas. Sh. II, 4 יתחלקו לעסות (Ms. M. לעסיות; Y. ed. לעיסיות) let them be divided into small portions to be used for leaven. Y. Ḥall. I, 57[b] עירס ראשי עיסיות if a person worked up (in the trough) morsels of dough for leaven. Ib. bot. חמש עי׳ five morsels &c.; a. e.

**עָסָה, עסי, עָסָּה**, *Pi.* עִיסָּה, v. עָשָׂה.

**עָסַי**, *Pa.* עַסֵּי *to press, tread.* Targ. Esth. I, 10. Targ. Job XXX, 17 דְּמַעֲסָן (not דְּמַעֲסָן).—Esp. *to press the teeth together, gnash the teeth.* Ib. XVI, 9 (v. עָמַם). Targ. Lam.

II, 16 (ed. Vien. עַסְיאוּ *Pe.*). Targ. Ps. CXII, 10; a. e.—[Targ. Is. LIX, 11 עַסִּינָא, v. עָסַס.]

**עַסְיָא** pr. n. pl., v. אַסְיָא 2.—[Weinstein, Beitr. zur Gesch. der Essäer, identifies our w. with Callirhoe and surroundings, hot springs on the east side of Jordan, near the Dead Sea.]

**עָסִיס** m. (b. h.; v. עָסַס) *must, young wine.* Midr. Till. to Ps. LXXIII, end השמים מטיפין להן ע׳ the heavens shall drop wine for them.

**עָסִיס** ch. same. Targ. Esth. I, 7 חמר ע׳ (some ed. עָ׳) young wine.

**עֲסִיסָא,** Meg. 16ª Ms. O., v. אֲצִיצָא.

**עֲסִיסִית,** v. עֲסָסִית.

**עֲסִיקִין,** *pl.* of עָסָק.

**עֲסִירְיָא, עֲסִירָאָה,** v. sub עֲשָׂרָה.

***עָסַס** (v. P. Sm. 2936 s. v. עס) *to be agitated.* Targ. Is. LIX, 11 עַסִּינָא ed. Wil., v. עָמַי.

**עַסָּסְיוֹת** pr. n. pl. *'Asasiyoth,* twin towns in Palestine. Gitt. 4ᵇ.

**עֲסִיסִית, עֲסָסִית** f. (עָסַס *to stamp*), *pl.* עֲסִיסִיּוֹת, עֲסָסִיּוֹת, *pounded wheat* or *peas.* Tosef. Bets. I, 23 מפני שהן מאכל ע׳ (ed. Zuck. מפני שנאכל ע׳) because wheat may be eaten as a dish &c.; Y. ib. I, end, 61ª; (Bab. ib. 14ᵇ לודיות). Sabb. 18ᵇ; Tosef. ib. III (IV), 1; Y. ib. III, 5ᵈ עסי׳; Y. Ter. II, 41ᶜ bot.

**עָסַק** (cmp. b. h. עָשַׂק) (with ב) *to work at, be engaged in.* Sifra K'dosh., ch. VIII, Par. 4 ועוסק בו; Yalk. Lev. 619 ועוסקני בו and busy myself with him (to punish him), v. עָסַק II. Ber. 11ª (ref. to Deut. VI, 7, 'when thou sittest in thy house') פרט לעוסק במצוה this exempts (from reading the Sh'ma) him who is engaged in a religious work; Succ. 25ª. Ib. וחעוסק במצוה פטור מן המצוה מהכא נפקא וכ׳ is it from here (Deut. l. c.) that we derive the rule, that he who is engaged in a religious act is exempt from other religious duties? Ib. 26ª. Pes. 50ᵇ לעולם ייעסוק אדם בתורה וכ׳ let man by all means be engaged in the study of the Law and the pursuit of religious work, even if not for their own sake &c., v. שֵׁם. Ib. וכל העוסקין במלאכת שמים and all those who make a living of religious work (deal in objects used for religious ceremonies &c.); ib. ואם עוסקין לשמה וכ׳ but if they do so from a religious motive &c.; a. fr.—Part. pass. עָסוּק; *pl.* עֲסוּקִין. Keth. 103ᵇ ר׳ חייא ע׳ במצות הוה R. Ḥ. was always engaged in some good work (charity). Tosef. Bicc. II, 15 וכל העסוקין לגבוה all whose business is connected with religion, v. supra. Ib. אם היו ע׳ לשום שמים, v. supra. Ex. R. s. 20 (ref. to Ex. XIII, 19) כל ישראל היו ע׳ בכסף וכ׳ while all Israel were busy taking along silver and gold, Moses was busy getting the bones of Joseph; a. fr.

*Hif.* הֶעֱסִיק *to engage, keep interested, entertain.* Yoma I, 7 ומעסיקין אותו and they entertain him (to keep him awake); ib. 19ᵇ לא היו מעסיקין אותו וכ׳ they did not entertain him with music, but with their mouth (speech); Tosef. ib. I, 9. Ib. לעסקו בהברה (not בהברא, *Pi.*) to keep him awake with noise (recitations). Midr. Till. to Ps. VII היו מעסיקות אותו עד שיבוא שמואל they kept him engaged (in talk) until Samuel came; a. e.

*Pi.* עִיסֵּק same, v. supra.

*Hithpa.* הִתְעַסֵּק, *Nithpa.* נִתְעַסֵּק 1) *to occupy one's self; to attend.* Sot. I, 9 מי לנו גדול מיוסף שלא נ׳ בו אלא משה who is greater than Joseph, to whose body none attended but Moses himself? (v. supra); מי גדול ממשה שלא נ׳ בו וכ׳ who is greater than Moses in whose burial none but the Lord himself was engaged? Lev. R. s. 25 לא ... מתחלת ברייתו נ׳ וכ׳ soon after the creation the Lord was first of all engaged in planting (Gen. II, 8), אף אתם לא תתעסקו וכ׳ even so, when you enter the land, you shall apply yourselves first of all to planting (Lev. XIX, 23). Y. Ḥag. II, 77ᵇ וישבו ונתעסקו, v. next w. Tanḥ. Vaëra 5 (play on הטעוהו, Koh. VII, 7) עסק שנ׳ שלמה ... הטעתהו (not הָעשָׂה) the occupation with vain things in which Solomon engaged, led him astray; ib. כשהחכם מתעסק ברברים הרבה מערבבין אותו when a scholar engages in too many affairs, they confound him so that he loses his wisdom; ib. חכם המתעסק בצרכי צבור משכחין וכ׳ if a scholar busies himself with public affairs, they cause him to forget his learning; a. fr.—Tosef. Arakh. IV, 27 מתעסק בירק בקדרה בכל יום may arrange to have vegetables in the pot every day; מתעסק ירק בקדרה ואלפס וכ׳ (read: בירק) may have vegetables in the pot and stew &c.—2) *to do a thing without a direct practical purpose; to practice, experiment.* Sabb. 157ᵇ מתעסק בעלמא אנא I was merely playing (without the intention of measuring). R. Hash. IV, 8 (32ᵇ) אבל מתעסקין בהם כדי שילמדו Ms. M. (ed. מתע׳ עמהם עד) but you may practice with them that they may learn (to blow the Shofar); והמתעסק לא יצא and he who merely blows for practice, has not done his duty. Ib. 33ª מתע׳ בהן עד שילמדו וכ׳ (Tosef. ib. IV (II), 10 מתלמדין לתקוע) you may practice with them ..., even on the Sabbath; a. e.—3) *to do one thing while intending to do another thing; to miss one's purpose, choose the wrong thing.* Snh. 62ᵇ המתעסק בחלבים וכ׳ he that misses his purpose in selecting forbidden fat to eat (intending to reach out for a permitted piece), or in consanguineous connection (by mistaking the person) is bound to bring a sin offering; המתע׳ בשבת who does a forbidden act by mistake on the Sabbath (meaning to do a different though forbidden act); Kerith. 19ᵇ. Ib. IV, 3 (19ª) (ref. to אשר חטא בה, Lev. IV, 23) פרט למתעסק this is to exempt him who sinned by doing the thing which he had not intended to do. Ib. 19ᵇ מתעסק דמאי to what kind of a mistaken act does this refer? Ib. מתע׳ בדבר דלאו מצוה if by mistake he did an act which was not commanded (for that day). Ib. מתע׳ בחבורה making a wound (on the Sabbath) by mistake (circumcising the wrong child), opp. מקלקל בחבורה doing harm by making a wound; a. fr.—4) *to dispute, argue.* Gen. R. s. 8 ... ומתעסקין אלו עם אלו עד שמלאכי השרת מדיינין וכ׳ while the ministering angels were arguing with one another, disputing with one another, God created him (Adam); a. e.

עָסַק ch. same, 1) *to take pains, take trouble.* Targ. II Kings IV, 13. Targ. I Chr. XII, 34 (33; h. text לעדר).—2) (with ב) *to be occupied with.* Targ. Y. Lev. XX, 3; 5 (v. Sifra K'dosh., ch. VIII, Par. 4, s. v. עֵסֶק II). Targ. Koh. VI, 8. Targ. Prov. VII, 18 ונֶעְסַק חד לחד וכ׳ and let us be engaged in dalliances in private (h. text נתעלסה וכ׳); a. fr.—Part. pass. עָסִיק; f. עָסִיקָא; *pl.* עָסִיקִין. Targ. Y. II Deut. XXXII, 4. Targ. Cant. I, 15. Ib. IV, 15; a. fr.—Y. Ḥag. II, 77$^{b}$ עד דאינון עסיקין בדידון נֶעְסוֹק וכ׳ (not עסוקין) while they are occupied with their doings (songs &c.), let us be occupied with our business (study); so they sat down and engaged in discussing words of the Law. Sot. 21$^{a}$ בעידנא דְעָסִיק בה while he is engaged in it. B. Mets. 12$^{b}$, a. fr. במאי עָסְקִינַן אילימא וכ׳ (במאי עָסִיקִינַן) what are we engaged in?, i. e. what is the case before us? Is it that the debtor admits &c. Ib., a. fr. הכא במאי עסקינן במגורשת וכ׳ (abbr. הב״ע) what is treated of here (in the Mishnah) is the case of a doubtful divorce. Ib. הכא בעבד עסקינן . . . the slave meant in this connection is one who perforates pearls (a skillful laborer); a. fr.

*Ithpa.* אִיתְעַסַּק, אִיעְתַּסַּק 1) *to occupy one's self, be busy.* Targ. Ps. L, 5. Targ. Ex. V, 9. Targ. II Chr. XXXV, 14; a. fr.—Ber. 25$^{b}$ רב אחאי אית׳ ליה לבריה Rab A. busied himself with preparations for his son's wedding. B. Mets. 104$^{b}$ יתיבנא לך לאִיעַסּוּקֵי ביה (Ms. M. לעסוקי *Pa.*) I gave it to thee to do business with (but not to spend thy share for personal use); a. fr.—2) *to dispute, quarrel.* Targ. Gen. XXVI, 20.

עֵסֶק I pr. n. *Esek* (*Dispute*), name of a well. Targ. Gen. XXVI, 20 (h. text עֶשֶׂק).

עֵסֶק II m. (עָסַק) *business, worldly occupation; affair, concern.* Ḥag. 13$^{a}$, a. e. אין לך ע׳ וכ׳ thou hast no concern with, v. סָחַר I. Ab. IV, 10, v. מָעַט. M. Kat. 22$^{a}$ bot. רצה ממעט בעִסְקוֹ if he desires, he may do less business (as a sign of mourning). Treat. S'maḥ. ch. IX ואינו מרבה בעסקו and he need not make elaborate preparations for his funeral; a. fr.—Trnsf. *affair, display.* Men. X, 3 (65$^{a}$) כדי שיהא נקצר בע׳ גדול that the cutting of the 'Omer may take place with great display (in the presence of many people); Koh. R. to I, 3.—*Pl.* עֲסָקִים, עֲסָקִין, constr. עִסְקֵי, עִסְקֵי. Yoma 75$^{a}$; Sabb. 130$^{a}$ (ref. to Num. XI, 10) על ע׳ משפחותיו (the people wept) over their family affairs (the prohibition of consanguineous marriages); Yalk. Num. 735. Sifra K'dosh., ch. VIII, Par. 4 (ref. to פני, Lev. XX, 5) פונה אני מכל עִסְקַי וכ׳ I shall leave all my affairs, and busy myself &c., v. עָסַק; ib. Aḥăré, ch. X, Par. 8; Yalk. Lev. 619; a. fr.—2) *controversy, dispute, cause.* B. Mets. 97$^{b}$ כגון שיש ע׳ שבועה ביניהן when there is a dispute between them in which an oath is involved (i. e. when the oath that would have been required, cannot be administered).—*Pl.* as ab. Shebu. 31$^{a}$ שדה שיש עליה ע׳ Ar. (ed. עסיקין) a field the title of which is disputed. Keth. 92$^{b}$ sq. רצאו עליו ע׳ (ed. עסי׳) protests against the title were issued; B. Mets. 14$^{a}$ bot. עסי׳.

עִסְקָא, עִיסְקָא ch. same, *occupation, painstaking; affair, business; merchandise.* Targ. Koh. X, 18 עיסק אורייתא וכ׳ the occupation with the Law and the commandments. Targ. II Kings IV, 13. Targ. Koh. III, 6 למשרי ע׳ וכ׳ to throw merchandise into the sea; a. fr.—עַל עִיסְקָא *on account of, for the sake of.* Targ. Gen. XX, 18. Ib. XXI, 11; a. fr.—Sot. 21$^{a}$ שבנא עבד ע׳ Shebna engaged in business. Taan. 21$^{a}$ ניזיל ונעביד ע׳ let us go into business. Keth. 66$^{b}$ מאן דבעי נעביד עִיסְקָא a large investment, v. זִיזְנָא III. Hor. 12$^{a}$ מאן דבעי למיעבד ע׳ וכ׳ (not בע׳) he who wants to enter upon a certain enterprise and desires to know whether he will succeed or not; Kerith. 5$^{b}$ מאן דבעי נעביד עִיסְקֵי (*pl.*); a. fr.—Esp. *'iṣḳa, giving a person goods to trade with on shares* (usually two shares of the profit going to the investor and one to the trader). B. Mets. 104$^{b}$ האי ע׳ פלגא וכ׳ in the case of an *'iṣḳa*, half of the sum involved is a loan (at the risk of the trader), and the other half is a trust. Ib. להכא קרי ליה ע׳ וכ׳ it is therefore called *'iṣḳa* (business), because he has a right to say to him, I have given it to thee to trade with, v. עָסַק. Ib. חד ע׳ ותרי שטרי (not חדא) if one *'iṣḳa* was agreed upon, and two instruments (each for half the amount) were made out. Ib. 105$^{a}$ האי מאן דקביל ע׳ מחבריה וכ׳ if one took merchandise on shares from his neighbor and suffered loss, but afterwards took pains and recovered the loss. Ib. הני בי תרי ע׳ בהדי הדדי . . . if two entered a partnership with each other (one furnishing the capital). Bets. 32$^{b}$ בעא מניירהו ע׳ he asked them to give him goods on shares; a. e.—*Pl.* עִסְקֵי, עִסְקֵי, עִיסְקֵי. Targ. II Kings IV, 13. Targ. Y. Gen. II, 2 עשרתי ע׳ ten things.—B. Mets. l. c. תרי ע׳ וחד שטרא (Rashi *sing.*) two *'iṣḳas* and one document made out on both together. Ker. l. c., v. supra; a. e.

עַסְקָן m. (preced. wds.) 1) *experimenter, observer of nature.* Ḥull. 57$^{b}$ בדברים הידה וכ׳ ע׳ he used to make experiments, and he made one to disprove R. Judah's theory. Ib. מאי ע׳ בדברים why was he called an experimenter? Lev. R. s. 19 (in Chald. dict.) ר׳ אסי הוה ע׳ R. A. used to experiment. Ib. s. 22 ר״ש הוה ע׳ בדברים; Koh. R. to V, 8 עוֹסְקָן.—2) *busy, moving automatically.*—*Fem.* עַסְקָנִית; *pl.* עַסְקָנִיּוֹת. Succ. 26$^{b}$ הן ידים ע׳ hands are busy, i. e. touch things automatically.

עִסְרוֹנָא, עַסַּר, v. עֲשָׂרוֹנָא, עֲשַׂר.

עִפּוּשָׁא, עִפּוּר, v. sub עִיפּ׳.

עִפּוּרִים, v. עֲפָרַיִם.

עֲפִי (=עִיפִּי; v. עוּפִּי I) [*to be bent,*] *to toil.* Targ. Prov. XXI, 25 עָפְיָן ed. Lag. (some ed. a. Levita עפיץ, corr. acc.; Bxt. a. ed. Wil. עָצְיָן).

*Af.* אַעְפֵּי *to spread, be doubled, thick-branched.* Part. מַעְפֵּי; f. מַעְפָּיָא. Targ. Hos. IV, 13. Targ. Ez. VI, 13 (h. text עֲבֹתָה, v. עָבוֹת).

עָפְיָא, עָפֵי m. (preced.) *sprouting, foliage, branches.* Targ. Cant. I, 16 (fr. Dan. IV, 18. Targ. Ez. XXXI, 3 עָפְיָרָה Regia (ed. נוֹפִיָּה).—*Pl.* עֲפָיָן. Targ. Cant. II, 2 עַפְיָתָא.—V. אוּפֵי.

עַפְיָן, עַפְיָאן, v. אַפְיָן.

**עפיץ**, v. עֲפַי.

**עפיץ**, Ab. Zar. 39ª, read: עַפְרִין.

**עָפַל** (b. h.) *to swell, rise.*—V. עוֹפֵל.

*Hif.* הֶעְפִּיל *to act rashly, be foolhardy.* Sabb. 97ª מן המעפילים הוה Ms. M. (v. Rabb. D. S. a. l. note; ed. מן העפילו) he was one of the foolhardy (Num. XIV, 44); Yalk. Num. 749 המעפילין.

**עֹפֶל**, v. עוֹפֵל.

**עָפְלָא** pr. n. *'Ofla*, name of a gate of Jerusalem. Targ. Zeph. I, 10 (v. עוֹפֵל); v. עוֹפָא II.

**עַפְעַפִּים** m. *Du.* (b. h.; עפעף, Pilp. of עפף or עוף) [*wings,*] *eye-lids.* Sabb. . . . מרבה שיער בע׳ פוך eye-paint advances the growth of the eye-lashes; Pesik. 'Ăniya, p. 135ª. Ber. 60ᵇ עַפְעָפָיו, v. תְּנוּמָה.

**עָפַף** (reduplic. of עוּף II) *to fly around.* Midr. Till. to Ps. XVIII, 5 אל תקרי אפפוני אלא עֲפָפוּנִי הצרות טסות וכ׳ read not *ăfafuní* (with א) but *'ăfafuní* (with ע), troubles come flying over me like birds; Yalk. Sam. 157.

**עָפַף** (v. עוּף I) *to double, bend, curve.* Targ. Is. II, 4; Mic. IV, 3 וְיַעֲפֻפוּן (Levita וְיַעֲטֻפוּן, *Pol.* of עוּף; h. text וכתתו).—Sabb. 134ª לַעֲפָפָיו, Rashi, v. עִיר II.

*Pa.* עִפֵּף *to double, roll up.* Part. pass. מְעֻפָּף; f. מְעֻפָּפָא. Targ. I Kings XIX, 6 חררא מע׳ a rolled up cake (h. text עגת רצפים).—Ḥull. 51ᵇ עוף ומעפף (not ומעופף), v. עִיר II.

**עָפַץ**, v. אָפַץ.

**עֹפֶץ** m. (v. אַפְצָא) *gall-nut.* Y. Gitt. II, 44ᵇ top דיוש ארן בו ע׳ untanned ink, v. מִיפָּא I.

**עַפְצָא**, v. אַפְצָא.

**עָפָר**, *pl.* עֲפָרִים, v. עוֹפֶר.

**עָפַר**, *Pi.* עִיפֵּר (b. h.; denom. of עָפָר) *to cast dust, cover with mud.*

*Hithpa.* הִתְעַפֵּר *to be soiled.* Lam. R. introd. (R. Abbahu 6) והם ישנים . . . ומתעפרים בעפר they sleep on the bare earth and become soiled with dust; ib. to III, 13.

**עָפָר** (b. h.; עפר *to be thick,* cmp. אָבָק; v. עוֹפֶר) *dust, mud, sand, mortar.* Gen. R. s. 14 (ref. to Gen. II, 7) ע׳ זכר אדמה נקבה חיוצר מבריא ע׳ זכר וכ׳ *'afar* represents the male element, *ădamah,* the female; the potter takes male dust (coarse sand) and female earth (soft clay), in order that the vessels be strong. Sot. II, 2 נוטל ע׳ מתחתיה he (the priest) takes earth from under it (the marble slab). Ib. 16ª מצינו אפר שקרוי ע׳ we find that ashes are likewise called *'afar*; Ḥull. 88ᵇ; Gen. R. s. 49ᵇ. Ib. עָפָר סוטה the dust used in preparing the Water of Jealousy; ע׳ כיסוי the earth or ashes used for covering up the blood at slaughtering (Lev. XVII, 13); Num. R. s. 9. Ib. זכתה . . . ואנכי ע׳ ואפר לא זכתה תחזור לעָפָרָהּ if she is worthy (innocent), let a son descend from her like Abraham, of whom it is written, 'And I am dust and ashes' (Gen. XVIII, 27); if she is unworthy, let her return to her native dust. Ib. ע׳ זהב העגל the gold dust of the calf. Y. B. Mets. VIII, end, 11ᵈ ע׳ שחור black potter's earth; a. fr.—Gen. R. s. 94 עֲפָרוֹ של יצחק (ed. Wil. אֶפְרוֹ), v. אֵפֶר.—*Pl.* עֲפָרוֹת, constr. עַפְרוֹת. Num. R. l. c. (ref. to זהו ע׳ הזהב אשר טהון [read:] ומן העפר, Num. V, 17) this refers to the gold dust which he (Moses) made by grinding (Deut. IX, 21). Gen. R. s. 26 שהיו בקיאים בע׳ וכ׳ they were experts on the qualities of soil like serpents; a. e.

**עַפְרָא** ch. same. Targ. Lev. XIV, 45. Targ. Prov. VIII, 26 (h. text עפרות); a. fr.—B. Bath. 73ᵇ הוה שקיל ע׳ ומורח וכ׳ he took up dust and smelt of it and said, this is the road &c. Ib. 16ª לפומיה דאיוב ע׳ earth into Job's mouth (stop him)! Ib. 171ᵇ מאן יהיב לן מעַפְרֵיהּ דרב וכ׳ O, that some one would give us some of the dust of Rab and Samuel, and we should put it into our eyes! (i. e. we surely revere the memory of Rab and Samuel, yet we differ with them); Ab. Zar. 53ᵇ; Ḥull. 68ᵇ. Snh. 108ᵇ והוה ע׳ והוו חרבי . . . we threw dust and it turned into swords; a. fr.

**עַפְרוּרִין** m. pl. (preced.) ע׳ דדהבא *gold-dust.* Targ. Job XXVIII, 6 (ed. Lag. עפרותין, corr. acc.).

**עַפְרוּרִית** f. (preced.) *sandy matter* in grain. B. Bath. 93ᵇ ועל לא ע׳ but sand (as an admixture) need he not accept? Ib. 94ª לסאה . . . רובע ע׳ עדשים the purchaser of lentils must accept one fourth of a Kab of sand for each S'ah; a. e.

**עפרותין**, v. עַפְרוּרִין.

**עַפְרַיָּא** pr. n. pl. (v. next w.) *'Ăfaraya.* Y. Bicc. III, 65ᵈ שמעון דמע׳ וכ׳ Simeon, a native of 'A. (a Palestinian) has not been appointed!

**עֲפָרַיִם, חֲ׳** (b. h. חֲפָרַיִם Josh. XIX, 19) pr. n. pl. *'Ăfarayim, Ḥăfarayim* (*Hafaraim*). Men. VIII, 1 (83ᵇ) ע׳ Bab. ed. (some ed. עפור׳; Ms. M. הפריים; Mish. ed. ח׳; v. Rabb. D. S. a. l. note). Ib. 85ª תבן אתה מכניס לע׳ (Ms. M. לח׳) wouldst thou carry straw to 'A.?; Gen. R. s. 86, end לעֲפָרַיִם; Ex. R. s. 9.

**עפרן**, Targ. Cant. V, 14 וע׳ ברקן, read with ed. Lag. ב׳ זעפרן (v. זְעַפְרָנָא) *saffron-colored smaragd.*

**עֶפְרָתַיִם** pr. n. pl. *'Efrathayim.* Y. Sabb. XIV, 14ᶜ bot. ר׳ הוניא יעקב מע׳ R. Hunia Jacob of 'E. (perh. עֲפָרַיִם?).

**עָפַשׁ**, *Pi.* עִיפֵּשׁ *to grow mouldy, decay.* Pes. 15ᵇ; 45ᵇ הפת שעִירְפְּשָׁה וכ׳ bread that is spoiled so as to be unfit for man to eat &c. Tosef. ib. II (III), 4 שעירפְּשוּ או שירבשו which have become mouldy or dried up. Tosef. Ter. IX, 10 פת שעירְפְּרָשָׁה (ed. Zuck.). Tanḥ. Mick. 7 פת . . . עִפְּשָׁה the bread in our vessels has become mouldy. Y. Yoma III, 41ª bot. לא מִתְעַפֶּשֶׁת it never grew mouldy; Bab. ib. 38ª מִתְעַפֶּשֶׁת; Tosef. ib. II, 5; Y. Shek. V, 48ᵈ bot. מתע׳; a. e.

*Hithpa.* הִתְעַפֵּשׁ, *Nithpa.* נִתְעַפֵּשׁ same, v. supra. Gen. R. s. 31 שלא ירקבו ולא יִתְעַפְּשׁוּ וכ׳ that they (the fruits in the ark) should not rot, or mould, or be disfigured.

**עֲפַשׁ** ch., *Ithpa.* אִיתְעַפַּשׁ same. Men. 23ᵇ לכי מִיעַפְּשָׁא when the bread is spoilt.

עֵץ m. (b. h.; v. עָצַר 2) *tree, pole; wood.* Esth. R. to V, 12 לאחר שעשה חעץ after having made the gallows. Tam. II, 3, a. fr. עץ שמן pine-wood. Gen. R. s. 15 אילן שעצו נאכל וכ׳ a tree whose wood is as fit to eat as its fruit. Sifra Emor, Par. 12, ch. XVI, v. עָנָם; a. v. fr.—Pes. 30ᵇ עץ פרור wooden pot-ladle.—*Pl.* עֵצִים; constr. עֲצֵי. Tam. l. c. כל הע׳ כשרין וכ׳ all kinds of wood are fit for the altar pile. Ib. 5 עצי תאנה wood of a fig-tree. R. Hash. II, 3 עצי שמן, v. supra; a. v. fr.

עֵי׳, עֵצָא, עֵצָתָא f. = h. עֵצָה II. Targ. O. Deut. XXXII, 28 (some ed. עֵצָה). Targ. Num. XXXI, 16. Targ. Y. II Num. XXIV, 14 עצה; a. e.—*Pl.* עֲצָן, עֲצָתָא. עֵי׳. Targ. Prov. XXII, 20 (ed. Wil. עֲצָתָא sing.). Targ. Y. II Deut. l. c. (v. עֵיטָא).—Esth. R. to I, 3 בני עיצתא דלית (not עצחיא) his counsellors; a. e.

עֲצָא, v. עֲצִי.

עָצַב (b. h.) 1) *to cut, form, shape.*—2) (cmp. עָגַן a. עָגַן) *to cut, grieve, pain.*

*Pi.* עִיצֵּב *to shape, handle,* esp. *to straighten an infant's body by manipulation.* Sabb. XXII, 6 אין מְעַצְּבִין את הקטן you must not manipulate a child (on the Sabbath), expl. ib. 147ᵇ בתומרי שדרה straightening the vertebra (v. לָפַף). Tosef. Kel. B. Mets. II, 9 שהוא מְעַצֵּב עליה וכ׳ because he (the surgeon) manipulates children thereon.

*Hif.* הֶעֱצִיב *to grieve.* Gen. R. s. 44 (ref. to Ps. CXXXIX, 24) (י)להַעֲצִיבְךָ וכ׳ . . . אם עתיד if it be my destiny to rear children who are to grieve thee, it is better that thou shouldst lead me in the way of the world (death); (Yalk. Ps. 888 ולהכעיסך).

*Hithpa.* הִתְעַצֵּב, *Nithpa.* נִתְעַצֵּב *to be grieved, mourn.* Snh. 38ᵇ שמח בתורתו וג׳ במיתתו he rejoiced over his (R. ʿĂkiba's) learning, and mourned over his death (predestined martyrdom).

עָצַב ch. same; (intr.) *to be grieved.* Targ. Ps. XXXIV, 6 (v. חָסַר II).—*Part. pass.* עָצֵב, עָצִיב; f. עֲצִיבָא; *pl.* עֲצִיבֵי *grieved, sad.* Targ. Esth. IV, 1; Targ. Y. Ex. XII, 31 קל ע׳ the voice of a mourner.—Bets. 16ᵇ חזירה דהוה ע׳ he saw that he looked down-hearted; אמאי עֲצִיבַת why art thou grieved? Taan. 25ᵃ. Ib. 22ᵃ מבדחינן ע׳, v. בָּדַח; a. fr.

*Ithpe.* אִיתְעַצִיב *to be grieved.* Ber. 31ᵃ ואִתְעַצִיבוּ and they grew sad; Yalk. Ps. 881 ואיתע׳.

עָצָב m. (b. h.; עָצַב 1) *form,* esp. *idol.*—*Pl.* עֲצַבִּים. Sifra K'dosh., beg. ע׳ על שם שנעשו פרקים פרקים idols are called 'forms', because they are made limb by limb; Mekh. Mishp. s. 20; Ab. d'R. N. ch. XXXIV.—Snh. 63ᵇ ויושין דמות עֲצַבֵּיהֶם (not עצבים, v. Rabb. D. S. a. l. note 1) they made an image of their (the rich men's) figures; Yalk. Hos. 529.

עֶצֶב m. (b. h.; עָצַב 2) *trouble, toil; that which is acquired through toil.*—*Pl.* עֲצָבִים. Num. R. s. 9 (ref. to ועצביך, Prov. V, 10) אין עֲצָבֶיךָ אלא בנים (ed. Wil. עֲצִיבָה וכ׳) 'thy toils' means thy children (with ref. to Gen. III, 16); ע׳ זו יגיעת הארץ 'thy toils' means painful labor in the field (with ref. to ib. 17).

עָצֵב m., עַצְבָּה f. (b. h.; preced.) *sad, grief-stricken.* Pes. 119ᵃ מלך בו״ד מנצחין אותו וע׳ וכ׳ a human King grieves when he is defeated, but the Lord &c.; (Midr. Till. to Ps. IV (כויעס), v. נָצַח. Ber. 5ᵃ מוכר ע׳ ולוקח שמח the seller grieves (because he has to part with a dear possession), and the buyer is glad; a. e.—*Pl.* עֲצֵבִים, עֲצֵבִין; עֲצֵבוֹת, עֲצֵי׳. Yoma 21ᵇ. Ib. 67ᵃ; a. e.—Trnsf. (of the fingers of the hand) *pressed together, narrow,* opp. שׁוֹחֵק. Erub. 3ᵇ, a. e., v. אַמָּה.

עֵצֶב ch., v. עֲצַב.

עִצָּבוֹן m. (b. h.; preced. wds.) *grief, pain, toil.* Num. R. s. 9 (ref. to Prov. V, 10, v. עֶצֶב) לומר שיאכלו בע׳ וכ׳ intimating that they shall eat with toil whatever they may eat (with ref. to Gen. III, 17). Pirké d'R. El. ch. XIV בעִצָּבוֹן גדולו, v. סָחַם; a. e.—*Pl.* עִצָּבוֹנוֹת. Midr. Till. to Ps. XVI, 4 הרבית ע׳ לבני אדם ed. Bub. (missing in oth. ed.) thou didst decree many pains unto man (ref. to Gen. III, 16, sq.); ib. הרבית ע׳ לאבות העולם thou didst decree many troubles unto the patriarchs; הרבית ע׳ לדורו של שמד thou didst decree . . . upon the generation of (the Hadrianic) persecution; Yalk. ib. 667.—[V. next w.].

עִצָּבוֹנִית f. (preced.) [*a stinging plant,*] prob. *wild rose-bush.* Gen. R. s. 63 משל לחדס וע׳ וכ׳ (Matt. K. עִירְצִבּוֹנוֹת; some ed. עכבונית, corr. acc.) this is like a myrtle and a rose-bush growing side by side; Yalk. ib. 110; Tanh. Ki Thetsé 4 עֲצָמוֹנִי.

עֲצִיבוּת, עֶצְבוּת f. (preced. wds.) *grief, sorrow.* Ber. 31ᵃ אין . . . לא מתוך ע׳ וכ׳ you must not rise for prayer in a mood of grief or in languor . . . but in religious joy. Pes. 117ᵃ אין השכינה . . . מתוך ע׳ וכ׳ the Divine Presence (holy inspiration) does not rest upon man in moments of languor or sadness &c. Ḥag. 5ᵇ אין עצי׳ לפני וכ׳ there is no sadness before the Lord, for it is written (I Chr. XVI, 27) &c.; Yalk. Jer. 292.

עֲצָה I f. (b. h.; v. עֵץ) 1) *trees, plantation.* Y. Sabb. III, 6ᵃ; Y. Succ. I, end, 52ᶜ התיר ע׳ שבים allowed the carrying of things on the Sabbath from trees in the water (on an island) to the water and vice versa (cmp. Erub. 67ᵇ סלע שבים); Y. Erub. VIII, end, 25ᵇ.—2) *pea-stalks.* Sabb. VII, 4, expl. ib. 76ᵃ חבן של מיני קיטניות. Ohol. XVIII, 2, contrad. to קש.

עֵצָה II f. (b. h.; עָצַץ) *counsel, advice, plan, consultation, council.* Gen. R. s. 74 נוטלין ע׳ they hold council, v. רָוַח. Sot. 11ᵃ (ref. to Ex. I, 10) הוא התחיל בע׳ תחלה he was the first to propose (the destruction of Israel). Ib. שלשה חיו באותה ע׳ three men took part in that consultation. Meg. 12ᵇ ניטלה ע׳ ממנו counsel (legal wisdom) has been taken away from us. Sot. 11ᵇ שפנה מעֲצַת מרגלים he turned away from the council of the spies. Gitt. 58ᵃ, a. e. אם אתה שומע לעֲצָתִי if thou wouldst listen to my advice. Tanḥ. Haăz. 8 ובעצתי אל וכ׳ and if you follow my advice, do not risk your life for her. B. Bath. 118ᵃ, a. fr. ע׳ טובה קמשמע לן good advice is meant by it (not a law); a. fr.—*Pl.* עֲצוֹת. Kidd. 80ᵇ (in Chald. dict.), v. עוּץ. Midr. Till. to Ps. I, 3 שהיה יועץ ע׳ ומחקיימות וכ׳ who suggested plans which were executed, and which turned out well; a. e.

עֲצָה ch., v. עֲצָא.

עָצָה m. (b. h.; v. עָצַר) *backbone, spine.* Sifra Vayikra, N'dab., Par. 14, ch. XIX (ref. to Lev. IV, 9) מן רכנס לפנים הע׳ he must go inside of the backbone, i. e. cut off a portion of the spine; Yalk. Lev. 462.

עָצָה, v. עֲצֵי.

עַצְוָתָא = אַצְוָתָא. Targ. Y. Num. XV, 20, sq.; a. e. (interch. with אַ׳).

עָצוּם m. (b h.; עָצַם) *strong, mighty. Pl.* עֲצוּמִים. Lam. R. to III, 4, v. עִרְצוּם.

עָצוּם, v. עִרְצוּם.

עֲצוּמָה f. (עָצַם) *possession.—Pl.* עֲצוּמוֹת. Yalk. Gen. 111, v. עָצַם.

עֲצוּצָא, v. אֲצִירָא.

עָצוֹרָא, עָצוֹר m. (עָצַר) *wine-* or *oil-presser.* Targ. Y. I Gen. XLIX, 11 (not עָצוּר, עַ׳).—Pl. עָצוֹרֵי, עָצוֹרִין. Targ. Is. XVI, 10 (v. עֲרִיצוּרָא).—B. Bath. 25ᵇ חנך ע׳ those pressers (of poppy-oil).

עָצוֹרָא, עָצוּר, v. sub עֲרִיצָא.

עַצְרֵי, עֲצוֹרִי.

עַצְרָתָא, v. אַצְוָתָא.

עָצַד, עָצָא, עָצֵי 1) *to press, squeeze; to oppress,* esp. (=h. עָשַׁק) *to withhold what is due to a neighbor.* Targ. Y. Lev. V, 23. Targ. Y. II ib. 21 עָצְדָה some ed. (not עָ׳). Targ. Y. II Deut. XXIV, 14; a. e.—Part. pass. עָצֵי, pl. עֲצָרִין. Targ. Y. ib. XXVIII, 29.—2) *to be hard, dry; sapless.* Part. pl. עֲצִירִין. Targ. Y. II Num. XIII, 20 (21).

עֲצָא m. (preced.) *withholding, that which is withheld* (h. עֹשֶׁק). Targ. Y. Lev. V, 23 (not עֲצָיָא).

עֲצִירָה f. (עָצַר) *sadness, use of the root* עצב. Gen. R. s. 27; s. 32 אין ע׳ אלא אבלות the root עצב (Gen. VI, 6) means mourning. Num. R. s. 9, v. עָצֵב.

עֲצֵירוּת, v. עֲצֵבוּת.

עֲצֵיל, v. עָצַל.

עָצִיץ m. (עצץ, v. אֲצִיצָא) *a common earthen vessel* (used for refuse). Keth. III, 4 האונס שותה בעציצו the ravisher must drink out of the offensive vessel he has chosen, expl. ib. 5 אפי׳ היא חיגרת וכ׳ he must marry the woman, even if she be lame &c.—Esp. *flower-pot.* Dem. V, 10 ע׳ נקוב וכ׳ that which grows in a perforated pot (placed in the ground) is legally like that which grows in the ground itself. Men. 70ᵃ ע׳ שאינו נקוב a pot without a hole. Kil. VII, 8; a. fr.—*Pl.* עֲצִיצִים. Y. ib. end, 31ᵃ.

עֲצִיצָא, עֲצִיץ ch. same. Y. Snh. X, 29ᵃ bot. אשכח חד ע׳ he found a pot (Midr. Sam. ch. XXVI חרש); v. אֲצִיצָא.

עֲצִירָה f. (עָצַר) 1) *closing up, obstruction of orifices,* v. עִיצּוּר. Gen. R. s. 52 end (ref. to Gen. XX, 18) נאמר ע׳ the root עצר applies to closure of the mouth, of the throat &c.—עֲצִירַת גשמים (v. Deut. XI, 17) closing up the heavens so as to withhold the rain, *drought.* Sifré Deut. 43; Yalk. ib. 867.—2) *locking up, detention.* Sifré Num. 151; Yalk. ib. 782 (ref. to עצרת, Num. XXIX, 35) אין ע׳ אלא כנסה the root עצר has the meaning of detention (by ref. to Jer. XXXVI, 5).

עָצַל, *Hithpa.* הִתְעַצֵּל, *Nithpa.* נִתְעַצֵּל (b. h. *Nif.*; v. עָצֵל; cmp. b. h. אצל) *to withdraw one's self, shirk the trouble of; to be careless, slothful; to consider one's self exempt.* Tam. II, 2 מימיו לא נ׳ חכהן מלהוציא וכ׳ never did a priest shirk the labor of carrying out the ashes. Lev. R. s. 19 (ref. to בעצלתים, Koh. X, 18) ע״י שהאדם הזה מִתְעַצֵּל מלכסות וכ׳ because that man considers himself exempt from covering his head as it is proper to do, he contracts rheumatism; ע״י שהאשה הזו מִתְעַצֶּלֶת וכ׳ because that woman is too careless (of chastity) to cover herself &c. Ib. ע״י שנִתְעַצְּלוּ מלחנות וכ׳ ... because the Israelites shrank from encamping in discord. Y. B. Kam. IX, end, 7ᵃ נתעצלו ולא הקריבוהו they were slothful and failed to offer it up; a. fr.

עֲצֵל, ch., *Ithpa.* אִיתַּעֲצַל same. Pes. 85ᵃ דאתי לאִיתַּעֲצוּלֵי ביה (not לעיצולי) one might be slothful about it (and fail to use the sacrifice up in due time).

עָצֵל m. (b. h.; cmp. אצל) [*standing aside,*] *slow; sluggard; lazy.* Deut. R. s. 5 מה ראה ... ללמד לע׳ וכ׳ what reason had Solomon to make the sluggard learn from the ant (Prov. VI, 6)?; a. e.—*Pl.* עֲצַלִּים, עֲצַלִּין, עֲצֵי׳. Pes. 85ᵃ עֲצֵלֵי כהונה the negligent among the priests (opp. זְהִירֵי); a. e.—*Fem.* עֲצַלְתָּא; *pl.* עֲצַלְתָּן, עֲצֵי׳. Y. ib. I, 27ᶜ bot. הנשים ע׳ הן women are slow (opp. זריז).

עַצְלוּת f. (b. h.; preced.) *laziness, indolence.* Yalk. Num. 720; Pes. 66ᵃ מי גרם ... ע׳ שהירדה בכם וכ׳ what is the cause that I had to come from Babylonia and be appointed your chief? Your indolence, which prevented you from waiting upon the two greatest men of the generation. Ib. 117ᵃ; Ber. 31ᵃ, v. עֲצֵבוּת; a. fr.—Y. Kil. VIII, 31ᶜ (of an animal tied by the side of a harnessed animal) זה נושא עַצְלוּתוֹ של זה וכ׳ this one carries the sluggishness of the other, i. e. when one is sluggish, the other has to carry the heavier load.

עַצְלָן m. (preced.) *laggard.—Pl.* עַצְלָנִין. Succ. 27ᵇ משבח אני את הע׳ וכ׳ (for once) I praise the laggards, because they do not leave their homes on a festive day. Tosef. Pes. III (IV), 11 כת ע׳ (Var. עֲצֵלִין) the group of laggards (coming late for the Passover sacrifice).—*Fem.* עַצְלָנִית. Pes. 65ᵃ כת ע׳, v. supra.—*Pl.* עַצְלָנִיּוֹת. Gen. R. s. 45; Deut. R. s. 6.

עָצַם (b. h.) 1) *to press; to close* (the eyes). Yalk. Is. 304 זה העוֹצֵם עיניו כשעומדות וכ׳ he who closes his eyes when (he sees) Israelitish girls stand washing. Sifra K'dosh., Par. 3, ch. VII יְעַצֵּם, v. infra.—2) [*to be compressed, hard,*] *to be strong,* v. עָצוּם a. עֹצֶם.—3) (denom. of עֶצֶם) *to acquire, possess.* Gen. R. s. 64 שעָצְמָתָן, v. עֶצֶם.

*Hif.* הֶעֱצִים *to close* (the eyes). Kidd. 32ᵇ יכול יַעֲצִים עיניו וכ׳ perhaps a man might think, he will close his eyes

and pretend not to see him (the old man); Yalk. Lev. 617; Sifra l. c. יעצום. Sabb. XXIII, 5 מְעֻצָּמִים, v. עָמַץ.

*Pi.* עִיצֵּם *to close* (a dead body's eyes), v. עָמַץ.

*Hithpa.* הִתְעַצֵּם, *Nithpa.* נִתְעַצֵּם *1) to be closed*, v. עָמַץ.—2) *to be headstrong towards one another.* Snh. 31[b] שנים שנתעצמו בדין וכ׳ if both parties to a law-suit are stubborn, one saying, let us go to law here, and the other saying, let us go to the circuit court.—3) v. עִיצּוּם 3) *to fortify each other*, i. e. *to enter an agreement with the condition of forfeiture.* Tosef. B. Mets. I, 16 שנים שנתעצמו זה בזה ואמר וכ׳ if two made an agreement wherein one said, if I do not come &c.

**עֶצֶם** m. (b. h.; preced.) [*strength,*] 1) *bone.* Tosef. Sabb. VII (VIII), 21 עמד ע׳ בגרונו if a bone sticks in one's throat; Sabb. 67[a]. Pes. VII, 11 השובר את הע׳ וכ׳ he who breaks a bone of the Passover sacrifice. Ib. 12 שאין בו משום שבירת הע׳ because the prohibition to break a bone does not apply to it; a. v. fr.—*Pl.* עֲצָמוֹת. Ib. 10. Ib. VIII, 8 והמלקט לו ע׳ he who has the bones (of a parent) collected, v. לָקַט; a. v. fr.—2) *substance, essence, self* (v. עִיצּוּם). Ab. I, 14 וכשאני לעצמי וכ׳ and if I am (I care) for myself only, what am I? Ib. II, 13 אל תהי רשע בפני עצמך be not a wicked man in thine own sight (despair not of thyself). Ber. 43[a]; Tosef. ib. IV, 8 כל אחד ואחד מברך לעצמו each says the blessing for himself. Zeb. VIII, 10 כשהוא בעצמו when it (the addition to, or the diminution from the prescribed action) stands by itself (is clearly visible); R. Hash. 28[b]; Erub. 100[a]. Sifré Deut. 19 לא מעצמי אני וכ׳ I did not say that of my own accord (as my idea), but at the command of God. Num. R. s. 20; Tanḥ. Bal. 13 בקש לילך לעצמו וכ׳ he wanted to go to himself (go home); a. v. fr.—*Pl.* constr. עַצְמֵי. Sifré Deut. 16 לשעבר ... עצמיכם וכ׳ in the past you were your own masters, now you are servants and subjects of the community; a. fr.—3) *substance, wealth*, esp. *live stock.* Yalk. Gen. 111 (ref. to וְעָבָדָהּ, Gen. XXVI, 14) כתיב אם אין אדם נעשה כעבד לעצמו וכ׳ it may be read 'and he shall serve it', unless a man become like a slave to his stock, he does not own it; Gen. R. s. 64 כמי עבד לעבדו (read לעצמו; cmp. Snh. 58[b]).—*Pl.* as ab. Gen. R. l. c. (ref. to עצמת ממנו, Gen. XXVI, 16) כל אותן ע׳ שעצמת ממנו הרית לך all these possessions (herds and flocks) which thou hast obtained, are they not from us?; Yalk. l. c. עֲצוּמוֹת.

**עַצְמוֹנִי*** m. (עֶצֶם) [*bony,*] name of *a thorny plant*, v. עֲצַבּוֹנִית.

**עָצַר** (b. h.; cmp. אָצַר) [*to press,*] *to close up; to detain; to ward off; to gather, store away.* Succ. 38[a] עוֹצֶרֶת רוחות וכ׳ wards off evil winds and dews (v. infra). Num. R. s. 19 היאך יכול ... ועָצָרוֹ how could the angel of death strike a man that had stood up against the angel of death and warded him off? (ref. to Num. XVII, 13). Sifré Num. 151; Yalk. ib. 782 (ref. to עצרת, Num. XXIX, 35) עֲצָרוֹ הכתוב מלצאת the Scripture keeps him (the pilgrim) from leaving (Jerusalem, on the eighth day). Pesik. R. (ed. Fr.) addit. s. 4; Pesik. Bayom, p. 193[b] הק״בה עוֹצֵר וכ׳ the Lord locks his Presence up with them, v. infra. Ab. Zar. 71[a] עול תחתיו לעוֹצְרוֹ, v. עָלַל; a. fr.—Part. pass. עָצוּר; f. עֲצוּרָה; *pl.* עֲצוּרִים, עֲצוּרוֹת; עֲצוּרִין. Sifré l. c. מה זה ע׳ מלצאת אף זה ע׳ וכ׳ as on this (the eighth day) one is prohibited to leave, so is one on this (the first day). Sifré Deut. 135 (ref. to עצרת, Deut. XVI, 8) יכול יהא אדם ע׳ כל וכ׳ from this you might *infer that one must be confined* the whole day in the schoolhouse (for religious exercises). Ib. מה שביעי ע׳ אף ששי ע׳ as the seventh day is under restrictions (as to week-day labor), so is the sixth day (i. e. the days intervening between the first and the seventh day); אי מה שביעי ע׳ מכל מלאכה וכ׳ you might infer from this that as the seventh day is under restriction as regards all sorts of labor (even work of necessity), so is the sixth; Ḥag. 18[a] השביעי ע׳ בכל מלאכה ... ימים ע׳ וכ׳ the seventh day is under a general restriction, but the six days are not; Yalk. Deut. 904; ib. 907. Ḥull. 67[a] בורות ... שהן ע׳ ככלים wells, pits and caves, the waters of which are restrained as in vessels; Yalk. Lev. 537 עצירים ... בכלים (corr. acc.); a. fr.

*Nif.* נֶעֱצַר *to be detained; to be gathered together.* Pesik. R. l. c. כל זמן שישראל נֶעֱצָרִין וכ׳ as long as Israel holds festive gatherings in synagogues and schoolhouses, the Lord locks up &c. (v. supra); Pesik. l. c.[a] מֵעֲצָרִין (*Pi.*). Yalk. Num. 782 (ref. to עצרת, v. supra) למה נֶעֱצְרוּ עוד יום אחד why are they detained one more day? Taan. 7[b] הגשמים נעצרין the rains are withheld. Ib. 8[a] השמים נעצרין מלהוריד וכ׳ the heavens are locked up so as not to let down rain &c.; a. fr.

*Pi.* עִצֵּר 1) *to hold festive gatherings.* Pesik. l. c., v. supra.—2) *to detain, keep off.* Succ. 37[b] כדי לעַצֵּר רוחות וכ׳ in order to keep off evil winds &c. (v. supra).

**עֲצַר** ch. 1) *to press, squeeze.* Targ. Jud. VI, 38. Targ. Gen. XL, 11 (O. ed. Vien. עַצְרִית, *Pa.*); a. fr.—Y. Sabb. XVII, 16[b] top; Y. Bets. I, 60[b] bot., v. זְרָרָא.—2) *to keep back, save.* Y. Taan. III, 66[d] top עֲצוֹר וכ׳, v. גּוֹלְתָא.

**עֲצַר** m. = עָצוֹר. Targ. Am. IX, 13 ע׳ ענברין (not עֵצֶר, עֵצֶר).

**עִצְרָא** m. (preced. wds.) *wine-press, vat.*—*Pl.* עִצְרֵי. B. Mets. 86[b] ביני ע׳ ... זגחא a black hen ... that moves about among the vats. B. Kam. 27[b] קרנא דע׳ (not דעצרא) a corner near the wine-presses.

**עִצְרָא** m. (preced. wds.) *juice.* Gitt. 69[b] Ar., v. אִרְצָא.

**עַצְרִי** pr. n. m. *'Atsri.* B. Bath. 174[b] (Ms. M. עצורי); Arakh. 23[a] משה בר ע׳.

**עֲצֶרֶת** f. (b. h.; עָצַר) *detention, gathering,* esp. *a festive gathering for the conclusion of a festive season, concluding feast*; ע׳ של חג the concluding feast of the Succoth festival (Num. XXIX, 35); ע׳ של פסח the concluding feast of the Passover festival i. e. *the Feast of Weeks, Pentecost.* Pesik. Bayom, p. 193[a] ראויה היתה ע׳ של חג ... כשם שע׳ של פסח וכ׳ by right the concluding feast of the Succoth Festival was to have been fifty days after (the first day of Succoth) as the concluding feast of Passover is &c.; Cant. R. to VII, 2; a. e.—In gen. ע׳ f., (sub. יום) m. *Feast of Weeks, Pentecost.* Pesik. l. c., p. 190[b] בסיון ע׳ in the month of Sivan is the Feast of Weeks. Ḥag. II, 4 ע׳ שחל לחיות וכ׳ if the Feast of Weeks occurs on a Friday. Ib. שלא לקיים ... ע׳ אחר השבת to oppose those who say that the Feast of Weeks must be observed on the day after the Sabbath (after seven complete weeks from

Passover, beginning with the first Sunday); *Men.* 65[a]. Ib.[b]; a. v. fr.

**עֲצַרְתָּא** I ch. same, *Feast of Weeks.* Targ. O. Num. XXVIII, 26 בעצרתכון (ed. Vien. בעצרתי; Y. בעצרתי; h. text בשבעתיכם). Targ. II Esth. III, 8 יומא דע׳.—Pes. 42[b]; Sabb. 110[a], v. דְּבָתָא. Pes. 68[b]; a. fr.

**עֲצַרְתָּא** II f. (עֲצַר) *vat.* Targ. Esth. I, 10.

**עִצְתָּא**, v. עֵצָא.

**עָצְתָּא*** m. (v. עֲצַר) *oppressor.* Targ. Prov. XVI, 33, v. עַנְתָּא.

**עָקָא** f. (עוק) *trouble, distress.* Targ. Is. XXX, 6. Targ. Prov. XXIII, 27. Targ. Y. II Num. XII, 12 הות עמנא בעקנא she was with us in (shared) our trouble; a. e.—Snh. 26[a] דא ע׳ that is the trouble (that thou callest them wicked).—*Pl.* עָקָן. Targ. O. Lev. X, 19 ... ע׳ וערעין (v. Berl. Targ. O. II, p. 34).—Snh. 11[a] וע׳ סגיאן עתידן וכ׳ and great troubles are destined to come over the world; Tosef. Sot. XIII, 4 ע׳ סגיאין (corr. acc.; Var. רברבן ע׳); Cant. R. to VIII, 9; a. e.—V. עַקְתָּא.—Y. B. Kam. X, 7[c] top בר נש דעקין (masc. form) a man of troubles (a very poor man). Midr. Till. to Ps. XVIII, 5 עַקָּוָא (ed. Bub. עקתא), v. פְּנֵי II.

**עֲקָא**, v. עֲקִי.

**עָקַב** (b. h.; denom. of עֲקֵב) 1) *to trace, follow.* Shebu. 47[b] עוקב אחר נויאתא, v. נָוְאָה. Macc. 10[a] (expl. עקבה, Hos. VI, 8) שהיו עוקבין להרוג וכ׳ they followed up (their victims) to commit murder; Yalk. Hos. 523; Yalk. Josh. 30; Yalk. Num. 787.—2) *to go beyond, supersede*; (b. h. *to supplant*). Sot. 16[a] בשלשה מקומות הלכה עוקבת מקרא in three instances the practice goes beyond the Biblical text (Ar. Var. עוקמת, עוקפת). Ib. כי קא חשיב עוקבת ועוקרת וכ׳ he (R. Joh.) counts such cases only where the practice goes beyond and overthrows (the text), whereas in this case עוקבת ומוספת the practice goes beyond and adds to (the text).

**עֲקַב** ch., *Pa.* עַקֵּב *to trace, espy.* Targ. Prov. XXIII, 30 מְעַקְּבִין ed. Lag. (ed. Wil. מְעַקְּבֵי; oth. ed. מעקבא, corr. acc.).

**עֵקֶב** (b. h.; עקב, cmp. עכב, *to be curved*) 1) *heel.* Y. Ber. I, 2[c] top; Sabb. 62[b], v. גּוּדָּל. Deut. R. s. 3 אני דורך גיתה ... בעֲקֵב רגלי I shall tread Edom's vat with the heel of my foot (v. Is. LXIII, 1 sq.). Yeb. XII, 1 סנדל שיש לו ע׳ a sandal which has a sole with a covering for the heel. Gen. R. s. 22 מתלא בעֲקִיבוֹ swinging his heel (dandy-like); Yalk. Prov. 961 מתלה בעֲקִירָיו (*pl.*). Zeb. VI, 3 (63[b]) יורדין על העֲקֵבוֹת (Mish. ed. חוזרים לע׳, v. Rabb. D. S. a. l. note 200); Succ. 48[b] חוזרין על העֲקֵבוֹת they turn around on their heels, i. e. go back the same way. Yalk. Jer. 272 דשו בע׳ trod with the heel, i. e. ignored it wilfully. Midr. Till. to Ps. IV, 7, שׂוּם II. Ib. to Ps. XCII, v. שׂוּם I; a. fr.—2) (cmp. עֲגָבָה) *haunch with thigh, posteriors.* Ned. 20[a] המסתכל במקום חֲטִנּוּפָה שחוא מכוון כנגד בעֲקֵבָהּ של אשה, expl. ib. (Ar. במקום חזורפה) ע׳ he who gazes at the posteriors which correspond (in shape and position) to the heel. Naz. 51[a] רקב חבא מן העֲקֵב decayed matter that seems to come from the posteriors, Rashi (Tosaf.: the heel).—3) *rear-guard.* Sot. VIII, 6 (44[a]) עקבו של עם (Y. a. Bab. ed. עקיבו) the rear of the people.—*Pl.* עֲקֵבִים, עֲקָבִין. Snh. 108[b] הוא מביא לכם מבין עֲקֵבי רגליכם he will bring you (the flood) from under your heels. Tanḥ. Ekeb 1 מצות ... ומשליכין אותן תחת עֲקֵבֵיהֶן minor laws which people disregard and throw under their heels. Naz. 22[b] הרייני נזירה בעֲקֵבֵיךְ I will be a Nazarite following thy heels (example); הרייני בעֲקֵבֵיךְ I will follow thy example; a. e.—עֲקֵבוֹת *foot-steps.* Sot. IX, 15 (49[b]) (in Chald. dict.) בע׳ משיחא (borrowed fr. Ps. LXXXIX, 52) in the footsteps of (events paving the way to) the Messiah.—[Snh. l. c. ויעקב שמו, v. עָקוֹב].

**עֵקֶב** m. (b. h.; preced.) *rear, consequence*; (conj.) *in consequence of*; (homilet.) *end, future world.* Deut. R. s. 3 (play on עקב, Deut. VII, 12) אבל שכרן בע׳ אני וכ׳ (not שכרו) but their full reward I shall give you in the end (after death); Yalk. ib. 847 שכר הקרן בע׳ וכ׳. Deut. R. l. c. אני מייסר אתכם עד הע׳ I shall try you to the end (of your lives); עד שתשמרו ... עד הע׳ until you shall observe my commandments to the end.

**עֵקֶב** ch., v. next w.

**עִקְבָּא, עִקְבָּא** ch. = 1) = h. עֲקֵב, *heel; curve.* Targ. Y. Gen. XLIX, 17; a. fr.—Cant. R. to V, 16 כד אתא מיתלי ע׳ מן ארעא when he (Abraham) began to lift his heel from the ground (from the time he attempted to walk).—*Pl.* עִקְבִּין, עִקְבֵי, עִקְבֵי. Targ. Y. I Gen. III, 15. Targ. Is. X, 32.—Ḥull. 52[a] ע׳ דגפי the curved ends of the wings (where they are attached to the body).—2) (v. preced.) *end, future.* Targ. Y. I Gen. l. c.; Targ. Y. II ib. עֵקֶב (constr.).

**עֶקְבָּא** m. (preced.) = h. עֵקֶב, *consequence.* Targ. Prov. XXII, 4 (Ms. עִקְבָּא).

**עִקְרֵי, עִקְבָּא** m. 1) v. preced.—2) (preced. wds.) *last, late.*—*Pl.* עִקְבֵּרִין, עִקְבֵּרֵי. Lev. R. s. 12 אילין דעללין לחנותא קדמאין ונפקין ע׳ Ar. (ed. ונפיק בתראי ... זה, incorr.) those who enter the wine shop the first and leave it the last.

**עִקְבָּה** f. (preced. wds.) *remnant*; עִקְבַּת יַרְדֵּן, עִקְרֵי עִקְבָּה *sediment*; v. עִכְּבָה.

**עֲקַבְיָא** pr. n. m. *ʿĂḳabia*, name of a Tannai. Ber. 19[a]. Eduy. V, 6; a. fr.

**עָקַד** (b. h.) [*to bend*; cmp. כָּפַת,] 1) *to tie* hand to foot, contrad. to כפת (v. infra). Gen. R. s. 56 כל מה שהיה אברהם אבינו עוֹקֵד ... הקב״ה כופת וכ׳ as Abraham was tying his son here below, so the Lord bound &c. Lev. R. s. 2; a. fr.—Part. pass. עָקוּד. Sabb. V, 3 לא ע׳ ולא רגול, expl. ib. 54[a] ע׳ עקידת יד ורגל כיצחק וכ׳ *ʿaḳud* refers to tying foreleg to hindleg like the tying of Isaac &c., *ragul* refers to bending the forefoot upward and tying it to the foreleg; Y. ib. V, 7[b] bot. ע׳ בידו אחת; Tosef. ib. IV (V), 3 (v. Var. ed. Zuck.); a. e.—2) (denom. of עֲקֵדָה) *to sacrifice.* R. Hash. 16[a] כאילו עֲקַדְתֶּם וכ׳ as if you offered yourselves, v. עֲקֵדָה. Lev. R. s. 30 (play on כפת, Lev. XXIII, 40) זה יצחק שהיה כפות ועָקוּד וכ׳ this typifies Isaac, who was tied and offered up on the altar; a. e.—Gitt. 57[b] אתה עֲקַדְתָּ

מזבח אחד ואני עָקַרְתִּי וכ׳ thou (Abraham) hast *put up* one altar, but I have put up seven altars (offered seven martyred sons).

*Nif.* נֶעֱקַד *to be tied; to be put on the altar.* Gen. R. l. c. זה לַעֲקוֹד וזה לְהֵיעָקֵד the one (ready) to sacrifice, the other to be sacrificed. Pirké d'R. El. ch. XXXI; Yalk. Gen. 101 האב מַעֲקִיד בכל לב והבן נ׳ וכ׳ the father offering with a whole heart, and the son offering himself with a whole heart. Ib. רחם ... שהוא אדם ובן אדם ונ׳ וכ׳ have pity on Isaac who is a human being, son of a human being, and is being offered before thee like a dumb beast; a. fr.

*Hif.* הֶעֱקִיד 1) *to tie* (foreleg to hindleg). Tam. IV, 1 (30b) לא היו כופתין ... אלא מַעֲקִידין (Mish. ed. מְעַקְּדִין *Pi.*) they did not bind the lamb (all feet together), but tied it, expl. ib. 31b ריד ורגל כעקידת וכ׳, v. supra.—2) *to put on the altar.* Pesik. Aḥăré, p. 170b חמזבח וְהֶעֱקִידוֹ ע״ג and laid him tied on the altar; a. e.

*Pi.* עִקֵּד same, v. supra.

עָקַד ch. 1) same, *to tie; to offer.* Targ. O. Gen. XXII, 9. Targ. Y. II Lev. XXII, 27. Targ. II Esth. V, 1; a. e.—*2) *to bend, bow.* Targ. Y. II Ex. IV, 31. Ib. XXXIV, 8 (ed. Vien. אַקַּד). Targ. Y. Gen. XXIV, 48 ועקדית Ar. (ed. וגחנית).

*Ithpe.* אִתְעֲקַד *to be tied; to be put on the altar.* Targ. Mic. VII, 20. Targ. Y. I Lev. l. c. (Y. II עקר גרמיה). Targ. II Esth. l. c.; a. e.

עָקְדָתָא, עַקֵּדְתָּא, v. sub עֲקִידָה.

עָקָה f. (עוּק) *depression, pressure*; עקת נפש *mourning.* Yalk. Gen. 152, v. חֲלוּקָה.

עָקֹב, עָקוֹב m. (עָקַב) [*crooked, tricky,*] *akob,* a thing believed to prevent (or absorb) rain. Snh. 108b רש לנו ע׳ שמו ... Ar. (ed. ועקב) we have something, its name is ʿa.; Yalk. Job 906 ועקב; v. עָקוֹשׁ. Cmp. אֲפִיתָא.

עֲקוּבָה m. ch. (v. עֻקְּבָא) *haunch, posteriors.* Snh. 96a אשתני אפיה כע׳ דכלבא Ar. s. v. (Ar. s. v. בן יכבד אב: כעוּקְבָא; ed. והוה כי דכלבא; Yalk. Kings 244 והוה כי כלב) his face changed so as to look like the posteriors of a dog.

עָקוֹד m. (b. h. עָקֹד; עָקַד) *ring-streaked.*—*Pl.* עֲקוּדִים. Tanh. Vayetsé 11, v. נָקוֹד; a. e.

עִקּוּלָא, *pl.* עִקּוּלֵי, v. עִיקּוּלָא.

עָקֹם m. (עָקַם) *curved, winding.* Succ. 32a, v. מַגָּל. Erub. 6a מבוי ע׳ a winding alley; Y. ib. I, 18c bot. ע׳ ומפולש winding but open on both sides. Y. Dem. II, beg. 22b ע׳ הוא the cumin of Cyprus is crooked; a. e.—*Fem.* עֲקוּמָּה. Succ. 4a, v. דּוֹפָן. Erub. I, 5; a. e.—Y. Taan. IV, beg. 67b (in Chald. dict.) חות אצבעתיה ע׳ had a crooked finger; Y. Meg. IV, 75b bot. עֲקִימָה.—*Pl.* עֲקוּמּוֹת. Bab. ib. 24b (ידיו) ע׳ עקושות לא וכ׳ if his hands (fingers) are curved (inward) or bent (sideways), he must not pronounce the priestly benediction.

עִקּוּמָא, עִקּוּם, v. sub עִיקּ׳.

עֲקוּמָּה, v. עָקוֹם.

עָקוֹצָא, עָקוֹסָא, v. עוּקְצָא.

עִקּוּר, v. עִיקּוּר.

עָקוּשׁ* I, בֶּן ע׳ (עֲקִישׁ), pr. n. m. *Ben ʿAḳosh,* (*ʿAḳish*). Koh. R. to II, 9 (perhaps to be read שאול בן קיש).

עָקוּשׁ II m. (עָקַשׁ) [*crooked, crafty,*] *ʿaḳosh,* a thing believed to prevent (or absorb) rain. Snh. 108b ואמרי לה ע׳ שמו Ar. (ed. עִקְּשׁ; Ms. F. עִירְקֵשׁ, v. Rabb. D. S. a. l. note 70) and some say, its name is *ʿa.*, v. עָקֹב; Yalk. Job 906 עקש.

עֲקוּשָׁה f. (preced.) *crooked, bent.*—*Pl.* עֲקוּשׁוֹת. Meg. 24b, v. עָקֹם.

עָקַי (v. עוּק) *to press, narrow in, embarrass.* Gen. R. s. 49 מן דחוה חמי תהרא עקתא דהוה עָקֵי ליה (not מאן) when he saw the dilemma in which he (Abraham) had placed him.

עֲקֵיבּ־, v. עָקַב.

עֲקֵיבָא m. 1) *last, late,* v. עֲקֵבָא.—2) *consequence,* v. עֲקִבָּא.—3) v. next w.

עֲקִיבָא I m. ch. = עֲקֵבָא, *heel.* Targ. Y. Deut. XXV, 9 (some ed. עֲקֵי).—*Pl.* עֲקִיבַיָּא. Cant. R. to VII, 2 מה יאירין עֲקִיבַיִךְ וכ׳ how beautiful are thy heels (steps) in shoes, daughter of my friend!

עֲקִיבָא II, עֲקִיבָה pr. n. m. *ʿĂḳiba,* a renowned Tannai who began to study at an advanced age, and who, after taking part in the insurrection of Bar Kokhba, died a martyr. Yeb. 16a אתה הוא ע׳ בן יוסף וכ׳ art thou that ʿĂ. ben Joseph whose fame goes from one end of the world to the other? Ab. Zar. 5a כיון שהגיע לדורו של ר׳ ע׳ when he (Adam, in the revelations he received) came to the days of R. A., he rejoiced &c.; v. עָצַב. Ber. 61b (the story of his martyrdom). Sot. V, 1. Gen. R. s. 1; a. v. fr.—V. Fr. Darkhé Mish., p. 111 sq.

עֲקֵדָה, עֲקִידָה f. (עָקַד) *tying* the sacrifice before slaughtering. Tam. IV, 1 וכך הירתה עֲקִידָתוֹ and in this wise it was tied (and laid down); a. e.—Esp. עקידת יצחק, or ע׳ *the attempted offering up of Isaac.* R. Hash. 16a ... תקעו לפני ע׳ יצחק וכ׳ blow before me on a ram's horn, that I may remember to you the offering of Isaac ..., and I account it to you, as if you had offered yourselves before me. Y. Taan. II, 65d top ריי׳ יראה את מזכר להם עקידתו של וכ׳ 'the Lord shall see' (Gen. XXII, 14), thou wilt remember to them the offering of Isaac, their ancestor, &c.; Pesik. Baḥod., p. 154b עקדת יצחק; Gen. R. s. 56 תהא מזכר להם אותה העקדה; Yalk. ib. 101 העבודה הזאת (corr. acc.); a. fr.

עֲקֵידְתָּא, עֲקִידְתָּא, עֲקֵדְתָּא ch. same. Targ. I Chr. XXI, 15. Targ. Cant. I, 13 עֲקִירַת, constr. Targ. Mic. VII, 20; a. fr.

עֲקִילַס pr. n. m. *ʿĂḳilas, Aquila,* the alleged translator of the Bible into Greek, frequ. surnamed הַגֵּר, the proselyte, and identified with אונקלוס. Y. Meg. I, 71c top ע׳ תירגם הגר וכ׳ A. the proselyte interpreted the Torah before R. El. and &c., v. יְפִיפָה (Bab. ib. 3a תרגום של תורה

Sifré Deut. 171, v. עִיקּוּר.—2) *removal from place, lifting up.* Sabb. 2[b] כל עֲקִירַת וכ', v. חוּצָאָה. Ib. 3[a] עקירת גופו כעקירת חפץ וכ' is moving one's body (starting to walk) like lifting an object from its place?; a. fr.—3) *uprooting, undoing.* Y. Hor. I, 46[a] עקירת הגוף a decision which abrogates a Biblical law entirely; Y. Yeb. X, 10[d] bot.—4) *making childless, extinction.* Pesik. R. s. 47 (ref. to לחשמידו, Deut. IX, 20) עקירת בנים ובנות extinction of sons and daughters (v. כִּירְלוּר).

**עָקוּשׁ**, v. עָקֹשׁ I.

**עָקַל** (b. h.; cmp. עגל a. עקב) *to be curved, round, twisted.*

*Pi.* עִקֵּל *to curve.* Part. pass. מְעוּקָּל. Sifré Deut. 308; Yalk. ib. 942 מקל מע' a crooked staff.

**עָקַל** ch., *Pa.* עַקֵּל same, *to curve,* v. עָקַם.

**עֻקָּל** (or עֻקָּל) m. (preced.) 1) *a bale of loose texture containing the olive pulp to be pressed.* Maasr. I, 7; Tosef. ib. I, 7 (Var. עוקל). Toh. X, 8; Y. Ab. Zar. V, end, 45[b] הע' מוחל היוצא מע' בית הבד של נצרים, v. infra. Sabb. 144[b] Ar. (ed. מעיקול) the watery fluid which oozes out of the bale made up for the press; (Tosef. Toh. X, 3 מעיקת; R. S. to Toh. IX, 1 מן שוקת, corr. acc.). Tosef. l. c. בינסו ועשאו עיקל (R. S. l. c. שוקת) if he collected the fluid and put it back into the bale. Snh. 26[a] יכול לומר לע' בית הבד וכ' he (who trims vines in the Sabbatical year) may say, I need the twigs to make a bale for the press. Ib. (proverbial expression) הלב יודע אם לע' אם לעקלקלות the heart knows whether it is done for *'ekel* (a legitimate purpose) or out of *'ăḳalḳaloth* (perverseness); Y. Shebi. IV, 35[a]; Lam. R. to I, 5; a. e.—*Pl.* עֻקָּלִין, עֻקָּלִים (or עֻקִּין). Y. Shebi. l. c. (in Chald. dict.) לע' אנא בעי I need the twigs for &c., v. supra. Ab. Zar. 75[a]; Tosef. ib. VIII (IX), 3 הע' של נצרין וכ' bales made of wicker or hemp &c.; Tosef. Toh. XI, 16 הע' של נוצרין. Ex. R. s. 15 ע' של זיתים olive pulp.—2) (from its shape) *a mass of iron* used for *ballast.* Tosef. Kel. B. Mets. I, 1. Makhsh. V, 7 חמים חטולים ... ובע' וכ' (ed. Dehr. ויבעירקל) water that comes up (and settles) in the hull, on the ballast or on the rudders; [Maim.: in the cavity in the hull made for the reception of drippings from the deck; cmp. עוּקָה].

**עֻקְלָא, עִי'** m. ch. (preced.; cmp. Lat. torques) *band, clasp.*—*Pl.* עֻקְלָאֵי, עִי'. Targ. Y. II Num. XXXI, 50 (h. text עגיל).

**עקלגסים**, v. קַלְגָּס.

**עָקַלְקַל**, v. עִקֵּל.

**עַקַלְקַלּוּת** f. pl. (b. h.; עָקַל) *tortuous ways, perverseness.* Snh. 26[a]; Y. Shebi. IV, 35[a], a. e., v. עֻקָּל.

**עַקַלְתּוֹן** m. (b. h.; preced. wds.) *tortuousness;* דרך ע' *in a round about way, indirectly.* Y. Dem. IV, 24[a] top מהו שישאלנו דרך ע' may one ask him indirectly (so as to give him an opportunity to confess his omission without compromising himself)?

אונקלוס הגר אמרו מפי וכ'). Y. Kidd. I, 59[a] top תירגם ע' הגר לפני ר"ע A. the proselyte interpreted (the verse Lev. XIX, 20) before R. ʿĂḳiba. Targ. Cant. I, 3, v. אֲתָאנַסָא; a. fr.

**עֲקִים**, v. עָקַם.

**עָקֹם** m., **עֲקִימְתָּא, עֲקִימְתָּא** f. (preced.) *crooked, perverse.* Targ. Prov. XVII, 20 (ed. Wil. עֲקִים, *Pa.* of עָקַם). Ib. XXII, 5 (not עֲקִימְתָּא).—Y. Meg. IV, 75[b] bot. עֲקִימָה, v. עָקוֹם.—*Pl.* עֲקִימִין; f. עֲקִימָתָא. Targ. Prov. XI, 20.

**עֲקִימָה** I, v. preced.

**עֲקִימָה** II f. (עָקַם) 1) *curvature, crookedness.* Y. Kil. IV, 29[b] top (in Chald. dict.) ע"י ע' תרתיי וכ' owing to the curvature (of the garden bed) two rows of vines disappear (become indiscernible).—2) עֲקִימַת פֶּה or ע' שפתים curving the mouth (the lips), *speaking sulkily, mumbling,* in gen. *talk,* opp. to מעשה action. Meïl. 17[b] מֵע' שפתיך וכ' from the argument thou didst utter in an undertone one can tell that thou art a scholar. Keth. 45[b] ע' שפתיו גרמה לו (not גרמו) his talk (casting suspicion on his wife) brought it (the punishment) upon him. Snh. 65[a] ע' שפתיו הוי מעשה talk (e. g. blasphemy, false testimony) is considered an action (can be punished). Ib.[b]; B. Mets. 90[b] (in reference to guiding an animal by means of a human voice).

**עֲקִימוּתָא** f. ch. (v. preced.) *crookedness, perverseness, insincerity.* Targ. Prov. VI, 12 (h. text עִקְּשׁוּת). Targ. Hos. VII, 16 Regia (Bxt. עֲקִמּוּת), v. עֲמִקּוּתָא.

**עֲקִימְתָּא**, v. עָקֹם.

**עֲקִימְתָּא**, v. עָקַם.

**עֲקִיסָה**, v. עֲקִיצָה.

**עֲקִיפִין, עֲקִיפִים** m. pl. (עָקַף) *1) *circuit.* Sifré Deut. 26 יהיו מחזירים איתו בע' they shall lead him around in a circuit (expose him to public disgrace; Deut. R. s. 2; Yalk. ib. 810 בקוּמְפּוֹן).—2) *circumvention, lawyer's trick.* B. Kam. 113[a] באין עלידו בע' we bewilder him by subtle arguments; אין באין עלידו בע' וכ' you must not do it, because you must sanctify the name of the Lord (by your integrity in dealing with a gentile).

**עֲקִיצָה** f. (עָקַץ) 1) *sting.* Ab. II, 10 עֲקִיצָתָן עֲקִיצַת (Ar. עקרב) עֲקִיסָתָן עֲקִיסַת their sting (the scholars' ban) is a scorpion's sting; Num. R. s. 3, beg.—2) *cutting fruit by the stalk.* Y. Maas. Sh. V, 56[b] top שכר ע' remuneration for cutting, contrad. to לקיטה.

**עָקִיק*** m. *ʿăḳiḳ,* name of *a jewel* in the high priest's breast-plate. Targ. Cant. V, 14 (Targ. Ex. XXVIII, 17 ירכן, ירקתא).

**עֲקִירָא** m. (part. pass. of עֲקַר) *castrate.* Sabb. 152[a], v. אַרְקָא.

**עֲקִירָה** f. (עָקַר) 1) *tearing loose, plucking.* Snh. 68[a] למדני עֲקִירָתָן teach me, how to tear them out.—*Pl.* עֲקִירוֹת.

עָקַם (cmp. עקב) 1) *to curve, wind.* Y. Erub. II, 20ª bot. כל מה שהפרה פושטת . . . הגמל עוקם וכ' whereas the cow stretches her neck out straight, the camel turns his neck. Lev. R. s. 10, v. infra. Lam. R. to II, 8 עוקם את חוטמו turns up his nose (at the bad odor).—Meil. 17ᵇ ע' פרו ר' אלישזר וכ' R. El. . . . curved his mouth (pouted speaking in an undertone, v. עֲקִירָה).—2) *to circumvent, supersede,* v. עָקַב.

*Pi.* עִיקֵּם *to curve, wind; to make a circuit.* Y. Yoma VI, 44ᵇ bot. שלשים . . . והדרה מְעַקְּמוֹ וכ' the priest's belt was thirty-two cubits long, and he wound it this way and that; Lev. R. s. 10 ועוקמו לפניו ולאחוריו (read: ועִיקְּמוֹ); Cant. R. to IV, 4 (not מעמקו). Gen. R. s. 50 (ref. to סורו, Gen. XIX, 2) though I be not worthy (of your visit), go out of your way on my account; אפי' איני כדאי עַקְּמוּ עלי את הדרך ib. עקמו עלי את הדרך כדי שלא תהיו נראים וכ' take a circuitous route in coming to me, that you may not be seen going to me. Ib. s. 32 ע' הקב"ה שתים וכ' the Lord (Bible text) uses a circumlocution of two or three words (writes two or three words where one would have been sufficient) in order to avoid the word 'unclean'; Pes. 3ª; Lev. R. s. 26, beg.; a. e.—*Part. pass.* מְעוּקָּם; f. מְעוּקֶּמֶת *tortuous; tricky.* Y. Erub. V, 22ᵈ top הרי הנחל מע' if the wady meandered. Tanḥ. Vaëra 4 אף הנחש הולך מע' המלכות מְעַקֶּמֶת דרכיה as the serpent moves in tortuous lines, so the government winds its ways; כשם שהנחש מע' אף פרעה מע' as the serpent is cunning, so is Pharaoh cunning; Ex. R. s. 9; a. e.

*Hithpa.* הִתְעַקֵּם *to wind one's self, be artful.* Ib. כשיבוא להתעקם עמו וכ' if he (Pharaoh) tries his tricks, go and say to Aaron &c.; Tanḥ. l. c.

עֲקַם, ch. same. Y. Taan. IV, 68ª; Koh. R. to VII, 7 הווינא עָקְמִים וכ', v. אִסְטְרָטָא.—Part. pass. עָקוּם, q. v., fr. which עֲקִימוּת. Targ. Ps. XXXVIII, 7 (h. text נעויתי).

*Pa.* עַקֵּם *to curve, wind.* Targ. Is. LIX, 8 (ed. Wil. עֲקִי *Pe.*; h. text עקשו). Targ. Prov. X, 9 דְמָעַקֵּם Regia (ed. דְמַעֲקֵם, v. infra; Bxt. דְמִעַקֵּל). Targ. Mic. III, 9; a. e.—Part. pass. מְעַקַּם; f. מְעַקְּמָא; *pl.* מְעַקְּמָן Targ. Prov. II, 15. Ib. X, 9 (ed. Ven. דמעק מן, corr. acc.), v. supra.

עֲקַמּוּמִית f. (preced. wds.) 1) *curve.* Erub. 14ª עֲקַמּוּמִיתָהּ של חוץ למבוי if the curved portion (of the beam placed over the entrance) is outside the alley. Ib. כל שאילו תינטל עקמומיתה וכ' Ms. M. if, after the curved portion is taken off, there remains a gap of less than &c. Y. ib. I, 19ª bot. ע' מן הצד והוא שתהא provided the curve is sideways; ע' שהיא מעכבת וכ' a curve which obstructs the alley. Y. Ab. Zar. I, 40ª bot. דרך ע' היתה it was a tortuous road (on which he met her); Y. Ber. IX, 13ᶜ top עקמומיתה (corr. acc.); a. e.—*Pl.* עֲקַמּוּמִיּוֹת. Y. Erub. I, 18ᶜ bot. אלו דרך ע' וכ' . . . those living on this side of the alley make use of the curves (on this side of the wall), and those living on the other side make use of the curves (on the other side) &c.—2) *ambush, hiding place* (by the wayside).—*Pl.* as ab. Sifré Deut. 20 אין לך דרך שאין בה ע' there is no highway without ambushes; Yalk. ib. 804 (*sing.*). 3) *crookedness of the heart, insidiousness.* Midr. Till. to Ps. VII, 9 כתומי ולא כעַקְמִימוּתִי according to my simplicity, but not according to my insidiousness (sin).—4) (v. next w.) *hump*; trnsf. *haughtiness.* Ber. 59ª לא נבראו רעמים אלא לפשוט ע' שבלב (Ms. F. לפסוק עקמומיות), *pl.*; v. Rabb. R. S. a. l. note 400) the thunders were created to level (to cut off) the protuberance (protuberances) of the heart (to break man's pride).

עַקְמוּמִיתָא ch. same, *hump, protuberance*; trnsf. *haughtiness.* Targ. Lam. II, 19 שדריאר . . . עקמומית ליבירך throw out like water the protuberance of thy heart (humble thyself); Targ. Y. Ex. XL, 7.—Snh. 91ª (speaking to a hunchback, v. גִּבְרָא) בערטנא . . . ופשרטנא לעַקְמוּמִיתָךְ מינך Ms. K. (Ms. M. לַעֲקַמְמוּתָךְ, v. Rabb. D. S. a. l. note; ed. לעִקְמוּתָךְ) I shall kick thee and level thy hump from off thee (drive out thy conceit).

עִקְמוֹן m. (preced. wds.) *craft, trap.* Koh. R. to IX, 14, v. כְּפָנוֹן.

עַקְמִימוּתָא, v. עַקְמוּמִיתָא.

עִקְמוּתָא f. (preced. wds.) 1) *crookedness, insincerity.* Targ. Hos. VII, 16 Bxt., v. עִקְימוּתָא.—2) *protuberance,* v. עַקְמוּמִיתָא.

עַקְמָן, v. עוֹקְמָן.

עִקְמָנוּת f. (preced.) *indirectness, reserve,* opp. תמימות frankness. Lev. R. s. 11 בא בע' spoke with reserve; Midr. Till. to Ps. XVIII, 27; Yalk. Sam. 161.

עִקְמָנוּתָא, v. עוּקְמָנוּתָא.

עַקְנָא *our trouble,* v. עָקָא.

עַקַס, v. עָקַץ.

עָקַק (cmp. עָקַב) [*to bend, go around,*] 1) *to circumvent; to seek occasion against.* Y. Gitt. V, 46ᶜ bot. . . . ומלוה ויעוקֵק ונוטלה ממנו he will lend him money and seek an opportunity to take it (the coveted field) from him; (Tosef. Keth. XII, 2 וקופץ, v. Gitt. 49ᵇ).—2) *to go beyond, supersede.* Y. Kidd. I, 59ᵈ top בשלשה מקומות הדהלכה עוֹקֶפֶת למקרא וכ' (not התורה) on three occasions the practice supersedes the Biblical text, and on one the legitimate interpretation (ignoring the rules of interpretation); Sot. 16ª, v. עָקַב.

עַקַק ch. same.

*Ithpe.* אִתְעַקַּק *to seek occasion against.* Targ. Y. Gen. XLIII, 18 לְמִתְעַקְּפָא (*infin.*; O. לאסתקפא, v. סְקַק I).

עָקַץ (cmp. עקב, a. Arab. ʿakas) [*to bend, twist*; denom. עוּקָּץ *tail, point, peduncle* &c.,] 1) *to cut fruit by the stalks.* Peah VII, 3 ע' את כל האשכול Ms. M. if he cut an entire cluster. Snh. 41ª ע' תאנה he cut figs. B. Kam. 70ᵇ עֲקוֹץ לך תאינה מתאינתי וכ' cut figs (to the value of the stolen object) in my fig plantation, and take possession for me of the stolen object which thou holdest; a. e.—2) *to sting, prick.* Y. Ber. VIII, 12ᵇ שעָקְצוֹ חברבר וחיה that a lizard stung him, and he recovered. Cant. R. to I, 12 אפי' פורטענא

לא ע' בם not even a flea stung them; ib. to V, 3 עָקְצָה. Ib. to II, 15 ועוֹקְצִין אותם and they pricked them (with a pin); a. fr.—Esth. R. to I, 12 (proverbial expression) רמזתו ולא נרמז עָקָצתהו ולא נעקץ she gave him a hint, and he did not heed it, she pricked him, and he did not feel the sting.

*Nif.* נֶעֱקַץ *to be stung, feel the sting*, v. supra.

**עַקֵּץ** ch. same, *to sting*. Targ. Y. Deut. VIII, 15.—Bekh. 31b מאן דעקץ תְּעַקֵּצֵיה לליעקציה וכ' (Rashi: מאן דעָקַץ לִיעַקְצֵיה; Ar. מאן דעָקַס עָקַסְתֵּיה) let a scorpion sting him who stings (stung), i. e. he who ignored me deserves to be excommunicated.

**עָקַר** (b. h.; cmp. עקב) [*to be curved, bent*; denom. עִיקָּר *root*,] 1) *to uproot, tear loose, detach, remove; to eradicate, undo, abolish, abrogate.* Hor. 14a עוֹקֵר הרים; Snh. 24a עוקר חרי הרים, v. חַר. Ab. III, 17 הרוח באה ועוקרתו וכ' a wind comes and uproots it and turns it &c. Pesik. Ekha, p. 123a כל מקום שנאמר אדון עוקר דיורין ומכניס וכ' wherever *Adon* (Master) is mentioned in the Bible, it means (the landlord) that displaces tenants and imports tenants; ib. עוקר כנענים וכ' who drives out the Canaanites and brings in the Israelites. Y. Yeb. I, 2d; ib. XIII, beg. 13b לַעֲקוֹר ... ממאנת זיקת המת she may (on arriving at majority) refuse the *Yabam*, which has the effect of annulling her relation to her deceased husband. Ib. כל עמת מודיי שהיא עוֹקֶרֶת all agree that by doing so she annuls her marriage to her deceased husband. Pes. 101b עָקְרוּ רגליהן לצאת when they detached their feet, in order to go. Sabb. 5a ע' ממקומו וכ' (sub. רגליו) he moved from his place and received it. Y. Bets. V, 63a bot., v. קִיפּוּץ. Meg. 5b בקש לעקור תשעה וכ' wanted to abolish the fast of the Ninth of Ab. Pes. 115b אין עוֹקְרין את השלחן we do not remove the table (v. comment.); a. v. fr.—*Part. pass.* עָקוּר; f. עֲקוּרָה; *pl.* עֲקוּרִים, עֲקוּרוֹת; עֲקוּרִין *a) uprooted, torn out.* Peah VI, 9 תבואה ע' loose (cut) grain, שאינה ע' still in the ground.—*b)* = עָקָר [*rootless,*] *barren, impotent.* Yeb. 64a יצחק אבינו ע' היה Isaac was impotent; שניהם ע' היו both of them (Isaac and Rebecca) were impotent. Ib. מפני מה היו אבותינו ע' wherefore were our ancestors childless (until they prayed)?; a. fr.—Bekh. 44b (ref. to Deut. VII, 14 ועקרה) שלא תהא תפלתך ע' וכ' that thy prayer shall not be fruitless before the Lord; Yalk. Deut. 884 שלא ... ע' מלפני המקום that thy prayer shall not be removed from before the Lord; שלא יהא ביתך עקור (not עקורה) מן התלמידים that thy house shall not be deprived of scholars.—2) *to mutilate, hamstring; to make barren*, v. infra.

*Nif.* נֶעֱקַר *to be uprooted; to be removed, eradicated, destroyed.* Y. Kil. III, 28c bot. נֶעֱקְרוּ הראשונים if the first seeds have been taken out. Ber. IX, 1 מקום ... הרואה שנֶעֱקָרָה וכ' he who sees ... a place from which an idol has been removed (by destruction). Ib. 12b לא שתֶּעֱקֹר ממקומה וכ' not that the memory of the going out from Egypt will be removed from its place (entirely extinct) &c., v. עִיקָּר. Ib.b שיֶּעֱקֹר יעקב וכ' not that the name of Jacob will entirely fall into disuse; a. fr.

*Hif.* הֶעֱקִיר *to make barren* (עָקָר). Cant. R. to II, 14 מפני מה הֶעֱקַרְתִּי אתכן why did I decree that you be childless? Because I desired to hear your prayer; Gen. R. s. 45 עִקַּרְתִּי *Pi.* (or עָקַרְתִּי Kal).

*Pi.* עִקֵּר 1) *to uproot; to tear loose* &c. Ib. s. 42 מְעַקֵּר בגפנים tried to uproot the vines (destroy the entire nation); Lev. R. s. 11. Ib. המן ... לעַקֵּר וכ' Haman ... undertook to destroy the vines; Gen. R. l. c. בקש לַעֲקוֹר הגפן כלה. Hull. V, 3 המעקר he who tears loose the organs to be cut at slaughtering (v. סִירָן); a. fr.—2) *to unfit, mutilate, hamstring; to make barren.* Treat. S'mah. ch. VIII שורפין ומְעַקְּרִין לפני מלכים you may burn (clothes &c.) and hamstring horses at a king's death; Ab. Zar. 11a עוֹקְרִין; Tosef. Sabb. VII (VIII), 19 עוקרין; v. עִיקּוּר. Gen. R. s. 45, v. supra; a. e.

*Nithpa.* נִתְעַקֵּר *to be made barren.* Ib. למה נתעקרו האמהות why were the Mothers allowed to be childless? Because the Lord desired to hear their prayers; Cant. R. l. c.; a. e.

**עֲקַר** I ch. same, *to uproot* &c. Targ. II Kings III, 25. Targ. Jer. I, 10. Targ. Lam. III, 5; a. fr.

*Pa.* עַקַּר *to uproot, destroy; to mutilate, hamstring.* Targ. II Sam. XVII, 13; a. e.—Ib. VIII, 4 (ed. Wil. עֲקַר *Pe.*). Targ. Josh. XI, 6; a. e.—Pes. 115b קא מְעַקְּרֵי תכא וכ' they want to remove the tray before us. Ib. 113a לא תְּעַקֵּר כבא, v. כַּפָּא; a. e.

*Ithpa.* אִיתְעַקַּר, *Ithpe.* אִיעֲקַר, אִיתְעֲקַר 1) *to be uprooted, detached, removed.* Targ. Prov. II, 22. Ib. XXIV, 31. Targ. Ps. LXXVI, 7; a. fr.—Sabb. 63b, v. וְלַד. Pes. 101a ואיתעקרא ליה שרגא his lamp was upset. Y. Ab. Zar. II, 40c bot. ואיתעקרון and they were ruined (their trade became extinct), opp. קמון they remained in the trade. Sabb. 147b אירע' תלמודיה his learning was uprooted; i. e. he forgot what he had learned; a. e.—2) *to become impotent.* Yeb. 64b אירע' מפרקידה דרב וכ' became impotent through sitting at the lectures of R. H. (by suppressing his needs). Keth. 62b אתעקרא דבירתהו his wife had lost the faculty of conceiving; a. e.

**עֲקַר**, v. עִיקָּר.

**עָקָר** m., **עֲקָרָה** f. (b. h.; preced. wds.) [*rootless,*] *sterile, impotent, barren.* Bekh. 44b נמצא ע' he becomes impotent. Ib. (ref. to Deut. VII, 14) [read:] לא יהיה בך ע' שלא יהיה ביחך ע' מן התלמידים 'there shall be no barren one among thee', means that thy house shall never be barren of scholars (v. Yalk. Deut. 848); Deut. R. s. 3 עקר ועקרה מן התשובה impotent to give a proper answer (to heretics). Ib. לא תהא תפלתך ע', v. עָקַר. Gen. R. s. 53 לא היית אומר אברם פרדה ע' וכ' didst thou not say, Abram is a barren mule &c.?; B. Bath. 91a (in Chald. dict.) כודנא עקרה, v. פּוּדְנָא; a. fr.—Num. R. s. 14 (play on עקרה, Num. VII, 55) א"ת קערת אלא עֲקֶרֶת כנגד יעקב וכ' read not *ḳa'ărath* (dish), but *'ăḳereth* (uprooted), corresponding to Jacob who wrested the birthright from Reuben and gave it to Joseph.—*Pl.* עֲקָרִים; f. עֲקָרוֹת. Gen. R. s. 39 אברהם ... על ח"ע וכ' Abraham prayed for the childless women, and they were visited. Ib. s. 53 הרבה ע' נפקדו עמה many childless ones were visited at the same time with her (Sarah); a. fr.

**עַקְרָבָא, עַקְרָא** II **עַקְרָב** m., **עַקְרְבָּא** f. same. Targ. O. Deut. VII, 14. Targ. Ps. CXIII, 9; a. fr.—Sabb. 152a עקר Ag. Hatt. (ed. עקרא), v. אַקָּא. Gen. R. s. 47, beg. וצווחין ע' דא; ib. s. 53; v. רְנִי I. Yeb 65b סבא דע' a drug which

causes barrenness; a. fr.—*Pl.* עַקָּרִין; f. עַקָּרָן. Targ. Y. Deut. l. c. (ed. Vien. נשין עקרין, corr. acc.).

**עַקָּרָא**, v. sub עִקָּר.

**עַקְרָב** c. (b. h.; prob. fr. עקב, with anorg. ר; cmp. עֲרָקוֹב) 1) *scorpion.* Ab. V, 5 ולא הזיק נחש ע' וכ' nor did ever a serpent or a scorpion harm anybody in Jerusalem. Ib. II, 10, v. עַקְרָצָה. Sabb. 121b שבחדייב ע' the scorpion of Adiabene; Y. ib. XIV, beg. 14b. Num. R. s. 10 היין משול בע' (some ed. כע') wine is compared to a scorpion; מה ע' מכה בעוקצו ... סופו as the scorpion wounds with its tail, so wine wounds at the end. Sifra K'dosh., Par. 1, ch. II עקצתו ע' if a scorpion stung him; a. fr.—*Pl.* עַקְרַבִּין, עַקְרַבִּים. Sabb. l. c. Gen. R. s. 84 (ref. to Gen. XXXVII, 24) מים אין בו אבל נחשים ועקרבים וכ' water was not, but serpents and scorpion were therein; a. fr.—2) *the constellation Scorpio.* Pesik. R. s. 20. Num. R. l. c. כל שעה ... אין ע' וכ' as long as Kimah (v. כִּימָה) is visible, Scorpio is invisible; a. fr.—3) *bit of a bridle.* Kel. XI, 5.—4) עַקְרַב ביה חבד *the iron-shod part of the pressbeam.* Ib. XII, 3.

**עַקְרָבָא** ch. same, *scorpion.* Keth. 50a דמרקא ליה ע' whom a scorpion stung. Ned. 41a חזירה להתירא ע' וכ' (not להתהוא קרוקיתא דע'), v. אַקְרוֹקְתָא. Ḥag. 5a, v. זִיבּוֹרָא; a. fr.—*Pl.* עַקְרַבֵּי. Targ. Deut. VIII, 15; a. e.—Snh. 67b שדא ... חוו ע' he poured out a little (of the water), and scorpions appeared.

**עַקְרַבְּדָא, עַקְרַבָּא**, v. עַקְרַבְּתָא.

**עַקְרַבִּין** pr. n. pl., מסקנא דע' *the ascent of ʿAḳrabbin.* Targ. O. Num. XXXIV, 4 (ed. Vien. עַקְרַבִּים; Y. עַקְרַבִּית); Targ. Josh. XV, 3; Targ. Jud. I, 36 עקרבים (h. text מעלה עקרבים).

**עַקְרַבְּנִין, עַקְרַבְּלִין**, v. פַּרְקַב'.

**עַקְרַבְּתָא** pr. n. pl. *ʿAḳrabbath*, a place at a day's distance north of Jerusalem. Maas. Sh. V, 2 Ms. M. (ed. עַקְרָבָה; v. Rabb. D. S. a. l. note); Bets. 5a עקרבת Ms. M. (ed. עקרבא, עקרבה).

**עַקָּרָה**, v. עָקָר.

**עַקֵּרְתֵּי**, v. עִקַּר.

**עָקֶרֶת**, v. עָקָר.

**עִקֵּשׁ** I, v. עָקוֹשׁ II.

**עִקֵּשׁ** II pr. n. m. *ʿIḳḳesh.* Bekh. 38a חזקיה אבי ע'.

**עִקְּשָׁן** m. (v. עִקּוּשָׁה) *crooked-legged*, v. קִרְשָׁן.

**עָקָת, עַקְתָא, עֲקָתָא** I f. (עוק) *anguish, trouble, distress.* Targ. Ex. XVIII, 8 (ed. Berl. עָ). Targ. O. Gen. XLII, 21 עָקַת constr. (ed. Berl. עֲקַת); a. fr.—Gen. R. s. 81 (prov.) בשעת ע' נדרא וכ' in the hour of trouble—a vow, in time of release—forgetting; Tanḥ. Vayishl. 8; Yalk. Gen. 135 בשעת עקת נדר (corr. acc.); a. fr.—*Pl.* עָקָן (v. עֲקָתָא), עֲקָתָא. Targ. Ps. XXV, 22.—Midr. Till. to Ps. XVIII, 5 ed. Bub., v. פְּנִי II.

**עָקָתָא** II m. (עקת, v. עִקְתָא II), *pl.* עָקָתִין *narrows*; trnsf. *distress.* Targ. Ps. XXV, 17.

**עָר** m. (b. h.; עור or עָרַר) [*stirring up,*] *hater.* Gen. R. s. 37; Y. Ber. IV, 7b bot. שנשתר שונא ועֹר וכ' Babylonia is called Shinar, because she reared an enemy and hater of the Lord (Nebuchadnezzar); Yalk. Gen. 62 (not וצר); Lam. R. introd. (R. Josh. 2).—[Midr. Till. to Ps. CII, 18 שהיה ער, ed. Bub., v. עַרְעָר.]

**עָרָא, עֲרָא** ch. same. Lev. R. s. 26 [read:] הירא ליגבי שנאך הירא ליגבי עָרָךְ (v. הֵירָא) why dost thou call on thy enemy, why on thy adversary?; Midr. Sam. ch. XXIV הירא ליה גבי ערך הירא ליה גבי חברך (corr. acc.).

**עֵר** I *awake*, v. עוּר I.

**עֵר** II (b. h.) pr. n. m. *Er*, son of Judah and Tamar. Gen. R. s. 85 ער שהועד מן העולם his name was Er, because he was removed out of the world (died young); Yalk. ib. 145. Yeb. 34b; a. e.

**עַר** m. (cmp. עָר) *ʿar*, name of a bird of prey, perh. *Lammergeyer.* Targ. O. Lev. XI, 13 (ed. Amst. עד; Targ. Y. עווא; h. text פרס); Targ. O. Deut. XIV, 12 (ed. Berl. עָר; Y. II עַרְעָא; ed. Amst. עֵד).

**עָרָא** I, v. עָר ch.

**עָרָא** II m. 1) *bay-tree.* Gitt. 69b טרפא דע' Ar. (ed. אטרפא דערא; Rashi דארינא, expl. עלה של עץ ארא) bay-leaves (v. Löw, Pfl., p. 299).—2) a species of *cedar, pine.*—*Pl.* עֲרֵי. B. Bath. 81a; R. Hash. 23a ארונים (ערונים) ע' *ăronim* (v. אֹרֶן) is (in Ch.) *ʿarê* (Rashi: laurel tree); (Yalk. Is. 314 ארמונים ערובי').

**עֲרָאָה**, v. preced.

**עַרַאי, עַרְעַי** m. (= עַרְעַי, v. עָרַע a. אָרַע) 1) *evil, misfortune.* Sifra B'ḥuck., Par. 2, ch. V (ref. to קרי, Lev. XXVI, 23, sq.) אתם עשיתם ... עריי בעולם אף אני ... ע' וכ' you made my laws of justice a misfortune in the world, so I shall make you a misfortune in the world; ib. ch. VIII; Yalk. Lev. 675 עראי.—2) *accident, chance, improvisation,* opp. קבע. Succ. 2a צא מדירת קבע ושב בדירת ע' leave the permanent, and live in a temporary dwelling. Ib. II, 9 כל ... סוכתו קבע ודירתו ע' Ms. M. (ed. וביתו) during the seven days (of the Feast of Booths) man must make his booth the permanent and his dwelling the incidental residence. Ib. 26a אכילת ע' an incidental meal, luncheon, opp. to אכילת קבע a regular meal. Maasr. I, 5 אוכל מהם ע' וכ' (sub אכילת) he may make of them an irregular meal until &c.; Tosef. ib. I, 11, a. e. אַרְעַי ed. Wil., oth. עראי. Succ. l. c. שינת ע' irregular sleep, a nap; a. fr.

**עָרַב** I (b. h.; cmp. אָרַב) [*to insert, press into, interweave,*] 1) *to mix, confuse.* Yalk. Deut. 808 עָרְבוּ את העיסה (or עֵרְבוּ *Pi.*; not ערכו), v. עִרְסָה.—2) [*to substitute, put in place of,*] *to vouch for.* Cant. R. to I, 4 אבותינו עוֹרְבִים אותנו let our ancestors be our surety (for our observance of the Law); Yalk. Cant. 982. Deut. R. s. 3 מבקשים אתם שנַעֲרוֹב אתכם וכ' do you want us to guarantee to you that, if you separate your tithes properly, the mice will not attack

your grain any more? Ib. אותן וחלכו ע' he did guarantee to them, and the mice went &c. Tanḥ. Vayigg. 5 מפני מה לא עָרַבְתָּ את וכ' why didst thou not pledge thyself for thy brother &c?; a. fr.

*Pi.* עִירֵב 1) *to mix.* Gitt. 52b שמואל אמר מְעָרֵב Samuel explains (המנסך ib. V, 4, v. נָסַךְ), he who mixes forbidden wine with his neighbor's permitted wine. Koh. R. to IX, 13, a. e. המערב מים ביין וכ' who puts water into wine &c., v. גִּבַּבְקָרָא. M. Kat. 8b אין מְעָרְבִין שמחה בשמחה you must not mix one rejoicing with another (e. g. celebrate a wedding during the Festive Week); Gen. R. s. 70. Y. Ber. II, 4d top; Y. Meg. I, 71c עי' את האותיות if one made the letters of a word of uneven sizes (so that they are not in a line). Gen. R. s. 15 שלא לעָרֵב את האותיות he said המוציא in order not to confound the letters (by saying העולם מוציא); Y. Ber. VI, 10a bot. ראשי אותיות; a. fr.—Part. pass. מְשׁוּרָב; f. מְשׁוּרֶבֶת; *pl.* מְשׁוּרָבִים, מְשׁוּרָבִין; Yalk. Deut. 808 וראה הפת מע' קיבר and saw that the bread was mixed with coarse flour. Erub. 27a כשקרבי דגים מע' בהן when entrails of fish are mixed up with the brine; a. e.—Lev. R. s. 20 (in Chald. dict.) מעורב, v. עֲרֵבָב.—2) (denom. of עֵרוּב 2) *to lay an ʿErub, to create a symbolical community of residence* or *continuity of action.* Erub. III, 1 מערבין לנזיר ביין you may use wine for an ʿErub for the benefit of a Nazarite. Ib. 84b; 87b עד שיְעָרְבוּ until they connect them symbolically by an ʿErub; a. v. fr.—Part. pass. as ab. Sabb. XVI, 3 חצר המע' a court which has been made available for Sabbath movements by means of an ʿErub; a. e.—3) *to pledge.* Part. pass. as ab. Esth. R. to I, 1 (ref. to בני התערבות, II Chr. XXV, 24) שהיו מְעוּרָבוֹתֵיהֶן של אבותיהן they were the hostages for their fathers.

*Hithpa.* הִתְעָרֵב, *Nithpa.* נִתְעָרֵב *to be mixed.* Ḥull. VI, 5 דם שנ' במים if blood (which requires covering up, v. כִּיסּוּי) has been mixed with water. Tosef. Ter. V, 15 ... פרוסות שנִתְעָרְבוּ וכ' if pieces of show-bread have become mixed up with a hundred times as many pieces of secular bread; Yeb. 81b שנִתְעָרְבָה וכ' ... פרוסה; Y. Orl. II, 61d bot. Cant. R. to I, 3 מה השמן הזה אין מִתְעָרְבִים וכ' ... אין as oil cannot be mixed with other liquids, so Israel should not be mixed with the nations of the world; a. fr.

**עָרַב, עָרֵיב, עֲרַב** ch. same, 1) *to vouch for, be surety for.* Targ. Prov. VI, 1. Targ. Job XVII, 3; a. e.—Y. Dem. I, 22a top אמרו לידה עוֹרְבָן ועַרְבוֹן וכ' they said to him, pledge thyself to us (that the mice will not attack our produces, if we separate the tithes properly, v. preced.), and he did pledge himself to them, and they suffered no longer (v. נָכִי). Y. Kil. IX, 32c bot רגלוי ... עֲרֵבוּנִיה למיקמתיה וכ' (not ערבתיה) man's feet are pledged to place him where he is wanted (to die); Succ. 53a ארונן עֲרֵבִין ברית וכ' ... רגלוהי. Bekh. 48b מכרי נכסותי ... ערבין ביה is a man's property pledged for his personal debts (that you can seize it, even if it is sold)?; B. Bath. 174a ערבין ביה ... ניכסי Ms. M. (ed. מערבין יתיה) a man's property is pledged for him (you can attach it without previous summons); a. e.—2) *to mix,* v. infra, a. עָרִיב.—3) *to combine.* B. Kam. 65b עֲרַבִיה, v. פְּסַק *Af.*

*Pa.* עָרֵיב 1) *to mix; to mix up, confound.* Targ. O. Gen. XXX, 40 (Bxt. ע' *Pe.*; Y. עֲרַבֵּיב'). Targ. Y. I Deut. VII, 23 (ed. Vien. וְיעַרְבִּנַּ' *Pe.*; Y. II וּיערבב'); a. e.—Ḥull. 6a כמאן דע' בידים דמי it is as if he had mixed it (added leaven and spices) with his own hands. Ab. Zar. 39b דילמא מייתי מיתיה ומְעָרֵב ביה lest he bring (unclean milk) and mix it with the clean milk; a. e.—Part. pass. מְעָרָב, מְעֹרָב; pl. מְעֹרָבִין, מְעֹרָבֵי. Targ. Y. Lev. XVI, 18 (not מְעֻרָב, מְעֻרָבֵי). Targ. Ex. XXX, 35 (ed. Vien. מְעֻרַב *Af.*) *well-mixed, seasoned* (h. text מְמֻלָּח). Targ. Is. I, 22 (ed. Wil. מְעָרַב *Af.*); a. e.—Sabb. 85b ומי אין מיתְעָרְבִי בחדדי Ms. M. (ed. מיתְעָרְבִי, *Ithpa.*) but will not the leaves of the seeds grow into each other?—2) *to lay an ʿErub* (v. preced. Pi. 2). Targ. Y. Ex. XVI, 5 וְיעָרְבוּ (ed. Vien. ויעַ, corr. acc.).—Y. Bets. I, 61b top אנשירנן מְעָרְבָה we forgot to make ʿErub Tabshilin (v. עֵירוּב); a. e.—3) *to vouch, be surety.* Part. pass. as ab. Targ. O. Gen. XLIV, 32 מְעָרַב (not מְעָרֵב).

*Ithpa.* אִיתְעָרֵיב, *Ithpe.* אִיתְעָרֵב 1) *to be mixed.* Targ. Josh. XXIII, 7. Targ. Y. II Deut. VII, 3 (h. text תתחתן); a. e.—Sabb. l. c., v. supra.—Ab. Zar. l. c. אי משום אִיעָרוּבֵי shall we apprehend an admixture (of wine in the honey)? Zeb. 76a דאיע' סוף סוף אירעובי מִיעָרַב at the end it is mixed up. Ib. when it became mixed; ib. 75b דאִירָעוּב Ms. M. (ed. דאירעבד) when things have become mixed; a. e.—[Ab. Zar. l. c. ולא מיערב, read מְעָרַב.]

**עָרַב** II (b. h.; v. preced.; cmp. Assyr. ʿerêbu *to go in,* Del. Assyr. Handw., p. 126) *to go in,* (cmp. בּוֹא) *to set.*—Denom. עֶרֶב.

*Hif.* הֶעֱרִיב 1) same. Neg. XIV, 3 ה' שמשו when his (the leper's seventh day's) sun has set; Yeb. 74b; Pes. 35a; a. e.—V. הַעֲרֵב.—2) (denom. of עֶרֶב) *to be late, to do late in the day.* Lev. R. s. 19, beg. (play on שחרות כעורב, Cant. V, 11) מי שמשחיר ומַעֲרִיב בתן who works at them (studies the words of the Law) early and late; ע"י שהשחיר ושע' בתורה because he was engaged in the Law early and late; Cant. R. to l. c.; Midr. Sam. ch. V; a. e.—V. הַעֲרָבָה.—3) *to cause the evening to come.* Ber. 12a, a. e. מַעֲרִיב עֲרָבִים ('blessed be thou, O Lord,) who causest the evenings to advance', name of one of the benedictions preceding the recitation of the evening Sh'mʿa.

**עֶרַב** ch., *Ithpe.* אִיתְעֲרַב *to set.* Ber. 2b אי' שמשא וכ' when the sun is set, the day is gone (v. הָכִי). Ib. וכי תימא מכי אי' שמשא וכ' Ms. M. (ed. עַרְבָא שמשא) and if you say, when the sun sets, we call it night &c.; Meg. 20b מכי ערבא וכ' (missing in Ms. M.).

**עָרֵב** I (b. h.; cmp. עָרַב I) [*to be well-mixed, seasoned,* cmp. esp. Targ. Ex. XXX, 35,] *to be sweet, pleasant.* Lam. R. to I, 9 יֶעֱרַב לך, v. פָּסַם. Deut. R. s. 8 יערב עליכם much good may it do you; a. fr.

*Pi.* עִירֵב *to sweeten; to gladden, humor.* Sifré Deut. 306 מְעָרְבִים וכ', v. עָדַן.—Part. pass. מְעוּרָב; f. מְעוּרֶבֶת. Keth. 17a לעולם תהא דעתו של אדם מע' עם הבריות at all times man's disposition should be sweet in associating with men, i. e. sympathize with their feelings; Treat. Der. Er. ch. VI.

*Hif.* הֶעֱרִיב *to cause to be sweet, pleasing.* Ber. 11b תַּעֲרֵב נא וכ' let, I pray thee, the words of thy Law be sweet in our mouths &c.

**עֵרֶב** II m. (b. h.; preced.) *spiced, sweet; pleasing.* Dem.

I, 3 שמן ע׳ spiced (perfumed) oil; Tosef. Shebi. VI, 8. Cant. R. to IV, 4 שקולו ע׳ because his voice is sweet; a. fr.—*Pl.* עֲרֵבִין, עֲרֵבִין, עֲרֵי׳. Gen. R. s. 50 בשעה ... ע׳ לחם חרו אומרים לו גש הלאה וכ׳ when he spoke to them words that pleased them, they said, come near &c. Ab. Zar. 35[a] (ref. to Cant. I, 2) ע׳ עלי דברי דודיך וכ׳ the words of thy friends (the scholars) are sweeter to me than the wine of the Law; a. fr.—*Fem.* עֲרֵבָה, עֲרֵי׳. Cant. R. to I, 2 [read:] מה מים ... אינן ערבין בגופו כך תורה ... אינה ע׳ בגופו as water does not taste well, if one is not thirsty, so it is with the Law, unless a man wearies himself in studying it, he does not get the taste of it; a. fr.—*Pl.* עֲרֵבוֹת, עֲרֵי׳. Ib. to V, 11 (play on כעֵרֵב, ib.) הן עלי ע׳ they are pleasing to me.

**עָרֵב** ch., v. עָרִיב.

**עָרֵב** III m. (עָרַב I, 2) *bondsman, surety.* Cant. R. to I, 4 הבא לי ע׳ וכ׳ bring me one to go security, and I shall lend thee. Ib. כשאין ... הלא הע׳ if he has nothing to pay with, who is seized but the surety? Midr. Till. to Ps. VIII (ref. to Prov. VI, 1) בשעה שהזקן ... עד שלא נתמנית לא חירת ע׳ על וכ׳ when a man is appointed an elder, the Lord says to him, before thou wast appointed, thou wast not responsible for the community, now that thou hast been appointed &c. B. Bath. X, 7 המלוה ... על ידי ע׳ לא יפרע מן הע׳ he who loans money to his neighbor through a surety, cannot collect from the surety (before having sued the debtor). Ib. 8 איזהו ע׳ שהוא חייב וכ׳ what guarantor is responsible? He who says, 'lend him, and I shall pay thee' (i. e. who guaranteed before the loan was consummated); a. fr.—*Pl.* עֲרֵבִים, עֲרֵבִין, עֲרֵי׳. Cant. R. l. c. בשעה שעמדו ... הביאו לי ע׳ טובים וכ׳ when the Israelites were standing before mount Sinai to receive the Law, the Lord said ... bring me good sureties (to vouch for you) that you will guard it; ib. אבותיכם צריכין ע׳ your ancestors need sureties themselves; ib. הא ודאי ע׳ וכ׳ these (your children) are certainly good sureties, and on their account I will give you the Law; Midr. Till. l. c. Ib. אתם על אבותיכם ע׳ will you vouch for your fathers, so that you be seized, if they do not observe the Law? Ib. זה שהיו ע׳ לזה they made themselves responsible for one another. Snh. 27[b] bot. (ref. to Lev. XXVI, 37) מלמד שכל ישראל ע׳ זה בזה Ms. M. (ed. שכולן) this intimates that all Israelites are responsible for one another (bound to prevent wrongdoing); Shebu. 39[a] bot.; a. fr.

**עֵרֵב**, v. עוֹרֵב.

**עֶרֶב** m. (b. h.; עָרַב II) 1) *sunset, evening.* Ber. I, 3, sq. בָּעֶ׳ in the evening (at prayer); a. v. fr.—Trnsf. *decline.* Gen. R. s. 50 בָּעֶרֶב בָּא עֲרָבָה של סדום *ba'ereb* (Gen. XIX, 1), the evening of Sodom has come. Esth. R. introd. מי יתן ערבה, v. בֹּקֶר; a. fr.—2) *entrance, the day preceding a certain day, the year preceding a certain period, eve.* Sabb. II, 7 ע׳ שבת (abbrev. ע״ש) on Friday. Pes. 99[b] ע׳ הפסח the eve of the Passover. Taan. IV, 7 ע׳ תשעה באב the day preceding the ninth of Ab. Shebi. I, 1 ע׳ שביעית the year preceding the Sabbatical year; a. v. fr.—*Du.* עֲרָבַיִם. Ber. 26[b], a. fr. בין הע׳ the time between the beginning of the decline of the sun and sunset (v. מִנְחָה), *afternoon.*—*Pl.* עֲרָבִים, constr. עַרְבֵי. Ber. 12[a], v. עָרַב II. [עֲרָבִין, v. עַרְבִית.]—Pes. X, 1 ערבי פסחים (Bab. ed. 99[b] ערב, Ms. M. ערבי). Ib. 99[b] ע׳ שבתות וימים טובים the eves of Sabbaths and Festivals; a. v. fr.

**עֲרַב** I ch. (b. h.) 1) pr. n. m. *ʿArab,* son of Ishmael. Targ. Y. Gen. XXV, 13 (h. text קדר).—2) *Arabia.* Targ. Jer. XXV, 24.

**עֲרָב** II pr. n. pl. *ʿArab,* near Sepphoris in Upper Galilee (v. Neub. Géogr. p. 204). Sabb. XVI, 7. Y. ib. XVI, end, 15[d] שמונה ... יתיב בהדא ע׳ וכ׳ (not יחיב) eighteen years he (R. Joh. ben Zaccai) dwelled in that place ʿArab, and only those two cases came before him. Y. Taan. IV, 67[c] bot. Tosef. B. Kam. VI, 22; Y. ib. VI, 5[c].

**עֵרֶב** m. (b. h.; עָרַב I) 1) *woof,* opp. שתי warp. Kel. I, 5 חוט ע׳ a thread of the woof (thicker than that of the warp). Nidd. 25[b] כשל ע׳ as thick as a thread of the woof; a. fr.—Trnsf. *the latitudinal direction,* opp. to שתי longitudinal direction. Sabb. 85[b] אם היו זרועין שתי זורען ע׳ if the beds (in a square) were planted lengthwise, he must plant (on the interspaces) crosswise. Ḥull. 109[b] קורעו שתי וע׳ he tears it (the udder) lengthwise and crosswise. Y. Ter. III, 42[a] bot. משהילכו בהן שתי וע׳ as soon as they trod on them (the grapes) once lengthwise and crosswise; a. fr.—[In later Hebrew שתי וע׳ *cross,* emblem of Christianity.]—2) *mixture*; רב ע׳ (=ערבוב) *mixed multitude.* Tanḥ. Ki Thissa 30. Bets. 32[b] הנך מע׳ רב וכ׳ they are descendants of the mixed multitude (that came from Egypt); a. e., v. עֵרַבְרְבִין.

**עֲרָבָא** I, **עֵי׳, עֵר׳, עֲרָ׳, עֵרָ׳** ch. same, *woof.* Targ. Lev. XIII, 48, sq. (O. ed. Berl. עֵירָ׳).—Ab. Zar. 17[b] הי דשתיא והי דע׳ which coil is for the warp, and which for the woof?; a. e.

**עֲרָבָא** II m. = h. עָרֵב III, *bondsman, surety.* B. Bath. 173[b] בחר ע׳ אזלי they (the Persian courts) go for the surety (without suing the debtor at all). Ib. 174[a] ע׳ דירתמי a bondsman for heirs, i. e. one who had gone security for the decedent. Sot. 37[b] ע׳ וע׳ דע׳ אי כא ביניירהו the difference between the two opinions lies in the question whether each bondsman (for the entire people at the covenant of Sinai) was also a bondsman for the bondsman, i. e. responsible for those failing to prevent wrongdoing. Gitt. 28[b] (proverbial expression) עֲרָבֵיךְ ע׳ צריך thy bondsman requires a bondsman, i. e. he on whom you rely for vigilance might be neglectful himself; Succ. 26[a] ערביך ע׳ צריך thy watchman might likewise fall asleep. Sabb. 140[b] ואנא ע׳ and I vouch for it; a. fr.

**עַרְבָא, (עַרְבָא)** III f. = h. עֲרָבָה, *willow.*—*Pl.* עַרְבִין, (עַרְבֵי׳). Targ. Lev. XXIII, 40. Targ. Job XL, 22.—V. עֲרַבְתָּא.

**עָרְבָּא** *raven,* v. עוֹרְבָּא.

**עַרְבַאי, עֲרָבָאָה**, v. עֲרָבִי ch.

**עֵי׳, עֵרְבֵּב** (reduplic. of עָרַב I) *to mix up, confound, disturb.* Y. R. Hash. III, end 59[a] עי׳ את המזלות he (Moses) confounded the order of the planets. Cant. R. to I, 9 תיו מְעַרְבְּבִין they (the lightnings) confused their ranks; ib.; Mekh. B'shall. s. 5 חממן עֵרְבְּבָן, v. חָמַם. Tanḥ. Vaëra 5 (ref. to יהולל, Koh. VII, 7) מערבבין אותו, v. עָסַק. Lev. R.

name is ʿArbu (ʿArbi, so that *ʿor'bim* may refer to the inhabitants of that place, v. Ḥull. 5ª).

**עִי, עִרְבּוּב** m. (עִרְבֵּב) *mixture, fusion; confusion.* Sabb. 85ᵇ בא ע' וברטל וכ' the interlacing (of the plants overgrowing the ditch between them) undoes the ditch (as a separation); ib. אין ע' מבטל Ms. M. (ed. עירובו, corr. acc.); Gen. R. s. 4 לעִרְבּוּבוֹ, v. מְחֻלּוֹקֶת; a. e.—*Pl.* עֲרְבּוּבִים, עִירְבּוּבֵי שאילות (Gen. XVIII, 25) עי'. Gen. R. s. 49 יש כאן there is a fusion of questions in this sentence (an interchange of queries between Abraham and God); Yalk. ib. 83.

**עַר, עִי, עִרְבּוּבָא, עִרְבּוּב** ch. same, *mixture, motley crowd; confusion.* Targ. Y. Ex. VIII, 17, sq. ע' חיות ברא (h. text עָרֹב). —Targ. Y. Deut. VII, 23; XXVIII, 20 (h. text מהומה). —*Pl.* עִי', עִרְבּוּבִין. Targ. Ps. LXXVIII, 45 עִרְבּוּבֵי חיות ברא, v. supra. Ib. CV, 31 (some ed. עירבורין, corr. acc.).—Targ. Y. Ex. XII, 20 (v. Pes. 43ª).—Targ. Y. II ib. 38 (h. text ערב רב). Targ. Y. Lev. XIX, 19.

**עִיר, עֵרֶב, עִרְבּוּבָא** m. (preced.) *mixture, confusion, tumult, motley crowd.* Targ. Y. Deut. I, 22.—Sifré Deut. 20 (ref. to Deut. l. c.) בע' ילדים וכ' in a motley crowd, children pushing old men &c. Num. R. s. 12 (ref. to Ex. XXXV, 22) שהיו ... ובאו אנשים ונשים בע' they pushed one another, and men and women came in a mixed crowd. Cant. R. to IV, 4 כל מלחמת ... מלחמת עי' היא a battle in which more than sixty thousand are engaged is a tumultuous battle. Ḥull. 60ª אם רצונו של הקב"ה בע' וכ' if the Lord wanted a motley growth, why did he say, 'after its kind' with regard to trees? Yalk. Esth. 1056 (ref. to נבוכה, Esth. III, 15) חפיל הקב"ה בכיה וע' וכ' the Lord cast weeping and confusion into Susan; a. e.—(Adv.) *irregularly.* Kil. V, 1 כרם שהוא נטוע ע' a vineyard which is planted irregularly. Lev. R. s. 36 (ref. to Ps. LXXX, 9) מה חגפן הזו אין נוטעין אותה ע' וכ' as vines are not planted at random, but in rows, so Israel &c.

**עִי, עִרְבּוּבְיָא** f. (preced.) *entanglement, tangles and scabs formed through uncleanliness.* Ned. 81ª ע' דרישא (Ar. חרפופיתא) מיתיא וכ' tangles of the head cause blindness; ע' דמאני scabs arising from neglected clothes; ע' דגופא from neglect of the body. Ib. ע' צערא דע' (Yalk. Num. 787 דחרפופיתא) the suffering caused by scabs &c.—*Pl.* עִרְבּוּבְיָתָא. Ib. הזדהרו בע' be on your guard against the consequences of uncleanliness.

**ערבויין**, v. עִרְבּוּבָא.

**עִי, עֵרְבֹן** I m. (עָרַב I) *mingling, suit of followers.* Ab. Zar. 39ª מפני שעֵרְבוֹנָהּ עולה עמה (Rashi to 35ᵇ a. v. שעירבונה: והחילק) because its following goes with it (borrowed fr. Ex. XII, 38), i. e. because all the small fish resembling the *ḥillek* are packed with it when offered for sale.

**עִי, עֵרָבוֹן** m. (b. h.; עָרַב I) 1) *pledge, earnest-money.* B. Mets. 48ᵇ ... עֵרְבוֹנִי מחול לך וחלה ... אכפול הנותן ע' לך עֵרְבוֹנָךְ if a man gives an earnest to his neighbor and says, if I retract, my earnest shall be forfeit to thee; and the neighbor says, if I retract, I shall double thy

s. 20 אם אני ... הרינו מְעָרְבֵּב שמחת וכ' if I put him to death now, I shall disturb my daughter's wedding feast. Koh. R. to II, 2 [read:] ועֵירְבַּבְתִּים I confounded them, v. הוֹגֶל. R. Hash. 16ᵇ כדי לעָרְבֵּב השטן in order to confound (silence) the accuser; a. fr.—Part. pass. מְעוֹרְבָּב; f. מְעוֹרְבָּבֶת; *pl.* מְעוֹרְבָּבִין; מְעוֹרְבָּבוֹת. Tanḥ. Aḥăré 1 (ref. to Koh. II, 2) מה מע' שחוק של וכ' how confounded (mad) is the laughter of the gentiles in their theatres and circuses! Ib. מה מע' שחוק ששחקה מדת הדין על דור וכ' how the laughter was confounded which Divine Justice laughed over the generation of the flood, i. e. how the divine indulgence towards the sinful generation was abused! Ib. מה מע' ... עם אלישבע וכ' how the rejoicing was disturbed which Divine Justice allowed Elisheba &c.; Pesik. Aḥăré, p. 170ª מה מעורבב הוא השמחה (corr. acc.); Koh. R. l. c. Mekh. B'shall. s. 1 אין נבוכים אלא מע' *n'bokhim* (Ex. XIV, 3) means perplexed. Snh. 42ª כדי שלא ... מע' that they should not leave the court in perplexity (v. עָמַם). Ex. R. s. 11 חיות ועופות מע' various kinds of beasts and birds, v. עָרוֹב; a. e.

**עֲרָבָה** ch. same. Targ. Y. Gen. XXX, 40. Targ. Y. II Deut. VII, 23 (v. עָרַב I). Targ. Y. Ex. XXIII, 8; a. fr.—Pesik. Aḥăré, p. 170ª (expl. לְמַעֲרְבְבָיָא, Ps. LXXV, 5) to those creating confusion; Lev. R. s. 20, v. חַלְחוֹלִית; ib. s. 17 (expl. בחוללים, Ps. LXXIII, 3) במערבא אמרי, read: במערבריא. Part. pass. מְעֻרְבָּב, מְעֻרְבָּא. Koh. R. to II, 2, v. דְּחוּבָא; Pesik. Aḥăré, p. 169ᵇ מעורבב; Lev. R. s. 20 מעורב.

**עַרְבָה** I f. (b. h. עֲרָבִים *pl.*; עָרַב I, v. אֲרַבְתָּא) *willow, willow-branch*, esp. *the boughs of the willow attached to the Lulab*, and *the willow branch used in the Temple in procession around the altar during the Succoth festival.* Sifra Emor, Par. 12, ch. XVI, a. e. (ref. to Lev. XXIII, 40) ערבי נחל שחים ע' ללולב וע' למקדש 'willows of the brook' alludes to two, one willow for the Lulab, and one for the Temple procession. Succ. 34ª עשר נטיעות ע' ניסוך וכ' the law concerning ten young trees (Shebi. I, 6), the custom of the procession with the willow branch, and that of the water libation are Sinaitic traditions (v. הֲלָכָה). Ib. ע' קנה שלה וכ' the willow (fit for the religious ceremony) has a red stem, its leaves are elongated, and their outlines plain (not curved or serried). Ib. IV, 1 לולב וע' וכ' for the ceremony of the Lulab and of the willow branch there are six or eventually seven days. Ib. 3 יום שביעי של ע' the seventh day of Succoth which is the special day for the ʿArabah (=יום הושענא, v. הוֹשַׁעְנָא); a. fr.—*Pl.* עֲרָבוֹת. Ib. III, 4 שלשה הדסים ושתי ע' in the Lulab there must be three myrtle boughs and two willow boughs; a. e.

**עֲרָבָה** II f. (b. h.; עָרַב I) [*confusion,*] *deserts.* Sifré Deut. 20 אם כשחיית בארץ ע' ושוחה וכ' you wanted no spies when you were in the land of deserts and pits, and now that you enter a good and open land ..., you ask for spies?

**עֲרָבָה** III = הַעֲרָבָה. Lev. R. s. 19, beg. some ed.

**עַרְבָה**, v. עֲרֵבָה.

**עַרְבּוֹ** pr. n. pl. ʿ*Arbu.* Gen. R. s. 33 (ref. to השרבים I Kings XVII, 6) עיר הוא ... ושמה ע' (ed. Wil. עַרְבִי) there is a town in the district of Bethshean whose (Chaldaic)

earnest to thee; Tosef. ib. I, 17, sq. Esth. R. to III, 10 מנהגו של עולם דרכו של לוקח ליתן ע' וכ' ordinarily it is the purchaser that gives an earnest to the seller, but here the seller (Ahasuerus) gives a pledge (his ring); Ruth R. to IV, 8. Pes. 118b (ref. to Jud. V, 21) אמר הקב"ה ... צא והשלם ערבונך the Lord said to the brook Kishon, go and surrender thy pledge (Sisera's men bathing in the brook). Ab. III, 16 הכל נתון בע' every thing is given against a pledge, i. e. life and possession are a loan for which you are pledged to the Lord; a. fr.—2) *going security.*—*Pl.* עַרְבוֹנוֹת. Yeb. 109a ... ומן הע' ויתרחק (Rashi ערבון) and should keep aloof from cases of protest (v. מִיאוֹן), from trusts, and from going security (Gen. R. s. 93, beg. מלעשות ערבות וכ').

עַרְבוֹנָא ch. same. Sabb. 105b שקלי מיניה ע' do they (in heaven) take a pledge of him (take his children in order that he may at some future time mourn over the death of worthies)?; M. Kat. 25a.

עֲרֻבוּת f. (preced. wds.) *security, pledge.* B. Bath. 174a כולן לשון ע' הן all these expressions mean only guaranty, opp. to קבלנות an unconditional agreement to pay a neighbor's debt. Gen. R. s. 93, beg. מלעשות ע' בין אדם לחבירו from going security in transactions between a man and his neighbor (v. עֵרָבוֹן II); Yalk. ib. 150. Midr. Till. to Ps. CXIX, 121 עשינו עֲרֻבוּתֵינוּ עשה וכ' we have done what we were pledged to do, do thou now thy duty. Ex. R. s. 27 חכנסת עצמך לע' זו ליעשות ראש (not זה) thou hast made thyself enter this pledge, that thou mayest become the head (victor in the contest). Ib. ומה תירתה עֲרֻבוּתָן and what was their pledge? (Answ. ref. to Ex. XXIV, 7). Ib. ואם לאו תענשו בע' but if you will not guard the Law, you will be fined by that pledge (forfeit your children's life). Tanh. Vayigg. 5; a. e.

עֲרֻבוֹת I f. pl. (b. h., Ps. LXVIII, 5) a poetical name for *heaven,* (in Talm.) ע' m. *ʿĂraboth,* name of the seventh heaven. Ḥag. 12b ע' שבו צדק וכ' ʿĂ. in which dwell Righteousness, Justice &c. [Ib. שוכן עלידהם בע', omit בע'; v. Rabb. D. S. a. l. note 7).—Targ. Ps. LXVIII, 5.

עֲרָבוֹת II pr. n. pl. *ʿĂraboth* (*Steppes*), in Babylonia. Naz. 43b פקתא דע' the valley of ʿĂ. (dangerous on account of robbers); Ber. 54a. Ib. כי מטא לע' when he came again to ʿA.

עַרְבוּתָא f. = h. עֲרֵבוּת. Targ. Prov. XVII, 18 (Ms. עֲרוּבָתָא; h. text עֲרֻבָּה).

עַרְבַי pr. n. pl., v. עֲרַבּוּ.

עֲרָבִי or עַרְבִי m. (b. h.) *Arab; Arabian.* Yeb. 71a לאיתויי ע' מחול to include a circumcised Arab (as forbidden to partake of the Passover meal); a. fr.—*Pl.* עַרְבִיִּים, עַרְבִיִּין. Ohol. XVIII, 10 אהלי הע' the tents of the (nomadic) Arabs. Kel. XXIV, 1, v. דִּיצָה; a. fr.—*Fem.* עֲרָבִית or עַרְבִית; *pl.* עַרְבִיּוֹת. Sabb. VI, 6 ע' יוצאות וכ' (Jewish) Arabian women may go out (on the Sabbath) veiled.

עַרְבָאָה, עַרְבַי, עֲרָבַי ch. same. Targ. Is. XIII, 20 (ed. Lag. עֲרַבַּאי). Targ. I Chr. XXVII, 30 (h. text וְיִשְׁמְעֵאלִי).—B. Bath. 56a, v. next w.—*Pl.* עֲרָבָאֵי, עֲרָבָ', עֲרָבָאִין. Targ. Gen. XXXVII, 25. Targ. Jer. III, 2. Ib. XXV, 24 (h. text הָעֲרֵב); a. fr.—B. Bath. 168b חנהו ע' דאתו וכ' Arabs came to Pumb'ditha and seized land by force.

עַרְבְיָא, עַרְבָיָא pr. n. *Arabia.* Y. Taan. IV, 69b top, v. מַשּׁוּל III. Y. Shebi. VI, beg. 36b (transl. חקיני, Gen. XV, 19) ע'; Gen. R. s. 44, end עַרְבִיָּה (some ed.); B. Bath. 56a עַרְבָאָה (transl. of חקנזי). R. Hash. 26a; a. fr.

עַרְבִית or עַרְבִית f. *Arabian woman,* v. עֲרָבִי h.

עַרְבִית f. (עֶרֶב) *evening time*; (sub. תפלת) *evening prayer.* Ber. I, 1 (Y. a. Bab. ed. בְּעַרְבִין). Ib. 9b גאולה של ע' the section on redemption in the evening prayer; תפלה של ע' the Prayer of Benedictions in the evening prayer; a. v. fr.—(Adv.) *at evening.* Sabb. 118a קערות שאכל בהן ע' dishes which have been used at the (Sabbath) evening meal; a. fr.—*Pl.* עַרְבִיּוֹת (v. עֶרֶב) *the eves* of Sabbaths, Holy Days &c. Erub. 41a משלימין בו ע' we fast the entire day preceding.

עַרְבֵּל (Palel of ערב, v. עָרְבֵּב) *to confound, disturb.* Targ. Esth. I, 10.—Part. pass. מְעַרְבַּל, *pl.* מְעַרְבְּלִין. Targ. O. Ex. XIV, 3 (h. text נִבְכִּים).

עַרְבְּלָא, v. אַרְבְּלָא.

עַרְבְּלָאִין m. pl. (עִרְבֵּל) *mixed multitude, rabble.* Targ. Cant. I, 9; v. עִירַבְרְבִין.

עַרְבְּנוּתָא f. = h. עֲרֻבוּת, *security, guaranty.* Targ. Y. Gen. XXXIX, 1. Targ. Y. I Ex. XXII, 24.

עַרְבְּרוּבִין, עַרְבְּרְבִין, v. עִירַבְרְבִין.

עַרְבְּתָא f. = h. עֲרָבָה I, *willow,* esp. *the willow branches carried in procession on the seventh day of Succoth* (v. הוֹשַׁעְנָא); יומא דע', or ע' (sub. יום) *the seventh day of Succoth.* Succ. 34a, v. חַלַּפְתָּא. Erub. 29b, v. סוּגְדִינָא.—Y. Succ. IV, beg. 54b ולא ע' בשבתא ... דלא תעבדון that you do not appoint the blowing of the Shofar (the first day of Tishri) on a Sabbath, nor the day of the ʿArabta on a Sabbath. Ib. ולא תעבדון ע' omit the procession with the willow-branches. Ib. עֲרוּבְתָא דיומא שביעיא, v. מַפְשׁוּטֵיתָא; Y. Ab. Zar. IV, 43d top ערוב'; Y. Shebi. I, 33b bot. ערב'.—*Pl.* עַרְבָתָא. Sabb. 20b Ms. M. (ed. ארבתא), v. אֲרַבְתָּא.

עָרַג (b. h.; onomatop.) *to groan* (of the deer), *pant.* Midr. Till. to Ps. XLII מה האילת ... ועוֹרֶגֶת להקב"ה וכ' as the hind when travailing feels pain and cries to the Lord, and he answers her &c.; ib. כשם שהאילת עורגת וכ' (Yalk. ib. 741 צווחת).

עַרְגוּת, v. עֲרוּגָה.

עַרְגֵּל (*Parel* of עגל) *to roll.* Targ. Prov. XXVI, 27 מְעַרְגֵּל (ed. Lag. מְעַרְגִּיל; h. text גלל).

עָרַד (cmp. עָרַר) *to stir up; to drive.* Gen. R. s. 23, beg. (play on ערד, Gen. IV, 18) עוֹרְדָן אני חשולם I shall drive them out of the world (by the flood); ib. s. 24, end; Yalk. ib. 38 טורדן (corr. acc.).

**עֲרָדָא, עַרְדָּא**, v. עָרוֹד ch.—[Targ. Y. Deut. XXII, 14; 17, v. עֲרַר II.]

**עַרְדָּא**, *pl.* עַרְדֵי *mushroom*, v. אַרְדָּא I.

**עַרְדְּבָלִין**, corrupt. of אַדַּרְבָּלִין (v. אַדַּרְבָּלָא). Gen. R. s. 23; s. 50 Ar. s. v. הַדְרוֹלִיס.

**עַרְדִּילוֹ**, Y. Pes. X, end, 37d, read: עַרְדֵי לִי, or עַרְדִּילַי, v. אַרְדָּא I.

**עַרְדָּלִין, עַרְדִּילִין** m. pl. (prob. from their shape and softness, v. אַרְדִּילָא) *felt-soles with heels.* Bets. 15a ערדי Ms. M. (ed. ערדל; Ar. עדרילין; v. Rabb. D. S. a. l. note).

**עַרְדִּיסְקוֹס, עַרְדִּיסְקוּס, עַרְדִּיסָקָא**, v. sub עַרְדִּסְק.

**עַרְדִּלִין**, v. עַרְדִּילִין.

**עַרְדַּסָּקָא, עַרְדִּסְיָא**, v. next w.

**עַרְדִּיסְקוּס, עַרְדַּסְקוּס** ...קיס pr. n. pl. *ʿArdascus, ʿArdiscus* (*ʿArdiscis*), prob. a Persian name for *Damascus* (v. אַרְדַּסְקָס, a. corr. acc.). B. Bath. 56a ערדיסקוס (Ar. ערדסיא; Ms. R. ערדסקס; Ms. H. ארסקס; Ms. O. אדרסקא, v. Rabb. D. S. a. l. note 6), v. הַרְמַסְקוֹס. Erub. 29a שבת ר"מ בערדסקוס Ms. M. (ed. בערדיסקא; ed. Sonc. בעדרסקוס, v. Rabb. D. S. a. l. note) R. M. rested over the Sabbath in ʿA.; Tosef. ib. IX (VI), 4 בערדסקס (Var. בערדסקוס, בערדסקין); Y. ib. III, beg. 20c בארדקסם (read: ארדסקס).—[Erub. l. c. לטריבעין, missing in Tosef. a. Y. l. c.,—if correct, refers to a place near Ardascus, not to *Tibʿin* near Tiberias.]—Denom. עַרְדַּסְקָאוֹת f. pl. (v. הַרְמַסְקִינָא) *Damascene plums*; ע' של מביאין ברזל plum-shaped, perforated iron balls. Bets. 22b ע' של ברזל וכ' (Ms. M. עַרְדַּסְקָנְיָאוֹת) they used to bring in iron balls and fill them with the smoke of spices ... and stop their holes up; (Tosef. ib. II, 14 פרטסקאות (Var. ערדסק, ערסק'; Y. ib. II, 61c bot. פרדיסקיס, v. פַּרְדַּסְקִין).—[Tosef. Ter. III, 4 בעַרְדַּסְקוֹת ed. Zuck. *concerning Damascene plums* (?); Var. בערדסקיס, בערדסקו' in ʿArd.]

**עַרְדְּעָן**, v. עוּרְדְּעָן.

**עָרָה**, v. ערי.

**עֲרוֹב**, v. עֵירוּב.

**עָרוֹב** m. (b. h. עָרֹב; עָרַב I) *various kinds of wild beasts.* Ex. R. s. 11 (interch. with חיות מעורבבות); Tanḥ. Vaëra 14; a. e.—[LXX עָרֹב *gadfly.*]—V. עִרְבּוּב ch.

**עָרוֹבָא** ch. same. Targ. O. Ex. VIII, 17 ed. Berl. (oth. ed. עֲ'); a. e.

**עֲרוֹבָא**, v. עֲרוּבְתָּא III.

**עֲרוּבָא**, v. עֵירוּבָא.

**עֲרוּבוֹת**, Gen. R. s. 11, v. עֲרוּבְתָּא III.

**עֲרוּבִין**, Yalk. Is. 314, read: עֲרוּנִין, v. אֹרֶן.

**עֲרוּבְתָּא** I f. *willow, willow-day*, v. עֲרָבְתָּא.

**עֲרוּבְתָּא** II f. *pledge*, v. עֲרֻבּוּתָא.

**עֲרוּבָא, עֲרוּבְתָּא** III f. (v. עֶרֶב) *eve*, ע' דשבתא, or ע' חורא ע' ואירת דאמרי ערובא צומא (read עֲרוּבַּת צומא or ע' דצומא) one Sabbath eve, and some say, it was the eve of the Great Fast (Day of Atonement), he went to market &c.; Gen. R. s. 11 עובדא הוי בערובת צומא וכ' (not בערובות). Y. Taan. II, 66a bot. צירים כל ערובת ריש שתא fasted on the eve of every New Year; כל ע' שובא every Friday. Y. Ter. VIII, 45c bot ערובת בערוב' צומא רבא, v. supra. Ruth R. to I, 17 (sect. 3) the eve of Passover; a. fr.

**עֲרוּג**=אֲרוּג *web.* Tosef. Kel. B. Mets. V, 13 ed. Zuck. (interch. with אֲרוּג).

**עֲרוּגָה** f. (b. h.; ערג, cmp. ארג, חרג) *incision, groove.* Ḥull. 50a מע' לע' between one groove (of a lobe of the lungs) and another.—Esp. (cmp. עוּגָתָא) *garden bed.* Kil. III, 1, sq. Sabb. IX, 2. Ib. 85a ע' בחורבה שנינו the Mishnah speaks of a garden bed in a fallow field (isolated bed); a. fr.—*Pl.* עֲרוּגוֹת. Ib.b ערוגה בין הע' שנינו the Mishnah speaks of a bed among other beds. Tosef. Kil. II, 5 ע' קטנות (some ed. ערוגיות, ערגיות, corr. acc., or עוּגָיוֹת); a. fr.

**עָרוֹד** I pr. n. m. *ʿArod.* Sifré Deut. 41 בית ע', v. אֲרִים.

**עָרוֹד** II m. (b. h.; עָרַד; cmp. עַרְדָּא) 1) *wild ass.* Kil. VIII, 6 ע' מין חיה the *ʿarod* belongs to the class of beasts of chase (v. חַיָּה I). R. Hash. 3a (play on ערד, Num. XXI, 1) שדומה לע' במדבר for he (Sihon) was like a wild ass in the desert; a. e.—*Pl.* עֲרוֹדוֹת. Y. Shek. VIII, beg. 51a ע' חיו נוחרין (לאריות) וכ' (v. Rabb. D. S. a. l., p. 67a, note 70) in the royal arena in Jerusalem they stabbed wild asses (for the lions), and the pilgrims waded in blood; Men. 103b עֲרוֹדְיָאוֹת (Ms. M. עדראות; Ms. C. ערדאות; Tosef. Eduy. III, 2 עֲרָדוֹת, v. עֲדֵר).—2) a species of *lizard.* Ḥull. 127a; Ber. 33a, v. חֲבַרְבָּר.

**עֵרֹד, עֲרוֹדָא, עָרוֹד** ch. same, *wild ass.* Targ. Y. Gen. XVI, 12. Targ. Hos. VIII, 9; a. e.—*Pl.* עֲרוֹדֵי, עֲרָדִין, עֲרוֹדָיָא. Targ. Ps. CIV, 11.—Ab. Zar. 16b מזחני ריחיים בע' they employed wild asses to turn the millstones.—*Fem.* עֲרוֹדָא. Targ. Jer. II, 24 (ed. Lag. עֲרָדָא).

**עֶרְוָה** f. (b. h.; עָרָה I) *nakedness, shame; unchastity, lewdness, obscenity.* Cant. R. to I, 2 מה מים מכסים עֶרְוָתוֹ ... עֶרְוָתָן as water covers the nakedness of the sea, ... so (study of) the Law covers up the nakedness (atones for the sins) of Israel. Ber. 24b לבו רואה את הע' his heart sees the nakedness, i. e. there is no garment (girdle &c.) separating the upper part of the body from the lower. Ib. 24a משום ע', v. עֶגְבָה. Ib. קול באשה ע' hearing a woman's voice is indecency (you must not read the Sh'm'a while a woman is singing within your hearing); שער באשה ע' the sight of woman's hair is an impropriety (with regard to reading the Sh'm'a). Gitt. IX, 10 דבר ע' ... לא יגרש a man must not divorce his wife, unless he have found in her something improper (v. Deut. XXIV, 1). Ib. 90a (interpret. ערות דבר, Deut. l. c.) תניתי אומר משום ערות ... אם נאמר

Tosef. Keth. VI, 7 שרצמד ע' וילבישנה ... פסק (not וילבשנו) if he agreed with his son-in-law that he will go naked (deprive himself, if necessary) and dress her, אין אומ' יעמד ערום וילבישנה (not וילבישנו) ע' וכ' we do not say, let him become destitute, and he must dress her (make the outfit for her), but he (her father) must cover her as is proper for her; Y. ib. VI, 30d. Sot. 21b (play on ערמה, Prov. VIII, 12) אין ... אלא במי שמעמיד עצמו ע' עליהן the words of the Law remain only with him who makes himself destitute for their sake (who sacrifices comforts for them); (Var. quot. in Rashi: שמשים עצמו ערום עליה who makes himself cunning about it, i. e. goes to work deliberately, studies systematically); a. fr.—*Pl.* עֲרוּמִּין. Snh. 90b כשהן עומדין ערומין ע' וכ' when they (the dead) rise, will they rise naked or dressed? Yeb. 63b בשוק שמהלכין ע' ... אנשי those of Barbaria ... who walk naked in the street; Sifré Deut. 320; a. fr.—*Fem.* עֲרוּמָּה. Keth. 111b; Snh. l. c. ומה חיטה שנקברה ע' וכ' if the wheat-grain, which is buried naked, comes forth wrapped in many dresses, how much more will the righteous dead rise &c. Ib. VI, 3 אין האשה נסקלת ע' a woman convict must not be stoned (executed) undressed. Meg. 12b ובלבד שתהא ע' provided she (Vashti) will appear undressed. Snh. 75a ימות ולא תצמוד לפניו ע' let him (the love-sick man) die, but she must not stand undressed before him. Keth. VI, 5 פסק להכניסה ע' if the father made an agreement that he (the bridegroom) will take her to his house without the customary outfit; a. fr.—*Pl.* עֲרוּמּוֹת. Meg. l. c. מפשיטתן ע' (not מפשירטן) she forced them to appear undressed; a. e.

עַרוּמָאֵי, v. עָרוּם.

עֲרוּמָּה, v. עָרוּם.

עֲרוּמְתָּא, v. עָרוּם.

עֲרוֹנִים, v. אֹרֶן.

עֲרוּקָא, עֲרוּעַ, v. sub עֲרִי.

עָרוֹקָא or עֲרוֹקָאָה m., (עָרַק) *runaway, fugitive.*—*Pl.* עֲרוֹקָאֵי. Ḥull. 46a.—V. עָרִיק.

עֲרוּר, v. עֵירוּר.

עֲרוּרֵי m. pl. (עָרַר) *protests, claims.* Gitt. 86a (in a formula of sale of a slave) מן ע' מלכא וכ' Rashi (Tosaf. עֲלוּלֵי; ed. מן צלולי ומן ע') against any claims of king or queen (government), v. חֲרוּרֵי.

עַרְטוּל-, v. next wds.

עַרְטַל, עַרְטַלַּאי, עַרְטִילָאָה, עַרְטִילָא, עַרְטִיל (עַרְטוּ) m. (עֵרֹם) 1) *stripped, naked, poorly dressed.* Targ. Gen. III, 10 (Y. ed. Vien. עַרְטוּ, not לָאֵי ...); 11. Targ. Job I, 21; a. fr.—B. Mets. 46a, v. כְּפַל. Sot. 8b (prov.) שלית ע' וסיים מסאני stripped to nakedness, but shoes he has on (there is more disgrace in a disharmonious toilet than in a uniformly poor one); Keth. 65b top (ref. to the disproportion between the obligatory outfit of garments and that of shoes, ib. V, 8) חאי חנא שלית ע' וכ' would that ע' if the text had ʿervath (meaning ʿervah) without *dabar*, I might have thought, for scandalous conduct she is to be dismissed, for 'something' (any other cause) she must not be dismissed. Ib. לא מצא בה ולא ע' ולא דבר if he found in her neither indecency nor any other fault. Ib. 64a a. fr. אין דבר שבע' פתוח משנים any act in which purity of sexual life is concerned (marriage, divorce &c.) requires no less than two witnesses. Ab. III, 13 שחוק ... מרגילין (את האדם) לע' merriment and light-mindedness make man familiar with licentiousness; a. v. fr.—Esp. *incest*, trnsf. ʿervah, *a woman forbidden to a man (and vice versa) on account of consanguinity.* Yeb. 3b מה אחות אשה מיוחדת שהיא ע' ... אף כל שהיא ע' וכ' as the sister of a man's (living) wife who is singled out (Lev. XVIII, 18) as an ʿervah, with the punishment of extinction in case of wilfulness, and of a sin-offering in case of mistake, may not be taken in a levirate marriage, so no woman that is a forbidden relation ... may be taken &c. Ib. 13a צרות ע' the rivals of a woman forbidden on account of consanguinity; a. v. fr.—*Pl.* עֲרָיוֹת (fr. עֶרְוָה). Keth. 13b, v. אֶפֵּיטְרוֹפּוֹס.—גילוי ע', v. גִּילּוּי. Yeb. I, 2 חירסה בתו או אחת מכל הע' האלו וכ' if a man's daughter or any other of those (above mentioned) relations was married to his brother. Ib. 3b כל הע' האמורות בתורה all forbidden relations named in the Torah. Ib. I, 3 שש ע' חמורות מאלו six relations more rigorously forbidden than these. Meg. IV, 9, v. כָּנָה; a. fr.

עָרוּי, v. עֲרוּי.

עָרוּךְ, *pl.* עֲרוּכִין, v. עֲרִיכָה.

עֲרוּכָה f. (עָרַךְ) *prepared*; trnsf. (by ref. to Is. XXX, 33) *hell.* Ex. R. s. 50, end אני מצניל אתכם מן הע' ואערוך וכ' I will save you from hell, and prepare for you a table &c.

עָרוּם m. (b. h.; עָרַם II) [*rubbed, bright*, cmp. Lat. tritus,] *prudent, deliberate, wise*; (in an evil sense) *subtle, cunning.* Ber. 17a לעולם יהא אדם ע' ביראת man should always be deliberate in the fear of the Lord (consider in what manner he can best serve the Lord). Sot. III, 4 רשע ע' a wicked man that is subtle, expl. ib. 21b זה חמטעים וכ', v. עָטַם; Tanḥ. Mishp. 6. Sot. l. c. במי שמשים עצמו ע' Var. in Rashi, v. next w.; a. fr.—Pesik. Shimʿu, p. 118b, sq. (in Chald. dict.) לית עירסקא דע' מהלך עם שטרא the sane has no business to walk with the fool; (Yalk. Jer. 265 דעָרִים).—*Pl.* עֲרוּמִּין, עֲרוּמִּין. Ḥull. 5b (ref. to Ps. XXXVI, 7) אלו בני אדם שהן ע' בדעת וכ' that means those men who are clever in knowledge and yet conduct themselves humbly like a domestic animal; a. e.

עָרוֹם m. (b. h.; v. preced.; cmp. עָרָה) *stripped, naked, bare.* Dem. I, 4 מפרישין אותו ע' ובין וכ' Y. ed. a. Ms. M. (ed. בין, incorr.) you may separate the priest's gift there from without being dressed (because it requires no benediction), and at twilight (on the eve of the Sabbath); Sabb. 23a. Ib. 14a האוחז ס"ת ע' נקבר ע' he who handles a naked scroll of the Law (touches it directly with his bare hand), will be buried naked, expl. ע' בלא אותה מצוה bare of the merit of that act (of studying or of rolling and dressing it).

teacher have applied to her the proverb, stripped to nakedness &c.? Y. ib. VI, 30[d] הני לי מיקום אורחא ... ערטילי וכ' it is usual for a man to say (to his father-in-law), I will rather go naked (deprive myself &c., v. עָרוֹם), if only my wife be covered (but by saying this he does not mean to release him from the obligation of giving his daughter an appropriate outfit). Koh. R. to V, 12, v. כָּפִין; a. fr.—*Pl.* עַרְטִילָאִין, עַרְטִילָאֵי, עַרְטֵל'. Targ. Job XXII, 6. Ib. XXIV, 7 לָאֵי ... Ms. (ed. לַיי ... לַי ..., adv.). Ib. 10 לאי ... ed. Lag. (ed. Wil. לַי ...); a. fr. —*Fem.* עַרְטִילָא, עַרְטִילָתָא, עַרְטוּ'. Targ. Esth. I, 11.—Y. Peah VIII, 21[b] top (ref. to Ruth III, 3) ערטילא הוות was she (Ruth) undressed?—*Pl.* עַרְטִילָאן. Targ. Esth. l. c.—Trnsf. (cmp. γυμνήτης) *light-armed.*—*Pl.* עַרְטִילַּי. Targ. II Esth. VIII, 10 ע' בני רמכיא (Targ. I Esth. ib. ערטולייני רמכין, corr. acc.; h. text הָאחַשְׁתְּרָנִים).

**עַרְטַלְיוּ', עַרְטִילָיוּתָא** f. (preced.) *nakedness.* Targ. Deut. XXVIII, 48 (O. ed. Amst. עַרְטִילָתָא, ed. Vien. לְיָתָא ..., corr. acc.).

**עַרְטֵל** (*Parel* of עטל; cmp. Arab. *ʿaṭal*, a. עָטַר II) *to strip, denude.* Gen. R. s. 6 מְעַרְטְלוֹ, v. נִרְתַּק; Koh. R. to I, 5, v. חשחק.

*Hithpa.* הִתְעַרְטֵל, *Nithpa.* נִתְעַרְטֵל *to be stripped; to denude one's self.* Gen. R. s. 19 (ref. to עירמם, Gen. III, 7) אפי' מצוה ... נִתְעַרְטְלוּ הרמנה they had stripped themselves even of the merit of obeying the only command given them. [Yalk. Job 913 ותיו רגליו מִתְעַרְטְלוֹת his feet were stripped of their skin (by scalding), v., however, עִרְכֵּל.]

**עַרְטֵל** ch. same. Targ. I Chr. X, 8 (h. text פשט).

*Ithpa.* אִתְעַרְטֵל *to be stripped; to uncover one's self.* Targ. Y. Gen. III, 7. Targ. Y. Ex. VII, 9 כד איתע' when it (the serpent) was stripped (of its limbs, v. Targ. Y. Gen. III, 14, Gen. R. s. 20). Targ. Hab. II, 16 (h. text הֵעָרֵל).—[Yalk. Sam. 162 (ref. to II Sam. XXII, 37) לא ירחבון ולא ידחפון ולא יִתְעַרְטְלוּן they (my joints) did not widen (become loose), did not slip, nor did they become sore; Midr. Till. to Ps. XVIII, 37 ולא יתערפלון nor did they *swell* (?); perh. to be read: יתערסלון, v. עִרְסֵל.]

**עַרְטַל-, עַרְטַל-**, v. עַרְטֵל.

**עָרָה, ערי** I (b. h.; cmp. אָרָה) *to uncover.* Gen. R. s. 83, end שהוא עתיד לְעָרוֹת וכ' 'Rashi' he will uncover treasures &c., v. עָרַם I.—Denom. עֶרְוָה, עֶרְיָה.

**עָרָה, ערי** II (b. h.; cmp. עור I) *to stir up.*

*Hif.* הֶעֱרָה 1) *to stimulate,* esp. *to excite the sexual organ by contact* (as the first stage of sexual connection), v. הַעֲרָאָה. Ker. II, 4 כל העריות עשה בהן את המעֶרֶה כגומר in all illicit connections the text makes him who passes through the first stage as punishable as him that finishes. Y. Keth. III, 27[d] הֶעֱרוּ בה עשרה וכ' if ten persons came in carnal contact with her, and one of them consummated. Sot. 42[b] (play on מֹעֲרוֹת, I Sam. XVII, 23) שהכל העֵירו באמו all the world had taken liberties with his mother; a. fr.—2) *to intermix.* Y. Yoma V, 42[d] top זקוק להַעֲרוֹת (צריך) he must mix (the blood of the bull with that of the goat), v. *Pi.*

*Hof.* הוּעֲרָה *to be interwoven, entangled, caught.* Y. Peah I, 16[a] bot. בסירה הוּעֲרַת it (the skirt) was caught &c., v. עָרָה I; ib. הוּעֲרוּ; Y. Sot. I, 17[b] (also הָעֲרַת).

*Pi.* עֵירָה *to intermix* (of liquids), *pour; to interweave, intertwine.* Yoma V, 4 עי' דם הפר לתוך וכ' he poured the blood of the bullock to that of the goat, and put the full bowl in the empty one; expl. ib. 58[a] עי' מזרק מלא וכ' he poured the contents of the filled bowl into the empty bowl ... in order to mix them thoroughly. Y. ib. V, 42[d] top (interch. with בָּלַל a. עָרַב). Y. Maasr. I, end, 49[b] לעֵירוֹת וכ' to pour into &c. (interch. with לְהַעֲרוֹת, *Hif.*); Y. Sabb. III, 6[b]. Nidd. X, 6 היתה מְעָרָה מים לפסח was permitted to pour water from vessel to vessel for Passover purposes (to wash the Passover meat without touching the water). Ab. Zar. V, 7 המְעָרָה מכלי אל כלי if a Jew pours wine from one vessel into another (held by a gentile), את שעי' ממנו מותר the wine remaining in the vessel from which he poured is permitted; a. fr.—Sifra K'dosh., Par. 2, ch. V עי' כל הפרשה בולה לכי וכ' the writer intended to join the whole paragraph (concerning emancipation) to 'for she has not been set free' (Lev. XIX, 20), to intimate that emancipation is consummated by a document only; (Gitt. 39[b] אורעה וכ' (fr. אָרַע I) the whole paragraph has been joined &c. B. Bath. 113[b] להדות דין ... אורעה, v. אָרַע II, a. corr. acc.) Y. Kidd. I, 58[d] bot. (ref. to Deut. XXV, 5) ת"ל ויבמה עי' הפרשה כולה ליבום וכ' the text says, *v'yibb'mah* ('and thus he shall be her levir'); the whole paragraph is connected with *yibbum* (the word ויבמה), intimating that marital connection only consummates the levirate marriage; Y. Yeb. II, beg. 3[c] עורה (Rabad to Sifra l. c. quotes עורה, corr. acc.). Y. Snh. VII, 24[d] עֵרָה את כל וכ' the whole paragraph depends on the word *mother.*—*Part. pass.* מְעוֹרֶה; f. מְעוּרָה; *pl.* מְעוּרִים, מְעוּרִין; מְעוּרוֹת *intertwined, interwoven; mixed up.* T'bul Yom III, 1 אוכל שנפרס ומע' מקצת if an eatable part of a fruit is broken off but partly hangs on (is not entirely severed). Ukts. III, 8 יחור של ... ומע' בקליפה a shoot of a fig tree which is torn off but is still attached to the tree by the rind; Tosef. Kel. B. Kam. I, 13. Yoma 54[a] הכרובים שהיו מע' זה בזה the cherubs (in the Temple) whose bodies were intertwisted with one another. Ib. sq. (expl. כמער איש ולירות, I Kings VII, 36) כאיש המע' בלויה שלו like a man embracing his companion (wife). Hull. 127[b] בחוט השערה ומע' attached by a hair's breadth. Bets. 7[a]; a. fr.

*Hithpa.* הִתְעָרָה, *Nithpa.* נִתְעָרָה *to be intertwined, come into intimate contact.* Ruth R. to I, 14 (ref. to מערות, v. supra) שנִתְעָרוּ בה וכ' ... ממאה on one hundred ... that were in contact with her the whole night (interch. with נתערבו).

**עָרָא, עֲרֵי** ch. same.

*Af.* אַעְרֵי *to pour out.* Targ. Koh. XI, 3.

*Ithpe.* אִתְעֲרֵי *to be intertwined, attach one's self.* Pesik. Shek., p. 11[a] ודיא מִתְעֲרְיָא (Ms. O. מתעדיא) and it sticks (catches thee), v. סִרְיָא. Y. Dem. I, 22[a] אִתְעֲרַיית, v. סַבְתָּא.

**עֲרָיָא**, v. עֲרִי.

**עֲרִיָא, עֲרִיָה**=h. עֲרָוָה, v. עֲרִירָתָא.

**עֲרִיב**, v. עֲרַב.

**עָרִיב** m. 1)=h. עָרֵב II, *sweet, pleasing.* Targ. Prov. XX, 17 (ed. Wil. עֲ). Targ. Cant. II, 14 (ed. Vien. עָרֵב).—2) (part. pass. of עָרַב I) *mixed.*—*Pl.* עֲרִיבֵי. Erub. 86ª.

**עֲרִיב־**, v. עָרֵב.

**עֲרֵבָה, עֲרִיבָה** f. (עָרַב I; cmp. אֲרַבָּא) [*joined* or *plaited,*] 1) *trough, tub, kneading trough.* Pes. III, 2, v. סֵרֶק. Kel. XV, 1 עֲרִיבַת העבדנין the tanners' trough; ע' בעה"ב the domestic trough (for kneading). Ib. XX, 2 עריבת פרסונות the trough for mixing mortar. Yad. IV, 1 עריבת הרגלים the tub for foot-baths; a. fr.—2) *boat, skiff.* Y. Sabb. IV, end, 7ª עריבת הירדן, v. יַרְדֵּן; Koh. R. to I, 15. Ab. Zar. 40ª ע' מליאה חביות a boat-load of vessels (containing fish-brine). Erub. 88ᵇ; Tosef. ib. IX (VI), 18; a. e.—*Pl.* עֲרִיבוֹת, עֲרֵב'. Kel. XXIV, 3. Ib. IV, 1; a. e.

**עריבתא**, Yalk. Kings 247 חוה ע' ישעיה, read with Y. Snh. X, 28ᶜ חוה פרי חורי ישעיה.

**עֲרִיָה** f. (b. h.; v. עֶרְוָה) *genitals.* Bekh. VI, 5 ע' של נקבה the genitals of a female animal.—*Pl.* עֲרָיוֹת, v. עֶרְוָה.

**עֲרִיי**, v. עֲרַאי.

**עֲרִיָא**, v. עֲרָיָא.

**עֲרִיוֹת**=חֲצֵרִיוֹת. Y. Keth. I, 25ᵇ bot. Y. Snh. VII, 24ᶜ (interch. with חעריות).

**עֵירָאִין, עִי', עֲרָיִין** m. pl. (עֵרָה II) [*stirrers,*] *iron-tipped ploughshare.* Kel. XXI, 2; [Maim. ed. Dehr.=Arab. *ʿalâḳath* lorum, *goad?*]. Tosef. ib. B. Mets. IV, 6 עֲרָעִין (R. S. to Kel. l. c. ערעירין).

**עָ', עָרוֹךְ, עֲרִיךְ** m. (עָרַךְ) *thin sacrificial cake* (h. רָקִיק). Targ. Y. Ex. XXIX, 23 (ed. Vien. עָ'). Targ. Y. Num. VI, 19 (ed. Vien. עָרוּךְ); a. e.—*Pl.* עֲרִיכִין, עֲרוּבִין. Targ. Y. Lev. VII, 12. Targ. Y. II ib. II, 4. Targ. Y. Ex. XXIX, 2 עירובין (corr. acc.).

**עֲרִיכָה** (f. (עָרַךְ) *arranging, ranging; rolling* (*bread*); *use of the stem* ערך. Y. Yoma II, end, 40ª נאמר כאן ע' וכ' the verb *ʿarakh* is used here (Lev. I, 7) &c. Y. Snh. X, 29ª top עֲרִיכָתוֹ the forming of the show-bread. Y. Sabb. VII, 10ᵇ bot. על לישתה ועל עֲרִיכָתָהּ וכ' for kneading it, for forming it and for baking it; a. fr.—Tanḥ. Bḥuck. 6 עֲרִיכַת גיהנם (prob. to be read: עֲרוּכַת, v. עֲרוּכָה) the pile of the fire of Gehenna (ref. to ערוך, Is. XXX, 33).—Yalk. Ps. 662 פת עריכה, v. עָרַךְ.

**עֲרִיכוּת** f. (preced.) *arrangement*; ע' שפתים (cmp. סֵדֶר) arrangement (of the words) of the lips, *prayer.* Gen. R. s. 49 (ref. to Job XLI, 4 חנן ניתן בע' שפתיו וכ' (חנן ערכו not שפתים) grace was granted for the prayer of his (Abraham's) lips, when he prayed for mercy &c.; Yalk. ib. 83.

**עֲרִיל־**, v. sub ערל'.

**עֲרִים**, v. עֲרַם.

**עָרִימָא, עָרִים** m.=h. עָרוּם. Targ. O. Gen. III, 1 (some ed. עֲ'; ed. Vien. חכים). Targ. Prov. XII, 23. Ib. XIV, 15 (ed. Lag. ערומתא, corr. acc.); a. fr.—Yalk. Jer. 265, v. עָרוּם.—*Pl.* עָרִימָאֵי. Targ. Prov. XIV, 18 (some ed. ערומאי).

**עֲרֵמָה, עֲרִימָה** f. (b. h.; עָרַם I) *pile, heap, stack.* Maasr. I, 5, sq. משיעמיד ע' (are subject to tithes) from the time he piles up the fruit. Tosef. Ter. III, 17 תורמין מן (מן המוץ ed. Zuck.) הע' על הכרי לא מן הכרי על הע' you may separate T'rumah from a stack for the pile (of threshed grain), but not from a pile for the stack. Ib. IV, 16 ע' מורחת a finished pile. Ex. R. s. 31 כשם שה' הזאת עומדת . . . כך עשה הק"בה את העולם ע' וכ' as the stack stands ready, and the priest goes in and takes T'rumah of it, so the Lord has made the world a stack and taken Israel as his T'rumah (with ref. to Jer. II, 3); a. fr.—*Pl.* עֲרֵמוֹת, עֲרִימוֹת. Mekh. B'shall., Shir., s. 6 (expl. נערמו, Ex. XV, 8) עשאן כמין ע' he made the waves stand like stacks; Yalk. Ex. 248. Ter. II, 1; a. fr.

**עֲרִימוּתָא** f.=h. עָרְמָה, *experience, wisdom; subtlety.* Targ. Prov. I, 4; a. e.—V. עַרְמוּתָא.

**עֲרִימָתָא** f.=h. עֲרֵמָה. Targ. Ruth III, 7. Targ. Hag. II, 16.—*Pl.* עֲרִימָתָא, constr. עֲרִימָת. Targ. Jer. L, 26 (some ed. עֲרִימַת).

**עָרִיס** I m. (עָרַס) *arbor, espalier* (of grape vines). Kil. VI, 1 איזהו ע' הנוטע וכ' what is an *ʿaris* (in a legal sense)? A row of (at least) five vines along a fence. Ib. 2 ע' היוצא מן המדרגה an espalier that hangs over an embankment. Ib. 6 (expl. ע' שחרב וכ' (פסקי ע' an espalier which was destroyed in the middle, while five vines remained on each side; Tosef. ib. IV, 8 חריס ed. Zuck. (oth. ed. חריץ; corr. acc.); Y. ib. VI, end, 30ᶜ (also עָרֵס). Kil. VI, 8 הקנים היוצאים מן הע' poles which stand out from an espalier; a. fr.—*Pl.* עֲרִיסִין. Tosef. Peah III, 16.

**עָרִיס** ch., v. עֲרֵס ch.

**עָרִיס** II m.=אָרִיס II, *tenant.* B. Bath. 46ᵇ, sq. Ms. M. (ed. א').—*Pl.* עֲרִיסִים, עֲרִיסִין. Ib. Ms. M. (ed. א'). Sifré Deut. 312 (ed. Fr. א').

**עֲרִיסָא**, v. next w.

**עֲרִיסָה** f. (עָרַס) 1) (b. h.; cmp. עֲרֵיבָה) *kneading-trough, dough of one trough, batch.* Men. 67ª עֲרִיסַת גוי הקדש ע'; Ms. M. (ed. עֲרִיסַת).—*Pl.* עֲרִיסוֹת. Ḥull. 135ᵇ (ref. to Num. XV, 20) כדי עֲרִיסוֹתֵיכֶם of the size of your batches (in the desert); Men. l. c. Ms. M. (ed. עֲרִיסוֹת; Erub. 83ᵇ (עֲרִיס').—2) (cmp. עֲרֵס) *cradle.* Kel. XVI, 1 המטה והע' a couch or a cradle; Y. Ber. III, 5ᵈ bot. המיטה הערסה (corr. acc.). Kel. XXVI, 5 עור הע'; Tosef. ib. B. Bath. IV, 8 ועור האריסה ed. Zuck. (omitted in oth. ed.), v. עוֹר. Ib. VII, 12 עֲרִיסָא של זכוכית ed. Zuck. (oth. ed. עריסה) a glass cradle (?). Nidd. IV, 1

מֵעֲרִיסָתָן from their cradle (earliest childhood). Gen. R. s. 53, v. נִדְנֵד. Y. Macc. II, beg. 31c ישב לו ע"ג ע' ביום ודרך התינוק ע"ג ע' ביום וכ' if he sat down on a cradle in day time (and caused a child's death): where it is customary to place a child in the cradle in day time, he does not go into exile (to the city of refuge, because his act is one of criminal neglect); a. fr.

עֲרִיסוּת f.=אֲרִיסוּת. Tosef. Hall. II, 5 פוטר את ע' בסוריא ed. (ed. Zuck. האריסין, Var. עריסיו, read השריסין) declared tenancy (tenants) in Syria exempt from priestly gifts.—*Pl.* עֲרִיסִיּוֹת. Tosef. Ab. Zar. II, 8 עירים' ed. Zuck. (corr. acc.; Var. ארים').

עֲרִיפָה f. (עָרַף) *breaking the neck* (of the heifer, Deut. XXI, 4), *use of the stem* ערף. Meg. II, 5 לעֲרִיפַת העגלה for the ceremony of &c. Y. Sot. IX, 23c בע' as regards the ceremony of &c. Ib.d bot. מקום עֲרִיפָתָהּ וכ' the place where a heifer has been killed; a. fr.—Sifré Deut. 306 (ref. to יערף, Deut. XXXII, 2) אין ע' אלא תריגה the verb *'araf* means to kill; Yalk. ib. 942.

עָרִיץ m. (b. h.; עָרַץ *to frighten*) *powerful, violent man.*—*Pl.* עָרִיצִים. Y. Ber. IV, 8a, v. רָמַס. Y. Meg. IV, 74d bot. הגואלך והמושיעך מכף עָרִיצֶיךָ who redeems thee and saves thee from the hand of thy oppressors; Treat. Sof'rim XIV, 5.

עָרִיק m. (עָרַק) *fugitive, hunted.* Targ. Is. X, 18 (h. text נֹסֵס).

עֲרִירִי m. (b. h.; ערר, cmp. עָרָה I) [*stripped,*] *lonely, childless.* Gen. R. s. 44. Yeb. 55a (ref. to Lev. XX, 20 a. 21) הולך ע' . . . יש לו בנים קוברן if he had children (at the time he committed the sin), he will bury them; if he had none, he will remain childless. Y. Snh. VII, 24c לצורך יצאת לירון בע' it is specified (in Lev. XX, 20) for a purpose, namely for the punishment of *'äriri* (death without leaving issue).—*Pl.* עֲרִירִים. Ib. כל אתר דתימר ע' יהיו . . . ימותו וכ' wherever the text says, 'they shall be lonely', it means, they shall be without children, where it says, 'they shall die lonely', it means they shall bury their children (v. supra); a. e.—[עריריין, Y. Keth. VI, 30d אשכחינון ע', v. עָרַר I.]

עָרַךְ (b. h.) [*to connect, join,*] 1) (b. h.) *to range, arrange, place in order.* Y. Yoma II, end, 40a (ref. to Lev. I, 8, a. 12) כהן אחד עוֹרֵךְ וכ' one priest places two limbs on the altar &c.; Sifra Vayikra, N'dab., Par. 4, ch. VI. Gen. R. s. 78 יש בי כח לעָרוֹךְ תפלה (Yalk. ib. 133 לסדר) I have strength to offer prayer; יש בי כח לערוך מלחמה I have strength to give battle. Yalk. l. c. ויע' מלחמה כנגדו gave him battle. Tanḥ. B'ḥuck. 6 ואֶעֶרוֹךְ לפניכם שלחן I will set a table before you (in the hereafter), v. infra. Ned. 20b עָרַכְתִּי לו שלחן והפכו I prepared a table for him, but he upset it (euphem. for unnatural gratification); a. e. [In Talm. mostly סדר.]—עוֹרְכֵי הדיינין (= עורכי דין לפני הדיינין) those who arrange arguments before the judges, *pleaders, advocates,* who advise their clients what to say or not to say before court. Ab. I, 8 אל תעש עצמך כע' הד' do not make thyself to be like legal advisers, i. e. be careful as judge not to suggest an advice to one of the litigants; Y. B. Bath. IX, 17a top כעוֹרְכֵי; Y. Keth. IV, 29a bot. אל תעש עצמך כע' הד' שלא לגלות וכ' do not make thyself to be like &c., that is, you must not reveal to an individual his case (how to argue). Bab. ib. 52b; 86a עשינו עצמינו כע' ד' we have made ourselves to be like &c. (I ought not to have suggested an advice).—Part. pass. עָרוּךְ; f. עֲרוּכָה &c. Sabb. 119b וכשבא לבריתו ומצא נר דלוק ושלחן ע' וכ' when he comes home and finds the lamp lighted, the table set and the couch spread, the good angel says &c.; a. e.—2) (cmp. Syr. ערך, P. Sm. 2990) *to work dough* (contrad. to לוּשׁ); *to roll, shape* &c. Pes. III, 4 אחת לשה ואחת עוֹרֶכֶת וכ' one woman kneads, another works and shapes the dough, and a third one bakes. Ab. Zar. IV, 9 לא לשרץ ולא עוֹרְכִין עמו you must not knead nor work and shape dough with him. Neg. II, 4 כעוֹרֶכֶת in the position of a woman working dough; a. fr.—Part. pass. as ab. Erub. 54a (ref. to ערוכה וכ', II Sam. XXIII, 5) אם ע' . . . משתמרת וכ' if the Law is worked into thy two hundred and forty-eight limbs, it will be preserved &c. Midr. Till. to Ps. XIV [read:] פת לושה ופת ע' kneaded (common) bread and well-worked bread; Yalk. ib. 662 עריכה (corr. acc.).

*Hif.* הֶעֱרִיךְ [*to place side by side;* cmp. נָקַשׁ *Hif.*] *to compare; to value*; esp. (v. Lev. XXVII, 2-13) *to dedicate the value of a person or of an animal unfit for the altar.* Arakh. I, 1 הכל מַעֲרִיכִין ונֶעֱרָכִין all persons are fit to dedicate or to be the subjects of dedication. Ib. נֶעֱרָךְ אבל לא מַעֲרִיךְ may be the subject of dedication, but cannot dedicate (his vow is invalid). Ib. VI, 5 המעריך את עצמו he who dedicates his own value. Tanḥ. l. c. [read:] אתם מעריכין מעריכת גיהנם . . . לפני את נפשותיכם you value before me your lives, and I shall save you from the range of Gehenna (v. עֲרִיכָה), and set &c. (v. supra); a. fr.

*Nif.* נֶעֱרַךְ *to be the subject of valuation, to be valued.* Arakh. I, 1, a. fr., v. supra. Ib. II, 1 אין נערכין Var., v. עֻרַךְ.

עֲרִיךְ, עָרַךְ ch. same, *to work, knead.* Targ. Is. XLI, 25 דעָרִיךְ (h. text ירמס).—Men. 56a דע' הוא ואפה הוא when he himself kneaded and baked; דעריך חבריה וכ' when his neighbor kneaded and gave it to him, and he baked. Y. Shebu. VI, 37a bot. אזלת מֵיעָרוֹךְ גבי חבירתה she went to knead her bread at her neighbor's.—Part. pass. עָרִיךְ, *pl.* עֲרִיכִין Ib.b top אשכחון . . . ע' גו עיגולא they found the two denars (that were missed) worked into the cake.

*Ithpe.* אִיתְעֲרִיךְ *to be worked in.* Ib.a bot. איתערכו גו עיגולא, v. supra.

עֵרֶךְ m. (b. h.; preced.) 1) *order, arrangement.* Ned. 22b שעֶרְכָּהּ של ארץ ישראל הוא because it (the Book of Joshua) contains the arrangement of the Land of Israel.—*Pl.* עֲרָכִים, constr. עַרְכֵי. Cant. R. to VI, 4; Pesik. Vayhi, p. 7a sq. שש ע' חמשנה, v. מִשְׁנָה.—חמלחמה *order of battle, arrangements proclaimed before the battle* (v. מַעֲרָכִים). Y. Sot. VIII, beg. 22b (ref. to Mish. ib. 6) אבל בע' חמ' מספקין וכ' but in connection with the proclamation of the regulations of battle (the Mishnah says only), 'they have to supply water &c.' Ib. אף בע' חמ' כן the same is the case with ordinances of battle (they must

be proclaimed in Hebrew). Bab. ib. 43b אין חוזרין עליו מע' חמ' they are not entitled to leave the army on that account. Ib. 44b; Men. 36a; a. e.—2) *valuation, assessment, value of a person or animal dedicated to the sanctuary; vow of value.* Arakh. 7b ואמר עֶרְכִּי עלי if he says, I vow my own value. Ib. IV, 1 חע' בזמן הע' the valuation is regulated by the time of the vow (irrespective of the value at the time of paying the vow); ib. 4 נותן כזמן הע' he pays according to the value at the time of the vow. Ib. נותן ע' זקן he pays the value of an old man (Lev. XXVII, 7); ע' ילד the value of a child (ib. 6); a. fr.—*Pl.* עֲרָכִין. Ib. II, 1 אין בע' וכ' (Var. נֶעֱרָכִין, v. עָרַךְ) in vows of value nothing is valued at less than a Sel'a &c.; ib. 7b כל ע' שאתה מעריך וכ' all values which you assess shall be no less than &c. Ib. IV, 1 והע' בנערך the vows of value are regulated by the condition of the person whose value is vowed. Ib. III, 1 יש בע' לחקל וכ' in the laws regulating the dedication of values there is a lenient and a rigorous side. Ib. 2a, a. e. כל שרשנו בדמים ישנו בע' אינו בע' ... he whose person has a value, can vow the value of a person or an animal, but he whose person has no value cannot. Kerith. 13b דמיו וע', v. דָּמִים. Tanḥ. B'huck. 6 פרשת ע' the section treating of vows of value. Ib. בזכות הע' אני מצילך וכ' as a reward for your offerings of values, I will save you &c.; a. fr.—*'Arakhin,* name of a treatise of Mishnah, Tosefta and Talmud Babli, of the Order of Kodashim.—[ערכין, Gitt. 44a Ar., v. עַרְכִּי.]

*עֲרָכָאָה f. (v. עַרְכִּי) *registration of legitimacy, citizens' list.* Targ. I Chr. II, 17 למסריעא ית דוד בע' to assist David in establishing his legitimacy of citizenship (in spite of his descent from a Moabitish woman; v. Y. Yeb. VII, 9c; Midr. Till. to Ps. IX, 9).

עַרְכָאוֹת, v. next art.

עַרְכוּב, v. עַרְקוּב.

עַרְכִּי f. (עָרַךְ; an adapt. of ἀρχή, ἀρχεῖον) *recorder's office* for pedigree, deeds of sale &c. Kidd. IV, 5 בע' כותב ומעלה בע' וכ' הרשנה, v. אַרְכִּי I.—*Pl.* עַרְכָאוֹת. Gitt. 44a בע' שלחן (Ar. בערכין) he writes (a deed of sale) and has it recorded in the office of gentiles (Romans); Ab. Zar. 13a בעַרְכָאִים; Tosef. ib. I, 8 בעַרְכִיִּים; Tosef. M. Kat. II, (I), 1 בעַרְכִיִּים. Gitt. I, 5; Tosef. ib. I, 4 שטרות חצולים בע' וכ' (Var. בעַרְכָיוֹת) deeds entered in gentile offices. Tosef. B. Bath. VIII, 2 כתב והעלה להם בערכאים זכה להם הערכיים if he wrote (a deed of donation for ten persons) and had it recorded for them in the office, the office took possession in their behalf; ib. 3 עַרְכָיִין ... עַרְכָאִין; a. e.

*עָרְכֵּל (cmp. ערקל) *to curve, twist.*

*Hithpa.* הִתְעַרְכֵּל *to be entangled, caught.* Gen. R. s. 31 הירה בא לירכנס ... מִתְעַרְכְּלוֹת when one (of the giants) attempted to enter the ark, his feet became entangled (in the mud of the deep); [Matt. K. following 'Rashi': were *scalded* in the hot water of the flood, v. זְרִיבָה, taking ערכל as *Parel* of עבל]; (Yalk. Gen. 55 מתערסלות, Ar. s. v. ערסל: מתערטלות במים, v. עַרְטַל; Yalk. Job 913 מתערטלות, v. עַרְטַל).

עָרַל (denom. of עָרְלָה) *to sheathe, cover.* Y. Orl. III, beg. 62d (ref. to Lev. XIX, 23) אית תנוי חני בעוֹרֵל את פריו one Tannai explains that it refers to that which covers the fruit (peel, shell &c.); דבר שהוא עורל את פריו ופריו עוֹרְלוֹ that which covers the fruit (peel), and that which the fruit covers (kernel); Y. Maasr. IV, end, 51c דבר שעורל את פריו.—[In b. h. עָרַל *to treat as 'Orlah, to remove.*]

עָרֵל m. (b. h.; v. עָרְלָה) [*covered,*] *uncircumcised; gentile.* Mekh. Bo s. 15 (ref. to Ex. XII, 43) אבל ישראל ע' שומע וכ' I might deduce from this that an uncircumcised Israelite may pertake of the Passover lamb; Pes. 96a אבל ע' דלבו לשמים but an uncircumcised Israelite whose heart is directed towards heaven (and who remained uncircumcised, because his older brothers had died from circumcision). Yeb. VIII, 1 חע' וכל וכ' an uncircumcised priest, and all unclean persons must not eat T'rumah. Tosef. Ḥull. I, 1 אפי' ע' even an uncircumcised Israelite; Ḥull. 5a האי ע' דהכי וכ' what is meant by this *'arel?* Do you mean an Israelite whose brothers died from circumcision? Pes. 92a נכרי ע' an uncircumcised gentile (a proselyte that was circumcised on the eve of Passover); ע' ישראל an Israelite that was circumcised on the eve of Passover; a. fr.—[Y. Shebi. VII, end, 37c חוץ מן העריל, read: חתֻּנָּל.]—*Pl.* עֲרֵלִים. Mekh. l. c. עבדים ע' (not וע') uncircumcised slaves. Ned. III, 11 לע' מותר בעֲרֵלֵי ישראל קונם ... he who vows that he will not receive any benefits from uncircumcised persons, is permitted benefits from uncircumcised Israelites, and forbidden benefits from circumcised gentiles (the word *'ărelim* being meant only for non-Jews; v. עָרְלָה); a. fr.

עַרְלַאי, עַרְלָאָה, עַרְלָא, עָרְלָא, עָרַל, עָרֵל ch. same. Targ. Deut. XXVIII, 43 (h. text חגר). Targ. Ex. XII, 48 (Y. עַרְלָאי, read: עַרְלַאי); a. fr.—*Pl.* עַרְלִין, עַרְלִין, עַרְלָאִין, עַרְלָיָא. Targ. Josh. V, 7 (ed. Lag. עָרִירֵי). Targ. Jer. IX, 24, sq. Targ. Esth. I, 5; a. e.

עָרְלָא f., v. עוּרְלָא.

עָרְלָה f. (b. h.; עָרַל *to hang over,* v. Ges. Thes. s. v. ערל) [*sheath,*] *prepuce; the uncircumcised membrum.* Gen. R. s. 46 עָרְלַת חגוף the foreskin of the membrum. Sabb. 134b, sq. עָרְלָתוֹ ודאי דוחה את השבת the cutting of his prepuce, where there is no doubt (about the condition of the infant), supersedes the Sabbath. Ib. ע' כבושה, v. כָּבַשׁ. Pes. 92a הפורש מן הע' וכ' he who separates himself from the prepuce (a gentile converted and circumcised) is like one that separates himself from a grave (has to undergo the lustrations of one that has been in contact with a corpse). Ned. III, 11 שאין הע' קרויה אלא לשמם for *'orlah* (the word *'ărelim*) is used only as a general name for gentiles, v. עָרֵל. Ib. שנתגנו וכ' (הרא ה)ע' מאוסה uncircumcision is detestable, for it is applied to the wicked as a reproach (with ref. to Jer. IX, 25); a. fr.—*Pl.* עֲרָלוֹת, constr. עָרְלוֹת. Yeb. 72a; Sabb. 135b מי שיש לו שתי ע' if one has two prepuces; (oth. opin. two membra to be circumcised). Gen. G. s. 46, a. e. ארבע ע' חן וכ' the term

regarding them, use a trick against them (that did it), and let the oxen be sold (and not be used for ploughing).

*Af.* אַעֲרִים *to use an artifice*, v. supra.

**עָרְמָה** f. (b. h.; preced.) *prudence, deliberation; subtlety.* Mekh. B'shall., Shir., s. 6 (ref. to נערמו, Ex. XV, 8, v. Targ. O. a. l.) הם אמרו הבה נתחכמה ... נתת ע' למים they had said, Come, let us deal wisely with them (Ex. I, 10), thou, too, didst place wisdom in the water; (Yalk. Ex. 248 עָרְמוּמִית). Midr. Sam. ch. VII [read:] לפי מה שהיתה עָרְמָתוֹ של נחש כך היתה מכתו in accordance with the serpent's subtlety was its punishment. Midr. Prov. ch. I. פתי הייתי ונתן בי הקב"ה ע' I was simple, and the Lord placed wisdom in me. Ib. מכמה שנים ואילך ... להיות בו ע' from what age and onward is man expected to be deliberate?; Yalk. ib. 929; a. e.

**עַרְמָה,** v. עֲרִימָה.

**עַרְמוּמִית** f. (v. preced. art.) *shrewdness, subtlety.* Yalk. Ex. 248, v. עָרְמָה. Sot. 21$^{b}$ (ref. to Prov. VIII, 12) כיון שנכנסה חכמה ... נכנסה עמה ע' (not עמן) when wisdom enters into man, subtlety enters along with it; Yalk. Prov. 940 נכנסה בו ע'.

**עַרְמוֹן** m. (b. h.; v. עֵרֶם II) *platanus, the Oriental plane.*—*Pl.* עַרְמוֹנִים. Y. Keth. VII, end, 31$^{d}$; a. e.; v. אַרְמוֹן III.

**עַרְמוֹנָא*** m. (v. עָרַם; cmp. Gen. III, 1) *a venomous serpent.* Targ. Y. II Gen. XLIX, 17 Ar. (ed. חוּרְמָנָא).

**עַרְמוּתָא** f. = h. עָרְמָה, *subtlety; premeditation.* Targ. I Kings II, 5.

**עַרְמִית** f. (preced.) = הַעֲרָמָה. Tosef. B. Mets. IV, 3 ערמית רבית (ed. Zuck. הַעֲרָמַת, Var. עָרְמַת), v. הַעֲרָמָה.

**עֲרִמְתָּא,** v. עֲרִימְתָּא.

**עָרַס** (cmp. אָרַס) *to connect, intertwine, braid* &c.—Denom. עֲרִיסָה, עָרֵס &c.

*Pi.* עֵרֵס, עִירֵס 1) (denom. of עֲרִיס) *to form an arbor.* Kil. IV, 7 אם עֵרָסָן מלמעלה if he connected them (the two rows of vines) above so as to form an arbor.—2) (denom. of עֲרִיסָה) *to start dough,* contrad. to לוּשׁ. Y. Pes. III, 30$^{a}$; Y. Bets. I, 60$^{d}$ top לא אמר אלא לש וכ' ע' the Boraitha does not say, 'if one started dough', but, 'if one kneaded'; but if one started (on the eve of a Holy Day), this prohibition does not apply.—In gen. *to knead, work in* (cmp. עָרַךְ). Ber. 37$^{b}$ בשעֵרָסָן when he worked the crumbs again into a compact mass; Men. 75$^{b}$ בשעירסן. Y. Ḥall. I, 57$^{b}$, v. עָסוּת.—Part. pass. מְעוֹרָס. Ib. והתן נשוך לאו כמע' הוא (not כמעירס) and that lump of dough made by pressing several pieces together (v. נָשַׁךְ),—is that not the same as if worked together?

*Nif.* נֶעֱרַס, *Hithpa.* הִתְעָרֵס *to become connected, compact.* Sifré Num. 110 (ref. to ערסתכם, Num. XV, 20, sq.) משיתעָרֵס (it is subject to Ḥallah) from the time it has become a compact mass; Yalk. ib. 748 משתעָרֵס.

**עָרַס** I (b. h.; v. Ex. XV, 8; cmp. עָרַב I, a. עָרַךְ) *to heap up, pile.* Gen. R. s. 83, end (play on עירם, Gen. XXXVI, 43) שהוא עתיד לַעֲרוֹם וכ' he is destined to heap up treasures for the king Messiah; ('Rashi': לַעֲרוֹת, v. עָרָה I).—Denom. עֲרִימָה.

**עָרַס** II (b. h.; cmp. עָרָה I) *to peel off, strip; to make white, bright*; v. עָרוּם, עָרוֹם.

*Hif.* הֶעֱרִים 1) *to enlighten, inform.* Y. Snh. V, beg. 22$^{c}$, sq. (ref. to בערמה, Ex. XXI, 14) שיַעֲרִימוּהוּ באיזו מיתה מת they (the forewarning witnesses) must keep him informed as to what kind of death penalty is expecting him; (Bab. ib. 80$^{b}$ שיודיעוהו).—2) *to plan, act deliberately.* Mekh. Mishp. s. 4 (ref. to בערמה, v. supra) להוציא ... שאינן מַעֲרִימִין this is to exclude the deaf and dumb, the insane and the minor (who do not act with premeditation; אינן מערימין ... להוציא מרפא to exclude the surgeon ..., for although they acted with wilfulness (criminal negligence), they did not plan; Yalk. Ex. 325.—3) *to act with subtlety, to get around a law by an artifice.* Sabb. 65$^{b}$ מעַרִימִין בדליקה in case of a conflagration on the Sabbath (when the rabbinical law allows the rescue of a certain number of clothes by putting them on) we may use an artifice (by laying off the clothes saved and going in again to save others); (oth. opin.) אין מערימין בדליקה you dare not &c. Ib. מהו שתַּעֲרִים וכ' dare a woman use an artifice &c., v. פָּרַם. Tosef. Bets. III, 2. Gen. R. s. 49 מה אתה מַעֲרִים על השבועה מבול וכ' why wilt thou cunningly evade thy own oath? destruction by water thou wilt not bring, but destruction by fire thou wilt? Yalk. ib. 83; a. fr.

**עָרַם, עָרֵם** ch. same.

*Ithpe.* אִתְעָרֵם, אִיעָרֵם; (also *Af.* אַעֲרִים) 1) *to become prudent.* Targ. Prov. XIX, 25.—2) *to be subtle, to deceive, pretend.* Macc. 23$^{b}$ ודילמא אִיעָרוּמֵי מִיעָרְמָא (not איערומא) might she not have been subtle enough (to discover Solomon's motive)? Snh. 25$^{a}$ דילמא אִיעָרוּמֵי קא מַעֲרִים perhaps he merely pretends (to be repentant)? B. Mets. 90$^{b}$ חשרמה...אַעֲרִימוּ עליהו ויזדבנון a trick has been employed



*orlah* (uncircumcision) is applied in four ways; a. fr.—Trnsf. (v. Lev. XIX, 23) [*that which is to be rejected,*] *the fruit of trees of the first three years.* Orl. I, 2 חייב בע' is subject to the law of *orlah.* Ib. 6 נטיעה של ע' a young tree subject to the law of *orlah.* Ib. 7 שרף הע' resin of a young tree; a. fr.—Tosef. Ter. V, 9, a. fr. עוּרְלָה.—*Orlah,* name of a treatise of Mishnah, Tosefta and Talmud Y'rushalmi, of the Order of Z'ra'im.

**עָרְלוּת** f. (preced.) *uncircumcision, the condition of one not circumcised.* Yeb. 71$^{a}$ ע' שלא בזמנה חויא ע' want of circumcision on account of untimeliness (the infant before its eighth day) creates the legal condition of the uncircumcised (with regard to the Passover meal, T'rumah &c.). Ib. 70$^{b}$ ע' דגופיה one's own want of circumcision; ע' דאחריני omission to circumcise others. Ḥull. 4$^{b}$, sq. מומר לע', v. מוּמָר; a. e.

**עָרְלָתָא,** v. עוּרְלָתָא.

**עָרֵם** I (b. h.; v. Ex. XV, 8; cmp. עָרַב I, a. עָרַךְ) *to heap up, pile.* Gen. R. s. 83, end (play on עירם, Gen. XXXVI, 43) שהוא עתיד לַעֲרוֹם וכ' he is destined to heap up treasures for the king Messiah; ('Rashi': לַעֲרוֹת, v. עָרָה I).—Denom. עֲרִימָה.

**עָרֵם** II (b. h.; cmp. עָרָה I) *to peel off, strip; to make white, bright*; v. עָרוּם, עָרוֹם.

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עֵרֶס I *arbor*, v. עֲרִיס I.

עֶרֶס II c. (b. h. עֶרֶשׂ; preced. art.) [*joined frame*; cmp. כְּלִירָבָה,] *bed, bier.*—*Pl.* עֲרָסוֹת, constr. עַרְסוֹת. Sabb. 62[b] (ref. to Am. VI, 6) מסריחין עַרְסוֹתֵיהֶם וכ' Ms. M. (ed. עַרְסוֹתָם), v. סָרַח III; Kidd. 71[b].

עַרְסָא, עֶרֶס ch. 1) same. Targ. O. Deut. III, 11. Targ. O. Ex. VII, 28. Targ. Y. II ib. XXI, 18; a. fr.—תשמיש (ד)ע' *sexual connection.* Targ. Y. II ib. XIX, 15 (Y. I דְּעָרִיס). Targ. Y. Num. V, 13 דיטריס; a. e.—Targ. II Sam. III, 31 *bier.*—Snh. 20[a]; Ned. 56[b] דגדא ע', v. גַּדָּא. Ib. ע' דצלא a bed with a leather mattress. Lam. R. to I, 1 (רבתי) ע' פחרתא a broken bedstead. B. Bath. 22[a] לעַרְסֵיה וכ' waiting for the bier of R. A. Y. Kil. IX, 32[c] bot.; Y. Keth. XII, 35[b] יהבון עַרְסִי וכ' place my bier (coffin) at the sea-shore; a. fr.—*Pl.* עַרְסָן, עַרְסָתָא, עַרְסִין, עַרְסָתָא. Targ. Am. VI, 4 עַרְסָתְהוֹן ed. Lag. (oth. ed. עַרְסֵיהוֹן). Lam. R. l. c. עַרְסָאתָא ... אתקין he prepared for them four beds. Lev. R. s. 5 (transl. מטות שן Am. l. c.) ע' דפרל ivory bedsteads. Y. Ber. III, 6[a] top קיסריתא וכ' ע' Cæsarean bedsteads which have holes for the girths; a. e.—2) (cmp. עָרִיס I) *arcade along a row of buildings, sidewalk.* Gitt. 6[a] מצריך מע' לע' required identification of signatures on documents brought from one side of the street to the other. Y. Bets. I, 60[c] bot. מע' לע' from one side of the street to the other (or from one couch to the other, v. טָעַן II).—*Pl.* עַרְסָתָא. Erub. 26[a] מערב ... ע' ע' Ar. (Ms. M. ערסא ערסא; ed. עַרְסֵיתָא, fr. עַרְסִיתָא) provided the whole town of M. with 'Erubs (v. עֵירוּב), one for each row of connected houses.—3) *dish of the steel-yard, scales.* Sabb. 60[a], v. עֶדָשָׁה.

עַרְסָה, v. עֲרִיסָה.

עַרְסִי m., *pl.* עַרְסִין (preced. art.) *belonging to a bedstead*; ע' (מלין) *strapping, girthing.* Y. Sabb. VII, 10[c] top הן דעבד מ' ע' וכ' (Or Zar. Sabb. 64 דעביד ערסמו, read ערסין) he who does girthing work (on the Sabbath), if lengthwise &c.

עַרְסִיתָא f., *pl.* עַרְסָתָא, v. עַרְסָא 2.

*עַרְסַל (v. next w.) *to swing* (like a hammock).

*Hithpa.* הִתְעַרְסַל *to be swung; to waddle, stagger.* Gen. R. s. 31 דוב בא ליכנס והיו רגליו מִתְעַרְסָלוֹת quot. in Rashi to Ez. XIV, 14 (missing in ed.) when a bear wanted to force his entrance into the ark, his feet tottered; ib. (with ref. to giants) מתערסלות במים Ar.; Yalk. Gen. 55 מתערסלות; v. עִרְפֵּל.

עַרְסָלָא, עַרְסַל m. (v. עַרְסָא) *hammock, v.* אַרְזָלָא.

עָרַע, v. עִרְעֵר III.

עָרַע I (apocop. of ערער, transpos. of רעע; cmp. כָּסָךְ a. כַּסְכֵּס) *to come in contact with; to join, meet.* Targ. Jer. XLI, 6 (h. text פגש). Targ. O. Gen. XXXII, 2 (h. text פגע). Targ. O. Ex. I, 10; a. fr.; v. אֲרַע I.

*Pa.* עָרַע (עִרְעֵר) *to join, be added to.* Koh. R. to VII, 27 חדא מְעַרְעָא חדא וכ' (ed. מְעַרְעָא) one (sin) is added to another &c., v. אֲרַע I.

*Ithpa.* אִתְעָרַע 1) *to be met; to happen; to come before.* Targ. II Sam. I, 6. Ib. XX, 1. Targ. Hos. XI, 7. Ib. 8. Targ. Jer. IV, 20; a. e.—[2) *to be added, increased.* Y. Ḥall. II, 58[d] top אִתְעָרְעָן (ed. אזדרעון), v. קַבָּא.]

עָרַע II (preced.; v. אֲרַע II), *Pa.* עָרַע *to call, proclaim, summon.* Targ. Zeph. I, 7 (h. text הקדיש). Targ. O. Lev. XXIII, 2; a. fr.; v. אֲרַע II.

עִרְעוּר, v. עַרְעַר.

עַרְעִין, v. עֲרָרִין.

עַרְעִיתָא I f. (עָרַע I) *accident.* Targ. Koh. IX, 11 (h. text פגע).

עַרְעִיתָא, עַרְעִיטָא II f.=h. צִרְעָה, *wasp, hornet.* Targ. O. Ex. XXIII, 28 עָרָ' ed. Berl. (oth. ed. עֲרָ', עֲרָ'). Targ. Josh. XXIV, 12; a. e.—Sabb. 80[b] ונפקא ע' מן וכ' a wasp came out of the wall and stung him &c., v. אַנְהִירְפֵּי.—V. אוּרְעִיתָא.

עִיר', עִרְעֵר I (Pilp. of עור) 1) *to stir up, excite to lamentation.* M. Kat. 8[a] לא יְעַרְעֵר וכ', v. עוּר *Polel.*—2) [*to stir up strife, disturb,*] *to contest the legality of an action, the legitimacy of a person, his fitness as judge, witness* &c. Y. Snh. III, 21[d] top אם בא ועי' עֲרָרוֹ קיים if he comes and protests (against the judgment given in his absence), his protest is valid. Y. Ned. V, end, 39[b] כל מי שיבוא ויעַרְעֵר וכ' whosoever may at some future time contest this donation (having a claim against the property); a. e.—[Meg. 25[b] המְעַרְעֲרִים those inclined to argue,—a censorial change from המומרים or חמרנים; v. Rabb. D. S. a. l. note 8.]—3) *to stir on by chiding, to scold.* Sot. III, 3 מְעַרְעֲרִים אותה וכ' they (the court) chide her and make her drink by force; [Rashi seems to take our w. in the sense of *encouraging*]; Tosef. ib. II, 3 מְרַעֲרְעִין ed. Zuck. (Var. מערערין). Ib. בצבת ... מדדין וכ' של ברזל ed. Zuck. (Var. מערערין, read ומע') they opened her mouth ... and urged her on and forced her to drink; Sot. 19[b]. Y. ib. III, 18[d] bot. מערערים אותה עד וכ' we urge her on to drink by chiding her until her face becomes pale; Num. R. s. 9; Yalk. ib. 708 מכין אותה ... ומע' וכ' they strike her with the broadside of a sword and urge her &c.; a. e.

*Hithpa.* הִתְעַרְעֵר *to be stirred up*, v. עָרַר.

עִרְעֵר II (b. h.; cmp. עָרָה I) *to lay bare, strip, denude; to make lonely.* Pesik. ʿĂniya, p. 134[b] (expl. סערה, Is. LIV, 11) מערערתא שעֲרַעֲרוּהָ וכ' 'the stripped' (or lonely) one whom the nations have denuded (with ref. to ערו, Ps. CXXXVII, 7); Yalk. s. 339 שעיר ערוה (read: שעֲרַעֲרוּהָ). Yalk. Num. 708 (play on חמים המאררים למרים, Num. V, 24) שממררין את הגוף ומְעַרְעֲרִין את העון (not שממרין) because they make the body bitter (sick), and lay the sin bare; Sifré Num. 11 ומרעדים את חעין (corr. acc.); Num. R. s. 9 שמאררים את הגוף ומבעדין וכ' (corr. acc.; v., also, בָּרַר).

*Nithpalp.* נִתְעַרְעֵר *to be stripped, bare.* Midr. Till. to Ps. CII, 18 (ref. to ערער, ib.) זה מנשה שנתע' ממעשים טובים (some ed. שערער, corr. acc.; ed. Bub. שחיה ער, read עֲרָעָר)

this refers to Manasseh who was bare of good deeds.—V. עַרְעָר.

**עַרְעֵר** I ch. same, *to strip, make lonely.* Part. pass. מְעֻרְעָר; f. מְעֻרְעֶרֶתָא. Pesik. ʿĂniya, p. 134ᵇ, a. e., v. preced.

**עֲרְעֵר** III (v. עֲרַע I) [*to bring into contact,*] 1) *to keep a liquid in the throat for the sake of lubrication.* Tosef. Sabb. XII (XIII), 10 if one has a sore throat, לא יְעָרְעֶרֶנּוּ בשמן וכ׳ he must not lubricate it with oil (on the Sabbath); Ber. 36ᵃ לא יְעָרְעֶנּוּ (*Pi.* of עָרַע; Ar. ׳ישרשר׳); Tosef. Ter. IX, 12 ישרענו (ed. Zuck. ירדנו?); Y. Shebi. VIII, 38ᵃ top ׳ישרשר׳.—2) *to cause to meet.* Koh. R. to IX, 11 (ref. to ויקרה, ib.; cmp. עַרְעִיתָא I) עת הוא שפוגעת האדם ומְעָרְעֶרֶת בו וכ׳ it is time that strikes man and causes all these things (vicissitudes) to meet him.

**עַרְעֵר** II ch. same, *to join, meet.* Koh. R. to VII, 27 מְעָרְעָרָא, v. עָרַע I.

**עַרְעֵר** III (transpos. of ׳ריעץ, v. רָעַע) *to make shaky, loosen.*—Part. pass. מְעֻרְעָר; f. מְעֻרְעֶרֶת. Lam. R. introd. (R. Ḥănina 2) (ref. to רָעָה, Prov. XXV, 19) שן מע׳ a shaky tooth, v. מַעֲמַד.

**עַרְעַר** m. (b. h.; עִרְעֵר II) *stripped, lonely.* Lev. R. s. 30; Yalk. Ps. 855 שהרה ע׳ ממעשים וכ׳, v. עִרְעֵר.—*Pl.* עַרְעָרִים. Ib.; Midr. Till. to Ps. CII, 18.

**עַרְעַר,** (**עִרְעוּר**) m. (עִרְעֵר I) *protest; evidence of illegitimacy* or *disqualification.* Keth. 21ᵇ וקרא ע׳ על אחד מיהן and the qualification of one of the judges was contested; ib. sq. ע׳ דמאי of what nature was that alleged disqualification?; ע׳ דגזלנותא a disqualification based on the charge of robbery; ע׳ דפגם משפחה based on alleged family blemish (descent from slaves). B. Bath. 31ᵇ, sq. ע׳ חד אינא וכ׳ they differ as to acting on the evidence of disqualification proffered by one witness; ר׳ אלעזר סבר ע׳ חד R. El. is of the opinion that evidence of disqualification by one witness is sufficient; ע׳ תרי it requires two witnesses; Keth. 26ᵃ. Ib., a. fr. אין ע׳ פחות משנים in charges of disqualification no less than two witnesses are required. Y. Bicc. I, 64ᵃ שהיו קורין עליה ע׳ משפחה ... a family ... whose qualification for marriage with priests was disputed; Y. Yeb. VIII, 9ᵇ bot.; Bab. ib. 60ᵇ. Y. Keth. II, 26ᵇ bot. שטר שנקרא עליו ע׳ a document against which an informality was charged; a. fr.

**עַרְעֲרִין,** v. עֲרָרִין.

**עָרַף** (b. h.) 1) *to divide, cut.* Sifré Deut. 306 (ref. to ויערף, Deut. XXXII, 2) אין רַעֲרַף ... פרוט ... אלא עָרוֹף לי ... וכ׳ *yaʿărof* is a Phoenician (mercantile) term, e. g. one does not say to one's neighbor, *pʾroṭ* (break into small change) this Selʿa for me, but *ʿărof* for me &c.—Denom. עוֹרֶף.—2) (cmp. קָטַף a. מָקַטְּפָן) *to drop, distill.* Taan. 7ᵃ (ref. to Deut. l. c.) אם ת״ח ... ואם לאו עוֹרְפִידוּ כמטר if a scholar is worthy, he is like dew; if unworthy, drop him like rain; Yalk. Deut. 942 עָרְפֵּהוּ.—3) (denom. of עוֹרֶף) *to break the neck of;* esp. *to break the neck of a heifer to atone for a murder the author of which is unknown* (Deut. XXI, 1-9); *to perform the ceremony of atonement.* Sot. IX, 2 לא חיו עוֹרְפִין they did not perform the ceremony. Ib. 45ᵇ; a. fr.—Ib. IX, 5 ועורפין אותה בקופיץ וכ׳ and (if the ground is not hard and rough) they cut her head from behind with a hatchet.—Part. pass. עָרוּף; f. עֲרוּפָה.—טגלה ע׳, v. עֶגְלָה.—4) (cmp. אָחַר) (of copulations of animals) *to cover (from behind).* Ib. 42ᵇ (play on עָרְפָּה) שחכל עורפין וכ׳ all covered her from behind.

*Nif.* נֶעֱרַף, *Nithpa.* נִתְעָרַף *to have the neck broken.* Ib. IX, 7 (47ᵃ) נמצא ... עד שלא נֶעֱרְפָה וכ׳ (Y. ed. עד שלא תֵּיעָרֵף) if the murderer was discovered before the heifer was put to death; משנִתְעָרְפָה העגלה Mish. (Y. a. Bab. ed. משנערפה) after the ceremony had taken place. Ib. 46ᵃ יבוא דבר ויֵעָרֵף וכ׳ ... let there be brought a thing which has not yet produced fruit (a heifer) and be broken in a place which produces no fruit, and atone for the murder of him who was prevented from producing fruit (good deeds on earth). Ex. R. s. 42, end (play on קשה ערף, Ex. XXXII, 9) ראויים הם לִהֵעָרֵף they deserve to have their necks broken; a. e.

**עֲרַף** ch. same, *to break the neck of the heifer.* Sot. 46ᵃ תכי נמי דלא עַרְפִינַן is it really so that we do not perform the ceremony (in such a case)?

**עֲרָף,** *pl.* עֲרָפִין, substitute for עֲרָכִין, v. עֵרֶךְ. Y. Ned. I, beg. 36ᶜ ואילו תנינן ... ע׳ ערצין וערקין but if we were to teach (substitutes for ʿărakhin), what would we teach? *ʿArafin, ʿaratsin, ʿarakin.*

**עֹרֶף,** v. עוֹרֶף.

**עַרְפָּא** m. = h. עוֹרֶף. *Pl.* עַרְפִּין (in singular sense). Yalk. Lev. 665 חמי ע׳ חמי קדרון (read: קדלין) look at the (fat) neck, look at the back; [obviously one a gloss to the other; differ. in Lev. R. s. 34, a. Koh. R. to V, 13].

**עַרְפַּד** m. *ʿarpad,* a species of *bats.* B. Kam. 16ᵃ עטלף ... נעשה ע׳ וכ׳ ... the bat after seven years changes into an *ʿarpad,* the *ʿarpad* &c., v. קִרְמוּשׁ.

**עַרְפִּידָא, עַרְפְּדָא** ch. same, *bat* (h. עטלף). Targ. Y. I Deut. XIV, 18 (Y. II חרפתא); Targ. Y. Lev. XI, 19 טרפידא (טרפירא) (corr. acc.).

**עָרְפָּה** (b. h.) pr. n. f. *Orpah,* wife of Chilion, son of Naomi, in legend identified with Harafah (II Sam. XXI, 22). Sot. 42ᵇ בשכר ארבע דמעות שהורידה ע׳ וכ׳ as a reward for four tears which O. shed, when parting with her mother-in-law she was privileged to rear four mighty men (II Sam. l. c.). Ib. ע׳ שמה וכ׳ her real name was O., and why was she called Harafah?, v. הָרִיפוֹת. Ib. ע׳ ... הרפה שמה he real name was Harafah, and why was she called O.?, v. עָרְפָה. Snh. 95ᵃ חזירה לע׳ וכ׳ he (Abishai) saw O., his (Jishbi's) mother, spinning. Ruth R. to I, 14; a. e.

**עַרְפִּלָא,** v. עַרְפְּלָא.

***עַרְפֵּל** (Parel of עפל), *Hithpa.* הִתְעַרְפֵּל *to swell* (?). Midr. Till. to Ps. XVIII, 37 יִתְעַרְפְּלוּן, v. עַרְמֵל.

(h. text אָחוּ). Ib. XL, 21 (h. text בְּצָה).—3) *leech*, v. עֲלוּקָא.—[עֲרָקָא f., v. עִרְקָתָא.]

**עַרְקְבִנִין, עַרְקְבִלִין** m. pl. (prob. fr. עקב; cmp. next w.) *prickly creepers* on palm-trees, *palm-ivy* (v. חַרְחֲבִינָא). Erub. II, 6 (23ª) עקרבנין Mish. (Y. ed. ערקבי; Bab. ed. ערקבל); ib. 26ᵇ ערקבלין, expl. אצווחא חרוזראתא, v. אַצָּוָוא; Pes. 39ª ערקבל. Shebi. VII, 2 ערקבי (Y. ed. ערקבלי).

**עַרְקוּב** m. (עָקַב, *Par.*) [*curve,*] *hough, ham, the inner part of the knee; the inner angle of the joint which unites the thigh and the leg of an animal.* Bekh. VI, 11 זנב העגל לע׳ . . . if the tail of a (first-born) calf does not reach the *ʿarkub*; לאיזה ע׳ אמרו which *ʿarkub* (curve) is meant? לע׳ שבאמצע הירך the *ʿarkub* in the thigh, expl. ib. 41ª קפץ העליונה וכ׳ the upper joint (the inner part of the knee), not the lower joint (knuckle); Tosef. ib. IV, 14. Tam. IV, 2 (31ª) נוקבו מתוך עֲרָקוּבוֹ וכ׳ Bab. ed. (Mish. עַרְכּוּבוֹ) he makes a hole through its ham and suspends it.

**עַרְקוּמָא,** v. עוּרְקָמָא.

**עַרְקִי,** Y. Kil. VIII, 31ᶜ bot., יירסי ע׳, v. יירסי.

**עַרְקִין,** Targ. Y. Ex. XXVIII, 19, v. עַרְקָא.

**עַרְקֵל,** (Parel of עָקַל; v. P. Sm. 2964) *to confuse, perplex.* Part. pass. מְעַרְקָל, *pl.* מְעַרְקְלִין. Targ. Prov. XXIX, 20 דמע׳ מילוי (Lévita דמיערקלא, incorr.) he whose words are confused (blurted; h. text אין בדבריו).

**עַ׳ לִבְנָה, עַרְקַת** pr. n. pl. *ʿArkath Libnah.* Bekh. 57ᵇ (Rashi ע׳ לבינה), v. אַרְקָא II.

**עַרְקָא, עַרְקָתָא** f. (v. עַרְקָא) *strap.*—עַרְקַת מסנא, ע׳ דמסנא *shoe-strap.* Targ. O. Gen. XIV, 23; a. e.—Lev. R. s. 35; Cant. R. to I, 4 כע׳ סומקא וכ׳ as a red strap &c., v. מְסַכְּנוּתָא; Pesik. Shimʿu, p. 117ª כהיד ע׳ סמוקא בקדליה וכ׳ (not בדקליה); Yalk. Lev. 670; Yalk. Is. 256; Lev. R. s. 13 כעזקתא (corr. acc.). Snh. 74ᵇ top אפי׳ לשנויי ע׳ דמסאנא (in days of religious persecution you must resist) even to changing the shoe-strap. B. Bath. 21ª, v. מְחָא II. Y. Yeb. XV, 15ª, v. רְקַד; a. e.

**עָרַר,** *Pi.* עֵירֵר (v. עֲרִיעֵר I) [*to stir up,*] *to protest, contest, object.* Y. Gitt. I, 43ᶜ top אם בא ועי׳ עררו בטל if the husband comes and contests (the validity of his letter of divorce), his objection is null and void. Ib. הוא עירר משנישאת הוא ע׳ וכ׳ it is all the same whether he objects after she has remarried or before it. Y. Keth. II, beg. 26ª נתאלמנה מי עוֹרֵר וכ׳ if she is a widow, who objects (opposes the woman's claim)? Gitt. I, 3 אם יש עליו עוֹרְרִים if there are contestants against it (the letter of divorce); a. fr.

*Hithpa.* הִתְעָרֵר *to be stirred up.* Tosef. Sot. II, 2 אפי׳ המים הירה מִתְעָרְעִין עליה . . . Var. (ed. Zuck. המים, read: המים מתר׳ or מִתְעָרְעָרִין) even if she goes astray twenty years afterwards, the waters will be stirred up (work injury) in her body.

**עָרַר I** ch. same, *to object.* Y. Keth. VII, 31ᶜ top היורין קריבה עָרְרִין ואמרין וכ׳ the relatives objected (to the verdict)

**עֲרָפֶל** m. (b. h.; v. עָרָף 2) *cloud; spray; mist;* ʿ*Ărafel,* the lower sky. Ḥag. 12ᵇ חשך ענן וע׳ וכ׳ darkness, cloud, and mist surround him. Tanḥ. Vayera 23 פתח הקב״ה את הרקיע ואת הע׳ the Lord opened the sky and the *ʿărafel.* Mekh. Yithro, Baḥod., s. 2 (ref. to בעב הענן, Ex. XIX, 9) בענן עבה ואיזה זה ע׳ in a thick cloud; and what is this? This is *ʿărafel*; a. e.

**עֲרַפְּלָא, עַרְפַּלָא** ch. same. Targ. II Sam. XXII, 12; Targ. Ps. XVIII, 12. Targ. II Esth. III, 3.—*Pl.* constr. עַרְפְּלֵי. Gen. R. s. 99, v. טוּרָא II.

**עָרַץ** (b. h.) *to be strong; to frighten.*

*Hif.* הֶעֱרִיץ *to proclaim the power of, praise.* Pirké d'R. El. ch. IV מַעֲרִיצִים ומקדושים וכ׳ they praise and sanctify his great name; Yalk. Is. 271; a. e.

**עֲרֵץ,** *pl.* עֲרָצִין, substitute for עֲרָכִין, v. עֵרֶךְ.

**עַרְצוּבְיָא** f. (cmp. אַרְזְבוֹנִית) a species of *locusts* (cmp. ἐρυσίβη, LXX Joel I, 4; II, 25 for חסיל; Deut. XXVIII, 42 for צלצל). Ḥull. 65ª; Sifra Sh'mini, Par. 3, ch. V (differ. from ארזבונית).

**עָרַק** (b. h.; cmp. חרק) [*to pass, squeeze through,*] (denom. of עַרָקָא) *to strap.* Tanḥ. Mishp. 1 עזוב . . . עֲרוֹק מכאן loosen a little on this side, lift . . ., strap on that side.

**עָרַק** ch. (preced.; cmp. ברח) *to flee, run.* Targ. Gen. XIV, 10; a. fr.—B. Mets. 84ª אבוך ע׳ . . . ואת עֲרִיק ללודקיא (Ms. M. ברח) thy father fled (from persecution) to A., flee thou to Laodicea; Y. Maasr. III, 50ᵈ bot. עד דעֲרַקת וכ׳ (I shall call thee so,) until thou runnest away and goest &c. Gen. R. s. 31 (עֲרִיקִין) עֲרִיקִין הוינן מן קומי וכ׳ we were fugitives from a (Roman) troop, and living in &c., v. בְּטִירָא; Y. Pes. I, beg. 27ª כד הוינן ערקין וכ׳. Ab. Zar. 16ª מֵעֲרַק עֲרָקֵי . . . דכי שלים for when their weapons (missiles) are spent, they run away (and do not attack with their shields). Y. Sabb. XVI, end, 15ᵈ פריס . . . ונורא עֲרָקָא מינה he spread his cloak . . ., and the fire fled from it (v. גְּדִישָׁא); a. fr.—[Gitt. 78ª, v. עֲדַק.]

*Pa.* עָרַק, עַרַק, 1) *to put to flight, chase.* Targ. Deut. XXXII, 30 וְיָעֲרְקוּן (not וְיֵעֲרוּ, וְיעִירוּ). Targ. Prov. XIX, 26 מְעָרֵיק (ed. Wil. מְעָרֵי; some ed. מַעֲרִיק *Af.*); a. e.—2) *to save.* Targ. Jud. VI, 11 לְעָרְקָא (ed. Wil. לְעָרָא *Af.*).

*Af.* אַעֲרִיק same. Targ. Job XLI, 20 יְרַעֲרִיק (ed. יְעָרֵיק *Pa.*). Targ. Prov. XVI, 28 מַעֲרִיק וכ׳ causes his friend to flee (him) (Var. מעדיק, v. עַדַק); a. e., v. supra.

**עֵרֶךְ,** *pl.* עֲרָכִין, substitute for עֲרָכִין, v. עֵרֶךְ.

**עַרָק (עֶרֶק)** m. (v. next w.) 1) *a long and flat vessel made of rush,* Maim.; [oth. opin. *sieve*; cmp. אֲרָק a. עֲדָק I]. Kel. XVI, 3; Tosef. ib. B. Mets. V, 13.—2) *bandage, compress.* Sabb. 54ᵇ Ms. O., v. עֲדָק II.

**עַרְקָא** m. (עָרַק) 1) *strap, band.* Tanḥ. B'resh. 7 הדין ע׳ וכ׳, v. מְשַׁךְ II.—*Pl.* עַרְקִין. Targ. Ez. XXVII, 19 (some ed. עדקין, corr. acc.).—2) *sedge, rush.* Targ. Job VIII, 11

and said &c. Ib. VI, 30[d] top אשכחינון עֲרִירִין he found them disputing (about the amount to be allowed for the wife's toilet).

*Pa.* עֲרִיר *to stir up, incite.* Targ. Is. IX, 10.

עֵרָר m. = עַרְעָר, *protest, objection, claim.* Y. Gitt. I, 43[c] top כל ע' שיש לי עֵרָרוֹ בטל whatever claim I may have on this field. Y. R. Hash. III, 58[d] top קרא ע' על וכ' if objection was raised against the signature &c. Y. Gitt. I, 43[c] bot ע' שבגופו an objection based on an alleged informality of the document itself; ע' שחוץ לגופו an objection not concerning the document itself (e. g. that the letter of divorce was given conditionally).

עֵרַר II ch. same. Targ. Y. Deut. XXII, 14; 17 (not ערד; h. text עלילת).—[עֵרָר, Targ. Y. II Gen. XX, 2 (ed. Vien. ערד), read: גֵּרָר.]

עֶרֶשׂ m. (b. h.; v. עֶרֶס) *bed.* Midr. Till. to Ps. XLI, 4 וכי יש ע' של דוי is there a bed of despair?; Yalk. ib. 741.

עָשׁ I m. (b. h.) the constellation called the *Great Bear.* Ber. 58[b], expl. אָתָא, רותא, v. אָתָא III.

עָשׁ ch. same. Targ. Job IX, 9.

עָשׁ II m. (b. h.) *moth.* Deut. R. s. 2, beg., v. בָּסַס.

עָשָׂא ch. same. Targ. Is. L, 9.

עַשָּׁאשִׁיתָא, v. עֲשָׁשִׁיתָא.

עֵשֶׂב m. (b. h.) *herb, plant, grass.* Gen. R. s. 10, v. מִזָּל. Cant. R. to IV, 11 ע' הבאר the plants surrounding the well, v. גִּיעְגֵּעַ; a. fr.—*Pl.* עֲשָׂבִים. Kil. V, 7 אם ע' יופך if the dropped seeds have not grown beyond the stage of herbage, he must turn the soil over (v. אָפַךְ). Lev. R. s. 27, beg. החרים מעלין ע' וכ' the mountains produce herbs, and the righteous, good deeds. Erub. 54[a] בני האדם דומין לעֲשָׂבֵי השדה וכ' men are like the plants of the field, these blossom &c., v. חָלָה. Y. Taan. IV, 68[d] bot., a. e., v. לָחַי; a. fr.

עֲשַׂב, עִי', עֲשָׁבָא ch. same. Targ. Gen. I, 29 some ed.; a. fr.; v. עִסְבָּא.—Lev. R. s. 22 חמא חד עשב וכ' saw a certain plant and picked it up, and made of it a wreath for his head. Ib. חמא ההוא ע' saw that same plant. B. Bath. 74[b], v. סַמְתְּרֵי; a. fr.—*Pl.* עִשְׂבֵּי, עִי'. Ib. ואנחנא אע' and we rested on the herbs. Sot. 48[b] ע' טוריא mountain herbs, v. שׁוּם I ch.; a. fr.

עֲשֵׂה, עֲשָׂה, v. עשי.

עֵשָׂו (b. h.) pr. n. m. *Esau*, son of Isaac; (gent. noun) *Esau* (*Edom*), frequ. a disguise for *Rome.* Yoma 38[b] רשע דר זה ע' ... a wicked man that dwelt between two righteous men without adopting their doings, that is Esau. Gitt. 57[b] (ref. to Gen. XXVII, 22) אין לך ... מזרעו של ע' there is no successful war in which descendants of Esau have no part. Gen. R. s. 2 וירהי ערב ערבו של ע' 'and it was evening' (Gen. I, 5), the evening (decline) of Esau (Rome). Koh. R. to V, 7 אם ראית ע' בכרך הגדול של רומי עושק וכ' when thou seest Esau in the large city of Rome oppressing the poor and robbing the indigent &c.; a. fr.

עִשּׁוּר m. (עָשַׁשׁ) *force, pressure.* Keth. 53[a] מעלאי דידי ע' הירנו Tosaf. to ib. 50[a] (Rashi עֲשׁוּרֵי; ed. עשירית) my coming in with you would be equal to forcing (undue influence); v. עָשַׁר.

עִשׁוֹנָא, עִשּׁוֹן, v. sub עִישׁ'.

עִשּׁוֹנִית f. (v. עֲשַׁשׁ, a. עָשֵׁת) *hard and level ground.* Mekh. B'shall., Shir., s. 5 (ref. to Ex. XV, 5) וכי תהומות יש שם והלא ע' היא are any abysses there?, is not it (the bottom of the Red Sea) even and hard?; וכי מצולות יש שם והלא ע' היתה (read היא) are any whirlpools there? &c.; Yalk. Ex. 246; Tanḥ. B'shall. 14 עשוניות (some ed. עשיניות; corr. acc.).

עִשּׁוּרָא, עִשּׁוּר, v. sub עִישׁ'.

עשות, Yalk. Cant. 991 some ed., v. עָשֵׁת.

עִשּׁוּרְיָאתָא, v. עִיסּוּרְיָתָא.

עָשָׂה, עשי (b. h.; cmp. עסי) 1) *to do, work, prepare* (corresp. in variety of meanings to עָבַד). Shebi. VIII, 6 אין עוֹשִׂין זתים וכ' (in the Sabbatical year) you must not prepare (press, cmp. עָסַי) olives in the press &c. Tosef. ib. VI, 29 אין עושין אותן גרוגרות you must not prepare them as dried figs. Ib. 8 אין עושין את היין וכ' you must not make *ăluntith* wine (v. אֲלוּנְטִית II). Sabb. 118[a], a. e. עֲשֵׂה שבתך חול וכ' make thy Sabbath a week-day (as to expense), and be independent of men. Ib. 56[a] שבירקש לַעֲשׂוֹת ולא ע' he wanted to do (evil), but did not do it. Ber. 17[a] (ref. to Ps. CXI, 10) לעוֹשִׂים לשמה ועושים וכ' to those who do good for its own sake, but not to those who do it from impure motives; וכל העוֹשֶׂה שלא לשמה וכ' whoever does good from impure motives, had better not have been born; a. v. fr.—עָשָׂה (*do*), or מִצְוַת עֲשֵׂה *positive law*; לֹא תַעֲשֶׂה (*do not*) *prohibitory law*, v. לֹא, לַאו, a. מִצְוָה. Keth. 30[a], a. e. חייבי ע' מצרי ואדומי those guilty of transgressing the law implied in the positive law (limitation) concerning intermarriages with descendants of Egyptian or Edomite converts (Deut. XXIII, 8 sq.).—לאו הבא מכלל ע', v. לַאו.—ע' דמים, or ע' (sub. דמים) *to value, assess.* B. Mets. 69[b] לא עָשָׂאה דמים he did not estimate her (the cow's) value; ולא עשאה but did he not estimate her value (when he said, thy cow is worth to me thirty denars)? לא עשאה ד' מחירים וכ' he did not estimate her value as alive, but as dead (how much he would have to pay, if the cow died while in his use). Ib. 62[b] צא ועֲשֵׂה עלי כשער וכ' go and give me credit for it in accordance with the present market price, and I will furnish it &c. Ib. ברמי חיטיך שעָשִׂיתָ עלי בשלשים וכ' as an equivalent for thy wheat for which thou hast charged me with thirty denars, I hold wine for thee; a. fr.—Part. pass. עָשׂוּי; f. עֲשׂוּיָה; *pl.* עֲשׂוּיִים, עֲשׂוּיִין; עֲשׂוּיוֹת. Ib. חרי חיטיך ע' עלי וכ' thy wheat is worth to me &c. Tosef. ib. VI, 6 חרי קמה זו ע' עליך וכ' this quantity of standing grain is charged to thee (I sell thee &c.) at one hundred &c.; ib. חרי גיזיהן של אלו ע' וכ' I sell thee the wool on these sheep for &c.; a. fr.—

Tanḥ. Naso 10; Num. R. s. 11 שלא תהא ע׳ that thou mayest not be *forced* (v. *Pi.*) to take an office, v. פַּנְדֵּס.—2) *to spend time, tarry.* Midr. Till. to Ps. XVII, 14 ... ר׳ שמעון שע׳ במערה וכ׳ ed. Bub. (oth. ed. שמון) R. S. ben Y. who lived in a cave, ... thirteen years. Gen. R. s. 91 (ref. to רדו, Gen. XLII, 2) בירושלם שהן עתידין לעשות שם ר״ה שנה מניין רד״ו he announced to them that they were to live there two hundred and ten years, the numerical value of *r'du*; Num. R. s. 13. Gen. R. s. 22 עשה ... קיים וכ׳ Abel lived from &c.; a. fr.—Tanḥ. Sh'mini 1 ולא ע׳ אלא אמר וכ׳ and he did not tarry but said &c., i. e. at once he said; a. fr.

*Nif.* נַעֲשָׂה *to be done, made; to become.* Ber. 35b מלאכתן נַעֲשֵׂית ע״י אחרים their work is done through others. B. Mets. 46a, a. e. מטבע נ׳ חליפין, v. חֲלִיפִים. Pesik. R. s. 33 (ref. to Is. L, 5) לא נַעֲשֵׂיתי אחור לנבואה I was not behind (any one) in prophecy; a. v. fr.—נ׳ דמים *to be valued, priced.* B. Mets. l. c.; Kidd. I, 6 כל הנ׳ ד׳ באחר an object upon which a valuation has been set for the purpose of exchange with another object; expl. ib. 28a כל הנישום וכ׳ the value of which is estimated &c.; a. e.—נעשה כ־ *it is to be considered as if, it is as if.* Ḥull. 19b נ׳ כמי ששחט וכ׳ the case is the same as when a gentile begins the slaughtering and an Israelite finishes it. Y. B. Mets. V, 10c top נ׳ כמשכיר וכ׳ it is to be considered as if he had rented the field to him at a high price; a. fr.

*Hif.* הֶעֱשָׂה *to cause to do; to order.* B. Bath. 9a, a. e. גדול המַעֲשֶׂה יותר מן העושה greater is he who causes others to do good than he who does good. Ex. R. s. 35 ליתן שכר למעשה כעושה to reward him who causes a good deed like him who does it. Num. R. s. 7 (ref. to Num. V, 4) מעצמן לא הוצרכו שרַעֲשׂוּאוּם משה וכ׳ 'so did they' of their own accord, it did not become necessary for Moses and Aaron to make them do it. Tosef. Pes. VIII, 5 שה׳ את הצבור לעשות וכ׳ (ed. Zuck. שִׁעְשָׂה, *Pi.*) he ordered the congregation to celebrate the Second Passover; Tosef. Snh. II, 11 שֶׁהֶעֱשׂוּ את הצבור (ed. Zuck. שהיעשו) they ordered &c. Y. Yoma VI, 43d top ראו הדיך הֶעֱשִׂירא את ישראל לעבודה זרה see how he became the cause for Israelites to commit idolatry (to erect a Temple in Egypt); a. e.

*Pi.* עִשָּׂה same, esp. *to force; to enforce.* Pesik. R. s. 33 מְעַשֶּׂה את הדין ... השופט דן the judge decides the law, and the officer (*shoṭer*) enforces the law. Y. Snh. I, 18d bot. יחזקיהו לצבור לעשות וכ׳ ע׳ Hezekiah ordered the congregation to celebrate &c.; Tosef. Pes. l. c., v. supra. R. Hash. 6a ועשית אזהרה לבית דין שיְעַשּׂוּךָ 'and thou shalt do' (Deut. XXIII, 24), this is an instruction to the authorities to make thee do it; Y. ib. I, 56c bot. Keth. 77a; Y. Gitt. IX, end, 50d אין מְעַשְּׂרִין אלא וכ׳ we do not force (a man to divorce his wife) except &c. Ib. ישראל שעישו כמעשה גוים if an Israelitish authority forced (divorce) in the way the gentiles do; נ׳ גוים שעישו וכ׳ if gentile authorities forced (divorce) in the way Israelites do; a. fr.—Part. pass. מְעוּשֶׂה. Gitt. IX, 8 גט מע׳ וכ׳ a letter of divorce given under force, if forced by an Israelitish authority, is valid. Ib. 88b; a. fr.

עַשֵּׂי ch., *Pa.* עַשֵּׂי same, *to force.* Gitt. 88b בני עַשּׂוּיֵי lawfully qualified to force (a divorce). Keth. 50a עַשֵּׂיתִינְהוּ לזנירה (read: לזווגיה) I caused them (persuaded them, v. Tosaf. a. l.) to support him. Ib. משום הכי ... אי אמרת עַשֵּׂיתִינְהוּ וכ׳ if the law is that they are not bound to support him, then he had to persuade them; but if the law requires them to do it, what necessity was there to persuade them? Ib. 53a לעַשּׂוּיֵי נמי is it also permitted to influence him? Ib. מי ... טול ועַשֵּׂיה טול ולא תְּעַשֵּׂיה וכ׳ did I say to thee, go in and influence him? I said, go, but do not influence him. Ib. הדינו עשיה (read: עַשֵּׂיה), v. עֲשׂוֹי; a. e.

עֲשִׂירִיד, עֲשִׂידָה f. (preced.) *doing, action.* Y. Pes. IX, 36d top (ref. to וחדל לעשות, Num. IX, 13) חחדל בשעת ע׳ he who fails (to sacrifice, without being prevented) at the time when the Passover sacrifice is to be done. Ib. חוץ לַעֲשִׂירָתוֹ out of the time of doing it. Y. Ab. Zar. IV, 44a (ref. to Lev. XXVI, 1) ע׳ בתחלה קימה וכ׳ 'ye shall not make' refers to the original making and putting up, 'ye shall not put up' means that you must not erect it when it has fallen down. Meg. 17a, a. e. ע׳ celebrating (Purim, Esth. IX, 27), contrad. to זְכִירָה. Sifré Deut. 212 (ref. to Deut. XXI, 12) נאמר כאן ע׳ ונאמרה ע׳ וכ׳ here is an action mentioned concerning the head, and a *doing* is named concerning the nails מה ע׳ האמורה וכ׳ as the action concerning the head means removing (the hair), so &c.; Yeb. 48a; a. fr.—*Pl.* עֲשִׂירוֹת. Yoma 55a (ref. to Lev. XVI, 15) שירחיו כל עֲשִׂירוֹתָיו שוות that all his actions (sprinklings) should be alike. Ib. 71b, sq.; a. e.—[עשירית, Keth. 53a, v. עֲשַׂר.]

עֲשִׁין, v. עֲשַׁן.

עֲשִׁי, עֲשִׁינָא, (עשין) עַשִׁין m. (עשן) *strong.* Targ. Ps. XXIV, 8. Targ. Prov. XXIV, 5 (some ed. עשונא). Targ. Ps. LXXV, 9 (ed. Wil. עֲשִׁין); a. fr.—*Pl.* עֲשִׁירִין, עֲשִׁינִין, עֲשִׁינָא, עֲשִׁ׳. Ib. XVIII, 18. Ib. XXX, 8 (ed. Wil. עֲשִׁ׳; ed. Lag. עטשינא, read: עֲשִׁינָא); a. e.—*Fem.* עֲשִׁינְתָא, עֲשִׁ׳. Targ. Prov. XVIII, 19 (ed. Wil. עֲשִׁנְתָא); a. e.—*Pl.* עֲשִׁינָתָא, עֲשִׁ׳. Ib. IX, 3. Ib. XVIII, 23 hard words (h. text עֲוִיתוֹת).

עשינות, v. עֲשׁוֹנִית.

עֲשִׁיק* I עֲ׳, עָשִׁיק m. (עֲשַׁק; v. P. Sm. 3006 s. v. עשק) *perverse, tricky.* Targ. Prov. XIV, 2 (Var. ed. Lag. עשור; h. text נלוז).

עֲשִׁיק II עֲ׳, עָשִׁיק m. (עֲשַׁק; cmp. יקר) *very dear, expensive, rare.* B. Mets. 52a (prov.) ע׳ לגבך ושוי וכ׳ for thy body (clothes) buy even what is dear, but for thy stomach, what is reasonable. Ib. 74a עפרא ע׳ Rashi (ed. עֲשַׁק; Ms. M. לא שכיח) earth (for pottery) was scarce. Ber. 56a, v. רוּפְּנָא.

עֲשִׁיר m. (b. h.; עָשַׁר) *substantial, wealthy; rich man.* Sabb. 25b אידהו ע׳ כל שיש לו נחת רוח בעשרו who is rich? He who finds satisfaction in his wealth; Ab. IV, 1; Tam. 32a. Deut. R. s. 2 (ref. to Prov. XVIII, 23) עֲשִׁירוֹ של עולם the rich One (Owner) of the world. Ib. אדם אם ירוא לו קרוב ע׳ וכ׳ if a man's relative is rich, he owns him, and if poor, he disowns him. Pes. 113a תמעשר וכ׳ ע׳ a rich man who gives away the tenth portion of his income in secret. Ib.b (four are unbearable) מכחש דל גאה וע׳

וכ׳ a poor man that is proud, a rich man that flatters &c.; a. v. fr.—*Pl.* עֲשִׁירִין, עֲשִׁירִים. Erub. 86ª רבי מכבד עשירים Rabbi paid honor to the rich (for the sake of their charitable mission, ref. to Ps. LXI, 8, v. עָשַׁב). Yoma 35ᵇ רבי מחריב את העשירים . . . the example of R. El. b. Ḥarsum condemns the rich (who neglect the law on account of their business occupations). Men. 86ª, a. e. וסרמניך עשירים מקמצין and thy mnemonical sign (v. סִרְמָן) be: the rich are economical (Rabbi favored the economical practice); a. fr.—*Fem.* עֲשִׁירָה. Y. Shek. III, end, 47ᶜ; Tosef. ib. II, 4; a. e.—*Pl.* עֲשִׁירוֹת. Tanḥ. Toldôth 9 הן נאות וכ׳ עשירות they are rich, they are handsome &c.

**עשיר**, Targ. Prov. XIV, 2 Var., v. עָשִׁיק I.

**עָסְ׳, עֲשִׂירָאָה** m.=h. עֲשִׂירִי, *the tenth.* Targ. O. Gen. VIII, 5 (Y. ed. Vien. עֲשׂוּרִי). Targ. O. a. Y. II Lev. XXVII, 32 (Y. I עֲשִׂירָיָה); a. fr.—Ber. 5ᵇ, a. e., v. בִּיר.—*Fem.* עֲשִׂירִיתָא, עָסְ׳. Targ. Ez. XXIX, 1 (not עֲשִׂירָתָא); a. e.

**עֲשִׂירוּת** f. (עָשִׁיר) *wealth.* Keth. 106ᵇ, a. e. במקום ע׳, v. עֲנִיּוּת. Y. Peah IV, 18ª sq. (ref. to I Chr. XXII, 13 בעניי שארן ע׳ לפני מי וכ׳ none can claim to be rich before Him who spoke and the world arose. Gitt. 30ᵇ לע׳ ... מאי שנא דלא וכ׳ why is it that they made provision for the debtor's death, and none for the event of his becoming rich? מיתה שכיחא ע׳ וכ׳ death is an ordinary occurrence, becoming rich is not; a. fr.

**עֲשִׂירִי** m. (b. h.; עֶשֶׂר) *the tenth.* Ber. 8ᵇ תשיעי ועשירי the ninth and the tenth (of Tishri). Bekh. IX, 7 והיוצא ע׳ and the lamb which comes out the tenth. Ib. 8; a. fr.—*Fem.* עֲשִׂירִית. Yalk. Ex. 261 וכמה הוא ע׳ האיפה and how much is the tenth of an Efah?; a. e.

**עֲשׂוּרִיד**, v. עֲשִׂירָאָה.

**עֲשׂוּרִיתָא, עֲשִׂירִית**, v. עֲשִׂירִי, עֲשִׂירָאָה.

**עָשָׁן** m. (b. h.; v. עִשַּׁן) [*thick*, cmp. עָב, אָבָק &c.,] *smoke, soot.* Ker. 6ª מעלה ע׳ smoke-raiser (name of a plant). Yoma 21ᵇ עָשָׁן המערכה the smoke rising from the pyre in the Temple; B. Bath. 147ª; a. fr.—*Pl.* עֲשָׁנִים. Sabb. 23ª כל חד׳ רפיון וכ׳ all soots are good for making ink, but that produced by burning olive oil is the best.

**עָשַׁן** (b. h.; denom. of preced.) *to smoke.*

*Pi.* עִשַּׁן *to generate smoke; to fumigate; to burn incense.* Sabb. 23ª (ref. to the use of oil for ink) לגבל או לעשן do you mean for kneading it with soot, or for making soot by burning it? Pesik. R. s. 12 והיו מְעַשְּׁנוֹת לפני עכו״ם they burnt incense before idols; Tanḥ. Tol'doth 8 מעשנות ומקטרות וכ׳ raised smoke and burnt perfumes &c. Yeb. 115ª עישׁנוּ עלינו בית וכ׳ (Ar. עִרְשְׁנוּ) they (robbers) filled our house with smoke, filled a cave in which we dwelt with smoke &c. Y. Ber. VI, 12ᵇ bot. במעשין לפני וכ׳ (not במעשיו) when he burns spices in front of his shop; a. e.—Esp. *to fumigate plants.* Shebi. II, 2 מְעַשְּׁנִין עד וכ׳ you may fumigate until New Year (of the Sabbatical year). Y. Sabb. VII, 10ª top חִמְעַשֵּׁן he who fumigates plants (on the Sabbath); a. fr.—Part. pass. מְעוּשָּׁן; f. מְעוּשָּׁנָה; *pl.* מְעוּשָּׁנִים, מְעוּשָּׁנִין; מְעוּשָּׁנוֹת. Men. VIII, 6 אין מבריאין ... מע׳ you must not use for libations sweet wine or smoked wine (of fumigated grapes). Y. Bicc. I, 63ᵈ bot. ענבים מאובקות ומע׳ וכ׳ (not מאוכ׳) powdered (v. אָבַק) or smoked grapes should not be offered as first-fruits. Ḥull. III, 5 המע׳ an animal that has inhaled smoke; a. e.

*Hithpa.* הִתְעַשֵּׁן *to be affected by smoke, taste of smoke.* Zeb. 64ª שמא יִתְעַשְּׁנוּ lest the wine for libations may catch smoke (when carried past the altar pyre).

**עָשִׁין, עָשַׁן** (cmp. אשן) *to be substantial, strong* (corresp. to h. עָזַז, v. עַז). Targ. Ps. LII, 9 עָשַׁן Ms. (ed. עָשִׁין). Ib. LXXXIX, 14 (ed. Wil. הֶעָשַׁן *Af.*); a. e.

*Af.* אַעְשַׁן *to strengthen, make substantial.* Targ. Prov. VIII, 28 (ed. Wil. אַעְשִׁין, corr. acc.); a. e.

*Ithpa.* אִתְעַשַּׁן, *Ithpe.* אִתְעֲשַׁן 1) *to become strong.* Targ. Y. Num. XXV, 8.—2) *to exhibit one's strength.* Targ. Ps. LXVIII, 29 (h. text עוזה).—3) *to boast of one's strength, be impudent.* Ib. IX, 20.

**עוּשׁ׳, עָשְׁנָא** m. (preced.)=h. עֹז, *strength.* Targ. Ps. XXI, 2 בְּעָשְׁנָךְ (Ms. בעוּשׁ׳). Ib. VIII, 3. Ib. XXIX, 1 Ms. (ed. עִרְשׁוּנָא; ed. Wil. עָשְׁנָא). Targ. Prov. X, 15; a. fr.

**עַשְׁנָתָא**, v. עַשְׁרָן.

**עָשֶׁף**, v. עוֹשֶׁף.

**עָשַׁק** (b. h.) [*to press, twist,*] *to wrong*, esp. *to withhold what is due to a fellowman; to deny a debt.* B. Mets. 111ª (ref. to Lev. V, 21) או עשק כתיב שעָשָׁקוֹ כבר we read, 'or if he *have* withheld', which means that he had wronged him ere this (when he denied his indebtedness). Koh. R. to IV, 6 טוב . . . גוזל וחומס ועושק ועושה וכ׳ better is he who does a little good with what is his own, than he who robs and does violence and oppresses, and does much good with what belongs to others. Succ. 29ᵇ עושקי שכר שכיר those who withhold the hired man's wages, different from כובשי וכ׳ (v. כָּבַשׁ) who defer paying &c.; a. e.

**עֲשַׁק** ch. 1) same. Targ. O. Lev. V, 21 עשק ed. Berl. (oth. ed. אנס). Ib. 23. Targ. Am. IV, 1; a. fr.—Part. pass. עֲשִׁיק.—2) *to pervert*, v. עָשִׁיק I.—3) (cmp. יקר) *to be outrageously dear*, v. עָשִׁיק II.

**עֲשָׁקָא, עֲשָׁק**, v. עוּשָׁקָא.

**עָשַׁר** (cmp. עֲשַׁן) *to be strong, substantial, wealthy.*

*Hif.* הֶעֱשִׁיר 1) (denom. of עָשִׁיר) *to become wealthy.* B. Bath. 25ᵇ ושרעשיר and he who desires to become rich. Ber. 33ª חֶעֱשִׁירוּ קבעוה וכ׳ when they became wealthy, they made it a custom to recite the Habdalah over a cup. Meïl. 17ª, v. עָנָה II, *Hif.* Ned. 38ª לא ה׳ משה וכ׳ Moses became rich from the chips of the tablets; a. fr.—2) *to make rich.* Keth. 48ª לאו כל הרמנו שיעשיר וכ׳ he is not permitted to enrich his children and throw himself on the charities. Ḥull. 84ᵇ (expl. עשתרת, Deut. VII, 13) שמַעֲשִׁירוֹת את בעליהן Ar. (ed. שמְעַשְּׁרוֹת, *Pi.*) for they make their owners rich; Yalk. Deut. 848 שמעשרות. Cant. R. to VII, 11 (ref. to תעשרנה, Ps. LXV, 10) אם זכירתם תַּעֲשִׁירֶנָּה ואם לאו תְּעַשְּׁרֶנָּה וכ׳ if you deserve well (it reads:) 'thou makest her rich', if not, 'thou reducest her to one-tenth', that she yield you only one-tenth; a. e.

*Pi.* עִישֵּׁר same; v. supra. B. Bath. l. c., v. infra.

*Hithpa.* הִתְעַשֵּׁר, *Nithpa.* נִתְעַשֵּׁר 1) *to become rich.* Sabb. 119ª; Taan. 9ª (play on עשר תעשר, Deut. XIV, 22) עַשֵּׂר בשביל שתתעשר give tithes in order that thou become rich. B. Bath. l. c. מתוך שמתחכם מִתְעַשֵּׁר for when he grows wise, he will also grow rich; (Ms. M. חכמתו מְעַשַּׁרְתּוֹ his wisdom makes him rich). Pes. 50ᵇ שלא יתעשרו עשירים ... שאילמלי מִתְעַשְּׁרִין וכ׳ the men of the Great Assembly held twenty-four fasts to pray that the copyists of sacred books &c. might not become rich, for if they grew rich, they would not write; a. fr.—[2) (b. h.) *to pretend to be rich, to pass for a rich man.* Men. 85ᵇ. Midr. Till. to Ps. XXIV.]

עֲשַׂר ch. same (mostly עֲתַר).

*Ithpa.* אִתְעַשַּׁר *to become rich.* Gitt. 30ᵇ, v. אֲשַׁר.

עֶשֶׂר, v. עוֹשֶׂר.

עֶשֶׂר f., עֲשָׂרָה m. (b. h.) *ten.* Ab. V, 1, v. מַאֲמָר. Ex. R. s. 15, a. fr. עשר מכות (not עשרה) the ten Egyptian plagues. Ib. אנשים ע׳ ten men; a. v. fr.—In compounds עָשָׂר, עֶשְׂרֵה, as אַחַד ע׳ *eleven*, שְׁנֵים ע׳ *twelve* &c. R. Hash. I, 1 בחמשה ע׳ בו on the fifteenth day of it (the month of Shebat). Pes. I, 1 אור לארבעה ע׳, v. אוֹר II; a. v. fr.—*Pl.* עֶשְׂרִים *twenty.* B. Bath. 107ª ואחד אומר בע׳ and one of the experts says, it is worth twenty (Selaim). Ab. V, 21 בן ע׳ לרדוף at the age of twenty years it is time to hunt (for a living); a. v. fr.

עֶשֶׂר I f., עַשְׂרָה, עַשְׂרָא m. (also עַסְרָא; עֲסַר) ch. same. Targ. Gen. XLV, 23 (Y. also עֶשֶׂר; O. ed. Berl. עש׳, oth. ed. עס׳); a. fr.—חַד עֲשַׂר, חַד עְסַר (contr. חַדְסַר) *eleven*; תרתי סרי *twelve* &c.—*Pl.* עַשְׂרִין, עַסְרִין, עְ׳. Targ. Gen. XXXI, 38. Targ. Num. X, 11 בע׳ on the twentieth; a. fr.—B. Bath. 106ᵇ הויא ע׳ גרירי it contains twenty *g'rivas* (v. גְּרִירָא); a. fr.

עָשַׂר, *Pi.* עִשֵּׂר (b. h.; denom. of עֶשֶׂר) 1) *to give one-tenth, separate tithes.* Sabb. 119ª עשר וכ׳, v. עָשַׂר. Maasr. IV, 2 ושכחו לעַשְּׂרָן but had forgotten to pay the tithe of them. Sabb. II, 7 עִשַּׂרְתֶּם have you set aside tithes (of what you intend to use for the Sabbath)? Ib. אין ... ספק מְעַשְּׂרִין את הודאי if it is doubtful whether or not night has set in, you must not separate the tithes of what is sure to be subject to tithes (v. הֶמְאֵר); a. v. fr.—Part. pass. מְעוּשָּׂר; f. מְעוּשֶּׂרֶת; *pl.* מְעוּשָּׂרִין, מְעוּשָּׂרִים; מְעוּשָּׂרוֹת. Bekh. IX, 7 מן הצמ׳ לתוכן (קפ״ן אחד) if one of those (lambs) which have been set aside as tithe, leaped among the flock. Ib. הרי אלו מע׳ they (the flock) are considered as tithed; a. fr.—2) *to reduce to one-tenth.* Cant. R. to VII, 11, v. עָשַׂר.

*Nif.* נֶעֱשַׂר, *Hithpa.* הִתְעַשֵּׂר, *Nithpa.* נִתְעַשֵּׂר *to be tithed.* Maasr. I. c. עד שיעשרו (Ms. M. שיתעשרו) until they are tithed. Ib. 5 מִתְעַשֶּׂרֶת ורע׳ וכ׳ must be tithed as seed, as vegetables (if the leaves are used) &c. Bekh. IX, 1 ואינן מִתְעַשְּׂרִים מזה על זה and they (large cattle and small cattle) cannot be tithed one for the other. Ib. 53ᵇ אין דין שיתעשרו זה מזה should we not conclude that they may be tithed one for the other?; a. fr.

עָשַׂר II ch., *Pa.* עַשַּׂר, עַסַּר same, *to tithe.* Targ. Deut. XIV, 22. Ib. XXVI, 12 (Y. II לַמַּעֲשָׂרָא *Af.*).—Yeb. 93ª ע׳ מפירי דביתיה עילויהו he set aside as tithes from the produces in his house on behalf of those (that were to come in). Ib. לעַשּׂוּרֵי ומיכל as regards tithing and eating; a. e.

עַשְׂרָה, עַשְׂרָא, v. עֲשַׂר I.

עֶשְׂרֵה, עֲשָׂרָה, v. עֶשֶׂר.

עִשָּׂרוֹן m. (b. h.; preced. wds.) *one-tenth* of an Ephah, *'issaron.* Men. XIII, 1 הרי עלי ע׳ וכ׳ if a person says, 'I vow an *'issaron*, he must offer one *minḥah.* Ib. 2 מנחת ע׳ של ששים a meal offering of sixty *'issarons*; a. fr.—*Pl.* עֶשְׂרוֹנִים, עֶשְׂרוֹנוֹת. Ib. 1 ע׳ יביא וכ׳ (Bab. ed. 104ᵇ עשרונות) if a person says, 'I vow *'esronim*, he must offer two *minḥahs.* Ib. יביא מנחות של ע׳ מאחד ועד ששים he must bring (sixty) offerings of *'esronim*, beginning with one *'issaron* and progressing up to sixty; a. e.

עֶשְׂרוֹנָא, עֶסְ׳, עְ׳ ch. same. Targ. Num. XXVIII, 13; a. fr.—Pl. עֶשְׂרוֹנִין, עֶסְ׳, עְ׳. Ib. 12; a. fr.

עֶשְׂרִידָה, v. עֶשֵׂירָאָה.

עֶשְׂרִיתָא, עֶשְׂרִית, v. עֶשֵׂירָאָה.

עֲשֶׂרֶת f. constr. (b. h.; עֲשָׂר) *group of ten.* Sabb. 86ᵇ ע׳ הדברות the ten words (commandments); a. fr.—*Pl.* עֲשָׂרוֹת. Snh. 18ª שרי ע׳ ששת רבוא the number of the chiefs of ten (Ex. XVIII, 21) was sixty thousand; Mekh. Yithro, 'Ămal., s. 2; Tanḥ. Mishp. 6. Tanḥ. Emor 24 (Chald. dict.) זיל כנוש עֲשָׂרִיּוֹתִיךְ go and gather thy divisions of ten.

עֲשָׂרְתָא ch., constr. עֲשֶׂרֶת same. Targ. Esth. III, 9; a. e.—Pesik. R. s. 18 נצחון ע׳ מנכון לע׳ אלפין וכ׳ (not מינכון) your ten *manahs'* worth (of a barley offering) will overcome my ten thousand (talents of silver); a. e.

עִישַׂרְתֵּי, עֲשַׂרְתֵּי same. Targ. Esth. IX, 10; 12. Targ. Y. Gen. II, 2 (ed. Vien. עִישְׂרַתֵּי). Targ. Y. Deut. IV, 13 עִישַׂרְתַּי; a. e.

*עַשַּׁשׁ (v. אָשַׁשׁ) *to be strong.*

*Ithpa.* אִתְעַשַּׁשׁ *to exercise one's strength.* Midr. Till. to Ps. XIX, 1 מאבנא דהוא מִתְעַשַּׁשׁ (בה) וכ׳ by the stone with which he practices you can tell his strength; [ed. Bub., a. Yalk. Ps. 672 מִתְגּוֹשֵׁשׁ, h. form, v. גָּשַׁשׁ].

עֲשָׁשִׁית f. (v. אָשַׁשׁ a. עֶשֶׁת) 1) ע׳ של ברזל *wrought iron, bar, ball.*—*Pl.* עֲשָׁשִׁיּוֹת. Yoma 34ᵇ ע׳ של ברזל וכ׳ lumps of wrought iron were heated for the high priest on the eve of the Day of Atonement; Tosef. ib. I, 20 (Var. עששית); Y. ib. III, 40ᶜ עֲשָׁשִׁיּוֹת. Ab. Zar. 16ª אין מוכרין להם ע׳ וכ׳ we must not sell them (the Romans) iron bars,... because they forge arms out of them (expl. פרזלא הינדואה, v. הִינְדָּוָא). Snh. 108ᵇ יש לנו ע׳ וכ׳ we have iron plates with which we can pave the ground (to prevent water coming up).—2) (v. אָשַׁשׁ) *glass ball, crystal, reflector, lantern.* Ber. 25ᵇ בע׳ covered with a translucent substance. Ib. 53ª ע׳ שחירתה דולקת וכ׳ a lantern which has been burning the

whole day (of the Sabbath); Y. ib. VI, 12[b] bot. R. Hash. 24[a] ראינוהו בע׳ we have seen the reflection of the moon in a crystal, v. אֶשֶׁשׁ; a. e.—*Pl.* as ab. Sabb. 154[b] היתה בחמתו ... וע׳ if his beast is laden with ... glass lumps, expl. ib. בבולסא, v. בּוּלְסָא.

**עֶשְׁשִׁיתָא, עַשְׁשִׁית** ch. same, *crystal, glass ball.* Targ. Cant. V, 14.—Tanh. Vaëra 14 (ref. to מתלקחת, Ex. IX, 24) כחדין ע׳ דמיא וכ׳ (= קנדילא דע׳) like (the light in) the glass in which water and oil are mixed together, and the light burns within; Ex. R. s. 12; Cant. R. to III, 11 להדא עֶשְׁאשִׁיתָא דקנדילא; Num. R. s. 12 כהדא שָׁאשִׁיתָא וכ׳; Pesik. Vayhi, p. 3[b] שאשתא (Ar. עֶשְׁשִׁיתָא). Y. Sabb. II, beg. 4[c]. ששיתא.

**עָשַׁת** (cmp. עשש) *to make strong, harden, forge.*—[Dan. VI, 4 עֲשִׂירִת *firmly determined.*]

*Ithpa.* אִתְעַשַּׁת, *Ithpe.* אִתְעֲשַׁת (denom. of תיעשת = next w.) *to forge*; trnsf. (cmp. חָרַשׁ) *to plan, devise.* Targ. Is. XXXII, 6. Ib. XXXIII, 11. Targ. Jer. V, 26. Targ. II Sam. XX, 15.

**עֵשֶׁת** f. (b. h.; עשש, v. עֶשֶׁשִׁית) *wrought metal, bar; polished block.* Kel. XI, 3, opp. to חֲרָרָה. Tosef. Ḥull. I, 18; Tosef. Men. IX, 18 מנורה ... אלא מן הע׳ the candlestick in the Temple is not fit unless made out of a (gold) bar, opp. גְּרוּטָאוֹת; Men. 28[a] מן הע׳ ומן הזהב out of a bar and out of gold; Yalk. Ex. 369 מן הע׳ מן הזהב. Ib.; Men. l. c. חצוצרות מן הע׳ מן הכסף the trumpets were made out of silver bars; Tosef. l. c. 19 [read:] אלא מן הע׳ מן הכסף, contrad. to גוש raw ore. Cant. R. to V, 14 מה ע׳ שן זו עושין ממנה כמה יתדות וכ׳ (not זה) as out of a bar of *shen* (marble?) you make ever so many pegs, spears &c. Yalk. Cant. 991 (ref. to Cant. l. c.) לע׳ שן וכ׳ ... אלו ספרי תורה (some ed. לעשות, corr. acc.) this refers to the scrolls of the Law which resemble a *column* of marble which is adorned with sapphires.—*Pl.* עֲשָׁתוֹת. Sifré Num. 160 השליך עליו ע׳ וגולמים if he threw at him metal balls or lumps, opp. to כלי; Yalk. ib. 787.

**עִישׁ׳, עֶשְׁתּוֹנָא** m. (preced. wds.; b. h. עֶשְׁתּוֹנֹת *pl.*) *forge;* trnsf. *plan, device.*—*Pl.* עֶשְׁתּוֹנִין, עִישׁ׳. Targ. Is. XXXIII, 11 (ed. Lag. עיש׳). Ib. XLI, 29 (ed. Lag. עיש׳; h. text נסכ׳). Ib. LV, 7 (ed. Lag. עיש׳); a. fr.

**בַּר עַ׳, עַשְׁתּוֹר** pr. n. m. *Bar ʿAshtor*, the progenitor of a family of converts. Y. Bicc. I, 64[a] top אילין דבר ע׳ וכ׳ those of the family of B. A. who are converts, sons of converts. Ib. קרימת בנימין בר ע׳ וכ׳ one Benjamin B. A. stood before us (was admitted as witness) in the case of &c.; ib. בר אשתור. Y. Dem. VI, 25[b] top.

**עַ׳ קַרְנַיִם, עַשְׁתָּרוֹת** (b. h.) pr. n. *Ashteroth Karnayim*, name of a glen whither the sun cannot penetrate. Succ. 2[a].

**עֵת** f. (b. h.; contr. of עדת, v. עוּד; or of ענת, v. עוֹנָה I) [*duration, turn,*] 1) *ʿEth*, the twenty-fourth part of an *ʿonah*. Tosef. Ber. I, 1; a. e., v. עוֹנָה I.—2) *time.* Pes. 109[a]; מימיו לא אמר הגיע עת לעמוד וכ׳ never in his life did he (R. ʿAḳiba) say, it is time to rise from (leave) the house of study, except &c.; Succ. 28[a]. Ber. 8[a] (ref. to Ps. LXIX, 14) אימתי עת רצון בשעה וכ׳ when is the time of favor? When the congregation is at prayer. Taan. 24[b] שמע מינה עת רצון הוא I learn from this (dream) that this is an auspicious time for prayer. Yeb. 72[a] עת רצון מילתא היא there is something in the idea of a time of favor for prayer; a. fr.—מַעֲתָ לָעֵת (abbrev. מעל״ע) *the time of twenty-four astronomical hours.* Nidd. I, 1 מעל״ע ממעטת עליד מפקידה לפקידה וכ׳ the term of twenty-four hours (of retrospective uncleanness) reduces the term of the interval from one examination to the other &c., i. e. we go by the shorter term whichever it may be. Ḥull. 51[b]; Zeb. 74[b] צריכה מעל״ע requires the intervening of twenty-four hours (before it may be slaughtered); a. fr.—*Pl.* עִתִּים, עִתּוֹת, עִיתּ׳. R. Hash. 28[a] ע׳ חלים ע׳ שוטה (Tosef. Ter. I, 3 פעמים), v. חָלַם I. Tam. I, 2 לא כל הע׳ שוות the time (for the appearance of the superintendent) was not always the same. Y. Ber. IX, end, 14[d] (ref. to Ps. CXIX, 126) עת לעשות תורתו ע׳ ... מיפר ברית he who makes the study of the Law a matter of time, destroys the covenant. Sabb. 31[a] בשעה שאדם נשאת ונתת באמונה קבעת ע׳ לתורה ... when man is brought up for judgment, he is asked, hast thou been dealing with integrity? hast thou had regular times for the study of the Law? Snh. 65[b] ע׳ ושעות, v. עוֹן; a. e.—לְעִיתּוֹתֵי עֶרֶב *at the evening appointments* (when labor is stopped, the work reviewed, wages paid &c.), in gen. *towards evening.* Tosef. Ab. Zar. VII (VIII), 10; Bab. ib. 65[a]. Y. Ber. II, 5[c] top. Y. Succ. IV, beg. 54[b]. Y. Yeb. XVI, 15[d] top לצריכותי, Var. לעיתותי (read: לעיתותי ערב); a. e.

**עֶתָא,** v. עִיתָא.

**עַתָא,** v. עַאתָא.

**עַתְאָרוֹתְהוֹן, עַתְאוֹרוֹתְהוֹן** (Levita עתאוד), Targ. Job III, 7, read: אתערות׳, v. אַתְעָרוּתָא.

**עָתַד** (b. h.) *to endure, stand, be ready.*

*Pi.* עִתֵּד *to make ready, designate.*—Part. pass. מְעוּתָּד, *pl.* מְעוּתָּדִין, מְעוּתָּדִים. Num. R. s. 18 (ref. to Job XV, 28) ולמי הן מע׳ וכ׳ and for whom were they (the treasures) designated? For those who were to emigrate (from Egypt) &c. Yalk. Ex. 264; Mekh. B'shall., ʿAmal., s. 1 (ref. to נצב, Ex. XVII, 9) מחר נהא מיע׳ ועומדים וכ׳ (not מעתד) to-morrow let us be ready (for battle), and stand on the top of the hill; נגזור תענית ונהא מיע׳ על מעשה אבות let us appoint a fast and be ready (for prayer and meditation) on the merits of the fathers.

**עַתֵּד** ch. same.

*Pa.* עַתֵּד 1) = h. חצב, *to put up, place, fix.* Targ. Lam. III, 12. Targ. Prov. IX, 1 (h. text חצבה!). Ib. XV, 25. Targ. Job XVII, 6 (Var. ed. Lag. עדת׳, some ed. ערת׳; corr. acc.).—Part. pass. מְעַתַּד (= b. h. נָצַב, cmp. מְעוּפָּד fr. עָמַד). Targ. O. Gen. XXVIII, 13 (Y. מְעַמַּד). Targ. Ps. XLV, 10; a. e.—2) *to hold ready; to designate.* Ib. L, 10. Targ. Prov. XXIV, 27 עַתְּדָהּ (some ed. עַתִּידָהּ, corr. acc.).—Part. pass. מְעַתַּד; f. מְעַתְּדָא. Targ. Job XV, 23 (ed. Lag. מִיעַתַּד *Ithpa.*). Targ. Y. I Deut. XXXII, 35; a. e.—Y. B. Bath. II, beg. 13[b] ע׳ ליה תכריכין held shrouds ready for him. Gen. R. s. 45 עַתִּיד לך וכ׳ Mus. (ed. עביר), v. פּוּרְבִּי. Y. Keth. XII, 35[a] top.

אין אתא משידתא ואנא מְעַתַּד that I be ready, when the Messiah comes; Y. Kil. IX, 32b top; (Gen. R. s. 100 אירטימוס). Y. Sabb. V, 7b bot. (expl. שוזות) מְעַתְּדָן prepared (for copulation, v. Bab. ib. 53b bot.); a. e.

*Ithpa.* אִתְעַתַּד, אִירְעַתַּד 1) *to be ready, designated*, v. supra.—2) *to endure*, v. עְתַר.

עַתָּה (b. h.; v. עֵת) *now, this time.* Ber. 46a מע׳ ועד now and forever. Tanh. Mishp. 18 וע׳ באתי and now I have come again; a. fr. [In Talm. mostly עכשיו.]—As a dialectic term: מֵעַ׳ from now, i. e. *as a consequence; if this were so, then.*—Y. Ab. Zar. I, 39d bot. מע׳ חטרן אל ימכור וכ׳ according to this he ought not to sell him wheat &c.; a. fr.—Mostly: אֶלָּא מע׳. Succ. 2a א׳ מ׳ תשושה סוכתו וכ׳ but according to this, if a man put up his Succah in Ashteroth Karnayim (v. עַשְׁתָּרוֹת), would you also say that it is no legitimate Succah? B. Kam. 17b; a. fr.—אֱמוֹר מע׳ say from now, i. e. *learn from this, therefore.* Tosef. Kel. B. Mets. V, 2. Sifré Deut. 334; a. fr.

עַתּוּד m. (b. h.; עָתַד) [*leader of the flock,*] *ram.*—*Pl.* עַתּוּדִים. Num. R. s. 13 ואין ע׳ אלא לשון עמידה *attudim* has the meaning of standing (readiness). Y. Ab. Zar. II, 41d top (ref. to Prov. XXVII, 26) הגדילו ונעשו כע׳ וכ׳ when the pupils have grown and become (strong) like rams, then reveal to them the secrets of the Law. Ḥull. 84a (ref. to Prov. l. c.) ויקח ע׳ וכ׳ ... לעולם at all times a man may sell a field and buy rams (flocks), but he should not sell flocks to buy a field; a. e.

עָתִיד m. עֲתִידָה f. (b. h.; עָתַד) *standing* (cmp. עָמַד); *ready, designated; in future.* Meg. 15b; Snh. 111b ע׳ הקב״ה לחיות וכ׳ at a future time the Lord shall be a crown on the head of every righteous man. Sabb. 138b ע׳ תורה שחשתכח וכ׳ a time will come when the Law will be forgotten in Israel; a. fr.—חֲנָא׳ לָבָא (or חֲנָא׳) *the future.* Keth. 87a משבירין אורחה על חנא׳ לבא we administer an oath to her in regard to her conduct in the future, opp. על שעבר; a. fr.—Esp. לֶעָתִיד לָבֹא (abbrev. לע״ל) *in the Messianic future; in the hereafter* (v. עוֹלָם). Ab. Zar. 3b לע״ל באין אומות וכ׳ in the Messianic days the nations of the world will come and ask to be converted. Ib. אין גהינם לע״ל there is no Gehenna (hell) in the hereafter, but the Lord leads the sun forth &c. Ab. II, 16 ... לע״ל ודע שמתן but remember that the reward of the righteous is reserved for the hereafter; a. fr.—*Pl.* עֲתִידִין, עֲתִידִים; עֲתִידוֹת. Ber. 43b ע׳ בחורי ישראל וכ׳ the time will come when the youths of Israel shall give forth a flavor &c. Sabb. 152b ע׳ צדיקים דהוו עפרא (even) the righteous are destined to turn to dust. Yeb. 63a ... ע׳ כל בעלי שישמדו וכ׳ time will be when all tradesmen will turn to agriculture; a. fr.—[Tosef. Kel. B. Mets. VII, 12 עתידין, v. עֲכִירִים.]

עָתִיד, עֲתִידָא, עֲתִידָה, עֲתִידָא m., עֲתִידָה f. ch. same, *ready, destined; future.* Targ. O. Deut. XXXII, 35. Targ. Hab. II, 1 קאים ע׳ (h. text נצב). Targ. Cant. VIII, 5; a. fr.—Taan. 10a עתידה בבל דחצדא וכ׳ Ms. M. a time will come when Babylonia &c., v. חֲצַד I.—*Pl.* עֲתִידִין, עֲתִידֵי, עֲתִידָן. Targ. Cant. l. c.; a. e.—Taan. 25a חזאי בחלמא ע׳ צדיקי וכ׳ I saw in a dream that the righteous are destined to eat at a golden table. Sabb. 152b ע׳ צדיקי דהוו עפרא, v. preced.; a. e.

עַתִּיק m. 1) (b. h.; עָתַק II) *old, ancient.* Yalk. Chr. 1074 (ref. to I Chr. IV, 22) הדברים הללו מעתיקו של עולם these words come from the Ancient One of the world (v. next w.); v. עָתַק I *Hif.*—[2) (עָתָק I) *remote.*—*Pl.* עַתִּיקִים. Ib. (anoth. explan. of I Chr. l. c.) הדברים האלו סתומין כאן (not אמורין) וכ׳ these words are obscure here, but explained elsewhere; Ruth R. to I, 1 (s. 2).]

עַתִּיק, עַתִּיקָא, עַתִּיקָא, עַתִּיקְתָּא f. ch. (preced.) *enduring, strong, old.* Targ. Num. VI, 3. Targ. O. Lev. XIII, 11 (Y. עתיקותא, read: עַתִּיקְתָּא); a. fr.—Pes. 119a (ref. to ולמכסה עתיק, Is. XXIII, 18) דברים שכיסה ע׳ יומין the things which the Ancient of days (Dan. VII, 22) has hidden. B. Bath. 91b (ref. to I Chr. IV, 22, v. preced.) דברים הללו ע׳ יומיא אמרן the Ancient of days has said these things; Yalk. Ruth 600. B. Kam. 96b גזלנא ע׳ an inveterate robber. Pes. 42b (expl. יין ישן) עַתִּיקָא ע׳ very old wine. Yoma 29a מיגמר בע׳ וכ׳, v. גָּמַר II; a. e.—[B. Bath. 91b bot., v. עוּתְקָא.]—*Pl.* עַתִּיקִין, עַתִּיקֵי, עַתִּיקָן. Targ. I Kings VIII, 2 (h. text הָאֲתָנִים).—Y. Shek. II, beg. 46c תקלין ע׳ old Shekels. Pes. l. c., v. supra; a. e.

עַתִּיקָא II m. (b. h. אֲתִיק) [*support?*] *a kind of peristyle.*—*Pl.* עַתִּיקָוָא. Targ. Ez. XLI, 16.

עַתִּיקְתָּא, עַתִּיקוּתָא, v. עַתִּיק ch.

עַתִּירָא, עַתִּירָא m. (עָתַר) = h. עָשִׁיר. Targ. II Sam. XII, 1, sq.; a. fr.—B. Bath. 145b, v. כְּמָס. Y. Shebu. VII, 37d [אית] ע׳ גו שוקא ומסכן גו ביתא ע׳ וכ׳ a man may appear rich in the street and be poor at home, be rich at home and appear poor in the street. Sabb. 113b; B. Bath. 85a ע׳ משבור וכ׳ richer than king Shabur; a. fr.—*Pl.* עַתִּירִין, עַתִּירֵי, עַתִּירַיָּא. Targ. Zech. XI, 16. Targ. Ps. XLV, 13; a. fr.—Gitt. 56a הוו בת הנהו תלתא ע׳ there (in Jerusalem) were these three men. Bets. 32b ע׳ בבל יורדי וכ׳ the rich in Babylonia are bound to go down to Gehenna; a. fr.—Fem. עַתִּירְתָּא, עַתִּירָה, עַתִּירְתָּא. Targ. II Esth. I, 16.—Gitt. l. c. מרתא ... ע׳ דירושלם הויא Martha ... was the richest woman of Jerusalem. Taan. 10a עתירה בבל, v. חֲצַד I; a. e.

עֲתִירָה I f. (עתר = תָּתַר, *to dig*) *opening made by digging, breach.* Ruth R. to II, 14, v. חֲתִירָה.

עֲתִירָה II f. (עָתַר *to dig, stir;* trnsf. *to entreat, beseech*; cmp. פָּצַר, פָּגַע) *entreaty, being entreated, use of the root* עתר. Pesik. R. s. 11 (ref. to Gen. XXV, 21; a. II Sam. XXI, 14) מה ע׳ שנאמר להלן תאומים אף ע׳ וכ׳ as 'being entreated' there refers to the grant of twins, so it does here &c. (double fertility). Y. Ber. II, 4d bot. שמע עֲתִירָתֵינוּ hear our prayer; a. e.

עֲתִירָה, v. עַתִּיר.

עֲתִירוּתָא f. (עַתִּיר) *being wealthy.* Sabb. 140b בעֲתִירוּתִי when I was rich, opp. בענוותי.

עֲתִירְתָּא f. = h. עֲתִירָה I. Gen. R. s. 63; Lev. R. s. 30, v. עֲתִירָתָא; Y. Snh. X, 28c bot. עֲתִירָתָה.

עֲתִירְתָּא, v. עַתִּיר.

עָתַק I (b. h.) *to move.* Gen. R. s. 52, beg. (expl. ויעתק, Job XIV, 18) פנה ממקומו he (Abraham) moved from where he was; Yalk. ib. 87; Yalk. Job 906.

*Hif.* הֶעְתִּיק *to remove, transfer.* Y. Hag. II, 77$^{c}$ top (ref. to Ps. XXXI, 19 עתק ... הדוברות על צדיקו של עולם (הדוברות דברים שה' מבריותיו who speak concerning the Righteous One of the world words which he has withheld from his creatures (esoteric philosophy); Yalk. Ps. 715; Gen. R. s. 1 שה' בבריותיו (corr. acc., v. 'Rashi' a. l.). Ruth R. to I, 1 (ref. to I Chr. IV, 22) דברים הללו נאמרו מפיהקיקו של עולם וכ' these words were spoken by Him who moves the world (by ref. to ויעתק, Gen. XII, 8); (Yalk. Chr. 1074 דברים הללו מעתיקו, v. עַתִּיק). Yalk. Prov. 961 (ref. to הועתיקו, Prov. XXV, 1) הועתיקו מלמד שגנוזים היו *h'etiku* (they removed), this shows that they were suppressed (v. גָּנַז). Ib. דבר אחר אין הסתיקו אלא פירשו וכ' another interpretation is, *h'etiku* means 'they set aside' (ref. to Gen. XII, 8), i. e. translated, interpreted (v. פָּרַשׁ, a. cmp. the later use of הועתיק *to edit, to translate*); Ab. d'R. N. ch. I, 2$^{nd}$ Vers. (ed. Schechter, p. 3) אין הועתיקו אלא שפרשו; ib. 1$^{st}$ Vers. לא שהמתינו אלא שפירשו, v. next w.

*Hof.* הוּעְתַּק *to be removed.* Koh. R. to I, 8 (in enigmatic speech) ואני הוּעְתַּקְתִּי לכאן לחחיש מחיה and I have come here to accelerate the growth (of hair).

*Nif.* נֶעְתַּק, *Nithpa.* נִתְעַתֵּק *to be removed, transferred.* Esth. R. to I, 1 הֻעְתָּקִין, v. קִרְנְסִין. Yalk. Chr. 1076 (ref. to I Chr. l. c.) שנִתְעַתְּקוּ מהם החזירם אפי' ... even things which had been removed from them (esoteric thoughts) did he bring back; Ruth R. l. c. (not שנתעסקו).

עָתַק II *to be substantial, strong*; (cmp. רָשַׁשׁ) *to be old.*—Denom. עַתִּיק.

*Hif.* הֶעְתִּיק (denom. of עַתִּיק; cmp. זָקַן *Nithpa.*) *to be long in deliberating, mature.* Ab. d'R. N. ch. I (expl. הועתיקו, Prov. XXV, 1) ולא שהעתיקו אלא שהמתינו and *h'etiku* means, 'which they considered maturely'; אבא שאול אומר לא שהמתינו אלא שפירשו Abba S. says, it does not mean 'which they considered maturely', but 'which they set aside', v. preced.

עָתַק ch. same, *to be old, worn out.* Targ. Lam. III, 4 (h. text בלה).

*Ithpa.* אִתְעַתַּק, אִירְעַתַּק 1) *to remain long, be settled permanently.* Targ. Deut. IV, 25 (h. text ונושנתם). Targ. Ez. XXXIV, 25 (h. text וְיָשְׁנוּ!).—2) *to grow old.* Targ. Y. Lev. XXVI, 10 דְמִיעַתַּק (ed. Vien. דְמִיעַתַּק Part. pass. *Pa.*).—Targ. Y. Deut. XXVIII, 59 דְמִתְעַתְּקִין (inveterate, chronic).

עָתַר (עַתַּר, עַתַּר) =h. עָשַׁר 1) *to be rich, grow rich.* Targ. Deut. XXXII, 15 עַתַּר ed. Berl. (oth. ed., a. Y. עַתַּר). Targ. Ez. XXVII, 25. Targ. Zech. XI, 5 ed. Lag. (ed. Wil. *Af.*). Targ. Prov. XXI, 17; a. e.—2) *to make rich,* v. infra.

*Pa.* עַתַּר 1) *to make rich.* Targ. Gen. XIV, 23 (ed. Berl. 'עַתַּ, oth. ed. 'עַתְּ; Y. I אַעַתְּרִית *Af.*). Targ. I Sam. II, 7; a. fr.—Yoma 25$^{b}$ מְעַתְּרָא it (offering frankincense) makes rich.—2) *to proclaim rich.* Targ. Prov. XIII, 7 (some ed. *Af.*).—[Gen. R. s. 45 עתר לך Ar. (ed. עביד), read: עַתַּד, v. עַתַּד.]

*Af.* אַעְתַּר 1) *to make rich,* v. supra.—2) *to become rich.* Targ. Ps. XLIX, 17 יַעְתִּיר Ms. (ed. *Ithpa.*). Targ. Zech. XI, 5 (v. supra); a. e.

*Ithpa.* אִתְעַתַּר, אִירְעַתַּר 1) *to become rich.* Targ. Ps. l. c.—B. Mets. 59$^{a}$ דתתעתרו, v. יָקַר *Af.*; Yalk. Gen. 68. Hor. 10$^{b}$ אירעתרתו פורתא have you acquired a little wealth? Ned. 50$^{a}$; a. e.—*2) *to endure, prosper.* Targ. Job XV, 29 יִתְעַתַּר ed. Lag. (oth. ed. יתעתד, v. עַתַּד).

עֲתָר m. (עתר, v. עֲתִירָה) *shovel* or *pitchfork.* Tosef. Ukts. I, 5 מפני שהופכה בע' because he is used to turn it up with the shovel; Succ. 14$^{a}$ מפני שראויות להופכן בע'. Ib.; Yeb. 64$^{a}$ למה ... כע' מה ע' זה מהפך וכ' why is the prayer of the righteous symbolized by a shovel (the root עתר being used for praying, v. עֲתִירָה II)? As the shovel turns the grain from place to place, so the prayer of the righteous turns the dispensations of the Lord from anger to mercy; Num. R. s. 10 (with ref. to וישתר, Jud. XIII, 8).

עַתָּרָא I ch. same. Gen. R. s. 63, v. אַתָּר.

עַתָּרָא II, עָתְרָא, עָ', v. עִתְרָא.

עַתָּרְתָּת, v. עֲתִירְתָּא.

## פ

פ *Pé*, the seventeenth letter of the Alphabet. It interchanges with ב, ו, and מ; v. letter ב.

פ', as numeral letter, *eighty*, v. א'.

פ"א the letter *Pe*, v. פ"ה.

פָּאבִי, פָּאבְי, פִּיאָבִי pr. n. f. (Φοίβη) *Pabi, Piabi*, mother of a priest Ishmael. Tosef. Yoma I, 21 (ed. Zuck. פואבי, Var. פא', פא'); Y. ib. III, 40$^{d}$ top פיא'; Bab. ib. 35$^{b}$ פא' (Ms. M. פיא'); a. e.; v. רִשְׁמָעֵאל.

פָּאג, v. פּוּג ch.

בֵּית פַּגֵּי, בֵּית פ', פָּאגֵי pr. n. pl. *Beth Pagé* (Βηθφαγῆ), a fortified suburb of Jerusalem. Pes. 91$^{a}$ (Ms. M. 2 פגרים, v. Rabb. D. S. a. l. note 5). Ib. 63$^{b}$ (Ms. M. 2 פגרים); Men. 78$^{b}$. Sot. 45$^{a}$; Snh. 14$^{b}$ בית פאגי (Ms. M. בית הפאגי).

פֵּאָה, פֵּ', פְּאָה f. (b. h.; פאה *to split, divide*; v. Ges. H. Dict.$^{12}$ s. v.) *section, segment, corner.*—*Pl.* פְּאוֹת, פֵּ'. Erub. 51$^{a}$ (ref. to Num. XXXV, 5) פ' כתיבן the text speaks of corners (angular additions); ib. לזה אתה נותן פ' אין אתה נותן פ' וכ' for this purpose (the definition of suburbs) you allow corners to be included (i. e. square measurements), but you must not allow corners to those appointing a Sabbath center (שְׁבִירָה), i. e. you must allow them to walk only within a circle the radius of which is two thousand cubits. Ib. 11$^{a}$ בארבע פ' השדה Ar. (ed. פינות)

in the four corners of the field; a. e.—Esp. 1) פְּאַת ראש *the hair on the temples*; פאת זקן *the hair on the chin.* Macc. III, 5 המקיף פ' ראשו והמשחית פ' זקנו (v. Lev. XIX, 27) he who cuts off (shaves) the hair of his temples and destroys the hair of his chins; expl. ib. 20[b] פאת ראשו סוף ראשו וכ' the *peah* of his head means cutting the tail-end of the hair of his head ... making his temples as smooth as the spot behind the ear and as the forehead; פאת זקנו סוף זקנו וכ' the *peah* of his chin means the pointed ends of his chin &c., v. שִׁרְבּוֹלָת; Sifra K'dosh., Par. 3, ch. VI; a. e.—In gen. *curls*; פ' נכריה strange (false) curls, *wig.* Sabb. VI, 5. Naz. 28[b]; a. e.—2) (פאת שדה) *the corner of the field*, the *portion of the harvest left for the poor, peah* (Lev. XIX, 9 sq.) Sifra K'dosh., Par. 1, ch. I פטור מן הלקט ... והפ' is exempt from the duty of leaving for the poor the gleanings, the forgotten sheaf, and the corner. Ib. חייבים בפ' are subject to *peah.* Ib. אין פ' אלא מחמת הכילוי וכ' the title of *peah* comes only through the finishing (of the cutting of the field, i. e. if one left a plot uncut in the middle of a field, the poor cannot take it, before the field is entirely cut), and only when it has a name (has been designated by the owner as the poor man's share), and the real *peah* is only that which is left at the end (i. e. he who has left a plot in the middle, must also leave a corner); ib. נתן בתחילה הרי זו פ' if he left a portion on beginning to cut or in the middle, it is *peah* (belongs to the poor, and is exempt from tithes &c.); Peah I, 3; a. v. fr.—3) (transf.) *braid, vines plaited together so as to form a cover or a partition.* Tosef. Kil. IV, 5 אם היו קנים מדוקרנין עושה אותן פ' מלמעלה ומזחר if forked reeds were standing there, he forms a plait above, and it is permitted (it forms a partition with regard to mixed seeds); Erub. 11[b]. Y. Kil. IV, 29[b] מציל משום פ' it saves (makes the place marked off by reeds a partitioned field) the same as a garland of vines. Ib. הדא מה את וכ' פ' what do you mean by that *peah?* do you mean overhead, or on the side? Ib. bot. חפ' אינה וכ' the 'plait' does not save (is not considered a partition), unless it is solidly joined on four sides. Ib. פ' מהו שחציל בסוכה do intertwined vines form a partition with regard to Succah (to be considered a wall)?; Y. Succ. I, 52[a] bot. Erub. l. c. top פ' מותרת לענין כלאים וכ' (Ms. M. פ' קלידית, קלידית being a gloss to פ'; v. Rabb. D. S. a. l. note) 'braids' form a partition with regard to mixed seeds, but not with regard to Sabbath laws; a. fr.—*Peah,* name of a treatise of Mishnah, Tosefta and Talmud Y'rushalmi, of the Order of Z'ra'im.

**פְּאוֹטוֹת**, v. פְּעוֹטוֹת.

**פְּאוֹרוֹת**, v. פְּאֵר *pl.*

**פְּאוֹתָא**, v. פְּדָתָא.

**פְּאוֹתִים**, v. פְּדוֹם.

**פָּאטִי** (?) pr. n. m. *Pâṭi*, v. פַּנְטִי.

**פאטן**, Pesik. Zakhor, p. 26[a] read פאנון, v. פְּנֵי I.

**פַּאיִס**, v. פַּיָּס.

**פאמא**, Midr. Till. to Ps. XXII, 9 ed. Bub., v. פַּזְמָא.

**פאנקין, פְּאַנִיקְנִין**, v. פּוּנְקְלִין.

**פְּאַנָּס**, v. פָּנָס.

**פאנקין**, v. פְּאַנִיקְנִין.

**פאפאי**, v. פְּאַפֵּי.

**פְּאַפּוּנְיָא**, v. פַּפּוּנְיָא.

**פָּאפֵי, פָּפֵי** m. pl. (papae, v. P. Sm. 3203) *fathers.* Sot. 42[b]; a. e.; v. נָאנָאי.

**פָּאפִי** pr. n. m. *Pâfi.* B. Bath. 25[b] יונאה פ' (Ms. M. פפי יובא'; Ms. O. פפי יוכאה; Ms. H. פפי יוכנאה; v. Rabb. D. S. a. l. note).—V. פַּפִּי.

**פְּאַפִּילְיוֹן**, v. פַּפִּילְיוֹן.

**פְּאֵר** m. (b. h.; פאר *to cut off; to distinguish*) *ornament, crown, bonnet of distinction.* Y. M. Kat. III, 82[d] top (ref. to פארך, Ez. XXIV, 17) איית דבעי מימר אילו התפלין some say, this refers to the T'fillin (which ordinarily a mourner must not put on); איית דבעי מימר זה הגירהוץ some say, this refers to glossy linen (festive dress, v. גִּירְהוּץ); Ber. 11[a] שחרי נאמר בהם פ' ... אבל חייב a mourner is bound to observe all ceremonial laws ..., except that of T'fillin, which are called an ornament; ib. 16[b]; a. e.—**Pl.* פְּאֵרוֹת *head-ornaments, pearls, trinkets* (strung on chains or cords). Ab. Zar. 47[a] בני מעיה מהו לפ' may its small intestines be used for pearl-strings? [Ms. M. לכנורות, v. כִּנּוֹר; ed. Pes. a. oth. פְּאוֹרוֹת; cmp. b. h. פְּאֵרָה, פְּאֹרֹת].

**פָּאַר** (b. h.), *Pi.* פֵּאֵר (denom. of preced.) 1) *to cut the crown off.* Hull. 131[a], sq. (ref. to תְּפָאֵר, Deut. XXIV, 20) שלא תטול תפארתו ממנו thou must not cut the crown off it (the last berries).—2) *to crown, glorify.* Lev. R. s. 2 כל מה ... לגדלן ולפָאֲרָן פְּאַר ... להתפאר בהם as much as thou canst praise Israel, praise, as much as thou canst raise and glorify them, glorify, for I am to be glorified through them; Tanḥ. Ki Thissa 8; Pesik. Shek., p. 17[b] לְפָאֲרוֹ פָּאֲרוֹ; a. e.—Part. pass. מְפוֹאָר; f. מְפוֹאֶרֶת, מְפוֹאֲרָה, מְפֹאֶרֶת. Taan. 7[a] (to R. Joshua) אי חכמה מפ' בכלי מכוער O for that glorious wisdom in an ugly vessel! Ab. Zar. 24[b], v. עֲדִי II.

*Hithpa.* תִּתְפָּאֵר 1) *to lord it, rule.* Sifré Deut. 284 (ref. to תפאר, v. supra) לא תתפאר לעני do not make thyself the master of the poor man (i. e. do not decide who shall and who shall not get the gleanings &c.); Yalk. ib. 937.—2) *to be adorned, glorified.* Lev. R. l. c., a. e., v. supra. Esth. R. to III, 6, v. פִּירְפּוּרָא; a. e.

**פְּאֵרָא** m., *pl.* פְּאֵרֵי (v. פְּאֵר *pl.*) beads, *trinkets strung on chains or cords.* Sabb. 59[b], v. מְנַחֲטָא.

**פארדוכסוס**, v. פרדוכוס.

**פָּארוּר*** pr. n. pl. *Parur*. Ab. Zar. 31ª Ms. M. (ed. פרוד). [Perh. פַּרְוָאר?]

**פְּאֵרוֹת**, v. פְּאֵר.

**פַּאֲרֵי I** m. pl. (=פְּרָרֵי; פְּרַר) *coarse bran*. Gitt. 56ᵇ אשקוהו מיא דפ׳ they gave him bran water to drink. Ib. 69ª, v. נַפָּרָא. B. Bath. 92ᵇ (prov.) מן מרי רשותך פ׳ ארפרע from a debtor of thine accept (even) bran in payment; B. Kam. 46ᵇ; B. Mets. 118ª. Pes. 111ᵇ פ׳ בבירתא קשי לעניותא bran scattered in the house is bad for (brings) poverty. Bekh. 8ᵇ (in a facetious conversation, v. אפשירלו (פְּרִיאֵי לי חבלי מפ׳ וכ׳ twist me ropes of bran, and &c.

**פַּאֲרֵי II**, part. of פְּרֵי, q. v.

**פַּאתָא I, פָּתָא** f. = h. פְּאָה. Targ. O. Lev. XIX, 9. Ib. 27. Ib. XXIII, 22 (ed. Berl. פתא). Ib. XXI, 5 (ed. Berl. פתא). Targ. Is. III, 16 בפָּתָחָן מקפן they cut their locks (v. infra). Ib. 24. Targ. Jer. IX, 25; XXV, 23.—*Pl.* פָּוָתָא, פָּוָתָא. Targ. Is. III, 16 בפָּוָחֵיהֶן ed. Ven. I (v. supra).

**פַּאתָא II** m. (פתח = פתי) *door, entrance*.—*Pl.* constr. פָּאתֵי. Targ. Job III, 9 (10) (ed. Lag. פרתי), v. הִלָּתָא.

**פַּאתֵי** m. (preced.) *wide*, v. פְּתֵי I.

**פַּאתֵי** *to persuade*, v. פְּתֵי I.

**פַּאתֵי**, v. פַּחֲתֵי.

**פַּג** m. (פגג; cmp. Syr. פכא P. Sm. 3124) *jaw*.—*Du.* פַּגַּיִם; בירת פ׳ *halter*. B. Mets. 9ª חמור ובירת פַּגְּרָהּ (Ms. M. ובי, v. Rabb. D. S. a. l. note) the ass with the halter.

**פַּגָּא I** ch. same. Pes. 112ª ירא אפ׳ Ms. M., v. אַוְסֵי.—*Pl.* פַּגֵּי (=בי פ׳) *bit*. Sabb. 51ᵇ (expl. פרומבריא) פ׳ דפרזלא iron bit.

**פַּגָּא II** f. (preced.; v. פַּגְּדָה) kernel of grapes.—*Pl.* פַּגָּן. Targ. Y. Num. VI, 4 Ar. s. v. פגן (ed. זגרין; h. text זג).

**פַּגָּאנִים**, v. פַּגָּן.

**פָּגַג** *to be hard; to break*, v. preced. a following articles.—[*Ithpol.* אִתְפּוֹגַג, v. פוג ch.]

**פַּגָּדָה** f. (preced.) *hard, undeveloped berry, fig, date* &c. Tosef. Sabb. XVI (XVII), 10 פ׳ שטמנה בחבן unripe fruit which one has put in straw; Y. Pes. II, 29ᵇ top; Y. Kil. I, 27ᵇ (not בטבל); a. e.—Snh. 107ª אכלה פ׳ he enjoyed her as an unripe fruit (did not wait until she was his legitimate wife). Tanḥ. Vayera 5 איוב בלעצה פ׳ Job spoke rashly, opp. בשילה, v. בָּשַׁל; Gen. R. s. 49 אמר פ׳ (corr. acc.).—Trnsf. *undeveloped puberty, childhood*. Nidd. V, 7, v. בּוֹחַל.—*Pl.* פַּגִּים, פַּגִּין. Lev. R. s. 31; Sifré Num. 137. Ib. פַּגֵּי שביעית bad figs of the Sabbatical year. Pes. 53ª; a. fr.—בית פגרים, v. פַּאגֵי.

**פַּגְזוֹן** m. (פגז, cmp. פגש) *battering projectile*.—*Pl.* פַּגְזוֹזוֹת; בית חפ׳ *catapult*. Kel. XVI, 8 ed. Dehr. (ed. פגושות).

**פַּגְזָא** ch. same.—*Pl.* פַּגְזִזִין. Targ. Ez. XXVI, 9 פַּגְזוֹזְתֵי (Maim. to Kel. XVI, 8 quotes פַּגְזוֹשׁוֹתֵי; ed. Dehr. פגוד).

**פַּגְוָטְיָה** (or פַּגְ׳) pr. n. pl. *Paguṭiah* (or *Panuṭiah*), near Bethshan. Y. Dem. II, 22ᵈ top נפשה דפ׳ the monument of P.

**פְּגוּלָא, פִּגּוּל**, v. sub פרג׳.

**פֻּגָּם I** m. (פָּגַם; cmp. פְּגִימָה) *semicircular turret, niche in a city wall;* also *independent turret open on one side*. Erub. V, 1 how do you define city limits (v. עָבַר)? בירת . . . פ׳ נכנס פ׳ יוצא if (in a row of joined dwellings) one house stands outside the line and one inside, one turret (of the wall) is projected and one recedes. Ib. 55ª דירה בירת אחד יוצא כמין פ׳ if one house projects in the way of a turret (in a semicircle). Y. ib. V, 22ᵇ bot. [read:] מן גו פ׳ measuring from the inside of the turret. Ib. נוחנין פ׳ לפ׳ we may allow an outer turret to a turret, i. e. we count the city limits from a turret which serves as a defence to a turret; a. e.—*Pl.* פֻּגּוּמִים. Erub. I. c.—Ch. פִּרְגְּמָא.—V. פִּגְרִימִין.

**פֻּגָּם II** m. 1) part. pass. of פָּגַם, q. v.—2) (adj.) *defective*, esp. (of legal status) *inferior*. Kidd. III, 12 כל מקום שיש . . . הולד הולך אחר הפ׳ wherever a betrothal is legally recognized, but a sin is connected with it, the issue follows the status of the inferior, e. g. if a high priest marries a widow &c. Ib. 67ª הלך אחר הפ׳ שבשניהם (in assigning the legal status of the issue) follow the inferior of the two parents; a. e.

**פְּגוֹר**, v. פִּרְגֵּר.

**פְּגוֹשָׁא, פְּגוֹשׁ**, v. פָּגוֹז, פַּגְזָא.

**פְּגִיחַ, פָּגַח**, v. פָּגַע I.

**פגמר**, Y. Ab. Zar. II, 41ᵇ bot. לפ׳, v. אַפְּנָטֵי.

**פְּגִי**, v. פוג ch.—*Ithpe.* אִתְפַּגֵּי, v. פוג *Ithpol.*

**פַּגֵּי בֵּירוֹת פַּ׳** (בֵּי) pr. n. pl., v. פָּאגֵי.

**פגי**, Cant. R. to III, 4, read: פּוֹרְנִי; v. באמר.

**פִּגְיוֹן, פִּגְיוֹ׳** m. (corrupt. of pugio) *dagger*. Kel. XIII, 1; Tosef. ib. B. Mets. III, 1 הפגש (corr. acc.). B. Mets. 84ª הפיגו׳. Bekh. V, 3 (35ª) נטל פי׳ וצרם וכ׳ (Bab. ed. פרגום, corr. acc.) he (the Roman) took a dagger and cut into its ear.

**פְּגִיחַ**, v. פָּגַח.

**פגין**, Cant. R. to I, 9, read: סגרין; v. סוּסְרָא I ch.

**פְּגִים** m., **פְּגִימָא, פְּגִימְתָא** f., v. פֻּגָּם.

**פְּגִימָא** f. (v. next w.) *violation, assault* (*of a woman*). Snh. 73ᵇ אפ׳ קפיד רחמנא Ms. M. (ed. אפרגמה) the Biblical law (Deut. XXII, 25 sq.) cares for (wishes to protect from) violation.

**פְּגִימָה** f. (פָּגַם) [*incision, cavity,*] 1) *notch.* Ḥull. 17[b] ושאין בה אלא פ׳ אחת but a knife which has only one notch (v. אֲגַר II); Tosef. ib. I, 7. Ḥull. l. c. פְּגִימַת עצם בפסח a cut in the bone of a Passover lamb (forbidden in Ex. XII, 46); פ׳ אוזן בבכור a cut in the ear of a first-born animal (by which it is rendered unfit as a sacrifice, and may be eaten by the priest outside of the seat of the sanctuary); פ׳ מום בקדשים the blemish, created by a cut, of a consecrated (female) sacrifice; וכולן פְּגִימָתָן כדי פ׳ חמזבח and all of these incisions are measured by the standard of an indentation in the altar; ib. 18[a] וכמה פ׳ חמזבח and how large is the indentation which unfits the altar?; v. חָגַר II; a. fr. — *Pl.* פְּגִימוֹת. Ib. 17[b]; a. fr. — 2) *concavity of an arch, crescent,* &c. R. Hash. 23[b] (expl. לפני החמה) פְּגִימָתָהּ לפני החמה וכ׳ ib. II, 6) was the concave side of the crescent directed towards the sun or away from the sun? Ib. פגימתה של לבנה ולא פגימתה של קשת מצולם . . . the sun never faces the concave of the crescent or the concave of a rainbow; Y. ib. II, 58[a] פְּרִיגְמָתָהּ; a. e. — 3) *violation (of virginity).* Snh. 73[b] במקפדת על פגימתה וכ׳ Ms. M. (ed. פְּרִיגְמָתָהּ) when she is excited over her violation, and says &c. — [Y. Sabb. VI, 8[a] bot. פגימה, read: פְּגוּמָה, v. פָּגַם.]

**פִּי׳, פִּגְמִין, פִּגְמִין** m. pl. (an adaptation of *pegma,* as if fr. פָּגַם) [*the things which impair a Jew's civic qualifications,*] *a wooden structure for spectacles* (v. Sm. Ant. s. v. Pegma). Y. R. Hash. I, 57[c] top; Y. Shebu. VII, 37[d] bot. אין מקבלין אותו עד שישבר פִּגְמֵיהוּ וכ׳ (the exhibitor of pigeon-races or beast-fights) is not declared free from disqualifications, until he breaks up his scenery, and he is examined and found to have really repented; Tosef. Snh. V, 2 פגימיו ed. Zuck. (Var. פִּרְגְמֵיהוּ); Bab. ib. 25[b] משישברו את פִּגְמֵיהֶן.

**פִּגִּין** m., **פִּגְנָא** f. (denom. of פִּגָּא II) *hard, unripe.* — *Pl.* פִּגְנִין; f. פִּגְנָן. Lev. R. s. 25 [read:] דדהוון בשילן ולא פ׳ that they (the figs) were ripe (and soft) and not hard; Koh. R. to II, 20.

**פִּגְנָתָא, פִּגְרִינְתָא** f. (פָּגַן) *cry for help, prayer.* Targ. Ps. XVII, 1 פִּגְרִינְתִי Ms. (ed. פִּגְרִיעִי; ed. Lag. פִּגְרֵיתִי). Ib. CII, 2 פגרינתי ed. Lag. (oth. ed. פִּגְרִינוּתִי).

**פִּגְרַע,** v. פָּגַע.

**פִּגְרָעָא** m. (v. next w.) *prayer,* v. פִּגְרִינוּתָא.

**פִּגְרָעָה** f. (פָּגַע) 1) *meeting, contact, striking against.* Y. B. Mets. II, end, 8[d] (ref. to Ex. XXIII, 4) יכול פ׳ ממש you might think, it means literally 'striking against' (and not merely seeing); Bab. ib. 33[a]. Ib. ואיזו חיא ראירה שיש בה פ׳ and what is a 'seeing' which may be called 'meeting'?; Yalk. Ex. 352. B. Kam. VIII, 4 . . . פִּגְרָעָתָן רעה וכ׳ העבד coming in (hostile) contact with a slave or a woman is bad, for he who injures them is made responsible, whereas if they injure you, they cannot be made responsible (having no property of their own). — 2) *entreaty, prayer.* Y. Ber. IV, 7[b] top (ref. to וירפגע, Gen. XXVIII, 11) אין פ׳ אלא תפלה the expression *pag'a* means prayer (with ref. to Jer. XXVII, 18; VII, 16); Gen. R. s. 68; Sot. 14[a]; a. fr.

**פִּגְרִינוּתָא** ch. same, *prayer,* v. פִּגְרִינוּתָא.

**פָּגַל** (cmp. פָּגַם) *to mutilate; to make rejectable, loathsome; to unfit.* — Denom. פִּגּוּל.

*Pi.* פִּיגֵּל (denom. of פִּגּוּל) *to make a sacrifice rejectable through improper mental disposal* (Lev. XIX, 7); *to be the cause of becoming piggul.* Zeb. 13[b] טבילת אצבע מְפַגֶּלֶת בחטאת the act of dipping the finger in the blood of the sin-offering (with an inappropriate mental disposal, e. g. with the intention of offering the limbs the next day) unfits the sacrifice. Men. II, 3 אינו מְפַגֵּל את התודה מפגלת את . . . an inappropriate intention connected with the thank-offering unfits also the bread (that goes with the thank-offering), but an inappropriate intention with regard to the bread does not affect the thank-offering. Ib. הכבשים מְפַגְּלִין וכ׳ improper intentions connected with the offering of the lambs affect &c. Ib. 13[b] אין מתיר מפגל את המתיר one act which fits the sacrifice for eating (v. מַתִּיר) cannot unfit another act of the same nature, e. g. if the priest on offering a handful of flour had in mind an unlawful application of the frankincense, the latter is not hereby made rejectable. Ib. עד שיְפַגֵּל בשתיהן וכ׳ until he had in his mind an improper application of both of them to the extent of the size of an olive. Ib. 17[a] הקטרת מפגלת הקטרה one offering burnt on the altar (if connected with an improper intention) may cause the unfitness of another offering. Ib. אין מפגלין בחצי מתיר you cannot create *piggul* with one portion of the *mattir* (s. supra); a. fr. — Part. pass. מְפוּגָּל; f. מְפוּגֶּלֶת; *pl.* מְפוּגָּלִים, מְפוּגָּלִין; מְפוּגָּלוֹת. Ib. II, 3, sq. Tosef. ib. V, 5; a. fr.

*Hithpa.* הִתְפַּגֵּל, *Nithpa.* נִתְפַּגֵּל *to be made rejectable, to become* פִּגּוּל. Men. 13[b] פירגל בירך . . . לא נ׳ של שמאל if he had an improper intention with regard to the right side of the offering, the left did not become *piggul* (the priest eating thereof is not guilty). Zeb. 28[b] מת שלמים מפגלין ומִתְפַּגְּלִין וכ׳ as in the peace-offerings there are parts which create *piggul* (e. g. the sprinkling of the blood with a wrong intention concerning the limbs or the flesh) and again parts liable to become *piggul,* so in all things liable to become *piggul,* there must be parts which make, and parts which become *piggul*; a. fr.

**פְּגַל,** *Pa.* פַּגֵּל ch. same. Men. 13[b] מְפַגְּלֵי אהדדי each may make the other *piggul.* Ib. 16[a] מרחדר פַּגּוּלֵי בשלישית (not פירגולי) ל״ל why is the making *piggul* in the third act again mentioned?; a. fr.

*Ithpa.* אִיתְפַּגֵּל *to be made piggul.* Ib. 14[a] אילימא לאִיתְפַּגּוּלֵי דם מי מִיתְפַּגֵּל do you mean that the blood is to become *piggul?* Can blood become *piggul?*; לאיפגולי בשר that the flesh is to become *piggul.* Ḥull. 58[b] לענין איפגולי as regards becoming *piggul*; a. fr.

**פִּגְלְגּוֹלֶת,** v. פַּלְגְּלוֹלֶת.

**פִּגְלַיָּא,** v. פָּגַר III.

**פִּגְלִין,** Targ. Ez. XVII, 8 some ed., read: לְגַפָּן.

**פִּגָּם** *rue,* v. פִּיגָם.

**פָּגַם** (cmp. פָּגַל) *to cut, mutilate; to damage, lessen*; trnsf. (cmp. פָּסַל) *to disqualify, unfit.* Num. R. s. 21 כל המפגם את עצמו פוגם וכ׳ he who tarnishes his reputation discredits his family at the same time; Tanḥ. Pinḥ. 2; Yalk. Num. 772. Y. Snh. II, 20[b] חכתוב פָּגְמָהּ the Bible text curtailed her name (אביגיל for אביגל, I Sam. XXV, 32). Arakh. 16[b], v. אַכְסַנַאי. Gen. R. s. 6 חזר ופגם אותה (not אותם) the text reduces her (the moon) again (calling her 'the small light'). Pes. 105[b] טעמו פָּגְמוֹ as soon as he tasted it (the wine in the cup), he rendered it unfit (for a cup of benediction); a. fr.—Part. pass. פָּגוּם; f. פְּגוּמָה &c. Sifré Deut. 320 בזוי ופ׳ contemptible and detested (Yeb. 63[b] משוקץ ומחועב). Keth. 40[b] בעל פ׳ if he had connection with an impaired woman (opp. שלימה). Y. Sabb. VI, 8[a] bot. כדי שלא . . . פ׳ (not פגימה) that it should not appear as if the right shoe were defective; a. e.—Esp. (law) *to impair the legal value of a document by admitting a receipt on account* (cmp. שִׁיבֵּר). Keth. IX, 7 המפגמת כתובתה a woman that impairs her marriage contract. expl. ib. 8. Ib. 87[b] פוגמת כתובתה בעדים if she states that she has received partial payment in the presence of witnesses. Ib. פותחת הירינו פוגמת . . . if a woman lessens the amount in her marriage contract (declaring that it has been made out for a larger amount than had been agreed upon) . . ., is it the same as admitting partial payment or not? Y. ib. IX, 33[b] יורש שפ׳ אביו שטר חובו an heir whose father had admitted partial payment on a note of indebtedness in his possession; Tosef. Shebu. VI, 5. Gitt. 18[a] עד שתפגום וכ׳, v. זָקַק; Y. Shebi. IX, beg. 39[b]; a. fr.

*Nif.* נִפְגַּם, *Nithpa.* נִתְפַּגֵּם *to be mutilated, diminished, impaired; to become defective, cracked, get out of order; to be discredited.* Arakh. 16[b], v. אַכְסַנַאי. Bekh. VI, 1 נִפְגְּמָה אזנו if the ear of the first-born animal has become defective (lopped, bored through). Ib. 4 שנִּפְגְּמוּ, v. גָּמַם. Arakh. 10[b] והיה קולו ערב ונפ׳ and the sound of the flute was sweet, but it became impaired. Ib. ונִתְפַּגְּמוּ וכ׳ . . . אלו שני כלים those were the two implements that had remained from the first Temple, but they became defective and could not be mended; a. fr.

**פְּגַם** ch. same. [Targ. Job XXV, 5 פְּגִימָא סיהרא, v. פְּגִימָא.]—Y. Ber. IX, beg. 12[d] פְּגִימָה ... למרגלית דלית it is like a jewel of inestimable value, however high a price one may set upon it, one undervalues it. Keth. 41[a] דלא קא פָּגִים לה when he does not damage her (in the public esteem); a. e.—Part. pass. פָּגִים, פְּגִימָא; f. פְּגִימְתָּא. Pes. 106[a] כסא פ׳ a defective cup of wine (not full); חבירתא פ׳ a defective cask; a. e.

*Ithpa.* אִיפַּגַּם, *Ithpe.* אִיפְּגַם as preced. *Nif.* B. Mets. 116[a] כרון דמיפַּגְּמָא because it is easily damaged (battered); a. e.

**פְּגַם** m. (preced. wds.) 1) *injury, deterioration; blemish, discredit.* Tanḥ. Vayishl. 5 פ׳ הוא לאשה it is discreditable to a woman (to be showy). Y. B. Kam. VIII, end, 6[c]; Bab. ib. 93[a] משום פְּגַם משפחה because it is a discredit to the entire family. Gitt. 59[b] משום פְּגָמוֹ של ראשון because it might cast a reflection on his predecessor (making it appear as if he were not a legitimate priest); משום פ׳ שנירדם because it reflects on both of them. Sot. 41[a] משום פגמו של ראשון because it discredits the scroll first used (as if it had been found unfit for reading in it). Sifré Num. 92 דברי פ׳ criticising words, opp. דברי שבח. Yalk. Ps. 846 ע״א קרויה לשם פְּגָמָהּ וכ׳ a heathen deity is named with an opprobrious epithet, as *herem, shekets* &c., opp. לשם שבח; a. fr.—נותן טעם לפ׳, v. טַעַם. Cant. R. to VII, 8 (in Chald. dict.) אנן בעינן נתן בירה פ׳ וכ׳ we desire to discredit him (the idol), by being there and not bowing to him &c.—Snh. 73[b] פִּרְגְּמָהּ (from פֶּגֶם), v. פִּרְגְּמָה.—2) *indemnity for deterioration* in value or social standing, to be paid to a seduced or outraged girl. Keth. III, 4 המפתה נותן בושת ופ׳ וקנס the seducer must pay an indemnity for exposure to shame and for loss of value, and a fine besides. Ib. 7 פ׳ רואין אותה וכ׳ as to indemnity for loss of value, we estimate her as if she were a handmaid to be sold &c.—3) (v. פִּרְגְּמָה) *the decrease of the moon*; trnsf. *decline.* Pesik. R. s. 15 (ref. to Ps. LXXXIX, 38) כהדין סיהרא . . . אתם מונין לפְגָמוֹ like the moon: if you do good, you shall count by its fulness (by referring to your political ascendancy); if not, you shall count by its decrease (by the symptoms of decline); Pesik. Haḥod., p. 53[a] לפְגָמָהּ; v. next w.

**פִּרְגְּמָא, פִּגְמָא** ch. same, 1) *blemish, discredit.* Sot. 41[a] ומי חיישינן לפ׳ do we take into consideration that a scroll may be discredited by reading from a second one in the same service? Ib. תלתא . . . ליכא פ׳ . . . בתרי סיפרי איכא פ׳ when three persons read successively from three scrolls, there is no discredit, but when one person reads from two scrolls, there is discredit (it has the appearance as if the first scroll had been found defective); Yoma 70[a]; a. e.—2) *the decrease of the moon, wane.* Targ. Job XXV, 5 עד דפְּגָמָא דסיהרא וכ׳ Ms. (ed. דפְּגָמָא סיהרא, read: דס׳) until the wane of the moon is in the east, the sun does not shine (simultaneously with the moon, v. פִּרְגְּמָה). Pesik. Haḥod., p. 53[a]; Pesik. R. s. 15 ... אברהם ... על מלייא רחבעם הא סיהרא על פִּרְגְּמָהּ Abraham, Isaac, ... Solomon—that is the moon in its growth to fulness; Rehoboam ... Zedekiah—that is the moon on the wane; v. preced.—3) *semicircular turret*, v. פִּרְגְּמָא.

**פְּגִימִין** m. *pl.*, v. פְּגִימִין.

**פָּגַן** (cmp. פָּגַע); *Hif.* הִפְגִּין *to entreat, cry for help.* B. Kam. 114[b] (Ar. חבגין). Taan. 18[a] עמדו והַפְגִּינוּ בלילה rise and cry by night; הלכו והִפְגִּינוּ וכ׳ (Ar. וחב׳) they went and cried &c.

**פְּגַן** ch. same. Targ. Koh. I, 12. Targ. Y. Gen. XXII, 20. Targ. Koh. IX, 17 דְּפָגִין (not דְּפָגִ׳); a. e.

*Af.* אַפְגִּין *to intercede.* Targ. Y. Ex. XXXII, 10.

**פָּגָן** m. (paganus) *villager, commoner, civilian.* Y'lamd. to Lev. V, 21, quot. in Ar. פולח פ׳ וכ׳ a soldier and a civilian who provoked the king to anger (Tanḥ. Vayikra 6 קרתני ובן פלטרין). Tanḥ., ed. Bub., Vayera 21; Gen. R. s. 50, a. e., v. סָגוּם. Num. R. s. 15; Tanḥ. Bha'ălōth. 11; ed. Bub. 20 היום איפרכוס למחר פ׳ למחר קומוס למחר סרדיוט (not סגן) (under the Roman government) one is to-day a consul, to-morrow a civilian &c., v. סַרְדִּיוֹט; a. e.—*Pl.* פָּגָנִים, פָּגָנִין. Ex. R. s. 15 (Matt. K. פָּגָאנִין).

**פָּגָנָא** ch. same.—*Pl.* פָּגָנֵיָּא. Y. Hor. III, end, 48[c];

Y. Sabb. XII, 13c bot. תרין זרעיין ... בולוטיריא ופ׳ there were two families in Sepphoris, a senatorial family and a family of commoners (v. בּוּלְבֵּסֵס).

**פַּגְנוּת*** f. (פְּגַן) *entreaty.*—*Pl.* פַּגְנִיּוֹת. Pirké d'R. El. ch. XXXV (ref. to Koh. VII, 8) ואומר כל דברי ... שבכל יום פ׳ (not פגניות) who was long-suffering every day and spoke all possible words of entreaty.

**פַּגְנִיקָא** m. pl. (paganica, sub. indumenta); מאנין פ׳ *garments of a commoner.* Midr. Sam. ch. XXIV (ref. to I Sam. XXVIII, 8) מ׳ פ׳ he put on a commoner's garments; Lev. R. s. 26 מאניירין נפרקא (corr. acc.).

**פָּגַע** (b. h.) 1) *to strike against, come in contact with, meet;* (in a hostile sense) *to attack, strike.* Tanh. Vayishl. 4 כיון שפ׳ בעשו when he met Esau. Gen. R. s. 75 פ׳ בלובשי ברזל he met those clad in iron armor. Succ. 52b, a. e. אם נָוַול, v. נָוַול. Y. Kidd. III, 64d bot. ולמה לא פָּגַעְתָּה בך מנוול זה (not ברית) בו why didst thou not connect thyself with him? Num. R. s. 5 כדי שלא תְּפַגַּע בכולם מדת הדין וכ׳ (not ייפגע) in order that divine justice might not strike all of them, he took half of his name (the letter ה) &c. Ex. R. s. 5, end לְפַגּוֹעַ במשה ... בקשה divine justice wanted to strike Moses. Koh. R. to IX, 11 עת הרא שפּוֹגַעַת באדם וכ׳ (not האדם), v. עֵרַע III.—2) *to beseech, entreat.* Gen. R. s. 68 (ref. to Gen. XXVIII, 11) וַיִּפְגַּע במקום ... מפני מה וכ׳ 'and he entreated the Lord' ... why is the Lord surnamed *makom*? (v. מָקוֹם). Ib. מהו ויפגע במקום צלי וכ׳ what does *vayifga bammakom* mean? He prayed on the site of the Temple; a. e.—*Part. pass.* פָּגוּעַ; *pl.* פְּגוּעִין *stricken, afflicted* (with insanity). Y. Sabb. VI, 8b top, v. פֶּגַע.

*Nif.* נִפְגַּע *to be stricken; to suffer.* Ib. משנ׳ after one has been stricken; Y. Erub. X, 26c bot. Ḥag. 14b; Tosef. ib. II, 3 חצרין ונ׳ he looked (into the divine secrets, v. פַּרְדֵּס) and became demented; Y. ib. II, 77b top. Sabb. 13b אין שוטה נ׳ a maniac cannot be stricken with dementia (one overladen with sorrows becomes indifferent to new afflictions); a. e.

*Hif.* הִפְגִּיעַ 1) *to cause suffering, afflict,* v. מַפְגִּיעַ.—2) *to suffer.* Koh. R. l. c. עת ... והוא מַפְגִּיעַ time strikes man ..., and he suffers, v. עֵרַע III.—3) *to entreat.* Ib. פעמים שאדם מפגיע וכ׳ at times man prays and is answered &c.

**פְּגַע I, פְּגִיעַ** ch. same, 1) *to meet.* Targ. Prov. XVII, 12 (h. text פגוש). Ib. XXIX, 13 (Var. פגירתו); a. e.—Gen. R. s. 36, beg. פ׳ בירה שידא וכ׳ the demon Sh'madon met him; Yalk. ib. 61; Lev. R. s. 5 פ׳ לירה וכ׳ (corr. acc.). B. Kam. 99b פְּגָעוּ בירה ... גברא R. K. and R. A. met that man. Ber. 58b. Y. Kidd. III, 64d bot. יאות עביד דלא פ׳ בירה he did right not to connect himself with that man. Ib. top דלא תְּפַגַּע בהון, v. פְּסוֹלָא I; a. fr.—2) *to plague.* Gen. R. s. 58; Yalk. ib. 102 פַּגְעוּנֵיהּ, v. סְרַס.

*Af.* אַפְגִּיעַ *to intercede, pray.* Targ. Esth. IV, 14.

*Ithpe.* אִתְפַּגַּע *to happen.* Y. Ber. II, 5c bot. ומיתפגע בירה and it happened to him (he died).

**פֶּגַע** m. (b. h.; preced.) *contact, accident, (evil) occurence; affliction, plague.* Ber. 17a ותצילני מפ׳ רע and save me from meeting with evil; a. e.—*Pl.* פְּגָעִים, פְּגָעִין *evil spirits.* Shebu. 15b (expl. בשיר, Mish. ib. II, 2) the song of thanksgiving (Ps. XXX) ושיר של פ׳ וכ׳ and the song referring to evil spirits (Ps. XCI, 1—9), and some call it song of *n'ga'im* (plagues, with ref. to ונגע, ib. 10); Y. Erub. X, 26c bot. אומרין הרו שיר של פ׳ וכ׳ they used to recite the 'song of demons' in Jerusalem (in the Temple, when one was threatened with insanity); Y. Sabb. VI, 8b top שיר פגועין, the song for the stricken. Midr. Till. to Ps. XCI שיר של פ׳ הירח אומר משה וכ׳ Moses recited the ninety-first psalm on ascending the heavens, when he said &c.

**פְּגָעָא II, פְּגַע** ch. same, 1) *evil occurrence, plague.* Targ. I Kings V, 18.—*Pl.* פְּגָעִין. Ruth R. to I, 16 (ref. to לא תחטא עלי לא תסברין (הפגעי ib., as if it were אל תפגעי (not פגעיך) מני פ׳ do not commit a sin through me, do not suffer afflictions on my account (by dissuading me from embracing the Jewish faith).—2) *pl. evil spirits.* Targ. II Esth. I, 2.

**פִּגְעִין** m. pl. (cmp. פִּרְקִין) *plums.* Sabb. 144b (Rashi in early eds. פִּרְגְּעִין; v. Rabb. D. S. a. l. note 50).

**פָּגַר,** *Pi.* פִּיגֵּר (cmp. פגם, בגר, פכר) *to split, break up, destroy.* Midr. Till. to Ps. XI, 3 אם הצדיקים שהשתיתו ... ופִּגְּרוּ אותם וכ׳ when the wicked come and destroy the righteous that have established thy world &c.; Yalk. ib. 653 אם השיתין ... עמדו רשעים ופָּגְרוּם וכ׳ if the wicked have risen and destroyed the foundations (of the Temple) which face the deep (v. שִׁית). Midr. Till. to Ps. LXXIX ופצדיקים ודהרגו (ed. Bub. ופגרו) את בניך ופגרו אותן and the righteous in whom thou didst find pleasure, the enemies haven risen and destroyed them; a. e.

**פָּגַר I** ch., *Pa.* פַּגֵּר same, *to break up, destroy; to break through.* Targ. Is. XIV, 17. Targ. O. Ex. XXIII, 24.—Ib. XIX, 21; 24; a. fr.—Part. pass. מְפַגַּר; f. מְפַגְּרָא; *pl.* מְפַגְּרִין, מְפַגְּרֵי; מְפַגְּרָתָא. Targ. I Kings XVIII, 30. Targ. Ez. XXXVI, 35.—Pesik. Zakhor, p. 26a (expl. ערו, Ps. CXXXVII, 7) פַּגְּארוּ פַּגְּרוּ destroy, destroy ye!; ib. ʿĂniya, p. 135a פַּגְּרוּ פַּגְּארוּ; (Pesik. R. s. 32 תברו); Midr. Till. to Ps. l. c.; Lam. R. to V, 1.—Lev. R. s. 19 (expl. נמהרי לב) מפגרי לבא those crushed at heart (with ref. to ירמדרו, Nah. II, 6).

*Af.* אַפְגַּר *to wound, bruise.* Nidd. 66a לה אַפְגְּרֵי מַפְגְּרָא, v. בְּגַר.

*Ithpa.* אִתְפַּגַּר *to be destroyed, broken.* Targ. Lam. II, 8 (h. text אמללו). Targ. Ez. XXX, 4; a. fr.

**פָּגַר II** (b. h. *Pi.*) *to be lax, faint* (cmp. פּוּג).

*Pa.* פַּגֵּר 1) *to relax, take vacation, be idle.* Sabb. 129b יומא דמְפַגְּרֵי בירה רבנן a day on which the teachers took a hotiday.—2) *to cause to relax.* Keth. 103b ור׳ סבר לא אֲפַגְּרִיהּ and Rabbi thought, I will not cause him to relax (in his charitable work, by appointing him a member of the college; or 'I will not wear him out', overburden him).

*Ithpa.* אִיתַּפַּגַּר *to take vacation, absent one's self.* Ib. 111b אי׳ ולא אתא ... he (the teacher) took a three days' vacation and did not come (to school). Ib. אמאי אִתַּפַּגַּרְתְּ why did you absent yourself?

*Af.* אַפְגֵּר *to be indifferent, neglectful.* Gen. R. s. 94 מאי טעמא א' מר why have you become indifferent (towards me)?

**פַּגָּר** m. (פָּגַר; cmp. Syr. בגר repagulum, P. Sm. 448) *bit.* Tosef. Kel. B. Mets. IV, 7 (some ed. פרומביא).

**פֶּגֶר** m. (b. h.; v. פִּגֵּר II) *lax, decaying, corpse.*—*Pl.* פְּגָרִים. Gen. R. s. 44 (ref. to Gen. XV, 11) לכשיעשו בניך פ' בלא וכ' when thy children are lax bodies, without sinews and bones (bare of good deeds and character), thy merit shall stand by them. Y. Sot. V, 20c top ראו פִּיגְרֵי ... וכולם פ' מתים וכ' they saw the bodies of sinful men ..., and all of them were dead bodies cast out at the shore; a. e.

**פִּגְרָא III, פְּגַר, (פ')** ch. same. Targ. Is. XIV, 19; a. e.—Trnsf. (contemptuously) *body.* Targ. Prov. X, 13 (h. text גֵּו).—*Pl.* פִּגְרַיָּא, פְּגָרַיָּא. Targ. Lev. XXVI, 30 (O. ed. Berl. פַּ'; v. Berl. Targ. O. II, p. 39). Targ. O. Gen. XV, 11 ed. Bon. (ed. Berl. a. oth. פַּלְגַּיָּא; Ms. II פְּגָלַיָּא, ed. Vien. פַּגְלַ', v. פגל). Targ. Y. II Deut. I, 1 פִּרְ'; a. e.

**פַּגְרָא** m. (פָּגַר I) *damage* (to a ship); *indemnity for shipwreck.* B. Mets. 69b ספינתא ... אגרא ופ' when hiring a ship ... you must pay rent and indemnity for damage, v. אַגְרָא I. Ib. 70a אגרא ... ופ' בשעת שבירה the rent must be paid at the time of taking possession, and the indemnity, when the ship is wrecked.

**פָּגַשׁ** (b. h.; cmp. פָּגַע) *to strike against, meet,* v. infra.

*Nif.* נִפְגַּשׁ *to meet; to wrestle, fight.* Deut. R. s. 11 נִפְגַּשְׁתִּי עם המלאך וכ' I wrestled with the angel and defeated him; אתה נִפְגַּשְׁתָּ וכ' thou didst meet the angel in thy territory; Yalk. ib. 951 פְּגַשְׁתָּ, פְּגַשְׁתִּי.

*Hithpa.* הִתְפַּגֵּשׁ, *Nithpa.* נִתְפַּגֵּשׁ same. Deut. R. s. 9; Yalk. Ps. 840. Y'lamd. to Gen. XLVIII, 1, quot. in Ar. מִתְפַּגֵּשׁ.

**פְּגַשׁ*** ch. same, *to strike, kick.* Targ. Y. II Deut. XXXII, 15, quot. in Ar. פַּגְּשׁוּ (as corresp. to כשית, v. Ibn Ezra a. l.).

**כְּפַר פ', פַּגָּשׁ** pr. n. pl. *K'far Paggash.* Y. Ab. Zar. V, 44d. Tosef. ib. VI (VII), 8 כפר פַּגָּשָׁה.

**פגש,** Tosef. Kel. B. Mets. III, 1, v. פְּגִישׁוֹן.

**פַּגָּשָׁה,** v. פַּגָּשׁ.

**פדא,** Ab. Zar. 40a Ar., v. ארא.—Y. Keth. VII, 31c top מן חפ' פרנון, v. פָּרָאפּוּרְנוֹן.

**פַּדָּא (פַּנְדָּא)** m. (=פדעא; פָּדַע; cmp. פַּדּוּעָא) 1) פ' דמרא *blade of the hoe* (v. Sm. Ant. s. v. Ascia); [comment. *the club, handle of the hoe*].—2) *blow, wound.* B. Kam. 27b שקל פ' דמ' וכ' Ar. a. Ms. H. (ed. פנ') he took a hoe and struck him.—*Pl.* פַּדֵּי (פַּנְדֵּי). Ib. מאה פ' בפדא וכ' he ought to have given him a hundred blows with the hoe.

**פָּדָא I,** v. פדי.

**פָּדָא II** (abbrev. of פְּדָדָה) pr. n. m. בר פ' *Bar-Pada,* an Amora. Naz. 5a; Tem. 10a. Meil. 4b בר פדת (corr. acc.; v. Tosaf. to Tem. l. c.). Macc. 2a; (Y. ib. I, beg. 31a בר פדריה); a. fr.—[Treat. Sof'rim XII, 3, v. פַּנְטַר.]

**פְּדָאנֵי*** m. pl. (Pers.-Arab. *fadâm,* v. Fl. to Levy Talm. Dict. IV, p. 225b) *pieces of cloth with which the face is covered,* a sort of *masks, bandages.* Sabb. 66b (expl. לוקטמין, אנקטמין) פ' Ar. (ed. פרמי; Ms. O. a. Alf. פראמי), v. פּוּרְמָא.

**פִּידָ', פְּדָגוֹג** m. (παιδάγωγος) *pedagogue, tutor, a youth's governor.* Gen. R. s. 1 (expl. אמון, Prov. VIII, 30). Ib. s. 28 למלך שמסר את בנו לפ' וכ' like the case of a king that gave his son in charge of a governor, who led him to excesses. Pesik. Bahod., p. 101b אמר פִּידָגוֹגוֹ וכ' said his tutor, let him go to school; a. fr.—*Pl.* פְּדָגוֹגִין, פִּידָ'. Num. R. s. 1, beg. ולא העמדתי לכם שלשה פ' וכ' (not להם) and did I not assign to you three governors: Moses, Aaron, and Miriam? (Lev. R. s. 27 שלוחין). Deut. R. s. 2; a. e.

**פַּדְגּוּ', פְּדָגוֹנָא** ch. same. Targ. Y. Num. XI, 12.—*Fem.* פִּידְגּ', פְּדָגוֹגְתָא *nurse.* Targ. Y. I Gen. XXXV, 8 (h. text מינקת). Ib. XXIV, 59 פרגוותה, פדגוותה, read: פַּדְגּוֹגְתָהּ.

**פַּדְגְּרָא,** v. פּוּרַגְרָא.

**פַּדָּה,** v. פדי.

**פדה,** Y. Sabb. I, 3b חד אפר פ' (פרה), a corrupt., v. חוֹרְתָא.

**פַּדּוּעָא** m. (פָּדַע) *stone mason's adze* or *hammer* (ascia). Targ. Prov. XXV, 18 ed. Lag. (Levita פדיעא, ed. פרי, corr. acc.)

**פַּדּוּרְלִי, פדורלי,** v. פַּרְוִירְלָא.

**פְּדוּת** f. (b. h.; פָּדָה) *redemption, delivery.* Esth. R. to V (VII), 15; a. e.

**פַּדַּחַת** f. *front, forehead.* Yeb. 120a ... פ' ולא פרצוק ולא פ' וכ' an identification by the forehead without the face, or by the face without the forehead is illegal; Bekh. 46b. Ib.; Nidd. III, 5 איזוהו רוב ראשו משתצא פַּדַּחְתּוֹ (not משיצא) what is 'the larger part of its (the infant's) head'? when its forehead comes forth. Macc. 20b ולפדחתו, v. פֶּאָה; a. e.

**כְּפַדַּחְתָּא** ch. same. Targ. Y. Ex. XXVIII, 38 פ' דבית אפוי (h. text מצח).

**פָּדָה, פדי** (b. h.) [*to cut loose,*] *to liberate, redeem.* Ab. Zar. 4a אם יש להם זכות אֶפְדֵּם if they have any merits, I will liberate them. Ib. (ref. to Hos. VII, 13) אני אמרתי אפדם בממונם וכ' I thought, I will ransom them by taking their money (impoverishing them) in this world, that they be admitted to the world to come. Deut. R. s. 2 ופודה לכל שרוצה he could acquit whomever he wanted to, opp. חָבַשׁ. Y. Yeb. XVI, 15c bot. ... וּפְדָאַתּוּ חצלוב as regards him whom witnesses have seen impaled, I may say, an influential woman passed by and liberated him. Gitt. IV, 4 עבד שנשבה ופְדָאוּהוּ if a slave has been captured, and they (Jews) redeemed him. Ib. 6 אין פּוֹדִין את השבויין וכ' we must not redeem captured persons for more

than their value, this is a measure of public benefit (v. תִּירְקוֹן). Ib. 58ª עד שאֶפְדֶּנּוּ בכל וכ' until I redeem him at any price they may ask. Maas. Sh. IV, 7 הפודה מעשר שני he that redeems second tithes (Deut. XIV, 26). Ib. 1 פּוֹדֶהוּ כשער מקומו he redeems the fruit at the market price of his own place. Ib. V, 4 כיצד פודין נטע רבעי how is fruit of the fourth year (Lev. XIX, 24) redeemed? מניח ... כמה אדם רוצה לִפְדּוֹת לו בסלע וכ' he puts the basket down in the presence of three persons and says, how many basketfuls will a person buy for a Sel'a, to collect at his own expense?; a. v. fr.—Esp. *a) to redeem the first-born* (Ex. XIII, 12 sq.). Bekh. 49ᵇ הפודה את בנו וכ' if a man redeems his son before he is thirty days old. Ib. VIII, 6 הוא לפדות ובנו לפדות וכ' if he (the father) is to be redeemed (the parents having failed to redeem him), and the son is to be redeemed; Kidd. 29ª. Ib. מצווה לפדות את עצמו is bound to redeem himself; a. fr.—*b) to redeem an object dedicated to the sanctuary* (Lev. XXVII, 13; 27, a. e.). Ib. פָּדָאוֹ במאתים וכ' if he bought an object back for two hundred Zuz, and before taking possession it went down &c.; a. fr.—Part. pass. פָּדוּי; f. פְּדוּיָה; *pl.* פְּדוּיִים, פְּדוּיִין; פְּדוּיוֹת. Ib. מה שפדה פ' what he bought is bought (his transaction is final). Bekh. 49ᵇ בנו פ' his son stands redeemed; a. e.

*Nif.* נִפְדֶּה *to be redeemed.* Bekh. VIII, 6 בחזקת שלא נ' שנ'... the presumption is that he has not been redeemed, until evidence is offered that he has been. Ib. 7 וכולם נִפְדִּין בכסף וכ' and all of them are redeemed with money or money's worth. Kidd. 29ª תפדה הִיפָּדֶה כל שמצווה וכ' 'thou shalt redeem' (Num. XVIII, 15), thou shalt be redeemed (redeem thyself): whosoever is (eventually) bound to redeem himself, is bound to redeem his son (but the mother is not bound to redeem her first-born son); a. fr.

**פְּדֵי** ch., v. פְּדַע I.

**פְּדִיוּת, פְּדוּת** f. (preced.) *redemption.* Bekh. 12ᵇ (ref. to Num. XVIII, 15) לפ' חקשירתיו וכ' (the text) put it (the first-born ass) on an equal footing (with the first-born son) with regard to the duty of redemption, but to nothing else (any details of the law). Ib. I, 7 מצות פ' the duty of redeeming; a. fr.—*Pl.* פְּדִיּוֹת, פְּדוּיוֹת. Ber. 55ᵇ שלש פ' three Biblical verses in which פדה occurs.

**פְּדִיוּת, פְּדוּת** (b. h.) pr. n. m. *P'dayah*; בר פ' *Bar-P'dayah*, an Amora. Y. Macc. I, beg. 31ª, v. פָּדָא II. Y. Peah IV, 18ᵇ bot.; Y. Ḥall. III, 59ª bot. רבי פ' (corr. acc.). Pesik. Par., p. 37ᵇ; Pesik. R. s. 14 בר פדיון (corr. acc.); Koh. R. to VIII, 1; Yalk. ib. 977. Y. Sabb. I, 3ª bot.; Y. Shek. II, end, 47ª בר פדיא (corr. acc.); a. e.—V. Fr. M'bo, p. 70ᵇ.

**פִּדְיוֹן** m. (b. h.; פָּדָה) *delivery; redemption, ransom.* Snh. 106ª אוי לה לאומה ... עושה פ' לבניו woe to the nation that is found (to interfere), when the Lord prepares delivery for his children. Bekh. I, 6 פ' פטר חמור the animal designated as ransom for the first-born of an ass (Ex. XIII, 13). Ib. פ' מעשר שני the redemption money for the second tithes. Ib. II, 1 פ' הבן the redemption of the first-born son. Ib. 2 לאחר פִּדְיוֹנָן after they have been redeemed. Ḥull. 7ª פ' שבויין the ransom of captives; a. fr.—[בר פדיון, v. פְּדָיָה.]

**פְּדִיוָא**, Y. Gitt. V, 47ᵇ some ed., read: פְּדַרְיָא, v. פָּדָא I.

**פְּדָיוּת**, v. פְּדָיָה.

**פְּדָיוּת**, v. פְּדָיָה.

**פְּדִיסִין**, v. פְּרִשׁוּס.

**פְּדִיעָא**, v. פְּדוֹעָא.

***פְּדִיפְּמֵי קָקוֹ פ'**, m. pl. (κακοπαιδευτοί) *ill-bred, degenerate.* Y. B. Bath. VIII, 16ᵇ bot. כרון אתון ק' פ' now you show that you are ill-bred, give me back what I gave you, opp. בנוי דהנירה, v. חֲנָרָה ch.

**פְּדִמוּעָה**, v. פְּרִמוּעָה.

**פְּדָנָא, פְּדָן** m. (פדד *to cut*) 1) *ploughshare, plough.* Targ. I Sam. XIII, 20.—Num. R. s. 8; Pesik. R. s. 23-24, v. סַכָּא. Lam. R. to I, 16 שרי תורך ושרי פַּדָּנָךְ untie thy oxen, and untie (take apart) thy plough (Y. Ber. II, 5ª top קנקנך); a. e.—*Pl.* פַּדָּנִין, פַּדָּנַיָּא. Targ. I Sam. XIII, 21.—2) (with תורי, or sub. תורי) *yoke of (plough-)oxen, pair* (corresp. to h. צמד). Targ. Hos. X, 10; a. fr.—B. Kam. 96ᵇ.—*Pl.* as ab. Targ. Job I, 3; a. fr.—3) פַּדַּן אֲרָם (b. h.) pr. n. pl. *Paddan-Aram.* Targ. Gen. XXV, 20; a. e.

**פְּדַע** (b. h.)=פָּדָה, *to redeem.* Y. Kidd. I, end, 61ᵈ (ref. to Job XXXIII, 24) פְּדָעֵהוּ ביסורין redeem him (let him expiate his sins) by sufferings (cmp. next w.).

**פְּדַע** I ch. (cmp. פדד, s. v. פַּדָּן) *to split; to wound.* Targ. I Kings XX, 37 (h. text פצע).—Snh. 109ᵇ דפ' ליה לחבריה וכ' (in Sodom) when a person wounded his neighbor, they told him, pay him for bleeding thee. Ib. פַּדְעֵיהּ Ms. M. one (of them) struck him; ed. פַּדְיוּהוּ, פַּדְעוּהוּ (fr. פדר) they struck him. Lev. R. s. 12; Esth. R. to I, 22 (Par. 5) מיתיונה ופַּדְעוּנֵיהּ they struck him and wounded him; a. e.

**פְּדַע** II **פְּדַעְתָּ, פְּדַעָא, פְּדַר', פְּדַרְתָּ, פְּדַרָא, פְּדַר'** m. (preced.) *blow, wound.* Targ. O. Ex. XXI, 25 (Y. פּוּ', פּוּ'). Targ. Y. I ib. XV, 25 פַּדְעָא.—Koh. R. to VI, 11 או חד פדעה or he receives a blow (from a noxious animal, v. אמכותי).—*Pl.* פַּדְעִין or פַּדְרִין. Lev. R. s. 12; Esth. R. to I, 22 (Par. 5) פ' דמגן (transl. of פצעים חנם, Prov. XXIII, 29) wounds unrequited. V. פּוּדַעְתָּא.

**פְּדַעְתָּא** f. (preced.) *an open (lacerated) wound, sabre-cut.* Ab. Zar. 28ª (Ms. M. פְּרַעְתָּא).—V. פּוּדַעְתָּא.

**פֶּדֶר** m. (b. h.) *fat.* Tam. IV, 2. Ḥull. 27ª, sq.; Yoma 26ª; a. fr.—*Pl.* פְּדָרִים, פְּדָרִין. Gen. R. s. 68 כנגד אברים ופ' וכ' the time for the evening prayer corresponds to the time of the consumption of the limbs and fat-pieces on the altar. Y. Yoma IV, 41ᵈ bot.; Ber. 26ᵇ; a. fr.

**פְּדַר', פְּדָרָא** ch. same, esp. (cmp. הֶדְיֵשׁ) *dung, manure.* Nidd. 28ª, v. אַפִּידְרָא.

**פדרגימטא**, v. פְּרַרְיְנֶמְטָא.

**פ״י, פ״א, פ״ה** the letter *Pé*. Sabb. 104ª [read:] פ״ה כפופה פ״ה פשוטה פה פתוח פה סתום the curved Pé and the straight Pé (פ and ם) intimate: an open mouth (in due time), a closed mouth (in due time). Snh. 104ᵇ מפני מה תקדים פ״ה לע״ן why has Pé been placed before 'Ayin (Lam. II, 16-17)? Gen. R. s. 84 (ref. to פֻּסִּים) פ״א פוטיפר &c.; a. fr.—*Pl.* פִּיפִּין. Sabb. 103ᵇ טיתין פ׳ טיתין one must be careful not to write Teths looking like Pés &c.

**פֵּה** m. *pah*, name of a worm in figs. Sabb. 90ª פה דתאני וכ׳ the *pah* in figs ... is dangerous. Ib. קטלתיה פ״ה לדין (not קטלה) the *pah* has killed that man.

**פֵּה**, Y. Snh. I, 18ᶜ bot., v. פּוּחַ ch.

**פְּדָא**, v. פְּדֵי.

**פְּדוֹק**, v. פִּרְחוּק.

**פְּדָא, פְּדֵי** (v. P. Sm. 3040) *to be hollow, empty, idle; to run about, wander.* Part. פָּדֵי. Targ. Prov. XVIII, 2 (ed. Wil. פדי, corr. acc.; h. text דתגלות).

**פד״י, פְּדֵי**, v. פִּרְחֵי.

**פַּדְיָא** m. (preced. art.) *vagrant, restless man.* Targ. Prov. XVIII, 1 (ed. Wil. פָּדְיָה; ed. Ven. פָּדָי, corr. acc.; h. text נפרד).

**פַּדַּק**, *Pi.* פִּרְחֵק *to open the mouth, yawn.* Ber. 24ª bot. Ib.ᵇ כשהוא מְפַדֵּק וכ׳ סַנְטֵר, v. סַנְטֵר. Nidd. IX, 8 מְפָדֶּקֶת, v. עָטַשׁ; a. fr.

**פַּדְהָא**, v. פּוּחָא I.

**פּוּאָה** f. *puah, Rubia Tinctorum, dyer's madder* (v. Löw Pfl. p. 311). Shebi. V, 4 פ׳ של עידית the *puah* growing on choice land; פ׳ של צלעות growing on sides (of rocks); Y. ib. 36ª top פ׳ של צילעות פיטרה (not פוטרה). Sabb. IX, 5. Ib. 66ᵇ (expl. קשורים, Mish. VI, 9) קשורי פ׳ garlands of *puah* (a prophylactic); a. fr.

**פּוּג** (b. h.; cmp. פוח) *to evaporate, become faint; to escape.* Tosef. Sabb. III (IV), 5 שתפוג צינתן sufficient time for the cold in them to escape; Sabb. 40ᵇ שתפוג Ms. M. (ed. שתָּפִיג); Y. ib. III, 6ᵇ top שתפיג. Yoma 34ᵇ שתפוג Ms. M. (ed. שתפיג). Ker. 6ᵇ כדי שלא תפוג ריחה that its fragrance may not escape. Y. Bets. I, 60ᵈ top שטעמן פָּג their flavor would escape; a. fr.

*Hif.* הֶפְרִיג 1) same, v. supra. Erub. 64ᵇ עד שֶׁרָפְרִיג יינינו until the wine we drank has escaped (the effect of the wine is overcome).—2) *to lose taste, intensity; to cause to escape; to cool off; to mitigate.* Pes. 41ª מים שאין מְפַרְגְּנִין טעמן water, which does not give up its taste (to the substance boiled in it) שאר משקין שמפרגנין וכ׳ other liquids, which do communicate their taste. Bets. 14ª כל התבלין מפרגנין טעמן ... מְפַרְגֶּדֶת וכ׳ all spices lose their taste (when pounded a day before), but salt does not &c. Midr. Till. to Ps. LXXIX ה׳ את חמתו וכ׳ let out his anger on wood

**פַּדְרָנִית**, v. פִּרְדָנִית.

**פַּדְרַת**, Ar., v. פְּרַח I.

**פְּדָת** pr. n. m. *P'dath*, 1) father of R. Elazar. Erub. 54ᵇ; a. fr.—2) son of R. Elazar, an Amora. Y. Meg. IV, 75ᶜ top; a. fr.—[Meil. 4ᵇ, v. פְּדָא II.]

**פֶּה** c. (b. h.) [*opening,*] *orifice, mouth; speech.* Hull. 142ª, v. לָחַךְ. Pes. 113ᵇ המדבר אחד בפה ואחד בלב he who speaks one way with his mouth, and another way in his heart. Ex. R. s. 1 (play on בפרך, Ex. I, 13) בפה רך with soft (persuasive) speech; Sot. 11ᵇ. Tanh. Kor. 9 עד שהביאתו לפי הארץ וכ׳ until it (the fire) brought him to the opening of the earth, among those that were swallowed up; Yalk. Num. 752. Sabb. 140ᵇ, sq. בהמה שפִיָּה יפה a beast whose mouth is clean (that does not drop saliva when eating; oth. opin.: that is fastidious about its food), opp. שפיה רעה; a. v. fr.—Keth. I, 6, a. e. לא מְפִיָּה וכ׳, v. חָיָה. Shebu. IV, 1 מִפִּי עצמו (an oath) out of his own mouth ('I swear that I know no testimony in thy case'), מפי אחרים administered by others.—בְּעַל פה or על פה *by word of mouth.* Gitt. 72ᵇ top אי אמר ר׳ יוסי בעל פה whether R. Yose had the same opinion in the case of a verbal condition. Ib. 60ᵇ תורה רוב בכתב ומיעוט על פה of the interpretations of the Law, the larger portion rests on the written text, the smaller on oral tradition. Ib. על פה ... דברים שבכתב written things (Biblical passages) must not be recited from memory, verbally transmitted words must not be recited from writing.—תורה שבעל פה (abbrev. שבע״פ) *oral law.* Yoma 28ᵇ, a. fr., v. כָּתַב.—לְפִי *a) according to, in proportion to.* B. Bath. 11ᵇ לפי בני אדם in proportion to the number of inhabitants of a house; לפי פתחים in proportion to the number of entrances (of a building); a. fr.—*b) because.* Snh. VII, 4 לפי שבאת לפיכך וכ׳ ... because a human being has gone to ruin through it, therefore &c.; a. fr., v. לְפִיכָךְ.—Trnsf. *any orifice.* Ab. V, 6 פי הארץ the opening of the earth (that swallowed Korah); פי הבאר the opening for the well (Num. XXI, 16).—Nidd. 16ᵇ רוק בתוך הפה spittle in the mouth, euphem. for blood in the *orifice of the matrix.* Snh. 100ª (play on חֹרוֹפָה, Ez. XLVII, 12) להחזיר פה של מטה to open the lower orifice (the womb of the childless), opp. פה של מעלה the mouth; ib. להחזיר פה עקרות; Men. 98ª; a. fr.—*Pl. a)* פִּיּוֹת. Deut. R. s. 2 (ref. to Zech. XIII, 8) הפ׳ שאומרים שתי וכ׳ those mouths that say, there are two powers (good and evil). Cant. R. to IV, 4 (play on תלפיות, ib.) ספר שאמרוהו פ׳ הרבה the book (תְּהִלִּים, Psalms) which many mouths have indited (the book of many authors). Ib. תֵּל שמתפללין בו כל פ׳ the mound (Temple ruins) towards which all mouths are directed in prayer; Ber. 30ª. Ib. 5ª (expl. פיפיות, Ps. CXLIX, 6) חרב של שתי פ׳ a two-edged sword; a. fr.—Ab. d'R. N. ch. XXVIII שתי פ׳ *two faces,* v. פִּרְיָה.—*b)* פִּרְפִּיּוֹת. Num. R. s. 18 באותה ... פ׳ הרבה at that moment many mouths of the earth were opened (Yalk. ib. 752 פיות).—*c)* (Chald. *pl.*) פּוּמִּין *open vessels; topmost layer in open vessels.* Tosef. Ter. V, 11 אם יש [שם] מאה פ׳ וכ׳ if a hundred open vessels are there (in one of which an upper layer of T'rumah has been put) &c.; חפ׳ אסורין the upper layers are forbidden; Y. ib. IV, 43ª bot.

and stone. Snh. 22b מפיגין את היין ... דרך a walk of a mile, or a little sleep cause the wine to escape (counteract the effect of the wine); Erub. l. c. Ib. שדרך מפיגה וכ' that walking counteracts &c. B. Bath. 10a יין מְפַיְּגוֹ, v. פַּיֵּג—Yoma I, 7 והָפֵג אחת וכ' and drive out (thy drowsiness, cool thy feet) &c., v. אָחַד. Ib. 75b מן מְפַיְּגָן ... דברים the manna counteracted the effect of such food as traders sold them; a. e.

**פּוּג** ch. same, 1) *to evaporate, faint* &c. Targ. Ps. XXXVIII, 9 פָּגְרִית (ed. Lag. פַּגְרִית, fr. פגר; h. text נפוגתי). Targ. Esth. II, 1 פג ed. Lag. (Var. פח). Targ. Hab. I, 4 פָּגַת (Levita פָּרְגַת, read: פָּרְגַת); a. e.—Part. פָּיֵג, פָּיְיגָ; f. פָּיְגָא, פָּיְגַת; *pl.* פָּיְגָן. Targ. O. Gen. XLV, 26.—Y. Pes. III, 30a top מן דטלא פייגא מנהון (not מה) after the dew upon them has evaporated. Meg. 25b דלמא פייגא דעתיידהו וכ' lest the minds of the congregation be fainting (lose courage, on hearing the curses); a. e.—2) *to weaken, mitigate.* Part. פָּאֵיג. Targ. Lam. III, 49.

*Pa.* פַּיֵּג *to cause relaxation; to slacken.* Ib. II, 18. Targ. Prov. XIV, 30 מפייג ed. Lag. (oth. ed. מפליג).

*Af.* אַפֵּיג *to let (the wine) escape.* Targ. I Sam. I, 14.

*Ithpo.* אִתְפּוֹגֵג *to seek relaxation from anger, trouble* &c., *seek diversion, sport.* Lev. R. s. 27 לא אתא אלא לאתפוגגה וכ' he came only to sport with his children (not to argue with them seriously); ib. לא אתא אלא מתפגג (read: מִתְפּוֹגְגָא); Yalk. Mic. 554 למתפונגא (corr. acc.); Num. R. s. 10; Cant. R. to V, 16 (not לתחפ'); Tanḥ. Emor 10. Ib. [read:] לא אתת דא אלא לְמִתְפַּגְּיָא עם ברה this woman has come to court merely to have some sport with her son.

**פּוּגָא** I pr. n. m. *Puga.* B. Bath. 90b, v. סוּגָא II.

**פּוּגָא** II, **פּוּגָה** I pr. n. river, v. פִּרְגָא.

**פּוּגָה** II f. (b. h. פּוּגַת; פּוּג) נפש פּוּגַת *relaxation, recreation.* Pirké d'R. El. ch. XXXIII וירצא לפ' נ' וכ' he went out to look at the harvesters as a recreation.

**פ"וגחמ"ט**, substitute for ופרסין (Dan. V, 25) by permutation of letters called א"ת ב"ש q. v. Snh. 22a; Cant. R. to III, 4; a. e.

**פּוּגְלָא** m. *radish, the soft tuber of the radish.* Ber. 36a; Erub. 28b צנון ... אדשרא דפ' the radish is planted for the sake of the tuber (to be eaten before it is hard and woody). Ḥag. 15a עקר פ' ממישרא וכ' (Elisha ben Ăbuya) tore a radish out of the ground on the Sabbath. Ab. Zar. 10a. Y. ib. II, 41a bot.; Y. Ter. VIII, 45d top, v. נְעַץ; a. e.—*Pl.* פּוּגְלִין. Y. B. Bath. IX, 17a; Y. Peah VII, 20b top פּוּגִ'. Gen. R. s. 67 שרי עקר פ' רבריבין וכ' he (Rabbi) began to tear out the large radishes and plant small ones (intimating to Antoninus the necessity of removing the old officers and appointing new ones); Yalk. ib. 115; a. e.

**פּוּגְנִי**, Targ. II Esth. IV, 1, v. בּוּגְנִי.

**פּוּגָע**, Yalk. Ps. 697, v. פִּרְגָא.

**פּוֹדַגְרָא, פּוֹדַגְרָה** c. (ποδάγρα) *gout in the feet,* in gen. *sore foot.* Y. Sabb. VI, 8c top (expl. צִירִית, Mish. VI, 6) פ' (Bab. ib. 65a בת ארעא, v. אַרְעָא) a sore on the sole of the foot. Sot. 10a (ref. to I Kings XV, 23) אחזתו פד' he was seized with gout; Snh. 48b (v. Rabb. D. S. a. l. note 50); Num. R. s. 23 פלאגרא (corr. acc.); Tanḥ. Mas'é 12; Yalk. Kings 172.—[Y. Maasr. I, 49a bot. פודגרה, פיד', v. פּוּדְגָרָה.]

**פּוֹדַגְרוֹס** m. (ποδαγρός) *suffering with gout, gouty, lame.* Yalk. Lev. 469; Lev. R. s. 5 (not פודגריס; Ar. s. v. עלב: פטגריטוס, corr. acc.), v. דִּיאִיקִיטָא. [Koh. R. to V, 12 דגלוס פטרגוס, read: פּוֹדַלְגּוֹס or פודגרוס, v. דִּגְלוֹם.]—*Pl.* פּוֹדַגְרִין. Yalk. Sam. 161 מה היו עושין התשושין והפ' שבהם what did the feeble and the lame among them do? (Midr. Till. to Ps. XVIII, 17 only התשושין).

**פּוֹדוֹפְסִילָא** m. pl. (ποδόψελλα) *anklets.* Y. Sabb. VI, 8b bot. (expl. אצערה, Num. XXXI, 50) פד' Ar. (ed. כדופסלא, כרו', corr. acc., or פִּירוּפ', χειροψελλα(?); LXX ψέλλιον). Ib. (expl. צעדות, Is. III, 20) פדופסלה, פד' (corr. acc.).

**פּוּדְעָא**, v. פֻּדְעָא.

**פּוּדְעָתָא** f. (פֻּדְעָא) *wound, bruise.*—*Pl.* פּוּדְעָתָא. Targ. Prov. XXIII, 29 (ed. Wil. *sing.*; ed. Lag. בועתא). Ib. XX, 30 (ed. Lag. a. oth. פועתתא). Ib. XXVII, 6 (ed. Lag. פועתת'); a. e.

**פּוּי, פּוּה**, Part. pass. *Pi.* מִפּוּיָה, Tosef. Ter. VII, 16, Var. מִפּוּרִית, v. פּוּחַ h.

**פּוּלָא**, v. פִּרְוֹלָא.

**פּוּלוֹן**, Yalk. Gen. 82 פוולוני, v. פִּילוֹן.

**פֵּוְסָרוֹס** pr. n. (Πευσαρος?) *Peusarus*(?), name of a tortuous street, prob. in Tiberias. Y. Ber. IX, 13c top דרך ... כגון אתן פ' (ed. Lehm. פּוּוסרס, ed. Krot. פופסרס) it was a tortuous road (where he met her, v. עַקְמוּמִית), like the P.; Y. Ab. Zar. I, 40a bot. פסוורוס. Y. Erub. VIII, 25b top אהן פרו' זרק מתוכה וכ' if one throws an object (on the Sabbath) from the P. into an open public road or *vice versa,* v. פָּלַשׁ I. Y. Shek. VII, 50c bot. נשכח מן פיוסרוס ולגיו (not דלגיו; Bab. ed. פיוסא, Ms. M. פּוּוסרס) I wish I might find it somewhere towards the interior of the P.

**פַּוְּיָתָא**, v. פַּיְּיתָא.

**פּוּמְרִיקִין, פּוּזְמִיקוֹן**, v. פּוּזְמְרִיקוֹן.

**פּוּזְמָקִי, פַּזְמָקִי** m. pl. (Pers. pagèng, v. Perles Et. St. p. 3, note) 1) *gaiters* of red leather, *fine shoes.* Sabb. 10a רבא ... רמר פ' ומצלי וכ' (Ms. M. מינקיט פרזמקי, corrected רמי) R. ... put on fine gaiters for prayer, saying, prepare thyself to meet thy God (Am. IV, 12); Yalk. Am. 542 מנקט פזומקי (corr. acc.). Shebu. 31a (to people that came to court in rich dress) שלופו פַּזְמַקֵירְכוּ וכ' (late ed. פּוּזְקַמֵירְכוּ; Ms. M. פּוּמְקַיֵּירְכוּ, corr. acc.; v. Rabb. D. S. a. l. note) take off your fine shoes, and come down for judg-

פּוֹטְרִיתָא f. (φωτία) *brightness*, v. פּוֹטָא.

פּוֹטִיאֵל (b. h.) pr. n. m. *Putiel*, the father-in-law of Elazar, son of Aaron, in Agadah identified with Jethro (and also with Joseph). Mekh. Yithro, ʿAmal., s. 1 פּוֹטִי שנִפְטַר מע"ז Jethro was surnamed Putiel, because he withdrew from idolatry. B. Bath. 109ᵇ, a. e., v. פָּטַם a. פּוֹטָא.

פּוֹטְיוֹלִין (variously corrupted) pr. n. pl. *Puteoli*, a great sea-town of Italy. Macc. 24ᵃ שמעי קול חמונה של רומי מפ' ברחוק מאה וכ' (ed. בבל מפלטירה, margin. vers. מפטרילוס; Ms. M. מפלטוס, v. Rabb. D. S. a. l. note) they heard the din of the city of Rome (on travelling) from P., at a distance of one hundred and seventy miles; Lam. R. to V, 18 פוטלירילוס; Sifré Deut. 43 של מפטרילון (v. חֲמָרִיָּה); Yalk. Is. 278 מפנרליאוס. [The termination וס in the above forms corresponds to the accus. -ουϛ, -os.]

פּוֹטִינוֹן, v. next w.

פּוֹטִינוֹס m. (φωτεινός) *bright, splendid.* Tanḥ. ed. Bub., Vayesheb 16 פּוֹטִיפַּר שנכנס לביתו של פרעה ונעשה ביתו פּוֹטִינוס וכ' his name was Potifar (φωτοφόρος), because he entered the house of Pharaoh, and his house became bright, for he brightened up the house of Pharaoh; Gen. R. s. 86 (differ. paronomasia) שהיה פּוֹרֵעַ ... כיון שירד הפֹּר לשם נעשה פּוֹטִינון Ar. (ed. פוריטנון) he used to uncover himself before the idol, but when the bullock (Joseph, Deut. XXXIII, 17) came there, he (Potifar) became enlightened; Yalk. ib. 145 פ' ... וכיון שירד יוסף [glossator explains עשיר *rich*, v. Gen. XXXIX, 5].

פּוֹטִירִין m. (ποτήριον) *poterion*, name of a shrub (Astragalus Poterium), a species of tragacanth, yielding a gum which was used for spicing wines; פירלי פ' *a vial of poterion*, a medicinal drink taken after bathing. Gen. R. s. 51 (ref. to מנת כוסם, Ps. XI, 6) כפ' פ' לאחר המרחץ (not פרטרין) like the vial of poterion after a bath; Y. Pes. X, 37ᶜ top דיפלי פ' כדיפלי פ' וכ' (corr. acc.); Yalk. Ps. 655 (not פוטרין). Gen. R. s. 10 כיון שרצא חבריו פ' פ' של יין לשחותו when he (Titus) came out of the bath, they handed him a vial of poterion wine to drink; Koh. R. to V, 8 כוס זבוב נמצא בתוך פ' פ' של יין (not פוטרין). Gen. R. s. 88 שלו פ' a fly was found in his (Pharaoh's) vial &c.; Yalk. ib. 146 סילי פושרין (corr. acc.).

פּוֹטִירְתָא f. *puṭitha*, name of a small fish or reptile. Macc. 16ᵇ; Pes. 24ᵃ; Erub. 28ᵃ.

פּוֹטְלִיוֹלוֹס, v. פּוּטְיוֹלִין.

פּוֹטְנַג, פּוֹטְנַג, v. פּוּתְנַג.

פּוֹטְסוֹת, v. פִּרְטוּס.

פּוֹטְרָה, Y. Shebi. V, 36ᵃ top, read: פּוֹ' (πέτρα), *rock* v. פּוּאָה.

פּוֹטְרִין, v. פּוֹטִירִין.

פּוֹטְרִיתָא, v. פִּרְטְרָא II.

פּוֹזְקְמִי ment.—2) *soldiers' leggins, greaves.* Sabb. 62ᵃ (expl. מגפיים, Mish. VI, 2) פזמקי.

פּוֹזְקְמִי, v. preced.

פּוֹחַ (b. h.) *to blow, blow up*; פ' נפש *to blow the soul out, to dishearten.* Num. R. s. 20 מה אני הולך אצלו לְפַוֵּחַ את נפשו why should I go to him (Balak) to dishearten him?; Tanḥ. Balak 13.—[Y. Ter. VIII, 46ᵃ top שתפוח הכרית, read: שתפרח, v. כָּרִית.]

*Hif.* הִפְרִיחַ 1) same, esp. *to break wind.* Sabb. 49ᵃ; 130ᵃ שלא יַפְרִיחַ בתך that he will not desecrate the T'fillin by passing winds. Ab. Zar. 17ᵃ הֲפָרְחָה she broke &c.; a. e.—2) *to stir up.* Midr. Till. to Ps. III אל תַּפְרִיחוּ את הישן do not stir up that which slumbers (do not disturb the accepted order of the psalms); Yalk. ib. 624 (not תפיחי).

*Pi.* פִּרְיַחַ (denom. of פִּרְחַ) [*to use powdered colors,*] *to paint.* B. Bath. 60ᵇ ואין מְפַרְיְחִין, v. כִּיר; Tosef. ib. II, 17.—Part. pass. מְפוּרְיָח; f. מְפוּרְיֶחֶת. Ib. Tosef. Ter. VII, 16 מפורית ed. Zuck. (Var. מפוריית; מצויר) read מְפוּיָח or מְפוּרָח.

פּוֹחַ ch. same, 1) *to blow.* Y. Snh. I, 18ᶜ bot. פַּח (ed. Krot. פה, corr. acc.); Y. R. Hash. I, 58ᵇ top פּוֹחַ blow, breathe!, v. נָפַח.—2) *to evaporate*, (with נפשא) *to despair.* Targ. Y. Num. XXI, 30 עד דְּיָפַח נפשיהון until they are in despair (h. text עד נפח).—3) *to cool off, be sobered.* Targ. Esth. II, 1 (ed. Lag. פג).

פּוּחָא m., פּוּחֲתָא f. (preced.) *breath, wind.* Targ. Job XXX, 22 (ed. Lag. רוחא). Ib. XX, 3 (ed. Lag. פרחא, corr. acc., or כרוּחָא). Targ. Prov. XI, 29 פותחא Bxt. (ed. Lag. פתחא, ed. Wil. פתחא, corr. acc.).

פּוּחָא (פּוֹחָא) *trap*, v. פָּחָא.

פּוֹחֲחַ, v. פָּחַח.

פּוֹחְלָן, v. פָּחְלִין.

פּוֹחֵר m. (v. פָּחַר) *potter.* Tanḥ. Vayikra 4 רש פ' מתאוה לכלי חרס does a potter want earthen vessels?

פּוֹחֶתֶת m. (פָּחַת) *a scraping tool, chisel* (?). Tosef. Kel. B. Bath. VII, 3 יד חפ' ובן חפ' quot. in R. S. to Kel. XXIX, 8 (ed. Zuck. יד חפחות ובין חפחות) the handle of a large or of a small scraper.

פּוּחֲתָא, v. פּוּחָא.

פּוּט* m., v. פָּטְפּוּט.

פּוֹטָא* m. (φῶς, *pl.* φῶτα) *lights.* Y'lamd. to Num. X, 29, quot. in Ar. שאת פוטראל שהאיר במעשים טובים (כמו) אומר ביונית פ' (ed. Koh. פוטרא) Hobab is surnamed Putiel (Ex. VI, 25), because he shone through good deeds, as you say in Greek *phota.*

פּוּטְמִין, v. פִּיטָמָא.

פּוּטִי pr. n. m. *Puṭi*, a disparaging abbreviation of *Putiel.* Snh. 82ᵇ, a. e., v. פָּטַם.

service. Targ. Ez. XXIX, 18. Targ. Deut. XXVI, 6 (O. ed. Vien. פָּלְחָ); a. fr.—Esp. *priestly service, Temple service, worship.* Targ. Y. Ex. XXIV, 5; a. fr.—Targ. Y. Num. XXIII, 1, a. e. נוכראה פ׳ = h. עבודה זרה, idolatry.—Y. Ber. IV, beg. 7ᵃ (ref. to פלח. Dan. VI, 17) (in Hebr. dict.) וכי יש פ׳ בבבל וכ׳ was there Temple service in Babylonia? But. . . . it means prayer.

**פּוּלְחָנוּתָא** f. (preced.) *work, tilling.* Targ. Koh. V, 8 (7).

**פולטריות**, Gen. R. s. 69; Yalk. Is. 337 פלט׳, v. פְּלַטְיָא II.

**פּוּלִי**, Y. Sabb. VI, 8ᵃ bot. מטון לפ׳, read: לפילי.

**פּוּלְיָא**, Midr. Till. to Ps. IX פילוס בנה פ׳ (some ed. פילוא); Yalk. ib. 642 פילוש בנה פ׳, read: פילופוס בנה פילפא Philippus built *Philippa* (abbrev. of פילופופולים *Philippopolis*).

**פּוּלְיוֹס**, Nidd. VIII, 1, Bab. ed. 57ᵇ, read: פְּלִיוּם, v. אַפַּלְיוֹן.

**פּוּלְיָטוֹן**, v. פּוּלְדָּטוֹן.

***פּוּלִיטַיקִין** m. pl. (πολιτικοί) *city-people.* Ter. II, 5 מפני שהוא מאכל פ׳ (Ms. M. פולרטוקוס, read: פולירטי׳ sing.) because it (the wild onion) is the food of city-people (as health-preserving, v. Ned. 66ᵃ, quot. s. v. כּוּפְרִי).

**פּוּלִיטְרִיכוֹן** (not כין ...) m. (πολύτριχον) *Polytrichon, Maiden-hair.* Y. Sabb. XIV, 14ᶜ, v. יוֹעֲזָר.

**פּוּלִיוֹנִיוֹת**, Sifra M'tsor'a, Neg., Par. 7, ch. V, read: פַּלְיוּמִים, v. פַּלְיוֹם.

**פּוּלְיָטוֹן** m. (foliatum, φουλιᾶτον S.) *an ointment* or *oil prepared from leaves of spikenard.* Cant. R. to I, 3 לצלוחית של פ׳ like a flask of foliatum; Snh. 108ᵃ פַּלְיָטוֹן; (Gen. R. s. 39 אפופלסמון); Ab. Zar. 35ᵇ פליטין (Ms. M. פלירטון, corr. acc.). Tosef. Dem. I, 26 פו׳ של (שמן) spikenard oil; Y. ib. I, end, 22ᵇ. Yalk. Num. 771 (ref. to כאהלים, Num. XXIV, 6) כפלוטין (corr. acc.) like foliatum. Ib. אתה מכנה אותן בבצלים . . . מכנה אותן בפליטון thou (Balaam) comparest them to onions whose smell is offensive, but I (the Lord) compare them to spikenard oil. Tosef. Sot. XV, 9 אף על פו׳ גזר וכ׳ Ben Baba forbade also the use of foliatum (after the destruction of the Temple), but &c.; a. e.

**פּוּלִימַרְכָא**, v. next w.

**פּוּלִימַרְכוֹס**, **פּוּלְמֵי**, **פּוּלְמֵי** (variously corrupted) m. (πολέμαρχος) *polemarch, general.* Sifré Num. 131 שלח המלך לפ׳ וכ׳ the king sent a general out and ordered (him) to devastate it (the province); Pesik. Shub., p. 160ᵃ פרומלוכוס (corr. acc.); Yalk. Hos. 532; 517; Yalk. Ex. 178; a. fr.—[Yalk. Lev. 631 שירמש פ׳, v. פְּלוּמוֹפִילוֹן.]—*Pl.* פּוּלִימַרְכִין, פּוּלִימַרְכִים, פּוּלְמֵי׳. Lam. R. introd. (R. Josh. 2) (expl. לשום כרים, Ez. XXI, 27) פ׳ Ar. (ed. פלימרכים, כוס ...), v. כלירכין.—Ch. form: פּוּלִימַרְכָא, פּוּלְמֵי׳. Targ. Ps. IX, 1 Ms. a. ed. Genua (missing in eds.).—*Pl.* פּוּלִימַרְכִין, פּוּלְמֵי׳. Targ. II Esth. VIII, 7; a. e.—[Targ. Y. Gen. XXXII, 7; XXXIII, 1 פולמורכ׳, read: פּוּלְמוֹסִין.]

**פּוּר**, Tosef. Ter. VIII, 16 מפוירת, מפוירת, v. פּוּחַ h.

**פּוּרְיָטָנָא**, **פּוּרְיָטָן**, v. פַּרְיָטָן.

**פּוּךְ** m. (b. h.) *stibium, eye-paint.* Sabb. 109ᵃ מעבירר פ׳ stibium removes (cures) the King's Daughter (v. מֶלֶךְ), וכ׳ stops the tears, and advances the growth of the eyelashes. B. Bath. 16ᵇ (expl. קרן הפוך, Job XLII, 14), v. רֵישָׁק.

**פּוּכְיָא**, Targ. I Sam. XIV, 16, some ed., read: סַכְוָאתָא, v. סַכְוָאתָא.

**פּוּכְלְתְרִין**, Treat. Tsitsith (ed. Kirchh., p. 22), read: פִּירוּלְטִירִין, v. תְּבֵלְטִירִים.

**פּוֹל**, imperat. of נָפַל.

**פּוֹל** m. (b. h.; פלל or פול *to split*) *bean.* Kil. I, 1 פ׳ חלבן the white bean. Ib. 2 פ׳ מצרי the Egyptian bean (Colocasia); a. fr.—*Pl.* פּוֹלִין. Tosef. ib. II, 8, v. גַּמְלוֹן. Tosef. T'bul Yom I, 1; a. fr.

***פּוֹל** m. (פָּלַל; cmp. פָּלָה) *decision, search*; בעל דפ׳ a superintendent of the Temple, *guardsman.* Tosef. Kel. B. Kam. I, 6 (R. S. to Kel. I, 9 חפיל).

**פּוֹלָא** ch., *pl.* פּוּלִין, פּוּלֵי (v. preced.) *detectives, scouts; agents.* Targ. Y. Ex. IX, 7; 27.

**פּוֹלָא** m. = h. פּוֹל. Targ. Ez. IV, 9. Targ. II Sam. XVII, 28 (ed. Wil. פו׳; ed. Lag. פולין, *pl.*).—Y. Sabb. V, beg. 7ᵇ, a. e. פ׳ מיצרייא, v. לוּבִי.—Y. Kil. I, 27ᵃ top (expl. פול, Mish. I, 1) פולא R. S. to Kil. l. c. (ed. פילה, read פו׳).—*Pl.* פּוֹלִין, פּוֹלֵי. Targ. Y. Deut. XIV, 19. Targ. II Sam. l. c., v. supra.

**פּוֹלְגָא** = פַּלְגָא.

**פּוֹלְגָן**, v. פַּלְגוּ.

**פּוֹלוֹיָה** pr. n. m. *Poloyah.* Ex. R. s. 42 end יהודה בן פ׳, prob. to be read: פדריה; Pesik. R. s. 40 יהודה בר פנינ׳ ed. Fr. (ed. Prag פלרי, v. Friedm. note 48); Yalk. Cant. 988 פדיה.

**פּוֹלוֹסְטוֹת**, v. פּוֹלִיסְטוֹת.

**פּוֹלוֹסִיפוֹת**, Tosef. Shebu. III, 6, read: פִּילוֹסוֹפוֹס.

**פּוֹלוֹסִיקָא**, Yalk. Sam. 151, read: פְּלוּמַכָּא.

**פּוֹלוֹסְמוֹסְטוֹס**, Yalk. Prov. 950 some ed., read: אֲפִרְמַלִּיסְטוֹס.

**פּוֹלֵחַ** m. (פָּלַח) *soldier, officer.* Y'lamd. to Lev. V, 21, quot. in Ar., v. פָּגָן.—*Pl.* פּוֹלְחִין. Ib. to Deut. VII, 17, quot. in Ar. דרכן של פ׳ לובשין וכ׳ it is the custom of soldiers to wear nail-studded shoes. Ib. to Deut. XIX, 1, quot. in Ar. שני פ׳ וכ׳ . . . מוסרין they give each Israelite two soldiers to guard him.

**פּוֹלְחָן**, Yalk. Num. 762, prob. to be read: פּוּחְלִין or פָּחְלִין; [glossator to Yalk.: = פָּלָךְ].

**פּוֹלְחָנָא**, **פּוּלְחָנָא** m. (sometimes f.) (פָּלַח) *servitude,*

**פולין**, Lev. R. s. 18 some ed., read: פִּילוֹן.

**פּוֹלִיס** f. (πόλις) *city*. Pesik. Vayhi, p. 63[b]; Pesik. R. s. 17, v. אֵירוֹפּוֹלִיס.

**פולוסטות, פוליסוטות**, Y. Bets. V, beg. 62[d] הפ׳, read: חפי לסוטות, v. חָפַשׂ.

**פּוֹלִיפּוּס** m. (πολύπους) *polypus, a morbid growth in the nose*. Keth. VII, 7 ואלו שכופין . . . ובעל פ׳ וכ׳ the following persons are forced to divorce their wives: one stricken with a skin disease, with a polypus &c.; expl. ib. 77[a] ריח חחוטם whose nose is ill-smelling; ריח חפה whose mouth is &c.; Tosef. ib. VII, 11. Sabb. 109[a] יד מעלה פ׳ an unwashed hand (touching the nose) generates a polypus. Midr. Till. to Ps. VII, 10 . . . רשע והוא חוטא וחוטמת מעלה פ׳ a violent man and sinner (against God) is like an ungainly woman who has a polypus besides; a. e.—*Pl.* פּוֹלִיפְּסִין (sub. בעלי) *afflicted with polypus*. Y. Ḥag. I, 76[a] bot.

**פּוֹלֶמוֹס** m. (πόλεμος) *war*, esp. *war with the Romans*. Sot. IX, 14 בפ׳ של אספסיינוס during the Vespasian war; בפ׳ האחרון during the Titus war; בפ׳ של טיטוס during the last war (Hadrianic revolution); Tosef. ib. XV, 8 (missing in ed. Zuck.). Y. Ab. Zar. I, 39[c] top עד מתי אנו הורגין בפ׳ וכ׳ how long yet shall we slay one another in war?; a. fr.—[Tosef. Ḥull. III (IV), 27, read: פֵּילָמוֹס, v. אפונס.]—*Pl.* פּוֹלְמָסָאוֹת, פּוֹלְמוֹסָרִיוֹת, פּוֹלְמָסִין. Par. VIII, 9 המכזבים בפ׳ (מים) waters which are known to have failed in wars. Y. Erub. I, end, 19[d] הרוגי פל׳ slain in battle (during a revolution). Y. Yoma V, 42[d] bot. Lam. R. to II, 2 כמה פ׳ עשה וכ׳ how many wars did Hadrian wage?; a. e.

**פּוֹלְמוֹסָא** ch. *army*. Ber. 30[b] דאתא פ׳ דמלכא וכ׳ when a royal army came to the city (of Nehardea); Ab. Zar. 70[b] החוא פ׳ וכ׳ an army came &c. (Rashi: *a commander*). Ib. רובא דאתי בהדי פ׳ וכ׳ the majority of those that came in that army (or with that commander) were Jews. Ḥull. 46[a]; a. e.—*Pl.* פּוֹלְמוֹסִין *soldiers*. Targ. Y. Gen. XXXIII, 15. Ib. 1; XXXII, 7 (not פולמרכין, פולמורכ׳).

**פולמוסטוס**, v. אֶפִּרְמִלִּיטִיס.

**פולמורכין**, v. פּוֹלְמוֹסָא.

**פּוֹלַמַרְכוֹס, פּוֹלְמַרְכָא**, v. פּוֹלִימַרְכוֹס.

**פּוֹלָסָא** m. (פָּלַס; cmp. b. h. פֶּלֶס) *circular plate* or *ring* used as weight and as uncoined money (v. פִּילֵס). B. Mets. 47[b] (expl. אסרמון, ib. IV, 1) פ׳ (Ar. פִּילְסָא) uncoined metal. Sabb. 65[a] ליעבד לה פ׳ let him use any circular plate for it (instead of a coin, סלע).—*Pl.* פּוֹלָסִין, פּוֹלָסֵי. Lev. R. s. 37 יהבת לה אנתתיה עשרה פ׳ (not יהבי) וכ׳ his wife gave him ten *pulsin*, saying, buy something &c.—פ׳ דנורא heated disks or rings strung on a lash. B. Mets. 85[b] מתיוה שתין פ׳ דנ׳ they (in heaven) punished him with sixty fiery lashes; Yoma 77[a] (omitted in eds.; v. Rabb. D. S. a. l. note 3; Ms. M. פּוֹלָסִים h. form); Ḥag. 15[a]. B. Mets. 47[a] חזה מפרק פ׳ דנ׳ (Rashi פולסא) he would have brought out before thee (shown thee) fiery disks (i. e. would have threatened thee with excommunication).

**פולסא**, Ab. Zar. 39[a] Ms. M., v. פִּילוּסָא.

**פּוֹלְפָּסִין**, v. פּוֹלִיפּוּס.

**פולקטון**, Cant. R. to IV, 11, sq., Ar., read: פִּירְקִילְטִין, v. אַפִּירְקִילְטָא.

**פּוֹלָר** m. (φολλερόν=φόλλις, S., v. בּוֹלְרִין) *folleron, a small debased coin*. Y. Peah I, 15[d] bot. מילה דטבא חד פ׳ a thing which is worth one folleron; Gen. R. s. 35, end; Yalk. Prov. 934 מילתא אחד פלן (corr. acc.).—*Pl.* פּוֹלְרִין, פּוֹלְרֵי. Gen. R. s. 70 אי . . . בר׳ פ׳ יהוב ליה חמשה when labor was worth ten follera, he (Laban) gave him five; ואם . . . בר׳ פ׳ חזה יהיב ליה בג׳ פ׳ and if the load he brought in was worth six follera, he (Jacob) gave it to him for three. Ib. s. 49, v. עִיגּוּלָא.

**פּוּמָא, פּוֹם** m.=h. פֶּה. Targ. Ex. IV, 11. Targ. Y. ib. 10, v. חִגְרָא. Targ. O. Gen. XXIX, 2, sq.; (Y. פֻּם); a. fr.—Targ. II Sam. XXIII, 8 בפ׳ קלא with the voice of command (?).—Sabb. 67[b] לפ׳ רבנן to the mouth of our teachers, v. חֲוִירִין. Ib. 141[a] אפומיה דלחיריא on the top of the pole. Ib. בפ׳ דשרשא into the orifice of a bottle, v. אֲשַׁרְשָׁא. Ber. 62[a] דמי פומיה דאבא וכ׳ Abba's mouth is like that of one that has never before sipped of a dish (he acts as if he touched a woman for the first time). Y. Ned. VII, end, 40[c] בפ׳ בעי מימר וכ׳ . . . ליה אורחא is it not a man's way (of speaking), when he sees a person at the entrance (of the town), to say, I saw him in Tiberias?; a. v. fr.—כְּפוּם, לְפוּם, לְפוּמָא דִ־=h. לְפִי, כְּפִי, *according to; because*. Targ. Lev. XXV, 52. Ib. 51. Targ. Prov. XII, 8 לפ׳ ed. Lag. (ed. בפ׳, (corr. acc.). Targ. Y. I Gen. XXXVIII, 25; a. fr.—לפ׳ כן=h. לָפֵרָכָךְ, *therefore*. Ib.; a. fr.—Ab. V, 22 לפ׳ צערא אגרא according to the pain (in studying) is the reward. Y. Ber. I, 3[c] bot. לפ׳ כן צריך וכ׳ therefore was it necessary to say &c.; a. fr.—*Pl.* פּוּמַיָּא, פּוּמִין. Targ. Prov. V, 4; a. e.—Y. Ber. I, 3[b] top אילו הוינא . . . תרין פ׳ had I been standing at the foot of Mount Sinai, I should have prayed that two mouths should be created for man, one for studying the Law &c.; Y. Sabb. I, 3[a] sq.; a. e.—[Hebr. plur. פּוּמִין, v. נַהֲרָא, &c.

**פומארית, פומאריים**, v. פּוּרְמָא.

**פּוּם בְּדִיתָא, פּוּמְבְּדִיתָא** pr. n. pl. *Pumb'ditha* (*Mouth of B'ditha*, v. בְּדִיתָא), seat of a great Jewish academy, in Babylonia. Snh. 17[b], a. e. סבי דפ׳ the elders (scholars) of P. (Jehudah and Ena); חַרְיפֵי דפ׳, v. חָרִיף; a. v. fr.—Denom. פּוּמְבְּדִיתָאָה m. *Pumb'dithean*. Ḥull. 127[a] לוויידך וכ׳ פ׳ (not פומבדיתא) if a Pumb'dithean joins thee (on the road), change thy inn (lest he rob thee).—*Pl.* פּוּמְבְּדִיתָאֵי. Sabb. 153[a].

**פּוֹמְבִי, פּוּמְבוֹן, פּוּמְבָּה**, v. פּוּמְפֵּי.

**פּוּמְבְּרִינֵי** m. pl. (comp. of פּוּם a. בִּירִין; cmp. בִּרְנִירִין a.) *the seam between a garment and its border.* Kidd. 32ª.

**פּוּמְט,** v. פָּמוּט.

**פּוּמִילּוּס,** Sifré Deut. 355, read: אֶפִּירְמִילִיטֵיס.

**פּוּמְעִים (פּוּמְעִיס, פּוּעְמִים),** Lam. R. to I, 17, prob. a corrupt. of עִירְמָעִים or אֶמְאוּס, v. אֶמְאוּס.

**פּוֹמְפִי, פּוֹמְבִי** f. (πομπή, pompa) *solemn procession, pomp, solemnity, ostentation.* Y. Shek. I, beg. 45ᵈ כדי לעשות פומבי לדבר (Ms. M. פוסקי, read פומפי) in order to give greater publicity to the act; Y. Yoma II, 39ᵈ top; ib. II, end, 40ª; a. fr.—Pesik. R. s. 12 לפי שלא נעשית לה פ' כאמהות because she had not been given a public funeral as was given to the other Mothers. Ib. הית נעשה לחם פ' (masc.). Ib. s. 5 עשה לחם פומבה גדולה made a great demonstration for them. B. Bath. 145ᵇ עשה עמו בפ' וכ' if a man acted as a friend's best man at a public wedding, and now asks his friend to be his best man at a private wedding. Ib. עתיר נכסין עתיר פ' וכ' rich in goods, rich in pomp (popular ovations)—that is the preacher of *hagadah* (v. אַגָּדָה); a. fr.—Trnsf. (v. Sophocles s. v. πομπή) *disgrace, reproach.* Ab. Zar. 54ᵇ לא דיין ... שעושין סלע שלי פ' וכ' it is not enough for the wicked that they have made my coin (divine image of man) a public disgrace, but &c.—Gen. R. s. 86, beg. בני בכורי הוא ואני מורידו פורופי Ar. (read: פומפי = πομπῇ) he (Jacob) is my firstborn son, and shall I let him go down to Egypt in disgrace?—Ed. ... בני בזיון ואם ליתן בלבו של פרעה איני מורידו פומבי אלא וכ' (corr. after 'Rashi' ואם אתן בלבו ... להורידו איני מורידו פ') he is my firstborn son, and shall I make him go down in contempt? and if I put it into Pharaoh's heart to bring him down, do I not bring him down in disgrace? ('Rashi' אני מורידו פופילא, corr. acc.).

**פּוּמְפִּירָא** m. pl. (reduplic. of פּוּם) *graters.* Y. M. Kat. II, 81ᵇ top חורי באילין פ' וכ' decided concerning grating tools that it was permitted to make them during the festive week for use on the festival.

**פּוֹן** (פְּנֵי) [*turn,*] a particle indicating the subjunctive mood, *would, might.* Targ. Gen. XXVI, 10. Targ. Num. XI, 29. Targ. Is. XLVIII, 18, sq.; a. fr.

***פּוֹנָא** m. (preced.) *change.*—*Pl.* פּוֹנִין (adv.) *alternately.* Targ. Job IV, 16 Ms. (ed. סוגעין).

**פּוֹנְדָא, פּוֹנְדָה** f. (funda) *money-bag, hollow belt.* Kel. XXIX, 1. Sabb. 120ª. Ib. X, 3 בפוֹנְדָתוֹ ופירה למטה (if he carries an object) in his belt with its opening downward. Ib. בין פונדתו לתלוקו between his belt and his undergarment; a. fr.—Tosef. B. Mets. VIII, 14 בפי פ' וכ' (not בפרפונדא) if he placed the object of trust in the mouth of his money-bag (whence it could easily be taken out or lost) or on the edge of his roof &c.—*Pl.* פּוֹנְדָאוֹת. Zab. IV, 4.

**פּוֹנְדוֹקָא, פּוֹנְדוֹק,** v. פּוּנְדָּק, פּוּנְדָּקָא.

**פּוּנְדְּיוֹן** m. (popular abridgment of Dupondium or Dipondium) *Dupondium,* a Roman coin equal to two Asses. Maas. Sh. IV, 8 הוא יוצא בפ' והלך ... and he went to another place where the Isar (As) is worth a Dupondium. Kel. XVII, 11, a. e., v. כְּפַר. Y. Maas. Sh. IV, 55ᵇ top שני אסרין פ' two Isars are one Dupondium. Ib. III, beg. 54ª (not פונדירין); a. fr.—Bekh. 50ª פּוּנְדִּירִין.—*Pl.* פּוּנְדִּירִיּוֹנִין, פּוּנְדִּירִיּוֹנוֹת. Y. Kidd. I, 58ᵈ; Tosef. B. Bath. V, 12, a. e., v. מְעָה. Tosef. Maas. Sh. IV, 13. Ib. III, 6; a. fr.—Bekh. l. c. פּוּנְדִּירִין.

**פּוּנְדָּיוֹת,** v. פּוּנְדָּא.

**פּוּנְדָּיִן,** v. פּוּנְדְּיוֹן.

**פּוּנְדִּיקָא, פּוּנְדִּיק,** v. next wds.

**פּוּנְדָּק** m. (πανδοκεῖον) *inn, tavern, lodging place.* B. Mets. 26ª שעשאו פ' לשלשה בני אדם (not ישראל; v. Rabb. D. S. a. l. note 4) when he made his house a lodging place for three persons (at the same time). Sot. 10ª (expl. אשל, Gen. XXI, 33) חד אמר פרדס וחד אמר פ' one says, it means, Abraham planted an orchard, and one says, he put up an inn (for the reception of travellers); Gen. R. s. 54 (with play on אֲשֶׁל) פונדיק שֶׁאֵל מה תשאל וכ' an inn, (where they say,) ask what you may desire, cake, meat, &c. Macc. 10ᵇ הקב"ה מזמינן לפונדיק אחד the Lord causes them to meet at the same inn. Yeb. XVI, 7 (122ª) והביאוהו בפונדוק (Y. ed. בפונדק) and they brought him (the sick man) to an inn; a. fr.—[Y. B. Mets. V, 10ᶜ bot. אבל בפ', read: בפיסוק.]—*Pl.* פּוּנְדָּקוֹת. Men. 32ᵇ בפוּנְדָּקוֹתֵיהֶן at the door of their lodgings.

**פּוּנְדָּקָא** ch. same, *inn, public house.* Y. Ber. III, 6ᵈ top הוו יתבין קומי פ' ברמשא (or פּוּנְדִּיקָא, not פונדקיא) sat in front of an inn in the evening. Ib. VI, 10ᵇ bot. פונדיקא דברכתא the inn of B'rakhta; a. e.—[Yalk. Gen. 150, v. פּוּנְדָּקִי.]—*Pl.* פּוּנְדָּקִין. Targ. Y. I Num. XXIV, 14. Targ. Y. II Ex. XIV, 2; Targ. Y. II Num. XXXIII, 7 פּוּנְדָּקֵי חירתא (ד) (h. text פי חחירת); Targ. Y. ib. 8 פורוקי (corr. acc.). Targ. I Chr. I, 20 פּוּנְדּוֹקִין.

**פּוּנְדָּקָאָה,** v. פּוּנְדָּקִי.

**פּוּנְדָּקָאן,** v. פּוּנְדְּקִירְתָּא.

**פּוּנְדָּקִי** f. (corrupt. of ποντική = κάρυον ποντικόν) *filbert.*—*Pl.* פּוּנְדָּקָאוֹת, פּוּנְדָּקִין. Y. Naz. I, end, 51ᶜ פונדקירין (corr. acc.; Ar. פּוּנְדְּקִין). Y. Gitt. VII, 48ᵈ bot. פונדקאות עצמן if he ate the filberts themselves (with their burrs in their green state).

**פּוּנְדָּקִי** m. (denom. of פּוּנְדָּק = πανδοκεύς) *innkeeper, host.* Gitt. VIII, 9; Eduy. IV, 7; Tosef. Yeb. I, 10; Tosef. Gitt. VIII (VI), 8 לנה עמו בפ' she staid over night with him (her divorced husband) as her host. Lev. R. s. 1 אין גנאי ... עם פ' שלו it is not beneath a king's dignity to speak to his host (so did the Lord speak to Abraham, ref. to Gen. XVIII, 1); a. e.

**פּוּנְדָּקָאָה, פּוּנְדָּקִי** ch. same. Gen. R. s. 92 [read:]

עובדא הוה בדרומא דהוה תמן חד פ' וכ' it happened in Darom that a certain innkeeper was there &c.; ib. דהוא פונדקאה (some ed. קא ..., קה ..., corr. acc.); Yalk. ib. 150 פונדקא, פונדקן (corr. acc.); a. e.

**פונדקיא**, Y. Ber. III, 6[d] top, v. פּוּנְדָּקָא.

**פּוּנְדָּקִית** f. (preced. art.) *hostess, innkeeper*. Dem. III, 5; Ḥull. 6[b] הנותן לפ' שלו if one gives to his hostess (provisions to prepare). Yeb. XVI, 7 ובחזרתן אמרו לפ' וכ' and when they came back, they asked the (gentile) innkeeper. Ib. ולא תהא כהנת כפ' should a priest's wife not be as good (an evidence) as that innkeeper? לכשתהא כפ' when she will be (offering such evidence) as that innkeeper; Tosef. Yeb. end לכשתהא פ' (corr. acc.). Esth. R. to I, 9 (proverbial expression) לא תהא כהנת כפ' should the priest's wife &c., i. e. should the Lord not be at least as much revered as the idols?; Lam. R. introd. (R. Yitsḥ. 3); a. e.

**פּוּנְדְּקִיתָא** ch. same, esp. *keeper of a public house, harlot*. Targ. Josh. II, 1 (h. text זונה). Targ. Ez. XXIII, 44.—*Pl.* פּוּנְדָּקָן, פּוּנְדָּקָן. Targ. I Kings III, 16 קאן ... ed. Lag. (oth. ed. קן ...).

**פונדקין**, v. פּוּנְדָּקִי.

**פּוּנְדַּקְתָּא** f. = פּוּנְדָּקָא; בחי פ' *brothels*. Targ. Y. Gen. XLII, 6 (perh. פּוּנְדְּקָתָא, *pl.*).

**פּוּנָּה**, v. פִּרְנָּה.

**פּוֹנְטוֹס** pr. n. (Pontus, Πόντος) *Pontus*, the country bordering on the Pontus Euxinus. Targ. Y. Gen. X, 10 (h. text שנער (!); ib. XIV, 1 (some ed. בוגט, בונט).—Sifra B'har, Par. 1, ch. 1 מה שהוציא עקילס לעבדיו לפונשוס (corr. acc.) what Aquila exported (from Palestine) for his slaves to Pontus; Yalk. Lev. 659 לפנחוס (corr. acc.).

**פּוֹנְטִיגוֹן**, v. פַּנְטִירְגוֹן.

**פּוּנִיד**, Y. Sabb. VII, 8[c] bot. צאל לפ', read: לְפַנְוִירָה, v. פָּנִי.

**פּוּנִיּן**, Y. Shebi. IX, end, 39[a] מיכלא בפ', read: מיבלא כּוֹפְנִיתָא, v. כּוֹפְנִיתָא.

**פּוּנִין**, v. פּוּנָא.

**פּוֹנְסָא**, v. סמה.

**פּוּנְקִין**, v. next w.

**פּוּנְקְלִין** m. pl. (πανούκλιον, Hesych. s. v. πήνιον; πανοῦλκος quot. in Sm. Ant. s. v. Tela; Lat. panuncula) *threads wound around the bobbin*. B. Kam. 119[b] אין לוקחין ... ולא פ' (Ms. M. פונקנין, Ms. H. פונקין) you dare not buy from the weaver ... threads of the bobbin (v. נִיר IV); Tosef. ib. XI, 11 פָּאנִיקְנִין (Var. פאנקין; anoth. var. סנאקנין, corr. acc.).

***פּוֹנְרְיוּת** f. (πονηρία) *baseness*. Y. Snh. X, 28[a] top שלשה כפרו בנבואתן מפני פ' three prophets disowned their prophetic mission on account of the baseness (with which they were treated; cmp. Midr. Prov. ch. XI עמד משה בכעס וכ').

**פּוֹנְשׁוֹס**, v. פּוֹנְטוֹס.

**פּוֹס**, v. פִּיס.

**פּוֹסָא** f. (fossa) *ditch*. Tosef. Ohol. XVI, 12 הרוגים ... פ' a ditch into which they throw the slain in battle (Ohol. XVI, 5 בור).

**פּוֹסְטוֹמוֹס, פּוֹסְטוּמוֹס**, v. אַפּוֹסְטוֹמוֹס.

**פּוֹסְיָנִי, פּוֹסְיוֹנִי, פּוֹסְיָאנִי**, v. פְּסִיוֹנִי.

**פּוֹסִיטוֹס, פּוֹסִיטִים**, v. פִּיסְטַיס.

**פּוֹסְלִין**, v. פִּסְלִין.

**פּוּסְקָא** m. (פְּסַק) [*decree,*] *puska*, name of a huge cup which every guest at a banquet must empty. Yalk. Esth. 1048 (fr. Abba Gorion) כך היה תכסיס ... והוא נקרא פ' וכ' such was the order of things with the Persians: they had a large cup ... which was called *puska* &c.; v. פִּרְתָּקָא.

**פּוֹסְקִינוֹס**, v. פִּיסְקִינוֹת.

**פּוּסְתָּא** m. (Pers. *pûst*, Perles Et. St., p. 16) [*skin, rind on which writing is done,*] *sheet, page* (cmp. הַם, יְרִיעָה). Gitt. 58[a], v. אִרְנְדָּד.

**פּוּעַ** (cmp. פּוּחַ) *to blow*, v. פָּעָה.

*Hif.* הֶפְעִיעַ *to make breathe, revive*. Ex. R. s. 1 (ref. to פועה Ex. I, 15) שהיתה מְפַעְיָה את התינוק וכ' she revived the infant (blew air into it), when people said, it is dead. —[Deut. R. s. 1 מפיע את מלכותי some ed., read: מוֹפִיעַ, fr. יָפַע.]

**פּוֹעַ** ch., v. פָּעַע.

**פּוּעָה I** (b. h.) pr. n. f. *Puah*, one of the midwives in Egypt. Ex. R. s. 1, v. פּוּעַ h. Sot. 11[b], v. פָּעָה. Koh. R. to VII, 1, v. יָפַע; a. e.

**פּוּעָה II** f. (פָּעָה) *cry*, v. פְּעִירָה.

**פּוֹעִירָה** pr. n. m. *Po'irah*. Kidd. 66[a] אלכזר בן פ' a counsellor of king Yoḥănan (Jannai).

**פּוֹעַל I** m. (b. h. פֹּעַל; פָּעַל) *work, achievement*. Midr. Till. to Ps. XLIV ed. Bub. פ' שפעלת שיצאו וכ' the work which thou didst accomplish, that they went forth from Egypt; Yalk. ib. 746. Ned. 62[a] עשה דברים לשם פָּעֳלָם do things for the sake of their effect (for the good which is achieved through them (Treat. Der. Er. Zutta ch. II לשום פְּעֻלָּתָן); [Rashi: לשם פּוֹעֲלָם in the name of their *Maker*].

**פּוֹעֵל** m. (preced.) *laborer, hired man, employee*. B. Mets. II, 9 (30[b]) (בטל) כפ' ... היה בטל מסלע if by taking charge of a lost animal he neglected his usual work to

the extent of losing one Sela, he cannot say, give me one Sela, but he (the owner) pays him as he would pay an (idle) laborer, expl. ib. 31[b] כפ' בטל של אותה מלאכה וכ' like an idle laborer at the kind of work in which he was interrupted, i. e. as much as a laborer in that line would ask for stopping work for which he was engaged (which would be less than he would earn by working); [oth. opin.: as much as a laborer out of work would take rather than be idle]; ib. V, 4. Ib. 77[a] יד פ' על העליונה the laborer is at an advantage (v. יָד); יד פ' על התחתונה the laborer is at a disadvantage. Ib. 83[b] top בכניסתו משלו פ' the time needed for the laborer to go home from his work is part of his free time, i. e. must not be deducted from the hours belonging to the employer (v. הוֹצָאָה); Gen. R. s. 72; a. fr.—*Pl.* פּוֹעֲלִים, פּוֹעֲלִין. B. Mets. VII, 1. Ib. 89[b]; a. fr.—Ab. II, 15 היום . . . חפ' עצלים the day (of life) is short, the work large, and the workingmen (of the Lord) are lazy.—Pirké d'R. El. ch. XIX (ref. to Ps. XCII, 8) והצירצו כל פּוֹעֲלֵי צורת וכ' and all workers of similitudes of sun and moon shall see that they and their work are vanity.—[Ned. 62[b], v. preced. w.]

**פּוֹעַל** II, **פּוֹעֲלָא** I, **פֹּעֵל** ch. 1) same. Targ. Y. Deut. XXIII, 25, sq. (ed. Amst. פָּעֵל, פּוֹעֵל).—Gen. G. s. 39, end, a. e. טבא פ' a good workingman, v. הָדוֹן. B. Mets. 83[b] אגריתו לי כפ' דאוריית you have hired me as a laborer in the Biblical sense (Ps. CIV, 23; you have no right to demand additional hours); a. fr.—*Pl.* פּוֹעֲלִין, פּוֹעֲלָנֵיא, פָּעֵי. Y. Taan. III, 66[d] bot. נפק לטוורא לגבי פָּעֲלוֹי (not פעלוי) went to the mountain to look after his laborers; a. fr.—2) *employer*. Gen. R. s. 15; Yalk. ib. 20; v. פָּעַל I.

**פּוֹעֲלָא** II c.=h. פּוֹעַל, *work; earning*. Gen. R. s. 70 אי חוה פ' Ar. (ed. אין חוה פּוֹעֲלָה), v. פּוֹעֲלָן. Ib. s. 68 סב פ' דאבוך Ar. (ed. פּוֹעֲלָא *pl.*; Var. Ar. מדלא) take thy father's earnings.

**פּוּעֲתָא*** f. pl. (פּוּעַ ch.) *wounds, bruises*. Targ. Prov. XX, 30; XXVII, 6, a. e.; v. פּוּדְעָתָא.

**פּוּפִי**, Mus., v. אֲיפּוּפֵי.

**פּוּפִידְתָא**, Erub. 60[a] מפומבדיתא בר פ', read: בבראי דפומב' (v. Rabb. D. S. a. l. note 50) in the outskirts of Pumb'ditha.

**פּוּפִינוֹס**, Yalk. Joel 537, v. סוּפִינוֹס.

**פּוּפִילָא**, v. פּוּמְפִי.

**פּוּפְסָדס**, v. פְּוֻוסָרוֹס.

**פּוּץ** (b. h.) *to break through*.

*Hif.* הֲפִיץ *to break through, spread*. Y. Snh. I, 19[b] sq. [read:] חד אמר . . . ותרנה אין עושין כל עיקר שמא יָפִיצו גוים ויבואו לארץ ישראל ואית דבעי מימר שמא יַפְרִצו אויבים ויבואו לידי קרחה one says (in the case of border towns condemned for idolatry, v. נָדַח), if there are two of them, we do not condemn them to be destroyed, if only one, we do; and another says, if there are several border towns near one another (of which one is to be condemned), we proceed (against the one, because the protection remains unimpaired), but if they are scattered, we do not; and a third one says, we must not destroy a border town under any circumstances, lest ravaging troops break forth and invade Palestine; but some would say (instead), lest a regular enemy invade and find an open country (v. Bab. ib. 16[b]; Tosef. ib. XIV, 1).

*Pol.* פּוֹצֵץ *to shatter, shiver, spread*. Part. pass. מְפוֹצֵץ; f. מְפוֹצֶצֶת. Lev. R. s. 27 עתידה בת קול להיות מפ' . . . ואומרת וכ' (not ואומר) in days to come a divine voice will be scattered in all directions (cmp. נִיצוֹץ) on the top of mountains and proclaim &c.

*Hithpol.* הִתְפּוֹצֵץ *to be shattered*. Kidd. 30[b] אם ברזל הוא מִתְפּוֹצֵץ if he (the tempter in man's heart) is of iron, he will be shattered (by the study of God's word, with ref. to Jer. XXIII, 29).

**פּוּץ** ch., v. פָּצַץ a. נָפַץ.

**פּוּצָם*** m. (preced. art.) *stone-breaking, quarry*. Ruth R. introd. זה עוסק בשדהו . . . וזה עוסק בפּוּצָמו one was busy in his field, another in his vineyard . . . and another was working in his quarry; Yalk. Josh. 35 בפחמו, Var. בתחומו; Koh. R. to VII, 1 בפחמי; Midr. Sam. ch. XXIII בתחומו).

**פּוּק** (b. h.; cmp. נפק) *to go forth*.—[לפוק, Kel. XXVIII, 2; Y. Erub. III, end, 25[b], v. פָּקַק.]

*Hif.* הֲפִיק 1) *to give forth, utter*; 2) *to let pass, forego*. Kidd. 39[b]; Hull. 142[a], v. לָחַךְ.—Erub. 65[a] (play on Job XLI, 7) כל המַפִּיק מגן בשעת גאוה he who foregoes the Prayer of Benedictions (v. מָגֵן) in the moment of haughtiness (who being in wine has enough reverence left to him to feel his unworthiness to stand up in prayer); מאי משמע דהאי אפיק לישנא דעבורי הוא (Ms. O. מפיק) what authority is there for using the root פוק in the sense of passing? (Answ.: ref. to Job VI, 15). Ib. ר"י אומר כל שאינו מפיק איתמר R. J. says, the relation is 'he who does not utter' (prayer in a state of drunkenness); מאי משמע דהחוא פוק לישנא דגלויי הוא where is the authority for using פוק in the sense of revealing? (Answ.: ref. to Ps. XVIII, 16); Yalk. Job 927.

**פּוֹק** imperat. of נְפַק.

**פּוּקְדוֹן**, v. פִּקָּדוֹן.

**פּוּקְדָנָא** m. (פְּקַד) 1) *commandment*. Targ. Prov. II, 1. Ib. VI, 23; a. fr.—2) *safe-keeping, trust*. Targ. O. Lev. V, 21; 23 (ed. Bon. a. Y. פִּקָּדוֹנָא).

**פּוּקָה** f. (פּוּק) 1) (b. h.) *sinking*, v. פִּרְקָה II.—2) (homilet., v. פָּקַק) *stopper, gag*. Midr. Till. to Ps. LIII, v. פִּקֵּק.

**פּוּקְמִי, פּוּקְמוֹ**, a corrupt., for פּוּנִיקִי (Punica, φοινική=φοινικική, sub. λαμπάς; v. Sm. Ant. s. v. Laterna). *Punic lantern*. Tosef. Kel. B. Mets. II, 6 פ' שיש בה בית קבול שמן a lantern which contains a receptacle for oil, contrad. to שיש בה בית קבול נר which has a receptacle for a candlestick.

**פּוּקֵי** m. pl., v. אֲפוּקֵי.

**פּוּקְיָתָא** f.=h. פּוּקָה, *vacillation, weakness*. Midr. Sam. ch. XXIII (ref. to פּוּקָה, I Sam. XXV, 31) [read:] אמרה ליה

fruits are plentiful). Y. Taan. III, 66d top אירחון חמון פ' דשמש come and see the fruits of the sun (of a hot and dry year). Gen. R. s. 71 (ref. to עיניו Job XXXVI, 7) כאינש דאמר עינוהי (not עינוהר) דעינהון דפורייה as a man says, the eyes (prospects) of the fruits (hopes of success; Midr. Sam. ch. XXVIII עייניהון קפדידהון, v. קְפַד). Y. B. Mets. II, end, 8d ברוך רחמנא דחמי לי פ' עד וכ' blessed be the Merciful who made me see fruits (success of my pupil), while I am alive; a. e.

**פּוּראגון**, v. פַּרְגּוֹל.

**פּוּרְבִּי*** f. (φορβεία) *halter*. Gen. R. s. 45 (prov.) אם אמר ... עתיד לך פ' Mus. (ed. עביד לך פרוכי) if one tells thee, thou hast the ears of an ass, mind it not; if two, order a halter for thyself; (Yalk. ib. 79 פּוּרְמֵי, v. פּוּרְמָא).

**פּוּרְגָּרָה** m. (redupl. of פַּרְגּ) *a sprouting bulb, seed-onion*. Y. Peah III, 17c (expl. אמדוות של בצלים, Mish. III, 4) רב אמר פ' Rab says, it is what we call *purgarah* (R. S. a. l. פרגד, read: פַּרְגַּר). Y. Maasr. I, 49a bot. (expl. משירפקל, Mish. I, 6) מן דו ירים פ' (not פוד, פרד) when the seed-onion is separated from the onions, v. פַּקַל.

**פּוּרְדָּה*** m. (פרר; cmp. פּוּרְיָא) *frame of laths, portable stand for the display of goods*. Y. B. Kam. II, end, 3a חד פלטירה בפ' ... a man put his wares out on a frame (to exhibit them in the street).

**פּוּרופי**, v. פּוּמְפִּי.

**פּוּרְזְמָא, פּוּרְזִימָא**, v. פְּרִוזְמָא.

**פּוּרְזָלָא**, v. פְּרִזְלָא.

**פּוּרְזְמָא**, v. פּוּרְזִימָא.

**פּוּרְחָנוֹת** f. pl. (פָּרַח) *eruptions*, name of a certain form of clouds. Taan. 9b, v. חָזִיז.

**פּוּרְטָוְתָא**, v. פִּרְטָא.

**פּוּרְיָא** *Purim*, v. פּוּרָא.

**פּוּרְיָא, פּוּרַיְתָא** *fruits*, v. פּוּרָא.

**פּוּרְיָא** I m. = פּוּר, *lot*. Y. Ber. IV, 7d bot., v. פּוּר.

**פּוּרְיָא, פּוּרְוְיָא** ch. same. Targ. Cant. I, 16 את משרי בפוריינא תיבתא ed. Lag. (ed. Amst. חביבתא, corr. acc.) thou causest love to dwell in our lot (v. פּוּר).

**פּוּרְיָא** II c. (פרי, sec. r. of פרר; v. אַפְּרִיוֹן) [*frame,*] *couch*, esp. *the bride's litter*. Pesik. R. s. 43 הושיבה עמרם מה כלה זו יושבת בפוּרְיָה בפ', v. אַפְּרִיוֹן. Cant. R. to IV, 11 as a bride is seated in her litter (is carried in procession, as if) saying, behold, I am pure &c.

**פּוּרְיָא, פּוּרְוְיָא** ch. same, *bed*. Sabb. 118a (expl. פרנסת) פ' ובי סריא a bedstead and a cushion; B. Bath. 9a. M. Kat. 11a כוורא ... ולא ליטעון פ' after fish, cresses and milk, let the body be laden but not the bed (walk but do

she said to him (David), be on thy guard against (bringing on thee) weakness of soul (loss of courage when thou wilt have to pronounce judgment on others).

**פּוּקְלָא** m. (פקל) *pod* or *capsule of a plant, boll* (of flax).—*Pl.* פּוּקְלִין. Targ. Y. I Ex. IX, 31 (h. text גבעול).—[Nidd. 17a, v. פְּקוֹלִין.]

**פּוּקסמין**, Ab. Zar. 33b Ms. M., v. פְּקִיסְנָא.

**פּוּקְעִין**, v. פָּקַע.

**פּוּקָרֵי** m. pl. (פֻּקָּר), בֵּי פ' (euphem.) *anus*. Yeb. 76a.—[Yalk. Gen. 132, v. פּוֹקָרִין.]

**בני פ', פוקרים**, v. בְּנֵי פִּיקָרִין.

**פּוֹקָרִין** m. (ποκάριον) *lock* or *tuft* of wool (used as lint on a wound). Tosef. Sabb. V (VI), 2; Sabb. 50a בפוק' Ms. M. (ed. בפקו; Ms. O. בפיקור; corr. acc.). Gen. R. s. 77 נטל ... פ' וכ' Jacob ... took a tuft of wool and stuck it in his throat; Yalk. ib. 132 פוקרי (corr. acc.); Cant. R. to III, 6 נטל פרקדין וכרכי וכ' (corr. acc.) he took (a rope of) wool and wound it around his neck. Koh. R. to X, 16 אילו חייתי שם פ' וכ' (not פי') had I been there, I should have tied a rope of wool around his (Solomon's) neck; Yalk. Kings 175 פקרין (corr. acc.). Y. Erub. X, beg. 26a במין פ' היו בידו (not פיקרין) the T'fillin were in his hand (bundled up) like a tuft of wool (put on a wound). Tosef. Kil. V, 23 הפקריות וחציפה וכ' (corr. acc.) lint (for wounds) and wool tufts are not subject to the law concerning mixture of wool and flax (כלאים).

**פּוּר** m. (b. h.; פָּרַר; cmp. פִּירָא, פִּירְסָא; v. Halévy, Revue des Et. Juives XIV, p. 289 sq.) [*piece, division,*] *lot*. Sabb. 149b (ref. to חולש, Is. XIV, 12) שהיה מטיל פ' וכ' he used to cast lots on the nobles of his kingdom to find out &c. Esth. R. to III, 7 בתחלה הפיל פ' בימים first he cast the lot on days (of the week); הפיל פ' ביום אחד בשבת he cast the lot as to the first day of the week; a. e.—Ber. 16b יהי רצון שהשכין (some ed. שהשכון) בפוּרֵינוּ וכ' may it be thy will to cause to dwell in our lot (that in our lot may dwell) love and brotherhood &c.; (Ms. M. בפוריינו, v. Rabb. D. S. a. l.); Y. ib. IV, 7d bot. שתשכן בפוּרְיֵינוּ (from פּוּרְיָא).—*Pl.* פּוּרִין, פּוּרִים. Yalk. Num. 785 they did not come spontaneously, אלא פ' שהטילו עליהן but lots were cast for them; a. e.—Esp. *Purim*, the festival commemorating the delivery of the Jews of the Persian empire from the massacre with which they were threatened through the machinations of Haman. Ab. Zar. 17b, v. מָעָה. Meg. 7b סעודת פ' the festive meal of Purim. B. Mets. 106b, a. e. מגבח פ', v. מַגְבָּח; a. fr.

**פּוּרָא** ch. same. Targ. Esth. III, 7 (ed. Lag. מילתא).—Sabb. 149b לישנא דפ', v. חֻלָּשׁ.—*Pl.* פּוּרַיָּא, esp. *the festival of Purim*, v. preced. Targ. Esth. IX, 26; 28; a. e.—Meg. 7b מיחייב אינש לבסומי בפ' וכ' man is bound to make himself cheerful with wine on Purim, until he knows no more the difference &c. Ib. 5b; a. e.

**פּוֹרָא** m. = פֵּרָא, *fruit*.—*Pl.* פּוֹרֵי, פּוֹרִין, פּוֹרַיָּא. Ruth R. introd. (ref. to רפיל, Prov. XIX, 15) כמד"א נפל שעריהון דפ' as you say, the price of fruits has fallen (meaning,

not lie down). Keth. 10[b] (etymol.) פ' שפירין וכ' the bed is called *puria*, because on it men multiply and increase; a. fr.—Yalk. Gen. 70 הוה להו פ' דחוו מגנו אורחי עלה they (in Sodom) had a bed on which they let strangers sleep; Snh. 109[b] הויא להו פּוּרְיְיתָא (Ms. M. כורסייתא; Yalk. ed. Salon. בירסריא, read: בי סריא).—*Pl.* פּוּרְיְיתָא. Sabb. 121[a] sq. אייתו להו פ' ... לרב (Ms. O. פוריא) for R. J. and R. J. ... they brought couches in.

**פּוּרְיוֹמָא, פֻּר'** m.=h. פְּרִיוֹם, *litter*. Y. Keth. II, beg. 26[a] (expl. הינומא, Mish. I, 1) פ' ... רבנן the Palestinian scholars call it *puryoma*, v. הֵינוֹמָא. Cant. R. to III, 10 אפריון זה הארון ומה הוא אפריון פר' *appiryon* (Cant. III, 9) refers to the holy ark, and what does *appiryon* mean? A litter.

**פּוּרְיוֹן** m. (cmp. פְּרִיוֹם=פְּרִיוֹן) same, *litter*. Mekh. Mishp. s. 1, v. לֶקְטִירָא.—[Num. R. s. 12; Cant. R. to III, 10 Mus., v. פְּרִיוֹם.] [Φορεῖον is a phonetic coincidence with our w.]

**פּוּרְיָא,** v. פּוּרְיָא.

**פּוּרְיְיתָא** m. (v. preced. wds.) *canopy on a frame, bridal bed*. Targ. Y. Deut. XXXII, 50.—[Targ. Cant. I, 16, v. פּוּרְיָא I.]

**פּוּרְיְיתָא** I f. *bed*, v. פּוּרְיָא II ch.

**פּוּרְיְיתָא** II f. (preced.) [*frame,*] *lid with rims, close-fitting cover* (corresp. to הוֹפֶק, v. Sifré Num. 126, quot. s. v. פָּתִיל). Targ. Y. II Num. XIX, 15 פ' משטא pasted-on lid (h. text צמיד פתיל; Y. I מגופתא).

**פּוּרְיָנָא,** v. פּוּרְרִינָא.

**פּוֹרְיָתָא*** f. (פָּרַר) *birds of prey*. Yalk. Ps. 820, v. נְשִׁירְתָּא.

**פּוּרְכְּתָא** f. (פָּרַךְ II) *sheaf*. Targ. Y. Gen. XXXVII, 7.—*Pl.* פּוּרְכָּתָא. Ib. (ed. Amst. פּוּרְכֵי).—V. פֵּירוּכָא II.

**פֻּרְמָא, פּוּרְמָא** m. (פָּרַם) *piece of cloth, rag* used as a mask, *bandage* over the eyes. Tanḥ. Mishp. 19 פ' בפנירהם כגון חמורים וכ' they (the demons) have a mask over their faces like the millers' asses; וכשהעונות גורמין חפ' נגלה וכ' and when man's sins bring it about, the mask is removed, and man becomes insane; Yalk. Ps. 772 פרמא ... וכל אחד every one of them has a bandage over his eyes; Midr. Till. to Ps. XVII נתון פֻּרְמָא בעינירהם וכ' (read: בפני ע') and every one of them has a bandage over his eyes; Midr. Till. to Ps. XVII נתון פֻּרְאמָא לפני עינירהן וכ' (ed. Bub. נתונה); Yalk. Ps. 670 פרואמי, פרואמה (a confusion of פורמא and פראמא); Y'lamd. to Deut. II, 31, quot. in Ar. פורמא ed. Koh. (oth. ed. פומאירה, פומאירים, corr. acc.).—*Pl.* פּוּרְמַיָּא, פּוּרְמֵי, פֻּר'. Sabb. 66[b], v. פֻּרְאמֵי. Yalk. Gen. 79 עתיד לך פרומי get thyself bandages (as for an ass in the tread-mill); v. פּוּרְבִּי.

**פּוֹרֵן** m. (פָּרַר; cmp. *Hif.* הֵפֵר) *one who breaks his promise, perfidious*.—*Pl.* פּוֹרְנִים. Sifré Deut. 320 (synonymous with הַפַּכְפָּכָן); Yalk. ib. 945 פרדנין (some ed. מרדנין, corr. acc.).

**פּוּרְנָא, פִּרְנָא** I m. *endowment*, v. פֻּרְנָא.

**פּוּרְנָא** II, **פּוּרְנָה** f. *oven*, v. פּוּרְנִי.

**פּוֹרְנָה, פּוּרְנָא,** Kel. XI, 4, v. פּוּרְנִי 2.

**פּוּרְנוֹן,** v. פֻּרְנָן.

**פּוּרְנִי** f. (πόρνη) 1) *harlot*. Lev. R. s. 33 פ' פילא, v. בְּלֵי I; Yalk. Dan. 1061. Cant. R. to III, 4 פגי (corr. acc.), v. באמי.—*2) (cmp. Lat. adultera, adulterina, sub. clavis; v. Sm. Ant. s. v. Clavis) *skeleton-key*. Kel. XI, 4 הפורני Ar. ed. Koh. (ed. הפורנא, הפורנה).

**פּוּרְנִי** f. (an adaptation of furnus, φοῦρνος, as if from פֻּרְנָן) [*the supplier,*] *a stationary, large baking oven*, contrad. to תנור. Tosef. Bets. III, 20; Bets. 34[a]. Pes. 31[b] פת פ' bread baked in the *purni* (large loaves). Ab. Zar. 35[b] פת פ' מאפה סאה bread of an oven of a batch of a S'ah of flour; a. fr.—Kel. VIII, 9 פּוּרְנָה an earthen oven; Tosef. ib. B. Kam. VI, 17 פּוּרְנָא.

**פּוּרְנִיוֹת,** v. next art.

**פּוּרְנִין,** v. פֻּרְנָן.

**פּוּרְנִית** f. (preced. art.) *supply of bread, sustenance* (cmp. פַּרְנָסָה). Gen. R. s. 67 [read:] פּוּרְנִיתָךְ אפירה וכ' thy sustenance is baked for thee everywhere, v. אָפָה; Yalk. ib. 115 פורניותו אפוי (corr. acc.).

**פּוּרְנָס,** Gen. R. s. 68 some ed.; Yalk. Gen. 119, read: טוּרוֹס; v. פְּלוּמָא.

**פּוּרְסָא** m. (פָּרַס I) *division, arrangement, order, proper time* (cmp. קֶרֶן). Sabb. 129[b] פ' דדמא כל וכ' the order (proper period) for blood-letting is every thirty days; פ' דדמא חד וכ' the order (proper day) for blood-letting is the first day of the week &c. Gitt. 37[a] (explaining פ' פרוסבול) דמילתא the arrangement (institution) of a measure.

**פּוּרְסָא** m. (preced.) [*distributor*, cmp. Lat. dispensator,] *manager, purser*.—*Pl.* פּוּרְסֵי. Yoma 9[a] מאי פרהדרין פ' what does *parhedrin* mean? Managers (v. פַּרְהֶדְרִין). Yeb. 45[b] מיניה בפ' דבבל appointed him one of the collectors of Babylonia; Sabb. 154[a] בפוּרְסַיְיהּ דבבל; (Rashi בפורסי; Tosaf. אַפּוּרְסַיְיהּ, אפורסייה over the collectors of &c.).—[Gitt. 28[b], v. next w.]

**(פּוּרְסִישְׁנַמְגּ, פּוּרְסִישְׁמַנְגּ)** m. (Pers. pursiš nâmeh, Perl. Et. St., p. 36) *investigation paper, verdict*. Gitt. 28[b] מקמי דלתתום פ' (ed. פורסי שנמג, read: פורסיש נמג) before the verdict is signed.

**פּוּרְסָנָא, פּוּרְסָן** m. (פָּרַס I, cmp. פּוּרְסָא) *distribution, arrangement, assessment, valuation* (h. עֶרֶךְ). Targ. O. Lev. XXVII, 2, sq. Ib. V, 15; a. fr.—[Denom. אִיפַּרְסֵן q. v.]

**פּוּרְסָנִית,** v. פִּרְסָנִית.

**פּוּרְעָנָא, פּוּרְעָן** I m. (פָּרַע) *payment*. Targ. Y. Ex. XXI, 7 (ed. pr. פורקן).—*Pl.* פּוּרְעָנִין, v. פּוּרְעָנוּתָא.

s. 85, end בבליא פ׳ a Babylonian purple cloak; (Yalk. Josh. 18 בפורפירא בבליקון). Lam. R. beg., v. preced. Midr. Till. to Ps. IX, 13 כותבו בפ׳ שלו marks it (with blood) on his purple; Yalk. ib. 645 בפורפירא (some ed. בפורפיר); v. next w.—*Pl.* פּוּרְפָּרָאוֹת, interch. with פּוּרְפָּרָאוֹת. Pesik. R. s. 10; a. e.

**פּוּרְפִּי**, **פּוּרְפִּירִין**, **פּוּרְפּוּרִין** m. (πορφύριον) same. Yalk. Ps. 869 (quot. fr. Y'lamd.) ... כבירכול נוטל וטובל פ׳ שלו ... ולובש אותו פ׳ וכ׳ the Lord, as it were, takes of every (martyr's) life-blood, and dips his purple in it ..., and when the day of judgment comes ..., he puts on that purple and shows the body of every righteous man marked on it &c.; Yalk. Num. 785. Gen. R. s. 74 והעביר פ׳ מעליו וכ׳ (not פירורין) took off the purple cloak and the crown &c.; a. fr.—*Pl.* פּוּרְפּוּרִין, פּוּרְפִּי׳, פּוּרְפָּרִין. Tanḥ. Ki Thissa 8; Lev. R. s. 2; Pesik. Shek. 16[b] (not רון ...); a. e.

**פּוּרְפֵּיסָא**, v. פַּרְפֵּיסָא.

**פּוּרְפַּר׳**, v. preced. art.

**פּוּרְצְמָא** m. (v. next w.; sub. יין) *wine made of kernels.* B. Bath. 95[b] (Rashb.) פּוּרְצְמִין *pl.*; Ar. פַּרְצוּמָא; v. Rabb. D. S. a. l. note 8.

**פּוּרְצָנָא** m., *pl.* פּוּרְצָנִין, פּוּרְצָנֵי (פצץ, with anorg. ר; cmp. פַּרְצִירָא) *kernels of grapes, a pomace of kernels.* Targ. O. Num. VI, 5 (ed. Vien. פּוּרְצִ׳); quot. Naz. 39[a].—Ab. Zar. 34[b] דארמאי פ׳ kernels sold by gentiles. Pes. 42[b] בדפ׳ when the drink (תָּמֶד) is made of kernels. Ber. 38[a] או דפ׳ קאמרת or do you mean (by *trimma*) a drink made of kernels? Ḥull. 110[a] בפ׳ over a fire made with kernels (cmp. סוּפְלֵי).

**פּוּרְקְדָל** m. (denomin. of פרקד) *a blow on the back.* Y. Ber. II, 5[c] bot.

**פּוּרְקְדָן** m. a species of *peas.* Kil. I, 1 (Ms. M. פרקדן), expl. Y. ib. 27[a] top גּוּלְבִּירְנָה.

**פּוּרְקוֹפִי**, v. פְּרוֹקוֹפִי.

**פּוּרְקָן**, **פּוּרְקָנָא**, **פּוּרְקָנֵי׳** m. (פְּרַק) *redemption money, redemption; delivery.* Targ. O. Num. III, 46; 48, sq. Targ. Ps. XXXIII, 17. Ib. XCVI, 2. Ib. XCV, 1 פּוּרְקָנָא ed. Lag. (oth. ed. פורקנא, corr. acc.); a. fr.—Y. Meg. I, 70[c] bot. ודוה פּוּרְקָנֵי׳; Meg. Taan. ch. XII לבית ישראל ודוה פו׳ there came release to the house of Israel; a. e.—V. פִּרְקוֹנָא.

**פּוּרְקָנוּתָא**, **פּוּרְקָנוּתָא** f. same. Targ. Ps. XLIV, 5. Ib. XXVIII, 8; a. e.

**פּוּרְקָס**, v. פַּרְקָס.

**פּוּרְקָתָא**, v. פִּירְקָתָא.

**פּוּרְתָא** f. (פְּרַר, v. פּוּרָא) *evil fate* (cmp. תַּבְרָא). Targ. II Esth. IX, 26 (ed. Frf. פרייסא).

**פּוּרְתָא** f. (preced.) 1) *fragment, portion.* Y. Ber. II, 5[a] bot. קטר פּוּרְתֵּיהּ לפורתיה he tied his (R. Jacob's) portion to his own. Gitt. 34[b] קרו ... ופ׳ שרה they called her Miriam, but a portion (some few people) called her Sarah; a. e.—2) *a little.* Kidd. 70[a], v. גּוּנְדְּרִיתָא. Gitt. 56[b],

**פּוּרְעָן**, **פּוּרְעָנָא** II m. (preced.) [*payer,*] *avenger, executor.* Targ. Nah. I, 2 (h. text נֹקֵם). Targ. Y. Ex. XX, 5; a. e.—*Pl.* פּוּרְעָנִין. Targ. O. Deut. XVI, 18 (ed. Vien. פָּר׳; h. text שֹׁטְרִים). Targ. II Chr. XXXIV, 13.

**פּוּרְעָנוּ**, v. פּוּרְעָנוּתָא.

**פּוּרְעָנוּת** f. (preced. wds.) *retribution, reward*; esp. *punishment, divine visitation; evil dispensation, reverses.* Yoma 76[a]; Snh. 100[b], a. e. מידה טובה מרובה ממידת פ׳ the measure of divine goodness is larger than that of evil dispensation. Ib. 102[a] עת הדא מזומנת לפ׳ (not מזומן) there is a time designated for visitation (of man's sins); מקום ... לפ׳ there is a place designated for &c. Ab. I, 7, v. יָאַשׁ; a. v. fr.—B. Bath. 14[b], v. next w.—*Pl.* פּוּרְעָנֻיּוֹת. Ab. V, 8 שבעה מיני פ׳ וכ׳ (some ed. *sing.*) seven kinds of visitations come upon the world. Taan. 14[a] ושאר כל מיני פ׳ וכ׳ and all other calamities that threaten &c.; B. Kam. 80[b]. R. Hash. 18[b] אני מונה לסדר פ׳ I count (the fast-days) according to the chronological order of the sad events (which they commemorate); a. fr.

**פּוּרְעָנוּ**, **פּוּרְעָנוּתָא** ch. same, 1) *repayment, reciprocation.* Targ. Prov. XIX, 17.—M. Kat. 22[b] Ms. M. (ed. פּוּרְעָנָתָא), v. אֲרִישְׁתָּא.—2) *punishment, evil dispensation.* Targ. Y. Deut. XXVIII, 24. Targ. Jer. XIV, 19; a. fr.—B. Bath. 14[b] אתחולי בפ׳ וכ׳ we must not begin with evil events (not place the Book of Job at the head of the Hagiographa); ib. 108[a] (ref. to Mish. VIII, 1) אתחולי בפ׳ וכ׳ we must not place the case of evil (of parents surviving their children) first. Ib. 14[b] רות נמי פ׳ הוא (והא) Ms. O. a. R. (v. Rabb. D. S. a. l. note 2) but does not the Book of Ruth likewise contain a tale of evil dispensations? (Answ.) פ׳ הוא דאית לה אתרית Ms. H. (ed. פורענות דאית לירה וכ׳) it is a tale of misfortune which ends well; a. e.—*Pl.* פּוּרְעָנָן, פּוּרְעָנָוָן. Targ. Ez. XXV, 17. Ib. XIV, 21 ed. Lag. (oth. ed. פּוּרְעָנִין).

**פּוּרְעַנְתָּא**, v. preced.

**פּוּרְפָּא**, **פּוּרְפָּא** m. (v. פָּרַת) *hook.*—*Pl.* פּוּרְפִּין, פּוּרְפַּיָּא, פּוּרְפֵּי׳. Targ. Ex. XXVI, 6; 11 (h. text קְרָסִים); a. fr.

**פּוּרְפִּי׳**, **פּוּרְפּוּרָה**, **פּוּרְפּוּרָא** c. (φορφύρα, purpura) *purple*, esp. *purple cloak, royal garment.* Cant. R. to IV, 12 (expl. רקמה, Ez. XVI, 10) פ׳ purple garments; Pesik. B'shall., p. 84[b] פורפירון; Lam. R. beg. (some ed. פורפריא). Ib. מבזע פ׳ שלו he rends his purple cloak (in mourning); ib. to II, 17 בזע פּוּרְפִּירְיָה (some ed. פורפירין, corr. acc.), v. בָּזַע. Ex. R. s. 30 גינו בפ׳ שהוא לבוש (not בפורפרא) they criticised the cloak he wore. Deut. R. s. 7 לְבוּשׁ פ׳ שלי put on my royal cloak. Esth. R. to III, 6 פ׳ דמלכא מזדבנא וכ׳ the royal purple is sold, woe to him who sells, woe to him who buys it; כך ישראל הן פ׳ שהק״בה מתפאר בהן (some ed. פורפריא) so Israel is the purple cloak, for the Lord is glorified through them; a. v. fr.—*Pl.* פּוּרְפִּוּרְיָא. Pesik. R. s. 10, v. פּוּרְפִּוּרְיָא.

**פּוּרְפִּי׳**, **פּוּרְפּוּרוֹן**, read: פּוּרְפִּוּרִין.

**פּוּרְפַּרְיָא** (**פּוּרְפִּי׳**), **פּוּרְפּוּרְיָא** f. same. Gen. R.

v. הַצָּלָה. Ib. עד דרווח מיעיה פ׳ פ׳ until his (shrunken) bowels gradually extended. B. Mets. 118ª; a. fr.

**פּוּשׁ** (cmp. נָפַשׁ) *to breathe; to rest one's self.* Sabb. 5ᵇ עמד לָפוּשׁ he stood still in order to rest, opp. לכתף to adjust his load; B. Kam. 31ª; a. e.

**פְּשֵׁי, פּוּשׁ** ch. (preced.; b. h. פּוּשׁ) [*to be blown up,*] *to expand, grow larger, increase; to remain over.* Targ. O. Gen. XXVI, 22 (ed. Berl. וירַפְשִׁינָנָא, v. infra).—Part. פָּשׁ, פָּרֵישׁ, פָּרֵשׁ; *pl.* פָּשָׁן, פָּרִישָׁן. Targ. Cant. VI, 11. Ib. I, 16.—Keth. 106ª הוו פָּרִישֵׁי וכ׳ there remained with him &c. Taan. 20ᵇ דדהוה פָּרֵישׁ וכ׳, v. גִּרְנָא. Sabb. 89ᵇ פָּשׁוּ להו חמשין there remain fifty; a. fr.—Lam. R. to II, 2 אם אינון לא נפקין לתן טב פָּשַׁת with them, too, it did not prosper well, i. e. they did not end well (Y. Taan. IV, 69ª טבאות).

*Af.* אַפְרֵישׁ, אַפְשֵׁי *to enlarge, increase.* Targ. Ps. CV, 24. Targ. Job XXXVI, 24 תְּפָרֵישׁ (not תְּתַפְרֵישׁ). Targ. Y. (a. O. ed. Berl.) Gen l. c. יַפְשִׁינָנָא he will increase us (h. text ויפרינו); a. e.—Sabb. 32ª תַּפָּרֵישׁ תירוס וכ׳ (Ar. תַּרְפּוּשׁ *Pe.*), v. מַחְטָרָא; Yalk. Gen. 31; a. e.—V. נְפַרֵישׁ.

**פּוּשׁוֹנָה,** v. פֵּרִישׁוֹנָא.

**פּוּשְׁחָא,** v. next w.

**פֻּשְׁכָּא, פְּשַׁךְ, פּוּשְׁכָּא** m. (פשך, cmp. פשח *to split, part*) [*spread fingers,*] *hand-breadth, palm* (cmp. פַּרְסָה II). Targ. Ex. XXV, 25 (Y. II טוּפְחָא). Ib. XXXVII, 12 (not פָּשָׁךְ). Targ. Ez. XL, 5. Targ. Y. Lev. XXIII, 42 (ed. Diehrenf. פּוּשְׁחָא); a. fr.—Gen. R. s. 16 Ar., v. קוֹרְטָא.—*Pl.* פּוּשְׁכִּין, פּוּשְׁכֵּי, פּוּשְׁכַּיָּא. Targ. I Kings VII, 9 (*projections, eaves*; h. text טפחות). Targ. Y. Lev. l. c. (ed. Diehrenfurt פּוּשְׁחֵי); a. e.—Y. Succ. III, beg. 53ᶜ רברבין פ׳ large (wide) handbreadths; דקיקין פ׳ small (narrow) handbreadths (v. טֶפַח, a. עֶצֶב). Bab. ib. 5ᵇ; a. e.

**פּוּשַׁע,** v. פָּשַׁע.

**פּוּשְׁקָא** m. = פּוּשְׁכָּא. Yalk. Dan. 1062 נבוכדנצר נגסא פ׳ קטרעא (some ed. פר׳) Neb. the dwarf, the stump, as big as the palm of the hand (prob. to be read פּוּשְׁכָּא, cmp. אֶצְבָּע), v. קוֹרְטָא.

**פּוּשְׁקַנְצָא, פּוּשְׁקַצָּא** m. (prob. = פּוּשׁ קָצָא *large tail*) *raven.* B. Bath. 73ᵇ אתא פ׳ ובלעה וכ׳ (Ms. M. פושקצא ובלעיה) a raven came and swallowed the snake.

**פּוּשָׁר** m., *pl.* פּוּשְׁרִים, פּוּשְׁרִין *tepid* (*water*), v. פָּשַׁר.

**פּוּשָׁרָא,** *pl.* פּוּשָׁרִין, פּוּשְׁרֵי, v. פְּשׁוּרָא.

**פּוּשְׁרָנָא** m. (פָּשַׁר) = h. פִּתְרוֹן, *solution, interpretation.* Targ. Gen. XL, 5. Ib. 8 פושרן חלמייא Y. a. O. ed. Berl. (some ed. פושרן only, corr. acc.); a. fr.

**פּוּשְׁתַּבְנָא** pr. n. m. *Pushtabna,* name of a tall man. Num. R. s. 9 (ed. Leipz. פושתכ׳); Nidd. 25ª top פרשתבינא (read: פוש; Ar. פשתיכנא). [Tosaf. to Nidd. l. c. *an official title.*]

**פּוֹת,** Tosef. Ter. VII, 16 מפוריית Var. ed. Zuck., v. פּוּחַ h.

**פּוֹת** f. (= חפּוּת, cmp. חֲדוּת = הוּדוּת; חָפַת II) *scraper, strigil.* Tosef. Kel. B. Mets. II, 12 חַפּוּת של וכ׳ ed. Zuck. (Var. ספּוּת, R. S. to Kel. XII, 6 חבית, read: חפּוּת) the metal scraper in private houses, contrad. to מגררות של אורירין.

**פּוֹתָא** f. = h. פּוּאָה. Sabb. 66ᵇ (ref. to the use of *puah* as a prophylactic) נפל פ׳ בבירא the *puah* has fallen into a pit (it has fallen into desuetude).

**פּוֹתָח** f. (b. h. פִּתּוֹת *pl.*; v. פָּתַח) *socket of the door-pin.* Kel. XI, 2 פ׳ שחתח חציר ed. Dehr. (oth. ed. פּוֹתֵחַ) the hole under the hinge; Num. R. s. 12 (expl. פתוח, I Kings VII, 50) זה פותחה וכ׳ (some ed. פותח) this is (what the Mishnah Kel. l. c. calls) &c.—*Pl.* פּוֹתוֹת. Pesik. R. s. 6.

**פּוֹתֵחַ** m. (פָּתַח) *opening, aperture*; פ׳ טפח an aperture a hand-breadth wide. Ohol. III, 6 בפ׳ ט׳ the aperture required in the case is a hand-breadth wide. Ib. 7 יש בו פ׳ ט׳ ויש ביציאתו פ׳ ט׳ if it (the gutter) is a hand-breadth wide, and its outer end is of the same size &c. Ib. XIII, 2 שעורה בפ׳ ט׳ the standard measure is the width of &c.; a. fr.—Tosef. ib. X, 2, a. fr. פּוֹתְחֵי טפח (fr. פָּתַח) *width.*

**פּוֹתַחַת** f. (פָּתַח) 1) *lock.* B. Bath. VI, 5 זה עושה לו פ׳ וכ׳ this one (the owner of the well) has the right to put on a lock, and so that one (the owner of the house) has. Kel. XIII, 6, v. חָקַק; a. fr.—*Pl.* פּוֹתְחוֹת. Tam. III, 7. Mekh. B'shall. s. 1 ועינים היו להם לפ׳ and they (the rocky forms) had eyes in place of locks (?).—2) *pl.* פּוֹתְחוֹת *hinges, socket and pivot.* Num. R. s. 12 (expl. פתוח, I Kings VII, 50) אלו פ׳ it means the hinges (sockets and pivots); Cant. R. to III, 10 חפיפות read: חפתי פ׳, v. חָפַת; Pesik. R. s. 6 הבלוטין שבפ׳ the pegs (pivots) of the hinges.

**פּוֹתֵר** m. (פָּתַח) *width.* פ׳ טפח, v. פּוֹתֵחַ. Tanh. Bo 14 [read] ופּוֹתְרָהּ של רצועה the width of the strap.

**פּוֹתְרָא, פּוֹתָרָא** ch. same, 1) *width.* Targ. Ex. XXVI, 8; a. fr.—Yeb. 63ª לפ׳ Rashi (ed. לפוֹתְרָהּ) widthwise (of the field); a. e.—2) *enlargement, delivery.* Targ. Ps. CXVIII, 5 Ms. (ed. Wil. פָּתְרָא; ed. Lag. פָּתְאָא).—3) שור פ׳ *the wide, open road, proper conduct.* Y. Keth. VII, 31ᶜ ולא תיצבי בשור פ׳ and not choose the open road (behave with propriety).

**פּוֹתָנָק** m. (v. Löw, Pfl., p. 315) *pennyroyal* (*Mentha pulegium*). Sabb. 109ᵇ (expl. יועזר, ib. XIV, 3) פות (Ms. M. פּוּטְנָק, Ar. פּוּטְנַג, v. Rabb. D. S. a. l. note), v. יוֹעֲזָר.

**פּוֹתָת,** v. פּוֹתָח.

**פּוֹתְתָא** m. = פִּירְתָּא, *a piece of bread.* Y. Ab. Zar. III, 41ª bot., v. פִּירְקָא.

**פָּז** m. (b. h.; פָּזַז) [*glistening,*] 1) *fine gold*; 2) name of *a jewel.* Yoma 44ᵇ sq. (expl. מוּפָז, I Kings X, 18) שדומה לַפָּז because it resembles the *paz.* Midr. Till. to Ps. CXIX, 127 וחפז ליום הדין . . . לפי שאינו עומד because money and gold and fine gold cannot stand up (as defense) on the day of judgment. Gitt. 58ª, v. גָּנַז. Ex. R. s. 8; Tanh. Vaëra 8 כתם פז fine gold; a. e.

had delight in me', פ' דידיה הוא סליקת בית למיתן לי אוריתא (not הוא) it was his haste (anxiety) that rose in him, to give me the Law (cmp. Cant. R. to II, 8, quot. s. v. עיבור); Yalk. Ex. 272 פ' דידי סלקת וכ' (corr. acc.); Yalk. Sam. 161. Midr. Till. to Ps. XXII, 9 פ' דידיה סליק (not דידי; ed. Bub. פאמא דילידה סליק, corr. acc.) his anxiety (to save me) arose; Yalk. ib. 686 פ' דידי סליקו (corr. acc.).

**פַּזְמַקִּי**, v. פּוּזְמַקִּי.

**פִּזְמִרִיקוֹן, פִּיז'**, Midr. Till. to Ps. XVIII, 41; Yalk. Gen. 162 פוזמיקון, פוזמיקין; Yalk. Sam. 163 פיזמיקון, read as Gen. R. s. 98 פטרריקון, v. פַּטְרִיקוֹן.—[The corrupt. may have risen from a fusion of φυσικόν and its synonym πατρικόν.]

**פָּזַר** (b. h.; cmp. בָּזַר) *to scatter, disperse.* Part. pass. פָּזוּר; f. פְּזוּרָה; *pl.* פְּזוּרִים, פְּזוּרִין; פְּזוּרוֹת. Num. R. s. 7, end וכשהן פ' שכינה עמהם and when they (the Israelites) are scattered, the Divine Presence is with them; a. e.—Ex. R. s. 15 הרו פוזרין, read: חוזרין, v. Tanḥ. Hayé 3.]

*Pi.* פִּזֵּר same. Tosef. Ber. VII (VI), 24 בשעת ... פִּזֵּר מעותיו לעניים let him scatter his money (give liberally) among the poor. Pes. 87$^{b}$ (ref. to צדקת פרזונו, Jud. V, 11) צדקה ... שפִּזְּרָן (or שֶׁפִּזָּרָן *Kal*) the Lord has done kindness to Israel in scattering it among the nations. B. Bath. 10$^{a}$ רוח מְפַזַּרְתָּן the wind disperses them (the clouds). Midr. Sam. ch. XXV אם מְפַזֵּר הוא דברים whether he would scatter abroad (divulge) the affairs, v. קוּסְדְּרִיוֹת; a. e.—Part. pass. מְפוּזָּר; f. מְפוּזֶּרֶת; *pl.* מְפוּזָּרִים, מְפוּזָּרִין; מְפוּזָּרוֹת. Neg. IV, 3 במפ' when the hairs on the leprous spot are wide apart, opp. מכונס, v. כָּנַס. Meg. 13$^{b}$ מפ' הן בין העמים they are scattered among the nations (of the kingdom), v. פָּרַד. T'bul Yom II, 3 אם היה מפ' וכ' if the garlic was scattered in the mortar; a. fr.

*Nif.* נִפְזַר, *Hithpa.* הִתְפַּזֵּר, *Nithpa.* נִתְפַּזֵּר *to be scattered, dispersed.* Tosef. Sot. II, 3 מנחתה נִפְזֶרֶת אבירת וכ' ed. Zuck. (Var. מִתְפַּזֶּרֶת בבירת) her meal-offering is strewn on the ashes; Y. ib. III, 18$^{d}$; Sifré Num. 17. Sabb. 16$^{b}$ ונִתְפַּזְּרוּ וכ' and the clouds were dispersed and then gathered again. Gen. R. s. 36; a. fr.

**פְּזַר**, *Pa.* פַּזֵּר same. Targ. Prov. XX, 8 (usually בדר).

**פ' קש"ב, פז"ר**, a mnemonical acrostic for פְּרִיס, קְרִבָן, שִׁיר, רִגּוּל, זְמַן, בִּרְכָה. Yoma 3$^{a}$; a. fr.

**פִּי', פְּזָרָא** m. (פזר) *a whip* or *stick* with which to drive off intruders. B. Kam. 28$^{a}$ לנקוט פ' ולירתיב (Ms. H. פוזרא) let him take up a whip and sit (guarding); B. Bath. 99$^{b}$.

**פַּח** I m. (b. h.; v. פָּחַח) *hole, trap, snare.* Midr. Till. to Ps. XCI, 3 (expl. פח יקוש) מצודתא דציידא the hunter's snare; Tanḥ. Naso 23.

**פַּח** II m. (b. h.; נָפַח, cmp. פֶּחָם) *coal.*—*Pl.* פַּחִים. Gen. R. s. 51 (expl. פחים, Ps. XI, 6) גומרין ומצדדין coals and snares (v. preced.); Yalk. ib. 85.



**פִּזּוּזָא, פְּזוֹזָא** m. (preced.) *made of fine gold.*—*Pl.* פְּזוּזָתָא, פִּזּוּזָתָא. Targ. Job XXVIII, 18 פז' (ed. Lag. פיז').

**פִּזּוּמְקִי**, v. פּוּזְמַקִּי.

**פִּזּוּר**, v. פִּיזּוּר.

**פָּזַז** (b. h.) [*to move to and fro,*] 1) *to be bright, glisten,* v. פָּזָז.—2) (of sound) *to jingle, rustle.* Num. R. s. 4 קולו פוֹזֵז, v. סָנַן.—3) *to be rash.* Sabb. 55$^{b}$ פָּזָזְתָּה (fr. פוז), v. זול h. *Hof.* הוּפְזָז, part. מוּפְזָז *made of fine gold; glistening.* Yoma 44$^{b}$ sq., v. פָּזָז. Y. ib. IV, 41$^{d}$ top; Cant. R. to III, 10; Num. R. s. 12, v. רָצַת.

*Pi.* פִּיזֵּז 1) *to dance, sport,* v. אָפַז.—2) (of sound) *to jingle, rustle.* Num. R. s. 4 (ref. to II Sam. VI, 16) מהו מְפַזֵּז וכ' what does *m'fazzez* mean?, v. סָנַן.

**פַּזִּי (פַּזְיָא)** pr. n. m. *Pazzi, (Pazia).* Y. Hor. III, end, 48$^{c}$; Y. Sabb. XII, 13$^{c}$ bot. אילין דבר פ' members of the family of Bar Pazzi; Y. Sot. IX, end, 24$^{c}$ דבי פ'.—Pesik. Par., p. 33$^{a}$ חנין בר פ'; Tanḥ. Ḥuck. 5 חנין בן פ'; Yalk. Num. 759 חנן בר ספי (corr. acc.); Pesik. R. s. 14 יוחנן בן פ'; Yalk. Ps. 658 שמעון בן פ'. Pesik. R. s. 15 חנן בן פ'. Y. Meg. IV, 75$^{a}$ bot. חנניה בן פ'; a. e.

**פְּזָזָא** m. 1) (v. פָּזַז 3) *rash, overhasty, impetuous.* Keth. 112$^{a}$ עמא פ' דקדמיתו פומייכו וכ' rash people that you were when you permitted your mouths to anticipate your ears (promised to obey before you heard, Ex. XXIV, 7), you still persist in your impetuousness (risk your lives for your religion); Sabb. 88$^{a}$ (Ms. O. פחיזא, v. Rabb. D. S. a. l. note 400); Yalk. Ex. 277.—[2) (v. פָּזוּזָא) *gilded,* or *glazed.*—*Pl.* פְּזָזֵי. Yoma 78$^{b}$ מאני פ' וכ' Ms. M. 1 gilded or glazed earthen vessels, v. גְּוַז.]

**פְּזָזוּתָא** f. (preced.) *rashness, impetuousness.* Keth. 112$^{a}$ בפְזָזוּתַיְיכוּ, v. preced.; Sabb. 88$^{a}$ בפחזותייכו (Ms. M. בפזוזייכו, corr. acc.); Yalk. Ex. 277 בפחזותייכו.

**פְּזִיזָה** *paziah,* a substitute for *nazir* (v. פְּרִישׁוּת). Naz. I, 1; Y. ib. 51$^{a}$ פָּזִיק.

***פָּזַל** (cmp. פָּזַז) *to turn, twist* (the head). Pesik. R. s. 14 [read:] עלה עליה עול עיניה מתחלפות והיא פּוֹזֶלֶת ומסתכלת בעול once she has had a yoke on, her eyes change (she squints), and she turns her head and attempts to look at the yoke (Tanḥ. ed. Bub., Ḥuck. 3 עיניה מפלבלות).

*Nif.* נִפְזַל *to be twisted.* Pesik. R. l. c. ועוד עינים מן העול שנפלו (not שנפלה) and they had another evidence from the yoke (that had just been taken off her) the rope of which appeared twisted.

***פָּזַם**, *Pa.* פִּזֵּם (cmp. פָּזַז) [*to leap,*] *to speak* or *sing in one's turn* (corresp. to h. עָנָה). Targ. Job III, 2 ופ' איוב (v. Perles Beitr. z. Gesch. d. hebr. u. aram. Studien, Munich 1884, p. 67 sq.). Targ. Ex. XV, 21 ופַּזְּמַת Ar. Hakk. Ms. Regensb. (v. Perles l. c.).—[In liturgy פִּזְמוֹן a poem with a refrain for congregational response.]

**פִּיזָ', פְּזָמָא** c. (preced.) *leaping, haste.* Pesik. Haḥod. p. 101$^{b}$ (ref. to Ps. XVIII, 20) 'he released me, because he

**פַּח** III m. (נָפַח) *blowing.*—*Pl.* פַּחִים (only in connection with צנים), v. צִנָּה III.—[For פחי נפש, v. פָּחַי.]

**פַּחָא, פָּחָה, פּוֹחָא** ch. = פַּח I. Targ. Ps. CXIX, 110 (Ms. פּוּ). Ib. CXLI, 9 (ed. Wil. פַּ). Targ. Prov. VI, 5 פּוּ; a. e.—Arakh. 19[a] (prov.) סבא בביתא פָּאחָא בביתא וכ׳ (Var. in Rashi פָּחָחָא) an old man in the house is a snare (an obstacle) in the house, an old woman in the house is a treasure in the house.—*Pl.* פָּחִין, פָּחֵי, פּוּ׳. Targ. Job XXII, 10 (ed. Wil. פּוּ). Targ. Ps. CXXIV, 7 (ed. Wil. פַּ); a. e.

**פַּחָא** m., *pl.* פַּחִין (נפח or פוח) [*puffing at,*] *despising* (cmp. Ps. X, 5); בר פ׳ *a contemptible person, scamp:* Y. Ber. II, 5[c]. Ib. IX, 13[d]; Y. Snh. XI, 30[c] top; Cant. R. to II, 5. Koh. R. to XI, 9. Ib. to II, 20; Lev. R. s. 25 ברת פ׳ a worthless woman.

**פָּחָא**, v. פָּחַי.

**פָּחַד** (b. h.) [*to breathe, pant,*] *to fear; to be anxious.* Esth. R. to V, 1 למה תִּפָּחְדִי why art thou afraid? Midr. Till. to Ps. XIV שלא פָּחֲדוּ מן וכ׳ that they were not afraid of the Lord; a. e.

*Nif.* נִפְחַד *to be frightened, excited.* Esth. R. to IV, 15 היתה אסתר נִפְחֶדֶת מאוד וכ׳ Esther was greatly excited on account of the evil &c. Cant. R. to III, 8 מתיראין ומזדעזעין ונִפְחָדִין afraid, trembling, and excited; a. e.

*Hif.* הִפְחִיד *to frighten.* Num. R. s. 16 כשמבקשין לְהַפְחִידוֹ when they want to frighten the child, v. רִצּוֹצָה; a. e.

*Pi.* פִּרְחֵד same. Part. pass. מְפוּחָד; *pl.* מְפוּחָדִים. Sifra B'har, Par. 3, ch. IV (ref. to Lev. XXV, 19) לא מפוזרים ולא מפ׳ neither scattered, nor frightened.

*Hithpa.* הִתְפַּחֵד, *Nithpa.* נִתְפַּחֵד *to be afraid; to be joyously excited; to await with anxiety.* Pesik. R. s. 15 ולא חרו מתיראים ולא מִתְפַּחֲדִים and they were neither afraid, nor excited; Yalk. Ps. 795. Deut. R. s. 1, end מתיראין ומִתְפַּחֲדִין מכם trembled and were afraid of you. Ab. d'R. N. ch. IX שיהא לבו של־אדם מִתְפַּחֵד וכ׳ that a man's heart should be afraid (of an evil occurrence) every day. Gen. R. s. 48 זה מִתְפַּחֵד לומר אירוּ פרוקופי וכ׳ the one is excited thinking what the distinction will be which the king is to confer upon me; וזה מתפ׳ ואומר אירוּה דין וכ׳ and the other is excited thinking what the judgment will be &c.; Yalk. Is. 304. Tanḥ. Lekh 15 אתם מתפחדין על הטוב וכ׳ you will be excited with joy over the good which is reserved for you (ref. to ופחדו, Hos. III, 5). Cant. R. l. c.; a. fr.

**פְּחַד** ch. same. Part. pass. פְּחִיד. Targ. O. Deut. XXVIII, 66 (ed. Berl. a. oth. תוה).

*Pa.* פַּחֵיד same. Ber. 60[a] חוירה דקא מְפַחֵיד (Ms. F. פְּחִיד) he saw that he was in fear; ib. מ״ט קא מְפַחֲדַת Ms. M. (differ. in ed.) why art thou afraid?; Yalk. Job 897; Yalk. Is. l. c. מְפַחַד (Part. pass.). Pes. 111[b], sq. מפחיד will be in fear (without knowing why); a. e.

**פַּחַד** m. (b. h.; preced.) *fear.* Esth. R. to IV, 6 פ׳ ורעד fear and trembling. Yalk. Ex. 181 נפל פַּחְדָּם עלידהם the dread of them fell upon them. Gitt. 70[a] ... שלשה דברים פ׳ דרך ועון three things break a man's energies, they are, fear, travel, and sin. B. Bath. 10[a] שוברו גוף קשה פ׳ a body is strong, fear breaks it; קשה יין מפיגו פ׳ fear is strong, wine drives it out; a. e.

**פַּחְדָּא, פַּחֲדָא** ch. same. Targ. Esth. VIII, 17; a. fr.—[Targ. Y. Lev. XIV, 50 דפחד ed. Amst., v. פְּחַר.]—Sot. 20[b], v. בִּיעֲיוּתָא. Snh. 95[b] bot. נמי יתיב בההוא גברא בההוא פ׳ this man, too, lives in that fear, i. e. that is the very thing that troubles me. B. Mets. 66[b] דילמא לפכוחי פַּחְדֵּיהּ קא שתי perhaps he drinks to break his fear (to get courage)?; Taan. 13[b] פחודיה some ed. (corr. acc.).—[V. פַּחְדִין.]

**פַּחְדָּה** f. (b. h.) same. Koh. R. to III, 11 (ref. to העלם ib. 'the unknown') פַּחְדָּתוֹ של מלאך וכ׳ the fear of the angel of death has he (the Lord) put into their hearts; Midr. Till. to Ps. IX, 1 (ed. Bub. פסידתו; Yalk. ib. 642 פסידתו, corr. acc.).

**פחדות**, Num. R. s. 18 פחדותן, v. סַרְדָּה.

**פַּחַד׳, פַּחְדִין** m. pl. (פתד, cmp. פַּחְלִין) [*blown up, balls*] *testicles.* Targ. O. Lev. XXI, 20 (ed. Berl. פַּחְתִּין); Y. פַּחֲדוֹי. Targ. Job XL, 17 (Ar. s. v. ותן ed. Koh. פחדותי, some ed. פחתותי).

**פַּי׳, פֶּחָה** m. (b. h.; = בעל פ׳, v. Del. Assyr. Handw. p. 519; פחה *to be large,* cmp. סָגָן; cmp. פּוּשׁ a. נָפִישׁ) *grandee, high officer, governor.* Y. Bets. IV, 62[c] (R. Ḥiya addressing Rab) בן פי׳ אחריהם son of nobility, follow them (the example of thy kindred)!—*Pl.* פַּחוֹת. Bicc. III, 3 הפ׳ הסגנים וכ׳ the grandees, the chiefs, and the treasurers (of the Temple) went out to meet them. Num. R. s. 14; a. e.

**פְּחָה**, *pl.* פַּחְוָתָא ch. same. Targ. II Chr. IX, 14 ed. Beck (oth. ed. שלטוני).

**פְּחוֹזִים**, v. פָּחַז.

**פַּחוֹרָה** pr. n. m. *Paḥorah* (Potter). Y. Sot. IX, 24[a] bot.; Y. Maas. Sh. V, end, 56[d] אלעזר בן פ׳.

**פַּחוֹרְתָּא** pr. n. pl. *P'ḥorta* (Pottery), a suburb of Tiberias. Y. Erub. V, 22[b] bot.

**פָּחוֹת** m. (פָּחַת) [*diminished,*] 1) *a small quantity.* Y. Dem. I, 21[d] bot. פָּחוֹת מאכל (not מאוכל) a small quantity of food (corresp. to ib. I, 2 מעוטו).—2) (adj. a. adv.) *lesser, less.* Men. XI, 9 אין פ׳ משנים no less than two days (after being baked); ib. אין פ׳ מתשעה ולא יתר וכ׳ no less than nine days, nor more than eleven; Pes. 47[a] לא פ׳ ולא יותר no less (than nine), nor more (than eleven). Meg. 21[b] אין משיירין בפרשה פ׳ וכ׳ in distributing the readings of a Scriptural portion we must leave for the last reader no less than three verses; a. v. fr.—*Fem.* פְּחוֹתָה. Tosef. Kel. B. Mets. XI, 1 טרבה שחיא פ׳ וכ׳ a kneading trough which contains less than &c.; a. fr.—*Pl.* פְּחוֹתוֹת. Keth. I, 2 פ׳ מבנות שלש וכ׳ when they were less than three years and one day old; a. fr.—3) *inferior.* Tanḥ. T'rum. 7 נחשת כנגד ... שחיא פ׳ מכולם 'copper' (Ex. XXV, 3) corresponding to the Greek (Syrian) empire, which was the meanest of all of them; a. fr.

**פָּחוֹת**, Tosef. Kel. B. Bath. VII, 3, v. פּוֹחֵת.

**פְּחוּתָא*** m. (פְּחַת; cmp. פְּחַת h. 3) *broken ware.* Pesik. ʿAsser, p. 95[b] מִן פְּחוּתֵיךְ דְּבֵיתָךְ out of the rubbish of thy house, v. סְעוּתָא; [prob. to be read: סְחוּתֵיךְ].

**פח"ז** *paḥaz*, a mnemonical word, for פְּרִיעַת הָרֹאשׁ, חֲזִירַת קֶרַע לְאֲחוֹרָיו, and זְקִיפַת הַמִּטָּה. M. Kat. 24[a], v. Gen. R. s. 100.

**פָּחַז** (b. h.) [*to be blown up,*] *to swell, rise; to be haughty, elated, heedless.* Ned. 9[b] פ׳ עָלַי יִצְרִי my evil inclination rose within me (in pride of my beauty); Sifré Num. 22 פ׳ לִבִּי עָלַי. Tanḥ. Vayḥi 9; Gen. R. s. 98; s. 99 (ref. to פָּחַזְתָּ, Gen. XLIX, 4) פָּחַזְתָּ חֲטֹאת זוֹנִית thou wast overweening, didst sin, didst fornicate.

**פָּחֹז, פָּחָז** m. (preced.; cmp. אָרְכִיסְטֵיס as expl. of רִיק; v. Jud. IX, 4) *heedless person, dancer, jumper.*—*Pl.* פָּחֻזִים, פָּחוּז. Yalk. Gen. 157 (ref. to פחז, Gen. XLIX, 4) נִדְמֵיתָה לְפ׳ הַמְקַפְּיצִים thou becamest like the dancers that jump; Gen. R. s. 98 [read:] נַעֲשֵׂית כְּפ׳ שֶׁנִּשְׁתַּבְּרוּ שׁוֹקֵיהֶן; כְּמִים רִבְּנָן וכ׳ thou becamest like acrobats whose legs are broken (by falling); [כמים belonging to the succeeding sentence as text word].

**פַּחַז** m. (b. h.; preced. wds.) *recklessness, overweening.* Pesik. Ekha, p. 121[b] אֶחָד רָאָה אוֹתָהּ בִּשְׁלוָתָהּ וְאֶחָד רָאָה אוֹתָהּ בְּפַחְזָהּ וכ׳ one saw her in her happiness, one in her recklessness (sin), and one in her disgrace. Ib. יְשַׁעְיָה רָאָה אוֹתָן בְּפַחְזָנוּת Isaiah saw them (Israel) in their wantonness (ref. to Is. I, 21). Y. Succ. V, 55[b] bot. (in Chald. dict.), v. כּוֹשֶׁר.

**פַּחֲזוּת** f. same. Lam. R. beg. בְּפַחֲזוּתָם; v. preced.

**פָּחַח** *to have holes in one's garments; to be clad in rags, be exposed.* Part. פּוֹחֵחַ. Meg. IV, 6 (24[a]); Tosef. ib. IV (III), 27 פ׳ פּוֹרֵס וכ׳ one whose limbs are exposed may recite the Sh'm'a (v. פָּרַס) &c. Meg. 24[b] קָטָן פ׳ a minor who is poorly dressed. Treat. Sof'rim XIV, 15 פ׳ הַנִּרְאִים כְּרֵעָיו וכ׳ a *poḥeaḥ* is he whose knees are exposed, whose garments are torn, or whose head is uncovered.

**פְּחָח** m.=h. פּוֹחֵחַ (v. preced.). Targ. Is. XX, 2, sq. (ed. Wil., פָּחִיתַ, פְּחִיתַ; h. text עֵרוֹם).—*Pl.* פְּחָחִין. Ib. 4 (ed. Wil. פְּחִיחִין).

**פַּחְדָּא** m. (preced.) *nakedness, poverty.* Arakh. 19[a] Var. in Rashi, v. פַּדָּא.

**פִּחַי** m. (פּוּחַ, cmp. פַּחַת) *blowing out, expiration;* פ׳ נֶפֶשׁ (cmp. מַפָּחַת) *despair, disappointment.* Sabb. 127[b] חִלֵּךְ כְּדֵי שֶׁלֹּא לְבֵירְתּוֹ בְּפ׳ נ׳ went home in despair. R. Hash. II, 6 יְצָאוּ בְּפ׳ נ׳ that they (the witnesses) might not leave in disappointment (and be discouraged from coming again); a. fr.—[Levy Talm. Dict. reads פַּחֵי, as constr. pl. of פַּח III.]

**פָּחָא, פָּחֵי** (cmp. פעי, פדר) *to open the mouth,* v. next w.—[Targ. Prov. XVIII, 2 פְּתִי ed. Wil., v. פָּתַח. Ib. VIII, 11 some ed., v. פָּחִים.]—[Ned. 51[a] פְּחִיתָה כּוֹפְרָא Ar., read חַפְתָּיְרָה.]

he covered it with pitch.]—[Y. Snh. II, 20[b] top אִפּוּחִין בְּמִילִין, read: אִפְרִחוֹן, v. פָּרַח.]

**פַּחְיָא** f. (preced.) *cackling hen.* Bets. 7[a], v. בִּיעָא.

**פָּחִיחַ, פָּחִיחֵי**, v. פָּחַח.

**פָּחֲיִם** m. (פחם *to paint,* Syr. *to compare,* cmp. גָּוָן a. כְּגוֹן) *equal.* Targ. Prov. III, 15. Ib. VIII, 11 (Ms. פָּאחַיִם, some ed. incorr. פחי).

**פְּחִימָא** f. (preced.) *something equal, appropriate answer.* Targ. II Esth. III, 3 (ed. Amst. פָּתְחָמָר).

**פְּחִית** m. *pit,* v. פַּחַת ch.

**פְּחִית** m., **פְּחִיתָא** f.=h. פָּחוּת, 1) *less.* Snh. 97[b]; Succ. 45[b] לֹא פ׳ עַלְמָא וכ׳ (ed. פחות) the world has never less than thirty-six righteous men worthy to face the Shekhinah, in every generation.—2) *defective, broken.* Lam. R. to III, 16 after having eaten all his food נס׳ב וְחַד פַּת פ׳ וכ׳ he took a broken loaf and put ashes on it. Ib. to I, 1 (רבתי) חַדָּא מִנְּהוֹן פ׳ וְסָמְכָא וכ׳ one of them (beds) was broken and leaning against another bed; a. e.—3) *mean, wretched.* Cant. R. to II, 5 [read:] וְאַתְּ בָּעֵי . . . לְחַדָּא פ׳ and thou wouldst forsake thy God and bow to his wretched (idol)?

**פְּחִיתָה** f. (פָּחַת) *carving, digging out.* Bets. 32[a] נר׳ פְּחִיתַת וכ׳ the mere carving out of a lump of clay for the purpose of using it as a candlestick makes it a vessel.

**פַּחַל** pr. n. pl. *P'ḥal* (*Pella*). Y. Shebi. VI, 36[c] bot., v. חַמָּתָא.

**פַּחְלִין** or **פֻּחְלִין** m. pl. (פחל, cmp. פַּחֲרִין a. Syr. פחלא testiculus, P. Sm. 3081) *ball, bale;* פ׳ שֶׁל גְּמַלִּים *a bale,* made of a net of ropes with wide meshes, containing the freight *of camels.* Kel. XXIV, 9 פּוּחְלִין (corr. acc.). Tosef. ib. B. Méts. VI, 6 חִסֵּל וְהִפ׳ שֶׁל ג׳ . . . שֶׁשָּׁאַן וכ׳ a basket or a bale . . . the meshes of which had originally been made narrow enough to hold pomegranates. Y. Shebu. III, 34[d] (Chald. dict.) אֵירְתּוֹן פ׳ דִּגְמַלִּין וּמִלּוֹן וכ׳ they brought bales and stuffed them with straw; Y. Ned. III, beg. 37[d] bot. פַּחְלִין (corr. acc.).—Yalk. Num. 762 פּוּלְחָן (prob. to be read: פּוּחְלִין).

**פָּחַם** (denom. of פֶּחָם) *to be black,* v. infra.

*Pi.* **פִּיחֵם** *to blacken.* Y. Maas. Sh. V, beg. 55[d]; Tosef. ib. V, 13 בֵּית ע״ז מְפַחֲמִין אוֹתוֹ בְּפִרְחֵנִין the site of an idolatrous temple is marked by blackening it (its debris) with coal. Y. Pes. VI, 33[a] bot. [read:] מַה . . . וּמִפְצִיעַ וּמְפַחֵם כָּךְ אֲנִי יוֹרֵד בּוֹ as a kettle (thrown at a person) scalds and wounds and blackens, so will I come down at him; a. e.—Part. pass. מְפוּחָם; f. מְפוּחֶמֶת; *pl.* מְפוּחָמִים, מְפוּחָמִין; מְפוּחָמוֹת. Gen. R. s. 36, v. כָּעַר; Y. Taan. I, end, 64[d] חָם יָצָא מְפ׳ Ham came out (of the ark) black. Y. Sot. II, 17[d] bot. לֹא בִּמְפ׳ not in a sooty vessel. Cant. R. to I, 6 יְדֵיהָ מְפ׳ her hands were blackened. Ib. אַתְּ שְׁכוּלָךְ מְפ׳ thou (negress) who art black all over; a. e.

*Nif.* **נִפְחַם**, *Hithpa.* **הִתְפַּחֵם**, *Nithpa.* **נִתְפַּחֵם** to be *blackened.* Yalk. Num. 764; Yalk. Cant. 982 נפ׳ בִּשְׁמֶשׁ became black through exposure to the sun, v. כִּרְכֵּם. Gen. R. s. 18

נִתְפַּחֲמוּ פני הנשים מפני חשמש the faces of the (Jewish) women had become black &c. Ib.s.19, beg. ... ככלי פשתן מִתְפַּחֲמִין קרמצא וכ׳ (a scholar's reputation is) like the fine linen clothes from Bethshan, if they are in the least stained, they are ruined; Koh. R. to I, 18 אם נִתְפַּחֲמוּ וכ׳. Ib. אם פָּחֲמוּ (*Kal*). Deut. R. s. 1 ונתפחמו ידיה and her hands were soiled with soot; אם מקנחת ... מתפחם if she wipes her hands on the wall, the wall will be soiled; a. fr.

**פְּחִים**, v. פָּחִים.

**פִּיחָם, פֶּחָם** m. (b. h.; נָפַח or פּוּחַ) *that which is used for kindling, charcoal.* Sabb. II, 5 מפני שהוא עושה פ׳ because (by extinguishing the light) he makes kindling material, i. e. prepares the wick for easier lighting (v. חִבְחֵב). Ib. 31b. Koh. R. to IX, 8 נפח לְפַחֲמוֹ the smith (the charcoal-burner) turns to his coal. Ib. to VII, 1; Yalk. Josh. 35, v. פּוּצָם; a. fr.—*Pl.* פְּחָמִין, פִּי׳. Tosef. Maas. Sh. V, 13; Y. ib. V, beg. 55d, v. פָּחַם. Tosef. Bets. III, 14 אין עושין פ׳ וכ׳ you must not make charcoal (prepare kindling material) even for immediate use (on the Holy Day). Mikv. IX, 2 לא יטבול ... בפ׳ וכ׳ one must not immerse a kettle with remnants of coal in it (which had been put there to be extinguished in water), unless one washes it again, Maim.; [oth. opin.: with the soot on it, but he must scrape it off]. Koh. R. to I, 8 מלאה ... תאיש ועל אותה החמת לכו go ye and pray for this man (me), and for this bag formerly filled with precious stones and pearls, and now with pieces of coal; a. e.

**פַּחָמִי** m. (preced.) *charcoal-burner*, also *smith.* Ber. 28a, v. נַבָּר; (Y. ib. IV, 7d top עביד מחטין making needles).

**פָּחַס** (cmp. פָּחַת) [*to drive into,*] 1) *to batter, beat out of shape.* Ab. Zar. IV, 5 פְּחָסָהּ אע״פ שלא חיסרה if he smashed the face of the idol, although he did not lessen its substance. Ib. 42a. Lev. R. s. 7, beg. שהיה אהרן נוטל קורנס ופוֹחֵסוֹ בפניהם (not קרבנם) Aaron took a hammer and smashed it (the golden calf) in their presence; Yalk. ib. 479 שהיה הקב״ה ... ופיתחו (corr. acc.); Yalk. Prov. 946 הקב״ה ... את הפנקס ופוחתו (corr. acc., or ופוֹחֲסוֹ); a. e.—2) (of liquids) *to dash into, to cause commotion, stir up.* Ab. Zar. 72b פְּחָסָתּוֹ צלוחיתו his bowl, which was filled to the brim through a syphon, pressed the wine back into the tube and thus stirred the whole mass up; ib. 56b (I may also say) פחסתו בורו the vat into which the net (גַּרְגּוֹתָנִי) was thrown set the wine in commotion.—Chald. v. פְּחַשׁ.

**פַּחְרָא, פִּחְרָא** m. (פחר *to hollow out, scrape*) = חֶסֶף II, 1) *clay*; מאן דפ׳, מן פ׳ an earthen vessel. Targ. I Chr. XIV, 11. Targ. Y. Ex. XII, 22 (not דא ...). Targ. Y. Lev. XIV, 50 (not דפַחַד); a. fr.—2) *a fragment of a clay vessel, potsherd.* Targ. Job II, 8. Targ. Ps. XXII, 16; a. e.

**פַּחָרָא, פַּחֲרָא** m. (preced.) *potter.* Targ. Is. XXIX, 16. Ib. XXX, 14 (not פַּחֲרָא); a. e.

**פְּחַשׁ** = h. פָּחַס. Part. pass. פְּחִישׁ *flat-nosed.* Targ. Y. Lev. XXI, 18 Ar. (ed. לקי בחוטמיה; h. text חָרֵם).—Gen. R. s. 53 אנא פָּחִישׁ ... אין if I put my finger on him, I smash him; Yalk. Deut. 810 פחי׳ אנא יתירה.

**פָּחַת** 1) *to hollow out, dig.* Bets. IV, 4 (32a) אין פּוֹחֲתִין את הנר (Mish. פיתחין, corr. acc.) you must not hollow out a lump of clay to make it a candlestick (on the Holy Day). Ib. 3 פּוֹחֵת לכתחלה he may start to dig out (take out closely packed fruit), v. infra. Mikv. IV, 5 פְּחָתוּהָ they hollowed it out (widened the aperture in the rock through which the water came forth); Y. Yeb. I, end, 3b (Bab. ib. 15a הרחיבוה). Mikv. l. c. עד שיִפְחֲתוּ רובה (ed. Dehr. a. Mish. ed. צד שיִפְחֲתוּ) until the larger portion of the aperture is chiselled out; Y. Yeb. l. c. שיפחות את רובה; Bab. ib. l. c. שחִיפְּחָת ברובה; a. e.—2) *to diminish, lessen, decrease*, opp. הוסיף. Mekh. Yithro, Baḥod., s. 2 שלא תִפְחוֹת ולא תוסיף from which you must not diminish, and to which you must not add. Sabb. 21b פּוֹחֵת ודולק one kindles one light less every night. Meg. IV, 1, sq. אין פּוֹחֲתִין וכ׳ we call up no less (than the number named) nor more. Y. Yeb. IV, 6a bot. חמרתה (ה) פּוֹחֶתֶת אינה פוחתת וכ׳ a sheass, if short (whose period of pregnance is the shortest possible) gives birth not earlier than a lunar year from conception, if long, not later than a solar year; Y. Nidd. I, 49b top. Pes. X, 1 ולא יִפְחֲתוּ לו מארבע וכ׳ and they must give him (the poor man) no less than four cupfuls of wine. B. Kam. 85b שבת הפּוֹחֲתוֹת בדמים (not הפח׳) if the idleness enforced by being wounded has also the effect of lessening his value (if he were to be sold as a slave). Shek. V, 4 אם פָּחֲתוּ פחתו לו Y. ed. (differ. in Mishn. ed.) if money is missing, the loss is his. Tanḥ. R'eh 10 פ׳ חוא עשרה ופָחֲתָה חיא וכ׳ he gave ten measures less as tithe, and it (the field) yielded one hundred less; Yalk. Deut. 892; a. v. fr.—[Tanḥ. l. c. מי פחת, v. next w.]—V. פָּחוּת.

*Pi.* פִּיחַת same, 1) *to diminish, lessen.* Ter. IV, 4 פי׳ עשרה וכ׳ (Y. ed. פחת) if he set aside as T'rumah ten fractions less (than 1/50, i. e. 1/60), or ten fractions more (i. e. 1/40), Maim.; [R. S. if he reduced the divisor by ten (i. e. set aside 1/40), or increased the divisor by ten (i. e. set aside 1/60); Y. ib. 42d bot. הפּוֹחֵת אחד מעשרה.—2) *to be diminished, lose.* Lev. R. s. 2 כלום פי׳ כבודי וכ׳ has my glory or my majesty lost anything &c.?

*Nif.* נִפְחַת 1) *to be hollowed out, broken through.* Yeb. 15a שנִפְחֲתָה כדלת if a piece of the windpipe is broken through in the shape of a door (split on three sides and attached by the fourth side). Bets. IV, 3 בית ... וג׳ a room which was packed with fruits and closed up (with bricks), and which was burst open (the bricks giving way to the pressure), v. supra.—2) *to be reduced* in size, numbers &c.; *to be lowered.* Succ. 18a בית שנ׳ a building which has been reduced (the walls of which have given way partly). Sot. 5a bot. כל אדם ... לבסוף נ׳ every man in whom there is haughtiness, will finally be lowered; a. e.

*Hif.* הִפְחִית 1) *to lessen, wear out, damage.* Y. B. Mets. II, 8d top כלי נחשת ... מפני שמַפְחִיתָן if one found copper vessels (keeping them until the owner be found), he may use them for hot water, but not over fire, because he wears them out; (Bab. ib. 30a שמשחיקן); a. e.—2) (denom.

of פָּחוּת) *to become less, be damaged.* Succ. 18[b] ה׳ דופן אמציעי if the middle wall (of a Succah) became reduced (fell in, v. supra); a. e.

**פְּחַת** ch. same, 1) *to diminish.* Pes. 114[a] פְּחוֹת ממיכלך וכ׳ diminish from (spend less for) thy eating and drinking, and add to thy dwelling.—Part. pass. פָּחִית. Targ. Ps. XIX, 3 (Var. ed. Lag. a. ed. פתית).—V. פְּחִית.—2) *to become defective, be broken.* Y. Dem. I, 22[a] פ׳ פתורא קומוי (prob. to be read: אירפחת) the table before him broke down.

*Ithpe.* אִיתְפְּחַת, אִיפְּחִית, אִיפְּחַת 1) *to become defective, be broken, damaged.* Y. M. Kat. I, 80[b] bot., v. אֲדִירָא. Keth. 62[a] איפ׳ בי בנא וכ׳ the floor of the bath-house under him gave way. Ib. אִיפְּחָא דרגא וכ׳ the ladder under him broke down; a. e.—2) *to grow less.* Yalk. Deut. 892 אי׳ לית שנה מן שנה שנה עלוי עידנא (not לה) his crop grew less from year to year; time changed for him (nature changed on his account); Tanḥ. R'eh 10 מי פתח וכ׳ (corr. acc.).

**פַּחַת** c. (b. h.; preced. wds.) 1) *cavity, pit.*—*Pl.* פְּחָתִים, פְּחָתִין. Sot. 21[a] מתיירא מן הקוצין ומן הפ׳ וכ׳ is afraid of the thorns, the pits and the thistles (on the road); a. e.—2) *defective spot, breach.* Bets. IV, 3 נוטל ממקום הפ׳ he may take out the fruits where they burst through the partition.—3) *broken vessel, fragment.*—*Pl.* as ab. Tosef. Kel. B. Kam. VII, 15 שולי הפ׳ the sides of fragments of vessels (v. פַּחַת).—4) *diminution, depreciation, loss.* Y. Ter. IV, 42[d] bot. שאין הפ׳ והתוספת שוין for the reduction and the addition are not of like proportions, i. e. the difference between 1/40 and 1/50 is not the same as that between 1/50 and 1/60 (v. פָּחַת *Pi.*). B. Kam. 10[b] לפ׳ נבלה for the eventual depreciation of the carcass during the time intervening between the accident and the decision of the court. Ib. פ׳ נבלה תנאי היא there is a difference of opinion among Tannaim as regards the liability for the depreciation of the carcass. Y. ib. I, 2[b] bot. ישלם פַּחֲתָהּ he must indemnify the owner for its depreciation, i. e. he must pay the difference between the value of the living and that of the dead animal. Esth. R. to III, 8 שהן מכניסין פ׳ בממונו של עולם they (through their idleness) cause a diminution of the wealth of the world; a. e.

**פַּחְתָּא, פַּחֲתָא** I ch. same, 1) *cavity, pit.* Targ. Jer. XVIII, 20; 22 (ed. Lag. a. oth. פָּחֲתִית).—*Pl.* פַּחֲתִין. Targ. O. Lev. XIV, 37 ed. Berl. (oth. ed. פַּחֲתָן; h. text שְׁקֻעֲרוּרִית).—2) *depreciation, decrease, loss.* B. Mets. 70[a] שקיל אגרא ושקיל פ׳ he charged a compensation for the use of the vessel, and an indemnity for the loss (by wear and tear). Ib. אי אגרא לא פ׳ ואי פ׳ לא אגרא if you take payment for the use of the vessel, you must not charge for wear and tear &c. Y. Ned. IX, end, 41[c] תהא פַּחֲתָה בה let a decrease come over it (may his wealth be reduced). Koh. R. to XI, 9 אזיל לפ׳ go to ruin!—3) (trnsf.) *degraded person.* Gen. R. s. 36 (ref. to Gen. IX, 18 אבי כנען) אבוי דפ׳ the father of the degraded. Ib. s. 99 (ref. to Gen. XLIX, 5) אחים דפ׳ וכ׳ 'brothers' of the degraded (Dinah, with ref. to Gen. XXXIV, 25) ..., but no brothers to Joseph.

**פַּחְתָּא** II f. *breath,* v. פּוּחָא I.

**פַּחֲתָה,** v. פַּחֲתָא I.

**פַּחֲתֵי** m. pl. (v. פַּחָה) *noblemen.* Sabb. 3[b]; Ber. 13[b], a. fr. בר פ׳ (R. Ḥiya addressing Rab) son of great ancestors (Var. in Ar. פַּאֲתֵי; Y. Bets, IV, 62[c] בן פָּרֵיחָה).

**פַּחֲתִין** *testicles,* v. פַּחֲדִין.

**בַּר פַּטָּא,** pr. n. *Bar Paṭṭa,* name of a family. Y. M. Kat. III, 81[d] bot.

**פַּטְגְּרִיטוֹס,** v. פּוֹדְגָּרוֹס.

**פִּטְדָה** m. (b. h.) *piṭdah,* name of a jewel in the high priest's breast-plate. Ex. R. s. 38, end. Num. R. s. 2.

**פִּטּוֹטְרוֹת** f. pl. (=פִּטְרִטְרוֹ; v. פֶּטֶר) *stems of figs.* Ab. Zar. I, 5 (13[b]) בנות שוח ופִּטּוֹטְרוֹתֵיהֶן (Y. ed. בפ׳; Bab. ed. ופטוטרות, v. Rabb. D. S. a. l. note 300) white figs on their stems; ib. 14[a].

**פְּטוּלְיָא,** v. פְּטַלְיָא.

**פְּטוּמָא, פִּטּוּם,** v. sub פִּיט.

**פְּטוּמָא,** v. פִּיטְמָא I.

**פְּטוֹמֶת** or **פִּטּוֹמֶת,** v. פִּישׁוֹמֶת.

**פְּטוּרָה, פִּטּוּר,** v. פֶּטֶר.

**פְּטוֹר** m. (פָּטַר) *discharge, exemption,* opp. חִיּוּב. Sabb. 2[b], v. חִיּוּב. Y. Peah II, beg. 16[d] בפ׳ פיאה ... ומה דמר and what R. Johanan said was meant in reference to being exempt from Peah. Y. Ḥall. III, 59[a], v. חִיּוּב. Cant. R. to IV, 4 בין פ׳ לחיוב between exemption and conviction; a. fr.

**פְּטוֹרָא** ch. same.—*Pl.* פְּטוֹרֵי. Sabb. 2[b]; Shebu. 5[a] חיובי ופ׳ the cases of conviction and those of exemption (from punishment); a. e.

**פִּטְטָא, פִּטּוּרִין, פִּטּוּרֵי, פִּטּוּרָה,** v. sub פִּיט.

**פַּטְפָּטָא** f. (פטט *a*) *to break*; *b*) cmp. מלל, *to talk*; v. פְּטַפֵּט) *talkative, flippant.* Lev. R. s. 32 (play on שלמית, Lev. XXIV, 11) דהוות פ׳ בשלמא שלם לך וכ׳ she was flippant (pert) in greeting men, 'peace to thee, peace to you'; Yalk. ib. 657 פִּטְפָּטָה.

**פַּטְפָּטָה** f. h. same, *gossip.*—*Pl.* פַּטְפָּטוֹת. Deut. R. s. 6 (v. הַבְרָנִית).

**פִּטְמַטְרָכָה, פִּטְמַטְרָכָא** m. (=פטרטר, with formative כ) [*the discharger,*] *rectum.* Lev. R. s. 3 ומפ׳ לברא and from the rectum it is discharged; Koh. R. to VII, 19 ומפַּטְרוֹכָא לעזקתא, v. עֲזָקָא II; Yalk. ib. 976 פִּיטַרְכָא.

**פְּטַר,** *Pa.* פַּטֵּר (cmp. פצע, פטר) 1) *to break, burst.* Targ. Y. II Gen. XLIX, 22 פַּטְּרִית (Y. I תברית).—2) *to relieve.* Sabb. 140[b] דמפטרא ליה וכ׳ when it will relieve him (from buying a new shirt) for a whole year (v. Rashi a. l.; Ms. O. כי תירכי דממטרא, v. Rabb. D. S. a. l. note 50).

**פַּטְוֹט** m. (v. פַּטָּטָא) *babbler.* Arakh. 16[b] הוא עושה מעשה פ׳ . . . קרבן פ׳ he (the leper) does the work of a babbler (speaks evil of men), therefore the Torah said, let him offer a babbler (a chirping bird) as a sacrifice; Yalk. Lev. 559. Gen. R. s. 93 אני . . . שפ׳ אתה יש באחיך פ׳ וכ׳ I see, thou (Jadah) art the talker; is there among thy brothers a talker like thee?; Tanh. Vayigg. 5 אני רואה . . . ואתה פ׳ I see in my cup that there are older men among thy brothers, and yet thou art the talker?—V. הַבְּרָן.

**פטוות,** Yalk. Jon. 550 אמר פ׳, read: אוֹפְסָרִינִיוֹת, v. אמפוטיות.

**פטויה,** Y. Snh. X, 27[d] top בפ׳ של מלכים, read: באיפַּטָּא.

**פטילוס,** v. פּוּטְיוֹלִין.

**פְּטִילְיָה, פְּטִילְיָא,** v. פְּטַלְיָא.

**פְּטִילִיקִי, פְּטִילִיקוֹן,** פְּטִלִיק* m., f. (a denom. of πάτελλα, patella, otherwise not recorded) *a dish, course.* Lam. R. to III, 16 פ׳ דאת מייתי וכ׳ a course that you offer us once, you must not offer again. Ib. אכל מכל פ׳ חד פת (Ar. פס) he ate of every course a piece. Ib. מחדא פטיליקי חדא פתיתא . . . of each dish you took one little piece. Gen. R. s. 74 פטילקון טב הוא נסיב ליה Ar. ed. Koh. (ed. פטרקלין) when we had a good dish, he (Laban) took it; Yalk. ib. 130 פטליקון.—*Pl.* פְּטִילִיקִין. Lam. R. l. c. (Ar. עיגולין).

**פטים,** Tosef. Keth. IX, 2 שטר פ׳ ed. Zuck., v. פִּיסְטָרִס.—Yalk. Deut. 944 מן הפ׳, v. פִּרְשׁוּשׁ.

**פַּטְוֹמָא, פַּטְוָמָא** I m. (פְּתַם) 1) *fat, fattened, stout;* (noun) *fatling.* Targ. Jud. III, 17 (h. text בריא). Targ. II Sam. VI, 13. Targ. I Sam. XXVIII, 24; a. fr.—*Pl.* פַּטְוָמִין, פַּטְוָמָיָא. Targ. I Kings V, 3 עופרא פ׳ (ed. Lag. *sing.*). Targ. Ez. XLV, 15 Kimḥi (ed. Lag. פטרמא; ed. Wil. פַּטְוָמָא); a. fr.—Y. Peah I, 15[c] bot. תרנגולין פ׳ fattened chickens; Y. Kidd. I, 61[b] פַּטְוָמָן (*fem.*). Y. Meg. IV, 74[d] bot. מחזר פ׳ (ו)בני תוררין ordered a translator (of תתרים וכ׳, Lev. I, 14) who read 'fatlings and young doves' to take it back (and correct); a. e.—*Fem.* פַּטְוָמְתָא, פַּטְוָמְתָא. Targ. I Chr. IV, 40; a. e.—Lam. R. to I, 1 (רבתי) תרנגולא פ׳ a fattened hen; a. e.—*Pl.* פַּטְוָמָתָא, פַּטְוָמָתָא. Targ. O. Gen. XLI, 2 (Y. פַּטְ׳). Ib. 5; a. fr.—Y. Kidd. l. c., v. supra.—2) *perfumed.* Esth. R. to I, 3 (in Hebr. diction) שמא לא ריצאת ידי קנדלה פ׳ did you perhaps fail to provide perfumed (good) oil for the lamps?, opp. פקטם.

**פַּטְוָמָא** II f. (v. פְּתַם) *extension, length.*—*Pl.* פַּטְוָמִין. Targ. II Esth. III, 8 (corresp. to חבלים, II Sam. VIII, 2).

**פַּטְוָמָא** III pr. n. f. *Paṭṭima* (*Fatima*), name of Ishmael's second wife. Targ. Y. Gen. XXI, 21; v. עֶדְרְשָׁא.

**פַּטְוִס** f. = h. פִּיטּוּם, *wine jar.* Lam. R. to III, 16 ומחדא פ׳ וכ׳ and of each jar you drank one cup.

**פְּטִיקָא,** v. פִּיטָקָא.

**פטיקלין,** v. פְּטַרְלִיק.

**פַּטִּירְתָּא, פַּטִּירָא, פַּטִּירָא, פַּטִּיר** m., f. (פְּטַר) [*free from admixture,*] 1) *pure, plain, clear.* Targ. Ez. XIII, 10, sq. טרן פ׳ דלא תבן (h. text תפל).—Gitt. 86[a], v. חַרוּרִי.—2) *unleavened; unleavened bread.* Targ. Ex. XXIX, 2. Ib. XII, 8. Ib. 15. Targ. Lev. VIII, 26; a. fr.—*Pl.* פַּטִּירִין, פַּטִּירַיָּא, פַּטִּירֵי, פַּטִּירֵן, פַּטִּירָתָא, פַּטִּירָתָא. Ib. Targ. O. Ex. XII, 17 Ms. (ed. פטירא; Y. פַּטִּירֵי). Ib. XXIX, 2; a. fr.—Y. Meg. IV, 74[d] bot., v. יְרוֹקָנָא; Y. Bicc. III, end, 65[d].

**פְּטִירָה** f. (פְּטַר) *departure, dismissal.* Bets. 15[b] בשעת פְּטִירָתָן when he dismissed them.—Esp. *departure from the world, death.* Y. Keth. XII, beg. 34[d]; Y. Kil. IX, 32[a] bot. שלשה . . . בשעת פְּטִירָתוֹ וכ׳ Rabbi ordained three things when he departed this world. Deut. R. s. 11 (ref. to Mic. VII, 8) כי נפלתי מפטירתו של משה וכ׳ though I fell when Moses died, I arose again under Joshua's administration. Ab. VI בשעת פטירתו של אדם וכ׳ when man leaves this world, neither silver nor gold nor jewels escort him &c.; a. fr.

**פטיריקין, פטיריקון,** v. פַּטְרִיקוֹן.

**פַּטִּירְתָּא,** v. פַּטִּיר.

**פְּטִירְתָּא** f. (פְּטַר) *belonging to a first-born animal.* Gitt. 69[a], v. כְּנָתָא.

**פַּטִּישׁ** m. (b. h.; פטש *to shatter, crush*) *hammer.* Kel. XXIX, 7 יד בן הפ׳ the handle of a small hammer; של הפ׳ of the sledge-hammer. Maas. Sh. V, 15; M. Kat. 11[a], a. e. עד ימיו היה פ׳ מכה בירושלם up to his day the striking of the hammer was heard in Jerusalem (during the festive week). Cant. R. to V, 14, a. e. נחלק הפ׳ the sledge-hammer (striking on the sapphire) was shivered to pieces. Snh. 34[a]; Sabb. 88[b], v. נִיצּוֹץ; a. fr.—Ib. VII, 2 המכה בפ׳ he who gives the finishing stroke with the hammer; ib. 75[b] כל מידי דאית ביה גמר מלאכה חייב משום מכה בפ׳ any act of finishing up a work comes under the category of striking with the hammer; a. fr.—Trnsf. *great character.* Ber. 28[b] נר ישראל . . . פ׳ החזק thou light of Israel, right-hand pillar, powerful hammer!

**פַּטִּישָׁא, פְּטִישָׁא, פַּטִּ׳** m. (פטש, v. preced.; cmp. פִּיתָּן a. פִּיחוֹנָא) [*linen,*] *undergarment, breeches.* Lam. R. to I, 1 חזי (Ar. פשוש) דלא הוה ברגלי פ׳ (חד מתלמידוי) רבתי I saw in my dream that I had no breeches on my legs.—*Pl.* פַּטִּישִׁין, פְּטִישִׁין, פַּטִּ׳, פַּטְשִׁ׳. Dan. III, 21, v. אַבְרְקִין.

**פַּטִּישָׁא** m. = h. פַּטִּישׁ. Targ. Is. XLI, 7. Targ. Jer. XXIII, 29.

**פְּטַל** m. (פטל *to break, peel,* cmp. פטט, a. פצל) *a piece, a bite.* Y. Dem. I, 22[a] top צבחר פ׳ וכ׳ . . . ליח would you not care to eat a little bite with us to-day?; Y. Taan. III, 66[c] top צבחד פ׳.

**פְּטִיל, פְּטַלְיָה, פְּטַלְיָא** f. (פטל, v. preced.) *wicker-work,* esp. *a sort of bale* for packing dates, figs &c. Tosef. Sabb. XII (XIII), 15 גרוגרות מקרע וכ׳ של פ׳ you may cut open a bale of figs (on the Sabbath) and eat; Y. ib. XV,

beg. 15[a] פטרליריא. Kel. XVI, 5 פַּטַלְרָה ed. Dehr. (ed. פטרלירה). Y. Maas. Sh. I, 52[d] פטולריא של תמרים a bale of dates, contrad. fr. חוֹתָל; a. e.—*Pl.* פַּטַלְרָאוֹת. Tosef. ib. I, 10 פ׳ ודרוסות של תמרה ed. Zuck. (ed. omit פ׳) dates packed in bales, and date pomaces.

**פִּטְלִין**, Targ. Lam. IV, 1 Levita, v. פִּרְטָלוֹן.

**פִּטְלִיקִין**, v. פְּטִילִיק.

**פַּטֵּם** (cmp. פטל, a. פטש s. v. פַּטֵּשׁ) 1) *to crush, pound*, v. infra.—2) *to expand, make large, fatten.*—Part. pass. פָּטוּם; f. פְּטוּמָה; *pl.* פְּטוּמִים, פְּטוּמִין; פְּטוּמוֹת. Keth. 67[b] תרנגולת פ׳ a fat chicken. Y. Kidd. I, 61[b] פטומות crammed birds; Y. Peah I, 15[c] bot. Y'lamd. to Gen. XXXVII quot. in Ar., v. סיטוסימה; a. e.

*Pi.* פִּטֵּם 1) *to pound spices; to manufacture perfumed oil; to compound incense.* Y. Succ. V, 55[c] bot. תיקנוה ולא הירחה מְפַטֶּמֶת וכ׳ they mended the mortar, but it did not mix the drugs as well as before; Arakh. 10[b]. Ker. I, 1 המְפַטֵּם את השמן he that manufactures perfumed oil (in the same manner as prescribed for the Temple, Ex. XXX, 23 sq.); המפ׳ את הקטרת who mixes incense (as prescribed ib. 34 sq.). Y. Yoma IV, 41[d] bot. פִּרְקָמָה חצירים if he compounded it by taking only parts of the quantities prescribed; Ker. 5[a] מפטם לחצירין, v. חֲצִי. Ib. קטרת שפִּטְּמָה וכ׳ incense which one compounded in reduced quantities; שמן שפִּטְּמוֹ וכ׳ oil which one manufactured &c. Sifré Deut. 306 מה רבבים ... ומפטמים אותם as the rains coming down on plants ... perfume them; כך הוי מפטם בדברי תורה וכ׳ so pound thou the words of the Law, once and a second, and a third, and a fourth time &c.; Yalk. ib. 942; a. fr.—Part. pass. מְפוּטָּם; f. מְפוּטֶּמֶת; *pl.* מְפוּטָּמִים; מְפוּטָּמִין; מְפוּטָּמוֹת. Cant. R. to VIII, 2 (ref. to רין הרקח, ib.) זה התלמוד שמפ׳ במשניות כרקח that is the Talmud which is mixed with Mishnayoth like an apothecary's preparation. —2) *to fatten, cram.* Gen. R. s. 86 (play on שׁוֹטְרִיפֹּל) שהרה מפטם עגלים לע״ז he fattened calves (פָּרִים) for idolatrous purposes. Snh. 82[b] ראיתם בן פּוּטִי זה שפִּרְסֵם אבי אמו וכ׳ do you see that son of Puti (=Putiel) whose grandfather (Yethro) fattened calves &c.?; B. Bath. 109[b]; Sot. 43[a] (v. פּוּטִיאֵל a.). Esth. R. to III, 1 (ref. to כיקר כרים, Ps. XXXVII, 20) 'like the heavy lambs', שאין מפטמין אותן וכ׳ which are fattened not for their own benefit but for slaughter; a. fr.—Part. pass. as ab. Pesik. R. s. 16 (expl. בריאים, I Kings V, 3) מפ׳ (not אפ׳) fattened, opp. מן המרעה; Yalk. Kings 176. Ruth R. to II, 14 עגלות מפ׳ fattened calves; a. fr.

*Nif.* נִפְטַם *to be fattened.* Gen. R. s. 32 ומה אם להסגר ... להִפָּטֵם וכ׳ ... if to be locked up ... the beasts came of their own accord, how much more will they come to fatten on the flesh of the mighty (Ez. XXXIX, 4); Yalk. Ez. 380.

**פְּטַם** ch., *Pa.* פַּטֵּם same, 1) *to pound, mix spices.* Targ. Y. Ex. XXX, 25; 35 מְפַטֵּם Ar. (ed. v. מָזַג; h. text רקח).—2) *to fatten.*—Part. pass. מְפַטַּם; *pl.* מְפַטַּמִּין, מְפַטַּמֵּי. Targ. Is. XXX, 24 (Kimḥi פַּטִּים). Targ. Prov. XV, 17.—Pes. 76[b] מפטמי מהדדי they are fattened (or *flavored*) with one another.—3) *to flavor one's words* (cmp. פָּטַם), *to console, cheer up.* B. Mets. 66[a] פַּטּוּמֵי מילי בעלמא הוא it was merely meant to cheer up (the neighbor, not as a binding promise).

**פֶּטֶם**, *pl.* פִּטְמִים, פִּטְמִין, v. פִּרְטוּם.

**פַּטָּם** m. (preced. wds.). 1) *druggist, apothecary.*—*Pl.* פַּטָּמִים, פַּטָּמִין. Y. Yoma IV, 41[d] bot. חפ׳ שבירושלם the druggists of Jerusalem. Y. Sot. VIII, 22[c] top כדרך שחפ׳ עושין as the apothecaries are in the habit of doing. Gen. R. s. 16; Yalk. ib. 21, v. בְּדוֹלַח; a. e.—2) *one who fattens animals for sale, dealer in fattened animals*, opp. to רועה. Bets. 29[b]; Tosef. ib. III, 6 חולך ... אצל הפ׳ וכ׳ a person may go (on the Holy Day) to a dealer whose regular customer he is, and say, give me a dove &c. Bets. 38[a] שור של פ׳ an ox at the dealer's stall, contrad. to של רועה. Pesik. Baḥod., p. 104[b] פטומות ... אצל הפ׳ he took her to the crammer, and filled her lap with crammed birds; Yalk. Ex. 273; a. e.—*Pl.* as ab. Erub. X, 9 (101[a]) שוק של פ׳ the crammers' market. Tosef. Shebi. V, 8; a. e.—3) (sub. שור של) *mast-ox.* Sabb. XX, 4; Y. ib. 17[c] bot., v. רְעִי I.

**פִּטְמָא**, v. פִּרְטְמָא.

**פַּטְנִיתָא** f. (supposed to mean) *fattened* (fr. פטן=פטם); v., however, בָּטְנִיתָא.

**פִּיט׳, פִּטְפּוּט** m. (פטט, cmp. פתת) [*something minute, tender,*] *one of the clay pins forming a sort of tripod for the support of a pot, peg.* Sabb. VIII, 4 כדי לעשות פ׳ a quantity of clay large enough for a peg.—[Yalk. Num. 785 פּוּט של מנורה the peg for a candlestick v., however, quot. fr. Sifré Zuṭṭa in R. S. to Kel. XI, 2.]—*Pl.* פִּטְפּוּטִים, פִּטְפּוּטִין, פִּי׳, (פִּטְפְּטִין). Sabb. 102[b] עני עושה פִּיטְפּוּטֵי כירה קטנה וכ׳ a poor man makes pegs for a small stove to put on it a small pot (which is also called building). Kel. V, 11 עשה לה פ׳ if he made legs for the stove (so that it no longer rests immediately on the ground); Tosef. ib. B. Kam. IV, 20. Ib. V, 1 פטפ׳ שנתנן וכ׳ ... שלשה three pegs, three pins or three legs stuck in the ground and joined with clay to put a pot on them; Kel. VI, 1. Tosef. l. c. 7 ארבעה פטפוטי כירה וכ׳ (read טרן ...). Ib. 8. Ib. 9 פטפוטי four legs of a stove &c.; a. e.

**פִּיט׳, פִּטְפֵּט** (v. preced., a. פַּטְפְּטָא) 1) *to talk, babble.* Men. 65[a] חוץ מזקן אחד שהרה מְפַטְפֵּט כנגדו except one old man who talked (childishly) against him.—2) פ׳ ביצרו *to talk or argue with one's own passion, to conquer one's self.* B. Bath. 109[b] (play on בנוח פּוּטִיאֵל, Ex. VI, 25) דאתי מיוסף שפ׳ ביצרו Elazar was a descendant of Joseph, who (is surnamed Putiel, because he) conquered his passion; Ex. R. s. 7, end יוסף שפ׳ ביצרו ... שהיתה אשתו וכ׳ his wife was a descendant of two families, being on one side of the tribe of Joseph who conquered his passion, and on the other of the family of Jethro who fattened &., v. פָּטַם; Sot. 43[a].

**פַּטְפֵּט** ch. same, *to talk.* Gen. R. s. 98 (ref. to Jud. XV, 16 a. 18) דמְפַטְפֵּט צחי he who talks gets thirsty.

**פַּטְפְּטָא**, v. פַּטְפְּטָא.

**פַּטְפְּטִין**, v. פְּטַפּוּט.

**פִּטְקָא**, v. פִּיטְקָא.

**פְּטַר** (b. h.) 1) *to break through, open.* Bekh. VIII, 1 (46a) (ref. to Ex. XIII, 2) עד שיְּפַטְּרוּ רחם מישראל (not שיפטרוה) provided they open the womb when the mother is an Israelite (although she conceived before her conversion); ib. 47a.—2) *to send off, discharge, dismiss.* Keth. XIII, 5, a. fr. או כנוס או פְּטוֹר (the betrothed has a right to say) either marry or release (me by divorce). Gitt. VI, 5 לא אמר כלום ... פְּטָרוּהָ if one says to friends, 'release her' ... he has said nothing (they are not authorized to write a letter of divorce, as it might mean, release her of her debts &c.); ib. 65b ר' נתן אומר פִּיטְרוּהָ קיימין דבריו לא אמר כלום פַּטְרוּהָ R. N. says, if he said *paṭṭ'ruha* (*Pi.*), his words stand (a divorce is meant), but if he says *piṭruha* (*Kal*) &c. Ib. ר' נתן דבבלאה ... בין פטרוה לפטרוה R. N. who is a Babylonian, draws a distinction between *piṭruha* and *paṭṭ'ruha*; our Tannai (in the Mishnah) being a Palestinian does not &c. Ib. VIII, 4. בגט ישן ... פּוֹטְרָהּ a man may divorce his wife with an old letter of divorce (having been closeted with her after he had written it); Tosef. ib. VIII (VI), 3 אינו פוטר וכ' he must not divorce with an old letter, in order that the letter of divorce may not date farther back than (the conception of) her child; a. fr.—3) *to dismiss, give leave, let go.* Sot. IX, 6 ופַּטַרְנוּהוּ בלא מזון and we let him (the stranger) go without provision. Midr. Till. to Ps. XCI מי גדול חפוֹטֵר או הנִּפְטָר which is the superior of the two? he who gives leave, or he who takes leave? Ib. (ref. to Gen. XXXII, 27) הרי יעקב פוטר למלאך behold, Jacob gives leave to the angel; a. fr.—4) (law) *to discharge, acquit*; (ritual) *to exempt from obligation, to declare free* from punishment, eventually from sacrificial atonement, opp. חִיֵּיב. Erub. 65a יכול אני לְפַטּוֹר וכ' I can (by my plea) release from judgment the whole world (all Israelites) from the destruction of the Temple to the present time, for we read (Is. LI, 21), Hear now this, thou afflicted and drunken &c. (a drunken person is irresponsible); ib. מאי יכולני לפטור נמי מדין תפלה this 'I can release' means also from responsibility for neglect of prayer (the drunken not being permitted to pray). Succ. 45b. Sabb. II, 5 ר' יוסי פוטר בכלן וכ' R. J. declares (him that did it) free from punishment or eventual sacrifice in all those cases, except &c. Ker. IV, 2 ר' יהושע פוטר R. J. absolves him from bringing a sin-offering, opp. מחייב חטאת. Snh. V, 5 אם מצאו לו זכות פְּטָרוּהוּ if they found evidence in his favor, they (the court) acquitted him; a. v. fr.—Trnsf. *to cause exemption; to cover, include.* Ber. VI, 5 ברך על היין ... פ' את היין וכ' if he recited the blessing over wine before the meal, he has therewith exempted the wine offered after the meal (from an additional blessing). Ib. 7 מברך על העיקר ופוטר את הטפלה he says the blessing over the chief dish, and with this he covers that which goes with it (v. טְפֵלָה). Yeb. I, 1 חמש ... פּוֹטְרוֹת צרותיהן fifteen women (of various kinship with the *yabam*, by which he is prevented from marrying any of them) cover their rivals (making them free from dependence on the *yabam* for marriage or discharge); a. fr.—Part. pass. פָּטוּר; f. פְּטוּרָה; *pl.* פְּטוּרִים, פְּטוּרוֹת; פְּטוּרִין (*is, are*) *exempt, free,* opp. חַיָּיב. Peah I, 6 ופ' מן המעשרות וכ' and he need not give the tithes, until &c. B. Mets. VIII, 1 פ' (sub. מלשלם) he is free from indemnity. Ib. VII, 10 מחנה ... לחיות פ' משביעה may have an agreement to be eventually exempt from making oath; לחיות פ' מלשלם to be exempt from responsibility. Kidd. I, 7 כל מצות הבן על האב ... ונשים פ' to all paternal duties men are bound, but women (mothers) are exempt from them. Yeb. I, 2 כשם שבחו פ' כך צרתה פ' as well as his (the *yabam's*) daughter is exempt (from the law of levirate marriage, because the *yabam* cannot marry her), so her rival is exempt; a. v. fr.

*Pi.* פִּיטֵר *to dismiss; to divorce.* Gitt. 65b, v. supra. Kidd. 31b פַּטְרוּנִי dismiss (escort) me; a. e.

*Nif.* נִפְטַר, *Hithpa.* הִתְפַּטֵּר 1) *to be exempted, freed.* Bekh. II, 1 לא נִפְטְרוּ מבכור וכ' they (the Levites) have not been exempted from consecrating the firstborn of clean animals, but only from redeeming their firstborn sons and the firstborn of asses; a. e.—2) *to be dismissed, take leave, depart.* Yoma I, 5 נפטרו והלכו להם they took leave and went. Sot. IX, 5. Ber. 64a הנ' מחבירו וכ' he who leaves his friend (after escorting him a distance) must not say, 'go in peace', but, 'go to peace'; הנ' מן המת וכ' he who takes leave of the dead (after burial) &c. Ib. 31a; Erub. 64a לא יִפָּטֵר אדם וכ' one must not leave a friend otherwise than with a word of tradition (on legal or religious subjects), by which he may remember him; a. fr.—Esp. *to depart this world, to die.* Ber. 17a גדל בשם טוב ונ' בשם טוב מן העולם who grew (lived) with a good name, and left the world with a good name. Tem. 16a בשעה שנ' משה רבינו לגן עדן when Moses our teacher was to depart for paradise. Gen. R. s. 96; a. fr.—Yalk. Koh. 989 מִתְפַּטְּרִים וכ' ... בשעה when the children are dismissed from school.

*Hif.* הִפְטִיר 1) *to discard*; ה' בשפה *to discard with the lip, to spurn.* Pesik. R. s. 37 מחרקין ... ומַפְטִירִים בשפתותיהם gnashed their teeth ... and spurned with their lips (ref. to Ps. XXII, 8). Treat. Der. Er. ch. II מפטירי שפה (=מפטררין בשפה).—2) *to dismiss, adjourn a meeting.* Y. Ber. IV, 7d top הַפְטֵר את העם dismiss the people (adjourn the meeting). M. Kat. 5b, v. בָּכָה. Ḥull. 51a מַפְטִיר כנסיות one who dismisses the assemblies, janitor, v. כְּנֵסֶת.—Pes. X, 8, v. אֲפִיקוֹמָן; a. e.—3) [*to recite before dismissal,*] *to conclude the reading from the Law by reading a portion of the Prophets, to read the Haftarah* (v. הַפְטָרָה). Meg. IV, 1 בשני ... ואין מַפְטִירִין בנביא on Mondays, Thursdays and Saturday afternoons three persons read from the Law ..., and we do not close with a lesson from the Prophets. Ib. 5 המפטיר בנביא הוא וכ' he who concludes with the prophetic lesson (being the last of those called up) has the privilege of &c., v. פָּרַס; a. fr.

**פְּטַר** ch. same, *to free, dismiss, let go; to divorce.* Targ. Gen. XLIII, 14. Targ. Y. Num. V, 2, sq. Targ. O. Deut. XXIV, 1; a. fr.—Bekh. 4a אינהו פַּטְרֵי אדם אדם פטר בהמה בהמה פטרי they (the Levites) released (the firstborn Israelites) by substituting man for man, but the firstborn beasts were redeemed through their beasts.—V. פַּטַר.

*Pa.* פַּטֵּר same, esp. *to divorce.* Targ. Koh. VII, 26 וְיַפַּטֵּר

Ber. IX, 13ª bot. בא ועמד לו על פתחו של פַּטְרוֹנוֹ וכ' he comes and stands at the gate of his patron and calls for his slave &c. Ib.ᵇ top (מלך ב"וד) ב"וד יש לו פ' שולט וכ' a human being has a patron who may have power in one province &c.; Y. Ab. Zar. III, 42ᶜ bot. פטרין (corr. acc.). Tanḥ. Vayesheb 8 אתה הוא בטחוני אתה הוא פַּטְרוֹנִי thou (God) art my trust, thou art my patron; a. fr.—*Pl.* פַּטְרוֹנִין, פַּטְרוֹנוֹת. Ex. R. s. 14 שהיו פושעים ... שהיו להם פ' וכ' there were sinners in Israel who had Egyptian patrons and lived in affluence and honor, and were unwilling to leave. Cant. R. to V, 9 מה דודך מדוד ... מה פטרון הוא מפ' 'what is thy friend more than any other friend', what god is he to be different from any other god, what patron to be different from other patrons? Esth. R. introd. אתם יש לכם פ' ומה הן וכ' you have patrons, and who are they? These are the words of the covenant (Deut. XXVIII, 69). Gen. R. s. 50, end למדינה שהיו לה שני פ' וכ' (not פירט) like a province that had two patrons, one a provincial &c.; a. e.

**פִּטְרוֹס**, v. פִּיטְרוֹס.—[Tosef. Dem. I, 11, v. פטריס.]

**פִּטְרוֹפְלִי, פִּטְרוֹפוֹלִי**, v. פַּטְרוֹבּוֹלִי.

**פַּטְרִיקִי, פַּטְרוֹקִי** p. n. m. *Patroki, Patriki* (Patricius), name of an Amora. Y. Yoma IV, 41ᵈ top; Cant. R. to III, 10; Ex. R. s. 35; a. e.

**פִּטְרוֹקִין**, v. פַּטְרִיקוֹן.

**פַּטְרִיּוֹת** f. pl. (פָּטָר) *truffles.* Y. Maasr. I, 48ᵈ top, v. פִּטְרִיָּה. Ned. 55ᵇ. Ukts. III, 2; a. fr.

**פִּטְרִין**, v. פַּטְרוֹן.

**פִּטְרִיס, פִּטְרִיס**, Tosef. Dem. I, 11, read: אַנְטִיפַּטְרִיס.

**פַּטְרִיקָא** f., v. next w.

**פַּטְרִיקוֹן** m. (πάτριος, patricus, -a, -um) *something hereditary, heirloom, patrimony.* Y'lamd. to Num. XXI, 1, quot. in Ar. יודעין אנו שיש להן מאבותיהן פטריקא וכ' we know that they (Israel) have a legacy from their ancestors who said to them, 'the voice is Jacob's voice' (i. e. prayer); I, too, rely on my patrimony, as it is said (Gen. XXVII, 40), 'by thy sword thou shalt live'; Yalk. Num. 764. Gen. R. s. 49 אילו מפ' שלו וכ' if I asked (permission to cut some trees down) on his patrimony, he would not refuse me. Ib. s. 98 (ref. to Gen. XLIX, 8, a. II Sam. XXII, 41) שהיה (not שהיו פטריקין) פ' שלו וכ' it was his (Judah's) hereditary privilege (paternal blessing, to lay hands on the enemy's neck); Midr. Till. to Ps. XVIII, 41 פוזמריקון; Yalk. Gen. 162 פוזמיקון; Yalk. Sam. 163 פרוזמיקון (corr. acc.).—*Pl.* פַּטְרִיקִין. Yalk. Num. 766 שתי פ' של ברכות וכ' they have two paternal blessings from Aram.

**פִּטְרִיקִי**, v. פַּטְרוֹקִי.

**פִּטְרְכוֹלִי**, v. פַּטְרוֹבּוֹלִי.

**פִּטְרָתָא**, v. פִּרְטָא II.

**פִּטְשָׁא**, v. פִּטֵּשׁ.—[Yalk. Prov. 960 למאן פטשין, v. פִּיטְטָא.—Yalk. Kings 230; Tanḥ. Thazr. 9 עשו פטשין, v. פָּסְטוֹן.]

(ed. Vien. יַפְטִיר *Af.*).—Gitt. 85ᵇ דיוך פלני ... פַּטַּר ותריוך וכ' (or פְּטַר) how N. N. divorced and sent away N. N. his wife &c.

*Af.* אַפְטַר 1) *to dismiss.* Targ. Koh. l. c., v. supra.—Num. R. s. 12 דיהוון מַפְטִירִין טליא וכ' that they should dismiss the school children at the fourth hour of the day (during the summer heat); Lam. R. to I, 3 מפטרין רב טלאי (corr. acc.).—2) *to deliver a funeral address.* Y. Ber. II, 5ᶜ top ... על' ואי עילוי וכ' R. Z. came in, and spoke of him (as follows) &c. Ib.ᵇ bot. ואיפטר (corr. acc.). Koh. R. to V, 11 עול ואַפְטוֹר עלוי go and deliver the address over him. Ib. א' עלוי הדין פסוקא he started his address with this verse &c.; a. fr.—3) *to take leave.* Tanḥ. B'resh. 13 אַפְטְרוּ מרניתה באורתא they took leave of him in the evening; בצפרא אתו וקא מַפְטְרֵי מרניתה in the morning they came and again took leave of him; מי לא אַפְטְרִיתוּ קמאי מאתמול did you not take leave of me last night? Erub. 64ª (Ms. M. מִיפַּטְרֵי *Ithpe.*) were taking leave of one another; a. fr.—4) *to read the Haftarah.* Meg. 31ᵇ מאי מַפְטִירִינַן what do we read as Haftarah?; ib.ª אַפְטוֹרֵי מאי מפטרינן (not מפטירין). Ib. 30ᵇ קרו ומַפְטְרֵי (not קרא) they read from the Law and recited the Haftarah; a. fr.—Ber. 53ᵇ מפטיריהו, v. מִפְטָרָא.

*Ithpa.* אִיתְפַּטַּר, *Ithpe.* אִיפְטַר, אִיתְפְּטַר, אִיפְּ' 1) *to escape* (a thrust), *slip away.* Targ. I Sam. XIX, 10.—2) *to be divorced*, v. מִפְטָרָא.—3) *to be sent off, be escorted.* Targ. Gen. XLIV, 3.—Esp. *to be escorted to the burying place, be buried.* Targ. Koh. VII, 1.—Lam. R. to I, 1 (רבתי) נח נפשיה ואי לבית עלמין he died and was carried to the burying place; a. e.—4) *to take leave, part.* Erub. l. c., v. supra.—5) *to be exempted.* Bekh. 4ª אפי' מבכור בהמה נמי נִיפַּטְרוּ let them also be exempt from consecrating the firstborn of cattle; a. e.

**פֶּטֶר** m. (b. h.; preced. wds.) [*opening of the womb,*] *firstborn, firstbirth.* Bekh. I, 6, v. פִּדְיוֹן. Ib. II, 1; a. v. fr.—*Pl.* פְּטָרִים, constr. פִּטְרֵי, פְּטֵי. Ib. 6ª פ' סוסים וגמלים the firstbirths of horses or camels. Ib. 11ª פ' חמורות; a. e.

**פִּטַּר**, Y. Kidd. I, 61ᵇ top פ' בולי, v. פַּטְרוֹבּוֹלִי.

**פִּטָּרָא**, v. פִּירְטָא.

**פִּטְרְבוֹלִי**, v. פַּטְרוֹבּוֹלִי.

**פִּטְרְגוֹס**, v. דוּגְלִים.

**פַּטְרוֹבּוֹלִי** m. pl. (πατρόβουλοι) *chief senators,* a title given to local magistrates (variously corrupted). Y. Peah I, 15ᶜ top דמה ... ראש פטרכולי הוה Dama ... was the chief of the *patrobuloi*; Y. Kidd. I, 61ᵇ top פטר בולי (corr. acc.); Pesik. R. s. 23—24 פטרכולי. Pesik. Ul'kaḥ., p. 182ᵇ יצאו פטרופולי וקדלסו אותו (Ar. פרטילי), the magistrates came out and praised him; Yalk. Lev. 651 פטרופלי חמדינה; Lev. R. s. 30 Ar. (ed. גדולי חמדינה) פרטוטי.

**פַּטְרוֹנָא** m. (*Palez* of פטר) *a prematurely born animal, a puny lamb.* Bekh. 11ª אפי' פ' בר דנקא even a puny lamb worth no more than a Danḳa. Zeb. 48ª פ' בר דנקא Ar. (ed. אשם בר ד', חטאת בת ד').

**פַּטְרוֹנָא**, v. פִּטְרָנָא.

**פַּטְרוֹן** m. (πάτρων = patronus) *patron, protector.* Y.

פִּי constr. of פֶּה. [For compounds see respective determinants].

פִּיאָה, v. פֵּאָה.

פִּיאָלִי, v. פְּרִילִי I.

פִּיאָס, v. פֵּרֵס.

פִּיבְלִית, v. פִּרְוִולָא.

פִּיגָה, פִּיגָא pr. n. *Piga,* 1) name of a river in Palestine. Par. VIII, 10 (Mish. ed. פוגה); Snh. 5[b] (Ms. M. פי). B. Bath. 74[b] (Ms. M. פו; v. Rabb. D. S. a. l. note); Midr. Till. to Ps. XXIV; Yalk. Ps. 697 פוגע (corr. acc.).—2) name of a place. Tosef. Ter. I, 15 ed. Zuck. (Var. פינא).—Tosef. Yeb. VI, 8 מעשה ברופא בפ' אחד ed. Zuck. (oth. ed. מעשה בחופה באחד), read מעשה בפ' באחד, or בחירפא באחד (מ').

פִּיגוּל, פִּגּוּל m. (b. h.; פָּגַל) [*abomination, unfitness,*] *a sacrifice rejectable in consequence of an improper intention in the mind of the officiating priest.* Zeb. 28[a] פ' זהו חוץ למקומו *piggul* (Lev. VII, 18; XIX, 7) refers to the intended disposal beyond the legal limits of space (for eating the sacrifice). Ib. II, 3 חוץ למקומו פסול ... חוץ לזמנו פ' וכ' the intention of disposal at an improper place makes the sacrifice unfit, but the eating of it is not punishable with extinction, whereas the intention of disposal at the improper time makes it *piggul,* and the eating of it is punished with extinction; a. fr.—*Pl.* פִּיגּוּלִים, פִּיגּוּלִין, פִּגּ'. Sifra Aḥăré, Par. 5, ch. VII. Cant. R. to V, 14, כמה פ' many laws concerning *piggul*; a. e.

פִּיגּוּל, פִּירְגּוּלָא, פִּגּ' ch. same, *abomination.* Targ. Is. LXV, 4. Targ. Ez. VI, 4; 5; 13 Bxt. (ed. פִּירְגּוּר, q. v.). Targ. I Sam. XVII, 46 (ed. Lag. פגר).—Esp. *piggul,* v. preced. Men. 94[a] (a mnemonical formula) שכן צירורא חובה טמיא for the show-bread is, like the ʿOmer, a congregational offering, an obligatory offering, is offered when the congregation is unclean, is eaten by the priests, is subject to becoming *piggul,* and is offered on the Sabbath; ib.[b].

פִּיגּוֹם, Tosef. B. Bath. VI, 2 טינופת פ' לסאה, read with ed. Zuck.: טינופת לסאה; פיגום being a misplaced gloss, corrupted from פיטס, as a Var. of פוטסות ib. 3.—Bekh. V, 3 (35[a]) נטל פ' Bab. ed., v. פְּגוֹן.

פִּיגּוּר, פִּגּ' m. constr. 1) (פָּגַר I) *breaking, destruction.* Targ. Is. XXIV, 12.—2) (פָּגַר II, v. פֶּגֶר) *decay,* only in connection with טעותא (rendering h. גלולים). Targ. Ez. VI, 4; 5; 13 (Bxt. פירגול). Targ. O. Lev. XXVI, 30 ed. Berl. (oth. ed. פְּגָרֵי).

פִּיגִי f. (πηγή) *spring.* Gen. R. s. 15 (ref. to Gen. II, 10) כפ' שהיא נתונה וכ' like a spring in a garden which waters the garden.—**Pl.* פִּיגָנִין. Targ. Y. Ex. XV, 27 Ar. (ed. צינון).

פִּיגְיוֹן, v. פְּגִיוֹן.

פִּיגָם, פִּיגָנָם m. (פָּגַם; cmp. פִּגּוּם I, a. Gen. R. s. 20, quoted bel.; πήγανον would seem to be of Semitic origin) the herb *rue.* Gen. R. s. 20 שהם דומים לפ' וכ' resembling the leaves of rue, wide below and narrow on top, v. אוֹר II, 3. Kil. I, 8 אין מרכיבין פ' ע"ג קדה וכ' you must not graft rue on wild cassia, because it would be a combination of an herb with a tree; Erub. 34[b] פגם (some ed. פי', v. Rabb. D. S. a. l. note 200). Ukts. I, 2. Sabb. 128[a]. [פִּירְגָמָה, Snh. 73[b], v. פְּגִרְמָה 3].

פִּיגְמָה, פִּירְגָמָא m. 1) = פְּגָמָא q. v.—2) = h. פִּגּוּם I *semicircular turret, Pigma,* a suburb of Tiberias. Y. Erub. V, 22[b] bot. אין חמשח פ' וכ' if you measure (for Sabbath limits) from the Turret &c.

פִּירְגָמָה f. = פְּגִרְמָה 2.

פִּירְגְמָטָא, Pesik. R. s. 21, read: פְּרַגְמָטָא.

פִּירְגְמִין m. pl., v. פְּגִרְמִין.

פִּירְגָעִין, פִּירְגָעָא, v. sub פְּגִ'.

פִּירְגָרָא, v. פְּגָרָא.

פִּירְד m. (פִּרֵד; cmp. פְּרַע) 1) *picking* of chickens. Ab. Zar. 4[a] (ref. to פירד, Job XXX, 24) אני נפרע מהן כפ' של תרנגולת I will collect from them (punish them) as the chicken picks (in small instalments); ib. אפי' אין ישראל מעט כפ' של תרנגולין וכ' ... even if Israel do but small good deeds, as the picking of chickens in the dunghill, I will combine them into one large sum; Yalk. Job 918.—2) (b. h.) (= שֶׁבֶר) *misfortune.* Pesik. Naḥămu, p. 126[b] (ref. to Job l. c.) אין הקב"ה מכה ... אלא מביא פ' לזו וכ' the Lord does not strike a nation and let her sit in despair, but brings misfortune on one and consoles her with another &c.; Yalk. Job l. c.

פִּירְדְּגוֹנְתָא, v. פרג'.

פִּירְדְּגֶרֶת, v. פּוּרְדָּגֶרֶת.

פִּירְדָּא, v. פִּרְדָּא II.

פִּירְחוֹק m. (פָּרַח) *yawning.* Ber. 24[b] top גיחוק ופ' Ms. M. (ed. מגחק ומפחק).

פִּירְחֵי, פִּירְחֵי m. pl. (פָּרַח) *wandering about, idleness;* בשירחי פ' in standing still and sauntering about, *in idleness.* Targ. II Esth. III, 8; Meg. 13[b] Ms. M. (ed. בשה"י פה"י, expl. in Rashi as an acrostic abbreviation: פֶּסַח הַיּוֹם, שַׁבָּת הַיּוֹם to-day is Sabbath, to-day is Passover); Yalk. Esth. 1054 בשחי פהי.

פִּירְ, v. פֶּה.—[Kil. IX, 9 פירו של צמר, v. פִּרְקָא.]

פִּירְוִולָא f. (fibula = pallium fibulatum, cmp. περόνημα a. πόρπαμα) *clasp; a cloak fastened with clasps* or *buckles.* Tanḥ., ed. Bub., Noah 21 נתן ... טלית לשם ולירפת פ' the Lord rewarded them, giving Shem the *ṭallith* (v. טַלִּית), and Japhet the pallium fibulatum; Gen. R. s. 36 וירפת לפְּוִולָא and Japheth was granted the pallium; Yalk. ib. 61 לפלוניא (corrupt. of לפְּרִיבוּלָא; some ed. פלמניא, corr. acc.).—Y. Ab. Zar. I, 39[c] bot. היה חופך ערכלית דימיגא וכ' (Matt. K. to

Ib. מחפי בפ' covered with fine gold. Ab. Zar. 11b מחקל ד' זוזי דפ' (not ר', ed. מתקל זוזא דפ'; Ms. M. פרזא, corr. acc.; Ar. ed. Koh. פִּירֵי *gold pieces*) fine gold of the weight of four Zuz. Keth. 77b תכטקי פ', v. תַּכְתָּקָא; a. e.

**פִּיזְוָנָא**, v. פִּזְוָא.

**פִּיזּוּר** m. (פָּזַר) *scattering, dispersion.* T'bul Yom II, 3 מפני שהוא רוצה בפיזורו because the scattering (of the garlic in the mortar) is welcome to him. Sabb. 16b בשעת פ' עבים when the clouds were dispersing. Sifra M'tsor'a, Par. 2, ch. II פ' שיער (מקום) isolated hairs. Snh. VIII, 5 פ' לרשעים וכ' dispersion (separation) of the wicked is a profit to them and to the world; a. e.

**פִּיזְמְרִיקוֹן, פִּיזְמִיקוֹן**, v. sub פזם.

**פִּיחַ** m. (b. h.; פּוּחַ or נָפַח) *powder, dust*; פ' כבשן *soot.* Ex. R. s. 11. Tanḥ. Vaëra 14; a. e.

**פִּיחָא, פִּיחַ** ch. same. Targ. O. Ex. IX, 8; a. e.

**פִּיחָה** f. (preced.) 1) *wind, flatus.* Ab. Zar. 17a.—2) [*blowing away,*] *reduction, diminution.* Ex. R. s. 43 (ref. to רפיחו, Prov. XXIX, 8) אלו ישראל שנתנו פ' בעולם וכ' this means the Israelites who brought diminution into the world by the calf which they made, for ... there is not a generation that suffers not at least a particle of punishment &c. (v. אוּנְקְיָא). Cant. R. to II, 17 (play on שירפות, ib.) עד שאכניס פ' בלילן של מלכיות until I allow a reduction to enter into the sufferings (v. לַיִל) from foreign governments, i. e. shorten the term of the exile. Ib. כבר הכנסתי פ' וכ' I did once before shorten the exile in Egypt.

**פִּיחָה**, v. פֵּחָה.

**פִּיחָם**, v. פֵּחָם.

**פִּיטּוּם, פִּטְמ'** m. (פָּטַם) *compounding, manufacturing; ingredients.* Ker. 6a פ' הקטרת וכ' the ingredients of frankincense are &c. Y. Shek. IV, 48a bot. שהיו בקיאין בפ' וכ' who were experts in the preparation of frankincense. Y. Sot. VIII, 22c top פ' שמן המשחה the ingredients of the oil of anointment; a. fr.—[B. Mets. IV, 12 (60a), a. e., v. פִּרְשׁוּם.]—*Pl.* פִּרְטוּמִים, פִּרְטוּמִין, פִּרְטֵי, פִּרְט *spices.* Ter. XI, 2 כמוני פ' R. S. (ed. פִּטָּמִים; Ms. M. בשמים) like those who count spices (and add some in the bargain).—[Tanḥ., ed. Bub., Shof'ṭim 8 פרכומין, v. פִּרְטוּמִי.]

**פִּיטְמָא, פִּטְמ'** I ch. same. Targ. Y. Ex. XXV, 6.—*Pl.* פִּרְטוּמִין. Ker. 3a בעי למיתניא פ' בהדי הדדי the redactor of the Mishnah wanted to place together the laws concerning the compoundings (of frankincense and of oil).

**פִּיטְמָא, פִּטְמ'** II m. (פטם *to break*, cmp. Arab. *faṭas* mortuus fuit) *slain body, corpse.* Y. Taan. IV, 69a top חמי לי פִּטְמֵיהּ show me his (Bar Kokhba's) body; Yalk. Deut. 946 איתון לי גופיה פטמיא (read: אייתון לי פטמיה, גופיה being a gloss to פ').—*Pl.* פִּרְטוּמִין, פִּטְמ'. Lam. R. to II, 2 זיל אייתי לי פִּרְטוּמַיְהוּ go and bring me their bodies

Lam. R. to IV, 2 פִּירְבְּלֵיהּ) he changed the buckle from his right to his left shoulder; Y. Dem. IV, 24a bot. פילכיה דשמלא לימנא (read: פיבליה; Lam. R. l. c. יד אונקלי).

**פִּיוּט** m. (פּוּט, v. פטפט) *talk, story-telling.*—*Pl.* פִּיּוּטִין. Gen. R. s. 85 (ref. to the disregard of chronological order in the Book of Daniel) שלא יאמרו דברי פ' חם כדי וכ' that people should not say, they are merely historical annals; in order that all should know that he (Daniel) told it by holy inspiration; Yalk. ib. 144 שלא יאמר פ' הוא (corr. acc.); Yalk. Dan. 1063.—[In liturgy פיוט: *hymn*, esp. applied *to alphabetical acrostics*; v. פַּיְּטָן.]

**פִּיּוֹטוֹת, פִּיּוֹט'** m. pl. (preced.) [*talkers,*] *children of six or seven years of age.* Y. Erub. VII, 24c bot. (ref. to Gitt. V, 7), v. פְּעוֹטוֹת a. אֲפִיּוֹטוֹת.

**פִּיּוֹלִי**, v. פַּיְּלִי.

**פִּיוֹנְמִיוֹת**, Y. Snh. XI, end, 30c ור"ש רבין ליה פ' corruption in a passage which otherwise requires emendation; read: שע"ז בין שנתכוון ... בין שלא נתכוון ... דברי ר"ש חונקין אותו ודברי חכמים סוקלין אותו אבל בשאר כל המצוות אם לא נתכוון לעקור את כל הגוף דברי חכמים סוקלין אותו ודברי ר"ש פוטרין אותו; v. Tosef. ib. XIV, 13, a. Bab. ib. 90a.

**פִּיּוּס** m. (פַּיֵּס) *conciliation, persuasion, comfort.* Nidd. 31b מפני מה האיש מקבל פ' וכ' why does man easily accept conciliatory words, and woman does not? (Answ.) This one partakes of the nature of the material of which he was created (earth being easily crushed) &c. Y. Taan. II, 65b bot. ואני מקבל פִּיּוּסָן and I shall accept their apology. Gen. R. s. 93 חגשה לפ', v. הַגָּשָׁה. Ib. כל הדברים ... הרה בהם פ' ליוסף וכ' all the words ... (Gen. XLIV, 18—34) contained conciliatory argument for Joseph, for his brothers, and for Benjamin. Koh. R. to VII, 2 מדה שיש בה פ' a social act with which consolation is connected; a. fr.—*Pl.* פִּיּוּסִים, פִּיּוּסִין. Gen. R. s. 74 (ref. to Gen. XXXI, 36) דא את סבור ... דברי פ' וכ' here you might think there would be blows and wounds, but (his anger found vent only in) words of persuasion &c.; a. e.—[Lev. R. s. 26 בפיוסין, read: בִּפְיַיסְטִין.]

**פִּיּוּסָא, פִּיּוּס'** ch. same. Gen. R. s. 94 דילמא אגב פ' שביק ציבחר perhaps in consequence of conciliation (by presents) he may remit some (of the imposed penalty). Y. Peah VIII, end, 21b יקבל פִּיּוּסָךְ ... דחמא may he who sees and cannot be seen, accept thy apology (as I accept it).—*Pl.* פִּיּוּסִין, פִּיּוּס'. Targ. Y. Gen. XXXIV, 3.—[Y. Shek. VII, 2 Bab. ed., v. פִּוְּוסָרוֹס.]

**פִּיְּסָרוֹס**, v. פִּוְּוסָרוֹס.

**פִּיּוֹת**, v. פֵּאָה.

**פִּיּוֹתָא** f. (יפי; cmp. Syr. פאיות, P. Sm. 3017) *beauty.* Targ. Job VIII, 12 ed. Lag. (Ms. פַּוְּוֵי; ed. גַּוְּוֵית; h. text אבו).

**פִּינָא** m. = h. פַּז. Gitt. 58a תרתי מתלי איסתירא פ' וכ' all the fine gold of the world weighs two Istiras, one half of it is in Rome, and the other in the rest of the world.

**פִּיטוֹמֶת** f. (פָּטַם) [*mortar and pestle,*] trnsf. 1) m. (sub. קצה) *the oblate part of the breast around the nipple.* Nidd. V, 8 משישחיר הפ' (Bab. ed. 47ᵃ חפיטומות, corr. acc.) when the surroundings of the nipple begin to grow dark.—2) *the upper part (blossom end) of the onion.* Y. Ter. IX, 46ᵈ top; X, beg. 47ᵃ הצבירו פִּטוֹמָתוֹ וכ' if the upper part of it has been removed, it is considered as if cut in pieces.—V. פִּרְטָמָה.

**פִּיטָס, פִּיטוֹס** (freq. פִּירְטֵם, פִּיטוּם) c. (פטס *to expand,* cmp. פָּטַם 2) 1) *a large cylindrical vessel, cask* or *tub* of earthen material (corresp. to πίθος, a. to dolium; v. Sm. Ant.³ Engl. ed., s. v. Dolium). B. Mets. IV, 12 (60ᵃ) תיתגר פיטם אחד ... (Bab. ed. פיטום; Y. ed. Ven. a. Mish. ed. Nap. פירטס; v. Rabb. D. S. a. l. note 400) a merchant may buy wine from several presses and put it into one cask. Keth. 111ᵇ in the days to come מביא ענבה ... כפ' גדול one will bring in one cluster of grapes on a wagon or in a boat and place it in a corner of his house, and take his supply of wine from it, as if it were a large jar; Sifré Deut. 317 כשותה מן הפיטום ומסחפק והולך מן חפטים (read כמן חפ'); Yalk. Gen. 160 בפ' גדול (corr. acc.). R. Hash. III, 7 (27ᵇ) חפיטם (Bab. ed. חפיטס; Ms. M. חפירטם, v. Rabb. D. S. a. l. note). Tosef. Ohol. X, 3 פ' שהוא עומד וכ' *a piṭṭus* (*pithos*) standing in a room and reaching from the floor to the ceiling. Tosef. Kel. B. Kam. IV, 16 פירטים שקירו וכ' (corr. acc.) a large tub to which one made a cover to use it as a stove, and which he plastered over with clay. Y. Bets. III, 62ᵃ top צד הוא בפיטס he may catch an animal (on the Holy Day) by chasing it into a tub; Y. Sabb. III, 14ᵃ bot. בפירחם (read ס . . .). Tosef. T'bul Yom II, 3 פִּירְחוֹס.—*Pl.* פִּיטָסִין, פִּיטָסִין. Kel. III, 6 שטופלין בה הפ' (Ar. הפדיסין) wherewith they line the tubs. Bets. 15ᵇ חללו בעלי פ' those (the first to leave the lecture room) are owners of tubs of wine, contrad. to חבירת &c.—2) *a vessel made of brittle clay and requiring lining.*—*Pl.* פִּירְטָסוֹת. B. Bath. VI, 2 (93ᵇ) קנקנים בשרון ... פירטסות למאה (Ms. H. a. R. פּוּטָסוֹת; Mish. ed. פִּירַטְסָאוֹת, Y. ed. פִּירְטָסָאוֹת) if a man buys jugs (קנקנים) in Sharon, he must accept ten thin jugs for every hundred; ib. 97ᵇ, expl. נאות ומגופרות, v. נָא II; Tosef. ib. VI, 3, sq. פוטסות ed. Zuck. (oth. ed. פונוסות, פינוסות, corr. acc.).

**פִּיטַּ', פִּיטוֹרֶת*** f. (v. next w.) *weir, canal-bed.* Y. Kil. I, 27ᵇ bot. בזורע ע"ג חיס ע"ג פ' וכ' if one sows in a lake, in a canal-bed &c.

**פִּיטַּ', פִּיטוֹרִין, פִּיטוּרֵי** I m. pl. (פָּטַר; cmp. Prov. XVII, 14) *water rushing through bars.* Ber. 8ᵃ death from croup is כפיטורי בפי ושט like the gushing water at the entrance of a canal (when the sluice-bars are raised); [Ms. B. N. כפרוקי פטורי בפי ושט; Ms. M. marg. Var. כפיטוני לפי ושט, v. Rabb. D. S. a. l. note 4; Rashi ref. to פטורי צצרים, I Kings VI, 18, Targ. אטונין: like *ropes* pulled through loop-holes in the boards of a ship]. M. Kat. 28ᵇ, sq. the departure of the soul from the body is כצפורי בפי (ה)וושט ר' אמר כפטורי בפי וושט ר' as the whirling waters rushing into the entrance of the channel; R. J. says, as the water rushing through &c.; [Rashi: as the knots of ropes with which two ships are tied together; for Var. Lect. v. Rabb. D. S. a. l. note 60]; Lev. R. s. 4 כפירטורין היוצאין מן הושט as the rushing waters leaving the channel; Tanḥ. ed. Bub., Mick. 15 כפיטורי היוצאת בפי ושט (Ms. Parma כפירטורין; Ms. R. כקפירטורין); Tanḥ. ib. 10 כקפוטורין יוצאה מתוך הושט; Koh. R. to VI, 7 כקפירטורין מתוך הושט.

**פִּיטַּ', פִּיטוּרִין** II m. pl. (פָּטַר) *discharge, divorce.* Targ. O. Deut. XXIV, 3 (ed. Berl. פִּירְט, without Dagesh). Targ. Y. Ex. XXI, 11 פִּיטַּ; a. e.—Gitt. IX, 3 (in a formula of a letter of divorce) גט פ' (absent in Y. ed.); Ned. 5ᵇ.

**פִּיטַּ', פִּיטְטָא** m. (v. פַּטָּאָה) *talk, discussion.*—*Pl.* פִּיטַּ', פִּיטְטִין, פִּירְטַטָּיָא. Y. Ber. IX, end, 14ᵈ כל פ' בישין ופ' וכ' all discussions are bad, only those about the Law are good. Lev. R. s. 12 (transl. למי שיח, Prov. XXIII, 29) למאן פ' who has disputes?; Yalk. Prov. 960 (not פטשין); Esth. R. to II, 1 (ר' עזריה).—[Gen. R. s. 44 חד פטטיא Ar., read הדין פ', v. מִלְּבַי.]

**פִּיטוֹרִידָה** m. pl. [*Petræan?*] name of a species of *figs.* Y. Shebi. V, beg. 35ᵈ (expl. בנות שוח, ib. V, 1) פירטי (R. S. to Shebi. l. c. פִּירְטַרִיָּה).

**פִּיטָלוֹן** m. (πέταλον) *a leaf of metal, gold-foil* (corresp. to h. כתם). Targ. Job XXVIII, 16 ed. Lag. (ed. פִּטְלָן, Levita פירטליין, corr. acc.). Ib. 19. Ib. XXXI, 24. Targ. Lam. IV, 1 ed. Lag. (oth. ed. פלטין, corr. acc.).

**פִּיטָם** m. *jar,* v. פִּרְטוֹס.

**פִּיטַּ', פִּיטְמָא** I m. (פָּטַם) 1) *fat, fattened animal.* Targ. I Kings V, 3 (ed. Lag. פטרמא). Targ. Ez. XLV, 15, v. פִּטְרִים.—B. Kam. 47ᵃ לבעל פרה פ' (Rashi פטומא) the additional value on account of fatness goes to the credit of the owner of the cow.—2) f. = h. פִּטוּמָה, *crammed bird.* Ex. R. s. 25 (in Hebr. dict.) if one said, אילולי היה לי פ' אחת ... טעם פ' I wish I had a crammed bird to eat, it (the mannah in his mouth) had the taste of a crammed bird; Midr. Till. to Ps. XXIII יֵרָעֶה פטומא ed. Bub. (oth. ed. עשה שמן פִּטוּמָה, strike out שמן); Yalk. Ps. 690 פִּטוּמִין *pl.*

**פִּיטְמָא II, פִּיטַּ', פִּיטְמָה** f. (פָּטַם 1) [*pestle, mortar*] *a protuberance on the blossom-end of fruits* having the appearance of a pestle seated in a mortar (cmp. בּוּכְנָה); *the upper portion of a fruit,* v. פִּירְטוֹמֶת. Succ. III, 6 נטלה פִּטְמָהּ if the pestlelike protuberance of an Ethrog is taken out; expl. Y. ib. III, 53ᵈ חמן אמרין שושנתו there (in Babylonia) they say, 'its lily'; Bab. ib. 35ᵇ, v. בּוּכְנָה (v. Rashi a. l.). Y. Kil. I, 27ᵃ top פירטמה של אבטיח (v. מְעָה) the upper portion of a melon (containing the carpels). Ukts. II, 3 חפירטמא של רמון (ed. Dehr. הפטמה) the top-piece of a pomegranate.

**פִּיטָס,** v. פִּרְטוֹס.—[Midr. Till. to Ps. XIX, 2 ed. Bub. בפירטסין, read: בפיסטין.—Tanḥ., ed. Bub. Thazr. 12 פירטסים, v. פִּסְטוֹן.]

**פִּירְטַפְטְ, פִּירְטִפּוּט,** v. sub פִּטַּ'.

**פִּיטָק** m. (פתק=פטק) [*ball, stone*; cmp. פִּירִיס,] *lot, ballot.*

—*Pl.* פִּיטָקִין. Cant. R. to VIII, 11, v. דָּדָה. Y. Snh. I, 19c bot. נטל ... פ' וכ' Moses took twenty two thousand ballots and wrote on them &c.; בואו ונטלו פִּיטְקֵיכֶן come and draw your ballots.—V. פִּתֵּק.

**פִּיטְקָא, פִּטְ', (פִּטִּיקָא)** ch. same 1) *ballot, lot; fate, decree.* Koh. R. to III, 2 חייך דאת מחמי לי פִּיטְקִי by thy life, thou must show me my fate.—*Pl.* פִּיטַקְנָא, פִּטְ', פִּיטָקִין, פִּטַרְנָא. Targ. Y. I Num. XI, 26 (v. Y. Snh. I, 19c bot.).—Koh. R. l. c. חייך מה דלית ... את שליט על פִּיטְקִינָן וכ' as thou hast no power over our (the scholars') fate &c.—2) *tablet, official letter* (corresp. to h. ספר or אגרת; cmp. פִּתְגָּם). Targ. Esth. IX, 32. Targ. Job XXXI, 35; a. e.—*Pl.* as ab. Targ. Esth. I, 22; a. fr.—V. פִּיתְקָא.

**פִּיטְרָא** I m. (cmp. פִּטָּרוּת) *fungus.* Sabb. 107b sq. האי מאן דחלש פ' וכ' he who plucks a fungus from the handle of a pitcher.

**פִּיטְרָא** II m. (פְּטַר) *farewell.* Snh. 96b שרא פ' בביתיה Ms. M. (read שדא פ' לביתיה; ed. Crac. פוטריתא, Rashi ed. Crac. פטרתא; v. Rabb. D. S. a. l. note) he sent a farewell letter (disposal of his property) to his house; (ed. פּוּרְטָרְתָּא, v. פִּרְדָּא).

**פִּיטְרָא** III, **פִּטְ', פִּיטָרָה** f. (πέτρα) *rock.* Y'lamd. to Num. XXIII, 9 quot. in Ar.; Yalk. Num. 766 ... חפר וחזר מוצא למטה פ' he dug in one place and found a rock below; ib. הרי מצאתי פ' לבנות וכ' I have found a rock (Abraham) on which to build and establish the world. Y. Shebi. V, 36a top פוטרה, v. פּוּאָה.—[Y. Kil. I, 27b bot., פירטרה emend. in Levy Talm. Dict., v. פִּרְטוּרָה.—Ib. 27a bot. פטר פיטרה סולינון, v. פִּירְטְרוֹסְלִינוֹן.]

**פיטרון** Ex. R. s. 15, read with Tanḥ. Ḥayé 3 תִּיאַטְרוֹן.—פיטרונין, Gen. R. s. 50, end, v. פַּטְרוֹן.

**פִּיטְרָס, פִּיטָרָס, פִּטְ', פִּיטָרוֹס** pr. n. m. (Πέτρος) *Petros, Peter.* Y. M. Kat. III, 82d bot. ר' יוסי בר פ'; Y. Ab. Zar. III, 42c; Gen. R. s. 92; Ex. R. s. 52; a. e.

**פִּיטְרוֹסְלִינוֹן** m. (πετροσέλινον) *rock-parsley.* Y. Shebi. IX, beg. 38c (expl. כרפס שבנהרות, Mish. IX, 1). Y. Kil. I, 27a bot. פטר פיטרה סולינון (corr. acc.); v. שׁוּמָר.

**פִּיטְרוֹפִין,** Y. Pes. VIII, 35d חפ' = חֶאֱפִּירְטְרוֹפִין, v. אֶפִּירְטְרוֹפוֹס.

**פיטרין,** v. פּוֹטִירִין.

**פִּיטַרְכָא,** v. פְּטַטַרְכָא.

**פִּיטָרָס,** v. פִּירְטְרוֹס.

**פיטרתא,** Cant. R. to III, 11, v. פִּרְטָא II.

**פַּיּוּטוֹת,** v. פַּיּוּטוֹת.

**פִּיוְטָן, פִּיוְטָנָא, פִּיוְטָנָה** m. (פּוּט, v. פִּיּוּט) *speaker,* esp. (by adaptation to ποιήτης) *composer of alphabetical acrostics, poet.* Lev. R. s. 30 דהוה ... פ' וורשן he was teacher of Bible and of Mishnah, speaker (poet) and preacher; Pesik. U'kaḥ., p. 179a (Ar. ed. Koh. פּוֹרְיָטָן, oth. ed. פּירְטָס, פּירְשָׁס, corr. acc.); Cant. R. to III, 6 פירטורי (corr. acc.). Ib. to I, 1 חדרן פ' כד עביד וכ' when a poet writes &c., v. אלפ"א; Koh. R. to I, 13 פּוֹרְיָטָנָא.—*Pl.* (h.) פִּיְיטָנִים. Yalk. Cant. 983 (ref. to חרוזים, Cant. I, 10) אלו הפ' this refers to the poets (in Israel).

**פִּיוְלָא,** v. פִּירְלִי I.

**פִּירְלְדָה,** a corrupt., perh. for פִּילוּרָא m. (πυλωρός) *janitor.* Koh. R. to III, 9 (some ed. פיילן); [Ar. thinking of פירלי: *potter*].

**פִּיוְלָא I, פִּיוְלִי** f. (φιάλη, fiala) *a broad, flat bowl.* Targ. Y. I Gen. XL, 12. Targ. Y. I Num. VII, 13 פִּיוְלִי (Y. II פִּיוְלֵי; h. text קערה). Targ. Is. LI, 17; 22 כסא פ' (ed. Wil. פִּירְלִי; h. text קבעת כוס); a. fr.—Tanḥ. Naso 1 פִּיאָלֵי של חרש an earthen bowl; Sifra M'tsor'a, Par. 1, ch. 1 פירי של חרס; Sot. II, 2 (15b; Bab. ed. פִּיָּלֵי); a. fr.—Gen. R. s. 10, a. fr. קודם פ' פוטיררין, v. פּוֹטִירִין.—[Ib. s. 63 read: פירלי.]—[Sabb. 90b פיילי ביידי Rashi, v. פַּיָּלָא.]—*Pl.* (ch.) פַּיְילָוָתָא, פַּיְילָוָתָא, פַּיְירָלְ, פַּיְרָלְ (פַּרְלְ). Targ. Am. VI, 6 (ed. Lag. פַּלְוָון). Targ. Y. Num. IV, 7 (ed. Vien. פִּירְלַוְּ); a. e.—(Masc. form) פִּיְירְלֵי, פַּיְרִילֵי, פִּיְרְלָיָא, פִּרְלַ'. Targ. II Chr. IV, 8; 11; a. e.

**פִּיוְלִי II,** בַּר פ' pr. n. m. *Bar-Piali.* Ḥull. 96a Ar. (ed. פִּירוֹלִי).

**פִּירוֹלִית,** Gen. R. s. 94, end ופ', read: ופירסוהו, v. פִּירִס.

**פִּירְלִין,** v. פִּירְלְדָה.

**פִּיוְלָתָא, פִּירְלָתָא** f.=פִּיְירְלִי I. Targ. Y. II Num. VII, 13. Targ. Y. ib. 85.—*Pl.* with suffix: פַּיְרִילָתְהוֹן. Targ. Y. Ex. XXV, 29.—[פִּילֵרִית חיוא, v. פִּילֶרֶת.]

**פִּיאָרִיס (פִּיאָרִיס), פַּיָּרִיס** m. (פִּירִס) *brittle stone.* Sabb. 81a פיירס Ms. O. (ed. פאירי; Ms. M. פַּיָּאס; v. Rabb. D. S. a. l. note), expl. כרישיני בבליירתא, v. כְּרַשִׁינָא I.

**פַּיּוּס** m. (פִּיס) *division,* (cmp. פּוּר, a. בְּצַע) *compromise, arbitration,* esp. by counting out a certain number on the raised fingers of those among whom a decision is to be made (v. עָבַט *Hif.*), *allotment.* Yoma II, 2 ... התקינו אלא בפ' it was ordained that the cleansing of the altar should not be done (by whosoever was the first to reach it) but according to arbitration by counting &c. Ib. וזה הפ' תראשון and this was the first arbitration (on the Day of Atonement). Ib. 3 הפ' השני מי וכ' the second count was to decide who was to slaughter &c.; a. fr.—*Pl.* פִּיּוּסוֹת. Ib. 2 ארבע פ' היו שם four times arbitration took place there (on the Day of Atonement). Y. Pes. VI, 33b מפני קילקול פ' because it disturbs the arrangement of the various services allotted severally to the priests; a. e.

**פִּיסָא, פִּיְיסָא (פִּיְיסָא), פַּיָּסָא** ch. same, 1) *compromise, peace.* Nidd. 37a עבדו רבנן פ' the Rabbis have made peace (have been reconciled).—2) *lot, balloting.* Targ. II Esth. III, 7 פ' דעבדין, a. פ' דעבדין. Targ. I, II Esth. IX, 24. Targ. Prov. I, 14; a. e.—Yoma 22a תקינו לה ... פ' the scholars ar-

ranged balloting (by counting fingers, v. preced.). Ib. 23a; a. e.

פַּרְיסוֹנָא* m.=h. פַּרְסוֹן, *mason.* Y. Yeb. XII, end, 13a הדין פ' דפַרְיסַנָתָךְ (ed. Krot. פריסנא) is this (R. Levy whom you recommended) a mason of thy mason's guild (a pupil of thy school)?

פַּרְיסַנְתָּא f. (preced.) *masonry, mason's guild,* v. preced.

פַּרְישׁוֹנָא* m. (cmp. פַּרְיס) [*pebble,*] name of a species of *beans* (cmp. פַּרְשִׁינָא I a. III), called in Hebrew *sappir.* Y. Kil. I, 27a top, R. S. to Kil. I, 1 (ed. פושונה), v. סַפִּיר.

פִּיל imper. of נָפַל.

פִּיל I m., בעל הפ', v. פּוּל.

פִּיל II m. (פלא, cmp. נְפִיל) *elephant.* Kil. VIII, 6. Men. 69a; B. Bath. 22a. Lev. R. s. 6; a. e.—*Pl.* פִּילִין, פִּילִים. Gen. R. s. 31, end., v. זְמוֹרָה. Y. Sabb. XVIII, 16c; Tosef. ib. XIV (XV), 8; a. e.—Gen. R. s. 15, end בן הפילים some ed., v. נָפִיל.

פִּיל, פִּילָא I ch. same; שן דפ', or פ' (sub. שן) *ivory.* Targ. I Kings X, 22. Ib. XXII, 39; a. e.—Y. Shebu. III, 34d bot., a. e., v. עֲנִיבָה II. Ber. 55b bot. ... דלא מחוו ליה man is never shown in a dream a golden palm tree or an elephant passing through a needle's eye (man dreams only of what he thinks of when awake). B. Mets. 38b דמעיילין פ' ... דילמא art thou perhaps of Pumb'ditha where they make an elephant pass through a needle's eye (are subtle)? Num. R. s. 10; Lev. R. s. 5, v. עֲרָסָא; a. e.—*Pl.* פִּילָוָתָא, constr. פִּילֵי. Targ. Cant. VI, 8. Targ. Nah. II, 4 (h. text פלדות!).

פִּיל III m., פִּילָא II f. (part. pass. of פול or פלל; cmp. בלל; cmp. פְּלֵי) *permeated, soaked.* Targ. O. Lev. XIV, 21 (h. text בלול). Ib. VII, 10; a. fr.—*Pl.* f. פִּילָן. Ib. 12; a. e.

פִּילָא III m. (cmp. preced.) *split, crack, furrow.*—*Pl.* פִּילֵי. Pes. 76a bot. אית ביה פ' if there are splits (in the crusty surface of the roast); Hull. 112a. Sabb. 33b חוו ביה פ' had cuts in his skin (from living in a cave). M. Kat. 3a; Succ. 44b סתומי פ' to close up fissures in the soil which covers the roots. B. Bath. 54a top. Taan. 4a, v. עוּרְפִּילָא; a. e.

פִּילָא IV m. *pila,* name of an *aromatic plant* (Rashi: *polion,* v. Sm. Ant. s. v. Polion). Keth. 77b.

פִּילָאי, פִּילָא, Lev. R. s. 33; Cant. R. to III, 4, v. פַּלָּרְיָא.

פִּילָאוֹת, *pl.* of פִּילֵי q. v.

פִּילָגוֹס, פִּילָגוֹס m. (πέλαγος) *high sea.* Targ. Ps. XLVI, 3 דימא פ' (ed. Wil. פַּלָגוֹס; h. text לב ים). Targ. Y. Ex. XV, 8.—Lev. R. s. 12, beg. בפ' דימא, v. אִילָפָא I; Esth. R. to II, 1 (ר' עזריה); Yalk. Prov. 960 בפ' (without ימא). Koh. R. to III, 6 [read:] כד עללין אנן לפ' אנן וכ' when we get out on the high sea, we shall kill him.

פִּילְגֵס, v. פִּרְנוֹלֵס.

פִּילְגֵשׁ, v. פִּלֶגֶשׁ.

פִּילָה, Y. Kil. I, 27a top, v. פּוֹלָא.—Y. Ber. IX, 14b יודן בן פ', v. פִּילָרָא.

פִּילוּג m. (פָּלַג) *division, separation.* Y. Ber. I, 2c bot. וכל פ' מי בראשית מתפלגין מתחתיו whatever be the divisions into which the waters of creation parted, they started from under it (the tree of life); (Gen. R. s. 15, a. e. וכל מימי בראשית מתפלגין מתחתיו).

פְּלִי, פִּילוּגָא, פִּילוּג ch. same. 1) *distribution.* Targ. Y. Num. X, 32.—2) *decision, decree;* פִּילוּג דינא *judgment.* Targ. O. Gen. XIV, 7 (h. text ערך משפט; v. Targ. Y. ib.) Targ. Joel IV, 2 (h. text יהושפט); a. e.—3) *part,* v. פָּלַג II.

פִּיל, פִּילָוָתָא, פִּילָוָן, v. פִּירְלִי I.

פִּילוֹטִימְיָא f. (φιλοτιμία, S.) *display, public show,* esp. *gladiatorial exhibition, combats of beasts* &c. (v. Sachs Beitr. I, p. 120). Ex. R. s. 30 שמע שפ' נעשרת (not פלוטמיא) he heard that a show is coming up; פ' ... שאל he asked a gladiator (לוּדָר), when will the show take place?; שאל לאותו שעושה פ' he asked him who was to give the show ('editor').

פְּלִי, פִּילוּל m. (פָּלַל) *pleading, pillul,* one of the terms for prayer. Sifré Deut. 26; Deut. R. s. 2; Yalk. ib. 811. Yalk. Ex. 260 עלה פ' תפלתן וכ' (not תכלחן) the pleading of the prayer of the patriarchs arose &c.; (Mekh. B'shall., Vayassa, s. 3 עלתה תפלתן).

פִּילוּמָא* m. (πήλωμα, S.) *mud, clay ground.* Sabb. XXII, 6 (147a) אין יורדין לפ' Y. ed., a. Ms. M. (v. Rabb. D. S. a. l. note; Bab. ed. a. Mish. קוּרדימא, v. קִירוֹמָא) you must not go down to the clay ground (of the brickyard, on the Sabbath).

פִּילוֹן, פִּילוֹן m. (πυλών, πυλεών) *gateway.* Lev. R. s. 30, beg. (ref. to Ps. XVI, 11) הודיעני ארזה פ' מפולש וכ' Ar. (ed. תודיעני באריזה) let me know which is the open gate leading to life everlasting. Gen. R. s. 59, [read as:] Yalk. ib. 103 (ref. to Gen. XXIV, 1) בא בפ' מפולש וכ' he had entered on the gateway leading &c. Gen. R. s. 66, end פִּילוֹנוֹ של וכ' (not פו') Isaac's gateway was open from both sides, so that the one came in from one side, and the other from the other side; [ib. s. 48 פלן של אבינו אברהם וכ'; Yalk. ib. 82 פוולונו (corr. acc., or פַּפִּילוֹנוֹ, v. פַּפִּילוֹן)]. Lev. R. s. 18 חכל נכנסין בפ' אחד (not בפולין, בפילין) all enter town by the same gateway [or read: בפילי אחת, v. פִּילִי]; Koh. R. to XII, 5 בפילין אגון אחת (בפילי) (corr. acc.). Ib. כד אתין לפילין (ed. Wil. לפילן, corr. acc.) when they arrived at the gateway (of the Sepphorean's residence); a. e.—[Yalk. Ex. 178 פלומי פ', v. פְּלוּמוֹפִילוֹן.]

**פִּילוֹסְפוֹס**, Ab. Zar III, 4, v. פִּלוֹסְלוֹס II.

**פִּילְחָא**, v. פַּלְחָא.

**פִּילְטָא**, read: פּוֹלְטָטוֹן=פַּלְטָטוֹן. Cant. R. to IV, 14 (expl. אהלות).

**פִּילִי, פַּלָּלִי**, v. פְּרִילִי.

**פִּילֵי** f. (πύλαι) *gate* of a town, *entrance*. Targ. Y. II Gen. XIX, 1.—Y. Yeb. XII, 12[d] top; Y. Sabb. VI, 8[a] bot. מן דמטון (כ)פ' (not פי') when they arrived at the gates. *Lam. R. to I, 1* בתרע פ' דהדריא וכ' (רבתי) *at the gate of* the entrance to that city. Gen. R. s. 63 פ' דפנייס the gate of Paneas; a. fr.—Ib., a. e. פירלי (corr. acc.).—Tanḥ., ed. Bub., Miḳ. 10 בפולי אחד (read: בפי' אחת).—*Pl.* ch. פִּילְוָותָא. Targ. Y. I Deut. XX, 11 פִּילְוָותָהּ (Y. II פַּלְוָותָא, corr. acc.).—Hebr. *pl.* פִּילָאוֹת. Tanḥ. l. c. הושיב שומרים על פתחי פ' (not פתח) he placed guards at all entrances.

**פִּילִי, פִּילְיָא** pr. n. m. *Pilia*. Lev. R. s. 24 יורן בר פ'; Y. Ber. IX, 14[b] בן פילה; Midr. Till. to Ps. CI פִּלְיָא ed. Bub. (oth. ed. שילא, corr. acc.). Y. Shebi. V, beg. 35[d] פליא Fr. M'bo, p. 95[b] (ed. Krot. פדיא).

**פִּי בוארי, פִּילְיָא**, v. פַּלְיָא.

**פִּילְיוֹן** I m. (pilleum, πιλίον) *felt-cap*. Kel. XXIX, 1, v. אַפִּילְיוֹן III.—[Y. Sabb. XVI, 15[d] top ופי', read: וּפַלְיוֹן, v. אַפַּלְיוֹן.]

**פִּילְיוֹן** II m. (πυλεών), v. פִּילוֹן.

**פִּילְיוּס**, Y. Ber. II, 4[c] bot. בפ', read: בְּפַלְיוּם.

**פִּילִין**, v. פִּילוֹן.

**פִּילִינִין, פִּילִינוּן**, Lam. R. to II, 2 Ar., read: פִּילוֹנִין, v. פִּרְנוֹלֵס.

**פִּילִיסְמוֹסְטִיט**, Yalk. Prov. 950 some ed., corrupt. of אֶפִּירְמִלִיסְטִיס.

**פִּילִיפָּא**, v. פְּלִיפָּא.

**פִּילְכָא, פִּילְכָה**, v. פֶּלֶךְ.

**פִּילְכִית**, Y. Dem. IV, 24[a] bot., v. פִּרְוָלָא.

**פִּילַס, פִּילֵס** m. (פְּלַס; cmp. פּוּלְסָא) *a circular disk, plate*, used as a weight. Targ. I Sam. XXX, 12 (h. text פלח). Targ. Ez. IV, 10 (h. text שקל).—B. Mets. 47[b] פִּילְסָא, Ar., v. פּוּלְסָא.

**פִּילְסוֹנוֹ**, Gen. R. s. 60 הוא פ' Ar., ed. הוא ופלסונו; Yalk. ib. 109 הוא ופלסטינו, a corruption;—perh. to be read: הוּא וּפַלָּטִינוֹ (palatinus) he and his *chamberlain* (the guardian angel accompanying him).

**פִּילְפּוּלָא, פִּילְפּוּל**, v. sub פִּלְפֵּל.

**פִּילְפֵּי**, v. פִּלְפָּא.

**פִּילוֹן** m. (φύλλον, sub. Ἰνδικόν; folium) *aromatic leaves* (Malabathrum). Sifra Vayikra, Ḥoba, Par. 12, ch. XXII המערב . . . עלי גפנים בפ' who adulterates phyllon with vine leaves; Tosef. B. Bath. V, 6 בפילון (corr. acc.); Koh. R. to IX, 13 בפלפלין (corr. acc.); ib. to VI, 1 בפלירון (corr. acc.); Yalk. Lev. 479. Sabb. 62[a]; Gitt. 69[b], v. תּוּמָרְתָּא.

**פִּילוֹנִיקְיָא** f. (φιλονικεία) *love of strife, contentiousness*. Tanḥ. Vaëra 11 (ref. to Is. XLVI, 10[b]) כל הקורא פסוק זה סבור שמא פ' וכ' (not פלוניקיא) he who reads this verse will think, is there a contest of opinions above (in heaven)?; ib. ed. Bub. 11 פקלוניא (corr. acc.); Ex. R. s. 9, beg. פלינקרא, פלינקריא (corr. acc.); (Tanḥ. Thazr. 7 עיוות הדין, ed. Bub. 9 עיבור הדין).

**פִּילוֹנֵס**, v. פִּרְנוֹלֵס.

**פִּילוֹס**, Midr. Till. to Ps. IX; Yalk. ib. 642 פילוש, read פִּילִיפּוֹס, v. פּוּלְיָא.

**פִּילוּסָא** pr. n. pl. *Pilusa* (Pelusium). Ab. Zar. 39[a] Mus. (ed. פלוסא, Ms. M. פולסא; ed. Pes. a. oth. פלמוסא, v. Rabb. D. S. a. l. note).—V. פִּילוּסִין.

**פִּילוּסָאָה** m. (preced.) *Pelusian*. *Pl.* פִּילוּסָאֵי. Targ. Y. II Gen. X, 14 (h. text פתרסים).

**פִּילוֹסוֹפוֹס** m. (φιλόσοφος) *philosopher, one living a life of speculation and self-denial, monk* (v. Gr. Dict. s. v.). Y. Sabb. III, 6[a] bot. חד פ' שאל וכ' (not פירוס . . .) a certain philosopher (Christian?) asked &c.; Y. Bets. II, 61[c]. Treat. Der. Er. ch. V (v. Brüll, Jahrb. 1879, p. 41). Gen. R. s. 1 פ' אחד שאל וכ' (ed. Wil. פילסופי, corr. acc.) a philosopher asked R. G.; Ab. Zar. 54[b] פלוסופוס; a. fr.—*Pl.* פִּילוֹסוֹפִרִין, פִּילוֹסוֹפִרִן, (פָּלוֹ'). Ib.; Tosef. ib. VI (VII), 7. Gen. R. s. 65 לא עמדו פ' בעולם וכ' no philosophers ever arose as wise as Balaam &c. Ib. s. 61 ישבו פ' וחשבו (=סופיסטיס) accountants sat down and calculated; a. fr.

**פִּילוּסִים**, v. פִּילוּסִין II.

**פִּילוּסִין** I pr. n. pl. (Πηλούσιον) *Pelusium*, a town in Lower Egypt. Targ. Y. I Gen. XLVII, 11 (Y. II ופילוסים, corr. acc.; h. text ארץ רעמסס). Targ. Y. Ex. I, 11 פְּלוּסִין ed. Vien. (II תין . . ., corr. acc.); a. fr.

**פִּילוּסִין** II, **פִּילוּסִים** m. pl. (preced.) *Pelusian linen*. Yoma III, 7 (34[b]) דירה לובש פי' וכ' Y. ed. (Bab. ed. a. Mish. פל') he wore garments of Pelusian linen of the value of &c. Y. ib. III, 40[d] top שני של פ' second class Pelusian linen; a. e.

**פִּילוּסָפָא*** m.=h. פִּילוֹסוֹפוֹס. Sabb. 116[a] bot. דוה האי פ' בשיבבותיה וכ' (Ms. M. פלנספא קבא, prob. for פלוספא סבא; Ms. O. פילאספא; Var. in Tosaf. פילא סבא, v. Rabb. D. S. a. l. note 70) there was a philosopher (a Christian judge) in his (R. G.'s) neighborhood who had the reputation of incorruptibility.

פִּילְפֶּלֶת, פִּילְפְּלָן, פִּילְפְּלָא, פִּילְפָּל, פִּילְפֵּל, v. sub פִּלְּ׳.

פִּילָקִי, פִּלְ׳ f. (φυλακή) *prison.* Pesik. U'lkah., p. 182ª אירתחבש בפ׳ was put in prison; Lev. R. s. 30 אירתיירחב בפ׳. Ex. R. s. 15 נתנה בפ׳ he put her in prison. Ib. s. 30, v. בָּעַט II; a. fr.—Lev. R. s. 34 חבשתיונון בסלקי (corr. acc.).—*Pl.* פִּילָקִיוֹת, פִּלְ׳. Pesik. Vayhi, p. 67ª; Pesik. R. s. 17. Ib. s. 42 (ref. to Esth. II, 18, והנחת) פירוח הפ׳ he opened the prisons.

פִּילְקוּס, פִּילְקִין m. (πέλεκυς) *axe.* Midr. Till. to Ps. LXXVIII, 47 כפ׳ הרה יורד חברד וכ׳ (not בפ׳) the hail came down like an axe (or *axes, pl.*) and cut all the trees; Ex. R. s. 12; Midr. Till. to Ps. CV, 33 כפילקוס הזה; Tanh. Vaëra 14 בפלכין; Yalk. Ps. 820 בפיקלין (corr. acc.).

פִּילַקְתָּא, v. פִּלַּקְתָּא.

פִּילְרוֹס, v. פִּלְהֵירִס.

פִּימוֹסְקָא, v. פַּרְמוֹסְקָא.

פִּימְלִיאוֹת, פִּימְלָאוֹת, v. פִּינוֹלֵס.

פִּימְלַנְיָת, v. פִּמְלַנְיָא.

פִּין, Kel. XI, 4 חפין, v. חָף end.

פִּינָה, פִּנָּה f. (b. h.; פָּנָה) 1) *turn, movement.—Pl.* פִּינוֹת (פּוֹנוֹת). Yoma 58ᵇ כל פי׳ שאתה פונה וכ׳ (Ms. M. 2 פנות; Ms. O. פו׳) all the turns you make (in the Temple) must be towards the right; ib. 15ᵇ (Ms. M. פו׳); Zeb. 62ᵇ (Ms. M. פו׳); Sot. 15ᵇ פו׳; Yalk. Lev. 446 פְּנִיּוֹת; a. e.—[With the exception of Sot. l. c. our editions read פינות].—2) *corner.* Ex. R. s. 37, beg. (ref. to Zech. X, 4) ממנו פ׳ זה וכ׳ 'from him (Israel) the cornerstone is taken', this refers to King David (with ref. to Ps. XVIII, 22). Ab. d'R. N. ch. XXVIII שלש מידות ... אבן פ׳ וכ׳ there are three qualities of scholars, a hewn stone (seated in the wall), a corner stone &c.; אבן פ׳ שיש לו שתי פרות וכ׳ (one versed in Midrash and Halakhah) is a corner stone which has two faces only.—*Pl.* as ab. Midd. I, 1 על ארבע פִּינוֹתֶיהָ (פִּרְנוֹתֶיהָ) in its four corners. Erub. 11ª, v. פֵּאָה.

פִּינּוּי, פִּנְ׳ m. (פָּנָה) *emptying, clearing.* Neg. XII, 5; Sifra M'tsor'a, Neg., ch. III, Par. 5 (ref. to Lev. XIV, 36) עסק הוא לפ׳ is the clearing of the house such important business?; Yalk. Lev. 566. Ib. בכהן חצוי ופ׳ בכל אדם the order must be issued by the priest, but the clearing may be done by anybody; a. e.

פִּינּוּיָא, פִּנְ׳ m. (פָּנַךְ) *driving, speeding.* Targ. Jud. V, 22.

פִּילוֹנֵס, פִּינוֹלֵס m. (φαινόλης, φαιλόνης S. = pænula) *a travelling cloak, pænula.* Treat. Tsitsith (ed. Kirchh. p. 22) פילגס (corr. acc.; Sifré Deut. 234 תכלא; Yalk. ib. 933 תיכלא, prob. to be read: פִּרְנוּלָא). Y. Ned. X, end, 42ᵇ מהו להתיר בפלונס (not ם ...) is it permitted to act as judge in absolving from vows wrapped in a pænula (in place of a Tallith)?; Y. Ḥag. I, 76ᵈ top פלנים (corr. acc.).—*Pl.* פִּירְלִינִין, פִּירוֹנִין. Lam. R. to II, 2 מוכרי פירינין Ar. (ed. Koh. פירינון, corr. acc.; ed. מוכרי טהרות) sellers of pænulæ; Y. Taan. IV, 69ª bot. אורגי פלגס (corr. acc.) weavers of material for pænulæ.—Tosef. Kel. B. Bath. V, 11 פמליאות, פי׳ (R. S. to Kel. XXVIII, 8 פמילאות) read: פִּירוֹלָאוֹת.

פִּינּוֹן m. (πῖλος, pilleum; נ for ל, cmp. לוּמָא) *felt*; מנעלות הפ׳ felt-shoes. Kil. IX, 7.

פִּינוֹסוֹת, Tosef. B. Bath. VI, 3, sq., v. פִּרְשׁוֹס.

פִּינוֹסִין, Midr. Till. to Ps. IX, 2 בפ׳, ed. Bub. בפיטסין, read: בִּפְרִסְטִין.

פִּינּוּקָא, פִּנְ׳ m. (פָּנַק) *treating too tenderly, spoiling.* Targ. Prov. XIX, 10 (h. text תענוג).

פִּינָחָס, v. פִּנְחָס.

פִּינְטִיגוֹן, v. פֶּנְטִיגוֹן.

פִּינְיָא, פִּנְ׳, פִּינְתָא f.=h. פִּנָּה, *street-corner.* Targ. Prov. VII, 8, v. עֵינְוְתָא. Ib. 12.

פִּינְכָא, פִּינָךְ: m. (πίναξ) *dish, plate.* Y. Snh. XI, 30ᶜ top פ׳ דסולת a dish of fine flour. Y. Sabb. III, 6ᵇ top. Ḥull. 111ᵇ (Ar. ed. pr. פִּינְקָא). Taan. 24ᵇ (Ar. פינקא); a. e.—*Pl.* פִּינְכֵי. Pes. 49ª מלחיך פ׳ (Ar. Var. פִּינָקֵי), v. לְחַךְ.

פִּינָס m. (a corrupt. of פִּינוֹלֵס q. v.) *travelling cloak.* Gen. R. s. 84 (ref. to ויפשיטו, Gen. XXXVII, 23) זה הפ׳ this refers to his cloak; Yalk. ib. 142. Ib. 133 עד שמכר פ׳ שלו when he was compelled to sell his travelling cloak; (Yalk. Gen. s. 78 חסוס שלו).

פִּינְסִיר, פִּינְסוֹר* Tanh. Shof'ṭim 10 והיה הפ׳ שלה עומד וכ׳, a corrupt., read: חקוּסְטוֹס or חקוּסְטוֹד (custos, -odis) the *guard* of the fort stood at the entrance, and when he entered and saw them &c.; v. קוּסְטוֹדְיָא.

פִּינָקָא, v. פִּרְנָקָא.

פִּינְקַאי, פִּנְ׳ pr. n. m. *Pinkay.* Ker. 28ª; Pes. 57ª פנ׳ (Ms. M. 2 פינ׳; Ms. O. פִּרְנָקִי, v. Rabb. D. S. a. l. note 3).

פִּינְקְטִין, v. פִּנְקְטִין.

פִּינָקָס, פִּנְקָס c. (πίναξ) *board, tablet,* esp. (πίνακες) the folded *writing tablets; register, list.* Sabb. XII, 4, v. לוּחַ II. Ib. 5 על שני דפי פ׳ on two boards of a pinax (Rashi: two columns on one tablet). Nidd. 30ᵇ the embryo in the womb דומה לפ׳ שמקופל resembles in position a folded pinax. Gen. R. s. 69 (ref. to Gen. XXVIII, 13) קפלה כפ׳ ונתנה וכ׳ he (the Lord) folded it (the land) like a pinax and placed it under his (Jacob's) head; a. fr.—Esp. *the merchant's accounts, book.* Ab. III, 16 הפ׳ פתוח והיד וכ׳ the book of (God's) accounts lies open, and the hand writes, and whosoever wishes to borrow may come and borrow &c. Shebu. VII, 1 התנוני על פִּינְקָסוֹ Y. ed. (Mish.

a. Bab. ed. (פנ'), v. חֲנָוָנִי. Ib. כתוב בפינקסי וכ' Y. ed. (Mish. a. Bab. ed. על פנ') it is written in my book that thou owest me &c. Y. Ned. I, 36[d] פינקסו נפתחת his account book is open (his sins will be visited); ib. פינקסתו (corr. acc.). Gen. R. s. 81, v. בָּקַר; a. fr.—*Pl.* פִּינְקָסִין, פִּינְקָסְאוֹת, פִּינְקָסְרִיוֹת, דיפתראות ופ' אֲפוֹפוֹדִין. Kel. XXIV, 7, v. פַּנַ'. Gen. R. s. 1 יש לו he (the builder) has before him rolls and tablets (plans and descriptions). Y. R. Hash. I, 57[a] bot. שלש פ' וכ' there are three books (before the Lord), one for the perfectly righteous &c. (Bab. ib. 16[b] ספרים); a. e.

**פִּינְקָס, פִּינְקָסָא, פִּינַקְסָה, פִּנַ'** ch. same. Targ. Ez. IX, 2, sq. (h. text קסת). Targ. II Esth. IV, 1 וּפִינְקְסִיה; a. e.—Y. Sabb. V, end, 7[c], v. גִּימוֹן. Ib. XII, end, 13[d] מאן דאמר חוקק כגון החן פ' he who says the term כתב applies also to engraving, means engraving like that on the wax-covered tablet, opp. בולט. Y. Maas. Sh. IV, 55[b] bot. I saw in my dream לביש חד פ' וכ' (דהווינא) that I was covered with a pinax of twelve tablets; Lam. R. to I, 1 רבתי (חד כות') דהווינא טעין חד פ' וכ' that I was carrying a pinax &c. Y. Maasr. II, 49[d] bot. אשכחון כתיב בפינקסיה וכ' (not כתב) they found written in a memorandum of &c.; a. e.—*Pl.* פִּינְקָסִין, constr. פִּינְקְסֵי, פִּנְ'. Targ. Y. Gen. XXXIX, 11.

**פינקסתו,** v. פִּינְקֵס h.

**פִּיס** or **פַּיִס** m. (v. פַּיֵּיס), v. פִּיסְטָן.—[*Pl.* פִּיסִים, פִּיסִין q. v.]

**פִּיס** (cmp. פַּסַס) *to split, divide, distribute.*

*Hif.* הִפְרִיס 1) *to penetrate,* (cmp. בָּדַק); *to cause abdominal trouble.* Pes. 107[a] מִירְסָן וּמַפְרִיס this drink is a tempter and then gives pain (Ms. M. וּמֵירִפְ'; Ms. O. מירסן ומירפיס, v. פָּסַס; ed. ומפייס, v. infra).—[מפיס מורסא, v. פָּסַס.]—2) *to break a person's anger* or *will, to pacify, persuade, comfort.* Shebu. 45[a] כדי לְהַפְרִיס דעתו וכ' in order to satisfy the mind of the employer (to convince him that he was mistaken). Y. ib. VIII, 38[d] top; Y. Snh. III, 21[c] bot. מצוה לְהַפְרִיסוֹ it is proper to give him (the owner of the lost animal) satisfaction (by stating the cause of the loss); v. *Pi.*—Ab. Zar. 71[a] צא והַפֵּס עלי מנת המלך go and satisfy for me the royal taxes (settle for me as best you can), v. מְנָת.—3) *to arbitrate, decide* (cmp. פָּסַק). Sabb. 33[a] מי מְפַרִיס who will decide (as to the cause of my disease)? Ib. 54[a] מי מפרס וכ' who will decide which udders are tied up for the purpose of drying them up and which for the purpose of preserving the milk?—Esp. *to decide by chance, by drawing lots, counting a certain number* &c. (v. פַּיֵּיס). Tam. I, 2 מי שטבל ירוא ויָפִיס let those who have bathed, come and take part in the count of chance; הַפְרִיסוּ זכה וכ' after they have drawn, he who has won, has won (no appeal is permitted). Yoma 24[b] למה מְפַרְסִין וחוזרין וכ' why did they draw once and again (why not at once for all the functions to be distributed)? Ib. במה מפרסין (Rashi: מפייסין) what garments do they wear when drawing? Gen. R. s. 84 (play on פסים, Gen. XXXVII, 23) שהפרסו עליה וכ' they drew lots about it (the coat) as to who should carry it to his father &c. Sabb. XXIII, 2 (148[b]) מפרס (אדם) עם וכ' a man may decide by lot (on the Sabbath) the shares of honor at the table &c.; ib. 149[b]; a. e.

*Pi.* פִּיֵּיס *to pacify, conciliate, persuade.* Pes. l. c. מְיַסַּרְנָן וּמְפַיְּיסָנָן (that drink) chastises us (gives us pain), and yet is so persuasive (tempting). Ber. 28[b] אני יכול לְפַיְּיסוֹ בדברים וכ' I might appease him with words or bribe him with money. B. Bath. 9[b] והמְפַיְּיסוֹ בדברים וכ' . . . כל הנותן he who gives a poor man a coin will be blessed with six blessings, but he who speaks kindly to him, will be blessed with eleven blessings. Gen. R. s. 93, end כשם שלא פ' . . . אלא וכ' as Joseph pacified his brothers only by weeping &c. Y. Snh. l. c. מצוה לְהַפְייסוֹ . . . ואינו מְפַיְּיסוֹ על שקר it is right to satisfy his mind by stating the truth, but one must not do so by a falsehood; Y. Shebu. l. c. מפייסו . . . אינו מפייסו וכ'. Lev. R. s. 19, end נלך ונְפַיֵּיס לגדלת, v. גְּדֻלָּה; a. fr.—Gen. R. s. 94, end ופיילידה, read: ופְיַיסוּהוּ and they appeased him (Nebuchadnezzar).—Part. pass. מְפוּיָּס. Ex. R. s. 51 חרינו מפ' שמחלת וכ' I am convinced that thou hast forgiven Israel.

*Hithpa.* הִתְפַּיֵּיס, *Nithpa.* נִתְפַּיֵּיס *to be appeased, satisfied, persuaded.* Ib. אותה שעה נִתְפַּיְּיסוּ . . . על וכ' now all Israelites were satisfied with regard to the work of the Tabernacle (that everything was correct). Ber. 33[a] נתפ' אותו חשר that prince's anger was appeased. Pesik. R. s. 10 הרי הגורן בא והכל מִתְפַּיְּיסִים בשביל וכ' when harvesting time comes, all (that now are disputing) will be convinced for whose sake the field has been sown. Yoma 86[b] ספק מִתְפַּיֵּיס הרמנו וכ' it is doubtful whether he will or will not accept his apology; ספק מתפייס בדברים וכ' it is doubtful whether he will be appeased by mere words (without demanding a fine or public satisfaction) &c.; a. fr.

**פִּיס (פִּסֵּי)** ch. same, 1) *to distribute,* v. פְּסַס.—2) *to break, desecrate,* v. infra.

*Af.* אַפְרִיס, (אַפְרֵס) *to break, weaken; to desecrate.* Targ. Y. II Num. XV, 31 (h. text הפר). Targ. Hos. IV, 9 (ed. Wil. אֲפָרֵיס *Pe.*). Ib. לְאֲפָסָא. Targ. Y. Lev. XIX, 8 (h. text חלל). Ib. XXI, 8 וַיְפַסּוּן (fr. פסי). Ib. 6 חַפְסִינֵיהּ (ed. Vien., a. Y. II וַיְפַסּוּן, *Pe.*). Targ. Job XV, 4 תָּפֵישׁ (ed. Wil. תָּפֵשׁ, corr. acc.; h. text תפר). Targ. Y. Num. XXV, 1 לאוּפָסָא (cmp. fr. קוּם אוּקִים). Targ. Ps. LIII, 1 מַפְסִין (some ed. מְפַסְּפִין *Pa.*, fr. פסי); a. fr.—Targ. Y. I Deut. XXIII, 18 תְּפַסּוּן ed. Amst. (ed. Vien. תספון, corr. acc.).—Part. pass. f. מַפְסָה. Targ. Y. II Lev. XXI, 7 (h. text חללה).—V. פְּסַס.

*Pa.* פַּיֵּיס 1) (with בְּ) [*to split, drive into,* v. פְּצַר,] *to press, urge.* Targ. Y. Gen. XIX, 3 (h. text ויפצר).—2) *to break a man's vehemence; to quiet, appease, reconcile, persuade, pray.* Targ. Esth. VIII, 3 ופַיְּיסַת ליה (h. text ותתחנן). Targ. Y. Gen. XLII, 21; a. e.—Ḥull. 95[a] top אי חוות פַּיְּיסַת מינאי וכ' if thou hadst asked my pardon (made peace with me) &c. Ib. 94[a] [read:] פַּיְּיסִיה למבורין secure the good will of our ferryman (make him a present); פייסיה ואיקפד he offered him a present, and he (the ferryman) became angry. Yoma 87[a] אזיל אנא לְפַיּוּסֵי ליה I will go and make peace with him. Y. Snh. XI, 30[c] top; Y. Ber. IX, 13[d] top פייסיה עלי make him (the idol) favorably disposed towards me. Taan. 24[a] ומְפַיְּיסְנָא ליה וכ' Ms. M. (ed. ומְפַיְּיסִינָן) and I persuade him (the pupil), until he comes and reads. Meg. 12[a] מפייס לְהוּ . . . דבני מאתיה for, as to the residents of his own place, he can win their favor, whenever he wants; a. fr.—Part. pass. מְפַיֵּיס; f.

מְפַיְּרְסָא; *pl.* מְפַיְּרְסָן; נְפַיְּרְסָן. Y. Ab. Zar. II, 41[d] bot. ישכח אפין מפיירסן (not מפירסא) he may find a friendly face (a well-disposed judge).

*Ithpe.* אִיתְפַּיְּס, אִיתְפְּרִיס 1) *to be broken, degraded.* Targ. Job XV, 20 מְתְפַּיְּס (ed. Lag. מתפס; ed. Wil. מִתְפַּס, *Ithpa.* of פסס or of הָפַס II; h. text מתחולל).—[Targ. Y. I Deut. XXIII, 18 יְתְפַּס ed. Amst., v. הָפַס II.]—2) *to be appeased; to yield.* Targ. Prov. VI, 35 (h. text יאבה).

*Ithpa.* אִיתְפַּיַּיס, אִיפַּ׳ same. Targ. Y. Gen. XXXIV, 15 (h. text נאות). Ib. 22; a. e. (v. טָפַס).—Yoma 23[a] דמפייסו לֵיהּ ומִיתְפַּיַּיס when they ask his pardon, and he is appeased (forgives). Num. R. s. 5, end מאן פייסך דאִיתְפַּיְּסַת who asked thy pardon, that thou wast appeased?; Sot. 35[b]; a. fr.

**פִּיסָא** m. (preced.) 1)=h. פַּיָּס *lump of brittle stone.* Snh. 64[a] שקל פ׳ שדא ביה he took up a lump and threw it at it (the idolatrous statue). Macc. 8[a]; a. e.—2)=h. פִּירָסָא, v. פִּירָסָא.

**פִּיסָא,** v. פַּס II ch.

**פִּיסְגָּא,** v. פִּסְגָּא.

**פִּיסָּה,** constr. פִּיסַּת, v. פַּס II h.

**פִּיסוֹנָא,** v. פִּסּוֹנָא.

**פִּיסּוֹל, פַּס׳** m. (פָּסַל) *cutting off* dry twigs, *trimming.* Shebi. II, 3 כפיסולָהּ של חמישית the trimming as it is done in the fifth year, contrad. to זֵירוּד. Ib. כל זמן ... רשאי אני בפסולו as long as I am permitted to do what is necessary to cultivate the tree, I am also permitted to trim it; Y. ib. 33[d] אני רשאי בפיסולו עד העצרת 'I am permitted to trim it', that means up to the festival of Shabuoth.—*Pl.* פִּיסּוֹלִים, פִּיסּוֹלִין, פַּס׳ *chiselled* (millstones). Hull. 88[b], v. נִקְרָה.

**פִּיסּוֹלָא** m.=h. פְּסוֹל, *disqualification, blemish; disqualified, unworthy person.* Targ. Y. Gen. XXXV, 22; a. e.—*Pl.* פִּיסּוֹלַיָּא. Targ. Y. Lev. XXI, 14.

**פִּיסּוֹן** m. (פִּיס, v. פִּירָסָא) *mortar-maker, mason.*—*Pl.* פִּיסּוֹנוֹת. Kel. XX, 2.

**פִּיסּוּק, פַּס׳** m. (פָּסַק) 1) *separation, interruption, pause.* Zeb. 53[b] פ׳ ארבע מתנות Rashi a. Ms. R. (v. Rabb. D. S. a. l. note 60; ed. וארבע) four separate manipulations (with pauses between them), v. מַתָּנָה; Yalk. Lev. 441.—2) פ׳ טַעֲמִים (or sub. טעמים; v. טַעַם) *the division of words into clauses in accordance with the sense, punctuation.* Ned. 37[a] (ט׳) שכר פ׳ remuneration for teaching the values of punctuation signs or accents, v. פָּסַק.—3) *setting a price on fruits before they are harvested.* Y. B. Mets. V, 10[c] bot. בפ׳ אתפלגון they differ as to permission to fix the price &c., opp. to מלוה. Ib. אבל בפונדק (corr. acc.).—4) פ׳ רַגְלַיִם *spreading the feet.* Keth. 39[b] צער של פ׳ הר׳ the pain caused by forcing her feet apart (ref. to Ez. XVI, 25 ותפשקי).

**פִּיסְחָא,** v. פִּסְחָא.

**פִּיסְטִיס, פִּיסְטִין, פַּס׳** f. (πίστις) *trust.* Yalk. Ps. 672 נוטלין ... ופורעין בפ׳ they borrow from one another in trust (without witnesses or note) and pay in trust; Midr. Till. to Ps. XIX בפינוסין, ed. Bub: בפטסין (corr. acc.).—Esp. שטר פ׳ *a deed of trust,* an instrument by which property is conveyed to a person in trust (fideicommissum) to use it in a certain way; *a feigned sale* or *donation* (for the purpose of eluding creditors &c.). Y. Keth. II, 26[b] bot. נאמנין ... ושטר פ׳ הוא (not פוסיטים, פיסיטים) witnesses (signed on an instrument) are credited when they say, it was a deed of trust (v. אֱמָנָה), or it was a feigned transfer. Ib. (ref. to Job XI, 14) 'if there be wrong in thy house, remove it', this means a deed &c.; Bab. ib. 19[b] פסים, (read with Ar. פָּסִיס q. v.). Ib. 79[a] כותבת שטר ... הרוצה פסים לאחרים if a woman desires to withhold her property from her husband's control, she may write out a deed of trust (a feigned transfer) to a third person (prior to her marriage); Tosef. ib. IX, 2 כותבן שטר פטים לאחר ed. Zuck. (Var. בוטפיח, בטפוס, כותבתן בטפוס, corr. acc.). B. Bath. 154[b] אם אמר שטר פסים הוא זה (Ms. H. פרס) if he says, it was a feigned sale (you persuaded me to a nominal sale in order to make people believe that you are a man of means).

**פִּיסְטִירִין,** v. מִסְטוֹר.

**פִּיסְטַלְיוֹת** f. pl. (an adapt. of ἐπιστύλια, as if a reduplic. of פַּסַל) *lintels on the top of a pillar, epistyles.* Y. Succ. I, 52[a] bot. [read:] ארבעה עמודים ועלידהם ארבע פ׳ (Mus. אפרס) four columns and on top of them four epistyles (extending beyond the columns); Y. Erub. I, 19[c] פִּצְטַלְיוֹת.

**פִּיסְטָקִין** m. pl. (πιστάκια) *pistachio-nuts.* Y. Kil. I, 27[a] bot. (Ar. פסתקין), v. בּוּטְמָא. Y. Maasr. I, 48[d] bot. אירפסט׳ (v. צַפְסָטְקִין; Tosef. ib. I, 1 הפרסקין (corr. acc.).—V. פִּיסְתָּקָא.

**פִּיסְיָאוֹ,** v. פיספיסאי.

**פִּיסְיוֹנִי, פִּיסְיוֹנָא, פִּיסְיוֹן, פִּיסָּיוֹן,** v. sub פַּס׳.

**פִּיסְיטוּס, פִּיסִיטִים,** v. פִּיסְטִיס.

**פַּס׳, פִּיסִּין, פִּיסִּים** m. pl. (פָּסַס, v. פַּס II) [*distributions,* cmp. Lat. tributum,] *taxes,* esp. *pissim, pissin,* name of a *Roman tax* laid on the community and distributed by the latter according to assessments (v. Sm. Ant. s. v. Vectigalia). Y. Peah I, 15[b] bot. (ref. to Prov. III, 26) אם נתת ... משמרך מן הפ׳ וכ׳ if thou givest charity out of thy pocket (voluntarily), the Lord will guard thee from tributes, fines &c.; Gen. R. s. 1. Y. Ab. Zar. IV, 44[b]; Y. Shebi. IV, 35[b] אתם מגלגלין עלינו פ׳ וזימרות וכ׳ you impose upon us tributes and fines &c. Yalk. Jer. 312 בפ׳ ... משתעבדין ובחוניות וכ׳ are oppressed by tributes, confiscations &c.; Pesik. Bahod. p. 151[a] במסים (corr. acc.); a. fr.

**פַּס׳, פִּיסְעָא** f. (פָּסַע) *step.* Targ. I Sam. XX, 3 (h. text פשע).—V. פִּסְיַעְתָּא.

***פִּיסְפִּיסְאִי,** Pesik. Vattom., p. 131[a] פ׳ פירסיאו (Ms. O. פיספיאר, Ms. Parma פיספין), a corrupt. of a Greek sentence, prob. ὅπως ποιοῦσι ποιήσω, as they act, so will I act, expl. in Chald. אינין עבדין ואנא עבדית.

**פִּיסְפֵּס,** v. פִּסְפֵּס.

**פִּיסְפָּס,** v. פִּסְפָּס.

**פִּיסָּק** m. (פָּסַק) 1) *interruption.*—*Pl.* פִּיסָּקִין. Y. Shek. III, 47[b] bot. לשתותן בפ' to drink them (the four cups) at intervals, v. פָּסַק.—2) *slope* or *embankment by the road-side.*—*Pl.* as ab. Tosef. Erub. X (VII), 2 התרים וחפ' וכ' ed. Zuck. (oth. ed. התרים והפסקן; El. Wil. emends פסקנין) hills, slopes, or a ship by the side of a public road (v. Tosef. Sabb. X (XI), 4).

**פִּיסָּקָא,** v. פִּסְקָא.

**פִּיסְקוֹן** pr. n. (פָּסַק) *Piskon* (*Arguer*), surname of the angel Gabriel. Snh. 44[b], v. פָּסַק.—*Fem.* פִּסְקוֹנִית. Ib. רוח פ' (Rashi: פִּסְקָנִית) the arguing spirit (Gabriel). Tanh. V'zoth 6.

**פִּיסְקְיָא,** v. פִּסְקְיָא.

**פִּיסְקִינוֹת** f. pl. (piscina) *fish-ponds,* in gen. *ponds, reservoirs.* Koh. R. to II, 6 (expl. ברכות מים ib.) פי' (not פי סקינוס); Yalk. ib. 967 פיסקניות (corr. acc.).—[V., however, פִּסִּיקָה.]

**פיסקניות,** v. preced.

**פִּיסְקָנָא** f. (פָּסַק) *a small share, portion.* B. Bath. 151[a] פ' דפרדיסא (Ms. F. פִּסִּיקָנָא) a small portion of an orchard.

**פִּיסְתָּא, פִּיסְתָּה, פִּיסְתָּ'** f.=פַּסְתָּא, 1) פיסת ידא *the hand up to the wrist*; פ' כף רגלא *the foot up to the ankle.* Targ. I Kings XVIII, 44; a. e.—Yeb. 115[a] פ' דידא וכ' (see) the hand that lies here (of the remains of the burned husband); a. e.—*Pl.* פִּיסָּתָא, constr. פִּיסַּת, פִּסַּת. Targ. I Sam. V, 4. Targ. Esth. VIII, 10.—2) *piece,* esp. *bread* (v. פַּרְתָּא). Y. Ber. VI, 10[b] bot. בגין דאנא אכל פִּיסְתִּי ... דהדין פסא וכ' when I eat my bread and, not knowing how to say grace, I say, blessed be he who has created this piece &c. (Bab. ib. 40[b] מרירה דהאי פיתא). Y. Sabb. VII, end, 10[d] קופדה משלים לפ' פ' וכ' meat may serve as a complement to bread (to complete the legal size), but bread cannot serve as a complement to meat. Tanh. Ekeb 7, v. לְפִתְוָתָא.—*Pl.* פִּירְסָתָא *crumbs.* Y. Pes. VI, 33[c] צריך מבערה פ' must remove the crumbs.

**פִּיסְתָּקָא** m. (v. פִּיסְטָקִין) *pistachio-nut.* Gitt. 59[a] כפ' ופלגיה דפ' (not ופלגי) compressed to the size respectively of a pistachio-nut and half a pistachio-nut (Rashi: *acorn*). *Pl.* פִּיסְתָּקֵי, פִּיסְתָּקַיָּה, פִּסְ'. Y. Kil. I, 27[a] bot. Ar., v. פִּיסְטָקִין. Ib. 27[b] חוה משקי פ' בשביל למתקן (not פרסתקי' למתקה ...) put pistachio-nuts in boiled wine to sweeten them.

**פְּעוֹר, פִּיעוֹר** m. (פָּעַר) *uncovering one's self,* obscene worship of the idol Peor. Snh. 106[a]; Yalk. Num. 771 פעור. V. פְּעֵירָה.

**פִּיעְפּוּעָא,** v. פַּעְפּוּעָא.

**פִּיף** m. (apocop. reduplic. of פֵּה; cmp. פִּירְפּוּיוֹת) *fringe,* knotted to the border. Kil. IX, 9 פ' של צמר וכ' (Mish. ed. פרי, corr. acc.; v. Rabb. D. S. a. l. note 10) it is forbidden to attach woolen and linen fringes (to a garment), because they may be mixed up with the web; Y. ib. 32[d].—Trnsf. *knots surrounding the anus.* Tosef. Mikv. VII (VIII), 10 בפ' או ביציאה ed. Zuck. (oth. ed. בסוף או בצואה, read בפיף).

**פִּיפָּה** ch. same. Y. Kil. IX, 32[a] top, v. גֵּבֶל ch.

**פִּיפוֹס,** v. פַּפּוֹס.

**פִּיפוּר** m. (=פִּרְפּוּר; פָּרַר; cmp. אַפִּירְפָּרוֹת) *trellis.* Y. Kil. VI, 30[c] אם לפסע בין פ' לפ' וכ' ... if he is in the habit of stepping from one trellis to the other (in one step), they are considered (for purposes of mixed seeds, כִּלְאַיִם) as one espalier; [Levy quotes פִּירְפִּיוֹר.]—*Pl.* f. פִּירְפָּרוֹת. Ib. (Levy quotes פִּירְפָּרוֹת).

**פִּיפוּרָא** ch. (preced.) *decorative frame.*—*Pl.* פִּירְפּוּרֵיָא. Targ. Y. Deut. XXVI, 3 (not רְיָרָא ...).

**פִּיפּוּרִין,** Gen. R. s. 74, end והעביר פ' מעליו, read: פּוּרְפִּירִין; (Yalk. Sam. 147 פּוּרְפִּירָא; some ed. פורפריא).

**פִּיפִּיאוֹרוֹת,** Tosef. Kel. B. Mets. VI, 6 ed. Zuck., read: אַפִּירְפָּרוֹת, v. פִּירְפָּרוֹת.

**פִּיפְיָאוֹרוֹת,** v. פִּירְפָּרוֹת.

**פִּיפְיוֹר,** v. פִּירְפּוּר.

**פִּיפְיוּרָא** m. (preced. wds.; cmp. פּוּרְיָא) *royal litter.* Ab. Zar. 11[a] [read:] גירא נקיט נורא קמי פ' אפיפיורא לדוכסא דוכסא וכ' the torchbearer carries the light in front of the litter, the chief *lecticarius* (behind the litter, carries the light) for the *dux,* the *dux* for the *hegemon,* the *hegemon* for the *comes*; does the *comes* carry the light before the people (that follow the procession)?—[V. Sachs Beitr. II, p. 111 on the custom of carrying fire.]

**פִּיפְיוֹת,** v. פֵּה.

**פִּיפְיוֹר', פִּיפְיָאוֹרוֹת, פִּיפְיָאוֹרוֹת,** v. אַפִּירְפָּרוֹת.

**פִּיפִּילוֹן,** v. פַּפִּילוֹן.

**פִּיפָּנִי** pr. n. pl. (Ἐπιφάνεια) *Epiphania,* a city of Syria. Gen. R. s. 37 (expl. החמתי, Gen. X, 18; Targ. Y. I, II a. l. אנטכואי).

**פִּיפְקִין,** Ruth R. s. 3 נטל פ', v. פַּפִּילוֹן.

**פִּיץ,** v. פֵּצַץ.

**פִּיצִ', פִּיצוֹלַיָּא** m. pl. (פֵּצֶל) *shrivelled fruit,* esp. *grapes which fell in an unripe state and were put in the sun to ripen* (cmp. פַּצְצִילִין). Y. Bets. IV, 62[b] bot. באילין פ' חוה עובדא the question turned on the sun-dried grapes; Y. Maasr. I, end, 49[b] באילין פצולי אילין חוה וכ' (corr. acc.).

**פִּיצְטִלִּין,** v. פַּסְטְלִין.

**פְּצָ׳, פִּרְצָא** m.=h. פֶּצַע, *wound.*—*Pl.* פִּרְצִין, פְּצָ׳. Koh. R. to I, 8 עד דאיתמלאון פִּרְצֵי פ׳ until their heads were full of wounds.

**פְּצָתָא, פִּרְצָתָא** f. (פְּצַץ or פּוּץ *to split, break*; cmp. פִּרְסָא) *arbitration, lot, share.* Targ. Y. Deut. XXXII, 8, sq. (not צירפתא). Ib. IV, 34. Targ. Prov. XVIII, 18 (ed. Wil. פְּצָתָא). Targ. Ps. CXXV, 3; a. fr.

**פִּרְקָא, פִּרְקָה** I f. (פקק; cmp. פְּקַעַת) *lump, ball, swelling,* esp. 1) *protruding cartilage.* Ḥull. X, 4 (134[b]) פ׳ של גרגרת thyroid cartilage; Neg. X, 9. Ib. 10 פ׳ של צואר the protruding cartilage of the neck; Tosef. ib. IV, 12 פ׳ של פירקא. Bekh. VII, 6 (45[a]) פ׳ יוצאה מגודלו (not רצא) one that has a lump on his thumb; a. fr.—2) *a protuberance on the blossom end of fruits,* v. פִּרְטָמָא II. Y. Succ. III, 53[d] פירקא.—3) *spinner's coil.* Ohol. VII, 4 עד שיעגילו ראש כפ׳ until the embryos (on leaving the vagina) form a round head like a coil; expl. Bekh. 22[a] כפ׳ של צמר like a coil of wool. Ib.; Tosef. Ohol. VIII, 8 פ׳ של שתי the coil containing the warp; פ׳ של ערב containing the woof. Bekh. l. c. נראית פ׳ מתוך פ׳ it has the appearance of a coil coming forth out of a coil, v. טְפִיפִית.—4) (של כוש) פ׳ *whorl.* Kel. XI, 6. Par. XII, 8; a. e.—5) *coil* or *tuft* used as *a stopper* (v. פָּקַק). Kel. XVII, 12.—*Pl.* פִּרְקִין; פִּרְקוֹת. Bekh. 45[a] בעל הפירקין (not הקירפין) one afflicted with lumps; (Ar. Var. הפרקס; Ar. s. v. נסת: הִפְרָקָן; Mish. ib. VII, 6 בעל פירקה; Talm. ed. 45[a] הפירקום, Rashi: הפירקין). Ib. 22[a] שלש פ׳ שמעתי וכ׳ I learned of three sizes of coils, one of the warp, one of the woof, and one large coil, that of the sack-weavers; Tosef. Kel. B. Mets. VII, 1, v. סָקָר I. Lev. R. s. 14 פ׳ coils upon coils (in the abdomen). Tosef. Ohol. XIII, 5, v. לָבַשׁ; a. e.

**פִּרְקָא, פִּרְקָה** II f. (פוק)=b. h. פּוּקָה, *gliding, sinking.* Sabb. 147[b] משום פ׳ on account of sinking in the clay-soil (פִּילוּמָא, which makes walking a labor; Rashi: he might stain his garments when sinking in the muddy soil, and then wring them out).—Tosef. ib. VII (VIII), 21 מבעיתין לעוית ולפ׳ וכ׳ (Var. ולפוקה) you may shock a person in convulsions, or in an attack of vertigo, and it is not forbidden as a superstitious practice, v. אֲמוֹרִי.—Yalk. Esth. 1054 מכניסין פ׳ בממונו וכ׳ they (the Jews) cause a sinking (decline) in the wealth of the world (Esth. R. to III, 8 פַּרְתֹּ).—Snh. 111[b] (ref. to פקו, Is. XXVIII, 7) אין פוקה אלא גהינם (Ms. K. פקו) 'sinking' means going to Gehenna.

**פִּרְקָא, פִּרְקָה** III, **בר פ׳** pr. n. m. *Bar-Pika.* Y. Naz. IX, 57[d].

**פִּרְקְדוֹנָא, פִּרְקָדוֹן**, v. sub פָּקַק׳.

**פִּרְקָה**, v. פִּרְקָא.

**פְּקַ׳, פִּרְקוּד** m. (b. h.; פָּקַד) 1) *charge, trust.* Num. R. s. 1, end לא נמצא נאמן בפִּרְקוּדוֹ (not נאה) was not found true to his charge.—2) *count, muster.*—*Pl.* פִּרְקוּדִים, פְּקַ׳. Sot. 36[b]; Yoma VII, 1, a. e. חומש חפ׳ the Book of Numbers, v. חוֹמֶשׁ.

**פְּקַ׳, פִּרְקוּדָא** f. ch. same, 1) *command.* Targ. Ps. XIX, 9. Targ. Y. Deut. XXVII, 26; a. e.—*Pl.* (*masc.*) פִּרְקוּדַיָּא, פְּרִיק׳. Targ. Ps. l. c. Targ. Deut. XXVIII, 1; a. fr.—2) *muster, count.*—*Pl.* as ab. Y. Shek. I, 46[b] (ref. to Ex. XXX, 14) כל דעבר על פ׳ יתן all those who passed the mustering (Num. I) shall give (half a Shekel, exempting the tribe of Levi, acc. to Num. I, 47).

**פְּקַ׳, פִּרְקוּדָא** m. (פְּקַח) *removing debris*; נפש פ׳ *removing a person from under debris,* in gen. *saving an endangered life.* Keth. 5[a] מפקחין פ׳ נפש בשבת you must remove debris to save a life on the Sabbath. Ib. 15[b] אין הולכין בפ׳ ג׳ אחר הרוב as to saving life (on the Sabbath), we do not judge by the majority of the residents of a place (whether the person in the ruins is or is not presumably a Jew); Yoma 84[b]. Ib. 85[a] מנין לפ׳ ג׳ שדוחה וכ׳ whence is it proven that the duty of saving life supersedes the Sabbath laws? Keth. 19[a] אין לך דבר שעומד בפני פ׳ נ׳ וכ׳ there is nothing (no religious law) that stands before (must not yield to) the duty of saving life, except three things: idolatry, incest and bloodshed (which you dare not commit even to save your life); Yoma 82[a]; a. fr.

***פִּרְקוֹם** m. (denom. of פִּרְקָה I) *formation of lumps* on the body; v. פִּרְקָה I.

**פִּרְקוֹסָא** m., *pl.* פִּרְקוֹסַיָּא, פִּרְקוֹסִין (v. פָּקַס II) *removing the coils on the blossom end of gourds.* B. Mets. 88[b] עד דגמר לפִּרְקוֹסַיְיהוּ (v. Rabb. D. S. a. l. note 80) until he has finished the entire work of removing &c.; מדמחתלן פיקוסיירהו Ms. M. (ed. מכי אתחולי) when the removing work has been started.

**פִּרְקוֹרִין**, v. פּוֹקְרִין.

**פִּרְקַחַת, פִּרְקֵחַת**, v. פִּקַּחַת.

**פִּרְקְמִין, פִּרְקְמִים**, v. פִּקְטָם.

***פִּרְקְמָנִי** f. (a corrupt. of fictile) *earthen* (*wine*) *vessel.* Tosef. B. Bath. V, 4 חמוכר בפ׳ he who sells wine by the vessel, opp. בקטלוון.

**פִּרְקִי**, v. next w.

***פִּרְקְוִילִין** m. (facialis, φακιόλιον S.) *turban.* Y. Bets. V, 63[a] אפרח רוחא פִּרְקִירְלֵיהּ וכ׳ (not פרקי לירה) the wind made his turban fly off R. Meir's neck.

**פִּרְקִין, פִּרְקִים**, v. פִּרְקָה I, a. פָּרַק.

**פִּרְקִלִין**, Yalk. Ps. 820, v. פִּילְקִין

**פִּרְקָן** m. (denom. of פִּרְקָה I) *afflicted with lumps,* v. פִּרְקָה I.

**פִּרְקָס, פִּרְקֵס** (cmp. פִּרְקָה I; φῦκος, fucus, of Semitic origin) [*coil,*] 1) *sea-weed* or *rock-lichen* used as a dye; *red color, rouge.* Sifra M'tsor'a, Neg., Par. 1 (ref. to שני, Lev. XIV, 4) יכול פ׳ ת״ל תולעת שני from שני you might infer that

you may use the dye from *fucus*, therefore *tola'ath* is added (to indicate that it must be won from a worm, the snail); Yalk. Lev. 559 פִּירְקִים.—2) *the dried up blossoms of gourds.* B. Mets. 88[b] (expl. משירפקסו, Maasr. I, 5) משיגמל פ' שלהן (Rashi to Bets. 13[b] פְּקָקִים) as soon as their blossoms are removed.—3) *lump.* Bekh. 45[a] Var. Ar., v. פִּרְקָה I.

**פִּירְקְסִינוֹן, פִּירְקְסִינָה, פִּ(ר)ק'** m. (πύξινον=πύξος) *box-tree, box-wood.* Y. Keth. VII, end, 31[d] (expl. תאשור, Is. XLI, 19) פיקסינה; Gen. R. s. 15 פקסינון; Tanh. T'rum. 9 פקטנין; ed. Bub. נקשנון, Var. נקשונין, נקסטן (corr. acc.). Y. Yoma III, 41[a] top (expl. אשכרוע) פסקינין (corr. acc.).

**פִּירְקָא** m. (פְּקַע) *split,* esp. *slits in the rectum.* Ab. Zar. 28[a] sq. חש בפ' suffered from slits. Ib. ולינח ... ליתי פ' לתהדי let him get the kernel of a bramble fruit and place its split (wedge-shaped) side against the slit. Ib. פ' עילאה slits in the upper part of the rectum, פ' תיתאה in the lower part.

**פִּירְקִין, פִּ(ר)ק'** m. pl.=h. פַּקּוּעוֹת, *Coloquintidas, Bitter-Apples* (v. Löw, Pfl., p. 332, sq.). Targ. II Kings IV, 39.

**פִּירְקְפַק, פִּירְקְפוּק,** v. sub פִּ(ר)ק'.

**פִּירְקְקוֹ,** v. פְּקַק.

**פַּיְרַקּ*** m. (Pers. paigâr, Koh. in Ar. Compl. s. v.) *dissension, dispute.* Taan. 24[b] לא לידהוי פ' וכ' Ar. (ed. לך עסק דברים ...) have no quarrel with those Jews.

**פִּירְקִין,** v. פּוּקָרִין.

**פִּירְקַרְסוּת** f. (v. אַפְקַרְסִין) *underwear.* Nidd. 48[b] בפִּירְקַרְסוּתָן Ar. (ed. באפקריסותן).

**פִּירְקַרְסִין** m. pl. same. Kel. XXIX, 1 R. S. (ed. אפקרסין).

**פִּיר** m. (פָּרַר) *rubble, loose ground; quarry* (cmp. German *Bruch*). Ned. 81[b]; Keth. 71[b] לא מצינו שועל שמת בעפר פ' it does not occur that a fox dies in the dust of rubble, i. e. you do not feel the absence of comforts to which you are not used; Y. ib. VII, 31[b] אין שועל עפר פרין מת (read: מת בעפר פִּרִין; *pl.* of פִּר). Bab. ib. 79[b] פ' של גפרית a sulphur quarry.

**פִּירָא** I ch. same, *ditch, pit, cavity.* Taan. 24[a], v. כַּוְרָא. Kidd. 72[a], v. קְפַי. Erub. 26[a] פ' דבי תורי pit (dumping ground) where offal of dates is deposited on which cattle feeds; ib. 60[a]. B. Bath. 11[a], v. סוּפְלֵי. Keth. 79[a], v. next w.—*Pl.* פֵּירֵי. Gitt. 60[b] קא יבשי פֵּירָן our ditches will dry out.

**פִּירָא** II, **פֵּרָא** m. =h. פֶּרִי, *fruit, crop.* B. Bath 36[b] פ' רבא the large crop (of grain); פ' זוטא the small crop (of vegetables &c.). Succ. 31[b] לא גמר פ' the fruit (Ethrog) is not ripe. Ber. 39[a] פ' עדיף fruit (vegetable) has the preference (over meat, for the purposes of benediction); a. fr.—Trnsf. *fruition, usufruct.* Keth. 79[a] זרדיא ... אמרי לה פ' some say the right of felling service-trees or fishing in a pond comes under the category of usufruct, opp. קרנא property (which the heir may sell). Ib.[b] פ' תקינו ... פ' דפ' וכ' the Rabbis allowed the husband the usufruct (the births of the animals belonging to his wife), but not the fruition of the usufruct (e. g. the fine which the thief has to pay for stealing the calf). Ib. עיילא ליה גלדמא פ' הוי וכ' if she brought in a cloak, he has the use of it, he may cover himself with it, until it is worn out; a. fr.—*Pl.* פֵּירֵי, פֵּירִין, פֵּרֵי. Targ. Gen. I, 11, sq. Targ. Prov. VIII, 19 פֵּרְיֵי; a. fr.—Shebu. 48[a] פ' עבידי דמרקבי fruits are liable to rot; a. fr.

**פִּירְבּוֹרִין,** v. פְּרִיכוֹרִין.

**פִּירְדָּה,** v. פָּרַד II.

**פִּירָה,** Y. Maas. Sh. I, end, 53[a] בי פ', or כי פ', a corruption; perh. to be read: ר' יוסי בר חנינה אמר פּוֹרָה.

**פִּירוּג I, פֵּרוּג** m. (פָּרַג) *exchange, price.* Targ. Y. Deut. XXIII, 19 (h. text מְחִיר). Targ. Job XV, 31 (h. text תְּמוּרָה); a. e.—*Pl.* פֵּירוּגִין, פֵּר'. Ib. XVII, 2 (ed. Wil. פרוג', corr. acc.; h. text חֲמֻרוֹת). Targ. Ps. XLIV, 13 (ed. Wil. פרוג', corr. acc.).

**פִּירוּג II** pr. n. m. (preced.) *Perug.* Targ. I Chr. IV, 11 (h. text מְחִיר).

**פִּירוּדָא,** v. פְּרִידָא I.

**פִּירוֹן** 1) פ' אנדרפטא name of a *bird,* v. אַנְדְּרַפְטָא.—2) *Peruz,* name of a (wicked) man. Ḥull. 62[b].

**פִּירוֹזָג** m. (Pers. fayrûzah, Arab. fayruzag, Fl. to Levy Targ. Dict. II, 574[b]) *turquois.* Targ. Cant. V, 14 ed. Lag. (oth. ed. פִּרוֹזָג).

**פִּירוּי** m. (פָּרָה) *fruitfulness, plenty.* Esth. R. end.

**פִּיר', פִּירוּכָא** I c. (פָּרַךְ I) *broken corn, grist* (h. גרש). Targ. O. Lev. II, 16 (ed. Berl. גירס'); a. e.—*Pl.* פֵּירוּכִין, פֵּי־רוּכְיָן, פֵּירוּכַיָּא. Targ. O. a. Y. ib. 14. Targ. Y. ib. 16 פֵּירוּכְיָה (ed. Amst. פֵּירוּכַיָּה; ed. Vien. פֵּירוּכַיָּא).

**פִּיר', פִּירוּכָא** II m. (פָּרַךְ II, v. next w.) [*dried ears,*] *sheaf.*—*Pl.* פֵּירוּכִין. Targ. Y. Gen. XXXVII, 7, v. פְּרִיכָא II.

**פִּיר', פִּירוּכְיָא** f. 1) =פֵּירוּכָא I. Targ. Y. Lev. II, 16, v. פֵּירוּכָא I.—2) (=h. מְלִילוֹת) *dry ears.*—*Pl.* פֵּירוּכְיָן, פֵּר'. Targ. Y. Deut. XXIII, 26.—Denom. פָּרַךְ II.

**פִּירוֹלִין** =בֵּירוֹלִין, Targ. Y. Ex. XXVIII, 9 Mus. (ed. כולא, בולא, read: בּוֹרְלָא).

**פִּירוּעַ,** v. פֵּרוּעַ.

**פִּירְצִין,** v. בִּירוֹלִין a. בִּירוּצִין.

**פִּיר', פֵּירוּק** m. (פָּרַק) *taking apart* (of the Tabernacle), *breaking up.* Num. R. s. 4 פֵּירוּקָן בשעת וכ' the taking apart on moving the articles of the Tabernacle took place in the same order as they were put up. Ib. s. 12, v. עֲמִידָה; a. e.—*Pl.* פֵּירוּקִין, פֵּר'. Ib. Y. Yoma I, 38[b], sq.; a. e.

**פִּירוּקָא**, פִּ֫ר׳, פֵּ֫ירוּקָא m. (פְּרַק) *solution* of a problem, *reply, argument*, opp. קוּשְׁיָא. B. Kam. 117ª הַאי קוּשְׁיָא ... הַאי פ׳ וְהַאי פ׳ such and such a problem and such and such a solution. Ab. Zar. 30ª לְסַכְּנָתָא פ׳ (Rashi פֵּירוּקֵי *pl.*) you offer argument where danger to life is concerned? a. e.—*Pl.* פִּירוּקֵי, פִּ֫ר׳. B. Mets. 84ª/ב פ׳ ... וּמַפְרִיקְנָא לֵיהּ and I gave him twenty-four answers. Hor. 13ᵇ כְּתָבֵי פ׳ וְשַׁדְיֵי they wrote down answers and cast them (into the schoolhouse); a. e.

**פִּירוּר**, פִּ֫ר׳, פֵּ֫ירוּר m. (פָּרַר) 1) *crumbling*. Pes. 28ª (in Chald. dict.) בְּעִי פ׳ must be crumbled (before being thrown into the river).—2) *crumb*.—*Pl.* פִּירוּרִים, פֵּירוּרִין, פֵּ֫ר׳. Sabb. XXI, 3 (143ª). Men. 75ᵇ (ref. to Lev. II, 6) כּוּלּ יַעֲשִׂינָהּ פ׳ you might think, he must break it up into crumbs &c., v. פְּתִיתָה; a. fr.—Ab. d'R. N. ch. XXXIII לָא ... עַד שֶׁיֵּעָשֶׂה לִפְנֵינוּ פ׳ (ed. Schechter שְׁנַעֲשָׂה) we shall not cross the sea until it is broken into solid pieces before us; Tanḥ. B'shall. 10 וְנַעֲשׂוּ הַמַּיִם פר׳; Yalk. Ex. 233 וְנַעֲשָׂה פ׳ (with ref. to פּוֹרֶרֶת, Ps. LXXIV, 13).—3) = פַּרְפֶּ֫רֶת, *nibblings, desert, delicacies*. Y. Ber. VI, end, 10ᵈ, v. פִּרְתָּא.

**פִּירוּרָא**, פִּ֫ר׳, פֵּ֫ירוּרָא ch. (preced.) *mush* (made of crumbs), *paste*. Pes. 42ᵇ פר׳ דְּאוּשְׁכַּפְּר (Rashi: פִּיר׳) shoemaker's paste.

**פִּירוּשׁ**, פִּ֫ר׳, פֵּ֫ירוּשׁ m. (פָּרַשׁ) *distinct expression, directness; explanation; commentary*. B. Bath. 52ª יַעֲשֶׂה ... וְכוּלָּן כְּפִירוּשָׁן וְאִם לָאו יַעֲשֶׂה פ׳ לְפִירוּשָׁן and as to all of them (a woman, a slave, or a minor), if they declared before dying, 'these things belong to—', he (the trustee) may do according to their explicit declaration, or else (having reasons to distrust their statements) he must make a commentary to their statement (explain the motive they may have had for telling a falsehood). Ib. אִי ... עֲשֵׂה כְּפִירוּשָׁהּ וכ׳ if you believe her to be trustworthy, do according to her explicit statement, if not, make a commentary &c. (find out the real state of affairs). Y. Gitt. V, end, 47ᶜ; Y. Shebi. V, end, 36ª וְסַחְמוֹ לָאו כְּפִירוּשׁוֹ הוּא is the silent lending of a untensil not equal to an explicit statement of the use to be made of it? Snh. 87ª, v. עִיקָּר; a. fr.—בְּפ׳ (also in Chald. dict.) *distinctly, explicitly, directly*. Ḥull. 95ª, a. fr. אִיתְמַר, בְּפ׳, v. בְּלָלָא. Snh. VII, 5 אֱמוֹר מַה שֶּׁשָּׁמַעְתָּ בְּפ׳ tell plainly now what thou hast heard (the blasphemer say, i. e. repeat without euphemistic disguise, v. כִּינּוּי). Pes. 13ª בְּפ׳ אֲמַרְתְּ לָן you told us plainly. Sabb. 39ᵇ בְּפ׳ שְׁמִיעַ לָךְ וכ׳ did you hear that tradition directly or only by implication?; a. fr.—[In commentaries and glosses: פֵּירוּשׁ, abbrev. פִּ׳, *this means*.]

**פִּירוּשָׁא**, פִּ֫ר׳, פֵּ֫ירוּשָׁא ch. same. Targ. Y. Lev. XXVII, 2. Targ. O. Num. XXX, 7 (Y. פֵּירוּשֵׁי *pl.*; h. text מִבָּטְאָ); ib. 9. Targ. Ps. XXI, 3 (h. אִמְרָה). Targ. Cant. V, 11. Targ. Esth. X, 2 (h. text פִּרְשַׁת).—Y. Gitt. V, end, 47ᶜ לָא בְּפ׳ הָא but if the purpose be explicitly stated, you must not lend it (v. preced.; Y. Shebi. V, end, 36ª בְּמִפְרַשׁ). Y. B. Bath. IV, beg. 14ᶜ כָּל הַדִּין פ׳ הִפְרִישׁ וכ׳ (read אֲפָרֵשׁ) did R. Ḥ. ... enter into such details (in explaining the Mishnah) to you? Ab. Zar. 4ª וְלֹא יָדַע ... פ׳ דַּהֲוָה אִפְסוֹקָא and he did not know how to explain that verse to us; a. e.—*Pl.* פֵּרוּשֵׁי, constr. פֵּרוּשֵׁי, פֵּ֫ר׳, v. supra.

**פֵּירוֹת**, v. פֵּרִי.

**פִּירְזוֹמְטָא**, v. פְּרִיזוֹמָטָא.

**פִּירְחָא**, v. פִּרְחָא.

**פִּירְטָא** m., **פִּירְטָתָא**, פִּ֫ר׳, f. (פְּרַט) *detailed statement, inventory*. Gitt. 57ᵇ שְׁדָא פִּירְטָא בְּבֵיתֵיהּ וכ׳ Ar. (ed. שְׁדַר שְׁטַר פִּרְטָתָא, Rashi פִּיר׳) he sent a document containing the inventory and disposal of his property to his house, and became a proselyte; v. פִּיטְרָא II; Snh. 96ᵇ שְׁדַר פּוּרְטָתָא לְבֵיתֵיהּ.

**פִּירָטָא**, פִּ֫ירָטָס m. (πειρατής, pirata) *pirate*.—*Pl.* פִּירָטִין. Ex. R. s. 17, end סְפִינוֹת שֶׁל פ׳ (not טוֹן ...) pirate ships. Lev. R. s. 25 beg. [read:] מִתְיָרֵא אֲנִי ... וּבְיָם מִפְּנֵי הַפ׳ I am afraid of robbers on the high-way, and on sea of the pirates; Yalk. ib. 615 וּבְיוֹם מִפְּנֵי אַפְרְטִין (corr. acc.).

**פִּירְטָא** I, v. פִּירָטָא.

**פִּירְטָא** II, v. פִּרְטָא II.

**פִּירֵי**, פֶּ֫ר׳, v. פֶּרִי, פֵּרָא.—[B. Mets. VI, 1 (75ᵇ) פִּירֵי אֲפִירִין; Ms. R. I, v. פִּרְיוֹפְרִין.]

**פִּירְיוֹפְרִין**, v. פִּרְיוֹ׳.

**פִּירְכָא** m. (פָּרַךְ I) *refutation, objection*. Gitt. 83ª כּוּלְּהוּ אִית לְהוּ פ׳ ... דְּלֵית לֵיהּ פ׳ to all of them objections may be raised, except the opinion of R. E. which is unobjectionable. Men. 66ª חָזֵי לֵיהּ פ׳ saw an objection to it. B. Bath. 130ᵇ כִּי אָתָא ... וְחָזֵיתּוֹ בֵּיהּ פ׳ if a legal decision of mine comes before you, and you see in it something objectionable; a. fr.—*Pl.* פִּ֫ר׳, פִּירְכֵי. Ḥull. 76ᵇ הַדּוּרֵי אַפּ׳; (Nidd. 65ᵇ אַפִּירְכָא), v. הֲרַר.

**פִּירְכוֹס I**, פִּ֫ר׳, פִּירְקוֹס m. (פָּרְכַס I) *painting, dyeing the hair*; trnsf. *giving a fraudulent appearance, deception*. B. Mets. 60ᵇ מַאי הִיא פ׳ דְּאָדָם what is (in a legal sense) deception in selling a human being? (Answ. dyeing a slave's hair). Y. ib. IV, end, 9ᵈ יֵשׁ פִּירְקִין בִּכְלִים (not בְּאוֹכְלִין) giving a deceptive appearance to garments is forbidden Keth. 17ª לָא פ׳ there is no paint (deception), v. כּוֹחֲלָא; Snh. 14ª פִּירְכֵס (corr. acc.).

**פִּירְכוֹס II**, פִּ֫ר׳, m. (פָּרְכַס II) *jerking motion, struggling, spasmodic movement*, as a symptom of vitality. Ḥull. 38ª הָרֵי זֶה פ׳ these are symptoms of vitality (proving that the slaughtered animal was not on the point of dying a natural death). Ib. שֶׁאָמְרוּ בְּתַחְלַת שְׁחִיטָה פ׳ the symptoms of vitality of which they speak refer to the beginning of the slaughtering act. Ab. Zar. 16ª בְּחַמָּה דַּקָּה ... חַיָּה לְפ׳ a large beast of chase is like a small domestic animal as regards the symptoms of vitality required at slaughtering; a. e.

**פִּירְכוֹסָא**, פִּ֫ר׳, ch. same.—*Pl.* פִּירְכוֹסֵי, פִּ֫ר׳. B. Bath. 142ᵇ פָּרְכַס תִּלְתָּא פ׳ it (the embryo in coming to light) made three spasmodic motions (and expired).

**פִּירְכּוּרִין**, v. פִּרְכּוּרִין.

**פִּירְכֵּס**, v. פִּרְכֵּס.—[Snh. 14ª, v. פִּירְכּוּס I.]

**פִּירְמָא** m. (פָּרַם) *piece, slice; hash, mush.* Ḥull. 120ª (expl. קִיפָּה, Mish. IX, 1) פ׳ the particles of boiled meat which form a mush. Gitt. 69ª פ׳ דסילקא hashed beets.—*Pl.* פִּירְמֵי. Ber. 39ª פ׳ רבבי Ar. (ed. פִּירְמָא רבא; Ms. M. פִּירְמֵי רבבי), v. פָּרַם.

**פִּירָן*** m. (פָּרָה) *breeding establishment, stables.* Bekh. 40ª מעשה בפ׳ של בית מנחם it happened in the stables of the house of Menaḥem (Rashi: at *Peran of the house* &c., name of a village); Tosef. ib. IV, 8 בפירה.

**פִּירְנֵס, פִּירְנוּק, פִּירְנוּס**, v. sub פִּרְנֵס.

**פִּירְנָס**, Gen. R. s. 68 some ed., v. פּוּרְנָס.

**פִּירְסוּמֵי** פִּרְ׳, m. pl. (פָּרַסְתָּם) 1) *uncovering.* Targ. Y. Lev. XVIII, 6.—2) *divulging, betraying.* Targ. Y. Gen. XIX, 26 בפ׳ ענייא (ed. Amst. בִּפִּירְסוֹמֵי, corr. acc.) by betraying the presence of a poor man in her house (v. Gen. R. s. 51).—פִּרְסוּמֵי נִיסָּא, v. פָּרַסְתָּם.

**פִּירְסָקָא, פִּירְסֵם, פִּירְסִיקָא**, v. sub פִּרְ׳.

**פִּירְעוֹן** פִּרְ׳, m. (פָּרַע) *paying a debt, payment.* Shebu. 41ᵇ (in Chald. dict.) פ׳ מעליא הוי it was a real payment of a debt (and not a mere deposit). M. Kat. 9ᵇ; Ab. Zar. 6ᵇ עכ״ום לעניין פ׳ לעולם מיצר the gentile will always grieve over the payment of a debt (whereas the Jew is glad to have rid himself of an obligation). B. Mets. 13ᵇ, a. fr. תיישינן לפ׳ (in the case of a note of indebtedness being found) we apprehend that payment may have been made (and therefore it must not be returned to the creditor). Y. Keth. X, end, 34ª אל ירהא לך פ׳ אלא מזה you shall be paid only from this (only this portion of my property is pledged). Koh. R. to VII, 2 מדה שיש בה פ׳; מדת פ׳ an act of benevolence with which a divine reward is connected. Yalk. Ex. 180 קבל פ׳ מחקב״ה he received payment (was punished) at the hands of God; a. fr.

**פִּירְפֵּר**, v. פִּרְפֵּר.

**פִּירְצָא** פִּרְ׳, m. (פָּרַץ) *break, gap, perforation.*—*Pl.* פִּירְצֵי. Sabb. 108ª כיון דאית ביה פ׳ because it (the skin of the plucked bird) is full of holes.—[פִּירְצִין, v. פִּרְיִצָא.]

**פִּירְצָה**, v. פִּרְצָה.

**פִּירְקִי, פִּירְקוֹנָא, פִּירָקוֹן, פִּירְקָא**, v. sub פִּר׳.

**פִּירְקוּס**, v. פִּירְכּוּס I.

**פִּירְקָתָא** פּוּרְ׳, f. (פָּרַק) *joint*, esp. פִּירְקַת צַוָּארָא, פִּירְקַת קְנַל *neck.* Targ. Y. a. O. Deut. XXXIII, 29 ed. Berl. (oth. ed. פִּירְקִי, פִּירְקַת; h. text בבמותימו). Targ. Ps. LX, 10 ed. Lag. פו׳ (ed. Wil. פִּר׳; Regia פִּרְיקַת). Targ. Lam. V, 5 (Levita פרי׳). Targ. Y. Gen. XLV, 14 (ed. Vien. פרי׳).

**פִּירְשָׁא** פִּר׳, m.=h. פֶּרֶשׁ, *secretion.* Ḥull. 116ᵇ חלב פ׳ בעלמא הוא ... the milk in the stomach of a suckling animal is considered a mere secretion (no longer real milk). Bekh. 7ᵇ בעלמא הוא פ׳ it is a mere secretion (a false membrane, no real skin); a. e.—*Pl.* פִּירְשַׁיָּיא, פִּיר׳. Zeb. 85ª ניקריבינהו בפִּרְשַׁיְיהוּ shall the entrails be offered with the excrements in them?

**פִּירָשָׁא** פִּךְ׳, m. *ebony* or *box-wood.* Tosef. Kel. B. Mets. II, 19 (Kel. XII, 8 אשכרוע).

**פִּישׁ׳, פִּישׁוּט** m. (פָּשַׁט) *spreading, stretching forth.* Y. Ab. Zar. IV, end, 44ᵇ בתוך פ׳ ידים within reach of the hands; חוץ לפ׳ ידים beyond reach. Ib. כשם שנתנו פ׳ ידים לטהרות וכ׳ as proximity within reach of the hands is made a criterion for levitical uncleanness (Toh. VII, 2), so it is made for wine (suspected of having been touched by an idolater, v. נֶסֶךְ); a. e.—פ׳ ידים ורגלים *prostration accompanied by stretching of hands and feet.* Ber. 34ᵇ; Meg. 22ᵇ; Shebu. 16ᵇ, v. הִשְׁתַּחֲוָאָה; a. fr.—[Mekh. B'shall. beg. בפישוטן, read: בְּפִשּׁוּטָה, v. פָּשׁוּט.]

**פִּישׁוֹן** I pr. n. m. *Pishon.* Yeb. 107ᵇ דגמל פ׳ Pishon the camel-driver, v. פָּפַשׁ.

**פִּישׁוֹן** II pr. n. (b. h.) *Pishon*, name of a river. Gen. R. s. 16 (ref. to Gen. II, 11) פישון שהוא מגדל פִּשתן ומרמיו מהלכין בשופי its name was Pishon, because it raises flax (on its shores), and its waters run gently; Yalk. ib. 21.

**פִּישׁוֹנָא**, v. פַּרִישׁוֹנָא.

**פִּישׁן**, read: פ״י ש״ין *Pe' Shin.* Y. Maas. Sh. IV, 55ᵇ פ״י ש״ין שיני if a vessel is found inscribed Pé Shin, the contents are second tithes (פירקון שני), v. Tosef. ib. V, 1.

**פִּישְׁפֵּשׁ, פִּישְׁפָּשׁ, פִּישְׁפִּישׁ, פִּישְׁפּוּשׁ**, v. sub פִּשׁ׳.

**פִּישְׁפָּשָׁה** pr. n. m. *Pishpashah.* Y. Shebi. VI, 36ᶜ bot.

**פִּישְׁקָא**, v. פּוּשְׁקָא.

**פִּישׁ׳, פִּישָׁרָא** m. (פָּשַׁר) 1) *solution, interpretation.* Targ. Jud. VII, 15. Constr. פִּשַׁר. Targ. Koh. VIII, 1.—V. פּוּשָׁרְנָא.—2) *dissolved food, cud.* Targ. Lev. XI, 3, sq. (h. text גרה); a. e.—3) *thawing snow.*—*Pl.* פִּישָׁרֵי, פִּשׁ׳. Targ. II Esth. III, 8, v. חַצָּבָא.—Kidd. 73ᵇ, v. פְּשׁוּרָא.

**פִּיתָּא, פִּיטָּא** m.=h. פַּת, *piece, bread.* Targ. O. Gen. XVIII, 5. Targ. Y. I ib. XL, 16; a. fr.—Ber. 40ᵇ בריך רחמנא מרית דהאי פ׳ blessed be the Merciful One, the owner of this bread. Y. Bets. I, 60ᶜ bot., v. אֲרַסְקִינָא. Y. Ter. VIII, 45ᵈ top פ׳ תחות וכ׳ (you must not put) a piece of bread under the arm-pit (a superstitious practice); Y. Ab. Zar. II, 41ª bot. פותתא. Y. Ber. VI, end, 10ᵈ ופירור פ׳ when there is before you bread and some delicacy; a. fr.—*Pl.* פִּיתִּין, פִּתִּין. Targ. I Sam. X, 3 (h. text ככרות).

**פִּיתָּגְמָא, פִּיתְגָּם**, v. פִּתְגָּם.

**פִּית׳, פִּיתּוּחַ** m. (b. h.; פָּתַח *Pi.*) *incision, engraving, engraved design.* Y. Nidd. III, 50ᵈ פ׳ ידים ורגלים וכ׳ it

(the embryo) has no incisions indicating the outlines of hands and of feet. Y. Ab. Zar. III, 43b bot. חומר היא בפ׳ the law is stricter in the case of an engraving made on a tree (Asherah).—*Pl.* פִּיתּוּחִים, פִּיתּוּחִין, פִּתֵּי׳. Ib. העביר את הפ׳ if he effaced the engraving. Ohol. XIV, 1 העטרות והפ׳ the wreaths and engravings (mouldings above the entrance); Tosef. ib. XIV, 10 הפִּתּוּרִין.

**פִּתֵּי׳, פִּיתּוּחָא** ch. same, *engraving, moulding.* Targ. Zeph. II, 14 פִּיתּוּחֵי תרעיא (Levita פִּיתּוּחֵי *pl.*; h. text כפתור׳).

**פִּתֵּי׳, פִּיתּוּי** m. (פְּתָה) 1) *persuasion, enticing.* Tanḥ. Sh'moth 19; Ex. R. s. 3 בפ׳ באתי אלך וכ׳ I came to thee with persuasiveness (making thee believe that thou didst hear thy father's voice), that thou be not afraid. Ib. בתחלה פ׳ פיתיתי אותך וכ׳ at first I spoke persuasively to thee, now I will speak to thee words of truth (earnest admonition). Ib. אין פתי אלא לשון פ׳ *pethi* (Prov. XIV, 15) has the meaning of 'persuasion' (one easily persuaded); a. fr.—Esp. *enticing a virgin, claims of the seduced* (Ex. XXII, 15). Keth. 35b אין לה לא קנס ולא פ׳ she has no claim either of fine (for outrage) or of indemnity for seduction. Ib. 36a; a. fr.—2) dialect. for פִּירְתּוּחַ (cmp. פּוֹתְחִי a. פִּתְחִי) *engraving, moulding.*—*Pl.* פִּיתּוּרִין, פִּתֵּי׳. Tosef. Ohol. XIV, 10 (R. S. to Ohol. XIV, 1 פִּירְתּוּחִין), v. פִּירְתּוּחַ.

**פִּתֵּי׳, פִּיתּוּלָא** m. (פְּתַל) [*twisting,*] 1) *perverseness.* Targ. Prov. VIII, 8.—2) *turn of events, vicissitudes.* Yalk. Gen. 127 (play on נפתולי, Gen. XXX, 8) פִּיתּוּלֶיהָ לא דידי חוה וכ׳ were not his vicissitudes mine? did not Jacob come to Laban for my sake (I being predestined to become his wife)?; Gen. R. s. 71 פִּיתּוּלֶיהָ לא דידי הוירין (*pl.*).

**פִּיתּוֹם** I (b. h. פִּתֹם) pr. n. pl. *Pithom*, a storage city of Egypt. Sot. 11a ולמה נקרא שמה פ׳ שראשון ראשון פִּי תְהוֹם בולעו why was Raameses named Pithom? Because the mouth of the deep swallowed every foundation as it was laid; Ex. R. s. 1. Mekh. B'shall. s. 1 (ref. to פי התורת, Ex. XIV, 2) לשעבר הירתה נקראת פ׳ formerly its name was Pithom; a. e.

**פִּיתּוֹם** II or **פִּיתּוּם** m. (פְּתָה, adapt. of πύθων) [*seducer,*] *necromancer, conjurer, ventriloquist.* Snh. VII, 7 בעל אוב זה פ׳ המדבר משחיו *ba'al ob* is the *pithom* that makes the dead speak from his armpit; Sifra K'dosh. Par. 3, ch. VII; ib. Par. 4, ch. XI; Tosef. Snh. X, 6 פ׳ המדבר בין פרקיו וכ׳ that talks between his joints and from between his armpits; a. e.

**פִּיתוֹנְיָא**, v. פִּתְחָן ch.

**פִּיתּוֹס**, v. פִּרְטוּס.

**פִּיתּוּתָא** m. (פְּתַת) *bread to be broken.* Y. Dem. I, 22a יתיב אכיל נפל פ׳ מידיה sat down to a meal, and the bread fell out of his hand when he was about to break it.

**פִּתֵּי׳, פִּיתְחָא** m. (פָּתַח) *open-eyed, seeing.* Arakh. 17b; B. Bath. 128a, v. סָמָא.

**פִּיתְחָד**, v. פְּתַח.

**פִּיתְחוֹן, פִּיתְחָא**, v. sub פְּתַח׳.

**פִּיתֹם**, Y. Sabb. XIV, 14a bot., v. פִּרְטוּס.

**פִּיתָנָא**, v. פְּתָן ch.

**פִּתֵּי׳, פִּיתָקָא** m. (פְּתַק; v. פִּיטְקָא) *ball, stone, tablet, ballot; lot, decree.* Tanḥ. B'ha'ălôth. 12 כל מי שהיה עולה בידו פ׳ כתוב וכ׳ he who drew a ballot on which 'elder' was written. Tanḥ. B'midb. 21 אם עלה בידו פ׳ כתוב וכ׳ if he drew a ballot on which 'Levi' was written, he knew that a Levite had redeemed him. Num. R. s. 4 [read:] מי אומר לך שאם היה שם פי׳ של לוי שלא וכ׳ who tells thee that I should not have drawn it, had there been a ballot inscribed 'Levi' in the box? Ib. פ׳ כתב וכ׳ (read כתוב) a ballot inscribed &c. Sot. 12a לא היו בפִּיתָקָהּ של חוה they were not included in the decree pronounced on Eve (Gen. III, 16). Snh. 102a (ref. to I Kings XI, 29) יצא מפיתקה של ירושלים (Rashi מִפִּתָּקָהּ) he went out of the destiny of Jerusalem (i. e. was to have no share in the welfare of Jerusalem); a. fr.—*Pl.* פִּתָּקִים, פִּתָּקִין (Chald. form) פִּיתְקִין. Esth. R. to I, 2; v. דָּדָה. Gen. R. s. 91 לערב הביאו לו את הפ׳ in the evening they brought him the tablets (on which every traveller had written his name). Num. R. l. c. כתב על ... פ׳ לוי לוי he (Moses) wrote on each of twenty-two thousand ballots, Levi &c. (v. פִּיטְקָא). Tanḥ. l. c. Snh. 17a טלו פִּיתְקֵיכֶם draw your ballots; a. fr.

**פִּתֵּי׳, פִּיתָקָא, פִּתַּק** ch. same. Targ. Job XIX, 23 (Ms. כסא ... שמיה פ׳ פיטקא; h. text ספר). Targ. II Esth. I, 8 a large goblet ... which was named *Pithḳa* (Decree, v. פּוּסְקָא).—Y. Sot. I, 17b bot. כתוב חד פיתק דתרין וכ׳ write out one edict (order) for two men whom I may take with me; Num. R. s. 9. Kidd. 73b תלי פ׳ if the infant wears a tablet (with an inscription). Y. Bicc. III, 65d אוקם ... הוי בפ׳ R. J. was likewise on the list (of those to be appointed). Hor. 13b הוו כתבי קושיותא בפ׳ וכ׳ (some ed. בפסקא) wrote out questions on a tablet and threw them into the school-house. Kidd. 70a, v. חַזְמָנָא; a. fr.—[Hull. 31a דכולה פתקא, v. פְּקָתָא.]—*Pl.* פִּתֵּי׳, פִּיתְקִין. Gen. R. s. 91 והוה ... ומקבל פ׳ and Manasseh stood there (at the gates) receiving the tablets (with the names of the arrivals, v. preced.).

***פִּיתְקוֹנָא** m. (preced.) *decree.* Targ. II Chr. XXXI, 5 ed. Beck (oth. ed. פתגמא).

**פִּיתְרָא**, v. פְּתַר II.

**פִּתֵּי׳, פִּיתְתָא** f. (פְּתַת) *piece (of bread).* Targ. Prov. XXVIII, 21.—Y. Ab. Zar. II, 41a bot., v. פִּירְתָּא.

**פַּךְ** m. (b. h.; פָּכַךְ) *flask, jar* with a narrow neck, v. טָפַי. Y. Hor. III, 47c bot. נמשחו מן הפך were anointed out of a flask, opp. קרן; Meg. 14a. Ib. (ref. to I Sam. II, 1) רמה קרני ולא רמה פַּכִּי 'my horn is high', but not 'my flask is high.' Tosef. Succ. III, 10 כמין פי הפך as if coming forth through the mouth of a flask, v. פָּכְכָּךְ. Neg. XII, 5 חסה התורה ... ועל פַּכּוֹ the Torah has regard ... even for a man's flask; Sifra M'tsor'a, Neg., ch. III, Par. 5. Gen. R.

s. 69, end שופע ... כמלא פי הפך the oil was poured down for him from heaven in large drops as if coming out of a flask; Yalk. ib. 120; a. fr.—*Pl.* פַּכִּים, פַּכִּין. Sabb. 84[b] פ׳ קטנים small flasks (into which you cannot dip your finger); B. Kam. 25[b]. Ḥull. 91[a] (ref. to Gen. XXXII, 25) נשתייר על פ׳ קטנים he remained behind for the sake of some small jars. Kel. II, 2; a. fr.

**פְּכָה**, v. פכי.

**פַּכּוֹרָא** m. (פָּכַר) *breaker, destroyer.* Gen. R. s. 67, beg. פ׳ תרעיא דיך תרעך פכור וכ׳ thou, breaker of gates, how is thy gate broken into and ruined!

**פַּכּוֹרָה*** pr. n. m. *Pakhora.* Y. Sot. IX, 24[a] bot. יהודה בן פ׳; (Y. Maas. Sh. V, end, 56[d] פתורה).

**פָּכַח** (cmp. פָּבַךְ) [*to break through,*] *to ooze out, evaporate.* *Pi.* פִּכֵּחַ *to cause evaporation, to counteract the effect of.* B. Bath 10[a] יין קשה שינה מְפַכְּחָתוֹ, Ms. R. מפקחתו, v. Rabb. D. S. a. l. note 6) wine is strong (overpowering man), sleep makes it evaporate.

**פְּכַח** ch. same. Meg. 12[b] למחר פ׳ לית חמריה Ms. M. (Ms. O. a. L. פקע; ed. פסיק; v. Rabb. D. S. a. l. note; Ar. מפכח) by to-morrow his wine will have evaporated (his intoxication will be gone).

*Pa.* as preced. *Pi.* Ber. 55[a] מְפַכְּחָא, v. בְּרִירְחוּתָא. Taan. 13[b]; B. Mets. 66[b] לְפַכּוּחֵי, v. פַּחוּתָא.—Part. pass. מְפֻכָּח. Nidd. 20[b] מְפֻכַּח הוא דפכח ואזיל (Ar. פַּכּוּחֵי הוא דפכח ואזיל ומְפֻכָּח דקמפכח ואזיל) it (the blood-stain in drying up) becomes constantly fainter.

**פִּכְחוּרְתָּא** f. (preced.) *that which evaporates, fluid,* opp. חרותא *sediment.* Nidd. 20[a] פ׳ דדיותא the fluid portion of the ink.

**פָּכַח, פכי** (b. h.; cmp. preced. wds.) *to break through, penetrate.*—*Pi.* פִּכָּה *to ooze, drop.* Yalk. Ez. 383 ... מי הבאר ומְפַכְּכִין ונובעין וכ׳ well-water shall in future days rise from under the threshold of the Temple, and shall ooze and bubble and go forth in three parts; Pirké d'R. El. ch. LI ומפרין (corr. acc.). Tosef. Succ. III, 3, v. פֻּכְפַּךְ.

**פכי**, Targ. Prov. VIII, 34 פַּכֵּי some ed., read: סַפֵּי.—Ib. VII, 15 דמפכא, דמפכיא, read with ed. Lag. דְּמַסְכָּיָא, v. סְכֵי.

**פָּכַךְ** (v. פָּכָה) *to ooze, drop.*—Denom. פֻּכְפַּךְ.

**פכך**, Targ. Prov. V, 22 נתפכיך some ed., v. פְּכַר.

**פַּכְסְמִין** m. pl. (παξαμᾶς) *biscuits.* Num. R. *s.* 7.

**פַּכְסַס** pr. n. m. *Pakhsas.* Y. Naz. VII, beg. 55[d] יוסי בן פ׳; Sifra Emor beg. יוסף בן פ׳.

**פֻּכְפַּךְ** (v. פָּכַךְ) *to ooze, drip.* Tosef. Succ. III, 3 [read:] ר׳ אליעזר אומר והנה מים מפכים מלמד שמים מְפֻכְפְּכִין וטולין כמין פי חפך וכ׳ R. El. ... says, 'And behold waters dripping' (Ez. XLVII, 2), this intimates that in the days to come water oozing out and rising, as if coming out of a flask, will come forth from under the threshold &c., v. פָּכָה. Ib. 11 כך הדיחה הבאר ... מְפֻכְפֶּכֶת ועולה וכ׳ (Var. מפרפר) so the well that travelled with Israel in the desert, resembling a rock of the size of a k'barah (כְּבָרָה), bubbled forth and rose, travelling with them up mountains and down &c.

**פָּכַר**, *Pi.* פִּיכֵּר (v. next w.) *to split, break.* Gen. R. s. 23 פָּכְרָה רוח ... (or וּפִכְּרָהּ, וּפִכְּרוֹ) the wind split (knocked down) one tree, and it fell on its neighbor and knocked it down; (Yalk. ib. 39 ... וּפֵירְכוֹ פָּרְכָה).—Part. pass. פָּכוּר, v. next w.

**פְּכַר** (cmp. פָּכָה) 1) *to insert, interlace, clasp.* Sabb. 10[a] פ׳ ידיה ומצלי he clasped his hands (in reverence) and prayed; Yalk. Am. 542.—Part. pass. פְּכִיר; *pl.* פְּכִירִין. Targ. Esth. VIII, 15.—2) *to split, break open.* Part. pass. פְּכִיר. Gen. R. s. 67 Ar. (ed. פָּכוּר h. form), v. פַּכּוֹרָא.

*Pa.* פַּכֵּר 1) *to split, break in, demolish.* Targ. Y. I Gen. XLIX, 6 (ed. Vien. פָּכְרוּ *Pe.*). Targ. Y. Num. XXI, 35 (ed. Vien. פָּ׳); a. e.—Targ. Koh. III, 3 לְפַכְּרָא ed. Lag. (Ar. a. Levita לפכורא, read: לְפַכּוּרֵי; ed. לפרכא, לכפרא, corr. acc.; h. text לפרוץ).—Gen. R. s. 86 end פַּכְרוּן (not פרכ׳), v. נִיבָא I. Lam. R. to V, 1 (transl. ערו, Ps. CXXXVII, 7 פַּכְרוּ Ar. (ed. פגרו, v. פְּגַר I).—2) *to entangle, confound.* Targ. Y. Lev. XXVI, 30 (ed. Vien. אַפְּכַי *Af.*).

*Ithpe.* אִתְפְּכַר *to be entangled, caught.* Targ. Prov. V, 22 יִתְפְּכַר ed. Lag. (Ar. יִתְפַּכַּר; some ed. נתפכיך, corr. acc.; h. text יתמך).

**פְּלָא, פָּלָא**, v. פלי.

**פֶּלֶא** m. (b. h.; preced.) *strange thing, wonder, miracle.* Mekh. B'shall., Shir., s. 8 (ref. to Ex. XV, 11) עשה עמנו פ׳ וכ׳ he has done wonders for us, and he will do &c.; a. e.—*Pl.* פְּלָאִין, פְּלָאוֹת. Midr. Till. to Ps. CVI, beg. (ref. to Ps. CXXXVI, 4; 13; 25) מה הפרנסה ... בלא נישין ובלא as the world cannot exist without sustenance (which the Lord provides), so it cannot exist without (daily) signs and wonders. Ib. ואינו יודע כמה פ׳ עשה וכ׳ ed. Bub. (ed. מה פלאי, corr. acc.) and man knows not how many miraculous salvations the Lord works for him. Gen. R. s. 20 (ref. to Ps. CXXXVI, 24 sq.) מה גאולה פ׳ אף פרנסה as the redemption was miraculous, so man's sustenance is miraculous. Ex. R. s. 12, end (expl. אפילה, Ex. IX, 32) פ׳ עשה הק״בה בהם the Lord showed wonders by them. Snh. 109[b] (play on פלת, Num. XVI, 1) שנעשו לו פ׳ wonderful things (delivery from destruction with Korah) happened to him (On); Num. R. s. 18; (Tanḥ. Kor. 10 נפלאות). Midr. Till. to Ps. CXIX, 18 פ׳ היא התורה the Law is full of strange (obscure) things. Ib. 129; a. fr.—[Yalk. Gen. 47 ומקרע בפלאות, read: בכרלָאוֹת, v. פִּילָה.]

**פֶּלָא** ch. same.—*Pl.* פְּלָאִין, פְּלָאוֹת. Targ. Y. Ex. VIII, 18. Targ. Y. II ib. XV, 18.

**פְּלָאנֵי**, v. פְּלוֹגִי.

**פלאגרה**, v. פּוֹדַגְרָא.

**פלאטנוס, פלאטיני, פלאטוני**, v. פַּלָטִינוֹס.

**פֶּלְאִי** (b. h.) pr. n. *Peli* (*unknown*). Num. R. s. 10 (ref. to Jud. XIII, 18) שם שמו המלאך פ' וכ' there (on that occasion) his name was 'the angel Peli', corresponding to his mission, as he came to recommend a vow of abstinence (with ref. to יַפְלִא, Num. VI, 2).

**פִּלְאָתָא** f. (פלא) *dark saying, allegory.* Targ. Prov. I, 6 (h. text מליצה).

***פִּלְבֵּל** (prob. to be read: פִּלְגֵּל, v. פַּלְגֵּל II) *to roll.* Tanḥ. ed. Bub. Ḥuck. 3 ראו עיניה מְפַלְבְּלוֹת they saw the eyes of the cow roll (squint to look at the yoke, v. פָּזַל). Ib. כשהן באין ... מפלבלות עיניה הירתה (prob. to be read: מְפַלְגְּלֶת) when they came to put a yoke on her, she rolled her eyes.

**פָּלַג** (b. h.) *to separate, split.*

*Hif.* הִפְלִיג 1) *to part, go away.* Y. Ber. I, 2[d] bot. ומצאו שה' אָת הוא ה' (not עוד) and finding that he (the friend that had knocked at the door) had withdrawn, he withdrew likewise.—Esp. *to go to sea* (cmp. פְּרִלָגוֹס). Erub. IV, 1 הִפְלִיגָה ספינתם בים their ship went out on the open sea. Sabb. 19[a] אין מַפְלִיגִין בספינה וכ' you must not start on a sea-voyage less than three days before the Sabbath; Num. R. s. 16, beg. אין מפליגין בספינה בים הגדול (contrad. to פָּרַשׁ along the sea coast).—2) ה' ממלאכה (or sub. ממלאכה) *to rest from work; to pause.* Lev. R. s. 30 לכשיַפְלִיג, v. לָקַשׁ. Tosef. Ber. IV, 21 הִפְלִיגוּ צריכין וכ' (not צריך) when the laborers take a recess, they must say the benediction for what they have been eating while at work. Y. Yoma III, 40[b] bot. להפליג, v. הִפְלֵג.—3) *to divert, put off; to discard.* Bab. ib. 66[b] לא מפני שהִפְלִיגָן בדברים וכ' (he made an evasive reply) not because he desired to divert their minds with words (counterquestions), but because he never said anything that he had not heard from his teacher; Tosef. Yeb. III, 4; Succ. 27[b]. Y. Ab. Zar. II, 40[c] bot. אם שאלו ... יַפְלִיגֶינּוּ כשם שה' וכ' if he asks him whither he is going, let him put him off (state a distant destination), as did Jacob to Esau; Tosef. ib. III, 4 מַפְלִיגוֹ. Tosef. Gitt. VII (V), 8 כל תנאי שאי אפשר ... לא נתכוון זה אלא לַהַפְלִיגָהּ whenever an impossibility is made the condition of a letter of divorce, he (the husband) has had only the intention to divert her mind; Y. B. Mets. VII, end, 11[c] (corr. acc.). Y. Ber. IX, end, 14[d] כיון שה' דעתו ממנה when he turns his attentions from her (makes her feel that he does not intend to marry her). Gen. R. s. 17 ראה ... והִפְלִיגָהּ ממנו when he saw her full of mucus and blood, he kept her away from him; a. fr.—4) *to reject, disregard, discard.* Pesik. R. s. 31 ... הירתה פרשעת ומַפְלֶגֶת את גזרותיו she was careless about his honor and disregarded his decrees. Ib. s. 3 [read:] הוא ... כל זמן מַפְלִיג וכ' as long as his teacher is alive, he (the pupil) is careless, (saying) whenever it be needed, here is my teacher &c. Ab. IV, 3 אל תהי מפליג לכל דבר discard nothing (saying, this will never happen). Gen. R. s. 8 ה' דרכן של רשעים וכ' he removed the way of the wicked out of his sight (disregarded the evil doings of the future man); Midr. Till. to Ps. I ed. Bub. (oth. ed. פִּרְגֵּג *Pi.*); a. e.—5) *to decline from the road.* Gen. R. s. 48 אם אני רואה אותן שהִפְלִיגוּ את דרכם וכ' when I see that they wend their way hither &c.; וכיון שראה אותם שהפליגו and when he saw that they were declining; Yalk. ib. 82.—Trnsf. *to be mistaken.* Bekh. 43[b] bot. הִרְפַּלַגְתָּ thou art mistaken (Rashi: thou hast gone too far, v. infra); Sifra Emor, ch. II, Par. 3 הִפְלַגְתָּה.—Koh. R. to XI, 9 אל תַּפְלִיג עצמך בדברי תורה do not go thy own way in the interpretation of the Law (cling to tradition).—6) ה' עצמו [*to withdraw one's self,*] *to be reserved, speak in indefinite and general terms,* opp. פרסם עצמו to reveal one's self, speak in definite terms. Midr. Sam. ch. XIV (ref. to I Sam. IX, 15, sq.) לשעבר לא אלא עד שלא הגיע הקץ הקב"ה מפליג ... מפרסם עצמו did the Lord never before reveal anything to Samuel? But before the proper time has come, the Lord speaks reservedly, when the time has come, he reveals himself clearly ('to-morrow' &c.)—7) *to differ.* Yalk. Jer. 320 מי שמפליג על דבריו של אל who opposes the words of God. Y. Pes. V, 32[c] bot. ומה מַפְלִיגִין and wherein do they differ?; a. e.—8) *to go too far.* Y. Nidd. I, beg. 48[d], v. פָּרַז. Bekh. 43[b] bot.; Sifra Emor l. c., v. supra.—*Part. pass.* מוּפְלָג *a) removed; far.* Sifra M'tsor'a, Zab., Par. 5, ch. VIII מ' מנידתה some time after her menstruation, opp. סמוך; Nidd. 73[a] מ' לנדתה. Gen. R. s. 44, v. אַחַר; a. e.—*b) distinguished, special expert.* Tosef. Ḥag. II, 9, v. מוּפְלָא.—Erub. 63[a] דמופלג, v. next w.

*Pi.* פִּלֵּג *to remove, disregard.* Midr. Till. to Ps. I, v. supra.

*Hithpa.* הִתְפַּלֵּג *to be divided, go apart.* Gen. R. s. 15 וכל מימי בראשית מִתְפַּלְּגִין מתחתיו and all the waters of creation started from under it; Midr. Till. to Ps. I; Y. Ber. I, 2[c] bot., v. פִּרְכּוּג.

**פְּלֵג I, פְּלֵג** ch. same, 1) *to divide, share.* Targ. Ex. XXI, 35 (O. ed. Vien. יְפַלְּגוּ *Pa.*). Targ. Prov. XXIX, 24. Ib. 23 (h. text יחמך); a. fr.—*Part. pass.* פְּלִיג; f. פְּלִיגָא; *pl.* פְּלִיגִין, פְּלִיגֵי, פְּלִינָן *a) divided* (*at heart*), *undecided.* Targ. Hos. XI, 7. Targ. I Kings XVIII, 37. Ib. 21; a. e.—[Targ. Ps. XLIV, 19, v. infra.]—*b)* (with עם) *differing in opinion.* Targ. Y. II Gen. XLIX, 1.—B. Mets. 5[a], a. fr. תנא הוא ופ' he is a Tannai, and (as such) he differs (from the Mishnah). Y. Kil. IX, 32[a] top, a. fr. מתניתא פ' עם וכ' the Boraitha differs from Rab. Ḥull. 92[b] פליגי מְפַלְגִי הא are there not differing opinions about it? Ber. 23[b] ופליגא דר' חייא בירה and R. Ḥia's opinion differs (from what has just been said). Ib. 33[b] מכלל דפליגי this implies that scholars differ about it; ולא פ' and do they not differ?; a. v. fr.—*c) distinguished, rare,* v. infra.

*Pa.* פַּלֵּג 1) *to divide; to distribute, assign a share.* Targ. O. Ex. XXI, 35, v. supra. Targ. O. Gen. XV, 10. Targ. Ps. XLIV, 19 (not פְּלִיג), v. זְוַח. Targ. Job XXXIX, 17. Targ. Ps. LXVIII, 14. Ib. 13 Ms. (ed. מַפְלְגָא *Af.*). Targ. I Chr. XXVI, 5; a. fr.—B. Bath. 119[b] דמ' ליה רביה יקרא when his teacher did him honor. Y. Shek. II, end, 47[a] מה את פַּלֵּיג ליה וכ' why wilt thou do him (the idol) honor?; Y. Ber. II, 4[b] איתפליג (corr. acc.). Y. Sabb. VII, 10[a] bot. כד מְפַלֵּג when he divides (the flax stalks). Lev. R. s. 3, beg. ומְפַלְּגָא לבישיא, v. גּוּף I ch.; Koh. R. to IV, 6; a. e.—[Y. Kidd. IV,

65c top פלגין, v. פְּלַג II.]—2) *to divert the mind.* Targ. Y. Deut. IV, 19. Ib. XXII, 1.—3) *to speak differently from what one thinks, flatter.* Targ. Prov. XXVIII, 23 Ms. (ed. *Af.*).

*Af.* אַפְלֵג 1) *to separate.* Targ. Y. Gen. XLIX, 7; a. e.—2) *to divert.* Targ. Y. II Gen. XLV, 26 (Y. I וְאַלִּיבְרִיה יְפַלֵּיג, ed. Vien. וּפְלֵיג) he turned his mind off it (gave up hope, would not believe; h. text וירפו). Targ. Prov. XIV, 30 דְמַפְלֵיג חֵמְתָא וכ' who diverts the anger of his heart; a. e.

*Ithpa.* אִתְפַּלַּג, *Ithpe.* אִיתְפְּלַג, אִתְפְּלַג, אִפְּ' 1) *to be divided, dispersed.* Targ. Num. XXVI, 53; 55. Targ. Gen. XIV, 15; a. fr.—B. Bath. 121b א"י לשבטים ניתחלקה או דילמא קרקע גברא אִיתְפַּלְגָא Ms. M. was the land of Israel divided according to tribes (in equal shares for each tribe), or according to the number of heads?; ed. . . . א"י לשבטים אִיפְּלוּג אִיפְּלוּג (sub. נחלות) were the shares of the land of Israel divided &c.?—2) *to be different from the rest, rare, distinguished.* Ib. 120a דְמִפְּלִיג בחכמה (Ms. R. דפליג) of rare wisdom, דמפ' בזקנה extremely old. Gitt. 28a אפ' כיון דאיפ' having reached a rare old age, he may as well be presumed to be more distinguished (and be still alive). Erub. 63a דמִיפְּלַג ... שאני (Ar. a. Ms. O. דמוּפְלָג h. form) it is different with R. . . ., for he was very distinguished (for age and learning); a. e.—3) (cmp. גזר) *to be decreed.* Targ. Y. Gen. XIV, 7 (v. פְּרִיכוּגְיָא).—4) *to secede; to differ.* Targ. O. Num. XVI, 1 (h. text ויקח). Targ. II Kings XVII, 21; a. fr.—Y. Taan. IV, 67d top ואפי' עלה לא הוה צריך מִיתְפַּלְגָה even about this it was unnecessary to assume a difference of opinion. Gen. R. s. 21 אִיתְפַּלְגוּן ר' וכ' R. A. and R. H. differ (in their interpretations). Ber. 22b bot. בהא קְמִיפַּלְגֵי (popular pronunciation קְמִיפַּלְגֵי) on this principle their difference rests. Ib. 23a; a. v. fr.

פֶּלֶג m. (b. h.; preced.) *part, share.* Tanḥ. Mishp. 7 (ref. to Prov. XXVIII, 23) כל המוכיח ... זוכה לפ' של הקב"ה he who reproves his neighbor for the sake of heaven, will be granted a share of divine grace; (Tam. 28a לחלקו).—*Pl.* פְּלַגּוֹת. Gitt. 89b (borrowing the phrase from Jud. V, 16) עדיין לא הגיע לפ' ראובן he (that minor, although physically developed beyond his age) has not yet obtained 'the parts of Reuben' (mental maturity, and none will consider him an adult).

פָּלָג m. (preced.) *part, middle.* Ber. IV, 1, a. e. פלג חמנחה, v. מִנְחָה.

פְּלַג II, פַּלְגָא ch. same, 1) *part, half.* Targ. O. Gen. XV, 10 (ed. Berl. פַּלַּג; ed. Vien. פְּלוּג). Targ. Ex. XXV, 10 (Y. also פּוּלְגָּא); a. fr.—[Targ. I Chr. XVI, 3, v. פְּלוּג.]—B. Bath. 62b פ' דאיתי לי בארעא פ' if the deed reads, 'the half share which is mine in that field', he has sold half the field (his entire share); פ' בארעא דאיתי לי ריבעא but if it reads, 'half of that field which is mine', he has sold him one fourth of the field (or half his share). Ib. מצר ארעא דמינה פ' פ' (Ms. M. פְּלִינָא) if he writes, 'these are the borders of the field of which I sell a portion', it means *half*, contrad. to פְּסִיקָא; ib. 63a. Sabb. 89b דל תרתי' סרי ופ' וכ' deduct (from the years of life) twelve years and a half for prayer, eating &c. Ib. פ' עלי ופ' עלך let me bear the failings of half the remaining years, and bear thou the other half. Pes. 79b פ' ופ' equal numbers on both sides. Y. Kidd. IV, 65c top דבהדין פַּלְגוֹן מן פלגון (not מן פלג) one half of them is afraid of the other half of them; Num. R. s. 8 פלגין מן פלגין (corr. acc.); a. v. fr.—*Pl.* פַּלְגֵי, פַּלְגֵיָּא. Targ. O. Gen. XV, 10. Ib. 17 (h. text הגזרים). Ib. 11 ed. Berl. (v. פַּגְרָא); a. e.—Yoma 83b, v. פְּלוּג.—2) רוח פלגא *the demon Palga, a disease* (paralysis?). Pes. 111a.

פַּלְגָא, v. next w.

פַּלְגָאָה m. (פְּלַג I) *disputer, controversialist.* Erub. 61b פ' אוקמיר[ינכי] פַּלְגָא thou disputer (Mar Judah)! Kidd. 58a that disputer (Mar Judah) has put you up to it. Gitt. 31b מקמי פ' ניקום shall we rise for that querulous man (G'nibah)?

פַּלְגָה f. = הַפְלָגָה *separation* (of languages), *scattering.* Yalk. Gen. 62 (quot. fr. Seder ʿOlam).

פַּלְגוּתָא, פַּלְגִּיתָא f. (preced. wds.) 1) *half; middle.* Targ. Lev. VI, 13. Targ. O. Ex. XI, 4; a. fr.—B. Kam. 15a, a. e. פלגו נזקא Ms. H. a. Ar. (Ms. M. פַּלְגֵי; ed. פלגא) indemnity amounting to half the damage. Y. Keth. VII, 31c פרן פַּלְגִּיתָא (פַּלְגִּית) half the dowry. Y. Pes. V, 32c bot. בפלגות פומך with half thy mouth, i. e. thou art not the original author of that opinion; a. e.—Snh. 98b פלגו קיסר (פלגי) *Vice-Caesar, governor.*—2) *division* (h. מחלקת).—*Pl.* פַּלְגָוָן, פַּלְגְּוָואתָא. Targ. Zech. XI, 7 (ed. Lag. פּוּלְגָוָן). Targ. I Chr. XXVI, 1; 12 פלגוואי ed. Wil. (oth. ed. פַּלְגִּיתָא, read: פַּלְגְּוָתָא); a. e.—Y. Erub. IX, beg. 25c ארבע פלגון four divisions (of opinions).—3) *division of heart, half-heartedness.* Targ. Y. II Gen. XXII, 14.—4) *contest.* Targ. II Sam. XXII, 44 ed. Wil., v. פְּלוּגְתָא I.

פַּלְגוּרִין, פַּלְגּוּרְגִין, a corrupt. for פַּרְגּוֹגִין m. (παιδαγωγῶν) *teaching, training.* Y'lamd. to Deut. V, 6 sq., quot. in Ar. אלפיים שנה היה חקב"ה פ' בה וכ' two thousand years (two days of the Lord's, before the creation of the world) the Lord used her (the Torah) as a pedagogue (disciplining the forces of Nature, with ref. to יום יום, Prov. VIII, 30); cmp. Gen. R. s. 1, beg.

פַּלְגוֹס, v. פַּרְגּוֹס.

פַּלְגוֹת, v. פֶּלֶג.

פַּלְגִּיתָא, v. פַּלְגּוּתָא.

פַּלְגְּיָסָא m. (Pales of פְּלַג; cmp. אַסְפַּרְיָסָא) [*that which is to be split,*] *target for projectiles* (cmp. קורת חצרים Lam. R. to III, 12). Targ. I Sam. XX, 20. Targ. Job XVI, 12 (ed. Lag. פַּלְגְּסָא). Targ. Lam. III, 12 (ed. Lag. a. oth. פלגלסא).

פַּלְגְּיסִין, v. פַּלְגֵּס.

פַּלְגִּיתָא, v. פַּלְגּוּתָא.

פַּלְגְּלְיָסָא, v. פַּלְגְּיָסָא.

פלגס, Y. Taan. IV, 69a bot., v. פְּרִינוֹלֵס.

פַּלְגֵּס m. (πάλλαξ, πάλληξ, prob. of Semitic origin; cmp. פַּלְגִּיסָא, a. פַּלְגֵּשׁ) *a youth in the intermediate stage between boyhood and maturity*; trnsf. *a sheep beyond the age of* כֶּבֶשׂ *and below that of* אַיִל (v. נִיקּוּד). Par. I, 3 רבי טרפון קורחה פ׳ R. T. named such a sheep of thirteen months a *pallax*. Hull. 23ᵃ. Tosef. ib. I, 14 הפ׳ בזה ובזה פסול the *pallax* is unfit for sacrifice either as כבש or as איל.—*Pl.* ch. פַּלְגִּיסִין. Targ. Ps. XXXVII, 20 (h. text כרים).

פַּלַגְסָא, v. פַּלְגִּיסָא.

פִּילֶגֶשׁ, פִּלֶגֶשׁ f. (b. h.; פלג, v. Delitzsch Genesis⁴ 360) *concubine*. Y. Keth. V, 29ᵈ top אשה יש לה כתובה פ׳ אין וכ׳ the wife has a marriage contract securing a settlement for her (פְּתוּבָה), the concubine has none; (oth. opin.) אשה יש לה כתובה ותנאי כתובה פ׳ וכ׳ the wife has a marriage contract containing besides the settlement all conditions of a marriage contract (alimentation &c.), the concubine has the contract but without the conditions; a. fr.—פ׳ בגבעה, v. גִּבְעָה.—*Pl.* פִּלַגְשִׁים, פִּילַגְשִׁי. Snh. 21ᵃ. Num. R. s. 9 (ref. to Cant. VI, 8) ונקראו פ׳ שהפ׳ חשודות שמונים ... there are eighty families (of nations) that know their mothers but not their fathers, and they are called 'concubines', for the concubines are suspected (of faithlessness).

פַּלַגְתָּא, v. פְּלוּגְתָּא.

פלדוס, read:

פַּלְדֵּיס m. (v. בַּרְדִּיסָן) *Brundisian cloak, travelling cloak*. Tosef. Meg. IV (III), 30 ed. Zuck. (Var. פילרוס, corr. acc.).

פִּילְדִי׳, פַּלְדִּיסִין, פַּלְדֵּיסִין ch. pl. same. Targ. Jud. XIV, 12, sq. (ed. Lag. פילדי׳). Targ. II Kings V, 23. Targ. II Chr. IX, 24 פ׳ דכין (ed. Wil. פ׳ דבוץ; h. text שמלות).

פָּלָה, v. פלי.

פַּלָּהֲדִרִין, v. פַּרְהֶדְרִין.

פְּלוּג m. (פְּלַג) *a portion* (of meat). Targ. II Sam. VI, 19; Targ. I Chr. XVI, 3 (ed. Lag. פלג; h. text אשפר).—*Pl.* פְּלוּגֵי. Meg. 7ᵇ אכלי בהו שתין פ׳ I ate sixty portions of them. Yoma 83ᵇ אהדרוהו פ׳ וצעי Ms. M. 2 a. Ar. (Ms. M. 1 פְּלָאגֵי) they placed fine portions and dishes around him (v., however, לוּגָּא).

פְּלוּגָא, פְּלוּג, v. sub פְּלִיג.

פְּלוּגְתָּא f. (פְּלַג) *division, dispute*. Cant. R. to VIII, 13 פ׳ דברים verbal disputes.

פְּלַג׳, פְּלוּגְתָּא ch. same, 1) = הַפְלָגָה *separation* (of races). Targ. Y. Gen. X, 11.—2) (*priestly*) *division*.—*Pl.* פְּלוּגְוָתָא, פְּלוּגָתָא. Targ. II Chr. XXIII, 8. Ib. VIII, 14. Ib. XXXV, 4, sq.; a. e.—3) *contest, dissension*. Targ. Ps. XVIII, 44 פ׳ דעממיא Ms. (ed. פְּלוּגַת ע׳ constr.; ed. Wil. פְּלַגַּת; h. text ריבי); Targ. II Sam. XXII, 44 (ed. Wil. פַּלְגוּת). Targ. Is. XXII, 9. Targ. Deut. XVII, 8; a. e.—Tanḥ. Kor. 10 מה ליך בהדי פ׳ (not בהדין) what hast thou to do with that contest (between Moses and Korah)?; Num. R. s. 18 (ed. Wil. בְּהוֹדִי פְּלוּגְתֵּיהּ) with his (Korah's) quarrel).—Esp. *difference of opinion, scholarly contest*. Yoma 4ᵇ ... במאי קא מיפלגי what is the basis of the difference ...? The principle on which those Tannaim differ &c. Sabb. 15ᵃ תיכא דליכא פ׳ דרבוותא בהדיידהו on a subject on which no conflicting opinions of great teachers besides them (Hillel and Shammai) are on record; a. v. fr.—*Pl.* as ab. Y. Pes. III, 30ᵃ bot. אתיין אילין פ׳ כאילין וכ׳ (not פלוגתא) the differences in this case are based on the same principles as the differences in the following case &c.; Y. Taan. IV, 67ᵈ top; Y. Ned. V, 39ᵇ top; a. e.—V. תַּפְלוּגְתָּא.

פְּלוּגְתָּה II, פְּלוּגְתָּא pr. n. pl. *P'lugta*, near Tiberias. Num. R. s. 9 כגון חדה בית מעון שיורדים לה מפ׳ וכ׳ like Beth-Ma'on to which they go down when coming from P., and up from Tiberias; (Gen. R. s. 85 כפר שובתי; Y. Sot. I, 17ᵃ bot. פלטתה). Lev. R. s. 5 (ref. to Am. VI, 6) they got their wine מפלוגתא שעל יד׳ נתפתו רגלו וכ׳ from P., for on account of their wine the ten tribes were led astray, and had to go into exile (v. פְּתוּגְתָּא); Num. R. s. 10; Yalk. Am. 545. Sabb. 147ᵇ תמרא דפרוגרירתא (דפרוגרירתא).

פלוטין, Tosef. Yoma I, 1 ed. Zuck. (Var. בלוטין), read: בּוּלְוָוטִין.

פְּלָוָן, *pl.* of פְּרִילִי.

פלוטומיא, v. פְּרִילוּטִימְיָא.

פלוטומנין, Num. R. s. 13 (פול׳); Pesik. R. s. 7 פולטומין, read פַּלָּטִינִין.

פלוטות, v. פְּלִיטוּת.

פלומטמיא, v. פְּרִילוּטִימְיָא.

פְּלוּל, v. פְּרִילוּל.

פלולוית, Y. Ned. VII, beg. 40ᵇ, v. מסרולה.

פלולינא, read:

פְּלוּלִינַיָּא m. pl. (פלל, cmp. פַּלְפְּלָא; cmp. Syr. פלילתא fœnum græcum, P. Sm. 3130) *a preserve* or *sauce of fenugrec*, containing an admixture of fermenting matter. Y. Pes. III, 30ᵃ.

*פְּלוּמָה, פְּלוּמָא f. (pluma) *down, down-pillow*. Cant. R. to I, 17 אבנים ... כמטה וכפ׳ the stones on which Jacob slept, became under him as (soft as) a bed and as a pillow; [Gen. R. s. 68 וכפירנוס, some ed. וכפירנס; Yalk. ib. 119 וכפורנס, corr. acc., or read: וכטורוס.]

פְּלוּמְפִּילוֹן m. (corrupt. of primipilum, v. Perl. Beitr., p. 11) *the office of the chief Centurio of the troop called Triarii, primipilate*. Sifré Num. 131 שימש לקרטרון ... כפ׳ שלו וכ׳ like a Centurio who had served his term but failed to enter his primipilate (to which he would have been promoted in due time), but fled &c.; Yalk. Lev. 631 פולומרכוס (corr. acc.); Yalk. Ex. 178 פלומי פילון (corr. acc.).

פְּלוּמַטֵּר, v. next w.

פְּלוּמַטְרִין m. (privatarium) (*private*) *money chest, jewelry box.* Pesik. R. s. 10 למלך שהיו לו תסבריות ... פ' אחד של זהב קטן וכ' like a king who had many (public) treasures and cared not to count them, but he had one small private chest filled with gold &c. Y. Bets. I, 60c bot. ומפתחא דפלמטרין בידיה with the key of his money chest in his hand. Y. Taan. II, 65d מפתח של פלמטרין קטנה (En Ya'ăḳob פלטרים, פלטרין) a small key of a jewelry box. Ex. R. s. 20, beg. דיפלומטר, הר', read: הפלומטר.

פ' פילון, פלומי, v. פְּלוּמוֹפִילוֹן.

פְּלוּמַקְיָא m. pl. (plumacia) *down-pillows.* Midr. Till. to Ps. III ed. Bub. (expl. משכב, II Sam. XVII, 28) [read:] אלו פ' ומצעות (not פלוקמיא, v. Bub. note a. l.) that means down-pillows and mattresses; (ed. כרים וכסתות); Yalk. Sam. 151 פולוסיקא (corr. acc.).

פְּלֹנִי, פְּלוֹנִי m. (b. h.; פֶּלֶא) *a specified person* or *thing, such and such, name 'blank'* (abbrev. 'פלו'). Gitt. VI, 3 במקום פ' in such and such a place. Y. ib. VIII, end, 49d (in a document) אני פ' בן פ' I—, son of—. Kidd. 65a קידשתיך בפני פ' ופ' והלכו וכ' I betrothed thee unto me in the presence of—and—, and they have left &c. Tosef. Yeb. III, 4 ופ' מהו לעה"ב and will such and such a man have a share in the hereafter?; דומה שלא שאלתם אלא על פ' it seems to me that you inquired about such and such (naming some one else); Yoma 66b; a. fr.—Koh. R. to I, 8, v. רָשׁוּ.—*Fem.* פְּלוֹנִית, פְּלֹנִית. Kidd. III, 1 צא וקדש לי אשה פ' go and betroth for me that certain woman. Y. Sot. VI, 21a top כהנת וכ' פ' such and such is a priest's daughter, and she has prostituted herself &c.; a. fr.—Ch. פְּלֹנִי.

פלוניא, Yalk. Gen. 61, v. פִּירוּלָא.

פלוסופוס, פלוסופא, פלוניקיא, v. sub פִּילוֹסוֹפוֹס.

פְּלוֹסְלוֹס I, v. פְּלַסְלוֹס.

פְּלוֹסְלוֹס II pr. n. m. *P'loslos.* Ab. Zar. III, 4 בן פ' Y. ed. a. Mish. Nap. (Mish. ed. פילוספוס, Bab. ed. 44b פלוספיס; v. Rabb. D. S. a. l. note 40); Yalk. Deut. 888 פלוספ'.

פלוספא, v. פִּילוֹסָפָא.

פלוספיס, v. פְּלוֹסְלוֹס II.

פלוקמיא, v. פְּלוּמַקְיָא.

פָּלַח (b. h.) *to split; to dig, till; to cut out.* Ex. R. s. 27 על מנת לפוֹלְחָהּ will you take this field with the condition that you will till it?; a. e.—2) *to work for, serve,* v. פּוֹלֵחַ.—3) *to worship.* Tosef. Ab. Zar. I, 4 אינו אסור אלא לפוֹלְחֵיהֶן בלבד it is forbidden to deal with those only who worship (on the Calendæ), contrad. to עושין who observe it as a holiday; (Ab. Zar. 8a לכובריה; Y. ib. I, 39c top לפלחין בה, Chald.).

פְּלַח ch. same, 1) *to till, work.* Targ. Ex. XX, 9 (Y. ed. Vien. *Pa.*). Targ. Prov. X, 5 (h. text אגר). Targ. Gen. IV, 12; a. fr.—3) *to serve* (*man* or *deity*); *to worship.* Ib. XIV, 4. Ib. XVII, 1 (h. text התהלך); a. fr.—Y. Ab. Zar. I, 39c top לְפָלְחֵיהֶן בה, v. preced. Ib. נשי דפלחין כפלחין the wives of those who worship (on the Roman festivals) are to be treated like those who worship. Ib. כפלחין חזיא (not כפלחון), v. שָׁמְרַיִין. Bab. ib. 11a פָּלְחֵי בה לע"א they worship the idol on it (the anniversary of death). Ib. 22b אם אירתא דפָלְחֵיהּ וכ' if he had worshipped it, he would not sell it. Snh. 102b מ"ט פָּלְחֵיתוּ לע"א why do you worship idols? Gitt. 57b פְּלַח לע"א worship (bow down) to &c.!; a. fr.—4) פ' ב־ [*to work with,*] *to compel to serve* or *work, to subject.* Targ. Lev. XXV, 39. Targ. O. ib. 43. Targ. O. Gen. XV, 14; a. fr.—5) *to split, distribute.* Ab. Zar. 18a bot. פלגא פָּלַח ופלגא וכ' one half distribute (as bribe), and one half be thine.

*Pa.* פַּלַּח same, *to dig, till, work.* Targ. Y. Ex. XX, 9 (v. supra). Targ. Ps. CXLI, 7. Targ. Is. XXXII, 17; a. e.

*Af.* אַפְלַח *to make work, to subject, rule.* Targ. O. Ex. I, 13. Targ. I Kings V, 4; a. fr.

*Ithpa.* אִתְפַּלַּח, *Ithpe.* אִתְפְּלַח 1) *to be worked, tilled*; (with ב) *to be worked with.* Targ. Deut. XXI, 3. Targ. O. ib. 4. Targ. Ez. XXXVI, 9; a. e.—2) *to break through, be born.* Targ. Job XXXIX, 3.

פֶּלַח c. (b. h.; preced. wds.) *segment, slice*; (sub. רכב) *millstone.* Yalk. Num. 787 חכהו בגוש ... או בפ' של דבילה if he killed a man with a lump of salt or a slice of a fig-cake.—Pl. פְּלָחוֹת, constr. פִּלְחֵי. Dem. V, 5 פ' דבלה slices of &c. Yalk. l. c. שירכו אותו ... ובפ' that they may kill him (the murderer) with stones, arrows or millstones.—V. פֶּלֶךְ.

פַּלְחָא, פַּלְחָה, פַּלְחָא ch. same, 1) *millstone.* Targ. Job XLI, 16.—Y. M. Kat. I, 80d bot. אית לן פ' דמועדא have we a special millstone for the festive week (dare we grind during the festive week)?—2) *slice, portion.* Y. Taan. I, 64c top דלא חוה גביי אלא פִּלְחִי וכ' I had with me only my own portion (luncheon); why should I have spoken to you (invited you to eat) with insincerity? Lev. R. s. 12 (vers. in Ar.) אם שתה פִּלְחֵיהּ חמר when he drinks his regular portion of wine; יתר מן פלחיה more than his wonted quantity.

פַּלְחָא, פַּלְחָה, פַּלְחָא I m. (preced. wds.) *worker; servant; worshipper.*—*Pl.* פַּלְחִין, פַּלְחֵי, פ'. Targ. Is. XIX, 9. Targ. Ps. XLIX, 15 פ' אוריתא workers (students) of the Law (Ms. פלחן בהון).—Y. Ab. Zar. I, 39c top, v. פָּלַח.

פַּלְחָא, פַּלְחָה, פַּלְחָא II m. (v. פָּלַח *Ithpa.*) *breaking through, birth.*—*Pl.* constr. פַּלְחֵי, פ'; קדמוי פ' וולדא *first-born.* Targ. Y. II Ex. XXXIV, 19.

פַּלְחָנוּתָא, פִּלְחָנָא, פֻּלְחָן, v. sub פּוּלְחָן.

פָּלַט (b. h.) [*to break through,*] 1) *to discharge, vomit, give out.* Y. B. Kam. I, 2b top [read:] הירתה מהלכת ופוֹלְטָה if the animal walked and discharged on plants. Ter. X, 11; Ḥull. 110b, v. בָּלַע. Ber. III, 6 שפָּלְטָה שכבת וכ' who discharged the (conceived) semen virile. Pes. 118b פָּלוֹט אותן ליבשה throw their bodies out on the dry land;

a. fr.—2) *to escape, be spared.* Nidd. 61ª (ref. to חפליט, Gen. XIV, 13) זה עוג שפ׳ מדור וכ׳ that was Og who escaped the fate of the generation of the flood. Num. R. s. 9 לא פָּלְטוּ did not escape (punishment); a. fr.—V. פָּלֵט.—3) *to save.* Pirké d'R. El. ch. XXVII ופְּלָטוֹ הק״בה מידו and the Lord saved him from his (Samael's) power. Snh. 19ᵇ (ref. to פלטיאל, II Sam. III, 15) שפלטו אל מן וכ׳ for God saved him from sin; a. e.—4) *to tear off, detach.* Ḥull. 121ª בשר שפָּלָטָתוּ סכין flesh which the knife has taken off, i. e. which came off in flaying, v. מוּרְדָּקָא; ib. מקצתו פלטתו חיה an animal tore one portion of the flesh off; ib. 124ª; a. e.

*Nif.* נִפְלַט, *Hithpa.* הִתְפַּלֵּט *to be saved.* Tanḥ. Sh'moth 17 ויִתְפַּלֵּט ממנו וכ׳ and Noah and his children shall be saved from it (the flood).

**פְּלַט** ch. same, 1) *to discharge, vomit.* Targ. Jon. II, 11. Targ. Job XX, 15 Ms. (ed. *Pa.*); a. e.—Ned. 49ᵇ; Tam. 27ᵇ כל מילי לא תִּרְפְּלוֹט וכ׳ thou must not spit out anything in the presence of thy teacher (thou must suppress vomiting), except &c. Ḥull. 112ᵇ אגב דוחקא דסכינא פָּלֵיט through the pressure of the knife it (the flesh) gives out (blood). Ib. קדמי ופלטי בתר are the first to give out (their serum); פְּלִיטֵי עופות וכ׳ . . . after the fish cease to discharge, the fowl (lying in salt with them) discharge, and they (the fish) absorb; a. fr.—2) *to escape.* Targ. Prov. XII, 13; a. e.—Yeb. 114ᵇ חוא פליט is it likely that he will escape? Keth. 112ª פָּלְטֵי לי מחדא I have escaped one (evil destiny). Y. Ber. III, 6ª פָּלְטַת לכון חדא מתרתי לא one of two (mistakes) did not fail you, i. e. of the two things you did, one must be wrong; a. e.—3) *to detach, take off.* Targ. Job XIII, 4, v. מוּרְדָּקָא.

*Pa.* פַּלֵּט same, *to give out, discharge.* Ib. XX, 15, v. supra.—Y. Taan. I, 63ᵈ top (transl. וארץ רפאים תפיל, Is. XXVI, 19) וארעא תפקידה תְּפַלֵּט the earth shall give forth her trust (the dead); Y. Ber. V, 9ᵇ top; Yalk. Kings 207.

**פְּלֵיט, פְּלֵט** m. (preced.) *escaping, spared.* Hor. 8ª ממונן פ׳ their property is spared (from destruction); Yeb. 9ª. Tanḥ. Kor. 5 שכולן אובדין ואחד פ׳ that all will perish and one will escape; Num. R. s. 18; a. e.—*Pl.* פְּלֵי׳, פְּלֵטִים, פְּלֵטִין. Ib. s. 19; Yalk. ib. 765, v. פָּרִיץ. Cant. R. to VII, 8. Snh. 108ª שבחוצה לה פ׳ the property outside of the city is spared; a. e.—*Fem.* פְּלֵיטָה, פְּלֵיטָה; *pl.* פְּלֵי׳, פְּלֵטוֹת. Tosef. Maasr. I, 6 שיבלים הפ׳ מן וכ׳ (Var. חפולטות) ears which escaped the storage.

**פַּלְטָא** pr. n. m. *Palṭa.* Y. Ter. X, 47ᵇ bot. לוי בר פ׳ (Lev. R. s. 23 פרטא).

**פְּלֵטָאתָא,** v. פְּלֵטָתָא.

**פְּלֵטָה,** v. פָּלֵט, a. פְּלֵיטָה.

**פלטום,** Sifré Deut. 80; Yalk. ib. 885 פלטים, prob. a corrupt. of פּוּטְרוֹלִין.

**פלטוני,** read: פַּלָּטִינוּס, v. פַּלָּטִינוֹס.

**פַּלְטוֹרָא,** פַּלְטֵי׳ m. (πωλητήρ) *market officer.*—*Pl.* פַּלְטוֹרִין, פַּלְטֵי׳. Targ. Ez. XXIII, 40.—V. פַּלְטָרָא.

**פַּלְטוֹרִין, פַּלְטוֹרָה,** v. פַּלְטֵרִין.

**פַּלְטִיאֵל, פַּלְטִי** (b. h.) pr. n. m. *Palti, Paltiel,* to whom Michal the daughter of Saul was given as wife, but who, according to tradition, did not live with her because of her betrothal to David. Snh. 19ᵇ; v. פָּלַט; Lev. R. s. 23; a. e.

**פַּלְטִיָּא** f. (πολιτεία) *citizenship.* Pesik. R. s. 15 Ar., v. אִיסּוֹפּוֹלִיטִיָּא.

**פַּלַטְיָא** I pr. n. m. (b. h. פלטי) *Platia.* Koh. R. to I, 4.

**פַּלַטְיָא** II, **פְּלַטְיָה, פְּלַטְיָי׳,** f. (πλατεῖα, sub. ὁδός, platea) *wide street, highway; open place* (corresp. to h. רְחוֹב). Sabb. 6ª המוציא מחנות לפ׳ he that carries an object from the shop to the street (or open place). Ib. פ׳ גדולה a large thoroughfare. Lam. R. to I, 1 (העיר) וכל פ׳ ופ׳ עשרין וכ׳ and each open place in Jerusalem had twenty-four alleys. Gen. R. s. 41, end (ref. to Is. LI, 23 וכחוץ) מה פ׳ זו מבלה וכ׳ as the highway wears out the passers-by, but itself remains, so shall thy children &c.; Yalk. Is. 337; Gen. R. s. 69 פלטרה (corr. acc.). Yalk. Sam. 161; Tanḥ. T'tsav 3 ed. Bub. רמז לכבשן ונעשה פ׳ the Lord motioned to the furnace (in a depression), and it became a level surface; Tanḥ. ib. פלניר׳ (corr. acc.; Yalk. Koh. 978 הציק וחשוחו לארץ וכ׳ . . .; v. Snh. 32ᵇ). Y. Sabb. I, 2ᵇ bot. פתוחין לפ׳ אחת (not לפלטית) opening to the same open place or street; a. fr.—[Cant. R. to I, 6 חוץ לפ׳, read: לפלטיר, v. פַּלָּטֵר II.—Macc. 24ª, v. פּוּטְרוֹלִין.]—*Pl.* פְּלַטְיוֹת, פְּלַטְיָאוֹת, פְּלַטְיֵי׳. Y. Sabb. l. c. פתוחים לשתי פ׳ opening each to a different street. Lam. R. l. c. Gen. R. s. 41; s. 69; Yalk. Is. l. c. מרביצין אותן בפלטריות וכ׳ (בפולטר׳, read ר׳ for ר) they laid them down (like paving stones) in the streets and passed rammers over them. Gen. R. s. 31; Yalk. ib. 53 פלטיאות *aisles,* v. supra.

**פְּלַטְיָא, פְּלַטְיָה** ch. same, constr. פְּלַטְיַת. Targ. Job XXIX, 7 Ms. (ed. פתאה). Targ. Y. Deut. XIII, 17 פְּלָטְיָתָא (read: פְּלַטְיָתָהּ); a. e.—*Pl.* פְּלַטְיָתָא, פְּלַטְיָרָתָא, פְּלַטְיָרָתָא, פְּלַטְיָרְתָא, פְּלָטְיוֹתָא (incorr. פְּלַטְיוֹת). Targ. Y. II Gen. XIX, 2 פלטיות קרתא (h. text רחוב). Targ. I Chr. I, 48 (h. text רחובות). Targ. Ps. LV, 12 פְּלָטְיָתָהּ ed. Lag. (ed. Wil. פלטיותא; Ms. פְּלַטְיָרְתָא; h. text רְחֹבָהּ). Targ. Job XXX, 14 פְּלַטְיַת ed. Lag. (ed. Wil. פלטיות). Targ. Y. Gen. XLII, 6. Ib. X, 11 פַּלַטְיַאת קרתא (not פליט׳; Y. II פ׳ דקרתא, h. text רחבת עיר). Targ. Y. Num. XXII, 39 פלטיון קרתא (h. text קריית חצות); a. fr.—Y. Ber. III, 6ª באילין פלטיותא וכ׳ in the streets of Sepphoris.

**פַּלַטְיָאוֹת,** *pl.* of פַּלַטְיָא II.—[Yalk. Gen. 128, v. פַּלָּטֵרִין end.]

**פלטיאני, פלטיאני,** v. פַּלָּטִינוֹס.

**פַּלַטְרָה,** v. פַּלַטְיָא.

**פַּלַטְרִיוֹתָא, פַּלַטְרִיתָא (פַּלַטְרִיוֹת),** v. פַּלַטְיָא ch

כַּלְטֵי׳, כַּלְטָרָא, פַּלְטֵר ch. same. Y. Sabb. VIII, 11ª bot. ואנא סמיך על פ׳ (not לפ׳) but I have to rely (for my supply) on the shop-keeper; Y. Shek. VIII, beg. 51ª לטלפירא (corr. acc.). Gen. R. s. 22 אזל ויתיב קמי פ׳ (the dog) sits down in front of the shop (or stand); ib. מרי פ׳ the shop-keeper; Yalk. Gen. 36; Yalk. Ps. 840; [Ar. reads פַּרְטֵירָא (πρατήριον) *market*]. Y. B. Kam. II, end, 3ª פַּלְטֵירֵה the goods of his shop, v. פּוּרְתָּה; a. e.—*Pl.* פַּלְטֵי׳, פַּלְטֵרִין *goods for sale.* Y. B. Mets. III, end, 9ᵇ בר נש דיהב לחבריה פלטורין בשוקא וכ׳ (פּוֹלִיטֵירִין corr. acc., or פלטירין) if a man put goods (on a stand) in the market in charge of his neighbor, and he left them in charge of his minor son or daughter, and they were stolen or lost, he is not bound to pay; שאני אומר לא על דעת פ׳ בשוק (a defective sentence, perhaps מסרן לו is to be supplied) for I may say, has he not given them as goods on exhibit in the market? (hence he was not bound to lock them up).

פלטרים, v. next w.

פַּלְטֵר, פַּלְטוֹ׳, פַּלְטֵי׳, פַּלְטֵרִין m. (πραιτώριον, prætorium) *headquarters; palace, residence; country-seat.* Snh. II, 3 (20ª) אינו יוצא מפתח פ׳ שלו (Y. ed. פלטר׳, Ar. פלטרן) must not leave his royal residence (to escort the dead). Num. R. s. 1 end ... ואשוה אותן בני פַּלְטֵירִי אֹתָם so I will bring them near me and make them sons of my palace (= פַּלְטֵינִי); [Yalk. Num. 695 פלטנטרירן; Tanh. B'midb. 26 פלמנטרין, v. פַּלְמַנְטָר]. Num. R. s. 13 כשתכנס לפ׳ שלך ... when thou enterest thy province and comest to thy headquarters. Ib. ודיו בני המדינה עומדים על פתח פ׳ ... רכבס המלך לפַּלְטֵרוֹ (not לפלטר) the citizens stood at the entrance of the palace and cried, let the king enter his palace. Pirké d'R. El. ch. III שהוא רוצה לבנות פלטרים שלו (corr. פלטרין) who wishes to build his palace; a. fr.—*Pl.* פַּלְטוֹרִין, פַּלְטֵירִין. Esth. R. to I, 2 כל אחד ואחד חרו לו שני פ׳ וכ׳ each had two residences, one for the summer &c.; a. e.—Fem. form: פַּלְטֵירָה, פַּלְטוֹרָה. Sifré Deut. 309 פלטו׳ אחת; Yalk. ib. 942 פלט׳, v. infra.—*Pl.* פַּלְטֵרִיאוֹת, פַּלְטוֹרִיוֹת. Ib. מי שהורישו אביו עשר פ׳ ועמד וקנה פלטורה אחת וכ׳ one to whom his father left ten country-seats, but he rose and bought one with his own money, and this he loved מכל פ׳ שהנחילו אביו (not רת ...) more than all the residences that his father had left him. Sifré Deut. 353; Yalk. ib. 959. Koh. R. to VI, 3 שתי פַּלְטֵרִיוֹת, v. supra. Gen. R. s. 71 ירש אשר פ׳ מה וכ׳ (not ירש גבהי) Asher possessed more residences (abroad) than Judah possessed districts; Yalk. ib. 128 פלטריאות (corr. acc.).—[פלטריות Gen. R. s. 41, a. e., v. פְּלַטְיָא.]

פַּלְטַת pr. n. f., v. פְּלֵיטַת.

פְּלֵטָא f. pl. = h. פְּלֵיטָה, *escaped, remnants.* Yalk. Jer. 265 לא מן פ׳ דעמא דסדום אתון are you not of the escaped of the people of Sodom?; Pesik. Shim'u, p. 117ᵇ פלשאתא.

פלטתה, Y. Sot. I, 17ª bot., v. פְּלוּגְתָּא II.

*פַּלִי (πόλυ) *much.* Y. Shebu. III, 34ᵈ bot., v. בריכסון.

פָּלָא, פְּלִי (b. h.) *to split, separate; to remove; to search*; v. פְּלִיאָה, פֶּלֶא.

פַּלְטְרִיאתָא, פַּלַטְרִיאוֹת, פַּלַטְרָיד, פְּלַטְרָיָא v. פְּלַטְיָא h. a. ch.

פלטריאני, v. פַּלָטִינוֹס.

פלטרים, v. פלטום.

פַּלְטִין, פַּלָּטִין c. (palatium, παλάτιον) *palace.* [Targ. Lam. IV, 1, read with ed. Lag. פִּרְטָלוֹן.] Targ. Y. II Gen. XII, 15 (Ar. פַּלְטוֹרִין). Targ. II Esth. I, 9; a. fr.—Gen. R. s. 12 לפ׳ גדולה וכ׳ like a large palace with many entrances. Y. Sabb. X, 12ᶜ אין גדולה בפ׳ של מלך in the king's palace (the Temple) no rank is recognized (all are alike); a. v. fr.—*Pl.* same. Targ. Y. Gen. XLVII, 27.—V. פַּלְטֵרִין.

פַּלָּאטִי׳, פַּלָּאטִי׳ m. (palatinus, παλατῖνος) 1) (sub. mons) *the Palatine Hill*, a name given to royal residences in general (v. Dio Cassius LIII, 16); esp. *Palatinus*, a name given by the Samaritans to Mount Gerizim. Gen. R. s. 32 עבר בהדין פלטאנוס (Var. ניס ..., נים ...; corr. acc.) passed that Palatinus (on his way to Jerusalem); ib. s. 81 פלטנוס (not ת ...); Cant. R. to IV, 4 חד פלאטנוס (corr. acc.); Yalk. Gen. 57 פלטניס (corr. acc.); (Deut. R. s. 3 הר גריזים).—2) *courtier, palace-guard, nobleman.*—*Pl.* פַּלָּטִרִינִין; (Lat. form) פַּלָּטִינִי, פַּלָּא׳. Num. R. s. 1 שבטו של לוי פ׳ היו the tribe of Levi was the palace-guard (royal body-guard in the Temple). Ib. s. 5 אע״פ שהיתה משפחת קהת פ׳ וכ׳ although the Kehath family vere palatini, when carrying the Ark they carried it like slaves (on their shoulders, no rank being recognized before God, v. פַּלָּטִין). Ruth R. to I, 2 (expl. אפרתים, ib.) פלטיריאני (corr. acc.); Midr. Sam. ch. I פלאטוני (corr. acc.); Lev. R. s. 2 (ref. to אפרים, Jer. XXXI, 19) פלטיאני (corr. acc.). Pirké d'R. El. ch. XLV (ref. to אפרת I Chr. II, 19) פלטיני בת מלכים וכ׳ (παλατίνη) a *palatina*, a daughter of nobles; ib. בן פלטוני בן מלכים וכ׳ (corr. acc.) a son of noblemen, a son of kings &c. Num. R. s. 13 בן פלוטומינין, פולוס׳; Pesik. R. s. 7 פולטומין (corr. acc.).

פַּלְטֵרִין, פַּלְטֵרָא, פַּלְטֵירָא, v. פַּלְטֵר, פַּלְטֵי׳.

פלטירת, Gen. R. s. 69, read: פַּלַטְיָרִיד.

פלטית, Y. Sabb. I, 2ᵇ bot., read: פַּלַטְרָד.

פלטנות, פלטנוס, v. פַּלָּטִינוֹס.

פלטנטרין, Yalk. Num. 695, v. פַּלְמַנְטָר.

פַּלְטַר I, v. פַּלְטֵרִין.

פַּלְטַר II m. (πωλητήρ, πωλητήριον) *shop-keeper*, esp. *seller of bakers' ware; shop*, esp. *bakery-shop.* Ab. Zar. IV, 9 (55ᵇ) מוליכין עמו פת לפ׳ you may carry your own bread with his (the non-observant baker's) to the shop-keeper. Dem. V, 4 חלוקח מן הפ׳ וכ׳ he who buys bread at the shop (which contains bread of different batches) must give tithes of each form separately, contrad. to מנפול. Y. Shek. VII, beg. 51ª, a. e. לוקח מן הפ׳, v. סַיְדָקִי. Y. Shebi. VII, 37ᶜ top ובלבד שלא יעשה פלישר (not יעשו; R. S. to ib. VII, 3 פלטר) provided he is not made (their regular) shop-keeper (selling at the same place, at all times). Cant. R. to I, 6 שנמכרת חוץ לפ׳ (not לפלטרא), v. קִרְבָּר; a. fr.

*Nif.* נִפְלָא *to be remote, hidden, obscure.* Midr. Till. to Ps. CXIX, 18 אי־נה נִפְלֵאת וכ׳ it (the Law) is not hidden, as it is said (Deut. XXX, 11) &c.; לא נִפְלֵאת אלא ממך וכ׳ it is hidden from thee only (through thy own fault), who didst not take pains to study it. V. נִפְלָא III.

*Hif.* הִפְלִיא (cmp. פרֵשׁ) 1) *to distinguish, speak distinctly, clearly*; esp. (sub. נֶדֶר) *to utter a distinct vow* (with ref. to Num. VI, 2). Naz. 62ª; Num. R. s. 10 לַהֲפָלוֹת, יודע להפלות (from פֶּלֶא) who knows how to express a vow (is conscious of its bearings); Sifré Num. 22.—2) (denom. of פֶּלֶא) *to do strange, wonderful things.* Ber. 60ᵇ מַפְלִיא לעשות who does wonderful things.—[Tosef. Ab. Zar. III (IV), 19 מפליא ויצא ed. Zuck., missing in ed., a corrupt gloss for מפליא ליצנותא, v. לֵיצָנוּתָא.]—3) *to search, question.* Midr. Till. to Ps. III ואין מי שמַפְלִיא אותריהן and none questions the correctness of their decision; Yalk. Sam. 151.—4) *to be too difficult to decide.* Num. R. s. 21 וה׳ ממנו and he (Moses) could not decide it. Ib. שה׳ מן משה שיש צדיקים וכ׳ Moses was unable to decide, because many a righteous man prides himself..., and the Lord weakens his power (as a punishment).—Part. pass. מוּפְלָא q. v.

*Pi.* פִּלֵּא *to search*, v. next w.

פָּלַט, פְּלֵי (b. h.; preced.; cmp. בָּרַק) *to search*; (euphem.) *to search one's garment for vermin.* Sabb. 12ª אין פּוֹלְטִין לאור חנר you must not search by lamp light (on the Sabbath); a. e.

*Pi.* פִּרְפֵּל same. Ib. I, 3 לא יְפַלֶּה את כליו וכ׳ (Y. ed. יְפַלֵּא) one must not examine one's garments &c. Tosef. ib. XVI (XVII), 22 חִמְפַּלֵּח (ed. Zuck. חִמְפַּלֵּא); Y. ib. II, 3ᵇ המפלא; a. fr.—[Y. Maasr. II, 49ᵈ לפלה ed. Zyt. (ed. Krot. לפנע) read: לפנות, v. פָּנָה.]

*Hif.* הִפְלָה 1) *to distinguish, speak distinctly*, v. preced.—2) *to mystify*, v. next w.

פָּלָא, פְּלֵי ch. (v. preced. wds.) *to split, cut open.* B. Bath. 160ᵇ; 164ᵇ פְּלָיְרה וחזרה he ripped open the tied-up document and saw it (that the signature was in the folds). Ḥull. 11ª דילמא דפ׳ לירה וכ׳ may it not be that he (the priest) opened the skull and examined it? Yoma 87ª הוה יתיב וקא פָּלֵי רישא was sitting and chopping (an animal's) head. Snh. 108ᵇ קא פָּאלֵי וכ׳ was opening pomegranates; a. e.

*Pa.* פַּלֵּי 1) *to search* (garments). Y. M. Kat. III, 82ª top מְפַפֵּא מאנוי searching his garments.—2) *to search after, glean; to remove.* Targ. O. Deut. XXIV, 20 (h. text תפאר). Ib. XXVI, 13 (h. text בערתי). Targ. I Kings XVI, 3. Targ. Zeph. III, 15 (h. text פנה); a. fr.—[Targ. I Sam. II, 25, v. infra.]

*Af.* אַפְלֵי 1) *to do strange, wonderful things; to go to the extreme of.* Targ. Is. IX, 5 מַפְלֵי ed. Lag. (ed. Wil. מַפְלְיָא; oth. ed. מַפְלִיא Hebraism).—Ab. Zar. 44ª מַפְלְיָא, v. לֵיצָנוּתָא.—2) *to decide, arbitrate.* Targ. I Sam. II, 25 (Bxt. וּרְפַלֵּי, *Pa.*; h. text פלל).—3) (with ב; cmp. Is. XXIX, 14) *to mystify, perplex, outwit, fool.* Lam. R. to I, 1 רבתי חד ... והוה מַפְלֵי ... סגי (חד מאה׳ 8) an Athenian used to come to Jerusalem and outwit the Jerusalemites frequently. Ib. מכאן ולהבא לא תַּפְלֵי וכ׳ henceforth thou shalt not again attempt to outwit &c. Gen. R. s. 42, v. מְרֵי. Ib. s. 91 למה אַפְלַיְתִּי בי why didst thou mystify (deceive) me?; לא אַפְלַיְתִּי בך I did not deceive thee; Koh. R. to VII, 11 אַפְלִית, אַפְלִית; Y. Naz. V, end, 54ᵇ אַפְלֵיתָה, אַפְלֵיתְיָ; Y. Ber. VII, 11ᵇ bot.; Yalk. Gen. 148. Ib. 62 מה את מַפְלֵי בי (Gen. R. s. 38 מה את מַפְלֵה בי) why wilt thou fool me? Y. Shebi. IX, 38ᵈ, v. לֵלַי; a. e.

פַּלְיָא pr. n. m., v. פַּרְלְיָא.

פַּלְיָא, פַּלְיָאי פ׳ בֶּרְיָאֲרֵי (?) m. (perh. = רַיְעָרֵי = פ׳ בֶּרְיָאֲרֵי, v. preced. art., a. רַיְעָרָא) [*searcher in forests*] name of a *locust* on palm-trees (h. צפורת כרמים). Sabb. 90ᵇ (Ms. M. צפורתא דפרילי ברידי; Ms. O. פילא בריארי, Rashi: פירילי ברידי). Cmp. פַּלְיָרִית.

פַּלְיָא, פַּלְיָאָה *old*, v. פַּלְיָרִיא.

פְּלִיאָה f. (b. h.; fem. of פֶּלֶא) *hidden thing, secret; miracle.* Y. Ḥag. III, 77ᶜ top (fr. Ben Sira) פ׳ ממך מה תדע why wilt thou attempt to know what is hidden from thee? (v. מוּפְלָא). Midr. Till. to Ps. CXIX, 18 (ref. to Ps. CXXXIX, 6) פ׳ זו התורה 'the secret', that means the Law. Num. R. s. 10 (ref. to פלאי, Jud. XIII, 18) לפי פ׳ ופ׳ וכ׳ according to each miracle that he (the Lord) performs through us (angels), he names us.

פַּלְיָג, פְּלֵיג, v. פְּלַג I.

פְּלִיגָא I f. (פְּלַג) 1) *division, discord.* Num. R. s. 18 (ref. to Num. XVI, 1) אין ויקח אלא לשון פ׳ 'and he took away' has the meaning of division.—2) *portion*, v. פַּלְגָּא.

פְּלִיגָא II, טוּרָא פ׳ pr. n. *Mount P'liga (Division).* Targ. Josh. XI, 17 (h. text החר החלק).

פַּלְיוֹן, פַּלְיוֹם m. (pallium, πάλλιον) *sheet, blanket; mantle.* Nidd. VIII, 1, v. אַפַּלְיוֹן. Y. Sabb. XVI, 15ᵈ top פרליון (corr. acc.); Bab. ib. 120ª אפרליות (corr. acc., v. אַפַּלְיוֹן). Y. Ber. II, 4ᶜ bot. מעבר ליה בפרליוס (corr. acc.) put a sheet over it; a. e.—*Pl.* פַּלְיוֹנוֹת. Sifra M'tsor'a, Neg., Par. 7, ch. V Rabad (ed. פולייונירות, corr. acc.) אפי׳ הוא לבוש ... ועטוף עשרה פ׳ even if he is clothed ..., and wrapped in ten pallia.

פַּלְיוֹן, Koh. R. to VI, 1, v. פִּרְפּוֹן.

פַּלְיָזָא m. (cmp. Arab. *falaz*) *bronzed* or *gilt.* B. Kam. 113ᵇ זבין לקנא ... במר דר׳ פ׳ Ms. M. (Ar. בכלל דפ׳; ed. דפרזלא, corr. acc.; v. Rabb. D. S. a. l. note) bought a flask of solid gold for plated ware.

פָּלִיט, v. פָּלַט.

פָּלִיט m. (b. h.; פָּלַט) *one that escaped, survivor.* Snh. 105ᵇ שריד ופ׳ remnant or survivor. Gen. R. s. 42 הוא עוג הוא פ׳ Og and 'he that had escaped' (Gen. XIV, 13) are the same person; a. e.—*Pl.* פְּלֵיטִים, v. פָּלַט.

פְּלוּטָה, Y. Taan. IV, 68ᵇ top, v. פְּלִיפָּא.

פְּלֵיטָה, פְּלֵיטָה f. (b. h.; פָּלַט) *escape, safety; remnant.* Gen. R. s. 76 [read:] אע״פ שנשארו לפ׳ הֵרוּ מתענין עליהן וכ׳

פְּלוּרְכוּס, פְּלוּרִיכוּס, Yalk. Deut. 813, a corrupt., v. קְלִירִיקוּס.

פֶּלֶךְ m. (b. h.; פלך *to cut out, round*; cmp. פֶּלַח) [*circle,*] 1) *district.* B. Bath. 21ª תתקינו ... בכל פ' ופ' they ordained that teachers must be appointed, one for each district. Macc. 7ª. Ib. 12ᵇ לפַלְכוֹ פְּלָכוֹ קודם ... גולה מפ' לפ' בן לוי a Levite (native of a place of refuge) who has killed a person accidentally flees from one district to another, but if he flees to his own native (juridical) district, his district protects him; Zeb. 117ª; Yalk. Ex. 323; a. fr.—*Pl.* פְּלָכִים, פְּלָכִין. Tosef. Bicc. II, 8 לא ... יחידים אלא פ' פ' they did not go up (to Jerusalem, with the first-fruits) singly, but by districts.—2) [*ball of tow, wool* &c.,] *distaff* or *spindle.* Keth. IX, 4 (86ᵇ) על פִּילְכָהּ ועל עיסתה a husband may administer an oath to his wife on her distaff (on what she spins or weaves) and on her dough. Yoma 66ᵇ (in answer to a woman's question) אין חכמה לאשה אלא בפ' there is no wisdom for woman except at the distaff. Gen. R. s. 56, end לאשה שנתעשרה מפִּלְכָהּ ... ומן (מפלחה) הפ' הזה וכ' (Ar. הפלח) like a woman that became rich through her distaff (or spindle, spinning or weaving), and she says, since I have become rich through this distaff (spindle), it shall not part from &c.; a. fr.—Trnsf. *vocation, duty.* Gen. R. s. 71, v. הוֹדָאָה; ib. רחל תפסה פ' שתיקה Rachel made silence her duty (not to betray her sister when she was substituted for her); Midr. Sam. ch. XXVIII; a. e.—מחזיק בפ' holding the distaff, *being like a woman, forced to stay home, lame.* Tanḥ. Mas'é 12 (expl. מחזיק בפ', II Sam. III, 29, among the curses that fell back on the house of David) שנעשה כאשה שאחזוהו פודגרה he (Asa) became like a woman, for podagra seized him; Snh. 48ᵇ; Y. Kidd. I, 61ª bot. ומחזיק בפ' זה יואש 'and holding a distaff', that means Joash (who was abused like a woman); a. e.

פַּלְכָּא, פְּלָךְ, פַּר' ch. same, 1) *district.* Targ. Deut. III, 4 constr. פְּלָךְ (O. ed. Berl. פַּלַךְ, ed. Vien. פְּלַךְ). Targ. Esth. I, 22; a. fr.—*Pl.* פְּלָכִין, פְּלָכֵיָּא, פַּר'. Ib. פִּילְכֵי מלכא ed. Lag. (ed. Vien. פַּלְחֵי, corr. acc.). Targ. Josh. XVII, 11 (ed. Wil. פַּלְ'). Targ. Koh. I, 12. Targ. Cant. III, 11; a. fr.—2) *distaff, spindle.* Keth. 72ᵇ קא שדיא פִּילְכָהּ וטווה וכ' casting the spindle and spinning &c. (v. וְרַד); פסיקתיה לפילכה וכ' she broke (the thread of) her spindle and threw it away (as if it had accidentally slipped); אמרה עולם הב לי-פִּילְכָאי Ar. (ed. פלך) she said, young man, hand me my spindle; Snh. 95ª; Yalk. Sam. 155; a. e.—Meg. 14ᵇ (prov.) אתתא בהדי שותא פילכא (sub. שדיא) a woman handles the shuttle while she talks, i. e. pursues two aims at a time; [Ar. s. v. שותא: פַּלְכָה *spins.*]

פַּלַּךְ (denom. of preced.) *to spin,* v. preced.

פַּלְכָא, v. פֶּלֶךְ ch.

פלכין, Tanḥ. Vaëra 14 בפ', v. פִּילְקִין.

פָּלַל (b. h.) *to separate, divide.*

*Pi.* פִּלֵּל *to arbitrate, intercede*; trnsf. *to pray.* Sabb. 55ᵇ (ref. to פִּדָּה, Gen. XLIX, 4) פִּלַּלְתָּה זרחה וכ' thou didst plead, thou didst pray, thy prayer rose &c.

(v. Yalk. ib. 131) although they (in the diaspora) have been allowed to escape (from the persecutions in Palestine), yet fast (and pray) for them &c. Ib. s. 38 נשתיירה מהן פ' a remnant of them was left; a. e.

פְּלָוְטוֹן, v. פּוֹלְרִיטוֹן.

פלימורין, v. פַּלְטָרָא.

פְּלֵימִיאַת, v. פַּלְטָרָא ch.

פלימין, v. פּוֹלְרִיטוֹן.

פְּלִימִית pr. n. f. *P'leṭith,* name of a Sodomite woman who, according to a legend, was put to death for feeding a poor family (v. Gen. R. s. 49). Targ. Y. I Gen. XVIII, 21; Pirké d'R. El. ch. XXV פלוטית וכ' P. daughter of Lot; Yalk. Gen. 83 פְּלֵטָת.

פְּלִימַר, v. פַּלְטַר II.

פְּלִינְיָא, פַּלְיָא f. (παλαιά) *old.* Lev. R. s. 33 (not פיל'; Ar. פליאה), v. פְּלִי I; Yalk. Dan. 1061 פליא. Cant. R. to III, 4 פילאי (corr. acc.), v. באמי.

פָּלַיִת f. constr. (פְּלִי) *searcher*; חיוא ד' פ' *hedgehog.* Targ. Y. Lev. XI, 30 Ar. (Var. פָּרִילַת, fr. פּוּל; ed. מינקת חויא), v. יְרִילָא. Y'lamd. to Num. XXII, 29, quot. in Ar. (Tanḥ. Balak 9 אנקה).

פָּלִיל m., *pl.* פְּלִילִים (b. h.; פָּלַל) *arbitration; arbiters, judges.* Mekh. Mishp., s. 8 אין פ' אלא דיינין *p'lilim* (Ex. XXI, 22) means judges.

פְּלִילָה f. (b. h.; preced.) *argument, plea; decision, judgment.* Snh. 111ᵇ (ref. to פלילה, Is. XXVIII, 7) אין פ' אלא דיינים *p'lilah* means the verdict of judges; Yalk. Is. 302; Meg. 15ᵇ, v. next w.—*Pl.* פְּלִילוֹת. Snh. 44ª (ref. to ויפלל, Ps. CVI, 30) עשה פ' עם קונו he pleaded with his Maker; ib. 82ᵇ; Yalk. Ps. 865; a. e.

פְּלִילְיָה f. (b. h.) same. Meg. 15ᵇ אין פ' אלא משפט Ms. M. (ed. אין פ' אלא דיינין; some ed. פלילה, v. preced.) *p'liliyyah* means verdict.

פְּלִימוֹ pr. n. m. *P'limo,* name of a Tannai. Pes. 8ᵇ. Men. 37ª. Sot. 4ª, v. פְּנִימוֹן.

פלינא, Ned. 55ᵇ, v. פְּמַלְנָיָא.

פלינקריא, פלינקרא, v. פִּילוֹנִיקָיָא.

פלוסופוס, Sifré Deut. 307; Yalk. Deut. 942 פילוסופ', name of a Roman officer who condemned R. Ḥanania to be burnt with the book of the Law.

פלוספוס, v. פִּלוֹסְפוֹס.

פִּילִפּוֹ, פִּילִיפּוֹ, פִּלִיפָּה, פִּלִיפָּא pr. n. m. (Philippus, Philippi) *Plippa, Pilippi, Pilpi,* name of an Amora. Y. Taan. IV, 68ᵇ top (ed. Krot. פלוטה, corr. acc,). Y. Meg. IV, 75ª bot. פילפי.—Gen. R. s. 71 פליפי; Yalk. Kings 208 פפי.

*Hithpa.* הִתְפַּלֵּל, *Nithpa.* נִתְפַּלֵּל (denom. of תְּפִלָּה) *to pray.* Ber. V, 1 הירו שוהים ... ומִתְפַּלְּלִים כּוֹבֵד v. לְהִתְפַּלֵּל. Ib. IV, 3 יִתְפַּלֵּל שמונה עשרה should pray the eighteen benedictions. Ib. 4 מִתְפַּלֵּל תפלה קצרה says a short prayer. Y. ib. 8[b] top ספק נתפ' ספק לא נ' if he is in doubt whether he has or has not said his prayers; a. v. fr.

**פְּלַל** ch. same, *to argue, debate* (v. פלפל). Y. Shebi. VIII, 38[b] top מאן גרם לך דלא פַּלְתָּה עם חבירך what brought it on thee (that thou couldst not solve that problem)? That thou didst not hold debates with thy fellow students; Y. Ned. XI, 42[c] bot. ילפתה (corr. acc.).

**פְּלַלְגּוֹלָה** *f.* (reduplic. of פְּלַג; cmp. pallacana) *dwarf-onion.* Y. Kil. I, 27[a], expl. בְּצַלְצוּל q. v.

**פָּלַם** *to be round, smooth* (cmp. Arab. *tafailam* pinguis fuit); only in part. *Pu.* מְפוּלָּם *smooth, viscous.*—*Pl.* מְפוּלָּמִין, מְפוּלָּמוֹת. Bets. 24[b] דגים חמפ' moist fish (fresh-caught). Zeb. 54[a] אבנים מפ' smooth stones (fresh from the ground). Ḥag. 12[a] (expl. בהו Gen. I, 2) אלו אבנים חמפ' וכ' that means the smooth (chaotic) stones which are sunk in the deep &c. (with ref. to אבני בהו, Is. XXXIV, 11); Yalk. Gen. 4.—Targ. Job XXVIII, 3 אבנין מפולמין וכ' (Ms. ed. Wil. מְפוּלָּטָן) smooth (chaotic) stones out of which darkness proceeds (h. text אבן אפל).

**פַּלֵּם** ch. same. *Part. pass.* (h. form) מְפוּלָּם, v. preced.

**פַּלְמוֹס,** v. פּוּלְמוֹס.

**פלמטרין,** Y. Ber. I, 3[b] bot., v. פַּלְמַנְטָר.

**פלמיא,** Tosef. Ned. IV, 3 ed. Zuck. (Var. פמליא), v. פְּמַלְיָא.

**פלמיטיס, פלמיטוס,** v. אֶפִּימַלִּיטִיס.

**פַּלְמַנְטָר** m. (frumentarius) *military purveyor, commissary, imperial agent* (v. Sm. Ant. s. v. Frumentarius). Y'lamd. to Deut. III, 23 sq., quot. in Ar. משה הירה פַּלְמַנְטָרוֹ וכ' Moses was the Lord's special agent (v. Num. XII, 7). Yalk. Lam. 1001 פלמנסר של מלך (corr. acc.)—*Pl.* פַּלְמַנְטָרִין. Y. Ber. I, 3[b] bot. למלך ששלח שני פ' וכ' Ar. a. ed. Lehm. (ed. פלמטרין, corr. acc.) like a king who sent out two frumentarii (negotiators); with regard to one he wrote, give him no credit unless he shows my signature and seal &c.; Cant. R. to I, 2; Y. Ab. Zar. II, 41[c] bot. סרמנטרירין (corr. acc.). Tanḥ. B'midb. 26 [read:] אם אני מקרבן ועושם פ' שלי וכ' I, too, shall bring them near, and make them my special agents, and entrust my house and my sanctity to none but them; Yalk. Num. 695 פלטנטרירין (corr. acc.); v. פַּלְטָרִין.—[Y. Taan. II, 65[d]; Y. Bets. I, 60[c] bot. פלמנטרין, v. פְּלוּמַטָרִין.]

**פלמניא,** v. פְּמַלְיָא.

**פלמנסר,** v. פַּלְמַנְטָר.

**פלמרכין, פלמרכוס,** v. פּוּלְמַרְכוֹס.

**פְּלַן, פְּלָנִי, פְּלַנְיָא, (פְּלוֹנִי)** m. = h. פְּלוֹנִי. Y. Kidd. III, 63[d] top אנא פ' בר פ' ... לירך אנת פלניה בת פ' ... מיקמת פ' וכ' I—son of—betroth thee—daughter of—, with the condition that I give thee an estate bearing the name of—, and to marry thee on the day—&c. Y. Yeb. IV, 6[a] bot. ביום פ' on such and such a day (naming the date). Gen. R. s. 21, beg. (ref. to לפלמוני Dan. VIII, 13) לפלניא (some ed. לְפַלָּנִיָּה) to a certain defined person; Yalk. Dan. 1066. Koh. R. to X, 5 פסוק פ' בתר פ' I recited that certain verse, and then that. Gitt. 69[b] (in an incantation) פלוני בר פלוניתא thou—, son of—; a. v. fr.—Fem. פְּלָנִית, פְּלָנְיָתָא, (פְּלוֹנִיתָא). Y. Keth. VIII, 31[c] אין חדא פ' תסבי לחדרין פלוני בעלה וכ' if that woman—be married to that man—, her betrothed husband, and &c. Pes. 112[a]; a. v. fr.

**פלן,** Gen. R. s. 48 פ' של אבינו אברהם, v. פִּילוֹן.

**פלנדרסין, פְּלַנְדִּיסִין,** v. פַּלַנְדְּרִסִין.

**פְּלָנִי,** v. פְּלוֹנִי, a. פְּלֹנִי.

**פלניא,** Nidd. 13[b] bot. Ar., v. פְּמַלְיָא.

**פְּלַנְיוּת, פְּלַנְיָא,** v. פְּלֹנִי.

**פלנים,** Y. Ḥag. I, 76[d] top, v. פִּילוֹסְ.

**פלניס,** Cant. R. to VII, 8 emend. by Mus., v. טלנס.

**פְּלָנִיתָא, פְּלָנִית, פְּלַנְיָא,** v. פְּלוֹנִי, a. פְּלֹנִי.

**פלנקריא, פלנקריא,** v. פִּילוֹנִיקְיָא.

**פְּלַנְתָּא,** v. פְּלֹנִי.

**פָּלַס** (cmp. פָּלַשׁ I) *to split, pick to pieces.* B. Kam. 19[b] החוא חמרא ... ופַלְסֵיה לסלא an ass ate (a neighbor's) bread and picked the basket to pieces. Ib. אכיל והדר פָּלֵיס he eats first and then picks to pieces.

*Pa.* פַּלֵּס same. Ib. אורחיה נמי לְפַלּוּסֵי סלא it is also his habit to demolish a basket.

***פלסגר,** Tosef. Ter. VII, 16 ובפ' ed. Zuck. (Var. פלאסגה, ובאלפסנה, missing in oth. eds.) a corrupt. of פלאסגה, פלסגה = φλάσγα, *flask,* a gloss to לגין, put in the text through misunderstanding.

**פְּלַסְטוֹן** m. (πλαστόν) *fabricated, a fraud.* Num. R. s. 8 the nations said אלו פ' הוא תורתן של that people's Law is a fraud (they do not observe it themselves); Midr. Sam. ch. XXVIII פלסתר. Y. B. Mets. V, end, 10[d] שעושין התורה פלסטרן ואת משה טפש (corr. acc.) they (the usurers), declare the Law (forbidding usury) a fraud, and Moses a fool; Tosef. ib. VI, 17 פלסטר; (Bab. ib. 75[b] משה חכם ותורתו אמת, euphem.). Y'lamd. to Num. XVI, quot. in Ar. פ' הוא תורתו וכ' the law of Moses is a fraud. Yalk. Jer. 321 מה שאנו רואים ... פלסטרו הוא (corr. acc.) as far as we can judge your Law, it is a fraud (its predictions are not inspired); ib. אין דבר בתורה פלסטרון ולא וכ' not a word in the Law is a fabrication or a falsehood. Tanḥ. ed. Bub. Lekh 10 פלסטין הוא (corr. acc.) the document is forged.

**פלסטים, פלסטוני,** v. פְּלַסְטִינִי.

**פלסטין,** v. פְּלִשְׁתּוֹן.

**פלסטינו,** Yalk. Gen. 109, v. פרלסינו.

**פְּלַסְטִינִי** pr. n. (Παλαιστίνη) *Palestine* (*Philistæa*). Gen. R. s. 90 end (ref. to Gen. XLI, 54) בשלש ארצות בפניקיא ובפ' ... in the three countries, Phœnicia, Arabia and Palestine; Yalk. ib. 148 ובפלסטים ... בקפוטיקי (corr. acc.). Lev. R. s. 5 (ref. to Am. VI, 2) אלין חלוליא גת פלשתים דפ' that means the mounds of Philistia; Num. R. s. 10; Yalk. Am. 545 דפלסתני דוכוס (corr. acc.). Lam. R. to I, 5 דפ' the dux (commander) of Palestine.

**פְּלַסְטֵר, פְּלַסְטִיר (פלסתר)** m. 1) (πλάστηρ = πλάστης) *forger*. [This meaning of πλάστης is not recorded elsewhere.] Ab. Zar. 11[b] בר קירי פ' Ms. M. (ed. סך קירי פלסתר) (supposed to mean) אחוה דמרנא זירפנא the brother of our lord, the forger.—2) (πλαστήριον) *fraud, forgery, illegal document* [not recorded in this sense]. Tosef. B. Mets. VI, 17, v. פְּלַסְטוֹן. Lev. R. s. 19 (the Book of Deuteronomy complained) עיקרני ... ועשאני פ' וכ' Solomon has uprooted me and made me a forgery, for a document of which two or three points are void, is null and void in its entirety. Ber. 31[b] ואי אתה עושה תורתך פ' and thou wilt not make thy Law a fraud (by not fulfilling what is predicted, Num. V, 28). Succ. 29[a] כותבי פלסתר forgers of documents or signatures; Tosef. ib. II, 5 פלסטיר Var. (ed. Zuck. פלסתר).

**פלסטרון, פלסטרו** read: פְּלַסְטֵרִין (πλαστήριον), v. preced., or read פְּלַסְטוֹן.

**פְּלוֹסְלוֹס, פְּלֻסְלוֹס** m. (reduplic. of פלס; cmp. פּוּלְמָא) *p'loslos*, a sort of *lupine*, homogeneous with תורמוס. Kil. I, 3 (Ms. M. סלוסלות, v. Rabb. D. S. a. l. note); Tosef. ib. I, 2; expl. Y. ib. 27[a] פרמוצה.

**פְּלֶסֶן, פְּלֶסְמוֹן** m. = בַּלְסָמוֹן. Gen. R. s. 33; (Lev. R. s. 31 ב'). Num. R. s. 13; a. e.

**פלסתני, פְּלַסְתֵּר,** v. sub פְּלַסְטִי.

**פִּילְ, פִּלְפּוֹל** m. (פָּלַל) *discussion, debate*. B. Bath. 145[b] בעל פ' master in dialectics. Ab. VI החלמידים פ' the debates among scholars. Tem. 16[a] ... מתוך פִּילְפּוּלוֹ חחזירן Othniel ... restored them (the lost interpretations of the Law) through his reasoning; a. e.

**פִּילְ, פִּלְפּוּלָא** ch. same. Ned. 38[a] בעלמא פ' only deductions by argument (were given to Moses exclusively, and he communicated them to the people). Y. Ter. IV, 42[d] מפִּירְפּוּל חבריריא שמעית חא I learned this from the students' arguments. Erub. 67[a] ... מפִּילְפּוּלֵיה רב ששת מֵרתע R. Sh. trembled all over his body, when R. H. argued. Keth. 103[b] אם ... מהדרני ליה מפִּילְפּוּלֵי if, God forefend, the Law should be forgotten in Israel, I could restore it by my argumentation; B. Mets. 85[b]; a. e.

**פלפולין,** v. פְּלִפְּלִין.

**פִּלְפֵּל** (v. פָּלַל a. פּוּל) 1) *to search*. Tanḥ. Vayesheb 1 הוצרך ... לפַלְפֵּל בעפר וכ' (some ed. לפַלְפֵּשׁ) the king had need of searching in the dust and among the pebbles to find the pearl. Tosef. B. Bath. VII, 5 כל דבר שלא פִּלְפְּלוּ בו יתומין וכ' the first-born gets a double share of whatever the heirs had no need of searching for (being ready on hand at the father's death). Sabb. 31[a] (among the questions which the dead are asked on appearing before the seat of judgment) פִּלְפַּלְתָּה בחכמה hast thou been a searcher after wisdom?—2) *to argue, debate*. B. Mets. 85[b] לא פִּלְפַּלְתְּ בתורה כמותו Ms. R. (ed. תורה) did I not argue on the Law like him? תורה כמותו פִּלְפַּלְתָּ וכ' thou didst argue ... like him, but thou didst not spread learning like him; a. e.

**פַּלְפֵּל** I ch. same, *to argue, reason*. Targ. Job XI, 12 sec. vers. (first vers. חריץ; h. text נבוב).

**פַּלְפֵּל** II [*to be round*, v. next w.,] *to roll in, cover with* (cmp. פָּלַשׁ II; Syr. פלפל inquinavit, P. Sm. 3130). Targ. Job XVI, 15 (h. text עלל).—Part. pass. מְפַלְפַּל. Targ. II Esth. IV, 16.

*Ithpalp.* אִתְפַּלְפֵּל *to roll one's self*. Ib. 1.

**פִּילְ, פִּלְפֶּלֶת** m., **פִּילְ, פִּלְפְּלָא** f. (פלל *to be round, roll*) *ball, grain*, esp. *pepper*. Sabb. VI, 5 (64[b]) בפ' ובגרגיר מלח with a grain of pepper (Rashi: a bit of 'long pepper') or a grain of salt (in the mouth); ib. 65[a] לריח הפה פ' pepper (is put in the mouth) to dispel the bad odor &c. Ib. IX, 6 (90[a]) פלפלת כל שהו any quantity of (long) pepper; a. e.—*Pl.* פִּילְ, פִּלְפְּלִין. Ber. 36[b] חיבורן בערלה הפ' חריחים pepper-trees are subject to the law of ʿOrlah. Bets. II, 9 נמשלה ... וחמשנה של פ' pepper-mill. Treat. Sof'rim XV, 8 כפ' the Torah is compared to salt, the Mishnah to pepper. Y. Hor. III, 48[c] top מלח בזול פ' ביוקר salt is cheap, pepper is dear; אי אפשר לעולם ... בלא פ' וכ' (not פלפילין) the world can live without pepper, but not without salt; a. fr.—[Koh. R. to IX, 13, v. פִּילוֹן.]

**פִּילְ, פִּלְפְּלָתָא, פִּלְפְּלָא** ch. same. Keth. 75[a] אפשר דנקיט פ' וכ' he may take a grain (or a bit) of pepper in his mouth (to dispel the bad smell) and perform his priestly function. Meg. 7[a] חדא פ' חריפתא one grain of sharp pepper, v. חָרִיף; a. fr.—*Pl.* פִּילְ, פִּלְפְּלֵי, פִּלְפְּלִין. Sabb. 141[a] חני פ' וכ' (Ar. פרפלי) grains of pepper one may crush singly (on the Sabbath). Yoma 81[b], a. e. פ' כס, v. כָּסַס. Pes. 42[b] פי' אֲרִיכְתָּא (Ms. M. פילפלא אריכתא) long pepper; Gitt. 69[b]; a. fr.

**פִּילְ, פִּלְפְּלָן** m. (פָּלַל, with play on פִּלְפֵּל) *one skilled in arguing, debater*. Y. Hor. III, 48[c] top חסודרן קודם לפילְ (Bab. ed. סדרן ... לפל', not לין ...) the systematic collector of traditions is preferable to the dialectician. Ib. (Bab. ed.) מאי את בעי מר' אימי דהוא סדרן והוא פ' (not הפ') what do you want of R. I., who is both a systematizer and a debater?; Y. ed. מיתבעי מר' אימי הוא הפ' (corr. acc.).

פְּלַפְּלָתָא, פְּלַפְּלָת, v. פִּלְפֵּל, פִּלְפְּלָא.

פָּלַץ (b. h.) *to split, shatter.*

*Nithpa.* נִתְפַּלֵּץ *to be split, cracked.* Midr. Till. to Ps. LX, ed. Bub. בשעה שאמר לו יואב הדברים האלו רעשה הארץ נִתְפַּלְּצָה עלירהם ונתקפלה תחתיו ונמצא עומד דוד לתכותו when Joab said to him (Moab) these words, the earth quaked; it was split around them, and folded itself under his feet, and presently David stood there to smite him (Moab).

*פַּלְצוּר m. a kind of *snare* (Arab. *wahak*). Kel. XXIII, 5. Yalk. Num. 762 (gloss: עגול תקרון *wheel*; Syr. פלצורא, פלסורא *press*, P. Sm. 3161, sq.).

*פָּלַק *to split, create a gaping wound.* Gitt. 69ª חדרי עילוירה ופָּלְקוּ ליה Ar. (ed. only חדרי עילוירה) they (the demons) will come back and wound him.

פַּלְקָא m. (preced.) *fissure, wound.* Koh. R. to VI, 11 או חד פ׳ וכ׳ he receives either a wound &c., v. פַּרְעָא.

פִּילַ׳, פַּלַקְתָּא f.=h. פְּלֶגֶשׁ. Targ. Y. Gen. XXXVI, 12. Ib. XXII, 24. Targ. I Chr. I, 32 (some ed. פַּלַקְתָּא); a. e.—*Pl.* פִּילַ׳, פִּילַקְתִּין. Ib. III, 9. Targ. Y. Gen. XXV, 6 (ed. Vien. פְּלַקְ׳); a. e.

פָּלַשׁ I *to divide, go through.*

*Pi.* פִּרְפֵּשׁ 1) *to penetrate, go from end to end, perforate,* v. infra.—2) *to search.* Num. R. s. 14; Y. Snh. X, 29ᵇ bot. (play on עלי פלשת התרועעי, Ps. LX, 10) עלי לְפַפֵּשׁ להם מעשים טובים לעשותן רעים וכ׳ it is for me to search for their good deeds and make them friendly to wards one another. —3) (with אחר) [*to dig after,*] *to go to extremes.* Lam. R. to I, 1 (הרתה) הם לא פָּלְשׁוּ אחר מדת הדין והרא לא פָּלְשָׁה אחריהם (Ar. פְּרִיךְ׳) they (the Israelites) did not go to the extreme of rebellion against Justice, and she (Justice) did not go to the extreme in punishing them; (Var. in Ar. תִּרְפְּשָׁה, תִּרְפְּשׁוּ); ib. to II, 4; 5; Yalk. Hos. 521.

*Pu.* פּוּלָּשׁ *to be perforated.* Y. Succ. III, 53ᵈ ניקב ולא פ׳ מבפנים (not פרלש) if the Ethrog is punctured but not perforated within (all through the skin).—Part. מְפוּלָּשׁ; f. מְפוּלֶּשֶׁת; *pl.* מְפוּלָּשִׁים, מְפוּלָּשִׁין; מְפוּלָּשׁוֹת. Bab. ib. 36ª נקב מפ׳ a puncture going through (into the flesh). Sabb. XVI, 1 מפ׳ (מבוי) an open alley, expl. ib. 117ª an alley opening into a street, not closed by a legally required fictitious partition, v. לְחִי. Erub. IX, 4, a. e. גשרים המפ׳, v. גָּשַׁר. Y. ib. VIII, 25ᵇ top (ref. to פִּיוְסָרוֹס) ... לעולם אין מפ׳ מסוק העולם וכ׳ we never call a road a public area (v. רָשׁוּת), unless it is cut through from one end of the world to the other, i. e. runs in a straight line. Tosef. Kil. II, 1 תלמים שלשה מפ׳ וכ׳ three furrows running from one end of the field to the other. Gen. R. s. 70; Yalk. ib. 124 (play on בנות, Gen. XXIX, 16=בונות) כשתי קורות המפ׳ וכ׳ like two joists extending from one end of the world to the other, the one reared princes &c. Gen. R. s. 44 (ref. to ומאצילה, Is. XLI, 9) ממפ׳ שבה וכ׳ from the parts of the world that have been gone through (explored) have I called thee; a. fr.

פָּלַשׁ II (b. h.; cmp. פַּלֶּגֶשׁ II, a. פּוּלְסָא) *to roll in, cover with.*

*Hithpa.* הִתְפַּלֵּשׁ, *Nithpa.* נִתְפַּלֵּשׁ *to roll one's self, cover one's self.* Gitt. 58ª קרעתו ונִתְפַּלְּשָׁה באפר (not קרעתה) she rent it (the shirt) and rolled herself in the dust; Yalk. Jer. 276.

פְּלַשׁ ch. *Ithpa.* אִתְפַּלַּשׁ same. Targ. Mic. I, 10.

פְּלִשְׁתָּאָה m. ch.=next w. Targ. I Sam. XVII, 23; a. fr.—*Pl.* פְּלִשְׁתָּאֵי. Ib.; a. fr.—Num. R. s. 14 (fr. Targ. Is. XI, 14) למכדי ירת פ׳ to beat the Philistines.

פְּלִשְׁתִּי m. (b. h.) *Philistine.*—*Pl.* פְּלִשְׁתִּים. Sot. VIII, 1 פ׳ באו וכ׳ the Philistines came with boastful reliance on &c., v. נְצָחוֹן. Midr. Till. to Ps. LX. Num. R. s. 14 ארץ פ׳ Philistia; a. fr.

*פַּלְתָּא f. pl. (פול or פלל *to split*) *fins.* Pesik. Par. p. 35ª פ׳ דנונר Vers. in Ar., v. חַרְסְפִּיתִין.

פלתה, Y. Shebi. VIII, 38ᵇ top, v. פַּלַּל.

פְּלֶתִי m. (b. h.) gent. n. *P'lethi, Pelethi*; (collect.) *the body-guard of David*; (homilet.) *the Urim and Tummim*; (oth. opin.) *the Sanhedrin.* Ber. 4ª; Snh. 16ᵇ, v. מוּפְלָא.

פלתנים, Yalk. Deut. 942, v. פַּתְלָן.

פם, v. פּוּם.

פָּמוֹט m. *a shaft with a receptacle for a lamp, a plain candlestick* Men. 28ª מקרי ה׳ פ׳ such a candlestick without branches is named *pamoṭ* (and not *m'norah*); Yalk. Ex. 369 פסוק (corr. acc.). Sabb. 44ª שחדליקו עליו פ׳ באותה שבת Ms. M. (v. Rabb. D. S. a. l. note) a lampholder on which a lamp has been burnt on that (the present) Sabbath day. Y. ib. III, 6ᶜ top (also פומט), contrad. to נר.—*Pl.* פָּמוֹטוֹת. Bab. ib. 121ᵇ.

פמולניא, v. פַּמְלָנְיָא.

פמיאס, פַּמְיָרִיס, v. פַּנְיָרִיס.

פמילאות, v. פמליאות.

פַּמַי׳, פַּמַלְיָא, פַּמְלִיָּא f. (familia) *the slaves in a household, family servants*; frequ. *divine agencies, ministers.* Targ. Cant. I, 15.—Y. Sot. V, 20ᶜ bot. ... איוב ומגדולי פמלייא וכ׳ Job was one of Pharaoh's servants and of the grandees of his household. Ḥull. 7ᵇ; Snh. 67ᵇ פ׳ של מעלה the heavenly household, v. כַּשָּׁף. Ber. 16ᵇ sq. שחשים שלום בפ׳ של מעלה ובפ׳ של מטה let peace reign in the heavenly household and in the household here below (thy servants on earth). Num. R. s. 4, beg. (ref. to Gen. XXVIII, 13) ראה המלך ופ׳ שלו וכ׳ he saw the King, and his attendants stood by him to guard him. Sifra K'dosh. beg.; Yalk. Lev. 604, v. חָקָה; a. fr.

פַּמְיָרִיס, v. פַּנְיָרִיס.

**פְּמַ', פַּמַלְיָא**, v. פַּמְלִיָּא.

**פמללא**, v. next w.

**פִּמְלַנְיָא** f. (corrupt. of *feminalia*) *bandages, knee-breeches.* Ned. 55[b] פלוניא (Ar. פלניא; corr. acc.). Nidd. 13[b] כמין פ' של פרשים (Vers. in Ar. פלניא) like the *feminalia* of horsemen. Gen. R. s. 84 (ref. to אשר עלירו, Gen. XXXVII, 23) זו פ' שלו this refers to his breeches; Yalk. ib. 142 פלמניא. Kel. XXVII, 6 פמולויניא (ed. Dehr. פרמלניירה). Gen. R. s. 99 אלו ... לובשי פמלליא these (the priests) wear trousers, and those (the Greeks) wear *feminalia.* Num. R. s. 4 עטוף פעליונין (read: פִּמְלְיוֹנִין) he was wrapped in feminalia.

**פן**, Targ. Jon. I, 8 some ed. ומפן, read ומנן, v. מָנָן.

**פֶּן** (b. h.; פָּנָה, cmp. פּוֹן) [*eventually,*] *lest.* Zeb. 106[a] כל מקום שנאמר השמר פן ואל וכ' wherever the Scripture has 'be guarded, lest', or *al,* it introduces a prohibitory law (v. עָשָׂה); Sot. 5[a], a. fr. Sifré Deut. 70, quot. in Yalk. ib. 882 השמר בלא תעשה פן בלא תעשה 'be guarded' means a prohibitory law, and so does 'lest'.

**פְּנָא**, v. פְּנִי.

**פַּנַאי, פְּנַיי** m. (פָּנָה) 1) *emptiness, vacancy.* Num. R. s. 14 (play on אל תבהל מפניו, Koh. VIII, 3) לא נתבהל מפ' חבירת he (Joseph) was not bewildered by the emptiness of the house (his being alone with Potiphar's wife).—2) *vacation, leisure, time, opportunity.* Ab. Zar. V, 6 לפי שאין פ' לנסך because the invaders do not take time to offer a libation (so as to make the wine forbidden, v. נָסַךְ). Ib. 71[a] לנסך אין פ' לבעול יש פ' for libation they do not take time, but for outrage they do. Y. ib. V, 45[a] top אין פ' לחטדל אירס the snake (being pursued) finds no opportunity to shed venom; a. fr.

**פנג**, Targ. Y. Gen. XXII, 20 ופנגת, some ed., read: וּפַגְּנַת.

**פַּנְגַס, פִּגְנוֹס** m. (transp. of pignus) *pledge* deposited with the creditor, the usufruct of which remained the debtor's (v. Sm. Ant. s. v. Pignus). Mekh. Yithro, Baḥod., s. 1 (ref. to Is. XLV, 19) [read:] לא אמרתי לזרע יעקב לאלו אני נותנה ולא תדחו בקשוני לא נתתיה פ' וכ' I did not say, 'to the seed of Jacob', to them only will I give the Law (and not to other nations), nor (did I say,) 'seek me for naught', I have not given it as a pledge (of which you cannot have the usufruct), ... long before I gave you the commands, have I advanced to you the reward for them &c.; Yalk. Ex. 275; Yalk. Is. 325 (omitting לאלו אני נותנה ולא).

**פנגרות**, Pirké d'R. El. ch. XXV, read: פגנרות, v. פַּגְנָרוּת.

**פִּנְגֵס**, v. פִּנְגּוֹס.

**פַּנְגַר** pr. n. m. (an adaptation of πανεγυρίστης) *Pangar* (*Encomiast*), name of one of the generals (duces) before Jerusalem under Vespasian. Lam. R. to I, 5 חד אמר קילוס שמיה וחד אמר פ' שמיה one says, the name of that dux was Ḳillus (Praise), and one says, his name was Pangar.

**פַּנְדָּא** I, v. פַּדָּא.

**פַּנְדָּא*** II pr. n. m. *Panda,* 1) name of an Amora (?). Ber. 55[b] (Ms. M. פבנא a. פרנא; En Yaăk. ed. pr., a. Yoḥăsin פרנך, v. Rabb. D. S. a. l. note).—2) בר שיריקא פ' name of a demon. Sabb. 67[a] (Rashi פנדאי; Ms. M. פנריא).

**פנדודה**, v. פַּנְדּוּרָה.

**פנדור**, read:

**פַּנְדּוּרָה** f. (πανδοῦρα, v. Hesych. s. v.) *pandean pipe* (*syrinx*), *the shepherd's pipe.* Y. B. Bath. VII, end, 15[d] נותן לו כמין פ' he must give him a portion of his field in the shape of a syrinx (a quadrangle one side of which is half as long as its opposite). Ib. III, beg. 13[d] (expl. מַשְׁפּוֹכְרִיתָא) איית דמרין פ' (ed. Krot. פנדודה, corr. acc.) some say, the deliverance of the shepherd's pipe (as symbolical possession); Y. B. Kam. X, end, 7[c] (expl. ברחא), v. שַׁרְקוּקִיתָא.

**(פַּנְטֵירִי, פַּנְטֵרָא, פַּנְדֵּרָא, פַּנְדִּירָא)** pr. n. m. *Pandera, (Pantera, Panteri),* surname of Joseph the father of Jesus of Nazareth. Koh. R. to X, 5 חד מן תלמידוי דבר פ' one of the followers of the son of P.—Tosef. Ḥull. II, 22; 24; a. fr.; v. יֵשׁוּ.

**פנדר**, Gen. R. s. 50, v. קַלַאפְנְדָר.

**פַּנְדִּירָא**, v. פַּנְדֵּרָא.

**פָּנָה**, v. פני.

**פָּנֶה**, v. פִּנִּים.

**פְּנָה**, v. פִּרְנָה.

**פְּנוּטְיָה**, v. פְּגוּטְיָה.

**פְּנוּי**, v. פִּרְנוּי.

**פָּנוּי** m., **פְּנוּיָה** f. (פָּנָה) 1) *vacant, empty; free; superfluous.* Erub. 16[b] בית סאתים פ' ... ובלבד provided there is not an area of two S'ah unoccupied; expl. ib. 17[a] פ' מכלים unoccupied by travelling implements, contrad. to פ' מאדם superfluous as regards the number of travellers (to each of whom an area of two S'ah is assigned). Ex. R. s. 5; Tanḥ. Vaëra 6 שבטו ... פ' הרה מעבודת פרך the tribe of Levi was exempt from hard labor; ed. Bub. ib. 4; Yalk. Ex. 176 פָּנוּי וכ', v. לטרגיה. Sabb. 23[a] שלא יראה בעל הבית שעה פ' וכ' that the owner may not look out for a free moment (when there are no poor about), and say to his poor relative, here is the corner (פֵּאָה); Y. Peah IV, 18[b] קנויה (corr. acc.); a. e.—*Pl.* פְּנוּיִים, פְּנוּיִין; פְּנוּרִיּוֹת. Tanḥ. l. c. בשביל שאתם פ' וכ' because you are idle, you say &c.; Ex. R. l. c. פְּנוּיִים; a. e.—2) *single, unmarried.* Sifra Emor, Par. 1, ch. I הפ' הבא על הפ' שלא וכ' if an

unmarried man has connection with an unmarried woman without the intention of thereby making her his wife; Yeb. 61[b]; a. fr.—*Pl.* as ab. Num. R. s. 3 (ref. to מעין חתום, Cant. IV, 12) אלו הפנויות this refers to the unmarried (men and women in Egypt). Tanḥ. Vayesheb 8 השתא חפ׳ שלכם אסורות לנו וכ׳ even the unmarried of your people are forbidden to us, how much more thou who art a man's wife; a. fr.

**פְּנוּיְיָתָא**, v. פְּנִיוּתָא.

**פְּנוּקָא, פְּנוּכָא**, v. sub פְּרִינ׳.

**פְּנוּקְטִין**, v. פַּנְקְטִין.

**פְּנַחְיָא, פְּנַחְיָתָא** m. (supposed to be fr. Pers. *pânah*) *protection, safeguard.* B. Kam. 103[a] מידע . . . ופ׳ הוא דקבעינא (Ms. M. פנחיריה) you know very well that I bought the field for myself, and that (in buying it in behalf of a third, influential person) I had in view only protection (against legal disputes). Yeb. 115[b] לפ׳ שבקיה he left the letters that were to mark the contents as sacred on the vessel merely for protection (that it might be spared by thievish servants).

**פנחרין**, v. פַּנְחִיר.

**פנטון**, Esth. R. to VI, 10, a. e., read: פְּרִיבָּטוֹן, v. דומין, a. קוֹמֵיס.

**פַּנְטוֹס** (πάντως) *at all events, by all means.* Y. Snh. VI, beg. 23[b], v. נִיבְזִין.

**פנטי**, v. אַפַּנְטִי.

**פַּנְטִי*** pr. n. m. *Panṭi.* Koh. R. to VIII, 3 לוי בן פ׳; Meg. 31[b] בר בוטי (Ms. M. בוטא); Treat. Sof'rim XII, 3 בר פדא; Y. Meg. III, 74[b] bot. פאטי (ed. Krot. פסטי; ed. Crac. פכטי); Yalk. Prov. 932 בוטא.

**פַּנְטִיגוֹן** פּוּנְ׳, פִּינְ׳, m. 1) (πεντάγωνος) *pentagonal.* Naz. 8[b]; B. Bath. 164[b] פ׳ (בית) a pentagonal building; Tosef. Neg. VI, 3 פנטיגון ed. Zuck. (oth. ed. פנטניז, corr. acc.).—2) (πεντάγονος) *for the fifth time.* Naz. l. c.; B. Bath. l. c., v. דִּיגוֹן.—3) *fivefold.* Midr. Till. to Ps. LXXVIII, 49 פ׳ הדה (not הויא; ed. Bub. טטראגון הוא, corr. acc.) each Egyptian plague was fivefold.

**פַּנְטִירִי, פַּנְטִירָא** I, v. פַּנְדִּירָא.

**פַּנְטִירִי** II, v. פַּנְחִירִי.

**פנטיתא**, v. פַּטְנִיתָא.

**פנטניז**, v. פַּנְטִיגוֹן.

**פַּנְטַסְכִינָאֵי, פַּנְטַסְכֵנָ׳** nom. gent. pl. (denom. of πεντάσχοινος) *inhabitants of Pentaschoinos,* an Egyptian district [prob. meant for *Dodekaschoinos,* by confusion with next w.]. Targ. I Chr. I, 11 (ed. Rahmer פנטסכירי׳); Targ. Y. I Gen. X, 13 (h. text נפתחרים); Targ. Y. II ib. 14 (ed. Amst. פַּנְטַסַכְנָ׳; h. text כסלחים).

**פנטפולוטי**, v. next w.

**פַּנְטַפּוֹלִיטָאֵי** nom. gent. pl. (πενταπολῖται) *inhabitants of Pentapolis,* an Egyptian district (also called *Cyrenaica*). Targ. I Chr. I, 12 (h. text פתרסים); Targ. Y. I Gen. X, 14 (ed. Vien. פַּנְטַפּוֹלוֹטַי; h. text כסלחים). [Targ. Y. II ib. 13 (ed. Vien. פַּנְטַפּוֹלְטָ׳; h. text ענמים or להבים), prob. misplaced; v. preced. art.]

**פַּנְטַקְקָה** pr. n. m. *Penṭakakah,* surname of one who was said to have committed five sins (πέντα κακά) every day. Y. Taan. I, 64[b] bot.

**פַּנְטַרִי, פַּנְטָרָא** I, v. פַּנְדִּירָא.

**פַּנְטָרִי** II, v. פַּנְחִירִי.

**פְּנִי, פָּנָה** (b. h.) 1) *to turn* (one's face). Yoma 17[b], a. e. שאתה פּוֹנֶה, v. פִּרְנָה. Y. Ab. Zar. III, 42[b] sq. (ref. to Lev. XIX, 4) אל תִּפְנֶה לעובדן do not turn thy face to them to worship them; אל תפנה לראותן ממש it is meant literally, do not turn thy face to look at them; Sifra K'dosh. beg. אל תפנה לראותם. Ib. תחלתם אלילים הם אם פּוֹנֶה את אתריהן וכ׳ at first they are 'nothings', but if thou turnest after them, thou wilt make them (thy) gods; Yalk. Lev. 604. Ib.; Sabb. 149[a] (ref. to Lev. l. c.) אל תִּפְנוּ אֶל מדעתכם turn not to the creation of your fancy (Rashi; anoth. interpret., v. infra); a. v. fr.—2) *to turn around, go away.* Lam. R. to I, 1 רבתי (מעשה) כיון ששתה ופ׳ לילך when he had drunk and turned to go away. Gen. R. s. 68 יצא משם פ׳ זיוה פ׳ הדרה when he (the righteous) goes away from a place, its splendor is gone, its glory is gone; Ruth R. to I, 7. Sifra K'dosh., ch. VIII, Par. 4, a. e. (ref. to Lev. XX, 6; cmp. פָּנֹאתי אני מכל וכ׳) פּוֹנֶה, v. ונחתי את פני עֹסֶק. Midr. Prov. to XVI, 11 לְפָנוֹת היום when the day was going away (towards evening); a. v. fr.—3) (act. verb) *to turn, pervert.* Cant. R. to VII, 9 (play on אחשדרפניא, Dan. III, 2) אלו ארכונות שהן נשׂחדין ופונין דין וכ׳ (not נחשדין) those are the officers that are bribed and turn justice in any direction; ib. שמהדרין פּנים ופונין דין who respect persons and pervert justice; a. fr.—4) *to turn aside, go out,* (euphem.) *to ease one's self.* Y. Sot. I, 16[d] אם יִפְנֶה אחד מהן לצורכו if one of them goes out for a human need. Toh. X, 2 ופונים (Ber. 62[a] וְנִפְנִין, *Nif.*).—5) *to vacate* (v. infra); *to free, release.* Pesik. R. s. 42 הספינה . . . ולא תטריח עלידה לְפַנּוֹתָהּ (not הטרית) thy friend's ship has been seized (for public service), and wilt thou not take pains to release it? ועכשיו של אחרים הוא פּוֹנֶה ושלו אינה נפנית and now he releases other men's ships, and shall not his be released?—*Part. pass.* פָּנוּי; f. פְּנוּיָה *vacant, empty, free.* Ber. 43[a] ארן בית הבליעה פ׳ his œsophagus is not free (which makes speaking dangerous). Y. Kil. III, beg. 28[c] נקב אחד פ׳ וכ׳ . . . אי אפשר it is not possible that there should not be one cavity free for planting &c.; Y. Sabb. IX, 11[d] bot. פנוי . . . אפשר (corr. acc.). Num. R. s. 14 והיה הבית פ׳ and the house was empty (none at home); a. fr.—V. פָּנוּי.

*Pi.* פִּנָּה 1) *to empty, remove, transfer.* Sabb. III, 5 המיחם שפִּנָּהוּ וכ׳ in the kettle which one has emptied (or: which one has removed from the oven) &c.; ib. 41[a]

המרחם שפ׳ ממנו מים וכ׳ in the kettle out of which one has removed the hot water. Ib. XVIII, 1 מְפַנֶּה אפי׳ וכ׳ you may clear away (on the Sabbath) even four or five piles . . . to make room for guests. Y. Gitt. VIII, 49d top אם ... איש מְפַנֶּה if the court belongs to the wife, the husband (after divorce) must vacate it, ושל איש אשה מְפַנָּה and if it belongs to the husband, the wife must vacate it; מי מפנה מפני מי which of them must vacate it for the other? Taan. 21a בקשו תלמידיו לְפַנּוֹת את וכ׳ his disciples wanted to move his bed first and then his furniture; פַּנּוּ את הכלים וכ׳ move the furniture first. Ab. III, 4 מפנה לבו לבטלה empties his heart (of serious thoughts to make room) for frivolous subjects. Sabb. 149a (ref. to Lev. XIX, 4, v. supra) אל תְּפַנּוּ אֵל מדעתכם do not remove God from your minds (to make room for idols). B. Kam. 81b מְפַנֶּיהָ לשדה וכ׳ he must remove the corpse to &c. Y. Maasr. II, 49d רוצה אדם לפנות עסקיו וכ׳ רוצה הוא אדם (ed. Krot. לפנע; ed. Zyt. לפלה, corr. acc.) a man is anxious to dispose of his goods in the first place he strikes &c.; a. fr.—2) *to free, acquit.* Tanḥ. Vayikra 6 פ׳ לקרתני ולבן פלטרין וכ׳ he acquitted the commoner, but convicted the courtier. Ib. לקרתני פְּנִיתָ וכ׳ I acquitted the commoner, because he knows not the royal customs; a. fr.

*Nif.* נִפְנֵה 1) *to turn.* Midr. Till. to Ps. XVIII, 5 נִפְנֵיתִי לכאן וכ׳ I turned in all directions, and there is no redeemer but thee; Yalk. Sam. 157; a. e.—2) *to be removed, to die.* Gen. R. s. 98 שהיה נ׳ מן העולם who was going to die. Tosef. Par. III (II), 8 בני נ׳ my son is dead (v. infra); a. e.—3) *to be free, at leisure.* Ib. לכשאֶפָּנֶה לך when I shall have leisure for thee, i. e. I shall take revenge on thee, when opportunity offers; אמר לו כשהִפָּנֶה said he to him, when thou shalt be at leisure (or when thou shalt be dead, v. supra); ib. (Vers. of R. S. to Par. III, 8) לא נ׳ בני שהשריב משמו my son has found no leisure (to take revenge), for his sun has set (he is dead). Ab. II, 4 אל תאמר לכשאפנה אשנה שמא לא תפנה say not, when I shall be at leisure, I will study; may be thou wilt never find leisure; a. fr.—4) *to ease one's self.* Sabb. 82a הנצרך לְפַנּוֹת ואינו יכול לפנות (Alf. להִפָּנוֹת) he who feels the want of easing himself, and is not relieved; ib. הנצרך לפנות ואינו יכול לפנות. Ber. 62a ונִפְנִין, v. supra; a. fr.—5) *to be released.* Pesik. R. l. c., v. supra.

*Hif.* הִפְנָה *to vacate.—Part. pass.* מוּפְנֶה *a) free, disengaged, single.* Yeb. III, 5 שלשה אחין . . . ואחד מ׳ three brothers two of whom were married to two sisters, and one is free (unmarried or married to one who is a stranger to his brothers' wives); Y. ib. III, 4d top; a. e.—*b*) (dialectical exegesis) *free for interpretation, unnecessary for the plain sense or context.* Nidd. 22b ... ומ׳ גבי ויצר מ׳ משני צדדין מ׳ *vayitser* is free for interpretation on both sides, it is free with regard to man (Gen. II, 7, because man's creation is mentioned in ויברא, ib. I, 27), and free with regard to beasts (ib. II, 19, their creation being stated in ויצ, ib. I, 25). Ib. כל גזירה שוה שאינה מוּפְנָה כל עיקר וכ׳ analogous words which are not entirely free (in both texts) cannot be made the basis for interpretation as *g'zerah shavah* (v. גְּזֵרָה). Ib. מ׳ מצד אחד free in one of the texts; Sabb. 64a; a. fr.

*Hithpa.* הִתְפַּנָּה 1) *to be vacated, cleared, removed.* Y. Naz. IX, 57d bot. כל הקברות מִתְפַּנִּין וכ׳ all graves may be vacated (transferred), except &c.; Treat. S'maḥ. ch. XIV.—2) *to be released.* Pesik. R. l. c. כדי הוא (ש)תִּתְפַּנֶּה he deserves it to have his ship released (ed. Prag כדי הוא שיִּתְפַּנֶּה he deserves to be released).

**פְּנֵי I, פָּנָא** ch. same, 1) *to turn to* or *from; to go.* Targ. Y. Gen. XXIV, 49 (O. *Ithpe.*). Targ. O. Deut. XXIX, 17 (Y. I *Ithpe.*). Targ. O. Gen. XXIV, 63 למִפְנֵי רמשא (ed. Amst. למִפַּנֵּי *Ithpa.*) towards evening; a. fr.—Gen. R. s. 20; Yalk. ib. 30 כמִפְנֵי רמשא at the turn (approach) of the evening. Gen. R. s. 63 מִפְנֵי רמשא דערובתא . . . שלח sent letters to Tiberias (to reach the elders) towards the evening of Friday; (Y. Ter. VIII, 46b bot. בערובתא עם מטמעי שמשא); a. fr.—2) *to remove, empty,* v. infra.—3) *to ease one's self.* Ber. 62a דבעינא למִפְנֵי (Ms. F. לאַפְנוּרֵי *Af.*).

*Pa.* פִּנֵּי 1) *to clear, empty, remove.* Targ. Y. Gen. XXIV, 20 Ar. (ed. ורוקינה; h. text ותער). Targ. Ps. LXXX, 10 (ed. Wil. פִּנֵּי *Pe.*). Targ. O. Gen. XXIV, 31 (Y. *Pe.*). Targ. Is. XL, 3; a. fr.—*Part. pass.* מְפִנֶּא *clear, levelled.* Targ. Gen. XIV, 17 (O. ed. Vien. מַפְנָא *Af.*).—Ber. l. c. פַּנּוּ לי דוכתא Ms. M. (ed. פַּנֵּי, v. Rabb. D. S. a. l. note) clear a place for me. Taan. 20b בעי לְפַנּוּיֵי wanted to remove it (the wine); משכיה בשמעתא עד דפִנְּיֵיה he kept him engaged in discussion on a tradition until he had removed it. Lam. R. to V, 1 (expl. ערו, Ps. CXXXVII, 7) פַּנּוּן פנון clear, clear (the place, with ref. to ותער, Gen. XXIV, 20, v. supra), contrad. to פגר; Pesik. Zakhor, p. 26a פאטן (read פָּאנוּן); ib. ʿĂniya, p. 135a; Pesik. R. s. 32; a. fr.—2) *to free, acquit.* Y. Ber. IX, 13a sq. פַּנִּיתָן ירחיה, v. הֵרוּ. Y. Taan. I, 64b bot. מה מיעבד ומְפַנְּיֵיה what to do in order to release him (from prison); הא לך פַּנֵּי בעליך here is money for thee, release thy husband; a. e.—3) *to ease one's self.* Y. Sabb. VI, 8c bot. שאל לְפַנּוּיֵיה (not לפוניה) went to ease himself (v. infra).

*Af.* אַפְנֵי 1) *to turn, direct; to take aside.* Targ. II Sam. III, 27. Ib. VI, 10. Targ. Josh. XXIV, 23; a. fr.—2) *to vacate, free* (one's mind); *to take time.* Targ. Nah. II, 9 לית דמַפְנֵי וכ׳ none take time to stand still.—Esp. *to make a text free for interpretation, to use as* מוּפְנֶה (v. preced.). Nidd. 22b ויברא לגופיה וייצר לאַפְנוּיֵי *vayibra* (Gen. I, 27) is needed for its own sake (to state the fact), *vayitser* (ib. II, 7) is to be used for interpretation. Sabb. 64a בגד ועור . . . שמע מינה לאפנויי what need was there to mention 'garment and skin' again in connection with creeping things? Learn from it, that it is to be used for exegetical purposes. Ib.; Snh. 40b לאי אפנויי וכ׳, v. לַאי; a. fr.—Part. pass. מַפְנֵי. Sabb. l. c. מ׳ דאי לא מ׳ וכ׳ Ms. M. (ed. ומופנה דאי לאו מופנה) it is free for exegesis, for if it were not free (but needed for its own sake) &c. Ib. דמת נמי אפנויי מ׳ ed. Sonc. a. Ven. (v. Rabb. D. S. a. l. note 10; ed. מופנה) 'garment and skin' in connection with corpses is likewise (unnecessary, and) free for exegesis; a. fr.—3) *to ease one's self.* Ib. 140b לא תֵּיפְנוּן הכא דמַפְנֵי וכ׳ do not go out to the same place that your men use &c. Ber. 62a, v. supra.

*Ithpe.* אִיתְפְּנֵי, אִתְפְּנֵי *to turn; to go away.* Targ. Ex. III, 3 sq. Targ. Jud. XIX, 8; a. fr.—Kidd. 65a עד דמִיתְפְּנֵי פרסחא (prob. to be read: עד מ׳) until Passover is past.

**לְפַנֵי, פְּנִים**, v. פְּנִים.

פְּנֵי II, פָּנֵי m., פַּנְיָא (פַּנְיָת) I c.=h. פָּנוּי 1) *free* (from service). Targ. Deut. XXIV, 5 (O. ed. Berl. פְּ; h. text נקי).—2) *empty*. Gen. R. s. 65, v. סוּלְגִּיתָא; Koh. R. to V, 10; Yalk. Gen. 115; a. e.—3) *turning around, restless*. Midr. Till. to Ps. XVIII, 5 (expl. אפפוני ib.) פניא אנא מן עקיא (ed. Bub. פנירא מן עקתא אנא) I am restless on account of troubles.

פַּנְיָא, פַּנְיָא II m. (פְּנֵי; sub דרמשא or דשמשא) *afternoon, sunset, evening; first part of the night*. Targ. O. Gen. XLIX, 27. Targ. Y. Lev. VII, 16. Targ. Y. Deut. VI, 7; a. e.—B. Mets. 49ª אפ׳ דמעלי שבתא חוה it was on a Friday towards evening. Yoma 14ᵇ ולפ׳ מדו ליה and towards evening they sprinkle upon him; ib. 19ª לבהדי פ׳, להדי פ׳; a. e.

פַּנְיָא III pr. n. נְהַר פ׳ *N'har* (*Canal of*) *Pania* in Babylonia. Gitt. 65ᵇ bot.

פַּנְיָאס, v. פַּנְיָס.

פְּנִינוּתָא, פְּנִיוּתָא f. (פְּנֵי; cmp. פְּנַאי) *turning away from everything, special business*. Targ. Y. Lev. XX, 6 (cmp. פְּנָה); ib. 3 (פְּנוּרֵי); 5; a. e.

פְּנַיי, v. פְּנַאי. [Y. Sabb. IX, 11ᵈ bot., read: פְּנוּי, v. פְּנָה ]—לְפַנַיי, v. פְּנִים.

פַּמְיָס, פַּנְיָאס, פַּנְיָס pr. n. pl. *Paneas* (Cæsaræa Philippi, modern Bânias), a city in the north of Palestine. Targ. Y. I Num. XXXIV, 11 מערת פניאס (not סניאס); (Y. II אפמים, אפמיס; ib. 10 אפמיאם, אפמיאה, v. אַפַּמְיָא). Targ. Cant. V, 4 פָּמְיַאס (some ed. פָּמְיַס). Targ. I Chr. XXI, 2 (h. text דן).—Y. Shebi. IX, 38ᵈ bot. דיקלטינוס אירק לבני פנ׳ Diocletian oppressed the inhabitants of P. Y. Dem. II, 22ᵈ top. Gen. R. s. 63 נחת ... בהדא פנ׳ (Var. פמ׳) he (Diocletian) came down and made his stay at P. Meg. 6ª; Bekh. 55ª לשם זו פמ׳ Leshem is P.; Tanḥ. Ki Thissa 14 ליש זו פ׳ Layish is P.; Pirké d'R. El. ch. XXVII דן הוא פ׳ Dan is P.; Midr. Sam. ch. XXXII (ref. to דנה, II Sam. XXIV, 6) דנה פ׳. Gen. R. s. 33 מערת פ׳ ... מעיין the spring ... of the cavern of P.; Bekh. l. c. ירדן יוצא ממערת פ׳ the Jordan issues from the cavern of P.; B. Bath. 74ᵇ.—Yalk. Deut. 820 (Moses prays) אכנס לה במחילה ... מתחת לפַמְיָס let me enter Palestine by the cave of Cæsarion, which is below P.; Mekh. B'shall., ʿĂmal., s. 2 לפניי ולפנים (corr. acc.); a. fr.—Tanḥ. Naso 10; Num. R. s. 11 (ref. to Num. VI, 24) יברכך ... וישמרך שלא תהא עשוי במדינת פ׳ וכ׳ the Lord bless thee with wealth, and guard thee, that thou be not forced (to take office) in the city (or district) of P., and no *zimia* (v. זִימְיָא) be decreed over the city, and they say to thee, give gold (a reference to Roman extortions, v. supra).

פָּנִים c. pl. (b. h.; פָּנָה) *front, face; countenance, person*. Pesik. Baḥod., p. 110ª, a. e. פ׳ זועפות (פ׳ זועפות), v. זָעַף. Mekh. B'shall., Vayassʿa, s. 2; Yalk. Ex. 258, v. חָשׁוּךְ. Gen. R. s. 91 (ref. to Gen. XLI, 56) אין פְּנֵי הארץ אלא עשיריים 'the face of the land' means the wealthy; בזמן שאדם עשיר יש לו פ׳ שמחים וכ׳ when a man is rich, he has a countenance which is glad to see his friend, but when he is poor אין לו פ׳ לראות וכ׳ he has not the face to see (his friend), because he is ashamed &c. Keth. 7ᵇ והוא שבאו פ׳ חדשות provided a new face appears, i. e., a person that has not attended the wedding festivities before this. Ib. 8ª אי איכא פ׳ חדשות if there is a new guest.—B. Kam. 96ᵇ פ׳ חדשות באו לכאן things have assumed a new face, i. e. the object after its transmutation is no longer the same as the one stolen; a. v. fr.—נשא פ׳; גלה פ׳ &c., v. נָשָׂא, גָּלָה &c.—Cant. R. to VII, 9 מהדרין פ׳, v. פָּנָה.—לחם הפ׳, v. לֶחֶם.—Euphem. פ׳ של מטה, or פ׳ *pudenda*. Sabb. 41ª. Ber. 24ª יכולה לכסות פָּנֶיהָ וכ׳ she can cover her nakedness &c. Nidd. 14ᵇ; a. fr.—Trnsf. *aspect, manner, way of interpretation*. Cant. R. to II, 4 התורה שנדרשת מ״ט פ׳ טהור ומ״ט פ׳ טמא the Torah on the laws of which arguments are held, forty-nine in favor of 'clean' (permitted), and forty nine in favor of 'unclean' (forbidden); Num. R. s. 2 תורה שהיא נדרשת מ״ט פ׳ the Torah which is interpreted in forty-nine ways; a. fr.—לְפָנִים *a) for appearance sake, formally*. Meg. 12ª הם לא עשו אלא לפ׳ אלא לפ׳ ... they (in bowing to the idol) acted merely for show (yielding to force), so the Lord dealt with them merely formally (not in full earnest, ref. to Lam. III, 33).—*b) in front*; (of time) *before this, in the past*. Ḥag. II, 1 מה לפ׳ ומה לאחור what was before (creation), and what will be in the future (when the world will be no more; Gen. R. s. 1 ופתוחה מלפָנָיו וכ׳ ... מה בי״ת זה סתום as the letter ב (of בראשית, Gen. I, 1) is closed on all sides and open in front, so art thou not permitted to ask what is above and what is below, what was before and what will be hereafter; [oth. opin. מה לפ׳ ומה לאחור what is in the extreme east beyond the sphere, and what in the west; v., however, Rashi to Ḥag. l. c. (11ᵇ), a. ib. 16ª].—Ber. 5ᵇ לפני מטתי in front of my bed, expl. סמוך למיטתי immediately after rising. Ib. 7ª, a. fr. יהי רצון מלפָנֶיךָ (abbrev. מ״י) may it be thy will. Ib. יהי רצון מלפָנַי may it be my will. Ib. שלשה דברים בקש משה מלפָנַי וכ׳ for three things Moses prayed before the Lord. Ib. I, 4 שתים לְפָנֶיהָ two benedictions preceding it (the reading of the Sh'mʿa); a. v. fr.—Sifra Vayikra, Ḥobah, Par. 13, ch. XXIII אמש ושִׁלְפָנָיו פָּנָיו yesterday and the day before yesterday, and the day before that.—לְפָנֵי עִוֵּר (also לפני only, v. עִוֵּר I) *the law prohibiting an act which may lead a person to sin* (Lev. XIX, 14). Ab. Zar. 14ª אל׳ מפקדינן אל׳ ... ולידחוש דל׳ לא וכ׳ (Ms. M. אל׳ עור) but should we not apprehend, that he might sell (the incense) to others, who will burn it for idols? Said A., we are commanded to guard against an act directly leading to sin, but not against one that may indirectly cause sin; ib. 21ª.—מִפְּנֵי *for the sake of, on account of*; מפני ש־ *because*. Sabb. II, 5 מ׳ שהוא מתירא מ׳ גוים וכ׳ because he is afraid of invaders, of robbers, or of an evil wind. Ber. I, 3 וסכניתי בעצמי מ׳ וכ׳, v. סָכַן II. Ib. 3ª מ׳ מה נכנסת וכ׳ why didst thou enter these ruins? Ib. מ׳ שלשה דברים for three reasons; מ׳ חשד because you give cause to suspicion; מ׳ המפולת because debris may fall on you; מ׳ המזיקין on account of demons; a. v. fr.—בְּפָנֵי *in the presence of*. Ib.ᵇ ב׳ המת in the presence of a dead person. Ib. 31ᵇ המורה הלכה ב׳ רבו he who gives a decision in his teacher's presence; a. v. fr.—Kidd. 64ᵇ הנודר עד לְפָנֵי הפסח וכ׳; Ned. VIII, 2 הנודר עד פְּנֵי פסח וכ׳

if one says in his vow, 'until *p'nê* (*lifnê*) Passover', R. M. says, he is bound until Passover begins; R. J. says, until it is passed; Kidd. 65ᵃ, v. פָּנֵי I.

**פְּנִים** m. (b. h., v. I Kings VI, 29; preced., cmp. ἐνώπιον) [*that which is in front of you when you enter,*] *inside, interior*; לִפְנֵי (וְ)לִפְנֵי *the innermost.* Tosef. Yom. II, 5 חרו מסיקין מבחוץ וחיה נאפה ונרדה מבפ׳ they heated the oven towards the outside (placed the fuel in front), and it (the show-bread) was baked and shoveled out from the interior; Yoma 38ᵃ, v. נָסַק. B. Mets. 16ᵃ זו אינה צריכה לפ׳ this (question) need not be brought inside (the college); צריכה לפ׳ ולפני לפ׳ it must be brought inside and even to the innermost. Y. Kil. IX, 32ᵇ bot. לפ׳ . . . יכנס let R. H. the elder go into the interior (to the front benches); גלפ׳ ממני in front of me?; ר׳ . . . לפ׳ ור׳ ישמעאל . . . לפני לפ׳ R. H. . . . to the interior, R. I. . . . to the innermost (the very first); Y. Keth. XII, 35ᵃ bot. לפני ולפ׳. Y. Yeb. VI, 7ᶜ אחותו לעולם הרא (מ)בפ׳ וכ׳ a priest's sister is always inside (a member of the priestly family), until she steps outside (by marriage). Sabb. I, 1; a. v. fr.—לפ׳ משורת הדין, v. דִּין II.—Esp. *the Temple precincts, the Temple and the priests' court*; לפני ולפ׳ *the innermost, Holy of Holies.* Ab. Zar. 50ᵃ בעינא כעין פ׳ (for a gift to an idol to be permanently forbidden for use, even after cancellation,) it is required that it be like the offerings in the interior Temple (sacrifices, incense &c., to the exclusion of votive gifts like candles, jewels &c.). Men. 9ᵃ לא בעיא בפ׳ must not necessarily be done within the Temple precincts, opp. to חוץ לחומת העזרה. Ib. נחי . . . פ׳ מיהת בעיא although it may be done by a non-priest, it must at least be done within &c. Y. Yoma V, 42ᵇ bot. כלפי לפ׳ towards the interior; a. fr.—Ib.; Y. Kil. VIII, 31ᶜ bot. (מהו) מהו מבפ׳ מבחוץ does it belong inside (to the Holy of Holies) or outside (to the Holy)?, v. טְרַקְסִין.

**פְּנִימוֹן** pr. n. m. *P'nimon.* Y. Ter. III, end, 42ᵇ אבא פ׳ Abba P.—Num. R. s. 9 (Tosef. Sot. I, 1 Var. ed. Zuck.; Sot. 4ᵃ פלימו, Y. ib. I, 16ᶜ bot. מינירמין).

**פְּנִימִי** m., **פְּנִימִית** f. (b. h.; denom. of פְּנִים) *inner, interior, innermost, central.* Erub. 65ᵇ ישראל ונכרי בפ׳ וכ׳ if an Israelite and a gentile live in the inner court, and an Israelite in the outer court. Ib. במקומו מהו פ׳ dare the resident of the inner court move things within its precincts? Tanh. Naso 5 פתח את הפ׳ וכ׳ he opened the central door and went to the outer room. Zeb. 51ᵃ, a. fr. מזבח הפ׳ the inner altar (in the Holy); a. v. fr.—Gen. R. s. 21 (ref. to פלמוני, Dan. VIII, 13) תרגם עקילס לפ׳ . . . לפנים ממלאכי וכ׳ Aquila translated it 'to him who was inside', which means Adam whose partitioned seat was in front of the ministering angels (v. פָּנִים); Yalk. Dan. 1066.—*Pl.* פְּנִימִיִּים; f. פְּנִימִיּוֹת. Zeb. 52ᵇ דמים הפ׳ blood to be sprinkled in the Holy; שיריים הפ׳ the remnants of blood sprinkled in the Holy. Tam. I, 4; Y. Yoma II, 39ᶜ, v. אָבַל; a. fr.

**פניקא**, Lev. R. s. 26 some ed., v. פְּנִיקָא.

**פַּנְיְקְטִין** m. pl. (παννύκτοι=παννύχιοι, S.) *all-night watches* (*pervigilia*), in gen. *camps.* Targ. Ps. LXVIII, 30 מִפַּנְיְקְטֵי Ar. a. Ms. (ed. מִפַּנְקְטֵי, ed. Wil. מִפְּ, corr. acc.).—Lev. R. s. 1 חרו אומות העולם . . . מתוך פַּנְיְקְטְרֵיהֶן (some ed. פַּנּוּקָ׳) the nations were in danger of hearing the voice of divine revelation and being frightened out of their camps (Tanh. T'rum. 9 לתוך אהליהם), v. תָּרַז.—Gen. R. s. 16 in three things Greece was in advance of Rome, בנירמוסין ובפניקטין Ar. (Ms. Paris בפנקיטין, ed. בפנקיסין, בפנקיסון, corr. acc.) in laws, in the arrangements of camp vigils &c.

**פְּנַק׳, פְּנִיקְיָא** pr. n. (Phœnicia) *Phœnicia.* Gen. R. s. 90 end, v. פְּלַסְטִינִי.

**פְּנַךְ**, *Pa.* פַּנֵּךְ *to drive on, speed.* Targ. Jud. V, 22.—Part. pass. מְפַנָּךְ, *pl.* מְפַנָּכִין. Targ. Nah. III, 2. Targ. Jer. LI, 27.

**פָּנָס** m. (φανός) *torch; lantern.* Kel. II, 4 פ׳ שיש בו וכ׳ a lantern which contains a receptacle for oil; Tosef. ib. B. Bath. VII, 11 פ׳ של זכוכית וכ׳ a glass lantern &c. (v. פוקטו). Tosef. Ber. VI (V), 7 פָּאנָס ed. Zuck. (Var. פנס); Ber. 53ᵇ; Y. ib. VIII, 12ᵇ bot. Ex. R. s. 15 חירה נוטל הפ׳ וכ׳ he (the Lord) took the torch and carried light before them (ref. to Ex. XIII, 21). Ib. s. 25 בשר ודם תלמוד טועין פ׳ וכ׳ among human beings, the pupil carries the light before his teacher; not so the Lord &c.; a. fr.—*Pl.* פְּנָסִין. Gen. R. s. 3, beg. הדליק נרות ופ׳ lighted lamps and torches. Ib. s. 68 כבו את הנרות כבו הפ׳ put out the lamps, put out the torches. Koh. R. to XII, 7 הדליק נרות ופ׳ לשמה וכ׳ he lighted lamps and torches in the name of Rome (as an augury for a war against Rome), and they would not burn; a. e.

**פנסמה**, Y. B. Bath. VIII, 16ᵃ בער מימר פ׳, read: פְּשָׁטֵיהּ, v. פְּשַׁט.

**פנע**, Y. Maasr. II, 49ᵈ לפנע ed. Krot., v. פָּנָה *Pi.*—Targ. Jer. XXIII, 29, v. נָפַע.

**פָּנַק** (b. h.; cmp. פּוּק) [*to go out,*] *to be a freeman; to live in luxury* (cmp. חָטָא I).

*Pi.* פִּנֵּק 1) *to treat as a freeman, to indulge, spoil by indulgence.* Gen. R. s. 22 (ref. to Prov. XXIX, 21) שמְפַנֵּק וכ׳, v. מָנוֹן; Yalk. Prov. 962 (ib. 961 מטחטח).—2) *to treat tenderly; to cultivate, improve, embellish.* Sifré Deut. 306 מְפוּנָּקִים; Yalk. ib. 942, v. עָדַן; a. e.—*Part. pass.* מְפוּנָּק *delicately reared.* Mekh. Mishp. s. 8, v. עָדַן; Yalk. Ex. 339. Lev. R. s. 19 הרית מפ׳ ומת בידם he was delicate (unused to hardship), and died under their hands.

**פְּנַק** ch., *Pa.* פַּנֵּק same. Targ. Is. XXIII, 4. Targ. Esth. II, 9. Ib. 12; a. fr.—Part. pass. מְפַנָּק q. v.—V. אִסְתְּפְנֵיקָא.

*Ithpa.* אִתְפַּנַּק, *Ithpe.* אִתְפְּנֵיק 1) *to delight one's self.* Targ. Ps. XXXVII, 4; 11; a. fr.—2) *to play the nobleman, be imperious.* Targ. Prov. XXIX, 21 מִתְפְּנֵיק מן וכ׳ he who plays the gentleman in his youth, will become a servant and finally be driven out (h. text מְפֻנָּק).

**פְּנַקְאי**, v. פִּרְנֵקְאי.

**פנקיסין, פַּנְקְטִין**, v. פַּנְקְטִין.

**פְּנַקְסָה, פְּנַקְסָא, פִּנַקְס**, v. sub פִּנְ׳.

**פַּנְקְרִיסִין, פַּנְקְרִיסִין** m. pl. (πάγχρυσος) [*all-gold,*] name of *a fruit*, prob. *apricots*. Y. Sot. I, 17[b] top רפה מפ׳ וכ׳ . . . better were the late fruits . . . than the apricots &c.; ib. IX, 24[b] bot.; (Y. Peah VII, 20[a] bot. מפרסקין). Y. Sabb. III, 5[d] וטעמן רפה כפ׳ and their taste was as delicious as that of apricots; Y. Ter. II, 41[c] bot. (corr. acc.). —Y. Ab. Zar. II, 41[d] שלחן . . . פ׳ apricots pressed by gentiles (prob. to be read, as Bab. ib. 38[b]; Tosef. ib. IV (V), 11 קַפְּרִיסִין).

**פנרתא,** Targ. II Esth. I, 2, v. פַּרְוָתָא.

**פַּנְתָא,** v. אַפַּנְתָא.

**פַּנְתַּר, פַּנְתִּיר** m. (πάνθηρ) *panther* or *leopard.*—*Pl.* פַּנְתֵּירִין, פַּנְתֵּרִין. Midr. Till. to Ps. LXXVIII, 45 (expl. ערב ib.) מין חיה הוא ושמה פ׳ וחביאן וכ׳ (not וחביאו) it is a species of wild beasts named leopards, and the Lord sent them &c.; Yalk. ib. 820.

**פַּנְתִּירִי** m. (preced.) [*spotted stone,*] name of a *jewel* (corresp. to h. ישפה). Targ. O. Ex. XXVIII, 20 ed. Berl. (ed. פַּנְטִירִי; Y. אַפַּנְטוּרִין, ed. Vien. אפנטורע, corr. acc.); ib. XXXIX, 13 (ed. Vien. פַּנְתֵּרִי, corr. acc.). Targ. Ez. XXVIII, 13 פַּנְתִּירִין.

**פַּנְתֵּרִין, פַּנְתֵּרִי, פַּנְתַּר,** v. preced. wds.

**פָּס** pr. n. m. = אָפֵס, *Pas,* name of two Amoraim. Y. Taan. IV, 68[a]. Y. Yoma V, 43[a] bot.—Y. Kidd. III, 64[a] bot. (v. Fr. M'bo, p. 122[a]).

**פַּס** I, v. פְּסַס.

**פַּס** II m. (b. h.; פְּסַס) 1) *strip, stripe.*—*Pl.* פַּסִּין, פַּסִּים. Gen. R. s. 84 (ref. to Gen. XXXVII, 3 sq., a. Ps. LXVI, 5 sq.; v. עֲלִילָה) why 'did they hate him'? That (in the course of events it should come about that) שיקרע הים לפניהם פ׳ פ׳ the sea be rent before them in strips (ed. Wil. פַּסִּים פס ים *passim* alludes to 'strip of the sea').—Esp. (cmp. פֶּרֶק יד) פס יד, *palm, the hand from the wrist to the tip of the finger*; פס רגל *the foot to the ankle,* interch. with פַּסָּה, פִּרְסָה (constr. of פָּסָּה). Ib. (expl. פסים, Gen. l. c.) שהיתה מגעת עד פס ידו the coat reached with its sleeves to his wrist; בפס ידו . . . שהיתה it was very fine and light, and could be (compressed and) hidden in his hand (cmp. מַלְמֶלָה). Meg. IV, 8 (24[b]) נתנה . . . על פס ידו וכ׳ if he placed the T'fillin on his forehead or on his palm. Yoma 87[a] (play on תִּתְרַפֵּס, Prov. VI, 3) [read:] אם ממון יש לו בידך תתר לו פַּסַּת יד וכ׳ if thou owest him (whom thou hast wronged) money, untie thy hand to him (pay him), if not (if thou hast otherwise wronged him), get several friends around him (to ask his pardon in their presence); B. Mets. 115[a]; B. Bath. 173[b]; Yalk. Prov. 938. Gen. R. s. 78 (play on מִתְרַפֵּס בְּרִצֵּי, Ps. LXIV, 31) מתיר את הפס ומתרצה בכסף he (Edom-Rome) opens his hand (for bribery), and is appeased with silver; Ex. R. s. 35 מתרת את הפס וכ׳ she (Rome) opens &c.; Yalk. Ps. 800 שפושטין פסת יד . . . ואין עושין רְצוֹן וכ׳ they stretch forth their hand to accept silver, and then do not what the givers desire; Pes. 118[b] שפושטין פסת יד וכ׳ Ms. M. (ed. שפושטין יד). Yoma 47[a] על פ׳ ידו up to his wrist, v. חָפָה; Sifra Vayikra, N'dab., ch. X, Par. 9 חופה את פס ידו וכ׳ he bends his hand (grabbing) in the pan &c. Ohol. I, 8 שלשים בפס הרגל thirty joints in the foot. Yalk. Sam. 143 חלילה . . . פ׳ יד ופ׳ רגל ועקב מגולין never were their wrists or their feet or their heels seen uncovered; Midr. Sam. ch. XXV (corr. acc.); a. fr.—2) *partition, board, barrier.* Erub. 5[a] אם יש שם פס ארבעה if a bar of four handbreadths is left or placed above the breach. Ib. 10[b] עושה פס גבוה עשרה וכ׳ he cuts a board ten handbreadths high and four cubits long &c.; a. fr.—*Pl.* as ab. Ib. II, 1 עושין פ׳ לבירואות וכ׳ you must place partitions around watering stations in the shape of four corner-pieces &c., v. דִּיוֹמַד. Ib. 11[a] פַּסֵּי בירואות the partitions of watering stations; a. fr.—[Maasr. I, 7, v. פֵּין.]—3) *pl.* (v. פְּרִיסִים) *tax*; פַּסֵּי העיר town tax (used for maintaining the safety of the town). Tosef. Peah IV, 9 לפ׳ חצרי לשנים וכ׳ ed. Zuck. (ed. לעניי, corr. acc.) in order to be assessed for the town tax one must have been a resident for twelve months; B. Bath. 8[a]; Y. Peah VIII, 21[a] bot. לפסין ולצדקות for the town tax and for the charities, expl. for the salaries of public school teachers; Y. B. Bath. I, beg. 12[d] לפסים ולזרמיות for town tax and town fines.

**פְּ׳, פָּסָא, פַּסָּא, פַּס** ch. same, 1) *strip, stripe.*—*Pl.* פַּסֵּי. Targ. O. Gen. XXXVII, 3; 23 (ed. Berl. פַּסֵּי, פָּסֵּי). Targ. II Sam. XIII, 18 (ed. Wil. פַּסֵּי).—2) פ׳ ידא *palm*; פס רגלא *foot*, v. פִּרְסָתָא.—3) *piece, portion; bread.* Bekh. 43[b], v. סְקַרְפַּס. Lam. R. to III, 16 Ar., v. פְּטִילִיק.—Y. Ber. VI, 10[b] bot., v. פִּרְסָתָא.—4) (from its shape, cmp. כַּף) *spade* or *shovel.* Lev. R. s. 24; s. 25 Ar., v. מַפּוּשָׁא II.—*5) פ׳ דביר (v. preced.) *watering station.* Targ. Y. I Deut. XXXIII, 3 ושריין כמין פ׳ דב׳ (not דִּבַּר) and they rest as it were at a watering station; (Y. II על פום דבירוי).

**פָּסָא,** v. פְּסֵי.

**פסאני,** v. פְּסִיוֹנִי.

**פְּסָאקָא** pr. n. *P'saḳa*, surname of one R. Yitsḥaḳ. Lam. R. to I, 9 ר׳ יצחק פ׳ (Yalk. Is. 302 יצחק פסיקתא); cmp. פַּסְקָה.

**פָּסַג,** *Pi.* פִּסֵּג 1) *to divide, branch off*; denom. פְּסִיגָה. Par. XI, 9 מְפַסְּגוֹ ואוגדו he severs the stalks of hyssop and ties them; פָּסָגוֹ ולא אגדו if he severed, but failed to tie them.—2) (denom. of פְּסִיגָה) *to cut off sprays, to thin.* B. Kam. 119[b] מְפַסְּגֵי אילנות ומפסגי גפנים (Ms. F. ומפסיקי; Ar. ומפסקי) those hired to thin trees or vines; (Tosef. ib. XI, 18 מפסקי גפנים only). M. Kat. 3[a] אין מְפַסְּגִין באילן you must not thin trees (during the festive week; Rashi: *support the branches*); a. e.—Tosef. B. Mets. II, 28, v. infra.

*Hif.* הִפְסִיג *to cut one's way through branches, pass through woods, vineyards* &c., *trespass; to lead through thickets* &c. B. Kam. 81[b] התועה . . . מַפְסִיג ויורד מפסיג ועולה וכ׳ if one loses his way in vineyards, he may cut his way through up and down &c.; הרואה . . . מפסיג וכ׳ he who sees a fellowman lost in vineyards, may make a way for him . . . until he brings him &c.; Tosef. B. Mets. II, 28 מְפַסְּגוֹ בשדות וכ׳ may lead him through fields and

vineyards. Ib. הוא עצמו ... מפסיג וכ׳ ed. Zuck. (ed. מפסג) he who is lost himself may make his way &c.

**פָּסַג** ch. same, 1) *to divide, cut apart.* Targ. Y. Gen. XV, 10 (O. פלג, h. text בתר). Ib. XXVI, 31. Targ. Y. Lev. I, 6; a. e.—Part. pass. פָּסִיג. Gen. R. s. 100 פ׳ תְּרֵעָךְ may thy ill-luck be broken (no more evil befall thee,—which allowing the meaning 'may thy gate (תְּרֵעָא) be broken', is corrected to יסוג תוריעך, v. סוג ch.).—2) *to break through a snare, escape.* Gen. R. s. 79 כד שמע ... פְּסָגָא when R. S. heard the heavenly voice say *demos* (v. דִּימוֹס II), it (the bird) escaped; Yalk. ib. 133 פשגא (Ar. הות פשגה).—B. Kam. 81ᵇ דנִיפְסוֹג that he may be permitted to break through (the vineyard), v. preced.

*Pa.* פַּסֵּיג, *Af.* אַפְסֵיג *to divide.* Targ. Y. Lev. I, 12 וַיְפַסֵּיג (some ed. וַיְפַסֵּי; ed. Vien. וַיְסַגֵּ, corr. acc.). Targ. Y. I. Ex. XXIX, 17 תַּפְסֵיג (Y. II תְּפַסֵּג; ed. Vien. תְּפַסֵּק).—Lam. R. to V, 5 מְפַסֵּג לידה וכ׳ (ed. Wil. מפסל, corr. acc.) he cut him up limb by limb.

**פִּיס׳, פַּס׳, פַּסְנָא** c. (preced.) *piece, part.* Targ. Y. Gen. XXVI, 31. Ib. XV, 10.—*Pl.* פַּסְנִין, פְּסִ׳, פִּסְנַיָּא, פְּסָנָתָא, פִּי׳. Ib. Targ. Y. Ex. XXIX, 17; a. e.—*Fem. pl.* פִּי׳. Y. Ned. IV, 38ᵈ top (expl. תמחוי החוזר) פ׳ cut portions on the plate.

**פִּסְגָּה** f. (preced. wds., v. פְּסִירָה) 1) *branch, bough,* opp. to אשכול the trunk with the grape clusters.—2) (b. h.) pr. n. *Pisgah,* the summit of Mount Nebo. Sifré Deut. 357 (ref. to XXXIV, 1) מה פ׳ זו מופרשת מן האשכול ואינה מופרשת וכ׳ as the branch is separate from the trunk, yet not detached, so was Moses' grave &c., v. תָּאַם; Yalk. ib. 963.

**פָּסַד** *to cut, diminish*; פָּסֵד (cmp. פגם, פסל) *to lose in value, deteriorate.* Y. Maasr. V, beg. 51ᶜ שהן פְּסֵידִין because they spoil; חטין אינן פ׳ wheat does not spoil.

*Hif.* הִפְסִיד 1) *to suffer loss, to lose, be at a disadvantage.* B. Mets. III, 4, sq. אם כן מה ה׳ הרמאי if this is the law, what does the dishonest man lose (what risk does he run to prevent him from claiming more than his due)? Ber. I, 2 לא ה׳ ... הקורא he who reads the Sh'mʿa after this, loses nothing; expl. ib. 10ᵇ לא ה׳ ברכות he does not lose the benedictions (he may recite the benedictions preceding and following the Sh'mʿa as usual). Y. ib. I, 2ᵇ top אין תפלה מַפְסֶדֶת a prayer never loses its value. Gen. R. s. 70 נדרו וְהִפְסִידוּ vowed and suffered thereby. Keth. XIII, 3 אדמון אומר ... הֶפְסֵדְתִּי upon which Admon said, shall I be at a disadvantage, because I am a male heir?; a. fr.—2) *to injure, cause loss to.* Tosef. Bets. II, 6 שמא יַפְסִידוּ lest they do harm to the inhabitants; a. e.—[Y. Ber. IX, 14ᵇ bot. והפסיד אלא, read: והפשיר עמו, v. פָּשַׁר.]

*Nif.* נִפְסַד *to lose.* Pes. 50ᵇ יש זריז ונ׳, v. זָרִיז; Tosef. Yeb. IV, 8 ומַפְסִיד (*Hif.*).

**פְּסַד** ch. same, 1) *to be diminished, scarce.* Targ. Y. Gen. XLVII, 16 (h. text אפס).—2) *to diminish, destroy.* Targ. Ps. XLIV, 3 (ed. Lag. שלח).—3) *to ruin, spoil.* Pes. 55ᵇ פַּסְדָא לה ביעי לגמרי she (the hatching hen) has spoiled the eggs entirely (made them unfit to be eaten).—Part. pass. פָּסִיד. Ib. אכתי לא פְּסִידֵי ביעי וכ׳ (Ms. M. פסיד לה ביעא; Ms. K. לא פַּסְדָה לה) the eggs are not yet entirely spoiled.

*Af.* אַפְסֵד, אַפְסִיד *to injure; to spoil, ruin.* Keth. 56ᵃ אידהו הוא דא׳ אנפשיה he brought the loss upon himself. B. Bath. 139ᵇ אינהו אַפְסִידוּ אנפשיהו they brought the loss &c. Sabb. 108ᵇ אַפְסִידֵי קא מַפְסִידְנָא ליה (by salting the radish) I vitiate it. Keth. 61ᵇ אַפְסַדְתָּ לסעודתא וכ׳ (Rashi: אַפְסַדְתָּא) thou hast spoiled the king's meal. B. Mets. 117ᵇ כמה מַפְסֶדֶת עלייה בבית Ar. (ed. מפסיד, corr. acc.) by how much does the upper story impair (the durability of) the lower story?; a. fr.

**פְּסָדָא**, v. פְּסִידָא.

**פסדיות**, Y'lamd. to Gen. XXVIII, 10 sq., quot. in Ar., read: בֵּי סַדְיוֹת, v. סַדְיָא.

**פְּסָה**, constr. פְּסַת, v. פַּס II.

**פָּסָה**, v. פסי.

**פְּסוֹנָא** m. (פָּסַג) *piece.*—*Pl.* פְּסוֹנְיָא. Targ. Y. Ex. XII, 40; Targ. I Chr. VII, 21 בינֵי פ׳ at the covenant between the pieces, v. בְּתָרִים; Targ. Y. I. Lev. XXVI, 42 פְּרִסוֹנְיָא.

**פסוורוס**, v. פְּוִוסָרוֹס.

**פָּסוֹל** ch. (denom. of פָּסוּל) *to be* or *become disqualified, unfit.* Men. 100ᵃ לִיפסל ליקדוש ולִיפְסוֹל (strike out לִיפסל, v. Rabb. D. S. a. l. note) let it become sacred (by being put in a sacred vessel) and subsequently become unfit (when it becomes overdue); ib.ᵇ; Yoma 29ᵇ ותקדוש וְתִפְסוֹל; a. e.—V. פָּסַל.

**פְּסוּל**, v. פְּרִסוּל.

**פָּסוּל** m., **פְּסוּלָה** f. (פָּסַל; cmp. פגם) *defective, blemished, unfit, disqualified,* opp. כשר. Zeb. II, 1 נשפך ואספו פ׳ ... if the blood was spilt over the pavement, and one collects it again, it is unfit for sprinkling. Ib. 3, v. פְּרִגוּל. Hull. I, 4 שחיטתו פ׳ his slaughtering act is illegitimate (the animal so slaughtered is forbidden to be eaten). Ib. כשר בשחיטה פ׳ במלוקה וכ׳ what is right in slaughtering, is illegal in pinching (the neck) &c. Zeb. III, 2 קבל הכשר ונתן לפ׳ if a person qualified for the service received the blood and handed it to one disqualified. Gen. R. s. 70 אליעזר פְּסוּל חבירת היה וכ׳ Eliezer was the disqualified (servant) of the house, and yet it is written &c. Kidd. IV, 6 פ׳ מן הכהונה לעולם is forever unfit for priesthood (his female descendants are forbidden to priests); בתו פ׳ לכהונה his daughter cannot marry a priest; a. v. fr.—*Pl.* פְּסוּלִים, פְּסוּלִין; פְּסוּלוֹת. Snh. III, 3 אלו הן הפ׳ the following are disqualified (for judges or witnesses). Gitt. IX, 4 שלשה גטין פ׳ three kinds of letters of divorce are invalid. Zeb. III, 1 כל הפ׳ ששחטו וכ׳ if any of those unfit for priestly service did the slaughtering, his act is legal. Kidd. 77ᵃ כל שנולדה מן הפ׳ born of disqualified parents; מאי פ׳ אילימא פ׳ לו what do you mean by 'disqualified'? Do you mean disqualified (forbidden in marriage) to him (the father)? Ib. פְּסוּלֵי כהונה persons disqualified for the priesthood (degraded priests). Y. ib. III, 64ᶜ כשרין הוזהרו על הפ׳ וכ׳ qualified persons are cautioned (in the Law) not

to marry disqualified women, ... but qualified women are not forbidden to marry disqualified men. Shek. VII, 7 הקינין הפ׳ consecrated birds that became disqualified (or unavailable) for sacrificial purposes. Bekh. V, 1, a. fr. פסולי המוקדשים dedicated objects which became unfit for the purpose to which they were dedicated; a. v. fr.

**פְּסוּל** m. (preced.) *blemish, disqualification.* Yoma I, 1 שמא יארע בו פ׳ because something might happen that would disqualify him for the service of the day. Pes. 56a יש במרשתי פ׳ שמא ... is there perhaps, which God forbid, a blemish in my couch (an unworthy person among my descendants)? Tosef. Mikv. I, 19, a. e. מקוה פְּסוּלוֹ בעצמו a bath (that has become unfit for ritual purposes) has its unfitness in itself; בן גרושה ... שפסולו באחרים whereas the son of a divorced woman (married to a priest) owes his disqualification to others (his parents). Ib. פסולו ביחיד his (its) unfitness is caused by a single person; פסולו בבית דין by a court; Mikv. III, 1 לעולם הוא בפסולו וכ׳ it remains in its condition of unfitness until &c. Zeb. VIII, 3 אין מביאין קדשים לבית הפ׳ we must not wittingly cause sacred meat to be brought to the place where the unfit things are burnt. Ib. X, 7 לידי פ׳ ... שלא יביא for one must not cause T'rumah to become unfit; a. v. fr.

**פְּסוֹלָא** I m. same. Targ. Y. I Gen. XXII, 10 (ed. Vien. פְּסוּלָה). Targ. Y. I Deut. VI, 4. Targ. II Sam. XXII, 27, v. פְּסִילָא; a. e.—Keth. 62b חס ושלום פ׳ איכא is there, which God forbid, a blemish in the family?—*Pl.* פְּסוֹלַיָּיא. Y. Kidd. III, 64d top הב דיעתך דאיתי תמן מן אינון פ׳ וכ׳ be careful, for disqualifications (persons disqualified for intermarriage) are there, that thou connect not thyself with them.

**פְּסוֹלָא** II f. (פָּסַל) 1) *chip, block.* Targ. Is. LI, 1.—2) (v. next art.) *worthless matter, dross.* Ib. I, 22 (h. text סיגים). Targ. Ez. XXII, 18 פְּסוֹלַת constr.; a. e.—*Pl.* m. פְּסוֹלַיָּיא. Targ. Ps. CXIX, 119 ed. Lag. (ed. Wil. סוֹלָיָא; h. text סיגים).

**פִּסּוֹלָא**, v. פִּרְסוֹלָא.

**פְּסוֹלָה**, v. פְּסוּלָא, a. פְּסוֹלָא I.

**פְּסוֹלֶת** f. (פָּסַל) 1) *chips, stone-dust.* Y. Shek. V, 49a bot. פסל לך שתהא חפ׳ שלך 'hew for thyself' (Ex. XXXIV, 1) that the chips be thine; Ned. 38a פְּסוֹלְתָן שלך their chips be thine. Ib.; Y. Shek. l. c. מפ׳ של לוחות העשיר וכ׳ Moses became rich from the chips of the tablets; a. e.—2) *refuse, base metal, worthless matter.* Sabb. 138a נוטל אוכל ומניח את הפ׳ he takes up what is eatable, and leaves the refuse. Ib. פ׳ למעלה וכ׳ (when you sift,) the refuse is on the surface, and the eatable peas are at the bottom. Num. R. s. 16 שחפ׳ שלה משובח וכ׳ the inferior soil of Palestine was much superior to the best of &c. Ib. שכן התגרין מראין את הפ׳ וכ׳ so the merchants show the inferior goods first &c. Y. Gitt. I, 43d top (ref. to מקצות, I Kings XII, 31) מן הקוצים שבעם ומן הפ׳ וכ׳ of the thorns among the people, the refuse &c. Sifré Deut. 312 יצא ממנו פ׳ (sub. זרע) unworthy offspring came from him; Gen. R. s. 68; a. fr.—*Pl.* פְּסוֹלוֹת. Num. R. s. 7, beg., v. סָנַן.

**פְּסוֹק**, v. פִּרְסוֹק.

**פָּסוּק** m. (פָּסַק) [*division, interval,*] *Biblical verse.* Yeb. 16b פ׳ זה שר וכ׳ this verse (Ps. XXXVII, 25) has been said by the archangel of the world. Snh. 99a אפי׳ אמר ... תורין מפ׳ זה even if one says, the whole Torah is from heaven, except this one verse; a. v. fr.—*Pl.* פְּסוּקִין, פְּסוּקִים. Taan. 27b משלשה פ׳ ... הקורא בתורה he who reads from the Law, must read no less than three verses. Meg. 22a פ׳ ... אין מתחילין בפרשה in reading from a section of the Torah you must not begin with less than three verses, i. e. you must begin with at least the fourth verse from the beginning of the section. Kidd. 30a חמשת ... פ׳ הוו פְּסוּקֵי ספר תורה וכ׳ the number of verses of the Book of the Law (Pentateuch) is 5888; ib. והתגלח (חצירן) של פ׳ the verse beginning with *v'hithgallaḥ* (Lev. XIII, 33) marks the middle of the verses of the Pentateuch; Yalk. Deut. 855 (needs emend.). Lev. R. s. 6 בארי לא נתנבא אלא שני פ׳ וכ׳ Beeri prophesied no more than two verses, ... and they were attached to the book of Isaiah; a. v. fr.—[Sifré Num. 131 מתחת פסוקין, v. פְּסִיקָא.]

**פְּסוּקָא** ch. same. Taan. 27b כל פ׳ דלא פסקיה וכ׳ you must not divide a verse which Moses has not divided, i. e. in reading you must not stop in the middle of a verse; Meg. 22a. Ib. 25a דאמר פ׳ פ׳ וכ׳ (Ms. M. פ׳ only) when he recites each verse (of the Sh'm'a) and repeats it; Ber. 33b אמר לידה פסוק לי פְּסוּקָךְ. Ḥag. 15a sq. he said to a child, tell me thy verse; a. fr.—*Pl.* פְּסוּקְיָא, פְּסוּקְיָן, פְּסוּקֵי. Y. M. Kat. III, 83b bot. (expl. דלחות, Jer. XXXVI, 23) תלת ארבע פ׳ (ed. Krot. פְּסִיקָן) three or four verses. Kidd. 30a מידהא ליתו וכ׳ פ׳ let us bring up the Torah and count the verses; בפ׳ נמי לא בקיאינן we (Babylonians) know not even the division of verses. Ib. במערבא פסקי ליה תלתא פ׳ ... in Palestine they divided this verse (Ex. XIX, 9) into three verses; a. fr.

**פְּסוּקָה** m., v. preced.

**פְּסוּקָת** f., constr. פְּסוּקַת, v. פָּסַק.

**פָּסַח** (b. h.) *to leap over; to spare.* Ex. R. s. 15 שאני פוֹסֵחַ עליכם ומגין וכ׳ I (the Lord) will pass over and protect you. Pes. X, 5 פֶּסַח על שום שפ׳ המקום וכ׳ the Passover lamb is symbolical of the fact that the Lord passed over the houses &c.

*Nif.* נִפְסַח (denom. of פִּסֵּחַ) *to become lame.* Y. Ber. I, 3c bot. ונתרפא וכ׳ and became lame, but was cured; Gen. R. s. 39; a. e.

**פַּסַּח**, Targ. Is. XXXIII, 12 מפסחין, v. פָּסַךְ.

**פִּסֵּחַ**, **פִּסֵּחַ** m. (b. h.; preced. art.) *limping, lame.* Sifra Emor ch. II, Par. 3 פ׳ בין חגר וכ׳ 'lame' (Lev. XXI, 18), whether lame on both feet or on one. Sifré Deut. 126; a. e.—*Pl.* פִּסְּחִים, פִּסֵּחִים. Pirké d'R. El. ch. XXXVI (ref. to II Sam. V, 6) העורים והפ׳ אלו הצלמים 'the blind and the

lame' means the idols; Yalk. Gen. 82 (with ref. to Ps. CXV, 5-7).

**פֶּסַח** m. (b. h.; preced. wds.) *Passover festival*; (sub. זבח) *Passover sacrifice, Passover meal.* Pes. V, 1 (58a) חל ערב פ' וכ' (Mish. ed. ערבי פסחים; Y. ed. ערב פסחים) if the eve of Passover occurred on a Friday. Ib. 2 חפ' ששחטו וכ' if they slaughtered a Passover lamb not as such. Ib. IX, 9 חבורה שאבדה פִּסְחָהּ a party that lost its dedicated Passover lamb. Ib. 5, a.fr. פ' דורות, פ' מצרים, v. דּוֹר. Ib. 3, a. fr. פ' ראשון the first Passover, i. e. that celebrated on the fifteenth of Nisan; פ' שני the second (vicarious) Passover, on the eve of the fifteenth of Iyar (Num. IX, 10 sq.); a. v. fr.—*Pl.* פְּסָחִים. Ib. 10 שתי ... שנתערבו פְּסָחֵיהֶן two parties whose Passover sacrifices were mixed up. Ib. X, 6 ומן חפ' וכ' ... ונאכל שם that there we may partake of the offerings and the Passover sacrifices &c.; a. fr.—ערבי פ' (ערב), v. supra. Ib. 1; a. fr.—*P'saḥim*, name of a treatise, of the Order of Moëd, of the Mishnah, Tosefta, Talmud Babli and Y'rushalmi.

**פְּסַחָא, פְּסָחָא** ch. same. Targ. O. Ex. XII, 11. Targ. II Chr. XXX, 18; a. fr.—Y. Sabb. VIII, beg. 11a שתי ארבעתי כסוי דלילי פ' drank the four cups of wine customary at the celebration of the Passover night. Ḥull. 129b פ' זעירא the minor Passover (=פסח שני, v. preced.), the fifteenth of Iyar; פ' רבה the great Passover, the fifteenth of Nisan. Pes. 69b קום מהול ועביד פ' go and get circumcised, and partake of the Passover lamb; a. fr.—*Pl.* פְּסַחֲיָא, פְּסָחֲיָא. Targ. I Sam. XV, 4 באמרי פ' by Passover lambs (h. text בטלאים).

**פסטולים**, v. פִּסְטִילוֹס.

**פַּסְטוּמוֹס**, v. אַפּוֹסְטוּמוֹס.

**פַּסְטוֹן** m. (fossatum, φοσσᾶτον) *ditch.* Gen. R. s. 46; Yalk. ib. 82 [read with Ar.) עשו לו סיעה פ' a band made a ditch for him (as a trap).—*Pl.* פַּסְטָרִין. Yalk. Kings 230, quot. fr. Tanḥ. Thazr. 9 שעשו פטשין ... יפלו לתוך חפטשין (corr. acc.) they dug ditches, saying, when the Israelites come to make war, they will fall into the ditches (Tanḥ. l. c. בורות, Var. פטשין; ed. Bub. 12 פרטסים, Mss. פוטרסין, פוטסין, read פּוֹסָטִין).—Cmp. פּוֹסָא.

**פסטמא**, v. פסטמא.

**פַּסְטַי** (?) pr. n. m., v. פַּנְטַר.

**פִּסְטִילוֹס** m. (pistillus) *pestle, pounder.* Yalk. Sam. 102 (ref. to הדקו Dan. VI, 25) כהדין פ' as with a pounder; Midr. Sam. ch. XI באילין פסטילם (corr. acc., or פִּסְטִילִין, *pl.*); Yalk. Dan. 1064 פסטולים (corr. acc.).

**פִּסְטִיס, פִּסְטִין**, v. פִּיסְטִין.

**פסטירין**, v. מִסְטוֹר.

**פַּסְטְלִין** m. pl. (adapt. of pastilli, as if from פסל or פצל) *lozenges, sugar pills.* Yalk. Cant. 981; Ex. R. s. 41 פְּרִיצְטְלִין; cmp. אִרְפְּסְטְלִין.

**פסטמא**, Lev. R. s. 9, some ed. פסטטא; Yalk. ib. 493 פשטמא, a corrupt., read פְּרַגְמָטָא.

**פִּסְטַקִין, פִּסְטָקָא**, v. פִּרְסְתָּקָא.

**פָּסָה, פָּסַת** (b. h. פָּשָׂה) *to spread, be extended.* Y. Yoma III, beg. 40b מאור החמה פּוֹסֶה וכ' the light of the sun (dawn) spreads over the whole eastern horizon, opp. מחמר ועולה. Ib. 41a bot. חיתה מחמרת ... של בית ופּוֹסָה ויורדת וכ' ... the frankincense of Beth Abtinas rose straight in a column and then spread and came down &c.; Y. Shek. V, 49a top; Cant. R. to I, 14; III, 6. Ib. to IV, 14 (ref. to שהוא פוסה כאהל ואהלות ib.) [read:] עץ (עץ) a tree which spreads like a tent. Gen. R. s. 15 (ref. to עץ חיים, Gen. II, 9) עץ שהוא פוסה על פני וכ' a tree which spread over all living things. Neg. IV, 8, a. fr. וּפָשְׂחָה וכ' and the spot spread &c.; Y. M. Kat. I, 80c bot. וּפָסְחָה; a. fr.

**פָּסָא, פָּסֵי** I ch. 1) same; denom. פְּסָרוֹנָא.—2) *to split, break; to desecrate*, v. פִּיס ch.

**פָּסָא, פָּסֵי** II (=פסע, פסח) *to step.* B. Mets. 86b דלא מציא פַּסְיָא קניא (Ms. H. ריכלה למיפסע, v. Rabb. D. S. a. l. note 60) which cannot step over a reed (from fatness).—[פסי אייתי, v. next w.]

**פְּסִיאִית, פְּסִיָּאִית** adv. (פָּסֵי I, cmp. פִּיס *Pa.*) *in a persuasive manner.* Targ. Prov. XXV, 11 (some ed. פסי אייתי, corr. acc.).

**פְּסִיאֲנִי**, v. פְּסִילוֹנִי.

**פְּסִיגָה, פְּסִינָא** f. (פָּסַג; v. פְּסָגָה) *branch, sprig.* Ukts. I, 5 פ' של אשכול שריקנה (Talm. ed. פסיגא) a sprig of a vine when stripped of its grapes.—*Pl.* פְּסִיגִין. Tosef. Peah III, 11 (expl. כתתם) פ' חמחוברות וכ' (ed. Zuck. בסיגין, Var. סיגין) sprigs which are joined to the trunk one above the other; Y. ib. VII, 20a bot. פ' זו על גבי זו.

**פְּסִיד**, *pl.* פְּסִידִין, v. פָּסַד.

**פְּסִידָא, פְּסֵי, פְּסִידָא** m. (פָּסַד) *loss, disadvantage.* Targ. Y. Ex. XXII, 14.—B. Mets. 3a מאי פ' אית ליה דלודי what loss can he suffer (through his false claim) that should induce him to confess the truth? (v. פָּסַד). M. Kat. 2a, sq. במקום פ' where there is a loss involved (by the delay); Keth. 60a; a. fr.

**פסידתו**, Midr. Till. to IX, 1 ed. Bub.; Yalk. ib. 642, v. פְּחִדָה.

**פְּסִיוֹן, פְּסֵי, פְּסֵי, פְּסָי** m. (פָּסָה) *spreading, extension,* esp. *spreading of a leprous spot* (Lev. XIII, 7, a. e.). Neg. I, 3; 5; 6 (פס' a. פש' interchanging). Ib. III, 4; a. fr.

**פְּסִיוָנָא, פְּסִיוֹן** I *pheasant*, v. פְּסִילוֹנִי.

**פְּסִיסִי, פְּסִינָא** II m.=h. פְּסִיסִין. Targ. Y. Lev. XIII, 5, sq.; a. fr.—Fem. form: פְּסִיסִינְתָא. Ib. 28 (ed. Vien. פְּסִירִינְתָא).

**פְּסִילוֹנִי, פְּסִיסִי** m. (φασιανός, sub. ὄρνις) [*bird from the river Phasis in Colchis,*] *pheasant* (Phasianus Colchicus).

פְּסִילְיוּד, פְּסִילְיָא m. (v. next art.) an inferior kind of *beans* (cmp. פְּרִישׁוֹנָא). Ab. Zar. 38b חיא המטליא חיא פ׳ וכ׳ Ar. (Ms. M. פסליא; ed. פשליא) the same law applies to gentile preparations of *hemṭalia*, *psilia* and *sh<sup>e</sup>itha*, v. חֶמְטַלְיָא a. שְׁעִיתָא. Y. Bets. I, 60d bot. תורמוסין ופ׳ lupines and *psilia* (inferior beans); Y. Sabb. VII, 10b ופְּסִילְיָרִין and the inferior beans among them (v. Bab. ib. 74a bot.).

פְּסִילִיד, Tosef. Dem. I, 9 Var. ed. Zuck. (ed. Zuck. פסליא, absent in oth. eds.), v. פַּסְלָקָאוֹת.

פְּסִילְיוּד, v. preced. art.

פְּסִילְתָּא f. (פָּסַל) [*refuse,*] name of a *bean* (h. שעועית). Y. Kil. I, 27a top Ar. s. v. פול (R. S. to Kil. I, 1 פְּסִילוּתָא, פְּשִׁילְ׳; ed. פתילת, corr. acc.).

פְּסִים, v. פְּצִים.

פְּסִין, פְּסִים, פַּסִּים, v. פַּס, a. פְּיסִים.—שטר פסים, v. פָּסִיס.

פסינתטיון, פסינתטון, read:

פְּסִינְתָּטוֹן m. (absinthiatum, sub. vinum) *wormwood-wine.* Tanḥ. Vayesheb 8, contrad. to קונדרשון. Y. Ab. Zar. II, 41a top המר פ׳ 'bitter wine' is absinthiatum; Y. Ter. VIII, 45c פסתיגון (corr. acc.).

פְּסִיס m. (פָּרַס or פָּסַס) 1) *persuasion, good-will, accommodation;* שטר פ׳ (not פסים) *a deed of sale for accommodation, a feigned transfer* (a Hebrew adaptation of πίστις), v. פִּרְסְטִיס.—2) *peg.* *Pl.* פְּסִיסִין. B. Bath. 2b Ms. M., v. מְסִיפָס; cmp. פְּסִיסִית.

פְּסִיסָא pr. n. m. *P'sisa.* Snh. 91a, v. גְּבִיעָא.

פְּסִיסִית f. (פָּסַס, cmp. פַּס II a. פְּסַפֵּס I) *a partition between courts marked off by pegs.*—*Ps.* פְּסִיסִיוֹת. Y. Erub. IX, beg. 25c חרי שהיתה החצר חלוקה בפ׳ if the court (common to two parties) is marked off by pegs.

פְּסִיסְפָּס m. same. Y. Ned. V, beg. 39a [read:] אם היתה החצר חלוקה בפ׳ (Ab. Zar. 70b בְּמִסְפָּס), v. preced.

פְּסִיעַ m. (פָּסַע) *bandy-legged, waddling.* Targ. Y. Lev. XXI, 18 Ar. (ed. מישתמיט ירריכיה; h. text שרוע).

פְּסִיעָא, v. פְּסִיעָתָא.

פְּסִיעָה f. (פָּסַע) *step, walk.* Ber. 6b, a. fr. גסה פ׳, v. פַּס III. Gen. R. s. 39 ליתן שכר על כל פ׳ ופ׳ וכ׳ to reward him for every step. Koh. R. to VII, 2 'and the living shall take it to heart' (ib.) זה חי העולמים ... על כל פ׳ ופ׳ וכ׳ that means the Everliving who rewards man for every step he takes for deeds of charity. Pesik. R. s. 33 (ref. to Is. LI, 14) מן אדם שהוא ממהר בפְּסִיעָתוֹ בשביל להיפתח וכ׳ art thou afraid of man who hastens his step to have an opening ... and runs with hasty step, that he may not miss his bread?; Yalk. Is. 336; a. fr.—*Pl.* פְּסִיעוֹת.

Num. R. s. 7 מי שהיה מתאוה תרנגול או פסיון וכ׳ whoever desired to eat chicken or pheasant, found the taste of it in the manna. Tosef. Kil. I, 8 תרנגול ... ופ׳ וכ׳ ed. Zuck. (Var. פַּסְיָאנִי, פסאני) chicken, peacock and pheasant, although resembling one another, are heterogeneous birds; Y. ib. I, 27a bot. הפוסיוני; Y. B. Kam. V, end, 5a פי׳; Bab. ib. 55a (Rashi: *partridge*). Yoma 75b (as a species of quail, v. סְלָיו). Kidd. 31a. Midr. Till. to Ps. IV; a. e.—*Pl.* פְּסִיוֹנִים, פְּסִיוֹנִין, פְּסִיוֹנִין, פִּי׳. Ib. וראשי פטומות פ׳ pheasants and choice of fattened birds; a. e.

פְּסִיוֹנִי, פִּי׳ ch. same. Y. Ab. Zar. III, 42d top, v. טַוְוסָא.—Pl. פְּסִיוֹנִין, פִּי׳. Gen. R. s. 70 כמה טווסין ... כמה פ׳ אית לי (some ed. פּוּסְיָינֵי) how many peacocks, how many pheasants have I!; Koh. R. to VII, 8. Ib. to II, 8 פּוּסְיָאנִין.

פְּסִיחָה f. (פָּסַח) *stepping over, use of the root* פסח. Mekh. Bo, s. 11; Yalk. ib. 200, v. חְסִיחָה II.

פְּסִיוְנָתָא, v. פְּסִיוֹנָא II.

פְּסִיכְתָרָא, v. פְּסַכְתֵּרָא.

פְּסִיל m. (b. h.; פָּסַל) 1) *hewn image.*—*Pl.* פְּסִילִים. Y. Ber. IV, 8a ויחללוה עובדי פ׳ and which idolaters have desecrated. Pirké d'R. El. ch. XXX הפ׳ של בית וכ׳ the images of the house of Pharaoh her father; a. e.—2) *chisel,* v. פְּסִילָה.—[Y. Ned. I, 37a top; Y. Naz. I, beg. 51a נזיר פסילים, v. פְּסִילוֹס.]

פְּסִילָא ch. 1) as preced. 1.—*Pl.* פְּסִילַיָּא. Targ. Ps. LXXVIII, 58, v. פְּסָלָא.—Gen. R. s. 38, end ותבריהון לכלהון פ׳ (not פסילא) and broke all the idols.—2) = פְּסוּלָא I. Targ. Ps. XVIII, 27 (Ms. פְּסִילָן f. *pl.*); Targ. II Sam. XXII, 27 פְּסוּלָא.—*Pl.* as ab. Lam. R. to III, 45 מאסריא פ׳ (some ed. פְּסִילַאדְיָא), v. מְאִיס.—[V. פְּסִילָא.]

פְּסִילָה f. (פָּסַל) *chisel* or *gimlet.* Y. Kidd. I, 59d (expl. מרצע, Ex. XXI, 6) זה הפ׳ (some ed. הַפְּסִיל), contrad. to מקדח.—[Koh. R. to IX, 11; X, 20 פסילתן, some ed., v. פְּסוֹלֶת.]

פְּסִילוֹס m. (ψελλός) *one unable to pronounce certain letters, stammerer.* Lev. R. s. 10, beg. וחיו קורין אותו פ׳ and they called him (Amos) the stammerer; Yalk. Is. 307, v. עָמַס. Pesik. Naḥămu, p. 125b his name was Amos שהיה פ׳ בלשונו (not שהיו) because he hesitated in his speech.—*Pl.* פְּסִילִים. Y. Ned. I, 37a top במקום שקוראין לנזיר נזיך ... נזיר פ׳ וכ׳ in a place where people say *naziḳ* for *nazir* (owing to a dialectical peculiarity), I say so: shall a Nazarite among stammerers not be a Nazarite?; Y. Naz. I, beg. 51a.

פְּסִילוֹסָא ch. same. Pesik. Naḥămu, p. 125b; Yalk. Is. 307 חניח ... על הדרן פ׳ על הדרן קטיע לישנא did the Lord pass the whole world and let his inspiration rest on this stammerer, this tongueless man?; Koh. R. beg. על הדרן קטיע לישנא פ׳; Lev. R. s. 10, beg. Ar. (missing in ed.).

פְּסִילוּתָא, v. פְּסִילְתָּא.

4) *voting tablet, verdict.* Lam. R. to II, 1, v. חֵרְתּוּךְ.—[The contact between the Hebrew and Greek languages influenced the form פסיפס and the coincidence of some meanings of our word with ψῆφος *pebble.*]

*פְּסִיפַס ch. same. Targ. I Kings V, 31 אבן פ' Ar. (ed. אבנין פסילן; h. text גזרת).—Y. Sabb. XII, beg. 13c מקטע פסיפס, v. preced.

פְּסִיק, פְּסֵיק, v. פְּסַק.

פְּסִיקָא I f. (פְּסַק) 1) *part, fraction.* B. Bath. 62b, sq., contrad. to פלגא.—2) *subscription for charity, collection.* Lev. R. s. 32, end ואנן עבדין לך פ' בצרבורא and we shall arrange a collection for you in the assembly; עבדון ליה פ' they made up a purse for him. Ib. s. 5 עביד פְּסִיקָא למתן וכ' (not למיתן) arranged a subscription for a charity in the college of Tiberias.—3) = פְּסוּקָא, *verse.*—*Pl.* פְּסִיקָן, v. פְּסוּקָא.

פְּסִיקָא II *fillet,* v. פְּסִיקְיָא.

פְּסִיקָה f. (פְּסַק) 1) *cutting apart.* Succ. 11a פְּסִיקָתָן זו חיא עשייתן cutting the threads apart is the making of them (the show fringes).—2) *separated thread.* Neg. XI, 8 אפי' פ' אחת וכ' even if only one separate thread was on the coil, and he knotted it.—*Pl.* פְּסִיקוֹת. Ib. חיתה פ' if the coil consisted of separate threads.

פְּסִיקְתָה ch., v. פְּסִיקָא.

פְּסֵיקְתָה f. (פְּסַק, v. *Hif.* 4) *water collected behind a dam, reservoir, pool.*—*Pl.* פְּסֵיקְתוֹת. M. Kat. 4a הפ' וחבריכות וכ' pools and ponds which were filled with water on the eve of a Holy Day.

פסיקוליה, Y. Peah I, 15d בפ' אחריא, read: כדפסיקו ליה לאחריא, v. פְּסַק.

פְּסַק, פְּסִיקָה, פְּסִיקְיָא f. (an adapt. of fascia, as if from פסק) *band* or *fillet* worn by women over the breast; *girdle; bandage round the legs and feet.* Targ. Is. III, 24 פְּסִיקְיָא (*pl.* form).—Y. Snh. X, 28d bot. נתן את חברזל תחת פ' שלו he put the iron point of his spear under his *fascia.* Sabb. XV, 2 (111b) ושל פסי' (Bab. ed. פסקיא) and the cords of the breast bandage. Ib. (113a) קושרין דלי בפ' וכ' (Bab. ed. בפסק' you may (on the Sabbath) tie up (the broken rope of) a bucket with a *fascia,* but not with a rope. Ib. 113a כורך עליו פונדא או פ' (Ms. M. פסיקא) he may wind a *funda* or a *fascia* around it; Pes. 11a פיסקיא (Ms. M. פסיקיא; early ed. פסקי, v. Rabb. D. S. a. l. note). Y. Kil. IX, end, 32d פיסקי (corr. acc.), v. עֲגַל I; a. e.—*Pl.* form פְּסִיקִין. Sifré Num. 131 מתחת פ' שלה . . . והיא מוציאה (not פסוקין) she took an impression of Peor from under her breast band (Snh. 106a חרקה).

פְּסַק, פְּסִיקְתָא I (פְּסַק) 1) *apportionment, agreement to pay,* esp. *dowry.* M. Kat. 18b שטרי פ' agreements stating the amounts which the parents promise to their respective son or daughter; Kidd. 9b; Keth. 102b; a. fr.—2) *section,*

Yoma 53b המתפלל צריך שיפסיע שלש פ' לאחוריו וכ' he who is in prayer (when a person enters), must pass three steps backward (when he ends his prayer), and then turn around to salute. Ib. דפסעי להו שלש פ' בכריעה אחת they made the three steps backward with one bow. Snh. 22a (he who loses his wife) פְּסִיעוֹתָיו מתקצרות has his steps shortened (his energies broken, with ref. to Job XVIII, 7). Sabb. 63b שהיו פְּסִיעוֹתֵיהֶם גסות who used to make wide steps. Num. R. s. 4; a. fr.

פְּסִיעָא, פְּסִיעָתָא ch. same. Targ. Ps. XVIII, 37; II Sam. XXII, 37; a. e.—*Pl.* פְּסִיעָן, פְּסִיעָתָא. Targ. Job XIV, 16 (not פְּסִיעוֹתַי). Ib. XXXI, 4; a. fr.—Y. Snh. VIII, 26b bot. בגין דהלידך תרתין פ' הוא מפסיד shall he be at a disadvantage, because he walked two steps (into the court room)?; Y. Shebu. VII, 38a (corr. acc.); Y. Keth. IX, 33b bot.

פסיפין, פסיפון, Pesik. Vattom., p. 131a Ar., v. פיספיסאי.—Lam. R. to II, 1 Mus., v. next w.

פְּיָס, פְּסַפָּס, פְּסִיפָס m. (פְּסַס, cmp. פְּסִיסִית) 1) *cut and polished stone block,* used for paving floors, *stone pavement, mosaic.* Ab. d'R. N. ch. XXVIII אבן פסי' שיש וכ' ed. Schechter (ed. פיספס) a paving block which has four polished sides (a metaphor for a many-sided scholar). Y. Sabb. VII, 10b top בשאין שם פ' where there is no stone pavement. Ib. XII, beg. 13c (Chald. dict.) מקטע פ' he who trims a paving stone (or die, v. infra). Ex. R. s. 10 בתיהם של גדולים . . . בשיש בפ' the houses of the nobles which were paved with marble or blocks; Yalk. Sam. 102 בתי חשיש והפְּסַפְּסִים (*pl.*); Yalk. Ps. 820 בתי השיש ובתי הפ' (Midr. Till. to Ps. CV בתי חסיפים, v. סַף). Deut. R. s. 1 ואם בפ' הפ' וכ' and if (she wipes her hands) on the pavement, the pavement will be blackened, but her hands will not be clean; a. e.—*Pl.* פְּסִיפְסִין, פְּסִיפְסִים, פְּסִיפִּין, פְּסִיפִּים. Yalk. Sam. l. c.; Yalk. Ps. l. c., v. supra. Midd. I, 6 ראשי פסי' וכ' Var. in Ar. s. v. פשפש (Mish. ed. פספס; Talm. ed. פרישפשין) the ends of the flag-stones in the pavement indicated the mark between the sacred and the secular grounds; [comment.: blocks on the ceiling]; ib. II, 6; a. e.—[Tosef. Zeb. VII, 1 פסיפסין, Var. פסיפירסין, v. פְּשַׁפֵּשׁ I.]—2) *cube, die.*—*Pl.* as ab. Y. R. Hash. I, 57c top (expl. המשחק בקוביא) המשחק בפסי' he who plays with dice; Snh. 25b, a. e. בפיספ' (Rashi: blocks of wood); Y. l. c. משישבור את פְּסִיפְסָיו (he is not reinstated from his civil disabilities,) until he breaks his dice; Snh. l. c. משישברו את פְּסִיפְסֵיהֶן; Y. Shebu. VII, 37d bot. פִּיסְפָּסָיו; Y. Snh. III, beg., 21a (also פְּשִׁירְפִּשִׁין). Midr. Till. to Ps. XXVI, 10 אלו המשחקין בפספ' וכ' that means those who play with dice, who calculate (throw) with the left hand and press with the right hand, and rob and wrong one another; a. e.—3) *check* (in garments), *square,* or *stripe* (cmp. פַּס). Neg. XI, 7 והרי הוא פסי' יחידי ed. Dehr. (ed. פספס) suppose there is only one (white) stripe in the whole garment?—*Pl.* as ab. Ib. קירטא שיש בה פ' צבועים וכ' a pieced sheet in which there are checkers colored and white; Tosef. ib. V, 10. Yalk. Job 927 פספסין הַיְרוֹחוֹת שלו מכחות וכ' (or הַהִוּחוֹת, not פספסי חרוחות) the faintest checkers (or stripes) of the Leviathan's skin outshine the sun (v. Yalk. Lev. 653).—

esp. *P'sikta*, name of several Midrashim, *a) P. d'R. Kahăna* (or only *P'sikta*) (edited by S. Buber).—*b) P. Rabbathi* (*Large P.*).—*c*) (of late origin) *P. Zuṭarta* or *Zuṭrathi* (Small P.) (edited by S. Buber).—[3) *a small share*, v. פְּרִיסְתָּא.]

**פְּסִיקְתָּא** II pr. n. m., v. פְּסָאקָא.

***פָּסַךְ**, *Pa.* פִּסֵּךְ *to cut, clear* (of thorns).—Part. pass. מְפַסָּךְ; pl. מְפַסְּכִין. Targ. Is. XXXIII, 12 (ed. Wil. מפסחין, corr. acc.). [Prob. to be read: מְכַסְּחִין.]

**פְּסַכְתִּירָא, פְּסַכְתִּיר**, v. next wds.

**פַּסְכְּתֵר** m. (corresp. to ψυχθηρ = ψυκτήρ) [*wine-cooler,*] *a large pot.* Y. Ḥag. III, 79ᵃ; Tam. V, 5 כיפה ... פ' (,Ar. everywhere 'פסק), v. בָּסָה; ib. וכ' תירה כלי ופ' the *psykter* was a large vessel, holding &c. Sifré Tsav, Par. 1, ch. II; Y. Yoma IV, end, 42ᵃ; Num. R. s. 4. Erub. X, 15; a. e.

**פַּסְכְּתִירָא** ch. same.—*Pl.* פַּסְכְּתִירָוָתָא. Targ. O. Ex. XXXVIII, 3 (ed. Berl. 'פַּסְכְּתִיר, some ed. 'פַּסִּיכְתִּיר; h. text סירות). Ib. XXVII, 3.

**פָּסַל** (b. h.) 1) *to cut, chip, hew, trim.* Tanḥ. ʿEkeb 9 (ref. to Koh. III, 5) עת היה לְפַסּוֹל שני וכ' the time came to hew other two tablets (in place of the broken). Ib. מתחת כסא הכבוד פְּסָלָן he hewed them from under the throne of glory. Ab. Zar. 52ᵃ (ref. to Deut. VII, 25) משפְּסָלוֹ נעשה אלוה as soon as a gentile has done chiselling on it, it becomes a deity (an idol forbidden to Jews for any use); ib. פסלו לאלוה לא וכ' when the gentile has hewed it for a god, thou shalt not covet it; פסלו מאלוה ולקחת לך when he chips it so as to unfit it as an idol (v. infra), thou mayest take it unto thyself; a. e.—*Part. pass.* פָּסוּל; f. פְּסוּלָה; *pl.* פְּסוּלִים, אבנים פ' chipped stones (unfit for the altar); a. e.—*b*) (cmp. פָּגַם) *defective, unfit, disqualified*, v. פְּסוּל.—2) (denom. of פָּסוּל) *to disqualify, to be the cause of disqualification of; to declare unfit.* Ḥull. III, 12 פּוֹסְלִין, v. כָּשֵׁר I. Ab. Zar. l. c. מנירון לנכרי שפּוֹסֵל אלוהו how will you prove that a gentile can cancel his deity (by disfiguring it)? Kidd. 70ᵃ אוי לו לפוסל את זרעו ולפוגם וכ' woe to him who causes his descendants to be disqualified and his family to be tarnished. Ib. כל הפוסל פסול he who tarnishes (casts suspicion on the purity of a family) is himself tarnished (of spurious descent); במומו פוסל he charges others with his own defect. Ex. R. s. 1 ... והחזירתו ופ' את כלן she (Pharaoh's daughter) took him (the infant Moses) around to all Egyptian women to give him suck, but he rejected all of them (refused to take their breasts); ולמה פְּסָלָן and why did he reject them? Snh. III, 1 זה פּוֹסֵל דיינו של זה וכ' each has a right to reject the judge chosen by the other; ... אם היו כשרים אינו יכול לִפְסָלָן if they are fit (not legally disqualified) or authorized, he cannot reject them. Ib. זה פוסל עדיו וכ' every witness in a case may help by his testimony to disqualify the opposing party's witnesses. R. Hash. I, 7 קבלו ... ופְסָלוּ וכ' they accepted as witnesses himself and his son, and rejected his slave. Mikv. II, 4 פּוֹסְלִין את המקוה are sufficient to make the pond unfit for ritual immersion. Ib. VII, 5 לא פְּסָלוּהוּ they do not make the blood unfit. Zeb. I, 4 המחשבה פּוֹסֶלֶת the improper intention makes the sacrifice unfit. Succ. II, 7, a. e. בית שמאי פוסלין the school of Sh. declares such a Succah to be ritually unfit; a. v. fr.—Trnsf. *to cancel, abrogate.* B. Kam. 97ᵃ פְּסָלַתּוּ מלכות the government cancelled the coin; פסלתו מדינה the inhabitants of the district refused to pass it.—Gen. R. s. 30, beg. כל מקום שנאמר אלה פ' את הראשונים וכ' wherever the Biblical text has 'these', it is meant to cancel (exclude) the preceding; wherever it has 'and these', it is to add to the preceding; Ex. R. s. 1 ... פ' אלה תולדות וכ' 'these are the origins of heaven and earth' (Gen. II, 4), this excludes the time of chaos; a. fr.

*Nif.* נִפְסַל 1) *to be hewn, sculptured.* Sifra K'dosh. beg. פסל שהם נִפְסָלִין idols are named *pesel*, because they are sculptured; (Yalk. Lev. 604 פסולין).—2) *to be disqualified, made unfit, declared unfit.* Zeb. I, 4 חזבח ב' ארבעה וכ' a sacrifice may become unfit by improper actions in four stages, at the slaughtering &c. Pes. 15ᵇ; 45ᵇ ... הפת ונִפְסָלָה מלאכול if bread becomes mouldy and unfit for man to eat. Toh. VIII, 6 עד שיִּפָּסֵל מאוכל חכלב until it becomes unfit for a dog to eat; Y. Ḥall. IV, 60ᵃ top עד שתִּפָּסֵל. [Men. 100ᵃ, v. פָּסוּל.] Num. R. s. 6 end לא היו נִפְסָלִים אלא בקול they (the Levites) became unfit for service only when they lost their voice for song. B. Kam. IX, 2 נִפְסָלָה מעל גבי המזבח became unfit for the altar; a. fr.—Trnsf. *to be cancelled, abrogated.* B. Kam. l. c. מטבע (גזל) וכ' if one stole a coin, and it was invalidated (before he made the restitution). Snh. 104ᵇ (expl. סְלָה, Lam. I, 15) כאדם שאומר לחברו נפסלה מטבע זו as one says to his neighbor, this coin is worthless; v. סָלָא; a. e.

*Pi.* פִּסֵּל *to cut off dry twigs, to trim.* Shebi. II, 3 מְפַסְּלִין עד וכ' (in the ante-Sabbatical year) you may trim trees up to New Year, v. פִּירְסוּל. Mikv. IX, 7 מְפַסְּלֵי אילנות trimmers of trees. Y. Sabb. VII, 10ᵃ top; a. e.—Yalk. Deut. 942 מְפַסְּלוֹ במעצד he chips it (the crooked staff) with the adze; Sifré ib. 308 מפתלו (corr. acc.).

*Hif.* הִתְפַּסֵּל *to find fault, to speak contemptuously.* Koh. R. to XI, 9 שהיה מַתְפַּסֵּל בנשים וכ' who used to find fault with women (considering none good enough for him as wife), and was a profligate.—[Part. pass. מְתֻפָּסָל, v. next w.]

**פְּסַל** ch. same, 1) *to cut, hew, dig.* Targ. Ex. XXXIV, 1. Targ. Deut. VI, 11; a. fr.—Part. pass. פְּסִיל; f. פְּסִילָא; *pl.* פְּסִילָן, פְּסִילַי. Ib.; a. e.—2) *to make* or *declare unfit; to reject.* Snh. 23ᵃ בתר דפְּסָלֵי להו וכ' after they (the parties) rejected them, shall they (the rejected judges) go and select another court? Ib. רחמנא פְּסֵלֵיה it is the Law that declared him unfit. Ib. כל כמינה דפָּסֵיל דיינו is it in his power to reject judges?; a. fr.—Part. pass. as ab. Targ. Y. II Gen. XXII, 10. Targ. Y. I Lev. VII, 18 (Y. II פָּסוּל h. form; h. text פגול); a. e.—[Targ. Ps. XVIII, 27, v. פְּסִילָא.]—Keth. 61ᵇ מאן דעביד הכי פ' למאכל וכ' he who does a thing like this is unfit to prepare food for the king. Ib. 105ᵇ (some ed. פסול) דאי דיינא ... פ' למירדן דינא a judge that is in the habit of borrowing (things from his neighbors) is unfit to judge cases. Ib. פְּסִילְנָא לך לדיינא I am unfit to

be a judge in thy case (because I have been offered a gift); a. fr.—V. פָּסוֹל.

*Ithpe.* אִתְפַּסַל, אִיתְפַּסִיל, אִירְפַּסִיל 1) *to be engraven.* Targ. Job XIX, 24.—2) *to be hewn out.* Targ. Is. LI, 1.—3) *to be disqualified, unfit, rejected.* Targ. Ps. LXVIII, 16. [Targ. Y. Num. VIII, 24 מוּפְסָלִין h. *Hof.*]—Y. Kil. VII, 31ᵃ top [read:] א״ל טבא הוא ואִירְפַּסְלַת he said to him, it is a good coin, whereas it had been cancelled. Men. 102ᵇ לְאִירְפַּסּוּלֵי (Ms. M. לְאִיפְּסוּלֵי) דגופיה to become unfit for itself (but not for making unclean); Pes. 20ᵃ לאירפסולי גופיה; a. fr.

*Af.* אַפְסֵל *to make unfit.* Ḥull. 36ᵃ לְאַפְסוּלֵי גופיה to cause the object itself to be forbidden (ib. 37ᵃ לפסולא דגופיה), v. supra.

*Pa.* פַּסֵּל *to cut (stones).* Targ. II Chr. XXIV, 12 מְפַסְּלִין stone-cutters.

**פַּסָּל** m. (preced.) *mattock.* Sifré Deut. 38; Yalk. ib. 857 ארץ . . . אם אינו עמל בה בפ׳ וקורדום the soil of Egypt cannot be planted, unless one first works it with mattock and axe. Ber. 57ᵇ; B. Mets. 82ᵇ, v. מָרָא II.

**פֶּסֶל** m. (b. h.; preced.) 1) *sculptured* or *carved image.* Midr. Till. to Ps. XVIII, 41 שהיה דגון פִּסְלוֹ וכ׳ ed. Bub. (oth. ed. אלוהו) his idol Dagon was engraven on his heart. Sifra K'dosh. beg.; Yalk. Lev. 604, v. פָּסַל; Mekh. Mishp. s. 20. Snh. 103ᵇ v. מִירָכָה I; a. e.—*Pl.* פְּסִילִים, v. פָּסִיל.—2) *chip, lath,* contrad. to נסר. Succ. 18ᵃ נסר בפ׳ וכ׳ a board alternating with a lath (as the covering of a Succah). Tosef. ib. II, 3; Succ. 19ᵃ פ׳ היוצא מן הסוכה a lath roof prolonged beyond the walls of the Succah; expl. ib. קנים היוצאים וכ׳ reeds or staves which &c.—*Pl.* פְּסָלִים. Ib. 18ᵃ.

**פִּי׳, פְּסִלָּא** ch. same, 1) *image.* Targ. Ps. XCVII, 7. Targ. Cant. II, 15; a. fr.—2) *lath, lintel,* esp. *a lintel placed across a street* or *a court.* Sabb. 80ᵃ; B. Bath. 56ᵃ. Gitt. 77ᵇ נפל בפ׳ (the letter of divorce) fell on a cross-board (in the court).

**פַּסְלוּת** f. (denom. of פָּסוּל) *condition of unfitness, disqualification,* opp. כשרות. B. Bath. 128ᵃ כל שתחילתו פ׳ וסופו בפ׳ וכ׳ testimony for which the witness was disqualified at the beginning (when the fact to be attested occurred), or is disqualified at the end (when the evidence is taken) is illegal. Koh. R. to IX, 7 שמא פ׳ חירה בבני there was perhaps a defect in my son which made him rejectable as an offering.

**פְּסִילָא**, v. פְּסִירְיָא.

**פסליא**, Tosef. Dem. I, 9 ed. Zuck., v. פַּסְלָקָאוֹת.

**פסלון**, Yalk. Ps. 650, v. פַּפְּרִילוֹן.

**פסלין**, prob. to be read: פְּסָלוֹן m. (פָּסַל) *a rough stone.* Tosef. Kel. B. Mets. I, 12 פ׳ שחוא כותב עליו וכ׳ ed. Zuck. (oth. ed. פוסלין, read פרסלון) a rough stone on which a charm is written (v. Sm. Ant. s. v. Amuletum).

**בִּקְעַת פַּ׳, פַּסְלָן*** pr. n. *Valley of Paslan,* near the valley of Jezreel. Gen. R. s. 98.

**פַּסְלַקָּאוֹת** f. pl. (βασίλικα, sub. κάρυα, basilicæ, sub. nuces) *basilicæ,* the best kind of *nuts.* Tosef. Dem. I, 9 [read:] תאגוזין ודורמסקיות ופ׳ (Var. ופסדקאות; ופסליא ed. Zuck., Var. ופסירלית, standing for βασιλεια, a ditto-graphy of our w.) nuts, plums, and walnuts.

**פַּסַנְטוֹר*** m. (corrupt. of obsonator, οψωνάτωρ) *caterer, purveyor.* Koh. R. to I, 3 פַּסַנְטוֹרָךְ אנא ולית את מטעים וכ׳ I am thy caterer, and thou wilt not let me taste thy dish, that I may know what it may need?; Lev. R. s. 28 Ar. (ed., a. Yalk. Jer. 276, a. e. מגרסך, v. מְגַרְדוֹס).

**פַּסְנִין*** pr. n. pl. (?) *Pasnin.* Tosef. Ohol. XVIII, 2.

**פָּסַס** 1) (b. h.) *to be cut off, be gone.* Tanḥ. Haăz. 7 (play on נחבי בן ופסי, Num. XIII, 14) החביא האמת ופָּסָה האמונה מפיו he hid the truth, and faith was gone from his mouth.—2) *to cut into stripes, divide,* v. פַּס.—3) *to distribute (with the shovel,* v. פַּס ch. 4). Tosef. Ukts. I, 5 תבואה שפִּסָּסָהּ בגורן (Var. ed. Zuck. שנִּפְסָסָהּ) grain which one distributed in the barn (forming separate piles). Ukts. I, 5 שפָּסְסָן Ar. s. v. פספס (v. בָּסַס).—Gen. R. s. 31 [read:] ויהי פּוֹסְסָן מן הצד and he shovelled them (the excrements) sideways (out into the water); Yalk. ib. 54 ויהי פותחין (corr. acc.), v. קָטַרְקְטִין.

*Nif.* נִפְסַס *to be spread, shovelled,* v. supra.

*Hif.* הִיפֵּס, הַפֵּס 1) *to distribute, spread;* מ׳ מורסא *to distribute an ulcer by manipulation, to pass over with the hand* (פַּס). Eduy. II, 5; Tosef. ib. I, 8 המַרְפֵּס מורסא וכ׳ he who manipulates an abscess on the Sabbath, if for the purpose (of peeling or) of making a head to it as the physicians do &c.; Sabb. 107ᵇ; a. e.—2) (v. פִּיס) *to break, weaken.* Pes. 107ᵃ, v. פִּיס.

**פַּסֵּס** ch. same, *to distribute.* Targ. Hos. IV, 8 כהניא פַּסּוּ וכ׳ the priests distribute (the sacrifices among themselves) &c.—Gen. R. s. 17 אנן פַּסְּרִין לה פירקא וכ׳ Ar. (read פורנא) we shall apportion (among ourselves, pay each his share towards) her dowry, and you divorce her (ed. ירחבינן לה פורנא); Lev. R. s. 34 אנן פסקינן, v. פָּסַק).

*Af.* אַפֵּיס *to break, weaken; to desecrate,* v. פִּיס.

*Ithpa.* אִתְפַּס *to be weakened, be degraded.* Targ. Job XV, 20, v. פִּיס, a. תְּפַס II.

**פָּסַע** (b. h. פָּשַׁע; cmp. פָּסַח a. פָּסָה) [*to spread the feet,*] *to step out, walk.* Meg. 27ᵇ לא פָּסַעְתִּי על ראשי וכ׳ I never strode over the heads of the holy people (never forced my way through the students seated on the floor to reach my chair); Snh. 7ᵇ מניין לדיין שלא יִפְסַע וכ׳ where is it intimated that a judge must not force his way &c. (Answ. by ref. to Ex. XX, 26, sq.); Yeb. 105ᵇ מי שצריך . . . יִפְסַע he of whom the holy people are in need, may step over the heads &c. Sot. 13ᵇ ופָסַע משה בפסיעה . . . שתים שתים twelve steps were there, and Moses passed over them with one step. Gen. R. s. 99 (play on פָּשַׁח, Gen. XLIX, 4) פָּסַעְתָּ על דת חללת . . . זר thou didst overstep (transgress) the law, desecrate thy birthright (priesthood), and hast become a commoner. Mekh. Bo 7 (ref. to Ex. XII, 13) א״ת

ופסחתי אלא ופַסַעְתִּי וכ' read not, and I will pass, but I will step over (leap, skip), the Lord skipped over &c.; a. e.

*Pi.* פִּסֵּעַ same. Y. Kil. VI, 30c לפַסֵּעַ, v. פֵּירפּוּר. Yeb. l. c. מי הוא זה שמְפַסֵּעַ על ראשי וכ' who is he that forces his way over the heads &c.?, v. supra; a. e.

*Hif.* הִפְסִיעַ 1) same. Hor. 13b מַיפְסִיעִין . . . בזמן שרבים על וכ' when the public need their services, they may force their way &c. Taan. 10b אל תַּפְסִיעוּ פסיעה גסה וכ' never march with hasty steps, and bring the sun into town (enter before sunset); a. e.—2) *to make cross-stitches.* M. Kat. 10a; Y. ib. I, 80d bot., v. כָּלַב.

**פָּסַע** ch. same, *to walk with legs wide apart, waddle.* Targ. II Sam. XX, 8 (h. text ויחפל), v. פָּסַיע.—Pes. 111b תאר מאן דפ' אריקלא (Ms. M. דמְפַסַּע *Ithpe.*) he who steps over a (young) date palm.—V. פְּצַר.

*Pa.* פִּסַּע *to step heavily, pompously.* Yeb. 105b אגב יוקרירה חוה מְפַסַּע ואזיל on account of his heavy build he stepped in and walked (through the assembled students, making the impression of haughtiness), v. preced.—Y. Ber. II, 4c bot. מְפַסַּע וכ' . . . והוה and R. J. stepped upon the graves.

**פְּסַעָא**, v. פִּיסְעָא.

**פְּסַף**, *Pa.* פִּסֵּף, v. פְּסַפֵּס II.

**פְּסַפֵּס** I (v. פָּסַס) *to separate, part, tear (into stripes, shreds).* Midr. Till. to Ps. VII, 3 מה תאריה . . . ומְפַסְפְּסוֹ לפַסְפְּסֵנִי . . . כך (Var. in Ms. מפצפצ', v. ed. Bub. note) as the lion sits over his prey and tears it, so Doeg and Ahithophel sit over me to tear me; Yalk. Ps. 637; Midr. Till. to Ps. XXII, 17. Sabb. XXIV, 2 מְפַסְפְּסִים את הכירים you may (untie and) spread the bundles (of fodder), v. כִּירָה. Ib. 155a לא לפַסְפֵּס ולא להתיר neither to spread nor even to untie. Tosef. ib. III (IV), 18 מפספסין את הכפין ובלבד וכ' (Var. ומפרכסין, incorr.) you may part the bundles, provided you do not pluck them apart. Naz. VI, 3 נזיר חופף ומְפַסְפֵּס the Nazarite may wash his hair (v. חָפַף) and part it (with his fingers), but must not use a comb. Y. ib. IV, 55b top מפספסין בקליקין you may part the tangles in the Nazarite's hair; Y. Bets. IV, 62c. Y. Shek. III, 47c הגיזברין היו מפספסין בקרלקין the Temple treasurers had the entangled hair (of those engaged in counting) straightened (to avoid the suspicion that they had coins concealed); a. e.

**פַּסְפֵּס** ch. same. Sabb. 155a לא פַּסְפּוּסֵי . . . מתירין you may untie . . ., but not spread; פספוסי נמי מְפַסְפְּסִינָן we may also spread.

**פְּסַפֵּס** II (transpos. of סְפַסֵּף; cmp. נְעְנַע) *to cut the ends, trim by singeing.* Tosef. Pes. V, 10 אין . . . אבל מְפַסְפְּסִין אותן באור you dare not scald the head and feet (of the Passover lamb) . . ., but you may trim them by holding them over the fire; Tosef. Bets. III, 19 (Var. מספסין; Bets. 34a מהבהבין). Y. ib. IV, 62c bot. אין מפספסין quot. in Levy (ed. Krot. מספספ'), v. סְפַסֵּף.

**פַּסְפֵּס** ch. (apocop. פַּפֵּף; cmp. פֶּסֶךְ a. פַּסְכֵּס) same. Y. Sabb. II, 5a (expl. מחרכין) לין מְפַסְפְּסִין (ed. Krot. מְפַפְּפִין) they trim them (the wicks, by burning).

**פְּסַפֵּס**, v. פְּסִיפָּס.

**פָּסַק** (b. h. פָּשַׁק) [*to separate, part, distribute,*] 1) *to divide, split, interrupt.* Taan. 27b; Meg. 22a פּוֹסֵק the reader divides (one verse), i. e. the first reads two verses and a half, leaving the other half to be read by his successor. Ib. לא התיר לי לְפַסּוֹק וכ' he permitted me to cut a verse in two only in teaching the school children. Ib. 31b במשנה תורה פוסק the chapter in Deuteronomy containing the curses (Deut. XXVIII, 15—69) may be divided (to be read by two or more); a. fr.—[Gen. R. s. 10 כיון שפסקה; Yalk. ib. 16 שפוסקה, v. פָּתַח.]—Part. pass. פָּסוּק; f. פְּסוּקָה. Ḥull. III, 3 פְּסוּקַת חגרגרת, v. גַּרְגֶּרֶת.—2) (denom. of פָּסוּק) *to recite a verse.* Ḥag. 15a, sq. פָּסוֹק לי פסוקיך (interch. with Chald. פְּסוֹק לי פְּסוּקָךְ) recite to me thy Bible verse (recently learned).—3) (cmp. גָּזַר, חָתַךְ) *to apportion, assign; to provide; to promise, agree.* Keth. 65a אין פּוֹסְקִין יינות לאשה in decreeing alimentation for a woman we do not provide for wine. Ib. כך תְּפַסְקוּ לבנותיכם so much (and no more) may ye grant to your daughters. Ib. 107a פוסקין מזונות לאשת איש the court assigns alimentation (from the estate) to a deserted wife. Ib. V, 8 לא פ' . . . אלא וכ' only R. Y. decreed barley as a part of alimentation, because he lived near Edom. Ib. פוסק לעומתן וכ' he must give her &c., v. עוּמָּה. Ib. VI, 2 הפוסק מעות לחתנו if a man agrees to pay a certain amount to his intended son-in-law (on the date of marriage). Ib. 3 פָּסְקָה לו . . . הוא פוסק וכ' if she promises to bring to him one thousand Denars, he must assign to her (as settlement in the K'thubah) fifteen Manehs. Tosef. ib. XIII (XII), 1 אם פָּסְקוּ לה . . . מה שפסקו פסקו if the court has granted her (alimentation), what they have granted, is granted. Ib. פסקה היא לעצמה (not על עצמה) if she herself has promised (to bring her husband a certain sum, and now her father refuses to give it). Ib. אבא פ' עלי וכ' my father has promised for me; what can I do (if he retracts)?; Keth. XIII, 5. Y. Kidd. IV, 65c top פּוֹסְקֵי צדקה ברבים וכ' those who subscribe to a charity in public and refuse to pay; Taan. 8b; a. v. fr.—4) *to fix a price; to buy on time.* Gitt. 58a אפדנו בכל ממון שפוסקין עליו I will redeem him for any price that they may set on him. B. Mets. V, 7 עד שיצא השער . . . אין פוסקין you dare not fix a price on crops (buy on time), until the market price has been published. Ib. יצא השער פוסקין ואע"פ שאין לזה יש לזה (missing in Y. ed.) when the market price is out, you may buy, for although he (the seller) has no goods as yet, others have. Ib. פוסק עמו על חגדיש, v. גָּדִישׁ; a. v. fr.—5) פ' דברים [*to split words,*] *to argue.* Snh. 44b פיסקון שפוסק דברים כלפי מעלה Gabriel is surnamed Pisḳon, because he argues with the Lord.—6) (neut. verb) *to be cut off; to cease, be stopped.* Sot. IX, 9 משרבו . . . פסקו המים המרים . . . חפסיקן when the faithless men became frequent, the application of the waters of jealousy ceased, and it was R. J. ben Z. that abolished them. Ib. 12 פסקו אנשי אמונה the men of faith ceased to exist. Tanḥ. Sh'moth 16 אין אותה מצוה פּוֹסֶקֶת מבירחו that good deed shall never cease from (being practiced in) his house. Gen. R. s. 52 פסקו העוברים והשבים travellers ceased to pass by; a. v. fr.

*Nif.* נִפְסַק *to be split, cut in two, broken.* Tosef. B. Kam. XI, 15; B. Kam. 119[b] חנ' במגירה chips at planing, v. גָּרַר I. Ḥull. III, 1 נשברה השדרה ונ'החוט שלה if the spinal column is broken and the spinal cord severed. Sabb. 112[a] סנדל שנִפְסְקוּ שתי אזניו a sandal, both ears (loops) of which are torn off; Tosef. Kel. B. Bath. IV, 5 שנֶחְפַּסְקוּ; Kel. XXVI, 4; a. fr.—[Tosef. Mikv. III, 5, sq. ונפסקו, v. פָּתַח.]

*Hif.* הִפְסִיק 1) *to separate, sever connection; to form a partition.* Sot. 38[b] אפי' מחיצה ... אינה מַפְסֶקֶת בין וכ' not even an iron wall forms a partition between Israel and his father in heaven (worshippers form a congregation even if separated by a partition); Pes. 85[b]. Peah. I, 2 ואלו מַפְסִיקִין לפאה the following things form a division of fields with regard to Peah: a brook &c. Ab. Zar. 52[a] את ה' העניק the word *eth* (before *ĕlohehem* Deut. XII, 2) divides the subject (so as not to allow an analogy between idolatrous utensils and the idols themselves), v. next w.; a. fr.—2) *to interrupt; to cause to cease; to leave off; to pause.* Ber. II, 2 בין ויאמר לאמת ויציב לא יַפְסִיק between the last portion of the Sh'm'a (Num. XV, 37-41) and 'Ĕmeth V'yatsib' one must not pause (interrupt the prayer to greet a person &c.). Ib. 14[a] במגילה מהו שיפסיק may one interrupt one's self during the reading of the M'gillah? [Ib. also פּוֹסֵק *Kal.*] Ib. V, 1. Ex. R. s. 2 עם כל הנביאים ה' מלדבר ... לא ה' מימיו with all other prophets the Lord ceased from speaking at times, but with Moses he never ceased. Taan. 30[a] סעודה המַּפְסִיק בה the meal with which one ceases (the last meal before beginning to fast, called סעודה המַּפְסֶקֶת). Y. Nidd. I, 49[c] והִפְסִיקָה שלש עונות and ceased (to have menstruation) for three periods. Meg. III, 6 אין מַפְסִיקִין בקללות וכ' in reading the curses (Lev. XXVI, 14-44; Deut. XXVIII, 15-69) you must not break off, but one person must read the whole &c. Ib. 31[b] מקום שמפסיקין בשבת וכ' where they leave off reading on Sabbath morning, there they continue in the afternoon &c. Sot. IX, 9, v. supra. Gen. R. s. 52, beg. מה אני מפסיק צדקה מביתי shall I allow charity to cease in my house (to fall into desuetude from want of opportunity)?; a. fr.—3) *to cut sprays off, trim,* v. גָּסַג.—4) *to dam.* Tosef. Par. V (IV), 9 מפסיק ומנגב he makes a dam (cuts off the influx) and lays the cavity dry.

*Pi.* פִּרְסֵק 1) *to trim.* Tosef. B. Kam. XI, 18, v. גָּסַג.—2) *to interrupt.*—Part. pass. מְפוּסָּק; *pl.* מְפוּסָּקִין. Y. Pes. X, 37[c]; Y. Sabb. VIII, beg. 11[a] מהו לשתותן מפ' how about drinking them (the four cups of the Passover evening) in pauses (sipping)?, v. פָּרַס.—3) *to cut down, ruin; to cut to pieces.* Pesik. Nah., p. 128[a] קיצצוהו ופִרְסְקוּהוּ they cut it down and ruined it (the vineyard). Lam. R. to IV, 15 עליהן ומְפַסְּקָתָן ... והירתה the carriage passed over them and dismembered them; Pesik. Vattom., p. 133[b] ומפסקתה (corr. acc.); Yalk. Is. 266 עליה ומְפַסְּקָתָהּ ... והירתה; a. e.

*Hithpa.* הִתְפַּסֵּק, *Nithpa.* נִתְפַּסֵּק 1) *to be severed.* Tosef. Kel. B. Bath. IV, 5, v. supra.—*2) (sub. בעינים, cmp. קרץ, Prov. X, 10; VI, 13) *to blink.* Deut. R. s. 5 עשה עצמו מִתְפַּסֵּק he pretended to be blinking (Y. Sot. I, 16[d] bot., a. e. עבד גרמיה חשש בעיניה).

**פְּסִיק, פְּסַק** ch. same, 1) *to cut, split, sever.* Targ. Jud. XVI, 9. Targ. II Sam. X, 4; I Chr. XIX, 4; a. fr.—Part. pass. פְּסִיק, פְּסִיק. Targ. O. Deut. XXIII, 2 (h. text פצוע דכה); Y. ib. גידא פ' (h. text כרות שפכה). Targ. O. Lev. XXII, 2 (h. text חרוץ).—Ḥull. 8[b], v. גַּוְזָא I. B. Bath. 21[b] קא פַּסְקַת וכ' thou cuttest off (interferest with), v. חַיּוּתָא. Lev. R. s. 32, end פסקת חיוי דהאי גברא thou cuttest off (shortenest) this man's (my) life (by divulging my spurious descent); a. fr.—פסיק רישיה ולא ימות 'let his head be cut off, but let him not die', a dialectic term for *an unavoidable result of an act.* Sabb. 75[a] מודה ר"ש בפ' ר' וכ' R. S. (who ordinarily permits, on the Sabbath, an act which may have as a result a violation of the Sabbath law, if the latter is not intended) admits that such an act is forbidden, if the result is inevitable.—2) *to separate, divide.* Targ. Hos. II, 8 (ed. Lag. *Af.*).—Pes. 111[a] פַּסְקִינְהוּ רשות הרבים (Rashb. פְּסַקְתִּינְהוּ) the public road divides them (the two palms); a. e.—Meg. 2[b]; B. Kam. 65[b], v. infra *Af.*—3) *to be interrupted; to cease.* Targ. Y. Gen. XLIV, 12 (h. text כָּלָה). Targ. II Esth. III, 7. Targ. Deut. V, 19; a. fr.—Lev. R. s. 31; Midr. Till. to Ps. XIX; Yalk. ib. 673 (expl. לא נעדר, Zeph. III, 5) לא פַּסְקִין they never fail. M. Kat. 4[a] עבידא דפַסְקָא מיא דלא פסקי water which never fails. Ib. 18[b] קלא דלא פָּסֵיק a continuous rumor; it often fails. Ib. דלא פ' ביני ביני if it has not ceased at intervals. Gitt. 69[a] כי הינכי דפסקי ... ליפְּסוֹק as this water ceases to run, so may the blood of—stop flowing. Sabb. 30[b] לא פ' פומיה, v. גִּירְסָא I; a. fr.—4) *to apportion, assign, bargain, agree, subscribe.* Y. Hor. III, 48[a] bot. הוה חמי ... פ' והוא פסיק לקיבליה he waited to see how much the whole assembly subscribed, and he subscribed an amount equal to the entire subscription; Lev. R. s. 5 כד חוון פַּסְקִין וכ' when all people had subscribed, he &c. Ib. פ' חד ליטרא וכ' subscribed one pound of gold. Keth. 65[a] פְּסוֹק לי מזוני give me an order for my food; פ' לה he did so. Ib. 63[a] פסקו ליה וכ' they made arrangements for him for six years (to remain at college). Lev. R. s. 34 אנן פְּסִקְינָן פרנח we shall make up the dowry by subscription (v. פְּסַס); Yalk. ib. 665; a. fr.—5) *to decide, adjudge.* Targ. I Kings XX, 40. Targ. Job XXXVIII, 10; a. e.—Succ. 29[b], a. e. קא פסיק ותני לא שנא וכ' the editor of the Mishnah decides and teaches; i. e. speaks absolutely, drawing no distinction whether &c. Gitt. 86[b] לא פְּסִיקָא ליה it was not decided with him, i. e. he could not state it absolutely; a. fr.—6) *to close*; פ' סידרא *to close the reading from the Pentateuch, read the Haftarah.* Yoma 87[a]; a. e., v. סִדְרָא.—7) (denom. of פְּסוּקָא) *to recite a verse,* v. preced. a. פְּסַק.

*Af.* אַפְסֵיק 1) *to sever, break, burst.* Targ. Nah. I, 13; a. e.—2) *to separate, interpose, divide off.* Targ. Hos. II, 8; a. e.—Meg. 2[b] ארא את ואַפְסְקִיה וכ' Ms. M. (ed. ופסק, ופסיק) the *eth* (וְאֵת, Esth. IX, 21) comes to divide the sentence (giving it the meaning) that some celebrate the fourteenth and others the fifteenth of Adar. B. Kam. 65[b] את פַּסְקֵיה קרא with *eth* (ואת, Lev. V, 25) the text separates the clause from the preceding, opp. ערביה combines it; Yalk. Lev. 479 את אַפְסְקֵיה *eth* separates it; ib. לאַפְסוּקֵי בין ממון וכ' (not לאפסוקיה) to draw the line between sacred property and &c. Sot. 38[b] אריכי ... לא מַפְסְקֵי tall persons in front of short ones do not form a par-

tition (to intercept the priestly benediction pronounced upon the congregation); מַפְסָקָא תיבה לא nor does the Tebah (v. תֵּבָה) between the priests and the people form a partition. Pes. 111a אַפְסְקִינְהוּ בעפרא he dammed it (the waste water poured out in the street) with dust (spread dust over it); a. fr.—Keth. 77b; 17a, v. infra.]—3) *to cut off, cause to cease.* Targ. I Sam. II, 33; a. e.—4) *to take the last meal before beginning the fast.* Keth. 63a לא מר א' ולא מר א' Ar. (ed. אִיפְּסִיק *Ithpe.*) neither father nor son partook of the last meal (before the Day of Atonement).

*Ithpe.* אִיפְּסִיק, אִתְפְּסַק 1) *to be cut, severed, broken off.* Targ. Jud. XVI, 9. Targ. Is. LII, 2; a. fr.—Sabb. 112a אירפסיק לית רצועה (read: אִיפְּסִיקָא) a strap of his shoe broke. Y. ib. VI, 8a bot. אי' סנדליה וכ' R. Aḥa's sandal fell off (the strap was broken). Ḥull. 51a; a. fr.—2) *to be interposed, to divide off.* Keth. 17a א' עמודא דנורא וכ' a column of fire was interposed between the bier of &c.; וגמירי דלא אפסיק וכ' (read: מִפְּסִיק) and there is a tradition that such a phenomenon occurs only for one person in a generation &c.; ib. 77b אַפְסִיק, מְפַסְּקִין.—3) *to take the last meal,* v. supra.

**פֶּסֶק** m. (preced.) *detached piece, remainder.*—*Pl.* פְּסָקִים, constr. פְּסְקֵי, פְּרֵי. Kil. VI, 6 עֲרִיס פ' עריס, v. עֲרִיס I; Tosef. ib. IV, 8; Y. ib. VI, end, 30c; a. e.—2) *disjunction,* esp. *pesek* (Chald. *p'sik*), a disjunctive sign (׀) between two words. Ex. R. s. 2 אתה מוצא באברהם אברהם יש בו פ' you will find in 'Abraham Abraham' (Gen. XXII, 11) there is a *pesek*; in 'Jacob Jacob' (ib. XLVI, 2) there is a *pesek*; in 'Samuel Samuel' (I Sam. III, 10) &c.; משה משה אין בו פ' but in 'Moses Moses' (Ex. III, 4) there is no *pesek*.—*Pl.* as ab. פסקי טעמים *the division of words into clauses in accordance with the sense, punctuation.* Meg. 3a (ref. to Neh. VIII, 8) ויבינו במקרא אלו פ' ט' 'and they taught how to understand the Scripture', this refers to the division of clauses &c.; Ned. 37b פִּיסּוּק.—V. פִּיסְקָא.

**פְּסָקָא, פְּרֵי** ch. same, 1) *cut.* Ḥull. 112a גרייר לבי מַסְקֵירָה וכ' he may scrape off the place where it was cut, and eat it. B. Mets. 23b איית לית סימנא בפַּסְקֵירָה Ms. F. (ed. דאיכא בפסקא ..., v. Rabb. D. S. a.l. note 5) when he can identify it by his way of chopping.—[Ḥull. 51a מחיי אפסקירה, v. פַּסְקִירָת.]—*Pl.* פְּסָקֵי, פְּרֵי. Erub. 3a פ' דארזא (cmp. בְּקַעַת) cedar *logs.*—[Y. Kil. IX, end, 32d פרסקי דעמר, v. פְּסִיקָא.]—2) *interruption, broken line; space indicating a new section, paragraph.*—*Pl.* פְּסָקִין, פְּסָקֵי, פְּרֵי. R. Hash. 26b; Meg. 18a והוו עיילי פ' פ' they came to Rabbi's house in broken lines (Y. ib. II, beg. 73a קטעין קטעין), v. סִירוּג.—Y. Sabb. I, 3b bot. (expl. ראשי פרקים) פ' the places in the scroll where the portions, into which the Sabbath reading is divided, begin.—3) *detached part.*—*Pl.* as ab. B. Bath. 68b פיסקי בגו בירזלי, v. בִּירְזֶלִי.—4) *decision, decree.* Ib. 130b דדינא פ' (Ms. R. דינא פְּסַק, v. Rabb. D. S. a. l. note 40) legal decision, v. פִּירְכָא. Kidd. 70a, v. הַזְמָנָה; a. e.; v. פִּירְתָא.—5) *an absolute, unqualified opinion* or *statement.* Keth. 76b, a. fr. ומאי פ' how can you say this without any qualification?—6) *last meal before beginning to fast.* Y. Ḥall. I, 57c top; Y. R. Hash. I, 57b bot. אַפְּסַק כרובא, v. כְּרוּבָא.—7) *donation, collection,* v. פְּסָקָה.—[פסקא, פרי (abbrev. פרס) *section, a)* heading in Talm. Y., subordinate to מתני'.—*b)* headings of sections in P'sikta.]

**פְּסָקָאוֹת**, v. פְּסָקָיוֹת.—[פסקאות Num. R. s. 12; Sifré ib. 45, v. אִסְתְּפַסְטִי.]

**פְּסָקָה** f. (פְּסַק) 1) *subscription, collection.* Deut. R. s. 4 עשה שם ר"ל פ' וכ' (some ed. פסקא) Resh Laḳish arranged there a subscription, and he (Abin) gave as much as the entire assembly.—2) *division,* esp. *hemistich, half-verse.* Num. R. s. 13 (ref. to Ps. XIX, 8-10) [read:] שלשה פסוקים ... והן מן שתים שתים פְּסָקוֹת וכל פ' ופ' מן וכ' three verses ... each consisting of two hemistichs, and each hemistich containing five words.—*Pl.* פְּסָקוֹת. Ib.

**פסקה** pr. n. pl., v. פַּסְקַת.

**פְּסָקוֹנִית, פְּסָקוֹן**, v. פִּיסְקוֹן.

**פְּסַקְטֵר**, v. פְּסַכְתֵּר.

**פְּסַקְיָא**, v. פְּסִיקָא.

**פְּסָקָיוֹת** f. pl. (פְּסַק) *divisions, parties.* Lev. R. s. 33 כשהיריתם ... נעשים פ' פ' לע"ז (Ar. פְּסָקָאוֹת) when you lived in your own land, you formed parties for the various idols (with play on ותפשקי, Ez. XVI, 25); Yalk. Dan. 1061.

**פסקינין, פסקינון**, Y. Yoma III, 41a top, v. פִּיקְסִינָה.

**פַּסְקִית** adv. (פְּסַק) *in the way of chopping, across.* Ḥull. 51a אי מחזירה פ' Ar. (Ms. M. אַפַּסְקִירָת; ed. מחזי אפסקירה, corr. acc.) if he struck her with the stick across her back.

**פסקנין, פסקן**, v. פִּיסְקָא.

**פִּסְקָנִית**, v. פִּיסְקוֹן.

**פַּסַקַת** pr. n. pl. *Paṣḳath* (*Failing*; transl. of b. h. כָּזִיב, v. כָּזָב). Targ. Y. I Gen. XXXVIII, 5 והוה בפ' (Y. II והוה כזיב פ' (שם מקום) Kezib is P. (name of a place); Yalk. ib. 144.—Cmp. פַּסְאָקָא.

**פְּסַקְתֵּר**, v. פְּסַכְתֵּר.

**פְּסִתָּא**, v. פִּירְסְתָּא.

**פסתינון, פסתיגון**, v. פְּסִינְתְּרָטוֹן.

**פסתיין**, read פְּסָתִיתִין m. pl. (ψίαθος, ψίεθος; v. P. Sm. 3199) *mats, mattresses.* Koh. R. to III, 9.

**פסתינון**, v. פסתיגון.

**פְּסָתְקִין, פְּסָתְקָא**, v. פִּיסְטְקִין, פִּיסְתְּקָא.

**פְּעָה, פְּעָא**, v. פעי.

**פְּעוֹטוֹת** m. pl. (פעט=פוט, v. פִּיוּט) [*talkers,*] *children of six or seven years of age.* Gitt. V, 7 (59a) הפ' מקחן וכ' the purchases or sales of movables by minors are valid; Tosef. ib. V (III) 3 (Var. פָּאוֹטוֹת); Y. ib. V, 47c top, v. שִׁיטָּה III; Y. Erub. VII, 24c bot. פַּיוּטוֹת.

**פְּעוּלָּה** f. (b. h. פְּעֻלָּה; פָּעַל) *work; hire; wages; working stock* (cattle, tools &c.). Mekh. B'shall., Shir., s. 10 כיון

שבא ... כבירכול פ' לפניו when the Lord came to erect the Temple, it was, as it were, work to him (by ref. to Ex. XV, 17). Num. R. s. 4 (play on פעלתי, I Chr. XXVI, 5) על שפעל פ' גדולה בתורה because he did a work which the Law considers great; מה פ' גדולה פעל what was the great work he did?—Ex. R. s. 41; Tanḥ. Ki Thissa 14 נותן הזרע והפ' he (the tenant) furnishes the seed and the labor (working stock). Tosef. Kidd. III, 2 בפ' שאעשה עימך in consideration of the work that I shall do for thee. Ib. על מנת שאעשה עימך בפ' with the condition that I shall work for thee for wages. Midr. Till. to XI, 3 צדיק העולם מה פ' הנחו לך בעולמך what work, O Righteous One of the world, have they (the wicked) left for thee in thy world? Ib. מה פ' פעלת לפועלי מצות where is the reward thou hast wrought for the workers of good deeds? Ib. to Ps. XLIV ראשונים ... פעלת פ' גדולה in olden times, in the days of Abraham, thou didst a great work (miracle); Yalk. ib. 746. Treat. Der. Er. Zuṭa, ch. II, v. פּוֹעֵל I. B. Mets. IX, 12, a. e. יש בו משום לא תלין פְּעֻלַּת וכ' the law forbidding the withholding of wages over night (Lev. XIX, 13) applies to it. Midr. Till. to Ps. CIV, 23 יצאו ישראל לקבל פְּעוּלָתָן Israel shall go forth to receive their reward; a. fr.—*Pl.* פְּעוּלּוֹת. Gen. R. s. 44 (ref. to Prov. XI, 18) זה נמרוד שהיו פְּעוּלּוֹתָיו על שקר this refers to Nimrod, whose works were in vain. Lev. R. s. 27 כל פ' טובות ונחמות וכ' all the good rewards and comforts which the Lord will bestow upon Israel &c., v. פְּעֻדָּה; Tanḥ. Emor 11; Yalk. Is. 314; a. fr.

**פְּעוּלָתָא** ch. same, esp. *hired man's work.* Y. Taan. I, 64[b] sq. הוינא בפְּעוּלָתִי מה הוינא מסיע דעתי מן פעולתי I was engaged in my work (as a hired man); what right had I to divert my mind from my work? (not פעלותי)

**פְּעוֹר**, v. פִּיעוֹר.

**בַּעַל פְּעוֹר**, pr. n. *Peor, Baal Peor,* a Moabite deity. Snh. VII, 6. Ab. Zar. 51[b]; a. fr.; v. פָּצַר, a. פְּעַר.

**פְּעָה, פְּעִי** (b. h.) *to open the mouth; to blow; to cry.* Sot. 11[b] (ref. to פּוּעָה, Ex. I, 15) שהיתה פּוֹעָה ומוציאה את חוולד (Ar. לוולד) (פ' she blew (a charm into the mother's ear) and brought the child forth; Koh. R. to VII, 1 שהיתה פּוֹעָה ובוכה על וכ' she cried out and wept for her brother &c. Ib. שפָּעֲתָה בפני פרעה וכ' she cried out before Pharaoh, saying &c. Sot. l. c. שהיתה פּוֹעָה ברוח וכ' she cried in holy inspiration and said, my mother is destined to bear a son who will save Israel. Lev. R. s. 27; Tanḥ. Emor 11, v. פְּעֻדָּה. Midr. Sam. ch. XXII פָּעֲתָה כעגלה she lowed like a heifer; a. fr.

*Hif.* הִפְעָה same, esp. *to bleat.* Gen. R. s. 22; Yalk. ib. 38 הוא מַפְעֶה אחריך it (the stolen lamb) is bleating behind thee.

**פְּעָא, פְּעֵי** ch. same, *to cry, bleat, low.* Targ. II Esth. I, 2 (3) אימרין פַּעְיִין the lambs bleated.—Ḥull. 43[a] וושט אכלא בירה ופָּעְיָא בירה the œsophagus which is affected when the animal eats and also when it lows (or breathes, Rashi). Bekh. 35[a] פָּעֵי ומירחזר if the animal has a defect in its mouth which is seen, when it opens its mouth; a. e.—Esp. *to be noisy, protest.* Ḥull. 133[b] סתם כותי מִפְעֶה פָּעֵי the gentile partner usually makes himself heard (when the Jewish partner is selling). Arakh. 6[b] עכו"ם הוא דפעי the gentile will protest (when the object which he dedicated is diverted from its use). Erub. 75[b] אי אירתא דאוגר מיפעא פעי if he had rented it out, he would have talked of it; a. e.

**פְּעִיָּה, פְּעִיָּתָה** f. (preced.) *cry, exclamation, proclamation.* Tanḥ. Emor 11 (play on מאפע, Is. XLI, 24) כל הפעולות ... בשכר פ' אחת שפעו ישראל בסיני all the good rewards &c. (v. פְּעוּלָה), will be bestowed for the sake of the one exclamation which Israel raised at Sinai (Ex. XXIV, 7); Lev. R. s. 27 בשביל פּוּעָה שפעירתם וכ' for the sake of the cry which you uttered &c.; a. e.—*Pl.* פְּעִיּוֹת. Ib.; Tanḥ. l. c. מאה פ' שהאשה פועה וכ' the one hundred cries which the travailing woman utters; Yalk. Is. 314.

**פְּעִירָה** f. (פָּעַר) *uncovering, committing a nuisance.* Y. Ab. Zar. III, 42[d] bot. Baal Peor שאין עבודתו אלא בפ' whose worship consists in uncovering one's self.

**פַּעֲרָתָא** f. (פָּעֵר) *noisy, quarrelsome woman.* Succ. 31[a].

**פָּעַל** I (b. h.) [*to split,* cmp. פלח,] *to work.* Y. Sabb. II, end, 8[d]; Tanḥ. Emor 7; Lev. R. s. 27 (ref. to Num. XXIII, 23) כל מי שפ' עם אל וכ' let whosoever worked with God come and take his reward. Ib. s. 4 כל מה שיִפְעַל אדם עם נפשו וכ' however much man may do for his soul, he has not done his full duty. Gen. R. s. 15 (ref. to Ps. LXXIV, 12) ראו פועלא טבא שהתקין ... עמדתי לִפְעוֹל see the good employer, for the Lord has prepared my wages (the garden of Eden), before yet I arose to work; Yalk. ib. 20. Midr. Till. to Ps. XCII בששת ... פָּעַלְתִּי את העולם ובשבת נחתי in the six working days I worked and made the world, and on the Sabbath I rested; a. fr.—Esp. *to deal.* Lam. R. to III, 33 [read:] בשני מקומות פָּעֲלוּ ישראל עם הקב"ה באחד פעלו בפיהם ולא בלבם ובאחד פעלו בלבם ולא בפיהם in two places Israelites dealt with God, in one they dealt with their mouth (professed faith), but not with their heart, and in the other, they dealt with their heart (were loyal at heart), but not with their mouth; בסיני פעלו בפיהם וכ' at Sinai they dealt with their mouth but not with their heart (ref. to Ps. LXXVIII, 36); בבבל פעלו בלבם וכ' in Babylonia they dealt with their heart, but not with their mouth (ref. to Lam. l. c.); Cant. R. to VII, 8.

**פָּעַל** II m. ch. *laborer,* v. פּוֹעֵל II.

**פעלותא**, v. פְּעוּלָתָא.

**פעלונין**, v. פַּמְלַנְיָא.

**פָּעַם** (b. h.) *to beat, knock.*

*Pi.* פִּיעֵם *to beat, perturb.* Gen. R. s. 18 (play on הפעם, Gen. II, 23) זו היא שהיתה מְפַעֲמָתְנִי וכ' this is she who perturbed me the whole night; Yalk. ib. 24 (corr. acc.).

*Nif.* נִפְעַם, *Hithpa.* הִתְפָּעֵם *to be perturbed, troubled.* Gen. R. s. 89; Tanḥ. Mikḳ. 2 (distinction between וַתִּפָּעֶם (Gen. XLI, 8) and וַיִּתְפָּעֶם (Dan. II, 1); Yalk. Dan. 1060; Yalk. Gen. 147. Midr. Till. to Ps. LXXVII מִתְפָּעֶמֶת אני והולכת I am constantly perturbed (sleepless); a. e.

**פַּעַם** c. (b. h.; preced.) 1) *beat, step.*—*Pl.* פְּעָמוֹת, פַּעֲמִים. Y. Sabb. XVI, 15ᶜ כיון שהרגיש בקול פַּעֲמוֹתָיו וכ' when he perceived the sound of R. Yishmael's foosteps. Cant. R. to VII, 2 אינו מדבר אלא בפַּעֲמֵי רגלים the verse speaks of the steps of the festive pilgrimages; ib. ומה הדה יפיין לְפַעֲמַיִךְ וכ' and what was the beauty of 'thy footsteps?' That they locked the door for all troubles (no troubles arose in the homes of the pilgrims during their absence). Lam. R. introd. (R. Nahm.) ולא היו עולין לפעמי רגלים they have not gone up on festive pilgrimages; Yalk. Is. 302; a. e.—2) *time.* Sabb. 12ᵇ אותה קרא וכ' פ' once it happened that he read &c. Pes. X, 4 (116ᵃ) שבכל הלילות אין אנו מטבילין אלא פ' אחת וכ' Ms. M. (v. Rabb. D. S. a. l. note) all other nights we dip (eatables) only once, and this night twice. Gen. R. s. 18 וחזר ובראה לו פ' שניה and he created her a second time; הדא הוא דכתיב זאת הפ' זאת הוא של אותו הפ' therefore it is written (Gen. II, 23) 'this the time', this is (the creation) of this time; a. v. fr.—*Pl.* פְּעָמִים. Pes. l. c. Yoma I, 6 הרבה וכ' פ' many a time I read to him from Daniel; a. fr.—ש־פ' *at times, sometimes.* Men. 99ᵃ sq., v. בְּרִשְׁזִל. Lev. R. s. 35, end שעושה בזכות וכ' פ' sometimes he makes (rain) for the sake of one man &c.; Y. Taan. III, 66ᶜ top. Cant. R. l. c. פעמים חללו פ' מכוסין פ' those steps (of the travellers) are at times covered, at times uncovered; a. fr.—*Du.* פַּעֲמַיִם *twice.* Sot. 42ᵃ פ' מדבר עמם וכ' he addresses them twice, once &c. Cant. R. to II, 16 ואני ... בכל יום פ' וכ' and I declare the unity of his name twice every day (saying), Hear, O Israel, &c.; a. fr.

**פְּעַע** (cmp. נְפַע) *to crush.* Targ. Jud. V, 26 פְּעַע ed. Lag. (ed. פְּצַע).

**פַּעְפּוּעָא** I m. (פַּעְפַּע I) *breaking, beating.*—*Pl.* constr. פַּעְפּוּעֵי. Sabb. 109ᵃ פ' ביעי וכ' (some ed. פירעפועי) to make 'hashed eggs' (of roasted eggs) is forbidden (on the Sabbath).

**פַּעְפּוּעָא** II f. (פַּעְפַּע II) *cover, darkness.* Targ. Job XI, 17 (Ms. פִּיעְפּוּעָא; h. text תעפה).

**פַּעְפּוּעִין** m. pl. name of an *herb*, prob. (καρδαμίνη) a kind of *cress.* Y. Peah VIII, 21ᵃ top (expl. by קַקּוּלִין, q. v.); Y. Erub. III, 20ᵈ top; Bab. ib. 28ᵃ.

**פַּעְפַּע** (v. פְּעַע) 1) *to crush, crumble.* Y. Yoma I, 38ᶜ bot. אנו פִּעְפַּעְנוּ את הכתלים we (through our sins) have smashed the walls (with ref. to Ps. CXXXVII, 7); Midr. Till. to Ps. l. c. Y. Sabb. VII, 9ᵈ sq. חמְפַעְפֵּעַ גושים he that crushes clods.—2) *to spread; to pierce, penetrate.* Y. Orl. I, 61ᵃ חשרשים מְפַעְפְּעִין אותו the roots pierce it (the pot). B. Bath. 10ᵃ ברזל קשה אור מְפַעְפְּעוֹ iron is hard, fire penetrates it; Koh. R. to VII, 26 החמין ודאש מְפַעְפְּעָתְהוֹ. Hull. 105ᵃ מפעפעין את הידים וכ' hot water enters into the skin of the hands, but does not wash away the fatty substance. Lam. R. to IV, 9 היה אותו הריח מפעפע בהם וכ' the flavor permeated them (creating a morbid appetite), and they died. Lev. R. s. 16, v. עֵכֶן. Y. Snh. X, 28ᵈ top והיה ריחו מפעפע and the flavor of wine spread. Y. Hag. II, 77ᵇ bot.; Ruth R. to III, 13; Koh. R. to VII, 8, v. כָּרֵס; a. e.

**פַּעְפַּע** I ch. same, *to hash*; v. פִּיעְפּוּעָא I.

**פַּעְפַּע** II (transpos. of עפעם, v. עֲפַם; cmp. גְּעְגֵּעַ) *to bend, cover, darken.* Part. pass. מְפַעְפַּע; f. מְפַעְפְּעָא. Targ. Job X, 22 (h. text רפש).—V. פַּעְפּוּעָא II.

**פְּעַר** (b. h.) 1) *to open wide.* Pesik. R. s. 4, end פָּעֲרָה חחרובית עצמה וכ' a carob tree opened itself and swallowed him. Midr. Till. to Ps. CXIX, 131 פָּעַרְתִּי פי לתורתך I open my mouth for thy Law; למלקוש ... כשם שפּוֹעֲרִים as people open their mouth for the late rain (to inhale it); a. e.—2) *to uncover (one's self)*, esp. *to commit a nuisance before the idol Peor.* Snh. VII, 6 חפּוֹעֵר עצמו לבעל פעור וכ' he who uncovers himself before Baal Peor (is guilty, for) this is the mode of worshipping him. Yalk. Hos. 526 כלום ... אלא שתְּפַעֵר עצמך לו they ask of thee only that thou uncover thyself before him. Snh. 64ᵃ פ' בפניו he eased himself before him; a. fr.

*Pi.* פִּיעֵר same. Sifré Num. 131 הִמְפַּעֵר עצמו לבעל פעור, v. supra. Ab. Zar. 44ᵇ שמְפַעֲרִין לפניו וכ' before whom they commit a nuisance every day.

**פְּעַר** ch. same, *to uncover.* Targ. Y. I Num. XXV, 1.

*Pa.* פַּעֵר same. Ab. Zar. 51ᵇ השתא פַּעוּרֵי מְפַעֲרִין קמיה וכ' since they commit nuisances before him (Peor) as a mode of worship, should not offering salt and water be considered as worship?

**פַּפָּא** (tradit. pronunc. פָּפָּא) pr. n. m. *Pappa (Papa)*, name of several Amoraim. Snh. 49ᵇ, a. fr. רב פ' סבא the elder R. Papa. Taan. 6ᵇ; Ber. 59ᵃ. B. Bath. 90ᵇ, v. הוֹן; a. fr.

**נְהַר פַּפָּא** II pr. n. *N'har Pappa*, name of a canal and of a place in Babylonia. B. Mets. 86ᵃ Yoma 77ᵇ (Ms. O. פקוד; Ar. a. Ms. Alf. פרת, v. Rabb. D. S. a. l. note 8).—Denom. f. *pl.* פַּפְּרָתָא (נְהַר) belonging to N. P. Erub. 82ᵇ תרתי ריפתא נ' פ' (Ms. M. פַּפָּאתָא; ed. Sonc. ריפתאה פפיחאה, v. Rabb. D. S. a. l. note) two loaves of the size baked in N. P.

**פַּפָּד**, v. פפר.

**פַּפּוֹלְסְמוֹן** m. = אָפּוֹבַלְסָמוֹן. Gen. R. s. 34. Ib. s. 33 Ar. (ed. פלסמ'). Ib. s. 39, beg. Ar. (ed. אפופ').

**פַּפּוּנָא** m. (denom. of next w.) *of Paphunia.* B. Kam. 115ᵃ זבניה לפ' he sold it to a Paphunian.—*Pl.* פַּפּוּנָאֵי. Ib. 54ᵇ ידעי טעמא וכ' פ' the Paphunians know a reason for that (alluding to R. Aha b. Jacob of Paphunia); Kidd. 35ᵃ. Hull. 139ᵇ; a. e.—B. Mets. 68ᵃ כרשי פ' sales customary at Paphunia, v. כַּרְשָׁא.

**פַּאפּוּנְיָא, פַּפּוּנְיָא** pr. n. pl. *Paphunia* (supposed to be *Epiphania* on the Euphrates; v. Neub. Géogr., p. 360; v., however, פַּפָּא II). B. Bath. 16ᵃ; Yalk. Sam. 77; Yalk. Job 893. Pes. 42ᵃ. Nidd. 67ᵇ.

**פַּפּוּס** pr. n. m. (Πάππος) *Pappus*, 1) P. b. Judah, the alleged husband of the mother of Jesus of Nazareth.

Sabb. 104[b] (missing in editions under censorial supervision). Tosef. Sot. V, 9 כגון פ׳ בן ר׳ שהיה נועל וכ׳ (not שנועל) like P. b. J. who locked the door before his wife (refused to live with her on account of a suspicion); Y. ib. I, 17[a] bot.; Y. Kidd. IV, 66[a] וחוזרה בן פ׳; Gitt. 90[a] פ׳ בן ר׳; Num. R. s. 9 ר׳ בן פ׳.—2) *Pappus* (*ben Judah*), mentioned in connection with לוליינוס, q. v. Sifra B'ḥuck., Par. 2, ch. V; Y. Taan. II, 66[a] top פירפוס (corr. acc.); a. fr.—3) *Pappus*, father of R. Judah, a contemporary of R. Joshua. Y. B. Bath. V, 15[a] bot.; Y. Ber. II, end, 5[d].—[Gen. R. s. 21 ר׳ פ׳; Eduy. VII, 5 פפוס Ms. M., v. פַּפְּרִיס.]

**פפוסיא** *a certain ingredient put in colors* (?). Midr. Sam. ch. V. [The entire passage shows evidences of corruption.]

***פפי, פָּפַח**, *Pi.* פִּפָּה (cmp. פִּרֵק) *to mouth, talk in a proud manner.* Treat. Der. Er. ch. II המנמין והמְפַפִּין בידיהם those who speak and mouth (gesticulating) with their hands.

**פַּפִּי** pr. n. m. *Pappi*, 1) name of an Amora, son-in-law of R. Yitsḥak Napp'ḥa. Ḥull. 110[a]; a. fr.—2) an otherwise unknown person. B. Bath. 48[b] Rashi a. Mss. (ed. פאפי, v. Rabb. D. S. a. l. note 60).—3) a fictitious name in an incantation formula. Gitt. 69[a].—V. פָּאפִי.

**פָּפֵי**, v. פָּאפֵי.

**פַּפְּיָאס**, v. פַּפְּרִיס.

**פַּפִּיאָתָא**, v. פַּפָּא II.

**פַּפְּיָאס, פַּפְּיוֹס, פַּפְּיוּס** pr. n. m. (Παπίας) *Papias*, name of a Tannai. Eduy. VII, 5, sq. (Ms. M. פפוס, corr. acc.); R. Hash. 6[a] (v. Rabb. D. S. a. l. note 8); Tem. III, 1. Shek. IV, 7 (early eds. פפריס; Ms. O. פפראס, v. Rabb. D. S. a. l., p. 32, note 90). Yalk. Gen. 34; Gen. R. s. 21 פפוס (corr. acc.); Cant. R. to I, 9 פפיס. Mekh. Yithro, ʿAmal., s. 1 פפיס.

**פַּפִּיר** m. (cmp. πάπυρος) *papyrus, linen made of papyrus.* Gen. R. s. 37, end כלי פ׳ garments made of papyrus; Yalk. ib. 62; Yalk. Chr. 1073.

**פַּפִּילוֹן** m. (papilio) *pavilion, tent, curtain.* Pesik. Vayhi, p. 2[a] עשו לה פ׳ בתוך ... Ar. (ed. פאפילון) make a tent for her (my daughter), and I shall speak to her in the tent; Cant. R. to III, 9 פַּפְּלִיוֹן; Yalk. Ex. 365 אפוליון (corr. acc.; Yalk. Cant. 986 קרטון). Yalk. Ps. 735 נטל פיפילון ופירש עליו (corr. acc.) he took a curtain and spread it over him (David's body); Ruth R. s. 3, beg. פירפקין (corr. acc.). Yalk. Ps. 650 (ref. to Ps. X, 11, a. Job XXII, 14) הדיין הזה משהן נותנין פסליון לפניו וכ׳ (read: מותחין פפ׳) when they spread the curtain before him, the judge no longer sees what is going on; Midr. Till. ed. Bub. to Ps. l. c. נותנין פלישטין (corr. acc.; Gen. R. s. 36, beg. מותחין כרלה; Lev. R. s. 5, beg. הוילון).—*Pl.* פַּפִּילְיוֹנִין (f.), פַּפִּילְיוֹנִין. Y. Erub. VI, 23[c] bot. פ׳ מגיעות עד הקורות curtains reaching to the ceiling. Y'lamd. to Num. XI, 16 quot. in Ar. אנו עושין לך פ׳ וכ׳ we will make thee curtains, and none shall see thee.

**פַּפְּלִיס**, v. פַּפְּרִיס.

**פַּפְּיָתָא**, v. פַּפָּא II.

**פַּפִּלְיוֹן**, v. פַּפִּילוֹן.

**פפתח**, Y. Kil. IX, 32[b] top, לגו פ׳, v. גּוּבְתָא.

**פַּץ** m. (פצץ, *to split*) *board.*—*Pl.* פַּצִּים, פַּצִּין. Maasr. I, 7 מבין הפ׳ Mish. a. Y. ed. (Bab. ed. הַמַּסְרִים; Ms. M. הפצ׳) oil from between boards of the press. Men. 33[b] הנרחה בפצין (Rashi בפצים) if he placed the inscription in the boards of the door frame; v. פַּצִּים.

**פַּצָּא** ch. same, *board*; (cmp. דַּף) *column* or *page* (of writing).—*Pl.* פַּצִּין. Targ. Jer. XXXVI, 23 (Ar. a. Levita פַּצִּים h. pl.; Levita emends פצירין; h. text דלחות).

**פְּצָא**, v. פְּצֵי.

**פְּצוּחַ**, v. פְּצִיחַ.

**פְּצוּלְיָא**, v. פִּרְצוּלְיָא.

**פְּצַח** 1) (=b. h. פָּצַח) *to burst, open*, v. פְּצִיחַ.—2) (cmp. פָּצַע *Hif.*; v. Syr. פצח P. Sm. 3208) [*to spread,*] *to sparkle, be bright*, v. פְּצִיחַ.

*Pa.* פַּצַּח (with עינא) *to brighten the eye-sight.* Ab. Zar. 28[b] פַּצּוּחֵי עינא to apply a paint (on the Sabbath) for the sake of brightening the eye-sight.

**פַּצְחָא** m. (preced.) *open, unwalled place.*—*Pl.* פַּצְחִין, פַּצְחַיָּא. Targ. O. Lev. XXV, 31 (some ed. פְּצֵי). [Targ. Ps. LXXXIX, 41 Ms., v. פְּצִיחַ.]

**פְּצַחְתָּא** f. (פצח) *breaking forth, joy.* Pesik. Ronni, p. 141[b] (one of ten expressions for joy); Yalk. Is. 338.

**פְּצֵי, פְּצָא** (b. h. פָּדָה) [*to split*] 1) *to open* (the mouth). Targ. Job XXXV, 6 (Ms. פְּאצֵי).—2) (cmp. פָּדָה a. פָּדַע) *to rescue, save.* Ib. XXXVI, 16 פְּצָאֲרִינָךְ (h. text הסירתך). Targ. Ps. XXII, 9; a. fr.—3) (cmp. פָּצַע) *to branch off.* Ab. Zar. 17[a] חד פְּצֵי לע״ז וכ׳ Ms. M. (v. Rabb. D. S. a. l. note) one road branched off towards an idolatrous temple, and another to a house of prostitution.—*4) *to pass between.* Pes. 111[a] ואי פ׳ Ar. (Ms. O. 2 פְּצָיָא; Ms. O. 2 אִיפְּסַע ed. ממצעין) and if one (she) passes.

*Pa.* פַּצֵּי, *Af.* אַפְצֵי *to deliver, save.* Targ. Ps. LXX, 2. Targ. Prov. XIV, 25 (ed. Wil. *Af.*).—B. Bath. 45[a] דינא הוא דרמַפְצֵי ליה מיניה (or דמַפְצֵי) the law is that he (who sold the ass) must rescue it from him (the gentile that took it by force; i. e. must restore the ass to the buyer or indemnify him). Keth. 91[b] לא מְפַצֵּינָא לך (or מִפְּצִינָא) I shall not be bound to restore it to thee. Ib. 92[a]; a. e.

*Ithpe.* אִתְפְּצֵי *to be delivered.* Targ. Prov. II, 12; 16.

**פְּצִיד, פַּצִּידָא, פַּצִּיד, פְּ׳** m. (פצץ, פצי, with format. ד; v. preced.) 1) *cut, trench, rivulet.* Targ. Is. XXX, 14.—*Pl.* פְּצִידִין, פַּצִּידַיָּא, פְּצִי׳. Targ. II Kings III, 16. Targ. Job XIV, 11 Ms. (ed. פְּרָצִיד׳, פַּרְצַד׳).—2) [*that which is cut*

*out*; cmp. בְּקַעַת,] *lump of ore.*—*Pl.* as ab. Ib. XL, 18.—3) (cmp. פָּרִיץ, אֲפִיק) *strong, violent man.*—*Pl.* as ab. Ib. XLI, 7.—V. פַּרְצִידָא.

**פְּצִירָה** I m. (פְּצָה) 1) *open, an unwalled place*, v. פְּצָתָא.—*Pl.* פְּצִירָתָא, פְּצִירָתָיָא. Targ. Y. Num. XIII, 19 כרכין פ' (ed. Vien. פְּצִירָתֵי; h. text מחנים). Targ. Esth. IX, 19. Ib. 27 (ed. Vien. פַּצִּירַתְּ). Targ. Josh. XIII, 23; 28 (ed. Lag. a. oth. פְּצַחֲיָתָן; h. text חצר־). Targ. Ps. LXXXIX, 41 פְּצִירָתוֹי (ed. Wil. פְּצִירָתוֹי, Ms. פְּצָחוֹי; h. text ומבצר־); a. fr.—2) *bright; checkered*, v. פַּצִּירַת.

**פְּצִירָה** II pr. n. pl. *P'tsiaḥ* (*Open Town*). Targ. O. Deut. II, 23 ed. Lsb. (oth. ed. רפיח, דפיח, v. Berl. Targ. O. II, p. 50; h. text חצרים).

**פְּצִירָה** m. (פְּצָה) 1) *bright, sparkling.* Targ. Is. XVIII, 4 (ed. Wil. פְּצוּחַ).—2) *checkered.*—*Pl.* פְּצִירְיָן. Targ. O. Gen. XXXI, 10; 12 ed. Berl. (ed. Amst. פ'). Targ. Zech. VI, 3; 6.—3) *open place*, v. פְּצִירַת I.

**פְּצִירְאֵי** m. pl. (preced.) *inhabitants of unwalled places.* Targ. Esth. IX, 19.

**פְּצִירִים** m. (פצם) *board.* Sabb. VIII, 7 כדי ליתן בין פ' לחבירו as much as is required between one board and another (when they are piled up).—[Maasr. I, 7 הפצרים, v. פֵּץ.]—Esp. *the board nailed against the wall to form a door-frame, door-post.* Men. 34ᵃ אין לו אלא פ' אחד בית שאין a room which has only one door-post (the corner wall serving for the other post). Ib. 33ᵇ הניחה בפצרים Rashi, v. פֵּץ.—*Pl.* פְּצִירְמִין. Ib. לפי שאין לה פ' because it (the exedra) has no door-frame. Ib. עדי פצירמו ed. (Ms. M. פצירמין, read: פַּצַּרְמֵיהּ), v. עָדָר I. Erub. 93ᵃ פְּצִירְמֵיהּ, v. שָׁוָה. B. Bath. 12ᵃ פרץ את פְּצִירְמָיו if he broke open its door-frame (opened again a walled up entrance). Y. Ab. Zar. III, 43ᵇ מפרק את פצירמיו he takes out its door-posts; a. e.

**פְּצִירְמָא, פְּצִירְמָה** ch. same. [Targ. Jer. XXXVI, 23 פצרים some ed., v. פְּצָא.]—*Pl.* פְּצִירְמִין, פְּצִירְמָיָא, פְּצִירְמֵי. Men. 33ᵇ דאית להו פ' ולית להו מזוזתא that have door-posts, and yet have no inscriptions; a. e.—Trnsf. *column, page* (of writing). *Pl.* as ab. Targ. II Esth. VI, 1. Targ. Jer. l. c., v. פְּצָא.

**פְּצִיעַ** m. (פְּצַע) *mashed*; constr. פְּצִיעַ, v. פְּצַע.

**פְּצִיעָה** f. (פְּצַע) 1) *splitting, cracking.* Sabb. 75ᵃ פ' בכלל דישה opening the purple snail (squeezing the fluid out) is an act coming under the category of threshing.—2) *an open wound.*—*Pl.* פְּצִיעוֹת. Snh. 37ᵇ; Tanḥ. B'resh. 9, a. e. פ' פ' several wounds, contrad. to חבורות. Y. Kil. IX, end, 32ᵈ היו בראשו פ' (not בראשי פצעיות) if one has several wounds on his head.

**פָּצַל** (b. h.; cmp. בצל) *to split, peel.*

*Pi.* פִּרְצֵל *to split, divide, branch off; to peel, lay bare.* Bekh. VI, 5, v. infra.—Part. pass. מְפוּצָּל; f. מְפוּצֶּלֶת; *pl.* מְפוּצָּלִים, מְפוּצָּלִין; מְפוּצָּלוֹת. Men. XI, 6 (96ᵃ) מפ' מראשיהן (Mish. ed. מזְפָּצָּלִין) forked at the top; Tosef. ib. XI, 7; Yalk. Ex. 369. Ḥull. 59ᵇ מפ' (קרנים) forked horns (antlers). Yalk. Ps. 685, v. infra.

*Hif.* הִפְצִיל 1) *to split, divide.* Bekh. VI, 5 (39ᵇ) ... חיה מַפְצִיל עצם Mish. (Bab. ed. מְפַצֵּל) if the top end (root) of the tail divides the bone (i. e. if the backbone is branched at the place where the tail begins; Rashi מפציל את העצם peels the backbone, i. e. if the end of the backbone is bare of skin and flesh).—2) *to form branches, branch off.* Yoma 29ᵃ מה אילה זו קרניה מַפְצִילוֹת לכאן ולכאן אף שחר זה מפציע וכ' as the antlers of the hind branch off this way and that way, so the light of dawn spreads &c.; (Yalk. Ps. 685 מְפַצֵּל וכ' ... מפוצלות ...). Yoma l. c. כל זמן שמגדלת קרניה מפצילות as long as it grows, its antlers form additional branches every year; Yalk. l. c.—3) *to form streaks, to wrinkle.* Nidd. 47ᵃ (expl. משִׁפְצִיל (Ar. מִשְׁפַּצֵּל) when the skin of the central circle of the oblate part of the breast appears wrinkled.

*Nif.* נִפְצַל *to be peeled, streaked*, v. supra.

**פְּצַל** ch. same, *to peel, skim.* Y. Bets. V, 63ᵃ, v. בָּא.

*Ithpa.* אִיפְּצַל, *Ithpe.* אִיפְּצִיל *to be split, branch off.* Yoma 71ᵇ, a. e. עמרא אִיפַּצּוּלֵי מִיפַּצְלָא wool (on the sheep) splits off (does not grow like stalks); כיתנא נמי אִיפְּצוּלֵי מִפְּצִיל but flax also splits!; v. פִּרְחֵן. Ḥull. 59ᵇ חיכא דמִיפַּצְלָא when the horn is branched, there is no question (that the animal belongs to the beasts of chase, חַיָּה).—Erub. 29ᵇ, v. בְּצַל.

**פְּצַם** (b. h. פָּצַם; cmp. פצר, a. preced.) *to split, break.*

*Pa.* פִּצֵּם *to break open, frame an aperture.* Targ. Jer. XXII, 14 (h. text קרע).—V. פַּצִּים.

**פָּצַע** (b. h.; cmp. preced.) 1) *to split, crack* or *squeeze open; to wound.* B. Kam. 93ᵃ הכני פָּצַעְנִי על מנת לפטור פטור (if one said to one's neighbor) strike me, wound me, with the condition that thou be free (from indemnity): he is free. Ib. הכני פצעני על מנת לפטור וכ' (if he said) 'strike me, wound me', (and he is aked,) with the condition that I shall be free?, and he answers, yes. Sabb. VII, 2 הפּוֹצֵעַ שני חוטין he who divides off two threads (on the loom). Tosef. ib. VIII (IX), 21 כדי לְפַצּוֹעַ וכ' large enough to divide with it two threads (on each side) at a time. Yalk. Gen. 38 פְּצָעָתְהוּ, v. פָּצַע. Sabb. 75ᵃ חצד חלזון ופּוֹצְעוֹ he who catches a snail and breaks it open (squeezes it out); Tosef. ib. VIII (IX), 2 לפצעו (corr. acc.). Sabb. l. c. שפָּצָעוֹ מת when he squeezed it out after it was dead. Y. ib. XVII, beg. 16ᵃ לְפַצּוֹעַ בו אגוזים to open nuts with it. Tosef. Kel. B. Kam. I, 6 פּוֹצְעָן את מוחו וכ' (not פצערן), v. גֻּזָּר; a. fr.—Part. pass. פָּצוּעַ; *pl.* פְּצוּעִים, פְּצוּעָן. Teb. Yom III, 6 זיתים פ' burst olives. Ter. X, 7 פְּצוּעֵי תרומה burst olives set aside for priests' gifts; a. e.—Esp. פְּצוּעַ הַכָּא (פ' הָכָּה) *one whose testicles are crushed* (forbidden to marry, Deut. XXIII, 2). Yeb. VIII, 1. Ib. 2 איזה פ' ד' כל שנִּפְצָעוּ וכ' what is meant by *p'tsu'a dakka*? One whose testicles, one or both, are crushed. Ib. 75ᵇ פ' ד' בידי שמים one whose testicles are crushed from a natural cause

(not through human action) is permitted to marry. Ib. (ref. to Deut. l. c.) הירנו דקרינן פָּצוּעַ ולא קרינן פָּצִיעַ Ar. it is therefore (to indicate human action) that the text has *p'tsu'a*, (one that has been mashed) and not p'tsi'a (one who is mashed); [ed. הַפָּצוּעַ ... פצוע ..., v. Rashi]. Ib. בכולן פ' the expression 'mashed' refers to all parts of the genitals.—*2) *to divide the ends of a web, fringe.* Men. 40b כיון שפָּצוּ בה שלשה (Ms. M. שצבעו, Mss. R. a. K. שבצעי, v. Rabb. D. S. a. l. note) as soon as they had fringed three fingers' lengths of it.

*Pi.* פִּצֵּעַ same. Y. Maasr. I, end, 49b זית שפִּצְּעוּ וכ' olives which they opened with unclean hands; Tosef. Toh. X, 11 שפצעו; Sabb. 145a המְפַצֵּעַ בזחים וכ'; a. e.; v. infra *Hif.*

*Nif.* נִפְצַע, *Nithpa.* נִתְפַּצֵּעַ *to be split, squeezed open, crushed; to be wounded.* Y. Taan. I, 63d top בנו נ' his son was wounded (or had a fracture). Yeb. l. c.; a. e.—Num. R. s. 10 (ref. to Prov. XXIII, 29) זו הזונה ... נִפְצַעַת וכ' that is the adulteress who is wounded with wounds of love, 'for naught', without any wound through her husband. Orl. III, 8 נִתְפַּצְּעוּ האגוזים if the nuts (in the mixture) were cracked; Tosef. Ter. V, 10.

*Hif.* הִתְפְּצִיעַ 1) *to split.* Y. Shek. VI, beg. 49c מַפְצִיעַ splitting wood. Snh. IX, 6 מַפְצִיעִין את מוהו וכ'; Y. ib. X, 28d bot. ומַפְצִיעִין וכ', v. גָּזַר; a. e.—2) *to branch off, spread, scatter.* Yoma 28b תימור של חמה מַפְצִיעַ לכאן ולכאן the light-column of the dawn irradiates in all directions, opp. to מחמר וצולה במקל, v. חָמַר. Ib. 38a של הללו מפציע וכ' the smoke column of the frankincense prepared by them branched off in all directions. Ib. 29a, v. פָּצַל; a. e.

**פְּצַע** ch. same. Targ. Y. Gen. XXII, 3 Ar. (ed. קטע; h. text בקע). Targ. Jud. V, 26, v. פָּצַע.—Gen. R. s. 93 (ref. to בי ולא בירח ... אם למְפַצַּע קיסין אנא בי, Gen. XLIV, 18) take me, not him (Benjamin), if for drawing water, I am (strong enough to do it), if for attendance, I am &c., if for splitting wood, I &c.—Part. pass. פָּצִיעַ; f. פְּצִיעָא. Ib. s. 68 דין מוחירה פ' (some ed. פצוצין, corr. acc.) this one had his skull fractured; Lev. R. s. 8 פְּצִיעָה; Num. R. s. 3 דין רישיה פצוע ודין ידיה פצוע (corr. acc.) the one had his head broken, the other, his arm; Tanh. Ki Thissa 5; a. e.

*Pi.* פַּצֵּעַ same. Y. Snh. II, 20c bot. מְפַצֵּעַ קיסין ... חמא he saw R. H. ... split wood.

**פֶּצַע** m. (b. h.; preced.) *wound.* Yalk. Gen. 38 (ref. to Gen. IV, 23) וכי איש אשר הרגתי וכי פצעתיו מזיד שיהא הפ' קרוי על שמי was it a man I killed? and did I wound him wilfully, that the wound should be called by my name?; Tanh. B'resh. 11; a. fr.—Num. R. s. 10, v. פָּצַע.—*Pl.* פְּצָעִים, constr. פִּצְעֵי. Ib. Gen. R. s. 22 (ref. to Gen. l. c.) דבר שהוא עושה פ' he struck him with something which makes open wounds (with a stone). Ib. s. 23 שיבואו עלי פ' בשבילו that wounds (sufferings) must come upon me on his account? Yeb. 63b (quot. fr. Ben Sira) רבים חרו פצעי רוכל וכ' many have been the wounds of the peddlers that lead to indecencies (by selling exciting perfumes); a. fr.

**פִּצְעָא**, v. פִּרְצָא.

**פִּצְעוּת**, v. פְּצִיעָה.

**פַּצְעִילִין** m. pl. (פָּצַע, with format. ל) *burst fruits, fruits that fell off in an unripe state and were placed in the sun to ripen.* Sabb. 45b top פַּצְעִילֵי תמרה dates lying on the roof to ripen; Bets. 40a; cmp. פִּרְצוּלַיָּא.

***פָּצַץ** *to split; to be split, branched.* Targ. Koh. XII, 5 וחַפְּיִץ וכ' (ed. Vien. וחַפְּרִיץ; Var. וחצרץ) and the end of thy spine looks split like an almond from leanness.—V. פָּצָא, פָּצַח.

***פָּצַר** (b. h. פָּצַר) [*to split, drive into,*] *to press, urge.* Targ. I Sam. XV, 23 דפ' ומוסיף וכ' (ed. Lag. דבסר) who presses on (is impetuous) and adds to the prophet's words (h. text חפצר).

**פִּצְרָא**, v. פִּרְצָא.

**פֶּקָא** pr. n. *Peka,* name of a cave. Koh. R. to X, 8 מערתא דפ' (ed. Wil. דפֶּקַע); Pesik. B'shall., p. 88b דבֶּקַע.

**פָּקַד** (b. h.) [*to search, examine*] 1) *to visit*; (euphem.) *to have marital connection with.* Yeb. 62b ואינו פּוֹקְדָהּ and does not visit her (in due time, v. עוֹנָה I). Ib. חייב אדם לְפָקוֹד וכו' a man is bound to visit his wife before going on a journey.—Treat. S'mah. ch. VIII יוצאין ... ופוֹקְדִין you may go out to the burial ground and call upon the dead until three days (after being placed in the sepulchral chamber), and there is no superstitious practice in that; מעשה שפָּקְדוּ אחד וכ' it occurred that one visited an entombed person, and the latter (was found living and) lived twenty years thereafter; a. fr.—2) (of the Lord) *to visit, remember, decree upon.* Tanh. Vayera 14 בלשון ... אני פוֹקְדֵךְ with the same expression ... I will remember thee (bless thee with issue). Ib. הרינו פוֹקֵד לאברהם וכ' I will remember Abraham (relieve him from impotence) at the same time with Abimelech (ref. to Gen. XX, 17-XXI, 1). Pesik. R. s. 43 כשבא לפקוד את חנה when the Lord came to visit Hannah; a. v. fr.—Part. pass. פָּקוּד; f. פְּקוּדָה; *pl.* פְּקוּדִים, פְּקוּדִין; פְּקוּדוֹת. Snh. 97a עד שהראשונה פ' שניריה וכ' while the first calamity is remembered (by the Lord for delivery), the second quickly comes.—3) *to count, muster*; v. פָּקוּד, פְּקֻדָּה, פְּקִידָה.—4) (denom. of פָּקִיד, interch. with *Hif.*) *to give in charge, entrust, deposit.* Pesik. R. l. c. פּוֹקֵד ... בעל פקדונות אני אצלי אני נותן לו I (the Lord) am a trustee, whatever a man deposits with me, I give back to him. Ib. נפשות פְּקַדְתֶּם אצלי וכ' you (Abraham and Sarah) deposited souls with me (converted souls to the belief in me), I will pay you back in souls (ref. to Gen. XXI, 1); a. fr.—5) (denom. of פָּקִיד) *to command, order.* Ib. s. 42 פָּקַדְתִּי לאדם וכ' I gave Adam a command, and he did not do it; פקדתי למלאך וכ' I commissioned the angel of death, and he did (what I commanded him). Shebu. VII, 7 (45a) שבועה שלא פָּקְדָנוּ אבא we swear that our father has not left us any order (concerning this case); Y. Keth. VII, 33b פִּרְקָדָנוּ. Shebu. 48b מה לי שלא פָּקְדַנִי אבא ושלא פקדני אחי what is the difference between the oath of an heir 'that my

father has not left me an order', and 'that my brother &c.'?; a. fr.

*Pi.* פִּיקֵּד same, v. supra.

*Nif.* נִפְקַד, *Hithpa.* הִתְפַּקֵּד, *Nithpa.* נִתְפַּקֵּד 1) *to be visited, remembered, decreed upon.* Gen. R. s. 53 בשעה שנִּפְקְדָה ... נִפְקְדוּ עמה when Sarah was visited &c., v. נִפְקְדָה. Ib. אינו דין שתִּתְפַּקֵּד is it not right that she should be visited? Tanḥ. Vayera 13 תזכי ונִפְקֶדֶת she shall be remembered. R. Hash. 11a. Pesik. R. s. 42 בדין הוא שיִּפָּקֵד אברהם it is right that Abraham be visited. Ib. שתִּתְפַּקֵּד אף היא that she be likewise visited. Lev. R. s. 29; Pesik. Baḥod., p. 150b (quot. from Rab's New Year's prayer) וברייות בו יִפָּקְדוּ לחזכירם וכ' and creatures are passed upon on that day to record them for life or for death; a. fr.—2) *to be commanded, commissioned.* Pesik. R. l. c. יש שנתפ' ולא עשה וכ' some are commanded and do not (what they are ordered to) &c. Mekh. B'shall., Vayass'a, s. 4 עשו מה שנִּתְפַּקְּדוּ they did what they were commanded to do; a. e.

*Hif.* הִפְקִיד 1) *to give in charge, deposit.* B. Mets. III, 1 המַּפְקִיד אצל וכ' if a man deposits for safe-keeping with his neighbor &c. Ib. 36a sq. כל המפקיד על דעת אשתו ובניו הוא מפקיד he who deposits with his neighbor, does so with the presumptive condition that the latter's wife and children be also trustees (and it was no breach of trust to leave the deposit in their charge). Gen. R. s. 53 עמלק הִפְקִיד אצלי וכ' Amalek deposited with me bundles of thorns (wrong-doings) &c.; שרה הִפְקִידָה אצלי וכ' Sarah deposited with me virtues and good deeds &c. Pesik. R. s. 43; a. fr.—B. Mets. 35a ופרקין המפקיד הזה and our subject at college was *hammafkid* (the Mishnah B. Mets. l. c. and the discussions concerning it).—Part. pass. מוּפְקָד; f. מוּפְקֶדֶת &c. B. Kam. 105a כגון שהיתה ... מופ' ביד אחרים when his father's bag was left in trust with other people; a. e.—2) *to take charge of.* Yalk. Deut. 847 הַפְקֵד לי הפקדון הזה take this object in charge for me.

**פַּקֵּד** ch. same, 1) *to command.* Targ. O. Lev. VIII, 31 פַּקְּדִית Mss. (oth. ed. *Ithpa.*; ed. Berl. *Pa.*, v. infra).—2) [*to give in charge,*] *to store up.*—Part. pass. פָּקִיד; *pl.* פְּקִידֵי. Keth. 5b מירפקד פקיד מִירַפְקַד, v. חַבַּר. Pes. 33b משקין מירפקד פקידי (Rashi: מִירַפְקִיד) liquids (in grapes) are stored up (the shell being merely a vessel), opp. מיבלע בליעי.

*Pa.* פַּקִּיד *to command, commission.* Targ. Gen. VII, 5; 9 (ed. Berl. פַּק', without Dagesh). Ib. XLIX, 33. Targ. Ps. LXVIII, 29. Targ. Am. IX, 3, sq. (ed. Wil. אַפְקִיד *Af.*); a. v. fr.—Pesik. Baḥod., p. 155b רבי ... הוה מְפַקֵּד לחבריה R. Z. commanded the students (saying), go and hear R. L. preach; Y. R. Hash. IV, beg. 59b. Y. Ber. IV, 7c bot.; ib. דרבי מיפקד (corr. acc.). Koh. R. to III, 2 הוה מפקד גו ביתיה gave orders in his house (made his will); a. fr.—Part. pass. מְפַקַּד, v. infra.

*Af.* אַפְקִיד 1) same, v. supra.—2) *to give in charge, deposit.* B. Mets. 36a חוו מַפְקְדֵי מריידהו וכ' used to leave their hoes in charge of a certain old woman; יומא חד אפקדינהו וכ' one day they left them with &c.; a. fr.

*Ithpa.* אִתְפַּקַּד, *Ithpe.* אִיתְפְּקִיד 1) *to be commanded.* Targ. O. Lev. VIII, 31, v. supra. Ib. 35. Targ. Ex. XXXIV, 34; a. fr.—Ab. Zar. 14a; 21a מִירְפַּקְדִינָן Rashi (ed. מְיִפַּקְדִינָן, Part. pass. *Pa.*), v. פָּנִים.—2) *to be given in charge, be deposited.* Targ. Lev. V, 23 (O. ed. Lsb. אִתְפָּקַד).—Keth. 5b; Pes. 33b, v. supra.

**פִּיקָּדוֹן, פִּקָּדוֹן** m. (b. h.; preced.) *thing given in charge, deposit.* Gen. R. s. 93, beg. ליה שמידה פִּקדון אלא פוק דון (some ed. פוקדון in one word) it ought not to be called *pikḳadon,* but *puḳ don* (go out of this, avoid it; דון for דין). Shebu. V, 1 שבועת הפ' the oath concerning a deposit. Ib. 2 תן לי פִּקָּדוֹנִי give me my deposit back. Ib. VI, 7 מי שהפ' אצלו the trustee. Num. R. s. 9 (ref. to Num. V, 12 לפי שהוא כופרת בפ' because she betrays a trust; a. Lev. V, 21) ומעלה בו מעל מה מימון הקל כל הכופר בפ' ... בפִּקָּדוֹן גוזל וכ' if in money matters which are of slighter import, he who denies a deposit is considered like denying the Lord, how much more so is one who denies the deposit of a body (purity of the family)! Tanḥ. Shof'ṭim 12 פ' אחד תן לו פִּקָּדוֹנוֹ וכ' ... one deposit has he (the Lord) with thee, give it back to him and make thyself a god; ומה פקדונו וכ' and what is his deposit? Said she, the soul within thee; a. v. fr.—*Pl.* פִּקָּדוֹנוֹת, פִּיקֵּי'. Gen. R. l. c. ברח מן הפ' flee from receiving trusts; Yeb. 109a. בעל פ' *trustee.* Gen. R. s. 53; Pesik. R. s. 43, v. פָּקַד; a. e.

**פִּיקָּדוֹנָא, פִּקָּדוֹנָא** ch. same. Targ. Lev. V, 21; 23, v. פּוּקְדָנָא.

**פִּקָּדְתָּא** f. (preced. wds.) *order, last will.* Gitt. 50b בשטר פ' it means the order of dispositions in the written will.

**פְּקוּד** m., *pl.* פְּקוּדִים (b. h. פְּקֻדִים; פָּקַד) *mustered, included in the census.* B. Bath. 121b (ref. to Num. XIV, 29) מי שפְּקוּדָיו מבן עשרים ... שפקודיו וכ' every tribe whose members are mustered from twenty years and upward, to the exclusion of the tribe of Levi whose members are enlisted from thirty years.

**פְּקוּדָא, פִּקּוּד,** v. sub פִּיק'.

**פְּקוּדָאֵי** m. pl. *inhabitants of Pekod.* Targ. Ez. XXIII, 23.

**פְּקוּדָה** f. (b. h. פְּקֻדָּה; פָּקַד) *watch, guard.* Neg. V, 3 שיער הפ' hair of a leprous spot which remains after the inflammation has partly receded.—[פְּקוּדָה, Snh. 97a, v. פָּקַד.—Num. R. s. 4, v. פְּקִידָה.]

**פְּקוּחַ,** v. פִּיקּוּחַ.

**פְּקוֹלִי, דַּפְּ'** pr. n. m. *P'ḳoli (Cotton Dealer* (?), v. next w.), surname of Simon, a Tannai. Ber. 28b; Meg. 17b.

**פְּקוֹלִין** m. pl. (פָּקַל; cmp. פּוּקְלָא) *cotton tufts.* Nidd. 17a בפ' או בצמר וכ' (some ed. בפוקלין) with cotton tufts or with wool clean and soft. Ib. (Chald.) מאן בעי פ' דנהמא Ar. (ed. פְּקוֹלֵי בנ') who wants cotton tufts for the bed (v. נְהָמָא)?

**פְּקוֹס** pr. n. *Piḳḳus,* name of a tower. Targ. Jer. XXXI, 37 (ed. Wil. פָּקוֹם); Targ. Zech. XIV, 10 (ed. Wil. פְּקוֹם; h. text חננאל).

**פְּקוֹסָא,** v. פִּרְקוֹסָא.

**פְּקוֹסִים** m. pl. nom. gent. *P'ḳosim.* Gen. R. s. 37 (expl. כסלחים, Gen. X, 14). ['Rashi' translates our w. by קונטרר"ש (?).]

**פְּקוֹסִין, פְּקוֹסִים*** m. pl. (פָּקַס II, v. פִּרְקָס) *coils, excrescences.* Gen. R. s. 41 'Rashi', v. סִרְקוֹסִים II.

**פְּקוֹסְנָא,** v. פִּרְסְנָא.

**פְּקוּעָה, פַּקּוּעָא, פַּקּוּעָה** m. ch.=next w. Y. Shebi. III, beg. 34c (expl. מחוך, Shebi III, 1) פקוע R. S. to Shebi. l. c. (ed. פקועה). Ib. חדהן פקועא דבקעתא R. S. (ed. עה...) that means the *paḳḳu'a* of the valley. [R. S. *cracks* in the soil of the valley, v. מָחוֹךְ II.]

**פַּקּוּעָה** f., pl. פַּקּוּעוֹת (b. h. פַּקָּעוֹת; v. פִּרְקְעִין) *Colocquintida, Bitter-Apple,* a gourd. Sabb. II, 2 שמן פ' gourd-oil. Kel. XVII, 17 פ' של (שפופרת) the hollow stem of &c.

**פְּקוּעָה** part. pass. of פָּקַע.

**פְּקוּקְלֵת** f., *pl.* פְּקוּקְלוֹת (reduplic. of פָּקַל) *ramification of sinews.* Sifra Vayikra, N'dab., ch. XVII, Par. 14 (ref. to החלב . . . על הכסלים, Lev. III, 10) זה החלב שברן הפ' that means the fat between the sinews (in the loins); Tosef. Ḥull. IX, 14 פְּקוּקְרוֹת; Yalk. Lev. 462 הפקוקרות (or הפְּקוּקָרֶת). Sifra l. c., ch. XIX (ref. to Lev. III, 9) להביא את החלב חסמוך . . . בין הפ' this includes the fat near the tail, which is the fat between the sinews.

**פְּקוּקַלְתָּא** ch. same. Gen. R. s. 78 הא פ' דגידא שרי the ramification of the nervus ischiadicus is permitted; Yalk. ib. 133 הדרן פ' דגידא שריא (read: הדא).

**פְּקוּקָרֶת,** v. פְּקוּקֶלֶת.

**פְּקוּרִין,** v. פּוּקְרִין.

**פְּקוּתָא,** v. אַפְקוּתָא.

**פָּקַד** (b. h.) *to break through, open.*

*Pi.* פִּיקֵּחַ 1) *to open.* B. Bath. 12b אפילו . . . יין מְפַקְּחוֹ even if his heart be closed like a virgin (his mind be dull), wine will open it (make it bright).—Esp. (with גַּל) *to open a heap of debris; to attempt to rescue a person supposed to be buried in debris.* Ohol. XVI, 4 המְפַקֵּחַ בגל he who digs among debris (not knowing certainly that a corpse is buried there). Pes. VIII, 6; Keth. 15b לְפַקֵּחַ עליו את חגל as regards digging for his sake (on the Sabbath). Ib. 5a מְפַקְּחִין פירקוח נפש, v. פִּירְקוּחַ; a. fr.—2) [*to have the eyes open,*] *to guard, watch, care.* Ib. לפקח על . . . הולכין we may assemble in synagogues and school houses (in theatres and circuses) in order to watch over public affairs, on the Sabbath. Sabb. 150b לפקח על עסקי כלה וכ' to make arrangements for the reception of a bride &c.; Y. Ber. III, beg. 5d; a. fr.

*Nif.* נִפְקַח, *Hithpa.* הִתְפַּקֵּחַ, *Nithpa.* נִתְפַּקֵּחַ (v. פִּקֵּחַ) 1) *to recover the faculty of hearing* (*and speech*). Gitt. II, 6. Yeb. 113a. Gen. R. s. 53; a. e.—2) *to recover the faculty of speech.* Pesik. R. s. 42 וכל אלם נפקח and every mute was made speaking.

**Hif.* הִפְקִירַ *to cause to escape.* B. Bath. 10a שינה מַפְקַחְתּוֹ, v. פָּכַח.

**פָּקַח I** ch. same, *to open* (*the eye*); (with על) *to guard, care.* Targ. Job XIV, 3. Ib. XXVII, 19. Targ. Ps. (XLVI, 8; a. fr.

*Pa.* פַּקֵּחַ 1) *to remove debris.* Targ. Koh. III, 5.—2) *to make open-minded, bright.* Hor. 13b; Snh. 70a; Yoma 76b פַּקְחָנִי (=פקחני) made me open-minded, v. רִיחָנָא.

*Ithpe.* אִתְפַּקַּח *to awaken, become sober.* Targ. Ps. LXXVIII, 65 (h. text מתרונן).

**פִּקַּח II** m. (preced.) *brightness, prudence.* Targ. Prov. XXVI, 12 פ' סכלא וכ' Ms. (ed. only סכלא, v. Pesh.) the cunning of a fool is better than his (h. text חכוה).

**פִּיקֵּחַ, פִּקֵּחַ, פִּקַּחַת** m., **פִּיקַּח, פִּקַּחַת** f. (b. h.; preced. wds.) [*open,*] 1) (opp. to חֵרֵשׁ) *hearing.* Yeb. XIV, 1 חרש שנשא פ' ופ' וכ' if a deaf mute married one hearing, or a hearing person married &c.; פ' שנשא ונתחרשה if one hearing married one hearing, and she became deaf (and dumb); a. fr.—2) (opp. to סוּמָא or עִוֵּר) *seeing.* Ex. R. s. 36 משל לפ' וסומא וכ' like a seeing and a blind man walking together &c. Ib. s. 3 (ref. to Ex. IV, 11) פ' לראיריה לשמיעה *pikḥeaḥ* refers both to sight and to hearing; a. e.—3) (opp. to טִפֵּשׁ) *bright, smart, prudent.* Keth. 88a (in Chald. dict.) אי פ' הוא וכ' if he (the husband) be prudent, he may cause her to have an oath administered to her according to Biblical law. Y. Meg. II, end, 73c חזי פ' ושתוק be prudent and keep silence; Yoma 7a. Y. Sabb. II, end, 5c אשה פ' a wise woman; a. fr.—*Pl.* פִּקְּחִים, פִּקְּחִין, פִּי׳, פִּקְּחוֹת, פִּי׳. Yeb. XIV, 3, sq. Sabb. 153a. Y. Kidd. IV, 66c; Treat. Sof'rim XV, 10 פ' . . . רובן most bastards are bright; a. fr.

**פְּקָטָא,** v. פִּקְטַנְיָא

**פְּקָטִין,** v. פַּקְטִין.

**פִּקְטַנְיָא** m. pl.=next w. Targ. Ps. LXXV, 9 דורדייהא ופקטנייהא (ed. Wil. וּפִקְטָרָיָא; h. text שמריה).—B. Mets. 40b פִּקְטָנָךְ מאי אייעבד לחו (sing. form) it is thy froth (of the oil which thou hast deposited with me), what has been done with it? (it is not my fault; Ms. O. מאי אעביד לך what can I do for thee?).

**פִּי׳, פִּקְטִין, פִּקְטִים** m. pl. (פקט *to burst forth, ferment*) *froth, foam* (of wine or oil). B. Mets. 40b . . . לוקח שמרים בלא פ' a purchaser of oil must accept a Log and a half of lees (to the barrel), but no froth. Ib. אחד הלוקח ואחד המפקיד לפ' the laws concerning foam are the same for the purchaser as for the depositor. Sifré Deut. 324 (ref. to Is. XXV, 6) שמרים שאין בהם כלום דבר אלא פ' lees in which there is nothing but froth (foul matter). Esth. R. to I, 3 שמא יחנו שמן פ' וכ' lest they put frothy (rancid) oil in the lamps, opp. פטים.

**פַּקְטֵן** (preced.) *to issue froth, to drop semen.* Targ.

Job XXI, 10 יְפַקְטֵן ed. Lag. (Ar. יְפַקְטִיז; ed. Wil. יפלט; h. text יגעיל).

**פקטנין**, Tanḥ. T'rum. 9, v. פִּיקְסִינָה.

**פָּקֵן** m. pl. (פּוּק; v. אֶפּוּקֵי) *exit, end.* Y.B.Bath.IX, 17[a] פ' שמיטתא the end of the Sabbatical year (the beginning of the new Sabbatical period).

**פָּקִיד** m. (b. h.; פָּקַד) *appointed to examine, officer, commissioner.*—*Pl.* פְּקִידִים. Pesik. R. s. 42 [read:] הרבה פ' יש יש שנתפקד וכ' there are various kinds of commissioners (of the Lord), some are appointed &c., v. פָּקַד. Num. R. s. 14 וכבשים כנגד פ' and lambs were offered (Num. VII, 83) in behalf of the officers; a. e.

**פְּקִידָה** f. (preced.) 1) *examination.* Nidd. I, 1; Eduy. I, 1 מפ' לפ' (her uncleanness dates back) from the present examination to the last one. Ib. דרי זו כפ' this is as good as an examination; a. fr.—2) *divine visitation* (for good or for evil), *remembrance, decree; use of the verb* פָּקַד. Snh. 91[b] משעת פ' from the moment when it is decreed (what the embryonic germ should grow to be). Pesik. R. s. 42 יש פ' לברכה there is a visitation (use of פקד) for blessing; יש פ' של גאולה וכ' there is a visitation for redemption &c.; Num. R. s. 4, beg. (interch. with פְּקוּדָה). R. Hash. 11[a] אתיא פ' פ' there is an analogy between *paḳad* (I Sam. II, 21) and *paḳad* (Gen. XXI, 1). Ex. R. s. 5 סימן הפ' the password *paḳad* (Ex. III, 16, ref. to Gen. L, 24); שמעו הפ' they heard the announcement of remembrance (Ex. IV, 31); ויקדו על הפ' they bowed in gratitude for the announcement of remembrance; a. e.

**פִּקְיוֹסְנָא*** m., מאני דפ' *vessels made of clay and ordure* (Rashi). Ab. Zar. 33[b] (some ed. פקוסנא; Ms. M. פוקסמין; R. Ḥan., thinking of פיקסינון: *of box-wood*; v. Koh. Ar. Compl. s. v.).

**פִּקְיָא** I m. (פָּקַע) 1) *strip; shreds of garments ravelled into threads for wicks.* Shek. V, 1 בן בבי (ממונה) על הפ' Ben Bebai was appointed to superintend the preparation of wicks from the shreds of priestly garments; Y. Peah VIII, 21[a] (interch. with הפחילה).—2) *a strip of leather, a strap* used as a *whip.* Yoma 23[a] בפ' ... לוקה he is smitt en by the overseer with a strap (expl. מַדְרָא, מַשַּׁרְקָא). Ib. (ref. to Shek. l. c.) אמינא מאי פ' נגדא I would now say, *p'ḳi'a* means *strap* (appointed to execute punishment).—Eduy. III, 5 בירת הפ' (Rabad הִפְקִיעָה) *that end of the bow from which the thong is snapped.*—3) [*that which is to be stripped* or *ravelled,*] *bundle, bunch.* B. Kam. 117[a] חושט לי פ' זה Ar. (ed. עמיר פ') hand me this bunch (of sheaves). Tosef. B. Mets. VIII, 4; a. e.—*Pl.* פְּקִיעִים, פְּקִיעִין. Sabb. XXIV, 2 מתירין פְּקִיעֵי עמיר וכ' you may untie bundles of sheaves for the cattle &c. Ib. 155[a] הן הן הן פ' הן הן כיפין *p'ḳiin* and *kippin* mean the same things. Ib. פ' תרי bunches are called *p'ḳiin,* when tied with two bands, v. כִּיפָּה. Tosef. Succ. I, 4; a. e.—4) *that which has been chipped off, piece.*—*Pl.* as ab., v. פָּקַע.

**פִּקְיָא** II ch. m. (פָּקַע) 1) *spread, well-known.* Yeb. 37[b] דפ' שמיירהו their names are well-known (v. פָּקַע *Af.* 2).—2)=בָּקִיעַ, *expert.* B. Bath. 164[b] ומי פ' רבי וכ' Ar. a. Ms. F. (Ms. M. בָּקִי; ed. בָּקִיעַ) is Rabbi an expert in &c.?; a. e.—*Pl.* פָּקִיעֵי. Shebu. 42[a] Ms. F.; v. בָּקִיעַ II.

**פְּקִיעָה**, v. פְּקַעַת.

**פקיעות**, v. פְּקַעַת.

**כְּפַר פְּקִיעִין** pr. n. pl., v. בְּקִיעִין.

**פָּקַל** *to split, peel.*

*Pi.* פִּיקֵּל same, esp. *to strip onions.* Maasr. I, 6 הבצלים משירקפלו (Y. ed. משירַפֵּקֵל; Ms. M. משירַפֵּקֵל) ואם אינו מְפַקֵּל וכ' מקפל ...) onions are subject to tithes when one begins to strip them (for storage), and if one does not want to strip &c., v. עֲרִימָה; Y. ib. 49[a] bot. משירפקלו, expl. מן דו פּוּרְנָדָא, v. יריס וכ'. Ukts. II, 5 התחיל ... לְפַקֵּל בבצלים when one has begun the stripping &c.; (Tosef. ib. II, 13 לקלף).

**פקלוניא**, v. פִּילוֹנִיקְיָא.

**פָּקַם** *to split, perforate* (cmp. פצם), esp. *to prick an animal's mouth with the bit; to govern.* Num. R. s. 20 (ref. to Num. XXIII, 16) 'he put a thing in his mouth' כאדם שנותן ... ופּוֹקְמָה להדיכן שירצה as a man puts a bit in the mouth of a beast and makes it go in what direction he desires; כך הקב"ה פּוֹקֵם את פיו so the Lord pricked his (Balaam's) mouth (making him 'go back' to Balak); Tanḥ. Balak 13; Y'lamd. to Num. l. c., quot. in Ar. הירה פוקם ... ופוקמה (ed. Koh. ופוקקה, corr. acc.).

*Pi.* פִּיקֵּם same, *to prick, perforate.* Num. R. l. c. (ref. to Num. l. c. 5) שעירקם פיו ופִּיקְּמוֹ וכ' he (the Lord) curved his mouth (as with a bit) and pierced it as a man drives a nail into a board; Yalk. ib. 765 עירקם את פיו ועקמו (corr. acc.).

**פָּקַס** I (cmp. preced.) *to tear open, open forcibly.* Sabb. 155[b] (expl. חַמְרָא) מרביצה ופוֹקֵס את פיה וכ' (Ms. M. ופוקק) he makes the animal lie down, and opens its mouth wide, and makes it swallow &c.; Tosef. ib. XVIII, 2 ופוקס את צווארו.

**פָּקַס** II (denom. of פִּיקָּס) 1) *to paint the face with rouge* (cmp. φυκόω). Sabb. X, 6 וכן הפּוֹקֶסֶת and the same is the case with her who rouges (on the Sabbath); Y. ib. X, end, 12[d] הפוקסת חייבת משום צובעת rouging comes under the category of dyeing. Bab. ib. 64[b] שלא תכחול ולא תְּפַקּוֹס that she (the menstruant) must not paint (her eyes) nor rouge. M. Kat. 20[b] ולהיות ... אינו רשאי לכוף פוקסת dare not force his wife (mourning for a parent) to paint or rouge; a. fr.—2) *to make small curls pasted on the forehead.* Sabb. 94[b] (ref. to Sabb. X, 6) פוקסת משום טווה curling comes under the category of spinning; ib. 95[a] גודלת ופוקסת משום בונה plaiting the hair and curling comes under the category of building.

*Pi.* פִּיקֵּס *to remove the coils of blossoms on gourds.* Maasr. I, 5 משירַפֵּקְסוּ ואם אינו מְפַקֵּס וכ' are subject to tithes when they are trimmed, and if one does not want to trim &c.; B. Mets. 88[b], expl. פיקס שלהן משוינטל, v. פִּיקָּס.

priestly garments and made of them wicks &c.; expl. Y. Succ. V, 55[b] bot. מפשילים, v. פָּשַׁל. Esth. R. to I, 6 הכל מפקיעין בחבלי וכ' all make straps (for their couches) of woolen or flax ropes, and this wicked man uses byssus and purple; a. fr.—2) [*to cause breaking loose,*] *to release, cancel an obligation.* Yeb. 66[b] sq., a. fr. מפקיעין ... הקדש consecration (of a pledged object), leavened matter (on the entrance of Passover), and liberation (of a pledged slave) cause a release from mortgage (cancel the mortgage contract). Bekh. 5[a] אין בכור מפקיע בכור a first-born Levite could not serve as ransom for a first-born Israelite; דיו לבכור שיַפְקִיעַ וכ' it was enough for the firstborn Levite that he released his own consecration (that he needed no priest to be substituted for him); a. fr.—3) ה' השער *to break up, unsettle the market, to raise prices arbitrarily, create a panic.* Taan. II, 9 שלא להַפְקִיעַ השערים in order not to cause a sudden rise of market prices (by creating the impression of impending scarcity). Meg. 17[b] כנגד מַפְקִיעֵי שערים a prayer against those who raise prices (speculating on a coming scarcity).

**פָּקַע** ch. same, *to burst, break, escape.* Pes. 85[b] פ' ארזא וכ' the roof burst, v. זִיזָא I. B. Mets. 20[b] the cedar pillar of the school was cracked, v. לָתָא. Ab. Zar. 33[b] פָּקְעוּ they (the vessels) burst. Ib. 28[b] פָּקְעָא עינא her eye burst (fell out). Y. M. Kat. I, beg. 80[a] דלא יִפָּקְעָן וכ' lest the grain burst (sprout) and go to ruin.—Ḥull. 89[b] פ' ליה איסור גיד מיניה has the prohibition resting on the nervus ischiadicus gone from it (ceased to affect it)? Ib. 139[a] פָּקְעָה קדושתיידהו מיניידהו their sacred character has ceased; Y. Keth. VIII, 22[b] top פָּקְעַת מיניידהו קדושתן; a. fr.

*Pa.* פַּקַּע *to break*; פ' מ־ *to hinder.* Gitt. 44[a] מְפַקַּע ליה ממצות (by leaving his slave in the hands of a gentile) he prevents him from living up to the obligations (resting on the Noachidæ, v. לֹא); Bekh. 3[a].

*Af.* אַפְקַע 1) as preced. *Hif., to cancel, cause a release.* Shebu. 48[b] אתיא שביעית אַפְקַעְתֵּיהּ the Sabbatical year comes and causes the cancellation of the debt. Gitt. 36[b] אלימי לאַפְקוּעֵי ממונא they have the power to declare a debt cancelled. Keth. 3[a], a. fr. ... ואַפְקְעִינְהוּ כל דמקדש רבנן וכ' whoever betroths a woman, does so in the sense of the rabbinical law (v. הֶיתֵּא), and for an eventuality like this the Rabbis have annulled his betrothal retroactively (so that no divorce would be necessary at all); a. fr.—2) *to let go forth, issue, make known.* Gitt. 36[a] (ref. to בקיאין סרמנידהו their pictorial signatures on documents are well known) מעיקרא במאי אַפְקְעִינְהוּ on what kind of writs did they originally issue their signatures (so as to make the public familiar with them)?, v. פְּקִיעַ II.

*Ithpe.* אִתְפַּקַּע *to be broken into.* Targ. II Esth. III, 7 (ref. to ויתבקע, II Kings XXV, 4).

**פְּקַע** I m. (preced.) *split, crack; that which bounds off, splinter, piece.* Gen. R. s. 94 לא נמצא ... לא קשר ולא פ' there was not in the timber either a knot or a crack; Cant. R. to I, 12. Pes. 84[b] משום פ' because by exposure to the coal fire the bone might crack. Ib. 85[a] משום פ' by striking at the uncovered part of the bone a split may be created in the covered portion; a. e.—*Pl.* פְּקָעִין, פְּקָעִים.

Y. Maasr. I, 49[a] היה מפקס ראשון וכ' (not חוה) if one trims one by one (just when he needs them) and boils &c.; עד שיְפַקֵּס כל צורכו until he has trimmed as many as he wants for immediate use; Tosef. ib. I, 5 היה מְפַקֵּיץ ראשון וכ' ed. Zuck. Var. Ib. 6 תורמין ... אע"פ שלא פִּיקֵּס ed. Zuck. (Var. פקס) one must give T'rumah of gourds, even if one did not trim them. Y. ib. l. c. פיקס ושילק וכ' if he trimmed and boiled &c.; a. e.

*Nif.* נִפְקַס *to be trimmed,* v. supra.

**פִּקַּס** ch. same, *to rouge.* Targ. Y. Gen. VI, 2 וּפַקְּסָן (not וּפָּ').

**פֶּקֶס,** v. פִּיקָס.

**פִּקְסוֹסַיְדָּה** m. pl. (v. פִּיקָס a. פִּיקּוּסָא) *the coils on the blossom ends of gourds.* Y. Maasr. I, 49[a] (expl. משיפקסו, Maasr. I, 5) מן דו ירדים פ' when one removes the coils.

**פִּקְסִינוֹן, פִּקְסִינָה,** v. sub פִּיקָ'.

**פָּקַע** (cmp. בקע) *to split; to burst; to break forth, escape.* Gen. R. s. 32 אינו מספיק ... עד שהיא פּוֹקַעַת he scarcely beats it (the bad flax) once, when it bursts; ib. s. 34; Yalk. Is. 350. Gen. R. l. c. שאינו מקיש עלידם אחת עד שהיא פוקעת he knocks at them (the bad earthen vessels) scarcely once, and one is cracked (ib. s. 32 עד שהוא שוברם). Y. Maasr. III, 50[d] top פעמים שהיא פוקעת וכ' sometimes it (the fig) bursts under the wheel. Zeb. IX, 6 גחלת שפָּקְעָה מעל וכ' a coal that sprang from the altar; אברים שפָּקְעוּ וכ' chips of limbs that sprang off the altar. Tosef. Par. III (II), 11 פ' מעורה וכ' if a part of her skin ... (in burning the red cow) leaped off beyond the pit. Ib. 12. Yalk. Num. 761 את הפּוֹקְעִין the portions which spring off, v. פָּקַע; a. fr.—Pesik. R. s. 11 או שמא תִּפָּקַע האוזן וכ' (or תִּפָּקֵּע *Nif.*) or (I would venture to say it, were I not afraid,) lest the ear of the hearer burst, i. e. it is almost blasphemous to say it; (Mekh. Yithro, Baḥod., s. 2 כדי שתבקע אוזן it is enough for an ear to burst). Y. Yeb. I, 2[c] bot. פקעו ממנה קידושין (not ופקעו) the betrothal rebounds from her, i. e. has no legal effect, opp. חלו עליה.—*Part. pass.* פָּקוּעַ; f. פָּקוּעָה *an animal which is ripped open*; בן (ח) פ' an animal taken alive out of the slaughtered mother's womb. Ḥull. 69[a]; a. fr.

*Pi.* פִּקַּע *to cause splitting.* Y. Pes. VII, 35[b] top שלא לפַקֵּעַ תחת הבשר in order not to cause a splitting of the bone under the flesh, v. פָּקַע.

*Hif.* הִתְפְּקִיעַ 1) *to split, break open.* Sabb. III, 3 (38[b]) לא יַפְקִיעֶנָּה בסודרין he must not break it (the egg) over a hot cloth, Rashi (oth. interpret.: he must not cause it to crack by wrapping it in a hot cloth and rolling it; v. Tosaf. Yom Tob a. l.).—2) *to strip, pluck, ravel out.* Bets. 31[b] מתיר ומַפְקִיעַ וחותך may untie (the knot, v. חוֹתָם), or ravel out or cut through; Sabb. 146[a]; Y. ib. XV, beg. 15[a], a. e. ומַפְקִיעִין, v. פָּקְפֵּק. Succ. V, 3 מהן היו מַפְקִיעִין ובהן היו מדליקין they stripped them (the worn-out belts of priests) and used them for wicks; Sabb. 21[a] ... בגדי מפקיעין אותן ומהן היו עושין פתילות וכ' they ravelled out

Sifré Num. 124 (ref. to Num. XIX, 5) לחבריא את חפ' R. S. to Par. III, 9 (ed. חפקיעים; Yalk. Num. 761 הפוקעין, v. פְּקַע) this is to include the fragments that jumped off (that they must be brought back and burned).

**פֶּקַע** II, v. פָּקָא.

**פְּקִיעִין, פְּקָעָא**, v. sub פִּירְקָא.

**פְּקַעַת** f. (פְּקַע) [*that which is to be unravelled*; cmp. בְּקַעַת] *coil, clue of thread, of rope* &c. Kel. X, 4 פ' של גמי a coil of rope made of reed grass. Gen. R. s. 12, beg. נטל פ' של גמי . . . ונכנס דרך חפ' וכ' he took a clue of rope and tied one end of it to the entrance, and he went in along the unwound rope, and came out along the rope; Koh. R. to II, 12 פְּקִיעַת גמי; Cant. R. to I, 1; a. e.—*Pl.* פְּקָעִיוֹת. Kel. XVII, 2 שערוה בפ' של שתי is measured by the ordinary size of warp clues. Ḥag. 12ª חזה מרחיב והולך כשתי פ' וכ' was extending farther and farther (in two directions) like two unwound clues &c. Gen. R. s. 10, beg. נטל חקב"ה שתי פ' וכ' (some ed. פקיעות, corr. acc.) the Lord took two coils, one of snow and one of fire, and worked them into each other. B. Kam. 119ᵇ שירי פ' Ms. M. (ed. שיורי פְּקִיעוֹת; Ms. R. 2 פְּקָעוֹת) remnants of coils (given to the weaver); a. e.

**פְּקַעְתָּא** f. (פְּקַע) *hindrance, enforced idleness.* Keth. 47ª שכר פְּקַעְתָּהּ indemnity for being taken away from her work.

**פִּירְקָא, פִּקְפּוּק** m. (פְּקַפֵּק) *shaking, battering.*—*Pl.* פִּירְקֵי, פִּקְפּוּקִין. Y. Snh. II, 20ᵇ (ref. to פוקה, I Sam. XXV, 31) פִּירְקְפּוּקֵי דברים חזה שם there was a battering attack with words (to demolish David's arguments).

**פִּקְפּוּקְתָּא** f. (preced.) *breach.* Y. Snh. II, 20ᵇ (ref. to פוקה, v. preced.) [read:] אמרה ליה כד תירפוק פִּקְפּוּקְתָךְ she (Abigail) said to him, when thou openest thy breach (offerest a weak point), they will say of thee that thou art a murderer.

**פְּקְפֵּק** (v. פְּקַק) 1) *to drive a wedge in; to loosen, shake.* Midr. Till. to Ps. LIII, v. infra. Succ. I, 7 (15ª) מְפַקְפֵּק ונוטל וכ' he loosens (the boards of the ceiling) and takes one board out. Y. Sabb. XV, beg. 15ª מְפַקְפְּקִין ומפקיעין וכ' (not בו) you may loosen the knot, or ravel it out, or untie &c., v. פָּקַע; מפקפקין ולא מפקיעין you may loosen the knot, but not ravel it out; ib. XX, end, 17ᵈ; Y. Meg. I, 71ª; Y. Bets. V, 63ᵇ top (not מפקפקין).—Part. pass. מְפוּקְפָּק; f. מְפוּקְפֶּקֶת; *pl.* מְפוּקְפָּקִין, מְפוּקְפָּקוֹת. Gen. R. s. 78 דידו חברכות מפ' וכ' the blessings were as yet shaky (uncertain) in his hands, opp. נתאששו, v. אוּשׁ; ib. s. 67.—Trnsf. [*to shake the foundations of,*] *to contest the validity of, make light of.* Eduy. V, 6 פ' בטהרת ידים he contested the rabbinical regulations concerning cleanness of hands; Ber. 19ª. Ab. Zar. 35ª גזירה...ואין מְפַקְפְּקִין בה it is a recent enactment, and you must not shake it (discuss its reason before a year is past); a. e.—2) (sub. פיו, or דבר) *to insert a wedge or coil in one's mouth, be gagged, estopped from speaking.* Midr. Till. to Ps. LIII (ref. to פוקה, I Sam. XXV, 31) [read as in ed. Bub.] אם הן באין אצלך לדין מה אתה עושה ואתה מְפַקְפֵּק בדבר ואין אתה יכול להוציאו וכ' if men will come to thee for judgment, what wilt thou do? Thou wilt gag (thy mouth) with a word and be unable to bring it out, when they will say, has he not done so unto Nabal? Thus the text (I Sam. l. c.) reads, 'and let this not be unto thee a stopper', אל תְּהִי מפקפק בפירך וכ' do not put a gag in thy mouth (do not make thyself unable to give judgment boldly), nor say &c.; Yalk. Sam. 134.

*Hithpa.* הִתְפַּקְפֵּק 1) *to be shaken, loosened.* Ber. 28ᵇ man must bow at prayer עד שיִּתְפַּקְפְּקוּ כל וכ' Ms. M. a. Ar. (ed. שיתחפקקו, v. R. D. S. a. l. note 400) until all the vertebrae of the spine seem to be loosened.—2) (v. פָּקַק) *to be stopped off.* Yeb. 63ᵇ עונותיו מִתְפַּקְפְּקִין Ar. (ed. מִתְפַּקְקִין) his sins are stopped off (cannot come forth to accuse him).

**פַּקְפֵּק** ch. same, *to shake, make light of.* Succ. 43ᵇ אתי לפַקְפּוּקֵי בלולב one may be induced to make light of the ceremony of Lulab.

*Ithpa.* אִתְפַּקְפֵּק *to be split, chipped off.* Targ. Job XXX, 17 מִתְפַּקְפְּקִין ed. (Ms. a. ed. Lag. מתפקקין מיני), v. פָּקַק.

**פְּקַק**, *Pi.* פִּיקֵּק, v. פָּקַס II.

**פָּקַק** 1) *to split, drive into, force open.* Sabb. 155ᵇ ופוֹקֵק Ms. M., v. פָּקַס I.—Denom. פָּקָק.—2) (denom. of פָּקָק; cmp. חָרַךְ a. חָרֵךְ) *to insert a stop-gap; to stop.* Kel. III, 8 משפך . . . שפָּקְקוֹ וכ' (not שפקקה) a funnel of wood or clay stopped off with pitch. Ib. XXVIII, 2 שהתקינו לָפוֹק בו את המרחץ (ed. Dehr. לפַקֵּק) (a shred) with which it was intended to fill up a gap in the bath. Y. Erub. III, end, 25ᵇ צריך לפוק he must stop it off. Tosef. ib. XI (VII), 10 פּוֹקְקִין את החביב וכ' you may stop off a gutter with a cloth. Y. Sabb. XVII, 16ᵇ top קנה שהתקינו לחיות פּוֹקֵק בו החלון a pole (with a coil or a board attached) which has been prepared to close the sky light with it; (Tosef. ib. XIV (XV), 3 לחיות פותח ונועל בו), v. פָּקַק. Bab. ib. 64ᵇ פוקק לה זוג בצוארה וכ' he may muffle the bell on an animal's neck (that it should not ring), and walk with it &c.; a. fr.—Part. pass. פָּקוּק; *pl.* פְּקוּקִין. Ib. אע"פ שפ' nor should the animal be led out with a bell, even if it is muffled. Y. Ter. VIII, 45ᵈ מכוסה ואינו פ' if the bottle is covered but not stopped; Tosef. ib. VII, 16 [read:] מכוסין ואינן פקוקין (and correct the entire passage in conformity with Y. l. c.), v. פָּקַק.

*Pi.* פִּיקֵּק same, v. supra.—[Tosef. Maasr. I, 5 מפקק ed. Zuck., v. פָּקַס II.]

*Hithpa.* הִתְפַּקְפֵּק, *Nithpa.* נִתְפַּקְפֵּק 1) *to be shaken, loosened.* Ber. 28ᵇ שיִּתְפַּקְפְּקוּ, v. פְּקַפֵּק. Tanḥ. Aḥărê 8 בשעה שנִּתְפַּקְפְּקָה הכהונה וכ' when the priesthood in the hands of Aaron became shaky (was disputed); v. פְּקַפֵּק.—2) *to be stopped.* Yeb. 63ᵇ מִתְפַּקְפְּקִין, v. פְּקַפֵּק.

**פָּקַק** ch. same, 1) *to split, make a breach.* Y. Snh. II, 20ᵇ כד תיפוק (not כל), v. פִּקְפּוּקְתָּא.—2) *to stop.* Targ. II Chr. XXXII, 30.—Y. Ter. VIII, 45ᵈ פָּקִיק לה ומכסי לה stops the bottle and covers it.

*Ithpe.* אִתְפַּקַק 1) *to be split, chipped off.* Targ. Job XXX, 17 מִתְפַּקְקִין מיני ed. Lag. are chipped off me (h. text נקר), v. פְּקַפֵּק.—2) *to be stopped.* Targ. Ps. XXXI, 19.

פֶּקֶק m. (preced.) 1) *anything used to fill up a gap* (cmp. חֻדֵּק), *stop-gap, stopper.* Sabb. XVII, 7 פ׳ החלון the stopper of the sky-light (compluvium), v. פָּקַק. Tosef. Erub. XI (VIII), 9 נוטל את הפ׳ וכ׳ he may take out the stopper between the two reservoirs &c. Y. Ter. VIII, 45[d] אם הירה חפ׳ חוצץ (not חוץ) if the stopper (of the bottle) is tight; Tosef. ib. VII, 16 (correct version in agreement with Y. l. c., v. פָּקַק). Y. l. c. כדי שינטל בפִּיקָקוֹ so that the bottle can be lifted by its stopper; a. fr.—2) *the place where a shoot is joined to the trunk or to a branch of the grape vine, knot.* B. Kam. 81[a] מן הפ׳ ולמעלה (you are permitted to take a shoot from a neighbor's vine) from the knot and above it.

פָּקַר (cmp. בָּקַר, a preced. wds.) [*to break through;* cmp. פָּרַץ,] 1) *to be free, licentious, irreverent, sceptical.* Meg. 25[b] מתוך תשובה ... פָּקְרוּ המינים Ms. M. (ed. המערערים) from the answer which Aaron gave to Moses (Ex. XXXII, 24) the heretics derived their heresy (to assert the reality of idolatrous witchcraft). Snh. 38[b] כל מקום שפקרו המינין וכ׳ Ms. M. (ed. הצדוקים) wherever in a Biblical passage the heretics seem to find a support for their scepticism (belief in a plurality of divine beings), their refutation is always near by; Y. Ber. IX, 12[d] bot. (not שפרקו); a. e.—2) (with עַצְמוֹ) *to make free with one's self*; (of a woman) *to propose marriage to a man.* Y. Snh. II, 20[b] (ref. to I Sam. XXV, 31 מלמד שפָּקְרָה עצמה (וזכרת את אמתך this shows that she intimated eventual marriage to David; a. e.

*Hif.* הִפְקִיר *to declare free, to renounce ownership, declare a property ownerless.* Gitt. 38[a], a. e. המפקיר עבדו יצא לחירות if one declares his slave ownerless, he goes out free (and needs no letter of emancipation); ib. 39[a] המפקיר ... וצריך וכ׳ he is entitled to his liberty, but requires a letter of emancipation. Yalk. Kings 224 ה׳ כל אשר לו (not הפקיד) he gave up all he possessed. Tanḥ. Pinḥas 2 בת מלך הִפְקִירוּ לקלון they offered a king's daughter to prostitution; ה׳ בתו מי לא הירה מפקיר he (the king) offered his daughter, who would not do the same?; a. fr.

*Hof.* הוּפְקַר *to be declared free.* Peah VI, 1 עד שיוּפְקַר וכ׳ (Ms. M. שיבקר, read as Eduy. IV, 3 שיוּבְקַר) until it is declared free also for rich men; a. e.—Part. pass. מוּפְקָר; f. מוּפְקֶרֶת; *pl.* מוּפְקָרִין, מוּפְקָרִים; מוּפְקָרוֹת. Snh. 49[a] מה מדבר מ׳ לכל אף ביתו ... as the desert is free to all, so was Joab's house free to all (that craved his hospitality). Tanḥ. Vayaḳhel 8 למה ... מה המדבר מ׳ ... התורה מ׳ וכ׳ why was the Law given in the desert? To intimate that as the desert is free to all, so are the words of the Law free to every one &c. Gen. R. s. 72 דבר שהוא מן המ׳ something which is free (ownerless); a. fr.—V. הֻפְקַר.

פְּקַר ch. same, 1) *to break into*; 2) *to declare free*; v. infra.—3) *to be irreverent, sceptical.* Snh. 38[b] אבל אפיקורוס ... דפ׳ טפי but with a Jewish sceptic you must surely not argue, for he will become only bolder by it. Ib. 60[a] מי פָּקְרֵי כולי האי are they (Jews) so bold (as to blaspheme God)?; a. e.

*Af.* אַפְקַר 1) *to break into, trespass.* Targ. Y. Ex. XXII, 4 (ed. Amst. וְיַפְקַר; ed. Vien. יפקד, corr. acc.; h. text יבער).—2) *to declare free.* Ib. XXIII, 11 (ed. Amst. *Pe.*; ed. Vien. ותפקד, corr. acc.; h. text ונטש).—Succ. 44[b] אַפְקַר זריחיא וכ׳ declare thy olives free for the benefit of the poor. Ber. 47[a], a. fr. אי בעי מַפְקַר וכ׳ if he chooses, he may renounce ownership of his property, and be a poor man &c. B. Mets. 30[b] לכולי עלמא אַפְקַרְנְהוּ וכ׳ I declared them free for all people but not for thee, (v. infra). Ib. לכ״ע אַפְקְרִינְהוּ he declared them indeed free for all. Ib. 68[b] אַפְקוּרֵי מַפְקְרִיר לדהו presumably he has renounced ownership of them. M. Kat. 16[a] מַפְקְרִינָן נכסיה we (the court) declare his property ownerless; a. fr.—Ḥull. 13[b] אשתו לא מַפְקַר his own wife will he (the Samaritan) not give up to prostitution, v. infra —Part. pass. מַפְקַר. B. Mets. 30[b] לכ״ע מ׳ וכ׳ Ms. M. (Ms. F. מִיפְקַר *Ithpe.*) it is made free to all, but not &c.

*Ithpe.* אִיתְפַּקַר, אִתְפְּקַר 1) *to behave irreverently, disrespectfully.* M. Kat. l. c. אי מִתְפַּקַר בשלריחא וכ׳ if he treats the messenger of the court with disrespect. Ib. הרוא טבחא דאית׳ וכ׳ a butcher behaved irreverently towards R. &c.—2) *to prostitute one's self.* Snh. 82[a] נשיריהו ודאי לא מִיתְפַּקְרֵי their (the Samaritans') wives will surely not prostitute themselves; v. supra.

פקריסין, פקרוס, Pesik. Ḥaḥod., p. 104[b] Ar., v. פרקדוס, פרקדיסין.

פקרין, v. פּוּקְרִין.

פַּקְרִיסִין *underwear*, v. פַּקְרֵס.

פקרית, Tosef. Kil. V, 23, v. פּוּקְרִין.

פַּקְרֵס m., *pl.* פַּקְרֵסִין, פִּקְרֵסִין, פַּקְרִיסִין (פָּקַר, with format. ס; v. אַפְקְרִסִין) *underwear, shirt.* Yalk. Lev. 433; Pesik. Shek., p. 15[b] Ar.; a. e.—V. אַפְקְרִסִין.

פַּקְתָּא f. (נִפַּק) *going out, retiring* (for a human need; cmp. יְצִיאָה). Esth. R. to I, 8 אין אונס בפ׳ וכ׳ 'there was no compulsion', no restraint as to going out, because they drank immoderately &c.

פִּקְתָּא, פִּי׳ f.=בִּקְעָא, *valley.* Ber. 34[b] bot. Ar. (ed. ב׳). Ib. 54[a]; Naz. 43[b] פ׳ דערבות v. עֲרָבוֹת II.—Ḥull. 31[a] דכולה פחקא (corr. acc., v. Rabb. D. S. a. l.) of the entire valley.

פַּר, פָּר m. (b. h.) *bullock.* Taan. 23[a] פַּר הודאה the sacrificial bullock on which the owner placing his hand makes confession and prayer. Yoma III, 8 בא לו אצל פָּרוֹ he (the high priest) now stepped towards the bullock selected for his sacrifice. Gen. R. s. 44 פר יוה״כ the bullock offered on the Day of Atonement; פר הבא על כל המצות the bullock which is offered by the high priest for every transgression of a command (Lev. IV, 2 sq.). Ib. s. 55; a. fr.—*Pl.* פָּרִים. Ib. s. 44 הראה לו שלשה מיני פ׳ the Lord showed Abraham three kinds of bovine sacrifices. Par. I, 2 פ׳ בני שתים by *parim* (as sacrifices) are meant beeves of two years of age; a. fr.—*Fem.* פָּרָה *cow.* Ib. 1 פ׳ בת שתים by *parah* is meant a heifer two years old, contrad. to עגלה.—Esp. פָּרַת חַטָּאת, or פרה *the red cow* whose ashes were used for lustration (Num. XIX). Ib. II, 1. Ib. 2 פ׳ שקרניה וכ׳ a red cow whose horns or hoofs are black.

Ib. III, 1 כהן השורף את הפ׳ the priest designated to burn the red cow; a. fr.—*Pl.* פָּרוֹת. Gen. R. s. 55 ... לבעל שתי פ׳ וכ׳ like a husbandman that has two cows, one strong &c.; a. fr.—*Parah*, name of a treatise, of the Order of Kodashim, of Mishnah and Tosefta.

**פְּרָא**, Ab. Zar. 40ª Ar., v. ארא.

**פָּרָא** *to run*, v. פָּרַר.

**פֶּרָא** m. (b. h.; preced.) 1) *wild ass.* Deut. R. s. 5 (ref. to Jer. II, 24) כשם שהפ׳ גדל וכ׳ (some ed. שהצָּרוד) as the wild ass is raised in the desert and is without fear of man, so did I intend that no fear of governments should rest upon you; (Yalk. Jer. 266 עָרוד).—2) *savage, cruel.* Gen. R. s. 45 (ref. to Gen. XVI, 12) פ׳ אדם וודאי וכ׳ 'a savage among men' in its literal sense, for all other plunder goods, but he (Edom-Rome) captures souls.

**פָּרָא** I m., *pl.* פָּרַיָּיא (פָּרָא) [*runners,*] *children of six or seven years of age.* Y. Gitt. V, 47ᵇ bot., v. אַפְּרוּטוֹת.

**פָּרָא** II m. (פָּרַר; cmp. נָפַר) *less.* Gen. R. s. 20, end לפום חילך אכול ופ׳ מן מה דאת לביש וכ׳ spend according to thy means on eating, but less on clothing, and more on dwelling. Y. Ab. Zar. IV, 43ᵈ bot. חבר כולהון פ׳ חד he broke all of them save one. Y. Erub. II, 20ᵇ חמשא אלפין פ׳ מאה (read מאה) five thousand minus one hundred. Y. Keth. VI, 30ᵈ bot. תרין חולקין פ׳ ציבחר a little less than two thirds. Ruth R. to III, 3 [read:] זריעה ואעל ועבדת פ׳ מאה אמר ליה לא אמר מרי דהריא עבד׳ מאה כורין א״ל אין א״ל זרעית ואעלית ועבדת פ׳ ממאה אמר לו חן וכ׳ he sowed and harvested, and it brought less than one hundred *kor.* Said he to him, did you not say it brought one hundred *kor*? Said he, yes. Said he to him, I sowed and harvested, and it brought less than one hundred &c.; [perh. to be read פָּרֵי ממאה]. Y. Meg. II, beg. 73ª (expl. סירוסים) חד פָּרֵה חד (he reads) one verse less one, i. e. every other verse.

**פָּרָא** III (παρά) *with, for.* Y. R. Hash. I, 57ª bot., v. אַגַּרְפּוֹס.—[פרא in compounds often separated, as פ׳ כורין, פ׳ פורנון, v. פָּרַאכוֹרִין, פָּרַאפוֹרְנוֹן &c.]

**פראגר**, Tosef. Ter. III, 16, v. פֶּרֶד I.

**פראדורין, פראדורין**, read פַּרְאַדְרוֹן m. (πάρεδρος, S., accus. form, or παρεδρεύων) *familiar, regular visitor.* Ex. R. s. 33 ... כל זמן ... הוא הווה פ׳ לבית חמיו משנשאה so long as he has not married his betrothed, he is a visitor at the house of his father-in-law; after he has married her, her father comes to her.

**פָּרַאטָאטָא**, v. פְּרַטָּא.

**פראטרוט**, v. פְּרוּטְרוֹט.

**פראירתין, פראידתין**, Y. Yoma I, 38ᶜ bot., read: פַּרְאִידְרִין, a gloss to פלהדרין, v. פַּרְהֲדְרִין.

**פָּרַאכוֹרִין** m. (παραχώριον) [*neighborhood,*] *district.* Y. Shebi. IX, 38ᵈ bot. (expl. מדינת אותה, Misch. IX, 2) פרא כורין (combine; Mus. פָּרַכּוֹרִין); v. פְּרִיכוֹרִין.

**פָּרַאלַוְקִין*** m. (παραλευκός, -όν) [*whitish,*] name of a *gem* in the high priest's breastplate (corresp. to שֹׁהַם). Ex. R. s. 38, end [perh. a corrupt. of בירולין βηρύλλιον, v. LXX, Ex. XXVIII, 20].

**פָּרַאמָא**, v. פּוּרְמָא.

**פָּרוֹסוֹפָא, פָּרַאסוֹפָא***, pr. n. *Parasopha, Prosopha* (*Prosopa*), supposed to be the name of a place near, or of a building in Tiberias. Gen. R. s. 65 the arms of Jacob were as thick כתרין עמודין דיפרא סופא (combine; Ar. דפרוסופא; ed. Koh. דפרסופא) as the two columns of P.; Yalk. ib. 115 דפרספא; (Tanḥ. Vayḥi 6 כשני עמודים שבתוך דמוסין שבטבריא).

**פראפורון**, read:

**פָּרַאפוֹרְנוֹן** m. (παράφερνον) *that which a bride brings over and above her dower;* also (v. מוֹהַר) *the wife's additional settlement above the usual one* (תוספת כתובה). Gen. R. s. 80 (ref. to Gen. XXIV, 12) מוהר פרנון מתן פ׳ *mohar* is the endowment, *mattan* the addition; Yalk. ib. 134 פרא פ׳ (combine). Gen. R. s. 65 חבא לי מפ׳ שלי וכ׳ (not נין ...) take it from my additional dower, for thus he has written in my contract &c.; Yalk. ib. 114 מפורנין (corr. acc.). Y. Keth. V, 30ᵇ פרא פרנון. Ib. VII, 31ᶜ top נכסים שהכניסת לו פרה הפרא פ׳ (corr. acc.). Y. Gitt. V, 47ᵇ פרה פ׳ property which she brought him above the dower, opp. בכתובתה corresponding to the amount of her settlement. Y. Naz. V, 54ª top פרה פ׳. Y. B. Bath. V, end, 17ᵈ; a. e.

**פרבינא**, v. פָּרְכִיטָא.

**פַּרְבָּר** m. (late b. h.; v. Ges. Hebr. Dict.[10] s. v.) *outworks, Parbar,* name of a Temple precinct. Zeb. 55ᵇ (quot. I Chr. XXVI, 18) לפר בר (Ms. R. 2 לפרבר, v. Rabb. D. S. a. l. note 100), expl. כמאן דאמר כלפי בר as one says, running towards the outside (v. פָּרָא); Tam. 27ª לפרבר.—V. פַּרְוָור.

**פָּרַג** (cmp. פרח) *to break through, sprout.*

*Hif.* הִפְרִיג (sub. זרע) *to sprout, germinate, produce withered growth.* Num. R. s. 7 (ref. to חפרירחי, Is. XVII, 11) בבקר ... ומצא אותה שהִפְרִיגָה in the morning he went to look at it (the garden planted with cabbage) and found that it (its growth) had germinated (and the cabbage was ruined); בערב היית ... חרי הִפְרַגְתְּ in the evening thou wast fine and excellent, and in the morning, behold, thou art ruined; (Lev. R. s. 18 שהוריקה, v. יָרַק).

**פָּרַג** I ch. (v. preced.) *to bloom, be glad.*

*Ithpa.* אִתְפָּרַג *to delight one's self.* Targ. Ps. CXIX, 16 Ar. (ed. אתפרנק; h. text אשתעשע).

**פָּרַג** II *to break, divide*; (cmp. פרט, פרק, פרס, a. עָרַם) *to exchange.* Targ. Y. Gen. XLVIII, 14 (h. text שכל). Targ. Ps. XV, 4 Ms. (ed. ישלחם; h. text ימיר). Ib. CVI, 20; Targ. Y. Ex. XXXII, 5; a. e.

*Pa.* פָּרֵג same, *to redeem.* Lev. R. s. 25 רחמא ... ומְפָרְגָא בדינרין he loves figs and exchanges for denars (pays a denar for each fig); Koh. R. to II, 20 מְפָרְגָה.

**פרגה, פרגא,** Lam. R. to I, 1 רבתי עוירא (7 חד מאת') בחדא פ' read עינא or עינה, as further on.

**פַּרְגָּד,** v. next w.

**פַּרְגּוֹד** m. (paragauda, παραγώδης of Semitic origin; פרג *to divide*, cmp. פָּרוֹכֶת) 1) *curtain.* Kel. XXIX, 1 Maim. (R. S. *tunic*, v. infra).—Esp. (cmp. וילון) *the curtain of heaven.* Ḥag. 15ª כבר שמעתי מאחורי הפ' וכ' I have already heard from behind the Curtain, 'Return, ye wayward children, all except Aḥer.' Yoma 77ª Ms. M. (omitted in later editions; v. Rabb. D. S. a. l. note 3). B. Mets. 59ª שלשה אין הפ' נגעל בפניהם there are three wrongs for which the Curtain is never closed (the outcries over them will not be unheeded).—Trnsf. *the court, royal attendants.* Mekh. Yithro, Baḥod., s. 2 לא דומה שומע מפי פ' וכ' it is not the same to hear from the lips of attendants as to hear from the lips of the king himself; Yalk. Ex. 276.—2) *a certain garment, tunic.* Gen. R. s. 84 (expl. כתנת הפסים, Gen. XXXVII, 23). Shek. III, 2, v. חָפַת; a. e.—3) (cmp. אַוִּירַקְסִין) a sort of *breeches.* Sabb. 120ª שני פרגוד Ms. M. (ed. פרגד; Ar. פַּרְגּוֹדִין) two (a pair of) breeches; (Y. ib. XVI, 15ᵈ אבריקין).

**פַּרְגּוֹדָא, פַּרְגּוֹד** ch. same, 1) *curtain.* Targ. Job XXVI, 9. Targ. Y. Ex. XXVI, 31 (h. text פרכת); a. fr.—2) *tunic.* Targ. Y. Gen. XXXVII, 3; 23; v. preced.

**פַּרְגָּל, פַּרְגּוֹל** m. (adaptation of flagellum, φραγέλλιον; cmp. פַּרְכִּיל) *whip, scourge; young vine shoot.* Lev. R. s. 32, beg. (ref. to Zech. XIII, 6) מה לך לוקה בפ' וכ' why art thou whipped with the scourge? Because I made a Succah; Mekh. Yithro, Baḥod., s. 6 מה לך לוקה מאה פ' (not מאפ') why art thou to get a hundred lashes?; Yalk. Ex. 292; Yalk. Zech. 581; Midr. Till. to Ps. XII, end מה לך לוקה בפרוגין (ed. Bub. מה, corr. acc.). Tosef. Kel. B. Mets. IV, 4 פ' שעשה בראשו וכ' a whip to the top of which a knob is attached to strike with it. Y. B. Bath. V, beg. 15ª אם הדה עשוי כמין פ' (not טרגול) if the young shoot of the olive tree has the shape of a vine shoot (hanging down and knotted).

***פִּרְגָּל, פִּרְגּוֹל** m. (περίγρα) *a pair of compasses.* Kel. XXIX, 5 comment. [prob. *whip*, v. preced.].

**פִּרְגּוֹס** m., *pl.* פִּרְגּוֹסִין (πύργος) *towers.* Tanḥ. ed. Bub., Noah 24 (Gen. R. s. 38 סמוכות).

**פַּרְגְּזִיּוֹת** f. pl. (cmp. פַּרְגּוֹד) *tunics.* Gen. R. s. 56 אם כן כל אותן חפ' וכ' if so, shall all those fine tunics which thy mother has made be for Ishmael?; Yalk. ib. 101 פרוגריאות (read: פַּרַגְזִיאוֹת; Levy Talm. Dict. quotes פרגיות; the glossator has אונאות דברים, prob. thinking of πράξις).

**פַּרְגַּזְתָּא** f. ch. same, *a woman's dress, tunic.* Y. Sabb. VI, beg. 7ᵈ [read:] חורי לאילין דבית בר בון מיתן טליתא דמרגליתא על פ' permitted those (women) of the house of Bar Bun to put drops of pearls (beads) over the tunic.

***פַּרְגָּא** f. (v. פָּרַג) *sprouting.* Y. Taan. III, 66ᵈ top מתריעין על פ' של פשתן we sound the Shofar (for prayer) when the flax in the field is threatened with ruin through sprouting (ref. to Jer. V, 30) (v. Mish. ib. 5).

**פַּרְגִּין, פַּרְגִּינָן,** v. פְּרִיגָא.

**פרגילנין,** v. פַּרַקְלִימִין.

**פרגינן,** v. פַּרְנָגָן.

**פַּרְגִּית** f., *pl.* פַּרְגִּיּוֹת (פָּרַג; cmp. פרח) *young poultry.* Ber. 39ª. B. Mets. 24ᵇ אשכח פ' שחוטות found ritually killed poultry; a. e.

**פַּרְגִּיתָא,** v. פְּרִיגָא.

**פַּרְגָּל, פַּרְגּוֹל,** v. פִּרְגּוֹל.

**פַּרְגָּלִינִין,** v. פַּרַקְלִימִין.

**פַּרְגְּמַטְיָא** f. (πράγματα) *affairs, business.* Lev. R. s. 9 תהא פ' דידן טבא וכ' (ed. פסטמא, הדא פסטמא, corr. acc.) let thy trade be straight, and thou hast nothing to fear; Yalk. ib. 493 פשטמא (corr. acc.).

**פַּרְגְּמַטְוְטוֹס, פרגמטוזטוס, פַּרְגְּמַטְוְטָא,** v. next w.

**פַּרְקְמִי, פַּרְגְּמַטְוְטָא, פַּרְגְּמַטְוְטִיס** m. (πραγματευτής) *trader*, esp. *travelling merchant.* Ex. R. s. 19 ראו דפ' וכ' behold, that trader (that lodged with me) got up by night and took all my belongings with him. Koh. R. to XI, 1 פרגמטוזטוס, פרגמטוזטיס (corr. acc.). Lev. R. s. 3, beg. רעותיה דמתקרי פ' it is his ambition to be called a man of business; Yalk. Koh. 971 בר פרגמיטורא (corr. acc., or בר פַּרְגְּמַטָּא); Koh. R. to IV, 6 (some ed. פרגמטוטא); a. fr.—*Pl.* פַּרְגְּמַטְרִיטִין, פַּרְגְּמַטְרִיוְטִין (פַּרְגְּמַטָּא, טָטַיָּא . . .). Mekh. Yithro, Baḥod., s. 2 (ref. to לְשָׁרִים, Ps. XLV, 17, as though it were read לְשָׁיָרָה, v. שִׁיָּרָה) יכול פרגמיט' (corr. acc.) you may think this means travelling merchants; Yalk. Ex. 276 פרגמטיטין. Gen. R. s. 76 מה אומנתכון פ' what is your trade? (We are) merchants. Pesik. Bayom, p. 195ª. Pesik. R. s. 15 רמז לפרגמטין וכ' this is a hint to travelling merchants and seafarers to remember and come home quickly; a. fr.

**פַּרְקְ', פַּרְגְּמַטְיָא** f. (πραγματεία) *business; ware, goods.* B. Mets. 42ª שליש בקרקע שליש בפ' וכ' (invest) one third in land, one third in business, and (retain) one third in ready money. Cant. R. to III, 6 והוון נסבין בפ' וחוון עסקין וכ' engaged in business and dealt in silk; Gen. R. s. 77. Cant. R. l. c. כל פ' שישראל עושין וכ' in whatever business Israelites are engaged and meet with success, they owe it to that dust which Jacob raised (when wrestling with the angel). Tanḥ. Mishp. 9 טול ממני . . . ותעשה פ' וכ' take from me a loan of one hundred thousand (zuz), and

do business with it, and assign as security to me &c. Ib. 5 כל פ׳ שאתה רואה וכ׳ whatever goods you find to be low and lying in the ground (despised), engage in it, for it will rise in the end. Ib. הפסידה פ׳ שלך thy goods have gone down; a. fr.

**פַּרְגְּמִיט׳, פַּרְגְּמַטְיָוטִיס, פַּרְגְּמַטְיָוטָא, פַּרְגְּמִיטוּרָא,** v. פַּרְגְּמַטּוֹטִיס.

**פַּרְגְּרִיטָא** pr. n. *Parg'riṭa*, surname of one R. Samuel. Deut. R. s. 2.

**פָּרַד** (b. h.) 1) [*to break through, run*, v. פָּרֵד II]—2) *to break apart; to separate.* Ukts. II, 6 הרמון שפָּרָדוֹ a pomegranate which one has cut in two (leaving the seeds in their sheathes; Maim.: שפִּרְדוֹ, *Pi.*, the grains of which one *loosened* by drying).—Part. pass. פָּרוּד; f. פְּרוּדָה; *pl.* פְּרוּדִים, פְּרוּדִין; פְּרוּדוֹת. Succ. 32ᵃ אם היה פ׳ וכ׳ v. כָּפַת; Lev. R. s. 30. Toh. VIII, 8 אוכל פ׳ אינו וכ׳ eatables divided into pieces are not counted together (to make up the required size for levitical cleanness). Ib. IX, 9 נמצא על גבי פ׳ (Maim. פֵּרוּדִים) if the creeping thing is found on broken olives. Ib. פ׳ על פ׳ גבי pieces on top of pieces; a. fr.

*Nif.* נִפְרַד *to be separated, spread.* Succ. III, 1 נִפְרְדוּ עליו if its leaves are spread, opp. to נפרצו. Hor. 10ᵇ (ref. to Prov. XVIII, 1) זה לוט שנ׳ וכ׳ that means Lot, who separated himself from Abraham; a. fr.

*Pi.* פֵּרֵד *to separate, loosen.* Ukts. II, 6, v. supra. Tosef. Shebi. VI, 29 מְפָרְדִין (ed. Zuck. a. oth. מְפָרְרִין), v. פָּרֵד I. Y. B. Mets. II, 11ᵇ bot. המְפָרֵד בגרוגרות who separates dried figs; a. e.

*Hif.* הִפְרִיד 1) *to separate, estrange.* Gen. R. s. 20 (ref. to Prov. XVI, 28) שה׳ אלופו של עולם he (the serpent) caused the friend of the world (the Divine Presence) to withdraw; [Matt. K.; estranged the prince of the world (Adam, from God)].—2) (neut. verb) *to branch off.* Ib. s. 16 מפריד 'Rashi'; Yalk. Deut. 801, v. פָּרָת.

*Hithpa.* הִתְפָּרֵד, *Nithpa.* נִתְפָּרֵד 1) *to separate one's self; to be scattered.* Midr. Till. to Ps. XCII, 10 יתפרדו כמוץ וכ׳ let them be scattered like chaff before the wind; a. e.—2) (of pomegranates) *to be cut apart.* Orl. III, 8 נתפרדו וכ׳ if the pomegranates are cut; Tosef. Ter. V, 10.

**פְּרַד** ch. same, *to separate, scatter.* Targ. Prov. XI, 24 (ed. Wil. פָּרֵר, corr. acc.; h. text מפזר). Targ. Is. LVIII, 6.—*Part. pass.* פָּרִיד; f. פָּרִידָא *driven off.* Targ. Prov. IV, 16.—V. פְּרִידְתָּא.

*Pa.* פָּרֵד same. *Part. pass.* מְפָרַד *driven off, chased.* Targ. Is. XIII, 14.

*Af.* אַפְרֵד *to make unsteady, bewilder.* Targ. Prov. VII, 10.

*Ithpe.* אִתְפְּרַד, אִירְפְּרִיד 1) *to be chased off; to flee.* Targ. Y. Gen. XXXI, 40.—Men. 43ᵃ אירפרד חוורתיה (read אִירְפְּרָדָא) its color fled (faded).—2) *to be scattered, spread.* Targ. Job XLI, 9 (Ms. מתפרש).—Succ. 32ᵃ (expl. נפרדו, v. preced.) דאירפרוד אַפְרוּדֵי the leaves are spread.

**פֶּרֶד** I m. (preced.) *a part*, esp. (collect. noun) *split and dried pomegranates.* Maasr. I, 6 הפ׳ והצימוקין וכ׳ dried pomegranates and raisins &c. Tosef. Shebi. VI, 29 מפרדין (ed. Zuck. פֶּרֶר ... מְפָרְדִין; Var. פרך; some ed. פריך, corr. acc.) you may (in the Sabbatical year) cut pomegranates to make them *pered.* Tosef. Ter. III, 16 רימונים ועתיד לעשותן פ׳ Var. ed. Zuck. (ed. Zuck. פראגר; oth. ed. ברי, corr. acc.) if one gives T'rumah of pomegranates (intended for sale), with the intention eventually to cut and store them as *pered*; a. e.

**פֶּרֶד** II m. (b. h.; preced. wds.) [*runner, wild*; v. Del. Proleg. p. 94] *mule.* Pes. 54ᵃ אף חאור והפ׳ also fire and the mule (were created on the sixth day at twilight). Ib. הבריא שתי ... ויצא מהן פ׳ Adam took two (heterogeneous) animals ... and from them came forth a mule. Tosef. Kil. V, 5 לא יקשור סוס לפ׳ ופ׳ וכ׳ one must not tie a horse to a mule or a mule to an ass; a. e.—*Fem.* פִּרְדָּה, פִּרְדָּא (also for the male). Y. Ber. VIII, 12ᵇ ויצא מהן פ׳, v. supra; Gen. R. s. 82 end ... ויצאת פ׳. Ib. לבנה פ׳ a white mule. Tosef. Kil. V, 6 אסור לרכוב ע״ג פ׳ it is forbidden to ride on the back of a mule. Meg. 13ᵇ (play on מִפְרָד, Esth. III, 8) כפִרידָה וכ׳ (the Jews are) like the mule that is unproductive. Gen. R. s. 41 (play on הִפְרִיד, Gen. XIII, 9) מה הפ׳ הזו אינה קולטת זרע וכ׳ as the mule does not breed the semen she receives, so it is impossible for this man (Lot) to mix with the seed of Abraham. Ib. אברהם פ׳ עקרה, v. עָקָר; a. e.—*Pl.* פִּרְדוֹת, פְּרִיר׳. Tosef. Kil. V, 5 כל הפ׳ כולן וכ׳ all mules (whether the sire be a horse or an ass) are considered one genus (may be harnessed together); Hull. 79ᵃ. Gen. R. s. 64; a. e.

**פַּרְדוּכְסוּס, פַּרְדוּכוֹס,** read: פְּרִידָכְסִיוֹס m. (περιδέξιος) *dexterous, clever.* Gen. R. s. 60 פרדוכוס (Ar. פרדוכסוס); Ruth R. to II, 1 פרדכ׳; Yalk. Gen. 109 פרדיכוס; Midr. Sam. ch. I פאררוכסי׳; v. אפדכסיס.

**פַּרְדִּיגְמָא** m. (παράδειγμα, ατος) *an example, exposure to public shame.* Tanḥ., ed. Bub., Lekh 7 (ref. to II Sam. X, 4) ועשה אותם פ׳ and made them a public disgrace; Yalk. Ps. 730 פרגימט׳ (corr. acc.). Yalk. Kings 249 החזיר אותו בכל ערי בפרדימא ... וקרע את החמור וכ׳ (some ed. בפרדימס, corr. acc.) he carried him around all cities of Israel as a public shame, and then put him to death, and took the ass and tore it open and buried &c.; Lev. R. s. 19 וישב עליו בפרדימ׳.

**פַּרְדִּימָא,** v. preced.

**פַּרְדִּיסָא, פַּרְדֵּיס,** v. פַּרְדֵּס.

**פַּרְדִּיסוּת, פַּרְדִּיסָאוּת,** v. פְּרוּזָדָאוּת.

**פַּרְדִּיסְקִי** I m. pl. (a corrupt. of παρατάξις, v. Ducange Gloss. Gr. 1531) *soldiers, police.* Gen. R. s. 94, end שדר פ׳ בתריה he (the royal officer) sent the police after him to arrest him.—V. פַּרְדַּשְׁבָּא.

**פַּרְדִּיסְקִי** II m. pl. (v. next w.) *casks.* Ab. Zar. 65ᵇ פ׳ נקיטי בהדייהו Ms. M. (v. Rabb. D. S. a. l. note; ed. דמיירתו פריסדקי וכ׳) they had brought casks with them (instead of leather bottles; Rashi: besides the leather bottles, in reserve for eventual mishaps to the latter).

**פַּרְדִּיסְקִים** m. pl. (a corrupt. of πυργίσκος, v. פַּרְהִסְקִין) *casks.* Y. Bets. II, 61ᶜ bot. הרי מעשין וכ׳ פ׳ (not קוס ...)

they filled casks with smoke of spices on the day before the Holy Day, and when the guests came, they opened them; Tosef. ib. II, 14 פַּרְטַסְקָאוֹת (Var. עדרס׳, עדרס, v. עַרְהַסְקוֹס).

**פַּרְדִּישְׁנָא**, v. פַּרְדַּשְׁנָא.

**פַּרְדְּכוֹס**, v. פַּרְדּוּכְסוֹס.

**פַּרְדַּכְשָׁא**, v. פַּרְדַּשְׁכָּא.

**פַּרְדַּכְתָּא** m. (Pers. pardâkhta, Perl. Et. St. p. 18) *idle, man of leisure, one exempt from state taxes.* B. Bath. 55ᵃ פ׳ מסריע מתא *a pardakht* is bound to contribute towards the maintenance of the local institutions.

**פַּרְדָּלֵס** Var. in Ar. for בַּרְדְּלִיס.

**פַּרְדָּנִית** f. (פָּרַד; cmp. פֶּרֶד II) *a woman that goes out alone, run-about.* Tanh. Vayesheb 6 לא מן הרגל שלא תהא פרדנית (transpos. of פרד׳) the Lord did not create woman out of Adam's foot, that she might no be inclined to run about; (Gen. R. s. 18, a. e. פַּרְסָנִית). Tanh. Vayishl. 5 בשביל שהיתה רגילה פרד׳ וכ׳ because she was in the habit of going out alone, she brought disgrace upon herself. Y'lamd. to Gen. XXXIV, 1, quot. in Ar. פרדנית, as Var. of פרסנית q. v.

**פַּרְדֵּס** m. (b.h.; v. Ges. Hebr. Dict.[10] s. v.) *enclosure, park, pleasure garden.* Tosef. Bets. I, 10 החיה שקיננה בפ׳ game which nests in a park. Sot. 10ᵃ (ref. to אשל, Gen. XXI, 33) עשה פ׳ ונטע וכ׳ he made a garden and planted therein &c.; Gen. R. s. 54; a. e.—Trnsf. *enclosure in heaven, esoteric philosophy.* Hag. 14ᵇ ארבעה נכנסו לפ׳ וכ׳ four men entered the enclosure (engaged in esoteric philosophy), one cast a look and died &c.; Tosef. ib. II, 3; Y. ib. II, 77ᵇ top.—*Pl.* פַּרְדֵּיסוֹת, פַּרְדֵּי׳. Arakh. III, 2 (14ᵃ) פ׳ סבסטי the pleasure gardens of Sebaste, v. חוֹלַת; Tosef. ib. II, 8. Pes. 56ᵃ פורצין ובפַּרְדְּסֵיהֶן... (some ed. ובפַּרְדְּסוֹתֵיהֶן) made openings in their gardens and orchards; Men. 71ᵃ; Tosef. Pes. II (III), 21; a. e.

**פַּרְדֵּיסָא, פַּרְדֵּיסָה** ch. same. Targ. Y. II Gen. XXI, 33 (h. text אשל, v. preced.).—B. Mets. 103ᵃ if a person says, lend me thy hoe למירפק ביה האי פ׳ ... ההוא פ׳ to dig up this garden with it, he is allowed to use it for that garden only; כל פ׳ ... פ׳ וכ׳ if he says, 'a garden', he may use it for any garden he chooses.—*Pl.* פַּרְדֵּיסָן, פַּרְדֵּיסָיָא; פַּרְדֵּיסֵי, פַּרְדֵּיסֵי. Targ. Jud. IV, 5. Targ. Y. Gen. XIV, 10 (h. text השדים). Targ. Koh. II, 5; a. e.—B. Mets. l. c. פ׳ רפיק ואזיל כל פ׳ וכ׳ if he says, 'to dig up gardens', he may use it for all the gardens he has.

**פַּרְדְּסִיוֹת, פַּרְדְּסִיאוֹת, פַּרְדְּסָאוֹת**, v. פְּרוּזְדָאוֹת.

**פַּרְדַּסְקִין (פַּרְסְתָּק׳, פַּרְסְטָקִין)** m. (a corrupt. of πυργίσκος = armarium, v. Fränkel, Zeitschr. f. Assyriol., April 1894, p. 8) *a chest in the wall, closet.* Tosef. Ohol. VII, 13 תיבה שעשאה פ׳ R. S. to Ohol. VI, 7 (ed. Zuck. פרסטק׳, פרסתק׳) a chest which one put up in the wall as a closet. Ib. 14 פ׳ שהוא פתוח וכ׳ a closet standing open in a locked room. Ib. 15; Ohol. VI, 7 רואין את הפ׳ כאילו הוא וכ׳ (ed. Dehr. כאילו הם וכ׳) we consider the closet as if it were a solid wall.—*Pl.* פַּרְדַּסְקִין. Ib.—V. פַּרְדִּיסְקִים.

**פַּרְדַּשְׁכָּא, פַּרְדַּכְשָׁא** m. (a further corrupt. of פַּרְהִיסְקִי I, v. Perl. Et. St. p. 132) *officer, policeman.* Meg. 12ᵇ (ref. to Esth. I, 22) פשיטא אפי׳ קרחה בביתיה פ׳ ליהוי (Ar. פרדכ׳; Ms. M. פרדנ׳, read כ for נ; v. Rabb. D. S. a. l. note) is it not a matter of course? Even a weaver—in his house he must be the police; Yalk. Esth. 1051. Sabb. 94ᵃ החוא פ׳ דרתח וכ׳ (Ms. M. פרשדכא) a certain officer with whom the king was wroth.—[Yalk. Esth. 1053 פרדשכי, v. next w.]

**פַּרְדַּשְׁנָא, פַּרְדִּישׁ׳** m. (פרד, enlargement of פרד) *gift on parting, dismissal, farewell present.* Lam. R. introd. (R. Josh. 2) שדר פ׳ לביתיה he sent a souvenir to his house (v. פִּרְטָא II). Snh. 94ᵇ לחאי פ׳, v. דָּשְׁנָא; Yalk. Kings 235 פרדדש׳.—*Pl.* פַּרְדִּישׁ׳, פַּרְדַּשְׁנֵי. Meg. 13ᵃ שדר פ׳ ולא גליא ליה he (Ahasverus) sent farewell gifts (for Esther's friends), but she did not reveal to him (her kindred); Yalk. Esth. 1053 פרדשכי (corr. acc.). Ab. Zar. 71ᵃ הני פרסאי משדרי פ׳ those Persians send one another farewell gifts, and never reclaim them (considering possession by lifting (מְשִׁירָה) final; oth. defin.: send *samples* &c., considering acceptance of samples final purchase).

**פִּרְדָתָא**, v. פִּרִידָתָא.

**פָּרָה** I *cow*, v. פָּר.

**פָּרָה** II, **פָּרֵה** *to be fruitful*, v. פרי.

**פָּרָה** III, v. פָּרָא II.

**פַּרְהָבָא*** m. (prob. a geogr. term) מילא פ׳ *parhăba wool* (white and soft). Nidd. 17ᵃ.

**פַּרְהַגְנָא, פַּרְהַגְבָּא** m. (a Babylonian corrupt. of parangaria, v. פַּרְהַנְגַּרְיָא) *the office of public service*, sub. בעל *the suprintendent of public labors*, in gen. *tax collector*. B. Kam. 117ᵃ מסרה לפרהגב׳ דמלכא Ms. M. (ed. פַּרְהַזְגָּא; Ms. H. פרהגמוניא; Ms. R. פַּרְהַנְגָּא; v. Rabb. D. S. a. l. note) he surrendered it (the object of litigation) to the royal office (or officer, for confiscation). Erub. 36ᵇ דא בפ׳ וכ׳ (ed. Sonc. בפרח גבאני דמלכא, v. Rabb. D. S. a. l. note 100; Rashi בפרהגבני) in the one case the officer of public service is meant (by נכרים), in the other, the town officers. B. Mets. 83ᵇ אשכח לחהוא פ׳ דמלכא וכ׳ Ms. M. (ed. פרהגונא only) he met the royal officer who was seizing thieves (persons without regular occupations) for the public service; cmp. אַנְגַּרְבְּטַרְס.—*Pl.* פַּרְהַגְבָנֵי, v. supra.

**פַּרְחִ׳, פַּרְחַדְיָא**, Ber. 56ᵃ בפ׳ דדהבא Ar. a. Ms. Beth N.; Ms. F. פרח׳ (differ. vers. in ed.; v. Rabb. D. S. a. l. note 60) a clerical error for בְּרִיחָיָא, as in Ms. M.

**פַּרְהֶדְרִין** m. pl. (πάρεδροι) *assessors, counsellors.* Yoma I, 1 (2ᵃ) לשכת פ׳ (Mish. ed. פָּלָ, Y. ed. פר׳) the counsellors' cell, name of an apartment in the Temple precincts. Ib. 8ᵇ כפ׳ חלקו וכ׳ ... בתחלה formerly it was called

the senators' cell (בולווטי), but when they began to pay money for (the higher offices of) the priesthood, and they were changed from year to year like the *parhedroi* who are appointed for one year, they named it &c.; Y. ib. I, 38c עכשיו קורין אותה לשכת פלחדרין פראידרין (read: פראידרין, a gloss) now they call it the cell of the *palhedrin* (*paredrin*). Bab. ib. 9a מתוך שפ׳ חללו חובטין וכ׳ because those assessors (market commissioners) strike them (the bakers) and say, sell cheap &c. Ib. מאי פ׳ וכ׳, v. פּוֹרְסָא.

**פַּרְהַנְגָּא, פַּרְהַנְגָּא**, v. next w., a. פַּרְהַגְבָּנָא.

**פַּרְהַנְגַּרְיָא** f. (parangaria, v. אַנְגַּרְיָא) *a public service over and above that which one is bound to render, extra service* (which is paid for). Gitt. 44a המוכר עבדו לפרהנגריא Ar. (ed. נכרי, read: לפרהנגג גויי וכ׳) if a man sells (rents out) his slave for extra service, he becomes a freedman (after he is dismissed from the service). Ib. בפ׳ שאינה חוזרת it means the service in an expedition that does not come back to the same place (so that the owner lets the slave go out of his control).

**פַּרְהֶסְיָא** f. (παῤῥησία) *free speech, frankness.* Deut. R. s. 2, end אבל ביוה״כ ... הן אומרים אותו בפ׳ וכ׳ but on the Day of Atonement ... they say it openly (in a loud voice), Blessed be the name of his glorious kingdom, (opp. בלחרישה (v. חֲשָׁאי).—Esp. בפ׳ *publicly*, opp. בצינעה. Ib. אל תתקשטי בה בפ׳ וכ׳ do not adorn thyself with it in public, but only in the house. Snh. 74a אבל בפ׳ אפי׳ מצוה וכ׳ but if a Jew is forced to transgress a religious law in public, he must surrender his life even for a minor law; ib.b וכמה פ׳ and the presence of how many is required to call it a public act? Ib. אין פ׳ פחותה וכ׳ a public is no less than ten persons. Ib. והא אסתר פ׳ הואי but was not Esther's act (when she was forced to marry king Ahasverus) a public one? Ḥag. 5a (ref. to Koh. XII, 14) זה הנותן צדקה לעני בפ׳ this refers to one who gives charity to a poor man in public (the Lord judges whether this be a good or a bad deed).

**פַּרְהַסְפַּר׳, פַּרְהַסְפּוֹרְנוֹן**, v. פַּרְאַפּוֹרְנוֹן.

**פַּרְוָא, פַּרְוָא** m. *parva*, name of an unclean bird. Ḥull. 62b וסימניך פ׳ אמגושא ... פ׳ *p.* is forbidden, and thy mnemonical sign be, Parva is the name of a magian; v. פַּרְוָה.

**פַּרוֹאַמִּי׳, פַּרוֹאַמְת**, Yalk. Ps. 670, v. פּוּרְמָא.

**פַּרְוָאר**, v. פַּרְוָור.

**פַּרוֹבְגִירוֹן**, Gen. R. s. 64; Esth. R. introd. פרוגינון, פרי׳; Yalk. Gen. 111 פריגורון, corruptions of פְּרִיזַרְגִּירוֹן, v. פְּרִיסוֹ.

**פַּרוֹבְטַוִי, פַּרוֹבְטָא**, v. next w.

**פְּרוֹבַטְיָא** f. (προβατεία) *flock of sheep.* Pesik. Shek., p. 13a; Eth. Korb., p. 60a (expl. אילים צמר, II Kings III, 4) פ׳ (Ar. פרוביטא, corr. acc.); Pesik. R. s. 16 פרומטוי or פרובטוי, (corr. acc., or פְּרוֹבַטָּרֵי׳); Yalk. Kings 227 פרובטא (corr. acc.).

**פַּרוֹזְבְּטָה, פַּרוֹבְטָה, פַּרוֹבְטַוִּיד**, v. פְּרִיבָטָא.

**פַּרוּבִי**, v. פּוּרְבִּי.

**פְּרוּג**, v. פֵּירוּג.

**פַּרוּגִיאוֹת**, Yalk. Gen. 101, v. פְּרַגְזִיוֹת.

**פְּרוּגַוִיתָא**, v. פְּרוּגִירְתָא.

**פַּרוּגִין**, Midr. Till. to Ps. XII, end, ed. Bub., v. אֲגוֹל.

**פַּרוּגִינוֹן**, v. פְּרוּבְגִירוֹן.

**פְּרוּגִיתָא** pr. n. pl. *Pr'ugitha*, a place in northern Palestine known for its wine. Sabb. 147b (late ed. פרוגיריתא); cmp. פְּלוּגְתָּא II.

**פַּרְוָד**, v. פַּרְוָור.

**פַּרוּד** pr. n. pl., v. פָּארוּר.

**פְּרוּדָא, פְּרוּדָא**, v. פְּרִידָא I.

**פְּרוּדִי׳**, Y. Naz. VI, 54d, v. פְּרִידָה.

**פְּרוּתְקִינִן, פְּרוּדְתְּקִין, פְּרוּדְתְּקִיוֹן**, Targ. II Esth. VI, 10, a corrupt. for פְּרוֹסְטַטְקְסִין (πρόσταξις) *ordinances.*

**פַּרְוָה, פַּרְוָה** pr. n. m. *Parva*, name of a Persian builder and magian, from whom a compartment in the Temple was supposed to have been named: לִשְׁכַּת הַפַּ׳ or בֵּית הַפַּ׳. Midd. V, 3. Yoma III, 3; 6; Tosef. ib. I, 20. Yoma 35a, v. אַמְגּוּשָׁא; Ḥull. 62b, v. פַּרְוָא. [Our w. is perh. identical with פַּרְוָור.]

**פַּרְוָא**, v. פַּרְוָא.

**פַּרְוָאָה** pr. n. *Parvaah*, surname of R. Ḥiya. Ab. Zar. 38b.

**פְּרוּבְטָה**, v. פְּרִיבָטָא.

**פַּרְוָד**, v. פַּרְוָור.

**פַּרְוָה**, v. פַּרְוָה.

**פְּרוּמְטַוִי׳**, Yalk. Am. 545, v. פְּרוּזְבּוּטַי.

**פַּרְוִיטוֹת** n. gent. pl. (?) *Parvitoth.* Gen. R. s. 37 (expl. פתרסים, Gen. X, 14).

**פַּרְוִילָא**, v. פַּרְוִילָא.

**פַּרְוָן, פַּרְוָן** f. pl. (v. פּוּרְיָא II) *litters.* Targ. Is. XLIX, 22 (h. text כתף).

**פַּרְוָנְקָא, פַּרְוָנְקָא** m. (Pers. parwânak) *letter-carrier, forerunner, messenger.* Succ. 48b יומא חד שבקוך ושויוך פ׳ (Ms. M. שבקתך, v. Rabb. D. S. a. l. note) one day they will send thee off (from heaven) and make thee a runner (to show the way). Snh. 38b אפי׳ בפ׳ נמי לא קבילנית even as a guide we refused to accept him. Ab. Zar. 28a, v. עֲנָבְתָּא. Snh. 82a, a. fr. (a proverbial expression) קריינא דאגרתא אידחו לידחוי פ׳ let him who dictates the letter be the carrier, i. e. let him who gives the advice be its executor.

**פְּרוֹזְבוּמִים**, v. next w.

**פְּרוֹזְבּוּמִיס** m. (πρεσβευτής, v. preced.) *ambassador, legate.* Ex. R. s. 42 מדינה ששלחה פ׳ לעטר וכ׳ (not טרם ...) a province that sent a legate to offer a crown to the king. Tanḥ. Vayigg. 6 שלח יהודה פרוזבטים אצלו (corr. acc.) he (Jacob) sent Judah as an ambassador to him (Joseph). Yalk. Esth. 1058 שונאי הוא שירדתי עמו בפ׳ he (Mordecai) is my enemy, since I came down with him (from Palestine) as a legate (to plead against the building of the Temple, v. preced.). — *Pl.* פְּרוֹזְבּוּטִין. Y'lamd. to Deut. I, 1, quot. in Ar. פרזבטין, v. פְּרוֹזְבִּיטְרוֹן.—Greek *pl.* פְּרוֹזְבּוּטֵי q. v.

**פְּרוֹסְבּוֹל, פְּרוֹזְבּוֹל** m. (an abbrev. of πρὸς βουλὴ βουλευτῶν, v. בּוּלְבּוּטֵרס) *prosbul, a declaration made in court, before the execution of a loan, to the effect that the law of limitation by the entrance of the Sabbatical year shall not apply to the loan to be transacted.* Shebi. X, 4; Gitt. 36ᵃ זהו גופו של פ׳ מוסרני לכם וכ׳ this is the body (formula) of a *prosbol*, 'I declare before you—, judges in the place—, that I shall collect any debt that I may have outstanding with—, whenever I desire,' and this is attested by the judges or witnesses. Shebi. X, 3 פ׳ אינו משמט the *prosbol* has the effect of preventing limitation; כשראה תתקין הלל פ׳ ... when he observed that people refused to loan to one another and thus violated what is written in the Law (Deut. XV, 9), Hillel introduced the *prosbol*. Gitt. 36ᵇ כי תתקין הלל פ׳ לדריה וכ׳ when Hillel instituted the *prosbol*, did he ordain it for his time only or for all time to come? Shebi. X, 5 פ׳ המוקדם כשר וכ׳ a *prosbol* written out before the loan is legal, if after the loan, it is illegal. Tosef. ib. VIII, 10; a. fr.—*Pl.* פְּרוֹזְבּוּלִין, פְּרוֹזְבְּלִין, פְּרוֹסִ׳. Tosef. B. Bath. XI, 7. Tosef. B. Mets. I, 9.

**פְּרוֹסְבְּלָא, פְּרוֹזְבּוֹלָא** ch. same. Y. Keth. IX, end, 33ᵃ אשכח פ׳ ... והוה פרי מיתן ליה found the *prosbol* of R. J. and ran to hand it to him. Gitt. 36ᵇ, v. עוּלְבָּן.

**פְּרוֹזְבּוּלִי**, v. פְּרוֹזְבּוּטֵי.

**פְּרוֹזְבְּטָה**, Num. R. s. 11, v. פְּרִיבָטָא.

**פְּרוֹזְבְּטִיא**, v. פְּרוֹזְבּוּטֵי.

**פְּרוֹזְבְּטִים**, v. פְּרוֹזְבּוּטִים.

**פְּרוֹזְבְּיוֹן*** (corr. פְּרוֹזְבְּיָין) adv. (πρὸς βίαν, or βίαιον) *by force, against one's will.* Cant. R. to I, 2 חֲזַעֲשֶׂה את פ׳ שלידה וכ׳ thou must be the messenger (to go) between us and the Lord (ref. to Ex. XX, 19).

**פְּרוֹזְבִּיטְרוֹן*** m. (πρεσβευτέριον=πρεσβεία, formed like πρεσβυτέριον) *embassy.* Tanḥ., ed. Bub., D'barim, supplem. 1 שאם יבוא פ׳ ... מדברים עמו בלשונו that when an embassy from another place comes, they may speak to it in its own language; Y'lamd. to Deut. I, quot. in Ar. שאם יבאו פרזבטין של מלך משירתין עמו בלשונו (read: שאם יבאו פְּרוֹזְבּוּטֵי ... עמן בלשונן) that if ambassadors of a king come, they may converse with them in their language.

**פַּרְוָור, פַּרְוָר** m. (b. h.; v. Ges. H. Dict.[10] s. v. פַּרְבָּר; cmp., however, פַּרְוָתָא, פָּרָן, a. meanings of פרר a. פרר) [*open place,*] *outwork, court, market.* Ḥall. IV, 11 הקונה בפַּרְוָר בסוריא כקונה בפ׳ שבירושלים Mish. ed. (Bab. ed. בפַּרְוָור; Y. ed. בפַּרְוַוד ירוש׳; Ms. M. בפַּרְוָורֵי) he who owns land in Syria is under the same obligations as if he owned land in the outskirts of Jerusalem; Gitt. 8ᵇ בפַּרְוָארֵי); Tosef. Ter. II, 10 פרואר ed. Zuck. (Var. פרוארי, פרוד; פרוזדר, corr. acc.). Tosef. Ab. Zar. VII (VIII), 10 פרואר שישראל וכ׳ ed. Zuck. (Var. פרזר, פרזא, corr. acc.) a market to which an Israelite and a gentile bring wine; Y. ib. IV, end, 44ᵇ פרכיו׳ של עיר (read: פַּרְבָּרָהּ, or פַּרְוָורָהּ). Gen. R. s. 68 יושב ודן עולים ... בפַּרְוָד; Ar. בפרוור ויוצאין בפרוד ומוצאים אותו ישן (some ed. a. with differ. version) they go up to the forum and find him (the king) sitting in judgment; they come out to the outskirts (his country seat) and find him asleep; a. e.—*Pl.* פַּרְוָורִים, constr. פַּרְוָורֵי, פַּרְוָארֵי, v. supra.

**פַּרְוָורָה, פַּרְוָרָא, פַּרְוָר׳** ch. same. Y. Meg. III, 74ᵃ bot. דהכן פ׳ מהו וכ׳ is it permitted to cross the court (of a synagogue, to use it as a shortcut)? Ib. [read:] עבר פ׳ דבי מדרשא crossed the court of a school house.—*Pl.* פַּרְוָורַי, פַּרְוָורְיָא. Targ. Ez. XXVII, 28 (h. text מגרשות). Ib. XXVI, 15 (h. text איים); ib. 18. Targ. Y. Lev. XXV, 34 Ar. (ed. פַּרְוִילֵי).—Keth. 54ᵃ בבל וכל פַּרְוָורָהָא Ar. (ed. פַּרְוָוֹדָהָא) Babylonia and all her dependencies (the places following her usages); נהרדעא וכל פרוורהא Ar. (ed. פַּרְוָוֹדְהִי) Nehardea and all her dependencies.

**פַּרְוָתָא, פַּרְוָיְתָא** f. (v. preced. wds.) *outworks; port, market place.* Targ. II Esth. I, 2, end פ׳ ברייאתא וכ׳ Var. (ed. Lag. פורטתא; oth. ed. פנדתא, Var. פדוו׳, corr. acc.) the outer precincts &c.—B. Mets. 73ᵇ פ׳ דולשפט the market of &c., v. בֶּלְשָׁפָט; B. Bath. 98ᵃ. Ḥull. 95ᵇ פ׳ דגוים הוואי it was a market attended mostly by gentiles. R. Hash. 23ᵃ; Yoma 77ᵃ, v. מְשַׁמְּרִינָן.—*Pl.* פַּרְוָותָא. R. Hash. l. c.

**פָּרוּז** m. (פָּרַז) = b. h. פָּרְזִי, *one residing in an open place,* opp. מוקף. Meg. 19ᵃ בן יומו קרוי פ׳ one living in an open place for that one day (Purim) is called a *paruz* (bound to celebrate the fourteenth day of Adar, Esth. IX, 19); Y. ib. II, 73ᵇ top פ׳ הוא באותה שעה (not חייב) he is a *paruz* for the time being.

**פְּרוּזְבּוּטוֹ**, v. next w.

**פְּרוּזְבּוּטֵי** m. pl. (πρεσβευταῖ) *ambassadors.* Ex. R. s. 5 יום פ׳ של פרעה וכ׳ it was Pharaoh's day of reception of ambassadors &c.; Tanḥ. Vaëra 5 פרוזבטיא (corr. acc.). Meg. 15ᵃ sq. בפרוס בולי (Ms. M. זה בא בפרוזבולי וזה בא בפ׳ בפרוס בוטי ...) the one (Haman) had come to court as a member of the boulé (senate, πρὸς βουλῇ), and the other (Mordecai) as one of the legates (to plead for the building of the Temple); Yalk. Esth. 1045 ומשם ירדו פ׳ וכ׳ (not ירד פרוזבי׳) and from there they (Mordecai and Haman) went down (to Shushan) as legates &c.; אמרו ישראל לפרכך יֵרֵד פְּרוּזְבּוּטָן כנגדו ... (not פרוזבוטו) the Israelites said, Mordecai is ..., therefore let him go as our legate against him (Haman); Yalk. Am. 545 פרווטי׳ (corr. acc.); v. next art.

פְּרוּזְבִּין m. pl. (πρέσβις, later form for πρεσβεύτης) *ambassadors.* Gen. R. s. 74, end ושלח פ' לפניו . . . נטל he took some of each party of angels and sent an embassy before him; Yalk. ib. 130.

פְּרוּזְבִּין, Targ. Ruth IV, 20, v. פְּרַזְדָּוָן.

פְּרוּזָג, v. פְּרוֹזָג.

פְּרוּזְדָּאוֹת, פְּרוּסְדָּאוֹת . . . דָּיוֹת f. pl. (an adapt. of praesidia) *posts, guards.* Taan. 28ª הושיבו פ' על הדרכים וכ' (Ms. M. פרדסריות, פרדסריא; Ms. M. 2 פַּרְסִידָּאוֹת, פַּרְסִידָּיאוֹת, v. Rabb. D. S. a. l. notes 7, 9) they placed guards on the roads as Joroboam had done to prevent pilgrims &c.; Tosef. ib. IV (III), 7 פרדסיאות, פרדסאות (Var. פרסדיאות); Y. ib. IV, 68ᵇ bot. פרסדאות; Yalk. Prov. 946 פרדסיא. Taan. 30ᵇ יום שביטל . . . פרוסדיות (Ms. M. פרדסריאות) on the day that Hosea . . . removed the guards which Joroboam &c.; B. Bath. 121ᵇ פרדסאות (Ms. R. פרדסריאות, פרדסריות); Gitt. 88ª פרדסריאות. M. Kat. 28ᵇ פרדסאות.

פְּרוּזְדוּגְמָא, פְּרוּזְדְּגְמָא, פְּרוּזְדְּגִיָּא, פְּרוּזְדְּגִיָּא, v. פְּרוֹסְדַּגְמָא.

פְּרוּזְדּוֹר (פְּרוֹסְדּוֹר) m. (πρόθυρον; ϑ rendered by ז׳ד) *verandah, vestibule.* Targ. I Kings VII, 7 פרוסדא (ed. Lag. פורסדא; corr. acc.).—Ab. IV, 16 העולם הזה דומה לפ' בא וישב עליה בפ' he (the king) came and sat down in judgment over it on the verandah (in the sight of all people).—Trnsf. *the forepart of female genitals, the lower end of the vagina* or *uterus.* Nidd. II, 5. Tosef. ib. III, 9 פרסדיר ed. Zuck. (Var. פרוזדור). Y. ib. II, 50ª; a. e.

פְּרוּזְדִּיגְמָא, v. פְּרוֹסְדַּגְמָא.

פְּרוּזְדָּק, פְּרוּזְדִּיקִי, פְּרוּזְדִּיקִי pr. n. m. (Πρόδικος) *P'rozdiki, P'rozdak.* Yalk. Ps. 842; Num. R. s. 12, beg.

פְּרוּזְטוֹגְמָא, Yalk. Ps. 663, v. פְּרוֹטוֹגְמָיָא.

פְּרוּזְמָא, v. פְּרוּזְמָא a. פְּרוֹזְמָא.

פְּרוּזְתִּימְיָא, v. פְּרוֹתִּימְיָאה.

פְּרוּחָא m. (פָּרַח) 1) *mosquito* or *gnat.*—*Pl.* פְּרוּחֵי. Nidd. 17ª, v. בָּאלֵי.—2) *flying hair, curl.*—*Pl.* as ab. Sabb. 57ᵇ, v. בְּזִיוִינָא I.

פְּרוּטְגְמִיָּא, v. פְּרוֹטוֹגְמָיָא.

פְּרוּטָה f. (פָּרַט) 1) *small change,* in gen. *money.* Snh. 97ª (the Messiah will not come) עד שתכלה פ' מן הכיס until the money is gone from the bag (general poverty will prevail). Pesik. Bahod., p. 101ᵇ; Yalk. Ex. 271 בראשונה שהיתה הפ' מצויה וכ' (not בראשון) formerly when money was plentiful, people were anxious to hear a word of the Mishnah &c. (legal discussions), ועכשיו שאין הפ' מצויה וכ' but now when money is scarce (Israel is poor) . . ., people want to hear a word of the Bible &c. (cheering the soul); a. fr.—Esp. *p'ruṭah,* a small coin, one eighth of the *as* (אִיסָר). Kidd. I, 1. Shebu. VI, 1; B. Mets. IV, 7 שוה פ' the value of a P'ruṭah; a. v. fr.—Ned. 33ᵇ קא מיחני ליה פ' הרב יוסף he gains the poor man's penny of R. Joseph (who considers the keeper of a lost object a paid guardian, because, while engaged in one religious work, he is exempt from every other religious duty that may arise).—*Pl.* פְּרוּטוֹת. Y. Kidd. I, 58ᵈ bot. B. Mets. l. c. חמש פ' הן there are five cases in which the value of a P'ruṭah is legally recognized. Ib. 55ª אין אונאה לפ' there is no redress in cases of overreaching where the claim is only P'ruṭahs (less than one *as*). Ib. 46ª Ar. (ed. פְּרוֹטָטוֹת). Pes. 50ᵇ ארבעה פ' אין בהן וכ' in four pennies (ways of earning a livelihood) there is never a sign of blessing &c.; a. fr.—2) *drop.*—*Pl.* as ab. Kel. II, 6 מוציא פ' a vessel letting liquid out in drops, *dropping-bottle.*—[Y. Kil. VIII, 31ᶜ bot., v. פְּרוּטִיּוֹת].

פְּרוֹטוֹגְמָיָא, פְּרוֹטוֹגְמְיָא f. (πρωτογάμια, cmp. πρωτόγαμος) 1) *being just married.* שבת של פ' *the first Sabbath after a wedding.* Y. Dem. IV, 24ª top.—2) (by confusion with προγάμια) *sacrifice before the wedding,* in gen. *wedding preliminaries*; trnsf. *preliminary events.* Midr. Till. to Ps. XIV, end וקבעו פ' ביום פלוני (not פרוסט׳) and they appointed a certain day for the *progamia*; ומי מעכב פ' and what is the cause of the delay (of the wedding)? The *progamia*; Yalk. ib. 663 פרוזטוגמא (corr. acc.). Lev. R. s. 11, beg. (ref. to Ez. XXXIX, 9) ואותן שבע שנים הן הן פ' (not פרטגמיא) and these seven years (preceding the advent of the Messiah) are the *progamia* of the righteous in the days to come; וסימנך דעביד פ' אכיל משתותא and thy mnemonical sign be, he who prepares (takes part in) the *progamia* will have a share in the wedding festival; Yalk. Prov. 944 פרוטרגמא (corr. acc.); דאכל פ' וכ' he who eats of the *progamia* &c.; Y. Shebi. IV, end, 35ᶜ.

פְּרוֹטוֹמִי, read:

פְּרוֹטוֹמִי f. (προτομή) *bust,* esp. *the imperial bust* of the Roman standards, to which divine honors were paid (v. Sm. Ant. s. v. Signa, a. Joseph. B. J. II, 9; 2). Ex. R. s. 15 [read:] שלח המלך פ' שלו למדינה וכ' the king sent his bust to a province that they should put up his images (copies of that bust) &c.; אין אנו כורעין לפניו אלא בשביל פ' וכ' we do not bow before it (the wood) for its own sake, but for the sake of the king's bust which is portrayed on it.—*Pl.* פְּרוֹטוֹמִין. Tanh. Shof'tim 9 (read as ed. Bub. 8) בשעה שהקב"ה ידין את אומות העולם תופשן לדין הן ואלהיהן ומעמיד להם פ' וכ' (ed. פרטומין, some ed. פרמוטין, ed. Bub. פיטומין, corr. acc.) when the Lord shall judge the nations of the world, he will arrest them and their gods, and put up their busts, and bring in the tablets with the ten commandments, and ask them, did they (the nations) ever care for you? &c.

פְּרוֹטָטוֹת f. pl. (v. פְּרוּטָה) [*drops,*] *uncoined pieces of metal used for change.* B. Mets. 46ª (Ar. פרוטות).

פְּרוֹטִי f. (πρωτή) *first (class).* Y. Yoma III, 40ᵈ top ואין שני שבפרלוסין . . . משם מילה דשמעה פ' is not second class Pelusium linen better than first class Indian? but

פְּרוֹכִימְטוֹס, Y'lamd. to Num. XXIII, 7 quot. in Ar., a corrupt. prob. for פְּרוֹפּוֹסִיטוֹס.

פְּרוֹכְיָה, v. פְּרוּכְתָּא.

פְּרוֹכְסִין, v. פְּרַכְסִין.

פָּרֹכֶת, פָּרוֹכֶת f. (b. h.; פָּרַךְ) *curtain*, (also collect. noun) *curtains*. Yoma V, 1 לא היתה שם אלא פ׳ אחת only one curtain was there (in the Second Temple, between the Holy and the Holy of Holies). Ib. עם הפ׳ . . . מהלך he walked to the left alongside the curtain. Ib. 4; a. fr.—*Pl.* שתי הפ׳ המבדילות וכ׳ (51[b]) פָּרֹכוֹת, פָּרֻכוֹת. Ib. 1 (Talm. ed. הפרוכת, Ms. L. הפרכות) the two curtains which formed the partition between . . ., and between which was a space of one cubit (v. פְּרַכְסִין). Shek. V, 1 על הפרכות (Y. ed. הפרוכת) superintendent over the manufacture of the Temple curtains; Y. ib. 49[a] ממונה על אורגי פ׳. Keth. 106[a] ר״ג פרכות היו וכ׳ there were thirteen curtains in the (Second) Temple; Yoma 54[a] פרוכת. Ib. דבבי פ׳ the curtains at the Temple gates; a. fr.—Pirké d'R.El. ch. XLI פָּרְכֵיוֹת שחורות black curtains.

פָּרְכָּ, פָּרוּכְתָּא ch. same. Targ. O. Ex. XXVI, 31; a. fr.—*Pl.* פָּרוֹכָתָא. Targ. II Sam. XXI, 19 Kimḥi (ed. Lag. פָּרוֹכְיָת, constr.; ed. Wil. פָּרוֹכֶת, read פָּרוֹכְתָּ).

פְּרוּמָא* m. (פָּרַם) *p'ruma*, a small liquid measure. Kidd. 52[b], v. פְּרוּזְמָא.

פְּרוֹמָאָה m. (פָּרַם) *house-breaker, burglar*.—*Pl.* פְּרוֹמָאֵי. B. Mets. 42[a] והאידנא דשכיחי פ׳ and nowadays when burglars are frequent (who split joists to hunt for money hidden in them).

פְּרוּמְבְּיָא f. h. a. ch. (φορβεία) *halter*. Sabb. V, 1, v פַּגָּא I. Y. ib. V, end, 7[c]; a. e.—Targ. Ps. XXXII, 9 (h. text רסן). Targ. Job XLI, 5 פְּרוּמְבְּיֵיהּ (Var. in Ms. ריסניה).

פרומטוי, v. פְּרוֹבַטָּא.

פרומלוכוס, v. פּוֹלִימַרְכוֹס.

פַּרְוָן, v. פַּרְוָן.

פרונא, Y. Keth. IX, end 33[c], v. פְּרָן.

פַּרְוַנְקָא, v. פַּרְוִינְקָא.

פְּרוּנָקָא m. (פָּרַק, with anorg. נ) [*torn off*,] 2) *rag* used to cover wine casks &c. Ab. Zar. 30[a] צרונהי בפ׳ they tied a shred around it. Sabb. 48[a] מאי שנא מפ׳ wherein is this different from covering the cask with a rag? Ib. 139[b] חאי פ׳ אפלגא וכ׳ to spread a shred over a part of a cask is permitted. [Ar. reads פְּרַנְקָא.]

פְּרוֹס (πρός) prepos. *before, with*; (in ed. mostly combined with the noun). Gitt. 36[b] bot. פ׳ בולי ובוטי Ar. (ed. פרוסבולי), v. בּוּלְבּוּטֵיר. Meg. 15[a] Ms. M., v. פְּרוּזְבּוּטֵי.

פְּרוֹס, v. פָּרַס.

(the latter is preferred) because of the thing which is named 'first.' Ib. (as regards oil, ref. to Men. VIII, 5).

פרוטיגמא, v. פְּרוּטוֹגַמְיָא.

פְּרוּמְיוֹת c. pl. a sort of *hybrids, mules of which it is unknown whether their sires were horses and their mothers asses or the reverse* Kil. VIII, 5; Y. ib. 31[c] bot. הפרוטות (corr. acc.).

פרוטיקאטור, read:

פְּרוֹטִיקְטוֹר m. (protector) *one of the royal life-guard*. Ex. R. s. 37 Mus.

פְּרוֹמְרוֹט m. (פָּרַט) *units, odd sum, detail number*. Midr. Till. to Ps. XXIII חמשה עשר אלף ופ׳ fifteen thousand and an odd sum (less than one thousand); [read:] וכמה הוא פ׳ שבע מאות ושמונים ותשע and how much was that odd sum (over fifteen thousand)? Seven hundred and eighty-nine. Y. Taan. IV, end, 64[c] ופ׳ . . . הרו מוצאין עצמן (not עצמו) they found that they had lost upwards of fifteen thousand; Midr. Sam. ch. XXXII, end ט״ו אלף בפ׳ (corr. acc.); Lam. R. introd. (R. Z'era) (corr. acc.). Y. Naz. V, beg. 53[d]; Y. Shek. II, 46[c], sq. במכנס פ׳ (not פרוטרות) when he piles up the coins one by one. Bekh. 5[a] לא מנאן הכתוב אלא בפ׳ the Scripture counts them only by single Manehs (not by Kikkars); Y. Snh. I, end, 19[d] ואתעביד ליה פ׳ it is counted by single Manehs. Tosef. B. Mets. IV, 17 if he says, הילך מנה ואינו יכול לעמוד על הפ׳ 'here is a Maneh for thee (as thy share in the profits)', but is unable to give a detailed account; Y. ib. V, 10[b] כפ׳ . . . שאינו (corr. acc.). Tosef. Maas. Sh. II, 10 אלא אם כן יש עמו פראטרוט ed. Zuck. (Var. פרוטרט; corr. acc.) unless he has with him an itemized account (of the ready money and of the value of the products).

פִּרְוִי, v. פִּירְוִי.

פַּרְוַיִם, v. פַּרְוַיִם.

פַּרְוִילָא, פַּרְוִוי׳ m. = פַּרְוָוְרָא.—*Pl.* פַּרְוִילִין, פַּרְוִילֵי, פַּרְוִוי׳. Targ. Y. I, II Num. XXXV, 2-5 (ed. Amst. פרד׳, פרורל׳, פדורוילי, בדורל׳, corr. acc.; h. text מגרש). Targ. Y. Lev. XXV, 34 (Ar. פרווירי). Targ. I Chr. VI, 40; a. fr.

פַּרְוַיִם pr. n. (b. h.) *Parvayim*, name of a district or place known for its gold mines. Num. R. s. 11 מהו פ׳ שהיה עושה פירות why is it named gold of P.? Because the trees made of it in the Temple bore fruit (v. Yoma 21[b]). Ib. s. 12; Cant. R. to III, 10 אדום (ו)דומה לדם הפרי it was red and looked like the blood of a bullock. Snh. 103[b] יש לנו זהב פרויים וכ׳ we have Parvayim gold . . ., let him take away his light; a. e.—[Num. R. s. 12 מן פ׳, עשו לה פרוים, read: פְּרִיוֹם.]

פְּרוּכָא, v. פִּירוּכָא.

פרוכי, v. פּוּרְכִּי.

פְּרוּכְיָא, v. פִּירוּכָא.

**פְּרוֹסטוֹקטוֹלִין,** Y. Sabb. VI, 7[d] bot. Ar., v. טוֹק.

**פְּרוֹסטִיא,** Deut. R. s. 5, quid?

**פְּרוֹסטוֹקוֹסרִין,** v. פְּרוֹקוֹנְסטוֹרִין.

**פְּרוֹסְפִּיא,** read: פְּרוֹסוֹפָא m. pl. (πρόσωπα) *faces.* Y'lamd. to Deut. IV, 4, quot. in Ar. (ref. to וקלע כרובים, I Kings VI, 35) פ׳ he carved the faces of the cherubim.

**פְּרוֹסקוֹפִי,** v. פְּרוֹקוֹפִי.

**פְּרוּעַ** m. (פָּרַע) *uncovering.* Keth. 72[a] bot. (ref. to Num. V, 18) אזהרה . . . שלא ייצאו בפ׳ ראש this implies a warning for the daughters of Israel not to go out bareheaded. Ib.[b] אין בו משום פ׳ ראש is does not come under the category of bareheadedness. Ber. 62[a] את פְּרוּעוֹ . . . כל זמן so that his neighbor may not see him uncover himself.

**פְּרוּעַ׳, פֵּרוּעַ** m. ch. (preced.)=h. פֶּרַע, *wild, neglected growth of the hair*; (adv.) *in a wild, neglected condition.* Targ. Ez. XLIV, 20. Targ. Lev. X, 6 (not פָּ׳); a. fr.—[Lam. R. to I, 16 ונסב פרועיך, read: פְּרִיטַיִךְ, v. פְּרִיטָא.]

**פְּרוֹפָּס׳, פְּרוֹפּוֹסִיטוֹס** m. (præpositus, πραιπόστος) *præpositus*, a title of several imperial officers, esp. (=magister militum) *chief of the army.* Num. R. s. 1, end אומר פ׳ לך מנה וכ׳ (not סוטוט . . .) he says to the præpositus, go and count all legions except &c. Ex. R. s. 15 נכנס פרוסבריטוס וכ׳ (corr. acc.) the præpositus with his suite went in &c. Ib. הפרופסיטון (corr. acc.).—*Pl.* פְּרוֹפּוֹסִיטִין. Num. R. s. 7 בו״ד יש לו פריפסיטין וכ׳ (read: פְּרִיפּוֹ׳) a human king has præpositi (to muster the army), and so the Lord has (ref. to Num. I, 2). Y'lamd. to Num. X, 1, quot. in Ar. והיו הפ׳ באין תחלה וכ׳ the præpositi came first (to the headquarters), and then the legions.

**פְּרוֹפסלה,** v. פּוֹדוֹפְּסִילָא.

**פְּרוֹפקפיא, פְּרוֹפקפוּא,** v. פְּרוֹקוֹפִי.

**פְּרוֹקָא, פֵּרוֹק,** v. sub פֵּירֹ׳.

**פְּרוֹקָה, פְּרוֹקָא** m. (פָּרַק) *redeemer.* Targ. Ruth IV, 3. Targ. Y. Ex. XV, 18; a. fr.—Lev. R. s. 32, end, a. e., v. גּוֹאֵל. Lam. R. to I, 16 דאתילד פְּרוֹקְחוֹן דיהודאי (some ed. פְּרִיקְ׳) the redeemer of the Jews was born; a. e.—*Pl.* פְּרוֹקִין. Targ. Y. Gen. L, 25; a. e.

**פְּרוֹקוֹנְסטוֹרִין** m. pl. (proquæstores) *proquæstors, magistrates associated with the procurator in the administration of a province.* Midr. Till. to Ps. XVII שמא אם משלח להם פ׳ וכ׳ (not פרוסטקוסרין; ed. Bub. ארכון) but if a king sends proquæstors to a province to collect from them one hundred litras of gold . . ., are they empowered to allow a reduction?

**פְּרוֹקוֹפִי** f. (προκοπή) *promotion, preferment.* Gen. R. s. 12, end הואיל ולגיון . . . נותן לו פ׳ שלא תזוז וכ׳ (not פרוקפי) because this legion was the first to proclaim

**פְּרוּס** m. (פָּרַס) *broken piece, part, half.* Men. VII, 2 (77[b]) (ref. to Lev. VII, 14) שלא ירטול פ׳ this indicates that he shall not take a piece of a cake; a. fr.—Shek. III, 1 בפרוס הפסח וכ׳ (Y. ed. בפָּרַס) at half the period of preparation for the Passover &c. (during which the laws of the respective festival are expounded); v. Y. ib. III, beg. 47[b] פלגא בשלשים יום half of the thirty days.

**פְּרוֹס,** Bekh. 40[a], v. פָּרַס I.

**פְּרוֹסְבוּל, פְּרוֹסְבוּטִיס, פְּרוֹסְבוּטִי,** v. sub פְּרוֹזְבּ׳.

**פְּרוֹסבִיטוֹס,** Ex. R. s. 15, read: פְּרוֹפּוֹסִיטוֹס.

**פְּרוֹסְבָּלָא,** v. פְּרוֹזְבּוּלָא.

**פְּרוֹסדָא,** Targ. I Kings VII, 7 (ed. Lag. פורסרא), v. פְּרוֹזְדוֹר.

**פְּרוֹסְדָאוֹת,** v. פְּרוֹזְדָאוֹת.

**פְּרוֹסדוֹגמָא,** v. פְּרוֹסַטָגְמָא.

**פְּרוֹסְדוֹר,** v. פְּרוֹזְדוֹר.

**פְּרוֹסְדָיוֹת,** v. פְּרוֹזְדָאוֹת.

**פְּרוּסָה** f. (פָּרַס) *piece*, esp. *piece of bread, bread.* R. Hash. 29[b], v. פָּרַס. Tosef. Peah IV, 10 עני שנותן פרוטה לקופה ופ׳ לתמחוי (ed. Zuck. פרוטה לתמחוי ופרוטה לקופה, corr. acc.) a poor man that contributes a P'ruṭah to the charity fund or a piece of bread to the public crib. Ḥull. 7[b], v. בָּצַע. Pesik. R. s. 33 הפ׳ the bread (livelihood, v. פַּרְנָסָה); a. fr.—*Pl.* פְּרוּסוֹת. Dem. V, 5 פת פ׳ pieces of bread. Tosef. Ter. V, 14; a. e.—Esth. R. to I, 3 (play on פָּרָס) שקיבלה את המלכות פ׳ וכ׳ she (Persia) obtained rulership piecewise, once in the days of T'radah (Xerxes?), and once in the days of Artaban (the Parthian empire).

**פְּרוֹסוֹפָא,** v. פְּרָאסוֹפָא.

**פְּרוֹסַטָגְמָא, פְּרוֹזַדַגְמָא** (variously corrupted) f. (πρόσταγμα) *ordinance, proclamation.* Tanḥ. Ekeb 11 פרוזדוגריא (corr. acc.), v. הֵידָיאר I. Pesik. Shor, p. 77[a]; Tanḥ. Emor 10 למלך ששלח פ׳ שלו וכ׳ like a king that sent his proclamation to a province &c.; הדא קריית שמע פ׳ שלי וכ׳ this reading of the Sh'm'a (Deut. VI, 4) is my (God's) proclamation &c.; Lev. R. s. 27. Gen. R. s. 42 פרסטגמא. Pesik. Baḥod., p. 102[a] שלא יהו דברי תורה בעינך כפ׳ וכ׳ that the words of the Law be not in thy eyes like an old proclamation, but like a new one, which all run to read; Yalk. Prov. 960. Pesik. R. s. 33 [read:] פ׳ שלו פרושת בחדש הראשון בשלשה עשר יום בו his (Haman's) decree was promulgated in the first month &c. (Esth. III, 12); Yalk. Is. 336 (corr. acc.); a. fr.—*Pl.* פְּרוֹסַטָגְמָאוֹת, פְּרוֹזַדַגְמָ׳. Lev. R. s. 17 שלש פ׳ שלח וכ׳ Joshua sent three proclamations to the Canaanites: whoever wishes to emigrate &c.; Y. Shebi. VI, 36[c] bot. פרסטיגריות (corr. acc.). V. הֵידָיאַטָגְמָא.

**פְּרוֹסטוֹגמָא,** Midr. Till. to Ps. XIV, v. פְּרוֹטוֹגַמְיָא.

**פְּרוֹסטוֹמָא,** Pesik. R. s. 33, read פְּרוֹסַטָגְמָא.

ib. 22b פ׳ מאהבה a Pharisee from love (of reward, Rashi); פ׳ (מ)יראה from fear (of punishment); פ׳ שיכמי, ניקפי &c., v. respective determinants.—*Pl.* as ab. Ib. אל תתיראי מן הפ׳ וכ׳ be not afraid of the Pharisees or of the non-Pharisees, but of the painted (the hypocrites) &c.—מכת פ׳, v. מַכָּה.—Kidd. 66a לבם של פ׳ עליך the Pharisees are opposed to thee in their hearts; a. fr.—Fem. פְּרוּשָׁה. Sot. III, 4 אשה פ׳ *a sactimonious woman*, expl. ib. 22a כגון יוחני וכ׳, v. יוֹחָנִי 2.

**פְּרוּשָׁא, פֵּרוּשָׁא,** v. sub פֵּרֵר׳.

**פְּרוּשָׁה,** v. פָּרוּשׁ.

**פְּרוֹת,** v. פֵּרִי.

**פַּרְוָתָא,** v. פִּרְוָותָא.

**פְּרוֹתְיוֹזְמִיָּא, פְּרוֹתְיוֹזְמִיאָה** f. (προθεσμία, sub. ἡμέρα) *appointed day, fixed term.* Mekh. B'shall. s. 1 הגירה פ׳ שלכם וכ׳ your time for the return to Egypt has come; Yalk. Ex. 230 פרטגמ׳ (corr. acc.). Pesik. Baḥod., p. 103b sq. וקבע לה פ׳ וכיון שהגיעה ... למלך שקידש פ׳ וכ׳ (not פרוזתימויא) like a king who betrothed a lady to himself and appointed for her a term (when to marry her), and when the time came, he said &c. (v. פְּרוֹטוֹגַמְיָא).

**פְּרַז** *to break through, open,* v. פָּרוּז.

*Hif.* הִפְרִיז 1) *to break through, go beyond.* Nidd. 4b ה׳ על מדותיו went beyond his measures, i. e. extended the restrictions of the law too far. Ned. 32a ה׳ על מדותיו של הקב״ה he went too far in testing the attributes (goodness) of the Lord, i. e. presumed on God's kindness by asking for a sign (Gen. XV, 8); Yalk. Gen. 74. Koh. R. to VIII, 8 מַפְרִיזִין באצבעותיהן וכ׳ pointed with their fingers towards a distance, saying, the vision which he sees &c. (Ez. XII, 27); (Lam. R. introd. (R. Ḥan. 1) ומורין, v. יָרָה).—2) *to offer a higher rent than originally stipulated* in consideration of a loan to be used to improve the property. B. Mets. V, 5 ומַפְרִיז על שדהו וכ׳ (Var. ומַפְרִין; Ms. M. ׳ומפרי; Y. ed. ומפרין) and a tenant may offer higher rent for his field in consideration of a loan for improvements, and need not regard the appearance of usury. Ib. 69b אין מפריז לא על חנות וכ׳ (Ms. M. everywhere מפרין) you dare not offer higher rent for a shop or a ship in consideration of a loan (to be invested in the business); Y. ib. V, 10c top מפרין; v. פָּרָה a. פָּרַן.

**פְּרַזְדָּנִין, פַּרְזָדָאנָן** f. pl. = h. פְּרוּזְדָאוֹת. Targ. Koh. III, 11; Targ. Ruth IV, 20 ed. Lag. (oth. ed. פרוזבין, corr. acc.).

**פִּיר׳, פִּרְזוֹמָא** m. h. a. ch. (περίζωμα) *girdle, apron*; (also collect.) *aprons.* Succ. 11a דמא ... לפ׳ דאינשי ביתיה (Ms. M. פרזמא; Ms. M. 2 פרוזמא) attached show-fringes to the aprons (of the women) of his household; Men. 43a (Ms. M. ׳פרזי; Ms. K. ׳פירזי).—Pl. (Hebr.) פִּרְזוֹמָאוֹת, פִּרְזוֹמָיוֹת. Sabb. 125a ׳פרזומי early eds. (Ms. M. ׳פרזמ, later ed. ׳פרוזמ, Ar. ׳פרוזמא).—V. פִּרְיזוֹמָטָא.

me king, I will give it a preferment (rank) which shall not be taken from it; הרי אני נותן לה פ׳ וכ׳ I will give her (the earth) a position from which she shall never be moved (ref. to Ps. CIV, 5); Midr. Till. to Ps. XCIII; Yalk. ib. 847 פרוסקופי (corr. acc.). Gen. R. s. 48 כל מי שתופשו אני נותן פ׳ whoever will seize him (the chief robber), him will I promote; ib. ׳איזו פ, v. פָּחַד; Yalk. Is. 304. Gen. R. s. 90 [read:] שלא ידאה אדם נוטל פ׳ וכ׳ that none shall receive preferment except through thee; Yalk. ib. 148 (not ׳פורק). Lev. R. s. 18. Ruth R. to I, 12 פרופקפוא, פרופקפיא (corr. acc.); a. e.—*Pl.* פְּרוֹקְפָאוֹת. Tanḥ. Vayḥi 8 התחיל מחלק להן פ׳ he undertook to distribute promotions among them.

**פרוקטו,** prob. a corrupt. for פְּרוֹפִּירְקִי f. (τροπική, sub. ἡμέρα) *the day of the midwinter solstice.* Y. Ab. Zar. I, 39c פ׳ ראשה של תקופה the festival of *tropikê* marks the beginning of the solstice period.

**פְּרוּקְלָא** pr. n. m. *P'ruḳla* (Proclus), a Roman general. Y. Snh. III, 21b כד עאל פ׳ וכ׳ when P. (with his army) came to Sepphoris.

**פְּרוּקְלוֹס** pr. n. m. (preced.) *Proclus,* a gentile. Ab. Zar. III, 4 (44b) פ׳ בן פילוספוס (Ms. M. פרקולוס; Y. ed. a. Mish. Nap. פרקלוס); Yalk. Deut. 888 ׳פרק.

**פְּרוֹקְפִּי, פְּרוֹקְפָאוֹת,** v. פְּרוּקוֹפִּי.

**פָּרוּר** m. (b. h.; = פארור; פאר) [*round,*] *pot.* Bets. I, 7 (14a) עץ הפ׳ a wooden pot ladle.

**פְּרוָרָא, פַּרְוָרָא,** v. פְּרָוָור, פַּרְוָור.

**פְּרוּרָא, פֵּרוּרָא,** v. sub פֵּרֵר׳.

**פְּרוּרִי** pr. n. m., v. פְּרִירָא II.

**פָּרוּשׁ** m. (פָּרַשׁ) 1) *seceder.*—*Pl.* פְּרוּשִׁים, פְּרוּשִׁין. Pes. 70b ואנן טעמא דפ׳ וכ׳ must we follow up the argument of seceders (that left the college and established a school of their own)?, v. פָּרַשׁ. [Tosef. Ber. III, 25 כולל של מינים בשל פ׳ combines the prayer against the heretics with that against the renegades; Y. ib. II, 5a top רשעים.]—2) *discreet, abstemious, saintly, pure.* Lev. R. s. 24 (ref. to Lev. XIX, 2) כשם שאני פ׳ כך תהיו פרושים וכ׳ as I (the Lord) am pure, so be you pure; as I am holy, so be you holy.—*Pl.* as ab. Sifra K'dosh. beg. (expl. קדשים, Lev. l. c.) היו פ׳ be self-restraining. Tosef. Sot. XV, 11; B. Bath. 60b כשחרב ... רבו פ׳ וכ׳ after the destruction of the Temple the abstemious in Israel who refused to eat meat increased &c.—Esp. *Parush, Pharisee,* a strict observer of the Mosaic Law and the Rabbinical regulations. Tosef. Sabb. I, 15; Sabb. 13a לא יאכל זב פ׳ עם זב עם הארץ an observant gonorrhœist should not dine with an ignorant gonorrhœist (who is suspected of disregarding the laws concerning tithes, levitical cleanness &c., v. חָבֵר). Y. Ber. IX, 14b bot. (speaking of the various kinds of Pharisees) אין לך ... פָּרוּשׁ אהבה of all of them none is beloved except the Pharisee from love (of God) like Abraham; Y. Sot. V, 20c bot.; Bab.

פִּירְ', פִּרְזוּמָא m. (פְּרַזְמָ) *juice, brewage,* 1) *beer* of figs, thorns &c. Pes. 107ª Ar. (ed. פִּיר'; ומה פ' דבעאי וכ' Ms. M. פורזימא, Ms. M. 2 פורזמא; the words in ed. a. Mss. between פ' a. דבעאי, are a gloss to פ', read as in Ms. O. שכר תאיני ואסיני) since I asked . . . even with regard to *pirzuma* (which is superior to barley beer) &c.—2) פ' דשיכרא *the second run of barley beer.* Kidd. 52ᵇ Ar. (Rashi פרוזמא; ed. a. Var. Ar. פְּרוּמָא q. v.).

פִּרְזִילִין, v. פַּרְוִילָא.

פַּרְזֵל (*Parel* of פזל) *to turn, twist.*

*Ithpar.* אִיפַּרְזַל *to twist one's self, to struggle.* Gitt. 68ª הוה קא מִיפַּרְזַל he struggled (to get rid of the chain).

פַּרְזֶלָא, פַּרְזְלָא I, פִּירְ' m. = h. בַּרְזֶל. Targ. Esth. V, 14. Targ. Deut. VIII, 9 (O. ed. Berl. בר'); a. fr.—*Pl.* פַּרְזַלַּיָּא, פַּרְזַלַּיְיהָ *iron tools.* Lev. R. s. 24 ירהון מקשין בפ' וכ' (ed. Wil. מקשיין בפריזלא, corr. acc.) let them rattle with the iron tools and say &c.; הוון מקשין בפ' (ed. Wil. בפרזלא, corr. acc.) they rattled with &c. Y. Nidd. II, end, 50ᵇ פַּרְזְלוֹי חריפין his tools are sharp (he is an ingenious scholar, and does not need consultation with others, v. חָרַד).

פַּרְזְלָא II, טַוְּור פ' pr. n. pl. *Tavvar Parz'la* (Iron Mount), name for Kadesh. Targ. Y. Num. XXXIII, 36, v. רְקֶם.

פַּרְזֵם (*Parel* of פזם, cmp. פְּצַם) *to burst open, press.* Gitt. 69ª (?) אֲפַרְזְמִינְהוּ למיא מינה Ar. (not found in ed.) I shall press the juice out of it.—V. פִּרְזוּמָא.

פַּרְזָק pr. n. m. *Parzak.* B. Mets. 49ᵇ דבר . . . דקא בעי פ' רופילא that one of the men of lieutenant P. intended to take it by force.

פָּרַח (b. h.) [*to break through,*] 1) *to bloom, sprout.* Ber. 47ᵇ, sq. קטן פּוֹרֵחַ a boy developing signs of puberty (before the usual age). Num. R. s. 18, end ומצצו פ' and it (the staff) blossomed of itself (without being planted); a. fr.—Esp. (with ref. to Lev. XIII, 12) *to become white, spread all over.* Neg. VIII, 1 הפורח מן החטא טהור a leprosy that 'blossoms' after the person has been declared unclean, is clean. Ib. 2 פָּרְחָה בכולו if it spread over the entire body. Ib. VII, 5 עד שתִּפָּרַח בכולו until it spreads over &c.; a. fr.—2) *to fly, fly off; to swim.* Kinn. II, 1, sq. B. Mets. I, 4 גוזלות שלא פרחו unfledged pigeons. Ḥull. III, 7, v. סְנַפִּיר. Y. Taan. IV, 68ᶜ top חלוחות היו מבקשין לָפָרוֹחַ the tablets wanted to fly (off Moses' hands); הכתב עצמו פ' only the letters flew off; כיון שפ' הכתב וכ' when the letters had flown off, the tablets became too heavy for Moses' hands. Ab. Zar. 18ª (of a martyr dying on the pyre) פּוֹרְחוֹת . . . גוילין I see the sheets of the book of the Law burn, and the letters fly off. Ḥag. 15ᵇ; Snh. 106ᵇ מגדל הפורח באויר, v. מִגְדָּל. Ḥag. I, 8 פָּרְחָה פּוֹרְחִין באויר, v. חִיתְּרוּ; a. fr.—Gen. R. s. 93, a. e. פָּרְחָה נשמתן their soul fled, i. e. they were shocked by surprise, fear &c.

*Hif.* הִפְרִיחַ 1) *to bloom, blossom.* Num. R. l. c. ודי בו בלילה וכ' the same night it blossomed and brought forth fruit; Tanḥ. Aḥărê 8 הִפְרִיחוּ ועשו פירות. Lev. R. s. 23; Cant. R. to II, 2 מַפְרִיחַת, v. מָמַשׁ; a. fr.—2) *to cause sprouting, produce.* Gen. R. s. 37 אתמול מַפְרִיחַ מצות וכ' yesterday producing meritorious and noble deeds, and to-day so selfish!, v. כָּנַן; Yalk. ib. 62; Yalk. Ps. 832.—3) *to be able to fly, be fledged.* Ḥull. XII, 3 (140ᵇ) אפרוחים מַפְרִיחִין full-fledged birds; ib. 141ª. B. Mets. l. c.; a. fr.—4) *to cause to fly; to chase.* Snh. III, 3 מַפְרִיחֵי יונים, v. יוֹנָה II. Gen. R. s. 67; Yalk. Prov. 950 ומַפְרִיחָן and let them fly off, v. סְכַסֵּךְ I. Y. Yoma II, 39ᶜ top הִפְרִיחָתְהוּ הרוח the wind drove it off (the altar). Y. Erub. I, 19ᵇ bot. ובאת הרוח והִפְרִיחָתָהּ and a wind came and carried it (the Succah) off; a. fr.—5) *to place beyond due limits, to cause to protrude.* B. Kam. 29ᵇ; sq. לא שנו אלא (ב)מַפְרִיחַ this has been taught (that he is responsible for damage) only when he places the thorns on his ground so that they protrude into the public road, opp. מצמצם when he puts them exactly where his limits end. Tosef. ib. II, 5 המפריח גדירו . . . לרשות הרבים he who causes his fence of thorns or stones to protrude into the public road.

פֶּרַח I ch. same, 1) *to bloom.* [Targ. Y. Gen. XXX, 37 דְּפָרַח לבן, prob. name of a tree; h. text לבנה; cmp. פָּרַח.]—2) *to move swiftly, fly, swim, run.* Targ. O. Gen. I, 21. Targ. Y. Deut. XIV, 9 (ed. Amst. לְמַפְּ, *Af.*). Ib. 19; a. fr.—Yalk. Deut. 938, a. e., v. זְחַלְאָ. Keth. 105ᵇ, v. גַּדְפָּא. Gen. R. s. 22 דין אמר חלוץ ודין אמר פרח the one (Abel) said, take thy dress off (the wool is mine), and the other (Cain) said, fly in the air (the earth is mine). Koh. R. to I, 8 והוה פ' ואינון פָּרְחִין בתריה he ran, and they ran after him; a. fr.—3) *to palpitate.* Gitt. 69ᵇ כל שכן דפ' ליביה his heart will palpitate still more.—4) *to cause to flee, keep off.* Pes. 111ᵇ פְּרִיחִי נפשיך וכ' keep thyself off the service-tree.

*Pa.* פָּרַח *to cause to fly, carry off.* Ib. 110ᵇ top (in an incantation) פָּרְחָה זיקא וכ' Ms. M. a. Rashi (ed. פרח') let the wind carry off &c.; ib.ª bot. פרחיריכי פ', v. פְּרָדָא.

*Af.* אַפְרַח 1) *to produce blossoms, to bloom.* Targ. Gen. XL, 10. Targ. Y. II Num. XVII, 23; a. e.—2) *to fly,* v. supra.—3) *to cause to fly, carry; to chase off.* Targ. O. Gen. XV, 11 (ed. Berl. וְאַחֲרִיב, v. Berl. Targ. O. II, p. 6). Targ. Num. XI, 31 (not וְאָפֵּי; h. text ויגז). Targ. Is. XXVIII, 28. Targ. Prov. VII, 23 (h. text יפלח); a. fr.—Midr. Sam. ch. XXIII (expl. ויעט, I Sam. XXV. 14) אַפְרְחִין במילין he chased them off with (harsh) words; Y. Snh. II, 20ᵇ top אפחין (corr. acc.). Shebu. 30ᵇ אַפְרַח עלי בר וכ' let a duck fly over me; a. e.—Y. Sot. III, beg. 18ᶜ [read:] חמי הרך אַפְרְחִית הדין דידך see how I make this thy argument fly off (I refute it).

פֶּרַח m. (b. h.; preced.) 1) *blossom, flower, an ornament in the shape of a flower.* Gen. R. s. 91, end, v. בַּפְּתוּר. Kel. XI, 7 הפ' והבסיס the calyx of a candlestick and the shaft. Esth. R. to I, 6 אני ישנתי על פַּרְחוֹ של וכ' I slept on the flower (capital) of one of those columns, and there was room for a body at full length, with outstretched hands and feet. Men. 28ᵇ; a. fr.—*Pl.* פְּרָחִים. Ib. פְּרָחֶיהָ . . . כמין what did the flowers of the candlestick look like? פְּרָחֶיהָ וכ' Like the blossoms on the capitals of columns; a. e.—2) פ' לבן *White Blossom,* name of *an aromatic shrub.* Deut.

נִפְרָטִין לפניו וכ׳ (not נפטרין, Ms. M. נכתבין) when man departs to his eternal home, all his deeds are called up before him one by one, and they say to him &c.

*Pi.* פֵּרֵט *to divide, specify* &c., v. supra.—Part. pass. מְפוֹרָט. Tosef. Kel. B. Bath. V, 10 במ׳ ed. Zuck. (Var. במְפוֹרָשׁ) that part which is torn off (and attached only at one point; prob. to be read: בְּמִפּוֹרָם, v. פָּרַם).—[Pesik. R. s. 23-24 מפרטתו, read: מסטרתו, v. סָטַר.]

**פְּרַט** ch. same, 1) *to break, divide.* Ned. 91$^{b}$ וכ׳ פְּרִיטָה, v. חוּצָא I.—Part. pass. פָּרִיט; f. פְּרִיטָא; *pl.* פְּרִיטִין. B. Kam. 117$^{a}$ bot. דפריטן שפוותיה וכ׳ Ms. R. a. Ar. (Ms. M. דפריט׳; ed. Sonc. דפְרִיטָה; ed. דפרטיה, corr. acc.) he saw that his (R. Kahana's) lips were parted, and thought he was laughing at him.—2) *to specify.* M. Kat. 16$^{a}$ דפָרְטִינָן חטאיה וכ׳ that we must specify his offence in a public proclamation.—3) *to belittle, talk against, sneer at.* Lam. R. to II, 10 Ar., v. פָּרַח.

**פֵּרֶט** m. (b. h.; preced.) *single grapes,* esp. *pereṭ, grapes fallen off during cutting, poor man's share* (Lev. XIX, 10). Sifra K'dosh., Par. 1, ch. III; Peah VII, 3 אירוהו פ׳ תנושר וכ׳ *pereṭ* is that which drops &c. Ib. VI, 5 שני גרגרים פ׳ וכ׳ two berries fallen at a time are *pereṭ* (belong to the poor), three are not *pereṭ* (may be picked up by the owner); a. fr.

**פֶּרֶט** ch. same. Targ. Y. II Lev. XIX, 10.

**פְּרָט** m. (preced. wds.) 1) *that which is singled out, specification, explicit statement,* opp. כְּלָל. Sifra introd., v. כְּלָל. B. Kam. 54$^{b}$ (ref. to Deut. V, 14) מה הפ׳ מפורש בעלי חיים וכ׳ as the explicit specification (thy ox and thy ass) mentions animated beings, so the general expression (and all thy *b'hemah*) refers to all kinds of animals (including birds). B. Bath. 123$^{a}$ בְּפָרָטָן in the detailed account of them, v. כְּלָל. Gen. R. s. 94 (ref. to I Chr. XXV, 3) חמשה בפ׳ ובכללן ששה in the specification there are five (sons of Jeduthun), and in the summing up it says 'six'; Midr. Sam. ch. XXXII בְּפָרָטִים חמשה ובכלל ששה; a. v. fr.—*Pl.* פְּרָטוֹת, פְּרָטִים. Sot. 37$^{b}$ כללות ... ופ׳ באוהל מועד general principles were proclaimed at Sinai, and detailed laws in the Tabernacle; Ḥag. 6$^{a}$ sq. Ex. R. s. 32, beg. Midr. Sam. l. c.; a. fr.—2) פ׳ ל- [*this is especially mentioned as against*], *to the exclusion of.* Arakh. 30$^{b}$; Snh. 86$^{a}$, v. מָצָא. B. Kam. 64$^{b}$ פ׳ למרשיע את עצמו this excludes (exempts from the fine) him who accuses himself; a. v. fr.

**פְּרָטָא** I ch. same. B. Kam. 54$^{b}$ א״כ נכתוב רחמנא חד פ׳ if this were so, the text (Deut. V, 14) ought to have stated only one specified object (either ox or ass); ib. 65$^{a}$ (ref. to Ex. XXII, 8); a. fr.—*Pl.* פְּרָטֵי. Ib. נכתוב ... להגי פ׳ גבי האיך the text ought to have made these specifications ('money or vessels', Ex. XXII, 6) in connection with this (verse 8). Ib. כל חני פ׳ למה לי what are all these specifications for (what do they exclude)? Ḥull. 66$^{a}$ תנא ... בכללי ופ׳ כי האי גוונא וכ׳ generalizations and specifications of such a nature the Tanna ... makes use of for interpretation; B. Kam. 64$^{a}$; a. fr.

**פְּרָטָא** II pr. n. m. *P'raṭa,* father of R. Eleazar. Gitt. III, 4. Ab. Zar. 17$^{b}$; a. e.—[Lev. R. s. 23 לוי בן פ׳, v. פְּלָטָא.]

R. s. 6, beg. פ׳ לבן הוא שכרו וכ׳ this is a White Blossom, the wages for working at it are half a goldpiece. Y. Shebi. VII, beg. 37$^{b}$; Tosef. ib. V, 7 פ׳ לבין ed. Zuck. (Var. פרחבלין, פרחבין׳, פרחביל׳, פרחבינ׳, corr. acc.).—3) *youth.*—*Pl.* as ab. Midd. I, 8, a. fr. פְּרָחֵי כהונה, v. כְּהוּנָּה.—4) *young chicken.*—*Pl.* as ab. Keth. 59$^{b}$ Ar. (ed. אפרוחים). Y. Ab. Zar. III, 42$^{d}$ top (expl. סכות בנות, II Kings XVII, 30) תרנגולתא ופָרָחֶיהָ a hen with her chickens.

**פֶּרַח** II, **פִּרְחָה, פִּרְחָא, פִּיר׳, פִּרְחָה** ch. same, 1) *flower.* Targ. Y. Gen. XXX, 37 (v. פָּרַח I). [Targ. Job XX, 3, v. פּוּרָא.]—Esp. *caper-blossom,* also *caper-tree.* Ber. 40$^{b}$ (expl. נצפה) פרחה (Ms. F. פירחא). Ib. 36$^{a}$ אדעתא דפ׳ for the sake of the caper. Ib.$^{b}$, v. בּוּטִירָא; a. e.—*Pl.* פְּרָחֵי. Pes. 111$^{b}$ טולי בי פ׳ רוחי (the demons dwelling in) the shade of caper-trees are named *ruḥê.*—2) a species of *locusts.* Targ. Joel I, 4 (h. text יֶלֶק).—3) *palpitation of the heart.* Gitt. 69$^{b}$.—4) **that which is blown off, particle, crumb.*—*Pl.* פְּרַחֲיָא. Pes. 110$^{a}$ bot. (in an incantation) פרח פְּרַחֲיָיכִי let the wind carry off your crumbs (with which you conjure; v., however, Rashi a. l.).

**פְּרָחָא** m. (preced.) *fast-running, flying.* Macc. 5$^{a}$; Yeb. 116$^{a}$, v. גַּמְלָא I.—*Pl.* פָּרְחֵי. Keth. 61$^{a}$ אורחי ופ׳ guests and transient visitors.—*Fem. pl.* פְּרַחְיָין. Koh. R. to IV, 6 טבא מן מאה פ׳ ... better one bird tied than one hundred flying.

**פַּרְחבִינ׳, פַּרְחבִיל׳, פַּרְחבְלִין,** v. פָּרַח.

**פִּרְחָה,** v. פָּרַח II.

**פַּרְחִינוֹן,** Y. Meg. II, beg. 73$^{a}$, v. פַּרְפְּחִינָא.

**פַּרְחָתָא** f. (פָּרַח) *bird.* Targ. Prov. I, 17. Ib. XXVI, 2.

**פָּרַט** (b. h.) 1) *to split, open.* Lev. R. s. 5 (ref. to Am. VI, 5) שהיו פּוֹרְטִים פיהם וכ׳ they opened their mouths wide with cynical speech. Maasr. II, 6 אוכל פּוֹרֵט he splits (the pomegranate) and eats (a slice). Ib. III, 9.—2) (cmp. עָרַת) *to break into small change, to change money.* Maas. Sh. II, 8, sq. הפורט סלע וכ׳ he who breaks (changes at the banker's) a Sela of second-tithes money. B. Bath. 8$^{b}$ גבאי צדקה ... פּוֹרְטִין וכ׳ charity treasurers that have no poor among whom to distribute, may exchange for others (at a fee for the benefit of the fund), but not for themselves. Ex. R. s. 35 יש אדם פורט זהוב וכ׳ a man changes one gold piece, and covers with it many expenses; a. fr.—3) *to single out, specify.* Mekh. Mishp., s. 5 עד ... משמע שניהם כאחת שיְּפָרוֹט לך הכתוב יחדו the Vav conjunctive may mean both together (*and*), or each separately (*or*), unless the text explicitly states 'together' (as Deut. XXII, 10, sq.); Snh. 85$^{b}$, a. e. שיְּפָרֵט (*Pi.*). Pes. 21$^{b}$ עד שיפרוט כל מקום ... לך הכתוב כדרך שפ׳ וכ׳ wherever the Law says, ye shall not eat &c., it implies the prohibition of both eating and using, unless the text explicitly permits the use as it does with reference to carcasses (Deut. XIV, 21). Mekh. Bo, s. 5 פרסמו ופָרְטוֹ וכ׳ (or ופִּרְטוֹ *Pi.*) the Scripture publishes and specifies him (by name); a. fr.

*Nif.* נִפְרַט 1) *to be split, separated.* Peah VII, 3 נפל לארץ וכ׳ if a cluster fell to the ground and was separated into single grapes (פֶּרֶט); Sifra K'dosh., Par. 1, ch. III.—2) *to be specified, examined singly.* Taan. 11$^{a}$ ... בשעת פטירתו

**פִּרְיָדָא, פִּרְיָא, פִּרְיִי** ch. same, 1) *to increase, grow.* B. Bath. 18[b] הדר פָּארֵי it will grow again; ib. 19[a] top.—2) (cmp. פרח) *to run.* Lam. R. to III, 7 ערקת תורתיה ופרא בתרה Ar. (ed. נפק) his cow ran off, and he ran after her. Y. Sabb. VI, 8[c] bot. חויא פָּרֵי בתרך a serpent is running after thee. Y. Maas. Sh. V, 56[a] top הוות פָּרְיָא וחָוה פרי וכ' she (the cow) ran, and he ran after her &c.; a. fr.

**פֵּירִי, פֶּרִי, פְּרִי** m. (b. h.; preced. wds.) *fruit, produce; fruition, usufruct; profit, interest.* Ber. VI, 1 (35[a]) על פירות ... בורא פְּ' העץ over fruits of trees you must say, (blessed be thou &c.) who hast created the fruit of the tree; על פירות הארץ ... בורא פ' האדמה over growths from the ground you must say; ... who hast created the products of the soil. Y. Sabb. VII, 10[a] הפירי, v. בָּחַל II. Ḥull. 79[a] פ' עם האם the copulation of a hybrid issue with its mother; a. v. fr.—*Pl.* פֵּרוֹת, פֵּרֵי. Ber. l. c., v. supra. Gitt. 47[b], a. e. המוכר שדהו לפ' if a man sells his field for the usufruct (for a number of years). Ib. קנין פ' כקנין הגוף possession of the usufruct is like ownership of a field (for the time being). Keth. IX, 1 הרי זה אוכל פ' בחייה he has the usufruct (of her property) during her lifetime. Ib. פֵּרֵי (פֶּרִי) פֵּרֵי פ' the usufruct of the produce of the produce, i. e. of the income invested. Peah I, 1 אלו דברים שאדם אוכל פירותיהן וכ' these are the things of which a man enjoys the interest (for which man is rewarded) in this world, whereas the principal remains for the hereafter. Tosef. ib. I, 2 זכות יש לה קרן ויש לה פ' a good deed yields a principal (for the hereafter), and bears interest (in this world); ib. 3 עבירה יש לה קרן ואין לה פ' sin creates a capital, but bears no interest; עבירה שעושה פ' יש לה פ' a sin which bears fruit (influences other people for bad) bears fruit (is punished in this world); Kidd. 40[a]; a. v. fr.—Midr. Sam. ch. IV פֵּרְיין שלו its fruits.

**פִּרְיבַטְיָא, פִּרְיבָטָה, פִּרְיבָטָא** m. pl. (privata, sub. balnea) *private baths.* Y. Shebi. VIII, 38[b] bot. Cant. R. to III, 7 (ref. to Koh. II, 8 תענוגות בני האדם פרובטייה (read פרי') this means the private baths; Num. R. s. 11 פרובטה, פרווזב' (corr. acc.).—*Hebr. pl.* פִּרְיבָטָאוֹת. Gen. R. s. 1. Ib. s. 8; Yalk. Gen. 13 פרדכסיות, read: פִּרְיבָטָיוֹת; a. e.

**פִּרְגִּיתָא** c., **פִּרְגִּיתָא** f. (v. פַּרְגִּית) *young bird, chicken.* Lam. R. to I, 1 (רבתי) יהיב פ' בין וכ' he divided a chicken between his host and his wife. Y. Ber. VI, 10[c] top וברך על פ' וכ' and said the blessing over the chicken, saying &c.; a. e.—*Pl.* פִּרְגִּין, פִּרְגִּירָן, פַּרְגִּירָן. Gen. R. s. 17; Lev. R. s. 34; Yalk. ib. 665; Yalk. Is. 352. Lam. R. l. c.; a. e.

**פִּרְיגּוֹרִי** pr. n. m. *P'rigori*, an Amora. Y. Ter. XI, 47[d].

**פִּרְיָדָא** I c. (פְּרַד) [*broken loose, brittle,*] 1) (collect. noun) *pebbles, coarse sand.* Targ. Lam. V, 5.—*Pl.* פִּרְיִדִין, פִּרְיִדָן, פִּרְיִדַיָּא. Ib. III, 16. Targ. Job XXXVIII, 10 ed. Lag. (oth. ed. פִּרְיִרַיָּא). Targ. Is. XLVIII, 19 כִּפְרוּדוֹתֵי Kimḥi (ed. Lag. כִּפְרִירוֹתֵי; ed. Wil. כִּפְרִידוֹתֵי).—2) *single berry.*—*Pl.* as ab. Targ. Y. Lev. XXV, 5 רדופיכון, read: פִּרְיוֹכֵיכוֹן.—3) *jujube berry.* Gitt. 69[a] (oth. opin. *lazarwort*; Rashi פרידה).

**פִּרְיָדָא** II, **פִּירָא** f. (פְּרַט) *split*; פ' דרמונא (=h. פלח תרמון) *a split* (i. e. fully ripened) *pomegranate.* Tanḥ. Vaëra 14 כפ' דר' וכ' like the split pomegranate whose seeds are visible from without (v. Löw, Pfl., p. 364), v. חַרְצַנִּיתָא; Pesik. Vayhi, p. 3[b]; Ex. R. s. 12 פרנותא (corr. acc.); Cant. R. to III, 11 פישרתא (corr. acc.); Yalk. Ex. 186; Yalk. Job 912 כהדין פרצידא.—[Cant. R. l. c. דכל חדא פישרתא, read: חַרְצַנְתָּא.]

**פְּרִי, פָּרָה (פָּרֵה)** (b. h.; cmp. פָּרַח) [*to break through,*] *to grow, increase, be fruitful.* Gitt. 57[a] כלומר פְּרוּ ורבו וכ' intimating, 'multiply and increase like chickens'. Num. R. s. 11 את פְּרֵה ורבה לגוי גדול be thou fruitful and grow to be a great nation. Ib. הדיה פָּרֶה ורבה ... כל מה whatever existed in the Temple grew and increased (v. פַּרְוָנִים). Ḥag. 16[a] פָּרִין ורבין כבני אדם they increase by propagation like human beings. Ḥull. 92[a] (ref. to כפרחת, Gen. XL, 10) הגיע לְפָרוֹת ולרבות ... the time has come for Israel to grow and increase (as a nation); a. fr.

*Hif.* הִפְרָה 1) *to cause to grow, make fruitful.* Ber. 40[a] דגים קטנים מַפְרִין ומרבין ומבריז כל גופו וכ' (Ms. M. מִפְרִין) small fish make fruitful (increase the sexual vigor) and strengthen the whole body of man; ib. 57[b] מפרין ומרבין (Ms. M. מפרין ומרבין); Ab. Zar. 29[a] מפרין ומרבין (read: וּמַבְרִין); a. e.—[2] *to increase the rent above the original stipulation* in consideration of a loan, v. פָּרַז. B. Mets. V, 5 (69[b]) מפרין על שדחו ואין חושחין וכ' Ar. (Y. ed. ואין חושש—which indicates that מפרין is singular, fr. פָּרָן q. v.).]

**פִּרְטָא**, v. פִּירָטָא.

**פִּרְטְגְמָא**, v. פְּרוֹתִיזְמִיאָה.

**פִּרְטוּטִי**, Lev. R. s. 30 Ar., v. פַּטְרוֹבּוּלִי.

**פַּרְטוּם** m. (פָּרַט) *a fraction, a small portion.* Sifré Deut. 353 וכי כמה ארצות ... פ' זה קטן has Joshua conquered so many lands? Did he not conquer only this small portion (of the earth)?; Yalk. ib. 959 (not פרטוס).—[Tanḥ. Shof'tim 9 פרשומין, v. פְּרוֹסְמִין.]

**פַּרְטוֹרְיוֹנִי** m. pl. (prætoriani, sub. milites) *prætorians, imperial body-guard.* Esth. R. to I, 3 Mus. (ed. בַּרְקוֹרְיָאנִי).

**פְּרָאטָאטָא, פְּרָטָאטָא, פְּרָטָטָא** m. (an abbrev.: Pr. T. T.) *pro titulo* or *titulis, whatever be the title.* Gen. R. s. 1; Yalk. ib. 2 פלן פ' such and such a name followed by the title.

**פַּרְטִי**, Lev. R. s. 28 לחון פ', a corrupt., v. אַנְפַּטִי.

**פַּרְטִירָא**, v. פַּלְטֵרָא.

**פַּרְטָלִיס**, Tosef. Erub. IX (VI), 25 Var. (ed. Zuck. טראפליס), prob. a corrupt. for טִטְרַפְלִית, v. טִטְרַפְלִיוֹת, a. טִיטְרַפְלוֹן.

**פַּרְטַסְקָאוֹת**, v. פְּרִידִיסְקִים, a. עַרְדַּסְקוֹס.

**פַּרְטָרָא**, v. פַּלְטֵרָא.

**פַּרְטָתָא** I, v. פִּירָטָא.

**פְּרָטָתָא** II, **פִּירָ'** f. (פְּרַט) *split*; פ' דרמונא (=h. פלח תרמון) *a split* (i. e. fully ripened) *pomegranate.* Tanḥ. Vaëra 14 כפ' דר' וכ' like the split pomegranate whose seeds are visible from without (v. Löw, Pfl., p. 364), v. חַרְצַנִּיתָא; Pesik. Vayhi, p. 3[b]; Ex. R. s. 12 פרנותא (corr. acc.); Cant. R. to III, 11 פישרתא (corr. acc.); Yalk. Ex. 186; Yalk. Job 912 כהדין פרצידא.—[Cant. R. l. c. דכל חדא פישרתא, read: חַרְצַנְתָּא.]

**פְּרִידָא II** pr.n.m. *P'rida*, an Amora. Snh. 82ª; 104ª; Yalk. Kings 249.—Y. B. Bath. IX, 17ª פְּרִירָא ר׳; Y. Peah VII, 20ᵇ top פְּרִירִי (ed. Krot. פְּרוּדִי).

**פְּרִידָה** f. (פָּרַד) 1) *one of a pair of pigeons, single pigeon*, opp. to קֵן. Kinn. III, 6 צריכה . . . פ׳ אחת she is bound to offer a single pigeon in addition; Zeb. 67ᵇ. Sifra Vayikra, N'dab., ch. VIII, Par. 7; Zeb. 65ª אפי׳ פ׳ אחת וכ׳ he may offer even one single pigeon; a. fr.—*Pl.* פְּרִידִין (m.), פְּרִידוֹת. Kinn. l. c. דין... Bab. ed. (Mish. ed. דות...). Sifra l. c.; a. fr.—Trnsf. *a dear person.* B. Mets. 84ᵇ פ׳ אחת יש לי . . . ואי אתם וכ׳ one pigeon (my son's body) is among you, and you will not let him come to me (be buried by my side)? Ib. פ׳ . . . ואתם וכ׳ I have a dear son among you, and you want to deprive me of him (expose him to the evil eye by showing him too much honor)?—*Pl.* פְּרִידוֹת. B. Kam. 38ᵇ שתי פ׳ טובות וכ׳ two fine pigeons (precious proselytes) do I expect to bring forth from among you (v. בָּרַךְ *Hif.*).—2) *a single berry; a slice* of a pomegranate. Y. Ber. VI, 10ª top פ׳ אחת של ענב one grape berry; פ׳ אחת של רמון one slice of a pomegranate. Y. Naz. VI, 54ᵈ [read:] פ׳ של רמון ... שחלקה בפיו ואכלה a piece of a pomegranate of 'Orlah (v. עָרְלָה) which one cut off with his mouth and ate. Y. Maasr. I, 48ᵈ; a. e.—3) *pebble, particle.* Nidd. 27ª, sq. על פ׳ אחת של רקב to one particle of decayed matter; על פ׳ אחת של עפר to one particle of earth. Y. Yoma II, 39ᶜ top ברוב כל פ׳ ופ׳ (the fire must have seized) the larger portion of every particle, opp. רובו של קומץ the larger portion of the handful (of the meal offering); a. e.—*Pl.* פְּרִידוֹת. Nidd. l. c.—[פרידה ch., v. פְּרִידָא I.]

**פְּרִידְתָּא, פָּרְדָּא** f. = h. פַּרְדֵּנִית. Targ. Prov. VII, 11 (h. text סוררת). Ib. IX, 13 (h. text המיה).

**פְּרִית,** Ruth R. to III, 3 פ׳ מאה, v. פְּרָא II.

**פְּרִיָּה** f. (פָּרָה) *increase*; פ׳ ורביה (with ref. to פרו ורבו, Gen. I, 28) *the duty of propagating the human race, the duty of marrying; marital duty.* M. Kat. 8ᵇ מפני ברטול פ׳ ור׳ because it might cause a diminution of marriages (as people might defer marriages for the festive season as most convenient). Gen. R. s. 8 האיש מצווה על פ׳ ור׳ וכ׳ the duty of marrying has been put on man, but not on woman; Tanḥ. Noah 12. Yeb. 62ª קיים פ׳ ור׳ he has complied with the duty of propagation (and need not marry again). Ib. דמעיקרא נמי בני פ׳ ור׳ נינהו for they were subject to the duty of propagation before they became Jews (it being one of the Noachidian laws, Gen. IX, 7); a. fr.

**פְּרִיוֹם** m. (פרי, v. פּוּרְיָא II) *a curtained litter.* Cant. R. to III, 10 מתוך הפ׳ וכ׳ . . . עשו לה פ׳ make a litter for her; it is better that her beauty be seen through the curtains of the litter; Num. R. s. 12 פריום (corr. acc.).

**פְּרִיוֹמָא,** v. פּוּרְיוֹמָא.

**פְּרִיוֹנָא** m. (preced. wds.; cmp. פּוּרְיָינָא) *litter, wedding couch.* Targ. Job VIII, 16 פְּרִיוֹנֵיהּ (h. text גנתו, v. גַּנּוֹן).

***פְּרִיוֹת** pr. n. pl. *Paryoth.* Targ. Y. I Gen. X, 11 (h. text כלח); v. תַּחְרִיּוֹת.

**פְּרִיזוֹמָטָא** m. pl. (περιζώματα) *aprons.* Y. Sabb. VI, 8ᵇ bot. (expl. המחלצות Is. III, 22) פירז׳ (corr. acc.).

**פְּרִיזְלָא,** v. פְּרִזֶל.

**פְּרִיחָה** f. (פָּרַח) 1) *flight, flying off.* Y. Yoma II, 39ᶜ top בפ׳ האחרונה נתכפרו וכ׳ with the last piece blown off the altar the owner obtains forgiveness (as if it had been burnt).—2) *eruption,* esp. *the white eruption which causes the leper to be declared clean* (Lev. XIII, 12, v. פָּרַח). Neg. VIII, 4 [read:] כל פְּרִיחוֹת ראשי איברים שבפְּרִיחָתָן טהרו טמא כשחזרו וכ׳ as regards the eruptions on the main limbs, on the ground of which they declared the unclean clean, whenever they resume their natural color, he is unclean again. Ib. 5 מעכב את־חפ׳ prevents the person from being declared clean on account of the white eruption. Tosef. ib. III, 9 פְּרִיחַת הירחלט (not פריחה) the eruption which appears after the person has been declared definitely unclean; פריחת חסגר after he has been locked up for probation; a. fr.—*Pl.* פְּרִיחוֹת. Y. Meg. I, 71ᵇ. Neg. VIII, 4, v. supra; a. e.

**פְּרִיטָא** m. = h. פְּרוּטָה, *small change; money.*—*Pl.* פְּרִיטִין, פְּרִיטַיָּא, פְּרִיטֵי. Targ. Y. Deut. XIV, 25.—B. Bath. 165ᵇ דדהבא לא וכ׳ פ׳ דכספא small silver coins. Ib. 166ª פ׳ דלמחר למחר וכ׳ people do not use gold for small change. Y. Kidd. I, 61ª top [read:] סמיכא גבי הדין פ׳ למחר למחר וכ׳ relying on it that he will collect the money (for the cow) the next day; but the next day &c.; בעאי אינון פ׳ (not בעא) I want that money. Y. Ber. II, 5ª top ליה לי פ׳ I have no money; Lam. R. to I, 16 end ונסב פְּרִיטָיךְ . . . ולבתר (not פריעיך, פרישיך) after a time I shall come and get thy money (for the clothes). Y. Ab. Zar. II, 41ª bot. אסור למיתן פ׳ וכ׳ you must not put coins in your mouth; a. v. fr.—Koh. R. to XI, 9 פריוטי, read: פְּרִיטוֹי, v. סְפַן; Pesik. Shub., p. 164ᵇ, v. פְּשַׁר. Pesik. R. s. 23-24 דילמא הוא בעי פ׳ יתר (not פריוטות) maybe he wants more money.

**פְּרִימוּת,** v. preced.

**פְּרִין,** v. פְּרִי.

***פְּרִיפְּרִין** m. pl. (φορειαφόροι) *carriers of the (bridal) litter.* B. Mets. VI, 1 (75ᵇ) חשובר . . . להבריא פ׳ וכ׳ (Ms. M. ריפרין, corr. acc.; Ms. H. אפירפרין; Y. ed. פרייא פרין, Ms. R. פירי אפירין, read: פְּרִיאפְּרִין; Ms. F. a. Mish. Nap. פיריפרין; Alf. פַּרְפְּרִין, v. פִּרְפּוּר) if one hires an ass-driver or a wagoner to bring litter-carriers and pipers &c. [In Y. ed. a. Mish. Nap. להבריא is omitted.]

**פְּרִיקָא, פְּרִיךְ:** v. פָּרַךְ I.

**פְּרִיכָה** f. (פָּרַךְ) *crushing; rigorous tyranny.* Sot. 11ᵇ; Ex. R. s. 1 (expl. בפרך, Ex. I, 13) בפ׳ it means 'with rigor' (opp. to בפה רך with persuasion); Yalk. ib. 163.

**פְּרִיכוֹרִין** m. pl. (περίχωρα, τὰ; v. LXX Deut. III, 4) *district.* Deut. R. s. 11 אתה נפגשת . . . בפ׳ שלך וכ׳ (not בפירב, בפירכ׳) thou (Jacob) didst meet the angel in thine own territory (on earth), but I (Moses) went up to the angels into their territory; (Yalk. Deut. 951 באפרכיא); v. פָּרָאכוֹרִין.

**פְּרִימָא,** v. פְּרִימָא.

**פְּרִימָה** f. (פָּרַם) *tearing, rending of garments.* Meg. I, 7 אין בין . . . אלא פריעה ופ' בלבד there is no legal difference between the locked up and the definite leper, except with regard to letting the hair grow wild and tearing the garments (Lev. XIII, 45). Sifra Thazr., Par. 5, ch. IX וטהר מן התפריעה ומן הפ' וכ' 'he is clean' (Lev. XIII, 34), that is, he is free from the duty of &c. Hor. 12b (ref. to Lev. XXI, 10) שאינו בפריעה ופ' כל עיקר that he must not let his hair grow wild or tear his garments at all; a. e.

**פרימיתן,** Y. Keth. IX, end, 33c, read: פרי מיתן, v. פְּרוֹזְבּוּלָא.

**פְּרִינָקָא,** v. פְּרִינִיקָא.

**פְּרִיסָא** *curtain*, v. פָּרְסָא. —[Y. Gitt. VI, 48a bot. לוי פריסא, v. פָּרְסָא II.]

**פְּרִיסְדְּקִי,** v. פַּרְדִּיסְקִי II.

**פְּרִיסוּתָא** f. (פָּרַס) *spreading, cover, layer*; פ' דתרבא the layer of fat which is spread over the cut throat of the sacrifice (v. Ḥull. 27b). Targ. Y. Lev. I, 8; III, 3; 14.

**פְּרִיסְתָוָתָא** f. pl. (denom. of פריסא, cmp. Lat. velarius; Syr. פרסטיוותא, פרסחנתא, P. Sm. 3281; 3283) *curtain-guards, chambermaids.* Targ. Jud. V, 29 (h. text שרות; Pesh. עלימתא).

**פְּרִיסְתָקָא** m. (v. פַּרְדִּיסְקִי I) *soldier, orderly, policeman.* Gitt. 56b אתא פ' עליה מרומי a courier came for his sake from Rome and said, Rise, for they have elected thee Cæsar (Ar. a *message*). Ber. 58a שדר עליה פ' he (the king) sent an orderly for him (summoning him to appear; Ms. M. שדר קיסר קריית). B. Mets. 86a שדרו פ' דמלכא בתריה (Ms. M. פ' only) they sent a policeman after him (to arrest him). Keth. 62a ולא חלית פ' דמלכא וכ' and a royal officer never passed his door (to molest him with execution &c.; Ar. דִּרְהָקָא).—*Pl.* פְּרִיסְתָקֵי. Meg. 7a דילמא פ' שדור (Ms. O. פ' דמלכא) perhaps they sent word through orderlies; Yalk. Esth. 1059 (sing.).—Hebr. form פְּרַסְתְּקִין. Gen. R. s. 41 ילך וירבא לי שני פ' מן וכ' (Ar. פרצתקין) let him go and bring in two soldiers (common men) from the street and make them his heirs; Yalk. ib. 70.

**פְּרִיעַ** I (formed fr. part. pass. of פָּרַע I) *to be uncovered, deprived of; to forfeit.* Targ. Y. I Ex. XXXII, 25 . . . פְּרִיעוּ ית וכ' (Y. II פָּרָעוּ, incorr.) they had forfeited the crown &c.

**פְּרִיעַ** II m. (פָּרַע II) *speed*; בפ' *quickly.* Num. R. s. 19 (transl. סרו מהר, Ex. XXXII, 8) סטו בפ'. Y. Kidd. I, 59a bot. אינשמת בפ' you might have recovered quickly. M'norath Hammaor, ed. Stettin, Nr. 9 quot. fr. Kallah, אמאי לא תיתי בפ' why dost thou not come quickly?

**פְּרִיעָא,** Targ. Prov. XXV, 18, v. פְּדוֹעָא.—[Lam. R. to I, 16, end פריעיך, read: פיריטיך, v. פְּרִיטָא.]

**פְּרִיעָה** f. (פָּרַע) 1) *letting the hair grow in neglect.* Meg. I, 7, a. e., v. פְּרִימָה. M. Kat. 15a אין פ' אלא וכ' *p'ri'ah* (Lev. XIII, 45) means, to let the hair grow (opp. to the opinion that *par'a* means, *to uncover, remove the headdress*, v. infra).—2) *uncovering, removing the mourner's wrap* (v. עֲטִיפָה). Ib. 24a פְּרִיעַת הראש taking off the mourner's wrap (on the Sabbath); Gen. R. s. 100.—3) *uncovering the corona at circumcision, splitting the membrane and pulling it down.* Yeb. 71b לא ניתנה פְּרִיעַת מילה וכ' Abraham was not commanded to tear &c. Deut. R. s. 6, beg. (ref. to למולות, Ex. IV, 26) מכאן למילה ומכאן לפ' from this we derive circumcision and also uncovering. Ib. (ref. to חמול ימול Gen. XVII, 13) שתי מילות מילה ופ' two operations, circumcision and uncovering; a. e.—4) *paying a debt.* B. Bath. 174a, a. e. פריעת בעל חוב מצוה וכ' paying a creditor is a religious obligation, and minors (the debtor's children) are not subject to religious obligations (therefore the guarantor who paid for them must wait until they are of age).

**פְּרִיפוֹס', פְּרִיפוֹסִיטִין,** v. פְּרוֹפּוֹסִיטוֹס.

**פָּרִיץ** m. (b. h.; פָּרַץ) 1) [*he that breaks through*, cmp. בָּרְיָא,] *leader, prince, conqueror.*—*Pl.* פָּרִיצִים, פָּרִיצִין. Gen. R. s. 85; Yalk. ib. 145, v. רָבָה *Pi.*—2) *unbridled, licentious, impudent.*—*Pl.* as ab. Y. Ber. I, 4b bot. פָּרִיצֵי הדור the impudent (scorners) of that generation. Kidd. 71a משרבו הפ' הדו וכ' when the bold (indiscreet) became numerous, the secret of the Divine Name of twelve letters was entrusted only to the discreet &c.; a. fr.—Ukts. III, 6 פריצי זתים, v. זַיִת; Num. R. s. 19 וזהו הפסולת שלהם כפ' זתים הפלטים וכ' and this (Og who escaped when the Refaïm were beaten) was the refuse among them, like the hard olives that escape being mashed &c.; Yalk. ib. 765.

**פְּרִיצָא** I ch. same, 1) *unbridled, licentious.*—*Pl.* פְּרִיצֵי. Ber. 3b, opp. כשרי.—2) *wild, vicious.* Ib. 54a גמלא פ' (some ed. פרצא; Ms. M. פריקא).

**פְּרִיצָא** II m. (פָּרַץ) *breach.*—*Pl.* פְּרִיצִין. Targ. II Esth. III, 8 (ed. Lag. פְּרִיצִין).

**פְּרִיצוּתָא** f. (v. פְּרִיצָא I) *licentiousness, obscenity.* Sot. 48a זמרי גברי . . . פ' when men sing, and women respond, it is licentiousness. Ib. 26b בעלמא הוא ופ' וכ' this is merely an act of obscenity (not real adultery), and has the Law forbidden a wife to her husband because of an act of obscenity?; Yeb. 55b. B. Mets. 91a ואפי' משום פ' ליכא and it is not even considered an obscenity; a. e.—Trnsf. *a bold, licentious woman.* Meg. 12b מכדי פ' הואי וכ' she (Vashti) being a licentious woman . . . why did she refuse to appear?; Yalk. Esth. 1049 (not פ' הוא).

**פְּרִיק, פָּרִיקָא** I m. (פָּרַק) 1) *redeemer.* Targ. Num. V, 8. Targ. Ruth III, 12. Ib. IV, 1; a. fr.—Lam. R. to I, 16, v. פָּרוֹקָא.—*Pl.* פְּרִיקַיָּיא. Targ. Y. Ex. VI, 16.—2) (part. pass.) *redeemed*, v. פָּרַק.

**פְּרִיקָא** II c. (פָּרַק) *broken, loose, remote.* Targ. Prov. XIII, 19 פ' מן דרישתא (h. text סור מרע ! v. LXX a. Pesh.).—Ber. 54a גמלא פ' Ms. M., v. פְּרִיצָא.

**פְּרִיקָה** f. (פָּרַק) *taking apart, breaking up; untying.* Num. R. s. 4 בשעת פְּרִיקָתָן וכ' at the taking apart of the

tabernacle and its furniture &c., v. פֵּירוּק. Sabb. 73b אין דרך פ' בכך this is not a way of disjointing.—Esp. *untying and relieving a broken-down animal, unloading*, opp. עֲטִינָה. B. Mets. 32a בחנם פ' for unloading you must ask no remuneration; ib. 31a; a. fr.

**פִּרְיְקִי, פִּרְיְקָתָא,** v. פִּירְקְתָא.

**פִּרְיָרָא** I *pebble*, v. פִּרְיָדָא I.

**פִּרְיָרָא** II, **פִּרְיָרֵי** pr. n. m., v. פִּרְיָדָא II.

**פִּרְישׁ** I m. name of *a fruit, quince*. Tosef. Succ. II, 9; Succ. 31a.—*Pl.* פִּרִישִׁין, פִּרִישִׁים. Kil. I, 4 (= חֲבוּשִׁין Maim.); Y. ib. I, 27a, expl. אִיסְפַּרְגַּל, v. אספרלגין. Ib. ולמה ... פ' שאין לך מין אילן פריש לקדרה וכ' why are they called *p'rishin* (*set aside, excellent*)? Because there is no species of fruit so well adapted for cooking as this.

**פְּרִישׁ** II m. (פָּרַשׁ) *set aside, excellent*. Y. Kil. I, 27a (R. S. to Kil. I, 4 פָּרוּשׁ), v. preced.

**פְּרִישׁ, פָּרִישׁ** m., **פְּרִישָׁא** c. ch. same, *separated, set aside*, 1) *lonely*. Targ. Jer. XV, 17 (h. text בדד).—2) *different*. Targ. Job XII, 3 (h. text נִבְלָא = נִפְלָא !).—3) *remote, extraordinary, wonderful, distinguished*. Ib. XXXI, 11; 28 (h. text פלילים, פלילי). Targ. O. Gen. XLIX, 26 (h. text נזיר). Targ. Ps. CXVIII, 23 (h. text נפלאת); a. e.—Ib. CXXXIX, 14 פְּרִישִׁית (h. text נפליתי).—*Pl.* פְּרִישִׁין; f. פְּרִישָׁן. Targ. Ez. I, 11 (h. text פְּרֻדוֹת). Targ. Ps. CXXXI, 1; a. e.—V. next w.

**פְּ, פָּרִישָׁא** f. (preced.) *wonderful deed, wonder*.—*Pl.* פְּרִישָׁתָא, פָּרִישָׁן. Targ. Ps. CXXXIX, 14. Targ. Ex. XXXIII, 16 (not פָּרִישַׁן). Targ. Y. ib. XIII, 8 (ed. Vien. פְּרִישִׁין masc.). Ib. XXVI, 28. Targ. Job XXXVII, 14, a. e. פרישתא Ms. (ed. פְּרִישׁוּתָא q. v.). Targ. Y. Deut. IV, 35 (not פְּרִישָׁתָא); a. fr.—[Targ. Job XXXVI, 29, v. פְּרִישָׁתָא.]

**פְּרִישָׁה** I f. (פָּרַשׁ) 1) *separation, retirement, preparation*. Yoma 8b/9 שזה פְּרִישָׁתוֹ לקדושה וכ' this one (the high priest) is isolated for sanctification (to prepare himself for the functions of the Day of Atonement), and this one (the priest designated to burn the red cow) is isolated for the sake of levitical cleanness. Ḥull. 72b משעת פְּרִישָׁתָן מאבריהן at the moment when they are cut loose from the main body (the garment); פרישתן מאבר when a piece of the embryo is cut loose from the limb to which it belongs; a. e.—2) *withdrawal, abstinence*. Pes. 22b כשם שקבלתי שכר על הפרישה ... הפ' as I am rewarded for explaining (every את in the Scripture), so I shall be rewarded for abstaining (from interpreting the את in Deut. VI, 13); Kidd. 57a. Sabb. 87a בארבעה עבוד פ' on the fourth day of Sivan they began to observe abstinence (Ex. XIX, 15); a. e.

**פְּרִישָׁה** II pr. n. f. (?) *P'rishah*. Sot. IX, 9 (47a) תחינה בן פ' name of a reputed assassin.

**פְּרִישׁוּת** f. (פָּרַשׁ) 1) *separation, parting*. Gen. R. s. 70, a. e., v. נְשִׁירָקָה.—2) (v. פָּרוּשׁ) *abstinence, restriction, self-restraint, piety*. Yoma 74b פ' דרך ארץ the enforced abstinence from marital connection. Num. R. s. 10, a. e., v. נְזִירוּת. Sot. IX, 15 משמת ... טהרה ופ' with the death of ... ceased the dignity of the Law, and levitical purity and abstinence died out. Ib. טהרה מביאה לידי פ' ופ' וכ' levitical cleanness leads to self-control, and self-control to sanctity; a. e.

**פְּרִישׁוּתָא** f. (v. פְּרִישָׁא) *wonderful deed, wonder*. Targ. Job XXXVII, 14 (Ms. פְּרִישָׁתָא); a. fr.—*Pl.* פְּרִישָׁוָתָא, פְּרִישׁוּתָא. Targ. Y. Ex. III, 20 (O. פְּרִישָׁוָתֵי, read תַּי ...; ed. Berl. פְּרִישָׁתֵי, read תַּי ...; v. Berl. Targ. O. II. p. 20). Targ. Ps. LXXVII, 12; a. fr.

**פְּרִישְׁנָא** pr. n. pl., v. פַּרְשׁוּנָא.

**פְּרִישָׁתָא, פְּרִישָׁתָא** *pl.*, v. פְּרִישָׁא.

**פְּרִישׁוֹתָא** f. (פְּרַשׁ, v. פָּרַס) *spread, curtain*.—*Pl.* פְּרִישָׁתָא. Targ. Job XXXVI, 29 Ms. (ed. פְּרִישָׁתָא; h. text מִפְּרָשָׂיו).

**פָּרַךְ** 1) *to split, divide off*. Denom. (cmp. מְחִיצָה) פָּרוֹכֶת.—2) *to split* (grist &c.); *to crush, rub, grind*. Ber. 37b פּוֹרְכָן, v. infra. Ex. R. s. 31 באחרונה אדם פּוֹרְכוֹ בידו וכ' at last (when silver has been worked over several times) one may crumble it in one's hand, and it is no longer fit for any work. B. Mets. 89b יִפְרוֹךְ Ms. R., v. infra; a. e.—Part. pass. פָּרוּךְ; *pl.* פְּרוּכִין, פְּרוּכִים. Midr. Till. to Ps. CXVIII, 10-13 (ref. to אמילם ib., v. מָלַל) והמה פ' and they were (shall be) crushed.

*Pi.* פִּרֵךְ, פֵּי' 1) *to split, demolish*. Yalk. Gen. 39, v. פָּבַר.—2) *to crush, grind; to crack; to husk*. Men. 75b מְפָרְכָן עד וכ' (Ber. 37b פּוֹרְכָן) he crushes them until he has reduced them to the fineness of the flour of which they had been made. Bets. 12b מְפָרְכִין קטניות וכ' you may husk peas on the Holy Day. Sabb. 53b סכין ומפרכן לאדם וכ' Ar. a. early eds. (v. Rabb. D. S. a. l. note 70; ed. a. Mss. מפרכסין, v. פָּרְכֵּס I) you may oint a sore and scrape the scab off for a human being (on the Sabbath), but not for a beast; a. e.—[Ib. 155b מפרכין חבן, v. פָּרַךְ II.]

*Hif.* הִפְרִיךְ same, *to smash, crack* &c. B. Mets. 89b לא יִפְרוֹךְ ... מַפְרִיךְ וכ' (Ms. R. רְפָרוֹךְ) the laborer must not smash fruits against a rock and eat them, but he may smash them one by one (with his hand) and eat; a. e.—[Yalk. Gen. 130 מפריכין, read: מפרינין, v. פָּרַן.]

*Nif.* נִפְרָךְ *to be crumbled; to be cracked; to be scraped, peeled*. Bekh. 37b יבישה כדי שתהא נִפְרֶכֶת שְׁחִיפָּרֵךְ וכ' a sore is called dry, when it can be scraped. Ḥull. 46b כדי that it can be scraped off with the nail. Ber. 25a כל זמן שזורקה ואינה נפרכת when he throws it down, and it is not crumbled. Pesik. R. s. 11 שנִּיפְרָךְ, v. פָּרַךְ; a. e.

*Hithpa.* הִתְפָּרֵךְ *to be crumbled, threshed*. Y. B. Mets. X, end, 12c כדי שיִּתְפָּרֵךְ ברגלו וכ' in order that it (the dung) be trodden down by the feet of men and beasts; (Bab. ib. 118b שירחא נישתּ; Tosef. ib. XI, 8 שירישתּ).

**פָּרַךְ** I ch. same, *to break, smash, crumble*.—*Part. pass.* פָּרִיךְ, פְּרִיכָא *crushed; peeling, brittle*. Targ. Lam. IV, 8 (h. text יבש, v. Bekh. 37b, quot. in preced.).—Lev. R. s. 8, beg., v. אַצִּיל. Pes. 68b יבשה מַפְרִיךְ פ' a dry wart is scraped

off (and not cut). B. Mets. 70ª דהבא פ׳ broken gold-ware (gold dust); B. Bath. 166ª; a. fr.—Trnsf. *to refute, raise an objection.* B. Kam. 5ᵇ, a. fr. דאיכא למיפרך וכ׳ it may be objected (against this analogy) &c.; v. infra.

*Pa.* פָּרֵךְ, פָּרֵיךְ same. [Targ. Koh. III, 3. v. פְּבַר.) Targ. Y. II Num. XXXIII, 52 תְּפָרְכוּן (not תתפ׳).—Y. Sabb. VII, 10ª bot. כד מָפְרִיךְ ברישריא when he husks the heads of garlic. Bets. 12ᵇ מהו לְפָרוּכֵי וכ׳ dare one husk by rubbing and eat the seeds?; a. e.—Trnsf. *to refute, raise an objection.* Kidd. 13ª, a. fr. פ׳ רב אחא וכ׳ Rab A. objected &c. Ned. 51ª כל ... פָּרְכָהּ וכ׳ whatever interpretation of *to'ebah* Rabbi offered, Bar Ḳ. refuted it. Sot. 7ª ופָרְכוּהָ Rashi a. Tosaf. (ed. ופֵירְכוּהָ Hebr. form) and he refuted it. Pes. 69ª; a. fr.

*Ithpa.* אִתְפָּרַךְ, *Ithpe.* אִיתְפָּרַךְ, אִירְפָּרַךְ *to be crushed; to be dry, parched, easily peeled.* Targ. Is. XXIV, 7 (h. text אמלל׳). Targ. Ps. XC, 5. Ib. LXXX, 17 מִיפַּרְכָא Ms. (ed. מופרכא, corr. acc.; ed. Wil. מְפָרְכָא Part. pass. *Pa.*; h. text כסוחה).—[Targ. Y. II Num. XXXIII, 52, v. supra.]—Sabb. 20ᵇ אִירְפְּרוּכֵי מְפָרְכָן (or מְפָרָכָן) they are brittle (unfit to be twisted into wicks). Pes. 68ᵇ, v. supra; a. e.—Trnsf. *to be refuted.* Hor. 14ª כל דאמר מילתא ולא מיפרך וכ׳ whoever will say something and not be refuted, let him be the chief; דכולהו אירפרוך וכ׳ what every one of them said was refuted, what A. said was not; a. e.

**פָּרַךְ** II (v. פִּירוּכְיָא), *Pa.* פָּרֵיךְ 1) *to tie dry ears; to bind sheaves.* Targ. Y. Gen. XXXVII, 7 (v. כְּרִיכָא II).—*2) *to untie sheaves* or *bundles.* Sabb. 155ᵇ מְפָרְכִינָן חבן וכ׳ (Ms. M. מפרכין; Ms. O. מפספסין) we may untie bundles of straw and of clover and mix them.

*Ithpe.* אִתְפָּרַךְ *to be tied up.* Y. Hag. II, 77ᶜ (ref. to תאלמנה, Ps. XXXI, 19) יִתְפָּרְכָן let them (their lips) be tied up (with ref. to מאלמים, Gen. XXXVII, 7, v. supra); [v. חָרַשׁ, a. correct *tied* for *crushed*]; Gen. R. s. 1 אִתְפָּרְכָן.

**פֶּרֶךְ** m. (פָּרַךְ) 1) (b. h.) *tyranny, rigor,* v. פְּרִיכָה. Y. Sot. V, 20ᶜ top שהיו משעבדין בהן בפ׳ וכ׳ who had made them serve with rigor and hard labor. Ex. R. s. 5, a. e., v. פָּנוּר; a. e.—2) *that which is easily crushed, brittle shell, husk.* Orl. III, 7, a. fr. אגוזי פ׳ *nuts with brittle shells, crack-nuts.* Pesik. R. s. 11 האגוז יש בו ג׳ מינים אגוזי פ׳ וכ׳ there are three kinds of nuts: soft-shell nuts, middling nuts &c.; של פ׳ שניפרד מעצמו the *perekh* nut which bursts open of itself; כך הוא ישראל ... מיצצמם אלו של פ׳ so are the Israelites: those among them who do good of their own accord are the crack-nuts; Yalk. Cant. 992.—*Pl.* פְּרָכִים, פְּרָכִין. R. Hash. 13ᵇ עשויין פ׳ פ׳ they (the peas) are husked as you need them.—3) *pl.* as ab. [*crushers,*] *bars of a grate* (through which the poking is done). Kel. XII, 3; Tosef. ib. B. Mets. II, 10.

**פְּרָכָא**, v. פִּירְכָא.

**פַּרְכְּדִיגְמָא**, v. פַּרְכַּרְגְּמָא.

**פַּרְכְּוָאי**, v. next w.

**פַּרְכְּוִי**, **פַּרְכְּוִיי** pr. n. (cmp. Pers. Varkani, Bact. Vehrkâna for Hyrcania, a. Βαρκάνιοι = Ὑρκάνιοι, Kiepert Atl. d. Alt. Welt 1860, p. 4) *Park'vi*, name of a country in Northern Ariana. Targ. Y. II Gen. X, 3 (ed. Vien. פַּרְכְּנִין); Targ. I Chr. I, 6 (not פרס׳; h. text ריפת).—Denom. פַּרְכְּוָאֵי m. pl. *inhabitants of P.* Targ. Lam. IV, 21.

**פַּרְכּוּטָס** m. (παραχύτης) *bathing master* (who also kept a restaurant; v. Becker-Göll Gallus I, 157, III, 156), *tavern-keeper.* Lam. R. to III, 16 אצל חד פ׳ וכ׳ ... חולכה (Ar. אצל המגרוס, v. מְגֵירוֹס) she took her son to a tavern-keeper, and said to him, teach my son the trade &c.; Koh. R. to I, 8 פרכוניס (ed. Leipz. פרקוניס; corr. acc.).

**פַּרְכְּנִין**, **פַּרְכְּוִי**, v. פַּרְכְּוִוי.

**פַּרְכּוֹנִיס**, v. פַּרְכּוּטָס.

**פַּרְכּוֹסָא**, **פַּרְכּוֹס**, v. sub פִּירְכָא.

**פַּרְכִּיוּת**, v. פָּרוּכְתָא.

**פַּרְכִּיטָא** m. = פַּרְכּוּטָס, *bathing master.* Gen. R. s. 63 כהדיין פ׳ שהוא משטף וכ׳ Ar. (ed. פרב, corr. acc.) like the bathing master that first scours the bath &c.; Yalk. ib. 110 פרבי׳, פריב׳, (corr. acc.).

**פַּרְכִּיוִי**, Y. Ab. Zar. IV, end, 44ᵇ, v. פַּרְוָור.

**פַּרְכִּיל** m. (פָּרַךְ; cmp. פֶּרֶךְ) [*limb,*] *twig with grapes.* Ukts. I, 3 יד הפ׳ the handle (stem) of a vine. Ex. R. s. 15 פ׳ של ענבים; a. e.—*Pl.* פַּרְכִּילִים. Bets. 30ᵇ; Succ. 10ª, a. e. פַּרְכִּילֵי ענבים (Tosef. ib. I, 7 אשכולות של ענבים). Y. Bicc. I, 64ᵇ top פַּרְכִּירֵי ענבים.

**פַּרְכִּיס**, v. פַּרְכֵּס.

**פַּרְכִּיר**, v. פַּרְכִּיל.

**פָּרְכֵּס** I (enlargement of פָּרַךְ) *to rub, scrape.* Sabb. 53ᵇ, v. פָּרַךְ.—Esp. *to grind colors, rub with paint, paint* (hair, skin); trnsf. *to give a deceptive appearance to.* Lam. R. to II, 1 מְפַרְכְּסִין ברם וכ׳ ... והיו and the men of the country painted (themselves) with the blood of his (the king's) enemies. Sabb. 34ª זונות מפרכסות זו את זו וכ׳ harlots paint one another, how much the more must scholars (be regardful of one another's honor)! B. Mets. IV, 12 (60ª) אין מְפַרְכְּסִין (Y. ed. a. Mish. Nap. מְפַרְקְסִין) לא את האדם וכ׳ you must not give a deceptive appearance to a human being (slave to be sold) or to a beast or to vessels, v. פִּירְכּוּס I. Y. ib. IV, end, 9ᵈ צור גרמך ... מהו אין מפרקסין what is meant by 'you must not paint (a slave)'? You must not tell him, paint thyself (to appear younger); a. e.

**פָּרְכֵּס** II (preced.) [*to rub, grind,*] *to move convulsively, to struggle, kick.* Ohol. I, 6 חותזו ... שמְפַרְכְּסִים וכ׳ if their heads have been cut off, they are unclean (as corpses), although they still move convulsively; כגון זנב ... שמְפַרְכֶּכֶת like the tail of the lizzard which moves (after being separated); Tosef. ib. II, 1. Y. Sot. IX, beg. 23ᵇ חלל ולא מְפַרְכֵּס it says 'slain' (Deut. XXI, 1) but not struggling. Hull. II, 6 עד שתְּפַרְכֵּס בירך וכ׳ unless the animal (when slaughtered) kicks with the foreleg and the hindleg (v. פִּירְכּוּס II). Gen. R. s. 63 יעקב מפרכס לצאת Jacob (in his mother's womb) struggled to come out; a. fr.

*brum virile.* M. Kat. 18ª פַּרְמַשְׁתְּקוֹ (Ms. M. פַּרְמַשְׁתּוֹ); Yalk. Ex. 182 פרמשתו; Yalk. Dan. 1062 פרמשתקו.

**פָּרָן** m. (פָּרַר) *a building with a gateway leading from street to street* (cmp. פָּלַשׁ). Toh. VI, 9 (interch. with בסילקי, v. Maim. a. l.).—[R. H. G. reads פָּרוֹן and explains *lighthouse* (φάρος)—which, however, does not fit the context.]

**פָּרַן** (cmp. פָּרַם, פָּרַס) *to cut, divide*; cmp. פָּסַק.] *to assign.* *Hif.* הִפְרִין *to assign, provide, endow.* B. Mets. V, 5 ומַפְרִין על שדהו Var. (v. פָּרַז) and may make an arrangement for his field; expl. ib. 69ᵇ השוכר ... ואומר תן לי מאתים זוז ואפרנסנה וכ' if one rents a field at a rent of ten Kor of wheat a year, and says, lend me two hundred Zuz and I shall improve the field, and I offer thee twelve Kor a year (v. פָּרָה *Hif.*).—Esp. *to endow a bride, to promise a dowry.* Gen. R. s. 60 (ref. to Gen. XXIV, 60) they were poor ולא חיו מַפְרִינִים אלא בפה and endowed (the bride) only with their mouth (with a blessing); Yalk. ib. 109 מפרינין אותה (not אותו) ולא היו מפרינין אותה וכ'; Gen. R. s. 74 end מפריניס; Yalk. ib. 130 מפריכין (corr. acc.; Ar. מפריסם, v. פָּרַס).

**פִּרֵן** ch., *Af.* אַפְרֵן same, esp. (of the husband) *to endow the wife, settle the dowry* (מוֹהַר or כְּתוּבָּה). Targ. Y. I Ex. XXII, 15 מִפְרָנָא יַפְרִין (Y. II יְפָרֵן; h. text מהר ימהר'). Targ. Y. Deut. XXI, 13 (h. text ובעלתה).

**פַּרְנוֹן, פּוּרְנָן, פַּרְנָא, פָּרָן** m. (preced.) *the wife's settlement, dowry* (corresp. to b. h. מֹהַר a. later כְּתוּבָּה). [The phonetic coincidence with φερνή gave rise to the forms פרנון, פורנון, a. to combination with פרא, v. פָּרָאפוּרְנוֹן.] Targ. Y. II Gen. XXXIV, 12 פורן וכתובתא (h. text ומתן מהר).—Y. Keth. VII, 31ᶜ top תירפוק בפלגית פ' אתא ... (not בלא) the case came before R. J., and he decided, let her be sent away with half her dowry; אין שוטה חיא בלא פ' תיסוב פ' שלים ... if she is a faithless wife, let her be sent away without any dowry, and if she is not, let her receive her full dowry!; אייתון פַּרְנָה וכ' they produced her deed of endowment (K'thubah) and found &c. Ib. VI, beg., 30ᶜ פּוּרְנָה, v. מָרַק. Ib. IX, 33ᶜ top אי אבד פרונא וכ' (corr. acc.) if the deed of endowment shall ever get lost, you may write another. Gen. R. s. 80 פרנון, v. פָּרָאפוּרְנָא; Yalk. ib. 134 פּוּרְנוֹן. Gen. R. s. 17; Lev. R. s. 34, a. e. פ' רב עלי וכ' her endowment is too large for me, and I cannot divorce her. Y. Keth. XI, 34ᵇ תבעת פַּרְנָה וכ' as soon as the widow asks for her dowry, she loses the right of alimentation. Bab. ib. 67ª (in Hebr. dict.) אשה גובה פ' מהם a widow may seize them for her dowry; a. fr.—Trnsf. *an endowment, good luck.* Ib. 54ª bot. (if outfit articles have become cheaper) פ' ליתמי it is the heirs' good luck (i. e. they furnish the outfit as defined by the deceased, at present prices).

**פִּרְנִיגָן, פִּרְנִגָּן** f. (prob. a geographical term) שיראה פ' *p'rangan* (*parnigan*) *silk.* Targ. II Esth. V, 1; ib. VI, 10 פרגינן ed. Lag. (oth. ed. פרגינן, corr. acc.). V. next w.

**פִּרְנְדָּא** f. (v. preced.) שירה (שירא) פ' *p'randa silk.* Sot. 48ᵇ בטלה ש' פ' וכ' ... משחרב when the first Temple

**פִּרְכִּיס, פַּרְכֵּס** ch. same. Targ. Y. Gen. XXII, 10.—B. Bath. 142ᵇ, v. פִּירְכּוּסָא.

**פִּרְכְּסִין** f. (πρᾶξις) *practice, public life.* Y. B. Mets. II, 8ᶜ bot. לא אתית ... פ' דידכון וכ' (ed. פרוכסין, כרוכסין, corr. acc.) I have come only to see your ways, how you deal, how you judge.

**פַּרְכַּרְנְמָא** m. (παραχάραγμα) *false coin, counterfeit.* Par. I, 3 Ar. (ed. פרכדיג', corr. acc.), v. נוּקָד.

**פַּרְכָתָא, פַּרְכָּת**, v. פָּרוּכְתָּא, פָּרוֹכֶת.

**פָּרַם** (b. h.) *to tear open; to strip.* Sot. III, 8 האיש ... פורע ופוֹרֵם the (leprous) man must let his hair grow and tear his garments, but a woman should not &c.; Sifra Thazr. Par. 5, ch. XII; Y. Sot. III, end, 19ᵇ. Hor. III, 5 כהן גדול פורם מלמטה וכ' the high priest in mourning tears his lower garments; ib. 12ᵇ פּוֹרְמִין... אינו פורם he does not tear his garments in the manner ordinary people in mourning do; Sifra Emor ch. I, Par. 2; Yoma 73ª; a. fr.—*Part. pass.* פָּרוּם; f. פְּרוּמָה; *pl.* פְּרוּמִין, פְּרוּמוֹת *exposed, bare.* Gitt. 90ᵇ ופ' משני צדדיה bare on both her shoulders; Y. ib. IX, end, 50ᵈ צדדיה פרומין; Y. Sot. I, beg. 16ᵇ מְפוֹרְמִין.

*Pi.* פֵּרֵם same. Part. pass. מְפוֹרָם; *pl.* מְפוֹרָמִין, v. supra.—[Gen. R. s. 22, end כמפרים some ed., v. פָּרַס.]

**פִּרֵם** ch. same, *to cut, split, break into; to chop, hash.* Sabb. 74ᵇ האי מאן דפָרֵים סילקא (Var. in Ar. דפָרֵיס) he who minces beets (on the Sabbath). Ber. 39ª פָּרְמִינְהוּ פרימי Ms. M. (Ar. פרימי, ed. פרימא רבא) רברבי if he chopped them into large pieces. M. Kat. 25ª פָּרוּם בבא וכ' Ar. (ed. פרוס; Ms. M. 2 פרוץ) they broke through the gate, and carried the body out; a. e.—V. פְּרוֹמָאָה.

*Ithpe.* אִתְפָּרַם *to be cut, chopped.* Ḥull. 30ᵇ sq. חזרין גידפי דמִתְפָּרְמֵי we see that the feathers (of the throat) are cut through.

**פָּרָמָא**, v. פּוּרְמָא.—*Pl.* פָּרָמֵי, v. פָּרָאמֵי.

**פרמוטה**, v. פַּרְמוּעָה.

**פרמוטין**, v. פְּרוּטוֹת.

**פַּרְמוּסְקָא*** m. (supposed to mean) *chief of police*; גברי דפ' *policemen.* B. Mets. 93ᵇ ed. (Ar. דפרמ'; Ms. M. דפומסק'; Ms. R. 2 דפרמסקא; Alf. ed. Cost. דפרמיסקא; Ms. H. דפלמוסא; Ms. R. 1 דפולמוסא; Tosaf. דפרמוסקי). [Prob. a Babyl. corrupt. of פולימרכא polemarch.]

**פַּרְמוּעָה** f. *parmo'ah*, a sort of *lupine.* Y. Kil. I, 27ª ed. Zyt. (ed. Krot. פרמ'; R. S. to Kil. I, 3 פרמוחה; Or Zar. Kil. 254 פרמוטה), v. פְּלַסְלוּס.

**פרמותה**, v. preced.

**פַּרְמָקוֹס** m. (φαρμακός) *sorcerer.* Gen. R. s. 77 Var. (text פרקמוס, incorr.); Cant. R. to III, 6.

**פַּרְמַשְׁתַּק, פַּרְמַשְׁתָּק** m. (Pers. *parmâstakh, contrectatus* or *extensus*, Fl. to Levy Talm. Dict. IV, 229ª) *mem-*

was destroyed, the use of *p.* silk and of white glass was suspended. Sabb. 20[b] לחוד ופ' ושיר ... שירא silk is different from *p'randa* silk. [Sachs, Beitr. II, p. 185 refers to late Greek πράνδιοι (πράνδιον fillet, S.), from which he derives French *frange*, Engl. *fringe*.]

**פְּרַנְדְּסִין** pr. n. pl. *Brundisium*, v. בַּלְהַרְסִין.

**פרנוס**, Gen. R. s. 68 כמטה וכפ' ; v. פורנס a. פְּלוּגְמָא.

**פִּרְנוּס, פִּירָן'** m. (פְּרַנֵּס) *provision, sustenance; prosperity.* Targ. I Kings V, 25 (ed. Wil. פִּרָן'); Targ. II Chr. II, 9. Targ. Is. XXX, 23 פי' ed. Lag. (ed. Wil. פִּרָן'). Targ. Mal. III, 10.

**פִּרְנוּק, פִּירָן'** m.; pl. פִּירָן', פִּרְנוּקִין (פְּרַנֵּק) *delight.* Targ. Ps. CXIX, 24 (ed. Wil. sing.); ib. 92; ib. 143; a. e.

**פרנוחא**, v. פַּרְטָחָא II.

**פַּרְנְטוֹס**, v. פַּרְנִיטוֹס.

**פַּרְנִיָּן**, v. פְּרַנְגֵּן.

**פַּרְנִיטוֹס, פַּרְנְטוֹס** pr.n.m. *Parniṭos.* Targ. II Esth. I, 2 (3), prob. corrupt., for אַנְטִיפַּטְרוֹס.

**פַּרְנִיס**, v. פְּרַנֵּס.

**פַּרְנִיקָא, (פַּרִינָקָא)** m. (פְּרַנֵּק) *delicateness.* Targ. Y. I Deut. XXVIII, 56 פרינ'; Y. II פרקינא (corr. acc.).

**פרניח**, Tanḥ. ed. Bub., Ḥuck. 3 התחיל מתפרניח עליה prob. to be read: מַפְרִיז עלידהם (v. פְּרַז) he began to raise the price for them (Pesik. R. s. 14 עולה עלידהם).

**פַּרְנָךְ** pr. n. m. *Parnakh*, an Amora. Meg. 32[a]. Y. Pes. V, 32[c] bot.; a. fr.

**פְּרְנֵס** (enlargement of פָּרַן) *to endow, provide, sustain, cultivate.* B. Mets. 69[b] אֲפַרְנְסָנָּה I will improve the field, v. פָּרַן. Ex. R. s. 43, end לך פַּרְנְסָהּ ועשה וכ' go and improve it, and make a vineyard of it. Keth. V, 2 נותנין ... לפַרְנֵס a betrothed maiden is given twelve months time ... to make her outfit; כך ... לפרנס את עצמו so is the man allowed a certain time to prepare himself. Tosef. B. Mets. VII, 6 פַּרְנֵס לי מלאכה וכ' provide work for me on thy own property, or give me my wages &c.; a. fr.—Esp. *to provide with the necessaries of life; to support* (from the charities). B. Bath. 8[a] במה אֲפַרְנְסָךְ on what claim shall I support thee?; פַּרְנְסֵנִי ככלב וכ' support me as you would a dog or a raven. Gitt. 61[a] מְפַרְנְסִין עניי נכרים וכ' we are bound to support the gentile poor equally with the Jewish poor because of 'the ways of peace', v. הֶרֵם; Tosef. ib. V (III), 4; a. v. fr.—B. Bath. 14[a] פִּירַנַסְתָּהּ צא ופַרְנֵס ארון לרחבו ... thou hast made provision (explained how) to fill up the Ark in its length, go and fill it in its width.

*Hithpa.* הִתְפַּרְנֵס *to be provided for, be supported; to support one's self.* Kidd. IV, 14 ודהן מִתְפַּרְנְסִין שלא בצער and they (beasts and birds) are provided for without any trouble of their own; אינו דין שאֶתְפַּרְנֵס וכ' might it not be a proper inference that I (a human being) ought to be sustained without trouble? Keth. 67[b] אין לו ואינו רוצה לִהְתְפַּרְנֵס וכ' if a person has no means and refuses to be supported (from the charities). Ib. יש לו ואינו רוצה להתפרנס if a person has means but refuses to supply himself with the necessaries of life (preferring to starve himself). Ber. 28[a] אי אתה יודע ... מִתְפַּרְנְסִים וכ' thou knowest nothing of the trouble of the scholars,—how they support themselves and what they live on. Keth. 68[a] הבנות ניזונות ומִתְפַּרְנְסוֹת וכ' daughters must be fed and provided for (clothed) from their father's estate. Ber. 3[b] לכו והִתְפַּרְנְסוּ זה מזה go and support yourselves by dealing with one another; a. v. fr.

**פַּרְנֵיס, פַּרְנֵס** ch. same. Targ. Ez. XXXIV, 8. Targ. Is. LVIII, 7; a. fr.—Num. R. s. 9 ומְפַרְנֵס, v. זון I ch. Lev. R. s. 34 והוה מפרנס וכ' (v. זון I ch.); a. e.

*Ithpa.* אִתְפַּרְנֵס as preced. *Hithpa.* Targ. Y. Lev. XXV, 35, sq. Targ. Lam. V, 6; a. fr.

**פַּרְנָס** m. (preced.) *manager, administrator, leader of a community, chief.* Snh. 92[a], v. נָהַג. Ber. 28[a] אוי לו לדור שאתה פַּרְנָסוֹ woe to the generation whose leader thou art! Arakh. 17[a] כפ' לפני דורו as the generation, so the leader. Yoma 22[b] אין מעמידין פ' וכ' we should appoint chief of a congregation only one behind whom hangs a mass of reptiles (to whose ancestry some blemish is attached), so that, when he becomes overbearing, we can say to him, turn behind thee; a. v. fr.—*Pl.* פַּרְנָסִין, פַּרְנָסִין. Ib. 86[b] שני פ' טובים עמדו וכ' two good leaders have arisen for Israel, Moses and David. Y. Peah VIII, 21[a] top אין מעמידין פ' פחות משלשה we must never appoint less than three managers (of charities). Ib. אין מעמידין שני אחין פ' two brothers must not be appointed managers of charity. Gitt. 60[a]; a. fr.

**פַּרְנָסָא, פִּרְנָס** I ch. same. Targ. Ez. XXXIV, 5 (h. text רעה). Targ. Is. XXII, 15 (h. text סכן); a. fr.—Y. Peah VIII, 21[a] ר"ע בעון ממניתיה פ' וכ' when they wanted to appoint R. A. a manager &c. Arakh. 17[a] אי מעלי דרא מעלי פ' if the generation is good, the leader is good; a. fr.—*Pl.* פִּרְנָסִין, פַּרְנָסָיָא. Targ. Zech. XI, 7, sq. Targ. Ez. XXXIV, 7, sq.; a. fr.—Y. Peah l. c. בעא מוקמה לון פ' וכ' wanted to appoint managers for them, but none would accept; Y. Shek. V, 48[d] bot. Ib. 49[a] bot.; a. fr.

**פַּרְנָסָא** II f. (preced.) *management, administration.* Targ. O. Gen. XV, 2 בר פ' manager (h. text בן משק); Y. ib. בר פַּרְנָסַת ביתי. V. פַּרְנָסוּתָא.

**פַּרְנָסָה** f. (preced. wds.) *provision, maintenance, outfit.* Peah VIII, 7 פַּרְנָסַת לינה the necessary arrangement for a night's lodging (for the poor), expl. Sabb. 118[a], v. פּוּרְיָא II ch.; B. Bath. 9[a]; Tosef. Peah IV, 8. Keth. 50[b] (ref. to זן ib.) פ' הוריא וכ' does this mean (bridal) outfit ... or sustenance proper? Ib. חתם לפ' הואי there it was about the outfit. Ib. 68[a], a. e. לפ' שמון באב as to the amount for which the heirs are to be assessed for a daughter's outfit, we are guided by the disposition of her deceased father. Ib. (ref. to מחפרנסות, ib.) מאי לאו פרנסת חבעל does it not mean the outfit for the husband (dower)? לא בפרנסת עצמה no, it refers to her own support. Ib.[b] אירבו מזונותיהן ולא אירבו פַּרְנָסָתָן they have

lost their claim on alimentation (from the estate), but not their claim on an outfit. Ber. 3[b] עמך ישראל צריכין פ׳ Israel, thy people, need a living. Taan. 9[a] מטר ... פ׳ בשביל רבים rain is granted for the sake of an individual, support (prosperity) for the sake of the many (in public prayers). Gen. R. s. 20; Midr. Till. to Ps. CVI, beg., v. פָּלָא. Taan. 19[b] עבד שנתן לו רבו פַּרְנָסְתּוֹ באחד וכ׳ a slave to whom his master gives his fare (for the week) on the first day of the week; a. v. fr.

**פַּרְנָסוּת** f. (v. פַּרְנָס) *administrative office.* Y. Sot. IX, 24[a], v. שָׁמַשׁ.

**פַּרְנָסוֹתָא** f. = h. פַּרְנָסָה. Targ. Job XXXVIII, 39 (Ms. פַּרְנָסָתָא). Targ. Lam. V, 9. Targ. Koh. XI, 1.

**פַּרְנַסְתָּא**, v. פַּרְנָסָא II, a. preced.

**פָּרְנֵק** (*Parel* of פָּנַק) *to delight; to treat with dainties.* *Hithpa.* הִתְפָּרְנֵק *to enjoy dainties.* Cant. R. to VII, 2 מִתְפָּרְנְקִין, v. חָטָא I.

**פַּרְנֵק** ch. same. Targ. Ps. XCIV, 19 יְפַרְנְקוּן ed. Lag. (ed. יפרנקו, יפריקו, corr. acc.).—Part. pass. מְפַרְנֵק; f. מְפַרְנֶקֶת, q. v.

*Ithpa.* אִתְפָּרְנֵק *to be delighted, enjoy.* Ib. CXIX, 16. Targ. Job XXII, 26. Targ. Y. I Deut. XXXIII, 19; a. e.

**פְּרַנְקָא**, v. פְּרוּנְקָא.

**פָּרַס I** פָּרַשׂ (b. h.) 1) *to split, break,* esp. (v. בָּצַע) *to break bread and say grace.* R. Hash. 29[b] לא יִפְרוֹס אדם פרוסה וכ׳ a person should not break bread and say grace for his guests, unless he dines with them אבל פּוֹרֵס הוא לבניו וכ׳ but he may do so for his children and his household in order to train them in religious practice. Pes. 37[a]; Men. 78[b] (expl. מצה הינא) כל שפּוֹרְסָהּ ואין וכ׳ when he breaks it apart, and no cords (of unbaked dough) can be drawn out of it; a. e.—Part. pass. פָּרוּס; f. פְּרוּסָה; *pl.* פְּרוּסִים, פְּרוּסִין; פְּרוּסוֹת. Lev. R. s. 34 (ref. to פָּרֹס, Is. LVIII, 7) הלא חִפְרוֹשׂ ... פָּרוּס כבר הוא פ׳ וכ׳ it does not read, 'behold, thou shalt break', but, 'behold broken'; it (thy bread) is broken for thee, for from the beginning of the year it is decreed &c. Y. Dem. I, 21[d] bot. בפ׳ when it is a broken piece of an eatable, opp. שלם. Y. Ber. VI, 10[b] bot. פ׳ של חטים (sub. פת) a broken loaf of wheat bread; a. fr.—V. פָּרוּס, פְּרוּסָה.—2) (cmp. פָּרַץ) *to break through*; part. pass. as ab. *open, plain.* Tosef. Kel. B. Mets. V, 4, v. סָוָאר.—3) *to spread.* Meg. III, 3 (28[a]) ואין פּוֹרְשִׂין לתוכו מצודות nor dare you spread traps leading into it (the synagogue in ruins). Yoma III, 4 פָּרְסוּ סדין וכ׳ (Y. ed. פָּרְשׂוּ), v. סָדִין. Num. R. s. 11 הכהנים פּוֹרְשִׂים את כפיהם the priests spread their hands (when blessing). Ex. R. s. 42 אחז ... ופ׳ הקב״ה וכ׳ he (Moses) took hold of the divine throne, and the Lord spread his cloak over him. Ib. (ref. to פָּרַשׂ, Job XXVI, 9) פ׳ רחום שדי זיו וכ׳ the Merciful Almighty spread the splendor of his cloud over him; ib. s. 41 פ׳ והגין עליו הקב״ה the Lord spread (his cloak) over him and protected him; a. fr.—Deut. R. s. 5 הרה פּוֹרֵשׂ דיאטגמא וכ׳ (not דיאטגמא) he spread (published) a decree wherever he conquered &c.—Part. pass. as ab. Ab. III, 16, v. מְצוּדָה; a. e.—פ׳ על שמע (interch. with פ׳ את שמע) *to spread a cloak over the head for the recitation of the prayers preceding the Shm'a* (Ḳaddish and Bar'khu), esp. *to recite the prayers &c. for the benefit of those who come too late for the regular service* (cmp. Ber. 51[a] פריס סודרא, quot. in next w.). Meg. IV, 3 (23[b]) אין פורסין על שמע וכ׳ (Mish. ed. את; Mish. Pes. פורשין, v. Rabb. D. S. a. l. note 90) the prayers for the Shm'a are not read aloud ... with less than two persons; [Rashi: *to divide* the Sh'ma (v. supra), i. e. to read parts of the prayers preceding the Shm'a;] Y. ib. IV, 75[a] bot. פּוֹרְסִין את שמע. Ib. IV, 5 א״ל פָּרוֹס על שמע פ׳ ... פרוס וכ׳ they said to him, recite the prayers for the Shm'a; he did; Cant. R. to II, 2 (mixed dict.) פָּרוֹס לן את שמע פרוס לן (read: פָּרֵיס); a. fr.

*Nif.* נִפְרַס, *Nithpa.* נִתְפָּרֵס *to be divided, broken.* T'bul Yom III, 1, v. עָרָה II. B. Mets. VII, 7 נִתְפָּרְסוּ עיגוליו if his fig cakes were broken; a. e.

*Hif.* הִפְרִיס 1) *to assign, give a share, a present.* Gen. R. s. 74 end ולא חיו מַפְרִיסִים וכ׳ Ar. (ed. מפרנים) they endowed only with their mouth, v. פֶּרֶן. Yalk. ib. 22 מַפְרִיס ודולך, v. פָּרַת.—2) (denom. of פַּרְסָה) *to part the foot, to have a parted hoof.* Sifra Sh'mini, ch. V, Par. 4 חזיר מפריס, משוסע the swine parts its foot and is cloven-footed. Ḥull. 59[a] אין לך דבר שמפריס פרסה וכ׳ there is no animal that parts its foot and yet is unclean, except swine; a. e.—Ib. 51[b] ה׳ ע״ג קרקע the animal, after its fall, in attempting to rise made an impression of its parted feet on the ground (an evidence of its spine's being unaffected).—Trnsf. *to show the cloven foot* (like swine, as if saying, 'I am clean', v. Lev. R. s. 13, end), *to pretend piety.* Gen. R. s. 22 יצא כמפריס וכמרמה וכ׳ (some ed. מפרים, corr. acc.) he went forth like a hypocrite and as one deceiving his Creator; (Yalk. ib. 38; Lev. R. s. 10 כמַפְרִים, v. עָרַם II).

*Pi.* פִּרֵשׁ, פֵּרֵשׁ 1) *to spread.* Bekh. 44[a] (ref. to Ex. XL, 19) רבינו פֵּרְשׁוֹ Moses our teacher spread it (hence he must have been ten cubits high); Sabb. 92[a] פרשו; Yalk. Ex. 372; a. e.—2) *to put a wrap on,* only in פֵּרְסָה נדה *she became menstruous.* Keth. 2[a]. Gen. R. s. 48; a. fr.

**פָּרַס I** ch. same, 1) *to split, divide, break*; esp. *to break bread and say grace.* Targ. II Kings IV, 39 (h. text פלח). Targ. I Sam. IX, 13 פריס על מזונא ed. Lag. (oth. ed. פ׳ מזונא; Ar. פַּרִיס נכסתא *Af.*).—Yalk. Prov. 947 פָּרִיס מנחם וידהב לאבל the comforter breaks the bread and gives it to the mourner (ref. to Lam. I, 17). Snh. 49[a] bot. פריס להו he divided with them, v. מוֹנִינֵי. B. Mets. 40[a] פריס ר׳ ר׳ שיתא R. J. sold at the rate of six *kuzé* for &c.; a. e.—Part. pass. פָּרִיס; f. פְּרִיסָא. Pes. 37[b] וחכא כמאן דפ׳ דמיא and here it has the appearance of being broken; Men. 78[b] (not דמי). Bekh. 40[a] דשפיד ופריס (ed. ופרוס, Hebr. form) when the mouth is pointed and (the lip) parted (like that of swine); a. e.—2) *to divide, arrange*; (=h. הערוך, סדר) *to arbitrate, value.* Targ. O. Lev. XXVII, 8; a. fr.—Denom. פּוֹרְסָא, פּוּרְסָא.—3) *to distribute, spread; to publish.* Targ. Job XXXVI, 30. Targ. II Sam. XVII, 19 וּפָרְסַת (not

וכ'). Targ. Prov. XXIX, 5; a. fr.—Part. pass. פָּרִיס; f. פְּרִיסָא; *pl.* פְּרִיסִין; פְּרִיסָן. Targ. Ex. XXV, 20 (Bxt. פָּרְסִין); a. fr.—Targ. II Esth. IV, 8 פָּרִיס *published.*—Ber. 55[b] בעידנא דפָרְסֵי ידיהון וכ' when they (the priests) spread their hands (to bless). Y. Sabb. XX, beg. 17[c] חוון פָּרְסִין קילעיהּ וכ' they spread the curtains on the day before up to four cubits, and the next day they spread them entirely. Ber. 51[a] (expl. עירטוּק) ר' אסי פָּרִיס סודרא וכ' R. A. used to spread a cloth over his head (before taking up the cup of benediction). Sabb. 48[a]. Y. ib. XVII, end, 15[d], v. גְּרִישָׁא; a. fr.

*Pa.* פָּרֵיס 1) *to spread.* Targ. Lam. I, 17; a. e.—2) (*Pali*) פָּרְסִי (v. P. Sm. 3276) *to publish, divulge.* Targ. Y. II Gen. XXXVIII, 25 מפרסיא (Y. I מפרסמא).

*Af.* אַפְרֵס 1) *to distribute, arrange.* Targ. I Sam. IX, 13 Ar. (v. supra).—2) *to spread forth.* Targ. Is. XXV, 11.—3) (v. preced. *Hif.*) *to set the foot.* Targ. II Esth. I, 2.

*Ithpa.* אִתְפְּרַס *to be spread, published.* Ib. III, 15; VIII, 13, sq. אתפרסח Ar. s. v. דיטגמא (ed. אתפרסמת).—Lam. R. to II, 2 ולא תִתְפַּרְסִין וכ' (fr. פָּרְסִי) rather than that the secrets of the government be divulged.

**פָּרַס II** (b. h.) pr. n. *Persia.* Esth. R. to I, 3 כשהמלכות במדי פ' טפילה לה כשהמלכות בפ' וכ' when the government is in Media, Persia is named as an attachment to it, and when the government is in Persia, Media is &c. Ib. למה קרין אותה פ' וכ' why is it called Paras?, v. פָּרוּסָה; a. fr.—[Deut. R. s. 10, a. e. פ', a censorial change, for רומי.].—Targ. II Chr. XXXVI, 20; 22; a. e.

**פֶּרֶס** m. (פָּרַס) 1) *part, half,* v. פָּרוּס.—2) *a piece,* esp. *a certain quantity of bread.* Neg. XIII, 9 כדי אכילת פ' פת חטין וכ' as much time as is required for eating a piece, that is, a piece of wheat bread &c. Ib. 10. Tosef. ib. VII, 10 וכמה הוא פ' חצר וכ' and how much is a *p'ras*? Half a loaf, of which three make a Kab; Tosef. Mikv. VII (VIII), 6; Erub. 83[a]; a. fr.—*Pl.* פְּרָסִים; *Du.* פְּרָסַיִם. Y. Sabb. I, 2[b] bot. אכילת פ' eating two *p'rasim* (with interruption); ib. כמה זתים בכמה פ' several olive sizes of eatables eaten within a time required for eating several pieces; Y. Hor. III, 47[b] bot.—Trnsf. *the fare received by members of a household,* or *by slaves.* Erub. 72[b] במקבלי פ' שנו the Mishnah speaking of brothers eating at their father's table means those receiving, each his separate fare, at the hands of their father. Ib. 73[a] מי שיש לו ... מקבלות פ' וכ' if a man has five wives (occupying separate dwellings in one court) receiving their fare at the hands of their husband, and five slaves receiving &c. Y. Taan. I, beg. 63[c] הוא חובע פִּרְסוֹ ממנו he (the slave) begs him for his fare; (ib. פרנסתו). Ib. סמוך לפרסו near the period when his fare is due. Ab. I, 3, v. עֶבֶד; a. fr.—3) *P'ras,* half a Maneh (מָנֶה). Eduy. III, 3 מנה ופ' each weighing one Maneh and a half. Peah VIII, 5; a. fr.—מנה בן פ', v. מָנֶה.—4) *P'ras, half the length of a furrow* (v. infra); בית (ה)פ' *an area of a square P'ras,* esp. *a field, of a square P'ras, declared unclean on account of crushed bones carried over it from a ploughed grave.* M. Kat. 5[b] החורש את הקבר הרי הוא עושה בית פ' וכמה הוא עושה חצר מענה וכ' Ms. M. a. Rashi (ed. מלא מענה, v. Rabb. D. S. a. l. note) he who ploughs over a grave, makes a *beth-p'ras* (an unclean field), and how much of it does he make unclean? Half the length of a furrow of one hundred cubits; Ohol. XVII, 1 עושה בית החורש ... פ' ... מאה אמה בית ארבעה סאים he who ploughs &c.; how far does he make it unclean? (Half) the size of a furrow of a hundred cubits (in all directions), which is a square of the capacity of four S'ahs of seed; Nidd. 57[a]; Tosef. Ohol. XVII, 1. Ohol. XVII, 2 בית פ' עושה בית פ' an unclean field may create another unclean field (if the plough passes over and beyond it). Tosef. ib. XVII, 4 אבל עולה הוא כמדת חפ' (read: במדת; R. S. to Ohol. XVII, 3 כמדת בית חפ') but it is counted in so as to complete the measure of a *beth-p'ras*; a. fr.—*Pl.* בית פָּרְסוֹת. Ohol. XVIII, 2 (M. Kat. 5[b] בית פרס). [Maim. explains בית חפ', by ref. to פָּרַס *to extend, the area of extension*; Rashi, by ref. to פָּרַס *to break, an area of bone splinters.*]

**פֶּרֶס II** ch. as preced. 2, *the slave's* or *serf's fare.* Targ. II Sam. VIII, 2; 6 עבדין נטלי פ' serfs working for their fare (h. text נושאי מנחה); Targ. I Chr. XVIII, 2 נטלי פ' מקרבי דורון; ib. 6 נטלי פ' מסקי מסרן (combining two interpretations).

**פָּרֶס** m. (פָּרַס) 1) *curtain, canopy, baldachin.* Num. R. s. 10 כמין פ' שטחה לו וכ' she (Pharaoh's daughter) spread over him (Solomon) a sort of baldachin in which were fixed precious stones &c.—*Pl.* פָּרָסִין. Y'lamd. to Num. XV, 37 quot. in Ar., v. קִיטָר.—2) *net.* Tosef. Bets. III, 1 (ה)מעלה את פָּרְסוֹ וכ' (Var. כל שפרסודו) if one puts up his net on the eve of the Holy Day, and, coming in on the Holy Day, finds it disturbed.

**פַּרְסָא** ch. same, *curtain, cover.* Targ. II Sam. XVII, 19 (h. text מסך). Targ. Num. III, 25, sq.; a. fr.—Hull. 8[b], v. בְּלִיטָא. Meg. 26[b] תאי פַּרְסָא וכ' (Rashi פרסא) to make of an old curtain (covering the ark which contains the Torah scrolls) a cover for books; a. e.—*Pl.* פָּרְסֵי. Succ. 20[b] חזו לפ' ונפוותא are fit for covers and sieves (Ar.: for *sifting nets* and sieves).

**פַּרְסָא** m. 1) = h. פַּרְסָה I, *Persian mile.*—*Pl.* פַּרְסִין, פַּרְסֵי. Targ. Is. X, 32. Targ. Y. Num. XXI, 35; a. e.—Hull. 59[b]. Pes. 94[a]; a. e.—2) *Persian.* B. Kam. 55[a] גמלא פ' (Mss. H. a. R. פרסאה) a Persian camel, contrad. to an Arabian camel. Kidd. 72[a], v. נוּד ch.

**פַּרְסָאָה,** v. פַּרְסִי.

**פַּרְסָאוֹת,** v. פַּרְסָה I, a. פַּרְסִי.

**פַּרְסָאִיתָא,** v. פַּרְסִי.

**פַּרְסָה I** m. *Persian mile* (*parasang*). B. Kam. 82[b]; Y. Taan. IV, 68[c]; a. fr.—*Pl.* פַּרְסָאוֹת. Pes. 93[b], sq.; a. e.—[Shebi. V, 1, a. e., v. פַּרְסִי.]

**פַּרְסָה II** f. (b. h.; פָּרַס) *split hoof; foot; toes* (v. אַסְפַּרְסָא). Hull. 59[a], v. פָּרַס I. Ib. 68[b] (ref. to בבהמה 'in the animal, Lev. XI, 3) פ' החזיר וכ' if the embryo, having put forth its feet, withdrew one foot, you may eat it (when the mother is ritually slaughtered); if it withdraws 'feet', you may eat it; a. fr.—Mikv. V, 6 פַּרְסַת החמור וכ' the water

gathered in the depression created by asses marching in the valley; (Tosef. ib. V, 1 פַּרְסוֹת רגלי בהמה).—*Pl.* פַּרְסוֹת. Ḥull. l. c. Ib. 59ᵃ פַּרְסוֹתֶיהָ חתוכות its hoofs were cut off. Sifré Deut. 2 אילו זכו ... שעלו פַּרְסוֹת רגליהם וכ׳ if the Israelites had been good, they would have entered Palestine as soon as their feet had come up from the sea; a. fr.—בית הפ׳ *the legs.* Ḥull. 55ᵇ; Y. Pes. VII, 35ᵃ bot.; (Ḥull. IX, 2 הפ׳ only).

**פַּרְסוּי,** v. פַּרְסִי.

**פִּרְסוּם** m. (פִּרְסֵם) *publicity*; בפ׳ *in public.* Pesik. R. s. 31 בפ׳ ולא וכ׳ publicly, and not secretly.

**פִּרְסוּמֵי,** v. פִּירְסוּמֵי.

**פַּרְסוּמֵי** infin. of פִּרְסֵם.

**פַּרְסוֹךְ*** I m. (a corrupt. of præpositus, cmp. our *provost* and German *Profoss*) *executive officer, executioner.* Y'lamd, to Gen. XXXVIII, 1 quot. in Ar. בלשו מסר לפ׳, v. בַּלְשָׁר.

**פַּרְסוֹךְ** II *face,* v. פַּרְצוֹף.

**פַּרְסַטְקִין,** v. פַּרְדַּסְקִין.

**פַּרְסִי,** *Pali* of פָּרַס; v. פָּרַס I.

**פַּרְסִי** m., **פַּרְסִית** f. (b. h.; פָּרַס II) *Persian.* Esth. R. to I, 22 פ׳ נושא ... מדברת בלשון פ׳ when a Persian marries a Median woman, she must speak Persian. Ib. to I, 11 לא מדית ולא פ׳ אלא כשדית is neither a Median nor a Persian woman, but a Chaldean; a. e.—*Pl.* פַּרְסִים, פַּרְסִיִּים, פַּרְסִיִּין; פַּרְסִיּוֹת. Kidd. 72ᵃ. Ber. 8ᵇ אני אוהב את הפ׳ בשלשה ... for the sake of three things I love the Persians. Esth. R. l. c.; a. e.—Shebi. V, 1 הפַּרְסָיוֹת Ms. M. (ed. הפַּרְסָאוֹת) *Persian figs* (or dates); Sifra B'har, Par. 1, ch. I; Tosef. Shebi. IV, 1 הפרסאות.

**פַּרְסָאָה, פַּרְסָי, פַּרְסָיי** ch. same. [Targ. II Esth. I, 8 פרסאה, read: פַּרְסָאֵי].—Y. Ber. VI, 10ᵇ bot. חד פרסי ed. Lehm. (oth. ed. פרסוי, read פרסיי) a Persian Jew. B. Kam. 59ᵃ דקלא פ׳, v. דְּקָלָא. Shebu. 34ᵇ הוא דינא פ׳ הוא that is Persian law (arbitrariness); B. Kam. 58ᵇ דינא דפרסאה (Ms. R. דינא פרסאה; Rashi דינא דפַּרְסָאֵי); a. e.—*Pl.* פַּרְסָאֵי (פַּרְסֵי). Targ. II Esth. l. c. Targ. Esth. I, 14; a. e.—Ab. Zar. 24ᵇ במאן קרו פ׳ לספרא דביר by what authority do the Persian Jews call a book *d'bir*? Ib. v. דִּיסְתָּנָא II. Yoma 77ᵃ, v. אִיסְרָא II; Yalk. Ez. 347. Ib. בשני דפ׳ (Yoma l. c. במלכותא דפרס, v. Rabb. D. S. a. l. note 3) during the years of the Persian rule; a. e.—*Fem.* פַּרְסָאִיתָא. Targ. II Esth. I, 16.—*Pl.* פַּרְסָאָתָא, פַּרְסָיָתָא. Ib. 12.—Ber. 44ᵇ, v. אוּפְּי. Sabb. 143ᵃ ודפרסייתא Rashi (ed. ודפַּרְסָיָתָא) and the stones of Persian dates.

**פַּרְסִים,** v. פִּרְסֵם.

**פַּרְסִיקָא, פַּרְסִיק,** v. פִּרְסְקָא, פַּרְסֵק.

**פַּרְסַנָּא** m. (פָּרַס, v. פָּרְסָא; cmp. formation of בגואזא פ׳ (אוּשְׁפִּזְרְכָנָא) *curtain-like, net-like.* Sabb. 154ᵇ (Ms. M. פ׳, v. Rabb. D. S. a. l. note), v. גַּוְוָנָא I.

**פִּרְסֵם, פִּירֵס** (enlargement of פָּרַס) *to spread, divulge, publish; to uncover, expose.* Yoma 86ᵇ מְפַרְסְמִין, v. חָנַף. Sot. 9ᵃ פִּירְסְמָהּ בגלוי ... הרא עשתה she acted in secret, the Lord exposes her in public. Y. Meg. I, 70ᵇ top רבי הירה מְפַרְסֵם עצמו וכ׳ Rabbi used to make himself conspicuous (act ostentatiously) on two days in the year (as a protest against certain ritual restrictions). Num. R. s. 21 בשם שהקב״ה ... לְפַרְסְמָן וכ׳ as the Lord busies himself with the praise of the righteous in order to make them known in the world, so &c. Ib. פנחס פִּירְסְמוֹ לשבח וכ׳ he published Phineas for praise, and Zimri for blame. Ib. ופי׳ את בתו בקלון and exposed his daughter for prostitution. Tanḥ. Ki Thissa 16 מה כלה ... ואינה מְפַרְסֶמֶת עצמה וכ׳ as the bride is retired in her father's house and does not unveil herself (show herself in public) until she is about to enter the bridal chamber ...: so must a scholar be retired, and be revealed (renowned) by his good deeds; Ex. R. s. 41; a. fr.—Part. pass. מְפוּרְסָם; f. מְפוּרְסֶמֶת; *pl.* מְפוּרְסָמִים, מְפוּרְסָמִין; מְפוּרְסָמוֹת. Ib. Lev. R. s. 32 בזמן שאינו מפ׳ when he is not generally known (as a bastard). Yalk. Ex. 391 מפ׳ במעשיו ... שהרא מפ׳ well-known by his deeds, as the bride is unveiled (on her wedding day), v. supra; a. fr.—Gen. R. s. 36 יצא חם ... וכלב מפ׳ בתשמישו Ham came out of the ark black, and the dog disgraced by the mean way of his copulation; Y. Taan. I, end, 64ᵈ מְפוּרְצָם (Snh. 108ᵇ כלב נקשר).

*Hithpa.* הִתְפַּרְסֵם, *Nithpa.* נִתְפַּרְסֵם *to be published, made known, exposed.* Lev. R. l. c. (ref. to Lev. VI, 18) במקום כדי שלא יִתְפַּרְסְמוּ החטאים ... 'in the place where the burnt offering is killed shall the sin offering be killed', ... in order that the sinners be not exposed to shame. Ib. אבל אם נ׳ but if he is known (as a bastard); a. e.

**פַּרְסִים, פִּרְסֵם** ch. same. Targ. II Esth. I, 12 לא תְפַרְסְמִי וכ׳ do not defame thy name &c. Targ. Y. Num. XVI, 26. Targ. Y. Ex. XXVIII, 30. Targ. II Chr. VI, 30 (differ. in I Kings VIII, 39); a. fr.—Part. pass. מְפַרְסֵם; f. מְפַרְסְמָא; *pl.* מְפַרְסְמָן. Targ. Y. I Gen. XXXVIII, 25 (v. פָּרַס I). Targ. Job XXVI, 6 (h. text עָרוֹם). Targ. Cant. II, 17 מיפרסמן uncovered (unprotected); a. e.—Y. Snh. VII, end, 25ᵈ אנא פַּרְסוּמֵי לִיךְ מְפַרְסֵם I shall expose (denounce) thee. Pes. 112ᵃ ניסא to make public the wonderful event (by a symbolical act); Sabb. 24ᵃ; a. fr.

*Ithpa.* אִתְפַּרְסִים, אִיתְפַּ׳ *to be spread, revealed, exposed.* Targ. Y. Ex. II, 14. Targ. Y. Num. XXII, 41 (v. Targ. Cant. l. c.). Targ. Koh. XII, 13. Targ. II Esth. III, 15; VIII, 14 (v. פָּרַס I); a. fr.

**פַּרְסָנִית** f. (denom. of פַּרְסָה II) *run-about.* Gen. R. s. 18, a. e., v. פַּרְדָּנִית.—*Pl.* פַּרְסָנִיּוֹת. Ib. s. 45 Ar. (ed. יוצאניות), v. יוֹצָאנִית.

**פַּרְסִיק, פַּרְסֵק** m. (Περσικόν, sub. μῆλον) *peach; peach tree.* Gen. R. s. 42 תפוח ופ׳ apple and peach trees; Yalk. ib. 72. B. Mets. 116ᵇ דלית שע״ג פ׳ זה וכ׳ I sell thee a grape vine overhanging this peach tree; Y. ib. X, 12ᶜ גוי ... ע״ג פ׳ a gentile who engrafted a shoot of a nut tree on a peach tree; a. e.—*Pl.* פַּרְסְקִין, פַּרְסְקִים. Kil. I, 4 הפ׳ והשקדין וכ׳ (Bab. ed. דָּלִית, v. פַּרְסִיקוֹ. Y. Kil. I, 27ᵃ bot. פ׳

חשק'; Ms. M. האפרסקין) peaches (and) almonds ... although resembling one another are heterogeneous. Maasr. I, 2 Y. ed. (Bab. a. Mish. ed. האפ'). Y. Peah VII, 20ª bot. (v. פַּנְקָרִיסִין); a. e.—[Tosef. Maasr. I, 1 הפרסקין, read: הפִּירְסְטְקִין.]

**פִּרְסָקָא, פִּרְסִיקָא, פִּירְ'** f. ch. same. Y. Peah VII, 20ª bot. אפרק לון אריסא חדא פ' וכ' the tenant brought out one peach for them of which they and the drivers ate &c.; (Keth. 112ª אַפְּרְסָקָא דהוה כארלפס וכ' a peach as large as a pot &c.); a. e.—Pl. פִּרְסָקָנָא, פִּרְסִיקֵ', פִּירְ'. Y. Kil. I, 27ª bot. מה נפיק מינהון קרירה פִּרְסָקָנָיָה (R. S. to Kil. I, 4 קירדו פרסיקיא read קְרִוְיָה or קַרְוֵי) what comes out of them (nut engrafted on peach)? (Κάρυα περσικά) Persian walnuts (also called basilicæ nuces, v. פְּסַלְקָאוֹת).—[Ḥull. 141ᵇ פרסקי, v. next w.]

***פְּרַסְתָּקִין** m. pl. (v. פַּרְדַּסְקִין) *boxes, caskets* used as *bird's nests*. Ḥull. 141ᵇ אהדר לה רבא פ' ותפשה (Ms. M. פרסקי; Ms. R. 2 פרקיקי or פרסקי; Ms. F. פרשקיה; v. Rabb. D. S. a. l. note) R. had boxes set around it (the bird that he let fly), and then caught it.

**פרסתקיה**, Y. Kil. I, 27ᵇ, v. פִּירְסְקָא.

**פְּרַסְתָּקִין**, v. פַּרְדַּסְקִין.

**פְּרִיסְתָּקָא**, Gen. R. s. 41, v. פְּרִיסְקָא.

**פְּרַע** (b. h; cmp. פרם, פרס) 1) *to tear, destroy; to loosen, disarrange; to neglect the hair*. Pesik. R. s. 29-30-30 (ed. Fr. p. 139ᵇ), v. רָפָא. Sot. III, 8 פּוֹרֵעַ ... הראיש פורע, v. פָּרַם. Sifra Emor, ch. I, Par. 2 כדרך שבני אדם פּוֹרְעִים וכ' in the same way that ordinary men (in mourning) neglect their hair and tear their garments; a. fr.—2) *to uncover*. Ib. (ref. to Lev. XXI, 10) [read:] אילו אמר ראש לא יפרע ובגד לא יִפְרַע ולא יפרום יכול ת"ל ראשו ופרום if the text read, the head ... and the garment ..., I might have thought it meant, he shall not uncover the head &c., in the sense in which *par'a* is used in connection with the faithless wife (Num. V, 18); v. Hor. 12ᵇ. Pesik. Shor, p. 77ª פּוֹרְעִין את ראשיהם וכ' they uncovered their heads (when the royal proclamation was read, v. פְּרוֹסְטַגְמָא); Lev. R. s. 27 וּפָרְעוּ את וכ'. Ib. ולא פורעין וכ' ... לא הטרחתיך I have not put you to trouble, I have not ordered you to read the Sh'm'a standing on your feet and uncovering your heads, but 'when thou sittest &c.' (Deut. VI, 7). Ḥull. 91ª פְּרַע לחן בית השחיטה uncover the place of cutting for them (show them that the animal has been cut according to the ritual); a. e.—Part. pass. פָּרוּעַ; f. פְּרוּעָה; *pl.* פְּרוּעִים, פְּרוּעִין; פְּרוּעוֹת. Cant. R. to VIII, 4 (ref. to פָּרַע, Ex. XXXII, 25) אין פ' אלא נקוב *paru'a* means hollowed (made void); Num. R. s. 7 אין פ' אלא לשון צרוע *paru'a* is a figurative expression for leprous (v. Lev. XIII, 45). Ib. פְּרוּעֵי ראש, וניראו כאשה פ' bareheaded. Ib. s. 19 and they appeared like a woman with uncovered head; a. fr.—Trnsf. *to uncover one's self* for a human need. Yoma 77ª (ref. to Ez. VIII, 16) שהיו פורעין עצמן והיו ... כלפי מטה (euphem. for מעלה) they uncovered themselves and committed a nuisance towards heaven; Kidd. 72ᵇ שהיה פורע עצמו לע"ז (Yalk. ib. 145 פוטר), v. פּוֹטִירְנוֹס; a. e.—3) *to uncover the corona, to split the membrane and pull it down*. Sabb. XIX, 2. Num. R. s. 11; a. fr.—4) [*to solve a connection* (Lat. solvo; cmp. לָוָה),] *a) to pay a debt*. B. Bath. 5ª בתוך הקובע ... פְּרַעְתִּיךָ if a person fixes a time (in a note) for his neighbor, and the latter says, I have paid thee within the term assigned to me, he is disbelieved (he is not admitted to an oath); ולואי שירפרע בזמנו (for we say,) would that a man paid his debt when it is due! Ib. 6ª כאומר לא פָּרַעְתִּי דמי, v. לָוָה; a. v. fr.—Part. pass. as ab. Keth. 19ᵇ אסור ... שטר פ' בתוך ביתו a man should not keep a satisfied document of indebtedness in his house. Shebu. VII, 7 ועד אחד מעידה שהיא פ' and if there is one witness against her testifying that it (her dowry) has been paid. B. Bath. X, 7; a. fr.—Gen. R. s. 78 (play on פֹּרַת עלי עין, Gen. XLIX, 22) עלי לְפָרוֹעַ לך מן אוחה העין it is for me to pay thee for that eye (for protecting thy mother from Esau's lustful eye); ib. s. 98 עלי לפרוע לך אוחה וכ'; Yalk. ib. 133 עלי לפרוע אותו עין.—*b)* מן פ' *to settle with; to punish*. Num. R. s. 11 כשפ' הקב"ה ... לא פ' אלא יחידי when the Lord punished the generation of the flood, he punished singlehanded (not through several angels). B. Mets. IV, 2 מי שפ' מאנשי ... הוא עתיד לְהִפָּרַע וכ' he who punished the men of the generation of ..., will punish him who does not stand by his word (although the court cannot compel him); Tosef. ib. III, 14; B. Mets. 47ᵇ, sq. לְפָרַע וכ'. Ex. R. s. 10, beg. Cant. R. to VIII, 14 אין הקב"ה פורע מֵאוּמָּה וכ' the Lord punishes no nation here below before degrading its genius above; a. fr.

*Nif.* נִפְרַע 1) *to uncover one's self* (for a human need). Ber. 62ª אין נִפְרָעִין מעומד וכ' you must not uncover yourself standing, but only after you are seated (Ms. F. רָפְרַע עד שישב), v. *Pi.*—2) with מִן, *to collect payment from;* trnsf. *to call to account, punish*. B. Bath. 5ᵇ, a. e. הבא לִיפָּרַע ... לא יִפָּרַע אלא בשבועה he who comes to collect from heirs, cannot collect except on oath. Shebu. l. c. הנִפְרַעַת שלא בפניו לא תִפָּרַע אלא וכ' she who claims (her dowry) in the husband's absence (suing the estate), can get it only on oath; וכן היתומים לא יִפָּרְעוּ וכ' and so heirs cannot collect (from heirs) &c. Ber. l. c. כשם שנִפְרָעִין וכ', v. סַפְדָּן. B. Mets. l. c., v. supra. Sifra Aḥăré, ch. XII, Par. 9 אני דיין לִהְיפָּרַע וכ' I am the judge (having the power) to punish, and can be relied upon to pay reward; אני הוא שפרעתי ... ועתיד לִיפָּרַע וכ' I am he that punished ..., and that shall punish you &c.; a. fr.

*Pi.* פֵּירַע 1) *to disarrange*, esp. *to mutilate, unman*. Sot. 13ᵇ בא ... ופֵּירְעוֹ Gabriel came and unmanned him (used as play on פטיפֹּרֹס); Yalk. Gen. 145 בא ... וסרסו ופֵּרְעוֹ.—2) *to uncover*. Y. Ber. IX, 14ᶜ top לא פי' עד שישב he did not uncover (himself) &c., v. supra. Midr. Sam. ch. XXXII פֵּירְעָה את עצמה וכ' she uncovered herself and sat down &c.—Part. pass. מְפוֹרָעַת; f. מְפוֹרַעַת. Ib. Ḥull. 30ª, a. e. שחיטה מפ' an open (gaping) cut.

*Hif.* הִפְרִיעַ *to uncover*, v. supra.

**פְּרַע** I ch. same, 1) *to disarrange; to tear open, uncover*. Targ. Y. Gen. XLIII, 16 (v. Ḥull. 91ª quot. in preced.). Targ. Num. V, 18; a. e.—Part. pass. פָּרִיעַ; *pl.* פְּרִיעֵי, פָּרִיעִין. Targ. O. Lev. XIII, 45. Targ. Y. Ex. XXXII, 25; a. e., v.

פְּרִיעַ I.—Ḥull. 50ᵇ הויכא דפַרָעֵי טבחי where the butchers tear open, v. מַפְרַעְתָּא; ib. 76ᵃ הויכא דפריעי טבחי the place which the butchers strike when they begin to flay; a. e.—2) *to pay, retribute.* Targ. Y. I Deut. XXIV, 15. Targ. Prov. VI, 31. Ib. XXII, 27 דתִפְרַע Ms. (ed. דפריע, corr. acc.). Targ. Ps. VII, 5. Ib. 9; a. fr.—Shebu. 41ᵇ כי פְּרַעְתִּין פַּרְעִין לי באפי וכ' (Ms. M. כי פַּרְעַת לי פַּרְעָן) when you pay it (the money, v. פְּרִיעָא), pay me in the presence of &c.; אזל ופַרְעֵיה באפי תרי וכ' he went and paid him in the presence of two outsiders. Ib. כי פרעת לי פּוֹרְעָן לי וכ'; a. fr.

*Ithpa.* אִיתְפְּרַע, אִיפְּרַע, *Ithpe.* אִיתְפְּרַע, אִיפְּרַע 1) *to be paid; to be paid back.* Targ. Prov. XII, 14; a. e.—2)=preced. *Nif., to collect, call to account; to be revenged, take revenge.* Ib. XXII, 23. Targ. Jud. XVI, 28. Targ. I Sam. VIII, 20 (h. text וישפט). Targ. Jer. II, 9; a. fr.—Sot. 22ᵇ לְיִתְפְּרַע גּוּבְיָא II.—B. Mets. 16ᵃ אַפְּרוּעֵי . . . זוזי (Ms. H. אִיתְפָּרוּעֵי) all he wants is to collect the money (debt). Yoma 22ᵇ אִפְּרִיעוּ מינֵיה (Tosaf. אִירְתָּרִיעֵי אִירְתָּרִיעֵי) they (in heaven) punished him; ib. אפרעו מגופיה, v. לַאו; Yalk. Sam. 121; a. e.

פְּרַע II (cmp. פרח) [*to break through,*] *to fly.* V. פְּרִיעַ II.

*Af.* אַפְרִיעַ *to cause to bloom.* Targ. Prov. XIV, 11 מפריע ed. Lag. Var. (ed. מפריח).

פֶּרַע m. (b. h.; פָּרַע) 1) *long, entangled hair.* Num. R. s. 11 נוזרים . . . ומגדלים פ' abstain from wine and grow long hair. Sifra Thazr., Par. 5, ch. XII (ref. to פרוע, Lev. XIII, 45) לגדל פ' that means, to let the hair grow (as against R. ʿĂḳiba who explains פרוע *uncovered*, v. פָּרַע); a. e.—2) *thick growth of bushes.* Tosef. Ohol. IX, 3, v. next w.

פִּרְעָה f., *pl.* פִּרְעוֹת (b. h.; פָּרַע) 1) = preced., *wild irregular growth,* esp. *the case of protruding boughs on one of which is an uncleanness,* v. סְכָכָה. Ohol. VIII, 2 היוצאות מן הגדר, expl. והפ' which protrude from the hedge; Tosef. ib. IX, 3 פֶּרַע היוצא מן וכ'; Naz. VII, 3; 54ᵇ. Y. ib. VII, 56ᶜ.—2) (homilet.) *payment, retribution.* Sabb. 119ᵇ (ref. to Jud. V, 2) מ"ט בפרוע פרעות משום דברכו ה' why are decreed punishments disarranged (reversed)? Because of 'praise the Lord'; Yalk. Jud. 46.

פַּרְעֹה (b. h.) pr. n. m. *Pharaoh, the Egyptian king.* M. Kat. 18ᵃ פ' שחית בימי משה the Pharaoh of Moses' time. Ex. R. s. 8 מי גרם לפ' שילקה what was the cause of Pharaoh's being smitten?; a. v. fr.

פַּרְעוֹן, v. פִּרְעוֹן.

פַּרְעוֹשׁ m. (b. h. פַּרְעֹשׁ; v. פָּרַע II) *flea.* Sabb. 107ᵇ; a. e.—*Pl.* פַּרְעוֹשִׁין. Gen. R. s. 5; s. 20. Tanḥ. B'midb. 2; a. e.

פַּרְעָנָא, פִּרְעָן, v. sub פּוּרְעָן.

פְּרַעְתָּא f. (פָּרַע I) *open wound.* Ab. Zar. 28ᵃ Ms. M. (v. Rabb. D. S. a. l. note; ed. פְּדַעְתָּא).

פָּרַץ (denom. of פורפא πόρπη) 1) *to clasp.* Part. pass. פָּרוּץ; f. פְּרוּפָה; *pl.* פְּרוּפִים, פְּרוּפִין; פְּרוּפוֹת. Yoma V, 1 החיצונה הריחה פ' וכ' the outer curtain was held back by a clasp on the north side, and the inner curtain on the south side (so as to make room for entering, without exposing to view the Holy of Holies).—2) *to fasten a garment over the shoulder by attaching a weight to its overhanging corner.* Sabb. VI, 7 פּוֹרֶפֶת על האבן וכ' a woman may wear a cloak thrown over her shoulder weighted by a stone or a nut; ובלבד שלא תְּפָרוֹק וכ' provided she does not attach the weight for the first time on the Sabbath (v. Sabb. 65ᵇ); Tosef. ib. IV (V), 13 פורפת בתחילה בדבר וכ' she may attach a weight for the first time using an object which it is permitted to handle on the Sabbath; a. e.—Part. pass. as ab. Sabb. VI, 6 פ' (יוצאות) ומדיות Median women may go out on the Sabbath with their cloaks thrown over their shoulders &c.

פרפונדא, Tosef. B. Mets. VIII, 14 נתנו בפ', read: בִּפְּנִי פּוּנְדָא, v. פּוּנְדָא.

פִּרְפּוּר m. (פִּרְפֵּר II) *writhing, agony.* Lam. R. introd. (R. Ḥănina); Yalk. Jer. 279, v. שַׁוְעָה.

פַּרְפּוּרְנוֹן, v. פָּרַאפּוּרְנוֹן.

פַּרְפְּחוּנָא m. (reduplic. of פרח) *purslane* (h. חַלְגְּלוֹג).—*Pl.* נֵי . . .; נֵיהּ, פַּרְפְּחִינִין . . .; פַּרְפְּחִינַיָּא Y. Peah VII, 21ᵃ top; Y. Erub. III, 20ᵈ top. Y. Shebi. IX, beg. 38ᶜ פרפחוניא; Meg. 18ᵃ פרפחיני Mss. O. a. L. פרפחניה; Ms. M. 2 פרפחיניה; v. Rabb. D. S. a. l. note 60); Y. ib. II, beg. 73ᵃ פרחינון (corr. acc.).

פַּרְפִּיסָא* m. (prob. a contraction of פרח פִּרְסָא) *lump of earth in a bag of palm-leaves,* a kind of *flower-pot.* Sabb. 81ᵇ (Rashi פּוּרְפִּיסָא).

פרפיראן, Lam. R. to II, 22 קוסי פ', v. קוֹסִיטַרְפִּירִין.

פרפלי, Sabb. 141ᵃ האי פ' Ar., misread for הני פרלפלי as in ed.

פִּירְ', פִּרְפֵּר I (b. h.; *Pilp.* of פָּרַר) *to crush, crumble, pulverize.* Tosef. Sabb. XII (XIII) 14 מְפָרְפְּרִין גלוסקין וכ' you may crumble a piece of fine bread (into milk &c.) for a sick person &c. Bets. 17ᵇ; Tosef. ib. II, 4 ביצה על פ' וכ' if one crumbles a hard-boiled egg over fish; Y. ib. II, 61ᵇ; a. e.

פַּרְפֵּר ch. same.

*Ithpalp.* אִתְפַּרְפַּר *to be crushed.* Targ. Ps. XXII, 15 (Ms. אתפרדן, h. text דתתפרדו).

פִּירְ', פִּרְפֵּר II (preced.; cmp. פִּרְכֵּס I a. II) [*to grind,*] *to move convulsively, struggle* (in agony). Snh. 37ᵇ והרוג מְפַרְפֵּר and (you saw) the slain struggle; Shebu. 34ᵃ. Yoma 23ᵃ עדיין בני מפרפר my son is still moving (not yet dead; ib.ᵇ קיים); Tosef. ib. I, 12; Y. ib. II, 39ᵈ top; Sifré Num. 161; a. e.

פַּרְפֵּר ch. same. Targ. Y. Gen. XLII, 21 מְפַרְפֵּר קדמין Ar. a. Levita (h. text בהתחננו, cmp. חָבַט; ed. מפייס לנא).—Cant. R. to III, 4 עבד ומפרפר כל ההוא ליליא (not יומא) he spent the entire night moving about restlessly, v. דַּמְהֵם.

Lam. R. to II, 12 חוה מפרפר ומאירת struggled in convulsions and died (from starvation). Y. Shebu. III, 34c bot. חמתיה מפרפר ויהב ליה he saw him (the starving man) in convulsions, when he gave him to eat.

**פַּרְפָּרָאוֹת**, v. פַּרְפֶּרֶת.

**פַּרְפַּרְיוֹן** f. pl. = next w., *a dish of bread crumbs and vegetable, mash.* Gen. R. s. 17; Lev. R. s. 34; Yalk. ib. 665; Yalk. Is. 352.

**פַּרְפֶּרֶת** f. (פָּרְפַּר I) [*crumbs,*] *a minor dish, salad, hash* &c.; פ׳ שלפני המזון *parpereth* before the meal, *appetizer*; פ׳ שבתוך המזון *p.* during the meal, *by-meat*; פ׳ שלאחר המזון *p.* after the meal, *dessert.* Ber. VI, 5. Y. ib. 10d top; a. fr.—[Pes. X, 3 עד . . . לפ׳ חפת (Bart. reads: לפרפר את חפת) until he gets to the *breaking* of the bread (distribution of the Matsah); oth. opin.: to the by-meat of the bread (to the bitter herbs)].—*Pl.* פַּרְפָּרָאוֹת, פַּרְפָּרוֹת. Tosef. ib. IV, 8 חבא אחר שלש פ׳ וכ׳ a guest that arrives after the three *parpereths* has no right to enter. Succ. 27a ממשיך ... בכל יום כמה פ׳ on any other day thou insertest many an appetizing dish in order to prolong thy meal, and now wouldst thou not add one for the honor of thy Maker? Sabb. XXIII, 2 מונה ... ואת פַּרְפָּרוֹתָיו מפיו וכ׳ a man may count (on the Sabbath) his guests and his dishes verbally (from memory) but not from writing.—Trnsf. *auxiliaries.* Ab. III, 18 תקופות וגימטריאות פ׳ לחכמה (Ar. פַּרְפָּרִיּוֹת, ed. Koh. פרפרא׳) astronomy and arithmetic are the auxiliaries of philosophy. [Mus.: פְּרִיפֶּרִיּוֹת (περιφερεία) *perifery.*]

**פָּרַץ** (b. h.) 1) *to break through, make a breach, invade.* Pes. 56a פּוֹרְצִין פרצות וכ׳ made breaches in the fences of their gardens &c.; (Tosef. ib. II (III), 21 פותחין גינותיהם וכ׳); Men. 71a. Ber. 63a יכול לְפָרוֹץ . . . כבר גדרת having once fenced in, thou canst not tear down, i. e. having once approved, you cannot now find fault. Y. Snh. I, 19c top, v. פּוּץ. Gen. R. s. 85 (ref. to Gen. XXXVIII, 29) כל הפּוֹרְצִים ממך וכ׳ all conquerors shall rise from thee (Judah). Yalk. Mic. 551 פָּרַצְתִּי גדרו של עולם מפני יעקב I broke down the fence of the world (reversed the natural order of things) for the sake of Jacob (making his cattle extremely fecund); ולע״ל אני פורץ אותו לבניו and in the days to come I shall do so to his children. B. Kam. 60b דרך מלך פּוֹרֵץ ... the king may break through fences to pave a way for his army. Koh. R. to IX, 11 (ref. to Job I, 10) פ׳ גדרו של עולם וכ׳ his cattle reversed the order of things &c. Y. Ab. Zar. II, 41a top לא פָרַצְתָּ גדרן וכ׳ thou hast not torn down the fence of the scholars (not transgressed their law); Gen. R. s. 79, v. גָּדַר. Lev. R. s. 26, v. גָּדֵר I; a. fr.—Part. pass. פָּרוּץ; f. פְּרוּצָה; *pl.* פְּרוּצִין, פְּרוּיצִין; פְּרוּצוֹת. Kil. IV, 4 השומד מרובה על הפ׳ the unimpaired portion of the fence is larger than the ruined part, v. עָמַד II. Y. Sabb. X, 12c top קופה פ׳ a bin which has been broken into (some of the contents of which has been taken); a. fr.—[Peah VII, 1 בצד חפרוצה Y. ed., v. פְּרָצָה.]—2) (sub. גדר) *to be lawless, unrestrained, dissolute.* Y. Keth. I, 25a bot. בזרמה ... שלא יִפָּרְצוּ in order that the daughters of Israel be not made heedless of chaste conduct (v. infra); a. e.—*Part. pass.* as ab. *dissolute, bold.* Ib. מפני פ׳ אחד because there might be one dissolute man (who may go to the expense of marriage for the sake of his gratification, with the intention of charging his bride with faithlessness afterwards). Cant. R. to IV, 12 לא נמצא בהן אחד פ׳ בערוה not one of them was of immoral conduct; Lev. R. s. 32 פְּרוּץ ערוה. Gitt. 46a שלא יהו בנות . . . פ׳ וכ׳ that the daughters of Israel may not be loose in moral conduct or in vows (v. supra). Gen. R. s. 70 (ref. to Gen. XXIX, 21) אפי׳ אדם פ׳ אינו וכ׳ even the most shameless man would not use such language. Sot. 7a אבל פ׳ but if they are known to be of dissolute habits, opp. כשרין. Keth. 2b, sq. משום פ׳ on account of loose women, opp. צנועות; a. fr.—3) *to spread, increase.* Sabb. 13a; Tosef. ib. I, 14 עד היכן פָּרְצָה טהרה וכ׳ how far the observance of levitical cleanness has spread in Israel!; a. e.

*Nif.* נִפְרָץ 1) *to be broken through, torn down.* Tosef. Kil. III, 3 מחיצת חכרם שנִפְרָצָה if the partition of a vineyard has come down; גדרה וכ׳ if he repaired it, and it came down again. Erub. IX, 2 חצר גדולה שנפרצה לקטנה if the partition between a large court and a smaller one has been broken into. Yalk. Ez. 352 a good shepherd שכ׳ גדר צאנו the fold of whose flock was broken into; (Ruth R. introd. שנפלה). Tanh. Bal. 13 ראה שישראל נִפְרָצִים שם גדר he (Balak) saw that the Israelites would be broken into (sustain a great loss) there; Num. R. s. 20 שיש פרצים (corr. acc.). Ab. d'R. N. ch. V וּנְפָרְצוּ וכ׳, v. פְּרָצָה; a. fr.—2) *to be unrestrained, dissolute.* Tanh. Vayera 9 לפי שנפרצו מעשיהם בזנות because their doings were unrestrained in matters of sexual morality; a. e.—3) *to be spread, increased.* Gen. R. s. 73 (ref. to Gen. XXX, 43) נִפְרָצָה לו פרצה מעין וכ׳ an (abnormal) increase of wealth was granted to him similar to that expected in the days to come (v. Yalk. Mic. l. c.); Yalk. Gen. 130; Yalk. Koh. 989; a. e.—4) *to be broken off, severed.* Succ. III, 1 נפרצו עליו if its leaves are severed (and only kept together by a band), v. פָּרַד.

*Hif.* הִפְרִיץ (denom. of פָּרִיץ) *to be defiant.* Tosef. Macc. V (IV), 13 אפי׳ עומד ומַפְרִיץ וכ׳ even if he stands up defiantly (saying, he did not mind more lashes), you dare not add &c.

*Hithpa.* הִתְפָּרֵץ *to become dissolute, be unrestrained, licentious.* Y. Sabb. III, 6a bot. שלא תִּתְפָּרֵץ that she may not assume immoral habits; ib. שלא יִתְפָּרְצוּ that people may not be unrestrained; Y. Bets. II, 61c.

**פְּרַץ** ch. same, 1) *to break through, open* &c. Targ. II Kings XIV, 13. Targ. II Esth. III, 8; a. e.—[Targ. Prov. XXV, 28 תריצה Var. ed. Lag., corrected by Bxt. פריצה, read תריצא.]—2) *to be reckless, sport.* Taan. 24b חוו קא פָּרְצִי בריפתא were recklessly sporting with bread (throwing pieces of bread to one another).

**פֶּרֶץ** m. (b. h.), v. פִּרְצָה.

**פִּרְצָא**, v. פִּירְצָא.

**פַּרְצָא**, v. פִּירְצָא I.

**פַּרְצָדָא**, v. פַּרְצִירָא.

**פִּרְצָה**, **פִּרְץ׳** f. (פָּרַץ) 1) *breach, opening.* B. Bath. 53a פרץ פ׳ וכ׳ if he widened the opening in the fence to go

backward (by demons); a. e.—*Pl.* פַּרְצוּפִין, פַּרְצוּפֵי. Targ. Ps. LXXIII, 7 (ed. Wil. sing.) Targ. Prov. XXVII, 19.

**פַּרְצַמְקִין**, v. פְּרִיסְתָקָא.

**פַּרְצָדָא, פִּרְצִידָא** m. (v. פַּצִּירָא; ר inserted) 1) *cut, trench*, v. פַּצִּירָא.—2) (cmp. פּוּרְצָנָא) *kernel, stone.* Taan. 4ª פ' דתותי קלא the kernel under a clod. Ib. האי צורבא ... לפ' וכ' a young scholar is like the kernel &c. (v. נָבַט), i. e. when his reputation begins to spread, it spreads wider and wider.—*Pl.* פַּרְצִירַיָּא, פַּרְצִידֵי. B. Mets. 84ª פ' דרומנא וכ' the seeds of a red pomegranate. Sabb. 21ª מפַּרְצִידּוֹתֵי וכ' from its kernels they produce oil.

**פָּרַק** (b. h.) *to break, separate; to untie, loosen; to unload.* Sabb. 138ª וילון ... ומותר לפוֹרְקוֹ it is permitted (on the Sabbath) to stretch a curtain and also to untie (remove) it. Ib.ᵇ top. Y. Shebi. III, beg. 34ᶜ לא יִפְרוֹק וכ', v. מְשַׁפֶּלֶת. [Ib. לא יַפְרִיק *Hif.*, v. infra.] Cant. R. to I, 5 טועֲנת ופוֹרֶקֶת she loads (becomes pregnant) and unloads (delivers); a. fr.—Trnsf. *to redeem, deliver.* Gen. R. s. 44 אני פוֹרְקָן I shall redeem them; a. e.—פ' עול *to untie the yoke, cast off an obligation.* Ab. III, 5, v. עול. Tosef. Sot. XIV, 4 פָּרְקוּ מהם עול וכ' they cast off the heavenly yoke, and made flesh and blood rule over them; a. fr.—Tanḥ. Ḥuck. 25 אינן פוֹרְקִין יראה they do not cast off the fear (of having lost the divine grace through their sins); Yalk. Num. 765 אין פוֹרְקִים ביראה (corr. acc.).—Num. R. s. 19 אין פורקין יראה מהם.—Part. pass. פָּרוּק; f. פְּרוּקָה; *pl.* פְּרוּקִין, פְּרוּקִים; פְּרוּקוֹת. Y. B. Kam. III, 3ᵈ אחד פ' ואחד טעון וכ' if (on meeting on the road) one animal is without a load, and the other is laden, the unladen must make room for the laden; הרי שניהן ... פ' if both are laden or both unladen. Ib. שניהן פ' if both wagons are without a load; a. fr.—Esp. *to help to unload an animal broken down under its burden* (Ex. XXIII, 5). B. Mets. II, 10 לְפָרוֹק ... מצוה, v. עָנַן II. Ib. אם רצונך לפרוק פְּרוֹק if thou desirest to unload, do so (without my assistance); a. fr.

*Pi.* **פִּרֵק** *to sever, strip; to take off, release; to take apart.* Shebi. II, 2 מְפָרְקִין you may release (trees in the Sabbatical year); Y. ib. 33ᵈ top מפ' בעלין 'release' refers to (a too luxuriant growth of) leaves. Ukts. II, 5 התחזיל לְפָרֵק when he has begun to strip (vegetables). Tosef. ib. II, 13 התחזיל לפרק באגוזים when he has begun to strip nuts (of their burrs). Sabb. 88ª ירדו ... ופֵּירְקוּם one hundred and twenty myriads of angels of destruction came down and took them (the crowns) off their heads. Ib. בחורב ... פָּרְקוּ (Rashi פירקו) at Horeb they loaded (angels put crowns on their heads), and at Horeb they unloaded (angels took their crowns off). Men. 8ª; 9ᵇ עד שלא פָּרָקָהּ before he took it (the pile of the show bread) apart. Y. Yoma I, 38ᶜ top מעמידו ומְפָרְקוֹ put it (the Tabernacle) up and broke it up again; תעמידו ולא פירקו put it up and did not break it up again; Num. R. s. 13, beg.; Sifra Tsav, Milluim, Par. 1 end.—Y. M. Kat. I, 80ᵇ bot. מְפָרְקִין את המנעול וכ' you may take the shoe off the block. Y. Ab. Zar. III, 43ᵇ, v. פַּצִּים; a. fr.—Sabb. 95ª חולב חייב משום מפרק one milking (on the Sabbath) is guilty of an act resembling unloading; Keth. 60ª יונק מפרק כלאחר יד releasing the cow by sucking is unloading in an unusual way (v.

in and out by it. Succ. 26ª פ' קוראה לגנב a breach (occasion) invites the thief. Tanḥ. Vayishl. 5 אין נותנין פ' לפני הכשר וכ' we must not leave an opening (offer a temptation) to an honest man, how much less to a thief. Y. Gitt. III, 45ª היתה שם פ' אחת וכ' if there was a single gap (for the besieged to escape), it saves all (justifies the presumption that they are alive). Peah VII, 1 בצד פ' (Y. ed. חפרוצה) by the gap (entrance) in the fence; a. fr.—Trnsf. *inroad, calamity.* Tanḥ. Bal. 13 יש פ' גדולה מזו is there a greater calamity than this (the death of Moses)? Yalk. Ps. 888 (ref. to פרץ, Ps. CXLIV, 14) פ' של פורענות the calamity of divine visitation (pestilence, with ref. to Ps. CVI, 29 ותפרץ); פ' של גלות the calamity of exile; Ruth R. introd. פֶּרֶץ של גלות; פ' של מגפה. Lev. R. s. 34, end (ref. to Is. LVIII, 12) הפ' חזאת עלי היה לגודרה וכ' the Lord says, it was for me to repair that breach (to remedy the evil of poverty), and thou rosest to repair it (by charity); a. fr.—2) *lawlessness, licentiousness, demoralization.* Gen. R. s. 26 כל פ' שאינה ... אינה פ' demoralization which does not proceed from the leaders, is no real demoralization; a. e.—*Pl.* פְּרָצוֹת. Pes. 56ª, v. פָּרַץ. Midd. II, 3 שלש עשרה פ' היו בו שפרצום וכ' there were thirteen breaches in the Temple palisades (סוֹרֵג) made by the Greek kings; Y. Shek. VI, 50ª top. Ber. 19ª פְּרָצוֹתֵינוּ ופִרְצוֹת וכ', v. גָּדַר. B. Bath. 91ᵇ (ref. to גדרה, I Chr. IV, 23) זו סנהדרין שגדרו פְּרָצוֹתֵיהֶן וכ' this refers to the Sanhedrin that healed the breaches of Israel. Yalk. Ez. 352; Ruth R. introd. שאלו עליהם בפ' וכ' if you had stood in the breaches as Moses did &c.; a. fr.—[Num. R. s. 20 שיש פרצים, v. פָּרַץ.]—3) *sect.*—*Pl.* as ab. Ab. d'R. N. ch. V ונפרצו מהם שתי פ' and two sects proceeded from them.—4) *spreading, increase.* Gen. R. s. 73, a. e., v. פָּרַץ.

**פַּרְצוּמָא**, v. פּוּרְצָמָא.

**פַּרְצוֹף** m. (an adapt. of πρόσωπον, as if it were פרץ אף) *face, visage, front.* Yeb. XVI, 3 פנים פ' the full face, v. חוֹטֶם. Ib. 120ª פ' פנים ולא פדחת if the face is left, but without the forehead. Erub. 18ª, v. דִּיפַּרְוסוֹף. Ber. 61ª (ref. to הצלע, Gen. II, 22) חד אמר פ' one says, it means one of the two faces of Adam (v. דִּיפַּרְוסוֹף). Snh. 103ᵇ בתחלה ... פ' אחד וכ' first he made it (the idol) with one face, and afterwards with four. Yoma 72ᵇ רוקם פ' אחד וכ' by *rokem* (Ex. XXVIII, 39) needlework is meant and therefore one front (design on one side), by *ḥoshebh* (ib. 15) embroidery is meant and therefore two fronts (designs on both sides); a. fr.—*Pl.* פַּרְצוּפִים, פַּרְצוּפִין, פַּרְצוּפוֹת. Ib. שני פ'; Tosef. Shek. III, 14 שתי פ' (fem.). Ab. Zar. 42ᵇ כל חפ' מותרין וכ' you are permitted to sculpture all faces except the human face. Ib. 12ª פ' חמקלחין מים וכ' sculptures of human faces which throw forth water in the large cities (fountains). Y. ib. III, 42ᶜ bot. היו חותמין בפַּרְצוּפוֹת used seals on which human faces were engraven. Ib. כל פרס' היו בירושלם וכ' all kinds of statuary existed in Jerusalem except human faces. Y. Snh. IV, 22ᵇ bot. שינה פַּרְצוּפוֹתֵיהֶן the Lord made the faces of men to differ from one another; a. fr.

**פַּרְצוּפָא** ch. same. Targ. Ps. XXXIV, 17. Ib. XVII, 15; a. e.—B. Mets. 86ª הדר פַּרְצוּפֵיהּ וכ' his face was turned

אחר). Lev. R. s. 13 עמד ופְּרָקוּם לישראל he rose and took them off the back of the gentiles, and put them on Israel.—Sabb. 156a לְפָרֵק to take food from before one animal and place it before another, Rashi; [Tosaf.: to empty from vessel to vessel in order to procure a thorough mixture; other defin., v. Ar. s. v.].—*Part. pass.* מְפוֹרָק *a) unloaded.* B. Mets. 33a (ref. to Ex. l. c.) 'under its burden', ולא מפ' but not when it is unloaded (and the owner requires assistance to load it again). Ib. לא מפ' בחנם when it is unloaded, one need not assist in loading without remuneration.—*b) taken apart, broken up.* Tanḥ. P'kudé 11 והיה מונח ומפ' וכ' and it (the Tabernacle) lay in parts (uncombined) during &c.

*Hithpa.* הִתְפָּרֵק, *Nithpa.* נִתְפָּרֵק 1) *to be taken apart, broken up.* Y. Yoma l. c. Sabb. XVII, 1 אע"פ שנִתְפָּרְקוּ although the doors are detached (when the piece of furniture is moved). Tosef. Kel. B. Mets. III, 2 נִתְפָּרְקָה זו וכ' ed. Zuck. (missing in eds.) if the blades of scissors are separated, each may become unclean for itself; a. fr.—Gen. R. s. 36 (ref. to Gen. IX, 24) נתפ' יינו מעליו the load of his wine was taken from him (he became sober).—2) *to be loose, movable like a link or joint* (v. פֶּרֶק). Yoma 72a מִתְפָּרְקִין ואין וכ' they (the bars in the ring) were movable but could not slip off. Nidd. 9a (of a woman after confinement) איבריה מתפרקין וכ' her limbs are loose (shaky), and her full strength does not return to her before &c.; Bekh. 6b איבריה מתפרקין הימנה she feels as tho' her limbs were dropping off. Yalk. Num. 708 תחא מִתְפָּרֶקֶת איבריה איבריה she shall lose limb after limb; Num. R. s. 9 מתרפקת (corr. acc.); a. e.—[Yalk. Cant. 986 מתפרקות some ed., read: מתרפקות, v. רָפַק.]

*Nif.* נִפְרַק (denom. of פֶּרֶק) 1) *to be out of joint, dislocated, sprained.* Sabb. XXII, 6 מי שנִפְרְקָה ידו וכ' he who sprained his arm or foot.—2) *to be removed.* Tosef. ib. XIII (XIV), 5 שיִפָּרְקוּ ed. Zuck. (Var. שירמזו) that they be removed (cut out).—[*Hif.* הִפְרִיק as *Kal* and *Pi.* Tosef. Ber. II, 7 שיַפְרִיק ed. Zuck. (Var. שיְפָרֵק). Y. Shebi. III, beg. 34c, v. supra; prob. to be read: יְפָרֵיק.]

פָּרַק ch. same, 1) *to separate, remove, take off.* Targ. Ex. XXXII, 2 sq. (O. ed. Berl. *Pa.*). Targ. Y. Num. IV, 5 (O. *Pa.*); a. fr.—V. פָּרִיקָא II.—*2) *to fall apart.* B. Mets. 86a פ' אשירתא the frame wall fell apart (v., however, infra).—3) *to untie; to redeem, deliver.* Targ. Ex. XXI, 8 (O. ed. Amst. וְיִפָּרֵי, read: וְיִ'). Targ. Lev. XXVII, 13. Targ. Ps. XXXIV, 23 פָּרֵיס Ms. (ed. פרוק, corr. acc.); a. fr.—Part. pass. פָּרִיק; f. פָּרִיקָא; *pl.* פְּרִיקִין, פְּרִיקָאֵי; פְּרִיקָן. Targ. Y. Lev. XXV, 42; 55. Targ. Is. XXXV, 9; a. fr.—Keth. IV, 8 (in a marriage contract) אם תשתבאי אֶפְרְקִינָךְ if thou art captured, I shall redeem thee; ib. 51b. Ib. 47a מימנע ולא פָּרֵיק he might refuse to redeem her. Y. Maas. Sh. IV, 55a bot. אֶפְרוֹק לך וכ' I will redeem it for thee with this Sela; a. fr.

*Pa.* פָּרֵיק 1) *to remove, take off.* Targ. O. Ex. XXXII, 2; a. fr.; v. supra.—Trnsf. *to alienate.* Targ. Prov. XVII, 9 (h. text מפריד; ib. XVI, 28 מעריק).—2) *to divide, split, strip.* Targ. O. Lev. I, 17. Targ. Y. II Deut. XXXIII, 20 (some ed. מַפְרַק, corr. acc.). Targ. I Kings XIX, 11; a. e.—Ḥull. 93a, v. infra.—3) [*to break,*] *to solve a problem; to reply,* opp. אקשי. B. Mets. 84a מְפָרְקְנָא וכ', v. פָּרוּקָא. Sabb. 145a הוא מותיב ... מְפָרֵק לה he raised an objection, and himself answered it. Ab. Zar. 50b דיפָרְקִינָהּ, v. נַגָּרָא; a. fr.—4) *to redeem.* Y. Maas. Sh. IV, 54d מְפָרֵק על פומיה redeems according to his estimation; a. fr.

*Af.* אַפְרֵיק *to cause a falling off of limbs.* Gitt. 69b דמַפְרִיק because it causes &c.

*Ithpa.* אִתְפָּרֵיק, *Ithpe.* אִיתְפְּרִיק 1) *to be broken, fall apart.* Ber. 54a אִתְפָּרְקָא ליה אשיתא וכ' (v. supra) the frame wall fell apart before him, and he went in.—2) *to be redeemed, released, delivered.* Targ. Lev. XIX, 20. Targ. Ps. XXXIII, 16; a. fr.—Yalk. Esth. 1046 כיון ... ולא אִיפְּרִיקוּ ... לא מִיפְּרִיקוּ when he (Ahasver) saw that the seventy years were full, and they were not delivered, he thought, since they are not now delivered, they will never be delivered; Meg. 11b מִיפְּרֵיק ... אִיתְפְּרוּיֵי Ms. M. (v. Rabb. D. S. a. l. note); a. e.—3) *to be out of joint, dislocated.* Ḥull. 93a בהמה ... פָּרוּקֵי מְפָרְקָא (or מְפָרֵיק part. pass. *Pa.*) an animal while alive makes movements by which the limbs are temporarily dislocated.

פֶּרֶק m. (b. h.; preced.) [*division, section*; (b. h.) *cross-road,*] 1) *period (of time), period of maturity, season.* Keth. 59b סמוך לפִירְקָהּ near her period of puberty. Y. Yeb. XIII, 13d bot. עד שתגדיל ותגיע לפ' וכ' until she be grown up and arrive at a marriageable age and be married. Taan. 16a שלא יצא ופִרְקוֹ נאה whose youth is becoming, expl. ib.b וכ' whose youth is of unblemished repute; Tosef. Ḥag. II, 9 ופרקו טוב Var. (ed. Zuck. ופרק). Pes. 117a על כל פ' ופ' at every important epoch. Ib. 43a top שחגיעו לפִרְקָן וכ' who have reached puberty but not the legal age (prematurely developed). Tosef. R. Hash. I, 12 פ' שעורים the season of the barley crop; פ' גשמים the rainy season. Deut. R. s. 9 הגיע פרקו לימות וכ' his (the child's) time has come to be taken away (he is destined to die) at the age of thirty days. Ib. הראה לי את פִּרְקִי show me my time (when I am to die); a. fr.—*Pl.* פִּרְקִים; constr. פִּרְקֵי, פִּרְקֵי. R. Hash. 35a ברכות ... ושל פ' prayers for the New Year, the Day of Atonement and periodical prayers (for feasts, fasts &c.). Ib. כיון ... כפ' רמי as he prayed only once in thirty days, it was to him like a periodical prayer. Shek. III, 1 בשלשה פ' at three periods of the year. Y. Shebi. I, beg. 33a שני פ' הראשונים the two beginning periods (shortly before the beginning of the Sabbatical year, and before the beginning of the new Sabbatical period); ib. III, end, 34d. Y. Shek. III, beg. 47b פירקי לידה the seasons when animals give birth. Gen. R. s. 70, a. e. נשיקה של פ' the kiss on meeting after a period of separation; a. fr.—2) (of writings) *section, chapter.* R. Hash. 30b מפני שחוזר וכופל את הפ' because in that case he would have to recite the same psalm again on the same day. Ber. 14a בין פ' לפ' פוסק וכ' between one section (of the Hallel) and another he may interrupt himself, but in the middle of a section he must not do so. Ab. VI אחד ... פ' הלומד וכ' he that learns from his neighbor one chapter or one *halakhah.* Erub. 54b ושנה לו משה פִּרְקוֹ Moses taught him (Aaron) his lesson; ושנה להם ... פִּרְקָן taught them their lesson; a. v. fr.—*Pl.* as ab. Ber. II, 1 בפ' שואל וכ' between the sections (of the Sh'm'a) one may interrupt one's self

to extend a greeting &c. Ib. 2 אלו הן בין הפ' these are the pauses between the sections: between the first and the second benediction (preceding the Sh'm'a) &c. Ḥag. 13a ראשי פ' the headings of chapters (or subjects, leading words). R. Hash. 31a מה ראה ר"ע לחלק בין הפ' הללו Ms. M. (ed. ראו חכמים) what reason had R. A. to make a distinction between these psalms (by referring six of them to past events and the seventh to the hereafter)?; a. fr.—3) *link, limb, joint.* Ḥull. 106a sq. נטילת ידים לחולין עד הפ' וכ' washing of hands for secular food must be done up to the (second) joint (of the fingers), for T'rumah to the (third) joint; קידוש ... עד חפ' sanctification of hands (and feet) up to the joint (of the hand); Arakh. 19b; Tosef. Yad. II, 1; Yad. II, 3; Y. Ber. VIII, 12a. Ḥull. X, 4 מן הפ' של ארכובה וכ' from the joint of the knee to the shoulder-blade of the forefoot. Ib. הפ' של לחי the joint of the jawbone. Sifra Tsav, Milluim, Par. 1 פ' האמצעי the middle joint (of the thumb); a. fr.—Pl. as ab. Tosef. Kel. B. Mets. III, 2, v. מְסֻפֶּרֶת. Deut. R. s. 3 beg. מנורה שעשויה פ' a candlestick made of separable links (v. חוּלְיָא I). Ab. Zar. 43a בין פִּרְקֵי בין פִּרְקֵי צואר, expl. between the joints of its neck. Y. Ber. l. c. bot. פ' של (שולחן) a table that can be taken apart; a. fr.—4) **load. Pl.* as ab. Yalk. Lam. 1000 ושני פ' יש עליו וכ' and the camel has two loads (hanging down on its sides), one of wine, and one of vinegar (Lam. R. to I, 1 רבתי (6 חד מתינס טענירה תרין זיקין).—[פרק אונסין, Esth. R. to I, 6, v. אונסין.]

**פִּרְקָא, פִּי'** ch. same, 1) *cross-road.* Targ. Ob. 14.—2) *period.*—*Pl.* פִּרְקֵי, פִּרְקִין, פִּי'. Targ. Y. Lev. XIX, 29 סמוך לפירקידהון near their period of puberty. Targ. Y. Num. XXII, 4 לפ' at periods (alternately).—3) *joint.* Targ. Y. Lev. VIII, 23, sq. Ib. XIV, 14; a. e.—Tosef. Neg. IV, 12 *neck*, v. פִּרְקָא I.—*Pl.* as ab. Y. Taan. II, 66a bot.; Y. Meg. I, 70d top גרמיה יאות סבא ידע פ' the old scholar knows well the joints of his bone (the vertebrae of his spine), i. e. he knows what he talks about; Y. Yeb. IV, 6b top פ' גיטה, פ' גיטא (corr. acc.).—4) *section, chapter, lesson.* Pes. 117a, sq. ריש פ' the beginning of a chapter (psalm); באמצע פ' in the middle of a psalm.—Y. Keth. VII, beg. 31b וחני ראשה דפ' (read: רישא) this would be the same case as that treated in the beginning of this chapter (v. R. Nissim to Keth. VII, 1). Y. Ned. VIII, beg. 40d עד דאחסל פירקי (not דחסל) until I have finished my chapter. Sabb. 67a פ' דאמוראי Ms. M. (ed. פרק אמ'), v. אֱמוֹרָאָה. Y. Kil. I, beg. 26d אתאמרת על כל פ' does this rule refer to the entire chapter?; a. fr.—5) *school held at periods, session.* Kidd. 31b כי הוה דריש בפ' when he lectured at college sessions. Ib. 71a. Pes. 100a אנא אירכלעי לפירקיה וכ' I happened to be present at the session of R. &c.; a. fr.—*Pl.* פִּרְקֵי, פִּי'. Keth. 62a בני פ' students at circuit sessions (who need not leave their homes for the sake of studying). B. Mets. 64a הוה יתיבנא בשלהי פ' דרב (Rashi פרקין) I took my seat towards the end of Rab's sessions (having missed the beginning of the discussion); a. e.

**פִּרְקַד,** Gen. R. s. 45 מתפרקדות Ar., v. רָפַק.

**פַּרְקֵיד, פִּרְקֵד,** *Ithpe.* אִיתְפַּרְקֵיד (denom. of פִּרְקָא, פִּרְקָא, *neck*) 1) *to turn backward.* Targ. Y. I Gen. XLIX, 17.—2) *to lie on the back; to be slanting.* Men. 96b פִּרְקוּרֵי הוה מִתְפַּרְקְדָא it (the rim) was slanting (nothing could rest on it).

**פִּרְקִדִין, פִּרְקְדוֹן,** Cant. R. to III, 6, read: פּוֹקְרִין.

**פִּרְקְדוֹס,** Pesik. Baḥod., p. 104b (Ar. פקרוס); Yalk. Ex. 273 פִּרְקְרוֹס, a corruption; perh. פִּיקַרְיוֹס m. (ficarius) *dealer in figs* (and other dried fruits)(?).

**פִּרְקִדִין,** v. פִּרְקְדוֹן.

**פִּרְקְדִיסִין,** Pesik. Baḥod., p. 104b (Ar. פקריסין); Yalk. Ex. 273 פִּרְקְרִיסִין, a corruption; perh. to be read: פִּיקְיוֹסִין m. pl. (ficus) *figs* (and other dried fruits)(?), v. פִּרְקְדוֹס.

**פִּרְקָדָן** m. (v. פִּרְקֵד) *one lying on his back.* Ber. 13b; Nidd. 14a.—Pes. 108a לא שמיה הכי'בה פ' lying on the back (at the Passover meal) is not called reclining.—V. אַפַּרְקִיד.

**פִּרְקְדָן** a species of *peas*, v. פּוּרְקְדָן.

**פַּרְקוּלָה, פַּרְקוּלָא** f. (furcilla, furcula) *fork*, an instrument of torture put on the culprit's shoulders with his hands tied to it (v. Sm. Ant. s. v. Furca). Yalk. Prov. 961 end (ref. to Prov. XXVIII, 13) משל לסטרס ... הודה like the case of a robber (rebel) who is judged הוא נוטל פ' before the questionarius; as long as he is stubborn, he is smitten, but when he confesses, he gets the *furcilla* (and is put to death); אבל הקב"ה אינו כן אלא עד שלא הודה but not so acts the Lord; as long as the offender does not confess, he gets the *furcilla* (is doomed to die), but when he confesses, he is pardoned; Yalk. Ps. 854 ניתן פרקילא (read נוטל); Pesik. Shub., p. 159a (restore the passage acordingly). Ib.b הוא נותן פ' he (the questionarius) has the *furcilla* put upon him, when he is taken out and put to death; ib. היא נותן להם וכ' he (the Lord) places the *furcilla* upon them (condemns them, Hos. XIV, 1), and then he allows them to come back (ib. 2); Yalk. Hos. 532.

**פִּרְקוֹן, פִּי'** m. (פָּרַק) *redemption.* Keth. IV, 4 ... חייב ובפִּרְקוֹנָהּ וכ' is bound to support her, to redeem her (when she is captured), and to bury her. Ib. 47b ... ופִּירְקוֹנָהּ תיקנו they instituted the duty of support as an equivalent for her handiwork, and that of redemption as an equivalent for the privilege of usufruct (of her property). Y. Maas. Sh. IV, 55b [read:] פ"י פרקון the mark Pé on a vessel means *perakon* (redemption, i. e. second tithes).

**פִּרְקוֹנָא, פִּי'** ch. same. Targ. Y. Num. III, 51. Ib. XVIII, 16; a. e.—*Pl.* פִּרְקוֹנֵי, פִּרְקוֹנִין. Ib. III, 46; 48, sq.

**פִּרְקוֹנִיס,** Koh. R. to I, 8, v. פְּרָכוּסָס.

**פִּרְקוֹס,** v. sub פִּיךְ.

**פִּרְקוֹתָא** f. (פָּרַק) [*joint,*] *neck.* Targ. I Sam. IV, 18 (Ar. אַפִּקוֹתָא, q. v.).

**פִּרְקְטִנִין, פַּרְקְטוֹנִין** m. pl. (פרקט, *Parel* of פקט, v. פַּקָּטִים), פ' דמיא *torrents, freshets, fountains* (corresp. to h. מַבּוּעַ). Targ. Y. Gen. XIV, 3. Targ. Y. I Num. XXI, 34 (ed. Amst. פִּרְקְטוֹ; Y. II מבועין). Ib. XXIV, 6 פִּרְקְטוֹנֵי נהרין (ed. Amst. פִּרְקְטוֹ). Targ. Koh. II, 6 פרקטנין דמ' Targ. Cant. VII, 5 פַּרְקְטִינִין.

**פַּרְקִיד**, v. פַּרְקֵד.

**פַּרְקוֹלָא**, v. פַּרְקוּלָא.

**פרקולינין**, v. פְּרַקְלִימִין.

**פרקונא**, v. פַּרְנִיָּא.

**פרקלטין**, Tanḥ. R'eh 8, read: פַּלָּטִירִין.

**פְּרַקְלִיט** m. (παράκλητος) *advocate; intercessor.* Ab. IV, 11 קונה לו פ' אחד תצושה . . . he that does a good deed, acquires an advocate for himself, opp. קטגור. Sifra M'tsor'a, Neg., Par. 3, ch. III חטאת דומה לפ' שנכנס לרצות רצה פ' וכ' a sin-offering is like an intercessor that enters (the royal palace) to appease (the king); when the intercessor has succeeded, the present is sent in (the burnt-offering follows); Zeb. 7[b]; Tosef. Peah IV, 21 (v. infra); a. e.—*Pl.* פְּרַקְלִיטִין. Sabb. 32[a] כל הצולה . . . פ' גדולים וכ' when one ascends the scaffold to be put to death, if he has prominent intercessors, he is pardoned &c.; ואלו הן פ' של אדם וכ' these are man's intercessors (before divine judgment): repentance and good deeds. B. Bath. 10[a] כל צדקה . . . שלום ופ' גדולין בין וכ' all acts of charity and benevolence ... are great peace (makers) and intercessors between Israel and his Father in heaven; (Tosef. l. c. פרקליט גדול ושלום). Y. Taan. I, beg. 63[c] פ' למים intercessors praying for rain; a. e.

**פְּרַקְלִיטָא** ch. same. Targ. Job XXXIII, 23 (h. text מליץ).—*Pl.* פְּרַקְלִיטִין. Ib. XVI, 20.

**פְּרַקְנִימִין, פְּרַקְלִימִין** m. pl. (περικνήμια = περικνημίδια: as to ל for נ, cmp. לוּבָּא) *leggings, greaves.* Kel. XXVI, 3 הפרקל' וכ' (R. S. הפרקנ') leggings are not subject to uncleanness; (Maim.: *gloves*; R. S.: *head-bands*). Ib. XXIV, 15 שלשה פרקלימין הן וכ' ed. Dehr. (ed. פרקילינין) there are three kinds of greaves (with regard to levitical cleanness): those worn by hunters &c. (v. Sm. Ant. s. v. Ocrea); [comment.: *gloves*); Tosef. ib. B. Bath. II, 11 פרגלינין ed. Zuck. (oth. ed. פרגילנין, פרקלנין).

**פרקלנין, פרקלינין**, v. preced.

**פרקמוס**, v. פַּרְמָקוֹס.

**פְּרַקְמַטְיוֹטִיס, פְּרַקְמַטְיָא, פְּרַקְמַטְוֹטִיס**, v. sub פְּרַגְמָ'.

**פְּרַקְמַטְיָתָא** f. (preced. wds.) *trading woman.* Targ. I Chr. II, 3 (h. text כנענית).

**פְּרַקָּן, פָּרְקָן**, v. פּוּרְקָן.

**פּוּרְקָס, פַּרְקֵס** f. (פָּרַק, *Pales*) = פַּקְרָס, *underwear, shirt.* Treat. Der. Er. ch. X פַּרְקָסוֹ התחתונה (פּוּר') his undershirt.

**פַּרְקֵס**, v. פַּרְכֵּס.

**פרקסים**, read:

**פַּרְקְסִיס** f. (πρᾶξις) *business.* Y. Ab. Zar. I, 39[d] משם פ' if he decorated his store for business' sake (to attract customers), opp. עֲרִשׁוּר, q. v.

**פְּרַקְתָּא**, v. פִּירְקְתָּא.

**פָּרַר** (b. h.) *to break.*

*Pi.* פֵּרֵר *to crumble.* Pes. 10[b] דרכו של תינוק לְפָרֵר it is a child's way to crumble bread (and leave it on the ground). Ib. II, 1 מְפָרֵר וזורה וכ' he may crumble (the leavened bread) and cast it to the wind; a. fr.—Tosef. Shebi. VI, 29 מְפָרְרִין, v. פָּרַד.

*Hif.* הֵפֵר, הֵירֵפֵר *to break, destroy; to thwart.* Ab. III, 11 המפר בריתו וכ' he that breaks the Abrahamitic covenant (omits or effaces circumcision, v. מָשַׁךְ). Gen. R. s. 98 (play on פֶּרֶת, Gen. XLIX, 22) בן שה' לאחיו the son that broke (faith) with his brothers; ib. שהֵפֵירוּ לו אחיו to whom his brothers were faithless; ib. שה' לאדוניהו, v. אֲדוֹנָה. Ib. s. 16 (play on פְּרָת, Gen. II, 14) פרת שהֵפֵירָה והצירה לבניו Edom (Rome) is called P'rath, because she broke faith with, and distressed his (God's) children (Var. לפניו); שאני עתיד להָפֵר לה because I (the Lord) shall in the end thwart her plans; Yalk. ib. 22; a. fr.—Esp. *to make void; to disallow a vow* (Num. XXX, 2-16). Ned. X, 1 אביה ובעלה מְפִירִין וכ' both her father and her husband must declare her vow void; ה' האב וכ' if only the father protested, and the husband did not. Ib. 2 חבעל מֵפֵר בבגר וכ' in the case of an adult the husband has the right of disallowing, but not the father. Ib. 4 אינו יכול להָפֵר he has no power to disallow her vows. Ib. 5 רָפֵר he has the power &c. Ib. 72[a], a. e. אין חבעל מֵיפֵר בקודמין the husband cannot invalidate vows made before marriage. Ib. XI, 12 (90[b]) חלקו (ל)רָפֵר he may invalidate her vow for his share (as far as it concerns him). Ib. 7 איני יודע שיש מפירין I did not know that there are invalidating powers (vested in the husband); a. v. fr.—Part. pass. מוּפָר; *pl.* מוּפָרִין. Ib. X, 1 אינו מ' her vow is not made void. Ib. 4 כל נדרים . . . הרי הן מ' whatever vows thou mayest have made in my house, shall be void. Ib. 77[b] מ' ליכי thy vow is void; a. fr.

**פְּרַר** ch. same.

*Ithpa.* אִתְפָּרַר, *Ithpe.* אִתְפְּרַר, אִירְפְּ' *to be broken, crushed, crumbled.* Targ. Ps. XXII, 15 Ms., v. פַּרְפֵּר I.—Pes. 74[b] דמיפרד (Ms. M. דמיפרך; Ms. O. דמירפרד), v. סְמִידָא.

*Af.* אָפֵר *to make void, invalidate.* Ned. 73[a] לכי שמע ליפר לה הוא when he hears of the vow, why does he not disallow it himself (what need has he of the agent)? Ib. 70[a] לא מצי מיפר he has no power to invalidate her vows. Ib.[b] לא מצי מירפר אב her father has no power &c.; a. e.

**פֶּרֶד**, v. פֶּרֶד I.

**פָּרַשׁ**, v. פָּרַס, פָּרַס.

**פָּרַשׁ** (b. h.) [*to divide, separate,*] 1) (neut. verb) *to go away, go aside, depart; to keep off.* Yoma I, 5 הוא פּוֹרֵשׁ . . . פּוֹרְשִׁין וכ' he turned aside and wept, and so did they. Y. Keth. I, 25[d] bot. ראו אותו פורש מצידפורין they saw him come out of Sepphoris (so that he is presumably an in-

habitant of Sepphoris); פירש מן הכהרים they saw him leave one of the houses of Sepphoris. Num. R. s. 9 אה פָּרַשְׁתְּ מדרך וכ׳ thou didst depart from the way (disregard the customs) of Israel's daughters. Zeb. 113a (play on פרשה, Num. XIX, 5) מקום שפּוֹרֶשֶׁת למיתה וכ׳ there where she departs for death, she shall be burnt. Y. M. Kat. I, 80b bot. (ref. to Lev. XIII, 45) כדי שתהא טומאה ... פּוֹרֶשׁ that the uncleanness itself may cry out..., 'keep off'; Y. Maas. Sh. V, beg. 55d; a. fr.—2) *to pass, cross.* Yalk. Prov. 946; Yalk. Num. 738 הספינות פּוֹרְשׁוֹת בים the ships make their way through the sea.—3) (act. verb) *to separate, keep off.* Num. R. s. 10 כשם שאדם פורש את עצמו וכ׳ as a person keeps himself away (abstains) from the fruits of Orlah, so will those who misbehave towards their handmaids, be separated from the virtuous on the day of judgment.; a. fr.—Part. pass. פָּרוּשׁ, q. v.—4) (cmp. פָּרַט) *to single out, specify, speak distinctly.* Ib. (expl. רַפְּלָא, Num. VI, 2) כשיִּפָּרֵשׁ לנדור וכ׳ when he speaks out his vow, to the exclusion of him who thinks it in his heart; a. fr.—Sifré Num. 24 עד שיפרוש לך ... כדרך שפירש וכ׳ (Yalk. ib. 710 שיפרוט ... שפרט), v. פָּרַט.

*Nif.* נִפְרַשׁ *to be separated, kept away.* Lev. R. s. 22 וכן נִפְרָשִׁים מעבודה זרה and thus they will be kept away from idolatrous worship; a. e.

*Pi.* פִּירֵשׁ 1) (neut. verb) *to depart, withdraw; to abstain.* Snh. 82b היה לו ... לפרוש ולא פי׳ Zimri might have withdrawn (from the woman), but he did not. Ib.a אם פי׳ וכ׳ if Z. had withdrawn, and Phineas had slain him &c. Pes. 87b מן האשה פי׳ withdrew from contact with his wife. Gen. R. s. 20 שפִּירְשָׁה חוה מאדם that Eve was separated from Adam.—Sabb. 86b פירשה מן האיש the semen issued from a man.—Pes. 49b שנה ופי׳ קשה וכ׳ he that studied and gave it up, is the worst of all (in hostility to scholars); a. fr.—2) *to go on a voyage; to cross the ocean* (cmp. פָּלַג *Hif.*). Y. M. Kat. III, beg. 81c אסור לפָרֵשׁ לים הגדול it is forbidden to start on a sea voyage (during the festive week). Y. Yeb. XVI, 15d top עשיתי מְפָרְשֵׁי וכ׳ I was crossing &c. Y. Meg. II, 73b top מְפָרְשֵׁי ימים voyagers on the sea; a. fr.—3) (act. verb) *to separate.* Gen. R. s. 22 אילו רצה המלך פִּירְשָׁן ולא רצה המלך לפָרְשָׁן if the king desired it, he would separate them (the fighters), but the king does not wish to separate them; Yalk. ib. 38.—4) *to specify, express clearly.* Ib. א״א לפה לפָרְשׁוֹ no mouth can express it. Men. 91a דמְפָרֵשׁ when he (in making his vow) specified ('sheep' or 'cattle'), opp. בסתמא. Gen. R. s. 6 פֵּירְשׁוּ אותו ... אנשי the men of the Great Assembly said it plainly. Snh. VII, 5 עד שיְּפָרֵשׁ השם until he mentions the Name expressly (uses the Tetragrammaton), opp. כינוי. Gitt. 36a שיחו עדים מְפָרְשִׁין שמותיהן that witnesses must sign their full names; a. fr.—Part. pass. מְפוֹרָשׁ, f. מְפוֹרֶשֶׁת; *pl.* מְפוֹרָשִׁים, מְפוֹרָשִׁין; מְפוֹרָשׁוֹת. B. Kam. 54b, a. fr. מה הפרט מפ׳, v. פָּרַט. B. Mets. 94b שלישית מפ׳ בשואל that the third paragraph treats of a borrower, is explicitly stated (Ex. XXII, 13). Sot. 38a, a. fr. שם המפ׳ the special Name (the Tetragrammaton), v. supra. Zeb. 53a, v. סָתַם. Ḥag. 22b ומה סתומות ... מפ׳ וכ׳ if your undefined teachings are so well-founded, how much more your explicit teachings; a. fr.—5) *to explain, interpret, define.* Ned. 2b פתח ... ומפרש ידות the Mishnah begins with *kinnuyim* ..., and goes on explaining *yadoth!* Zeb. 13a ואין לי לפרש and I am unable to explain (the reason of the distinction between receiving and sprinkling the blood); אני אֲפָרֵשׁ I shall explain it. Ned. 81a דבר זה ... ולא פֵּירְשׁוּהוּ עד שפֵּירְשׁוֹ וכ׳ that question (Jer. IX, 11) was asked of prophets and scholars, and they could not explain it, until the Lord himself explained it (ib. 12). M. Kat. 16b; Ber. 18a לא פֵּרְשׁוּ לך they did not interpret (the verse) to you; v. עָנָה I. Gen. R. s. 31 ולא פ׳ and did not explain (of what material the serpent was to be made); Y. R. Hash. III, end, 59a; a. fr.—Part. pass. as ab. Meg. 3a, a. e. (ref. to Neh. VIII, 8) מפ׳ זה תרגום *m'forash* means interpretation.

*Hithpa.* הִתְפָּרֵשׁ, *Nithpa.* נִתְפָּרֵשׁ *to be specified, defined; to be explained.* Lev. R. s. 6 כל נביא שנתפ׳ וכ׳ a prophet whose name is stated. Gen. R. l. c. בשלשה נ׳ ובאחד לא נ׳ in three places (in which עָשָׂה occurs) the command is specified, but in the fourth (Num. XXI, 8) it is not specified, v. supra. Yalk. Gen. 20 דבר שאינו מִתְפָּרֵשׁ במקומו וכ׳ a thing which is not defined in its original place but is defined in another passage; a. e.

*Hif.* הִפְרִישׁ 1) *to separate; to set aside, dedicate.* Yoma I, 1 מַפְרִישִׁין כהן וכ׳ they removed the high priest from his house to the cell &c. Ter. IV, 1 המַפְרִישׁ מקצת וכ׳ he who sets aside one portion of what is due of T'rumah or tithes. Num. R. s. 10 (ref. to Num. VI, 11, ועשה) שיַּפְרִישֵׁם הכהן וכ׳ that the priest when offering them designates them, one for a sin-offering &c. Ib. (ref. to Prov. XXIII, 32) מה צפעון זה מפריש ... כך היין מפריש וכ׳ as the adder divides between life and death, so wine removes from the ways of life to those of death; Lev. R. s. 12 כך ה׳ היין בין אדם וכ׳ so wine caused a separation between Adam and Eve; ה׳ היין בין נח לבניו לעבדות wine caused a division between Noah and his sons with regard to slavery; ה׳ היין בין אהרן ובניו למיתה wine caused a division between Aaron and his sons with regard to death; Yalk. Prov. 960. Tam. IV, 3 ... ה׳ מן הכבד severed the lungs from the liver; a. fr.—Part. pass. מוּפְרָשַׁנִי ממך Ned. I, 1 I will be separated from thee (will have no dealings with thee, accept no favors &c.); ib. 5a; a. e.—2) *to go to sea.* Gen. R. s. 13 היו מַפְרִישִׁין לים וכ׳ were crossing the ocean; a. e.

**פְּרַשׁ** ch. same, 1) (neut. verb) *to keep off, abstain* &c. Targ. Y. I Num. VI, 3. Ib. 2 נַפְרִישׁ. Ib. XXV, 8 [read:] דהוה ליה למִפְרַשׁ ולא פירש (v. Snh. 82b, quot. in preced.); a. fr.—Part. פָּרֵשׁ, פָּרִישׁ. Ib. XIX, 16; 18; a. fr.—Ḥull. 45b חד פריש ללבא וכ׳ one artery branches off to the heart, the other to the lungs &c. Zeb. 73a, sq. כל דפריש מרובא פריש whatever comes out of a mixed multitude, is presumed to have come from the majority, i. e. has the legal status of the majority; Keth. 15a; a. fr.—2) *to cross* the ocean. Gen. R. s. 6 בצא דיפָּרוֹשׁ, v. infra. Koh. R. to III, 6 הוה אזיל פריש בימא was about to go to sea; a. e.—3) *to set aside, distinguish.* Targ. Y. Deut. IV, 34; a. e.—4) *to explain.* Part. pass. פָּרִישׁ. Ḥull. 52a לרבעי מיניה חדא דפ׳ לן תרתי let him be asked one question by which both cases will be made clear to us; a. e.

*Pa.* פָּרֵישׁ 1) (neut. verb) *to depart, keep off.* Targ. Prov. XIX, 27 (ed. Lag. a. oth. *Pe.*).—[Targ. Y. Num. XXV, 8

פָּרַשׁ Hebraism, v. supra.]—2) *to go to sea.* Gen. R. l. c. הוה מְפָרֵשׁ בירמא was about to undertake a sea voyage. Ib. בעא ... פָּרְשֵׁי he wanted to go to sea; said the matron, do people go to sea at this season?; a. e.—3) *to separate, divide, distinguish.* Targ. O. a. Y. II Deut. XXXII, 8 בְּפָרְשׁוּתֵיהּ (Y. I בְּאַפָּךְ, *Af.*); a. e.—Y. Ab. Zar. II, end, 42ª ידע אנא מְפָרָשָׁה בין וכ' I can tell the roe of clean fish from that of unclean fish.—4) *to express clearly, define.* Targ. O. Gen. XXX, 28. Targ. O. Lev. XXII, 21 (Y. *Af.*). Ib. XXIV, 11; 16; a. e.—Part. pass. מְפָרַשׁ. Targ. Y. II ib. XXIV, 11 שמא מְפָרָשָׁא (= h. שם המפורש, v. preced.; Y. I *Ithpe.*). Targ. Y. II Gen. XXX, 22; a. e.—Yoma 3ᵇ פָּרוּשֵׁי קא מְפָרַשׁ וכ' it is clearly indicated in the text that it is 'from thine own' (the high priest's private property); a. e.—5) *to distinguish, make wonderful.*—Part. pass. as ab. Targ. Jud. XIII, 18 (h. text פלאי).—6) *to explain, interpret.* Targ. O. Deut. I, 5 (h. text באר).—B. Bath. 121ª גמיר ... ולא ידע לה לְפָרוּשָׁהּ he learned the Boraitha by heart, but knew not how to explain it. Y. Kil. I, 27ª bot. וּפָרַשְׁנָתָהּ תמן and we explained it there (to B. Kam. V, 10); ib. ופרשתנה (corr. acc.). Erub. 54ª ... לא עד דְּמְפָרַשׁ וכ' thou shalt not rest on thy legs (sit down) until thou hast explained these verses to me. R. Hash. 26ª לְפָרוּשֵׁי מאה וכ' it is important for the explanation of *meah ḳs'iṭah* (Gen. XXXIII, 19) &c.; a. fr.

*Af.* אַפְרֵשׁ 1) *to separate, divide, make a distinction; to set aside, dedicate.* Targ. Gen. I, 4; 6. Ib. XXX, 40. Targ. Is. LVI, 3. Targ. O. Num. XVIII, 24 (Y. ed. Vien. *Pe.*); a. fr.—*2) (neut. verb) *to keep aloof, abstain.* Targ. Y. Num. VI, 2 (v. supra).—3) *to warn off, keep away.* Sabb. 40ᵇ (ל)אַפְרוּשֵׁי מאיסורא to warn a person off from doing wrong.—4) *to speak out, declare.* Targ. O. Num. VI, 2 (ed. Berl. *Pa.*). Targ. Lev. XXVII, 2 (O. ed. Berl. *Pa.*); a. e.—5) *to distinguish, make wonderful.* Targ. O. Deut. XXVIII, 59; a. e.—Part. pass. מְפָרַשׁ; f. מְפָרָשָׁא; *pl.* מְפָרְשָׁן; מַפְרְשָׁן. Targ. II Sam. I, 26. Targ. Is. XXIX, 14; a. e.

*Ithpa.* אִתְפָּרַשׁ, אִתְפַּרַשׁ; *Ithpe.* אִתְפְּרַשׁ, אִתְפַּרַשׁ 1) *to be separated, to part, depart; to be set aside, dedicated.* Targ. Gen. X, 32. Targ. Is. LII, 11. Targ. Lev. IV, 10 (O. ed. Berl. *Ittaf.*), Targ. Ex. XXIX, 27 (O. ed. Berl. *Ittaf.*); a. fr.—2) *to be distinctly expressed, declared; to be explained, interpreted.* Targ. Num. I, 17. Targ. Y. Lev. XXIV, 11 (v. supra); a. fr.—Meg. 3ª דמיפָרְשָׁן, v. סְתָם. B. Kam. 112ᵇ, a. fr. לדידי מְיפָרְשָׁא לי מינייהּ to me it was explained by &c. Y. Keth. IV, 28ᵈ bot. אתחבת ולא אִתְפָּרַשׁ a question was raised, but it was not made clear (solved); אתחבת ואפ' it was raised and met.

*Ittaf.* אִתַּפְרַשׁ *to be set aside, dedicated; to be distinguished.* Targ. O., ed. Berl., Lev. IV, 10; a. e., v. supra.—Targ. Y. I Gen. III, 18 יִתְאַפְרַשׁ let there be a distinction.

פְּרַשׁ, constr. of פָּרָשָׁא.

פֶּרֶשׁ f. (b. h.; פָּרַשׁ) *secretion, excrements* (found in the entrails). Pes. 20ª נמצאת בפ' if the liquid is found in the excrements of the slaughtered animal. Ib. (in Chald. dict.) ולידהר פ' וכ' why should not the excrements again make the flesh unclean? Ib. עבה פ' thick, substantial excrements, רכה פ' soft, viscid secretions. Ab. Zar. 34ᵇ פִּרְשׁוֹ מותרת its discharge may be used. Y. ib. II, 41ᶜ bot. פִּירְשָׁהּ גופה הוא an animal's discharge is part of its body; a e.

פָּרָשׁ m. (b. h.; פרש *to chase, be fast,* v. Fried. Del. Proleg. p. 95, note; cmp. פֶּרֶד II) *horseman, knight.*—*Pl.* פָּרָשִׁים. Snh. 95ᵇ והשאר פ' and the rest of the army were horsemen; a. e.

פָּרָשָׁא, פָּרָשָׁא ch. same. Targ. Nah. III, 3.—Sabb. 109ᵇ אידמר ליה כפ' he (Elijah) appeared to him as a horseman. Yeb. 121ᵇ וי ליה לפ' וכ' alas, for the brave horseman (city guardsman) that is dead! B. Bath. 8ª לפ' Rashi (ed. לְפָרָשָׁאה) towards maintaining the city guard, v. טוּרְזִינָא. Ab. Zar. 18ª נקט נפשיה כחד פ' דמלכא Ms. M. (ed. only כפ'; Ar. מן פָּרָשָׁיָא) he (R. Meïr) assumed the disguise of a Roman knight.—*Pl.* פָּרָשִׁין, פָּרָשָׁיָא, פָּרָשֵׁי. Targ. Jud. XV, 8. Targ. Ex. XIV, 28. Ib. 17; a. fr.—Ab. Zar. l. c., v. supra. B. Mets. 86ª, v. גּוּבָרָא I; a. e.

פָּרָשָׁא I m. (v. פָּרַשׁ) [*driving,*] *goad.* Targ. Jud. III, 31 פָּרַשׁ constr. (Ar. פָּרָשָׁה).

פָּרָשָׁא II m. (פָּרַשׁ, cmp. פָּרַת) [*breaker, crusher,*] *ploughshare.* Targ. I Sam. XIII, 20 (ed. Wil. פָּ; h. text מחרשת).—B. Mets. 80ª דנקיט פ' משלם he that handles the share is responsible for the damage, contrad. to בנא, coulter.

פִּרְשָׁא, v. פִּרְשָׁא.

פַּרְשָׁא f., v. פַּרְשָׁתָא.—[Ber. 8ᵇ פרשיכו Ms. M., v. פִּרְשָׁתָא.]

פַּרְשָׁגֶן, v. פַּרְשָׁגֶן.

פרשדוניא, v. פַּרְשׁוּנָא.

פָּרָשָׁה I f. (פָּרַשׁ) 1) *separation, branching off.*—פָּרַשַׁת דרכים, פרשת עיבור, *cross-road.* Ber. IV, 4, v. עִיבּוּר. Sot. 21ª הגיע לפ' דרכים וכ' when the traveller reaches the cross-road (where there is a guide-post), he is saved from all dangers. Ib. מהו פ' ד' וכ' what is meant by cross-road (in this parable)? A scholar on his dying day.—Ḥull. 46ª פ' ראשונה the first branching off of the spinal column towards the legs, שניה the second branching off in the prolongation which forms the tail. Ib. פי פ' the starting point of the branching off; עצמה פ' the branch itself; a. e.—*Pl.* פָּרָשׁוֹת. Ib. 45ᵇ עד בין ... עד היכן חוט השדרה הפ' how far does the spinal cord go (the severance of which causes the animal to be *ṭ'refah*)? ... To 'between the ramifications'; לידוע לן מר בין הפ' show us the place called 'between the ramifications'; a. e.—2) *crossing the ocean, sea-voyage.* Lev. R. s. 35, v. אַפְרָשָׁה.—3) (in writing) *division, section, Parashah, the weekly Scripture lesson.* Ber. 9ᵇ אשרי ... חדא פ' היא *Ashré* (Ps. I) and *Lammah rag'shu* (Ps. II) are one section (psalm). Ib. 63ª ארזותי פ' קטנה שכל וכ' which is the small section (verse) on which all essentials of the Law depend? (Answ. Prov. III, 6) 'In all thy ways &c.' Ib. II, 2 (13ª) למה קדמה פרשת שמע וכ' Bab. ed. (Mish. a. Y. ed. only שמע) why is the section Sh'm'a (Deut. VI, 4-9) recited before V'hayah (ib. XI, 13-21)? B. Bath. 14ᵇ פרשת בלעם the section treating of Balaam (Num. XXII, 2-XXIV, 25); a. v. fr.—*Pl.* פָּרָשִׁיּוֹת (fr. פָּרָשׁוּת). Ber. 9ᵇ י"ח פ' eighteen psalms. Gen. R. s. 90. Lev. R. s. 24.

Tosef. Sabb. I, 12 תינוקות . . . פָּרָשִׁיּוֹתֵיהֶן children and teacher may prepare their verses by lamp-light &c.; (Y. ib. I, 3[b] bot. ראשר פסוקידהן). Ber. 8[b] המשלים פָּרָשִׁיּוֹתָיו עם הצבור he who finishes the reading of the weekly lessons so as to keep up with the public reading in the synagogue. Meg. 29[b] לסדר פ׳ חוא חוזר the interrupted order of Scriptural reading is taken up again; a. v. fr.

**פָּרָשָׁה** II (preced.) pr. n. pl. *Parashah* (*Crossing*); פָּרַשַׁת אשקלון the Crossing of Ashkalon. Tosef. Shebi. IV, 11; Y. ib. VI, 36[c] פ׳ חומות וכ׳ (insert אשקלון); Sifré Deut. 51; Yalk. ib. 874.

**פְּרִישׁוּתָא**, v. פְּרִישׁוּתָא.

**פַּרְשׁוּנְיָא, (פַּשְׁרוּנְיָא)** pr. n. pl, *Parshunia*, (*Pashrunia*), in Babylonia. Erub. 104[a] פרש׳ early eds. (Ms. M. פרשותא; late eds. פשר׳; v. Rabb. D. S. a.l. note); Pes. 91[a] פרישנא (Ms. M. פרשדוניא, v. Rabb. D. S. a. l. note).

**פָּרְשׁוּתָא** f. = h. פָּרָשָׁה, *separation*; פָּרְשׁוּת אורח *cross-road*. Targ. Ez. XVI, 25. Ib. XXI, 24; 26 (ed. Wil. פָּ׳). Targ. Koh. X, 8 פַּרְשַׁת.—Targ. O. Gen. XXXVIII, 14 פרשות עיינין (ed. Berl. עינים), v. עַיִן ch.; Y. פַּרְשַׁת אורחין.—V. פַּרְשָׁתָא.

**פְּרָשָׁע**, v. פִּרְשָׁע.

**פַּרְשְׁתָא** f. = h. פָּרָשָׁה, 1) *cross-road*, v. פָּרְשׁוּתָא.—2) *interpretation*. Targ. Y. Deut. XVII, 18 פַּרַשַׁת אורייתא (not פרשא; h. text משנה).—3) *section* of writing, *Parashah*, *weekly Scripture lesson*. Meg. 4[a] (interpret. ולשנותה, ib.) כגון דאמרי אינשי אעבור פ׳ דא וכ׳ as people say, I will peruse this section and read it over again. Y. Ned. VIII, beg. 40[d] עד דנידחסל פַּרְשָׁתִי until I have finished my *parashah*; a. e.—*Pl.* פַּרְשָׁדָתָא (fr. פרשיהא). Ber. 8[b], v. כַּדַּה. Ib. אשלימו פַּרְשָׁדָתַיְרוּכוּ (Hebraism. for פַּרְשָׁדָתַיְרוּכוּ; Ms. M. פַּרְשַׁיְרוּכוּ), v. פָּרָשָׁה.

**פרשתבינא**, v. פּוּשְׁתַּבְנָא.

**פְּרָת** (b. h.) pr. n. *P'rath*, 1) the river *Euphrates*. Gen. R. s. 16 פ׳ שפרה ורבה וכ׳ it is named *P'rath* (the growing), for its waters grow and increase, until people pass it on ships; פ׳ שמרמיו פרין ורבין וכ׳ P'rath, for its waters are fruitful (fructifying); פ׳ שמפרוד והולך עד שכלה במגריפה 'Rashi' (ed. שמפרש) it is named P'rath (v. פָּרַת), because it goes on dividing (branching off in channels), until it ends under the (digging) spade; Yalk. Deut. 801 כמגרפה (corr. acc.); Sifré Deut. 6 שמפרה והולך עד שכלה מגריפה לגרפו it goes on fructifying (irrigating), until the spade ceases to dig it; Yalk. Gen. 22 מפריס והולך עד שהוא כלה ופותחן וכ׳ goes on dividing, until it disappears, and they open it with the spade. Bekh. 55[a]; a. fr.—Denom. פְּרָתִי, *pl.* פְּרָתִים. Midr. Till. to Ps. CXXXVII שתו מים חפ׳ ומתים they drank Euphrates water and died; (Pesik. R. s. 28 מימי הפרת).—2) *P'rath*, name of certain districts or towns. Yoma 10[a] פ׳ דמישן (= רחבת עיר, Gen. X, 11): פ׳ דבורסיק (= כלח ib.); Kidd. 72[a] (expl. חביל ימא) פ׳ דבורסי, v. בּוּרְסִיק.

**פָּרַת** (cmp. פרד, פרר) *to divide, crush, crumble.*

*Pi.* פִּרֵּת same, trnsf. (with ב) *to belittle, make light of.* Koh. R. to III, 11 אילו אחד . . . חוא פ׳ בממונו של עולם וכ׳ if any one else had said, 'vanity of vanities &c.' (ib. I, 2), I might have thought, one that never owned two pennies in his life, made light of the wealth of the world &c.

**פְּרַת** I ch. same.

*Pa.* פִּרֵּת 1) *to divide, dismember* (of the basilisk whose look is believed to cause a person's limbs to fall apart, v. עֶכֶס, a. Gen. R. s. 10, a. e., quot. s. v. נָשַׁל; cmp. יְפָרֵישׁ Prov. XXIII, 32). Targ. Is. XIV, 29 מְפָרֵית (some ed. מַפְרִית *Af.*; Var. ed. Lag. מפרור; ed. Wil. מפרית; h. text מציופק). Ib. LIX, 5 מְפָרְתִין ed. Lag. (ed. Wil. מפרחין).—[Targ. Prov. XXIII, 32 דפריח, ed. Lag. פאריח, prob. to be read: דְּפָרֵית, Part. *Pe.*; h. text יפריש, v. supra.]—2) *to belittle, make light of.* Lam. R. to II, 10 חוון חמשא . . . ומְפָרְתִין ליה בנבוכדנצר וכ׳ (read: ברית; Ar. ופרטין) five kings were sitting and sneering at Nebuchadnezzar in the presence of Zedekiah; אף חוא מְפָרְחֵיה לנב׳ וכ׳ (Ar. פרטיה, Var. פדרת, corr. acc.) he, likewise, sneered &c.

*Ithpe.* אִיתְפְּרַת *to be broken off, separated.* Bets. 2[a] אוכלא דְאִתְפְּרַת חיא the egg is considered as a broken-off piece of food (part of the hen, not as an independent creation). Pes. 85[a] כמאן דמְפַרְתֵי דמי they are to be considered as if they were separated; Ḥull. 73[a].

**פְּרַת** II m., v. פְּרָתָא.

**פַּרְתָא** m. (preced. art.) = h. פָּרָשׁ. Targ. Y. Deut. XXI, 8 (ed. Amst. פָּרָתָא). Targ. Y. Num. XIV, 37 (ed. Amst. פְּרַתְחוֹן).—Gen. R. s. 99 (expl. הפרשדונה, Jud. III, 22) פְּרַתְחוֹת his excrements (came out). Snh. 67[b] דם נפ׳ מי חואי were there any traces of blood and secretions? Ḥull. 18[a], v. מַסְמֵס. Gitt. 56[a] איתיב לה פ׳ וכ׳ dirt settled on her foot.

**פִּרְתָא** m. (פְּרַת) = h. פָּרָשָׁה, *branching off, division*, esp. פ׳ דכרסא (or sub. כרסא) *partition of the belly, navel.* Targ. Job XL, 16 פ׳ דכ׳ ed. Lag. (oth. ed. פרת דכ׳, read: פְּרַת כ׳). Targ. Cant. VII, 3. Targ. Y. Num. XI, 31.—*Pl.* constr. פִּרְתֵי. Targ. Job III, 9 (10) ed. Lag. a. oth. (Ms. פִּרְתֵי), v. פָּאתָא II.

**פּוּרְתָא** or **פֻּרְתָא**, v. פּוּרְתָא.

**פרתוויא**, v. next w.

**פַּרְתְוָנְיָא** m. (= h. פַּרְתְּמִים, *pl.*) *nobleman.* Targ. II Esth. VI, 9 (ed. Lag. פרתווויא, some ed. פתוניא, corr. acc.; ed. Amst. פרתונאי, corr. acc.).—*Pl.* פַּרְתוֹנָאֵי. Targ. Esth. I, 3.

**פַּרְתִיאִין** m. pl. (Πάρθια) *Parthians.* Targ. Esth. VIII, 15 מוקי פ׳ Parthian (red) socks (v. Harp. Lat. Dict. s. v. Parthia, a. בּוּרְהִיכָא).

**פַּשַּׁג**, v. פָּסַג.

**פָּשָׁה**, v. פָּסָה.

**פְּשׁוּט**, v. פִּרְשׁוּט.

**פָּשׁוּט** m., **פְּשׁוּטָה** f. (part. pass. of פָּשַׁט) 1) *straight,*

*plain, simple.* R. Hash. III, 3 פ׳ יעל של a straight horn of the mountain-goat, opp. כפוף. Sabb. 104ª, v. כָּפַף. Ib. 106ª, v. סִיט. Men. 35ᵇ Ms. M. (ed. אשר) ר׳ אחא מחוי פ׳ R. A. showed the index finger straight, i. e. the strap must reach from the arm to the tip of the index finger, when straightened, opp. כפוף (v. Tosaf. a. l.; Rashi: the strap must be as long as the distance from the thumb to the index finger, stretched as wide as possible, opp. כפוף the distance from the index to the middle finger). Mekh. B'shall. beg. לא חבריאן הק״בה דרך פ׳ וכ׳ the Lord did not lead them on the direct road to Palestine; Yalk. Ex. 226 בפשוטה (sub. דרך). Mekh. l. c. לא חבריאן המקום בפרשוטן (corr. acc.). Cant. R. to I, 16 בלשון פ׳ with a single expression (of praise), opp. כפול. B. Bath. X, 1, a. fr. גט פ׳ a plain, open document, opp. מקושר folded; Tosef. Gitt. VIII (VI), 9 פ׳ ed. Zuck. (Var. גט פ׳). Y. R. Hash. III, 58ᵈ top פשוטה (sub. תקיעה) the plain note (תקיעה), opp. the tremulous note; a. fr.—2) (noun) פָּשׁוּט *the plain, literal sense.* Sabb. 63ª, a. e. אין מקרא יוצא מידי פְּשׁוּטוֹ, v. מִקְרָא.—3) (sub. יורש) *an heir entitled to a single share*, opp. בְּכוֹר. Bekh. 52ᵇ פ׳ מה חלק בכור וירושה וכ׳ as the share of the plain heir is an inheritance, so the share of the firstborn is an inheritance (and not a gift affected by the jubilee laws); B. Bath. 124ª. Ib. 126ª כפ׳ ... בכור, v. וָתַר; Y. Keth. IV, end, 29ᵇ בכור שחלק בפ׳ (read כפ׳). Num. R. s. 6 בני פ׳ the sons of a plain (not firstborn) man; a. fr.—*Fem.* פְּשׁוּטָה (sub. ירושה) *single share.* Y. B. Bath. VIII, 16ᵇ top, opp. כְּפִילָה.—*Pl.* פְּשׁוּטִים, פְּשׁוּטוֹת. Sabb. 103ᵇ, v. כָּפַף. Num. R. l. c. פְּשׁוּטֵי הלוים וכ׳ the plain (not firstborn) Levites took the place of the firstborn Israelites; a. fr.—4) *flat, level, without receptacle.* Tosef. Kel. B. Bath. VI, 1 המשנה ... מן חפ׳ לקרבול if one changes a leather implement ... from a flat surface to a receptacle. Ib. IV, 3 פְּשׁוּטוֹ טהור in its flattened condition (when the bag is unrolled), it is not susceptible to uncleanness; a. fr.—*Pl.* as ab. Kel. II, 1 פְּשׁוּטֵיהֶן those of them which are flat, opp. מקבליהן which have receptacles. Sabb. 123ᵇ, a. e. פְּשׁוּטֵי כלי עץ flat wooden implements (boards &c.). Y. ib. X, end, 12ᵈ בפ׳ when they are flat, opp. מקופלין folded; a. fr.

**פְּשׁוּטָא** m. (preced.) 1) *flat, plain.*—*Pl.* פְּשׁוּטַיָּא. Targ. Y. Num. XXXI, 22 *flat vessels.*—2) *plain sense*, v. פְּשָׁטָא.—[Yalk. Is. 352 מפשוטיהן, v. פְּשׁוּרָא.]

**פְּשׁוּטָה**, v. פָּשׁוּט.

**פְּשׁוּפָשִׁין**, v. פְּשָׁפֵשׁ.

**פְּשׁוּרָא** m., *pl.* פְּשׁוּרֵי 1)=h. פּוֹשְׁרִין, *tepid (water).* Targ. Koh. II, 8 ed. Lag. (ed. Vien. פְּשׁוֹ; oth. ed. פּוּשָׁרֵי).—Ḥull. 46ᵇ; 47ᵇ. Ib. 84ᵇ כסא דפשורים some ed. (read: רֵי..., or רִין ...); B. Mets. 29ᵇ דפושרין (some ed. דפשרין), v. חַרְשִׁין; a. e.—2) (v. פִּרְשָׁא) *rills formed by thawing snow.* Ab. Zar. 34ᵇ, v. עִיקּוּלָא. Kidd. 73ᵇ פְּשׁוּרֵי יש בו וכ׳ (Rashi: פושרי) if a child is found in shallow water formed by melting snow (where no ship can pass), it is legally considered a foundling.

**פשוש** Ar., v. פְּטַרְשׁ.

**פְּשׁוּשָׁא*** m. name of *a bird.*—*Pl.* פְּשׁוּשִׁין. Lev. R. s. 22 חמא תרין פ׳ מחכתשן Ar. (Ar. s. v. כתש: מכתשין) saw two *pashoshin* fight (ed. תרתין צריפרין מתנציין).

**פְּשַׁח** (b. h. *Pi.*) *to split, tear off, strip.* Y. Yeb. XVI, 15ᵈ ופְּשָׁחוֹ ... נתלה he suspended himself from a branch of an olive tree and tore it off (for a weapon); Bab. ib. 122ᵇ; Tosef. ib. XIV, 10.—[Tosef. Neg. V, 13 פשח מן הנרמין, read with R. S. to Neg. XI, 10 פָּשָׁה.]

*Nif.* נִפְשַׁח *to be stripped, split.* Shebi. IV, 6 אילן שנ׳ וכ׳ if a tree is split, you may tie it up in the Sabbatical year, not that it may grow together again, but that it may not split farther. Ukts. III, 8; Tosef. Kel. B. Kam. I, 13; Ḥull. 128ᵇ, v. עָרָה II. Ib. 127ᵇ אילן שנ׳ ובו פרות if a tree is stripped, and on it (on the branch torn off) are fruits; a. e.

**פְּשַׁח** ch. same. Targ. I Sam. XV, 33 (h. text שסף). Targ. Ps. VII, 3 (h. text פרק).—M. Kat. 10ᵇ האי מאן דפ׳ דיקלא he that strips a date palm (cuts shoots off); B. Bath. 54ª.

*Pa.* פַּשֵּׁח same. Targ. II Esth. III, 8.—Bets. 33ᵇ הוה מְפַשֵּׁחַ וכ׳ broke a branch off, and gave us each several sticks.

*Ithpe.* אִיפְּשַׁח, אִיפְּשַׁט 1) *to be torn loose, separated.* Targ. Y. Lev. XI, 32; 39.—2) (cmp. פָּרַס *Hif.*) *to part one's feet, to force one's self to stand still.* Kidd. 81ª מטא לפלגא א׳ דרגא (ד) when he arrived at half the ladder, he stemmed his feet.

**פְּשַׁט** (b. h.) 1) *to stretch, straighten.* Sabb. I, 1, sq. פ׳ העני את ידו וכ׳ if the recipient puts his hand forth to within (the house). Pes. 118ᵇ, a. e. שפּוֹשְׁטִין, v. פַּס II. Gen. R. s. 28 לא פָּשְׁטוּ ידיהם במצות they (the Sodomites) never stretched their hands forth for good deeds (charity); Lam. R. to IV, 6; Yalk. Ez. 351. Ber. 3ᵇ; Snh. 16ª לכו פָּשְׁטוּ, v. דָּוִד. Men. I, 2 פושט את אצבעותיו וכ׳ he stretches his fingers so as to reach his wrist. Lev. R. s. 2 פושטין לו יד we must reach forth our hands to him, v. כָּנָה. Keth. XIII, 5 חפוסק ... ופ׳ לו את חרגל if a man promises a certain amount to his intended son-in-law, and shows him the foot, i. e. refuses to give it to him; a. v. fr.—Y. R. Hash. III, 58ᵈ top (ref. to פשוט, ib. III, 3) כדי שיִפְשְׁטוּ וכ׳ (or שיְפַשְּׁטוּ, *Pi.*) (the horn is straight,) intimating that they must straighten their hearts through repentance.—Part. pass. פָּשׁוּט, q. v.—2) *to strip*; (sub. בגדיו) *to undress.* Yoma III, 4; 6. Ib. 31ᵇ מקדש ... פּוֹשֵׁט he (the high priest) undresses first and then sanctifies (washes his hands and feet). Ib. 32ª כלום אדם פושט אלא וכ׳ can a man put off anything except what he has put on? Tam. I, 1; a. fr.—Part. pass. פָּשׁוּט. Y. Yoma III, 40ᶜ bot. אחת פ׳ ואחת לבוש וכ׳ whether he undresses or dresses, in either case the sanctification follows the act.—3) *to make plain, to explain.* Num. R. s. 18; Tanḥ. Ḥuck. 1 הית יושב ופושט וכ׳ was sitting at the gate of his town and explaining (teaching); (Gen. R. s. 10 ודורש). Ex. R. s. 47 ופושט אותה וכ׳ ... הית למד he learned (the Torah) in day-time and explained it to himself at night; a. fr.—Part. pass. as ab. Lev. R. s. 16 (ref. to Ps. XXXIV, 13) כל ימי ... הרכן הוא פ׳ all my days I have read this verse (question), but I never knew where

it is answered.—4) (neut. verb) *to spread, be published.* Hor. 3b עד שתִּפָּשׁוט הוראה בכל וכ׳ until the decision is spread (adopted) in the whole congregation of Israel. Ab. Zar. 36a; a. fr.

*Pi.* פִּרְשֵׁט 1) *to stretch, straighten out.* Y. Snh. III, 21a bot. התחיל מְפַשֵּׁט (interch. with פישט) he began to put forth his hands and deal in fruits of the Sabbatical year. Tosef. Neg. I, 8 מְפַשְּׁטִין את קומטיו וכ׳ the creases are straightened out, and then the leprous spot is examined; a. e.—Tosef. Nidd. VI, 4, v. infra.—Part. pass. מְפוּשָּׁט. Y. Naz. IX, 57d רגליו מְפוּשָּׁטות וידו וכ׳ if the corpse is found with its feet stretched and its hands on the heart, opp. קמצוץ.—2) *to strip, take off.* Tosef. Kel. B. Kam. IV, 17 משרְפַּשֵּׁט את חלוקו (not חלוקן) from the time that the coat (the plaster of the stove) is taken off.

*Nif.* נִפְשַׁט 1) *to be straightened out, be unfolded, become flat.* Kel. XXVI, 2 נ׳ כחור when it (the bag) is straightened out (so as to be a plain piece of leather, v. פָּשׁוּט), it is not susceptible to uncleanness. Tosef. Neg. l. c. כקמוט שנ׳ like a creased garment that has been straightened out; a. e.—2) *to be stripped.* Pirké d'R. El. ch. XIV נ׳ עור צפורן וכ׳ the horny skin was taken from Adam, and he saw himself naked. Midr. Till. to Ps. XCII, v. infra.

*Hif.* הִפְשִׁיט 1) *to strip, flay.* Pes. V, 9 כיצד תולין ומַפְשִׁיטִין how did they suspend and flay (the Passover lamb)? Ib. מי ... ולהַפְשִׁיט he that could find no place where to suspend and flay. Tam. IV, 2. Pesik. R. s. 28 הִפְשִׁיטוּ את עבדיהם וכ׳ they undressed their men servants and maid servants and presented them &c.; a. fr.—2) *to shed* the skin. Pirké d'R. El. l. c. שירא מַפְשִׁיט את עורו וכ׳ that it (the serpent) should shed its skin once in seven years. Midr. Till. to Ps. XCII מן העור שה׳ חנחש וכ׳ ed. Bub. (oth. ed. שנפשט) of the skin which the serpent shed the Lord made garments of honor &c.; Pirké d'R. El. ch. XX; Yalk. Gen. 34.

*Hof.* הוּפְשַׁט *to be stripped.* Zeb. XI, 3 עד שלא ה׳ before the hide was taken off. Ib. 93b; a. e.

*Hithpa.* הִתְפַּשֵּׁט, *Nithpa.* נִתְפַּשֵּׁט *to be straightened, become even; to flatten.* Ḥag. 9a ... חיגר ונ׳ וכ׳ if he was lame on the first day and became straight &c. Y. Yeb. I, 2d bot. עד שתִּתְפַּשֵּׁט הכף, v. כַּף; Tosef. Nidd. VI, 4 עד שתִּתְפַּשֵּׁט את וכ׳. B. Bath. 120a נִתְפַּשְּׁטוּ הקמטין וכ׳ the wrinkles became even, and her beauty returned &c.; a. e.

**פְּשִׁיט, פְּשֵׁט** ch. same, 1) *to stretch, stretch forth; to straighten.* Targ. Y. Gen. XXII, 10. Ib. XXXVIII, 28. Targ. Prov. XXXI, 19; a. fr.—Ib. XXVI, 18, v. בְּשֵׁט.—R. Hash. 26b כמה דפַשֵּׁיט אינש וכ׳ the more man straightens his mind (removes all duplicity, v. preced.), the better it is, opp. כייף bends, humbles.—Part. pass. פָּשִׁיט; f. פְּשִׁיטָא. Targ. Y. Ex. XXVI, 28 (ed. Amst. פַּשִׁיט). Targ. II Esth. V, 1.—2) *to strip, tear, flay.* Targ. Y. II Num. XXIII, 24.—Pes. 113a פְּשׁוּט; B. Bath. 110a, v. נְעַשׁ I.—3) (neut. verb) *to be stretched forth, reach out.* Y. Peah VIII, end, 21b ידיה דלא פַּשְׁטָן מיתן וכ׳ may these hands which did not reach out to give thee, be cut off.—4) *to explain, teach; to deduce.* Gen. R. s. 17 הוון יתבין פַּשְׁטִין וכ׳ he and R. ... sat teaching; Lev. R. s. 34. B. Mets. 18b וקא פשיט רבא דיחזיר and Raba decided that restitution must be made. Kidd. 9b בתר דבעיא הדר פַּשְׁטָהּ after having raised the question, he met it again himself. Ber. 2b והדר פשטו לה מברייתא and then they solved the question by deduction from a Boraitha. Hor. 13b פ׳ גרס ותנא וכ׳ he explained (the subject to himself), and committed it to memory again and again. B. Mets. 90b פְּשׁוּט מהא חדא derive from this (Boraitha) one answer to the questions before us. Kidd. 25a מי בעיתי ... ולא פְּשִׁיטְנָא לכו did you ever ask me anything that I did not explain to you?; a. fr.—V. פְּשִׁיטָא.

**פְּשָׁטָא** m. (preced.) 1) *plain wording; plain sense.* Keth. 111b פְּשָׁטֵיה דקרא במאי כתיב what does the plain text (not homiletically changed) refer to?; Erub. 23b פשטיה דקרא וכ׳ what is the plain sense (not homiletically forced) of the text?; Kidd. 80b; a. e.—Y. Snh. I, beg. 18a פְּשׁוּטָהּ דקריא the plain sense of the text. Y. B. Bath. VIII, 16a בעי מימר פְּשָׁטֵיה וכ׳ (not פנסטה) wanted to give the meaning (of the verse) and could not find it.—2) *extension, natural course* (of a river). Gitt. 60b; Ḥull. 18b; 57a, v. נְהַר II.

**פַּשְׁטִינָא,** v. פְּשִׁיטְנָא.

**פְּשֵׁי,** v. פּוּשׁ.

**פְּשֵׁי,** v. פסי.

**פְּשָׁיוֹן,** v. פְּסִיוֹן.

**פְּשִׁירְחָא** f. (פְּשַׁח) *stripping.* Sabb. 109b אפ׳ דדיקלא (some ed. אפשיחה) on that portion of a date palm which shows the signs of having been stripped.

**פְּשִׁישְׁט,** v. פְּשַׁט.

**פְּשִׁישְׁטָא** c. (preced.) 1) *explanation, teaching.*—*Pl.* פְּשִׁישְׁטִין. Yalk. Lev. 665 כיון דחסלין מן פְּשִׁישְׁטֵיהוֹן when they had finished their studies; Yalk. Is. 352 מפשוטיהן.—2) *plain, self-evident truth; is it not a matter of course?* Meg. 3b, a. fr. פ׳ לי I have no doubt. Y. Pes. VII, 34b bot. פ׳ דא מילתא וכ׳ this is clear, that &c. Y. Sabb. X, end, 12d מה דצריכא לי׳ ר׳ פ׳ לי׳ וכ׳ what to R. Jeremiah is doubtful, is clear to Isaac ben U. B. Bath. 137a פ׳ מהו דתימא וכ׳ is not this a matter of course (what need was there to say it)? (Answ.) I might have thought &c. B. Mets. 16a פ׳ זבנה וכ׳ it is undisputed, if he sold it ..., but if he made a present of it (to the robber), there is a difference of opinion &c.; a. v. fr.—*Pl.* פְּשִׁישְׁטָן. Y. Bets. I, 60b מילין ... פ׳ לכון פ׳ וכ׳ things doubtful to the Rabbis are clear to you; those clear to the Rabbis, are doubtful to you.—3) (fem.) *Ps'hiṭa,* a small coin. Ḥull. 54b כפ׳ זוטרתי like a small P.—*Pl.* פְּשִׁישְׁטֵי. Ib. פ׳ דפימבדיתא the small coins of Pumb'ditha. B. Mets. 16b פ׳ דספרא the writer's fee, v. זוּז ch.—Trnsf. *flat and round blisters.* Gitt. 67b קאי בישרתה פ׳ פ׳ his body was full of blisters.

**פְּשִׁישְׁטָה** f. (פָּשַׁט) 1) *stretching forth.* Y. Yoma V, 42b bot. פְּשִׁישְׁטַת יד reaching out with the hand.—2) *undressing.* Ib. III, 40c הקיש פ׳ ללבישה draw an analogy between (the high priest's) taking off and (his) putting on his garments; Bab. ib. 31b; a. e.—V. לְבִישָׁה.

**פְּשִׁירוּת** f. (v. פָּשׁוּט) *the plain heir's right, single share.* Y. B. Bath. VIII, 16[b] top ליטול פ׳ אביו to take the plain share to which his father would have been entitled, opp. כפילות.

**פְּשִׁירוּתָא** ch. same. Sot. 13[a], v. בְּכִירוּתָא.

**פְּשִׁירְטָנָא** m. (פָּשַׁט) *a low, spreading plant, fern.* Sabb. 110[b] ליתי פ׳ וכ׳ Mss. (v. Rabb. D. S. a. l. note; ed. פשטינא; Ar. פשישנא) let him take a fern and boil it in wine &c.

**פְּשִׁיעָה** f. (פָּשַׁע) *trespass, negligence.* Y. Sabb. XIV, 14[c] bot. מתים בפ׳ וכ׳ ... תשעים ninety-nine persons die through their own fault against one through the hands of heaven (a natural death); Lev. R. s. 16.—Esp. *negligence in guarding a trust, indictable neglect* (Ex. XXII, 8). B. Mets. 94[b] אבידה שקרובה לפ׳ losing which comes near to wilful neglect, opp. אונס. Ib. 81[a], a. e. פ׳ בבעלים a loss through carelessness that occurred in the presence of the owner (Ex. l. c. 14). B. Kam. 21[b], a. e. תחלתו בפ׳ וסופו באונס if there was neglect in the start, but the final injury came about through an unforeseen accident; a. fr.

**פְּשִׁיעוּתָא** ch. same. B. Mets. 42[a] אע״ג דלענין גנבי נטירותא ... פ׳ היא although this was proper care as regards thieves, it was carelessness as regards fire. Ib. כל לא ידענא פ׳ הוא every 'I do not know' (plea of ignorance) is considered an admission of indictable neglect; a. e.

**פְּשִׁיפָּס**, v. פְּסִיפָּס.

**פְּשִׁיפְּשִׁין**, v. פְּשַׁפֵּשׁ.

**פשישנא**, v. פְּשִׁירְטָנָא.

**פְּשִׁישָׁא, פְּשַׁשׁ**, v. פּוּשְׁכָּא.

**פְּשַׁל** (cmp. פָּתַל) *to twist, knot*, v. infra.

*Hif.* חִפְשִׁיל 1) *to knot and fasten.* Tosef. Sabb. IV (V), 2 ויַפְשִׁיל את הרצועה תחת זנבו and fasten the strap under its tail; Y. ib. V, 7[b] bot.; Bab. ib. 53[a] יפשיל Ms. M. (ed. יְפַשּׁוֹל). Tosef. ib. VI (VII), 9 אל תַּפְשִׁיל ידך לאחוריך וכ׳ do not twist thy hands on thy back, lest we be prevented from work (a superstitious belief); Yalk. Lev. 587.—Esp. ה׳ לאחוריו *to twist or knot a bundle and throw it over one's shoulder.* Succ. 27[b] ... ה׳ טליתו וכ׳ R. El. tied up his cloak and threw it over his back and went off; Tosef. ib. I, 9 ... ה׳ רגליו וכ׳ (read בגדיו, v. infra) R. El. bundled up his garments &c., i. e. went off in an ostentatious manner). Tosef. Ḥull. VIII, 4 [read:] ... ומַפְשִׁירִלָּן נותנן לאחוריו he may wrap them up with the peddler's bundle and strike, and cast them over his shoulder. Men. 85[b] ה׳ כלי לאחוריו he tied up his implements and threw them &c. Kil. IX, 5 Y. ed. הצנועים מַפְשִׁירִלִּין לאחוריהן במקל the scrupulous carry (the garments of mixed material, כלאים) in bundles over their shoulders. Y. ib. IX, beg. 31[d] (ref. to לא יעלה, Lev. XIX, 19) I might have thought, לא יפשיל את הקופה וכ׳ (not לך) one dare not throw the bundle (containing forbidden garments) over one's shoulder; Sifré Deut. 232 לא יַפְשִׁילֶנּוּ בקופה וכ׳ (not לקופה); Yalk. Lev. 614 לא יְפַשְׁלֶנּוּ בקופה וכ׳; a. fr.—Gen. R. s. 22, end; Yalk. ib. 38 ה׳ דברים לאחוריו וכ׳ he (Cain) threw the words (which he had heard) over his shoulder and went off, i. e. was petulant. Pesik. Shub., p. 160[a] יצא כמפשיל דברים וכ׳ he went off like one that casts the words &c.; Lev. R. s. 10 ה׳ בגדיו לאחוריו, v. supra.—Part. pass. מוּפְשָׁל; f. מוּפְשֶׁלֶת. Y. B. Kam. II, 3[a] הירתה קופתו מ׳ וכ׳ if his bundle (of grain &c.) was hanging over his back &c. Ber. 62[b]; a. e.—2) *to twist* (*wicks*), (v. פְּתִילָה). Y. Succ. V, 55[b] bot. (expl. מפקיעין) מַפְשִׁילִים they make wicks of them, v. פָּקַע. Keth. 75[a] הִפְשִׁילָה דדיה וכ׳ she twisted her breasts back of her and gave suck to her child; a. e.

**פְּשִׁלְיָא**, v. פְּסִילְיָא.

**פָּשַׁע** (b. h.) [*to pass beyond,*] 1) *to be wilful, rebellious.* Yoma IV, 2 פָּשְׁעָה; ib. VI, 2 פָּשְׁעוּ, v. עָוָה; a. fr.—פּוֹשֵׁעַ *a wilful transgressor, rebel, apostate.* Gitt. 57[a] פ׳ ישראל a Jewish apostate (the censor's disguise for Jesus). Ib. הא חזי מה בין פּוֹשְׁעֵי ישראל וכ׳ come and see the difference between Jewish apostates and gentile prophets. R. Hash. 17[a] פ׳ ישראל בגופן Jewish sinners with their bodies (disregarding the ceremonial laws intended to guard the purity of life); פ׳ אומות העולם בגופן gentile sinners with their bodies (lustful and violent). Midr. Till. to Ps. LI כשאתה אומר לפוֹשְׁעִים ... אם תקבלני כל הפושעים משלימים לך when thou sayest to the sinners, why have you not repented? (they may plead ignorance of thy goodness, but) if thou receivest me, all sinners will make peace with thee; a. fr.—2) *to be faithless.* Gen. R. s. 52 (ref. to Prov. XVIII, 19) פָּשַׁעְתָּ באברהם thou (Lot) wast faithless to Abraham; Num. R. s. 18 זה קרח שפ׳ בתורה וכ׳ this refers to Korah who was faithless to the Law, which is called 'strength'; a. fr.—Esp. (with ref. to Ex. XXII, 8) *to be negligent in guarding a trust.* B. Mets. 36[b] פ׳ בה וכ׳ if he was careless in guarding the animal, and it went out &c. Ib. 34[a] כיון שאמר פשעתי וכ׳ as soon as he says, 'I have been at fault', he surrenders the eventual fine (of the thief) to the owner. Ib. 58[a] כי חזיכי דלא לקרו להו פושעים in order that they may not be called faithless guardians; a. fr.—Ber. 28[a] ונקרא פושע and he is called negligent (because he delayed his prayers).

*Hif.* הִפְשִׁיעַ *to cause to transgress.* Num. R. s. 9 (ref. to Ex. XXII, 8) מדבר באהרן שה׳ ישראל בדיבור לא יהיה it alludes to Aaron who caused Israel to transgress the commandment, 'thou shalt have no other gods &c.' (Ex. XX, 3).

**פְּשַׁע** ch. same. Taan. 24[a] כל מאן דפ׳ מחשרינא וכ׳ if a child rebels (refuses to study), I bribe him by giving him &c. Gitt. 36[a] הוה פָּשַׁע בינוקי he was faithless to (maltreated) the children; Macc. 16[b].

**פֶּשַׁע** m. (b. h.; preced.) *rebellion, sin.* Gen. R. s. 22 ולפָשְׁעִי, v. סָבַל. Tanḥ. Vayesheb 4 מה פשעי what wrong have I done?; a. e.—*Pl.* פְּשָׁעִים. Yoma III, 8; IV, 2. Ib. 36[b] פ׳ אלו המרדים by *p'sha'im* are meant rebellious acts; Y. ib. III, 40[d] bot. פִּשְׁעֵיהֶם; Tosef. ib. II, 1; a. e.

**פִּי׳, פְּשִׁפּוּשׁ** m. (פָּשְׁפֵּשׁ I) 1) *investigation.* Targ. Y.

Lev. XIX, 20 (h. text בקרת).—2) *that which has been,* or *is to be searched out, depth, recess.* Targ. Job VIII, 8 (h. text חקר). Ib. XXXVIII, 16; a. e.—*Pl.* פְּשָׁפּוּשִׁין, פִּי׳. Targ. Ps. XCV, 4.

**פְּשִׁשְׁפִּישִׁין,** v. פְּשָׁפֵשׁ.

**פְּשָׁפֵשׁ, פִּי׳** I [*to split, enter into,* cmp. בָּדַק] *to examine, investigate.* Sifré Deut. 306 (ref. to Deut. XXXII, 2) מה שעירים ... ומְפַשְׁפְּשִׁין בהם וכ׳ as the rains come down upon the plants and cleanse and permeate them &c.; כן הוי מְפַשְׁפֵּשׁ so do thou enter into the words of the Law &c.; Yalk. ib. 942. Ber. 5[a] וְיְפַשְׁפֵּשׁ במעשיו ... אם רואה אדם if man sees that troubles are coming upon him, let him investigate his conduct; אם פ׳ ולא מצא וכ׳ if he has investigated and can find nothing (wrong) &c. Erub. 13[b], v. מְשַׁמֵּשׁ. Y. Keth. I, 25[a] bot. אם בשפי׳ ומצא וכ׳ if it be a case when he searched and found (tokens of virginity) &c. Ex. R. s. 25 בשר ודם מְפַשְׁפֵּשׁ שטרותיו a human being examines his papers. Tanḥ. Ḥuck. 6 חקרתי ושאלתי ופְשַׁפַּשְׁתִּי I searched and inquired and investigated. Tosef. Shek. II, 1 מְפַשְׁפְּשִׁין בו וכ׳ they searched him on entering (the treasury) and on leaving. Tosef. Yeb. XIV, 8 מפשפשין באותה חעיר investigation is held in that town. Tosef. Neg. VI, 7 צא ופַשְׁפֵּשׁ בעצמך וכ׳ go and examine thyself (thy conduct) and do repentance; a. e.

**פַּשְׁפֵּשׁ** I ch. same. Targ. Y. Gen. XXXI, 34 (h. text משש). Ib. 35 (h. text חפש). Targ. Ps. CXXXIX, 1 (h. text חקר); a. fr.—Lev. R. s. 22 אזלין ופַשְׁפְּשׁוּנֵיהּ they went and searched him; Gen. R. s. 10. Ib. s. 49 זיל פַּשְׁפֵּשׁ דינא go and investigate the case. Lam. R. to I, 2 (ref. to Ps. LXXVII, 7) משתעי אנא ... ומְפַשְׁפֵּשׁ בעובדי I speak to my heart and investigate my doings; a. fr.

**פְּשַׁשְׁפֵּשׁ** II (cmp. preced. a. פָּשַׁר) [*to divide, spread,*] *to dissolve.* Yalk. Lam. 1000 מְפַשְׁפְּשִׁין ונופלין הוו they melted and fell apart.

**פַּשְׁפֵּשׁ** II (transpos. of שפשף) *to rub against, let glide down.* Sabb. 154[b] דקמְפַשְׁפֵּשׁ ליה וכ׳ Ms. M. (ed. דקא משפשף) he let his son glide down the back of an ass (to amuse him).

**פְּשָׁפֵשׁ, פִּי׳** I c. (פְּשָׁפֵשׁ I) *wicket.* Midd. I, 7 זה שהיה פתוח לעזרה פ׳ קטן היה לו וכ׳ the gate which opened into the court had a small wicket by which they entered to patrol &c. Tam. I, 3. Ex. R. s. 42 פתח ... פ׳ מתחת וכ׳ the Lord opened unto him a wicket under his throne of glory. Num. R. s. 13; Pesik. R. s. 5 נכנס בפ׳ ושלח וכ׳ he entered the palace through a wicket, and sent his crier forth saying, the king has entered the palace. Gitt. 54[b] (in Chald. dict.) ודילמא דחזיניה בפ׳ perhaps one saw him (the high priest) through the wicket; a. e.—*Pl.* פְּשָׁפְּשִׁין, פִּי׳. Shek. VI, 3. Zeb. 56[a]; 55[b] שני פ׳ הוו וכ׳ (Ms. R. 2 פְּשׁוּפְּשִׁין, Ms. K. פְּשִׁירְפְּשִׁין, v. Rabb. D. S. a. l. note 80) two wickets, eight handbreadths high, were in the Temple chamber for the knives; Tosef. ib. VII, 1 פסיפסין ed. Zuck. (Var. פסיפיסין; corr. acc.). Zeb. l. c. פְּרִישְׁפִּרִשִׁין שאני it was different as regards the height of wickets. Gen. R. s. 1; Yalk. ib. 2 היאך הוא עושה חדרים ... פ׳ how to arrange the chambers, how to arrange the wickets (doors between the rooms).

**פְּשָׁפֵשׁ** II m. (פְּשָׁפֵשׁ I, cmp. בַּקָּא) [*searcher,*] *bed-bug.* Ter. VIII, 2. Nidd. 58[b]. Y. Ber. IX, 13[c] bot., v. עֲלוּקָה.

**פְּשָׁפֵשׁ** III m. (פְּשָׁפֵשׁ II) *melting, dissolving.* Yalk. Lam. 1000 (ref. to למס, Lam. I, 1) אין לשון מס אלא לשון פ׳ וכ׳ *mas* means melting, as we read (Ex. XVI, 21) &c.

**פְּשָׁפֵשׁ*** m., *pl.* פְּשָׁפְּשִׁין, v. פְּסִיפָס.

**פָּשַׁר** [*to divide, to spread,*] 1) *to melt, dissolve.* Mekh. B'shall., Vayass'a, s. 4 (expl. ונמס, Ex. XVI, 21, cmp. פְּשָׁשֵׁשׁ III) חרה ... כיון פּוֹשֵׁר והולך וכ׳ when the sun shone upon it (the manna), it melted and formed rivulets which ran &c.—2) *to be stale, tepid.* Tanḥ. Vayesheb 4 כוס פשור (prob. to be read פּוֹשָׁר) a cup of wine mixed with stale water. Sifra M'tsor'a, ch. I מים פושרים stale water (from pools), opp. מים חרים. Par. VIII, 9 (מים) חמלוחים וחפוּשָׁרִים salty water and pool water.—In gen. פּוֹשָׁרִין, פּוּשָׁרִים (sub. מים) *tepid liquids.* Y. Sabb. XX, 17[c] bot., opp. צוננין. Gen. R. s. 86 when his master said to him מזוג פ׳ והיו פ׳ mix the wine with tepid water, it was tepid, opp. רותחין. Ber. 16[b]; Y. ib. II, 5[b] bot.; v. כָּוָה. Y. Nidd. II, beg. 50[c]; a. fr.—[Y. Keth. X, end, 34[a], v. *Pi.*—Yalk. Gen. 38 ופשרתי, v. *Nithpa.*

*Hif.* הִפְשִׁיר 1) *to make tepid; to temper, cool.* Sabb. 40[b] מפני שמַפְשִׁיר מים שעליו because (by standing against the fire after a cold bath) he tempers (warms) the water on his body. Ib. III, 5 (41[a], sq.) כדי להַפְשִׁירָן enough to temper the cold water, opp. בשביל שירחמו to get hot. Y. ib. III, 6[b] top מותר להַפְשִׁיר במקום שהיד שולטת you may temper (cold water, on the Sabbath) by contact with a temperature which the hand can endure. Lev. R. s. 26 (ref. to Ez. X, 7) הִפְשִׁירָן ונתנן וכ׳ he lowered the temperature of the coals and handed them to him; Yalk. Kings 220; Tanḥ. Emor 3; Midr. Sam. ch. XXIV (Yoma 77[a] נצטננו). Pesik. R. s. 12 (ref. to קָרְךָ, Deut. XXV, 18) אשר קֵרֲרְךָ הִפְשִׁירְךָ 'who cooled thee', he (Amalek) made thee lukewarm, he made thee cold like water (so that others were encouraged to attack thee); a. fr.—2) (v. פְּשָׁרָה) *to compromise.* Y. Sot. V, 20[c] bot. אברהם עשה ... וה׳ עמו וכרות עמו וכ׳ Abraham changed the evil inclination within him into good ..., he compromised with it, (as we read, Neh. IX, 8,) and he made a covenant with it (his heart); Y. Ber. IX, 14[b] bot. והפסיד אלא (corr. acc.).—Tosef. Erub. XI (VIII), 11, v. infra.

*Nif.* נִפְשַׁר *to be dissolved; to be tempered.* B. Kam. 28[b] אפי׳ נִפְשָׁרָה even if the vessel fell apart (and its contents made the ground slippery). Sabb. 40[b] לא בשביל שיבשל שיִּפְשַׁר ... not that it (the oil) be heated to boiling, but only that it be tempered (or be made more liquid).

*Pi.* פִּרְשֵׁר 1) *to separate, tear loose, disengage.* Tanḥ. Ki Thissa 1 את מְפַשֵּׁר אותה וכ׳ thou disengagest it (the thorn sticking to thy garments) here, and it sticks there; Pesik. R. s. 10 beg. והוא מפשר אותה וכ׳ (not אותם). Y. Sabb. VII, 10[a] bot. מְפַשְּׁרָן וכ׳ he may pick them (the thorns) out, ... provided he does not tear the garment; Tosef. Erub. XI (VIII), 11 מפשר בירדו Var. (ed. Zuck. מפשיר). Pesik. R. s. 13

עמד ופְּשָׁרוֹ הרימנו he stood up and tore it (the dog) away from him. Ib. זכור הראך פְּרִישָׁרְתֵּי הרימך וכ' remember how I tore the dog away from thee; a. e.—2) *to temper.* Lam. R. to I, 12 יום אחד הרה חרון . . . פְּשָׁרוֹ the glowing wrath of the Lord lasted one day; if Israel had repented, he would have cooled it off.—3) *to compromise, arbitrate.* Y. B. Mets. VI, 11[a] top באיתו שיכול לפַשֵּׁר in a case of seizure for service (אנגריא), when he might have compromised (pay a certain amount and release the seized animal). Y. Snh. I, 18[b] bot. שנים שפְּרִישְׁרוּ וכ' when two judges have arbitrated, the parties cannot retract. Y. Keth. X, end, 34[a] [read:] פר' מן חשני חזקה וכ' if he compromised with the second creditor, it is taken for granted that the first creditor has a right to seize the debtor's property (without regard to the claims of the second); פר' מן הראשון . . . פר' if he compromised with the first creditor . . ., he has compromised (the compromise is binding, and the second creditor cannot seize that portion of the property which the first would have had a right to claim, v. Asheri to Keth. 91[b]).

*Nithpa.* נִתְפַּשֵּׁר *to be disentangled*; trnsf. *to be acquitted, pardoned.* Gen. R. s. 22 עשיתי תשובה ונִתְפַּשַּׁרְתִּי I repented and was pardoned; Lev. R. s. 10; Midr. Till. to Ps. C; Yalk. Gen. 38 ופשרתי (corr. acc.).

פְּשַׁר I ch. same, 1) *to melt, be dissolved.* Targ. O. Ex. XVI, 21.—Trnsf. (of a charm) *to vanish, be broken.* Snh. 67[b] כי מטא לאשקויי מייא פ' וכ' when he came (to a river) to let the ass drink, it disappeared (the charm was broken), and there stood a landing board (v. אוּסְקָנִיתָא).—2) [*to dissolve,*] *to chew the cud.* Targ. Y. Lev. XI, 7. Targ. Deut. XIV, 8.—3) *to solve a riddle* or *a dream; to interpret.* Targ. Gen. XL, 16. Ib. XLI, 12; a. fr. (in O. ed. Berl. interch. with *Pa.*).—Lam. R. to I, 1 רבתי (חדא איתתא) דלמא דאתון חכימין למִפְשַׁר חלמא וכ' do you understand how to interpret a dream which I had as well as your master?; a. e.

*Pa.* פַּשֵּׁר 1) *to disengage, tear loose.* Pesik. Shek., p. 11[a] דאת מְפַשֵּׁר לה וכ' (not לידה) which thou makest loose here &c., v. preced. a. סִירְתָּא; Yalk. Prov. 953; Yalk. Ex. 386.—Snh. l. c. פַּשְׁרָה לה (Ms. K. פַּשְׁרָתָהּ) she released (disenchanted) her.—2) *to solve* (a riddle), *interpret* (a dream). Targ. O. Gen. XLI, 15 ומְפַשַּׁר ed. Berl. (ed. Amst. לְמִפְשַׁר). Ib. XL, 16; a. fr. (v. supra).—Targ. Cant. II, 5 (some ed. מַפְשַׁר *Af.*).—Yoma 28[b] הוא חלים והוא מפשר did he dream and himself interpret?, i.e. did he answer his own query? Ber. 56[a] מפשר חלמי הוה was an interpreter of dreams; ib. מפשר לידה וכ', v. גְּרִיעוּתָא. Lam. R. to I, 1 רבתי (חד כותי) חד עביד נפשירה מפשר חלמין . . . a certain Samaritan professed to be an interpreter of dreams; a. fr.—Part. pass. מְפַשַּׁר. Ber. 55[b] חלמא דלא מפ' וכ' a dream not interpreted is like a letter not read (has no effect).—3) *to release, settle with.* Y. Keth. X, end, 34[a] [read as Asheri to Keth. 91[b]:] קום פַּשַּׁר (or פַּשְׁרִין) rise and settle with me; רכיל מומר לידה פַּשְׁרִין ואי טרח טרח he may say to him, settle with me, and if he (the prior creditor) should seize (what you give me in settlement), he may seize it. Pesik. Shub., p. 164[b] פשר פריטך settle thy account; a. e.

*Ithpa.* אִתְפַּשַּׁר *to be released.* Ib. עד זמן דמִתְפַּשַּׁר פריטוי until he has redeemed his debt; וכירון דנתפשר וכ' (read: דאתפשר) and when his account was settled (v. סְפַן).

פַּשַּׁר m. (preced.) *interpreter.* Targ. O. Gen. XL, 8 ed. Berl. (oth. ed. פָּשַׁר). Ib. XLI, 15.

פְּשַׁר II m. (preced.) *interpretation.* Targ. Y. Gen. XL, 8 פ' לית לידה (O. פְּשַׁר, v. preced.).

פְּשָׁרָא, v. פִּישְׁרָא, a. פְּשׁוּרָא.

פְּשָׁרָה f. (פָּשַׁר) [*division,* cmp. בָּצַע,] *compromise, settlement* (cmp. Samar. פשרונה for משפט, Ex. XXI, 1, a. fr.]. Keth. X, 6 עד שיעשו פ' ביניהם until they agree to a division among them. Tosef. Snh. I, 2 כשם שהדין . . . כך הפ' בשלשה as three judges are required for legal judgment, so are three required for arbitration; Bab. ib. 5[b] ופ' בשנים a compromise is valid if made before two judges. Ib. שנים שעשו פ' וכ' when two judges have arbitrated, the parties cannot retract (v. פָּשַׁר). Y. ib. I, 18[b], v. חַכְרָעָה. Ber. 10[a]; a. fr.—Sifré Num. 95 פ' הרא זו וכ' this is to be a compromise (between God and ourselves), he cannot give us what we demand.

פְּשָׁרִיתָא ch. same. Targ. Y. Deut. I, 16.

פשת, Lam. R. to II, 2, v. פּוּשׁ ch.

פשתיכנא, v. פּוּשְׁתְּכָנָא.

פִּשְׁתִּים pl. (used as sing. f.; b. h. also פֵּשֶׁת a. פִּשְׁתָּה; פשת, cmp. פוש, *to spread*; cmp. בוץ) *flax, linen.* Kil. IX, 1 אין אסור . . . אלא צמר ופ' no mixed web is forbidden as *Kilayim,* except wool and flax. Sabb. 27[a]. Men. 39[b]. Y. Kil. IX, beg. 31[d] (ref. to Lev. XIII, 47) מה פ' כברייתה וכ' as by 'flax' the material in its natural color is meant, so 'wool' is meant &c.; Sifra Thazr., Neg., Par. 5, ch. XIII מה פ' כברייתו; a. fr. (interch. with next w.).

פִּשְׁתָּן f. same. Kil. IX, 1. Y. ib. 31[d] מה פ' כברייתה, v. preced. Ib. פ' של ים (Maim. to Kil. IX, 1 פשתים) sea-flax (tangle). Kel. XVI, 6 עושי פ' workers in flax. Sifra Thazr., Neg., Par. 5, ch. XIII אונים של פ', v. אוּנְיָן. Ib. ch. XV, אניצי פ', v. אָנִיץ. Gen. R. s. 32; Cant. R. to II, 16 פשתני זה כשפְּשָׁתָנוֹ קשה וכ' when his flax is hard, the flax-worker does not beat it too much וכשפשתנו יפה וכ' but when his flax is good, the more he beats it, the better it grows; so the Lord tries not the wicked &c.; a. fr.

פִּשְׁתָּנִי m. (preced.) *flax-worker, dealer in flax.* Y. Yeb. XIII, 13[c]. Gen. R. s. 32, a. e., v. preced.

פַּת *two.* Snh. 4[b] פת באפריקי שתים *pth* in Afriḳi means two; Men. 34[b]; Zeb. 37[b].

פַּת c. (b. h.; פָּתַת) *a piece of bread,* in gen. *bread, food, sustenance.* B. Mets. 107[b] פת שחרית breakfast. Ib. (ref. to Ex. XXIII, 25) זו פת במלח וכ' that is the morning bread with salt and a ladleful of water. Ab. Zar. II, 6 והפת והשמן שלהן their (the gentiles') bread and oil; ib. 36[a] פִּתָּן ושמנן. Yoma 74[b], v. סַל. Hor. 13[b] פת שלא בשל bread not sufficiently cooked (baked). Ib. פת פחמין

bread baked on coals. Gen. R. s. 67 פִּירְקֵי אפויה, v. אַפָּה; a. fr.—[פת כומרין, v. פַּתְכּוּמְרִין.]—*Pl.* פִּתִּין, פְּתִים, פִּי׳ *pieces.* Men. III, 2 או שפתתן פ׳ מרובות or if he broke them in too many (small) pieces; ib. 18ᵇ מאי פ׳ מרובות שריבה בפיתיתין 'many pieces' means that he parted the pieces repeatedly; Sifra Vayikra, N'dab., Par. 10, ch. XII (ref. to Lev. II, 6) אותה לפ׳ ואין פִּתֶּיהָ לפ׳ thou shalt part it in pieces, but not its pieces again in pieces; Yalk. Lev. 450, v. פְּתִית.

**פְּתָא**, v. פִּיתָא.

**פָּתָא**, v. פָּאתָא I, a. פָּתָה.

**פְּתָא**, v. פִּתֵּי, a. פְּתָאֵה.

**פְּתָאָא**, v. פְּתָנָא.

**פְּתָאָה** c. (פִּתֵּי) *width; wide, open place* (h. רֹחַב). Targ. Job XXIX, 7. Targ. O. Deut. XIII, 17 פְּתָאֵה (Var. פְּתָאָה; ed. Vien. פְּתָיֵרְיָה; v. Berl. Targ. O. II, p. 53); a. fr.—*Pl.* constr. פְּתָאֵי, פְּתָיֵי, פְּתָוֵי. Targ. Is. VIII, 8. Targ. Job XXXVIII, 18 פתווי ed. Lag. (ed. Wil. פתיי). Targ. Prov. V, 16. Targ. Zech. VIII, 5 פְּתָחָא her open places; a. e.—*Fem. pl.* פְּתָנָן, פְּתָנוֹן. Targ. Cant. III, 2 (ed. Vien. פְּתָנֵן).—Constr. פְּתָאוַת, פְּתָאוֹת. Targ. Lam. II, 11 (ed. Vien. פְּתָאוּת, corr. acc.). Ib. 12 (ed. Vien. פְּתָאֵוַת).

**פְּתָאָא** c. (preced.) 1) *enlargement.* Targ. Ps. CXVIII, 5, v. פּוּתָנָא.—2) *open place,* v. preced.

**פְּתָאוֹם** adv. (b. h.; פָּתָה) *unawares, suddenly.* Nidd. 16ᵇ חנכנס לבית חבירו פ׳ who enters his neighbor's house without notice. Ib. והנכנס לביתו פ׳ וכ׳ ... ארבעה four the Lord hates, and I do not love: him who enters his own house suddenly (after a long absence), not to speak of him who enters his neighbor's house &c.; Lev. R. s. 21; Yalk. Ex. 382; Pesik. Aḥăré, p. 177ᵃ. Ib.; Lev. R. l. c. אל תכנס לעיר פ׳ do not enter a city (in official capacity) without notice. Num. R. s. 10 (ref. to בפתע פתאם, Num. VI, 9) בפ׳ זה שוגג ... פ׳ זה אונס *b'feth'a* means unintentionally, as in Num. XXXV, 22, *pithom* means an unavoidable accident; דבר אחר פ׳ זה מזיד וכ׳ another explanation: *pithom* means in heat (being carried away by passion, as פתאים (Prov. XXII, 3). Ib. s. 16 אני משלח להם מלאכי פ׳ I will send them my messenger suddenly (by surprise); a. e.

**פְּתָאוֹת, פְּתָאוּת**, v. פְּתָאָה.

**פְּתָאַת, פַּתְאוּתָא**, v. פַּתְיוּתָא.

**פְּתָאנָא, פַּתְאָנָא** m. (פתג *to cut, divide*; cmp. etymol. of בֶּגֶד) *piece of cloth, sheet, cloak.* Targ. Prov. XXXI, 24 (h. text סָדִין). Targ. Ps. XXII, 19 פתאני Ms. (Ar. פתגי; ed. Lag. פְּתָאנַאי *pl.*; ed. Wil. פתני, read פתגי).

**פַּתְגּוּמְרִין**, v. פַּתְכּוּמְרִין.

**פַּתְגִּירָא, פַּתְגּוּרָא**, v. פִּתְגָּמָא.

**פִּתְגָּם, פִּתְגָּמָא** m. (b. h. פִּתְגָּם; פתג, v. פְּתָנָא, cmp. פסס, גזר a. derivatives) *decree; word; affair, event* (=h. דָּבָר). Targ. Num. XXI, 24, a. fr. לפ׳ דחרב (כפ׳) according to the law of war (h. text לפי).—Targ. Is. VIII, 10. Ib. IX, 7. Targ. Deut. XXIV, 1 עֶבְרַת פ׳ (h. text ערות דבר). Targ. Gen. XX, 10; a. fr.—*Pl.* פִּתְגָּמִין, פִּתְגַּמְיָא. Targ. O. Ex. XXXIV, 27; a. fr.

**פְּתָּת**, v. פתי.

**פְּתָתָן**, Targ. Is. III, 17, v. פָּאתָא I.

**פְּתוּאֵל** (b. h.) pr. n. m. *Pethuel,* father of the prophet Joel. Midr. Till. to Ps. LXXX; a. e.

**פְּתוּגְתָא** pr. n. pl. (פתג) *P'thugta* (*Division,* cmp. פְּלוּגְתָא II), a place in Galilee. Lev. R. s. 5 מפ׳ שהיה יינם מפתח את חגוף וכ׳ they got their wine from P., for their wine opened the body to lust, v. פָּתָה; Num. R. s. 10 פִּתְגּוּתָא (some ed. פַּתְגּוּ); Yalk. Am. 545.

**פְּתָוָן**, v. פְּתָאָה.

**פְּתוֹר, פְּתוּר**, Targ. II Esth. III, 3 פְּתַוְרַיָּה, פְּתַוְרַיָּא, prob. a corrupt dittography of the preceding סַכְרַיָּה.

**פַּתְוָרָא**, *pl.* of פִּתְרָא II.

**פְּתוּחַ** m. (פָּתַח) *opening, open top.* Sifré Num. 126 (ref. to פתוח, Num. XIX, 15) כלי ... דרך פְּתוּחוֹ a vessel that receives uncleanness through its open top; ib. על פתוחו אמרתי וכ׳ I speak (the text speaks) only of the open top (inside), but not of the entire vessel; (Yalk. Num. 762 פְּתוּחוֹ).—[Ib. פ׳ זה חצורק, read: פְּתִיל.]

**פְּתוּי, פְּתוּחָא, פְּתוּחַ**, v. sub פִּתֵּי.

***פְּתוּי** m. (פָּתָה) *extended;* פְּתוּי הראש *a flat-headed person;* [Rashi: *elf-locked*]. Ber. 58ᵇ Ms. M. (ed. פְּתוּרֵי *pl.*; Alf. פתי).

**פְּתוּלָא**, v. פִּתְחוּלָא.

**פְּתוּנְיָא**, v. פַּרְתוּנָיָא.

**פְּתוּרִיד, פְּתוּר**, v. פתור.

**פְּתוֹר, פְּתוֹרָא** I m., **פְּתוֹרְתָא** f. (פתר *to extend,* cmp. Assyr. paššaru *dish,* v. Fränkel, Lexicogr. p. 53) *table.* Targ. Ex. XXV, 23; a. fr.—Targ. Prov. IX, 2 פתורת׳.—Targ. Y. Gen. XXIII, 16 פָּתוֹר (ed. Vien. פַּ׳) *money-changer's table.*—Sabb. 36ᵃ פתורה פתורתא פתורתא what formerly was called *pathora* (a small table, plate) is now called *pathorta,* and *vice versa.* Taan. 25ᵃ פ׳ דדהבא (Ms. M. תכא) a golden table. Sabb. 129ᵃ, v. רוֹנָס; a. fr.—B. Kam. 19ᵇ bot. בבהמה ופ׳ it means a domestic animal eating from the table, v. פִּתְרָתָה.—*Pl.* פְּתוֹרִין, פָּתוֹרַיָּא. Targ. Is. XXI, 5. Targ. Ez. XL, 43; a. e.—Nidd. 20ᵃ הא בפתורי (some ed. *sing.*) 'dark clothes coming from abroad' refers to those worn at the table (*vestes cenatoriae* or *synthesis*), v. אוֹלָרִין.

**פְּתוֹר, פְּתוֹרָא** II m. (פִּתֵּר) *interpreter.* Koh. R. to X, 10 פ׳ חולמיא interpreter of dreams.

**פְּתוֹרָא** pr. n. m., v. פְּתִירָה.

פְּתוֹרָאָה m. (denom. of פְּתוֹרָא I) = h. שׁוּלְחָנַי, *money-changer*. Ḥull. 54b.

פְּתוֹרָתָא, v. פְּתוֹרָא I.

פְּתַח (b. h.) 1) *to open, begin.* Y. Ber. VI, end, 10d על כל ... שהיה פּוֹתֵחַ וכ' over each cask as he opened it he said the benediction &c. Sabb. 104a, a. e. פּוֹתְחִין לוֹ (Var. פְּתָחִין), v. טָמָא I. Ib. 48a אבל לא פותחין ... מתירין you may untie the neck-hole of a shirt, but not cut it open (on the Sabbath). Y. Taan. I, 64b top (ref. to Is. XLV, 8) כנקבה ... פּוֹתַחַת וכ' like the female that opens for the male. Ned. III, 4 לא יִפְתַּח לו בנדר he must not begin (offer his willingness) to make a vow (in order to escape robbery &c., v. נָדַר); a. v. fr.—Part. pass. פָּתוּחַ; *pl.* פְּתוּחִין, פְּתוּחִים; פְּתוּחוֹת, פְּתוּחוֹת. Yeb. 71b, a. e. נסתם חפ' וכ', v. סָתַם. Snh. 94a, v. סָתַם (v. מנצפ"ך). Meg. 3a, v. פ' באמצע, v. סָתַם. Erub. IV, 6 שלש חצירות חפ' זו לזו ופ' וכ' three courts opening into (communicating with) one another and into the public road; a. v. fr.—פתח פתוח, v. פָּתַח.—Esp. פְּתוּחָה (פרשה) *a paragraph in the Torah beginning with a new, indented line*, opp. סתומה. Treat. Sof'rim I, 14 איזהו פ' כל שלא וכ' what is an open paragraph? Such as does not begin at the beginning of a line, ... ותהא נקראת פ' וכמה and how much space must one leave ... for a paragraph to be called open?; a. fr.—Trnsf. [*to open the door to,*] *to introduce* (into learning). Y. M. Kat. III, 83b top איזהו רבו כל שפ' לו תחלה who is called one's (special) teacher? He who was the first to initiate him; a. e.—Esp. *to open an opportunity for retracting a vow, to suggest reasons which, if known at the time, would have prevented the person from making the vow*, v. חָרָטָה. Ned. IX, 1 פותחין לאדם בכבוד וכ' the judges offer suggestions taken from the respect due to parents (saying, if you had known that this vow cast a reflection on your father &c.). Ib. יִפְתְּחוּ לו בכבוד המקום why not suggest to him the reverence due to the Lord ('if you had known that he who makes a vow is considered an evil-doer &c.')? Ib. 4 פיתחון לו מן התורה וכ' we offer suggestions to him from what is written in the Law, saying to him, if you had known that (in fulfilling that vow) you would transgress the law forbidding revenge &c.; a. fr.—B. Kam. 27a פ' בכד וסיים בחבית the Mishnah begins with *kad* and closes with *ḥabith!* Ber. 10a פ' בה באשרי וכ', v. סוּם I h. Gen. R. s. 84 אתה פָּתַחְתָּ thou wast the first man to speak of saving life; אתה פתחת בתשובה וכ' thou wast the first to do repentance, ... one of thy descendants shall rise and be the first (prophet) to call for repentance; a. fr.—Esp. *to open a lecture with a* (*Biblical*) *text.* Pesik. Aḥăré, p. 170a ר' לוי פ' וכ' R. Levi took up the text (Ps. LXXV, 5) &c. Gen. R. s. 1; a. v. fr.—Pesik. R. s. 33 [an editorial gloss] פ' בכל אלו הפרשיות the author takes his texts from all those (quoted) passages.—2) *to explain, speak plainly.* Shek. V, 1; Men. 65a (ref. to פתחיה as identical with מרדכי) he was named *Pethahia,* שהיה פותח דברים ודורש וכ' (not בדברים) because he explained words and interpreted them (etymologically) and knew seventy languages.—Part. pass. as ab. Sifré Aḥăré, beg., v. סָתַם.

*Nif.* נִפְתַּח 1) *to be opened.* Yeb. 71b, a. e., v. סָתַם. R. Hash. 16b נִפְתָּחִין בר"ה ... שלשה three books are opened (for recording) on the New Year's Day. B. Bath. 125b, v. סוּם I, *Nithpa.* Pesik. R. l. c. לְהִיפָּתֵחַ to have one's bowels opened, v. פְּסִיעָה; a. fr.—Ib. [editorial gloss] ונ' עוד שם בפרשת וכ' and furthermore this section (Is. LXI, 1) was used as the opening text; a. fr.—Esp. *to have one's eyes opened, to become seeing.* Pesik. R. s. 42 כשילדה שרה כל סומא ... נ' when Sarah gave birth, every blind person in the world was restored to sight; a. e.

*Pi.* פִּיתַּח 1) *to open.* Ib. פי' הפילקיות he opened the prisons. Par. III, 8 ומְפַתְּחִין בה חלונות ... וכושרין they piled wood in the shape of a tower and opened windows in it. Zeb. 88b רימונים שלא פִּיתְּחוּ פירקן (Ms. K. a. R. 2 נִפְתְּחוּ; Ms. R. 1 נִתְפַּתְּחוּ, v. Rabb. D. S. a. l. note 5) pomegranates which have not yet burst open; a. e.—2) *to engrave.* Y. Ab. Zar. III, 43b bot פי' בה פיתוחים if he cut designs into it.—3) *to dig, break ground.* Pirké d'R. El. ch. XXVIII; Gen. R. s. 76 כשיצמד ... יְפַתְּחוּ וישדדו וכ' when an ox and a cow are harnessed together, they will break and harrow all valleys.

*Hithpa.* הִתְפַּתֵּחַ, *Nithpa.* נִתְפַּתֵּחַ 1) *to be opened,* v. supra. Pesik. R. s. 31 נִתְפַּתְּחוּ בדם they (their cavities) were opened with (discharged) blood; a. e.—2) *to be cut into, graven.* Tosef. Sot. XV, 1; Y. ib. IX, 24b תירו ... וכיון מִתְפַּתְּחוֹת לפניו וכ' and when they let it (the Shamir, v. שָׁמִיר) look at the stones, they were engraven before it like the (wax-covered) tablets &c.—[Y. Kil. VII, beg. 30d מתפתחת R. S. to Kil. VIII, 1, v. פְּתַפֵּת.]

כְּפַתַּח ch. same. Targ. Deut. XV, 11. Targ. Is. XIV, 17; a. fr.—*Part. pass.* פְּתִיחַ; f. פְּתִיחָא; *pl.* פְּתִיחַיָּא, פְּתִיחַיִן; פְּתִיחָן *a) open.* Targ. Num. XIX, 15. Targ. Josh. VIII, 17; a. fr.—*b) seeing,* v. פְּתִיחַ.—Taan. 24a ולא ... אתיא למיפְתַּח מִיפְתַּח וכ' she came to open the door ..., but it could not be opened on account of the wheat pressing against it. Gitt. 69b לִיפְתַּח חבירתא וכ' let him open a keg of wine &c. B. Kam. 112b כגון דפָתְחוּ ליה בדיניה וכ' when they (the court) have opened his case (written a warrant, v. פְּתִירָתָא II) and sent for him. Ned. 28a מיפתח הוא דלא יפתח וכ' he dare not offer to make oath (in order to escape robbery &c.), but make a vow, he may. Num. R. s. 9 תרעא דלא פתיח ... אנן לא פַּתְחִינָן וכ', v. אָסַר; a. fr.—Ned. 22a אע"ג דפ' וכ' although R. Y. offered such a suggestion for retracting a vow, we must not do so; ולא פתחינן בהדא וכ' nor do we offer that other suggestion &c.; a. e.

*Af.* אַפְתַּח same. Lam. R. to I, 1 רבתי, beg. א' ליה ביתיה וכ' he opened his house to him, and he entered.

*Pa.* פַּתַּח same. Targ. Is. XLV, 1. Ib. XLII, 7.—*Part. pass.* מְפַתַּח *open-eyed, able to see.* Lev. R. s. 22 חד סמי וחד מפ' (Koh. R. to V, 8 פתיח) one was blind, and the other could see.

*Ithpa.* אִתְפַּתַּח, *Ithpe.* אִתְפְּתַח, אִרְפַּ' 1) *to be opened; to be released.* Targ. O. Gen. III, 5; 7. Targ. Job XII, 14; a. fr.—Gitt. 69a bot. לאִיפַּתּוּחֵי וכ' (Rashi לפתיחי, read: לְפַתּוּחֵי *Pa.*) that the boil may open, let somebody blow &c. Ib.b, v. צְפִירְתָּא; Pes. 42b; a. e.—Esp. *to be restored to sight.* Lev. R. l. c. דין דהוה סמי א' וכ' he who was blind re-

covered sight &c., v. סְמִי; Koh. R. l. c. Ib. אִיתְּפַּתְּחַת the she-ass recovered &c.; a. e.

פַּתָּח m. (פְּתַח *Pi.* 2) *engraver*. *Pl.* פַּתָּחִים. Y. Shek. IV, 48[a] top פַּתָּחֵי אבנים (Ms. M. מְפַתְּחֵי) stone engravers.

פְּתַּח, v. פְּרִיתַּח.

פֶּתַח m. (b. h.; פְּתַח) *opening, door, gate*. Keth. IV, 3 (ref. to Deut. XXII, 21) אין לה לא פ' בית האב וכ' if she (the faithless betrothed) has no paternal house door. Y. Sabb. VII, 9[c] top ניכר הוא ... על פִּרְיָתְחָה של תורה it can be seen that this man has never passed the gate of the Law (never studied). Koh. R. to III, 11 זה הפ' פתוח עד תהתהום this gate (verse used as introductory text, v. פְּתַח) opens to the deep, i. e. leads to deep reflection. Gen. R. s. 85 (ref. to פתח עינים, Gen. XXXVIII, 14) תלת עינית בפ' שכל העינים וכ' she lifted up her eyes to the gate to which all eyes are directed (she prayed to the Lord). Ib. s. 38 פתח ... פ' של תשובה the Lord opened to them the gate of repentance; a. fr.—Euphem. פְּתוּחַת פ' *absence of virginity* Keth. 9[b] טענת פ', contrad. to טענת דמים, v. דָּם. Ib.[a] ופ' כשני עדים דמי and the husband's statement that he found 'the gate open' is like a statement of two witnesses (to make her forbidden to him as a faithless betrothed); a. fr.—Trnsf. *a) an opening for retracting a vow, a suggestion*, v. פְּתַח. Gen. R. s. 91 מצא להם פ' למאה ... for one hundred and fifty Nazarites he found causes for absolution; a. fr.—*b) the starting time of menstruation*. Arakh. II, 1 אין פ' בטועה וכ' for a woman that has lost the account of a prolonged flux, there is no new starting point within either less than seven or more than seventeen days. Ib. 8[a] פְּתָחָה שבעה עשר her sure starting point is after seventeen days; a. fr.—*Pl.* פְּתָחִים, פְּתָחִין. B. Bath. IX, 1 ישאלו על הפ' let them go begging at the doors; Keth. XIII, 3 יחזרו על הפ'. Cant. R. to V, 2 פתחו לי פתח ... ואני פותח לכם פ' וכ' make for me one opening for return as wide as the point of a needle, and I shall open for you gates through which wagons and coaches can pass; a. fr.—Ab. III, 18 פִּתְחֵי נדה the calculations concerning starting points of menstruants (v. supra).

פִּי, פִּתְחָא ch. same. Targ. Ez. XL, 38. Targ. I Chr. XVII, 25 פ' דפומא opening of the mouth, courage to speak; a. fr.—Snh. 110[a] (ref. to Num. XVI, 30) לקרובי פ' the creation consisted only in bringing the gate (of Gehenna) nearer.—Meg. 10[b], sq., פתח לה פ' להאי וכ' took his opening text for this (Purim) lesson from here. Ex. R. s. 1 פתחין פ' להאי קרא took as text the following verse; a. fr.—Ned. 22[b] פתח פ' לנפשיה offered himself a reason for absolution from his vow.

פִּי, פִּתְחוֹן m. constr. (b. h.; פֶּתַח פֶּה פ') *opening of the mouth, point of attack, fault-finding; excuse for wrongdoing*. Sifra Vayikra, N'dab., ch. II, Par. 2 שלא ליתן פ' פה למינין לרדות in order not to give heretics (believers in plurality) occasion for rebellion. Gen. R. s. 8 בכל מקום שאתה מוצא פ' פה וכ' wherever (in the Scriptural text) there is an opportunity for heretics (to find pluralistic allusions), you will find the refutation next to it. Ib. (ref. to נעשה, Gen. I, 26) Moses said, Lord of the world, מפני מה אתה נותן פ' פה למינים why wilt thou furnish a point of attack to heretics? Lev. R. s. 20; a. fr.

פְּתַחְיָה (b. h.) *Pethahia*, name of a priest (and a priestly family) during the days of the Second Temple. Shek. V, 1 פ' על הקינין P. had the supervision of the sacrificial birds. Ib. פ' זה מרדכי P. is the same as Mordecai, v. פְּתַח; Men. 65[a].

פָּתָה, פְּתִי (b. h.; cmp. פתח) 1) [*to be open, wide,*] *to be accessible to influences, be compliant*. Ex. R. s. 21 (ref. to Hos. VII, 11) אצלי הם כיונה פּוֹתָה וכ' towards me they are like a tame dove, whatever I decree over them, they do and obey, but towards the nations of the world they are intractable like wild beasts.—2) *to open*; trnsf. *to influence, persuade, entice*. Snh. 38[a] (play on מי פתי Prov. IX, 16) מי פִּתָּאוֹ לזה וכ' who persuaded this man (Adam)? A woman spoke to him; (differ. in Yalk. Prov. 943).—[Num. R. s. 7 ופותין, read: וּפוֹתְתִין, v. פָּתַח.]

*Pi.* פִּיתָּה [*to open the heart of,*] *to persuade*; 1) (in a good sense) *to win, conquer*. Lev. R. s. 29 (ref. to Ps. LXXXIX, 16) שהם מכירין לְפַתּוֹת וכ' they know how to win the favor of their Creator &c.; (Midr. Till. to Ps. LXXXI לרצות); Yalk. Ps. 840; Pesik. Bahod., p. 152[a]. Y. Kidd. III, 64[c] top מְפַתִּים אותו ... וכופין וכ' they (the court) persuade him to give her a letter of divorce, but they force him to &c.; a. fr.—Gen. R. s. 71 פיתיתי, v. infra.—2) *to gratify; to mislead by gratifying; to deceive*. Lev. R. s. 6, beg. (ref. to ויהפתית, Prov. XXIV, 28) מאחר שפִּתִּיתָם אותו בסיני וכ' after you gratified him at Sinai, saying (Ex. XXIV, 7) &c. Ib. מאחר שפִּתִּיתָ בשפתיך וכ' after thou hast gratified with thy lips (promised to appear as witness) and caused him to go to law; a. e.—Deut. R. s. 7 (play on ובמופתים, Deut. IV, 34) חיו המכות מַפְתּוֹת אותם וכ' the plagues (by coming at intervals) deceived them (made the Egyptians believe every time that they were relieved forever); Midr. Till. to Ps. LXXVIII, 43 מפיתות בהן ed. Bub. (oth. ed. שפותות בהן; corr. acc.).—3) *to entice*. Y. Snh. X, 28[d] the strong Moabite wine שהוא מְפַתֶּה הגוף לזנות which opens the body to lust; Num. R. s. 10, a. e., v. פְּתוּנְתָא; a. fr.—Esp. *to seduce*. Keth. III, 9 (41[a]) האומר פִּיתִּיתִי את בתו וכ' if one declares, I have seduced that man's daughter. Ib. 4 המְפַתֶּה נותן the seducer pays three fines, opp. to אונס; a. fr.—Y. Keth. III, 27[b] שהפיתתו, read: שהיא פִּיתְּתוֹ when she seduced him.

*Pu.* פּוּתָּה *to be persuaded; to be seduced*. Gen. R. s. 71; Yalk. ib. 127 פּוּתִּיתִי (not פירת), v. רָסַן.—Part. f. מְפוּתָּה *a seduced woman*. Keth. 39[b]; a. fr.

*Hithpa.* הִתְפַּתֶּה, *Nithpa.* נִתְפַּתֶּה 1) *to be widened*. Yalk. Is. 302 אף היא מִתְפַּתָּה ... ומרחבת וכ' it (Gehenna), too, grows every day wider and broader and deeper (with ref. to תפיתה, Is. XXX, 33).—2) *to be persuaded; to be enticed*. Gen. R. s. 17 מפני מה האיש נוח לִהְתְפַּתּוֹת וכ' why is man easily appeased and woman is not?; v. פְּיוּס.—Num. R. l. c. ע"י היין נִתְפַּתּוּ וזנו through wine they were enticed and they committed whoredom. Erub. 19[a] (play on תפתה, v. supra) כל המִתְפַּתֶּה ביצרו יפול שם whosoever is carried away by his evil desire falls into it (Gehenna). Yalk. Is.

l. c.—Keth. IV, 1 נערה שנתפתתה וכ׳ if a young girl has been seduced (v. נַעֲרָה); a. fr.—3) *to insinuate one's self, to make one's self popular.* Esth. R. introd. (play on אפתם, Ezra IV, 13) אפי׳ דברים שחמלכות מתפתה בהם וכ׳ even with those things by which the (Roman) government makes itself popular, as theatres and circuses, it does harm.

**פְּתַי** I, **פְּתָא** ch. same, *to be wide, open.* Targ. Is. LX, 5 (h. text רחב).—Part. פָּתֵי (פָּאתֵי); f. פְּתָיָא; *pl.* פַּתְיִין. Targ. Ps. CIV, 25 פְּתֵי constr. (some ed. פָּא; ed. Lag. פתאי, corr. acc.). Targ. Y. Gen. XXXIV, 21 פַּתְיוּת constr. Targ. Jer. LI, 58. Targ. Ps. CXIX, 96. Ib. XXV, 17; a. e.

*Af.* אַפְתֵּי *to widen.* Targ. O. Gen. IX, 27 יַפְתֵּי (some ed. יַפְתְּ). Targ. Ex. XXXIV, 24. Targ. Deut. XII, 20; a. fr.

*Pa.* פַּתֵּי *to persuade, seduce.* Targ. Prov. VII, 21 תְּפַתְּיֵה (some ed. תְּפַאתְיֵה).

**פְּתַי** II m. constr. (preced.) *widening,* 1) פ׳ ירכא (cmp. patella) *knee-pan.* Targ. Gen. XXXII, 26 (Y. II כף); ib. 33.—2) *width, distance.* Hull. 139b שיתסר דרי בפ׳ מילא sixteen rows, each extending over one mile.—3) פ׳ רמשא v. אַפְתָּא II.

**פֶּתִי** m. (b. h.; פָּתָה) *one easily persuaded, credulous; inexperienced, simple; fool.* Midr. Prov. to I, 4 אמר שלמה פ׳ הייתי וכ׳ Solomon says, I was simple, and the Lord has &c. Ex. R. s. 3 beg. (ref. to Prov. XIV, 15) מיהו פ׳ נער שכן וכ׳ *pethi* means (here) a lad, for in Arabia they call a lad *pathia* (v. next w.); ארץ פ׳ אלא לשון פתוי *pethi* has the meaning of being enticed (with ref. to Ex. XXII, 15). Tosef. Kel. B. Mets. VII, 8 מכתש של פ׳ (ed. Zuck. פתין, read: פְּתָיְרִין *pl.*) the fool's mortar (v. Prov. XXVII, 22,) *an implement of torture* (v. חֲמוֹר).—*Pl.* פְּתָאִים, פְּתָאִין, פְּתָיְרִין, v. supra.

**פְּתָיָא** I ch. same, *inexperienced, child, lad.* Ex. R. s. 3, v. preced.; Gen. R. s. 87, beg. (ref. to פתאים, Prov. VII, 7) אלו חשבטים ... למינוקא פ׳ (some ed. פַּתְיָה) *p'thaim* means the tribes (sons of Jacob) ... in Arabia they call a child *pathia*; Yalk. ib. 145; Yalk. Prov. 940; Snh. 110b (ref. to פתאים, Ps. CXVI, 6).

**פְּתָיָא** II c. 1) part. f. of פְּתֵי.—2) *a wide earthen vessel, pot.* Gitt. 69b פ׳ דמונדני (masc.) a pot containing fish-brine. Ab. Zar. 16b; Ber. 50a; Pes. 88a; Meg. 14b אונכא פ׳ thou black pot! (i. e. scholar with an unattractive appearance; cmp. Taan. 7a, quot. s. v. פָּאַר).—*Pl.* פְּתָוָתָא. Ab. Zar. 33b פ׳ דבר מרכסי (Ar. ed. Koh. פַּתְיָאתָא, oth. ed. פתיותא, read: פַּתְיָרֵי) pots of Be Mikhsé.—3) *open place, street.* B. Bath. 8a, v. פַּרְיָא I; (Rashi refers to פ׳ 2 *drinking vessel* at the well).—4) *enlargement.* Targ. Ps. CXVIII, 5, v. פּוּתְיָא.

**פַּתְיָד**, v. פַּתְיָא I.

**פַּתְיוּתָא** f. (preced. wds.) 1) *width, room;* פַּתְיוּת ידין *ample space.* Targ. O. Gen. XXXIV, 21 (ed. Vien. פְּתָרוּת; Y. פַּתְרֵית תחומין, v. פְּתֵי I). Targ. Jud. XVIII, 10; a. e.—2) = פְּתָאוּת *open space, street.* Targ. Ps. CXIX, 45 פַּתְיוּת אורייתא (ed. Wil. פְּתִיחוּת, corr. acc.) the highway of the Law (h. text רְחָבָה). Targ. II Chr. XXXII, 6 (ed. Lag. פתאה). Ib. XXIX, 4 פַּתְאוּת (ed. Lag. פָּתְאַת, constr. of פְּתָאָה).—[Ab. Zar. 33b פתיותא, Ar., v. פְּתָיָא II.]

**פְּתִיחַ** m. (פָּתַח) *ploughed land, furrow.* Tosef. Peah I, 8 שלשה תלמים של פ׳ three ridges of a furrowed field; Y. ib. II, beg. 16d; ib. III, 17c top; Kil. II, 6; Tosef. ib. II, 13 שלשה טפוחים של פ׳ (prob. to be read: תלמים). Ib. שלשה תלמים של פ׳; Y. ib. II, 28a top.

**פְּתִיחָא, פְּתִיחַ** I m. (part. pass. of פָּתַח) *open-eyed, seeing.* Targ. Y. Ex. IV, 11.—Lev. R. s. 22, a. e. והוה הדהוא פ׳ וכ׳ and the seeing man led the blind man; דין דהוה פ׳ וכ׳ he that was seeing became blind, v. פָּתַח. Gitt. 69a; a. e.

**פְּתִיחָא** II (**פְּתִיחָה**) m. (פָּתַח) [*opening,*] *preliminary legal proceeding,* esp. *summons to appear before,* or *to obey the decision of the court* under penalty of excommunication; *warrant.* R. Hash. 31b כתב פ׳ עילווה (Ms. M. 2 פיתקא) he wrote a warrant out against her. B. Kam. 112b פתיחה עילויה וכ׳ ... נטרינן ליה we wait for him a Monday and a Thursday and another Monday; if he does not appear, we write a warrant against him, giving him ninety days &c. Ib. וחני מילי לשמתא אבל לפ׳ וכ׳ this is the case with reference to decreeing excommunication, but for writing a warrant (at the defendant's expense) it is not so (the court messenger's statement is not so valid as the testimony of two). Ib. 113a האי מאן דכתיב עלויה פ׳ (Ms. M. דנקוט) if a warrant has been issued against a person; a. e.

**פְּתִיחָה** f. (פָּתַח) 1) *opening.* B. Kam. 49b (ref. to Ex. XXI, 33) אם על פ׳ חבירו על כרחו וכ׳ if he is responsible for opening a pit, how much more is he so for digging! Ib. על עסקי פ׳ וכ׳ for the act of opening &c. (the pit itself being on private ground). Ib. 50a. Pes. 54a פְּתִיחַת פי האתון the opening of the mouth of (Balaam's) ass; פ׳ פי הארץ the opening of the mouth of the earth (to swallow Korah). Sabb. 129a, v. קֶבֶר. Gen. R. s. 13 בזו פ׳ ובזו with reference to the one (sustenance) *opening* (the stem פתח) is used (Deut. XXVIII, 12), and with reference to the other (resurrection) *opening* is used (Ez. XXXVII, 12); a. fr.—2) פְּתִיחַת נדר (v. פָּתַח) *offering reasons for regretting a vow.* Y. Ned. VIII, end, 41a; Y. Naz. VII, 52a top; a. e.—3) *introduction to a lecture, text.* Cant. R. to I, 2 רבנן עבדין יתהון פ׳ לוידוי וכ׳ the Rabbis used them (the verses Cant. I, 2 sq.) as a text for a lecture on Vayhi &c. (Num. VII).—4) v. preced.

**פַּתְיָיא**, v. פְּתָיָא.—[Y. Shek. II, end, 47a פ׳ בר, v. פְּדָדָה.]

**פַּתְיָרֵי**, pl. of פְּתָיָא II.

**פְּתִיל** m. (b. h.; פָּתַל) 1) *twisted thread, border, edge.* Gen. R. s. 85 (ref. to ופתילך, Gen. XXXVIII, 18) זו סנהדרין שהן מצויירין בפ׳ this refers to the Sanhedrin that is distinguished by the (blue) cord (v. תְּכֵלֶת). Sifré Num. 115 (ref. to Num. XV, 38) על מקום הארוג ולא על מקום פ׳ the show-fringe must be attached to the woven part of the garment, not to where the edge begins. Men. 39b פ׳ בעינן the cord must be twisted, opp. גדיל plaited; a. e.—2) *the*

*twisted rim of an earthen vessel;* פ׳ צמיד *closely covered with a lid.* Sifré Num. 126 (ref. to Num. XIX, 15) פ׳ זה העורק צמיד זה הדופק (not הצודק) *pathil* is the neck of the vessel, *tsamid* the lid; Yalk. Num. 762 פתוח זה העורק וכ׳ (corr. acc.). Ib. מצרפין (ב) צ׳ פ׳ וכ׳ they keep uncleanness off when closely covered, though lying in a tent where there is a corpse. Gen. R. s. 39 צלוחית ... מוקפת צ׳ פ׳ a bottle closed with an air-tight lid. Ḥull. 25ᵃ; a. fr.—Tosef. Kel. B. Kam. VII, 7 מפני שהוא פ׳ ולא צמיד because a tin rim is twisted, but not close.

**פְּתִילָא**, v. פְּתִילְתָּא.

**פְּתִילָה** f. (preced. art.) 1) *twisted cord, wick.* Sabb. II, 1 פְּתִילַת האידן a bast wick; פ׳ המדבר the wick of the desert, v. שִׁבְרָא. Ib. פ׳ הבגד the wick made of rags of a garment. Ib. 5 חוץ מן הפ׳ except when he has the intention of saving the wick; a. fr.—*Pl.* פְּתִילוֹת. Ib. 20ᵇ עד כאן פסול בפ׳ so far the Mishnah refers to wicks unfit for use on the Sabbath. Ib. 21ᵇ; a. fr.—Gitt. 58ᵃ שתי פ׳ בנר אחד two wicks in one lamp (euphem. for adultery).—2) *string; bar.* Snh. VII, 2 ומדליק את הפ׳ וכ׳ and (the executioner) lights (heats) the string and throws it into his mouth; expl. ib. 52ᵃ פ׳ של אבר, v. אֶבְרָא; Y. ib. VII, 24ᵇ bot. פ׳ של בציץ a bar of plumbum album; (oth. opin.) נפט a wick dipped in naphtha. Yeb. 6ᵇ בישול פ׳ boiling (melting) a bar of lead; Sabb. 106ᵃ. Ned. 49ᵇ שהן דומין לפ׳ של אבר (not לפתילתא) which burn in the stomach like a molten bar of lead.

**פְּתִילָא, פְּתִילָתָא** ch. same, *wick; bar.* Y. Sabb. II, 4ᵈ top נסב פ׳ used a wick dipped in unclean T'rumah; a. e. [Ned. 49ᵇ, v. preced.]—*Pl.* פְּתִילָתָא. Y. Sabb. l. c. אנא צבע פ׳ בי חולא (not מן) I dip wicks in vinegar (of T'rumah). Gitt. 69ᵃ ונגדול תרתי פ׳ let him twist two strings; a. e.

**פתילתה**, Y. Kil. I, 27ᵃ top, v. פְּסִילְתָּא.

**פְּתִין** m. (פְּתָח) *the principal* or *king-beam*, common to two adjoining buildings, opp. to ראשים the cross-beams. Neg. XIII, 2 בית חבנוי ראש ופ׳ if a (twin-) house is built with cross-beam and king-beam common to both compartments.—[Tosef. Kel. B. Mets. VII, 8 פתין ed. Zuck., v. פְּתִי.]

**פְּתִירָת** pr. n. m. = בְּתִירָה. Tosef. Naz. V, 1 יהודה בן פ׳ ed. Zuck. (Var. ב׳); Tosef. Ohol. IV, 14 פתירוש (Ḥull. 54ᵃ ב׳; v. Fr. Darké, p. 97). Tosef. Sot. V, 13; VI, 1 בן פטורי (Var. פטרירי). Tosef. Eduy. III, 2 יהושע בן פ׳; ib. שמעון בן פ׳ (Eduy. VIII, 1 sq. ב׳); Y. Shek. III, 47ᶜ פתורא.

**פתירוש**, v. preced.

**פתירי**, Nidd. 20ᵃ Ar., v. פְּתוֹרָא I.

**פְּתִית** m. (פְּתַת) *broken piece.*—*Pl.* פְּתִיתִין, פְּתִיתִים. Men. 75ᵇ (ref. to Lev. II, 6) אותה לפ׳ ולא פְּתִיתָהּ לפ׳ thou shalt break it in pieces, but not a piece of it again in pieces (v. פת). Ib. VI, 4 (75ᵇ) וכולן פתיתין בכזית Ms. M. (Bab. ed. פותתן; Mish. וכולן כזיתים; Mss. פְּתִיתָן) and all of them must be broken in pieces of the size of an olive; Y. Ber. VI, 10ᵃ bot. Men. 18ᵇ תורת פ׳ the duty of breaking in pieces; a. e.

**פְּתִיתָה** f. (preced.) *breaking in pieces.* Sifra Vayikra, N'dab., Par. 10, ch. XII וכל פ׳ בכזתים, v. preced. Men. VI, 4 אין בהם פ׳ טעונות no breaking in pieces is applied to them; Sifra l. c.; a. e.—B. Kam. 19ᵇ bot. בבהמה ופ׳ Ar. s. v. פת (ed. ובפתורא) it means a domestic animal when it ate pieces in a broth.—*Pl.* פְּתִיתוֹת *the function of the breaking in pieces of the meal-offering.* Men. 18ᵇ; Ḥull. 132ᵇ.

**פָּתַךְ** *to break, distribute; to stir, knead.* Gen. R. s. 4, end ופָתָכָן זה בזה ... נטל the Lord took fire and water and worked them into each other; (Ḥag. 12ᵃ וטרפן). Gen. R. s. 10, beg., v. פָּקַעַת.—*Part. pass.* פָּתוּךְ, *pl.* פְּתוּכִים, פְּתוּכִין *a) worked up, mixed.* Num. R. s. 12; Cant. R. to III, 11 (ref. to Ex. IX, 24) אש וברד פ׳ זה בזה fire and hail worked into each other; Yalk. Job 912.—*b) variegated.* Neg. I, 2 הפ׳ שבשלג וכ׳ the variegation of the snow-white leprosy looks like red wine mixed with snow (before the latter is dissolved); הפ׳ שבסיד וכ׳ the variegation of the lime-white leprosy looks like red wine mixed with milk (before being stirred); Sifra Thazr., Neg., ch. II, Par. 2.

**פְּתַךְ** ch. same. Targ. Y. Gen. XVIII, 6 פְּתוֹכִי (not פְּתוּכִי; h. text לושי).—Part. pass. פְּתִיךְ; f. פְּתִירָא; *pl.* פְּתִיכִי, פְּתִירִין; פְּתִירָן. Targ. Y. Ex. XXIX, 23; 40. Targ. Y. Lev. II, 4, sq. Targ. Job XXV, 2 ed. Lag. (ed. Wil. פְּתָכִין, corr. acc.); a. e.—Nidd. 7ᵃ פתיכא בהו תרומה T'rumah is kneaded up with them. Pes. 63ᵃ פתיכי ברית מולין circumcised persons were included in the act of slaughtering.

**פִּתְכָא, פַּתָּכָא** m. (preced.) 1) *mixture.* Targ. Y. Gen. II, 7.—2) *bundle.* Ḥull. 105ᵃ, v. אוּפַּר; B. Mets. 30ᵇ.

**פַּתְכוּמְרִין*** m. (comp. of פתך, v. preced. wds., a. כּוּמָרָא, v. כּוּמָרָא; v. Syr. פתכא, P. Sm. 3342) *embroidered cloth over the heads of idolatrous statues.* Targ. Ez. XIII, 18 ed. Lag. (ed. פת כומרין, some ed. פת גומרין, corr. acc.; h. text מספחות); ib. 21. Ib. XVI, 16.—[Targ. Zeph. I, 5; Targ. Am. V, 26, v. פְּתַכְרָא.]

**פְּתַכְרִיתָא** f. pl. (פְּתַךְ) *variegated trinkets* (of glass). Kidd. 9ᵃ, v. חוּמְרָא II.

**פְּתַכְרָא** m. (also *pl.* form פְּתַכְרֵי) (denom. of פתכא, v. פַּתְכוּמְרִין) [*painted thing,*] a contemptuous expression for *idol.* Targ. Am. V, 26 פְּתַכְרֵיכוֹן ed. Lag. (ed. פת כומריכון; h. text מלככם). Targ. Zeph. I, 5 פְּתַכְרֵירֵיהוֹן ed. Lag. (some ed. פת כומרירהון; h. text מלכם). Targ. Is. VIII, 21 פְּתַכְרֵירֵיהּ (h. text מלכו).—[For another derivation of our w., see Fl. to Levy Targ. Dict. II, 574².]

**פָּתַל** (b. h.; cmp. פָּשַׁל) *to twist.* Men. 39ᵇ עשה גדיל ופוֹתְלִידהוּ מתוכו make a fringe and twist a part of it; Yeb. 5ᵇ וְפָתְלֵהוּ. Tanḥ. Sh'laḥ 15 (expl. פתיל, Num. XV, 38) והוא צריך לפָתְלָן and one must twist them. Gen. R. s. 94 (play on שהיו מְפוּתָלִים ד״א שהיו פותלין על ע״ב נר [read:] נפתלי) they

(the sons of Naphtali) were perverted; another explanation, they twisted (wove curtains) on seventy two leashes, v. נִיר IV.

*Pi.* פִּיתֵּל same, trnsf. *to pervert.* [Sifré Deut. 308 מִפְתְּלוּ, read with Yalk. ib. 942 מִפְסְלוּ, v. פָּסַל.]—Part. pass. מְפוּתָּל; *pl.* מְפוּתָּלִים, מְפוּתָּלִין. Gen. R. l. c. (some ed. מוּפְתָּלִים *Hof.*), v. supra.

**פַּתֵּל** ch. same; *Pa.* פַּתֵּיל *to pervert.* Part. pass. מְפַתֵּל; *pl.* מְפַתְּלִין. Targ. Prov. II, 15 (ed. Wil. מְפַּי *Ithpa.*; h. text נִלְוָזִים).

**פִּתְלָגָא**, v. פִּתְלָנָא.

**פַּתְלָן** m. (preced. art.) *perverter.*—*Pl.* פַּתְלָנִים. Yalk. Deut. 942 (not פַּלְטִי); v. פַּתְלְתּוֹל.

**פִּתְלָנָא** (**פַּתְלָנָא**) ch. same. Targ. Y. II Deut. XXXII, 5 (not פִּתְלָגָא).

**פִּתְלְתּוֹל** m. (b. h. פַּתְלְתּוֹל; reduplic. of פתל) *perverse; perverter.*—*Pl.* פַּתְלְתּוֹלִים. Sifré Deut. 308 (ref. to Deut. XXXII, 5) עוקמנים אתם פ׳ אתם you are tricksters, you are perverters; (Yalk. ib. 942 פתלנים, v. פַּתְלָן).

***פִּתְמָנָאֵי**, read: פִּירְזוֹנָאֵי m. pl. (denom. of פֶּתֶן) *adder-like.* Targ. Y. II Deut. XXXII, 33, v. פֶּתֶן ch.

**פִּתָּן**, Tosef. Kel. B. Bath. IV, 8, read: פַּכָּן.

**פֶּתֶן** m. (b. h.; פתן, cmp. פתל, *to wind*) *asp, adder.* Num. R. s. 19 אפי׳ נְשׁוּךְ פ׳ ועקרב וכ׳ even he who was bitten by an asp or a scorpion, &c. (was cured when looking at the brazen serpent); Yalk. ib. 764; Tanḥ. Huck. 19 נשוך בפ׳ וכ׳. Sifré Deut. 323 (ref. to Deut. XXXII, 33) [read:] אלו הראשונים שבכם שהם כפ׳ הזה אכזרי that means the foremost among you who are like the asp, the cruel; Yalk. ib. 946; a. e.—*Pl.* פְּתָנִים. Pirké d'R. El. ch. XIV מרורת פ׳ ומות וכ׳ the venom of asps and death are in its (the serpent's) mouth; Yalk. Gen. 27.

**פֶּתֶן, פְּתָנָא, פִּי׳, פְּתָנָא** ch. same. Targ. Is. XI, 8 חוי פתן (ed. Wil. פֶּתֶן) a winding serpent (h. text פתן). Targ. O. Gen. XLIX, 17 (h. text שפיפן); a. e.—*Pl.* פִּי׳, פְּתָנִין. Targ. O. Deut. XXXII, 33 ed. Berl. (oth. ed. פִּתְנֵי, פְּתָנֵי, פְּתָנֵי; Y. I פִּירְזוֹנָא; v. פתמנאי).

**פֶּתַע** (b. h.) *coming unawares, sudden.* Num. R. s. 10, v. פִּתְאוֹם.

**פִּי׳, פְּתָפוֹת** m. (next w.) *breaking, smashing.*—*Pl.* constr. פִּי׳, פְּתָפוֹתֵי, only in פ׳ בצרים mashed eggs, a phrase for *confusion.* Cant. R. to II, 5 פ׳ ב׳ יש כאן there is a confusion (of names) here; Y. Snh. XI, 30$^{b}$ bot.

**פְּתָפַת** (reduplic. of פָּתַת) *to break, smash.*

*Hithpa.* הִתְפַּתְּפַת *to be broken, crumbled.* Y. Kil. VII, beg. 30$^{d}$ הדין רכיכה מִתְפַּתְּפַת הוא the soft rock crumbles (and the seeds above suck from the vine under it; R. S. to Kil. VII, 1 מתפתחת).

**פָּתַק** *to divide, distribute,* esp. *to dig* or *open a channel.* Y. Snh. IX, 27$^{a}$ פ׳ אמת המים עליו וכ׳ if he opened a sluice near a person, and the water came and swept him off. Tosef. Sabb. I, 23 פּוֹתְקִין מים לגינה וכ׳ you may conduct water into a garden on the eve of the Sabbath shortly before dark &c.; Bab. ib. 18$^{a}$; Y. ib. I, 3$^{d}$ bot. Tosef. B. Kam. II, 6 אילו הפותקין ברבים וכ׳ those who conduct their gutters . . . into the public road. Gen. R. s. 16, v. מַגְרוֹפִית. Tem. 12$^{a}$ [read:] ופוֹתְקָן למקוה . . . ממלא he may draw a quantity of nineteen S'ah of water and let it run through a gutter into the bath. Yalk. Prov. 961 כיון שפְּתָקָהּ when he cut its supply off by diverting the channel; Yalk. Gen. 16 שפוסקה; Gen. R. s. 10 שפסקה; a. e.

*Pi.* פִּיתֵּק same. Ib. s. 51, end (ref. to Deut. II, 9) אַבָל אתה מְפַתֵּק הנהרות וכ׳ but you may divert their rivers.—Denom. חֻפְּתַּק, פִּיתֵּק.

*Nif.* נִפְתַּק *to be cut off, divided*; esp. *to be conducted, diverted.* Tosef. Mikv. III, 6 ונִפְתְּקוּ ובאו לחברו ed. Zuck. (oth. ed. ונפסקו) and the water of one pond was diverted and came into the other pond; ib. 5 ונפתקו R. S. to Mikv. III, 1 (ed. ונפסקו).

**פְּתַק** I ch. same, v. פִּיתְקָא.

**פָּתַק** II *to aim, thrust.* Targ. II Chr. X, 18. Targ. Y. I Gen. XLIX, 8; a. fr.—[Targ. Y. II ib. VIII, 22 פתקין some ed., read פַּסְקִין.]—Snh. 95$^{a}$ פ׳ בה גירא he shot an arrow at him. Ib. פַּתְקֵיהּ בריש מוחא וכ׳ (not פסקיה) he threw it (the distaff) on the top of her head and killed her. Gitt. 68$^{b}$ פתקיה ארבע וכ׳ he hurled him a distance of four &c.; Ab. Zar. 17$^{b}$; a. e.

**פֶּתֶק**, v. פִּיתְקָא.—[Tosef. Ab. Zar. IV (V), 12 מן הפ׳, v. חֻפְּתַּק.]

**פִּתְקוֹנָא, פִּתְקָא**, v. sub פִּיתֵּק.

**פָּתַר** (b. h.; cmp. פָּשַׁר) [*to divide, spread,*] *to solve; to interpret.* Ber. 55$^{b}$ כ״ר פּוֹתְרֵי חלומות וכ׳ twenty-four interpreters of dreams existed in Jerusalem, ומה שפ׳ לי זה לא פ׳ וכ׳ and not two of them interpreted my dream alike. Pesik. Par., p. 33$^{a}$ פ׳ קרא בפרשת פרה explained the verse (Ps. XII, 7) as referring to the lesson concerning the red cow; Num. R. s. 19; a. fr.

*Nif.* נִפְתַּר *to be interpreted, solved.* Ber. l. c. חלום שנ׳ וכ׳ a dream which was interpreted in a dream. Y. Shek. IV, 48$^{b}$ תִּירָפֵתֵר שפודין וכ׳ it may be explained that they redeem unblemished sacrifices, and when afterwards they are blemished, (the money paid for them is secularized). Y. Ber. VII, 11$^{a}$ bot. תירפתר כה׳ וכ׳ the difficulty may be solved in agreement with R. Ishmael's opinion; a. fr.

**פְּתַר** I ch. same. Targ. Y. II Gen. XL, 12; 18. Targ. Y. Num. XXII, 5 בְּפֶתּוֹר חלמיא . . . בפדן in Paddan which is named Pethor after him (Balaam), 'interpreter of dreams'; Targ. Y. Deut. XXIII, 5 מִן פְּתוֹר חלמיא (corr. acc.).—Tam. 32$^{a}$ כל . . . בחד פְּתַרְנָא לך whatever you asked of us, we all explained in the same way. Keth. 107$^{b}$ פְּתַרְתְּוּ בה כולי האי have you gone so far in your interpretation? Y.

Ber. II, end, 5d יכיל אנא פְּתַר וכ׳ (= למִפְתַּר) I can explain this in agreement with the opinion of &c. Pesik. Shek., p. 10b ורבנן פַּתְרִין קרא בדואג וכ׳ and the Rabbis explain this verse (Ps. III, 3) as a reference to Doeg &c.; a. fr.

*Pa.* פַּתֵּר *to mollify, steep* (in water &c.). Y. B. Mets. IV, end, 9d הוה מְפַתֵּר וכ׳, v. סַרְהוּתָא.

**פְּתַר II, פִּתְרָא, פִּי׳** I m. (preced.) *solution, interpretation.* Y. Ber. I, 2d bot., a. fr. פ׳ לה וכ׳ there is an explanation for it (you can meet this difficulty by saying), that it refers &c. Tam. 32a מילתא דא אין לה פ׳ this problem is insolvable. Yeb. 97b [read with Ar.] נישל לכו סתר פ׳ we shall ask you something too mysterious for solution. Y. Shebu. I, 32c sq. פתר לה פ׳ חורן offered a different solution for it. Y. Dem. VII, end, 26c אין לך אלא כהדין פי׳ קדמיא there is nothing left to thee but to agree with the first interpretation. Y. Naz. V, 53d bot. כפִתְרָה דר׳ ירמיה as R. J. has explained it; a. fr.— *Pl.* פִּתְרִין, פִּתְרַיָּיא, פִּתְרָנִיָּה, פִּי׳. Y. Erub. IV, end, 22a פ׳ תרין פיתר לה offered two explanations. Y. Peah IV, 18b top פיתר לה כאילין פ׳ he explained it in accordance with those explanations (given above); Y. Gitt. VIII, 49c top פתריירתא (corr. acc.).

***פִּתְרָא, פִּי׳** II m. (cmp. פַּתְחוֹרָא I. a. פִּתְיָא II) a certain kind of *wine vessel.*—*Pl.* פִּתְרַיָּיא, פִּי׳. Y. Ab. Zar. II, 41c top באילין פ׳ רבריא concerning those large vessels (used by gentiles).

***פִּתְרוֹן** I m. (cmp. preced.) *plate, tablet, merchant's dish* (in which the various coins are arranged). Tanḥ. Ki Thissa, ed. Bub. 1 (expl. אגן הסחר, Cant. VII, 3, with play on סחר and סחר) פ׳ של פרגמטיא וכ׳ the plate used in business, whatever one needs, comes out of it; [read:] וארן הלשון אגן אלא לשון פ׳ and the word *aggan* means dish (ref. to Ex. XXIV, 6); Yalk. Cant. 992 פתרין.

**פִּתְרוֹן** II m. (b. h.; פָּתַר) *interpretation.* Ber. 55b כל אחד . . . ופ׳ חלומו וכ׳ each was shown his own dream and the interpretation of the other man's dream. Gen. R. s. 89; a. e.

**פִּתְרוֹנָא** ch. same. Targ. Y. II Gen. XL, 12; 18. Ib. ופתרוני דחילמא, read: ופִתְרוֹנַיהּ.—Gen. R. s. 89 כאן חלמא ופתרונה . . . חלמא ופתרוניה ידע here (in Pharaoh's case) he knew the dream and wanted its interpretation of him (Joseph), but there (in Belshazzar's case) he wanted to be told the dream and its interpretation; Yalk. ib. 147 ופתרניה (corr. entire passage accordingly).

**פתרין,** Yalk. Cant. 992, v. פְּתִרוֹן I.

**פַּתְרָן** m. (פתר *to spread, relax*; v. Fl. to Levy Targ. Dict. II, p. 574²) *weak, lean.* Targ. Ps. CIX, 24 (h. text כחש).—*Pl.* פַּתְרָנִין. Targ. Y. I Num. XIII, 20 (Ar. אפתרין; h. text רזה).

**פַּתְרָנוּתָא** f. (preced.) *leanness.* Targ. Ps. CVI, 15 (h. text רזון).

**פתרניד,** Yalk. Gen. 147, v. פְּתִרוֹנָא.

**פַּרְשֶׁגֶן, פַּתְשֶׁגֶן** m. (late b. h.; Persian) *repetition, copy, abstract.* Targ. O. Deut. XVII, 18 פתש׳ (ed. Berl. פַּרְשַׁגֶן); Targ. Josh. VIII, 32 (ed. Lag. פר׳; h. text משנה). Targ. Ps. LX, 1 פַּרְשֶׁגֶן (h. text מכתם). Targ. II Chr. XXIV, 27 (h. text מדרש). [Targ. Esth. III, 14, a. e. translates our w.: דיטגמא *ordinance*, v. Oppert Rev. des Et. Juives XXVIII, p. 40; v. אַנְטִירְגְּרַפִּין.]

**פַּתְשֶׁגָר, פַּתְשֶׁגַר** m. (preced.) *second in rank* (h. משנה). Targ. I, II Esth. X, 3. Targ. II Esth. VII, 9.

**פָּתַת** I (b. h.) *to break, crumble.* Men. III, 2 . . . לא פ׳ או שפִּתְּתָן וכ׳ if he omitted to break the meal offering to pieces, . . . or he broke them (the large pieces) into many small pieces, v. פַּת. Ib. VI, 4 (75b) וכולן פּוֹתְתָן Bab. ed., v. פָּתִית. Num. R. s. 7 ואוכלין פכסמין ופוֹתְתִין בהוך וכ׳ (not ופותתין) and we ate biscuits and broke them into the soup; a. fr.

***פְּתַת** ch. (preced.) *to break off, diminish.* Part. פָּתֵת. Targ. Ps. XIX, 3, v. פָּתַח.

***פָּתַת** II (v. פָּתָה) *to persuade, seduce.*—Part. pass. f. פְּתוּתָה. Y. Keth. I, beg. 24d ספק אנוסה ספק פ׳ there being a doubt whether she was outraged or seduced; [prob. to be read: פְּתוּרָה.]

**פְּתָתָא,** v. פִּירְתָא.

**פתתד,** Y. Keth. XII, 35a top, v. גּוּבְבָתָא.

## צ

צ *Tsadê* (*Sadê*), the eighteenth letter of the alphabet. It interchanges with ז, ט a. ס, q. v.; dialectically with ע, q. v.

**צ׳,** as a numeral letter, *ninety*, v. א׳.

**צָאַד,** v. צוּד ch.

**צָאָה,** v. צאי.

**צְאָה,** v. צוֹאָה.

**צָאוִי,** v. צָוִי II.

**צָאָה, צאי** (v. צוֹאָה) *to soil.* Part. pass. צָאוּי *dirty, unwashed (wool).* Tosef. Ḥull. X, 5 (ed. Zuck. צוֹר), v. צוֹאֵי.

*Pi.* צָאֵה *to treat as excrement.* Y. Sabb. IX, 11d (ref. to צֵא, Is. XXX, 22, v. LXX) צָאִירוּ נבלתו, v. נָבֵל; Y. Ab. Zar. III, 43a bot. צָאֵהוּ.

וכ׳ if you guard mine oath, I will make you resemble the host above; if not, I will make you resemble the host below (the animals). Keth. 3[b] דאמרי שר צ׳ בא לעיר it was said, a (Roman) general is coming to the place (and will seize things for his maintenance); a. fr.—*Pl.* צְבָאִים; (fem.) צְבָאוֹת. Gen. R. l. c., v. supra. Ib. הרבה צ׳ מינה וכ׳ the Lord has appointed many hosts (messengers) to revenge the wrongs &c. Cant. R. l. c. בשתי צ׳ וכ׳ he adjured them by the two hosts (v. supra). Ib. בצ׳ . . . שעשו צביוני וכ׳ 'by the hosts', that means the patriarchs who did my will &c. Num. R. s. 2 והם צְבָאוֹתַי and they (the Israelites) are my hosts. Ib. שהם היו צְבָאוֹתָיו וכ׳ they were his hosts, and he wanted to count them &c. Ib. כך צ׳ יש לי בעולמי וכ׳ so and so many troops have I that do my will; a. fr.—ה׳ צבאות (אלהים) *the Lord of Hosts.* Targ. Jer. V, 14; a. e.—Ber. 7[a].—[צְבָאִים, *pl.* of צְבִי, q. v.]

**צַבְאוּת,** v. צְבוּ.

**צְבָאתָא,** v. צִיבְתָּא.

**צָבֵת,** v. צבי.

**צִבְיוֹנָא, צִבְיוֹנָא** f. (צְבִי) *will, desire; willingness.* Targ. Y. Lev. VIII, 15 (ed. Vien. צִבְיוֹ). Targ. Y. Gen. XXIV, 5. Targ. Job XXXI, 16 ed. Lag. (oth. ed. צַבָּאוּת); a. e.—Yoma 86[b] בצ׳ נפשיה לקטלא נפיק וצ׳ ביתיה וכ׳ of his own free will he (I, the judge) goes to meet death (divine punishment for wrong judgment), and the desire of his household he does not do (he must neglect his own affairs), and empty-handed he comes to his home again; Snh. 7[b] ברשות נפשיה . . . וצבי ביתיה וכ׳.

**צָבוּעַ** m. (צָבַע 1) part. pass. of צָבַע, q. v.—2) [*the checkered,*] *tsabu'a, leopard,* or *the striped hyæna* (?), v. אֶפֶא. B. Kam. 16[a] נעשה נקבה וכ׳ . . . צ׳ זכר לאחר Ms. M. (v. Rabb. D. S. a. l. note) the male *tsabu'a* after seven years is changed into a female, the female . . . into a bat; Y. Sabb. I, 3[b] bot. Gen. R. s. 7, end חצ׳ הזה מטפה של וכ׳ the *tsabu'a* is formed from a white drop, and has 365 colors. Tosef. B. Kam. I, 4; B. Kam. l. c.; Y. ib. I, end, 2[c]. Ib. בצ׳ זכר יש לו שעה וכ׳ it refers to the male *ts.* which at certain times is as fierce as a lion; a. e.

**צְבוֹעִים** pr. n. (b. h. צְבֹעִים), צ׳ (הַר) *the mountain of Zeboim.* Hall. IV, 10 (Ms. M. צבויין, without הר); Bicc. I, 3 (Ms. M. צְבוֹעִין); [prob. identical with צבעים, near Ono, Neh. XI, 34).

**צְבוּרָא, צָבוּר,** v. sub צִיב׳.

**צְבוּרְתָּא,** v. צְבִירָה.

**צְבוּתָא,** v. צְבוּ.

**צְבַחַד (צַבְחַר) צַר׳,** m. (prob. fr. a root צבח, with format. ד or ר; cmp. next w., a. צָבַע I) [*a grab,*] *a little, few.* Targ. II Chr. XXIV, 24 (h. text מצער). Targ. Job XXXVI, 2 (h. text זעיר). Targ. Is. V, 18; a. fr.—Y. Ber. I, 3[b] top. מן גו דאינון צ׳ because they (the verses) are few; Y. Sabb. I, 3[a] bot. Y. Yoma VI, 43[d] אורכין צ׳ endure a little while yet. Gen. R. s. 49; Lev. R. s. 10, v. וְיתֵר; a. fr.—

**צְבִי,** v. צוֹאִי.

**צָבֵי** m. = h. צוֹאִי, *soiled, unwashed.*—*Pl.* צָבְאִין. Y. Ter. XI, end, 48[b] על ידי דמניחון צ׳ וכ׳ because they (the mourners) wear unwashed garments, they do not hesitate to handle lamps themselves, opp. נקיין; ib. צוֹאֲבִין (h. form). Y. Taan. I, 64[c] top לבשה מאנין צבין she wore soiled garments; ib. צָבְאִין. Lev. R. s. 5, end מניה צואין (some ed. צואן, corr. acc.) his garments unwashed; a. e.

**צָבֵיר,** v. צוּר II ch.

**צְבָאִין** f. pl. (b. h.) *flock, small cattle.* Gen. R. s. 73 צבאנו של לבן Laban's flock. Ib. s. 42 אם אין תישים אין צ׳ אם אין צ׳ וכ׳ where there are no bucks, there is no flock, and where there is no flock, there is no shepherd; Lev. R. s. 11; Esth. R. introd.; a. fr.—צ׳ ברזל, v. בַּרְזֶל.

**צְאֶצָאִים** m. pl. (b. h.; יָצָא) *offspring.* B. Mets. 107[a] (ref. to בצאתך, Deut. XXVIII, 6) שירהו צֶאֱצָאֵי מעיך כמותך that the offspring of thy bowels be like thee; Taan. 6[a]; a. e.

**צְבַאר,** v. צוּר II ch.

**צְבָרֵי,** v. צְבִירִי.

**צְבָאתָא** f. = h. צוֹאָה, *filth, turpitude.* Targ. Prov. XXX, 12. [Ib. XI, 7 some ed., oth. עֲאָתָא.]

**צָב** I m. (b. h.; צבב *to swell, be soft,* cmp. צָבָה) a species of *lizard.* Sifra Sh'mini, ch. VI, Par. 5 (ref. to Lev. XI, 29) [read:] חצב זה חצב למינהו לרבות מינים של צב *tsab* means the species of lizard, 'after its kind' is to include the sub-species of lizard; Ḥull. 127[a], v. חֲבַרְבַּר. Ib. נחש שהוא כריך על החצב a serpent wound around (coupling with) a *tsab.* Ex. R. s. 15, end; a. e.—Num. R. s. 12 (ref. to צב, Num. VII, 3) אין צב אלא מצויירות צב *tsab* means here (wagons) painted in the colors of the lizard; Cant. R. to VI, 4 צווירנות, Yalk. Num. 713 צב מצוירנות (corr. acc., and add צב).

**צָב** II m. (b. h.; preced.) *bolstered litter;* עגלות צב *upholstered wagons.* Num. R. s. 12; Sifré ib. 45, v. טָקַס a. אִסְקַפְסְטִי; a. e.—*Pl.* צִבִּים. Yalk. Is. 372.

**צָבָא (צַבָּא)** ch. = צָב I. Targ. O. Lev. XI, 29 (v. Berl. Targ. O. II, p. 34).

**צְבָאתָא,** v. צִיבְתָּא.

**צְבָא, צָבָא,** v. צבי h. a. ch.

**צָבָא** m. (b. h.; צבא *to join, follow;* v. צָוָה a. צָבַת) *service; army, host.* Gen. R. s. 10 שלשה צבאים הן צ׳ לשמים וכ׳ there are three kinds of services, there is a service for heaven and earth (ref. to Gen. II, 1); צ׳ לתלמידים there is a service for students (ref. to Job XIV, 14); צ׳ ליסורים a service (message) for sufferings (ref. to ib. VII, 1). Ib. זכה צ׳ לו אם לאו צ׳ עליו if he is favored, a host (of divine powers) is for him; if not, a host (of hostile forces) is against him. Cant. R. to II, 7 (ref. to צבאות, ib.) בצ׳ של מעלה ובצ׳ של מטה by the host above (the angels) and by the host below (humanity). Ib. אם תשמרו . . . כצ׳ של מעלה

צְבָיִים. Sabb. 128a; Tosef. ib. XIV (XV), 8; Y. ib. XVIII, 16c, v. חֲצַב II. Gen. R. s. 31; a. fr.—Fem. צַבְיָה, צְבִיָּה. Ḥull. 79b, sq. Yalk. Cant. 988 למה ... כצ' שרבתה צביותיהן וכ' why is Jochebed likened to a hind? Because she reared the beauties of Israel (Moses and Aaron); a. e.

**צְבִי** ch. *desire,* v. צָבוּ.

**צְבִיאָתָא,** v. צְבִתָא II.

**צְבִיָּה,** v. צְבִי h.

**צְבְיוֹן** m. (preced. art.) *desire, pleasure.* Keth. 111a (ref. to צבי, Ez. XXVI, 20) ארץ שצְבְיוֹנִי בה מתירה חיים וכ' the dead of the land in which I have my desire, shall be revived &c. (v. צְבִי 1). Gen. R. s. 10 (ref. to צבא Job VII, 1) וכל צְבְיוֹנוֹ של וכ' and all the desire of man refers to what is earthly. Ex. R. s. 1 (play on הצבבה, I Chr. IV, 8) שעשה צבְיונו וכ' he did the will of the Lord; a. fr.—Ḥull. 60a כל ... בקומתם ... ברעתם ... בצְבְיוֹנָם נבראו all the works (animals) of creation were created in their full-grown stature, with their consent, with their pleasure (in their mission, with ref. to צבאם, Gen. II, 1); [Rashi: according to the shape of their own choice]; R. Hash. 11a (v. Ms. M., Rabb. D. S. a. l.).

**צְבְיָנָא, צְבְיָנָא, צְבְיוֹנָא** ch. same. Targ. Prov. X, 32. Ib. XI, 1 (ed. Lag. צבירי). Ib. 27. Targ. II Esth. III, 3; a. e.

**צְבִיטָה** f. (צָבַט) *seizing, handling*; בית הצ' that part of a vessel by which it is seized, *handle, neck, cavity* for the fingers, &c. Ḥag. III, 1 (20b) אזוריים ותוך ובית הצ' (Y. ed. ובית צביעה) (in vessels used for T'rumah) the back (outside), the inside, and the handle are considered as independent of one another (one becoming unclean does not affect the others). Ib. 22b בית הצ' Ms. M. (ed. הצְבָטָה), v. צָבַט. Kel. XXV, 7, sq. R. S. (ed. צביע). V. צְבִיעָה.

**צְבִיָּה,** v. צְבִי h.

**צְבִינָא, צְבְיָנָא,** v. צְבְיוֹנָא.

**צְבִיתָא,** v. צִיבְתָא.

**צְבִיעָה** I f. (צָבַע I) *handling*; בית הצ' that part of a vessel by which it is handled, v. צְבִיטָה. Kel. XXV, 7 כל הכלים ... ובית הצ' all vessels have backs, insides and handling places (independent of one another, v. צְבִיטָה); ib. 8 אחזו בבית צְבִיעָתוֹ וכ' כיצד ... how is this? If one's hands are clean, and the back of a cup is unclean, and he seizes it by its handling place. Ib. נטילתו באותה צביעתו באותה that which is taken up with one hand (at one special place) has one handling place (for the purposes of levitical cleanness); מקום אחיזתו שם צביעתו at whatever place a vessel is taken hold of, there is its handle. Y. Ḥag. III, 78d bot.; a. fr.

**צְבִיעָה** II f. (צָבַע II) *dyeing.* Men. 42b בעינן צ' לשמה the show-fringe must be dyed for that purpose (to be

Pesik. B'shall., p. 93a צצחר (corr. acc.).—[Editions vary between צבוחר a. צבחר.]

**צָבַט** (b. h.) *to seize, grab; to handle.* Ḥag. 22b (expl. בית הצביטה, ib. III, 1) מקום שצוֹבְטוֹ any part of a vessel by which you seize it. Ib. (שותין) מקום שנקיי הרשת צוֹבְטָן Ms. M. (ed. צובעין; Ar. s. v. בית הצביעה: שותין; v. Rabb. D. S. a. l. note; Y. ib. III, 78d בו שהנקיים הופסין) that part of the vessel by which the cleanly seize it when drinking (under the rim); v. צָבַע I.

**צָבָטָה,** v. צְבִיטָה.

**צָבָה, צבי** (b. h.; cmp. צָבָה) *to swell.* Y. B. Kam. VIII, beg. 6b אם כויו ... וצָבַת if one burnt a person with a heated spit on the palm of his hand, and it swelled; ib. על ראשו וצבת, (read וצבה) a. e.—[Ber. 6b לְצָבוֹת Ar., v. צָבַת.]

*Nif.* נִצְבָּה same. Y. Sot. V, beg. 20a (line 20) מים מגולין שתה וכ' (ed. Krot. שתת ונצבית, corr. acc.) he drank uncovered water (poisoned by a serpent) and his belly was swollen. Ib. (line 25) שתת ונִצְבֵּרית she drank &c.

*Pi.* צִבָּא, צִבָּה 1) *to cause to swell.* Lev. R. s. 17; Yalk. Ps. 808 [read:] ולא צִבִּיתִים, v. עוֹנָה II.—2) *to cause the appearance of being swollen.* Tosef. Peah IV, 14 המְצַבֶּה את כריסו he that feigns a swollen belly; Y. ib. VIII, 21b top המְצַבֵּא; Keth. 68a המצב' את בטנו.

**צָבָא, צֶבִי** (cmp. צבת) [*to seize; to bend*; cmp. חָפַץ,] with ב, *to find pleasure in, to choose, desire.* Targ. Y. Gen. XXXIV, 19 (h. text חפץ). Targ. Prov. III, 31 (h. text בחר). Targ. O. Ex. II, 21 (h. text יאל). Targ. Y. Deut. XXIII, 6 (h. text אבה); a. fr.—[Targ. Prov. II, 4 תצביה, ed. Wil., v. בְּצָא.]—Part. צָבֵי; f. צָבְיָא; *pl.* צָבְרִין; צָבְרִין. Targ. Prov. XI, 20. Targ. II Esth. I, 16. Targ. Prov. XXI, 25 (ed. Lag. עפירין, v. עָפַר); a. e.—Tosef. Yeb. XIII, 1 לית היא צבריא וכ' she refuses to be married to him. Snh. 65b דמרי צ' the master has found pleasure (in that man); שבת נמי מרי צ' the Sabbath likewise (is distinguished, because) the Lord has chosen it. Y. Keth. VII, 31c ולא תִצְבֵּי, v. פּוּתְיָא; a. e.

**צְבִי** m. (b. h.; preced.; cmp. חֶפְץ) 1) *desirable thing, beauty.* Tanḥ. Mishp. 17 (ref. to Jer. III, 19) ... נחלת צבי ארץ שנתאוו וכ' 'an inheritance of choice' ..., a land which the kings of the world coveted. Num. R. s. 23 (ref. to Ez. XX, 6, a. Jer. l. c.) חביבה עלי ארץ וכ' the land of Israel is more precious to me than &c.—*Pl.* צְבִיּוֹת. Yalk. Cant. 988 צְבִיּוֹתֵיהֶן, v. infra.—2) *deer, gazelle.* Keth. 112a (ref. to Jer. l. c.) א"י נמשלה לצ' מה צ' וכ' the land of Israel is compared to a deer, as the skin of a deer (when once taken off) cannot again cover its body, so cannot Palestine contain its fruits; Gitt. 57a, v. חָזַק; Tanḥ. l. c.; a. e.—Tosef. Sabb. VII (VIII), 13 פסק צ' את הדרך וכ' a deer cut the way off before me (a superstitious omen); Snh. 65b צ' הפסיקו בדרך a deer cut him (me) off &c.—Y. Gitt. II, 44b bot.; Tosef. ib. II, 4 כתבו על קרן של צ' וכ' if he wrote a letter of divorce on the horn of a deer, and cut it off and gave it to her. Keth XIII, 2 הניח מעותיו על קרן הצ' he has put his money on a deer's horn, i. e. he cannot reclaim the unauthorized expense; a. fr.—*Pl.* צָבָאִין, צָבְאִים,

used for *tsitsith*). Y. Shebi. VII, beg. 37[b]. Y. Sabb. VII, 10[c] top מה צ' היתה במשכן what dyeing was there at the preparation of the Tabernacle (to serve as a standard for forbidden Sabbath labors)?; a. e.

**צְבִיעִין**, v. צְבוּעִים.

**צְבִיר**, v. צָבַר.

**צְבִירָה** f. (צָבַר) *piling up, pile.* Ohol. XVII, 3 צְבִירַת העצמות (Var. צְבוּרַת), v. לָטוּמְיָא.—[Tosef. Kel. B. Mets. V, 13 צבירות, צבירות, v. צְפִירָה II.]

**צְבִיתָה** f. (v. צָבַת) *handling tongs.*—*Pl.* צְבִיתוֹת. Y. Erub. X, end, 26[d], v. צַבְתָּא.

**צְבִיתָא**, v. צַבְתָּא.

**צְבִיתִים**, Yalk. Ps. 808 אלו לצ', v. צִיר.

**צָבַע** I (cmp. צָבַט) *to seize, handle.* Hag. 22[b] ... שנקרי צובעין ed., v. צָבַט.

*Hif.* הִצְבִּיעַ (denom. of אֶצְבַּע) *to raise one or more fingers* for the casting of lots. Yoma II, 1 חַמְמוּנַת ... הַצְבִּיעוּ the superintending priest said to them, raise your fingers; Tam. 28[a]; Y. Yoma II, 39[d] top, expl. הוציאו אצבע.

**צָבַע** ch. same; *Pa.* צִבֵּע, with פּוּרִיסָא (v. preced. *Hif.*) *to cast lots.* Targ. II Esth. III, 7; IX, 24.

**צָבַע** II (cmp. טָבַע I) *to dip; to dye.* Orl. III, 1 בגד שצָבָעוֹ וכ' a garment which one dyed with shells of fruits forbidden as *'Orlah* (v. עָרְלָה). Sabb. VII, 2 והצוֹבְעוֹ and he who dyes it (the wool). Ib. 75[a], sq., a. fr. משום (חריב) צוֹבֵעַ he is guilty because it is an act coming under the category of dyeing; a. fr.—[Y. Sabb. VI, 7[d] צובעין תוחבן, read: צבעונין או זהובין, v. צִבְעוֹן.]—V. צוֹבֵעַ.—Part. pass. צָבוּעַ; f. צְבוּעָה; *pl.* צְבוּעִים, צְבוּעִין; צְבוּעוֹת. Gen. R. s. 96, v. בּוּרְדִּירָקָא. Num. R. s. 2 מפה שלו צ' אדום his flag was red-colored. Meg. IV, 7 מי שהיו ידיו צ' וכ' he whose hands are spotted from handling woad; a. fr.—Sot. 22[b] הצ' the painted (hypocrites), v. פָּרוּשׁ.—V. צָבוּעַ.

**צָבַע** ch. same, *to dip; to dye.* Targ. Y. Ex. XII, 22 Ar. (ed. טמש; h. text טבל). Targ. Y. II Lev. IV, 6 וְיִצְבּוֹעַ.—Y. Sabb. II, 4[d] top, v. פְּתִילְתָּא.—Y. Taan. IV, end, 69[c] חוה צ' פיסתיה וכ' dipped his bread in ashes. Koh. R. to VII, 11 הוה צ' חדא וכ' dipped one of his fingers in blood of a swine. Y. B. Kam. IX, 6[d] bot. א"ל צִיבְעֵיה סומק וצַבְעֵיה אוכם if he told the dyer, dye it red, and he dyed it black; אילו צְבַעְתֵּיהּ סומק וכ' if thou hadst dyed it red, it would have been worth &c. Men. 42[b] ... הא הכי צַבְעִיתוּ לה how do you dye the purple-blue?; a. e.

*Pa.* צַבֵּע same, *to dip, immerse.* Targ. O. Lev. XIII, 6 (Y. יְצַבַּע *Pe.*; h. text כבס). Ib. XIV, 9; a. fr.

*Ithpa.* אִצְטַבַּע *to be dipped, immersed; to be soaked.* Ib. XIII, 58. Targ. Cant. V, 2.

**צֶבַע** m. (b. h.; preced.) *dye, color; dyed material.* Sifra B'har, ch. I לצבוע בה צ' to use it for dyeing. Arakh. VI, 5 (24[a]) שצבעו לשמן צ' (not שצבען) dyed cloth which he had dyed for them (his wife and children). Mikv. VII, 3 מי הצ' dye-water. Num. R. s. 2; a. fr.—*Pl.* צְבָעִים, צְבָעִין. Ib. וצבע מפה שלו דומה לי"ב צ' and the color of his (Benjamin's) flag was like the twelve colors (combined); a. e.—V. צוֹבֵעַ.

**צְבַע, צְבָעָא, צֶבַע** I צְבַע', ch. same, constr. צִבְעָא. Targ. Ex. XXV, 4 צ' זהורי (h. text תולעת שני). Targ. Lev. XIV, 4; a. fr.—Sabb. 75[a] דליציל צִרְבְּעֵיהּ that its color may be so much brighter. Y. Pes. III, beg. 29[d] בגין דיקלוט צ' in order that it may take the dye; a. e.

**צַבָּע** m. (preced.) *dyer.* Sabb. 11[b], v. הוּנְמָא. B. Kam. IX, 4; a. fr.—*Pl.* צַבָּעִים, צַבָּעִין. Pes. III, 1, v. זוֹמָא I. Tosef. Shebi. V, 8. Y. Sabb. VII, 10[c] top הצ' שבירושלים וכ' the dyers in Jerusalem considered wringing (the dyed clothes) a special art; Tosef. ib. IX (X), 18; a. fr.

**צַבָּעָא** ch. same. Gitt. 52[b] עמרם צ' Amram, the dyer.—*Pl.* צַבָּעַיָּא, צַבָּעִין, q. v.

**צְבַע', צְבָעָא** I, v. צְבַע ch.

**צְבַע', צְבָעָא** II f. (צְבַע I) *finger, toe, fang.* Targ. Y. Lev. XI, 13 צ' יתירא (v. אֶצְבַּע); Deut. XIV, 11.—*Pl.* צִבְעָתָא, צְבַע'. Targ. Ps. CXLIV, 1 Ms. (ed. אצבעת', אצבעות'). Targ. Prov. VII, 3 Ms. (ed. אצב').

**צִבְעוֹן** I (b. h.) pr. n. m. *Zibeon,* father of Anah. Pes. 54[a]; Gen. R. s. 82; a. e.

**צִבְעוֹן** II, **צְבַע'** m. (צָבַע II) *color, dyed stuff.*—*Pl.* צְבַע', וְצִבְעוֹנִין, צִבְעוֹנִים. Pesik. R. s. 20 הראהו ארבע צ' וכ' he showed him the four colors in the Tabernacle (Ex. XXVI, 1). Y. Keth. VII, 31[c] בגדי צ' ... נדרה if a woman vows ... not to wear dyed (expensive) clothes; כלי פשתן ... ככלי צ' חן the fine linen garments from Beth Shean are like dyed clothes (included in the vow). Sabb. 57[b] עניות עושין אותן של מיני צ' עשירות וכ' poor women make them (those garlands) of dyed wool, the rich of silver or gold; Y. ib. VI, 7[d] צובעין תוחבן, read: צבעונין או זהובין.

**צִבְעוֹנָא** ch. same.—*Pl.* צִבְעוֹנִין, צְבַע'. Targ. Jud. V, 30 (h. text צְבָעִים). Targ. II Sam. I, 24 (h. text שני). Targ. Esth. VIII, 15; a. fr.—Sabb. 65[a] בניות ... דצ' הוו the cords which the daughters of Samuel's father wore, were of fine colored material.

**מַגְדְּלָא דְצַבַּע', מַגְדַּל צַבַּע', צַבְּעִין, צַבְעַיָּא, צַבְעָיָא** pr. n. pl. (v. צַבָּעָא) *Magdala of the Dyers,* near Tiberias. Y. Taan. IV, 69[a] bot.; Lam. R. to II, 2. Y. Pes. IV, 30[d] top מגדל צַבָּעֵיהּ; Cant. R. to I, 12 מגדלא דצבעין (also מגדלא only); Gen. R. s. 94. Lev. R. s. 17.

**צִבְצִין**, v. צֶמֶח.

**צָבַר** (b. h.) *to join; to pile up* (cmp. חָמַר I); *to collect.* Yoma V, 1 צ' את הקטורת וכ' he heaped the frankincense upon the coals. Tam. I, 4. Y. B. Bath. III, beg. 13[d] כיון שצ' לתוכו וכ' as soon as he has put into it a pile of fruit, he has taken possession (of the building). Pirké d'R. El. ch. XI צ' את עפרו וכ' God collected the dust out of which to create Adam (v. infra); a. fr.—Part. pass. צָבוּר; f. צְבוּרָה; *pl.* צְבוּרִים, צְבוּרִין; צְבוּרוֹת. Y. Taan. II, beg. 65[a] ... רואין

... and save the cask. Pes. 54ª ... צַבְתָּנָא בצ' מתעברא צ' עבדה Ms. M. (ed. בצ' מתעביד וכ' צ') our tongs are made with the help of tongs: who made the first tongs? Therefore the first tongs must have been a natural object; Tosef. Erub. XI (VIII), 23 (v. לַאי); Tosef. Hag. I, 9 (applied to the numerous laws derived from a meagre text); expl. Y. Erub. X, end, 26ᵈ מצ' אחת למדו צביחות הרבה וכ' from handling one pair of tongs (found as a natural object) they learned many manipulations with the tongs: so they derived numerous forbidden Sabbath labors by analogy from one intimated in the text.—Trnsf. *instrumentality.* B. Kam. 9ᵇ צ' דחרש קגרים (Rashi Var. צַוּוְתָּא) the deaf and dumb (who was given charge of the fire) was the instrument that caused the damage; ib. 59ᵇ (Ms. R. צַוּוְתָּא, v. Rabb. D. S. a. l. note 40).—*Pl.* צִרְבַתַּי, צַבְתַּי, צִרְבָתָא. Targ. I Kings VII, 49. Targ. O. Num. IV, 9 (ed. Berl. צִיבְתָּן). Targ. O. Ex. XXV, 38; XXXVII, 23 צִרְבָתָן ed. Berl. (ed. Vien. a. oth. צִרְבִיתָן, corr. acc.). Targ. II Chr. IV, 21.—2) *company,* v. צַוּוְתָּא.

**צִי', צַבְתָּא** II f. (צָבַת) *outfit,* esp. *cosmetic preparations.* Targ. II Esth. II, 12 (h. text מרוק').—Denom. צַבְרָאתָא, צִי' f. pl. *cosmetics.* Ib. 9 (ed. Amst. צָבְיָא').

**צַבְתָּא** *chips,* v. צִרְבְּתָא.

**צַד** m. (b. h.; צדד *to join*; cmp. סַד) *side, border.* B. Mets. 11ª עומד בצד שדהו he was standing at the border of his field. Snh. IV, 2 in capital cases מתחילין מן הצד they begin to take the votes from the side bench (the junior judges), opp. הגדול. Ib. 36ª (in Chald. dict.) כולחו מן הצד הוו מתחלי ... they began all their voting with the youngest; Gitt. 59ª. Snh. 38ᵇ תשובתן בצידן, v. פָּקַר. Gen. R. s. 8 בצדה, v. פְּתָחוֹן. Nidd. 22ᵇ מצד אחד, v. פָּנָה. Kidd. 74ᵇ מצידה (Var. in Ar. s. v. צד: מצמדה), v. תַּבְרָא.—B. Mets. 63ª, a. fr. צד אחד בריבית, v. רְבִית. B. Kam. I, 1, a. fr. הצד השוה שבהן the points common to both, v. I. הֲרֵי. Kidd. 78ª, a. e. מה להצד השוה וכ' what is the common point? Ib. ומייתי לה במה הצד and proves it by analogy from the common point. Ber. 35ª שכן יש בו ... מה להצד what is the common point? that it may eventually be used for the altar?; צד מזבח ... ואתי נמי זית and so is 'olive' included, which is eventually used on the altar (as oil). B. Mets. 115ª לצד שני another interpretation.—מן הצד sideways, *in an unusual manner, indirectly.* Sabb. 43ᵇ, v. טַלְטוּל h. Ib. 47ᵇ בנין מן הצד an indirect way of building (putting up a folding bed); a. fr.—כאיזה צד, כיוה צד, כאי זה צד, v. כְּרַצַד.—*Pl.* v. צְדָד.

**צַד** ch., v. צִיד.

**צְדָא,** v. צַיְדָא.

**צָדָא,** v. צְדֵי.

**צַדְאוּתָא,** v. צַדְרוּתָא.

**צְדַד,** *Pi.* צִידֵּד (denom. of צַד) *to turn sideways, move aside; to arrange.* Gen. R. s. 8 מְצַדֵּד man can look sideways (which other animals cannot); ib. s. 14. Yoma 55ª כשהוא מזה למעלה מצדד ידו וכ' when he is to sprinkle upwards,

כאילו צ' וכ' we look upon it as if the ashes of Isaac were heaped upon the altar. Sabb. 127ª חבואה צ' fruits piled for storage. B. Bath. 69ª אבנים צ' לגדר stones piled up (but not yet arranged and assorted) to build a fence with, contrad. to סדורות (cmp. Tosef. ib. III, 6, quot. s. v. סָדַר).

*Nif.* נִצְבַּר *to be piled, stored.* Y. B. Bath. I. c. פירות ראויין לִיצָּבֵר fruits fit for storage (not only temporarily deposited).

*Hof.* הוּצְבַּר *to be brought together, collected.* Snh. 38ª אדם ... מה' עפרו the dust of which Adam was made, was collected from all parts of the world; ib.ᵇ; Ab. d'R. N. ch. I.

**צְבִיר, צָבַר** ch. same. Targ. Ruth II, 7; 8; 15, sq. (h. text לקט). Targ. Ez. IV, 2 (h. text שפך); a. fr.

**צֶבֶר** m. (preced.) *heap, pile.* Ruth R. end, v. כָּבַר. Y. Sabb. IV, 7ª top צ' של קורות; Ohol. III, 7 Var., v. סְוָאר.—*Pl.*, v. צִירבּוּר.

**צָבַת** *to join; to attend.* Ber. 6ᵇ; Sabb. 30ᵇ כל העולם כולו אלא לְצָבּוֹת לזה ... אלא כל העולם ... Ar. (ed. לְצָוּוֹת) the entire world has been created for naught but to attend (be subservient) to him (the God-fearing man), [perh. fr. צָבָה, cmp. צָבָא].—*Part. pass.* צְבוּת; *pl.* צְבוּתִים, צְבוּתִין *coupled.* Men. X, 9 (71ª), v. צֶבֶת. [Lev. R. s. 17 צבותים, read: צבריתים, v. צָבָה.]

**צָבַת** ch. 1) same, *to join, associate.* [Targ. Prov. XXIII, 32 some ed., read נכת.]—Y. Keth. V, 30ª bot. חכים אנא דצבתן עם וכ' (not לנשייא) I knew the women that kept my mother company (during her confinement), v. חֲכַם.—2) (cmp. זָוַד) *to present, outfit.* Hull. 60ª בעינא דאיצַבֵּית ליה נחמא וכ' I desire to offer bread (to sacrifice) to your God; פוק צְבִית לגידא וכ' go out and offer up at the banks (or landing) of the Rabitha where there is a wide plain. M. Kat. 27ᵇ צבית זוודתא לאידך ed. (read: צְבִיתָי; Ms. M. תרמוש האי וכ') prepare a shroud for thy other son.

*Ithpe.* אִיצְטַבַּת *to be attached.* B. Bath. 80ª Ar., v. צְוַת.

**צֶבֶת** m. (b. h.; preced.) *couple, pair, set.* Tosef. Ab. Zar. III (IV), 8 בצ' הראשון of the first pair (of T'fillin); Erub. 97ª; a. e.—*Pl.* צְבָתִים. Ib. X, 1 מצאן צ' if he found the T'fillin arranged in sets; expl. ib. 97ª, v. זָוָא I. Men. X, 9 (71ª) מניחן צ' (Talm. ed. צְבוּתִים, v. Rabb. D. S. a. l. note 3; Ms. M. צבצין, corr. acc.) he puts the sheaves down in sets (without tying them). Tosef. Ab. Zar. l. c.

**צְבָת** f. (preced.) *a pair of tongs* (cmp. זוג). Ab. V, 6 (among the things created in the last moment before the Sabbath) אף צ' בצ' עשויה also tongs which (by human hands) can be made only by means of tongs; Pes. 54ª אף הצ' also the (first) tongs; v. next w.—Snh. VII, 2 פותחין את פיו בצ' וכ' they force his mouth open with tongs; Tosef. Sot. II, 3 (v. כַּלְבּוּשׁ). Erub. X, 15 צ' של עץ wooden tongs; a. e.

**צַבְּ, צִירְבְתָא, צַבְתָּא** I c. ch. 1) same. Gitt. 56ᵇ שקלינן צ' וכ' we get a pair of tongs and take the serpent away

he turns first his hand down &c. Sabb. 102b המצדד את האבן he who turns a building stone (makes room for it and sets it in its place). Bets. 32b מוחר לצַדְּדָן you are permitted to arrange them for a seat; a. e.—Part. pass. מְצוּדָּד, *pl.* מְצוּדָּדִין. B. Bath. 99a ומצ' פניהם וכ' their faces were turned sideways, like a disciple taking leave of his teacher.

*Nif.* נוֹצַד (for נֶצַד) *to be removed* (cmp. צָדָה II). Ruth R. to II, 14 (play on מְצַד ib.) שנוֹצַדָה לו ... לשעה his government was taken away from him for a time. Ib. שיעתידה מלכותו ליצַד ממנו וכ' his government was destined to be taken away &c. Gen. R. s. 26 שיוצוד, v. צָדָה II.

צְדַד ch., *Pa.* צַדֵּד same. Targ. Prov. XXIII, 5 אין תְּצַד וכ' ed. Lag. (oth. ed. תצר) if thou turnest thy eye (h. text תָּעִיף, v. Pesh. a. l.).—Targ. Y. Lev. XVI, 24 (cmp. B. Bath. 99a, quot. in preced.).—Sabb. 102b תואה בעי צַדּוּדֵי וכ' Ms. M. (ed. תתא) to place the lowest stone it is necessary to make room for it in the ground and surround it with earth (v. preced.). Yoma 37a דְמִצַּדְּדִי אַצְדּוּדֵי (Rashi דְמִיצַּדְּדִי, *Ithpa.*) they (the Cherubim) were turned sideways (so as to face both the house and each other). Sabb. 141a לא לִיצַדֵּד וכ' (or לְיִצַּדֵּד, *Ithpa.*), v. כּוּבָּא II.

*Af.* אַצְדַּד, inf. אַצְדּוּדֵי, v. supra.

צֶדֶד m.=צַד; *pl.* צְדָדִין, צְדָדִים. Ḥull. 8a והאיכא צ' but are there not the sides (of the heated knife which burn instead of cutting)? Y. Sabb. XIII, end, 14b צִידְדֵי בהמה the sides of a beast. Bab. ib. 154b צ' הן וצ' לא וכ' this is making use of the sides of a beast, and this the Rabbis have not forbidden. Ib. צְדָדֵי צ' the sides of sides, indirect use of the sides of an object (v. צַד). Sifré Num. 126 בכל צְדָדָיו on any of its sides, opp. entrance of the tent. Nidd. 22b, v. פֶּאָה. Sabb. 6a צִדֵּי רשות הרבים the sides (the walls &c.) along the public road. Ib. 99a צידי עגלה the sides of a wagon; עגלות תחתיהן ובניניהן וצִידֵיהֶן the spaces under wagons and between them, and their outsides. Y. Peah VI, 19c top דבר שהוא חומר משני צ' where a rule works as a restriction both ways; a. fr.—B. Kam. 16b, a. e. לצ' קחני it is meant in either way, i. e. disjunctively, the one or the other. Y. Yeb. IV, 5d לצ' ... או וכ' the Mishnah means the Vav in a disjunctive sense, 'or' &c.

צְדָדָא ch. same. Targ. Y. Num. XIX, 14 צִדָּדִיה (v. Sifré Num. 126, quot. in preced.).—*Pl.* צְדָדִין, v. preced.—[Y. Sabb. VII, 10a bot. מחברא בצדדיא, read: מכחרא בצרריא, v. צְרָרָא II.]

צְדָדָה, v. צדי.—[Yalk. Lev. 587 ואומר לו צדדה, read: צְרָרָה, v. צָרַר.]

צְדָדָה, v. צִידָה, a. צֵידָא.

צֵדוּ f.=h. צֵידָה, *provision, food.* Lev. R. s. 33; Yalk. ib. 661 צ' טבא וכ' the best food in the market.

צְדוּתָא, צָדוּ f. (צְדִי II) *desolation, confusion, despair* (corresp. to h. שַׁמָּה). Targ. Is. XIII, 9. Targ. Y. II Deut. XXXII, 10 (ed. Vien. צ', corr. acc.). Targ. Ps. CIX, 10 מה הוות צְדוּתָהוֹן Ms. (ed. Lag. צדיתהון; oth. ed. מדתוות צרתהון, corr. acc.). Targ. O. Deut. XXVIII, 37; a. fr.—Pesik. Nah., p. 126b (Hebr. dict.) מושיבה צ' (not צרו), v. פִּיד; Yalk. Job 918. Lam. R. to I, 13 (expl. שוממה a. דוה ib.) שוממה לצ' דוה לגרדום *shomemah* means doomed to desolation, *davah*, to execution.

צְדוֹנִי, צֵדוֹן, v. צִידוֹן.

צְדוּק, v. צִידוּק.

צָדוֹק (b. h.) pr. n. m. *Zadok*, 1) the high priest under David and Solomon. Yoma 73b; Sot. 48b. Snh. 21a מה צ' מחצה וכ' as Z. (the high priest) takes one half of the show-bread &c. Koh. R. to I, 4 (ref. to I Chr. VI, 34) ללמדך אילו היה אהרן ... צ' היה וכ' to teach thee that if Aaron and his sons had been alive (in David's days), Z. would have been their superior in his time; a. e.—2) Z., an alleged disciple of Antigonos of Sokho, and founder of the sect of the Sadducees. Ab. d'R. N. ch. V.—3) R. Z., a Tannai, contemporary with the destruction of the Temple. Gitt. 56a, sq. Yoma 23a. Ab. IV, 5; a. fr.—V. Fr. Darkhé, p. 70 sq.

צְדוֹקָא pr. n. pl. *Ts'doḳa*, in Galilee. Y. Dem. II, 22c top ר' שיבתי דצדוקי ר' אלכסנדרא דצ'. Y. Shebi. II, 34a ר'.

צְדוֹקָה, v. next w.

צְדוּקִי m. (v. צָדוֹק 2) *Sadducee*, a member of the sect of the Sadducees, opp. to Pharisee (פְּרוּשׁ). Yoma 19b חשדוהו צ' they suspected him to be a Sadducee. Ib. מעשה בצ' אחד וכ' it happened with a Saducee (acting as high priest on the Day of Atonement) that he prepared the frankincense without &c.; (Tosef. ib. I, 8 ביתוסי). Yad. IV, 8, v. גִּלְּלִי. Nidd. 33b מעשה בצ' אחד; Tosef. ib. V, 3 בצדוקה אחת (corr. acc.); a. fr.—*Pl.* צְדוּקִים, צְדוּקִין. Ab. d'R. N. ch. V על שם צדוק צ' the sect of the Sadducees was named from Zadok. Tosef. Nidd. V, 2 בנות הצ' the Sadducean women; Nidd. IV, 2. Tosef. Ḥag. III, 35; Y. ib. III, end, 79d. Hor. 4a דבר שהצ' מודין בו a decision with which the Sadducees would have agreed; a. fr.—V. מִין III.—*Fem.* צְדוּקִית; *pl.* צְדוּקִיּוֹת. Tosef. Nidd. V, 3 (Nidd. 33b נשי צדוקים).

צְדוּקִי, v. צְדוֹקָא.

צְדוּתָא, v. צָדוּ.

צד״י *Tsadé*, name of the eighteenth letter of the alphabet. Sabb. 104a (symbolization of letters) צ' כפופה צדיק וכ' ... Tsadé bent, Tsadé straitened, righteous when bent, righteous when straitened (v. כָּפַף). Y. Meg. I, 71d צ' the two forms of Ts. Shebu. 35b צ' בי״ת מצבאות if one wrote Tsadé and Beth, intending to write צבאות; a. e.—*Pl.* צָדִין. Sabb. 103b, v. גימ״ל.

צָדָה, צדי I (cmp. צד) *to lie in wait, aim; to hunt, capture.* Part. צוֹדֶה (=אוֹרֵב) *ambush.* R. Hash. I, 9 אם צ' להם if an ambush (of Samaritans) is apprehended. Yalk. Num. 787, v. infra.

*Pi.* צִיְּדָה *to aim.* Sifré Num. 160 (expl. צִדָּדָה, Num.

XXXV, 20) שצ' לו שמתכוון לו he aimed at him, had the intention of killing just him; Yalk. l. c. שצוֹדֶה.

**צָדָא, צָדֵי** ch. same, *to hunt, capture.* Targ. Ps. XXXV, 8 תְּצַדְרֵיהּ Ms. (ed. תְּצוּדִידֵיהּ). Targ. Prov. VI, 26 צָדְיָא Ms. (ed. צָדְהָא), v. צוּד ch.—Lev. R. s. 34 צָדִינוּן וְחַבְשִׁינוּן בְּפִילְקִי Ar. (ed. סַבְתִּינוּן) they caught them and put them in prison. Y. Kil. I, 27ª bot. וְצַדְרֵיהּ, v. מְצוּדְתָּא.

*Af.* אַצְהֵי (with ל) *to sport, mock, deride.* Targ. Prov. XVII, 5. Ib. XXX, 17 (some ed. מצריא, corr. acc.).

*Ithpe.* אִיתְצְדֵי, אִצְטְדֵי 1) *to be caught, captured.* Y. Ber. I, 2ª bot. אִיתְצְדִיאַת, v. אַנְגַּרְיָא; a. e., v. צוּד ch.—2) *to be exposed to ridicule.* Targ. Prov. XVIII, 1; XX, 3 (some ed. מצטרי; h. text וְיִתְגַּלַּע, v. גָּלַע).

**צָדָה, צדי** II (b. h.; preced.; cmp. meanings of סוּר) *to remove* (the inhabitants of), *make desolate.* Gen. R. s. 26 (ref. to עוּרִים, Deut. II, 23, v. Ez. XXI, 32) שצָדוּ אֶת תֵּיבֵל they depopulated the world.

*Nif.* נִצְדָּה *to become desolate.* Cant. R. to IV, 1 they offer seventy sacrifices on the Succoth festival in behalf of the nations שלא יִצָּדֶה תֵּיבֵל מִכָּן that the world may not be depopulated of them (through their extinction); Yalk. Num. 782; Pesik. Bayom, p. 194ª יצאו (Ms. O. ירצא; corr. acc.). Gen. R. l. c. גרמו לעולם שירצוד (from צדד or צוד) they were the cause that the world was desolated (through the flood).

*Hof.* הוּצְדָּה *to be removed.* Ib. הוּצְדוּ מִן תֵּיבֵל they were removed from the world.

**צָדָא, צָדֵי** ch. same, *to desolate.* Targ. Ps. IX, 7 צְדִירָתָא (some ed. *Pa.*).—Part. pass. צָדֵי, (צַדֵּי,); f. צַדְיָא = h. שָׁמֵם; fr. which צְדִי (צַדֵּי) *to be desolate; to be confounded, astounded.* Targ. Lev. XXVI, 33, sqq. Targ. Jer. IX, 9. Targ. Ez. XXXVI, 4. Targ. Lam. I, 16. Targ. O. Lev. XXVI, 32 וְיִצְדְּהוֹן ed. Berl. (ed. Vien., a. Y. וְיִתְצַדְּחוּן). Targ. Ez. XXVI, 16; a. fr.—Lam. R. to II, 2; ib. to IV, 18 (ref. to צדו, ib.) צַדְיָאָה deserted is the road, so that we cannot walk on our highways (v. Targ. a. l.).—[Y. Ber. I, beg. 2ª צדי לון; Lev. R. s. 12, a. e. צדי לי some ed., v. צְרַד II.]

*Af.* אַצְדֵּי *to make desolate; to confound.* Targ. Ps. LXXIX, 7. Targ. Ez. XX, 26. Ib. XXXVI, 3. Targ. Y. Num. XXI, 30; a. fr.

*Pa.* צַדֵּי same. Targ. O. Num. l. c. צַדִּיוּ ed. Berl. (oth. ed. צַדִּיאוּ; ed. Vien. צָדוּ). Targ. Job XVI, 7 צַדִּירָתָא (ed. Wil. צַדְרָתָא, corr. acc.); a. e.

*Ithpa.* אִצְטַדֵּי, אִצְטַדֵּי, *Ittaf.* אִתְצַדֵּי 1) *to be made desolate; to be confounded.* Targ. Ps. IX, 7. Ib. CII, 18 (h. text יערער). Targ. Job XVIII, 20; a. e.—*2) (cmp. צדד) *to be removed, disturbed.* Nidd. 45ª אִתְצַדֵּי הוּא דְּלָא מִתְצַדֵּי they (the tokens of virginity) are not disturbed (by coition); [prob. to be read: מִתְצַדְרֵי . . . אִתְצוּדֵי (fr. יְצַר) they have not yet been formed].

**צָדְיָא** I m. (צְדֵי I) *hunting, ensnaring.* Targ. Y. II Gen. X, 9 (ib. also צַיְדָא).

**צָדְיָא** II m. (preced.) 1) name of an unclean *bird.* Targ. Y. Deut. XIV, 16 (h. text תִּנְשֶׁמֶת); [Targ. Y. Lev. XI, 17 צְיִירָא, read: צַיְדָא (h. text כּוֹס)].—2) (in Hebr. dict.) name of a sub-species of *locusts.* Sifra Sh'mini, Par. 3, ch. V חצ' (missing in Ḥull. 65ª).

**צְדִיא,** Pesik. Shek., p. 12ª יונה בר צ', read: בּוֹצְרָיָא (v. Bub. ib. note 30).

**צְדִיאָה** f. (צְדֵי II) *desolation, ruins.* Targ. Zeph. III, 6.

**צְדִידָא** m. (cmp. צַד) [*crystal-shaped,*] 1) *eye-paint, antimony.* Targ. Jer. IV, 30 (h. text פּוּךְ). Targ. II Kings IX, 30 (some ed. צְרִירָא, corr. acc.).—2) name of *a precious stone.* Targ. Is. LIV, 11 (some ed. צְרִי, corr. acc.; h. text פּוּךְ).

**צַדְיוּתָא** f. (צְדֵי II) *desolation, destruction.* Targ. Is. VI, 12. Ib. XXXIV, 11. Targ. Y. I Deut. XXXII, 10 (ed. Amst. צְדִידוּת, ed. Vien. צְרִירוּת, read: צַדְיוּתָא). Targ. Esth. I, 4 צַדְיוּתֵיהּ דְּבָבֶל (ed. Lag. צַדְאוּתֵיהּ) the destruction of Babylon; a. e.—V. צָדוּ.

**צְדִיָּה** f. (b. h. צְדִיָּה; צָדָה I) *lying in wait, aiming at.* Yalk. Num. 787 נאמר כאן צ' . . . וכ' here (Num. XXXV, 20) the expression 'aiming' is used, and below (ib. 22) the same expression &c.

**צְדִירוּת,** v. צַדְיוּתָא.

**צְדִיק,** v. צַדִּיק.

**צַדִּיק** m. (b. h.; צָדַק) *virtuous, just, pious man.* Ab. I, 2 שמעון הצ' Simon the Just. Ber. 7ª צ' וטוב לו צ' בן צ' a righteous man faring well is a righteous man and the son of a righteous man, opp. רשע; a. v. fr.—Gen. R. s. 49 לא את הוּא צַדִּיקוֹ של עולם art not thou, (Lord) the righteous one of the world? Yoma 37ª (ref. to Prov. X, 7) . . . בשעה צ' עולמים וכ' when I mention the righteous (ruler) of worlds, give ye blessing.—*Pl.* צַדִּיקִים. Ber. 18ª (ref. to Koh. IX, 5) אלו צ' שבמיתתן וכ' this refers to the righteous who are called living even when they are dead. Gen. R. l. c., v. נִבְלָא II; a. fr.—*Fem.* צַדֶּקֶת. Meg. 10ᵇ אסתר הצ' Esther the pious. Gen. R. s. 48 אורתה הצ' that pious woman (Sarah). Ib. s. 63 הצ' חזו that pious woman (Rebecca); a. fr.—*Pl.* צַדִּיקוֹת. Cant. R. to I, 4 הצדיקים וחצ' the righteous men and women; a. e.

**צַדִּיקָא, צַדְיָק** ch. same. Targ. Ps. XXXVII, 21. Ib. V, 13 Ms. (ed. *pl.*). Ib. XI, 7; a. fr.—*Pl.* צַדִּיקַיָּא, צַדִּיקִין, צַדְיָקַיָּא. Ib. I, 5. Ib. XIV, 5; a. fr.—Ber. 61ᵇ לא אירברי . . . או לצ' גמירי the world has been created only for the wholly wicked or for the wholly righteous (to be enjoyed). Succ. 45ᵇ, v. פְּחִירוּת; a. fr.—*Fem.* צַדִּיקְתָּא. Targ. Esth. II, 7 (ed. Vien. צַדְקְתָא).—*Pl.* צַדִּיקָתָא. Targ. Ps. LXVIII, 26. Targ. Esth. II, 9 (Levy Targ. Dict. quotes צְדַקְתָּן).

**צְדָעָה** or **צֶדַע** m.; *pl.* צְדָעִים (cmp. צַד) *temples.* Sifra K'dosh., Par. 3, ch. VI (expl. פאת ראשכם, Lev. XIX, 27) אילו חם הצ' מיכן וכ' that means the temples on both sides; Macc. 20ᵇ זה המשוה צְדָעָיו וכ' he who makes his temples as hairless as the spot back of his ears &c. Nidd.

30b ידיו על שני צדעיו its (the embryo's) hands rest on its two temples; Lev. R. s. 14. Ned. 49b צִידְעַי, v. חֲגַר; a. e.

**צִי׳, צְדָעָא** ch. same. Targ. Y. Ex. XXVIII, 38. Targ. Jud. IV, 21, sq. (h. text רקה); a. e.—B. Bath. 60b צ׳ ובת צ׳ Ms. R. (ed. only בת צ׳) the depilation of the (upper) temple and of the lower temple; Midr. Till. to Ps. CXXXVII בת צְדָעָה (ed. Bub. צדעא). Sabb. 80b צ׳ ובת צ׳ (Ar. Var. בת צירדא, Rashi בת צִידְעָתָא, v. Rabb. D. S. a. l. note 30), v. אַנְדִירְפֵּי.

**צִדְעָתָא, צְדָעָה,** v. preced. wds.

**צְדַק** (b. h.; reduplic. of זָךְ; cmp. זָכָה) [*to be clear, pure, sincere,*] *to be right, true, just; to be cleared.* Y. Snh. IV, 22b top יכול אם צ׳ בדינך יִצְדַּק בדיני you may think, if he (the guilty) is cleared in thy court, he will also be cleared in my (God's) court.

*Pi.* צִדֵּק 1) (cmp. זִכָּה) *to act in favor of a person; to be liberal.* B. Bath. 88b (ref. to Deut. XXV, 15) צַדֵּק משלך ותן לו be liberal with what is thine own and give it to him, i. e. add overweight and overmeasure (תֵּירוּמֵי); Ḥull. 134a (ref. to the poor man's share). Num. R. s. 2 (ref. to ואתן צדק Job XXVI, 3) צִדֵּק׳ עמהם שלא וכ׳ the Lord dealt kindly with them in not changing their arrangements.—2) *to justify, declare* or *consider a person right; to defend.* Gen. R. s. 49 (ref. to Ps. XLV, 8) אוהבת לְצַדֵּק את בריותי וכ׳ thou (Abraham) lovest to defend my creatures, and hatest to condemn them. Y. Snh. IV, beg. 22a צַדְּקֵיהוּ consider him to be right (a true witness), opp. חקריהו cross-examine him; Deut. R. s. 5.—Esp. צ׳ את הדין *to justify God's judgment, to submit to divine dispensation as just, to punishment as deserved.* Sifra Sh'mini, introd. כיון ששמע אהרן כך צ׳ ... ושתק when Aaron heard this, he submitted to divine judgment and kept his peace (Lev. X, 3). Ib. אברהם צִדֵּק׳ עליו וכ׳ Abraham resigned himself to God's will, for we read (Gen. XVIII, 27), 'I am dust and ashes'. Ib. צִדְּקוּ עליהם וכ׳ they resigned themselves &c. Y. Sot. VIII, 22c bot. צדקיהו שצידק עליו וכ׳. Shallum was surnamed Zedekiah (justifier of God), because he justified God's judgment upon him. Ab. Zar. 18a ... בשעה שיצאו צידקו עליהם וכ׳ all three of them, when they were taken out for execution, resigned themselves &c. (reciting an appropriate Bible verse); a. fr.—Part. pass. מְצוּדָּק; *pl.* מְצוּדָּקִים. Mekh. Mishp., s. 20 (ref. to Ex. XXIII, 8) שונא דברים המצ׳ וכ׳ he will hate the justified words (the exhortations to justice) spoken at Sinai; Yalk. Ex. 353 (not דברי).

*Hif.* הִצְדִּיק 1) *to justify, clear, declare to be right; to make virtuous.* Snh. 10a (ref. to Deut. XXV, 1) עדים שהרשיעו את הצדיק ואתו ... והִצְדִּיקוּ וכ׳ when witnesses denounced an innocent man, and other witnesses came and justified him that was right, and thus exposed those (first witnesses) as wicked men; Macc. 2b. Gen. R. s. 21 (ref. to Ps. XVI, 15) לכשיקיץ ... אני מַצְדִּיקוֹ מאותה גזרה when he that is created in thine (Adam's) image shall awake (when the Messiah comes) ..., then I shall clear him from this decree (of expulsion from Eden). Lev. R. s. 4, beg. (ref. to Koh. III, 16) מקום שהִצְדִּיקִים וכ׳ there where I made them virtuous and called them divine beings ..., there they acted wickedly &c. Gen. R. s. 43 (ref. to Gen. XIV, 18) המקום הזה מַצְדִּיק וכ׳ this place (Salem-Jerusalem) makes its inhabitants righteous.—ה׳ עליו את הדין ה׳ *to deal strictly with.* Taan. 8a כל המצדיק ... מַצְדִּיקִין עליו את הדין וכ׳ he who makes himself righteous here below (who strives for righteousness) is judged righteously (strictly dealt with) in the judgment above (cmp. Yeb. 121b quot. s. v. הִקְדִּים). Hor. 11b (play on צדקיהו) אמר לו יה יַצְדִּיק עליך וכ׳ he (Nebuchadnezzar) said to him, Yah shall deal strictly with thee, if thou wilt rebel against me; a. fr.—2) *to treat with* צְדָקָה, *to be liberal towards.* Y. Peah IV, end 18c (alluding to Ps. LXXXII, 3) עני ורש הַצְדִּיקוּהוּ במתנותיו (not ועשיר) treat the poor and needy liberally as regards the gifts belonging to him (v. Ḥull. 134a quot. supra).—3) ה׳ את הדין *to submit to divine judgment, be resigned* (v. supra). Sifra l. c. למודים צדיקים שמַּצְדִּיקִים וכ׳ the righteous are wont to resign themselves to the will of God. Taan. 11a מצדיק עליו וכ׳ he acknowledges the justice of the verdict and says, you have judged me rightly &c. Ber. 19a והוא עומד ומצדיק וכ׳ he (the mourner) stands up and declares the judgment to be just &c.; a. fr.—*Part. pass.* מוּצְדָּק *justified, lawfully qualified.* Gitt. 86a (in a Chaldaic formula of sale of a slave) לעבדו וכ׳, v. עַבְדוּתָא.

*Hithpa.* הִתְצַדֵּק *to justify one's self, excuse one's self.* Gen. R. s. 92 (ref. to Gen. XLIV, 16) מה נִתְצַדָּק בדינה how can we justify ourselves for what we have done in the case of Dinah (that we killed the Shechemites)? &c.; Yalk. ib. 150.

**צְדֵיק, צְדַק** ch. same, *to be clear, just.* Targ. Ps. XIX, 10 צְדִיקוּ Ms. (ed. זכיאו).

*Af.* אַצְדֵּק *to justify, do justice to.* Ib. LXXXII, 3.—א׳ דינא *to acknowledge the justice of divine judgment.* Taan. 22b דקא מַצְדֵּיק דינא אנפשיה וכ׳ Ms. M. (ed. מצדיק עליה וכ׳) that he acknowledged the justice of God's decree over him, saying (Lam. I, 18) &c.

**צֶדֶק** m. 1) (b. h.; preced.) *righteousness, justice, equity; virtue.* Ḥag. 12b, v. עֲרֻבּוֹת I. Yalk. Deut. 907 (ref. to Deut. XVI, 19) אין יוצא ידי עולמו עד שיורה צ׳ בהוראתו he (that takes bribes) will not finish his days before he will prove that his (wrong) decision was right; Sifré Deut. 144 עד שיורוהו (corr. acc.). Midr. Till. to Ps. LVIII ed. Bub. ולא הודה בצֶדְקוֹ של דוד he would not confess that David was right. Ib. או בצ׳ שפטתם did you pursue me justly? רדפתם אחרי אותי or did you judge me in righteousness?; a. fr.—מְשִׁיחַ צֶ׳ *the true Messiah* (Jer. XXIII, 6). Pesik. R. s. 37 אפרים מ׳ צִדְקִי Ephraim, my (the Lord's) true Messiah. Ib. מ׳ צִדְקֵנוּ our true Messiah; a. fr.—2) *Tsedek*, the planet *Jupiter.* Sabb. 156a, v. צֶדְקָן. Ib.b top דקאי צ׳ במערב because *Ts.* stands in the west (thy planet is declining). Gen. R. s. 43 (ref. to Is. XLI, 2) מזל צ׳ הרה מאיר לו the planet *Ts.* shone on his (Abraham's) way; a. fr.

**צְדָקָא** ch. as preced. 1. Targ. Ps. IV, 6. Ib. XXXV, 27; a. fr.

**צְדָקָה** f. (b. h.; preced. wds.) *purity, righteousness, equity, liberality,* esp. *almsgiving.* Deut. R. s. 5 (ref. to Prov. XXI, 3) הקרבנות ... והצ׳ והדין מכפרין וכ׳ sacrifices effect atonement only for the involuntary sinner, but right-

eousness (or charity) and justice atone for &c. Pes. 87b, v. פָּזַר. Tosef. Dem. III, 17, v. גַּבָּיִי. Sabb. 118b גבאי צ' collectors of public charity; מחלקי צ' distributors of charity, v. חֵלֶק. Succ. 49b גדולה ג"ח יותר מן הצ' deeds of love are worth more than almsgiving; ib. צ' בממונו ג"ח charity is done at the mere sacrifice of money, deeds of love are performed with one's money and with one's person; צ' לעניים ג"ח וכ' almsgiving is only for the poor, deeds of love for the poor and the rich. B. Bath. 10b (ref. to Prov. XIV, 34) כשם ... צ' מכפרת וכ' as the sin-offering brings atonement for Israel, so charity is a means of atonement for the nations. Gen. R. s. 49 (ref. to Gen. XVIII, 19) מתחלה צ' ולבסוף משפט (not צדק) first charity (undiscriminating hospitality), and then justice; a. fr.—*Pl.* צְדָקוֹת. B. Bath. 10a (ref. to Prov. XI, 4, a. X, 2) שתי צ' הללו למה why two verses saying the same thing about charity? Treat. Der. Er. ch. II מחלקי צ', v. supra. Ruth R. to III, 3 וסכת זו מצוות וצ' 'anoint thyself' (ib.), that means with good deeds and charitable acts; a. e.

**צְדָקָה, צְדָקָת** ch., v. צִדְקָתָא.

**צְדָקוּתָא, צִדְקוּ** f. (preced.) *righteousness, justification, justice.* Targ. Koh. II, 21 (h. text כשרון). Targ. Ps. IV, 2 (ed. Wil. צִדְקוֹ). Targ. Prov. II, 9 Ms. (ed. צדקתא). Ib. VIII, 8; a. fr.

**צַדְקָן** m. (preced. wds.) 1) *acting justly;* 2) *charitable.* Sabb. 156a תאי מאן דבצדק יהי גבר צ' he that was born under the planet Tsedeḳ will be a right-doing man; expl. a charitable man (v. מְצֻוֶּה) צ' במצוות.

**צַדְקָנִית** f. (preced.) *pious, virtuous, charitable.*—*Pl.* צַדְקָנִיּוֹת. Y. Snh. X, end, 29d; Bab. ib. 112a; Arakh. 7b שער נשים צ' the hair of pious women (in a condemned city, v. נָדַח). Ex. R. s. 1 בשכר נשים צ' וכ' through the merit of the pious women of the age were the Israelites redeemed from Egypt; a. fr.

**צַדֶּקֶת,** v. צַדִּיק.

**צְדַקְתָּא, צִדְקַתָּא** f. = h. צְדָקָה. Targ. Ps. IX, 9 Ms. (ed. זכותא). Ib. XI, 7. Ib. XVII, 1 Ms. (ed. צדקה). Targ. Esth. IX, 22 מעהא דצ' (ed. Lag. מעתא)=h. מָעוֹת שֶׁל צְדָקָה, v. מָעָה. Targ. Koh. VII, 12; a. fr.—Ber. 6b אגרא דתעניתא צ' the merit of a public fast lies in the distribution of charity.—*Pl.* צְדָקָתָא. Targ. Ps. CIII, 6 (ed. Wil. *sing.*).

**צְדַרְיָתָא, צְדָרְוָיָא, צְדָרָא,** v. sub צרר.

**צְהַב** (b. h.; cmp. זָהַב) 1) *to be bright, shine.* Men. 18a צְהֲבוּ פניו וכ' the face of R. J. brightened up (with joy); Ḥull. 7b; a. e.—Part. pass. צָהוּב; *pl.* צְהוּבִין. Ned. 49b הירום פניך צ' thou lookest bright to-day.—V. צָהוֹב.—2) (cmp. כְּרֵכֵם) *to be defiant.* Sifré Deut. 309 הית עומד וצוהב כנגד וכ' stood up and insulted a senator in the street; Yalk. ib. 942.—*Part. pass.* as ab. *jealous, angry.* Snh. 105a שני צ' זה לזה ... (Ms. O. a. Ar. צוֹהֲבִין) two watchdogs ... who were jealous of each other. Tanḥ. Vaëra 14 אש וברד צ' וכ' fire and hail are hostile to each other (cmp. דָּבַב).

*Hif.* הִצְהִיב 1) *to become shining.* Sifra Vayikra, N'dab., Par. 6, ch. VIII משיצהיבו when the feathers of the pigeons begin to be shining, contrad. to הזהיב (of grown doves) to shine, v. זָהַב; Ḥull. 22b.—2) (of metal) *to be bright, burnished, gold-like.* Midd. II, 3, a. e., v. נְחוּשְׁתָּן I.—Part. pass. מוּצְהָב; f. מוּצְהֶבֶת. Yoma 38a (some ed. מְצוּהֶבֶת *Pu.*), v. נְחוּשְׁתָּן I. [Ib. וחיתה מאירה, Ms. M. 2 מַצְהֶבֶת.]—3) (cmp. כְּרֵכֵם) *to grieve.* M. Kat. 24b רבים מַצְהִיבִין עליו כיוצא ... (Ms. M. מצווחין, v. Rabb. D. S. a. l. note) וכ' if a corpse is carried out on a bier, the people grieve over it (in sympathy) &c.

**צְהַב** ch. same; *part. pass.* צְהִיב *grieved.* Lev. R. s. 9 [read:] כדו דאפיך צְהִיבִין וכ' now that you grieve so much, we will go with you &c.

*Pa.* צַהֲבַ *to grieve, provoke.* Targ. I Sam. I, 6.

*Af.* אַצְהֲרַב *to be angry.* Koh. R. to III, 6 עבד גרמיה מַצְהֲרִיב עם בריה he pretended to be angry with his son.

**צָהוֹב** m., **צְהֻבָּת** f. (b. h. צָהֹב) *yellow.* Sifra Thazr., Neg., Par. 5, ch. IX החליטו בשיער צ' if the priest declared him a leper on the ground of yellow hair (Lev. XIII, 30). Ib. אחת צ' ואחת שחורה one yellow and one black hair. Neg. III, 5; a. fr.

**צְהוֹב,** v. צִיחוּב.

**צְהוֹונָא,** v. צַהֲוָונָא.

**צְהֹרָא*** m. (צָהַר) *sheen, light.* Targ. Ps. LXXXVIII, 15 ed. Lag. (oth. ed. נְהוֹרָא).

**צַהֲרָא, צְהַרְיָא, צָהֳרַי, צָהֳרָתָא,** v. sub צח'.

**צְהָרְבָה** f. (צָהַב) *jealousy, anger.* Mekh. Mishp. 6; Yalk. Ex. 331 (ref. to Ex. XXI, 18) מגיד שהצ' מביאה וכ' this intimates that ill-will may lead to death.

**צְהָרַיִם,** v. צָהֳרַיִם.

**צָהַל** (b. h.) *to be bright, shine;* (of sound) *to shout.*

*Pi.* צִיהֵל *to shout;* (of horses) *to neigh.* Pesik. R. s. 27-28 והם מְצַהֲלוֹת אחריהם וכ' and they (the women) neighed after them like war-horses.

*Hif.* הִצְהִיל 1) *to be bright, shining.* Gen. R. s. 97 beg. יצא ופניו מַצְהִירִלוֹת he came forth with a shining face.—2) *to brighten, illumine.* Pesik. R. s. 20 כחמה ... אברהם שמַצְהִיל Abraham who illumined the whole world like the sun.

**צָהֳלַ** ch. same, *to be bright, glad; to shout.* Targ. Esth. VIII, 15.—Pesik. R. s. 14 הבהיקו וצָהֲלִין אפוי וכ' the face of R. P. became bright and shining (Koh. R. to VIII, 1 זהלין, v. זָהַל II).

**צְהָלָה** f. (preced.) 1) *shouting, rejoicing.* Num. R. s. 10 צְהֲלַת שמחת בית וכ' the joyful shouting at the dedication of the Temple &c.; Midr. Prov. to XXXI, 5, v. בְּלוּזְמָא. Ib. והיתה צ' ושמחה ושמחת וכ', read: והיתה צ' ומשחקת וכ' and there was shouting and joy (on account of the daughter of Pharaoh) and the rejoicing over the dedication &c.—

2) צהלת סוסים *neighing of war-horses.* Sot. VIII, 1; Sifré Deut. 192.

**צָהַר** (cmp. preced. wds., a. זָהַר) *to be bright, shining. Hif.* **הִצְהִיר** *to brighten.* Lev. R. s. 5 ... שהוא משיר ומַצְהִיר וכ' which removes the hair and makes the body (skin) glistening; v. עָנַן.

**צָהַר** ch. same; trnsf. *to be clear, to understand.* Kidd. 39ª לא צָהַרְיתוּ you do not understand (the law) clearly; cmp. חָוַר. Bets. 14ᵇ דחוה קלופיה צָהִיר טפי Ms. M. (ed., v. צִיהֲרָא) the peeled surface of the grain was very bright (white,—an indication that it was pounded immediately before it was cooked).

**צַהַר** m. (preced.) *glossy, white scurf.* Targ. Y. Lev. XIII, 39 (h. text בהק).—Gitt. 86ª Alf., v. טַצְחַר.

**צֹהַר** m. (b. h.; preced.) *light; window.* Gen. R. s. 31 (ref. to Gen. VI, 16) expl. as *window,* and as *jewel.*—*Du.* צָהֳרַיִם *noon-time.* Snh. 108ᵇ (ref. to צהר, Gen. l. c.) אמר לו ... מאירות לכם כצ' the Lord said to him, place in it (the ark) jewels and precious stones that they may give you light as bright as noon. Tanh. Kdosh. 9. Men. 18ª. Ab. III, 10 יין של צ' drinking wine at noon-time; a. e.

**צְהָרָא,** v. צִיהֲרָא.

**צָוָא, צְוָא** *to dry up,* v. צוּי II.

**צַוְאָה** f. (צָוָה) *command, order, verbal will.* B. Bath. 147ª בצ' בעלמא by mere expression of his will (without symbolical possession); a. e.—*Pl.* צַוָּאוֹת. Ber. 15ᵇ וכתבתם ... 'אפי צ' 'and thou shalt write them' (Deut. VI, 9, XI, 20) the entire section must be written out (in the T'fillin), including the orders ('thou shalt write', 'ye shall bind' &c.). Ib. (ref. to the roll written for the Soṭah, Num. V, 23) צ' אינו כותב ... אלות the priest writes the curses but not the instructions; Sot. 17ª וקבלות צ' (not צוואת) the instructions and the affirmations (by the woman saying Amen).

**צֵאָה, צוֹאָה** f. (b. h.; v. צָוַי II, cmp. צַחֲנָה) *filthy matter, excrement.* Pesik. Dibré, p. 111ª (ref. to צֵא, Is. XXX, 22) צ' תאמר לו call it (the idol) filth; Yalk. Lam. 998; Yalk. Prov. 932 (v. צאה). Ber. III, 5. Ib. 25ª פי חזיר כצ' וכ' the mouth of a swine is like moving filth (you must not pray in its sight). Gitt. 57ª. Bekh. 29ᵇ מלובן מצוֹאָתוֹ wool cleansed of its dirt; a. fr.

**צֹאִי, צוֹאִי** m. (b. h.; preced.) *dirty.* Bekh. IV, 7 צמר מלובן (Ar. וצוי) וצ' washed or dirty wool, (corrected, ib. 29ᵇ מלובן מצואתו, v. preced.). Ḥull. XI, 2 מלובן ולא צ' (Mish. Cambridge צוי) washed, but not dirty wool; Tosef. ib. X, 5 צוי ed. Zuck. (oth. ed. צאוי, v. צָאָה).—*Pl.* צוֹאִים, צוֹאִין. Snh. 93ª (ref. to Zech. III, 3) וכי דרכו ... בגדים צ' was it Joshua's habit to wear dirty clothes?; Yalk. Jer. 309.—Chald. צוֹאִין, v. צָאִי.

**צַוְּאר, צַוָּאר** m. (צָוַר=צָבַר, v. סְוָאר) 1) *pile.* Ohol. III, 7, v. סְוָאר.—2) (b. h.) *neck,* esp. *the front of the neck, throat,* opp. עוֹרֶף. Ḥull. I, 4. Sabb. 58ª שבצַוָּארוֹ, v. חוֹתָם; a. fr.—Ab. Zar. 30ª, a. e. עלי ועל צַוָּארִי upon me and my throat, i. e. I take the responsibility. Y. Snh. VI, 23ᵇ bot. דמו תלוי בצַוָּאר עדים his blood be suspended from the neck of the witnesses, i. e. they will have to answer for the innocent blood; Bab. ib. 44ᵇ ויהא קולר תלוי בצ' עדים, v. קוֹלָר. Cant. R. to IV, 4 צַוָּארֵךְ זה בית וכ' 'thy neck' (ib.) means the Temple; שכל הרמים ... היה צַוָּארָן ... פשוט וכ' for as long as the Temple stood, Israel's neck was stretched (uplifted) among the nations &c. Lam. R. to V, 5 [read:] על שבגדנו בצַוָּארֵנוּ בא יום צרה because we were faithless to our 'neck' (the Temple), the day of distress came; a. fr.—[Sabb. 90ᵇ צַוָּארֵי דקל Ms. M., v. צוּר III.]

**צִוִּי, צַוְּרָא, צַוַּר, צַוַּאי** ch. same; mostly in *pl.* constr. צִוְּרֵי, צִוְּרֵי. Targ. Is. III, 16. Targ. Y. Gen. XLV, 14. Ib. O. צַוָּארֵיהּ (ed. Berl. צִוְּרֵיהּ; ed. Vien. צִוְּאַרֵיהּ; v. Berl. Targ. O. II, p. 16); a. fr.—Sabb. 33ᵇ ודהוו יתבי עד צַוָּארֵיהוּ וכ' (Ms. M. צואראַ) they sat in the sand up to their necks; a. fr.—B. Bath. 36ª צואר מדוזא (Ms. O. צוור) *the Neck of Maḥoza,* name of a valley.

**צִוְּרָנִיוְּתָא, צַוַּארְנִיוְּתָא** f. pl. (denom. of preced.) [*throat-ticklers,*] *dainties.* Sabb. 136ª (to a person that observed mourning not required by law) צורנייתא קבעית למיכל Ms. M. (ed. צִוְּרוֹנָיְתָא, Rashi ed. Sonc. צוואַרנוייתא; Ar. צודנ') dost thou want to eat dainties (which friends send to the mourner)?; M. Kat. 20ᵇ צַוְּרָנְיָאתָא Ms. M. (ed. צודנייתא, Rashi צירונייתא; v. Rabb. D. S. a. l. note).

**צוּב** imperat. of נְצַב.

**צוֹב, צוּבִּין** *pl.* צוּבִּים, v. צִיב.

**צוֹבָא,** v. צוֹבָה.

**צוֹבָה** f. = חֲצוּבָה II. Y. Erub. V, 22ᶜ bot. (expl. משולשים, Mish. ib. 3) בעשויים צ' when the three villages are situated in a triangle, opp. שורה. Y. Shebi. I, 33ᵇ top בעשויים צ' (not צובר) when the three trees stand in a triangle.

**צוֹבָא, צוֹבָה** (b. h.) pr. n. *Zobah, Zoba,* a portion of Aram. Targ. II Sam. VIII, 3. Ib. X, 6; a. fr.

**צוֹבַע** m. (צָבַע II) *dyeing material, plant used for dyeing.*—*Pl.* צוֹבְעִים, צוֹבְעִין. Shebi. VII, 1, sq. ממין חצ' (Ar. חצבעין) plants belonging to the class of dyers. Y. ib. VII, beg. 37ᵇ צב' לאדם dyeing plants to be used by men; צב' לבהמה to be used for food of beasts, in the Sabbatical year; a. e.—[Y. Sabb. VI, 7ᵈ תותבן צ', v. צְבָעוֹן II.]

**צוֹבֶר,** Y. Shebi. I, 33ᵇ top, v. צוֹבָה.

**צוּד** (b. h.; v. צָדָה) *to lie in wait, hunt, catch.* Gen. R. s. 66 (ref. to Gen. XXVII, 30) מזוירן לָצוּד נפשות (not נפשו) armed to hunt lives (to kill, with ref. to Ex. XXI, 13, a. I Sam. XXIV, 12; v. 'Rashi' a. l.). Ib. s. 67 חירה עשו צָד וכ' Esau caught deer and tied them. Ib. s. 63 (ref. to Gen. XXV, 27 *sq.*) צד את חבריות בפיו he (Esau-Rome) catches men with his mouth (by means of insidious cross-

כצוות על וכ׳ it is like one crying over his house that has fallen in &c. B. Bath. 138a בצ׳ מעיקרא (or בצוחי), when he cried out (refused the gift) at the start (when it was offered to him). Sot. 42b צוֹחְחִין וכ׳ (better צוֹוְחִין) they (the gentile soldiers) shout (before they attack) and stamp; Sifré Deut. 192 צוֹוְחִים; a. fr.

*Pi.* צִוַּח same. Y. M. Kat. III, 82d top (ref. to הֹם, Ez. XXIV, 17) מכן שצריך לְצַוּוחַ (or לְצַוּוֹחַ *Kal*) from here we learn that ordinarily a mourner must cry out (lament). Bab. ib. 24b מְצַוְּוחִין Ms. M. (v. צָהַב). Tosef. Sabb. VI (VII), 14 חמְצַוַּוחַת לתנור וכ׳ a woman that shouts at the stove that the bread may not fall apart (a superstitious practice). Midr. Till. to Ps. XX מְצַוַּוחַת; a. fr.

*Hif.* הִצְוִויחַ *to cause to shout.* Sabb. 67b . . . המשתקת והמצַוויחַת לגריסין who tells people around her to be silent, when lentils are cooked, or to shout, when grits are cooked (a superstitious practice; Tosef. l. c. 15 והמצריצת, v. צָרַר).

**צְוַח, צָוַד** ch. 1) same. Targ. Gen. XXVII, 34. Targ. Ex. V, 8 (O. ed. Berl. *Pa.*); a. fr.—Y. Taan. IV, 68a [read:] בגין דצָוְוחִין עלויי צירפוראיי because the people of Sepphoris cry out against him (dislike him). B. Mets. 6a צ׳ דקא when he cried (complained of being wronged). Succ. 31a צְוָוחָה (h. form) she complained, but R. N. did not mind her. Ib. צְוָוחָא . . . איתתא a woman whose father kept three hundred and eighteen servants is complaining before you. B. Kam. 86a וצ׳ מהנחו קרטופני Ms. M. (v. *Pa.*) and he cries (feels pain) on account of the sores; a. fr.—2) (=h. קרא) *to invite.* Lev. R. s. 28 . . . מאן דלא צַוְוחִינָן ליה וכ׳ who is he whom we did not invite, and who wrote these words?; a. e.—3) (=h. קרא) *to call, name, surname.* Targ. I Chr. II, 55; a. fr.—Y. Sabb. IX, 11d; Gen. R. s. 39, end, a. e. חמן צָוְוחִין וכ׳, v. עַמִּילָא. Ib. s. 87, beg., v. פַּתָּיָא I; a. fr.—[Pes. 110b צווח דיקלא, v. צְוַי II.]

*Pa.* צַוַּוח 1) same, *to cry.* Targ. O. Ex. V, 8, v. supra. Targ. II Kings II, 12; a. fr.—2) *to cause to cry, to pain.* Sabb. 33b וקא נתרן . . . וקא מְצַוְּוחָן ליה (Ms. M. מצערין) the tears fell (upon his sore body) and gave him pain. B. Kam. l. c. (הנהו וכ׳) וצַוְּוחוי ליה Ar. (Rashi מְצַוְּוחֵי; ed. וצווחי מהנהו וכ׳, read וצווח, v. supra) and these sores gave him pain.

*Af.* אַצְוַח *to cause to cry out, excite to discontent.* Erub. 60a חזי דלא מַצְוַוחַת עלת בבי מדרשא (Ms. M. עלי) see to it that thou do not create discontent with it (me) at college; Ab. Zar. 74b.

**צְוָוחָה, צְוָוחָא, צְוָוחָא,** v. צְוִיחָא.

**צְוָוחָה, צְוָוחָה** f. (b. h.; preced.) *cry.* Midr. Till. to Ps. XX אינה יכולה . . . צְוָוחָתָהּ I cannot bear her crying; a. e.—*Pl.* צְוָוחוֹת, צְוָוחִין. Pes. 57a וכ׳ ארבע צ׳ צָוְוחָה four cries did the Temple court utter; Yalk. Lev. 469. Sot. VIII, 1 קול צ׳ (Y. ed. צווחה) the noise of the shoutings (of the enemy); (Sifré Deut. 192 התצווחה); a. e

**צִיר׳, צְוָוחָא, צְוָוחָא, צְוָוחָא׳, צְוָוחָתָא** ch. same. Targ. Y. Gen. XXVII, 34 (O. ed. Berl. צִירְוָא, ed. Lsb. צְוָוחָה). Targ. Ps. CXLIV, 14 צְוָוחַת constr.; a. e.—Y. Taan. IV, 68a ובגין צְוָוחָה עבדין do we act with regard to popular examination in court); ib. s. 37 בפיהם . . . צד catches people through their own mouth. Deut. R. s. 1 בשעה שיצא לצוד when he went hunting. Sot. 4b (ref. to Prov. VI, 26) הרי היא תְּצוּדֶנּוּ לדינה וכ׳ she will chase him to the judgment of Gehenna. Sabb. XIII, 5 הצד צפור למגדל וכ׳ he who chases a bird into the tower or a deer into the house. Ib. XIV, 1 הצָדָן he who catches them (on the Sabbath). Gen. R. s. 63 (ref. to Gen. l. c.) צירני צד בבית צד וכ׳ a hunter, catching (captivating Isaac's good opinion) in the house, catching in the field, in the house (by asking), how are tithes given of salt &c.?; a. fr.

*Nif.* נְצוֹד, נִיצּוֹד *to be hunted, caught.* Sabb. 106b כל שבמינו נ׳ an animal which belongs to those that are hunted. Bets. III, 2 יודע שנְצוֹדוּ וכ׳ he knows that they have been caught on the eve of the festival. Sabb. I, 6 כדי שיְצוֹדוּ וכ׳ in time to be caught in the net before the Sabbath begins; a. fr.

**צִיד, צוּד** ch. same. Targ. Gen. XXVII, 3; 5; 33; a. fr.—Part. צָיֵיד, צָאֵד, צָאֵד; f. צָיְדָא, צָאְדָא &c. Targ. Prov. VI, 26 (Ms. צריא, v. צְרֵי I). Ib. XXIII, 28 צָאְדָא בגיא וכ׳ ed. Lag. (ed. צאר אבנא, corr. acc.) she catches thoughtless youths. Ib. II, 19 צָיְדִין (some ed. ציררין, corr. acc.; h. text רשיגו); a. fr.—Y. Sabb. VII, 10a דְצָיֵיד, v. כְּוֹרָא. B. Mets. 85b וְצָיְדָנָא טבי; Keth. 103b וְצָיְדָנָא (Rashi וצדיינא), v. טַבָּא. Gen. R. s. 67 צייד הידך צָדוּנְךָ how they caught thee, O hunter! Y. B. Bath. X, end, 17d בר נש דחוה צייד לחבריה וכ׳ if a man catches his neighbor in the street (for a debt), and one comes and says, let him go &c. Ib. VIII, 16b top לא צייד כלום he catches (obtains) nothing. M. Kat. 11a אזיל . . . צוד all went out and fished; a. fr.

*Ithpe.* אִתְצַיַּד, אִיתְּ׳, *Ithpa.* אִתְצַיַּד, אִתְצַדְיַד *to be caught.* Targ. Prov. VI, 2. Ib. III, 26.—Lev. R. s. 30 אחצייד דחוא וכ׳ (ed. Wil. אצתייד, oth. ed. אחציד), v. לִיסְטָאָה. Y. Yeb. XVI, beg. 15c; Y. Sot. IX, 23c bot. ואתצידון וכ׳, v. בִּירְתָא; a. fr.

*Ittaf.* אִתַּצַד same. Gen. R. s. 79 הוות מִתַּצְדָה וכ׳ it (the bird) was caught and captured, v. סְפִיקוֹלָא I; a. e.

**צוֹדָנִי,** v. צַיָּדָנִי.

**צודניתא,** v. צַוַּארְנוֹרִיתָא.

**צָוָה,** v. צוי.

**צוֹהַר,** v. צֹהַר.

**צָוָוא,** v. צְוִי.

**צָוָאָה** m. (צוא, v. צָוָה; Syr. צוויא, P. Sm. 3371)=h. צִיּוּן, [*pile,*] *mark.* Targ. Ez. XXXIX, 15 ed. Lag. (Var. צְוִיתָא; ed. צִיוּנָא).

**צַוּוארְנוֹרִיתָא, צַוָּוארָא, צַוּוֹאר, צַיְוָאָה,** s. sub צַוָּא׳.

**צָוַח, צָוַוח** (b. h. צָוַח) *to cry, shout; to complain.* Keth. 14b ממזר וצוֹוֵחַ one that is called a bastard and brings complaint, opp. שותק. B. Mets. 24b והלא עומד וצוֹוֵחַ but does he (the loser) not stand up and cry (which shows that he has not given up the hope of recovery)? נעשה

crying, (are we to be guided by the popular dislike of a person)?

**צְוִוּר,** v. צִיווּי.

**צַוְרָא, צַיְרָא,** v. צַוַּאר.

**צַוְרוֹנְיָתָא,** v. צַוַּארוֹנְיָתָא.

**צִוּרְנָא** m. (denom. of צַוַּאר) *neck-chain*; trnsf. (cmp. קוֹלָר) *a gang of men.—Pl.* צִוּרְנֵי. Kidd. 72[b] ... חזה אתי Elijah would come and send entire gangs away from us (Var. קולרין, v. Rashi a. l.).

**צִוּרְנִיתָא,** v. צַוַּארוֹנְיָתָא.

**צוויינות,** Cant. R. to VI, 4, v. צוּר II.

**צָוֹת,** v. צוּת.

**צָוַת** (cmp. צָבַת a. צוּת) *to join, attach.* [B. Mets. 29[b] צויות Ms. F., מצוירת Ms. R. 2, v. צָוַן].

*Ithpa.* **אִיצְטַוְּוַת** *to be attached.* B. Bath. 80[a] אמה דמיצטוותא (Ar. דמיצטב) אברתא וכ' the mother bird will be attached to the daughter bird and to the mate that we leave with her, אידהי נמי תיצטוות וכ' (not תיצטוה, v. Rabb. D. S. a. l. note 300-400) she (the daughter), too, will remain attached to her mother &c. Ib. אמה אברתה מיצטוותא וכ' the mother remains attached to the daughter, but not so the daughter &c.

**צַוְתָּא** m. (preced.) *company.* Succ. 52[a] ... אורחין וצַוְותִין בסימא (Ar. וצבתין) our way is long, and our company sweet (I am sorry that we have to part); Yalk. Joel 535 ואתריני בצַוְותָּה הוא ... אורחא וצוותא וכ' Tam. 27[a] דאזיל (Rashi משום צוותא) and the second one goes along only for company's sake.

**צַוְתָנִית,** v. צִיתָנִית.

**צָוַחְתָּא, צָוְחָה, צָוְחָא, צָוַח, צָוַח,** v. sub צווח, צוות.

**צוֹי** m. (צאה, as נוֹי fr. נאה) *dirty,* v. צוֹאי, a. צָאָה.

**צָוֵי** I, *Pa.* צַוֵּי (= צָוַח) *to cry, shout.* Hull. 53[a] bot. Ar. (ed. ארהו קא מעואי) הוא מְצַוֵּי, v. עָוֵי II.—[Gen. R. s. 65 Ar. s. v. מצוי, v. צָוַן.—B. Mets. 29[b] מציירין Ar. l. c., Ms. F. צוירת, Ms. R. 2 מצויות, v. צָוַן.]

**צָוֵי** II, **צָוָה, צָוָא** (v. S. Sm. 3370) [*to contract,*] *to be hot, dry up, wither.* Pes. 56[a] צָאוֵי לאלתר ed. (Ar. צָוֵוי) it will at once dry up. Ib. 110[b] פקע וצווא דיקלא Ar. (ed. צווח דיקלא ופקע הוא, Ms. M. צָוָה) the bark burst, and the palm dried up. Ib. 111[a] וצוו כרעיה his legs shrivelled.

*Pa.* צַוֵּי *to burn, desiccate.* B. Bath. 24[b] bot. ... דאזיל ומְצַוֵּי ליה the dust penetrates its heart and desiccates it (the plant).

**צָוָה, צָוַי** 1) *to join, attend.* Ber. 6[b]; Sabb. 30[b] לְצַוּוֹת לזה ed. (perh. fr. צָוַת, v. צוּת; Ar. לצבות), v. צָבַת.—[2] *to arrange, pile*; denom. צִיוּן.]

*Pi.* **צִוָּה,** (b. h.) *to order, command; to appoint.* Men. 44[a] מצוה אחת צִיוָּנוּ וכ' the Lord gave us one command, its name is Tsitsith. Ib. צַוֵּה עלי ויעשוני וכ' give orders about me, that they make me a proselyte. Sabb. 23[a], a. e. אשר קדשנו ... וצִוָּנוּ וכ' (abbrev. אקב"ו who has sanctified us through his commandments, and commanded us to &c.; וחיכן צִוָּנוּ and where did he command us (where in the Torah is it intimated)? B. Bath. 151[b] מְצַוֶּה מחמת מיתה one who disposes of his property, because he expects to die. Sifra Tsav, end כדי הָמְצַוֶּה למי שנצטוה the commander was worthy of him who was commanded; a. fr.—Part. pass. מְצוּוֶּה. Kidd. 31[a] גדול מצ' ועושה וכ' he who is commanded, and does (a good deed, because it is God's will) stands higher than he that is not commanded and does (a good deed); a. e.

*Nithpa.* **נִצְטַוֶּה** *to be ordered, commanded.* Ib. 38[a] שלש מצות נִצְטַוּוּ וכ' three commands were given to the Israelites on their entering the land. Ib.[b] כל מצוה שנצטוו וכ' whatever command was enjoined upon the Israelites before they entered the land. Y. Meg. I, 70[d] bot. אלו המצות שנִצְטַוִּינוּ וכ' these are the commandments which were given us through the mouth of Moses; a. fr.

**צוֹיְקָן, צוֹיְרָן,** v. צַיְקָן.

**צַוְיָא,** v. צִיוּנָא.

**צוֹל,** v. צִיל.

**בֵּית צ', צוֹלָאֵי** m. pl. *inhabitants of Beth-Tsula.* Targ. Mic. I, 11 (Ms. צַלָּאֵי; h. text בית האצל).

**צוֹלְצִילָתָא, צוֹלְצָלָא,** v. צוֹצְלָא.

**צוֹלָקָא, צוֹלָקְתָא** f.=h. צַלֶּקֶת, *scar.* Targ. Y. Ex. II, 5. Targ. Y. Lev. XIII, 23; 28 (h. text צרבת).

**צוֹם** ch.=b. h. צוּם (cmp. צמם) *to restrain one's self; to fast.* Targ. II Sam. XII, 16. Targ. Y. Lev. XXIII, 29; a. fr.—Part. צָיְמִים, צָיְמִין; f. צָיְמָא, צָיְרְמָא; *pl.* צָיְרְמִין, צָרְמִי. Targ. II Sam. XII, 23. Targ. Y. II Lev. l. c.; a. fr.—Y. Hall. I, 57[c] top צָם תרי יומין fasted two days (observed the Day of Atonement two days). Y. Kil. IX, 32[b] bot.—Y. Hag. II, 77[d] bot. הוות צָיְרְמָה ומפרסמה she used to fast and make it public; a. fr.

*Pa.* צַיְּמִים same. Targ. Y. Lev. l. c.—Y. Ned. VIII, 40[d] bot. ר' ... צ' כל ערובת וכ' R. J. fasted every New Year's eve; ib. צ' ... דצומין observed three hundred voluntary fasts; Y. Meg. I, 70[d] top (also צם). Y. Sot. III, 19[a] מְצַיְּרְמָה (ר)אובדת וכ' she fasts and loses her virginity; a. fr.

**צוֹם** m. (b. h.; preced.) *fast, fast-day.* Treat. Sof'rim XVII, 4 ימי הצ' fast-days. R. Hash. 18[b] (ref. to Zech. VIII, 19) בזמן שיש ... אין שלום צ' when there is peace, these days shall be days of joy &c., when there is no peace, they shall be fast-days; a. e.—*Pl.* צוֹמוֹת, צוֹמִין. Koh. R. to X, 10 רגזרו צ' ותענויות let them decree fasts and afflictions. Y. Bets. II, end, 61[d] מן הצ' ומן התענויות (not התחנית) from fasts and &c. Meg. 16[b]; a. e.

**צוֹמָא, צוֹם,** ch. same. Targ. Joel II, 12. Targ. II Esth. III, 8. Targ. Zech. VII, 5 תעני צום a fast of affliction; a. fr.—Y. Hall. I, 57[c] top; Y. R. Hash. I, 57[b] bot. תמן חשין לצ' רבה תרין יומין there (in Babylonia) were such as thought the Great Fast (Day of Atonement) should be observed two days (on account of the uncertainty of the calendar). Y. Ab. Zar. I, 39[b] bot. דאת מחשב ואת משכח צ' רבה וכ' for if you make the calculation, you will find that the Day of Atonement would have been on a Sunday (which must not be); a. fr.—*Pl.* צוֹמָיָא, צוֹמֵי. Targ. Esth. IX, 31; Targ. II Esth. ib. צומתא (ed. Lag. sing.). Ib. V, 1; a. e.—Y. Ned. VIII, 40[d] bot., v. צוּם; a. e.

**צומס,** Tosef. Bekh. IV, 15 ed. Zuck., v. צוּמָח.

**צומות** c. (צָמַת) (*forced*) *meeting of tradesmen for public labors, taxation* &c. Y. Peah I, 16[a] חנותא . . . חוה לון צ' the storekeepers of . . . had a meeting (v. כותנאי). Ib. 15[c] bot. אתת צמות לטחוניא a summons for public work was issued to the millers; Y. Kidd. I, 61[b] bot. אתא מצוותא (read צוּמוּתָא); a. e.

**צוּמָח** m. (צָמַח) [*grown over*, sub. אזנים,] *a person without* (or *with very small*) *auricles.* Tosef. Bekh. IV, 15, expl. ib. 16 צ' כל שאין לו אזנים (ed. Zuck. צומוס, corr. acc.) a *tsummaḥ* is an animal which has no external ears; Bekh. VII, 4 (44[a]) צמע (Bab. ed. צומע, Ar. צירמח), expl. שאזניו קטנות. Ib. (in G'mara) צירמע, a. צומע.—[V. צִרְמַח.]

**צוּמַחְתָּה** f. (צָמַח) *sprouting bulb, seed-onion.* Y. Peah III, 17[c] bot. (expl. אימהות של בצלים; Mish. ib. 4) ושמואל אמר צ' Samuel says, it is what we call *tsumaḥtah*; v. פּוּרְדָּה.

**צוּמָם, צוּמִים** m. (אזנים sub. צָמַם) [*tied up,*] *a person whose auricles are a shapeless mass* (instead of being carved out). Tosef. Bekh. IV, 15 צומים, expl. ib. 16 צ' שאזניו מגופפות (ed. Zuck. צומת שאזניה וכ', corr. acc. שאזניו), v. גָּפַף; Bekh. VII, 4 (44[a]) צָמֵם (Bab. ed. צומם; Ar. צירמם), expl. שאזניו דומות לספוג whose auricles resemble a sponge. Ib. (in G'mara) צירמם.

**צוּמָע,** v. צוּמָח.

**צוּמְצָמָאִי,** v. צִימְצָמָאִי.

**צומת,** v. preced. art.

**צוֹמֶת** m. (צָמַת; cmp. צומוּת) *juncture*; צ' הגידין *the bunch of converging sinews in the thigh.* Ḥull. IV, 6; expl. ib. 76[a] מקום שהגידים צוֹמְתִין בו there where the sinews converge. Tosef. ib. III, 6; a. e.

**צוֹנָן,** v. צוֹנֵן.

**צוֹנִיתָא,** v. צִינִיתָא.

**צוֹנָמָא, צוֹנָם** m. (צָנַם) *rock, flint; granite.* Y. B. Bath. II, beg. 13[b] בצ' מוחר against a neighbor's granite wall it is permitted; Tosef. ib. I, 4 ובצונן (corr. acc.), contrad. to אבנים ordinary stones. Num. R. s. 16 אם . . . חסתכלו של צ' וכ' observe their stones and pebbles, if they are granite-like, the fruits are fat; Tanḥ. Sh'laḥ 6. Nidd. 8[b] (נמצא בה) צ' וכ' if flint is found in breaking the ground, it is sure to be virgin soil. B. Bath. 18[a] דמפסיק צ' a granite block intervenes (preventing the roots from spreading over the neighboring ground). Pes. 47[b] צ' בר זריעה הוא Ms. M. is flinty ground fit for sowing?; a. e.—Y. Kil. VII, beg. 30[d] בהדין צלמא (corr. acc.) in flinty ground, opp. רכיכה; v. פְּתַח.—[Ber. 39[a] פת צ' Ar., v. צָנַם.]

**צוֹנֶן** m., **צוֹנֶנֶת** f. (צָנַן) *something cold.* Pes. 76[a] צ' לתוך צ' if cold meat is put into cold milk. Ib. בחרס צ' when the earthen vessel was cold. Dem. V, 3 על מעשר . . . הצ' ומן הצ' וכ' (Bab. ed. ומן הצוננות, corr. acc.) one may give the tithes from the hot bread for the cold, and from the cold for the hot; a. fr.—*Pl.* צוֹנְנִין, צוֹנְנִין; צוֹנְנוֹת. Pes. 94[b] כל העולם . . . ומעיינות צ' וכ' the whole world (the earth) is hot, and the springs are cold &c. Y. Maasr. IV, 51[b] top תבשיל צוננין a dish of cold things (not yet cooked). Gen. R. s. 12, end (some ed. incorr. צונן). Y. Sabb. XX, 17[c] bot. צוננין, opp. פושרין; a. fr.

**צוֹנֶנָת, צוֹנְנָא** ch. same. Y. Sabb. IV, 6[d], v. צָנַן.

**צוּעָה** f. (צוע, denom. of יָצַע, *to lie down, to banquet,* v. צָעָא) *banqueting dish, plate.*—*Pl.* צוּעוֹת. Y. Keth. X, 33[d] bot. נְחוֹשֶׁת, v. ומן הצ' ובלבד מן הצ' באותו הלילה Ib. but you cannot seize plates prepared for use that same night.—[Tosef. Keth. VII, 11 הצועה ed. Zuck., read: הצוֹאָה.]

**צוֹעַר** (b. h.) pr. n. pl. *Zoar,* a town east of the Dead Sea. Yeb. XVI, 7 צ' עיר התמרים Z. the palm-town. Tosef. Shebi. VII, 15 עד שיכלה אחרון שבצ' until the last dates in Z. are gone; Pes. 53[a]; a. e.

**צוֹעֵר** m. (b. h. צָעַר; צָעֵר) *boy, servant.* Mekh. Mishp. s. 16 (ref. to Ex. XXII, 11) מעמו להוציא את חצ' 'from with him', this excludes the shepherd boy from responsibility; [another vers. להביא את חצ' this includes the shepherd's responsibility for the shepherd boy;] Yalk. Ex. 346 הצועד (corr. acc.).—*Pl.* צוֹעֲרִים, constr. צוֹעֲרֵי. Arakh. II, 6; Tosef. ib. II, 2, v. צָעִיר.

**צוּף** (b. h.; cmp. טוּף) [*to shine,*] 1) *to come to the surface, float; to lie in a conspicuous place* (on a stone, pillar &c.). Sifré Deut. 205 (ref. to Deut. XXI, 1 בשדה ולא צָף על וכ' but not when found floating on the water; Sot. IX, 2. Y. Peah VI, 19[c] (if two bodies are found, one lying on top of the other, the ceremony of breaking a heifer's neck is not performed) משום צף . . . דתחתון משום not for the lower one, because it is hidden, nor for the upper one, because it lies in a conspicuous place; Sot. 45[a] (referring to two sheaves lying one upon the other) והעליון מפני שהוא צף (Ar. עף) and the upper is not considered a forgotten sheaf, because &c. Ib. צפו עומדין לתוך וכ' (Ar. צפו ארץ עפו) if sheaves floated into a neighbor's field; ib. מונחין לא only when they came to lie in a conspicuous place, and not when they rested on the ground? Ib. bot. מין במינו לא הוי צף one thing lying on another of the same kind is not considered as above the ground. Cant. R. to VII, 9 צף הכבשן the furnace (in the ground) came

up to the surface (v. פַּלְטְרָא II). Ab. II, 6 גולגולת שצפה וכ' a skull floating on the water. Makhsh. IV, 5 התחזין והצפין water that is squirted out of, and that which overflows the vessel; Sabb. 12ª והצפין Rashi, a. Ms. O. (ed. והנצפין, corr. acc.); a. fr.—2) *to stick to the surface.* Sot. 48ᵇ; Y. ib. IX, 24ᵇ bot., v. גּוֹפֶת; Tanh. Ekeb 1 fine flour שהיא צפה בנפה (not בנפה) which sticks to the sieve; Yalk. Ps. 676 שהיא נפה בנפה (corr. acc.).—V. צָקַ.

*Hif.* הֶצִיק, הֶצִיקָ *to bring to the surface, cause to float; to cause to overflow; to flood, inundate.* Tanh. B'shall. 2 ד' הברזל caused the iron axe to float. Gen. R. s. 38 (ref. to Gen. XI, 8) אין ויפץ אלא ויצק ד' עליהן חרם וד' וכ' *vayafets* means *vayatsef,* he made the sea flow over them, and caused thirty families to flow (issue) from them. Lev. R. s. 27, beg. שלא יציק התולם that it (the deep) may not inundate the world; Midr. Till. to Ps. XXXVI; Yalk. Ps. 726. Nidd. II, 7 (expl. מבקעת בית כרם ומציק (מימי ארמה מים (עלית) earth from the valley of Beth Kerem, upon which you make water float; Y. ed. מַרְצֶה עליו מים (fr. צָפָה); expl. ib. 50ᵇ top מרצה מים ע"ג מעלית one makes the water come to the surface through a rag spread and pressed over it. B. Mets. 23ᵇ במציק when he poured the sealing wax over it (without making an impression; Ms. O. a. R. 1 בכיצק *Hof.* when the wax was poured over it).

**צוֹק** ch. same.

*Ithpe.* אִצְטַיֵּיק *to look out.* Targ. Y. II Num. XXI, 20 דנצטייקא (Ixt. דמצטפיא; Targ. O. ומסטכייא; h. text ונשקפה).

**צוֹפָא,** Tosef. Sabb. V (VI), 2, v. צוּפָה.—*Pl.* צוֹפִים (צוֹפִים), v. צוּפָה.

**צוֹפֶה** m. (b. h. צָפָה; צָפָה) *watchman, seer, prophet, inspired man.*—*Pl.* צוֹפִים, צוֹפְרִין. Gen. R. s. 1, a. e., v. מַעֲשֶׂה ד"ה; Y. Meg. I, 71ᵈ מאן אינון אילין צופין who were those inspired ones? Bab. ib. 14ª (ref. to I Sam. I, 1 אחד (רמתים צופים one of the two hundred prophets that prophesied in Israel. Gen. R. s. 45 (ref. to Prov. XXXI, 27) בני ביתו ... צ' היו וכ' the members of Abraham's household were prophets, and she (Hagar) used to look at them.—[Num. R. s. 19; Yalk. Is. 316, v. צָפָה.]—V. צָפָה.

**הַצֹּפִים, צוֹפִים** pr. n. (v. preced.) *Ha-Tsofim* (*Outlook, Scopos*), an eminence north of Jerusalem. Y. M. Kat. III, 83ᵇ bot. חרואה את ירושלם בין הצ' וכ' he who sees Jerusalem (after its destruction) from the Scopos, must rend his garments. Tosef. Pes. II (III), 13 אם עבר הצ' if (in going from Jerusalem and noticing that he has sacred flesh with him) he has passed the Scopos; Pes. III, 8 צופים; ib. 81ᵇ; Ber. 49ᵇ; a. e.—Sot. 48ᵇ, v. גּוֹפֶת.

**צוּפְרִיאוֹת,** Yalk. Hab. 565, v. דִּיפְתְּרִיאוֹת.

**צָוַץ (צָיַץ)** (apocop. of צוצו=צפצף); *Pi.* צִיֵּיץ, צִיּוּץ, צפור מְצַיֶּיץ ויודע על *Pilp.* צוֹצֵי *to chirp.* Koh. R. to I, 1 מה מציין when a bird chirped, he (Solomon) knew what it chirped for; Cant. R. to I, 1 מְצוֹצֵי (Yalk. Kings 175 המצפצפים). Lev. R. s. 6 (expl. המצפצפין, Is. VIII, 19) המְצַיְּצִין or המְצַיְּצִין (not המציירין); Yalk. Is. 281 דמצייצ' (read דמ'). Gen. R. s. 65 מְצַיְּצִין בקולם וכ' ... אם מצאתם Ar. (ed. a. Var. Ar. מצפצפין) if you find there school children chirping with their voices, you cannot attack them (the Jews). Ib. בזמן שקולו של יעקב מצוי וכ' (read: מְצַוֵּיץ; Ar. s. v. מצוי: מצויין, cler. error for מְצַוֵּיץ; Var. מצפצף) when the voice of Jacob chirps in the synagogues, the hands are not Esau's hands (they have no power over Jacob). Tosef. Sabb. VI (VII), 15 המְצַוֶּצֶת לאורז (not לאוזן, v. ed. Zuck. note), v. צָוַח.

**צָוַץ, צָיַץ** ch., *Pa.* צַוֵּיץ, צַיֵּיץ, (*Palp.* צַוְצֵי) same. Pesik. Dibré, p. 110ᵇ (expl. צהלי, Is. X, 30) צַוְיְצוּ בקלך Ar. (ed. Koh. צוצי; ed. שישר קולך); Yalk. Is. 284 צוצי קולך chirp with thy voice (let thy voice chirp, in studying the Law); v. לַבְלֵב. Nidd. 42ᵇ שמעית ולו דצַוֵּיץ וכ' (Ar. דצריץ) I heard the infant squeak at sunset-time, but it was not born &c. Koh. R. to XII, 4 כד שמע ... מְצַוְצֶיךָ וכ' (some ed. מצוריצן, corr. acc.) when he hears the birds chirp, he thinks robbers are coming &c.; Yalk. ib. 979 מְצַיְּרִיצִין. Lev. R. s. 16 צירפוריא מצויצין Ar. (Var., a. ed. קולנין). [Yalk. Is. 281, v. preced.].—Trnsf. (of the singing of boiling water) *to boil.* B. Mets. 29ᵇ אלא דלא צַוֵּיץ only when the water has not been steaming (Ar. מְצַוְצֵיץ Ms. F. צַוְוִיתָ; Ms. R. 2 מְצַוְוִיתָ, v. צְוִי I); Hull. 84ᵇ צַוְוִיץ Ar. (ed. צַוֵּיץ).

**צוּץ** (b. h.; = צאצא, v. יָצָא) *to come forth; to shine; to bloom.*

*Hif.* הֵצִיץ 1) *to bloom, sprout.* Koh. R. to XII, 5 מהיכן מְצִיץ some ed. (oth. מְנִיץ, v. נָצַץ) from what part of the body will man sprout forth (at resurrection)? Yalk. ib. 979 משכח שהוא מְצִיץ (Koh. R. l. c. 7 משניץ) from the time of blooming; Lam. R. introd. (R. Josh. 2); a. e.—2) *to cause sprouting.* Gen. R. s. 28 מהיכן הקב"ה מציץ וכ' from what part will the Lord cause man to sprout forth?, v. supra; Lev. R. s. 18; Yalk. Koh. l. c. מכין (corr. acc.).—3) *to look out, peep.* Yoma 67ª הדו מְצִיצִין ורואין וכ' they looked out to see &c.; R. Hash. 31ᵇ. Hag. 14ᵇ, a. e., v. פָּנָה. Hull. 47ᵇ הֲצִצְתִּיו בו I looked at him. Pirké d'R. El. ch. XIX והציצו עיניהן, v. שׁוֹעֵל; a. fr.—Yoma 35ᵇ הֲצִיצוּ עיניהן they *made* their eyes *look* around (Ms. M. 2 הציצו only).

*Hof.* הוּצַץ *to be made to bloom; to break forth.* Kidd. 66ª (in a historical fragment) ונתוצץ הרעה ע"י וכ' and the evil broke forth (took its start) through the agency of Elazar &c.

*Pi.* צִיֵּיץ (denom. of ציצית) *to provide with show-fringes.* Sabb. 131ª אם צ' טלירתו (Ms. M. עשה ציץ לט') if he put fringes on his cloak (on the Sabbath).—Part. pass. מְצוּיָּץ; f. מְצוּיֶּיצֶת; *pl.* מְצוּיָּצוֹת. Ib. 25ᵇ סדינין המצ' linen cloaks provided with woolen fringes. Men. 43ª. Pesik. R. s. 15; a. e.

**צוּץ** ch., v. צִיץ.

**צְוָצִי, צְוִצִי,** v. צְוָנָן, צְוִנָן.

***צוּצְיוֹנְבִי** m. pl. (denom. of צוצא) *provided with a tuft, crested*; (Rashi: *of Zeizûn*). Hull. 62ᵇ, v. כּוּפְשָׁנָא.

**צוֹצִילְתָּא,** v. צוֹצְלָא.

**צוּצְרָתָא** f. (נִיצוֹץ ch.; cmp. meanings of נֵץ a. צִיץ) 1) צ' דנורא *ray of light.* B. Bath. 73ª; Yalk. Is. 337; Yalk. Jer. 276 צ' דנ' חוורתי a ray of whitish light. Taan. 25ª נפרק צ' דנ' וכ' a ray of light proceeded from his forehead; (Ms. M. also צְצוּתָא). Sabb. 56ᵇ נתן דצ' Nathan 'with the ray of light' (a repentant sinner with a halo; oth. opin. whom an angel seized by his *forelock*, v. infra, afterwards known as (Mar) Ukba, the Resh Galutha; v. Rashi to Snh. 31ᵇ).—2) *forelock.* Men. 42ª וצריך לפורדה כי צ' וכ' (Ms. R. 2, a. Rashi צִיצֵי) he must separate it (the show-fringe) like the forelock of the gentiles; Yalk. Num. 750 צ'.—3) *tail* of a mouse. Sabb. 121ᵇ נקוטו בצוצרתיה (ואפקוה not) ואפקוה take it by its tail and carry it out; Bets. 36ᵇ (corr. acc.; v. Rabb. D. S. a. l. note 50).

**צוֹצָל** m. (v. next w.) *dove.*—*Pl.* צוֹצָלִין. Y. Pes. X, 37ᵇ bot. נשים ... כגון כסנים וצ' women are cheered on the Holy Days with what is appropriate for them, e. g. roasted ears and doves; [comment. מסנים וצ' *shoes* and *bright-colored garments.*]

**צוֹצַל, צוֹצִילְתָּא, צוֹצְלָא** f. (=צַלְצַל; צלצל) *a species of small turtle doves.* B. Bath. 75ª השתא כבריעתא דצוצלא וכ' Ar. ed. Koh. (ed. צִיצְלָא; Rashi צוצילתא; Ms. M. צַלְצָלָא; Ms. R. צִילְ'; Ms. H. צִילְצוּלָא; v. Rabb. D. S. a. l. note) we do not even find a jewel as large as the egg of a dove, and (you say) we shall find jewels of such sizes?; Snh. 100ª צוּלְצָלָא Ms. M. (ed. צִילְצָלָא; Ms. K. צוּלְצִילְתָּא; Ms. F. צוצילתא; Pesik. ʿAniya, p. 137ª שפנינא). Sabb. 80ᵇ צלצלתא Ms. M. (ed. צִילְצָלֵי, צילצלא *pl.*; Ms. O. צוצילתא; v. Rabb. D. S. a. l. note).

**צוּצְרַת,** Y. Erub. VIII, 25ª bot. לצ', read: לְבִצּוֹצְרָה.

**צוּצְרִיוֹת,** Yalk. Ps. 623, v. בְּצוֹצְרִיוֹת.

**צוֹצַרְיוֹדְ** pr. n. pl. *Tsots'raya* in Babylonia. Y. Yeb. I, end, 3ᵇ; Y. Kidd. IV, 65ᵈ top צָרְצַרְיָא; Bab. ib. 72ª צִיצוֹרָא.

**צוֹק I**=פָּצַק, *to pour.* Num. R. s. 9 (ref. to Num. V, 15) אבל צָק הוא וכ' but he may pour oil upon the leavings.

**צוּק II** (b. h.) [*to be narrow,*] *to be distressed, worry,* v. next w.

*Hif.* הֵצִיק *to distress, afflict.* Snh. 104ᵇ כל המַצִיק לישראל וכ' whoever persecutes Israel, does never get tired (with ref. to Is. VIII, 23); Yalk. Is. 282. Snh. 94ᵇ, v. עָתַם; Yalk. Kings 237. Sifré Deut. 357 מציקים חמְצִיקִין לו oppressors that will oppress him; a. e.—V. מַצִיק.

**צוֹק** ch. same. Y. Sabb. I, 3ᵇ bot. לא תָצוּק רוח אנא worry not (over the temptation to sin), I am a spirit (not a real woman).

**צוֹק** m. (preced.) *narrow point, peak, precipice,* esp. *Tsok,* the mountain from which the scapegoat was precipitated. Yoma VI, 4, sq. Ib. 67ᵇ ומנין שבצ' and whence is it proved that the scapegoat must be led to a precipitous place?; a. e.—*Pl.* צוֹקִין. B. Mets. VII, 10; ib. 36ᵇ; a. e.

**צוּקְתָּא** f. (preced. wds.) *distress, trouble.* Targ. Y. I. Gen. XLII, 36 (some ed. צוּקָתָא *pl.*).

**צוּר I** m. (b. h.; צָחַר; cmp. טוּר) *rock.* Ex. R. s. 15 ומצא שם צ' גדול and found there a large rock; a. e.—*Pl.* צוּרִים. Ib. כאן ... על הצ' הללו here I will build the fortress, on these rocks.—[Tosef. Pes. VII, 13 שומרי צו' ed. Zuck., read: צְרִירִים, v. צְרִיר II).—Trnsf. [*Protection,*] *the Lord*; (in Agadah derived from יָצַר; v. next w.) *the Creator.* Ber. 5ᵇ (ref. to Job XVIII, 4) אין צ' אלא הקב"ה *tsur* means the Holy One &c. (with ref. to Deut. XXXII, 18). Lev. R. s. 23 (ref. to Deut. l. c.) יוצר ... תחשתם you have weakened the power of the Creator. Pirké d'R. El. ch. XLIII מרד בצ' עליון rebelled against the Rock on high; a. fr.

**צוּר II** (b. h.; cmp. יָצַר) [*to turn,*] 1) *to tie around, wrap.* B. Kam. 49ᵇ, a. e. וכי לָצוּר על פי וכ' does one want a document to tie around his flask?, i. e. does one care for a paper except for the value it represents? Koh. R. to VIII, 8 (ref. to Zech. XII, 1 ויצר) צָר רוח של אדם בגופו he tied up the spirit of man in his body, v. צָרַר; a. e.—2) *to form, shape.* Sabb. 75ᵇ הצָר צורה בכלי he who draws a figure on a vessel. Ib. 103ᵇ עד שיְצוּר כולו until he has drawn the entire figure which he intended to draw. Gen. R. s. 7, beg.; Yalk. ib. 11 מדת בו"ד צר צורה ... יכול לצור (not מלך) צורה במים a human being draws a design on land, can he draw a design in water?; Mekh. B'shall., Shir., s. 8. Lev. R. s. 14 לשני ציירין זה צר דמותו וכ' like two painters, one paints the likeness of one &c.; a. fr.—Zeb. 94ª, v. infra.—3) (with על) *to surround, besiege.* Sifré Deut. 203 אין צָרִים על עיר וכ' we must not begin the siege of a town later than three days before the Sabbath; a. e.—[4) (cmp. זוּר) *to press,* v. צִיר I.]

*Pi.* צִיֵּיר *to draw, paint; to embroider.* Zeb. 94ª בגד עלו לצַיְירוֹ ... Rashi (ed. עלית לצורה; v. Rabb. D. S. a. l. note 1) a garment which one intends to embroider.—Part. pass. מְצוּיָּר, מְצוּיֶּרֶת; f. מְצוּיֶּרֶת; *pl.* מְצוּיָּרִים, מְצוּיָּרִין; מְצוּיָּרוֹת, מְצוּיָּרֵי. Num. R. s. 12; Cant. R. to VI, 4 (not צווירינות); Yalk. Num. 713 (not מצווירינות), v. צָבַע I.

**צוֹר** ch. same, 1) *to tie around.* Snh. 48ª; Ber. 23ᵇ דאזמניה לְמֵיצַר ... צָר וכ' which he designated to wrap T'fillin in; if he did so &c. (v. צָרַר).—Part. צָאֵיר, צָיֵיר. Y. Ber. IV, 7ᶜ top הוה צ' גולתיה וכ' tied Rab's cloak up &c.; Y. Taan. IV, 67ᶜ.—Part. pass. צָאִיר, צָיִיר, צָיְרִין. Targ. Job XLI, 7.—Hull. 105ᵇ כל מילי דציירי ותתים whatever is tied up or sealed. B. Mets. 24ᵇ ... דצָיְירֵי בסדינא אשכח found four Zuzin tied up in a sheet. Lev. R. s. 6; a. fr.—2) *to draw, shape, design.* Targ. Am. IV, 13 דצר ed. Lag. (ed. Wil. דְיצַר, v. יָצַר). Targ. I Kings VII, 15; a. fr.—Part. pass. as ab. Targ. Esth. VIII, 15; a. e.—3) (with על) *to besiege.* Targ. Deut. II, 19. Targ. O. ib. 9 (Y. תעיק; h. text תצר). Targ. O. ib. XX, 12; 19. Targ. I Sam. XXIII, 8 (ed. Lag. לימצר, read לְמֵיצַר); a. fr.—Gitt. 56ª צר עלה וכ' he besieged it (Jerusalem) three years; a. e.

*Pa.* צַיֵּיר 1) *to form, shape, paint, engrave.* Targ. Job X, 8. Targ. Jer. XXII, 14; a. e.—Part. pass. מְצַיַּיר, מְצַיַּר. Targ.

O. Ex. XXV, 33, sq. (h. text משקד). Targ. Ez. XXIII, 14 (h. text מחקה). Targ. Y. I Lev. XXVI, 1 (h. text משכית).—Gitt. 36a; 87b, v. כְּוָורָא, חֲרוּתָא, מְכוּתָא.—2) *to tie up, fold under.* Men. 37b האי מאן דצָיְרְהֵיה לגלימיה Rashi (ed. דצרייה; Ar. דצארי) he who folds his cloak (and puts the show-fringes on the fold).

*Ithpa.* אִצְטַיַּר *to be embroidered, shaped.* Targ. Ps. CXXXIX, 15 (ed. Wil. אצטיד, corr. acc.; h. text רקמ׳).—[*Ithpe.* אִתְצַר, אִתְצִיר, v. יְצַר.]

**צוּר** III m. (preced. wds.) [*twist,*] צ׳ דקל *band made of palm-bark* (cmp. נְצַר III).—*Pl.* constr. צוּרֵי. Sabb. 90b צ׳ דקל שתים (Ms. M. צְנָוארֵי; Ar. צָרֵי) he who carries palm-bands abroad (on the Sabbath), has transgressed the law by carrying two strips.

**צוּר** ch. same.—*Pl.* צוּרֵי. Ab. Zar. 75a bot. חבלי דצ׳ (Ar. צרר) ropes made of palm-bands.

**צוֹר** (b. h.) pr. n. pl. *Tyre* in Phœnicia. Gen. R. s. 61 end כל צ׳ ... מלא בצ׳ מדינה וכ׳ wherever in Scripture Tsor is written *plene*, the city of Tyre is meant, where it is defective (צר *enemy*), Rome is meant; Tanḥ. Bo 4; Pesik. R. s. 17. Y. B. Kam. IV, 4b סולמירא דצ׳; Y. Ab. Zar. I, 40a bot., v. סוּפָּם, סוּפָּמָא; a. fr.—Denom. צוֹרְרִי, צוֹרֵר. Bekh. VIII, 7, a. e. צ׳ מנה, v. מָנֶה. Yalk. Deut. 821 סיף צוריי a Tyrian sword (Tanḥ. Vaëth. 6 הנדירי). Maasr. III, 5, v. חָצֵר; a. fr.—Chald. צוֹרָאָה; *pl.* צוֹרָיֵא, צוֹרָאֵי. Y. Sabb. II, 4c bot.; Y. Meg. II, 73b bot.

**צַיְרָא, צַיְרָה,** v. צַיְיאר.

**צוּרָא,** v. צוּרְתָּא.

**צוֹרָא, צוֹרָיֵא, צוֹרָאֵי,** *pl.* **צוֹרָיֵא,** v. צוֹר.

**צוּרְבָּא** m. (צָרַב) *mark of a burn, scab*; צ׳ מרבנן *one that has caught fire by associating with Rabbis* (cmp. Ab. II, 10); *a student of rabbinical lore.* Meg. 28b אי צ׳ מר׳ הוא וכ׳ if he is a rabbinical scholar, let him recite a Halakhah, contrad. fr. תנא one who knows Mishnah. Taan. 4a, v. פַּרְצִידָא. Ib. האי צ׳ מר׳ דרתח וכ׳ if a young student is hot (of temper), it is the learning that heats him. Keth. 105b הדהוא צ׳ מר׳ דמרחמין וכ׳ if a student is popular ...; it is not because he is superior to others, but because he does not reprove the people &c. Sabb. 23b; a. fr.

**צוֹרְבָּת,** v. צָרְבָה.

**צוּרבת,** Yalk. Jon. 550, v. צוּרְכָא.

**צוּרָה** f. (b. h.; צוּר) 1) *form, shape, figure; painting.* Y. Sabb. VII, 10d כלי צ׳ a vessel with raised figures, v. גְּבַל II. Y. Shebi. VIII, 38a top [read:] חבשיל שנחלקלה צוּרָתוֹ a dish that has become defaced (looking repulsive). Tosef. Zeb. VII, 6 תעבר צוּרָתָהּ; Pes. VII, 9, a. e. תעובר צוּרָתוֹ let its appearance be gone, i. e. wait until the flesh looks disfigured by beginning decay. Nidd. 25b צוּרַת פנים the shape of a face. B. Bath. 54a חצר צ׳ וכ׳ if one draws a figure in the ground (or on the wall) of the estate of a deceased proselyte (as a symbol of possession). Gen. R. s. 73 עד שנשתנה צוּרָתָן until their features had changed (beyond recognition). Num. R. s. 9, beg. צורת הולד the features of the child (born in adultery); צ׳ הנואף the features of the adulterer. Ab. Zar. III, 3 צורת חמה a representation of the sun; צ׳ דרקון of a serpent (idolatrous emblems); a. fr.—Tosef. Meg. IV (III), 41, a. e. המתרגם פסוק כצורתו he who translates a Biblical verse as it is formed, i. e. word for word without regard to idiomatic differences.—Taan. 16a אדם של צ׳ a stately person. M. Kat. 9a אנשים של צ׳ worthy men; Yalk. Joh. 31 של צרות (corr. acc.).—*Pl.* צוּרוֹת. Y. Ab. Zar. III, beg. 42b; Tosef. Sabb. XVII (XVIII), 1 כתב חמהלך תחת הצ׳ וכ׳ an inscription under paintings or busts; Sabb. 149a חצורה. Num. R. s. 9 צ׳ ביתך שחורות וכ׳ are the paintings in thy house portraits of black or of white persons? (Gen. R. s. 73 מראות); a. e.—[Yalk. Gen. 72 צורות היאור, v. צִנָּור.]—2) *creature.* Gen. R. s. 24, beg. (ref. to Is. XXIX, 16) גדול שמדמין צ׳ ליוצרה ... great (bold) is the power of the prophets who represent the Creator under the form of the creature (by ref. to Dan. VIII, 16; Ez. I, 26); a. fr.

**צֳרִי** *balsam,* v. צֳרִי.

**צוֹרָרְיָא, צוֹרְרִיר, צוֹרְרִי,** v. צוֹר.

**צוֹרֶךְ, צוֹרֶךְ** m. (b. h.; צָרַךְ) *need, necessity.* M. Kat. II, 4 לצ׳ המועד if required for use during the festival; לצ׳ המוכר if the seller is in need of money. Pes. 5b we do not say, לצ׳ ... שלא לצ׳ ... הואיל והותרה since lighting a fire is permitted (on the Holy Day) for the need of the day, it may also be permitted where it is not needed for the day. Y. Naz. III, beg. 54c הבערה לצ׳ יצאת the prohibition to start a fire on the Sabbath (Ex. XXXV, 3) is specified for a purpose (for interpretation). Sabb. 131b צ׳ גבוה needed for the altar (v. גְּבוֹהַּ). Bets. 21b עושה אדם כל צָרְכּוֹ בפת man may use a loaf of bread for whatever he may need (not only for eating); Ber. 50b צָרְכָיו (*pl.*). Snh. 88b שלא שמשו כל צָרְכָן who had not attended their teachers sufficiently; Y. ib. I, 19c כצוֹרְכָן; a. v. fr.—Euphemisms: Y. Keth. V, 30b הירתה עושה צוֹרְכָהּ באחרים she gratified her desire with other men; Gen. R. s. 52 צָרְכִיָּה (*pl.*). Y. Ber. III, 6c אעשה צָרְכִי I will gratify my desire; a. fr.—*Pl.* צָרָכִים, constr. צָרְכֵי. Ber. 46b צ׳ סעודה the requirements of a meal. Sabb. XIX, 2 (133a, sq.) כל צ׳ מילה all preparations needed for circumcision. Shek. IV, 7 ימכרו לצ׳ עולות (Y. ed. לְצָרִיכֵי) shall be sold for the purposes of (to buy with the money realized) burnt-offerings. Bets. 28b לכם לכל צָרְכֵיכֶם 'for you' (Ex. XII, 16), for all your needs of the day. Y. Ber. V, 9b bot. שואל צָרְכָיו וכ׳ inserts the prayer for his individual needs in the benediction 'Hearer of Prayers'. Lev. R. s. 34, end (ref. to Is. LVIII, 13) מכאן ... לחבוע צרכיו בשבת from this we learn that man must not pray for his individual wants on the Sabbath; a. fr.—Y. Hag. II, 78a top עשה צרכיו עמה had marital connection with her, v. supra. Nidd. IX, 1 עושה צרכיה urinated. Ib. 2 צָרְכֵיהֶן. Yalk. Job 927 (ref. to Job XLI, 7) סוגר כל חותמות חצרכים he (the Leviathan) closes all the seals of needs (all his own orifices of discharge, contrad. to כל חותמות חמְצָרְכִים all the seals of those that have needs (causes their obstruction); a. fr.

**צוֹרְכָה, צוֹרְכָא** ch. 1) same. Targ. O. Deut. II, 7 (Y. *pl.*) Targ. I Kings V, 22; a. fr.—Euphem. Targ. Y. Ex.

*Hif.* הֶצִיתִ *to incline (the ear,); to listen.* Midr. Till. to Ps. XXX, end הקב"ה מֵצִית לדבריהם the Lord listens to their words (ref. to Mal. III, 16).

**Polel* צוֹתֵת (cmp. שָׁמַע *Hif.*) *to proclaim.* Y. Sot. IX, beg., 23b כי ימצא לא שתהא חוזר ומְצוֹתֵת עליו 'if there be found' (Deut. XXI, 1), this intimates, that thou need not go around and issue a proclamation about it (calling upon the people to inform the authorities of any slain body found).

**צִית, צוּת** ch. same, *to listen, obey.* Targ. Jer. VI, 10 לִמְצַת. Targ. Ps. V, 3 צִית (imperat.). Targ. Is. LIII, 5 וכדְנָצִית ed. Wil. (v. נְחֵי I) and when we listen &c.; a. fr.—Part. צָאִית, צָתָה, צָיְתִין. Targ. Prov. XVII, 4. Targ. Ps. CXXX, 2; a. fr.—Keth. 63a אי לדידי צ' if he heeded my advice. Ab. Zar. 28b מאן צ' ליהודה וכ' who heeds what Judah the Sabbath-breaker says? Yeb. 89a בתרי מאני צ' ... לא צ' in the case of two vessels, if you tell him that he must give T'rumah from each, he will obey; in the case of one vessel, if you tell him that he must give T'rumah twice, he will not obey. B. Kam. 113a על דלא צ' לדינא a warrant issued because he did not heed the decision of the court; כיון דאמר צָיְיתְנָא וכ' (Ms. M. צָאִיתְנָא, v. Rabb. D. S. a. l. notes 5, 6) as soon as he says, I shall obey, we tear up the warrant (v. פָּתִיתָא); a. e.

*Af.* אַצִּית (with אודנא, or sub. אודנא) same. Targ. Y. Ex. VI, 28. Targ. Deut. I, 45; a. fr.—B. Bath. 74a אצית אי שמעת listen! what dost thou hear?; Snh. 110a bot. Ab. Zar. 38b לא תְצִיתוּ לֵיהּ heed him not. Keth. 60a, v. כְּלָלָא; a. fr.

*Pa.* צִיֵּית *to cause to listen.* Y. Taan. I, 64a bot. ובסופה אַת מְצַיֵּית ליה וכ' and finally thou madest him listen (to thee), and he said &c.

**צָוַת,** v. צְוַח.

**צוֹתָרָא** m. (contr. of צצרצער=צצער, cmp. זוּטַר) *very little, shrivelled.* Lam. R. to I, 5 מן קדם חדרין סבא צ' וכ' (Ar. הדרן צירחורא) do you get up before this shrivelled old man?

**צַח** m. (b. h.; צחח) 1) *bright, resplendent.* Cant. R. to V, 10 (ref. to צח ואדום ib.) צח לי ... ואדום וכ' bright (propitious) to me (Israel) in Egypt, but red (threatening) to the Egyptians; ib. [read:] צח לי בים ... ואדום למצרים; ib. צח לי בעו"הב ואדום לי בעוה"ז; Yalk. Cant. 988 (corr. acc.). Yalk. Sam. 109 (play on גִּלְעָד, I Sam. X, 2) צַח צַל bright is the shadow of the day (of Saul); צַח צַל של יום זקן ומלכים וכ' bright was the shade (declining day) of the patriarch (to whom it was said at Bethel), 'and kings shall proceed from thee' (Gen. XXXV, 11); Midr. Sam. ch. XIV צלצח של חזקן (read: צַלְצַח צַח צַל וכ'.)—2) *brightness.* Ib. צלצח כצחו של יום (read: צַל צַח) a shade bright as the brightness of the (full) day.

**צָחָא,** v. צְחֵי.

**צַחֲרָנָא, צַחֲרוֹנָא** m. (preced.) *drought,* (with בית, or sub. בית) *parched ground.* Targ. Job XXIV, 19 second VII, 23 (h. text וירפן, v. פְּנָה). Targ. I Sam. XXIV, 4; a. e.—Y. Dem. VI, 25d bot. צ' לדן וצ' לדן both conditions are required. Y. Hag. I, 76a top חוי צ' להדוא וכ' therefore we need the opinion of &c.—Y. Shebi. III, 34c bot. דאזיל ליה לצוֹרְכָה who goes out to ease his bowels.—Y. Peah II, beg., 16d [read] מכיון דתנינן דרך היחיד דרך הרבים מה צ' אתא מימר לך וכ' (v. Asheri to Peah II, 1) since the Mishnah mentions private roads, what need was there to add 'and public roads'? It is to tell thee &c.—Ib. [read:] לא צ' אלא אי קדשה ... אי לא קידשה it was only necessary to discuss, whether or not he sanctified it as the share of the poor &c. Y. Pes. VII, 34d sq. לא צ' דלא אמר וכ' it is needless to say (it is self-evident) that not (that we do not listen to him), and if he says . . ., we surely do not &c. Ib. II, end, 29c לא צ' דלא הכהנים וכ' it is self-evident that not (that they dare not use tepid water), but how about the priests themselves, dare they &c.? Y. Ber. II, 5b bot. (on the text Cant. VI, 2) לא צ' אלא דודי ירד לגני לרעות בגנים there would have been no need to say any more than 'my beloved went to his garden to feed in the gardens' (leaving out לערוגות הבשם). Y. Succ. V, beg. 55a (ref. to Jon. I, 3) לא צ' דילא וירד עכו it ought not to read otherwise than 'he went down to Acco' (the nearest harbor to Zarephath, why, then, does it say, he went to Japho?); Yalk. Jon. 550 לא צורבת דלא כתיב וכ' (corr. acc.); a. fr.—V. צָרִיךְ.—*Pl.* צוֹרְכִין, צוֹרְכָא, צוֹרְכֵי. Targ. Y. Deut. XXIV, 6. Targ. I Kings V, 23; a. e.—2) *needed repair.* Targ. Ez. XXVII, 27 (h. text ברק).

**צוֹרָן** pr. n. pl. *Tsoran,* a Samaritan place. Y. Dem. II, 22c bot. וצ' ודאי בקסרין (not בק') and Tsoran, to be sure, is legally like Cæsarea.

**צַחֲרָנִיתָא,** v. צַחֲרָנִיתָא.

**צִיר', צָרַע', צוֹרַעְתָּא, צוֹרָעָא** f.=h. צָרַעַת, *leprosy.* Targ. Y. Lev. XIII, 51; 55 (ed. Vien. 'צו). Ib. XIV, 57. Targ. Y. I. Num. XII, 16 (XIII, 1) צָרְעָתָה (ed. Vien. צָרַעְתָּא, צָרַעְתָּ; corr. acc.). Targ. Ps. CI, 5 צירעיתא ed. Lag. (ed. Wil. צָרַעְתָּא; Ms. צורע'); a. e.—*Pl.* צָרְעָן, צָרְעִין. Gen. R. s. 20; Yalk. ib. 30; Ex. R. s. 3 ארונן צ' are leprous spots, v. סַלְעָא.

**צוֹרֵף** m. (b. h.; צָרַף) *smelter, goldsmith.* Y. Keth. VII, end 31d, a. e. צ' נחושת, v. צָרַף.—*Pl.* צוֹרְפִין, צוֹרְפִים. Kidd. 82a (Ar. צָרוֹבְרִין); a. e.

**צוֹרָא, צוּרְתָא, (צוֹרָה)** f.=h. צוּרָה. Targ. O. Deut. IV, 16. Targ. Y. Ex. XX, 4 צורה. Targ. O. ib. XXVI, 1. Targ. Ez. XXVIII, 12; a. fr.—B. Mets. 69b לצור בה צ' דצבו וכ' to put a painting on (as a sign), which people like, and by which trade is increased. Yoma 54a, v. כְּרוּב I. B. Bath. 54a רב לא קני ... אלא בצ' Rab took symbolical possession of the garden of the school-house merely by drawing a figure. B. Mets. 45b דעתיה אצ' his mind is on the figure (the legend on the coin which determines its value), וצ' עבידא דבטלה and the legend is liable to abrogation. Sabb. 63a דשמעתא צ' the form (general outlines) of the subject to be discussed; a. e.

**צוּר** (or **צָוַת**) (cmp. צָבַת) *to join, follow; to attend.* Sabb. 30b, v. צָוַת.

vers. Ms. (ed. צחוחא). Targ. Ps. CVII, 33 Ms. (ed. צחורא). Targ. O. Deut. VIII, 15 (Y. צכוונא, corr. acc.). Ib. XXXII, 10 (Y. צחורא). Targ. Is. XXXV, 7; a. e. (ed. Lag. צהוונא).

**צְחוֹק** m. (b. h. צְחֹק; צָחַק) *laughter, merriment.* Gen. R. s. 53 (ref. to Gen. XXI, 9 מצחק וכ׳) אין הלשון הזה של צ׳ this expression of merriment (use of the root צחק) alludes to idolatry (by ref. to Ex. XXXII, 6); . . . to bloodshed (by ref. to II Sam. II, 14); Tanh. Sh'moth 1; Tosef. Sot. VI, 6. Ib.; Gen. R. l. c. אין . . . צ׳ אלא לשון ירושה this 'merriment' refers to the joy over the heirloom (the birth of a legitimate heir to Abraham, whereas Yishmael claimed the birthright as the firstborn).

**צָחוֹר** m. (b. h. צָהֹר; cmp. צהר) *glistening, light reddish.* Ber. 31ᵇ (ref. to I Sam. I, 11, זרע אנשים) לא ארוך . . . לא אוכם ולא צ׳ Ms. F. a. Ar. (v. Rabb. D. S. a. l. note 70) neither extremely tall, nor dwarfish, . . . neither dark (ugly) nor reddish (exceedingly handsome).

**צָחֹ׳, צָחוּתָא** f. (צַחִי) *drought, thirst;* בירת צ׳ *parched land.* Targ. Deut. XXVIII, 48. Targ. Ex. XVII, 3. Targ. Ps. LXXXVIII, 13 (ed. Lag. צה׳). Targ. Y. Deut. XXXII, 10. Targ. Job XXIV, 19 sec. vers. צה׳; a. fr.; v. צַחֲוָנָא.—M. Kat. 2ᵃ מאי משמע . . . לישנא דצ׳ הוא what proof have you that *beth hashshalhin* (ib. I, 1) has the meaning of parched land?—V. צְחִיחוּתָא.

**צְחַח** *to be bright, glisten; to polish.* Part. pass. צָחִיחַ; *pl.* צְחִיחִין *a) resplendent.* Targ. Cant. V, 14.—*b)* (cmp. צָחוּצָחָא) *in polished armor.* Targ. Ps. LXVIII, 77 (Ms. צָחִירִין; h. text צְחִיחָה).

**צְחָא, צָחֵי** (צחי׳) [*to be parched* in the sun,] *to be dry; to thirst.* Targ. O. Ex. XVII, 3 (v. Berl. Targ. O. II, p. 25). Targ. Ruth II, 9 (ed. Lag. צהי׳); a. fr.—Part. צָחֵי, צָחְיָא; f. צָחְיָא; *pl.* צָחִירִין, צָחְיָרִין. Targ. Is. XXI, 14. Targ. Ps. CVII, 35 (ed. Wil. צִיחֲיָא; ed. Lag. צִירָה). Ib. 5 צָחְיָן ed. Wil. (ed. Lag. צָהִירִין; oth. ed. צָחִירִי). Ib. LXXVIII, 17 צָחֵי (not צָ׳) a. fr.—Ib. LXVIII, 7 Ms., v. צְחַח.—Y. Pes. X, beg. 37ᵇ סחה וצחא bathed and became thirsty. Ib. [read:] בגין דאנא צחי since I am thirsty, may I drink? Gen. R. s. 98, v. סָפַק. Y. Yoma VI, 43ᵈ top צָחֵינָא I am thirsty. Ib. צחייא אנא; a. fr.

*Af.* אַצְחֵי (אצחי) *to make dry; to cause to feel thirst.* Targ. Is. XLVIII, 21 ולא אַצְחֵינוּן (ed. Lag. אצה׳) I suffered them not to thirst. Targ. Job XXIV, 11 ומרידון אַצְחִיאוּ (ed. Lag. אַצְחִירוּ) and cause their (legitimate) owners to thirst (h. text וריצמאו).

**צִיחְיָא, צְחוּתָא, צַחְיָא** (צִיחְיָא, צְחִיָא, צַחְיָא) f. (preced.) *dryness, thirst.* Targ. Jer. XLVIII, 18 (ed. Lag. צח׳). Targ. Ps. CVII, 35, v. preced. Targ. Job XXIV, 19 צַחְיָ׳ Ms. (ed. צְחָ׳; h. text צירה).

**צַחְרוּרְתָא** f. (preced.) *thirst.* Y. Yoma VI, 43ᵈ . . . מאי צַחְרוּרְתָךְ how is thy thirst.

***צְחִין** m. (preced.) *parched, thirsty.*—*Pl.* צְחִינִין. Targ. Ps. CVII, 5, v. צָחֵי.

**צְחָנָא,** v. צַחֲנָתָא.

**צַחֲנָה** f. (b. h.; צחן, cmp. צחח, *to glisten; be parched*; cmp. זָהַם, *to be filthy*) 1) (b. h. *offensive smell,*) *offensive matter.* Pesik. Dibré, p. 111ᵃ אדם אוכל צ׳ וכ׳ a man may eat decayed matter two or three times, but finally he will loathe it; Yalk. Lam. 998; (Yalk. Prov. 932 צואה). Ter. X, 1 מתיר בצ׳ וכ׳ allows the use of onions of T'rumah in a decayed dish, because they are applied only to absorb the froth, Maim. (R. S., v. infra).—2) [*mud-fish,*] *small fish preserved in brine,* similar to טָרִית. Ter. l. c. מתיר בצ׳ allows the use of onions of T'rumah for boiling *tsaḥănah,* R. S.—Ned. VI, 4 הנודר מן הצ׳ אסור בטרית וכ׳ he who vows abstinence from *tsaḥănah,* is forbidden to partake of hashed *ṭarith.* Y. ib. 39ᵈ top צ׳ . . . תמן, v. טָרִיתָא.

**צַחֲנָא, צַחֲנְתָא** ch. same, 1) (cmp. זוּחֲמָא) *effusion of semen.* Targ. Ez. XXIII, 20 (h. text זרמה).—2) as preced. 2. Ab. Zar. 39ᵃ האי צ׳ דבב וכ׳ the *tsaḥanta* of Bab Nahăra is permitted (because no unclean fish are in that river, v. טִרְיָן); Succ. 18ᵃ. Ab. Zar. 40ᵃ ארבא דצ׳ a shipload of *ts.*—Snh. 49ᵃ; Yalk. Kings 172, v. מוֹנְיָנֵי. Y. Ned. VI, 39ᵈ top צחנא, v. טָרִיתָא.

**צִי׳, צָחְצוּחָא** m. (צְחְצַח) 1) *glistening.* Sot. VIII, 1 צ׳ חרבות the brandishing of the enemy's swords. Mekh. B'shall. s. 2 כנגד צ׳ חרבות שלהן this (the lightning) corresponds to their (the Egyptians') brandishing their swords; Yalk. Sam. 160 כנגד צ׳ הזין.—*Pl.* צָחְצוּחִין (or צִיָּ׳). Midr. Till. to Ps. XVIII, 13 . . . חזר פרעה והביא מיני צ׳ של ברזל מצוחצחין again Pharaoh brought up various kinds of glistening iron (steel) armor, and the Lord brought lightnings which are glistening.—2) *clear fluid, dilution.* Yeb. 105ᵃ אי אפשר לדם בלא צ׳ רוק it is not possible to spit blood without a solution of saliva in it.—*Pl.* constr. צִי׳, צָחְצוּחֵי. B. Kam. 25ᵃ; Nidd. 22ᵃ, a. e. צ׳ דיבה dilution of the gonorrheal discharge. Ab. Zar. 35ᵃ צ׳ דחלב particles of diluted milk (in the holes of cheese). Sabb. 144ᵇ . . . בלא צ׳ לפי שמן because it is impossible for the serial fluid of olives not to contain particles of diluted oil; Tosef. Toh. X, 3, v. מוֹחַל.

**צִי׳, צָחְצוּחָא** ch. same, *glistening.* Targ. Nah. III, 3 (h. text ברק).—*Pl.* צָחְצוּחִין. Targ. Ez. XXI, 33.

**צָחְצוּחִית** f. = צָחְצוּחַ 2. Y. Yeb. XII, end, 13ᵃ אם יש בו צ׳ של ריוק if there was in it (the blood she spat) a particle of diluted saliva; Gen. R. s. 81, beg.

**צָחְצַח** I (v. צחח) 1) *to polish, furbish; to clarify, make clear.* B. Mets. 84ᵃ משיצחצחן במים arms are considered finished, when the smith has furbished (steeled) them by putting them in cold water. R. Hash. 33ᵃ . . . מים כדי לצחצחו you may pour water or wine into the Shofar to make its sound clear. Nidd. 25ᵇ מְצַחְצְחוֹ, v. טָרַר.—Part. pass. מְצוּחְצָח; f. מְצוּחְצָחָה; *pl.* מְצוּחְצָחִין, מְצוּחְצָחוֹת. Lev. R. s. 1, v. אַסְפַּקְלַרְיָא. Midr. Till. to Ps. XVIII, v. צָחְצוּחַ.—2) *to become* or *be clear.* Y. Nidd. II, 50ᵃ bot. בְּמִצַחְצַח when the blood is clear (fluid). Ib.ᵇ top, opp. מקדיר. Ib. אפי׳

לשונו מְצַחְצַחְתִּין even when the blood is clear. Deut. R. s. 1 ומצחצחה מיד וכ׳ . . . his tongue is cured and speaks at once clearly in teaching the words of the Law.

**צַחְצַח** ch. same, *to polish, furbish; to clarify.* Targ. Jer. XLVI, 4. Targ. Is. XXI, 5.

**צַחְצַח*** II (transpos. of חצחץ, v. חָצַח; cmp. גְּעַגֵּעַ) *to cut.* Gen. R. s. 94 (play on יחצאל, Gen. XLVI, 24) מְצַחְצְחִין בשיניהם וכ׳ they cut with their teeth (make cutting remarks) and sneer with their lips.

**צַחְצָחָן** f. pl. (צָחָצַח) *clear words.* Targ. Is. XXXII, 4.

**צָחַק** (b. h.) [*to be bright,*] *to laugh; to jest, sport.* *Pi.* צִיחֵק same. Macc. 24b לכך אני מְצַחֵק (Ms. M. משחק, v. Rabb. D. S. a. l. note) therefore I am glad. Gen. R. s. 53 (ref. to Gen. XXI, 9) אין מצחק אלא גלוי וכ׳ 'sporting' alludes to licentiousness, v. צְחוֹק. Ib. מצחק . . . ויושה and pretended to be only jesting; a. e.—V. שָׂחַק.

**צְחַק** ch. same. Y. Erub. V, beg. 22b, v. צְרַךְ.

**צַטְרָא, צְטָרָא,** v. סְטָרָא.

**צַיְאָרָא,** v. צְוָרָא.

**צִיב** m. (=צביב; צבב, cmp. צָבָה) 1) *swelling.*—*Pl.* צִיבִּים, צִיבִּין. Lev. R. s. 17, v. עוֹנָה II; Yalk. Ps. 808 צוּבִּי.—2) *tuft, tassel.* Ḥull. IX, 4 צ׳ חיוצא ממנו the tassel that proceeds from it (the tassel-like ends of a hide).—*Pl.* as ab. Lev. R. l. c., v. עוֹנָה III; Yalk. Ps. l. c. צביתים (corr. acc. or צְבֻבָיִם).

**צִיבָא, צִיבָה** I m. = h. צָב II. Targ. Nah. II, 8 (ed. Wil. צִיבָא; h. text הֻצַּב!).—*Pl.* צִיבִּין, צִיבֵּי, צִיבִּי׳. Targ. Is. XLIX, 22 (ed. Wil. צִירְבִין) (h. text חצן).

**צִיבָא** II m. (preced.; cmp. גְּבָבָא); *pl.* צִיבֵּי *rakings, chips, twigs* &c. Targ. Y. Num. VII, 5 וידחון צ׳ וכ׳ (not צִירְבֵי) the chips (of the wood used for the wagons) shall be used for the altar pile.—B. Kam. 93a, v. נְכָסִין. Taan. 23b; a. fr.

**צִיבְוָרָא,** v. צִיבְּתָא.

**צִיבּוּר, צִבּוּר׳, צִבּוּר** m. (b. h. צִבּוּר; צָבַר) 1) *heap, pile.* Pes. 10a צ׳ אחד של חמץ one pile of leavened matter.—*Pl.* צִיבּוּרִים, צִיבּוּרִין, צִבּוּר׳. Ib. 9b. Gen. R. s. 39 עשה צ׳ וכ׳ he put up piles of sand and brought sieves &c.; Yalk. ib. 62, end; Yalk. Neh. 1071, v. צֶבֶר. B. Mets. II, 2 צִבּוּרֵי פֵּרוֹת fruit in piles; צ׳ מעות coins in piles. Y. Peah VI, 19c bot. (ref. to צִיבּוּרֵי זֵיתִים, ib. VI, 5) מה בין חצ׳ מה בין הזיתים what difference is there whether there are piles of olives or olives (not piled up)?; a. fr.—2) *congregation, community.* Ber. V, 5 ואם שליח צ׳ הוא and if it happened to him as a deputy of the congregation (public reader of prayers). R. Hash. 18a גזר דין של צ׳ an evil decree concerning a community, opp. יחיד. Ab. II, 2, v. עֶמֶל. Sot. 40a אימת צ׳ the fear (respect) of the assembled congregation. Ber. 8a בשעה שהצ׳ מתפללין when the congregation is in prayer. Zeb. V, 3 חטאת הצ׳ communal sin-offerings; a. fr.

**צִיבּוּרָא, צִבּוּר׳, צִבּוּר** ch. same, *congregation.* Targ. Prov. V, 14 Levita (ed. עֲדָתָא).—Y. Gitt. III, 45a bot. ליה צ׳ כולה וכ׳ there is no community altogether rich, none altogether poor. Taan. 25a אפשר דחברי צ׳ לבייהו וכ׳ perhaps when the congregation break their hearts (humble themselves in prayer), rain will come. Y. Sabb. III, 5d top בצ׳ חוה מורי וכ׳ in public session he decided &c. Ruth R. to III, 13 (in Hebr. dict.) בצבורא . . . ולא ידע (some ed. בצִבּוּרָה) he did not know that R. 'A. had interpreted that verse in a public lecture; a. fr.—*Pl.* צִיבּוּרַיָּיא, צִבּ׳. Y. Gitt. l. c. אשאלון לצ׳ פריטין lent money to congregations.

**צִיבְתָא,** v. צִיבְּתָא.

**צִיבְּתָא** f. (or צִיבְּיָא m. pl.; v. צִיבְּתָא II) *spice-wood, roots* &c. Ḥull. 84b שדא בהו צ׳ (Ms. M. ציבא, v. Rabb. D. S. a. l. note) he threw spice-wood in; B. Mets. 29b (Ms. M. צִיבֵּי; Ms. H. צירבא).

**צִיבְיוֹתָא, צִיבְיָאתָא,** v. צִיבְּתָא a. צִבְתָא.

**צִיבְתָא** I *tongs,* v. צַבְתָא.

**צִיבְתָא** II *outfit,* v. צִבְתָא.

**צִבְתָא, צִיבְּתָא** f. = צִיבְּתָא II, *chips, twigs* &c. Sabb. 139b לא ניהדק אינש צ׳ וכ׳ Ar. (Ms. O. צִבְּאתָא; ed. צינויתא, read: צִיבְּיִתָא; v. Rabb. D. S. a. l. note 60) one must not stuff chips into the mouth of a jug (to let wine run through them). Ḥull. 67a לא לשפי . . . בצבתא וכ׳ Ms. M. a. Ar. (ed. בצבויתא) one must not pour date-beer through chips &c. Ib. 105b משום צירבתא (Ms. M. צִיבְוָתָא, v. Rabb. D. S. a. l. note) on account of the chips (floating on top). Ab. Zar 75b top דצ׳ bands made of shavings; Tam. 30a. Succ. 29a וקא מיירתי צירבותא a wind blew (Ms. M. 1 צִירְבִּיתָא; Ms. M. 2 צִיווּתָא, v. Rabb. D. S. a. l. note) and caused twigs and leaves (covering the Succah) to drop down (v. מְצוֹבִיתָא).

**צִיד,** v. צוּד.

**צַיִד** m. (b. h.; v. צֵידָה) *game; provision.* Pirké d'R. E. ch. V ולתתן צֵידָן של בריות and give mankind their sustenance.

**צֵיד** m. = h. צַד, *side*; (prep.) *near, with.* Targ. Y. Lev. XVIII, 19, sq. Targ. O. Ex. XIX, 15 (some ed. לְצַד; Ms. II לְצִיוּת); a. fr.—*Pl.* with suffixes: צֵידוֹי, צֵידָךְ, צֵירַי &c. Targ. Prov. VIII, 30 ed. Lag. (ed. Wil. צִדּוֹי). Ib. XXIII, 7 (ed. Wil. צִדָּךְ); a. e.—[Targ. Y. Lev. XI, 11 צידיהון, v. צִיר I ch.]

**צַיְדָא, צַיָּדָא,** v. צַיָּד.

**צִיד־,** v. צַד.

**צִידָא,** v. צִדְעָא.

**צֵידָא** m. (צוּד) 1) *hunting, ensnaring.* Targ. Gen. XXVII, 30. Targ. Y. I ib. X, 9 (Y. II צַיְדָא a. צִדְרָא).—2) *game.* Targ. ib. XXVII, 3 (O. ed. Amst. צִיְדָא). Ib. 5 (Y. ed. Amst. צִירְדָה). Targ. Lev. XVII, 13 (Y. ed. Amst. צֵדָא).

**צֵידָה** f. (b. h.; preced.) 1) *hunting, laying a trap.* Sabb. XIII, 5 מחוסר צ׳ that which requires catching (in a trap, chasing into an enclosure &c.). Tosef. ib. XII (XIII), 3 צ׳ שנייה the second act of catching; a. e.—2) (cmp. זְוָדָא)

*outfit for travelling, provision.* Yalk. Josh. 7 (ref. to Josh. I, 11,) quot. fr. Tanna d'bé El.) וכי צֵדָה הוּתְּרָה צרִיכה שם וכ׳ was provision necessary there? did they not have the manna &c.? Ex. R. s. 25 הצ׳ שהוציאו וכ׳ the provision which they brought with them from Egypt; a. e.

**צִיר׳, צַיְדָן, צִידוֹן** (b. h. צִידוֹן) pr. n. pl. *Zidon, Sidon* (*Zaidan*), in Phœnicia. Tosef. Dem. I, 10; Y. ib. I, 22ª bot. צירן. Tosef. Erub. VI (V), 8; Y. ib. V, 22ᵇ bot. Tosef. Yeb. XIV, 7 אבא יודן איש צירן Abba Judan of Z. Gitt. VII, 5 צירן (Y. ed. צור׳). Tosef. Zeb. I, 5 בצירן (ed. Zuck. צירירן, read: בצ׳); a. v. fr.—Denom. צִירוֹנִי m.; *pl.* צִירוֹנִין, צִירוֹנִים. Midr. Sam. ch. XXIII אבא צ׳ Abba of Z.—Kel. IV, 3 הצירנירים ed. Dehr. (ed. הצדונירים); Tosef. ib. B. Kam. III, 11 הצירו׳.—Ch. צַיְדָנָא, צַיְדָנָיָה, צִיר׳, צִירָא. Y. Yeb. IX, beg. 10ª ר׳ יוסי צ׳; Y. Naz. VII, end, 56ᵈ; ib. 56ᶜ ר׳ צ׳ (insert יוסי); Y. Ter. XI, end, 48ᵇ צירניא (corr. acc.).

**צְדִי׳, צְדִיק** m. (צָדַק) *justification*; הדין צ׳ *acknowledging the justice of divine judgment, resignation.* Ab. Zar. 18ª כמה ... של צ׳ הד׳ בשעת הדין Ms. M. (v. Rabb. D. S. a. l. note) how great are those three righteous persons to whom these verses expressing resignation came to mind at the moment of judgment (when suffering a martyr's death)!; Sifré Deut. 307 בעת צרתם ... של צ׳ הד׳ וכ׳ at the time of their distress they made these three verses of resignation grow forth, the like of which is not to be found in all the Scriptures; Yalk. ib. 942. Tanḥ. R'eh 16; a. fr.

**צַיְדָן,** v. צִידוֹן.

**צַיְדָנִי** m. (צוּד) *hunter*; trnsf. *flatterer, hypocrite.* Gen. R. s. 63; Yalk. ib. 110 צוֹדָנִי; v. שׁוֹדָנִי.

**צַיְדַנָיָא,** v. צִידוֹן.

**צַיְדְקָתָא, צִידְקוּתָא, צִידְקָא,** v. sub צְדִי׳.

**צִיהוּב, צְהֹב׳** m. (צָהַב) *becoming shining.* Sifra Vayikra, N'dab., Par. 6, ch. VIII; Ḥull. I, 5 תחלת הצ׳ a pigeon in the incipient stage of brightening plumage; ib. 22ᵇ. [Sifra Thazr., Par. 5, ch. VIII וחצי׳ אינו מציל, read: והצָהוֹב.]

**צִיחָא,** v. צְחִיחָא.

**צִיחָרָא** m. (צָהַר) 1) *bright appearance.* Bets. 14ᵇ חזירה דחוה קליפת צהריה he saw that its appearance was that of a recently peeled object (v. צָהַר).—2) *a clear, translucent liquid,* as oil, brine &c. Kidd. 48ᵇ הא בחמרא הא בצ׳ in the one case, it means a cup filled with dark wine, in the other a cup filled with a translucent liquid (which allows the cup containing it to be examined and valued).—[Bekh. 40ª צ׳ R. Ḥan.: *the red ring surrounding the dark of the eye*; ed. חיורא; Nidd. 23ª צִירָא, q. v.].

**צִיוּר,** Y. Yoma I, 38ᵇ, v. next w.

**צִיוּר, צִוּוּר** m. (צָוָה, *Pi.*) *command.* Y. Kil. I, 27ᵇ top אין כתיב בצ׳ אלא בהוצאה (not בצירוי) 'after its kind' (with reference to herbs) is not written in the command (Gen. I, 11), but only in the 'bringing forth' (ib. 12). Y. Sabb. XVI, 15ᶜ דבר אמירה צ׳ ... מאה one hundred and seventy-five sections in the Torah are introduced by *dabber, ĕmor,* or *tsav.* Y. Yoma I, 38ᵇ לצ׳ (not לצירוי) as to the execution of the order (Lev. VIII, 5 sq.), opp. למצוה as to the general command (Ex. XXIX, 9). Num. R. s. 7 כל מקום שנאמר צ׳ הצ׳ מיד וכ׳ wherever the word *tsav* is used, the order refers to the immediate present and to the future; אין צ׳ ... זריזות *tsav* has everywhere the meaning of encouraging; אין צ׳ ... חסרון כיס *tsav* always refers to a loss of money (material sacrifice); אין צ׳ ... אזהרה *tsav* means warning. Gen. R. s. 20, beg. מפני מה הניחו צִוּוּיָךְ ... אחרי צִוּוּי why left they thy command unheeded, and followed my command? Ib. s. 19 עברו על צִיווּי they transgressed my command. Ib. s. 63 (play on ויתרוצצו, Gen. XXV, 22) זה מחרר צִוּוּיו של וכ׳ each annuls what the other commands; a. fr.—*Pl.* צִוּוּיִים, צִיווּירִין, צִוּ׳. Lev. R. s. 1; Y. Ber. IV, 8ª top ר״ח צ׳ וכ׳ eighteen executions of the orders ('as the Lord commanded') are contained in the second record of the Tabernacle (Ex. XXVIII, 23-XL, 38).

**צְוִירְתָּא,** v. צִיבְּתָא a. מְצוֹבְיָתָא.

**צִיוְּדָא,** v. צְוַוחְתָּא.

**צִיּוֹן** (b. h.) pr. n. *Mount Zion, Zion* (= Jerusalem). Midr. Till. to Ps. XLVIII אבל בצ׳ אינו כן but this is not the case with the city of Zion. Ib. to Ps. LXXXVII צ׳ שהוא פלטין שלי Zion which is my (the Lord's) palace; a. fr.

**צִיּוּן** m. (b. h.; צָוָה; cmp. צְוָוָאָה) *heap of stones, mark,* esp. *the mark put up to indicate the neighborhood of an unclean place.* Erub. 54ᵇ מאי ... צ׳ לישנא דסרמנא הוא what evidence is there that this *tsiyyun* (Jer. XXXI, 20) means sign? Answ. ref. to Ez. XXXIX, 15. Y. Shek. I, 46ª מיכן לצ׳ from here (Ez. l. c.) we have an evidence for the custom of marking sunken graves; M. Kat. 5ª. Ib.ᵇ אין מעמידין צ׳ במקום וכ׳ we must not put up a mark on the very spot of uncleanness. Ex. R. s. 52 (play on צִיּוֹן, Cant. III, 11) מה חצ׳ הזה נראה באצבע וכ׳ as a mark is seen (pointed at) with the finger, so is Israel (distinguishable by his features); a. e.—*Pl.* צִיּוּנִים, צִיּוּנִין. Erub. l. c. (ref. to Jer. l. c.) עשו צ׳ לתורה make marks (mnemonical notes) for the study of the Law, v. סִרְמָן; Yalk. Jer. 315.—Denom. צִיֵּן.

**צִיּוּנָא** ch. same. Targ. Ez. XXXIX, 15, v. צְוָוחָא.—Denom. צִיֵּן.

**צִיוּקִי,** read: סִירְדְּקִי=צִירְדְּקִי, q. v.

**צִיּוּר** m. (צוּר) *drawing, figure, plastic moulding* (above the door). [Koh. R. to II, 12, v. צַיָּר h.]—*Pl.* צִיּוּרִין. Tosef. Ohol. XIV, 10, contrad. fr. פִּירְתּוּרִין.

**צִיּוּרָא, צִיּוּרָה** ch. same, esp. *embroidery.* Targ. Y. Ex. XXVI, 1. Ib. XXVII, 16; O. ed. Berl. (oth. ed. צַיָּר; h. text

צָיִיר I pr. n. pl. *Ts'yar*, in the district of N'vay. Tosef. Shebi. IV, 8 צירי וצ'; Y. Dem. II, 22[d] top צור וצ'.

צִיָּירָא, צִיָּיר II m. *siege*, v. צִיָּר.—[Targ. Y. Lev. XI, 17 צדרא, v. צִדָּרָא II.]

צַיְרָא, צַיְרְתָא m. (צוּת) *listening*. Targ. Y. Deut. XXXII, 1.—Targ. I Chr. I, 30 (transl. of משמע, pr. n. pl.), v. צַמְרָתָא.

צַיְרְתוֹר, v. צִיתוֹר.

צַיְרְתּוּרָא, v. צִיתּוּרָא.

צַיְרְתָנִית f. (preced. art.) *listener, eavesdropper*. Gen. R. s. 18 I will not create her out of Adam's ear שלא תהא צ' that she may not be an eavesdropper; והרי הוא צ' and now she is an eavesdropper (ref. to Gen. XVIII, 10); Deut. R. s. 6 צַוָּותָן; Tanh. Vayesh. 6; a. e.—*Pl.* צַיְרְתָנִיּוֹת. Gen. R. s. 45; Deut. R. l. c. צַוָּותָן; a. e.

צָיַל (v. צָלַל) *to be clear*. Part. צָיֵל, צָיְלִין, צָאֲלִין. Sabb. 66[b] כי הדכי דציל הא מישחא לֵיצֵיל וכ' as this oil is clear, so may the wine of—be clear (that our minds may not be affected by the wine); ib. כי הדכי דצילא האי שיעתא לריצול וכ' Ms. M. (ed. דליצול האי שיעא read: דצול; Ms. O. דצאיל) as this sealing clay is bright, so may the wine &c. Ib. 75[a], v. צָבַע ch. Erub. 64[a] לא צילא דשתאי Ms. M. (ed. צִילָאי; Yalk. Noah Ms. צָאִילְנָא; v. Rabb. D. S. a. l. note 70) my mind is not clear (I am not clear in my mind). Pes. 110[b] הוה צייל וכ' he remained clear in his mind, and was on his guard. Sabb. 23[a] צייל נהוריה טפי Ms. M. (ed. צליל) its light is brighter. Hull. 55[b] דצילי when the fluid in the ulcers is clear, opp. עכירי.

*Ithpe.* אִתְצְיַל *to become clear* (*in mind*), *be rational*. Gitt. 70[b] לכי מִיתְצְיַל לא וכ' when he is rational again, he need not retract what he said when delirious.

צַיְלֵי-, v. צֵל.

צִילָא m. (preced. art.) *clear*. B. Mets. 40[b] ניחא ליה בצ' he prefers clear wine (without dregs).—*Fem.* צִילְתָא. Yeb. 113[a] sq. אי דעתא צ' הוא וכ' Ar. (ed. צילותא) whether his mind is at all times equally clear (though weak) or &c. Gitt. 70[b] תתם דעתא צ' הוא וכ' (ed. צילותא) there his mind was clear, only that weakness befell him, opp. שגירשתא.

צִילָה f. = צֵל *shade*, esp. *the shade from the covering of the Succah*. Succ. I, 1 שחמתה מרובה מצִילָתָהּ a Succah which has more sun (light) than shade. Ib. 4[a] אם צִילָתָם מרובה וכ' if they have more shade than sun; a. fr.

צִילּוּחָא m. (צלח) *part*.—*Pl.* צִילּוּחִין. Targ. Ps. CXXXVI, 13 (ed. Wil. צְלוּחִין; Ms. צְלָחִין).

צִילוּתָא f. (v. נִילָא) *clearness* (*of mind*). Meg. 28[b] a Talmudic decision בעיא צ' וכ' requires a mind as clear &c.; Erub. 65[a] צייל Ms. M. (ed. צלותא, corr. acc.). Yeb. 113[a] sq.; Gitt. 70[b], v. צִילָא.

צִילְחָתָא, v. צִלְחָתָא.

רקם). Ib. XXVIII, 39; O. ed. Berl. (oth. ed. צַיָּיר); a. fr.—*Pl.* צַיְרִין, צַיּוּרִין. Targ. I Kings VI, 29. Targ. Jud. V, 10; 30; a. e.

צִיּוֹרוֹת, v. צַיָּיר.

צִירְחָא, v. צַחֲנָא.

צִירְחִין* m. pl. (צחח, v. צַחֲנָה) *a preparation of small fish*. Ned. 51[b] חרי עלי צ' מאי if one vows abstinence from *tsiḥin*, how is it (is he allowed brine and *muries*)?

צִירְחְצוּחָא, צִירְחְצוּדַח, v. sub צַחְצַח.

צַיָּד, צַיּוּד m. (b. h.; צוּד) *hunter, fowler, fisher*. Gen. R. s. 19 לצפור ... ביד צ' this is to be compared to a bird in the hand of a fowler. Erub. 54[b] (ref. to Prov. XII, 27 לֹא יַחֲרִיךְ רְמִיָּה וְהוֹן יְקָרַת אָדָם זְרִיז) לא יחרוך צ' הרמאי the tricky hunter (the student whose object is to dazzle people with his erudition) shall not live and prolong his days; ib. צ' הרמאי יחרוך the shrewd hunter (the student that tries to learn and retain as much as possible) will roast his game (will become a scholar); Ab. Zar. 19[a]. Ib. משל לצ' שצד וכ' Ms. M. (ed. לאדם) like a fowler that catches many birds &c.; Erub. l. c.

צַיָּדָא, צַיּוּדָא ch. same. Gen. R. s. 79 חמא חד צ' קאים וצָיֵיד וכ' saw a fowler stand catching birds; Y. Shebi. IX, 38[d]. M. Kat. 11[a] אדא צ' Ada the fisher; a. fr.—*Pl.* צַיָּדִין, צַיָּדֵי. Targ. Is. XXXIII, 21. Targ. Jer. XVI, 16.

צַיְדָא, v. צַדָּא I, II.

צַיְדַנְיָה, צַיְדַנָּא, צַיְדָן, v. צִידוֹן.

צַיְדָתָה pr. n. pl. *Ts'yadta*. Y. Meg. I, 70[a] bot. (transl. הנקב, Josh. XIX, 33 (prob. Bethsaida, v. Neub. Géogr. p. 225).

צַיְרָא, צִיּוּרָא, v. צִיּוּר.

צַיְלָנִית, v. צַלָּנִית.

צַיְרְמָנִית f. (צוּם) *faster, self-afflicting*. Y. Sot. III, 19[a] הוסיפו עליהן בתולה צ' they added to them (the false Pharisees) a self-afflicting girl (Bab. ib. 22[a] צַלָּנִית).

צַיְרָן, צַיָּרָן, v. צַיָּן, צַיְרָן.

צַיְרָקָן, v. צִירָקָן.

צַיָּר, צַיּוּר m. (צוּר) *artist, designer, painter, sculptor*. Gen. R. s. 1, v. סַמָּכָן. Ber. 10[a] (ref. to צוּר, I Sam. II, 2) אין צ' כאלהינו there is no artist like our God; a. fr.—[Koh. R. to II, 12 הצור הוא צ' נאה the Creator (v. צוּר) is a fine artist; prob. to be read: הרצוה הוא צירור נאה this creature (man) is a fine creation].—*Pl.* צַיָּרִין, צַיָּרֵי. Tosef. Kel. B. Bath. II, 9 של צ' (ערסה) (ed. Zuck. a. oth. צִיּוֹרוֹת) the frame of the embroiderers (or painters).

צַיָּר, צַיּוּר ch. same, esp. *embroiderer*. Targ. O. Ex. XXVI, 36 (ed. Berl. צִיּוּר, read צִיּוּר, v. Berl. Targ. O. II, p. 28). Ib. XXXV, 35 (ed. Berl. צַיָּר; Y. צַיֵּיר; v. צִיּוּר ch.).

**צִילַיָּיא** pr. n, v. מְקַרְתָּא.

**צִילְמָא,** v. צֶלֶם ch.

**צִילְמָנָא,** v. צַלְמָנָא.

**צִילְעוֹת,** *pl.* of צֶלַע.

**צִילְצוּל,** v. צַלְצוּל.

**צִילְצָלָא, צִילְצוּלָא,** v. צוּצְלָא.

**צִילְצָל, צִילְצוֹלִין,** v. sub צֶלְצַ׳.

**צִילְצָלָא,** v. צִילְצוּלָא.

**צִילְצָלָן,** v. צִלְצַ׳.

**צִילְצָלִין,** v. צִלְצוֹלִין, a. צִלְצָלָן.

**צִילְתָא,** v. צִילָא.

**צִימְדֵ׳,** v. צֶמֶד.

**צִימְדָּא** m. = h. צֶמֶד, *yoke; a yoke of oxen.* B. Bath. 77$^{b}$ דקרו לצ׳ צ׳ וכ׳ where they call a yoke *tsimda* and the oxen *baḳar* &c.; דקרו ליה נמי לבקר צ׳ כוליה וכ׳ where they call also the oxen *tsimda*, there (in selling the צֶמֶד) he sold him the whole (the yoke and the animals).

**צִימּוּחַ, צְמוּחַ** m. (צְמַח) *sprouting, growth.* Tosef. Neg. IV, 2 להצריל בצ׳ to save (relieve from the leper's restrictions) by the growth of black hair (Lev. XIII, 37).

**צִימּוּחַ, צְמַ׳** ch. same, *growth.* Targ. Am. VII, 1. Targ. Is. XL, 31.

**צִימּוּס,** v. צוּמִּים.

**צִימּוּק, צְמַ׳** m. (b. h.; צְמָק) *raisin.*—*Pl.* צִימּוּקִים, צִימּוּקִין, צְמַ׳. Maasr. I, 6; Y. Ter. I, end, 41$^{a}$. Lev. R. s. 36 ענבים ויש בה צ׳ וכ׳ ... מה as on the vine there are (green) grapes and dried up grapes, so there are in Israel students of the Scripture &c.; a. fr.—[Taan. 19$^{b}$ צימוקין, v. סְקִיפְרוֹן.]

**צִימּוּקָא** ch. same.—*Pl.* צִימּוּקִין. Y. Dem. II, 22$^{d}$ top חד טעין דצ׳ a load of raisins. Y. Sabb. VII, 10$^{a}$ bot., v. מסבסלה.

**צִימְחָא, צְמַ׳** m. (צְמַח) 1) v. צוּמְּחָא.—2) *a goat with long hair lumps and long, dependent ears.* Bekh. 44$^{a}$ תנא אף הצ׳ (Ar. הצרמע) it has been taught (in addition to the blemishes mentioned) also a person looking like a *tsimmeaḥ*; לא הוו ידעי רבנן מאי צ׳ וכ׳ the Rabbis did not know what *ts.* was, when they heard an Arab (trader) call out, 'who wants a *ts.*'?, and it was found to be a shaggy goat (v. חֲוִירָא II).

**צִימְחוֹנָא, צִימְחוֹן, צִימְחָא,** v. sub צְמַח.

**צִימָּם,** v. צוּמָּם.

**צִימְעָא,** v. צוּמְּחָא, a. צִימְעָתָא.

**צִימְצָם,** v. צִמְצֵם.

**צִימְצָמֵי, צִימְצָמֵי** m. pl. (v. צְמָצֵם) *scarce things, curiosities.* Sabb. 63$^{a}$ משתכח בי גוא דצו׳ דמלכתא Ms. M. (ed. בגזאי דצר׳ מ׳; Ms. O. דצמ׳ מ׳) it is to be found in the queen's collection of curiosities. [Comment.: of queen *Tsimts'mai.*]

**צִימְרָא, צְמַ׳** m. (צְמַר) *heat, fever.* Pes. 55$^{b}$ פרח צ׳ מינה her heat has left her (the breeding hen's desire to hatch is gone). Ḥull. 51$^{a}$ צ׳ בעלמא הוא וכ׳ it is merely the fever (from the inflicted wound) that has seized them (and we need apprehend no injury to a vital organ). Gitt. 69$^{b}$ צ׳ ברא outside fever (eruption); צ׳ גווא inner fever; a. e.—*Pl.* צִימְרֵי, צְמַ׳. Ib. דמעלייא לכולהו צ׳ Rashi (ed. צימרא, corr. acc.) it is good for all kinds of fever.

**צִיְּין, צַיֵּין** (denom. of צִיּוּן) *to put up a pile, to mark.* Shek. I, 1; M. Kat. I, 2 (2$^{a}$) מְצַיְּירִין על הקברות Y. ed. (Bab. ed. a. Mish. את; v. Rabb. D. S. a. l. note 2) graves are marked (with lime). Ib. 5$^{b}$ קבר וצִיְּירוּהָ ... שדה (not דצ׳) a field in which a grave was lost, and which they marked. Maas. Sh. V, 1 כרם רבעי מציירין וכ׳ a vineyard in the fourth year is marked with clods of earth, ... and graves with lime &c. Y. Shek. I, 46$^{a}$ top (ref. to M. Kat. I, 2) לא כבר צִיְּירוּ מאדר had they not marked them in Adar? Ib. (ref. to Ez. XXXIX, 15 ובנה) מיכן שמציירין ע״ג אבן קבועה from this we learn that the mark is put on a fixed stone; a. fr.—Part. pass. מְצוּיָּן, מְצוּיָּנָן; f. מְצוּיֶּרֶת, מְצוּיֶּנֶת; *pl.* מְצוּיָּרִין, מְצוּיָּנִין; מְצוּיָּרוֹת, מְצוּיָּנוֹת. Ib.; Tosef. ib. I, 5 מצא אבן אחת מצ׳ וכ׳ if one found a single stone marked, although this ought not to be done (several stones surrounding the marked spot being required by law) &c.; M. Kat. 6$^{a}$. Ib. 5$^{b}$ מצא שדה אחת מצ׳ וכ׳ if one found a field marked, and knows not for what purpose; a. fr.—[Lev. R. s. 6 מצירנין, v. צָנַן.]—Trnsf. *to distinguish, make prominent, adorn.*—Part. pass. as ab. Gen. R. s. 85, v. פְּתִיל. Sabb. 145$^{b}$ מפני מה .. מצ׳ why are the scholars in Babylonia distinguished (in their dress)? Ber. 8$^{a}$ (ref. to שערי ציון, Ps. LXXXVII, 2) שערים המצ׳ בהלכה gates prominent for learned decisions. Sifré Deut. 43 (ref. to Jer. XXXI, 20) היו מצ׳ במצות וכ׳ distinguish yourselves by observing (in exile) religious laws (meant for Palestine), so that they be not new to you, when you return; a. fr.—[Cant. R. to VI, 4; Yalk. Num. 713, read: מְצוּיְּרוֹת, v. צוּר II.]

*Hithpa.* הִצַּיְּין *to distinguish, adorn one's self.* Lam. R. to I, 19 (ref. to Jer. l. c.) הצַּיְּירִי במצות וכ׳ adorn thyself with the religious observances by which Israel was distinguished (in Palestine), v. supra.

**צִיּוּן, צַיֵּין** ch. same. B. Bath. 58$^{a}$ הוה מְצַיְּרִין וכ׳, v. מְצַרְתָּא. Ib. הא בעינא לצַיּוּנֵי וכ׳ but I want to mark the burial cave; a. e.

**צִינָּא** I m. (v. next w.) *basket (of palm leaves).* Targ. Y. Deut. XXIII, 25 צִרְנָךְ (ed. Vien. צִנָּךְ).—*Pl.* צִינְּיָא. Ib. XXVI, 3 (Bxt. צִנַּי).—V. צַנָּא.

**צִינָּא** II m. (צִנָּן) = h. צִנָּה II, [*stinging*] *palm, stone-palm* (of great endurance).—*Pl.* צִינְּין. Targ. Y. I Num. XXXIV, 11 צִרְיֵי טור פרזלא, v. צִנָּה II. Targ. Am. IX, 2

s. v. צָפָא a. sq.) [*coarse texture,*] 1) *the fleshy covering of date-stones.* Hull. 50ᵇ כגון ... בצ' ברוחקא בלא צ' וכ' when three date-stones can pass the opening, by force with the covering on them, and easily without the covering.—2) *reed-mat.—Pl.* צִיפֵּי or צִיפֵּי. Ber. 25ᵃ חזו חני צ' דבי רב וכ' look at the mats in the school house, some sleep thereon, while others are studying. B. Bath. 8ᵇ צ' דבי וכ' the mats in the synagogue.—[Kidd. 45ᵃ תותי צ' under mats spread over their heads, v. preced.]—3) *close embrace.* Nidd. 61ᵃ Ar. (ed. במשולבות) דגניזן בצ' when the two women slept embracing each other.

**צִיפָּא III,** צִיפְּתָא f. (v. preced.) *flake of wool, hatchelled wool.* Sabb. 50ᵃ יוצאין בפקורין ובצ' may go out with lint or a flake of wool (on a wound; oth. opin. in Tosaf.: with a *wig*); Tosef. ib. V (VI), 2 ובצופָּא (ed. Zuck. ובצפי צמר). Tosef. Kil. V, 23 והציפה, v. פּוֹקְרִין. Sifra Sh'mini, ch. VII, Par. 6 יכול אף הצ' you may think the same law applies to raw wool (as to a woven garment); Yalk. Lev. 537 הצרירעה (corr. acc.).—Pl. m. (of צוּפָא, צִיף) צוּפִים, צִיפִּים (or צוּפִּים). Y. B. Kam. IX, beg. 6ᵈ כשיעשאו צו' when the thief changed the stolen wool by making flakes of it. Ib. מצינו ... בלא צ' שמא יש צ' וכ' cleansing of wool is sometimes done without hatchelling it, but is hatchelling ever done without previous washing?—Esp. צִיפֵּי צמר. Sabb. 48ᵃ; B. Bath. 19ᵃ ובצ' צמר ... בגיזז in shorn wool (before it is washed and hatchelled) or in hatchelled wool. Tosef. Sabb. l. c., v. supra. Yalk. Num. 732 חירה ... בצִפֵּן של צמר he stamped upon it (the fire), and quenched it with hatchelled wool; a. fr.

**צִיפָּאֲרֵיו*** m. pl. (v. צַפְרָא) *the sparkling morning lights.* Y. Ḥag. II, beg. 77ᵃ (interpret צופה שחר צרפה, Am. IV, 13) אילין צ' תוהו וכ' (he turns) the morning lights into voidness, darkness and obscurity.

**צִיפְדָנָה, צִיפְדוֹנָה,** v. צַפְּרִינָא.

**צִיפָּה,** v. צִיפָּא III.

**צִיפּוּחָא** m. (צפח *to rush, storm,* v. P. Sm. 3431), צִיפּוּחַ נְפָשׁ *rashness of soul, recklessness.* Targ. Ez. XXV, 15; XXXVI, 5 (h. text שאט).

**צִפּוּי, צִיפּוּי** m. (b. h.; צָפָה *Pi.*) *covering, overlaying.* Y. R. Hash. III, 58ᵈ top חירה ... מחמת חצ' if its sound became thick on account of the overlaying (of the mouth-piece with gold). Y. Ḥag. III, end, 79ᵈ לא צ' שעומד וכ' was the overlaying (of the altar) not solid enough to stand by itself? Tem. 28ᵇ ירחא צִיפּוּיוֹ מותר let the metal used for overlaying it (its horns &c.) be permitted; a. fr.—*Pl.* צִיפּוּיִים, צִיפּוּיִין, צִפּוּי. Ib. צִיפּוּיֵיהֶן, צִיפּוּיֵיהֶן; Sifra Vayikra, N'dab., ch. II, Par. 2 צִפּוּיָיו, צִפּוּיָיו; a. e.

**צָפוֹן, צִיר, צִיפּוּנָא** m. = h. צָפוֹן, *north.* Targ. Ex. XXVI, 20 (ed. Berl. צִיפּ'). Targ. Is. XIV, 13 (ed. Wil. צָפּ'); a. fr.—Yoma 32ᵇ (transl. Jer. XLVI, 20) עממין קטולין מצ' murderous peoples from the north &c. (see Targ.). Y. Taan. II, 65ᵇ top צִפּוּנָה, v. יָצָא. B. Bath. 25ᵇ לצ' דארעא Ms. M. (ed. בצפונה דארץ וכ' לצ') north of Palestine.

בצירין (ed. Lag. בינונין, cler. error; ed. Wil. בטורין; prob. to be read: דטורין בצ'). — B. Bath. 69ᵇ חוצין וצ' Ar. a. Rashb. (v. Rabb. D. S. a. l. note 10; ed. וצירצין, corr. acc.), v. תָּאלָא.—V. צִירוּפָתָא II.

**צָבַי, צִינַבְרַיי, צִינַבְרָאָה,** v. סִנַּבְרָאי.

**צִינָּה,** v. צִנָּה.

**צִינוֹרְיתָא,** v. צִירוּפָתָא II.

**צִינוֹק** m. (צנק, sec. r. of צוק; cmp. Samar. Ex. XXV, 25; Deut. XXXIII, 25) *tight bundle.* Tosef. Maasr. I, 6 ירק שאגדו ... צ' לשוק herbs which were tied in the field with the intention to re-pack them in a bundle for the market. Y. ib. I, 49ᵃ. [For b. h. צִרּוֹר, v. next w.]

**צִינוֹקָא** m. (preced.; cmp. אסר a. derivatives) *narrow prison.* Targ. Jer. XXIX, 26 (ed. Wil. צְנוֹקָא).

**צִינוֹרָא, צִינוֹר** &c., v. sub צִנּוֹר.

**צִינוֹרְיתָא,** v. צִירוּפָתָא II.

**צִינִית I, צִנִּית** f. (v. צִינָּא I) *basket.* Lam. R. to I, 17 מקל צ' ... לאחד like one who had nothing but a staff and a basket (with which he made a living).

**צִינִית II** f. (צָנַן, v. צִנָּה II) *callosity, callus* (on the sole of the foot). Sabb. VI, 6, expl. ib. 65ᵃ בת ארעא a growth caused by the soil, v. אַרְעָא.

**צִינִיתָא** ch. same. Keth. 93ᵇ אסתירא דצ' (some ed. דצוּ') a coin that may be used for putting on a callus.—[צִירוּפָתָא, v. צִירוּפָתָא II.]

**צִינְעָה, צִינְעָא, צִינְנָא,** v. sub צִנְנָא.

**צִנָּ', צִינְתָא I** f. = h. צִנָּה III, *cold.* Targ. Y. II Gen. VIII, 22. Targ. Job VI, 16.—Lev. R. s. 16 יתיר חדא כסו וצ' one more covering, and the cold is gone (not felt); Y. Snh. X, 29ᶜ [read:] יתיר כסותא חדא והדא צ' וכ'; a. e.

**צִנָּ', צִינְתָא II** f. = h. צִנָּה II, *stone-palm.* Erub. 63ᵃ אסר ליה לחמריה בצ' וכ' (Ms. M. בצִינְתָא; Ms. O. בצִירוּתָא; ed. Sonc. a. Alf. בצ' דדיקלא) tied his ass to a palm (palms) on the Sabbath.—*Pl.* צִינָּתָא, צִירוּתָא, צִנָּ'. Sot. 46ᵇ עד בי צ' דבבל to the place called 'between the palms' of Babylonia; ib. תני צ' דבבל וכ' those palms of Babylonia date frome the days of Adam; Ber. 31ᵃ צנריתא. Snh. 96ᵇ דצ' (צרידתא) דבבל (Var. in Rashi: צִירוּנְיָיתָא; Ms. M. צ' צרורתא; Ms. F. צ' צרייאתא; v. Rabb. D. S. a. l. note 400) the waters along the (dry, or stony) palms of Babylonia. B. Mets. 24ᵇ בצ' דבי וכ' (Ms. M. בי צירבתא; Ms. R. בי צינוריתא; Ms. O. בי צִירוּתָא) between the palms of the estate of Bar Marion. [Sabb. 139ᵇ, v. צִירוּפָתָא.]

**צִיפָּא I** m. (v. next w.; cmp. צַפְצָפָה a. עֲרָבָה) *willow.—Pl.* צִיפֵּי. Kidd. 45ᵃ תותי צ' וכ' קא שתו ... were drinking wine under willows in Babylonia; [oth. opin., v. next w.]

**צִיפָּא II,** or **צַפָּא, צִיפָּא** m. (צפף; cmp. P. Sm. 3428

צִיפּוֹרָא, צִיפּוֹר, v. צִפּוֹרָא.

צִיפּוֹרָאָה, v. צִיפּוֹרָיָא.

צִיפּוֹרָה, v. צִפּוֹרָה.

צִיפּוֹרִין, צִיפּוֹרֵי צָפֵי I m. pl. (צְפַר II) *whirling waters.* M. Kat. 29ª כצ׳ בפי וכ׳, v. פִּרְטוּרֵי; [Rashi: like *a knotted rope* passing through a loop-hole in the mast); Lev. R. s. 4; Koh. R. to VI, 7 כְּצִיפּוֹרִין, v. צִפּוֹרֶן.]

צִיפּוֹרִין, צִיפּוֹרֵי, צִיפּוֹרִים, צִיפּוֹרֵי צָפֵי II pr. n. pl. *Sepphoris* in Upper Galilee. Meg. 6ª קטרון זו צ׳ וכ׳ Kitron (Jud. I, 30) is Sepphoris, and why is it named S.? Because it is perched on the top of a mountain like a bird (*tsippor*). B. Bath. 75ᵇ אני ראיתי צ׳ בשלותה I have seen S. in her prosperous days. Sabb. 121ª, v. גַּסְטָרָא. Y. Kil. IX, 32ᵇ top רבי . . . בצ׳ וכ׳ Rabbi lived in S. seventeen years. Arakh. IX, 6 קצרה . . . של ציפורים the old castle of S. (a fortification dating from the days of the Israelitish conquest); Bab. ed. (32ª) ציפורי; a. fr.—Ex. R. s. 3, a. e. ציפורן (corr. acc.).

צִיפּוֹרָא, צִיפּוֹרָאָה, צִיפּוֹרָיָא, צִיפְּרָ׳, צִיפְּרָא, צִיפַּר, צִיפָּר m. (preced.) *Sepphorite, of Sepphoris.* Y. Ter. XI, end, 48ᵇ; Cant. R. to VI, 8 ר׳ חייא צ׳ R. Hiya of S.; a. fr.—*Pl.* צִיפּוֹרָאֵי, צִיפּוֹרָיֵא, צִיפְּרֵי. Y. Keth. XII, 35ª top; Y. Kil. IX, 32ᵇ top צִיפְּרָיֵא. Y. Sabb. IV, end, 7ª; a. fr.

צִיפּוֹרִין, צִיפּוֹרִים, v. צִיפּוֹרֵי I, II.

צִיפּוֹרִית f. (צִיפּוֹרֵי II) *of Sepphoris.* Tosef. Maas. Sh. IV, 13 נותן . . . טריסית טבריית נוטל תימנו צ׳ צ׳ וכ׳ if a man lends his neighbor a Tiberian *Tressis*, he must accept in return a Sepphorite *Tressis*, and vice versa.

צִיפּוֹרֶן, v. צִפּוֹרֶן.

צִיפּוֹרָנִי m. (preced. art.) *Sepphorite.*—*Pl.* צִיפּוֹרָנִין. Y. Bicc. I, 63ᵈ bot. אין מביאין מן הצ׳ וכ׳ you must not offer first-fruits belonging to Sepphorites or to Beth Sheanites.

צִיפּוֹרְתָּא, צִיפּוֹרֶת, v. sub צִפֵּי.

צִיפְּיָא* f. (צְפָּה; cmp. Syr. צפיותא, P. Sm. 3429) *clearness, the liquid parts of honey cells.* Sot. 48ᵇ דבש חבא מן הצ׳ the honey which comes from the inner portions of the cells (=נופת צופים), v. נוֹפֶת; Y. ib. IX, 24ᵇ bot. דבש הבא בציפייה honey which comes in a state of clearness.

צִיפּוּרְתָּא, v. צִיפְּחָא.

צִיפְּ׳, צִיפְּרָא, צִיפַּר, צִיפָּר, v. sub צִפֵּי.

צִיפְּרוֹנַח, v. צִפְּדִינָא.

צִיפְּרִיָּא, צִיפְּרֵי, v. sub צִיפּוֹר.

צִיפְּרִין, Y. Sabb. XVII, beg. 16ᵈ הצ׳, read: הַצִּיפּוֹרִין.

צִיפַּרְתָּא, v. צִפַּרְתָּא.

צִיפַּרְתִּי f. name of a *clean bird, tsipparti.* Hull. 65ª.

צִיפְּתָּא, צִיפְּתָא f. = צִרְפְּתָא II, *matting, mat.*—[Targ. Y. II Deut. XXXII, 9 בצ׳ ed. Vien., read: בִּפְרִיצָתָא.]—Sabb. 140ᵇ בר אצ׳ חדתא וכ׳ . . . a student at the school house should not sit down on new matting, because it ruins the garments. Ned. 50ª top דלי לצ׳ וכ׳ he lifted up the mat (on which he had been sitting), and said &c. Kidd. 12ᵇ צ׳ דאסא a braid of myrtle twigs (worth less than a P'ruṭah). Gitt. 68ª שדו לירה צ׳ עילויה Rashi (ed. ציפרתא) they threw a mat over it (the pit). Ib. צ׳ דשדיא I see a map that is thrown down.

צִיץ, צֵץ, v. צוּץ.

צִיץ I *to come forth; to glisten, bloom*, v. צוּץ.

צִיץ ch. same, 1) *to stand forth, shine, bloom.* Targ. Koh. XII, 5 ותצריץ Var. (for ויתפרץ, v. פָּצַץ; h. text וירנאן), Targ. Ps. CXXIX, 6 (Ms. ינירץ; h. text שלם).—*2) *to look for, search.* Targ. Prov. II, 4 ed. Lag. (v. בְּצָא).

צִיץ II m. (b. h.; preced.) 1) *something glistening, foil.* Tanh. Vayetsé 12 (describing the Teraphim) . . . מבריאין וכותבין על צ׳ זהב וכ׳ they get a firstborn man and slaughter him . . ., and write the name of a spirit of uncleanness on a golden plate, and put the plate under his tongue with sorcerous ceremonies &c.—Esp. *the highpriest's front plate.* Succ. 5ª צ׳ דומה כמין טס וכ׳ the front plate was something like a gold foil &c.; Sabb. 63ᵇ. Zeb. 88ᵇ . . . צ׳ עזות פנים the plate procures forgiveness for sins committed by effrontery. Gen. R. s. 71 ובזה צ׳ ובזה in this (the tribe of Levi) is the sheen (of the high priest's frontlet), and in that (the tribe of Judah) is the splendor (of the crown, Ps. CXXXII, 18); a. fr.—[*Pl.* צִיצִין. Tosef. Sot. III, 4 ed. Zuck. בצ׳ with fineries, v. צְלָצוּל.]—2) *blossom.* Gen. R. s. 53 (ref. to Is. XL, 8) וגבל צִיצוֹ יבש . . . the flower of Abimelech was dried up, and his blossom faded (his procreative faculty was lost); Yalk. Is. 309.—*Pl.* צִיצִים, צִיצִין. Sabb. 145ᵇ (ref. to Is. XXVII, 6) אלו עושין צ׳ . . . וכ׳ this refers to the scholars in Babylonia who create blossoms and flowers for the Torah (revive learning); a. e.—3) *filament, thread, thread-like shred, fringe.* Ib. 131ª Ms. M., v. צוּץ.—*Pl.* as ab. Ib. 94ᵇ; Tosef. ib. IX (X), 12 צפורן . . . וצ׳ וכ׳ a nail, and shreds (of skin) the largest portions of which are severed from the body. Sabb. XIX, 6 צ׳ המעכבין וכ׳ shreds of the corona which make the circumcision invalid. Y. ib. XIX, 17ª; a. fr.—Tosef. Ab. Zar. V (VI), 2 (describing a scarab or dragon used as an emblem of idolatry, v. הִרְקוֹן) כל שהצ׳ יוצאין מצוארו from whose neck fringes come forth; Y. ib. III, 42ᵈ top; Bab. ib. 43ª.

צִיצָא ch. same, 1) *gold plate.* Targ. Y. Gen. XXXI, 19 (describing the Terafim, v. preced.).—Esp. *the highpriest's front plate.* Targ. Ex. XXVIII, 36. Targ. O. ib. XXXIX, 30 (Y. צִיצַת, constr. *fem.*); a. e.—2) אבני צ׳ *jewels.* Targ. II Esth. I, 2.—3) *blossom.* Targ. Job XIV, 2 ed. Lag., v. נֵץ I ch.—4) name of *a bird of prey, night-hawk.* Targ. O. Lev. XI, 16; Deut. XIV, 15 (cmp. נֵץ II; h. text תחמס).—*Pl.* צִיצִין *a*) *fins.* Targ. Lev. XI, 9, sq.; Deut. XIV, 9 sq.; v. צִרְצִירְתָּא.—*b*) *wings.* Targ. Ps. CXXXIX, 9 (Ms. צִיצָנִין).

Targ. Y. Num. XXIV, 24 (wings of an army; cmp. Is. VIII, 8; h. text צִים).—*c*) *fringes.* Targ. Y. II ib. XV, 38, v. צִיצִיתָא.

**צִיצָה** f. (b. h.; preced. wds.) 1) *flower, knob on the top of the central stem of the palm branch* (Lulab). Y. Succ. III, beg. 53ᶜ יבשה צִיצָתוֹ (ed. Krot., a. Asheri to Succ. III, beg. צִיצִיתוֹ; Asheri quotes a Var. יבשו הוצין) if the top of the branch is withered.—2) *fringes.* Gitt. 56ᵃ שחירתה צִיצָתוֹ נגררת וכ' the fringes of his cloak were dragged along on cushions. M. Kat. III, 4 תכלת לציצתו Y. ed. (Mish. a. Bab. ed. 19ᵃ לציציתו; Rabb. D. S. quotes לצִיצָתוֹ) the blue thread for his show-fringes.—Kel. XVI, 4 סקורטיא ... ויעשה את צִיצָתָהּ (Ar. צִיצִיתִיהּ, read: צִיצוֹתֶיהָ) a leather apron is considered finished, when . . . he attaches its fringes (cords); [Maim.: a leather table cloth . . ., when he puts on a *bright center piece*].—*Pl.* צִיצוֹת, v. supra.

**צִיצוֹתָא,** v. צוּצִיתָא.

**צִיצוֹתֵי,** Y. Yeb. XVI, 15ᵈ top לצ', some ed. לציתותי, read: לִעִיתוֹתֵי עֵרֶב, v. עֵת.

**צִיצִי** *tsitsi,* a derisive imitation of the sound *ts* (צ) in certain formulas of benedictions. Men. 42ᵃ (ref. to a person who had said the benediction מאי (לעשות) ציצית צ' שמענא הכי what is that *tsitsi* I heard here? Ber. 42ᵃ (ref. to the benediction מאי צ' וכ' (המוציא ... הארץ (Ms. K. ציו ציו).

**צִיצִין,** v. צִיצָא.

**צִיצִית** f. (b. h. צִיץ; צִיצָה, v. צוּצִיתָא) 1) *hair-lock.* Sifra Aḥăré, Par. 9, ch. XIII (ref. to Lev. XVIII, 3) שלא תגדל צ' that thou must not grow a lock (v. בְּלוֹרִית). Zeb. 26ᵃ; Yalk. Lev. 446 הוא בפנים וצִיצִיתוֹ וכ' if the sacrifice stands (within the sacred precincts), and its locks (prob. the tuft of its tail) are without.—2) *fringe,* esp. *the show-fringes* (Num. XV, 38). Sifré Num. 115 ארן צ' אלא דבר היוצא ודבר כל שהוא by *tsitsith* is meant something that protrudes (hangs over) and is of a minute size; Men. 41ᵇ. Sifré l. c. וצ' מן הגדילים, v. גְּדִילָה II. Men. 39ᵇ פטורין מן חצ' require no show-fringes; חייבין בצ' require show-fringes; a. fr.—M. Kat. III, 4 (19ᵃ), a. e., v. צִיצָה—*Pl.* צִיצִיּוֹת. Men. 44ᵃ באו ארבע צִיצִיּוֹתָיו וכ' the four fringes of his garment came into sight and slapped him in the face (reproached him for his sensuality, reminding him of Num. XV, 39). Sifré l. c.; Men. III, 7 ארבע צ' מעכבות וכ' the four fringes are dependent on one another, v. עָכַב. Ib. 43ᵃ עד שיחזיר צִיצִיּוֹתֶיהָ . . . אין you must not sell a fringed cloak to a gentile without removing its show-fringes; a. e.

**צִיצִירְתָא, צִיצִיתָא** ch. same, 1) *lock.* Targ. Cant. V, 2.—Men. 42ᵃ, v. צוּצִירְתָא.—*Pl.* צִיצִיתָן, צִיצִיתָי, constr. צִיצִיתָת, צִיצִיתַיִת. Targ. Cant. l. c.—2) *show-fringe.* Targ. Y. Num. XV, 39 (ed. Amst. צִיצִיתַת). Targ. Y. II Deut. XXII, 12 (Y. I צִיצִיתַיִת). —Y. Snh. X, 28ᶜ [read:] ובלעיה ארזא וסרחא צִיצִירְתָא דגולחיה the cedar swallowed him (Isaiah) up, but the fringes of his cloak remained hanging out. Midr. Till. to Ps. VII, 5 (ref. to I Sam. XXIV, 6) מה בין קטע צ' וכ' what is the difference between cutting off (a man's) show-fringes (depriving him of the privilege of religious observance) and cutting off (a man's) head?—*Pl.* צִיצִירִין, צִיצִיתִין (v. צִיצָא); צִיצִיתָתָא, צִיצִיתַיִת, צִיצִיתָת. Targ. Y. I Num. XV, 38. Ib. 39, v. supra.—3) *fin* (?). Targ. Y. Deut. XIV, 9.—*Pl.* צִיצִין, v. צִיצָא.

**צִיצִירְתָא, צִיצִיתָת** pr. n. pl., v. סוּסִיתָא.

**צִיצְלָא,** v. צוּצְלָא.

**צִיצְלִין,** v. צַלְצוּלִין.

**צִיקִין** m. pl. (יָצַק) [*cast in a mould,*] only in צִיקֵי קדרה *a sort of pudding* consisting of minced meats &c. mixed with wine and spices. Hull. 77ᵇ עשאן צ' ק' he minced them (the bones &c.) for a pudding. B. Mets. 86ᵇ חללו לצ' ק' those (the animals mentioned I Kings V, 3) were used for puddings. Yoma 75ᵃ (ref. to בשלו בפרור, Num. XI, 8) מלמד שירד להם ... צ' ק' וכ' this intimates that, with the manna, the ingredients for puddings came down &c. Keth. 65ᵃ יין לצ' ק' wine for puddings. Pes. 56ᵃ; a. e.

**צִיקָן, צִיר', צִירִי'** m. (צוּק) [*narrow-minded,*] *miser.* Y. Pes. VII, 35ᵃ top.—*Pl.* צִיקָנִים, צִירָנִין. Mish. ib. VII, 8; Bab. ib. 82ᵃ.

**צִיר, צַיָּר,** v. צַיָּד.

**צִיר** I m. (צוּר; cmp. זוּרְיָא, זוּרִיוֹן) *juice, brine.* Sifra Sh'mini, ch. IV, Par. 3 (ref. to Lev. XI, 12) שקץ לאסור את צִירָן ורוטבן וכ' 'abomination' is used to imply the prohibition of their brine or soup &c. Ib. לאסור צִירָם ורוטבם. Ab. Zar. II, 6 (35ᵇ) צ' שאין בח דגה (read בו) brine in which no fish is distinguishable. Ib. 40ᵃ בצירן in their brine (without the fish), opp. בגופן. Hull. 99ᵇ; a. fr.

**צִירָא, צִירָה** ch. same. Targ. Y. Lev. XI, 11 צירידהון ורועדיהון, read: צִירֵידְהוֹן ורוטבירהון (v. Sifra quot. in preced.).—Ab. Zar. 40ᵃ הוה מטבילנא בצִירָן I used to dip (bread &c.) in their brine. Y. Ter. VIII, 45ᵇ bot. תדרן צ' דמורייסא (not מור') the brine of *muries.*

**צִיר** II m. (b. h.; צוּר) *hinge, pivot.* Men. 33ᵃ; Erub. 11ᵇ הירכר צ', v. אַבְקָתָא. Kel. XI, 2; Num. R. s. 12, v. פּוֹתָה. Erub. X, 12 מחזירין צ' התחתון you may bring back to its socket the lower pivot (of a door of a chest &c.). Yoma 39ᵇ וצ' דלתות וכ' the turning hinges of the Temple door were heard &c.; a. fr.—*Pl.* צִירִין, צִירִים. Y. Naz. VIII, 57ᵃ bot וכ' איסטרטיוטות שומרי צ' (not ושומרי) Roman soldiers were stationed in Jerusalem as guards of the hinges (of the Temple gates); Tosef. Pes. VII, 13 צורים ed. Zuck. (corr. acc.). Bekh. 45ᵃ כשם שצ' לבית כך צ' לאשה as a house has hinges (doors moving in sockets), so a woman's body has hinges (in her sexual organs; ref. to I Sam. IV, 19 צִירֶיהָ). Ib. צִירֵי בשר (the sockets and pivots in the male body are merely) hinges of flesh (muscles, not separate organs); a. e.

**צִיר** III m. (b. h.; צוּר; cmp. חֵבֶל) *writhing, agony, throes of birth.*—*Pl.* צִירִים. Pesik. R. s. 36 ויאחזו אותם צ' כצִירֵי יולדה and pangs like those of a travailing woman shall seize them (v. Is. XXI, 3).

**צִיר** IV m. (b. h.; צוּר) [*one going around,*] *messenger, agent.* Pirké d'R. El. ch. XXIII כשולח ביד צ' נאמן לשולחיו like one sending through a messenger faithful to those who send him (Prov. XXV, 13); Yalk. Gen. 58. Ab. d'R. N. ch. XXXIV.

**צִיר, צִירָא, צִיר'** m. (צוּר) *siege; straitness.* Targ. O. Deut. XXVIII, 53 (ed. Berl. צָרָאתָא); ib. 55; 57. Targ. Ez. IV, 2 (ed. Lag. בציר; oth. ed. מציר, corr. acc.). Ib. 3 (ed. Wil. צִירָא). Targ. Deut. XX, 19; a. fr.

**צִירָא** I *brine,* v. צִיר ch.

**צִירָא** II = h. צִיר II, *hinge, pivot; socket; pin.* Y. Ḥag. II, 77$^{d}$ bot. צ' דתרעא וכ' the pin of the gate of Gehenna was fastened to her ear; Y. Snh. VI, 23$^{c}$ bot. (corr. acc.).—*Pl.* צִירִין. Targ. I Kings VI, 34 (h. text קלעים, צלעים) *turning door-wings.* Targ. Ex. XXVI, 17 (Y. ed. Vien. צִיד', corr. acc.; h. text ירוֹת); ib. 19 (ed. Vien. צִיד', corr. acc.); a. e.—Targ. Y. Gen. XX, 18 צירוה בית ולדא, read: צִירַת ב' ו', צִירֵי דב' ו' the hinges of the womb (v. צִיר II).—V. צִירְתָּא.

**צִירוֹכִין,** v. next w.

**צִירוּף** m. (צָרַף) 1) *smelting, reduction through trials.* Keth. 112$^{b}$ צ' אחר צ' one reduction after the other (ref. to Is. VI, 13).—2) *fusion, the state of being considered as one coherent mass* or *as one act.* Pes. 19$^{a}$ צ' דאורייתא that things contained in one vessel are to be considered as one mass is a Biblical rule. Naz. 4$^{a}$ ר"ש לית ליה צ' R. S. does not adopt the rule of fusion (that the various things forbidden to the Nazarite, if partaken of together, combine to make up the legal quantity). Y. Maasr. IV, 51$^{b}$ למה לי צ' why is it necessary to apply the rule of fusion?; ואם צ' וכ' and if you apply the rule of fusion &c.; a. fr.—*Pl.* צִירוּפִין. Y. Naz. II, 54$^{c}$ bot. [read:] ולמה נכללו לצ' (ed. Krot. לצירוכין, corr. acc.) and why have they again been stated by implication? To intimate that the rule of fusion applies to them (if eaten together). Ib.$^{d}$ bot. בצִירוּפֵי נזיר as to the rule of fusion applied to the Nazarite; a. e.

**צִירְחָא,** v. צִרְחָא.

**צִיר', צִירְיָא** m. (צְרִי I; Syr. צריא, P. Sm. 3441) *slit, incision.* Pes. 40$^{a}$ כיון דאית בהו צ' וכ' as they (the wheat grains) have a slit, the water penetrates them. Ib. top דילמא ... בצִירְיָא דתבירתה (Ms. M. בציריה, read: בצִירְיָא) maybe one grain moves in boiling and settles in the slit of the other. Nidd. 23$^{a}$ הא באוכמא הא בצ' in one case the shape of the black of the eye is meant, in the other, the slit (in which the eye is seated), v. צִירְחָא.—*Pl.* צִירְרֵי. Ab. Zar. 65$^{b}$ אגב צִירְרֵידהו וכ' (Ms. M. דאית בהו צירי, read צִירְרֵי) on account of their slits, they are considered as if they were burst open.

**צִירָן** m. (denom. of צִיר I) *one whose eyes discharge a briny liquid, blear-eyed*; [Rashi: *one whose eyes have a cylindrical shape like a pivot,* fr. צִיר II]. Bekh. VII, 3, expl. ib. 44$^{a}$ עיניו תרוטות וצִירָנִיוֹת whose eyes are bleared and granulated; [Rashi: round or pivot-shaped]; Tosef. ib. V, 3 עינוי מצודניות ed. Zuck. (corr. acc., or read with oth. ed. מְרוֹדָנִיוֹת).

**צִירְנִיא,** v. צִידוֹן.

**צִירְנְיָתָן** f. pl. (v. preced. art.) *discharging pus, granulated.* Targ. Y. I Gen. XXIX, 17.

**צִירָנִית** f., *pl.* צִירָנִיוֹת, v. צִירָן.

**צִירְצוּר, צִירְעָא, צִירְעָה, צִירְצָא,** v. sub צִרְ'.

**צִירְתָּא** f. = צִירָא II, *hinge, pivot.* Targ. Prov. XXVI, 14.

**צִירְתָּא** f. (cmp. צִיר) *anguish.* Targ. Y. Deut. XXVIII, 22 צ' דליבא anguish of heart (*incubus?*).

**צִית,** v. צוּת.

**צִית** m. (preced.) *joint*; prep. *with, near*; לצִ' *towards.* Targ. Gen. XI, 4; XXVIII, 12. Targ. Y. Ex. XX, 18 (O. לצַד, לצֵיד). Targ. Job II, 12. Targ. II Esth. IV, 2 ed. Lag. (oth. ed. לגבר); a. e.

**צִיתָא,** v. צִיתָא.

**צִיתוֹר, צִיתְהוֹר** pr. n. pl. *Tsaythor.* Lev. R. s. 24 אבא יוסי איש צ'; Tanḥ. K'dosh. 9 יוסי איש צ'; Yalk. Ps. 680 ר' יוסי איש צִיתְהוֹר.

**צִיתָנִית,** v. צִיתְנִית.

**צִיתְרֵי,** v. צִתְרֵי.

**צִכּוּנָא,** v. צַחֲוִינָא.

**צַל,** v. צְלַל.

**צַל** m. (b. h.; צָלַל, v. טְלָלָא) *shade, shadow; protection.* Succ. 2$^{a}$ עד ... אדם יושב בצל סוכה up to a height (of the walls) of twenty cubits one sits in the shade of the ceiling of the booth; למעלה ... בצל דפנות above twenty cubits, one sits no longer shaded by the ceiling, but shaded by the walls. Ib.$^{b}$ כיון דרויחא איכא צל סוכה when the Succah is very large, there is the shade of the ceiling (even when the walls are higher than twenty cubits). Koh. R. to I, 2 (ref. to ib. VI, 12) באיזה צל אם כצִלּוֹ של כותל וכ' like what shadow? if like the shadow of a wall, there is some reality in it; ib. כצִלָּן של דבורים וכ' like the shadow cast by flying bees &c.; Gen. R. s. 96 כצִלּוֹ וכ'. Pes. 114$^{a}$ אכול בָּצֵל ושב בַּצֵּל וכ' eat onions and sit in the shade (of thy house in contentment) rather than &c. Y. Ab. Zar. III, 43$^{b}$ bot. צִילָּהּ אסור צל צילה מותר the shade of a worshipped tree is forbidden (to be enjoyed), the shade of the shade is permitted; כל שאילן ... זהו צילה וכ' as far as the tree would reach if felled, so far is its shadow; what is beyond, is the shadow of the shadow; Bab. ib. 48$^{b}$ צל קומתה the extent of the shadow corresponding to the height of the tree. Midr. Sam. ch. XIV; Yalk. Sam. 109, v. צַח. Ex. R. s. 34 (ref. to Ps. XCI, 1) בצל שעשה בצלאל in the shade which Bezalel has made (the Tabernacle). Ber. 55$^{a}$ (play on בצלאל) שמא בצל אל היית וכ' hast thou been in the shade of God that thou knowest it?; a. v. fr.

**צְלָא**, v. צְלֵי.

**צְלָא (צַלָּא)** m. (צלי *to stretch*, v. צְלֵי II; cmp. מְשָׁכָא) *hide, leather.* Targ. Y. Lev. XI, 32. Ib. XIII, 48; a. fr.—Ned. 56[b] ערסא דצ' a bedstead covered with skins. B. Bath. 5[a] (prov.) ארבעה לצ' ארבעה לְצַלָּא four (Zuz) for dressing a large skin, four for dressing a small skin, i. e. do not claim anything for guarding your neighbor's field enclosed within your fields, since you have no more expense by doing so; [oth. opin: four for the skin and four for the צַלָּא *the tanner*, v. comment.].—[צלין, Y. Sabb. VII, 10[a] bot., v. צַלְיָן.]

**בֵּית צ', צַלָּאֵי**, v. צוּלָּאֵי.

**צְלַב** *to hang, impale.* Esth. R. to I, 8 אתה ... וצוֹלֵב לזה when thou raisest the one to dignity, thou must decree hanging for the other. Gen. R. s. 30 אתמול ... צוֹלֵב את צוֹלְבָיו yesterday he was prepared to be hanged, and now he hangs those who had intended to hang him; a. fr.—Part. pass. צָלוּב; f. צְלוּבָה &c. Yeb. XVI, 3 צ' ... ואפי' ראוהו even if witnesses saw him ... nailed to the stake (v. צָלוּב h.) Tosef. Gitt. VII (V), 1; Y. ib. VII, 48[c] bot. צ' הירה וכ' if a man was impaled or being bled to death, and motioned (to his friends) and said, write a letter of divorce &c. Ohol. III, 5; Tosef. ib. IV, 11 צ' שדמו שותת one nailed to the stake whose blood runs freely. Koh. R. to VII, 26 לְצָלוּבִים, v. בְּפִיר; a. fr.

*Nif.* נִצְלַב *to be hanged, impaled.* Esth. R. introd. (ref. to Deut. XXVIII, 66) זה שהוא יוצא להִצָּלֵב that is he who is taken out to be impaled. Ib. to I, 12 ארמתי ... כשנ' חמן when was his wrath pacified? When Haman was hanged. Ib. to III, 1 לִיצָּלֵב ... אף סופו this man, too, will in the end be hanged; a. fr.

**צְלֵיב, צְלַב** ch. same. Targ. Y. I Num. XXV, 4; Y. II וירהורין צָלְבִין (not צָלְבִין). Targ. Gen. XL, 19. Targ. Esth. VII, 9; a. fr.—Part. pass. צָלִיב; *pl.* צְלִיבִין. Targ. II Esth. IX, 24; a. e.—Y. Ḥag. II, 78[a] top וצַלְבוּנוּן and they impaled them (the sorceresses); a. e.

*Ithpa.* אִצְטַלַּב, *Ithpe.* אִצְטְלִיב *to be hanged.* Targ. O. Deut. XXI, 23. Targ. II Esth. IX, 14; a. fr.—Koh. R. to VII, 26. Esth. R. to I, 12 מִצְטַלַּב, v. הָן. Gen. R. s. 65 end אזל קומי שריתא למִצְטַלְבָה (not למצטבלה) walked before the beam (on which he was) to be hanged; Yalk. ib. 115 למִצְטַלַּב. Lev. R. s. 28 בעי למצטבלא (corr. acc.) is going to be hanged; Yalk. Esth. 1058 לְמִצְלְבָא.

**צְלַבּוּנִי**, v. הִצְלְפוּנִי.

**צִלְבְּחָא**, v. צְלוּפְחָא.

**צִלָּה** I, v. צִילָּה.

**צִלָּה** II (b. h.) pr. n. f. *Zillah*, one of the two wives of Lamekh. Gen. R. s. 23; a. e.

***צְלַדַּב** (v. next w.) *to gild.* Part. pass. מְצוּלְדָּב. Mekh. B'shall., Vayass'a, s. 2 הירה מצ' בזהב the manna appeared gilt with a gold-like mass; (Yalk. Ex. 258 מזוּהָב כזהב).

**צַלְדַּב** (Palel of צהב) 1) *to redden.*—*Part. pass.* מְצַלְדַּב *burnished, red* or *yellow.* Targ. Ez. I, 7 (h. text קלל). Targ. Y. Lev. XIII, 30; 32 (h. text צהב).—2) *to glow, heat, consume.* Targ. Ps. L, 3. Ib. LXXIII, 9. Targ. Y. Ex. XIX, 18; a. fr.

**צַלְדּוּבָא, צַלְדּוּבָא** m. (preced.) *flashing.* Targ. Nah. III, 3 (h. text להב).

**צְלוּ, צְלוֹתָא, צָלוֹ** f. (צְלֵי II) *prayer.* Targ. Gen. XVIII, 22. Targ. II Chr. XXXIII, 13; a. v. fr.—Taan. 12[a]; Y. ib. II, 66[a] top, v. רְסַר. Y. Snh. X, 29[c] bot. לית הדא צ' this is no prayer (need not be prayed for), v. צְרִיכָא I. Ib. צְלוֹתָךְ ... הא צ' this is a prayer; now, may thy prayer be heard. Y. Meg. I, 71[c] bot. צריכה צ' הדא this thy Torah scroll needs prayer (that it may not be condemned). Yoma 28[b] צְלוֹתֵיהּ דאברהם the prayer time of Abraham (the afternoon prayer). Ber. 26[a] רחמי הוא וכ' כיון דצ' since prayer is a matter of love (contrad. to sacrifice), one may pray whenever one desires; a. fr.—*Pl.* צַלְוָן, צַלְוַיִן. Targ. II Esth. V, 1 שמע צלויין O hearer of prayers!—Gen. R. s. 26 תרתידהון צ' אינון (not צלוונן) both of my wishes are prayers (and not curses); Yalk. ib. 43 צלויין.—צְלוֹתָיָא *hymns.* Targ. Ps. LXXII, 20.

**צָלוּב**, v. צָלַב.

**צָלוּב** I m. (צָלַב) *stake, gallows.* Gen. R. s. 56 צְלוּבוֹ, v. פָּתַח; Pesik. R. s. 31. Yeb. XVI, 3 צָלוּב על הצליב Y. ed. (corr. acc.) nailed to the stake; Y. ib. 15[c] bot. Sabb. VI, 10, v. מְסָמֵר; a. e.

**צָלוּב** II m. = h. צָלוּב, *impaled, hanging.* Targ. Y. Deut. XXI, 1.—[צלוברן, Targ. Y. II Num. XXV, 4 (ed. Amst. צְלָבִין, read: צְלָבְרִין, v. צְלַב.]

**צַלוּדָא**, v. צִילּוּפָא.

**צְלוּחִית** f. (b. h. צַלְחִית) *flask, bottle with a wide belly and a narrow neck.* Par. XII, 2. Mekh. B'shall., Vayass'a, s. 5 צ' דמן וצ' של מי נדה וצ' וכ' the bottle containing the manna (Ex. XVI, 33), that containing the sprinkling water (Num. XIX, 9) &c.; Tanḥ. B'shall. 21 צנצנת המן וצ' צ' של ברד וכ' וכ'. Pesik. Vayhi, p. 3[b] (ref. to Ex. IX, 24) a bottle of hailstone filled with fire; a. e.—*Pl.* צְלוּחִיּוֹת. Cant. R. to III, 11; Num. R. s. 12. Y. Bets. IV, beg. 62[b] צ' צ' bottlewise. Midr. Till. to Ps. XVIII, 16; Yalk. Sam. 161; a. e.

**צְלוּחִיתָא, צְלוּחִית** ch. same. Targ. Ex. XVI, 33 (h. text צנצנת). Targ. II Kings II, 20. Ib. XXI, 13 (h. text צַפַּחַת). Targ. I Kings XVII, 16 (h. text צפחת).

**צְלוֹלִיבָא** m. (=צלבליבא; צְלַב) *ricinus tree* (*Palma Christi*, v. Löw, Pfl. p. 353 sq.). Sabb. 21[a] לדידי ... ולצ' דמי I have seen the Kikayon of Jonah; it resembled the ricinus tree.

**צְלוֹלְפוּנִית**, v. הִצְלְפוּנִי.

**צלונחא**, v. next w.

**צְלוֹפְחָא** m. *eel.* Ab. Zar. 39ᵃ דמי לצ' ... אייתו (Ms. M. לצלונ', Ar. צלב') they brought before him a fish that looked like an eel.

**צָלוּ', צָלוֹתָא**, v. צְלִי.—[Erub. 65ᵃ, v. צִילוּתָא.]

**צְלַח** (b. h.) [*to split, pass through,*] *to succeed, prosper.* Ber. 46ᵃ ויִצְלַח מאוד וכ', v. נְכָסִים; a. e.

*Hif.* הִצְלִיחַ 1) same. Ib. 64ᵃ עלה וה' he went and succeeded; M. Kat. 29ᵃ. Ab. Zar. 19ᵇ נכסיו מַצְלִיחִין לו his business enterprises will prosper. Y. R. Hash. III, end, 59ᵃ (ref. to Dan. VIII, 12) whenever Israel casts truth to the ground, המלכות...גוזרת ומַצְלַחַת that wicked (Roman) government decrees (persecution) and succeeds; Lam. R. introd. (R. Abba 2). Midr. Till. to Ps. I, 3 ומַצְלִיחוֹת, v. עָצָה II; a. fr.—2) *to cause to prosper.* Sabb. 63ᵃ הקב"ה מַצְלִיחַ להם the Lord helps them to success.—Part. pass. מוּצְלָחִין; *pl.* מוּצְלָחִין. Ber. 46ᵃ מוצ' ... וירדו (Ms. M. נכסיו מצלידחין), v. נְכָסִים; a. e.

**צַלַח** ch. same, 1) *to split, pass through.* Targ. I Chr. II, 54. Ib. XI, 18 צ' ארחא (h. text ויבקעו).—2) *to be successful, prosper; to become fit.* Targ. Jer. XX, 11. Targ. Prov. XXVIII, 13; a. fr.

*Pa.* צַלַּח *to split.* Targ. O. Gen. XXII, 3. Targ. I Chr. XXI, 23.—B. Mets. 79ᵃ נְצַלְּחִיה לציבי וכ' let him chop it into chips and use it. B. Kam. 113ᵇ לצַלָּאא ... זבין bought a palm, in partnership with a gentile, to chop it up (and divide it). Sabb. 119ᵃ מְצַלְּחֵי וכ' ... רבה Rabbah and R. J. used to chop wood themselves (in preparation for the Sabbath). Ib. 129ᵃ; a. e.

*Af.* אַצְלַח 1) *to pass through; to do a thing successfully; to prosper.* Targ. O. Deut. XXVIII, 29. Targ. ib. XXIX, 8 (O. ed. Vien. *Pe.*). Targ. O. a. Y. I ib. XXXII, 15 אצ' תקוף succeeded in gaining strength. Targ. I Kings I, 34 (h. text ירחי); a. fr.—Men. 43ᵃ עיסקוידהו וא' and their business prospered. Erub. 45ᵃ אי מַצְלַח וכ' whether or not he shall succeed. Y. Snh. VI, 23ᶜ bot. ולא מַצְלְחָא מה דו עבדא (not מצלח) and she will not succeed in what she wants to do. B. Bath. 3ᵇ מצלח ... כל עבדא any slave that will now rebel, shall succeed; Yalk. Deut. 913. R. Hash. 16ᵃ דמצלח ודשא וכ' that the winter seed thrives; a. fr.—2) *to cause to succeed, prosper.* Targ. Gen. XXIV, 21. Targ. Jer. III, 19 (h. text אשירתך); a. fr.—Gen. R. s. 13 תַּצְלִיחַ, v. עָבַד I.

**צַלְחָא**, v. צִילוּתָא.

**צַלְחוּת**, v. צְלוּחִית.

**צִיל', צַלְחָתָא** f. (preced. art.) [*part,* cmp. Lat. hemicranium,] *pain on one side of the head, megrim.* Sabb. 90ᵃ (ref. to עִטְרָן) לצ' it is good for megrim. Gitt. 68ᵇ לצלח' Ar. (Rashi לצדל'; ed. לְצִלְּיחָתָא).

**צָלָה, צלי** (b. h.) [*to turn,* cmp. טָוָי II,] *to roast.* Tosef. Pes. V, 9 בישלו ... צָלָאוּ if he cooked (the Passover lamb) and then roasted it; Pes. 41ᵃ. Ib. צלאו כל צורכו if he roasted it as much as needed (well-done, contrad. to נא). Ib. VII, 1 כיצד צולין וכ' how must the Passover lamb be roasted? Ib. 2 צא וצְלֵה לנו וכ' go out and roast the lamb for us &c. Y. ib. VII, beg. 34ᵃ צָלָיוּ בגדי וכ' if he roasted it together with a secular (not sacrificial) kid. Ib. bot. בשר לְצָלוֹת meat to roast it; a. fr.—Part. pass. צָלוּי; f. צְלוּיָה, צְלוּדָה. Ab. Zar. 29ᵃ ברצה צ' a roasted egg; a. e.

*Nif.* נִצְלָה *to be roasted.* Y. Pes. I. c. נִצְלָה מקצתו וכ' if it was roasted partly by the heat of the stove &c.; a. fr.—Sabb. I, 10 כדי שיִצְטוֹלוּ וכ' (fr. צטל) in time to be roasted before the Sabbath begins.

**צָלָא, צָלֵי** I ch. same.—Part. pass. צָלֵי; *pl.* צָלַיָּיא. Y. Naz. IX, 57ᵈ כגון אילין נוניא צ' וכ' corpses found in a position like fried fish, the head of one by the tail of the other &c.

**צָלָא, צָלֵי** II (preced.; corresp. to h. נָטָה) 1) (neut. verb) *to turn, decline; to incline.* Targ. Ps. CII, 12. Targ. Job XV, 30 Ms. (ed. יצדי; h. text יסור). Ib. XXXI, 7 (some ed. תְּצַלֵּי, corr. acc.). Targ. Ps. XL, 2; a. fr.—2) *to stretch, put up.* Targ. Hos. IX, 8; a. e.—3) (with אודנא) *to bend, incline the ear, listen, heed.* Targ. Prov. V, 13. Ib. II, 2 Ms. (ed. *Af.*). Ib. XXII, 17; a. fr.—4) *to bend, wrest, pervert.* Ib. XVII, 23. Ib. XVIII, 5; a. fr.—5) *to pray,* v. *Pa.*

*Af.* אַצְלֵי 1) (neut. verb) *to turn; to deviate.* Targ. Ps. CXIX, 51; 157; a. e.—Ber. 34ᵇ; Meg. 23ᵃ דמַצְלֵי אַצְלוּדֵי that they turned sideways (in prayer, instead of prostrating themselves).—2) *to move, turn aside; to bend; to wrest, pervert.* Targ. Job XXIV, 4. Targ. Ex. XXIII, 6 (not תְּצַלֵּון). Targ. Deut. XXVII, 19; a. e.—Bets. 14ᵃ אַצְלֵי bend the mortar sideways and pound. Ib. אַצְלוּדֵי ודוך perhaps he bent &c. Keth. 105ᵃ לאצלויי א' ודילמא אצלויי דינא to wrest judgment. Snh. 109ᵇ (name of one of the judges of Sodom) מַצְלֵי דינָן Ms. M. (ed. דינא; Ms. K. אצלי, v. Rabb. D. S. a. l. note) Perverter of justice; a. e.—4) *to pray,* v. *Pa.*

*Pa.* צַלֵּי [*to bend, turn aside,*] *to pray.* Targ. Ps. LXXXVI, 1. Targ. Gen. XII, 8. Targ. I Kings VIII, 30; 33 (ed. Wil. יְצַלוּן *Pe.*). Ib. 28 (ed. Wil. מַצַלֵּי *Af.*); a. fr.—Ber. 34ᵇ דְּמָצַלֵּי וכ', v. בְּקָתָא. Sabb. 10ᵃ לְצַלּוּדֵי, v. נָגַהּ. Gen. R. s. 81 סליק לְצַלָּאה וכ' went up to pray in Jerusalem. Ib. ולא טב לך מְצַלֵּי וכ' would it not be better for thee to pray on this blessed mountain (Gerizim)?; ib. s. 32 לְמֵיצַ'; a. e.

*Ithpe.* אִצְטַלֵּי *to be moved; to tremble, shake.* Targ. Is. XL, 20. Targ. Jer. X, 4; a. fr.

**צָלֵי** m. (b. h.; צָלָה) *roasted meat, roast.* Zeb. V, 8. Pes. 75ᵃ אין זה צְלִי אש this is not called 'roasted by fire' (Ex. XII, 9); Y. ib. VII, 34ᵃ bot. צ' אש ולא צ' שפוד וכ' (the text says,) 'roasted by fire', but not roasted through the heat of the spit, of the pot &c.; a. fr.—Meg. 7ᵇ צ' ... ובישולא קדר and the last dish they offered me, they called 'roast of the pot.'

**צְלִיב**, Yeb. XVI, 3 Y. ed., v. צְלוּב I.

**צְלֵיב**, v. צְלַב.

**צְלִיבָה, צְלִיבָא** c. = h. צְלוּב. Targ. O. Gen. XL, 19. Targ. II Esth. IX, 13; a. fr.—Y. Snh. VI, 23ᶜ bot. אירתי לצ'

bring the pole (to hang her on); a. e.—*Pl.* צְלִיבַיָּא, צְלִיבִין. Targ. Josh. X, 26.

**צְלִיבָה** f. (צְלַב) *impaling, hanging.* Gen. R. s. 30, v. צְלַב. Esth. R. to III, 1 וצְלִיבָתָן וכ׳ ... מי he who permitted us to see the downfall of B. a. T. and their execution, shall permit us to see &c.; a. e.

**צְלִיבְתָּא** ch. same; צְלִיבַת קרסא *death on the gallows.* Targ. Lam. V, 13. Targ. Ruth I, 17.

**צְלִידְחָתָא,** v. צַלְּחָתָא.

**צַלְיָין** f. pl. (צְלִי I) *dates dried* or *to be dried.* Y. Peah VII, 20[b] והוה ליה דבש דצ׳ and he had (and gave them by mistake) date-honey (in place of bees' honey). Y. Sabb. VII, 10[a] bot. דשטח צַלְיָן וכ׳, v. מסבסלח.

**צַלְיָן,** *pl.* of צְלוּ, q. v.

**צַלְיָנִית** f. (צְלִי II) *given to prayer, devotee.* Sot. 22[a] בתולה צ׳ (Ar. צרירל, incorr.) a prayerful maiden, v. צְרִירָנִית.

**צְלִיל, צָלִיל,** v. next wds.

**צָלַל** (b. h.; cmp. טלל) 1) *to move, shake, hang over*; denom. צֵל.—2) *to turn, circle, roll* (v. Jud. VII, 13); *to eddy, sink.* Koh. R. to XII, 7; Y. Ber. IV, 7[b] bot., a. e. (ref. to צוּלָה, Is. XLIV, 27) why is Babylonia called *tsulah,* ששם צָלְלוּ מיתי וכ׳ because there sank the corpses of the generation of the flood; Lam. R. introd. (R. Josh. 2) צללו מי מבול (corr. acc.); v. infra.—3) (cmp. שָׁקַע) *to settle, be clear; to clarify.* Tosef. Nidd. III, 11 צָלְלוּ לא יחזור וכ׳ if the mixture has settled (become clear), he must not stir it up again; Nidd. 20[a], v. עָכַר. Y. Keth. I, 25[b] bot. וחוזרת וצוֹלָלָת, v. עָכַר. Gen. R. s. 80, end וצָלַלְנוּ, v. עָכַר; a. e.—Part. pass. צָלוּל; f. צְלוּלָה; *pl.* צְלוּלִים, צְלוּלִין; צְלוּלוֹת. Ib. צ׳ חיתה, v. עָכַר. Y. Ter. V, end, 43[d] יין צ׳ clarified wine. Sabb. 109[a]; 139[b]; a. fr.—Pesik. Ha'omer, p. 71[a] (play on צלול, K'ri צלדל, Jud. VII, 13) על שצלול היה אותו הדור וכ׳ (not על שצלל צלידם, v. Rashi to Jud. l. c.) because that generation was cleared (bared) of righteous men; Pesik. R. s. 18 שצלדל עלידם corr. acc.); Yalk. Jud. 62, Yalk. Lev. 643 (corr. acc.).—[4) *to glisten, be bright*; (of sound) *to vibrate, ring*; v. צְלָצַל, מְצִרְלָה &c.]

*Nif.* נִצַּל, נִצְלַל *to be cleared.* Y. Nidd. II, end, 50[b] רְצָלְלוּ שירצלו (Bab. ed. שִׁרְצְלוּ); v. עָכַר. Sabb. XX, 2 (139[b]) ולא יעכרו; v. Rabb. D. S. a. l. note 20) that they (the dregs) may settle.

*Hif.* הִרְצִל 1) *to become clear, settle.* Par. VIII, 11 עד שתצל until it is settled.—2) (denom. of צֵל) *to shade.* Pes. 50[a] (ref. to מצלות, Zech. XIV, 20) there will be an addition to the sacred precincts of Jerusalem עד שחסוס רץ ומיצל Ms. M. (ed. ומצלל; Rashi: עד שעה שחסוס וכ׳) as far as a horse can run (from sunrise) until it gives shade (casts its shadow under itself, i. e. till noon-time; Y. ib. III, end, 30[b] (עד מקום שחסוס רץ ואינו עושה צל); Bab. l. c. כל ביזה ... עד שחסוס רץ ומיצל וכ׳ whatever booty Israel will make (from morning) to the time &c., will be sacred &c.

*Nithpa.* נִצְטַלֵּל *to be sunk, dumped.* Zeb. 113[b] שכל מהי מבול נִצְטַלְּלוּ לשם Ms. R. a. K. (ed. נִצְטַלְּלוּ שם) because all the corpses of the flood were dumped there (in Babylonia); Sabb. 113[b]; v. supra.

**צָלַל** ch. same, 1) *to vibrate, ring.* Targ. II Kings XXI, 12; Targ. I Sam. III, 11; Targ. Jer. XIX, 3.—2) *to be clear; to clarify.* Sabb. 75[a] דלֵיצוּל some ed. (oth. דלֵיצִיל, fr. צִיל), v. צָבַע ch.—Part. pass. צָלִיל, f. צְלִילָא; *pl.* צְלִילִין; צְלִילָן, צְלִילָתָא. Targ. Y. Ex. VII, 24. Targ. Y. Gen. I, 21 צְלִילָתָא (not צְלִילָ׳).—3) *to cast a long shadow* (cmp. Neh. XIII, 19).—Part. צָלִיל; f. צְלִילָא. Y. Shebi. IX, 39[a] top כד תחמון רגלא צ׳ וכ׳ when you see the foot casting a long shadow (towards evening, when people are going home from market), take it out of the market &c.

**צַלָּן,** v. צַלְיָן.

**צְלָלָא** m. *a small skin,* v. צַלָּא.

**צַלָּלָא** m. *tanner,* v. צַלָּא.

**צְלָלְפוֹנִית, צְלָלְפוֹנִי,** v. הַצְּלָלְפוֹנִי.

**צָלַם,** *Pa.* צַלֵּם (denom. of צְלָמָא) *to paint (dark).* B. Mets. 60[b] שרא לצַלּוּמֵי גירי allowed to paint arrows; לצ׳ דיקולי to paint baskets (in order to improve their appearance).

**צֶלֶם** m. (b. h.; denom. of צֵל; v. Del. Proleg., p. 141 note) *shadow, picture, image.* Gen. R. s. 8 העליונים נבראו בצ׳ ובדמות וכ׳ the celestials are created in the (divine) image and likeness &c.; הריני בורא אותו בצ׳ ובדמות וכ׳ I will create him (man) in an image and likeness that he may partake of the nature of the celestials &c. Ib. (ref. to Gen. I, 26; 28) את שהוא בצַלְמֵינוּ כדמותינו ורדו וכ׳ of him who is in our image and likeness (who imitates the Creator) it is said, *ur'du* (rule); of him who is not &c., it is said *yer'du* (they shall go down); Yalk. ib. 14. Ab. III, 14 שנברא בצ׳ that he was created in the image (of God). Tanḥ. Mishp. 19 תנו כבוד לצַלְמוֹ וכ׳ pay honor to the image of the Lord! Gen. R. s. 89 (Daniel divined) חלום חצ׳ ... חלמא וחלום האילן the dream and its interpretation, the dream of the shadow (imagination) and the dream of the tree (reality). Midr. Till. to Ps. XXV, 8 על כל ... צ׳ והיתה וכ׳ every mile was a station, and at every station was a figure with a curved hand which pointed towards the places of refuge &c.; a. fr.—Esp. *idol.* Ex. R. s. 24 צלמו של מיכה; Esth. R. to III, 7, v. מִיכָה I. Taan. IV, 6 (26[b]) והועמיד צ׳ בהיכל Ms. M. (ed. והעמיד) and an idol was placed in the temple. Ruth R. to II, 14 אדם שהעמיד צ׳ וכ׳ wilt thou receive in repentance the man (Manasseh) that put an idol in the Temple? Lam. R. to I, 9 צ׳ חלול a hollow idol. Ib. introd. (R. Josh. 1), v. לוּכְסָן; a. fr.—*Pl.* צְלָמִים, צָלְמִין. Meg. 15[b] כיון שהגיעה לבירת הצ׳ וכ׳ when she (Esther) reached the room of the idols (in the palace), the Divine Presence left her; a. e.—[Kil. IV, 9, v. צַלְמוֹן.]

**צִיל, צֵל, צַלְמָא, צֵלֶם, צְלֶם, צָלֶם** ch. same. Targ. Gen. I, 26. Targ. Ex. XX, 4. Targ. Jud. XVII, 3; a. fr.—Lam. R. to I, 9 בגין דאמר לי צ׳ פלן וכ׳ since that

certain idol told me &c. Ruth R. to II, 14 והוה צווח צ׳ and he (Manasseh) cried, O, idol—, O, idol—, save me. Y. Shek. II, end, 47a, a. e., v. אֲדוּרֵי; a. fr.—B. Kam. 98b לצ׳ (Ms. H. לְצַלְמָיְרָה), v. פָּשׁוּרָא.—[Y. Kil. VII, beg. 30d בחדין צ׳, read: צוֹנָמָא.]—*Pl.* צַלְמַיָּא, צַלְמֵי, צַלְמִין, צַלְמַי, צֵרֵי. Targ. Y. Lev. XXVI, 1. Targ. Is. XLIV, 9; a. fr.—Y. Ab. Zar. IV, 43d bot. חבר כל אילין צ׳ break all those idols in the bath-house. Y. Ber. II, 4b, v. אֲדוּרֵי.—B. Kam. 23b דשף צלמי when the animal rubbed paintings off the wall. Ib. 86b, v. פָּשׁוּרָא; a. fr.

**צַלְמוֹן** (b. h.) pr. n. *Zalmon*, name of a hill near Shechem, and of a place (v. Neub., Géogr. p. 275). Tosef. Par. IX (VIII), 2, v. יוֹרֶדֶת.—Yeb. XVI, 6. Kil. IV, 9 (Var. צַלְמִים, צַלְמִין; v. Rabb. D. S. a. l. note 9). Ber. 15b, v. צַלְמָוֶת; a. e.

**צַלְמוֹנָה, צַלְמוֹנָא** (b. h. צַלְמָוֶת) 1) pr. n. pl. *Zalmonah*. Y. Orl. I, 61a top; Y. Maasr. I, beg. 48c.—2) *darkness*, name of Gehenna, v. צַלְמָוֶת.

**צַלְמוֹנִית** f. (denom. of צֶלֶם) *dear image*; trnsf. *only child* (cmp. סְבִרוֹנָא). Gen. R. s. 94; Midr. Sam. ch. XXX; ch. XXXII דן נכנס בצַלְמוֹנִיתוֹ וכ׳ Dan went in to his father (for a blessing) with his only son (Gen. XLVI, 23), and was blessed with a posterity of &c. (Num. I, 39).

**צַלְמָוֶת** f. (b. h.)=צַלְמוּת, *darkness*; (homilet.=צֵל מָוֶת) *shadow of death, Gehenna*. Mekh. B'shall., Vayassa, s. 1 (ref. to Jer. II, 6) צֵל ועמו מָוֶת shadow and with it death (v. עֵכֶס); Tanḥ. ib. 18; Yalk. Jer. 266. Pesik. R. s. 23; Yalk. Job 906 (ref. to Job X, 22) מהו צ׳ צא למות וכ׳ what is *tsalmaveth?* (The angel Dumah says, when the Sabbath ends, to those relieved from Gehenna during the Sabbath,) Go out unto death, for the Sabbath exercises (v. סִדֵּר) are over. Ber. 15b (ref. to Ps. LXVIII, 15) א״ת בצלמון אלא בצ׳ read not *b'tsalmon*, but *b'tsalmaveth* (in Gehenna). Tanḥ. R'eh 13 (ref. to Ps. l. c.) חוא צ׳ שלחן the snow is their hell; (Tanḥ. ed. Bub. ib. 10 צַלְמוֹנָא; Pesik. 'Asser, p. 97b צַלְמוֹנָה; Midr. Prov. to ch. XXXI, 21 צלמונה; Yalk. Deut. 892 צלמוני). Midr. Till. to Ps. XCII זרמן . . . אחת של אופל ואחת של צ׳ the Lord prepared for Adam two stones, one from Ofel (darkness) and one from Tsalmaveth (ref. to Job XXVIII, 3); a. e.

**צִילְמָ׳, צַלְמָנָא** m. (denom. of צֶלֶם) *image, statuary, idol*. Targ. Jud. XVIII, 17 (ed. Lag. צִילְמָא).—*Pl.* צַלְמָנִין, צַלְמַנְיָא, צִילְ׳. Targ. Hos. XIII, 2 (ed. Lag. צלמין). Targ. Gen. XXXI, 19; a. e.—M. Kat. 25b, v. מַחֲלָצָא.

**צַלַע** (b. h. צֶלַע) pr. n. pl. *Zela*. Targ. II Sam. XXI, 14. Targ. Josh. XVIII, 28 צְלַע אֶלֶף.

**צָלַע** (b. h.; cmp. צָלִי II, a. טָלַע) [*to bend, hang over,*] *to halt*; trnsf. *to sin*. Yalk. Num. 764 (ref. to Ps. XXXV, 15 sq.) כשאני צוֹלֵעַת מעט וכ׳ as soon as I halt a little (am afflicted for my sins), they gather themselves against me; Pesik. R. s. 13 נכים עושים הדין בצוֹלְעִים the paralyzed execute judgment on the halting (the wicked punish the frail); ib. [read:] שמא נכים וחגרים עושים את הדין are the paralyzed and the crippled to punish him who halts?

*Pi.* צִלֵּעַ. Ib. כשאני מְצַלַּעַת וכ׳ when I halt (sin), they rejoice.

**צֶלַע** m. (b. h.; preced.) *halting; fall, sin*. Pesik. R. s. 13 (v. preced.) יושבים . . . חצ׳ לבוא עלי they sit and look out, when I come to fall, that they may come against me. Midr. Till. to Ps. III (ref. to בצלע, II Sam. XVI, 13) מזכיר לו מעשה חצ׳ he (Shimei) reminded him (David) of the story of the fall (David's crime); Yalk. Sam. 151.

**צַלָּעָה, צֶלָע** f. (b. h.; v. צָלַע) 1) *side, rib*. Ḥull. 42b נעקרה צ׳ מעיקרה if a rib of an animal is torn loose from its seat. Gen. R. s. 21 (ref. to Gen. III, 22) כל זמן . . . כאחד as long as he was Adam, he was like one (harmonious in himself), but when his rib was taken from him, he was 'to know' (the conflict between) 'good and evil'; Yalk. ib. 34. Kidd. 6a צַלְעָתִי מהו if one says to a woman, 'be thou my rib' (alluding to Gen. II, 22), how is it (is this to be recognized as a betrothal)?; a. fr.—*Pl.* צְלָעוֹת. Ḥull. III, 1 נשתברו רוב צַלְעוֹתֶיהָ if the larger number of an animal's ribs are broken. Ib. 52a וצ׳ גדולות וכ׳ and it means the large ribs, those that have marrow in their bones; a. fr.—2) *side of a hill* or *rock*.—*Pl.* as ab. Shebi. V, 4; Y. ib. 36a top צִילְעוֹת constr., v. פּוּאָה.—3) *wing of a building*. B. Bath. 61a.

**צַלָּעָה** m. (צלע; v. צַלָּא) *worker* or *dealer in leather*.—*Pl.* צַלָּעֵי. Ned. 56b שוקא דצ׳ the leather market.

**צַלַּף** (cmp. צלל) *to vibrate*.

*Hif.* הַצְלִיף *to swing* (*a whip*); *to strike*. Yoma V, 3, sq. לא הירה . . . אלא כמַצְלִיף (in sprinkling upward and downward) he did not aim at a certain point above or below, but made the movement of swinging a whip; ib. 15a; a. e., v. מַבְרֵר a. מַנְגְּדָנָא.

**צְלַף** ch., *Af.* אַצְלֵיף same. Targ. Ps. LXXIV, 5. Targ. Y. Deut. XXV, 3 ארבעין יַצְלִיף וכ׳ forty times he shall swing the whip, but strike one less.

**צָלָף** m. *caper-bush*. Maasr. IV, 6 חצ׳ מתעשר וכ׳ of the caper-tree the tithes must be given of the palm-like shoots, of the fruit, and of the flower (v. Löw, Pfl., p. 264); Ber. 36a (identical with נְצָפָה). B. Bath. 28b אכלה . . . כגון צ׳ if one partook of three products of the same tree within three days, as for instance of the caper-bush. Sabb. 30b אחוי לירה צ׳ he pointed by way of an example to the caper-bush (of which the various products are eaten successively). Ib. 150b, v. נְצָפָה. Bets. 25b; a. fr.—*Pl.* צְלָפִים, צְלָפִין. Sabb. 110a מי צ׳ caper-juice.

**צִלְּ׳, צַלְצוּל** m. (צָלַל; cmp. גְּלְגְּלִין, fr. גָּלַל) *belt of net work* (to support the bosom; considered indecent); *bandage, wrap*. Sabb. 62b (ref. to Is. III, 24) מקום שחירו חגורות בצ׳ וכ׳ the place on the body where they were girt with a girdle becomes full of bruises. Sot. 8b; 9a חיא חגרה לו בצ׳

צָמָא I m., צְמֵאָה f. (b. h.) [*shrunk,*] *parched, thirsty.* Taan. 22[b] לא שכורה ולא צ׳ that the ground be neither drunk (oversated) nor thirsty; a. e.—*Pl.* צְמֵאִים, צְמֵאִין; צְמֵאוֹת. Midr. Till. to Ps. CXVIII, 19 משקה צ׳ הייתי I used to give drink to the thirsty; והם אומרים לו׳ זה השער לה׳ משקה צ׳ הכנס בו ed. Bub. and they (in heaven) say to him, 'this is the gate of the Lord', thou, who hast been a giver of drink to the thirsty, enter thereby. Ib. to Ps. XXII וכשצ׳ כל החיות וכ׳ and when they are thirsty, all the beasts gather around her (the hind) &c.; a. e.

צָמָא II (b. h.; preced.) *to be thirsty.*

*Hif.* הִצְמִיא *to cause to perish from thirst.* Sifré Deut. 199 (ref. to Deut. XX, 10 ... ולא להַצְמִיאָה וכ׳ 'to wage war against it', but not to let it perish from famine or thirst, or cause it to die from pestilence; a. e.

צָמָא m. (b. h.; preced.) *thirst.* Ex. R. s. 2 (Moses said to the lamb) לא ... מפני צ׳ וכ׳ I did not know that thou didst run off on account of thirst; thou must be tired &c. Ber. VI, 8 השותה מים לְצָמְאוֹ he who drinks water to satisfy his thirst. Pirké d'R. El. ch. XXX מיתת הצ׳ death from thirst; a. e.

צַמְאָה f. (b. h.) same. Yoma 77[a] (ref. to Jer. II, 25) מנעי ... גרונך לידי צ׳ withhold thy tongue from evil talk, that thy throat may not be doomed to thirst; Yalk. Jer. 266 צַמָּאוֹן; a. e.

צַמָּאוֹן m. (b. h.) same, v. preced.

צמד (b. h.) *to press together; to join, couple.* Gen. R. s. 5 צָמְדָן בין שני בדי הארון 'Rashi' (v. comment. Y'fath Toar a. l.) he matched them (arranged them according to ranks) between the two bars of the Ark (ed., a. Yalk. Josh. 14 סמכן; Lev. R. s. 10 שמן).—Part. pass. צָמוּד; f. צְמוּדָה &c. Num. R. s. 12 אין צב אלא צְמוּדוֹת *tsab* (Num. VII, 3) means well-joined (wagons, by ref. to Is. XLIX, 22 בחצן, v. חוץ I; v. Targ. a. l.).

*Nif.* נִצְמַד *to be attached, yoked.* Tanh. Bal. 18 [read:] ונִצְמְדוּ זה לזו וכ׳ and they were joined to one another; thus it is written (Num. XXV, 3), and Israel was joined &c.; ed. Bub. 28 ונִצְמְדִים זה וכ׳.

*Po.* צִימֵּד *to crowd, pack.*—Part. pass. מְצוּמָּד; *pl.* מְצוּמָּדִים. Cant. R. to IV, 1 (play on צמתך, ib.) [read:] ... נראין מצ׳ כהדיין סדרא רבה וכ׳ they appear to be crowded, and yet are comfortable, as at the great school-hall of Sepphoris (cmp. Ab. V, 5).

צָמַד ch. same, 1) *to join, attach, harness.* *Part. pass.* צָמִיד; f. צְמִידָא; *pl.* צְמִידִין, *a) attached, harnessed.* Targ. I Kings XIX, 19.—*b) attached to, addicted to, in the habit of.* Lam. R. to III, 9 הוה צמיד עיית קרנדלוי וכ׳ Ar. (ed. הוה מסדרא וכ׳; Y. Maas. Sh. V, 56[a] top הוה עביד) made it a habit to prepare his lights on Friday &c. (v. עוּת ch.). Lev. R. s. 26 הוה צמידא אמרה וכ׳ (some ed. צְמִידָה) was addicted to evil talk.—2) *to bind up* (a broken limb). Targ. Ez. XXXIV, 4, 16.—3) *to narrow in, retain.* B. Bath. 53[a] דצ׳ לה מיא (ed. Pes. a. oth. דצאמת, v. צְמַת) he retained she (the adulteress) put on a fine belt for his sake, therefore the priest brings a rope &c.; Tosef. ib. III, 4 בְּצִיצִין ed. Zuck. (Var. בצצין; oth. ed. בפנים; corr. acc.). Y. Yoma VI, 43[d] top הלבישו ... וחגרו צְלָצָל he made him put on an undergarment and girt him with a girdle (like a woman); Men. 109[b] בצילצול. Zeb. 19[a] צ׳ קטן a small belt (used as a bandage); a. fr.

צִילְ׳, צְלָצוֹלִין pl. ch. (used as sing.) same. Targ. Y. Num. V, 18.—Gen. R. s. 19 צִילְצָלִין; Yalk. ib. 27 צִיצְלִין.

צְלָצֵל (v. צָלַל) 1) *to vibrate; to have a clear ring.* Y. Succ. V, 55[c] bot. ולא היה מְצַלְצֵל וכ׳ and it had not the clear ring as before.—2) *to clap.* Pirké d'R. El. ch. XVII ומְצַלְצֶלֶת בכפיה she clapped with her hands (in joy); (Yalk. Kings 232 ומסלסלת בכפי ידיה).

צַלְצֵל ch. same, *to shriek* or *shout.* Y. Ter. VIII, 46[b] bot. שרי מְצַלְצֵל he began to shout.

צִילְ׳, צֶלֶצֶל m. (b. h.; preced.) 1) *cymbal.* Y. Succ. V, 55[c] bot. צ׳ של מקדש וכ׳ the cymbal of the Temple originated from Moses' days. Ib. 55[b] bot. מירריחו ... הצ׳ in Jericho they could hear the sound of the cymbal (of the Temple). Shek. V, 1 בן ארזא על הצ׳ (the family of) Ben Arza had charge of the cymbal. Y. ib. 48[d] bot. הניף ... וחקיש בן א׳ בצ׳ when the Sagan waved the flag, B. A. struck the cymbal; Tam. VII, 3; Cant. R. to IV, 4. Arakh. II, 5 והצ׳ לבד only a single cymbal was used in the Temple; a. e.—2) *shade, covering* (v. צָלַל). B. Bath. 75[a], contrad. to סוכה (Rashb. צֵל); (correct vers. in) Yalk. Is. 361 (v. Rabb. D. S. B. Bath. l. c. note 9).

צַלְצָלָא, v. צוֹצְלָא.

צִילְ׳, צֶלֶצְלִין, צְלָצְלִין, צְלָצַלְתָּן m. pl.=h. צֶלְצָל, *cymbal.* Targ. Ps. CL, 5. Targ. I Sam. X, 5 (h. text חליל). Ib. XVIII, 6 (h. text שלשים). Targ. II Sam. VI, 5; I Chr. XIII, 8.

צְלָצַלְתָּא, v. צוֹצְלָא.

צָלַק (cmp. צלח) *to split.* Ḥull. 124[a] דצָלְקֵיהּ מִצְּלַק when he split the stove across the width, v. גִּיסְטְרָא.

*Ithpe.* אִצְטְלִיק *to be split.* Ber. 56[b] [read:] ושרו לחבלא עד דא׳ רישיה שרו לחבלא אזל כל חד וחד וקם אדוכתיה וא׳ (Ms. M. אסתליק) let the rope go until he is split up to his head. They let the rope go, when each tree bounded back to its natural position, and his body was torn apart.

צָלֶקֶת f. (preced.; cmp. חֲזָזִית) *a rough, scabby surface, scar.* Keth. 75[a] if a dog bit her, ונעשה מקומו צ׳ and the spot of the bite became scarred. Nidd. 55[a] בשר ... צ׳ if a piece of flesh is cut out, the spot becomes scarred. Sifra Thazr. Par. 3, ch. VI; Par. 4, ch. VII; Y. Pes. VII, 34[a] bot. (synonymous with צָרֶבֶת). V. צוּלָקָא.

צַלְתָּא pr. n. pl. *Tsalta.* Bekh. 21[b] רעותא דצ׳ the shepherds of Tsalta.

צם, v. צוּם.

(dammed) the water for the benefit of the field, opp. ארוח let the water spread.

*Pa.* צַמֵּד same, 1) *to bind up, heal, mend.* Part. pass. מְצַמַּד. Ab. Zar. 55ª מְצַמְּדֵי ... דאזלי כי מתברי who go (to an idolatrous temple) broken (crippled), and come out healed; Yalk. Ex. 289 מצמידי (corr. acc., or מְיַצְּמְדֵי *Ithpe.*).

*Ithpe.* אִצְטְמִיד *to be bound up, repaired.* Ber. 22ᵇ א' חצבית דר"נ R. N.'s pitcher has been mended (the rule he laid down is restored again), opp. אחבר, v. חַצְבָּא.

**צֶמֶד** m. (b. h.; preced.) *yoke; a pair of working animals* tied to the yoke. B. Bath. V, 1 ... מכר את הצ' חבקר if one sold 'a yoke', he has not sold the oxen (but only the yoke); ib. אמר מכור לי צִמְדְּךָ וכ' (Bab. ed. 77ᵇ צִימְ') if he said, sell me thy yoke for two hundred Zuz, it is well known that a yoke is not worth two hundred Zuz (therefore he meant the yoke of oxen); v. צִימְדָּא; Tosef. ib. IV, 1. B. Mets. 116ª צ' של פרות a pair of cows with the yoke, Rashi (Tosaf. a yoke for cows, consisting of two pieces).—Kidd. 74ᵇ מִצְמְדָה Var. in Ar. s. v. צד, v. תַּבְרָא.

**צַמְדָּא,** v. צִימְדָּא.

**צמדתא,** v. צְמִידְתָּא.

**צְמוּקָא, צְמוּק,** v. sub נִימְ'.

**צַמּוּת,** v. צוּמּוּת.

**צָמַח** (b. h.) *to break forth, shine; to bloom, sprout, grow.* Cant. R. to III, 6 ועמוד אש צוֹמֵחַ ... דרה the pillar of cloud came down, and the pillar of fire grew brighter. Ḥull. 60ᵇ וְצָמְחוּ ... רצאו דשאים the plants came out and stood at the opening of the ground, until Adam prayed, when rain came down, and they came forth. Pesik. R. s. 46 צָמְחָה כפרתו his pardon was revealed. Y. Shebi. IX, 38ᵈ top אם צמחו מוצאי וכ' if the leaves came out after the Sabbatical year. Ib. אם צימח וכ' if it (the *lof* in the ground) sprouted again &c. Maasr. I, 3 דחלתן כדי שתְּצַמַּח Ms. M. fenugrec is subject to tithes when it is so far advanced that the seeds can be planted and will grow; R. Hash. 12ᵇ, expl. משתצמח לזרעים when it has grown sufficiently to be planted (Rashi: when its seeds begin to develop). Neg. X, 3 הצומח a black hair that grows out of the sore (Lev. XIII, 37). Tosef. ib. IV, 1 שתי שערות צומחות two black hairs of recent growth. Ib. אחת צוֹמַחַת וכ' one of recent growth, and the other (of old standing) surrounded with flesh; a. fr.

*Nif.* נִצְמַח *to be made to grow forth; to grow.* Midr. Till. to Ps. XXII לחם גואל וכ' נ' a redeemer grew up for them and redeemed them. Pirké d'R. El. ch. XII נִצְמָחִין מאליהן grew of themselves (without being planted); a. e.

*Pi.* צִימֵּחַ *to grow.* Y. Shebi. l. c., v. supra. Y. Maasr. I, 49ª top (ref. to Deut. XIV, 22) דבר שהוא נזרע ומְצַמֵּחַ (R. S. to Maasr. I, 3 ומְצַמֶּחֶת) that (is subject to tithes) which is sufficiently advanced to grow when planted (v. supra); a. e.

*Hif.* הִצְמִיחַ 1) same, v. *Pi.*—2) *to cause to grow, produce.* Sifré Deut. 307, v. צְהוּבִין.

**צֶמַח** ch. same. Targ. Gen. II, 5. Targ. Ez. VII, 10; a. fr.—Ḥull. 60ᵇ שדי ... ולא צ' he put seed in it, but it did not sprout, אתא מיטרא וצ' a rain came, and it sprouted. Y. Kil. II, 27ᵈ מן דזרע צַמְחִין after he had sown, they (the vines which had been cut down) grew up again. Y. Maas. Sh. IV, end, 55ᶜ צמחין the wheat in the storehouse will sprout (and be ruined).

*Af.* אַצְמַח 1) same. Targ. O. Ex. X, 5 (Y. *Pe.*).—2) *to cause to grow, produce.* Targ. O. Gen. II, 9. Targ. Ps. CXXXII, 17; a. e.—Lam. R. to I, 1 רבתי דאינון (1 חד כות') מַצְמְחִין עשבין וכ' that they (the wheat stores) shall produce sproutings, and this man (thou) shall have no benefit of them.

**צֶמַח** I m. (b. h.; preced.) *growth, sprout, plant.* Pirké d'R. El. ch. V לברך צַמְחָהּ של ארץ to bless the growth of the earth. Ib. הארץ מתעברת וצמחה כאשה וכ' the earth becomes pregnant, and what she produces is like the issue of a widow that conceived in whoredom. Ib. וצמחה ברכה ... and what she produces is a blessed seed. Tanḥ. Ki Thetsé 4 and the people say, זה צ' רשע this is a wicked growth (the father of a wicked son); a. e.—*Pl.* צְמָחִים, צַמְחִין. Y. Shek. I, beg. 45ᵈ לא כדי שידחו הצ' ניכרין is it not (necessary to wait with the examination) until the growths are sufficiently advanced to be distinguishable?; a. e.—Trnsf. *morbid growths, swellings, ulcers, eruptions.* B. Kam. 85ª אם עלו בו צ' מחמת המכה וכ' if ulcers grew on his body in consequence of the wound, so that the wound is covered up. Ḥull. 48ª חעלתה צ' if the lungs have ulcers (or blisters); a. e.

**צֶמַח** II pr. n. *Tsemaḥ,* allegorical name of the future Messiah. Y. Ber. II, 5ª top שמו צ' his name is Ts. (by ref. to Zech. VI, 12). Ib. הוא צ' הוא מנחם the numerical value of the letters צמח is the same as that of the letters of מנחם (138); Lam. R. to I, 16.

**צֶמַח** III, כְּפַר צֶ' pr. n. pl. *K'far Tsemaḥ,* in the district of Susitha (v. סוּסִיתָא). Tosef. Shebi. IV, 10; Y. Dem. II, 22ᵈ top.

**צַמְחָא, צַ'** = h. צֶמַח I. Targ. Gen. XIX, 25. Targ. Y. II Deut. XXXII, 2; a. e.—*Pl.* צַמְחִין, צְמָחֵי, צַ'. Targ. Y. ib. XXIX, 22. Targ. Ps. LXV, 11, v. נְצָרְיָא; a. e.—Ḥull. 48ª חזנחו ... צ' צ' he saw the lungs covered with ulcers (or blisters). Ab. Zar. 39ª חזא דהוה ביה צ' he saw that it (the eel-like fish) had growths (like scales).

**צִמְחוֹן** m. (preced. wds.) *bud.*—*Pl.* צִמְחוֹנִין, צַמְחוֹנִין. Maas. Sh. II, 3 תלתן ... תאכל צ' fenugrec dedicated as second tithes may be used as buds (directly from the capsules, before they are dry); [R. S.: *the growth* from seeds of fenugrec dedicated as second tithes and not redeemed, may be eaten]. Y. ib. 53ᶜ top כיני ... מותרת להיאכל צ' the Mishnah means to say *may* be (not *must* be) eaten &c.; Tosef. ib. II, 1 צְמָחוֹנוֹת.

**צִמְחוֹנָא** ch. same, *growth, plant.*—*Pl.* constr. צִמְחוֹנֵי. Targ. Y. I Deut. XXXII, 2 (v. צַמְחָא).

צְמֵי (cmp. צמצם) *to reduce, clip, trim* (nails). Targ. Y. Deut. XXI, 12.

*Af.* אַצְמֵי same. Y. M. Kat. III, 82[a] יתיב מַצְמֵי וכ' (perh. מְצַמֵּי *Pe.*) sat trimming his nails.

*Pa.* צַמֵּי *to cause to suffer want, afflict.* Targ. Ps. LXXXI, 8 צַמֵּית ed. Lag. (oth. ed. ענית; h. text אענך; v. צום).

צָמֵיא, *pl.* צְמֵיאִים, v. צָמֵא.

צָמִיד m. (b. h.; צָמַד) [*closely joined,*] 1) *exactly fitting lid.* פָּתִיל v. צ' פתיל. Snh. 64[a] (ref. to חנצמדים, Num. XXV, 5, in contrast to הדבקים, Deut. IV, 4) חנצמדים ... כצ' פ' who were attached to Baal Peor like an air-tight lid, whereas they were 'attached to the Lord' merely as two dates sticking to each other; Yalk. Num. 771.—2) *joined, yoked.* Num. R. s. 20 (ref. to ויצמד, Num. XXV, 3) כאדם צ' במלאכתו like a man yoked (inseparably attached) to his work.—3) *wrist-band, bracelet.* Snh. l. c. ... חנצמדים כצ' על ידי אשה וכ' 'who were attached to Baal Peor', means merely as a bracelet on the hands of a woman, whereas &c., v. דָּבַק; a. e.—*Pl.* צְמִידִים. Num. R. l. c. כצ' על ידיה like 'the bracelets on her hands' (Gen. XXIV, 22). Ib. זו גזירה קשה ... ויצמד בצ' this was a greater calamity than that of the golden calf, for there it is said (Ex. XXXII, 2), 'take off the golden rings', but here, 'and Israel was tied' (Num. l. c.) with wristbands. Yalk. Gen. 109; a. e.—4) *couple.*—*Pl.* as ab. Num. R. l. c. (ref. to ויצמד, v. supra) בתחלה ... צ' צ' זוגות וכ' at first they went (into the house of prostitution) secretly, but then they went in jointly, pair-wise, as we speak of צֶמֶד בָּקָר (a pair of oxen); Tanḥ. Bal. 18.

צְמִידָא, צָמִיד, v. צְמַד.—[Yalk. Koh. 989 איירתי צמידא, v. סְמִידָא.]

צַ' קַיְימָא, צַמְרָיָא f. (צְמַר) [*shrunk by the summer,* ?] name of a kind of *early figs.* Y. Maasr. I, 49[a] top משיבכר צ' ק' when the first *tsamya ḳayṭa* ripens; לא ביכר צ' ק' וכ' if in that year the *ts. k.* did not ripen early &c.

צְמִירְתָּא f. (צְמַר) 1) *hot;* אשתא צ' *inflammatory fever,* v. אֶשָּׁא. Pes. 25[b]. Ab. Zar. 28[a]; a. e.—2) *stone in the bladder* or *kidneys.* B. Mets. 85[a] (Ms. R. 1 צירמרתא; Ag. Hatt. צמרתא). Gitt. 69[b] (Rashi צְמָרְתָּא).

צְמִית m. (צְמַת, v. צְמִיתוּת) *irredeemably sold, forfeited.* Y. Maasr. III, 50[d] ואין צ' ביובל (prob. to be read: נִצְמָת, v. צְמַת) and does not become irredeemable in the jubilee year (Succ. 3[b] ואינו נחלט). Arakh. 31[b], v. צְמִירוּת.

צְמִירְתָּא* m. (צְמַת) *gathering together, summons.* Targ. Y. Gen. XXV, 14 (transl. of משמע, pr. n. pl., cmp. וישמע I Sam. XV, 4); v. צְרִירְתָּא.

צְמִירוּת f. (b. h. צְמִיתָה; צְמַת) *irredeemable sale;* לצ' *absolutely, finally.* Arakh. 31[b] (ref. to Lev. XXV, 30) לצ' לחלוטין *latsts'mithuth* means absolutely; ... והמתנה ד"א לצ' another interpretation: *latsts'mithuth* is an amplification serving to include a gift (to be final if not redeemed within a year); why? Because צמית would have sufficed to indicate a final sale, and *ts'mithuth* amplifies the scope of the law.

צֶמֶל m. (cmp. צמצם) [*contraction, wrinkle,*] *the last stage in the growth of the fig;* trnsf. *the stage of complete puberty of woman,* v. בּוֹחֵל. Nidd. V, 7. Ib. 47[a] (phonetic etymology) כמ"ד יצחה מלאה as one says, it has come forth complete. Ib.[b] צ' מלמעלה the symptom of complete puberty on the upper part of the body.

צָמַם *to be pressed together, be restrained.*

*Hif.* הֶחֱצִם *to restrain; to tie up.* Cant. R. to IV, 1 (ref. to צמחך, ib.) האשה הזאת כשמַּצְנֶפֶת שערה וכ' as a woman ties up her hair behind, and this is an ornament to her, so the Great Sanhedrin sat behind the Temple &c.

צמץ, Y. Maasr. II, 50[a] bot. ומצמץ, v. מְצַמֵּץ.

צְמְצֵם (*Pilp.* of צָמַם) 1) *to contract; to press, squeeze in, force into close confinement.* Snh. 76[b] לרבות את המְצַמְצֵם this includes him who caused the death of a person by forcing him into a place whence he could not escape. Ib. 77[a] בנזקין ... מצמצם in cases of damages the Law does not condemn him who causes damage through confinement (e. g. by placing an animal where it was exposed to sunstroke). Pesik. Baḥod., p. 152[a] מצמצם שכינתו ביניהם forces his Divine Presence into their midst; ib. Vayhi, p. 5[a]. Gen. R. s. 5; Lev. R. s. 10 צִירְמְצָמָן ברן וכ' he crowded them (the priests) between the two bars of the Ark (cmp. צָמַד); a. e.—Part. pass. מְצוּמְצָם; f. מְצוּמְצֶמֶת; *pl.* מְצוּמְצָמִין; מְצוּמְצָמוֹת. Ib. s. 11 (in Chald. dict.) אנא חמירתיה מצ' ביניהון I saw it (the Divine Presence) confined in the midst of them (the elders); Yalk. Prov. 964. Lev. R. s. 14 ושאר איבריו מצ' בו וכ' and the rest of its (the embryo's) limbs are pressed together like a shapeless lump; (Y. Nidd. III, 50[d] מצומתים), v. גּוֹלֶם.—2) *to press against, hide behind.* Pesik. Sos, p. 147[b] (ref. to Is. LXI, 10 ככלה) כיון ... היו מְצַמְצְמִין עצמן וכ' when the Israelites stood at Mount Sinai they pressed themselves (against one another, in reverence) like a bride (when she undresses), opening one (part of her garment) and holding together another part. Cant. R. to IV, 10 the Ten Commandments שהיו מצמצמים עליהן ככלה (sub. עצמן) at receiving which they hid themselves like a bride. Gen. R. s. 45 end וצִירְמְצָמָה פניה ... והיתה וכ' she leaned on her maid and pressed her face (against her), so that the king could not see her &c.; Yalk. ib. 80. Cant. R. to VI, 5 הלכה וצמצמה פניה אחורי העמוד she went and pressed her face (hid herself) behind a column; a. e.—3) [*to press the eye*] *to observe closely; to define exactly.* Bekh. II, 6 (17[a]) אי אפשר לצַמְצֵם (Mish. ed. אי אפשר only) it is impossible to ascertain exactly (that both heads came forth simultaneously). Ib. 17[b] אפשר לצ' בידי שמים it is possible to ascertain simultaneity in natural processes; א"א לצ' בידי אדם it is impossible to ascertain simultaneity in human actions. Shebu. 32[a] (ref. to כפרו שניהן כאחת, Mish. IV, 4) הא אי אפשר לצ' but is it not impossible to ascertain simultaneity (of evidence of two witnesses)?

Ib.; Ḥull. 28b לצ' ... לפי שא"א חלקו if he divided the stove into two equal parts, both are unclean, because it is impossible to make an exactly even division; a. fr.—Y. Erub. V, 22c לצ' וכ' שתהא החמה מְצַמְצֶמֶת בו באחד that the sun should shine on it exactly in the first moment of the solstice of Tebeth and of that of Tammuz.—Part. pass. as ab. Y. Ḥall. I, 57d bot. מצ' ... חמשת exactly five quarts. Y. Sabb. II, 5a top לצ' שלש על שלש exactly three by three (handbreadths). Gitt. 7a לצ' אם ... שמזונותיו if a man sees that his means of support are getting scanty; a. fr.—4) *to stint, save*, v. צָמַת.

**צַמְצֵם** ch. same, 1) *to squeeze in, confine.* Snh. 76b הרוא לצ' וכ' גברא (not מא ...; Ms. M. דצימצם Hebr. form) a man that confined his neighbor's animal so as to expose it to sunstroke; Yalk. Num. 787 דצמצמיה, read: דְּצַמְצְמָהּ. Yeb. 46a ארפו לידה וצַמְצְמוּ (ed. וצימצמו, Hebr. form) they loosened the halter around his neck, and pressed it close to his neck; לצ' לידה כי הדכי וכ' they pressed it, in order that he (when immersing) may not anticipate them and say, I take this immersion as a freedman.—Transf. *to get a person into a dilemma.* Lam. R. introd. (R. Josh. 2) אמר מְצַמְצְמָא יתי וכ' Nebuchadnezzar said, he (the Lord, in commanding me to destroy the Temple) wants to get me into trouble, that he may do unto me as he did &c.; ib. (Zabdi 2) מצמצא some ed. (corr. acc.); ib. to IV, 12.—2) (cmp. b. h. צָמָה, v. אִסְטְמָא) *to restrain the hair from flying, to tie up, veil.* Targ. Y. II Gen. XXXVIII, 15 (h. text כסתה).—[Gen. R. s. 98 צמצמתא some ed., read: לְמַצְמְצָתָא, v. צָמַת.]

*Ithpalp.* 1) אִתְצַמְצַם *to veil one's self.* Targ. Y. II Gen. XXIV, 65 (h. text ותתכס).—2) אִצְטַמְטַם (cmp. מזדנוזדין, v. זעזע) *to be pressed, want.* Lam. R. to I, 1 (רבתי) אִצְטַמְטַמְתִּינָן לבישרא וכ' we were pressed for meat (our store of meat had given out). Ib. ואצטמטימתון לחמרא (corr. acc.) and we had no wine; v. צָמַת.

**צַמְצָמֵאי**, v. צִרְמְצֵי.

**צָמַק** (b. h.) *to shrink.* Ḥull. 55b (expl. חרותה, Mish. III, 2) כל שצָמְקָה וכ' an animal whose lungs are shrunk; Tosef. ib. III, 12 שצמוקה ed. Zuck. (Var. שצמקה). Sabb. 91a צמקה וחזרה וכ' it shrank (became less than the size of a dry fig) and then swelled again. Y. Orl. I, 61b top אם צָמְקוּ if the grapes are shrunk (dried). Y. Ter. II, 41d top לְצָמוֹק, v. חָפַשׂ. Gen. R. s. 31 יְצָמוֹק, v. גָּוַע; a. fr.—Part. pass. צָמוּק; f. צְמוּקָה, v. supra.

*Pi.* צִמֵּק *to cause shrinking; to dry* (in the sun). Y. Maasr. IV, 51b top פדיון וצִמְּקוֹ if he redeemed it (when fresh), and let it dry. Y. Naz. VI, 55c צימיקו (read: צִמְּקוּ); a. e.—Part. pass. מְצוּמָּק; f. מְצוּמָּקֶת; *pl.* מְצוּמָּקִים; מְצוּמָּקוֹת. Sabb. 38a לצ' בילצים eggs boiled or roasted down to a small size.

*Hithpa.* הִתְצַמֵּק *to be reduced in size* (through boiling &c.). Ib. המְצַמֵּק ורע לו a dish which is deteriorated by boiling down; ib. מְצַמְּקוֹת ויפה להן eggs are improved by &c. Ib. 37b. Y. ib. III, 5d; a. fr.

**צָמֵק, צָמַק** ch. same. Part. pass. צָמִיק; f. צְמִיקָא &c. Targ. Y. I Num. VI, 3 (h. text יבשים).—Ḥull. 55b הנהו דיכרי דצ' וכ' those rams whose lungs were dried up.

*Pa.* צַמֵּק as preced. *Pi.*—Part. pass. מְצַמֵּק. Y. Peah VII, 20b חרוב מצ' (not כרוב) a dish of dried carobs.

**צֶמֶק** m. (preced.) *shrunk, shrivelled fruit*, esp. *figs, dates.* Y. Ter. II, 41d top, v. חָפַשׂ, a. חָפַשׂ I.

**צֶמֶר** m. (b. h.; צמר *to be pressed, thick, warm*; cmp. צמר) *wool, hair.* Sabb. 54a; Shebu. 6b, v. כָּבַן. Kil. VII, 2 צ' גפן, v. גֶּפֶן. Y. ib. II, 27d גפן הצ' cotton tree. Tosef. Sabb. IX (X), 3 צ' ארנבים (not ברים ...) hair of hares. Gen. R. s. 37 (ref. to צמרי, Gen. X, 18) (the inhabitants of Ḥamatz are named Zemarites,) שהן עושין בצ' because they work in wool. Yeb. 4b צ' לפשתים ופשתים לצ' woolen show-fringes for linen garments, and linen for woolen garments; a. fr.

**צַמָּר** m. (preced.) *dealer* or *worker in wool.*—*Pl.* צַמָּרִים, צַמָּרִין. Kel. XXIX, 6 חוט ... של צ' the wool-dealers' (or weavers') cord of balances; B. Bath. 89a. Erub. X, 9 שוק של צ' the wool-dealers' market. Eduy. III, 4 רשאין הצ' וכ' the wool-weavers and the dyers are permitted to form a partnership to buy up whatever goods come to town; a. fr.—[Y. B. Bath. VIII, 16a bot. מיוצאי צ', read: מִצָּרִים.]

**צַמָּר מוּרִין, צ' מוּרִיִּת**, v. צַמַּרְמוֹרִיִּת.

**צָמַר** *to be pressed, hot.*

*Pa.* צִמֵּר *to heat.* B. Kam. 60a דצִמְּרָהּ צמורי he increased the heat of the coals by breathing on them.

**צִמְרָא**, v. צִימְרָא.

**צַמָּרִי** (b. h.) pr. n. gent. *Zemarite.* Gen. R. s. 37; Y. Meg. I, 71b bot., v. חָמָץ, a. צָמֵר.

**צַמַּרְמוֹרוֹת** (sub. כְּאֵבֵי) m. pl. (v. צָמַר) *feverish flushes.* Nidd. IX, 8 (63a) (among the premonitory symptoms of menstruation) וכמין צ' אוחזין אותה (Mish. ed. צַמַּרְמוֹרֶת) a kind of feverish flushes seizes her; ib. 63b צמרמורת (Ar. סַמַּרְמוֹרוֹת).

**צַמַּרְמוֹרִין, צַמַּרְמוֹרִיִּת** m. pl. (preced.) *chills and fever.* Y. Ab. Zar. II, 40d bot.; Y. Sabb. XIV, 14d bot. צמר מורין (corr. acc.). Cant. R. to II, 16 צמר מוריה (corr. acc.).

**צַמַּרְמוֹרֶת**, v. צַמַּרְמוֹרוֹת.

**צַמְרַמֵּר** (preced. wds.) *to be hot.* Targ. Ps. XXXVIII, 11 (h. text סחרחר; cmp. חַרְחוּרָא).

**צָמַת** (b. h.) [*to be pressed together,*] 1) *to meet, join.* Ḥull. 76a צוֹמְתִין, v. צוֹמֶת.—2) *to be smashed.* B. Kam. 85b הכהו ... וצָמְתָה ידו וכ' if one struck his neighbor on his hand, and his hand was smashed, but is expected to recover; Y. Naz. IX, end, 58a.—3) *to contract; to reduce a swelling by applications of vinegar, wine* &c. Pes. 40a ... שורן וחומץ צוֹמְתָן he steeps the barley-corns in vinegar, and this binds them (prevents moisture from penetrating and

creating fermentation); v. צָפַד. Sabb. 109ª . . . מי שנגפה צוֹמְטָה ביין (Ar. בחומץ) he whose hand or foot was struck, may apply wine (vinegar) to reduce the swelling (on the Sabbath).

*Pi.* צִימֵּת [*to press together,*] 1) *to heap up, store, save.* Gen. R. s. 83, end אבותיך מְצַמְּתִים ואתה מבזבז thy ancestors saved, and thou squanderest; Yalk. ib. 140 מְצַמְצְמִין; Yalk. Chr. 1074 מצומצמים (read מצמ׳). — 2) *to gather together, summon to a meeting.* Y'lamd. to Gen. XLVI, 28 quot. in Ar. (play on צמתך, Cant. IV, 1) שהוא מְצַמְּתָן . . . בצמאה he summons them to the synagogues, and they drink the words of the Law with thirst. — *Part. pass.* מְצוּמֶּת; *pl.* מְצוּמָּתִין, מְצוּמָּתִים *a) restrained, abstemious, self-controlled.* Cant. R. to VI, 7 (ref. to צמתך, ib.) על הצנועין ועל חמצ׳ שבכם of the chaste and self-controlled among you. — *b) summoned to follow, follower.* Pesik. Haʿomer, p. 70ᵇ (ref. to צמרם, Job V, 5) אברהם וכל חמצ׳ לו Abraham and all his followers; Lev. R. s. 28; Pesik. R. s. 18; Yalk. Job 898.

*Nif.* נִצְמַת *to be quashed*; (denom. of צְמִיתוּת) *to be sold for ever, not to be recovered in the jubilee.* B. Mets. 79ª (ref. to לצמיתת, Lev. XXV, 30) מי שאין שם יובל נִצְמָתָה וכ׳ that which without the law concerning the jubilee would be sold for ever, is recovered by dint of the jubilee; יצאת אינה נצמתת . . . זו which excludes a case like this (a sale for sixty years), where the sale would not be perpetual even if the law of jubilee did not exist at all.

**צְמַת** ch. same, 1) *to contract, detain; to reduce a swelling.* — Ḥull. 93ᵇ מְצַמְּתֵי לידה they have the effect of condensing the surface of the flesh (binding the blood in the veins). Sot. 20ᵇ פחדא צְמִיתָא, v. בִּירְהוּתָא. Sabb. 109ª קא צמית ליה בחלא was bathing his foot in vinegar (on the Sabbath) to reduce the swelling; a. e. — 2) *to assemble, meet.* Y. Dem. I, 22ª top גזר עלירהון וצְמָתִינון he conjured them (the mice), and they came together.

*Pa.* צַמֵּת, *Af.* אַצְמֵת *to assemble, call, summon to a meeting.* Y. Peah VIII, 21ª top מַצְמֵית וכ׳ (or מְצַמֵּית), v. סְכַן II. Y. Succ. V, beg. 55ª מיעול מְצַמְּתָא קהלא וכ׳ ר׳ לוי . . . R. L. and R. J. . . . received (alternately) two Selas to go around and call the congregation together for R. J. (to listen to his lecture); Gen. R. s. 98 למצמתא (not צמצ׳). Ib. s. 22 עד . . . מצמית לון while he was collecting them (picking up the scattered loaves). Y. Sot. I, 17ᵇ bot. אזל וצַמֵּת ליה וכ׳ he (Absalom) went and summoned (to accompany him) two men at a time, until he had collected two hundred men; Num. R. s. 9. Y. Kidd. IV, end, 66ᵈ ומצמית ליה פריטין and saved a little money.

*Ithpa.* אִצְטַמֵּת, *Ithpe.* אִצְטְמִית 1) *to be gathered together, meet.* Snh. 109ᵇ יומא דהוו מִצְטַמְּתִין קמת וכ׳ Ar. (missing in ed.) on that day when the Korahites were to meet, she (On's wife) arose and gave him wine to drink &c. — 2) *to be pressed, want.* Lam. R. to I, 1 (רבתי) אִצְטְמִיתִינָן Ar., v. צַמְצֵם.

**צַן**, v. צְנַן, צָנַן.

**צְנָא, צִנָּא**, v. צִינָּא.

**צַנָּא** m. (v. צִינָּא I) *basket* (*of palm leaves*). Taan. 9ᵇ מלא צ׳ דתמרי a basketful of dates; Pes. 88ª. Ḥull. 57ª צ׳ דאינקורי a basket (coop) of birds, v. אִינְקוֹרָא. B. Mets. 25ª בצ׳ ופירי when one found a basket by the side of fruits. Ib. דאית ליה אוגנין לצ׳ when the basket has rims by which to handle it; a. fr. — Meg. 28ᵇ צ׳ דמלי סיפרי a basket full of books, a man full of learning, but without method. Ib. 7ª, v. חָרִיס. — *Pl.* צַנָּא, v. צִינָּא I.

**צַנַּבְרִיר, צַנַּבְרַאי**, v. סַנְבַּרַאי.

**צִינָּה, צְנָה** I f. (b. h.; v. צָנַן) *polished buckler* or *cuirass* (cmp. סַנְוֹרְתָּא). Midr. Till. to Ps. I מנין . . . ת״ל וכ׳ whence do we learn to include the fourth side (as protected)? We read (Ps. V, 13) 'as with a cuirass &c.' Ib. to Ps. XXXV, 2 וכי למגן וצ׳ וכ׳ (ed. Bub.) do I need buckler and cuirass?; Yalk. ib. 722. Tanḥ. Naso, ed. Bub. 27 (ref. to Ps. XCI, 4) צ׳ אני נעשה לכל מי שהוא סותר בתורה I am a cuirass to whosoever travels about with the Law; Yalk. Ps. 842; Tanḥ. Naso 23. Ex. R. s. 40 (ref. to צנן, Josh. XV, 37) [read:] צנן שהוא צ׳ Jerusalem is surnamed Zenan, because it is a cuirass (the Temple being a protection); a. e.

**צִינָּה, צְנָה** II f. (v. צָנַן) *stinging palm, stone-palm* (whose wood is very hard and thorny). — *Pl.* צִנִּים, קורדום . . . לא צ׳ ועצי זית 8ᵈ Y. B. Mets. II, end, if one finds an axe, he may use it for chopping ordinary wood, but not for stone-palms and olive trees; Tosef. ib. II, 22 צנם ed. Zuck. (Var. צנון, read: צנה or צנין). Succ. III, 1 כשרות . . . צִינֵּי the palms of the Iron Mount are fit (for the festive wreath), expl. ib. 32ᵇ; Erub. 19ª.

**צִינָּה, צְנָה** III (b. h.; צָנַן) *cold.* Tosef. Ohol. II, 6 נכנסה עליו צ׳ ומת he caught cold on it (on the trepanned skull) and died. Y. Sabb. XIV, 14ᶜ bot. תשעים . . . מתים בצ׳ וכ׳ ninety-nine men die from cold to one by the hands of heaven; Lev. R. s. 16. B. Mets. 107ᵇ (ref. to כל חלי, Deut. VII, 15) זו צ׳ that means cold. Tosef. Sabb. III (IV), 5 צִינָּתָן; Y. ib. III, 6ᵇ top צִינָּתָהּ, v. פּוּג h.; a. fr. — *Pl.* צִנִּים, חטרל עליו שלג או צ׳ וכ׳ Y. B. Kam. VIII, beg. 6ᵇ if he put snow or ice-cold water &c.; ib. bot. צִנִּין. Ex. R. s. 25, beg. בקש צ׳ . . . בקש חמים וכ׳ (not גחלים) if he wants ice-water, he gets it (out of the *milliarium*); if he wants hot water &c.; (Tanḥ. Vayera 10 צונן . . . חמין). — צ׳ פחדים (adopted from Prov. XXII, 5) *blowing cold winds, cold draughts*; [oth. opin.: צ׳ ופ׳ *cold and heat*, v. פַּח II]. B. Mets. l. c.; Ab. Zar. 3ᵇ; Keth. 30ª; B. Bath. 144ᵇ הכל בידי שמים חוץ מצ׳ פ׳ everything is in the power of heavens (comes from no fault of man), except sickness from cold droughts, as we read (Prov. l. c.) &c.; Yalk. Prov. 960 מצ׳ ופ׳.

**צְנוֹן** m. (v. צָנַן) (*full grown, round*) *radish.* Ber. 36ª; Erub. 28ᵇ, v. פּוּגְלָא. Ber. 57ᵇ. Ab. Zar. 11ª צ׳ מתחת אוכל radishes cut (digest) the food. Kil. I, 5 (differ. fr. נפוץ). Makhsh. IV, 6 צ׳ שבמערה radishes that grow in the water of a cavern; a. fr. — *Pl.* צְנוֹנוֹת. Sabb. II, 2 שמן צ׳ radish-oil. Tosef. ib. II, 3 מה יעשו . . . אלא שמן צ׳ בלבד what shall the Alexandrians do who have only radish oil (for their lamps)? Kil. I, 9; Y. ib. 27ᵇ; a. e.

**צָנוּעַ** m. (b. h.; צָנַע) *retired, discreet, chaste, decorous.*

Nidd. 12a צ׳ נקרא . . . כל he who fulfils the words of the scholars is called discreet (pious). Y. Dem. VI, 25d top (ref. to צְנוּעֵי Mish. ib. 6) שהכשר נקרא צ׳ the worthy man is called *tsanu'a*. Ber. 62a צ׳ בבית הכסא decent in his manners in the privy. Ib. צ׳ באורחותיו decorous in his ways; a. fr.—*Pl.* צְנוּעִין, צְנוּעִים. Cant. R. to VI, 6 (ref. to רחלים ib.) מה רחל זו צנועה כך היו ישראל צ׳ וכ׳ as the lamb is pure, so were the Israelites pure and virtuous in the Midianitic war. Dem. VI, 6 צְנוּעֵי בירת הלל, v. כָּשֵׁר II. Maas. Sh. V, 1 הצ׳ מנידתן וכ׳ the conscientious lay money aside &c.; a. fr.—*Fem.* צְנוּעָה. Sabb. 53b כמה צ׳ אשה זו how chaste was this woman! Cant. R. l. c., v. supra; a. fr.—*Pl.* צְנוּעוֹת. Keth. 2b, sq. משום צ׳ for the sake of the virtuous women, opp. פרוצות. Nidd. 12a, v. עֵד; a. fr.

**צְנוֹקָא, צְנוֹק**, v. sub צִינּוֹר.

**צִינּוֹר, צְנוֹר** m. (b. h.; צנר, enlargement of צור, cmp. צִינּוֹק, טִרְנָר, סִרְנָר &c.) [*anything carved out* or *turned*,] 1) *socket* in which the door-pivot turns, or *pivot*. M. Kat. I, 10 (11a) הצ׳ והצ׳ the pivot and the socket (or the socket and the pivot; v. Rashi in Rabb. D. S. a. l. note 30).—2) *water pipe, spout, duct*. Mikv. IV, 1 המניח כלים תחת הצ׳ if one puts vessels under the spout (which feeds a bath). Ab. Zar. 75a; Tosef. ib. VIII (IX), 3 . . . תחת הצ׳ מקלחין under the spout when its waters splash forth; Y. ib. V, end, 45b. Mikv. IV, 3, v. חֲמַט. Tosef. Erub. IX (VI), 22 (larger than מזחילה). Ib. 23 צ׳ המקלח לרשות וכ׳ a gutter which runs into a public road whether containing water or wine; a. fr.—Euphem. *vagina*. Pirké d'R. El. ch. XVI.—*Pl.* צִינֵּי, צְנוֹרוֹת. Y. Ab. Zar. III, 42c top, v. מָשַׁךְ. Tosef. Sabb. VII (VIII), 16; Ber. 50b, v. מָשַׁךְ. Gen. R. s. 42 (ref. to Gen. XIV, 3) [read:] לא הית שם ים אלא צ׳ דיאוורים וכ׳ there was no lake there at the time, but (afterwards) the pipes of the ducts (the water veins in the rocks) burst, and a lake was formed (with ref. to Job XXVIII, 10); Yalk. ib. 72 צורות הראור (corr. acc.).

**צִינּוֹר, צְנוֹרָא** I ch. same, 1) צ׳ דדשא *door-socket* or *pivot*. Ber. 18b שקלינהו מתותי צ׳ דד׳ . . . Ms. M. take the money from under the door-pivot at such and such a place; ed. שקלינהו מתותי בצ׳ דד׳ וכ׳ take it from what lies below in the socket &c. Keth. 67b. Sabb. 119a ומשלים להו אצ׳ דד׳ and had the money ready to settle with them as soon as the door was turned. Pes. 94b כצ׳ דד׳ moving around its axis like a door in its socket.—2) *water-pipe, duct*.—*Pl.* constr. צְנוֹרֵי, צִי׳. Targ. Koh. I, 7.—3) *hook*.—*Pl.* צְנוֹרִין, צִי׳. Y. Yeb. XII, 12d bot.—V. צְנוֹרָה II.

**צְנוֹרָא II, צְנוֹרָה I, צִי׳** f. (v. צְנוֹר) 1) *splash from a spout* (cmp. סִילּוֹן II), trnsf. (צ׳ של רוק) *ejection of spittle*. Y. Yoma I, 38d top נתזה צ׳ של רוק וכ׳ spittle from his mouth flew on his (the high priest's) garments; Tosef. Nidd. V, 3; Nidd. 33b. Ib. (in Chald. dict.) צ׳ דעם הארץ the spittle of an ignorant man (not observing levitical cleanness); Ḥag. 23a משום צ׳ וכ׳ because spittle of an ignorant man may have fallen on it; a. e.—*Pl.* צִינֵּי, צְנוֹרוֹת. Pirké d'R. El. ch. V העבים . . . צִינּוֹרוֹתֵיהֶן וכ׳ the clouds cause the seas to hear the sound of their splashings (rain), and the seas cause the deep to hear &c. (ref. to Ps. XLII, 8).

**צְנוֹרָא III, צְנוֹרָה II, צִי׳** f. (v. צְנוֹר) *hook, curved pin*. Kel. IX, 6 (ed. Dehr. צְנִירָה), v. כּוּשׁ I. Ib. XIII, 5 צ׳ שפשטה (ed. Dehr. צנר׳) if a curved pin has been straightened. Ib. XI, 9 צ׳ טהורה (Maim. ed. Dehr. צנר׳) the hook of an earring (detached) is clean; Tosef. ib. B. Mets. I, 9 [read:] צ׳ של נזם (v. R. S. to Kel. l. c.). Ib. III, 7 מפני הצ׳ . . . ניטל (ed. Zuck. חצירורות) if the flat portion of the baker's shovel is broken off, it is susceptible to uncleanness on account of the hook on the other end (used as a poker); ניטלה הצ׳ (ed. Zuck. הצירורת) if the curved end is broken off (v. קְלִיגְרָפוֹן). Yoma 12a מחפך בצ׳ he turns (a piece of flesh &c. on the altar) with the hook. Tosef. Sabb. VIII (IX), 16 כדי לעשות צ׳ קטנה enough coal to forge a small hook; ib. IX (X), 5 כדי . . . ממנו צ׳ וכ׳ enough iron to make of it &c. Men. 107a; Sabb. 90a צ׳ וכ׳ a small bronze hook. Gen. R. s. 74 אפי׳ מחט אפי׳ צ׳ וכ׳ thou hast not found with me even a pin or a hook (of thine); a. fr.—[Num. R. s. 8, v. next w.]—*Pl.* צְנוֹרוֹת, צְנוֹרִיּוֹת (fr. צְנוֹרִית). Tosef. Kel. B. Mets. II, 15 צ׳ התופסות וכ׳ the hooks which clasp the mill-stones from above. Ḥag. 21b, sq. מחטין וצ׳ pins (or needles) and hooks; a. e.—Chald., v. צְנוֹרָא I.

**צְנוֹרִי** m. (preced.) *a piece as large as can be taken up with a hook (fork)*. Pesik. R. s. 23-24 כל דאכיל צ׳ מן קיסר וכ׳ whoever eats a forkful of what belongs to Cæsar, is stabbed to death (v. סְכָא); Num. R. s. 8 צינורא (corr. acc.).

**צְנוֹרִית**, v. צְנוֹרָא III.

**צִי׳, צְנוֹרִיתָא** f. (preced.) *hook*, a sort of fork with which to turn the pieces on the altar.—*Pl.* צְנוֹרִיתָאֵי, צִי׳. Targ. O. Ex. XXVII, 3, a. e. (h. text מזלג).

**צְנוֹרָת**, v. צְנוֹרָא II, III.

**צְנִירְתָא, צְנִירִיתָא**, v. צִינּוֹרְתָא II.

**צְנִינָא** f. (צנן) *prickly, withered*.—*Pl.* צְנִינָן. Targ. Y. Gen. XLI, 23 Ar. (ed. נצן, v. נָצָא II).

**צְנִינִים** m. pl. (צנן) *cold water* (?). Y. Sabb. XX, end, 17d שפוך צ׳ על וכ׳ pour cold water on him who passes by (?); [the entire sentence is unintelligible].

**צְנִיעָא** m. **צְנִיעָא** c. = h. צָנוּעַ. Targ. Mic. VI, 8 (Rashi צָנוּעַ). Targ. Cant. IV, 8.—Keth. 62b, v. מַעֲלֵי. Men. 43a אינש צ׳ חזי וכ׳ he was a decorous man and would not take off his cloak the entire day; a. e.—*Pl.* צְנִיעִין; f. צְנִיעָן, צְנִיעָתָא, צְנִיעָתָן. Targ. Y. II Ex. XXXVIII, 8 נשיא צ׳ דהוון צ׳ וכ׳ chaste women that lived in retirement &c. (h. text הצבאות); Y. I צניעותא (corr. acc.).—Sabb. 140b תירחון צניעין וכ׳ Ms. O. (ed. תחוי צניעתן, corr. acc.) be reserved even in the presence of your husbands.

**צְנִיעוּת** f. (preced.) 1) *secrecy, retirement*. Cant. R. to

III, 4 (ref. to Is. XLVII, 2) פרשר צְנִיעוּתֵךְ וכ׳ uncover thy secret, that means the (Babylonian) king that is kept behind seven enclosures. Num. R. s. 1 יפה הויא הצ׳ the privacy (in the Tabernacle) is becoming; a. e.—2) *discretion, chastity, decency, piety.* Meg. 13b ברחל ... בשכר צ׳ as a reward for Rachel's discretion Saul was her descendant. Ib. ומה צ׳ היתה וכ׳ and wherein consisted Rachel's discretion? Erub. 100b אילמלא ... צ׳ מחתול if the Law had not been given to us, we might have learned decency from the cat; a. e.

צְנִיעוּתָא ch. same. [Targ. Y. I Ex. XXXVIII, 8, v. צְנִיעַ.]—Erub. 26a כיון דלצ׳ עבידא because the partition is made merely for the sake of privacy (not permanent). Ber. 62a ושתיקותא צ׳ decency (in uncovering one's self for a human need) and silence. B. Kam. 82a משום צ׳ as a matter of chastity (v. סִרְנָר); a. e.

צְנִיף m. (b. h.; v. מִצְנֶפֶת) *turban.* Cant. R. to VIII, 6 צ׳ מלוכה royal turban.

צְנֵיף, v. צִנֵּם.

צְנִיף m. (preced.) *shrill.* Ḥull. 79a, v. עָבֵר.

צְנִיפָא f. (preced.) *shrieking* (of the wood-cock). Targ. II Esth. I, 2 (3).

צְנֵירָה, v. צְנוּרָה II.

צְנִירְתָא, צְנִירְתָּא, v. sub צִירִי.

צָנַם (b. h.; cmp. next art.) *to sting, be hard, shrunk.* Part. pass. צָנוּם; f. צְנוּמָה. Ber. 39a פת צ׳ בקערה (Ar. צונמא) shrunk pieces of bread (soaked) in a bowl.

צנם, Tosef. B. Mets. II, 22, v. צְנָה II.

צָנַן (cmp. סָנַן) [*to sting*; (of taste) *to be pungent*; (of color) *to be bright, polished*]; (of temperature) *to be cold.* Mekh. Yithro s. 4 רחק ממינה צ׳ if he is removed from it, he is cold. Y. Pes. IV, 31b top שלא תִּיצַּן that she (the ass in heat) may not cool off (before copulation). Gen. R., s. 87 אירקונין ... וצָ׳ דמו he saw his father's image before him, and his blood grew cold; ib. s. 98 וצינן (corr. acc., or וצוּנָּן); a. e.—V. צוֹנֵן.

*Hif.* הֵצִּין, *Nif.* נָצַן *to become cold.* Y. Hor. III, 46d נָצֵן לא ה׳ if he must become cold (suppress his passion); לא ה׳ if he does not cool off (what shall he do)? Ib. וירא מֵיצַּן and he will cool off. Ib. ראה ... מיד ה׳ he saw his father's image and at once was cooled off (v. supra).—Gen. R. s. 20 שמא תִּיצּוֹן (*Nif.*), v. next w.

*Hif.* הוּצַן *to be cooled off.* Ab. Zar. III, 9 ישן יותַּן if it is an old oven, it must be allowed to cool off (before being used again); Pes. 26b; 27a.

*Pi.* צִנֵּן *to cool off.* Sabb. 53a לצַנְּנָהּ to cause the perspiring animal to cool off, opp. לחממה to keep her warm. B. Bath. 74b סירס ... וצי׳ הנקבה he emasculated the male (Leviathan), and cooled the female. Ex. R. s. 10 ומְצַנְּנִין אותו (not ומצנן) they caused the stove to cool off. Pes. 118a the angel Gabriel said, ארד ואֲצַנֵּן וכ׳ let me go down and cool the furnace &c.; a. e.—[Gen. R. s. 98, v. supra.]

*Pu.* צוּנַּן *to be cooled off.* Gen. R. s. 98, v. supra.—Part. מְצוּנָּן; f. מְצוּנֶּנֶת. Ḥull. III, 5 חמצ׳ an animal suffering from frost; Tosef. ib. III (IV), 19.

*Hithpa.* הִתְצַטְּנֵן, *Nithpa.* נִצְטַטְּנֵן *to become cold; to get chills.* Sabb. 129a חקיז דם ונ׳ if one has chills after bloodletting. Yoma 77a אלמלא לא נִצְטַטְּנוּ וכ׳ if the coals had not been cooled off on their transmission from the hand of the Cherub &c. Sot. 11b; Ex. R. s. 1 מִצְטַטְּנוֹת, v. רָרַהּ; a e.

צָנַן ch. same, *to be cold.* Y. Yeb. IV, 6a bot. עד דלא תִצְנַן before she cools off (her throes of birth die away); (Gen. R. s. 20 שמא תרצון ותמות lest she get cold and die).

*Af.* אַצְנֵן *to make cold.* Y. Sabb. IV, 6d [read:] החן חלא מרתיח רתחא ומַצְנֵן צוננה sand heats a warm object buried in it, and makes a cold object colder.

*Ithpa.* אִצְטַנַּן *to be cold, have chills.* Sabb. 129a ואִצְטַנַּיאַת (missing in Mss. M. a. O., v. Rabb. D. S. a. l. notes 80, 90) she got chills.

צְנָנָא m. (preced.) *cold.* Naz. 22b בצ׳ ... כי מתפרס מתפרס (Rashi בצינ׳) when a man takes hold (of a dish), does he do so when it is in its original condition (as it is cooked), or when it is cooled off?, i. e. when referring to a thing in a vow, is the vowing person presumed to mean the thing when it is yet prohibited (as flesh of a peace-offering before the blood is sprinkled), or when it has become permitted?; [Ned. 11b בהיתירא, a gloss that took the place of our w.; Ar. reads בִּצְנָנָא, q. v.]

צָנַע (b. h.) *to hide; to retire.*—Part. pass. צָנוּעַ. Taan. 16a (commenting on the custom of bringing the chest containing the Torah scrolls to the open place of the town for fasts and prayers) לומר כלי צ׳ היה לנו וכ׳ as if saying, we had a vessel kept in reverential retirement, and it has been exposed on account of our sins.—V. צָנוּעַ.

*Hif.* הִצְנִיעַ *to withdraw* (from use); *to reserve, hide.* Sabb. X, 1 המַצְנִיעַ לזרע וכ׳ if a person had laid aside something for seed, or for a sample, or for medicinal purposes, and takes it out into the street &c. Ib. 90b שהִצְנִיעוֹ ושכח וכ׳ if he had laid it aside, but forgot for what purpose &c. Ib. 91a כל ... להַצְנִיעוֹ ואין מַצְנִיעִין a thing not fit for reservation, or of the kind not usually reserved, but this person considered it fit &c. Num. R. s. 1 מַצְנַעַת עצמה keeps herself in retirement (chastity). Ib. s. 20 הִצְנִיעוּ עצמן contained themselves (remained chaste); a. e.—Part. pass. מוּצְנָע; f. מוּצְנַעַת &c. Ter. VIII, 8 מקום חמ׳ a retired (well-guarded and clean) place; Bekh. 33b, a. e.—Gen. R. s. 94; Cant. R. to I, 12 (ref. to Ex. XXXV, 24) מלמד שהיו מ׳ וכ׳ this shows that acacia wood was kept by them in reserve from the days of Jacob; a. e.—Gen. R. s. 1 (ref. to אמון, Prov. VIII, 30) אמון מוצנע *amon* (=*amun*) means well cared for (by ref. to אֹמֶן, Esth. II, 7).

*Pi.* צִינֵּעַ *to restrain.* Y. Bets. V, 63a מי הוא זה שבא לצַנְּעֵנוּ וכ׳ who is he that comes to put us under restrictions in our own house?

**צְנַע** ch. same, *to guard.* B. Kam. 23[b] דלִיצְנְעִינְהוּ ... זיל (Ar. אַצְנְעִינְהוּ *Af.*) go and tell the owner of the goats to guard them (from trespassing on my property).—Part. pass. צָנִיעַ; *pl.* צְנִיעִין *a) reserved, kept, guarded.* Targ. Y. Deut. X, 5.—B. Bath. 58[a] אמאי לא צְנִיעַת באיסורא why art thou not more guarded in thy immoral conduct?—*b) retired, chaste,* v. צָנִיעַ.

*Af.* אַצְנַע *to put aside, deposit, withdraw (from use).* Targ. Num. XVII, 22. Targ. Lev. XVI, 23; a. fr.—B. Mets. 25[b] אטו אמוריים מַצְנְעֵי וכ׳ is it only Amorites that hide (their treasures in walls) &c.? B. Bath. 24[a] דמיגניב מניה ואַצְנְעֵיה בגויה Ms. M. (v. Rabb. D. S. a. l. note for Var. Lect.) as to being stolen from there and hidden, they would not hide it in the same grounds from the surface of which they had taken it. Ib. אבל עינבי מַצְנְעֵי (or מִיצְנְעֵי) but grapes they may hide in the same grounds; a. e.—B. Kam. l. c. אַצְנְעִינְהוּ guard them, v. supra.—[Cant. R. to I, 16 מצנעה, v. נְעַץ.]

*Pa.* צִנֵּע 1) *to restrain, make a person respect authority.* Nidd. 36[b] זיל צַנְּעֵיה go and make him respect my authority.—2) *to cause a person to live in retirement* (a mild method of excommunication). Kidd. 25[a] זיל צַנְּעִינְהוּ go and tell them to withdraw (cmp. הכבר ושב בביתך, M. Kat. 17[a]).

*Ithpa.* אִיצְטַנַּע, אִיצְטְנַע, *Ithpe.* אִיצְּנַע 1) *to restrain one's self.* Targ. Y. Gen. XIV, 15 (not אִצְטְרִינְהוּ).—2) *to be private, to be hidden.* B. Bath. 60[a] מצינא לאִצְטַנּוּעֵי מינך I can be private (protect myself) from thy gaze. Ib. 24[a], v. supra.

**צְנִי׳, צְנִיעוּת, צְנִיעָא** f. (preced.) *secrecy*; בצ׳ *privately, in secret, without ostentation.* M. Kat. 12[b] ובלבד שיכניסם בצ׳ וכ׳ provided he brings them into his house with the least publicity possible. Ib. דחני ירמא הוא בצ׳ the least publicity in bringing these (joists) in is, if it is done in day-time. Snh. 75[a], opp. בפרהסיא. M. Kat. 24[a] דברים שבצ׳ נוהגּ one must observe (on Sabbaths or festive days) such customs of mourning as refer to domestic privacy; Keth. 4[a] דברים של צ׳. Bets. 16[a] בצ׳ וכ׳ ... כל מצות all commands that God gave to Israel, he gave unto them publicly (for all nations), except the Sabbath which he gave them privately, as we read, between me and &c. (Ex. XXXI, 17); a. fr.

**צָנַף** (cmp. צפצף II) [*to shine, be bright*; (of voice) *to be clear, shrill,*] *to neigh.* B. Kam. 18[b]; Kidd. 24[b]. [B. h. צְנִיף, denom. of צְנִיפָה.]

**צְנַף, צְנַף** ch. same, 1) (of the woodcock) *to shriek, squeak.* Targ. II Esth. I, 2 (3).—[Targ. Is. XIII, 22 Kimhi in ed. Ven. I Var., v. נְצַח.]—2) *to neigh.* Pes. 113[a] ... לא דלא צָנְפִי וכ׳ live not in a place where no horse neighs, no dog barks &c.

**צְנָפָא** f. (preced.; cmp. צִיץ a. derivatives) *uppermost branch; border, fringe.* Targ. Is. XVII, 6 ed. Lag. (oth. ed. ענפא; h. text אמיר).—Naz. 22[b] בצ׳ ... בעיקרא Ar. does he seize it by the root or by the top?, v. צְנָנָא.—*Pl.* צְנָפָתָא, constr. צְנָפַת. Targ. Y. II Deut. XXII, 12; Num. XV, 38 צ׳ גולת׳ (not דג׳).

**צְנָצֶנֶת** f. (b. h.; v. צָנַן) *a bottle of glossy material.* Mekh. B'shall., Vayass'a, s. 5; Tanḥ. B'shall. 21 (ref. to Ex. XVI, 33) אינו יודע ... ת״ל צ׳ ... דבר המצרץ וכ׳ I should not have known of what material it was, whether of silver ..., therefore the text has *tsintseneth,* something that glistens more than anything else, that is, a (glazed) earthen vessel. Ib. צ׳ המן the bottle of manna (which was preserved), v. צְלוֹחִית. Tanḥ. Noah 18 צ׳ מלאה וכ׳ a bottle full of live locusts.

**צְנָצָא**, v. צִירְצָא.

**צַנְצִנְתָּרִין** m. pl. (cmp. צְנוֹר) *spouts, tubes.* Targ. II Esth. I, 2 (corresp. to צנתרות, Zech. IV, 12).

**צָעָא** m. (v. צוּעָה) *plate, dish.* Ḥull. 47[b] צ׳ דקוניא a glazed earthen plate. Pes. 111[b] צ׳ אפומא דחצבא וכ׳ to hang a plate on the snout of a pitcher is indicative of poverty; a. e.—*Pl.* צָעֵי. Bets. 32[a] צ׳ חקלריתא the dining plates of the peasantry, v. אִרְוֹנִית. Meg. 7[b] שתין צ׳ וכ׳ sixty plates of sixty different dishes. Yoma 83[b], v. לוּפְנָא; a. e.

**צְעַד** (b. h.) *to step, walk.* Taan. 20[b] ולא צְעַדְתִּי בפני מי וכ׳ I never walked in front of one my superior; Meg. 28[a].—[Yalk. Ex. 346 חצועד, v. צוֹעֵר.]

*Hif.* הַצְעִיד *to cause to walk, direct.* Ber. 29[b] שתוליכני לשלום ותַצְעִידֵנִי וכ׳ that thou mayest lead me in safety and direct me in safety.

*Pi.* צִיעֵד *to climb.* Pirké d'R. El. ch. XXXIX ... והיו מְצַעֲדוֹת על וכ׳ and the Egyptian girls used to climb up the walls and throw to him (Joseph) rings &c.

**צַעַד** m., **צְעָדָה** f. (b. h.; preced.) *step.*—*Pl.* צְעָדִים, צְעָדוֹת. Pirké d'R. El. ch. XVII עשר צ׳; Yalk. Kings 232 עשרה צ׳. Pirké d'R. El. ch. XXXVI (ref. to Prov. IV, 12) לא צרו צְעָדָיו וכ׳ Jacob's steps were not straitened; Midr. Till. to Ps. XCI.

**צעד**, Yalk. Ez. 352 יושב ומצעה, read: ומצפה, v. צָפָה.

**צָעֵי**, Targ. Prov. III, 20, a corrupt. of ענני (itself a Var. of שמיא, v. correct vers. s. v. רָסַס).

**צְעִידָה** f. (צָעַד) *step.* Y. Snh. X, 29[a] bot. (ref. to II Sam. VI, 13) על כל צ׳ וצ׳ וכ׳ at every step they offered &c.; Num. R. s. 4. Gen. R. s. 98 (play on בנות צעדה, Gen. XLIX, 22) [read:] שאני נותן לבנותיך צ׳ בתורה I will give thy daughters a step (or space) in the Law; מה צ׳ פרשה what is meant by *ts'idah*? A section (Num. XXVII, 1-11).

**צָעִיף** m. (b. h.) *veil, cover.* Gen. R. s. 60; s. 85; Yalk. ib. 109.

**צְעִיק**, v. צְעַק.

**צְעִיר**, v. צְעֵר.

**צָעִיר** m. (b. h.; צָעַר) *young, junior; attendant, boy.* Gen. R. s. 6 (ref. to Gen. XLVIII, 14) וכי ... שהוא הצ׳ do we not know from the genealogical records that he was the younger?—*Pl.* צְעִירִים. Arakh. II, 6 (13[b]) וצְעִירֵי הלווים וכ׳ Ar. a. Maim. (Mish. וצוֹעֲרֵי; Bab. ed. וצעירי Rashi

וצוע׳) and they were called the junior Levites; ib. 13b תנא וסוערי ... ותנא דידן ... קרי להו צערי there is a version, 'and they were called the assistants of the Levites'; and as to our version (צעירי or צוערי), because the voices of those were fine . . ., therefore he calls them *tsa'ărê* (the troubles) of the Levites (v. צַעַר). Gen. R. s. 75 צְעִירֵיהֶם של שבטים the youngest of the tribes; a. e.—*Fem.* צְעִירָה. B. Kam. 38b צ׳ דקאמרה בן עמי וכ׳ the younger (daughter of Lot) that called her son Ben-ammi &c.; Hor. 11a; Naz. 23b; a. e.—Y. Meg. I, 71d bot. כתבו לו ... צְעִירַת חרגלים they (the Greek translators) wrote for him (Ptolemy) 'the slender-footed' (in place of ארנבת, Lev. XI, 6); Bab. ib. 9b; Treat. Sof'rim I, 8; Mekh. Bo, s. 14; Tanḥ. Sh'moth 22.—[LXX Lev. XI, 5, 6 has δασύποδα=שְׁעִירַת חרגלים.]

צַעֲצוּעִים m. pl. (b. h. צעצעים, II Chr. III, 10; √צע, cmp. צער; cmp. זעטוטי a. זערר) *miniatures, babes, dolls.* B. Bath. 99a כרובים מעשה צ׳ היו, not הן, v. Rabb. D. S. a. l. note 1, 2) the Cherubs in the Temple had the form of babes, v. פְּרוּב I; [Comment.=צאצאים, v. Rabb. l. c.].

צָעַק (b. h.; cmp. זָעַק) *to cry*; (cmp. צָוַח) *to complain.* Mekh. Mishp. s. 18 (ref. to Ex. XXII, 22) רכול כל זמן שהוא צועק וכ׳ lest you may think, when he cries, I hear him (take up his cause), and when he does not cry, I do not &c. B. Kam. 93a הנִּצְעָק ... אוי לו לצוֹעֵק woe to him who cries (prays for divine judgment to come down upon his neighbor) more than to him who is cried against. Ib. אחד לצועק ואחד לנצעק וכ׳ Ms. M. both are included (in Ex. l. c.) as deserving divine punishment, the crier and he who is cried against, only that they (in heaven) hasten to attend to the crier first &c. (differ. vers. quoted in Tosaf.). B. Mets. 75b שלשה צוֹעֲקִין ואינן נענין three persons cry in distress, and are not answered (because they are themselves to blame for their sufferings). Midr. Till. to Ps. XXXIV והיו צוֹעֲקוֹת שחידתן וכ׳ and both of them screamed and raged within &c. Men. 53b; a. fr.

*Nif.* נִצְעַק *to be complained of*, v. supra.

צָעֵיק, צָעֵק ch. same. Targ. Josh. XXIV, 7. Targ. Jud. IV, 3.

צְעָקָה f. (preced.) *cry, complaint.* Gitt. 7a לגרמא צְעָקַת, v. לְגַרְמָה. Ex. R. s. 3 עד עתה לא באה צַעֲקָתָם לפני וכ׳ until now their cry has not come before me, because the destined end (of the captivity) has not yet arrived. R. Hash. 16b ארבעה ... צדקה צ׳ וכ׳ four things cause the evil verdict to be torn up (reversed), they are: charity, prayer &c. Deut. R. s. 2 צ׳ (one of the names for prayer); a. fr.

צָעַר (b. h.) 1) *to be narrow, slender, young*, v. צוֹעֵר, צָעִיר.—2) *to be restrained, suffer privation, pain.* Taan. 11a, v. infra.

*Hif.* הִצְעִיר *to lessen; to subordinate.* Gen. R. s. 6 (ref. to הצעיר, Gen. XLVIII, 14) על ידי שהיה מַצְעִיר את עסקיו וכ׳ because he subordinated his affairs (was contented with lesser services), he was privileged to be invested with the rights of the firstborn; הגדול שהוא מצעיר וכ׳ if a great man applies himself to minor services, how much more (is he praiseworthy)!—Part. pass. מוּצְעָר, q. v.

*Pi.* צִיעֵר 1) *to narrow, restrain; to inflict pain, annoy.* Naz. 19a; 22a, a. e. (ref. to Num. VI, 11) ומה זה שלא צער עצמו ... הִמְצַעֵר עצמו וכ׳ if this (Nazarite) who denied himself only the enjoyment of wine is called a sinner, how much more so he who denies himself all enjoyments of life! Taan. 11a ... במשה רבינו שצער עצמו וכ׳ יְצַעֵר man must suffer (deny himself enjoyments), when the community suffers; for thus we find that Moses afflicted himself (by sitting on a stone, Ex. XVII, 12) &c.; ib. וכל המצער עצמו עם וכ׳ (Ms. M. וכל המצער עם, insert עצמו, v. Rabb. D. S. a. l. note) and he who afflicts himself in sympathy with the community, will be allowed to see the comfort of the community; Yalk. Gen. 148, a. e. חִמְצַעֲצֵר. Snh. 11a אתה הוא שצִיעַרְתָּ לאבא wast thou the one who annoyed my father (with the smell of garlic)? Ab. Zar. 40b ואתה מְצַעֲרֵינִי and thou didst let me be in pain (without telling me of the remedy)?; a. fr.—2) **to suffer.* Yalk. Is. 333, v. צָרַר.

*Hithpa.* הִצְטַעֵר, *Nithpa.* נִצְטַעֵר *to feel pain; to suffer privation; to grieve, trouble one's self.* Yalk. Gen. l. c., a. e., v. supra. Ḥag. 15b בזמן שאדם מִצְטַעֵר וכ׳ when a man suffers (the penalty of the law), what does the Shekhinah say?; אם כך הקב״ה מצטער וכ׳ if the Lord thus grieves over the blood of the wicked (convict), how much more does he grieve over the blood of the righteous that is shed!; Ms. M. 1 אם כן מצטער אני וכ׳; Ms. M. 2 מְצַטְעֲרַנִי if thus I (the Lord) grieve &c. Snh. 46a; Yalk. Deut. 930. Succ. 26a, a. e. מצטער פטור וכ׳ he that feels uncomfortable (cold) is exempt from sitting in the Succah (contrad. fr. חולה). Meg. 16a sq. אפשר דבר שנצ׳ בו ... יכשל בו is it possible that this righteous man (Joseph) should commit the same wrong from which he himself had suffered (to make distinctions between brothers)? Yoma 74b; Y. ib. VIII, 44d top (ref. to Lev. XVI, 29) ... ויצטער רכול ישב you may think, one must sit in the sun or in the cold in order to afflict one's self. Bab. ib. 19b כל ימי חייתי מצט׳ על וכ׳ all my life-time have I been troubling myself about this verse (Lev. XVI, 2) thinking, when shall I have an opportunity to carry it into practice (in accordance with the Sadducean interpretation of it) &c. Sifré Deut. 354 דואיל ונְצַטַעֲרנו וכ׳ since we have gone to the trouble of coming here &c.; a. fr.

צָעִיר, צָעֵר ch. same; (act. verb) צְעַר [*to diminish,*] *disregard, shame, curse* (cmp. חסר, גדף). Targ. II Esth. II, 5 (transl. of תקלל, Ex. XXII, 27). Targ. Prov. XXX, 11 ונְיִצְעֵיר ed. Lag. (oth. ed. ונְצַעֵר; ed. Wil. נְצַעֵר *Pa.*; h. text קלל). Ib. 10 ונְיִצְעֲרִינָךְ ed. Lag. (oth. ed. ונְצַעֲרִינָךְ, *Pa.*).

*Pa.* צַעֵר, צָעֵר 1) same, v. supra.—Meg. 28a when going to bed he used to pray, לכל מאן דצַעֲרָן ... שרא the Lord forgive every one that may have insulted me.—2) *to afflict, grieve, trouble.* Targ. Y. Deut. XXVI, 6 (not צעד׳). Targ. Job XVIII, 4; a. fr.—Ber. 10a חוו קא מְצַעֲרֵי לידה טובא they annoyed him exceedingly. Ib. 27b עד כמה נצַעֲרֵיה וניזיל how long shall he go on vexing him? Naz. 23b; Hor. 10b sq. (ref. to Deut. II, 9) מלחמה הוא דלא הוא צַעוּרֵי war you must not wage (against Moab), but you may afflict them (put them under tribute); אפר׳ צַעוּרֵי לא you must not even afflict them (the Ammonites); (B. Kam. 38b עביד בהו אנגריא). Y. Snh. I, 18c bot. כן ... לצעורי

וכ׳ is that your custom, to trouble your teacher? Hull. 95a לצעורי׳ת, v. פּוּן ch.; a. fr.—3) *to grieve, take pains.* Ber. 18b הוו מְצַעֲרֵי לאדכורי׳ה they took pains (in vain) to recall (what they had learned; Ms. M. הוו יתבי ומְצַטַעֲרֵי they sat and grieved; v. Rabb. D. S. a. l. note).

*Ithpa.* אִצְטַעֵר *to suffer, grieve, be vexed, troubled.* Targ. Y. Num. XI, 1 (h. text מתאנן). Targ. Ps. VII, 15; a. fr.—Keth. 104a וקְמִצְטַעֵר ... חלץ he put his T'fillin off and put them on again, and was in pain. Sabb. 140b עד דמִיצְטַעֲרָן until they were vexed (by curiosity). Succ. 52a. Ber. 18b Ms. M., v. supra; a. fr.

**צַעַר** m. (preced.) *pain, grief, trouble.* B. Kam. VIII, 1, v. נָזָק. Ib. 84a; 26b (ref. to Ex. XXI, 25) ליתן צ׳ במקום נזק this intimates that you must decree indemnity for pain even where injury has been inflicted (in addition to damages for mayhem). Snh. 19b, a. e. צ׳ גרדול בנים, v. גְּרְדוֹל. Taan. 11a שרוי בצ׳ ... בזמן when the community is in trouble (and holds a fast). Ib. ... הואיל וישראל שרויין בצ׳ as Israel is in trouble (suffering the privations of warfare), I (Moses), too, will suffer privations with them, v. צַעַר. Ib. 10b בדבר של צ׳ עושה ... צ׳ הוא לו in a matter of affliction, one may act (as if he were a distinguished person) ..., for his motive is not self-elevation but affliction (sympathy with public sufferings). Gen. R. s. 52, end צַעֲרוֹ של איש וכ׳ the privation (abstinence from sexual contact) is felt more intensely by the man than by the woman. B. Mets. 31a משום דאיכא צ׳ בעלי חיים because there is suffering of animals connected with the case (which must be relieved). Ib. 32b; Sabb. 128b צ׳ בעלי חיים דאוריי׳תא the duty of relieving the suffering of beasts is a Biblical law; a. v. fr.

**צַעֲרָא, צְעַר, צַעַר** ch. 1) (v. צְעַר) *degradation, disregard, shame.* Targ. Prov. III, 35 (h. text קלון); a. fr.—Ib. XIV, 3 זקתא דצ׳ rod of humiliation (h. text חטר גאוה).—*Pl.* צַעֲרֵי. Ib. VI, 33.—2) *pain, grief, privation.* Targ. Gen. III, 16. Targ. I Chr. IV, 9; a. fr.—Gen. R. s. 82 (transl. בן אוני, Gen. XXXV, 18) בר צַעֲרִי child of my pain. Ber. 28a מאי משמע דהאי נוגי לישנא דצ׳ הוא what evidence is there that *nugê* (Zeph. III, 18) has the meaning of grief? B. Mets. 31a דצ׳ דמרה אריתא וצ׳ דידה אריתא where both the owner and the animal suffer; a. fr.—*Pl.* צַעֲרִין, צַעֲרֵי. Targ. O. Gen. III, 16. Targ. Job IX, 28. Targ. Ps. CXLVII, 3; a. fr.

**צַעֲרָה** f. same, *grief, trouble.* Targ. Y. Deut. XXVIII, 53; 57 (h. text מצור); ib. 55 צערוי ed. Amst. (corr. acc.).

**צַעְתְּרֵי,** v. צִתְרֵי.

**צָף** m., **צָפָה** f. (part. of צוּף q. v.) 1) *floating, flat.* Men. V, 8, a. e., v. מַחֲבַת.—2) *shining, conspicuous.*—*Pl.* צָפִין, צָפִים. Yalk. Num. 759 (expl. ריקרות וקפאון, Zech. XIV, 6, v. קָפָא) צ׳ לכם כהדין בולוס הדבריים ... the things which are covered up to you in this world, shall be as clear to you &c., v. בּוּלָס; Yalk. Is. 316, a. Num. R. s. 19 צוֹפִים (cmp. part of חוּל: חָל a. חוֹל); Tanḥ. Ḥuck. 8 צָפִּים; v. צָפָה.

**צָפָא** or **צָפֵא,** v. צִיפָּא II, III.

**צָפַד** (b. h.; cmp. צָפַק) 1) *to be pressed; to cleave.* Pesik. R. s. 37, beg. וצ׳ עורך על עצמך וכ׳ thy skin was cleaving to thy bones, and thy body was as dry &c.—2) *to press, contract.* Y. Yeb. XVI, 15d top [read:] והכירוהו שצְפָדָתְהוּ (Var. שצרפתו) חצינה they identified the drowned man, for the cold had contracted him (preserved his features). Y. Pes. II, end, 29c חומץ צוֹפְדָן vinegar contracts them (Bab. ib. 40a צומתן), v. צָמַת. Y. Ter. X, beg. 47a עדשים צוֹפְרוֹת אותו שלא יבלע the thick mass of lentils presses it (the onion) so that it cannot absorb (the taste of the lentil water); שלא יחן so that it cannot communicate its taste; ib. IX, beg. 46c צופרות (corr. acc.).

**צְפַדְנָא,** v. next w.

**צְפִידְנָא (צַפְדִינָא)** m. (preced.) *scurvy.* Yoma 84a חש בצ׳ Ms. M. (ed. צפיד׳, v. Rabb. D. S. a. l. note) suffered from scurvy; Ab. Zar. 28a; Y. ib. II, 40d צִיפְדִינָא, צִיפְדִינָה; Y. Sabb. XIV, 14d צִיפְּהוֹנָה; ib. ציפר׳ (corr. acc.).

**צָפָה** part. f. of צוּף; v. צָף.

**צָפָה** *to look,* v. צפי.

**צִפּוּדָא,** v. צִיפּוּתָא.

**צִפּוּר,** v. צִיפּוּר.

**צִפּוֹן** I m. (adapt. of sapo, as if fr. צוּף; v. Sm. Ant. Engl. ed.3, s. vv. Sapo a. Fullo) [*foam,*] *soap, detergent.* Nidd. 62a העביר עליו צ׳ ועבר (Ar. סִפּוֹן) if he rubbed soap over the suspected blood-stain, and it disappeared. Ib. צ׳ צבע נמי מעבר but will not soap also remove red dye? B. Kam. 93b הואיל ויכול להעבירו ע״י צ׳ because he can remove it with soap. Ib. 101a במאי שקיל להו בצ׳ וכ׳ Ms. R. (v. Rabb. D. S. a. l. note 300) wherewith shall he take the dye off? With soap? Soap will remove the dye, but will not restore the natural color. Tosef. Nidd. VIII, 11 שאילו העבירו עליו צ׳ וכ׳ ed. Zuck. (Var. סאפן, סאפן) if he had rubbed soap over it at the start, it might have passed away.—Denom. **חִצְפִּינָן** וועבר עליו *to soap.* Ib. ed. Zuck. (read חִצְפִּינוֹ, and strike out עליו) if he soaped the stain, and it passed away (oth. ed. סאפון ועבר, sub. העביר עליו, v. supra).

**צִפּוֹן** II m. (b. h.) [*brightness,* cmp. אִסְתָּן,] *north.* Erub. 38a, sq. Gen. R. s. 1, beg. צִפּוֹנוֹ (של רקיע) the northern portion of the sky; a. v. fr.—Denom. צִפּוֹנִי; f. צִפּוֹנִית. Y. Peah III, 17d חציה צ׳ its northern half. Zeb. V, 3; a. fr.

**צִפּוֹנָא, צְפוֹנָא,** v. צִיפּוֹנָא.

**צְפוֹנָה** f. (צָפַן) *reserving.* Lev. R. s. 2 (ref. to צָפְנָה, Lev. I, 11) ומנין שהלשון הזה לשון צ׳ whence do you prove that this expression (the stem צפן) has the meaning of reserving? Answ. ref. to צפנתי (Cant. VII, 14).

**צְפוֹנִית, צִפּוֹנִי,** v. צָפוֹן II.

**צִיפּ, צִפּוֹר** c. (b. h.; v. צָפַר I) 1) *bird.* Ab. Zar. III, 1

II, 46[d] בצִיפָרְנֵי ידיו through his finger nails; Gen. R. s. 98 דרך צִפּוֹרְנָיו. Sifra Sh'mini, ch. IV, Par. 3 צפורניים the talons; Yalk. Lev. 537; Toh. I, 2; Ḥull. 121[a]; a. fr.—2) *a digging tool, spade, mattock.* Tosef. Sabb. XIV (XV), 1 צ' גדולה a large spade; Y. ib. XVII, beg. 16[a] הצירפרין (corr. acc.). Y. Shek. VIII, beg. 51[a] אבא שאול הרה קורא אותו צ' וכ' (not אותן) Abba Saul called it (the מְרִיצָה) *tsipporen*, because it resembles a nail. Ex. R. s. 37, v. חָתַר; Lev. R. s. 10 Ar. (ed. הסירוק).—3) (v. טוּפְרָא) *onycha* (*unguis odoratus*), a spice. Ker. 6[a]; Y. Yoma IV, 41[d]; a. e.; v. שְׁחֵלֶת.—[Ex. R. s. 3, a. e. צירפורין, v. צִירְפּוֹרִין II.]

**צִיפּ', צִפּוֹרָת** f. (v. כרמים צ') [*the bird of the vineyards,*] a species of *locusts.* Sifra Sh'mini, Par. 3, ch. V; Ḥull. 65[a], sq.; Yalk. Lev. 537 (also צִפּוֹר כ'). Sabb. IX, 7.

**צִפּוֹרְתָא,** v. צִפְרְתָא.

**צַפַּחַת** f. (צפח; v. צִירְפּוּחָא) *a tenacious batter dripped on a hot griddle,* a sort of *waffle.* Makhsh. V, 9 חרץ מן דבש חזיפרין וחצ' except the connected flow (נְצוֹק) of thick honey or of a batter; [Maim., taking זיפרין a. צ' as pr. n. pl., except the flow of honey from *Zifin* or *Tsappaḥath,* v. זִיף II, III]; Naz. 50[a] וחצפיריתית (= b. h. צַפִּיחִית); Sot. 48[b] וחצפיריחים.—[For b. h. צַפַּחַת *pitcher,* cmp. טְפִיחַ.].

**צָפָה, צפי** (b. h.; cmp. ציץ) [*to shine*; cmp. צוץ,] *to look,* esp. *to look into distances of space* or *time; to foresee; to have a vision.* Gitt. 58[a], v. צָפְנַת. Meg. 24[b] חרבה צָפוּי למרכבה וכ' Ms. M. (ed. צָפוּי לדרוש במ', v. Rabb. D. S. a. l. note) many looked out for the Merkabah (v. מֶרְכָּבָה), and never lived to see it; (ed. hoped to be able to preach on the Merkabah; Tosef. ib. III (IV), 28 הרבה דרשו במ'). Gen. R. s. 79 צ' ... ברוח הקדש וכ' R. S. b. Y. saw by means of the spirit of holiness (inspiration) &c.; Y. Shebi. IX, 38[d]; Koh. R. to X, 8; Pesik. Vayhi, p. 90[a]. Sot. 12[b] (ref. to Is. VIII, 19) צופין ואינן ... צופין והמצפצפים they see (have a vision) and know not what they see. Tosef. Pes. II (III), 12 [belonging to 13] אזהו צוֹפֶה הרואה וכ' who is called a *tsofeh* (a pilgrim that sees Jerusalem)? He who sees it and never loses it out of sight again. Meg. 14[a] (expl. I Sam. I, 1) שתי רמות שצופות זו את זו two heights that look at each other; a. fr.—[Num. R. s. 19, a. e. צופים, v. צָפָה.]—V. צוֹפֶה, צוֹפִים.—Part. pass. צָפוּי *a) seen, foreseen.* Ab. III, 15 הכל צ' והרשות וכ' everything is foreseen (every deed of man is observed by God before whom there is no distance of space or time), but freedom of will is granted. Tanḥ. Sh'laḥ 5 שהיה צ' לפני וכ' it was foreseen before the Lord that they would come &c. Ib. 9 שהכל צ' וכ' (omit היה) for every event is foreseen by the Lord; a. fr.—*b) bright, perspicuous.* Tanḥ. Huck. 8 צָפוּיִם, v. צָהּ.

*Pi.* צִיפָּה 1) *to look forward to, wait, hope.* Ber. 57[b] המצפה וצפוי may hope to attain piety. Pes. 50[b] לשכר אשתו he who looks forward to (is dependent on) his wife's earnings. Bets. 32[b] המצפה לשלחן חבירו who depends on his neighbor's table. Ib. המצפה על שולחן וכ' (corr. acc.) Ruth. R. introd. (ref. to Ez. XIII, 4) מה שועל חזה מצפה בחורבות וכ' as the fox in the ruins looks out, when he sees men pass by, which way to flee &c.; Yalk.

כל שיש בידו ... או צ' וכ' a statue which holds in its hand a staff or a bird &c. Ib. 41[a] צ' שתופש ... כצ' the emblem of the bird is a symbol that he causes himself to be caught like a bird in behalf of the entire world (v. כַּהוּר); Y. ib. III, 42[c] bot. צ' ותמצא וכ' the bird alludes to (Is. X, 14), 'My hand reacheth forth, as for a nest, to the riches of all peoples' (universal conquest); Num. R. s. 13. Sabb. XIII, 5, v. צוּד h. Ib. 106[b], a. fr. צ' דרור, v. דְּרוֹר; a. v. fr.—Y. Snh. X, 28[d] bot. אמר לו אין צִפּוֹרָךְ מדינית (some ed. צִפּוֹרָה) he said to Moses, is not thy bird (Zipporah) a Midianite?—Makhsh. V, 2 חעושה צ' במים (Var. צְנוֹר) if one makes 'a bird' in water (producing bubbles by blowing through a tube); Tosef. ib. II, 13.—*Pl.* צִפָּרִים, צִפּוֹרִים, צִירִין ..., צִיר'. Naz. I, 1 הרי עלי צ' וכ' (Y. ed. צפר') if a person says, I vow birds ..., he is bound to be a Nazarite; Y. ib. 51[a] bot., sq. צירפורין. Ib. וכי צ' הוא מביא וכ' does the Nazarite offer 'birds', does he not offer doves &c.? Ib. כל עוף ... קרוי צ' all birds, whether clean or unclean, are called *tsipporin.* Bab. ib. 3[a] צירפרין סמוכין לשיער וכ' in saying, 'I vow birds', he presumably had in his mind the birds mentioned in connection with the growth of hair (Dan. IV, 30). Neg. XIV, 1 צִפָּרֵי דרור (Mish. ed. צפרים), v. דְּרוֹר. Ab. Zar. 29[a]; Ber. 57[b] בשר צ' birds' flesh (bad for convalescents); a. fr.—2) צ' נפש (צִיר', צִפָּר נ') ['the bird of life',] *the cartilage at the end of the sternum* (cartilago ensiformis). B. Kam. 90[b] צירפר נפשו ... במה הכהו Ms. R. (ed. צירפר נ' ... כמה; Ms. F. צפר; v. Rabb. D. S. a. l. note 40) wherewith he struck him, and whether he struck him on his leg or on his stomach; Yalk. Ex. 331; Tosef. Snh. XII, 3. Tosef. Macc. V (IV), 15 כדי שלא תגיע לצירפר וכ' ed. Zuck. (Var. לצפור; לצורפי, cler. error for לצירפור) lest the whip reach his stomach, and he die.—צִפּוֹרֶת, v. צ' כרמים.—[צפור, Tosef. Kel. B. Bath. IV, 14 ed. Zuck., v. צִפְּרָא II.]

**צִפּוֹרָא, צִפּוֹר** ch., v. צִפָּר.

**צִפּוֹרָאָה,** v. צִיפּוֹרָאָה.

**צִיפּ', צִפּוֹרָה** (b. h. צִפֹּרָה) pr. n. f. *Zipporah* (*Bird*), wife of Moses. M. Kat. 16[b] (ref. to Num. XII, 1) וכי כושית שמה והלא צ' וכ' was her name Kushith? Was not Z. her name? &c. Ex. R. s. 1 כצירפור ... נקרא שמה צ' she was named Zipporah (bird), because she sped like a bird (to bring Moses to her father's house); a. e.

**צִפּוֹרֶת,** Tosef. Kel. B. Bath. V, 12, v. צִפְּרָא II.—Tosef. Kel. B. Mets. V, 5, v. צִפֹּרֶת II.

**צִפּוֹרִין, צִפּוֹרְיָא, צִפּוֹרֵי,** v. sub צִיפּ'.

**צִיפּ', צִפּוֹרֶן** c. (b. h. צִפֹּרֶן; v. צִפַּר I) 1) *nail* (of finger or toe), *talon* (of a bird). Mikv. IX, 2; 4. Gen. R. s. 20, end חלקים הרי כצ' they were as smooth as a nail, Yalk. ib. 34. Koh. R. to VI, 7 כצ' מחוך חושט (the departure of the soul from the body is) like getting a nail out of the gullet, v. צִירְפּוֹרֵי I; a. fr.—Gen. R. s. 45 צִיפָּרְנָן של אבות ולא וכ' rather a nail of the fathers than the belly of the sons, i. e. the older generations were better than the latter; Yoma 9[b] טובה צִפּוֹרְנָן וכ'.—*Du.* צִפּוֹרְנַיִם, צִפּוֹרְנַיִם, צִפָּר', צִפָּר, צִיר'. Tosef. M. Kat. II, 2 ליטול צ' to cut the nails; M. Kat. 17[b]. Y. Hor.

Ez. 352 יושב ומצפה אביך (corr. acc.). Gen. R. s. 74 לך אמך מְצַפָּה לך thy (dead) father looks forward to thy coming, thy mother &c.; a. fr.—2) *to cover with shining plate, to overlay.* R. Hash. 27ª צִיפָּהוּ זהב וכ׳ if he overlaid the Shofar at the place where the mouth is applied; Y. ib. III, 58ᵈ; a. fr.—Part. pass. מְצוּפֶּה, f. מְצוּפָּה &c. Ib. III, 3 ופיו מצ׳ זהב and its mouthpiece was covered with gold. Kel. XI, 4; 6. Hag. III, 8 מפני שחן מְצוּפִין because they (the altars) are overlaid (with gold or copper); a. fr.

**צְפֵי** ch., *Pa.* צִפֵּי same, *to look out, wait.* Lam. R. to IV, 2 והוה מצַפֵּי לית וכ׳ and he looked out for him from the top of the roof.

*Ithpe.* אִצְטְפִי *to look out, to face.* Targ. Y. II Num. XXI, 20, v. צוּף ch.

**צְפָיָא,** v. צִיפְיָא.

**צַפְדִינָא,** v. צַפְרִינָא.

**צַפִּיחִית, צַפִּיחִים,** v. צַפַּחַת.

**צִפְיָת (צַפְיָת),** v. צִיפְיָא.

**צְפִירָא, צְפִיר** I m. (late b. h. צָפִיר; v. צָפַר I) *young he-goat.* Targ. Lev. XVI, 9, sq. Targ. Gen. XXXVII, 31. Targ. Y. II Gen. XXXVIII, 26 צְפִירָא; a. fr.—Yoma 66ᵇ מאי שתי Ms. M. (v. Rabb. D. S. a. l. note; Ar. (משוך צפירה וכ׳) why does this scape-goat tarry that carries so many sins?.—*Pl.* צְפִירֵי, צְפִירַיָּא. Targ. Lev. XVI, 7, sq.; a. fr.—*Fem.* צְפִירְתָא. Ib. IV, 28; a. e.—Pes. 42ᵇ top צ׳ דלא אַפְּתַחַת (sub. רחמה) a she-goat that has not given birth (Ms. M. 2 צפירתא a bird that has not laid; v. Rabb. D. S. a. l. note 5, a. Ar. s. v. צפיר); Gitt. 69ᵇ טחלא דצ׳ וכ׳ Rashi (ed. צירפרתא) the milt of &c.

**צְפִירָא** II, **צְפִירָה** I f. (preced.) *she-goat; goat's hair, shag.* Tosef. Kel. B. Bath. II, 11 של צפירא (sandals) of goat's hair. Ib. V, 12 של צפורה (R. S. to Kel. XXVIII, 9 (צפירה) (a strainer) of goat's hair. Ib. IV, 14 של צפור ed. Zuck. (corr. acc.) mats of goat's hair; Succ. 20ᵇ של סְפִירָא of (loosely woven) shag (v. Rashi in Rabb. D. S. a. l. note 200); [Rashi, fr. ספר *to shear: horse-hair* from the mane or the tail].

**צְפִירָה** II f. (b. h. *circle, turn; crown*; צָפַר, v. צְפַר II) 1) *circuit.* Y. Erub. I, end, 19ᵈ (ref. to ויצפר, Jud. VII, 3) ולמה הן חוזרין בצ׳ and why were they to go home on a circuitous route?—2) *circle, suite of body-guards.* Mekh. B'shall., Shir., s. 3; Yalk. Ex. 244 מלך . . . ועליו צ׳ מקיפתו וכ׳ a king that enters a city, and about him is a circle of guards that surrounds him, and his mighty men &c.—3) *a round of twist, border.* Tosef. Kel. B. Mets. V, 5 סרוד של צ׳ (ed. Zuck. צפורה) a frame with a rim (of plaited ropes &c.), if it has handles, is susceptible of uncleanness. Kel. XVI, 3 משיעשה בו צ׳ אחת as soon as he has woven around it one round (as a rim); Tosef. ib. B. Mets. V, 13 צבירה אחת חוץ מזה וכ׳ (corr. acc.) one round besides the rims of the web itself. Y. Sabb. VIII, 11ᵇ top באילין קשירא כדי לעשות צ׳ of hard palm-leaves (used for ropes, v. אַפְסַקְרְמָא) as many as are required to make a border; a. e.—*Pl.* צְפִירוֹת. Kel. l. c.; Tosef. l. c. צבירות (corr. acc.).

**צְפִירְתָא,** v. צְפִיר.

**צַפִּירָא** f. (צָפִי) *lamp.* Gen. R. s. 63, end (transl. צפה סדר מנרתא . . . אית אתרא . . . צ׳ (Is. XXI, 5 והצפירת arrange the lamp; . . . there are places where they call a lamp *tsafitha*; Yalk. ib. 111; Yalk. Is. 288.

**צָפַן** (b. h.; cmp. צָפָה) 1) *to look up to, respect, regard,* v. סָפַן.—2) *to provide, store away, reserve, guard; to hide.* Deut. R. s. 7 (ref. to Prov. II, 1) אתם צוֹפְנִים . . . ואני צוֹפֵן וכ׳ you treasure up learning and good deeds with me in this world, and I treasure up for you good reward in the hereafter (ref. to Ps. XXXI, 20); Cant. R. to VII, 14; a. e.—Part. pass. צָפוּן; f. צְפוּנָה; *pl.* צְפוּנִים, צְפוּנִין; צְפוּנוֹת. Midr. Prov. to ch. II אם זכיתם לַהֲצְפִין תורתי . . . מטוב הצ׳ וכ׳ if you do well, guarding my Law (making provision for the study of the Law), I will satisfy you out of the good which is reserved for the hereafter (ref. to Ps. l. c.). Lev. R. s. 2 (ref. to צפנה, Lev. I, 11) כנגד מעשיהם . . . שהם צ׳ לפניו this is typical of the deeds of Abraham . . ., which are stored up before him (the Lord, for the benefit of their descendants); v. צְפוּנָה. Midr. Prov. l. c. (ref. to רצפן, ib. II, 7) משעה שאדם . . . צ׳ לו while man is formed in his mother's womb, (the reward for) the Law which he will study is reserved for him. Succ. 52ª (play on הצפוני, Joel II, 20) זה יצר הרע שצ׳ ועומד בלבו וכ׳ that means the evil inclination that constantly lies in waiting in the heart of man. Gen. R. s. 90; Yalk. ib. 148, v. רָפַע; a. fr.

*Nif.* נִצְפַּן *to be reserved, kept.* Tanḥ. ed. Bub. Yithro 8 ונ׳ לשלש וכ׳ and he (Moses) was reserved for three months (for the giving of the Law in the third month, Ex. XIX, 1); Yalk. Ex. 271; ib. ונצפון (corr. acc.).

*Hif.* הִצְפִּין 1) *to guard, provide; to remove, hide.* Midr. Prov. l. c., v. supra. Deut. R. s. 1 (play on צפנה, Deut. II, 3) הַצְפִּינוּ עצמיכם ממנו hide yourselves from him; a. e.—2) (denom. of צָפוֹן II) *to turn north.* B. Bath. 25ᵇ יַצְפִּין let him turn towards the north (in prayer).—3) (denom. of צָפוֹן I) *to brighten, cleanse with soap,* v. צְפוֹן I.—4) (in enigmatic speech) *to enlighten.* Erub. 53ᵇ . . . הַצְפִּינָנוּ חיכן צפון 'unhide' unto us where R. . . . is hidden; [Rashi refers to צָפָה, with emphatic נ].

**צָפְנַת** pr. n. f. *Tsaf'nath.* Gitt. 58ª צ׳ בת פניאל שמה her name was Ts., daughter of Peniel; צ׳ שהכל צופין ביופיה she was named Ts. (the bright), because all looked at her beauty.

**צְפַעוֹן** m. (b. h. צִפְעֹנִי) *adder.* Num. R. s. 10; Lev. R. s. 12, v. פֶּרֶשׁ; Yalk. Prov. 960 (also צִפְעוֹנִי).

**צָפַף** (cmp. טָפַח I) *to touch closely, press; to squeeze into, weave* (v. צִרְפָּא). Midr. Till. to Ps. XVIII, 41 חשחיל וצַף ed. Bub. (ed. השחיל עצמו) חוא בעצמו וכ׳ he slipped and squeezed himself into the cave.—Part. pass. צָפוּף; f. צְפוּפָה; *pl.* צְפוּפִים, צְפוּפִין. Ab. V, 5 עומדים צ׳ . . . רוחים when they stood (in the Temple), they were pressed

together, but when they prostrated themselves, they had room enough; Lev. R. s. 10; Koh. R. to I, 7. Y'lamd. to Deut. V, 6, quot. in Ar. ראו היאך עומדין המלאכים צ' וכ' see, how the angels stand before me crowded and trembling.

*Nif.* נִצְפַּף *to be pressed together, huddle.* Yalk. Ex. 283 (ref. to Ex. XIX, 17 וירתיצבו נִצְפְּפוּ מלמד וכ' 'they placed themselves', they huddled together, which intimates that they were afraid &c.; Mekh. Yithro, Bahodesh, s. 3 נכפפו וכ' (corr. acc.; the entire paragraph is to be emended after Yalk.).—[*Hif.* הֵרִיצָם, הֵרִיצֵנִי, v. צוּם.]

צְפְצֵף I (v. preced.) *to press, break through.* Lev. R. s. 34 בשעה שנפשך מְצַפְצֶפֶת לצאת וכ' when thy soul shall press to get out of thy body (when thou art dangerously ill), I will restore it to thee.

*Nithpa.* נִצְטַפְצֵף (cmp. צִמְצֵם) *to be pressed, be in want of.* Men. 85[b] נִצְטַפְצְפוּ אנשי וכ' Ar. (ed. נצרכו לחן, Ms. M. נצטרכו, v. Rabb. D. S. a. l. note) the Laodiceans were in want of oil.

צְפְצֵף ch. some; *part. pass.* מְצַפְצַף *scarce.* Y. Succ. III, end, 54[a] תרונגריא הוון מְצַפְצְפִין תמן Ethrogim were scarce there.

צְפְצֵף II 1) *(v. צוּם) *to shine, be bright.* Cant. R. to VI, 10 מְצַפְצֶפֶת ... כך גאולתן ... ראו ... שבקעה אורה they saw the first dawn (v. אַיָּלָה) whose light burst forth, when R. H. said ..., so will the redemption of Israel break forth in brightness; [in parallels, Y. Ber. I, 2[c]; Midr. Till. to Ps. XXII, a. e. our w. is omitted; perh. it ought to read: מְפוֹצֶצֶת, v. פּוּץ].—2) (b. h.) [of voice, cmp. צנף, *to be shrill,*] *to scream; to chirp.* R. Hash. 16[b] sq. יורדין לגיהנם ומְצַפְצְפִין ועולין וכ' they (the half-wicked) will go down to Gehenna, but when they scream (in prayer), they will be permitted to come up again, as it is written (Zech. XIII, 9); (Yalk. Zech. 582 Ms. ומצפצפין כמו שעה אחת ועולין, v. Rabb. D. S. a. l. note 9); Tosef. Snh. XIII, 3 ומצטפצפין ed. Zuck. (corr. acc.). Yalk. Kings 175 מְצַפְצְפָה; Gen. R. s. 65 מצפצפין, v. צָוַח. Koh. R. to VII, 8 שמעתי בת קול מְצַפְצֶפֶת וכ' I heard a divine voice shrieking and saying, return &c.; ib. XII, 7; a. e.

צַפְצֵף ch. same, *to squeak.* Y. Dem. I, 22[a] top שרון מְצַפְצְפִין they (the mice) began to squeak.

צַפְצָפָה f. (b. h. [?]; v. צָפַף, cmp. עֲרָבָה; v. צִיפָּא) a species of *willow,* (growing in waterless regions). Succ. III, 3 נקטם ... וחצ' פסולה if the head of the willow branch is broken off, if its leaves are spread, and if it is a *tsaftsafah,* it is unfit for the ceremony (v. עֲרָבָה). Ib. 34[a] ערבי נחל פרט לצ' שגדילה וכ' Ms. M. (v. Rabb. D. S. a. l. note) 'willows of the brook' (Lev. XXIII, 40), this excludes the *ts.* which grows in the mountains. Ib. (expl. Ez. XVII, 5) אני אמרתי כקח על מים רבים ... והן שמו עצמן כצ' בין ההרים ... Ms. M. I intended that Israel be before me like a shoot by the side of many waters, which is an ʿărabah (willow), but they made themselves like the *ts.* in the mountains. Ib. צ' קנה שלה לבן ועלה וכ' the *ts.* has a white stem, and its leaves are round &c.; Tosef. ib. II, 7; Y. ib. II, 53[c] bot. צַפְצָפָת. Sabb. 36[a] ערבה צ' ערבה what formerly was called ʿărabah, is now called *ts.*, and vice versa; Succ. l. c. Ms. M. 2 (Ms. M. 1 צ' חילפא וכ', ed. ערבתא חלפתא וכ', corr. acc., v. Rabb. D. S. a. l. note 1).

צָפַר (b. h., v. צָפַר II) *to circle;* v. צְפִירָה II. [Y. Ter. IX, beg., 46[c] צופרות, v. צָפַד.]

צָפַר I (cmp. צָפָה) [*to be bright;* denom. צִפָּרָא; (of movement) *to be swift;* denom. צִפּוֹר, צְפִיר &c.; (of sound) *to be shrill,*] *to whistle.* Y. Hag. II, 77[d] bot. אין צָפְרִית חד when I whistle once, put your garments on &c.; ib. 78[a] top [read:] תמנין ... אית בי עבד אנא צ' תרין צפרין when I can do (this); I can whistle twice and bring up eighty young men for you &c.; Y. Snh. VI, 23[c] bot. אי בי עבידנא צ' תרין זמנין וכ'.

צָפַר II (b. h. צָפָר, denom. of צִפּוֹר) *to circle* (v. צְפִירָה); *to plait one round.* Y. Sabb. VII, 10[c] top ההן דעבד קופין כד צ' וכ' he who makes baskets: when he finishes one round (on the Sabbath), he is guilty of weaving.

צָפַר III, צִפְרָא m. (preced.) *circle, garland.* Y. Yoma I, end, 39[b] וחוי ליה באצבעתיה צ' קבוטר and he drew a circle with his finger to intimate that the name is קבוטר (with ר, and not קבוטל).—*Pl.* צִי', צִפְרָיָא. Koh. R. to IX, 18 (expl. הָאֲמֻנוֹת, II Kings XVIII, 16) צ' golden wreaths (on the doors).

צָפַר IV, צִפְרָא m. (צָפַר I) 1) *morning.* Targ. Gen. I, 5. Targ. Ps. XC, 6; a. v. fr.—[Ib. 10 וטריסין לצ', prob. to be read: כִּצְפָרָא.]—Pes. 111[b] בטולי דצ' וכ' in the morning and evening shadows of things of less than a cubit's length. B. Mets. 107[b]; B. Kam. 92[b] (prov.) שתין ... גברא דמצ' כרך sixty runners may run, but will not overtake a man that takes early morning meals. Taan. 22[a] top, a. fr. לצ' when the morning came. Pes. 12[b]; a. v. fr.—*Pl.* צִפְרָיָא, צַפְרִין. Targ. Ps. CI, 8 (ed. Wil. *sing.*). Targ. Lam. III, 23; a. e.—2) *whistling signal.*—*Pl.* as ab Y. Hag. II, 78[a] top, v. צפר I.—[3) *bird,* v. next art.]

צִפֹּר *bird, pl.* צִפֳּרִים, צִי', v. צִפּוֹר.

צִי', צִפּוֹר, צִפְרָא, צְפַר ch. same, *fowl, bird.* Targ. O. Gen. VII, 14 (Y. צפור). Targ. O. Lev. XIV, 5 (ed. Berl. צפרא, corr. acc.; Y. צפו'). Ib. 6 (ed. Amst. צִיפָּ', ed. Berl. צַפָּ'). Targ. Prov. VII, 23 ed. Wil. צִ' (ed. Lag. צִי'); a. fr.—Meïl. 20[b], v. סָבַר III. Zeb. 64[b] צ' מלבר the bird (whose head is to be pinched) must be turned outside (over the back of the priest's hands). Gen. R. s. 79 צירפור מבלעדי וכ' no bird is caught without the decree of heaven; Y. Shebi. IX, 38[d] צפור; Esth. R. to I, 9 צירפי; Koh. R. to X, 8 צירפור, v. רָבַד. Ib. to IV, 6 (prov.) טבא חדא צ' כפותא וכ' better one bird tied, than a hundred flying; a. fr.—*Pl.* צִפָּרִין, צִפָּרְיָא, צִי', צִפּוֹ'. Targ. Lev. XIV, 4 (ed. Berl. צִפָּ'). Targ. Ps. CIV, 17; a. fr.—Y. Shebi. l. c.; Gen. R. l. c., v. צִרְרָא. Koh. R. l. c.; Lev. R. s. 3, beg., v. אֲגַר II; a. fr.—בֵּית צִפָּרַיָּיא (name of a family) *Beth-Tsipparaya.* Arakh. II, 4 (Bab. ed. 10[a] צירפרייא; Rashi צִפָּרִים); Tosef. ib. I, 15 צירפריא; Succ. 51[a].

צְפַרְדֵּעַ c. (b. h.) *frog*. Ker. 13b. Toh. V, 1; 4. Snh. 67b (ref. to Ex. VIII, 2) צ' אחת תירתה וכ' originally there was only one frog &c.; Ex. R. s. 10. Ib. ... אני עושה שלידחותי ע"י צ' I have my message carried, and be it even through a serpent, a scorpion or a frog; a. fr.—*Pl.* צְפַרְדְּעִין, צְפַרְדְּעִים. Ib. השחתת הצ' the ruin which the frogs effected. Pesik. Vayhi, p. 66b ואח"כ ... קולנין (כגון) צ' and then he sent them criers (heralds), that is the frogs; Pesik. R. s. 17; a. e.

צְפַרְרֵי m. pl. (denom. of צִפָּרָא) 1) *mornings, every morning*. Targ. Ps. LXXIII, 14.—2) *morning demons*. Ib. CXXI, 6. Targ. Cant. IV, 6. Targ. Y. Num. VI, 24.

צְפֹּרֶן, v. צִפּוֹרֶן.

צִי, צְפַרְתָּא f. (v. צִיפַּר) *fowl*, esp. *a small bird*, (supposed to be) *the humming bird*. Snh. 107a אתא שטן כצי' ... Satan came to him disguised as a bird (Yalk. Sam. 148 כטבריא). Succ. 5b כאפי דצ' as large as the face of a *tsipparta*, opp. בר יוכני. Sabb. 80b דצ' the egg of a *ts*. Yoma 75b ודוי כציפורתא the quail (*s'lav*) was no larger than a *ts*.; a. e.; v. צְפִירְתָּא.—צ' דדיקלא 'the bird of the palm' (= h. צפורת כרמים) a species of *locusts*. Sabb. 90b Ar. ed. Koh. (missing in ed.).

צְפַת pr. n. pl. *Ts'fath* (*Safed*,) near Tiberias (v. Neub. Géogr. p. 227). Y. R. Hash. II, 58a top אילין דחמיין צ' וכ' those who see (the New-Moon fire at) Ts., must they go around (announcing the New-Moon to others)?; ר' ברשל צ' למה מסבה וכ' ... since Rabbi has abolished the signals (except for the lake of Tiberias), why should Ts. go around? But (the fires are raised at the lake) for announcement, that they (the inhabitants of Ts. and other places) may know it.

צִצְחַר, v. צִבְחַר.

צִקְלָג (b. h.) pr. n. pl. *Siklag*, a Judæan town in possession of the Philistines. Gitt. 7a, v. לְגִרְמָה.

צְקָלוֹן m. (b. h. צִקְלֹן) *bag*. Pirké d'R. El. ch. XXXV; Yalk. Gen. 119 הלחם בצקלונך the bread is in thy bag.—[Men. 66b (play on בְּצִקְלוֹן, II Kings IV, 42) בא ויצק לנו ... ונוח הית he came and poured water (on our hands), and we ate, and it was pleasing.]

צֹר, v. צוֹר.

צַר I *to be narrow*, v. צָרַר.

צַר II m. (b. h.; preced.) 1) (adj.) *narrow*. Par. XII, 2 צלוחית שפיה צר a flask with a narrow neck; a. e.—צַר עַיִן, *pl.* צָרֵי עַיִן *narrow-minded, selfish, envious*. Y. Taan. III, 66d (ref. to Job XXXVI, 19) אם סדרתה תפלה לא יהו לך צ' מלמעלה if thou orderest thy prayer well, thou shalt have no envious adversaries in heaven above; a. e.; v. עַיִן.—*Fem.* צָרָה. Esth. R. to I, 5, a. e., v. עַיִן; a. fr.—*Pl.* צָרוֹת. Y. Sot. IX, 24a bot. רחבות מלמעלן וצ' וכ' wide above, and narrow below; a. fr.—2) *anguish, trouble*. Erub. 65a בצר אל יורה, v. יָרָה.—3) *oppressor, adversary*. Gen. R. s. 61, end, v. צוֹר.—[Yalk. Gen. 62 שונא וצר, v. עָר.]—*Pl.* צָרִים. Ex. R. s. 21 (ref. to Job l. c.) עריך שועך ... צ' מלמעלן thy prayer before thy Maker, that thou have no adversaries (accusers) in heaven above; Snh. 44b כל המאמץ ... אין לו צ' וכ' he who strengthens himself (makes a strong effort) for prayer, has no adversaries &c. Ib. ואל יהיו צ' וכ' and that he may have no adversaries &c. Ex. R. s. 27 צָרֵיהֶם של ישראל Israel's allied adversaries; a. fr.

צָרָא, *pl. constr.* צָרֵי, v. צוּר III.

צָרָא, v. צָרֵי.

צְרַב (cmp. צרק) *to shrink (from heat).*—*Part. pass.* צָרִיב *compact, hardened*. Bets. 7a מישום דצָרִיבָן because they (the eggs that are laid) are hard-shelled (and that is what he cares for).

צַרְבָּא m. (preced.) *shrinking, reduction* (through smelting). Targ. Is. VI, 13 (some צרכא, corr. acc.; h. text בער).

צוֹרֶבֶת, צָרְבָת f. (preced.) *shrivelled surface, scar* (= b. h. צָרֶבֶת). Neg. VII, 1 עד שלא נעשו צ' ed. Dehr. (ed. צרבת) before they are cicatrized; Tosef. ib. II, 14 צוֹרֶבֶת. Neg. VI, 8 צרבה Ar. (ed. צרבת). Lam. R. to I, 2 [read:] ונושכות על לחייהם כצרבת השחין and they (the tears) ate themselves into their cheeks (forming a surface) like the scars of a sore.

צָרֶבֶת, v. preced.

צָרַד (צָרַר) (cmp. preced. wds.) *to contract, shrivel, have a rough surface.*—*Part. pass.* צָרוּד (צָרוּר) *rough, harsh* (of sound). R. Hash. 27b צרוד Ar. a. Rashi to Ḥull. 36a (ed. צרור).

צַרְדָּא m. *tsarda*, name of a bird (prob. named from its voice, v. preced.). Ḥull. 62b (Ar. צָרָאדָא; Ms. H. צררא; Ms. R. 1 צִירְדָּא; Rashi Ms. צַרְדָּא, v. Rabb. D. S. a. l. note 300).

צָרְדָּא I c. (preced. wds.) *coarse web* (of hemp); *rough cloth*. M. Kat. 27b ואתאידנא ... אפי' בצ' בר זוזא (Ar. בצדרא; Ms. M. 2 בצָרָדָא; v. Rabb. D. S. a. l. note 7) and nowadays people use for shrouds even rough cloth worth a Zuz; Keth. 8b bot.—*Pl.* צְרָדֵי. B. Mets. 60b שרא למידק צ' (Ms. M. צדרא; Ms. F. צדרי; Ms. R. צָרָדֵי, v. Rabb. D. S. a. l. note) permitted to beat hemp-clothes (to improve their appearance).

צָרְדָּא II (צְרָדָה) רוּחַ צ', f. *demon Ts'rada*, name of a disease, (supposed to be) *vertigo*. Ḥull. 105b דקשי לי' צ' (Ar. צדדה; Ms. R. 3 צדרא, Rashi M. צררא; v. Rabb. D. S. a. l. note 8) it is bad for (it begets) vertigo. Pes. 111b אחדא ליה ר' צ' vertigo seized him (Rashi: *megrim*, prob. reading צְדָדָא).

צַרְדָּת (or צְרָדָת) f. (צרד) *rough sound, snap* (or *whistle*, v. infra); אצבע צ' *the snapping finger, middle finger*. Yoma I, 7; Tosef. ib. I, 9, expl. אצבע גדולה של ימין the large finger of the right hand. Y. ib. I, end, 39b רב

חונה אמר באצבע צ' בפה Rab H. says, the Mishnah means that the finger is put into the mouth (produce a shrill sound). Bab. ib. 19[b] (phonetic play) צְרִיחָה דְּהַאי מַאי הִיא the match to this (the middle finger) [comment.: the nearest to this (the index finger)], what is it? The thumb, i. e. the sound is produced with these two fingers. Tanḥ. Bo 14 אצבע אמצעית ... עד א' צ' up to 'the snapping finger', that is the middle finger.

**צְרָדְוָיָא** m. (צְרָדָא I) *manufacturer* or *seller of common cloth* (or *clothes*).—*Pl.* צְרָדְוָיֵי. B. Mets. 51[b] בצ' דירתבי וכ' Ms. H. a. R. 1 (ed. צְרָדְוָיֵי, Var. צרד'; v. Rabb. D. S. a. l. note 4; Ar. צדר'; older eds. in Rashi צדד') it refers to manufacturers &c., who pay four percent. commission.

**צְרַדְיָיתָא, צְרַדְיָאתָא** f. pl. (preced.) *rough cloth-garments* (which one does not mind selling), opp. מאני תשמישתא (good) garments for one's own use. B. Mets. 51[a] older eds., Ms. F. a. H. (Ms. R. 1 צרדיתא, later eds. צְרַדְיָיתָא; v. Rabb. D. S. a. l. note 70).

**צְרַח,** v. צָרַח II.

**צָרָה** I (b. h.; צָרַר) [*nearest,*] *associate wife, rival* (cmp. רַעְיָה). Yeb. I, 2 כשם שבתו פטורה כך צָרָתָהּ פטורה as a man's daughter (who was the wife of his brother that died without issue) is exempt from marrying the *yabam* (her father), so is her associate exempt. Ib. הלכה צָרַת בתו ... כשם שצָרַת בתו פטורה כך צרת צרתה פטורה if this his daughter's associate marries a second brother of his who has another wife besides her, and he dies (without issue): as his daughter's former associate is exempt, so is the latter's present associate exempt; a. v. fr.—Snh. 103[b]; Yoma 9[b]; Num. R. s. 7 מסכה צ' מסכה, v. מַסֵּכָה I. Midr. Till. to Ps. CI ועבר בים צ' זה צלמו של מיכה 'and a rival crossed the sea' (Zech. X, 11), that means the image of Micah; Num. R. s. 16, end; Mekh. Bo, s. 14.—Yoma 19[b], v. צְרָדָה.—*Pl.* צָרוֹת. Yeb. I, 1 חמש ... פוטרות נָרוֹתֵיהֶן צ' צרותיהן, fifteen women (married severally to the brother of a man with whom marriage is forbidden) cause the exemption from *yibbum* (יִבּוּם) of their associates and eventually the associates of their associates. Ib. 4 בית שמאי מתירין הצ' לאחים the school of Shammai allows the rivals of a woman forbidden on account of consanguinity to be married to one of the brothers of the deceased (without issue); a. fr.

**צָרָה** II f. (b. h.; צַר) 1) fem. of צַר.—2) *anguish, trouble, distress, persecution.* Ber. 9[b] דיה לצ' בשעתה time enough for the trouble when it comes ('sufficient unto the day is the evil thereof'). Ib. 63[a] (ref. to Prov. XXIV, 10) כל המרפה ... ביום צ' he who neglects the words of the Law, has no strength on the day of trouble. Pes. 117[a] על כל צ' וצ' וכ' in every trouble that may not come (euphem. for: that comes) upon them. Yeb. 63[b] (from Ben Sira) אל תצר צרת מחר וכ' worry not about to-morrow's trouble, for thou knowest not what the day may beget. Sot. 12[a] (play on צָרָה, I Chr. IV, 7) שנעשית צ' וכ' because she was a trouble (an object of envy) to her companions. Snh. IV, 5 שמא תאמרו מה לנו ולצ' וכ' lest you say, why should we undergo this trouble (of giving testimony)? &c. Gen. R. s. 81 וכיון שראה שצָרָתוֹ צ' and when he saw that his trouble was a real trouble (when he felt greatly embarrassed). Ib. אל תזכירני צָרָתִי do not cause me to mention my trouble. Cant. R. to III, 4 (ref. to Is. XXI, 2) כבר נתעלה (not נתעלם) צָרָתָהּ של עילם ... כבר נוצרה צרתה וכ' the anguish which Elam has to bring has already been brought up (prepared), ... the anguish through Media has already been created; a. v. fr.—*Pl.* צָרוֹת. Ber. 13[a] אחרונות צ' וכ' the later troubles make us forget the earlier; Y. Sot. IX, 24[b] top. Y. Meg. I, 70[d] לא דיינו צרתו של המן ... צרתו של דיינו הצ' have we not enough with the persecutions that visit us (on account of which we hold fast-days), that you want to impose upon us (the fast in commemoration of) the persecution by Haman? Snh. 97[a]; a. v. fr.

***צָרוֹב** m. (צרב) *smelter, goldsmith.*—*Pl.* צָרוֹבִין. Kidd. 82[a] Ar. (ed. צוֹרְפִים).

**צָרוֹךְ** m. (צָרַךְ) *need, use, profit.* Targ. Y. Num. VII, 5, v. צִיבָּא II. Targ. Hos. VIII, 8 (h. text חפץ). Targ. Is. LIV, 12. Targ. Job XXXV, 3. Targ. II Kings V, 7 הצ' איתי בר וכ' does the Lord need me &c.?; a. fr.—[Targ. Ps. LXX, 1, v. צְרִירָא.]

**צָרוֹךְ** m. (b. h.; צָרַךְ) *smelter, goldsmith.* Y. Meg. III, 74[a] bot., v. חַמְרוּרִים.

**צֵרוֹךְ,** v. צֵירוּךְ.

***צֵרוּר** m. (צָרַר I) *enmity.* Num. R. s. 21 בזיון ומלחמות וצ' disgrace, wars and enmity (Tanḥ. Pinḥ. 3 צרות).

**צְרוֹר** I m. (b. h.; צָרַר I) 1) *knot.* Kel. XXVI, 4 (צְרוּרוֹת) צ' שעה if they are tied up with a temporary knot; צ' עולם with a permanent knot; Y. Kil. VI, 30[c]. Ib. צ' עולם צריך חיתוך צ' וכ' a permanent knot requires cutting through (to be opened); a temporary knot does not &c.—2) *bundle, bag.* Kel. l. c. 2 צ' המרגלית a piece of leather in which jewels are bound up; צ' חמעות in which money is bound up; Tosef. ib. B. Bath. IV, 3. Snh. 68[a]. Ex. R. s. 20; a. fr.

**צְרוֹר** II m. (b. h.; צָרַר II, v. צָרַר) *pebble, stone.* Sabb. VIII, 6 (81[a]) צ' או אבן, read as in Y. ed. צ' אבן a pebble; Tosef. ib. VIII (IX), 22; Y. ib. VIII, 11[c] top (v. Rabb. D. S. to Sabb. l. c. note 3). Gitt. 64[b], a. e. צ' וזורקו אגוז וכ' a child that is given a pebble and throws it away, a nut and takes it. Men. I, 2 קמץ ועלה בידו צ' if the priest took a handful (of the meal offering), and a pebble was in it. T'bul Yom I, 4 הצ' שבככר a pebble (or a piece of earthen ware) put as a mark on a loaf; a. fr.—*Pl.* צְרוֹרוֹת. Y. Erub. V, 22[c] top. Y. Yoma IV, beg. 41[b] ויביא שני צ' וכ' (not צרורות) let him take two pebbles, one black &c.; a. fr.—[Yalk. Lev. 587 נפלו ממנו צ', read: נִיצוֹצוֹת.]

**צָרוֹר** ch. same. Y. Snh. VII, end, 25[d]. Ib. צרויר (corr. acc.).

**צרוריות,** Lev. R. s. 15 בצ', read: בּוּצָרְיָיה (v. Lam. R. to IV, 20).

צְרוֹרָתָא* f. pl. (v. preced. art.) *rough, stone-like.* Snh. 96ᵇ, Ms. M., v. צִירְוָתָא II.

צְרַח (b. h.; cmp. צָרַד) *to scream, croak.* Tosef. Sabb. VI (VII), 6 קרא עורב וא"ל צְרַח וכ' if a raven cries, and one says to him, croak . . ., this is a superstitious practice; Yalk. Lev. 587 צדה (corr. acc.); Sabb. 67ᵇ, v. עוֹרְבְּתָא.

צְרַח I, צְרֵיחַ ch. same. Lam. R. to I, 3 קם וצ' אמר לירה וכ' (not וצריה) he stood up and screamed (after him), saying to him &c.

**Af.* אַצְרִיחַ *to call together*; (of the bear) *to growl.* Targ. Prov. XXVIII, 15 (Ms. מַסְרִיחַ; h. text שׁוֹקֵק).

*Ithpe.* אִצְטְרַח *to be called together, be summoned.* Targ. O. a. Y. I Num. XXIV, 24.

צְרַח II (interch. with צָרַר, צָרָה) *to be narrow*; צ' ל- *to worry; to be sorry, be afraid.* Gen. R. s. 91 צ' לירה וערק (not צרת) he was afraid, and fled. Ib. וצ' לי מינך וכ' and I was afraid of thee, lest thou kill me. Y. Ber. I, beg. 2ᵃ דצררי לון מקמי וכ' (ed. דצדי, corr. acc.) they are afraid of wild beasts. Esth. R. to I, 22; Lev. R. s. 12 דצ' לי וכ' (not דצדי), v. נְטוֹרָא.

*Ithpe.* אִירְצְרַח (אִירְצְרָה), אִירְצְרַר same. Gen. R. l. c. ומִירְצְרַח לי מינה דלא שאלתיו (some ed. ומירצרה) and I am sorry that I did not ask it; Y. Ber. VII, 11ᵇ ומִירְצְרֵי לי מינך לא שלחתיה (read: מינה דלא וכ'); Yalk. Gen. 148 וצרו לי מינך לאו וכ' (read: וצררי, a. corr. acc.; v. Rashi to Ber. 48ᵃ).

צַר', צָרְחָא m. (preced.) *anguish,* צ' דלבא (prob.) *angina pectoris; pain of the heart* (Rashi). Gitt. 69ᵇ לצ' דל' a remedy for &c. Ber. 40ᵃ לצ' דל' Ms. F. a. Ar. (ed. לחולשא); v. Rabb. D. S. a. l. note 400). Cmp. צִירְחָא.

צְרֵי I, צָרָא *to split, tear.* Targ. II Esth. IV, 1.—Ab. Zar. 30ᵃ דצָרֵי ואתי ... וחזריה (Ar. צָאֲרֵי) saw a serpent split (cross the water, cmp. צלח) and come on.—[Men. 37ᵇ דצרירית, v. צוּר II ch.].

*Pa.* צָרֵי *to burst.* Ab. Zar. l. c. bot. דמְצָרֵי זיקי, v. טָרָא II.

*Ithpa.* אִצְטָרֵי, *Ithpe.* אִצְטְרֵי *to be split, burst.* Ib. 65ᵇ דלא נִצְטָרוּ זיקי that the wine bags should not burst. Sabb. 154ᵇ מִיצְטָרוּ זיקי the bags may burst. Yeb. 17ᵃ . . . בנתא אִיצְטָרוּיֵי אִיצְטְרוּיֵי the (Canaanite) girls of that generation had their wombs cut.—[Targ. Prov. XVIII, 1; XX, 3, v. צְדֵי I.]

צְרֵי II, v. צְרַח.

צָרֵי m. (b. h.; preced. art.) [*that which runs through cracks,*] *resin, balsam* (v. Gen. R. s. 91, quot. s. v. בַּלְסָם).—Ker. 6ᵃ, a. fr. הצ' an ingredient of frankincense. Sabb. 25ᵇ; Tosef. ib. II, 3 אין מדליקין בצ' you must not feed the Sabbath lamp with balsam; Y. ib. II, 4ᵈ אין מדליקין צוֹרִי.

צָרֵי, Sabb. 90ᵇ; Ab. Zar. 75ᵃ bot. Ar., v. צוּר III h. a. ch.

צִירְוָא, v. צִירְוָא.

צָרִיד (צָרִיר) m. (צָרַד) *hard and dry matter.* Ḥull. 36ᵃ; Pes. 20ᵃ; Men. 102ᵇ צ' של מנחות (Ms. M. everhere צרור, v. Rabb. D. S. a. ll. notes) the dry portion of meal offerings (not permeated with oil). Eduy. I, 8 יאכל צ' (early eds. צרור, v. Rabb. D. S. a. l. note 9) it must be eaten dry (coarsely pounded without being moistened); Maas. Sh. II, 4.

צְרִיד, Targ. Y. Num. V, 26; Targ. Y. Lev. IX, 17 (some ed.), v. צְרִירָא.

צְרִידָא, Targ. II Kings IX, 30; Targ. Is. LIV, 11; Targ. Jer. IV, 30, v. צְרִירָא.

צְרִידָה, צְרֵידָה (b. h. צְרֵדָה) pr. n. pl. *Seredah,* in Peræa (v. Neub. Géogr. p. 275), home of R. Jose ben Joëzer. Ab. I, 4. Eduy. VIII, 4; Ab. Zar. 37ᵃ; Pes. 16ᵃ; a. fr.

צְרִידָתָא f. pl. (v. צָרִיד) *hard and dry.* Snh. 96ᵇ, v. צִירְוָתָא II.

צְרִיחַ *to scream,* v. צְרַח I.

צְרִיחַ pr. n. pl. (preced.) *Ts'riah* (*Gathering Place, Tower*). Targ. Jud. IX, 46; 49 (h. text הַצְּ').

צְרִיוָאתָא f. pl. (v. צִירְוָא) *full of cracks*(?). Snh. 96ᵇ Ms. F., v. צִירְוָתָא II.

צָרִיךְ m., צְרִיכָה f. (צָרַךְ) *needing; needed; he* (*she, it*) *must.* Sabb. II, 7 צ' אדם לומר וכ' ... שלשה a man must order three things &c. B. Bath. 110ᵃ שירבדוק חנושא אשה צ' וכ' he who is about to marry a woman, should investigate the character of her brothers. Ber. 13ᵃ צ' כוונה must be read with the intention to comply with the law. Ib. 14ᵃ, a. fr. ואין צ' לומר (abbrev. ואצ"ל, or ואצ"ל לומר) and needless to say, of course. Yoma 83ᵃ אינו צ' ... חולה אומר צ' if the patient says that he needs food (cannot fast), and the physician says, he does not need. Ib. אני צ' I must have food. Tosef. Ḥag. II, 11 צְרִיכְנִי וכ' I must offer it &c. Pes. 5ᵃ, a. fr. אינו צ' this reference to a Biblical verse is unnecessary. Y. Ḥag. II, 78ᵃ top; Snh. 46ᵃ, a. e. השעה צ' לכך the condition of the time required such a measure; a. v. fr.—צריכה (sub. בדיקה, שאלה &c.) *is questionable, is undecided.* Y. Ned. IV, beg. 38ᶜ לקצור צ' ולבצור צ' (not צריכא) as to harvesting and grape-cutting, it is questionable (whether he may borrow tools of one from whom he has vowed not to derive any benefit, v. חֲנָאָה).—צָרִיךְ, a. v. צָרַךְ, נֶצֶךְ.—*Pl.* צְרִיכִים, צְרִיכִין; צְרִיכוֹת. Sabb. 55ᵇ, a. e. אנו צ', v. מוֹדָעֵי. Ber. 13ᵃ, a. fr. מצות צ' כונה, v. כַּוָּנָה. Keth. 21ᵇ אינן צ' לחעד וכ' need not testify before court (to the identity of their signature); a. v. fr.—[צְרִיכֵי, Shek. IV, 7 Y. ed., v. צוֹרֶךְ.]

צְרִיךְ, Targ. Ps. XXXVIII, 1 some ed., v. צְרִירָא.

צְרִיךְ *to need,* v. צְרַךְ.

צְרִיךְ m., צְרִיכָא I f. = h. צָרִיךְ. Targ. I Chr. XXVIII, 12. Targ. O. Gen. XVI, 12. Targ. Is. LIII, 2; a. fr.—Taan. 20ᵇ כל מאן דצ' וכ' whosoever is in need, let him come and eat. Ib. כל דצ' ליתי וכ' let whoever needs (to wash his hands) enter &c.; a. fr.—צריכא *a)* (in Y.) *it is doubtful,* v. צָרִיךְ. Y. Gitt. IV, 46ᵃ, v. אפרכוריס. Y. Ned. V, end, 54ᵇ תמן צ' ליה וכ' there it was doubtful to him, and here &c., v. פְּשִׁרְנָא; a. fr.—*b)* (*it is*) *necessary to state it.* Ber. 21ᵃ sq. וצ' דאי אשמעינן אימא לא: צ' and it was necessary (to teach both cases), for, if we had been taught only the first case,

we might have thought . . ., and if we had been taught only the second case, we might have thought . . .: hence it was necessary. Pes. 21ª צ׳ דאי . . . צ׳ דאי . . . למה לי למיתנא why was it necessary to say 'domestic animals' and 'beasts of chase'? It was necessary, for if . . .: hence it was necessary.—לא צריכא ד׳ (sub. אלא) *it would not have been necessary but for.* Taan. 20ᵇ לא צ׳ דנפלו וכ׳ it would not have been necessary to use the double expression 'ruinous' and 'liable to fall', were it not for the sake of intimating a case like that of walls which have fallen in consequence of their height, or which stand on the edga of a river. Yoma 83ᵇ פשיטא לא צ׳ בשבת is it not self-evident? It was necessary to state it for the eventuality of its being on the Sabbath. B. Mets. 30ᵇ לא צ׳ דחזיה וכ׳ it means a case, when he saw the animal pasturing &c.; a. v. fr.—*Pl.* צְרִיכִין, צְרִיכָן; צְרִיכֵי. Targ. Y. Lev. XXIII, 42. Targ. II Sam. XXI, 4; a. fr.—B. Mets. 31ª עומרין דצ׳ לארעא sheaves which need the ground (whereon they lie to ripen). Ib. צ׳ דאי וכ׳ all these three passages are necessary, for if &c. Pes. 23ª וצ׳ and both clauses are necessary; a. fr.

**צְרִיכָא** II m. (preced.) *needy, poor man.* Targ. Y. II Deut. XXIV, 14.—*Pl.* צְרִיכַיָּא. Ib. XV, 11.

**צְרִיכוּתָא** f. (preced.) *need, want.* Targ. Prov. X, 15. Ib. XXIV, 34 (some ed. צְרִיכְתָּא׳).

**צְרִיךְ**, v. צָרַךְ.

**צְרִיךְ** m. (צָרַךְ; cmp. מַצְבָּרָא) [*styptic,*] *alum* (crystal). Keth. 79ᵇ; Ab. Zar. 33ᵇ, v. מַחְפּוֹרֶת.

**צְרִיף** m. (צָרַךְ) [*narrow,*] *cone-shaped roof of reeds* &c.; *cone-shaped hut* (v. Sm. Ant.³, Engl. ed., s. v. Tugurium). Succ. I, 11 כמין צ׳ . . . העושה if a man makes his Succah in the shape of a cone (the walls forming the roof); Tosef. ib. I, 10. Sabb. 56ᵇ אותו היום . . . נבנה צ׳ וכ׳ on the day, when Jeroboam introduced two golden calves . . ., a hut was built (on the site of Rome), and this grew to be Greek Italy; a. e.—*Pl.* צְרִיפִין, צָרִיפִים. Y. Ab. Zar. I, 39ᶜ יום . . . שני צ׳ ברומי on the day when Jeroboam . . ., Remus and Romulus came and built two huts on the site of Rome; Cant. R. to I, 6; Esth. R. to I, 9. Erub. 55ᵇ יושבי צ׳ כיושבי קברים dwellers in cots are like dwellers in graves. Ex. R. s. 20 הרס את הצ׳ he destroyed the shepherd's cots; a. e.—גַּגּוֹת צְרִיפִין pr. n. pl. *Gaggoth Ts'rifin* (*Cottage Roofs*). Men. X, 2. Ib. 64ᵇ; Y. Shek. V, 48ᵈ top פעם אחת . . . אית אתר דמחקרי ג׳ צ׳ או צ׳ ג׳ it once occurred during a drought . . ., when they did not know whence to get the ʿOmer, that a mute was there, and he put one hand on (pointed to) גגות (flat roofs) and one on צריפין (cone-shaped roofs); they brought him before Pethahiah (Mordecai), who asked, Is there a place called G. Ts. or Ts. G.?

**צְרִיפָה, צָרִיפָא** ch. 1) same. B. Mets. 42ª צ׳ דאורבני אבל לצ׳ דאורבני לא but he has no right to put up a cot of bulrushes (and let the rain drip on the neighbor's ground), v. נָטַף. Men. 64ᵇ חדא . . . ידא אאיגרא אצריפה one hand on a flat roof, and one on a cone-shaped roof, v. preced; Yalk. Ezra 1067.—[Snh. 44ª, v. צָרַךְ.]—*Pl.* צְרִיפִין, צְרִיפֵי. Succ. 13ᵇ הנהו צ׳ דאורבני וכ׳ those cone-shaped bundles of bulrushes are fit to cover the Succah, when the top knots are untied.—2) pr. n. pl. *Ts'rifa* (or *Ts. d'ʿEna*), in Babylonia. B. Mets. 86ª מפומבדיתא לצ׳ דעינא ומשחין לצ׳ מצ׳ לעינא ומצ׳ (Ms. M. דעינא). Snh. 44ª (expl. אדרת שנער, Josh. VII, 21) סרבלא דצ׳ (Ms. F. ס׳ צ׳, v. Rabb. D. S. a. l. note 3) a cloak made in Ts. (v., however, צָרַךְ).—3) name of an idolatrous temple (and fair) in Ashkelon. Ab. Zar. 11ᵇ.

**צְרִיפָה** I f. (צָרַךְ) *smelting*; trnsf. *purification through trials, chastisement.* Midr. Till. to Ps. CXIX, 81 יש צ׳ וכ׳ is there a greater trial than this?

**צְרִיפָה** II 1) *cone-shaped roof*, v. צְרִיפָא.—2) בֵּית צְ׳ (בְּנֵי) pr. n. gent. *Beth* (*B'nê*) *Ts'rifa.* Eduy. VIII, 7; Y. Kidd. IV, 65ᵈ bot.; Bab. ib. 71ª בית חַצְ׳.

**צְרִיפְתָּא** f. = h. צָרִיף, *alum.* Targ. Jer. II, 22 Ar. (ed. בוריתא).

**צָרִיר**, v. צָרִיד.—[Y. Snh. VII, end, 25ᵈ, read צָרוֹר.]

**צְרִירָא** m. (צָרַר) *bundle, bunch, handful.* Targ. Ps. XXXVIII, 1 צְרִיר לבונתא וכ׳ ed. Lag. (some ed. צרוך, צרוך, corr. acc.; absent in ed. Wil. a. oth.) a bunch of frankincense as a good memorial for Israel (h. text להזכיר); ib. LXX, 1 למדכר על צ׳ לבונתא ed. Lag. (ed. Wil. צרוך, corr. acc.). Targ. Y. Num. V, 26 צריר אדכרתא (some ed. צריד, corr. acc.); Targ. Y. Lev. IX, 17 (corr. acc.).—V. צְרַר I.

**צָרַךְ** [*to be narrow,*] *to need, want.* Y. Dem. II, beg. 22ᵇ לא צָרְכוּ ליתן וכ׳ . . . the scholars had no need to describe them; למנותן . . . צרכו found it necessary to specify them; a. fr.

*Nif.* נִצְטָרַךְ *to be in need, be forced.* B. Kam. 50ᵇ נ׳ למכור לנקביו נ׳ וכ׳ he was obliged to sell his field; a. fr.—Euphem. נ׳ לנקביו (or sub. לנקביו) *to have a human need*, v. נָקַב. Ber. 23ª. Ex. R. s. 9 בשעה שהוא נ׳ הפוש אותו surprise him when he is easing himself; a. fr.—לא נִצְרְכָה אלא it would not have been necessary (to mention it) were it not in order to indicate &c. (v. צְרִיךְ). B. Mets. 30ᵇ; a. fr.—Y. Ber. VII, 11ᵇ top לשני קטנים נצרכה it was necessary (to state the two seemingly contradictory opinions) for two kinds of minors (one sure, and one doubtful); Gen. R. s. 91.

*Hithpa.* הִצְטָרֵךְ same, (with לְ־) *to be in need of, depend on.* Taan. 22ᵇ an individual must not impose fasts upon himself, שמא יִצְטָרֵךְ וכ׳ lest he become dependent on men (become unable to work), and they will have no pity on him. Sabb. 118ª . . . ואל תִּצְטָרֵךְ וכ׳ עשה rather make thy Sabbath a week-day (as regards festive meals) than be dependent on men; Pes. 112ª. B. Bath. 110ª, v. עֲבוֹדָה; a. fr.

*Pi.* צִרֵךְ *to have a need.* Yalk. Job 927 המְצָרְכִים, v. צוֹרֵךְ.

*Hif.* הִצְרִיךְ *to cause to need, to declare bound, oblige.* Taan. 23ᵇ ברוך . . . שלא ה׳ וכ׳ blessed be the Lord that he put you beyond the need of Abba Hilkiah's prayer. Kidd. 25ª והצְרִיכָה ר׳ וכ׳ Rabbi decided that she must have another immersion; a. fr.

*Hof.* הוּצְטָרַךְ *to be needed; to be in need of, be forced.* Men. 79ᵇ אם הוּצְרְכוּ הוּצְטָרְכוּ וכ׳ if they shall be needed (for

the sacrifice intended), they shall be used; if not, they shall be otherwise employed; Keth. 106b; Shebu. 11a. Ib. תמידין שלא הוצרכו לצבור animals selected for daily offerings beyond the needed number. Yoma 67a מעולם לא ח׳ אדם לכך it never happened that the messenger sent with the Azazel needed to make use of the offer of food. Num. R. s. 7 לא הוצרכו שיעשראום וכ׳ they had not to be forced &c., v. עָשַׂה; a. fr.

**צָרַךְ**, ch. same. Targ. Y. II Gen. XVI, 5.—Y. B. Bath. VIII, 16b bot. צָרְכַת וזבנת וכ׳ she needed money and sold to her husband (the property which she had assigned to her brother). Y. Erub. V, beg. 22b [read:] צ׳ לך צחק לך he who needs thee may smile (assent) to thee (flatter thee), he who needs thee not, dares to wonder at thee (in disapproval); Y. Snh. XI, 30b top צריך לך שחק וכ׳; a. e.—Mostly *pass.* צָרִיךְ *to need, be needed.* Ib. תלת עשרה ... דלא צ׳ ליה he spent thirteen years ... without needing him. Taan. 20b לא צְרִיכְנָא האידנא now we do not need it. Yeb. 105b תא לא צְרִיכַת come back, she needs not (to be examined, or: thou needest not examine her). Ber. 13b תו לא צריכת more you need not do; a. fr.

*Ithpa.* אִצְטָרִךְ, *Ithpe.* אִצְטְרִיךְ *to be needed; to need.* Targ. Y. I Gen. XVI, 5. Ib. XLVII, 12; a. fr.—Taan. 23a כי מִצְטָרִיךְ whenever the world needed rain. Ber. 9a א׳ עלמא למטרא it was necessary (in the Scriptural text) to write *hazzeh.* Ib. 13a למה לי א׳ וכ׳ ... והיו that *v'hayu* (Deut. VI, 6) which is written, what is it for? It is needed because of the preceding *sh'm'a.* Bets. 7a א׳ לאשמעינן it was necessary to let us understand distinctly. Bekh. 31a אִיצְטְרִיכָא ליה שעתא the time needed him, i. e. the scholars felt in need of his teaching. Hull. 38a איצטריכא ליה לאבא לאוזוי וכ׳ does Abba (do you) consider the shaking of the ears (of the animal) an indispensable symptom of vitality? Keth. 22a אלא כי א׳ קרא לכדרב הונא וכ׳ but that citation is needed for the rule which R. H. ... deduced from it. Ib. 97a למזבן וכ׳ ... אִיצְטְרִיכוּ he wanted money to buy oxen; לסוף לא איצטריכו ליה finally he found that he could do without it. Ber. 47b תרי איצטריכו two more persons were wanted (to make up the legal quorum); a. v. fr.—Gen. R. s. 91 אִיצְטָרְכִית למשאליה I felt the need of asking him; Y. Ber. VII, 11b אִצְטְרַכַת לי sub. למשאליה, v. צָרִיךְ.

*Af.* אַצְרַךְ as preced. *Hif.* Gitt. 63b גט ... אַצְרְכַהּ R. ... decided that she required a letter of divorce.

**צָרְכָא, צֹרֶךְ**, v. צוֹרְכָא, צוֹרֶךְ.

**צָרַם** *to incise, split.* Bekh. V, 3 הצורם באוזן וכ׳ if one makes a slit in the ear of a firstborn animal. Ib. ... נטל וצ׳ וכ׳, v. פָּגִיוֹן. Ib. (35a) הלך וצ׳ באזני וכ׳ (Talm. ed. וצִירֵם, *Pi.*) he went and mutilated the ears of other firstborn animals. Zeb. 25b הצורם אזן חפר if one mutilates the (priest's sacrificial) bullock; Bekh. 39b (Tosaf. החורם). Tosef. Par. III, 8 צ׳ לו באזנו he slit his ear (to make him unfit for priestly service); a. e.

*Pi.* צִירֵם same, v. supra.

**צָרַע** (b. h.; cmp. preced. a. נָגַע *Hif.*) *to strike, smash,* esp. (cmp. a. פָּחַשׁ) *to strike with leprosy.* Yalk. Is. 271 כמו שצָרַעְתִּי את ידך as I struck thy (Moses') hand with leprosy.—Part. pass. צָרוּעַ *leper.* Num. R. s. 7, v. פָּרַע.

*Hithpa.* הִצְטָרֵעַ, *Nithpa.* נִצְטָרֵעַ *to become,* or *to be a leper.* Snh. 110a ראוי ליצטרע he who encourages strife deserves to be stricken with leprosy. Ib. 107a ששה חדשים ד׳ דוד David was a leper for six months. Ex. R. s. 3 לא נִצְטָרְעָה היד וכ׳ Moses' hand did not become leprous, until he had taken it out &c.; a. e.

**צְרַע** ch., *Ithpa.* אִצְטְרַע as preced. *Hithpa.* Targ. Y. I Num. XII, 16 (XIII, 1).

**צָרְעָא** *leprosy,* v. צוּרְעָא.

**צִרְעָה, צִרְעָת** f. (b. h.; preced. wds.) [*plague,*] *hornet* (collect. noun). Y. Sabb. XIV, beg. 14a מותר להרוג את הצ׳ וכ׳ you may kill hornets on the Sabbath (because they are dangerous to life). Ib.; Bab. ib. 121b שבנירוה צ׳, v. נִירוֹן. Midr. Till. to Ps. LXXVIII, 45 וכן הצ׳ בימי וכ׳ the same was the case with the plague of hornets in Joshua's days; Yalk. Sam. 102; a. e.—[Yalk. Lev. 537 רכול אף הצ׳, read: הצִרְפָּה.]—*Pl.* צִרְעִים, צִרְעִין, צִרְעוֹת. Yalk. Sam. l. c. והיו שתי צ׳ קורטוט וכ׳ two hornets split the stem &c.; Tanh. Mishp. 18 צִרְעָיוֹת; ed. Bub. 12 צרעות. Makhsh. VI, 4 דבש צ׳ hornets' honey. Sot. 36a שתי צ׳ הואי וכ׳ there were two plagues of hornets, one in Moses' days, and one in Joshua's; a. e.

**צָרַעַת** f. (b. h.; preced. wds.) [*plague,*] *leprosy.* Yeb. 63b (fr. Ben Sira) אשה רעה צ׳ ... מִצָּרַעְתּוֹ a bad wife is a plague to her husband; ... let him divorce her and be cured of his plague; Snh. 100b. Lev. R. s. 16, a. fr. לקה בצ׳ was smitten with leprosy. Ib. s. 17 (ref. to יסגרך, I Sam. XVII, 46) לשון צ׳, v. הֶסְגֵּרָה. Meg. 8b מי שצרעתו תלויה בגופו he whose (seclusion on account of) leprosy depends on the condition of his body; שאין צרעתו ... אלא בימים whose seclusion depends ... on time; מי שצ׳ ... ברפואות whose seclusion depends on his recovery; a. fr.—*Pl.* צְרָעוֹת. Sifra Thazr., Neg., Par. 3, ch. III בנין אב לכל חצ׳ שיהיו (not הצרעת, v. R. S. to Neg. IV, 3) this verse (Lev. XIII, 11) establishes the rule for all leprosies that they must be no less than the size of a bean.

**צְרַעְתָּא**, v. צוּרְעָא.

**צָרַף** (b. h.; cmp. צרב) [*to press, shrink,*] 1) *to smelt, melt;* trnsf. *to refine, purify, try.* Y. Keth. VII, end, 31d; Tosef. ib. VII, 11 צוֹרֵף נחשת, v. infra. Yoma 72b (ref. to Ps. XVIII, 31) זכה משמחתו ... צורפתו if he deserves well, she (the Torah) cheers him; if not, she smelts him (through trials); צורפתו לחיים she steels him for life; צורפתו למיתה she smelts him for death. Yalk. Ex. 391 צְרַפְתִּי ובחנתי וכ׳ ... דרשתי I studied and searched, refined and tested &c.; a. fr.—2) *to tighten, harden.* Yoma l. c., v. supra. Y. Yeb. XVI, 15d top שצָרְפָתוֹ Var., v. צָפַד.—3) *to change,* v. infra.

*Pi.* צֵרֵף 1) *to smelt.* Keth. VII, 10 (among the occupations to which a wife may object) מְצָרֵף נחושת, expl. ib. 77a חשלי דודי, v. חַשְׁלָא; anoth. opin. מיתתך נחושת וכ׳,

III, 4 מצט׳ are combined to make up the legally required quantity of water; a. fr.—Tosef. Maas. Sh. III, 3, v. supra.

**צָרַף I** ch. same, 1) *to smelt, refine, try.* Targ. Jer. IX, 6. Targ. Is. LIII, 10; a. fr.—Part. pass. צָרִיף; f. צְרִיפָא &c. Targ. Prov. XXX, 5.—*2) *to contract, sponge (cloth).*—Part. pass. as ab. Snh. 44ª סרבלא צ׳ Ms. F. (v. Rabb. D. S. a. l. note 3; ed. דצרריפא) a sponged cloak (Rashi: *dyed with alum*, v. צְרִיפָתָא); v., however, צְרִיפָא 2.—3) *to combine, join.* Targ. Y. II Gen. XV, 1; Num. XXIV, 24.

*Pa.* צָרֵף 1) *to smelt, refine.* Targ. Mal. III, 3.—Trnsf. *to torment* (v. P. Sm. s. v. 3446). Targ. Prov. XXV, 20.—2) *to join, attach.* Y. Nidd. II, end, 50ᵇ ולא הוה מְצָרֵף לון עימיה and never joined them to himself (invited them to a consultation); חד זמן צָרְפִלֹן עימיה once he did invite them; בגין כך צָרְפִיתְכוֹן (not צריפתכון) therefore I invited you; a. e.—B. Mets. 53ª, v. infra.—Part. pass. מְצָרָף. Sot. 17ª תאר אשׁה the Alef and Shin (אֵשׁ fire) are joined, in אִישׁ, they are not joined (separated by י; Rashi: מיצְרִיף *Ithpe.*).—3) (denom. of צְרִיפָתָא) *to mix earth with alum.* Part. pass. as ab. Ab. Zar. 33ᵇ דמְצָרְפֵי ובלעי they (the earthen vessels) contain alum and therefore absorb more.

*Ithpa.* אִצְטָרִיף, *Ithpe.* אִיצְטְרִיף 1) *to be joined, to join.* Targ. Y. I Gen. XV, 1; Num. XXIV, 24.—B. Mets. 53ª וְנִצְטָרְפִינְהוּ (Rashi וְנִיצְטָרֵף; Ms. M. וְנִצְרוֹף; Ms. H. וְנִצְטְרֵיף; Ms. F. וְנִצְטָרֵף) let them (the two kinds of coins) be joined (and treated as one mass; Rashi a. Mss.: let him join them); לא מְצָטְרָפֵי דאוריית׳א ... things forbidden as sacred by Biblical law and things forbidden by rabbinical law cannot be combined (Ms. H. לא מְצָרְפִינַן we dare not combine). Succ. 19ª מי ... דאיצְטְרוּפֵי מצטרף וכ׳ is there anything that may be joined (to make up the legal size) which in itself is not fit? Ber. 47ª מאי דעתך לאיצטרופי בהדן do you expect to be counted with us (as the third person for saying grace)? Yoma 74ª חזי לאיצטרופי fit to be added (to make up the legal quantity); a. fr.—Sot. 17ª, v. supra.

**צֶרֶף II** m. (preced.) *junction*; (adv.) *in immediate succession.* Y. Pes. III, 30ª top טחן ליה צ׳ ground his flour for the Passover without interruption (without waiting for the millstones to cool off).

**צָרְפָא** m. (preced. wds.)=h. מַצְרֵף, *refining pot, crucible.* Targ. Prov. XVII, 3; XXVII, 21. Ib. XXV, 4.

**צָרְפִית I** f. (v. צוֹרֵף) *belonging to the goldsmith's shop.* Tosef. Kel. B. Mets. VII, 10, v. תַּחְתִּית.

**צָרְפִית II** f. (v. next w.) *the woman of Zarephath* that entertained Elijah (I Kings XVII, 8 sq.). Y. Ber. V, 9ᵇ top. Gen. R. s. 50; Yalk. ib. 84; Yalk. Kings 209; Pesik. R. s. 3. Ib. s. 4, v. כִּלְכֵּל. Yalk. Jon. 550 יונה ... בן צ׳ אלמנה היה Jonah ... was the son of the widow of Zarephath.

**צָרְפַת** (b. h.) pr. n. pl. *Zarephath* (*Sarepta*), near Sidon. Pirké d'R. El. ch. XXXIII. [In later Hebrew literature צ׳ is a name for *France*; with ref. to Ob. 20.]

v. חָתַךְ; Tosef. ib. l. c. זה מתיך וכ׳ he that casts bronze.—Trnsf. *to refine.* Gen. R. s. 44 (ref. to צרופה, Ps. XVIII, 31) לא נתנו המצות אלא לצָרֵף וכ׳ the (ceremonial) laws have been given for the purpose of refining (disciplining) men through them. Ib. שצְרָפוֹ הקב״ה וכ׳ (Abraham) whom the Lord tried in the furnace of fire. Ib. (ref. to צָרַף, Is. XLI, 7) זה אברהם שצרפו וכ׳ that means Abraham, whom the Lord tried &c.; (Yalk. Is. 313 שנִצְרַף, *Nif.*).—2) *to tighten, harden.* Makhsh. V, 7 המוליך ... לצָרְפָהּ if one takes a ship out to sea for the sake of tightening it; מוציא מסמר ... לצָרְפוֹ if one takes a (glowing) nail in the rain for the sake of hardening it; Tosef. ib. II, 16 בשביל לצוֹרְפוֹ. Tosef. Kel. B. Kam. III, 13 צָרָפָן אפי׳ וכ׳ (or צְרָפָן) if he hardened (baked) them (the earthen vessels) even in a peat fire. Bets. 32ª משׁוְצָרְפוֹ בכבשן (Ms. M. משישרפו) from the time he baked it in the kiln. B. Mets. 84ª (of iron weapons) משׁוְצָרְפָם בכבשן when he has hardened them in the furnace, v. צִחְצֵחַ; a. e.—3) [*to melt together, weld,*] *to combine, join.* Maasr. II, 5 ואם צָרַף (Y. ed. צירף) if he combined (ate them together). Y. Pes. III, 30ª top שני ... אין חבית מְצָרֶפֶת if two pieces (of leavened matter), each half the size of an olive, are in the same room, the room does not join them (so as to be counted one olive-size); if in one vessel, הכלי מצרף the vessel joins them. Kidd. 40ª, a. e. מְצָרְפָהּ למעשה, v. מַחֲשָׁבָה; a. fr.—4) *to change small for large coin*, opp. פָּרַט. Maas. Sh. IV, 2 שהיא מצרף כמות ... as the banker counts when he gives small change for large coins, not as he counts when giving large coins for small change; Tosef. ib. III, 3 הִמְצָרִיף ... שמצריף ed. Zuck. (Var. המצרף ... מצטרף) if one buys a gold Denar for coins designated for second tithes, he must count as the banker would when selling small change, not as he would, when buying large change. Shek. II, 1 מְצָרְפִין, v. הֶדְיוֹט. Y. B. Mets. IV, end, 9ᵈ לצוֹרְפָהּ מְצָרְפָהּ ביפה ... if he wants to change the defective coin to be spent in Jerusalem, he must exchange it as if it were of full value (v. Bab. ib. 52ᵇ); a. fr.—Sifré Deut. 48 אחד מצרף דינר ואוכלו ואחד מצ׳ דינר ומניחו one gathers a gold Denar and spends it, and another changes his accumulation for a gold Denar and puts it away; Yalk. ib. 873, v. סָגַל.

*Nif.* נִצְרַף 1) *to be smelted, tried.* Yalk. Is. 313, v. supra. Midr. Till. to Ps. CXIX, 81 כבר נִצְרַפְנוּ we have already been tried.—2) *to be hardened.* Kel. IV, 4 משׁוְצָרְפוּ בכבשן when they have been baked in the kiln; Tosef. ib. B. Kam. III, 13 משׁוְצָטְרְפוּ.

*Hithpa.* הִצְטָרַף 1) same, v. supra.—2) *to be joined, combined, counted in.* Naz. 35ᵇ, a. e. אין היתר מִצְטָרֵף לאיסור a permitted thing is not to be joined to a forbidden thing, i. e. if one ate simultaneously, one half of the legal size each, of a permitted and of a forbidden thing, the two must not be counted together to make up the legal size. Ib. 4ª מִצְטָרְפִים זה עם זה they are counted together. Ib. VI, 1. Ber. 47ᵇ תשעה ועבד מִצְטָרְפִין nine freemen and one slave may be combined (to make up the requisite number of ten for prayers). Ib. שנים ושבת מצט׳ two persons (at meal) and the Sabbath may be combined (count for three persons); שני ת״ח ... מצט׳ two scholars (at meal) who are engaged in discussion are counted as three. Mikv.

**צִיר׳, צְרִצוּר** m. (cmp. צְרוֹר II) *a stone vessel* containing a strainer and having an indented (comb-like) rim; a sort of *cooler*. Kel. II, 8 חמסרק של צ׳ if an unclean object touches the 'comb' of a cooler; Tosef. ib. B. Kam. II, 8; Tosef. Eduy. II, 1. Kel. III, 2. Mikv. III, 3 המערה מן הצ׳ ומטיל וכ׳ if one pouring water out of a cooler throws water out in several places. Ab. Zar. 73[a] קטן׳ מצ׳ ... המערה וכ׳ if one pours forbidden wine from a small cooler into the wine pit. Y. Snh. X, 28[d] top והדה שם צ׳ וכ׳ and there stood a pitcher full of Ammonite wine; Bab. ib. 106[a] צרצורי (corr. acc.); Num. R. s. 20; Tanh. Balak 18; Yalk. Num. 771 (ed. Salon. סרסור, v. Rabb. D. S. to Snh. l. c. note 1). Gen. R. s. 98 [read:] אפי׳ היה צ׳ של מים בצדו וכ׳ even if a pitcher of water had stood by his side, he would have been unable to put his hand forth &c. — *Pl.* צְרִצוּרִין. Tosef. Kel. B. Kam. II, 9.

**צַרְצוּר** m. (צָרַר II, v. נְצַר) [*chirper,*] *cricket*. Ḥull. 65[b] והלא הצ׳ הזה וכ׳ has not the cricket four feet &c. (and yet it is not permitted, because it does not go by the name of חָגָב?); v. נֵצֶר I.

**צַרְצוּרָא*** m. (צָרַר I) *knot, loop*. Gen. R. s. 92 (ref. to Gen. XLII, 24) כהדין צ׳ עבד וכ׳ וייאסר וכ׳ he (Joseph, in tying Simeon) made something like a loop (making the brothers believe, that he really tied him), as it is written, 'he tied them in *their* eyes'; cmp. ib. s. 91. [Comment. ref. to preced. w. or to צְרִצוּר offer no intelligible explan.]

**צַרְצָרָא** f. 1)=h. צְרִצוּר, *cricket*. Lev. R. s. 33, end; Cant. R. to II, 14 צְרָצְרָה, v. נְצַר.—2) [*croaker,*] *raven* (in Arab. *accipiter*, v. Freit. Dict. s. v.). Esth. R. to I, 9; (ib. 4 בת קבריא), v. גַּלְגַּל.

**צָרַר** I (b. h.; v. צוּר II) 1) *to surround, wrap, tie up*. Ḥull. VIII, 2 צוֹרֵר אדם בשר וכ׳ one may tie up meat and cheese in one sheet. Ber. 23[b] צורר אדם תפיליו וכ׳ a man may tie up his T'fillin with his money &c.; לא יָצוֹר he must not do so. Tosef. Shebi. I, 9 צורר he may bandage (a fig-tree when the bark is peeled off). Cant. R. to I, 7 אני צוֹרְרָה לך בכנפיך I (the Lord) will tie this up in thy lap (reverential expression for, *my lap*), i. e. I shall remember and visit this act upon thee; a. fr. — Part. pass. צָרוּר; f. צְרוּרָה &c. Gen. R. s. 14 (ref. to ויצר, Zech. XII, 1) מלמד שנפשו של אדם צ׳ בקרבו וכ׳ this teaches that the soul of man is tied up within him (love of life is a natural instinct), or else, when trouble comes upon him, he would detach it and cast it away. Sabb. V, 2 יוצאות צרורות may be let out (on the Sabbath) with their udders tied up. R. Hash. 22[b] מאתים זוז צְרוּרִין וכ׳ two hundred Zuz are tied up in my cloak; a. fr.—2) (neut. verb) [*to be narrow,*] *to cause distress*; Part. צָר; *imperf.* יֵצַר (with ל־, or sub. ל־) *to be distressed; to worry*. Gen. R. s. 76 (ref. to Gen. XXXII, 8) ויצר לו וכ׳ ... וייירא he was afraid, lest he slay, he was distressed, lest he be slain; Tanh. Vayishl. 4. Yeb. 63[b] אל תֵּצַר צרת וכ׳, v. צָרָה II; a. e.

*Hif.* הֵיצַר 1) *to be distressed, worry, feel sorry*. Pesik. R. s. 3 אע״פ שה׳ הקדים וכ׳ although he (Joseph) grieved over it, yet he (Jacob) placed Ephraim before Menasseh. Ib. היה יוסף מֵיצַר וכ׳ Joseph grieved over it exceedingly. R. Hash. II, 9 ומצאו ... מיצר R. A. found him grieving; ib. 25[a] מי מיצר ר״ע מיצר וכ׳ which of them was grieving? was it R. A. or R. Joshua? Ib. שהוא מיצר ... הלך R. A. found R. J. in distress. Cant. R. to VIII, 6 מְצָרִרִין ... יוצאי בהם travellers suffer through them (the rains; Yalk. Is. 333 מצערים); a. fr.—2) *to distress, oppress, persecute*. Lam. R. to I, 5 כל מי שבא לְהָצֵר וכ׳ whoever is designated to persecute Israel, is first made a chief; Gitt. 56[b] כל המיצר (המְצָרִים) לחם וכ׳; Snh. 104[b]. Mekh. B'shall. s. 5 כל המצרים לחם וכ׳ all that are to distress them in the future; a. fr.—3) *to narrow, close*. Y. Taan. III, 66[d] (ref. to Job XXXVI, 19) אם סררתה ... מֵיצַר פיך when thou orderest thy prayer, do not narrow thy mouth (be timid in thy demands), but 'open thy mouth wide, and I shall fill it' (Ps. LXXXI, 11). Yalk. Job 927 והֵצַרְתִּיו (not והצרתי) and I closed him up.

*Hof.* הוּצַר *to become distressing, be painful*. Ruth R. to I, 7 הוצְרָה עליהם הדרך וכ׳ travelling was painful to them, because they walked barefoot.

*Nif.* נִצְרַר *to be tied up, gathered*. Sabb. 107[b] נ׳ הדם אע״פ וכ׳ if (in consequence of a blow) blood is gathered (and congealed), though no bleeding took place; Ḥull. 46[b]. Y. Sabb. VII, 10[c] top; a. e.—Gen. R. s. 46 משנ׳ דמו when man's blood is tied up (runs slowly, in advanced age); Yalk. ib. 80.

**צְרַר** ch. same, *to tie up, enclose*. Perf. צַר; impf. יְצַר, יְצוֹר. Targ. Prov. XXX, 4. Targ. Ez. V, 3. Targ. Y. Lev. XVI, 4 יֵצֵר (O. ייסר; h. text ירחגר); a. fr. — [Targ. Prov. XXIII, 5, v. צְדַד.] — Part. צָרִיר, צָרַר. Targ. Job XXVI, 8; a. e. — Part. pass. צְרִיר. Targ. Ex. XII, 34 (Y. II קטיר). Targ. Y. Deut. XIV, 25. Targ. Ps. LXXVIII, 13; a. e. — Lev. R. s. 6 צור הדין קניא בידך hold this staff in thy closed hand (Ned. 25[a] נקוט). Ber. 23[a], a. e. לְמֵיצַר, v. צוּר II ch.

**צָרַר** II *to be rough*, v. צְרַד.—Denom. צְרוֹר II.

**צְרַר** ch. same. *Pa. part. pass.* מְצַרַר; *pl.* מְצַרְרִין *wrinkled, hard*. Targ. Josh. IX, 4 (h. têxt מְצֹרָרִים).

**צְרָרָא, צְרָר** I m. = h. צְרוֹר I, *bundle; money-bag, purse*. Targ. Prov. VII, 20. Targ. O. Gen. XLII, 35 (ed. Vien. צְרִירִי). — Pl. צְרָרֵי, צְרָרִין. Ib. — Bets. 15[a] צ׳ דפשיטי bags filled with money (if made of mixed webs). B. Bath 174[a] אימר צ׳ אתפסיה (not אתפסוה) I may say, the father, when he borrowed the money, gave the creditor bundles (of valuables) as security. Ib.[b] חיישינן לצ׳ we take into consideration the possibility of security's being deposited with the creditor. Ib. אי לאו דאתפסיה צ׳ מעיקרא וכ׳ (not דאתפסה) unless he had secured him by a deposit, he (the guarantor) would not have assumed the guaranty. Keth. 107[a] אימא צ׳ אתפסה I may say, he (the husband on going away) left a deposit with her (his wife, with which to support herself). Ib.[b] לקטנה לא מתפיס צ׳ no money is likely to be deposited with a minor; a. e.

**צְרָרָא** II m. = h. צְרוֹר II, *pebble*. Y. Peah VIII, 20[d] bot., v. בְּרָרָא. — *Pl.* צְרָרַיָּא, צְרָרִין. Y. R. Hash. II, 58[a] bot. משדי עלוי צ׳ threw pebbles at it (the moon). Y. Sabb.

VII, 10[a] bot. כד מבתרא בצ' (not מתברא בצדדיא) when she picks the pebbles out (of the wheat).

**צְרַרְיָיא** pr. n. pl., v. צוֹצְרַיְיה.

**צַרְתָּא** f.=h. צָרָה I. Yoma 19[b] דרא צַרְתָּהּ, v. צְרֵדָה.

**צַתְרָה, צְתָרְתֵּי,** v. next w.

**צַתְרֵי, צְתָרֵי** m. pl. (cmp. צוּתְרָא) *Satureia, savory* (v. Löw, Pfl. p. 325, a. Sm. Ant. s. v. Thymbra). Sabb. 128[a] (expl. סְרָאָה, not פְּרָאָה) צ' (Ms. M. צרתי; Ms. O. צַצְתְּרֵי); Y. Shebi. VII, 37[b] bot. צתרה. Y. Ter. X, 47[b] top מי צ' water in which savory (of T'rumah) has been steeped. Ab. Zar. 29[a] צ' (Ms. M. בתרי, corr. acc.).

**צתת,** part. מְצוֹתֵת, v. צוּת h.

**צָתַת,** *Pa.* צִתֵּת (v. יָצַת) *to kindle.* Sabb. 119[a] מְצַתֵּת צַתּוֹתֵי used to kindle the fire himself (to cook for the Sabbath).

# ק

ק *kof*, the nineteenth letter of the Alphabet. It interchanges with ג a. כ, q. v.; also with ח and with ע, q. v.

**ק',** as a numeral, *one hundred*, v. א'.

**קְ** a prefix, v. next w.

**קְ, קָא** (abbrev. of קאם, v. קָאֵים a. קוּם) [*he, it stands,*] a particle of emphasis, mostly untranslatable. Ber. 2[a] מכדי ... אימת קא אכלי וכ' now, when do the priests eat T'rumah?; קא משמע לן ... מילתא the Mishnah (in choosing that definition of the time) wants to teach us something else indirectly; והא קמשמע לן (abbr. קמ"ל) and it is this, it wants to teach us. Ib. 4[b] והא דקא אמרי וכ' and the reason why they say &c.; a. v. fr.—V. קָמָא I, a. קָאֵי.

**קְאוֵי,** v. קְהֵי.

**קְאָנָא** m. (collect. noun) *cotton-seed.* Sabb. 21[a] (expl. שמן קיק) משחא דק' (Ar. a. Ms. Alf. דְּקָנָא) cotton-seed oil.

**קְאַמָּבָת,** v. קָמָאבָה.

**קָאֵי** m. (abbrev. of קָאֲמִים) *standing.* Targ. Y. Gen. XXIV, 13. Targ. Prov. XXIV, 16; a. e.—Ber. 2[a] תנא הרכא ק' דקתני וכ' where is the teacher of the Mishnah (I, 1) standing (what does he refer to), when he says, 'From what time does the duty of reading the Sh'm'a begin'? Ib. תנא אקרא ק' the teacher has in his mind the Biblical text (Deut. VI, 7). Taan. 2[a] תנא דהתם ק' דקתני וכ' the teacher refers to what has been taught there (Ber. V, 2) &c. Pes. 43[b] מסתברא ק' באוכלין ... ק' באוכלין מרבה נאכלין it stands to reason, where the text speaks of eaters ('thou must' or 'must not eat'), you extend its scope to eaters, but when the text speaks of eaters, would you extend its scope to things to be (or not to be) eaten?; a. v. fr.

**קְאָיָא, קָאָיָא** m. (קוּא) [*spitting,*] *outlet.* B. Bath. 68[b] קָאֵידְהוּ Ms. M. (ed. קָאֵידְהוּ; Rashb. a. Ms. H. קָיֵידְהוּ), v. נְגַח.

**קָאֵם, קָאֵים, קָאֲמִים** m. (part. of קוּם) *standing, rising.* Targ. O. Gen. XXIV, 13 (Y. קאי). Targ. Deut. V, 5; a. fr.—Keth. 62[b] מי ... דק' וכ' does a father stand up before his son? Erub. 79[a] דק' לה באפה he stands in front of the animal; a. fr.—V. קָאֵי a. קוּם ch.

**קְאַלוּחְסִין*,** a corruption, read: קָאלוֹאִיתִיסִין m. pl. (καλοήθης) *well-disposed, well-behaved,* opp. קאקגריסין. Ex. R. s. 43 [read:] העבד הזה ... מן קאקגריסין הוא או מן ק' הוא this slave whom thou offerest to me for sale, does he belong to the class of the mischievous (κακοῦργος) or to the well-behaved? א"ל מן קאקג' הוא וכ' said he to him, he belongs to the mischievous, and as such I sell him to thee.—[The emendations by Perles ZDMG XXXV, 141, Krauss, Lehnwörter, p. 273 sq. stand refuted by the context, in which the slave says בעבד טוב ... או בעבד רע hast thou bought me as a good slave, or as a bad slave?]

**קָאלוֹס** (καλῶς) *very well.* Sabb. 108[a] bot. א"ל ק' said he to him, Well spoken.

**קאלמין,** v. בְּלָמוּס.

**קָאֵם,** v. קָאֵים.

**קאניסין,** v. הִיאוֹנִיסִין. [The change is an intentional perversion, in accordance with the Talmudic interpret. of Ex. XXIII, 13, v. Snh. 63[b]; cmp. Ab. Zar. 46[a], a. e. quot. s. v. גַּפָּא. Perh. our w. alludes to *canis.*]—V. קטיסין.

**קְאָמָא,** v. קָמָא I.

**קָאקָא** m. (onomatop., cmp. קְנוֹקָנָא) *goose.*—*Pl.* קָאקֵי. Ber. 20[a] כי ק' חיוורי ... דמיין they are in my sight like white geese (exciting no sexual desires). Gitt. 73[a] (of unjust scholars) ק' חיוורי דמשלחי וכ' white geese (old men) that strip men of their cloaks; Keth. 85[a].—[Ar. reads: קָקֵי, v. קָקָא.]

**קַאקָא** *neck,* v. קוֹנָא.

**קאקגריסין,** read: קָאקִירִיגוֹסִין, v. קאלוחסין.

**קָאקָא,** *pl.* קָאקֵי, v. קְרֵי I.

**קָאקַרִי,** v. אְרֵי I.

**קָאקָר,** v. קָרָר.

**קָאקָת** f. (b. h.; קוּא) *pelican.* Y. Sabb. II, beg. 4[c]; Ḥull.

63a, a. e., v. קִיק. M. Kat. 25b, v. כָּפַל.—*Pl.* קָאוֹת. Tosef. Ter. X, 2 (Var. קיאות).

**קָאתָא**, v. קָתָא.

**קַב**, v. קַבָּה.

**קַב** m. (b. h.; קבב *to hollow out, arch*; cmp. גבב, כבב) 1) *Kab*, a measure of capacity, one sixth of a S'ah. Sabb. 11b הדיוט שהקק קב וכ' if an unskilled man caves out a Kab in a log (on the Sabbath); [Ar. refers to קַב 2, v. infra]. Tosef. B. Bath. V, 10 בכל מקום . . . קב וכ' everywhere (in all shops) they must make (keep) measures . . . of a Kab, half a Kab &c.; B. Bath. 89b. Sot. 8b a. e. קב וחצי קב וכ' minor measures of sin, v. חֵטְא. Y. Hall. II, 58c bot. קב שיברני dough of a Tiberian Kab of flour. B. Mets. 80b קב לכתף one Kab (in addition to the load agreed upon) for a carrier is an unlawful overload; a. fr.—Sot. III, 4, a. e. בקב ותפלות, v. תִּפְלוּת. Snh. 29b (in Chald. dict.) . . . החוא קב רשו there was a man whom they nicknamed 'a Kabful of notes of indebtedness'.—קב ונקי, v. נָקִי I.—*Du.* קַבַּיִם; *pl.* קַבִּים, קִבִּין. B. Mets. 21a ק' בשמונה וכ' if one finds two Kabs of fruits scattered within a radius of eight cubits.—Hall. II, 3 יעשנה ק' let him make his doughs Kab-wise (so as to be exempt from the priest's share). Ib. 4. Kidd. 49b עשרה ק' וכ' ten measures of &c. Ber. 22a תשעה ק' nine Kabs of water poured over a person in place of immersion; a. fr.—Denom. קִבֵּר, *pl.* קִבְּרִים *pieces of dough containing a Kab of flour each.* Hall. II, 3 אבל ק' אין לחם חלק בשם (Y. ed. חלה) doughs made of a Kab each have no share in the name of *ḥallah*.—2) *a piece of wood hollowed out for the stump of a leg, a sort of artificial foot* (cmp. אֲנַקְטָמִין). Yeb. 102b בקב חקרטע (חלצה) if a woman performed the ceremony of Ḥălitsah (חֲלִיצָה) by taking off the *Yabam's* artificial foot. Sabb. VI, 8; a. e.—*Pl.* as ab. Ḥag. 4a בעלי ק' stump-legged persons; a. e.—3) *cavity, the lower part of a trumpet* or *horn*. Kel. XI, 7 חקב שלה Mish. ed. a. Ar. (Talm. ed. חקן, ed. Dehr. חקב).

**קַבָּא** ch. same, *Kab*. Targ. II Kings VI, 25.—[Targ. Jer. VIII, 20 שלים קַבָּא, read with ed. Lag. קַבָּצָא.]—Snh. 29a אטו בק' דקירא וכ' am I stuck to you by (a gift of) a Kab of wax?, i. e. am I not free to form my own opinion? Yeb. 17a, v. גַּנָּדַר I. Kidd. 79b, v. כּוֹל ch. Pes. 113a ק' מארעא ולא כורא מאיגרא better a Kab from the ground, than a Kor from the roof, i. e. better a small profit at home, than a large one from abroad (for which you look out anxiously from your roof-top). Snh. 27a bot. ק' דחושלא a Kab of peeled barley; a. fr.—*Pl.* קַבְּיָא. Y. Hall. II, 58d top ק' באתריהון רובעיא אזדרעון (read אתיעון, v. עֲרַע I) the Kabs (measures) in their place were enlarged by one fourth.—Esth. R. to I, 1 the world is shaped כאפי קַבָּאֵי (prob. to be read: קבריא) like the outside of round measures.

**קַבָּא**, Tosef. Kel. B. Mets. X, 6 קבאן ed. Zuck., read: קַבָּעָן, v. קָבַע II.

**קַבָּה*** f. (denom. of נָקַב) *curse*. Snh. 92a top (ref. to יקבהו, Prov. XI, 26) אין ק' אלא קללה (Ms. F. קֹב; Ag. Hatt. קוֹב, v. Rabb. D. S. a. l. note 1) *kabbah* (the noun from the same root as יקבהו) means curse (with ref. to Num. XXIII, 8); (Yalk. Prov. 947 יקבוהו); Sot. 41b קוֹב.

**קָבָּה*** (denom. of קַב 2) *to put the leg in a kab, to put on a wooden leg* (pretending to be lame). Keth. 68a המְקַבֶּה את רגליו ואת שוקו Ar. ed. Koh. (read: רגלו . . . והמקפח את שוקו; ed. only חמקפח את שוקו), v. קָפַח.

**קִבָּה, קֵבָה** f. (b. h.; קבב) *maw*. Ḥull. XI, 1. Ib. 134b (ref. to Deut. XVIII, 3) להביא חלב שע"ג הק' וכ' this (הַ) serves to include the fat surrounding and inside the maw; a. e.—Esp. *rennet*, used to curdle milk. Ab. Zar. II, 5 קיבת עולה rennet of a burnt-offering. Y. Bets. I, 60a קיבת חגוי rennet supplied by a gentile. Ib. bot. ק' ממקום אחר באת the rennet in the maw comes from outside (is not considered a part of the animal itself); a. fr.—*Pl.* קִבּוֹת, קֵבֵי. Ib. התירו קיבותיהם they allowed to use the rennets of these sheep; Y. Ab. Zar. II, 41c bot.

**קַבָּוָתָא** f. pl. (=קבב'; קבב; cmp. כַּפָּוָא), only in ק' דדשא *frames of the door*. M. Kat. 11a ק' דדשי כמאן . . . Ms. M. (not דרישי; ed. קביותא דדשא; Ms. Rashi כווחא, v. Rabb. D. S. a. l. note; Ar. קווחא a. כוחא) whose opinion do we follow now that we are permitted (during the festive week) to raise the framework above the door (to drive the pegs home which fasten the upper beam to the wall)?

**קְבוּט** m. (קבט; cmp. קבץ, v. חבט a. denomin., esp. חוּבְטָא) *a vessel containing pressed or pickled substances, pressing pot*.—*Pl.* קְבוּטִין. Y. Ter. X, 47a bot. ק' של מורייס pots of pickle (v. מוּרְיָיס).—V. קוּבְטָאוֹת; קְבוּת.

**קְבוּטַל** pr. n. m. *K'buṭal*. Yoma I, 6 (18b). Y. ib. I, end, 39b מה ניתני קְבוּטַר ק' how shall we read it? K'buṭar or K'buṭal?, v. צְפַר III; Bab. ib. 19b (to one that read קפוטל) Rab showed him with his hand ק' בידיה קב . . . מחוי Ab showed him with his hand K'buṭal (drawing a Beth in the air; differ. in Ms. M., v. Rabb. D. S. a. l. notes 3, 4). Ber. 63a.

**קְבוּטַר**, v. preced.

**קְבוּלָא, קְבוּל**, v. sub קִיב.

**קְבוּלִין**, v. קְבִילִין.

**קְבוּלֶת**, v. קִיבּוּלֶת.

**קְפוּ', קְבוּסַי, קְבוּסַאי** pr. n. m. *K'busay, K'fusay*, father of R. Joshua (v. Fr. Darkhé, p. 187). Tosef. Mikv. VI, 3 (Var. קוּפְסַאי). Tosef. Makhsh. III, 15; Tosef. Dem. I, 14 קופס' (Var. קבוס', קבוס'); Y. ib. III, 23c bot. קבסיי. Tosef. Bekh. III, 19 קפו'; Bab. ib. 35b קפו'. Ib. 39a קְפוּצַאי; Tosef. ib. IV, 5 קפוס'. Sabb. 147a קְפוּסַאי (Ms. M. נפוצי, read כ for נ). Ab. Zar. 32a קפו'; Tosef. ib. IV (V), 10 קופ'. Y. Pes. VI, 33a bot. קבסיו (corr. acc.).

**קְבוּץ, קְבוּרָא**, v. sub קִיב.

**קְבוּרָא**, v. קְבוּרְתָּא.

**קַבּוֹרַאי** m. pl. (קְבַר) *grave-diggers*. Snh. 26b.

קְבוּרָה f. (b. h.; קָבַר) *burial.* M. Kat. 28ª (ref. to Num. XX, 1) סמוך למיתה ק' immediately after death, burial is mentioned (without mentioning the exhibition of the body in an open place prior to burial). Snh. 46ᵇ (ref. to Deut. XXI, 23) מכאן רמז לק' וכ' here is a hint in the Torah that burying the dead is a religious duty. Ib. משום ק' בזיונא, v. בְּזִיוֹנָא. Y. Taan. IV, 69ª top משניתנו ... לק' when those slain at Bethar were permitted to be buried; Ber. 48ᵇ. Gen. R. s. 62 מקְבוּרָתָהּ ... לקְבוּרָתוֹ וכ' thirty-eight years intervened between Sarah's funeral and that of Abraham; a. fr.—Targ. Y. II Deut. XXXIII, 21 בית ק' *cemetery.*

קְבוֹרֶת, v. קִבּוֹרֶת.

קְבוּרְתָּא, קְבוּרָא f.=h. קְבוּרָה, a. קָבַר, *burial; grave.* Targ. Gen. XXIII, 4; 20. Targ. Ps. XXX, 10; a. fr.—*Pl.* קְבוּרָן, קְבוּרָתָא. Targ. Job XXI, 32. Targ. Ez. XXXII, 23; a. fr.

קְבוּת m.=קְבוּט.—*Pl.* קְבוּתִים. Kel. X, 5 ק' של וכ' pots of pickle which are lined with pitch up to the rim (so that the lid does not touch the body of the vessel itself); [Ar. reads: קְבוּתִיִּים]; Tosef. ib. B. Kam. VII, 7 פְּפוּתִין (some ed. כְּפִיר).

קַבְיָא m. (cmp. קַב, a. גְּבִיעַ) *a round metal pot.* Tosef. Kel. B. Mets. IV, 11 כיסוי ק' ומיחם the lid of a *ḳabia* or of a caldron.

קַבַּיָּא, קַבַּיְיָא pr. n. pl., v. קוֹבְעֵיָא.

קביותא, v. קַבְיָוְתָא.

קַבַּיְיָא, v. קַבַּיָּא.

קַבְּיִים, v. קַב.

קָבֵיל, v. קָבַל III, IV, a. קַבְלָא.

קבולין, קבילין, corrupt. of קוֹבְּלִיאָס, v. קוֹבְּלִיאָס.

קְבִילְתָּא, v. קַבְּלְתָּא.

קְבִיעָא, קְבִיעַ m. = h. קֶבַע, *appointment*; ק' דירחא *the proclamation* of the New Moon Day. Sabb. 86ᵇ (Ms. M. קִיבּוּעָא), v. יַרְחָא.—Pes. 51ᵇ bot. כגון אנא דבקיעינא בק' דר' Ms. M. (read: דבקיענא; ed. אנן דידעינן) for instance, I who know when the New Moon Day was appointed (v. Rabb. D. S. a. l. note).—Esp. ק' דירחא *the fixed regulation of the lunar calendar.* Bets. 4ᵇ, v. יַרְחָא,—V. קַבְּעָא.

קְבִיעוּתָא f. (preced.) 1) *appointment.* Targ. I Chr. IV, 23, v. preced.—2) *definitiveness, certainty.* Ker. 18ª דלא בעי ק' לאיסורא who does not make certainty (of the presence of one forbidden piece among permitted ones) a requirement for a sacrifice (אשם תלוי), v. קֶבַע II. Yoma 50ᵇ אחיו הכהנים בק' וכ' have his (the high priest's) fellow-priests a definite share in the atonement through the high priest's bullock (i. e. are they to be considered partners in the sacrifice from the time of its dedication), or do they receive their forgiveness merely by implication?, v. קוֹפְּרָא.—V. קַבְּעָא.

קְבִיצָה f. (קָבַץ) *gathering.* Snh. 112ª ק' ... מחוסר וכ' requiring to be gathered in one place and to be burnt.

קָבַל I (b. h.; cmp. חבל a. חבר) [*to seize; to join, meet, correspond.*]

*Pi.* קִבֵּל *to receive, accept; to take an obligation upon one's self; to contract, agree.* Zeb. II, 1 כל הזבחים שק' דמן זר וכ' all sacrifices whose blood was received (in a vessel) by a non-priest &c. Ib. 4 ק' והלך וזרק וכ' if he received the blood, or carried or sprinkled it with the thought of disposal at an unlawful time. Ib. 3; a. fr.—Ab. I, 1 משה ק' וכ' Moses received the (traditional) law from Sinai, and handed it over to &c. Ib. 4 קִבְּלוּ מהם (Var. ממנו) received the traditions from them. Ib. 3 לקַבֵּל וכ', v. עָבַד. Erub. 72ᵇ מְקַבְּלֵי פרס; ib. 73ª מְקַבְּלוּת, v. פָּרָס. Ab. I, 15 הוי מְקַבֵּל את כל וכ' receive every man &c., v. סָבַר. Keth. 58ª (a mnemonical formula) ק' מסר והלך if he (the betrothed) accepted (was satisfied to marry her in spite of blemishes discovered), or if the father handed his daughter over to the groom's delegates, or if the father (or his delegates) went along with the groom's delegates; Kidd. 11ª. Keth. 56ᵇ, a. fr. ק' עלה אחריות if he assumed the guaranty. Dem. II, 2, sq. המקבל עליו וכ' he that obligates himself &c., v. נֶאֱמָן. Ex. R. s. 3 והם לא קבלו על וכ' and did they not receive (punishment) for what they did? Ib. אינו מקבל מוסר does not accept correction. Men. 96ᵇ, a. fr. מקבל טומאה susceptible of levitical uncleanness; a. v. fr.—Esp. *to take on lease, to rent a field* either on shares (v. אָרַס) or at a fixed rent (v. חָכַר). B. Mets. IX, 1. Ib. 9 קִבְּלָהּ הרמנו לשבע וכ' if he rented it of him for seven years. Ib. 10 קבלה הרמנו שבע בשבע וכ' ... if he rented it for 'seven years at a rent of seven hundred Zuz', the Sabbatical year is not included; a. fr.—קִבּוּלֶת, v. *Hif.*—ק' פנים, v. *Hif.*—*Part. pass.* מְקוּבָּל *a) accepted, acceptable, well-liked, beloved.* Ber. V, 5, v. טָרַם. Ib. 17ª וידא מק' על הברכות and that he may be well-liked of men.—*b) holding a tradition.* Peah II, 6 מק' אני מר' ... שקבל וכ' I hold a tradition from R. M. who received it of &c.; Naz. 56ᵇ כך מְקוּבָּלַנִי וכ'; a. e.

*Hif.* הִקְבִּיל (with פנים or sub. פנים; interch. with *Pi.*) *to ask for a favorable reception, to visit, pay one's respects to.* Y. Erub. V, beg. 22ᵇ אילולא דיירו אלא שהיה מקבל פני רבו (not דיין) שכל המַקְבִּיל פני רבו כאילו מקבל וכ' אילו לא = had he done nothing (during the thirteen years of his waiting on his master) but greet his teacher, it were sufficient; for he that pays his respects to his teacher is considered as one waiting on the Divine Presence; Y. Snh. XI, 30ᵇ top. Ḥag. 5ᵇ אתם תזכו להַקְבָּלָתָם ... הִקְבִּיל וכ' you have greeted a countenance that is seen but cannot see (a blind man), may you be permitted to greet the Countenance that sees and cannot be seen. Snh. 42ª אילמלא ... לְהַקְבִּיל פני וכ' if Israelites were permitted to greet their Father in heaven only once a month &c.; כל המברך ... כאילו מקבל וכ' saying the blessing over the new moon in its due time, is, as it were, greeting the Divine Presence; Yalk. Ex. 189 מקביל. Y. Ḥag. I, beg. 75ᵈ והקבילו ר' ר' בבקיעין and waited upon (visited) R. J. in B'ḳiin; Y. Sot. III, 18ᵈ bot.; Tosef. ib. VII, 9,

חיום קובל וכ׳ (not קיבל) as one says, that man is bringing charges against thee ..., so (the Lord said,) the day is summoning thee, but the sun said, I will not move &c. Y. Peah I, 15c וקְבָלָה עליו לרבותינו וכ׳ ... אמו של R. Yishmael's mother ... came and complained of him before our teachers, saying &c.; Y. Kidd. I, 61b; a. e.

*Hif.* חִקְבִּיל same. Ab. d'R. N. ch. XVI חִקְבִּילָה וכ׳ she complained to her mistress.

קָבַל ch. same, *to cry out, complain, lament.* Targ. Esth. IV, 1 (h. text זעק). Targ. Ps. LXXVII, 2 (ed. Lag. a. oth. קַבִּילִית *Pa.*; h. text צעק). Targ. O. Ex. XXII, 22 (Y. צוח); a. fr.—Snh. 31b ק׳ קדמנא עוקבן ... U. the Babylonian brought suit before us. Kidd. 59a אזל ... קַבְלֵיהּ R. G. came and complained against him to R. Z.; לר׳ זירא R. Z. went and laid the suit before &c. Y. Kidd. I, 61c top; Y. Peah I, 15d ק׳ לי על ברוה וכ׳ he brought complaint before me against his son (asking) that he should support him; Pesik. R. s. 23-24; a. e.

*Pa.* קַבֵּיל same. Targ. Job XXXV, 9 (Bxt. מַקְבְּלִין *Af.*; h. text וזעיקו); v. supra.

קָבַל III, קְבִיל (cmp. preced.) [*to be thick,*] *to be misty, dark.* Targ. Mic. III, 6. Targ. Is. XIII, 10; a. e.—Part. קָבֵיל, קָבֵל, קְבִילָא. Targ. Ps. CXXXIX, 11 (not ק׳, ק׳; h. text אור!). Targ. Y. Lev. XIV, 57 יומא ק׳ a cloudy day, opp. נהירא; a. e.—V. next art.

*Af.* אַקְבִּיל *to darken.* Targ. Am. V, 8. Ib. VIII, 9.

קַבָּל m. h., v. קַבְּלָן.

קַבְּלָא m., קַבְּלְתָא f. (preced. art.) *foggy, dark*; trnsf. *obscure.* Targ. Y. I Gen. XV, 12 קַבְּלָא בבל Babylonia the foggy (v. חַשׁוֹכָא II).—Snh. 14a; 92a לעולם חור ק׳ וקיימים remain always obscure (without office) and live.

קִיב׳, קְבָב׳, קְבָלָא, קְבִיל, קְבָל IV I m. (preced.) 1) *darkness, fog.* Targ. O. Gen. XV, 12. Ib. 17 (ed. Amst. קַבְלָה). Targ. O. Ex. X, 21 קַבֵּל לילייא ed. Berl. (oth. ed. קָבֵל, קָבִיל). Ib. 22 חשוך ק׳; Y. חשוך דקביל. Targ. O. Deut. XXVIII, 29 קַבָּ׳ (ed. Amst. קִבָּ׳); Y. קִיבָ׳. Targ. Job III, 3 (some ed. קְבָ׳); a. fr.—*Pl.* קִבְלַיָּא, קִי׳. Targ. Ps. LXXIII, 18 (h. text זלקות).—2) *vapor, vanity.* Targ. Job VI, 26 ולקִבָ׳ (ed. Lag. ולקִיבָ׳; h. text ולרוח).—V. קַבְּלָא.

קִיבְלָא, II קִי׳, קְבָלָא m. (v. קָבַל I) *junction, meeting*; (prep.) constr. קָבַל, קָבֵל, קְבִיל (corresp. to h. מוּל, לעמת, נכח, נגד) *towards, corresponding to, alongside of, opposite;* קָבְלֵי־, קָבְלֵי׳, מִקְּ׳, לְקָ׳, כְּקָ׳; also *pl.* קָבְלֵי־. Targ. O. Gen. XXVIII, 17 (ed. Vien. קָ׳); Y. מכוון בל ק׳ corresponding to. Targ. Y. II Gen. XXV, 18 כל ק׳ (h. text פני על). Targ. O. Lev. V, 8 ק׳ ed. Berl. (oth. eds. מִקְבֵּיל); Y. לקביל. Targ. Ruth IV, 4. Targ. Koh. V, 15. Targ. Ps. X, 5 מן קִבְלֵיהּ ed. Wil. (Ms. קוּבְלֵיהּ). Targ. Y. II Deut. XXXIII, 20 לָקָבְלֵיכוֹן against you; a. v. fr.—Y. Ab. Zar. II, 41b אירקפר לקוּבְלֵיהּ he was angry with him. Ib. top לקִירְבְלֵיהּ ... ולא על יאות R. H. was not right in speaking harshly against him; Y. Dem. III, 23c bot. לקבל ... ולא עאל (corr. acc.); a. e.

קִי׳, קְבָלָא III (preced.) [*a means against,*] *charm* (to ward off danger). Ber. 62a אנא ק׳ גמירי Ms. M. (Ar.

קָבַל

וחקבירו פני וכ׳; Hag. 3a הלכו להקביל פני וכ׳; a. fr.—Sabb. 152a, v. infra.

*Hof.* הוּקְבַּל (with פנים, or ל־) *to be placed opposite, be admitted to the presence of,* (a polite expression for:) *to be visited.* Sabb. 152a מפני מה לא הוקְבְּלוּ פניך ... שהוּקְבְּלוּ אבותי לאבותיך early eds. (Ms. M. לא הוקבלו, incorr.; later eds. שהקְבִּילוּ ... הקְבְּלָנוּ *Hif.*; v. Rabb. D. S. a. l. note) why were we not permitted to see you on the festive day, as my ancestors used to receive thy ancestors?

*Hithpa.* הִתְקַבֵּל, *Nithpa.* נִתְקַבֵּל 1) *to be received, accepted.* Sifra Vayikra, N'dab., ch. IV, Par. 4 הדם הדם שנ׳ בכלי 'they shall sprinkle *the* blood' (Lev. I, 5), the blood which has been received in a vessel. Zeb. 34b, sq.; a. e.—Pesik. R. s. 44 ספק מִתְקַבֵּל ספק אינו מתקבל it is doubtful, will he or will he not be favorably received. Ab. d'R. N. ch. IV תפלתו מִתְקַבֶּלֶת ברצון his prayer was accepted with favor; a. fr.—2) *to make one's self the recipient of, to receive, accept.* Keth. V, 1 הִתְקַבַּלְתִּי ממך וכ׳ I have received at thy hands (on account) one hundred &c. Gitt. VI, 1 הִתְקַבֵּל גט זה וכ׳ make thyself the receiver of this letter of divorce in behalf of my wife. Ib. התקבל לי גטי accept my letter of divorce in my behalf; a. fr.

קָבַל ch. same, 1) (with אפי) *to visit.* Targ. Ps. XLI, 7. Ib. XLV, 10.—2) ק׳ למימרא *to listen, obey,* v. infra.

*Pa.* קַבֵּל, קַבֵּיל *to receive, take, accept.* Targ. Ex. XXIII, 8. Targ. II Sam. XIV, 14 (h. text נישא נפש!). Targ. Ps. XXIV, 5. Targ. Is. XII, 3. Targ. Lev. XX, 17; a. fr.—Targ. Ps. LXII, 11 ed. Lag. (ed. תחבלו = חבל׳ *seize*), v. חֲבַל.—Esp. ק׳ למימרא *to accept, consent, listen to, obey.* Targ. Gen. III, 17 (Y. ed. Vien. קַבְּלַת *Pe.*). Ib. XVI, 2. Targ. Deut. XXVI, 17; a. fr.—B. Mets. 117a קַבֵּילי עלאי I took upon myself (consented to, was prepared for), v. עִלָּוֵי. Y. Hag. II, 77d מרתא דבירתא דקַבְּלָתָן the mistress of the house who received us (whose guests we were). Sabb. 17a גזור וקַבְּלוּ מיניירהו they decreed the prohibition, and the people accepted it of them. Bekh. 38a בר קַבּוּלֵי טומאה susceptible of levitical uncleanness; a. fr.

*Ithpa.* אִתְקַבַּל 1) *to be received, accepted.* Targ. Num. XV, 7; 10; 13. Targ. II Chr. XXX, 27; a. fr.—2) (v. preced. *Hithpa.*) *to be made the recipient of, to have assigned to.* Targ. O. Deut. XXXIII, 21 ויתקבל בקדמיתא דיליה ed. Berl. (oth. ed. ואתק׳) to him (to God) shall be (has been) assigned a share in the foremost part of it (of the land; h. text וירא ראשית לו).

קָבַל II (cmp. חבל) *to feel oppressed; to cry*; (cmp. צָוַח) *to complain, bring charges.* Yad. IV, 6 קוֹבְלִין אנו עלייכם we cry out against you (we say, 'woe unto you'). Ib. 8 קוֹבֵל אני עליכם I accuse you. Gen. R. s. 96 (ref. to ויקרבו, Gen. XLVII, 29, v. קָרַב) חקב״ה חיום קובל אמר [לו] עליך לומר בי חוא יקום (not כי) the Lord said to him, the day brings suit against thee (summons thee before court) saying, with me (on this day) he shall stand (before the throne of justice); Tanh. Vayhi 2; Yalk. Kings 168. Deut. R. s. 9 (ref. to Deut. XXXI, 14 הן קרבו חיום קבל לפני (some ed. קובל) the day cried out before the Lord saying, O Lord, I will not move, I will not set, and Moses shall live; Yalk. ib. 941 כך ... כאדם שאומר פלוני קובל

ed. Koh. קי׳; ed. קבלה) I have learned a charm (by which to ward off demons); ib. ק׳ דביית וכ׳ a charm against the demons of the privy is silence; ק׳ דיסורי וכ׳ a charm for sufferings is silence and prayer; [ed. emended after Rashi: קַבָּלָה *a traditional rule of conduct*].

**קַבְלָא, קִי׳** IV m. (v. קָבַל II) *woe, pain.*—*Pl.* קִבְלֵי, קִי׳. Koh. R. to II, 20 בר קִרְבַלַיי O, thou son (cause) of my woes!; Lev. R. s. 25 קבלוי (corr. acc.).

**קַבָּלָא** f., constr. קַבָּלַת (v. קָבַל IV) *vapor, vanity.* Targ. Koh. V, 15 לק׳ רוחיה for the vanity of his spirit (h. text לרוח).

**קַבָּלָה,** v. קָבַל IV.

**קַבָּלַת** I f. (קָבַל I) 1) *receiving, acceptance.* Pesik. R. s. 44 קַבָּלַת שבים the reception (in grace) of the repentant. Zeb. 13ᵃ וק׳ מי פסלה does the receiving (of the sacrificial blood by a non-priest) make the sacrifice unfit? Ib. קבלת הדם receiving the blood in a vessel. Ib. I, 4 שלא בק׳ without the act of receiving the blood; a. fr.—Gitt. 62ᵇ שליח לק׳ one deputed by the woman to receive the letter of divorce in her behalf, v. הוֹלָכָה. Ib. אק׳ referring to the reception of the letter of divorce in her behalf; a. fr.—Tosef. Kel. B. Mets. V, 10 בית ק׳ receptacle, v. קִרְבּוּל.—2) *tradition, traditional law; post-Mosaic Scriptures,* opp. to תורה or תורת משה. R. Hash. 7ᵃ דבר זה מתורת ... מדברי ק׳ למדנו this (that the months are counted from Nisan) we learned not from the Law of Moses, but from the words of tradition (historical accounts, ref. to Zech. I, 7; Esth. II, 16 &c.). Ib. 19ᵃ גדליה ... דברי ק׳ הוא ודברי ק׳ וכ׳ the account of Gedaliah, son of A., is traditional (historical, Jer. XLI), and the words of tradition (post-Mosaic records) are as authoritative as the words of the Torah. Ḥag. 10ᵇ דברי תורה מדברי ק׳ וכ׳ we must derive no interpretation of Mosaic laws from analogies of expression in post-Mosaic books (e. g. Am. V, 25 as illustrating the sense of Ex. V, 1); B. Kam. 2ᵇ; Nidd. 23ᵃ. Y. Ḥall. I, 57ᵇ top ולמידיין מן חק׳ can we derive a legal rule from a post-Mosaic book (Is. XXVIII, 25)?—Gen. R. s. 7 ומן חק׳ אתה מלקני wilt thou condemn me to lashes on an inference from a post-Mosaic book?; Tanḥ. Ḥuck. 6; a. fr.—[Ber. 62ᵃ, v. קַבָּלָא II.]—[In later Hebrew ק׳ *Kabbalah, mystic lore.*]

**קַבָּלַת*** II (or קִבָּלַת) f. (קָבַל II) *outcry, rebuke.* Taan. II, 1 (15ᵃ) ובק׳ הוא אומר וכ׳ and in his rebuke, he (the prophet) says, 'Rend your heart &c.' (Joel II, 13); v. Rashi a. l.

**קַבָּלוּת,** v. קַבָּלָנוּת, a. קִרְבּוֹלֶת.

**קַבָּלוּתָא** f. = h. קַבָּלָה I, *reception, taking.* Targ. II Chr. XIX, 7.

**קַבָּלָן*** f. pl. (קָבַל I) *guards receiving signals from one another, signal stations.* Y. Yoma VI, end, 44ᵃ (expl. דידכרוות, v. דִּידְכֵי).

**קַבְּלָן** m. (קָבַל I) 1) *receiver of stolen goods.*—*Pl.* קַבָּלָנִים, קַבָּלָנִין. Lev. R. s. 6, v. גְּזֵירָד; Yalk. ib. 471; ib. שאין הכל אלא מן חק׳ it is all the fault of the receivers.—2) *one who assumes another man's obligation unconditionally,* differ. fr. עָרֵב; *surety.* B. Bath. 173ᵇ bot. וק׳ אע״פ ... מן חק׳ but in the case of a *Kabb'lan,* even if the debtor has property, the creditor may sue the surety. Ib. 174ᵃ חן לו ... ואני ק׳ ... לשון קבלנות חן when one says, give him (not, lend him), and I am surety, give him, and I will pay ..., all these phrases mean absolute assumption of the obligation; a. e.—3) *contractor, a hired man paid for certain work* when it is done, contrad. from day-laborer; also *tenant of land at a fixed rent.* Tosef. B. Mets. VII, 3, v. קַבָּלָנוּת. Shebi. III, 9 וחק׳ מביא מכל מקום and the building contractor may take stones (during the Sabbatical year) from any place; [oth. opin.: *the tenant* etc.]—*Pl.* קַבָּלָנִים, קַבָּלָנִין. M. Kat. 11ᵇ וחק׳; Y. ib. III, 82ᵇ bot. קַבָּלָיו (from קַבָּל) his laborers hired for a certain work.

**קַבְּלָנָא** ch. same, 1) *receiver* (of deposits &c.). Y'lamd. to Ex. XXXVIII, quot. in Ar. והוה לה ק׳ בחיי בעלה and she had a receiver (trustee) during her husband's lifetime.—2) *one receiving and transmitting a tradition, authority.*—*Pl.* קַבָּלָנֵי. Naz. 56ᵇ כל שמעתתא ... תלתא ק׳ קמאי וכ׳ Ar. (in ed. our w. omitted) whenever a tradition passes through three (or more) authorities, we must mention the first and the last authorities, the intermediate we may omit.

**קִבְּלָנָא,** v. קוּבְּלָנָא.

**קַבְּלָנוּת** f. (v. קַבְּלָן) 1) *assumption of an obligation, unconditional surety.* B. Bath. 174ᵃ, v. קַבְּלָן. Ib. 173ᵇ (ref. to Gen. XLII, 37) חא ק׳ היא this is a case of absolute obligation.—2) *work on contract,* opp. to time work. B. Mets. 112ᵃ ק׳ עובר עליו וכ׳ as regards contract work, does the employer that withholds the wages transgress the law (Lev. XIX, 13) &c.? Tosef. B. Mets. VII, 3 קבלן ... לפי קַבָּלָנוּתוֹ if the contract laborer meets with an accident which prevents his finishing the work, you must pay him in proportion, according to his contract.—3) *land tenancy on a fixed rent.* Tosef. Ab. Zar. II, 8 אין נותנין לחם עיריסיות וק׳ ed. Zuck. (oth. ed. אריסיות וקַבָּלוּת; Var. ed. Zuck. וקִבְּלֵת) you must not give them (the gentiles in Palestine) tenancies on shares or on fixed rents. Y. M. Kat. III, 82ᵃ bot. שטרי אריסיות וקבלנית (read: אריסות וקבלנות, or אריסיות וקַבָּלָנִיּוֹת, *pl.*) contracts of tenancy &c.—V. קִרְבּוֹלֶת.

**קִבְּלֵת, קִבְלָנוּת,** v. preced.

**קִבֵּילָ׳, קִבֵּלְתָּא** f. (קָבַל II) *outcry, plaint.* Targ. Gen. XVIII, 20 (Y. ed. Amst. קבילית, read קִבֵּילַת). Targ. O. ib. 21 (ed. Vien. קִבֵּיל׳; Y. I קִרְבִּילְתָּא; Y. II קִבְּלַת׳). Targ. O. Ex. XXII, 22. Targ. Job XXXIV, 28; a. fr.—Targ. Koh. VII, 6 קִרְבַּלַת כוברין the plaintive sound of crackling thorns.

**קִבֵּס*** (cmp. כבס, כבש) *to treat with disrespect* (Rashi: *to annoy, grieve*). Snh. 55ᵃ; Kidd. 26ᵇ קִבַּסְתָּן thou insultest (annoyest) us (with thy scurrilous sophistry); [Ar.: *thou disgustest us*; oth. opin. קִבַּסְתָּן m. *insolent man* that thou art!]

**קִבְּסַי, קִבְסִי,** v. קִבּוּסַאי.

**קִבַּסְתָּן,** v. קִבֵּס.

**קָבַע** I (b. h.) [*to cover, press,*] 1) *to overpower, rob.* Tanḥ. T'rumah 9 (ref. to Mal. III, 8) מה אתה ... לשון ערבי קוֹבְעֵנִי it is an Arabic expression; when an Arab argues with his neighbor and wants to say, why wilt thou rob me?, he says, why art thou *ḳob'ᶜeni?*; Yalk. Mal. 587 (read גמלני for גוזלני).—2) *to prevent.* Yad. IV, 3 ... קוֹבֵעַ אתה מלהוריד וכ' (by allowing the priests' share to be given to the poor) thou preventest the heaven from sending down dew and rain.

**קָבַע** ch. same. R. Hash. 26ᵃ sq. a man came to Levi and said קָבְעָן פלניא וכ' that man is a *ḳabᶜan,* and he (Levi) did not know what it meant; (on asking at college, he was told) גזלן פלניא וכ' it means that man is a robber &c. (ref. to Mal. III, 8 הייקבע). Ib. אי הוינא ... תירכי קָבְעָךְ במאי קבעך ואמאי קבעך had I been there, I should have said to the man (using the same expression), how did he *ḳ'bᶜa* thee?, wherewith?, and wherefore?, and thus I should have found out what it meant.

**קָבַע** II (preced.) [*to squeeze in, make a hole,*] 1) *to insert, drive in; to fix.* B. Bath. 7ᵇ קָבַע וכ', v. מַסְמֵר. Tanḥ. B'haᶜal. 15 (ref. to Koh. XII, 11 משמרות) אם קָבַעְתָּ אותם כמַסְמֵר בלבך הן משמרין אותך if thou hast driven them (the words of the Law) like a nail into thy heart, they will guard thee. Lev. R. s. 5 (ref. to Is. XXII, 16) אפי' אידוה מסמר קבעת כאן what nail hast thou driven into it (to acquire ownership)? Tosef. Kel. B. Mets. X, 6 אע"פ שקָבָעָן וכ' (not שקבאן) although he fastened them with nails; a. fr.—Part. pass. קָבוּעַ; f. קְבוּעָה &c. Ib. צריך אדם ... יתד ק' וכ' a man ought to have a nail or a peg fixed in the burial ground so as to take possession and be sure to be buried in the designated place. Y. Maas. Sh. V, beg. 55ᵈ אבן ק' a stone affixed to the ground, stationary, opp. תלושה; a. fr.—Trnsf. *to fix, appoint, make permanent.* Ber. 6ᵇ כל המקוֹבֵעַ מקום וכ' he who designates a certain place where to pray regularly; ib. 7ᵇ. Sabb. 31ᵇ קָבָעוּהָ וכ', v. עת. Meg. 7ᵃ בתחלה קָבָעוּהָ וכ' at first they instituted the feast of Purim for Shushan, and afterwards for the whole world. Ib. שלחה ... קָבְעוּנִי לדורות Esther sent word to the scholars, Appoint my memory to be celebrated for all generations. Ab. III, 2 הקב"ה קובע לו שכר the Lord will determine his reward. Bets. 20ᵃ בקשו לְקָבּוֹעַ הלכה וכ' they attempted (by vote) to establish the law in agreement with their opinion; Tosef. Ḥag. II, 11; a. fr.—Part. pass. as ab. Tosef. Ab. Zar. I, 1 אידין הקְבוּעִין regular (annual) festivals. Ab. Zar. 11ᵇ חמשה בתי ע"ז ק' הן five idolatrous temples (and the fairs connected therewith) are permanent; expl. ib. לעולם תדירא וכ' permanent, regular, and all the year through &c. B. Bath. l. c. הלכות קְבוּעוֹת הן they are established laws; a. fr.—2) (denom. of קֶבַע) *to impart the character of a regular appointed meal.* Bets. 34ᵇ שבת מהו שתְּקַבַּע מוקצה למעשר does the Sabbath give, to fruit not yet ready for regular use, the character of an appointed meal with reference to the duty of tithing (so that you dare not eat of them on the Sabbath even as a luncheon, אכילת עראי)? Ib. שבת קוֹבַעַת וכ' the Sabbath gives that character, whether the food you partake of be sufficiently ready for consumption or not. Pes. 105ᵃ כשם שהשבת ... קובעת לקידוש as the Sabbath makes every meal an appointed one with regard to tithes, so does it with reference to Ḳiddush (that you dare not taste anything before reciting the Ḳiddush, v. קִידּוּשׁ). Ib. קָבְעָה להבדלה the exit of the Sabbath makes every meal an appointed one as regards the Habdalah (v. הַבְדָּלָה); a. fr.

*Pi.* קִבַּע *to wedge in, set.* Sabb. 67ᵇ המְקַבְּעָהּ Rashi Var., v. בָּקַע.—Part. pass. מְקוּבָּע; f. מְקוּבַּעַת. Num. R. s. 12 בעטרה חזאת שמק' באבנים וכ' like the royal crown which is beset with precious stones and pearls.

*Nif.* נִקְבַּע *to be appointed, established.* Tosef. Ḥag. II, 11 נִקְבָּעָה חלכה כדברי וכ' the law was established (by vote) in accordance with the opinion of &c.; (Bets. 20ᵇ וקבעו וכ'). Y. Yoma V, beg. 42ᵇ שאין ... נִקְבָּעִין אלא וכ' congregational sacrifices are designated as such only by the act of slaughtering. Ḥall. IV, 11 שלא נִקְבַּע הרבר חובה that this usage may not become an established obligation; a. e.

**קָבַע** ch. same, 1) *to stick into, fix.* Targ. I Sam. II, 14. Ib. XIX, 10. Targ. Y. Ex. XXV, 7; a. e.—Part. pass. קָבְרֵיעַ; f. קָבְרִיעָא &c. Targ. Y. Gen. XXVIII, 12. Targ. Y. II Ex. XX, 21. Targ. Cant. IV, 9 (*engraven*); a. e.—Y. Ḥag. III, 78ᵈ, v. מַסְמְרָא. Y. Pes. V, 32ᵇ top; Y. Yeb. XIII, 13ᶜ top; v. מַסְמְרָא; a. e.—2) *to fix, appoint, establish.* Targ. Y. II Deut. XXXII, 8. Targ. Y. Ex. XII, 2; a. fr.—Part. pass. as ab. Ib. 3; a. e.—Ab. Zar. 11ᵇ דלא קבריעא ... חגרתא an Arabian fair which has no fixed date. Ber. 43ᵇ, v. עִידָּנָא; a. e.—Ker. 18ᵃ, v. infra.—3) *to impart the character of an appointed meal.* Pes. 105ᵃ נפסיק ונְקַבְּעִיהּ לשבתא let us interrupt our meal, and (resuming it) appoint it as a Sabbath meal; שבתא קָבְעָה נפשה ... לא you need not interrupt your meal, the Sabbath itself makes it an appointed meal. Bets. 34ᵇ ק' ליה עילויה ... כיון דאמר as soon as he says, 'from here I will take to eat to-morrow', he makes it an appointment (and it is subject to tithes); a. e.

*Pa.* קַבַּע *to set, garnish with.*—Part. pass. מְקַבַּע; *pl.* מְקַבְּעִין. Targ. Y. I Deut. XXXIII, 21 מ' אבנין וכ' (not מְקַבַּע) beset with precious stones; Y. II מקבערן אבנין וכ' precious stones are set (in it). Targ. Esth. VIII, 15. Targ. II Esth. I, 2 מְקוּבְּעִין, מְקוּבַּעִין some eds. (Hebr. forms).

*Af.* אַקְבַּע same, *to set, fasten.* B. Bath. 6ᵃ אַקְבּוּעֵי Ms. R. a. Rashi, v. קַבְעָא.

*Ithpe.* אִתְקְבַּע, אִתְקְבִיעַ *to be appointed, established.* Targ. Y. Num. XIV, 1.—Ker. 18ᵃ שתי תתירכות א' אוסורא לא קבעה where there are two pieces (one forbidden and one permitted) the presence of a prohibited element is established; one piece (of doubtful quality) does not establish the presence of a prohibited thing; Naz. 23ᵃ. Sabb. 86ᵇ, sq., v. רַבְרָא; a. e.

**קֶבַע** m. (preced.) *appointment, permanency, institution; regular, perfunctory act.* Y. Ber. II, 4ᶜ bot. אכילת ק' a regular meal; שינת ק' a regular sleep, v. עַרְאַי. Yoma 10ᵇ, v. דִּירָה I. Ber. IV, 1 תפלת ... אין לה ק' for the evening prayer there is no fixed law, expl. ib. 27ᵇ רשות it is optional. Ib. IV, 4 העושה ... ק' וכ' the prayer of one who treats it as a perfunctory obligation, is not

a means of grace. Ab. II, 13 אל ... ק׳ אלא רחמים וכ׳ make not thy prayer a perfunctory act, but a means of mercy and grace. Ib. I, 15 עשה תורתך ק׳ make thy study of the Law a regular engagement. Num. R. s. 2, beg. ק׳ ... משם שמתפללים וכ׳ from this the institution of three daily prayers is derived; a. fr.

**קְבָעָא, קְרָ׳** ch. same, *appointment, fixed time* or *place*. Pes. 101b לק׳ קמא חדר (some ed. לקִיבְעִירָה) he goes back (refers in his mind) to his first appointed place for the meal. Zeb. 7b top מק׳ לא מכפרא וכ׳ a dedicated sin-offering does not effect pardon (for a sin of commission) directly by its dedication, but only by implication (when going along with a sin of omission). Ib. 6a מק׳ לא מכפרא וכ׳ it (the designated meal offering left to heirs) has its pardoning effect not through appointment (as if the heirs had a share in it) but merely by implication, v. קְבִיעוּתָא.

**קַבָּעָן** m. (קְבַע I) *violent man, robber*. R. Hash. 26b top, v. קְבַע I; [Rashi takes our w. as verb קַבָּעָן *he has done us (me) violence*.]

**קַבָּעָתָא** f. pl. (קְבַע II) *setting, frame*. B. Bath. 6a ק׳ דכשורי (Ms. R. a. Rashi אַקְבוּעֵי) the wooden lining of the cavities in the wall in which the beams are fixed.

**קְבַץ** (b. h.) *to press, gather*. Ab. Zar. 19a (ref. to Prov. XIII, 11) ואם קוֹבֵץ על יד ירבה but if he collects learning little by little, he will increase it, v. חֲבִילָה; Erub. 54b (corr. acc.).—Part. pass. קָבוּץ; *pl.* קְבוּצִים, קְבוּצִין. Y. Shebi. II, 33d top נוטל את חק׳ עמו (not עמה) he may take with him the collected rakings. Gitt. 56b (ref. to Koh. VIII, 10) א״ח קבורים אלא קבוצים read not *k'burim* (buried) but *k'butsim* (the wicked taking up *heaps* of spoil).

*Pi.* קִבֵּץ same, *to collect*. Ib. 7a quot. in Ar. (ref. to Josh. XV, 21 כל המְקַבֵּץ עדרים ... יגור וכ׳ (קבצאל ועדר ויגור he who gathers flocks (students) to the study of the Law, shall dwell in the partition of the Lord. Midr. Till. to Ps. CVII אני אֲקַבֵּץ וכ׳ I (the Lord) will gather you in due time; a. fr.

*Nif.* נִקְבַּץ, *Nithpa.* נִתְקַבֵּץ *to be collected, gathered*. Snh. 112a נִקְבָּצִין לתוכה those things which can be brought together to the condemned city (with ref. to Deut. XIII, 17). Meg. 17b כיון שנִתְקַבְּצוּ גליות וכ׳ when the diasporas are collected, judgment is executed on the wicked. Zeb. 116a נִתְקַבְּצוּ כולם אצל וכ׳ they all gathered themselves around Balaam; a. fr.

**קָבַץ** ch.=קָפַץ *to leap*. Ber. 63a ed. קָבוּץ, v. זוּל I ch.; [Rashi = preced. *gather*].

**קֶבֶץ** m. (preced.) *joint*. Tosef. Bekh. IV, 14; (Bekh. 41a קֶפֶץ), v. עֲרָקוּב.

**קָבַר** (b. h.) [*to cave out; to arch,*] *to bury*. Snh. 52a הנראה מי קוֹבֵר את מי (Ms. M. תא נראה) we shall see, which will cover which (which will die first). Sot. 14a תקב״ה ק׳ ... קְבוֹר מתים the Lord buried the dead, ... thou, too, bury the dead (consider attending to the dead a religious duty). Nidd. 24b קובר מתים הייתי I used to be a grave-digger. B. Bath. 15b לִקְבּוֹר וכ׳ ... לא he had no place where to bury Sarah; Ex. R. s. 6. Treat. S'mal. ch. XII קָבְרֵנִי תחלה וכ׳ first bury me in the valley, and then collect my bones. Ib. קָבְרוּ אותי תחת וכ׳ bury me at the feet of my father. Sabb. 114a אל תְּקָבְרוּנִי לא וכ׳ bury me neither in white clothes nor in black &c.; a. fr.—Part. pass. קָבוּר; f. קְבוּרָה. Keth. 111a כל חק׳ בא״י כאילו ק׳ וכ׳ he that is buried in Palestine is as though buried under the altar. Ber. 18b שאני ק׳ במחצלת וכ׳ for I am buried in a reed mat. Gitt. 56b (ref. to Koh. VIII, 10) קְבוּרִים ממש וכ׳ it really means buried things, for even hidden things were discovered by them, v. קָבַץ; a. fr.

*Nif.* נִקְבַּר *to be buried*. Snh. 47a לא נספד ולא נ׳ if a body has been neither lamented over (v. סָפַד) nor buried. Ib.b לא יִקָּבֵר בו וכ׳ he must never be buried in that place; a. fr.

*Pi.* קִיבֵּר *to bury (one after the other)*. Ib. 113a הירה מְקַבֵּר וחולך וכ׳ he successively buried (his children) beginning with Abiham &c.

**קָבַר** ch. 1) same, *to bury*. Targ. Gen. XXIII, 4. Targ. Ps. LXXIX, 3; a. fr.—Part. pass. קְבִיר; f. קְבִירָא &c. Targ. O. Deut. XXXIII, 21 (Y. קָבוּר, Hebr. form). Targ. Ruth I, 17. Targ. Job XXVII, 15; a. fr.—Snh. 46b לא בעינא דלִיקְבְּרוּהָ וכ׳ I do not want them to bury this man (I want not to be buried when I am dead). Ib. מדקַבְּרֵיהּ וכ׳ because the Lord buried Moses. Sabb. 151b ויקביר, v. חָפַר; a. fr.—Ab. Zar. 38a וק׳ ביה ישראל וכ׳ after an Israelite had hidden a pumpkin in it (the oven).—2) (of tide) *to overflow, inundate*. Gen. R. s. 13; Koh. R. to I, 7 דמרבי וקָבֵר which grows and floods, v. קַבְּרִיאֵל.

*Pa.* קַבֵּר as preced. *Pi.* Targ. Num. XXXIII, 4; a. e.

*Ithpa.* אִתְקַבַּר, *Ithpe.* אִיתְקְבַר *to be buried*. Targ. Gen. XV, 15. Targ. Jer. VIII, 2; a. fr.—Snh. l. c. מדאיתקבור צדיקי since righteous men are buried (it would seem that burial is not for the sake of purging the dead from sin). Ib. הנך נמי לִיתְקַבְּרוּ וכ׳ they (the other members of the house of Jeroboam) ought also to have been buried for the sake of atonement. Ib. 104a קברה ולא אִיתְקְבָרָא וכ׳ he buried it (Joiakim's skull), and it would not remain under ground, buried it again &c.; a. e.

**קֶבֶר** m. (b. h.; preced.) *grave*. Snh. 47b ק׳ חדש a fresh grave (that has been dug but not used). Ib. ק׳ בנין a grave on which something has been built, i. e. an arched grave (not flat). Ib. שלשה קברות הן ק׳ חנמצא there are three kinds of graves (with reference to law): a grave that has been discovered (a fresh grave in which somebody was buried without the consent of the owner of the ground); ק׳ הידוע a known grave (in which one was buried with the owner's consent); ק׳ המזיק את הרבים a grave which interferes with public comfort (made in a thoroughfare). Y. Naz. IX, 57d top., v. תְּהוֹם. Ohol. XVII, 1 החורש את חק׳ if one passes the plough over a grave. Koh. R. to VII, 8 וכיון שקברוהו ... את קִבְרוֹ when they had buried him (Elisha-Aher), a fire came to burn his grave; a. v. fr.—*Pl.* קְבָרִים, קְבָרוֹת. Taan. 25b תקנתם ק׳ וכ׳ have you prepared graves for yourselves (are you ready to

die)? Ib. 22b שלא יהא בתיהם קְבָרֵיהֶם that their houses may not become their graves (that their dwellings may not fall down from excessive rains); Y. Yoma V, 42c top שלא יעשו ... קְבָרֵיהֶן he prostrated himself over the graves of &c. Yeb. 47b שני נשתטח על קִבְרֵי וכ׳ ק׳ נמסרו וכ׳ the court has charge of two burial places (for culprits). Snh.VI, 5 ולא היו קוברין אותו בקִבְרוֹת אבותיו they did not bury him (the culprit) in the burial place of their ancestors; a. fr.—בֵּית הקברות (abbr. בה״ק) *cemetery; pl.* בָּתֵּי ק׳. Ber. 18b הלך ולן בב״חק he went and spent the night in the cemetery. Snh. l. c. (46b) שני בתי ק׳ וכ׳ two burial grounds were at the disposal of the courts, one for those put to death by the sword, and one &c.; a. fr.—Trnsf. *uterus (containing an embryo).* Nidd. 21a באיפשר לפתיחת חק׳ וכ׳ they differ as to whether the uterus can open (to pass the embryo) without discharging blood. Sabb. 129a חיה כל זמן שחק׳ פתוח וכ׳ for a woman in confinement you must violate the Sabbath laws as long as the uterus is open, whether she says that she needs it or that she needs it not. Ib. מאימתי פתיחת חק׳ when does the opening of the womb begin (in regard to Sabbath laws)?; חק׳ ... עד מתי how long is it considered open? Ohol. VII, 4 אין לנפלים פ׳ הק׳ וכ׳ in the case of abortions the laws of levitical cleanness connected with the opening of the womb do not apply, unless &c., v. פְּרָקָא I; Tosef. ib. VIII, 8; a. fr.

קִבְרָא (קְבָרָא) קִ׳, קִבְרָה ch. same. Targ. Jer. V, 16. Targ. O. Num. XIX, 18 קַבְרָא ed. Berl. (oth. ed. קִ׳); a. fr.—B. Bath. 58a, v. חֲבִרִיט. Taan. 23b אישתטח על ק׳ וכ׳ he threw himself prostrate over his father's grave. Ḥag. 15b סליק קיטרא מקִבְרֵיה וכ׳ smoke rose from Aher's grave; a. fr.—*Pl.* קִ׳, קִבְרֵי, קִבְרַיָּא, קִבְרִין. Targ. O. Ex. XIV, 11 (ed. Berl. קְבָ׳; ed. Vien. קִבָ׳). Targ. Is. LXV, 4. Targ. Num. XI, 34; a. fr.—Yeb. 86b אהדריה ... לבי ק׳ R. A. turned the entrance towards the cemetery. B. Mets. 107b רב סליק לבי ק׳ וכ׳ Rab went to the cemetery &c.; a. fr.—בַּת קִבְרַיָּא [*Daughter of Graves,*] name of a bird, prob. *raven*, v. צִרְצְרָא. Esth. R. to I, 4, v. גַּלְגַּל.—קִבְרֵי נוּנָא, v. נוּנָא.

קִבְרִיאֵל (קִבְרִיָּא), קַבְרִיאֵל pr. n. river (*K'baria,*) *Kabriël.* Gen. R. s. 13 כמין חובייא כהדין קברייא וכ׳ Ar. s. v. תווי (ed. תוכייא דהדין; 'Rashi' קבריאל) like a flood, like the K. that swells and inundates; Koh. R. to I, 7, v. קְבַר 2.

קבריין, Y. Ned. III, 37d bot., v. קְרוּכִין.

קבריין, Esth. R. to III, 6, v. קַבְּרָן.

קבריניט, v. קְבַרְנִיט.

קַבְּרָן m. (קְבַר) *grave-digger,* name of a *bird* (that buries its eggs at the sea-shore). Esth. R. to III, 6 quoted in Matt. K. to Esth. R. to I, 4 קבריין some ed. (ed. עוּמָ; Yalk. Esth. 1054 אברני).

קִבְרְנוּנָא, Ar., v. נוּנָא.

קברנטן, קברנטו, קברנטן, v. next wds.

קְבַרְנִיט* I m. (a corrupt. of labyrinthus, induced by phonetic association with קְבַר) *labyrinth, cavern.* Sot. 13a בק׳ של מלכים הירה קבור (Ar. בקברנט, some ed. בקברנטו; read בְּטָן ...) he (Joseph) was buried in the labyrinth where the kings were buried (v. Sachs, Beitr. I, p. 54); Yalk. Ex. 227; v. קירפוסולין.

קְבַרְנִיט II m. (κυβερνήτης) *steersman, pilot.* Tanḥ. Sh'laḥ. 15 חושיט לו חק׳ וכ׳ the helmsman threw a rope to him, saying, hold to this rope &c.; Yalk. Num. 750, B. Bath. 91a sq. (on Abraham's death) [read:] ... אוי לו שאבד קְבַרְנִיטָהּ woe to the world whose leader is gone, woe to the ship whose helmsman is gone; a. e.—Trnsf. (cmp. רב החבל, Jon. I, 6, a. חַבּוּלָה) *prudent manager.* Pesik. Aḥăré, p. 176a (ref. to תחבלות, Prov. XXIV, 6) לעולם יעשה אדם עצמו ק׳ וכ׳ man should always be at the helm (to look out,) how to do good; Lev. R. s. 21; a. e.—*Pl.* קְבַרְנִיטִין. Ib. פתר קריא בק׳ interpreted the verse (Prov. l. c.) as referring to the art of the helmsmen. Pesik. R. s. 47 (ref. to Prov. l. c.) אם אין לה ק׳ וכ׳ ... מה הספינה as the ship without a helmsman is bound to go down, so is Israel without leaders &c.

קְבַרְנִיטָא ch. same. Esth. R. introd. to s. 5 (ref. to Prov. XXIII, 34) כחדין ק׳ דיתיב וכ׳ like the pilot that sits on the top of the mast &c.; Lev. R. s. 12 קְוַרְנִיטוֹ (ed. Wil. קוורנוטין, read: קְוַרְנִיטָיס); Yalk. Prov. 960 קרבנט (corr. acc.).

קִבְתָא, קִ׳ = h. קִבָּה. Targ. Deut. XVIII, 3.

קִבְתָא, קִבְּתָא, v. קוּבְּחָא.

קְבַד 1) b. h.) *to bow.* Ex. R. s. 5 (ref. to Ex. IV, 31) ויקדו, v. פְּקִידָה.—V. קְבָדָה.—2) (cmp. כְּבַר a. כָּבַד) *to cave, cut out,* v. קְבַר.

קְבַד ch. as preced. 2, v. קְבַר.

קְבָדָה, v. קִרְיָה.

קִידָּה, קִדָּה f. (b. h.) 1) *cassia, bark of the tree called cassia* (v. Sm. Ant. s. v.) Ker. 5a; Y. Shek. VI, beg. 49c.—2) ק׳ לבנה *white Kiddah,* a tree. Kil. I, 8; Erub. 34b.—3) name of a *seasoning plant.* Ib. חקנים וחק׳ וכ׳ (Var. וחקידין *pl.*) seasoning reeds, Kiddah, and Urbanin belong to the vegetable class (ירק). Ib. לבנה לחוד ק׳ לחוד ק׳ Kiddah and white K. are different species.

קְדוּחָא m. (קְדַח) *borer (of pearls)*; trnsf. *one able to enter into the depth of a Biblical subject.* Cant. R. to I, 10 אנא חורנא חרוזא ... ק׳ I am a stringer of pearls and I am also a borer, v. חֲרַז.

קדוחים, v. קְרוּחַיִים.

קְדוּמָא, קדום, v. sub קִידְמָא, a. also קָדִים.

קדור, Pes. 11b, read: קְרוּד.

קָדוֹשׁ m. (b. h.; קָדַשׁ) 1) *holy, sacred; holy man, saint.* Yeb. 20a נקרא ק׳ ... כל המקיים he who observes the

98[a], v. חוֹרָה; a. v. fr.—2) *sanctification, proclaiming the holiness of the Lord, solemn public act connected with the idea of Israel's priesthood.* Meg. 23[b]; Ber. 21[b] כל דבר שבק׳ לא יהא וכ׳ no sacred public act should be performed with less than ten persons.—Esp. קְדוּשַׁת הַשֵּׁם *a) sanctification of the Name, fidelity to the Jewish faith, martyrdom.* Ib. 20[a] מסרי נפשיירהו אק׳ ה׳, v. מָסַר. Snh. 74[b] מצווה על ק׳ ה׳ bound to sanctify the Name (with his life); a. fr.—*b)* ק׳ השם, or קדושה *the third section of the Prayer of Benedictions* (תְּפִלָּה), *praising the holiness of the Lord; the appeal to the congregation to join in the 'holy, holy* &c.' (v. קָדוֹשׁ). R. Hash. IV, 5 סדר ברכות . . . וק׳ ה׳ the order of the benedictions (for the New Year's Day) is: *Aboth* (v. אָב), *G'buroth* (v. גְּבוּרָה) and the sanctification. Ber. 21[b] עד שלא יגיע . . . ק׳ before the reader reaches the *k'dushshah.* Ib. אין היחיד אומר ק׳ one praying alone should not recite the *k'dushshah*; a. fr.—קדושת היום (ק׳ יום טוב, ק׳ שבת), also ק׳ *declaration of the sanctity of the day* (*the Sabbath* &c.) in prayer or at meals. R. Hash. l. c. ק׳ היום *that section of the Prayer of Benedictions* which closes with the benediction 'who sanctifiest the day &c.' Bets. 15[b] לוו עלי וקדשו ק׳ היום וכ׳ borrow on my (the Lord's) account and celebrate the sanctity of the day, and trust me &c. Ber. 33[b] בין ק׳ שבת לק׳ יו״ט הבדלת thou hast made a distinction between the way of sanctifying the Sabbath and that of sanctifying the Holy Day. Pes. 105[a] ק׳ על הכוס the proclamation of the sanctity of the Day over a cup of wine (קִדּוּשׁ); a. fr.—*Pl.* קְדוּשׁוֹת. Kel. I, 6 עשר ק׳ הן there are ten degrees of territorial sanctity. Y. Ber. IX, 13[a] top; Tanḥ. K'dosh. 4 (ref. to Josh. XXIV, 19) שהוא קדוש בכל מיני ק׳ וכ׳ he is holy in all kinds of holy acts, for all his doings are in holiness, his speech is in holiness &c. Lev. R. s. 24 שלש ק׳ three times 'holy', v. קָדַשׁ; Yalk. Is. 272. Ber. 33[a] אנשי ק׳ ותבדלות . . . the men of the Great Assembly instituted for Israel blessings (on enjoyments of food &c.), daily prayers, sanctification of sacred days (over wine), and the blessing at the exit of sacred days (v. הַבְדָּלָה); a. fr.—3) a title, *his holiness.* Y. Ned. VI, end, 40[a]; Y. Snh. I, 19[a] top (in irony) לקדושת חנניה to his holiness Hanania (who had usurped the functions of the Palestine authorities).

קְדוּשָׁא, קִדּוּשָׁא ch. same, constr. קְדוּשַׁת. Targ. O. Lev. XXI, 9. Targ. Ez. XVI, 11.—Meg. 27[b] דקביע . . . בית קִדּוּשְׁתַּיְרֵהּ (Ms. M. קדושתא; sub. זמן) a synagogue whose sacred character is permanent; ארבע . . . קִדּוּשְׁתַּיְרֵהּ the four cubits surrounding a synagogue whose sacredness is not permanent (as it would cease with the removal of the synagogue). Bekh. 3[b] מפקע לחו מקדושתיירהו he deprives them of their sacred character; a. e.

קָדַח 1) *to bore, perforate, penetrate.* Sabb. XII, 1 הקודֵחַ וכ׳ he who bores a hole ever so small. Tosef. ib. XI (XII), 3 עד שיקדַח את כולו until he bores as far as is needed for his purpose; Y. Pes. VI, 33[b] top. Lev. R. s. 4 נטל . . . והתחיל קודֵחַ תחתיו one of the passengers of the ship took a borer and began to bore under the place assigned to him; לא תחתי אני קודח have I no right to

ordinances of the scholars (with regard to marriage laws) is called holy (chaste). Ib. 105[b]; Meg. 27[b] עם ק׳ the holy assembly, v. פָּסַע; (Snh. 7[b] עם קוֹדֶשׁ; Yeb. l. c. also עם קֹדֶשׁ). Lev. R. s. 24 כשם שאני ק׳ כך וכ׳ as I am holy, so be you holy. Y. Sabb. XVI, 15[c] bot.; Treat. Sof'rim XVI, 12 הללו אל בקדשו לקָדוֹשׁוֹ לאחרן קָדוֹשׁ ד׳ 'praise the Lord in his holiness' (Ps. CL, 1) according to his holy servant, according to (the years of life of) Aaron, the holy servant of the Lord (123 Hallelujahs). Tem. 14[b], a. e. כל הקרב ביום אינו ק׳ אלא ביום וכ׳ whatever must be offered in day-time, becomes sacred (by being put in a sacred vessel) only in day-time &c. Meg. 23[b]; Snh. 15[a] אדם מי ק׳ is a human being ever sacred (dedicated to be Temple property)? Ber. 10[b] (ref. to II Kings IV, 9) הוא ק׳ . . . אינו ק׳ he (the prophet) is a pure man, but his servant (Gehazi) is not; a. v. fr.—רבינו הק׳ our teacher, the saint, i. e. R. Judah Hannasi. Y. Meg. III, 74[a]; a. fr.—הק׳ ברוך הוא (abbrev. הקב״ה, הב״ה, הק״ה) the Holy One, blessed be He, the Lord. Ber. 6[b]. Num. R. s. 20; a. v. fr.—*Pl.* קְדוֹשִׁים. Lev. R. l. c. Sabb. 86[a], a. e. ישראל ק׳ הן the Israelites are a chaste people. Pes. 104[a] בנן של ק׳ the descendant of holy men (R. Menaḥem); Ab. Zar. 50[a]; a. fr.—פרשת ק׳ the section of the Torah beginning with *k'doshim* (Lev. XIX). Lev. R. l. c.; a. e.—*Fem.* קְדוֹשָׁה. Y. Maas. Sh. II, end, 53[d]; a. e., v. עֶרֶה.—2) (v. קְדוּשָׁה) *Ḳadosh, the recitation of Ḳadosh* (Is. VI, 3). Treat. Sof'rim l. c. קטן . . . ק׳ ביוצר (not כיוצא) a minor . . . must not recite *Ḳadosh* in the morning prayer (v. רָצָה). Ib. ק׳ של עמידה the *Ḳadosh* recited in the 'standing prayer' (v. עֲמִידָה), *the Ḳ'dushshah.*

קָדוֹשׁ ch. (denom. of preced.) 1) *to become sanctified, consecrated.* Men. 100[a] לִיקָּדוֹשׁ, v. פָּסוֹל; Yoma 29[b] תִּתְקַדּוֹשׁ; a. e.—2) *to be betrothed.* Kidd. 12[b] תיקדוש וכ׳ let her be betrothed by means of the four Zuz which are wrapped up &c.

קִדּוּשָׁא, קִדּוּשׁ, v. sub קִדֵּשׁ.

קִדּוּשָׁא, v. קְדוּשְׁתָּא.

קְדוּשָׁה f. (קָדַשׁ) 1) *holiness, sanctity, sacredness; chastity.* Yeb. II, 3, a. e. ק׳ ארסור, v. אֵרוּס. Kidd. 55[a], a. fr. קְדוּשַׁת הגוף an object which is consecrated as such (irredeemable), opp. ק׳ דמים that which is consecrated for its value (redeemable). Tem. 10[b] משום דמפרש ק׳ על הולד because he has pronounced sanctity on the embryo (by dedicating the mother). Ib.[a] אין ק׳ חלה על עוברין no sanctification takes effect on embryos (by the dedication of the mothers). Naz. VII, 1 נזיר שאין קְדוּשָׁתוֹ קדושת עולם the Nazarite whose sanctification is not an everlasting one (it ceasing with the expiration of his vow). Ḥag. 3[b] ק׳ ראשונה קְדֻשָּׁה לשעתה as to the first consecration (of the holy land by Joshua), he consecrated it only for the time being (as long as inhabited and ruled by Israelites); Meg. 10[b], sq.; Zeb. 60[b]; a. e.—Hor. 13[a] זה גדל עמנו בק׳ וזה לא וכ׳ the one (the *nathin*, v. נָתִין) has grown up with us in holiness (under the influences of the Jewish religion), and the other (the proselyte) has not &c. Snh. 58[a] לידתו בק׳ born in holiness (after his mother's conversion); Yeb.

bore in my place? Ab. Zar. 58ª, v. מֵינֶקֶת; a. fr.—[Tosef. B. Bath. V, 4 קודח ed. Zuck., read: קוֹנֵחַ.]—2) (b. h.; cmp. אכל a. עלה applied to fire) *to burn, rise in a column and spread sparks*; [b. h. also *to enkindle*]. Y. B. Kam. VI, 5ᶜ top (ref. to Mish. ib. 4) בקוֹרַחַת ... אבל במקטפת וכ' the Mishnah speaks of a fire which (unexpectedly) blazes up and spreads, but in the case of a creeping fire all agree &c.; Bab. ib. 61ª בקודחת Ar. (ed. בקולחת).

*Hif.* הִקְדִּיחַ 1) *to cut out, make an opening.* Y. B. Hash. II, 58ª bot. ה' לו ... ככברה the Lord made for him an opening (in the clouds) of the size of a *K'barah* (v. כְּבָרָה), and the moon became visible within it.—2) *to cause burning, to spoil a dish, a dye* &c. B. Kam. IX, 4 (100ᵇ) הִקְדִּיחָתוֹ יורה (Bab. ed. הִקְדִּירוֹ), v. יוֹרֶה II. Y. ib. IX, 6ᵈ bot. שהִקְדִּיחוּ סממנין when the dyes burned the material, אבל הִקְדִּיחָה יורה וכ' but if the boiler burned &c. Erub. 53ᵇ הִקְדִּיחָתָן במלח she spoiled them (the beans) by oversalting. Gitt. IX, 10 אפי' הקדיחה תבשילו if she spoiled a dish for him (he may divorce her). Bets. 29ª כדי שלא יַקְדִּיחַ תבשילו so as not to spoil his dish (by spicing it too much or too little); Ar. שלא יַקְדִּיחוּ וכ' that they (the spices) may not burn &c. Tosef. B. Kam. X, 9 ... המוליך והִקְדִּיחוֹ if one gives meat to a cook, and he spoils it; a. fr.—Trnsf. ה' תבשילו *to misapply learning, disgrace one's education; to degenerate.* Ber. 17ᵇ שמַקְדִּיחַ ... לא יהא ת' ברבים that we may not have a son or a pupil that disgraces his education in public; Snh. 103ª.—3) *to have fever.* Sifra B'huck. Par. 2, ch. IV נוח לו ואינו מקדיח he is comfortable and has no fever; Yalk. Lev. 673.—[Tosef. Maasr. I, 2 משיקדיחו ed. Zuck., v. קָרַח.]

קְדַח ch. same, 1) *to bore, perforate.* Targ. Job XL, 25 (ed. Wil. תַּקְרַח *Af.*).—Cant. R. to I, 10 לְמִקְדַּח, v. חָרַז.—2) [*to break through,*] *to grow forth, sprout.* Ber. 56ª חזן דקַדְחָא וכ' ... I saw (in my dream) a pomegranate sprouting through the mouth of a wine jar. B. Bath. 28ᵇ דקַדְחָה Ms. M. (Ar. דקדח, ed. דקדיח) ואכלה וכ' it (clover or grass) grew forth, and he made use of it, and as it grew again (the next day), he made use of it &c. Ḥull. 110ª קָרְחֵי, v. חִילְפָּא III. Snh. 109ᵇ (Sodomitic justice) חבה ... עד דקרחא (Ms. M. דקדחה) give him the ass (whose ear he had cut off), until its ear is grown again; a. e.—3) *to be inflamed.* Ab. Zar. 28ᵇ דקדחה לה עינא her eye was inflamed. Ḥag. 5ª קדחה her knee was burned.

*Af.* אַקְדַּח *to dig out, make a path for.* [Targ. Job l. c., v. supra.]—M. Kat. 4ᵇ לאַקְדּוּחֵי נהר וכ' to clean the canal of B. (in the festive week).

קֶדַח m. (preced.) *inflammation, blister.* Neg. VI, 8; VIII, 5; Sifra Thazr., Neg., ch. I קרח (corr. acc.); a. fr., v. מָרַר II.

קְדָחָא, קְדָ׳ ch. same, *inflammation.* Ab. Zar. 28ᵇ דימעתא וקד' tearing and inflammation of the eyes; Bets. 22ª קדחתא Ms. M. (ed. קרחתא).

קַדַּחְתָּא, קַדָּחוּתָא f. (preced.) 1)=b. h. קַדַּחַת *fever.* Targ. O. Lev. XXVI, 16 קַדְחָ׳ ed. Berl. (ed. Vien. קָרְחָ׳); Y. קָרְחוּ; Targ. Deut. XXVIII, 22.—2) *inflammation of the eye,* v. preced.—V. קְדִירוּתָא.

קָדַד, קָדִי (b. h. כָּרַע) *to bow.* Midr. Till. to Ps. XXXV ed. Bub. (missing in oth. eds.) בראשי אני כופף וקודֵד וכ' (I praise God) with my head, when I bend and bow in my prayer; Yalk. Ps. 723 רופפי וקורא וכ' (corr. acc.).

*קָדֵי, *Af.* אַקְדֵּי (cmp. preced., a. meanings of גבב; cmp. Syr. קרי, Brockelm. 312) *to pile up.* Targ. O. Lev. I, 16 ed. Berl. דמַקְדֵּין (ed. Vien. a. Y. דמוֹקְדִין; fr. יקד (?); ed. Lsb. דמוֹשְׁדִין, fr. אֲשַׁד; v. Berl. Targ. O. II, p. 32).

קָדְיָא m. *Ḳadia,* name of an unclean bird, *Little Owl* (?). Targ. O. Lev. XI, 17; Deut. XIV, 16 ed. Berl. a. early eds. (later eds. קריא; h. text כּוֹס, v. צָרְיָא II).—Ber. 57ᵇ קד׳ Ms. M. (ed. קר׳, v. Rabb. D. S. a. l. note 8); Nidd. 23ª Ms. (v. Rabb. D. S. l. c.; ed. קר׳).

קִדְיָא, Targ. Prov. XVII, 14 ed. Lag. quid? (ed. אצטדיא; Levy Targ. Dict. קריא, v. קָרְיָא I).

קְדִידָה, v. קְדִירָה.

קְדִידַ, v. קְדַר.

קְדִידְחוּתָא f. (קְדַח) *burning, inflammation.* Targ. Ps. XXXVIII, 8 Ms. (ed. קְדִידַחְתָּא; h. text נִקְלָה, v. קָלָה II).

קָדִים m. (b. h.; קָדַם) with רוּחַ, or sub. רוח, *east wind.* Mekh. B'shall. s. 4; Yalk. Jer. 300. Kel. XX, 2 ... חגירתה בק' וכ' if he exposed the trough to the east wind, and it cracked. Gitt. III, 8 בק' של מוצאי החג (Bab. ed. 31ª בקדום) after an east wind following the end of the Succoth festival; ib. 31ᵇ בקידומם; a. e.

קְדִים, v. קָדַם.

קְדִימָה f. (קָדַם) *antecedent, early period.*—*Pl.* קְדִימוֹת. Gen. R. s. 1 (ref. to Prov. VIII, 22-29) as the builder needs six things ... כך התורה קדמה אותן שש ק' וכ' so the Torah preceded creation by these six early periods, *ḳedem, meaz* &c.; Yalk. Prov. 942.

קְדִימָתָא f.=b. קָדִים, *east wind.* Y. Gitt. III, end, 45ᵇ (not קדמיתא), v. קְשַׁת I.

קְדִיקָה, Cant. R. to IV, 10 בכל ק', read: בְּבַלְקְדִיקָה, v. גְּלוּגְדָּקָא.

קְדִירָא, v. קִדְרָא.

קְדִירָה, v. קִדְרָה.

קְדִירָה (קְדוּדָה) f. (קָדַר) *round segment, hole.* Ḥull. 57ᵇ קְדִירַת קנה בכמה (Ar. a. Rashi Ms. קְרִירַת) how large must a hole in the windpipe be (to make the animal *t'refah*)?

קְדִירְתָא, Esth. R. to I, 2, read: קְתִידְרָא.

קְדִישׁ, קְדִישָׁא (קָדִישׁ) I m., קְדִישְׁתָּא, קַדִּישָׁא f. 1)=h. קָדוֹשׁ, *holy, sacred, pure.* Targ. Num. XVI, 5 (some ed. O. קַדִּישׁ, קַדִּישׁ). Targ. Is. I, 4. Ib. LVII, 15; a. fr.—[Targ. Y. Num. XI, 7, read: קַרִישׁ.]—Midr. Till. to Ps.

CXVIII, 8, v. עִיר I. Meg. 27b מעיקרא ק' השתא ... מעיר נמי ק' if you sell a sacred object to be taken from a large town to a small place, it was sacred (used for public services) before, and is so now. Ber. 9b משום ... העיד קחלא ק' וכ' R. J. . . . declared in behalf of the holy congregation of Jerusalem; a. fr.—Snh. 109b v. infra.—*Pl.* קְדִישַׁיָּא, קְדִישַׁיָּיא; קְדִישָׁתָא. Targ. Num. XVI, 3; a. fr.—Snh. l. c. ידענא דכולהו כנישתא קדישי נינהו Ms. M. (ed. קדישתא, v. Rabb. D. S. a. l. note) I know that the whole congregation are holy. Pes. 113b בחייהן דרבנן ק' וכ' Ms. M. by the life of the holy (revered) Rabbis in the land of Israel (v. קְדוּשָׁה end); a. e.—[2) קְדִישָׁא *Kaddish*, the doxology beginning with יתגדל ויתקדש וכ' magnified and sanctified be his great name. Treat. Sof'rim X, 7; a. e.]

**קְדוּשָׁא** II m. *ring*, v. קְדָשָׁא.

**קְדָלָא, קְדָל** m. (cmp. קרד) *hindpart of the head with neck, neck, back* (corresp. to h. עֹרֶף). Targ. O. Lev. V, 8 קְדָלַיהּ; Y. קוּדְלַיהּ, קְדָל', קְדָ', קוּדָ', קְדָ'. Targ. Gen. XLIX, 8; a. fr.—Ex. R. s. 51 (ref. to Ex. XXXIII, 8) they said חמו קְדָל ברירה וכ' see the (fat) neck of Amram's son! Y. Bets. V, 63a bot. קְדָלַיהּ דר"מ, v. פְּרִיקָדִילִין. Lev. R. s. 28 אנא מימיך לך ק' וכ' I shall lower my back for thee, tread upon me and mount the horse; a. e.—*Pl.* קְדָלֵי, קְדָלִין. Yalk. Lev. 665 (not קדרון), v. גַּרְפָּא.—קדלי דחזירי *bacon*. Meg. 13a, v. כּוֹתַלָּא.

**קְדַלְדֵּי**, Yalk. Deut. 801, v. קַלְדֵּי.

**קְדַם** (b. h.) [*to bend, go forward,*] *to advance, precede; to anticipate.* Y. Meg. III, 74a bot. צפה ... מושב שיקדום לכספו וכ' ... the Lord foresaw that Haman the wicked would weigh his silver for Israel's destruction (Esth. III, 9), and he said, it is better that my children's silver (the half-Shekel, Ex. XXX, 11 sq.) anticipate Haman's silver (to act as a protection from evil designs); ib. I, 70d bot. שיַּקְדִּים (*Hif.*). Sifra Vayikra, Ḥob., Par. 3, ch. V, v. infra. Gen. R. s. 1 ששה דברים קָדְמוּ וכ' six things preceded the creation of the world. Ib. אינו יודע איזה מהן קודם I know not yet, which of them was first, whether the Torah was created before the throne of glory &c. Ib. תתורה קדמה וכ' v. קְדִימָה. Ḥull. 100a, sq. ק' וסלקו he removed it first (before putting in other pieces). Snh. 38a; Lev. R. s. 14, beg. יתוש קָדְמָךְ, v. יַתּוּשׁ. B. Mets. II, 11 אבדתו ... אבדתו קוֹדֶמֶת if a man's own loss and his father's loss are to be attended to, his own has the precedence; ib. שלו קודמת (Bab. ed. 33a קודם). Ab. III, 9 כל ... קודמת לחכמתו וכ' he to whom fear of sin comes before his learning, his learning will endure. Y. Ned. IX, 42c bot. חיי חעיר הזאת קוֹדְמִין וכ' the supply of provisions for the people of one's own town has the precedence over &c. Kel. XXV, 4, v. נָפַח; a. fr.

[*Nif.* נִקְדָּם, Taan. 20a נקדמת, v. נָקַד I.]

*Pi.* קִדֵּם *to get the start of.* Y. Taan. I, end, 64d שלא יְקַדְּמֶנּוּ אחר lest another man get ahead of him (in proposing to a woman he desires to marry); Y. Bets. V, 63a bot. Sifré Deut. 34 לא קִדְּמוּם מצוות וכ' no other commands were promulgated before them; a. fr.

*Hif.* הִקְדִּים 1) *to advance; to do first; to anticipate, provide against.* Y. Meg. l. c. לפיכך מַקְדִּימִין וקוררין וכ' therefore we read the section of *Sh'ḳalim* first (before the first of Adar, and before the Sabbath Zakhor); Bab. ib. 13b לפיכך ה' שקלידהן וכ' therefore the Lord ordered their Shekels in anticipation of his (Haman's) Shekels, v. supra. Ib. 30a מקדימין לשבת שעברה we read it the Sabbath before, opp. מאוחרין. Ib. when Purim falls on a Friday, מקדימין פרשת זכור we read the section Zakhor on the Sabbath previous. Y. Sot. VIII, 22d bot. ה' לו שכרו if he paid the builder in advance. Zeb. 106a (ref. to Lev. IV, 12) שיהא שם דשן שיַּקְדִּים לשם דשן this means that ashes must be there, that he must first have put ashes there; Sifra Vayikra l. c. שיַּקְדִּים; a. fr.—ה' שלום *to salute first.* Ber. 6b כל שיודע ... ויקדים לו שלום he who knows his neighbor to be in the habit of greeting him, should salute him first. Ib. 17a לא הִקְדִּימוֹ אדם וכ' never was a man the first in saluting him, not even a stranger &c. Ex. R. s. 23 באו ... להַקְדִּים שירה the angels came wanting to be the first to offer song; יַקְדִּימוּ בני תחלה let my children be the first; a. v. fr.—Part. pass. מוּקְדָּם; f. מוּקְדֶּמֶת; *pl.* מוּקְדָּמִים &c. Pes. 6b, a. fr. אין מ' ומאוחר וכ', v. אָחַר. Shebi. X, 5, v. פְּרוֹזְבּוּל. Ib. שטרי חוב חמ' antedated notes of indebtedness. M. Mets. V, 10 נתן עיניו ... זו היא רבית מ' if he intends to borrow money, and he sends his neighbor a gift and says, 'in order to make thee inclined to lend me money',—this is interest paid in advance; a. fr.—2) *to be early, zealous.* Naz. 23b, a. e. לעולם יקדים אדם לדבר וכ' man should always be anxious to do a good deed as early as possible. Pes. 4a, a. e. מיקדימין וכ', v. זָרִיז; a. fr.—[Y. Erub. V, 22d top שמקדימין העליון, read: שמקדירין or שמקדרין, v. קָדַר I.]

**קָדֵם** ch. same; *Pa.* קַדֵּם 1) *to precede; to do early, be early, first.* Targ. Ps. LXIX, 32 דקַדְּמוּ קרנוי וכ' (some ed. דקָדָ') whose horns grew prior to its hoofs. Targ. Gen. XIX, 2; a. fr.—Ber. 8a מְקַדְּמֵי וכ'; קַדִּימוּ וחשרכו, v. חָשַׁךְ I. Tam. 27b וקַדִּים וכ', v. חָשַׁךְ I; a. e.—2) *to go before, come to meet.* Targ. Ps. LXXXVIII, 14. Ib. LXXIX, 8 יקדמון לן Ms. (ed. לך, corr. acc.); a. fr.

*Af.* אַקְדֵּים 1) *to be early.* Targ. Gen. XXVI, 31. Targ. I Sam. XVII, 16; a. fr.—2) *to precede, anticipate.* Targ. Job XLI, 3; a. e.—3) *to get the start of; to prevent.* Targ. Ps. XVII, 13; a. e.—3) *to be earlier than, be quick in doing.* Ib. CXIX, 147, sq.; a. fr.—Sabb. 119a אי רגילתו לאַקְדוּמֵי אַקְדִּימוּ ... if you are accustomed to take an early meal, make it later (on the Sabbath), and if you are used to dine late, dine earlier. Ib. 151b when a poor man comes, אַקְדִּים ... דליקַדְּמוּ וכ' be quick in giving him bread, in order that people may be ready to do so to thy children.—4) *to give preference to.* Y. Snh. I, 18c bot. ... אַקְדְּמוּן ליה בעיבור they preferred a certain old man to him at the session for intercalation; Y. R. Hash. II, 58b top; a. e.

**קֶדֶם** m. (b. h.) *olden time,* (adv.) *before,* v. קוֹדֶם.

**קֳדָם** ch. same. Targ. Ez. XXXVIII, 17; a. e.

**קֳדָם, קָדָם** m. (preced.) [*precedence,*] 1) (prepos. of time and place) *before.* Targ. Gen. XXIX, 26. Ib. XLIII, 29; a. fr.—With suffix of personal pronoun mostly in *pl.*

Targ. Prov. XXIII, 1 קָדָמָךְ ed. Lag. (oth. ed. קָדָמַיִךְ). Targ. Ps. XCVI, 9 מִן קָדָמוֹי. Ib. 8 לְקִדָמוֹי; a. fr.—Lev. R. s. 37 קדמוי וכ' . . . נפק a proclamation went before him, and all the people came out to meet him. Lam. R. to III, 16; a. fr.—2) (conj.) *a) ere, before*; *b)* מן ק' *since, because* (h. מפני). Targ. Y. Gen. XIII, 10 ק' עד לא. Targ. Prov. VIII, 23. Ib. 25 Ms. (ed. קְדִים); a. fr.—Targ. O. a. Y. II Ex. XIX, 18 מן ק' (Y. I מן בגלל).—Y. Yeb. XII, 13[a] top; Y. Snh. I, 19[a] bot. קרבת קַדְמָנָא she came before us; ורקת קדמנא and spat in our presence; Y. M. Kat. III, 82[a] bot. קוּדְמֵינָא; Yeb. 39[b]; a. e.—V. קַדְמִין.

**קַדְמַאי, קַדְמָאָה,** v. קַדְמִי.

**קַדְמוֹן** m. (b. h. preced. wds.) *ancient, originator*. Gen. R. s. 38 (play on מקדם, Gen. XI, 2) מקַדְמוֹנוֹ וכ', v. נָסַע; ib. s. 41.

**קַדְמוֹנָאָה,** v. קַדְמִי.

**קַדְמוֹנִי** m. (b. h.; preced. wds.) *ancient, first, primeval*. Num. R. s. 10 אדם ק' (usually הראשון) the first man. Gen. R. s. 22 נחש ק' the ancient serpent (of Eden); a. fr.

**קַדְמוּתָא** f. (preced. wds.) 1) *previous condition*. Targ. Job XLII, 12.—Bekh. 31[a] זיל לקַדְמוּתֵיהּ (read אזל) he went back to his former condition (resigned his office).—2) *early morning*. Ib.[b] ושניירה בק' וכ' and he solved that problem the next morning by reference to a Boraitha.—3) *the first time*. Deut. R. s. 1, beg. קַדְמוּתֵיךְ הוא תניינותיך היא is this thy first or thy second offence?; ib. קַדְמוּתְכוֹן וכ' is it your first &c.?; Yalk. Ex. 392 קדמתכון (corr. acc.).—4) לָקַדְמוּת, לְקַדְמוּת, לָקַדְמוּת=h. לקראת *to meet, towards*. Targ. Ex. XIX, 17. Targ. Ps. LIX, 5; a. fr.—Lev. R. s. 37 רפקון . . . לקַדְמוּתִי let all the people (of the place) come out to meet me. Ib. לְקַדְמוּתֵיהּ, v. קֶדֶם.—5) (adv.) *first, in front*. Targ. O. Gen. XXXIII, 2 ed. Berl., v. next w.

**קַדְמָיָא, קַדְמָאָה, קַדְמִי, קַדְמַאי,** m. (preced. wds.) *first, former, previous*. Targ. Y. II Gen. I, 5 (ed. Vien. קָדָמֵי). Targ. Is. VIII, 23. Targ. Ps. XCII, 1 אדם ק' (v. קַדְמוֹנִי). Targ. Gen. XXV, 25; a. fr.—Y. R. Hash. II, 58[b] top כהנא אחמני קדמיי מן וכ' K. was appointed (member of the court) before R. Jacob; עאל . . . ק' מיניה לעיבורא but R. J. entered the meeting for intercalation before him. Lam. R. to III, 7 ק' מנהון, v. קֶרֶן II; a. e.—*Pl.* קַדְמָאִין, קַדְמָיִין, קַדְמָאֵי, קַדְמַיָּין. קַדְ'. Targ. Job XXIX, 2 (ed. Wil. קַדְמָיָן, read מִן . . .). Ib. VIII, 8. Targ. Jer. XVI, 18; a. fr.—Targ. Job XVIII, 20 קדמאי Ms. (ed. קַדְמוֹנָאֵי).—Y. Peah I, 21[d] bot. אי הוון ק' מלאכים וכ' (not בני מל') if our ancestors were angels, we are human beings, and if they were human &c.; Y. Shek. V, beg. 48[c] קַדְמָאֵיי; Gen. R. s. 60; a. e.—*Fem.* קַדְמַיְיתָא, קַדְמָיְיתָא. Targ. Jer. XXV, 1. Targ. Is. XLIII, 2 בק' *in ancient times*. Targ. O. Gen. XI, 2 בק' (h. text מקדם). Ib. XXXIII, 2 קַדְמָיְתָא ed. Amst. ed. Vien. קדמאין; (ed. Berl. קַדְמוּתָא; Y. (בק' דמיתא) *in front*; a. e.—Y. Taan. I, beg. 63[c] הרא דעתיה . . . ק' הרא וכ' R. Eliezer's opinion in the former quotation (Mishnah) is the same as in the latter. Ib. בק' in the early prayer (שחרית). Y. Peah V, end, 19[a] (in a defective passage) מה ברינה לק' what is the difference between this and the former case? Y. Ned. VI, end, 40[a] ק' ואיקרון when the first (of the three letters) was read, he showed them honor; a. e.—[Y. Gitt. III, end, 45[b], read: קְרִימְתָא.]

**קַדְמִין** m. pl. (preced. wds.) 1) *beginning, olden days*. Targ. O. Gen. I, 1. Targ. O. Deut. XXXIII, 27 מִלָּקַ' (ed. Berl. מִלָּ'); Y. מן לק' from of old. Targ. O. Gen. III, 15. Ib. XXXI, 2 ומִדְּקָמוֹהִי (ed. Berl. ומִדְּקַדְמוֹהִי) and before yesterday (Y. כִּדְקָדְמוֹי); a. fr.—2) *front; east*. Targ. O. Gen. III, 24. Targ. Is. II, 6 כמלקדמין as in the east (or: *as in former times?*); a. e.

**קַדְמֵיתָא**=קַדְמֵיתָא, v. קַדְמִי.

**קַדְמָתָא** f. (preced. wds.) 1) *past time*; only in מן קַדְמַת דנא, or מִלָּקַ' *before this*. Targ. Y. Gen. XXVIII, 19 (O. בקדמיתא, ed. Berl. מלקדמין; h. text לראשונה). Targ. Ez. XXXVIII, 17; a. e.—Taan. 12[a].—2) *early morning*. B. Mets. 30[b].—[Yalk. Ex. 392 קדמתכון, v. קַדְמוּתָא.]

**קַדְקַד*** (cmp. נָקַד I) *to speckle*. Part. pass. מְקוּדְקָד; *pl.* מְקוּדְקָדִין. Targ. Y. Gen. XXXI, 10; 12 Ar. (ed. גבריהון תיורין).

**קָדְקוֹד, קָדְקֹד** (b. h.; קדד, cmp. גַּד II, כַּד II; Assyr. *kaḳkadu*) *head, skull, vertex; summit*. Neg. X, 10, a. e., v. גַּבַּחַת. Men. 37[a] בין עיניך זו ק' 'between thy eyes' (Deut. VI, 8), that means the vertex; expl. ib. מקום וכ' the place on the head where the child's brain is seen to pulsate; (Sifré Deut. 35 בגובה של ראש); Erub. 95[b]. Gen. R. s. 62, end בא מְקוּדְקֹדוֹ של מדבר he came all the way from the highest point of the desert. Midr. Till. to Ps. XXIII, 4 (expl. גיא צלמות ib.) בק' של מדבר; a. e.—*Pl.* קְדָקָדִים. Lev. R. s. 9; s. 25, a. e. בְּקָדְקָדֵי ראשיהן by the tops of their heads.

**קוֹדְ', קָדְקוֹדָא, קָדְקֹדָא** ch. same. Targ. Y. I, II Deut. XXXIII, 16. Targ. Y. I ib. 20.—Bekh. 43[b] ק' דבישרא וכ' Ar. (ed. קרקורא) a hump in which there is no bone, is merely an elevation of flesh (swelling).

**קָדְקוֹדָא, קָדְקֹד',** v. preced. wds.

**קָדַד (קָדַד) I** (cmp. גָּדַר, גָּדַד, גָּדַד) *to cut around, perforate, cut out*. Sabb. 116[a]; Y. ib. XVI, 15[c] bot. קוֹדְרִי (Ar. קוֹדֵד), v. אָזְכָּרָה. Snh. 103[b] מנשה ק' וכ' (Ar. קדד) Manasseh cut the divine names out (of the Scriptures). Kidd. 22[b] קוֹדֵד ויורד וכ' Ar. (ed. דוקר והולך) one must bore (through the slave's ear) until the door is reached. Ḥull. 77[a] כל שהרופא קוֹדְרוֹ (Ar. a. Ms. M. correct. קוֹדְדוֹ, v. Rabb. D. S. a. l. note) such flesh as the physician cuts out; a. e.—Part. pass. קָדוּר (קָדוּד). Ab. Zar. 32[a] (expl. עור לבוב) כל שקרוע . . . וק' וכ' a hide which is slit open opposite the heart and cut out like an air-hole; Tosef. ib. IV (V), 7 כל שק' כנגד לבו Var. ed. Zuck. (text שנקוב, oth. ed. שקרוע). Ukts. II, 4 קְדוּרָה (ed. Dehr. קְדוּדָה) cut into, opp. שלמה.

*Pi.* קִדֵּר (קִדֵּד) 1) *to cut through*; (in measuring distances) *to estimate the level distance between two places separated by mountains*. Erub. V, 4 (58[a]) שמעתי שמְקַדְּרִין בהרים (Y. ed. Ven. שמְקַדְּדִין; v. Rabb. D. S. a. l. note 90) I have heard a tradition that in measuring Sabbath distances elevations are considered as cut through. Ib. 58[b] כיצד מְקַדְּרִין וכ' how is the measuring done to obtain the tunnel distance? He who stands below holds the rope against his heart, while he who stands above holds the other end of the

II, 1, v. חֶרֶס I) עשו עצמן ק' וכ' they pretended to be potters and called out, who wants pots?; Tanḥ. Sh'laḥ 1; Yalk. Josh. 7; [Ruth R. to I, 1 (s. 2), v. קַדָּרוּת]. Gen. R. s. 86 ק' בכפר וכ' (Ar. קרוזים) will you import potters to K'far Ḥanina? (Matt. K. קְדָרִים *pots*); v. גַּזָּז.

קָדָר m. (קָדַר I) *pot*. Pes. 41ª צלי ק' roasted through the heat of the pot. Meg. 7ᵇ, v. צָלִי; a. e.—Pl. קְדָרִים, v. preced.

קְדֵירָא, קְדִירָא; קְדָרָא, קְדָר ch. same. Targ. O. Num. XI, 8 (h. text פָּרוּר). Targ. Mic. III, 3 (h. text קִלְחֶת); a. fr.—Targ. Joel II, 6; Targ. Jer. VIII, 21, a. e., v. אַכְרוּם.—Lev. R. s. 19, beg. יהבינון בקר' חדתא he put them (the young ravens) into a new pot. Esth. R. to III, 6 (prov.) נפלה כיפה ק' ווי לק' וכ' if the stone falls on the pot, woe to the pot; if the pot falls on the stone, woe to the pot; (Yalk. Esth. 1054 נפל קופה לקדרה וכ'). Erub. 3ª, a. e. ק' דשותפי, v. חַמִּים; a. fr.—Trnsf. *intestines, rectum, bladder*. Ber. 62ᵇ עד דרתחא קִדְרָךְ וכ' while thy pot is hot, empty it (do not delay discharge). Sabb. 33ª נפישי קטילי קדר וכ' more numerous are those killed by the pot (by delay of discharge) than those killed by starvation.—[Num. R. s. 7; Lev. R. s. 18 לקדרא some ed., v. קַרְדָּא.]—*Pl.* קִדְרַיָּא, קִדְרַיָּתָא, קִדְרָתָא. Targ. II Chr. XXXV, 13. Targ. Y. Num. XXXI, 23.—Y. Ḥag. II, 77ᵈ bot.; Y. Snh. VI, 23ᶜ bot.; a. e.

קְדֵירָה, קְדָרָה f. h. same, *pot, contents of the pot, dish*. Ḥull. VIII, 3 אם יש ... באותה ק' if there is enough milk to give a taste to the entire contents of the pot. Ab. Zar. 67ᵇ, a. fr. ק' בת יומא, v. יוֹמָא. Ex. R. s. 1; Sot. 11ª (ref. to Ex. XVIII, 11) בק' שבישלו, v. בָּשַׁל. Ib. מאי משמע דהאי זדו לישנא דק' הוא what is your evidence that this *zadu* (Ex. l. c.) has the meaning of cooking in the pot? Pes. 112ª לא תבשל בק' וכ' cook not in a pot which thy neighbor has used, i.e. marry not a divorced woman. Y. Snh. VIII, beg. 26ª השחירה הקדרה וכ' ... בשל when the semen within begins to boil, the pot blackens without (the hair grows); a. fr.—Trnsf. *skull*. Ḥull. 45ª כל מה שבק', v. מוֹחַ. Ib., sq. כמין שני ... על פי הק' two bean-like glands lie at the mouth of the skull (at the end of the cerebellum).—*Pl.* קְדֵרוֹת, קְדֵרֵי. Pes. 30ª; Zeb. 95ᵇ בפסח ק' ישברו earthen pots in which leavened matter has been cooked on Passover, must be broken. Num. R. s. 16, a. e., v. קָדָר; a. fr.

קדרו, v. קַדְרוּ I.

קדרום, v. קַדְרוֹס.

קִדְרוֹן (b. h.) pr. n., ק' נחל *Torrent* (or *Brook*) *of Kidron*, near Jerusalem. Y. Taan. III, 67ª top, a. e., v. קִשְׁקֵשׁ I.

קַדְרוֹן Targ. Y. Gen. VIII, 4, v. קַדְרוּ I.

קדרון, Lam. R. to I, 16 ק' גלוסקאן some ed., read: קֶדֶרֶן.—Yalk. Lev. 665 חמי ק', read: קְדָלִין.

קַדְרוֹנִין, v. קַדְרִינוֹן.

קַדְרוֹס I m. (κέδρος) *cedar*. Targ. O. Gen. VI, 14 (h.

rope against his feet. Ib. אין מקדרין אלא בחבל וכ' only a rope of four cubits can be used for measuring &c. Ib. אין מקדרין לא בעגלה וכ' this method of measuring distances is not applied in the case of a slain body found in the field (v. עֶגְלָה), or for cities of refuge. Tosef. ib. VI (V), 11 מְקַדֵּר ועולה מק' ויורד וכ' we go up measuring the air-line and down again (on the other side), and consider the elevation as if it were cut through before us. Erub. 58ª מַקְדִּיר ועולה וכ'; Tosef. l. c. 12 מקדר. Y. ib. V, 22ᵈ (repeatedly מַקְדִּירִין). Ib. מקדימין (corr. acc.). Y. Sot. V, 20ᵇ bot. מקדדין; Y. Macc. II, end, 32ª מקדרין; a. fr.—Y. Keth. XIII, 36ᵇ top מקדר ויוצא וכ' he may cut his way through the vines and get out (v. פָּסַג).—[Pes. 11ᵇ מקדרין, read: מקרדין, v. קָרַד.]—2) (denom. of קֵדֶר or קְדֵרָה) *to make pots, pretend to be a potter*. Ruth R. to I, 1 (s. 2), v. קַדָּרוּת.

*Hif.* הִקְדִּיר *to cut through; to penetrate*. Erub. 58ª, v. supra. Nidd. 56ᵇ; Tosef. ib. VI, 13 מַקְדִּיר, v. גָּבַל; [perh. fr. קָדַר II, *becomes dull*].

*Nif.* נִקְדַּד *to be cut out*. Ḥull. 77ª נ' כמין טבעת (Ar. נְקַדַּד) if the flesh over a fracture is cut out like a ring. Ib. 57ᵇ שנ' קנה שלה וכ' רחל ... a lamb ... whose windpipe was perforated, and they inserted a tube of reed, and it recovered.

קְדַד (קָדַד) ch. same, *to penetrate*. Men. 83ª בשר אגב דשמין קָדֵיר (Ms. M. קריר, v. Rabb. D. S. a. l. note) meat being fat penetrates (the fat is communicated to an object with which it comes in contact); Zeb. 98ª משום דקרדר (Ms. K. דקריר; Ms. R. 1 דקריד; v. Rabb. D. S. a. l. note 6). Ib. 79ᵇ שאני רוק דקדיר Ms. M. (ed. דקריר; Ms. R. 2 a. Ms. K. דקריד; Ms. R. 1 דקרור) it is different with saliva, because it penetrates.

*Pa.* קַדֵּר *to measure level distances*. Y. Bicc. I, end, 64ᵇ מאן דמְקַדֵּר וכ', v. שְׁגְרוֹנַיְתָא.

*Ithpe.* אִתְקְדַר (אִתְקַדַּר) *to be caved* or *arched*. Targ. Esth. VIII, 10 אִתְקְדִירוּ פיסת וכ' (ed. Lag. אתקדרו) the soles of their feet were arched (so that they, in running, touched the ground only with their toes).

קָדַר II (b. h.; cmp. Arab. ḳaḍar) [*to be soiled,*] *to be dull black*; trnsf. *to be sad*.

*Hif.* הִקְדִּיר *to become*, or *be black*. Y. Nidd. II, 50ᵇ top שחור מַקְדִּיר a dull black color, opp. מצחצח shining. Y. Sabb. X, 12ᶜ bot. היו פניו של ר' מַקְדִּירוֹת Rabbi's face darkened (he grew sad). Gen. R. s. 12 הרשעים ... ופניהם מקדירות וכ' in the future world the statures of the wicked shall be bent (their pride broken), and their faces shall be sad.

קַדַּר ch. same. Targ. Y. Deut. XXVIII, 15.—[Yalk. Job 901 וקדיר יתיה, read as Lev. R. s. 22: ומקים.]

*Ithpe.* אִתְקַדַּר *to become black*. Targ. Cant. I, 5. Targ. Lam. V, 10. Targ. Koh. XII, 2.

קֵדָר (b. h.) pr. n. *Kedar*, name of a tribe of Arabs. Cant. R. to I, 5 (Ex. R. s. 23 וישמעאלים). Bets. 20ᵇ צאן ק' sheep from Kedar; a. e.—Denom. קְדָרִי; *pl.* קֵדָרִים. Taan. 5ᵇ ק' עובדין למים the Kedarites worship water.

קַדָּר m. (v. next w.) 1) (cmp. כַּבָּד) *potter*. Toh. VII, 1.—*Pl.* קַדָּרִין, קַדָּרִים. Num. R. s. 16, beg. (ref. to חרש, Josh.

text גפר).—R. Hash. 23a (among the species of ק' (ארז Ms. M. 2 (Ms. M. 1 קדרום; ed. קתרום, קתרוס; v. Rabb. D. S. a. l. notes 50, 60).

קַדְרוֹס II pr. n. m., v. קַתְרוֹס II.

קַדָּרוּת f. (denom. of קַדָּר) *potter's trade.* Ruth R. to I, 1 (s. 2) ref. to הִיוצרים, I Chr. IV, 23, in connection with Josh. II, 1 (תרש) כלי ק' היו בידם מקדרין they (the spies) carried potters' tools with them, pretending to be potters, v. קַדָּר.

קדרית, Y. Kil. I, 27a bot., v. פִּרְסָקָא.

קדריונטס, v. קוּדְרַנְטֵס.

קַדְרִינוֹן m. (κέδρινος, -ον) *of cedar, cedar wood.* Targ. Y. II Gen. VI, 14 (quoted Gen. R. s. 31) (דאעין דק'; Y. I דקיסרן קדרונין (ed. Amst. קרדונין, corr. acc.).—Tanḥ. B'shall. 24 (ref. to Ex. XV, 25) קרדנין, read with Y'lamd. a. l., quot. in Ar. קדרינון; Mekh. B'shall. Vayass'a, s. 1 עץ קתרוס, v. קַדְרוֹס I.

קַדְרִיטָא, קַדְרִיתָא f. (קְדַר II) *black*; trnsf. *miserable.* Targ. Cant. I, 6.

קַדְרַנְטֵס, v. קוּדְרַנְטֵס.

קָדַשׁ, v. קָדוֹשׁ.

קָדַשׁ (b. h.) [*to be cut off, separated*, v. Ges. Hebr. Dict.12 s. v.; cmp. פָּרַשׁ,] *to be, become pure, sacred, holy.* Y. Sabb. III, 5d bot.; ib. IV, end, 7a ק' עליו היום the day became holy upon him, i. e. the Sabbath commenced while he was engaged in doing something. Meil. II, 8 (10a) קָדְשׁוּ בכלים (Talm. ed. קדשן) after they have become sacred by being put in a sacred vessel (v. infra); Shebu. 11a (Ms. F. קירשן). Bekh. 4b קדשו בכורות וכ' the firstborn in the desert were consecrated; a. fr.

*Pi.* קִדֵּשׁ, קִדַּשׁ 1) *to sanctify*, esp. ק' שם שמים, or את ק' השם *to sanctify the name of the Lord, to manifest fidelity to religion* by noble deeds, by martyrdom &c. Sot. 10b; 36b יוסף שק' שם וכ' Joseph who sanctified the name ... in secret (when he resisted temptation); יהודה שק' וכ' Judah who sanctified ... in public (when he admitted his guilt, Gen. XXXVIII, 26); a. fr.—2) *to sanctify, consecrate; to purify, keep pure.* Ber. 17a טהר וקַדֵּשׁ עצמך מכל וכ' keep thyself clean and pure (aloof) from every guilt &c. Yoma 39a (ref. to Lev. XI, 44) ... אדם מְקַדֵּשׁ מְקַדְּשִׁין אותו הרבה if a man sanctifies himself a little (trains himself to self-restraint), they (the divine agencies) will help him much to sanctify him; מלמטה מקדשין אותו מלמעלה if he (sanctifies himself) below, they will sanctify him from above; בעולם הזה מקדשין וכ' he in this world, they will declare him holy in the hereafter. Yeb. 20a, a. e. קדש עצמך במותר לך sanctify thyself by self-restraint from what is permitted to thee. Ḥag. 3b, a. e. קְדוּשָׁה לשעתה, v. קְדוּשָׁה. Sebu. 15a ... כל הכלים מְקַדְּשָׁתָן as regards all vessels that Moses made, the ointing of them gave them their sacred character; Snh. 16b מקדשן (corr. acc.). Men. 95b תנור מְקַדֵּשׁ the oven (the baking of the showbread) gives it its sacred character. Ib. 100a כלי שרת מְקַדְּשִׁין the vessels of the service consecrate (the things put into them); a. v. fr.—Part. pass. מְקוּדָּשׁ; f. מְקוּדֶּשֶׁת; *pl.* מְקוּדָּשִׁים &c. Sabb. 55a (ref. to Ez. IX, 6) א"ת מקדשי אלא מְקוּדָּשַׁי וכ' read not *mikdashi* (my sanctuary) but *m'kuddashai* (my sanctified ones), that means those who fulfilled the whole Law &c.; Ab. Zar. 4a. Zeb. 115b (ref. to Ps. LXVIII, 36 (מִמִּקְדָּשֶׁיךָ read מִמְּקוּדָּשֶׁיךָ 'וכ 'from thy sanctified ones', when the Lord passes judgment on his holy servants &c.; a. fr.—3) (with, or sub., ידיו ורגליו) *to wash hands and feet prior to a sacred act.* Yoma III, 6. Ib. IV, 5. Ib. 22a; a. fr.—4) *to prepare the water of lustration* (Num. XIX). Par. VI, 1 המקדש ונפל הקדוש על ידו if he prepares the lustration, and some of the consecrated water falls upon his hand. Ib. 2 נוטל ומקדש he may take (of the ashes) and prepare the water with them. Ib. 3 המקדש בשוקת וכ' he who puts ashes into a large vessel of water; a. fr.—5) (of seasons) *to proclaim the sanctity of* esp., *a)* (ק' החדש) *to proclaim in court that the new month had begun* (v. infra). R. Hash. II, 7 אם לא ... אין מקדשין אותו שכבר קִדְּשׁוּהוּ שמים unless the new moon is seen in its due time (on the evening of the twenty-ninth day), no announcement is made, for the heavens have already proclaimed it (and the new month begins with the thirty-first day). Ib. 24a בין כך ... שנים אתה מקדש וכ' in neither case is the ceremony of announcement required, for we read (Lev. XXV, 10), 'ye shall sanctify the fiftieth year', years thou must sanctify &c. Ex. R. s. 15 אני ואתם נְקַדֵּשׁ את החדש I and you, let us (as a court) proclaim the month (of Nisan); a. fr.—Part. pass. as ab. R. Hash. II, 7 ראש ב"ד אומר מק' וכ' the president of the court says, '(the new month is) proclaimed', and all the people say after him, 'proclaimed, proclaimed.' Ib. III, 1 ... ולא הספיקו לומר מק' וכ' נחקרו when the witnesses were examined, and the court had no time to say *m'kuddash* before night set in; a. e.—*b)* ק' השבת, היום *to pronounce the sanctity of the Sabbath, the Holy Day* &c., *to recite the Sabbath or the festive benediction* (over wine), *to say Ḳiddush.* Pes. 105a מי שלא ק' בע"ש מקדש וכ' he who fails to bless the Sabbath on the Sabbath eve, may do so during the entire day. Ib. 106b טעם אינו מקדש if a man tasted something without *Ḳiddush*, he must not bless the Sabbath; Ib. 107a טעם מקדש even if he has tasted something, he must bless the Sabbath. Ib. כגון זה ראוי לְקַדֵּשׁ עליו a beverage like this is fit for Ḳiddush; a. fr.—6) ק' אשה [*to consecrate a woman,*] *a) to betroth* (expl. Kidd. 2b ... כהקדש לישנא דרבנן דאסר לה the rabbinical term, in place of the Biblical קנה,—because he makes her forbidden to others like a consecrated object, v. הֶקְדֵּשׁ). Kidd. II, 1 האיש מקדש בו וכ' a man may betroth a woman either in person or through a deputy. Ib. 41a ... אסור לאדם שיְקַדֵּשׁ עד וכ' a man is forbidden to betroth a woman to himself, before he has seen her. Ib. II, 4 ... האומר צא וקַדֵּשׁ ... והלך וקִדָּשָׁה וכ' if a man said to his deputy, go and betroth to me that certain woman in that certain place, and he went and betrothed her in a different place, she is not betrothed (the betrothal is invalid); a. v. fr.—Part. pass. מְקוּדָּשָׁה; *pl.* מְקוּדָּשׁוֹת. Ib. הרי זו מק' in such a case the betrothal is binding. Ib. 7; a. fr.—*b*) (of the father of a minor נַעֲרָה)

*to accept a betrothal in behalf of one's daughter.* Ib. 1 האיש מקדש את בתו וכ' a man may accept his daughter's betrothal, if she is a *na'ărah*, either in person or through a deputy. Ib. 41[a] אסור לאדם שיקדש את בתו וכ' a man is forbidden to betroth his daughter as a child, (but must wait,) until she is grown up and says, I like this man; a. fr.—7) *to cause a thing to be prohibited,* esp. (by ref. to Deut. XXII, 9) *by planting seeds in a vineyard, or vines among seeds; to cause condemnation.* Kil. IV, 5 ... הזורע ק' שורות אחת if a person sows within four cubits of a vineyard, he has caused the condemnation of one row of vines. Ib. V, 5 חרי זה מקדש ארבעים וכ' he has made forty-five vines forbidden. Ib. VII, 2 ... ואינה מְקַדֶּשֶׁת גפן to plant seeds near a dried-up vine is forbidden, but it (the vine) does not cause the condemnation of the seeds. Ib. 3 אלו אוסרין ולא מְקַדְּשִׁין the following plants make the planting of seeds in their neighborhood forbidden, but do not cause condemnation of the seeds, if planted, or their own condemnation. Ib. 5 אין אדם מקדש דבר וכ' no man can cause condemnation of a thing not his own. Ib. חרי זה ק' וכ' he has caused the condemnation of his neighbor's seeds and must pay damages; a. fr.

*Hithpa.* הִתְקַדֵּשׁ, *Nithpa.* נִתְקַדֵּשׁ 1) *to be sanctified, glorified as holy.* Yeb. 79[a] ... מוטב ויתקדש שם וכ' let a letter of the Law be uprooted (disregarded), but let the name of God be sanctified in public. Tanḥ. Sh'mini 1 מִתְקַדֵּשׁ אני שם במכבדי there (at the dedication of the Tabernacle) I shall be sanctified by (the death of) those that honor me. Lev. R. s. 12; a. fr.—2) *to be consecrated, dedicated*; (of the New Moon) *to be proclaimed.* R. Hash. 21[b] ... עד שיתקדשו וכ' יכול you may have thought, as well as the Sabbath is to be disregarded (by the witnesses travelling to the seat of the court), until they (the months) are proclaimed, it may also be disregarded (by the messengers carrying the announcement), until they are established. Ex. R. s. 15 ... והכלי מִתְקַדֶּשֶׁת חדה הכהן the priest received in it some sacred object, by which the vessel was consecrated; וכלי חול מִתְקַדֵּשׁ and a profane vessel became sacred. Shebu. 15[a] אין תעזרה מִתְקַדֶּשֶׁת וכ' the Temple hall was not consecrated, until the priests ate therein the remnants of the meal-offering. Ib. 16[a] תחתונה נִתְקַדְּשָׁה בכל אלו the lower reservoir became consecrated through all these (ceremonies mentioned); a. fr.—3) (of mixed seeds) *to be condemnable, condemned.* Kil. VII, 7 ... מאימתי מתקדשת from what time are seeds of grain (planted among vines) to be condemned? Ib. אין מִתְקַדְּשׁוֹת are not to be condemned; a. fr.—4) *to be betrothed.* Kidd. II, 1 האשה מתקדשת בה וכ' a woman may be betrothed in person or through her deputy. Ib. האומר ... הִתְקַדְּשִׁי לי וכ' if a man says to a woman, be betrothed to me with this fig. Ib. 45[b] נִתְקַדְּשָׁה לריצת אבירה ונרסת וכ' if she (the minor) was betrothed with her father's consent, but was married without it; a. fr.—5) *to sanctify one's self.* Sifra Vayikra, N'dab., ch. II, Par. 2 מי שהוא עתיד לִתְקַדֵּשׁ he that is ready to sanctify himself (by vowing a sacrifice).

*Nif.* נִקְדַּשׁ 1) *to be sanctified; to become consecrated.* Tem. 14[a] כאן ליקָּדֵשׁ כאן ליקרב in the one case it refers to being consecrated (by being put in a sacred vessel), in the other to being offered. Bekh. 4[b] ... ליקדש הוזהרו they were admonished concerning the firstborn, that they be consecrated; a. e.—2) *to be betrothed.* Kidd. 48[a] if she says, ... ואֶקָּדֵשׁ וכ' עשה לי make for me chains &c., and I shall be betrothed unto thee.

*Hif.* הִקְדִּישׁ 1) *to cause sanctification.* Zeb. 115[b] לא מתו ... להַקְדִּישׁ שמו וכ' thy (Aaron's) sons died only in order to give thee an opportunity to sanctify the name of the Lord.—2) *to sanctify, dedicate an object as Temple property* (Lev. XXVII, 14-24). Arakh. VI, 2 המַקְדִּישׁ נכסיו וכ' if a person dedicates his property to the Temple, but owes his (divorced) wife her *k'thubah* (כְּתוּבָּה) &c. Ib. VII, 1 אין מַקְדִּישִׁין לפני הדובל וכ' you cannot dedicate landed property within less than two or three years before the jubilee. Ib. 3 הִקְדִּישָׁהּ וגאלה if he dedicated and then redeemed it. Ib. 5 אין אדם מַקְדִּישׁ דבר וכ' nobody can dedicate a thing not belonging to him. B. Kam. VII, 2; a. v. fr.

*Hof.* הוּקְדַּשׁ *to be dedicated, consecrated.* Meil. II, 8 ... משהוּקְדָּשׁוּ המנחות the law concerning misappropriation of sacred things applies to meal-offerings as soon as they have been dedicated. Ib. 1 משהוּקְדָּשָׁה as soon as it has been designated for a sin-offering; a. fr.—Part. מוּקְדָּשׁ; f. מוּקְדֶּשֶׁת; *pl.* מוּקְדָּשִׁים &c. Ned. V, 6 (48[a]) ... אם חרי הם מוק' לשמים if they are mine, be they dedicated to the Lord. Ib. כל מתנה ... מקודשת אינה מתנה (read: מוקדשת) a gift which is not made so that if the recipient dedicates it to sacred use, it is dedicated, is no gift. Bekh. V, 1 כל פסולי המוק' all dedicated sacrifices which became unfit for the altar; a. fr.

קָדֵשׁ ch. same, *to be sanctified, sacred* (v. קָדוֹשׁ). Shebu. 15[b] דמיקַדְּשֵׁי שתי הלחם ... (Rashi *Ithpa.*) it is through the slaughtering of the sheep that the two loaves received their sacred character. Bekh. 4[b] דקדוש קדוש וכ' those firstborn that were consecrated, were consecrated &c.

*Pa.* קִדֵּשׁ as preced. *Pi., to sanctify; to proclaim; to betroth* &c. Targ. Ex. XXVIII, 41. Ib. XXIX, 1 לְקַדָּשָׁא (Y. לְקַדָּשָׁא). Ib. 44; a. fr.—Targ. Y. Deut. XX, 7 (not דְּקִדֵּישׁ; b. text ארש). Ib. XXII, 16 (h. text נתחי); a. e.—Shebu. 16[a] ועזרא קִדֵּשׁ ק' וכ' and Ezra consecrated (the various places), although the Urim and Tummim were no longer extant. Pes. 106[a] ... דכי ק' תחלת יומא בעי לְקַדּוּשֵׁי עיקר קידושא the actual sanctification of the Sabbath must take place in the evening, for when one sanctifies the Sabbath, one must sanctify the beginning of the day. Ib. לימְקַדֵּישׁ לן וכ' please, sir, recite for us the great Ḳiddush, v. קִדּוּשָׁא. Ib. 101[a] לקדושי בבירתא to recite the Ḳiddush in the house. Ib. 106[b] ... מקדש אריפתא זימנין at times, when he cared more for bread, he recited the Ḳiddush over bread.—R. Hash. 25[a] ... וקַדְּשִׁיה וכ' זיל go to 'En-Ṭab and proclaim the New Moon Day. Ib. אמר ... בעינן לקדושי בך וכ' he said (to the moon), to-night we desire to initiate the new month through thee, and thou standest here? Ib.[b] ולימְקַדְּשִׁינהו בלילא Ms. M. and we may proclaim it at night. Shebu. 15[b] דעד דמְקַדֵּישׁ יומא וכ' so that immediately after one has recited the blessing at the exit of the day (חַבְדָּלָה), one might finish the building and consecrate it.—Kidd. 50[b] באתרא דמְקַדְּשֵׁי והדר מסבלי where it is customary to send

the gifts after betrothal, v. סְבַל. Ib. 59ª לברירה ... לקדושי to betroth a wife for his son (as his deputy); a. v. fr.—Part. pass. מְקֻדָּשׁ; f. מְקֻדָּשָׁא, &c. Shebu. l. c. ... תרוייהו מְקֻדָּשִׁין both of them are consecrated at the same time. Ib. חדא מי מק׳ how can even one of them be consecrated?—Pes. 101ª ולא מק׳ לכו בבית אכילה (Ms. M. 2 מתקדש) and no Ḳiddush will be recited for you in your dining place; a. fr.

*Ithpa.* אִתְקַדַּשׁ, אִיקַּדַּשׁ; *Ithpe.* אִיקְּדִישׁ *to sanctify one's self; to be sanctified*; (of mixed seeds) *to be condemnable;* (of woman) *to be betrothed.* Targ. Ex. XXIX, 37. Targ. Lev. XX, 7. Targ. O. ib. X, 3; a. fr.—Kidd. 54ª ירושלים מי מִיקַּדְּשָׁא is Jerusalem itself consecrated ground? Ned. 31ª כיון דאיק׳ אברהם וכ׳ when Abraham was consecrated (as the bearer of religion), they (the Israelites) were called after him (they are no longer included among 'the sons of Noah').—Keth. 62ᵇ אי מִיקַּדַּשְׁנָא (some ed. מְקַדַּשְׁנָא) if I consent to be betrothed unto thee, wilt thou go to college? Ib. אִיקַּדְּשָׁא ליה וכ׳ she was betrothed to him in secret, and she sent him (Akiba) away (to study). Kidd. 9ª ... אי מִיקַּדְּשַׁת לי if I give it thee, wilt thou be betrothed to me? Ib. 12ª לא מְקַדְּשָׁא אשה ... a woman cannot be betrothed with a P'ruṭah; a. fr.—Pes. 105ª זיל חזי אי מְקַדְּשִׁי רומא (Ms. M. קריש) go and see whether the sacred day has begun.

*Af.* אַקְדֵּישׁ, אַקְדַּשׁ 1) *to sanctify, dedicate.* Targ. Lev. XXVII, 14 (Y. ed. Vien. וְיַקְדֵּשׁ). Ib. 15. Targ. Jud. XVII, 3; a. fr.—2) *to betroth.* Kidd. 9ᵇ עד דמַקְדִּישׁ והדר בעיל (Rashi דמקדש) until he betroth her and consummates. Ib. 12ª התוא גברא דא׳ וכ׳ a man betrothed a woman with a piece of &c., v. כּוּחֲלָא. Ib.ᵇ; a. fr. (interch. with *Pa.*).

קַדָּשׁ m., v. קַדִּישׁ.

קָדֵשׁ m. (b. h.; קָדַשׁ) [*cut off, rejected*, cmp. חרם] *sodomite.* Sifré Deut. 260 ק׳ חמור the sodomite whose crime is the severer one (v. infra).—*Pl.* קְדֵשִׁים. Esth. R. to I, 9 (expl. מעולל, Is. III, 12) ק׳ בהון sodomites were among them (with ref. to ויתעללו, Jud. XIX, 25).—*Fem.* קְדֵשָׁה *prostitute.* Sifré l. c. ק׳ קלה the *K'deshah* whose crime is a minor one (compared with that of the *Ḳadesh*).

קֶדֶשׁ (b. h.) pr. n. pl. *Kedesh* in Naftali, one of the cities of refuge. Macc. 9ᵇ. Y. Meg. I, 70ª bot., v. אַגְּנָא.

קַ׳ נוּנָא, קדש, v. נוּנָא.

קְדֻשָׁא, קֻדַּשׁ, קֻדֶּשׁ, v. קוּדֵּשׁ, קוּדַּשׁ, קִידֻּשָׁא.

קְדָ׳, קְדָשָׁא m. (קדש) [*cut out,*] *ear-ring, nose-ring* (b. h. נזם). Targ. Job XLII, 11. Targ. Gen. XXIV, 22. Targ. Jud. VIII, 24; a. fr.—*Pl.* קְדָשִׁין, קְדָשַׁיָּא, קְדָ׳. Ib. (ed. Wil. קְדָשֵׁי). Targ. O. Gen. XXXV, 4 (ed. Amst. O. a. Y. קְדָ׳). Targ. O. Num. XXXI, 50 ed. Berl. (ed. Vien. קְדָ׳; Y. I קְדִישַׁיָּא, Y. II קְדָשַׁיָּא; h. text עגיל). Targ. Prov. XI, 22 קְדָשַׁיָּה ed. Lag. (oth. ed. קדשי, קדשא); a. fr.—Y. Sabb. VI, 8ᵇ bot. (transl. עגיל, v. supra) קדשיריא. Ib. קדשיא (transl. לחשים, Is. III, 20), v. לְחִישָׁה. Lev. R. s. 33 קדשין (transl. צמידים, Ez. XXIII, 42); Yalk. Dan. 1061. Yalk. Ps. 687 אנא נסיב שיריא וקדשיא I shall take (Esther's) chains and rings; Midr. Till. to Ps. XXII ed. Bub. שיריה וקדשיה.

קְדָשִׁין*, pr. n. pl.(?) *Kadashin.* Y. Keth. VI, 30ᵈ (comment. קר׳).

קָדָה, קָדָא, קָדָא, v. קהי.

קַר׳, קַדָּה, קֵר׳, קֵדָּה m., קַר׳, קַדָּה, קֵר׳, קֵדָּה f. (preced.; cmp. כָּהָה) *dull, faint*; 1) (of cutting tools) *blunt*; (of teeth) *blunt and loose.*—*Pl.* קֵהִים, קֵהִין, קֵר׳, קֵהוֹת; קֵר׳. Midr. Sam. ch. XVI כל מי ... שיניו ק׳ וכ׳ as with the grape vine he that eats of its unripe fruit, will have his teeth set on edge, so it is with Israel &c.; Lev. R. s. 36 (corr. version after Midr. Sam.).—2) (of limbs) *wearied, benumbed.* Y. Yoma VIII, 44ᵈ בבא מן ... ק׳ עליו in the case of one that had come from a journey, and his feet were benumbed; Y. Ber. II, 5ᵇ bot.; a. e.—3) *tough, hard, unyielding.* Taan. 7ᵇ (ref. to Koh. X, 10) אם ראית רקיע שק׳ כברזל וכ׳ when thou seest the sky as tough as iron not sending down dew or rain; Yalk. Koh. 979 אם ... דור שחשמים קהין וכ׳ when thou seest a generation over which the heavens are as tough &c. Ab. IV, 20 ענבים קהות hard (unripe) grapes, opp. בשולות.—Trnsf. (of intellectual subjects) *tough, difficult, unsolvable.* Yalk. l. c. אם ... שתלמודו ק׳ עליו כברזל when thou seest a student to whom his lesson is as tough as iron (Taan. 8ª שלמודו קשה; Ms. M. כהה). Pesik. R. s. 33 והמעשה שהיה ק׳ וכ׳ and when a case was too difficult for me to decide, I asked &c.; Yalk. Job 917. Cant. R. to IV, 11; a. e.—4) *fainting, having a morbid appetite.* Y. Shebi. IV, end, 35ᶜ שכן דרך חק׳ אוכלות אותו for craving women are in the habit of eating it (the unripe grape).

קָדָא, קָדָה, קהי (b. h.; cmp. כָּהָה) 1) *to be dull, blunt*; (of a sword) *to slide off a hard object.* Y. Ber. IX, 13ª וקָהָת החרב מעל וכ׳ and the sword slid off Moses' neck and broke; Deut. R. s. 2; Yalk. Ex. 167 וקהירת (corr. acc.). Gen. R. s. 78; Cant. R. to VII, 5 וקָהוּ שיניו וכ׳ and the teeth of the wicked (Esau) became blunt and loose.—2) *to be tough, unyielding, hard.* Num. R. s. 3 (ref. to Koh. X, 10) אם ראית שקהו השמים וכ׳, v. preced.—Trnsf. *to be difficult, unsolvable.* Cant. R. to III, 7 הלכה ... שהיו כולן שונין קוֹהָא להם they all sharpened the discussion like a sword, so that, when a case came before them, the decision might not be too difficult for them. Ib. to IV, 4 שאין הלכה קוהא להם never was there a subject too difficult for them to decide; a. e.—3) *to be wearied; to faint*; esp. *to have a morbid appetite* (caused by the smell of a dish). Ib. to I, 12 the Lord sent them a sweet scent from Eden והיתה נפשם קוהא לאכול and they were dying to eat (of the Passover sacrifice), v. עָרַם; a. e.

*Hif.* הִקְדָּה (with שן) *to make blunt and loose*; trnsf. *to refute; to break the power of; to grieve.* Mekh. Bo, s. 18 אף אתה הַקְדֵּה את שיניו thou, too, make his teeth blunt (refute his arguments). Gen. R. s. 99 (play on ריקדת, Gen. XLIX, 10) מי שמַקְדֵּה שני וכ׳ he (the Messiah) that shall break the power of all nations; ib. s. 98. Sot. 49ª [read:] אומרים ... למה הִקְדִירָת וכ׳ (v. Rashi) they (the children of the wicked that died in their parents' lifetime) argue before him, ... if thou intendedst to punish them in the hereafter, why didst thou cause them grief while living? Ib. והקהירת חשיני ... שמחת thou hast gladden-

*Hif.* הִקְהִיל *to assemble.* Ber. 61[b]; Ab. Zar. 18[a] מַקְהִיל קהילות ברבים called public assemblies (to teach). Gen. R. s. 99 כשיַּקְהִיל קרח וכ׳ (some ed. כשיִּקָּהֵל) when Korah will gather his followers for strife, my (Jacob's) name shall not be joined with them. Yalk. Ex. 408 כדי שילמדו . . . להַקְהִיל וכ׳ that coming generations may learn from thee to assemble congregations every Sabbath; a. e.

*Nif.* נִקְהַל *to be assembled.* Gen. R. s. 98 בשעה שהן נִקְהָלִין על וכ׳ when they will be assembled against Moses in the party of Korah &c. Lev. R. s. 24 . . . בהִקָּהֵל פרשה וכ׳ this section (Lev. XIX) was proclaimed in full assembly (v. ib. 2), because &c. Koh. R. to I, 1, v. קֹהֶלֶת.

*Hithpa.* הִתְקַהֵל same. Gen. R. s. 99 (ref. to יקהת, Gen. XLIX, 10) . . . מִי מִתְקַהֲלִין עלין he around whom the nations will group themselves.—[Num. R. s. 12 מתקהלא, v. קְהָה.]

קָהָל m. (b. h.; preced.) *gathering, congregation.* Y. Hor. I, 46[a] bot. (ref. to Num. XV, 24, הצדה) כל השבטים קרויין ק׳ all tribes together are called *ḳahal*; . . . כל שבט ושבט ק׳ every tribe for itself is called ḳ.; Bab. ib. 3[a] . . . כגון רובו של ק׳ וכ׳ when six tribes have sinned, and they form the majority of the congregation (the entire people) &c. Ib. הני הוא דאיקרו ק׳ only they (the entire people) are called *ḳ.*—Kidd. 73[a] קָהָל ודאי a community of Israelites of undoubted legitimacy; ק׳ ספק of doubtful legitimacy; Y. Yeb. VIII, 9[b] bot. ק׳ ברור; ק׳ ספק. Ib. [read:] ארבע קְהִילּוֹת ואינן ק׳ יד׳ ק׳ כהנים וכ׳ four communities are meant by 'the congregation of the Lord' (Deut. XXIII, 2; 3; 4; 9): the community of priests, of Levites, of Israelites, and of proselytes. Mish. ib. VIII, 2 . . . אלא מלבא בק׳ ואינן and they are forbidden only to enter the congregation (to intermarry with Israelites); a. fr.—*Pl.*, v. קְהָלָה.

קַהֲלָא, קָהֳלָא ch. same. Targ. Num. XVI, 3. Ib. XX, 4; a. fr.—Kidd. 73[a] מחד קהלא נפקו ed. (Rashi קהלא) the (laws concerning priests and Levites) are derived from one of the verses (Deut. XXIII, 3; 4; 9) in which *ḳahal* occurs.—*Pl.* קָהֲלַי. Ib. חנחו נמי תרי ק׳ גינהו these (priests and Levites) are also two communities (requiring two verses with the word *ḳahal* in them); a. e.

קְהָלָה, קְהִלָּה f. (b. h.) same. Y. Ber. VII, 11[c] top במקהלות כל ק׳ וק׳ 'in assemblies praise God' (Ps. LXVIII, 27), in every kind of assemblies (use a different phraseology for the appeal to praise God, according to the size of the assembly). Meg. 2[a] ר״ג זמן ק׳ וכ׳ the thirteenth of Adar was the date of gathering all Jews (Esth. IX, 18). Lev. R. s. 9 (ref. to Deut. XXXIII, 4) מורשה קְהִלַּת יעקב ארן וכ׳ it is not written here, 'an inheritance of the congregation of Yannai' (privileged scholars), but of the congregation of Jacob (v. יְרוּשָׁתָא); a. e.—*Pl.* קְהִלּוֹת, קְהִלֵּי. Y. Yeb. VIII, 9[b] bot., v. קָהָל. Ab. Zar. 18[a], a. e., v. קַהֲלָא; a. fr.

קֹהֶלֶת (b. h.) pr. n. m. *Koheleth*, traditional surname of King Solomon. Koh. R. to I, 1 . . . למה נקרא שמו ק׳ בהִקָּהֵל וכ׳ why was his name Koheleth? Because his words were proclaimed in public meeting, as it is written (I Kings VIII, 1) &c.; a. e.—ק׳ (ספר) *the Book of Koheleth*,

ed my heart (with the evidence of thy purity) and given me pain (by showing more affection for thy son than for myself). Snh. 109[b] (play on בן קהת, Num. XVI, 1) בן שה׳ וכ׳ a son that brought grief over his parents; a. e.

*Pi.* קִיהָה *to pronounce unsolvable.* Neg. IV, 11, v. כָּהָה.

*Nif.* נִקְהָה 1) *to become faint, powerless.* Koh. R. to X, 10 אם נִקְהָת אומה וכ׳ if the nation whose power was as hard as iron, has grown powerless.—2) *to be tough, difficult.* Ib. אם נ׳ תלמודך וכ׳ if thy lesson is as tough to thee as iron (v. preced).

*Hithpa.* הִתְקַהָא, הִתְקַהָה; *Nithpa.* נִתְקַהָה 1) *to faint, long for.* Yalk. Ex. 186 (ref. to מתלקחת, Ex. IX, 24) מִיתְקַהָא לעשות שליחותיה (not שליחותיה) it (the fire) was dying to perform its mission; Pesik. Vayhi, p. 4[a] מיתה מתקהא וכ׳ Ar. (ed. מתקריא, corr. acc.) dying, that is longing &c.; Cant. R. to III, 11 מיתה ומתקלהא בשביל לעשות רצון בוראם (corr. acc., a. read בוראה); Num. R. s. 12 (combining both versions) מיתה ומתקהלא לעשות . . . בוראה (corr. acc.).—2) *to become tough, hard, unyielding, grievous, irksome.* Koh. R. l. c. אם נִתְקַהוּ שמים שעל וכ׳ if the heavens above you have become hard as iron &c., v. supra. Ib. אם נתק׳ הרב על התלמיד וכ׳ if the teacher has been unyielding to the pupil like iron (out of patience, and refusing to teach him) . . ., and the teacher shows not a friendly face (does not relent) &c. Ib. אם נתק׳ התלמיד על הרב וכ׳ if the pupil has been annoying to his teacher (through his obtuseness or wearisome questions) . . ., and the teacher refuses to explain &c.

קְהֵא, קְהֵי ch. same, 1) *to be blunt (and loose); to be dull, faint.* Targ. Y. II Gen. XXXIII, 4 (Y. I אתמזמיזו). Ib. XXXII, 26 וקהת (some ed. וקחת, v. נָקַח; Y. I זעזע; h. text ויתקע).—[Targ. I Kings XIV, 4 קהאה (ed. Wil. כהאה; ed. Lag. קמא; h. text קמו.]—2) *to be stale, distasteful.* Ber. 56[a] קהא עסקך וכ׳ Ms. F. (ed. קָאוֵי fr. קָנָא; Ms. M. פסיד עסקך, read וקאוי) thy business (wine store) will be stale (and taste) like a pomegranate.—Part. pass. קָהֵיהֵי, *pl.* קְהֵיהֵיתֵין (cmp. חֲמֵי, a. חַמְתִּי). Lev. R. s. 19 הא קהיהתין are they (the vessels with wine you have been examining) spoiled?; [Ar. s. v. קה: הִתְקַהֵיהָתָה is it spoiled?].—3) *to be unrelenting, rigorous.* B. Mets. 52[b] דקָהֵי אזוזי מקרי נפש ריצה Ar. (ed. דמוקים) he who is rigorous in matters of coins (refusing a coin for slight imperfections) is called 'a malevolent soul' (v. נֶפֶשׁ).

*Pa.* קַהֵי *to give an acrid taste to.* Pes. 116[a] צריך לְקַהוּיֵי one must give the pap (תְּרוֹסֶת) an acrid taste (with apples and wine).

*Af.* אַקְהֵי [*to blunt a person's teeth,*] *to refute, argue.* Yeb. 110[b] מַקְהוּ Ar. a. Var. in Rashi (ed. מַקְוּוּ), v. אַקְנָא.

קַהֲדוּת f. (preced.), ק׳ שינים *bluntness of teeth*; trnsf. *old age.* Yalk. Lam. 996 בן שנתן לו בק׳ ש׳ וכ׳ the son that was given him (Abraham) in his old age, when he was one hundred years old.

קַהֲדָיָא f., *pl.* קַהֲדָיָתָא *arguments.* Yeb. 110[b] Ar., v. אַקְנָא.

קְהִילָה, v. קְהָלָה.

קָהַל (b. h.; cmp. קוֹל) *to call.*

*Ecclesiastes.* B. Bath. 14b סידרן ... ק׳ וכ׳ the order of the books of Hagiographa is: Ruth, Psalms, Job, Proverbs, Ecclesiastes &c. Ib. 15a משלי ... ק׳ אנשי וכ׳ the men of the Great Assembly composed Proverbs, Song of Songs and Ecclesiastes. Sabb. 30b בקשו ... ספר ק׳ וכ׳ the scholars wanted to exclude from the canon (v. גָּנַז) the book of E., because its words contradict one another; Koh. R. to I, 3; a. fr.

**קְהַרְמָנָא** m. (Pers. *Ḳaharmân*) *administrator, curator.* B. Bath. 46b ק׳ שוירה Ar. (read: שׁוּיְרוּהוּ; v. הַרְמְנָא) they made him an administrator (of their property, and as such he let it out to tenants). Erub. 59a דשכיחי גבי ק׳ Ar. (ed. הרמנא) they are accustomed to meet at the office of the curator of the city, v. הַרְמָנָא.

**קוֹ,** in תֵּירְקוּ, נֵיקוּ &c., v. קוּם ch.

**קַו** m. (b. h.; v. קָוָה) 1) *circle, zone.* Ḥag. 12a תהו קו ירוק וכ׳ *tohu* (Gen. I, 2) is the green (or yellow) circle which surrounds the whole world (the horizon); Yalk. Kings 185 (ref. to I Kings VII, 23) זה קו ירוק וכ׳ this is typical of the green circle &c. Num. R. s. 13 קו הים שעשה וכ׳ the circle encompassing the basin which Solomon made (I Kings l. c.); a. e.—2) [*cavity,*] *the lower part of a trumpet.* Kel. XI, 7, v. קב.—[Tanḥ. Aḥăré 1 קו שברחיה, v. קוֹשַׁרְתָּא.]

**קַיָּא** ch. (preced., v. P. Sm. 3510; cmp. פַּוָּא) [*circle, window,*] *web.*—*Pl.* קַיְרִין. Targ. Is. LIX, 5, sq. (Ar. קִרְיָן f. *pl.*; h. text קוּרֵי).—V. קִרְוָאֵי.

**קוּא** (b. h.) *to spit.*

*Hif.* הִקְיא same, *to vomit.* Sifra Aḥăré, end (ref. to Lev. XVIII, 25) כאדם שמקיא את מזונו like a man vomiting his food; Yalk. Lev. 599. Esth. R. introd. to Par. 3 (play on קרקלון Hab. II, 16) מקיא מלמעלן קלון מלמטן (thou shalt be) vomiting above together with disgrace (nuisance) below; שמקיא וכ׳ ... וכיון שראו and when the two chiefs of his legions saw that he was vomiting &c. Mikv. X, 8 טבל והקיאן if he vomited them after the immersion; a. e.

**קוּאַי** m. *Kuay,* name of an unclean bird. Ḥull. 63a ק׳ וקקואי (Rabb. D. S. has קוקי; Ms. M. קרי; Ms. R. 2 ככואי וקקי).

**קוֹב** m. (denom. of נָקַב) *cursing,* v. קַבָּה.

**קוּבָא,** v. next w.—[קובאיא, v. קוֹבַעְיָא].

**קוּבָּה** f. (b. h. קֻבָּה; קבב, v. קב) 1) *arched room, compartment.* Taan. 8b כמין ק׳ יש וכ׳ there is a sort of room in heaven from which the rains proceed; (Yalk. Ps. 789 קורה *web*; v. Rabb. D. S. a. l. note 8). Men. 31b שלא יעשנה כק׳ that he do not write the door-post inscription in the shape of an arch.—2) *tent of prostitution* (Num. XXV, 8). Ab. Zar. 17b, sq. על בתו לישב בק׳ Ar. (ed. בק׳ של זונות) his daughter was condemned to sit in a brothel. Gen. R. s. 91 שמא בק׳ הוא (some ed. בקובא) perhaps he (Joseph) is in a brothel (sold, for sodomy); a. e.

**קוּבָּטָאוֹת, קוּבְטָאוֹת** f. pl. (קבט, v. קָבוּט) *pressed or pickled substances, sauces* &c. Y. Ab. Zar. II, 41d ק׳ שלחן ... sauces (or pickles) prepared by gentiles; Tosef. ib. IV (V), 11 קַפָּטָאוֹת ed. Zuck. (Var. קפאטיות, missing in oth. eds.); Bab. ib. 38b קפלוטות (?). Y. Pes. III, 30a ק׳ ברתתיות וכ׳ sauces from Birtha must be removed before Passover (on account of an admixture of leavened matter); cmp. פְּלוּלִינָיָא.

**קוּבִיטִין, קוּבְטִין,** v. אַקוּבִּרְסִין.

**קוּבְטִירָה,** Y. Sabb. VI, beg. 7d, a corrupt., prob. for פִּרְלַקְטִירְיָא (φυλακτήρια) *charms, amulets,* v. טוֹטָפֶת a. חוּמַרְתָּא.

**קוּבְטָרָא** m. (denom. of קובטאות; cmp. חֲלִיטָר a. חַלְטָא III) *maker of pickles or sauces.*—*Pl.* קוּבְטָרַיָּא. Y. Ab. Zar. II, 40c bot. ק׳ אלפון וכ׳ the (Jewish) sauce-makers taught (gentiles) their trade, and were ruined; [comment. *jewellers.*]

**קוּבְיָא** f. (κυβεία) *dice-playing, gambling.* Snh. III, 3 (among those disqualified as witnesses) המשחק בק׳ the habitual dice-player; R. Hash. I, 8; Y. ib. 57c top בקוּבְיָא. Sabb. XXIII, 2 משום ק׳ (omitted in Bab. ed. 148b) it is forbidden, because it is like gambling; ib. 149a; a. e.

**קוּבְיָה** f. (cmp. Syr. קויא, P. Sm. 3510) *loom.* Y. Sabb. VII, 10c top כד משתייא בק׳ when he inserts the warp in the loom.

**קוּבְיוּסְטוֹס** m. (וס for רס; κυβευστης = κυβιστής, S.) *gambler*; (= κυβευτικός) *crafty person.* Yalk. Deut. 847 זה הוא ק׳ וכ׳ this man is a gambler, and he may go and gamble and lose &c. Tosef. B. Bath. IV, 7 ... חמוכר ונמצא גנב או ק׳ if one sells a slave ..., and he turns out to be a thief or a crafty person (swindler), contrad. to לרסטרס; Y. ib. VII, end, 15d; Bab. ib. 92b. Ḥull. 91b גנב אתה או ק׳ וכ׳ art thou a thief or a burglar that thou art afraid of the morning?; Yalk. Gen. 133. Bekh. 5a משה ... או ק׳ וכ׳ your teacher Moses was either a thief or a swindler, or else a bad arithmetician.

**קוּבְיוּסְטַיְיסָא** ch. same. Y. Ned. V, end, 39b [read:] א״ל וכן בר נש עביד אמר ליה בק׳ (v. Asheri to Gitt. 35b) he said to him (who had vowed that he would make no profits), does a man do that? Said he to him, (I vowed to make no profits) as a gambler (Asheri l. c. quotes קוּבְיוּסְטָא).

**קוּבִיטִין,** v. קוּבְטִין.

**קוּבְלָא,** v. קֻבְלָא II.

**קוּבְלִיוֹס, קוּבְלִיִּים,** v. כּוֹלְיָאס.

**קוּבְלִין,** Y. Kil. IX, 32d top, v. קוֹלְבִּין.

**קוּבְלָנָא** m. (v. קֻבְלָא III) *a formula to ward off danger,* e. g. when complaining of a trouble to a friend, to say, 'may it never occur to you!' Snh. 104b (ref. to Lam. I, 12 מכאן לק׳ מן התורה (לא אלוכם (Ar. לָקְבָלָ׳) here we have a

Biblical support for the custom of saying, 'not to you'; [another interpret. in Rashi: *complaint* (v. קֹבֶל II), i. e. that a man in trouble should make it known to friends and appeal to their sympathy; v. Ḥull. 78a].

**קוּבְנָאָה** m. (קבב; cmp. אַקוּנְבִי) *turret, battlement.* B. Bath. 73a bot. דהוה קא משואר אק' דמחוזא Ms. H. was jumping on the battlements of Maḥoza; (Ar. דהוה נקיטא אק', read דהיט, v. Rabb. D. S. a. l. note 100; ed., v. קוּפְנָא).

**קוֹבְעָא** m. = כּוֹבְעָא, *helmet, turban.*—*Pl.* קוֹבְעִין, קוֹבָךְ, קוֹבְעַיָּא. Targ. Ez. XLIV, 18 (h. text פארי). Targ. O. Ex. XXVIII, 40; XXXIX, 28 ed. Berl., v. כּוֹבְעָא.

**ק' דְּעַיְיתָא, קוֹבְעִיָּא** pr. n. pl. *Kob'aya* (*Tops* or *Hollows*) *of Aitha* (v. Hildesh. Beitr. p. 19 sq.). Tosef. Shebi. IV, 11 קביא רעיתא ed. Zuck. (Var. קובע' דראתון, קובאריא); Sifré Deut. 51 קנייא רעייא; Yalk. ib. 874 קבייא רעיירתא; Y. Shebi. VI, 36c קובעיא (only).

**קובעת**, v. next w.

**קוֹבְעָתָא, קוֹבְעָתָא** f. pl. (preced. wds.; cmp. כּוֹבְעָתָא) [*caps,*] *clods covering the field after the first ploughing,* which require to be broken by being thrown up and scattered. Y. Shebi. IV, 35a רמיין ק' (not דמיין); Y. Snh. III, 21b top קובעתי, קובעת (corr. acc.), v. חֲאַסְטוּ.

**קובעתי**, v. preced.

**קוּבְּ, קוּבְתָא** = h. קוּבָּה 1) *tent of prostitution.* Targ. O. a. Y. II Num. XXV, 8 (O. ed. Vien. קֻבְּתָא).—2) *arched room, store-room.* Targ. Job XXXVIII, 25. Targ. Ps. LXV, 10 (cmp. Taan. 8b quot. s. v. קוּבָּה). Targ. Y. Gen. I, 7.

**קוּד** (or **קוּד**) m. (קדד; cmp. כַּד) *wooden bowl.* Kel. XVI, 1 ק' הבבלי the Babylonian *kod* (a deep bowl, fragments of which may be used as receptacles); Tosef. ib. B. Kam. III, 11 חקיד (corr. acc.); ib. B. Mets. V, 10 חקור (corr. acc.). Snh. 20b קוּדּוֹ Ms. M. his bowl (was all that was left to king Solomon, v. גּוּנְדָּא II); Yalk. Kings 177; Tanḥ. Aḥăré 1; a. e.

**קוּדָא** ch. same. Koh. R. to II, 10 קוּדֵּירָה; ib. to IX, 11 (not קוּרֵיהּ), v. preced.—Snh. 103a קוּדְהַתֵּיהּ Var. quot. in Rashi, v. קוּלְתָא.

**קודיוקוס**, v. קוּדְרִיקוֹס.

**קוּדָלָא**, v. קֻדָּל.

**קוֹדֶם** m., **קוֹדֶמֶת** f., v. קָדַם.

**קוֹדֶם** m. (קָדַם) *antecedent*; (conj. a. prep.) *before.* Pes. 54a ק' שנברא העולם before the world was created. Gen. R. s. 1 ק' לאותו שכתוב בו וכ' prior to that (divine throne) about which is written, 'firm is thy throne &c.' (Ps. XCIII, 2). Ib. s. 9 ק' לכן ere this. Ib. ק' עד שלא נוצרה וכ' long before &c., v. יָצַר. Ib. s. 21 (ref. to מקדם, Gen. II, 8) מק' לג"ע נבראת וכ' Gehenna was created before the garden of Eden; Yalk. ib. 34 מִקֶּדֶם. Gen. R. l. c. קֶדֶם לג"ע וכ' the angels were created before &c.; Yalk. l. c. מקדם. Midr. Till. to Ps. XXIV כמקדם as before; a. fr.

**קוּדְמָא**, *pl.* קוּדְמֵי, v. קֶדֶם.

**קוּדְקוֹדָא, קוֹדְקוֹדָא**, v. קֻדְקֹדָא.

**קוּדְרַנְטֵס** m. sing. a. pl. (κοδράντης = quadrans) *quadrans,* a Roman value equal to three Roman ounces (also called *teruncius*). Y. Kidd. I, 58d Mus. (ed. קדריונטס, ed. Krot. קרד'; Mus. also קדרנטיס), v. מִסְרִמִיס; Tosef. B. Bath. V, 12 קונטרוגין ed. Zuck. (Var. קונטריס, *pl.* קונטריסין); Kidd. 12a קונטרנק, *pl.* קונטרונקין (corrupt. arisen fr. confusion of *quadrans* a. *teruncius*).

**קֹדֶשׁ, קוֹדֶשׁ** m. (b.h.; קָדַשׁ) *sanctity, sacred affair, sacred ground, dedicated object.* Yoma 12b, a. fr. מעלין בק', v. עָלָה. Sabb. XVI, 1 כל כתבי הק' וכ' all sacred scriptures must be saved from fire (on the Sabbath). Tosef. ib. XIII (XIV), 1 אין קורין בכתבי הק' we must not read from the Hagiographa (on the Sabbath); Y. ib. XVI, 15c top אין קורין בכתבי הק' אלא וכ' we must not read from the Hagiographa except from the afternoon service onward. Bets. 5a נוהגין אותו היום ק' וכ' we observe the rest of the day as a holy day and the next day likewise. Pes. 104a; Ḥull. 26a, v. חוֹל III. Ib. I, 7 בין ק' לק', v. בָּדַל; ib. בין ק' לחמור לק' לקל between the stricter and the lighter sanctities; a. v. fr.—שם ק' or ק' (sub. שם) sacred name, name of the Lord. Shebu. 35b, v. חוֹל III. Treat. Sof'rim IV, 6, sq.; a. fr.—רוח הק', v. רוּחַ.—Esp. *a) sacred precincts, Temple ground.* Zeb. IX, 2 כל שפסולו בק' הק' מקבלו whatever has become unfit within the sanctuary, the sanctuary accepts (it cannot be removed from the altar, if it was put on); לא היה פסולו בק' וכ' if its unfitness did not arise within the sacred precincts, the sanctuary does not accept it; a. fr.—*b)* ק' הק' *the Holy,* contrad. to עֲזָרָה, a. to ק' הקדשים, v. infra. Yoma III, 3; 6 בק' within the precincts of the Holy. Midd. IV, 5; a. fr.—*Pl.* קוּדְשִׁים הק'.—קודש הק', also ק' קָדָשִׁים *most holy,* esp. *the Holy of Holies,* the westernmost compartment of the Temple. Midd. l. c. Yoma V, 1; a. fr.—Cant. R. to I, 1 כל הכתובים קדש וזה ק' הק' all Biblical scriptures are holy, but this (Song of Songs) is most holy. Y. Meg. III, 74a, a. e. נחום איש קדש הק' Nahum, the man of extreme holiness; a. e.—Esp. קָדָשִׁים *consecrated objects, sacrifices.* Zeb. V, 4 העולה קדשי ק' the burnt-offering belongs to the highest class of sacrifices. Ib. 6, sq. ק' קלים sacrifices of a minor grade. Ib. X, 2 מפני שהוא קדשי ק' because it belongs to the highest grade; a. fr.—קדשי מזבח things dedicated for the altar, *sacrifices*; קדשי ברק חבית objects dedicated (for their value) to be used for the needs of the Temple building. Tem. VII, 1, sq.; a. fr.—ק' (סדר) *Kodashim,* the fifth of the six orders of the Mishnah, Tosefta, a. Talmud Babli. Sabb. 31a. Esth. R. to I, 2.

**קוּדְשָׁא, קֻדְשָׁא** ch. same, 1) *holiness, sanctuary* &c. Targ. Ex. XXIX, 29. Targ. Ps. LI, 13. Targ. Ex. XXVIII, 29; a. fr.—*Pl.* קוּדְשָׁיָּא, קוּדְשָׁיִן. Targ. Lev. XXI, 22. Ib. XXII, 2; a. fr.—קודש ק' *the Holy of Holies.* Targ. Ex. XXVI, 33; a. fr.—2) *the Holiness, the Lord,* usu. with

בריך הוא (abbrev. קב"ה), v. קָדוֹשׁ. Targ. Y. Num. XXI, 34. Targ. Y. Gen. XXV, 21; a. fr.—Ber. 7ª ומי ... דק' ב"ה is wrath before (to be ascribed to) the Lord? Keth. 77ᵇ; a. fr.

**קוּדְתָּא** f. = קוּדָּא, q. v.

**קַיָּאי**, v. קִיוָּאי.

**קָיָאנֵי**, v. קָנוּבַּר.

**קָיָאחָא, קָיָחָא**, v. קָחָתָא.

**קָיָטִין*** m. pl. (v. קַיְטָא) *summer folds, flocks.* Targ. Prov. XXVII, 23 (h. text עדרים); v. קַוַּיקָא.

**קָיוּר**, v. קִירוּר.

**קָיוּדָה**, v. קִוּיָּה.

**קָיוֹסְרִין*** m. pl. (causarius) *sickly.* Gen. R. s. 73; Yalk. ib. 130 קַיוֹסְרָן (f.).

**קָיוֹעַד*** (= ויעיד = עויעד, redupl. of יעד; as to ק for ע, v. letter ע, a. Nöld., Mand. Gr. p. 72) *to appoint, make permanent.*

*Ithpe.* אִתְקַיוֹעַד, אִיתְקַ' *to be settled, remain.* Targ. Prov. X, 30 נגקוועדון, read נִתְקַיוֹעֲדוּן (Var. ed. Lag., a. oth. ed. תקוועדון, read: יִתְקַיוֹעֲדוּן; ed. Lag. a. oth. יִתְקַיוֹעֲדוּן; h. text ישכנו).

**קָנוּץ, קָנֵץ**, v. קְנַץ, קְנֵץ.

**קָיְרֵץ**, v. קִירְיוּץ.

**קָיוּץ** m. (קָנֵץ) [*shrunk,*] *undersized.* Succ. 32ª top, v. קָנֵץ.—*Pl.* קָיוּצִים. Sifré Deut. 343 in the suite of a king יש בה בני אדם נאים ויש ... ק' there are persons statelier (than he), and undersized &c.; (Yalk. ib. 951 ארוכים ממנו ... גוּצִים ממנו).—V. קִירְיוּץ.

**קָיוּצוֹת** f. (b. h. קוּץ; קָנֵץ) *curls, locks.* Ned. 9ᵇ וקיוצותיו סדורות תלתלים and his curly hair was arranged in locks; Y. ib. I, 36ᵈ bot.; Tosef. Naz. IV, 7; Y. ib. I, end, 51ᶜ; Bab. ib. 4ᵇ; a. e.—Pesik. R. s. 26 העמדת ... בעל ק' ... מסלסל קיוצותיו thou didst put up for them Elijah, the curly-headed man, and they sneered and laughed at him, (saying,) behold &c., v. סַלְסֵל; Yalk. Jer. 262.—Masc. form: קִיוּצִין. Deut. R. s. 2 תפיסת קורצין (corr. acc.; ed. Wil. תפיסות) the front hair cut so as to form 'a handle of the locks' (a gentile custom, v. בְּלוּרִית).

**קָנוּאקֵי, קָנוּקֵי** m. pl. (a cacophemism for κυριακαί; v. next w.) *churches.* Snh. 74ᵇ, v. הוֹמִינְקֵי.

**קָנַק', קָנוּקָיָא** f. sing. a. pl. (קיקו, onomatop., cmp. קָאקָא a. קָוְקוֹ) [*bleaters,*] *flock of sheep.* Gen. R. s. 74; Yalk. ib. 130 אי הוה חמי ק' טבא וכ' when he saw a fine flock, he (Laban) took it for himself. Gen. R. s. 64 לשעבר הוה לך חדא ק' ... ק' סגין formerly thou hadst one flock only, but now thou hast many of them; Yalk. ib. 111 קָנוּקָיָא חד ... קווקיה סגיאין (masc.).—[Targ. Prov. XXVII, 23 קָנוּקָיךְ Ar. (v. Koh. Ar. Compl. s. v. קוק 2); v. קָנוּטִין.]

**קוּקִין**, Y. Ab. Zar. III, 42ᵈ, a corrupt. for קִירְתּוֹן.

**קוּרְנִיט', קוּרְנוּט'**, v. קָבְרִינִיטָא.

**קוּזְדוֹר**, v. קוּסְדוֹר.

**קוּזוֹת**, v. קוּזִית, a. next w.

**קוֹזָזוֹת** f. pl. (קוז), only in אדמה ק' *cut pieces, clods of earth.* Maas. Sh. V, 1; B. Kam. 69ª קָזוּזוֹת (Ms. F. קוּזוֹת; v. Rabb. D. S. a. l. note 20). Gen. R. s. 42, beg. חית אוכל ק' א' וכ' he (R. El. b. Horḳ'nos) ate (sucked) lumps of earth; Yalk. ib. 72 קזוזות.

**קוּזִית** pr. n. f. (?) *Kuzzith.* Cant. R. to VIII, 6 סימון בן ק' (some ed. קוזות); Pesik. Vattomer, p. 134ª סימאי בר קוסי.

**קוּזְמוּזְקוּטְרִין**, v. קוֹזְמוֹקְרָטוֹר.

**קוּזְמוּטְמוּרִיסִין**, v. קוּמְטוּמוּרִיסִין.

**קוּזְמוּקְלוּטוֹר, קוּזְמוּקִיטֵר, קוּזְמוּקְטוֹר, קוּזְמוּקְרוּטוֹר, קוּזְמוּקְלָט'**, v. next w.

**קוֹזְמוֹקְרָטוֹר** m. (κοσμοκράτωρ) *lord of the world, cosmocrator* (a title of the Roman emperor); in gen. *universal chief.* Tanḥ. Vaëra 5 והיו ... שיתיה ק' על כל המלכים all kings came and crowned him (Pharaoh) the cosmocrator over all kings; Ex. R. s. 5 שהוא יום ק' (corr. acc.). Y. Ab. Zar. III, 42ᶜ bot. ואם תאמר ק' וכ' and if you say, he is cosmocrator, he rules over the dry land, does he rule over the sea?; Y. Ber. IX, 13ᵇ top קוזמוקל'. Esth. R. to I, 2 כל מלך שאינו ק' וכ' no king that is not cosmocrator of the world, dare sit in it (Solomon's throne). Pesik. R. s. 3 חק"בה ... קזמיק' וכ' (corr. acc.) the Lord has made him (Joseph) a ruler, and should I not do him honor? Cant. R. to VIII, 6 אע"פ שמניתיך ספיקולטור ק' על (not קפוקלטור) וכ' although I have appointed thee chief executioner of my creatures &c.; Lev. R. s. 18 ששירתיך קוזמוקטור (corr. acc.); a. e.—*Pl.* קוֹזְמוֹקְרָטוֹרִין. Gen. R. s. 58 שרדף ... ארבע מלכיות (read: מלכים) he (Abraham) pursued four kings with the titles of cosmocrator. Esth. R. introd. to I, 9 שלשה ... ק' מסוף וכ' three kings that shall be rulers from end to end of the world; Cant. R. to III, 4 קוזמוקרוטין (corr. acc); Pesik. Shek., p. 14ª קוזמוקלוט'; Yalk. Kings 247 קוזמוקוט', קוזמוקיט (corr. acc.).

**קוֹזְמִידְיָא** m. pl. (κοσμίδια S.) *ornaments, jewelry.* Y. Ned. IV, beg. 38ᶜ אילין ק' דאית וכ' (Ar. קוֹזְמָרְיָא κοσμάρια) dare they not lend them the jewelry which they wear?

**קוּזְמִין**, v. next w.

**קוֹזְמִין** m. pl. (also used as sing. f.) (κόσμος) *jewelry.* Deut. R. s. 2 end לאחד שגנב ק' וכ' like the case of one that stole jewelry from the royal palace, and gave it to his wife. Yalk. Num. 732 (not קוזמיין); Y'lamd. to Num. XI, 1

quot in Ar.—Yalk. Deut. 854 אני נתתי ק' ... אותה I gave (my daughter) jewelry, and you lost it. Pesik. R. s. 12. Tanḥ. ed. Bub. Mikḳets 9 אם בא ... ק' שלך וכ' if a man should come to borrow thy jewels, wouldst thou lend them to him?; Yalk. Job 919. Gen. R. s. 19 ... כל ק' ולית[נ]ם לה Ar. (Ar. ed. Koh. קוזמירין; ed. קוזמיקון) all his jewels are there (in that barrel), and he wants to marry another wife and give them to her; Pirké d'R. El. ch. XIII קומיס, קומיא (corr. acc.).

**קוֹזְמִיקוֹן** m. (κοσμικός) *universal*; (of a wind) *extending over the whole world*. Gen. R. s. 24 ואין לך ק' אלא וכ' there is no universal wind (mentioned in the Scriptures) except that in the case of Elijah (I Kings XIX, 11); Koh. R. to I, 6 (not קין ...); Y. Ber. IX, 13[d] top קוסמיקון; Yalk. Kings 219 קזמ' (corr. acc.).—[Gen. R. s. 19, v. קוֹזְמִין.]

**קוזמירין**, Gen. R. s. 19 Ar. ed. Koh., read: קוֹזְמִרִין (v. next w.), v. קוֹזְמִין.

**קוֹזַמְרִיָּא** m. pl., v. קוֹזְמִידָא.

**קוֹזָקְזָתָא** f. pl. (נקז) *vessels for blood-letting*. Y. Nidd. II, 50[b] top באילין קוזקזתהון ... אייתי brought (for comparison) ... the various sorts of blood contained in their (the blood-letters') vessels.

**קָזָתָא**, v. קְחָתָא.

**קוּט** (b. h.; cmp. קוּץ I) [*to shrink,*] *to feel aversion, be disgusted*.

*Nif.* נָקוֹט same. Pesik. B'shall., p. 81[b] עד ... לא הספיק שנקוטה נפשו עליו (for נָקוֹטָה, v. Job X, 1) he had not eaten much of the foul things, when he felt disgust; Yalk. Ex. 225.

**קוּט** ch., *Ithpol.* אִתְקוֹטָט, v. קְטַט.

**קוֹטָב**, v. next w.

**קוֹטְבִי** f. (קטב) *small wine* or *olive press* with a *cylindrical beam*. Sifra B'har, Par. 1, ch. I אין עושין זתים בבר ובק' (in the Sabbatical year) you must not press olives in a *bad* (v. בַּר II) or in a *kuṭbi*; Shebi. VIII, 6 Ms. M. a. Y. ed. (Mish. a. Bab. ed. קוֹטֶב); Y. ib. 38[b]; Tosef. ib. VI, 27 קתבי (ed. Zuck. קרנבי, corr. acc.). Tosef. Toh. X, 22 קתכו (corr. acc.). [In later Hebr. קוטב *pole*; Arab. *polar star*.]

**קוטזמי**, v. קְטִיזְמָא.

**קָוָטִין**, v. קְוָוטִין.

**קוּטַזִין**, v. קִיטַּעַ.

**קוּטִית** f. *Kuṭṭith*, a small liquid measure. Sifra K'dosh., Par. 3, ch. VIII (expl. משורה, Lev. XIX, 35); Yalk. Lev. 617.

**קוטלא**, Sifré Num. 89 סק בק', read: אסקוטלא, as Yalk. ib. 735; v. אַסְקוּטְלָא II.

**קוּטָלָאוֹת** *chains*, v. קַטָלָא h.

**קוּטַלְזִין**, v. קַטָלָזוֹן.

**קוּטמא**, Midr. Till. to Ps. XII, v. קוּפְסָא.

**קוּטָמִית**, v. קְטָמִית.

**קוֹטָן** m. (קָטָן) *minority, childhood*. Keth. II, 10 ואלו בגודלן מה שראו בקוטנן ... the following are admitted, when they are of age, to testify to what they have seen as minors. Y. ib. 27[a] top הא בקוטנן לא but as long as they are minors are they not admitted?

**קוּטָנָא, קוּטָנָה** m. (preced.) 1) *the thinner side*. Sabb. 134[a], v. אוּבְלָמָא. Y. Sot. VII, 21[d], v. עוּבְדָא.—2) *tail*. Targ. Y. I Ex. IV, 4 (Y. II קוֹטְנוֹי *pl.*).

**קוּטָנִין** m. pl. (v. קִיטְנִית) *the beans of colocasia* (ciborium). Maasr. V, 8 אף הק' פטורין וכ' Bab. ed. (Y. ed. חקרטנים; Mish. ed. קוטנית) the colocasia beans are likewise exempt &c.; Tosef. ib. III, 14 חקיטין שלמטה וכ' ed. Zuck. (Var. חקנטין; oth. ed. חקנישין, corr. acc.) the beans beneath them (the colocasia leaves).

**קוטנית**, v. preced.

**קוֹטֵעַ**, v. קִיטַּעַ.

**קוּטָעִין, קוּטָעִים** = מְקוּטָּע, v. קִיטַּעַ.

**קוּטָרָא**, v. קִיטְרָא I.

**קוטרינין**, v. קונטרינים.

**קוטריס**, Midr. Till. to Ps. XLV, v. קַרְטִיס.

**קָוָה, קְוִי** (b. h.) [*to circle*, v. קָוַו,] *to cave* or *heap up, gather*. Part. pass. קָוּוִי. Y. Ber. VI, 10[d] ואפי' ק' לתוך ידו even when the oil is held in the hollow of his hand.

*Hif.* הִקְוָוה, הִקְוָה 1) *to gather, to conduct water courses into a common bed*. Y. Kil. IX, 32[c] bot.; Y. Keth. XII, 35[b] bot. דוקל' ה' נהרות ועשאו Diocletian united several rivers and made it (the bay of Emesa); Midr. Till. to Ps. XXIV (corr. acc.), v. חָמִין. Num. R. s. 13 כשה' הקב"ה וכ' when the Lord, on the third day of creation, gathered all the waters in one place; a. e.—2) *to add to the capacity of a bath*. Tosef. Shek. I, 2 כל מקוה ... כשר להַקְוות עליו a bath which has the (legally required) capacity of forty S'ah is fit to be added to (by carrying water into it in vessels). Tosef. Mikv. III, 6; a. e.

*Pi.* קִוָּה, קִוָּוה (כִּוָּא a. כִּוָּוא) *to wait, hope*. Gen. R. s. 5 (play on יְקַוּוּ, Gen. I, 9) יְקַוּוּ לי המים מה וכ' let the waters look out for me (to see) what I shall do &c.; ib. s. 28; Lam. R. to I, 17; Yalk. Gen. 7; Yalk. Ps. 848; [perh. to be read יְקָווּ *Nif.*]. Midr. Till. to Ps. VI ... ודויה מְקַוֶּה לרופא וכ' and the patient anxiously waited for the physician (asking), when will he come? &c.; Yalk. ib. 635. Cant. R. to II, 3, v. next w.; a. fr.

**קְוִיָּה, קָוְיָה** f. (preced.) *hope, wish*.—*Pl.* קָוְיוֹת, קְוִיּוֹת. Cant. R. to II, 3 שלש ק' ... קווו וכ' three noble wishes

did the Israelites entertain at the Red Sea, they wished for the Law &c.

**קְוִינָא**, v. קוּנְיָא.

**קְוִיסְטוֹר** m. (quaestor) *quaestor, chancellor* (corresp. to the office of סוֹפֵר). Lam. R. to II, 1 (ref. to Ez. IX, 2) שלשה . . . ק' ספקלטור וכ' (Ar. קייסטור, ed. קסנטור; corr. acc.) that angel served in three capacities, as chancellor, executioner and high priest; Yalk. Ez. 349 קריס' (corr. acc.).—V. קוּסְדוֹר.

**קוֹכְלִיאָס**, v. כּוֹכְלִיאָס.

**קוֹל** m. (b. h.; v. קהל) *voice, call, sound.* Ker. 6ª; Pes. 26ª ק' מראה וריח וכ' the enjoyment of sound, sight or smell does not come under the category of misuse of sacred property (מְעִילָה). Zeb. 88ᵇ יבא דבר שבק' ויכפר על ק' הרע let that which is accompanied by sound (the high priest's robe) bring atonement for evil sound (evil talk). Gen. R. s. 17 קוֹלָהּ הולך woman's voice is penetrating. Pes. 56ª בק' רם in a loud voice, opp. בחשאי. Keth. 16ª bot. יש לה ק' is spoken about, is known among people; a. v. fr.—בת ק', v. בַּת I.—*Pl.* קוֹלוֹת, constr. קוֹלֵי. Ex. R. s. 5 הקול יוצא ונחלק לשבעים ק' וכ' the voice (of revelation) went forth and was divided into seventy voices corresponding to seventy languages. Ber. 15ᵇ בקולי ק' under loud cries; a. fr.—[קול מזמסרא, v. מַזְרָא.]

**קוֹל** *to be light*, v. קִיל.

**קוֹל** or **קֹל** m. (preced.; v. קָלַל) 1) *light matter.*—*Pl.* קוֹלֵי, constr. קוֹלֵי. Sabb. 29ª ומק' מטלניות שנו כאן and they teach here rules about one of the pettiest kinds of strips. Ib. 39ᵇ חוץ מק' מטלניות except the rule concerning the lightest kinds &c.—2) *lenient practice*, opp. חוֹמֶר. Ḥull. IV, 5 נמצא חומרו קולו consequently the stricter opinion (of R. Akiba) implies the eventual lenient ruling. Y. ib. 59ᵈ bot. קולו חומרו the lenient rule implies eventually the stricter rule. Snh. XI, 2 נמצא חומרו קולו his severer offence (in giving a practical decision without authorization to teach) is the cause of his acquittal from responsibility.—*Pl.* קוֹלִין. Y. Snh. XI, 30ª bot. Ḥull. 43ᵇ bot. מקולי בית שמאי ומק' וכ' he that follows the school of Shammai where its rulings are the easier, and again the school of Hillel where its rulings are the easier. Ib. 44ª כקולֵיהֶן, v. חוֹמֶר I. Keth. 110ᵇ מקולי כתובה וכ' they taught here one of the lenient practices concerning the wife's dowry; a. e.—קוּלּוֹת (fr. קוֹלָה) *light, minor sins.* Y. Snh. X, 28ᵇ top קולותיו . . . תומרותיו וכ' Ahab's minor offences were as heavy as Jeroboam's heaviest sins; (Bab. ib. 102ᵇ . . . קַלּוּת כחמורות).

**קוֹלָא** ch. same, *lenient rule, easier practice.* Y. Ab. Zar. V, 44ᵈ את סבר הדא . . . לק' וכ' you may think that this opinion of R. S. b. G. is an alleviation, but it is nothing but a restriction. Bets. 3ᵇ כל ספיקא דרבנן לק' a doubtful case in which a rabbinical enactment is under consideration, is decided in favor of the easier practice; a. fr.—*Pl.* קוֹלֵי. Pes. 55ª top תנא ק' ק' קחנני the teacher (in saying there is no difference &c., 54ᵇ) speaks only of alleviations (permitted acts).

**קוֹלָא I, קֹלָא** m. (קלא, cmp. כְּלֵי I a. כְּלָאֵי) 1) *compartment, enclosure.* Targ. Y. II Num. XXV, 8 Ar. (ed. קובחא).—*Pl.* קוֹלִין. Targ. Y. Num. XXIV, 25 (corresp. to h. קלעים, Snh. 106ª). Targ. Y. Gen. VI, 14.—V. קִיל I a. קוֹלִין.—2) *snare.* Targ. Am. III, 5. Targ. Koh. IX, 12 Bxt. (ed. תקולא). Targ. Ps. LXIX, 23 (ed. Wil. קו; Ar. קלא, Ms. תקלא). Ib. CXXIV, 7 Regia (ed. פַּחַי).—*Pl.* as ab. Targ. Hos. IX, 8.

**קוֹלָא II, קוּלָא** m. (preced.; cmp. כְּלֵי) 1) *bowl.* [Y. Ab. Zar. V, 44ᵈ הדא ק' v. קוּלְתָא.]—*Pl.* קוֹלִין, קוֹלַיָּא, קוּ. Targ. II Kings XII, 14. Targ. II Sam. XVII, 28. Targ. I Kings VII, 50. Targ. Jer. LII, 19.—Esth. R. to I, 8 חמרא דקולירה, v. קוּלְתָא.—*2) (cmp. כְּלֵי) *dress.* Lev. R. s. 37 דאנן זבנין חד ק' לההרא וכ' for we want to buy a (wedding) dress for that orphan girl; [Ar. חדא קולב; comment: *an ornament, clasp* (?).]

**קוּלָא**, Lev. R. s. 15, v. קִילָא II, a. קוּנְיָא II.

**קוֹלָאר**, v. קוֹלָר.

***קוֹלָב** f. (κολόβιον) *a tunic with short sleeves.* Lev. R. s. 37 Ar., v. קוֹלָא II, 2.—V. קוֹלְבִּין.

**קוֹלָב I** m. (cmp. next w.) [*grappler,*] *a stand with steps, and with nails and hooks* for the exhibition of goods in front of a shop; *rack.* Sabb. 60ª top; Y. ib. VI, 8ᵇ; Tosef. Kel. B. Mets. III, 13. Sifra Sh'mini, ch. VII, Par. 6 (quot. in Maim. to Kel. XVI, 7 חַקָּלֶב); Yalk. Lev. 538.

**קוֹלָב II** m. (=כּוֹלָב) *axe.* Gen. R. s. 35; Yalk. ib. 61 ק' רותח a hot axe(?).

**קוּלְבָּא, קוּלַב** ch. same. Gen. R. s. 38; Yalk. ib. 62, v. כּוֹלָב. Koh. R. to III, 6 קוּלְבֵי, v. כּוֹלָב. [Snh. 103ª קולבא Rashi, (ed. קולבאר), a gloss for זרינירה, v. קוּלְתָא. Rashi: ק' רעיא *the mean shepherd,* taking ק'=כַּלְבָּא.]—*Pl.* קוּלְבַיָּא. Targ. Jer. XLVI, 22 quot. in 'Rashi' to Gen. R. s. 35 (v. preced.; ed. כשולין).—[קוּלְבָּאֵי Snh. l. c.; B. Mets. 84ᵇ Ms. F. (Ms. R. 2 קלביא; v. Rabb. D. S. a. l. note 80), v. supra, a. כּוֹלָב.]

**קָלְקְ, קוֹלְבּוֹן** m. (κόλλυβος) *rate of exchange, agio.* Shek. I, 6 ואלו שחייבין בקו' Y. ed. (Mish. a. Bab. ed. בקל') the following persons are bound to pay agio (on their half-Shekel). Ib. 7 וכמה הוא ק' וכ' and how much is the agio? A M'ah silver. Y. ib. 46ᵇ קוֹלְבָּנוֹ תורה (Bab. ed. קל') the premium he has to pay is intimated in the Torah (Ex. XXX, 13, because he has to pay the silver value of half a Shekel). Ib. bot.; Tosef. ib. I, 8; a. e.—Bekh. 50ª לפרוטרוט ק' (not קיל') the dipondium is agio (an addition) to the units (making fifty, as a round sum, instead of forty-eight, v. Tosaf. a. l.).—*Pl.* קוֹלְבּוֹנִין, קוֹלְבּוֹנוֹת, קָלְבּוֹ'. Tosef. Shek. l. c. חייב שני ק' is bound to pay double the agio. Ib. וק' אלו מה עושין להם and what is done with those agios? Shek. I, 6 ק', a. קוֹלְבָּנִי Y. ed. (Mish. ed. קלבו'; Bab. ed. קולבנ').

קוֹלְבִין m. sing. a. pl. (κολόβιον) *a tunic without* or *with short sleeves.* Y. Kil. IX, 32[d] top קובלין (corr. acc.), v. בַּלְמַטְרִיקִין. Y. Sabb. VI, 8[b] bot. (expl. מעטפות, Is. III, 22), v. מַעֲפָרָא. Y. ib. XVI, 15[d] (among the garments permitted to be saved from fire on the Sabbath) ק׳ של פשתן a linen tunic; Bab. ib. 120[a] קלבוס (Ms. M. קנבוס; corr. acc.).

קָלְבָּן, קוֹלְבָּן, קִילְבָּן m. (denom. of קוֹלָב II) *one whose legs are axe-shaped, club-footed.* Sifra Emor, ch. II, Par. 3; Tosef. Bekh. V, 9; Bekh. 45[a] תקי׳.

קוֹלְבָּנוֹת, קוֹלְבָּן, v. קוֹלְבּוֹן.

קולוטוס, read: קַרְלִיסְטוֹס q. v.

קוֹלוֹן pr. n. m. (Colonus) אבא ק׳ *Abba Kolon,* a legendary person connected with the foundation of Rome. Cant. R. to I, 6.

קוֹלוֹס m. (prob. a corrupt. of κολικός, sub. חולי; cmp. Syr. כאבא דקולון P. Sm. 1659) *colic.* Y. Sabb. XIV, 14[d]; Y. Ab. Zar. II, 40[d].

קולוריות, v. קִירְפּוּרִית.

קוֹלֵחַ, *pl.* קוֹלְחוֹת, v. קֶלַח.

קוֹלְחָא, v. קִלְחָא.

קוֹלְטָא, קוֹלְטָה, v. קִלְטָא.

קוֹלְיָא I, קוֹ׳ m. (קְלִי II) *parched grain; flour made of parched grain.* Targ. Ez. XXVII, 17 (Ar. קִילְ׳; ed. Ven. I קִרְלוּפְיָא; some ed. קוֹלַיָּא *pl.*; ed. Lag. קלווריא; h. text פנג).—V. קָלִי.

קוֹלְיָא II, קַלְיָא m. (preced.) *ashes of an alkaline plant.* Erub. 28[b] מערבין בקול׳ Ms. M. (ed. בקל׳) you may use *ḳulia* for an ʿErub (v. עֵרוּב), expl. ק׳ בירקא דק׳ the plant from which ḳ. is won. Y. Sabb. IX, end, 12[b], v. קִרְמוֹלְיָא.

קוֹלְיָאס, v. קוֹלְיָס.

קולייונון, v. next w.

קָלְיָד׳, קוֹלְיָדִין m. pl. (קלי; cmp. קוֹלָא I) *curtained enclosures, canopies.* Cant. R. to VI, 4 (expl. עגלות צב, Num. VII, 3) דומות לק׳ (not נין ...) resembling canopies (v. אַסְקַפַּסְטִי); Num. R. s. 12 לקל׳; (Yalk. ib. 713 לקליעות; Pesik. Vayhi, p. 8[a] לקולקולין, Ar. לקולירנין).

קוֹלְיָס, קוֹלְיָאס, קוֹלְיָס m. (κολίας) *colias,* a *kind* of *tunny fish.* Tosef. Ḥull. III (IV), 27, v. אַקוּנָס. Makhsh. VI, 3 ק׳ האספנין (ed. Dehr. האספנן), v. אַסְפַּנִי; Tosef. Bets. II, 1 קולירס האיספון ed. Zuck. (ed. only קולרס). Tanḥ. Ki Thissa 32 כק׳ חזה וכ׳ חיה משה Moses moved in the heavens like a colias (swimming in the water), until he arrived &c.

קוֹלִין m. pl. (v. קוֹלָא I) בֵּית ק׳ (= b. h. בית הכלא) *prison.* Cant. R. to VIII, 13.

קוֹלְיָס, v. קוֹלְיָס.

קוֹלִיס, v. מֵרְקוּלִיס.

קוֹלִירָא, v. קִירְפּוּר.

קוֹלִית f. (v. קוֹלָא, a. קוֹלְתָא) [*something hollow and round,*] 1) *ball; globule.* T'bul Yom I, 1 ק׳ של מים המחולחלה (not שלמים) a hollow ball of water, *bubble, froth*; ib. 2 ק׳ של מים שאינה מחולחלה a solid water globule, *drop.*—2) *marrow-bone,* esp. *thigh-bone.* Tosef. Pes. VI, 10 מוח שבראש ושבק׳ the marrow in the head (brain) or in a bone; Pes. 84[b]. Tosef. Ohol. IV, 3 ק׳ המת וכ׳ if one makes a handle for a knife out of a marrow-bone of a human body. Tosef. Ukts. II, 5. Gen. R. s. 10; a. e.

קוֹלְמוּז, v. קוֹלְמוֹס ch.

קוֹלְמוֹס m. (calamus) *reed, writing pen.* Sabb. 92[b] שנים ... בק׳ כותבין if two take hold ... of a pen and write; Tosef. ib. IX (X), 10; Sifra Vayikra, Ḥob., ch. IX, Par. 7. Sabb. I, 3 בקולמוסו; Y. ib. 3[b], v. לְבָבָה. Taan. 20[b] לפיכך זכתה קנה ... ק׳ וכ׳ therefore (because of its yielding nature) the reed was privileged to supply the pen with which to write the Torah &c. Tanḥ. Ki Tbissa 37 עד שמשה נשתייר בק׳ וכ׳ ... when Moses wrote the Torah, something (of the fire-ink) was left in the pen, and he passed it over his head &c. Pes. 118[b] (ref. to Ps. LXVIII, 31) גער בחיה ... בק׳ אחד rebuke the beast (Rome) all of whose deeds are written down with the same pen (of tyranny); a. fr.—Ḥull. 30[b] שחיטה העשויה כק׳ a cut (of the animal's throat) shaped like the cut of a writing reed (slanting).—*Pl.* קוֹלְמוֹסִין, קוֹלְמוֹסִרִין. Y. Sabb. XII, 13[c] bot. כמין ק׳ חירו עשויין the boards were cut like pens (thinner and slanting on top). Gen. R. s. 58, a. e. כמה ק׳ משתברין how many pens were broken &c., v. דִּיו׳. Tosef. Kel. B. Bath. VII, 12 ק׳ חק metal pens (styluses; Kel. XII, 8 sing.). Sabb. 11[a] אם ירדו ... ואנמים ק׳ וכ׳ if all seas were ink, and all reeds pens &c.; Ab. d'R. N. ch. XXV קְלָמוֹסִים (ed. Schechter קול׳, Var. קוּלְמְסִין).

קוֹלְמוֹסָא, קוֹלְמוֹס ch. same. Targ. Jud. V, 14. Targ. Job XIX, 24 (Ms. קולמוז). Targ. II Esth. III, 9; a. e.—Gitt. 6[a] top, v. קַן.—*Pl.* constr. קוֹלְמְסֵי, v. מַזְרָא.

ק׳ מסיא, קולמז, v. מִזְרָא.

קולמיות, Pesik. B'shall., p. 87[a] Ms. O. a. Ar., v. קְרוֹמִית.

קולמן, ק׳ מסיא, v. מַזְרָא.

קוֹלְמַס־, v. קוֹלְמוֹס.

קוֹלָן I m. (κόλλα, accus.) *glue.* Pes. III, 1 ק׳ של סופרים the glue which the scribes use (to paste together strips of papyrus &c.), v. פִּירוּרָא. Ib. 42[b] ק׳ של רצענין the leather-workers' paste.

קוֹלָנִי II, קוֹלָנִי m. (denom. of קוֹל) *shouter,* esp. *night-guard, crier.*—*Pl.* קוֹלָנִין, קוֹלָנִין. Pesik. Vayhi, p. 66[b] ואח״כ

חבריא עליהם ק׳ כגון חצפרדעים and then the Lord brought shouters against them (like troops preparing an attack), that is the frogs; Yalk. Ex. 182; Pesik. R. s. 17 קָלָנִים; Tanḥ. Bo 4 קָלָאנִים (fr. Chald. קָלָא). Cant. R. to I, 12 תחתיל העמיד ... בקלאנים, v. בוקינוס; ib. העמיד עליהם ק׳ וכ׳ (corr. acc.); Yalk. ib. 983 העמיד ... קלנים לעוררן he appointed criers over them to wake them up. Lev. R. s. 16 אילין צפריא ק׳ ... יבא הקול וכ׳ birds (for the leper's sacrifice, Lev. XIV, 4) are noise-makers; the Lord said, let the voice come and bring atonement for the sin of the voice (evil gossip); Yalk. ib. 559. Tanḥ. T'tsavveh 11 (play on מְרִים קָלוֹן, Prov. III, 35, with allusion to וירם תולעים, Ex. XVI, 20) הריחה קלאנין של תולעים וכ׳ a night watch of vermin (that keep people awake) went forth &c.; Y'lamd. to Ex. XXVIII quot. in Ar. קלנין; (Yalk. Prov. 935 דרו תולעים וכ׳).—*Fem.* קוֹלָנִית *a screaming woman.* Keth. VII, 6 אם הק׳ also a screamer (may be sent away without a dowry); Tosef. ib. VII, 7; (variously expl.) Keth. 72b; Y. ib. VII, 31b sq.—*Pl.* קוֹלָנִיּוֹת. Tanḥ. Naso 2 דרך ... לא ק׳ וכ׳ the daughters of Israel are not loud, nor walk with uplifted foot &c. (Tanḥ. ed. Bub. ib. 4 *sing.*).

קוֹלָס m. (קלס *to be round*; cmp. קוֹלָא, קוֹלִית, &c.) 1) *cap, helmet.*—*Pl.* קוֹלָסִים, קוֹלָסִין, קוֹלָסוֹת. Gen. R. s. 99 אילו לובשי כובעים ואילו לובשי ק׳ Midr. Haggadol (communic. by S. Schechter; ed. קרסים, corr. acc.) they (the priests) wear turbans, and they (the Greek soldiers) wear helmets. Yalk. Deut. 885 הואיל והם יוצאין בקלוסין ... יוצא בקלוסין (corr. acc.) as they (the gentiles) go out with helmets, so will I &c.; Sifré Deut. 81 בחולסין (corr. acc.). Zeb. 88b קונאות של קולסות (Mus. s. v. קונאות; v. Rabb. D. S. a. l. note 5), v. קוֹנָאוֹת.—[Gen. R. s. 19 קולסין (Yalk. ib. 27 דקרסלוון) *girdles* tied around like a turban, v. קוּלַסְרִיתָא.]—2) קוֹלְסֵי כרוב *cabbage-heads.* Ukts. I, 4 שרשי ק׳ הכרוב (ed. Dehr. קָלְסֵי אכרוב) cabbage stalks; (Maim.: the shoots under the head, which are thrown away). Y. Bets. V, 63a top. Tosef. Shebi. VII, 17 שורשי ק׳ חכ׳ וכ׳ cabbage stalks in the ground even if they are dried up.—V. קָלַס II.

קוֹלָא, קוֹלָסָא, קַלָּ׳, קוֹלַס ch. same, 1) *helmet.* Targ. I Sam. XVII, 5 (Rashi to Zeb. 88b קל׳); a. e.—*Pl.* קוּלְסִין, קוּלַסַיָּא, קַלָּ׳. Targ. Ez. XXIII, 15 (h. text טבולים). Ib. 24. Targ. Jer. XLVI, 4; a. e.—*2) *cabbage-head;* trnsf. *one of repulsive appearance* (or perh. *blockhead*). Yeb. 118b דק׳ גברא וכ׳ when the husband is a cabbage-head, the wife requires no lentils for the pot, i. e. a woman is contented with any husband, in the poorest circumstances, rather than remain single; [Rashi: ק׳ *of a disreputable family*, v. קָלַס; Ar.: קַלָּסָא *a cabbage gardener*, v. נַפָּצָא]; Keth. 75a דקלסא (Rashi דקול׳).

קוּלְסִיתָא f. (preced.) 1) *turban, head-dress.* Y. Kidd. II, 62d דמטמרא לה תחות קלוסיתה דראשה (corr. acc.) she had hidden it (her blemish) under her head-dress.—2) *belt.* Y. Sebu. VI, 37a bot. דקוּלְסִיתָהּ ... וחוות וכ׳ she had two Denars tied up between the folds of her belt.

קוּלָפָא m. (קְלַף) 1) *a peeled pole, lance.* Sabb. 63a (expl. אַלָּה) ק׳ (Ar. a. Ms. O. קופל).—2) [*peeled or scraped leather,*] *strap.* Ber. 58a יחבו ליה ק׳ (v. Rabb. D. S. a. l. note 5) they gave him the strap, i. e. gave him the privilege of inflicting punishment; Yalk. Ez. 362 קיל׳. Ber. l. c. מחויא ליה בקוּלָפָיה דפרזלא וכ׳ Ms. M. (ed. בקולפא only) he struck him with his iron-pointed whip and killed him; Yalk. l. c. בקיל׳. Keth. 65a מחתח לה בק׳ דשירא she struck her with the strap of a chest (Ar. בק׳ דשיראי with a silken strap).—*Pl.* קוּלְפֵי. Ber. 56a תרין ק׳ בלעת thou shalt receive two lashes. Men. 7a; Arakh. 22a, v. בְּלַע. Snh. 110a; Pes. 119a, v. קוּפָלָא I.—3) *parchment,* v. קְלָפָא.

קולקין, v. קוֹלְקִי.

קולקלון, v. קִרְלָקְלִין.

קולקלין, v. קִרְלָקִי.

קוּלְקַלְתָּא, v. קִרְלָקְלָתָא.

קוֹלָקָס m. *colcas, colocasia,* an edible root of the Egyptian bean (v. Sm. Ant. s. v. Colocasia). Y. Peah I, 16c bot. [read.] ק׳ כירק למעשרות וכ׳ colocasia is treated as greens (יֶרֶק) as regards tithes &c.; Y. Ned. VII, beg. 40b. Y. Pes. IV, 31a. Tosef. Maasr. III, 14; Maasr. V, 8 קִרְקָס (Bart. קוּרְקָס; Y. ed. קריקם, corr. acc.; v. Rabb. D. S. a. l. note 8); Y. ib. 52a bot. קריקם.

קוֹלַקָסִיָּה, קוֹלַקַסְיָא f. same. Y. Shebi. II, end, 34b עלי ק׳ (not קולקסיי) the leaves of colocasia; Y. Ned. VII, beg. 40b קלוקסיה. Ib. קלוקסיה.

קוֹלָר m. (collare) *collar,* (Roman) *prisoner's band or chain around the neck.* Y. Ned. IX, beg. 41b ק׳ ... הנודר על צווארו he who makes a vow is like one putting a collar around his neck. Ib. [read:] וראה ק׳ אחד ... לקוסטודיא it is as if a guard passed by (with prisoners), and some one seeing a collar vacant would put his head into it. Gitt. VI, 5 ק׳ וכ׳ היוצא בק׳ וכ׳ if one is led out in chains (a prisoner) and says, write ye a letter of divorce &c.; Y. ib. 48a bot. לא סוף דבר בק׳ של סכנה אלא אפי׳ בק׳ של ממון this refers not only to a prisoner in danger (to be tried for his life), but also to a prisoner to be tried for a money matter; שכל הק׳ וכ׳ for every prisoner is to be considered in danger of his life. Bab. ib. 65b גניבא יוצא בק׳ חוח G'niba was taken prisoner; (Y. ib. l. c. אתאפק למתקטלא). Lam. R. introd. (R. Z'era) העבירו ק׳ מצווארו וכ׳ he (King Hosea) removed the collar (of responsibility) from his neck, and put it on the neck of the people &c.; Yalk. Kings 236. Snh. 7b, a. e. עשרה ... ק׳ תלוי וכ׳ if ten men sit in court, the responsibility rests upon every one of them; a. fr.—*Pl.* קוֹלָרִין, קוֹלָרִים.—[Midr. Till. to Ps. X, 10 מפיל בקולרים, v. קָלַרוֹס.]—Y. Ber. VII, 11c (Daniel said,) בניו ... בק׳ וכ׳ His children are in chains (in the Babylonian exile), where is His strength (that we should say הגבור)? (Yoma 69b נכרים אחר מפלתו ... שבאו עמו בק׳ וכ׳ משתעבדים בבניו). Yalk. l. c. after the downfall of Sennacherib Ezekiah arose and freed all the people that had come with him in chains (the Egyptian prisoners) &c.; a. e.—Trnsf. *a chain of men, gang.* Yeb. 122a ק׳ של בני אדם וכ׳ a party of men travelling to Antiochia; Tosef. ib. XIV, 7 קוֹלָאר (Var. קולר).—*Pl.* as ab. Kidd. 72b ק׳ ק׳ Ar. (ed. only once ק׳), a Var. to צוורני (v. Rashi a. l.), v. צְוִירְנָא.

**קוֹלָרָא** ch. same.—*Pl.* קוֹלָרִין, קוֹלָרֵיָא. Targ. Ez. XIX, 9 (perh. sing. = collarium). Targ. Y. II Num. XXI, 29 (ed. Amst. קוֹלַרְיָא = collaria).

**קוֹלְרִיא,** Lev. R. s. 16, some ed. קוּלִירָא, v. קִרְפּוֹר.

**קוֹלַרְיָא,** v. קוֹלָרָא.

**קוֹלְרִית,** v. קִרְפּוֹרִית.

**קוֹלְשָׁא** m. (קָלַשׁ) *thinness, flat part,* opp. סוּמָכָא. Ḥull. 55$^{b}$ בקוֹלְשָׁתֵיהּ on the flat part of the milt.

**קוֹלְתָא** f. (v. קוֹלָא II) *pitcher, jar.* Y. Ab. Zar. II, 41$^{d}$ top אִיתְגְּלִיַּית ק' דְּמַיָּא a pitcher of water had been left uncovered; Y. Sabb. X, 3$^{d}$ top קְלוּתָא (corr. acc.). Y. Ab. Zar. V, 44$^{d}$ הֲדָא ק' וכ' (not קוּלָא), v. שְׁתַם. Lev. R. s. 33 (play on נְבוּחַ כְּכַלְבָּא נְפִיחַ כְּקַ' נְצַר וכ' (נְבוּכוֹ נְצַר bark like a dog, be blown up (distended) like a pitcher (כַּד), and chirp like a cricket; Cant. R. to II, 14. Pesik. Aḥăré, p. 176$^{b}$ קוּלְתֵיהּ; Keth. 62$^{b}$ קוּלְתֵהּ, a. e., v. מְלֵי. B. Mets. 84$^{b}$; Snh. 103$^{a}$ [read:] בְּאַתַר דְּמָרֵי בֵּיתָא תְּלָא זֵירִינְיָה תְּמַן רָעֵיָא קוּלְתֵיהּ (Var. quot. in Rashi קוּהְתֵיהּ, v. קוּהָא; כּוּלְבָּא, or קוּלְבָּא, קוּלְבָּאי, a gloss for זֵירִינְיָה, or the reverse) where the master of the house hangs up his armor, the shepherd hangs up his pitcher (said of an unworthy successor of a distinguished man); Lev. R. s. 4; Koh. R. to III, 16, v. כּוּלְבָּא [where correct *pitcher* for *bag*]; a. e.—*Pl.* m. קוּלָאֵי, קוּלָּאֵי. Esth. R. to I, 8 חַמְרָא דְּקִ' wine from jars, opp. דּוּדְקִין kept in leather bottles.

**קוֹלְתָא,** Midr. Till. to Ps. XXII, read: קִילְתָא, v. קִילָא II, a. קוֹרָא II.

**קוּם** (b. h.) *to stand up, rise; to stand, exist.* Sifré Deut. 357 (ref. to Deut. XXXIV, 10) אֲבָל בְּאוּמּוֹת קָם וכ' but among the nations he (a prophet like Moses) has existed &c.; R. Hash. 21$^{b}$ בִּנְבִיאִים לֹא קָם וכ' among the prophets never one arose like Moses, but among the rulers one did arise (Solomon). Tanḥ. B'shall. 16 . . . שֶׁכָּל הַקָּם כְּאִילּוּ קָם וכ' whoever rises against Israel is considered as if he rose against the Sh'khinah. Ib. (ref. to Ex. XV, 7) כָּל הַקָּמִים . . . הִרְבִּיתָ thou hast often shown thyself glorious over all that rose against thee; a. v. fr.—קוּם עֲשֵׂה rise and do, *a transgression of a prohibitive law which you must repair by an action,* v. נָתַק. Ḥull. XII, 4. Macc. 15$^{b}$, v. infra; a. fr.—V. קָיַם.

*Pi.* קַיֵּם 1) *to establish; to attest, identify.* Gitt. 2$^{b}$ אֵין עֵדִים מְצוּיִין לְקַיְּמוֹ no witnesses are likely to be found to attest it (identify the signatures). Ib. 6$^{a}$ כּוּלֵּי עָלְמָא בְּעֵינַן לְקַיְּמוֹ all agree that identifiation by witnesses is required. B. Mets. 7$^{a}$ מוֹדֶה בְּשְׁטַר . . . צְרִיךְ לְקַיְּמוֹ even if the debtor admits that he has written the note, the creditor must establish its identity (or else the debtor may maintain that the debt has been paid). Gitt. III, 4 וְקִיְּמוּ אֶת דְּבָרָיו and they sustained his opinion. Keth. 20$^{a}$ אֵין מְקַיְּמִין . . . אֶלָּא מִשְׁטָר וכ' a document can be identified only by comparison of the signatures with those on a document that had been disputed and declared valid in court. Ib. אֵין מְקוּיְּמִין . . . מִשְׁתֵּי כְתוּבוֹת וכ' a document can be identified only by comparison of signatures with two marriage deeds or deeds of sale of two fields &c. Ned. 72$^{a}$ שָׁמַע וק' if he heard her vow and confirmed it. Y. R. Hash. I, 56$^{c}$ top קַיֵּימְתִּיהָ כְּשֶׁהוּא וכ' I sustain that opinion for a case when &c.; a. fr.—Part. pass. מְקוּיָּם. B. Mets. l. c. בְּמַק' דִּבְרֵי וכ' if the document has been identified, all agree &c.; a. e.—2) *to fulfill, carry out, execute.* Yoma 28$^{b}$ אַבְרָהָם ק' וכ' Abraham fulfilled the whole Law. Macc. l. c. כָּל מִצְוֹת . . . ק' וכ' in the case of a transgression of a prohibitive law for which reparation is commanded, if the transgressor fulfills the prescribed reparation, he is free (from legal punishment), but if he made the reparation impossible &c. Ib. ור"ש בן לֵ' קַיְּמוֹ וְלֹא קַיְּמוֹ R. S. ben L. reads, if he makes reparation (he is free), and if he refuses, (he is punished); ib. 15$^{a}$ לְמַאן דְּאָמַר ק' וְלֹא ק' according to him who reads *kiyy'mo v'lo kiyy'mo* (punishment can be executed as soon as one refuses to make reparation, although reparation is not made impossible); Ḥull. 141$^{a}$. Ab. IV, 9 . . . כָּל הַמְקַיְּמִים לְקַיְּמָהּ מְעוּשָׁר he who maintains (studies and observes) the Law in poverty, shall finally maintain it in wealth. Sot. 13$^{a}$ sq. אָמְרוּ ק' זֶה כָּל וכ' they said, this one (Joseph in the coffin) has fulfilled what is written in this (the tablets in the ark of the covenant). Y. R. Hash. I, 57$^{b}$ top רָצָה מְקַיְּמָהּ if he so desires, he observes it (his own decree). Ber. 9$^{b}$ וְעָבְדוּם . . . ק' בָּהֶם וכ' the Lord fulfilled on them 'and they shall make them serve &c.' (Gen. XV, 14), but he did not fulfill on them &c.; a. v. fr.—מָה אֲנִי מְקַיְּמִים וכ' how can I maintain the words &c., i. e. in what way can this Scriptural verse which seems to conflict with my opinion be interpreted? R. Hash. 21$^{b}$ אֶלָּא מָה אֲנִי מְקַיְּמִים בִּיקֵּשׁ וכ' and how do I interpret the verse *bikkesh* &c. (Koh. XII, 10)? Y. Kidd. I, 61$^{c}$ bot. מָה מְקַיְּמִים . . . בָּנִים how does R. Elazar interpret *banim* &c. (Deut. XIV, 1)?; a. fr.—3) *to sustain, preserve alive, save.* Snh. IV, 5 כָּל הַמְקַיֵּים . . . כְּאִילּוּ ק' וכ' he who saves one life . . . is considered . . . as if he had preserved the whole world; B. Bath. 11$^{a}$. Ab. V, 1 צַדִּיקִים שֶׁמְּקַיְּמִין אֶת הָעוֹלָם וכ' the righteous who sustain the world which was created &c. Kil. V, 8 הַמְקַיֵּם קוֹצִים בַּכֶּרֶם he who keeps (cultivates) thorns in a vineyard. Ib. דָּבָר שֶׁכְּמוֹהוּ מְקַיְּמִין a plant of the kind that people are wont to cultivate; a. e.—4) *to place* (*on the chafing stove*). Tosef. Sabb. III, 1 וְאֵין מְקַיְּמִין עָלֶיהָ וכ' (not לָהּ) you must not place dishes on it, until it is swept or covered with ashes. Ib. 3; Y. ib. III, beg. 5$^{c}$; a. e.

*Hithpa.* הִתְקַיֵּם, *Nithpa.* נִתְקַיֵּם 1) *to be established, identified.* Gitt. I, 3 יִתְקַיְּמוּ בְּדוּחֲמֵיהוֹן let the genuineness of the document be established through its signers (the witnesses subscribed or through others identifying their signatures); a. fr.—2) *to be fulfilled, realized.* Macc. 24$^{b}$ עַד שֶׁלֹּא נִתְקַיְּמָה . . . שֶׁלֹּא תִתְקַיֵּם נְבוּאָתוֹ וכ' as long as the prophecy of Uriah (Mic. III, 12) was not fulfilled, I was afraid lest Zechariah's prophecy (Zech. VIII, 4) fail to come true; עַכְשָׁיו שֶׁנִּתְקַיְּמָה . . . מִתְקַיֶּמֶת now that Uriah's prophecy has been fulfilled, it is sure that Zechariah's will come true. Tosef. Snh. XI, 8; Y. ib. XI, 30$^{a}$ bot. וְכוּלָּן נִתְקַיְּמוּ, v. מְדָה. Ber. 55$^{a}$ מִקְצָתוֹ מִתְקַיְּמִים וכ' part of a dream may come true, but the whole of it will not. Midr. Till. to Ps. I, 3 מִתְקַיְּמוֹת are executed, v. עֲצָה II; a. fr.—3) *to be preserved; to last, endure.* Gitt. II, 3 בְּכָל דָּבָר שֶׁאֵינוֹ מִתְקַיֵּם with any writing-ink which does not endure. Pes. 68$^{b}$

אילמלא ... לא נתקיימו וכ' but for the Law, heaven and earth would not continue to exist. Taan. 7a מה ... מִתְקַיְּימִין וכ' as these three liquids can be preserved only in the lowest kind of vessels, so will the words of the Law stay with him only whose mind is lowly. Erub. 54a תלמודו מתק' בידו his learning will remain with him (in his memory). Shebi. VII, 2 מתק' בארץ plants the roots of which continue in the ground (perennials). Ab. IV, 11 כל כנסיה ... סופה להתקיים every union for a sacred purpose is destined to last. Ib. V, 17 כל מחלוקת ... סופה להתק' a contest for a sacred purpose is bound to have an enduring effect; a. fr.—4) *to be maintained, be harmonised.* Mekh. Mishp. s. 20 כיצד יִתְקַיְּימוּ שני מקראות הללו how can these two verses be harmonised?; a. fr.

*Hif.* הֲקִים 1) *to put up, erect.* Ex. R. s. 52 בואו שנָקִים וכ' come, for we will put up the Tabernacle. Ib. ... שרתה והֵקִימוֹ the holy spirit came upon him, and he put it up. Tanḥ. P'ḳudé 11 אני כותב עליך שאתה הֲקֵימוֹתוֹ I will record about thee, that thou didst put it up; a. fr.—2) *to confirm* (*a woman's vow*). Ned. 67b אי ה' ה' if he (the father) has confirmed it, it stands confirmed (the betrothed cannot annul it). Ib. 69a יש שאלה בהָקֵם can a confirmation (by one of the two, the father or the husband) be reconsidered? (v. שְׁאֵלָה), v. הָקֵם; a. e.

*Hof.* הוּקַם כיון שה' חמשכן מיד *to be put up.* Tanḥ. l. c. כיון שה' חמשכן מיד וכ' as soon as the Tabernacle was erected, the Divine Presence came down &c. Tanḥ. Naso 23. Num. R. s. 12; a. fr.

**קוּם** ch. 1) same. Targ. Gen. XXII, 3. Targ. Lev. XXV, 30; a. v. fr.—Part. קָאֵים, apocop. קָאֵי (q. v.); קָיֵם, קָיֶם; f. קָיְיָמָא; *pl.* קָיְימִין; קָיְימָן, קָיְמִ', קָיְמוּ. Targ. Josh. IV, 10. Targ. O. Ex. XXVI, 15 (Y. קָיְמִין); a. v. fr.—B. Mets. 19a (expl. דיירתיה דקם וכ' דא תהי למיקם this is to stand and be, that when I die &c. B. Bath. 43b bot. ארעא הכא דקיימא תיקום let the land remain where it is (in the possession of the present incumbent). Gen. R. s. 65 ברייך יקום לך may thy Creator stand by thee. Koh. R. to XI, 1 היידי הוא גברא דקם ליה עיגולידה here is (I am) the man whom his loaf of bread assisted (who was rewarded for throwing his bread into the sea). Y. Ab. Zar. II, 40c bot. וקמון and they remained (in the trade), v. עָקַר I. Macc. 22b דקיימי מקמי ספרא וכ' who stand up before a scroll of the Law and do not stand up before a great man. Kidd. 33b קום מקמיה אביך stand up before thy father. Ib. קאימנא מקמיה I should stand up before him. Ib.a מיקם לא קאי היידור וכ' he stood not up before them (gentile old men), but he showed them honor. B. Mets. 7a ברשותיה קיימא it is in his possession. Lev. R. s. 16 (ref. to Is. V, 19) נדע דמן הוא דקיימא וכ' that we know whose counsel will stand (prevail), ours or his; ib. לא ק' דידי וק' דלהון my counsel does not stand, shall theirs stand?; Yalk. Is. 266 הא קָמַת דידהון דידי לא now, theirs is carried out, and mine should not be?; Yalk. Lam. 1033, sq. (read עצא for על); Pesik. Vattom., p. 133a (corr. acc.). Y. Ter. I, 40b top בחרש אנן קָיְימִין we are standing at (are treating of) the case of a deaf mute. Y. Maasr. I, 51b, a. fr. נן קיימין (ב)מה (א) what are we treating of?; a. v. fr.—Yeb. 32a וקם ליה באשר לא יבנה וכ' (by giving *ḥălitsah* to one of his brother's widows) he has been declared one 'who does not build up his brother's house' (Deut. XXV, 9), and the Law says, when one has once refused 'to build', one must not 'build' again (marry another of his brother's widows); ib. 44a.—Shebu. 26a כי חוו קיימי מקמיה דרב (Ms. F. מפטרי) when they were out of Rab's sight, opp. כי אתו לקמיה.—ק' על, also ק' ב־ (cmp. עמד) *a) to ascertain.* Ab. Zar. 35b ליכא למֵיקַם עלה דמילתא it cannot be ascertained; a. e.—B. Mets. 19a במילתא ... קָמוּ the Rabbis ascertained the case, v. קוּם. Yeb. 31a; a. fr.—*b) to bargain for.* Gen. R. s. 11 קיימין עילויה ... אנא myself and a certain Jew were bargaining for it (the fish); a. e.—נָיְקוּ, תֵּיקוּ = נִיקוּם, תִּיקוּם. B. Kam. 96a תקנתא לעכ"ום נ' ונעביד shall we get up and make rules for the benefit of gentile (robbers)? Zeb. 17a כל חדא וחדא ת' בדוכתה (not בדוכתיה; Ms. M. תיקום) let each verse stand in its own place, i. e. you can draw no analogies between them.—Esp. תיקו let it stand, i. e. *the question remains undecided.* B. Kam. l. c. Ḥull. 46a; a. fr.—2) (v. עָמַד) *to curdle.* Ab. Zar. 35b נישקול מיניה קלי וניקום (prob. to be read ונוקים) let one take a little of it and curdle it. Ib. קיימי, v. נָסִיבִי.—3) *to cause to stand* (v. קוּם).—Inf. מֵיקָמָא, מִיקָמָה, v. *Af.*

*Af.* אוֹקֵי, אוֹקִים, אָקִים 1) *to put up, erect; to appoint, place; to maintain.* Targ. O. Ex. XL, 2 תָּקִים (ed. Berl. a. Y. תְּקִים). Ib. 18 ואָקִים (ed. Berl. ואָקִים a. ואַקִים). Targ. O. Deut. XXV, 7 לאָקָמָא ed. Berl. (oth. ed. לַאֲקָ'; Y. לְמֵיקָמָא). Targ. Ps. LXXVIII, 13. Targ. Prov. XXIX, 4; a. fr.—B. Mets. 39b לינוקא ... מוֹקְמִינַן we (the court) appoint a guardian over it in behalf of the minor. Ib. מיגו דמוֹקִים מוקמינן וכ' ... since one appoints a guardian for the one-sixth portion, we may just as well appoint one for the other sixth. B. Bath. 33a בידיה ... אוֹקְמָהּ R. H. placed it in his possession, i. e. decided that it belonged to him. Ib. 34a מוֹקְמִינַן לה בידיה we would place (or leave) it in his possession; a. v. fr.—Taan. 8a, a. fr. אמורא ... אוקים, v. אֲמוֹרָא.—Esp. *a) to put a case, to treat with reference to.* B. Bath. 44a ולוֹקְמָהּ בגזלן why does he not put the case as treating of a robber?; ולוקמה ביורש let him say, it refers to the case of an heir!; a. fr.—*b) to let stand, place, leave* (*under the presumption*). Keth. 12b, a. e. אוקי ממונא בחזקת מריה leave the money where it is, on the presumption that it belongs to its present owner, i. e. possession has the benefit of the doubt. Ib. אוֹקְמָהּ אחזקה leave the woman in her ascertained condition (v. חֲזָקָה), i. e. consider her as having married as a virgin. Yeb. 31a אוקי תרי להדי תרי ואשה אוקמה אחזקה leave the two witnesses (on the one side) against the two witnesses (on the other side), and leave the woman &c.; a. fr.—*c) to establish, prove.* Num. R. s. 6, end ורבנן מוֹקְמִין מהאי קרא ורבנן וכ' and the Rabbis prove from this verse, that as atonement takes place in day-time, so &c.; a. e.—*d)* א' טבאות [*to place right*] *to guarantee, secure.* Y. Gitt. I, end, 43d אנן בעי תְּקִימְנָן ט' (not טבאת) we want thee to secure us (against an eventual loss of the money which thou art collecting from us for our creditors); בהתוא דלא יכיל למיקמה גרמיה ט' in the case of one who has no opportunity to secure himself (who cannot get a collector to take the risk), ברם התוא דיכיל למיקמה וכ' but if he finds a collector to take the risk, he may take it away from the one and give it to the other; Y. Kidd. III, 64a.—

2) (v. עָמַד) *to make consistent, curdle.* Ab. Zar. 35ª [read:] כיון דאוקמיה איסורא הוא דקא מוקים ליה וכ׳ (v. Ms. M. in Rabb. D. S. a. l., a. note) since it had the effect of curdling the milk, it is the forbidden matter that gave it substance, and therefore it (that forbidden substance) is to be considered as if it were there in its natural state. Ib.ᵇ, v. supra.

*Ittaf.* אִתְּקַם, אִתְּתַקַם *to put up; to be placed.* Targ. Ex. XL, 17. Targ. Lev. XVI, 10; a. e.

*Polel* קוֹמֵם *to put up, erect.* Targ. Is. XLIV, 26; a. e.

*Pa.* קַיֵּם, קַיֵּים 1) as preced. *Pi., to establish, confirm, fulfill* &c. Targ. O. Deut. XXXII, 8 (Y. *Af.*). Targ. Num. XXX, 14. Targ. Is. l. c. Targ. Ps. CXIX, 106; a. fr.—Ned. 70ª דהא קַיֵּימְתָּ לנדרה היום (not קיימי, v. Rashi) for he has confirmed the vow to-day. Ib. (h. form) כיון דקַיֵּימוֹ קַיֵּימוֹ since he once confirmed it, it remains confirmed. Keth. 19ª זילו קַיֵּימוּ שטרייכו go and get evidence for the identification of your documents, and then come to court. Y. Gitt. I, end, 43ᵈ קַיֵּימְתֵּיהּ מדאמר וכ׳ thou canst substantiate thy opinion by referring to what R. . . . said. Pesik. Ha'omer, p. 72ᵇ לְמִקַיְּימָא לכון וכ׳ in order to fulfill on you the prophecy (Deut. XXXIII, 29) &c.; Yalk. Lev. 643; Pesik. R. s. 18. Y. Ab. Zar. V, 44ᵈ קַיֵּים ואנא יכיל ואנא and I can ascertain it (by experiment); a. v. fr.—Part. pass. מְקַיַּים. Ber. 55ª לא חלמא טבא מקי׳ וכ׳ (Ms. F. מתקיים) neither a good dream comes true entirely, nor a bad dream &c.—2) (v. קְיָם) *to swear, vow.* Targ. Num. XXX, 3. Targ. Gen. XXVIII, 20. Targ. O. Lev. V, 4; a. e.

*Ithpa.* אִתְקַיַּים as preced. *Hithpa.* Targ. Num. XIV, 38. Targ. Ez. XXXIII, 12; a. fr.—Y. Sabb. VI, end, 8ᵈ [read:] תִּתְקַיַּים לכון נפשיכון בחדין יומכון היך דקַיַּימְתּוּן וכ׳ may your life be restored on that day of yours (when your time comes), as you have restored my life on this day. Erub. 54ª כי היכי דתתקיים בידך ותוריך חיי (not ביך, v. Rabb. D. S. a. l.) in order that it (thy learning) may be preserved in thy possession, and thou mayest live long; a. e.

קוֹם m. (v. preced. *Pe.* 2, a. *Af.* 2) *curdled milk, curd*; [Maim. *whey*]. Ned. VI, 5. Ib. 52ᵇ. Y. ib. VI, 39ᵈ top מהו בק׳ חלבא מקטרא what is *ḳom?* 'Bound milk.'

קומ־, v. קוֹמֵי.

קוֹמָא I ch. = h. קוֹם. Ned. 52ᵇ ולק׳ . . . באתרא דרבנן ק׳ at the place of the Rabbis (that allow curd to him who vowed abstinence from milk) they call milk *ḥelba* and curd *ḳoma* (without any additional qualification) לק׳ . . . באתרא at R. Jose's place they call curd also the *ḳoma* of milk; (Y. ib. VI, 39ᵈ top שם אבריו קרוי עלית it is designated by its origin).

קוֹמָא II f., *pl.* קוֹמִין, v. קוֹמְתָא.

קוֹמָא III m. = קוֹמֵיס. Ab. Zar. 11ª.

קוּמָא m. = h. קוּמּוֹס. Gitt. 19ª, v. קוּמּוֹס; Sabb. 104ᵇ. Ib. 110ª אלכסנדרי׳ ק׳ Alexandrian gum (of the Spina Aegyptia, v. Löw, Pfl., p. 197).

קוֹמָה f. (b. h.; קוּם) *height, stature, man's height.* Esth. R. to I, 6 מלא ק׳ וכ׳ space for the whole length of a human body &c., v. פֵּרוֹת. Gen. R. s. 12; Num. R. s. 13 (among the seven things that were taken away from Adam) זיוו וחזיוו וקוֹמָתוֹ his beauty, his life's length, and his high stature (which was diminished). Ib. של מיוות ק׳, v. מִיּוֹת. Bekh. 45ᵇ, a. fr. בעלי ק׳ men of high stature. B. Kam. 60ª, v. קוֹמָה; a. fr.—זקופה ק׳, v. זָקַף. [Gen. R. s. 53 קומתו של אברהם, v. קוֹמָה.]—*Pl.* קוֹמוֹת. Snh. VI, 4 שתי ק׳ the height of two men.

קוּמּוֹס m. (cmp. κόμμι, cummis) *gum, resin,* esp. *ink prepared with gum* (v. Sm. Ant. s. v. Atramentum, a. Löw, Pfl., p. 197). Gitt. II, 3, expl. ib. 19ª קומא. Sabb. XII, 4; ib. 104ᵇ. Num. R. s. 9 אין כותבין לא בק׳ וכ׳ you must not write (the oath of the suspected woman, סוֹטָה) with gummed ink &c.; Sot. II, 4; Sifré Num. 16 בקימוס. Meg. II, 2; a. e.—Tosef. Mikv. VI (VII), 16 המור וחק׳ (Var. וחקימוץ) myrrh or (acacia) gum. Koh. R. to VI, 1; IX, 13 ק׳ במור putting gum in myrrh (for adulteration); Sifra Vayikra, Ḥobah, Par. 12, ch. XXII קימוס; Yalk. Lev. 479; Tosef. B. Bath. V, 6 קְמוּץ.

קומוס *comes*, v. קוֹמֵיס.

קוֹמָט m. (קָמַט) 1) *fold, wrinkle,* a *folded part of the body* as *arm-pit* &c. (cmp. סְחִי). Nidd. 42ᵇ שרץ בקומטו if a person holds a creeping (unclean) thing in a fold of his body. Ib. 43ª; a. e.—*Pl.* קוֹמָטִים. Tosef. Neg. I, 8 מפשטין את קומטיו you must straighten out its creases.—V. קָמַט.—2) (cmp. קוֹמְצָא II) *pit,* esp. *the pupil of the eye.* Treat. Der. Er. Zuṭṭa ch. IX שבשחור ירושלם ק׳ the 'pit' in the black of the eye (iris) is typical of Jerusalem; פרצוף שבק׳ וכ׳ the image in the pupil is typical of the Temple.

קומטומריסין, קומטומוריסין, קומטומוריסון, a corrupt. for קוֹמְטַרוֹבִירְסִין m. pl. (controversiae) *controversies, arguments.* Yalk. Ps. 680 (ref. to חגרשו עצמותיכם, Is. XLI, 21) של בני עשו ק׳ the pleas of the sons of Esau; והם אומרים מי עושה ק׳ של ישראל וכ׳ and they will say, who will make up the pleas for Israel? Said the Lord, I will (ref. to תעצמות, Ps. LXVIII, 36); Midr. Till. to Ps. XX (defective version; ed. Bub. קוומוטמ׳).

קומטון, Sabb. 145ᵇ Rashi, v. קוֹמֵיס.

קומטיטון, read: קוֹמִיסָטוֹן m. (comessatum, κομεσσᾶτον S.; cmp. אֲפִרְקוֹמָן) (*comissatio,*) *the aftermeal entertainment consisting of an open door reception,* at which food and drink are served (v. Sm. Ant. s. v. Comissatio). Esth. R. to I, 5 כבירת ק׳ הירה וכ׳ . . . הדא שושן that (entertainment at) Susa was like the house of a comissatio, food and drink being served there.

קוּמְטְרָא, v. קַמְטְרָא.

קוֹמֵי m. pl. constr. (contr. of קדם) prep. *before, in the presence of, prior to.* Targ. Ps. L, 21 קוֹמָךְ Ms. (ed. קדמך). Ib. LVII, 7 קוֹמַיי Ms. (ed. קדמי). Ib. LXIX, 23 קוֹמֵידְהוֹן Ms. (ed. קדמי); a. fr.—Y. Meg. I, 72ª top ר׳ זירא בעי קומי וכ׳ R. Z. asked in the presence of &c. Y. Bets. III, 62ª top קוֹמֵיהּ דר׳ (not ר׳) before R. H. the elder. Ib. II, 62ᶜ top עבר ק׳ סדרא passed before the school house. Ib. bot. נפלת . . . קוֹמֵיהוֹן the lamp fell down in their presence; a. fr.—V. קָמַי, קֳמָא.

קוֹמִי I f. (κόμη) *hair*, esp. *the gentile fashion of cutting and wearing the hair*; ק' ספר *to trim the front of the hair* like a fringe on the forehead (capronæ), and let the curls hang down on the temples (antiæ; v. Sm. Ant. s. v. Coma). Sifra Aḥăré, Par. 9, ch. XIII (ref. to Lev. XVIII, 3) שלא תגדל ציצית ושלא תספור ק' שפה (not ק' שפה, v. Rabad) that thou grow no side-locks and trim not the front. B. Kam. 83ª המספר ק' וכ' he who cuts the *coma* transgresses the law forbidding the ways of the Amorite. Ib. התירו לו לספר ק' וכ' ... אבטולים they allowed A. b. R. to wear his hair in Roman fashion, because he associated with government people; a. e.

קוֹמִי* II f. = קוֹמָה. Lev. R. s. 4 כיון שצומד על ק' שלו ויוצא וכ' when the youth has reached his full growth and goes out for business.

קומיא, Pirké d'R. El. ch. XIII, v. קוֹזְמִין.

קומיטיטון, read: קוֹמִיטָטוֹן m. (comitatus) *imperial court*. Targ. Y. II Num. XII, 7 [read:] בכל ק' דידי הימן הוא (לְבָלָא ריש לבלרין ק') he is most trusted in my whole court.

קומיס, Pirké d'R. El. ch. XIII, v. קוֹזְמִין.

קוֹמִיס m. (comes) *attendant of magistrates*, esp. *Comes, a member of the imperial cabinet* (v. Sm. Ant. s. v.). Y. Ber. IX, 13ª העמידו ק' על תיסבריות שלו (not קומוס) he made him superintendent of his treasures (Comes largitionum privatarum); Cant. R. to II, 5 קומסין תסברין (corr. acc.); Y. Snh. XI, 30ᵇ bot. ק' תיסווריין על בית המקדש chief treasurer of the Temple (Comes largitionum sacrarum). Ex. R. s. 37 עשה ... למשה ק' וכ' the Lord made Moses superintendent of the palace (Comes palatii) &c. (ref. to Num. XII, 7; cmp. קומיטיטון). Num. R. s. 15, v. סַרְדִיוֹט; Tanḥ. Bha'ălˊ., ed. Bub. 20 קנמוס (corr. acc.). Koh. R. to IX, 11 אתמול עבד ק' קלטור וכ' yesterday he (Moses) was made Comes Calator (officer arranging the king's receptions) in Pharaoh's palace, and to-day—'call him that he may eat bread' (Ex. II, 20); Yalk. ib. 989 קמסקלתור (corr. acc.). Lev. R. s. 5, v. אירספיסריאון; Yalk. Is. 291 קומוס ואירפרכום בירושלם. Lev. R. s. 28 [read:] מאן דעבד ק' פריבטון ... ק' קלטור וכ' he who used to appoint the Comes Privatarum (v. supra), he who used to appoint the Comes Calator &c., v. מָגִיסְטֵיר; Esth. R. to VI, 10 דומין פנטון וכ' (corr. acc.); Pesik. R. s. 18 מיעביד קומספנטון קומסקרטור (corr. acc.). Esth. R. to I, 12, v. אֲסַטַבְלָאטָא; a. e.—*Pl.* (comites) קוֹמִיטִין. Sabb. 145ᵇ [read:] חגמון וק' ובעלי זמורה (ed. וקמטון ובעל, Rashi וקומטון, Ms. M. וקומטרי; v. Rabb. D. S. a. l. note) a general with his Comites and Centuriones.

קוֹמַנְטָרִיסִין m. pl. (*pl.* of κομμενταρήσιος, S. = commentariensis) *those having charge of public records*, esp. *registrars of prisoners, jailers* (v. Sm. Ant. s. v. Commentarius). Gitt. 28ᵇ מק' של נכרים וכ' if one heard from gentile jailers, 'such and such a man is dead', 'such and such a man has been put to death', you cannot allow his wife to marry again; Y. Yeb. XVI, 15ᵈ מקמנטריסי המלך from the (Roman) king's jailers.

קוֹמְנִיטָא f. (קמן; cmp. Syr. קמל, a. קומלא mucor panis, P. Sm. 3647) *mould*. Pes. 42ª, v. אוּמָא.

קוּמְפוֹן, v. קַמְפוֹן.

קוֹמְפְּרוֹמִיסִין m. pl. (*pl.* of compromissum) 1) *agreement between parties to submit to arbitration*. Y. M. Kat. III, 82ª bot., expl. שטרי ברורין, v. בֵּרוּר.—2) (v. Harper's Lat. Dict. s. v. Compromitto) *reciprocal promises*. Lev. R. s. 6 קופרמסאות נתנו וכ' (read: קוֹמְפְּרוֹמִיסָאוֹת) they made promises to each other, that he would never disown them, nor they him.

קֹמֶץ, קוֹמֶץ m. (b. h.; קָמַץ) *bending the three middle fingers over the hollow of the hand*; (with מלא, or sub. מלא) *grab, handful*, contrad. to חוֹפֶן. Ber. 3ᵇ אין הק' משביע ק' עפר וכ' one grab cannot satisfy a lion. Gen. R. s. 20 אין בה ק' וכ' is not the handful of dust of the ground of which thou hast been made, booty in thy possession (which thou must give back to the earth)? Ib. s. 90 אין בה ק' there would not be a handful for each person; Yalk. ib. 148 ארנן מספיקין מק' ק'; a. e.—Esp. *the handful of the meal offering which the priest takes to be put on the altar* (Lev. VI, 8). Men. III, 2 נתערב קומצה בק' וכ' if the handful of one meal offering became mixed up with that of another meal offering. Ib. 3 ק' שנתערב וכ' if a *ḳomets* became mixed up with a meal offering from which no *ḳomets* was yet taken. Y. Shek. VI, end, 50ᵇ בקמצו של כהן measured by the officiating priest's handful; בק' של בעלים by the owner's handful. Koh. R. to IV, 6 חביב עלי מלא קמצו של עני וכ' the handful of the poor man's offering is more precious to me than the fistfuls of the high priest's frankincense; a. fr.—*Pl.* קְמָצִים, קְמָצִין, קוּמְצִין. Gen. R. s. 5 חפנו ק' שמונה ... Moses' one fistful contained eight ordinary handfuls. Y. Shek. l. c. (ed. Zyt. קומצין); a. fr.

קָמְצָא, קוֹ', קוּמְצָא I ch. same. Targ. Lev. II, 2; a. fr.—Meg. 16ª מיירתי מלי קוּמְצֵירָה וכ' offered a handful of flour and was forgiven. Lev. R. s. 34 בנו קָמְצֵירָה ... ירהבין they put six Denars in his bent hand; a. e.—*Pl.* קוּמְצִין, קוּמְצֵי. Targ. Y. Gen. XLI, 47.—Meg. l. c. אתא מלי ק' וכ' your handfuls (of offerings) have come to counteract my ten thousand talents of silver.

קָמְצָא, קוּמְצָא II c. (= גּוּמְצָא, כּוּמְצָא) *pit*. Targ. II Sam. XVIII, 17.—Esp. *the pit in which grain is kept in years of plenty*, when the granaries are overflowing. Gen. R. s. 90 (expl. לקמצים, Gen. XLI, 47) מקומצא לריחיא (ed. מיקוצין, מן קוצא, corr. acc.) from the pit they carried the grain to the mill (leaving the granaries untouched); Yalk. ib. 148 מקמצא.—*Pl.* f. קָמְצָתָא. Ib. ורבנן אמרי דק' ודלא דק' the Rabbis say, they carried to the mill grain which had been put in pits and such even as had not been put in pits; Gen. R. l. c.; [strike out דק' ובלא ק' after לריחיא].

קוּמְקָא, v. קוּמְקוּמָסָא.

קוּמְקָמִי, קוּמְקוּמָס, קוּמְקוּמוֹס, קוּמְקוּם m. (cucuma, κουκκούμιον, prob. of Semitic origin; the form

קוּנְדִּיטוֹן m. (conditum, κονδῖτον) 1) (sub. vinum) *spiced wine.* Y. Ter. VIII, 45ᶜ ק׳ תחד *had* (sharp) means spiced wine; Y. Ab. Zar. III, 41ᵃ top. Pesik. Baḥod., p. 102ᵇ מה ק׳ חזה וכ׳ (not טרן ...) as spiced wine contains wine, honey and pepper &c. Y. Yeb. X, 11ᵇ אנא משקי ליה ק׳ I shall give him spiced wine to drink; ה״א אזיל ק׳ the spiced wine (that was promised) is gone (forfeited). Y. Ber. II, 4ᵇ bot. Lam. R. to II, 12 קונט׳, קנוט׳ (corr. acc.); a. e.—2) *spices to be put in wine* (prob. to be read: קוֹנְדִּיטִין *pl.*). Y. Bets. I, 60ᵈ מהו מישחוק ק׳ וכ׳ how about grinding spices for wine on the Holy Day? Ib. [read:] שחק מר ק׳ וכ׳ do you grind spices &c.? Y. Sabb. XIX, 16ᵈ bot.; a. e.

קוֹנְדִּילִין* m. pl. (κόνδυλος, condylus) [*joints of reeds,*] *writing reeds.* Gen. R. s. 1 Ar. s. v. מל 13 (missing in ed.).

קונדוס, v. קוֹנְטוֹס a. קוֹנְדָּסָא.

קונדיקוס, v. קוֹרְדִּיקוֹס.

קונדיריקון, v. קוֹרְדִּיקִין.

קוֹנְדָּס, v. קוֹנְטוֹס.—[Bets. 34ᵃ; Yalk. Gen. 32, v. קִרְנָס, a. next w.]

קוֹנְדָּסָא* m. (a popular corrupt. of קורנסא, v. קִרְנָסָא) *artichokes.* Erub. 83ᵃ מודיא דק׳ (some ed. דקונדיס; ed. Pes. דקונריס; Ms. M. מוריא ק׳; ed. Sonc. קוניטרסא מוריא, Rashi ק׳ מודיא; Yoḥăsin קנטרסא מוריא; v. Rabb. D. S. a. l. note) a modius for measuring artichokes, v. נָאוֹסָא. [Comment.; Ḳundasa, designation of a certain modius.]—*Pl.* קוֹנְדָּסָיָא. Y. Shebi. IX, end, 39ᵃ, v. קִרְנָסָא.

קוֹנֶה m. (b. h.; קָנָה) 1) *purchaser*, v. קָנָה.—2) *owner, master; the Lord.* Num. R. s. 4 end כעבד לפני קוֹנוֹ like a slave before his master. Midr. Till. to Ps. XXII כבוד קוֹנִי my Master's honor. Snh. 81ᵇ bot. לו ולקוֹנוֹ ולמקנו (a curse) on him (euphem. for thee), thy Owner, and him that gave thee possession, v. קִנְיָא; a. e.—[Esth. R. introd. מינן של ק׳, read: ד״א ואין קונה.]—[Tosef. B. Kam. VII, 6 דבר אחר . . . להשתעבד לקוניו וכ׳ ed. Zuck., read as in oth. ed. דאמרי אינשי לא רצה להשתעבד לבניו יבוא וישתעבד לבנותיו.]

קוֹנָח *ḳonaḥ*, a substitute for קרבן (v. קִרְנוּי), used for a vow of abstinence or consecration. Ned. I, 2, a. e., v. קוֹנָם.

קוֹנְטָא (—κόντα) a termination of several Greek numerals, meaning *ten times*; v. אוֹגְדוֹירִיקוֹנְטָא.

קוֹנְטַבְּרָא m. pl. (*pl.* of contabrum) *standards* in the Roman army. Midr. Till. to Ps XLV אקלפרין טעונין ק׳ של מלך ed. Bub. (oth. ed. ריא ..., corr. acc.) ensigns carrying the royal standards.

קוֹנְטָס, קוֹנְטוֹס, (קוֹנְדָּס) m. (κοντός, contus) *pole, shaft of a pike; pike.* Erub. III, 3 (34ᵇ) בראש הק׳ Y. ed. (Mish. a. Bab. ed. ד for ט; v. Rabb. D. S. a. l. note 10) on the top of a pole (which is stuck in the ground); Y. ib. 21ᵃ.



cucumus is not recorded in Lat. Dict.) *kettle* (smaller than מיחם). Kel. III, 7 קומקום Mish. ed. (Talm. ed. קומקומוס; Maim. קומקומס). Ib. XIV, 1 קומקום (ed. Dehr. קומקמוס). Tosef. Mikv. VII (VIII), 1 קומקומים ed. Zuck. (corr. acc.; oth. ed. קומקום). Y. Pes. VI, 33ᵃ bot. כבבק׳ חזה אני יורד לו (not בק׳) I would meet him as if attacking him with a (boiling) kettle; מה חק׳ חזה וכ׳ as a kettle scalds and wounds and blackens (if thrown at a person), so would I &c.; Men. 109ᵇ אני מטרל עליו ק׳ וכ׳ I would throw a kettle of hot water at him. Y. Bets. II, 61ᶜ. Deut. R. s. 2; Yalk. Hos. 517 קוּמְקָמִין; a. fr.—*Pl.* קוּמְקוֹמוֹסִין, קוּמְקָמוֹ, קוּמְקָמִין. Sabb. 151ᵃ קומקמוסין Ms. M. (ed. קומקמין). Ab. Zar. 75ᵇ; Y. ib. V, end, 45ᵇ; Sifré Num. 158 קוּמְקָמָסִים; Tanḥ. Ḥuck. 2 קוּנְקוֹמוֹסִין (ed. Bub. קומקמסין).

קוּמְקָמוּסָא, קוּמְקָמָא, קוּמְקוּמְסָא ch. same. B. Bath. 73ᵇ קומקומס (some ed. קומקמא, קומקומא, Ms. M. קוּמְקָמָא; v. Rabb. D. S. a. l. note). Tanḥ. Ḥuck. 2 ואע״ג דקומקמא לאו וכ׳ (corr. acc.; ed. Bub. קוקמסין, read מסא ...) although ordinarily men do not cook in a kettle; a. e.—*Pl.* קוּמְקוּמוֹסָיָא, קוּמְקָמִין, קוּמְקָמֵי. Targ. Y. Num. XXXI, 23 (not סָיָא ...). Targ. II Esth. I, 7.

קוּמְקָמִין, קוּמְקָמוּסָא, קוּמְקָמוֹס, קוּמְקָמָא, v. preced. wds.

קוּמְרָא, v. קָמוֹר.

קוּמְרוֹטוֹן, v. קַמְרוֹטוֹן.

קומרין, Sabb. 80ᵃ Ms. M. a. Ar., v. קַלְמָרִין.

קוֹמָא, קוֹמְתָא f. = h. קוֹמָה. Targ. Y. Lev. XXVI, 13 (not קו׳). Targ. II Esth. V, 1. Targ. Is. X, 33 (ed. Lag. קומה); a. e.—*Pl.* קוֹמִין. Y. B. Mets. IX, beg. 12ᵃ תרתין ק׳ double a man's height.

קוֹן or קִין (b. h.; cmp. כּוּן) *to arrange, order, plan* (applied to art, cmp. חָרַשׁ; to music, v. קִרְנָה).

*Pol.* קוֹנֵן *to arrange a song of lamentation* (*kinah*, cmp. קשר חספד, v. הֶסְפֵּד). Gitt. 58ᵃ עלוהי ק׳ ירמיהו וכ׳ on her account Jeremiah sang &c. Ib. ועלוהן קינה וכ׳ (corr. acc.; v. En Ya'ăḳob). Lam. R. introd. (R. Naḥman) התחיל מְקוֹנֵן עליהם איכה ... Jeremiah began to sing Ekhah (Lam. I, 1) over them. Ib. (R. Pinḥas) מקונן עליכם . . . הרי קינות וכ׳ behold, Jeremiah will sing lamentations of seven alphabets (of) Ekhah over you. M. Kat. III, 9 אבל לא מְקוֹנְנוֹת but they (the lamenting women) must not sing dirges, v. קִינָה a. עִרְנוּי I; a. fr.

קוֹנָאוֹת* m. pl. (*pl.* of κῶνος) *cones* or *peaks* of helmets, *crests.* Zeb. 88ᵇ כמין ק׳ של קולסות וכ׳ (v. קוֹלָס) in the shape of the cones of the helmets on children's heads.

קונבי, v. קוֹנְכִי.

קוֹנְבִיתָא f. (קָנַב) *snuffers.* Y. Yoma III, 41ᵃ (expl. נברשת).

קוֹנְדָּא (κονδο = κόντο—), v. מְכֵירִין.

Y. Taan. II, 66ᵃ top ותלירן בק' נגד וכ' and he suspended them (Nicanor's head and hands) on a pike put up in the sight of Jerusalem; Y. Meg. I, 70ᶜ bot.; a. e.—*Pl.* קוּנְטוֹסִים, קוּנְטוֹסִין, קוּנְטָסִ' (קוּנָה'). Succ. 4ᵇ נעץ ארבעה קונדיסין וכ' if one drove four poles in the ground and put the covering of a Succah on them; (Tosef. ib. I, 12 קורות ... העמיד). Pesik. Vayhi, p. 4ᵇ הית לי ... קינטיסין וכ' (corr. acc.) he might have taken four poles and spread &c.; Cant. R. to III, 11 קונדסין; Yalk. Ex. 370 קונדיסין. Num. R. s. 4 קונטיטון ... וצינורות וכ' (corr. acc.) large shafts with hooks on top; Ib. בקונטיטון ... נושאים (some ed. בקונטיס'; corr. acc.) lifted it on poles. Pesik. R. s. 12 קונדיסים ... קבע he fixed four pikes in the ground &c.; Tanḥ. Ki Thetsé 9 קנטסין; Lam. R. to III, 64 קונדיס'; Yalk. Deut. 938.

**קונטימין, קונטימון,** v. preced.—Lam. R. to II, 12, read: קוּנְדִּירְטוֹן.

**קונטס, קונטיס,** v. קוּנְטוֹס.

**קונטסרין,** v. קוּסְטִינָר.

**קינטרא, קוּנְטָרָא** c. (קָטַר II, with anorg. נ) *knot, knotted web as of matting, sieves* &c.; *laces* or *ropes drawn transversely*. Y. Meg. III, 74ᵇ bot. (describing the arrangement of Esth. IX, 6-10, beginning with איש on one side, under which the names of the sons of Haman are arranged in a column, and with ואת on the other side, v. אָרִיחַ) [read:] שכן הוא שניץ ונחיץ כהדין קינטרה so that (in reading transversely) it appears laced and closely corded like transverse lacing (of a web); [Beth Jos. to Tur Or. Ḥayim 691 קנטרא, read: קרינטרא; Treat. Sof'rim XIII, 6, variously corrupted].—*Pl.* קוּנְטָרָן. Y. Sabb. VIII, 10ᶜ top דהדן דעבד ק' נפן וכ' (Or Zaru'a Sabb. 64 קוּשְׁרָן מנפן) he who makes (on the Sabbath) knotted (corded) webs, sieves, mats &c.

**קונטרונק', קונטרונין,** v. קוּדְרַנְטִיס.

**קונטרוקוס,** name of a Roman general, v. אגנריטוס. Bekh. 5ᵃ (Rashi a. Tosaf. to Ḥull. 27ᵇ קונטרירקון, Ms. Rashi קונטרקוס, ed. Sonc. קונטרירקו', v. Rabb. D. S. a. l. note 30).

**קוּנְטְרִין,** v. קַנְטִינָר.

**קוּנְטָרִינִים** m. pl. (corrupt. of קוּנְטָרִיוֹנִ', centuriones) *centurions, commanders of centuries*. Sifré Deut. 317 (play on בְּנֵי בְשָׁן, Deut. XXXII, 14) אלו ק' שמכישין מבין שיניהם (not שמכינין) that means the (Roman) centurions that cause striking from between their teeth (command attacks on unarmed people); Yalk. ib. 944 קוטרינין שמכישין וכ'.

**קונטרנק, קונטריסין,** v. קוּדְרַנְטִיס.

**קונטרס,** Yalk. Ps. 749, v. קַרְטִיס.

***קוּנְיָא** f. (κονία) *powdered lime, plaster*; (in Talmud Babli:) *molten lead, glaze*. Zeb. 54ᵃ, v. מָיָה. Ab. Zar. 33ᵇ מאני דק' glazed vessels; Pes. 30ᵇ; Keth. 107ᵇ. Ḥull. 147ᵇ, v. צָצָא; a. e.

**קוּנְיָא** pr. n. m. *Kunia*. Tosef. Makhsh. III, 3 R. S. to Makhsh. VI, 2 (ed. Zuck. a. oth. קוּרְנָא).

**קוּנְיָה,** v. קוֹנְיָה.

**קוּנְיוֹן** m. (קָנָא) *revengeful*. Gen. R. s. 42 אברם זה הוא ק' וכ' this man Abram is vindictive, and when I tell him that his brother's son was captured &c.; Yalk. ib. 72 קַנַּאי.

**קוֹנְיָרִיה** f. (קָנָה) *possession, dear wife*. Midr. Till. to Ps. XXII, 20 קוֹנְיָרִיתָךְ עומדת וכ' thy dear wife stands without, and thou sittest within?; Yalk. ib. 687 קוֹנְעָתָךְ, v. קוֹנְעָה.

**קוּנְיִיתָה** f. pl. *kunyatha*, a plant resembling colocasia. Y. Maasr. V, end, 52ᵃ.

**קוֹנְכִי** f. (κόγχη) 1) *mussel, shell, pearl oyster*; also *pearl*; 2) *a vessel for oil, unguents* &c. Y'lamd. to Num. VIII, 2, quot. in Ar. מנורה של ברזל ק' של נחושת an iron candlestick, a bronze bowl.—*Pl.* same (conchæ). Gen. R. s. 60 (expl. מגדנות, Gen. XXIV, 53) ק' Ar. (ed. קונבי) *pearls* (?); Yalk. ib. 109 קונפי.

**קוֹנָם** m. (v. קִינּוּי) *ḳonam*, a substitute for קרבן (v. כִּינּוּי), used for a vow of abstinence and for the consecration of an object (v. קָדַשׁ *Hif.*). Ned. I, 2 האומר ק' קונח וכ' if one introduces a vow with the words *ḳonam, ḳonaḥ, ḳonas*, such words are substitutes for *ḳorban*. Ib. 4 if one says to his neighbor, ק' פי מדבר עמך ידי וכ' *ḳonam* (forbidden) be my mouth speaking to thee, my hand working for thee &c., he is bound by his vow. Ib. II, 1 ק' שאיני ישן וכ' (Bab. ed. 14ᵇ שאני) if a man says, *ḳ.* that I will not sleep ..., he is subject to the law of לא יחל (Num. XXX, 3). Y. ib. I, 36ᵈ bot. [read:] אמר לו השאילני קרדומך אמר ק' קורדום יש לי ק' נכסיי עלי שאין לזה קורדום וישׁ לו קורדום נכסיו אסורין if one says to a man, lend me thy axe, and he says, *ḳ.* be the axe I have, *ḳ.* be my property to me, that this man (I) has no axe, and he has an axe, his property is forbidden (consecrated); Tosef. ib. IV, 6 [add:] יש לו קרדום נכסיו אסורין (as ed. Friedl.); Bab. ib. 35ᵃ; a. fr.—*Pl.* קוֹנָמוֹת. Ib. אם ק' יש בהן מעילה the law concerning appropriation of sacred property (מְעִילָה) applies also to dedications introduced with *ḳonam*. Ib. 85ᵇ שאני ק' it is different with vows of abstinence; a. e.

**קוֹנָמָא** m. *oath, covenant*, v. קִינּוּמָא.

**קוֹנָס** m. (v. next w.) *ḳonas*, a substitute for קרבן (v. כִּינּוּי). Ned. I, 2, v. קוֹנָם. Y. ib. I, 37ᵃ top, v. next w.

**קוּנָסָה** m. (v. קְנַס) *fine*. Y. Ned. I, 37ᵃ top דבר ... והא תנינן קונס ק' שמה if a word has a certain meaning in ordinary language and is also used for indicating *ḳorban* (consecration), does a man bind himself (when using it to introduce a vow)? (Answer) we have it in the Mishnah (I, 2, v. קוֹנָם) which makes *ḳonas* stand for a binding vow, and yet *ḳonas* has the meaning of (*ḳunsah*) *fine*.

קוּנְעָה f. (קנע; cmp. קָנָה) 1) *right of acquiring property, citizenship.* Gen. R. s. 32, beg. הַהִיא קוּנְעָתוֹ ועשה וכ' untie (declare as forfeited) his (David's) citizenship and make him an outlaw (v. זִיטְרִיטוֹס); ib. s. 38 הסיר ק' (corr. acc.); Yalk. Ps. 631.—2) *possession, dear wife,* v. קוֹנְיָה.

קוּנְפּוֹן, v. קַמְפּוֹן.

קונפי, Yalk. Gen. 109, v. קוֹנְבִי.

קונרס, קונרוס, v. קִירְנָס.

קונשובריגין, Y'lamd. to Gen. XXXII, 7, quot. in Ar., a corruption, prob. for קִרְנְטוֹרְיוֹנִין (centuriones), v. קונטרינים; [Gen. R. s. 75 ראשי גייסות].

קוּנְתָּיָה pr. n. pl. *Kuntiah* (v. קָנָה). Y. Ned. X, 42[b] top גמליאל דיק' גמליל דק'; Y. M. Kat. II, 82[c] גמליאל דיק'.

קָנַס, *Pi.* קִנֵּס, v. קָנַן.

קוֹס m. (קסס, cmp. כסס, a. קוץ) [*cutting,*] *a rough-edged cup.*—*Pl.* קוּסִּים or קוֹסִים. Kel. IV, 3 ק' הצידוניים Sidonian cups; Tosef. ib. B. Kam. III, 11 קיסום ed. Zuck. (corr. acc.).

קוֹסָא m. (preced.; cmp. קָצָה) *cut off corner, small remote place.* Taan. 24[a] דיירנא בק' רחיקא (דחיקא) Ms. M. 2 a. 'En Yaak. (ed. בקוסָטָא; Ms. M. 1 בדוכתא; Ag. Hatt. בקוצא, v. Rabb. D. S. a. l. note) I live in a remote (or poverty-stricken) place.—[Yalk. Koh. 973 קוסיא, read: קיסיא, v. קִיסָא.]

קֻסְ', קוּסְדּוֹר m. (quæstor) *quæstor, military adjutant, inquisitor* (v. Sm. Ant. s. v.). Sabb. 49[a] ראהו קוס' אחד וכ' Ms. M. (ed. קס'; Var. in Ar. קו', קו) a quæstor saw him (wearing T'fillin), and he fled before him; Yalk. Ps. 795. Tosef. Erub. VIII (V), 4 קצדור הבא לעיר וכ' ed. Zuck. (Var. קסדר) when a military quæstor (commissary) takes up his station in a town for thirty days; Y. ib. VI, 23[b] bot. תקוסְטוֹר. Yalk. Esth. 1049 ולא היית כק' וכ' (some ed. בקוים) and thou wast not even so much as a quæstor (worthy) to run before my father's chariot.

קֻסְדָּרִיּוֹת, קוּסְדָּרִיּוֹת f. pl. (denom. of preced.) *commission of inquiry.* Midr. Sam. ch. XXV (ref. to Ps. LI, 16) [read:] מדמו של אוריה שהיה דוד משלח ק' לאחריו לידע אם מפזר הוא דברים אילו לא היה מפזר דברים לא היה הורגו (save me) from punishment for Uriah's blood, for David had sent detectives after him to find out whether he would divulge the things (that had happened between him and David); if he had not done so, he (David) would not have had him killed; Yalk. Ps. 765 אם מחזיר הוא את דבריו אילו היה וכ' whether he would take back his words (his refusal to go home to his wife); had he done so &c.

קוּסְטָא m. (קסס), v. קוֹסָא.

קוּסְטַאנְטִין', v. קוּסְטַנְטִין'.

קוּסְטַבְרִי', v. קוּסְטִינָר.

קוּסְטָה, *pl.* קוּסְטוֹת, v. קִיסְטָה.

קוּסְטוֹדְיָא f. (custodia) *a guard.* Y. Ned. IX, beg. 41[b] קסטוריא (corr. acc.), v. קוֹלָר.

קוּסְטוֹר, v. קוּסְדּוֹר.

קוּסְטִינָר, קוּסְטִירָר m. (quæstionarius) *torturer, executioner.* Pesik. Shub., p. 159[a]; Yalk. Ps. 854; Yalk. Prov. 961 end, v. פַּרְקוּלָא. Y. Ber. IX, 13[a] נתזה החרב ... של קוסנתירו ... וקוסנתר נהרג (corr. acc.) the sword rebounded from Moses' neck against that of his executioner; ... and the executioner was killed; Midr. Till. to Ps. IV; Cant. R. to VII, 5 קוסנר, קסטנר (corr. acc.); Deut. R. s. 2; Yalk. Ex. 167 (not קסט'). Num. R. s. 1 (ref. to שאו את ראש, Num. I, 2) כאדם האומר לק' סב וכ' (some ed. לקיס, corr. acc.) as a man says to the executioner, take this man's head. Lev. R. s. 35 הושיב בו קוסטרינוס בשביל לשמרו ..., read קוסטנריוס) he appointed an executioner to be the governor of the place (disturbed by rebellious hordes); Yalk. ib. 670 קיסטינוס (corr. acc.); Cant. R. to VI, 11 כגון חק' שהיה מכה וכ' like the torturer that strikes and dislocates a rib and a vertebra at the same time; ed. Bub., a. Yalk. ib. 650 הקוסטור (corr. acc.).—*Pl.* קוּסְטַנָּרִים, קוּסְטִירָנִין, ..., קוּסְטַנָּרִי'. Pesik. R. s. 10 שמעו הק' ונטלודהו וכ' (some ed. קוסברי', corr. acc.) the executioners heard (the king's order), and they took him (his son) to cut his head off. Y'lamd. to Deut. I, 1, quot. in Ar. עשה ... ולק' פסחין he made Pharaoh deaf and the executioners lame (Ex. R. s. 1 סנקלירטין). Midr. Till. to Ps. VI האם והחזימה שני קוסטנרין של מות הן ed. Bub. (oth. ed. קוסטנרות) anger and wrath are death's two executioners. Ib. ק' רעים (not קוסטנד') cruel quæstionarii; Yalk. ib. 635 קונטסרין (corr. acc.); a. e.

קוּסְטַל m. (castellum) *castle.* Targ. Ps. LXI, 4 ed. Wil. (oth. ed. קושטא; Ar. קוּשְׁטָא, q. v.).

קוּסְטַנְטִינָא, קוּסְטַנְטִינִי, קוּשְׁטִינִי, ק..טִינִי pr. n. pl. (abbrev. of Constantinopolis) *Constantinople* (Byzantium), the capital of the Lower Roman empire (frequ. identified with Rome-Edom). Targ. Ps. CVIII, 11 קושט' דאדום (read קושטנ'; oth. ed. קריתא; ed. Wil. אדום only). Targ. Lam. IV, 21 קושט' קרתא ed. Lag. (oth. ed. ברתא דאדום; Var. קרתא דמחבניא בארע ארמניאה). Targ. Y. I Num. XXIV, 19; 24 קוס'.—Midr. Till. to Ps. IX ק' קוסטאנטינוס בנה Constantine built Constantinople; Yalk. ib. 642.

קוּסְטַאנְטִ', קוּסְטַנְטִינוֹס, pr. n. m. (Constantinus) *Constantine,* Roman emperor, v. preced.

קוסטר, v. קוּסְדּוֹר.

קוסטרינוס, קוסטרינום, קוסטנרות, v. קוּסְטִינָר.

קוּפְּרִי, pr. n. m., v. קוּזְרִית.

קוסי, v. next w.

קוֹסִיטַרַפִּיזִין m. pl. (κοσσοτράπεζον, Du Cange I, 722) *parasites, toad-eaters.* Lam. R. to II, 22 (expl. מגורי, ib.; v. מָגֵיר Ar. (combine בני אדם שהיו קוסי טר' חבאתם עלי, and insert שלי) men that were parasites at my table didst thou lead against me; (ed. corrupt.).

קוֹסֵם, v. קָסַם.

קוֹסָם, v. קִיסָּם.

קוֹסָם, v. קָסָם.

קוֹסְמָא, v. קָסַם II.

קוֹסָמָא, v. קִסָּמָא.

קוֹסְמִירְקוֹן, v. קוֹזְמִירְקוֹן.

קוֹסְנִי, v. קִינָּסָא.

קוֹסְתָּ, Tosef. Kel. B. Mets. VIII, 2, read with R. S. to Kel. VIII, 2 קוּפּוֹת, v. קוּפָּה.

קוֹעָא m. (cmp. נקע) *throat, gullet, windpipe.* Ab. Zar. 29ª (to one that entrusted himself to a gentile barber) יאי קוֹעָיךְ לזוגא thou hast a fine neck for the shears. Ḥull. 28ª; 53ᵇ, v. מַסְמֵס I. B. Kam. 117ª שמטירה לקוֹעֵירה מינירה tore his windpipe out of him (a colloquial expression for: forced him to give up the threatened information against his neighbor; differ. in Rashi). Ib. 55ª אריך קוּעירה (Ms. H. קַאֲק', emended קַעָק'; Ar. קַקַּרְה; v. Rabb. D. S. a. l. note 200) has a long neck, זוטר ק' a short neck. Ib. אלים קוּעירה (Ms. M. קאקרה) has a thick neck; קטין ק' slender neck. Ber. 49ª זקפירה . . . לקוּעירה וכ' (Ms. M. מחחירה . . . לצואר') R. Shesheth stretched his neck over me like a serpent (was angry). Yoma 87ª bot. מחירה בקוּעירה . . . בהדי דקא וקטלירה (not בקוּעירה) while he was splitting a head, a bone flew off and struck his throat (severing an artery), and killed him; a. e.—[Yalk. Gen. 111 קוּעי', v. מַקּוֹרָא.]

קַוְעַד, v. קוּוְעַד.

קוּף = נָקַף II, *to go around.*—Denom. תְּקוּפָּה.

קוֹף, קו״ף I *Ḳof*, the nineteenth letter of the alphabet. Maas. Sh. IV, 11 חמוצא כלי . . . ק' קרבן if you find a vessel on which *Ḳof* is written, it indicates that the contents are consecrated. Sabb. 104ª (in children's conversations) ק׳ קדוש ריי״ש רשע *Ḳof* intimates the Holy One, *Resh*, the wicked; דק' מריש . . . מ״ש why is the face of *Ḳof* turned away from *Resh* (why does *Resh* turn its back to *Ḳof*)? Ib. תגירה דק' the crownlet on the *Ḳof*; a. e.

קוֹף II m. (b. h.) *ape.* Kil. VIII, 6. Bekh. 8ª הפיל והק' והקרפוף וכ' the elephant, the ape, and the long-tailed ape (cercopithacos) give birth after three years of pregnancy. B. Bath. 58ª כק' בפני אדם as inferior in looks as the ape is to man. Yoma 29ᵇ כמו שסדרו הק' as if an ape had arranged it on the table (as an unconscious act). Tanḥ. P'ḳudé 3; a. e.—[Par. III, 5 בן הקוף, Mish. ed., v. קָנַף.]—*Pl.* קוֹפִים, קוֹפִין, קוֹפוֹת. B. Kam. 80ª; Tosef. ib. VIII, 17. Snh. 109ª נעשו ק' ורוחות וכ' were turned into apes, spirits, demons and night-demons. Gen. R. s. 23 (in the days of Enosh) כק' ... נעשו men's faces were made to be ape-like. Koh. R. to VI, 11 (ref. to מרבים הבל, ib.) כגון מגדלי ק' וכ' as those who rear apes, cats &c.; a. e.

קוֹף, קוֹפָא I ch. same. Ned. 50ᵇ. B. Kam. 101ª וקאתי קוֹף וכ' and an ape came and dyed the (stolen) wool (with dye stolen from another person). Ib. כגון שצבע בהו קוֹפָא ed. he painted a (stolen) ape with the stolen paint (so that he improved nothing thereby); [oth. opin. קוּפָּא *basket;* Ms. M. קופה, v. Rabb. D. S. a. l. note 1].—*Pl.* קוֹפִין. Targ. I Kings X, 22; Targ. II Chr. IX, 21.

קוֹפָא II m. (קפף; cmp. Syr. קופא vectis, P. Sm. 3551) 1) *lever, carrying pole.* Targ. Y. Num. IV, 12 (h. text מוֹט). Targ. Y. II ib. XIII, 23 קוֹפָה.—2) (cmp. גֶּפֶן) *trunk, vine.* B. Mets. 109ᵇ ק' סבא פלגא (Ms. H. קַפָּא, v. Rabb. D. S. a. l. note 6) of the trunk of an old vine (that is cut down) the gardener gets an even share with the tenant. Ḥull. 110ª ק' סבא חוה Ar. (Ms. H. קי', v. Rabb. D. S. a. l. note 10; missing in ed.) it was an old trunk.—*Pl.* קוֹפָאֵי. B. Bath. 24ª בי ק' (Ms. F. קַפָּאֵי) between the trunks of vines.—3) *that which hangs on the carrying pole.* Ḥull. 111ª קניא בקופירה (Ar. בקַפָּירה) the windpipe with all that hangs on it (lungs, heart &c.).

קוּפָּא I m. (קפף) = h. קוּפָּה, 1) *basket, tub.* B. Kam. 101ª, v. קוֹף ch.—*Pl.* קוּפַּיָּא, קוּפְּרִין. Y. Sabb. VII, 10ᶜ top, v. צְפַר II. Y. Pes. III, 29ᵈ sq. דלא מיחן ק' וכ' not to place the tubs with flour one on top of the other. Y. Ab. Zar. IV, end, 44ᵇ. Y. Ber. I, 2ᵈ bot. מטמר ביני ק' hidden among the baskets. Y. Gitt. VIII, end, 49ᵈ; Y. Nidd. II, end, 50ᵇ כמה ק' דעובדין וכ' how many basketfuls of cases came &c.—V. קוּפְּתָא.—2) *ball,* esp. דמוחטא ק' *the head of a pin* or *needle, eye.* Ber. 55ᵇ; B. Mets. 38ᵇ, v. פִּרְלָא I. Ḥull. 48ᵇ אי ק' לבר וכ' if the head is directed outward . . ., if inward &c.; ib. 49ª; a. e.—3) *pinnacle.*—*Pl.* קוּפֵּי, v. קוּפָּרָא.

קוּפָּא II f. = כִּירָה, *arch, doorway.* Tosef. Erub. VII (V), 2, v. כִּירָה.

בֵּית ק', בֵּי ק', קוּפָּאֵי 1) pr. n. pl. *Be-Ḳuppaë.* Ber. 31ª, v. כִּירַי.—2) pr. n. gent. *Beth-Ḳuppaë.* Yeb. 15ᵇ משפחת ב' ק' מבן מקוּשש the family of Beth-Ḳuppaë (in Jerusalem) of Ben-M'ḳoshesh; Y. ib. I, 3ª bot. משפחת בית נקיפי מבית קוּשש.

קוּפַּד, v. קוּפְּדָא II.

קוֹפָּד m. (b. h. קִפּוֹד; קָפַד) *hedgehog.* Sabb. V, 4 (54ᵇ) עור הק' Y. ed. a. Ms. O. a. Ar. (ed. חקופר) the skin of a hedgehog (tied around the udder). Ib. 53ᵇ bot. עור של קופר Ms. M. (ed. only עור); Y. ib. V, end, 7ᶜ עור הקופד.

קוּפְּדָא I ch. same. Targ. Is. XXXIV, 15 (h. text קִפּוֹז).—*Pl.* קוּפְּדִין. Ib. XIV, 23 (ed. Wil. קוּפָּד'). Ib. XXXIV, 11 ed. Lag. (oth. ed. קִפּוֹדִין). Targ. Zeph. II, 14.

קוּפְדָא II, קוּפַד m. (cmp. preced.) [*a ball*, cmp. אוּמְצָא,] *a piece of meat*, in gen. *meat*; [the Greek κοπάδιον is prob. an adaptation of our w.]. Y. Shek. V, end, 49[b] [read:] הא לך טרמיחה וזיל זבין ק' (Bab. ed. קופר; Ms. M. קופך בשר, read ד . . .; v. Rabb. D. S. a. l. note) here is the price for it, go and buy a piece of meat. Y. Ber. II, 5[c] bot. Y. Pes. VI, 33[c]. Y. Shebi. VI, end, 37[a] עבד ליה ק' he prepared a piece of meat for him. Y. Maas. Sh. II, 53[c] bot. קוּפְדָה שמינה a piece of fat meat. Gen. R. s. 19, beg. ק' צלי (some ed. קופר) a piece of roast. Ib. s. 63 (expl. כי צירד וכ', Gen. XXV, 28) קופרא טבא וכ' a good piece of meat—for his (Isaac's) mouth, a good cup of wine &c.; Yalk. ib. 110 קופרא; a. fr.—Ber. 44[b] על מיני ק' Ar. (ed. קופרא; Ms. M. על הקופרא) over all kinds of meat dishes.—*Pl.* קוּפְדָן, קוּפְדִין. Y. Shek. V, 49[a] bot. חמון קופדן look at these pieces of flesh (on his body)!; Lev. R. s. 34 קפדון (read: ין . . ., some ed. קפדן, oth. קפרן); Koh. R. to V, 13 קופדין (some ed. קופר). Y. Shebi. VIII, 38[a] מקטעה ק' וכ' to cut it in pieces and sell it in the market.

קוּפְדָאי, v. קוּרְפְּדַאי.

קוּפְדָה, v. קוּפְדָא II.

קוּפְדָן, v. קַפְּדָן.

קוֹפָה, v. קוֹפָא II.

קוֹפֶה, v. קִיפָּא.

קוּפָּה f. (קפף, v. כְּפַף; cmp. כִּיפָּה) 1) *heap, pile.* Yoma 22[b] אלא אם כן ק' של שרצים וכ' unless a heap of reptiles hangs behind him, v. פַּרְנָס. Ber. 32[a], v. נָהַם; a. e.—2) *archway, vault*, v. כִּיפָּה.—3) (v. כְּפִיפָה) *basket, large vessel.* Y. Ber. I, 3[a] ק' מלאה וכ' a basket full of bones. Gen. R. s. 13 חבא קוּפָּתָךְ וכ' bring thy tub and measure (fill it); Y. Succ. I, 52[b] bot. Y. Sabb. X, 12[c] top ק' פרוצה a basket which is broken through (the contents of which protrude). Bab. ib. 91[b] קוּפַּת הרוכלין a spice-dealers' basket. Gitt. 67[a] ר' יוחנן . . . קופת הרוכלים R. Joh. ben Nuri is a spice-peddlars' basket (ready in all branches of learning); ר' . . . ק' של בשמים R. El. is a spice box; Ab. d'R. N. ch. XVIII; ib. ק' של הלכות a basket (or a pile) of laws (an erudite scholar). Keth. VI, 4 עשרה . . . החתן דינרין לק' וכ' the bridegroom must obligate himself to give his wife ten Denars for the *kuppah* for each Maneh (which she brings in), expl. ib. 66[b] ק' של בשמים for perfumes; a. v. fr.—Tosef. Kel. B. Bath. III, 7 קיפה (corr. acc.).—Esp. *kuppah*, the communal fund for dispensing sustenance to the poor every Friday, contrad. to תמחוי. B. Bath. 8[b]. Peah VIII, 7 לא ישול מן הק' must not take support from the *kuppah*; a. e.—*Pl.* קוּפּוֹת. Y. Ab. Zar. I, 39[d] הרה למוד ק' . . . וחוצרא עשר if one was in the habit of exhibiting five baskets with goods, and exhibited ten (on account of the gentile festival). Tosef. Maas. Sh. I, 10 אם הירו ק' if the dates are in baskets, opp. של פטליא in bales; a. fr.—Tosef. Kel. B. Mets. VIII, 2 מעקה שבמגדל וחק' שבו R. S. to Kel. XVIII, 2 (ed. קוסת) the railing attached to a turret (spice-box) and the cupolas thereon (cmp. אֲקוּנְבִּי).

קוּפוֹן, v. קַמְפּוֹן.

קוּפְיָא m. (קפף or קוף) 1) *wall, parapet.* B. Bath. 73[a] רהיט אק' וכ' ran on the parapet of the wall of Maḥoza (Rashi: אקופי on the pinnacles).—2) *circuit*, trnsf. *indirectness, implication.* Yoma 50[b], v. קְבִירְעוּתָא; Zeb. 6[a]; 7[b], v. קְבָיָא; [Rashi fr. קְפָא *floating, unsettled condition.*]—[Ḥull. 111[a] בקופירה, v. קוֹפָא II.]

קוֹפִינָא m. (v. קוֹפָא II) ק' דמרא *the handle of a hoe*, contrad. to פדא blade; [oth. opin.: קוּפִּינָא (cmp. קוּפָּא I, 2) *that part of the hoe which contains the hole for the insertion of the handle, the blade*, v. פַּדָּא]. B. Kam. 27[b]. Gitt. 32[a]; Sabb. 102[b] שופתא בק' דמרא the pin which fastens the handle to the blade.

קוּפִּיס=next w.

קוּפִּיץ m. (ch. form) (קְפָץ; cmp. קָפִּיץ, a. קֻפְּצָא) [*curved cutting tool,*] *hatchet* or *bill* for chopping bones. Targ. Y. Deut. XXI, 4 (ed. Vien. קופיץ).—Bets. IV, 3 אין מבקעין . . . אלא בק' you must not split wood (on the Holy Day for immediate use) with an axe . . ., but only with the butcher's hatchet. Ib. III, 6 כנגד הק' by putting on the scale a hatchet (instead of the commercial weights); Y. ib. 62[a] bot. קופיס. Sot. IX, 5, v. עָרַם. Pes. 70[a] ק' קשורה וכ' (*fem.*) the hatchet tied to the slaughtering knife; a. fr.—Tosef. Bekh. I, 17 עורפו בקוּפָּץ וכ' (Var. בְּקֻפִּיץ) he breaks its neck with a hatchet from behind.

קוּפָּל* m. (v. קָפַל II) *peeled pole, lance.* Sabb. 63[a] Ar. a. Ms. O., v. קוּלְפָּא.

קוּפְלָא I [m. (קָפַל I, cmp. כבל) *metal rim on bags, lock.*—*Pl.* קוּפְלֵי. Snh. 110[a] Ms. F. (Ar. s. v. קלר: גופלי, Var. ק'; ed. קירלפי; Ms. M. קולפי; v. Rabb. D. S. a. l. note); Pes. 119[a] Ms. M. (ed. קלירפא, Rashi קולפי), v. גֻּלְבָּא.

קוּפְלָא II (קָפַל II) *scraping off.* B. Bath. 4[b] Rashi, v. קִירְפּוּפָא, a. קִיפּוּלָא.

קוֹפְלָא, Y'lamd. to Lev. IX, quot. in Ar., v. קופלארגיא.

קוּפְלָאוֹת, v. קוּפַלְיוֹת.

קוֹפְלָארְגִיא, Y'lamd. to Lev. IX, quot. in Ar. ed. Koh. (oth. ed. קופלא רגיא) quid? [Koh. Ar. Compl. suggests κουφολογία *light talking.*]

קוּפַלְיוֹת, קוּפְלָאוֹת f. pl. (cmp. קוּפְלָא I, a. Arab. *kufl* sera, pessulus) 1) *bolts, padlock with chains.* Gen. R. s. 48, end לאחד שהיו בידו שתי ק' וכ' (some ed. קְפִּי) like one who held in his hand two parts of a lock and took them to the smith &c. Tosef. Kel. B. Mets. II, 3 שרשרת . . . של ק' the chain of a padlock. Ex. R. s. 40, beg. קפי של תורה וכ' the lock which guards learning is fear of sin (ref. to Is. XXXIII, 6). Pesik. Aḥăré, p. 175[a]

[read:] רמ"ח ק' ... על רמ"ח איברים שהיו בו the Lord put 248 iron locks on his (Goliath's) 248 limbs; Yalk. Ps. 706; Yalk. Sam. 126; (Midr. Sam. ch. XXI כבלים).—2) (by adapt. of κεφαλίς) *wreaths around a column, capital.* Num. R. s. 10 מה העמודים ... ק' וכ' as columns have wreaths above and pedestals beneath &c. (Lev. R. s. 25 קיפלוס; Cant. R. to V, 15 קיפלורוסים; Tanh. B'har 1 כוהרת); v. קִיפָּלִיס.

**קופנדר, קוֹפַנְדְּרִיָא,** v. קְפַנְדְּרִיָא.

**קוֹפָנָה** m. (cmp. קוֹפָא II, a. קוֹפִינָא) *bent stick, flail.* Y. Sabb. VII, 10[a] bot. [read:] החן דעביד כיתנייא בק' וכ' he that works flax stalks with a flail (on the Sabbath) commits the offense of threshing.

**קוֹפְסָא** *f.* (capsa) *box* for books &c. Targ. Y. Deut. XXXI, 26.—Kel. XVI, 7 כסוי של ק' (ed. Dehr. קפצה) the lid of a box. Men. 41[a] כלי ק' (Maim. to Kel. l. c. ed. Dehr. קופצא) garments in a box; Yalk. Deut. 933 קוֹפְסִין (*pl.*). Midr. Till. to Ps. XII מלאה וכ' ק' a box full of gold Denars; ib. קוטמא כולה וכ' (ed. Bub. קיט, corr. acc.) the whole box is of gold on the outside; Yalk. ib. 656.

**קוֹפְסַאי,** v. קְבוּסַאי.

**קוֹפָץ,** v. קוֹפִיץ.

**קופצא,** v. קוֹפְסָא.

**קופרא, קופר,** v. קוֹפַּד, a. קוֹפְדָא II.

**קופרמסאות,** v. קוֹמְפְרוֹמִיסִין.

**קופרצין,** v. קַפְּרָס.

**קוֹפָתָה, קוֹפְתָא** f. = h. קוּפָּה, *basket, tub.* Y. Sabb. IV, beg. 6[d] כמרה גו ק' ויחבא וכ' to keep it warm, put it in a large vessel, and put the vessel on peat (גִּיפְתָּא). Y. Peah I, 15[c] bot. זכותיה גו קוֹפְתָּחֵיה ... יאות (not קופתה) well the millers say, every man carries his worth in his own tub, i. e. there is a different way of doing good for every man; a. e.—*Pl.*, v. קוֹפָּא I.

**קָוַץ** (cmp. כְּוַץ) 1) *to shrink, be dried up.* Hull. 43[b] שחותכו וקוֹוֵץ Ar., v. כְּוַץ.—Part. pass. קָוּץ. Succ. 32[a] top ק' (לולב) a Lulab which is shrunk (Rashi: thorn-like, v. קוֹץ).—V. קָוּוּץ.—Denom. קוֹץ, קָרַץ.—2) *to curl.* Denom. קָוּוּצוֹת, קְרוּוּץ.

*Pi.* קִוֵּוץ (denom. of קוֹץ) *to clear of thorns, weed.* M. Kat. 6[a] יוצאין לקַוֵּוץ וכ' they go out to clear the roads (for the Passover pilgrims). Tosef. Shebi. III, 7 מְקַוְּצִין וכ' Var. ed. Zuck. (ed. Zuck. מְקַוְּסִין; oth. ed. מקומין, corr. acc.) you may remove the stones, thorns &c.

*Nithpa.* נִתְקַוֵּוץ, נִתְקַוֵּץ *to be cleared.* Shebi. IV, 2 שדה שנתקַוְּצה (Y. ed. שנתקַוְּוו) a field that has been cleared; Bekh. 34[b]; M. Kat. 13[b]; Gitt. 44[b].

**קָוַץ** ch. same. Succ. 23[b] קָוְצָא Ar. (ed. כוו), v. כְּוַץ.

*Pa.* קַוֵּוץ *to curl.—Part. pass.* מְקַוְּוץ *dishevelled, unkempt.* Lev. R. s. 5 שעריה מק' (not מקצץ) with unkempt hair, opp. סרוק, v. סָרַק II.

**קוּץ I** (b. h.; v. preced.) *to shrink; to feel aversion, loathe, fear* &c. Yalk. Deut. 863 אל תָּקוּצוּ בדברי וכ' be not wearied of studying the words of the Law, but let the last day be like the first. Sifra K'dosh., Par. 4, ch. XI (ref. to ואקץ, Lev. XX, 23) כאדם שחוא קָץ ממזונו like a man that is sick of his food (and vomits; Yalks. Lev. 626 קָמַט במזונו). Meg. 28[a] קָצָתָּ בחיי art thou wearied of my long life?; a. e.

**קוּץ** ch. same. Targ. Jud. IX, 38. Targ. Hos. IV, 6. Targ. Lam. II, 1 (h. text יעיב); a. fr.

**קוּץ II** (b. h.; denom. of קַיִץ) *to summer* (v. Is. XVIII, 6).

*Pi.* קִיֵּץ 1) *to cause to summer.* Gen. R. s. 34 (play on קַיִץ, Gen. VIII, 22) מְקַיֵּץ אני עליהם את העוף I shall make the birds feed on them in the summer (with ref. to וקץ, Is. l. c.).—2) (v. קַיִץ) *to supply the altar during the dull season.* Y. Yoma V, beg. 42[b] מְקַיְּצִים בה וכ' they supply the altar with it, i. e. use it for sacrifices when the altar is otherwise unemployed; Y. Shek. I, 48[a] bot.; Shebu. 12[a] מְקַיְּצִין בהן וכ'. Ib. אין מקיצין בגופן וכ' we do not use them bodily as sacrifices, but what we buy with their value. Ib.[b] אין מקיצין בעולת השוק you must not buy birds for burnt offerings out of the funds designated for public free-will offerings. Tosef. Men. X, 8 (expl. קַיִץ המזבח) לוקחין ... ומקיצין וכ' they buy therewith burnt offerings to supply the altar &c.

**קוּץ III** *to cut,* v. קָצַץ.

**קוּץ** ch. same. Targ. O. a. Y. I Num. XIII, 23 (Y. II קטשו). Targ. O. ib. 24 (Y. קציצו); a. fr.—Part. קָרִץ, קָרִיץ. Targ. Jer. X, 3.—B. Mets. 107[b] נירקוץ מר cut the forest, sir (to allow a tow-path along the river). Ib. קָרִיצְנָא, v. infra; a. e. [Ib. קוצו עילאי וכ', v. infra].—Trnsf. (cmp. פָּסַק) *to determine, agree, appropriate.* Targ. Y. Num. V, 15 דקָרִץ עלה וכ' (not דקרץ) for which he makes an appropriation in her behalf out of her property.—B. Mets. 67[a] לא קָץ לירת he did not explicitly allow him the usufruct of the mortgaged property (מַשְׁכַּנְתָּא), v. קִיצּוּתָא.—Part. pass. קָרִיץ q. v.

*Pa.* קַיֵּץ same. [Targ. Y. Num. l. c., v. supra.]—B. Mets. 107[b] נירַקְּיצוּ עילאי ... והדר נירקוץ אנא Rashi (ed. קוצו, incorr.; Ms. M. ונקצינא ... ונקצו, fr. קָצַץ) let the owners of the upper and those of the lower parts of the forest cut (a path), and then I shall do likewise. Ib. אי קַיִּיצוּ קָרִיצְנָא וכ' had they cut (their part), I should cut, but as they have not, why should I? Ib. 108[a] מאן קַצְּרֵיה תקוץ וכ' (מאן קַצְּרֵיה לתאר לירקוץ ענפיה Ms. H. (ed. who ordered the cutting of this (my forest)? may his branch (offspring) be cut off; a. e.

*Ithpe.* אִקּוֹץ (fr. קָצַץ) *to be cut off,* v. supra.—V. קָצַץ, קָצֵי.

**קוּץ IV,** *Hif.* הִקְרִיץ *to awake,* v. קִרְיץ.

**קוֹץ I** m. (b. h.; קָנַץ or קוּץ I) 1) *thorn.* R. Hash. 17[a] bot. (ref. to Mic. VII, 18) אלירת וק' בה וכ' a fat tail with a thorn in it (a consolation implying an evil prediction),

'to the remnant of his inheritance' (pardon will be granted), but not to his entire inheritance. Gen. R. s. 20 [read:] ק' זה קינרס by 'thorn' (Gen. III, 18) artichoke is meant. Midr. Till. to Ps. CXXXVI ישב לו ק' וכ' a thorn got into the foot of one of them (which prevented him from travelling); a. fr.—Y. Sabb. IX, 11[d] עין כוס עין קוץ if an idolatrous place is called ʿEn K'os (well of the cup) call it (cacophemistically) ʿEn Ḳots (well of the thorn); Y. Ab. Zar. III, 43[a] bot.—*Pl.* קוֹצִים, קוֹצִין. Gen. R. s. 45, v. נָבַשׁ; Y. Maasr. III, 50[d] bot., v. פּוֹס II. Ex. R. s. 1 (ref. to ויקצו, Ex. I, 12) שהיו דומין ... כק' the Israelites were like thorns in their eyes; Yalk. ib. 162 שהם בעיניהם כק' they (the Egyptians) were in their own eyes like thorns (dwarfed and dry plants). Num. R. s. 20 (ref. to ויקץ, Num. XXII, 3) שהיו ... כק' בפניהם they looked upon themselves as if they were thorns compared with them (the Israelites). Kidd. 75[b] (play on מקצותם, II Kings XVII, 32) מן הק' שבעם from the thorns (the basest) of the people, opp. החבחורים; Y. Ab. Zar. I, beg. 39[a]. B. Mets. 83[a] ... ק' מן הכרם (in serving the Roman government as an executioner) I only destroy the thorns out of the vineyard; יבא ... את קוֹצָיו let the owner of the vineyard (God) come and destroy his thorns; Y. Maasr. III, 50[d] bot.; (Pesik. B'shall., p. 92[a] כוסים וכ'), v. פָּסַח; a. fr. — Cant. R. to V, 11, v. infra.—Midr. Till. to Ps. XIV בחי ק' (cacophem.) idolatrous temples (v. supra); Yalk. Ps. 662.—2) (also קוֹצָה f.) *prick, stroke on letters, apex.* Tanḥ. B'resh. 1; Men. 29[b] לדרוש על כל ק' וק' וכ' to teach mounds of rules on every tip (of letters in the Torah). Ib.[a] קוצו של יו"ד Ms. M. a. Rashi (ed. קוצה) the prick on the top of the letter Yod (Rashi: *the foot* of Yod); ib. 34[a]. Ex. R. s. 6, beg. שלמה וקוצה ממך וכ' ... Solomon and a thousand like him shall pass away, but not a tittle of thee (the Torah) will I allow to be expunged; a. e.—*Pl.* as ab. Lev. R. s. 19 (ref. to קוצותיו, Cant. V, 11) אלו קוצי האותיות this means the strokes of the letters. Ib. אפי' דברים ... שהן ק' וכ' even things which you consider to be merely strokes (ornamentations of letters), in the Torah they are mounds upon mounds (v. supra); Cant. R. to V, 11 בתורה הן קוצי ק' in the Torah these strokes are thorns of thorns (intimating thorny problems).

קוֹץ II m. (קָצַץ) *piece.*—*Pl.* קוּצִים, קוּצִין. Y. Meg. III, 74[b] bot. (ref. to Mish. ib. III, 7, 'you must not interrupt the reading of the curses', with play on חָסַךְ, Prov. III, 11) אל תַּעֲשֶׂהָ ק' ק' do not make it (the rebuke) appear cut up in pieces; Deut. R. s. 4; Treat. Sof'rim XII, 1.

קוֹצָא *thorn*, v. קִיסָם.—[Shebi. VII, 1, v. קוֹצָה II.]

קוּצָא, v. קוּסָא.—[Gen. R. s. 90 מן ק' לריחי', v. קוּמְצָא II.]

קוֹצָה I, v. קוֹץ.

קוֹצָה II f. *madder*, a plant used in dying red. Shebi. VII, 1 (Ms. M. קוּצָא). Y. Maasr. V, end, 52[a]. Y. Pes. III, beg. 29[d] (ref. to זומן של צבעים וכ' דן יחב בגוידה קוצם וכ' (corr. acc.) he (the dyer) puts the madder into it to make it adhesive (v. זוֹמָא I).

קוּצְרָא, pr. n. m., v. קַצְרָא II.

קוּצַם, v. קוֹצָה II.

קוּצַץ, Gen. R. s. 90, מן ק', v. קוּמְצָא II.

קוֹצָר* m. (b. h. קֹצֶר; קָצַר) *shortness.* Deut. R. s. 8, beg. [in a gloss] הרבה ... או מק' שחירת וכ' it often happens that one did not take the time to pray, either from shortness (of time), because he was busy with his affairs &c.; [Matt. K. suggests מק' או שחירת וכ' from *indisposition*, or because &c.; cmp. קְצִירָא].

קוּצָרָא c. (קָצַר) *short, dwarfish.* Targ. II Esth. VII, 9.

קוֹצָרִי pr. n. m., v. קַצְרָא II.

קוּק, v. קִיק I.

קוּקַאי, Ḥull. 63[a] Ar, v. קַקַאי.

קוּקָאנֵי, קוּקָאנִי, v. קוּקָנֵי.

קוֹקַר *ḳavḳav*, an imitation of the frog's croaking. Yalk. Ex. 182 (some ed. קָוְקַר).

קוּקוּנְיָא, v. קוּרְקוּנְיָא.

קוֹקָוָא, v. קָוְקָוָא.

קוּקָנֵי m. pl. name of *parasite worms*, 1) in man. Ber. 36[a] קשה לק' (some ed. לקוּקָנֵי; ed. Sonc. לקוּרְקָנֵי) it is injurious because it begets worms (tape-worms?). Sabb. 109[b] לקוקאיני ed. (Ms. M. קורקנו; Ms. O. a. Ar. קוּקָנֵי) as a remedy for worms.—2) in fish (Rashi: in cattle). Ḥull. 67[b] (Ms. M. קוּקָנֵי, קיקני; Ar. ed. Koh. קוקני, ed. pr. קוּקָאנֵי); Yalk. Lev. 537 קיקאני.

קוּקְוָתָא, קוּקְוָיְתָא f. pl. (used as sing.) *ḳukyatha*, name of a clean bird (passing as forbidden in Palestine). Ḥull. 63[a] קוקויא Ms. H., קוּקְוָ Ar. (ed. קַקְוָאתָא, Ms. M. ככאותא; v. Rabb. D. S. a. l. note).

קוֹקְלָא, קוּקְלָא, v. קִיקְלָא, קִיקְלָתָא.

קוֹקְנִיתָה f. (=קונקנ'; v. קָנֶה) a sort of *clepsydra* made of *reeds* or *tubes*. Y. Erub. X, end, 26[d] (Ar. קוּנְקָנ'; expl. עדק); v. עִירְדָּה.

קוֹקָרָא m. (=קורקר', v. קוֹרָה III) *a trap* made of *little joists.*—*Pl.* קוֹקָרֵי. Sabb. 18[a] (marginal correct. in Ms. M. קוּרְקָ'; Ms. O. קוֹקָאֵי; v. Rabb. D. S. a. l. note 60); Gitt. 61[a] top, v. לִיחָא.

קוֹר, Tosef. Kel. B. Mets. V, 10, v. קוֹד.

קוֹר, *Pol.* קוֹרֵר, *Ithpol.* אִתְקוֹרָר, v. קָרַר I, II.

קוֹר I m. (נָאַר I; cmp. מוּקְרָא II) [*marrow,*] *the white heart* or *terminal bud of a palm* (*cabbage tree*) used as food. Ukts. III, 7 דק' חרר הוא כעץ וכ' *ḳor* is like wood

in every respect (not susceptible of levitical uncleanness), but may be bought for tithe-money (being considered as food); Tosef. ib. III, 10; Y. Shebi IV, end, 35c; Erub. 28b. Tosef. Shebi. III, 21; a. e.

**קוֹר** II m. (b. h. קֹר; קָרַר II) *cold, cold season.* B. Mets. 106b (ref. to Gen. VIII, 22) ק' ... חצי שבט half of Shebat, the whole of the month of Adar, and half of Nisan form the season of *Kor*; Gen. R. s. 34.

**קוֹרָא** I, **קוּרָא** ch. same. Targ. Gen. VIII, 22 (O. ed. Berl. קוּ'). Targ. Job XXIV, 7. Targ. Ps. CXLVII, 17; a. e.

**קוֹרָא** II m. = h. קוֹר I. Ber. 36a אדעתא דק' ... דקלא people do not plant palms with the view of using the 'heart' (by the cutting of which the tree is ruined); Erub. 28b דקורה. Y. Ber. VI, 10b bot. Bab. ib. 43b (prov.) חלה ליה ק' לדבר אחר וכ' hang the heart of a palm tree on a swine, and it will do its own (drag it in the mud). Lev. R. s. 15, end (prov.) [read:] דאכיל בחדין ק' ילקי בהדא קילא he who eats of the palm's heart, will be smitten with the stick (of the dried up palm), i. e. if you enjoy the emoluments of an office, you must not shirk its obligations; Yalk. Esth 1056 הא קורה והא קילה אכלתון קורה לקון בקילה (not בכ', בילה) here is the palm-heart, and here the stick; you have eaten the heart, therefore be smitten with the stick (having done wrong, you must suffer the consequences); Midr. Till. to Ps. XXII הא ק' והא קולתא ... לקון וכ' ed. Bub. (oth. ed. לקתון, corr. acc.).— ק' בר *a young palm tree.* Sabb. 30b, v. נְבָרָא.—*Pl.* קוֹרַיָּא. B. Kam. 92a אייתי לי מְקוֹרַיְידהוּ bring me of their hearts to eat (let the palms perish) (Ms. F. מוֹקְרַיְידהוּ, v. מוֹקָרָא II; oth. opin. in comment. מְקוֹרַיְידהוּ *roots, substance*, v. מָקוֹר).

**קוֹרָא** III m. (נָקַר I) [*picker,*] 1) *heron.* Gen. R. s. 64, end; Yalk. ib. 111, v. מַקּוֹרָא.—*2) *young bird.*—*Pl.* קוֹרִין. Targ. Is. XXXIV, 15.

**קוֹרָא** IV f. = h. קוֹרָה, *beam.* Tam. 30a עבדא וכ' ק' it will produce a (trunk fit for a) beam, but no fruits.— Kel. XI, 2, v. קוֹרָה III.

**קוֹרֵא** m. (b. h. קֹרֵא; קָרָא) *partridge.* Ḥull. XII, 2 ק' זכר a male partridge (which is believed to join the female in brooding). Ib. 140b נקבה ק' a female partridge. Tanh. Ki Thetsé 2 חק' חזה מביא וכ' the partridge brings eggs of other birds and hatches them; a. e.

**קוֹרַאָה, קוֹרִי'** ch. same. Targ. I Sam. XXVI, 20 (Kimḥi קוֹרֵיא). Targ. Jer. XVII, 11 (ed. Wil. קוֹרָאָה).

**קוֹרְבָא** ch. = next w. Kidd. 50a דלק' קאתי where the messenger comes for the sake of forming a connection (to betroth a wife), opp. לרחוקה for severing a connection.

**קוֹרָבָה** f. (קָרַב) *nearness, approach, contact.* Sabb. 13a ק' של גילוי עריות sexual contact; ק' בעלמא שום any bodily contact whatsoever; Ab. Zar. 17a Ms. M. (ed. קְרִיבָה); Yalk. Lev. 589 קריבה.—B. Bath. 23b ק' דאורייתא that in doubtful cases we are guided by what is nearest is a Biblical rule (derived from Deut. XXI, 3).

**קוּרְבִיטִין**, v. קַרְבִיטִין.

**קוֹרְבִין**, Y. Dem. I, 22a; Y. Taan. III, 66c top, v. קֹרֵב.

**קוּרְבָּן**, v. קָרְבָּן ch.

**קוּרְדוֹם**, v. קַרְדֹּם.

**קוּרְדִינָאה, קוּרְדִינָא, קוּרְדִיקִינִי, קוּרְדִינְיָא**, v. גּוֹרְדִינִי.

**קוּרְדִיקוֹס** m. (καρδιακός) *delirious*; (sub. חולי) *delirium.* [This meaning of καρδιακός is not recorded in dictionaries.] Gitt. VII, 1 מי שאחזו ק' וכ' one who was seized with delirium and said, Give my wife a letter of divorce &c.; אחזו ק' וכ' ... אמר if he said, Write &c., and then in a state of delirium said, Do not write &c. Y. ib. 48c (expl. הָמִים). Ib. ק' שאמרו חכמים פעמים וכ' the *kardiakos* of whom the scholars speak, is one who is at times sane and at times insane; Y. Ter. I, 40b קונדיריקוס (corr. acc.). Ib. ק' קונדריקוס (strike out קונדריקוס, as a corrupt dittography). Gitt. 67b (expl. our w.) דנכתירה חמרא וכ' one whom new wine from the pit has bitten (given delirium tremens); הא קמ"ל דהא רוחא ק' שמירה the Mishnah, in using that word, intended to teach incidentally that that demon (disease) is named k.

**קוּרְדִימָא**, v. קִרְדֹּמָא.

**קוּרְדִינָא**, v. קוּרְדִינָא.

**קוּרְדִיקִין** m. pl. (v. קוּרְדְקִין) a certain style of *shoes, dancing shoes.* Y. Sabb. VI, 8b bot. (expl. עכסים, Is. III, 18, Vulgate: calceamenta).

**קוּרְדִיקִין** same, v. קוּרְדְקִין.

**קוּרְדִיקִינִי**, v. קוּרְדִינָא.

**קוּרְדַנְיָתָא, קוּרְדַנְיָתָא**, v. קִרְדוּנְיָא.

**קוּרְדָסִן**, Tosef. Kel. B. Kam. III, 12, v. קִרְדָּס.

**קוּרְדָקָנָא** (?) m. pl. name of *a fruit.* Y. Shebi. VIII, 38a (prob. a corruption).

**קוּרְדְקַנְיָסִין, קוּרְדְקִיסִין, קוּרְדְקִין** m. pl. (also used as sing.; a denom. of χόρδαξ, cordax, the dance of the Greek comedians) *low and loosely fitting shoes not fastened by any ties, slippers* (v. Sm. Ant. s. v. Soccus). Esth. R. to I, 16 שהיתה מסטרתה בקורדקין וכ' she slapped him in the face with her slipper. Gen. R. s. 45 טפחתה סקורדקיה על פניה, read: בקורדקיסון ...; Ar. סין (read: קוּרְדַקַסְיָה) she slapped her &c. Lev. R. s. 16, beg. (ref. to Is. III, 16) she put on her feet קורדיקין עבין וכ' Ar. (ed. קונדיריקון עבה) high-soled shoes to appear taller; Pesik. Vattom., p. 132b קורדקין Ms. O. (ed. קורקון, corr. acc.); Lam. R. to IV, 15 קרקוסין (corr. acc.); Yalk. ib. 1031 קורדיקין. Tosef. M. Kat. II, 16 שהיו ... בקורדקיסין וכ'

קוּרְמָא ch. same. Nidd. 20ª, v. גַּרְגְּשָׁתָא. Ḥull. 105ᵇ ומשתכח כי ק׳ בכורא it (the injurious kind of Sodomitic salt) is found in the proportion of one grain in a Kor; a. e.—*Pl.* קוּרְטִין, קוּרְטֵי. Ib. 43ᵇ תרי ק׳ דמא two drops of coagulated blood; a. e.—Trnsf. *a man of minute weight, pigmy.* Gen. R. s. 16 פישון . . . נגסא ק׳ קטיע פושכא Ms. Par. quot. Koh. Ar. Compl. s. v. (Ar. ed. Koh. קרטא; ed. only פישון זו בבל) Pishon (Gen. II, 11) refers to Babel, (Nebuchadnezzar) the dwarf, the pigmy, the stunted, of the size of a hand-breadth (v. Yalk. Dan. 1062, quot. s. v. פּוּשָׁקָא).

קוּרְטָבָא, v. קַרְהוּבָא II.

קוּרְטַבָּנִיוּת, v. קַרְהוּנְיָא.

קוּרְטוּב, v. קַרְטוּבָא.

קוֹ׳, קוֹרְטוֹר m. (קרטר, Parel of קְטַר II; cmp. play on קטורה, Gen. R. s. 61, quot. s. v. גְּנָזָךְ) [*that which is tied up*=אוֹצָר] *store-room, treasury.* Targ. I Chr. XXIX, 8. Targ. Y. Num. XXIV, 13; ib. XXII, 18 (strike out ביתיה).—*Pl.* קוּרְטוֹרִין. Targ. Job XXXVIII, 22. Ib. III, 14. Targ. I Chr. XXVIII, 11 (h. text גנזכי).

קִיר׳, קוּרְטְמִי m. pl. (v. קַרְטֶם) [*thorns*, v. P. Sm. 3743,] *safflower, bastard saffron* (carthamus). Pes. 42ᵇ תלתא ק׳ (Ms. M. 2 קטומי, emended קַרְטוּמֵי) one third portion (of the mixture) safflower. Ber. 38ª (some ed. קיר׳; Ms. F. קורטני, v. Rabb. D. S. a. l. note 60). Gitt. 70ª, v. חָרֵי.

קוּרְמָן m. (v. preced.; cmp. Syr. קורטמא verba crassa et stupida, P. Sm. 3743) [*stinging,*] *sharp, acute.* Snh. 100ᵇ (Ms. M. קורש׳, corr. acc.; marg. gloss גרדמן; Ms. F. קורמטן, corr. acc.), v. זַלְדְּקָן.

קוּרְמַסָּא, v. קַרְשִׁינָא.

קורי, Y. Ned. III, 38ª top, v. קִירִי.

קוֹ׳, קוֹרְיָא, v. קַרְיָא.

קוֹרְיָאת, קוֹרְיָא, v. קוֹרְאָה.

קוּרְיוֹטָה m. *cariota, caryota*, a species of *dates.* Y. Ab. Zar. I, 39ᵈ bot. (expl. חֲצַד); Bab. ib. 14ᵇ (expl. נקלס) קוּרְיָרִיסֵי *pl.* (Ms. M. קולאטא, קורי אטא, קוריטי, v. Rabb. D. S. a. l.). Ber. 50ᵇ חזי לקוריטי is fit for a drink made of cariota (cariotum), v. Löw, Pfl., p. 111.

קוריות, Yalk. Deut. 850, v. כלי ק׳ קוֹרְיָיס I.

קוֹ׳, קוּרְיָא f. *place, town*, v. קַרְיָא.

קוּרְיָאָה m. (preced.) *inhabitant of a small place, villager.*—*Pl.* קוּרְיָיֵי. Y. Sabb. I, 4ª top דלא כגון אילין ק׳ וכ׳ as is the case with country people who are not particular (about their linen ware).

קוּרְיָה pr. n. m. *Kuryah.* Gen. R. s. 19 אבא בר ק׳; v. בַּרְקוּרְיָא.

קוּרְיְיטֵי, v. קוּרְיוֹטָה.

(Var. קיסין של זהב . . .) went out in (gilt) slippers on the Sabbath; ib. אין נוהגין . . . בקורדקיי׳ בשבת (Var. בקורדקיס׳ של זהב) it is not the custom here to go out in (gilt) slippers &c.; Pes. 51ª קורדקיסון (read: סין . . .; Ms. M. קורדיקסין; Ms. M. 2 קורדקסין; Ms. O. קורדקייסין); ib. בק׳ נמי דילמא משתלפין וכ׳ we also know the reason for not wearing slippers on the Sabbath, because they may slip off, and one may carry them &c. Yeb. 102ᵇ לא . . . בקורדקיס׳ וכ׳ (Ar. בקורדקיים׳) one must not walk around in slippers in one's house (on the Day of Atonement). Y'lamd. to Deut. XII, 29, quot. in Ar.

קוֹרָה I ch., v. קוֹרָא II.

קוֹרָה II f. (b. h. קָרַר; קָרַר II) *cold, cooling*; קוֹרַת רוח [cooling of the *spirit,*] *satisfaction, pleasure, comfort.* Ab. IV, 17 יפה . . . של ק׳ ר׳ וכ׳ better one hour of gratification in the hereafter than a whole life of this world. Yeb. 63ᵇ אין אדם מוצא ק׳ ר׳ וכ׳ a man finds contentment only with his first wife. Lev. R. s. 3, end ברוך . . . לך ק׳ be blessed and contented. Y. Ber. IV, 7ᵈ bot. ותבא לפניך ר׳ קורת נפשנו לטובה and may our contentment come before thee for good; a. e.

קוֹרָה III f. (b. h. קֹרָה; קָרָה I) 1) *joist, beam, post.* Gen. R. s. 42, a. e., v. עוֹבִי.—קוֹרַת בית הבר, v. בַּד II. Kel. XII, 1 קוֹרַת החצים (not קורות) the (iron-shod) post used as a target for arrows; של אסירין the beam with holes for the hands of prisoners on a transport. Lam. R. to III, 12, v. חֵץ; a. fr.—Kel. XI, 2 חק׳ (Mish. ed. חקורא) the long iron bolt of a city gate (corresp. to נגר, v. Maim. ed. Dehr. a. l. expl. נגר).—2) *the trunk of a tree with its ramifications.* Midr. Sam. ch. XIII, v. פְּוָרָה. Y. Sabb. X, 10ª קורת שקמה the trunk of a sycamore tree; a. e.—*Pl.* קוֹרוֹת, קוֹרִים. Yoma 47ª, v. חָלַע II. Y. Peah VII, end, 20ᶜ; Pes. 57ª; Tosef. ib. II (III), 22. Y. Ter. II, 41ᵇ bot.—Gen. R. s. 41, beg.; Num. R. s. 3, beg. שפעת ק׳; Yalk. Ps. 845 שפעת קוֹרֶיהָ, v. שֻׁפְעָה I; a. fr.—[Gen. R. s. 71 מאחורי הקורים, v. קוֹרִים.]

קוֹרָה IV f. (part. fem. of קָרָה I) *accident, event.*—*Pl.* קוֹרוֹת. Tanḥ. P'ḳudé 3 גוזר על כל קורותיו וכ׳ he decrees concerning all things that will happen to him, except whether he is to be righteous or wicked.

קוֹרָה f. (b. h. קוֹרֵי, *pl.* constr.; קוֹר, cmp. קוּ) *cavity, window; web.* Yalk. Ps. 789, v. קוּפָּה.

קורוי (קורזי), Targ. Y. Deut. III, 40, v. אֲפִיקַרוֹס.

קוֹרְחָתָא, קוֹרַחְתָּא, v. קַרְחוּתָא.

קוֹרֶט m. (קרט, cmp. קְרַץ) *a particle, grain, (coagulated) drop.* Snh. 43ª, v. לְבוֹנָה. Ab. Zar. II, 6, v. חִילְתִּית. Men. 11ª ועמדה על ק׳ אחד so that only one grain of frankincense remained. Ḥull. 50ᵇ, sq. דם ק׳ a drop of coagulated blood; a. fr.—*Pl.* קוֹרְטִין, קָרְטִין, קָרְטִים. Ib. 58ᵇ בק׳ concerning the tears of assafœtida, opp. to עלין leaves. Men. l. c. Y. Sabb. III, end, 6ᶜ של בוסם ק׳ grains of burnt spices (remnants in the coal pan); Bab. ib. 47ª דאיתא ביה ק׳ some grains were yet left in it. Ib. בי רבי וכ׳ ק׳ did those of the house of Rabbi care for the grains left unburnt? Tosef. Men. I, 17; a. fr.

קוֹרְנִיתָא ch. same. Sabb. 128ª, v. חֲשָׁאֵי.

קוֹרְנָס or קוֹרְנָס, m. (enlargement of קֶרֶן) *mallet; smith's hammer* (v. Sm. Ant. s. v. Malleus). Sabb. XII, 1. Ib. XVII, 2. Kel. XXIX, 6 (7) ח' של זהבים (ed. Dehr. נוס ...) the goldsmiths' hammer; Sabb. 123ª. Ib. ק' של בַּשָּׂמִים the spice-dealers' mallet. Tosef. Ab. Zar. V (VI), 7 עד שיכה בק' ויחבל (not ויאכל) until he strikes upon it with the hammer and batters it. Y. ib. IV, 43ª bot. מתורין בו על כל ק' וק' he is forewarned at every stroke of the mallet (with which he chisels the idol). Yalk. Ex. 369 מעשה ק' beaten work; a. fr.—[קורנסין, Gen. R. s. 58 Ar., v. קְלִירוֹס.]

קוֹרְנִיסָא, קוֹרְנָסָא ch. same. Targ. Ps. LXXIV, 5. Targ. Is. XLI, 7 (h. text פַּעַם). Targ. Y. Num. VIII, 4 עובד אומן בק' gold-beating work (h. text מעשה מקשה).—Ned. 10ᵇ ק' לא אמר כלום Ar. (ed. קוּרְנָשָׁא) if a person used the word *kurn'sa* for a vow (in place of קונם), he has said nothing (it is no vow).—Trnsf. *proboscis.* Hull. 58ᵇ בקורנסירה, v. בַּקָּא.

קורסין, קורס, v. קִרְסָא.

קוֹרְסֵל, v. קַרְסוּל.

קוֹרְסָם m. (v. קַרְסֵם; cmp. מגלב, fr. גלב) *a blow* or *lash.* Y. Ber. II, 5ᶜ bot.

קוֹרְפַּדַּאי m. (cmp. קוּפַּד) *mole.* Ḥull. 63ª ק' ... באות (Ar. קַרְפַּ'; Ms. R. 1 קרופ'), v. בָּאוָת.—Ber. 57ᵇ [read:] כל מינר שרצים ירפין לחלום חוץ מק' (Ms. M. קוּפַּדַּאי, ed. קורפראי, v. Rabb. D. S. a. l. note 8) dreams of all kinds of creeping things, except moles, are auspicious.

קוֹרְפַּדַּוְיָא f. pl. (cmp. preced.) *long and narrow jars.* Y. Bets. IV, beg. 62ᵇ אילין ק' דקיקתה וכ' the slender jars two or three of which can be carried in one hand.

קוֹרְפָּיוֹת f. pl. a kind of *cups* or *bowls* with pointed bottoms. Kel. IV, 3 (R. S. קַרְפָּאוֹת; Ar. קִירְפָּ'); Tosef. ib. B. Kam. III, 11 קַפְּרָאוֹת ed. Zuck. (Var. קרפאות).

קוראפסה, קורפסה quid?—Y'lamd. to Num. VIII, 2 quot. in Ar., and explained קונקי (=קוֹנְכִי?).

קורפראי, v. קוֹרְפַּדַּאי.

קוֹרְצָא, v. קַרְצָא.

קורצד, Tosef. Makhsh. I, 7 ed. Zuck., oth. ed. קירצוד, read with R. S. to Makhsh. II, 3: בור צירר a pitful of brine (Var. in R. S. בור סיד a lime pitful).

*קוֹרְצִין m. pl. (קָרַץ; cmp. קְרוֹצָא) *destructive insects, worms.* Ab. d'R. N. ch. XXXI ברא ק' בעולם וברא ק' באדם זה בני מיעיו וכ' (not זה אזניו; Var. ed. Schechter פִּרְצִים, v. פִּרְצָא) he created destroyers in the world (vegetable kingdom), and so he did in man, namely the intestinal

קוֹרְיִים, קוֹרְיִין m. pl. (denom. of קוֹרָה III) *those handling the press-beam, pressers.* Gen. R. s. 71 אף הגירתות מאחורי הקורים וכ' (Ar. הנשים ... הקוריים; corr. acc.), v. גִּירְתָה; Esth. R. to I, 10 הקוריים (corr. acc.). Y. Pes. VI, 33ª bot. אפי' נשים מאחורי הק' וכ' even the women (wine-treaders) behind the pressers knew that David was to be king.

קוֹרְיָוס I m. (corius, corium) *leather, skin, bark;* כלי ק' leather garments, *working clothes.* Y. Sabb. XVII, 16ª bot. מהו לטלטל כ' ק' וכ' is it permitted to handle working garments on the Sabbath? Gen. R. s. 49, beg. ... שמותם לכ' ק' וכ' the names of the wicked are like leather garments; as long as you use them, they wear well; when you let them lie, they rot. Koh. R. to II, 17 נחצטם בכ' ק' שלו he wrapped himself in his working clothes. Deut. R. s. 7 (ref. to Deut. XXIX, 4) כ' ק' וכ' (כלום) were leather garments carried with the Israelites out of Egypt (that they did not wear out)?; Cant. R. to IV, 11; Pesik. B'shall., p. 92ª, a. Yalk. Deut. 850 קוריות (read: קוֹרְיוֹם); Yalk. Ps. 691; Midr. Till. to Ps. XXIII קוריים (ed. Bub. קואים, read: קוריום).—[Gen. R. s. 71 Ar.; Esth. R. to I, 10, v. קוֹרְיִים.—Koh. R. to III, 11 שפעת ק', read: קוֹרִים, v. שִׁפְעָה I, a. קוֹרָה III.]

קוֹרְיָוס II pr. n. m. *Korias.* Y. Orl. II, 62ª ר' ק' (ed. Amst. ביריות; v. Fr. M'bo, p. 122ª; p. 69ª).

קורינוס, v. קִרְיִינוֹס.

*קוּרִיסִין adv. (χηρύσσων) *advertising for sale, at auction.* Deut. R. s. 3, beg. כעבד שאדונו ... ק' בכל וכ' like a slave whom his master desires to sell at auction for what he may get.

קורכין, Num. R. s. 23, end בק', v. קְרוּכִין.

קוֹרָלִין m. pl. (corallium, corallum) *corals.* Y. Sabb. VII, 10ª קרולין ... החתן דגזז (corr. acc.) he that cuts ... corals (on the Sabbath).

קורם, Cant. R. to VI, 4 some ed., v. קִירָס.

קוּרָמֵי m. pl. *kuramé,* name of a *water plant* bearing fruit the kernels of which can be made edible by cooking (v. Löw, Pfl., p. 202). Erub. 22ª (R. Adda to his wife asking what she could do for his children during his absence at college) מי שלימו ק' באנמי (Ms. M., with slight difference of diction, קִירָמֵי; Ms. O. קוּרָאמֵי, v. Rabb. D. S. a. l. note) are the k. in the marshes all gone?—V. קָרָמִית.

קוֹרְמִין, קוֹרְמָן, קוֹרְמֶל, v. קַרְמוּלִין.

קוֹרְנוֹס, v. קוֹרְנָס.

קוֹרְנִיסָא, v. קוֹרְנָסָא.

קורניסין, v. קִירָס.

קוֹרָנִית f. (cmp. קֶרֶן) *thyme* or *origanum* (v. Löw, Pfl., pp. 181; 329). Tosef. Sabb. XIV (XV), 12; Sabb. 128ª; Y. ib. VIII, 11ᵇ. Maasr. III, 9; Y. Dem. I, beg. 21ᶜ; a. e.

worms. [The entire passage is a Var. of the preced. ברא חיה וכ׳.]

**קוּרְצִין** m. pl. (v. קְרָצָא) *destruction.* Treat. Der. Er. ch. XI [read:] האוכל ק׳ חרי זה וכ׳ the informer belongs to the class of shedders of blood (ref. to Lev. XIX, 16).—[Tosef. B. Mets. IX, 19, v. קָרֵץ.]

**קורצין,** Deut. R. s. 2 חפיסת ק׳, v. קוּוּצוֹת.

**קוּרְקָא, קָךְ׳,** m. (perh. a corrupt. of קוּרְדְקָא, v. קוּרְדְקִין) a *shoe* made entirely of goats' hair or of cloth, *slipper.* Yeb. 102ᵇ הדהוא קו׳ מקרי Rashi (ed. קרקא) such a shoe has the special name of ḳurḳa (and is not included in נעל or מנעול).

**קוּרְקְבָן, קָךְ׳,** m. (=קִבְקַב׳; cmp. כּוֹבֵעַ, קוֹבַע) *the thick muscular stomach of birds, craw.* Ḥull. III, 3. Ib. 6 (among the characteristics of clean birds) קוּרְקְבָנוֹ נקלף whose craw peels easily; Tosef. ib. III (IV), 22; Ḥull. 61ᵃ וקוּרְקָבְנָן נקלף (not וקורקבן); Yalk. Lev. 537 וקרקבנו (corr. acc.); a. fr.—*Pl.* קָרְקְבָנִין (with sing. meaning). Tosef. l. c. 16 באלו . . . אמרו בק׳ וכ׳ by these intestines are meant: the craw, the liver, and the heart. Sifra Vayikra, N'dabah, ch. VIII, Par. 7.—In gen. *stomach* (=חֻמְסָא). Ber. 61ᵇ top טוחן ק׳ the stomach (of man) grinds. Sabb. 152ᵃ (ref. to Koh. XII, 4) בשביל ק׳ שאינו טוחן on account of the stomach's failing to grind.

**קוּרְקְבָנָא** ch. same. Targ. Y. II Lev. I, 16. Targ. Y. ib. XI, 13; Deut. XIV, 11.

**קוּרְקוּנְיָא** pr. n. pl. *Ḳurḳunia* in Babylonia. Ab. Zar. 16ᵇ (Ms. M. אַקְרוֹקוּנְיָא). B. Kam. 7ᵇ אקרוקניא Ms. M. (Ms. H. אקרוניא; ed. אקרוניא). Ib. 88ᵃ אקרוקניא Ms. M. (Ms. O. ארוקיניא; ed. הגרונייא). Erub. 60ᵃ בני קוקוניא Ms. M. (Ms. O. ככוניא; ed. ככונאי, corr. acc., v. Rabb. D. S. a. l. note).

**קורקון,** v. קוּרְדְקִין.

**קוּרְקוֹסָא, קוּרְקוֹס,** v. קוּרְסָא, קוּרְסָא.

**קוּרְקוּר** m. (v. קִרְקוּר) *croaking.* B. Bath. 23ᵃ אפיקו לי ק׳ get that croaking (those ravens) away from here.

**קוּרְקוּרוֹת, קוּרְקוּרָת,** v. קִרְקָרָה.

**קוּרְקְוָאנֵי,** v. קוּקְוָאנֵי.

**קוּרְקִין,** v. קוּרְדְקִין a. קוּרְקָא.

**קוֹרְקִיסְתָּא,** v. קִרְקָסָא.

**קוּרְקְנוֹת,** v. קִרְקְנוֹת.

**קוּרְקָס** m. (reduplic. of קֶרֶס) *hook, ring, clasp.*—*Pl.* קוּרְקָסִין, קוּרְקוֹס׳, קוּרְקָסִים. Gen. R. s. 18 אפי׳ ק׳ של זהב even gold curtain rings he made for him. Num. R. s. 4 וכ׳ ופורקין את הק׳ . . . הרו מגבריהן they lifted the curtain on poles and unhooked it. Pirké d'R. El. ch. III קוּרְקוֹסֵי השמים במימי וכ׳ the hooks of the heavenly canopy are fastened to the waters of the Ocean (that surrounds the earth).

**קוּרְקָסָא, קוּרְקָסְנָא** ch. same. *עיזא דק׳ 'a goat with hooks', name of a threshing sledge (v. גּוּרְגִּיר). Ab. Zar. 24ᵇ; Yalk. Sam. 122 קוּרְקָשָׁא; Men. 22ᵃ (Ms. R. 1 קוּרְפָּסָא, 2 קוּרְקָסָאי, v. Rabb. D. S. a. l. note 100); Zeb. 116ᵇ קוּרְקָסֵי Ms. M. (ed. קורקשא, Rashi קורקשא).—*Pl.* קוּרְקָסַיָּא, קוּרְקָסֵי, קוּרְקוֹס׳, Y. Ned. IX, end, 41ᶜ אין אתין . . . ק׳ דאפותיקיא דידי (ed. Krot. קי׳; Ar. קר׳) if all the camels of Arabia came together, they could not carry the clasps (bolts) of my treasuries. Y. Peah. III, 17ᵈ top אשכח . . . על קַרְקָסוֹי found a snake wound around his locks; Yalk. Ex. 404 קוּרְקוֹסוֹי; Yalk. Kings 222 קירקוסיי (corr. acc.).

**קוּרְקְסְוָתָא, קוּרְקַסְוָן** f. pl. (preced.) *threshing sledges.* Targ. I Chr. XXI, 23.

**קורקסיו,** Pesik. R. s. 6 תיאטרון וק׳, read: וקִירְקְסִין; v. קִרְקְסִיוֹת.

**קוּרְקָסְתָּא,** v. קִרְקָסָא.

**קוּרְקָרְתָּא,** v. קִרְקָרָה.

**קוּרְקָשָׁא** m. (v. next w.) *a frame of boards*; עיזא דק׳ threshing sledge; v. קוּרְקָסָא.

**קוּרְשָׁא** m. = h. קֶרֶשׁ, *board.* Koh. R. to XI, 1 ק׳ דספרינתא the board of a wrecked ship.

**קוֹרְתָּא** f. *cold,* v. קָרְתָּא.

**קוּשׁ,** v. קשׁשׁ.

**קוֹשְׁטָא** c. *Ḳosht* (costum, κόστος), name of a fragrant root or shrub, *putchuck.* Ukts. III, 5; Nidd. 51ᵇ; Y. Ḥag. III, 79ᶜ כוש׳; Y. Erub. IX, end, 25ᵈ כּוֹשְׁתָּא; Sifré Deut. 107. Ker. 6ᵃ; Y. Yoma IV, 41ᶜ (one of the ingredients of frankincense). Ch. כַּשְׁרְתָּא.

**קוֹשְׁטָא** (b. h. קְשׁט; קָשַׁט) *straightness, truth.* Gen. R. s. 55 (ref. to Ps. LX, 6) וכל כך למה מפני ק׳ בשביל שתתקשט וכ׳ and wherefor all this (trial)? For the sake of truth, in order that divine justice be justified in the world; Yalk. ib. 95; Yalk. Ps. 777 כדי ליתן . . . בק׳ in order to give them their reward in truth (ref. to Is. LXI, 8); Yalk. Job 906.

**קוּשְׁטָא** ch. same, v. קְשׁוֹט.—[Targ. Ps. LXI, 4, v. קוּסְטַל a. קוּשְׁטָא.]

**קוּשְׁטָן** m. (preced.) *true.* Lev. R. s. 26 כבר מילא ק׳ (some ed. קַשְׁטָן) surely, the thing is true.

**קוּשְׁטַנְטִינִי, קוּשְׁטַנְטִינָא,** v. sub קוּסְטַ׳.

**קוּשְׁטָנִית,** v. קַשְׁטָנִית.

**קוֹשִׁי** m. (קָשָׁה) [*hardness, stiffness,*] 1) *erection.* Snh. 55ᵃ, opp. מת (אבר).—2) *protracted travailing* (v. Gen. XXXV, 17). Sifra Thazr. ch. II; Nidd. 38ᵇ, opp. שופי.

Ib. IV, 6. Yeb. 83a; a. fr.—3) *hard effort*; בק׳ *by an effort, reluctantly.* Sabb. 12b התירו לנחם וכ׳ בק׳ it was with reluctance that they allowed mourners to be comforted and the sick to be visited on the Sabbath (because it disturbs the Sabbath joy).

קוּשְׁיָא f. (preced.) *difficulty, question, objection, argument.* Snh. 75b, sq. מהאי ק׳ לא נידונה we cannot draw the analogy on account of this argument. B. Kam. 117a אמר להו האי ק׳ והאי ק׳ וכ׳ he told them of one difficulty and of another, and how they were solved. Men. 95b, a. fr. מאי ק׳ what argument is this?, i. e. this is no argument. Ib. מאי קַשְׁיָא (Ms. K. קוש׳). Ḥull. 3b כי קוּשְׁיֵיהּ in accordance with his argument; a. v. fr.—Y. Sabb. XIX, 17b; Y. Pes. VI, 33d top מן קוֹשְׁיֵי מקשי לה וכ׳ what was the difficulty that R. J. found (to induce him to say), provided that &c.?—*Pl.* קוּשְׁיָיתָא. Hor. 13b, v. פִּירְתָּקָא. Yoma 3b לאפוקי כולי קוּשְׁיָיתִין excluding all the cases which we argued. Yeb. 77a top, v. קָשֵׁי; a. fr.

קוֹשֵׁיי, v. preced.

קוּשְׁטָא m. (Pers. ḳushḳ aedificium magnum et altum, Vollers; prob. Semitic, cmp. קִרְשְׁקוּפָא) *high building, tower.* Targ. Ps. LXI, 4 Ms. a. Ar. (ed. Lag. בקושטא ק׳ עשירנא), v. קוּסְטַל.—*Pl.* קוּשְׁטָן. Targ. II Chr. XXXVI, 15.—Sabb. 11a Ar. a. Ms. O., v. קִרְשְׁקוּפָא II.

קַוְשָׁכֶר pr. n. (=קוֹ שָׁכֶר) *Ḳavsheḳer* (*Rule of Falsehood*), a fictitious name of one of the judges of Sodom. Gen. R. s. 50 Ar. (ed., a. Yalk. ib. 84 קץ שקר, v. קָצַץ).

קוּשְׁקָרָא, v. פּוּשְׁקָרָא.

קוּשְׁרִי, Y. Sabb. VI, 8c פיאה ק׳, read: קישורי פואה, v. קִישׁוּר.

קוֹשַׁרְתָּא f. (קשר) *belt of knotted rope, poor man's belt.* Tanḥ. Aḥăré 1 קו שררתידה, read: קוֹשַׁרְתִּידָה his belt (was all that was left to Solomon, v. קוֹד); Y. Snh. II, 20c bot. קִרְשַׁרְתִּידָה; Koh. R. to II, 10; IX, 11 קְשׁוֹרְתִּידָה.—*Pl.* קוּשְׁרָן. Y. Sabb. II, 10c top, v. קוּנְטָרָא.

בֵּית ק׳, קוֹשֵׁשׁ pr. n. pl. (?) *Beth Ḳoshesh.* Y. Yeb. I, 3a bot., v. מְקוֹשֵׁשׁ II.

קוּתוֹנָה, Y. Kidd. III, 64a, v. קִיתוֹנָא.

קוֹתָלָא m., *pl.* קוֹתְלֵי; ק׳ דחזירי *bacon.* Ḥull. 17a; Meg. 13a Ar., v. פּוֹתָלָא.

קָזָא, v. קָאזָא.

קוֹזְדוֹר, v. קוֹסְהוֹר.

קָזַז (cmp. קצץ, נקז) *to cut, divide.*

*Pa.* קִזֵּז *to mark; to calculate, settle, strike the balance.* Y. Ber. IX, 14b bot.; Y. Sot. V, 20c bot. (expl. פרוש קיזי) עביד . . . ומְקַזֵּז חדא עם חדא he commits one sin and does one good deed, and strikes the balance, 'one against one.' Y. Hag. II, 77d bot. דחוות ציימא . . . ומְקַזְּנָה ליה תריי she used to fast one day and mark down two (deceiving herself in her account with God).

קוֹזְמִיקְרָטוֹר, v. קוֹזְמוֹקְרָטוֹר.

קָח m. (b. h.; cmp. Syr. קוחא, P. Sm. 3516) *stalk, shoot.* Succ. 34a, v. צְפִצָפָה; Yalk. Ez. 357.

קָחַח *to be dull, faint.* Targ. Y. II Gen. XXXII, 26 some ed., v. קָהַר.

קָחֳחָא m. (preced.) *faint-colored, gray* (?).—*Pl.* קָחָחִין. Targ. Zech. I, 8 ed. Lag. (oth. ed. קָוָוחִין, קָנָח׳; h. text שרקים).

קָטָא I, קָטַת m. (=קָטַע) *to cut, pluck*; (cmp. קָצַת) *to harvest.* Y. Ter. VIII, 45d top (proverbial expression) אין ק׳ שיחור וכ׳ if he plucks (gains anything), he plucks a piece of coal, if he loses, he loses a pearl (i. e. he risks his life for a trifle); Y. Ab. Zar. II, 41a bot. ק׳ שרדו (corr. acc.).

קָטָא II m. (preced.) *fragment, chip.* Pesik. R. s. 21 ההוא תלמידא ק׳ מן וכ׳ that student is a chip from (the rock of) Mount Sinai; Y. Snh. IV, beg. 22a קָטוֹעַ.

קַטָּא, v. קַטַּנְיָא.

קָאטָאבָה, קָטָאבָה (καταβα) *descend!* Tanḥ. Tsav 2, v. אַלְנָסְטַי.

קָטָאדִיקוֹן, v. next w.

קָטָאדִיקוֹס m. (καταδικος) *collector of fines.* [This meaning of our w. is not recorded in Dictionaries.] Yalk. Jer. 305 משל לארכיטקטון שבנה מדינה ועשה . . . ואחר כך לארכיטקטון שהשליך . . . ויצא ק׳ על אותה מדינה (not קאטרקי) like the case of an architect that built a fortress and made underground passages and caves and secret chambers therein, and who afterwards came forth as a collector of fines against that same city; Yalk. Num. 705 קטריס למדינה (corr. and supplement acc.); Tanḥ. Naso 5 לארכיטקטון שהיה קאטריקוס על מדינה; ed. Bub. 8 יצא לארכיקיטון קטאדיקוס על אותה קאטריקון מדינה (supplement and corr. acc.); (v. Gen. R. s. 24 beg. לאחר ימים נעשה גבאי).

קָטָדִי׳, קָטָאדִיקִי f. (καταδικη) *judgment, sentence, fine.* Ex. R. s. 11 [read:] כאדם שאומר לחבירו לא ירטול פלוני ק׳ זו . . . עליו like a man saying to his neighbor, that man will not undergo that sentence, for such and such stands by him as his patron. Ib. s. 30 [read:] נתן ק׳ לקומיס he passed sentence on the Comes; נתן ק׳ לאברהם he sentenced Abraham (thy seed shall be strangers &c., Gen. XV, 13). Lev. R. s. 18, end בו״ד גובה ק׳ וכ׳ (not קטירקי) a human being (king) collects a fine, and so does the Lord (ref. to Deut. XXII, 19); Num. R. s. 7 יש לו קטריקס (corr. acc.). Deut. R. s. 3 בניך חוטארן ואתה נותן עלי ק׳ thy children sinned, and me thou punishest? Ib. לתת עליך ק׳ אתה וכ׳ (I want) to fine thee; thou hast broken them (the tablets) and thou must replace them. Koh. R. to V, 12 היא ק׳

ק׳ דמלכות וכ׳ ... דידיה it (his wealth) is his punishment; when a verdict from the government comes out against him, he will give whatever he has (to be released). Pesik. R. s. 10 מהו ק׳ שלו what is the fine he has to pay?; a. e.

**קְטָאוֹת**, v. קִיטֵי.

**קְטַב**, Targ. Y. II Ex. XXX, 34, v. קְטַם II.

**קְטַב** *to cut, split.* Targ. Y. Deut. XIX, 5 Ar. (ed. קטע).

**קֶטֶב** m. (b. h.; v. preced.) [*cutting down,*] *pestilence;* ק׳ or מרירי ק׳ [bitter, deadly disease], *Ḳeṭeb* (*M'riri*), name of a demon. Lam. R. to I, 3 שבחם ... ברומן דעקא ק׳ מ׳ מצור in the days of anguish, from the seventeenth of Tammuz to the ninth of Ab, during which Ḳ. M. is about. Num. R. s. 12 (ref. to Ps. XCI, 6) שד ... שמו ק׳ וכ׳ it is a demon, and why is his name Ḳeṭeb? &c., v. בְּזַז, גְּזַז. Ib. ק׳ מ׳ עשור וכ׳ Ḳ. M. is covered with peeling crusts, with hairs and with eyes; Yalk. Ps. 842; Midr. Till. to Ps. XCI. Pes. 111b חזרייה לחאי ק׳ מ׳ וכ׳ he said K. M. coming to his left side.

**קְטָבָא** ch. same.—*Pl.* קְטָבֵי. Pes. 111b תרי ק׳ חוו וכ׳ there are two Ḳeṭebs, one before noon &c.; that of the forenoon is named Ḳeṭeb M'riri, that of the afternoon, 'Ḳeṭeb that wasteth at noon' (Ps. XCI, 6).

**קָטַבְלָא (קָטַבְלָא), קָטַבְלְיָא, קָטַבְלִיתָא, קָטַבּוֹלְיָא** f. (corresp. to a word καταβολία; cmp. κατάβλημα) *a (leather) curtain, spread, cover.* Kel. XVI, 4 ק׳ the hide spread over the bed-frame. Tosef. Sabb. III (IV), 17 קיטבליא חדשה (Var. קטבלא, טבלה). a new leather spread; Y. ib. VI, 8a קטבלייא; Tosef. Ter. X, 11 קיטבילא ed. Zuck. (Var. קטבוליא); Y. Snh. X, 28a bot. קטיב׳. Kel. XXVI, 5 (6) עור קטבוליא Mish. ed. (Talm. ed. קטבולין) the hide which is used as a spread. B. Mets. 90b פרס לה קיטבליא ע״ג דישה (Ms. M. קטבול׳; Ms. F. קרטבליא) if he spread a leather cover over the grain to be threshed (preventing the ox from eating); a. e.—*Pl.* (fr. קָטַבְלִי καταβολή) קָטַבְלָאוֹת, קָטַבְלִיּוֹת. Shek. III, 4 מחפה בק׳ (Ms. M. קיטבל׳) he covered (last year's contributions) with leather spreads. Y. ib. III, end, 47c שמט את הקטבליו׳ (ed. Krot. הקטבליר׳; Bab. ed. קטבליאות; Ms. M. קיטבלאות) when the covers are removed; Tosef. ib. II, 4 שמנו ק׳ (corr. acc.).

**קָטַבְלָא**, v. קַרְטוּבְלָא.

**קִטְבְּלִטוֹן**, v. קָטַבְלִימְטִין.

**קָטַבְלִי, קָטַבְלְיָא**, v. קָטַבּוֹלְיָא.

**קִטְבְּלִיטוֹן**, read:

**קָטַבְלִימְטִין** m. pl. (καταβλήματα) *proceeds of taxes* (v. Sm. Ant. s. v. Eisphora). Num. R. s. 4 חייב ק׳ ... אותו that (deposed) banker owes the proceeds (which he had failed to deliver).

**קָטַדִּיקִי, קָטַדִּיקוֹס**, v. sub קָטָאד׳.

**קָטָה** (=קטע) *to cut off.* Y. Keth. IV, 28b top, v. קָטַע.

**קָטָה** ch., v. קְטָא.

**קָטָה**, Neg. XI, 7 Ar., v. קִיטֵי.

**קִטָּה**, Pesik. R. s. 31 קטה כמין ניכו׳, a corrupt., v. כַּוִּי.

**קְטוֹ**, v. קְטוּתָא.

**קְטוֹל**, v. קִיטוּל.

**קְטוֹלָא, קְטוֹלָה (קְטוּ׳), קְטוּלָא** m. (קְטַל) *manslayer, murderer.* Targ. Is. XIV, 12 (ed. Wil. ק׳, corr. acc.). Targ. Num. XXXV, 16; a. e.—Y. Sot. IX, 24a (expl. בן הרוצחן) [read:] ברייה דקְטוֹלָה son of a murderer; a. e.—*Pl.* קְטוֹלִין, קְטוֹלַיָּא, ק׳. Targ. Y. Ex. XX, 13. Targ. Ps. LXII, 4 (Ms. קְטִ׳); a. e.

**קְטוֹלָא, קְטוּל** m. (preced.) *slaying, death.* Targ. Is. XXI, 15. Targ. Job V, 15 Ms. (ed. קְטִרְלָא). Targ. I Kings II, 26; a. fr.—Lam. R. introd. (R. Joḥ. 1) אכזראה ק׳ (some ed. קטי׳), v. אַכְזָרָאָה.—V. קְטָלָא, a. קִיטוּל.

**קְטוֹלָה, קְטוֹלָא**, v. קְטוּל.

**קְטוּמָא**, v. קְטִיזְמָא.

**קְטוּן**, v. קְטָן.

**קְטוּנִיוֹת**, Yoma 15b, v. קִיטּוֹן h.

**קְטוּנִית** pr. n. pl. Y. Meg. I, 70b bot. (rend. of קְטָת, Josh. XIX, 15), v. Neub. Géogr. p. 189.

**קְטוּנְתָּא, קְטוּנָתָא**, v. קִיטוּנְתָּא.

**קְטוּסְפִּין, קְטוּסְפָּאָה**, v. sub קְטִיסְפָּא.

**קְטוֹעַ** m. (קְטַע) *chopper, hewer.* Targ. Y. I Deut. XXIX, 10.—*Pl.* קְטוֹעֲיָא, constr. קְטוֹעֵי. Targ. Y. II ib.—Targ. II Chr. II, 9 קַטָּעֲיָא.

**קְטוֹעַ** m. (preced.) *chip.* Y. Snh. IV, beg. 22a, v. קְטָא II.

**קְטוּפָא, קְטוּף**, v. sub קִיטֵּשׁ.

**קְטוֹף**, v. קְטַף III.

**קְטוֹפָא** m. (קְטַף) *cutter, grape-gatherer.*—*Pl.* קְטוֹפִין, ק׳. Targ. Ob. 5; Targ. Jer. XLIX, 9 (some ed. קְטָפָא; h. text בצרים). Ib. IV, 16 (h. text נצרים!).

**קְטוֹפָא** m. (preced.) [*ready to be cut,*] *vine with ripe clusters.*—*Pl.* קְטוֹפֵי. Keth. 112a חונחו לחנחו ק׳ וכ׳ (some ed. קְטִרְפֵי) saw the laden vines standing (looking) like calves.

**קְטוּרָא, קְטוּר**, v. sub קִיטֵּשׁ.

**קְטוֹרָא, קְטוֹר** m. (קְטַר II) 1) *knot.* Targ. Y. I Ex. XXXIII, 23 ק׳ דתפילי (strike out דבירא, or דבירא, which came over from Y. II).—2) *band, girdle.* Targ. Y. Deut. XVIII, 4 (v. Ḥull. 138a).—*Pl.* constr. קְטוֹרֵי. Targ. Y. Gen. L, 11 (ed. Vien. קְטוּ׳).—V. קִיטְרָא II.

קְטוּרָה (b. h.) pr. n. f. *Keturah*, the second wife of Abraham. Gen. R. s. 61 זו הגר ... ק' K. is Hagar; Tanh. Ḥayé 8; ib. ק' שהיתה קשורה כנוד she was called K. (the tied up, v. קָטַר II), because she was tied up like a water bag (was chaste). Zeb. 62b קרי עליהו בני ק' (not עליהם, v. Rabb. D. S. a. l. note 70) he cried out over them, sons of K. (i. e. sons of Abraham, but not of Sarah); a. fr.

קטורין כל ק', v. כַּפַּלְטֵירִין.

קטורנים, v. קִטְרוֹנִים.

קְטוֹרְתָּא, קְטוֹרֶת, v. קְטֹרֶת, קְטֹרְתָּא.

קְטוֹ, קְטוּתָא f. (קְטָא) *branch, switch.* Lam. R. to I, 3 (some ed. קְטִיתָא); Num. R. s. 12.

קְטַט (cmp. קצץ) *to cut, diminish.*

*Pilp.* קִטְקֵט [*to make fine,*] (cmp. דִּקְדֵּק) *to even the woof by beating.* Y. Sabb. XII, 13c bot. חשובט וחמקטקט על האריג he who beats to make the web close or to make the woof even; ib.d top; Y. Pes. VI, 33b top.

*Hif.* הֵרִיקַט, v. next w.

קְטַט ch. same.

*Af.* אַקְטֵט (cmp. עָצַר) *to vex, annoy.* B. Mets. 61b (in Hebrew diction) לא תגנב על מנת למיקַט (some ed. למַקַּט; Ms. M. למקט, corr. acc.) 'thou shalt not steal (Ex. XX, 15), not even if it be only with the intention of vexing (thy neighbor, until thou restore the stolen object); Tosef. B. Kam. X, 37; Yalk. Lev. 605; Sifra K'dosh. ch. III, Par. 2; Y. Snh. X, beg. 30a.

*Pa.* קִטֵּט [*to thin,*], (music) *to produce a fine (high) sound, to sing tenor* or *soprano.* Arakh. 13b חני מְקַטְּטֵי וכ' they (the young Levites) sang high, and they (the older Levites) could not do it.

*Ithpe.* אִיתְקַט (v. next w.) *to quarrel.* Nidd. 67b לאו היכי דאיקוט וכ' הוה עובדא ... was it not so with the wife of Abba Mari ... when they had a quarrel, and R. N. went &c.?

*Ithpol.* אִתְקוֹטַט (fr. קוט) same. Targ. Y. Lev. XXIV, 10. Targ. Lam. IV, 15.

קְטָטָה f. (preced.; cmp. meanings of חסר, חרף &c.) *quarrel, dispute, discord,* opp. שלום. Yeb. XV, 1 בינו ק' לבינה וכ' if there had been a dispute between husband and wife (at the time of, or before his alleged death) &c. Y. ib. 14d top אין זה ק' ... לא קדשתני if she had said (at the time of the dispute), thou hast never betrothed me ..., this is not a dispute (on account of which her statement concerning her husband's death is to be rejected); קידשתני ... הדרי זה ק' thou didst betroth me, but thou hast divorced me and not given me my *k'thubah*, that is a dispute (which makes her untrustworthy); Bab. ib. 116a. Ib. מאי טעמא דק' what is the reason that her statement is disbelieved in the case of a dispute? Ib.b דארגיל הוא ק' (Tosaf. דארגיל בה ק' when he was in the habit of quarrelling (whereas she loved him). Ib. עד אחר בק' מהו if there is one witness testifying to the husband's death, is it sufficient also if disunion was known to have existed between them? Ib. כיון דאית ליה ק' וכ' because there has been discord between them, (we apprehend that) she will not be careful to ascertain her husband's death, and get married again. Sabb. 130a מצות שקבלו עליהם בק' a law that the Israelites accepted under quarrel (protest) &c., opp. בשמחה. Pesik. R. s. 38 אם היתה ק' וכ' if there has been a quarrel between a man and his neighbor, how can he obtain forgiveness on the Day of Atonement? Gen. R. s. 8 שלום ... דכולה ק' Peace said (to God), let him (man) not be created, for he will be all quarrel. Koh. R. to IV, 9 (when he saw two men walking on the road, he said) שלום לכון מרי ק' peace to you, men of quarrel (sure to have a dispute); a. e.

קְטָו, v. קִיטֵּי.

קְטַזְיָא, v. קַשְׁיָא.

קטיבליא, v. קָטְבּוֹלְיָא.

קְטֵיגוֹר m. (κατήγορος) *accuser, public prosecutor.* Ab. IV, 11 חטובר ... קולה לו ק' אחד he who commits one sin, acquires one prosecutor for himself, opp. פרקליט. R. Hash. 26a, v. סְנֵיגוֹר. Ex. R. s. 43, beg. Lev. R. s. 19 עלה קְטֵיגּוֹרוֹ וכ' his (Solomon's) accuser (before the Lord) arose &c. Ib. s. 30; a. fr.—[Ab. d'R. N. ch. II קושרין ק', read: קְטֵיגּוֹרְיָא.]—*Pl.* קְטֵיגּוֹרִין, קְטֵיגּוֹרִין. Pesik. R. s. 40 וק' עומדים לפניך ... קטיגוריא (not רים ...) the accusers stand before thee, and the advocates stand before thee, these pleading in our favor, and those bringing charges against us. Y. R. Hash. I, 57b top. Midr. Till. to Ps. VIII, 2 בכל יום הייתם ק' וכ' ed. Bub. (ed. קטיגטרין, corr. acc.) at all times you have been accusers (creating mischief) between me and Israel; a. e.—Gen. R. s. 31, beg. הגיע ק' some ed., read: קְטֵיגּוֹרְיָא.

קַטֵּיגוֹרָא ch. same. — *Pl.* קַטֵּיגּוֹרַיָּא. Targ. Job XXXIII, 23.

קְטֵיגּוֹרְיָא f. (κατηγορία) *accusation, denunciation, prosecution.* Lam. R. to I, 13 קפצה ק' לפני כסא וכ' Prosecution sprang up before the throne of glory, and spoke &c. Ex. R. s. 15 end אחד מלמד ק' שלו וכ' one pleads for his prosecution (proving him guilty), and the other for the defence; ... והוא מלמד ק' אבל הקב"ה but not so the Lord, he defends and he accuses. Pesik. R. s. 40 אומרים ק' (not רים ...), v. קְטֵיגּוֹר. Gen. R. s. 31, beg. הגיע ק' שלהן לפני the charges against them have come before me; a. fr.—Keth. 112b בתלמידים ק' ... דור in the period of the advent of the Messiah there will be prosecution (ill-will) against scholars. Ab. d'R. N. ch. II קושרין ... הרו ק' על משה (not קטיגור) the angels conspired to speak ill of Moses.

קטיגמין, v. קְטֵיגּוֹר.

קטיומא, קטיגמא, v. קְטִיזְמָא.

קְטִיזוּת, v. קִיטֵּי.

קְטִיזְמָה, קְטִיזְמָא f. (κτίσμα) *creature, creation.* Midr. Till. to Ps. XVIII, 36 בו"ד ... ק' שלו אלא מזכיר ק'

וכ' ed. Bub. (not קטרגמא) when a human being sets a memorial to his name, he mentions first his name, and then his creation, but not so the Lord, he records his creation first and then his name, as we read (Gen. I, 1), 'In the beginning created God;' Gen. R. s. 1 (misplaced and curtailed, v. Ar. s. v. קטרזמא); Tanḥ. ed. Bub. B'resh. 4 קטומה (corr. acc.); ib. 5 חטרומא (corr. acc.); Yalk. Sam. 162 קטרומא (corr. acc.).—Y. B. Kam. V, 5[a] top [read:] רשב"ג אומר אומר קַטְרְוָמִי הרא זו (not 'קוט) R. S. b. G. says, he (the purchaser of a breeding slave) may say, it is my creation (i. e. damages for injury to his slave's embryo belong to him).

קַטְיָא, קַטְיָ', קַטְיָ', קַטְיָיא m. pl. (v. קְטָא I) *cucumbers*. Targ. Y. I, II Num. XI, 5.

קְטֵיל, v. קְטַל.

קְטִיל, קְטִילָא, part. pass. of קְטַל.

קְטִילָא f. = קְטוֹלָא, *putting to death*. Targ. Job V, 15, v. קְטוֹלָא.—Constr. קְטִילַת. Targ. Ruth I, 17; Targ. Esth. IX, 5 סייפא ק' death by the sword.

קְטִילָא f. *chain*, v. קַטָלָא ch.

קַטִין I pr. n. m. *Ḳaṭṭin*. Yoma III, 10 (37[a]) בן ק' (Ms. O. קטן) Ben Ḳ.; Tosef. ib. II, 2; Y. Shek. V, beg. 48[c].

קַטִין II m., קַטִינָא I c., קַטִינְתָא f. (קטן) *slender, thin, fine*. Zeb. 62[b] דאריך וק' that the altar may be long and narrow (an oblong instead of a square). B. Mets. 85[a], v. חֲרוּבָא. Arakh. 13[b] קלייהו ק' their voices were fine (high tenor), opp. עב, v. קְטַט. Y. Maas. Sh. IV, end, 55[c] חמית . . . רגלי ק' I saw in my dream that my foot was emaciated. Ḥull. 48[b] ק' a thin pin. Lam. R. to III, 19 (prov.) עד דשמינא עבריד ק' נפשיה דק' וכ' by the time the stout becomes thin, the life of the thin is gone out (until the mighty are punished, the weak perish); a. e.—ארעא ק', v. next w.—*Pl.* קַטִינֵי; f. קַטִינָתָא. B. Mets. 89[a] משליף ק' וכ' he pulls out the slender onions from among the large. Yeb. 43[a] ק' thin (fine) combs, v. אֲלָפִים. Pes. 112[b] גרמי ק' thin bones. Erub. 65[a], v. נוּם ch.; a. e.

קַטִינָא II m. (preced.) *something small*; ק' דארעא (or sub. דארעא) *a small piece of ground*. B. Kam. 59[a] אגב ק' דא' in connection with a small piece of ground. Keth. 91[b] שבק ק' דא' וכ' left to his heirs a small piece of ground worth fifty Zuz. Ib. חני חמשין זוזי דמי דארעא ק' (Rashi: דמי ק') these fifty Zuz I give in payment for the small field. Gitt. 30[b] כמעשה ק' דאביי like the case of the small field that Abayi had to decide upon (Keth. l. c.).—*Pl.* קַטִינֵי. Keth. l. c. תרי ק' דא' two small fields.

קַטִינָא III pr. n. m. *Ḳaṭṭina*, name of an Amora. Ber. 59[a]. B. Mets. 79[a]; a. fr.

קַטִינָאֵי m. pl. (v. קַטִינָא I) *slender onions* (with small heads and long stems, v. פְּלִגְּוּגְלָא, a. Sm. Dict. Ant. s. v. Caepa). Y. Shebi. V, 36[a] top (expl. קיצונים); [R. S. to Shebi. V, 4 reads: קַרִיטָנֵאי (denom. of קְרִיטָא) *summer-onions*.]

קַטִינוּתָא, v. קַטְנוּתָא.

קַטִינְתָא, v. קַטִין II.

קְטִיסִין, Yalk. Ez. 362; Yalk. Dan. 1061, a perversion of קְאנִיסִין, v. קְאנִיסִין.

קְטִיסְפָּאָה, קְטִיסְפָּאֵי m. (next art.) *of Ctesiphon*. B. Bath. 93[b] חריא קטו' (Ms. H. כטרפסאה, emended ק'); Bets. 38[b].

קְטִיסְפָּן, v. next w.

קְטִיסְפוֹן pr. n. pl. *Ctesiphon*, a city in the southern part of Assyria, on the eastern bank of the river Tigris. Targ. Y. I Gen. X, 10 (ed. Vien. קְטַסְפוֹן); Y. II קַטְסִיפוּ (h. text כלנח).—Gen. R. s. 37 (not קטוספין, קטרספין). Lev. R. s. 5; Num. R. s. 10; Yalk. Am. 545 קטס'; a. e.; V. אִקְטְסִיפוֹן.

קַטְוַע m., קַטְוָעָא, קַטְוָעָא f. (קְטַע) *mutilating, barbarous*. Ab. Zar. 10[b] קרו לך מלכותא ק' they will call thee (thy government) a mutilating government (that kills its own subjects); Yalk. Ez. 373; Pes. 87[b].

קְטִיעָא, קְטִיעָה m. (preced.) 1) *dwarfed, puny*. Yalk. Dan. 1062, v. פּוּשְׁקָא.—2) pr. n. m. *Ḳ'ṭi'a*. Ab. Zar. 10[b] בר שלום ק' name of a gentile Roman counsellor, who suffered death for pleading in favor of the Jews, saying to the emperor, They will call thee מלכותא קטיעא (v. preced.); Yalk. Ez. 373.

קַטוּעָתָא, v. קְטִיעָא.

קְטִיף m. (קְטַף) [*the movement of the grape-cutter,*] *cut*. Koh. R. to X, 2 מחמי ליה ק' מן הדרן גיסא showed him (with his hand) a cut from that (left) side (threatening punishment; Var. in Matt. K. מחי וכ' he struck him a cutting blow with his hand).—[Koh. R. to XI, 9, v. קְטַף I.]

קְטִיפָא m., *pl.* קְטִיפֵי, v. קְטוֹפָא.

קְטִיפָה I f. (קְטַף) *plucking*. Pes. 11[a] בשעת ק' while engaged in plucking (instead of cutting the ears for the ʿOmer with the sickle), v. קִיטּוּף.

קְטִיפָה* II f. (קְטַף; cmp. Arab. *ḳaṭifath* vestis externa incisis fimbris instructa) a sort of *cloak* with fringes.—*Pl.* קְטִיפוֹת. Ar. s. v. קטף, quoted from a second version of Sifré (Midrash Sefer Vay'dabber), and explained as Arabic, corresponding to סָגוּם.

קְטִיפְרִיסוֹת, קְטִיפַרְס, v. קְטָפְּרֵיס.

קְטִיקְטוֹן* m. (redupl. of קטט, with formative וֹן; cmp. קְטַקְטַ, a. קַטִין II) *pettiness, narrowness*. Lev. R. s. 15, beg. (ref. to Job XXVIII, 25) as people say, איש פלוני רוחו קצרה . . . רוח ק' this man has a narrow spirit (is selfish), for a spirit of pettiness has been put into him;

[Ar. has קטריטון, ed. Koh. קטרקון, and a different version]; Yalk. Job 916 קטק׳ (Yalk. Lev. 554 רות קצרה).

**קְטִיר** m. (קְטַר II) [*knot,*] *conspiracy.* Yeb. 61ª ק׳ קחזינא הכא I see here a conspiracy (a nomination achieved through bribery).

**קְטִירָה,** Tosef. Kel. B. Kam. IV, 3 Var., v. טִירָה.

**קְטִירְקִי, קְטִירִיקִי,** v. קָטְאִדִּיקִי.

**קְטִיתָא,** v. קְטוּתָא.

**קְטַל** 1) *to cut.* Snh. 74ᵇ if a gentile says to a Jew, קְטוֹל אספסתא וכ׳ cut grass on the Sabbath and throw it to the cattle, or I shall kill thee, לִיקְטְלֵיהּ ולא לִיקְטַל let him cut, that he (the gentile) may not kill him; שדי לנהרא ליקטליה ולא ליקטול but if he says to him, (cut grass and) throw it into the river, let him (the gentile) kill him, but he must not cut, because the gentile's intention is merely to make him commit a sin; Yeb. 121ᵇ. Sabb. 95ª רבך קָטִיל הוה ... thy teacher must have been a cutter of reeds in the marsh (an ignorant man); Snh. 33ª אנן קָטְלֵי וכ׳ are we reed-cutters?; a. e.—2) *to kill.* Targ. Gen. V, 8. Targ. Ex. IV, 23, sq.; a. fr.—Part. pass. קָטִיל, קְטִילָא; f. קְטִילְתָא; *pl.* קְטִילִין, קְטִילָתָא, קְטִילָן. Targ. II Sam. XXIII, 8. Targ. Prov. VII, 26; a. fr.—Cant. R. to III, 4 אריא קטילא קְטִילַת thou hast killed a dead lion; Snh. 96ᵇ עמא ק׳ קָטַלְתָּ thou hast killed a dead people, v. קָטַן. Ib. 74ª אמר ... זיל קָטְלֵיהּ ... ואי לא קָטְלֵינָא לך the governor of my place told me, go and kill that man, or I shall kill thee; א״ל לֵיקְטְלוּהּ ולא תֵּיקְטוֹל וכ׳ said he (Raba) to him, let them kill thee, but do thou not kill; who tells thee that thy blood is redder &c.? Cant. R. to IV, 1 (expl. טרף, Gen. VIII, 11) קטיל וכ׳ killed, as we read (Gen. XXXVII, 33) *ṭarof* &c.; אמר לה אילו לא קָטַלְתִּינְהוּ וכ׳ he (Noah) said to her (the dove), hadst thou not killed it, it would have become a big tree; Lev. R. s. 31 אילו לא קָטַלְתִּינְהוּ; Yalk. Gen. 59; (Gen. R. s. 33 אילו שבקתה); a. fr.

*Pa.* קַטֵּל same, *to kill.* Targ. Ex. XVII, 3. Targ. II Kings XVII, 26; a. fr.—Y. Taan. IV, 69ª ומְקַטְּלִין ... והוון רומים לון the Romans came and massacred them (the inhabitants); a. e.

*Ithpe.* אִיתְקְטִיל, אִתְקְטִיל *to be killed, put to death.* Targ. Ex. XXI, 15. Targ. Prov. XXII, 13; a. fr.—Keth. 35ᵇ אע״ג דמִיתְקְטִיל משלם although he is to be put to death, he must pay damages; a. e.

**קְטַל (קְטָלָא)** קָטְלָא m. (preced.) *killing, death-penalty.* Targ. Lev. XX, 9; 11 (O. ed. Berl. קַטָּל׳). Targ. Prov. XXIV, 11; a. e.—Snh. 11ª שמעון ... לחרבא ויחברוהי לק׳ Simon and Yishmael are destined to fall by the sword, and their colleagues to be executed. Ab. I, 13 ק׳ חייב deserves death. Snh. 73ᵇ מסרה נפשה לק׳ she was prepared to die (resisting her assailant). Ib. 78ᵇ קָטְלֵיהּ ... בר ק׳ הוא במאי he was guilty of a capital crime, but Moses did not know in what manner he was to be executed. Ib. 79ᵇ אי בר ק׳ הוא וכ׳ if he is to be put to death &c. Keth. 35ª האי בק׳ כתיב this (*makkeh,* Lev. XXIV, 21) refers to slaying (and not to wounding); a. fr.

**קַטְלָא,** f. (catella) *chain, necklace.* Kel. XI, 8 ק׳ שחוליות שלה וכ׳ a chain the links of which are of metal and strung on a linen or a woolen thread. Ib. שירי ק׳ וכ׳ the fragments of a necklace (in order to be susceptible of levitical uncleanness) must be large enough &c. Meil. V, 1. Tosef. Kel. B. Mets. I, 9; a. fr.—*Pl.* קַטְלָאוֹת, קַטְלָיוֹת. Ib. 13; Kel. l. c. Ab. Zar. I, 8 (19ᵇ) אין עושין ... קוטלאות וכ׳ (omitted in Y. ed.) you must not manufacture jewelry for idols: necklaces &c.; a. e.—Gen. R. s. 98 שיירין וקַטְלִין וכ׳ chains, necklaces &c.

**קַטְלָא** ch. same.—*Pl.* קַטְלַיָּא, קִטְלַיָּא, קַטְלִין. Targ. Y. I Gen. XLIX, 22 (Y. II קְטִילִין). Targ. Y. I Num. XXXI, 50; a. e.

**קִטְלָא,** Yalk. Ps. 848 ק׳ דימא, v. קָלִיט.

**קַטְלָה,** v. קַטְלָא h.

**קַטְלָן, קִטְלָנָא** m. (קטלו, enlargement of קטל) [*chopping place,*] *counter for retail sale* of provisions &c., opp. to חפתק, אוצר &c. Ab. Zar. 40ᵇ הנמכר ... יין תפוחים בק׳ וכ׳ (Ar. קַטְלַיזָא) apple wine of gentiles ... which is sold over the counter is forbidden, because they mix it with wine; Tosef. ib. IV (V), 12 בקטלזון בשוק הרי זה אסור ... ed. Zuck. (ed. incorr.) at retail, in the market. [Ab. Zar. l. c. הנמכרין בק׳ לפני חנוני, read as Tosef. l. c.: בסלולה.] Tosef. B. Bath. V, 4, v. פִּרְקַטְנִי. Tosef. B. Mets. VI, 13 המוכר בקוּטַלְזִין, בקַטְלוֹזִין ... בדרך שמעמיד בקטלזון ed. Zuck. (Var. בקַטְלַזִין, *pl.*) if one sells his neighbor wine or oil to be delivered during the whole year (taking payment in advance), he must charge him as he would charge at retail, (being paid as he delivers; otherwise it would be usury).

**קִטְלִיזוֹן, קִטְלֵיזָא,** v. preced.

**קִטְלִיקִין, קִטְלִיקוֹס,** v. קָתוֹלִיקוֹס.

**קַטְלִית** f. (קטל) [*club-shaped,*] *the thigh with the knee-pan.* Ohol. I, 8 שלשה בק׳ there are three limbs in the *ḳaṭlith.*

**קָטְלַפְטָא** (κατὰ λεπτά) *piece by piece, in small quantities.* Lam. R. to I, 1 (חצר) Ar., v. לוּקְטָא.

**קָטַם** I (cmp. גדם) *to cut, chop, lop.* Shebi. II, 4 וקוֹטְמִין אותן and trim them; [oth. opin., v. קָטַם II]. Y. Sabb. VII, 10ᵇ bot. הקוֹטְמָהּ he that clips it (the wing-feather); Tosef. ib. IX (X), 20; Bab. ib. 74ᵇ הקוֹטְמוֹ. Bets. 33ᵇ לא יִקְטְמֶנּוּ ואם קָטְמוֹ וכ׳ ... one must not nip it in order to smell at it, but if one did &c.; a. fr.—Part. pass. קָטוּם; f. קְטוּמָה; *pl.* קְטוּמִים &c. Succ. III, 4 שנים ק׳ ואחד אינו ק׳ if two (of the three myrtle sprigs) are broken on the top, and one is not. Y. ib. 53ᶜ bot. ק׳ הדר even if the point is broken off, it may still be called *hadar* (beautiful); ib.ᵈ top ק׳ הדור; a. e.

*Pi.* קִיטֵּם same. Tosef. B. Kam. II, 1, v. קִרְטֵם.

*Nif.* נִקְטָם *to be lopped, nipped.* Succ. III, 1 נ׳ ראשו if its top is broken off; ib. 2; 3; a. e.

**קְטַם** I ch. 1) same, *to break off, pluck.*—Part. pass.

קְטָרִים. Targ. Y. Gen. VIII, 11 Ar. (ed. לקרט; h. text טרם).—2) *to crumble, crush.*—Denom. קְטַם III.

**קָטַם** II (denom. of קְטַם III) *to cover with ashes* or *powder.* Shebi. II, 4 קוֹטְמִין אותן you may cover them with powder (v. אָבַק); [oth. opin., v. קָטַם I.]—Esp. *to cover embers with ashes* on which to put dishes to be kept warm for the Sabbath. Y. Sabb. III, beg. 5c חקוֹטֵם עד שיקטוֹם וכ׳ he that covers must not put dishes on until he has sufficiently covered (choked the flame). Ib.; Bab. ib. 37a קָטָמָה, v. לָבָה; a. e.—Part. pass. קָטוּם; f. קְטוּמָה &c. Ib. Tosef. ib. III, (II) 3 אחת גרופה וק׳ one part of the double store being swept or covered. Ib. 2 הרי הן כק׳ they are considered as if they were covered; a. e.

**קְטַם** II ch. same. Tam. 29b משום דקָטְמֵי vers. of Ḳorban Ahăron and of Rabad to Sifra Vayikra, N'dab., Par. 4, ch. VI (ed. דקטרי) because these kinds of wood cover up the flames with their ashes.

**קְטַם** III, **קְטָמָא, קְטָמָא** I m. (קְטַם I, 2) *ashes, powder.* Targ. Gen. XVIII, 27. Targ. Y. Ex. IX, 8 ק׳ דקיק (h. text פיח). Targ. Lev. I, 16 (h. text דשן); a. fr.—Ḥull. 51b ק׳ נהירלא (fem.), v. נְהַל. Ber. 28a, v. חַצְבָּא; a. fr.—[Midr. Till. to Ps. XII קישטמא כולה ed. Bub., v. קוּפְסָא.]—[Targ. Zech. VI, 3 קטמין Ar., v. קְטָמָנָא.]

**קְטָמָא, קְטָמָא** II m. (קְטַם I, 1) *that which is lopped;* (euphem.) ק׳ ברית (cmp. גְּזִירָתָא) *membrum virile.* Targ. Y. II Deut. XXV, 11 ברית קיטמירה (not קישמי; h. text מבשרו).

**קטמוס,** Y. Taan. IV, 69a bot., read: הטומוס or קִרְנָסוֹס.

**קְטָמִית** f. (v. קְטַם III) *powdered earth.*—*Pl.* קְטָמִיּוֹת. Gen. R. s. 90 נתן בהם עפר וק׳ וכ׳ (Ar. קוּטָמִיּוֹת) he put in them (the grain stores) dust and powder, things which preserve the fruits (cmp. חוּמְטוֹן); Yalk. ib. 148 קמאירות (corr. acc.).

**קְטָמָנָא, קְטָמָנָא** ק׳ m. (קְטַם III) *ash-colored.*—*Pl.* קְטָמָנִין, ק׳. Targ. Zech. VI, 83 (Ar. קטמרן, corr. acc.; h. text אמצים).

**קטן,** Yalk. Sam. 124, ק׳ השמן, read: קִרְחוֹן.

**קְטָן,** v. קוֹטֶן.

**קָטַן, קָטֵן** (b. h.) *to be short, small, inferior.* Gen. R. s. 76 (expl. קטנתי, Gen. XXXII, 11) אינני כדאי ... כדאי אני אכל קְטַנְתִּי מכל וכ׳ I am not deserving (of any of the mercies &c.); R. L. says, I am deserving, but I am too small for (unworthy of) *all* the mercies &c.

*Hif.* הִקְטִין 1) *to make small; to subordinate.* B. Bath. 90b מַקְטִינֵי אֵיפָה those who make the Ephah (measure) small (Am. VIII, 5). Y. Sot. IX, 24b Samuel was surnamed 'the small', לפי שהוא מַקְטִין את עצמו because he made himself small (bore himself humbly). Gen. R. s. 37 (play on ויקטן, Gen. X, 25) מקטין את עסקיו made his affairs small (was contented with subordinate services); מקטין את עצמו ואת עסקיו subordinated himself and his affairs, v. צָעַר. Meg. 11a, v. קַטְנוּת; a. e.—2) *to grow smaller, be narrower.* Lev. R. s. 31 מַקְטִינוֹת, v. רָחַב; Pesik. Ḳumi, p. 145a; ib.b מקיטנות (corr. acc.).

*Hof.* הוּקְטַן *to shrink.* Snh. 81b עד שיוּקְטָן, v. מַעְיָן.

*Nithpa.* נִתְקַטְּנָה *to be reduced, become less.* Tosef. Sot. XV, 5 Var. נתקטנה חסידות וכ׳ ... משמת when Abba José ben Ḳiṭnith died, piety became rare in Israel; v. קִישׁוּנְתָּא.

**קָטֹן, קָטָן** m., **קְטַנָּה** f. (b. h.; preced.) *small, young; inferior.* Y. Kil. IV, beg. 29a. Ab. IV, 19, a. fr. שמואל הק׳ Samuel the junior; Y. Sot. IX, 24b, v. preced. Yeb. II, 8 ומה אם הק׳ שהוא a younger brother. Gen. R. s. 37 מקטין וכ׳ if an inferior person that is contented with a subordinate position (v. preced.) is thus rewarded, how much more a great man &c. Gen. R. s. 93 קָטָן של שבטים one of the youngest of the tribes; Yalk. ib. 152 (not קטנו); Yalk. Ps. 762; a. fr.—Esp. *minor,* a boy under thirteen, a girl under twelve years. Gitt. 65a שלש מדות בק׳ וכ׳ there are three legal stages of a minor: when he throws away a pebble &c., v. צְרוֹר II; וכנגדן בק׳ מתקדשת וכ׳ and in the corresponding stage a girl may be betrothed subject to protest (מיאון). Ib. II, 6 קבל הק׳ והגדיל if he received a letter of divorce (as a carrier) while he was a minor, and reached majority before delivery. Ber. 47b; a. fr.—Sot. 22a (among those who are a ruin to the world) ק׳ שלא כלו לו וכ׳ a child whose months are not complete (a prematurely born child), expl. ib. 'a student who disregards his teacher', or 'a student who constitutes himself a teacher before regular ordination.'—*Pl.* קְטַנִּים; קְטַנּוֹת. Tosef. Snh. XIII, 1 קטנים בני רשעי ארץ ed. Zuck. (Var. קְטַנֵּי) children of the wicked of the land that died in childhood; Snh. 110b; Y. Shebi. IV, end, 35c ק׳ ישראל children of Israelites (that died); ק׳ גוים of gentiles. Keth. II, 3 ק׳ היינו we were minors (when we signed as witnesses). Ib. VII, 9 מומין הק׳ minor physical blemishes. Sot. 48b אמנה ק׳, v. אֶמְנָה. Ib. 49b מק׳ חסידים of the youngest (last) of the pious men (v. next w.); a. fr.—Euphem. קְטַנִּים (sub. נקבים) the minor functions of the body, *urinating.* Ber. 23b; a. fr.

**קְטָנוּת** f. (preced.) 1) *youth; inferior position.* Lam. R. introd. (R. Joh. 1) אוי ... שבקְטָנוּתוֹ וכ׳ woe to the king who succeeded when he was young but failed in his old age. Meg. 11a (ref. to חקטן, I Sam. XVII, 14) כשם שבקטנותו הקטין וכ׳ as in his inferior position he (David) subordinated himself to one greater ..., so when he was king &c.; a. e.—2) *humility, modesty.* Ib. הוא בקטנותו he was always the same as to his humility.—3) (sub. אמנה) *want of faith, pusillanimity.* Sot. 48b (ref. to Zech. IV, 10) מי גרם ... ק׳ שהיתה בהן שלא האמינו וכ׳ (not שהירה) what causes the table of the righteous in the hereafter to be contemptible? The pusillanimity that was in them, in that they had no faith in God; Yalk. Zech. 571.—4) *the thinner end, tail-end* (cmp. קוֹטֶן). Sot. IX, 15 (49a) Abba José was surnamed שהירה קְטָנוּתָן של וכ׳, קטונתא (Y. ed. תמצותן; Bab. ed. קטנתא) because he was the tail-end (the last) of the pious men (v. קָטֹן, *Nithpa.*); (ib. 49b שהירה מקטני חסידים, v. preced. w.).

**קַטְנוּתָא** ch. same, *younger days.* Gitt. 29b הא דאבא

דק' היא (Ar. דקטרנותא) this my father's opinion dates from his early days.

**קְטַנְטִין** m. (reduplic. of קטן) *a subordinate officer, attendant of a magistrate.* Midr. Till. to Ps. LIV, 3 ק' שהוא רודף לאדם וכ' ed. Bub. (oth. ed. אחר חבירו, corr. acc.) if an attendant persecutes a man, he may complain against him to the lieutenant (hyparch), and if the lieutenant persecutes him, he may complain to the king; Yalk. ib. 771 קְטַנְתָּן ... קובל עליו לאפיקורוס וכ' (read: לאפיטרופוס) if an attendant ..., he appeals to the proconsul &c.

**קְטָנִי, קְטָנִית,** v. sub קִיטֵּן.

**קְטַנְתָּא,** v. קִיטוּנְתָּא a. קַטְנוּת.

**קְטַנְתָּן,** v. קְטַנְטִין.

**קְטַע** (cmp. גְּדַע) *to cut off, lop, mutilate.* B. Kam. VIII, 1. Ib. 7 האומר ... קְטַע את ידי וכ' if one says to one's neighbor, cut my hand off, he (who did so) is bound to pay damages. Ab. Zar. I, 5 קוֹטֵעַ את וכ' one may cut off its toe and sell the cock to the idolater. Ib. 10[b] יְקָטְעֶנָּה, v. נוֹמִי; a. fr.—Part. pass. קָטוּעַ. Nidd. 64[b]; Keth. 10[b] דור ק', v. הוֹרְקָטִי.

*Pi.* קִיטֵּעַ same, also *to cut through.* B. Kam. 83[b] ... יכול מְקַטְּעִין את ידו (Ms. M. נְקַטְּעִין) (from Ex. XXI, 24) you might think, if a person cut a man's hand off, one (we, the court) should cut his hand off. Tanḥ. Ḥayé 3 מְקַטְּעִין ויוצאין וכ' they (the waters) cut through and come forth between the mountains.—*Part. pass.* מְקוּטָּע; f. מְקוּטַּעַת; *pl.* מְקוּטָּעִים, מְקוּטָּעִין; מְקוּטָּעוֹת *lopped, defective.* Pesik. R. s. 31 שהיו אצבעותיהם מק' their fingers were mutilated (bitten off).—חדשים מק' (or sub. חדשים) incomplete months, a fraction of the last month of pregnancy. Y. Bets. I, beg. 60[a], v. סום I. Bekh. 21[a] אינה יולדת למק' an animal does not give birth before the due number of months is completed; a. fr.

*Hithpa.* הִתְקַטַּע, *Nithpa.* נִתְקַטַּע *to be cut off, crippled.* Pesik. R. l. c. ונתקטעו אצבעותינו our fingers were mutilated (by the handcuffs); Midr. Till. to Ps. CXXXVII; Yalk. Ps. 884. Taan. 21[a] יתקטעו ... רגלי may my feet that paid no regard to thy feet be crippled.

**קְטַע** ch. same, 1) *to cut off, break off.* Targ. II Chr. XXXIV, 4 (h. text גדע). Targ. Y. Deut. XIX, 5. Targ. Y. II Num. XIII, 23. Targ. Y. Ex. XXXIX, 3; a. fr.—Lam. R. to I, 1 (העיר) קְטַע קִטְעָךְ cut thy cut (garment, i. e. mind thy own business). Y. Sabb. VI, 8[c] bot. מִיקְטוֹעַ, v. בְּרִיסָא. Y. Meg. IV, 75[b] bot., v. דִּירְבּוּרָא. Ib. אין קָטְעִין ראשך וכ' and if they were to cut thy head off, do not listen to them; a. fr.—Part. pass. קְטִיעַ; f. קְטִיעָא; *pl.* קְטִיעִין; קְטִיעָן. Targ. Y. Num. XI, 32 דק' he that was crippled. Targ. Y. Ex. XXI, 21 תרין יומין ק' two days incomplete (v. preced.). Targ. Y. Gen. XLVI, 29; a. e.—Pesik. Naḥămu, p. 125[b], a. e.—ק' לישנא tongue-cut, stammerer, v. פְּסִילוֹסָא.—2) *to cut short, end.* Gen. R. s. 44; Yalk. ib. 77, v. מְלָבֵי.—3) *to form cakes* (v. קָטַף). Targ. Y. Ex. XII, 39.

*Pa.* קַטַּע same. Targ. Job XVI, 13 Ms. (ed. *Pe.*; h. text יפלח). Targ. II Chr. II, 9; a. e.—Y. Sabb. VII, 10[a] bot.; Y. Bets. IV, 62[c] bot., v. בגומא. Y. Meg. l. c. ולינן מְקַטְּעִין לון do we not break a portion of the Pentateuch (סִדְרָא) וכ' for their sake (divide the recitation of a Sidra among the school children)? Y. Ned. IX, 41[c] (we say to him who vowed revenge, ref. to Lev. XIX, 18) חזר ... חזר מְקַטֵּע וחמחי לידיה he chopped meat, and the knife struck his hand, wilt thou again strike his hand?, i. e. if he did wrong, he hurt himself. Y. Sabb. XII, beg. 13[c], v. פְּסִיפָּס. Bets. 25[b] מקטע רגליחון וכ', v. חֲצוּבָא II, a. נְטִיעָה.

*Ithpe.* אִיתְקַטַּע *to be cut, shortened.* Targ. Y. Gen. XXIV, 61. Targ. Koh. VIII, 13.—Y. Peah VIII, end, 21[b] ... ירדה יִתְקַטְּעוּן, v. פְּשַׁט.

**קָטָע,** v. קִיטוּעָה.

**קָטֵעַ,** v. קִיטֵּעַ.

**קְטָעָא, קְטַע'** m. (preced. art.) *cut, the garment under the tailor's hand.* Lam. R. to I, 1 (העיר), v. קְטַע.

**קְטָעָא,** v. קְטוֹעַ.

**קָטַף** (b. h.; cmp. קטע, קטל, a. גדם) *to cut, break off, pluck.* Lam. R. to I, 12, v. עוֹלֵלָה.—Part. pass. קָטוּף; f. קְטוּפָה. Ber. 47[a]; Tosef. Meg. IV (III), 27, a. e. אמן ק', v. infra.—Pirké d'R. El. ch. XXIX עוללות קְטוּפִין premature (undeveloped) grapes.

*Nif.* נִקְטָף, *Hithpa.* הִתְקַטֵּף *to be plucked, broken off.* Tosef. l. c. קטופה יִקְטְפוּ שנותיו ... המונה אמן he who pronounces a broken Amen (v. אָמֵן II), his years shall be broken off; Ber. l. c. יִתְקַטְּפוּ; Y. ib. VIII, end, 12[c] תִּקָּטֵף נשמתו his soul shall be plucked off (he shall die before his time).

*Pi.* קִיטֵּף 1) same. Esth. R. to I, 9, v. עוֹלֵלָה.—Esp. ק' בעוללות [*to do plucking among the small single bunches,*] *to initiate persecution with attempts to destroy the young generation.* Gen. R. s. 42 הראשון התחיל מְקַטֵּף בע' וכ' the first enemy began with breaking off the young bunches, the second with thinning the clusters (v. גֶּפֶב) &c.; Lev. R. s. 11; Ruth R. introd. (ושם האיש).—Nidd. 66[b] בניהר משום דמיקטף she must not wash her head with natron, because it plucks (uproots) the weakly rooted hairs (which left on the head prevent the water from immediate contact with the body; v. חוּץ I); a. fr.—Trnsf. (of fire) *to creep along the ground of a field,* opp. קָדַח. Y. B. Kam. VI, 5[c] top במקטפת (Bab. ib. 61[a] בנכפפת), v. קָדַח.—2) *to tear in pieces a lump of dough* to form cakes, for which purpose the kneader moistens his hands with water, oil &c.; hence: *to form dough and smoothen its surface.* Y. Pes. II, end, 29[c] אין לשין ... אבל מְקַטְּפִין וכ' you must not knead unleavened bread (for the Passover night) with liquors (juice of fruit, oil &c.) but you may form it with liquors; Bab. ib. 36[a]. Ib. את שלשין בו מקטפין בו only such liquid as may be used for kneading, should be used for forming. Ib. 42[a] אחד שמְקַטֶּפֶת וכ' one vessel in which she dips her hand when forming the cakes, and another &c.; a. e.—*Part. pass.* מְקוּטָּף; f. מְקוּטָּפֶת &c. *broken off, nipped* Midr. Till. to Ps. LXXIII, 4 אחת מק' ואחת מעוכה ... האשה ed. Bub. (ed. מעוסה, corr. acc.) when a woman spins a yarn, once a thread is broken (and must be knotted), and once it is rubbed off (crumbled, too thin). Gen. R. s. 99

יצא . . . ואזניו מק' Reuben came forth with his ears clipped (his pride humbled); (comment.: his ears hanging down like a nipped plant, i. e. saddened).

קְטַף I ch. same. Targ. O. Lev. XXV, 11 (Y. *Pa.*; h. text בצר). Targ. Deut. XXIII, 26. Targ. I Sam. II, 31 (h. text גדע). Targ. Ez. V, 11 (h. text וגרע); a. fr.—Lam. R. to I, 22 דקטפתי וכ' . . . קָטִיף, v. עוֹלְלָא. Y. Gitt. III, end, 45[b] דאינון קָטְפִין בתר קדימתא וכ' (not קדמיתא) they cut the grapes after the first east wind after Succoth; a. fr.—Part. pass. קָטִיף. Koh. R. to XI, 9 כרון נתירך ק' וכ' now that thy nose is nipped (hanging down like a faded plant), thy ear heavy of hearing &c.

*Pa.* קִטֵּף 1) same. Targ. Y. Lev. XXV, 11; a. e.—Lam. R. l. c., v. supra.—2) *to break off, interrupt.* Ab. Zar. 72[b] דקא מְקַטֵּיף קשופי (Rashi דמפסיקי פסוקי, read דמפסיק) he breaks off (the connection of the flow, withdraws the pouring vessel before the jet reaches the vessel into which the wine is poured). Ib. קַטְפִי קטופי (not קטפי; Ar. ed. Koh. קטירפתו) interrupt you the flow!

*Ithpe.* אִתְקְטִיף *to be broken off, lopped, mutilated.* Targ. Is. XLVI, 1, sq. (h. text קרס). Targ. Jer. XLVIII, 25 (h. text נגדע); a. fr.

קְטָף m. (preced.) [*incision,*] *resin gained by tapping, balsam*; עץ הק' (or sub. עץ) *balsam-tree.* Shebi. VII, 6 אין לק' וכ' the law of the Sabbatical year does not apply to the balsam tree; Tosef. ib. V, 12 יש לק' שביעית (ed. Zuck. לקט בש', corr. acc.) the law does apply; Y. Orl. I, 61[b] bot. Nidd. 8[b] קָטְפוֹ זה פריו its resin is its fruit. Ker. 6[a] חצרי . . . מעצי ק' *tsŏri* is the sap that drips from resinous trees. Gen. R. s. 91, v. בַּלְסָם; a. fr.

קְטַף II, קְטָפָא, קְטָף I ch. same. Targ. Gen. XXXVII, 25. Ib. XLIII, 11 (Y. קָטָף). Targ. Y. I Ex. XXX, 34 (Y. II ed. Vien. קָטַב, corr. acc.; h. text נטף); a. e.—Ab. Zar. 35[b] גַּוְוָזָא I; ק' דפירי the sap which flows out of incisions in fruits; Nidd. 8[b]. Ib. ק' פירא resin is considered as fruit (v. preced.). Ber. 48[a] מִקְטָפֵירָה, v. בּוּצִינָא; a. e.

קְטַף III קְטָפָא, קְטָפָא, קִיטְפָא II m. (קָטַף) *plucking, cutting grapes, vintage.* Targ. Mic. VII, 1 (ed. Lag. a. oth. קְטוֹף). Targ. Lev. XXVI, 5. Targ. Jer. XLVIII, 32; a. e.

קטפורוס, v. next w.

קָטָפְרַס, קָטָפוֹרַס f. pl. (καταφοράς, acc. pl.) *downward strokes,* in gen. *blows, lashes.* Pesik. B'shall. p. 81[b] אתה לוקה וכ' עשר ק' thou art doomed to receive ten strokes,—they are the ten Egyptian plagues—, and to pay a fine &c.; Yalk. Ex. 225. Lev. R. s. 18 בו"ד נותן ק' וכ' a human authority decrees lashes, so does the Lord; Num. R. s. 7 יש לו קטפרס (read: נותן קטפו'). Ex. R. s. 30 [read:] לוקה ק' (not לקח ה' ק') receives a certain number of strokes; a. e. Ib. קטפורוס (corr. acc.).

קטפירס, v. preced.

קטפרטקיס, v. קָטָפְרָקְטוֹס.

קָטָפְרָס, קָטָפְרִיס m. (καταφέρης) *sloping downward; gutter* (=h. מדרון). Ohol. III, 3 אם חית מקומו קטפריס ed. Dehr. (ed. רס . . .) if the place whereon he stood was sloping. Ib. וחרא ק' Mish. ed. (Bab. ed. וחק, corr. acc.) and it (the sill) is sloping. Toh. VIII, 8; sq. Gitt. 78[b] חיתה ירה . . . כק' if she held her hand (to receive the letter of divorce) like a gutter (sloping downward). Y. Erub. VIII, end, 25[b] מבפנים כד הווה ק' (not חוח בר קטיפרס) when the trough slopes inward; a. e.—*Pl.* קָטָפְרִיסוֹת. Y. Shek. VI, 50[a] top מי ק' חן וכ' (not קטרם) they are gutter waters (and therefore) unfit for &c.

קָטָפְרַס, v. קָטָפְרָס.

קָטָפְרַקְטוֹס m. (κατάφρακτος, v. Sm. Ant. s. v. Cataphracti) *mailed in full armor* (on horseback). Cant. R. to I, 9 יצא פרעה ק' (not קטפרטקרס) Pharaoh went forth in full armor, so, as it were, did the Lord (Is. XLII, 13).

קְטַקְט, v. קָטַט.

קָטַר I (b. h.; cmp. כתר a. עטר) [*to circle,*] *to rise in circles, to smoke.* Ker. 6[b] דבר שקוטר ועולה וריחו וכ' (not שקיטר) something which circles and rises, and whose savor spreads. Ib. מה לשון קטרת דבר שקוטר ועולה *k'toreth* means something which circles &c.

*Pi.* קִיטֵּר *to offer incense* (mostly with ref. to idolatrous rites). Tosef. Snh. X, 2 אחד העובד . . . ואחד המְקַטֵּר וכ' whether one worships (an idol), or sacrifices, or offers incense &c.; Ker. 3[b]. Ib. מקטר לשד וכ' who makes incense rise to a demon in order to exorcise him; Snh. 65[a]. Ber. 53[a], v. בָּשַׁם. Lev. R. s. 7, v. infra; a. fr.—*Part. pass.* מְקוּטָּר; f. מְקוּטֶּרֶת *perfumed.* Pirké d'R. El. ch. XXX (play on קטורה) שהיתה מק' מכל וכ' she was (through her good deeds) more savory than all kinds of spices; Gen. R. s. 61 שמק' מצות וכ' she was perfumed with godly deeds and good works (v. קָטַר II).

*Hif.* הִקְטִיר same (mostly with ref. to the Lord). [Tosef. Snh. X, 3 והמקטיר, prob. to be read: והמְקַטֵּר.] Men. 110[a] (ref. to Mal. I, 11) אלו . . . כאילו מַקְטִירִין וכ' this refers to the students engaged in the Law; wherever it be, I account it to them as if they were offering incense and bringing sacrifices to my Name. Lev. R. s. 7 (ref. to מִקְטַר קטרת, Ex. XXX, 1) אין כתיב כאן אלא בקטרת המזבח הרי מַקְטִיר . . . מקטיר וכ' it says not 'being perfumed with incense', but 'perfuming with incense', the altar gave forth incense of itself. Ber. 7[a] פעם . . . לְהַקְטִיר קטרת וכ' once I entered to let incense rise in the Holy of Holies; a. fr.

*Hithpa.* הִתְקַטֵּר *to be perfumed,* v. supra.

קָטַר ch. same, v. infra.

*Af.* אַקְטַר *to let incense rise.* Targ. O. Ex. XXX, 1. Ib. 7 (Y. some ed. *Pe.*). Targ. O. ib. XL, 27; a. e.

קָטַר II (b. h.; v. preced.) *to wreathe, tie.* Gen. R. s. 61 (play on קטורה) קָטְרָה מצות וכ' Ar. (ed. שמקוטרת, v. קָטַר I) she wreathed (made a crown of) godly deeds &c.; Yalk. ib. 109; Yalk. Chr. 1073.—[Gen. R. l. c. מן קטר, a

grammatical gloss, v. Yalk. Gen. l. c., and Ar. s. v. קטר 2.]—Part. pass. קָטוּר; f. קְטוּרָה &c. Midd. II, 5 (ref. to קְטָרוֹת, Ez. XLVI, 22) אין קָטוּרוֹת אלא שאינן מקורות 'fenced in' means that they were not roofed; Yalk. Ez. 381.

קְטֵיר, קַטַר ch. same, *to tie*. Targ. Jud. XV, 4. Targ. Gen. XXXVIII, 28; a. fr.—Part. pass. קְטִיר; f. קְטִירָא, קְטִירַת &c. Targ. Y. ib. XXII, 4 (ed. Amst. קָטַר, read: קָטַר). Targ. Prov. XXII, 15; a. fr.—Koh. R. to III, 2 [read:] הן דאת קָטֵיר לולבך קָטַר אלפך when thou tiest thy Lulab, tie thy ship; Gen. R. s. 6, a. e., v. לוּלָבָא. Ber. 16ª, v. גְּנוּנָא. Bekh. 31ª דאתו קטיר, v. תַּבְתָּקָא. Koh. R. to IX, 10 ... אריתון וקַטְרוּ ברגלי get a rope and tie it to my feet. Y. Erub. X, 26ᶜ top קטיר בגמי (not קטר) tied with reed-grass. Y. Gitt. IV, 46ª (we must not help captives to escape) מפני דלא יהוון קַטְרִינון ... this law is made for the benefit of the (remaining) captives, that they (the captors) may not chain them; a. fr.—2) (v. קָטַשׁ) *to gather, be covered*. Ber. 59ª, v. עֲרָבָא a. עֲנָנָא.

*Pa.* קַטֵּר same. Part. pass. מְקַטָּר, מְקַטָּרָא &c. Targ. Ez. XLVI, 22 מְקַטָּרָן fenced in (v. preced.).—Y. Ned. VI, 39ᵈ top חלבא מקטרא bound (curdled) milk, v. קוֹם.

קַטָּרָא, קְטָרָא, v. קִיטָרָא.

קַטְרֵב m. *a cross-piece in front of yoked animals;* [oth. opin., v. Koh. Ar. Compl. s. v.: *the pin fastening the ropes of the yokes to the pole*]. Kel. XIV, 4. Ib. XXI, 2.

קְטַרְבָּא ch. same. Targ. Y. Num. XIX, 2.

קְטַרְגֵ (a transposed denom. of קַטֵּיגוֹר) *to denounce, bring charges; to incite anger against*. Y. Sabb. II, 5ᵇ top אין השטן מְקַטְרֵג וכ' Satan brings charges against man only in the hour of danger. Ib. מצוי לקַטְרֵג ... בשלשה on three occasions Satan is ready to bring charges; Koh. R. to III, 2 (not למקטרוג). Y. Snh. II, 20ᶜ bot. קִיטָרְגוֹ, v. ר"ד; Cant. R. to V, 11; Lev. R. s. 19. Gen. R. s. 49, end ... עמד הדיין והמְקַטְרֵג הולך וכ' when the judge rises, the advocate is silenced, and the accuser goes to carry out his mission (of punishment). Esth. R. to III, 8 כל מה שהיה המן מקטרג וכ' against every charge that Haman preferred against Israel here below, Michael spoke in their defence above. Midr. Till. to Ps. LXXIV (ref. to Is. LXVI, 6) החריבו מקטרג (ed. Bub.) the destroyed Temple is the accuser; ומהו מק' וכ' and what does it say in the way of accusation? Hear the voice of the Lord &c.; Yalk. ib. 809; a. fr.

*Hithpa.* הִתְקַטְרֵג *to be denounced*. Esth. R. l. c. אין בניך מִתְקַטְרְגִין וכ' thy children are denounced (by Haman) not for worshipping idols, nor for unchastity or bloodshed, but they are denounced only because they observe thy laws.

קַטְרֵג ch. same. Targ. Job XXXVII, 20 (h. text יְבֻלָּע). Targ. Y. Num. XXIX, 1.

קִטְרוֹן, קִי' I (b. h.) pr. n. pl. *Kitron* (Jud. I, 30). Gen. R. s. 87 end שמעון איש ק' Simon of K.; Tanḥ. ed. Bub. Naso 34. Meg. 6ª זו צִיפּוֹרִי ק' K. is the modern Sepphoris; וק' can K. be Sepphoris? was not K. in Zebulun &c.? ... והא ק' וכ'

קִטְרוֹן, קִי' II m. (a contraction of centurio, ἑκατοντάρχων, v. קִינְטַרְיִים) *commander of a century*. Sifré Deut. 309 אם היה ק' שגדול וכ' if it were a centurio who is more powerful than he (the *buleutes*) &c.; Yalk. ib. 942 קרטון (corr. acc.). Tosef. Sot. XV, 7 (two versions confounded, one having בעל זמורה, and the other קי'), v. זְמוֹרָה. Yalk. Jer. 321 קרטון (corr. acc.). Tosef. Dem. VI, 3 שוקל לאוצר שוקל לק' וכ' he that pays taxes to the (Roman) treasurer or to the Centurio, gives first the tithes and pays his taxes (on the remainder). Sifré Num. 131, v. פְּלוֹמוֹפִּילוֹן; Yalk. Lev. 631; Yalk. Ex. 178 (not קירירין).—*Pl.* קְטָרוֹנִים. Pesik. R. add. s. 2 (ed. Fr. p. 197ª) הקנטורים (corr. acc.).

קְטָרוֹנִין, קְטָרוֹנִים m. pl. (cmp. קְנָטֵר) a species of *hard nuts*. Pesik. R. s. 11; Cant. R. to VI, 11 קַנְטָרָנִים; Yalk. ib. 992 קטורנים (corr. acc.).

קְטַרְזָא pr. n. pl. *K'tarzia* (?). Meg. 21ᵇ (Ms. M. קטרוא a. קטריא; Rashi Ms. קַטְרִיזָא; v. Rabb. D. S. a. l. note).

קְטָרְטוֹן, v. קִיטָרְטוֹן.

קטריגון, Midr. Till. to Ps. XVII, 3, ed. Bub. קטריקי, read: קַטָּדִיקִי. [The entire passage is corrupted, v. ed. Bub.]

קְטַרְזָא, v. קִטְרְזָא.

קטרימון Lev. R. s. 15 Ar., ed. Koh. קטרקון, v. קִטְרִיקְטוֹן.

קָטָרִיקִי pr. n. m. *Kaṭariḳi* (?), surname of R. Yitsḥaḳ. Pesik. R. s. 14; Pesik. Parah, p. 39ª (prob. to be read קרטגיני, v. Bub. note 168).

קטריקס, קטריקי, v. קָטָאדִיקִי.

קטרקון, v. קטריטון.

קָטָרַקְטִין (not טון ...) m. (καταράκτης, S.) a kind of *sluice* or *trap-door*. Gen. R. s. 31 כמין ק' הירה לו וכ' he (Noah in the ark) had a sort of trap-door, through which he shovelled &c., v. פָּסַס; Yalk. ib. 54 טרקלין (corr. acc.).

קְטֹרֶת, קְטוֹ' f. (b. h.; קָטַר I) *incense*. Ker. 6ª, v. מותר הק' פִּיטּוּם. Ib.ᵇ מה לשון ק', v. קָטַר I. Shek. IV, 5 the remaining supply of incense (in the Temple, not used during the year); a. fr.

קְטוֹרְתָּא, קִטְרְתָּא ch. same. Targ. Ez. VIII, 11 (ed. Wil. קְטַר). Targ. Ex. XXX, 1 קְטֹרֶת, קְטוֹרַת constr. (not רֶת ...); a. fr.—V. אַקְטַרְתָּא.

קִיא, v. קוּא.

קיאות, Tosef. Ter. X, 2 Var., v. קָאָת.

קִיאַטְרוֹן m., *pl.* קִיאַטְרוֹנִין (caconomy for תִּיאַטְרוֹן) *theatres.* Targ. Y. Deut. XXVIII, 19.

קִיבָּה, v. קֵבָה.

קִיבּוּל, קִבֵּ׳ m. (קִבֵּל I) 1) *taking, catching.* Sifré Num. 129 (ref. to Num. XIX, 18) אשר חיו שם בשעת ק׳ ט״מאה 'which had been there' at the time of catching the uncleanness.—2) *receiving.* Zeb. V, 1 ק׳ דמן וכ׳ their blood must be received in a consecrated vessel (v. שְׁחִיטָה). Ib. I, 4 (13a) חזובח נפסל ... בק׳ וכ׳ the sacrifice becomes unfit through wrong intentions in one of four acts, in slaughtering, receiving (the blood) &c.; a. fr.—ק׳ כלי, ק׳ בית (or sub. כלי) *a receptacle,* opp. פְּשׁוּט. Bets. II, 9 ט״שום כלי ק׳ is susceptible of uncleanness, because it is a receptacle. Tosef. Kel. B. Bath. VI, 1, v. פְּשׁוּט. Kel. XVII, 16. Sabb. 84a; a. fr.—3) *acceptance.* Sifré Num. 115; Yalk. Num. 750 פרשה שיש בה ק׳ מלכות שמים a Biblical section in which is expressed the acceptance of the divine kingdom.

קִיבּוּלָא, קִבֵּ׳ ch. same. Targ. Y. Num. XIX, 18 בעדן קבול סובתא (to be placed after דהוו תמן), v. Sifré Num. 129, quot. in preced.

קִיבּוּלֶת f. (קִבֵּל I) *contract-labor, job.* M. Kat. 11b היתה מלאכת אחרים בידו אע״פ שבק׳ וכ׳ if the mourner has work for others on hand, even if it be contract-labor, he must not work; (emended) בין ק׳ בין שאינה ק׳ whether it be contract-labor or not (whether he is paid for the job or by the day. Ib. 12a מקבלי ק׳ בתוך וכ׳ if gentiles take labor on contract within the Sabbath limits (of the Jewish employer), it is forbidden to let them work on the Sabbath. Ib.; Tosef. ib. II, 5 מקבלין ק׳ במועד וכ׳ you may contract during the festive week for work to be done after the festival. Y. Sabb. I, 4a bot. בין בשכיר בין בק׳ whether he is hired by the day or by the piece; Y. Ab. Zar. I, 39b bot.; Tosef. ib. I, 3 אם היה שָׂכִיר קַבָּלוּת (not שכר) if he was hired by the piece.

קִיבּוֹסְתָּ* f. (קבס, cmp. כבש, a. Syr. קפס, קפסותא P. Sm. 3695, sq.) *repression, intermission* (of prophetic revelation). Y. Snh. XI, 30b חנניה ... אלא שהיתה לו וכ׳ Hananiah ... was a true prophet, but he had an intermission (his gift of prophecy was in abeyance), and hearing what Jeremiah prophesied &c.

קִיבּוּץ, קִבֵּ׳ m. (קִבֵּץ) *gathering, reunion.* Pes. 88a, v. גָּלוּת. Keth. 8a בק׳ בניה וכ׳ when her children shall be reunited in her midst (in Palestine); a. e.

קִיבּוֹרָא m. (קְבַר) [*something arched,*] 1) *coil.* B. Mets. 24b, v. אֲזַל II. Ḥull. 95b בתכלתא ק׳ a skein of blue wool.—*Pl.* קִיבּוּרֵי. Ab. Zar. 17b אייתו ליה תרי ק׳ וכ׳ they brought two coils before him and said to him, which is warp, and which is woof?—2) *cluster* of fruit. Sabb. 156b פסקיה לק׳ בשיניה he severed a cluster of dates with his teeth. Ib. 67a; Ḥull. 78a כמאן תלינן ק׳ Ar. a. Ms. H. (v. Rabb. D. S. a. l. note 20; ed. כובסא), v. כְּבָסָא. Snh. 26b ק׳ דאהיני a cluster of inferior dates.

קִיבּוֹרְיָא, Keth. 112a, v. קִיבָּר.

קִיבּוֹרִית, v. next w.

קִיבּוֹרֶת f. (v. קִרְבּוֹרָא) *the elevation on the arm, biceps muscle.* Men. 37a על ידך זו ק׳ 'upon thy hand' (Deut. VI, 8) that means on the biceps muscle; Erub. 95b; Arakh. 19b קִרְבּוֹרִית; Men. 37b (v. גּוֹבָה); a. e.

קִיבִּילְתָּא, v. קְבִלְתָּא.

קִיבְלָא, v. קְבָלָא.—[קִיבְלָאוֹת, v. next w.]

קִיבְלַי f. a species of *quails* (שְׂלָו), *partridge.* Yoma 75b; Yalk. Ex. 260, v. כִּירְכְּלַי. Sifra M'tsor'a, Par. 1, ch. I R. S. to Neg. XIV, 1 (some ed. חברורה שבמינה זו קיבלי; ed. Sifra קירפל, read קירפלי; Rabad to Sifra שכלי וקבלי) the chosen of its kind, that means the quail; [Yalk. Lev. 559 וולקח זו קבלה?]—*Pl.* קִיבְלָאוֹת. Tosef. Neg. VIII, 3 (Var. ed. Zuck. מקובלאות, corr. acc.; v. R. S. to Neg. l. c.).

קִיבְלְתָּא, קִיבִּילְתָּא, v. קְבִלְתָּא.

קִיבְעָא, v. קֻבְעָא.

קִיבָּר m. (cibarium) *the coarser meal which remains after the fine wheat flour, shorts.* Y. Peah VII, 20a bot. סאה ארבלית ... סולת ... קמח סאה וכ׳ one Arbelian S'ah of wheat yielded one S'ah pollen, one first flour, one *cibarium* &c. (v. Sm. Ant.3 I, 66b); Y. Sot. I, 17b; ib. IX, 24b bot. (insert סאה סולת); Tanḥ. T'tsavveh 13; Keth. 112a קיבוריא (read: קִיבָּרְיָא cibaria); a. e.—ק׳ פת (panis cibarius) *black bread.* Makhsh. II, 8 אוכלי פת ק׳ the class of eaters of black bread (slaves, poor men &c.). Y. Ber. VI, 10b bot. ק׳ פת, opp. פת נקיה. Y. Ḥall. IV, beg. 59d נקי וק׳ (sub. פת) two women baking together, one white bread, and the other black bread. Cant. R. to I, 6 (ref. to Jer. XXXVII, 21 מחוץ האפים, changed to מחוץ לאפים) (not לפלטדא) זו פת ק׳ שנמכרת חוץ לפלטיר וכ׳ 'outside of the bakers', ... that is, common bread which is sold outside of the bakershops, and which is darker than the seconds of barley flour; Yalk. ib. 982.—Trnsf. (v. Lat. Dict. s. v. cibarius) *common.* Gen. R. s. 48 (ref. to Gen. XVIII, 8) חבירנוני ... והק׳ המעולה וחלב חמאה אחד ועשרים the uppermost (cream) is one sixtieth portion of a given quantity of milk, the middle (milk) is one fortieth, and the common (remainder) contains 5 percent. milk substance.

קִיבְרָא, v. קִבְרָא.

קִיבְרָתָא, v. קִבְרְתָא.

קִיד, Tosef. Kel. B. Kam. III, 11, v. קוֹד.

קִידָא, v. קִדְרָא.

קִידָה, v. קְדָה.

קִידָּת f. (קְדַר or קְדָה) *bowing to the ground.* Succ. 53a נועץ שני ... והיא ק׳ he pressed both his big toes against the floor and bowed and kissed the pavement ...,

and this is *ḳidah*. Meg. 22b a. e. אפים על ק׳ *ḳidah* means falling on the face (ref. to I Kings I, 31). Ib. אחוי ק׳ וכ׳ showed the way of *ḳidah* . . ., and became lame; (Y. Ber. I, 3c bot. תראה כריעה); a. e.

**קִדּ׳, קִידּוּמָא, קִידּוּם** m. (קָדַם) 1) *early morning.* Targ. Prov. XXVII, 14.—2) *east.* Targ. Gen. XXV, 6. Targ. O. Num. XXXIV, 3; a. fr.—3) (with רוח, or sub. רוח) *east-wind* (h. קָדִים). Targ. Gen. XLI, 6. Targ. Hab. I, 9 (some ed. כרוח קדים ק׳, strike out קדים); a. fr.

**קִידּוּר,** v. קִירּוּד.

**קִדּ׳, קִידּוּשׁ** m. (קָדַשׁ) 1) *sanctification,* esp. ק׳ השם the sanctification of the Name (of the Lord, v. קְדוּשָּׁה), *loyalty to the Jewish faith, martyrdom.* Y. Shebi. IV, 35a bot. Pesik. B'shall., p. 87a. Deut. R. s. 2 (ref. to Prov. XXIV, 21) (קידש שמא not) אמר לו דבר של ק׳ שמי וכ׳ the Lord said to Solomon, a thing which concerns the sanctification of my name (the unity of God) dost thou express by a brief allusion? Y. Kidd. IV, 65c bot. גדול הוא ק׳ השם מחילול השם a positive act of sanctification of the Name is superior to (supersedes) a law which is to prevent profanation of the Name; בחילול השם כתיב ... ובק׳ השם מתחלת וכ׳ concerning the profanation of the Name it is written (Deut. XXI, 23), 'thou shalt not suffer his body to remain (even) over night &c.', but when the Name was to be sanctified (by an act of retributive justice), it is written (II Sam. XXI, 10), 'from the beginning of the harvest &c.'; Y. Snh. VI, 23d (corr. acc.); a. fr.—*Pl.* קִידּוּשִׁין *laws of sanctity.* Y. Yeb. II, 3d top לפרשת ק׳ . . . למה סמך why does the Biblical text join the chapter on sanctity (Lev. XIX) to that on incest (Lev. XVIII)?; (Lev. R. s. 24 לפרשת קְדוֹשִׁים, v. קָדוֹשׁ).—2) *proclamation of sanctity; a) of the New Moon, seasons* &c. (by the authorities). Tosef. Snh. II, 1 ק׳ החדש ועיבור וכ׳ the proclamation of the New Moon and the intercalation of a month require a court of three. Y. ib. I, 18c top לק׳ חח׳ ... חבורים dare untitled scholars (v. חָבֵר) be admitted to sit on the proclamation of the New Moon?; a. fr.—B. Bath. 121a מועדי ה׳ צריכין ק׳ ביח דין וכ׳ the festivals of the Lord require to be regulated by the proclamation of the court, but the weekly Sabbath does not. Y. R. Hash. III, 58d bot. ק׳ ב״ד the official proclamation of the jubilee; a. fr.—*Pl.* as ab. Ex. R. s. 15 קִדּוּשֵׁי החדשים the proceedings at the proclamation of the New Moon.—*b) proclamation of the sanctity of the day by special prayer, Ḳiddush.* Pes. 100a מפסיקין לק׳ when the Sabbath or Holy Day begins, we must interrupt a meal to recite Ḳiddush. Ib.b ירד ק׳ ויצאו they (that heard the Ḳiddush at synagogue) have complied with the duty of ushering the Sabbath in with Ḳiddush. Ib. 105a sq. אם אין לו ... ק׳ הרוח מפני שק׳ הרוח וכ׳ he who has only one cup of wine, recites over it the Ḳiddush of the day, because the sanctification of the day takes precedence of honoring the day (by grace after meal with wine). Meg. 27b והבריאה לי ק׳ הרוח מכרה . . . sold the bonnet on her head and procured for me the wine for the Ḳiddush of the day; a. fr.—3) *washing hands and feet prior to a priestly function.* Zeb. 19b ביצד מצות ק׳ how is the act of washing done? Ib. לינה מועלת ק׳ וכ׳ the intervention of the night has an effect on the sanctification of hands and feet, makes a renewed washing of hands and feet necessary. Ib. שני ק׳ the second sanctification (immediately before approaching the altar); Yoma 32b; a. fr.—*Pl.* as ab. Ib. III, 3. Ib. 32b; a. e.—4) (of mixed seeds) *condemnation* (v. קָדַשׁ *Pi.* 7). Yeb. 83a.—5) *putting ashes in the water of lustration; the ashes put in.* Ib. 42a bot. אסיפת אפרה ... וק׳ (not לק׳, v. Rabb. D. S. a. l. note 50) the collecting of its ashes, the drawing of water and the putting in of the ashes; ib.b Par. VI, 1 ונפל חק׳ וכ׳ and ashes fell on his hand. Ib. 2. Tosef. ib. VI (V), 1 עוסק עם חק׳ is engaged in the act of *ḳiddush.* Ib. 3 צריך ק׳ שני requires an additional putting in of ashes; a. fr.—*Pl.* as ab. Ib. 5; a. e.—6) *betrothal.* Mekh. Mishp. s. 3 ק׳ אחר ק׳ וכ׳ the father of a minor has the authority to give her away in marriage a second time &c., v. אַמְהוּת; אבל לא אמהות אחר ק׳ but he cannot hire her out after having once given her away. Y. Kidd. II, 62c top נכללין בק׳ . . . בשלשה קידושין they (the three objects he gave her, when he said, 'be betrothed with this, *and* this *and* this') are combined to form one act of betrothal (which is valid, if the three objects combined have the legally prescribed value), and are separated (if he said, 'be betrothed with this, with this, with this') to form three acts of betrothal (and one of the objects at least must have the legal value); a. fr.—Pl. as ab. Ib.—Esp. *ḳiddushin, the act of betrothal, legal and legitimate marriage* (connubium). Kidd. IV, 9 ק׳ קִידּוּשֶׁיהָ her acceptance of the betrothal is a valid marriage; ק׳ קִדּוּשָׁיו his (the authorized messenger's) acceptance is valid. Ib. III, 12 כל מקום שיש ק׳ ואין עברה וכ׳ wherever a betrothal is valid (where there is connubium), and no sin is connected with it, the issue follows the legal status of the male parent; וכל מקום שיש ק׳ ויש עברה וכ׳ but where the betrothal, if performed, is valid but sin is connected therewith, the issue has the status of the inferior parent, e. g. a widow married to a high priest. Ib. כל מי שאין לה עליו ק׳ אבל יש לה על אחרים ק׳ וכ׳ in a case where a marriage cannot take place with that special person (on account of consanguinity &c.), but may take place with others, the issue is a bastard (מַמְזֵר); וכל מי שאין לה לא עליו ... ק׳ וכ׳ where a marriage cannot take place either with that special person or with other Israelites (she having no right of connubium), the issue follows the status of the mother. Yeb. 10b, a. fr. אין ק׳ תופסין וכ׳ betrothal takes no effect in the case of &c. Kidd. 60b, a. fr. קִדּוּשֵׁי ודאי an undisputed betrothal; קידושי ספק a legally doubtful betrothal; a. fr.—Trnsf. קִדּוּשִׁים, קִידּוּשִׁין, קִדּ׳ *betrothal festivities,* contrad. to wedding festivities. Num. R. s. 12 ועשה לה ק׳ גדולים and arranged for her sake large festivities; ib. (ref. to Ex. XX, 18) ולא היו אלא ק׳ and these were merely the solemnities of (Israel's) betrothal (ref. to וקדשתם, ib. XIX, 10); Pesik. R. s. 5; Tanh. Naso 17.—*Ḳiddushin,* name of a treatise of the Mishnah, Tosefta, Talmud Babli and Y'rushalmi, of the Order of Nashim. B. Bath. 52b (a reference to Tosef. Kidd. I, 5) חני רב . . . בק׳ דבי לוי Rab. . . . taught from the treatise of Ḳiddushin of the school of Levi (v. Rabb. D. S. a. l. note 1).

קִדּוּשָׁא, קִדּוּשָׁא ch. same, 1) *the washing of hands and feet.* Targ. II Chr. IV, 6.—Yoma 32ᵃ בתרא ק׳ the last ablution of the high priest (after putting off the priestly garments); a. e.—2) *the prayer of Ḳiddush* (v. preced.). Pes. 101ᵃ בק׳ דהכא וכ׳ with the Ḳiddush that you hear here with me you will not have complied with the duty of &c. Ib. 106ᵃ ק׳ רבה the large Ḳiddush (jestingly for 'small'), i. e. the mere blessing over wine preceding the meal on the festive day, contrad. to the Ḳiddush on the festive eve. Meg. 27ᵇ לא הוה לי ק׳ וכ׳ I had no wine for Ḳiddush, so I pawned &c.; a. fr.—3) (v. קְדוּשָׁה) *doxology, Ḳ'dushshah.* Sot. 49ᵃ דסדרא ק׳ the Ḳ. recited after the lesson of the day (v. Rashi a. l.).—*4) *token of betrothal, betrothal-gift.* Y. B. Kam. IX, end, 7ᵃ מירדמכא . . . אהן קו׳ דברוהי when she was dying, she said, this is my daughter's betrothal-gift (belongs to her); [prob. to be read: קַהֲרִישָׁא or קַדָּשָׁא *ring*].

קִידְרָא, v. קִדְרָא.

קִידָּה, v. קְהָה.

קִידּוּחוֹת, v. קִיחָה 2.

קִירָא, *pl.* קִירִין, v. קַוָּא.

קִירָאֵי m. pl. (denom. of preced.) *weavers.* Sabb. 113ᵃ כלי ק׳ וכ׳ (Ar. קְוָא) weavers' implements as the upper beam &c. Ib. 140ᵇ פְּלֵי ק׳ a reed which the weavers use.

קִיּוּהָא m. (קְהֵי) *[that which blunts or loosens the teeth,] acid, acrid taste.* Pes. 74ᵇ sq. הרחם אירחא לק׳ . . . ליתיה לק׳ וכ׳ there (in the case of stale vinegar) the acid of the fruit is present (in its natural condition), here (in vinegar which has once been used for drawing the blood from meat) the acid is no longer pure. Keth. 61ᵃ כל . . . ואית ליה ק׳ any food that has a penetrating savor or an acrid taste (is injurious to him in whose presence it is partaken of without his being permitted a taste of it). Ib. 75ᵃ ק׳ דחמרא (Ar. s. v. משק: מקוה) wine that has turned sour. Midr. Till. to Ps. LXXV, 9 יכול ק׳ lest you think, sour (stale) wine is meant; (Yalk. ib. 813 דוחה, v. הָהָה).

קִיווּי, קִיווּי m. (קְוָה) *hope, faith.* Gen. R. s. 98 הכל בק׳ יסורין בק׳ וכ׳ in every condition of life faith is a potent factor, sufferings are borne by faith, sanctification of the Name (martyrdom) rests on faith &c. Yalk. Ps. 736 (ref. to Ps. XL, 2) אם אין ביד ישראל אלא הק׳ כדאי הן לגאולה בשכר הק׳ if Israel possess no merit except faith, it is worthy of redemption as a reward for its faith; Midr. Till. to Ps. l. c. (corr. acc.). Yalk. Ex. 241 (ref. to Ps. l. c.) מתוך הק׳ ויט אלי וכ׳ out of this hope it came to pass that he inclined to me &c.; Tanḥ. ed. Bub., B'shall. 12; ib. (ref. to Ps. XXVII, 14) אם בא קִוּוּיְךָ יפה וכ׳ (not קויך) if what thou hast hoped for, comes to pass, it is well; if not, hope again; a. e.

קִיווּיָדָה, קִוּוּי׳ f. (קְוָה *Hif.*) *addition to the capacity of a bath, increase.* Y. Ter. IV, 43ᵃ bot. שני מקוות . . . רצה לחוציא ק׳ פסולה וכ׳ if there are two connected baths each containing twenty S'ah, and three Log of water (in vessels) fell into one of them, and it is unknown into which, you may take the illegitimate addition out of the one or the other, as you may desire &c. Ib.ᵇ top אמר מה שלמטן ק׳ כשירה וכ׳ one may say, what is in the lower tank is a legitimate increase, and what is in the upper, is illegitimate &c. (v. Tosef. Mikv. III, 6).

קִיוֹרִין, קִיּוֹרִין m. (קְוָרִין) *one with curled hair,* opp. קרח bald-headed. Gen. R. s. 65. Y. Shek. III, 47ᶜ ק׳ לא יתרום וכ׳ a curly-headed person must not handle the Temple treasure on account of suspicion (that he may hide coins in his hair), v. פְּסַפֵּס I.—*Pl.* קִיּוֹרִים, קִיּוֹרִי׳. Yalk. Ps. 796 כמה ק׳ כיוצא בו מלך . . . when a human king marches to the camp, how many are there, handsome like him, curly-haired like him!—[Sifré Deut. 343, v. קָוִוץ.]

קִיּוּם, קִיּוּם m. (קוּם) 1) *preservation; storage.* Peah I, 4 ומכניסו לק׳ and what one brings in for storage (not for immediate use); Y. ib. I, 16ᶜ top. Ib. bot. דבר שאינו לק׳ a thing which is not intended or fit for storage. Y. Sabb. VII, 9ᵃ top; Bab. ib. 68ᵃ. Ab. Zar. 74ᵇ זה מכניסו לק׳ וכ׳ Ms. M. (ed. בק׳) the one (vessel) one brings in for storage (to leave the wine there for some time) &c., v. מוּכְנָס. Y. Kil. II, 27ᵈ bot. שאינו רוצה בקיומו . . . מקומו the place where it grows is evidence that he does not want its preservation (to cultivate it). Yoma 45ᵃ אחת של ק׳ האש one pile for the purpose of keeping up the fire; Tosef. ib. III (II), 23 אחת לק׳ האש (ed. Zuck. לקירים, corr. acc.); Y. ib. IV, 41ᵈ bot. מערכת קיומי אש (pl.); a. e.—2) *basis, foundation.* Y. Kil. IX, 32ᵃ (in Chald. dict.) אילין פליגין על דרב ולית לחון ק׳ (not דבר) these opinions conflict with Rab's, and have no foundation; Y. Ḥag. II, end, 78ᶜ.—3) (law) *substantiation, attestation, identification.* Gitt. 3ᵃ ק׳ שטרות the identification of signatures on documents (certification before court). Y. ib. II, beg. 44ᵃ כלום קיומו של גט וכ׳ is there any other way of authenticating a letter of divorce than through the declarations of its signers? Gen. R. s. 78 (ref. to Esau's declaration, Gen. XXXIII, 9) אין ק׳ חגט וכ׳ there is no better attestation to the legality of a document than through its signers. B. Mets. 21ᵃ עדי ק׳ signature of witnesses to the authentication before court. B. Bath. X, 6 ושושין לו ק׳ איש וכ׳ and the court makes out a certificate, This man's document was effaced &c.; Tosef. ib. XI, 8, sq.; Y. ib. X, 17ᶜ bot.; a. e.

קִיר׳, קִיּוּמָא, קִיּוּם ch. same, 1) *preservation, maintenance.* Targ. Y. Deut. XII, 23.—2) *existence, being, duration.* Y. Snh. II, 20ᵇ top (expl. לחר, I Sam. XXV, 61) לק׳ (so may it be) for life; Midr. Sam. ch. XXIII לקיומו (corr. acc.). Koh. R. to VI, 3, v. רְקוּם; Gen. R. s. 32 קִיּוּמַיָּה (*pl.*) living beings; Yalk. ib. 56.—3) *substantiation, confirmation.* Y. Ḥag. III, 79ᵇ top מתניתא מינה קיומה וכ׳ from the Mishnah we can derive the confirmation of this opinion and also its refutation. M. Mets. 20ᵇ לא משדר אינש קִיּוּמֵיהּ וכ׳ no man leaves a certified document of his with the scribe; (Ms. M. a. oth. קִיּוּמֵי *pl.*).—4) *oath.* Targ. O. Num. XXX, 11 בקיום, Y: בקיומא; h. text (בשבעה); a. e.—V. next w.

קִיּוּמְתָּא or קִיּוּמָא f. (preced.) *oath.* Targ. O. Num. XXX, 14 קִיּוּמַת constr. (Y. קִיּוּם); a. e.

קִירֵץ, v. קִירוּץ.—[קיוצין, Tosef. Kel. B. Bath. II, 11, v. קִנְדָּץ.]

קִירְנִיר, קִינְיָר, קִינְיָאר m. (קְנָז) 1) *calculator, accountant.* Y. Sot. V, 20c bot.; Y. Ber. IX, 14b bot. פרוש ק' a bookkeeping Pharisee, v. קְנָז. — 2) (v. נְקַד) *bleeder.* Sot. 22b פרוש ק', expl. המקרין דם לכתלים, v. נְקַד.

קִירְחָה f. (לָקַח) 1) = לְקִירְחָה, *taking, acquiring.* Yeb. 97a (ref. to Lev. XX, 11-14) בכולן נאמר שכיבה וכאן נאמר ק' וכ' with reference to all of them the word 'sleeping' is used, but here (v. 14) 'taking' is used, to intimate that the law punishes the marriage only (and not the sexual connection out of wedlock). Ib. הכי נמי הנך ק' הוא וכ' do you really say with reference to these (v. 17) that the law forbids only marriage? (Answer) הראוי ... לקוחין the verb *laḳaḥ* is used as a general term: where a regular marriage might have taken place (under other circumstances), the text prohibits marriage; where only sexual connection can be meant, the verb *laḳaḥ* has the meaning of *shakhab*. Kidd. 2a, a. e. גמר ק' ק' וכ' we learn the mode of acquiring (לקח in Deut. XXII, 13) from the acquisition of the field of Ephron (Gen. XXIII, 13 קח); Ḥull. 82a; a. fr.—*Pl.* קירחות. Yoma 3b בק' דעלמא וכ' in general cases where the text uses קח, ..., but here (Ex. XXX, 23) it says expressly קח לך (take unto thee, at thy own expense).—2) [*handle,*] *leather thong, loop.* — *Pl.* as ab. Kel. XVI, 4 ... קירחותיו התורמל (Ar. קירה, Var. קירת) the shepherd's bag is susceptible of uncleanness, when one has made the rim, trimmed it, and attached the thongs with which to tie it up. Ib. קירחותיה the thongs of the leather spread.

קַיְטָא, קַיְרִי' m. (קוּט *to shrink, be hot*) = h. קַיִץ, 1) *heat, summer, ripening.* Targ. O. Gen. VIII, 22 (ed. Berl. a. Y. קַיְטָא). Targ. Is. XXVIII, 4. Targ. Am. III, 15; a. fr.—Yoma 29a שילהי דק' וכ' the expiration of the summer is more trying than the summer itself. Ib. מדק' ... אישתא a fever in winter is severer than in summer. Y. Taan. II, 65b top, v. סְתָוָא. Lam. R. introd. (R. Joh. 1), v. טְהָרָא. Y. Maasr. I, 49a top, v. צַמְרָיָא; a. fr.—2) *sun-dried fruit,* esp. *figs.* Targ. Am. VIII, 1, sq. Targ. Mic. VII, 1 (usu. דבילתא).

קִיטָא m. (נְקַט) *object held in the hand* while making oath. Tosef. Snh. V, 1 בק' ובמקטיריא, (not בקיריטא); Y. ib. III, beg. 21a קִיטָה; v. מִקְטָיָא.

קִיטָאוֹת, v. קִירְטֵי.

קִימְבְּלִיא, קִימְבְּלָאוֹת, v. קָטָבוֹלְיָא.

קִיטָה, v. קִיטָא.

קִיטוּל, קְטִ' m. (קְטַל) *slaughter, massacre.* Targ. Is. XXII, 5 (ed. Wil. קְטוֹל). Ib. XXX, 25 (ed. Wil. קְטוֹל).

קִיטוּם, v. קִירְטוּם.

קִימוֹן m. (κοιτών) *bed-chamber.* Y. Snh. XI, end, 30c, a. e., v. טְרִיקְלִין. Y. B. Bath. IX, 16d bot. דיחתה חופתו בק' if his bridal chamber was in the bedroom (of his father's house), and he (the father) made the wedding meal for him in the dining room. Gen. R. s. 87. Ex. R. s. 33 כל מקום ... ק' אחד וכ' wherever you go, have a bedroom ready for me that I may dwell with you; a. fr.—*Pl.* קִיטוֹנוֹת. Midd. I, 6 four cells בכ' פתוחות וכ' like bedrooms communicating with the dining room; Yoma 15b בקטוניות (corr. acc.).

קִיטוֹנָה, קִיטוֹנָא, קִיטוֹן ch. same. Targ. Y. Gen. XLIII, 30. Targ. Esth. I, 9; a. e.—Y. Snh. VII, end, 25d.

קִיטוֹנִית f. (an adapt. of preced., as if fr. קָטַן) *small room, recess.* Succ. 3a ואידחי יחבה בק' וכ' Ms. M. (ed. ניוות ..., corr. acc.) she (the queen) sat in the recess (of the Succah) as a matter of decency.—*Pl.* קִיטוֹנִיוֹת. Ib. סוכה עשויה ק' ק' a festive booth consisting of a group of small compartments.—[Yoma 15b, v. קִיטוֹן h.]

בֶּן ק', קְטִ', קִיטוּנְתָּא pr. n. m. *Ben-Kittunta,* surname of one José (v. קְטוּנִית). Sot. IX, 15 (Y. ed. 17; Bab. 49a) יוסי בן ק' Y. ed. (Bab. ed. בן קטנתא, Mish. ed. יוסי קטנותא); Y. ib. IX, end, 24c יוסי קטו'; Tosef. ib. XV, 5 אַבָּה יוסי ... בן קיטנית (Var. איש קטנתא). Y. B. Kam. III, 3d הוא יוסי הבבלי ... הוא יוסי קטונתה José the Babylonian, J. b. Judah, and José Ḳittunta are one and the same person (cmp. Pes. 113b).

קִיטוּעַ m. (קָטַע) *section.*—*Pl.* קִיטוּעִין. Y. Meg. II, beg. 73a, v. סִירוּג.

*קִיטוּעָה f. (קָטַע) *mutilation*; trnsf. (sub. בן) m. *destructive, mischievous.* Ab. d'R. N. ch. XL קורא אותו קרן נקוב ק' (אותן) called him (who adopts the worthless and rejects the good teachings) a perforated horn (box), a *kittu'ah*; כיצד זה תינוק וכ' ק' how does a *k.* act? Like a child to whom you give pearls, and when you give him bread, he throws the pearls away &c., and when you give him a piece of a clay vessel, he throws the bread away &c.; [Var. קוֹטֵעַ, קוֹטֵעַ, v. ed. Schechter p. סד, note].

קִיטּוּף, קְטִ' m. (קָטַף) 1) *plucking ears,* opp. to קציר cutting. Sifra K'dosh. Par. 1, ch. II; Y. Peah III, 17c לקט קצירך לא לקט ק' 'the gleanings of thy harvest' (Lev. XIX, 9), but not the gleanings of plucking. Pes. 11a; Men. 68a מתוך ... אלא ע"י ק' וכ' because you allow him to take of the new crop only by plucking (forbidding regular harvesting before the 'Omer is cut), he will be mindful (that he dare not eat of the produce before the second day of Passover); a. e.—2) *forming and smoothing the surface of dough.* Y. Pes. III, 30b top זה ... גמרה קיטופה וכ' with the one woman her finishing means her kneading, with the next, her forming the cakes, with the third, her baking.

קִיטּוּפָא, קְטִ' ch. (preced.) *plucking, sudden death.* Targ. Cant. II, 12 קטופ בוכריא death of the firstborn (h. text הזמיר).

קִימוֹר I m. (b. h.; קָטַר I) *smoke.* Men. 26b ... אין

מצלח ק' וכ' a kiln raises no smoke until the fire has seized the larger portion of the fuel.

**קִיטוֹר** II pr. n. pl. *Kitor*, capital of Sheba. Targ. II Esth. I, 2 (3).

**קִיטוּר** m. (קָטַר I) *offering incense.* Snh. 65ª דיבוח וק' וכ' sacrificing (to the idol), offering incense &c.

**קִיטוּרָא, קִיטוֹרָא** m. 1) (קָטַר II) *wreathing,* בי ק' בידי (=בי דידי) *plaiting the sleeves of garments*;—2) (קָטַר I) *perfuming.* Bets. 23ª שרי קי' Ms. M. (ed. קט') *kittura* on the Holy Day is allowed; מאי ק' אי ק' בידי (Ms. M. קיטוּרי, *pl.* constr.) what *kittura* is meant? If plaiting be meant, (how can it be permitted,) is it not an artisan's work? and if perfuming be meant, &c. M. Kat. 10ᵇ קישוּרי בידי Ms. M. (ed. בירי; Ms. Alf. בי ידי; v. Rabb. D. S. a. l. note) plaiting sleeves during the festive week is forbidden.

**קִיטָה, קִיטְיָה** f. (קָטָה) *a curtain* or *sheet consisting of patches pieced together, rug.* Tosef. Neg. V, 10 (Var. ed. Zuck. חירטי), v. פַּסִיפָּס; Neg. XI, 7 קירְטָא (fr. קוט; Ar. קִטָּה).—*Pl.* קִיטָיוֹת, קִיטָאוֹת, קִיטָוֹת, קִטָּוֹת. Y. Erub. VIII, end, 25ᵇ שלטון ... ויתלו לו קט' a governor came to Sepphoris, and they suspended rugs in his honor (connecting the columns of a colonnade; cmp. Bab. ib. 86ᵇ). Y. Succ. I, 52ᵇ bot. תלה בה קי' (not תולה) if one suspends rugs in the Succah (corresp. to סדין, Mish. ib. 3). Pesik. Shor, p. 74ª עמודים מכורכין בק' ... marble columns (statuary) wrapped in sheets; Tanh. Emor, ed. Bub. 8; Tanh. ed. 6 בקניות (corr. acc.); v. טַפְרָטָא. Y'lamd. to Num. XV, 37, quot. in Ar. ק' של בוץ וכ' byssus curtains, purple curtains. Ib. פרט לפרסין ולק' excepting (from show fringes) curtains and sheets. Lev. R. s. 5 (ref. to Am. VI, 4) אלו ק' משופשוח וכ' that means the overhanging rugs which each of them had (on their couches).

**קִיטַיָּא** m. pl. = לָקִיטַיָּא, v. לָקִיט I. Lam. R. to II, 2 quot. in Ar. s. v. גרב (missing in ed.); Y. Taan. IV, 69ª קיריטא (corr. acc.).

**קִיטִין,** Tosef. Maasr. III, 14, v. קוּטָנִית.—Tosef. Ter. III, 6, v. קִישֵׁט.

**קִיטְלִיאקִי,** v. next w.

**קִיטְלִיסְקִי, קִיטְלִיזָקִי** m. pl. (a corrupt. of κοιτωνίσκοι) *small bed-chambers.* Tosef. Kel. B. Mets. VIII, 3, v. גְּשִׁישׁ.

**קִיטְמָא, קִיטְמָנָא,** v. sub קִטְמָא.

**קִיטְנִי, קִיטָנִי** m. pl. (v. next art.) *pulse.* Targ. Y. Num. XV, 19.

**קִיטְנִיטָא,** Keth. 61ᵇ, v. קִיסְנִיטָא.

**קִיטְנִית, קִיטָנִית** I f. (קָטָן) *small fruit, pulse, beans, peas* &c. Bets. I, 8 חבורר ק' וכ' he that picks out (green) peas on the Holy Day. B. Mets. IX, 8 תבואה ... ק' ק' וכ' if a person rents a field for the purpose of planting grain (תבואה), he has no right to plant pulse, if for pulse, he may plant grain (Var: the reverse); a. e.—*Pl.* קִיטְנִיּוֹת, קִטְנִי'. Bets. I, 9. Tosef. Ter. X, 15; a. fr.

**קִיטְנִית, קִיטָנִית** II, קִטְנִי' בן ק' pr. n. m., v. קִישׁוֹנָא.

**קִיטֵעַ, קִטֵּעַ'** m. (קָטַע) *broken, crippled, stumped, paralyzed.* Taan. 21ª ק' בשתי וכ' Ms. M. (ed. משתי) crippled on both legs. Yeb. 102ᵇ; Sabb. VI, 8, v. קַב 2. Y. Keth. VII, end, 31ᵈ ק' באחת מידיו mutilated on one hand; a. fr.—*Pl.* קִיטְּעִים, קִיטְּעִין, קִטְּעִי'. Gen. R. s. 32 פרט למורטים ולק' excluding bald or mutilated birds. Y. B. Kam. VIII, end, 6ᶜ מצווין ... עברים ק' וכ' Israelites are more earnestly commanded to sustain (from the public charity fund) crippled slaves than sound (Jews); Y. Keth. V, 30ª ק' מצווין ... אפי' וכ' (not מצויין, not קוט') Israelites are bound to sustain cripples, even if they be slaves.—Esp. (sub. שיבלים) קִיטְּעִין, קִיטְּעִים, contracted קִיטְּעִין *tiny ears which escape the threshing sledge.* Maasr. I, 6 נוטל מן הק' וכ' Ar. (ed. חַמְקוּטָּי=הקוּטָּעִים) he may take (without tithing) of the tiny ears and from the sides of the pile. Y. Ter. V, 51ᵈ תתורם בלבו על הק' וכ' he that gives T'rumah, has in his mind also the unthreshed ears and those on the sides (as the quantity from which to separate the gift); Tosef. ib. III, 6 על מה שבקיטין ed. Zuck. (Var. שבקוטין) the grain in the unthreshed ears.—*Fem.* קִיטַּצְתָּא. B. Kam. 78ᵇ; Tosef. ib. VII, 15 הגונב את חק' וכ' if one steals a stump-legged animal or a lame &c.

**קִיטְעָא,** v. קִטְעָא.

**קִיטְפָא,** v. קִטַּף II, III.

**קִיטְרָא, קִיטְטָא, קִיטָרָא, קִטְטָא'** m. (קָטַר I) *knot, band.*—*Pl.* קִיטָרֵי, קִיטָרִין, קִטְטֵי, קִיטְטִי'. Targ. II Esth. VI, 10 חרצירה ק' וכ' (some ed. ק', v. Dan. V, 6) the knots of (the belt of) his loins were loosed, v. קְטוֹר.—Hull. 51ᵇ, v. אִיזְלָא. Ib.ª אי איח ברה ק' if the stick is knotty (has hard protuberances). Pes. 74ª שיעי ק' (Ms. O. קיטררה, Rashi קוטררה) the knots on the branch of a pomegranate tree are smooth. Y. Shek. VII, beg. 50ᶜ קיטָרֵיהוֹן ... יחכמון let the wine sellers identify their knots (made as seals, v. חוֹתָם). Keth. 93ª, a. e. חייתא דק', v. חַיְרָתָא IV; a. fr.—Trnsf. *a) bands, alliances.* Targ. Is. VII, 18 (?).—*b) restrictions.* Yeb. 107ᵇ תרי ק' עבדו ברה they put him under two disadvantages.

**קִיטְרוֹן,** v. קִטְרוֹן.

**קִיטְרָמוֹן** m. (citratus, κιτρᾶτον, S.) *a beverage flavored with citron.* Y. Shebi. VII, beg. 37ᵇ שרי ק' wine flavored with citron is permitted in the Sabbatical year.

**קָיָא,** v. קָאָא.

**קִיּוּמָא, קִיּוּם,** v. קִיּוּמָא.

**קַיָּט** m. (denom. of קַיְטָא) *one that gathers and dries figs.* Y. Sabb. VI, 8ᶜ bot. חמיתיה חד ק' וכ' a fig-cutter saw a serpent run after him.

**קַיְטָא** I *summer; fruits,* v. קַיְטָא.

קִיטָא II m. (קוּט *to cut*) *pieced sheet*, v. קִרְטָא.

קִיטָא, Tosef. Snh. V, 1, v. קִרְטָא.—Y. Taan. IV, 69ª לָ׳ק, v. קִרְטָא a. לָקוּט I.

קִיטְנָאֵי, קִיטְנָיֵי m. pl. (v. קִיטָא) *summer onions*, v. קִטְנָאֵי.

קִיִּים, part. of קוּם ch.

קִיֵּים (imperat. of קוּם, formed fr. קְיָם) *live!* Targ. Prov. VII, 2 Ms. (ed. חְיֵה).

קְיָם, קָיֵם m., קְיֵימְתָא f. (קוּם) *existing, enduring, lasting; valid.* Ber. 32ª מַה ... חֵי וְק׳ ... אַף שְׁבוּעָתֵךְ ק׳ וְכ׳ as thy great name lives and endures for ever and ever, so thy oath holds good for ever and ever; opp. בָּטֵל. Ned. 62ª. Y. Snh. II, 20ᵇ bot., a. e., v. מוֹנִיטָא. Ned. 69ª לִירְבִי ק׳ לִירְבִי if the husband said twice, thy vow is valid (confirmed by me), opp. מוּפָר. Gitt. 88ª ק׳ ... וְעַדַּיִין while those exiled under Jeconiah are yet alive; a. fr.—*Pl.* קְיָימִים, קְיָימִין; קְיָימוֹת; קְיָמִ׳. B. Bath. VIII, 5, a. fr. דִּבְרֵיהֶן ק׳ his words (testamentary dispositions) are valid, opp. לֹא אָמַר כְּלוּם. Sabb. 30ª מֹשֶׁה רִבֵּינוּ ... וְק׳ הֵם וְכ׳ Moses, our teacher, has issued many decrees and introduced many institutions, and they endure for ever and ever; a. fr.

קָיֵם m., קַיְימָא c., קָ׳ ch. same. Targ. Jud. VIII, 19. Targ. Y. I Gen. III, 22. Targ. Josh. III, 10. Targ. O. Gen. XXIV, 62. Targ. I Sam. II, 35 (ed. Wil. קָ׳, corr. acc.); a. fr.—B. Bath. 160ᵇ; Y. Gitt. IX, 50ᶜ bot., v. שָׁרִיר; a. e.—B. Bath. 91ª, v. מְגוֹבְיְרָא.—*Pl.* קָיְימִין, קָיְמִ׳, קַיְימַיָּא, קַיְימִ׳. Targ. Gen. XVIII, 14. Targ. Deut. IV, 4; a. fr.—Y. Ber. II, 2ᶜ top (expl. קַאמְרִינַן, Dan. VII, 16) קַיְימִיָּא the standing (that do not sit down); Gen. R. s. 65; Yalk. ib. 115 קַיְימַיָּתָא; Yalk. Ez. 340; Ruth R. introd. (not קַיְימָא); a. e.—V. קַיְימָא.

קְיָם, קְיָמָא, קְיָ׳ m. (preced.) [*that which is established,*] *law, statute; covenant; oath, vow.* Targ. Ps. XCIX, 7. Targ. Gen. IX, 9; 11. Targ. Num. XXX, 3 (ed. Amst. קְיָם; Y. ed. Vien. קָיֵם, corr. acc.); a. fr.—*Pl.* קְיָמִין, קְיָמַיָּא, קְיָמִ׳. Targ. Ex. XVIII, 16. Targ. Y. Deut. XXVII, 26; a. fr.

קְיָמָה, קְיָמָא f. (v. קָיֵם) *existence, duration, permanence* (used in Hebr. dict.). Y. Yeb. IV, 5ᶜ בֶּן ק׳ a viable child. Hull. XII, 3 (ref. to Deut. XXII, 6) מַה אֲפְרוּחִים בְּנֵי ק׳ אַף בְּצִים בְּנֵי ק׳ as 'the young' means having vitality, so 'the eggs' must have vitality (by hatching). Gitt. II, 3 (19ª) דְּבַר שֶׁהוּא שֶׁל ק׳ (Var. רוֹשֶׁם) any ink which lasts (v. קוּם h.); a. fr.

קְיָמָת, v. קָיֵם h.

קִינּוֹן m. (denom. of קָאָה, with ref. to the effusion of semen) *one having abnormally large testicles.* Bekh. 44ᵇ מְשׁוּבָּן זֶה חָק׳ (Ar. קִיק) *m'shubban* is the *kayyan.* Ib. ק׳ בִּבְצִים (Ar. בְּעַל קִיק) k. refers to the testicles; v. גְּרַבְתָּן.

קִיְּינָא* m. (קוּן = קְנִי) *possession.* Y. Snh. IX, end, 27ᵇ (expl. בְּגוֹן ... לְקַנְיָנֵךְ קִיְּינָךְ קַנְיָנוֹךְ (הַמְקַלֵּל בְּקֶסֶם like those Nabatæans who curse, '(a curse) on thy owner (Maker), thy possession, on him who gave thee possession'; (Bab. ib. 81ᵇ in Hebr. dict.: לוֹ וּלְקוֹנוֹ וְלִמְקַנּוֹ).

קִיְּינָאֵי, v. קִינַּי.

קִיסָא* m. *Kaysa*, a measure said to be equal to a Log.—*Pl.* קִיסֵי. Ber. 44ᵇ (Ar. אוּקְיָר), v. אוּקְיָא.—V. קַסְוֵי.

קִיסְטוֹר, v. קְוִיסְטוֹר.

קִיף, v. קְנָף.

קִיץ, v. קַיִץ.

קַיָּץ m. 1) (denom. of קַיִץ; v. קָנַץ) *attendant of summer fruits, watchman, fruit-picker* &c. Kidd. 82ᵇ מִימֵי ... צְבִי ק׳ וְכ׳ I have never seen a deer engaged in gathering fruits, a lion carrying loads &c.; Y. ib. IV, end, 66ᵈ אֲרִי ק׳ (corr. acc.); Tosef. ib. V, 15 Var. ed. Zuck.—*Pl.* קַיָּצִים, קַיָּצִין. Y. Ber. IV, end, 8ᶜ בְּרוֹעִים וּבְק׳ in the case of shepherds and field-watchers (who are separated from communities assembling for prayer). Kel. XXIV, 15 שֶׁל ק׳ leggings (or gloves) of fruit-pickers (v. פַּרְקְלִימִין); Tosef. ib. B. Bath. II, 11 קַיּוּצִין (corr. acc.). Kel. XXVI, 3. Mikv. IX, 7 מִטְפַּחַת ... שֶׁל ק׳ the apron ... of the fruit-pickers.—[2) (denom. of קוֹץ) *thorn-picker.*—*Pl.* as ab. Kel. XXIV, 15; XXVI, 3; Mikv. l. c. (according to R. S.).]

קִיצְאִי, Targ. Esth. V, 14, v. קִינַּי.

קִיצוּתָא, v. קִרְטוּתָא.

קִיקְלִי, v. קִיבְּלַי.

קִיל (קִילָא) I m. (cmp. קוֹלָא I, a. כִּילָה) *enclosure, compartment.* Gen. R. s. 31 הַקִּילָא עֲשַׂר אַמּוֹת וְכ׳ Ar. (ed. only עֲשַׂר וְכ׳) each compartment (in Noah's ark) was ten by ten cubits; Yalk. ib. 53 כָּל קִיל וְק׳ וְכ׳. Ib. ק׳ מִכָּאן וְק׳ מִכָּאן one room on this, and one on the other side (of the aisle).—*Pl.* קִילִין. Ib.

קִיל II (v. קַל) 1) *to be light.*—Part. קִיל; *pl.* קִילֵי. Snh. 46ᵇ, v. קַפְלִיל II. Gitt. 35ª נִדְרֵי בְּשִׁנֵּי דְּרַב ק׳ in Rab's days vows were lightly treated.—2) *to be lenient.* Y. Sabb. XII, 13ᵈ top קָלַת וְחַמְרַת (perh. קָפַת fr. קְפַל) thou art more lenient in one respect and more strict in another. Ib. קָלַת עַל דְּרַבָּנָן thou art more lenient than the Rabbis.

*Af.* אַקִּיל 1) *to make light of, treat with contempt.* Targ. Y. Deut. XXI, 23.—*to insult, curse.* Targ. O. Ex. XXII, 27 תְּקוֹל ed. Berl. (oth. ed. תְּקִיל; Y. תְּקַלְּלוּן).—Y. Dem. I, 22ª top מַאן דְּרִידַע בְּנַפְשֵׁיהּ דְּלָא אַ׳ לְבַר וְכ׳ he who is sure of himself that he never insulted a man, may cross &c.—3) *to be lenient, lax.* Y. Shek. VII, 50ᶜ bot. חַמְתּוֹן מְקִילִין (not מְקִילוֹן), v. חֲמַר I.—V. קְפַל.

קִילָא I, v. קִיל I.

קִילָא II, קִילְתָא f. (cmp. קִיל I, a. קוֹלְתָא) *hollow stick,* esp. *the stem of a withered young palm (cabbage-tree).*

Israel's praise (of the Lord) is preferred to &c. Lev. R. s. 5, end (ref. to Ps. XIX) בתחלה משורר בק' he begins by singing praise. Ex. R. s. 15 חכל נותנין לי ק' all will do me homage; a. fr.—*Pl.* קִילְוִסִין, קִלְ'. Y. Succ. l. c. אע"פ שיש לפניו כמה ק' וכ' although there are before him many praises (Dan. VII, 10), yet Israel's praise &c., v. supra. Y. Pes. VIII, 36[b]; Y. M. Kat. I, 80[d] top מהו דברים ... ק' what words? . . . praises (of the departed whose bones are collected). Y. Sabb. XVI, 15[c] bot. כל הק' שישראל מקלסין וכ' all the praises which Israel offers to the Lord (the psalms) correspond in number to the years of Jacob's life; Treat. Sof'rim XVI, 11. Y. R. Hash. IV, 59[c] עשרה ק' וכ' ten praises (Halleluiahs) which David spoke (Bab. ib. 32[a] תהילולים); a. fr.—[Gen. R. s. 5 נעשה ק' להקב"ה, v. קִוְלָוְסִין.—Yalk. Deut. 885 בקלוסין, read: בקולסין, v. קוֹלָס.]—2) *making noise, tramping, clapping.* M. Kat. 27[b] ברגל ק' *killus* is done with the foot; Tosef. ib. II, 17 זה פישוט ק' וכ' (not קילום) *killus* is stretching out the arms (and clapping), contrad to טיפוח. Gen. R. s. 84; Yalk. ib. 142 בק' היה בא he (Joseph) came with noise (cheer).

**קִילְוִסָא**, קִלְ' ch. same.—*Pl.* קִילְוִסָיָא, קִלְ'. Y. Kil. VI, 31[b] בתר כל אילין ק' וכ' after all these praises (bestowed on R. Johanan), I may explain it &c.; Y. Kidd. III, 64[b] top; Y. Yeb. I, 2[c] bot.; Y. Sot. II, 18[b].

**קִילוסין**, Lev. R. s. 7 Ar., v. קִלְוִוסִין.

**קִילוּפָא**, קִלְ' m. (קְלַף) *peeling, decortication.* Targ. O. Gen. XXX, 37 קילופ constr. (h. text מחשף).—B. Bath. 4[b], v. קִירְפוּלָא.—*Pl.* קִילְוִפֵי, קִלְפֵי, קִלְפֵי *scab.* Targ. Y. I Lev. XIII, 2 (Y. II קִלְוָפָא); 6; 7; a. e.—[Pes. 119[a] קִלְוִפֵי Rashi, v. קִלָפָא.]

**קִילוּפָה** f. (preced.) *rind,* name of an ingredient of frankincense. Ker. 6[a]; Y. Yoma IV, 41[d].

**קִילוּרִין, קִילוּר** I m., **קִילוּרִית** f. (κολλύριον, collyrium) *a (red) eye-salve.* Tosef. Sabb. I, 23 נותנין ק' לעין וכ' you may put collyrium on the eye on the eve of the Sabbath &c.; Sabb. 18[a]; Y. ib. I, 3[d] bot. קילורית. Ib. VII, 10[b] bot. הדן דגבל ... עפר קילורין וכ' he who kneads ... powder for collyrium (on the Sabbath) &c. Lev. R. s. 16, beg. (ref. to Is. III, 16) they painted their eyes בקולרית Ar. (ed. בקוליריא, some ed. בקוֹלִירָא) with red collyrium; Pesik. Vattom., p. 132[a] בקולריית; Lam. R. to IV, 15 בקלוּרִית. Deut. R. s. 8 לעינים וכ' ק' the Law is a salve for the eyes, for it is written (Ps. XIX, 9) &c.; Midr. Till. to Ps. l. c.; Yalk. ib. 675; Lev. R. s. 12. Y. Sabb. VIII, 11[b] top מים ... את הקולורית water as much as is required for rubbing collyrium; a. fr.—*Pl.* קִילוּרִין. Bab. ib. 108[b] (in Chald. dict.) לישדר ... מחנך ק' וכ' (Ms. M. קוֹלוּרֵי) please send me some of Mar Samuel's eye-salves. Ib. ... טובה מכל ק' שבעולם better than all eye-salves in the world is a drop of cold water (on the eye) in the morning and bathing hands and feet in the evening.

**קִילוּרִין** II *provision, pantry,* v. קִירָרִין.

**קִילוּרִית**, v. קִירְוּר.—[Lev. R. s. 20 קילוריית Ar., v. קִירָרִין.]

Lev. R. s. 15; Yalk. Esth. 1056 (not קילה), v. קוֹלָא II; Midr. Till. to Ps. XXII קולחא, read: קִילָחָא.

**קִילָאִירִין**, v. קִירָרִין.

**קילבון**, Bekh. 50[a], v. קוֹלְבוֹן.

**קִילְבָן**, v. קוֹלְבָן.

**קִילְוָן**, v. קִלְוָואן.

**קִילְוָוסִיס, קִילְוָוסִין, קילווסים, קילווני'**, v. קִלְוָוסִין.

**קִילוּחַ**, קִלְ' m. (קָלַח) *spouting forth, continuous flow, jet.* Hull. 36[a] דם ק' the blood which comes forth in a jet (in blood-letting); Ker. 22[a]. Y. Maasr. I, end, 49[b] להשרות עם הק' to pour (boiling water) from vessel to vessel in a jet (instead of in short spurts); Y. Sabb. III, 6[b] לשרות מן הק'. T'bul Yom. II, 7. Y. B. Bath. III, end, 14[b] מקום קילוחו בחצר the place where the water gushes forth (from the spout) in the neighbor's court; Tosef. ib. II, 13. Y. Ab. Zar. IV, 44[a] bot., v. נָסַךְ; a. e.—V. קָלַח.

**קִילוּחָא**, קִלְ' ch. same.—*Pl.* קִילוּחָיָא, קִלְ'. Targ. Job XXIV, 8 (Ms. *sing.*; h. text זרם).

**קִילוּיָא**, v. קוֹלָיָא I.

**קילוילוסיון**, v. קִלְוָוסִין.

**קִילוּלוֹת**, v. קָלָל.

**קִילוֹן** m. (χήλων) *swipe and bucket* for drawing water. M. Kat. I, 1 אין משקין ... ולא ממי ק' during the festive week you must not water a field with rain water or with water drawn with the swipe; Tosef. ib. I, 1 ואין ממלין חרמנו בק' you must not draw water from it (the well) with the swipe; בק' ... אפי' not even from a pond which has been filled with buckets. Makhsh. IV, 9 המממלא בק' עד וכ' if one draws water with the swipe, up to three days the water remaining in the bucket makes things susceptible of uncleanness, Maim. (differently expl. in Ar. a. R. S.); Tosef. ib. II, 9. B. Bath. 99[b] ביח הק' Ms. M. (ed. חקלון, corr. acc.; Var. in comment. הסילון) a field irrigated by swipe and bucket; v. סִילוֹן II.

***קִילוֹנִי** m. pl. (coloni; cmp. נִימוֹס for νόμος) *colonists, citizens of a Roman Colonia* (v. Sm. Ant. s. v. Colonia). Num. R. s. 4 נתנו לו מקום ... זקראו לו ק' ולבניו they assigned a place to him, and he built a town and settled there, and they called him and his children *coloni* for all time to come (gave him the Roman citizenship).

**קִילוֹס** I pr. n. m. (v. next w.) *Killus* (*Praise*), name of a general under Vespasian. Lam. R. to I, 5, v. פַּנָּגַר.

**קִילוֹס** II, קִלְ' m. (קָלַס) 1) *praise.* Gen. R. s. 78 חגיע זמן קילוסי לקלס וכ' my turn has come to give praise &c. Y. Succ. V, 55[b] bot. ולקילוסן חוא צריך is he in need of their praise? Ib. חביב קילוסן של ישראל וכ' (not קילוסין)

קִילוֹרִיטָא f.=h. קִילוּרִית. Y. Ab. Zar. II, 40d top. Y. Bets. IV, 62c bot. קִלּוּרִיטָה.

קִילוּתָא f. (קִיל II) *disregard, disgrace.* Targ. Y. Deut. XXI, 23 (h. text קְלָלַת). Targ. Job XXVIII, 18, v. זִילוּתָא.

קִילְחֵי, קִילְחוֹת, קִילְחָא, v. קֻלְחָא.

קִילְטָא, v. קֻלְטָא.

קִילֵיטִיס m. (κηλήτης) *one who is ruptured.* Tosef. Bekh. V, 4 (expl. מרוח אשך, Lev. XXI, 20) זהו חקולוטוס ed. Zuck. (Var. חקליטיס; corr. acc.) that is one suffering from scrotal hernia.

קִילִיקָה, read:

קִילִיקְיָה, קִילִיקְיָא pr. n. *Cilicia*, a district in the south-east of Asia Minor, bordering on the east on Syria. Y. Hall. IV, 60b זה חובא מק' this wine has been imported from Cilicia; Tosef. Shebi. V, 2 זה בא לידי מקלקיליאה ed. Zuck. (Var. מקילקיליא, מקלקוא; corr. acc.).—V. קִילְקִי.

קִילְנִית, v. קוֹלָנִית.

קִילְעָא, v. קֻלְעָא.—[Yalk. Lev. 539 קילעין, v. קִילְקִי.]

קִילְפָא, v. קֻלְפָא.—[Y. Ter. V, end, 43d קילפי ארסור, v. קִלִיפָּה.]

קִלְ, קִילְקָאֵי m. pl. (v. קִילִיקְיָא) *Cilicians.* Targ. Y. Num. XXXIV, 8, v. אֲבַלַּס.

קִלְ, קִילְקוּל m. (קִלְקֵל) 1) *deterioration, disorder.*—*Pl.* קִילְקוּלִים, קִילְקוּלִין, קִלְ'. M. Kat. I, 2 (2a) ומחקנין את קילקולי המים וכ' and you may cure the spoiled waters (clean the pools) during the festive week.—2) *disarrangement.* Y. Taan. IV, 68c חשבונות יש כאן ק' there is a disarrangement of dates here (a new era was started with the destruction of the Temple), v. קִלְקֵל. Y. Ned. VI, end, 40a; Y. Snh. I, 19a top הן דלא . . . בק' where he (R. Judah) did not get (to announce the decision of the Palestinian court on the intercalation), they were guided by the disarrangement (the calendar established by Hananiah).—3) *moral corruption, degeneracy.* Ab. Zar. 64a שמא יחזור לקלקולו lest he (the proselyte) may go back to his corruption (idolatry); (Kidd. 17b לסורו, v. סוֹר). Num. R. s. 9 תחלת קלקולו בעזה וכ' the beginning of his degeneration took place at Gaza, therefore he was punished at Gaza; Tosef. Sot. III, 15; Mekh. B'shall, Shir., s. 2 קִלְקָלוֹ; Tanh. B'shall. 12 קִלְקָלָתוֹ; a. e.

קִילְקוּלָא, קִילְקוֹלָא ch. same, 1) *disarrangement, faulty action.* Targ. Y. Lev. XVII, 15 קילקול נפסתא faulty slaughtering.—2) *disgrace, degradation.* Targ. Y. Num. VI, 2.—3) *dunghill*, v. קִרְקָלָא.—[Pes. 114a דאכיל קילקולא Ms. M., v. קְקוּלָא.]

קִילְקַי, קִלְ' m. (v. קִילִיקְיָא) 1) *Cilician.* Neg. VI, 1; Kel. XVII, 12, v. גָּרִיס; a. fr.—*Pl.* קִילְקִין, קִילְקִים, קִלְ'. Maasr. V, 8, a. fr., v. גָּרִיס.—2) (cmp. χιλίκιον, cilicium, v. Sm. Ant. s. v.) *cloth made of Cilician goat's hair, coarse and shaggy cloth, horse-cover* &c. Sifra Sh'mini, Par. 6, ch. VIII (ref. to Lev. XI, 32) אין לי . . . לרבות את הק' Rabad (ed. הקלקלים) this would mean only sackcloth, whence do we learn to include *cilicium?*; Sabb. 64a Ms. O. (ed. הקילקלי, v. Rabb. D. S. a. l. note 3); Yalk. Lev. 539 (not הקילעין). Ib. ואפילו אפיקתירה לק' but you have once excepted *cilicium.* B. Bath. 78a חמור וכליו . . . ואת חק' Ms. M. (ed. הקילקלי) if a man says, I sell thee the ass and its outfit, he has sold the saddle . . ., the cover and the saddle band (or the housing); Tosef. ib. IV, 2; a. e.—*Pl.* as ab. Kel. XXIX, 1 קלקין ed. Dehr. (Mish. ed. קולקין; Bab. ed. קולקלין, corr. acc.).—3) *entangled and matted hair.*—*Pl.* as ab. Sifra M'tsor'a, Zabim, Par. 2, ch. III 'the flesh' (Lev. XV, 7) ולא בק' שעליו but not when touching entangled hair on his body; Yalk. Lev. 568. Mikv. IX, 2 קִלְקֵי הלב וכ' matted hair on the chest &c. Y. Naz. VI, 55b top קילקין (not קליק'); Y. Bets. IV, 62c קִלְקִים (not ס . . .); Y. Shek. III, 47c, v. פִּסְפֵּס I.

קִילְקֵי, Ker. 6a, v. קִרְקָא.

קִילְקִילִיא, v. קִילִיקְיָא.

קִילְקִילִין, v. קִילְקִילִין.

קִילְקִילִין, קִילְקִלִים, קִילְקְלִי, v. קִילְקֵי.

קִילְקִילִין, קִילְקִלִין m. pl. (an adaptation of cancelli; reduplic. of קְרֵל I; cmp. קוֹלְיָנִין) *curtained enclosures, compartments.* Pesik. Vayhi, p. 8a, v. קוֹלְיָנִין.—Esp. *the curtained enclosures of an idolatrous temple.* Ab. Zar. 51b כל שהוא לפנים מן הק' וכ' (Ar. קולקלון, קולקלון, corr. acc.) whatever is found within the enclosures is forbidden, even if it be water or salt; whatever is outside &c. Ib. אין ק' לא לפעור וכ' no difference is made between things within and without the enclosures as regards the idol Peor &c.—Cmp. קִנְקַל.

קִילְקְלָתָא, קִילְקַלְתָּא, קִילְקִילְתָּא, קִילְקֵלְתָּא, v. קִירְקְלָתָא, קִלְקֵלְתָּא.

קִילְרִין (קִילּוֹר'), קִלְ' c. (cellarium) *receptacle for food, pantry; provisions.* Lev. R. s. 20 (ref. to Ex. XXIV, 11) וכי קילורין עלת וכ' (Ar. קילוריה, corr. acc.) were provisions taken with them up to Sinai?; Tanh. Aḥăré 6 קלו'; ed. Bub. 7 קלורין עלו (*pl.*); Yalk. Ex. 362 קלר'. Gen. R. s. 11 וכי יש ק' . . . חסר כלום does the King's pantry lack anything?; Yalk. ib. 16. Gen. R. 54; a. e.—Tanh. K'doshim 12 פרדס . . . היה כל קִלְאָרִין וכ' (not הדו) one garden out of which all his provisions came; א"י שהוא ק' וכ' Palestine which is the pantry of the Lord; from it the sacrifices, the show-bread &c.; ed. Bub. קלאדין (corr. acc.; Ms. R. קילָאר'); Yalk. Lev. 615 קלר'; Yalk. Jer. 270 קילר'.

קִילְשׁוֹנָא, v. קֻלְשׁוֹנָא.

קִילְתָא f. (v. קִיל II) *a light case* (cmp. קוּלָא). Naz. 20b השתא . . . ק' לא אמר would you say, in a heavier case (when two sets of witnesses differ as to numbers) Rab said (that this is not contradictory evidence), but in a lighter case (one witness against one), he did not say the same?

קִילְתָא, v. קִילָא II.—[Yalk. Gen. 57, v. קִירְקְלָתָא.—Pesik. Par., p. 35b sq., v. קֻלְטָא.]

קִים m. (קוּם) *standing; (it is) established, certain*; ק' ל־ *to be certain, to know.* Sabb. 136a ק' לי בירה וכ' I am certain that its (the infant's) months were complete (that it was no abortion). Ab. Zar. 76b מר ק' לי בגוירה וכ' I am sure about this gentleman (that he is a strict observer); about you I am not. Kidd. 66a אי לאו דק' ליה בנפשיה וכ' unless he was sure of himself that &c.; a. fr.—ק' ליה בדרבה מינירה (also קָם) he is sure of the larger portion of it, a proverbial expression for the rule, that *he who has committed two offences simultaneously, must be held answerable for the severer only.* Gitt. 52b מנסך קם ליה בדר' מ' he who uses his neighbor's wine for idolatrous libation (and makes the remainder unavailabe), is exempt from making restitution for the wine, because he has to suffer the severer penalty, which is death. Ib. 53a משום דלא ק' ל' בדר' מ' because this is no case of a severer penalty (when he makes his neighbor's wine unclean). Ḥull. 81b קם ל' בדר' מ' (Ms. M. קָאִים) he suffers the severer penalty (for slaughtering for idolatrous purposes, and is exempt from the penalty of stripes for slaughtering the dam and her child in one day); a. fr.

קַיָּמָא, קְיָמָא, קָיֵם, קַיֵּם, v. sub קיי.

קִימְאָה, v. קְמִיעָה.

קִימָה f. (b. h.; קוּם) 1) *standing up, rising.* Ber. 11a (expl. וּבְקוּמֶךָ, Deut. VI, 7) בשעת ק' ממש at the time of rising, whereby rising in its proper sense is meant (rising from bed, and not in the sense of standing erect at recital). Kidd. 32b (ref. to Lev. XIX, 32) לא אמרתי ק' אלא וכ' the text means only the rising that is a token of respect, v. הֲדוּר. Ib. מה ק' שאין בה וכ' as rising is something with which no material sacrifice is connected &c. Ib. 33a, v. בִּישׁוּל; a. fr.—2) *erection, putting up.* Y. Ab. Zar. IV, 44a (ref. to Lev. XXVI, 1) לא היא עשירית לא היא ק' are 'making' and 'erecting' not the same? Answ. עשירית בתחילה ק' וכ', v. עֲשִׂירִית; a. e.

קִימוֹלְיָא f. (Κιμωλία, sub. γῆ) *Cimolian earth*, a clay used in cleaning clothes and also in medicine (v. Sm. Ant. s. v. Cimolia). Nidd. IX, 6 (62a) קימול' Ar. (ed. קמוניא); Tosef. ib. VIII, 10 קימלייא (corr. acc.). Sabb. IX, 5 (89b) קמול' (Y. ed. קימונ', Var. in Bab. ed. קמונ'; Ms. M. קמומא; Ms. O. קמונ'). Ib. 90a קימוליא (some ed. incorr. קמולי); Y. ib. IX, end 12b קליא ק' (not קימון) cimolia is *ḳalia* (an alkaline earth).

קִימוֹנְיָא, קִימוֹן, v. preced.—[Ab. Zar. 10b קימוניא Ar., v. קְמוֹנְיָא.]

קִימוֹס, v. קִמּוֹשׁ, a. קוּמוֹס.

קִימוּץ, Tosef. Mikv. VI (VII), 16 Var., v. קוּמוֹס.

קִימּוֹשׁ m. (b. h. קִמּוֹשׁ, v. Baer to Hos. IX, 6; cmp. קָמַשׁ) a species of *thorns, nettles.* B. Kam. 16a ערפד . . . נעשה ק' וכ' (Ar. a. Ms. H. קימוס, v. Rabb. D. S. a. l. note 9) the *ʿarpad*, after seven years, changes into *ḳimmosh*, the *ḳ.*, into a thorn.

קִמ', קִימּוֹשָׁא ch. same. Y. Sabb. I, 3b קמקמת (corr. acc.), v. תּוּתָא.

קִימְחוּנְיָא, קִימְחִית, קִימְחָא, v. sub קְמָח.

קִימִילְיָא, v. קִימוֹלְיָא.

קִימְלִיָּא, Gen. R. s. 79, end, Ar., read: ק' מילייא, v. מְרִירוֹן.

קִימְעָא, קִימְעָת, v. קְמִיעָא.

קִימְפּוֹן, v. קְמִפּוֹן.

קַיִן pr. n. m. (b. h.) *Cain*, son of Adam. Snh. IV, 5 שכן מצינו בק' וכ' for so we find with reference to Cain when he had killed his brother &c. Ib. 37b מלמד שעשה ק' וכ' this use of the plural (דמי, Gen. IV, 10) shows that C. inflicted many wounds and bruises on his brother &c. Gen. R. s. 2 ובהו זה ק' וכ' 'and void' (Gen. I, 2), this refers to Cain who intended to reduce the world to waste and voidness; a. v. fr.

קִין*, *Pa.* קִיֵּן (v. קוּן) *to arrange, shape.* Gen. R. s. 23 קִינְנָן קנתורין Ar., v. קִינְטוֹר.

קִינָא, קִינֵי, v. קֵן, קְנָא.

קִינָא m. = h. קִינָה, *rhythmic song.*—*Pl.* קִינִין. Targ. Y. Gen. IV, 22 מרת ק' וכ' the originator of songs and music.

קִינָאָה, v. קִינְיָה.

קִינְאָה, v. קְנָאָה ch.

קִינְבָא, v. קִינְיָה.

קִינְבִי, v. קוּטְבִי.

קִינְגָּאי, v. קְנִיגִיזָא.

קִינְדָּס, קִינְדִים, v. קִינְדָּס.

קִינָה f. (b. h.; קוּן) [*rhythmic song* (v. P. Sm. 3603 s. v. קינא),] *lamentation, dirge.* M. Kat. III, 9 ק' שאתת מדברת וכ' a lamentation is called *kinah*, when one speaks &c., v. עִנּוּי I. Ber. 7b (ref. to Ps. III, 1) מזמור . . . ק' וכ' 'a song of David'? it ought to read, 'a lamentation of David.' Lam. R. to IV, 11 (ref. to Ps. LXXIX, 1) לא הודה קרא . . . בכי . . . נחי . . . ק' לאסף the text ought to read, 'a weeping of Asaf', 'an elegy of Asaf', 'a lamentation of Asaf'. Ib. introd., end (ref. to Jer. IX, 9) . . . על נאותיו שנחפכו לק' over the beauties (pleasures) of Jacob which have been changed into mourning; a. fr.—[Gitt. 58a ועלידן קינה, v. קוּן.]—*Pl.* קִינוֹת, esp. ק' ספר, מגילת ק', or ק' *the Book of Lamentations.* B. Bath. 14b סדרן . . . ק' וכ' the order of the books of Hagiographa is: Ruth . . . and Lamentations &c. Ib. 15a וקנות . . . ירמיה (corr. acc.) Jeremiah composed the book that bears his name, the Book of Kings, and Lamentations. Ḥag. 5b ספר ק' . . . רבי Rabbi took up the Book of Lamentations and read &c. Y. Sabb. XVI, 15c top ק' במגילת . . . היו were sitting and explaining the scroll of Lamentations; Lam. R. to IV, 20; Lev. R. s. 15;

a. e.—Y. Pes. VIII, end, 36[b]; Y. M. Kat. I, 80[d] top קִינִים ונהי lamentations and elegies.

**קִינָה**, v. קִנָּה.

**קִינּוּחַ** m. (קָנַח) *wiping.* Hull. 105[a] אין ק' חפה אלא בפת wiping the mouth (to remove particles of cheese before eating meat) must be done with bread. Ib. בכל מילי חוץ ק' וכ' anything (eaten) will serve the purpose of wiping the mouth, except &c.; a. e.—ק' סעודה *desert.* Pes. 57[a]; Snh. 94[b]; Yalk. Prov. 935; a. e.

**קִנּוּי, קִנְיָן** m. (קָנָא) *manifestation of jealousy, warning given to the suspected wife.* Sot. 2[b] (ref. to Mish. I, 1, 'he must warn her in the presence of two witnesses') אמר קרא בה ולא בק' the text (Num. V, 13) says, *bah* (there is no witness to it) that is to say, *to it* (her defilement) one witness would suffice, but not to her warning. Ib. ק' על פי עצמו the act may be certified by the husband's own testimony; ק' על פי שנים two witnesses must testify to &c. Ib. 3[a] . . . דתראה אין ק' *kinnuy* means warning (in the presence of two witnesses). Y. ib. I, beg. 16[b] . . . חק' חובה וכ' to warn is the husband's duty; R. J. says, it is optional. Ib. קינויו ק' a warning (under such conditions) is legally valid; a. fr.

**קִינְיָא** m. (קנם *to establish*, cmp. קנן; v. P. Sm. 3667 s. v. קנום) *covenant, oath.* Targ. II Chr. XXIII, 1 (ed. Wil. קיוָמָא). Ib. XV, 15 (ed. Lag. קוֹנָמָא); a. e.—*Pl.* קִינְיָמִין, constr. קִינְיָמֵי. Ib. XXXIV, 24.

**קִנְיָא, קִינְיָא** f. (κοινωνία) *partnership*; (used in an evil sense) *conspiracy to defraud and divide the profits.* B. Bath. X, 7 (173[b]) שמא יעשו קינ' וכ' חשרב . . . Y. ed. a. Bab. (Mish. ed. קנ') if one has become surety to a woman for her jointure, and her husband divorces her, the husband must vow that he will never accept any benefit from her (so that he cannot remarry her), lest they form a conspiracy against the guarantor's property and (after collecting the jointure) he take his wife back. Y. B. Mets. I, end, 8[a] a note of indebtedness found must not be returned מפני ק' because a conspiracy may be formed (between the creditor and the debtor to collect the debt, already cancelled, from the purchaser of the debtor's land, v. לְקוּחוֹת); Bab. ib. 13[a] חיישי לפרעון ולק' (Abayi forbids the restoration of the note, because) he apprehends that it may have been paid, and a conspiracy may be formed; וק' . . . לא חיישינן we do not apprehend &c. Tosef. Kidd. III, 5 שמא עשו ק' . . . על מנת if one says to a woman, be betrothed unto me on the condition that . . .: she is betrothed, because we apprehend a conspiracy (between them to annul the betrothal without a formal Get); a. e.

**קִינּוֹף** or **קִינּוֹךְ** m. (קנף, sec. r. of קף, cmp. צִינּוֹק, צִנּוֹר &c.; an adaptation of κωνωπεῖον) *the framework of a baldachin* or *canopy*, consisting of four columns over which a flat cover is spread, contrad. to נַקְלִיטִין. Succ. I, 3 (10[a]) ק' (not שפירסת) או שפירס ע"ג (or if he spread a sheet over a frame (so as to form a tent within the Succah); ib. 10[b] Ms. M. (ed. קינופות). Snh. 68[a] הוא יושב בק' שלו he was seated on his curtained couch.—*Pl.* קִינּוֹפוֹת, קִינְ' Succ. l. c. וק' ארבעה, v. נַקְלִיטִין. Ib. שאני ק' דקבועי it is different with baldachin frames, for they are stationary, opp. to פִּירְלָה. Tosef. Kel. B. Mets. II, 8.—[Κωνωπεῖον means the *net*, our w. refers to the *frame*.]

**קִינּוֹפִין, קִנְ'** ch. (κωνωπεῖον, v. preced.) *curtained couch.* Targ. II Sam. XVI, 22 (h. text הָאֹהֶל).

**קִינּוּקוֹס**, Y. Gitt. VII, beg. 48[c], v. כּוֹלִיקוֹס.

**קִינּוּקָנוֹת**, v. קְנוּקָנוֹת.

**קִינְטוֹר** m., pl. קִינְטוֹרִין (Κενταυροί) *Centaurs, savages represented as half-horses and half-men.* Gen. R. s. 23 ע"כ . . . ובראו ק' בצלם up to that time (of Enosh) men were created in the (divine) image and likeness, thenceforward the generations degenerated, and centaurs were created (Ar. וקַיְּמָן קנתורין and he shaped them as centaurs); Yalk. Chr. 1072 קנטרין (corr. acc.).

**קִינְטוּד, קִנְ'** m. (קָנַטְר) *opposition, remonstrance; reproach.* Yalk. Ex. 241 קינטודו באו his (Moses') remonstrance is introduced with אָז (Ex. V, 23).—*Pl.* קִינְטוּדִין, קִנְ'. Pesik. Shim'u, p. 117[b] שמעו דברי תוכחות . . . דברי ק' listen to the words of rebuke, that you may not have to hear words of reproach. Ib. דברים ק' (insert של or read: דברי) reproachful words, opp. נֶחָמִים; (Ar. a. Yalk. Jer. 265 קְנָתוּרִין). Koh. R. beg. ע"י שהיה נבואתן דברי קַנָּתוּרִין because their prophecy contained reproaches; a. e.—[Pesik. R., addit. s. 2 (ed. Fr. p. 197[a]) חקנטורים, v. קְטֹרֶת II.]

**קִינְטִינָר**, v. קְנְטִינָר.

**קִינְטִיסִין**, v. קוֹנְטוֹס.

**קִינְטְרָא, קִינְטֵירָא**, v. קְנְטִינָר.

**קִינְטָרָת**, v. קוּנְטְרָא.

**קִינַאי, קִינְיָא, קִינְיִי, קִינְיָה, קִנְ'** m. (v. קוּן; cmp. תובל קין Gen. IV, 22) *artist*, esp. *metal-worker, silversmith.* Targ. Jer. X, 9 (h. text צוֹרֵף). Targ. Ps. LXVI, 10 קינאה (ed. Wil. קְנָא). Targ. Jud. XVII, 4; a. fr.—Y. B. Bath. II, beg. 13[b] אין חוה כגון ק' וכ' if a workshop has been there before, e. g. that of a silversmith or a smith &c.—*Pl.* קִינָאֵי. Targ. Esth. V, 14 ית נגרייא וית ק' the carpenters and the forgers of arms. Ib. קַיְינָאֵי דמחקנין וכ' ed. Lag. (oth. ed. קירצ', corr. acc.) the smiths, that they may make a knife. Ib. ולקיינ' ed. Lag. (oth. ed. ולקירצ', corr. acc.). Targ. II Esth. I, 2 וכל קינאי ed. Lag. (oth. ed. קניגריא, corr. acc.).

**קִינִי** pr. n. pl. *Keni* (v. Neub. Géogr., p. 276). Ohol. XVIII, 9.

**קִינִיגְיוֹן, קִינִיגָא, קִינִיגַר**, v. sub קִנְיָן.

**קִינְיָן, קִינְיָנָא**, v. sub קִנְ'.

**קִינִין, קִנִּים**, *pl.* of קִנָּה.

קִינִּין, v. קֵן.

קִינְיָא, קִינְיָן, v. sub קִנְּ׳.

קִנְּ׳, קִינְּמוֹן m. (קנם, cmp. קִרְנוּמָא) 1) (b. h.) *cinnamon-tree, cinnamon.* Sabb. 63ª עצר ... של ק׳ היו the kindling wood in Jerusalem was of the cinnamon tree. Y. Peah VII, 20ª bot. ק׳ ... הירה והיו וכ׳ (not הירו) the foliage of the cinnamon tree was food for goats, and the Israelites cultivated it. Gen. R. s. 33. Ker. 5ª; a. fr.—2) (cmp. קִרְנוּמָא) [*something enduring,*] *principle.* Gen. R. s. 46 אמר הקב״ה אני מעמיד בעולם מה ק׳ וכ׳ (not ריש לקיש) the Lord said, (by delaying the conception of Isaac until Abraham was ninety-nine years old,) I will establish a *kinnamon* (an everlasting principle), as the *kinnamon* (the cinnamon tree, no matter how old) will grow fruit when you manure and hoe around it, so shall Abraham (bear fruit) after his blood is tied up (runs slowly), and his desire is gone &c.; Yalk. ib. 80; Yalk. Koh. 968 (corr. acc.).

קִינְסָא m. (קנס; v. קִיסָא) *piece of wood, chip.* Sabb. 22ᵇ בק׳ kindling a light from another light by means of a chip. Hull. 105ª אינה ביניהו ק׳ the difference between them comes in, when you wash your hands over chips. Ab. Zar. 33ᵇ ק׳ וכ׳ as to causing the pitch in a wine cask to melt off by holding a burning chip in it &c.—[Bets. 22ª קינס Ms. M., v. קִנְיָבָה.]—*Pl.* קִינְסֵי. Erub. 100ᵇ נתרי ק׳ (Ar. קנסי, ed. Sonc. קסמי) dry twigs will break off (by his being on the tree); [Ar. s. v. קסן, reads קוּסָנֵי, cmp. קִיסָנְיָתָא].

קִינְסוֹן, v. next w.

קִינְסִין* m. pl. (קָנַס; cmp. גְּזֵרָה) *decisions, decrees.* Esth. R. to I, 1 הביאו לי ק׳ הנעתקין (not קינסון) bring me the decrees which have been removed (transferred to the archive of Ecbatana).

קִינְקִילוֹן, קִינְקַל, קִינְקְלָא, קִינְקְלְטוֹן, קִינְקְלִין, v. sub קַנְּק׳.

קִינָּרָא, קִינָּרָה, קִינְרוֹס, קִינָּרִים, קִינְרִים, v. next w.

קִינָּרָס m. (κινάρα, acc. pl.) *artichokes* (used as singular, collective noun). Kil. V, 8 וחק׳ כלאים בכרם (Mish. ed. ם ..., corr. acc.; Ms. M. וחקנדס, ed. Ven. קינדס, corr. acc.; v. Rabb. D. S. a. l. note) artichokes in a vineyard are *kilayim*; Tosef. ib. III, 12 הכינריס (Var. קִנָּרָא, קינרס). Gen. R. s. 20 (expl. דרדר or קוץ) ק׳ (eds. vary between קנדים, קינרים &c.); Yalk. ib. 82 קונדס (corr. acc.). Ukts. I, 6; Tosef. ib. I, 6 קינרוס (Var. קתרוס, corr. acc.). Bets. 34ª קונדס (Rashi Ms. קינרס; cmp. קוּנְדָּסָא).—Esth. R. to I, 4 they found themselves short of one plate מאן דאמר קנדס ומאן דאמר כִּפָּנֵאי one says, it was artichokes, another says, it was a dish of the efflorescence of palms (v. כִּפָּנִית, and קוֹר I).—*Pl.* קִינָּרִים. Y. Shebi. IX, 38ᵈ top (ed. Krot. קינריס). Gen. R. l. c. (v. supra).

קִינָּרָסָא ch. same. (Erub. 83ª, v. קוּנְדָּסָא).—*Pl.* קִינָּרְסָיָא, קִינְרָסָיָה. Y. Bets. I, 60ᵈ bot. (Var. קינסיה, corrupt.). Y. Shebi. IX, end, 39ª קונדס׳ (v. קוּנְדָּסָא).

קִיס m. (v. קוֹס) *rough-edged.*—*Pl.* קִיסִּין. Tosef. Kel. B. Bath. VII, 10 חכוסות הק׳ הצירנים וכ׳ (ed. Zuck. הקיצין, Var. הכיסין; R. S. to Kel. XXX, 3 omits our w.) the rough-edged Sidonian cut-glass cups.

קִי׳, קִיסָא ch. (preced.) 1) *rough edge.* Y. Ḥag. II, 78ª bot., v. כַּפָּא I.—2) *twig, chip, wood; tree* (cmp. גַּיָּזָא I). Targ. Y. Lev. XIV, 4. Targ. Y. Num. XXXV, 18. Targ. Prov. XXV, 20. Targ. Y. Deut. XXI, 22 (*gallows*). Targ. Job XIX, 10 ed. Lag. (ed. Wil. קִסָּא; oth. ed. קָסָא, corr. acc.); a. fr.—Y. Bets. II, 61ᶜ top, a. e., v. קְסָא.—*Pl.* קִיסִּין, קִיסֵּי, קִיסַּיָּא, קִי׳. Targ. Y. Num. XV, 32. Targ. Y. Gen. XXII, 3. Targ. Ps. LXXIV, 5. Targ. Prov. XXVI, 20; a. fr.—Snh. 93ª תרי ק׳ Ar. (ed. אודי), v. אוּדָּא. Koh. R. to VII, 6; Yalk. ib. 973 (not קוֹס׳), v. סִירְתָּא. Y. Sabb. VII, 10ᵇ top הבון ... ק׳ בסופא take care in eating that you leave the chips (woodlike, bad beans) for the end.

קִיסָוָא, v. קִסְוָה.

קִיסוֹם, Tosef. Kel. B. Kam. III, 11, read: קוֹסִים, v. קוֹס.—Kil. V, 8, a. e., read: קִיסוֹס.

קִיסוֹמָא, קִיסְּ׳ I m. (קֶסֶם) *divination.*—*Pl.* קִיסּוֹמִין, קִיסְּ׳. Targ. Ez. XXI, 28.—[Targ. Y. I Deut. XVIII, 14 קיטומי, read: קִסּוֹמֵי.]

קִיסוֹמָא, קִיסְּ׳ II m. (v. קִרְסֵם) *rakings.* Targ. Hab. III, 17 לא יגבון ק׳ וכ׳ they shall not gather rakings from (shall not enjoy the destruction of) Jerusalem (h. text אין בקר ברפתים!).

קִיסוֹס m. (κισσός) *ivy.* Kil. V, 8 (not קיסום, v. Rabb. D. S. a. l. note 20); Tosef. ib. III, 13. Succ. I, 4 (11ª) הדלה ואת הק׳ ... (Mish. ed. קיסום) if he trained over the Succah, a vine, gourd, or ivy. Ohol. VIII, 1 (Mish. ed., a. ed. Dehr. ם ...). Tosef. Erub. I, 7; a. fr.

קִיסוֹסָא ch. same. Y. Kil. V, end, 30ª (expl. קיסוס).—Y. Sabb. II, beg., 4ᶜ (expl. שמן קיק) ק׳ oil of ivy-seeds (?), v. קָאזָא.

קִיסוֹפוֹרוֹן, v. קִפּוֹטְרוֹן.

קִיסְטָא, קִיסְטָ, קִסְ׳ I m. (a corrupt. of ξέστης) *kist, kista* (Sixtarius), v. בְּסִרְסְטָא. Gen. R. s. 49 הד ק׳ וכ׳ Ar. (ed. קסיט) one xestes of wine (which you had) makes ten follera. Pes. 109ª דמורייסא וכ׳ ק׳ Ar. (ed. קסחא, Ms. M. קיסחא; v. Rabb. D. S. a. l. note) the xestes for muries (kept as a standard) in Sepphoris was about the same as the Temple Log. Pesik. Ekhah, p. 122ᵇ דחמר ק׳ Ar. (ed. קסיט) a. x. of wine; a. e.—*Pl.* קִיסְטִין. Lev. R. s. 12 שתי שיכרא חמשא ק׳ (not קיסטון) he (the drunkard) drinks five xestes of beer, they tell him, thou hadst ten. Ib. הוה אלף ... ק׳ וכ׳ was accustomed to drink twelve x. of wine a day &c.; a. e.—[V. Fr. Aram. Fremdw. p. 205].

קִיסְטָא II, קִיסְטָה f. (cista) *chest, box.* Y. Snh.

IX, end, 27b (expl. קַסְוָה, Mish. ib. IX, 6) ק' a chest (containing sacred objects, v. Sm. Ant. s. v. Cista). — *Pl.* קִיסְטוֹת. Kel. XV, 1 קוסטות המלכים (ed. Dehr. קוסטת *sing.*; R. S. קסתות, קנתות, corr. acc.) the provision boxes of kings.

**קוסטנר, קיסטור,** v. קוּסְטִינָר.

**קוסטרא,** v. קַסְטְרָא.

**קוסים,** Gen. R. s. 99, לובשי ק', v. קוֹלָס.

**קוסיניתא,** v. קִיסְנִיתָא.

**קוסלון,** Yalk. Gen. 27 צריצלין דק', v. קוֹלָס.

**קוּסָם** m. (קָסַם) *chip, fragment.* Snh. 64a אפי' כל ... ק' whatever people make their ruler (worship), be it a stone, or a piece of wood, v. מוֹלָךְ; Y. ib. VII, 25c top. Tosef. Bets. III, 18 לחצות וכ' ק' a chip with which to pick his teeth. B. Bath. 15b 'a generation which judges its judges', אומר לו טול ק' מבין שיניך וכ' (Ms. O. קוצא *thorn*; Ms. H. ק' מבין שיניך) when he says to a person, take the chip out of thy eye (teeth), he answers, take the beam &c.; Arakh. 16b (Var. שיניך); a. fr. — *Pl.* קִיסָמִין, קִיסָמִים. Sabb. VI, 6 (65a) בק' שבאזניהם (Rabb. D. S. a. l. note 70 cites קוס'; in Rashi a. Bart. קִסְמֵי) with chips in their ears (to prevent the growing up of the perforations); Y. ib. VI, 8c אבל לא בק' וכ' but they must not (go out on the Sabbath) with chips &c.; a. e.

**קִיסְמָא, קִיסֵם** ch. same. [Targ. Prov. XIV, 30 ed. Lag., read with ed. Wil. קיסא.] Targ. Y. I Num. XXV, 3; a. e. — Sabb. 54b, v. רִתְמָא.

**קִיסַם** pr. n. pl. *Ḳesam.* Targ. Y. I Num. XXXIV, 4, sq. (Y. II קָסָם; h. text עצמון).

**קִיסְמָא** I *chip,* v. קִיסָם.

**קִיסְמָא** II pr. n. m. *Ḳisma.* Snh. 98a יוסי בן ק'; a. fr.

**קִיסְמָא** III *charm, divination,* v. קָסַם II.

**קְסֵ', קִיסְמִית** f. (v. קִיסָם) *a mass of chips.* Ber. 15a.

**קְסֵ', קִיסְנָיְיתָא** f. pl. (קסן, v. קָסַם) *carved.* Keth. 61b Ar. (Var. בקסינני, בקסרנני זוטרתי, בקיסיני; ed. קִיסְנָרְיתָא *little*) she plays with carved (little) cubs.

**קיספורון,** v. קַסְפִּיטָרוֹן.

**קְסַר, קִיסַר** m. (Cæsar, Καῖσαρ) *Cæsar, Roman emperor.* Y. Ber. IX, 12d bot.; Gen. R. s. 8, v. אֲגוּסְטוֹס. Ab. Zar. 10b Ms. M. קטיעא חד מחשיבי דמלכותא דק' הוה וק' חוה סני וכ' K'ṭi'a was one of the nobles of the imperial government, and the emperor hated the Jews (ed. החוא קִיסָרָא דהוה סני וכ'). Snh. 98b, v. פַּלְגּוּ; a. fr.

**קִיסָרָא** ch. same, v. preced.

**קִיסָרָאנָא** m. (preced.) *Cæsarean.* Ab. Zar. 6b (some ed. קִיסַרְנָאָה, Rashi קְסֵ'; Ms. M. דקיסר), v. דִּינָרָא.

**קִיסַרְיוֹן, קִיסַרְיוֹן** pr. n. (preced.) *the district of Cæsarea* (*Philippi*), in the north of Palestine (Paneas). Targ. Y. II Deut. XXXIV, 1 דן דק' Dan in the district of &c.; Targ. Y. II Gen. XIV, 14 (ed. Vien. ריזון ...).

**קִיסְרִי** *Cæsarean,* v. קִיסָרִין.

**קִיסָרִי** *Cæsarea,* v. קִיסָרִין.

**קְסֵ', קִיסָרְיָא, קִיסָרְיָא** m. = h. קִיסָרִי, *Cæsarean.* Y. Taan. II, beg. 65a; Y. Sot. V, end, 20d חחליפא ק'; Gen. R. s. 50 חלפתא ק'; a. e. — *Pl. f.* קִיסָרְיָיתָא. Y. Ned. VII, end, 40c; Y. M. Kat. III, 83a top; Y. Ber. III, 6a top, v. עִרְסָא.

**קִיסָרִיוֹן,** v. קִיסַרְיוֹן, a. קִיסָרִין.

**קִיסָרִי** m. *belonging to the plant cissarios*; אגבין ק', v. אַגְבִּין.

**קִיסָרְיָא,** v. קִיסָרְיָא.

**קְסֵ', קִיסָרֵי, קִיסָרִין** pr. n. pl. *Cæsarea,* name of several cities, esp. *Cæsarea* (*Palestina*), a maritime city founded by Herod the Great on the site of Straton's Tower. Meg. 6a (ref. to עקרון, Zeph. II, 4) זו ק' בת אדום וכ' this means (symbolically) C., the daughter of Edom (seat of the Roman government) &c., v. חוֹל I. Ib. מלכי ק' וירושלים the governors of C. and of Jerusalem. Lam. R. to IV, 21 'daughter of Edom' זו ק' this means C. — Tosef. Ohol. XVIII, 16 ק' שהחזיקו בה וכ' C. which was always considered unclean (v. מָדוֹר). Ib. 13 מזרח ק' the eastside of C.; Ohol. XVIII, 9 (ed. Dehr. קסרון, corr. acc.; some ed. קֵיסַרְיוֹן). Y. Pes. III, end, 30b רבנן דק' the Rabbis of C.; a. fr. — Y. Yeb. II, end, 4b, a. e. שבקפודקיא ק' Cæsarea in Cappadocia, v. מְגִידָה. Mekh. B'shall., Amal., s. 2 קסריון, v. מְחִלָּה. — Denom. קִיסְרִי, קְסֵ' *Cæsarean.* Tosef. Dem. IV, 23 הניח ק' ומצא אגרי (Var. עִגָּרוֹן ומצא) if he left Cæsarean wheat (bought for immediate use) and found storage wheat in its place (v. אֲגוֹרִי).

**קִיסְרָנָאָה,** v. קִיסָרָאנָא.

**קיסרקיסון,** Yalk. Is. 302, v. קְסַרְקִיטוֹן.

**קַנָּף, קַנָּף** pr. n. m. הַקַּ' *Hakḳayaf.* Par. III, 5 חקיף (Mish. ed. הקוף; Ar. a. ed. Dehr. הקריף).

**קִיפָּא, קִיפָּה, קֻפָּה (קוֹפָּה)** m. (קָפָא, קָפָה) *coagulation, jelly, sediments of boiled meat.* Ḥull. IX, 1 (expl. ib. 120a פִּירְמָא, q. v.; another explan. ib. תבלין the settled spices in the meat pot). Ib. 112b (Ar. קופה, some ed. קיפא). Ned. VI, 6; ib. 52b (some ed. 'קו); Tosef. ib. III, 2. T'bul Yom II, 5 בשר הקדש שקרם עליו הקי' (ed. Dehr. 'הקו; Ar. שקרש ... 'הקו) sacred flesh on the top of which a layer of jelly was formed. Mekh. B'shall., Shir., s. 6 (ref. to קפאו, Ex. XV, 8) עשאן כמין ק' וכ' he made them like a congealed mass in the heart of the sea; (Tanḥ. B'shall. 17 כְּפָּה). Sifra Sh'mini, ch. IV, Par. 3 חקפָּה.

**קִיפּוֹד,** v. קִרְפּוֹף.

**קְפֵ', קִיפּוּי** m. (preced. art.) *formation of a coagulated*

*substance, froth, spume.* Ab. Zar. 56ª (expl. משיקפה, v. קָפָה) ק' דבור do you mean the formation of froth (fermentation) in the pit, or דחבית ק' the fermentation in the cask?—Trnsf. *the skimming of the surface, the quantity taken from the top of a pile.* Ter. IV, 11; Y. ib. 43ª bot.

קִיפּוּל, קִפֵּל m. (קָפַל I) *folding up, creasing.* Sabb. 28ᵇ ק' אינו מועיל the mere creasing (of an old garment with the purpose of making wicks of it) does not affect it as regards the laws of uncleanness. Y. ib. II, 4ᵈ bot. שכן...רוצים בקיפּוּלָה for professional attendants (dressers) like a garment to be creased. Ib. XV, beg. 15ª ק' בשנים וכ' folding a garment (on the Sabbath) by two persons is treated as forbidden work.

קִיפּוּלָא m. (קָפַל II) *scraping off.* B. Bath. 4ᵇ ק' מדיע ידיע Ms. M. (ed. קִילּוּפָא; Rashi קופלא) the scraping off of the plaster is noticeable. Ib. קיפולי Ms. M. read: קיפולא.

קִיפּוֹנוֹס pr. n. *Ḳifonos*, name of a Temple gate (prob. genitive of Καπίων = Cæpio). Midd. I, 3.

קִיפּוֹנוֹת f. pl. (cmp. קוֹפִינָא) *ḳifonoth*, name of *a fish, sword-fish* (cmp. ξίφιος, gladius) (?). Sifra Sh'mini, ch. IV, Par. 3 (Rabad כפונית שברים); Yalk. Lev. 537.

קִיפּוֹסוֹלִין*, prob. to be read: קִיוֹסְפּוֹלִין (a perversion of דִּיוֹסְפּוֹלִין; cmp. קאנסין) *Diospolis*; ק' של מצרים Diospolis in Egypt = *Thebes.* Mekh. B'shall., s. 1 בק' של מצרים וכ' Joseph was buried in (the necropolis of) Thebes; (Tosef. Sot. IV, 7 בקברי מלכים; Ex. R. s. 20 בתוך הפלטורין וכ' in the palaces (tomb chambers) in the manner as kings were buried; v. קִבְרִיט I.

קִיפּוֹף, קֵפִּי, קֵפוֹ m. 1) (cmp. קוֹף II) *long-tailed ape* (cercopithacus). Bekh. 8ª, v. קוֹף II. Ber. 57ᵇ Ms. M. (ed. קִיפּוֹד, קִפּוֹד). Ib. 58ᵇ (Rashi: a species of *owls*).—2) a species of *owls.* Ḥull. 63ª באות שבעופות ק' the *bâvath* among the birds is the *ḳippof* (v. next w.).

קִיפּוֹף, קֵפִּי, קֵפוֹ, קִיפּוֹפָא ch. same, *owl.* Targ. Lev. XI, 17 (O. ed. Berl. קִיפּ, oth. ed. O. a. Y. קִיפּ, קֵפִּ; h. text ינשוף); Targ. O. Deut. XIV, 16 (h. text ינשוף); Y. ed. Amst. קֵפוּ (ed. Vien. כְּפוּפָא; h. text כוס).—Nidd. 23ª קפ' (Rashi קיפ'). Ber. 57ᵇ קפ'.

קִיפּוּץ m. (קָפַץ) *leaping, jumping.* Y. Bets. V, 63ª bot. ק' עוקר וכ' (not קירפיץ) jumping means lifting both feet simultaneously, opp. ריקוד.

קִיפַּח, v. קִפַּח.

קִיפַּל, v. קִרְבַּלַי.

קִיפָּלָאוֹת, v. קִפָּלָיוֹת.

קִיפְלוֹס, v. קִיפָּלִיס.

קִיפָּלוּרְיָא, v. קִפָּלוּרְיָא.

קִיפַּלַי, v. קִיבְּלַי.

קִיפָּלִין, v. next w.

קִיפָּלִיס (not קיפלוס) m. (κεφαλίς) *capital of a column.* Lev. R. s. 25, v. קִפָּלָיוֹת.—*Pl.* (formed from genitive κεφαλίδος) קִיפָּלִידוֹסִים. Cant. R. to V, 15 (not קיפלירוסים). Y'lamd. to Deut. VII, 12 quot. in Ar. קיפלרין של עמודים (read: קִיפִּילָדִין; some ed. קִיפָּלִין).

קִיפְלִרִין, קִיפְלִירוֹסִים, v. preced.

קִיפְרוֹס pr. n. (Κύπρος) *Cyprus*, an island lying off the coast of Phœnicia and Syria. Y. Succ. V, 55ᵇ והלך דם בים עד ק' and the blood (of those slain by Trajanus) went (could be traced) in the sea as far as Cyprus; Lam. R. to I, 16; IV, 19 (strike out נהר); v. Graetz Hist. of the Jews, (Jew. Publ. Soc. of A.) II, p. 398.

קִיץ or קוּץ, *Hif.* הֵקִיץ (b. h.) [*to stir,*] 1) (neut. verb.) *to wake up.* Gen. R. s. 21 (ref. to Ps. XVII, 15) לכשיָּקִיץ אותו וכ' when he whom thou hast created in thine image shall wake up (arise from the dead); Yalk. Ps. 671 לכשיָּקוּץ; a. e.—2) *to awaken.* Num. R. s. 10 היו מתיראים לְהָקִיצוֹ they were afraid to wake him (Solomon) up; ותלכה היא והֵקִיצַתּוּ וכ' but she (Bethsheba) went and waked him up and rebuked him. Yalk. Ps. l. c. (ref. to Ps. l. c.) אלו ... שמְּקִיצִין שינה וכ' that means the scholars that chase the sleep from their eyes &c.; B. Bath. 10ª Ms. M. (ed. שמנדדין); a. e.

קִיץ, קַיִץ m. (b. h.; קָנַץ) 1) *heat, midsummer, harvest time for figs, grapes* &c., contrad. to קציר harvest time for grains. B. Mets. 106ᵇ (ref. to Gen. VIII, 22 חצי ניסן ... אב ק' וכ' half of Nisan, the whole of Iyar, and half of Sivan is *ḳatsir* (cutting season), half of Sivan to half of Ab is *ḳayits* (midsummer) &c; Gen. R. s. 34. Ex. R. s. 15 עשיר ... בשעת הק' a rich man who went out at harvest time (when grapes were cut). Ned. VIII, 4 עד הק' עד שיחא הק' וכ' if one vows abstinence 'until harvest time', it means until harvest begins, until people begin to bring fruits home in baskets (v. כַּלְכָּלָה); עד שיעבור הק' וכ' 'until harvest is past', it means &c., v. מַקְצוּעָה; a. fr.—2) *summer fruits, figs, grapes* &c. B. Bath. III, 1 (28ª) כנס את קֵיצוֹ (קַיְצוֹ) after storing up his fruits. Tosef. Ned. IV, 1 הנודר מן הק' אין אסור וכ' if one vows abstinence from *ḳayits*, he is forbidden figs only; ib. 2 (anoth. opin.) ענבים בכלל ק' grapes are included in *ḳayits*; Ned. 61ᵇ מפירות הק' from the fruits of midsummer; (ib. ענבים בכלל תאנים). Y. ib. VIII, 41ª top ביכר ק' בעמקים if the first summer fruits are ripe in the valleys; (Bab. ib. 62ᵇ; Tosef. ib. IV, 7 חגיע הק' the harvest has begun). Naz. 8ᵇ כהילקטי ק', v. הֵילָקָט; Tosef. ib. I, 3; Y. ib. I, 51ᵇ bot. (not כמלקטי); a. e.—Trnsf. המזבח ק' *the altar's summer time, a time when the altar was unemployed for private offerings, and free-will burnt-offerings had to be supplied from the Temple fund.* Shek. IV, 4 מותר הפירות לק' המ' the net income from the sale of fruits (of the Sabbatical year) was applied to the purchase of sacrifices for the altar's summer time; Y. ib. 48ᵇ top (not למזבח). Succ. 56ª. Tosef. Men. X, 8, v. קוּץ II.

קַיָּץ, v. קַיִץ.

קִרְץ m. (קְצַץ) *a clearly defined subject.*—*Pl.* קִרְיִין. Cant. R. to V, 11 אפי' דברים ... שחן ק' וכ' even things in the Law which you would consider clearly defined are piles upon piles (contain material for much discussion).

קִרְץ ch. (preced.) *term, stipulation*; (adj.) *defined.* Ned. 86ª, v. קִרְצוּתָא. Gitt. 30ᵇ כירן דק' the quantity being defined. Keth. 43ª לא שביק אינש מידי דק' ... דלא ק' a man will not forego the claim of a definite quantity, and demand something undefined (requiring appraisement); a. e.—*Pl.* קִרְצֵי. B. Bath. 88ª דק' דמירת (Rashb. דְּקִרְיצֵי) when its price is fixed; דק' דמיתו when their prices are fixed.

קִרְצָ־, קִרְצָא, v. קְצָא.

קִרְצָא, Tosef. Keth. IV, 7 ed. Zuck., v. קִרְצָה I.

קִרְצָא, v. קְרִצָה.

קִרְצָבָה, v. קְצִבָה.

קִרְצָה f. (v. קִרְץ), שרה ק' *a field of summer fruits.* Tosef. B. Mets. IX, 5 ... והדר בה וכ' חלוקח שדה ק' (ed. Zuck. קִרְצָא, Var. קִרְצָה, קוצה) if a man buys ... the crop of the summer fruits of a field, and there are in it apples...; whatever is not included in *ḳayits* (v. קִרְץ) belongs to the seller.

קִרְצָה I f. (=קִצִירָצָה; קְצַץ) 1) *cutting, felling.* Tosef. Shebi. III, 14 שתהא קִרְצָתָהּ שוה (ed. Zuck. שירתא קִרְצָתוֹ) that the felling be even (the stumps all alike, v. הֶרֵג); Y. ib. IV, 35ᵇ bot. קירצתן (corr. acc., or קִרְצִירָתָן).—2) (cmp. פְּסַק) *stipulation, agreement.* Tosef. Keth. IV, 7 אין כלום לאחר חק' (ed. Zuck. חקירצא) after this agreement (that she would support herself and her husband) there can be no claim; Y. ib. V, 29ᵈ קנירן (corr. acc.).—Y. ib. IV, 29ª bot.; Y. B. Bath. IX, 17ª top מכה שיש לה ק' a disease on the treatment of which there is a definite agreement (with the physician as to his charge), v. קְצָבָה. Tosef. Keth. VI, 6 אם עשתה קִרְצָתָהּ if she made her own stipulation, v. קִרְצוּתָא.—B. Bath. 8ᵇ קִרְצָתָן עיל, v. נָסַע.

קִרְצָה II f. (קִרְץ or קוּץ, *Hif.*) *awakening.* Pirké d'R. El. ch. XXXIV קִרְצַת הבקר וכ' the awakening in the morning is like the world to come; ib. שרנת הבקר (corr. acc.).

קִרְצוֹנָא, v. קִרְצוֹצָא.

קִרְצוֹנִים m. pl. (קצץ) *slender, dwarfed*; בצלים חק' *onions with minute heads and slender stems.* Shebi. V, 4, v. קַשְׁרִינָאי; [comment. קַר' (denom. of קִרְץ) *summer-onions*, v. קִרְיטַרְנָאי].

קִרְצוּעַ m. (קְצַע) *trimming* the ends of a skin. B. Kam. 66ᵇ, v. עִטְבָּה.

קִרְצוֹצָא m. (cmp. קִרְצוֹנִים) [*slender,*] name of a *lizard.* Targ. Y. Lev. XI, 30 (ed. Amst. קִרְצוֹנָא; h. text חמט).

קִרְצוּקְתָא, v. קְצוּקְתָא.

קִרְצוּתָא f. (=קְצִירְצוּתָא)=h. קְרִצָה, *definite term, stipulation.* Ned. 4ᵇ משום דלא אית לירח ק' because there is no definite term for it (a vow of abstinence, unless explicitly limited, is for ever); אבל ... דאית לירח ק' וכ' but as to a Nazarite's vow where there is a definite term (a Nazarite's vow, unless qualified, being for thirty days) &c. Ib. 86ª תחם קרץ אשה ... ק' there (in the case of the transfer of a field for ten years) there is a definite end stipulated, but can a woman (dedicating her handiwork to the sanctuary after she shall be divorced) define the time? B. Mets. 67ᵇ בק' by definite stipulation of the time up to which the mortgagee may have the privilege of usufruct. Ib. קצו' (corr. acc.). Keth. 54ᵇ מהו דתימא קִרְיצוּתָא עבדו וכ' you may have thought that the Rabbis instituted a definite sum as the wife's jointure in order not to put the poor to shame. Y. ib. VI, 30ᵈ top (in Hebr. dict.) אם עשת ק' if she had a stipulation to that effect made (in her marriage contract); Tosef. ib. VI, 6 קִרְצָתָהּ, v. קִרְצָה. Shebu. 42ª קי' דתרעא וכ' Ms. F. (ed. 'קצ, v. Rabb. D. S. a. l. note 8) stipulations of prices one is likely to remember well.—V. קְצִרְצָה.

קִרְיְצָחָא, v. קְצָחָא.

קִרְיְצִיוֹן, v. קִרְצִיוֹן.

קִרְיצַצָה, Y. Shebi. IV, 35ᵇ bot. קיצצתן, v. קִרְצָה.

קִרְיצָרָה, Y. Sabb. XVI, end, 15ᵈ, v. קְצָרָה II.

קִרְיק I m. (reduplic. of קָא; cmp. קָאַת) name of *a bird, pelican.* Ḥull. 63ª קאת זה חק' Ms. M. (ed. חקוק, v. Rabb. D. S. a. l. note), the Biblical *ḳaath* is the modern *ḳik*, v. קָאַת; Yalk. Lev. 537 חקוק; Y. Sabb. II, beg. 4ᶜ. Ib. (ref. to שמן קיק Mish. II, 1) עוף הוא ושמו ק' it is a bird whose name is *ḳik*. [For other opinions on the meaning of שמן ק', v. קִרְיָן, קִרְסוֹמָא, קָאוָא.]

קִרְיק II m. *abnormally large membrum virile*; [Ar.: *abnormally large testicles*]. Bekh. 44ᵇ, v. גַּרְבְּהָן, a. קַרְיָן.

קִרְיקָאנִי, v. קוּקָאנִי.

קִרְיקוֹלִין, קִרְיקוֹלִים m. pl. (= קִלְקוֹל, cmp. קִרְקְלוֹן) *disgrace, prostitution.* Yalk. Ps. 662 חצמיד בתי קוצים ובתי ק' וכ' he put up houses of idolatry (v. קוּץ I) and houses of prostitution &c.; Midr. Till. to Ps. XIV קְלָקְלִין (ed. Bub. קִרְקָלִין).

קִרְקָרוֹן m. (b. h.) *ricinus-tree*, or *the shrub bearing the castor-berry* (Greek κίκι, v. Sm. Ant. s. v. Cici, a. Löw, Pfl., p. 353 sq.). Sabb. 21ª (expl. שמן קיק, Mish. II, 1) ר"ל אמר ק' דיונה Resh Laḳish says, it means oil from Jonah's Ḳikayon. Ib. לדדי ... ק' דיונה וכ' I was shown Jonah's Ḳ., it resembled &c., v. צְלוּלִיבָא.

קִרְקוֹלְתָא, v. קוּקְלְתָא.

קִרְקְלָא, קִרְקְלָ', קִרְקַ' c. (=קִלְקַל; קלקל) [*refuse,*] *dunghill.* Pesik. Shim'u, p. 117ª sq. כד הדמוט ... וכד תרום ק' שמה when a palace sinks, its name remains palace, and when a dunghill rises, its name remains dunghill. Lam. R. to

קִירָאָה m. (preced.) *dealer in wax.* B. Mets. 63b.—*Pl.* קִירָאֵי. Ib. 69b.—[Ab. Zar. 40a קיראי Ar., v. קְרָא.]

קִירְבִי, Y. Kil. I, 27a bot. לבנין ק', quot. in R. S. to Kil. I, 4, v. פְּרִיסוֹלַכְנוֹן.

קִירְדוּ, v. פִּרְסָקָא.

קִירְדֵּס, v. קִרְדֵּס.

קִירְוָא, v. קִרְוָא.

קִיר׳, קִירוּב m. (קָרַב) *nearness, contact.* Keth. 48a שארה זו ק' בשר וכ' her *sh'er* (Ex. XXI, 10), this means the immediate contact of bodies, that he must not treat her in the manner of the Persians &c. Sabb. 13b ישן עמי בק' בשר he slept by my side (under one cover) undressed; Y. Kidd. IV, 66c וישן עמהן בק' בשר and he may sleep with them &c.—B. Bath. 7b לפי ק' בתים חן גובין fortification taxes are raised in proportion to the propinquity of the houses to the city wall. Y. Maas. Sh. I, end, 53a (ref. to Deut. XIV, 24) מקום בק' when the place is near Jerusalem, opp. בריחוק.—Y. Kidd. IV, beg. 65b פנים ק' bringing the face near, i. e. welcome reception (of proselytes). Sot. 49a; Yalk. Hab. 563 (ref. to Hab. III, 2) א״ח בקרב שנים בק' שָׁנִים read not *b'kereb shanim* (in the midst of years), but *b'kerub sh'nayim*, in the contact of two (poor scholars wrapped in one cloak); a. e.

קִיר׳, (קִירוּד) קִרְ׳ m. (קָרַד) *scraping, currying.* Tosef. Bets. II, 17 אירוחי ק' אילי קטנים וכ' (ed. Zuck. קירור) *kerud* is currying with strigils with small teeth which wound the skin; Y. ib. II, end, 61d; Bab. ib. 23a; v. קִירְצוּחַ; Pes. 11b קידור, קדור (corr. acc., v. Rabb. D. S. a. l. note).

קִירְוָה, קִירְוָא, v. קִרְוָא.

קִירְוָח, קִירְוָחִין, קִירְוָחַ, קִירְוָחִין, v. קִרְוָחַ.

קִירְוִי I m. (קָרָה II) *arched ceiling.* Y. Ned. V, beg. 39a ק' שמושיל לתנור an arched cap which is of use to the oven.

קִירְוִי II m. (קָרָה I) *accident*; בק' (cmp. עַרְאִי) *temporary.* Y. Shek. VI, beg. 49c; Y. Sot. VII, 22c top (ref. to בסכות, II Sam. XI, 11) סכך שהיה בק' וכ' it means a shelter (like booths) which was temporary, since the Temple was not yet built; Yalk. Sam. 101 ספר שהוא קרוי (corr. acc.).

קִירְוָיָה, קִירְוָיָא, v. קִרְוָיָא.

קִירְוִיד, v. קִרְוִיָּה.

קִירוֹם, Esth. R. to I, 13, v. קִרְסָ.

קִירוֹמָא m. (χήρωμα) *wrestling ground.* Sabb. XXII, 6 (147a) אין יורדין לק' Rashi Ms. (v. Rabb. D. S. a. l. note 30; ed. קורדימא, Ms. M. a. Y. ed. לפילוֹמָא, q. v.) you must not go down (on the Sabbath) to a wrestling ground (v. Sm. Ant. s. v. Ceroma).

קִירוֹמָת m. (χαίρωμα) *arrangement of slips* or *thrums.* Y. Sabb. XIII, 14a; v. קִירוֹס I.

קִירוּן m. (denom. of קֶרֶן) *providing with horns*; trnsf.

IV, 5, v. מְרַבֵּץ I; a. e.—*Pl.* קִירְקְלָיָא, קִירְקְלֵי, קוּ', קְקֵ'. Ker. 6a על קירקלי דמתא וכ' Ar. (ed. אקירלקי, Rashi קלקי) rather dwell on the dunghills of Matha Mehasia, than in the palaces of Pumb'ditha. Gitt. 69a בקירקליא דמתא Ar. ed. Koh. (ed. בקלקולי) on the dunghills of the town. Pes. 114a, v. קְקוּלָא; a. e.—V. קִירְקְלָתָא.

קִירְקְלוֹן m. (b. h. = קלקל, v. preced.) *disgrace.* Esth. R. introd. to Par. 3, v. קוּא.

קִירְקְלִין, v. קִירְקוּלִים.

קִירְקְלִיתָא, v. next w.

קִירְקֵיל׳, קִירְקְלָתָא f. (v. קִרְקְלָא) *dunghill, ruins.* Targ. Ps. CXIII, 7 (ed. Wil. קְלָקֵל׳). Targ. Jer. XIX, 2 Ar. (ed. Koh. קירקליתא; Targ. ed. קלקל׳, ed. Lag. קילקיל׳).—Cant. R. to IV, 4 לא תצלי בהחיא ק' pray not on this dunghill (the Temple ruins), opp. בריכא; Gen. R. s. 81 קלקל׳; ib. s. 32 ביתא קלקל׳ (omit ביתא); Yalk. ib. 57 קילתא (corr. acc.). Lev. R. s. 25 עדור בקוֹלָקְתָךְ (some ed. בקולקל׳), v. עֲדַר I; Yalk. Job 925 בקלקליחיך (read בקילקוֹתֶיךָ). Ab. Zar. 28a קירקילתא Ar. (Ms. M. קילקל׳; ed. קוֹלְקָתָא); a. e.—*Pl.* קוֹלְקָתָן. Targ. Lam. IV, 5 Ar. (ed. קְקַלָּאתָן; h. text אשפתות).

קִיר I c. (b. h. קוּר, cmp. כּוּר II, a. פִּירָה II) [*surrounding, enclosure,*] 1) *wall, recess, chamber.* R. Hash. 16b; Snh. 109a, v. נָטָה. Y. Ber. IV, 8b bot. (ref. to Is. XXXVIII, 2) באיזה ק' נשא עיניו to what wall did he direct his eyes? בקירָה של רחב to the wall of Rahab's house (ref. to Josh. II, 15); ib. בקירה של שונמית to the *kir* (chamber) of the Shunamite; Bab. ib. 10b. Zeb. 65a השונמית ק' אחת וכ' the Shunamite made one chamber for Elisha &c.; Bab. ib. 10b. Zeb. 65a ק' העליון the upper portion of the side of the altar; ק' הכבש the masonry of the ascent to the altar; a. fr.—*Pl.* קִירוֹת. Y. Ber. l. c. בק' בה״מ וכ' he directed his eyes to the walls of the Temple; בק' לבו וכ' to the recesses of his own heart he directed his eyes; Bab. ib. l. c. התפלל מק' לבו he prayed out of the recesses &c.—2) *rim, border* of mats, (v. גְּדַנְפָּא). Succ. 20b.

קִיר II (or קוּר), *Pa.* קִיֵּיר (sec. verb of קרר) *to cool.* Ab. Zar. 38b וקיירי מבינתא וכ' (Ms. M. וקרירי) and they cool (the body) from the hair of the head to &c.

קִיר, Targ. II Esth. III, 8 some ed., v. קִירָא.

קִיר׳, Pesik. R. s. 6 בק' של ירבעם וכ', prob. meant for בקִירָן (v. קִיר I) in the enclosure of Jeroboam and Ahab; cmp. מְחִירָצָה.

קִירָא m. (cera, κηρός) *wax.* Targ. II Esth. III, 8 (not קיר).—Sabb. 110b (Ms. M. קו'), v. נִישְׁתְּרוּפֵי. Ib. 133b, v. קַלְבָּא. B. Mets. 40a באתריה ... בק' וכ' in the place of one of the differing teachers they line the barrels with wax, which does not absorb much &c. Snh. 95a (proverbial phrase) בר ברך ק' וכ' let thy grandson sell wax (be a poor man), so that thou be spared suffering (do not sacrifice the present for the sake of the future); a. e.—*Pl.* קִירֵי. Pes. 8a בי ק' wax-store.

*horned animal.* Tosef. Men. XIII, 6 הרי עלי ק' וחביא גמום וכ' (not חביא נימוס) if one says, I vow a sacrifice of a horned animal, and brings one whose horns are levelled, or I vow a hornless animal, and brings a horned one (v. גָּמַם).—[קירונין, Lam. R. to IV, 15 some ed., v. קָרוֹן, a. קָרוּנִין.]

**קִירוֹס** I m. (καῖρος) *the row of slips* or *thrums* in the loom to which the threads of the warp are attached. Sabb. XIII, 2 (105ᵃ), v. נִיר IV; expl. Y. ib. 14ᵃ בק' קירומה (not בקיריס) *keros* is (χαίρωμα) the arrangement of slips &c.

**קִירוֹס** II *opportunity,* v. קֵירָס.

**קירוס,** Yalk. Dan. 1064, v. מַקְרִין I.

**קִירוּתָא** f. (denom. of קִירָא) *a mass of wax* into which a wick is stuck. Sabb. 20ᵇ (expl. שעוה, Mish. II, 1).

**קִירְטוּם** m. (קְרַטֵּם) *nipping, destroying the top of plants.* Y. B. Kam. II, 3ᵃ top; Tosef. ib. II, 1 קִיטוּם.

**קירטון,** Tosef. Bets. IV, 10, v. גְּרִיתִיקוֹן.—Yalk. Is. 332, v. קְרַשׁוֹן.

***קִירְטִין** m. pl. (certæ, sub. dies) *fixed times.* Pesik. Vayhi, p. 9ᵃ Ar. (ed. קירסין). Gen. R. s. 72 Ar. (ed. קורניסין), v. קֵירָס.

**קִירְטֵס, קִירְטֵם,** v. sub קְרַטֵּי.

**קִירִי** m. (vocat. of κύριος, S.) *O, master!* Ḥull. 139ᵇ, v. בִּירִי I. Gen. R. s. 89, v. בֵּירִי. Y. Shebu. III, 34ᵈ bot.; Y. Ned. III, 38ᵃ top (not קורי); Pesik. R. s. 22 קרי (corr. acc.), v. בריכסון.—Ab. Zar. 11ᵇ (supposed to stand for κυρίου, genit.), v. פְּלַסְטֵיר.

***קֵירָא** (v. קֵירָס; cmp. καίριον) *in due time.* Sifré Deut. 323 משל ... עבד ק' אני מוכר לך אבל וכ' like one saying to a neighbor, I sell thee a slave to be delivered at a certain time; but I (the Lord) do not do so, but I sell at once and deliver at once; Yalk. ib. 946 עבד קרי.

**קִירְיָה, קִירְיָאָה,** v. קוּרְיָאָה, a. קִרְיָה II.

**קִירְיוֹסִין, קִירְיוֹסִים** קְרֵי m. pl. (curiosi) *detectives, spies.* Pesik. R. s. 3 קריוסי הושיב וכ' (corr. acc.) Joseph placed agents in the palace. Ib. s. 8 כשם שלמלכי בו"ד ק' כך יש לפני הקב"ה ק' וכ' ... as human kings have agents who report ..., so are agents before the Lord &c.; ואלו הן הק' ... זו הנפש וכ' and these are the Lord's agents, the soul that reports to the angel &c.—Denom. קִירְיוֹסוּת *report of agents.* Lev. R. s. 32' ... יש קול קריאסות לטובה ויש קול קריאסות לרעה וכ' Ar. (corr. acc., a. omit קול; ed. יש קול יוצא וכ') there is a report of agents for good (Deut. V, 25) ..., and a report of agents for evil (ib. I, 34); Koh. R. to X, 20 יש קרסיות וכ' (corr. acc.).

**קִירְיוּתָא,** v. קִרְיוּתָא.

**קִירְיָיא,** v. קָרָא I.

**קִירְיָנֵי, קִירְיָנָא, קִירְיְנָא** pr. n. pl. *Kiryana, Kyrene* (corresp. to b. h. קִיר). Targ. II Kings XVI, 9. Targ. Am. II, 5; IX, 7 קיריני ed. Lag. (oth. ed. קִרְרֵנֵי, קִירְנֵי; v. Vulg.).

**קירים,** Y. Sabb. XIII, 14ᵃ בק', v. קִירוֹס I.

**קִיר', קִירִיס** m. (not קִיר') (κύριος=κύριος, S.) *lord,* as a title, *master.* Targ. Job III, 18 (19). Ib. V, 2.—Esp. *the Lord.* Targ. Ps. LIII, 1. Ib. XCVII, 10. Targ. Y. I Num. XI, 26; a. e.

**קִירִיס** pr. n. m. (cmp. b. h. קִירֹס) *Keris,* an Amora. Y. Bets. II, end, 61ᵈ ק' דאירמא; Y. Sabb. V, end, 7ᶜ ק' דירמא (v. Fr. M'bo, p. 122ᵃ).

**קִירְמָא, קִירְמֵי,** v. קִרְמָא, a. קוּרְמִי.

**קִירְמוֹלִין,** v. קַרְמוּלִין.

**קִירַמְיוֹן,** v. קַרְמִיוֹן.

**קִירְנֵי,** v. קִירִינָא.

**קֵירָס** m. (καιρός) *opportunity, season.* Koh. R. to XI, 3 אם הגיע קירסו של חלמיד וכ' when the proper time comes for the scholar to teach &c. Ib. אם הגיע קֵירָסָן וכ' when the turn of the prophets comes to prophesy &c. Esth. R. to I, 13 (ref. to לעתים, I Chr. XII, 33) שהיו יודעין לרפאות את הקירוס (not הקירום) they knew how to mend the time (destiny); [a gloss: קליפה העולה מחמת מכה, from misreading קִירוּם, v. קָרַם]; Cant. R. to VI, 4 לרצוא את הקורס (ed. Wil. לרפות את הקורס; corr. acc.).—*Pl.* קֵירָסִין, קֵירָסִים (קֵיר'). Pesik. Vayḥi, p. 9ᵃ (ref. to לעתים, v. supra) לק' understanding of the seasons (v. LXX, I Chr. l. c.); Esth. R. l. c.; Cant. R. l. c. (not לקו'); Num. R. s. 13; Gen. R. s. 72 לקורניסין (corr. acc., or לְקֵירוֹסִין); [Var. in Ar. לקירטין].—[Gen. R. s. 58 בקרסין, v. קְלִירוֹס.—Y. Shebi. II, 33ᵈ קירסים, v. next w.]

**קִירְסוּם, קֵיר'** m. (קְרֵסֵם) *plucking the tops off.* Y. Shebi. II, 33ᵈ [read:] דר"ש כר' יהושע בק' that R. S. agrees with R. J. concerning the plucking of ears in the Sabbatical year.

**קִירְסוּף,** v. קִירְצוּף.

**קִירְסִי,** v. קִרְסִי.

**קִירְפָּיוֹת,** v. קוּרְפָּיוֹת.

**קִירְצוּד,** v. קוּרְצַד.

**קִירְצוּף, קֵיר'** m. (קְרֵצֵף) *scratching, currying with a strigil.* Tosef. Bets. II, 17 אירחו ק' גדולים וכ' ed. Zuck. (Var. קִרְסוּף) what kind of currying is called *kirtsuf*? That which is done with large-toothed combs, which do not wound, opp. קִירוּד; Y. ib. II, end, 61ᵈ; Bab. ib. 23ᵃ. Ib. בין ק' בין קרוד שרי currying is permitted (on the Holy Day) whether with large or with small strigils; v. קִירוּד.

**קִירְצֵף,** v. קִרְצֵף.

קִירְקוֹס, Yalk. Dan. 1064, v. מַקְרִין I.

קִרְקוּר, קִרְקוּרָ' m. (קָרְקַר III) *croaking* (of frogs). Tanḥ. Bo 4 קִרְקוּרָן הָיְתָה קָשָׁה וכ' their croaking was harder to bear than their ruining; Pesik. Vayhi, p. 66[b] quot. in Ar.

קוּרְקְנוֹת, קִירְקָנוֹת' f. pl. (=קירקרנ', v. preced.) *clappers*, a sort of *castanets*, used at wedding processions. Pesik. R. s. 43 טועֲנִים קו' וכ' (ed. Fr. קו') carrying castanets and marching before her.

קִירְקָנֵי m. pl. (v. preced. wds.) *croaking*. Ned. 51[a] שתינא . . . ובק' דאימן I shall drink wine to thy father's dancing and thy mother's croaking (singing); [Rashi: *handing the cup*].

קִירְקוֹסִיי, Yalk. Kings 222, v. קוּרְקְסָא.

קִישׁ I pr. n. m. (b. h.) *Kish*, the father of king Saul. Meg. 12[b] בן קִישׁ הקדוש וכ', v. נָקַשׁ; a. e.

קִישׁ II m. (נָקַשׁ) *clapping, the sound kish-kish*. B. Mets. 85[b], v. כְּרִישׁ.

קִישׁ III, part. of קָשַׁשׁ II.

קִישְׁבָּא, v. קְשָׁבָּא.

קִישׁוּאִין, קִישׁוּאִים, v. קִשּׁוּאִים.

קִישׁ', קִישׁוּט m. (קָשַׁט) *dress, toilet, ornament*.—*Pl.* קִישׁ', קִישׁוּטִין, קִישׁוּטִים. Lam. R. to II, 13 (play on אעידך, ib.; cmp. עֲדִי II) כמה ק' קשטתי אתכם with how many ornaments did I adorn you!; Pesik. Nah., p. 124[b]. Keth. 71[b] נהנית מריח קִשּׁוּטָהּ וכ' is benefited by the perfume of her toilet for thirty days (can be thirty days without perfumery). Ib. (in Chald. diction) דתלנחו לקשוטיה וכ' (read: דתלתנהו) when she attached her vow of abstinence from perfuming herself to marital intercourse &c.; a. e.

קִישׁ', קִישׁוּטָא ch. same. Targ. Is. XLIX, 18 קִישּׁוּט constr. (ed. Wil. קִשּׁוּט, corr. acc.).—*Pl.* קִישׁ', קִישׁוּטַיָּא. Targ. Jer. II, 32 קִישּׁוּטָהָא (h. text קִשְׁרֶיהָ).

קִישׁ', קִישׁוּר m. (קָשָׁה) *protracted travailing, laws of cleanness concerning discharges during protracted travailing*. Nidd. IV, 5 (36[b]) כמה הוא קִשּׁוּרָהּ (Bab. ed. הרא קיש') how long may her travailing last (in order to apply to her the laws concerning &c.)?; Yeb. 83[a]; Y. ib. IV, 6[a]; Y. Nidd. I, 49[b] top קִישּׁוּרֶיהָ; ib. אין ק' יותר וכ' the laws apply only during two weeks. Bab. ib. 66[a] אין ק' לנפלים the law of *kishshuy* does not apply to cases of abortion; a. e.

קִישּׁוּרָא m. (קָשַׁר) *objection, argument*.—*Pl.* קִישּׁוּרֵי. Y. Pes. VII, 35[b] top ליה ליה באילין ק' (not קישוויא) does not agree with those arguments (does not consider them convincing).

קִישׁ', קִישׁוּר m. (קָשַׁר) *binding, contraction*. Sabb. 16[b] בשעת ק' עבים when the clouds were gathering, opp. פרוזר. Ib. XV, 1 כשם שחוא חייב על קִישּׁוּרָן וכ' as well as he is guilty (of violating the Sabbath laws), when he ties them (the knots) &c., opp. התיר. Y. ib. IV, 7[a] top; a. e.—*Pl.* קִישּׁוּרִים, קִישׁ' (b. h. קִשֻּׁרִים) *beads, decorations*. Pirké d'R. El. ch. XXXII, end ככלה בקִשּׁוּרֶיהָ like a bride in her attire; Yalk. Gen. 114. Sabb. 66[b] (expl. קשרים, Mish. VI, 9), קִשּׁוּרֵי פּוּאָה (Ms. M. קישור פיאה), v. פּוּאָה; Y. ib. VI, 8[c] בקושרי פיאה (corr. acc.); a. e.

קִישׁ', קִישּׁוּרָא ch. same. Y. Sabb. IV, 7[a] top קִישּׁוּרֶיהָ דרב וכ' the tying of which Rab speaks, referring to tying twigs for the purposes of a tent; קישוריה דר' אבא the tying of which R. Abba speaks, referring to tying twigs for the purpose of making an implement (seats); a. e.—*Pl.* קִישּׁוּרֵי. Bab. ib. 66[b] ק' Ms. M. a. Rashi (ed. קשירי) a sort of *stilts*, tied to the legs; v. אֲנָקְטָמִין.

קִישּׁוּשׁוֹת f. pl. (קָשַׁשׁ I) 1) *rakings, chips*. Tosef. Shebi. II, 14. Tosef. Erub. XI (VIII), 10 (Ar. ed. Koh. קִישּׁוּשִׁיּוֹת; oth. ed. קְשָׁקְשִׁיּוֹת), v. קְשָׁקְשִׁים.—2) *splints put on a fracture*, v. קְשִׁישִׁין.

קִישּׁוּת I f. (cmp. כְּשׁוּת) [*tufted fruit,*] *cucumber* (*sing.* a. *pl.*). Tosef. Dem. V, 10 נוטל מכל ק' וק' he takes tithe from each bunch of cucumbers. Ter. III, 1 התורם ק' ונמצאת וכ' if one separates a cucumber for T'rumah, and it is found to be bitter. Tosef. ib. IV, 5 אין לך מר בק' וכ' there is nothing bitter in the cucumber except the central part (the central cucumber in the bunch (?)); a. e.—*Pl.* (v. supra). Ib. V, 14. Sabb. 109[a] Ar. s. v. טרז; v. כְּשׁוּת.—V. קִשּׁוּאִים.

קִישּׁוּת II f. (נָקַשׁ) *comparison, likeness*. Gen. R. s. 35 (play on קִשָּׁתִי, Gen. IX, 13) קִישּׁוּתִי וכ' my likeness, that which comes near to me (the halo of glory); Yalk. ib. 61 קִשָּׁתִי; v. קָשָׁא I.

קִישָׁן m. (נָקַשׁ) *one whose legs knock against each other, bandy-legged*. Bekh. 45[a]; Tosef. ib. V, 9 הִיקָּשָׁן (ed. Vien. הִעָקָּשָׁן, cmp. עָקַשׁ).

קִישׁ', קִישְׁקוּשׁ m. (קִשְׁקֵשׁ I) *hoeing the ground* (around olive trees). M. Kat. 3[a] מנין לעידור וק' וכ' whence is it learned that hoeing of vines, and hoeing of olive trees, and clearing are forbidden in the Sabbatical year? Ib. שרי . . . וק' is hoeing in the Sabbatical year permitted?; Succ. 44[b] Ms. M. (ed. קִשְׁקוּשֵׁי).

קִישׁ', קִישְׁקוּשָׁא I ch. same.—*Pl.* קִישׁ', קִישְׁקוּשֵׁי. M. Kat. 3[a]; Succ. 44[b]; Yalk. Ex. 354 תרי ק' הוו וכ' there are two kinds of hoeing, one intended to make the tree stronger &c., v. פִּרְלָא III.

קִישׁ', קִישְׁקוּשָׁא II m. (שקש; cmp. Zeph. II, 1) *gathering place* (in war times); *tower, fort*.—*Pl.* קִישׁ', קִישְׁקוּשֵׁי. Sabb. 11[a] אבל בק' וכ' but as to towers and turrets, we care not (they may be higher than the synagogue).

קִישָׁר, v. קֶשֶׁר.

קִישַׁרְתָּא, v. קוֹשַׁרְתָּא.

קִישׁת, Tosef. Nidd. V, 8, v. קָשָׁה *Pi.*

קִיתוֹן m. (χώθων, confounded with κύαθος) *ladle* for drawing wine out of the mixing bowl into the cup; also for washing hands. Tosef. Bets. II, 9; Tosef. Sabb. XVI (XVII), 13 ממלא הוא ... או ק' לשחות וכ' he may (dip in and) fill a cup, bucket or ladle for drinking purposes, and intend to immerse them (for ritual purposes). Ib. XIV (XV), 3. Succ. II, 9 לעבד ... ק' וכ' like the case of a servant that comes in to mix the cup for his master, and he pours the ladle in his face; ib. 29[a] שפך לו רבו ק' וכ' his master poured &c. Snh. 52[b] בתחלה דומה לק' וכ' at first acquaintance he (the scholar) appears to him (the ignorant man) like a golden *kithon*; if he holds conversation with him, he appears like a silver *kithon*; if he accepts a benefit of him, he appears like an earthen *kithon*, which once broken cannot be mended. Yoma IV, 5 מקדש ... מן הק' וכ' he sanctifies his hands and feet with a golden ladle; a. fr.—Yalk. Sam. 124 נטל קטן השמן וכ' (corr. acc.) he took the pitcher of oil and poured &c.—*Pl.* קִיתוֹנִים, קִיתוֹנוֹת. Sifré Num. 158. Tosef. Kel. B. Mets. IV, 1 הלבס כדי לקבל ק' וכ' a defective caldron remains susceptible of levitical uncleanness so long as there is enough left to receive ladles, ladles, so long as they can contain small coins. Gen. R. s. 74 קִיתוֹנִיּוֹת; Yalk. ib. 130 קיתונות; a. e.

קִיתוֹנָא, קִיתוֹן ch. same. Esth. R. to II, 1 (introd.) מה דהדין ק' דנחשא וכ' what this copper ladle serves for, an earthen ladle will do &c. Y. Kidd. III, 64[a] הב לי ק' דאית וכ' give me the *cyathus* which I have with thee; הב לי קותונה וכ' (read: קיתוני) give me my *cyathus*, and get the Denar (which I owe thee). Y. Ab. Zar. III, 42[d] חזה ליה קווקין וכ' (corr. acc.) had a ladle on which was the figure of a Roman deity; אהן ק' מכיון וכ' a ladle, since it is dipped in water, is considered a common vessel (ornamentations of which have no idolatrous character); a. e.—*Pl.* קִיתוֹנָיָא. Targ. Y. Num. XXXI, 23 (ed. Amst. קַתוּנָיָא, corr. acc.).

קִיתָרוֹס, v. קַתָּרוֹס III.

קַל I *to be light*, v. קָלַל.

קַל II m., קַלָּה f. (b. h.; preced.) *light*; 1) *unimportant, of minor value; easy to achieve.*—קל וחומר, v. חוֹמֶר I. Hull. XII, 5 מצוה ק' שהיא כאיסר a slight religious act which is performed at a sacrifice of one Isar. Y. Kidd. I, 61[b] bot. חשוה הכתוב מצוה ק' שבקלות וכ' the Bible put the lightest of the light acts (Deut. XXII, 7) on the same level with the most serious (Ex. XX, 12). Tosef. Yoma V (IV), 4 מאכילין אותו חקל חקל you must give him to eat (of forbidden things on hand) that which is of comparatively minor import; a. fr.—*Pl.* קַלִּים, קַלִּין; קְלוּת.—קלים וחמורים, v. חוֹמֶר I.—Dem. I, 1 חק' שברמאי those fruits with which, in cases of doubt as to tithes (v. דְּמַאי), the law deals most leniently. Yoma VIII, 8 על עבירות ק' for minor transgressions (to which the lowest penalty is attached); ib. 85[b] אלו חן ק' וכ' these are the minor transgressions: omission of a positive command &c. (v. עֲשֵׂה); Tosef. ib. V (IV), 5. R. Hash. 25[b], a. e. שלשה קלי עולם the three worthless (chiefs) in Israel's history, opp. חמורי עולם. Ib. אפי' קל שבק' וכ' (not קלין) even the most worthless of worthless men, if once appointed a leader, should be respected like the strongest &c.; a. fr.—2) *lowly, poor.*—*Pl.* as ab. Arakh. 24[a] שלא ישהא מרגלית לק' one must not delay the valuation of a jewel dedicated for its value by poor men (for the sake of taking it to a large town where a higher price can be obtained, but it must go by its local value); ib. 18[a] מרגלית לק' as to local valuation.—3) *quick.* Ab. III, 12, v. נוֹחַ II. Ib. V, 20 קל כנשר וכ' חוי ... be ... swift as an eagle, and run like a deer to do the will of thy Father in heaven. Sabb. VIII, 5 ברצה ק' שבביצים the lightest of eggs; expl. ib. 80[b] ק' לבשל quick to boil; Y. ib. VIII, 11[b] top. Gen. R. s. 16, v. חַד I. Keth. 112[a] (ref. to Jer. III, 19 נחלת צבי) מה צבי זה קל ... ק' לבשל וכ' as the deer is the swiftest of beasts, so the land of Israel is the swiftest of all lands to ripen its fruits. Ex. R. s. 19, a. fr. לשעה קלה after a short time; a. fr.—*Pl.* as ab. Gen. R. l. c.; a. e.

קָל III, קָלָא I c.=h. קוֹל, *voice, sound; rumor.* Targ. Ez. XI, 13. Targ. Gen. XXVII, 22. Targ. Ps. XCII, 12; a. fr.—M. Kat. 18[b] דלא פסיק ק', v. פָּסַק. B. Bath. 5[a] רמא ברה ק' raised his voice against him (rebuked him). Y. Kil. IX, 32[b] top [read:] ואזל ק' דקרעין לגופפתה and the sound of (the lamentations at) the rending of garments went as far as Gof'fatha; Y. Keth. XII, 35[a] ואזיל קָלָה לקרעין וכ' (corr. acc.); a. fr.—ברת ק', בת ק' = h. בת קול (v. בַּת I) *divine voice.* Targ. Y. Gen. XXXVIII, 26; a. e.—Snh. 96[b] נפקת בת ק' (not נפקא ק') a divine voice came forth; a. fr.—*Pl.* קָלִין, קָלֵי, קָלַיָּא. Targ. Ex. IX, 23. Ib. 29; a. fr.—Targ. Ps. XCIII, 4 קָלָן.—B. Mets. 85[a] מעבר ליה קָלֵיהוּ לקָלֵיהוּ the sound of his cry (in pain) drowned their (the beasts') voices. R. Hash. 27[a] תרי ק' two simultaneous (or immediately consecutive) sounds; a. e.

קָל II pr. n. (preced.) *Kal (Voice)*, name of the genius of Nebuchadnezzar. Ex. R. s. 21 (ref. to Dan. IV, 28).

קָלָא *voice*, v. קל III.—[Yalk. Ps. 662 קלא באטרן, read: אַקוּבִּרטוֹן.]

קוֹלָא, v. קוֹלָא I.

קָלָא I m. (cmp. קוֹלָא I, II) [*something round,*] *clod, stone.* Ab. Zar. 18[b] שקל ק' וכ' he took up a clod and threw it at them; Pes. 62[b], a. e. B. Kam. 92[b], v. בֵּר. Taan. 4[a], v. פַּרְצִידָא; a. e.

קָלָא II *to burn*, v. קָלֵי.

קָלָא III, קְ' אִילָן, v. קְלָאִילָן.

קְ' פנדר, קלא, v. קְלָאפַנְדָּר.

קלאונא, Deut. R. s. 10, v. קְלָנְיָא.

קְלָא אִילָן, קְלָאִילָן m. (קְלָא II a. אִילָן) [*ashes of a tree,*] *a vegetable blue dye*, an imitation of the genuine purple-blue (תְּכֵלֶת); [Ar.: *indigo*, an adaptation of κάλλαΐνον, callainum, Sachs, Beitr. I, p. 132]; *woolen threads*

*dyed with k'la-illan.* Tosef. Ab. Zar. VI (VII), 1 ק' שדשו בעצי וכ' *k'la-illan* wool which has been stamped with wood of an *ăsherah* (אֲשֵׁרָה) must be burnt; others say, it is under the restriction of the law until it resumes its natural color (by washing &c.). Meïl. 13[a] הדש קלעילון בשדה וכ' Ar. (ed. קלעירלין) he that stamps *k'laillan* wool in a field belonging to the Temple. B. Kam. 93[b] בק' א' דלא עבר a *k.* dye which cannot be removed with soap (v. צְפוֹן I). B. Mets. 61[b] מי שתולה ק' א' בבגדו וכ' he that attaches *k.* threads to his garment and says, it is *t'kheleth.* Men. 41[b] טלית שכולה ... מן ק' א' if a cloak is entirely of purple wool, any threads of a different color may be used as show-fringes, except *k.* (because it may be mistaken for *t'kheleth*). Tosef. Kil. V, 26 ק' א' וכ' (Var. קלע אילן) threads of *k.* (used in place of *t'kheleth*) ... are not subject to the laws of mixed materials (כִּלְאַיִם).

**קִלָּאִין, קְלָאִים,** v. קִלְּי.

**קִלְאַמִּין,** v. כִּלְמוּס.

**קְלָאפַנְדָּר, קְלָפַּ',** pr. n. (a comp. of κλεπ- and ανδρ-) *k'lafandar* (Man-Stealer), fictitious name of one of the judges of Sodom. Gen. R. s. 50 Ar. (ed. קלא פ', combine); Yalk. ib. 84 קלפ'.

**קִלְאָרִין,** v. קִירְיָרִין.

***קְלָבָא** m. (קלב *to stick*) *resin.* Sabb. 133[b] קירא וק' (strike out ריישינא, a commentator's gloss; v. Rabb. D. S. a. l. note; Var. in Mss. קבלא, תבלא, קלבא, קלאבא, v. Rabb. l. c.) wax and resin (Var. קירא דק' wax of resin); B. Kam. 85[a]. [Ar.: *butter*].

**קְלָבוֹן,** v. קוֹלְבוֹן.

**קִלְבּוֹס,** Sabb. 120[a], v. קוֹלְבִּין.

***קְלִיבִּינְטַרִין, קְלִיבִּינְטוֹרִין** m. (a corrupt. of κλινο-βατήριον=βάθριον, corresp. to Lat. scamnum) *step placed before the bed.* Y. Ber. III, 5[d] bot. שומט קלבינטרין וכ' (ed. Lehm. קרבישין, corr. acc.; Mus. in Ar. ed. Koh. קלבינטרירין, oth. ed. קלבינטר; Ar. קליבנטרין) he detaches the footstool from the state-bed (דרגש), and that is enough (as a sign of mourning); Y. Ned. VII, end, 40[c] קלונטרין ed. Krot. (Mus. l. c. קלינטרין, corr. acc.); Y. M. Kat. III, 83[a] top קלמנטרין (corr. acc.).

**קִלְבָּסִים,** v. קְלָוְוסִין.

**קְלַבְרִיאָה** pr. n. *Calabria,* the peninsula in the south-east of Italy. Y. Shek. VI, 50[a]; Gen. R. s. 23, end בראשונה עלה עד ק' וכ' the first time the flood rose as far as Calabria, the second time as far as the rocks &c., v. בַּרְבַּרְיָא.

**קַלְגָּס** m. (caliga, accus. pl.) *soldier's nail-studded shoe.*—*Pl.* קַלְגָּסִים, קַלְגָּסִין. Sot. VIII, 1 שפעת הק' the noise of the trampling shoes; Sifré Deut. 192 עקלגסים (corr. acc.; Var. גַּלְגָּסִין, v. גַּלְגָּאס).

**קִלְגְרִיפוֹן,** v. קִלִּירְפוֹן.

**קָלַד,** *Af.* אַקְלִיד (denom. of אַקְלִידָא) *to lock up, insert the key.*

*Ithpe.* אִיקְלִיד *to be inserted like a key; to be swallowed up, disappear.* Ḥull. 93[b] אִיקְלוּדֵי מִיקְלִיד (or אַקְלוּדֵי; Ms. R. אַקְלִידֵי; Ms. R. 2 קְלוּדֵי מְקַלַּד, or מְקַלַּד; v. Rabb. D. S. a. l. note 4) the sinew disappears in the flesh.

**קַלְדוּחִי, קַלְדְּחִי, קַלְדָּה,** v. קַלְהָיָה.

**קַלָּה** I, fem. of קַל.

**קַלָּה** II pr. n. m. *Kallah,* name of a servant of R. Judah the Nasi. Y. Bets. I, 60[d] ק' דרומא.

**קָלָה** I *voice,* v. קָלָא.

**קָלָה** II, v. קלי.

**קְלוּבְקְרִין,** v. גְּלוּפְקְרִין.

**קַלּוּדַיָּא (קלוריא)** m. pl. (calida) *hot drink of wine and water,* kept in a large bowl (v. Sm. Ant. s. v.); [the spelling קלור' induced by Latin *calor*]. Lev. R. s. 5 קלוד' ed. Wil. (oth. eds. קלור'); Num. R. s. 10 קלור'; Yalk. Am. 545 קלור'.

**קִילְ', קִלְוָן, קְלָוְוָאן** m. (κελεύων) *commanding.* Gen. R. s. 63 אנא ק' אנא וכ' I do order that &c.—[Ib. ירהב קילון, v. next art.]—*Pl.* קִלְוָונִין, קְלָוְוָאנִין. Lev. R. s. 25 קיל'. Lev. R. s. 25 ק' אנא (not קלווניא) we do order that &c.; Koh. R. to II, 20.—[Lam. R. to I, 5 קלוונין דידי, v. next art.]

**קלוויא,** v. קוֹלְיָא I.

**קְלָוְוָן,** v. קִלְוָואן.

**קלווסים,** v. next w.

**קִילְ', קְלָוְוסִיס, קְלָוְוסִין** f. (κέλευσις) *command.* Y. Ned. IX, end, 41[c] נפקת ק' וכ' (not סים ...) an order was issued by the king &c. Pesik. R. s. 10 כבר הוצאתי קלוונ' עליו וכ' (corr. acc.) I have once issued a decree concerning him that they should 'lift up' his head &c. Ib. יכולה קילוילוסיו שלך קיימת וכ' (read: קילווסין) thy decree may stand, and yet thy son may remain in his place (rank) uninjured. Ib. ונמצא ק' שלך קיימת וכ' (not סים ...) and thus thy decree will be upheld, and high rank will be thy son's. Gen. R. s. 5 נלך ונעשה ק' של הקב"ה Ar. (ed. קילוסין להקב"ה, corr. acc.) let us go and carry out the Lord's command. Lam. R. to V, 5 אפיק ק' אדריינוס ... Ar. (v. Matt. K. a. l.; differ. in ed.) Hadrian ... issued a decree. Ib. to I, 5 בגין דעברת על קלוונין דידי (corr. acc.) whereas thou hast disobeyed my order. Gen. R. s. 63 אנא יהיב קילון וכ' (corr. acc.) I give out an order &c. Lev. R. s. 7 נימוס וקלוסים הוא וכ' (corr. acc.; some ed. ק' corr. acc.; Ar. ק' הוא וקילוסין הוא) it is a custom and a decree that he &c.—[Lam. R. introd. (R. Abbahu 2) קלבסים Ar. (ed. קלסים); Yalk. Ez. 363 קלווסי', v. קְלִירוֹס.]

**קִלּוּחָא, קִלּוּחַ,** v. sub קל'.

קלולי, Tosef. Par. III (II), 4 Var., v. קָלַל.

קלומית, v. קְרוֹמִית.

קָלוֹן I m. (b. h.; קָלָה I) *degradation, disgrace*, opp. כָּבוֹד. Gen. R. s. 1, a. e. בקלון דוברו, v. כָּבֵד I. Ab. d'R. N. ch. XXIX המכבד ... שנפטר ממנו בק' he that honors his fellow-man for the sake of wealth, will finally part with him in disgrace. Snh. 55ª (of an animal that has been carnally abused) תקלה וק' בעינן (to condemn it to death) is it necessary that it must have been both a stumbling-block (cause of a scandal) and a disgrace (to the criminal and his survivors)? Ib. קלונו מועט ... זה קלונו in this case (of a Jew being the criminal) his disgrace is great, and in the other (that of a gentile) his disgrace is little (it being not unusual). Ib. וחרי אילנות דאין קלונן וכ' but in the case of trees (that have been worshipped and must be destroyed) the disgrace through them is not great, and yet &c. Esth. R. introd. to Par. 3, v. קוּא; a. fr.—Esp. *prostitution, house of prostitution; sodomy.* Lam. R. to I, 16 אספסיאנוס ... להושיבן בק' של רומי Vespasian filled three ships with the nobles of Jerusalem to place them in the Roman houses of prostitution. Ib. to IV, 2 ... תינוק אחד בק' a Jewish boy is in prison doomed to prostitution; Y. Hor. III, 48ᵇ. Ib. שניחם עומדין בק' וכ' if a man and a woman are (in prison) threatened with exposure to prostitution, the redemption of the man has the precedence &c.; a. fr.—Trnsf. *idolatrous statue* or *temple.* Y. Ab. Zar. III, 42ᶜ top (in Chald. dict.) כד דמך ... נפל ק' דטבריא when R. H. died, the idol (or temple) of Tiberias fell in (cmp. שִׁמְעוֹן I).

קָלוֹן II m. (קָלָה II) *combustion.* Num. R. s. 11 (play on קלון, Prov. III, 35). ירימו בחלקם ק' ... לאש they shall carry off combustion as their share, because finally they will go into fire; ואין ק' אלא שריפה וכ' *kalon* means burning (ref. to Jer. XXIX, 22).—[B. Bath. 99ᵇ בית חק', v. קִילוֹן.]

קָלַן (calo) *I proclaim.* Y. Ab. Zar. I, 39ᶜ top, v. דיאו.

קלונמרון, v. קְלִיבִּינְטִירִין.

קָלוֹנְיָא, v. קָלַנְדָּא.

קלוניפו, קלונינפי, v. נִינְפֵי.

קָלוֹנִית f. (קָלוֹן I) *brothel-keeper.* Y'lamd. to Gen. XLIII, 14 אמרו זה לזה נלך אצל חק' וכ' (not חקול', חקול) they (Joseph's brothers) said to one another, let us go to the brothel-keeper's, perhaps he has been sold thither.

קלוניתא, v. קְלַנְתָּא.

קָלוֹסָא, קָלוֹס, v. sub קִרְפָּ.

קלוסטר, קלוסטור, v. קְלַסְטֵר I.

קְלוֹסְטָרָא, v. גְּלוֹסְטָרָא.

קְלוֹסַנְטִירִין, v. קְלוֹסַנְטֵרִין.

קלוסין, קלוסים, Lev. R. s. 7, v. קְלָוְוסִיס.

קלוסיתה, v. קוּלְסִיתָא.

קְלוֹסַנְטֵרִין* , קְלוֹסַנְטִירִין m. pl. (a corrupt. of γελοιαστήρ = γελοιαστής) *jesters, buffoons, king's fools* (v. קַלַסְתָּא). Targ. Esth. II, 21 תרין ק' two merry-makers, opp. בַּכְיָן; Yalk. Esth. 1053 (in Hebr. dict.) קלוסנט' (some ed. קְלוֹסְטָ', קְלִיסְטָ'), opp. בַּרְבָּרֵי (v., however, קְלַסְתְּרִקִין).

קְלוֹסָקָא, v. גְּלוֹסָקָא.

קְלוֹסְקוֹם = גְּלוֹסְקוֹם. Ohol. IX, 15 Ar. (ed. ג', not גלוסקוס).

קְלוֹסְקִין, v. גְּלוֹסָקָא.

קלוע, Targ. I Kings XIV, 3 some ed., read: זְלוּעַ.

קְלוֹפָה, קְלוֹפָא, v. sub קרף.

קְלוֹפָא m., *pl.* קְלוֹפִין (קְלָפָה) *peel, husks.* Targ. Y. Num. VI, 4 [read:] מִקְלוֹפִין, v. מִקְלוֹפִין.

קְלוֹפַטְרָא, v. קְלִיאוֹפַטְרָא.

קְלוֹפִיתָא f. (קְלָפָה) *peel, husk; thin skin (gut for sausages).*—*Pl.* קְלוֹפְיָיתָא, קְלוֹפְיָיתָה. Y. Sabb. VII, 10ª bot. כד מבחר בק' when he makes a selection from among the guts; ib. בקלופיתיה (corr. acc.). [Levy, Neuhebr. Wört. quotes קְלִיפְיָיא.]

קְלוֹפְסִין, v. בְּלוֹפְסִין.

קלוקלון, v. קִילְקְלִין.

קְלוֹקַסְיָיה, קְלוֹקַסְיָה, v. קוֹלְקַסְיָא.

קַלַוְקְרוֹן* m. (cervical, κερβικάριον, S.) *pillow.* Mekh. B'shall., Amalek, s. 1 ... כסת ... פר ... וכי לא ק' אחד וכ' had Moses no bolster, or cushion, or pillow to be placed under him?; (Taan. 11ª only כר a. כסת).

קלורוס, Yoma 84ª, v. קלירוס.

קלוריא, v. קַלְנְדָּא.

קְלוּרִין, v. קִירְפּוּר, a. קִירָרִין.

קְלוּרַיְתָא, קְלוּרִיתָא, קְלוּרִית, v. sub קרף.

קַלּוּת f. (קַל II) *lightness, swiftness.* Tanḥ. Vayḥi 16; Yalk. Gen. 161 קַלּוּתוֹ של איל the swiftness of the hart; a. e.—ק' ראש (or sub. ראש) *light-mindedness, irreverence, disregard of custom.* Keth. 8ᵇ ונהג ק' בעצמו וכ' and set the example of disregard of custom through himself (inaugurated simplicity at burial), when (according to his request) they buried him in linen garments; M. Kat. 27ᵇ ק' ראש; Tosef. Nidd. IX, 17 ... חנהיג ק' ר' וכ' Succ. 51ᵇ והיו באים לידי ק' ר' and they were led into irreverence (through the presence of women); Tosef. ib. IV, 1. Ab. III, 13 שחוק וק' מרגילין וכ' laughter and frivolity make man familiar

with unchastity. Tanḥ. Mikk. 9 שלא ינהוג ק' ר' בגבורה lest man become irreverent towards the Almighty.

**קלוחא**, Y. Sabb. I, 3[d] top, v. קוּלָחָא.

**קָלַח** (denom. of קֻלַּח) *to rise in a column.* B. Kam. 61[a] בקוֹלַחַת, v. קָדַח.

*Pi.* קִילַּח 1) *to bring forth an uninterrupted jet, cause an uninterrupted flow; to splash.* Ab. Zar. 12[a] פרצופות המקלחין, v. פֶּרֶצוֹף. Tosef. Erub. IX (VI), 23 חמקלחין, v. צִנּוֹר. Ker. 22[a] כל זמן שמקלח as long as the blood gushes forth, v. חַמְצִירָת; a. fr.—2) *to cause gushing forth by interposing an object, to dam in and cause an overflow.* Eduy. VII, 4; Zeb. 25[b] זוחלין שקירלן וכ' dripping liquids caused to overflow in a continuous current by a dam of burs of nuts.—3) (of locusts) *to come in dense columns.* Tosef. Sabb. XII (XIII), 5; Y. ib. XIV, beg. 14[b]; Bab. ib. 106[b] אם היו מקלחות ובאות if they come on in dense columns.—4) *to collect* (coins in a tube). Tosef. Shek. III, 2; 4, sq. כהנים מקלחין אותן (Var. מקבלין) the priests collect these moneys (put them in a horn, v. שׁוֹפָר).

**קָלַח**, *Pa.* קִלַּח ch. same, *to cast with force,* (of trees) *to shed fruit prematurely.* Targ. Y. Lev. XXVI, 20.

**קֻלַּח** m. (cmp. קִרְיָא II, a. קוּלִית) 1) *tube, stem, stalk.* Keth. 111[b], a. fr. ק' של כרוב a cabbage stalk; Y. Peah VII, 20[b] top ק' אחד של חרדל a mustard stalk. Pes. 39[b] אק' referring to the stalk (of the herbs mentioned); a. fr.—*Pl.* קֻלָּחִים, constr. קֻלְּחֵי, קוּלְיֵי; קוּלְחוֹת, קִרְלְחוֹת. Y. Kil. III, 28[d] bot. בעושה ק' יחידים when planting single stalks, opp. רצף. Par. XI, 9. Peah III, 2. Ib. 5 המוכר קלחי אילן וכ' if a man sells the stems of plants in his field (without selling the soil); a. e.—Men. X, 4 (66[a]) בקנים ובקלידחות וכ' (read: ובקוּל'; Bab. ed. ובקולחות; Mish. Cambr. ובקֻלָּחוֹת, v. Rabb. D. S. a. l. note 4) they threshed it with reeds and stalks of plants (instead of using flails); Lev. R. s. 28; Pesik. R. s. 18 ובקולח'; Pesik. Ha'omer, p. 69[a] ובקלקת (corr. acc.); Yalk. Lev. 643 ובקו'. Erub. 16[a] קו' (ed. Sonc. קר'); a. e.—2) (of liquids) *column, jet.* Toh. II, 1 ספק שהק' וכ' if there is a doubt whether the jet touched her hand. Tosef. T'bul Yom II, 9; a. e.

**קוּ', קִי', קְלָחָא** ch. same, *stalk, stem.* Ḥull. 119[a] בקל' Ar. (ed. בקו') the stem (of the plants) is meant.—*Pl.* קְלָחִין, קִי'. Targ. Y. Num. XIX, 18.

**קַלַּחַת** f. (b. h.; preced. wds.) *flesh-pot.* B. Bath. 74[a] כבשר בק' as flesh is turned in the pot.

**קָלַט** (b. h.) [*to surround,*] 1) *to close, press.*—Part. pass. קָלוּט; f. קְלוּטָה; *pl.* קְלוּטִים; קְלוּטוֹת. Sifra Emor, Par. 7, ch. VII (expl. קלוט, Lev. XXII, 23) פרסות וכ' an animal whose hoofs resemble those of a horse &c.; Bekh. VI, 7 (40[a]) שרגליו ק' וכ'. Ib. 6[a] פרסותיה ק' its hoofs are closed, opp. סדוקות cloven. Ib. VII, 6 אצבעותיו ... או ק' וכ' if his fingers lie one above the other or are grown together up to the root (פֶּרֶק). Y. Sot. IX, 23[d]; a. e.—In gen. קָלוּט *an animal with uncloven hoofs* (having the sign of uncleanness). *born of a clean animal, monster* or *hybrid.* Bekh. 7[a] בן ק' a *ḳaluṭ* born of a cow; Ḥull. 68[b]. Ib. במעי פרה ק' a *ḳaluṭ* found in a cow (after ritual slaughtering); ib. 69[a]. Sabb. 67[a] זרעיך כק' וכפרדה וכ' thy seed be like a *ḳ.* and like a mule &c. (Rashi: 'like one whose semen is locked up'); a. e.—2) *to clutch, intercept, receive; to conceive, retain, absorb.* Ḥull. 65[a] כל עוף הקוֹלֵט מן האויר וכ' any bird that snatches in the air (for things thrown to it) is unclean. Gen. R. s. 41 אינה קוֹלֶטֶת, v. פָּרַר II. Ker. 5[a] וק' את הריח and the oil retained (absorbed) the scent. Gen. R. s. 5 קָלְטָן הים the sea absorbed them (the waters of the rivers); Yalk. Ps. 848 קָלָטָם. Ab. V, 15 שמוציאה את היין וקולטת וכ' which passes the wine and retains the lees; ... שמוציאה וק' את הסולת which passes the common flour and retains the fine flour (v. צוֹף). Snh. 108[b] כל שהתירבה קוֹלַטְתּוּ whatever animal the ark received. Sabb. I, 6 כדי שיקלוט הצמר when there is time enough before the Sabbath for the wool to assume the color of the dye. Lev. R. s. 14 אין האשה קולטת וכ' a woman conceives only shortly after menstruation. Shebi. II, 6 כל הרכבה שאינה קולטת וכ' a grafting which does not take root within three days, will never do so; a. v. fr.—Ex. R. s. 1 ק' דרך וכ' he (Moses) adopted the manner of his ancestors (finding wives at the well); Tanḥ. Sh'moth 10 לקח.—Esp. (v. מְקָלָט) *to protect, give the shelter of an asylum.* Macc. 12[a] אינו קולט אלא גגו only the top of the altar protects him that flees to it; עולמים ... אינו קולט only the altar of the permanent sanctuary (in Jerusalem) offers protection; אינו קולט אלא כהן וכ' protects only the priest while at service &c. Ib. אינה קולטת אלא בצר only Bezer is an asylum (but not Bozrah). Ib.[b] פלכו קוֹלְטוֹ his (the Levite's) district protects him. Ib. עיר שקָלָטַתּוּ כבר a town which has received him once before. Sifré Num. 160 אין לי אלא שקוֹלְטוֹת בארץ this would indicate only that they (these cities) offer asylum for manslaughter committed in Palestine. Ib. לא קָלְטָה אחת מהם עד וכ' none of those cities had the right of asylum until all of them had been designated; a. fr.—Macc. 10[a] קוֹלְטִין ... מנין whence do you learn that the words of the Law offer protection (to its students)?; ib. קולטין ממלאך וכ' they protect from the angel of death.—3) (of sacred precincts) *to retain; to make export illegal.* Ib. 19[b] קָלָטוּהוּ מחיצות the sacred precincts have retained it (and it cannot be redeemed and taken out of Jerusalem again); ib. 20[a]. Ib. מחיצה לְקָלוֹט דרבנן that the precincts have retaining power is merely a rabbinical enactment; Snh. 113[a]; B. Mets. 53[b].—Part. pass. as ab. Sabb. 4[a], a. fr. קלוטה כמי שהונחה דמיא, v. נוּחַ.

**קְלַט** ch. same, 1) *to close.*—Part. pass. קְלִיט, *pl.* קְלִישִׁין. Targ. Y. Lev. XXI, 20.—2) *to clutch, intercept, receive; to absorb.* Ḥull. 65[a] צירפרתי נמי מִקְלַט קָלְטָא the *tsipparti,* too, snaps at things in the air (and yet it is a clean bird). Y. Pes. III, beg. 29[d] דיקלוט, v. צְבָעָא I; a. fr.—Meïl. 11[b], v. infra.—3) *to offer an asylum, protect.* Targ. Y. Num. XXXV, 6; a. e.—4) (of sacred precincts) *to retain.* Pes. 52[a] אטו גבא דחמרא קָלְטִינְהוּ (not אגבא) does the back of the ass (on which the fruit was brought to the place) form a sacred precinct (so that it cannot be exported again)?

*Ithpe.* אִיתְקְלִיט *to be received, intercepted.* Succ. 49[b]

בדא׳ when the remnant of the libation poured into the depth was intercepted in a vessel; Meïl. 11[b] דאי קַלַט (קתני) it refers to a case when one intercepted the libation (v. Rashi a. Tosaf. for Var. Lect.).

**קַלְטָא** m. (preced.) *reception, asylum.* Targ. Y. Num. XXXV, 25, sq. קַלְטֵירֵיהּ (h. text מקלטו).

**קָלְטָא** f. (preced.) *receiving, protecting.* — *Pl.* קָלְטָן. Targ. Y. Num. XXXV, 11; 13, sq.

**קוּ׳, קִי׳, קְלָטָא** m. (preced. wds.; cmp. סַפְּגָא, בְּלַע) *[absorbing,] receiving punishment.* Y. Yeb. II, 4[a] top חבוט דהוא טבא בק׳ ... go on beating, for there is a benefit in taking it (it will teach me a lesson); Y. Kidd. III, 64[d] bot. בקְלָטָה; Gen. R. s. 7; Tanḥ. Ḥukḳ. 6; Koh. R. to VII, 23; Pesik. R. s. 14 בקליטי, read: בקִילָטַי; ib. בקליטה (corr. acc.); Pesik. Par., p. 35[b], sq. בקילחא (corr. acc.).

**קָלְטוֹר** m. (calator) *an officer arranging the royal receptions.* Lev. R. s. 28; Koh. R. to IX, 11, a. e., v. קוֹמֵיס.

**קלטורה, קלטוקה,** read: קְלָקְטִירָה or קְלָקְטִירָקָה m. (v. גְּלוּגְּדָקָא) *(the teacher's) litter* in college or synagogue. Y. Meg. III, 73[d] bot.

**קַלַּי** f. (καλή) *handsome.* Ex. R. s. 52, end, a. e., v. נִירְנְפֵי.

**קַלַּי** adv. (apocop. of קַלִּיל), ק׳ ק׳ *little by little, slowly.* Erub. 51[a] כי מסגי ק׳ ק׳ when he walks step by step, opp. רהט. Sabb. 153[b] דוקא רץ אבל ק׳ ק׳ לא only when one runs (is it permitted), but when one walks leisurely is it not?

**קָלַל, קְלִי** I (b. h.) *to be light, disregarded.*

*Pi.* קִלְקֵל, קִרְקֵל (by ref. to ונקלה, Deut. XXV, 3) *to disgrace* (one's self), *to have loose bowels; to collapse under the lashes.* Macc. 23[a] בין בראשונה וכ׳ ק׳ if he collapses either at the first or at the second lash, he must be released. Tosef. ib. V (IV), 14 אם קי׳ באחד מהן if he collapsed at one of them. Ib. ק׳ עד שלא לקה if he collapsed (from fear) before receiving lashes. Ib. אמדוהו שאם ילקה וקי׳ (Var. יקלקל) if the experts opine that he will collapse, when he is lashed; שאם יוצא מב״ד קי׳ (Var. וקלקל) that he will collapse on leaving the court; Macc. l. c. יְקַלְקֵל Ms. M. (or יְקַלֶּה; ed. קלה). Ib. והכתו ... ולא שיקלה כבר Ms. M. (ed. שלקה, corr. acc.; Var. שנְקַלָּה) we read, 'lest if he should exceed ..., thy brother be disgraced', but he must not be beaten at all, if he has collapsed in court ere this; Yalk. Deut. 937 שנקלה וכ׳; a. e.

*Nif.* נְקַלָּה *to be disgraced.* Ib. כפתוהו ... מ״ט ונקלה והא נ׳ if he runs away from court after they have tied him, he is released; why? The text says, *v'niḳlah*, and he has been disgraced; Macc. l. c. Ms. M. (not in ed.), v. supra; a. e.

**קָלֵי** ch. same, *to be disgraced.* Targ. O. Deut. XXV, 3 Ms. III (ed. Berl. וְיִקַּל, oth. ed. וְיֵקַל, fr. קָלַל).

*Pa.* קַלֵּי, *Af.* אַקְלֵי *to hold in light esteem, revile.* Targ. O. Deut. XXVII, 16 דְיַקְלֵי ed. Berl. (oth. ed. דְיַקְלֵי; ed. Vien. דְיַקְלִי, corr. acc.; Regia דְיַקְלַל fr. קָלַל; v. Berl. Targ. O. II, p. 57).

**קָלָה, קְלִי** II (b. h.; cmp. כְּבָה) *to consume, burn; to roast, parch.* Sifra Vayikra, N'dab., ch. XIV, Par. 13 אפשר יקלנו גרש the text might have meant that one must parch it as grit; יקלנו אביב one must parch it in the ear. Pes. 75[a] וּנְקָלָה, v. next w. — Part. pass. קָלוּי. Sifra l. c., v. קָלִי. Men. 66[b] אם אביב ק׳ אם גרש ק׳ whether parched in the ear or as grit; a. e.

**Hithpa.* הִתְקַלָּה *to consume one's self in longing.* Cant. R. to III, 11 מִתְקַלָּה, v. קָלָה.

**קָלָא, קְלֵי** ch. same. Targ. Jer. XXIX, 22. Targ. O. Num. XXI, 6 חיוון קָלָן (h. text הנחשים השרפים); a. fr. — [Targ. Hos. IX, 16 דקלא, read as ed. Lag. דילָקָא.] — Part. pass. קָלֵי, קָלְיָא. Targ. Lev. II, 14. Targ. I Sam. XXX, 3; a. e. — Pes. 75[a] נקוץ ... ונירקְלֵיהּ Ms. M. (ed. ונקלה) (may we not understand the text so) that we put bundles of twigs around her and burn her to death? B. Mets. 74[a] הא מחוסר מִקְלֵי ואפוקי וכ׳ (some ed. מִקְלָה) but it (the lime) lacks burning and taking out of the kiln and crushing! Snh. 31[a], sq. אי בעיא קְלָתֵיהּ if she wanted, she might have burned it (the document). Ḥull. 52[b] לא קָלֵי זיהרירה, v. זִיהֲרָא II. Ab. Zar. 28[a] קַלְנָהִי אמרא וכ׳ roast them on a new shovel. Snh. 96[b] הרכלא קליא קָלֵירְתְּ a burnt temple thou didst burn (v. טְחַן); a. fr. — Trnsf. *to expose to the evil eye* or *to the covetousness of thieves.* B. Mets. 30[a] דמְקָלָא קָלֵי לה וכ׳ (by exhibiting the found object) he exposes it to loss through the evil eye or through thieves.

*Ithpe.* אִיתְקְלֵי *to be burnt.* Snh. l. c. מטא ... הירכלא מִיתְקְלֵי the time has arrived for the sanctuary to be destroyed and the Temple to be burnt.

**קָלֵי** m. (b. h.; preced.) *parched ears.* Men. X, 4 (66[a]) כדי לקיים בו מצות ק׳ in order to comply with the law requiring it to be parched (Lev. II, 14); Sifra Vayikra, N'dab., ch. XIV, Par. 13 קָלוּי (v. קָלָה II). Men. 66[b] אין לשון ק׳ אלא דבר אחר Ms. M. (v. Rabb. D. S. a. l. note, a. Yalk. Lev. 456) by *ḳoli* (parched) we understand the intercession of something else between the fire and the object to be affected by it; ל״א אין לשון ק׳ אלא (דבר) קלילי וכ׳ another version reads: by *ḳoli* we understand, parched in a vessel (in something hollow); how is this? A tube for parching grain was there &c. Sifra Emor ch. XI, Par. 10 קמח ק׳ flour made of parched grain; Men. X, 5 קמח וק׳ (Bab. ed. 67[b] קמח ק׳); Pes. 10[b] bot. קמח וק׳ (corr. acc.). Ib. 11[a] מק׳ ואילך from the time the grain is parched and onward (when the soft grain is unfit for immediate consumption); עד ק׳ up to the time when grain can be parched; Men. 68[a]. Sabb. 155[b] אין גובלין את חק׳ you must not mix flour of parched grains (with oil &c., on the Sabbath). Tosef. Pes. II (III), 4 שירד לתוכו דלֶק ק׳ (not לתוכה) parched grain on which drippings have fallen; a. fr. — *Pl.* קְלָאִין, קָלָיוֹת. Men. 66[b] אבוב של ק׳ (not אביב); Kel. II, 3; Sifra Vayikra, l. c.; Yalk. Lev. 456, v. אַבּוּב. Keth. II, 1 בתולה ... אין לה חילוק ק׳, v. חִילּוּק. Y. ib. 28[b] top אין בתולה חילוק ק׳ at the wedding of a virgin that had been married before, no distribution of roasted ears takes place; a. fr.

Macc. 13a מר סבר לכם לק' וכ' one scholar is of the opinion, 'unto you' (Num. XXXV, 12) means yours merely as an asylum (מקלט, where the refugees have to support themselves), the other is of the opinion, 'yours' for all your needs.—2) (of a graft) *taking root.* R. Hash. 10b.

**קְלִיטָה, קְלִיטִי,** Pesik. R. s. 14, v. קְלָטָא.

**קְלִיל** m. (v. קוֹלָא) [*something hollow,*] *receptacle.* Men. 66b, v. קָלַי.—*Pl.* (of קְלִילִיּוֹת) קְלִילִין. Tosef. Par. III (II), 4, v. קָלַל.

**קַלִּיל** I m. (v. next w.) *a little, a short while.* Targ. Y. Gen. XXIV, 17 (ed. Amst. קַלַּיל). Targ. Prov. VI, 10. Ib. XV, 16 (ed. Wil. קַ'). Ib. XVI, 8 (ed. Wil. קַלַּיל). Ib. V, 14 (not כ'). Targ. Y. Ex. XVII, 4; a. fr.—Koh. R. to III, 9 עביד עימיה אויר ק' he spent with him a short moment of rest.

**קַלִּיל** II m., **קַלִּילָא, קַלִּי** c.=h. קַל, 1) *light of weight; quick.* Targ. II Sam. II, 18. Targ. Prov. XIX, 2 (ed. Wil. קַלַּיל). Targ. Jer. II, 23; a. fr.—Gitt. 56a חייא ק' ממיתא a live body is lighter than a dead one. Hull. 16b בעופא דק' in the case of a bird, which is of light weight. Snh. 46b כמאן דאמר ק' לי עלמא Ms. M. (ed. קיל) as one says, the world is light to me (meaning to say, I feel heavy); Y. ib. VI, 23d bot., v. קַבַּל; a. e.—2) *slight, of little esteem; little, small* (in numbers); *easy.* Targ. Y. Ex. XVIII, 22 (ed. Amst. קַ'). Targ. Lam. III, 28. Targ. Jer. III, 9 (h. text וקל). Targ. II Kings III, 18. Targ. Y. Gen. XXIV, 15; a. fr.—B. Kam. 6b, v. לִישָׁן. Y. Nidd. I, 49c top ק' וכ' חדא ... the opinion of R. M. is more lenient than that of R. J.; a. e.—*Pl.* קַלִּילִין, קְ'; קַלִּילַיָּא; קַלִּילָן. Targ. Is. XVIII, 2. Targ. Lam. IV, 19. Targ. II Chr. XXIX, 34. Targ. Y. Lev. XIV, 32; a. fr.—Koh. R. to I, 18 אכל מלין ק' he ate light things (easy to digest), opp. בורין coarse things.

**קַלִּילוּתָא, קַלִּילוּ** f. (preced.) 1) *lightness, rapidity.* Targ. Zech. V, 7; 9. Targ. Y. Gen. XXIX, 1.—2) *a little.* Ib. XLIII, 2, v. קַלִּיל I.

**קְלִינְטִירִין,** v. קְלִיסְטִירִין.

**קְלִיסְטַנְרִי** m. (corrupt. of questionarius) *executioner.* Ab. Zar. 18a Ms. M., v. קַלְסְטוֹר.

**קְלִיסְטְרָא,** Sabb. 123b Ar., v. קְלוֹסְטְרָא.

**קְלִיסְטִירִין,** v. קְלוֹסְטִירִין.

**קְלִיסְיָא** pr. n. pl. *K'lisia* (?). Y. Gitt. IV, 46a.

**קְלִיעָא,** v. קְלִיעָתָא.—[Erub. 63b ed. Cost., v. קְלָעָא I.]

**קְלִיעָה** f. (קָלַע II) *twist, network; screen.* Y. Shek. VIII, 51b top אילו אמר חוט ... ק' שלשה וכ' if the text (Ex. XXVI, 31) had the word *ḥut,* it would mean a double thread, if *k'li'ah,* a triple thread &c. Y. Succ. III, 53c bot.; Sifra Emor Par. 12, ch. XVI, v. עֲבוֹת. Yoma 67b (expl. קלען במקלעות, Mish. ib. VI, 7) כמין ק' he intertwined the limbs of the animals so as to form a network. Y. Taan. II, 65b top (in

**קָלְיָא, קַלְיָא** I ch. same. Targ. Lev. XXIII, 14 (Y. ed. Amst. קָלַי). Targ. Ruth II, 14. Targ. I Sam. XVII, 17 (some ed. קָלְיָא). Ib. XXV, 18 (ed. Wil. קָלַיָּא *pl.*).—V. קוּלְיָא I.

**קָלְיָא, קַלְיָא** II m. (preced. wds.) 1) *fiery (poisonous) serpent.* Targ. O. Num. XXI, 8.—2) *ashes of an alkaline plant,* v. קוּלְיָא II.

**קְלֵיאוֹפַטְרָא** pr. n. f. *Cleopatra,* queen of Egypt. Nidd. 30b ק' מלכת אלכסנדרוס (read: מ' מלכת or אלכסנדרית אלכסנדריא) C. the queen of Alexandria; ib. קלפטרא מלכת גלפטרה מלכת אלכנדריס יוונית (corr. acc.); Tosef. ib. IV, 17 ed. Zuck. (oth. ed. קלופטרא, גלופטרא ... אלכסנדרית).

**קְלִיבוֹסְתָּא** f. (cmp. כַּלְבּוּשׁ) *the lowest end of the vertebrae, coccyx.* Sabb. 152a (expl. השקר, Koh. XII, 5) זו ק' that means the coccyx (v. לוּז II).

**קְלִיבוּסְתָּא** ch. same. Ḥull. 93a/b תרבא דאַקְ' Ar. (ed. דק') the fat on the coccyx.

**קְלִיבְסִים,** v. קְלוּוְסִין.

**קַלִּיגְרָפוֹן** f. (καλλιγραφῶν) [*fine writer,*] name of *a baker's tool* resembling the stylus, with one pointed end to pick up the bread, called 'the tooth', and one flat and broad end to scrape the ashes out (v. גַּרְמָה), called 'the palm.' Kel. XIII, 2 ק' שגירטלה כפה וכ' Ar. (ed. קוליגריפון; ed. Dehr. קלגריפון) a *k.* that has lost its palm, is susceptible to uncleanness on account of its tooth &c. (v. Tosef. ib. B. Mets. III, 7, quot. s. v. צְנוֹרָא III).

**קַלִּידָא, קַלִּיד,** v. בַּלִּיד.

**קְלִידָא,** v. אַקְלִידָא.

***קְלִידִיקוֹס,** prob. to be read: קְלִירַרְכוֹס m. (κλήραρχος) *president of a district* (higher than the *epitropos,* and subordinate to the *decurio,* a member of the senate in provincial municipalities). Mekh. B'shall., Amalek, s. 2; Yalk. Deut. 813 פלידריכוס, פלידרכוס, prob. פּוֹלַרְכוֹס (πολίαρχος=prefectus urbi).

**קְלִיט** m. h. a. ch. (קָלַט) *suction,* (with יַם or יַמָּא) *gorge.* Y. B. Mets. V, 10c bot. קְלִיטוֹ של ים (not שלים) the gorge (resorbing the rivers flowing into the sea); trnsf. *a certain form of usury* (τόκος ναυτικός, fenus nauticum, v. Sm. Ant. 3rd ed. London 1890, s. v. Fenus, a. Lübker Reallex. s. v. Ἔμπορος, a. Zinsen), *the creditor advancing money on a ship load at his own risk in case of shipwreck,* expl. ib. בר נש דידהיב לחבריה מהו דינרין כגון אילין דיהבין וכ' if one advances a certain number of Denars to his neighbor in the same manner as those who give goods &c., v. קְסוּסְטָבָן.—*Pl.* (ch.) קְלִיטִין. Gen. R. s. 5 (expl. עד נבכי ים, Job XXXVIII, 16) עד ק' דימא (some ed. קְלוּטִין) to the gorges of the sea; Yalk. Ps. 848 קטלא (read: קְלִיטָא or קְלִיטָמָא).

**קְלִיטָה** f. (קָלַט) 1) *receiving, offering an asylum.*

Chald. dict.), v. עִבְרָא.—Trnsf. *band, league.* Pesik. R. s. 33 (ref. to עבתים, Ez. XXXI, 3) משעה ... ק' אחת להכעיס וכ' as soon as the whole world became one league to provoke the Lord, he (Ashur) left their council &c.—*Pl.* קְלִיעוֹת. Eduy. III, 4 כל חק' וכ' all networks (woven sheets) are clean &c. Yalk. Num. 713, v. קוֹלְיָרִין.

**קַלְעָתָא, קְלִיעָא, קְלִיעָתָא** ch. same, *network, plait*; also *carved relief work.* Targ. Y. Ex. XXVIII, 14; 22 (h. text עֲבֹת).—Y. Sot. IX, end, 24c, v. מַקְלִיעָתָא. Y. Snh. VII, end, 25d בקְלִיעָתָא דשערה by the plait of her hair; a. e.—*Pl.* קְלִיעָתָא, קְלִיעָתָא, קַלְעָתָא. Targ. Y. Ex. XXVIII, 24, sq. Targ. I Kings VI, 29; 32. Ib. VII, 31 קְלִיעִין.—Sabb. 95a; Ber. 61a, a. e., v. בְּנָיְרָתָא; Gen. R. s. 18, beg. קַלְעָתָא; a. e.

**קְלִיפָה**, v. קְלַף.

**קְלִיפָא, קַלְפָּא**, v. קַלְפָּא, קְלוּפְיתָא, a. next w.

**קְלִיפָה** f. (קָלַף) 1) *peeling, scaling.* Pes. 76a סגי ליה בק' it is sufficiently remedied by paring the surface. Ib. מיהא גרבע ק' let it at least be pared; a. e.—2) *scale, husk, skin.* Snh. 95b שרין ק' (= קשקשים, I Sam. XVII, 5) a scaly coat of mail. Nidd. III, 2; Tosef. ib. IV, 2 המפלת מין ק' an abortion that has the appearance of a mass of membranes. Ohol. VI, 5, sq. כקְלִיפַּת השום as thin as the husk of garlic. Ab. Zar. 76a עד שתשיר קְלִיפָתָן until the crusty accretion of the vessels falls off (by exposure to heat); a. fr.—Bekh. 58a כל ... כק' השום וכ' all Jewish scholars appear to me (as paltry) as the husk of garlic, except &c.—[Gen. R. s. 82 קליפת בצלים, v. קְלַבָּה.]—*Pl.* קְלִיפִּין, קְלִיפִּים, קְלִיפִּין. Tosef. Nidd. IV, 3 כמין קליפין אדומין (masc.); כמין קליפות אדומות the appearance of red membranes. Cant. R. to VI, 11 מה אגוז ... שתי ק' וכ' as the nut has two shells &c. Sabb. IX, 5 קְלִיפֵּי רמונים shells of pomegranates. Y. Ter. V, end, 43d קילפי איסור (read: קליפי) shells of forbidden fruits. Num. R. s. 12, v. קָטַב; a. e.—Pes. 112b (in Chald. dict.) מאן דמדרך אקליפים (some ed. אקְלִיפַּיָּא; Ms. M. אקליפי דבצים) he that treads on egg-shells.—[In later mystic literature קליפה, pronounced קְלִיפָּה, a certain *class of demons*, cmp. Num. R. l. c.]

**קלִיקִין**, Y. Naz. VI, 55b top, v. קִילְקִי.

**קְלֵירוֹס*** m. (κλῆρος) *lot, destiny.* Midr. Till. to Ps. X, 10 אין הרשע מפיל בק' שלו וכ' Rashi to Ps. l. c. (ed. בקולרים, ed. Bub. בקילורין, corr. acc.) the wicked man involves in his own evil destiny none but wicked strong men like himself (ref. to Dan. III, 20).—*Pl.* קְלֵירוֹסִין, קְלֵירְסִין. Gen. R. s. 58 (ref. to חברון and קריית ארבע שהוא) עולה בקרסין של וכ' (some ed. a. Matt. K. בקרנסין, Ar. בקורנס, 'Rashi' בקוינסריון; corr. acc.) for Hebron came up in the lot of (was in turn assigned to) four owners, first to Judah &c. Lam. R. introd. (R. Abbahu 2) בשעה שהפלתי קלסים וכ' Ar. (ed. קלסים, read קלירסים) when I cast lots upon the nations to exile them &c. (ref. to Ez. XXIV, 6 גורל); Yalk. Ez. 363 קלווסי (corr. acc.).

**קלירוס, קלו', קלירדס**, a word in an incantation. Yoma 84a, v. כנתי.

**קָלַל, קָלִישָׁא, קָלִישׁ**, v. קָלַשׁ.

**קָלָל** m. (v. קָלַל) *a vessel*, esp. *the pitcher containing the ashes of the red cow.* Par. III, 3; X, 3 ק' של חטאת the vessel containing the ashes for lustration; Tosef. ib. IX (X), 5; a. e.—*Pl.* קְלָלוֹת. Par. X, 4. Tosef. ib. III (II), 4 קְלִילוֹת (Var. קלולי; R. Sh. to Par. III, 3 קילולות, corr. acc.).

**קָלָל** ch. same. Targ. Y. Num. XIX, 9.

**קַלַּל** (b. h.) [*to swing*] *to be light, slender, unimportant.*—Part. קַל. Snh. VI, 5 (ref. to קללת, Deut. XXI, 23) ... בזמן קַלַּנִי מראשי וכ' when man suffers punishment, what does the Shekhinah say? 'I am lighter than my head, than my arm' (euphem. for, I feel my head heavy &c.); Y. ib. 23d bot. אנן תנינן קַלַּנִי (= קל איני) we read *ḳalleni*, I am not lighter; איתי תניי תני קל אני some Tannai reads *ḳal ăni*; מאן דאמר קלני ליה תוא אלא קלילי according to him that reads *ḳalleni*, it is a euphemistic expression for 'light' (i. e. my head is light, I feel giddy; my arm is light, I feel weak); מאן דאמר קלני ... נטיל according to the version *ḳallani*, it is a euphemistic expression for 'heavy' (i. e. my head, my arm is heavy); Bab. ib. 46b Abbayi says כמאן דאמר קל ליה (read *ḳalleni*) as one says, 'light (I am) not' (i. e. I feel heavy, without euphemism)—(which is refuted by Raba, who explains the word in question) קליל לי עלמא, v. קָלִיל II.

*Hif.* הֶחֱקִיל, הַחֲקֵל 1) *to lighten.* M. Kat. 17b הכבוד מיקל וכ' ... if the mourner's hair is too heavy, he may make it lighter with a razor; Y. ib. III, 82a top. Erub. IV, 9 להחקל על העשיר to make it easy for the rich man; a. fr.—Trnsf. ר' ראשו *to be irreverent, talk frivolously* (v. קַלּוּת). Ber. IX, 5 לא יקל אדם את ראשו כנגד וכ' man (a pilgrim coming to Jerusalem) must not behave irreverently in sight of the eastern gate &c. Yalk. Gen. 24 מֵקַלָּה ראשה she is frivolous (light-minded); Yalk. Is. 265 מְקַדֶּלֶת ראש; (Gen. R. s. 18 מיקרת, v. יָקַר).—2) *to be lenient; to incline towards the less restrictive practice*, opp. הַחְמִיר, v. חָמַר I. Y. M. Kat. I. c. הלכה כדברי מי שהוא מיקל the adopted practice follows the opinion of him who is more lenient; Erub. 46a, a. fr. כדברי המיקל וכ'. Yeb. 88a הִרְקַלְתָּ עליה, v. חָמַר I. Pes. 52b, v. מַגִּיד. Erub. l. c. wherever you find יחיד מיקל ורבים וכ' an individual scholar favoring the more lenient practice against several in favor of restriction. Sabb. 129a, a. fr. ספק נפשות להקל where there is a doubt involving the endangering of human life, the more lenient rule is applied; a. fr.—3) *to be sparing, beggarly.* Ib. כל המיקל ... מקוללין לו מזונותיו וכ' he that stints himself at the meal taken after bloodletting, to him they in heaven will give his sustenance stintingly; a. e.

*Pi.* קִלֵּל [*to diminish,*] *to curse.* Keth. VII, 6 מְקַלְּלָתוֹ, v. יוֹלֵד. Sabb. 62b שאשתו מקללתו בפניו whom his wife curses in his presence. Pes. 87b (ref. to Prov. XXX, 10 sq.) אפי' דור שאביו וקַלֵּל וכ' even if it be a generation of men that curse their father ..., do not denounce &c. Yoma 75a את הנחש וכ' ק' God cursed the serpent, yet it climbs up the roof and finds its food. Sot. 11a (expl. ויעלה, Ex. I, 10,

חללו ... וקִלְלָתָן ק׳ וכ׳ those whose blessing is blessing, and whose curse is curse (whose blessings and curses are efficacious) are engaged in such things!—Y. Snh. VII, 25ª bot. מהו לקרוע על קיללת השם (usu. ברכת) blasphemy. Ib. הגוי how about rending one's garments on hearing blasphemy by a gentile?; a. fr.—*Pl.* קְלָלוֹת. Meg. 31ᵇ ק׳ שבתורת כהנים the curses in Leviticus (XXVI, 14-43); שבמשנה תורה the curses in Deuteronomy (XXVIII, 15-68). Ib. שתכלה חשנה וקִלְלוֹתֶיהָ that the year and its curses my end together. Erub. 100ᵇ עשר ק׳ וכ׳ Eve was cursed with ten curses; a. fr.

**קְלַם***, *Pa.* קַלֵּם (cmp. קרם) *to pare off.* Y. Ab. Zar. II, 40ᵈ top חמתה מחלחלת וקִלְּמָהּ he saw that it (the plaster) was poisoned, and he pared it off; [prob. to be read: וקִלְקָהּ, v. קְלַק].

**קַלְמָא**, *pl.* קַלְמִין, קַלְמֵי, v. בַּלְמָתָא.

**קַלְמָא**, Targ. Ez. XXVII, 17, quot. in Rashi a. l., misreading for קִלְוָא, v. קִוְלָא I.

**קָלָמוֹס** m. (κάλαμος) *reed, pen.* Sabb. 80ª Ms. O., v. קוֹלְמוֹס.—*Pl.* קָלָמִין. Gen. R. s. 1; Y'lamd. to Num. XXIII, 9, v. מִילָּן.—קַלְמוֹסְרִים, v. קוֹלְמוֹס.

**קַלְמַסְמְסִיא, קַלְמְזַמְסִיא, קַלְמְזִ**, v. מַזְיָא.

**קָלָמִין**, v. קָלָמוֹס.

**קַלְמַסְמְסִיא**, v. קלמז.

**קַלְמְרִים**, v. next w.

**קַלְמָרִין** f. (καλαμάριον) 1) *pen-case.* Yalk. Num. 766, v. מְרָלָן.—2) *inkstand.* Mikv. X, 1 ק׳ הדיוטות וכ׳ (read: הדיוטרת or הדיוטות של) the inkstand of ordinary men (with a rim bent inside to prevent spilling) does not become clean by immersion until you make a hole in its side; וק׳ של יוסף הכהן וכ׳ and the inkstand of Joseph the priest (Josephus Flavius?) had a hole in its side (through which it could be emptied and cleaned). Y. Ab. Zar. III, 42ᶜ bot. ק׳ צריכה הניירו ... paper and pen are considered ornamental objects (with regard to idolatrous decorations on them); as to the inkstand, it is doubtful. Sabb. 80ª בק׳ (Ms. M. בקומרין, ed. Sonc. בקלרין, corr. acc.) forming a letter by dropping ink out of the inkstand.—*Pl.* קַלְמָרִים, קַלְמָרִין. Kel. II, 7 ק׳ המותאמות ed. Dehr. (oth. ed. המתואמות; Ar. המתאמת sing.) a double inkstand (v. Sm. Ant. s. v. Atramentum).

**קַלְמָתָא**, v. בַּלְמָתָא.

**קַלָּן** or **קָלָן**, *pl.* קַלָּנִים, קַלָּנִין, קָלֵי, v. קוֹלָן II.

**קְלָנָא, קְלָן, קָלָן** m.=h. קָלוֹן, *shame, disgrace, disgraceful deed; nakedness.* Targ. Is. XXII, 18. Targ. Deut. XXII, 21. Targ. O. Lev. XX, 18; a. fr.

**קַלְנְבוֹ** pr. n. pl. *Kaln'bo* in Babylonia. Snh. 63ᵇ (Ms. F. a. K. קל נבו, v. Rabb. D. S. a. l. note 50). Zeb. 96ª

as euphem. for כאדם שמְקַלֵּל את עצמו וכ׳ (ועלינו like a man that wants to curse himself (express an ill omen about himself), and hangs his curse on others. B. Bath. 88ᵇ הקב״ה בירך ... וקִלְּלָן וכ׳ the Lord blessed Israel with the twenty-two letters of the alphabet (from א of אם, Lev. XXVI, 3, to ת of קוממיות, ib. 13), and cursed them with eight letters (from ו of ואם, ib. 14, to ם of נפשם, ib. 43). Snh. 70ª מתוך שקלקלו ... קִלְּלוֹ ברביעי because Ham injured him by (preventing his begetting) a fourth son, he (Noah) cursed him by his fourth son (Canaan). Ib. 91ᵇ כל המונע שבמעי אמן מְקַלְּלִין אותו ... (not אמו) he that withholds a tradition from his pupil, even the embryos in their mother's womb will curse him; Yalk. Prov. 947; a. fr.

*Nithpa.* נִתְקַלֵּל *to be cursed.* Ber. 61ª בתחלה נ׳ ... נִתְקַלְּלָה וכ׳ the serpent was cursed first, and then Eve &c.; Gen. R. s. 20; Erub. 18ª. Ib.ᵇ נתקללה בבל נִתְקַלְּלוּ וכ׳ when Babylon was cursed, her neighbors were cursed. Bekh. 8ª אם מבהמה נתקללה וכ׳ if she (Eve) was cursed (with prolonged pregnancy) more than cattle &c. Ib. נ׳ הוא ... אחת לשבע it (the serpent) was cursed seven times more than certain cattle. Ib. נ׳ הוא מחירה (not נתקלקל); a. fr.—[Tosef. Sot. II, 3 ניקללה ניוולה, Var. ניקל, read: ניקתה בניוולה, v. נָקָה *Nif.*]

**קָלַל** ch. same, 1) *to be light; to be of light esteem.* Targ. O. Gen. XVI, 4, sq.—2) *to be reduced.* Ib. VIII, 8; 11 קַלּוּ ed. Berl. (ed. Vien. קַלִּיאוּ).

*Ithpol.* אִתְקוֹלָל *to be reduced.* Targ. Y. ib.

*Pa.* קַלֵּיל 1) (denom. of קַלִּיל) *to be quick, to pass swiftly.* Targ. Job VII, 6; IX, 25.—2) *to make light*; trnsf. *to ease, relieve.* Pesik. B'shall., p. 93ª קַלֵּיל גרמך וכ׳ make thyself light of weight, or I will throw thee off.—Y. Kidd. II, 62ᵈ bot. הוון מחמרין וק׳ עליהון they were strict in their practice, and he lightened their burden (allowed them what they considered forbidden). Y. M. Kat. III, 82ª חן דהוינן סברין דוֹ מְקַלֵּל חמר he whom we thought to be lenient made it stricter; a. e.—[Yalk. Gen. 133 ומקללה בשוק, v. קְלַק.]

*Af.* אַקִּיל, אַקֵּיל 1) *to disregard, dishonor*; also *to curse.* Targ. Ex. XXII, 27 (v. קִיל II). Targ. Ps. LV, 13 (h. text תרם); a. e.—Y. Bicc. III, 65ᵈ top ר׳ מני מֵיקִיל לאילין וכ׳ R. M. spoke with disrespect of those that get appointments to office for money; Midr. Sam. ch. VII ר׳ אמי הוה מַקִּיל (or מְקַיֵּל). Y. Dem. I, 22ª top, v. קִיל II. Y. Peah VIII, 21ª אַקְלוּנָךְ they cursed thee; a. e.—2) *to relieve, to favor the more lenient rule.* Targ. Ex. XVIII, 22 (some ed. O. וְיִקְלוּן, read וְיֵ׳). Targ. I Kings XII, 4; 9.—Erub. 46ª באבילות הוא דאַקִּילוּ וכ׳ (or דְאַקִּילוּ) only as to mourning ceremonies the Rabbis adopt the more lenient rules. Yeb. 88ª ולא ליקיל, or חֲמַר I; a. fr.—V. קַלְקֵל.

**קְלָלָה** f. (b. h.; preced.) *dishonor; curse.* B. Mets. 75ᵇ גורם ק׳ לעצמו brings dishonor upon himself (people believing him to be dishonest). Meg. 15ª, a. e. אל תהי קְלָלַת הדיוט וכ׳ let not the curse of a common man be a slight thing in thy eyes. Ib. 28ª קללת חבירי ... לא עלתה the thought of my neighbor's curse never went to bed with me (v. צְעַר). Sot. 11ª תולה קְלָלָתוֹ וכ׳, v. קָלַל. Yoma 54ᵇ

(רב) שמעיה מק׳ (not בק׳, v. Rabb. D. S. a. l. note 40) (Rab) Sh'maya of Ḳ.; Yoma 21ª (v. Rabb. D. S. a. l. note 9); Yalk. Lev. 490 (corr. acc.).

**קַלַנְדָּא, קַלַנְדָּה,** v. next w.

**קָלֶנְדַּס** c. (calendæ, accus.) *kalends*, the first day of the Roman month, (applied only to the kalendæ Januariæ) *the Roman New Year*. Ab. Zar. I, 3 (8ª) קלנדס Y. ed. (Mish. a. Bab. קלנדא). Y. ib. 39ᶜ top ק׳ אדם וכ׳ Adam instituted the kalends; ק׳ קלון וכ׳ . . . כיון דחמא when he observed that the days were growing longer, he exclaimed, *kalendas* &c., v. דיאו. Ib. ק׳ אסורה לכל, ק׳ יינוברים, v. יֵינוּבְרִיס. Ib. on the Roman New Year it is forbidden to deal with all gentiles; [oth. opin.] אין אסורה אלא לפלחין בה it is forbidden to deal with those only who worship on it; Bab. ib. 8ª; Tosef. ib. I, 4 קלנדא ed. Zuck. (Var. ה . . ., ס . . .). Ab. Zar. l. c. ק׳ שמנה רמים אתר וכ׳ the New Year takes place eight days after the solstice, the Saturnalia eight days before the solstice; Y. ib. l. c. (corr. acc.). Bab. ib. l. c. רומי שעשתה ק׳ וכ׳ (Alf. עיר) if a Roman city (as Cæsaræa) introduced the Roman New Year, and all the townships near her are subject to her rule, are these townships forbidden or not?; a. e.

**קָלָנְיָא** f. (colonia) *a Roman colony* (v. Sm. Ant. s. v. Colonia). Ab. Zar. 10ª ק׳ ותתעביד טבריא and that Tiberias be declared a Roman colony. Succ. 45ª, v. מוֹצָא II; Y. ib. IV, beg. 54ᵇ קָלוֹנְיָא. Deut. R. s. 10 לאיסטרטיגין ששימש פרס וקלאונה . . . (read רומי for פרס, a corr. acc.) a general that held offices in two provinces, one a Roman province, the other a colony; (Yalk. ib. 942 פרס וק׳, omitted). B. Bath. 4ª את הורודוס עבדא בישא מתעביד ק׳ Ms. R. (v. Rabb. D. S. a. l. note 70) thou, Herod, being a bad servant (of Rome), (thy country) be declared a colony (an anachronistic allusion to the reduction of Judæa to a Roman province on the banishment of Archelaus).—Yeb. 115ᵇ בצד קלוניא מתא by the side of the town of Colonia (?).

**קַלַּנִּיתָא** f. (קָלַל) name of *a very lean bird, ḳallanitha*. Ḥull. 102ᵇ בק׳ such is the case with the ḳ.; וה׳ ק׳ עוף but the ḳ. is an unclean bird?; ק׳ כעין a clean bird similar in build to the ḳ.—B. Bath. 20ª ק׳ לא מסרטא but the ḳ. does not scratch (and a child may play with it)!; ק׳ כעין (a bird that does scratch, but is) similar &c.

**קַלְנִיתָא,** v. next w.

**קָלֶנְתָּיָא** c. (Κορίνθιος) *Corinthian*. Tosef. Yoma II, 4; Yoma 38ª קלוניתא (Ms. M. קלניתא), v. נְחוּשְׁתָּן I.

**קָלַס I,** *Pi.* קִלֵּס (denom. of קוֹלָס) *to put a helmet on*; part. pass. מְקוּלָּס *an animal roasted in its entirety with the entrails and legs on the head*. Pes. 74ª R. Ṭarfon called it גדי מ׳ a kid with a helmet on. Tosef. Bets. II, 15 אידוהי . . . וקרבו גדי מ׳ (not בקרבו) what is a *g'di m'ḳullas?* Entirely roasted, with head, legs, and entrails. Ib. עגל מ׳ a calf roasted with the head &c. Ib. Todos taught the Roman Jews to take lambs ועושין אותן מְקוּלָּסִין וכ׳ and prepare them 'helmeted' on Passover nights.—[Midr. Till. to Ps. XCII מקולסין, v. נִיקְלָוֹוס.]

**קָלַס II,** *Pi.* קִלֵּס, קי׳ (denom. of קוֹל, *Pales*) [*to shout, make noise,*] 1) *to praise*; [b. h. *to decry, deride*]. B. Bath. 176ª אע״פ שק׳ ר״י וכ׳ although R. Yishm. praised Ben N. (commended his argument) the practice follows his (R. Yishmael's) opinion; Y. ib. X, end, 17ᵈ על מדרשו קִילְּסוֹ he commended him for his mode of argumentation. Lev. R. s. 30 ונקלס להקב״ה . . . ניקח let us take up the Lulab and Ethrog and offer praise to the Lord. Midr. Till. to Ps. CXIV (expl. סלוּ, Ps. LXVIII, 5) קַלְּסוּ (not קילסו) praise him. Ib. Ps. CIV; a. v. fr.—2) *to tramp* or *clap* (in wailing ceremonies or on joyous occasions), v. קִרְפּוּס II, 2. M. Kat. 27ᵇ המְקַלֵּס לא ירקוֹס וכ׳ the tramper (at mourning ceremonies) must not tramp with a sandal on his foot, but with a shoe, to avoid accident.

*Hithpa.* הִתְקַלֵּס *to be praised; to be done honor to by song, clapping* &c. Y. Ḥag. I, 76ᶜ כשהיה רואה . . . מִתְקַלְּסִין (not סון . . .) whenever he saw a deceased person or a bride honored.

**קָלַס,** *Pa.* קַלֵּס ch. same, *to call out; to praise; to tramp*. Targ. Esth. VI, 9; 11 (h. text קרא). Targ. Y. II Deut. XXXII, 43. Targ. Y. II Ex. XXXII, 18; a. fr.—Keth. 21ᵇ משום דקַלְּסָה . . . את נמי מְקַלַּסַת לה because thy mother's father commended it, thou commendest it likewise. Y. Kil. VIII, 31ᵇ, a. e. וחוה . . . מְקַלֵּס ליה חזלים וכ׳ R. J. praised him by applying the verse (Is. XLVI, 6) &c. Y. Maas. Sh. I, end, 53ª ורקַלְּסִיה . . . אמרה he said it before R. Abina, and he applauded him, opp. קנתריה; a. e.—Y. Peah I, 15ᵈ; Y. Ab. Zar. I, 42ᶜ top מקלס קומי וכ׳ did honor to bridal couples (singing, dancing &c.); (Keth. 17ª מרקד).

**קַלָּסָא, קַלָּסָה,** v. קוּלָּסָא, קוּלָּסָה.

**קַלָּסָא*** m. (b. h. קְלָסָה, v. קָלַס) *shouting, derision*. Targ. Ps. XLIV, 14 Ms. (ed. קלנא).

**קַלַסְטוֹר** (better קוֹלַסְטִיר) m. (κολαστήρ) *torturer, executioner*. Ab. Zar. 18ª וקַלַסְטוֹרוֹ וכ׳ . . . ר׳ חנינא Ar. (ed. וקלצטונריה; Ms. M. וקלסטינריה, arisen from confusing our w. with *questionarius*, v. קוּסְטַרְנָא, קוּסְטַרְנִין, קְלוּסִינְטְרִין) R. Ḥanina . . . and his executioner are destined to enjoy the happiness of the hereafter. Ib. אמר לו קלצטונירי (Ms. M. קלסטנרי, En Ya'ăk. קלסטנירו, v. Rabb. D. S. a. l. note 60) the (his) executioner said to him.

**קַלַסְטוֹרָא,** v. קַלַסְטִירָא.

**קַלַסְטָר, קַלַסְטִיר** I m. (a transpos. of κάρταλλος, v. טְרַסְקָל a. קַרְסָטָל) *basket*, esp. *fodder-basket* used instead of a muzzle. Kel. XX, 1 קלסטר ed. Dehr. a. Ar. (ed. קלוסטור, קלוסטר; R. H. G. קרסטל); Sifra, M'tsor'a, Zab., Par. 1, ch. II קַלַסְטָר.—*Pl.* קַלַסְטִירִין. Y. Sabb. V, beg. 7ᵇ.

**קַלַסְטָר, קַלַסְטִיר** II, **קַלַסְתָּר** m. (κρύσταλλος, crystallum) *crystal*; trnsf. *brightness*, (with, or sub. פנים; cmp. זיו) *beauty of features, countenance*. Ber. 7ª בשכר זכה לק׳ פנים . . . as a reward for hiding his face (Ex. III, 6) he was granted the shining face (Ex. XXXIV, 29 sq.). Nidd. 31ª והקב״ה נותן . . . וק׳ פנים וכ׳ and God gives it

(the embryo) spirit and soul, and beauty of features, and power of sight &c. B. Mets. 87a נחפך ק' פנים וכ' Isaac's features were changed and made to resemble Abraham's. Lev. R. s. 18, beg. (ref. to Koh. XII, 2) השמש זו ק' פ' 'the sun (is darkened)', that means the bright countenance; a. fr.—*Pl.* (used as sing.) קְלַסְטֵירִין. Ex. R. s. 28, beg. עשה ... דומה וכ' חקבה"ו (בו) ק' של פניו the Lord made Moses' features resemble those of Abraham.—[Snh. 104b קלסחר Rashi, v. קְלַסְתָּא.]

**קְלַסְתְּרָא, קְלַסְתּוֹרָא, קְלַסְטָרָא, קְלַסְטֵירָא** ch. same. Targ. Job XIV, 20 קְלַסְתְּרֵיהּ (ed. Lag. קְלַסְתֵּירֵיהּ; Regia קלסטור; h. text פניו). Ib. XXIX, 24 קְלַסְטַר אַפַּי Ar. (ed. תור ...; Ms. תר ...); a. e.—[Snh. 104b, v. קְלַסְתָּא.]—*Pl.* קְלַסְטֵירִין, קְלַסְתּוֹרִין. Targ. Job XVII, 7 קְלַסְטֵירַי Ms. (ed. קלסתורי, not רי ...; h. text וְצַלְמִי).

***קְלַסְרִיקִין** m. pl. (Κοιλη-συρικός) *Cœlesyrians.* Esth. R. to II, 21, v. בַּרְבָּרִי. V., however, קְלוּסַנְטְרִין.

**קְלַסְתָּא** m. (adapt. of γελοιαστής, as if a redupl. of קְלַס) *jester, dancer, buffoon*; ק' של מלך *King's fool.* Snh. 104b Ms. M. (in a passage omitted in ed.; Ar. s. v. קלסטר: קלסתרא; Rashi קלסחר; Rev. des Ét. Juives XI, p. 215 קלסטר γελοιαστήρ; Yalk. Lam. 1000 רקד שהיה זמר dancer and musician).—V. קְלוּסַנְטְרִין.

**קְלַסְתְּרָא, קְלַסְתָּר, קְלַסְתִּיר, קְלַסְתּוֹרָא**, v. sub קלסט'.

**קְלַע I** (b. h.) [*to swing,*] *to cast, sling.*

*Pi.* קִילַּע same. Sabb. 152b ומקלעין נשמתן זה לזה and they (the angels) cast their (the sinners') souls to one another (like washers) (with ref. to I Sam. XXV, 29, v. זום); Yalk. Sam. 134.

**קְלַע** ch., *Af.* אַקְלַע same. Targ. I Sam. XVII, 49. Targ. Y. Ex. X, 19 אקלע Ar. (ed. טלק).

*Ithpe.* אִיתְקְלַע *to be thrown; to happen to come, happen to fall (on a certain day).* Hull. 110a א' לסורא וכ' happened to come to Sura on the eve of &c. Ib. אירְקְלָעוּ לבי וכ' happened to come to the house (were the guests) of &c. Pes. 46b הואיל ומיקְלְעֵי וכ' since guests may happen to come to him. Ned. 8a עד דמְקְלְעֵי ליה וכ' until ten persons... pass by him. R. Hash. 20a יום שלשים וכ' דא' if the thirtieth day happens to fall on a Sabbath. Ber. 53b אי מְקְלַע לי מילא if I happen to get it. Sabb. 117b כי מיקלע להו וכ' if they by chance had bread that had been used for an ʿErub (עירוב); a. fr.

**קְלַע II** *to twist, plait*; [b. h. *to form a raised figure,* cmp. גָּדַל II]. Yoma VI, 7 קָלְעָן, v. מַקֵּל. Sabb. 64a עני קולע שלש וכ' a poor man twists three threads and hangs the cord around his daughter's neck. Y. ib. X, 12c bot. חקולע שלש וכ' he that plaits three strings of hair on a person's head. Tosef. Maasr. I, 6 הרה עתיד לְקַלּוֹעַ בשום ולאגוד וכ' (ed. Zuck. וליקְלַע ... וליאגד, *Nif.*) if the intention was about the garlic crop to plait, and about the onions to tie them in bunches, אינו חייב עד שיקְלַע ויאגד he is not bound to give the tithes until he plaits or ties (or עד שיקָּלַע ויֵאָגֵד until the things are plaited or bunched); a. e.—Trnsf. [*to weave a wreath,*] *to adorn, praise.* Midr. Till. to Ps. XCII, end; Yalk. Ps. 846 הוא קוֹלֵעַ על יריאיו ... קוֹלְעִים לו וכ' he (God) praises those who fear him, and those who fear him praise him; you say (Ps. XCII, 16) &c., and I say, (Zeph. III, 13) &c.

*Pi.* קִילַּע 1) same. Num. R. s. 9 היא קִילְּעָה לו וכ' (not קולעה) she plaited her hair to please him (her paramour), therefore the priest loosens her hair; Tosef. Sot. III, 3 ed. Zuck. note קלעה; a. e.—2) קִילְּעָה or קִלְּעָה (cmp. נתעלפה, s. v. עָלַם II) *to plait a person's hair, dress, adorn* (v. supra). Ber. 61a; Koh. R. to VII, 2; Sabb. 95a; Erub. 18a; Nidd. 45b; Koh. R. to VII, 2 (ref. to ויבן, Gen. II, 22) מלמד שקילעה הקב"ה לחוה וכ' this intimates that the Lord dressed Eve &c., v. בִּנְיָתָא. Y. Snh. II, 20a bot. (ref. to II Sam. XX, 3 ויכלכל, v. כִּלְכֵּל) מלמד שהיה דוד מְקַלְּעָן וכ' this teaches that David had them dressed and adorned and made them come before him every day, and said to his evil inclination &c.

*Nif.* נִקְלַע *to be plaited,* v. supra.

**קְלַע** ch. same, *to plait.* Targ. Y. Num. V, 18 (v. Num. R. s. 9, quot. in preced.).

**קֶלַע I** m. (b. h.; קָלַע I) *sling.* Sifra Sh'mini, Par. 6, ch. VIII כל כלי לרבות הק' וכ' 'any receptacle' (Lev. XI, 32), to include the sling &c. Eduy. III, 5 הק' שבירית וכ' a sling the receptacle of which is of woven material. Sabb. 67a ק' נטושה (fem.), v. נָטַשׁ I.

**קֶלַע II** c. (קָלַע II) *twisted cord, rope; plait.* Gen. R. s. 22 (ref. to Is. V, 18) כק' הזוי של ספינה (prob. to be read עגלה) as the rope of a ship (a wagon), v. עֲבוֹת.—*Pl.* קְלָעִים. Yoma 47a מימי ... קְלָעֵי שערי never did the beams of my house see the plaits of my hair (I always wear a cap in the house).

**קֶלַע III** m. (b. h. *pl.*; preced.) 1) *curtain, sail.* Tosef. B. Kam. VIII, 17 ובלבד שלא יפרוס את הק' וכ' provided one does not spread the sail and detain the boat (when fishing in the waters of a neighboring tribe).—*Pl.* קְלָעִים, קְלָעִין. Eduy. VIII, 6; Zeb. 107b; Meg. 10a, a. e. ק' להרכל וק' משוחרו ... לעזרות when they were rebuilding the Temple, they made curtains for the Temple and curtains for the courts.—Esp. *the curtains of the Tabernacle*; trnsf. *the partitions of the Temple corresponding to those of the Tabernacle.* Zeb. V, 3 לפנים מן הק' inside of the enclosures (in the Temple court); a. e.—2) (*pl.*) *tents at fairs, shops.* Snh. 106a עשה להן ק' וכ' put up shops for them and place therein prostitutes &c.; עָשָׂה להן ק' וכ' (Ar. קעירלין) he put up shops for them &c.; Sifré Num. 131 ק' Var. (ed. מקולין; Yalk. ib. 771 קעירלין; Y. Snh. X, 28d top קנקלין).

**קְלַע, קְלָעָא, קְרִי, קְלָעִין I** ch. same, 1) *sail, curtain.* Targ. Is. XXXIII, 23.—*Pl.* קְלָעַיָּא, קְרֵי, קְלָעִין. Ib. XVIII, 1. Ib. LX, 9.—Y. Sabb. XX, beg. 17c חוון פרסין קילְעַיָּה וכ' they spread the curtains a day before to the length of four

cubits.—2) *curtained enclosure.* Erub. 63b (in Hebr. dict.) הישן בק' וכ' (Ms. M. a. Yalk. Mic. 551 חלן בכרילה; Ar. a. En Yaăḳ. ed. pr. בקעירלה; ed. Const. בקלריצא, v. Rabb. D. S. a. l. note) he that sleeps in a compartment in which husband and wife are. Ned. 22b זיל לקילעָך go to thy room (I cannot help thee).—Esp. *ante-room, hall.* Ber. 22b top בק' דרב וכ' in the anteroom of Rab O. M. Kat. 24b; a. e.—[*Pl.* קְלִיעָתָא, v. קְלִיעָתָא.]

קְלָעָא, קְלָע, קְלָל, קְלָא I, קְלָא II, קי' =h. קֶלַע I. Targ. Jud. XX, 16. Targ. Prov. XXVI, 8. Targ. Job XLI, 18 ק'. Ib. 20 (Ms. ק').

קַלָּעָא m. (preced.) *slinger.*—*Pl.* קַלָּעֵיָא, קַלָּעַיָּא. Targ. II Kings III, 25 (not ק'). Targ. I Kings I, 38; 44 (h. text פלתי); a. e.

קְלָעִילִין, קְלָעִילִין (קְלָאִילִין) m. = קְלָאִילִין q. v.

קְלָעִיתָא, (*pl.* קְלָעָתָא, קְלָעָדָתָא), v. קְלִיעָתָא.

קְלַק (cmp. גְּלַהּ) *to scrape, peel, pare.* Pes. VII, 2 (75b) יְקַלּוּף את מקומו (Bab. ed. יְקַלְּפָהּ) let him pare off the place where it touched the wall of the stove. Ib. 3 יקלוף את התיצון let him pare off the surface. Tosef. Neg. VI, 8 חירה קוֹלַף וכ' he scraped off the sand (cement) between one stone and another; a. fr.—Part. pass. קְלוּף; f. קְלוּפָה &c. Nidd. 17a שום ק' . . . ובריצה ק' וכ' peeled garlic, peeled onions or peeled eggs . . . which were let lie over night. Bicc. III, 8 ערבה ק' peeled willow twigs; a. e.

*Pi.* קִילֵּף same. Maasr. IV, 5 חמקלף (ב) שעורים מקלף וכ' (Mish. ed. המקלוף, corr. acc.) he who husks barley-corns (to eat them before tithes are given), must husk each singly and eat; Bets. 13b. Y. Maasr. II, 50a bot.; Y. B. Mets. VII, beg. 11b שלא יְקַלְּפָהּ, v. מְצַמֵּץ. Lam. R. introd. (R. Yoḥ. 1); Cant. R. to VIII, 4 מלאך הידה יורד ומְקַלְּפוֹ an angel came down and scraped the Divine Name off. Sot. 35b וקִילְּפוּ את הסיד they scraped the lime off (which covered the inscription); a. e.

*Nif.* נִקְלַף, *Nithpa.* נִתְקַלֵּף *to be peeled off.* Lam. R. l. c.; Cant. R. I. c. מאליו היה נ' it (the Divine Name) was erased of itself. Ḥull. III, 5, v. קוֹרְקְבָן. Ib. 49b קרום . . . מה חלב וכ' as 'the fat that covers the inwards' has a skin which can be peeled off, so all fat with a skin that can be peeled off (is forbidden), v. תּוֹרָב; a. e.—Kel. X, 5 חבית שנתקלפה וכ' an earthen jug which is peeled off (crumbled away), the pitch lining standing by itself; Tosef. ib. B. Kam. VII, 8 [read:] נתקלפה וחזפת וכ'.

קְלִיף, קְלַף ch. same. Targ. Joel I, 7; a. e.—Part. pass. קְלִיף. Targ. Y. Deut. XIV, 11.—Gen. R. s. 82 (ref. to Jer. XLIX, 10) קַלְּפִית בצלויה Ar. (ed. קלפית בצלים, ref. to Ob. 6, corr. acc.) I stripped the onions (laid bare Esau's corruption); Yalk. Jer. 332 קְלִיפִית (not קלפות); Yalk. Chr. 1073 (corr. acc.). Gen. R. s. 95, end, v. בּוּצְלָא. Cant. R. to III, 4 (expl. חשפי שבל, Is. XLVII, 2) קְלוּפֵי סובלתא דנהרא (v. שׁוּבְלָתָא) lay bare (the bed of) the current of the river (dig channels to divert the river from its course). Bets. 14b קְלִיף וכ', v. צִיהֲרָא; a. e.—B. Bath. 4b, v. קְפַל II.

*Pa.* קַלֵּף same. Targ. O. Gen. XXX, 37 (Y. קְלַף *Pe.*). Ib. 38. Targ. II Kings XVIII, 16; a. e.—Part. pass. מְקַלֵּף *peeling, flaky.* Targ. O. Ex. XVI, 14 (h. text מחספס).—Bets. 13b מְקַלְּפָא ליה וכ' his wife husked (barley) for him by the cupfuls. Ḥull. 62b מְקַלְּפָהּ וכ' . . . לא its craw could not be peeled.

*Ithpa.* אִיתְקַלָּף, אִיתְקַלְּפָא, *Ithpe.* אִיתְקְלִיף *to be peeled, stripped, scraped off.* Targ. Y. Lev. XI, 13 מְקְלִיף (not מַק').—Ḥull. l. c. לא מְקְלִיף וכ' could be peeled with a knife only. Y. Snh. IV, 22b top, v. מָרְקוֹנִיתָא II. M. Kat. 13b כגון דמיקְּלָף when the grains are husked; מִיקְּלָפָא . . . אי לאו if they had not steeped them in water, the husking could not have been done (differ. in Ms. M., v. Rabb. D. S. a. l.); a. e.

קְלָף (or קְלָךְ) m. (preced.) *split parchment* (of superior quality than הוּכְסוּסְטוֹס). Men. 32a, a. e. ק' במקום בשר on *k.* your writing must be done on the flesh side (inside). Ib. (in Chald. dict.) כתבינהו אק' במקום וכ' he wrote them on *k.*, on the skin side (outside); a. fr.

קִילְ, קְלָ, קְלָפָא ch. 1) same. Men. 35a דתפלין קי' (Ar. קלופא; Ms. M. and Rashi קוּלְפָא) the parchment of the T'fillin.—2) *scaly surface, scab.* Targ. Y. II Lev. XIII, 2, v. קִילוּפָא.—3) *streak made by peeling.*—*Pl.* קְלָפִין, קִי'. Targ. O. Gen. XXX, 37 (some ed. ק'; Y. קְלִיפִין, קְלִיפִי').—4) (*pl.*) *scales; scaly shield.* Targ. O. Lev. XI, 9; Deut. XIV, 9, sq. (ed. Berl. ק'). Targ. Job XLI, 7 קְלָפּוֹהִי Ms. (missing in ed.; h. text מגנים).—Snh. 110a קִילְפֵי (Ms. M. קוּלְפֵי) the scaly (metal) rims of bags; Pes. 119a קלופא (Rashi קְלוּפֵי), v. קוּפָלָא I. Keth. 65a מחתא לה בקולפי דשידא she struck her with the metal straps of a chest (v. קוּלְפָא).—[Yalk. Ez. 362 קולפא, v. קוּלְפָא.—Y. Sabb. VII, 10a bot. קְלוּפַּיְדָא, v. קְלוּפַּיְתָא.]

קַלְפּוֹנִין m. pl. (καλλίφωνοι) (*young men*) *with fine voices.* Targ. I Chr. XV, 20 (ed. Beck. ק'; h. text עַלְמוֹת, cmp. עֶלֶם).

קַלְפֵּי f. (κάλπη) *urn for drawing lots.* Targ. Y. Lev. XVI, 8 (not קַלְפֵּי).—Tosef. Yoma III (II), 1; Yoma IV, 1 טרק בק' he shook the urn. Ib. III, 9 הירתה וכ' וק' an urn was there (in the Temple) containing two lots. Y. ib. IV, beg. 41b לא סוף דבר ק' וכ' it was not at all necessary to use an urn, a basket might have served the purpose; but why did they say, 'an urn'?, v. פּוּמְקִי. B. Bath. 122a ק' של שבטים an urn containing the names of the tribes; ק' של תחומין an urn containing the names of the districts (to be allotted); Num. R. s. 21; a. fr.—*Pl.* קַלְפַּיּוֹת. Y. Yoma l. c. בשתי ק' וכ' by means of two urns the land of Israel was divided, v. supra.

קַלַצְטוֹנִירִי m. (corrupt. of questionarius) *executioner.* Ab. Zar. 18a, v. קָלַסְטוֹר.

קלק, Y. Shek. VII, 50c נתקלקה, v. קְלַקְל.

קְלַק (apocop. of קלקל) *to throw, cast.* Targ. Y. II Ex. XV, 25 (ed. Vien. טלק).—Y. Ter. VIII, 46a וק' גרמיה (ב) גוויה and it (the serpent) threw itself into it.

*Pa.* קַלֵּק same. Pesik. B'shall., p. 93a אנא מְקַלֵּק לך, v. קְלַל. Koh. R. to XI, 1 בכל יום . . . ומקלק לימא וכ' every day he took a loaf of bread and threw it into the great sea. Gen. R. s. 79 ומקלק בשוק and scattered them in the open place; Yalk. ib. 133 ומקללה (corr. acc.).—*Part. pass.*

מיתת ומק׳ מְקַלְקָל *thrown away, decaying.* Lev. R. s. 22 באורחא dead and decaying on the road; a. e.

קַלְקִי, קַלְקוּלָא, קַלְקוּל, קַלְקַאי, v. sub. קרי.

קַלְקִיאָה, קַלְקִיא, v. קִילִיקְיָא.

קַלְקִיס, Y. Bets. IV, 62$^{c}$, v. קִילְקִי.

קַלְקִילְתָּא, v. קִלְקְלָתָא.

קִילְקֵל, קַלְקֵל (קָלַל, cmp. קָלַשׁ) 1) *to upset, disarrange, damage, ruin,* opp. תקן. Gen. R. s. 98 ק׳ את מיתר . . . מְקַלְקֵל הוא הירצוץ upset the couches. Hull. 8$^{a}$ it is permitted to slaughter with a knife belonging to idolatrous service, because slaughtering is doing damage (a living animal being more useful than a dead one). Sabb. XIII, 3 כל חמקלקלין פטורין all those who perform an act (on the Sabbath) by which they do ruin, are exempt (from sin-offering); והמקלקל ע״מ לתקן וכ׳ but he that undoes a thing for the purpose of reconstructing it is guilty. Keth. 5$^{b}$; a. fr.—2) (with or sub. מעשה = b. h. הִשְׁחִית) *to be corrupt, to disgrace one's self by immorality.* Y. Taan. I, end, 64$^{d}$ חם . . . קילקלו מעשיהן Ham, the dog, and the raven acted mischievously (by sexual connection in the ark, v. Snh. 108$^{b}$; Gen. R. s. 36). R. Hash. 12$^{a}$ ברותחין קלקלו וכ׳ with heat (of passion) they sinned, and with hot waters they were punished; Snh. 108$^{b}$. Tosef. Sot. II, 2 אפי׳ תקלקל וכ׳, v. עָרַר; a. fr.—[Midr. Till. to Ps. VII, ed. Bub. note 69 קלקלתי, v. כָּלְבַּל.]—Part. pass. מְקוּלְקָל; f. מְקוּלְקֶלֶת; *pl.* מְקוּלְקָלִין, מְקוּלְקָלוֹת. M. Kat. I, 2 (2$^{a}$) ומתקנין את המקולקלת Y. a. Bab. ed. (Mish. המקולקלות, incorr.) and you may mend a channel that is out of order during the festive week. Snh. 39$^{b}$ (ref. to Ez. V, 7) במתוקנין במק׳ שבהם עשיתן . . . you did not do according to the good usages among them, but according to their corrupt usages. B. Bath. 109$^{b}$, v. קַלְקֶלֶת; a. fr.—3) (b. h.) *to sharpen;* trnsf. (cmp. חָדַד, שָׁנַן) *to repeat, study.* Koh. R. to X, 10 אם נקהה . . . קלקל עליו בחילך if thy lesson is as tough to thee as iron (v. קָהָה), and . . . none is on hand to explain it to thee, go over it studying with thy own strength.

*Hithpa.* הִתְקַלְקֵל, *Nithpa.* נִתְקַלְקֵל 1) *to be disarranged, ruined, spoiled.* Y. Taan. IV, 68$^{c}$ bot. נתקלקלו חשבונותיו וכ׳ his dates were disarranged, and he said, let this begin a new era; נתקלקלו לשעבר the dates were disarranged (confused) with regard to the events of the past, v. קִילְקֵל. Dem. III, 6, v. חָלָה. Y. Shek. VII, 50$^{c}$ נתקלקלה צורתן (not נתקלקה), v. צוּרָה; a. e.—2) (v. קָלָה I) *to commit a nuisance, to collapse under the influence of corporal punishment.* Sifré Deut. 286; Macc. III, 14; a. e.—[Bekh. 8$^{a}$ נתקלקל, v. קָלַל.]

קַלְקֵל ch. same, *to ruin* &c. Targ. Is. III, 12 (h. text בלע). Targ. Jer. II, 36 (h. text שנה). Targ. II Sam. XV, 31 (h. text סכל). Targ. II Chr. XXVII, 2 (h. text השחית).—Part. pass. מְקַלְקַל; f. מְקַלְקְלָא; *pl.* מְקַלְקְלִין, מְקַלְקְלָיָא, מְקַלְקְלָתָא. Targ. Esth. V, 1 חוות מק׳ was soiled. Targ. Job XXIX, 17 Ms. (ed. מְקַלְקַל; h. text עָוַל). Targ. Koh. IV, 12. Targ. Zech. I, 4. Targ. Jud. II, 19; a. e.—Yeb. 119$^{b}$, sq. הרא לא מְקַלְקְלָא נפשה she is not likely to injure her own case (by a false statement). Ib. לקלקלא לצרה הרא וכ׳ she has the intention of injuring the case of her rival. Lev. R. s. 37 מְקַלְקְלֵי they ruin (play with), v. מְרַנּוֹק.

*Ithpalp.* אִתְקַלְקַל, אִיתְקַל׳ *to be disarranged, corrupted, ruined.* Targ. Jer. XLIX, 7. Targ. Y. Lev. XVII, 13 מיתקלקלא ניכסתיה its slaughtering was ruined (illegal through faulty manipulation). Targ. Y. Deut. XIV, 21 מיק׳ בניכסא made unfit through faulty slaughtering; a. e.—Erub. 49$^{a}$ bot. אתי עירוב לאיתקלקולי the practice of ʿErub (v. עֵירוּב) may come to harm (get into disuse); a. e.

קַלְקָל, v. קִילְקוּל.

קַלְקַל, Targ. Y. II Ex. XXVII, 4, v. קִנְקַל.

קַלְקָלָה f. (קִלְקֵל) 1) *degradation, disgrace.* Ab. IV, 18 אל . . . בשעת קלקלתו do not strive to see thy neighbor at the moment of his disgrace. Hor. III, 7 (13$^{a}$) בזמן ששניהם עומדים לק׳ (Bab. ed. בק׳) when both (a man and a woman) are exposed to disgrace (prostitution, v. קָלוֹן). Gen. R. s. 20 בק׳ מתחילים וכ׳ in degradation (punishment) the beginning is made with the lowest, opp. גדולה elevation; Sifra Sh'mini, Milluim; Ber. 61$^{a}$ Ms. M. (ed. בקללה); Taan. 15$^{b}$; a. fr.—2) *corruption, degeneration, sin, mischief.* Tanh. B'shall. 12, v. קִילְקוּל. Snh. 102$^{b}$ הוא הירה תחלה לק׳ (Jeroboam) initiated corruption (idolatry). B. Bath. 109$^{b}$ תולין את הק׳ במקולקל every corruption is fastened to the corrupt (is named after him who started it). Ber. 60$^{a}$ ואל דבר ק׳ ועון . . . that no mischief or sin may occur through me; a. fr.

קַלְקָלִי, קַלְקֵלִי, קַלְקַלְתָּא f. = קִרְקַלְתָּא, *dunghill, ruins.* Targ. Jer. XIX, 2; a. fr.—Sabb. 156$^{b}$ כי יתיב אקילקליתא (Ms. O. אקירקליתא דמתא, v. Rabb. D. S. a. l. note 80) while sitting near the place where the refuse of the town is collected, v. קִרְקְלָא. B. Kam. 21$^{a}$ אק׳ דיתמי . . . בנה built a villa on the ruins belonging to minors. Ab. Zar. 28$^{a}$ Ms. M. (ed. קירקלתא) קילקלתא, v. נְקָרָא; a. fr.—[Midr. Till. to Ps. LXXV כהדא קלקילתא שהיא וכ׳ (ed. Bub. אידך חדא קירקלתא) (a cup of punishment) shaped like a vessel for refuse, wide below and narrow above (?)]—*Pl.* קִלְקָלָתָא, קלי׳. Targ. Ps. LXVIII, 14 (h. text שפתים).

קַלְקַנְתּוֹס (קַלְקַנְתּוּם) קנ׳, m. (χάλκανθος, calcanthum) *vitriol* (also called atramentum sutorum, v. Sm. Ant. s. v.), used as an ingredient of *shoe-black,* and of *ink.* Gitt. II, 3 ובקנ׳ and with calcanthum (as writing ink); expl. ib. 19$^{a}$ חרתא דאושכפי, v. אוּשְׁכָּפָא. Erub. 13$^{a}$ דבר אחד . . . וק׳ שמו וכ׳ I have an ingredient whose name is calcanthum, which I put into the ink. Tosef. Sabb. XI (XII), 18 אחד נותן את הדיו . . . הק׳ if one puts in the (dry) ink, another the water, and a third person the calcanthum; a. e.

קַלְקֶת, Pesik. Haʿomer, p. 69$^{a}$, v. קָלַח.

קַלָּרָה, v. next w.

קַלָּרְהֵי pr. n. pl. (Καλλιῤῥόη) *Callirrhoe,* warm springs on the eastern side of the Jordan, near the Dead Sea. Targ. Y. Gen. X, 19 (not קלד׳; h. text לשע). Targ. Y. Deut.

I, 7 קלדוהי (read: קַלְרוֹהִי).—Gen. R. s. 37 קלרה (some ed. קלדה, corr. acc.); Y. Meg. I, 71[b] bot. קלרה; Yalk. Deut. 801 קולהי (corr. acc.).

**קַלְרִין**, v. קִרְיָרִין.

**קָלַשׁ** (cmp. קלף) *to plane, make thin, weaken.* Erub. 3[a] אמרינן קָלוּשׁ we say, plane it, i. e. consider it reduced to a fine film. Ib. אי קָלַשְׁתָּ if thou makest it very thin. Ned. 68[a] מִיקָלַשׁ קָלֵישׁ does he plane (weaken) it?, v. גּוּז ch.—*Part. pass.* קָלִישׁ, קָלִישָׁא; f. קָלִישְׁתָּא, קָלִישְׁתָּא *thin, weak.* Targ. Y. Num. VII, 13 (ed. Vien. קַלִּישָׁא); ib. 19 (opp. סמיך); a. e.—Taan. 9[b] עיבא ק׳ a light cloud, opp. סמיכתא. Sot. 34[b] אירדי דק׳ ארעא because the layer of earth (over the rocky soil) is very light. Yeb. 113[a] bot. דעתא ק׳ וכ׳ his reason is weak, but it is doubtful whether it is equally clear &c., v. צִרְלָא; ib.[b]. Succ. 48[b] חמרא סמיך מיא ק׳ wine is thick (does nor run out quickly), water is thin.

*Af.* אַקְלִישׁ *to make thin, cover with a thin layer.* M. Kat. 13[b] מחפין אַקְלוּשֵׁי *m'happin* (Mish. ib. II, 5) means covering lightly, opp. אסמוכי.

*Ithpe.* אִתְקְלִישׁ 1) *to become thin, lean.* Targ. Y. Gen. XXI, 15.—2) *to become smooth of surface.* Targ. Job XXXIII, 25 Regia (ed. אתחליש).

**קַלְשׁוֹנָא** m. (b. h. קַלְשׁוֹן; preced.) *pointed tool, wedge*(?).—*Pl.* קַלְשׁוֹנִין. Targ. Koh. XII, 11 (h. text מִשְׁמָרוֹת).

**קַלַּת** f. constr. of קַלָּה=קְלָלָה, *disgrace of.* Snh. 46[b] א״כ נימא קרא ק׳ מאי קַלַּת if this were so, the text (Deut. XXI, 23) might have read *killath,* why does it read *kil'lath?* [missing in Ms. M.]

**קֵלֶת** f. (cmp. קוּלִית, קִיל I) *the framework under the millstone* to receive the flour-dust; [Rashi=אפרכסת *hopper*]. Tosef. B. Bath. I, 3; B. Bath. 20[b]. Ib. IV, 3. Zab. IV, 3; a. e.

**קַלָּת, קַלַּת** f. (κάλαθος, prob. of Semitic origin, v. preced.; v. Lewy, Sem. Fremdw. p. 109) *vase-shaped basket,* esp. *woman's work-basket.* Gitt. VIII, 1 זרקו ... לתוך קַלָּתָהּ if he throws the letter of divorce into her lap or into her basket. Ib. 78[a] כל דבר שהוא כקלתה any receptacle that is designated for her specific use like her basket. B. Mets. 9[b] מינח ניחא וכ׳ ק׳ (if he throws the document into her basket on her head,) her basket is at rest, but she moves under it. Keth. 72[b] top שפיר דמי ק׳ if she goes out with her basket on her head, it is right (she cannot be legally sued for indecent conduct); דת יהודית אפי׳ ק׳ וכ׳ but so far as Jewish custom is concerned, it is improper to go out uncovered even with the basket on the head. Y. Gitt. VIII, beg. 49[b] זהב חירתה ק׳ של if the basket (into which he threw the letter of divorce) was of gold; a. fr.—*Pl.* קַלָּתוֹת. Bicc. III, 8 בק׳ של וכ׳ העשירים ... the rich brought the first-fruits in baskets of silver or of gold. Gitt. l. c. מוכר ק׳ a dealer in baskets. Kel. XVI, 3; a. e.

**קַלְתָּא** (or קַלְיָתָא) f. (v. קוֹלְתָא I a. קִיל I) *curtained couch.* Keth. 17[b] דמנמנמא ק׳ Rashb. to B. Bath. 92[b] (ed. קריתא), v. הַרְנוּמָא.

**קַלָּתָד**, v. קַפָּת.

**קַלְתוּת** f. (cmp. קֻלְתָּא) *masonry under a stationary stove, fire place under a portable stove.* Kel. VII, 1; Tosef. ib. B. Kam. V, 5.—*Pl.* קַלְהוֹתִים. Y. Taan. IV, 69[b] top ברחו לתוך ק׳ של בה״מ וכ׳ they fled into the fire places (stoves) of the Temple, and they were all burned &c. (comment.: *chambers*).

**קָם** m. (b. h.; קוּם) *one standing up against, adversary.*—*Pl.* קָמִים. Y. Ber. II, 4[d] bot. הכנע קָמֵינוּ humble thou our adversaries.

**קַמ־**, v. קֳמֵי.

**קָמֵי־, קָמ־** (v. קֳמָא a. קוֹמֵי) *before, in the presence of.* Targ. Y. Gen. XLIII, 9 קָמָךְ. Ib. XXXIII, 3 לְקָמֵיהוֹן; a. fr.

**קָמָא I, קַאֲמָא** (=קָא אֲמָא) *he says.* Pes. 3[b] מאי ק׳ Ar. what is it he says? (ed. מאי האי דקמן; Ms. M. מאי דקמן what is this before us?). B. Bath. 140[b] מאי ק׳ (Var. דקאמא) Ar. (ed. מאי קאמר). Keth. 67[b] אמר מאי דקאמא Ar. (ed. דקמא) he (the beggar) said what he said (as mentioned before); [Rashi: אמר רבא מאי דקָמָא Raba said, what is this before me?, i. e. what does this mean?]. [Sot. 2[b] bot., read as Rashi מאי דקָמָא.]

**קָמָא II, קָמְתָא** f.=h. קָמָה 1) *standing grain.* Targ. Hos. VIII, 7 (ed. Lag. a. oth. קמה). Targ. O. Ex. XXII, 5 קמא ed. Berl. (oth. ed. קָמְתָא, ק׳).—*Pl.* קָמָתָא, constr. קָמַת. Targ. Jud. XV, 5.—2) *pillar, statue.* Targ. Gen. XXVIII, 18 (h. text מצבה). Targ. O. ib. XIX, 26 (h. text נציב). Targ. Y. Num. XXII, 24. Targ. Jud. IX, 6 (ed. Wil. קָמְתָא *pl.*; h. text מצב). Targ. II Kings X, 27 קָמַת constr.; a. fr.—*Pl.* קָמָן, קָמָתָא, קָמָאתָא. Ib. XVII, 10. Ib. XVIII, 4. Targ. II Chr. XXXI, 1; a. e.—Targ. Y. Ex. XXIII, 24 קָמָתֵי constr.

**קַמָּאָה, קַמָּא** m. (=קדמא) 1) *first, former, previous.* Targ. Y. Ex. XL, 2. Targ. Y. Lev. XXIII, 11; a. fr.—Ber. 13[b] בפסוקא ק׳ at the recitation of the first verse of the Sh'm'a; a. fr.—תנא ק׳ (abbrev. ת״ק) the first of the quoted authorities. Ib. 48[b]; a. fr.—בבא ק׳, v. בָּב I.—*Pl.* קַמָּאֵי. Naz. 56[b] Rashi (ed. קדמאי). Gen. R. s. 38 לא הוה להון למילף מן ק׳ ought they not to have taken a lesson from (the fate of) their predecessors? Ber. 20[a] מסרי וכ׳ ... ק׳ the former generations gave up their lives &c. B. Bath. 46[b] ק׳ דקמך those who have long preceded thee; a. fr.—*Fem* קַמַּיְתָא. Targ. Prov. XXIV, 14 (ed. Lag. a. oth. קדמיתא).—Kidd. 66[a] חד ק׳ that first clause. B. Bath. 89[a] bot. חד ק׳ דמאי that first described balance, what is it used for?; a. fr.—*Pl.* קַמַּיָּתָא. Targ. Y. Gen. XLI, 20.—2) *before, in presence of,* v. קֳמֵי.

**קָמְאָה**, v. קְמָעָה.

**קַמְאוּת**, Yalk. Gen. 148, v. קְמָמִית.

**קָמָה** f. (b. h.; קוּם) *standing corn.* Peah VI, 8 חק׳ מצלת וכ׳ standing corn saves the sheaf (in the field from being considered a forgotten sheaf belonging to the poor); איזוהי ק׳ שהיא וכ׳ how much standing corn must there

be to save the sheaf? Y.ib. VI, 19[d] top עומר שסביבותיו ק׳ a sheaf surrounded by standing corn. B. Kam. 60[a] (ref. to Ex. XXII, 5) ק׳ למה לי כל בעלי קומה what is *ḳamah* to intimate? It is to include all things of erect stature (as trees, living beings &c., Rashi). Y.ib. VI, beg. 5[b]; a. fr.—Pesik. R. s. 43 (play on מלל, Gen. XXI, 7) קָמָתוֹ . . . ונעשה מלילות the standing crop of Abraham was dried up, but it became again full of ears (his virile strength was restored); Gen. R. s. 53 קומתו (corr. acc.).—*Pl.* constr. קָמֵי *halms, stalks*; ק׳ שפה *the stiff cords in the border* (around the neck) *of a garment.* M. Kat. 22[b] מבדיל ק׳ ש׳ (in rending a garment in mourning) one must (may) sever the stiff border around the neck; (Y. ib. III, 83[d] top קנח שפה). Hor. 12[b] למטה מק׳ ש׳ beneath the border (leaving the border uncut); למעלה מק׳ ש׳ he rends from over the border (all through); (Y. M. Kat. l. c. קנח ש׳).

קָמָה, קָמָּה ch., v. קָמָא II.

קְמוּאֵל pr. n. (b. h.) pr. n. m. *Kemuel*, name of an angel. Pesik. R. s. 20.

קמולא, קמוליא, Gen. R. s. 79, end; Yalk. ib. 133 קמלילא, read מלילא ק׳, v. טריון.

קְמוֹלְיָא, v. קִימוֹלְיָא.

קְמוֹן, v. קָמִין.

קְמוֹנְיָא, v. קִימוֹלְיָא.

קַמּוּנְיָא f. (καμίνιον) *furnace.* Ab. Zar. 10[b] שדו ליה לקלילא (Ar. לקי׳) they threw him into a circular furnace (pottery kiln; Rashi: a room full of ashes).

קְמוֹס, v. קִרְמוֹשׁ.

קְמוֹץ, v. קוּמּוֹס.

קַמְרָא, קְמוֹרָא, קָמוֹר m. (קֶשֶׁר) *belt*, Targ. Ps. XVIII, 33 (ed. Wil. קָמוּר); ib. 40. Ib. CIX, 19. Targ. Y. Lev. XVI, 4 (ed. Amst. קַמּוּרָא); a. e.—Sabb. 59[b] ק׳ שרי a woman is permitted to go out on the Sabbath with a (gold) belt. Ib. ק׳ עילוי וכ׳ how about wearing a *ḳamra* over a *hemyan* (v. הֶמְיָן). Hor. 13[b] נהי דאחני לך ק׳ וכ׳ (En Yaak. קוּמְרָא) because thy father's (official) belt helped thee to be president of the court, must we make thee Nasi?

קָמַז (cmp. קָנַץ, קמץ) *to squeeze, contract.*

*Nif.* נִקְמַז 1) *to be squeezed in.* Tosef. Erub. XI (VIII), 18 נגר . . . נ׳ if the bolt is squeezed into a hole in the ground, opp. נשמט detached and lying about without a special place assigned to it; Erub. 102[a]; Y. Sabb. XVII, end, 16[b]. Y. Kil. VI, end, 30[c] עד מקום שהוא נ׳ (not נקמן) as far as the projecting limb is fast (not shaken by the wind).—2) *to contract, curl.* Y. Erub. V, 22[d] top ולא יתר שחוא נ׳ ומפסיד nor must the measuring rope be longer (than fifty cubits), because then it curls and causes loss of distance in measuring (Bab. ib. 58[a] שממעט).

קַמֵּז (denom. of קְמָטָא) *to dress hides with flour.* Part. pass. מְקַמֵּז. Meg. 19[a], v. דִּיפְתְּרָא; Gitt. 22[a]; Sabb. 79[a], v. מַצָּה; a. e.

*Af.* אַקְמֵז *to pulverize.* Naz. 53[b] דאַקְמֵז he pulverized (the bones).

קֶמַח c. (b. h.; cmp. קמז, v. Del. Assyr. Wœrterb. p. 586[2]) 1) *flour, first flour*, contrad. fr. סֹלֶת. Y. Peah VII, 20[a] bot.; Keth. 112[a], a. e., v. קִרְבָּר. Ḥall. I, 6, v. חֲלִיטָה II; a. fr.—Ab. III, 17 אם אין ק׳ אין . . . אין ק׳ without flour (sustenance) no learning, without learning no flour (enjoyment of life).—*Pl.* קְמָחִים, קְמָחִין. Kidd. 53[a]; Men. 73[a] . . . הללו והללו מינו ק׳ these (the animal sacrifices) are blood offerings, those (the cakes &c.) are flour offerings. Y. Ḥall. I, 57[b] תבואה ק׳ ובצרקות grains, flours, and doughs; a. e.—2) (from its color) *mould gathered on wine.*—*Pl.* as ab. Men. VIII, 7 אינו . . . מפני חק׳ one must not take for libation from the top of the cask on account of the mould. Ib. ק׳ פסול יין . . . wine on which mould is gathered is unfit for the altar.

קְמָחָא, קֶמַח, קְ׳ ch. same, *flour.* Targ. O. Gen. XVIII, 6. Targ. Num. V, 15; a. e.—Keth. 62[b] קא נהלא ק׳ sifting flour. Bets. 29[b], v. נָהַל; a. fr.—Pes. 84[a]; Yoma 46[a], a. e. לקְמָחֵיהּ, v. חוּשׁ ch.; [Ar. quotes Var. לא חש לקַמְחֵיהּ he cares not what comes before him; v. Rabb. D. S. to Yoma l. c., note 3].—*Pl.* קְמָחַיָּא, קְמָחִין, קְ׳. Y. Yoma I, 38[d] top, a. e., v. קְמָחִית.

קְ׳ קִמְחוּנְיָא pr. n. pl. *Ḳimḥunia*, in Babylonia. Keth. 67[a] חנחו אשלי דק׳ וכ׳ as to the ropes of Ḳ. (where they are staple goods), a woman may levy them for her jointure (כתובה). Kidd. 25[b].

קִמְחִית, v. next w.

קְ׳ קִמְחִית pr. n. f. *Ḳimḥith*, the mother of seven sons who served as highpriests in turn. Y. Meg. I, 72[a] bot.; Y. Yoma I, 38[d] top כל קימחיא קמח וקימחא דק׳ וכ׳ (not דקימחיה) all flours are flour, but the flour of Ḳimḥith is fine flour; Lev. R. s. 20. Y. Yoma V, 42[b] בן ק׳ a son of Ḳ.; a. e.

קָמַט (b. h.) *to compress*; (neut. verb) *to contract, curl.* Yalk. Gen. 151 מעי קוֹמְטִין עלי וכ׳ (Ar. קמתין, corr. acc.) my bowels curl themselves within me like a rope (cmp. קָמַז).—*Part. pass.* קָמוּט *folded, creased.* Tosef. Neg. I, 8 בק׳ שנפשט like a folded sheet that has been straightened out.

*Pi.* קִימֵּט 1) *to fold, wrinkle.* Ḥag. 14[a] (ref. to Job XXII, 16 (קמטו) שמְקַמְּטִין עצמן וכ׳ אלו . . . that means the students that wrinkle themselves (cause wrinkles on their foreheads) over the words of the Law; Yalk. Job 908.—Part. pass. מְקוּמָּט. Tosef. Neg. l. c. סדין חמק׳ a creased sheet, v. פָּשַׁט.—2) *to press, crowd.* Ḥag. 13[b] sq. (ref. to Job l. c.) שקִרְמְטוּ עצמן להיבראות וכ׳ Ms. M. 2 (v. Rabb. D. S. a. l. note 20) who pressed themselves (rushed) forward to be created before the world was created, v. infra.

*Pu.* קוּמַּט *to be crowded, rushed.* Ib. על אשר קומטו בלא עת Ms. M. because they rushed (to be created) before their time; Yalk. Jer. 304.—Part. מְקוּמָּט, v. supra.

קַמַט ch. same, *to seize, hold fast; to tie.* Targ. Prov. IV, 4 (ed. Wil. וְקַמְּטִי *Pa.*; h. text וחמך). Ib. V, 22 (h. text ילכד).—Sabb. 110ª קָמַיט לִיהּ, v. infra.—*Part. pass.* קָמִיט *bound, constipated.* Yeb. 64ᵇ דמא ... דק' איכא there are families in which the blood is tied up (whose members bleed little when wounded), opp. דרפי דמא who bleed profusely. Pes. 42ᵇ דק' מרפא ליה וזרפא מַקְמִיט ליה on him who is constipated it acts as a laxative, and him who is loose it constipates; Sabb. l. c. קָמִיט ליה ... דק'.

*Pa.* קַמֵּיט, *Af.* אַקְמֵיט 1) *to press down, double; to tie.* Targ. Prov. IV, 4, v. supra.—Snh. 95ª תפשיה וקַמְטֵיה Ar. he seized and tied him (ed. כפתיה קמטיה he tied him, he pressed him down); Yalk. Sam. 155 נקטירה וק'. Gitt. 47ª בעינא אַקַמְטִירְנְכוּ וכ' Ar. (ed. אַקַמְטֵר', Rashi אֵיקַמְטֵר') I want to tie you; קַמְטִירְנְחוּ he did tie them.—2) *to cause constipation.* Pes. l. c.; Sabb. l. c., v. supra.

קָמֵט* m. (preced.; cmp. קוּץ I) [*shrinking,*] *feeling aversion.* Yalk. Lev. 626, v. קוּץ I.

קֶמֶט m. (preced. wds.) *fold, crease, wrinkle, crumple.* Neg. VII, 1 בק' ונגלה when the white spot was covered up by a wrinkle, and then became visible; Tosef. ib. II, 13 וחק' שנפשט. Nidd. V, 8 משיעלה חק' וכ' when wrinkles are formed under the breast; expl. ib. 47ª כדי שתחזיר ידיה ... חק' וכ' when she turns her arm backwards, and it has the appearance as if there were wrinkles; a. e.—*Pl.* קְמָטִין. Neg. VI, 8 חק' וחק' שבצואר וכ' the folds on the body (armpit &c., v. קוּפְּמָט), and the folds on the neck &c. Mikv. VIII, 5 בית חק' parts of the body which have folds, contrad. to בית חסתרים, v. סֵתֶר; Nidd. 66ᵇ. Ib. בית קְמָטִירָה. B. Bath. 120ª, v. עֵדֶן; a. e.

קמטון, Sabb. 145ᵇ, v. קוֹמֵיס.

קוּמְטְרָא, קֻמְטָרָא m. (κάμπτρα=κάψα) *box, chest* (for clothes, books &c.). Kel. XVI, 7, contrad. to קופסא. Ohol. IX, 15. Ber. 25ᵇ sq. גלימא אק' a cloak spread over a box (containing sacred books); a. e.—*Pl.* (ch.) קוּמְטְרַיָּא, קוּמְטְרִין, קֻמְטָרֵי. Targ. II Kings X, 22 (Regia קָמְטְרִין); Targ. Ez. XXVII, 24 (Regia קוּמְטַרְנָן; ed. Lag. קֻמְטַרְוָן).—Meg. 26ᵇ ק' דספרי book chests.

קַמְטְרָיָא m. (preced.; cmp. Lat. capsarius) *Ḳamṭraya* (Superintendent of Clothes, v. Targ. II Kings X, 22), surname of one Simon. Y. Ber. IX, 13ᵈ top.

ק' שָׁפָה, קָמֵי, v. קָמָה.

קָמֵי (קָמֵ־) m. pl. constr. = קוֹמֵי 1) *before, in the presence of.* Ber. 3ª; Gitt. 6ᵇ ק' שמיא, v. סְפָקָא. Lam. R. introd. (R. Abbahu 2) (ref. to Ez. XXIV, 6) אוי מן ק' דקרתא וכ' woe on account (cmp. h. מִפְּנֵי) of the town in which they shed blood! Bets. 27ª שדרית לקָמֵיה דר' וכ' he sent it before R. A. (for his decision). Ber. 6ᵇ [read:] ק' מרך or קָמֵיה דמרך, v. בְּרוּבַר. Ib. 16ª קתני קמיה דר' וכ' reported in the presence (under the presidency) of R. J. Ib. 24ª חוה קאימנא קמיה דרבא I was standing before (attending) Raba. Ib. 42ª אייתו לקָמֵיהוּ וכ' they placed before them bread &c. Ib. מקמייהו ... לבתר after the tray was removed from before them; a. v. fr.—Sot. 2ᵇ מאי דקָמָא what is this before (us)?, i. e. what does this mean? Keth. 67ᵇ, v. קָמָא I. Pes. 3ᵇ דקָמָן, v. קָמָא I. Ib. 84ª; Yoma 46ª לא חש לקמיה Ar., v. קָמָתָא.—2) *before, ere.* Ḥull. 39ª מק' דשמעה וכ' before he had heard it from R. &c.; ib. 139ª (not מקמיה); a. fr.

קַמְלִיא, קַמִּילִיא, v. קמולא.

קָמִין m. (κάμινος) *furnace, kiln.* Tosef. Sot. XV, 7 וחטרלוהו בק' they threw him into a furnace; Y. ib. IX, 24ᵇ top וחחזירו לק' (read: וחטרלו).—Esp. *the furnace room of the bath-house.* Lev. R. s. 14 אם המתין אדם בק' וכ' Ar. (ed. בחמין ... אם ישהא) if a person stays in the furnace room any length of time; Tanḥ. ed. Bub. Thazri'a 4 נתין בקמין (corr. acc.; Tanḥ. ib. 3 בחמין). Tosef. Mikv. V, 7 חמת במרחץ ק' טמא וכ' if a corpse lies in the bath-house, the furnace room is unclean &c. Y. Sabb. III, 6ª top הרו סותמין את הק' וכ' they used to stop off the furnace on Friday, and people went in and bathed &c. Tosef. B. Ba'h. III, 3 Var. (v. רֶקֶם); Y. ib. IV, 14ᶜ bot.

קָמִיעַ m. (קָמַע) [*suspended,*] *amulet.* Kel. XXIII, 1 הק' the (parchment) amulet. Sabb. VI, 2, v. מוּמְחֶה. Ib. 61ª ק' של כתב a written amulet; ק' של עיקרין an amulet containing roots; Y. ib. VI, 8ᵇ top בעשבים ... ק'. Ib. נאמן ק' זה וכ' ... a physician may be relied upon when he says, this amulet is approved, I cured with it &c. Gen. R. s. 45 ק' היא צריכה she (Sarah) needs an amulet (for sterility). Num. R. s. 12 יהא הק' הזה עליך וכ' wear this amulet that the evil eye may no longer have power over thee; Tanḥ. Naso 17; Pesik. R. s. 5; a. fr.—[Tanḥ. l. c. נתן לה קמיעה, corr. acc.]—*Pl.* קְמִיעִין, קָמִיעִין. Gen. R. s. 77 הוא בא אליך וחמשה ק' וכ' (not וחמש) he (Jacob) comes to thee provided with five amulets: his own merit, his father's merit &c.; a. e.

קְמִיעָא ch. same. Kidd. 73ᵇ ק' ... תלי a child found with a tablet or an amulet suspended from its neck. Pes. 111ᵇ לק' in order to know how to write the amulet; a. e.

קמיעה, v. קְמֵיעַ.

קְמִיצָה f. (קָמַץ) *taking a fistful of the meal-offering.* Men. 9ª מק' ואילך מצות כהונה all the manipulations from the taking of the fistful and onward are priestly functions. Meg. 16ª הלכות ק' the rules concerning *k'mitsah*; a. fr.—Men. 11ª; Keth. 5ᵇ זו ק' this (the third finger) is used for *k.*—*Pl.* קְמִיצוֹת. Men. 18ᵇ; Tosef. Dem. II, 7; a. fr.

קמירות, v. קָמַר.

קמלפי, Yalk. Ps. 841 סרב ק', v. סִרְבֵּק.

קמן, Y. Kil. VI, end, 30ᶜ נקמן, v. קָמַז.

קַמָּן, v. קַמֵּי.

קמסקלתור, Yalk. Koh. 989, v. קוֹמֵיס.

קָמַע (cmp. קָמַט) *to press, squeeze; to pass and knot straps.* Bekh. 30ᵇ מעשה באשה ... וחיתה קוֹמַעַת וכ' a woman was married to a *ḥaber* (חָבֵר), and she fastened the straps

of the T'fillin for him, and when afterwards married to a publican, she knotted the custom seals for him; Ab. Zar. 39ª Ar. (ed. קושרת); Tosef. Dem. II, 17. Tosef. Kel. B. Mets. VI, 1 הסנדל משיקמצ the sandal is susceptible of uncleanness when the straps are attached.

קְמָצָא, קְמָצָה, קְ' c. (preced.; cmp. קוֹמֶץ) *a little, somewhat.* Pes. 113ᵇ ק' ... אוכל eats much and passes little. Y. Yoma III, beg. 40ᵇ בתחלה ק' ק' וכ' first the redemption comes little by little, and then &c.; Y. Ber. I, 2ᶜ קִימְצָאָה; Cant. R. to VI, 10. Ib. to IV, 4, v. זוּעָא h.; a. fr.

קוֹמְ', קַמְפּוֹן m. (campus, κάμπος, accus.) *plain* for exercise and amusement. Kel. XXIII, 2 מפני שעומדין עליו בקמ' Ar. (ed. בקומ'; Ar. s. v. קנפון: בקנפון) because soldiers at sports stand on it. Pesik. B'shall. 82ᵇ כל עמא יפקון לק' let all people go out to the campus (for public court); Cant. R. to II, 14; Lev. R. s. 6. Ib. s. 31 יהו מחזירין אותו בק' they shall make him go around in the campus (for public disgrace); Yalk. Deut. 810; Deut. R. s. 2 Ar. Var. קנ', v. עֲקִירִים. Pesik. R. s. 21 מלך ... בקומ' (corr. acc.) a king going out to the plain for sport, opp. יוצא למלחמה. Kel. XXIV, 1 שמשחקין בו בקונפון (Ar. בקנ'; Hai G. בקופ', corr. acc.) with which they play in the field; a. fr.

קָמַץ (b. h.) 1) *to compress, close the hand, grasp.* Pes. VII, 2 יִקְמוֹץ את מקומו he must grab (take a handful of the flour from) its place (where the juice has dripped on it).—Esp. *to take a fistful* (קוֹמֶץ) *of the meal-offering* (by bending three fingers over to the wrist and striking the flour off with the thumb on top and with the little finger below). Sifra Vayikra, N'dab., ch. X, Par. 9 יכול יקמוץ וכ' you may think he may grab with the tips of his fingers. Ib. יכול מצות שיקמצנה ... קְמָצָהּ וכ' you may think the proper thing is for the priest to take off the fistful, but if a layman did it, it is legal. Men. II, 1 הקוֹמֵץ את וכ' if the priest takes a grab of the meal-offering with the intention of eating &c.; a. fr.—*Part. pass.* קָמוּץ *closed.* Cant. R. to VIII, 14 צבי ... ושינו אחת קְמוּצָה the deer when sleeping has one eye open and one closed.—2) *to leap.* Yalk. Ps. 685 קומץ כאיל, v. קָפַץ.

*Hif.* הִקְמִיץ *to perform the* קְמִיצָה. Lev. R. s. 3 ה' ואכל וכ' he took the handful for the altar, and ate the rest.

*Nif.* נִקְמַץ *to be grabbed from.* Men. III, 3 שתר ... שלא נִקְמְצוּ וכ' two meal-offerings which were mixed up before the altar's share had been taken off. Ib. 18ᵇ בנִקְמָצוֹת concerning such offerings as are subject to קְמִיצָה; a. fr.

*Pi.* קִימֵּץ 1) *to scrape off* (with bent fingers). Ḥull. 50ª מְקַמְּצִין you must take off a little from the surface.—Trnsf. *to take off a share.* B. Bath. 106ᵇ שני אחין שחלקו מקמצין ... if two brothers divide an estate, and then a third brother comes from abroad ..., they have to give him each a share from their portion, opp. בטלה מחלוקת the division is null and void (and a new division by lot has to be made); ib. 107ª; a. e.—2) *to scrape together, collect.* Pesik. R. s. 20 מְקַמֵּץ (not מקמיץ), v. סָרַטָן. Keth. VII, 10 אלו ... וחמקמץ the following are those whom the court forces to release their wives, ... and the scraper; expl. ib. 77ª חמקבץ צואת כלבים he that collects excrements of dogs; (another interpret.) חמק' זה בורסי 'the scraper' (of excrements) means the tanner; Tosef. ib. VII, 11 המקמץ את הצואה (not הצועה) who collects excrements; Y. ib. VII, end, 31ᵈ. Ḥag. 4ª; 7ᵇ.—3) *to be parsimonious.* Ḥull. 46ª וסרמניך עשיריך מקמצין and as a mnemonical sign (to remember which of the two it was that threw the liver away, and which used it) it may serve thee: 'the rich are parsimonious' (R. Simon who was rich used it); Men. 86ª.

קָמַץ ch. same, 1) *to grab, take a fistful.* Targ. Lev. II, 2; V, 12.—Men. 11ª כדקָמְצֵי אינשי as people ordinarily grab (putting the hand in and taking a handful of flower out). Gen. R. s. 5, v. חָפַן; a. fr.—2) *to press, close (the eye).* Y. Sabb. XIV, beg. 14ᵇ דו קָמַיְרִיץ דידא וכ' for it (the deer in sleep) closes one eye &c., v. preced.—Part. pass. קָמִיר. Targ. Cant. VIII, 14.—3) *to scrape off.* Ḥull. 50ª קָמוֹץ חב וכ' scrape the surface off and give me (the fat) to eat. Ib. קָמְצוּ וכ' they scraped the surface off and &c.—4) *to leap.* Ber. 63ª קָמֵץ Ms. M. (ed. קבוץ; Ms. F. קפוץ), v. זוּל I ch.

קֹמֶץ, v. קוֹמֶץ.

קָמְצָא, v. קוֹמְצָא I, II.

קָמְצָא I c. 1) (קָמַץ 4) [*hopper,*] *locust.* Targ. Nah. III, 15 (h. text ילק).—Eduy. VIII, 4, a. e. ק' אַרְבֶּה, v. אַרְבֶּה. Sabb. 77ᵇ מ"ט קרנא דק' וכ' why is the proboscis of the locust soft (flexible)?; [Rashi: = נמלה, v. infra; early ed. Rashi: שבלול]. Ib. תאי מאן ... לק' וכ' if you want to make a locust blind, break off its proboscis. Yeb. 121ᵇ ודילמא ק' בעלמא וכ' perhaps it was merely a dead locust (or ant) to which playing children gave a man's name?; a. fr.—*Pl.* קָמְצֵי, קָמְצִין. Targ. Num. XIII, 33 (h. text חגבים). Targ. Prov. XXX, 27 (h. text ארבה); a. e.—Taan. 21ᵇ אמרו ... אתו ק' וכ' when they told R. J. that the locusts were coming, he ordered a fast; a. fr.—[Y. Ab. Zar. V, 44ᵈ bot. אכל קמצין, prob. to be read: חמיצן, v. חָמֵץ II.]—2) (קָמַץ 1) [*scraper, collector,*] *ant.* Sabb. l. c.; Yeb. l. c., v. supra.—*Pl.* as ab. Ber. 54ᵇ אירתי ... ק' וכ' the Lord sent ants which made holes in the mountain &c.—*3) *snail.* Gen. R. s. 21 כהדין ק' דלבושיה וכ' ('Rashi' קומצא) like the snail whose garment is part of its body. [The entire phrase is a gloss, v. Yalk. Gen. 34, and קמצא is perhaps a clerical error for לימצ"א q. v.]

קָמְצָא II pr. n. m. *Ḳamtsa;* בר ק' *Bar Ḳamtsa.* Gitt. 55ᵇ אק' ובר ק' חריב וכ' through an affair concerning Ḳ. and Bar Ḳ. Jerusalem was destroyed; Lam. R. to IV, 2 בין ק' ובין בן ק' חרב מקדשא.

קִמְצוֹן, v. next w.

קְמִצִיץ (קָמְצִיץ) m. (קָמַץ) *compressed condition, bent up, doubled.* Y. Naz. IX, 57ᵈ אם מצאו ק' וכ' if one finds a corpse, in the ground, doubled, we say, debris fell upon him, opp. פשוט. Ib. [read:] סבריו מימר ראשיהם בצד מרגלותיהם זהו ק' they thought 'their head beside their feet' (of corpses found in the ground) meant *ḳamtsuts*

(that each body's head was lying by its feet). Y. Pes. VII, 34[d] קַמְצִיץ Y. Maas. Sh. V, beg. 55[d] מת ק' הית נתון וכ' (not קמצון) a doubled (mangled) body is under it (i. e. a mangled body was found there, and a mark was put over it); Y. Sot. IX, 23[c] top קמצין.

**קַמְצָן** m. (קָמַץ) *grasping, greedy*; בן ק' a greedy person. Tosef. Sot. XIII, 8 ed. Zuck. (Var. חַמְסָן), v. חַמְצָן.

**בֶּן קַ', קַמְצָר** pr. n. m. *Ben Kamtsar* (denom. of קֻמְצִין, writing four letters simultaneously with four pens between his fingers). Yoma III, 11. Ib. 38[b]; Y. ib. III, end, 41[b]; Cant. R. to III, 6 של בית ק' those of the house of K.

**קמקמת**, Y. Sabb. I, 3[b], v. קִרְמוֹשָׁא.

**קָמַר** (cmp. פָּמַר) *to bend, arch over, cover.* Erub. VIII, 9 שמבחוץ צריך לְקָמוֹר the pit (עוּקָה) outside of his private ground he must arch over; a. e.—Part. pass. קָמוּר; f. קְמוּרָה &c. Ib. 10 ביב שהוא ק' וכ' a gutter covered up four cubits on public ground; Tosef. ib. IX (VI), 18; Y. ib. VIII, end, 25[b]. Ohol. III, 7. Ib. V, 1 תנור ... ועינו ק' לחוץ an oven which stands in the house, but the arch over its 'eye' (fire-place) is outside the house; (R. Hai G. expl. כָּמוּר וסרור; v. Koh. Ar. Compl. s. v. קמר). Num. R. s. 12 אין צב אלא קְמוּרוֹת (not קמי) *tsab* (Num. VII, 3) means wagons with vaulted covers; a. e.

**קִמֵּר** ch. same, *to bend*; (cmp. כִּפֵּת, כִּפֵּף) *to tie.*—Denom. קְמוֹר.

*Pa.* קִמֵּר *to girdle.* Targ. Lam. II, 10 קְמָאֲרוּ ed. Lag. (oth. ed. קְמָרוּ *Pe.*). Targ. Ps. LXV, 13.—[Zend *kamara, arch, girdle*, Greek καμάρα, of Semitic origin.]

**קַמְרָא** m. *girdle*, v. קְמוֹר.

**קַמְרוֹטָא**, v. next w.

**קַמְרוֹטוֹן** m. (καμάρωτον, sub. ὄχημα, S.) *vaulted, arch-covered carriage.*—*Pl.* קַמְרוֹטָאֵי, קַמְרוֹטִין (=καμάρωτα). Cant. R. to VI, 4 (expl. צב, Num. VII, 3, v. קָמַר) כמין ק' דידו וכ' (not קמרי) the wagons were like the tilted carts, in order that the sacred vessels might not be split (through close packing), v. אַסְקַפְסָטֵי; Num. R. s. 12 כמין כמרוסא קמרוטא (read קמרוטא, and strike out כיפין as a gloss expl. our w.); Y. Sabb. I, 2[d] קמרסטא; Y. Succ. I, 52[a] top קמרסטה; Yalk. Num. 713 קמרסטא (obviously καμαραστα, fr. a verb καμαράζω). Gen. R. s. 31 כמין קומרוטין וכ' (some ed. קומרוטן, Ar. קמרושין) Noah's ark was shaped like the tilted wagons, and it was so curved that the top was one cubit broad; Yalk. ib. 54 קמרוטין.

**קְמָרוֹן** m. (קָמַר) *arched lid.* Kel. XVI, 7. Ib. XVIII, 2.

**קמרטין, קמרימון**, v. קַמְרוֹטוֹן.

**קַמַרְסָטָה, קַמַרְסָטָא**, v. קַמְרוֹטוֹן.

**קַמְתָּא**, v. קָמָא II.

**קמתין**, Yalk. Gen. 151 Ar., v. קָמַט.

**קֵן*** m. (v. קנן) *preparation, arrangement.* Gitt. 6[a] top אפי' (שמע) קן קולמוסא וקן מגילתא even if the husband ordering a letter of divorce to be written heard only the sound produced by the cutting of the pen and the unfolding of the parchment; [Rashi: קן onomatopoetic: *crackling, crepitation*; Var. קַל *sound*].

**קֵן** c. (b. h.; קָנַן) 1) *nest; birds in a nest.* Ḥull. XII, 1, a. fr. שילוח הקן the duty of letting the mother bird go when a nest is taken out (Deut. XXII, 6 sq.). Gen. R. s. 19 אש יוצאה מקִנָּהּ fire goes forth from its nest and burns it (the phœnix, v. חוֹל II); Midr. Sam. ch. XII; Yalk. Job 917 מִקִּנּוֹ. Ex. R. s. 20 מצאו להם קן they (the Israelites) found a nest for themselves (with ref. to Ps. LXXXIV, 4); a. fr.—2) (fem.) *the couple of sacrificial birds* (Lev. XII, 8; XIV, 30; a. e.). Kinnim II, 1 קן סתומה a couple of birds concerning which it has not yet been decided which is to be the burnt offering, and which the sin offering; ib. 4 קן מפורשת which has been decided upon; a. fr.—*Pl.* קִנִּים, קִנִּין, קִנֵּי. Ker. 28[a] אין הק' מתפרשות וכ' the special designation of the couples is made either by the owner or by the priest's action. Ned. IV, 3 קִנֵּי זבין the bird sacrifices of those cured from gonorrhœa; ק' יולדות those of women after confinement; a. fr.—*Kinnim, Kinnin*, name of a treatise of the Mishnah, of the Order of Ḳodashim.—3) *cavity, chamber.*—*Pl.* as ab. Lev. R. s. 14, v. כְּרִיָּה, a. כּוֹנָנִית. Koh. R. to I, 9 שלא נבראו בי ק' וכ' because no chambers (for the reception of prophecy) were created within me until now &c.; (Ex. R. s. 28 לא נתנה לו רשות להתנבאות no permission to prophesy had been given him).

**קַ', קִנָּא, קֵן** ch. same, 1) *nest, swarm.* Targ. O. Deut. XXII, 6 (ed. Berl. קִנָּא). Targ. Is. X, 14 (ed. Wil. קִנָּה, corr. acc.). Targ. Jud. XIV, 8. Targ. I Sam. XIV, 27 (h. text יערת); a. fr.—Ḥull. 141[b] זיל שרוק אקן וכ' go and knock at the nest, that the birds be moved, and thus take possession of them. Gitt. 68[b] ק' דתרנגולא ברא the nest of a woodcock; חפיוה לקִנְיָהּ וכ' they covered his nest with white glass; a. fr.—Snh. 102[b] (prov.) דפרע קִנְאֵיהּ מחריב קִנְיָהּ Ar. he that wreaks his vengeance destroys his own nest (ed. דפרע קיניה מחריב ביתיה, read with Ms. F. קנאיה).—*Pl.* קְנֵי, ק'. Erub. 3[a] (expl. אמלתרא) ק' nest-shaped *cornices.*—קֵן נְשַׁרְיָא pr. n. pl. *Eagles' Nest, Kan-Nishraya* (v. P. Sm. 3673), *Kennesrin* on the Euphrates. R. Hash. 26[a] (Ms. M. קנשריא, v. Rabb. D. S. a. l. note).—2) *close place.* B. Kam. 58[b] תלתא ... בק' וכ' three date-trees stood in one place (close together). Ib. 92[b], v. שְׁרָבָא. Succ. 32[b] תלתא תלתא טרפי בק' three leaves close together (Rashi: on one stem, = קֵן, קָנָה).

**קָנָא**, *Pi.* קִנֵּא, v. קני I.

**קָנָא**, *Pa.* קִנֵּי, v. קָנֵי I.

**קְנֵא** *to buy*, v. קָנֵי II.

**קַנָּא**, v. קַנַּאי.

**קִנְאָה** f. (b. h.; קִנֵּא) *jealousy, envy, passion; emulation,*

*zeal.* Ab. IV, 21 הק׳ והתאוה וכ׳ jealousy, lust, and ambition carry man out of the world (v. רָצָא). B. Bath. 21ª; 22ª קִנְאַת סופרים וכ׳ emulation among scholars increases wisdom. Meg. 7ª ק׳ את מעוררת עלינו וכ׳ thou wilt arouse the envy of the nations against us. Gitt. 7ª (play on קינח וכ׳, Josh. XV, 22) כל מי שיש לו ק׳ . . . ודומם שוכן עדי עד וכ׳ if a man has cause for anger against a fellow-man and keeps silence, he who is enthroned for evermore will do justice to him. Sot. 2ᵇ (expl. דבר (קינוף המטיל ק׳ וכ׳ something which causes ill feeling between her and others (the witnesses that tell); המטיל ק׳ בינו לבינה which causes ill feeling between himself (the husband) and her. Ber. 33ᵇ מטיל ק׳ במעשה וכ׳ he causes jealousy among the works of creation (intimating that God's love of his creatures is partial). Sabb. 89ª ק׳ יש ביניכם is there envy among you (the angels, that you must be warned not to commit murder &c.)? B. Kam. 82ª את הק׳ מכניס . . . causes love to enter (into man's heart) and ill-will to escape; a. fr.—*Pl.* קְנָאוֹת. Num. R. s. 9; a. e.

קְנָאָה, קִנְאָתָא, קִנְאֵיתָא, קְנָאתָא, קְנָא׳ ch. same. Targ. Num. V, 14, sq.; ib. 18 (Y. ed. Vien. קִנְאֵיתִי, corr. acc.). Targ. Y. Deut. V, 9. Targ. Prov. XXVII, 4; a. fr.—Sot. 2ᵇ אתו למיעבד ק׳ בהדה they will be the cause of rancor (towards her husband) in her heart; אירהו . . . ק׳ בהדה he will be the cause of her rancor.—Snh. 102ᵇ קִנְאִירָה (fr. קנא), v. קְנָא.

קַנַּאי m. (b. h. קָנָא; preced.) 1) *zealous.* Snh. 82ᵇ ק׳ בן ק׳ הוא he (Eleazar) is a zealous man, son of a zealous man; Lev. R. s. 33 בר ק׳.—2) *revengeful.* Yalk. Gen. 72, v. קִנְיָנוֹן.—*Pl.* קַנָּאִין, קַנָּאִים. Snh. IX, 6 (81ᵇ) הק׳ פוגעין בו (בשעת מעשה) Ms. M. (ed. ק׳ פוגעין בו; Y. ed. פוגעין בהן, omitting ק׳) zealous people (like Phineas) have a right to strike him (them) when caught in the act; Y. ib. IX, end, 27ᵇ; Num. R. s. 20 end.—Esp. *the zealots, the terrorists* during the siege of Jerusalem by the Romans. Ab. d'R. N. ch. VI, end בקשו ק׳ לשרוף וכ׳ the zealots wanted to burn all this wealth (v. סִרְקִרִין).—*Fem.* קַנָּאִית; v. קִנְאָנִית.

קְנָאן, קְנָא, קְנַאי, (קַנְאָן) קַנָּאן ch. same. Targ. Ex. XX, 5; Deut. V, 9. Targ. Ex. XXXIV, 14; a. e.—*Pl.* קַנָּאִין. Targ. Y. II Deut. IV, 24.

קְנָאִית, v. קִנְאָנִית.

קְנֵיאתָא, v. קִנְאָה ch.

קְנָאתָנִית, קִנְאָתָנִית f. (preced. wds.) *inclined to jealousy.* Gen. R. s. 18 ולא מן חלב שלא תהא קנאתנית (some ed. קִנְאָתָנִית) nor will I create her from Adam's heart, lest she be of a jealous disposition; Yalk. ib. 24; Yalk. Is. 265 קנאנית.—*Pl.* קִנְאָנִיּוֹת. Gen. R. s. 45; Deut. R. s. 6 (some ed. קַנָּאִיּוֹת, fr. קַנָּאִית).

קְנָאתָא, v. קִנְאָה ch.

קִנְאָתָנִית, v. קִנְאָנִית.

קָנַב, *Pi.* קִינֵּב *to strip, trim, make even, clean (vegetable).* Kel. XVI, 2 משיחסום וקִינְּבָן when he has peeled them (the wicker baskets) and trimmed them (pinched off the projecting pricks); ib. 3. Ib. 4 (of leather implements). Tosef. ib. B. Mets. VII, 11 (not וקינבן); 12. Tosef. Dem. IV, 5 לְקַנֵּב, v. אִיסְפַּרְגּוֹס. Y. Pes. IV, 31ª bot. מְקַנֵּב he may clean (vegetable); a. e.—Part. pass. מְקוּנָּב. Tosef. Kel. l. c. תחוכין ומְקוּנָּבִין cut and cleansed.

קָנַב, *Pa.* קִנֵּיב ch. same. Sabb. 73ᵇ האי מאן דקִנֵּיב סלקא (or דקָנֵיב) he who trims beets (in the ground). Ib. 115ª מְקַנְּבֵי כרבא cleaned cabbage (on the Day of Atonement towards evening).—V. קוּנְבִּיתָא.

קְנָבָא, v. קְנִיבָה.

קַנָּבָס, קַנְבִּיס, קַנְבּוֹס m. (κάνναβος, κάνναβις) *hemp.* Kil. II, 5 (Ar. קנביס). Ib. V, 8 הק׳ hemp planted in a vineyard; a. fr.—[Sabb. 120ª הקנבוס Ms. M., v. קוֹלְבִּין.]

קנבימון, Yalk. Lev. 479, v. אַקוּבִּימוֹן.

קַנְבִּיס, v. קַנָּבוֹס.

קנגי, קנדי, words in an incantation. Yoma 84ª, v. כנתי.

קְנַגְיוֹן, v. קְנִינְיוֹן.

קנדי, v. קנגי.

קַנְדִּילָא m. (candela) *candle,* in gen. *lamp, light.* Cant. R. to III, 11, a. e., v. עֲשָׁשִׁירְתָא. Gen. R. s. 4 כהדין ק׳ (sub. דעששירתא) like the oil floating on the water in a lamp; Yalk. ib. 5 קנדליא (corr. acc.). Esth. R. to I, 3 קַנְדְּלָה, v. פִּשְׁרִים; a. e.—*Pl.* (h. form) קַנְדִּילִין; קַנְדִּילָן, קַנְדִּילַיָּא. Ib., v. פְּקָקִים. Lam. R. to III, 7 הוה מסדר קנדלי׳ה (not מסדרא) prepared his Sabbath lights; Y. Maas. Sh. V, 56ª top עביד קַנְדִּילוֹר.

קנדליא, קַנְדְּלָה, v. preced.

קנדס, v. קִינְדָּס.

קנדקי, Targ. II Esth. I, 14, some ed., read: חַנְדְּקִי.

קָנָה, v. קני II.

קִינָּה, קְנָה f. = 1) = קֵן *nest*; 2) (קָנַן) *affirmation, oath, vow.* ק׳ מאי ק׳ של חרנגולין . . . לשון דקונם מיבעי if a person used the word *ḳinnah* to introduce a vow, how is it? did he mean a nest of chickens (in which case there would be no vow), or has it the meaning of confirmation like *ḳonam*? It remains doubtful.

קָנֶה m. (b. h.; cmp. קָנַן) *calamus, reed; anything resembling a reed, branch of a candlestick; windpipe* &c. Cant. R. to I, 6 (legend about the origin of Rome) ירד ק׳ גדול וכ׳ . . . Michael the archangel came down and planted a large reed in the sea &c. Taan. 20ª לעולם . . . רך כק׳ וכ׳ man must at all times be yielding like a reed and not unbending like a cedar, v. קוֹלְמוֹס. Tosef. Sabb. XII (XIII), 14

ק׳ של מנורה the branch of a candlestick; Sabb. 47ª קְנֵה מְנוֹרָה; Y. ib. XII, 13ᶜ קְנֵי מְנוֹרָה. Ib. ק׳ של צירדין a part of the composite pole which the hunters use (to reach the nests); Bab. l. c. ק׳ סיידין of the whitewashers; Tosef. l. c. צירדין (Var. ס׳). Ker. 5ª קְנֵה בשם sweet calamus. Kel. XVII, 16 ק׳ מאזנים the beam of the balance. Ib. ק׳ של עני וכ׳ the poor man's cane which has a receptacle for water.—דחה ק׳, v. דָּחָה.—Ber. 61ª bot. ק׳ מוצא קול the windpipe produces sound. Ḥull. 21ᵇ; Zeb. 65ᵇ עד שמגיע ... לק׳ until he reaches (with his nail) the gullet or the windpipe. Ḥull. 28ᵇ (in Chald. dict.) נבדקיה לק׳ וכ׳ let him examine the windpipe and cut it &c. Men. XI, 6 עשרים ... כחצי ק׳ חלול twenty-eight staves shaped like a segment of a hollow reed; a. fr.—Ohol. I, 8 ק׳ זרוע = קְנֵה זְרוֹעַ *forearm.*—קְנֵה שפה, v. קָמָה.—הושיט בק׳ [*to hold forth on a cane,*] *to treat lightly, consider unimportant.* Num. R. s. 8 end דבר ... והושיטו לו בק׳ (not והושיטה) something for which that ancestor prostrated himself in prayer (Gen. XXVIII, 20) ..., and now comes this man (Aquila) and holds it up to contempt!; Yalk. Gen. 123; Gen. R. s. 70. Ib. את מושיטו לזה בק׳ dost thou make it appear contemptible to this man?; Koh. R. to VII, 8.—*Pl.* קָנִים, קָנִין. Men. l. c. Ib. סידור ק׳ the arrangement of the staves between the cakes of the show-bread. Kel. XVII, 17, a. fr. מחצלת ק׳ a reed mat. Ex. R. s. 35 (ref. to Ps. LXVIII, 31) חיה הדרה בין הק׳ the beast that dwells among the reeds (Rome, v. Cant. R. to I, 6, quoted above). Gen. R. s. 1 עשיר ... לק׳ he is a rich man and needs no reeds (for his house); הרי הוא צריך לקְנֵי המדה he still needs the measuring rods; a. fr.

**קְנֵה**, קָנֶה ch., v. קָנֵי.

**קְנוּבְקָאוֹת** f. pl. *cakes made of flour of parched grain, kneaded with oil, and intended to be reduced again to flour by rubbing between one's hands; brittle cakes.* Ḥall. I, 5 וכן הק׳ חיריבות and so are brittle cakes subject to Ḥallah; Y. ib. 57ᵈ sq. [read:] שלא תאמר ... וכן הק׳ חיריבות and so are the brittle cakes subject &c., that you may not think, because they are to be reduced to flour, they ought to be exempt.

**קְנוּבָה**, v. קְנִיבָה.

**קְנוּבְתָּה, קְנוּבְתָּא**, v. קְנִיבְתָּא.

***קַנְוָוא** m. (קְנִי II) *he that gives possession.* Y. Snh. IX, end, 27ᵇ, v. קַרְיָנָא.

**קְנוּחַ**, v. קִרְנוּחַ.

**קְנוּמְרוּכוֹס**, v. גַּנְדְּרוֹפּוֹס.

**קְנוּף**, v. קִרְנוּף.

**קְנוֹן** m. (denom. of קָנֶה) *a reed basket*, contrad. to סַל, a common wicker basket. M. Kat. III, 7. Bets. I, 8 (14ᵇ) (missing in Ms. M.; v. Rabb. D. S. a. l. note); Tosef. ib. I, 20; Y. Maasr. IV, 51ᵇ bot.; a. e.—*Pl.* קְנוֹנִים, קְנוֹנִין. Kel. XVI, 3; Tosef. ib. B. Mets. V, 13 (not קני).

**קְנוֹנְיָא**, v. קִרְנוֹנְיָא.

**קְנוּפָא, קְנוּף**, v. sub קרנ׳.

**קְנוּקְנוֹת** f. pl. (reduplic. of קָנֶה) [*little reeds, tubes.*] *branch sinews of the nervus ischiadicus; thin branches of the grape vine.* Ḥull. 92ᵇ. Ib.ª ק׳ שבה וכ׳ the rods on the grape vine are typical of the empty (meritless) in Israel.—[Ab. d'R. N. ch. XL קינוקנות (Var. כִּידוֹן) *chastising rods.*]

**קְנוֹת**, v. קִרְיָה.

**קְנַח**, Y. Shebi. VI, 36ᶜ, v. קָנָה.

**קָנַח**, *Pi.* קִינַּח *to wipe off, cleanse.* Tosef. B. Bath. V, 4 קוֹנֵחַ מן האגד (ed. Zuck. קודח מן האגד, corr. acc.) he may wipe off (the wine or oil which is left after measuring) on the rim of the measure. Ber. VIII, 3 מְקַנֵּחַ ידיו וכ׳ a person may wipe his hands with the napkin and let it lie on the table. Sabb. XXI, 3 מְקַנְּחִין בו you may wipe the table with it. Ib. 81ᵇ לְקַנֵּחַ וכ׳ to wipe off (the posteriors) with &c. B. Bath. V, 10 הסיטון מקנח וכ׳ the wholesaler must cleanse (by rubbing) his measures once in thirty days; a. fr.

*Nithpa.* נִתְקַנַּח *to be wiped off.* Ḥull. 36ª בני הדם וכ׳ when the blood was wiped off between the cutting of one organ (סִימָן) and the other.

**קְנַח**, *Pa.* קִנַּח ch. same. Lev. R. s. 28, end וקִנְּחִיהָ, v. אָזָא; a. e.—Ned. 10ᵇ מְקַנְּחָנָא, v. קָנַם.—[Y. Ab. Zar. III, 43ª מחקנחא, read as Y. Orl. I, end, 61ᶜ מחקנחה, v. חָקַן.]

**קָנַט** (sec. r. of קוּט or קָטַט) [*to cut; to shrink*], v. קָנִיט.

*Hif.* הִקְנִיט 1) [*to cut,*] *to vex, annoy, make angry.* Midr. Till. to Ps. III בוכה אני שהקנטתי את אבא (ed. Bub. שהכעסתי) I weep because I provoked my father. Pesik. Shubah, p. 165ª לא ... הקנטנו אותו לא have we not provoked him to anger? have we not annoyed him? Ḥull. 122ᵇ; 55ᵇ, a. e. אל תקניטני שבלשון יחיד וכ׳ do not weary me (with thy arguments), for I am teaching this as an individual opinion (not as an adopted rule); a. fr.—2) *to shrink, fail.* Tanḥ. ed. Bub. Thazri'a 4 נפשו מקנטת עליו (Ms. R. קנרטה) his soul within him would faint (ed. Tanḥ. 3 מצירה).—V. קָנִיט.

**קָנַט** ch. same, *to loathe.* Targ. Y. Num. XXI, 4 (h. text קצר); ib. 5 (h. text קוץ).

*Pa.* קִנֵּט *to vex.* Targ. Y. Ex. XXII, 20. Targ. Job XIX, 2 Ms. (ed. תנקט, corr. acc.).

*Af.* אַקְנִיט same. Targ. Ps. LXIX, 6 מַקְנִיטֵי (some ed. מקטיני, corr. acc.). Targ. Ruth I, 15 (h. text פגע).

**קְנָטוֹר, קְנָטוּר**, v. sub קרנ׳.

**קְנָטוּרִים**, Pesik. R. addit. s. 2 (ed. Fr. p. 197ª), v. קְטָרוֹן II.

**קְנָטִין**, Tosef. Maasr. III, 14 Var., v. קוּטָנִין.

**קְנָטַר, קְנָטָר, קְנָטִיר, קְנָטִיר** ק׳, קי׳, ק׳ m. (centenarium) 1) (= centuria) [*a number of acres of ground,*] *large court.* Tosef. B. Bath. VI, 24 ק׳ אגר מוכר וכ׳ if a man says, I sell thee a *centenar*, he must deliver to him an area of twelve (cubits) by twelve; B. Bath. 98ᵇ קנחיר (Ms. M. קנחור;

Ms. H. קנתינר; Ms. R. קנטינר); expl. ib. תרבץ אפדני court for a villa.—2) *a hundred thousand sesterces, a weight* corresp. to h. כִּכָּר; (abbrev.) קִנְטֵר, קִנְטָר, קִנְטָרָא, קִנְטִיר, קִנְטִי׳. Targ. Y. Ex. XXV, 39 קנטנר. Ib. XXXVII, 24 קנטינר (Ar. קנטר). Targ. I Chr. XX, 2 קנטר, קנטינר ed. Lag. (ed. Rahmer קנטיניר, Var. קנטר). Targ. II Chr. XXIII, 11; a. e.—Bekh. 50ᵃ איכא ... לקינטרא תיקלא there is a place where the *centenarium* is called *tikla*; B. Mets. 87ᵃ לקנטירא.—*Pl.* קִנְטִירִין, קִנְטִירָנִין, קִנְטִירִין, קִנְטָרִין, קִנְטָרָיָא, קִנְטָרֵי, בִּ׳, קִנְטָרֵי׳. Targ. Y. Ex. XXXVIII, 24; 25; 27. Targ. I Chr. XIX, 6; a. e.—Bekh. l. c. כל כסף ... דבחובין ק׳ וכ׳ wherever 'silver' is mentioned in the Pentateuch, it means Sela, in the Prophets, *litrae*, in the Hagiographa, *centenaria*, except the silver mentioned in the transaction of Ephron (Gen. XXIII) where it means *centenaria*; B. Mets. l. c. דלא שקל מיניה אלא ק׳ (v. Rabb. D. S. a. l. note 70) he (Ephron) would not accept anything of him (Abraham) but *centenaria*; Yalk. Gen. 102; Gen. R. s. 58 קונ׳. Ex. R. s. 42, v. מֶסֶךְ. Lev. R. s. 28 עשרת ... ק׳ דכספא the ten thousand hundredweights of silver (Esth. III, 9). Ib. בעשרה ק׳ worth ten *centenaria*; Pesik. Haʿomer, p. 71ᵇ; a. e.

קִנְטָרָא, קִנְטֵר, קִנְטֵרָא, קִנְטִיר, v. preced.

קִנְתַּר, קִנְטַר (cmp. קָנַט) [*to sting,*] *to chide.* Pes. 66ᵃ התחיל מְקַנְטְרָן ברבריס he began to chide them with words; Y. ib. VI, 33ᵃ מקנתרן. Gen. R. s. 98. Cant. R. to IV, 7 מפני שקִרְנְטָרָן ולפי וכ׳ because he rebuked them, and as they took their father's rebuke (in silence), they were allowed to be recorded side by side with Aaron &c.; Num. R. s. 13 שקרנתָרָן. Ib. ומְקַנְתֵּר ... בירך וכ׳ he blessed the tribes (his sons) and chided Reuben &c.—Y. Sot. I, 16ᵈ bot. מברידתן ... ומקנתרן בקלה would he let them escape (unrebuked) from the heavier sin, and rebuke them for the lighter? Y. Snh. VII, 24ᵈ bot. ומְקַנְתְּרוֹ ... מברידתו you cannot forego his heavier offence, and rebuke (punish) him for the lighter; a. fr.

*Hithpa.* הִתְקַנְתֵּר, הִתְקַנְטֵר, *Nithpa.* נִתְקַנְתֵּר, נִתְקַנְטֵר 1) *to be rebuked.* Sifré Deut. 1 נ׳ עלי ר״ע וכ׳ R. Ak. was rebuked on my account before R. G. &c.; Yalk. ib. 789.—2) *to make one's self disagreeable; to vex.* Num. R. s. 11 מִתְקַנְטְרִים לפניהם וכ׳ they (the angels of destruction) vex them (the wicked) and say, 'no peace' &c.; Yalk. ib. 711.

קַנְתַּר, קַנְטַר ch. same. Y. Yoma I, 38ᵈ top ... כד מְקַנְטְרָה וכ׳ when he wanted to rebuke R. L. b. J., he used to say, 'formerly (the Lord was) was with him' (allusion to I Chr. IX, 20); Y. Meg. I, 72ᵃ bot. למקנתרה. Y. Maasr. III, end, 51ᵃ מְקַנְתֵּר לאילין וכ׳ chided those teachers of the Agadoth, and called the latter charm-books. Y. Sot. I, 16ᵈ bot. הוי היא דו מקנתר לון (not חרי) it is this for which he chides them (I Sam. II, 29); a. e.

קַנְטַר m. (v. preced. wds.) *a pronged tool, bit,* or *auger.* Kel. XIV, 3 חק׳ של בנאי the builder's *ḳanṭar*; Tosef. ib. B. Mets. IV, 5 קַנְטוֹר.

קִנְטָרָא, קִנְטֵר, v. קִנְטִינָר.

קנטרה, Yalk. Lam. 1037, read: קַסְטָרָה.

קִנְטְרוֹפוֹס, v. גַּנְדְּרוֹפוֹס.

קַנְתִּי׳, קַנְטָרָן m. (v. preced. articles) *a quarrelsome person, disputatious.* Esth. R. to II, 5 וכי קנת׳ היה ועיבר וכ׳ was he (Mordecai) contumacious and one who disregards the king's decree?—*Pl.* קַנְטָרָנִין, קַנְטָרָנִין, קַנְתִּי׳. Ned. 48ᵃ אנשי גליל ק׳ היו וכ׳ the Galileans were quarrelsome and wont to forswear enjoying benefits from one another. Naz. 49ᵇ מפני שקנת׳ חן׳ וכ׳ because they are disputatious, and do not come to learn &c.; Kidd. 52ᵇ.—Cant. R. to VI, 11 אגוזים ק׳, v. קִשְׁרוֹנִים.

קָנָא, קִנֵּי (קָנַח) (cmp. Arab. *ḳana*) *to be hot.*

*Pi.* קִנֵּא, קִרְנֵּא (b. h.) 1) *to be jealous; to envy.* Lam. R. introd. (R. Joḥ. 1) לא קִנֵּאתִי בה I was not jealous of her; מפני מה קִנֵּאתָ לע״ז וכ׳ why art thou jealous of an idol in which there is no reality?; a. e.—Esp. ק׳ לאשתו *to suspect one's wife of unbecoming conduct; to accuse of faithlessness; to warn one's wife.* Sot. I, 1 ... הִמְקַנֵּא מקנא לה על פי שנים he who suspects his wife ... must bring charges against her based on a warning given in the presence of two witnesses. Ib. 2 כיצד מקנא לה אומר לה בפני שנים אל תדברי וכ׳ how must he warn her? If he says before two witnesses, do not speak (associate) with that man, and she does so, she is still permitted to him for marital life &c. Tosef. ib. I, 1 [read:] המקנא לאשתו מקנא על פי עד אחד וכ׳ (ed. Zuck. הִמְקַנֵּא, Var. מקנה) he who wants to proceed against his wife, must bring charges based on a statement of warning by one witness or on his own statement; Sot. 2ᵇ. Ib.ᵃ אסור לְקַנֵּאות it is forbidden to warn one's wife (in the presence of witnesses). Ib. 3ᵃ מותר לק׳ it is permitted &c. M. Kat. 18ᵇ (ref. to Ps. CVI, 16) קר׳ ... שכל לאשתו ממשה every one of them warned his wife in jealousy of Moses. Num. R. s. 9 ע״י איש הוא מקנה אותה וכ׳ he may bring charges on the ground of suspicious conduct towards a man (human being) but not &c. Ib. בית דין מְקַנְּאִין להם וכ׳ (some ed. מְקַנְּנִין) the court takes proceedings in their (the husbands') behalf &c.; a. fr.—2) *to arouse jealousy; to provoke.* Meg. 15ᵇ מְקַנְּאָתוּ במלכ׳ וכ׳ she (by inviting Haman) aroused against him the jealousy of the king and the jealousy of the (other) princes. Num. R. l. c. שהרא מְקַנְּאָה להקב״ה וכ׳ for she provokes the Lord and her husband; a. e.

*Hithpa.* הִתְקַנֵּא, *Nithpa.* נִתְקַנֵּא *to be jealous; to be incensed.* Men. 109ᵇ נ׳ בר ... בשמעי אחיו Onias was jealous of his brother Shimei. Snh. 105ᵇ בכל אדם מִתְקַנֵּא וכ׳ a man is envious of all except his son and his pupil. Meg. 13ᵃ מִתְקַנְּאָה, v. רָחַב. Ab. Zar. 54ᵇ מפני מה מתקנא בעובדיה וכ׳ why is he jealous of (incensed against) those who worship it (the idol), and is not jealous of (takes no revenge on) itself? Meg. 19ᵃ מה ... שנ׳ בכל וכ׳ what reason had Haman to take revenge on all the Jews?; a. fr.

קָנָא, קִנֵּי I ch., v. infra.

*Pa.* קִנֵּי 1) *to be zealous for; to be jealous; to suspect of unfaithfulness.* Targ. Num. XI, 29. Ib. XXV, 11. Targ. Gen. XXX, 1. Targ. Num. V, 14; a. fr.—2) *to make jealous.* Targ. II Esth. II, 19 קִנְּאָה (ed. קָנְאָה, ed. Vien. קִנְאָתָהּ) make her jealous by marrying other wives.—3) *to warn one's wife.* Sot. 2ᵇ זמנין דלא ק׳ ואמר קִנֵּאי it may happen

that he did not warn her and yet he may declare, I did warn her. Ib. וכ״ע ידעי דק׳ לה and all will know that he did warn her; a. fr.

*Af.* אַקְנֵי *to make jealous; to provoke.* Targ. Ps. LXXVIII, 58. Targ. I Sam. I, 6, v. אַקְנְיוּתָא. Targ. Deut. XXXII, 16 (Y. I קַנּוֹן, read: קַנּוֹן). Ib. 21; a. e.

*Ithpe.* אִיתְקְנֵי, אִתְּ׳ *to be jealous, incensed.* Meg. 16a אי׳ בה ... א׳ בי וכ׳ he (Haman) had a grudge against Vashti and put her to death, and now he has a grudge against me &c. Ib. 13a דְּמִיתְקְנֵי ברה חמן against whom Haman was enraged. Ib. 19a מה ... דאי׳ וכ׳ what reason had Mordecai to be hostile to Haman?; a. e.

קָנָה, קְנֵי (b. h.) [*to establish,*] 1) (cmp. קום, Gen. XXIII, 17) *to create; to acquire, own; to take possession.* R. Hash. 31a (ref. to Ps. XXIV recited in the Temple on the first day of the week) על שם שק׳ והקנה וכ׳ because he (the Lord in establishing the world) took possession and gave (his creatures) possession (invested them with a fief), and became the sovereign of the world. Kidd. I, 1 האשה קוֹנָה את עצמה וכ׳ a wife acquires herself (becomes independent) when she receives her divorce &c. Ib. 20a כל הקוֹנֶה ... ככונה וכ׳ whoever buys a Hebrew bondman creates, as it were, a master over himself. B. Mets. 75b הקונה אדון לעצמו he who creates a master over himself, expl. תולה נכסיו בנכרי who (in order to evade obligations) hangs his property on a gentile (pretends to be merely the agent of a gentile); (another explan.) חכותב נכסיו וכ׳ who transfers his property to his children during his lifetime. Gitt. 37b sq. (ref. to Lev. XXV, 45) אתם קונים וכ׳ you may buy (as a slave) one of them, but they cannot buy one of you, nor can they buy of one another. Ib. יכול לא יִקָּנוּ זה את זה למעשה ידיו you may think, they cannot buy one another for the work (as long as the serf choses to be in the master's power); ולא הם קוֹנִים לגופו ... they cannot buy of one another a bodily slave (who requires formal manumission to be a freeman). B. Mets. 46b bot. מכור לי באלו ק׳ if one says, sell me (a certain object) for these (coins which I hold in my hand), he has bought (the sale is valid). Ib. IV, 1 הזהב קונה וכ׳, v. זָהָב. Ib. מעות הרשות קונות וכ׳ the delivery of cancelled coins effects the purchase of the valid coins. Ib. 47b מעות קונות the delivery of the purchasing money gives possession (no formal possession of the purchased object (מְשִׁירָה) being required). Kidd. 22b הגבהה קונה lifting up the purchased object makes the sale binding; a. v. fr.—2) *to make sure; to obligate a person by a special symbolical act* (קִנְיָן); *to enter into an obligation by a special symbolical form.* Gitt. 51a בשקנו מידו when they (the court, witnesses &c.) made him obligate himself (that his widow should receive support from his estate); בשקנו לזו ולא קנו לזו when such an obligation was entered with reference to this (his wife's case), but not with reference to that (his daughter's case). B. Mets. 47a ... במה קונין בכלי שלו קונה wherewith is the bargain made sure? ... By handing over one of the garments (or any object) belonging to the purchaser; דנידחא לידה לקונה דלידהוי מקנה קונה וכ׳ for the purchaser likes the seller to obligate himself, in order that he may be sure to give him possession; a. fr.—Ib. 48b when he said to him, ערבוני יָקוּן (fr. קון = קנה) my earnest money shall serve to make the purchase sure.—Part. pass. קָנוּי; f. קְנוּיָה; *pl.* קְנוּיִין, קְנוּיִים; קְנוּיוֹת. Kidd. 16a עבד עברי גופו ק׳ והרב וכ׳ a Hebrew bondman is owned bodily (to the end of his term), and if the master allowed him a reduction of his time, his allowance is not legally binding (the slave not being able to acquire himself); ib. 28a; B. Kam. 113b. Gen. R. s. 86 (ref. to Gen. XXXIX, 1) חקנויין קונין וכל וכ׳ as a rule those who are owned make themselves owners (slaves enrich themselves by robbing their master), and all slaves cause decrease to their master's house, but in this case 'the Lord blessed &c.' (ib. 5); Yalk. ib. 145 חקונין קונין (corr. acc.); a. fr.—Tosef. Ned. IV, 6 קונם ... שאני קנוי the axe of which I am possessed be forbidden (v. קוֹנָם), i. e. I swear that I have no axe; Ned. 35a (Rashi שאינו ק׳ I swear that another axe is not owned by me).—[Y. Peah IV, 18b חשעה קנוירה, read: פְּנוּיָה, v. פָּנוּי.]

*Nif.* נִקְנֶה *to be acquired, owned, bought.* Kidd. 20a (ref. to Lev. XXV, 14) דבר חנ׳ מיד ליד this refers to what is bought from hand to hand (movable goods). Ib. I, 1 האשה נִקְנֵית וכ׳ a wife can be acquired in three ways. Ib. 6b אין אשה נ׳ בחליפין a wife cannot be taken possession of by symbolical delivery (חֲלִיפִין). Ib. I, 3 עבד כנעני נ׳ בכסף וכ׳ a Canaanite slave is taken possession of (is considered owned) either by delivery of the purchasing money, or by a deed, or by undisturbed possession (חֲזָקָה). Ib. 5 נכסים שיש ... נִקְנִין וכ׳ landed property is acquired by means of handing over the money &c., but movables cannot be acquired otherwise than by taking hold (מְשִׁירָה). Ib. 22b תִּקָּנֶה בביאה let her be acquired (become his slave) by coition; a. fr.

*Hif.* הִקְנָה *to give possession, sell, transfer.* R. Hash. l. c., v. supra. Snh. 81b ולמַקְנוֹ, v. קוֹנָה. Keth. 82b אשה הִקְנוּ לו וכ׳ it is heaven that gave him a wife (through his brother's death without issue); Yeb. 39a. B. Mets. 47a בכליו של מַקְנֶה, v. supra. Ib. 33b, a. fr. אין אדם מקנה דבר וכ׳ none can give possession of (sell) what does not yet exist (future crops &c.); a. fr.—Esth. R. introd. (ref. to Deut. XXVIII, 68 sq.) למה ואין קונה ... ע״י שלא הִקְנִיתֶם אלה וכ׳ why 'no purchaser'? ... Because you have not transmitted 'these words of the covenant', for there is none among you making the five books of the Law his own (v. קוֹנֶה).

קָנָא, קְנֵי II ch. same. Targ. Gen. XXXI, 18. Targ. Y. ib. XLVII, 23; a. fr.—Keth. 82b דקְנֵאי ודקנינא which I have acquired (own), and which I may acquire in the future. B. Bath. 44b דאיקְנֵי קנה וכ׳ if the document reads 'that which I may obtain' (shall be seizable for my debt), and be bought and sold again ..., it cannot be seized; ib. 157a. Ib. 168a קנינא, אסמכתא, v. אַסְמַכְתָּא. B. Mets. 66b ואי״ל קְנִי קָנֵי and he said to him, take possession (of the collateral, I shall not redeem it), he has obtained it. Ib. כל דְּאִי לא קָנֵי an obligation with an 'if' (conditional forfeiture) gives no title; a. v. fr. — Hull. 77a דקני, דקנא, דקנה, v. רִירָא.

*Af.* אַקְנֵי 1) *to make one a bondman.* Targ. Zech. XIII, 5.—2) *to give possession, sell.* Targ. II Chr. XXI, 3.—B. Bath. 44b אי א׳ ... אגב וכ׳ if he gave him possession of movable

chattel by dint of immovables jointly sold (v. אַגַּב) &c. B. Mets. 72ª אֲקְנִייֵהּ לבנו וכ' he signed it over to his minor son. Kidd. 7ª מַקְנְיָא נפשה she may give possession of herself (become his wife); a. fr.

*Ithpe.* אִיתְקְנֵי *to be obtained, acquired.* B. Bath. 77ª מִיתְקְנֵין (Rashb. מִיקְּנוּ), v. מִיָּא II.

קָנֶה, קָנֶא m., constr. קְנֵי=h. קָנֶה, *reed, stalk, branch,* &c. Targ. Ps. LXVIII, 31 (some ed. קָנְיָא *pl.*). Targ. Is. XIX, 6 (ed. Lag. קנה). Targ. II Kings XVIII, 21.—Targ. Ex. XXX, 23 (some ed. קנה).—Targ. Ez. XL, 3. Ib. XLI, 8 (not קָנְיָא). Targ. Ex. XXV, 31 (ed. Vien. קָנֵה); a. fr.—Lev. R. s. 6 נטל חד קנה וכ' he took a cane and made a cavity in it into which he put those Denars; א"ל צור הדין ק' בידך וכ' he said to him, hold this cane in thy hand while I am being sworn; נסיתיה לקָנֵיה וכ' he took his cane and knocked it to the ground &c.; Ned. 25ª (the same occurrence before Raba). Ib. לאפוקי מק' דרבא to prevent such an occasion as occurred before Raba; Shebu. 29ª. Ḥull. 111ª ק' בקופיה, v. קוֹפָא II; a. e.—*Pl.* קָנִין, קָנְיָא, קָנֵי. Targ. Ex. XXV, 33. Targ. II Esth. I, 2; a. e.—Ḥull. 53ᵇ על לבירי ק' הוו תלתא went among the reeds. Ib. 45ᵇ there are three branches (of the windpipe), one branches off towards &c.; a. e.

קְנִיבָה f. (קָנַב) 1) *cutting, trimming vegetable; snuffing the wick.* Bets. 22ª ק' שרי Ar. (ed. קִנְבָּא, Rashi Ms. קִינְבָּא; Ms. M. קינסא; v. Rabb. D. S. a. l. note) to snuff (or trim) the wick is permitted (on the Holy Days). Sabb. 114ᵇ קְנִיבַת ירק trimming (stripping) vegetable.—2) קניבת ירק (or קְנוּבַת) *those parts of vegetables which are stripped off, refuse.* Eduy. III, 3; Y. Ter. XI, 48ª top. Tosef. Dem. IV, 4 קנו' ר' שבגינה ed. Zuck. (Var. קני) the cut off portions of vegetables trimmed in the garden. Tosef. Ter. IX, 10 קְנוּבוֹת (*pl.*); Tosef. Shebi. VI, 2; Y. ib. VIII, 38ª top. Y. Pes. III, 30ª. Midr. Till. to Ps. I [read:] לשבלא ... וק' ר' בתוכה a plate laid in with precious stones and jewels, and in it lie trimmings of vegetable (ed. Bub. נקירבת ירק, oth. ed. נקובות ידים); a. e.

קְנוּבְ', קְנִיבְתָּא, קְנִיבְתָּה ch. same. Y. Shebi. VII, 37ᵇ bot. ק' דירקא, v. preced. Y. Ḥall. IV, 60ª top אית תמן קניבה אפריש מן קְנוּבְתָּהּ are the trimmings (of the parsnip) still there? If so, set (the T'rumah) aside from the trimmings.

קִנּוּן, v. קִנְיָנָא.

קִינְגִי, קִנְיָגִי m. (corresp. to a form κυνηγευς = κυνηγός) *hunter.* Ḥull. 60ᵇ (Var. in Ar. גִּנְיגִי), v. בַּלְּרִסְטָרִי. Gen. R. s. 32 א"ל נח ק' אנא said Noah to him, am I a hunter (that I should get these animals into the ark)?; Yalk. ib. 56.

קִינְ', קִנְיָגְיָא f. (κυνηγία) *chase, hunt.*—[Targ. II Esth. I, 2 וכל קניגיא, v. קִרְנֵי.]—B. Bath. 74ᵇ sq. עתיד גבריאל לעשות ק' עם וכ' in the future Gabriel shall arrange a chase of the Leviathan.

קִינְ', קִנְיָגוֹן m. (κυνήγιον, S.) 1) *the contest of wild beasts* or *of wild beasts with men* (ludus bestiarius). Ab. Zar. 18ᵇ (ref. to Ps. I, 1) זה שלא עמד בקינוג' Ms. M. (ed. בקנגיון) that is he who does not stand as a spectator at bestial contests (arranged by the Romans). Ib. לא עמדתי בק' I do not attend the shows of &c.; Yalk. Ps. 613; a. e.—2) *the actors in the fights of the arena.* Cant. R. to II, 5, v. בלטווּרא.—V. קְנִיגִין.

קְנִיגִיזָא f. (κυνηγεσία) same. Pesik. R. addit. s. 4 (ed. Fr. p. 201ª קנינזא, corr. acc.); Pesik. Hashsh'mini, p. 191ᵇ קינגאר (Ms. O. קנגריא; Ar. s. v. טבריטי: קנוגיא, corr. acc. or קניגיא), v. טבריטי.

קִנְיָגִין m. (κυνήγιον) same, *hunt, chase, beasts of chase.* Esth. R. to I, 12 אין הרשע ... מראה ק' דידיה the wicked man does not leave this world before God shows his chase, (that is,) how he has been caught. Lev. R. s. 13 בהמות ... חם ק' וכ' (not קניגון) Behemoth and Leviathan shall be the beasts of contest (the show) for the righteous in the hereafter, and whosoever abstains from witnessing the beast fights of the nations in this world, shall be admitted to see them &c.; Yalk. Sam. 161 קניגיון.

קְנִיגְיָא, v. קִנְיָגְיָא.

קְנִיוֹת, Tanḥ. Emor 6, v. קִרְיָה.

קְנִיט m., קְנִיטָה f. (קָנַט) [*shrinking,*] *fainting, sick.* Tanḥ. Thazr. 3 ואין נפשו ק' עליו and its vitality is not impaired; ed. Bub. 4, v. קָנַט.—[Yalk. Prov. 932; Yalk. Lam. 998, v. נָקִיט.]

קְנִיטְרוֹפּוֹס, v. גַּנְדְּרוֹפּוֹס.

קְנִיָּא m. (קְנִי II) *owner, maker.* Y. Snh. IX, end, 27ᵇ, v. קְרִיָּא.

קְנִיָּא, Sifré Deut. 51, v. קוֹבְעָנָא.

עֲלֵי ק', קְנִיד pr. n. pl. *'Alé Ḳanyah.* Y. Ter. VIII, 46ᵇ bot. [read:] ר' יוחנן איקפח בע' ק' R. Joh. was robbed at A. Ḳ.; [comment.: בבַעֲלֵי ק' by the men of Ḳ.]

קְנִיָּא, קְנִין, v. next wds.

קִנְיָן m. (b. h.; קָנָה) 1) *purchase, ownership, right of possession.* Gitt. 47ᵇ ישׁ ק' לנכרי בא"י וכ' a gentile has the right of possession in Palestine inasmuch as his produces are exempt from tithes. Ib. קִנְיַן פירות בק' הגוף דמי the acquisition of usufruct is like the acquisition of the soil itself (and the Jewish owner of the usufruct has to offer the first fruits as if he were the owner of the land). Gitt. I, 6 מפני שהוא קִנְיָנוֹ (Y. ed. קִנְיָרִינוֹ) because he (the slave) is his property. Esth. R. introd. (ref. to Lev. XXV, 45) אתם יש לכם ק' וכ' you have the right of possession (of slaves) of the nations, but the nations have no right of possession of you, v. קָנָה; a. fr.—2) *property,* esp. *cattle.* Num. R. s. 22 חפרישו ... בשביל קִנְיָנָם they separated themselves from their brethren for the sake of their cattle; a. e.—3) *affirmation, making sure; symbolical form of making an agreement binding,* by handing over an object from one to the other of the contracting parties (v. קָנָה 2). B. Bath. 40ª כתובו ... ק' בפני שנים ואינו

an agreement by symbol is made in the presence of two (forming a court), nor is it then necessary to say, 'write', i. e. a document is made out without special authorization. Ib. סתם ק' לכתיבה עומד an agreement by symbol, unless otherwise stipulated, is intended to be written out. Ib. 3[a] ק' דברים בעלמא הוא it is merely an agreement on words (no transfer of a tangible object being agreed upon); a. fr.—*Pl.* קִנְיָנִים, קִנְיָנִין, קִנְיֵי'. Pes. 87[b] אחד מארבעה ק' שקניתי בעולמי one of the four possessions which I own in my world. Sifré Deut. 309 (ref. to Deut. XXXII, 6) ק' אתם לי וכ' (not זקנים) you are to me an acquired property, and not an inheritance. Ab. ch. VI; a. e.

קִנְיָן, קִנְיָנָא, קִנְיֵי', קִנְיֵי ch. same, 1) *possession*, esp. *cattle*. Targ. Gen. XIV, 11, sq. (h. text רכש). Targ. O. ib. 19; a. fr.—Sot. 34[b] עבדא רעיא ושמן ק' it (the soil) produces pasture, and the cattle grows fat on it.—*Pl.* קִנְיָנִין, קִנְיָנֵי', קִנְיֵי'. Targ. Ez. XXXVIII, 12, sq.; a. e.—2) *agreement by symbol, the object exchanged to make the agreement binding*. Targ. Ruth. IV, 7, sq.

קנינים, Tosef. Kel. B. Mets. V, 13, v. קָנוֹן.

קְנִישְׁקָנִין (Ar.), קְנִישְׁקָנִין m. pl. (comp. of קָנֵי, a. שקי) *drinking tubes, a cup with tubes for several persons to drink from*. Sabb. 62[b] (expl. מזרקי, Am. VI, 6) חד אמר ק' one authority says, it means *k'nishkanim*. Ib. שתה בק' וכ' he drank from *k.*, and he (Rabbah) did not object to it (as an enjoyment forbidden after the destruction of the Temple). Ab. Zar. 72[b] שרי ק' it is permitted to drink from *k.* at the same time with a gentile.

קַנְכְּרִי, קַנְכֵּירִי f. (corresp. to κέγχρη=κέγχρος) *a small kind of diamond*. Targ. O. Ex. XXVIII, 19 (h. text לשם).

קַנְכִּירִינוֹן m. (κέγχριvον) same. Targ. Y. I Ex. XXVIII, 19.

קַנְכֵּירִי, v. קַנְכְּרִי.

כנקתירין, v. כַּלַּקְטִירִין.

קָנַם [*to make firm*, v. קוֹנָם, קְנָמוֹן, קִינּוּמָא.]

*Pa.* קִנֵּם *to make a vow of abstinence by using the verb* קנם (as a substitute for קוֹנָם, itself a substitute for קָרְבָּן). Ned. 10[b] מְקַנְּמָנָא וכ' ... חיכי דמי like what are substitutes of substitutes of vows? ... *M'kannamna, m'kannahna, m'kannasna.*

קְנָמוֹן, v. קִינָּמוֹן.

קנמון, קנמין, Esth. R. to VI, 10, ק' קלטור, read: קוֹמִיס.

קנמית, קנמיא, registered in Ar. as quot. fr. Lam. R. and unexplained, ק' דמרי בריתא, prob. a misreading for קומית, in Lam. R. to I, 1 רבתי, where editions have קומית גברא.

קנמין, v. קנמון.

קִנְמִין, v. קִינָּמוֹן.

קָנַן (b. h.) *to put up, build* (cmp. קָנֶה).—Denom. קֵן.

*Pi.* קִנֵּן, קִרְנֵּן (denom. of קֵן) *to build a nest, to nest*. Y. Peah VII, 20[b] top; Keth. 111[b], v. לֶפֶת. Cant. R. to II, 14 מְקַנֵּן ... ומצא and found there a serpent nesting; a. e.—Part. pass. מְקוּנָּן. Yalk. Gen. 62 (Gen. R. s. 37 מְכוּנָּן), v. כָּנַן.

קָנַן, *Pa.* קַנֵּן ch. same. Targ. Is. XXXIV, 15.

קָנַס (sec. r. of קס, v. קסס) [*to cut,*] (cmp. גזר) *to decree; to fine, punish*. B. Bath. 75[b] top קָנַסְתִּי מיתה על וכ' I decreed death over Adam. Num. R. s. 18 אין קוֹנְסִים אלא וכ' none are punished below twenty years of age, v. עָנַשׁ. Gen. R. s. 20, beg. למה היירתם קוֹנְסִין את בני why did you fine (confiscate the property of) my children?; Yalk. Ps. 888; a. fr.—Esp. *to decree a penalty beyond the strict law*. B. Mets. 72[a], a. e. קונסין אותו וכ' ... שטר if interest is stipulated in a document, we fine him (the creditor) so that he cannot collect either the principal or the interest. B. Kam. 30[b] קָנְסוּ גופן משום שבחן they decreed the forfeiture of the objects themselves on account of the illegitimate gain intended. Sabb. 3[b], a. e. קָנְסוּ שוגג אטו וכ', v. אָטוּ. B. Kam. 38[b] קנס הוא שקנס וכ' (not שקניס) R. M. put a penalty on their property (declared their goods eventually unclean). Ib. הכי נמי נְקַנּוֹס let us also fine (the Samaritan woman, by disallowing her the fine due for seduction). Yeb. 86[b] קנסו לוים במעשר they punished the Levites by depriving them of the tithes (in favor of the priests); a. fr.

*Nif.* נִקְנַס *to be decreed* (as a punishment). Erub. 18[b] כיון שראה שנִקְנְסָה מיתה וכ' when he (Adam) perceived that through his fault death was decreed (over the human race), he fasted &c.

קְנַס ch. same, *to fine, punish*. Y. B. Kam. VIII, end, 6[c] וקַנְסֵיה ליטר דדהב he fined him one litra of gold. Bab. ib. 30[b] לאלתר קַנְסִינָן וכ' do we fine him (decree the forfeiture of the material deposited in the street) at once, or when he derives the intended benefit? Sabb. 3[b] מי קָנְסוּהָ רבנן לאהדורי וכ' do the Rabbis punish him by forbidding him to withdraw his hand? Ib. בשוגג לא קנסוה וכ' if he did it by mistake, the Rabbis do not punish him. Ib. ליקנסוה רבנן let the Rabbis punish him (by forbidding him to withdraw his hand)!; a. fr.—B. Mets. 72[a] קנסינן תחזרא וכ' we decree the forfeiture of the legitimate claim (the principal) on account of the illegitimate (the interest; a. e.).

*Pa.* קִנֵּס same. Targ. Y. I Ex. XV, 25 דְּמִקַּנְּסֵי (not דְּמִקְּנֵסֵי).

*Ithpa.* אִתְקַנַּס, *Ithpe.* אִתְקְנַס 1) *to be punished, fined, condemned*. Targ. Y. Num. XXXV, 25. Targ. Y. I Deut. XXXII, 50.—2) *to be assessed for fine*. Targ. Y. Ex. XXI, 22 מתקנסא יתקנס וולדא the lost embryo must be paid for according to assessment (h. text ענוש יענש).

קְנָס m. (preced.) *fine, penalty*, esp. *the fine for seducing a girl* (Deut. XXII, 29). B. Kam. 38[b], v. קְנָס. Keth. 43[a] top, a. e. מודה בק' פטור he who confesses an act with which

a fine is connected, is exempt from the fine; ib. 42[a]; Shebu. V, 4 אינו משלם ק׳ על פי עצמו none needs to pay a fine on his own confession (if he cannot be convicted otherwise). Keth. l. c. (in Chald. dict.) ק׳ הוי it is the case of a fine, opp. ממונא the case of a real debt or indemnity. Ib. bot. יצאו אלו שהן ק׳ exclude those cases which concern only a fine, opp. ממון. Ib. III, 1 יש לה ק׳ a fine is due for seducing them. Ib. 29[a] יש לה מכר ואין ק׳ לה she can be sold (by her father), and no fine is due for her seduction. Ib. III, 8 כל ... מכר אין ק׳ wherever sale can take place, there is no fine for seduction. Ib. 3 קְנָסָה לעצמה the fine for her seduction belongs to herself (and not to her father); a. fr.—*Pl.* קְנָסוֹת. Snh. 8[a] דיני ק׳ בכמה how many judges are required for the adjudication of a fine? Keth. 43[a]; a. fr.—[קנסות, Zeb. 88[b] ed., v. קוֹלָס.]

קְנָסָא ch. same. Targ. Y. Ex. XXI, 30 (h. text כפר). Targ. Y. Num. XV, 32 ק׳ דשבתא the penalty for violating the Sabbath laws.—Snh. 3[a]; B. Kam. 15[a], v. מְמוֹנָא. Keth. 29[b] בני ק׳ persons for whose seduction a fine is due. Pes. 29[a]; 30[a] ר״ש ק׳ קנס וכ׳ R. S. (in declaring leavened matter kept over Passover forbidden even after Passover) imposes a penalty, because the person has transgressed the law &c. Yeb. 86[a] ק׳ לעניים the penalty (the forfeit of the tithes decreed over the Levites) was to benefit the poor; a. fr.—*Pl.* קְנָסָיָא, קְנָסִין. Targ. Y. I Ex. XV, 25.—Y. Yeb. XIV, beg. 14[b] עוד היא באילין ק׳ she is still subject to those penalties (that she must leave both husbands).

קַנְסוֹרָס, קַנְסוֹדָס m. pl. a sort of *sandals with heels* (prob. named after a place in Babylonia, cmp. קנשרין, v. קֵן, ch., end). Y. Yeb. XII, 12[c] bot. תמן אמרין כגון אילין ק׳ there (in Babylonia) they say, like those ק׳.

קנצן, Targ. Prov. XXIII, 29 ed. Lag., v. יורם.

קנקילן, קַנְקִילוֹן, קַנְקִיל, קנקולין, v. next w.

קַנְקָל, קִינְבָּ׳ m. (cancellus, κίγκλις) *any reticulated object,* 1) *a perforated vessel* for fumigation. Deut. R. s. 10 (ref. to Is. LV, 3) האזן לגוף כקנ׳ לכלים the ear is to the body what the fumigating vessel is to garments; שכן הקנ׳ כמה כלים וכ׳ as many garments are put on the ק. and all are fumigated, so there are 248 limbs in man, and all live through the ear (by listening to the word of God); Pesik. Shim'ʿu, p. 117[a] קנקל; Yalk. Jer. 264, a. Yalk. Is. 341 קנקן.—Kel. XXII, 10 . . . קנקילין שיש בה כסות f. (Bab. ed. כוסות ... קנקילן, corr. acc.) a fumigating vessel with a receptacle for garments.—2) *latticed gate* or *bar.* Y. Sabb. V, beg. 7[b] קִינְקִילוֹן גורר a latticed gate which drags along on the ground when opened; Y. Erub. X, 26[b] bot. קִנְקִילוֹן גודר; Tosef. ib. XI (VIII), 13 קַנְקַלִּין הגוררין Var. (ed. Zuck. קנקנין); Erub. 101[a] הנגרר קנקן.—Esp. *pl.* קַנְקַלִּים, קַנְקִילִּי׳, קִינְבִּ׳ *screens, bars of the court of justice, of idolatrous temples,* &c. Gen. R. s. 78 (ref. to Gen. XXXIII, 3) הוי משבעה קני׳ וכ׳ consider thyself as if placed behind seven bars and sitting as judge &c. Y'land. to Lev. XIX quot. in Ar. חמולך ... קנקלים וכ׳ how was the Moloch worship arranged? There was an idol behind seven enclosures &c. Y. Orl. I, end, 61[c] הכניסה לפנים מן הקנקי׳ when he brought it (the egg) behind the enclosures of the idolatrous temple; Y. Ab. Zar. III, 43[a] כל שהכניסו ... חק׳ אסרו הקנקל׳. Ib. 42[d] bot. whatever one brings within the enclosures one makes forbidden (as an object dedicated to idolatry). Ib. II, 41[b] ע״ז שאין לה ק׳ ... ידון לשם ק׳ if an idolatrous temple has no bars, the whole building is considered as bars (whatever is brought within the premises, is forbidden). Cant. R. to III, 4, v. צְנִינוּת. Lev. R. s. 19, end דרך ק׳ שלשלוה לו they let her down to him over the bars; a. e.—Y. Snh. X, 28[d] top, v. קָלַע III.

קַנְקַל ch. same, 1) *grating, network.* Targ. Y. I Ex. XXVII, 4; (Y. II קלקל; h. text מכבר). Ib. 5; a. e.—*Pl.* קַנְקְלֵי׳. Ib. XXXVIII, 30 (with sing. meaning).—2) *pl.* קַנְקְלִין, קַנְקְלָיָא, קִינְקְלִי׳ *lattice-work, bars, enclosures.* Lam. R. to I, 5 ק׳ ... יהבונירה לגויי they put him within the seven bars (showed him royal honors). Pesik. B'shall. p. 86[b] באילין קינקלייא the piles of water in the Red Sea between which the Israelites passed were like those latticed bars; Yalk. Sam. 152 קנקילא; a. e.—Y. Shebi. II, 34[a] (expl. תִּרְמַל) עבדון קנקולין (corr. acc.) when the bean plants begin to form gratings (the stalks being closely interwoven; cmp. קְלִיעָה a. עָבוֹת).

קנקלטון, read:

קַנְקָלָטִין m. pl. (sub. מִלִּין; cancellatus) *grating* or *network* (in weaving, moulding &c.). Y. Sabb. VII, 10[c].

קַנְקַן I m. (קָנַן) 1) *a cylindrical vessel let into the ground of the cellar* (v. Sm. Ant. s. v. Dolium), in gen. *wine-* or *oil-vessel.* Ab. IV, 20 אל תסתכל בק׳ וכ׳ look not at the vessel but at what it contains; יש ק׳ חדש וכ׳ many a new vessel is full of old wine (many a young man is a fine scholar) &c. Koh. R. to VII, 28 מקנקנו וכ׳ ... ק׳, v. infra. Gen. R. s. 85 נטלו ק׳ אחד וכ׳ they took one cask in the cellar &c.; החזירו את הק׳ למקומה (read: למקומו) put the cask back into its place. Y. Succ. I, 52[b] bot. ... כמשלח וקַנְקַנָּה like one sending to his neighbor a cask of wine and the storage vessel with it (making a present of both); Gen. R. s. 13; Yalk. Ps. 882. Y. Bets. IV, beg. 62[b] מבריאה על גב קנקנה he brings the load of wine in its original vessel (not bottle-wise); a. fr.—*Pl.* קַנְקַנִּים, קַנְקַנִּין. Gen. R. s. 32 היוצר ... בודק ק׳ מרועעים וכ׳ the potter does not try (knock at) the defective vessels . . ., but he tries the sound (so God tries not the bad but the good men). Keth. XIII, 4 והודה בק׳ but admits that he owes the (empty) vessels, v. כַּד II. Ib. 108[b] יש בלשון הזה לשון ק׳ the expression 'vessels of oil' includes vessels, i. e. one who claims vessels of oil claims not only a certain quantity of oil, but also the vessels. Koh. R. to VII, 28 צפה הקב״ה בכל הק׳ ולא מצא וכ׳ the Lord looked at all vessels (fit to receive the Law), and found none better pitched than that of Moses &c.; a. fr.—2) (cmp. קֶנֶת, a. קָנָא) *coulter.* B. Mets. VI, 4 (80[a]).—[Erub. 101[a] הנגרר ק׳ a plough used as a bar, Rashi; v. next w.]

קַנְקַן II dial. for קַנְקַל, q. v.

קַנְקַנָּא m. ch. = קַנְקָן I, 1) *vessel.* B. Bath. 22ᵃ פוק תחי לית בקַנְקַנָּךְ go and smell at his vessel, i. e. examine his mental capacity; a. e.—2) *coulter, plough.* Y. Ber. II, 5ᵃ top שרי ... קַנְקַנָּךְ וכ׳ untie thy ox and untie thy plough, for the Temple has been destroyed; קטור ... קנקניך וכ׳ tie thy ox and tie thy plough, for king Messiah was born; Lam. R. to I, 16 Ar. (ed. פדנך).

קַנְקַנְתּוֹס, קַנְקַנְתּוּם, v. קַלְקַנְתּוֹס.

קַנְקַשְׁרִיָּא, v. קַן ch.

קְנָת (b. h.) pr. n. pl. *Kenath,* on the east of the Jordan (v. Hildesh. Beitr., p. 49 sq.). Y. Shebi. VI, 36ᶜ (not קנח); Tosef. ib. IV, 11 (v. ed. Zuck. note); Sifré Deut. 51; Yalk. ib. 874 יינקת (corr. acc., or קוּנְתִּירָה).

קָנָה f. (v. קָנַן; cmp. קַנְקַן I) [*that which is inserted,*] *handle, helve.* Macc. II, 1 מקַנְתּוֹ Ar. (or מקַנָּתוֹ fr. קַנָּה; ed. מִקָּתוֹ, v. קַתָּה).—*Pl.* קַנָּתוֹת. Y'lamd. to Lev. XIX quot. in Ar. ק׳ של רמחים וכ׳ handles of spears and knives.—[Kel. XV, 1 R. S. Vers., v. קִרְסְטָה]

קַנָּתָה, קַנְתָּא ch. same. Y. Naz. I, 51ᵇ ק׳ ... אורהיה דכולבא וכ׳ man is in the habit of saying, 'the handle of an axe'; does any one say, 'the axe of the handle'?, i. e. in making a vow one begins with the word שבועה, but does not place it at the end; Y. Ned. II, 36ᵈ top.—V. קַנָּא.

קַנְתּוֹר, v. קַנְטַר.

קִנְתּוּר, v. קִינְטוּר.

קַנְתִּיר, קַנְתִּירַר, (קנתור), v. קִנְטִירָר.

קַנְתֵּל m. (κανθήλια, pl.) *the pannier on the side of the pack-saddle, large basket.* Par. XII, 9 חסלים שבק׳ the baskets in the pannier.

קַנְתָּנִית, v. קַנְאָנִית.

קַנְתַּר, קַנְתֵּר, v. קִנְטַר, קִנְטֵר.

קַנְתְּרוֹס, v. קַתְרוֹס III.

קַנְתִּרִין, v. קִינְטוּר.

קַנְתָּרָן, v. קִנְטָרָן.

קָסָא, v. קִיסָא.

קָסָאוֹת, v. קִסְוָה.

קָסְבָּא, v. קִשְׁבָּא.

קַסְגַּלְגָּס pr. n. m. *Kasgalgas,* a contraction of *Caius Caligula,* the Roman emperor. Tosef. Sot. XIII, 6 ed. Zuck. (Var. גס קלגוס, גסקלנוס), v. גַּיְיוּס.

קַסְדָּה, קַסְדָּא f. (cassis, -idis) *casque, helmet.* Sabb. VI, 2 (expl. ib. 62ᵃ סַנְוֵרְתָּא). Kel. XI, 8 (Ar. ed. Koh. קַסְרָא). Tosef. ib. B. Mets. III, 1. Ex. R. s. 15 כדי ללבוש ק׳ ושריון וכ׳ strong enough to wear helmet, mail and (carry) arms.—*Pl.* קַסְדִּין. Y'lamd. to Gen. III, 22, quot. in Ar. (ref. to כרבלתהון) אלו הק׳ that means the helmets.

קַסְדוֹר, v. קוּסְדוֹר.

קַסָּוָא, v. קַסְוָא.

קַסְוָא, קַסְוָה f. (b. h. pl. קְסָוֹת; cmp. כָּסָה I) *marked measure,* esp. *vessel for libation.* Snh. IX, 6 חגונב את הק׳ (Y. ed. הקסווא) if one steals the *ḳisvah,* expl. ib. 81ᵇ מאי ק׳ כלי שרת (Ms. M. קיסווא) *ḳ.* means service vessels (ref. to Num. IV, 7); Y. ib. IX, end, 27ᵇ, v. קִיסְטָא II. Bab. ib. 82ᵇ. Tosef. Zeb. I, 12 היין שניסכו בקיסוא וכ׳ ed. Zuck. (Var. בקסווה) if wine for libation was poured into the *ḳ.* and thence into a *hin* measure.—*Pl.* קַסָּוָוֹת, קַסָּוָאוֹת. Succ. 48ᵇ שני קס׳ וכ׳ (sub. מיני) ed. Pes. a. oth. (Ms. M. 1 קְשָׁוָא; Ms. M. 2 קָסָאוֹת; ed. קשוו׳) two sets of bowls were there, one for water, and one for wine libations.

קַסְוָא, קַשׁ׳ ch. same.—*Pl.* קַסְוָתָא, קַסָּוָן, קַשׁ׳. Targ. O. Ex. XXV, 29 (Y. קַשׁ׳). Ib. XXXVII, 16. Targ. O. Num. IV, 7 קַסְוַת constr. ed. Berl. (oth. ed. a. Yer. קַסְוּוֹת). Targ. I Chr. XXVIII, 17.

קַסָּוֵי* m. pl. (preced.) a certain *measure.* Ber. 44ᵇ Men. Hammaor ch. III, Ner 6, K'lal 1, Helek. 1, s. 3 (ed. קַרְיֵסֵי).

קָסוֹמָא m. (קסם) *charmer, diviner.*—*Pl.* קָסוֹמַיָּא. Targ. Y. Gen. XXII, 21 (not קָסוּ׳). Targ. Y. I Deut. XVIII, 10 (Y. II לאקסומי, read: לָא קָסוֹמֵי). Targ. Y. ib. 14 קיסומי (corr. acc.).—V. קַסָּמָא.

קִסּוֹמָא, v. קִיסּוּמָא.

קסוסטבן, read: קְסוֹסְטִין, or קְסוֹסְטָרִין m. pl. (*pl.* of ξεστός or of sextarius, transposed) *sextarii* (one sextarius = 1/16 of a modius). Y. B. Mets. V, 10ᶜ bot. כגון ק׳ ... מתרתין ק׳ אילין as those who advance the money with which to buy to those who sail to (do business at) the races, at a share in the profits of two or three sextarii for each modius; v. קְלִיט.

קסוסנון (a corrupt. for קְסוּנְטוֹן, transpos. of סקונטון) *Saguntum* in Spain. Y. Keth. II, 26ᶜ bot. אפי׳ עידרה בק׳ תמתין even if her witnesses are as far away as Saguntum, she must wait (cmp. B. Bath. III, 2, quot. s. v. אַסְפַּמְיָא).

קַסְטָא, קִסְטָא, v. sub קִיסְ׳.

קסטוריא, v. קוּסְטוֹדְיָא.

קסטיא, Tanh. Shof'tim 14, read: קַסְרְטָא.

קסטירון, v. קַסְרְטוֹן.

קסטינר, v. קוּסְטִינָר.

קסטירא, v. קַסְרְטָא.

קסטל, Lev. R. s. 19 מלכים ק' Ar., read with ed. טרסקל נקוב.

קַסְטְלִין m. (castellum, καστέλλιν S.) 1) *fort, castle.* Y. Ab. Zar. III, 42c נפל ק' דטבריא (ed. Krot. קסרטולין, corr. acc.) the castle of Tiberias fell in (burying the idol placed therein).—2) *reservoir.* Tosef. Mikv. IV, 6 ק' חמחליק מים וכ' a reservoir which distributes water (in pipes) in the cities.

קַסְטָרָה, קַסְטָרָא f. (castra, pl.) 1) *fortification, military camp.* B. Kam. 98a הרי לו מעות בק' או וכ' if one has money deposited in the (Roman) camp or in the (forts of the) king's Mountain. Num. R. s. 12 (expl. מצודתי, Ps. XCI, 2) ק' דידי my fortification; Midr. Till. to Ps. l. c. (not קסטרי). Lam. R. to III, 7 זה ק' של פרסיין (read: רומיים) this alludes to the camp of the Romans; Yalk. ib. 1037 קנטרה (corr. acc.). Deut. R. s. 1 (expl. נצירבים, II Sam. VIII, 6) ק' (not קסטרס); a. e.—*Pl.* קַסְטָרָאוֹת, קַסְטָרָיוֹת. Tosef. Ohol. XVIII, 12 חק' והלגיונות the dwellings in forts and in the (camps of the) legions. Lev. R. s. 1 ... חיו אהלויות וק' they would have surrounded it (the Tabernacle) with tents and forts (to protect it); Cant. R. to II, 3; Num. R. s. 1; a. e.—V. גַּסְטָרָא.—2) pr. n. pl. *Castra,* near Haifa (Castellum peregrinum). Cant. R. to II, 2; Lam. R. to I, 17 as hostile as ק' לחיפה Castra to Haifa.—V. קַצְרָא III.

קַסְטָרוֹן, v. קַסְטְרוֹן.

קסטרס, v. קַסְטָרָא.

קַסְיָה, קסיא, v. קַסְיָיה.

קסיומא, Midr. Till. to Ps. LXXV ed. pr., read: קִיּוּמָא.

קסיט, v. קִיסָט.

קסיטולין, v. קַסְטְלִין.

קַסִּיטֶרָא m. (κασσίτερος, cassiterum) *tin.* Targ. Y. I, II Num. XXXI, 22 קסטירא, קיסטרא (corr. acc.; h. text בדיל).—Tanḥ. Shof'ṭim 14 כלי זין קסטרא (corr. acc.) tin-plated armor (v. Sm. Ant. s. v. Stamnum).

קַסְטִי, קַסִּיטֶרוֹן m. same. Y. Snh. VII, 24b bot. (expl. קַסִּיטֶרוֹן) אבר וקסטיטריון מעורבין (בעץ) lead and tin mixed. Tosef. Kel. B. Kam. VII, 7 אין מקיפין בק' וכ' you must not make a rim of tin, because &c., v. פָּחַיל. Ib. III, 4 ועשאה בבעץ ובקנטרין (corr. acc.) and mended it with tin or cassiterum (v. בַּעַץ); ib. B. Mets. I, 8. Tosef. B. Bath. V, 9 של בעץ ושל אבר ושל קסטירון ed. Zuck. (oth. ed. קיספורון, corr. acc.) weights of tin, or of lead, or of cassiterum; B. Bath. 89b גיסטרין, v. גַּסִּיטֶרוֹן.

קַסְיָה f. (קסי = כָּסָה II) [*cover, protection,*] 1) a sort of *glove* for laborers. Kel. XVI, 6 (ed. Dehr. קַסְיָה).—2) ק' של שלחנות *table cloth,* a sheet spread over the set table to protect it from flies &c. Makhsh. V, 8 קסיה ed. Dehr. (ed. קסיא); [Ar.: *vessels,* cmp. קַסְוָה, — which, however, does not suit the context].

קַסִילוֹפַנוֹס, read: קַסְילוֹפָנוֹס m. (comp. of ξύλον a. φάνος, a compound not otherwise recorded) *a torch made of wooden staves,* esp. *of vines.* Pesik. Ḳumi, p. 144b sq. לעשות ק' וכ' ... עתידה (ed. קסילפנוס, Ms. O. כסיל פנים, corr. acc.) in the future Jerusalem shall be a torch for the nations, and they shall walk by its light (ref. to Is. LX, 3); Yalk. Is. 359 only פָּנָס; Midr. Till. to Ps. XXXVI, 10 (missing in ed. Bub.) מטרפולין (corr. acc.). Koh. R. to I, 9 פעם אחת ... ק' אחד משלכם (ed. קסלפנוס, ניס ...) once the (Roman) government sent word to our teachers, 'send us one of your torches.'—*Pl.* קַסִילוֹפָנְסִין. Ib. [read:] אמרו כמה ק' יש להם והם מבקשין ממנו קסילופנוס אחד כמדומין וכ' (strike out כמה מקות פנסין יש להם, as a corrupt Var. Lect., and כמה אבנים טובים ומרגליות יש להם as an erroneous gloss) they said, they have ever so many torches, and they ask us for one torch? It seems to us, they mean one enlightening the countenances of men with his learning.

קַסְלְפִינוֹס, קַסְלְפִינוֹס, קַסְלְפוֹנוֹס, v. preced.

קָסַם (b. h.) 1) *to cut, carve.* Snh. IX, 6 המקלל בקוסֵם (Y. ed. בקסָם) he that curses (his neighbor) invoking God as 'a carver' (instead of *creator ex nihilo*); expl. ib. 81b יכה קוסֵם את קוסְמוֹ (Ms. M. את קוסו, emended קוסמו, Ar. קַסְמוֹ, קִרְסְמוֹ) may the carver strike his carving; anoth. explan. יכהו קוסם לו ולקונו ולמקנו may the carver strike him (euphem. for *thee*), himself (thyself) &c., v. קָנָה; Y. ib. IX, end, 27b, v. קַרְנָא.—2) *to decide* (cmp. גָּזַר). Ḥag. 14a (ref. to Is. III, 2) קוסם זה מלך *ḳosem* means king (with ref. to Prov. XVI, 10); Yalk. Is. 261.—3) (v. קֶסֶם) *to divine.* Sifré Deut. 171 אירהו קוסם זה האוחז וכ' who is a *ḳosem?* He that seizes his staff (and measuring it fist-wise says), shall I or shall I not go? (ref. to Hos. IV, 12); Yalk. Deut. 918. Snh. 106a (ref. to Josh. XIII, 22) קוסם נביא הוא a charmer? is he not a prophet? בתחלה נביא ולבסוף קוסם at first a prophet, and in the end a charmer. Num. R. s. 20 (ref. to Num. XXII, 7) קסמים שהיו קוסְמִין ... הוליכו בהן they carried with them all kinds of divining implements with which people divine. Koh. R. to XII, 7 לְקָסוֹם קסמים, v. קֶסֶם; a. e.

*Pi.* קִסֵּם *to divine.* Midr. Till. to Ps. LXXIX, beg. עמד לו מְקַסֵּם וכ' he stood up and divined to find out whether or not to go up.

*Nithpa.* נִתְקַסֵּם, v. קִרְסֵם.

קֶסֶם I ch. same, 1) *to cut, chip.* Y. Shebi. II, 34a וקַסָּמָהּ בידיה וכ' he chipped it (their argument) with his hand, i. e. made a motion with his hand to indicate his dissent (and said) &c.—2) *to divine.* Targ. Ez. XXI, 26. Targ. Deut. XVIII, 10 קָסִים ed. Berl. (oth. ed. קָסֵם, incorr. קוֹסֵם); a. e.—Gitt. 68b קסים אתיך ... חזי saw a diviner who was divining, and laughed (at him). Ib. ... לְקָסוֹם תותיה let him divine what is under him.

קֶסֶם m. (b. h.; preced.) 1) *chip, carving,* v. קָסַם.—*Pl.* קְסָמִים, קְסָמִין, v. קִרְסֵם.—2) *decision,* esp. *decision by lot or sign, divination, augury; means or tools of divination.*—*Pl.* as ab. Lam. R. introd. (R. Josh. 2) תתחיל

קוסם ק׳ he began to make divinations (by throwing arrows &c.); Koh. R. to XII, 7 לקסום ק׳. Num. R. s. 20, v. קָסַם. Ib. שידעו בק׳ שלקם וכ׳ they knew that there was no profit in their divining signs; a. fr.

**קֶסֶם II, קְסָמָא, קְ׳, קֹ׳, קָ׳** ch. same, 1) *decision.* Targ. Prov. XVI, 10.—2) *divination, divining tools.* Targ. Ez. XXI, 26 (ed. Wil. קָסֶם); 27; a. e.—*Pl.* קְסָמִין, קְסָמַיָּא, קְ׳, קֹ׳, קָ׳. Targ. Deut. XVIII, 10 (Y. II קְסָ׳). Targ. Y. Gen. XXX, 27. Targ. Y. I Deut. XVIII, 14 (Y. II, v. קְסָמָא); a. fr.—Y. Maasr. III, end, 51ᵃ, v. קְנָטֵר.

**קְסָם, קְסֶם, קֶסֶם** *chip*, v. קִיסָם, קִיסֶם.

**קֶסֶם III** pr. n. pl., v. קִיסַם.

**קָסָם** m. (קָסַם) *carver.* Snh. IX, 6 Y. ed., v. קָסַם. Cant. R. to V, 14 כל מי שנעשה ק׳ וכ׳ he that makes himself a carver (skilful worker) in the words of the Law shall finally become a king (leader) through them (with ref. to Prov. XVI, 10). [Ib. שנעשה בהם ק׳ some ed., read: סַפָּר; v. Matt. K. a. l.]

**קָסָם, קְסָמָא, קָסָ׳, קוֹ׳** m. (קָסַם I) *diviner, charmer.* Targ. Josh. XIII, 22 (not קָ׳).—Gitt. 68ᵇ, v. קָסַם I.—*Pl.* קְסָמַיָּא, קָסָ׳, קָסָ׳, קוֹסָ׳. Targ. O. Deut. XVIII, 14 (Y. II קָסָמֵי, corr. acc.).—Targ. Zech. X, 2. Targ. I Sam. VI, 2; a. fr.

**קְסָמָא,** v. קָסַם II.

**קְסָמִית,** v. קִיסָמִית.

**קְסַנְטוּר,** v. קְוִיסְטוֹר.

**קָסַס** (b. h. *Polel*) 1) *to cut,* v. קְסָסָה.—[Y. Ber. VI, 10ᵇ top הקוסס את החטים Ar., ed. הכוסס, v. כָּסַס.]—2) (of wine) *to bite, have a pungent taste, be sourish.* Y. Pes. II, end, 29ᶜ היה לו יין קוסס וכ׳ had a sourish wine, and he put barley into it that it might become sour (vinegar). Tosef. B. Bath. VI, 6 if one sells a cellar full of wine, מקבל . . . קוסָסוֹת למאה he (the purchaser) must accept ten casks of pungent wine for every hundred. Maas. Sh. IV, 2 היין שקסס Ms. M. (Y. ed. שקריס; ed. שקרם, Var. שהקסיס) wine that has turned sourish; a. fr.

*Pi.* קִיסֵּס; *Hif.* הֶחְקִיס, v. supra.

**קְסָסָה** f., *pl.* קְסָסוֹת (preced.) *lumps, balls* (cmp. קְזוּזוֹת). Naz. 65ᵃ נוטל את החקיסמין ואת הק׳ he takes up the chips (of the coffin) and the lumps of earth (formed by congealed blood and secretions from the decaying body) &c.

***קַסְקָסָאָה** m. *Kask'saah,* surname of one R. Isaac. Ber. 51ᵃ (Ms. M. סַקָּאָה *sack-maker* (?); Beth N. קטוספאה, *of Ctesiphon*; oth. Var. קרקוסאה *of Circesium*; v. Rabb. D. S. a. l. note).

**קַסְקְסִין,** v. קַשְׁקֶשֶׁת.

**קֶסֶר,** v. קִיסַר.

**קְסַרְטֵל,** v. קְרַסְטֵלִין.

**קְסָרִין, קְסָרְיָא, קְסָרִיוֹן, קְסָרִי,** v. sub קִיסָר.

**קְסָרִין,** Koh. R. to VII, 11 ראש ק׳, a gloss expl. ממונה על האוצרות, prob. meant for קַסְטְרִין; perh. for סִיקָרִין.

**קְסַרְקִיטוֹן** m. (exercitus, ἐξέρκετον, S.) *army.* Lam. R. introd. (R. Nahm.) (ref. to Is. XXIX, 1) קריה . . . דוד לק׳ שלו the city which David built for his army; Yalk. Is. 302 קירקיסון (corr. acc.). Cant. R. to VIII, 13 נטל קצרקטין שלו וכ׳ (read: קְצַרְקְטוֹן) he took his entire army and his servants (cabinet) &c.

**קְסָתָא,** v. קִיסְטָא.

**קסתות,** Kel. XV, 1 R. S., v. קִיסְטָה.

**קְעִילָה** f., Erub. 63ᵇ, v. קְלָעָא I.—*Pl.* קְעִילִין, Snh. 106ᵃ Ar.; Yalk. Num. 771, v. קָלַע III.

**קְעִילִית** f. (denom. of קעילה) *of Keilah,* a town in the lowland district of Judæa. Yoma 76ᵃ, a. e. דבירלה ק׳, v. דְּבִירָה. Y. Bicc. III, beg. 65ᶜ נאמר אם חיחה ק׳ וכ׳ . . . בקש if one wants to bring (as first fruits) pressed figs, shall we say, if they are from Keilah, he may, if from Bozrah, he dare not?

**קְעֶקַע** I (onomatop.) *to cackle; to call hens by imitating their cackling.* Kidd. 31ᵃ (sarcastically) חטל . . . ומקעקע לתן וכ׳ put water in a bowl and call them as you do hens.

**קְעֶקַע** II (transpos. of עקפק, v. עוּק; cmp. גְּעֶגַּע) 1) *to engrave* (cmp. חָקַק); *to etch in.* Macc. III, 6 כתב ולא ק׳ . . . ויקעקע ק׳ if he writes (on his skin) but makes no impression, or makes an impression but does not write, he is not guilty (of trespassing the law, Lev. XIX, 28) until he writes and stamps with ink &c.; Sifra K'doshim, Par. 3, ch. VI; a. e.—2) *to stamp out, exterminate.* Y. Ab. Zar. IV, 44ᵃ top, a. e., v. בִּירָה. Tosef. B. Kam. X, 5; Y. Gitt. V, 47ᵃ bot. ויקעקע כל הבירה וכ׳ he must (if necessary) take down the entire group of buildings in order to restore it (the stolen beam). Ex. R. s. 35 החריבה אותו אלא שלא קעקעה אותו וכ׳ she (Babylon) laid the Temple in ruins, but she did not stamp it out, whereas of Edom it is written (Ps. CXXXVII, 7), 'raze it, raze it &c.'

*Hithpa.* הִתְקַעְקַע, *Nithpa.* נִתְקַעְקַע *to be stamped out,* v. בִּירָה. Esth. R. to I, 7 מי גרם . . . שהתקעקע ביצחו וכ׳ what was the cause that Belshazzar's dynasty was entirely exterminated? Ruth R. to IV, 14 מברכותיהן . . . לא נתקעקעה ביצחו וכ׳ owing to the blessings of the women, the seed of David was not entirely exterminated in the days of Athaliah. Pesik. R. s. 12 ואימתי שמשו שוקעת וביצחו מתקעקעת וכ׳ and when shall his (Amalek's) sun go down and his egg be stamped out and his seed uprooted?

**קַעֲקַע** m. (b. h.; preced.) *impression;* כתובת ק׳ *etched inscription.* Macc. III, 6; Lev. R. s. 19, a. e., v. כְּתוֹבֶת.

**קַעֲקָא** m. *neck,* v. קוֹשָׁא.

**קְעָרָה** f. (b. h.; קער *to be sunk,* cmp. קְעֶקַע II) *dish, charger.* Y. Ab. Zar. III, 42ᶜ bot. ואת הים כק׳ . . . אלכסנדרוס

when Alexander the Macedonian attempted to ascend to heaven, he rose higher and higher, until he saw the earth beneath him like a ball and the sea like a dish; וציורינהו ק׳ בידיה and why is he not represented with a dish in his hand?; Num. R. s. 13. Ib. ודומה לק׳ ... הקריב ק׳ he offered a charger which is typical of the sea that surrounds the whole world and resembles a dish. Ker. 7b, v. גְּדַח. B. Bath. 16a בקש איוב להפוך ק׳ על פיה Job attempted to turn the dish upside down, i. e. to challenge Providence; a. fr.—*Pl.* קְעָרוֹת. Men. 97a, v. דָּפוּס; a. e.

**קְפָא, קָפָא,** v. קפי׳.

**קַפָּא** I m. (κάππα) the letter *kappa* (k′) as numeral, *twenty*. Lam. R. to I, 1 רבתי (חד בר נש), v. הוֹקְיָא; Y. Maas. Sh. IV, 55b bot. [read:] מני עשרין ... ק׳ דוקריא count twenty beams in thy house (counting upwards and downwards until you arrive at twenty), and thou shalt find thy father's savings, *kappa dokia* (twenty beams; oneirocritical play on Cappadocia; v. Gen. R. s. 68).

**קַפָּא** II m. (קפה) 1) *trunk, vine,* v. קוֹפָא II.—*2) (v. קוֹפָא II, 1) *pole, beam.* Ber. 56b, v. דִּיקְלָא. Ib. זיל חזי ק׳ דריש עשרה וכ׳ go and examine the beam which heads the number ten, and you shall find (in number eleven) &c.; v., however, preced.

**קַפָּא** III (or קָפָא) name of *a worm* in herbs which causes disease of the bowels; (oth. opin.) *a poisonous substance in vegetables.* Pes. 115b משום ק׳ ... צריך לשקועיה you must dip the bitter herb into the *ḥăroseth* to counteract the effect of the *ḳappa.* Ib. וק׳ מריחא מיית ... לא it is not necessary to dip it, for the ḳ. dies from the smell (of the *ḥăroseth).* Ib. 116a, v. חַמָּא.—Tosef. Ter. VII, 11 Ar., v. קַפָּה.

**קפאטיות,** v. קוּבְּטָאוֹת.

**קָפַד** (b. h.) *to contract, convolve,* v. קוּפַּד.

*Hif.* הִקְפִּיד (cmp. קָצַף) 1) *to be angry, lose temper.* Taan. 20b מימי לא הִקְפַּדְתִּי וכ׳ never did I lose my temper in my house; Y. ib. III, end, 67a. Y. Ber. IV, 7d (prayer on entering the schoolhouse) וכ׳ ... יַקְפִּידוּ שלא אַקְפִּיד that I may not get excited over my colleagues, and my colleagues may not get excited over me. Sabb. 31a והלל לא יַקְפִּיד and Hillel (I) shall not get impatient. Ab. d'R. N. ch. I מַקְפִּיד על דבריו, v. נָתַן. Ex. R. s. 6 ואף הוא מקפיד (not מקפידו) and he (Moses) also lost his temper. Ib. ואתה מקפיד על דברי and thou losest thy temper in spite of my word (that declared thee the most patient of men)?; a. fr.—2) *to provoke, insult.* Y. Keth. IV, 28d bot. וכ׳ את ה׳ he insulted an elder and struck him.—3) *to be strict, particular; to care for, mind.* Mikv. IX, 3; 7 כל המקפיד עליו הוצץ whatever one minds (on one's body) causes a partition for immersion, v. חָצַץ I. B. Mets. 75a בני חבורה המקפידין וכ׳ members of a party that are particular with one another (in lending and borrowing); Sabb. 149a. Ḥull. 107b שני אחין ומקפידין וכ׳ two brothers (taking separate meals at the same table) who are particular with each other. Gen. R. s. 65 לא חירתה מקפדת וכ׳ did not mind the pollution through idolatry; a. v. fr.

**קָפַד** ch. same, *to be angry, sensitive; to be particular, care for, mind.* Snh. 113b, v. קַפְדָן. Ḥull. 107a קפדיתו אמנא are you particular about the condition of the vessel (used for ablution)? Ib. קפדינן אמנא ואחזורא we are particular about the vessel and about the color (of the water), אשיערא לא קפדינן we are not so about the quantity. Sabb. 147a והוא דקפיד עליירהו provided a person is particular about his garments' being shaken before he puts them on; אנן לא קפדינן we do not care about it. Pes. 110b כל דקפיד בהדיה וכ׳ he that minds (such practices) is strictly dealt with (suffers for disregarding them); he that does not care &c. Snh. 67b דקפיד אמנא שד a magician that is particular about the vessel he uses is a conjurer of demons; a. fr.

*Pa.* קַפֵּיד same. Y. Sabb. I, 4a top מְקַפְּדִין, v. קוֹרְיָיאָה.

*Ithpe.* אִיתְקַפַּד, אִתְקַפַּד 1) *to be contracted, shortened.* Targ. Is. XXXVIII, 12 (ed. Lag. אירתקפלו). Ib. L, 2. Targ. Mic. II, 7.—2) *to be angry, excited.* Y. Ber. II, 5b top ... שמע וא׳ עילוי Samuel heard of it and was angry with him. Kidd. 33a; a. fr.

*Af.* אַקְפַּד *to provoke, insult.* Y. B. Kam. VIII, end, 6c חד בר נש א׳ לר׳ וכ׳ (not איק׳) a man insulted R. Ḥ.

**קְפָדָא*** m. (preced.) *anger, indignation.* Targ. Y. I Num. XXV, 8 בק׳; [prob. a corrupt. for בקבָּחָה, corresp. to h. text אל קבתה; Pesh. בכרסה].

**קוֹפְדָן, קַפְדָן** m. (preced. wds.) *hot-tempered, impetuous,* opp. עַנְוְתָן. Ab. II, 5 לא הק׳ מלמד (Ar. חקו׳) an impatient man cannot be a teacher. Sabb. 30b bot., v. עַנְוְתָן; Ab. d'R. N. ch. XV. Snh. 113a sq. (in Chal. dict.) אבא אלידהו ק׳ הוה father Elijah (the prophet) was hot-tempered (dealing with Ahab too severely); א״ל ק׳ קרית לי ... דקא קפיד מר said he (Elijah) to him, thou didst call me hot-tempered! Said he, this very case before us proves it, for thou art resentful; a. e.

**קַפְדָנוּת** f. (preced.) *impatience, anger, irritability,* opp. עַנְוְתָנוּת, v. קַפְדָנוּתָן. Gen. R. s. 74, a. e. עַנְוְתָנוּת. Sabb. 31a קַפְדָנוּתוֹ של שמאי וכ׳ Shammai's impatience came near driving us out of the world (of salvation); Ab. d'R. N. II (ed. Schechter) ch. XXIX קַפְדָנוּתְךָ שמאי וכ׳ thy impatience, O Shammai, &c.; a. e.

**קָפָה,** v. קפי׳.

**קֻפֵּה,** v. קֻרְפֵּא.

**קַפָּה** f. name of *a worm* in herbs. Tosef. Ter. VII, 11 (Ar. קפא), v. קַפָּא III.

**קִפּוֹד,** v. קִרְפּוֹד.

**קַפּוּדָקָאָה,** v. קַפּוּדָקָא.

**קַפּוּטְ׳, קַפּוּדָקִיָא, קַפּוּדָקָא** pr. n. *Cappadocia,* a district of Asia Minor. Targ. O. Deut. II, 23 קַפּוּטְקִ׳; Y.

ed. Vien. קְנָאָה...; h. text כפתר). Targ. Am. IX, 7.—Lam. R. to I, 1 רבתי (חד בר נש); Y. Maas. Sh. IV, 55$^{b}$ bot.; Ber. 56$^{b}$, v. קַפָּא I, II. Y. Yeb. II, end, 4$^{b}$, v. קִרְסִירִין; Tosef. ib. IV, 5 קפוט׳. Keth. XIII, 11 קפוט׳; Y. ed. קפור׳. Sabb. 26$^{a}$; Tosef. ib. II, 3, v. נַפָּט; a. e.

**קַפּוֹט׳, קַפּוּדָקָאָה, קַפּוּדָקָיָא** m. (preced.) *Cappadocian.* Y. Peah I, 16$^{c}$ top ר׳ יודן ק׳ Koh. R. to VII, 23 ר׳ שמואל ק׳; Pesik. R. s. 14; a. e.—*Pl.* קַפּוּדָקָאֵי, קַפּוֹטֵי. Targ. Gen. X, 14 (h. text כפתרים). Targ. Ez. XXVII, 11 (h. text גמדים); a. e.—Y. Shebi. IX, 39$^{a}$ top ק׳ דציפורין the Cappadocian students at Sepphoris.

**קָפוֹז** m. (קָפַז) *jumper, runner.* Gen. R. s. 86 (expl. איש מצלית, Gen. XXXIX, 2) גבר ק׳ a running (quick) man (with ref. to וצלחו, II Sam. XIX, 18); Yalk. ib. 145 קָפִיז.

**קפוטורין**, v. פִּרְטוּרֵי.

**קַפּוֹטִיקִי** = קַפּוּדָקָיָא (?) Yalk. Gen. 148; v., however, פִּלַסְטִינִי.

**קַפּוֹטַקָיָא, קַפּוֹטַקָנָא, קַפּוֹטַקָאָה,** v. sub קַפּוּדָק׳.

**קַפּוֹל, קַפּוֹלָא, קַפּוֹר,** v. sub קרפ׳.

**קַפּוֹלָאָה** m. (קָפַל II) *grave-robber.*—*Pl.* קַפּוֹלָאֵי. Sabb. 152$^{b}$; Yalk. Ez. 376; Yalk. Gen. 33, v. קָפַל II.

**קפונדרא**, v. קַפַּנְדַּרְיָא.

**קַפּוֹסַיי, קַפּוֹסַאי**, v. קַבּוֹסַאי.

**קַפּוֹפָא, קַפּוֹפָא, קַפּוֹף,** v. sub קרפ׳.

**קַפּוֹף** m. (=קוּפָּה) *basket*; ק׳ ומחוק the peddlar's basket with the strike which he carries with him. Tosef. Ḥull. VIII, 4 [read:] נותנן בק׳ ובמ׳ ומפשילן וכ׳ he may put them (the fowl and the cheese) into the basket and throw them over his shoulder.

**קַפּוֹץ**, v. קִרְפּוּץ.

**קַפּוֹצַאי**, v. קַבּוֹסַאי.

**קָפַז, קָפֵז** (cmp. קָפַץ) *to leap, dance.* Gen. R. s. 68 קוֹפְזִים בו Ar. (ed. קָפְזִים), v. אָפַז. Ib. s. 87 Ar. (ed. קפץ).

**קָפַז** ch. same. Targ. Cant. II, 8 Ar. (ed. טָפַז, q. v.).—Gen. R. s. 86, end כל דְּקָפֵיז לה נסיב וכ׳ whoever jumps up on her (the bear), shall get all the ornaments upon her. Ib. [read:] מסתכלין אתון ... בניביה של אותה דובה ואתון קָפוֹז קָפְזִין אתמהא (strike out אמר ר׳ ברכיה) you look at what is on her, but I look at the tusks of that bear; and will you jump?; Yalk. ib. 145 ואיתקפו, read: וְאַתְּ קפוז and jump thou.

**קָפַח** 1) (cmp. גבח, כופח) *to arch, bend.*—Denom. קִרְפֵּחַ.—2) *to slap* (with the palm of the hand); *to strike.* Yalk. Gen. 79 קָפְחָתְהוּ, v. טָפַח I. Y. Yeb. XV, 14$^{d}$ אין החמה קופחת על וכ׳ the sun strikes the head of man only in the harvesting season. Cant. R. to I, 6 קָפְחָתְהוּ החמה על וכ׳ the sun struck his head, and his face became bronzed. Ib. VI, 10.—Gen. R. s. 67 (ref. to Gen. XXVII, 46) קופחת זו slapping this against that, and that against this' i. e. (cmp. נָקַשׁ) believing all of them equally bad.—[Y. Sabb. XX, end, 17$^{d}$ קפות, v. next w.—Hor. 11$^{b}$, v. infra.]

*Pi.* קִרְפֵּחַ 1) same. Gen. R. s. 23 (ref. to וזה, Gen. XI, 6) ק׳ על ראשו וכ׳ he put his hand upon Nimrod's head, saying, this man &c.; ib. s. 26.—2) *to bend, force, outrage, overwhelm.* Pes. 118$^{a}$ הקב״ה אינו מְקַפֵּחַ שכר וכ׳ the Lord does not outrage (by withholding) the reward of any creature, i. e. even the wicked are rewarded for what good they may do; Naz. 23$^{b}$ מקפח אפי׳ שכר וכ׳ ... אין God does not withhold the reward even for a decorous word. Y. Dem. I, 22$^{a}$ אירפשר ... והוא מְקַפְּחוֹ במים (מק׳ שכרו=) is it possible? he honored his Creator with water, and he should outrage him with water (allow his daughter to be drowned)?; Y. Shek. V, 48$^{d}$ bot. מקפתו (corr. acc.). Kidd. 52$^{b}$ לְקַפְּחֵנִי בהלכות וכ׳ they come to overwhelm me with citations of traditions (of which they will prove me to be ignorant); Naz. 49$^{b}$. Num. R. s. 9 (31) קִרְפְּתָה נזירות בראשה she forced the nazarite obligations upon her head (the vow was of her own doing); a. fr.—*Part. pass.* מְקוּפָּח; f. מְקוּפַּחַת *forced, perverted, distorted.* Y. Sot. III, 18$^{d}$ bot. נמצאת מידת הדין מק׳ justice would appear perverted; Num. R. l. c. Ohol. XVI, 1 שזו הלכה מק׳ ... אקפח may I bury my children (v. infra), if this is not a distorted (misrepresented) *hălakhah*; Tosef. ib. XV, 12.—3) *to overpower, take from one by force.* Y. Snh. VIII, 26$^{b}$ bot. ומקפח הבריות וכ׳ ... יושב he will sit at cross-roads and rob the people and kill &c.; (Bab. ib. 72$^{a}$ ומלסטם); Lev. R. s. 30 ומק׳ לעוברים ושבים. Yoma 83$^{b}$ קִפַּחְתָּ את הרועה thou hast forced the shepherd (to give thee his bread); אני קִפַּחְתִּי ... ואתה קפחת וכ׳ I laid the shepherd under contribution, but thou didst so to the whole town (when they all came to his rescue with refreshments). Pesik. R. s. 3 ראה כמה קר׳ לוט וכ׳ see to what extent Lot deprived Abraham of the divine communication!; a. fr.—4) *to cover, bury, survive.* Ohol. l. c.; Y. Sabb. XVI, 15$^{c}$ bot. אֶקְפַּח את בניי וכ׳ may I bury my children if &c. (an oath frequently used by R. Ṭarfon). B. Mets. 85$^{a}$ אותו צדיק שהיה מקפח את בניו that righteous man (Ṭarfon) who used to swear by the life of his children. Pes. 87$^{b}$ אין לך כל נביא ... שלא ק׳ וכ׳ there was not a single prophet that did not survive four kings &c.; a. fr.—Trnsf. *a) to ruin.* Sabb. 147$^{b}$ קִרְפְּחוּ וכ׳ ... חמרא the wine of P'rugitha and the baths of D. (luxurious life) ruined ten tribes of Israel. Kidd. IV, 14 (82$^{a}$); Tosef. ib. V, 15 קירפחתי את פרנסתי I have ruined my livelihood (forfeited the privilege of support without toil like dumb animals); Y. ib. IV, end, 66$^{d}$ (not קופחתי).—*b) to cover up, retain.* Ker. 5$^{a}$ bot. קלט את הריח וקִרְפְּחוֹ the oil resorbed the scent and retained it; Hor. 11$^{b}$ וקפחו ... קולט (ed. Ven. וקופירתו; corr. acc.); Yalk. Ex. 387 (not וקירפתן).—5) (denom. of קִפָּה) *to make high and arched shoulders, to cause* or *pretend to be humpbacked.* Sot. VIII, 6 כל המבקש ... לְקַפֵּחַ את שוקיו if anybody attempted to go back (desert the army), he (the officer) was empowered to beat him until he was humpbacked; Sifré Deut. 198; Yalk. ib. 923. Tosef. Peah IV, 14 המקפח את שוקיו (a beggar) who simulates a hump; Keth. 68$^{a}$; Y. Peah VIII, 21$^{b}$ top המנפח (read: חַמְכַּפֵּחַ).

**קָפַח** ch. same, *to force, overwhelm; to rob.* Targ. Hos.

he that skims and takes wine out in a trough; a. fr.—In gen. *to take from the top.* Ter. IV, 11 סאה ... וְקִפְּאָהּ if one S'ah of T'rumah fell on top of a pile, and he took it off. Ib. וְקִפְּיֵאנָּהּ Mish. ed. (Bab. ed. וַקְפִּיאֶנָּהּ *Hif.*; Y. ed. Krot. וייקפינה, read: וְקַפְּיֵנָּה; Ms. M. ויקיפנה, corr. acc.) let him take it off. Y. ib. 43[a] bot. קפה וחזר וקפה if he took from the top once and again; a. e.

*Hif.* הִקְפִּיא, הַקְפָּה 1) same, v. supra.—2) *to cause to float.* Ber. 40[a] הַמַּקְפֶּה אכילתו במים he that makes his food float in water (who drinks freely after meals). Sabb. 21[a] לַהַקְפּוֹת to keep the wick floating.—3) *to curdle, congeal; to cause coagulation; to become thick.* Ḥull. 120[a]; Men. 21[a] ה' את הדם if he made the blood thick (through boiling); ib. הִקְפָּהוּ באור Mss. (v. Rabb. D. S. a. l. note 30) if he made it thick by means of artificial heat; הקפהו בחמה by exposure to the sun. Lev. R. s. 14 (ref. to Job X, 10) הַקְפִּיאֻנִי אינו אומר וכ' it does not read, thou hast curdled me, but thou wilt &c.; Gen. R. s. 14 הַקְפָּאתַנִי (some ed. הַקְפַּתַנִי). Num. R. s. 9 (ref. to Ex. XV, 8) ה' שלישו של ים he made one-third of the sea thick (v. supra); a. e.

*Nif.* נִקְפָּא, נִקְפָּה *to be curdled, made thick.* Lev. R. l. c.; Yalk. Ex. 248, v. supra.—[Y. Ned. VII, end, 40[c] ניקפת, read: נִיכְּפֶת, v. כָּפָה.]

**קְפֵי, קְפָא** ch. same, *to float, be on top.* Targ. II Kings VI, 6 (h. text וירצה). Targ. Y. Ex. XV, 8.—Succ. 53[a] ק' תהומא וכ' the waters of the deep came on top and threatened to flood the world; Macc. 11[a]. Ḥull. 26[b] ק' ... אירדי דמיא מלעיל because water is heavier, it rests below, and the fruit floats on top. Ib. 111[b] דמא ... דכבדא ק' the blood of flesh sinks, that of the liver floats. Erub. 53[b] ותיקפי עלת וכ' Ms. M. (ed. ותתקפי, Rashi ותתקפי, v. Rabb. D. S. a. l.), v. עַצַּת; a. e.—2) *to coagulate, curdle.* Targ. O. Ex. XV, 8.—Ḥull. 93[b] מִיקְפָא קְפֵי the blood coagulates, opp. דייר.

*Af.* אַקְפֵי 1) *to cause to float.* Ḥag. 16[b] אַקְפּוּ ידיכו let your hands float (rest lightly on the head of the sacrifice). Sabb. 128[b] דמַקְפְיָא נפשה (or דמַקְפָיָא *Pa.*) she (the hen) makes herself float (raises her feet and spreads her wings, so that you have to carry her instead of making her walk).—2) *to overflow; to be flooded.* Kidd. 72[a] א' פירא דכווירי וכ' Ar. (ed. בכווירי) a fish pond overflowed on the Sabbath, and they went and caught fish &c. B. Mets. 12[b] דאַקְפָאי אגמא בכווירי (Rashi a. Ar. דאַקְפָאי; Ms. R. 2 קְפָאי; Ms. R. 1 אכפאי, corr. acc.) when a meadow was flooded with fish (the flood carrying fish over the meadow).—3) *to cause coagulation.* Ḥull. 120[a] כיון דאַקְפֵיה וכ' since he took pains to make the blood thick (by boiling), he proved that he had his mind on it.

*Ithpe.* אִתְקְפֵי *to float,* v. supra.

**קְפִידָא** m. (קְפַד) *minding, caring for, an intimation that you care for a thing to be exactly as you want it, a legal objection.* Keth. 72[b] חזי קְפִידֵיה ק' מידי ... if the vow concerns a thing which people (husbands) generally mind (e. g. a wife's abstinence from meat and wine or from ornamenting her body), his objection to it is valid (and if he betrothed her with the condition that she had no vows to bind her, he has a right to dismiss her without her jointure), but &c. B. Bath. 165[a] ..., דאשה שאמרה

VII, 1 קְפִתִין (not קַפְתִין).—Y. Sabb. XX, end, 17[d] קְפוֹחַ קְפִידָתֵיהּ rob him that has been robbed (v. צְנִינִים).

*Pa.* קַפַּח same. Yoma 83[b] קַפְּחֵיהּ לרועה וכ' he overpowered the shepherd and ate his bread. Gen. R. s. 75, beg. שרי מְקַפֵּחַ ביה began to rob him. Ib. s. 87 קום ... דא קַפְּחִינָהּ the she-bear is before thee, rise and overpower her, i. e. here is a temptation, conquer it. Lev. R. s. 18 לסטין אתאן לְמִקַפְּחָא יתי robbers are coming to rob me. Ib. s. 30 קַפְּחֵיהּ ונסב וכ' he overpowered him and took all he had. Ib. דקַפְּחַתַּנִי ... הב give me back what thou hast robbed me of. Ib. מן כל מה דקַפְּחֵית וכ' of all I forced (out of thee) and of all I took, this man has (I have) nothing left except this rug. Koh. R. to VII, 26 וחוא נפיק ומקפח בליליא and he used to go out by night for robbery; a. fr.—Gitt. 29[b] קַפְּחִינְהוּ רב ספרא וכ' R. Safra got the better of three ordained rabbis; בטעותא ... קפחינהו R. S. got the better of ..., by showing them their mistake.

*Ithpe.* אִיתְקַפַּח *to be overpowered, robbed.* Y. Ter. VIII, 46[b] bot. [read:] קַנְיָרֵיה, v. ר' יוחנן א' בעלי וכ' Ib. אִיתְקַפְּחִית (not אירקפחת) וכ' I have been robbed &c.

**קְפַח,** v. כִּיפַּח.

**קַפְּחוּתָא** f. (preced. art.) *overthrow, victory.* Gitt. 29[b] מאי ק' Rashi (ed. במאי קפחינהו) where is his victory?, i. e. his argument is not unanswerable.

**קְפַטָּאוֹת,** v. קוּבְטָאוֹת.

**קָפָה, קָפָא, קְפִי** (b. h.) [*to bend, arch, be arched,*] 1) *to be on top, float on the surface. Part. pass.* קָפוּי; f. קְפוּיָה; *pl.* קְפוּיִין, קְפוּיִים; קְפוּיוֹת *light of weight.* Pes. 50[a] (ref. to ירקרות וקפאון, Zech. XIV, 6) אור שיקר בעוה"ז ק' חוא וכ' Ms. M. (ed. וק') light which is weighty (precious, rare) in this world shall be light (little esteemed, an ordinary thing) in the world to come; ib. נגעים ... וקפויין (Ms. M. קפריות) וכ' the treatises Negaim and Oholoth, which are heavy (difficult, obscure) in this world, shall be light (easily understood) &c., ib. אלו בני אדם ... (ו)ק' תם וכ' those who are weighty (important on account of their wealth, though otherwise without merit) in this world, shall be light (disregarded) &c.; Yalk. Zech. 583.—2) *to coagulate, be curdled.* Gen. R. s. 4 כיון שירד ... מיד הוא קוֹפֶא וכומד ed. Wil. (oth. ed. קוֹפֶה) as soon as a drop of *m'so* (v. מְסוֹ) is put in, the milk curdles and 'stands' (v. עָמַד); ib. s. 14 קופה (ed. Wil. קָפוּי); Lev. R. s. 14 נִקְפָּא. Tanḥ. B'shall. 17; Mekh. ib., Shirah, s. 6 קפא עלירחם וכ' the sea around them was congealed as far as &c.; Yalk. Ex. 248 נִקְפָּה; a. e.—[Tosef. Maasr. I, 7, v. infra.]

*Pi.* קִיפָּה *to skim, take off the scum and the substances that gather on wine* when it begins to ferment. Maasr. I, 7 חיין משְׁקַפֶּה אע"פ שקו' וכ' Y. ed. (Bab. and Mish. ed. שְׁקָפָה) wine is subject to tithes when the manufacturer begins to skim; but although he has skimmed, he may take &c.; Tosef. ib. I, 7 אע"פ שקופה ed. Zuck. (Var. שקיפה); Ab. Zar. 56[a]; Y. B. Mets. VII, beg. 11[b]; [Maim. to Maasr. l. c. seems to read משְׁקַפֶּה, expl. *to form scum*]. Tosef. l. c. שולה וקופה ed. Zuck. (Var. שילה וקיפה), v. שָׁלָה. Maasr. IV, 1 חַמְקַפֵּא לתבשיל he that skims for the purpose of taking wine for a dish; Tosef. ib. I, 9 חַמְקַפֶּה בעריבה

מר סבר ק' ומר וכ' if a woman said, receive a letter of divorce for me at such and such a place, and they received it at a different place . . ., one is of the opinion, it was an intimation that she was particular about the place (and the act is invalid); the other says, it was merely an intimation of the place where the messenger was likely to find her husband. Ib. באתרא דנהיגי פשוט ... ועבד ליה מקושר ק' where the usage is to make a plain document, and he said, make it plain, and the writer made a rolled up document, the objection is valid; Kidd. 49a; a. fr.—Sot. 26b, v. next w.—*Pl.* קְפִידִין. Midr. Sam. ch. XXVIII (expl. עיניו, Job XXXVI, 7) עיניהון קְפִידֵיהוֹן what they have in sight, what they care for (v., however, פּוּרָא).

**קְפִידָה** f. h. same, *minding, objection.* Num. R. s. 9 מהו דתימא בקְפִידַת הבעל וכ' you may have thought that the Scripture makes the case dependent on the husband's objection, and the husband shows here that he does object (to her conduct); Sot. 26b בקפידא דבעל (Chald.).

**קְפִידוּתָא** f. (קְפַד) *shrinking, shortness.* Targ. Is. LIX, 1 קְפִידוּת ידא lack of power. Targ. Y. Ex. VI, 9 ק' רוחא (h. text קצר רוח).

**קְפִיזָא** m. *k'fiza*, name of a small measure (Pers. ḳawij, Greek καπίθη). Men. 24a בקבא ק' if one hollowed out a ḳ. within a kab measure. Pes. 48b נהוג למיפא ק' ק' are in the habit of baking only a ḳ. at a time. Ḥull. 25a חק ק' בקבא he hollowed out a ḳ. in a block intended for a kab measure; Sabb. 103a; a. fr.—*Pl.* קְפִיזֵי. Ib. 110b. Men. 78a; a. e.

**קְפִיחָה**, Y. Sabb. XX, end, 17d, v. קְפַח.

**קְפִימוּרִין**, v. פִּיטַּרִי.

**קְפִילָא, קְפִילָה** m. (κάπηλος) *huckster, dealer in victuals; tavern-keeper.* Y. B. Mets. V, 10c bot. יהב חד דינר לק' ונסב מיניה בשער זלילה וכ' (not בשעה) advanced one denar to a huckster and received all he bought of him at the lowest prices of the entire year. Lev. R. s. 12 (ref. to Prov. XXIII, 29 sq.) זה שנכנס לבי ק' וכ' he who is the first to enter the tavern and the last to leave it; Yalk. Prov. 960 קְפִילָא; a. fr.—Esp. *keeper of a cook-shop, professional cook.* Ḥull. 97a לימעמיה ק' ארמאה let a gentile cook taste it. Ib. אמור רבנן בק' there are cases when the rabbis make the decision dependent on the taste of a gentile cook; a. fr.—*Pl.* (h.) קְפִילָאוֹת, (ch.) קְפִילַיָּא. Tosef. B. Mets. XI, 30 הנחתומים והק' the bakers and the tavern-keepers. Y. Shebu. VII, 38a top, v. בַּהַק.

**קְפִילִיטָא** m. (capillitium) *hair, wig; hair-dress.* Y. Sabb. VI, beg. 7d קְפִילִיטָה (Mus. in Ar. קפלטא), v. לִיבְרָה.—V. קְפָלָטִין.

**קְפִילִין** m. (καπηλεῖον) *cook-shop, tavern.* Gen. R. s. 19, beg.; Yalk. Koh. 967. Y. Sot. III, 19a אעלוניה לק' ותסרוניה וכ' they took him to a tavern and made him one *karaṭ* poorer; Y. Peah VIII, 21a bot.

**קְפִיפָה** f. (קְפַף) 1) = קְפִיפָּה, *basket.* Kel. XXVI, 1 Ar. a. ed. Dehr. (ed. כ'); Sabb. XX, 2 (139b) Y. ed. (Bab. a. Mish. כ'); Y. ib. VIII, 11b מצרית ק', v. קְפִיפָּה.—2) *pl.* קְפִיפִים, קְפִיפִיּוֹת (fr. קְפִיפָּרִית) *circular enclosures.* Tosef. Ohol. VIII, 8; Bekh. 22a, v. טְפִיפָּרִית.

**קְפִיץ** m., *pl.* קְפִיצִין (cmp. קְפַץ; קֻבֵּץ, a. Syr. קופסא *peoples*, P. Sm. 3696) *joints, hams of the knee.* Gen. R. s. 65 (ref. to Ez. I, 7) אין להם ק' they have no joints (cannot bend their knees). Lev. R. s. 6; Pesik. R. s. 22 מלאכי ... ק' the angels of destruction have no joints (cannot sit or lie down); a. e.—Tosef. Par. XI (X), 1 ספק חקָצִין a doubtful levitical uncleanness based on contact with one's legs, opp. to הירדים.

**קְפִיץ**, v. קוּפִּיץ.

**קְפִיצָה** f. (קְפַץ) 1) *leaping.* Midr. Till. to Ps. XXII אותה ק' ed. Bub. (ed. הקְפָצָה), v. קְפַץ; Yalk. ib. 687.—*Pl.* קְפִיצוֹת. Y. Succ. V, 55c top בקְפִיצוֹתָיו היה ... prided himself on his leaping performances.—2) *miraculous translation from place to place.* Erub. 43a בק' רקאוזל he traversed a large distance by miraculous flight; Yeb. 116a.—3) *skipping, intermission.* Nidd. 11a בלא ק' regularly.—*Pl.* as ab. Ib.; a. e.—4) [*closing of lips,*] *mimic intimation of,* or *to a deaf and dumb person.*—*Pl.* as ab. Gitt. 71a לא הלכו ... ואחר קפיצותיו וכ' we follow his intimations by hints or motions of the lips or by writing only in the disposal of chattel, but not for letters of divorce.

**קְפִיקְלְטוֹר, קְפִיקְלִיטוֹר**, Cant. R. to VIII, 6, read: סְפִירְקָלְטוֹר; v. קוֹזְמוֹקְרָטוֹר.

**קָפַל** I (v. כְּפַל) 1) *to double, fold, roll up.* Y. Bets. II, 61c bot. סדינין ... היו קוֹפְלִין אותן they spread sheets on the floor, and, when the guests left, they folded them up. Men. VI, 4 (75b), v. כָּפַל. Gen. R. s. 52 היה קוֹפֵל את חוילון וכ' he had the curtain rolled up and spoke to him; ib. s. 74 מְקַפֵּל. Esth. R. to I, 5. Ex. R. s. 52 שלשה ... קְפָלוּהוּ for three months they kept the Tabernacle rolled up (did not put it up); Yalk. ib. 417; (Tanḥ. P'ḳudé 11 היה מונח ומפורק). Ḥull. 91b חקב"ה לכל וכ' קְפָלָהּ (Ms. H. קִיפֵּל) the Lord rolled up the entire land of Israel and placed it under him (Jacob); Gen. R. s. 69 קפלה כפינקס he folded it together like a book of writing tablets; a. fr.—Trnsf. *to overlap, combine.* Tanḥ. Lekh 11 חקב"ה וכ' ... תשע the Lord combined 980 generations in order to give the law of circumcision to Abraham (alluding to Ps. CV, 8); ib. תתקע"ד דור וכ' the Lord combined 974 generations in order to give the Law to the generation of the wilderness; Cant. R. to IV, 4 (ref. to אלף המגן, ib.) אלף דור קָפַלְתִּי וכ' I combined a thousand generations and brought that shield (the Law) which was the desire of your heart. B. Bath. 121b שבעה קָפְלוּ וכ' (Rashb. קִיפְּלוּ) seven persons overlapped an entire world (lived through many generations): Methusalem saw Adam, Shem saw Methuselah &c.—Part. pass. קָפוּל; *pl.* קְפוּלִים. Ohol. XI, 3 ק' זו ע"ג זו folded up (packed) one above the other.

*Pi.* קִיפֵּל same. Gen. R. s. 52 לנבריאי או"ה אינו מְקַפֵּל אותו וכ' for the gentile prophets the Lord does not lift the curtain, but speaks to them from behind it. Sabb. II, 3 פתילה ... שקִיפְּלָהּ וכ' a wick made of rags which one has twisted but not yet singed. Ib. XV, 3 מְקַפְּלִין את הכלים

וכ׳ you may fold garments &c. Par. II, 3, v. מוֹסֶרָה. Sot. 36ᵃ וקִיפְּלוּ את האבנים and they doubled up (packed) the stones, v. infra; (Tosef. ib. VIII, 8 וגלגלו); a. fr.—Part. pass. מְקוּפָּל; f. מְקוּפֶּלֶת; *pl.* מְקוּפָּלִים, מְקוּפָּלִין; מְקוּפָּלוֹת. Sabb. 58ᵃ; 147ᵃ היוצא בטלית מק׳ וכ׳ he that goes out with a cloak rolled up and laid over his shoulder. Ib. סוחרי כסות ... מק׳ וכ׳ dealers in clothes who go out with cloaks rolled up and laid &c. Sifré Num. 84 וכשהם חונין ... מק׳ וצומד and when they encamped, the pillar of cloud remained rolled up. Taan. 31ᵃ אפי׳ מק׳ וכ׳ even when folded and lying in the chest; a. e.—Ned. VIII, 4, v. infra.

*Hif.* הִקְפִּיל *to double up, lay up in layers, pack.* Ned. VIII, 4 (61ᵇ) עד שיַקְפִּילוּ המקצועות Bab. ed. (Y. ed. שירכפילו; Mish. שיְקַפְּלוּ), v. מַקְצוֹעָה; (ib. 61ᵇ Gemarah שירכפלו, שירכפילו); Tosef. Dem. I, 3 משירקפלו; Y. ib. I, beg. 21ᶜ משירקפלו.

*Hof.* הוּקְפַּל *to be laid up in layers, be folded up.* Ned. 62ᵃ הוּקְפְּלוּ רוב וכ׳ if most of the figs have been packed (most of the knives have been folded up).

קְפַל ch., *Pa.* קִפֵּל same, 1) *to fold, roll up.* Part. pass. מְקַפַּל. Targ. Y. Num. X, 35 (not מְקַפֵּל; v. Sifré Num. 84, quot. in preced.).—Sabb. 58ᵃ ומְקַפֵּל לירה וכ׳ Rashi (ed. ומיקפל, corr. acc.) he might roll the cloak up and put it over his shoulder; a. e.—*2) *to go up and down.* Koh. R. to XI, 1 בר קפרא מקפל וכ׳ Bar Ḳ. was walking up and down the bluffs of &c.; [comment. suggests emendation: מְטַיֵּיל].

*Ithpe.* אִתְקְפַל *to be rolled up.* Targ. Is. XXXVIII, 12, v. קְפַד.

קְפַל II (transpos. of קלף; cmp. Syr. קפל, P. Sm. 3691, sq.) *to scrape, eat away.* Sifré Num. 85 [read:] ירדה ... קוֹפֶלֶת ומחתה בהם מתחתיהם fire came down from heaven, and it was eating away and digging among them from under them; Yalk. ib. 732 [read:] קופלת ומחתה בהם.

*Pi.* קִיפֵּל *to scrape off.* M. Kat. 9ᵇ בסיד ... לקַפְּלוֹ במועד a lime paste which you may scrape off during the festive week.—[Sot. 35ᵇ, Rashi to Ḥull. 44ᵃ וקפלו את האבנים, 'they scraped the stones' by confounding with ib. 36ᵃ וקילפו את הסיד.]

*Hithpa.* הִתְקַפֵּל *to be scraped*; (of glassware) *to be cut* or *engraven.* Y. Succ. IV, 54ᵈ top מהו ... שהיתה מִתְקַפֶּלֶת what kind of white glass is meant? Cut (or engraved) glass.

קְפַל ch., *Pa.* קִפֵּל same, 1) *to scrape off.* B. Bath. 4ᵇ דקִפֵּיל ליה חבריה וכ׳ (Rashi: מְקַפֵּל; Ms. M. מְקַפֵּיל) the neighbor might scrape off (the clay) &c. Ib. מקפיל ליה Ms. M. (ed. קלוף ליה, v. Rabb. D. S. a. l. note).—2) *to dig, unearth* (esp. used of grave robbers). Sabb. 152ᵇ הנהו קפולאי דהוו קָפְלֵי וכ׳ grave robbers that were unearthing (bodies) in the field of &c.; Yalk. Ez. 376; Yalk. Gen. 33 מְקַפְּלֵי.

*Ithpe.* אִיתְקַפִּיל *to be peeled off.* Hull. 44ᵃ [read:] דאיתקפוג אִיתְקַפִּיל the gullet and windpipe were loosened by peeling, opp. דאפרוק אפרוקי they were torn off forcibly.

קֶפֶל m. (קפל I) *surrounding, guard* (cmp. קוּפְּלָיוֹת); pr. n. pl. *Ḳefel.* B. Bath. 75ᵇ (the Lord shall add to Jerusalem) אלף ק׳ וכ׳ one thousand times the area of Ḳefel for towers; Yalk. Zech. 568; [for Var. lect., v. Rabb. D. S. to B. Bath. l. c., note 40; comment. take ק״פ״ל as numerals = 210).

קְפָלָא, v. קִפֵּילָא.

קְפָלָאוֹת, v. כִּפֵּלָיוֹת.

קַפְלוּט m. (κεφάλωτον, sub. πράσον) *leek with a head* (porrum capitatum), *porret.* Tosef. Pes. II (III), 20 they left a corner (פֵּאָה) only ללפת ולק׳ (ed. Zuck. ולקפליטאות) of turnips and porret; Pes. 56ᵇ. Y. Ber. VI, 10ᶜ top; a. fr.—*Pl.* קַפְלוּטָאוֹת, קַפְלוּטוֹת. Y. Ter. II, 41ᶜ bot. ראשי ק׳ heads of leeks. Ukts. I, 2 (not קפלטית). Ned. VI, 9 (53ᵃ) קפלטות Mish. (Y. a. Bab. ed. קפלו׳). Tosef. Pes. l. c. קפליטאות (corr. acc.). Maas. Sh. II, 1; a. fr.—Ab. Zar. 38ᵇ, v. קוּבְּטָאוֹת.

קַפְלוּטָא, קַפְלָטָא ch. same. Y. Ber. VI, 10ᶜ top; a. e.—*Pl.* קַפְלוּטַיָּא, קַפְלוּטִין. Targ. Y. Num. XI, 5 Bxt. (ed. כרתיה; h. text חציר).—Y. Ber. l. c. Y. Dem. II, 22ᵈ; a. e.

קְפַלְוִרְיָא, v. קִפַּלְרְיָא.

קַפַלְמוֹת, v. קַפְלוּט.

קַפַלְמִין m. (capillitium = capillatura) *false hair, wig* (or *head-dress*). Y. Keth. VII, 31ᵇ bot. היוצאה בק׳ שלה וכ׳ if a woman goes out with her wig (or head-dress), she is not to be considered as one that goes out with her head uncovered (as disregarding the Jewish customs of decency).

קפלטית, v. קַפְלוּט.

קִפַּלְיוֹת, v. קוּפְּלָיוֹת.

קִפַּלְוִרְיָא, קִפַּלְרְיָא קי׳, pr. n. *Ḳiflaria, Ḳifluria,* name of a summit of Mount Amanus, prob. Mons Casius in North Syria (v. Neub. Géogr. p. 8). Tosef. Ter. II, 12 (ed. Zuck. קירפלו׳); Tosef. Ḥall. II, 11 (ed. Zuck. קפלו׳); Gitt. 8ᵃ קפלו׳; Y. Shebi. VI, 36ᵈ.

קוּפַּ׳, קָפַנְדַּרְיָא f. (compendiaria, sub. via) *a short cut, path.* Ber. IX, 5 (54ᵃ) לא ינעלנו ק׳ one must not use the Temple mount for a short cut. Y. ib. I, 2ᵇ bot. הדהוא דאזיל לירה בקפונדרא one that walks (from the top of Mount Carmel to the Ocean) by the short cut, opp. אורחא. Bab. ib. 62ᵇ (phonetic etymol.) דמקרפנא אדרי וכ׳, v. דָּרָא I; Meg. 29ᵃ. Tanḥ. K'doshim 8 וקרב לפני המלך בקופנדר (Ms. Michael O. קומפנדר) approached the king on a side road (instead of being duly announced); a. fr.

קָפַס, dial. for קָפַץ q. v.

קַפְסָא, v. קוּפְסָא.

קָפַץ (b. h.) 1) *to contract, shrink; to close.* Midr. Till. to Ps. XXII, 20 היה השרביט קוֹפֵץ the scepter grew smaller and smaller; Yalk. ib. 687. Gen. R. s. 39 קוֹפֶצֶת באחת מאגפיה וכ׳ contracts herself with (flaps) one wing &c., v. יוֹנָה II. Snh. 95ᵃ שלשה קָפְצָה להם הארץ (Ar. הדרך) for three persons did the earth (the road) shrink (they were suddenly transferred to a distant place); Yalk. Gen. 107. Y. Taan. IV, 69ᵇ קפצה לה א״י Palestine has shrunk; a. fr.—ק׳ פה (or sub. פה) *to close the mouth, to indicate*

*one's will by mimic motions.* Gitt. V, 7 קוֹפֵץ ונִקְפָּץ a deaf and dumb person may transact business by motions with closed lips and by being spoken to in the same way.—Part. pass. קָפוּץ; f. קְפוּצָה &c. Koh. R. to V, 14 כשאדם ירדין הן קְפוּצוֹת וכ׳ . . . when man enters the world, his hands are clenched, as if saying, the whole world is mine &c., opp. פשוטות straight, open.—2) *to leap (with joined feet), jump; to be excited.* Midr. Till. l. c. אותה קפיצה שקָפַצְתָּ על אבותי בים כן תְּקָפוֹץ עלי היום ותפלטני ed. Bub. (ed. אותה הקפצה שהקָפַצְתָּ על אבותינו כן וכ׳) with the same leap with which thou didst leap like a hart in aid of my ancestors at the sea, leap now to my aid and save me; Yalk. Ps. l. c. Midr. Till. l. c. 1 קוֹפֵץ כאיל ed. Bub., v. *Pi.* Ohol. VIII, 5 הקופץ ממקום וכ׳ he that jumps from one place to another, contrad. to הרולג (v. קִרְפּוּץ). Succ. 49ᵇ שמא תאמר כל הבא לְקָפוֹץ קוֹפֵץ lest you say, whosoever comes to jump may jump (whosoever wishes to do good succeeds in doing real good), we read &c. (Ps. XXXVI, 8). Sabb. 152ᵃ זקנה קופצת עליו old age will spring upon him (will overtake him prematurely). Taan. 5ᵇ זקנה קפצה עליו he grew old before his time. Ib. מיד קפצה וכ׳ Ms. M. (ed. אמר הקב״ה אקפוץ, read אַקְפִּיץ). Sifra Sh'mini, Milluim קפצה פורענות על וכ׳ punishment overtook Nadab &c. Y. Keth. X, beg. 33ᵈ קפצה עליהן ירושת תורה the legal succession according to Biblical law was sprung upon them (they have the precedence); ib. IV, 28ᵈ bot. קָפְסָה. Y. Gitt. IV, 46ᵈ top קוֹפְצִין וכ׳ . . . כדי in order that all may be anxious to marry her. Y. Snh. X, 28ᶜ top אינו קופץ אלא למה וכ׳ I will jump only at (betake myself to) what my grandfather told me, who said to me לשלשה דברים וכ׳ . . . קָפוֹץ betake thyself to three things, and thou shalt be safe, they are: prayer &c. Ber. 39ᵃ ק׳ וברך וכ׳ he hastened and said the benediction &c. Yeb. 32ᵇ ק׳ ר׳ חייא וכ׳ R. Ḥ. jumped up (got excited) and swore &c. Tosef. Keth. II, 3 היאך ק׳ זה לכהונה how did this man jump into priesthood (by what right does he enjoy the privileges of a priest)? Num. R. s. 15 ולא יְקָפוֹץ לחשיב and must not be rash to reply; a. fr.—3) *to skip.* Nidd. 11ᵃ קפצה וראתה וכ׳ if she skipped (one period) and menstruated, skipped &c. (did so three times).—*4) (denom. of קוֹפֵץ) *to chop meat.* Tosef. Bets. III, 5 קופץ בכלי (Var. תותך) he cuts with some implement.

*Pi.* קִרְפֵּץ 1) same, *to leap; to skip.* Y. Ḥag. II, 77ᵃ bot. ומְקַפְּצִין וכ׳ . . . והרי and the ministering angels leaped before them like wedding guests rejoicing &c. Pesik. R. s. 15 (ref. to Cant. II, 8) מדלג . . . ומְקַפֵּץ על החשבונות וכ׳ leaping over the destined terms of redemption, and skipping over the calculations of years and epochs (hastening the redemption), v. עֵירבּוּר. Midr. Till. to Ps. XXII, 1 מְקַפֵּץ כאיל ed. Bub. (oth. ed. קופץ); ib. קופץ ed. Bub. (oth. ed. מקפץ) leaps like a hart; Yalk. ib. 685 קומץ (corr. acc.); a. fr.—2) *to cause to leap.* Tanḥ. Sh'mini 11 הקב״ה מקפץ זקנה להם את הזקנה God springs old age upon them (to make them look venerable).

*Hif.* הִקְפִּיץ 1) as *Pi.* 2. Taan. 5ᵇ אמר הקב״ה אַקְפִּיץ וכ׳ (not אקפוץ, v. supra) the Lord said, I shall cause old age to spring upon them prematurely. Gen. R. s. 56 וה׳ את בנו עמו and made his son leap with him (saved himself and his son; v., however, אגרינו).—2) *to leap.* Midr. Till. l. c., v. supra.

*Nif.* נִקְפָּץ *to be spoken to by mimic motions.* Gitt. V, 7, v. supra.

קָפַץ ch. same, 1) *to contract, close* &c. Targ. O. Deut. XV, 7. Targ. Y. Gen. XXVIII, 10.—Ḥull. 91ᵇ קָפְצָה ליה ארעא the earth shrank under him (v. preced.).—2) *to leap, be anxious for.* Nidd. 8ᵇ מידי דקָפְרִיץ עלויה זבונא something at which the purchaser jumps (i. e. a quality which makes the object more desirable).

קֶפֶץ, v. קֶבֶץ.—*Pl.* קְפָצִין, v. קָפְרִין.

קְפָצָה, v. קִפְרִצָה.

קַפְצָה f. (an adapt. of capsa, as if from קָפַץ) *chest, box.* Kel. XVI, 7 ed. Dehr. (ed. קופסא). Y. Nidd. II, beg. 49ᵈ ק׳ של זכוכית a glass box.—*Pl.* קַפְצָרוֹת. Ib.

קַקַּ׳, קַקַּר pr. n. m. *Haḳḳappar* surname of R. Eliezer. Ab. IV, 21. Ber. 63ᵃ.—Y. Shebi. VI, 36ᶜ בן הק׳, v. next w.

בַּר קַ׳, קַקָּרָא (preced.) *Bar Ḳappara* (son of Eliezer Haḳḳappar), a disciple of R. Judah the Nasi (v. Fr. M'bo, p. 71ᵃ). Yeb. 32ᵇ. Y. M. Kat. III, beg. 81ᶜ. Y. Keth. XII, 35ᵃ top; Y. Kil. IX, 32ᵇ top. M. Kat. 16ᵃ. Y. Hor. III, end, 48ᶜ משנתו של בר ק׳ the Mishnah (Boraitha) of Bar Ḳ.; Lam. R., introd. (R. Josh. 2); a. v. fr.

קַקְּרָאוֹת, v. קִרְפְּרִיוֹת.

קַקְּרִיסִין, v. next w.

קַקָּרֵס m. (κάππαρις, capparis) *caper-bush*, esp. *the flowers of the caper-bush.* Maasr. IV, 6, v. צְלָף; Ber. 36ᵃ קַקְּרִיסִין. Ib.ᵇ (in Chald. dict.) האר ק׳ ליחא וכ׳ the flower is no longer in existence, when the fruit is developed.—*Pl.* קַקְּרִיסִין. Ib. 36ᵃ, v. supra; a. fr.—Ker. 6ᵃ יין ק׳ caper wine (as an ingredient of frankincense; oth. opin. in Rashi: Cyprus wine); Y. Yoma IV, 41ᵈ.—Ab. Zar. 38ᵇ שלהן . . . הק׳ caper flowers (or fruits) preserved by gentiles; Tosef. ib. IV (V), 11 קופרצין ed. Zuck. (Var. קפריסין); (Y. ib. II, 41ᵈ פנקריסין).

קָפַשׁ (cmp. קָפַץ) *to bend in the hand, clench, grab.* Ḥall. II, 5 מעשה וקָפָשׁוֹ וכ׳ it happened that an old man . . . grabbed (and ate) it.

קֶפֶשׁ m. (preced.) *plait, gathering stitch,* a kind of *border.* Y. M. Kat. III, 83ᵈ חסולם וחק׳ ארן וכ׳ the borders formed by chain stitches or by plaiting are no hindrance (for the rending of the garment in mourning), v. סוּלָּם.

קפת, Y. Shek. V, 48ᵈ bot. מקפתו, read: מקפחו, v. קָפַח.

קָץ שֶׁקֶר, קָץ (קצץ) *Decreer of Falsehood,* legendary name of one of the Sodomitic judges. Gen. R. s. 50; Yalk. ib. 84, v. קוּשָׁקֶר.

קַץ, v. קְצַץ.

קֵץ m. (b. h.; קָצַץ) *end, term, designated time,* esp. *the time of redemption.* Gen. R. s. 44 (ref. to Is. XLI, 5) זה שרוי בקיצו של עולם וכ׳ this one (Abraham) dwelt in one

you cannot draw an analogy between congregational offerings (on the Sabbath), which are definite, and the Passover sacrifice, which is indefinite; Y. ib. 33a. Ib. 33c bot. [read:] מאי אית לך דבר שאין לו ק׳ וכ׳ what do you mean by saying, a thing which is undefined? שלא נתנה התורה ק׳ וכ׳ the Law does not define how many Passover sacrifices supersede the Sabbath each year (whereas the number of the daily sacrifices is definite). Y. Ber. V, 9c top כנוחן קו׳ וכ׳, v. מָנָה. B. Kam. 113a, v. מוֹכֵס h. B. Mets. IX, 5 כרי (ב) מה ק׳ what standard is 'a pile of grain'? i. e. this cannot be made a standard alike for large and small fields. Y. Shek. II, 46d top שקצבן מן התורה (ed. Krot. שקצנו׳) which are defined in the Biblical law (as to numbers and times); a. fr.

**קְצַדּוּר**, v. קוּסְדּוּר.

**קְצָדָה**, v. קצר.

**קִצְדָּה**, Pesik. Vayhi, p. 9a בר ק׳, v. קְצָרָה I.

**קְצָוָה**, v. קְצָבָה.

**קְצָוֹת**, v. קֵצָה.

**קְצוֹיַע**, v. קִרְצוּעַ.

**קְצוֹעַ** m., *pl.* קְצוּעוֹת (קָצַע) *those who cut down trees for war purposes, sappers.* Y. Ned. III, 38a ראה ק׳ המלך וכ׳ (not קצר׳) if he saw the king's sappers come (to raze plantations).

**קְצוּפָה** f. (קָצַף) *visitation by divine anger, death*; בית ק׳ house of mourning. Cant. R. to VIII, 5 (ref. to הקצפתם, Deut. IX, 8) לבית אבלה בית ק׳ . . . עשיתם you caused the Lord, as it were, to be a mourner for you; there are places where they call the house of mourning *beth k'tsufah* (v. P. Sm. 3706 s. v. קצף).—V. קְצָפָא.

**קְצוּצָא** m. (קָצַץ; cmp. גְּזוּזָא II) *castrate, eunuch.*—*Pl.* קְצוּצֵי. Ber. 16b bot. ואע״ג דקרימי ק׳ עילויה דרבי although eunuchs (constables) were at Rabbi's disposal.

**קְצוּצָה** f., *pl.* קְצוּצוֹת (קָצַץ; v. Ex. XXXIX, 3) 1) *cut metal, strip, wire.* Kel. XI, 3 (ed. Dehr. קְצוּצֶת); Tosef. ib. B. Mets. I, 1.—2) *cut fruits*, v. קְצִיצָה.

**קְצוּצִין**, **קְצוּצִים**, v. קְצִיצִים.

**קְצוֹצָה**, v. קְצוּצָה.

**קְצוּצְתָּא** f. (v. preced. wds.) 1) *timber, cut board, plank.* B. Kam. 67a דמעיקרא ק׳ וכ׳ Ms. R. (ed. קְצִיצְתָּא; Ms. H. קְצַצְתָּ) before (it was made a trough) it was called *plank*, and now *tsinnora*.—*Pl.* קְצוּצְיָיתָא, קְצוּצְיָיתָא. Ib. 96a stolen beams עבדינהו קצ׳ (Ms. R. קְצוּצְתָּא; Ms. H. קְצַצְיָיתָא) which he cut into planks.—2) (comp. פְּשׁוֹרָא) *slice.*—*Pl.* קְצוּצְוָתָא. Gen. R. s. 79 . . . ושדי חזה מקצץ ('Rashi', קְצִיצָתְיהּ; Matt. K. קְצוּצְתְיהּ) he cut a lupine and threw its slices about &c.; Yalk. ib. 133 וזרה קרצוצתיה . . . קצרן (corr. acc.)

**קְצוֹרָא** m. = קְצִירָא; קְצוֹר עַרְסָא *sick in bed.* Targ. Job XXIX, 15.

extreme part of the world, and that one (Shem) in the other &c. Ned. 41a כיון שהגיע קיצו וכ׳ when a man's time (to die) has come. Meg. 3a משום דאית ביה קץ משיח because therein (in the Hagiographa) are contained intimations about the Messianic term (the Book of Daniel). Snh. 92b שמנו לקץ וטעו who ventured calculations as to the time of the redemption from Egypt, and made a mistake; Ex. R. s. 20 שלם הקץ . . . יצאו they left Egypt before the predestined term had expired; a. fr.—*Pl.* קְצִין, קְצִים, קְצִין׳. Ab. Zar. 61b ממונה חבא לק׳ a superintendent that comes at regular times. Snh. 97b מחשבי ק׳, v. חָשַׁב. Ib. כלו כל הק׳ ואין וכ׳ all the dates of redemption (calculated from the Scriptures) have passed, and the thing depends only on repentance. Cant. R. to II, 8; Lev. R. s. 19, v. עִירְבּוּר. Pesik. R. s. 15, v. קִפֵּץ; a. fr.—[קירצין, Cant. R. to V, 11, v. קִרְצִין.]

**קְצָא**, **קְצָא**, **קְצִי׳**, **קֵץ** ch. same. Targ. O. Gen. VI, 13. Targ. Ez. VII, 6. Targ. Jer. VIII, 20 ed. Lag. (ed. קְצָבָא); a. fr.—Lam. R. to II, 2; to IV, 18 קרב קצנו ק׳ דההיא ביתא 'our end has come near', the end of that house (the Temple); Y. Taan. IV, 69a קִרְצִיָּיה דההוא וכ׳; a. e.—*Pl.* קְצָיָא, קְצִי׳. Targ. Y. I Gen. XLIX, 1. Targ. Job VII, 12, v. גֻּרְמָא.

**קְצָא**, v. קָצַע.

**קָצָא**, v. קָצַי.

**קָצַב** (b. h.) *to cut, decide, determine, limit, bound.* Y. Maasr. IV, 51b top לחיסב וכ׳ ק׳ if he had determined to recline for a meal, but did not do so. [Y. Ḥag. II, 78a bot. חוגג וקוצב, read: וקוֹצֵר.]—Part. pass. קָצוּב; f. קְצוּבָה; *pl.* קְצוּבִים, קְצוּבִין; קְצוּבוֹת. Tosef. Ter. I, 10 דבר הק׳ מן התורה a thing (duty) the scope of which is clearly defined in the Torah, v. קְצָבָה. Gitt. 50b לפי שאין ק׳ because they (the alimonies of a widow and of orphaned daughters) are not definite (vary according to social position). Bets. 16a top כל . . . ק׳ וכ׳ the means of support are definitely assigned to man from the beginning of the year, except the expenses for the Sabbaths . . . and for education &c. Cant. R. to IV, 2 (ref. to קצובות, ib.) מלין ק׳ definitely regulated things (laws); ib. 4 (some ed. קְצִי׳). Y. Ber. V, beg. 8d הלכות ק׳ decided (settled) questions of law; (Bab. ib. 31a הלכה פסוקה); a. fr.

*Pi.* קִיצֵּב *to carve, chop* (meat). Bets. I, 5 לקַצֵּב עליו בשר to carve meat on it. Tosef. ib. I, 11 אם קו׳ על העלי if he used the pestle to carve meat on it. Y. Macc. II, beg. 31c טבח שהוא מְקַצֵּב וכ׳ a butcher that chops meat and kills a man (by a slip of the hatchet &c.); a. e.

**קַצָּב** m. (preced.) *butcher.* Eduy. VIII, 2, a. fr. זכריה בן הק׳.—*Pl.* קַצָּבִים. Bets. 25a וחוא חדין לק׳ but it applies also to the butchers (that they must not sell meat before flaying and dissecting).

**קַצָּבָא** ch. same.—*Pl.* קַצָּבַיָּא. Bets. 25b, v. נְטִיעָה.

**קְצָבָה**, **קְצִי׳** f. (קָצַב) *decision, definition, limit, definite scope.* Gitt. 52a דבר שיש לו ק׳ a thing (religious duty) for which there is a definite time and limit v. קָצַב. Pes. VI, 5

קְצוֹתָא, v. קִרְצוּתָא.

קֻצָּח m. (b. h.) *black cumin.* Ukts. III, 6. Ber. 40a הרגיל בק' וכ' he that is in the habit of using black cumin will never have pain in the heart (stomach). Ib. ק' אחד black cumin is one of sixty poisonous drugs.

קֻצָּחָא, קוּי' ch. same. Targ. Is. XXVIII, 25.

קַצְמַרָא, v. קַצְרָא III.

קְצָה, קְצִי (b. h.) 1) *to scrape.* Sifra M'tsor'a, Neg., ch. IV, Par. 7 חולין וקוצה וטח he must tear out (the leprous stone) and scrape (the wall) and plaster, v. קָצַץ.—2) (of figs) *to cut, dry, and store; to harvest.* Maasr. II, 7 לְקָצוֹת עמו וכ' . . . השוכר if a man hires a laborer to help him in the fig harvest. Ib. III, 1 לקצות . . . המעביר if a person brings figs over to his court to prepare them for storage. Y. ib. II, 50a bot. לחיות . . . וקוֹצֵין אחת that they eat nine portions and store one; a. fr.—V. מוּקְצֶה.—3) *to separate, set aside.* Nidd. X, 7 (71b) קוֹצָה לה חלה she may separate the priest's share of the dough; Y. Ber. VIII, 12a; a. e.—4) *to carry off, reduce, level* a hill. Cant. R. to V, 11 the fool says, מי יכול לקצות את זה who can level this (mound)?; הריני קוֹצָה וכ' I will carry off two loads to-day . . ., until I have levelled the entire mound; Lev. R. s. 19 קוצץ . . . לקצות; (Yalk. Cant. 989 . . . לפנות קודח).

*Hof.* הוּקְצָה *to be cut off, separated.* Tosef. B. Bath. III, 5 החורשין המוּקְצִין בפני עצמן the forests (near a township) which are isolated (a plantation detached from the town); B. Bath. 68b המוקצין לה which are separate but opening into it; corrected המוקצין ממנה separated from it; Y. ib. IV, 14c bot. החורשים המוקצין ממנה (not הטרשים; corr. quot. s. v. טָרַשׁ).—Esp. *to be set aside, be designated for a special purpose and forbidden for any other use* (v. מוּקְצֶה). Sabb. 45a חואיל וח' למצותו ח' לאיסורו as the oil was set aside for its religious purpose (for the Sabbath light), it was at the same time set aside as an object prohibited to be used otherwise (during the Sabbath day). Ib. ולית ליה ח' למצותו and does he (R. Simon) not adopt the opinion that an object set aside for a religious act is forbidden for any other use (for the time being)?; a. e.—Part. מוּקְצֶה q. v.

קְצָא, קְצִי ch. same, *to cut, break into pieces.* Targ. Y. Lev. II, 6 Ar. (ed. רסיק).—Y. Ber. VI, 10a bot. כד חוה קָצֵי חוה טעים וכ' whenever he broke bread, he tasted (carrying a piece to his mouth) with his left hand, and distributed with the right hand. Ib. VIII, 12a bot. [read:] יהב ליה עגולה דיקְצֵי he handed him a loaf to break it. Y. Sabb. VI, end, 8d [read:] קָצִינָן פלגא וכ' we broke off one half and gave it to him; a. e.—B. Mets. 108a מאן קָצֵירֵי, v. קוץ III ch.

*Af.* אַקְצִי 1) *to set aside, make unavailable for any other purpose.* Succ. 37b כי אַקְצֵיֵיה מריחא אקציֵיה when he designated it (the myrtle branch) for religious use, he made it unavailable for smelling; מאכילה אקציֵיה made it unavailable for eating. Bets. 31b אַקְצִינְהוּ, v. שָׂרַג I.—2) *to place in a corner.*—Part. pass. f. מַקְצֵיָא. Yoma 17a דאי לשכה אַקְצוּיֵי מקצירא וכ' that cell was situated in an angle (south-west corner); to him that came from the north it appeared to be in the south &c.

*Ithpe.* אִתְקְצִאי *to be set aside, be made unavailable.* Sabb. 43a מיגו דא' לבין השמשות א' וכ' since it was forbidden to handle it at twilight (when the Sabbath entered), it became so for the entire day; Succ. 46b. Ib. למצותה א' it was designated only for the religious ceremony (and forbidden for any other use until the ceremony has been performed); לכולי יומא א' it is unavailable for the entire day (even after the ceremony has been performed); a. e.

קַצְיָא, קַצְיֵיא m. pl. (preced.) *cut pieces, planks.* Ex. R. s. 6, end; Tanh. Vaëra 2, v. הַנְיָיה ch.

קַצְיָא, קַצְיֵיא pr. n. m. *Katsia,* name of a legendary king residing behind the Dark Mountains (v. חַשָׁךְ). Gen. R. s. 33; Lev. R. s. 27; Y. B. Mets. II, 8c bot.; Tanh. Emor 6; Yalk. Ps. 727.

קְצִיבִין, Cant. R. to IV, 4 some ed., a. e. = חֲצִיבִין, v. קָצַב.

קְצִירוֹן, Y. Bets. V, end, 63b, v. קַרְצִירוֹן.

קַצְיָא, v. קַצְרָא.

קַצְיָיד, קַצְיֵיא, v. קַצְרָא.

קְצִירִין f. pl. (v. קְצִי) *pieces* of bread. Targ. Y. Lev. II, 6 Ar. (ed. ריסוקין).

קָצִין m. (b. h.; קָצָה) [*one who decides, arbitrates,*] *magistrate, leader, prominent man.* Y. Gitt. I, 43d top הגע . . . של ק' וכ' suppose he was the bondman of an influential man, then his emancipation would be a disadvantage to him. Lam. R. to II, 1 בשביל . . . של ק' וכ' since thou livest in that leader's house, why dost thou not correct them (the inmates)?

קְצִיעָא m. (part. pass. of קָצַע) *cut.*—*Pl.* קְצִיעֵי. Ex. R. s. 41 (in Hebr. dict.) ק' צואריא you whose throats deserve to be cut.

קְצִיעָה I f. (קָצַע) 1) *cutting and packing figs, fig-harvest.* Maasr. II, 7; a. e.—2) *pl.* קְצִישׁוֹת *figs packed or to be packed.* Ter. IV, 10 בדורס ליטרא ק' וכ' if one has packed a litra of figs (of T'rumah) on top of a barrel and knows not of which; Tosef. ib. V, 11; Bets. 3b; Zeb. 73a. Taan. 28a; Tosef. ib. IV (III), 7 לעשות ק' הללו שתי וכ' to make of these figs two balls; Y. ib. IV, 68b bot.; a. e.—[Maasr. III, 4; B. Mets. 21b, v. קְצִירָה.]—3) [*store, capsule,*] *a compartment of the T'fillin.* Tosef. Kel. B. Bath. IV, 1 משיתיר . . . בין ק' וכ' when he detaches one compartment from the other on three sides; [El. Wil. emends: קְצִירָה q. v.]—[Y. Ned. III, 38a קצישות, v. קָצַע.]

קְצִיעָה II f. (b. h.) 1) *cassia, an aromatic bark,* an ingredient of frankincense. Ker. 6a; Y. Yoma IV, 41a; a. e.—2) pr. n. f. *Keziah,* one of Job's daughters. B. Bath. 16b

כקציעה ... ק' she was named K., because her savor spread like that of cassia.

**קְצִיעָתָא** ch. same, *cassia*. Targ. Job XLII, 14. Targ. Ex. XXX, 24 (h. text קְדָה).—*Pl.* קְצִיעָתָא. Targ. Ps. XLV, 9 Ms. (ed. *sing.*).

**קְצִיפָה** f. (קָצַף) *anger*. Lam. R. to V, 20 ק' חושב ע"י וכ' the prediction of God's anger was contradicted by Isaiah (Is. LVII, 16). Ib. 22; ib. to I, 2, v. מְאִיסָה; Pesik. Vattom., p. 130[b] קצפין (read: קְצָפוֹן). Esth. R. to I, 18 כדי ... לק' הזאת this shame is enough to cause such anger.

**קְצִיצָא** f. (קָצַץ) *cut, figure*; (cmp. French taille) *waist*. Targ. II Esth. I, 2 (3) כולהון ... בני ק' חדא all of them of the same height ..., of the same figure.

**קְצִיצָה** f. (קָצַץ) 1) *cutting, felling*. B. Kam. 91[b] אילן השומד לק' (Ms. F. לִיקְצִין) a tree which must be cut. Lam. R. introd. (R. Z[e]era) שבו זמן ק' יפה וכ' on it (the 15[th] of Ab) begins the good season for cutting trees for fuel, v. מַצְכּוֹלֶת. Bekh. 34[b] (in Chald. dict.) אירכין ... בהאי ק' וכ' he intended to make himself appear clean by cutting off (the leprous spot), and the rabbis punished him for this very cut (so that he could never be declared clean from this cut-off leprous spot); a. e.—2) *stipulation* (*of price* &c.), *bargain*. Shebu. 45[b] ק' ודאי וכ' stipulations of prices one surely remembers, v. קִרְצוּתָא.—3) *pl.* קְצִיצוֹת *cut fruits*. Maasr. III, 4 מצא ק' בדרך ואפי' בצד שדה (Ms. M. קציעות) if one finds cut fruit (single berries) on the road or even beside a field where cut fruit has been spread to dry; B. Mets. 21[b] Var. (ed. קציעות).—4) (v. קְצִיעָה a. next w.) *the capsule of the T'fillin* containing Biblical sections. Ber. 24[a]. Succ. 26[b] top. Kel. XVIII, 8 החזיר ק' וכ' if he opened the first of the four compartments of the T'fillin and repaired it; a. e.—*Pl.* קְצִיצִין, v. next w.—5) *separation, severance of connection*, v. קְצָצָה.

**קְצִיצִין, קְצִיצִים** m. pl. (קָצַץ, cmp. מִקְצָה) [*stores,*] 1) *capsules, pods*. Tosef. Shebi. II, 6 אם עשה ק' גמורין וכ' (Var. קצוצים) if the plant has produced ripe capsules (or pods) before the New Year; Y. ib. II, 34[a] קְצָצִין.—2) *capsules containing Scriptural portions, T'fillin*, (v. preced. 4). Gitt. 57[b] sq. ארבעים סאה קְצִיצֵי תפלין וכ' Ar. (ed. קְצוּצֵי; Rashi to Succ. 26[b] קיצוצי) forty S'ahs of capsules of T'fillin were found on the heads of those slain at Bethar; Lam. R. to II, 2 קצוצי; Y. Taan. IV, 69[a] top קצוצי.

**קְצִירָצְתָא**, v. קְצוּצְתָא.

**קְצִיר־**, v. קָצִיר.

**קָצִיר** m. (b. h.; קָצַר) *cutting, harvest, ripening season*. R. Hash. 9[a] ק' של שביעית וכ' a ripening in the Sabbatical year which goes over into the eighth year, i. e. plants which were partly ripe in the Sabbatical year are subject to the laws of the Sabbatical year. Ib. קְצִיר העומר the cutting of the ʿOmer (v. עֹמֶר); a. fr.—Lev. R. s. 18 (ref. to Is. XVII, 11) קְצִירָן של מלכיות (קְצִירִין) the cutting down (destruction threatened) by the government; ק' של יסורין by sufferings; קְצִירוֹ של מלאך וכ' the cutting down by the angel of death, v. נְדִנֵּר; Yalk. Is. 287.—*Pl.* קְצִירִין, v. supra.

**קָצִיר** m. (קָצַר) [*cut, afflicted,*] *sick*. B. Bath. 16[b], v. חֳלֵי. Sabb. 12[b] לשיולי בק' Ar. (ed. ברחפירתה) to inquire after the health of (to visit) a sick person.—*Pl.* קְצִירִי. R. Hash. 16[a]; Ned. 49[b], v. מְרִיעַ. Gitt. 56[a], v. נָקַט; a. e.—[קצירריא, Targ. Is. VII, 3 ed. Wil., v. קַצָּר.]—[Y. Shebi. VI, 36[c] קצירירא דגליל, v. קַצָּרָא III.]

**קְצִירָה** f. = קָצִיר *cutting, harvesting*. Y. Peah I, beg. 15[a] קְצִירַת שבולת וכ' the cutting of the first ear has the same effect (on the duty of leaving a corner) as the striking off of the pile has (on the duty of giving T'rumah). Sabb. 70[a]; a. fr.

**קָצַע** (b. h.; cmp. קָצָה) 1) *to scrape*. Neg. XII, 6 שניהן קוֹצְעִין ... both neighbors must bear the expense for tearing out (the leprous stone) and for scraping (the wall); Sifra M'tsor[a], Neg., Par. 6, ch. IV; a. e.—2) *to cut, dry, and pack figs* (v. קְצִיעָה). Taan. 28[a] קוֹצְעֵי קציעית those pretending to be engaged in packing figs; Tosef. ib. IV (III), 7 (Var. קוֹצְאֵי); Y. ib. IV, 68[b] bot.—3) *to trim*, v. infra.

*Pi.* קִרְצֵץ *to cut the ends, trim*. Kel. XXVII, 4 המְקַצֵּץ מכולם וכ' if in trimming any of them he cuts off a piece one handbreadth square. Zeb. 94[a] ... לקַצְּתָהּ ... עוצבא a fur intended to be trimmed (v. עוֹצָבָא) remains unsusceptible of uncleanness until it has been trimmed; Tosef. Kel. B. Bath. IV, 10. B. Kam. 66[b] כגון שקִרְצְצָן (Ar. שקצצן) when he trimmed the stolen furs. Tosef. Kel. B. Mets. XI, 8 אם היה גדול וקִרְצְצוֹ (not וקיצצו) if the cloth was large and he shortened it by trimming; ib. 9. Ib. 2 עד שיִרְקַצֵּץ (or שיִקְצַץ) until he cuts off (the defective portion). Ḥull. 123[b] במקצע ובא לו וכ' when he trimmed (the skin) going all around; a. e.

**קְצַע** ch., *Pa.* קַצֵּץ same, *to trim, cut*. Zeb. 94[a] דחשיב עלה לקַצּוֹעֵי when he had planned to trim it. Ib. עד דמְקַצַּע לה, v. preced.

**קָצַף** (b. h.) [*to be rough, excited,*] *to be angry*. Esth. R. to I, 18, v. קְצָפִין. Midr. Till. to Ps. XXXVIII ... אנו וחטאנו ואתה קוֹצְפָהּ we sin, and thou art angry. Yalk. Esth. 1053 קָצְפוּ ואמרו וכ' they grew excited and said &c.; a. fr.

*Hif.* הִקְצִיף *to arouse to anger, excite, incite*. Meg. 13[b] (ref. to Gen. XL, 2 a. Esth. II, 21) ה' הקב"ה אדון על עבדיו וכ' the Lord incited a master against his servants, in order to satisfy the desire of a righteous man ..., servants against their master, in order to perform wonders for a righteous man; Gen. R. s. 88; Esth. R. to II, 21; Yalk. Gen. 146 מַקְצִיף; a. e.

**קְצַף**, Targ. Lam. II, 3 ed. Vien., v. קֶצֶף.

**קֶצֶף** m. (b. h.; preced. art.) 1) *anger*. Num. R. s. 1, end שלא יהא ק' עליהן that the divine anger be not on them. Midr. Till. to Ps. XXXVIII; a. fr.—Esp. *Ketsef* name of an angel of destruction. Targ. Y. Num. XVII, 11, sq.—Sabb. 55[a] (ref. to Ez. IX, 2) 'six men', they are ק' אף וחימה וכ' K. (Wrath), *Af* (Anger) &c. Ex. R. s. 41; a. fr.—2) *destruction, harm*. Deut. R. s. 11 איך ... לעשות לו ק' how can I do harm to him (Moses)?; Yalk. ib. 940.

קִיצְ', קְצַפָּא ch. same, *divine anger, visitation, (mourning over a) death.* Midr. Till. to Ps. CVI ... אית לאבלא ק' there are places where they call mourning *kitspa*; v. קְצוּפָּה.

קִיצְ', קְצַפּוֹן m. (preced. wds.) *anger.* Lev. R. s. 32 (ref. to ויקצף, Deut. I, 34) להם הוא ק' ולי מה אני ק' וכ' to them it appears as anger, but to myself what does anger mean? 'I swore by my anger' (Ps. XCV, 11), I swear by my anger and reconsider; Yalk. ib. 657. Esth. R. to I, 18 כדאי הוא הבזיון ... לק' שקצף וכ' the disrespect with which her (Vashti's) father treated the vessels of the Temple is enough to deserve the wrath which he (Ahasverus) vented on her and put her to death. Ib. כדי הק' לבזיון זה the anger (of Ahasverus) corresponds to this contempt (shown by Vashti), v. קְצִירָפָה. Ib. to II, 21 מה ק' היה שם what cause was there for discontent? Sifra Sh'mini, Par. 1, ch. II (ref. to Lev. X, 16) אף אהרן היה בק' Aaron, too, was included in the anger (of Moses). Pesik. Vattom., p. 130$^{b}$ ארן ק' הוא (not קצפין), v. קְצִירָפָה.

קִצְפִּין, v. preced.

קָצַץ (b. h.) 1) *to cut, fell.* Shebi. IV, 10 מותר לקוצצו it is permitted to cut the tree down (in the Sabbatical year). Ib. ולא יקוֹצְצֶנּוּ ... כמה (Y. ed. ויקצוני, corr. acc.; Bab. ed. ויקוצצו; Ms. M. ויקְצָצֶנּוּ) how much must an olive tree bear so that one dare not cut it down (because it is an act of wilful destruction, Deut. XX, 19-20); B. Kam. 91$^{b}$ ויקצצני Ms. F. a. R. (later ed. וְיִקְצָצֵנִי; v. Rabb. D. S. a. l. note 10). Ib. נטיעותי קָצַצְתָּ thou hast cut down my young trees; אתה אמרת לי לקוֹצְצָן (not לקוצצו, v. Rabb. D. S. a. l. note 7) thou hast told me to cut them. Y. Shebi. IV, 35$^{b}$ bot. קָצוֹץ ... קָצוֹץ, v. נָתַשׁ. Ib. הקוצץ בקורות he that cuts trunks for beams. Lev. R. s. 23, v. infra.—Sifré Deut. 212 (expl. ועשתה, Deut. XXI, 12) תְּקוֹץ let her cut (her nails). Macc. 22$^{a}$ הקוצץ את בהרתו he that cuts off a white spot (suspicious of leprosy, v. קְצִירָה); Neg. VII, 5 קְצָצָהּ מתכוין if he cut it intentionally. Tosef. Sabb. XI (XII), 3; a. fr.—Gen. R. s. 85 (ref. to Dan. V, 1 a. VI, 1) קוצץ לקוצץ ... והדיכן הוא where is Evil Merodach? ... (He is left out) in order to join a wicked man to a wicked man, a destroyer to a destroyer. Y. Yeb. II, 4$^{a}$ top קוצץ בן קוצץ a destroyer son of a destroyer (wicked by heredity); Pesik. S'liḥ. p. 167$^{b}$ אין בישראל קו' בן קו' there is no hereditary wickedness in Israel. Ex. R. s. 1 וקוץ ... שק' עצת וכ' Koz (I Chr. IV, 8) is Caleb, for he destroyed the counsel of the spies; a. fr.—2) (cmp. גָּזַר, קָצַב) *to stipulate, agree upon.* Shebu. 45$^{b}$ נמי אפי' ק' let it be the same even if a stipulation has been made (and the amount is in litigation). Ib. אומן ... קָצַצְתָּ ... לא קָצַצְתָּ וכ' if the mechanic says, thou hast stipulated to pay me two (Zuz), and he (the employer) says, I have stipulated one only; a. e.—Part. pass. קָצוּץ; f. קְצוּצָה. B. Mets. 61$^{b}$ רבית ק' stipulated, direct usury, opp. אבק רבית, v. אָבָק. Ib. 62$^{b}$; a. e.

*Nif.* נִקְצָץ 1) *to be cut.* Neg. l. c. ונקצצה ... מי if one had a white spot, and it was cut off (accidentally). Nidd. II, 1 תֵּקָצֵץ let the hand be cut off. B. Kam. 91$^{b}$, v. קְצִיצָה; a. fr.—2) *to be cut off, excluded.* Y. Kidd. I, 60$^{c}$, a. e., v. קְצָצָה.—3) *to be stipulated, definitely assigned.* Lev. R. s. 30, beg. מראש השנה נִקְצָצִין וכ' from the beginning of the year the means of support are definitely assigned to men, except &c., v. קָצַב.

*Pi.* קִרְצֵץ 1) *to scrape, cut off; to fell.* Pes. 56$^{a}$ ק' דלתות וכ' (II Kings XVIII, 16) he took the gold off the Temple doors. Y. Ber. VIII, 12$^{a}$ bot. מְקַצֵּץ וכ' אפי' even when cutting lupines. Ib. II, 5$^{c}$ top הרה מקצץ כל וכ' he cut down all he had planted. Pesik. R. s. 31 ומְקַצְצִים, v. רָצַץ. Cant. R. to II, 2 לְקַצְצוֹ; Lev. R. s. 23 לָקוֹצוֹ, v. קָצַץ.—Esp. ק' בנטיעות [*to cut down the shoots* in the garden of religion,] *to be hostile to religion, corrupt the youths; to be a heretic.* Ḥag. 14$^{b}$; Y. ib. II, 77$^{b}$ top, v. נְטִיעָה. Cant. R. to I, 4 כרצד ק' בני in what way did he manifest his hostility to religion? Gen. R. s. 19 ויקַצֵּץ ... לא תעשה וכ' make not the fence (around the religious laws) more important than the essentials, lest it fall down and ruin the shoots.—2) *to stipulate.* Shebi. IV, 1 ואין ... שיְקַצְצוּ להם מזונות (R. S. שיקצוץ) it is unnecessary to say, that he must not stipulate to give them their food (for their work).

*Hif.* הֶקְרִיץ *to cut off, deduct.* Sifré Num. 8 ומַקְרִיץ מכתובתה he may deduct (his outlay for her) from her jointure.

קָץ, קְצַץ ch. same, 1) *to cut* &c. Targ. Jud. VI, 30. Targ. O. Deut. XIX, 5; a. fr.—Part. pass. קָצִיץ; f. קְצִיצָא; *pl.* קְצִיצִין, קְצִיצָן. Targ. Jud. VI, 28. Targ. I Sam. V, 4; a. e.—Snh. 58$^{b}$ רב הונא קץ ידא Rab Huna ordered the hand (of one in the habit of striking his neighbors) to be cut off; Nidd. 13$^{b}$. B. Kam. 91$^{b}$ דקץ תאינתא וכ' he cut fig-trees down before their time; a. fr.—2) *to stipulate.* B. Mets. 67$^{a}$ לא קץ ליה he had not stipulated a fixed amount of interest; a. e.

*Pa.* קִצֵּיץ (קְצִיץ) *to cut; to mutilate.* Targ. Ps. CVII, 16. Targ. Lam. II, 3 (ed. Lag. קרצץ, ed. Vien. קצת, corr. acc.). Targ. O. Deut. VII, 5 תְּקַצְּצוּן ed. Berl. (oth. ed. תְּקוֹצְצוּן; Y. תְּקַצְּצוּן); a. e.—B. Kam. l. c. לְמֵיקְצָצָהּ ... דיקלא it is forbidden to fell a date-tree as long as it bears a Kab of dates. Gen. R. s. 6 (of the agony of death) כמא נפשיה מְקַצְּצָא ארזין ומקצצא וכ' ... how the soul of this man's (my) brother is cutting cedars and cutting trees, and you sit laughing and know it not; a. e.—[Lev. R. s. 5 שעריה מקצץ, v. קָנַץ.]

קַצָּץ m. (preced.) *wood-cutter* (cmp. קָצוּעַ).—*Pl.* קַצָּצִים. Cant. R. to II, 2 חביא ק' לְקַצְּצוֹ he brought on cutters to raze the plantation; Lev. R. s. 23.

קְצָצָה f. (preced. wds.) 1) *timber.* Cant. R. to IV, 12 ק' של ארז cedar planks; Pesik. B'shall. p. 84$^{a}$ ק' של ארזין; Yalk. Ex. 225 קְצָצִים (only).—*Pl.* קְצָצוֹת. Y. Keth. VIII, 32$^{b}$ bot. אילנות וק' וכ' if heirs seize trees or timber, old or young, it is taken away from them.—2) *cutting off, severing family connections; k'tsatsah, a ceremony attending the sale of an heirloom to an outsider,* and *the marriage of a man beneath his social rank.* Y. Kidd. I, 60$^{c}$ חזרו להיות קונים בק' then again the custom arose to take possession of an estate by *k'tsatsah* (instead of taking

off the shoe); מהו בק' ... נקצץ פלוני מאחוזתו what is *k.*? When a man sold his paternal estate, his relatives brought casks filled with parched ears and nuts, and broke them in the presence of children: the latter picked them up, and they said, this man has been cut off &c.; and when he bought it back, they did the same and called out, this man has returned to his heirloom &c.; Ruth R. to IV, 7; Y. Keth. II, 26[d] bot. קְצִיצָה; Ib. שאכלנו בקְצִיצַת פלוני adults are admitted to testify, 'we (as children) ate (grain and nuts) at that man's *k.*'; Bab. ib. 28[b] בקצצה של וכ' at the *k.* when that man's daughter was married; וזו חיא חק' וכ' and this is the *k.* to which a child can testify (when grown up); Tosef. ib. III, 3.

**קְצָצִים, קְצָצִין** m. pl. (preced.) 1) *cut plants, timber*, &c. Yalk. Ex. 225, v. preced. Tosef. B. Kam. III, 2 if a man cut his neighbor's plants, the latter has no right to say, טול את הק' וכ' take thou the cut plants and restore to me the plants, but we assess the value &c.—2) *capsules, pods*, v. קְצִיצִים.

**קְצָצִין** ch. same, *capsules, pods.* Y. Kil. I, 27[a] קְצָצוֹי, v. חֲרוּבָא I.

**קְצַצְתָּא** I *timber.*—*Pl.* קְצַצְיָתָא, v. קְצוּצְתָּא.

**קְצַצְתָּא** II, **קְצַצְתָּה** pr. n. m., v. קַצְרָא II.

**קְצַר** (b. h.) 1) *to cut, reap.* Sabb. VII, 2 (among the labors forbidden on the Sabbath) הקוֹצֵר cutting plants. Ib. 73[b] משום קוצר as an act coming under the category of reaping. Pes. IV, 8 קוֹצְרִין וגודשין וכ' they reaped (the barley) and piled it before the ʿOmer was offered. Peah II, 7 שדה שקְצָרוּהָ וכ' a field which gentiles reaped (for themselves) or which robbers reaped. Ib. 8 נותן ... שק' he must give up the poor man's share from what he reaped. Ib. III, 6 כדי לְקָצוֹר ולשנות large enough for cutting (swinging the sickle) once and a second time; a. fr.—2) *to be short*, v. קָצַר.—3) (with נפש) *to be impatient, vexed; to be sick of.* Gen. R. s. 52 אבל היא לא קָצְרָה נפשה וכ' but she was not vexed (did not suffer from unsatisfied desire) &c.; Y. Keth. V, 30[b]; Yalk. Jud. 70. Tanḥ. Huck. 19 קצרה נפשם בדרך they were sick of marching.

*Pi.* קִצֵּר *to shorten, be brief in doing.* Ber. I, 4 מקום לקַצֵּר וכ' ... where they prescribed a lengthy benediction, one is not permitted to shorten, where they prescribed a short formula &c. Y. Yoma VI, beg. 43[b] ... שלא יהא קַצֵּר (ב)דבריך not that one of the contestants be permitted to speak as long as he needs, and the other be told, make thy speech brief; Y. Snh. III, 21[c] top. Ber. 34[a] היה מְקַצֵּר וכ' gave a very brief prayer. Mekh. B'shall., Vayassʿa, s. 1 לא ק' (ב)ברכותיו gave short benedictions (prayers); ... ממשה he was not briefer than Moses (in his prayer, Num. XII, 13). Ib. יש שעה לְקַצֵּר וכ' there is a time to be brief &c.; a. fr.

*Hithpa.* הִתְקַצֵּר, *Nithpa.* נִתְקַצֵּר 1) *to be shortened.* Lev. R. s. 21 ... מִתְקַצְּרוֹת היו their years (of life) were shortened.—2) (with נפש) *to be impatient, sick.* Tanḥ. l. c. נִתְקַצְּרָה נפש העם בדרך (not נתקצר), v. supra.

**קְצַר** ch. 1) *to be short.* Targ. Ps. CII, 24 קְצַרִּין Ms. (ed. אירתקצרון).—2) *to shorten*, v. infra.—3) (v. קְצִירָא) *to be sick.* B. Kam. 91[a] לימד גברא כמה מיקצר ... לא מְקַצַּר וכ' Ms. M. (ed. כמה לִיקְצַר) as to estimating how long a person is likely to suffer from such a wound and how long he will not, i. e. as to estimating positively the time needed for recovery, I have no doubt that we can do it.

*Pa.* קַצֵּר *to shorten.* Targ. Ps. LXXXIX, 46 Ms. (ed. קְ, *Pe.*).

*Ithpa.* אִיתְקַצַּר *to be shortened, reduced.* Targ. II Kings XIX, 26; Targ. Is. XXXVII, 27. Ib. XXVIII, 20. Targ. Y. Gen. XXVIII, 10; a. e.

**קְצַר** m. (b. h.) *short.* Ab. II, 15 היום ק' וכ' the day (of life) is short, and the work large. Y. Pes. VII, 35[b] bot. ילך לו בק' let him take the shortest road to it; a. fr.—*Fem.* קְצָרָה. Mekh. B'shall., Vayassʿa, s. 1 תפילת חצדיקים ק' the prayer of the pious is short. Ber. I, 4 ... אחת ואחת ק' one lengthy and one short benediction. Ib. IV, 2 היה ... תפלה ק' used to say a short prayer on entering and on leaving the school-house. Ib. 4. Y. Hor. II, 46[d] top בא לו ... בק' if he came by the shortest road; a. fr.—Midr. Till. to Ps. LIII עי"ר שהיתה ידו ק' במצות because his hand was short (he was wanting) in good deeds; Yalk. ib. 769; Yalk. Sam. 135 נפשו ק'; a. fr.—*Pl.* קְצָרִים; קְצָרוֹת. Cant. R. to VI, 2 ארוכות וק', v. אָרוּךְ. Midr. Till. to Ps. LXVIII, ולא היו קְצָרֵי יד בו they were not short-handed with it, i. e. they did not have to economize. Ib. to Ps. CXIX, 81 אתה ארך אפים ואנו קְצִירֵי רוח thou art long-suffering, but we are hasty of spirit; a. e.—V. קְצָרָה.

**קְצַרָא, קְצָר** I m. (preced. wds.) [*one who causes shrinking,*] *fuller, washer.* Targ. Josh. XV, 7, a. e. עין ק' (h. text עֵין רֹגֵל) the washer's well.—Y. Ber. IV, 7[d] top (Bab. ib. 28[a] כובס); a. fr.—B. Kam. 119[b] שמירה וק' שקיל ק' לירה a fuller is named *katsra* (a shortener), let the *katsra* take it (the dark border of a white cloth belongs to the fuller).—*Pl.* קְצָרַיָּא, קְצָרֵי. Targ. I Sam. XIII, 21. Targ. Is. VII, 3 (ed. Wil. קצור, corr. acc.).—Snh. 92[a], a. e., v. אוּבְלָא II. Taan. 29[b] בטלי ק' דבי רב the fullers of the house of Rab are idle (during the week preceding the ninth of Ab); a. e.

**קְצָרָא II, קְצָרָה** I (preced.) pr. n. m. *Katsra* (*Fuller*). Y. Kil. IX, 32[b]; Y. Keth. XII, 35[a]; Koh. R. to VII, 11.—Esth. R. to I, 13 ר' יוסי בר ק' (some ed. קְצָרַת); Gen. R. s. 72 בן קוצרי; Cant. R. to VI, 4 בר קסרין; Pesik. Vayhi, p. 9[a] ר' יוסי וכר קצה (corr. acc.). Y. B. Bath. X, 17[c] ר' יוסא קוצירא. Sabb. 151[b] bot. ר' יוסי בן קְצָרְתָּה (Ms. M. קצרתא). Midr. Sam. ch. XXVI ר' יצחק בר קצרתה; Y. R. Hash. I, 56[b] בר קצצתה.

**קְצָרָא III, קְצָרָה** II f. = קַסְטְרָא, *fort, camp.* Arakh. IX, 6, v. צִירְפּוֹרֵי; Y. Sabb. XVI, end, 15[d] (not קוירה). Y. Shek. VIII, beg. 51[a] קְצָרָן של גוים היה שם (some ed. קְצִרִין, v. Rabb. D. S. a. l. note 60) a camp of gentiles (Romans) was there, [comment. *a fuller*, v. קַצָּר]. Num. R. s. 18 (ref. to שחקים עולה של תורה, II Sam. XXIII, 1 [read:] הקם על בעולה של קצרה he (David) restored the yoke (rulership)

of the Law through the yoke of the camp (used his military power to restore the government of the Law; Midr. Sam. ch. XXIX בעילה של מלכות . . . קיים).—*Pl.* קְצָרִים, קְצָרִין; Chald. קְצָרַיָּא (with sing. meaning). Y. Erub. V, 22[b] bot. את רואה . . . לאיצטדין ובית . . . והק' מעון . . . לק' consider the ruins (near Tiberias, v. אִיצְטַדִין) as if they were inhabited buildings, and the fort is within seventy odd cubits near the ruins, and Beth Maon is within seventy odd cubits near the fort (by which calculation Beth Maon and Tiberias may be considered one township, v. עָבַר *Pi.* 4). Y. Shek. l. c., v. supra. Y. Shebi. VI, 36[c] ק' דגלגל (not קצריא) the Fort of Gelil (v. Hildesh. Beitr. Geogr. p. 17, sq.); Tosef. Shebi. IV, 11 קַצְטְרָא (Var. קצטרי); Sifré Deut. 51 קצרא דגלילא; Yalk. ib. 874 ק' רגליא (corr. acc.).—Trnsf. קְצָרִים *wax-cells in the honeycomb.* Cant. R. to I, 2 מה דבש יש בו ק' וכ' as there are wax-cells (unenjoyable parts) in the honey, so you might think the same was the case with the Law.

קְצָרָה f. 1) fem. of קָצַר.—2) *short board, the board at the head and at the foot of the bed,* opp. אֲרוּכָה. Kel. XVIII, 5; a. e.—3) רוח ק', v. next w.

קְצָרִית, קְצָרוּת f. (preced.) רוח ק' *asthma,* or *incubus* [or *nervous prostration,*] believed to be caused by a demon, Ben N'filim. Bekh. VII, 5 (44[b]) רוח קצרית באה עליו Mish. (Bab. ed. קצרה) a person subject to asthmatic spells (is unfit for priesthood). Ib. 44[b] רוח קצרות, v. נָאלָא II a. נָפַל.

קְצָרָן, קְצָרִין, קְצָרִים, v. קַצָּרָה II.

קַצָּרָן m. (קָצַר) *one who gives short prayers,* opp. אַרְכָּן. Ber. 34[a]; Mekh. B'shall, Vayassa, s. 1.

קְצָרָן, Yalk. Gen. 133 וחוה ק', read: מְקַצֵּץ, v. קָצוּצָתָא.

קְצַרְקְטִין, קְצַרְקְטוֹן, v. קְסַרְקִיטִין.

קְצַרְתָּא, קְצַרְתָּה, קְצַרְתָּא, v. קַצָּרָא II; [prob. pr. n. f. *Fuller Woman*].

קָצָת f. (b. h.; קָצָה) *end.*—*Pl.* קְצָוֹת; constr. קְצְוֹת. Tanh. Vayesheb 2 לק' המדבר to the ends of the desert.—V. מִקְצָת.

קָצַת, קְצָת ch. same, 1) *part.* Targ. O. Num. XXII, 41. Targ. Job IV, 12. Targ. Gen. XLVII, 2 ed. Bon. (oth. ed. מקצת); a. e.—2) *extreme end.* Targ. Y. Num. l. c.

קָקָא, קָקָה f.=h. קָאַת, *pelican.* Targ. Y. Lev. XI, 18; Deut. XIV, 17.—Targ. Ps. CII, 7 ככקתא ed. Lag. (oth. ed. כקאתא).—[Ber. 20[a], a. e. קָקֵי Ar., v. קָאקָא.]

*קָקָא m. (נקק, cmp. נָקִיק)=קוֹנָא, *throat, neck.* Taan. 24[a] שדו לידה . . . בקקירה Ar. (ed. . . . בצואריה רמו) they put a cloth into his throat (or around his neck, to torture him).

קִקְבִּטִין, קִקְבִּטְרִין, v. אַקוּבִּרְסִין.

קִקּוֹ, ק' פְּדִיפְּטִי, v. פְּרִיפְּטֵי.

קִקְוָאי m. name of an unclean *bird.* Hull. 63[a] (Ms. R. 3 ככנאי, v. Rabb. D. S. a. l. note 10).

קִקְוָאתָא, v. קוּקְרִיאתָא.

קִקְוִיזָתָא, קִקְוִיתָא, v. next w.

קִקְוִיזָתָא pr. n. f.(?) *Kakuzta.* Sabb. 156[a] דימי בר ק' (Ms. O. קִקְוִיזִיתָא; early ed. קִקְוִיזָתָא; v. Rabb. D. S. a. l. note 20).

קָקוּלָא m., *pl.* קָקוּלֵי, קָקוּלִין (=קלקול; קלל) a sort of *cress* used by the poor (cardamum or nasturtium, Löw, Pfl. 349). Y. Erub. III, 20[d] top; Y. Peah VIII, 21[a] top, expl. פעפויעין.—Pes. 114[a] (prov.) דאכיל אליחא טשי בעלייתא דאכיל קקולי אקירקולי (Ms. M. קירקולא אקירקולי) he that eats fat-tail will have to hide himself (before his creditors) in the loft, who eats cress may rest quietly by the dunghill of the town.

קִקּוּנְיָא, קִקּוּנָאי, v. קוּרְקוּנְיָא.

קִקִּיס, Cant. R. to III, 4, v. באמי.

קִקְלָתָא, קִקְלָא, v. קִיקְלָתָא, קִיקְלָא.

קָקְתָא, v. קָקָא.

קַר *to be cold,* v. קָרַר II, קָרַר II.—[Erub. X, 14, a. e. באר (בור) חקר, v. חָקַר.]

קָרָא I m. (קָרַר II) *pumpkin, gourd.* Succ. 56[b]; Keth. 83[b]; a. e. טב מק', v. בּוּצִין. Yoma 78[a] מצטנן בק' cooled his hands with a pumpkin. Ker. 6[a]; Hor. 12[a]; a. fr.—*Pl.* קָרֵי, קָרְיָא. Meg. 12[a], v. בּוּצִין; Sot. 10[a] קָאֲרֵי. Ned. 51[a] Rashi (ed. קרא, corr. acc.). B. Mets. 64[a] בני זרתא ק' pumpkins of the size of a fist. B. Bath. 88[a] קארי. Sabb. 129[b] קָרְיָא וְקָרְוָותָא, v. קָרְנָא I; a. e.—מאה ק' large and small gourds, *all kinds of gourds.* Y. Ned. VII, beg. 40[b] (not וכרובתא); Y. Orl. III, 63[b] top קירייא וקרוחוא (corr. acc.).

קָרָא II *to call,* v. קרי.

קְרָא I ch. same, v. קָרֵי.

קְרָאָה, קְרָאת II m. (preced.)=h. מִקְרָא, *Biblical verse.* Targ. Esth. VI, 1.—Ber. 2[a] קאי אק', v. קָאֵי. Ib. 27[a] מאי קראה אמר ק' וכ' the text reads *babboḳer* &c. Ib. 29[b] where is the Biblical passage to prove it? Snh. 45[b]; 71[a], a. e. בעינן ק' וכ', v. פָּרַט I. Ker. 11[b] bot. בעי ק' do we need a Bible verse for it?; a. v. fr.—Ber. 30[b] פוק קרא קְרָאֵיךְ לברא go out, read thy verse in the street, i. e. thy authority is not recognized at college; Keth. 56[a]; Yeb. 40[a] קְרִיצֵיךְ, v. קְרִיצָא.—*Pl.* קְרָאֵי. M. Kat. 3[b] נינהו ק' . . . והני are these traditional rulings? are they not intimated in the Biblical text? Pes. 4[b] תרי ק' כתיבי there are two verses (seemingly contradictory); a. v. fr.

קָרָא m. (preced.) *a Biblical scholar, Bible teacher.* Kidd. 49[a] אבל אמר לה ק' אנא וכ' but if he said to her,

(thou art betrothed unto me under the condition that) I am a Biblical scholar, she is not betrothed unless he can read the Pentateuch, Prophets and Hagiographa correctly (understandingly), contrad. to קְרָנָא. Ber. 30b, a. e. ר' חנינא ק' R. Ḥanina, the Bible teacher.—*Pl.* (h. form) קְרָאִים ק' טובים וכ'; (ch.) קְרָאֵי. Pesik. Shubah, p. 165b good Bible teachers, good preachers, like Levi &c.; Yalk. Hos. 533. Ab. Zar. 40a מתלתא ק' שמיע לי (Ar. קיראי) I have it from three authorities (as reliable as the Scriptures, Rashi).—V. קְרָיָא.—[Meg. 24b in Mish. דרך הקראים, a censorial change for חמינות, as in Mish. ed. IV, 8, a. Ms. M., v. Rabb. D. S. a. l.—In later literature קראים *Karaites*, a Jewish sect recognizing the Bible as sole authority.]

**קְרָאָה**, v. קְרָא II.

**קְרָאוּי**, v. קַרְיָא.

**קְרָאוֹת**, Y. Meg. IV, 74d, v. קְרוּיוֹת.

**קְרָאטִיסִים, קְרָאטוֹסִם**, v. קְרָטִיסִין.

**קְרָאִי** or **קְרָאֵי**, v. אֶקְרָאִי. R. Hash. 29b דק' Ar.

**קָרֵב** (b. h.) 1) *to join, come near, be near; to be offered as* קָרְבָּן. Zeb. VIII, 2 יִקָּרֵב לשם מי שהוא let it be offered in behalf of him to whom it may belong. Ib. 5 ... אם ק' יִקָּרְבוּ וכ' if one of the heads has been offered, let all of them be offered. Ib. 67b; Kinnim III, 3 חטאת קָרֵבָה למעלה וכ' the sin-offering may have been offered on top and the burnt-offering beneath it. Men. VI, 1 ... קְרֵבִים הקומץ ק' לעצמן the handful (of the priests' meal-offering) is offered separately and the remainder separately; Y. Sot. III, 19b top קְרִיבִין. Sifré Num. 29 קבע זמן לקריבים ... למקריבים a time is fixed for the things to be offered (Lev. XXII, 27), and a time for those who offer (Num. VI, 10); a. fr.—2) *to come before court; to sue, complain.* Gen. R. s. 96 (ref. to ויקרבו, Gen. XLVII, 29) כאדם ... ק' על וכ' as one says, that man has brought suit against his neighbor, v. קָבַל II; Yalk. ib. 156 קבל (corr. acc.).

*Pi.* קִרֵב 1) same, *to come near:* Ex. R. s. 20, beg. לא קי' אצל וכ' he had not come near Sarah.—Esp. *to approach; to pray, intercede, mediate, conciliate.* Y. Ber. IV, 8b top זה שיעבר ... בא וְקָרֵב עשה קרבנינו וכ' we do not say to him who is to pass before the ark (v. חֲזָרָה), 'come and pray', but, 'come, draw near', (which means) 'do our offerings', 'satisfy our needs' &c.—2) *to bring near; to befriend, attract, invite.* B. Kam. 24a ק' נגיחותיו if the ox did his gorings in near intervals (of less than three days). Eduy. VIII, 7 אין אליהו ... לרחק וְלָקֵרֵב ... חִמְקוֹרָבִין בזרוע וכ' Elijah shall come not to decide between clean and unclean, nor to expel (declare genealogically degraded) and to receive (reinstate), but to expel those who have been received by force, and to reinstate those who have been expelled by force. Ib. ... וקִרְבָּה בן וכ' משפחת there was a family ... which Ben-Zion expelled by force, and another which they received by force (Bab. ed. וקֵרְבוּהָ בני וכ'; v. Rabb. D. S. a. l. note 40); Tosef. ib. III, 4; Kidd. 71a. Eduy. l. c. לא לרחק ולא לקרב וכ' neither to expel nor to reinstate, but to make peace &c. Sabb. 31a קֵרְבָנִי תחת ... עִנְּוָתָנוּת, v. וכ'. Ib. שקֵרְבַתְּנִי וכ' Ms. M. (ed. שהקרבתני) thou hast brought us near &c. Tanḥ. Tsav 8 (ref. to Ps. LXV, 5) ... קָרֵבוֹ אשרי מי שבחרו blessed he whom the Lord has chosen, although he did not bring him near; Num. R. s. 3 הקריבו. Ib. ק' את עצמו he brought himself near (to God, through his own deeds); ib. יהרו קִרְבוּ חקב"ה the Lord brought Jethro near (caused him to be converted); Yalk. Ex. 379; a. fr.—Sifré Num. 94 (expl. לזרא, Num. XI, 20, cmp. זָר) ... מְקָרְבִים שתהיו מרחיקים אותו you will keep it at a distance (loathe it) more than you have been inviting (wishing for) it; Lev. R. s. 48.—Part. pass. מְקוֹרָב; *pl.* מְקוֹרָבִין, v. supra.

*Hif.* הִקְרִיב 1) *to bring near, receive.* Y. Dem. II, 23a top מַקְרִיבִין לכנענים, v. כְּנָנָה. Num. R. l. c.; Sabb. l. c., v. supra; a. fr.—2) *to offer, sacrifice.* Men. XIII, 10 יַקְרִיבֶנָּה במקדש he must offer it in the Temple (of Jerusalem), ואם הִקְרִיבָהּ וכ' but if he offered it in the Temple of Ḥonyo (in Egypt). Zeb. 67b ותַקְרִיבֶנָּה למעלה and let her offer it on top, (v. supra Kal); Kinn. III, 6 ויַקְרִיבֶנָּה וכ' Mish. (Bab. ed. ויקרבנה, corr. acc.) and he (the priest) must offer it &c. Ber. 6b כאילו הִקְרִיב ת' תודה as if he had offered a thank-offering. Ib. 17a אדם חוטא ומַקְרִיב וכ' as long as the Temple stood a man sinned and brought a sacrifice; ואין מַקְרִיבִין וכ' yet only its fat and its blood were offered; כאילו הִקְרַבְתִּיו לפניך וכ' as if I had offered it (my fat and blood) on the altar before thee; a. v. fr.

*Nif.* נִקְרַב *to be offered.* Y. Meg. I, 70c top ונִקְרְבוּ מהן and from their contributions was taken the wood for sacrifices; (Y. Taan. IV, 68b; Y. Shek. IV, beg. 47d וקרבו).

*Hithpa.* הִתְקָרֵב, *Nithpa.* נִתְקָרֵב 1) *to be brought near, be received.* Num. R. s. 3 יש נבחר ונדחה וכ' some are chosen and repelled (disgraced) and received again &c. Sifra Tsav, Milluïm ידע משה ש' אהרן Moses learned that Aaron was received again (in grace); Yalk. Lev. 515; a. fr.—2) *to be offered, sacrificed.* Y. Taan. l. c. שלא יהא קרבן מִתְקָרֵב וכ' that none but their contributions should be offered first. Pirké d'R. El. ch. XXXI ... ובא אותו האיל להִתְקָרֵב וכ' that ram ... ran and came to offer himself as a sacrifice in place of Isaac &c.; Yalk. Gen. 101; a. e.—3) *to claim relationship:* Deut. R. s. 2 ... אם קרובו עני פלוני מתקרב לי if a man's relative is poor, he makes himself the main person and him subordinate, saying, this man claims relationship to me; Y. Ber. IX, 13b (in mutilated text) חתן פלן מתקרב לן.

**קָרִיב, קָרֵב** ch. same, 1) *to be near, come near, touch.* Targ. Num. XXVII, 1. Targ. Ex. XXXVI, 2. Targ. I Kings II, 1; a. fr.—Pesik. Zakhor, p. 24b קריב לגביה, v. בָּלַם II. Eduy. VIII, 4 דיקָרֵב במיתא he who touches a corpse; a. e.—2) *to intercede, protect.* Y. Dem. I, 22a בני קרתי קוֹרְבִין לי (not קרתיה) fellow-citizens, protect me!; בני דודי קורבין לי (not דידי) children of my friend (the Lord), protect you me!; Y. Taan. III, 66c top בני דילי וכ' (corr. acc.).—3) *to complain, sue.* Y. B. Bath. IX, beg. 16d אתון בנוי קָרְבוּן וכ' his sons came and complained before R. E. Ib. אתת וקָרִיבַת וכ' she came and complained &c.—4) *to bring near; to offer*, v. infra.

*Pa.* קָרֵיב, קָרֵב 1) *to bring near; to offer.* Targ. Gen. XLVIII, 9, sq. Ib. 13 (Y. ed. Vien. קָרִיב; h. text וַיִּגַּשׁ). Targ.

Is. LVIII, 3 (h. text תְּנַגְּשׁוּ!). Targ. O. Lev. I, 2 יְקָרֵיב (Y. יִקְרַב). Ib. 3 (Y. יַקְרִיב *Af.*). Ib. 14 (Y. also יְקָרִיב); a. fr.—Gitt. 56ª סבור רבנן לְקָרוּבֵיהּ the rabbis were of the opinion that it should be offered. Y. Ber. IX, 13ᵈ top אתי ... הוה לְמֵיקְרָבָה וכ׳ (or לְמִיקְרָבָה) when a man came to offer, to the idol, an ox &c. Y. Snh. X, 29ᵇ מְקָרְבָא לגיחזי to bring Gehazi near (befriend him again). Num. R. s. 3 אלהכון מאן הוא בעי מְקָרֵיב does your God bring near him (grace) whomever he chooses to? B. Bath. 168ª ... אפי׳ צורבא לְקָרוּבֵיהּ even in the case of a young scholar whom it may be supposed his intended father-in-law likes to bring into his family; a. fr.—*Part. pass.* מְקָרַב; f. מְקָרְבָא, מְקָרְבָה; *pl.* מְקָרְבִין; מְקָרְבָן *near, friendly.* Sabb. 104ª ק׳ שקר מ״ט מילין אמת וכ׳ why are the letters of שקר (falsehood) near together (in the order of the alphabet), and those of אמת (truth) far apart? Snh. 29ª מק׳ דעתיה he is friendly, v. רְחַק.—3) *to intercede, lead in prayer.* Midr. Till. to Ps. XIX חזיוה לחזנא דקָרֵיב וכ׳ they noticed that the officer of the synagogue led in prayer and said &c.

*Af.* אַקְרֵיב *to bring near; to offer.* Targ. Mal. II, 12; a. fr.—Gitt. l. c. אי מַקְרְבִין ליה (or מְקָרְבִין *Pa.*), v. קָרְבַּן. Ḥag. 8ᵇ האי דלא אַקְרְבִינְהוּ וכ׳ the reason why they did not offer them was &c.; a. fr.—Yeb. 39ᵇ איקרבת ית וכ׳ (read: אַקְרִיבַת) she brought before us (the court) such and such a person &c.

*Ithpa.* אִתְקְרֵיב, *Ithpe.* אִיתְקְרֵיב 1) *to approach, come near.* Targ. Y. Deut. XX, 3; O. ib. ed. Berl. (oth. ed. קריבין). Ib. XXV, 9; a. fr.—Keth. 56ª משום אִיקָּרוּבֵי דעתא הוא והא אִיקְּרְבָא דעתא (when a man promises his bride an additional jointure,) it is in order that an attachment be formed; well, now, the attachment has been formed (and we have a right to assume that he wanted his bride to get that addition, even if he should die before the wedding).—2) *to claim relationship,* v. preced.

**קֶרֶב** m. (b. h.; preced.) 1) *inside, intestine.*—*Du.* קָרְבַּיִם, קָרְבַּיִם; constr. קִרְבֵּי, קִרְבֵּי׳. Num. R. s. 7 (ref. to Num. XIV, 11 בקרבו) ... אטר אעשה עמו ... בקרבו כמה ... it does not read, 'which I do with them', but 'which I do within them': ... how many signs and wonders have I done in their intestines (that the manna was entirely resorbed in their bowels) &c. (with ref. to קֶרֶב Lev. VIII, 21). Tam. IV, 2. Ḥull. 16ᵇ קירבי ק׳ דגים כל זמן וכ׳ the fat of fish entrails (used as oil) has no bad odor as long as it burns. B. Mets. 60ᵇ, v. נָפַח; a. fr.—Ned. 54ᵇ ק׳ לאו בשר וכ׳ entrails are no meat and he who eats them is no man; Y. ib. VII, beg. 40ᵇ קרבייא (ch. form). Ber. 10ª; a. fr.—2) *innermost*; בְּקֶרֶב *within.* Pesik. R. s. 13 בְּקִרְבָּנוֹ, v. רָחַשׁ; a. e.

**קָרֵב** m., v. קָרִיב.

**קָרָב** m. (b. h.; preced. wds.) *hostile contact, attack, war.* Y. Sot. VIII, 21ᶜ top רומי לק׳ the Roman (Latin) language is adapted for military affairs; Y. Meg. I, 71ᵇ bot.; Esth. R. to I, 22. Sabb. 59ª בשעה שבורח מן הק׳ וכ׳ when he flees from the battle, he puts it on &c.; a. e.

**קַרְבָּא, קְרָבָא** f. ch. same. Targ. II Sam. XXI, 15. Targ. Ps. XXVII, 3. Ib. XXXV, 1; a. fr.—Ib. קְרַבְתִּי, v. קְרַבוּ.—Tosef. Sot. XIII, 5, v. נָגַח; Y. ib. IX, 24ᵇ; Bab. ib. 33ª. Lev. R. s. 22 דעבד ק׳ עם וכ׳ who wages war with a king &c. Gitt. 56ª ניפוק ... ק׳ בהדיריחו let us go out and offer them (the Romans) battle; a. fr.—*Pl.* קְרָבִין, קְרָבַיָּא. Targ. Num. XXI, 14. Targ. I Chr. XXVIII, 3; a. e.

**קְרֵבָה**, *pl.* קְרֵבוֹת or קְרָבוֹת, v. קְרֵיבָה.—Lev. R. s. 20 ויעל הקרבה, read: הַהַקְרָבָה.

**קְרַבוּתָא, קְרָבוּ** f. = קְרָב. Targ. Ps. XXXV, 1 קְרַבוּתִי Ms. (ed. קְרַבְתִּי, קְרָבְתִּי).

**קְרֵבוֹת**, v. קְרֵיבוּת.

**קרבות**, Tosef. Ab. Zar. IV (V), 9, read with ed. Zuck. רקובות, v. רוּקְבָּא II.

**קְרָבוּתָא**, v. קְרַבוּ.

**קַרְבִּיטִין** m. pl. (formed like שַׁרְבִּיט; קבט, cmp. חֻבְטָא) *thongs.* M. Kat. 27ª מתיר קַרְבִּיטָיו וכ׳ (קוֹרְבִּיטָיו) you untie its thongs, and it (the couch) falls down of itself; Ned. 56ᵇ; Snh. 20ª.—[Y. Ber. III, 5ᵈ bot. ed. Lehm., v. קְלַבְּרִינְטִירִין.]

**קְרַבְיָא**, v. חֶרֶב.

**קָרְבָּן** m. (b. h.; קָרַב) *gift, offering, sacrifice.* Ber. 15ª מעלה עליו הכתוב ... והקריב ק׳ it is accredited to him, as if he had built an altar and offered a sacrifice on it; Succ. 45ª. Sifra Vayikra, N'dab., ch. II, Par. 2 כל מקום שנאמר ק׳ אמור ביו״ד ה״א wherever in the Scriptures 'sacrifice' is used in connection with the divine name, the latter is written with Yod He (יהוה, never אלהים). Ned. I, 4 האומר ק׳ ... שאני וכ׳ if one making a vow says, *korban* ... that I will (not) eat &c. Ib. 2 כינויין לק׳ substitutes for *korban.* Ib. II, 5 בק׳ וכ׳ (נדר) if a man in making a vow uses the word *korban,* and then says, I vowed only by the gifts to kings; a. fr.—*Pl.* קָרְבָּנוֹת. Ib. ק׳ של מלכים. Zeb. XIV, 10 קָרְבְּנוֹת הצבור congregational sacrifices, ק׳ היחיד sacrifices offered by individuals. Taan. 27ᵇ כבר תקנתי להם סדר ק׳ וכ׳ I have arranged the order of sacrifices for them (in the Torah), and when they read these sections, I will account it to them as if they offered them. Ex. R. s. 30 בקש הקב״ה ... ועבודת ק׳ וכ׳ the Lord wanted to give them (the generation of the flood) four things (to purify them), the Law, sufferings, the sacrificial service, and prayer, but they refused; a. fr.

**קוּרְבָּן, קָרְבָּנָא, קָרְבַּן** ch. same. Targ. Hos. XII, 2. Targ. O. Gen. IV, 3 ed. Berl. (oth. ed. תקרבתא, v. Berl. Mass., p. 73); Y. ib. Ib. 4; a. fr.—Ḥull. 8ª דקריבין לק׳ are designated to be sent as gifts. Zeb. 116ᵇ שדרה ק׳ וכ׳ the mother of king Shabur sent a sacrifice to Raba, sending word, 'offer it to the Lord.' Gitt. 56ª שדר לה ק׳ וכ׳ send them a sacrifice and see whether they will offer it (in

patch of ground.—*Pl.* קְרְדּוּמוֹת. Tosef. B. Mets. II, 1, v. מַחֲרוֹת; a. e.

קרדום Midr. Till. to Ps. XLV some ed., v. קַרְטֵיס.

קַרְדּוֹן, קִרְדּוֹן, v. קַרְדּוּ I.

קַרְדִּנְיָא, קַרְדּוּנְיָא pr. n. (v. קַרְדּוּ I) *Ḳardunia, Cordyene,* a district lying to the east of the river Tigris, south of Armenia. Targ. Y. Gen. VIII, 4 קרדנ' (name of a mountain).—Gen. R. s. 33 (expl. חרי אררט, Gen. l. c.) טורי קוּרְדִּנְיָתָא ק' the mountains of Ḳardunia.—Denom. f. pl. קוּרְדַּנְיָתָא, קוּרְדִּנְיָתָא. Pes. 7ᵃ; 21ᵇ אפי' בחיטי ק' even with wheat of Cordyene (when it has become moistened, although it is very hard); Y. ib. I, 27ᶜ bot. אפי' חטים קוּרְמַבְנִיּוֹת במדבר (not אילו) וכ' even with Cordyenian wheat in the desert; for would they be worth anything during the Passover (to be considered an object of value for betrothal)?

קרדונין, v. קַרְדִּינוֹן.

קרדוס, Midr. Till. to Ps. XLV some ed., v. קַרְטֵיס.

קרדי, Pirké d'R. El. ch. XXVI, v. קַרְדּוּ II.

קרדונטס, v. קוּרְדַּנְטֵס.

קַרְדִּימָא, בַּר קַ' pr. n. m. *Bar Ḳardima.* Koh. R. to X, 8 שוק דבר ק' the market or open place of B. Ḳ.

קרדם, v. קַרְדֵּס.

קרדמין, Ab. d'R. N. ch. VI, v. קַרְדּוּט.

קרדנין, קרדנון, v. קַרְדִּינוֹן.

קַרְדַּנְיָא, קַרְדַּנְיָא, v. קַרְדּוּנְיָא.

קרדנין, v. קרדנון.

קַרְדֵּס (v. קָרַד) *to scrape.* Tosef. Kel. B. Kam. III, 12 קִירְדְּסָן שפן וכ' (not קוּרְדְּסָן שחן) if he scraped or planed them and made vessels of them; ib. VII, 15 קִרְדְּסָן שחן (corr. acc.). Y. Sabb. IV, end, 7ᵃ עד שיְקַרְדֵּס (not דם . . .) until he scrapes (the stones). V. קַרְטֵס.

קָרָה, v. קרי.

קָרֶת, constr. קֶרֶת, v. קַרְיָא I.

קִרְיָא, קִרְוָא, קִרְיָ' I f. = h. קִרְיָה, *town, village.* Targ. Hos. XI, 9. Targ. O. Ex. XX, 10.—Y. Taan. IV, 68ᵈ top כל קירווא דהינן וכ' in every place that we came to, we found &c. Ib. כל קִירְיָא דהוון וכ' in every place that they came to &c.—*Pl.* קִרְוִין, קִרְוָנָא, קִרְוֵי, קִרְ'. Targ. Num. XIII, 28. Targ. O. ib. XXXII, 33; 36 (Y. קוֹרְיָיהָא, v. קִרְיָיא). Targ. Y. Ex. XX, 10; a. fr.—Targ. Y. II Num. XXXI, 50 קִרְוָנָא דדהבא (not קוּרְיָא) golden forts (a female head-dress; cmp. עיר של זהב, v. יְרוּשְׁלֵם).

קִרְיָא, קִרְוָא, קִרְ' II, (קִרְוָה, קִרְיָה) f. = h.

the Temple); a. fr.—*Pl.* קִרְבָּנִין, קִרְבָּנְיָא, קִוֵּי'. Targ. Am. V, 22. Targ. Lev. VII, 35; a. fr.—Lam. R. to IV, 2 כל אילין ק' וכ' all those sacrifices which you send them, they eat themselves &c. Gen. R. s. 91; Y. Naz. V, end, 54ᵇ; a. fr.

קרבניטא, v. קַבְרִינְטָא.

קָרַד (cmp. גָּרַד), *Pi.* קִירֵד *to scrape; to curry* (with a small-toothed strigil), v. קִירּוּד. Bets. II, 8 מְקָרְדִין את וכ' you may curry an animal on the Holy Day. Ib. אין מקרדין . . . אבל מקרצפין . . . you must not curry . . . with small-toothed strigils . . ., but you may do so with large-toothed ones. Yalk. Deut. 938 מְקָרְדוֹ והוא בולם (את) thou curriest him, and he kicks, v. בָּלַם II; a. e.—Y. Sabb. IV, end, 7ᵃ שיקרדם, v. קִרְדֵּס.]

קָרְדָא f. (preced.; cmp. Arab. *ḳurd,* ricinus) [*scraping,*] *abdominal pain caused by a parasitic worm.* Lev. R. s. 18; Num. R. s. 7 (ref. to לזרא, Num. XI, 20) [read:] לק' שאהיה נותן דורא במעיהן (some ed. לקדרא) it will cause *ḳurda,* as I will put a parasite (*dura*) in their bowels; v. דְּרָרָא.

קַרְדּוּ I, קַרְדּוֹן pr. n. *Ḳardu, Ḳardun,* the district of *Cordyene* (corresponding to b. h. אררט; v. Schr. KAT², p. 53). Targ. O. Gen. VIII, 4 (Y. קרדון, some ed. קַרְדּוֹן). Targ. II Kings XIX, 37; Targ. Is. XXXVII, 38. Targ. Jer. LI, 27.

קַרְדּוּ II pr. n. pl. *Ḳardu* in Babylonia (cmp. Kardunias, Schr. KAT², p. 348; KGF, p. 534). B. Bath. 91ᵃ . . . עשר ושבע בק' (Ar. בכרהו) Abraham was ten years in prison, three in Cuthi and seven in Ḳardu; Yalk. Gen. 77 בקודרו; Pirké d'R. El. ch. XXVI קרדי.—Yeb. 115ᵇ קוּרְטָבָא.

קַרְדּוּט m. = פַּרְדּוּט, *a tunic with sleeves.*—*Pl.* קַרְדּוּטִין. Ab. d'R. N., ch. VI ed. Schechter (ed. קרדמין, corr. acc.).

קַרְדּוּיֵי, v. next w.

קַרְדּוּיִין, קַרְדּוּיִים m. pl. (קַרְדּוּ I) *Cordyenians.* Y. Kidd. IV, 65ᶜ bot.; Y. Yeb. I, 3ᵇ top מקבלין גרים מן חק' וכ' we may accept proselytes from the Cordyenians and the Tadmorites; Bab. ib. 16ᵃ. Ib. קַרְדּוּיֵי (ch. form), contradist. from קרתויי, v. קַרְתּוּיִים.

קוֹר', קַרְדּוֹם m. (b. h. קַרְדֹּם; קרדם, cmp. פַּרְדֵּם) *cutting tool, spade, mattock, hatchet* (with a pointed and a broad side). Ab. IV, 5 ולא ק' לחפור בהם make not the words of the Law a spade to dig with them (the means for selfish ends). Tosef. M. Kat. I, 4 תוחב בשפוד ומכה בק' וכ' he sticks (into the ground where moles are suspected to hide) a spit, or strikes with a mattock and stamps the ground under him; Y. ib. I, 80ᶜ; Bab. ib. 7ᵃ. Bets. IV, 3 בק' . . . ואין (when splitting wood for immediate use on the Holy Day) you must not use the hatchet, expl. ib. 31ᵇ נקבות שלו the broad side of it. Ib. ק' וקופין a tool combining axe and bill, v. קוּפִין; a. fr.—Gitt. 30ᵇ מלא ק' a ground having room for the mattock to work in, a common-sized field, opp. to מלא מחט a diminutive

קְרוּבָה, *pumpkin-shell,* or *pumpkin-shaped vessel for water, cooler.* Targ. Y. Gen. XXI, 14 (h. text חֲמָת). Targ. Y. I ib. 15 (Y. II קַרְנַת, corr. acc.). Ib. 19 (some ed. קרוות, corr. acc.).

**קָרוּב,** v. קִירוּב.

**קָרוֹב** I m. (b. h.; קָרַב) *near; related, relative.* Y. Ber. IX, 13[a] top (ref. to Deut. IV, 7) ק' בכל מיני קריבות (God is) near in every way of nearness (at all times, in all places, in sympathy &c.). Snh. 9[a] ... נמצא ק' וכ' if it appears that one of the witnesses is a near relative (of the defendant) or disqualified. Ib.[b] אדם ק' אצל עצמו ואין ק' וכ' every man is considered a relation to himself, and none can incriminate himself. Ib. 10[a] ... ואינו ק' אדם אצל ממונו a man cannot testify against himself, but he is not a relative to (disqualified to testify against) his property. Ib. III, 4 היה ק' ונתרחק if a person was a relation (by marriage, so as to be disqualified), and became a stranger again. B. Mets. 39[a] ... שבוי מורידין ק' וכ' if a person has been carried off captive, they (the court) appoint a relative to manage his estate. Ib. ק' מחמת ק' an indirect relative (e.g. one's step-brother's step-brother); a. v. fr.—*Pl.* קְרוֹבִים, קְרוֹבִין. Gitt. 14[b] ק' למלכות connected with royalty, influential. Snh. III, 4 ואלו הן הק' the following are considered relatives (disqualified to act as judges or witnesses); a. fr.—Sabb. 152[a] ק' נעשו רחוקים near objects have become distant (my senses are dull from old age).—[Tanḥ. B'shall. 18 וטברה קרובים; Y. Taan. II, 66[a] top שהגיע לקרובין, v. קְרוּבִין.]—*Fem.* קְרוֹבָה. Y. Ber. l. c. ע"ז נראית ק' ואינה וכ' the idol is apparently near, but in fact distant. Esth. R. to III, 1 Haman reflected in his heart אם אסתר קְרוֹבָתִי ... if Esther is a Jewess, she is my relative. Meg. 14[b] חולדה קְרוֹבַת Huldah was a relative of Jeremiah's; a. fr.—*Pl.* קְרוֹבוֹת. Gen. R. s. 18 ... מקְרוֹבוֹתָיו וכ' נשא if a man marries one of his relatives, of him it is said 'bone of my bones' (Gen. II, 23). Lev. R. s. 18 רחוקות נעשו ק' ק' וכ' distant objects have become near (things that I could discern at a distance must be brought near me), near objects have become distant, v. supra; a. fr.

**קָרוֹב** II, **קְרוֹבָא, קְרוֹבָה** m. (קָרַב *Pa.* 3) *leader in prayer, hymnologist, reader.* Lev. R. s. 30 קרוב ופריטן (פריטן ודרשן) Ar. (ed., a. Pesik. Ul'kaḥ. p. 179[a] hymnologist and poet; Cant. R. to III, 6 קְרִיבוֹר ופריטוריי. Y. Ber. I, 3[c] bot. [read:] ר' הוה סמיך לק' וכ' ... R. Z. (in his prayer of the section *Modim*) kept pace with the reader in order to bow simultaneously with him at the beginning and at the end. Lev. R. s. 19; Cant. R. to V, 11 ר' אלכסנדרי ק' R. A. the hymnologist.—[In liturgy קרובות (not קרובץ): *the poetical insertions,* on special occasions, in the Prayer of Benedictions.]

**קְרוֹבָה,** v. קָרוֹב I.

**קָרוּד,** v. קִירוּד.

**קְרָוָה, קְרָוָא, קְרָוֹת, (קרוות),** v. קְרָיָא I, II.

**קְרוֹז*** m. (קרז *to be round,* cmp. קְרָזַל) name of an *earthen vessel.* Num. R. s. 20 ... ומצאן ק' של וכ' זה (some ed. קרון) this is one of three men whom the Lord tried and found to be vessels for urine (unworthy; Gen. R. s. 19 קנקנין).—*Pl.* קְרוֹזִים. Gen. R. s. 86 end ק' בכפר תנניה Ar. (ed. תנינא ... קרדים) will you import *k'rozim* to K'far Hananiah? (v. קְדָר).—V. פְּרוֹז.

**קָרוֹחַ, קְרוּחַ** m. 1) = h. קֵרֵחַ, *bald.* Targ. Y. Lev. XIII, 40.—2) *white-spotted.* Targ. Y. Gen. XXX, 32 (h. text שלוא); ib. 33 קִירוּחַ.—*Pl.* קְרוּחִין, קְרוּחְיָא; f. קְרוּחְתָּא. Ib. 35; 39 (h. text נקדים); a. e.—Ib. XXXI, 10 קִירְוָוחִין, קִירְוָוחִי.

**קְרוּחַיִם, קְרוּחַיִים** pr. n. pl. *K'ruḥayim,* a Palestinian place producing the best wine. Men. VIII, 6 (86[b], some ed. קרוחים, Mish. ed. קרותים, corr. acc.; Ar. קַרְחַיִים; v. Rabb. D. S. a. l. note 2).

**קְרוּחְתָּא,** v. קִירְחוּתָא.—**קְרוּתָא,** v. קְרוּחַ.

**קָרוֹי,** v. קִירוּי.

**קְרוֹיָא, קְרוֹיָה** m. (קְרִי I) 1) *reading.*—*Pl.* קְרוֹיֵי. Y. Meg. IV, 75[a] top שמע קלן ק' וכ' he heard them read (from the Torah) without benedictions.—2) *Biblical scholar,* v. קַרָיָא.

**קְרוֹיָא** I f. (v. קִירוּי I) *scaffold for laying joists.* Ex. R. s. 13, beg.

**קְרוֹיָא** II, v. קְרוּיָה.

**קוֹיְרָא, קִירְוָה, קִירְוָא** m. *of Kirva;* pr. n. m. *Kirvaya.* Sabb. 45[b], v. סִרְדָּא.—Tosef. Maas. Sh. IV, 5 אבא חילפא בן ק' ed. Zuck. (Var. חלקיה מן קרויה); Y. ib. IV, beg. 54[d] אבא בר חילפי בר קריי' (Levy, Neuh. Wört. quotes קירויא); B. Bath. 123[a] אבא חלפא קרויא (Ms. M. only אבא חלפתא; Ms. R. קִירְוָיָה; Ms. H. קִירְוָיָה; v. Rabb. D. S. a. l. note 90).

**קְרוּיָה, קָיְרָא** f. (v. קָרָא I) *pumpkin-shell* used as a drawing vessel, *cooler.* Sabb. XVII, 6 (125[a]) חאבן שבקרי' (Y. ed. קִירוּיָא; Ms. M. קִרוּיָיא) the stone which is put into a drawing vessel (to weight it); ib. 125[b] שבקרויה (Ms. M. שבקריא, corr. acc.). Ḥull. 57[b] (Ms. M. קרא); Kel. III, 5; Tosef. ib. B. Kam. III, 3, v. חִירְהוּק; a. e.

**קְרוּיוֹת** m. pl. (קָרָא II) *persons called up to read from the Scriptures.* Y. Taan. IV, 68[a] bot. שלשה ק' ... לא וכ' the three persons called to read from the Torah must read no less than ten verses altogether; Y. Meg. IV, 75[a]. Y. Ber. VIII, 11[b] top אילין ג' ק' מאי וכ' how do you consider those three readers from the Torah (as regards benedictions)? Ib. V, 9[c] bot. ק' בתורה ואין ק' וכ' several persons are called to read from the Law successively, but not to read from the Prophets; Y. Meg. IV, 74[d] קראות (corr. acc.).—V. קְרִיאָה.

**קְרוּינִין,** Ex. R. s. 36, v. קְרִיוֹן.

**קְרוּכִין, קָרוּכִין** f. (sing. a. pl.) (carrucha, carruca) *travelling* and *state carriage.* Tanḥ. B'shall. 18 ... מעשה

under the care of a gentile driver) &c.; Y. ib. 44[d] bot. מעשה בק' ... שהפליגה וכ' it happened with a coach of the house of Rabbi that its passenger left it unwatched for more than four miles. Kil. VIII, 3 הרושב בק' he that sits in a coach (drawn by heterogeneous animals). Ib. 4. Lev. R. s. 16 a general saw them ומושיב אותן בק' and made them sit in his coach; Pesik. Vatt. p. 133[a] על קרונין שלו (read קָרוּכִין or קרון). Lev. R. l. c. הק' עוברת וכ' the coach passed over them &c.; Pesik. l. c. 133[b] הקרונין (corr. acc.); Lam. R. to IV, 15 קרונין, קירונין (corr. acc.); a. fr.—*Pl.* קְרוֹנוֹת. Sabb. 122[a] ק' של בית רבי וכ' the light coaches of the house of Rabbi may be moved on the Sabbath. Ib. לשתות יין בק' של נכרים וכ' to drink wine carried with him in coaches (and left temporarily in charge of gentiles), v. supra. Kidd. 76[b] ק' של זהב Ar. (ed. קְרוֹנִיּוֹת, fr. קְרוֹנִית) gilt coaches. Cant. R. to V, 2 שיהו עגלות וקָרָנִיּוֹת וכ' (fr. קָרָנִית) wide enough for wagons and coaches to pass. Gen. R. s. 75 יושבי קָרָנוֹת (fr. קָרֶן?) sitting in coaches; Yalk. ib. 130. B. B. 146[a] מאה ק' וכ' one hundred wagon loads &c.; Y. ib. IX, 17[a] קריות (corr. acc.).—V. next w.

**קְרוֹנָה** f., *pl.* קְרוֹנוֹת (preced.) *open place for wagons* on market days, *station; market day.* Meg. 5[b] רבי רחץ בקרונה של וכ' Rabbi bathed in the bathhouse of the station of Sepphoris on the 17th of Tammuz. Keth. 15[a] נבעלה בק' וכ' if a woman had intercourse with an unknown man in the market; בק' ס"ד אלא ... בשעת ק' you cannot mean on the wagons in the market, but ... at market time. Ib. חירה מעשה ... בק' the occurrence (recorded in the Mishnah) took place at the station of Sepphoris; Y. ib. I, 25[d] (in Chald. dict.) בהן קרונה וכ' (not כהן).

**קְרוֹנְיָ, קְרוֹנְתָּא** f. (Κόρυνθος, by adaptation to קַרְנָא) (*Corinthian*) *capital of a column* (v. Sm. Ant. s. v. Columna). Targ. I Kings VII, 20. Targ. II Kings XXV, 17; a. fr.—*Pl.* קְרוֹנַתָּן. Targ. I Kings l. c.; a. fr.—Ib. 2 קְרוֹנַתָּהוֹן דארזיא ed. Lag. (ed. קַרְנַתָּהוֹן; h. text כרתיות); ib. 12 קַרְנוֹתָהוֹן Levita (ed. מרישא).

**קרוס**, Gen. R. s. 67, v. מַקְרִין I.

**קְרוּסְטוּמִיל**, v. קְרוּסְטָמִיל.

**קְרוּסְטָלִינִין** m. pl. (κρυστάλλινος) *rock-crystal decorations.* Targ. Esth. I, 6.

**קְרוּסְטָמִל, קְרוּסְטָמִיל** m. (crustuminum, sub. pirum) *Crustumenian pear* (red on one side). Tosef. Kil. I, 4 היו מרכיבין ק' על גבי עוגס ed. Zuck. (Var. קְרוּסְתָּמִין) they grafted a Crustumenian on a native pear-tree; Y. ib. I, 27[a] קרוסטמיל and קְרוּסְטָמִלִּין (*sing.*).—*Pl.* קְרוּסְטָמִילִין. Tosef. Shebi. VII, 16 (Var. קרסטמול). Tosef. Ukts. III, 7 קְרוּסְטוֹמְלִין. Kil. I, 4 קרוסטמילין Ms. M. (Y. ed. קרוסטמלין, Mish. a. Bab. ed. קרסתומלין). Maasr. I, 3 קרוסטומלין Mish. ed. (Ms. M. קרוסטמילין, Y. ed. קרוסטם, Bab. ed. קריס').

**קְרוּסְפִּי, קְרוּסְפְּדַאי, קְרוּסְפָּא**, v. פְּרִיסְפָּא a. קְרִיסְפָּא.

**קְרוֹצָא** m. (קְרִיץ I) *biting insect.*—*Pl.* קְרוֹצֵי. Cant. R. to I, 1, v. חִיפּוּשִׂיתָא.

ועברה קרובים וכ' (corr. acc.) it happened to King Shabur when he passed there (in the desert of Kub), that one of his carriages passed and a serpent swallowed it, a second &c.; (Yalk. Ex. 255 שיירה); Y. Shebu. III, 34[d] חויויא ... בלע כרוכין Ar. (ed. קרונין, corr. acc.) the serpent, in the case of King Shabur, swallowed camels, swallowed carriages; Y. Ned. III, 37[d] קבריז (corr. acc.). Y. Shebu. l. c. אנא חמית משך ... ק' דמלכותא I saw the skin of a serpent that went on (was used as a cover for) the royal carriage; Y. Ned. l. c. בדיורין למלכותא (corr. acc.). Y. Meg. I, 70[c] bot. עד שהגיע לק' שלו until he reached his (Nicanor's) carriage; Y. Taan. II, 66[a] top לקרובין (corr. acc.); Meg. Taan. ch. XII. Gen. R. s. 8 למלך ... שהיו בק' Ar. (ed. בקרונין, corr. acc.) the king and the viceroy were in a carriage; Koh. R. to VI, 10; Yalk. Is. 261 (corr. acc.). Lev. R. s. 16 ומלאו כל הכ' דם Ar. (ed., v. קָרוֹן) all the carriages were filled with blood; Yalk. Lam. 1033, sq. קרוקין. Num. R. s. 23, end בכורכין (corr. acc.), v. נָקַר; a. fr. (corrupt קרובין, קרונין).

**קרולין**, v. קוֹרָלִין.

**קְרוּם** m. (קָרַם) *skin, membrane.* Neg. I, 1, a. e. כק' ביצה the color of the membrane surrounding the egg. Ḥull. III, 1, v. מוֹחַ. Ib. 43[a] ... אינו ק' שעלה a membrane formed in consequence of a wound in the gullet is no membrane (to make the gullet sound). Ib. 56[a] קְרוּמּוֹ רַךְ its membrane is tender; a. fr.—*Pl.* קְרוּמִין. Ib. 57[b], v. קְרוּמִית.

**קרומדים**, v. קְרָמִיד.

**קְרוּמְמַסְפִּין*** m. (comp. of קְרוּם a. טַס) *cover* (or *color*) *of gold foils,* name of a jewel in the high priest's breastplate (corresp. to b. h. תרשיש; χρυσόλιθος, LXX Ex. XXVIII, 20; Targ. כרום ימא). Ex. R. s. 38, end.

**קְרוּמִית** f. (v. קְרוּם); ק' של קנה (or sub. קנה של) *the skin-like, scaly envelope of reed, haulm* (used as knife, v. Löw, Pfl. p. 344). Tosef. Ḥull. I, 5; Ḥull. 15[b], a. e. בכל בק' וכ' ... you may cut ritually with any tool, ... with glass or with a reed haulm. Ib. 57[b] עשו לה ק' וכ' Ms. M. a. Ar. (ed. קרומין, v. Rabb. D. S. a. l. note) they prepared for it (to be inserted in the perforated windpipe) the haulm (ed. haulms) of reed, and the animal recovered.—*Pl.* קְרוּמִיּוֹת. Gen. R. s. 56 (used as sing.); Y. Sabb. VIII, end, 11[c] קלומות (corr. acc.).—Pesik. B'shall. p. 87[a] שהיו נותנים ... וק' של קנה וכ' (Ar. וקולמיות, corr. acc.) they put glowing iron balls under their armpits, and drove pieces of reed under their nails; Midr. Till. to Ps. XVI; Yalk. ib. 667; Cant. R. to II, 7 קרטיות (corr. acc.). Sabb. 125[a] ק' של מחצלת shreds of reeds detached from mats.

**קרומית**, Tosef. Ḥall. I, 1, ed. Zuck., v. קַרְמִית.

**קְרוּמְנִין, קְרוּמְלִים**, v. קַרְמוּלִין.

**קְרוֹן** f. (v. קָרַר) *wagon, travelling coach.* Ab. Zar. V, 4 המניח יינו בק' וכ' if a person left his wine in a coach ... and walked on a short-cut (leaving the wine

קָרוּקִין, v. קְרוּכִין.

קרוקיותא, Ned. 41ª הההוא ק' דעקרבא, read, as Yalk. Ps. 877; ההוא עקרבא, v. אַקְרוֹקְתָא.

קרורטין, (Mus. קרידטין), name of *a potion*, prob. to be read: קְדָרִיטִין (κεδρίτης) *wine flavored with resin of cedar*. Y. Sabb. VI, 14ᶜ.

קָרוּשָׁא m. (קָרַשׁ) *frost*. Targ. Y. Gen. XXXI, 40 (Ar. קְרִישָׁא).

קָרוּשְׁיָתָא, v. קְרוֹשְׁיָתָא.

קָרְזֵל (v. קָרוֹז) *to round, roll, form a ball*. Part. pass. מְקוּרְזָל; f. מְקוּרְזֶלֶת; *pl.* מְקוּרְזָלִין; מְקוּרְזָלוֹת. Tosef. Sabb. XIII (XIV), 17 צרור המק' a rounded and smooth lump (of earth or stone); Y. ib. VIII, end, 11ᶜ; Bab. ib. 81ª אבנים מק'. Ib. 43ª; a. e.

קָרֵחַ m. (b. h.; v. next w.) *bald, bald head*. Gen. R. s. 65, v. קִרְזוּץ. Bekh. VII, 2 חק' פסול a bald-headed person is unfit for priestly functions; אזהה ק' כל וכ' bald-headed (in a legal sense) is he who has not a line of hair from ear to ear. Ib. 58ª חק' חזה that bald head (R. Akiba). B. Kam. 60ᵇ נמצא ק' מכאן וק' מכאן finally he is bald from here and bald from there (has neither white nor black hair); a. fr. — Gitt. VIII, 9, a. e. גט ק' a letter of divorce that lacks signatures on each of its folds (v. קָשַׁר).—*Pl.* קְרָחִים, קֵרְחִין. Y. Yoma II, end, 40ª הכהנים לרבות חק' 'the priests' (Lev. I, 5), this includes the bald heads (as fit for that function); Sifra Vayikra, N'dab., Par. 4, ch. VI קְרָחָנִים; Bekh. 43ᵇ קרחנין.—*Fem.* קְרַחַת. B. Bath. 132ª ק' מכאן ומכאן she is bald on both sides, i. e. has forfeited both claims on her husband's estate.

קָרַחַּ ch. same. Targ. O. Lev. XIII, 40 (ed. Berl. קְרִיחַ; some ed. קְרַח); Y. קְרוּחַ.

קָרַח (b. h.) [*to be round and smooth,*] (denom. of קֶרַח) *to make a bald spot*. Macc. III, 5 הקורח קרחה וכ' he that makes a baldness upon his head. Ib. 20ª ... יכול אפי' ק' lest you think that even if one makes four or five spots, he is guilty only of one act; Kidd. 36ª; a. e.

*Nif.* נִקְרַח *to become bald, hairless, smooth*. Maasr. I, 3 האגסים ... משיקרחו (Y. ed. משיקריחו, a. משירקרחו) pears ... are subject to tithes when their surface begins to grow smooth, v. infra. Neg. VIII, 5 ונקרחו ... חזר if head and chin changed and became bald; Tosef. ib. III, 10 (not 'שנ'); a. e.

*Hif.* הִקְרִיחַ 1) same. Tosef. Maasr. I, 2 משיקריחו (not 'משיקד'), v. supra. Y. ib. I, 48ᵈ bot. משיעשו ... משיקריחו לבנות ... קרחות 'when they get smooth' (Mish. I, 3, v. supra) ..., that means, when they begin to get white, smooth spots (cmp. קְרוּחַ). Ib. וכי מחמת האוכל הן מַקְרִיחִין וכ' do the fruits get white spots because of the development of the eatable matter (flesh), is it not on account of worms?; a. e.—2) *to make bare, raze*. Y. Kil. IV, beg. 29ª קרחת ... מקריחין אותו וכ' 'a bald portion of a vineyard' (Mish. IV, 1) is one which is razed in the centre; כרם שחרב מקריחין וכ' 'a waste vineyard' (ib. 2) is one which is razed on all sides. Sot. 46ᵇ (play on קרח, II Kings II, 23) שהקרחתָ עלינו את המקום thou hast made the place bare for us (ruined our water trade by healing the well); a. e.—Part. pass. מוּקָרָח; *pl.* מוּקָרָחִין. Y. Kil. I, 27ᵇ bot. ששה על ששה מוק' וכ' when one throws mixed seeds into a plot of six (cubits) by six which lies vacant within a field of grains or which is fenced in.

קָרַח I ch. same, *to make bald; to become bald*. Pes. 110ª bot. (in an incantation) קרחייכי ק' bald be your baldness (may the hair with which you practice your witchcraft fall out). Y. Sabb. XX, end, 17ᵈ (perh. Hebrew) קָרוֹחַ קריחה make bald a bald head (?), v. צְנִינִים.—[Snh. 109ᵇ על דקרחא some ed., read: דקדחא, v. קָדַח.]

קֶרַח m. (preced. wds.) *baldness*. Kidd. 36ª (ref. to Lev. XXI, 5) א"כ נכתוב קרא ק' וכ' קרחה if this were so, the text should read *keraḥ*, why is it *korḥah?*

קרח, Sifra Thazr., Neg. ch. I; Yalk. Lev. 550, read: קֶרַח.

קֹרַח (b. h.) pr. n. m. *Korah*, leader of a rebellion against Moses. Tosef. Snh. XIII, 9 ק' ועדתו וכ' Korah and his followers have no share in the world to come; Snh. 109ᵇ ק' שנעשה עדת ק' וכ' the followers of K. have &c. Ib. קרחה וכ' (Ms. M. שעשה) he is named Korah (Bald), because baldness (depopulation) was created in Israel; a. v. fr.

קָרְחָא II, קָרָחָא I m. 1)=h. קֶרַח, v. קִרְחַּ ch.—Targ. II Kings II, 23 קָרְ' (ed. Ven. קָרָ'). — Snh. 63ᵇ ברחא ק', v. אֲשִׁירְמָא. Sabb. 152ª, v. בִּרְחָא, a. מַצְוִירְנָא.—2) (cmp. a. גולבינא גלב) a species of *peas* (P. Sm. s. v. קרחא, 3740 'peanuts').—*Pl.* קָרְחִין. Y. Ned. IV, 38ᵈ top מי סורס וק' an infusion of *sores* and *ḳarḥim*.

קָרְחָא II, קָרָחָא I m. = b. h. קֶרַח, *frost, ice, hail*. Targ. Ps. CXLVII, 17. Targ. Job XXXVII, 10; a. e.

קָרְחָא II, קָרָחָה m. (קָרַח I) [*scraper, wool-dresser;* cmp. גִּרְדִּי,] *common weaver*. Meg. 12ᵇ; Yalk. Esth. 1051, v. פִּרְדְּשָׁבָּא.

קָרְחָא II f. = next w. Targ. Y. II Deut. XIV, 1 (some ed. קָרְחָה).

קָרְחָת I f. (b. h.; קָרַח) *baldness*. Sifré Deut. 96; Macc. 20ª לחייב על כל ק' וק' to be punishable for each act of making a bald spot; Sifra Emor, Par. 1, ch. I קְרִיחָה. Macc. 20ᵇ וכמה שיעור ק' what is the legal size of baldness (to be punishable)?; a. fr.—Trnsf. *gap, depopulation*. Snh. 109ᵇ, a. e., v. קֹרַח. Meg. 13ᵇ שמא תאמר ק' אני וכ' lest thou say that I may create depopulation in thy empire (by the extermination of the Jews); a. e.—*Pl.* קָרְחוֹת. Kidd. 36ª (Macc. 20ª, a. e. קריחות), v. קָרַח. Y. Maasr. I, 48ᵈ bot., v. קָרַח *Hif.*—Y. Meg. IV, 75ª top (to those who read from the Law without benedictions) עד מתי אתם ... ק' ק' how long will you make the law into bare patches (sterile of spiritual seeds)?

קָרְחָה II pr. n. m. *Ḳorḥah*, father of R. Joshua (v. Fr. Darkhé, p. 178). Meg. 28[a]. Sabb. 152[a], v. גַּרְזְנָא. Snh. VII, 5; a. fr.

קָרְחוּתָא f. (קָרַח) *baldness of the back of the head.* Targ. O. Lev. XIII, 42 (Y. קִרְחָתָא, קוּרְחָתָא, קוּרְחָתָא).

קִרְחַיִים, v. קִרְחַיִים.

קָרְחִין a species of *peas*, v. קָרַח II.

קַרְחִינָא pr. n. pl. *Ḳarḥina*. Sabb. 152[a], v. גַּרְזְנָא.—Denom. קַרְחִינָאָה. Snh. 92[a] ק' אדא; Ber. 33[a] אדא בר אחבת ק' Ms. M. (ed. אחא ק', some ed. קַרְחִינַאי, v. Rabb. D. S. a. l. note).

קָרְחָן = קִרְחַ.—*Pl.* קָרְחָנִין, קָרְחָנִים, v. קִרְחַ.

קָרַחַת f. (b. h.; קָרַח) 1) *baldness*; חכרם ק' razed portion of a vineyard. Kil. IV, 1, v. קָרַח *Hif.*; a. e.—2) *smooth back* or *inside of cloth; worn cloth.* Sifra Thazr., Par. 5, ch. XV בְּקָרַחְתּוֹ אלו חשחקים *b'ḳaraḥto* (Lev. XIII, 55) means worn cloth, opp. גַּבַּחַת.—3) *a leprous affection on the back of the head* (making it bald). Neg. X, 10 איזו היא ק' מן חקדקד וכ' which portion of the head is meant by *ḳaraḥath?* From the crown sliding backward &c.; Tosef. ib. IV, 9; Sifra l. c. ch. X; a. fr.

קָרַט (v. P. Sm. 3741; cmp. קרץ) *to break, take a bite.* Lev. R. s. 22; Koh. R. to V, 8 יתיב למקרטא וכ' sat down on the road to eat something (Tanḥ. Ḥuck. 1 שהיה אוכל לחם).

קָרָט m. (preced., v. קוֹרֵט) *ḳarat*, a small coin. Y. Sot. III, 19[a]; Y. Peah VIII, 21[a] bot., v. קְפֵילִין. Y. B. Mets. IV, beg. 9[c] ק' בק' שרי to lend money on ḳarat against *ḳ.* (counting ḳarats in place of denars) is permitted; cmp. בקשו לשקול דינרין ק' וכ' 46[d] בְּרִיקְשׁוּ לְשַׁקּוֹל קְרָטִין. *Pl.* קְרָטִין. Y. Shek. II, 'they wanted to pay their half-shekels in denars' (Mish. ib. 4), that is in ḳarats, but it was not accepted.—קְרָטִים, קְרָטִין, v. קוֹרֵט.

קַרְטַבְלָא, v. קִרְטוּבְלָא.

קִרְטַבְלִיא, v. קְטָבוֹלָיָא.

קַרְטַגִינִי, קְרְטָגִינָא, v. קִרְטִיגִנִי.

קוּרְ', קַרְטוּב m. (קרטב, *Parel* of קטב; cmp. קִרְטוּפָנָא a. קְטָבָה) *ḳarṭub, kurṭub*, a small liquid measure equal to $\frac{1}{64}$ of a Log. Tosef. B. Bath. V, 10; B. Bath. 90[a] (Rashb. a. l. quot. of Tosef. l. c. וחצי שמיניות וכ' *one sixteenth* of a Log). Men. XII, 4 (103[b]) קר' (Ms. M. קור'); Tosef. ib. XII, 9 קור'. Mikv. III, 1. Ib. VII, 5; Ḥull. 26[a]; Macc. 4[a]; a. e.

קַרְטַבְלָא, קִרְטוּבְלָא f. (a Babyl. corrupt. of קְטָבוֹלָיָא) *leather cover, spread.* Sabb. 79[a] bot. חחירא בק' (Ms. M. בקורטבלא, Ar. בקרטב') this refers to a leather spread. Ḥag. 24[a] שצברן ע"ג קרטב' (Ms. M. קְטָבְלָא) he piled them on a leather spread. Nidd. 28[a] שרפו ע"ג קטבלא he burned the corpse on a leather spread (which is not consumed in fire).

קִרְטוּם, v. קִרְדֻטוּם.

קָרְטוֹן* m. (cors, -tis = cohors) *an enclosure* for a division in a military camp, *square.* Ber. 32[b], v. גַּסְטָרָא; Yalk. Is. 332 קירטון (prob. to be read: קוֹר').

קִרְטוֹן, Yalk. Deut. 942; Yalk. Jer. 321, v. קְטָרוֹן II.

קִרְטוּפָנָא m. (קרטף, Parel of קטף; cmp. קְטָפָה) *incision, scratch, crack.*—Pl. קִרְטוּפָנֵי. B. Kam. 86[a] דאית ליה ק' וכ' if he has sores from scratches on his head &c., v. צָרוּחַ. Keth. 107[b] דליח בחו ק' when the glazed vessels have no cracks. Pes. 30[b] חיכא דאית בחו ק' when they have cracks, opp. שיעי.

קִרְטֵט (v. קְרַט) *to break, cut into small pieces.* Y. Maas. Sh. IV, 54[d] ... ונסתון וקרטטן קומוי וכ' Bar Ḳ. took them (the fruit) and cut them in his presence, saying, is this worth anything?—Part. pass. מְקֻרְטָט, מְקֻרְטָטָה. Ib. עד כדון מילה מק' ולא טבא מילה מק' וכ' (ed. Zyt. מקרטמה) so far (you are right) as to a thing which is worth nothing when cut; how about a thing which is valuable when it is cut?

קִרְטִיגִנוֹן, קְרְטָגִינָא, v. next w.

קַרְטִיגִנִין, קְרְטָגִינִי pr. n. pl. (Cartago, Carthago, -inis) *Carthage* (rebuilt under the Roman empire), on the northern coast of Africa. Men. 110[a] מצור ועד ק' מכיררין וכ' from Tyre to Carthage they know (respect the past history of) Israel and their Father in heaven, but from Tyre westward and from Carthage eastward they do not know &c.; Is. 316. Lev. R. s. 27 אזל ... קרטיגנא והוות וכ' (Alexander the Great) came to a city called Ḳarṭigna which was occupied (guarded) by women only (v. Tam. 32[a]). Gen. R. s. 44, end (expl. הקדמני, Gen. XV, 19) קרטגינה (some ed. קרטנונא, corr. acc.); Yalk. ib. 78 קרטניי (corr. acc.). Ber. 29[a] קרטגני Ms. M. (ed. קרטגנין; some ed. קרטגנן, קרטיגנון, corr. acc.; v. Rabb. D. S. a. l. note); v. קַרְתִּיגְנִי.—Denom. קַרְטִיגְנָאָה, v. sub קַרְתִּי.

קִרְטִיוֹת, Cant. R. to II, 7, v. קְרוּמִית.

קִרְמִילָא, v. קִרְטַלָּא.

קַרְטֵס, קַרְטִיס m. (χάρτης) *paper, document.* Midr. Till. to Ps. XLV נטל ק' (חלק) ונתן וכ' ed. Bub. (oth. ed. קוטריס, קרדום, corr. acc.) he took a blank paper and handed it to the judge; Yalk. ib. 749 קונטרס (corr. acc.).

קַרְטִיסָא, קַרְטֵיס, סָה ... ch. same. Y. Kidd. III, 64[a] בק' ... חד בר נש a man owed his neighbor one hundred denars on a note; אי לא יהב לך ק' וכ' unless he hand thee the note, give him no money. Gitt. 69[a] קוּרְטֵסָא a piece of paper.—*Pl.* קַרְטִיסַיָּיא. Lev. R. s. 34 הא ק' קדמך וכ' Ar. (ed. כתבא) the documents (accounts) are before thee, read and count.

קִרְטִיסִים, v. next w.

קְרָטִיסוּס, קְרָטִיסִין (not ים ...) f. (κράτησις, S.) 1) *dominion, power, possession,* esp. (sub. יום) *a Roman festival* commemorating the conquest of eastern countries. Ab. Zar. I, 3 (8ª) (Mish. Nap. קריטיסים; Y. ed. קרטסים; v. Rabb. D. S. a. l. note 5); ib. 8ᵇ; Y. ib. I, 39ᶜ; Tosef. ib. I, 4 קרטיסים (Var. קראטיס, טוסם ...).—2) *royal prohibition.* Pesik. Baḥod., p. 104ᵇ sq. קבע ק' בני וכ' he issued a prohibition, that the Romans must not go down to Syria &c.; החזיר ק' he cancelled the prohibition; Yalk. Ex. 273 (Ar. קבע קרטיסים בים, corr. acc.).

קְרֵטִיקוֹן, v. גְּרֵתִיקוֹן.

קְרַטִילָא, קְרַטַלָּא m. (χάρταλλος, prob. of Semitic origin; cmp. קוֹרְטוֹר) a kind of *basket.* Lev. R. s. 25; Koh. R. to II, 20 (Tanḥ. K'dosh. 8 סַלְסַלָּה).

קְרַטָלִין (χάρταλον) same. Tosef. Sabb. IV (V), 5 Var., v. קְרַסָטָלִין.

קְרַטְלִיתָא f. same, *a female's working basket.* B. Bath. 74ª bot. ק' דהוו קא מקבעי וכ' a basket (Rashi: *a chest*) in which jewels were set. Ib.ᵇ מאי אית לכו בהדי ק' וכ' what have you to do with that basket designated for the wife &c.?

קְרֵם (*Parel* of קָטַם) *to pluck, lop.* Maasr. III, 9 מְקַרְמָם עלה וכ' he may pluck leaf by leaf and eat (without tithing); Y. ib. 50ᶜ; Y. B. Kam. II, 3ª top וקירְמָתוּ חחילפין and they (the chickens) ruined the young shoots; (Tosef. ib. II, 1 וקוּשְׁמוּ). Y'lamd. to Num. XXII, 4 quot. in Ar. כל בהמה מְקַרֶמֶת אחד אחד וכ' any other beast on pasture plucks one part of the field after the other, but the ox &c.

קַרְמָם ch., v. קַרְטֵם.

קְרַמֵּס (Pales of קרט) *to scrape.* Kel. XXX, 1 קִירְמְסָן, v. קְרַדֵּס.

קְרַמְסָא, קְרַמֵּס I, v. קַרְדֵּיס.

קְרַמְסָא* II m. (a contraction of Cretensis, cmp. Κρητικόν, sub. ἱμάτιον) *a short and light linen dress.*—*Pl.* קַרְמְסָנֵי. Targ. Is. III, 23 (h. text סדינים).

קרמסין, קרמסים, v. קְרָטִיסִין.

קְרַמֵּץ (*Parel* of קָמַץ) [*to cut*; cmp. גּוּז,] *to caper, leap.* Gen. R. s. 38 ארכילוסטיס מְקַרְמֵץ Ar. the chief robber (Satan) cuts his capers (ed. השטן מקטרג). Ib. s. 74 מְקַרְמְצִים בו Var., v. קְרַקֵּר II. Tanḥ. Ki Thissa 19 נוער כשהוא מְקַרְמֵץ (read: נראה) appearing as if it (the golden calf) were leaping, v. רָמַץ. Ḥull. 75ª דג מקרמץ (Ms. H. דמתקרמץ; Ms. R. 1 המקורמץ; 2 המטרמץ corr. acc.; v. Rabb. D. S. a. l. note 2) a fish jumping (in the death agony); a. e.—Pesik. R. s. 40 [read:] שלא נראה המאכלת באה(ת) עלי ונקרמץ [lest we (I) see the knife coming on me, and make a convulsive movement, and become unfit for a sacrifice; [Friedm. corrects: שלא אראה ... ואקרמץ ואיפסל lest I see the knife &c.]

*Hithpa.* הִתְקַרְמֵץ same, v. supra.

קַרְמֵץ ch. same, *to leap.* Targ. Job XLI, 14 מקרמץ quot. in Tosaf. to Ḥull. 75ª (ed. תדיץ).—Cant. R. to I, 4 מְקַרְמְצָא כהדא חפיתא, v. חָפִיתָא; Pesik. Ronni, p. 141ᵇ מְקַרְמְצָה בהדא חפצתא (corr. acc.; Ar. s. v. קרטע: כהדא ריפתא, corr. acc.).

קרר, Pesik. R. s. 22, v. קִירֵר.—Yalk. Deut. 946, v. קִירֵר.

קָרָא, קרי (b. h.) 1) *to call, name; to invite.* Ber. 7ᵇ מיום שברא ... שקָרָאוֹ ... והקָרָאוֹ אדון from the day that the Lord created the world there was no man that called the Holy One, blessed be He, lord, until Abraham came and called him lord (Gen. XV, 2 אדני). Gen. R. s. 56 אברהם קראו יראה Abraham called it (the Temple site) *yeraëh* (Gen. XXII, 14), שם ק' אותו שלם Shem called it Salem (ib. XIV, 18), הרינני קוֹרֵא אותו ירושלם I will call it Jerusalem. Snh. 70ᵇ אין ... לְקָרוֹא אבא וכ' no sooner does a child know to call 'father' and 'mother', than it tastes grain food. Num. R. s. 15, beg. ק' אותו אוהב he invited that friend. Ib. והיה קורא אומנוּת, v. אוּמָנוּת; a. v. fr.—Part. pass. קָרוּא, קָרוּי; f. קְרוּאָה, קְרוּיָה; *Pl.* קְרוּאִין, קְרוּיִין, קְרוּאִים, קְרוּיִים, קְרוּיִם, קְרוּיִן, קְרוּאוֹת, קְרוּיוֹת. B. Mets. 114ᵇ, a. e. (ref. to Ez. XXXIV, 31) אתם ק' אדם וכ' you are called men, but idolaters &c. Sifra Aḥăré, end כל העריות ק' טומאה all illicit connections are called uncleanness; a. fr.—Esp. קְרוּיִין, קְרוּאִים *those called up to read from the Torah* (v. infra). Gen. R. s. 70 (ref. to Gen. XXIX, 2) אלו שלשה ק' this is typical of the three persons called up to read from the Torah (priest, Levite, and Israelite). Y. Meg. III, 74ᵇ ולא שבעה ק' אינון are not seven persons called up (on the Sabbath)?; a. fr.—V. קְרוּיוֹת.—2) *to read, recite* (esp. from the Scriptures). Yoma I, 6 ... אם רגיל לִקְרוֹת קוֹרִין לפניו if he (the high priest) is accustomed to read (the Scriptures), he reads himself, if not, they read to him; ובמה קורין לפניו and from what books do they read to him? Ib. פעמים הרבה קָרִיתִי וכ' many a time I read to him from Daniel. Meg. II, 1 הקורא את המגילה וכ', v. מִפְרָשׁ. Ib. 2 קָרָאָה סירוגין, v. סֵירוּג. Ib. 3 קורא במקומו he must read in accordance with the usage of the place he came from. Ib. 4 הכל כשרין לִקְרוֹת וכ' all persons are qualified to recite the Book of Esther (before the congregation). Y. Meg. IV, 74ᵈ bot. וקָרָיָה and read from it; a. fr.—Esp. *to read from the Torah* at public services. Ib. III, 4 קורין בפרשת שקלים they (those who are called up, v. supra) read the section of Shekalim (Ex. XXX, 11-16). Ib. 6 אחד קורא את כולן one person must read the entire chapter (of the curses). Ib. IV, 1 ... בשני קורין שלשה on Mondays ... three persons read. Ib. 4 הקורא בתורה לא יפחות וכ' he who is designated to read from the Torah must read no less than three verses; לא יִקְרָא למתורגמן וכ' he must read to the interpreter one verse at a time, but from the Prophets, three verses. Bicc. I, 1 יש מביאין ... וקורין וכ' there are those who are bound to bring the first-fruits and to read (Deut. XXVI, 5-10), and those who must bring but not read &c. Ib. 4; a. v. fr.—Esp. (את שמע) ק' *to recite the Sh'm'a* in the morning and in the evening prayer. Ber. I, 1 לא קָרינוּ וכ' we omitted to read the Sh'm'a. Ib. II, 3 ק' וטעה if one read the Sh'm'a and made a mistake. Ib. 4 האומנין קוֹרִין וכ' (Bab. ed. 16ª קורין) workingmen read the Sh'm'a on top of a tree, or on the scaffolding; a. v. fr.—אלא ... אל תִּקְרֵי (or תִּירָקְרֵי Chald.

s. 40 הוה קָרֵי עליהון נותן וכ׳ applied to them the verse (Is. XL, 29), he giveth &c. M. Kat. 5[b] top, a. fr. ק׳ עליה וכ׳ applied to him the verse &c. Keth. 17[a] sq. למאן דקרי וחני וכ׳ (at the funeral) of one that read the Bible and studied Mishnah, but of one that taught others &c. Sabb. 152[b] גלית ... נביאי לא קָרֵית thou showest that thou hast not even read the Prophets (v. infra). Y. Meg. III, 74[b] bot. מאי דיקְרִינָן ... אילין as to the curses (v. אֲרַר), dare one person read them and recite the benediction before and after them? Ex. R. s. 47 ודקְרִין בלילה ... למדו learn the Torah from such teachers as get up early and study while it is yet night, v. אִרְמְטִין; a. v. fr.—Y. Meg. IV, 75[a] bot., a. e. קָרְאֵי they recite.—Part. pass. קָרִי, קְרִיָא; *pl.* קְרִיָין *the Massoretic reading*, opp. כְּתִיב. Treat. Sof'rim ch. IX, 8. Ned. 37[b], v. כְּתִיב; a. fr.

*Af.* אַקְרֵי (*Pa.* קָרֵי) *to make read, to teach* (the Scriptures). Sabb. l. c. דְקָרְיֵיךְ קהלת לא אַקְרֵיךְ משלי (Ms. M. דאַקְרֵיךְ) he that taught thee Koheleth (Ecclesiastes) failed to teach thee Mishlé (Proverbs); Yalk. Gen. 33; Yalk. Ez. 376 דאקרייך. Yeb. 9[a] מדמַקְרֵי לית וכ׳ as R. J. taught his son the interpretation of &c. Koh. R. to III, 14 מקרתה, read: מִקְרֵי לית, v. מַקְרֵיָא; a. fr.—V. מַקְרֵי.—[Tanh. B'resh. 2 ולמקוריה, read: ולמַקְוְרֵיהּ.]

*Ithpe.* אִיתְקְרֵי, אִתְקְרֵיא *to be called, named; to be called upon, visited.* Targ. Esth. III, 12. Ib. IV, 11. Targ. Gen. XVII, 5; a. fr.—Snh. 26[b] היכן ... דאִיתְקְרוּ שָׁחוֹת where do we find that the righteous are called 'foundations'? Yalk. Ez. 376 אפי׳ ... אִיתְקְרוּ לך even Prophets have not been taught thee; Yalk. Gen. 133 לא אַקְרוּ they have not taught thee (v. supra); a. fr.

קָרִי, קָרָה I (קָרָא) (b. h.) *to join.*—Denom. קוֹרָה III.—לְקָרַאת *to meet.* Sabb. 31[a] ויצא לְקָרָאתוֹ and came out to meet him. Ib. 119[a]; B. Kam. 32[a] top לקראת כלה to meet the bride (the Sabbath); a. fr.

*Nif.* נִקְרָה *to meet, join*, esp. נִקְרֵי, נִיקְרֵי (denom. of קֶרִי) *to lose semen.* Gen. R. s. 52; s. 74, a. e. אין חלשון הזה וַיִּקַּר אלא לשון טומאה this expression *vayiḳḳar* (Num. XXIII, 4) has the meaning of uncleanness (by analogy from Deut. XXIII, 11).—Meg. 15[a]; Taan. 5[b]. Yeb. 76[a].

*Hof.* הוּקְרָה same, *to have (nocturnal) pollution; to lose semen.* Y. Snh. II, 20[b] top; Midr. Sam. ch. XXIII (ref. to I Sam. XXV, 20) ותפגש אותם הוּקְרוּ כולן 'she struck them' (with her charms), all of them met with &c.

קָרִי II ch. same, *to join.*

*Ithpe.* אִיתְקְרִי *to do something by accident; to happen.* Snh. 33[a] א׳ ועבד כחד וכ׳ if he happened to act in accordance with the opinion of one of them, when the common usage agrees with the other. Keth. 26[a] אִיתְקְרוּ ויהבו ליה accidentally they gave it to him.

קָרָה, קרי II, *Pi.* קֵרָה (b. h.) 1) (denom. of קוֹרָה, q. v.) *to lay beams; to cover.*—2) (denom. of קִיר I, q. v.) *to wall up, close.* Ber. 10[b] (ref. to II Kings IV, 10) עליית וקֵירוּתָהּ ... it was an open upper room (a balcony), and they closed it up. M. Kat. I, 4 מְקָרִין את הפירצה וכ׳ you may close up a breach during the festive week. Ib. 7[a] כיצד מקרין וכ׳ in what way is it to be done? ... With shrubbery or bay-trees. Succ. I, 8 המְקָרֶה סוכתו וכ׳ he

form; abbrev. א״ת) read not ... but—, i. e. change the traditional (Massoretic) reading (for homiletical purposes). Ib. 64[a] (ref. to Is. LIV, 13 א״ת בָּנַיִךְ אלא בּוֹנַיִךְ read not *banayikh* (thy children) but *bonayikh* (thy builders, the scholars). M. Kat. 9[b] (ref. to Ps. XLIX, 12) א״ת קִרְבָּם אלא קִבְרָם read not *ḳirbam* (their innermost) but *ḳibram* (their grave); a. fr.

*Pi.* קֵרֵא same, *to call, invite.* Part. pass. מְקוֹרָא, *pl.* מְקוֹרָאִין, מְקוֹרָאִים. Num. R. s. 13 יש חתן ... למק׳ וכ׳ does a bridegroom give a banquet for the invited guests and not sit with them?; a. e.

*Nif.* נִקְרָא 1) *to be called.* Lev. R. s. 1, beg. נִקְרְאוּ הנביאים מכאן ... נ׳, v. בְּרִית. Ex. R. s. 1 (ref. to Ex. II, 13) מכאן רשע from here we learn that when a man lifts up his hand to strike his neighbor, even if he does not strike, he is called a wicked man; Snh. 58[b]. Ab. Zar. 19[a] (ref. to Ps. I, 2) בתחלה נִקְרֵאת ... נקראת וכ׳ first it (the Law) is called the Lord's, and then his (the student's); a. fr.—2) *to be read, recited.* Meg. I, 1 מגלה נקראת וכ׳ the Book of Esther may be read at public service on the eleventh &c. Ib. IV, 10 מעשה ראובן נ׳ ולא וכ׳ the story of Reuben (Gen. XXXV, 22) is read at public service but not translated. Ib. לא נִקְרָאִין וכ׳ (Y. ed. נִיקְרִין) must be neither read nor interpreted. Tosef. ib. IV (III), 31 יש נקראין ומתרגמין וכ׳ certain verses are read but not interpreted &c.; Meg. 25[a] נִקְרִין; a. v. fr.

*Hif.* הִקְרִיא *to cause to call, to lead in reading.* Sot. 10[a] sq. (ref. to Gen. XXI, 33) א״ת וַיִּקְרָא אלא וַיַּקְרִיא read not *vayiḳra* (and he called) but *vayaḳri* (and he made call), מלמד שה׳ וכ׳ intimating that Abraham caused the name of the Lord to be called by the mouth of every passer-by. Y. ib. V, 20[c] top קטן שהוא מַקְרֵא וכ׳ a child that reads the Hallel at school, and they (the class) respond by repeating each sentence (v. עָנָה I); גדול שהוא מקרא וכ׳ an adult that leads in reciting ..., when the congregation responds with the first sentence (as refrain). Succ. III, 10 מי שהיה ... מַקְרִין אותו וכ׳ if a slave, a woman, or a child reads to him, he responds with Hallelujah. Gitt. III, 1 שמע קול סופרים מקרין וכ׳ heard the teaching scribes as they made the practicing children read, 'such and such ... divorces &c.'—Esp. *to teach the Scriptures* (מָקְרָא). Lam. R. to I, 6 ... חַקְרִינִי דף אחד השנינו וכ׳ teach me a page of the Scriptures, teach me a chapter of the Mishnah; a. fr.—[Erub. 104[b] שהקרו, v. קָרַר I.]

קָרָא I, קָרֵי ch. same, *to call, name, invite; to read.* Targ. Gen. XXIX, 34. Targ. I Sam. III, 6. Targ. Gen. II, 19, sq. Targ. Deut. XVII, 19. Targ. Esth. VI, 1; a. v. fr.—Meg. 18[b] דְקָרוּ ליה וכ׳ when they call him (in his sleep), and he answers. Gen. R. s. 17; Lev. R. s. 34 קָרוּן בשכינתיה וכ׳ they called (begging for alms) in the neighborhood &c. Ber. 13[b] מְקָרָא הוא דלא לִיקְרֵי וכ׳ one is not permitted to read the Sh'm'a (while lying on one's back), but &c.; ... מקרא נמי אסיר to read is forbidden even when turning sideways. Ib. 11[b] כתיב רע וקְרִינָן הכל it is written (Is. XLV, 7) 'and creates *evil*', and we read (in the morning prayers) '*all*'! Pes. 3[a] קָרוּ נגהי, v. נָגְהָא. Ib. לנהורא וכ׳ ... קָרְיֵיהּ the Lord called the light and appointed it &c. Gen. R.

who covers his Succah with spits or boards of a bed-side. Lev. R. s. 1 הירה מקרה בקורות וכ׳ he covered the building with joists, and wrote the name of the king on them; a. e.—Part. pass. מְקוֹרֶה; f. מְקוֹרָה. Y. Succ. I, 51$^{d}$ top סוכה מ׳ פסולה a Succah covered with beams is ritually unfit; מבוי מ׳ כשר a covered alley is fit (for Sabbath movements). Y. Naz. IX, 57$^{d}$ מערה מ׳ a vaulted cave. Sabb. 5$^{a}$; a. fr.

קְרִי III (קרי) f.=קִרְיָא, *town, place.* Targ. O. Gen. XLVII, 21 (some ed. קִרְי). Targ. Is. XIX, 2; a. e.—*Pl.*, v. קִרְיָא.

קָרִי, part. pass. of קרי I, q. v.

קָרִי, קָרֵי m. (b. h.; קָרָה I) 1) *accident, mishap.* R. Hash. 16$^{a}$ תבואה שאירע בה ק׳ וכ׳ a crop to which an accident happened (an injury from natural causes) or a misfortune (through human agencies). Ib. אדם . . . ק׳ וכ׳ a man whom a mishap befell or &c.—2) (euphem.) *nocturnal pollution.* Ab. V, 5. Midd. I, 9. Yoma 88$^{a}$ בעל ק׳ one to whom pollution happened; a. fr.—*Pl.* קָרִיין. Ber. 22$^{b}$; B. Kam. 82$^{a}$ (Ms. H. קָרָאִין); Y. Meg. IV, 75$^{a}$ top; a. e.

קַרְיָא I ch. same, 1) *accident, mishap.* Targ. Prov. XVII, 14 quot. Levy Targ. Dict. (ed. Lag. קריא; ed. אצטדיא).—2) constr. קָרֵי *pollution.* Targ. O. Deut. XXIII, 11 ed. Berl. (ed. Vien.=h. text קָרֶה; oth. ed. סואבת).

קַרְיָא II m. name of *a worm in poppy.* Sot. 3$^{b}$ (Ar. s. v. כר: כַּרְיָא), v. זְנוּתָא.

קַרְיָא III m. *Bible verse,* v. קִרְיָא.

קַרְיָא *place,* v. קִרְיָא.

קָרִיד, קָרִיאָד f. (קרא) 1) *call.* Sifra Vayikra, Par. 1 (ref. to Lev. I, 1) הקדים ק׳ לדיבור the Lord sent the call in advance of the speech. Ib. על כל ק׳ הוא אומר הנני to every call he responded with 'here am I.' Deut. R. s. 11, beg. חתם יצחק בק׳ Isaac closed his blessings with a call (Gen. XXVIII, 1); אני . . . אלא בק׳ I will commence with a call (ib. XLIX, 1); a. fr.—2) *reading* esp. from the Scriptures. קְרִיאַת שמע (קְרִיָה) (abbrev. ק״ש), or ק׳ (sub. שמע) *the recitation of Sh'm'a* (Deut. VI, 4-9; XI, 13-21; Num. XV, 37-41) in the morning and in the evening prayer. Ber. 13$^{b}$ מצות ק׳ the duty of reciting, contrad. to מצות כונה, v. כַּוָּנָה. Ib. זו ק״ש של ר׳ וכ׳ this (the verse Deut. VI, 4) was all that R. Judah han-Nasi read (when engaged in teaching); a. fr.—V. שְׁמַע II.—קריאת המגלה the recitation of the Book of Esther. Meg. I, 4; a. fr.—Ib. 14$^{a}$ קְרִיאָתָהּ זו הלילא (not קריתא), v. חַפְלָא.—Macc. 18$^{b}$ הראויין לק׳ those first-fruits which are fit for reciting over them (Deut. XXVI, 3 sq.); a. fr.—*Pl.* קְרִיאוֹת, קְרִיוֹת. Deut. R. s. 4, beg. מהו לקרות . . . בק׳ הרבה how about reading 'the reproofs' (תּוֹכָחָה) by several calls (by calling up several persons successively). Ib. אם יקראו . . . ק׳ הרבה וכ׳ if they do read . . . by several calls, each called-up person should not recite the benediction before and after &c.—Cmp. קְרִיוֹת.

קִרְיָאסוֹת, v. קִירְיוֹסִי.

קָרִיב, v. קָרֵב.

קָרִיב, קָרֵב, קָרֵיב m., קָרִיבְתָּא, קָרִי׳, קָרִיבָא f. (קָרֵב) *near, related.* Targ. Deut. XXII, 2. Targ. Lev. XXI, 3. Ib. XVIII, 6; a. v. fr.—Y. Keth. IX, 33$^{a}$ top כהדא קָרִיבְתֵּיהּ as in the case of that relative of R. S.—*Pl.* קָרִיבִין, קָרִיבְתָּא, קָרִיבָא. Targ. O. Lev. XVIII, 17. Targ. Ps. XXXVIII, 12. Targ. Ez. XXIII, 5; a. fr.

קָרִיבָה f. (קָרַב) *coming near, use of the root* קָרַב. Gen. R. s. 96 (ref. to Gen. XLVII, 29) כל מי שנ׳ בו ק׳ למות וכ׳ he of whom the expression 'come near to die' is used, has not reached the age of his fathers; דוד כתיב בו ק׳ וכ׳ of David the expression קרב is used (I Kings II, 1) &c.; Yalk. Kings 168. Snh. 3$^{b}$ (ref. to Ex. XXII, 7 משעת (ונקרב ק׳ שלשה from the time of the approach (before court) there must be three judges. Gen. R. s. 71 בזה ק׳ ובזה ק׳ coming near is mentioned in connection with the tribe of Judah (Ps. LXV, 5) and with the priestly tribe (Ex. XXVIII, 1). Y. Snh. VII, 25$^{a}$ מכיון דכתיב ק׳ ק׳ וכ׳ since with regard to illicit connections the word קרב is used &c. Sabb. 104$^{b}$ מחוסר ק׳ מחוסר מעשה דק׳, it lacks being brought together (joined into one word); a. fr.—Y. Hor. II, 46$^{d}$ פרישה ק׳ the root קרב may also mean separation (coming near one's self, ref. to Is. LXV, 5).—*Pl.* קָרִיבוֹת. Pes. 118$^{b}$ (ref. to Ps. LXVIII, 31) מי גרם . . . ק׳ שהיו חפצין בהן what caused the dispersion of Israel among the nations? The approaches (to the nations) which they desired; Yalk. Ps. 800 קָרְבוֹת (or קָרָבוֹת). Y. Ber. IX, 13$^{a}$ top, v. קָרוֹב I.

קָרִיבוֹי, v. קָרוֹב II.

קָרְבוּת, קָרִיבוּת f. (קָרֵב) *friendship, relationship.* Ex. R. s. 5, a. e., v. נְשִׂיקָה.

קָרִיבוּתָא f.=קָרִיבָה. Targ. Y. Deut. XXXI, 14.

קָרִיד m. (קרד; cmp. גְּרִיד) (*a pot*) *covered with a crust* formed of hardened sediments. Ab. Zar. 76$^{a}$ האי ק׳ והאי לא ק׳ (Ms. M. קריר, cmp. גָּרַר a. גָּרַד) the one (a vessel taken from gentiles) has crusty accretions, the other (a sacred vessel) has none.

קִרְיָה I f. (b. h.; קָרָה I a. II) *town, settlement, fort.* Lam. R. introd. (R. Nahman) (ref. to Is. XXIX, 1) ק׳ שחנמה ק׳ דלא the town in which David put up his camp; חניא וכ׳ the place where &c., v. חַנָּא. Ib. ק׳ שעשה וכ׳, v. קַסְרְקִישׁוֹן; Yalk. Is. 302. Tanh. K'dosh. 9 מעשה הירה בקְרָיָתֵנוּ it happened in our place; Lev. R. s. 24, beg. בקרתני (corr. acc.; Yalk. Ps. 680 בעירנו).—*Pl.* קְרִיוֹת. Y. Snh. I, 18$^{c}$ bot. מעשה . . . ק׳ וכ׳ it happened with (representatives of) 24 townships belonging to the house of Rabbi, that they were assembled to proclaim an intercalation at Lydda.—[Y. B. Bath. IX, 17$^{a}$ קריות, read קרנות, v. קָרוֹן.]

קִרְיָה II, קִיר׳ m. ch. (=קִרְיָא, קִירְיָאתָא, v. קִרְיָא a.)

*townsman, villager.* Gen. R. s. 18 (ref. to Gen. II, 22) טבוי לק' דמלכא שושבינה lucky is the townsman whose groomsman is the king ('Rashi' טבות לקרתא דמלכא שושבינה); Yalk. ib. 24 טובוי לקי'.

קִרְיָה, v. קִרְיָא.

קִרְיוֹן* m. (κηρίων) *wax-candle.*—*Pl.* קִרְיוֹנִין. Ex. R. s. 36 (ed. קרוירין, קרירין, corr. acc.), v. סִיבַּק.

קריונוס, v. קִרְיָינוֹס.

קִרְיוֹסִין, קִרְיוֹסִי, v. קִירְיוֹסִי.

קִרְיוּטָא, קִרְיוּתָא f.=h. קָרֶה or קֶרִי, *accident*; קִרְיוּת הִרְהוּר *effusio seminis in consequence of heated fancy or dream.* Targ. Y. Deut. XXIII, 11. Targ. Y. I Gen. XLIX, 3.

קִרְיחַ, v. קֵרַח ch.

קִרְיָחָה f. (קָרַח) *making bald, baldness.* Sifra Emor Par. 1, ch. I, v. קָרָחָה. Y. Sabb. XX, end, 17[d], v. קָרַח I.—*Pl.* קִרְיחוֹת. Macc. 20[a], v. קָרַח.

קִרְיִי, v. קִרְיָא.

קִרְיָא, קִרְיָה, קִרְיָיא, קִרְיָיתָא, קִרְיָתָא, קִרְיָת, קִרְיָת, קִרְיָתָא, קִרְיָתָא, קִרְיָתָא

קריסטאלי, Yalk. Esth. 1046, a gloss to זכוכית, *crystal.*

קריסטור, v. קְוִיסְטוֹר.

קריסטמיל, v. קְרוּסְטָמִיל.

קְרִיסְפָּא pr. n. m. *K'rispa*, v. כְּרִיסְפָּא. Y. Ab. Zar. III, 42$^{d}$ (Var. קְרִיסְפַּדַאי). Y. R. Hash. I, 57$^{a}$ bot קרוס׳ ed. Krot. Ib. II, 58$^{b}$ top; Y. Snh. I, 18$^{c}$ bot. קְרִיסְפָּדָא. Y. Shek. VII, 50$^{c}$. Y. Yeb. I, 2$^{c}$ top קְרִיסְפֵּי. Y. Snh. III, 21$^{b}$ bot. Y. M. Kat. III, end, 83$^{d}$ קְרוּסְפֵּי.

קְרִיסְפֵּי, קְרִיסְפַּדַאי, קְרִיסְפָּדָא, v. preced.

קְרִיעָה f. (קָרַע) *rending, tearing.* Yoma 80$^{a}$ בן ... טעון ק׳ an animal taken alive out of the slaughtered mother's womb (v. פְּקוּעָה) requires ripping (to let the blood escape). Y. Ḥag. I, 76$^{a}$ ק׳ היא שגרמה the operation (on the טוּמְטוֹם) caused him to be legally recognized as a male. Y. Ber. I, 3$^{d}$ bot., a. fr. קְרִיעַת ים סוף the division of the Red Sea for the passage of the Israelites; a. fr.—Esp. *the rending of the garment in mourning.* M. K. 22$^{b}$ כל ק׳ שאינו מבדיל וכו׳ a rending whereby one fails to sever the border (v. חֲמָה) is a meaningless act; a. fr.—*Pl.* קְרִיעוֹת. Ib. 26$^{a}$ חייב לקרוע שתי ק׳ must make two rents; a. e.

קְרִיץ m. (קרץ; cmp. קָרַע) [*breaking through,*] *dawn, early morning.* Targ. Job XXXVIII, 12 (some ed. קריצתא, קרצתא, corr. acc.). Targ. Ps. LVII, 9; a. fr.—V. קְרִיצְתָּא.

קְרִיצָה f. (קָרַץ) *compressing the lips, gesture* of anger, scorn &c.—*Pl.* קְרִיצוֹת. Yeb. 108$^{b}$ מכרת ברמיזותיו וקריצותיו she is familiar with his hints and gestures (by which she may be influenced). Ib. קְרִיצוֹתֵיהֶם ורמיזותיהם their gestures and hints.

קְרִיצְתָּא, קְרִיצְתָּה, קְרִיצָ׳, קְרִיצָ׳ f. = קְרִיץ. Targ. Ps. XXII, 1. Ib. L, 12. Targ. Y. Num. XIV, 44; a. e.—[Targ. Job XXXVIII, 12, v. קְרִיץ.]—Y. Ber. I, 2$^{c}$; Y. Yoma III, beg. 40$^{b}$; Cant. R. to VI, 10 בק׳ at day-break. Y. Bets. V, 63$^{a}$ bot. בק׳ דשובתא early on a Sabbath morning; a. e.

קריקס, קריקם, v. קוֹלָקָס.

קְרִיר I *crusty,* v. קָרִיד.

קְרִיר II m., קְרִירָא c., קְרִירְתָּא f. (קָרַר II) 1) *cool, cold.* Targ. Nah. III, 17.—Gen. R. s. 48 בארבע ... טולא וכו׳ at four hours of the day the shade is cool, and the sun hot. Sabb. 53$^{a}$ (prov.) חמרא ... ק׳ ליה the ass feels cold even at the solstice of Tammuz. B. Bath. 24$^{b}$, a. e. ק׳ ולא, v. חַמִּים. Gen. R. s. 99, v. עֲרִילְתָּא II; a. e.—[Zeb. 79$^{b}$; 98$^{a}$, v. קָרַר I.]—*Pl.* קְרִירֵי. Targ. Prov. XXV, 25.—Nidd. 36$^{b}$ אפקוה מק׳ ... עיילוה they got him hot to relieve him from chills; עיילוה בק׳ וכו׳ they got him cold to relieve him from fever. Ab. Zar. 28$^{a}$ מק׳ ק׳ דחיטי from eating very cold wheat dishes; a. e.—Esp. קרירי (מיא) *cold water.* Ib.$^{b}$ לא ק׳ וכו׳ neither cold nor hot, but tepid. Ḥull. 46$^{b}$, v. טָרַשׁ I. Sabb. 55$^{a}$, v. חַמִּים; a. fr.—2) (cmp. קוֹרָה I) *satisfaction, pleasure.* Gen. R. s. 47 ... לא תמלי קרירך וכו׳ fill not my spirit with too much pleasure (awaken not in me too high aspirations), Oh that thou wouldst not withdraw from me the present grant!; Yalk. ib. 82.

קְרִירוּתָא f. (preced.) *cold.* Targ. Prov. XXV, 13.

קרירטין, v. קרורטין.

קְרִישׁ m., קְרִישָׁא f. (קָרַשׁ) *congealed, hard, frozen.* Targ. Y. Num. XI, 7 (not קדיש).—Ḥull. 120$^{a}$, v. חָלָא III.—*Pl.* קְרִישָׁן; קְרִישִׁין. Targ. Job XXXVIII, 30 (Ms. קְרִי׳).

קְרִישָׁא, v. קְרוּשָׁא.

קְרִיתָא, v. קְרִיָּא.

קְרִיתָא* f. (קרי, v. קָרָה II) *a covered arched vehicle.* Keth. 17$^{b}$, v., however, הֵרְנוּבָא.

קָרַם (b. h.) [*to contract, join,*] *to form a skin, cover.* Tosef. T'bul Yom II, 10 חוט ... שק׳ על וכ׳ if the film of an egg floated on the top of a pot; T'bul Yom III, 3. Ib. קטניות שקָרְמוּ על וכ׳ cooked peas which formed a skin on the rim of a pot. Ber. 25$^{a}$ כיון שקרמו פניה when its surface formed a crust. Men. VII, 3 (78$^{b}$) עד שלא קרמו בתנור (v. Rabb. D. S. a. l. note 90) before the loaves had formed a slight crust in the oven. Sabb. I, 10 כדי שיקָרְמוּ פניה וכ׳ in time for the cake to form a crust on the surface &c.; שיקָרוּם תחתתון וכ׳ for the bottom to form a crust; a. fr.—Part. pass. קָרוּם. Ḥull. 49$^{b}$; Tosef. ib. IX, 14, v. תּוֹתָב.

*Hif.* הִקְרִים same. Y. Ter. X, 47$^{b}$ bot. בצים שהקרימו (abortive) eggs which have formed a membrane. Ber. 40$^{b}$; B. Bath. 95$^{b}$ היין שה׳ wine which has formed a film; v. קָרַס.

קְרַם ch. same, *to form a skin; to cover, overlay.* Targ. Prov. VII, 16 ובקרמא מצראה קְרַמְתָּהּ ed. Lag. (ed. incorr.) and I covered it with Egyptian (fine) cloth.—Part. pass. קְרִים. Ib. XXVI, 23 (some ed. קריס, corr. acc.; h. text מצפה).—[Targ. Job VI, 12, v. קְרַס.]

*Af.* אַקְרִים (of wine) *to form a film.* Ab. Zar. 30$^{a}$ bot. (edd. Const. a. Ven. דאקריס); B. Bath. 95$^{b}$; v. קְרַס.

קְרֵם m. (preced.) *fine cloth, gauze, hanging.*—*Pl.* קְרָמִין, קְרָמִים. Succ. 10$^{a}$; Sabb. 22$^{a}$; 45$^{a}$; Bets. 30$^{b}$.

קְרָמָא m. 1) = h. קְרוּם, *skin, membrane.* Ḥull. 45$^{a}$ ק׳ עילאה the upper (outer) membrane of the brain; ק׳ תיתאה the lower (inner) membrane. Ib. 46$^{a}$ ק׳ עילאה וכ׳ the outer membrane of the lungs &c.; a. e.—2) *fine cloth,* v. next w.

קְרָמָא, קְרֵי׳ m. = h. קֶרֶם, *fine cloth, hanging.* Targ. Prov. VII, 16 (some ed. קְרָמָא), v. קְרַם.—*Pl.* קְרָמֵי, קְרֵי׳. M. Kat. 10$^{b}$, v. כַּסְכֵּס.—[Erub. 22$^{a}$, v. קוּרְמֵי.]

קַרְמוּדִין, v. קַרְמִיד.

קַרְמוֹלִין m. pl. (enlargement of קרם; cmp. כְּרוּם a. כַּרְכּוֹם I) [*green* or *yellow* plants,] *ḳarmulin,* name of a

קֶרֶן ē. (b. h.; v. preced.) [*joint, attachment; roundness, fulness,*] 1) *horn.* Y. Erub. I, 19[b] bot. זפרותו של ק', v. זַכְרוּת. R. Hash. III, 2 כל השופרות ... ק' all *shofars* (horns) are fit for use on the New Year's day, except that of a cow, because it is called *keren* (and not *shofar*); וחלא כל ... ק' do not all *shofars* also go by the name of *keren?* Ib. 26[a]; a. v. fr.—Keth. XIII, 2, v. צְבִי.—Esp. (sub. נזק) *damage done by an animal's horn, goring.* B. Kam. 2[b]. Ib. 4[a]; a. fr.—Trnsf. *horn, trump, wind instrument.* Kel. XI, 7 ק' עגולה a round (wound) metal horn; contrad. to פשוטה a plain (straight) horn; Sabb. 47[a]; a. fr.—*Du.* קְרָנוֹת, קְרָנִין, קְרָנַיִן, קַרְנַיִם, קַרְנַיִן; *pl.* קְרָנִים. Tosef. Par. II (I), 2; Bekh. 44[a]. Par. II, 2 פרה שקרנֶיהָ וכ' a red cow whose horns and hoofs are black; Bekh. l. c. שקרנים וכ' (corr. acc.). Hull. 60[a], a. e. קְרָנָיו קודמות וכ' ... שור the ox which Adam sacrificed was born with his horns (full grown) in advance of his hoofs. Par. XII, 9 ק' של יוצאי דרכים the travellers' drinking horns. Gen. R. s. 99 אלו תוקעי ק' וכ' these (the Levites) blow horns, and those (the Greeks) blow trumpets. Ib. זה בעל ק' וזה בעל ק' this one (Joseph) is described as endowed with horns (power, Deut. XXXIII, 17), and that one (Rome) is &c. (Dan. VII, 24). Y. Shek. VI, 50[a] top כקרני וכ', v. כִּרְפוּרְיָא. Ib.; Yoma 77[b] קרני חגבים the antennæ of locusts; a. fr.—2) *any projection, point; a) beam, ray.*—*Pl.* as ab. Ex. R. s. 47; Tanh. Ki Thissa 37 קרני הדוד the beams of glory, *halo;* a. e.—*b) projecting staff* or *handle.* Par. XII, 9, v. כְּלִיבָה. Lam. R. to I, 16 [read:] קרן גלוסקאן זו this point of the roll of white bread; a. e.—*c)* (with זוית or without) *corner,* v. זָוִית. Ber. 17[a] שתעמידנו בק' אורה ... בק' חשוכה that thou place us in the corner of light (position of honor), and not in the corner of obscurity. Men. 42[a] חשרל על הק' if one attaches the show-fringes exactly in the corner; a. fr.—*Pl.* as ab. Hull. 31[a], v. אִיזְמֵל. Macc. 12[a] תפש בקַרְנוֹתָיו took hold of the projections of the altar; a. fr.—יושבי קרנות those seated at street corners, v. יָשַׁב.—[Gen. R. s. 75, v. יָשַׁב a. קָרוֹן.]—3) (cmp. כְּרַן) *fulness, essence.* Nidd. II, 6, v. כַּרְכּוֹם I.—Esp. *principal, capital.* B. Kam. IX, 7 משלם ק' וחומש וכ' must pay the principal (the full value of the stolen goods) and the fine of one-fifth, and bring a guilt-offering; a. v. fr.—Trnsf. *the capital of reward* or *punishment laid aside for the hereafter.* Peah I, 1; Tosef. ib. I, 2, sq., v. פֶּרִי; a. fr.—[ק', v. אֶפֶל II.]

קֶרֶן II, קָרְנָא I ch. same, 1) *horn;* trnsf. *strength; beam, ray.* Targ. Josh. VI, 5. Targ. I Sam. XVI, 1. Targ. Ps. LXXXIX, 18. Targ. Job XLII, 14; a. fr.—B. Bath. 16[b], v. קָרֵשׁ II. Ber. 62[b] (prov.) ק' קרא ברומי וכ' when the horn calls in (the market of) Rome, son of a trader in figs, sell thy father's figs (wait not for thy father's return, if he is absent). Macc. 16[b], a. e. ק' דאומנא the surgeon's horn (in which he receives the blood); a. fr.—*Pl.* קַרְנִין, קַרְנֵי. Targ. I Kings XXII, 11. Targ. Ps. LXIX, 32 (v. Hull. 60[a], quoted in preced.); a. fr.—Sabb. 154[b] מאה ק' בזוזא וכ' ק' דאומנא, v. supra. Ib. 129[b] Ar. a. Ms. O. (ed. קרי, v. Tosaf. a. l.) a hundred horns (hundred blood-lettings) for a Zuz, a hundred heads (hair-cuttings) for a Zuz, a hundred lips (trimmings of mustaches) for

sort of gourd, the leaves of which are eatable. Y. Shebi. II, end, 34[b] ק' פטורין וכ' ק. are exempt from tithes, ... as long as they have not formed gourds; Y. Ned. VII, beg. 40[b]. Ib. קִירְמוֹלִין. Tosef. Shebi. IV, 19 קְרוּמְנִין ed. Zuck. (Var. קְרוּמָלִים, קרמלוס). Tosef. Neg. I, 5 (expl. ירקרק) כשעוה וכקוּרְמָל ed. Zuck. (Var. וכקוּרְמָן; R. S. to Neg. XI, 4 וכקורמין) of the color of wax or of ק., v. כַּרְמֶל.

קַרְמִיד m. (κεραμίς, -ίδος) *roof-tile.* Y. Taan. I, 64[b] top כדי שידחו פני הק' (not שידוחו) so that the surface of the roof-tiles appears washed (by the rain); Y. Ber. IX, 13[d] bot. שידחו פניה (corr. acc.); Gen. R. s. 13 (not שידחו).—*Pl.* קַרְמִידִין, קְרָמִידִין. Sifra M'tsor'a, Par. 6, ch. IV יכול אפי' ק' וכ' Ar. (ed. קרומדים, corr. acc.) lest you think that you may use also tiles or bricks. Tosef. Kel. B. Kam. II, 3 הסילונות והקרמודין וכ' ed. Zuck. (oth. ed. קרמיון, corr. acc.) gutters or tiles in which &c.

קִיר', קַרְמִיוֹן pr. n. river, *K'ramyon,* prob. a tributary of the Jordan. Par. VIII, 10; Suh. 5[b] (Ms. M. קרימ'). B. Bath. 74[b] (Ms. M. קור'; Ms. O. קירמון; Ms. H. קדרון); Midr. Till. to Ps. XXIV קירמ' ed. Bub. (oth. ed. קריון, corr. acc.); Yalk. Ps. 697.—[Tosef. Kel. B. Kam. II, 3, v. preced.]

קַרְמִינָאֵי, v. קַרְמָנָאֵי.

קַרְמִית or קָרְמִית f. (from its color; cmp. קַרְמוּלִין) *cow-wheat* (Melampyron) of which a coarse bread is made. Tosef. Hall. I, 1 אף ק' חייבת וכ' (ed. Zuck. קרומית) ק. is also subject to the priest's gift; Y. ib. I, beg. 57[a]; Y. Pes. II, 29[b] top; Bab. ib. 35[a], expl. שיצניחא דמשתכחא וכ' a weed found among Papaver Spinosum. Tosef. ib. I (II), 29 אף ק' יוצא וכ' one may comply with the duty of eating *matsah* (on the first night of Passover) by eating bread made of ק.—V. קוּרְמִי.

קַרְמָנָאֵי m. pl. *Carmanians, inhabitants of Carmania,* a province of the ancient Persian empire, with the capital Carmana; [oth. opin. (from קַרְמָא) *sellers of linen garments;* cmp., however, meanings of סַרְסִי I, II]. Sabb. 138[a] בדק' Ms. O. a. Ar. (ed. בדק'; Ms. M. בדקמינאי) it refers to a folding bed or frame (like that) used by the Carmanians (to exhibit their wares). Naz. 31[b] תורא דקרמנאי an ox of the Carmanians (good for ploughing); ib. דקרמיני.—B. Kam. 21[a] מעיקרא ק' וכ' originally Carmanians had been living on the abandoned property belonging to the orphans, and had been paying a nominal rent; [Ms. M. קַדְמָאֵי, Ms. R. a. vers. in Raschi קַדְמוֹנָאֵי old settlers or nomads=בני קדם].

קָרְמְתָא, Targ. Prov. VII, 16, v. קָרַם.

קָרַן (b. h.; denom. of קֶרֶן) *to emit horns* or *rays.*

*Hif.* הַקְרִין *to be horned.* Hull. 60[a] (ref. to Ps. LXIX, 32) מַקְרִין בריש וחדר מפרסי first it got horns and then hoofs; v. מַקְרִין II.—Y. R. Hash. III, 58[d] top (strike out מקרן כחיב).

קָרַן I (cmp. Arab. *ḳaran* junxit &c.) *to join, harness, put to.* Y. Kidd. III, 64[a] ק' זבונה וכ' the trader put the beasts to and went off; [Var. קרץ, v. קָרַץ II].

nothing. B. Bath. 74a; a. fr.—2) *projection; corner.* Targ. Prov. XXI, 9; a. e.—Keth. 111a וקרו לה ק' וכ' (not לרה) and they shall call it (Babylonia) the corner of salvation. B. Kam. 27b, v. עֲצָרָא. Men. 34a פיתחא דאצק' a door at the corner (having only one post); a. e.—*Pl.* קַרְנִין, קַרְנָתָא, קַרְנָאתָא; constr. קַרְנַת. Targ. Ex. XXIX, 12. Ib. XXX, 10. Targ. Ps. LXIX, 13; a. e.—B. Bath. 95b דמיזדבין אק' which is sold at the street-corners. Pes. 12b שית זומא בי ק' קאי (not בק') at six hours (at noon) the sun stands between the corners (of the globe, equally distant from east and west &c.).—3) *essence,* v. קֶרֶן.—4) *principal, stock.* B. Mets. 79a; B. Kam. 3a, v. כְּלַי I. Y. M. Kat. II, 81b top אגרא וק' קרן הוא וכ' the expected profit and the principal (cost price) are together considered as principal &c.; a. e.—[קַרְנָזוֹל, v. קרנא זול.]

קַרְנָא II pr. n. m. *Karna.* Sabb. 108a. B. Bath. 89a.

קַרְנָדוֹל, v. קַרְנָזוֹל.

קַרְנוּנָא m. (a fictitious denomin. of קרנא) [*horned, stupid,*] *Karnuna.* Kidd. 25a לאו המנונא אלא ק' thy name ought not to be Hamnuna, but Karnuna; [oth. interpret. =יושב קרנות sitting at the corners, *idler*; oth. =קר נונא *cold fish,* opp. to חם נונא (=חם) hot fish].

קַרְנָזוֹל* m. (=קַרְנֵי זָוֹל, v. זָוַל) [*the horns (feelers or feet) of a polyp,*] *division of a field by drawing lines from the centre in all directions* (into four or eight triangles), and giving alternately one triangle to each partner, whereby an equalization is accomplished of the advantages and the disadvantages of situation. B. Bath. 13a top חד גיסא בק' . . . Ms. M. (ed. בקרנא זול, read: בקַרְנָאזוֹל; Ms. F. בקַרְנָדוֹל; Ms. H. בקרנזור) if on one side of a field there is a dike, and on the other a river, we divide it by *karnazol.* B. Mets. 108b bot. Ms. M. (ed. בקרנזל; Ms. R. 1 בקרנא זול; Ms. F. בקרנדול).

כְּפַר ק', קַרְנַיִם pr. n. pl. *K'far Karnayim,* near Bethshean. Y. Dem. II, 22d top.

קַרְנִית f., *pl.* קַרְנִיּוֹת, v. קָרוֹן.

קַרְנַת, Targ. Y. II Gen. XXI, 15 (Levita קרנתא), a corruption of קַרְוָא II.

קָרַס (b. h.) *to curve, contract, shrink.*

*Nif.* נִקְרַס *to warp; to crack from contraction.* Gen. R. s. 12, end אם אני נותן . . . הם נִקְרָסִין Ar. (ed. מִקְרִיסִין *Hif.*) if I put hot water into them, they will burst; if cold, they will crack.

*Hif.* הִקְרִיס 1) same, v. supra.—2) (of wine) *to become sourish.* Ber. 40b חיין שה' Ms. F. a. Ar. (ed. שהִקְרִים); B. Bath. 95b Ms. H. (ed. שהקרים), v. קָרַם.

קָרַס ch. same; *part. pass.* קָרִיס *shrunk, dense.* Targ. Job VI, 12 ed. Lag. (oth. ed. קרוּם, corr. acc.).

*Af.* אַקְרִיס, or *Ithpe.* אִקְּרִיס *to become sourish.* Ab. Zar. 30a bot. דאקריס Ar. a. ed. Cost. a. Vien. (v. Rabb. D. S. a. l. note 1; ed. דאקרים); B. Bath. 95b דאיקריס Ms. H. (v. Rabb. D. S. a. l. note 8; ed. דאקרים), v. קָרַם.

קֶרֶס m. (b. h.; קֶרֶב) *hook, clasp. Pl.* קְרָסִים. Pesik. Vayhi, p. 5a היו קַרְסֵי זהב וכ' the golden clasps were seen in the Tabernacle as stars are seen in the sky; Cant. R. to III, 11; Y. Meg. I, 72c sq.; Sabb. 99b top; a. e.

קַרְסוֹל m. (b. h. קַרְסֹל; v. preced.) *bent, joint, ankle.* Ohol. I, 8 עשרה בק' Ar. (ed. בקוּרְסָל) ten joints are in the ankle.—*Du.* קַרְסוּלַּיִם; *pl.* קַרְסוּלַּיִן, קַרְסוּלַּין. Tosef. Hull. III (IV), 25 כל שיש לו ארבע . . . וק' (ed. Zuck. וקרסוליו, read: לין . . .) locusts which have four wings and jointed legs (hindlegs for leaping); Hull. III, 7 (Bab. ed. 59a קרצ'; Ms. M. קרסולין, v. Rabb. D. S. a. l. note); ib. 65b Ms. R. 2 a. Ar. (ed. קרצ', v. Rabb. D. S. a. l. note 9). Tosef. Succ. III, 3 (ref. to אפסים, Ez. XLVII, 3) עד קַרְצוּלָּיו ed. Zuck. (Var. קרס') up to the ankles; Y. Shek. VI, 50a top עד אלולי . . . קַרְסוּלָּיו וכ' but for the water coming up to his ankles, he would not have gone into the ark. Keth. 111b וחלכתי עד קַרְסוּלַּי וכ' I waded up to my ankles in honey that had dropped from dates. Koh. R. to XII, 5 החגב אלו קרסוליו 'the *hagab*' (locust, ib.), that is his ankles (legs, v. supra); Lev. R. s. 18 חשקד אילין קַרְסוּלּוֹת (corr. acc.).

קַרְסוּלָּא I, קַרְסִילָּא ch. same. Targ. Y. Num. XXI, 35 בקַרְסוּלָּיה (not בקרסולי).—Y. Shek. VI, 50a top, v. preced. B. Bath. 73b ההוא . . . עד קרסוליה Ms. O. (ed. קַרְצוּלָּיה) a bird standing in water up to its ankles. Ber. 54b ומחיית בקרסוליה and he (Moses) struck him (Og) on his ankle; a. e.—*Pl.* קַרְסוּלַּין. Targ. Lev. XI, 21 (leaping legs; h. text כרעים). Targ. Ez. XLVII, 3 (Ar. a. ed. Lag. קרצ'). Targ. Ps. L, 11 Ms. (ed. קרצ').

קַרְסוּלָּא II m., *pl.* קַרְסוּלַּין (cmp. קָרָס) *nettles.* Targ. Is. XXXIV, 13; Targ. Hos. IX, 6 (h. text קימוש).

קַרְסוּם, v. קִרְסוּם.

קַרְסוּף, v. קִרְצוּף.

קַרְסְטִילִין, v. קַרְסָטִלִּין.

קַרְסָטָל m. (a corrupt. of κάρταλος, v. טַרְסָקַל) *basket.* Sabb. 53a Ms. O., v. טַרְסָקַל. Cant. R. to V, 11, a. e.—[Y. Sabb. X, 12c bot. עד שיטלנו בק' a corrupt.; Bab. ib. 94b בכלי.]

קַרְסָטַלִּין same. Tosef. Sabb. IV (V), 5, v. טַרְסָקַלִּין. Tosef. B. Mets. VIII, 10 (Var. קרצט'); B. Mets. 90a קרסטילין Ms. M. (oth. mss. קרסטל, קסרטל, v. Rabb. D. S. a. l. note), v. טַרְסָקַלִּין.

קַרְסִי*, קַר' m. pl. (קֶרֶס) *sour wine.* Targ. Prov. XIX, 13 (h. text חוות).

קַרְסִיוֹת, v. קִרְסִיּוֹסִים.

קַרְסִין, v. קִרְסִים.—[Gen. R. s. 58, v. קַלְרוֹס.]

קָרַם (b. h. כָּרַם; *Parel* of קָסַם) 1) *to cut, trim.* Sabb. XII, 2 חמקרסם he that trims trees. Shebi. II, 3 מקרסמין you may trim trees &c.; [Maim. *cut the ears*

*off*, leaving the halms stand]. Ab. Zar. III, 10; a. fr.—2) (of insects) *to nibble, bite off*. Peah II, 7 קַרְסְמוּתָהּ נמלים a field the grain of which ants have bitten off (at the roots); Tosef. ib. I, 8.

*Nithpa.* נִתְקַרְסֵם *to be chopped, cut up* (cmp. קִרְסֵם). Tosef. Kel. B. Bath. I, 9 השלחן ... שנתקרסמו (Var. שנתקרקמו) a table ... which have been cut up (Kel. XXII, 1 שנפתחתו).

קַרְסֵם ch. same, *bite, nibble*. Targ. Y. I Deut. XXVIII, 38 (Y. II יקרסום, corr. acc.; h. text יחסל).

קַרְסֵף, קַרְסֵיף, v. קַרְצֵף.

קָרַע (b. h.) *to tear, split*; esp. *to rend the garment in mourning*. Kel. XVI, 5 עד שיקרענו (Mish. ed. שיקריענו *Hif.*) until he tears the bale open. M. Kat. 22b ... אינו קורע על כל אלא עליון for all dead (except parents) ... one must rend only the upper garment. Ib. האשה קורעת וכ' a woman (mourning for her parents) rends the lower garment and puts it back in its place, and then rends the upper garment. Snh. 60a ... חייב לקרוע אחד השומע both he that hears a blasphemy directly, and he that hears it from one that heard it (and reports as witness before court) must rend his garment; a. v. fr.—Part. pass. קָרוּעַ; *pl.* קְרוּעִין, קְרוּעִים. M. Kat. 26b הרוצא בבגד ק' וכ' he that marches before a corpse with a garment rent (for a previous case) robs (deceives) the dead and the living. Ib.a (ref. to II Kings II, 12) ק' ועומדים לשנים remaining always rent in two; ib. 22b (v. Rabb. D. S. a. l. note 4); Snh. l. c.; a. fr.

*Pi.* קִרַּע 1) same. M. Kat. 26b ואין מקרעין בפניו you must not rend your garment in his (the sick man's) presence. Ib. מקרעין לקטן וכ' we rend a minor's garment in order to make him feel sad; ib. 14b. R. Hash. 16b ... ארבעה מקרעין גזר וכ' four things cause an evil decree passed on man to be torn (cancelled), they are: charity, prayer &c.; a. fr.—2) (cmp. גָּרַע) *to scrape, to mark the outlines of letters by abrasion*. Gitt. 19b ... מקרעין להם וכ' עדים for witnesses that know not how to sign their names, grooves are made on blank paper, and they fill the grooves out with ink; ib. 9b; Y. ib. II, 44b top ומקרעַ; [Tosaf. to Gitt. 9b: you cut the names out on blank paper and put it on the document, and the witnesses fill the cuts out]. Tosef. Sabb. XI (XII), 8, contrad. fr. רשם; a. e.

*Nif.* נִקְרַע *to be torn; to be cut open, be operated upon by a section*. Yeb. VIII, 6, a. e. טומטום שנ', v. טוּמְטוּם. Bekh. 42b שמא יִקָּרַע וכ' he may have an operation performed, and be found a eunuch; Tosef. Yeb. XI, 1; Yeb. 83b. B. Bath. 168b פסול נִתְקָרַע כשר נ' if a document is found torn, it is invalid; if it appears torn by accident, it is valid as evidence; ib. קֶרַע של בית דין נתק' וכ' *mikr'a* refers to the rent as made in court for cancellation, *nithkare'a* refers to a rent different from the manner customary in court; Y. Gitt. II, 44b; a. e.

*Nithpa.* נִתְקָרַע *to become torn*, v. supra.

קְרַע ch. same. M. Kat. 20b ... ק' עילויה אמימר when Amemar's grandson died, he rent his garment for him. Keth. 104a קַרְעֵיהּ וכ', v. קְרָעָא; a. e.

*Pa.* קָרַע same. Targ. Ps. XXXV, 15 Ms. (ed. בזע).—Part. pass. מְקָרַע. Ber. 58b, v. וילון.

*Ithpe.* אִיקְּרַע *to be torn, cut open*. Bekh. 42b אטו כל דמיקרע וכ' is every *tumtum* that is operated upon found to be a male?; Yeb. 83b.

קֶרַע m. (b. h.; preced.) 1) *rent; piece*. B. Bath. 168b אירוחו ק' ... בית דין ק', v. קֶרַע; Y. Gitt. II, 44b. Ib. בין ... כתב לעדים which is a rent made in court? A cut between the writing and the signatures of the witnesses; (different in B. Bath. l. c.); a. e.—Esp. *the rent in the garment as a symbol of mourning*. M. Kat. 24a ... אינו ק' כל ק' שאינו (חִרְמוּם) a rent not made at the moment of excitement is no rent (has no symbolical meaning); Y. B. Mets. II, end, 8d, v. בְּהָלָה. M. Kat. 22b, v. קְרִיעָה; a. fr.—*Pl.* קְרָעִים, קְרָעִין. Ib. 26a ואלו ק' שאין וכ' and these are the rents which must never be stitched together. Sifra Thazr. Par. 5, ch. XVI (ref. to Lev. XIII, 57) לימד על כל הק' וכ' this shows that all the torn-off pieces must be burnt. Snh. 60a נחמלא כל חבגד ק' one's entire garment might soon be full of rents. Tosef. B. Kam. III, 2 לא יאמר ... ואת חק' וכ' the injured person cannot say, take thou ... the pieces (the torn garment) and restore to me a cloak; a. fr.—2) *the groove made by marking the outlines of letters*. Y. Gitt. III, 44b מרחיב בפנידן את חק' (in the case of witnesses that know not how to sign their names) one must make wide grooves for them (so as to leave room for individual characters in filling out the outlines).—*Pl.* as ab. Bab. ib. 19b, v. קָרַע.

קְרַע, קְרָעָא ch. same. Keth. 104a לקרעיה ... קַרְעֵיהּ וכ' he rent his garment (at Rabbi's death), and turned the rent inside (to hide it); a. e.—*Pl.* קְרָעִין. Y. Kil. IX, 32b top וקרעין ואזל קלא דקרעין וכ' (not דקרעון) they rent their garments, and the lamentations accompanying the rending were heard as far &c., v. גּוֹבְתָא; Y. Keth. XII, 35a top קלה לק' (read: דק'); Koh. R. to VII, 11, a. IX, 10 קליה דקריעה, read: דקְרִיעָה (sing.).

קַרְפָּאוֹת, v. קוּרְפָּרוֹת.

קַרְפְּדַאי, v. קוּרְפְּדַאי.

קַרְפוּף, f. v. קַרְפִּיף.

קַרְפָּרוֹת, v. קוּרְפָּרוֹת.

קַרְפִּיטָא, v. אִקְרַפְּטָא.

קַרְפֵּף, קַרְפִּיף m. (Parel of קפף, cmp. נָקַף II Hif.) 1) *enclosure*, esp. *an enclosed space outside of a settlement*, for storage of wood &c. Erub. II, 3 לא אמרו ... לגנה ולק' they limited the area to two S'ahs only for a garden and a storehouse. Ib. 5 הגינה וחק' שחן וכ' a garden or a *karpif* of seventy (cubits) and a fraction by seventy and a fraction, surrounded by a fence ten handbreadths high &c. Bets. IV, 2 מביאין ... ומן חק' וכ' you may bring in (on the Holy Day for immediate use) wood from the field, taking from what is piled up, and from the *k.* even from what lies around scattered; אירוחו ק' כל וכ' what is understood by *k.*? An enclosed space near the town. B. Bath. 24b שהוקף לדירה ... ק' a *k.* ... which has been enclosed

for living purposes; a. fr.—2) *an area* (of seventy square cubits) *outside of a town, added to the city limits for the purposes of Sabbath distances.* Erub. V, 2 נותנין ק' לעיר for measuring Sabbath limits we allow a *k.* to each town; ק' אלא בין וכ' וחכמים ... but the scholars say, a *k.* as an extension to city limits is allowed only in the case of two neighboring towns; אם יש לזו . . . עושה ק' לשתיהן להיותן באחת (Y. ed. קַרְפּוּף) if there is a space of seventy cubits for one and an equal space for the other, this forms a *k.* for both, so that they may be considered as one town. Ib. 57[a] מאי ק' תורת by *k.* the scholars mean the application of the law of *k.* (as an extension to the town); a. fr.—*Pl.* קַרְפִּרְפוֹת. Ib. IX, 1 אחד גגות . . . ק' רשות וכ' joint roofs, courts, and enclosures are each considered as one area (for Sabbath movements). Ib. 89[a]; a. fr.

קַרְפִּיפָא ch. same. Y. Kidd. II, beg. 62[a] אפקיד ... גבר ק' דחבריה gave his wine vessels in charge at his neighbor's enclosure. Y. B. Mets. II, 8[c] top (expl. כגון אחין ק' (מצובה וכ' (in a pyramid) in the manner as goods are stored up in an enclosure belonging to three persons.

קַרְפַּסִינוֹן m. (καρπάσινον) *(made of) fine linen.* Esth. R. to I, 6, v. כַּרְפַּס I.

קַרְפֵּף, v. קַרְפִּיף.

קָרַץ (b. h.) 1) *to make an incision; to cut.* Yoma III, 4 קָרָצוֹ ומרק וכ' he made the ritually required cut, and some one else finished &c., v. מָרַק. Ib. 32[b] מאי קרצו ... לישנא וכ' what is meant by *k'ratso*? ... It has the meaning of slaying (by ref. to Jer. XLVI, 20); Y. ib. III, 40[c] top, v. נָכוֹסָא. Tosef. Ukts. II, 8 כיון שקרצו as soon as he has made an incision into it (although he did not cut it apart, v. Ukts. II, 5).—Esp. *to cut dough on the baker's board.* Kel. XV, 2 אם ... קוֹרֵץ עליו if he prepares it to cut dough on it; Tosef. ib. B. Mets. V, 4; a. fr.—[Y. Pes. IV, 31[b] top מודיר שקורצין, read: שקוצרין.]—2) *to bite, pinch.* Nidd. VI, 12 כדי לְקָרוֹץ בצפורן a hair large enough to seize with the nails.—3) [*to form a groove,*] *to press the lips close together; to gesticulate with closed lips.* Mikv. VIII, 5 קָרְצָה שפתותיה if (in taking a ritual immersion) she pressed her lips together.—Yoma 19[b] הקורא . . . ולא יְקָרוֹץ בשפתותיו reading the Sh'm'a one must not blink with one's eyes, nor gesticulate with one's lips &c. (make motions to his neighbor).

*Pi.* קִרֵּץ same. Ib. הקורא ... ומְקָרֵץ וכ' of him who reads the Shm'a and blinks with his eyes and gesticulates with his lips and points with his fingers, the Scriptures say, 'not me didst thou call &c.' (Is. XLIII, 22); Yalk. Is. 318 וקוֹרֵץ.

*Nif.* נִקְרַץ *to be nipped off.* Peah VII, 4 אם נִקְרְצָה עם וכ' if it (the isolated bunch on the knee of a vine) can be nipped off as a cluster, it belongs to the owner (Ms. M. נקצרת, v. Rabb. D. S. a. l. note); Sifra K'dosh., Par. 1, ch. III (Var. נקצרת); Yalk. Lev. 605 נקצרת; Y. Peah VII, 20[a] bot. אני אומר את הנִקְרָצוֹת עם האשכולות (not עם) I mean those which have been nipped off in clusters; a. e.

קָרַץ I ch. same, *to bite, pinch, sting.* Erub. 65[a] אי קָרְצַתְנִי כינה וכ' I could not study, if a vermin were to bite me.

קָרַץ II (denom. of קְרִיצָה) *to get up early, to do a thing early.* Y. Ter. XI, end, 48[b] ... ע"י כן חוה שהר חוה ק' through that (burning lamp) he was wakeful, and through that he arose early; Y. Sabb. II, 4[d] top. Y. Ab. Zar. V, 44[d] נְקָרוֹץ וכ', v. סָדַר. Ib. וק' ונפק ליה he got up early and went off. Lev. R. s. 25 אי קָרַצְתָּ לא חשכת if thou hadst worked early (while young), thou wouldst not have to work late (in old age). Ib. קָרַצְתִּי וחשכית (not קריצת) I did work early, and do work late. Ib. s. 32 ק' נוגש וכ' Ar. (ed. קדם), v. נָגַשׁ. Lam. R. to III, 7 קָרִיץ לא הוה בר נש לאתאנא וכ' (not לתאנינא) and none came in the morning to gather the figs earlier than they; Y. Maas. Sh. V, 56[a] top. Y. Kidd. III, 64[a] זבונה וכ' ק' the trader got up early &c., v. קָרַן; a. fr.

קֶרֶץ m. (קָרַץ) *division, partition.* Kel. VIII, 6 השאור והק' וכ' ... the leaven and the reptile in it (in the vessel with two compartments), and the squeezed-in partition between them; [Hai Gaon: *a piece of dough*, v. מְקָרֶצֶת].—*Pl.* קְרָצִים, קְרָצִין. Tosef. B. Mets. IX, 19 פשתן עד שיעשנו ק' ed. Zuck. (oth. ed. קורצין) he that rents (on shares) a field on which to raise flax, must attend to it until he has made it into divisions (piles ready for division into shares).

קֶרֶץ III, קֻרְצָא, קוּרְצָא' m. (קָרַץ I) *biting, cutting, destruction*; only in אכל ק' (mostly *pl.* קְרָצִין, קוּרְצָא') (v. אָכַל I) *to inform against.* [Targ. Is. LVIII, 1 אכלי ק' Ar., read with ed. Koh. only אכלי, quoted to prove the meaning of אכל=קרא, v. כָּלָה II.] Targ. Prov. XI, 13 קֻרְצָא ed. Wil. (Ms. קורצין). Ib. XX, 19. Targ. Lev. XIII, 16 (O. ed. Berl. קִירְצִין); a. fr.—Lam. R. to IV, 2 קִרְצָהוֹן, v. אָכַל I; Gitt. 56[a] קורצא; a. fr.—Ab. d'R. N. ch. XVI (in Hebr. dict.) אוכילו קורצא אצל וכ' (?).

קַרְצוֹבָא m. (*Parel* of קצב) *thorn.*—*Pl.* קַרְצוּבֵי. Targ. Prov. XV, 19.

קַרְצוּד, v. קוּרְצַד.

קַרְצוּלָא, קַרְצוֹלָא, v. קַרְסוֹל, קַרְסוּפָּא.

קַרְצוּם, v. קַרְיִינוֹס.

קִרְצוּף, v. קִרְצוּם

קַרְצַמְיוֹנָא, v. כַּרְיִסְמִיוֹנָא.

קַרְצִיוֹן pr. n. pl. *K'ratsion* (*Chorazin, Ch. Keraze*), near Capernaum. Y. Ber. VIII, 12[b] bot. ר' יוחנן דק' (ed. Lehm. דקסריון); Y. Bets. V, end, 63[b] דקצירון (some ed. דקיץ, corr. acc.).

קַרְצִית f. (קָרַץ; cmp. קוֹרְצִין) *a big fly* or *locust.* Gitt. 86[b] שבעמיר ק', expl. ib. ריידבתא דבירי כרפי flies among sheaves.

קָרְצֵף (cmp. קָצַף) [*to use a rough tool,*] *to scrape, curry* with a large-toothed strigil, contrad. to קָרַד.

Bets. II, 8 מְקַרְצְפִין you may curry &c. (on the Holy Day); Y. ib. II, end, 61d.

**קַרְצֵף** ch. same.

*Ithpa.* **אִתְקַרְצַף** *to scratch one's self.* Targ. Job II, 8 לְאִתְקַרְצָפָא (ed. Lag. לְאִתְקַרְסָ; h. text לְהִתְגָּרֵד).

**קַרְצָתָא**, v. קְרִיצָתָא, a. קְרִיץ.

**קַרַק*** pr. n. pl. *K'rak* (cmp. קרקר, Schr. KAT2, p. 180). Targ. II Esth. VI, 10 ק' מְדִינְתָא ed. Lag. (oth. ed. קריין ומדינתא) *K.* the capital.

**קַרְקָא**, v. קוּרְקָא.

**קַרְקְבָנָא, קַרְקְבָן**, v. sub קוֹרְקְבָן.

**קַרְקוּזָאֵי** m. (cmp. כַּרְכּוּזָא) of *Karkuz.*—*Pl.* קַרְקוּזָאֵי. Ned. 51a (expl. קרוי ק' (דלעת הרמוץ (not קרא) *Karkuz* pumpkins.

**קַרְקוֹם, קַרְקוֹמָא**, v. כַּרְכּוֹמָא I.

**קַרְקוֹמְנִיקְיָא**, v. כִּירוֹמָנִיקְיָא.

**קַרְקוֹר**, v. קִירְקוֹר.

**קַרְקִיָא**, Yalk. Ps. 838 כל ק', v. גְּלוּגְדָקָא.

**קַרְקִיסְיָאוֹת, קַרְקִייָאוֹת**, v. קִרְקֵסְיוֹת.

**קַרְקִיפֶל**, v. קַרְקֵפֶל.

**קַרְקִישָׁא**, v. קַרְקְשָׁא.

**קַרְקָס**, v. קוֹלְקָס.

**קַרְקָסָא** *clasp*, v. קוּרְקָסָא.

**קַרְקָסָא** f. (v. קִרְקֵסְיוֹת) *circus, place of amusement.*—*Pl.* קַרְקָסָוָתָא, קַרְקָסָוָתָא. Targ. Y. Deut. XXVIII, 19 בתי קַרְקָסָוָתָא, קַרְקָסָוָתָא (for תיאט) קִיאַטְרוֹנֵיכוֹן וְקוֹרְקִיסָתְכוֹן (קוּרְקָסָתְ) ed. Vien. (oth. ed. your theatres and circuses. Targ. Ps. LXIX, 13 בית קַרְקָסָיָן (some ed. קַרְ'; Ar. בתי קַרְקְסִידוֹן, Var. קרקסון) (v. Lam. R. introd. 17).—[Lam. R. to I, 18 קרקסון, v. קִרְקֵסְיוֹן.]

**קַרְקֵסְיָאוֹת, קַרְקָסָאוֹת, קַרְקָסְיָאוֹת**, v. קִרְקֵסְיוֹת.

**קַרְקֵסְיוֹן** pr. n. pl. (Κιρκήσιον) *Circesium* (כַּרְכְּמִישׁ). Lam. R. to I, 18 (ref. to II Chr. XXXV, 20) בק' דעל פרת (not בק . . . וון) at Circesium on the Euphrates.

**קִרְקֵסְיוֹת** f. pl. (an adapt. of κίρκος, circus) *circuses, buildings used for chariot races and other entertainments.* Y. Ber. IX, 13c bot. בשעה . . . בביתי תיטריות ובבתי ק' וכ' when God looks down on the theatres and circuses as they stand undisturbed . . ., while his Temple is destroyed &c. Meg. 6a (ref. to Zech. IX, 7) אלו . . . וק' שבאדום וכ' (Ms. M. קַרְקַסְיָאוֹת שלחן) this refers to the theatres and circuses in Edom (Rome) where in the days to come Judah's chiefs shall teach the Law in public. Keth. 5a קרקסאיות Ar. (ed. קרקיואות, corr. acc.), v. פָּקַח; Sabb. 150a קרקסאות (Ms. O. קרקיסיאות). Gen. R. s. 67. Ib. s. 80 צריכין אנו . . . ולבתי ק' שלהם וכ' we must give credit to the nations that they bring actors to their theatres and circuses and amuse themselves with them, so that they may not talk with one another and come to vain quarrels. Lam. R. to III, 13; ib. introd. 17. Ruth R. to I, 16. Pesik. R. s. 6 יום תיאטרון וקורקסיו, read: וקירקסין, v. תִּיאַטְרוֹן; a, fr.

**קַרְקַע** m. (b. h.; v. Schr. KAT2, p. 583, a. קַרְקָה) *ground, soil; bottom.* B. Mets. 31a אבידת ק' a loss to the ground, i. e. the duty of preventing damage to a fellowman's ground through a stray animal. B. Bath. V, 7 (84b) מחובר לק' ואם חיח (ב) if the flax was bought while standing in the field, v. חָבַר. Ib. 4 חקונה שני . . . לא קנה ק' if a person buys two trees in a neighbor's field, he has not bought the ground belonging thereto. Ib. בעל חק' the owner of the ground. Y. Succ. I, 51d מן חק' from the floor of the Succah. Sifré Num. 126 קַרְקָעוֹ של בית וכ' the ground on which the house stands down to the deep; a. fr.—Snh. 74b אסתר ק' עולם חיחה Esther was merely like natural ground (that is ploughed), i. e. in submitting to the embraces of the heathen king she did no act on her part.—Esp. *immovable property*, opp. מְטַלְטְלִין. B. Mets. 11b לקנות על גבי ק' to be acquired in connection with immovable property, v. אַגַּב. B. Bath. 156b; a. fr.—*Pl.* קַרְקָעוֹת. Y. ib. IX, 17a bot. כשהיו ק' ומטלטלין וכ' when his immovable and his movable properties were in the same place. Keth. 87b, a. e. שעבוד ק', v. שִׁעְבּוּד; a. fr.—Tosef. Kel. B. Kam. VII, 15 קַרְקָעוֹת הכלים, v. קַרְקָרָה.

**קַרְקָעָא, קַרְקַע** ch. same. Targ. II Chr. XXI, 3.

**קַרְקָעִית** f. (preced.) *ground, bottom.* Sabb. 147b, v. הַיְמָסִית. Yeb. 116b בק' של ספינה at the bottom of the ship; Hag. 23a בקַרְקְעִיתָהּ וכ'.

**קַרְקְעִיתָא** ch. same. Targ. Y. Num. XIX, 14.

**קַרְקָפָא, קַרְקַף** m. (= קפקפ, קפף; cmp. קוֹרְקְבָן) [*round,*] *skull, head.* B. Bath. 121b bot. לשבטים . . . לקרקף גברי וכ' (Ms. M. לקרקפא דג') was the land divided by tribes (each tribe getting an equal share) or by the heads of men? Sabb. 67a (in an incantation) אקרקף דארי וכ' Ar. (ed. אקרקפי, read: אַקַּרְקְפִירָה) on the head of a lion, and on the nostrils &c. B. Bath. 55a אקרקף וכ' (Ar. אקרקפא; Rashb. אקרקפתא), v. פִּרְגָּא; a. e.—*Fem.* form קַרְקַפְתָּא. R. Hash. 17a ק' דלא מנח תפלין (Tosaf. מנחא) the head (of him) that puts no T'fillin on. B. Bath. l. c., v. supra.

**קַרְקְפֶל, קַרְקֵפֶל** m. (preced., with format. ל; cmp. כַּרְמֶל &c.) *scalp* (used as a charm in battle). Ab. Zar. 11b (describing a sort of secular game) קַרְקִיפְּלוֹ . . . אחת לשבעים שנה רוכב על גבי פסח וכ' once in seventy years they make a well man ride on a lame man and dress him in the garments of Adam and place on his head the scalp of R. Ishmael &c. Ḥull. 123a קַרְקַפְלוֹ של ר' וכ' R. Ishmael's scalp was put on the head of kings (as a charm.). *Pl.* קַרְקְפִלִּין. Ib. אין לך לגיון

וכ' ... there is not a Roman legion that does not carry with it several scalps; Tosef. ib. VIII, 16.

**קַרְקַפְתָּא**, v. קַרְסַתָּא.

**קָרְקֵר** I (b. h.; denom. of קִיר) *to storm a wall, batter, destroy.* Y. Taan. IV, 69[b] sq. בשבֵיעי נכנסו ... מְקַרְקְרִין בו וכ' on the seventh of Ab they entered it, on the eighth they worked to demolish it, on the ninth they set fire to it; Y. Meg. I, 70[c] top; Tosef. Taan. IV (III), 10 והיו מקרקרין שביעי וכ' they worked at its demolition on the seventh, the eighth &c. Lam. R. introd. (R. Joḥ. 1) שהיו מְקַרְקְרִים קירות וכ' they tore down the walls of their houses and made of them breastworks and placed them around their forts, v. שׂוֹעַ; Yalk. Is. 289.

**קָרְקֵר** II (cmp. פָּרְכֵּר) *to dance, revel.* Gen. R. s. 64 (v. II גָּרַר) שנכנסו ... והיו מְקַרְקְרִין בו וכ' lawless people came to his house and revelled with him (Abimelech) the whole night; Yalk. ib. 111. Gen. R. s. 74 והיו מקרקרין (Var. מְקַרְקְשִׁים) וכ' and revelled with him (Laban) &c.; Yalk. ib. 130.

**קָרְקֵר** III (onomatop.) *to cackle; to quack; to cry* &c. Taan. 29[a] (ref. to Is. XXII, 5) הקב"ה מְקַרְקֵר עליהן כתרנגולת Ar. (Ms. M. 1 הקב"ה מקרקר אחריהם שמְקַרְקֵרָה על בניה כתרנגולין; Ms. M. 2 קירקר עליהם; omitted in ed., v. Rabb. D. S. a. l. note) the Lord moans for them like a hen that cackles for her young; Yalk. Is. 289. Ex. R. s. 9 התחיל ... ומקרקר וכ' Pharaoh began to laugh at them and crow at them like a cock.

**קַרְקֵר** ch. same. Targ. II Esth. I, 2 תרנגולין מְקַרְקְרִין the cocks (on Solomon's throne) crowed.—Ḥull. 53[a] bot. ואינהו ... אריהו when he (the lion) roars, and they (the domestic animals) make a noise (mow, bleat &c.). Ib.[b] top.

**קַרְקָרָה** f. (cmp. קַרְמָא) *rimmed bottom of a vessel; lower border of a web.* Ohol. IX, 16 כנגד קַרְקָרָתָהּ ed. Dehr. a. Ar. ed. Koh. (ed. קוּרְקוּדוֹתָהּ, קוּרְקְרוּתָהּ) corresponding to (under or on the rim of) its bottom; Tosef. ib. X, 9 קוּרְקוּרִיתָהּ ed. Zuck. (read קוּרְקוּרָתָהּ or קוּרְקְרוֹתֶיהָ); ib. קוּרְקוּרָתָהּ, קוּרְכָּרָתָהּ. Kel. XXVIII, 10 עד שיגמור את קַרְקָרָתָהּ ed. Dehr. (ed. קוּרְקוּרִיתָהּ; Ar. קוּרְקָרוֹתֶיהָ, ed. Koh. קרי *pl.*) until he finishes the lower border of the network.—*Pl.* קַרְקָרוֹת. Ib. II, 2 קַרְקְרוֹתֶיהָן. Tosef. ib. B. Kam. II, 2 קרקרנית (corr. acc.; R. S. to Kel. II, 2 חוך). Ib. VII, 15 קַרְקָעוֹת הכלים the bottoms of vessels.

**קרקרנות**, v. preced.

**קָרְקֵשׁ** (=קשקש; cmp. פָּרְכֵּשׁ II) *to knock, clap, ring.* Tosef. Sabb. XIII (XIV), 17 אין מְקַרְקְשִׁין לא וכ' you must not ring a bell or a clapper for a child &c. Gen. R. s. 12 מְקַרְקֶשֶׁת בקרניה she knocks with her horns (against the rocks); Yalk. Ps. 862 מְקַשְׁקֶשֶׁת; (Midr. Sam. ch. IX מַקָּשֶׁת, v. נָקַשׁ).

**קַרְקֵשׁ** ch. same. Ber. 62[a] מְקַרְקְשָׁא, v. לְקוֹרְנָא. Pes. 112[a] נְקַרְקֵשׁ נפחמא וכ' (not מקרקש; v. Rabb. D. S. a. l. note 9) let him knock the lid against the pitcher. Keth. 86[a] מְקַרְקֵשׁ לירה זוזי he makes the coins clapper to him, i. e. offers him a few Zuz; Gitt. 40[b] top. Cant. R. to VII, 9 חוון נסבין ... וחוון מְקַרְקְשִׁין בהון they (Hananiah, Mishael and Azariah) took their idols, broke them and made of them bells which they hanged on their dogs and asses, and they clappered with them (ref. to Is. XLVI, 1); a. e.

**קַרְקֵשׁ** m. (preced.) *clapper, bell.* Tosef. Sabb. XIII (XIV), 17. Y. ib. VI, 7[d]; Y. Bets. I, end, 61[a].

**קַרְקִי, קַרְקְשָׁא** ch. same.—*Pl.* קַרְקְשַׁיָּא, קַרְקֵי. Y. Sabb. VI, 8[b] bot. (expl. קשורים, Is. III, 20).

**קַרְקַשְׁתָּא** f. same. B. Kam. 52[a], v. כַּרְכַּשְׁתָּא I.

**קָאָרָר, קָרָר** m. (קרר *to roll, drag*; cmp. גָּרַר II) *wagon-driver* (dialect. interch. with קָדָר fr. קדר, cmp. עַדּוּר a. גַּנְהַר I). Kidd. IV, 14 (82[a]) לא ילמד ... חמר גמל קדר ספן לא וכ' Bab. ed. (Mish. ספר for קדר; Y. ed. ספר a. ק') no man should train his son to be an ass-driver, a camel-leader, wagoner, sailor, shepherd, or tavern-keeper; Treat. Sof'rim XV, 10; Y. Kidd. IV, 66[c] קרר קדר (strike out either). B. Mets. VI, 1 (75[b]) שכר את החמר ואת הקדר וכ' (Ms. R. 1 חקרד, corr. acc.) if one hires an ass-driver or a wagoner &c. Tosef. Kel. B. Bath. I, 13 ישיבת הקאָרר וקושרה ed. Zuck. (Var. חקרר; R. S. to Kel. XXII, 9 הקרון וקישרה) the driver's seat when he has tied it (to the wagon).—*Pl.* קָרָרִים, קָרָרִין (קָדֵי). B. Kam. III, 4 שני קד' (Tosef. ib. II, 9 חַמָּרִין).

**קָרַר** I (b. h.; cmp. בָּרָה) [*to bore, break through,*] *to well forth.*

*Hif.* הִקְרִר *to cause to well forth.* Erub. 104[b] (expl. בור שהַקְרוּ עליה דברים והתירוה, v. הָקַר, חקר; Or Zar. Erub. 216 הִקְּירוּ) a well over which they (the scholars) caused words (arguments) to burst forth, and which they finally permitted; ib. שהקרו דברים עליה.

**קוֹר, קָרַר** ch. same.

*Polel* קוֹרֵר *to cause to spring forth, give forth.* Y. Shek. V, 48[d] מְקוֹרֵר וכ' ... חוה ידע he knew what rock gives forth water (when bored at), and in what rock there is dry heat.

**קָרַר** II (cmp. קרש) [*to contract,*] *to be cold.*

*Hif.* הִקְרִר same. Cant. R. to IV, 5 there were two families &c. אחת מִיקְרַת וכ' (not מקריח) one was cold-blooded &c., v. רָחַח.

*Hof.* הוּקַר *to be chilled, feel cold.* Num. R. s. 23 כאן הוּקַרְנוּ ... here we slept, here we felt cold.

*Nithpa.* נִתְקָרֵר *to be cooled off*; (with דעת) *to be pacified, feel satisfied.* Ib. s. 2 נ' בצילו he cooled himself in its shade.—Yeb. 63[a] ולא נִתְקָרְרָה דעתו עד וכ' and he found no satisfaction until &c. Num. R. s. 14, beg. ולא נתקררה דעתו and he (the Lord) was not pacified. Tanḥ. Vaëthḥ. 6 באותה שעה נתקררה רוח הקדש that moment the divine spirit was cooled off (from its anger); a. e.—V. קוֹרָה II.

**קוֹר, קָרַר** ch. same.

קַרְתַּוְיוּ, v. next w.

קַרְתּוּיִין, קַרְתּוּיִים m. pl. (Κόρτιοι, Polybius 5, 52, 5; Strabo XI, 13) *natives of Ḳartu* (mountaineers of Media). Yeb. 16ᵃ ק' איתמר וכ' the traditional spelling is *Ḳartuyim* (and not Ḳarduyim), as people say, disqualified Kartuenians. Ib. (Chald. form) קַרְתּוּיֵי וכ' Kartuenians are not the same as Ḳarduenians, as people say פסילי ק'; v. קַרְדּוּמִים.

קַרְתִּיגְנָאָה, קרתחיית, v. next w.

קַרְתִּיגְנִי pr. n. pl. (Carthago, -inis) *Carthage* (rebuilt under the Roman empire). Y. Shebi. VI, 36ᵇ bot. (expl. קנזי, Gen. XV, 19) ק'; Y. Kidd. I, 61ᵈ top קרתיגנ' ק'; v. קַרְטִירְגְנִי.—Denom. קַרְתִּירְגְנָיָא, קַרְתִּירְגְנָאָה. Y. Kil. VIII, 31ᵇ bot.; a. fr. תרגנא ק' (א)בא ק'; Y. Sabb. VII, 9ᵈ קרט' ק'. Ib. XVI, 15ᶜ bot. תנן קרט'; Y. Bets. I, 60ᶜ bot. קרתחירה (corr. acc.); Keth. 27ᵇ Ms. M. (ed. קרטירגנא, corr. acc.); ib. אתא ק' (v. Rabb. D. S. a. l. note 4).

קַרְתִּיסָנִית m. *of Ḳartes* (perh. Carthæa, on the island of Ceos). Y. Keth. II, 26ᵈ bot. חגניה ק'.

קַרְתָּנִי m. (v. קָרֶת) *townsman, provincial.* Dem. VI, 4 ק', opp. to ירושלמי; Y. ib. 25ᶜ bot.—[Lev. R. s. 24 מיצשה בק', read: בקריתנו, v. קִרְיָה.]—*Fem.* קַרְתָּנִית. Cant. R. to I, 6.

קַשׁ *old*, v. קָשַׁשׁ.

קַשׁ m. (b. h.; קשש *to be hard, stiff*; cmp. קַשָּׁה) *straw, stubble.* Sabb. III, 1 בקש ובגבבא with straw or rakings. Ib. 66ᵃ כוורת של קש; Kel. XV, 1 כוורת הקש, v. כְּוָורֶת. Ib. XVII, 17, v. שְׁפוֹפֶרֶת. Y. Peah IV, beg. 18ᵃ בַּקַּשָּׁה . . . הנח leave for them (the poor) the grain with its straw (stalks); a. fr.—[Tosef. Sabb. IX (X), 2 חקש שבחזיר some ed. the stiff bristle &c., v. קַשָּׁה.]—*Pl.* קַשִּׁים, קַשִּׁין. Y. Peah V, end, 19ᵃ בזוכר את הק' when he recalls the straw (with which he covered the sheaves). Taan. 6ᵃ בְּקַשָּׁיָה, v. מַלְקוֹשׁ.

קַשָּׁא I ch. same. Targ. Ex. XV, 7. Targ. Is. XL, 24.—*Pl.* קַשִּׁין. Gen. R. s. 35 (play on קשתי, Gen. IX, 13) ק' דפֵּירַי the straw of my fruit (the least of my works); Yalk. ib. 61.

קַשָּׁא II m. (קָשַׁשׁ; cmp. קַשִּׁישׁ), ק' בַּר *elder, officer.* Sabb. 110ᵃ top. B. Bath. 110ᵇ top מאן כו לירות אטו בר ק' וכ' (כְּהוּ=כּוּ, not בו) who else should be the heir? should the officer of the town be the heir? [oth. opin. (v. קָשַׁשׁ I) *collector.*]

קָשָׁא, v. קְשִׁי.

קָשַׁב (b. h.) *to be hard, stiff.*

*Hif.* הִקְשִׁיב [*to prick up the ear,*] *to listen.* Cant. R. to VIII, 13 אני . . . מַקְשִׁיבִים וכ' I and my household will listen to thy voice (of prayer). Sabb. 63ᵃ חקב"ה מַקְשִׁיב שני . . . המקשיבים זה לחם the Lord listens to them. Ib.

*Pa.* קָרֵיר *to cool.* Sabb. 8ᵇ דעבידי אינשי לקרוריי נפשייהו when people are wont to cool themselves (by walking in pools), v. רָקַק.

*Af.* אַקֵּר same. Pes. 76ᵃ אקורי קא מיקר ליה it cools the juice off; a. e.

*Ithpa.* אִתְקָרַר, *Ithpol.* אִתְקוֹרַר *to be cooled off, cool one's self.* Targ. Y. Ex. II, 5 לאִתְקָרְרָא. Targ. Y. II ib. VII, 15 למתקוררה על מיא (ed. Vien. למתקודרה עלמיא, corr. acc.).

קֶרֶשׁ I m. (b. h.; קָרַשׁ; cmp. Arab. *ḳarash* collegit . . . et partes junxit) *board.* Sabb. 102ᵇ ק' שנפלה וכ' a board attacked by a worm, v. הַדְנָא; a. e.—*Pl.* קְרָשִׁים. Ex. R. s. 52 הרי ק' הרי וכ' here are the boards (for the Tabernacle), here are the bolts &c. Sabb. XII, 3 קַרְשֵׁי המשכן the boards of the Tabernacle; a. fr.

קֶרֶשׁ II m. *ḳeresh*, name of a kind of *antelope, unicorn.* Ḥull. 59ᵇ ק' טביא וכ' the *ḳ.* is the gazelle of Be-Ilai (v. טָגְרוֹס). Ib. ק' אע"פ שאין לו וכ' the *ḳ.* is permitted, although it has only one horn. Y. Sabb. II, 4ᵈ bot. ק' חיה שמה וכ' it (the *taḥash*) was named *ḳeresh* . . . having one horn. B. Bath. 16ᵇ (ref. to קֶרֶן הפוך, Job XLII, 14) שדומה לקרנא קרנא ק' but this would mean a defect (not a description of beauty).

קָרַשׁ (cmp. קרס) [*to be joined*, v. קֶרֶשׁ I,] *to become solid, congeal, contract.* Gen. R. s. 4; Y. Ber. I, 2ᶜ bot. יִקְרְשׁוּ, v. לַח. Ib. יִקְרַשׁ הרקיע let the heavens congeal. Gen. R. s. 33 עמודים . . . בצנה שלא יִקְרְשׁוּ marble columns covered with carpets in the winter, lest they contract (and crack), v. קָרַס. Pes. V, 5 ויקרש הדם and the blood may congeal; a. fr.—Part. pass. קָרוּשׁ. Y. Nidd. III, beg. 50ᶜ דם חוא שהוא ק' וכ' it is blood which congealed and formed a lump. Y. Sabb. II, 4ᵈ כל שמתירכין אותו ואינו ק' whatever you melt, and it becomes not solid again. Succ. 12ᵃ יין ק' הוא משניר וכ' it means a jelly of wine from Senir that resembles fig cakes.

*Hif.* הִקְרִישׁ *to cause to congeal.* Tosef. Ḥull. VI, 7 השוחט וה' וכ' (ed. Zuck. והקריש, corr. acc.) if one slaughters and allows the blood to congeal.

קָרֵישׁ, קָרֵשׁ ch. same, 1) (neut. verb) *to congeal, become solid.* Targ. Y. Ex. XIV, 22 קַרְשׁוֹן (not קרשון).—2) *to cause to congeal, curdle; to freeze.* Targ. Job X, 10.—V. קַרְרֵישׁ.

*Ithpe.* אִתְקְרִישׁ same. Ḥull. 120ᵃ דא' some ed. (oth. דקרישׁ), v. חָלָא III.

קַרְשִׁינָא f. (preced.) *ball, pebble.*—*Pl.* קַרְשִׁינֵי. Sabb. 81ᵃ Ar. (ed. כַּ'), v. כַּרְשִׁינָא I.

קָרֶת f. (b. h.) = קִרְיָה, *town, city.* Nidd. 16ᵇ, v. מָרוֹם.

קָ', קַרְתָּה, קַרְתָּא ch. same. Targ. Gen. IV, 17. Targ. Is. XIX, 18; a. fr.—Y. Taan. IV, 68ᵈ, v. מֵרוֹן. Ib. top ק' טב, v. טַב II. Ib., v. יָלִיל.

קָרְתָּא (קָ', קָרֵי) f. (קרר) *cold.* Targ. Prov. XXV, 20 (ed. Lag. קור').

לזה וכ׳ two students who patiently listen to each other in discussions of the *halakhah*; a. e.

קְשַׁב ch. same, *to be attentive, watchful.* Gitt. 56ᵃ דאינהו ק׳ וידעי Ar. (ed. ידעי) read: דאינהו קָשְׁבֵי דחייא וכ׳ for they are watchful (distrustful), and they know that a live body is lighter &c.

קִשְׁבָּא m. a species or variety of *dates; date-tree* (v. פּוּחֲבָא). Ab. Zar. 14ᵇ, v. חָצַב I. B. Kam. 58ᵇ קץ ק׳ מחבריה (Ms. H. קִישׁ׳; Alf. קסבא; v. Rabb. D. S. a. l. note 20) cut one of his neighbor's date-trees.—*Pl.* קִשְׁבֵּי. Meg. 7ᵇ מלא טסקא דק׳ Ms. M. (ed. דקשבא) a basketful of dates; Yalk. Esth. 1059.

קָשָׁה, v. קשר.

קֻשָּׁה, v. קְשִׁי.

קָשֶׁה m., קָשָׁה f. (b.h.; preced.) *stiff, hard, difficult, severe; strong.* Tosef. Sabb. IX (X), 2 שני זירפין מן הק׳ וכ׳ (some ed. חַקָּשׁ) two of the stiffest bristles of the swine; Sabb. 90ᵇ מקָשָׁה של חזיר אחת carrying one of the stiff bristles of the swine is punishable. Taan. 20ᵇ כארז ק׳, v. קָנֶה. B. Bath. 88ᵇ עונשן של ק׳ וכ׳ the responsibility for fraud in measures is severer than that for incest. Ib. גזל הדיוט ק׳ robbing an individual is worse than robbing the altar. Gen. R. s. 26, end המחלוקת ק׳ וכ׳ strife is as bad as (the sins of) the generation of the flood. Ib. s. 71 תפלה ק׳ וכ׳ prayer is a powerful factor, for it reversed the divine decree. Taan. 8ᵃ שלמודו ק׳ עליו וכ׳ to whom his study is as hard as iron. Ib.ᵇ (in Chald. dict.) יומא ק׳ וכ׳, v. קָשַׁר. Ex. R. s. 6 בעיניהם ק׳ וכ׳ it seemed too hard a task for them to give up idolatry; a. v. fr.—Erub. 83ᵇ בק׳ with difficulty, v. נָחַת.—[Num. R. s. 16 end קשה ערפם, v. קָשִׁי.]—*Pl.* קָשִׁין, קָשִׁים; קָשׁוֹת. Yeb. 47ᵇ, a. e. גרים וכ׳ ק׳, v. סַפַּחַת. Sot. 2ᵃ לזווגן ק׳ (Snh. 22ᵃ קשה), v. זָוַג. Pes. 118ᵃ כקריעת וכ׳ ... ק׳ the providential support of man is as difficult (wonderful) as the splitting of the Red Sea. Ib. כפלים וכ׳ ... ק׳ man's support is twice as hard (painful) as travailing. Ber. 57ᵇ (etymolog. play on קרושאים) מפני שהם ק׳ לגוף וכ׳ because they are as hard on the body as swords. Koh. R. to XII, 7 נבואות ק׳ hard (evil) prophecies; a. v. fr.

קְשָׁאָ, v. קִסְאָה.

קִשּׁוּאִין, קִשְׁוִין, קִישְׁוִין, קִישְׁוָן, קִישְׁוָא, קִשְׁוָא, קִשּׁוּאָה, קִשְׁוָה, קִשְׁוָא, קִשְׁוָא, קִשְׁוָא

מקשט; h. text נכון).—3) *to prepare.* Yeb. 63[b] (of a bad wife) ומקשטא ... מְקַשְׁטָא וכ' has a tray ready for him, and has her mouth ready for him (to scold); ... מק' ומחדרא וכ' prepares a tray for him, and turns her back to him.

*Ithpa.* אִיתְקַשְּׁט, אִיתְקְשַׁט 1) *to be shot.* Targ. Y. II Ex. XIX, 13 (ed. Vien. יתקשתון).—2) *to be dressed, prepared.* Targ. Is. LXI, 10. Targ. Am. IV, 12 (h. text הכין).—Taan. 23[b] כי מִיתְקַשְׁטָא well dressed; a. e.

קַשָּׁט m. (preced.) *shooter, archer.*—*Pl.* קַשָּׁטִין, קַשְׁטִין. Y. Taan. IV, 69[b] bot. בחרבן הראשון ... ק' וכ' at the destruction of the first Temple she (Tadmor-Palmyra) furnished eighty thousand archers &c.; Gen. R. s. 56 קַשָּׁתִים (Var. קשט'); Lam. R. to II, 2 קשת'.—V. קַשָּׁת.

קַשְׁטוּטָא, v. קשִׁיטוּתָא.

קַשְׁטָן, v. קוּשְׁטָן.

קַשְׁטָנִית f. (preced. art.) *bow-shaped handle of a borer, 'bow-drill'* (v. Sm. Ant.[3] s. v. Terebra). Kel. XXI, 3 (ed. Dehr. קוּשְׁטָן'). Tosef. Sabb. XIII (XIV), 17 מטלטלין את הקשט' Ar. (ed. חקַשְׁטָה') you may handle the bow-drill (on the Sabbath); ולא יקדיח בק' וכ' but you must not bore (a wine cask &c.) as you do on week days.

קָשָׁה, קשי (b. h.) *to be stiff, hard, difficult.* Y. Ber. I, 2[c] top קָשְׁתָה על דשיחך this is difficult according to (not reconcilable with) thy opinion; ib. למה א"ל קשתה (not קשתירה) why did he say to him, it is difficult?—V. קָשֵׁה.

*Pi.* קִישָּׁה (קִישְׁתָה, with לילד or without) *to have hard labor in travailing.* Hull. IV, 1 בהמה המְקַשָּׁה לילד וכ' if an animal is in labor, and &c., v. עוּבָּר. Nidd. IV, 4 קִשְּׁתָה שלשה וכ' if she was in pain for three days within eleven days; Tosef. ib. V, 8 קִשְּׁתָה, קִשְּׁת. Ib. 10; a. fr.—[Gen. R. s. 61 שהיו מקשין וכ' read: מקישין, v. נָקַשׁ.]

*Hif.* הִקְשָׁה 1) *to stiffen, harden.* Nidd. 13[b] המַקְשֶׁה עצמו הרשע וכ' he who causes erection wilfully. Ex. R. s. 11 הזה ה' את לבו וכ' this wicked (Pharaoh) hardened his heart against the first three signs; a. e.—2) *to become hard.* Y. Pes. VI, 35[b] top שסופו להַקְשׁוֹת which gets hard in the course of time. Shebi. II, 10 אם הִקְשׁוּ וכ' (Y. ed. a. Bart. הוּקְשׁוּ *Hof.*) if they became hard (dry) and unfit for man to eat before New Year. (Y. ib. 34[a] bot. הקשו a. הוקשו).—3) *to be severe.* Gen. R. s. 19, opp. ריתה, v. רָתָה.

*Hof.* הוּקְשָׁה 1) *to become hard,* v. supra.—2) *to be found hard, distasteful.* Tanḥ. Sh'laḥ 5; Num. R. s. 16 ה' הרבר והרע וכ' the thing was distasteful to and displeased his father.

*Hithpa.* הִתְקַשָּׁה, *Nithpa.* נִתְקַשָּׁה 1) *to suffer severely* (in travailing). Gen. R. s. 84 נִתְקַשְּׁת אמו וכ' his mother was in hard labor at his birth.—2) *to become hard, stiff.* Tosef. Nidd. VI, 4 משיִתְקַשְּׁשׁוּ, v. קִשְׁקֵשׁ I, a. II. Gen. R. s. 98, a. שנִתְקַשִּׁיתָה, v. קַשָּׁיוּת.—3) *to find one's self in difficulty, to be perplexed, unable to understand* or *remember.* Num. R. s. 15 beg. כ' משה במעשה וכ' Moses found the work of the candlestick more difficult to understand than &c.; כיון שנ' אמר וכ' when he still could not remember it, the Lord said &c. Ib.[10]; Tanḥ. B'haʿăl. 6 נִתְקַשִּׁיתִי לעשותה I could not understand how to do it. Ib. כ' על משה it was too difficult for Moses; a. fr.—4) *to be reluctant, strive against.* Tanḥ. Sh'moth 18 כמה נ' יונה שלא וכ' how hard did Jonah strive not to go on his mission. Deut. R. s. 9 מִיתְקַשֶּׁה כנגדו (the sun) refused to obey; a. e.—5) *to make one's self obnoxious.* Gen. R. s. 61; Yalk. Chr. 1073 (play on יקשן, Gen. XXV, 2) שהיו מִתְקַשְּׁרִין בעולם they were obnoxious to the world (were hard to deal with); (Midr. Till. to Ps. XCII ed. Bub. שהיו בני אדם קשין).

קָשָׁא, קָשֵׁה, קָשֵׁי ch. same, 1) *to be hard, difficult.* Targ. Deut. I, 17. Ib. XV, 18; a. e.—Yoma 28[b] קָשׁוּ משמשא are harder (on the eye) &c., v. שְׁבָרִירֵי; a. fr.—2) *to find a thing difficult to understand, to object, argue against, dispute.* Y. Ter. V, 43[c] bot. קירמה ... ר' סימון קַשְׁרֵיתָהּ R. Simon argued against it (refuted it), but R. Ba. ... proved it to be correct. Y. Kidd. III, 64[c] top [read:] לא כבר קַשׁוּנְתָהּ הרי עולם לא כבר קַשְׁרֵיתָהּ וכ' have not mountains of the world (great scholars) disputed it? did not R. El. dispute it in the presence of &c.; Y. Ned. VIII, 40[d] sq. (corr. acc.). B. Kam. 66[b] האי מילתא ק' בה רבה לרב וכ' Rabbah argued this difficulty before R. Joseph for twenty-two years, and it was not solved; Keth. 42[b] האי ... קַשְׁיָא רבה ורב וכ' Rabbah and R. Joseph discussed this difficulty &c.—Part. קָשֵׁי; f. קַשְׁיָא, q. v.—3) *to get old,* v. קָשַׁשׁ II.

*Pa.* קִשֵּׁי 1) *to be in pain of travailing.* Targ. Gen. XXXV, 17 בקַשְׁיוּתָהּ (not בקשיוּתָהּ). Targ. O. ib. 16 (Y. II *Ithpa.*).—2) *to perplex.* Pes. 78[b] מתניתן קַשִּׁיתְיָהּ וכ' the Mishnah perplexed him; why does it read &c.

*Af.* אַקְשֵׁי, אַקְשָׁה 1) *to harden, make difficult.* Targ. Ex. VII, 3. Targ. II Kings II, 10. Targ. I Kings XII, 4. Targ. Ps. XCV, 8; a. fr.—2) *to be hard on, press heavily.* Cant. R. to II, 16 כד חוה צערא קשי עלוי ... וכד חוה מַקְשֵׁי וכ' when his suffering was severe, he said, God the faithful, but when it was severer on him than necessary &c.—3) *to argue against, object, dispute.* Targ. Job VI, 6 Ms. Var. מדלית מַקְשֶׁה עליה when there is none to dispute it.—Yeb. 77[a] top א' להו דואג כל הני קושיותא Doeg brought up before them all those arguments. Y. Yoma I, 38[d] bot. עד דאת מַקְשֵׁי ... קַשְׁיֵירְתָהּ על וכ' (not קשיירתא) instead of offering objection against R. J., rather offer it against &c.; a. v. fr.

*Ithpa.* אִיתְקַשִּׁי, *Ithpe.* אִיתְקְשִׁי 1) *to be in pain of travailing.* Targ. Y. II Gen. XXXV, 16, v. supra.—2) *to be difficult, perplexing.* Yeb. 40[a] ומיתְקַשֶּׁה היא דאיקשי לך וכ' (Rashi דקשיא) it was perplexing to thee, and thou didst reverse it.

קְשִׁי m. (b. h.) = קוֹשִׁי, *hardness, stiffness; difficulty.* Tanḥ. Sh'laḥ ed. Bub., supplement 14 אל תבט בק' ערפם look not at their stiffneckedness; Num. R. s. 16 end בקשה (corr. acc.).—*Pl.* קְשָׁיִין. Sifré Deut. 305 אין חבר נקנה אלא בקשי ק' a friend can be acquired only with the greatest difficulty.

קְשִׁי (קָשֵׁי) I m., קַשְׁיָא c. = h. קָשֶׁה, *hard, strong, heavy, difficult.* Targ. Ex. VI, 9. Targ. Y. ib. 12. Targ. Gen. XLIX, 7. Targ. Is. XIX, 4. Targ. Ps. LX, 5; a. fr.—Targ. Y. Num. VIII, 4 מינא ק' something hard to understand (v. Num. R. s. 15, quot. s. v. קָשֶׁה *Nithpa.*).—Yoma 28[b] ק' משיבשא זוּהֲמָא is harder to bear &c., v. Ib. 29[a]

מקייטא, v. קַיָטָא. B. Mets. 85ª ק׳ יומא דמיטרא וכ׳ a rainy day (preventing people from pursuing their vocations) is as hard as the day of judgment; Taan. 8ᵇ קשה (Rashi קשר); a. v. fr.—*Pl.* קַשְׁיָרְתָא, קַשָׁן, קַשְׁיָא, קַשְׁרָן; קַשְׁיָרְתָא. Targ. I Sam. XX, 10. Targ. II Sam. III, 39. Targ. II Esth. IV, 1; a. fr.—Y. Sabb. VIII, 11ᵇ. Koh. R. to III, 2 מן קל מדליא קַשְׁיָרְאָתָא וכ׳ on account of the hard things that I hear &c.; a. e.

**קַשְׁיָא** II f. (preced.) *difficult, open to objection; unanswerable objection; contradiction.* Erub. 13ª הא גופא ק׳ וכ׳ this in itself is a contradiction; you said, R. I. did not say such a thing, which implies that this opinion is to be rejected, and then you said, this opinion is the adopted rule. Ib. ק׳ שימוש אשימוש there is a contradiction between the two narratives of R. Meir's ministrations; ק׳ אס״ה אאסרה there is a contradiction between the relations concerning the teacher who forbade it; שימוש אשימוש לא ק׳ וכ׳ there is no contradiction between the two relations concerning the ministrations, (for I may say.) first he went &c.; אלא אסרה אאסרה ק׳ ק׳ but between the relations as to who prohibited it, is there not a contradiction? There *is* a contradiction (it remains unanswered). Ber. 22ᵇ לא ק׳ וכ׳ there is no contradiction (between the two traditions): the one speaks of a case where the thing is possible, the other &c. Sabb. 22ᵇ ק׳ the argument (of R. Papa) is uranswerable. Y. ib. XII, end, 13ᵈ ק׳ על דרבן וכ׳ and this is an argument against the opinion of Rabban G.; a. v. fr.

קַשְׁיָאתָא, v. קַשְׁיָרְתָא.

קַשְׁיוּ, v. קַשְׁיוּתָא.

**קַשְׁיוּת** f. (preced. wds.) 1) (sub. עורף) *stiffneckedness*; (sub. לב) *hard-heartedness.* Taan. 6ª, v. מַלְקוֹשׁ. Lam. R. introd. (R. Joh. 1) (play on מקשת אסרו, Is. XXII, 3) מַקְשִׁיוּתָם נמסרו וכ׳ for their stubbornness they were given over to the governments. Gen. R. s. 53 (ref. to רבה קשת, Gen. XXI, 20) רָבָה וְקַשְׁיוּתוֹ עִמּוֹ he (Ishmael) grew, and his stubbornness with him; [anoth. vers.] רבה וקשיותו אמו he grew, and the cause of his renitence was his mother (who encouraged him in his sinful ways); a. e.—2) *erection, sensual desire.* Ib. s. 98 (play on קשתו, Gen. XLIX, 24) ק׳ שנתקשיתה וכ׳ the sensual desire which seized thee when thou wast with thy mistress.

**קַשְׁיוּ, קַשְׁיוּתָא** ch. same, 1) *hardness, severity.* Targ. Ex. I, 14 (h. text פֶּרֶךְ).—2) *stiffneckedness, renitence.* Y. Ber. VII, 11ᵇ bot. עד כדון את בקשיותך dost thou still persist in thy renitence?; Koh. R. to VII, 11. Y. Peah VII, 20ᵇ top. Esth. R. introd. (play on ממקשי, Job XXXIV, 30) מִן קַשְׁיוּתֵיהֶן וחוביהן וכ׳ for the renitence and the guilt of men who do not the will of the Creator; a. e.

**קְשׁ, קַשְׁיָא, קַשְׁיטָא** m. (קָשַׁט) *straight, upright, true.* Targ. Deut. XXXII, 4 (Y. ed. Vien. קְשׁ; h. text יָשָׁר). Targ. Y. ib. VI, 5; a. e.—*Pl.* קַשְׁיָטִין, קְשׁ. Targ. O. ib. IV, 8 (h. text צַדִּיק). Targ. Num. XXIII, 10; a. e.

קִשְׁיָטָא, v. בְּסִיטָא.

**קִשְׁיָטָה** f. (b. h.) *K'sitah*, name of a standard value; *a jewel*, also *a lamb* (v. בְּסִיטָא). R. Hash. 26ª כשהלכתי קורין למיטה ק׳ . . . when I was on my way to Africa, (I heard them) call a *m'ah k'sitah*; לפרושי מאה ק׳ דאוריירתא it serves to explain the Biblical 'one hundred k.' (Gen. XXXIII, 19). Gen. R. s. 79, end, v. אוּנְקְיָא.—V. חוּרְפָּא.

**קַשְׁיטוּתָא** f. (קַשְׁיט) *uprightness.* Targ. II Esth. VIII, 13. Targ. O. Gen. XX, 5, sq. (Y. קַשְׁטוּת). Targ. Y. Deut. XXVIII, 47 ed. Lsb., v. שַׁפִּירוּתָא; a. e.

קַשְׁיָרְתָא, קַשְׁיָאתָא, v. קָשַׁר, a. קַשְׁיָרְתָא.

קָשְׁיָרָא, *pl.* קָשְׁיָרֵי, v. קִרְשׁוּרָא.

**קָשְׁיָרְתָה** f. (קָשַׁר) *knotting, tying.* Y. Sabb. VII, 10ᶜ; ib. XV, beg. 15ª מה ק׳ וכ׳ what was the knotting done at the making of the Tabernacle? Y. Erub. III, 21ª, v. נְעִילָה.

**קָשׁ, קַשְׁיָא, קַשְׁיָשָׁא** m. (קָשַׁשׁ) [*strong, hard*, cmp. יָשָׁן,] *old; old man, elder.* Targ. Job III, 18. Targ. I Kings II, 22; a. e.—B. Mets. 60ᵇ אנא ק׳ מאבוך I am older than thy father. Yeb. 16ᵇ מי ק׳ כולה האי was David so very old? Taan. 23ᵇ ינוקא ק׳ the older child. Keth. 94ª אביי ק׳ Abaye senior; a. fr.—B. Bath. 142ᵇ קַשְׁיָשְׁנָא מינירכו I am older than you.—*Pl.* קַשְׁיָשִׁין, קַשְׁיָשֵׁי, קַשְׁיָשֵׁי, קָשׁ׳. Targ. Job XXXII, 6. Ib. XII, 12; a. e.—Hor. 11ᵇ מי מלכי זוטרי מקמי ק׳ do the younger sons ascend the throne before the older? Ber. 30ª מינן רבנן ק׳ teachers older than we are. Ib. 46ᵇ, Cant. R. to VII, 9 (expl. חדברי, Dan. III, 27) ק׳ ואסטרולוגיסי (not קשיש) elders and astrologers; a. fr.

**קַשְׁיָשׁוּתָא** f. (preced.) *old age, seniority.* B. Bath. 142ᵇ מידי בק׳ וכ׳ does this depend on age? It depends on reason.

**קְשִׁישִׁין** m. pl. (קשש *to be straight, stiff*, v. קַשׁ) *splints put about a fracture.* Sabb. 53ª ק׳ שעל גבי השבר (Ms. M. פְּתִיתִין, q. v.); Tosef. ib. IV (V), 5 בקשקשין ed. Zuck. (Var. בקשושין); Y. ib. V, 7ᵇ, sq. קִישׁוּשׁוֹת.

**קַשְׁיָתָא** f. (קָשׁ) *stone* of date or olive. Hull. 49ª דאי ק׳ דאשתכחא (not דאשתכח) וכ׳ a date stone was found in the gall &c.—*Pl.* קַשְׁיָאתָא, קַשְׁדִּירָתָא. Ber. 56ª thou shalt see in thy dream that the Romans capture thee ושחני בך ק׳ וכ׳ (different in Ms. M.) and make thee grind date stones in a golden mill. Yoma 79ᵇ (prov.) תרי דק׳ . . . וכ׳ in two kabs of dates there is one kab of stones and more. Ab. Zar. 28ª דזיתי ק׳ olive stones.—V. קָשָׁשׁ.

קְשָׁקוּשִׁי, קְשָׁקוּשָׁא, קְשָׁקוּשׁ, v. sub קִישׁ׳.

**קְשָׁשֵׁק** I (קשש; cmp. פְּשָׁשֵׁשׁ) 1) *to knock, strike, shake, tingle.* Sot. 9ᵇ (ref. to לפעמו, Jud. XIII, 25) שחיתה שכינה מְקַשְׁקְשָׁת וכ׳ the Divine Presence rang before him as with a bell (v. פַּעֲמוֹן); Gen. R. s. 18 לקשקש 'Rashi', v. נָקַשׁ. Yalk. Ps. 862, v. קְרָקֵשׁ. Y. Sabb. II, 5ᵇ bot. מקשקשת כיון . . .

XVII, 3 שרה ק׳ (ed. Zuck. a. R. S. to Ohol. XVII, 1 קַסְקְסִים) a field full of scales (where all sorts of refuse are deposited).

**קָשַׁר** (b. h.) [*to strengthen*, v. Gen. XXX, 41, sq.] *to join, knot, tie; to fold.* Sabb. VII, 2 הקוֹשֵׁר וחמתיר he that makes a knot or unties it. Y. ib. 10c שחירו קוֹשְׁרִין וכ׳ they knotted the ropes (of the Tabernacle). Ib. נפסק הירה קוֹשְׁרוֹ when a thread was broken (in weaving), one knotted it. Y. Gitt. VIII, end, 49d אפי׳ קושר וכ׳ even if he folds (the document) up, and then has it signed. Ib. בשקָשְׁרוֹ וחתמו וכ׳ when he folded it and had it signed inside; a. fr.—Trnsf. *a)* (emp. וָחַרַז) *to compose and arrange (a funeral song or eulogy).* Y. Yoma I, 38b מקָשְׁרוּ חספידו they arranged his eulogy. Lam. R. introd. (R. Joh. 1), v. מְסַפֵּד; a. fr.—*b) conceive, form an affection.* Pesik. B'shallaḥ, p. 80a הוא קושר לו אהבה וכ׳ he acquires love and affection for him; Gen. R. s. 54; Yalk. Prov. 954; a. e.—Part. pass. קָשׁוּר; f. קְשׁוּרָה &c. Y. Nidd. I, 49b top אילו יהושע שהיה ק׳ למשה וכ׳ a Joshua who was tied to Moses (his constant attendant) could not have spoken so (that Moses had not said a certain thing), and he says so (of R. Jeremiah)? Erub. II, 1 קְשׁוּרוֹת, v. נָתַר. Y. Yeb. XVI, 15d top, v. הֶסְפֵּד; a. e.

*Pi.* קִישֵּׁר same, esp. *to fold a document,* to write a portion and fold it and have witnesses signed on the fold, and so continue to the end of the document. Y. Gitt. l. c. היה מְקַשֵּׁר ראשון ראשון if he folded up the signatures one by one; a. e.—Part. pass. מְקוּשָׁר מק׳ (גט) *a folded document,* opp. פָּשׁוּט. B. Bath. X, 1 גט פשוט . . . ומק׳ עדיו אחוריו a plain document has its signatures of witnesses inside, a folded one, on its back. Ib. 160a sq. (ref. to Jer. XXXII, 44) וכתוב . . . וחתום זה מק׳ 'and write the deed', this refers to the plain document, 'and sign', this means the folded document; Y. ib. X, beg. 17c (ref. to Jer. ib. 11) את החתום זה חמק׳ ואת הגלוי זה הפשוט שבמק׳ 'the sealed' means the folded, 'and the open' means the plain document which goes with the folded. Ib. bot. כופס שטרות מְקוּשָׁרוֹת וכ׳ such is the formula of folded documents; a. fr.

*Nif.* נִקְשַׁר 1) *to be tied.* Snh. 108b כלב נ׳ the dog was doomed to be tied.—2) *to be joined, harden, become knotty.* Shebi. III, 1 משקָשַׁר (Mish. ed. משיקשור, incorr.) when the *mathoḳ* (v. מָתוֹק II) gets knotty excrescences; (R. S.: when the dung in its juice becomes bound, begins to harden); expl. Y. ib. 34c top משיעשה קשרין קשרין when it gets full of knotty excrescences; ib. מכיון שנקשר בו קשר וכ׳ R. S. to Shebi. l. c. (ed. שנִתְקַשֵּׁר) as soon as the uppermost protuberance is formed, it begins to dry up.

*Nithpa.* נִתְקַשֵּׁר same, *to become knotty; to become thick.* Y. Shebi. l. c., v. supra. Taan. 20a נתקשרו שמים וכ׳, v. עָב II.

*Hof.* הוּקְשָׁר *to be tied, joined.* Lev. R. s. 30 יוקשרו כולם אגודה וכ׳ let all of them be tied together with one band (of brotherhood; Yalk. ib. 651 ויקשו כולן וכ׳).

**קֶשֶׁר** m. (b. h.; preced.) 1) *knot, band, loop.* Sabb. XV, 1 ק׳ חגמלין a knot like that which the camel drivers make (v. וְמָמָא); ק׳ חספנין the sailors' knot (v. אִיסְטְרִיטָא). Ib. 111b ק׳ שאינו של קיימא a knot which is not intended to be permanent, a temporary knot. Ber. 7a ק׳ של תפלין the knot in the band of the T'fillin (resting on the back

עיסתה וכ׳ when the woman slaps her dough with water &c. (v. לָטַשׁ, a. קָטַם); Gen. R. s. 14, beg. מְשַׁקְשְׁקָת; Yalk. ib. 20; 32; Tanḥ. Noah 1 (ed. Bub. נוחנת מים בעיסה, incorr.). Y. Taan. III, 67a top כדי . . . ומקשקש וכ׳ when a person may be placed on the summit of ʿOfel, and dangle his feet in the brook of Kidron; Tosef. ib. III (II), 1 מְשַׁקְשֵׁק ed. Zuck. (Var. מְמַקְשֵׁשׁ); Bab. ib. 22b וישַׁקְשֵׁק. Gen. R. s. 69 אפי׳ כן . . . מקשקשין וכ׳ yet it is for thy own good that they slap thee and polish (cleanse) thee from thy guilt (v. מָרַק); ib. s. 41 מְשַׁקְשְׁקִין; Yalk. Is. 337.—2) *to slap and crush the earth under the olive tree; to hoe.* B. Mets. 89b, v. עָדַר. M. Kat. 3a יכול לא יְקַשְׁקֵשׁ תחת וכ׳ lest you think that one may not hoe under the olive trees &c. (in the Sabbatical year). Ib. תשמטנה מִלְקַשְׁקֵשׁ וכ׳ 'thou shalt let it rest' (Ex. XXIII, 11) from hoeing &c.; Succ. 44b; Yalk. Ex. 354 (corr. acc.); a. e.

*Hithpa.* הִתְקַשְׁקֵשׁ *to be shaken; to clap, ring.* Ḥull. 74b כאגוז המִתְקַשְׁקֵשׁ like a nut that rattles in its shell. Ib. 94a לגרן המתקשקש a bottle which gives a sound when shaken (half-filled). Ib. 125a מוח המתק׳ brain that shakes in the skull; a. e.—[Nidd. 47a משיתקַשְׁקְשׁוּ הדדין when the breasts begin to shake (in walking), comment.; v., however, קְשָׁקֵשׁ II.]

**קְשָׁקֵשׁ** ch. same, 1) *to knock, strike, ring.* Targ. Y. Gen. XLIII, 33.—2) *to hoe.* Succ. 44b לקַשְׁקוּשֵׁי כרמיא Ms. M. (ed. כרמים) to hoe in vineyards. Ib. ומְקַשְׁקְשִׁין בכרמיא and hoe in &c. Ib. וקַשְׁקוּשֵׁי מי שרי is it permitted to hoe (in the Sabbatical year)?; (M. Kat. 3a וקְשָׁקוּשׁ בשביעית וכ׳).

**קְשָׁקֵשׁ II** (v. קָשַׁשׁ II) *to straighten, shoot forth.* Tosef. Erub. IX (VI), 26, v. קָשַׁט.

*Hithpa.* הִתְקַשְׁקֵשׁ *to become stiff, hard, be erected.* Nidd. 47a משיתקשקשו הדדין when the breasts become stiff; (Tosef. ib. VI, 4 משיתְקַשְׁקְשׁוּ; Var. משיתקשקשו).

**קְשָׁקֵשׁ III** *to collect wood, rubbish* &c., v. קָשַׁשׁ I.

**קַשְׁקַשְׁיוֹת**, v. next w.

**קַשְׁקַשִּׁים** m. pl. (v. קַשׁ) *pieces of straw, chips* &c. Keth. 60a צינור שעלו בו ק׳ a spout into which rubbish entered (stopping its outflow); Tosef. Erub. XI (VIII), 10 קישושות (Ar. ed. Koh. קִישׁוּשִׁיוֹת, oth. ed. קַשְׁקַשִּׁיוֹת).

**קַשְׁקַשִּׁין, קַשְׁקַשִּׁים**, v. next w.

**קַשְׁקֶשֶׁת** f. (b. h.; קשׁשׁ, cmp. פָּסָה I, a. קְסָיָה) [*incision,*] *rough skin, coat of scales.* Ḥull. III, 7. Nidd. VI, 9; Ḥull. 66b, v. סְנַפִּיר. Ib. 27b ק׳ ברגלירהן וכ׳ עיפות . . . fowls have on their feet a scaly skin like fishes, v. חַסְפָּנִיתָא. Ib. 66b היה אמינא מאי ק׳ סנפיר I might have thought *ḳaskeseth* (rough skin) refers to fins. Ib. וממאי דק׳ לבושא הוא (Ms. R. 2 קלפי נינהו) and whence do we learn that *ḳ.* means a covering (scales)? (Answ. ref. to I Sam. XVII, 5); a. fr.—Sifra Sh'mini, Sh'ratsim, ch. IV, Par. 3 ק׳ אחת one set of scales. — *Pl.* קַשְׁקַשִּׁים, קַשְׁקַשִּׁין. Ib. חמרבת בק׳ וכ׳, v. סְנַפִּיר. Ib. (ref. to אפיקי מגנים, Job XLI, 7) אלו ק׳ that means scales; Ḥull. 67b. Ib. III, 7 ואלו הן ק׳ הקבועין בו וכ׳ by *ḳaskassin* we mean those which are inflexible, by *s'nappirin* those with which the fish moves.—Tosef. Ohol.

of the head); a. v. fr.—Trnsf. *union, conspiracy.* Snh. 26ª (ref. to Is. VIII, 12) ק׳ רשעים הוא וק׳ רשעים אינו וכ׳ it is a council of wicked men &c., v. מִנְיָן.—*Pl.* קְשָׁרִים, קְשָׁרִין. Sabb. XV, 1. Bekh. 30ᵇ; Ab. Zar. 39ª קְשָׁרֵי מוכס, v. מוֹכֵס. Mikv. X, 3 קשרי העני the knots in the poor man's garment. Tanḥ. Korah 12 ח׳ חוטין וה׳ ק׳ eight threads (of the show fringe) and five knots; Num. R. s. 18 ח׳ גרורין וה׳ קְשׁוּרִין. Sabb. VI, 9 הבנים יוצאין בק׳ children may go out (on the Sabbath) with garlands, v. פּוּאָה; a. fr.—Sot. VIII, 5 קשרי המלחמה the joined ranks in battle (Y. ed. קישורי, corr. acc.); Y. ib. VIII, end, 23ª קִישְׁרֵי המלחמות.—2) *protuberance, joint.* Y. Shebi. III, 34ᶜ top, v. preced. Gen. R. s. 10 (ref. to Job XXXVIII, 31) כסיל מושך בין ק׳ לק׳ the planet K'sil draws (the connection) between bud and bud (v. עָדַן *Hif.*); a. e.—*Pl.* as ab. Y. Shebi. l. c., v. preced. Nidd. 52ᵇ קשרי אצבעותיה של יד the joints of her fingers; של רגל of her toes. Y. Ber. VIII, 12ª bot. עד קישרי אצבעותיו to the second joints of the fingers, contrad. to פֶּרֶק, q. v.; a. e.—3) *fold* of a document, *plicature.* B. Bath. 160ᵇ בין ק׳ לק׳ the witnesses sign between the folds; a. fr.—*Pl.* as ab. Ib. מחוך שנתרבה בקְשָׁרָיו וכ׳ because it has many folds, it must have many witnesses. Gitt. VIII, 10 (expl. גט קרח, v. קָרַח) כל שקשריו מרובין וכ׳ which has more folds than signatures of witnesses; a. fr.

**קָשַׁשׁ** I (or קוּשׁ) (b. h.; cmp. גשׁשׁ a. נקשׁ) *to join closely; to collect* (v. Targ. Zeph. II, 1), esp. *to gather wood, rubbish* &c. Gen. R. s. 44 כמה ... שֶׁלָּקוֹשְׁשׁ אותה עכשיו שקָשַׁשְׁתָּה וכ׳ how many working men should I have needed to gather it! Now that thou hast done it, come and receive thy reward; Yalk. Is. 313 שׁיְקַשְׁקְשׁוּ; Yalk. Gen. 76 . . . שׁיקְשָׁקְשָׁתָּ.

*Polel* קוֹשֵׁשׁ same. Y. Snh. V, 22ᵈ top מְקוֹשֵׁשׁ משום וכ׳ of which crime was the gatherer of sticks (Num. XV, 32) found guilty? of plucking, or of harvesting?; Sabb. 96ᵇ; Sifré Num. 113. Ib. ומצאו אותו מק׳ וכ׳ they found him gathering &c.

**קָשַׁשׁ** II (or קוּשׁ) (v. קָשַׁט) *to be straight, stiff.* Denom. קֶשֶׁט. [Tanḥ. Naso 23 וקושש וכ׳, v. קָשַׁט.]

*Polel* קוֹשֵׁשׁ *to shoot, aim.* Lam. R. to III, 12 מְקוֹשְׁשִׁים Ar. ed. Koh., v. קָשַׁט.

**קָשַׁשׁ** I ch. same.

*Polel* קוֹשֵׁשׁ *to straighten, correct,* v. infra.

*Ithpolel* אִתְקוֹשֵׁשׁ *to correct one's self.* Y. Taan. II, 65ª bot. (ref. to Zeph. II, 1) נִתְקוֹשֵׁשׁ גרמן עד דלא נְקוֹשֵׁשׁ חורנין let us correct ourselves before we correct others; v. קָשַׁט.

**קָשַׁשׁ** II (cmp. preced; a. קָשֵׁי) [*to be hard,* cmp. יָשַׁן,] *to be old.* Targ. I Sam. XII, 2 קַשִּׁית Levita (Regia קְשִׁית; ed. Wil. קַשִּׁישׁ, v. קַשִּׁישׁ).—Keth. 95ᵇ וקָשׁ לחמש שנין and after five years the orchard grew old (ceased to bear). Ib. עביד דקיש . . . כיון since they knew that an orchard is liable to get old. B. Bath. 167ᵇ מיקַשׁ הוא דקָשְׁיָא וכ׳ Ms. R. (ed. מיקש הוא דקָשָׁה לה; Rashb. מיקָשְׁיָא קשיא) she has grown old, and her voice is rough. Ḥag. 13ª לא קָשְׁאֵי I am not old enough; כי קָשׁ נח וכ׳ when he was old enough, R. Joḥ. was dead. Ib. 5ᵇ. Snh. 108ᵇ ורהא רעוא דתֵּירְקוּשׁ ותינוק ולא תמות Ar. s. v. חל 3 (ed. ורהא רעוא דלא תמות) be it God's will that thou grow old and grow young again and never die; a. e.—V. קַשְׁקֵשׁ.

**קְשִׁית, קַשׁ** (v. קָשַׁט) *to shoot.* Targ. Ez. XXI, 26. Targ. Y. II Ex. XV, 4; a. e.

*Af.* אַקְשֵׁית same. Targ. Is. XXXVII, 33 יַקְשֵׁית ed. Wil. (ed. Lag. יִקְשֹׁט); Targ. II Kings XIX, 32.

*Ithpa.* אִתְקַשַּׁט *to be shot forth.* Targ. Y. II Ex. XIX, 13 (v. קָשַׁט).

**קֶשֶׁת** c. (b. h.; preced.) *bow; rainbow.* Erub. 55ª עיר העשויה כק׳ a town built in the shape of a bow; ib. עשויה כמין ק׳. Ber. 59ª הרואה את הק׳ בענן he who sees a rainbow in the clouds. Ḥag. 16ª. Gen. R. s. 35; a. fr.—*Pl.* קְשָׁתוֹת. Lam. R. introd. (R. Joḥ. 1) (ref. to Is. XXII, 3) שהיו מתירין גידי קַשְׁתוֹתָם וכ׳ they loosened the strings of their bows and tied them with them; Yalk. Is. 289. Sifré Deut. 18 עקרבים כק׳ scorpions as large as bows; Yalk. ib. 803; a. e.—Trnsf. *membrum virile, potentia virilis.* Sot. 36ᵇ; Y. Hor. II, 46ᵈ; a. e.

**קֶשְׁתָּא, קֶשֶׁת** ch. same, 1) *bow; rainbow.* Targ. Is. XXI, 15. Targ. Gen. XXI, 16. Ib. IX, 13; a. fr.—*Pl.* קַשְׁתִּין, קַשְׁתָּן, קַשְׁתָּא, קַשְׁוָותָא. Targ. Is. VII, 24. Targ. II Chr. XXVI, 14. Targ. I Sam. II, 4 קַשְׁתַּת constr. (followed by דְּ־). Targ. Y. Gen. XXI, 20. Targ. Ps. XXXVII, 14, sq.; a. e.—2) *the curved side of the stomach,* opp. to יִתְרָא. Ḥull. 50ª דאק׳ the fat covering the curved &c.

**קַשְׁתָּא** m. (b. h.; preced.) *archer*; esp. ק׳ (מזל) *Sagittarius,* a sign of the Zodiac. Gen. R. s. 98. Pesik. R. s. 20; Yalk. Ex. 418; a. e.—*Pl.* קַשְׁתִּין. Lam. R. to II, 2, a. e., v. קָשַׁט.

**קַשְׁתָּא** ch. same. Targ. O. Gen. XXI, 20 ק׳ רביא ed. Berl. (oth. ed. קַשְׁתָּא).—*Pl.* קַשְׁתַּיָּא. Targ. I Sam. XXXI, 3 (not קַשְׁתַּיָּא); Targ. I Chr. X, 3. Ib. XVIII, 17; Targ. II Sam. VIII, 18 (not ק׳; h. text כרתי).—V. קַשְׁתּוֹרָא.

**קַשְׁתָּא** I, v. קֶשֶׁת ch.

**קַשְׁתָּא** II pr. n. pl. *Kashta.* B. Bath. 41ᵇ.

**קַשְׁתּוֹרָא** m. = קַשְׁתָּא, *archer.*—*Pl.* קַשְׁתּוֹרֵי. Yeb. 16ᵇ (Tadmor furnished) שיתא אלפי ק׳ six thousand archers; v. קָשַׁט.

**קַתָּ** f. = קָנָה, *handle, helve.* Macc. II, 1 נשמט הברזל מִקַּתּוֹ if the axe-head slipped off its handle; v. קָנָה.

**קַתָּא** ch. same. B. Mets. 82ª; Shebu. 43ᵇ התוא דאוזפיה ק׳ דמגלא וכ׳ . . . if one lends to his neighbor a thousand Zuz, and the latter leaves as a pledge the handle of a saw; אבד ק׳ וכ׳ if the handle is lost, the loan is lost. Ib. אבל ק׳ ונסבא but if he deposits a handle and a silver bar. B. Mets. 103ª מהדר ליה קַתְּתָא he returns to him the handle (of the broken mattock). Snh. 27ᵇ top, v. בּוּרְטָא; a. e.—*Pl.* קַתָּתָא, קַתָּתָא, קַתָּתֵי. Pes. 30ᵇ קַתְּיִרְהוּ בשינא וכ׳

cover the helves of the knives with clay &c. Bets. 33[b]; Yoma 37[b], v. נַרְגָּא. Shebu. l. c. קיתרי Ms. M. (ed. קְתָאתֵי).

**קָאתָא, קָתָא** f. = h. קָאַת, *pelican*. Targ. O. Lev. XI, 18 קיתא ed. Berl. (oth. ed. קאתא); Deut. XIV, 17 (Y. קפק). Targ. Ps. CII, 7 (ed. Lag. קקתא).

**קתאליקי**, v. קָתוֹלִיקוֹס.

**קָתָארָא**, v. קְתָרָא.

**קָתָאתֵי**, v. קְתָא.

**קָתַבִּי**, v. קוּטְבִּי.

**קָתִיד', קָתְדְּרָה, קָתְדְּרָא** f. (καθέδρα) *a soft seat, chair with back*. Keth. V, 5 ארבע יושבת בק' (not ארבעה) if the wife brought four maids, she may sit in the chair (need not do any house work). Ib. 61[a]. Kel. IV, 3 כמין ק' (Mish. ed. רָה ...) in the shape of a cathedra (with a curved or hollow back). Ib. XXIV, 2 הינשויה כק' a wagon seat formed like a cathedra. Lam. R. to I, 1 (רבתי) מציעין לו ... בכל מקום ק' wherever one of the sons of Jerusalem came to a country place, they spread for him a cathedra to sit on it, in order to hear his wisdom. Pesik. Vayḥi, p. 7[b] (ref. to I Kings X, 19) כחדא ק' דמשה like the seat of Moses (v. Revue des Ét. Juives XXXIV, p. 99, sq.); Esth. R. to I, 2 קיירתא דדרניש (read: קתידרא); Ex. R. s. 43 עשו לו ק' וכ' they made for him (Moses) a seat like the scholars' cathedra in which one sits and yet seems to be standing; a. e.—*Pl.* קָתְדְּרָאוֹת, קָתְדְּרִיוֹת, קָתִיד'. Y. Succ. V, beg. 55[a] ושבעים ק' וכ' seventy gilt chairs were there (in the synagogue of Alexandria), beset with precious stones &c.; Bab. ib. 51[b]; Tosef. ib. IV, 6 שבעים ואחת ק'. Y. Ber. VI, 10[d] top; a. e.

**קָתִיד', קָתְדְּרִין** m. (καθέδριον) same. Y. Yoma IV, 41[c] top שלו ק' על ... כמלך like a king seated on his chair. Gen. R. s. 44 ק' דדין לקבל ק' דדין the chair of one opposite that of the other; a. e.

**קתוליכוס**, v. next w.

**קָתוֹלִיקוֹס, קָתַלִּי'** m. (καθολικός) *financial officer, controller*, esp. *catholicos*, an officer of the Temple treasury. Ex. R. s. 37, beg. למלך ... ק' ומנהו וכ' like a king that had a friend, and when he wanted to appoint a controller, he appointed him over his entire treasury; Y'lamd. to Gen. XLIX, 1 quot. in Ar. קתוליכוס (corr. acc.). Num. R. s. 18 קרח שהיה ק' וכ' Korah who was the controller of Pharaoh's palace and had in charge the keys &c. Y. Shek. V, 49[a] קתיליקוס, קתיליקון, קתילוקוס (Bab. ed. קתליקון, קתליקין; corr. acc.); a. e.—*Pl.* קָתוֹלִיקִין. Ib. אין פוחתין משני ק' (Bab. ed. a. ed. Zyt. כתל', corr. acc.) there were never less than two catholici in the Temple treasury.—Cant. R. to VII, 9 (expl. פחורתא, Dan. III, 2) קתאליקי (some ed. קאת'), read קָתוֹלִיקֵי or קָאת' (ch. pl.) controllers.

**קתוניא**, Targ. Y. Num. XXXI, 23, v. קִיתוֹנָא.

**קיס ..., קוס ..., קתיליקון**, v. קָתוֹלִיקוֹס.

**קתכו**, v. קוּטְבִּי.

**קָתֶלָא**, *pl.* קָתֶלֵי, v. בּוּתְלָא.

**קין ..., יקוס, קתליכוס**, v. קָתוֹלִיקוֹס.

**קָתֵר*** m., *pl.* קָתָרִין (cmp. קָשֵׁר) *hard, rocky substances, bowlders*. Y'lamd. to Lev. XXVI, 3 quot. in Ar. (ref. to Lev. XXVI, 4, a. 19) [read:] ונתנה הארץ יבולה ואין הארץ מתקנת לכם ק' ואת ארצכם כנחושה חרי הארץ מתקנת לכם ק' 'and the land shall yield its increase', and the land shall not generate bowlders for you, 'and your earth as brass', behold, the land shall generate bowlders for you; [Landau: *'thorns and thistles*, v. Löw, Pfl., p. 341; v. however, next w.]

**קָתְרָא** m. (preced., cmp. also קחלא a. כחלא; v. P. Sm. 3777) *rocky cleft*.—*Pl.* קָתָרִין. Targ. Prov. XXX, 26 (ed. Lag. קָתָארֵי; h. text סלע).

**קָתְרוֹס** I *cedar*, v. קֶדְרוֹס I.—[Tosef. Ukts. I, 6, v. קִידָּרָס.]

**קָתְרוֹס** II pr. n. m. *Kathros*. Pes. 57[a] בית ק' name of a priestly family, (supposed to be identical with Καν-θηρᾶς, Jos. Ant. XX, 1, 3); Tosef. Men. XIII, 21 קָדְרוֹס.

**קָתְרוֹס** III m. (κιθάρα, κίθαρις, prob. of Semitic origin) a kind of *lute* or *lyre*. [Dan. III, 5, K'thib קִיתְרֹס.] Targ. Is. V, 12 (some ed. קנתרוס; h. text הֹם!).—*Pl.* קָתְרוֹסִין. Targ. Koh. II, 8.

## ר

**ר** *Resh*, the twentieth letter of the alphabet. It interchanges with ל, v. ל; with ד, e. g. גָּרַר a. גָּדַר, צָרַר a. צָדַר.—It is frequently inserted between the first and the second radical letters, forming Parel verbs or nouns, e. g. גַּרְבֵּל, חַרְסֵם, שַׁרְבִּיט. It is sometimes a formative letter added at the end, e. g. קִנְטֵר, חַלְּיַטַר.—ר dropped at the end, e. g. אֲמַר = אָמַר.

**ר'**, as a numeral letter, *two hundred*, v. א'.

**ראבג**, Targ. Prov. XVIII, 8 מראבגן some ed., read: מדאבנן, v. דַּאֲבַן.

**רְאֵיג, רָאֵג** m. (part. of רגג = רוג) *desirous for, coveting, anxious for*. Targ. Prov. XII, 12. Ib. XXI, 26.—*Fem.* רְיִדְנָא, רֵיגָא. Ib. 10.

**ראגניות**, Tanh. Naso 12, v. רוֹטָנִית.

**רַאֲנָתָא** f. pl. (preced. art.) *gratification of desires, caresses.* Targ. Prov. VII, 18 ed. Ven. (oth. ed. רְגִיאָנָתָא; ed. Lag. רגאתא, corr. acc.; h. text אהבים).

**רָאדוּ**, v. רדי III.

**רַאדַיָּא**, v. רַדְיָא.

**רָאָה** I, v. ראי.

**רָאָה** II f. (b. h.) *raah*, name of an unclean bird. Hull. 63b דאה ור' וכ', v. רָאָה II. Ib. ר' שרואה ... ר' זו איה ור' וכ' ביותר *raah* is the same as *ayah*, and it is called *raah*, because its sight is exceedingly acute (ref. to Job XXVIII, 7).

**רֵאוּמָטִיקוֹס** m. (ῥευματικός) *subject to, afflicted with flux* or *rheumatism.* Lev. R. s. 19 נעשה ר' (not ד'; Ar. רמתיקוס, ed. Koh. אירומתקוס), v. עָצַל.

**רָאָה, רְאִי** (b. h.) [*to meet with,*] 1) *to see.* Ber. IX, 1 הרואֶה מקום וכ' he who sees (comes to) a place &c. Ib. 56b הרואה נהר בחלום he who sees a river in his dream. B. Bath. 82a כל שרואה פני חמה, v. גֶּזַע. Gen. R. s. 56 רואים ... אתם do you see what I see? Ex. R. s. 5 אתה רואה ראייה אחת וכ' thou seest only one vision, but I see two; אתה רואה אותן באין וכ' thou seest them come to Sinai and receive my Law, but I see &c. B. Mets. 73b רָאִיתָ שאינו וכ' if thou observest that he does not conduct himself properly; a. v. fr.—Snh. 52a הֲנִרְאֶה מי וכ' (Ms. M. הא נראה) well, we shall see which &c., v. קָבַר. Sabb. 150a לא יאמר ... הנראה שתעמוד וכ' one must not say to one's neighbor (on the Sabbath), well, we shall see (I am confident) that you will be with me in the evening (for business); Ab. Zar. 7a (Tosaf. = הֲנִרְאֶה בעיניך, *Nif.* is it pleasing to thee?); Tosef. Sabb. XVII (XVIII), 11 נראה ed. Zuck. (Var. הנ'). Sifré Num. 84 הנראה שתגיע עמנו וכ' be sure to arrive with (meet) us at &c. Ib. הנ' שתעמידני ר' קרי, ר' דם— &c. וכ' be sure to wake me up, for I &c. *to have an attack, be affected with.* Yeb. 76a לא ר' קרי מימיו he never had a nightly pollution. Zab. I, 1 ר' אחת ... ובשלישי ר' שתים (sub. זיבה) if he felt one attack of gonorrhœa..., and on the third day he had two attacks. Ber. III, 6 רָאֲתָה נדה (sub. דם) felt menstruation. Ib. 26a ר' זיבה felt a flux; a. fr.—2) *to reflect; to reason; to consider.* B. Bath. 83a רואין ... כאילו וכ' we consider the central vine-trees as if not existing. Erub. I, 5 רואין אותה ... מתכת we consider it (the cross-piece of straw or reeds) as if it were of metal; עקומה רואין וכ' if it is curved, we consider it as if it were straight. Gen. R. l. c. הוי רואה דמיו וכ' look upon the blood of this ram, as if it were the blood of &c.; a. v. fr.—מה ר' what did he see?, *what was the reason*; in gen. *why?* B. Bath. 123a מה ר' יעקב שנטל וכ' what reason had Jacob to take the birthright from Reuben? Pes. 53b שמסרו וכ' ... מה רָאוּ what did Hananiah, Mishael and Azariah have in mind (how did they reason) when they were ready to give up their lives &c.? Sifré Deut. 307 שנשטפו וכ' ... מה ראו why were the men of the flood drowned &c.?; a. fr.—3) *to see the reason of, to like, choose, prefer, approve of.* Keth. XIII, 3, sq. רואה אני את דברי וכ' I like the opinion of Admon. Ib. 109a כל מקום שאמר ... רואה אני וכ' wherever R. G. said, I like &c., that opinion is the adopted rule. Ab. II, 7 ... רואה אני מדבריכם I prefer what El. ... said to what you said; a. fr.—*Part. pass.* רָאוּי; *f.* רְאוּיָה; *pl.* רְאוּיִין, רְאוּיִים; רְאוּיוֹת *chosen, selected; designated, predestined; fit, worthy, adapted* (v. חָזַר). Bekh. 59b, a. e. מטין הר', v. מָטָה. Hull. 83b, a. fr. כל הר' לבילה whatever is capable of being mixed, v. בִּילָה. Nidd. VI, 4 כל הר' לדון וכ' whoever is fit (authorized) to give judgment in a criminal court, is fit &c. Sabb. 89b ר' היתה יעקב וכ' Jacob was destined to go down to Egypt in iron chains, but his merits were the cause (that no such force was used). Snh. 107a ר' היתה וכ' Bathsheba ... was predestined (as wife) for David, only he anticipated fate, v. פָּגָה. Ber. 4a ר' היו ישראל ליעשות וכ' it had been intended that a miracle be performed for the Israelites in Ezra's days, as it has been in Joshua's time, but sin was the cause (that it was not done). Nidd. 60a ר' לראות fit (old enough) to have menstruation; a. v. fr.

*Nif.* נִרְאָה 1) *to be seen, be visible; to appear; to seem.* Gen. R. s. 48 נִרְאִין כאוכלין וכ' they had the appearance of eating, one course after the other being removed. Pesik. R. s. 21 בפנים הרבה נ' להם וכ' the Lord appeared to them at Sinai with various expressions of countenance. Pesik. Vayhi, p. 5a הנראין ... קרסי זהב נראין וכ', v. קֶרֶס. Hag. 2a; Snh. 4b, a. e. (ref. to יראה, Ex. XXIII, 17) לִרְאוֹת ... יֵרָאֶה you may read it *yireh* (he shall see, the Lord) or *yeraëh* (he shall be seen): as He comes to see, so does He come to be seen (i. e. he that is blind in one eye is exempt from visiting the Temple. Hag. 5b הנראין ואינן רואין ... הרואים ואינן נראין, v. קָבַל I, *Hif.*—Pes. 53a שנ' כמקדיש וכ' it looks as if he dedicated his animal as a sacrifice, and were to eat sacred meat outside of the Temple. Ab. II, 3 נראין כאוהבין וכ' they appear to be friends as long as it profits them; a. v. fr.—2) *to become fit, be fit.* Yoma 64a, v. דָּחָה. Succ. 33b נ' ונדחה חוזר ונ' what had been fit at one time of the Holy Day, and was discarded (on account of a temporary unfitness), may again become fit (for use on the same day); a. e.—3) *to be liked, approved of; to appear reasonable.* Hull. 108b נ' דברי וכ' R. Judah's opinion is acceptable in the event that no stirring has taken place. Ib. 109a נ' דברי ר' ר' בהא ... בהא R. Judah's opinion is acceptable in such a case, and that of the scholars in such a case. Ber. 33b נראין ... ר' חייא R. Ḥ. bar Abba reported Rabbi to have said *nirin* (it seems acceptable), contrad. to מטין a. מודים; Erub. 46b; a. fr.

*Hif.* הֶרְאָה *to cause to see; to show.* Pesik. Shek., p. 19a (ref. to Ex. XXX, 13) כמין מטבע ... והֶרְאָהוּ למשה וכ' the Lord took a sort of a coin of fire from under his throne of glory and showed it to Moses, saying, 'this they shall give', like this &c. Ib. p. 18b הקטנה ה' לדוד וכ' he (Joab) produced before David the smaller census, the larger he did not. Kidd. 48b; B. Bath. 165a, a. e. מֵרָאֶה מקום חוא לו he merely indicated the place to him, v. קִפְּדָא. Ber. 55b מראין לו חלום טוב is shown a good dream (vision). Ib. הֶרְאוּהוּ חלומו וכ' was shown his own dream and the

interpretation of his fellow prisoner's dream. Ab. Zar. 5ª ה' לו הקב"ה לאדם דור וכ' the Lord allowed Adam to see each coming generation and its preachers &c. Taan. 10ᵇ אל תֵּרָאוּ עצמכם וכ', v. שָׁבַע I; a. v. fr.—פנים ה' *a)* [*to show a (friendly) face,*] *to visit* the mourner. Y. M. Kat. III, 82ᵇ מפני ... לְהַרְאוֹת וכ' why is it recommended to visit the mourner (on the Sabbath, when no other mourning ceremonies are otherwise observed)? Ib. 83ª bot. אין מראין וכ' a mourner is not visited on New Year's Day &c. Gen. R. s. 100; a. e.—*b) to enlighten, convince by clear argument.* Snh. 93ᵇ (ref. to איש תאר, I Sam. XVI, 18) שמראה פנים בהלכה he makes faces shine when he argues; Num. R. s. 13; (Ruth R. to II, 1; Yalk. Sam. 125 שמאיר); a. e.

*Hof.* הוּרְאָה *to be shown.* Y. M. Kat. III, 82ᶜ top אם הוּרְאוּ לו רוב פנים if most of the faces have been shown him, i. e. if the majority of comforters have been to see him (v. supra).

*Hithpa.* הִתְרָאֶה *to show one's self.* Taan. 10ᵇ שכח ... אל יִתְרָאֶה בפני הצבור if he forgot and ate and drank (in a place where a fast is held), he must not show himself before the people.

**רֹאִי, רֵאִי** I m. (b. h.; preced.) 1) *sight.* Tosef. Hor. II, 5; Gitt. 58ª תינוק ... יפה עינים וטוב ר' there is a boy in prison ... 'fair of eyes and goodly to look upon' (I Sam. XVI, 12). Lev. R. s. 20, beg. (ref. to I Sam. l. c.) טוב ר' בהלכה וכ' 'goodly to look upon' in legal decision; whoever looked up to him recalled what he had learned.—2) (v. הֵרַי I) *aspect, nature of a case.* B. Kam. 3ᵇ sq. לא ר' הקרן כר' חשן וכ' ... the case of goring, when nobody is benefited by the damage done, is not analogous to the case of damage by the tooth &c. Zeb. 5ª ... לא ר' זה כר' זה הצד השוה וכ' the nature of this (the burnt-offering) is not analogous to the nature of that (the guilt-offering): what is common to both is that &c.; Kidd. 21ª; a. fr.

**רֵאִי** II m. (v. Rashi to Nah. III, 6) = רְעִי II, *excrement, discharge from the bowels.* Sifra M'tsor'a, Zabim, Par. 1; Makhsh. VI, 7.—[Sabb. XX, 4 (140ᵇ) מפני הר' מפני, Mish. Nap. a. Pes., v. Rabb. D. S. a. l. note 90, v. רְעִי I.]—בית ר' *digestive organ, crop, maw.* Sifra Vayikra, N'dab., Par. 7, ch. IX מה אם ... את בית הר' וכ' where the Scripture permits the use of the digestive organ (the maw of ruminants) &c.; כאן שפסל בית הר' וכ' here (in the case of fowls) where the Scripture rejects the digestive organ (the crop) &c.—[Kel. XVII, 2 בית הר' ed. Dehr., v. רְעִי II.]

**רָאַג**, v. רָגַג.

**רְאִיָּה, רְאִית** f. (רָאָה) 1) *seeing, look, glance.* B. Bath. 2ᵇ הזק ר' לאו וכ' the discomfort of being exposed to (a neighbor's) sight is no claimable damage; ib. 3ª; 59ᵇ. Nidd. 31ª רְאִיַּת העין the faculty of sight. Gen. R. s. 9 (ref. to Gen. I, 31) מלך ... ר' אחת וכ' when a human king builds a palace, he casts one (examining) glance at the upper stories and another at the lower; אבל ... ר' אחת הע"ז ... but the Lord casts one look at both; with one glance the Lord surveyed this world and the world to come; Yalk. ib. 15 בר' מרחוק. Lam. R. to V, 1

*raah* is used for looking from a distance, v. חָבָטָה; a. fr.—*Pl.* רְאִיּוֹת, רְאִיּוֹת. Ex. R. s. 3 (ref. to ראה ראיתי, Ex. III, 7) ראה ראיתי ר', ואני רואה שתי ר', v. רָאָה; Tanh. Sh'moth 20; Ex. R. s. 42; a. e.—2) (sub. קרי, דם, זיבה &c.) *feeling, affection, attack.* Zab. I, 1 הרואה ר' אחת של זוב he who has had one attack of gonorrhœa. Ib. 6 מקצת הר' מהיום וכ' one of the attacks on one day, and another on the day after; a. fr.—*Pl.* as ab. Nidd. 37ᵇ מטמיא בר' כבירים becomes unclean by a certain number of attacks (even if they all be on one day) as well as by a certain number of days. B. Kam. 24ª קרבה רְאִיּוֹתֶיהָ if she had her attacks at short intervals; ריחקה ר' at long intervals; a. e.—3) (with ref. to Ex. XXIII, 17) *appearance in the Temple, pilgrimage.* Ḥag. I, 1 הכל חייבים בר' וכ' all (males) are under obligation to appear in the Temple, except &c. Ib. 2 הר' מעה כסף the pilgrim's burnt-offering must be worth a m'ah of silver (v. רָאוֹן). Ib. 7ª (ref. to ראיון, Peah I, 1) רְאִיַּת פנים בעזרה it means the appearance in the Temple (has no limits, you may visit the Temple during the festive season as often as you desire); (another opinion) ראיית פנים בקרבן it means the visit connected with a sacrifice (and you must offer a sacrifice as often as you appear); Y. Peah I, 15ª bot. [read:] מתניתן בר' פנים אבל ר' קרבן יש לה שיעור the Mishnah in saying that *reayon* has no limits refers to the number of appearances, but as regards the visit attended with sacrifice, it has a limit (as to the minimum value of the sacrifice). Ḥag. 6ª עולת ר' הואי ... עולת the burnt-offering which the Israelites brought in the desert (Ex. XXIV, 15) was the offering of appearance before God; a. fr.

**רַאֲיָה, רְאָיָה** f. (preced. wds.) *evidence, proof.* Eduy. II, 2 (אין לא ראינו ר') לא ראינו אין ר' (Bab. ed.) 'we have not seen' is no evidence (that an act did not take place); Zeb. XII, 4; Keth. 23ª. Ib. 15ᵇ (in Chald. dict.) אייתי ר' דישראל את produce evidence that thou art an Israelite. Snh. III, 8 כל זמן שמביא ר', v. סָתַר II. B. Kam. III, 11, a. fr. עליו הר' יָצָא it rests on him to produce evidence, v. יָצָא. B. Bath. 154ª top במאי ר' wherein must his evidence consist? ר' בקיום השטר evidence by producing witnesses; ר' בעדים evidence by which the document is identified. Pes. 15ª, a. e. אין הנדון דומה לר' the case under discussion is not parallel to the evidence (the case which you cite is not analogous). Ber. 2ᵇ, a. fr. אע"פ שאין ר' וכ', v. זָכָר; a. v. fr.—*Pl.* רְאָיוֹת. Snh. l. c. כל ר' שיש לך וכ' whatever new evidences you may have, you must produce within thirty days. Y. Shebu. VI, 37ª top בכופר בראיותיו when the opponent contests his evidence. Gen. R. s. 36, end, v. הַכְרָעָה; a. e.

**רְאָיָה** (b. h.) pr. n. m. *Reaiah.* Tanḥ. Ki Thissa 13 (ref. to I Chr. IV, 2) ר' שהראה וכ' Bezalel was surnamed Reaiah (v. preced.), for the Lord showed it to all Israel that &c.

**רְאָיוֹן, רֵיאָיוֹן** m. (רָאָה, v. רָאָה) *the appearance in the Temple, pilgrim's visit*; (sub. עולת) *the pilgrim's burnt-offering.* Peah I, 1; Y. ib. 15ª bot.; Ḥag. 7ª, v. רָאָה; a. e.

**רַאֲיָה, רְאָיָה**, v. רָאָה.

**רָאֵים**, v. רָאֵם.

**רֵימָא, רְאֵימָא** ch.=next w. Targ. Y. Deut. XXXIII, 17. Targ. O. ib. XIV, 5 רימא (Y. רימנין; h. text רישן). Targ. Ps. XXIX, 6 בן ר' Ms. (ed. בר רַמָּיָא; ed. Wil. בר רָ').—B. Bath. 73$^{b}$; Zeb. 113$^{b}$, v. אוּרְזִילָא.

**רָאֵם** m. (b. h.; רום=ראם) *r'em, wild-ox* (v. Schr. KAT$^{2}$, p. 584). Gen. R. s. 31 אבל וכ' ... לא ר' the *r'em* did not enter (the ark) with him (Noah), but his whelps did; Yalk. Job 926, v. גּוּר III. Midr. Till. to Ps. XCII, 11 מה ר' חזה וכ' as the *r'em* has high horns and gores in all directions &c. Ib. to Ps. XXII מצא את חר' ישן וכ' he (David) found a *r.* asleep in the desert and thought it was a mountain; ib. כקרני חר' הזה ... אני I will build thee a Temple of one hundred cubits, as the horn of this *r.*; ib. כיון שראה חר' וכ' when the *r.* saw the lion, he was afraid and crouched &c.; Yalk. ib. 688; a. e.—*Pl.* רְאֵמִים. Ib.

**רָאֵים, רָאֵם**=רום, *to be high.* Targ. Ez. XXXI, 10 רְאִימְתָא ed. Lag. (oth. ed. רְמָתָא). Ib. ראים. Targ. Is. XLIX, 11 יראמון ed. Lag. (oth. ed. ירומון). Ib. LII, 13 יראם ed. Lag. (oth. ed. ירום); a. e.—Part. רָאִים. Targ. Hos. XIII, 6; a. e.

**רָאמָא** f. (preced.) *height.*—*Pl.* רָאמָן. Targ. O. Deut. XXXIII, 15 ed. Berl. (oth. ed. רָמָן).

**רְאַמְנָא**, v. רֵימָנָא.

**רָאנֵי**, part. of רְנִי.

**ראננות**, v. רוֹטָנָנִית.

**רָאסָן** part. pl. of רָסִי.

**רָאעָתָא** f. pl. (רוּעַ I) *sounding the trumpets* at public fasts. Targ. II Esth. IX, 31 ed. Ven., a. Var. ed. Lag. (ed. Lag. תענויתא, oth. ed. צלותהון).

**רָאשׁ** *poor*, v. רָשׁ.

**רֹאשׁ** m. (b. h.) *head, point; beginning, heading; main thing, principal.* Ḥull. IV, 1 הוציא את ראשו וכ' if the embryo put forth its head, although it withdrew it again. Gen. R. s. 71, beg., v. סוֹף. Midr. Prov. to I, 7 ר' הפרק ר' המסכתא ר' הפרשה the heading of a chapter, of a treatise, of a section.—ר' השנה, ר' החדש &c., v. respective determinants.—Meg. 12$^{b}$ ר' קופץ בר', v. הֲדָרוֹשׁ.—בת ר', v. בַּת II.—Sifra B'ḥuck., Par. 2, ch. VIII (ref. to יען וביען, Lev. XXVI, 43) וכי ר' בר' פרעתי מהם וכ' did I collect from them full amount for full amount? did I not collect only one hundredth of their sins before me? Snh. 3$^{a}$ sq. ממון שאינו משתלם בר' הוא an indemnity not for the exact amount (more or less). B. Kam. 65$^{b}$ (ref. to Lev. V, 24) ... ממון בר' מוסיף חומש וכ' where the indemnity is for the full amount (and no more), the fine of a fifth is added, but where it is not for the exact amount (but more) &c.; a. v. fr.—מֵר' from the beginning, *over again.* Ab. Zar. 3$^{a}$ תנה לנו מר' וכ' give us it (the Law) over again, and we will observe it.—*Pl.* רָאשִׁין, רָאשִׁים. Ḥull. II, 2 השוחט שני ר' באחד if one cuts two heads at one time. Ḥag. 13$^{a}$ ראשי פרקים, v. פֶּרֶק; a. fr.—Trnsf. *a) chief, magistrate, leader, president.* Y. R. Hash. I, 57$^{b}$ bot. גדר הית ר' וכ' it was the chief magistrate of Gadara &c., v. רֵאשִׁית; Bab. ib. 22$^{a}$ שופר ראשה וכ' Sh. the chief &c. Sabb. 33$^{b}$; Ber. 63$^{b}$, v. מְדַבֵּר. Ib. 57$^{b}$, v. יְשִׁירָה. Y. Hor. III, 48$^{b}$ bot. משמר ר' the chief of the Temple guard; בית אב ר' the chief of a priestly family. Ib. [read:] וזקן ר' קודם שאינו ר' וכ' as between the chief (the Nasi, of the academy) and an elder (scholar), the chief has the precedence, for none can be chief unless he has been an elder; a. v. fr.—*Pl.* as ab. Ib. משה הקדים ר' לזקנים Moses placed the chiefs before the elders (Deut. XXIX, 9). Gen. R. s. 61 כולהון ראשי אומות הן they are all (names derived from) tribal chiefs (v. לוּפָּר, a. correct citation acc.); a. fr.—*b) cross-beam.* Neg. XIII, 2, v. פֶּתֶן.—*Pl.* as ab. Ib. נראה בר' Bab. ed. (Mish. ed. *sing.*) if the leprous spot appeared on the cross-beams.—*c)* ר' תור (Chaldaism) [*ox-head,*] *triangle, wedge.* Kel. XVIII, 2 כיצד ... ר' ת' how is a piece of furniture with an arched top-piece measured? By drawing an equilateral triangle circumscribing the curve. Kil. II, 7 חית ר' ת' חטים וכ' if a triangular point of a wheat field is wedged in a barley field. Ib. III, 3. B. Bath. 62$^{a}$ (if the seller defined the limits of his field by describing one long side and one short side) ויקנה כנגד ר' ת' why not let the buyer have possession of an 'ox-head', i. e. draw a trapezoid with the two unequal sides?—*Pl.* רָאשֵׁי תוֹרִין. Y. Erub. I, 19$^{c}$ bot.

**רֵאשָׁה, רֵאשָׁא**, ch., v. רֵישׁ II.

**רִאשׁוֹן** m. (b. h.; preced.) *first.* ר' ר' *one after the other.* R. Hash. 17$^{a}$, v. עָבַר; a. fr.—Gitt. V, 8 כהן קורא ר' וכ' a priest reads (from the Torah) the first, and after him &c. Ib. 59$^{b}$ לפתוח ר' ולברך ר' ולישטול ... ר' to be the first in opening a meeting, the first in saying the blessing &c., v. מָנָה I; a. v. fr.—Esp. *a)* ר' (or ר' לטומאה) *first degree of uncleanness, original cause of uncleanness.* Toh. II, 2 האוכל אוכל ר' ר' he who eats food of the first degree of uncleanness becomes himself unclean in the first degree. Ib. 3 חר' שבחולין טמא ומטמא secular food of the first degree of uncleanness is unclean and makes unclean. Ib. 4; a. v. fr.—*b)* ר' *the person with whom a relationship begins, direct relative* (brothers with reference to their respective issues). Snh. 28$^{a}$, a. e., v. שֵׁנִי.—*c)* ר' (כלי) *a vessel direct from the fire.* Ḥull. 104$^{b}$; a. fr.—*Pl.* רִאשׁוֹנִים. Yoma III, 11 על חר' נאמר וכ' to the former was applied the verse &c. Sabb. 112$^{b}$ אם ר' בני וכ' if those before us were sons of angels, we are sons of men, and if those before us were sons of men, we are &c. Ib. 56$^{b}$ מקיש ר' לאחרונים the Scriptural text compares the predecessors to the successors. Erub. 64$^{b}$ דורות חר' the earlier generations; a. fr.—*Fem.* רִאשׁוֹנָה. Ned. 91$^{a}$, v. מִשְׁנָה. Keth. 82$^{b}$ בר' in former days, originally. Ned. XI, 12 בר' היו אומרים וכ' originally the law was that &c.; a. fr.—[Y. Taan. II, 65$^{a}$ top בְּרִאשׁוֹנָה on its (the year's) first day (R. Hash. 16$^{b}$ בתחילתה).]—*Pl.* רִאשׁוֹנוֹת. Ber. 13$^{a}$ משכחות את חר', v. צָרָה II. Ib. 34$^{a}$ ר' (שלש) the first three sections of the Prayer of Benedictions. B. Kam. 54$^{b}$, v. דִּיבֵּר; a. v. fr.

**רַב** II m. (preced.) 1) *superior, master.* Gitt. 23[b] העבר רַבּוֹ של חבירו אבל לא מיד רַבּוֹ שלו . . . a slave may receive a deed of manumission in behalf of a fellow slave at the hand of his fellow's master, but not at the hands of his own master (if both slaves belong to the same master). Ab. I, 3, v. עֶבֶד. Hag. 5[a], v. מָצָא; a. fr.—2) *teacher.* Ber. 63[b] יאמרו הרב בכעס וכ' they will say, the teacher (the Lord) is angry, and the disciple (Moses) is angry, what is to become of Israel? Ib. כל תלמיד . . . רבו וכ' a student with whom his teacher is angry for the first time, and who keeps silence. Eduy. I, 3, v. לָשׁוֹן. Ab. I, 16 עשה לך רב וכ' get thyself a teacher, and be relieved of doubt. R. Hash. II, 9 רַבִּי ותלמידי רבי וכ' my teacher and my pupil; my teacher in wisdom &c.; v. רַבִּי.—M. Kat. 9[a], a. fr. למדתנו רַבֵּינוּ thou, our teacher, hast taught us; v. רַבֵּנוּ; a. v. fr.—Esp. רַב *Rab,* *a*) title of the Babylonian Amoraim. Pes. 52[b]; a. v. fr.—בי רב the school of, v. בֵּי.—*b*) surname of Abba Arekha, the founder of the academy of Sura in Babylonia (v. Graetz, Gesch. d. Jud.[1] IV, p. 312, sq.; Fr. M'bo, p. 122[b]). Hull. 95[b] כולהו שני דרב וכ' as long as Rab lived, R. Joh. addressed his letters to Babylonia, 'to our teacher in Babylonia.' Ab. Zar. 10[b] אדרכן שמשיה לרב A. (a Parthian ruler) attended (associated with) Rab. Y. Peah VI, 19[c] רב כד נחת לתמן when Rab came down to Babylonia. Erub. 50[b], a. fr. רב הנא הוא ופליג Rab is a Tannai and has a right to differ (with other Tannaim). Nidd. 24[b], a. fr. הלכתא כרב וכ', v. אִיסּוּרָא; a. v. fr.—*Pl.* רַבּוֹת (only with suffix). Taan. 7[a], a. e. מִרַבּוֹתַי, v. לָמַד. Shebu. 47[a] רַבּוֹתֵינוּ שבבבל וכ' 'our teachers in Babylonia' means Rab and Samuel. Y. Gitt. VII, 48[d] top ורבותינו אמרו and our teachers said; מנו רבותינו וכ' who are meant by 'our teachers'? Ib., a. e. רבותינו . . . בשלשה on three occasions R. Judah (with his court) is quoted as 'our teachers.' Y. Sabb. V, end, 7[c] רבותינו שבגולה our teachers in the diaspora (Babylonia, v. supra); Y. Bets. II, 61[c] bot. Y. Meg. I, 70[d] כתבו אגרת ושלחו לרבותינו שהן וכ' they (Mordecai and Esther) wrote a letter addressed 'to our teachers (in Palestine) that be', saying to them &c.; a. fr.—*Fem.* רַבָּה *mistress.* Ruth R. to II, 5 רַבָּתָהּ וכ' her mistress (Naomi) &c., v. רַבָּה.

**רַבָּא, רַב** ch. same, 1) *large, great, numerous; senior.* Targ. Josh. XXII, 10. Targ. Y. Deut. I, 28. Targ. Gen. I, 16. Ib. X, 21 (Y. ed. Vien. רַבָּה); a. fr.—[In Talmudic literature mostly רַבָּה, q. v.]—2) *chief, master, teacher.* Targ. I Sam. XXII, 14 (h. text סָר). Targ. Gen. XXXVII, 36 (Y. II שׁלישׁטא; h. text סָרִיס). Ib. (h. text שַׂר). Ib. IV, 20, sq. Targ. Job III, 18 ינקי בית ר' school children; a. fr.—Targ. I Chr. XI, 22, v. סָפְרָא.—R. Hash. 31[b] . . . לאו אורח לרַבִּיה רַבָּךְ it is not customary to say to one's own teacher, 'thy teacher' (has said &c.). Ab. Zar. 17[b] רַבָּן של וכ', v. רַבִּי; a. fr.—בֵּי רַב *school, academy.* Snh. 33[b], a. e. זיל קרי בי רב הוא this is a case when you may say, 'go and learn it (in the Bible) at school', i. e. an erroneous judgment of such a nature must be reversed. Erub. 22[a] הוה קאזיל לבי רב left home in order to study; a. fr.—V. בֵּי.—*Fem.* רַבָּא, רַבְתָא, רַבְתָה. Targ. Jer. XLVIII, 34. Targ. Gen. XXVII, 34. Ib. XIX, 31; a. fr.—*Pl.* רַבָּתָה, רַבָתָא. Y. Snh.

**רַאֲשׁוֹנִי** m., **רַאשׁוֹנִית** f. (b. h. רִאשׁוֹן) same. Pesik. R. s. 44 עשה את האחרונית ר' (not האחרונים) make what thou hast threatened as the last punishment the first; (Yalk. Hos. 531 אחרונה ראשונה).

**רַאֲשׁוֹת** f. pl. = מְרַאֲשׁוֹת. Tanḥ. B'midb. 9 . . . כדי ממרגלותיו ויתנה ברַאֲשׁוֹתָיו the distance covered in taking a thing from the bottom of a bed to its top-side; (Tanḥ. ed. Bub. ויתננה במראשותיו).

**רֵאשִׁית** f. (b. h.; denom. of רֹאשׁ) 1) *beginning; first-ling, first gift.*—בר', v. בְּרֵאשִׁית.—Ḥull. XI, 1, a. e., v. גַּז. Ib. 136[b] ששיריה נכסרין ר' a first gift the remainder of which is distinguishable (not the entire mass); ib. כל גזזי ר' all my shorn wool be dedicated as priest's gift; a. e.—2) *magistracy, office.* Y. R. Hash. I, 57[b] bot. והעבירו מרֵאשׁוּתוֹ he removed him (the chief magistrate of Gadara) from his office; (Bab. ib. 22[a] מגדולתו).

**רֵאשִׁיתָא**, v. רֵישִׁיתָא.

**רֵאשָׁנָא**, v. רִשָׁאנָא.

**רַאתָן** m. (רתת = ראת) [*nervous trembling,*] *a certain skin disease attended with extreme weakness.* Gen. R. s. 41, beg. (ref. to Gen. XII, 17) לקה פרעה בר' Pharaoh was smitten with *raăthan.* Ib. כ"ד מיני . . . אלא ר' בלבר there are twenty-four kinds of skin diseases, but there is none for which connection with woman is bad, except *raăthan*; Y. Keth. VII, end, 31[d].—בעל ר' *one afflicted with raăthan.* Bab. ib. 77[b]; Tosef. ib. VII, 11; a. fr.

**רַב** I m. (b. h.; רבב) *large, great; much.* Y. Yeb. XII, 12[c] bot. (in Chald. dict.) לא הוה לבן רב וכ' they would not have dared to do so. Ber. 62[b] (ref. to II Sam. XXIV, 16) the Lord said to the angel, טול לי רב שבהם וכ' take me the greatest of them in whom there is (merit enough) with which to pay their debts (sins); a. e.—*Pl.* רַבִּים, רַבִּין. Keth. 8[b] שתו ר' ישתו many have drunk (the cup of mourning), many shall drink. Yeb. 63[b] (from Ben Sira) מנע ר' מתיך וכ' keep the many off thy house, nor bring every body to thy house. Ib. יהיו דורשי וכ' let thy well-wishers be many, but reveal a secret to one out of a thousand. Ab. Zar. 43[b] (in Chald. dict.) שאני ר' where several people meet to pray, it is different. Ib. שכיחי ר' גבירה many people are usually with him. Ber. 9[a], a. fr. יחיד ור', v. יָחִיד; a. fr.—Esp. רַבִּים *community, public.* Y. Meg. III, 73[d] בה"כ של ר' a synagogue belonging to a community, opp. של יחיד. Bab. ib. 28[b] הספד של ר' funeral ceremonies in a case of public mourning (for a public man), opp. של יחיד. Sabb. 67[a] לר' ור' וכ' . . . צריך should make his trouble known to the people, and the people will pray for him. Ab. V, 18. Ber. 8[a] תפלתן של ר' congregational prayer; a. v. fr.—בָּרַבִּים *in public.* Ib. 61[b], a. e., v. קָהָל. B. Mets. 58[b], v. לָבָן II; a. fr.—*Fem.* רַבָּה. Gen. R. s. 33 (ref. to Ps. XXXVI, 7) את מדקדק . . . עד תהום ר' thou dealest strictly with them (the wicked) (searching their doings) 'to the great deep'; a. fr.—[Ib. s. 27, v. רָבַב.]—*Pl.* רַבּוֹת. Ḥag. 5[a] (ref. to Deut. XXXI, 21) צרות ר' ורעות Ms. M. many troubles and evils, v. מָצָא; a. e.—[מדרש רַבּוֹת, v. מִדְרָשׁ.]

רִבְוָתָא, רִבְוָת, רַבְבְתָא, רַבָּת f.=h. רַבָּה. Targ. Ez. XVI, 7 (ed. Lag. רבוות). Targ. I Chr. XXIX, 7 (ed. Rahm. ריבב'); a. e.—*Pl.* רַבְבָתָא, רִבְוָו', רִבְנָן, רַבְנָן, רִי'. Targ. Ps. XCI, 7 (ed. Wil. רַבְבוּתָא; ed. Lag. ריבבותא). Il. CXLIV, 13. Targ. I Sam. XVIII, 7, sq.; a. e.

רָבַג (cmp. רָבַךְ) *to pile up promiscuously*, opp. to ערך to arrange. Sifra Vayikra, N'dab, ch. IV, Par. 4 ... יכול ורובג lest you think that he may cast (the pieces of flesh on the altar) and pile them up; Tosef. Zeb. IV, 2 ודובק (read: ורובק; Var. ורובץ).

*רָבַד (b. h.) [*to strengthen,*] *to line, join, patch.* Tosef. Ab. Zar. IV (V), 10 Var. ורובדו and patches it; v. רָבַב.

רָבָד m. (preced.) *a thick patch.* Sabb. 114a, v. רָבָב; (cmp. ib. טלאי ע"ג טלאי); [Rashi: *a stain of semen* (?)]

רִי', רִבְדָא ch. same, *patch*; trnsf. (cmp. נָאתָא) *cicatrix, scab*; ר' דכוסילתא the scab or scar over the puncture made by bleeding, v. כּוֹסִילְתָּא; also *the puncture.* Snh. 93b אפי' כר' דכ' וכ' no imperfection, even so much as the mark of bleeding, was on their bodies. Keth. 39b (Var. in Rashi a. Ar. תרפתא דסיכורי or דסיכורי), v. כּוֹסִילְתָּא.

רָבָה, v. רבי.

רָבָּה m., רָבָּת f. 1) (=רָוֶה) *moist, saturated with liquid*, opp. עבה thick and pulpy. Y. Pes. X, 37d top צריכה שתהא ר' וכ' (not צבריה) it (the חֲרוֹסֶת) must be saturated (with wine), which means that it is to remind of blood.—V. רוֹבֶה II.—2) pers. of רָבָּה, v. רבי.

רַבָּה I m.=רַבָּא 1) *large, great; senior.* בִּדְרַ' מינית, v. קוּם.—אַדְרַ', v. אַדְרַבָּא.—Y. Shebi. VII, end. 37c ודמיא ר' הוא is this case altogether the same?; Y. Orl. I, 61b bot. ורמית הוא לכל רביה (corr. acc.).—דְּרַבָּה, v. רוּבָּה II.—Midr. Till. to Ps. XVII (ref. to רב, II Sam. XXIV, 16) ר' הוא משכונא ed. Bub. (oth. ed. ר' הוא משכונתך, corr. acc.) the pledge thou hast taken (with the death of Abishai) is large enough. Ber. 19b גברא ר' אמר וכ' a great man (scholar) has said something, laugh not at it; Gitt. 55b; Nidd. 50b. Sabb. 59b גברא ר' וכ' (some ed. רבא), v. אֲרֵיכָא; Keth. 103b. Yeb. 21b מגברא ר' וכ' ... הא I have heard this from a great scholar. Ib. ר' אבא grandfather. Gen. R. s. 1, beg. ר' הושעיה ר' R. Ḥ. senior (contrad. to זעירא). Y. Yeb. IV, 6a ר' חייא ר' R. Ḥ. senior; a. v. fr.—מדרש ר' (*pl.* רַבּוֹת), v. מִדְרָשׁ.—2) *teacher.* Y. l. c. 6b top תירוינו ר' ר' דמתניתא ר' דאולפנא what teacher do you mean? a teacher of the Mishnah (a Tannai), or a teacher of tradition? Lev. R. s. 22 ואיפשר כן ר' שאל וכ' can that be? did the teacher ask his pupil? B. Mets. 101a כגון דא צריכה ר' a thing like this requires a teacher (to say it)!; a. fr.—*Pl.* רַבָּוָתָא. Snh. 102b נפתח בר' (Ms. F. ברברבתא) let us open our meeting with (speaking of our) teachers (opp. to חבריו).—*Fem.* רַבְּתָא, q. v.; רַבְּתִי. Yeb. 21b אימא ר' grandmother.—אבל ר' (מסכת), v. אֲבָל.

רַבָּה II pr. n. m. (=רַב אַבָּה) *Rabbah*, name of several Amoraim, esp. *a*) R. bar Naḥmani, chief of the college of Pumb'ditha (v. Grætz, Gesch. d. Jud.[1] IV, p. 400 sq.) Gitt. 3a.



X, 29a top אתה עבדת ר' וכ' (not עברת) thou (Doeg) hast done great things, turn thou around &c.—V. רַבָּתָא.

רָבָא, v. רִבִּי.

רַבָּא (רָבָא) pr. n. m. (=רב בא) *Raba* (bar Joseph), a Babylonian Amora, chief of the academy of Maḥoza (v. Graetz, Gesch. d. Jud.[1] IV, p. 414 sq.). Keth. 105b. B. Bath. 159b, v. אַדִּי; a. v. fr.—[Y. Bets. I, 60b ר' אבא בר' יוסי.]—[Y. Yeb. IV, 6a אמר רבא, read: ר' בא.]

רָבָא, *pl.* רַבָּתָא, v. רִיבָּא.

רָבַב (b. h.) 1) *to be great, numerous.* M. Kat. 28b רַבּוּ עוונותיו many are his sins. Gen. R. s. 27 (expl. רבה, Gen. VI, 5) רָבָה והולכת was growing more and more; a. e.—Denom. רַב.—2) *to line*, v. infra.

*Pi.* רִיבֵּב [*to make strong, thick,*] *to line.* Pesik. Zuṭr. Haăz., ed. Bub. p. 110 שִׁמְרַבֶּבֶת, v. רָבִיב.—Esp. *to line a skin with pitch* (v. חֵמָה). Ab. Zar. 33a נכרי רִיבְּבָן ... וישראל נותן וכ' if a gentile pitched them and tanned them, and an Israelite puts wine into them; Tosef. ib. IV (V), 10 גוּר עובדו וזופתו ורובדו, ורובבין, ורוֹבְבוֹ, v. ed. Zuck. note); ed. Zuck. (Var. ורוֹבְבוֹ, Y. ib. II, 41b bot. עובדן ודיבבן, v. רָבַב I.—[Yalk. Cant. 988 צפונית מרבבת, some ed. מרכבת, read: מְכַבֶּדֶת, as Num. R. s. 13.]

רַבַּב ch. same, *to be great*, esp. *to be a teacher, be in office.* Y. M. Kat. III, 83b top כגון אנן דרַבְּבִינָן משגחין וכ' such as we, who are teachers: people look up to us to answer their questions; ib. ואנן אפי' רבבינן וכ' and we, although we are teachers, we know not &c.

רָבָב m. (v. רָבַב *Pi.*) *a thick, viscid mass, fat; grease, pitch* &c. Sot. 49a מוכרי ר' ... אילמלא but for David's prayer, all Israelites would be sellers of grease. Zeb. 98b על בגדו וכ' ר' grease on a garment is an unlawful interposition (at its immersion), but if he is a seller of grease &c. Sabb. 20b של ר' (מדורה) a fire made with fatty substances. Ib. 78b כדי לסוך וכ' ר' fat, as much as is required to smear under a small cake. Ib. 114a כל ת"ח שנמצא ר' וכ' a scholar on whose garment there is a greasy stain &c.; Rabina said, רבד אימר the word *rabad* was used (by R. Joḥanan), v. רָבַד.

רַבְּבָא = רַבִּי אַבָּא. Ḥull. 93a Ms. R. 2 (v. Rabb. D. S. a. l. notes 4, 6, 7); a. e.—Cmp. רָבָא.

רִבְבָתָא f. (b. h.; רַבַּב) *large quantity, myriad.* Gen. R. s. 60 (ref. to Gen. XXIV, 60) ועמדו ... ור' מיעקב from her (Rebekah) arose chiefs (*allufim*) of Esau, and myriads of Jacob; a. e.—*Pl.* רִבְבוֹת, constr. רִיבֵּי. Ib. s. 89 (play on רוֹהֲבִים, Ps. XL, 5) המון ריבי רַבְרְבַיָּא שהם וכ' (he regarded not) the noise of the myriads of great (boastful) men, for they turn after lies (v., however, רַבְרְבָא).—V. רִבּוֹא.

רַבְבָהוּ = רַב אַבָּהוּ (רַבִּי). Snh. 22a Ms. M. (ed. ר' א'). Pes. 56a רב בהו Ms. M. (v. Rabb. D. S. a. l. note 1; ed. ר' א').

רִבְבוּתָא, v. next w.

Hor. 14ª עוקר חרים ר' R. uproots mountains (is ingenious, v. חַר). B. Mets. 86ª; a. v. fr.—*b*) R. Zuṭi (Junior). B. Bath. 120ª. Men. 31ᵇ; a. e.—*c*) R. bar Ḥanah. Snh. 5ª.—*d*) R. bar bar Ḥanah, known for his fables. B. Bath. 73ᵇ; a. fr. [Y. Ber. II, 4ᵇ אבא בר בר ח' ר'.]—*e*) R. bar Abbuha (Abbahu, v. Fr. M'bo, p. 60ª). Bekh. 34ª. B. Kam. 46ᵇ; a. e.—*f*) R. bar Matt'nah. Hor. l. c.; a. e.; a. others.

**רַבָּה** III f., v. רַב I, II.

**רְבוּ**, v. רְבוּתָא.

**רִיבּ', רִבּוֹא** m. (b. h.; רָבָה) [*large amount,*] *myriad, ten thousand.* Peah III, 8 אחד בר' שבהן Ms. M. (ed. מר') one ten thousandth portion of my property; Tosef. ib. I, 13, a. e. Y. Maas. Sh. I, 52ᵈ top מאה ר' one hundred myriads (of Denars). Succ. 51ᵇ ששים ר' על ששים ר' וכ' twice sixty myriads, double the number &c., v. כֶּפֶל. Ib. אינה ... וחמשה ר' דינרי זהב Ms. M. (ed. ואחר, v. Rabb. D. S. a. l. note) worth no less than twenty-five myriads of gold Denars; Tosef. ib. IV, 6; Yalk. Deut. 913. Shek. VIII, 5 משמונים ושתי ר' נעשית it (the curtain) was made of material worth eighty-two myriads; (oth. opin.: of eighty-two myriads of threads; Var. ריבוה made by eighty-two girls); Ḥull. 90ᵇ (v. Rabb. D. S. a. l. note 6); a. fr.—*Pl.* רִבְּאוֹת, רִי'. Arakh. IV, 3 (17ᵇ) אפי' מת ... ריבוא או ובאה לו בר' וכ' even if his father died (was dying at the time of his vow), and left him a myriad, or he has a ship at sea (at the time of his vow), and it comes in with myriads, the sanctuary has no claim on it.—Yalk. Deut. 942 שתי ריבות two myriads (Zuzin); Sifré ib. 306 שתי ריבוא.

**רִבּוֹא, רִי'** ch. same. Targ. I Kings VIII, 63. Targ. Deut. XXXII, 30 רִבּוֹתָא (רִבּוּ', רִי').—*Pl.* רִבְוָן, רִבְוָותָא, רִי', v. רִבְבַת.—Targ. Ps. LXVIII, 18 רִיבּוֹתָן Ms. (ed. רִבְבָן).

**רִבּוּבָה*** I f. (רָבַב) [*pile, deposit,*] *cavity* in the ascent to the altar for the deposit of fowls ritually disqualified. Midd. III, 3; v., however, רְבוּכָה.

**רִבּוּבָה*** II f. name of *a musical instrument*, a sort of *tambourine.* Sot. 49ᵇ quot. in Ar. s. v. (ed. טנבורא; Mus. quotes רכובה; Ar. s. v. אלית quotes fr. Sot. l. c.: כובא as explan. of אירוס; Hai Gaon to Kel. XV, 6: דכובא or דכוכא).

**רִבְוָון, רִבְוָות, רִבְוָותָא**, v. רִבְבַת.

**רִבּוֹי, רִבּוּיָא**, v. sub רִיבּ'.

**רִבּוּכָה** f. (רבך, cmp. רָבַג) 1) *irregular pile, deposit.* Tosef. Zeb. VII, 6 חלון ... ור' חיתה וכ' (ed. Zuck. ורְבִיכָה) there was an opening on the western side of the ascent to the altar, called *r'bukhah*, whither they cast &c., v. רִבּוּבָה I.—2) *pulp of flour mixed with hot water and oil*, v. רְבִיכָה.

**רִבּוֹן**, v. רִבְבַת.

**רִבּוֹן** m. (רָבַב) *lord, master.* Gen. R. s. 93 (expl. לאדון, Gen. XLV, 8) לר' chief, contrad. to שליט. Yoma 87ᵇ ר' העולמים Master of the worlds (opening words of a well-known prayer רִבּוֹנוֹ של עולם (abbrev. רש"ע) Master of the world! Ber. 9ᵇ; a. v. fr.

**רִבּוֹן, רִי'** ch. same. Targ. Ps. XII, 5. Targ. Ex. XXI, 4; 6; 8. Targ. I Sam. XV, 32 רִבּוֹנִי (h. text סָר); a. fr.—*Pl.* רִבּוֹנִין, רִבּוֹנַיָּא, רִי' (also *pl.* excellentiæ). Targ. I Kings XXII, 17. Targ. Gen. XIX, 2. Targ. Y. ib. XLII, 33. Targ. Ps. CXXXVI, 3 Ms. (ed. מרי מריא); a. fr.—*Fem.* רִבּוֹנְתָּא, רִי'. Targ. Gen. XVI, 8 (ed. Vien. O. רִבְּנְתִּי), sq. Targ. Prov. XXX, 23; a. e.

**רִיבּ', רִבּוֹנָא**, v. רִיכּוֹנָא.

**רִבּוֹנְתָּא**, v. רִבּוֹן ch.

**רִבּוּעָא, רִבּוּעַ**, v. sub רִיבּ'.

**רִבּוֹתָא, רִבּוֹתָא**, v. רִבּוֹא ch.

**רְבוּ, רִבּוּתָא** f. (רְבִי I) 1) *greatness, dignity, office; anointment.* Targ. II Esth. VI, 10. Targ. Is. IX, 6. Targ. Deut. XXXII, 3 (Y. II רַבּוּ). Targ. Zech. IX, 6 (h. text גאון). Targ. Num. XVIII, 8 (h. text מָשְׁחָה). Targ. Ps. CXLV, 3 (some ed. לְרַבּוּ); a. fr.—Targ. Esth. II, 9, v. סַמְתּוֹרָא.—Gitt. 68ᵇ מאי רִבּוּתַיְרוּ אחזי לך רִבּוֹתָאי מינן wherein are you our superiors?; I shall show thee my superiority. Y. Ber. I, 2ᵈ bot. רבו היא it was an honor (to be brought into the king's palace); a. e.—2) *a great thing, something remarkable.* Targ. Esth. II, 21.—Snh. 106ᵇ, v. בַּעְרָא. Ḥag. 24ª חיוני רִבּוּתֵיהּ דנגובה (Rashi רבותא) this is the remarkable thing about 'the dry hand' (that is the reason for the insertion of the word נגובה, to show that even the touch of a dry hand makes unclean); מאי ר' דנגובה what it there remarkable in 'the dry hand'? B. Bath. 36ᵇ; Yeb. 45ª למחשב גברי ר' וכ' is it a great thing to quote authorities? (I can do the same:) here are Rab &c.; a. e.—V. רִבִּיתָא II, III, a. רִיבּוּתָא.

**רַבּוּתָא** f. (denom. of רַבָּא) 1) *seniority.* Targ. O. Gen. XLIII, 33 כרבוותיה ed. Berl. (ed. כרביותיה, corr. acc.).—2) *superiority*, v. preced.

**רַבֵּי**, *pl.* constr. of רִבְבָה.

**רָבָה, רָבָּה, רבי** (b. h.) *to be much, many; to grow, increase.* Yoma 87ᵇ עונותינו רבו וכ' our sins are too many to be counted. Gen. R. s. 34 אצא ואהי פרה ורבה וכ' I may go out (of the ark) and be multiplying and increasing for curse. Bekh. 44ᵇ דם ר' שהין ר' if the blood is allowed to increase (if bleeding is neglected), skin disease will develop; מי רגלים רבין וכ' if one allows the urine to increase (through neglect) &c. Sabb. 33ᵇ בעון ... צרות רבות וכ' for the sin of obscene talk troubles increase, and new evil decrees come &c. Num. R. s. 11, v. פָּרָה II. Gen. R. s. 48 משרבו ... בדין ר' וכ' when the whisperers in court (secret influences) increased, the anger (of God) against Israel increased. Snh. 97ª חצוות תִּרְבֶּה impudence shall be large. Y. Yeb. IV, 6ª bot., v. אל"ף; a. fr.—Gen. R. s. 98 (play on בן פרת, Gen. XLIX, 22) בן פירות רְבִיתָה 'a child of fruits' (through interpreting Pharaoh's dream about the ears of corn) thou didst grow (to high office); בן פרות רבית יוסף 'a child of cows' (through interpreting the dream about cows) thou didst grow; בן פורת (יוסף) רָבִית יוסף 'a child of growth', thou didst grow tall (so as to protect Rachel from Esau's

sight; v. Gen. R. s. 78); Yalk. ib. 133 [read:] בן פורת יוסף פָּרִיתָ רביתָ יוסף.

*Pi.* רִיבָּה 1) *to increase, do much, do more.* Gen. R. s. 34 ר' במחוורים יותר וכ' ordered a larger number of the clean animals to be taken into the ark than of the unclean. Tosef. Dem. IV, 12 ר' בעיר ולא ר' במדינה if one offers a large quantity for sale, while none is offered in the country. Ib. 13 כל שר' לו מותר wherever one has a large quantity for sale, it is permitted (to buy of him); a. fr.—Men. 89ª ר' שמן וכ', v. רִבִּיכָה.—2) (hermeneutics) *to use an additional word for the purpose of intimating something not otherwise included; to argue from an additional word* or *from a generalization* in the Biblical text; *to widen the scope of a law; to include.* Ib. אם אתה מְרַבֶּה וכ' if thou wert to argue an entire day on the intimation of an increase lying in the words *bashshemen* (Lev. VI, 14; VII, 12), I should not listen to thee; Zeb. 82ª; Nidd. 72ᵇ. Shebu. 26ª, v. מָעַט. Ib. 27ª מדאצטריך או לְרַבּוֹת וכ' as the word אוֹ (Lev. V, 4) is needed for the inclusion of vows for the benefit of others. Pes. 22ᵇ, v. אַת. Snh. 60ᵇ יכול שאני מְרַבֶּה וכ' you might think that I must include &c.; a. v. fr.—[Yalk. Ex. 348 ר' כל וכ', v. רִיקָן.]—Gen. R. s. 85 (ref. to Gen. XXXVIII, 29) זה רִבָּה על כל הפריצים ממך יעמודו (not יעמוד) this event implies (the prophecy) that all conquerors shall rise from thee (Perez); Yalk. ib. 145.—3) *to lend* or *borrow on usury* (רִבִּית); *to make a profit.* Sifra B'har, ch. VI, Par. 5; B. Mets. V, 1 (expl. תַּרְבִּית) המְרַבֶּה בפרותיו he who makes a profit on lending provisions. Tosef. ib. IV, 2 מְרַבִּין על השכר ואין מרבין וכ' you may make a profit on renting (lending money to the money-changer merely for exhibition), but you dare not make a profit on a sale (of land as security for a loan). B. Mets. V, 2 מרבין ... ואין מרבין וכ' you may make a profit by a reduction of rent on account of payment in advance, but you dare not make a profit by increasing the price of an object sold on account of postponed payment; a. e.

*Hif.* הִרְבָּה *to cause increase; to strengthen; to do much.* Ber. 17ª, v. מָעַט. Ab. I, 17 וכל המַרְבֶּה דברים וכ' he that talks much brings about sin. Ib. II, 7 מרבה בשר וכ' making much flesh (indulging in eating) makes much food for worms; מרבה צדקה וכ' he that does much charity, does much for peace. Ber. 40ª מפרין ומרבין, v. פָּרָה II. Ib. 64ª ת"ח מַרְבִּים וכ' scholars advance peace in the world; a. fr.—B. Bath. 11ᵇ בני מבוי ... שמרבה עליהן את הדרך the neighbors may prevent him, because he increases the use of the way too much for them (causes many people to step upon their ground); Tosef. ib. I, 4; Y. ib. II, 13ᵇ bot. דו יכיל מימר ... והן מרבין עלינו וכ' he may say to him, they go and come, ask for thee and cannot find thee, and thus they use the way too frequently for us.

*Nithpa.* נִתְרַבָּה *to be increased*; with בגדים, *to be clothed with the larger number of garments* designated for the high priest, v. מְרוּבֶּה. Yoma 5ª נ' שבעה if he wore the high priestly garments during the entire week of inauguration; נ' יום אחד if he wore them only one day.

רָבָא, רְבִי I ch. same, 1) *to grow, increase; to become great.* Targ. Gen. XXI, 8. Targ. Hos. VIII, 4 רְבִיאוּ ed. Ven. (oth. ed. רַבּוּ Pa.). Targ. Job V, 6 (some ed. יְרַבֵּי *Pa.*); a. fr.—Part. רָבֵי; *pl.* רַבָּיִן. Targ. O. Gen. XXVI, 13 (Y. רַבֵּי). Targ. Ps. CXLIV, 12 (h. text מגדלים); a. fr.—Gen. R. s. 78 (ref. to Gen. XLIX, 22, בן פרת) רַבָּיִת יוסף thou didst grow, O Joseph; רביתָ עלי עין thou didst grow over (Esau's) sight (so as to protect Rachel from Esau's voluptuous looks); v. preced. Ib. s. 20 דרבון עמיה (דִּרְבָנָן) they grow up with him; a. fr.

*Pa.* רַבֵּי 1) same, v. supra.—2) *to raise, rear, produce.* Targ. Y. Gen. II, 9. Targ. Koh. II, 6. Targ. Ps. CXLVII, 8. Targ. Job XXXVIII, 27 מְרַבְּיָא Ms. (ed. מַרְבְּיָא *Af.*; ed. Wil. מָרְבֵּי, incorr.). Targ. Is. XVII, 6 מְרַבָּה Levita (ed. מרדא); a. fr.—Lev. R. s. 19 לא תְרַבֵּי, v. גּוּרְיָא. Ab. Zar. 22ᵇ ארמלתא לא תְרַבֵּי וכ' a widow should not raise a dog. Cant. R. to I, 1 מְרַבְּיָין ולא וכ' raise children that are not like them; Yalk. Sam. 113 מְרַבְּיָאן, v. הֲכָוָה; a. e.—Part. pass. מְרַבֵּי. Targ. O. Gen. XXXVII, 2 (ed. Berl. רָבֵי); a. e.—2) *to raise to dignity, advance, elevate, anoint* (priest, king &c.), *appoint.* Targ. O. Ex. XXXI, 2 (h. text קרא). Targ. Is. XLII, 6. Targ. Esth. X, 2. Targ. Ps. II, 6 (h. text נסך); a. fr.—Part. pass. מְרַבָּא, מְרַבֵּי. Targ. II Sam. III, 39 (h. text משוח). Targ. Ez. XXVIII, 14 (h. text ממשח).—Trnsf. (of inanimate things) *to consecrate* (by anointing). Targ. Ex. XXX, 26. Targ. Y. Gen. XXXI, 13 (ed. Vien. רִיבִיתָ, incorr.); a. e.—3) *to lend or borrow on usury.* Targ. O. Deut. XXIII, 20 (Y. ed. Vien. לא תַרְבֵּי וכ' add not from what is thine to thy neighbor's, i. e. *borrow* not on usury, v. Rashi a. l.).—4) *to extend the scope, to include.* Snh. 46ª לרַבּוֹיֵי עכו"ם to include the worshippers of idols; לרבויי שאר וכ' to include other convicts doomed to be stoned. Ib. לא הוה מְרַבֵּינָן וכ' we should have included only &c. B. Kam. 64ᵇ מאי ר' וכ' what does the text imply? It implies all things (animate or inanimate, marked or unmarked). Zeb. 8ᵇ כללא קמא מְרַבֵּי וכ' the first generalization serves to include sacrifices and no more; a. fr.

*Af.* אַרְבֵּי same, *to increase, add.* Targ. Y. Deut. XXIII, 20, v. supra.

*Ithpa.* אִתְרַבֵּא 1) *to be reared, grow up.* Targ. Y. Gen. XXXVII, 2. Targ. I Chr. XIV, 4; a. fr.—2) *to be raised; to be installed, anointed.* Targ. Is. LXI, 9. Targ. O. Lev. XXI, 10. Targ. Y. ib. IV, 3. Targ. Num. III, 3; a. fr.—3) *to be proud, vaunt.* Y. Sabb. VI, 7ᵈ bot. טלירין מִתְרַבְּיָין וכ' ... young children were boasting (showing off their silver ornaments) in the court of &c.; Y. Bets. II, end, 61ª מתריבין (corr. acc.).—4) *to be lent* or *borrowed on usury.* Targ. Deut. XXIII, 20.—5) *to be derived by implication, be included.* Zeb. 82ª מכדי אִיתְרַבּוּ כל וכ' since all sacrifices . . . were included in the law with regard to &c.; a. e.

*רָבָא, רְבִי II (preced.) = b. h. רבה [*to stretch* the bow string, cmp. Lat. intendo arcum,] *to shoot.* Targ. O. Gen. XXI, 20 והוה רָבֵי קַשְׁתָּא and he became an archer; [ed. Berl. רָבְיָא קַשְׁתָּא an archer-boy].

*Pa.* רַבֵּי same. Targ. Y. ib. והוה יליף רַבֵּי קַשְׁוָותָא and he learned how to shoot with bows.

רָבָא, רְבִי III (=רבע) *to lie down, die.* Y. Yeb. IV, 6ª, v. אל"ף.

**Pa.* רַבֵּי *to crouch, flee to a hiding place.* Bets. 24ª

רְבִיכָא, f. ch.=next w. Targ. O. Lev. VI, 14. Targ. I Chr. XXIII, 29; a. e.

רְבִיכָה f. (רבך, cmp. רבב) 1) *a pulp of flour mixed with hot water and oil* (v. Lev. VII, 12). Men. 89ª (ref. to Lev. l. c.) יכול יהא חצי . . . ולר' lest you think that the half Log of oil is to be equally distributed among the cakes, the wafers, and the pulp; כשהוא אומר בשמן בר' ריבה שמן לר' (Rashi בְּרִבּוּכָה) as the text repeats 'with oil' in connection with the pulp, it intimates by the repetition that more oil is required for the pulp. Y. Snh. XI, 30ᵇ. Tam. 28ᵇ להחם חמרן לר' (Ar. לרבוכה) to make hot water for the pulp. Y. Pes. II, 29ᵇ bot.—2) v. רְבוּכָה.

רַבִּין (רָבִין) pr. n. m. (=רב אבין) *Rabbin, Rabin*, an Amora. Pes. 25ª, a. fr. כי אתא ר' when R. came (to Babylonia). Ib. 34ᵇ כי סליק ר' when R. came up (to Palestine); a. fr.—V. Fr. M'bo, p. 60ᵇ.

רַבִּינָא (רָבִינָא) pr. n. m. (=רב אבינא) *Rabina, Rabbina*, name of several Amoraim. B. Mets. 86ª. Ḥull. 43ᵇ מר בריה דרב א' Ib. 46ᵇ; a. fr.

רַבִּינוּ, v. רַבֵּנוּ.

רָבִיעַ m. (v. רְבִיעִי) 1) *one fourth*; 2) *square*. Tosef. Sot. V, 13; Erub. 56ᵇ מגרש ר' the pasture ground of Levitic townships was one-fourth of the area; Y. Sot. V, 20ᵇ bot. ר' מגרש. Ib. ר' מאלף it means a square of one thousand cubits; אפי' תימא ר' מכל צד ר' הוא even if you say that it means 'square', at all events it is one-fourth of the area. Gitt. V, 6 ר' . . . נותן, v. סִרְקְרִיקוֹן. Ib. 58ᵇ בקרקע ר' one-fourth of the property bought, or one-fourth of the purchase price. Y. Pes. X, 37ᶜ top, a. e., v. טִרְטַרְטוֹן; a. fr.—*Pl.* רְבִיעִין *blocks*. Midd. III, 5 ר' של ארז וכ' (Bart. רְבּוּעִין) cedar blocks were on top (of the columns). Tam. III, 5 רְבִיעִית.—[Tosef. Taan. I, 4, v. רְבִיעָה.]

רְבִיעַ, v. רְבַע.

רְבִיעַי, רְבִיעָאי, רְבִיעָאָה m. = h. רְבִיעִי, *fourth*. Targ. Gen. I, 19 (ed. Berl. עָי . . .). Ib. II, 14; a. fr.—*Pl.* רְבִיעָאֵי, רְבִיעָאִין, רְבִיעִין. Targ. II Kings X, 30; XV, 12. Targ. Y. Ex. XX, 5; a. e.—*Fem.* רְבִיעָיתָא, רְבִיעֵיתָא. Targ. Lev. XIX, 24 ed. Berl. רביעי. Targ. II Chr. XXVIII, 3 בר' the fourth time.

רְבִיעָה f. (רָבַע) 1) *coupling*, esp. (v. Lev. XX, 16) *carnal connection with beasts, buggery*. Ab. Zar. II, 1 מפני ר' . . . because they (the gentiles) are suspected of using beasts for buggery. Ib. 23ª. B. Kam. 40ᵇ, sq.; a. e.—2) (v. בַּעַל h. a. ch.) [*fructification,*] *rainfall* in the autumn. Taan. 6ᵇ עד . . . ר' שניה until the second rainfall comes down. Ib. מאי לשון ר' דבר שרובע וכ' what is the radical meaning of רביעה? Something which fructifies the ground, as R. J. says, 'the rain is the husband &c.' Ib. ר' ראשונה כדי וכ' the first rainfall (is satisfactory, and you need no fast-day), when there is enough to enter the ground to the depth of one handbreadth; ר' שניה כדי לגום וכ' the second rainfall (is satisfactory), when the soil is fit to be used for sealing the mouth of a cask. Ib. 6ª; Tosef. ib.

עבידי לרבויי are in the habit of hiding; לא עבידי לרבויי make no attempt to flee; Sabb. 106ᵇ; v. הָבָא.

רַבִּי m. (v. רַב II) [*my teacher, my master,*] *Rabbi*, title of scholars, esp. of the Tannaim, and of the Palestinian Amoraim. B. Mets. 85ª חכים . . . ור' קרו לך וכ' I shall make thee a *ḥakim*, and a gold-embroidered cloak they shall spread over thee, and Rabbi they shall call thee &c. Ib. 84ª מאי . . . ר' קרו לי והכא ר' וכ' what good hast thou done me, there (among the Roman gladiators) they called me Rabbi (master), and here (as a scholar) they call me Rabbi. Ab. Zar. 17ᵇ ומ"ט קרו לך ר' רַבָּן וכ' and why do they call thee Rabbi? I am the chief master of weavers. Ib. ר' אלעזר; a. v. fr.—Esp. *Rabbi*, surname of R. Judah han-Nasi. Gitt. 59ª מימות משה ועד ר' וכ' from the days of Moses to those of Rabbi we do not meet with learning and high office in one place (combined in one person). Ber. 13ª; Sot. 32ᵇ. B. Mets. 85ª; a. v. fr.

רַבִּי, רָבְיָא, רַ' m. (רְבִי I) [*growing,*] *boy; apprentice*. Targ. O. Gen. XXXVII, 2 ed. Berl. (oth. ed. מְרַבֵּי). Ib. XXI, 20, v. רְבִי II. Ib. 8; a. fr.—Succ. 5ᵇ (expl. כרוב), v. כְּרוּב I; a. e.—*Fem.* רְבִיתָא *girl*. Targ. Y. Gen. XXIV, 14 Ar. (ed. ריבא). Targ. II Esth. II, 12, sq.; a. e.—Snh. 109ᵇ הויא הדיא ר' וכ' there was a girl (in Sodom) that carried bread for the poor in a pitcher. Ib. 58ᵇ ר' דפלניא that slave's girl (assigned to him as wife by his master). Kidd. 70ᵇ דלא אשתייר . . . ר' וכ' for none of them (the Asmonean family) survived except a certain girl &c.; a. e.—V. רִיבָא.

רְבִיב m. (רָבַב) 1) *lining, thick cloth*. Sifré Deut. 306 (ref. to רביבים, Deut. XXXII, 2) זה שמארגת את הרקיע . . . כר' (Pesik. Zuṭr. Haăz., ed. Bub. p. 110 שמרבבת) that is the south wind which overweaves (which lines) the sky as with a thick lining; Yalk. ib. 942.—2) *pl.* רְבִיבִים (b. h.; רָבַב, cmp. רְבִיעָה) [*growth-advancing,*] *rains*. Sifré l. c. (ref. to Deut. l. c.) מה ר' דזללו יורדים וכ' as the rains come down on plants &c.; Yalk. l. c. B. Bath. 25ª (ref. to Deut. l. c.) זו רוח . . . ר' וכ' that is the south wind which brings rains and makes the plants grow; ib.ᵇ; a. e.

רְבִיוּת, רְבָיוּת f. (רָבָה) *increase, plenty*. Num. R. s. 2 12 (ref. to הרבה ארבה, Gen. XXII, 17) ר' לאב ר' לבן increase promised to the father, increase to the son.—ר' פריה ור' *propagation*, v. פְּרִיָה. Yeb. 62ª. Y. Taan. I, 64ᵇ; a. fr.—*Pl.* רְבִיוֹת (or רְבָיוֹת) *plentiful discharges*. Ab. d'R. N. ch. I (ref. to הרבה ארבה, Gen. III, 16) אלו שתי ר' דם וכ' ed. Schechter (Var. רבעיות) this refers to the two kinds of discharges of blood &c.

רַבִּיוֹתָא f. (v. רַבִּי) *youth*. Targ. O. Lev. XXII, 13 כִּרְבִיוֹתָהּ (not תָּא . . ., תָּה . . .). Targ. O. Num. XXX, 4 (some ed. רַבְיוֹתָהּ). Targ. Koh. XI, 9; a. e.—[Targ. O. Gen. XLIII, 33 כרביותיה, v. רַבּוּתָא.—Targ. Ps. LXXI, 21, v. רַבְנוּתָא.]

רַבְיָא, Targ. Y. II Ex. XXII, 24, v. רִבְיָתָא.

רְבָיוּת, v. רִבְיָה.

רְבָיוֹן, v. רִבְיָתָא.

I, 3. Ib. 4 רביע ed. Zuck. (corr. acc.). Gen. R. s. 13 כדי ר' enough rain to be called *r'bi'ah* (fructification); a. fr.—Tosef. B. Kam. I, 9 וצל ר' ed. Zuck., v. רִבְרְצָה.]

**רְבִיעוּת** f. (preced.) *fructification, copulation.*—*Pl.* רְבִרְעִיּוֹת. Num. R. s. 20 (ref. to רָבַע, Num. XXIII, 10) חר' אוכלוסין שיוצאו וכ' ... שלחן (ed. Wil. הרביעית, corr. acc.) who can count their fructifications, that is, the masses that came forth from those (women) who anxiously seized the opportunity of, and loved noble deeds &c.; Nidd. 31[a] רְבִרְעִיּוֹתֵיהֶם וכ' ... חקב"ה the Lord counts Israel's fructifications, 'when will the sperm come of which the righteous shall be created'?

**רְבִיעוֹתָא** ch. same. Targ. Y. Deut. XXXII, 2 כרְבִיעוּת רוּחֵי וכ' (not רוּחֵי) like the fructification of the rain-winds &c.—Cmp. רְבִיצָתָא.

**רְבִיעִי** m. (b. b.) *fourth.* Taan. 29[b] בר' ... חל להיות (sub. בשבת) if the ninth of Ab falls ... on a Wednesday; Meg. 22[b]. Keth. I, 1 בתילה נשאת ליום הר' it is customary for a virgin to be married on the fourth day of the week; a. v. fr.—Esp. *fourth grade of uncleanness.* Ḥag. III, 2; Tosef. ib. III, 7 הר' פסול וכ' the fourth grade is a disqualification in sacrificial food, the third, in T'rumah. Ib. 18; a. fr.—*Fem.* רְבִיעִית. Meg. III, 4 (25[a]) בר' on the fourth Sabbath of Adar; a. fr.—Esp. (sub. לוג) *one fourth of a Log.* B. Bath. 58[b] איזהו אנטל זהו ר' what is Antal? The fourth of a Log mentioned in connection with religious ceremonies (v. comment.). Y. Sabb. VIII, 11[a] bot. ר' של תורה וכ' Ar. (ed. שישורו של כוס) the legal *r'bi'ith* (for the cup of the Passover night) is a bottom of two fingers by two, with a height of one and five-sixths of a finger. Sot. 5[a] אדם שאין בו אלא ר' אחת וכ' man in whom there is only one-fourth of a Log (of vital blood, v. Rashi) &c.; Sabb. 31[b] bot.; a. v. fr.—*Pl.* רְבִיעִיּוֹת. Sot. l. c. Lam. R. to IV, 1 (ref. to אבני קדש, ib.) אלו שחר ר' של דם וכ' this refers to the two-fourths of blood (of king Josiah) which Jeremiah took up (from the battlefield) and buried (v. II Chr. XXXV, 24 sq.). Pes. 112[a] לילי ר' the nights of the fourth days of the week, Tuesday evenings; a. fr.

**רְבִיעַי**, v. רְבִיעָאָה.

**רְבִיעִין** m. pl. ch. name of *a musical instrument, sistra* (v. Sm. Ant. s. v. Sistrum and illustration). Targ. II Sam. VI, 5 (h. text מנעניעים).

**רְבִיעִית** f. h. 1) same. Kel. XVI, 7 (v. Maim. a. l.).—2) fem. of רְבִיעִי q. v.—3) *square block.* Tam. III, 5, v. רָבִיעַ.

**רְבִיעָתָא, רְבִיעִיתָא**, v. רְבִיעָאָה.

**רְבִיעֲתָא** f. = h. רְבִיעָה, *rain.* Y. Taan. II, 65[b] top ר' קדמיתא the first rain'all. Gen. R. s. 13, end; a. e.

**רְבִיצָה** f. (רָבַץ) *lying down,* esp. *damage caused by an animal falling on an object.* B. Kam. 2[b]; Y. ib. I, beg. 2[a]; Tosef. ib. I, 9; ib. רביעה ed. Zuck. (corr. acc.)

**רִבִּית, רִי'**, f. (רָבַב = b. h. תַּרְבִּית) [*profit,*] *interest* on a loan, *usury.* B. Kam. 61[b], v. קָצִין, a. אָבָק. Tosef. ib. IV, 3, v. הַעֲרָמָה. Ex. R. s. 31, a. fr. ר' (ב)מלוה, v. לָוָה. Tosef. l. c. יש דברים שהן ר' ואינן ר' there are such transactions as have the appearance of usury, but are not usury (are not forbidden). B. Mets. 63[a], a. fr. צד אחד בר' one-sided (eventual) usury, a transaction which may eventually result in paying interest on a loan, e. g. advanced payment for fruit to be delivered at some future time at present prices with the option, in case of a rise in the market, of returning the money and paying the difference, in which latter case it looks like paying interest on a loan; a. v. fr.—*Pl.* רִבְּיוֹת, רִי'. Tosef. B. Mets. VI, 17 מלוי ר' כופרין וכ' those who lend on interest deny the essence &c. (v. עִיקָּר); (Y. ib. V, end, 10[d] מלוה ברבית). Tosef. l. c. 18.

**רִבְּיָתָא, רִבְּיָת, רִי'**, ch. same. Targ. O. Deut. XXIII, 20. Targ. Y. ib. 21 (ed. Vien. רִיבְּרִ'). Targ. Ez. XVIII, 8; 13; 17 (ed. Wil. רַבְּרִ'; ed. Lag. רִיבְּרִ'); a. e.—Lev. R. s. 3, beg. (prov.) ר' דיזוקן בר' וכ' (not ברביתיה) he that borrows money on interest (to carry on his business), loses his own and other people's money.—*Pl.* רִבְּיָן, רִי'. Targ. Y. I Ex. XXII, 24; Y. II רַבְּיָא (?). Targ. Y. Lev. XXV, 37. Ib. 36 (some ed. ריפירין, corr. acc.).

**רְבִיתָא** I f. *girl,* v. רְבִי.

**רְבִיתָא** II f. (רְבִי I) 1) *growth, that which advances growth, sanitary treatment.* Yoma 78[b] רְבִיתֵיהּ דינוקא וכ' the proper treatment of a child consists in (bathing in) warm water and (rubbing with) oil. Ib. חנך דלאו רְבִיתַיְרהוּ (some ed. רְבִיתָיְרהוּ) those things (as wearing shoes) which have nothing to do with their healthy growth; חנך דרביתיירהו those other things (as ointing) which are needed for their health &c.—2) *growth, spontaneous healing.* Ḥull. 46[b] bot. היינו רבירתיירהו this position of the adhering lungs (one overlapping the other) is the means of healing; v., however, next w.—3) = רְבוּתָא *something great, remarkable.* Y. Keth. V, beg. 29[c] אשכח גידול ר' ומר וכ' G. found something great and reported something small.

**רְבִיתָא** III f. (רְבִי II) *lying, natural position, overlapping.* Ḥall. 46[b] bot. היינו רְבִיתַיְרהוּ such is their natural position (and an adhesion is not necessarily the result of a wound, v. Tosaf. a. l.; v. preced.).—Yeb. 76[a] שלא במקום רְבוּתָא Ar. (missing in ed., obviously a gloss ref. to Ḥull. l. c.) not where the lungs overlap.

**רְבִיתָא** IV or **רְבִיתָא** pr. n. river *R'bitha* (prob. Nahr-Rubin, near Jabneh, v. Neub. Géogr. p. 277). Ḥull. 60[a] (Ms. R. 2 ריביתא; Ms. R. 3 אגודא דימא, v. Rabb. D. S. a. l. note 90).

**רְבַל**, v. אַרְבֵּל II.

**רַבַּמִּי** pr. n. m. (contr. of רב אמי) *Rabammi.* Y. Ab. Zar. V, 45[b]. Ib.[a] bot.

**רִבֵּן**, Targ. Prov. XVIII, 8; XXVI, 22 Ms., v. רָבָן.

רַבָּן m. (v. רַב II) 1) *chief, teacher.* Sabb. 33[b], a. fr. תינוקות של בית ר' school children.—2) *Rabban,* a title of scholars. Tosef. Eduy. III, 4 [read.] מי שיש לו תלמידים ותלמידי תלמידים קוראין אותו רבי נשתכחו תלמידיו קוראין אותו ר' וכ' if a scholar has disciples and disciples of his disciples, he is quoted (by the latter) as Rabbi; if his direct disciples are forgotten (in tradition), he is quoted as Rabban; if both are forgotten, he is quoted by his name.—Esp. *Rabban,* title of most of the presidents of Palestinian colleges that succeeded Hillel. Ab. I, 16. Ib. 18. Ib. II, 8; a. fr. (v., respective proper names).—*Pl.* רַבָּנִין, רַבָּנִים. Cant. R. to I, 10 נאוו ... אלו הר' וכ' 'comely are thy cheeks' &c. (ib.), this refers to the teachers, 'thy neck with strings', refers to the students &c. (v. חָרוּז); Yalk. ib. 983; a. e.—[Gen. R. s. 61 כמין שני רבנים, v. כַּד II.]

רַבָּנָא, רַבָּן ch. same, *chief; teacher.* Targ. I Chr. XI, 11. Ib. 21 (h. text שר). Targ. Ps. LXXVIII, 15 רבנחון Ms. (ed. רבחון); a. e.—Y. Ter. VIII, 46[a] זמון חד ר' וכ' invited a certain teacher and placed a dog beside him. Y. B. Mets. II, end, 8[d] חד ר' דמך וכ' a certain scholar is dead, and all the people are running &c.; a. e.—Esp. *Rabbana,* a Babylonian title. Keth. 22[a] ר' אשי. Yeb. 22[a] מר ברירה דר' Mar, the son of R. (Ashshi). Pes. 115[b] ר' עוקבא; a. e.; [perh. = רַבָּנוּ *our teacher*].—*Pl.* רַבָּנָן, רַבָּנִין. Targ. Ps. LXVIII, 28 (h. text שרי); a. e.—Y. Ter. VIII, 45[c]; Y. Maasr. V, 52[a] top, a. e. חַבְרוֹן דר', v. חַבְרוֹן. Succ. 8[a]; Erub. 76[b] ר' דקיסרי the scholars of Cæsaræa; a. fr.—Esp. (corresp. to חכמים of the Mishnah, v. חָכָם) *a number of scholars,* as opposed to a single authority. Pes. 10[a]. Erub. 23[a]. Ber. 5[b]; a. v. fr.—דְּרַבָּנָן, מִדְּרַבָּנָן *rabbinical enactment, rabbinically ordained,* opp. מדאורייתא, דאורייתא, v. אוֹרַיְיתָא. Succ. 44[a]. Pes. l. c.; a. v. fr.—[Midr. Till. to Ps. I כשני רבנן, v. כַּד II.—Y. Kidd. I, 61[b] bot. דרבנין, v. רוּבָּה II.]

רַבַּנַאי pr. n. m. (= רב בנאי) *Rabbannai,* an Amora. B. Mets. 2[a] (Ms. M. רבינא, v. Rabb. D. S. a. l. note); ib. 27[a] (v. Rabb. D. S. a. l. note 400); (B. Kam. 113[b] ed. רבינא, Ms. M. רבנא, v. Rabb. D. S. a. l. note 30). Bets. 15[b] bot. Keth. 21[b] top. Hull. 76[b] (Ms. H. a. F. רב בנאי, v. Rabb. D. S. a. l. note 2).

רַבֵּינוּ, רַבֵּנוּ m. (v. רַב II) *our teacher,* an attribute of Moses, v. מֹשֶׁה.—ר' הקדוש a title of R. Judah Hannasi, v. קָדוֹשׁ.

רַבָּנוּת f. (v. רַבָּן) *leadership, authority, office; superiority.* Ab. I, 10 אהוב ... ושנא את חר' love a trade, and hate office. Pes. 87[b] אוי לה לר' וכ' woe to the (royal) authority, for it buries its holders, as there is not one prophet that did not outlive four kings. Num. R. s. 14[4] (play on ברבנות, Koh. XII, 11) כִּדְבָרֵי ... שתזא הר' וכ' (the words of the wise are) like those of an authority; when Jacob decreed that the leadership should be Ephraim's (Gen. XLVIII, 19), the Lord confirmed his word. Sot. 13[b], a. fr. חנחיג עצמו בר', v. נָהַג; a. e.

רַבָּנִיתָא ch. same. Targ. Ps. LXVIII, 28. Ib. LXXI, 21 רַבָּנוּתִי Ms. (ed. רבוותי, corr. acc.). Ib. CXLV, 3; CL, 2 Ms. (ed. רבוות'). Targ. Koh. VI, 3; a. e.

רַבַּנְתָּא, v. רִבּוֹן ch.

רַבַּסִּי, רַבַּסָּא (רַבִּי) = רב אסי, רב אסא. Y. Ab. Zar. V, 45[a] bot. Cant. R. to III, 6; a. e.—V. אַסִּי.

רָבַע (b. h.) *to lie with, copulate with, cover.* Y. Ab. Zar. I, 40[a] top והלא מביא ... והוא רוֹבְעָהּ וכ' but may he not bring (the crippled sire) to her, and he cover her, and she may give birth? Ib. והיא רוֹבַעַת ממנו וכ' and she (the crippled mare) may be fecundated by him.—Esp. *a)* (with ref. to Lev. XX, 16) *to have connection with a beast.* Snh. I, 4 הרוֹבֵעַ והנִרְבָּע the animal that covered (a woman), and the animal that was covered (by a man). B. Kam. 40[b]; a. e.—*b) to commit pederasty.* Snh. 9[b] פלוני רָבַע לאונסו וכ' (if a man says) such and such a man committed sodomy with him (euphem. for *me*) against his will, he himself in connection with another witness can testify &c.—Trnsf. *to fructify the ground.* Taan. 6[b] דבר שרובע, v. רְבִיעָה.

*Nif.* נִרְבַּע *to be covered,* esp. *to be copulated in an unnatural way.* Snh. I, 4, v. supra. Ab. Zar. 24[a] וולד הנִרְבַּעַת אסורה the issue of a beast that was used for buggery while pregnant is disqualified for the altar; היא וולדה נִירְבָּעוּ for mother and child have been abused; a. fr.

*Pi.* רִבֵּעַ 1) (v. רְבִיעָה) *to inundate* for the sake of improving the soil. Y. Peah VII, 20[b] (ref. to חמרבץ, ib. V, 19[a] top) מביון שהוא מְרַבְּעָהּ וכ' because he inundates it, it will yield so much more next year.—2) (denom. of אַרְבַּע) *a) to do for the fourth time.* Sifré Deut. 306 חזר מפטם ... ומְרַבֵּעַ perfume (thyself) with the words of the Law, and do it a second, a third, and a fourth time; Yalk. ib. 942.—*b) to quadrate, make quadrilateral.* Part. pass. מְרוּבָּע; f. מְרוּבַּעַת; *pl.* מְרוּבָּעִין, מְרוּבָּעִים; מְרוּבָּעוֹת. Y. Maasr. V, end, 52[a] אין מר' מששת ימי בראשית there is no quadrangular form in natural objects; ib. והתנינן ... הקילקי חמ' but do we not read in the Mishnah (Neg. VI, 1) ... 'of the size of a Cilician bean which is quadrilateral'? יְרַבַּעְתָּהּ (ר) ... כל גרמא הוא this very passage proves that there is nothing quadrangular in nature; and why does the Mishnah say so? It means that he (the priest) should calculate the size of a bean by circumscribing a quadrilateral around it; Y. Ned. III, 37[d] bot.; Y. Shebu. III, 34[d] דר' ירבעונה הוא (read: יְרַבַּעְתָּהּ). Tosef. Maasr. III, 14, v. גָּרִיס. Y. Erub. II, 20[a] מר' a quadrilateral stone, opp. עגולה; Bab. ib. 19[b]; Tosef. ib. II (I), 1. Ib. VI (V), 10 ריבע את העיר וכ' if he squares a town (which is built in a curve) and makes the calculation as if it were a square table (plane); Erub. 56[b] הִמְרַבֵּעַ וכ'. Ib. ותוזר ומרבע את התחומין and then again he draws a square for the Sabbath limits. Ib. כמה מר' יתר וכ' how much larger is the square than the inscribed circle?; a. fr.

רִבְיַע, רְבַע ch. same, 1) *to lie, couch.* Targ. Num. XXII, 27 (h. text רבץ). Targ. Y. Gen. XLIX, 25; a. fr.—Part. רָבִיעַ; f. רְבִיעָא; *pl.* רְבִיעָן; רְבִיעַיָּן. Ib. IV, 7. Targ. Deut. XXII, 6 (O. ed. Vien. רְבָעָא). Targ. Ps. CIV, 22; a. fr.—Y. Ber. VIII, 12[b] top לא מיסתך דאת ר' וכ' is it not not enough that thou art lying (on the dining couch),

and he stands and attends thee? Ib. גזרנא דהוא ר' וכ' (not גזירה) I decree that he lie down, and thou stand &c. Gen. R. s. 7 רביץ ואנא וכ' lie down (to be lashed), and I will tell thee; Tanh. Huck. 6; Pesik. R. s. 14. Koh. R. to I, 8 קם ור' ליה על רגלוי he arose and threw himself down at his feet. Shebu. 22b, a. fr. אריא הוא דר' וכ', v. אַרְיָא; a. fr.—2) *to commit buggery.* Ab. Zar. 24a דילמא רַבְעוּהָ לאימא דאימא perhaps they (gentiles) had connection with the grandmother (of the animal, while she was pregnant); a. e.

*Af.* אַרְבַּע 1) *to cause to lie down, lay down.* Targ. Y. Gen. XXIV, 11 (h. text וּיברך). Targ. Y. Deut. XXV, 2 וירַבְּעִינֵיה (not 'וירך').—Part. pass. מַרְבַּע. Targ. Y. I Gen. XLIX, 14.—Num. R. s. 19 אַרְבְּעִינֵיהּ דילקי lay him down, that he may receive lashes; Tanh. l. c. ארבעתיה (corr. acc.); ib. ארבעונהי (corr. acc.). Pesik. R. l. c. אַרְבְּעִינֵיהּ lay thou him down. Y. Bicc. I, 64a אַרְבְּעֵיהּ על וכ' he ordered him to be laid on the benches (for punishment). B. Kam. 114a אַרְבְּעֵית לי אריא וכ' thou didst put a lion at my borders, i. e. you forced a violent neighbor upon me; a. e.—Y. Yeb. IV, 6a bot. ואנא בעי מַרְבַּעְתַּהּ וכ' and I want to assist at her lying down (for delivery), before she cools off, v. צְנַן.—2) *to copulate animals,* esp. *to hybridize.* Targ. Y. Gen. XXXVI, 24. Targ. Y. Lev. XIX, 19.

*Pa.* רַבַּע 1) *to divide into four parts.* Targ. Y. Deut. XXXII, 4.—2) *to make quadrangular. Part. pass.* מְרַבַּע (מְרֻבָּע Hebraism); f. מְרַבְּעָא; *pl.* מְרַבְּעִין; מְרַבְּעָן, מְרַבְּעָתָא *quadrate.* Targ. Ex. XXVII, 1. Targ. Ez. XLV, 2. Targ. I Kings VII, 5. Targ. Y. I Num. XXXIII, 7 (not מְרֻבָּ'); Targ. Y. I Ex. XIV, 2 (ed. Vien. מרבועתא, corr. acc.); a. e.—Y. Sot. V, 20b bot. מאן דמְרַבַּע ארבע וכ' he that wants to form four rows of four casks each requires sixteen casks. Erub. 57a אירמור . . . כמאן דמְרַבְּעָא רבועי וראי מי מְרַבְּעָנָא we said, we consider it in our calculations as if it were squared; do we, however, really make it a square (by filling the space with buildings)?; a. e.

**רֻבַּע** m. (b. h.; preced.) *one-fourth, quarter.*—*Pl.* רֻבָּעִים. Erub. 56a באחד מארבעה רֻבָּעֵי היום וכ' at one of the four quarters of the day, at the beginning of the day, or at the beginning of the night, or at noon, or at midnight.—Esp. *one-fourth of a Ḳab. Pl.* as ab. Ḥall. II, 6 חמשת ר' קמח five quarts of flour (v. Maim. a. l.). Ib. I, 4; a. fr.—*Du.* רֻבָּעַתַּיִם, ר' וכ'. Ker. I, 7 בר' at the price of two quarters (of a silver Denar); B. Bath. 166b (Rashb: *at one quarter* of a Denar *for a pair of birds,* v. Tosaf. a. l.); Ker. 10b.

**רֻבָּעָא, ר'** ch. same, *one-fourth, quarter.* Targ. II Kings VI, 25 רֻבָּעַת קבא one fourth of a Ḳab.—Ker. 10b כמה . . . בר' וכ' how many P'ruṭahs are in a quarter of a Denar? &c.—Erub. 56a תשעה מתלתין . . . ר' חוי (Ms. M. לפי תלתין) nine is one-fourth of thirty-six. Gitt. 58b נכי ר' זבין Tosaf. (ed. רביע) he bought (the confiscated field) at one-fourth less than its real value. Ib. 15b, a. e. נכי ר', v. נַכֵּי; a. fr.—V. רוּבָּעָא.

**רַבְעוֹתָא** I f. same. Targ. Num. XV, 4, sq.; a. e.

**רַבְעוֹתָא** II f. (רְבַע) *lying down.* Targ. Ps. CXXXIX, 3.

**רְבָעִי** m. (v. רֻבַּע) *that which is in its fourth year.* Par. I, 1 (difference between רביעי and רבעי). Maas. Sh. V, 1 כרם ר' a vineyard in its fourth year (v. Lev. XIX, 24). Ib. 2 כרם ר' חיה וכ' the product of a vineyard in its fourth year was carried to Jerusalem, if the vineyard was within one day's journey. Ib. 4 כיצד פודין נטע ר' how are the fruits of a plantation in its fourth year redeemed?; a. v. fr.

***רְבָעִיּוֹת** f. pl. (cmp. רְבִיעָה) *effusions, discharges.* Ab. d'R. N. ch. I, v. רְבָיָה. [Perh. רְבִיעִיּוֹת is meant, v. רְבִיעִית.]

**רַבְעַת,** v. רִבְּעָא.

**רָבַץ** (b. h.; cmp. רבע) *to lie down,* esp. *to break down* under a load. B. Mets. 33a, v. רַבְצָן.—Part. pass. רָבוּץ; f. רְבוּצָה &c. *a) lying.* Y. B. Kam. VII, end, 6a שמא ראוהו ר' perhaps they saw him in the act of slaughtering after the ox was laid down, opp. ראוהו מושך they saw him pull the ox into the woods to kill him. Y. Naz. V, 54c ר' רבוץ, opp. עומד. Ab. Zar. 54a; Ḥull. 40a ר' וכ' חיתה . . . if his neighbor's beast was laid down before an idol (to be sacrificed). Y. R. Hash. II, beg. 57d ראיתיו ר' בין וכ' I saw it (the moon, like an animal) lying between two rocks; Tosef. ib. I, 15 רוֹבֵץ; Bab. ib. 22b. Num. R. s. 1, beg., v. infra.—*b) horizontal.* Lev. R. s. 14 בהמה . . . ר' וכ' the quadruped walks with her body in a horizontal position, . . . but woman walks erect; Yalk. Lev. 546; Tanh. Thazr. 3 הבהמה . . . והולד ר' וכ' the animal walks and her embryo lies horizontally &c., opp. זקוף.

*Pi.* רִיבֵּץ 1) (cmp. רְבִיעָה) *to irrigate by sprinkling,* contrad. to חשקה. Y. Peah V, 19a top; Tosef. ib. II, 20 חִמְרְבִּין (ed. Zuck. חִמְרַבְּרִין) את שדהו וכ' if one irrigates his field, before the poor have entered it. Shebi. II, 10 מְרַבְּצִין בעפר לבן Y. ed. (Mish. a. Bab. ed. מְרַבְּרִין) you may (in the Sabbatical year) irrigate 'blank' soil (a vegetable or grain field, v. לָבָן); Y. ib. 34b; Y. M. Kat. I, 80c; Bab. ib. 6b מרבירין שדה וכ'. Tosef. ib. I, 2 מרצפין (corr. acc.); a. e.—Esp. *to sprinkle* (a floor in order to lay the dust &c.). Snh. VII, 6 המכבר והמרבין he who sweeps or sprinkles (before an idol); Yalk. Ex. 348 והמרבירין. Y. Sabb. II, end, 5c; Bab. ib. 95a מְרַבֶּצֶת ביתה וכ' may contrive to sprinkle her room on the Sabbath. Ib. הרוצה לרַבֵּץ וכ' he who desires to sprinkle &c. Y. Ber. VI, 10d, v. אֲלוּנְטִית II; a. fr.—Tosef. Ab. Zar. IV (V), 11 ולא ריבַּצְתִּי עליהם וכ' I sprinkled no liquids on them (the herbs, to keep them fresh).—2) (with תורה) *to spread the Law, to teach.* Y. Keth. XII, 35a bot. ר' יותר וכ' . . . he spread the Law more (has had more pupils) than thou; Y. Kil. IX, 32b bot. B. Mets. 85b לא ריבַּצְתָּה, v. פַּלְגָּא. Tem. 16a (play on יִעְבֵּץ, v. רָעַבְיָן) שיעץ וריבץ וכ' he (Othniel) gave advice and taught the Law in Israel. M. Kat. 25a; a. fr.

*Hif.* הִרְבִּיץ 1) *to sprinkle,* v. supra. Pesik. Par., p. 40b; Pesik. R. s. 14; Tanh. Huck. 6 ומַרְבִּיצִין עליו וכ' and they sprinkle water upon him, v. תְּזָוִיחַ.—2) *to cause to lie down.* Pesik. R. s. 3 נפל . . . והַרְבִּיצָם וכ' he fell upon his face, and made them (his sons) lie down on their faces, and prayed. Gen. R. s. 41; s. 69, a. e., v. פְּלַטְיָא II h. Num. R. s. 1 (expl. ויסב, Ex. XIII, 18, cmp. סָבַב *Hif.*) שהרבִּיצָם . . . רבוצין וכ' he made them recline (at meals)

like kings lying on their couches. Ib. חִרְבַּצְתִּי וכ', v. סִינְמָטִין; Tanḥ. B'midbar 2; a. e.

*Hithpa.* הִתְרַבֵּץ *to be besprinkled.* Sabb. l. c. ... ונמצא מִתְרַבֵּץ מאליו and thus the room is sprinkled of itself.

**רְבַץ** ch. same.

*Pa.* רַבֵּץ *to sprinkle.* Y. Snh. VII, end, 25[d] איתחמי מְרַבֵּץ לירה he appeared to be sprinkling upon it (the flax seed, to make it grow).

**רֶבֶץ** m. (b. h.; רָבַץ) *resting place.* Pirké d'R. El. ch. XX, end (ref. to Job XXX, 23) אמר ... בית מלון לִרְבָצִי Adam said, while I am yet in this world, I will build myself a lodging for my rest (in death); וחצב ... לִרְבָצוֹ and he hewed, and built himself &c.

**רִבְצָל** m. (v. רְבַץ) [*sprinkler,*] *a small bag* for perfumes, spices &c. Kel. XX, 1 (ed. Dehr. רוּבְצָל).

**רַבְצָן** m. (רָבַץ) *an animal that habitually breaks down* under a load. B. Mets. 33[a] (ref. to Ex. XXIII, 5) רוֹבֵץ ולא ר' 'lying', but not when it is in the habit of &c. Ib. מה לי רובץ מה לי ר' (if it is a Biblical duty to relieve the suffering animal,) what difference does it make, whether the animal breaks down for the first time or did so before?; a. e.—*Fem.* רַבְצָנִית. Tosef. B. Bath. IV, 6; B. Mets. 80[a].

**רִבְקָא, רִי'** f. (v. next w.) 1)=h. מַרְבֵּק *stall* in which cattle are tied. Targ. Jer. XLVI, 21. Targ. Am. VI, 4 (ed. Wil. רַבְקָא). Targ. Mal. III, 20.—2) *threshing team.* Targ. Jer. L, 11 (h. text דשה, v. next w.).

**רִבְקָה** I f. (רבק, Arab. rabaḳ *to join, tie*; cmp. רבג, רבד) *team.* Tosef. Par. II (I), 3 הכניסה לר' ודשה עם אמה if he took the young red cow into the team (that she may suck), and she did (accidentally) some threshing with her mother; B. Mets. 30[a]; Gitt. 53[a].—*Pl.* רִבְקוֹת. Tosef. Erub. II (I), 2; Erub. II, 1 כמלוא שתי ר' וכ' the space required by two teams of three animals each.

**רִבְקָה** II (b. h.) pr. n. f. *Rebekah,* Isaac's wife. Gen. R. s. 60 וכיון שבאת ר' וכ' and when R. came into Abraham's house &c. Ib. s. 63 ראויה היתה ר' וכ' R. was destined to be the mother of the twelve tribes; a. fr.

**רְבַּב** (רָבַב) *to raise, make great.*

*Hithpa.* הִתְרַבַּב *to assume superiority.* Num. R. s. 18 (ref. to Num. XVI, 13 (השתרר) על מה אתה מִתְרַבֵּב עלינו וכ' on what ground dost thou claim superiority over us? what good hast thou done us?; Tanḥ. Korah 6; Yalk. Num. 750.

**רַבַּב** ch. same.

*Ithpa.* אִתְרַבַּב 1) *to be chief; to lead; to be great.* Targ. I Chr. XV, 22 (h. text נָסֹר). Targ. Job XXXIII, 12 (Ms. אִתְרַבַּב). Targ. Prov. VIII, 16 (Ms. אִתְרוֹרְבָרִין); a. e.—2) *to claim superiority; to boast.* Targ. Num. XVI, 3; 13. Targ. Ez. V, 15. Targ. Y. Gen. XIV, 23. Targ. II Esth. VIII, 13 (ed. Lag. נִתְרוֹרַב). Targ. Jer. XLVIII, 42 (ed. Lag. אִתְרְבִי); a. fr.—Gen. R. s. 89, v. next w.

**רַבָּא** m. (preced.) *great; great man; prince, officer.*—*Pl.* רַבְרְבִין, רַבְרְבֵי, רַבְרְבַיָּא. Targ. Gen. XII, 17. Ib. I, 13. Ib. XXV, 16. Targ. II Sam. VIII, 18; a. fr.—Ber. 57[b] בר' ר' קומוי והוא וכ' in the case of large (cucumbers). Y. ib. II, 5[b] great men (scholars) were before him, and he should have asked the inferior men? Lev. R. s. 5, end חובין ר' great sins. Koh. R. to II, 2 חד ... מרברבי בבל (read: כבול) one of the prominent men of Kabul (v. Lev. R. s. 20). Gen. R. s. 89 (ref. to רהבים, Ps. XL, 5) המון ריבי ר', v. רָהָב; 'Rashi': דמתרברבין היינו ר' that means the great that boast. Y. R. Hash. II, 58[b] top רַבְרְבֵיכוֹן your superiors, v. נָהַג; a. fr.—*Fem. pl.* רַבְרָבָן, רַבְרָבָתָה, רַבְרְבָאתָא. Targ. Num. XIII, 28. Targ. Prov. XV, 16 (ed. Lag. רברבא; some ed. דורבאתא, read: רוֹב'). Targ. Deut. X, 21 (*great things*). Targ. Ob. 12; a. e.—Y. Gitt. V, 47[c] top אילין ר' the traps for large beasts, opp. דקיקתא. Bets. 25[a] נפל חברין בר' our colleague fell among great things, i. e. ventured an opinion on a subject contested by great authorities; a. e.

**רַבְרְבוּתָא** f. (preced.) *pride, boast.* Targ. Ps. XVII, 10 (Ms. רברבנותא).

**רַבְרְבָנָא** m. (preced.) *great man, prince.*—*Pl.* רַבְרְבָנִין, רַבְרְבָנֵיָּא. Targ. Lam. II, 9. Ib. V, 12; a. fr.—Targ. Ps. XXII, 13 רוֹרְבָנַי ed. Lag. (ed. Wil. רברב'; Ms. רוברב'). [Targ. Job XXXV, 9 דורבניא, perh. to be read: רוֹב', v. הוֹרְבָנָא.]

**רַבְרְבָנוּתָא** f. (preced.) *boast, pride.* Targ. Ps. XII, 4 (h. text גדלות). Ib. XVII, 10, v. רַבְרְבוּתָא.—Pes. 104[b] רַבְרְבָנוּתֵיהּ, v. סַרְרוּתָא.

**רַבְּתָא, רַבָּא**, 1) fem. of רַבָּא, q. v.—2) *great city, capital.* Targ. Nah. III, 8, v. infra.—Gen. R. s. 1, beg. (play on אמון, Prov. VIII, 30) ... אמון ר' ואית and some say, *amon* means the capital; אמון ר' כמה וכ' *amon* means capital, as we read (Nah. l. c.), 'art thou better than No Amon? which is translated, ... ר' וכ' תאת art thou better than Alexandria, the capital?

**רַבָּתַי**, v. רַבָּה I.

**רַבָּתָנָא** m. (רבב; v. רַבָּא) *nobility*; (collect. noun) *princes*; מלכא דר' *king of princes* (=h. המלך הגדול) title of the king of Assyria. Targ. II Kings XVIII, 19 (ed. Lag. מלכא רבא); ib. 28 (ed. Lag. רבתנא מ', read: דר'); Targ. Is. XXXVI, 4; 13.

**רג**, Y. Snh. X, 29[a] top ברג, read: כדג.

**רגאתא, רְגָאֲתָא**, v. רַאֲתָא.

**רֶגֶב** pr. n. pl. *Regeb* (or *Ragab*). Men. VIII, 3 בעבר ר' וכ' R. on the banks of the Jordan (v. Neub. Géogr. p. 247).

**רִגְבָּא** m. (b. h. רֶגֶב) *clod, bowlder.*—*Pl.* רִגְבַּיָּא, רִגְבָּיָּתָא. Lev. R. s. 18; Koh. R. to XII, 6 (ref. to חגלגל, ib.) כאילין דטבריא ר' like those bowlders of Tiberias (that roll into the lake).

רָגַג [*to be restless, anxious,*] *to desire, long, covet.* Imperf. יֵירוֹג. Targ. Deut. V, 18. Targ. Y. ib. XII, 20. Targ. Ps. LXXXIV, 3 רְגָנַת Ms. (ed. רְגַת, corr. acc.). Ib. LXVIII, 17 Ms. (ed. *Pa.*); a. fr.—*Part.* רָגִיג. Ib. LXIII, 2.—V. רָגִיג.

*Pa.* רַגֵּיג same. Targ. Josh. VII, 21 רַגִּיגְתָּנוּן (ed. Wil. רְגַגְתָּ'; ed. Lag. ורגיתינון, Var. ורגגת). Targ. Cant. II, 3; a. fr.—*Part. pass.* מְרַגַּג; f. מְרַגְּגָא &c. *desirable, precious.* Targ. Gen. II, 9 (not גַּג ...). Targ. Y. ib. XXVII, 15. Targ. Lam. II, 4; a. e.

*Palpel* רַגְרֵג same. Targ. Ps. CXXXII, 13 ed. Lag. (oth. ed. *Pa.*). Ib. XLII, 2 Ms. (ed. *Pa.*); a. e.

*Ithpa.* אִתְרַגַּג, *Ithpalp.* אִתְרַגְרֵג same. Targ. Prov. XIII, 4. Ib. XXIII, 3; a. e.

רִי', רְגָנָא, רְגָנָא m. (preced.) *desire, desirability.* Targ. Ez. XXIV, 16; 25. Targ. I Kings XX, 6 ר' דעינך (not 'בע'). Targ. Ps. CVI, 24 ריגגא ed. Lag., read: רְגִינָא.

רְגִינְתָּא (constr. רְגִינַת), v. רָגִיג, a. רְגִינְתָּא.

רְגוּנָא, רְגוּג, v. רִיגּוּג.

רְגוֹז, v. רְגַז II.

רְגוּזָא, v. רוּגְזָא.

רָגוֹל m. (denom. of רֶגֶל) *tied by the feet.* Sabb. V, 3 (54[a]), v. עָקַד; Y. ib. V, 7[b] bot. ר' ... בשתי רגליו עקוד *'akud* means tied by one foreleg, *ragul*, tied by the hindlegs; Tosef. ib. IV (V), 3 (v. Var. in ed. Zuck. note).

רְגוֹל m. (denom. of רִגְלָא, v. preced.) *streaked at the leg.* Targ. Gen. XXX, 40 (h. text עָקֹד).—*Pl.* רְגוֹלַיָּא, רְגוֹלִין. Ib. 39. Targ. O. ib. 35; a. e.

רָגוֹמָא m. (רָגַם) *slinger, archer.*—*Pl.* רָגוֹמַיָּא. Targ. Lam. I, 18.

רְגוּמָא, v. next w.

רְגוּמָנָא m. (רָגַם) *stoning to death.* Targ. Esth. V, 14 (Bxt. רגומא; ed. Lag. רגימיא, corr. acc.).

רְגוּעָה, v. רְגִיעָה.

רְגוֹעִיתָא pr. n. f. (רגע) [*balance, rest*] *R'go'itha*, legendary name of Esther's maid for the seventh day of the week. Targ. Esth. II, 9.

רְגוּשׁ, רְגִישׁ, v. רִיגּוּשׁ, a. רֶגֶשׁ.

רְגוּשָׁא, רְגוֹשָׁא m. (רָגַשׁ) *noise, tumult; rush.* Targ. Job XXXIX, 24 Ms. (ed. רגיז). Ib. 7 Ms. (ed. רְגוּשׁ). Ib. XXXVIII, 27 (ed. Wil. רְגוּ'; h. text שאה). Ib. XLI, 21; a. fr.—V. רִיגּוּשׁ ch.

רָגַז (b. h.; cmp. רגג) *to be unsteady, restless; to be agitated.* Taan. 10[b] (ref. to Gen. XLV, 24) שמא תִּרְגְּזוּ עליכם הדרך lest the road become unsteady for you (you lose your way); Yalk. Gen. 152 תִּרְגְּזוּ.

*Hif.* הִרְגִּיז 1) *to stir, excite, incite to anger.* Ruth R. end אַרְגִּיז יצרך (=הַרְגִּיז), v. כָּעַס; Midr. Till. to Ps. IV, 5; Yalk. ib. 627; Pesik. Shub., p. 158[a]. Midr. Till. l. c. עד מתי ... ומַרְגִּיזִין וכ' how long will you sin and create anger by saying &c.?; Yalk. l. c. ומְרַגְּזִים (v. infra). Ber. 5[a] (ref. to Ps. l. c.) לעולם יַרְגִּיז וכ' at all times let man stir up his good inclination against his evil inclination. B. Bath. 16[a] ... ומַרְגִּיז יורד Satan comes down and leads (men) astray, and goes up and arouses (the Lord's) anger, takes permission and takes life. Tanḥ. Emor 2 לא חיה לך להַרְגִּיז לבוראך וכ' hadst thou no other means to provoke thy Creator to anger than through me, making me an object of worship?; Lev. R. s. 26. Esth. R. to IV, 15 וידע המרגיז וכ' and let this provoker (Haman) know that thou hast not forgotten &c.; a. e.—2) *to be excited, fear.* Tanḥ. l. c. חייתי מרגיז שמא וכ' I (Samuel) was frightened, lest it be the judgment day, and I feared myself.

*Nif.* נִרְגַּז *to be excited; to quarrel.* Nidd. 16[b] שר הנִרְגָּז (בבית המשתאות) a chief officer (or scholar) that gets excited in the drinking house (a variant to הנרגן), v. רָגַל a. רָגַן.

*Pi.* רִגֵּז *to rage.* Mekh. B'shall., Shir., s. 9 התחילו מְרַגְּזִין they began to rage. Yalk. Ps. l. c., v. supra.

*Hithpa.* הִתְרַגְּז same. Mekh. l. c. מִתְרַגְּזִין; Yalk. Ex. 251.

רָגַז I, רָגֵז ch. same, *to tremble; to be agitated, angry.* Targ. Ps. LXXVII, 19. Targ. II Sam. XIX, 1. Targ. O. Gen. XL, 2. Targ. Ps. II, 12; a. fr.—Part. רָגֵיז. Targ. Zech. I, 15; a. e.

*Ithpe.* אִתְרְגֵיז *to be shaken; to be excited.* Targ. Ps. LXXVII, 17. Targ. Y. Ex. XV, 14.

*Af.* אַרְגֵּז 1) *to shake; to excite; to scandalize, make angry.* Targ. Job IX, 6. Targ. Ps. LXXVIII, 8. Targ. O. a. Y. I Deut. XXXII, 21. Targ. Is. III, 16 (h. text תעכסנה!); a. fr.—Esp. *to blaspheme.* Targ. O. Lev. XXIV, 11. Targ. Prov. XXII, 14; a. fr.—2) *to be angry.* Targ. Ps. LXXVIII, 62 (h. text תתעבר).—[Midr. Till. to Ps. XXV, 4 מרגזין, read: מְזַגְזִין, v. מְזַגֵּז.]

רָגֵז, v. רוֹגֵז.

רָגַז II, רְגוֹז m. (preced.) *anger, wrath.* Targ. Deut. IX, 20. Ib. XXIX, 27; a. e.

רַגָּז m. (b. h.; preced. wds.) *trembling, fearful.* Cant. R. to VIII, 9 (ref. to Lev. XXVIII, 65) שמה לב ר' וכ' there (in Babylonian captivity) a fearful heart, but &c.

רָגְזָא, v. רוּגְזָא.

רַגְזָן m. (preced. wds.) *irritable, quarrelsome.* Sabb. 156[a]. Kidd. 40[b] bot.—*Pl.* רַגְזָנִין. Ex. R. s. 7.

רַגְזָנָא ch. same. Targ. Prov. XXIX, 22 (some ed. רוגזא, corr. acc.).—*Fem.* רַגְזָנִיתָא. Ib. XXI, 19 Levita (ed. מרגזני').

רַגְזָנוּת f. (preced. wds.) *irritability, excitement.* Kidd. 40[b] sq. רגזן ... רַגְזָנוּתוֹ (not רגזנותא) a hot-tempered man achieves nothing but (the injurious effect of) his excite-

ment. Yeb. 64ª תפלתם ... מגדת ר' למדת רחמנות the prayer of the righteous turns the divine anger to mercy; Succ. 14ª Ms. M. (ed. אכזריות); Yalk. Gen. 110.

**רַגְזָנִיתָא**, v. רַגְזָנָא.

**רְגָזָתָא**, v. רוּגְזָא.

**רְגֵי**, Targ. Josh. VII, 21, ed. Lag., v. רְגַג *Pa.*

**רְגָיָא** m. (רגע=רגי) 1) *the turn of the scale* (Gr. ῥοπή). Targ. Prov. XVI, 11.—2) *mean, medial sum.* Bekh. 11ª עין יפה ... ברונית בר' the liberal (redeems the first born ass) with a Sela, the stingy with a Shekel (two Zuz), he of a middle disposition, with a 'middle'; ib. ... הלכתא בר' רגיל הכא ורגיל הכא the law requires a *rigia*, and how much is this? Three Zuz, running this way and running that way.

**רְגִיגְתָא, רְגִינָא, רְגִינְתָא, רְגִיג, רְ'** m., f. (רְגַג) *desirable, precious.* Targ. Jer. LI, 7. Targ. Job XXXIII, 20. Targ. Ps. CVI, 24 (not ריגגא). Targ. Prov. XXI, 20 (ed. Wil. רְגַג'); a. e.—V. next w.

**רְגַג', רְגִיגְתָא** f. (preced.) 1) *desire, longing.* Targ. Ps. XXI, 3 רְגִיגַת (ed. Lag. a. oth. רְגָגַת). Ib. XXXVIII, 10 (ed. Wil. רַג'). Ib. CXIX, 20.—2) *pleasure, joy.* Targ. II Chr. XXI, 20.—[Targ. Ps. XIX, 15 רגגת ed. Wil., read: רננת, v. רְנָנָא.]

**רְגֵיז** I, v. רְגַז I.

**רְגֵיז** II, **רְגִיז** m. = רְגַז II. Targ. Job V, 2 קורייס ר' Ms. (ed. רוּגְזֵיהּ דק'). Ib. IX, 23 Ms. (ed. רוּגְזֵי). Ib. XVII, 7 (Ms. רְגוּז). Targ. Koh. VII, 3 (ed. Lag. רגוז). Targ. Job XXXIX, 24, v. רְגוֹשׁ; a. e.—Y. Taan. II, 65ᵇ bot. (expl. ארך אפים, Joel II, 13) רחיק ר' keeping anger at a distance; Pesik. Shub., p. 161ᵇ רחק רְגֵז; Yalk. Joel 535.

**רְגִיזָתָא**, v. רוּגְזָא.

**רָגִיל** m., **רְגִילָה** f. (רְגַל) [*running*, cmp. רְהוֹשׁ,] *in the habit of, wont to.* Bets. III, 8 (29ᵇ) אצל חנוני הר' אצלו to a storekeeper to whom he is used to go. Ber. 40ª הר' בחרדל וכ' who is in the habit of using mustard once in thirty days. Pes. 104ª הר' ... ושאינו ר' וכ' he who is conversant (with the prayers) recites several (clauses of the Habdalah), he who is not, recites one. Keth. 65ª ר' נוחנין לה if she is used to wine, it must be given to her; a. v. fr.—*Pl.* רְגִילִין, רְגִילִים; רְגִילוֹת. Yoma VIII, 4 בשביל שיהיו ר' במצות that they may become used to religious observances; a. fr.—Tosef. Ber. II, 12 הלכות הר' Var. (ed. Zuck. הרוגלות) Hălakhoth which are familiar to him; Ber. 22ª רְגִילוּת; Y. Sabb. I, 3ᵈ רוגלות.

**רָגִיל** ch. same. Targ. Ps. XLV, 2.—[Bekh. 11ª, v. רְגַל.]—*Pl.* רְגִילִין. Targ. Lam. II, 21.

**רְגִילָה** I f., v. רָגִיל h.

**רְגִילָה** II f. (cmp. Arab. riǧlah) *portulaca, purslane.* Shebi. VII, 1. Ib. IX, 5; Tosef. ib. VII, 13. Ukts. III, 2.

**רְגִילִית** f., *pl.* רְגִילִיּוֹת, v. רָגִיל h.

**רְגִימְתָא, רְגִימָא** f. (רְגַם), רְגִימַת אבנין *throwing of stones, stoning.* Targ. Ruth I, 17.

**רגינא**, Lam. R. to I, 13 מר', ed. Wil. מרנגיא, v. סְרוּנְגָּא.

**רְגִיעָה** f. (רְגָע; cmp. רְגִיעָא) [*balance,*] *compromise, agreement on average weights* or *prices.* Tosef. B. Mets. XI, 25 רשאין ... לעשות ר' ביניהם (Var. רגועה) the bakers of a place are permitted to form a combination settling the weight or price of bread.

**רְגִיף**, v. רַגַּף.

**רְגִישׁ**, v. רְגַשׁ.

**רְגִישְׁתָא** f. (רְגַשׁ) *feeling, sense.* Targ. Job XX, 2 (ed. Lag. הִרְהוּרְשָׁא, v. הִרְהוּשְׁתָא).

**רְגַל** (b. h.) *to move on, run.*—[Part. pass., v. רְגוּל.]

*Nif.* נִרְגַּל (v. רָגִיל) *to be wont to.* Nidd. 16ᵇ שר הנרגל ... וכ' a magistrate (a scholar) who is an habitual visitor of drinking houses; v. רְגַז a. רְגַן.

*Hif.* הִרְגִּיל 1) (denom. of רֶגֶל) *to flay an animal from its feet upwards* (in order to use the skin as a bag, v. חֲמֵת). Hull. IX, 3 חמרגיל וכ' if one flays from the feet upward, the entire skin is considered as connected (with the flesh, as long as the process lasts) for purposes of levitical cleanness. Tosef. Bets. II, 11 אין מַרְגִּילִין וכ' we must not flay from the feet on a Holy Day, nor on a week day when the animal is a firstborn &c.; Bekh. 33ª; Tem. 24ª.—2) *to make familiar, to accustom.* Sabb. 13ª שמא יַרְגִּילֶנּוּ אצלו lest he make him accustomed to associate with him. Ib. וכי מַרְגִּילוֹ וכ' and if he does accustom him, what of it? Ab. III, 13 ... מַרְגִּילִין וכ' שחוק, v. קַלָּנוּת; a. e.—3) *to lead; to persuade.* Ber. 60ᵇ והַרְגִּילֵנִי לידי מצוה and lead me into the power (to the opportunity) of good deeds, and lead me not into the power of sin. Ib. שתרגילני בתורתך that thou mayest lead me by thy Law.—Yeb. 85ᵇ זהו שמַרְגִּילוֹ ווזהי מַרְגִּילָתוֹ in the one case he leads (persuades) her to marry him, in the other case she persuades him; a. fr.—4) *to bring about; cause.* Ber. 22ª, sq. המרגיל (sub. קרי) who causes an effusion of semen, opp. לאונסו.

*Hithpa.* הִתְרַגֵּל *to accustom one's self, get used to.* Y. Sabb. I, 3ᶜ top שהוא מִתְרַגֵּל עמו וכ' when he gets used to associate with him when he is unclean himself, he is likely to associate with him when he is clean. Y. Ned. XI, end, 42ᵈ יעשו סעודה והן מִתְרַגְּלִין בַּבָּא וכ' (some ed. לבוא) let a banquet be arranged, and they (the disaffected couple) will get used in future to associate with each other through the influence of the banquet.

**רַגַּל** ch. same, *to move, run.* Part. רָגִיל. Bekh. 11ª, v. רְגָא.—Part. pass. רָגִיל *used,* q. v.—Sabb. 119ª דר' דזבן who is wont to buy (fish for the Sabbath). Ib. bot. אי רְגִילְתּוּ וכ' if you are accustomed to &c., v. קְרַם; a. e.

*Pa.* רַגֵּל *to cause to run.* Y. Ab. Zar. V, 45ª אהו דמְרַגֵּל

זיקא וכ׳ he that makes the jet of wine run from above downward.

*Af.* אַרְגֵּיל *to lead; to accustom.* Yeb. 85ᵇ דיא מַרְגְּלָא לירה she leads (persuades) him, v. preced.—Part. pass. מַרְגַּל; f. מַרְגְּלָא, v. מַרְגְּלָא I.

*Ithpa.* אִיתַרְגַּל, אִירַגַּל *to accustome one's self, make it a habit.* Ned. 66ᵇ כי הימי דלא לְתַרְגְּלֵי למינדר (Rashi לִירַגְּלֵי) that they may not make it a habit to vow.

**רֶגֶל** f. (b. h.; preced.) 1) *foot; leg*; (of quadrupeds) *hindleg.* Sabb. 31ᵃ כשאני עומד על ר׳ אחת within the time that I can stand on one leg. Ḥull. II, 6, v. פַּרְכֵּס II; a. v. fr.—Esp. (sub. נזק) *the damage done by an animal's foot, treading, stamping.* B. Kam. 2ᵇ, v. שֵׁן. Ib. 3ᵃ; a. fr.—תורת ר׳(ה) *the law for the protection of travellers, permission to trade.* Tanḥ. B'shall. 12 (the Sodomites said) בואו ונשכח ת׳ הר׳ וכ׳ come, let us make the law of free trade forgotten in our land; Snh. 109ᵃ; a. e.—לר׳ (v. next w.) *in the wake of, for the sake of* (cmp. שְׁבִיל). Gen. R. s. 97 (ref. to רגלי, Num. XI, 21) כולן לרַגְלֵי עלו they all came up (from Egypt) for my sake. Yalk. Sam. 143 לרַגְלוֹ ... ירצחק Isaac went down to Gerar, and blessing came down for his sake, a. e.—*Du.* רַגְלַיִם; *pl.* רְגָלִים. Nidd. 31ᵃ, v. חִילּוּף. Ber. 10ᵇ את רַגְלַיו ... המתפלל he that says the prayers (תְּפִלָּה) must direct his feet (stand straight). Ḥull. III, 7, v. קָרְסוֹל. Ib. IV, 6 רַגְלֶיהָ ... בהמה an animal that had its hindlegs cut off. Ber. 32ᵃ כסא של שלש ר׳ a chair with three legs (the merits of the three patriarchs); a. v. fr.—מארן הר׳, v. אָרֶן II.—מי ר׳, v. מַיִם.—ר׳ לדבר (the thing has feet to stand on,) *there is a basis, a reason for it.* Naz. IX, 3 שר׳ לר׳ for there is a reason (to assume that the field once was a burial ground). Ib. 4; a. fr.—2) [*pilgrimage,*] *one of the three festivals* (Ex. XXIII, 14). M. Kat. III, 5 ... שלשה קודם לר׳ three days before a festival. Ib. 19ᵃ, sq. ערב הר׳ the eve of a festival. Ib. 20ᵃ כל שחוא משום אבל הר׳ מפסיקו וכ׳ an intervening festival interrupts whatever concerns the mourning itself (and the mourning observances must be continued after the festival). Num. R. s. 19 ועשו את הר׳ וכ׳ they observed the festival in Tishri, and after the festive season they took up the war against Sihon. Yoma 21ᵃ בשעה שעולין לר׳ ... when the Israelites went to the Temple for the festive visit. R. Hash. 4ᵇ, a. fr. שמיני ר׳ בפני וכ׳ the eighth day of Succoth is an independent festival; a. v. fr.—ר׳ רדופין, v. רָדַף.—*Pl.* as ab. R. Hash. I, 1 ראש השנה ... ולר׳ is the beginning of the year for the date of the years of kings and for the order of the festivals (making Passover the first). Pes. 8ᵇ, a. fr. עולי ר׳ pilgrims to the Temple, v. supra. Erub. 40ᵇ, a. fr. שלשה ר׳ the three festivals. Ib. לא אירקרו ר׳ they (New Year and Day of Atonement) are not called *r'galim* (pilgrims' festivals); a. fr.

**רִי׳, רִגְלָא, רֶגֶל** ch. same, 1) *foot, leg; pace.* Targ. Lev. XXI, 19. Targ. Gen. XXXIII, 14 (O. ed. Berl. לְרִיגַל); a. fr.—Y. Maas. Sh. IV, end, 55ᶜ רִגְלֵי קַשְׁיָן, v. קַשְׁיָן II, a. סַרְבָּל. Y. Shebi. IX, 39ᵃ top צלילא ר׳, v. צְלַל; a. fr.—Trnsf. *good* or *bad luck coming in the wake of.* Targ. Y. Gen. XXX, 30.—Y. Ber. II, 5ᵃ ברגלוי חריב וברגלוי וכ׳ in his luck (when he was born) the Temple was destroyed, and in his luck it will be rebuilt; Lam. R. to I, 16 על ריגלוי (*pl.*). Y. Ab. Zar. III, 42ᵈ top ריגלוי דיעקב, v. נִרְגַּל.—*Pl.* רִגְלָיָא, רִגְלָן, רִגְלִין, רִיגְלָן, רִי׳, רִגְלַי, רַגְלַי. Targ. Lev. XI, 42. Targ. Ps. XXVI, 12 Ms. (ed. *sing.*). Targ. Esth. V, 1 מר רגלים=מור דר׳, v. מַר. Targ. Y. Lev. IX, 14; ib. VIII, 21 ריגלאה (corr. acc.); a. fr.—Y. Kil. IX, 32ᶜ bot. ריגלוי דבר וכ׳; Succ. 53ᵃ רִגְלוֹהִי וכ׳, v. עֲרַב I; a. fr.—2) *festival, festive season,* esp. *the season of the Babylonian academies* in Adar and Elul. Bekh. 60ᵃ תיררגמה ... בר׳ R. H. bar S. interpreted it before Raba at the college session (on the Sabbath preceding a festival, Rashi). Snh. 7ᵇ בשבתא דר׳ on the first Sabbath of the season; a. fr.—3) (from its shape) *a forked carrying pole* which can be fixed in the ground when the carrier is resting. Bets. 30ᵃ, a. e., v. הַגְלָא.—[Targ. Prov. XIV, 5; XXIV, 28 (ed. Wil. רַגְלָא); XIX, 28 (ed. Wil. רגלאה); Ab. Zar. 22ᵇ, v. הַגְלָא.]

**רִי׳, רַגְלַי, רַגְלָאָה** m. = h. רַגְלִי, *footman.* Targ. O. Ex. XII, 37 ed. Berl. (oth. ed. רִגְלָאִין *pl.*). Targ. O. Num. XI, 21 (Y. רִגְלָרִין, *pl.*). Targ. Jer. XII, 5; a. e.—[Targ. Y. Lev. VIII, 21; Targ. Prov. XIX, 28, v. preced.]—*Pl.* רִגְלָאִין, רִי׳, רִגְלָרִין. Targ. Jud. XV, 8 (ed. Wil. ר׳); a. e., v. supra.

**רִי׳, רִגְלָתָא, רִגְלוֹתָא**, v. הַגְלָתָא.

**רַגְלַי** m. (b. h.; רֶגֶל) *footman, runner.* Snh. 96ᵃ נזדמן לו ר׳ וכ׳ a runner met him, and he ran before him ... and was tired; Yalk. Jer. 290.

**רַגְלַי**, v. רִגְלָאָה.

**רַגְלוֹת**, v. רוֹגְלִית.

**רָגַם** (b. h.; denom. of רֶגֶם; cmp. b. h. רָגַב) *to cast a stone, ball* &c., *to pelt.* Succ. IV, 9; Tosef. ib. III, 16 ורגמוהו וכ׳ and all the people pelted him with their Ethrogim. Sot. 37ᵃ (play on רגמתם, Ps. LXVIII, 28) ורוגמים אותם ... והיו and the princes of Judah threw stones at them (stirring them up to go into the sea); Mekh. B'shall., s. 5 מְרַגְּמִין וכ׳. Ex. R. s. 1 שר׳ אוהבו וכ׳ who cast stones at the king's friend; a. e.

*Pi.* רִגֵּם same; *to wound with missiles, bruise.* Mekh. B'shall. l. c., v. supra.—Tanḥ. K'dosh. ed. Bub. 8; Yalk. Lev. 615 כבר היו מְרַגְּמִין את וכ׳ they would have bruised my face and my whole body with them (the Ethrogim).

*Hif.* הִרְגִּים same. Tanḥ. K'dosh. 8 כבר היו מַרְגִּימִין אותי את כל וכ׳ they would have bruised me all over my body &c., v. supra.

**רְגַם** ch. same. Targ. O. Lev. XXIV, 16. Targ. Lam. I, 18. Targ. Ex. XVII, 4 (O. ed. Berl. ורַגְמוּנִי *Pa.*); a. fr.—Kidd. 70ᵇ נפקי למירְגְּמֵיהּ ... כל חד מיניהכו ליתי לידה they went out after him ready to stone him. Yalk. Is. 284 [read:] טינא לחתמא ונרְגְּמוּנֵיהּ (טינא גולמא being a gloss to טינא לחתמא, and ונשדר בידה, a Var. of ונרגמוניה) let each of you bring a ball of sealing clay (cylinder) and cast it at it (Jerusalem); Snh. 95ᵃ, v. גּוֹלְמָא.

*Pa.* רַגֵּם same. Targ. II Sam. XVI, 6; 13; a. e.

*Ithpe.* אִתְרַגֵּם, *Ithpa.* אִתְרַגַּם *to be stoned* (to death). Targ. Ex. XIX, 13. Targ. I Kings XXI, 14, sq.; a. e.—[Targ. Is. I, 2, v. רְגַשׁ.]

**רָגֶם** pr. n. pl. *R'gam,* v. רָקֶם I.

**רִגְמָא, רִי׳** m. (v. רָגַם) *stone, missile.* Kidd. 70ᵇ שדיוה

לחהוא ר' מידיהו וכ' they dropped (every one) that stone (with which they had intended to pelt him) out of their hands, and a dam was formed &c.

**רָגַן** (b.h.) *to move in excitement; to crowd; to quarrel.* Yalk. Deut. 801 רוֹגְנִין; v., however, רוֹגֶן.

*Nif.* נִרְגַּן *to crowd together* (in discontent); *to be surrounded by a crowd; to create discontent.* Nidd. 16[b] (a variant to תנרגל, v. רָגַל) (בבית המשתאות) שר הנִרְגָּן a magistrate (or scholar) that is surrounded by a crowd (whom he incites to riot) in drinking houses.

*Pi.* רִגֵּן *to heap, cast,* (with דברים, cmp. טִיחַ) *to speak rebelliously, reproach.* Gen. R. s. 20, beg. (ref. to נרגן, Prov. XVI, 28) זה הנחש ... שר' ד' וכ' that is the serpent ... that spoke rebelliously against his Creator; Yalk. Prov. 956. Num. R. s. 16 (ref. to Prov. XVIII, 8 נרגן, a. Deut. I, 27 ותרגנו) דברים שרִגְּנוּ אחר וכ' (or שׁרָגְנוּ) the words which they cast up behind the Lord, caused them great distress; Tanḥ. Sh'laḥ 11; Yalk. Num. 743.

*Hithpa.* הִתְרַגֵּן *to gather crowds around one's self.* Sifré Deut. 24 ומִתְרַגְּנִים, v. מִתְלַהֲם.

**רְגַן**, *Pa.* רַגֵּן ch. same, *to move in excitement.* Targ. Y. Deut. I, 27.

**רָגַע** (b. h.) *to move, swing; to balance.*

*Hif.* הִרְגִּיעַ, *Pi.* רִגֵּעַ *to move* from place to place; (of an infant) *to crawl.* Y. Kidd. IV, 65[d] bot.; Y. B. Bath. III, beg. 13[d] תינוק המַרְגִּיעַ a (foundling) infant which can leave the place where it was put down. Yalk. Ps. 846 וראו אותו מְרַגֵּעַ על וכ' they saw him crawl on hands and feet with a reed in his mouth &c. (playing with his child); Midr. Till. to Ps. XCII, 15 ed. Bub. מַרְגִּיעַ (missing in eds.).

**רֶגַע** m. (b.h.; preced.; cmp. Lat. momentum) *moment.* Ber. 7[a] כמה ר' אחד וכ' how much is a *reg'a*? $\frac{1}{5\,8\,8\,8\,8}$ of an hour; ib. וכמה ר' כמימריה how long is a *reg'a*? As long a time as is required for saying *reg'a*; Lam. R. to II, 18 כדי לאמרו; Y. Ber. I, 2[d] top. Tosef. Ber. I, 1, v. עוֹנָה I; a. e.

**רְגָעָא, רְגַע'**, ch. same. Targ. Koh. IX, 12.

**רגעתן**, v. בַּעְתוֹן.

**רָגַף** *to stir, shake.*

*Ithpe.* אִתְרְגֵיף, *Ithpa.* אִתְרַגַּף *to be stirred up, shaken.* Targ. II Sam. XXII, 8; Targ. Ps. XVIII, 8. Targ. Is. I, 2 איתרגפת ed. Lag. (ed. Wil. אתרגישת; ed. Ven. I אתרגימת). Targ. Job XXXIV, 20; a. e.

**רַגְרֵג**, v. רִגֵּג.

**רִגְרוּגָא**, v. רִיגּוּג.

**רָגַשׁ** (b. h.) *to tremble, shake; to rage.*

*Hif.* הִרְגִּישׁ 1) *to stir up, gather in a crowd.* Midr. Till. to Ps. CXVIII, 10 שהוא עתיד להַרְגִּישׁ וכ' he shall stir up all nations and bring them to Jerusalem; a. e.—2) *to be affected, feel, perceive.* Ex. R. s. 14 ... ולא הירגינו הרי נוטלין מַרְגִּישִׁין they might have taken all our belongings in the days of darkness, and we should not have noticed it. Ib. s. 15 חבריא ... ולא ה' פרעה God brought plagues upon the Egyptians, but Pharaoh did not care; כיון ... התחיל כַּרְגִּישׁ וכ' when the plague touched his own body, he began to feel it and cry &c. Meg. 15[b] אולי יַרְגִּישׁ המקום וכ' (Esther, in inviting Haman, thought,) perhaps God will feel (compassion at my self-humiliation), and do a miracle for us. Sabb. 13[b] אין בשר המת מרגיש באיזמל dead flesh feels not the knife (we have grown indolent through the frequency of persecutions); אין ... שבחי מרגיש וכ' the dead flesh in a living body feels not &c.; Y. Taan. III, 66[d] bot. Y. Ber. V, 9[a] bot. לא הִרְגַּשְׁתָּ didst thou not feel (the lizard's bite)? אם הִרְגַּשְׁתִּי ... יבא עלי may evil befall me, if, in my devotion ..., I felt it. Y. Erub. I, 19[b] שאילו ישמט הוא מרגיש if it should slip off, he would find it out. Gen. R. s. 47 ח' ונצטער he felt (the pain of circumcision) and suffered. Pesik. R. s. 11 ... כל הפירות כַּרְגִּישִׁים ... וכולם ... ומרגישים of all fruits in a bag, you take some, and the others are not affected, but in the case of nuts ... all are in heavy commotion; כך ישראל וכולם מרגישים ... so is it with Israel: one man sins, and all feel the effect of it; Yalk. Cant. 992; a. fr.

*Pi.* רִגֵּשׁ *to create excitement.* Lam. R. to II, 7 קול צרות מְרַגְּשׁוֹת the noise of exciting troubles.

*Hithpa.* הִתְרַגֵּשׁ *to come in crowds, rush forth, storm.* Tanḥ. Lekh 9 עתידין ... להִתְרַגֵּשׁ עלידם all kings shall come in a rage against them. Y. Ber. V, 8[d] bot. those hard times (v. חָצַם) חיוצאות המִתְרַגְּשׁוֹת לבא לעולם which go forth, which rush to enter the world. B. Kam. 80[b] ושאר פורעניות המתרגשות ובאות וכ' and other calamities which break forth and visit a community; Taan. 14[a]; a. e.

**רְגַשׁ** ch. same, *to tremble, shake, be agitated; to moan.* Targ. Ps. LXXII, 16 יְרַגְּשׁוּ Ms. (ed. יְרַגְּשׁ; h. text ירעש). Ib. XXXVIII, 9 רָגְשָׁת (h. text שאג'). Ib. LV, 3; a. fr.—*Part. pass.* רָגִישׁ *affected; felt.* Yeb. 117[b] דר' לה צערא the annoyance of family troubles has been felt by her before (Ar. גִּישׁ, q. v.). Gen. R. s. 32 (ref. to בעצם, Gen. VII, 13) (Noah went into the ark in broad day-light) דר' ליח ימלל (a proverbial expression) let him whom it hurts speak out, i. e. let him who objects to my doings come forward; ib. s. 47 (ref. to בעצם, Gen. XVII, 23) דרָגֵּשׁ ליח וכ' (some ed. דרגשה); Cant. R. to IV, 6 דרגשה.

*Af.* אַרְגֵּישׁ 1) *to stir up, shake, trouble; to set in motion.* Targ. Ps. LX, 4. Targ. Job XXXIX, 20. Targ. Josh. VII, 3 (h. text תְּחַלֵּעַ). Targ. Y. I Deut. XXXIV, 5; a. fr.—Snh. 95[a] (quoted fr. Targ. Is. X, 32) אַרְגִּישִׁית כל וכ' ... הלא דא (Targ. l. c. אַרְגֵּישִׁית) is this the city of Jerusalem for which I set all my camps in motion?; Yalk. Is. 284.—Trnsf. (with אפא) *to make bold, have the hardihood to.* Pesik. Ănokhi, p. 138[b] הא אַרְגֵּישְׁתּוּן אפכון have you dared (to come back)? Ib. הא אַרְגַּשְׁתְּ hast thou the hardihood (to come back to me)?; v. גּוּשׁ I.—2) *to be excited, rage.* Targ. Ps. XLII, 12; XLIII, 5 (ed. Wil. תְּתַרְגֵּשׁ; Ms. תתרגשי; h. text תהמי). Ib. LXXII, 16, v. supra; a. e.—Gen. R. s. 17 א' בה וכ' he was angry with her (scolded her) the first day, the second day &c.—3) *to be affected, feel; to be troubled.* Sabb. 129[a] א' בנפשיה he felt himself (felt weak). Yoma 22[b]; B. Kam. 20[b] ולא מַרְגֵּישׁ, v. חָלִי.—4) *to feel the scent of, trace, track.* Targ. Y. Ex. II, 3.

*Ithpe.* אִתְרְגִישׁ, אִתְרְגוּשׁ; *Ithpa.* אִתְרַגַּשׁ *to be shaken, troubled; to be excited, noisy.* Targ. II Sam. XXII, 8;

Targ. Ps. XVIII, 8. Ib. XLII, 12; XLIII, 5, v. supra. Ib. II, 1. Ib. LIX, 7; a. e.

רֶגֶשׁ m. (b. h.; preced.) *commotion, vibration.* Yalk. Ps. 620 כל רִגְשָׁן של וכ' all the commotion of the wicked and all their toil are in vain; Midr. Till. to Ps. II רִיגּוּשָׁן (ed. Bub. רִגּוּשָׁן). Yalk. Ex. 299 (ref. to Ex. XX, 18) אדם ... הוא שומע ר' קולו וכ' if a man speaks to his fellowman, the latter hears the sound of his voice, but does not see a light proceeding from it, but the Israelites heard ... and saw the voice.

רִי', רִגְשָׁא, רְגָשָׁא ch. same, *movement, noise.* Targ. Prov. VII, 15 (ed. Wil. רֻ').—Meg. 29ª שמעו קול רי' (Ms. M. שמע ... רוגשנא) they heard the sound of a movement.

רִי', רִגְתָא f. (רָגַג) *desire.* Targ. Ps. X, 17 (ed. Wil. רִיגְתָא). Targ. Prov. XI, 23. Ib. X, 24 (ed. Wil. רִגְתָא, corr. acc., or רָגְתָא). Ib. XIII, 12; a e.

רְדָא, v. רְדִי.

רָדָא m. (רָדַד) *dripping, moist.* Pes. 56ª אסא ר' Ar. a. Ms. M. (ed. דרא, transp.), v. אָסָא III.—V. רַדְיָא.

רָדַד (b. h.), *Pi.* רִדֵּד (cmp. רָבַד) [*to lower,*] *to flatten, stamp, beat.* Tosef. M. Kat. I, 4 ומְרַדֵּד (ה)אדמה וכ' (Var. ומְרַדְרֵד) and beats the ground under it (to kill the moles); Y. ib. I, 80ᶜ; Bab. ib. 7ª ומְרַדֶּדֶת (Ms. M. ומדדה), v. רָדָה I. Tam. VI, 3 התחיל מרדד ויוצא (Bab. ed. 33ª מְרַדְדָן) he flattened (spread the heap of coals) and went out. Ib. 2 ורְדָדָן (or ורְהָדָן) and spread them with the rim of the pan. Sabb. 103ª מְרַדְדֵי טסי משכן those beating the gold foils for the Tabernacle; Tosef. ib. XI (XII), 2; a. e.—Part. pass. מְרוּדָּד; *pl.* מְרוּדָּדִין. Y. Erub. VII, 24ᶜ top אם היה התבן מר' כזית if the pile of straw is reduced (spread). Ḥull. 46ª מר' כזית if the olive's size that is left of the liver looks like beaten (ragged). Ib. 124ᵇ במר' when the piece of meat is ragged (the two parts, each of half an olive's size, connected by a strip). Mikv. VII, 7 מקוה שמרמיו מר' a bathing tank the water of which is shallow (and spread, and can be made deeper by damming). Ohol. VII, 2 מקצתו מר' על הארץ part of the tent canvas flat on the ground; מר' על הארובה stretched flat over the sky-light.

רְדַד ch. same, *to beat, stamp, stretch.* Targ. Ps. CXXXVI, 6.—Part. pass. רָדִיד; *pl.* רְדִידִין. Targ. O. Num. XVII, 3 ed. Berl. (oth. ed. רַהֲדִירִין).

*Pa.* רַדֵּיד same. Targ. Ex. XXXIX, 3. Targ. Num. XVII, 4. Targ. Ps. CXLIV, 2.—B. Mets. 83ᵇ רַהֲדֵי ר' he has been hammering (metal, during the night).

*Ithpa.* אִירַדַּד *to become thin, slender.* Ned. 61ᵇ ענבים נמוי כי מְרַדְדָן וכ' grapes, likewise, when their stems are thin, can be nipped off with the hand (without a pruning knife).

רְדַד or רַדַּד m. (preced.) *that part of the canvas which lies flat on the ground.* Tosef. Ohol. VIII, 1 ... כזית תחת הר' (not על) an olive's size of a corpse which lies under the flat canvas.

רַדְדָא m. (preced. wds.) *the beaten (smooth) side of cloth,* opp. לַבְּדָא. Targ. Y. Lev. XIII, 55.

רָדָה, v. רדי.

רָדוּ f. (רְדֵי III) *ploughing.* B. Bath. 12ª בי ר' יומא (Ms. M. רְדָיָא; v. Rabb. D. S. a. l. note; Ar. בי רדי וכ', v. רְדָיָא) as large a field as requires a day for ploughing.

רד"ך *r'du,* (numerical value) *two hundred and ten years,* the traditional time of the slavery in Egypt. Gen. R. s. 91 (ref. to רְדוּ, Gen. XLII, 2) בישרם ... כמנין ר' he announced to them that they would live there in slavery two hundred and ten years, corresponding to the numerical value of רד"ו; Num. R. s. 13, end כנגד ר' שנים וכ' corresponding to the 210 years which Israel spent in Egypt.

רִידְוָותָא, v. רִידְוָותָא.

רְהוּט m. (רָהַט) *fast run.* Ber. 56ᵇ, opp. נַחַת.

רדופיכון, Targ. Y. Lev. XXV, 5, read: פְּרוּרַיכוֹן, v. פְּרִירָא I.

רָדָה, רדי I (b. h.; cmp. רָדַד) [*to stamp, tread,*] 1) (cmp. בָּעַט) *to rebel, be contumacious.* Yoma 40ᵇ למינין ... אל לִירְהוֹת Ms. M. (ed. לצדוקים) give the heretics no occasion to rebel (to argue in favor of their heresy); Tosef. ib. III (II), 2 לרדות אחריכם ed. Zuck. (Var. לרדותן אחריהם, corr. acc.) to rebel after you are gone; Par. III, 3; Sifra Vayikra, N'dab., ch. II, Par. 2.—2) *to chastise.* Mekh. Mishp. s. 4 הרודֶה בבנו ובתלמידו he who chastises his son or his pupil (and kills him); Macc. II, 2 הרב הרודה את וכ' the teacher that punishes his pupil. Gen. R. s. 50, end בקש לְרַדּוֹתָן and wanted to punish them; a. fr.—3) *to subjugate, govern.* Ib. s. 8 (ref. to ורדו, Gen. I, 28) אם זכה רְדוּ ואם לאו יֵרֵדוּ if man is good, (God says,) 'rule', if not, (God says,) 'let them go down'; ib. (ref. to וירדו, ib. 26 ... וְיִרְדּוּ את שהוא ... יִרְדּוּ (not ורדו) concerning such as are 'in our image and likeness' (I say,) 'they shall rule' &c. Ib. ... ויִרְדֶּה למי וכ' יבא let 'our image and likeness' (the good man) rule over him who is not &c.; Yalk. ib. 14.—[Tosef. Ter. IX, 12 ed. Zuck. ירדנו, v. עָרַשׁ III.]

*Pi.* רִידֶּה 1) *to drive, chase.* Ex. R. s. 20 עד שאֲרַדֶּה אותן וכ' until I drive them into the sea.—2) *to chastise.* Ib. s. 1 לא ריִדָּהוּ he did not chastise him. Ib. ולא ריִדָּהוּ ביסורין he did not punish him with sufferings. Ib. (play on אדון, I Chr. II, 18, as a surname of Caleb) שר' את יצרו he chastised (or *subjugated,* v. supra) his evil inclination. Yalk. Prov. 959 אֲרַדֶּה אותך וכ' (or אֶרְדֶּה) I shall punish thee with them; a. e.—3) *to stamp.* M. Kat. 7ª, v. רָדַד.—4) (cmp. כָּבַשׁ) *to dam, make passable.* Erub. 104ª ... חצר חבן ומְרַדֶּדֶת בה (Alf. מדדה, v. Rabb. D. S. a. l. note 40) if a court has been made impassable through rain, he may bring straw and make a path with it; ib. וכשהוא מרדה אינו מרדה וכ' and when he makes the path, he must not do so by carrying the straw in a basket &c.

רְדָא, רָדֵי ch. same, 1) *to chastise.* Targ. I Kings XII, 11. Targ. Prov. III, 12. Ib. XXXI, 1. Targ. Ps. XII, 7 רָדָאן (ed. Wil. דרדאן, corr. acc.); a. fr.—2) *to drive, rule.* Ib. CX, 2. Targ. Lev. XXVI, 17; a. e.

*Ithpe.* אִתְרְדָא, אִתְרַדֵי *to be chastened; to be instructed.* Targ. Jer. VI, 8. Targ. Prov. XXIX, 19. Targ. Y. Lev. XX, 5; a. fr.

רָדָה, רדי II (b. h., cmp. ירד) *to take down; to detach, break off*, esp. *a) to take honey out of the bee-hive.* Ukts. III, 10 כוורת ... והרודה ממנה וכ׳ a bee-hive ... is regarded as landed estate ..., and he who breaks honey out of it on the Sabbath &c.; Shebi. X, 7; B. Bath. 66ᵃ; 80ᵇ. B. Mets. 64ᵃ לְרָדוֹת את כוורתו ... ההולך if a person goes to take the honey out of his bee-hive; מה שכוורתי רודה כך וכך וכ׳ whatever my bee-hive may yield shall be thine for such and such an amount; a. fr.—2) (פת) ר׳ *to detach bread* from where it sticks to the oven, *to shovel out.* Sabb. 4ᵃ התירו ... הדביק לו לְרָדוֹתָהּ וכ׳ if a person stuck a loaf to the wall of an oven (on the Sabbath), would you permit him to take it out (before it is baked) &c.? Makhsh. III, 3. Yoma 38ᵃ; Tosef. ib. II, 5 אינן בקיעין לְרָדוֹתָם they were not skilled in taking them off (without breaking); a. fr.—Y. Pes. III, 30ᵃ bot. יְרַדֶּנָּה let him detach it (the piece dedicated as Ḥallah) from the loaf.

*Nif.* נִרְדֶּה *to be detached, taken out of the oven.* Tosef. Yoma l. c. והיה נאפה וכ׳ מבפנים (Var. והיא נִרְדֵּית) it was baked in, and taken out from the interior of the oven; Cant. R. to III, 6 נִרְדֵּית.

רְדָא, רְדֵי, *Pa.* רַדֵּי same. Targ. Y. Lev. XXVI, 26 וְמַרְדְּרִין (some ed. ומדדין, corr. acc.).

רְדָא, רְדֵי III (cmp. רדי I) [*to subjugate the ground*; cmp. Gen. I, 28; cmp. נִיר I], *to plough.* Targ. Ps. CXXIX, 3 רָדוּ (ed. Lag. רָאדוּ, v. דְּאַר). Targ. Hos. X, 11. Targ. I Kings XIX, 19; a. fr.—Y. Shebi. IV, 35ᵃ bot. מֵירְדֵי; Y. Snh. III, 21ᵇ top מֵרְדָה, v. דָּאַסְטוּ. Y. Ber. II, 5ᵃ top הוה קאים רָדֵי (not רדר) was ploughing; Lam. R. to I, 16 הוה קא רדי. Y. B. Mets. IX, beg. 12ᵃ פוק רְדִיתָהּ ... לתלוש (not דרית) where it is customary to pluck, and the tenant cut the grain, we say to him, go out and plough the field (for the owner); a. fr.

*Ithpe.* אִתְרְדֵי *to be ploughed.* Targ. Am. VI, 12. Targ. Mic. III, 12; a. e.

רַדְיָא, רַדְוָא m. (preced.) *plougher.* Targ. Am. IX, 13.—Y. Shebi. V, 36ᵃ תורא ר׳ a plough ox.—*Pl.* רַדְיָא. Targ. Ps. CXXIX, 3 (ed. Lag. רָאדַיָּא; v. דְּאָרָא).

רְדָא, רְדְוָא, רְדְיָא, רְדִי׳ m. (preced.) 1) *ploughing, ploughing season.* Targ. Y. I Ex. XXXIV, 21 (ed. Vien. בְּרִירַדְיָא; Y. II בִּירִידָא). Ib. XXI, 37 רַדְיָה (some ed. דידיה, read רִידְיֵהּ or רַדְיֵהּ).—B. Kam. 46ᵃ אי גברא דזבין לר׳ וכ׳ whether he is a man that sells cattle for ploughing or for slaughtering; ib. אי דמי ר׳ לר׳ if the price of a working beast was paid, it was sold for work; B. Bath. 92ᵃ, v. נְכָסָא. Ib.ᵇ; a. e.—Ib. 12ᵃ רָדֵי יומא, v. רָדוּ.—2) *Ridya*, name of the angel of rain. Taan. 25ᵇ לדידי חזו לי דאי ריר׳ I saw Ridya, he looks like a calf &c. Yoma 21ᵃ top אף ר׳ also the voice of Ridya (v. Ps. XLII, 8).

רָדְיָא m. pl. 1) (v. רָדָא) *running water.* Targ. Prov. V, 15 (ed. Wil. רְ׳).—2) *pl.* of רַדְיָא.

רַדְיוּדָא, רַדְיוּד m. (רדד) *beaten, hammered metal, foil.*—*Pl.* רַדְיוּדִין. Targ. O. Num. XVII, 3, v. רְדַד. Targ. Y. ib. רַדְיוּדֵי constr.

רָדִיד m. (b. h.; רדד) 1) (b. h.) *a* (female's) *wrap of fine texture, veil* (v. לְסוֹטָה). Kel. XXIX, 1. Yalk. Num. 750 פטרו חכמים את הר׳ וכ׳ the scholars exempted a woman's *radid* from show fringes; Sifré Num. 115 (corr. acc.).—2) *the extreme border of a web by which it is stretched.* Y. M. Kat. III, 83ᵇ top; Treat. S'maḥ. ch. IX תרוד (corr. acc.).—[Yalk. Gen. 95 ולקח את הר׳, read חַבְרְהוּר, as Pirké d'R. El. ch. XXX.]

רְדִידָא ch. 1) same, *gauze, veil.* Targ. Y. Gen. XXIV, 65 (h. text צעיף). Ib. XXXVIII, 14; a. e.—2) = רַדְיוּד (*a chain of*) *hammered gold.*—*Pl.* רְדִידִין. Targ. Cant. II, 5 (cmp. Targ. ib. V, 7 תגא for h. text רדידי).

רַדְיוּדָא, v. רַדְיוּד.

רַדְיָה, v. רִדְיָה.—[Gen. R. s. 41, v. רָדִים.]

רְדָיָנֵי m. pl. (רדי, cmp. רָדָא, רְדָיָא) *drippings.* Nidd. 67ᵃ בר׳ נפל it fell off with the drippings (when she came out of the bath).

רַדְיָא, רַדְוָא, v. רְדָא, רְדָיָא.

רְדָיוּת I f. (רָדָה I) *subjection, rulership.* Gen. R. s. 34, v. חִיתִּית.

רְדָיוּת II f. (רָדָה II) *detaching, taking bread out of the oven.* R. Hash. 29ᵇ רְדִיַּית חפת וכ׳ the taking out of the bread, which is an art but no labor. Y. Shek. V, 48ᵈ bot. היו בקיאין ... וברְדָיוּתוֹ they were skilled in making the show-bread and in taking it out; Y. Yoma III, 41ᵃ; Cant. R. to III, 6; a. e.

רַדְיָנִית f. (v. רְדִי III) *fit for ploughing, gentle.* Ruth R. to I, 19 לפרת הדיוטית ... ואמר ר׳ הרא וכ׳ like a common cow whom her owner exhibits in the market, saying, she is a ploughing cow and makes even furrows; אמרין אין ר׳ אילין מְכָוְוָתָהּ וכ׳ (not מכרתיה) if she be a gentle cow, what do these her burns (scabs) mean?; Yalk. ib. 601 רודריגיס (corr. acc. the entire passage).

*רָדִים m. pl. (רָדָה I) *rammers, rollers.* Gen. R. s. 41, end מעבירין ר׳ עליהם (some ed. רדיה, corr. acc.) they pass rollers over them; ib. s. 69 פָּרִים (v. פַּר); Yalk. Is. 337 דדין, read רָדִין.

רַדְיָנִין Targ. II Esth. VI, 10, quid?—[perh. = רַדְיוּדִין *chains of hammered gold*; the text is corrupted].

רְדִיף, v. רְדַף.

רְדִיפָה I f. (רָדַף) *pursuing.* Y. B. Kam. IV, 4ᵇ top ... שיש ברְדִיפָתוֹ וכ׳ וחן and they judge that in his (the ox's) pursuit of an animal lies the intention to gore.—

*Pl.* רְדִיפוֹת. Ib. רדף שלש ר' if he ran after an animal three times.

רְדִיפָה II pr. n. m. *R'difah.* Y. Shebi. IX, 39[a] top ריצחק בר ר'.—Y. Kidd. II, 62[d] רבי ר'. Y. Peah IV, 18[b] bot.; a. e. (v. Fr. M'bo, p. 123[b]).

רָדַם (b. h.) *to benumb. Part. pass.* רָדוּם; *pl.* רְדוּמִים *fast asleep.* Esth. R. to III, 9 עד . . . ר' בשינה how long yet will (you) the fathers of the world be sunk in sleep?

*Nif.* נִרְדַּם *to be overcome by sleep.* Pes. X, 8 (120[b]) נִרְדְּמוּ לא וכ' if they have been fast asleep, at the end of the Passover meal, they dare not eat again, opp. נתנמנמו. Tanh. Vayikra 8 יונה . . . נ' וישן Jonah, in the anguish of his soul, was overcome and fell asleep. Ib. אנו . . . ואתה נִרְדָּם we are standing between life and death, and thou art asleep?

רַדֵּם ch. same; *part. pass.* רָדִים; *pl.* רְדִימִין. Targ. Is. XV, 1.

רָדַף (b. h.) *to run: to pursue.* Gen. R. s. 44 רָדַפְתִּי מלכים וכ' I pursued the kings to Damascus. Ab. Zar. 75[a] הרודף שמימיו רודפין (Ms. M. רדופין), v. infra. Snh. VIII, 7 אחר חבירו וכ' he that runs after his fellowman with murderous intention. Ib. 74[a] רודף שהיה רודף אחר רודף וכ' a pursuer who runs after a pursuer in order to save him (prevent him from murder); a. fr.—Pes. 114[a] אכול בצל . . . ולבך רודף עליך Ms. M. 1 (ed. ויחא לבך וכ', Ms. M. 2 רדוף) eat onion and sit in the shade (v. עַל), rather than eat goose and chicken with thy heart within thee running (being restless and greedy).—*Part. pass.* רָדוּף; f. רְדוּפָה &c. *a) quick, rapid.* Ab. Zar. 75[a] מעיין שמימיו רְדוּפִין Ms. M. (ed. רודפין) a spring whose waters run rapidly; (Y. ib. V, end, 45[b] נהר שמימיו מהלכין).—*b) anxious, longing.* Tosef. Yeb. VI, 6 הרי שהיתה ר' לילך וכ' if the wife (at the time of her husband's death) has been following her desire to go on a visit to her parental home; Yeb. 42[b]. Keth. 71[b] כאן בר' וכ' in the one case it means when she is anxious to go home (during her first year of married life) &c. Ib. וד' לילך וכ' . . . ככלה like a bride that has been found perfect in her husband's paternal home, and is anxious to go home and tell &c.; Pes. 87[a].—(ה)רְדוּפִין רגל *the first festival after marriage.* Y. ib. VIII, 35[d] top שאבירה רוֹדְפָה וכ' . . . איזהו רגל הר' which festival is 'the festival of the anxious'? ... The first festival after marriage, when her father urges her to go back to her husband's house. Ib. לא הלכה . . . רגל ר' if she did not go home for the first festival, may the second festival be considered 'the festival of the anxious' (with regard to her partaking of the father's Passover meal)? Cant. R. to VIII, 9 בת מלכים . . . ר' ר' a princess that went to observe the first festival at her father's house; a. e.

*Nif.* נִרְדַּף *to be pursued, chased, persecuted.* Snh. l. c. בין של רודף בין של נִרְדָּף וכ' whether he broke the vessels of the pursuer (in his attempt to prevent him from murder) or those of the pursued. Lev. R. s. 27 (ref. to Koh. III, 15) הנִרְדָּפִין מן הרודפין . . . לעולם at all times the Lord requires the blood of the pursued at the hands of the pursuers; חבל נ' מפני קין וכ' Abel was pursued by Cain, and the Lord chose Abel &c.; ib. לא תקריבו . . . אלא מן הנרדפין bring me no offerings from among the pursuers (beasts of prey), but from among the pursued; Pesik. Shor, p. 76[a], sq.; a. fr.

*Pi.* רִדַּף *to pursue, strive after.* Y. Snh. III, beg. 21[a] מתוך שבירר מְרַדְּפוֹ זכותו because he has chosen him as arbiter, he will advocate his (client's) claim.

רְדַף ch. same. Targ. I Sam. XXIII, 28. Targ. Prov. XIII, 21 (ed. Wil. *Pa.*); a. fr.—Part. רָדִיף. Targ. Deut. XVI, 20 (O. ed. Berl. תרדוף). Targ. Koh. III, 15; a. e.—*Part. pass.* רְדִיף *quick, rapid.* Yoma 77[b] שאני נחל דרדיפי מיא it is different with a brook, because its waters are rapid. B. Bath. 73[b] דרדיפי מיא . . . לאו משום (not דרדפי) not because the water is very deep, but because it is so rapid; a. e.

*Pa.* רַדַּף same. Targ. Prov. l. c., v. supra.

רְדָת f. (רָדָה I) *chastisement.* Esth. R. to I, 12 . . . אף ברידתן בים וכ' the Egyptians, too, when they were chastised at the Red Sea, were judged with naked bodies (with play on נערמו, Ex. XV, 8).

רְ/רַדְיָא f. (רָדָא *to flow*) *a vessel for a thin batter, pan.* Targ. O. Lev. VII, 9 רָ' ed. Berl. (ed. a. Mss. רַד', רַדְ'; h. text מרחשת). Ib. II, 7 מנחתא דר' (ed. Berl. מנחתא ר' adj. a 'running' meal offering; v. Berl. Targ. O. II, p. 32).

רָהַב (b. h.) [*to be great; to boast,*] *to acknowledge the authority of, submit to.* Ex. R. s. 27 (ref. to תתרפס ורהב, Prov. VI, 3) ותמליכם עליך . . . תתרפס be trodden in the dust of the feet of those greater than thyself and make them kings over thee; v. רַהַב.

*Hif.* הִרְהִיב *to declare great, do homage to.* Cant. R. to VI, 5 (expl. הרהיבוני ib.) שהם הִרְהִיבוּנִי הם המליכו וכ' for they (the children at the Red Sea) did me homage, made me king over them, saying (Ex. XV, 18), 'the Lord shall reign &c.; ib. שהם הרהיבוני הם קבלו וכ' for they (the elders) did me homage, they accepted my rulership over them at Sinai (Ex. XXIV, 7).

רָהִיב, רַהַב* ch. same, *to be proud, arrogant.* Targ. Ps. XXII, 8 ירהבון ed. Lag. (oth. ed. ידחכון; h. text לעג). Targ. Job XI, 3 ed. Vien. (oth. ed. דחכ'; ed. Lag. דהיכ'; corr. acc.).

רַהַב m. (b. h.; preced.) 1) *pride, greatness, royalty.* Ex. R. s. 27 (v. רָהַב) אין ר' אלא מלכות *rahab* means rulership (ref. to Ps. LXXXVII, 4); a. e.—2) *Rahab,* name of the genius of the sea. Tanh. Huck. 1 ר' שמו . . . את מוצא you will find that the chief of the sea is named Rahab (ref. to Job XXVI, 12); Num. R. s. 18; B. Bath. 74[b]; a. e.

רַהֲבָא ch. same, *pride*; trnsf. *the proud.* Targ. Ps. LXXXIX, 11 (ed. Wil. רַהֲבָא; some ed. רָהָ').

רַהֲבוֹנָא m. (Syr.; readapt. fr. ἀῤῥαβών, v. עַרְבוֹן) *earnest-money.* Targ. II Esth. III, 11 ed. Lag. (ed. הַרְחֲבוֹנָא).

רְהוֹטָא, v. רְהִיטָא.

רָחִיב, v. רָחַב.

רָחִיט, v. רָחַט.

רָחִיט m. (b. h.; רָחַט) [*runner,*] *rafter* or *floor beam* running from wall to wall.—*Pl.* רָחִיטִין, רָחִיטִים. Ḥag. 16ª Ms. M. אבני ביתו ורָחִיטֵי ביתו וכ' (ed. וקורות) the stones and the rafters of his house testify against him (ref. to Hab. II, 11); Taan. 11ª (v. Rabb. D. S. a. l. note); Yalk. Is. 291. Lev. R. s. 31, v. רַחַט. [Yalk. Cant. 985 רָחִיטַנוּ התינוקות 'our runners' (Cant. I, 17), that means the school children.]

רָחִיטָא, רָחִיט ch. (preced.) *runner.* Targ. Jer. LI, 31.—*Pl.* רְחִיטֵי, רְחִיטַיָּא. Targ. II Esth. III, 13 ed. Lag.; (ib. 15 רחטיא); a. e., v. רַחֲטוֹנָא.—B. Mets. 107ᵇ שתין ר' וכ', v. צִפְּרָא; B. Kam. 92ᵇ רָחוּטֵי. Sabb. 78ᵇ רחיטי מוכסא (Ar. רחוטי) the runners (police) of the toll collector (who ask persons they meet for their receipts).

רְחִיטָנִי f. (v. preced. wds.) 1) *a tool for planing wood* &c. (so named from the grooves in which it runs), *chisel*, differ. fr. מְגִירָה. Tosef. Kel. B. Bath. II, 2. Tosef. B. Kam. XI, 15; B. Kam. 119ᵇ ומתחת הר' וכ' חיוצא . . . chips falling from under the borer and the chisel belong to the carpenter.—2) (cmp. ξυστήρ a. ξύριον) *a tool for shaving hair, an instrument* with which the hairs are removed singly, differ. fr. תַּעַר. Macc. III, 5; Naz. 40ᵇ; a. e.

רָחַן, *Hif.* הִרְחִין (a contract. of רחבן, cmp. רַחֲבוֹנָא a. Lat. arrha; v. עֲרָבוֹן) *to deposit as a pledge*, contrad. to מְשַׁכֵּן to take a pledge. Tosef. Maas. Sh. I, 1 . . . מעשר שני ואין מַרְחִינִין אותו ed. Zuck. (Var. מְרַחֲרְחִינִין) second tithes must neither be sold, nor taken or given as a pledge; Y. ib. I, 52ᶜ top. Ib. עבר והי' וכ' if he pledged it in defiance of the law, he is fined. Pes. 31ª כשהָרְחִינוּ אצלו when he deposited it (the leavened matter) with him (the gentile) as a pledge. Ib.ᵇ; a. e.

רחקא, Bets. 30ª Ms. M., v. הוּחָקָא (v. Rabb. D. S. a. l. a. Sabb. 148ª Ms. M.).

רֵיאָ, v. רֵיעָא.

רֹאֶה I m. (רָאָה=רָאִי, *sight, view.* Zeb. XIV, 6 בכל ה' were permitted to be eaten within the entire range of sight (around Shiloh); (Yalk. Deut. 881 בכל מקום שאתה ר' שאמרו ר' כולו וכ' (רואה); Num. R. s. 14 7. Zeb. 118ᵇ the range of sight of which they speak means a spot from where you can overlook the entire place with nothing to intercept &c.; מקצתו לא ר' כולו אלא ר' by *roëh* is meant the view not only of the entire place but also of a part of it.

רֹאֶה II m. (supposed to be) the name of *an insect* on trees. Tosef. Shebi. I, 11; Y. ib. II, 33ᵈ.

רֹאִי, v. רֵאִי.

רֹב m. (b. h.; רָבַב) *multitude; larger portion; majority.* Meg. 15ᵇ (ref. to Esth. V, 11) וכמה ר' בניו how large was the multitude of his sons? Bekh. VI, 8 ר' המדבר וכ' the

רָחוֹן (or רַחֲוָן) m. (רָוָה) *soaked substance, infusion.* Y. Ab. Zar. II, 41ᵇ bot., v. רָחוֹן; Y. Sabb. IX, 11ᵈ רחוץ (corr. acc.).

רָחַט (= רוּץ) *to run.*—*Part. pass.* רָחוּט; *pl.* רְחוּטִים *hurried, running.* Cant. R. to I, 17 (ref. to ורהיטנו ib.) מקום שהכהנים ר' בברותים the place where the priests ran (at service) was laid out with cypresses (ref. to I Kings VI, 15).

*Hif.* הִרְחִיט (denom. of רָחִיט) *to lay rafters.* Ib. למדה תורה . . . מקרח . . . ומַרְחִיט בברותים the text (Cant. l. c.) teaches a practical lesson that man should use cedars for roofing and cypresses for the rafters.

רַחֵט ch. same, *to run, be swift.* Targ. Job IX, 25 (of a bird). Targ. Gen. XVIII, 7. Targ. II Sam. XVIII, 23; a. fr.—M. Kat. 9ᵇ רָהֲטָא, v. שַׁבְלָא I. Erub. 51ª top והוא דכי רָהֵיט וכ' provided he may reach the root of the tree (before the Sabbath begins) by running. Ber. 6ᵇ מצוה לְמֵרְהַט it is right to run. Ib. אנא נמי רְהִיטְנָא I run likewise. Sabb. 94ª רהיט תלתא וכ' he ran three parasangs on foot. Ib. 32ª ועיזי רְהִיטָן (not ריהטן) the goats run, v. חַגְוָא; Yalk. Gen. 31 רְהִיטֵי. Y. Shek. V, end, 49ᵇ רגליא דלא רָהֲטָן וכ' may the (my) feet that failed to run to give alms, be broken; a. fr.

*Af.* אַרְהֵיט *to cause to run, hasten.* Targ. O. Gen. XLI, 14.

רַהַט m., *pl.* רְהָטִים, רְהָטִין (b. h.; preced.) [*runners,*] 1) *gutters of the watering trough.* Lev. R. s. 31; Cant. R. to VII, 6 (ref. to אסור ברהטים, ib.) זה משה . . . שנגזר . . . בר' של מי מריבה that is Moses . . . concerning whom it was decreed that he should not enter the land; and why? Because of the troughs of the waters of Meribah (Num. XX, 13).—2) (= רחיטים) *rafters, roofing.* Ib. . . . זה מלך . . . שאסר משרה שכינתו בתוך ישראל בר' (strike out של אבינו יעקב) that is the king of kings . . . who bound himself by an oath that he will allow his Presence to dwell in Israel under roofing (in the Temple); Lev. R. l. c. משרה שכינתו בתוך רהיטין של יעקב (strike out אבינו) under Jacob's roof.—3) *running.* Ib. בזכותו . . . אל חבקר רץ וכ' for the sake of Araham of whom it is written (Gen. XVIII, 7), 'and Abraham *ran* &c.'; Cant. R. l. c.—[4) (b. h.) *shavings;* trnsf. *curls.* Cant. l. c.]

רַהֲטָא m. (preced.) 1) *runner.*—*Pl.* רַהֲטַיָּא. Targ. II Kings XI, 4; 6. Targ. Jud. V, 28; a. fr.—2) *gutter of the watering trough.*—*Pl.* as ab. Targ. O. Gen. XXX, 38; 41 (ed. Berl. רַהֲטַיָּא).

רַהֲטָא, v. רִיהֲטָא.

רְהַטּוֹן, רִי' m. (preced. wds.) *road, marching route.* Ber. 32ᵇ על כל חיל וחיל בראתי שלשים ר' ועל כל ר' ור' Ms. M. for each army (of stars in the signs of the Zodiac) I created thirty routes, and for each route I created in it (the sign) thirty legions &c., v. קָרְטוֹן; Yalk. Is. 332 רִיהֵ'.

רַהֲטוֹנָא m. = רָהֲטָא, *runner.*—*Pl.* רַהֲטוֹנַיָּא, רַהֲטוֹנִין. Targ. II Chr. XXX, 6; 10. Ib. XII, 10, sq. Targ. Esth. III, 13 (ed. Lag. רִיהֵ'); 15.

in and covered with paving blocks or with (rough) stones.—2) *the interlaced branches of two neighboring trees.*—*Pl.* as ab. Ḥull. 140[b] רוּבְדֵי שני בין יושבת היתה אילן if the mother bird is found sitting on the junction of two trees. Ib. 141[a]; a. e.

**רוּבְדָא** ch. same, *pavement.* Targ. II Chr. VII, 3 (h. text רִצְפָּה).

**רוֹבָה** I, v. רוֹבֵא.

**רוֹבָה** II m. (v. רָבָה) *saturation, sauce, dip.* Y. Pes. X, 37[d] top ולמה ... ר' שהיא רָבָה עמו and why is it (חֲרוֹסֶת) called *robeh* (saturation)? Because it is saturated with it (the wine that is put in as a sauce).

**רוֹבָא, רוֹבָה** m. 1) = רַבָּא, *great.* Targ. Y. II Lev. X, 19 (ed. Vien. רוֹבָא).—2) = רַבָּה *elder, senior.* Y. Ber. II, 5[b] bot. ר' הושעיא ר'. Y. Kil. IX, 32[b] ר' חייא ר'; a. fr. (interch. with רַבָּה).

**רוּבָּה** I f. (= מְרוּבָּה) *more, larger number.* Keth. 103[a] ברכת הבית בר' the blessing of the household increases with the number of its members (every one contributing towards the comfort of all); B. Bath. 144[b]; Tosef. Keth. XII, 3 מרובה (corr. acc.).

**רוּבָּה** II m. ch. (רְבַב) *gradation, conclusion a minori ad majus* (= קַל וָחוֹמֶר). Y. Peah IV, 18[b] top ר' דר' יוחנן ור' דר"ל there exists one argument a minori by R. J. and another by R. S. ben L.; ר' מה מצינו וכ' ... R. J.'s argument is: if in the case of a find &c. (v. corr. vers in Frankel, Talm. Hierosol.).—ר' דר' (cmp. חוֹמֶר I) *something greater, more restrictive.* Y. Sabb. XVII, beg. 16[a] דלתות חובת דר' ודלתות הכלים דר' וכ' (not דרובן) in one respect there is a greater restriction in the law concerning the moving of the doors of a house, and in another respect a greater restriction in the law concerning the doors of furniture; דלתות ... דר' וכ' the greater restriction concerning the doors of a house consists in this that they dare not be moved even &c. Y. Ab. Zar. I, 40[a] top ר' דר"ש ב"ל מדרבי וכ' the opinion of R. S. b. L. goes farther in restriction than that of R. J. Y. Maasr. I, 49[a] bot. דר' אתא אימור לך he comes to tell you something greater.—Y. Meg. I, 71[c] top דרַבָּה שהספרים וכ' here is something greater (than the difference between scrolls and T'fillin which has been stated): scrolls may be written on either side of the parchment &c.; דק אחד בשני עורות ליה חיא דר' the 'one column' law against the 'two sides' law—this is no gradation. Y. Peah I, 15[d] top וחוא דרבה מִצָּה גדול כפרוצת חוב וכ' ... (not בפרוצת) here is something greater (just the reverse, v. אִדְּרַבָּא); greater is a duty which is like paying a debt (the filial duty) than &c.; Y. Kidd. I, 61[b] bot. והדיא דרבנין (corr. acc.).

**רוֹבְיָא, רוֹבִי** I m. = h. רוֹבֶה, *youth, young man.* Targ. I Chr. XXII, 5.—*Pl.* רוֹבַיָּא, רוֹבְיִין. Targ. Ruth III, 10. Targ. Lam. II, 12 (not רוּ). Ib. 21; a. e.—Targ. Job XXI, 11 ורוֹבְיֵהוֹן.

**רוֹבִי, רוֹבְיָא** II m. *fenugreek,* (oth. opin. *flax-seed*).

larger portion of the anterior part of the tongue. Keth. 15[a] הולכין אחר ר' העיר we are guided by the legal status of the majority of the inhabitants of the town; ר' סיעה the majority of the members of the caravan that encamped near the town. Ib.; Ḥull. 95[a], a. e. בנמצא הלך אחר חר' when a piece of meat is found, we go by the majority of the meat stalls (to decide whether it be *kasher* or not). Ib. 3[b], a. e. ר' מצויין וכ' most of those engaged in slaughtering are experts. Sabb. 118[b] רוּבָּן של צדיקים וכ' most righteous men die from bowel diseases. Ḥull. II, 1 רובו של אחד כמוחצו if one cuts through the larger portion of the organ (v. סִרְטָן), it is considered as if he had cut it through. Hor. 3[b] רובו ככולו ... בכל התורה in the entire Law we adopt the rule that a majority (or the larger portion) are legally equal to an entirety; Naz. 42[a]; a. v. fr.—Gitt. 60[b] ר' בכתב וכ' the majority of the halakhic decisions rests on the Scripture (is derived from the text by interpretation), and the minority on tradition; v. Y. Peah I, 17[a] bot.—[Y. Yeb. IV, 6[b] top עד שיפרש לו רובו read: רַבּוֹ.]

**רוּבָּא** ch. same. Ḥull. 11[a] מנא הא מילתא ... בתר ר' whence do we derive the rule laid down by the Rabbis, that we are guided by the majority? Ib. ר' דאיתיה קמן a majority which is before us, a majority of a definite number; ר' דליתיה קמן כגון וכ' a majority of an indefinite number, as for instance, the case of a minor *yabam* (Yeb. XIII, 12, when we are guided by the principle that the majority of persons are not impotent). B. Kam. 46[b] ר' דאנשי לרדיא וכ' most people buy animals for ploughing. Ib.; B. Bath. 92[b], v. אִיסְטְרָא; a. v. fr.—*Pl.* רוּבֵּי. Ḥull. 28[b] תרי ר' ... ליכא Rashi (ed. רובא) two larger portions of one object cannot be assumed, i. e. if an object is divided into two equal parts, you cannot apply the principle that either half may be ritually considered as if it were the larger portion.

**רוֹבָא,** v. רוֹבָה.

**רוֹבֵא, רוֹבֶה** I m. (b. h. רוֹבֶה, Gen. XXI, 20; רָבָה) [*growing,*] *young man, youth.* Sot. 26[a] חר' שנשא עקרה וכ' a young man who married a barren or an old woman. Y. ib. VIII, 22[d] bot. ר' שנשא ריבה a young man that married a young girl; a. e.—*Pl.* רוֹבִין, רוֹבְרִין. Tam. I, 1 וחר' שומרים שם the young priests held watch there; [anoth. opinion: the *archers,* v. רַבִּי II].—Esp. חר' *the sons of R. Ḥiyya.* Ḥull. 20[a] יקבלו חר' וכ' let the lads receive the answer to their arguments. Y. Ḥag. III, 79[c] bot.; a. e.

**רוֹבֵד** m. (רָבַד) 1) *mosaic pavement,* esp. *the paved level space between steps* in the Temple hall, *landing, terrace.* Yoma IV, 3 חר' חרביעי שבחיכל, emended ib. 43[b] של חיכל, the fourth terrace on coming from the hall. Midd. III, 6 רום מעלה ... וד' שלשה וכ' the height of each step was half a cubit, its depth one cubit each of the three steps, and a landing of three cubits &c. Ib. IV, 4, sq. Tosef. Succ. IV, 23; Tosef. Men. XI, 13 חר' שבאולם the pavement in the hall.—*Pl.* רוֹבְדִין, רוֹבְדִים. Tam. I, 1 חיח מוקף ר' של אבן was surrounded with stone pavements; Midd. I, 8. Tosef. Ohol. XVII, 1 משוקעין בר' ובאבנים sunk

Ker. 6ᵃ ירא רגיל . . . ורובי וכ׳ (Rashi ורוביא) one should make it a habit at the beginning of a year to eat pumpkin, fenugreck &c.; Hor. 12ᵃ. Ḥull. 52ᵃ. Sabb. 109ᵇ, v. גִּיר III.

**רוֹבָן** m. (רָבַב) *coarse weft.* Par. XII, 8 (Var. אָרְבָּן q. v.).

**רוֹבַע** m. (b. h. רֹבַע) *one-fourth*, esp. (sub. קב) *rob'a*, one-fourth of a Kab. Ker. 6ᵃ; Y. Yoma IV, 41ᵈ. Tosef. B. Bath. V, 10 (among the measures to be kept) ר׳ וחצי ר׳ a *rob'a* and a half *rob'a*. Num. R. s. 9 ²⁴ (God repays measure for measure) ר׳ וחצי ר׳ even to a *r.* and a half-*r.* Tosef. Kel. B. Bath. III, 8 הר׳ וחצי הר׳ a block with the cavity of a *r.* on one side and of a half-*r.* on the other; Tosef. Mikv. VI, 22. Tosef. Ohol. I, 7 ר׳ עצמות a *rob'a*-ful of bones; a. fr.—בית ר׳ a piece of ground of the capacity of one *rob'a* of seed. Kidd. 26ᵇ; a. e.

**רוּבָעָא** ch. same, *one fourth.* Targ. II Esth. IV, 1.—*Pl.* רוּבְעַיָּא. Y. Ḥall. II, 58ᵈ top, v. קַבָּא.

**רוּבְצָל**, v. רִבְצָל.

**רוֹגֶז** m. (b. h. רֹגֶז; רָגַז) *excitement, anger, commotion, trouble.* Midr. Till. to Ps. XXII מתוך ר׳ רחמים out of the divine anger comes mercy (ref. to Hab. III, 2). Pirké d'R. El. ch. XXXVIII התחיל מקלל רוגזם וכ׳ he began to curse his sons' anger. Gen. R. s. 84 (ref. to Job III, 26) בא עלי רָגְזוֹ וכ׳ the trouble about Joseph came upon me.

**רוּגְזָא** f. ch. same. Targ. II Chr. XXXIV, 21. Targ. Ps. LXXVIII, 31. Targ. Job XXI, 30 רְגִיזִין, רִגְזָתָא (Ms. רוּגְזִירְתָא); a. e.—[Targ. Prov. XXIX, 22 גברא ר׳, read with ed. Lag. a. oth. רַגְזָנָא.]—Lam. R. to II, 2 נתמלא רוגזיה וכ׳ (*masc.*) Ben Kosiba's anger rose to its full measure.—*Pl.* רוּגְזָאתָא, רוּגְזָתָא. Targ. Job XL, 11 (Ms. רְגוּזָתָא).

**רוּגְזִירְתָא**, v. preced.

**רוּגְיִינָא**, Y. Kil. I, 27ᵃ אף הר׳, v. נִירְוִירְנָא.

**רוֹגְלוֹת** v. next w.

**רוֹגָלִית** f., *pl.* רוֹגְלִיּוֹת (רֶגֶל) 1) *routes, directions.* Cant. R. to IV, 1 מה . . . משוגרת ר׳ חרבה וכ׳ as the pigeon is sent out in many directions and always returns &c.; ib. to I, 15 (not שוגרת).—2) (adj.) *familiar.* Tosef. Ber. II, 12, a. e. הלכות ר׳, v. רָגִיל.—3) [*runners,*] *grapes growing in a row on isolated vines*, opp. דליות (v. דָּלִית). Men. VIII, 6 (86ᵇ) רַגְלִיּוֹת; Tosef. ib. IX, 10 רג׳. Y. Peah VII, end, 20ᶜ כל ר׳ ור׳ אומן וכ׳ all plants in one row form one bed; Y. Pes. IV, 31ᵇ bot. רוגלות.

**רַוְנַג** pr. n. river *Ravg'nag.* B. Bath. 73ᵇ top (Ms. M. רונג; Ms. R. רַוְנַג; ed. Lubl. דוונג; v. Rabb. D. S. a. l. note).

**רוּגְשָׁא**, v. רְגָשָׁא.

**רוֹדָה** m. (רָדָה II) *the flat portion of the baker's shovel.* Tosef. Kel. B. Mets. III, 7, v. צִנּוֹרָא III.

**רוֹדוֹס** pr. n. pl. (a corrupt. of Ἄραδος) *Aradus*, v. אֲרָוָד. Y. Meg. I, 71ᵇ bot. (expl. ארודי, Gen. X, 18) ר׳; [The context forbids thinking of Rhodus].—[Y. Yeb. VIII, 9ᵇ bot. ברודוס, read with Y. Kidd. IV, 66ᵇ top, a. Y. Bicc. I, 64ᵃ בדרום.]

**רָוָה**, v. רוי.

**רְוָיְחָנָא** m. (רְוָיָא, cmp. רָדוֹן) *moistening, refreshment* [or *marrow*]. Targ. Prov. III, 8, v. הִוְּחָנָא.

**רָוָא, רוֹ, רֻוִּי**, v. רֵיו.

**רָוָז**, v. רְוַז.

**רָוַח, רָוַח** (b. h.) *to be wide, roomy; to spread.* Y. Snh. I, 19ᶜ top משם התורה יוצאה ורוֹוַחַת וכ׳ from there (the hall of the Sanhedrin) the law went forth and spread (with authority) for all Israel; Tosef. ib. VII, 1; Tosef. Ḥag. II, 9. Y. Yeb. I, 3ᵃ bot. ראה . . . רווחת בישראל see how this decision will spread (what its effect will be) in Israel; a. e.—Part. pass. רָוּחַ; *pl.* רְוּחִים. Ab. V, 5; a. e. משתחוים, ר׳, v. צָפַף; [Mish. ed. רְוָחִים, *pl.* of רָוָח.]

*Pa.* רִוַּח 1) *to be placed wide apart.*—Part. מְרוֹוָח; f. מְרוֹוַחַת; *pl.* מְרוֹוָחִין, מְרוֹוָחוֹת; מְרוֹוָחוֹת (or מְרֻוָּחוֹת). Y. Shebi. II, end, 34ᵇ במר׳ when the trees are planted wide apart, opp. רצופין; Y. M. Kat. I, 80ᶜ top; a. e.—2) *to be wide and flat.* Koh. R. to VII, 23 מקום מר׳, v. רָוַח. Tosef. Kel. B. Mets. VIII, 6 לשונות מר׳ R. S. to Kel. XVIII, 5 wide and flat straps (comfortable to lie on), v. לוּחַ I.

*Hif.* הִרְוִיחַ (denom. of רָוַח) 1) *to be relieved*; 2) *to make profit.* Gen. R. s. 13 מְרַוִּיחִין . . . משא commerce is prosperous, and the dealers make profit; אף . . . מרויחין even the lepers feel relieved; Yalk. ib. 20. Gen. R. s. 39 החולה . . . ומַרְוִיחַ the sick man saw him (Abraham) and felt better. Yalk. Ps. 843, v. רָוַח; a. e.—3) *to cause relief.* Lev. R. s. 34 מרויחין לו they (the visitors) bring him some relief; Midr. Till. to Ps. XLI.

*Hithpa.* הִתְרַוַּח, *Nithpa.* נִתְרַוַּח *to be relieved, be in comfortable circumstances.* Lev. R. l. c. לכשאתה מִתְרַוַּח וכ׳ when thou art in better circumstances, thou wilt repay me.—[Ib., a. e. נתרווח העולם, read: נִתְרַוָּה, v. רָוָה.]

**רָוַח, רָוַח** I ch. same, 1) *to be wide, extend; to be easy*; ר׳ לי- *to feel relieved.* Targ. Job XXXII, 20.—[Targ. Ps. XXIII, 5 רוויתא Ms., ed. Lag. רווחא, v. רְוִיתָא.]—Snh. 7ᵃ בית . . . מִרְוַוח ר׳ the cut widens, i. e. the parts cut through go apart, and are not affected by the heat of the knife. B. Bath. 90ᵇ תריצא דר׳ ר׳ when the market becomes easy (prices fall), it remains so (for the rest of the year). Taan. 23ᵇ אמרנא . . . ר׳ עלמא וכ׳ (Ms. M. דוו, corr. acc.) I thought, as it has been raining, the world is at ease (prices will come down). Keth. 80ᵇ, v. רְוִיתָא. B. Bath. 167ᵃ (suspecting an erasure in a document) מ״ט רְוִיחַ לירה עלמא להאי וי״ו why has this Vav so much space?, opp. דחוק; a. fr.—Y. Sabb. XX, end, 17ᵈ נפל ביתיה על מאן דרויח עליה his house fell in over him who felt at ease (?), v. צְנִינִים.—[2) *to make room.* Targ. Is. XLIX, 20 רְוַח לי (prob. to be read: רַוַּח *Pa.*; h. text גְּשָׁה.]

*Pa.* רַוַּח 1) *to widen, make room; give comfort.* Targ. Prov. XVIII, 16 (h. text ירחיב).—Part. pass. מְרַוַּח; f. מְרַוְּחָא; *pl.* מְרַוְּחָן, מְרַוְּחָן; מְרַוְּחוֹת, מְרַוְּחָן. Targ. Jer. XXII, 14.—

2) (denom. of רוּחַ) *to inspire.*—Part. pass. as ab. Targ. Y, Deut. XXXII, 24 [read:] מְרַוְּחֵי רוּחִין בישין possessed by evil spirits.

*Af.* אַרְוַח, אַרְוַח 1) *to make room, widen; to relieve.* Targ. Y. Gen. XXVI, 22. Targ. Lam. III, 56 לְאַרְוָוחוּתָנִי (verbal noun); a. e.—Sabb. 151b מַרְוַח ... תאר כותלא (or מְרַוַּח *Pa.*) stibium widens (improves the eye-sight) up to forty years of age, אַרְוָחֵי לא מרווח ... מכאן after that ... it preserves the eye-sight, but does not improve it; a. e.—*Part. pass.* מְרַוַּח *open; vacant.* Targ. II Chr. XXIII, 15. Targ. I Sam. XX, 25; 27 (h. text וַיִּפָּקֵד).—2) *to make profit, gain.* Y. Ned. V, end, 39b חד בר נש נדר דלא מַרְוַח (not מרווחא) a man made a vow that he would make no profit (in business). Ib. [read:] א"ל מאי אשבעת א"ל דלא מַרְוַחְנָא he asked him, what didst thou swear (not to do)? Said he, that I will make no profit (v. Asheri to Gitt. 35b).—3) *to cause to profit.* B. Mets. 73a bot. אנא נטרנא ... ומרווחנא לחו בכמה I wait for them (give them time to move) until Iyar, and thus I benefit them greatly; a. e.—Part. pass. מְרַוַּח. Ber. 56a מ' עסקך thy business will be profitable, opp. פסיד.

*Ithpa.* אִתְרַוַּח, *Ithpe.* אִתְרְוַח *a)* אתר' ל- *to be relieved; to be better.* Targ. I Sam. VI, 3. Ib. XVI, 23; a. e.—*b) to be blessed* (with issue, with increase of wealth). Targ. Gen. XX, 17. Targ. Y. ib. XXII, 20. Ib. XXV, 21. Ib. XXVI, 31.

רְוַח, רֶוַח, רֶוַח m. (b. h.; preced.) 1) *extension, wide space; interval.* Gen. R. s. 74 אין ... במקום ר' they (the eastern men) hold council only in an open and level place (where they are safe against spies); Yalk. ib. 130 בשדה דאירת בה ר'; Koh. R. to VI, 23 במקום מְרוּוָח (v. רְוָוח); Pesik. Par., p. 34a במקום רחוק (corr. acc.). Gen. R. s. 19 (play on לְרוּחַ הַיּוֹם, Gen. III, 8) לרי' היום for the extension of the day (in order to extend Adam's day to God's day, a thousand years); Pesik. R. s. 40 יום משלי ... לר' היום וכ' I will give him one of my days,—'to the extension of the day'—I will give him &c. Hull. V, 3 בזמן שאין לו ר' when there is no interval of time between the sale of the dam for slaughter and that of her young. Koh. R. to I, 7 ארבע ... ר' בין וכ' there was a space of four cubits between each two. Ber. 15b שיתן ר' בין הדבקים he must allow an interval between words that may easily run into each other; a. fr.—2) *ease, relief.* Tosef. Sot. II, 3 שאם ... בצער יולדת בר' if (before she was tested) she used to give birth with great pains, she would now do so with ease; Num. R. s. 941; Ber. 31b. Tanḥ. Vayishl. 8 כשהיית בצרת ... בר' וכ' when thou wast in trouble, thou didst make a vow, but now that thou art relieved, thou forgettest; a. e.—3) *profit, gain.* Midr. Till. to Ps. XCII; Yalk. ib. 843 ודיו ... את הר' שנהרוית and when the students saw the gain that he had made &c.

רְוַח, רֶוַח II, רַוְחָא, רַוָחָא ch. same, 1) *open space, room.* Targ. O. Num. XXXV, 2 (ed. Berl. רַוַח; ed. Vien. רֶוַח; h. text מגרש). Targ. O. Lev. XXV, 34. Targ. Ez. XLV, 2 (ed. Wil. רַוְחָא). Targ. O. Gen. XXXII, 17 (ed. Vien. רְוַח); a. fr.—Meg. 7b, a. e., v. בְּסוּמָא. Sabb. 146b לא חזי ליה ר' he had no room (to accommodate all his hearers); a. e.—*Pl.* רַוְחַיָּא, רַוְחָתָא, רַוְחִי, רְוָח. Targ. O. Num. XXXV, 4, sq. (ed. Vien. רְוַח'). Targ. Josh. XIV, 4 (ed. Wil. רְוָח'); a. fr.—[Targ. Y. I Deut. XXXII, 24 רווחין, read: רוּחִין, v. רְוַח I.]—2) *relief.* Targ. O. Ex. IX, 28. Targ. Esth. IV, 14. Targ. Is. XXXII, 15 (h. text וְרוּחַ); a. e.—Cant. R. to I, 1 בשעת רְוָוחֵיהּ, v. אֲנַנָקָא; Koh. R. to I, 12; Gen. R. s. 81, a. e., v. עֲקָתָא. Pes. 112b פורתא שבק לי ר' allow me a little relief (liberty); a. e.—3) *ample provision, comfort.* Keth. 69a דאיכא רְוַח ביתא there is ample provision in the house (she is sufficiently provided for). Ib. אנא ר' ביתא מהני וכ' I mean ample provision out of that estate. Ib. 80a sq. כי ... משום ר' ביתא וכ' the scholars allowed the husband the fruition of the wife's property for the sake of domestic comfort, but not to the extent of selling the products. Ib.b משום ר' ביתא הא קא רְוַח fruition is allowed him for the sake of domestic comfort, and the comfort of the house remains secured; a. e.—B. Kam. 116a לר' דמילתא הוא דעבד he did it for the convenience of the thing, i. e. as an extraordinary, though not legally necessary, measure, to avoid litigation.

רְוָחָא, רְוַח', רְוַחְתָּא, רְוָחְתָּא f. same, *wide space, relief.* Targ. Ps. XVIII, 20; Targ. II Sam. XXII, 20. Targ. Ps. LXVI, 12 (h. text רְוָיָה); a. e.—[Targ. Ps. XXIII, 5, v. רְוִיתָא.]

רְוַחַת, רְוָחַת f. (b. h.) same, *width; relief, ease.* Ab. I, 5 יהי ביתך פתוח לר' let thy house be wide open (hospitable); Ab. d'R. N. ch. VII.—Y. Sot. X, 24a bot. בשעה שישראל בצרה ואו"ה ברי' when Israel is in distress and the nations are at ease; (Bab. ib. 48a בנחת ובשלוה; Tosef. ib. XIII, 9 בשלוה); a. e.

רְוַחְתָּא, v. רְוָחְתָּא.

רַוְחָתָא pr. n. pl. [*Wide Places,*] *Ravḥatha.* Targ. Y. Gen. XXVI, 22 (h. text רְחֹבוֹת).

רְוָחִית, רַוְחִי, רְוָוחִי, רְוָוחֵי, v. רְוִי, רַוֵּי, רְוָיָה.

רַיָּוק m. (רוּק; cmp. פָּנוּי) *single, bachelor.* Kidd. IV, 13 לא ילמד אדם ר' סופרים a single man must not be a teacher of primary classes. Ib. 14. Pes. 113a ר' הדר וכ' a bachelor that lives in a large city and does not sin. Lev. R. s. 27 (ref. to Job XLI, 3) זה ר' הדר וכ' this refers to a bachelor (childless man) that dwells in a community and contributes towards the maintenance of teachers of Bible and Mishnah. Tanḥ. Aḥăré, ed. Bub. 15 לעשיר גדול ר' וכ' like a very rich but unmarried man; having no wife, he has no house; Tanḥ. l. c. 10 וחזק (corr. acc.); Yalk. Ps. 767; a. e.—*Pl.* רַיָּוְקִין, רַיָּוְקִים. Kidd. l. c. לא ישנו שני ר' וכ' two bachelors should not sleep wrapped up in one cloak; Tosef. ib. V, 10. Mekh. Bo, s. 13 וכולן בכורים מר' אחרים and they were all firstborn sons of other young men (not the husbands).

רְוָקָא, רְוָקָא I ch. same.—*Pl.* רְוָקֵי, רְוָוקֵי. Targ. Is. XL, 30 (ed. Ven. רֵיקֵי; h. text בחורים).

רְוָקָא II m. (רוק *to be clear*, v. Fl. to Levy Talm. Dict. IV, p. 486) *straining bag.* Pes. 42b בדר' when the drink is made by pouring water on the strainer (and the

Esp. ר' הקדש (abbr. רוה"ק) *the holy spirit, prophetic inspiration, intuition.* Ab. Zar. 20b רוה"ק ... קדושה sanctity (of life) leads to prophetic inspiration. Meg. 7a אסתר ברוה"ק וכ' the Book of Esther was composed in a spirit of prophecy. Yoma 9b משמתו ... נסתלקה רוה"ק וכ' with the death of the last prophets, Haggai ..., the prophetic spirit was withdrawn from Israel. Ber. 10a חזאי לי ברוה"ק וכ' I saw in a prophetic vision that unworthy children would go forth &c.; a. v. fr.—Snh. 65b, a. fr. ר' טומאה unholy inspiration (augury &c.).—4) *(evil) spirit, demon.* Pes. 112a ר' רעה (סכנת) the danger threatening from an evil spirit; a. fr.—ר' צרעת, ר' חזזית, ר' &c., v. respective determinants.—*Pl.* רוּחוֹת, רוּחִין. Gen. R. s. 20 ר' הזכרים male demons; ר' נקבות female demons. Erub. 18b הוליד ר' ושדין וכ' begot spirits and demons &c.; a. fr.

**רוּחָא** ch. same. Targ. Gen. I, 2. Ib. VIII, 1. Ib. VI, 17. Ib. XLV, 27 רוח נבואה (O. ed. Berl. קודשא)=h. רוח הקדש, v. preced.; a. v. fr.—Gen. R. s. 38, end נסגוד לר' וכ' let us worship the wind that scatters the clouds; ר' ... ונסגוד לבר let us worship man that carries the wind (whose body is filled with air). Gitt. 67b דהא ר' וכ', v. קוּרְדְּרִיקוֹס; a. fr.—*Pl.* רוּחִין, רוּחֵי, רוּחָא, רוּחַיָּא. Targ. O. Num. XVI, 22. Targ. Deut. XXXII, 24. Targ. Y. I ib. רווחין (corr. acc.), v. רְוַח I; a. fr.—Y. Shek. V, end, 49b רבהון דרוחיא the chief of the evil spirits. Gen. R. s. 20, end ר' דביתא טבין וכ' the spirits of a man's house are benevolent, for they grow up with him; ר' דחקלא the spirits of the field; ib. s. 24, end. Lev. R. s. 5 שידא שריהון דר' Sheda (demon), the prince of the spirits. B. Bath. 25a לכל ר' אוקמן וכ' place me (for prayer) in any direction except due east; a. fr.

**רְוָחָא, רַוָּחָא**, v. רְוָוחָא, רַוָּחָא.

**רוֹחַב**, v. רֹחַב.

**רָחָצָ', רוֹ', רוּחְצָנָא, רוּחְצָן** m. (רָחַץ) *safety, reliance, security, faith.* Targ. Gen. XXXIV, 25. Targ. II Chr. XXXII, 22. Targ II Kings XVIII, 19. Targ. Ps. XXXVI, 8 ישרון לר' (Ms. יתרחצון); a. fr.—*Pl.* רוּחְצָנַיָּא. Targ. Jer. II, 37.

**רוֹחַק**, v. רָחִיק I.

**רוּחְשִׁיתָא** pr. n. f. (רָחַשׁ) [*swarming,*] *Ruḥshitha,* legendary name of queen Esther's maid for Thursday (with ref. to Gen. I, 20). Targ. Esth. II, 9.

**רְוָחְתָא**, v. רְוָוחָא.

**רַוָּחְתָא**, v. רַוָּוחָא.

**רוֹטָב** m. (רָטַב) 1) *soft, green date,* opp. יבשה. Ukts. II, 2 גלעינה של ר' the kernel of a green date. Tosef. ib. II, 1, sq.; a. e.—V. רָטָב.—2) *broth; juice of meats; jelly.* Ḥull. IX, 1, expl. ib. 120a מאי ר' שומנא what kind of *roṭeb* is meant? Fat; (oth. opin.) חלא דקריש, v. חָלָא III. Pes. VII, 2 נטף מרוטבו וכ' if (while roasting the Passover lamb) some of its juice dripped on &c. Num. R. s. 10 21; Tosef. Naz. IV, 6. Ḥull. 108a ר' רכה (*fem.*) soft (liquid) juice; lees contained in it), opp. דפורצנא.—*Pl.* רְוָוקֵי. Ab. Zar. 75a תני ר' דארמאי וכ' straining bags which have been used by gentiles, if made of hair &c.

**רְוַז, רְוָז** [*to sprout forth,* v. P. Sm. 3845,] *to be glad, bright.* Targ. Prov. XIII, 9 (some ed. נירוון, read: נְיַרְוַז; h. text שמח). Ib. XI, 10 Bxt. (ed. דוץ; ed. Ven. דון, corr. acc.). Ib. XXIII, 16.

***רוֹז** m. (preced.) *joy* (?). B. Bath. 90b ר' פפא (Ms. M. רז) Papa's Joy (?), name of a measure introduced by Papa, v. דּוֹן.

**רוֹזָנָר**, v. רוּנְגָּר.

**רוּזִינָקָא** m. (Syr. רוזיקא; Pers.) *provisions for the day.* Taan. 23b Ar. (Var. in Ar. as ed. עיבורא). Men. 69b נחיתא ליה ר' וחטי Ar. (read: דחיטי; Var. in Ar. s. v. עדי: רוסנין קב חיטי; ed. רום כיזבא חיטי or נזבא; v. Rabb. D. S. a. l. note 80) provisions of wheat came down (from heaven) covering a space of three parasangs, v. נְזָבָא.

**רוֹזֵן** m. (b. h.; רזן *to be strong, heavy*) *prince.*—*Pl.* רוֹזְנִים. Snh. 70b (ref. to Prov. XXXI, 4) מי שכל רוֹזְנֵי עולם וכ' should he at whose door the princes of the world appear every morning, drink wine and become drunken? Num. R. s. 10. Lev. R. s. 12, end (ref. to Prov. l. c.) שני ר' דוד לי וכ' two princes (Nadab and Abihu) were mine, and they died only on account of wine; Yalk. Jer. 320; a. e.

**רְוַח, רְוָח, רָוַח**, v. sub רוּחַ.

**רוּחַ** I *to smell,* v. רִיחַ.

**רוּחַ** II f. (b. h.; רָוַח) 1) *wind, air; direction, side.* Ex. R. s. 15 22 שלשה בריות ... המים והר' וכ' three creations preceded the formation of the world: water, air, and fire; הר' הרוח וכ' the air (spirit) conceived and gave birth to wisdom. B. Mets. 107b חכל בר' all (diseases) are caused by the air. Ḥag. 12a עשרה ... ר' ומים וכ' ten things were created on the first day: heaven ..., air and water &c. Ib.b הרים בר' the mountains are sustained by the air, ר' בסערה the air by the wind-storm.—Ber. 31a ... יכול לכל ר' שירצה you may think a man may pray facing any direction he may desire. B. Bath. 22b מר' אחת from one side. Ib. II, 9 לכל ר' עושה וכ' one may erect a tannery on any side of the town except the western. Ib. 25b ר' דרומית the southern wind. Kil. V, 5; a. v. fr.—*Pl.* רוּחוֹת. Ab. III, 17 שאפי' כל הר' וכ' even if all the winds were to come and blow at them &c. Kil. III, 1 בארבע ר' חצרוגה on the four sides of the bed. Y. ib. VI, end, 30c מגופתּ לארבע רוּחוֹתֶיהָ enclosed on its four sides. Pes. 94a מארבע ר' העולם he may turn towards any of the four directions of the world; a. v. fr.—2) *mind, disposition, spirit.* Ab. III, 10, v. נוּחַ h. Y. Peah I, 15c bot., a. e., v. חֲנָוָחָה. Ab. IV, 7, v. גַּס III. Ib. V, 19 נמוכה ר' a lowly spirit; a. v. fr.—3) *spirit, soul.* Gen. R. s. 7, end נפש חיה זה רוחו של וכ' 'a living soul' (Gen. II, 19), this means the soul of Adam. Ib. s. 2 ורוח אלהים זו רוחו וכ' 'and the spirit of God' (Gen. I, 2), this means the soul of the king Messiah; a. v. fr.—

ר׳ עבה thick (jelly-like) juice; a. fr.—Tosef. Kel. B. Bath. V, 6 ר׳ ניקורי, v. רֶטֶב.

**רוֹטְבָא** ch. same, 1) *moisture.* Targ. Y. Lev. XI, 38 ברוֹטְבָהּ (not בָּהּ ...) (of the condition of a fresh corpse).—2) *liquid.* Targ. II Chr. IV, 5 בר׳ as liquid measure.—3) *sap, marrow, juice.* Targ. Ps. XXXII, 4 (h. text לשד). Targ. Job XV, 27 (h. text פִּימָה); a. e.—*Pl.* רוֹטְבִין, רוֹטְבָיָא. Targ. Y. Lev. XI, 11 רוֹטְבִירְהוֹן (not רועדירהון), v. צִיר I ch.—[Targ. Ps. LXXIII, 7 ורוטבירהון Ms., read: ורח׳, v. חוֹטָבָא.]

**רומגנית**, v. next w.

**רוֹטָנִית** f. (רָטַן) 1) *grumbling, discontented.* Num. R. s. 12[5] למלך שהיתה לו מטרונה ר׳ (Mus. רוטג׳, corr. acc.) this is like the case of a king who had a grumbling matron as wife; Tanḥ. Naso 12 דאג׳, ראנ׳, אשה ראגנירות (corr. acc., or רוֹנָנִית); Pesik. R. s. 5 רונונות (corr. acc., or רוננית).—2) [prob. to be read: רוֹטָנוּת] *grumbling, discontent.* Num. R. l. c. שלא תחזור לרוֹטָנִירָתָהּ lest she return to her sullenness; Pesik. R. l. c. לרוננית (read לרוֹנָנִירָתָהּ, or with ed. Prague: לרַטָנִירָתָהּ).

**רָוָה, רָוִי** (b. h.) *to be moist, be saturated, drip.* Y. Maasr. I, 49[a] top משרירו (not שוררו), v. מַרְוִיתִי.

*Pi.* רִוָּה *to saturate; to refresh*; trnsf. *to delight.* B. Bath. 14[b]; Ber. 7[b] (play on רוח) שרִיוָּהוּ להקב״ה ... שזכתה she was privileged in that from her descended David, who delighted the Lord with songs and hymns.

*Hif.* הִרְוָה same. Midr. Till. to Ps. CL (ref. to Is. XXXIV, 5) [read:] מַרְוָה אותה ומפילהו לשרה וכ׳ he saturates it (the sword with blood), and brings her tutelary angel to fall, and then it (the sword) will come down upon her (Rome; v. Cant. R. to VIII, 14).

*Nithpa.* נִתְרַוֶּה, נִתְרַוֵּה *to be saturated, refreshed.* Gen. R. s. 33 ירדו ... וכ׳ העולם rain fell, and the world was refreshed; Lev. R. s. 34 (not ונתרווה); Yalk. Lev. 665; Yalk. Ps. 888 (corr. acc.). Y. M. Kat. III, 82[c] bot. כשם שנתרויתם וכ׳ as you were saturated with the oil of inauguration for seven days &c.; a. e.

**רָוָה, רָוָא, (רָוִי) רָוֵי** ch. same, esp. *to be filled with wine, be drunken.* Targ. Gen. IX, 21. Ib. XLIII, 34 (some ed. O. רַוְיוּ, *Pa.*). Targ. Jer. XLVI, 10 (ed. Wil. וְתִרְוֵי, *Pa.*); a. fr.—Part. רָוֵי, רָוְיָא; f. רַוְיָא; *pl.* רַוְיָן, רָוְיָן. Targ. Is. LI, 21. Targ. Prov. XXIII, 20, sq. Targ. Hag. I, 6; a. fr.—Gitt. 68[a] אישתי רוה וגנא he drank, he was intoxicated and lay down. Meg. 12[b] שתי ולא רָ׳ ... אבא my father drank wine enough for a thousand men, and was not drunk. Pesik. Eth Korb., p. 57[b] ואנא על לוגך דאנא שתי דאנא ר׳ דאנא שבע (not לוגין) and I (the Lord) wrote about thy one Log of wine that I drink, I am filled, and I am satisfied (Num. XXVIII, 7), v. רְוָיָה; Pesik. R. s. 16; Yalk. Num. 776; Yalk. Ps. 761.

*Pa.* רַוֵּי 1) same, v. supra.—2) *to fill, saturate; to make drunk.* Targ. Is. LV, 10. Targ. Hos. VI, 3 (h. text יורה). Targ. Jer. XLVI, 16 (h. text הירונה); a. fr.—Part. pass. מְרַוֵּי; f. מְרַוְיָא. Targ. Is. LVIII, 11.

*Ithpa.* אִתְרַוֵּי, *Ithpe.* אִתְרְוֵי *to be saturated; to be drunken.* Ib. V, 22 (ed. Wil. אתחו, corr. acc.). Ib. XLIX, 26. Targ. Ps. XXXVI, 9; a. fr.

**רַוֵּי** m., **רָוְיָא, רַוְיָא** c. (preced.) *drunk; drunkard.* Targ. I Kings XVI, 9; XX, 16. Targ. Prov. XXVI, 9. Ib. 10 (not רז׳; h. text שֹׂכֵר!). Targ. I Sam. I, 13; a. fr.—Gitt. 68[b] חזא ר׳ דחזה וכ׳ when he saw a drunken man that was lost, he led him back &c. Sabb. 32[a] (prov.) שבקיה לר׳ וכ׳ leave the drunken man alone, he will fall of himself (a person's sins are visited upon him in critical moments); a. e.—*Pl.* רַוְיָא, רַוַּי. Targ. Joel I, 5.

**רְוִיָּה, רְוָיָה** f. (preced.) *saturation, fulness, satisfaction.* Pesik. Eth Korb., p. 57[b] (ref. to חסך נסך שכר, Num. XXVIII, 7) לשון שתיה לשון ר׳ לשון שכרות of this one Log of wine three words are used expressing drinking, fill, plenty; Pesik. R. s. 16; (Tanḥ. Pinḥas 12 שביעה).

**רָוְיָה** f. (b. h.; preced. wds.) *overflow*; (numerical value) *two hundred and twenty-one* (*Logs*). Yoma 76[a].

**רַוְיוּ** f. (preced. wds.) *drunkenness.* Targ. Mic. II, 11 (h. text שֵׁכָר).

**רְוִיחַ**, v. רֵוַח.—רוירא, v. רְוִיתָא.

**רַוְיָא, רְוִיתָא, רְוִיָּא** f. (preced. art.) 1) *intoxicating drink.* Targ. Hos. IV, 11 (h. text תירוש).—2) *intoxication, rage.* Targ. Esth. II, 1 רַוְיַת constr. Targ. Prov. XX, 1 (h. text חֲמָה).

**רְוִיתָא** f. (preced. wds.) *overflowing.* Targ. Ps. XXIII, 5 ed. Wil. (ed. Lag. רווחא, oth. ed. רוירא, corr. acc.; cmp., however, Targ. Ps. LXVI, 12).

**רוֹכְבָא**, v. רוֹתְבָא II ch.

**רוֹכְבָא**, v. רָכְבָא.

**רוֹכְבָה**, v. רִכּוּבָה.

**רוֹכְכָא** m. (רַכְּךְ) *softness, tenderness.* Ḥull. 56[a] אי איתא ... אגב רוֹכְכֵיהּ וכ׳ if the upper membrane had been perforated, the lower would have burst on account of its tenderness.

**רוֹכֵל** m. (b. h. רָכַל; רכל) *peddler*, esp. *seller of spices, perfumes* &c. Yeb. 63[b], v. פֻּצַּע. Cant. R. to III, 6 קופת רוכ׳ the spice-peddler's basket. Ib. אבקת ר׳, v. אֲבָקָה. Lev. R. s. 16; a. e.—*Pl.* רוֹכְלִין, רוֹכְלִים. Sabb. 91[b]; Gitt. 67[a], v. קוּפָּה. Kidd. 82[a]; a. e.

**רוֹכְלָא** ch. same. Gitt. 33[a] אטו תנא כי ר׳ וכ׳ (Rashi רוכל) must the Tanna go on enumerating like a peddler (calling out all he has to sell)?; B. Kam. 36[b]; Naz. 21[a]; Arakh. 23[b].

**רוֹכְלוּת** f. pl. (preced.) *mercantile journeys, success in business.* Cant. R. to III, 6 (play on אבקת רוכל, ib.) כל רוֹכְלוּתָיו של יעקב וכ׳ whatever Jacob gained came to him only through the dust under his feet (he did not get anything from his father as did the latter from Abraham). Ib. כל הדר׳ שישראל וכ׳ for whatever journeys Israelites undertake with success, they are indebted to the merits

of the dust raised by of our father Jacob (when he wrestled with the angel and was blessed, Gen. XXXII, 25 sq.).

**רוּם, רִים** (b. h.) [*to swing,*] *to be high, lifted up; to rise.* Ab. Zar. 24[b] רוֹמֵי רומי השיטה Ar. (ed. רוני) rise, rise, acacia (holy ark)!; Gen. R. s. 54 רומי השטה.

*Hif.* הֵרִים 1) *to lift up, raise.* Cant. R. to III, 4 (ref. to Ps. LXXV, 8) וְיָרִים לכרש וכ׳ ... ישפיל he shall lower Belshazzar, and lift up Cyrus and Darius; Yalk. Ps. 812 אני הוא משפיל ומֵרִים I lower and raise; מרים ... מלכות he lays low one empire and raises another empire &c.; a. e.—2) *to take off, remove.* Ruth R. to I, 17 (ref. to Ez. XXI, 31) וְהָרִים העטרה וכ׳ ... הסר remove the bonnet from our teachers, and take the crown off the nations; a. e.

*Hof.* הוּרַם *to be taken off,* esp. *to be separated as an offering, priest's share* &c.; *to be consecrated.* Ḥall. II, 8 שלא הוּרְמָה חלתה (not חורם), v. חַלָּה. Sifré Num. 110 (ref. to Num. IV, 20) את שמוּרָם קודש וכ׳ that which is separated is to be sacred, and the remainder secular, but (no Ḥallah is to be taken,) when both would be sacred. Zeb. V, 6 המורם מהם וכ׳ the same rules apply to what is taken off them for the priest; a. fr.

*Polel* רוֹמֵם *to lift up, elevate.* Tanḥ. Matt. 6; Num. R. s. 22, end (ref. to Num. XXXI, 9 and XXXII, 1) הא שהשפיל וכ׳ ... here you see that the Lord lowered the Midianites, and raised the Israelites. Ib. (ref. to I Sam. II, 7) אף מְרוֹמֵם את זה ... in the anger which he brings to bear on one, he raises the other. Pesik. R. s. 10 (ref. to Ps. LXXV, 8) ומרומם וכ׳ ... משפיל לכל he lowered every one that had part in the worship of the golden calf, and elevated every one that had no part &c. Ib. ועכשיו ... אף כך רוֹמֵם ראשם and now that thou hast lifted up my head, lift thou up their head likewise; לך ר׳ ראשם go and lift up their heads (announce to them the divine pardon). Ib. (ref. to Ex. XXX, 12) כל מה שאתה יכול לרוֹמֵם ... רוֹמְמָה שבאילו לי אתה מְרוֹמֵם (not רומם) in whatever way thou canst elevate that nation elevate it, for by this thou elevatest me. Ex. R. s. 25 וירימֵם הקב״ה וכ׳ (fr. רָמַם) and the Lord raised them above all; a. fr.

*Hithpol.* הִתְרוֹמֵם, *Nithpol.* נִתְרוֹמֵם *to be lifted up; to pride one's self.* Y. Ber. IX, 14[a] top ויתגדל ... ויתברך ויִתְרוֹמַם שמך וכ׳ thy Name be magnified ... and blessed and lifted up (praised) for &c.; Y. Taan. I, 64[a] top; Gen. R. s. 13. Meg. 17[b] מִתְרוֹמְמִת קרן וכ׳ ... כיון when the transgressors cease to exist, the horn of the righteous will be uplifted. Num. R. s. 22; Tanḥ. Matt. 6, a. e. אין אדם מִתְרוֹמֵם, v. רוֹמְמוּת. Tanḥ. Mick. 3 ונִתְרוֹמְמוּ and they were raised (to power); a. e.—[Yalk. Gen. 79 מתרוממות, read: מְתַמְּרִין, v. תָּמַר.]

**רִים, רוּם** ch. same, *to be high.* Targ. Ps. LXXXIX, 14. Targ. O. Deut. VIII, 14 וְיִרַם ed. Berl. (oth. ed. וְיִרִים); a. fr.—2) *to lift; to remove.* Targ. Ps. LXXXIX, 18 תְּרִים.—Y. Bets. I, 60[c] bot. וירימוּנָהּ and they lifted it. Y. Snh. X, 29[a] bot. כיון דרימֵיהּ when he had removed it. Y. Ab. Zar. IV, 43[d] מן דרימוֹן when he had removed them (the stones); a. e.

*Af.* אֲרִים, אָרֵים 1) *to swing; to wave an offering; to uplift.* Targ. Ex. VII, 20. Targ. O. ib. XVII, 11 מַרִים ed. Berl. (ed. Vien. יָרִים). Targ. Is. XXX, 28 (h. text לחנפה). Targ. Lev. XXIII, 11 (h. text וחניף); a. fr.—Part. pass. מְרִים; f. *pl.* מְרִימָן. Targ. Is. III, 16 (h. text נטויות).—2) *to lift, take off, remove.* Lam. R. to V, 5 אֲרִימוּן ראשיה מיניה cut his head off. Y. Ab. Zar. I. c. בחייך דאת מֵרִים אילין וכ׳ by thy life! thou must remove these stones; a. e.

*Ithpa.* אִתְרַם, *Ithpe.* אִיתְרִים 1) *to be uplifted, rise.* Targ. Gen. VII, 17; a. e.—2) *to be swung, waved* (as an offering). Targ. Ex. XXIX, 27 (h. text הונף); a. e.—3) *to be taken off, removed.* Lam. R. to V, 16 והא ניחא ליה דאיתרים רישיה וכ׳ it would have been better for him that his head be cut off rather than do this; Koh. R. to X, 5 נירית הוה דיתְרִים וכ׳; Y. Sot. IX, 24[b] sq. נירית ליה אילו איתרים וכ׳.

*Polel* רוֹמֵם *to elevate, extol.* Targ. Ps. XXXVII, 34. Ib. CXLV, 1. Targ. Y. I Deut. XXXII, 3; a. e.—Part. pass. מְרוֹמַם. Targ. Ps. XVIII, 47 (not מרומם); Targ. II Sam. XXII, 47; a. e.—V. מְרָמַם.

*Ithpol.* אִתְרוֹמַם *to be lifted up; to be extolled.* Targ. Ps. CVII, 25. Ib. LXXV, 11. Ib. CVIII, 6; a. e.—Y. Maas. Sh. IV, end, 55[c] את מִתְרוֹמְמָא, v. הֲדָרָא.

*Palp.* רַמֵּם, contr. רוֹמֵם, רָרֵם *to elevate.* Targ. Ps. IX, 14 מְרוֹמֵם Ms. (ed. מְרוֹמֵם). Ib. XXVII, 5. Targ. Prov. XVII, 19 מְרָרַיִם Ms. (ed. מרים, מוריס). Ib. XIV, 34.

*Ithpalp.* אִתְרַמְרַם, contr. אִתְרוֹרַם, אִתְרַמַּם 1) *to be elevated, rise.* Targ. Ps. LVII, 6; 12. Targ. Prov. XI, 11; a. e.—2) *to be haughty, proud.* Ib. XVIII, 12.—Apocopated form: אִתְרַמַּר. Ib. VI, 30 לא לִמְתַרְמַרוּ וכ׳ ed. (h. text יבוזו) let them not look haughtily down on the thief &c.; v. הָמַר.

**רוּם II, רֹם** m. (b. h; preced.) *height.* Ber. 6[b] (ref. to כרם זלות, Ps. XII, 9) אלו דברים ... ברוֹמוֹ וכ׳ this means the things which stand on the height of the world (sublime things like prayer &c.) and which men treat lightly. Meg. 14[a] בני אדם שעומדין ברומו וכ׳ men that stood very high. Midd. II, 3; III, 6 ר׳ מעלה וכ׳ the height of each step was &c. Sifré Deut. 199 גדול השלום שדרי ר׳ וכ׳ peace is something great, for the dwellers on high (angels) need peace; Yalk. ib. 923; a. e.

**רוּמָא, רוֹם I** ch. same, 1) *height.* Targ. Y. Deut. XI, 18 על ר׳ ידכון on the highest point of your arm (v. גוּבָה). Targ. Is. XIV, 12, sq. Targ. O. Num. XXIII, 22; a. fr.—Y. Snh. X, 29[a] לר׳ וכ׳ ... הוה ארונא the ark carried the priests high up and cast them down to the ground. B. Bath. IV, 2; ib. 61[a], v. עוּמְקָא I. Lam. R. to IV, 15 ברוּמְהוֹן (some ed. ברוֹמֵיהֶן, *pl.*) of their high stature, v. שׁוּק I ch.; Lev. R. s. 16 ברומתיהן (corr. acc.); a. e.—*Pl.* רוֹמֵי. Sot. 48[b], v. שׁוּט I ch.—V. מְרוֹמָא I.—2) *haughtiness.* Targ. Ps. LXXIII, 8.—V. רָמוּתָא.

**רוֹמָא II** pr. n. pl., v. רוּמְדָּא.

**רוּמָא* I** m. (preced. art.) *haughty.*—*Pl.* רוֹמַיָּא. Koh. R. to VIII, 11 (perh. to be read: רוֹמָאֵי=רוֹמְמֵי), v. מְפוּקִים.

**רוֹמָא II** pr. n. pl. (Roma) *Rome,* v. רוֹמִי.

**רוֹמָאָה** m. (preced.) *Roman.* Ber. 62[b] ר׳ Ms. M. (ed. פרסאה, censor's change); Yalk. Is. 316; Gen. R. s. 10 רומאי

(corr. acc.); a. fr.—*Pl.* רוֹמָאֵי. Y. Sabb. VI, 8c bot., v. אֲבָטִירוֹ. Y. Erub. III, 21b, v. טַקְסִירוֹטֵי; a. fr.—*Fem.* רוֹמָיְרִיתָא. B. Bath. 11b, v. אַכְסַדְרָא. Sabb. 110b, v. הֵירְגָתָא.—*Pl.* רוֹמָיְרִיתָא. B. Bath. 83b, v. הֵירְגָתָא; a. e.

**רוֹמָאטִיקוֹן** m. (v. רְאוּמָטִיקוֹס) *subject to a discharge of flux.* Lev. R. s. 15 נעשה ר' Ar. s. v. קטריטון (קְטַרִיטוֹן) he becomes subject to &c. (different vers. in ed. Lev. R.; v. קְטַרִיקְטוֹן).

**רוֹמָה, (רוֹמָא)** pr. n. pl. *Ruma* in Galilee, near K'far Hananiah. Y. Erub. IV, end, 22a; Bab. ib. 51b Ms. M. (ed. ארומא, v. Rabb. D. S. a. l. note); Tosef. ib. IV (III), 17 (ed. Zuck. דרומא, corr. acc.).

**רוֹמוּלוֹס, (רוֹמְילוֹס)** pr. n. m. *Romulus*, the legendary founder of Rome in conjunction with his brother Remus. Midr. Till. to Ps. X (ref. to Ps. LXVIII, 6, a. X, 14) רומוס ור' מתה אמם וכ' the mother of Remus and Romulus was dead, and a she-wolf was appointed (by Providence) to give them suck, and they built two large huts in Rome; Yalk. ib. 652. Y. Ab. Zar. I, 39c רומס ורומילס, v. צְרִיחַ. Midr. Till. to Ps. XVII, 14, רומוס ... אלו שני יתומין (not וירמילוס) this refers to the two orphans ..., R. and R. for whom thou didst appoint a wolf &c.; Yalk. ib. 671; Esth. R. to I, 9 רומוס ורמילוס.

**רוֹמוֹס** pr. n. m. *Remus*, v. preced.

**רוֹמַח** m. (b. h. רֹמַח; רמח, cmp. רמה, *to swing*) *spear.* Sabb. VI, 4 (63a). Num. R. s. 20, end; Tanḥ. Balak 21; a. e.—*Pl.* רָמְחִין, רָמְחִים. Ab. d'R. N. ch. XXXIII ... אף הקב"ה בחרבות ור' the Lord, too, came against them with swords and spears (lightnings). Tosef. Snh. XIV, 6; a. e.

**רוֹמְחָא, ר'** ch. same. Targ. Num. XXV, 7 (O. ed. Vien. רָמְחָא). Targ. Josh. VIII, 18; 26 (h. text כידון); a. fr.—*Pl.* רוּמְחַיָּא, רוּמְחַיִן. Targ. Jud. V, 8. Targ. Job XLI, 21 Ms. (ed. *sing.*); a. e.—[Lev. R. s. 16 ברומחין, read: ברוּמְהוֹן, v. רוּמְיָא I.]

**רוֹמִי I, רוֹמָא** pr. n. pl. (Ῥώμη, Roma) *Rome*; also *the Roman empire.* Targ. Is. XXXIV, 9 ed. Lag. (omitted in oth. ed.). Ib. LIV, 1 ed. Lag. (oth. ed. כרכא). Targ. Ps. CVIII, 11 כרכא דר' רשיעא ed. Lag. (oth. ed. כרכא רשיעא; ed. Wil. כרכא תקיפא; h. text אדום). Targ. Y. Num. XXIV, 19 Levita (ed. קוסטנטיני, קושט); a. fr. (mostly changed through the censor's influence).—Y. Ab. Zar. I, 39c יום שנתחתן שלמה ... וזחו כרך גדול שבר' on the day that Solomon was connected by marriage with Pharaoh Necho of Egypt, Michael stuck a reed into the sea ..., and this is the origin of the great city of the Roman empire; Snh. 21b; Sabb. 56b Ms. M. (ed. שברומי omitted). Y. Ab. Zar. l. c. יום שנסתלק ... מלך ברי on the day that Elijah was removed, a king was installed in Rome. Y. Taan. I, 64a top בספרו של ר' משא דומה משא ... (not דומי) in R. Meir's Bible was (a note) written, *massa dumah* (Is. XXI, 11) 'the burden of Rome.' Ib. אם יאמר לך ... בכרך הגדול שבר' if one should ask thee, where is thy God? tell him, in the great city of Rome; a. v. fr.—Ab. Zar. 8a שעשתה קלנדא ר' (Alf. עיר) a Roman colony which celebrates the Calenda.

**רוֹמִי II** m. (preced.) *Roman.* Y. Ter. VIII, end, 46c; Gen. R. s. 63, v. בָּסָא. Y. Sot. VII, 21c top, a. e. ר' the Roman language (Latin), v. קָרָב; a. e.—*Pl.* רוֹמָיִים. Yalk. Hos. 529 ידע הקב"ה ... גזירות ר' וכ' the Lord knew that Israel could not endure the decrees of the Romans, therefore he made them emigrate to Babylonia; Gitt. 17a ארומיים; Pes. 87b, v. אֲרָם. Ib. 119a. Pesik. R. s. 17, end (play on ראמים, Is. XXXIV, 7) עמם ר' the Romans will go down with them; a. e.

**רומי,** Midr. Sam. XII מחושקת כר', v. רֶקֶם I.

**רוֹמְיָא** f. (רֵמַי) *objection, argument.* Men. 42a ותא מאי ר' Rashi (ed. רמירה) what argument is this?

**רוֹמִילָס, רוֹמְילוֹס,** v. רוֹמוּלוֹס.

**רומינוס,** v. רוֹמָנוֹס.

**רוֹמְמוּת** f. (b. h.; רום) *elevation; majesty.* Num. R. s. 22 end (ref. to הרים, Ps. LXXV, 7) כל הרים ... שהוא ר' שאין אדם מתרומם וכ' wherever *harim* appears in the Scriptures, it means 'mountains', except this which means 'elevation' (pride, רִים as a noun, with article), for no man should feel elated by these things (riches); Tanḥ. Matt. 6; Yalk. Ps. 812. Lev. R. s. 24 (ref. to מרום, Ps. XCII, 9) את ר' נוהג וכ' thou practicest sovereignty in thy world, thou gavest priesthood to Aaron ..., rulership to David &c. Tanḥ. Mick. 3 רוֹמְמוּתָן ... מתוך out of the disgrace of the righteous comes their elevation; a. e.

**רוֹמְמוּתָא** ch. same. Targ. Y. Num. XXIII, 22 (O. רומא).

**רוֹמָנָא** f. = רִמּוֹנָא, 1) *pomegranate* (fruit and tree). Targ. Y. Ex. XXXIX, 26 (ed. Vien. רוֹמָ'). Targ. II Esth. VII, 9; a. e.—Ber. 56a דקדחא ר', v. קְדַח. Ib. עשרק עסקך כר' thy ware (wine) will be high-priced like the pomegranate; קאוי ... כר', v. קְהֵי; a. e.—*Pl.* רוּמַנְיָין, רוּמָנִין, רוּמָנְיָא. Targ. Y. Ex. XXVIII, 33; XXXIX, 24. Ib. 25 רוֹמַנְיָא (read: רוּמָנְיָא). Targ. Y. Num. XX, 5 (ed. Vien. רוֹמָנִין); a. e.—2) דאפא ר' *the upper part of the cheek.*—*Pl.* רוּמָנֵי. Ab. Zar. 30b.

**רוֹמָנוֹס** pr. n. m. *Romanus*, an Amora (v. Fr. M'bo, p. 123b). Y. Sabb. III, end, 6c; Bab. ib. 47a. Y. Bicc. I, 64a (רומינוס); Y. Yeb. VIII, 9b bot.; Y. Kidd. IV, 66b top (רומינוס). Y. Meg. I, 72b bot.; a. e.

**רומניא,** Num. R. s. 22, v. סְרוּנְגְיָא.

**רוּמְקִי, כֶּרֶךְ ר',** pr. n. pl. *Fort (of the) Rumḳi*, in Media. Kidd. 72a; Yeb. 17a דומקי, דומקיא (Neub. Géogr., p. 378 quotes also רוחקי), v. נַהֲרַוּנְדָ.

**רומקי,** Kel. II, 5 Var., v. רוּנְקִי.

**רוּמְשִׁית, רוּמְשָׁא,** v. רַמְשָׁא, רַמְשִׁית.

**רֵימְתִיקוֹס,** v. רְאוּמָטִיקוֹס.

והֲרִיעוּ ותקעו they sounded the plain note (תקיעה), and the tremolo, and the plain note. R. Hash. IV, 9 תוקע ומֵרִיעַ וכ' he sounds a T'ki'a, a Tru'ah &c. Ib. 16a sq. למה תוקעין ומריעין וכ' why do we blow the Shofar in plain notes and tremolo while seated and then again while standing? Taan. 16b (at a public fast) חזן . . . הָרִיעוּ בני אהרן הַרִיעוּ the superintendent of the prayer meeting says, sound the Tru'ah, sons of Aaron; they do so. R. Hash. 16b כל שנה ... מרועין לה בסופה if people neglect to sound the Shofar in the beginning of the year (on New Year's Day), they will sound the Tru'ah for it at its end (on public fast days on account of calamities); a. fr.—V. תָּרַע.

**רוּעַ** II (preced.) *to shake; to be weak, bad,* v. רָעַע.

**רוּעְדָּא,** Targ. Y. Lev. XI, 11 רועדידהון, v. רוּסְבָּא.

**רוֹעֶה** m. (b. h. רֹעֶה; רָעָה) *shepherd, herdsman.* B. Mets. 5b; Snh. 25b פסול סתם ר' as a rule a herdsman (unless ascertained to be conscientious) is disqualified as witness. Ib. ר' שאמרו אחד רועה בחמה וכ' the shepherd who they said was unfit for legal action means both the shepherd of small cattle as well as the oxherd; a. v. fr. — *Pl.* רוֹעִין, רוֹעִים. Ib. הוסיפו עליהן הר' the Rabbis added to them (the list of the disqualified) the shepherds. Ib. III, 2 נאמנין ... רועי בקר I accept as judges three oxherds; a. v. fr.

**רוֹעֵץ** pr. n. m. *Ro'ets.* Maco. 8a; Snh. 4a ר' יהודה בן ; Yalk. Deut. 920.

**רוֹעָץ,** v. רַעַץ.

**רוּף,** *Pol.* רוֹפֵף, v. רָפַף.

**רוֹפֵא** m. (b. h.; רָפָא) *physician, surgeon.* Ber. 60a (in a prayer) כי אל ר' נאמן וכ' for thou, O God, art a faithful physician, and thy healing is perfect. Ib. (ref. to Ex. XXI, 19) מכאן . . . רשות לר' וכ' from this we learn that a physician is authorized to heal (that healing is not considered an interference with divine dispensation). Ab. Zar. 26b עיר שאין בה ר' ישראל וכ' a place which has no Jewish surgeon (for circumcision) but has a Samaritan and a gentile surgeon &c. Ib. 27a, a. e. ר' מומחה, v. מוּמְחֶה. Bekh. IV, 4 (28b) תודוס הר' Thodos (Theodorus) the physician; a. fr.—*Pl.* רוֹפְאִין, רוֹפְאִים. Tosef. Ohol. IV, 2 נכנס תיאודורוס הרופא וכל הר' עמו Theodorus the physician came in and all the other physicians with him. B. Kam. 80a שאלו לר' וכ' they consulted the physicians who said, there is no remedy for him except &c.; Tem. 15b. Kidd. IV, 13 (82a) טוב שבר' וכ' the best of physicians will go to Gehenna (v. Rashi a. l.); a. fr.

**רוּפּוֹס** pr. n. m. *Rufus,* usu. ר' טורנוס, v. טוּרְנוֹס. Y. Taan. IV, 69b bot. את החריכל ... חרש ר' Rufus, ... carried the plough over the Temple site; Lam. R. to I, 13 רופש (corr. acc.).

**רוֹפְיטוֹן*** m. (ῥοφητόν) (*an egg*) *which can be gulped down, boiled down to the size of a pill.* Y. Ned. VI, 39c bot., expl. טרומיטא; [ῥοφητὸν ὠὸν *a lightly boiled egg,* S.—Our w. is prob. to be read טרופון (τρυπῶν) *piercing,* or טרופיטין (τρυπήτης) *borer*; v. טָרוֹמִיטָא].

**רוּנְגָּר*** m. (a corrupt. of angaria or parangaria) *public service.* Yeb. 79a (ref. to I Kings V, 29) ודילמא ר' בעלמא Ar. (ed. דוגזר) but perhaps it was merely for public service (that Israelites were employed, but not as slaves)? B. Bath. 122a (ref. to Ez. XLVIII, 19, to prove that the Nasi was to receive a share in the land equal to one of the tribal shares) אימא ר' בעלמא (Ms. M. דוזגר; ed. Pes. a. oth. אונגר, אנגר, v. Rabb. D. S. a. l. note 8) may I not say that the verse quoted refers merely to public service (due to the Nasi)?—[The reading רוזגר, from which דוגזר, דוזגר &c. arose, is due to a derivation, ascribed to R. Ḥan., from the Persian רוזגר servitium, v. Vullers 78b.—Yalk. Sam. 154, however, has an entirely different reading of Yeb. l. c.].

**רונונית,** v. רוֹנָן a. רוֹטָנָנִית.

**רוֹנְיָא** pr. n. m. *Ronya,* a gardener. B. Mets. 109a. B. Bath. 5a top.

**רוֹנָן** m. (רָנַן) *grumbler, inclined to suspicion* or *litigation.*—*Pl.* רוֹנָנִין, רוֹנְנִים. Tanḥ. P'kudé 7 ישראל ר' הם the Israelites are grumblers (will suspect me of dishonesty). Sifré Deut. 12 (ref. to ריבכם, Deut. I, 12) מלמד שהיו ר' which shows that they loved litigation; Yalk. ib. 801 רוגנין (corr. acc.; v. Berliner to Rashi on Deut. l. c.).—*Fem.* רוֹטָנָנִית. Pesik. R. s. 5 רונונית (corr. acc.), v. רוֹטָנָנִית.

**רוֹנָנִית** (prob. רוֹנָנוּת) f. (preced.) *grumbling habit.* Pesik. R. s. 5, v. רוֹטָנָנִית.

**רונקי, רונקא,** v. רוּסְקִי.

**רוּסְקִי** m. pl. (Chaldaism; רוּסְקָן II, with anorg. נ; cmp. רוֹסְקָן) *the contents of a pot upturned and emptied* on a flat vessel to cool off. Kel. II, 5 מפני שהיא הופכת עליו את הר' (Var. in R. S. הרומקי, read: הרוסקי, v. infra) because she (the cook) inverts the contents of the pot on it (the lid); Tosef. ib. B. Kam. II, 5 הרוסְקַמֵי (cmp. רִיסָקָם).

**רוּסְקִין*** m. pl. (a corrupt. of ricinium or recinus) *a rectangular piece of cloth of small size* (v. Sm. Ant. s. v.). Sifré B'midbar Sinai quot. in Ar. אין הר' חייבין בציצית the *runkin* are exempt from show-fringes (on account of their smallness).

**רוּס** m., v. רִיס II.

**רוּס,** *Hithpol.* הִתְרוֹסֵס, v. רָסַס.

**רוסנין, רוסינקא,** v. רוּזִינָקָא.

**רוּסְתָקָא,** v. רִיסְתָקָא.

**רוּעַ** I (b. h.; cmp. רָצַע) *to strike against; to shake.*

*Hif.* הֵרִיעַ (cmp. תָּקַע) *to produce a tremulous sound*; (b. h. also *to shout*); *to blow the horn.* Sot. 42b מגיפין ומריעין וכ' the gentile troops shut their cuirasses with noise, blow their horns, shout and tramp; Yalk. Deut. 923; a. e.—Esp. *to sound a* תְּרוּעָה, *to blow tremolo.* Succ. V, 4 תקעו

**רוּפִילָא** m. (rufulus) *a military tribune chosen by the general himself*; (adopted in the Persian bureaucracy) *a high official, royal adjutant* or *viceroy*. Shebu. 6ᵇ כגון מלכא ור' וכ' as, for instance, the king is followed by the Rufila, and the Alkafta by the Resh Galutha. B. Mets. 49ᵇ; 107ᵇ פרוזק ר'.—*Pl.* רוּפִילִין. Targ. Ruth I, 2 והוו תמן ר' and they became there military tribunes (h. text ויהיו שם). Targ. Esth. IX, 6; ib. 12 (ed. Vien. רוּפַלִין).

**רופש**, Lam. R. to I, 13, v. רוּפּוֹס.

**רוּץ** (b. h.) *to run*. Sabb. 153ᵇ רָץ תחתיה וכ' he must run under it (with the burden on his shoulders) until he reaches his home, opp. קלי קלי. Ber. 6ᵇ לעולם יָרוּץ אדם וכ' man should always run to hear the word of the *hălakhah*, even on the Sabbath. Pes. 112ᵃ; Ab. V, 20 רוץ כצבי quick like a deer. Snh. 96ᵃ יכול אני לָרוּץ וכ' I can run for three parasangs in front of horses. Ib. שרץ ... ומה בשכר thou wonderest at the reward for four steps which that wicked man (Baladan) ran for my honor's sake; שרָצוּ לפני וכ' who ran before me like horses; a. fr.

*Hof.* הֳרִיץ *to make run, hasten*. Mekh. B'shall., Shir., s. 2 למה רַצְתָּ ... מצרי הֳרִיצַנִי וכ' why didst thou run after my children?, and he (the horse) says, the Egyptian made me run against my will; הסוס הריצני וכ' the horse carried me swiftly against my will. Ib. B'shall., s. 2 שהיו מְרִיצִים חמרכבה who drove the chariot. Y. Shek. VIII, 51ᵃ bot. מְרִיצָה, v. מְרִיצָה. Koh. R. to XII, 6 (play on ותרץ, ib.) ומרוצה וכ' גָּלָה, v. מְרִיצָה; Lev. R. s. 18 ומריקה (corr. acc.). Gen. R. s. 13 ארץ כנגד ... שהיא מריצה וכ' the earth is called *erets*, corresponding to the spring season, when she hastens her fruits to come forth. Lev. R. s. 28 דברים שהן מריצין לבני מעים things which make the bowels run (loosen the bowels); Yalk. Ez. 344; Pesik. R. s. 18 מצרירים (corr. acc.); (Pesik. Ha'omer, p. 71 משלשלום); a. fr.—[Num. R. s. 20; Tanḥ. Balak 4 חכל מריצים, v. רָצַץ.]

**רוֹצֵחַ**, v. רָצַח.

**רוֹצָעָן, רוֹצָעָנָא, רוֹצָעָן, רוֹצָחָן**, v. sub רָצַע.

**רוּק** I *to spit*, v. רָקַק, רָקַק.

**רוּק** II (b. h.; cmp. רֵיקָן) [*to be bright, clear*; cmp. בָּהַן,] *to be blank, empty*.

*Hif.* הֵרִיק *to empty, pour from vessel to vessel*. Cant. R. to I, 3 (ref. to תורק ib.) כאדם שמֵרִיק מכלי וכ' like one emptying (perfumed oil) from one vessel into another. Ned. 32ᵃ (play on וירק, Gen. XIV, 14) הֵרִיקָן מן התורה Var. (v. Tosaf. a. l.) he made them empty of study (took the scholars away from their studies to make them go to war), v. רֵיק; a. e.—[Lev. R. s. 18 ומריקה את הכסף, read: ומריצה, v. רוּץ.]

*Hof.* הוּרַק *to be emptied, be poured from vessel to vessel*. Lev. R. s. 3 (ref. to Cant. I, 3, v. supra) כשמן המוּרָק וכ' like oil that is poured from vessel to vessel without a sound.

**רוּק** ch., Af. אֲרִיק same, *to empty, pour*. Targ. Gen. XLII, 35. Ib. XXXV, 14 (h. text ויצק); a. fr.

*Ittaf.* אִתְרַק, *Ithpe.* אִתְרִיק *to be poured*. Targ. Lev. XXI, 10 (Y. ed. Vien. יִתְרוֹק).

**רוֹק** m. (b. h. רֹק; רָקַק) *spittle*. Yeb. XII, 6 (ref. to Deut. XXV, 9) ר' חנראה וכ' the spittle must be visible to the judges. Nidd. IX, 6 ר' תפל tasteless saliva; expl. ib. 7 כל שלא טעם כלום of a person who has not broken his fast. Y. Sabb. XIV, 14ᵈ top; Bab. ib. 108ᵇ; a. fr.—Nidd. 16ᵇ עד שחר' בתוך הפה (euphem.) while the semen is yet in the vagina.

**רוֹקָא, רוּקָא, רוֹק** c. ch. same. Targ. Job VII, 19 רֻקִּי. Ib. XXX, 10; a. e.—Yeb. 101ᵇ; 106ᵇ צריכי ... למירחזי ר' וכ' the judges must see the spittle as it comes out of the mouth &c., v. preced. Ib. 39ᵇ דמתחזיא וכ' ... ר' וירקת (Rashi דאתחזי) and she spat before him spittle which was visible to the judges on the floor; Y. ib. XII, 13ᵃ top; a. fr.—Sabb. 101ᵃ ר' דחמת Ar. (Ms. M. ריקא; ed. זיקא), v. חֲמָת. Ib. 99ᵇ; Nidd. 42ᵃ, v. חָפַר I.

**רוּקְבָּא** I m. (רָקַב) *decay; moth*. Targ. Is. LI, 8 (ed. Wil. רוּקָבָא; h. text סס).

**רוּקְבָּא** II f. (v. רָקַב) [*hollow,*] *a goat-skin made into a bag, bottle* (v. חֲמֵת).—*Pl.* רוּקְבָּאוֹת. Ab. Zar. 32ᵃ הדרדירין וחר' וכ' barrels and leather bottles that have been used (for wine) by gentiles; Tosef. ib. IV (V), 9 והרקובות ed. Zuck. (Var. קרבות, corr. acc.). Ab. Zar. l. c. יין הבא בר' וכ' wine carried in bottles belonging to gentiles.

**רוּקְבָּא** ch. same. Targ. O. Gen. XXI, 14 (ed. Vien. רֻקְבָּא). Ib. 15 (ed. Berl. רוּקְבָּא). Targ. Josh. III, 13; 16 (ed. Lag. רוכבא; h. text גֵּד).

**רוֹקַח**, v. רָקַח.

**רוקי**, Tosef. Kel. B. Mets. V, 6 הר' (R. S. to Kel. XV, 4 תסרקין), read: חסדוקין *the split*, corresp. to חנקובין ib.

**רוֹקִין**, v. רוֹקֵן ch.

**רוֹקֵן** (denom. of רֵיקָן; cmp. הַאֲבוֹנָא denom. of אָבָן) *to empty, drain*. Lev. R. s. 24 (ref. to להצירלך, Deut. XXIII, 15) לרוֹקֵן כל נכסי וכ' to drain all the stores of the nations and give them to thee.—V. רִיקֵן.

*Nithpa.* נִתְרוֹקֵן, נִיתְּ' *to be emptied, be transmitted*. Gen. R. s. 84 (ref. to Gen. XXXVII, 24) נ' בורו של יעקב Jacob's well was emptied (his children were bare of virtues). Ned. X, 2 מת האב לא נִתְרוֹקְנָה וכ' with the father's death his authority (to interfere with the daughter's vows) does not go over to her husband; ib. 68ᵇ; Tosef. ib. VI, 2, sq. Sifré Num. 153 שאין הרשות מִתְרוֹקֶנֶת וכ' to whom the father's authority cannot be transferred; Yalk. ib. 785.

**רוֹקִין, רוֹקֵן** ch. same, 1) *to empty, drain*. Targ. Ex. XII, 36 (h. text וינצלו). Targ. II Chr. XX, 25. Ib. XXIV, 11 (h. text ויערו). Targ. Y. Gen. XXXI, 9; 16. Targ. Jer. XLVIII, 12. Targ. Ps. CXLI, 8 (h. text תער); a. e.—2) [*to spit out,*] *to eject, banish*. Targ. O. Lev. XVIII, 25; 28 (h. text קאה). Targ. Y. Num. XXIV, 17 (h. text קרקר). Targ. Ps. LVI, 8 (h. text פלט); a. e.

*Ithpol.* אִתְרוֹקֵן *to be emptied; to be uncovered*. Targ. Lam. I, 1. Ib. IV, 21 (h. text תתערי). Targ. Is. III, 26 (some

ed. ותרוקין, Kimḥi ותדחקן, corr. acc.; h. text ונקחה).—Lev. R. s. 34 אהן עלמא . . . דמלי מְתְרוֹקַן דמתרוקן וכ' this world is like the buckets of the wheel work, the full is emptied, the empty is filled (the rich become poor &c.); Ruth R. to II, 19.

**רוּקָנִי** f. (ῥυκάνη) *plane.* Kel. XIII, 4 הר' בפני עצמה (ed. Dehr. 5 רונקי, Ar. Var. רונקא, a corrupt. of runcina) the plane (the wooden body) by itself; Tosef. ib. B. Mets. III, 9 האיזמיל של ר' ed. Zolk. (ed. Zuck. דיקני; v. דּוּקָנִי).

**רוּר**, Y. Shebi. VI, 36c שינא דר'; Tosef. ib. IV, 10 שורא דר'; v. שָׁנָא.

**רוּרֵב**, v. רַבְרֵב.

**רוּרְבָנוּיְתָא, רוּרְבָנָא, רוּרְבָא***, v. sub רַבְרְבָ'.

**רוּרֵם**, v. רוּם ch.

**רוּשׁ** m. (b. h.) *a poisonous plant, poison.* Esth. R. to I, 1 (play on אחשורוש) ולענה ר' שהשקה אותם he gave them poison and wormwood to drink; a. e.

**רוּשְׁדָתָא*** f. pl. (prob. transpos. of רוחשתא; רחש) *anal worms.* Gitt. 69b (Ar. ed. Koh. שירחתא, oth. ed. שחיתא).

**רוּשָׁם** m. (רָשַׁם) *mark, trace.* Snh. 52b מיתה שאין בה ר' a death which leaves no mark of violence on the body. Gen. R. s. 43 כל יין . . . עושה ר' וכ' wherever the enjoyment of wine is mentioned in the Bible it leaves a trace (has evil consequences), except this (Gen. XIV, 18); a. e.—Tosef. Ohol. XVI, 5, v. תִּירְחוּץ.—[Tosef. Nidd. IV, 10 בר', v. רָשׁוֹן.]

**רוּשְׁמָא, רוּשַׁם** m. ch. same, *mark, cicatrix; characters* (of writing); *incision.* Targ. Lev. XIII, 10 (h. text מדויה). Targ. Y. ib. XXI, 5 (h. text קרחה; v. רְשַׁם II). Targ. Esth. III, 12. Targ. Y. Gen. XI, 8 ורושם כתביה (some ed. ומשם כפתויה, corr. acc.).—[Targ. Y. Ex. XXI, 25. Ms. Ar., v. רְשַׁם II.]—Gitt. 20a מיחרץ וכ' ר' the stamp of a coin &c., v. חָרַץ. Ib. 86a ורשום דאינש וכ' (Ar. וְרִשּׁוּם) and no mark of any owner is on him (the slave).—*Pl.* רוּשְׁמִין. Targ. Y. Lev. XIX, 28 ר' חריתין (ed. Vien. רְשַׁם חוּרִית). Targ. Is. III, 24.—V. רִישׁוּמָא.

**רוּשְׁמָתָא** f., *pl.* **רוּשְׁמָתָא** f. same, *mark, trace.* Targ. Ps. LXXXIX, 52 רוּשְׁמַת constr. (Ms. רִישְׁמַת). Ib. LXXVII, 20.

**רוּשַׁשׁ**, v. רָשַׁשׁ.

**רוּת** (b. h.) pr. n. f. *Ruth*, the Moabite. B. Bath. 14b; Ber. 7b, v. רָוָה. Ruth R. to I, 4 רות שראתה וכ' she was named Ruth, because she looked at (approved of) the words of her mother in law; Tanḥ. B'har 3; a. fr.—ר' (ספר) *the Book of Ruth.* B. Bath. l. c. שמואל . . . ור' Samuel wrote his own book, and the Books of Judges and Ruth; a. e.

**רוֹתֵחַ**, v. רָתַח.

**רוּתְחָא** m. (רְתַח) *foam.* Targ. Hos. X, 7 (ed. Lag. רִיתְחָא; ed. Ven. I ריתוּחָא; Ar. רְתִיחָא; h. text קצף).

**רוֹתַחְנָה**, v. רְתַחְתָּה.

**רוּתְמָא, רוֹתֶם**, v. רְתָמָא, רֹתֶם.

**רָז** m. (רזז or רוז, cmp. רוֹזֵן) 1) *strength, foundation* (corresp. to יְסוֹד, סוֹד). Snh. 42a (ref. to ולרוזנים, Prov. XXXI, 4) העוסקים ברָזוֹ של עולם וכ' those engaged in the foundation of the world (administration of justice) must abstain from strong drink.—2) (corresp. to סוֹד) *secret.* Ib. 94a (ref. to Is. XXIV, 16) אמר שר העולם . . . רָזִי לי רזי לי the genius of the world said, Master of the world, do the will of this righteous man (Ezekiel) (make him the Messiah); then a divine voice went forth saying, my secret is mine &c. (v. Targ. a. Vulgate Is. l. c.). Sabb. 88a מי גילה לבני רז זה וכ' who revealed to my children this secret by which the ministering angels are guided?; a. e.—*Pl.* רָזִים. Snh. 70b (ref. to Prov. l. c.) מי שכל רָזֵי עולם גלוים וכ' should he to whom all secrets of the world are revealed, drink wine and be drunk?; Tanḥ. Sh'moth 1; Num. R. s. 10 4. Deut. R. s. 11 גליתי רָזֵיהֶם וכ' I revealed their (the angels') secret to the sons of man; a. e.—[Y. M. Kat. I, 80c bot., read as Y. Snh. VI, 23d bot. בארזים, v. אַרְזָן.]

**רָזָא, רָזָן** ch. same. Targ. Is. XXIV, 16 רָזִי אגר וכ' (constr.) the secret of reward . . . and of punishment. Targ. Am. III, 7 (h. text סוד). Targ. Ez. XXVIII, 3 (h. text סתום). Targ. O. Gen. XLIX, 6 (*council*). Targ. Ps. XCI, 1 (h. text סתר). Targ. I Sam. XVIII, 22 ברז (h. text בלט). Targ. Y. Deut. XIII, 7 ברז; a. e.—*Pl.* רָזַיָּא, רָזִין. Targ. Esth. VI, 1. Targ. II Kings VI, 11.—Snh. 31a דין גלי ר' this man is a revealer of secrets; a. e.

**רָזָא**, v. רְזֵי.

**רְזַב** (transpos. of ברז) *to perforate*; denom. מַרְזֵבָא, a. next w.

**רְזַבְנִית, רַזְבּוֹנִית** f. (preced.) a species of *locusts.* Ḥull. 65a חרזבני Ar. (ed. חרזבנ', Ms. H. זרבונית, v. Rabb. D. S. a. l. note 3), v. אַרְזְבּוֹנִית.

**רָזֵה** m. (b. h.; v. רָזַי) *hard, lean.*—*Pl.* רָזִים. Num. R. s. 16 12; Tanḥ. Sh'laḥ 6 אם של חרסין הן חם ר' if the stones of the ground are of a clayish nature, the fruits are lean.

**רְזַח**, M. Kat. 28b מרוזח Ms. M. (ed. מרוח), read: מַר וָזַח, v. מַר II.

**רָזַי** (cmp. רָז) *to be strong, hard*; [b. h. רזה *to be lean*]. *Af.* אַרְזֵי *to come with vehemence upon, stir up, irritate.* Yeb. 120b שאני מיא דמַרְזוּ מכח it is different with water (coming in contact with a wound), it irritates the wound.

*Pa.* רַזֵּי *to throw with force.*—Part. pass. מְרַזְּיָא. Snh. 45b מִרַזְּיָא (Ms. M. מרזיא) *Ithpa.*, ed. Sonc. ברַזְיָא, v. next w.; v. Rabb. D. S. a. l. note) in order that the stone may come down with force.

רַזְיָא m. (preced.) 1) *strong, vehement, gushing.* Targ. Job XXXVII, 13.—[Targ. Prov. XXVI, 10 some ed. ורזיא, read: ורַוְיָא.]—Taan. 3[b] דאתא ר' when the rain comes with vehemence, opp. גיחא. Ib. (ref. to Job l.c.) מיטרא ר' לאילני a vehement rain is good for the trees; Yalk. Job 921.—2) *force.* Snh. 45[b] בר' ed. Sonc., v. preced.

רַזְיָאֵל (v. רָז) pr. n. *Raziel*, name of an angel. Targ. Koh. X, 20.

רַזְיָח *raziaḥ*, a substitute of *nazir* (v. כִּרְנוּז). Y. Naz. I, 51[a] bot.

רזם, v. רַמַּז.

רָזַק, v. רָסַק.

רח, *Ithpe.* אִתְרַח, v. אֲרַח.

רָחָב I (b. h.) pr. n. f. *Rahab*, a woman of Jericho who received the Israelitish spies. Zeb. 116[a], sq. Sot. 34[a]. Meg. 15[a]; Taan. 5[b]; a. fr.

רָחַב (b. h.) *to be wide.*

*Hif.* הִרְחִיב 1) (neut. verb) *to widen, be broader; to extend.* Lev. R. s. 31 היו מקטרנות ... ומַרְחִיבוֹת וכ' (the windows of the Temple) became narrow towards the inside and wider towards the outside, in order to send light forth to the world; Pesik. Ḳumi, p. 145[a], sq. Sifré Deut. s. 1; Yalk. Zech. 575 מַרְחֶבֶת, v. infra. Yalk. Is. 302, v. פָּתָה.—2) *to broaden, widen*; (with דעת) *to comfort, gratify.* Ber. 57[b] שלשה מַרְחִיבִין דעתו וכ' three things give a man comfort: a nice dwelling &c.—3) *to amplify.* B. Bath. 61[b], v. מֵצַר.

*Hithpa.* הִתְרַחֵב *to be enlarged, extend.* Cant. R. to VII, 5 עתידה ... מִתְרַחֶבֶת וכ' Jerusalem will be enlarged on all sides; Sifré l. c.; Yalk. Zech. l. c. מרחבת.

רָחָב II m., רְחָבָה f. (b. h.; preced.) *wide, broad.* Midd. IV, 7 מה ארי צר ... ור' מלפניו וכ' (not ורוחב) as the lion's body is narrow behind and wide in front, so was the Temple &c.; a. fr.—נפש ר' (wide desire,) *ambition, greed,* opp. שפלה. Ab. V, 19; a. e.—יד ר', v. יָד.—*Pl.* רְחָבִים, רְחָבִין; רְחָבוֹת. Tanḥ. B'haʿălōt. 5 שהיו ר' מבחוץ וכ' they (the Temple windows) were wide without &c., v. preced.; Tanḥ. T'tsav. 6; Num. R. s. 15, beg. Y. Sot. IX, 24[a] bot., v. צַר; a. fr.

רְחַב ch. same, esp. (with or sub. נפשא) *ambitious, greedy.* Targ. Prov. XXVIII, 25 גברא ר' (Bxt. ר' נפשא; Ms. רעירנא, read: רחב עירנא or רחב רעירנא).

רֹחַב, רֻחַב m. (b. h.; preced. wds.) *width.* Midd. II, 6 אורך ... על ר' וכ' one hundred and twenty-five cubits in length by eleven in width. Ib. IV, 1 ורָחְבּוֹ וכ' and its width was ten cubits. Tam. 29[b]; Shek. VIII, 5 ורָחְבָּהּ; a. fr.—Sifré Deut. 120 בר' יד with liberality.

רַחֲבָה, רַחֲבָא pr. n. m. (= רב אחבא) *Raḥăba*, an Amora. Pes. 13[b]; 52[b]; Succ. 45[a]. Bets. 11[b] (v. Rabb. D. S. a. l. note 1). Ber. 18[a]; a. e.

רְחָבָה f. 1) fem. of רָחָב.—2) *open place, market.* Keth. 8[b] ר' ברכת, v. בְּרָכָה. Y. Ned. V, end, 39[b]; Tosef. ib. II, 9 שדרך הרבים מפסקתה a market which is crossed by a public (caravan) road.

רְחוֹב m. (b. h.) same. Taan. II, 1 (15[a]) ... מוציאין לרחוֹבָהּ של עיר (not לרחוב) (at public fasts) they carry the ark out to the open place of the town. Meg. III, 1 (25[b]) בני ... רחובה וכ' if the citizens sold the open place of a town (which is used for public prayer meetings), they may buy a synagogue with the proceeds. Ib. בה"כ ... את הר' if they sold a synagogue, they dare not buy an open place; a. e.

רַחֲוָתָא, v. רְחָיָא.

רחוינית, Tosef. Kel. B. Mets. V, 3, v. הַחֲוָנוֹת.

רַחוּם m. (b. h.; רָחַם) *merciful.* Sabb. 133[b] מה הוא חנון ור' וכ' as He is gracious and merciful, so be thou &c.; a. e.

רְחוּמַי pr. n. m. *R'ḥumi*, an Amora. Keth. 62[b]. Pes. 39[a]. Naz. 13[a] בן ר'; a. e.

רְחוּמָתָא, v. רְחִימָא.

רחוץ, Y. Sabb. IX, 11[d], v. רָחוֹן.

רָחוֹק, רְחוֹק, v. רִיחוֹק, רִיחוּק.

רָחוֹק m., רְחוֹקָה f. (b. h.; רָחַק) *distant, removed.* Snh. VI, 2 הית ר' מביח וכ' when the culprit arrived at a distance of about ten cubits from the place of execution. Ib. 3. Pes. IX, 1 מי ... או בדרך ר' he who (on the fourteenth day of Nisan) was unclean or on a distant journey (Num. IX, 10). Ib. 2 לפיכך ... מפני שרחוקה ודאי וכ' (Bab. ed. 93[b] רחוק) therefore is the Hé (of רחוקה, Num. l. c.) dotted, not that it necessarily be distant (that he be really far away), but that he be outside of the Temple court (and unable to enter in time); Y. ib. 36[d] ה"א ... איש ר' ואין דרך ר' the Hé is dotted to intimate that the man is at a distance (רחוק), not that the way be far; a. fr.—שמועה ר', v. שְׁמוּעָה.—*Pl.* רְחוֹקִין, רְחוֹקִים; רְחוֹקוֹת. Sabb. 182[a] קרובים נעשו ר' קְרוֹב; Lev. R. s. 18, v. קָרוֹב. Sifré Num. 131, v. סָמַךְ; a. fr.

רְחוּקָה f. (רָחַק) *alienation, severing a connection.* Kidd. 50[a], v. קוֹרְבָא.

רחוּשׁ, v. רִיחוּשׁ.

רָחוּשׁ m. (רָחַשׁ) *an ornament in the shape of a reptile,* used as a gem or amulet. Tosef. Kel. B. Mets. I, 9 a 'reptile' (scarabee &c.) which is broken (out of its setting), or whose point is broken off, is not susceptible of uncleanness; but if the hooks remain on it on both sides &c. Tosef. Ab. Zar. V (VI), 2 הר' העשוי כמין הדרקון וכ' a *raḥosh* which is made like a dragon (intimating an idolatrous emblem,

רְחִיץ, רְחֵיץ, v. רְחֵץ.

רְחִיצָה f. (רָחַץ) *washing, bathing.* Yoma VIII, 1. Ḥull. I, 9 רְחִיצַת ידים washing the hands. Y. Naz. VII, end, 56d על רחיצת גופו for omitting to bathe his body. Num. R. s. 14[1] שרפאתיו ע"י רחיצת הירדן whom I cured by bathing in the Jordan. Ib. שהסרתי ... ע"י רחיצת וכ' whom I saved from drowning through the bathing of Pharaoh's daughter. Ib. גחזי שלקה ע"י רחיצת Gehazi who was punished on the occasion of (Naaman's) bathing; a. fr.

רְחִיק, v. רְחַק.

רָחִיק I m. (preced.) *distance.* Targ. Ex. II, 4. Targ. Ps. X, 1. Targ. Prov. XXXI, 14 (Ms. רוֹחַק); a. fr.

רָחִיק II m., רְחִיקָתָא, רְ', רַחְיָקָא f. (preced.) *far, distant, removed.* Targ. Deut. XXIX, 21. Targ. Jer. XII, 2. Targ. Prov. XXV, 25; a. fr.—Succ. 52a; Yalk. Joel 535, v. צַוְותָא. Y. Shebi. IX, 38d bot. לארעא דר' to a distant land; a. e.—*Pl.* רְחִיקָן, רְחִיקִין. Targ. Josh. IX, 22. Targ. Jud. XVIII, 7; a. fr.—Y. Ned. XI, end, 42d (expl. Mish. ib. XI, 12) [read:] כמא דשמיא רחיקין משמים ביני לבינך ... כן האי אתתא רחיקא וכ' as the heavens are remote from the earth, so is this woman (I) from this man (I cannot live with him); a. e.

רְחִישׁ, רְחֵישׁ, v. רְחַשׁ, רְחֵשׁ.

רְחִישָׁה f. (רָחַשׁ) *movement.* Cant. R. to IV, 4 (ref. to Cant. IV, 3) רְחִישַׁת פיך חביבה וכ' the moving of thy mouth (in prayer) is as pleasing to me as the crimson thread (the strap in the Temple on the Day of Atonement, v. Yoma VI, 8).—[Gen. R. s. 12, beg. רחישת קנים Ar., v. חֲרִישָׁה III.]

רחישותא, Targ. Y. Gen. XXII, 13 some ed., v. חֲרִישׁוּתָא.

רְחִישָׁתָא f. (רְחַשׁ) *sense, sensation.* Targ. Job XX, 2 ed. Lag., v. חֲרִישׁוּתָא.

רָחֵל I f. (b. h.) pr. n. f. *Rachel,* 1) wife of Jacob. Gen. R. s. 71 (play on עקרה, Gen. XXIX, 31) ר' תהדיה עיקרו Rachel shall be the chief person of the household; ib. לפי שכל הדברים תלויין ברי' וכ' because all depends on R., therefore is Israel called by her name; Ruth R. to IV, 11, v. עִיקָּר; a. v. fr.—2) R. Akiba's wife. Ab. d'R. N. ch. VI.—3) R., mother of Rab Mari. Sabb. 154a; a. fr.

רָחֵל II f. (b. h.) *ewe, sheep.* Bekh. III, 1 ר' בת שתים וכ' if an ewe gives birth in her second year of age, the issue belongs to the priest with certainty. Ib. 20a. Tosef. Ḥull. X, 1 כלאיים מן הר' וכ' a hybrid of an ewe and a kid is subject to the law concerning the first of the fleece (Deut. XVIII, 4); a. fr.—*Pl.* רְחֵלוֹת, רְחֵלִים, רְחֵלִין, רְחֵי'. Ib. 4 השוטח רְחֵלָיו if one washes his lambs (and wool comes out). Ib.; Ḥull. XI, 2 חמש ר' גוזזות וכ' five lambs yielding wool of the weight of &c. Ib. 137b דקא מתני ליה לברייה רחלים taught his son (the Mishnah l. c.) using *r'ḥelim* (according to Biblical usage); א"ל אתניה רחלות said he to him, teach him *r'ḥeloth* (in accordance with later usage). Bekh. V, 3 זכר של ר', v. זָכָר. Sabb. V, 2; 4; a. fr.

v. צִיץ) is forbidden, but if a dragon is suspended from it, you may throw the dragon away &c.; Y. ib. III, 42d top [read:] חמוצא ר' עשוי כמין דרקון אסור וכ'.

רְחוּשִׁין, constr. רְחוּשֵׁי, v. רַחֲשׁוּשׁ.

רחזונות, v. הַחֲזוֹנוֹת.

רְחֵי, רְחַיָּא, רְיחֵ', רְחֵיָא ch.=next w. Targ. O. Ex. XI, 5 (Y. חַיָּא ...). Targ. O. Deut. XXIV, 6 (Y. חַיָּא ...). Targ. O. Num. XI, 8 (ed. Vien. רַחֲיָא; Y. I רִיחוּתָא; II רַחֲוָותָא).—M. Kat. 10b חמרא דרי' the ass employed in the mill; ר' לאוקומי to put up the millstones; ר' אמת the pole of the mill. Y. Kidd. I, 61b; Y. Peah I, 15c bot. רְיַחֲנָיָא; a. e.

רֵי, רְחַיִם, רֵי, רַחֲיִם f. (sing.) (b. h.; רחה *to rub*) *millstone, mill.* B. Mets. IX, 13 החובל את חר' עובר וכ' he who takes a mill to pledge violates a prohibitory law, and is guilty of taking two vessels &c.; ולא ר' ורכב בלבד and not only mill and upper millstone are meant (Deut. XXIV, 6), but anything with which a living is made &c. Men. X, 4, a. e., v. גְּרוֹסָה. Bets. II, 9, v. פַּלְפֶּל Tosef. B. Bath. III, 2; Y. ib. IV, 14c bot. ר' התחתונה the lower (stationary) millstone (for crushing olives); ר' חר' העליונה the upper millstone. Ohol. VIII, 3 חר' של אדם a mill worked by man, handmill. Tosef. ib. IX, 2 גדחק בר' שהגוי וכ' if a person is pressed to work at a mill where there is a gentile or a menstruant; איזו היא חר' כל שעוקרין אותה וכ' (not כל שאין עוקרין, v. R. S. to Ohol. VIII, 3) what kind of a mill is meant? Such as can be lifted or pushed from its place; Tosef. Toh. VI, 11; a. fr.—Kidd. 29b ר' בצוארו he has a millstone on his neck (has wife and children to support).

רְחֵילָא, רְחֵיל, v. רָחֵל II, רְחֵלָא.

רַחֲיִם, v. רַחֲיִים.

רְחֵים, v. רְחֵם.

רְחִים I m. (preced.) *love.* Targ. Cant. VII, 7.—V. רְחִימְתָא.

רְחִים II, רְחִימָא m. (preced.) *beloved, friend; lovable.* Targ. Jer. IX, 3 (ed. Wil. רְחֵים). Ib. XXXI, 19 (20) רְחֵים. Targ. O. a. Y. II Deut. XXXIII, 12; a. fr.—*Pl.* רְחִימִין. Targ. Hos. I, 6; 8. Targ. II Sam. I, 23; a. e.—Gen. R. s. 65 [read:] כמה ר' חוו לירח וכ' so many friends had he, and yet he said, (I appoint as my son's guardian) the scribe; Yalk. ib. 115 רַחֲמִין.—*Fem.* רְחִימָא, רְחִימְתָא. Targ. Y. Ex. XI, 2. Targ. Hos. III, 1. Targ. O. Deut. XXI, 16 רְחוּמְתָא ed. Berl. (ed. Vien. רְחֲמָתָא); Y. רְחִימְתָא, רְחוּמְתָא, רְחִמְ'.

רְחִימוּתָא, v. רַחֲמוּ.

רְחִימְתָא, רְחִימָתָא f. 1) v. רְחִים II.—2) *love.* Targ Koh. IX, 1 (ed. Vien. רְחַמְ'). Targ. Hos. III, 1 רְחִימַת constr. a. fr.—Snh. 7a רְחִימְתִין our love, v. סַפְסִירָא.

רחיפין, Tosef. Shebi. VII, 15, v. טְפִירָה II.

רַחְלָא, רְחֵי, רְחֵלָא ch. same. Targ. Is. LIII, 7. Targ. Y. Lev. XXII, 8; a. e.—Y. Ber. V, 9ᵉ top; v. רַחֲמָנָא. Keth. 63ᵃ (prov., with ref. to Akiba's daughter, betrothed to Ben ʿAzzai for many years, and alluding to Rachel, the name of Akiba's wife, v. רָחֵל I) כ' בתר ר' אזלא וכ' ewe follows ewe, as the mother acts, so does the daughter; a. e.—*Pl.* רַחְלֵ', רְחֵי', רַחֲלֵי, רַחֲלִין. Targ. Gen. XXXII, 15 (14) (O. ed. Berl. רַחֲלֵי). Targ. Deut. XIV, 4 (O. ed. Berl. רַחֲלִין); a. e.

רָחַם (b. h.) *to love.*

*Pi.* רִיחֵם 1) (with עַל) *to have compassion on, pity; to befriend.* Ber. 33ᵃ אסור לרַחֵם עליו ... כל מי you must not befriend him who has no sense (ref. to Is. XXVII, 11). Sabb. 151ᵇ כל המְרַחֵם ... מְרַחֲמִין עליו וכ' he who shows mercy to creatures (men), will be shown mercy in heaven (ref. to Deut. XIII, 18), v. רַחֲמָן. Ab. Zar. 18ᵃ מן השמים יְרַחֲמוּ heaven will have mercy (protect me); Nidd. 45ᵃ. Sot. VIII, 1 יְרַחֲמוּ עליכם they will have mercy on you (spare your lives); a. fr.—Trnsf. *to give suck to a strange animal.* Bekh. 24ᵃ אינה מְרַחֶמֶת אלא וכ' no dam gives suck to a stranger, unless she has had a child of her own. Ib. מרחמת אע"פ וכ' she may give suck, even if she has never given birth.—2) *to stimulate the maternal instinct* (v. רֶחֶם) of an animal after confinement by inserting a lump of salt into the womb. Tosef. Sabb. XV (XVI), 2 מְרַחֲמִין היינו בחמה טהורה ביו"ט ed. Zuck. (Var. על בחמה) we (in my father's house) used to stimulate &c. on a Holy Day; Sabb. 128ᵇ על בחמה; Y. ib. XVIII, end, 16ᶜ על הבחמה.

*Hithpa.* הִתְרַחֵם *to have pity.* Num. R. s. 9 ²⁴ אם נופלים מְתְרַחֲמִים עלינו ארן אנו ... אנו if we fall into David's hands, he will have pity on us, but if David fall into our hands, we shall have no pity on him; Y. Sot. I, 17ᵇ bot. אנו מרחמין ... (הוא מרחם).

רְחִים, רַחֵם ch. same, 1) *to love* (h. אהב). Targ. Gen. XXII, 2. Ib. XXXVII, 3. Targ. O. Deut. VI, 5. Targ. Prov. IV, 6 (ed. Wil. רַחֲמֵהּ *Pa.*); a. fr.—Midr. Till. to Ps. XVIII, 2 (expl. ארחמך, ib.) רַחֲמִית יתך וכ' I love thee (ref. to Targ. Deut. l. c.); Yalk. ib. 671 רַחֲמַאי יתך. Y. Ber. IX, 14ᵇ bot. (R. Akiba speaking to his pupils before his death) רְחִימְתַיְיכוּ בכל לבי ורחמתיה וכ' I loved him with all my heart, and I loved him with all I possessed, but how to love him with all my soul (life) I could not understand, and now &c. Sabb. 23ᵇ דְרָחֵים רבנן וכ' he who loves scholars shall have children that are scholars. Y. ib. XIV, 14ᵈ bot. חד בר נש ר' אתתא וכ' a man fell in love with a woman ... and grew dangerously ill; Y. Ab. Zar. II, 40ᵈ bot. Lev. R. s. 25 שמעית דמלכא רַחֲמָא וכ' I heard that the king loves figs; Koh. R. to II, 20 רחים; ib. רחימא; ib. רחמיה (corr. acc.). Y. Ab. Zar. II, 41ᵃ bot. דהווה רַחֲמָא מצוותא who loved to be charitable; Y. Ter. VIII, 45ᶜ bot. הוו רחמנא וכ' (corr. acc.). Keth. 105ᵇ אם מְרַחֵם כולהו רַחֲמוּ לי וכ' if there is love (among them), they all love me &c., v. סָנֵי. Snh. 89ᵇ תרויהו רַחֲמִינְהוּ להו I love both of them (Isaac und Ishmael); a. fr.—2) (with עַל) *to have compassion on, pity.* Targ. Ps. CIII, 13. Targ. Prov. XXVIII, 13; a. fr.

*Pa.* רַחֵם 1) *to love.* Targ. Gen. XXIX, 32 (O. ed. Vien. *Pe.*). Targ. Y. Deut. VI, 5; a. e.—Keth. l. c. דמְרַחֲמִין ... דאי if the people of a place love a teacher, it is not because he is a good man, but because he does not reprove them on heavenly matters (for neglect of religious duties). Y. Ter. VIII, 45ᶜ אילולי דאתון מרחמין שמועתא וכ' but for your loving traditions (you would not ask such questions); is it not a Mishnah?; Y. Ab. Zar. II, 41ᵃ רחמין; a. e.—Trnsf. *to give suck* (v. preced.). Bekh. 24ᵃ or shall we say, דידה מְרַחֲמָא דלא וכ' a dam gives suck to her own young, but not to a stranger. Ib. דילמא רַחֲמֵי רחים perhaps this is a case when one gives suck to a stranger (although having a child of her own); v. שְׁבַק.—2) (with עַל) *to compassionate, pity.* Targ. Jer. XXXI, 19. Targ. O. Num. VI, 25 וירחם עלך ed. Lisb. (oth. ed. וירי יחך; in ed. Berl. untranslated). Targ. Deut. VII, 2; a. fr.—Macc. 23ᵇ מדהא מְרַחֲמָא והא לא מרחמתא (Solomon found out which was the true mother of the living child,) because the one showed compassion, and the other did not. Y. Taan. II, 65ᵇ אמרין ... מִתְרַחֲמִין עלינן the men of Niniveh said, if thou wilt have no mercy on us, we shall have no mercy on them (the beasts and the children); a. fr.

*Ithpa.* אִתְרְחֵם, *Ithpe.* אִתְרַחֵם 1) *to be loved, beloved.* Targ. Prov. XV, 9.—2) (with עַל) *to be pitied, be shown mercy.* Targ. Y. Ex. XXXIII, 19. Targ. Gen. XLIII, 29. Targ. Hos. XIV, 4; a. e.—3) *to be moved to mercy, have pity.* Targ. Jer. XXXI, 18 (19) מתרחם ed. Lag. (oth. ed. מתנחם; h. text נחמתני).—Y. Taan. l. c., v. supra; a. e.

רֶחֶם m. (b. h.) *raḥam*, name of an unclean bird, *gier-eagle* or *vulture.* Ḥull. 63ᵃ ... ר' כיון ר' זו שרקרק ולמה שבא ר' *raḥam* (Lev. XI, 18) is the *sh'rakrak*, and why is it called *raḥam* (love)? Because when the *r.* comes, mercy comes upon the world (it betokens rain).

רֵחֶם *friend*, v. רַחֲמָא III.

רֶחֶם m. (b. h.) *orifice of the matrix; womb.* B. Bath. 16ᵇ, a. e. רַחֲמָהּ צר, v. אַיָּלָה. Num. R. s. 10 ⁵ קבלת הר' וכ' (fem.) the womb conceived &c. Ḥull. 70ᵃ כותלי בית הר' the sides of the womb; a. fr.—Gen. R. s. 37; Yalk. Ps. 869 (ref. to Ps. CX, 3) מרַחְמוֹ של עולם שחרתיך לי from the womb of the world (sunrise, east) did I choose thee for me.—*Pl.* רְחָמִים. Ḥull. l. c. Ber. 32ᵇ פטרי ר' the firstborn; a. e.

רַחְמָא, רַחְ' I ch. same. Targ. Job III, 10. Ib. XXXVIII, 8.

רַחֲמָא II, רַחְ', רַחֲמָתָא f. (רְחַם) *love.* Targ. Hos. XI, 4. Targ. II Sam. XIII, 15 (ed. Wil. רִיחֲמָתָא). Targ. I Sam. XX, 17 רַחֲמַת constr.; a. e.—*Pl.* רַחֲמָתָא. Targ. Prov. VII, 18 (Ms. רַחֲמָאתָא; h. text דדים).—V. רַחֲמוּ.

רַחֲמָא III, רַחְ', רַחֵם, רַחֲמָן m. (preced.) *friend.* Targ. Y. Ex. XI, 2. Targ. Prov. XXVII, 6 (Ms. ריחימא); a. e.—Gitt. 55ᵇ דרַחֲמֵיהּ קמצא whose friend's name was Ḳamtsa. Gen. R. s. 96 ברית דרַחֲמָךְ thy friend's son, v. נָטָן II. Y. Shebi. IX, 39ᵃ top רחם ... בגין דלית whereas these people (we) have no friend; a. e.—*Pl.* רַחֲמִין, רַחֲמֵי, רַחֲמָיִן, Targ. Prov. VIII, 36. Targ. Ps. XXXVIII, 12 Ms. (ed. רְחִי'). Targ. O. Gen. XXVI, 26 רַחֲמוֹהִי ed. Berl. (oth. ed. מרת'); a. e.—Y. Shebi. l. c. חמי לך תלתא ר' וכ' choose thee three friends &c. Yalk. Gen. 115, v. רְחִים II. Sabb. 32ᵃ Ar. (ed. מרחמי); a. e.

רַחְמָנָא, רַחֲמָן ch. same. Targ. Y. Lev. XXII, 28 (not רחמין, v. infra). Targ. Y. Num. XII, 13; a. e.—Esp. רחמנא *the Merciful, God.* Targ. Ps. CXII, 4. Targ. Ex. XXXIV, 6; a. e.—Y. Ber. V, 9c top (ref. to Lev. XXII, 28) אילין דמתרגמין ... כמא דאנא ר' ... כך תהוון רחמנין וכ' those who in the interpretation of this verse say, my people, as I am merciful in heaven, so shall you be merciful: cow or ewe &c.; Y. Meg. IV, 75c top דאנן רחמין (corr. acc.).—Y. Kidd. I, 61b ברוך ר' דלית וכ' blessed be the Lord that I have neither father nor mother (because it is so difficult to do one's duty by one's parents); Y. Peah I, 15c bot. Taan. 9b ר' ליצלן וכ' the Lord save us &c., v. פִּרְסוּפָא; a. fr.—Trnsf. *the Word of God, Scripture, the Law.* B. Mets. 3a דרמיא ואמר ר' שבועה וכ' the Law imposes an oath upon him. Ib. ר' רמי וכ' and the Law says, impose an oath upon him. Ker. 7a (ref. to Lev. XXI, 12) שמן ... קריה ר' וכ' the Scripture calls it oil of ordination (sacred) to intimate, that it does not lose its sacred character even after being put on his head; a. v. fr.—*Pl.* רַחֲמָנִין. Targ. Y. Lev. l. c.—Y. Ber. l. c.; Y. Meg. l. c.; a. e.—[Y. Ter. VIII, 45c bot. הוו רחמנא, v. רְחֵם.]

רַחְמָנוּת f. (preced.) *love, mercifulness, compassion.* Succ. 14a מדת ר' divine mercy, opp. אכזריות. Keth. 50b יודע אני ... אלא מידת ר' I know that thou decidest so not as a matter of justice but as a matter of humanity. Gen. R. s. 56 מרחמנותו של אבא ... ונופלות and tears of paternal love fell upon Isaac's eyes; a. e.

רַחְמָנוּתָא ch. same. B. Bath. 16a מינשי ליה לרחמנותיה (marg. vers. לרחימותיה; Ms. H. דאברהם) shall Abraham's love (of God) be forgotten (fall into disuse)?

רַחְמָנִי m. = רַחֲמָן. Tanh. B'shall. 11 אומרין שהוא ר' וכ' they say (in praise of a man) that he is merciful, he (God) is more. Mekh. B'shall., Shir., s. 1 שהוא ר' ואינו וכ' they praise a king that he is kindhearted, yet he is cruel; Yalk. Ex. 242. Tanh. ʿEkeb 2 נשר שהוא ר' על בניו the eagle which is full of love for its young; Yalk. Prov. 963; a. e.—*Pl.* רַחֲמָנִים, v. רַחֲמָן.—*Fem.* רַחְמָנִית, v. רַחֲמָן.

רַחֲנָא, v. רִיחָנָא.

רָחַף (b. h.) *to move, vibrate.*

*Pi.* רִחֵף *to move, hover, flatter.* Ḥag. 15a (ref. to Gen. I, 2) כיונה שמְרַחֶפֶת על בניה וכ' like a dove that hovers over her young without touching them.

רָחַץ (b. h.) *to bathe, wash.* Sabb. 122a מותר לְרַחוֹץ בה מיד it is permitted to bathe in it immediately (after the exit of the Sabbath); ib. 151a; Makhsh. II, 5 רוֹחֵץ מיד. Ber. 15a מי שאין לרחוץ ידיו ... לִיטוֹל (Ms. M.) he that has no water with which to wash his hands (before prayer). Tosef. Keth. VII, 6 ורוֹחֶצֶת במרחץ עם כל אדם a woman that bathes in a bath-house with all kind of people (loses her jointure). Y. ib. VII, 31b bot. (as a case for divorce) חדירה שלא תְּרַחֲצִי וכ' if he bound her by a vow (saying), thou shalt not bathe in a bath-house; a. fr.—Part. pass. רָחוּץ. Zeb. 17b שלא רְחוּץ ידים וכ' not having washed his hands and feet (before a sacred function); Tosef. Men. I, 9. Ib. 12 שלא רחוץ, Var. ולא רָחֲצוּ.

רַחְמוּתָא, רַחֲמוּ f. (preced.) *love; loveliness; mercy.* Targ. Ez. XXIII, 17. Targ. Prov. V, 19. Ib. XVII, 9 (ed. Wil. רַחְמוּ; Bxt. רַחֲמִי). Targ. Ps. XXIX, 10 כורסי ר' (= h. כִּסֵּא רחמים, v. כִּסֵּא); a. e.—B. Bath. 16a, v. רַחֲמָנוּתָא.—Trnsf. *maternal instinct, giving suck to a strange animal* (v. רָחַם, a. רִחַם). Bekh. 24a חיישינן לר' we consider the possibility of her giving suck to a strange animal.

רַחֲמֵי, v. רַחֲמִין.

רַחֲמִים m. pl. (b. h.; רָחַם) *love, mercy*; (sub. בקשת) *prayer.* Ber. 7a שיכבשו רַחֲמַי את כעסי וכ' that my mercy may conquer my anger &c., v. גָּלַל. Ib. שיכבשו רַחֲמֶיךָ וכ' that thy mercy &c. Ib. 10a, sq. אל ימנע עצמו מן רחמי must not despair of mercy (cease to pray), v. מָנַע. Ib. 55a שלשה צריכים ר' three things must be prayed for. Ab. II, 3, v. קָבַע. Lev. R. s. 2, end הרייני עמו בר' וכ' I shall be in grace with him, and he will receive me in repentance. Num. R. s. 20, beg. כל הנביאים היו במדת ר' על וכ' all the (Israelitish) prophets were benevolently disposed towards Israel and towards the nations; a. v. fr.—בקש ר' to ask for mercy, *to pray.* Macc. 11a שהיה להן לבקש ר' על וכ' it was their duty to pray for their generation &c. Sabb. 67a ורבים יבקשו עליו רחמי and the people will pray for him. Ib. 151b ר' על ... לעולם מידה זו וכ' man must always pray concerning this condition (poverty), for if he does not come to it, his son will &c.; a. fr., v. בָּקַשׁ.—מדת הדין, v. דִּין II. ר' כסא, v. כִּסֵּא.

רַחֲמִי, רַחֲמִין ch. same. Targ. Gen. XLIII, 30. Targ. Jer. XVI, 5; a. fr.—Ber. 20b ר' נינהו ... וחייבין and they (women) are bound to say prayers, for they are a manifestation of love (and not a ceremony). Ḥull. 59b בעא ר' וכ' he prayed, and it returned to its place; a. fr.; v. בְּעֵי I.

רַחֲמָן m. (preced.) *merciful, compassionate, sympathetic*; הר' *the Merciful, God.* Tosef. B. Kam. IX, 30 (ref. to Deut. XIII, 18) כל זמן שאתה ר' הר' וכ' if thou art merciful, the Merciful will have mercy on thee. Kidd. 81b הר' ירחמנו וכ' the Lord save us from evil inclinations. Midr. Till. to Ps. CIII, 13 כר' שבאבות like the most merciful of the patriarchs (Abraham). B. Bath. 145b (ref. to Prov. XV, 15) זה ר' this means the sympathetic man. Snh. 39a אם ר' הוא ... אם ר' מלא רחמים הוא וכ' if he (the human king) is merciful, he puts half of them (the rebels) to death; if he is most merciful, he chastises the prominent &c.; a. fr.—*Pl.* רַחֲמָנִין. Yeb. 79a שלשה הר' וכ' ... this nation (Israel) is known by three characteristic features, they are merciful, chaste, charitable; Y. Kidd. IV, 65c; Midr. Till. to Ps. XVII. Pes. 113b שלשה חיריהן ... הר' וכ' there are three persons whose lives are no lives, the sympathetic, the hot-tempered, and the delicate. M. Kat. 27b (to those mourning to excess) אמר חקב"ה אי אתם ר' בו יותר ממני (Ms. M. omits בו) the Lord says, you do not bear him more love than I do?; a. e.—*Fem.* (b. h.) רַחֲמָנִית. Tanḥ. Vayetsé 8 אמר לה חקב"ה את ר' וכ' the Lord said to her (Leah), thou art compassionate, I will also have compassion on her (Rachel).—*Pl.* רַחֲמָנִיּוֹת. Meg. 14b מפני שהנשים ר' הן because women are compassionate. Ex. R. s. 2, beg. מדותיו ... ר' הן the dealings and dispositions of the Lord are full of love; a. e.

*Hif.* הִרְחִיץ 1) same, *to wash, cleanse.* Ib. 10 משפשף ומַרְחִיץ he rubs and washes (hands and feet). Ber. l. c. (ref. to Ps. XXVI, 6) דכתיב אֶרְחַץ ולא אַרְחִיץ (v. Ms. M., Rabb. D. S. a. l.) it is written *erḥats* (I bathe), and not *arḥits* (I cleanse), i. e. washing of hands as a symbolical act is equal to immersion. Y. Keth. V, 30[a] bot. ומַרְחָצָה לו וכ׳ she must bathe his feet (personally attend to his foot-bath). Yalk. Cant. 988 שמַרְחִיצִין את ישראל וכ׳ who cleanse Israel from sins; a. e.—2) *to cause to bathe.* Num. R. s. 13[2] ולַהֲרְחִיצָם בנחלי חלב . . . עתיד the Lord shall cause them to drink . . ., and to bathe in rivers of milk. Sabb. l. c.; Makhsh. l. c. מרחץ חמרחצת בשבת a bath-house that allows bathing (is heated and open) on the Sabbath. Y. Ber. II, 4[c] bot. מרחץ ואע״פ שאינה מרחצת a bath-house, even if it is not in use.

*Pi.* רִיחֵץ *to cleanse.*—Part. pass. מְרוּחָצִין; *pl.* מְרוּחָצִין. Cant. R. to IV, 4 שהיו כולן מר׳ מן העונות they were all cleansed of their sins.

*Nif.* נִרְחַץ *to be cleansed.* Yalk. Cant. l. c. . . . שהטיף ונִרְחֲצוּ מעונותיהם the Lord dropped dew upon them, and they were cleansed of their sins.

**רִחַר, רֵחַר** (with על, or ב־) *to lean on; to trust; to be safe.* Targ. Ps. CXVIII, 8, sq. Ib. 10, sq. Targ. Y. I Gen. XXVII, 40. Targ. Job XII, 6; a. fr.—Y. Ber. II, 5[a] אנן רְחִיצַיָּא we are sure (cmp. מובטח, v. בָּטַח). Snh. 7[a] גברא דרחיצנא עלוי the man in whom I trusted lifted up his club &c.; a. e.

*Ithpa.* אִתְרַחַר, *Ithpe.* אִתְרְחִיר same. Targ. II Kings XVIII, 19, sq. Targ. Ps. XXV, 2. Ib. XXXVI, 8 Ms. (v. רוּחָצָן). Targ. Jer. XLIX, 4; a. fr.—B. Bath. 91[b] דמודי . . . דמִתְרְחִיר עלידהון וכ׳ he who assents to them (pretends to share their errors) falls into their hand; he who confides in them,—what is his is theirs. Y. Sabb. II, 5[b] לא תִּתְרַחֵיץ על צלותי rely not on my prayer. Cant. R. to VII, 2 בגין דאִיתְרְחִיצוּ ביה because they trusted in him; a. e.

*Af.* אַרְחֵר *to cause to trust.* Targ. Is. XXXVI, 15; Targ. II Kings XVIII, 30. Targ. Jer. XXIX, 31.

**רָחָצָן,** v. רוּחָצָן.

**רָחַק** (b. h.) *to be distant, far, removed.* Y'lamd. to Num. X, 29, quot. in Ar. (ref. to Ps. LXXIII, 27) מי שרוֹחֵק מן הק״בה וכ׳ (ed. Koh. שמִתְרַחֵק) he who keeps away from the Lord, so as not to repent. Sifré Num. 131 כרחוק מזרח וכ׳ as far as the east is removed from the west; a. e.

*Pi.* רִיחֵק, רִחֵק *to remove; to alienate; to reject, expel; to loathe.* B. Kam. 24[a] top, a. e. ר׳ נגירחותיו if the ox did his gorings in intervals (of three days), opp. קירב. Ib. רִיחֲקָה ראיותיה, v. רָאָה. Yalk. Ps. 809 (ref. to Ps. I. c.) זה . . . שרִחֲקוּ את הקץ this alludes to Balaam and his associates, who put far off the end (the day of judgment, Num. XXIV, 17), opp. קרבו. Ber. 60[b] ורַחֲקֵנִי מאדם רע וכ׳ keep me far from a bad man and a bad associate. Eduy. V, 7 מעשיך יקרבוך ומעשיך יְרַחֲקוּךָ thy own doings will bring thee near (win thee friends), and thy own doings will alienate thee. Ib. VIII, 7 לרַחֵק, v. קָרַב; a. fr.—Part. pass. מְרוּחָק; *pl.* מְרוּחָקִין, מְרוּחָקִים. Ib. המר׳ בזרוע, v. קָרַב. Ber. 63[b] שלא היה מר׳ וכ׳ which was only twelve miles off.

*Hif.* הִרְחִיק same. Sifré Num. 94 מַרְחִיקִים, v. קָרַב. B. Bath. II, 5 מַרְחִיקִין את הסולם וכ׳ (neighbors) must keep a ladder removed from the (neighbor's) dove-cote four cubits. Ib. 4 אלא אם כן ה׳ ממנו וכ׳ unless he places (the wall) at a distance of four cubits. Ib. 18[b] על המזיק להַרְחִיק את עצמו it is the duty of him who causes the damage to remove himself; (oth. opin.) על חניזק להרחיק וכ׳ he who is injured must remove himself. Ber. I, 1 כדי להרחיק וכ׳ in order to keep men away (prevent them) from sin. Snh. 103[b] שהַרְחִיקָה וכ׳, v. לָגִימָה. Ib. מַרְחֶקֶת וכ׳ estranges those who are near (related) &c.; a. fr.—2) *to keep aloof, stay away.* Ab. I, 7 הַרְחֵק משכן רע keep aloof from a bad neighbor; a. e.—[Y. Ber. I, 2[d] bot. והרחיק על פתחו וכ׳, read: והִרְחִיק, v. רָחַק.]

*Hithpa.* הִתְרַחֵק, *Nithpa.* נִתְרַחֵק *to remove one's self; to become a stranger.* Yeb. 109[a] לעולם ידבק . . . ויִתְרַחֵק man should always cling to three things, and keep aloof from three things. Snh. III, 4 קרוב וכ׳, v. קָרוֹב. Ber. 34[b] (ref. to Is. LVII, 19) שחיה קרוב . . . וכ׳ וכ׳ who came near committing a sin, and withdrew himself from it. Y'lamd. l. c., v. supra; a. e.

**רְחִיק, רְחֵק** ch. same. Targ. Prov. XIX, 7. Targ. Ps. CIII, 12. Ib. LIII, 2. Targ. Job XXI, 16; a. fr.

*Af.* אַרְחֵיק 1) *to remove; to reject, loathe.* Targ. Ps. CIII, 12. Targ. Ex. XXXIII, 7. Targ. Is. VI, 12. Targ. Job XXXIII, 20 (Ms. *Pa.*); a. fr.—2) *to be removed.* Gitt. 58[a] כמה מַרְחִיקְנָא וכ׳ how far am I (in my studies) from that place (the passage quoted)?

*Pa.* רָחֵיק, רָחֵק *to remove, keep off; to loathe, abominate; to make abominable.* Targ. Job XI, 14. Targ. Am. VI, 3 מר׳ יום (ed. Lag. מיום, corr. acc.; h. text מנדים). Targ. Jer. II, 37 (h. text מאס). Targ. Deut. VII, 26 (h. text תעב). Targ. Job IX, 31; a. fr.—Part. pass. מְרָחֵק. Targ. Mal. I, 7 (h. text מגאל). —Sabb. 128[b] טמאה לא מְרָחֲקָא וולדא ואי מרחקא וכ׳ an unclean animal (after giving birth) does not keep its young off, and if it does, it does not allow them to come near again (stimulation of the maternal instinct does not avail, v. רָחַם). Snh. 29[a] משום דמְרָחֲקָא דעתיה (an enemy cannot be witness,) because his mind is estranged (hostile), opp. מקרבא; Yalk. Num. 788; a. e.—V. מְרַחֲקָא, מְרָחַק.

**רָחַשׁ** (b. h.) 1) *to move, vibrate.* Y. Ber. II, 4[b] bot. האומר . . . שפתותיו רוֹחֲשׁוֹת עמו בקבר if one reports a tradition in the name of its author, his (the author's) lips move in the grave with him (the reporter); Y. M. Kat. III, 83[c] bot.; Y. Shek. II, end, 47[a]. Ib. מְרַחֲשׁוֹת (*Pi.*, v. דָּבַב). Men. V, 8 (63[a]) ומעשיה רוֹחֲשִׁין . . . מרחשת (Bab. ed. רוחשין רכין; Ms. M. only רכין, v. Rabb. D. S. a. l. note) a *marḥesheth* is deep, and the pastry made in it vibrates (like jelly), opp. קשין; Sifra Vayikra, N'dab., Par. 10, ch. XII; Lev. R. s. 3, end; Yalk. ib. 451.—2) *to swarm.*—*Part. pass.* רָחוּשׁ; f. רְחוּשָׁה *crowded.* Lev. R. s. 30; Pesik. Ul'ḳaḥ., p. 184[a] sq., v. הָדַס.—3) with לב, *to be moved, to feel, think.* Midr. Till. to Ps. XLV, 2 לא יכלו . . . אלא כיון שר׳ לבם בתשובה וכ׳ they could not confess with their lips, but when their heart was moved in repentance, the Lord received them. Ib. אם בלבנו רָחֲשָׁנוּ וכ׳ if we only have been thinking in our hearts, we have already told our deeds to the Lord; a. e.

*Pi.* רִיחֵשׁ same, *to move.* Pes. 88[b] חטילו . . . ורִיחֲשָׁה

they poured cold water upon it (the lizard), and it moved. Y. Shek. I. c., v. supra.

*Hif.* הִרְחִישׁ 1) *to move* (the lips); *to whisper, think.* Y. Ber. IV, beg. 7ª (ref. to I Sam. I, 13) מיכן ... לַהַרְחִישׁ from this we learn that he who prays must move his lips. Ib. מַרְחִישׁ בשפתותיו. Pesik. R. s. 13 (ref. to Ex. XVII, 7) [read:] אם מַרְחִישִׁים אנו בקרבנו דברים והוא יודע מה אנו מרחישים בקרבנו וכ׳ if we think words in our hearts, and he knows what we think in our hearts, we will worship him; (Ex. R. s. 26 מהרהרים).—2) *to swarm, come forth* (of worms); *to bring forth* (*worms*). Koh. R. to V, 10 (ref. to Job XXV, 6) אלו תולעים שמַרְחִישִׁין תחתיו במותו that means the worms which come forth under him when he is dead. Gen. R. s. 23 התחיל המת מרחיש (not מרחש) corpses began to beget worms; a. e.—Trnsf. *to bring forth in abundance.* Ber. 17ª יַרְחִישׁ, v. רָנַן.

רְחַשׁ, רְחֵישׁ ch. same, 1) *to move, creep; to swarm, bring forth.* Targ. Gen. I, 26; 28; 30 (h. text רמש). Ib. O, 20 (Y. יִרְחֲשׁוּן *Pa.*; h. text שרץ). Targ. Ps. CV, 30; a. fr.—2) *to move* (the lips); *to be moved.* Targ. Lam. I, 18. Targ. Y. Gen. XLIII, 29; a. e.—[Targ. Ps. XIV, 7 יִרְחַשׁ Ms., v. infra.]

*Af.* אַרְחִישׁ 1) *to bring forth* (worms &c.). Targ. Gen. I, 21. Ib. IX, 2. Targ. Y. Ex. XVI, 20.—2) *to cause to come forth, bring about.* Targ. Ps. XIV, 7 (Ms. *Pe.*). Targ. Lam. III, 23. Targ. Ps. LV, 9 (h. text אחישה).

*Pa.* רַחֵשׁ 1) *to bring forth.* Targ. Y. Gen. I, 20 (v. supra).—2) *to move.* Hag. 3ª מניידי ... ומְרַחֲשִׁין שפוותיידהו (mutes) nodded their heads and moved their lips.—Part. pass. מְרַחֲשָׁא; f. מְרַחֲשָׁא; *pl.* f. מְרַחֲשָׁן. Snh. 67ᵇ חזא דקא מר׳ שפוותה (not שפוותיה) he saw that her lips were moving (she was mumbling a charm). Ib. 90ᵇ דילמא רַחוּשֵׁי מר׳ שפוותיידהו בעלמא (not שפוותיה) perhaps only their lips moved (in the grave)?, v. preced.; (Ms. F. מְרַחֲשִׁין וכ׳ they moved their lips). Men. 63ª כדאמרי אינשי קמרחשן וכ׳ Ms. M. (ed. הוה מר׳ וכ׳) as people say, his lips are moving (he is excited).

*Ithpa.* אִתְרַחֲשׁ, *Ithpe.* אִתְרְחִישׁ *to be brought about, to occur.* א׳ ניסא *a miracle happened.* Targ. Ps. XVIII, 1. Targ. Koh. IV, 13.—B. Mets. 106ª אי הוות חזית לאִתְרַחֲשׁוּשֵׁי לך ניסא הוה א׳ וכ׳ if thou wert worthy of a miracle to happen to thee, a miracle would have happened to thee like that &c. Meg. 7ᵇ מִתְרְחִישׁ ניסא בכל ... לא not always does a miracle happen. Gitt. 45ª; a. fr.

רַחַשׁ m. (preced.) 1) *a creeping thing, reptile.* Ter. VIII, 4 כדי שיצא הר׳ וכ׳ as long as it would take a poisonous reptile to come forth ... and drink; Hull. 10ª.—V. רָחוּשׁ.—2) *emotion, thought.* Midr. Till. to Ps. XLV, 2 אם ר׳ למה אמירה ואם אמירה למה ר׳ if thought is meant, why does the text mention speech, and if speech, why thought?; a. e.—V. רַחֲשׁוּשׁ.

רִי׳, רַחֲשָׁא, רְחִישׁ, רְחֵשׁ ch. same, *worm, reptile, insect.* Targ. Gen. I, 20 (h. text שרץ). Targ. O. Ex. XVI, 20 (h. text תולעים). Targ. ib. 24 (h. text רמה). Targ. Lev. XI, 20, sq. Ib. V, 2 (O. ed. Vien. רָחֵישׁ); a. fr.—B. Mets. 84ᵇ חזאי ר׳ דקא וכ׳ I saw a worm come out of his ear. Y. Yeb. XV, 14ᵈ דר׳ שכיח at a season when the bite of a reptile is of frequent occurrence; a. e.—In gen. a *living thing, noxious animal.* Sabb. 146ª sq. לא אתי לאוסופי משום ר׳ one will not enlarge the hole for fear that an animal may creep in.—*Pl.* רַחֲשֵׁי, רַחֲשִׁין, רִי׳. Targ. Y. Gen. I, 24. Targ. Y. Deut. XVIII, 11.

רַחֲשׁוּשׁ m. (רַחַשׁ) *moving (of lips), emotion (of the heart).*—Pl. constr. רַחֲשׁוּשֵׁי. Men. 63ª מרחשת דאתרא אר׳ הלב Ar. a. ed. Ven. (v. Rabb. D. S. a. l. note 100; ed. אִרְחוּשֵׁי) the meal offering of the *marḥesheth* intimates that it comes to atone for the emotions of the heart (evil thoughts). Ib. אר׳ הפה ed. Ven. (ed. only ארחושי; Ms. M. ארחושי הפה) for the movements of the lips, as people say, his lips are moving, v. רַחַשׁ.

רַחַת f. (b. h.; רוּחַ) *winnowing shovel.* Kel. XV, 5 ר׳ של גרוסות the grist-grinders' shovel. Sabb. XVII, 2; Y. ib. 16ᵇ top; a. e.

רִי׳, רְחֵתָא ch. same. Targ. Is. XXX, 24.

רְחֵתָנָא, v. רִיחְתָנָא.

רחתת, Y. Ber. IX, 14ᵇ bot. ר׳ ענח׳, read with ed. Lehm.: כיון דאתת ענחא (v. Tosaf. to Sot. 31ª).

רָטַב (b. h.) 1) *to drip, be moist, juicy, green.*—2) *to moisten, v.* רָטָה.—Part. pass. רָטוּב (b. h. רָטֹב); f. רְטוּבָה; *pl.* רְטוּבִין, רְטוּבוֹת (interch. with רוֹטֶבֶת &c.). Koh. R. to VI, 6; Lev. R. s. 4, v. סִילוֹן I. Num. R. s. 3, beg. תמרים רטובים (some ed. רוֹטְבִין) juicy (good) dates, opp. נובלות; Midr. Till. to Ps. XCII, 13. T'bul Yom III, 6 תמרים רטובות (Ar. ed. pr. רוֹטְבוֹת); a. fr.—[Num. R. s. 10 ²¹ ונוטל את חרטוב some ed., read: חרוֹטֶב.]

*Hif.* הִרְטִיב 1) same, *to be green, succulent; to thrive.* Lev. R. s. 23 וישראל מַרְטִיבִין וחולכים and Israel shall thrive more and more; Cant. R. to II, 2. Ib. שמַרְטֶבֶת ... כשושנת וחולכת like the lily of the valleys, which is continually green; a. e.—ה׳ מעשים טובים *to be succulent with good deeds.* Ib. 1 הִרְטַבְתִּי מ׳ ט׳ כשושנה I became filled with the sap of good deeds like the lily; Midr. Till. to Ps. I, 3 ה׳ במעשים וכ׳. Gen. R. s. 81, end (ref. to לוז, Gen. XXXV, 6) כל מי ... ה׳ מצות ומ׳ ט׳ כלוז whosoever entered it became filled with pious acts and good deeds like a nut-tree; (ib. s. 69, a. e. הטריק, v. טָרַק); a. fr.—2) *to cover with green foliage, to improvise a cover with foliage.* Ib. s. 68 מה רטיבה ה׳ וכ׳ what was the cover which he (Jacob) prepared? 'The beams of our house are cedars' (Cant. I, 17); Cant. R. to I, 17 ומה הרטבה ה׳ מהן (strike out מהן); (Yalk. Gen. 119 ומה טריפה הטריק, Var. רטיבה ה׳, v. טָרַק).—[Cant. R. to VI, 10 מרטבת, v. שָׁבַה *Hithpa.*]

רָטַב I ch. same; v. רַטֵּב.

*Af.* אַרְטַב *to moisten, give sap to.* Targ. Y. Deut XXVIII, 23.

*Ithpe.* אִרְטַב *to be green, moist.* Targ. Y. II Ex. III, 2 מְרִטְבִין (some ed. מְרִ׳). Ib. 3 (ed. Vien. מַרְטִיב *Af.*).—Succ. 53ᵇ כמה דמידלי טפי מִירְטַב עלמא (differ. in Ms. M., v. Rabb. D. S. a. l. note) the higher the waters of the deep rise, the more is vegetation moistened.

רְטַב II m. (preced.) *juice, broth* (v. רוֹטְבָא). Targ. Is. LXV, 4 ed. Wil., a. Ar. Var. (ed. Lag. a. oth. רְטַם; h. text מרק).

רֶטֶב m. (preced. wds.; v. רוֹטֶב) *green fruit*, esp. *dates*. Y. Maasr. I, 48[d] bot. ניקורי ר׳ באבירהן fruit during development showing bites of serpents; Tosef. Kel. B. Bath. V, 6 רוטב.

רָטָה, v. רטי.

רָטוֹב m. (רָטַב) *a basket made of green twigs*, used as a bird's trap. Kel. XXIII, 5.—[רָטוֹב or רָטוּב, v. רָטַב.]

רָטוֹנָא m. (רָטַן) *charmer*.—*Pl.* constr. רָטוֹנֵי. Targ. Ps. LVIII, 6 (ed. Wil. רָטְנֵי).

רָטוּשׁ m. (רָטַשׁ; v. רָטַשׁ) *an emigrant* or *fugitive whose estate is abandoned*, v. נָטוּשׁ.—*Pl.* רְטוּשִׁים, רְטוּשִׁין. Tosef. Keth. VIII, 3 אלו הן ר׳ כל שאינו יודע וכ׳ *r'ṭushin* (in law) are those whose whereabouts is unknown, contrad. to נטושין; Y. ib. IV, 29[a] אלו הן נכסי ר׳ כל שהלך אביו וכ׳ estate of *r'ṭushin* is, if one's father, or ... any of those whom he would be entitled to succeed, have gone abroad &c.; Y. Yeb. XV, 15[a] top; B. Mets. 38[b]. Ib. 39[a] ר׳ דמדעתן *r'ṭushin* are those who leave (or run away) of their own accord (ref. to Hos. X, 14; differ. in Y. l. c. נטוש זה שרצא לדעת). Arakh. VII, 4 (25[b]) (of a field dedicated to the sanctuary) הגיע היובל . . . נקראת שָׂדֶה ר׳ . . . if the year of jubilee arrives, and it is not redeemed . . ., it is called a field of the absentees until the next jubilee; נקראת רְטוּשֵׁי ר׳ . . . חגיע (Bab. ed. רטושה, corr. acc.) if the second jubilee comes, and it is not redeemed, it is called a field of the absentees in the second degree, until the third jubilee; Tosef. ib. IV, 15 רטושין ר׳ (corr. acc.); Sifra B'ḥuck., Par. 4, ch. XI; Yalk. Lev. 677.—[רְטוּשִׁין Chald., v. רְטַשׁ.]

*רָטַט, *Pi.* רִטֵּט *to run, leap*. Cant. R. to I, 9 (ref. to Ps. CVI, 20) חרטומי . . . כְּמְרַטֵּט לפניהם the Egyptian magicians made sorcery before them, and it (the golden calf) appeared as if it were leaping before them; [v., however, קִרְטֵעַ].

רָטַט ch. (cmp. רחת) *to tremble, shake*. Targ. Job VII, 5 (Ms. רַטֵּיט *Pa.*).

*Pa.* רַטֵּט *to shake, cause to tremble*. Targ. Ps. XXIX, 8 (ed. Wil. מרטש).

*Ithpe.* אִתְרְטֵט *to be shaken, tremble*. Targ. II Esth. V, 4. Targ. Ps. XVIII, 8 אִתְרְטִיטוּ Ms. (ed. אתרטישו; h. text ויתגעשו).

רָטָה, רְטִי (cmp. רָטַב) *to moisten, sprinkle, soften*. Tosef. Toh. V, 16 הרוֹטֶה פשתנו (ed. Zolk. הרוטב) he who wets (squirts) his flax (to make it soft for spinning). Ib. IV, 11 אף הרוֹטֶרֶת וכ׳ ed. Zuck. (Var. הסוטרת, corr. acc.; ed. Zolk. הרטיבין, read: הרוֹטֶבֶת) he who wets it (the flax spun by a menstruant) is likewise unclean on account of his mouth (coming in contact with it through the medium of the liquid in squirting).

*Hif.* הִרְטָה [*to cause dripping,*] *to wring, press*. Ex. R. s. 21 ת׳ אותי בידו he caused me to be wrung out in his (Satan's) hand (with ref. to יְרִטֵנִי, Job XVI, 11).

רַטַּיָּא, v. רַהֲטָא.

רְטִיבָא, רְ׳, רָטִיב, רַטִּיב I m. (רְטַב) *moist, succulent, fresh, green*. Targ. Job VIII, 16. Targ. Ez. XVII, 24. Ib. XXI, 3.—Gitt. 69[b], v. אִיצָא I.—*Pl.* רְטִיבִין, רְ׳. Targ. Num. VI, 3. Targ. Is. VI, 13; a. fr.—*Fem.* רְטִיבָא, רְטִ׳. Gitt. l. c., v. סִיסִין I; a. e.—*Pl.* רַטִּיבָן. Targ. O. Gen. XXX, 37 ed. Berl. (oth. ed. בִּירִן . . .).

רְטִיבָא II f. (preced.) *meadow*. Targ. Y. I Num. XXII, 30 שרי בר׳ (ed. Vien. שדי) it dwells (I sent it to pasture) in the meadow; Snh. 105[b] אשראי בר׳ Ar. (ed. שדא לחו בר׳, read: שדאי לידה; Ms. K. בר׳ שדאי; v. Rabb. D. S. a. l. note 30).

רְטִיבָא III m. = h. רוֹטֶב, *soft, green date*. Erub. 40[b], v. רִפְסָא.

רְטִיבָה f. (רָטַב, *Hif.*) *a cover of foliage, improvised cover* in the field. Gen. R. s. 68, v. רָטַב; Cant. R. to I, 17 הַרְטָבָה.

רְטִיבִי pr. n. f. *R'ṭibi*. Sot. 22[a], v. יוֹחָנִי.

פּוּנְדָּקָא דְ׳, רְטִיבְתָּא pr. n. pl. *Pund'ka R'ṭibta* (Green Inn), near Cæsaræa in Palestine. Y. Dem. II, 22[c] bot. (Hildesh., Beitr. p. 9, reads דטרבתא).

רְטִיָּה, רַטְיָה f. (רָטָה) *emollient, plaster, compress*. Ex. R. s. 26 אין מידתי . . . מכה באזמל ומרפא בר׳ וכ׳ my (God's) way is not like the way of man (surgeon), who wounds with a knife and heals with a plaster, but I &c.; ib. 50; Lev. R. s. 18, end; Mekh. B'shall., s. 5; Tanḥ. B'shall. 23; Tanḥ. Vayesheb 9. Cant. R. to IV, 5 בו״ד אין מקדים ר׳ וכ׳ a human being does not prepare the plaster before he sees the wound, but not so the Lord, he prepares the plaster &c.; Yalk. Jer. 312. Tosef. Pes. II (III), 3; a. v. fr.—*Pl.* רְטִיּוֹת. Ex. R. s. 27 ונמצא כולו ר׳ finally his body is covered all over with plasters.

רְטֵישׁ, v. רְטַשׁ.

רָטַן (cmp. רָטָה, רָטַב) [*to drip, run*; cmp. דָּבַב,] *to mumble, grumble*; denom. רוֹטְנָנִית.

רְטַן ch. same, *to mumble* (a charm). Part. רָטֵן; *pl.* constr. רָטְנֵי. Targ. O. Deut. XVIII, 11. Targ. Ps. LVIII, 6 ed. Wil., v. רָטוֹנָא.—Sot. 22[a], v. מָגוּשָׁא.

רָטָן m. (preced.) *mumbling, charm*. Targ. O. Deut. XVIII, 11. Targ. Ps. LVIII, 6 (some ed. רֶטֶן).

רָטָן m. (= רחטן; רָהַט) *runner*.—*Pl.* רְטַנִּין. Tosef. Sabb. V (VI), 11 הר׳ יוצאין וכ׳ runners may go out (on the Sabbath) with their scarf (over their shoulder); Sabb. 147[a].

רְטַסְקָאוֹת, Tosef. Ohol. V, 5 Var., v. טְרַסְקָאוֹת.

*רָטַע, *Hif.* הִרְטִיעַ or *Pi.* רִטַּע (= רחע) *to be excited*.

Y'lamd. beg., quot. in Ar. מַרְסַעַת וצווחת (or מְרַסַּעַת) she is excited and cries.

**רַסַּף** m., v. רְסַב II.

**רְסֵישׁ, רַסֵּשׁ** *to let run, abandon; to drive out, banish.* Targ. I Sam. XVII, 28 (h. text נטש). Targ. Jer. XII, 7. Targ. Ez. XXVIII, 17 (h. text חשלכ׳). Ib. XXXI, 12. Targ. Jer. XIV, 19 (h. text מאס). Ib. XXIII, 39 (h. text נשׁא); a. fr.—Part. pass. רְסִישׁ; f. רְסִישָׁא; *pl.* רְסִישִׁין. Targ. Ez. XVI, 4. Targ. Hos. II, 5. Targ. Is. V, 6. Targ. Y. II Deut. XXXII, 36. Targ. Lam. III, 45 רְסוּשִׁין (h. text מָאוֹס); a. e.—Y. Pes. III, 30$^{b}$ top דאינון רסישין (sub. מיכל) for they (the barley cakes) are the food of the exiles (homeless poor, cmp. Ez. IV, 12), opp. חַטָּנַיָּא those living in luxury (v. חטר I; differ. in comment).

*Af.* אַרְסֵישׁ *to abandon, renounce ownership of.* Targ. O. Ex. XXIII, 11 (h. text נטשׁ).

*Pa.* רַסֵּישׁ 1) *to abandon, forsake; to banish.* Targ. Jud. VI, 13 (h. text נטשׁ). Targ. Jer. VII, 29. Targ. Ez. XXXII, 4; a. e.—2) *to scatter; to dash to pieces* (cmp. b. h. נפץ). Targ. Ps. CXXXVII, 9; a. e.—Ib. XXIX, 8 ed. Wil. v. רְסַט.—Part. pass. מְרַסַּשׁ; f. מְרַסַּשָׁא; pl. מְרַסַּשָׁן. Targ. II Esth. VI, 11 אודנוי מ׳ his ears shattered (?); [prob. to be read: מְטַרְשָׁן *obstructed, deaf*, v. טָרַשׁ II].

*Ithpa.* אִתְרַסַּשׁ, *Ithpe.* אִתְרְסִישׁ 1) *to be abandoned, deserted; to be made homeless.* Targ. O. a. Y. I Lev. XXVI, 43 (h. text תעזב). Targ. Hos. IV, 14 (h. text ולבט, v. לָבַט); a. e.—2) *to be scattered; to be dashed.* Targ. Am. V, 2 (h. text נטשׁה). Targ. Is. XIV, 12 (h. text נגדע). Targ. I Sam. IV, 2 (h. text ויתשׁ). Targ. Jud. XV, 9; a. e.—Targ. Ps. XVIII, 8 ed., v. רְסַט.

**רִי** a portion of the word שַׁבְרִירִי, used in an incantation. Ab. Zar. 12$^{b}$; Pes. 112$^{a}$.

**ריאגיסן**, Midr. Till. to Ps. XXXIV הר׳ ed. Warsaw, oth. ed. הרי אגיסו, ed. Bub. היה אגרסו, read: וי״א אגיסו ראחיו של גלית וכ׳ (ויש אומרים) היה, a misplaced gloss to מקיש ר׳ לנגעים וכ׳ the text puts lawsuits on a level with plagues, as the former must be transacted in day-time &c.; Yeb. 104$^{a}$.

**רִיאָה** f. (רָוָה, v. quot.) *lungs.* Ber. 61$^{b}$ ר׳ שואבת וכ׳ the lungs draw (resorb) all liquids. Lev. R. s. 4 הר׳ לשתירה the lungs are the organ for drinking (resorbing liquids). Ib. s. 18; Koh. R. to XII, 3; Ḥull. 45$^{a}$, v. כָּנָף. Ib. III, 1; a. fr.

**רִיב** I, **רוּב** (b. h.) *to contend, strive; to plead.* Meg. 21$^{b}$ הדר את ריבנו who pleaded our cause.

*Hif.* הַרִיב same. Tanḥ. Naso 12 כל זמן ... אינה מְרִיבָה as long as she was engaged in it, she did not quarrel, v. רָנַן. Y. Taan. IV, 68$^{d}$, v. מְסַרְבַּיי. Mekh. B'shall., Vayass'a, s. 6 כל ... מְרִיבִין וכ׳ whenever you strive with me, you tempt God. Tanḥ. Mick. 10 ... מְרִיב עמו עד while he was yet in his mother's womb, Esau was contending with him. Num. R. s. 5 שלא יָרִיבו זה עם זה that they might not quarrel with one another; היה זה מריב וכ׳ this one contended and said, I want to load here &c.; a. fr.

**רִיב** II m. (b. h.; preced.) *strife, contest, cause.* Meg. 21$^{b}$ רִיבָנוּ, v. preced.; a. e.—*Pl.* רִיבוֹת, רִיבִים. Lev. R. s. 9 מצות ור׳ ed. Wil. (oth. ed. only מצות) strife and lawsuits. Snh. 34$^{b}$; Nidd. 50$^{a}$; Sifré Deut. 208 (ref. to Deut. XXI, 5) מקיש ר׳ לנגעים וכ׳ the text puts lawsuits on a level with plagues, as the former must be transacted in day-time &c.; Yeb. 104$^{a}$.

**רִיבָא** f. = h. רִיבָה, *maiden, young woman.* Targ. Y. Gen. XXIV, 14 (Ar. רביתא). Ib. 16. Ib. XVIII, 21. Targ. Y. I Ex. XXIV, 10; a. e.—*Pl.* רִיבָתָא. Targ. Y. Gen. XXIV, 61 (ed. Vien. רִבָתָא).

**רִיבְדָא**, v. רִבְדָא.

**רִיבָה** f. (רָבָה) *young woman, maiden.* Yeb. 59$^{b}$ מינשה ברי׳ אחת וכ׳ it happened to a girl in Hithlu; Tosef. Nidd. I, 9; Nidd. 9$^{b}$; Y. ib. I, beg. 48$^{d}$; ib. 49$^{b}$ bot. Gen. R. s. 49 (play on רבה, Gen. XVIII, 20) דרנה של ר׳ אינו מניח וכ׳ the case of the girl (that was put to death by fire because she performed a charitable deed) lets me not be silent; Snh. 109$^{b}$ על עיסקי ר׳ on account of the affairs concerning that girl; a. e.—*Pl.* רִיבוֹת. Shek. VIII, 5 Var., v. רִבּוֹא h.

**רִיבּוֹא**, v. רִבּוֹא.

**רִיבּוּי, רִבּ׳** m. (רָבָה) 1) *increase, plenty.* Esth. R. end מדות ... בשפע בפירוי ובר׳ the good dispensations of the Lord come with liberality, fruitfulness, and plenty.—2) (sub. בגדים) *larger number of garments, investment of the high priest with the eight official garments.* Yoma 5$^{a}$ (ref. to Ex. XXIX, 29 sq.) אירתקש משיחה לר׳ מה ר׳ וכ׳ the anointing is put on a level with the investment, as the investment is continued for seven days, so is the anointing &c. Ib. ... איכא ביניהו ר׳ שבעה they differ as to the seven days of investment and the seven days of anointment; a. e.—3) *extension of scope, widening qualification, amplification,* opp. מִיעוּט. Shebu. III, 5 (25$^{a}$) מר׳ תכתוב I derive it from the amplification of the text (the addition of a general rule לכל אשר וכ׳, Lev. V, 4); ib. 26$^{a}$. Men. 89$^{a}$ אין ר׳ אחר ר׳ אלא למעט an amplification following an amplification (as בשמן in Lev. II, 4) intimates a restriction; a. fr.—*Pl.* רִיבּוּיִין, רִבּ׳. Tosef. Shebu. I, 7, v. מִיעוּט. Gen. R. s. 1, a. e. אתין וגמרין ר׳, v. גַּם I. Y. Sabb. XIX, 17$^{a}$, v. לָשׁוֹן; a. e.

**רִבּ׳, רִיבּוּיָא, רִבּוּיָא** ch. same, *amplification.* Nidd. 33$^{a}$ וכל ר׳ הוא and the word *kol* (Lev. XV, 4) is an amplification (and not a specification, פרט). Zeb. 8$^{b}$ לזבח ר׳ הוא the word *l'zebaḥ* (Lev. III, 6) is merely an amplification (and not a generalization כלל). Shebu. 25$^{b}$ דמר׳ דקראי אתו which are derived from the amplification of Scriptural expressions, i. e. which are only implied, not explicitly stated. Yoma 6$^{a}$ נדה וכל דאתי מר׳ the menstruant and all that is implied (all persons made unclean by contact with her); a. fr.—*Pl.* רִיבּוּיֵי, רִבּ׳. Shebu. 26$^{a}$; Snh. 45$^{b}$, v. מִיעוּטָא.

**רִיבּוֹנָא, רִיבּוֹנָא, רִיבּוֹנָא, רִיבּוֹן**, v. sub רִבּ׳.

**רִיבּוּעַ, רִבּ׳** m. (רָבַע) *a square.* Zeb. 62$^{a}$ ... קרן ור׳ מעכבין the horn, the ascent, the foundation, and the square shape are indispensable conditions for the altar. Ib. 108$^{b}$; a. fr.—עולם ר׳ *the cardinal points of the*

*world.* Tosef. Erub. VI (V), 3; Erub. 56ª בא לרבעה מרבעה בר' ע' וכ' when you square a town (for Sabbath limits, v. רָבַע), you must square it in accordance with the cardinal points, and the marks are Charles's Wain in the north &c. Ib. אם אינו ... בר' וכ' if you do not know how to square it in accordance with the cardinal points &c.; a. e.

**רִבּ', רִיבּוּעָא, רִיבּוּעַ** ch. same. Succ. 8ª, v. עִירוּבָא. Erub. 57ª; B. Bath. 101ᵇ, a. e. כל אמתא בר' וכ', v. אֲלַכְסוֹן. Erub. 23ᵇ ר' דרבנן ... ארכא (Ms. M. ר' דרבעוה רבנן) the difference between them refers to their attitude concerning the square which the (other) Rabbis adopt as a standard (seventy and a fraction by seventy and a fraction, Mish. II, 5); [differ. interpret. in Tosaf. a. l.; reference to Mish. IV, 8].

**רִיבוּתָא** f. (רִבִּי) *youth, childhood.* Targ. Job XXXIII, 25 (some ed. רִיבָוָתָא, corr. acc.; ed. Wil. רְבוּתָא, read: רַ').

**רִיבּוּתָא, רִיבּוּתָא,** v. רְבוּתָא ch.

**רִיבִּיתָא, רִיבִּית,** v. sub רִבִּי.

**רִיבְעָא,** v. רִבְעָא.

**רִיבְעָה** m. (רָבַע) *sleeping accommodation.* Y. Sabb. XX, 17ᶜ חוה ר' בבי מדרשא וכ' beds were improvised in the college hall (to be partitioned off in daytime by curtains).

**רִיבְקָא, רִיבָקָא,** v. sub רִבְקָה.

**רִיגְנָא,** v. רִגְנָא.

**רִיגּוּג, רִיגּוּנָא, רִגְרוּגָא, רִגְ', רִגְרוּגָא** m. (רָגַג) *desire, desirable thing.* Targ. Y. Deut. XII, 20 (not רְגוּג), sq. Targ. II Chr. XII, 9. Ib. XXXII, 27. Targ. Ps. X, 3; a. fr.—[Ib. V, 2 read: רִינוּנִי, v. רִינּוּנָא.]—*Pl.* רִיגּוּגִין, רִיגּוּגַיָּא. Ib. CXI, 9. Targ. Koh. XII, 11. Targ. II Chr. XX, 25 (some ed. דגרוגין, read: רִגְרוּגִין); a. fr.

**רִיגּוּשׁ** m. h., v. רֶגֶשׁ.

**רִיגּוּשׁ, רִיגּוּשָׁא, רִגְ', רִגְשָׁא** ch. (רִגַּשׁ) *commotion, excitement.* Targ. Is. XXII, 5 (ed. Wil. רְגוּשׁ). Ib. X, 3. Targ. Job XXXIX, 7; v. רְגוּשׁ.

**רִיגְלָאָה, רִיגְלָא,** v. sub רִגְלָא.

**רִיגְלוּתָא,** v. רִגְלוּתָא.

**רִיגְלוּתָנָאָה*** m. (cmp. רִגְלָה II) *an inhabitant of lowlands* (?). Y. Bicc. III, 65ᵈ.

**רִיגְמָא,** v. רִגְמָא.

**רִידָא,** Cant. R. to VII, 9 ... דר' ליה וכ' ליה את סגיד, read: ליה את סגיד לצלמא דידי אמר ליה וכ' wilt thou not bow to my idol? Said he (Daniel) to him, is there any reality in it?

**רִידְוָתָא** f. pl. (רְדִי III) [*ploughers,*] *chariots armed with shears* or *scythes.* Targ. Y. I Ex. XIV, 25; Y. II (some ed. ריתוי, corr. acc.).

**רִידְיָא, רִידְיָה,** v. רְדָא.

**רִידְתָּם, רִידְתָּן,** Esth. R. to I, 12, v. רְדַת.

**רִיהֲטָא, רְהָ'** m. (רָהַט) 1) *running.* Targ. II Sam. XVIII, 27.—Ber. 6ᵇ, v. אָגַר III.—2) name of *a dish* made of honey, flour, and oil (v. חָבִיץ). Ib. 37ᵇ ר' דחקלאי (Ar. ed. Koh. רה' דחקלא) the *rihăṭa* of the field laborers.

**רִיהֲטוֹנָא, רִיהֲטָן,** v. sub רהט.

**רִיחְטָן,** Sabb. 32ª, read רחיטן, v. רַחַט.

**רִיחַ, רִיוָא, רֵיוָא, רֵיחַ, רֵיוַ** m., **רֵיוָה, רֵיוִי** f. = h. רֵאִי (cmp. רַאֲוָה, Ez. XXVIII, 17) *appearance, sight, form.* Targ. Gen. XXIX, 17. Targ. O. Deut. XXI, 11 ריו ed. Berl. (oth. ed. חֲזוּ; Y. רֵיווֹי *pl.*). Targ. Esth. II, 7. Targ. Jer. XI, 16; a. fr.—Y. Ḥag. II, 77ᵈ מה אמרית יאיא בר' וכ' did I mean handsome of sight? I meant handsome of conduct.—*Pl.* רֵיווֵי, רֵיוֵי, v. supra.

**רֵיחַ,** v. רֵוַח.

**רִיוְתָא,** Lev. R. s. 20 ברי דר', a corrupt.; read with Yalk. Gen. 101 ברא דעלובתא.

**רִיחַ, רִיחַ** (b. h.) *to breathe, waft, blow.*—Denom. רוּחַ. *Hif.* הֲרִיחַ *to scent, smell.* Gen. R. s. 34 הלך והריחה (not וריחה) he went and smelled of it. Ib. (ref. to Gen. VIII, 21) ה' ריחו של אברהם וכ' he smelled the savor of Abraham, our father, rising from the fiery furnace (foresaw the self-sacrifice of Abraham); ה' דורו של שמד he smelled the savor of the generation of persecution (foresaw their martyrdom). Snh. 11ª ה' ריח שום he perceived the smell of garlic. Zeb. 62ª הֲרִיחוּ ריח קטרת they smelled the savor of frankincense (at the place where the Temple had stood). Nidd. 58ᵇ כל המוללו מֵרִיחַ בו whoever crushes it, smells its odor. Snh. 109ª לערב בארן ומְרִיחִין אותו וכ' in the evening they came and scented it (the balsam) like a dog. Yoma VIII, 4 עוברה שהֲרִיחָה וכ' a woman with child that smelled (a dish on the Day of Atonement, and has a morbid desire for it) must be given to eat, until she feels restored. B. Bath. 146ª bot. ריח צנון אני מריח בגליל I smell a radish in Galilee (have a strong appetite for a Galilean radish); a. fr.

**רִיחַ** ch., *Af.* אַרִיחַ, אָרַח same.—Part. מְרִיחַ, מוֹרַח, מָרַח. Targ. Gen. XXVII, 27. Targ. Ex. XXX, 38. Targ. Job XXXIX, 25; a. fr.—Sot. 49ª מוֹרִיחְנָא ריחא וכ' I smell &c., v. הַחְמִנְיָתָא. B. Bath. 73ᵇ ומוֹרַח ברה, v. צַפְרָא. Snh. 93ᵇ (ref. to Is. XI, 3, sq.) במשיח כתיב דמורח ודאין of the Messiah it is written that he smells (of a man) and judges (of his guilt or innocence); ניחזי אנן אי מרח ודאין let us see whether he (Bar Koziba) smells &c.; כיון דחזיודהו דלא מריח when they saw that he could not judge by the scent, they killed him; Yalk. Is. 284. Ber. 43ᵇ האי מאן דמורח באתרוגא וכ' he that smells an Ethrog. ..., must say the benediction &c. Yoma 82ᵇ חזיא עוברא דאָרְחָא a woman

with child that smelled, v. preced. Sabb. 110ª דמורח ריחא וכ׳ (not דמירח) when it (the snake) smells it &c.; a. e.

**רֵיחַ** m. (b. h.; preced.) *flavor, scent, odor; sense of smell.* Ber. 43ᵇ (ref. to Ps. CL, 6) זה הר׳ ... איזהו דבר what is the thing which the soul enjoys and from which the body has no material benefit? It is smell. Ib. ... עתידים שיחנו ר׳ וכ׳ in the future the young men of Israel shall give forth sweet savor (of purity) like the Lebanon (ref. to Hos. XIV, 7). Lev. R. s. 30; a. v. fr.—Trnsf. (cmp. אָבָק) *slight resemblance, a suspicion of.* Gitt. 86ᵇ אם ר׳ הגט אין בו it has not even the slightest resemblance to a letter of divorce (by which the woman concerned might be precluded from marrying a priest); Y. ib. IX, 50ᵇ top אפי׳ ר׳ פסול אין בה there is not a suspicion of disqualification in her case. Y. Sot. I, 16ᵈ top מר׳ ערוה נגעו בה something of the odor of incest has touched her (the rival wife of a faithless woman); a. e.—*Pl.* ריחות. Cant. R. to I, 3 כל ר׳ היו וכ׳ ... all the songs which the ancients recited before thee were merely sweet savors, but we (say), 'oil that is poured forth is thy name'; כל המצות ... ר׳ היו וכ׳ all the pious deeds ... were merely flavors, but &c.; a. e.

**רֵיחָא, רֵיחַ** ch. same. Targ. Gen. XXVII, 27; a. e.—Ab. Zar. 66ᵇ ריחיה חלא וכ׳ if a liquid has the smell of vinegar and the taste of wine. Ib., a. e. מילתא תריא ר׳, v. מִירָתָא. Pes. 76ᵇ משום דקשיא לר׳ וכ׳ because it is bad for a bad-smelling breath and for leprosy. Sot. 49ª, v. דַּהֲנוּנִירְתָא; a. fr.—Trnsf. *pride.* Zeb. 96ᵇ, v. אַלְקַפְטָא.

**רִיחוּף** m. (רָחַף) *hovering, brooding, use of the verb* רָחַף. Y. Ḥag. II, 77ᵇ top מה ר׳ שנאמר לחלן וכ׳ as the hovering mentioned there (Deut. XXXII, 11) means touching and yet not touching (not pressing), so does the hovering mentioned here (Gen. I, 2) &c.

**רִיחוּק** m. (רָחַק) 1) *removal, distance.* Y. Maas. Sh. I, end, 53ª מקום בר׳ when one lives far away (from Jerusalem, Deut. XIV, 24). Y. B. Mets. V, 10ᶜ bot. קירוב שכר ור׳ הפסד an enterprise in which he who advances the money secures to himself the advantages of profit without the corresponding share in the eventual losses.—2) *separation, loathsomeness.* Lam. R. to I, 17 (expl. לנדה ib.) לר׳ היתה she became an object of disgust.

**רִיחוּקָא, רִיחוֹק** ch. *separation, rejection, abomination.* Targ. Lev. XII, 2. Targ. Is. I, 14 (h. text לטרח). Targ. Prov. VIII, 7 (h. text תועבת). Targ. II Chr. XXIX, 5; a. e.—*Pl.* ריחוקין. Targ. Ps. LXXXVIII, 9.

**רִיחוּשׁ** m. (רָחַשׁ) *movement* (of the lips). Midr. Till. to Ps. LXII, beg. מה ח״א ... ר׳ שפתים וכ׳ as for pronouncing the Hé, no movement of the lips or pressing of the tongue is required &c.

**רִיחוּשׁ** ch. (רַחֲשׁ; cmp. Men. V, 8, quot. s. v. רָחַשׁ) *a jelly-like pastry.* Targ. Ez. XXVII, 17 חיטי ר׳ (ed. Ven. דיחוש; h. text חטי מנית).

**רֵיחָיָא, רִיחְיָא, רֵיחָיתָא,** v. רַחְיָא.

**רֵיחַיִם, רֵיחַיָּם,** v. רַחַיִם.

**רִיחְמָתָא,** v. רַחֲמָא II.

**רִיחָן** m. (רֵיחַ) *aroma, spice.*—*Pl.* רִיחָנִין. Mekh. B'shall., s. 5 ריחנין ... שקים bags full of spices and all kinds of good aromatic drugs; a. e.

**רִיחָנָא** ch. same.—*Pl.* רִיחָנִין, רֵיחָנֵי. Targ. II Chr. XVI, 14 (ed. Beck רָחָן).—Hor. 13ᵇ; Snh. 70ª; Yoma 76ᵇ חמרא ור׳ פקחין wine and spices made me open-minded. Ber. 44ᵇ לאפוקי ר׳ to exclude aromas (which require a blessing before but not after smelling of them).

**רִיחֲשָׁא,** v. רַחֲשׁ.

**רִיחְתָא,** v. רַחֲתָא.

**רֵחָ׳, רִיחָנָא** m. (preced. art.) *perfumed, spiced.* Sabb. 110ª חמרא ר׳ spiced wine. Gitt. 70ª the best of all wines is סומקא ר׳ spiced red wine; a. e.

**רִימְלִין** f. pl. (transpos. of לִיטְרָא) *Librae (pounds),* v. לִיטְרָא. Y. Keth. V, 30ᵇ bot. (ref. to מנה דבילה Mish. 12) אמר רב מנא ארבע ר׳ (not ואחבע) R. M. says, it means four pounds (of figs).

**רִימְמִישׁ** (?) pr. n. pl. *Riṭmish* (?). Yalk. Sam. 151 (expl. מַחֲנַיִם); Midr. Till. to Ps. III דימסוס ed. Bub. (oth. ed. בימוס, דימוס).

**רֵכָא, רִיכָא** m. (רָכַךְ) [*delicate*; cmp. פנק a. derivatives,] *nobleman, freeman.* B. Bath. 4ª את לא ר׳ ולא בר ר׳ (Ms. M., v. Rabb. D. S. a. l. note) thou (Herod) art neither a noble nor the son of a noble; ומנלן דהאי ר׳ לישנא דמלכותא הוא Ms. M. (v. Rabb. D. S. a. l. note) and whence can we prove that *rekha* has the meaning of royalty (aristocracy)? Answ. ref. to רך (II Sam. III, 39); to אברך (Gen. XLI, 43); Yalk. Deut. 913.

**רִיכָּא,** v. רַכָּא.

**רִיכַּת,** Yalk. Gen. 16 מיעט לחם בר׳, read: בִּרְיצָה.

**רִיכּוּךְ** m. (רָכַךְ); *pl.* רִיכּוּכִין, רִכּ׳ *delicate dishes.* Ex. R. s. 2; s. 5 כמה מיני ר׳ וכ׳ how many delicacies hast thou prepared for the pregnant among them?; Cant. R. to I, 7; (Tanḥ. Sh'moth 14 רְקוּחִים); Yalk. Cant. 982 הֲקָהוּקִים).

**רִיכוּכָא,** Targ. Ps. XIX, 6 בר׳ Mss. a. ed. Genoa (missing in ed.), prob. to be read: בִּרְיוּנָא.

**רִיכּוּן** m. (רָכַן I) *the process of keeping onion plants tender.* Y. Shebi. V, 36ª top כעירקור ר׳ 'softening' is equivalent to tearing the plant out with the root.

**רִיכּוּנָא, רִכּ׳** m. (רָכַן II) *causing to sink, destruction.* Targ. Prov. XXIV, 2 ed. Lag. (Var. ריב׳; ed. Wil. רב׳; h. text שֹׁד). Ib. XXI, 7; v. הֲרִיכּוּנָא.

**רִיכְשָׁא, רִיכְפָּא, רִיכְסָא,** v. sub רְכַךְ.

**רִים** *to be high,* v. רוּם.

**רִים** m. (cmp. רִמּוֹן) fruit *of the Christ's thorn* or *lote.*—*Pl.* רִימִין. Tosef. Dem. I, 1; Dem. I, 1. Ib. רִימֵּי שקמונה the *rimmin* of Shiḳmonah; Ber. 40ᵇ, v. כְּנָרָא. [Tosef. Kil. I, 10 רימן ed. Zuck. (oth. ed. רימון, רמון, prob. to be read: רימין).]

**רֵימָא**, v. רְאֵימָא.

**רִימוֹנָא, רִימוֹן, רִימָּה**, v. sub רמ׳.

**רִימוּצָא** m. (רְמַץ I) *setting.* Targ. I Chr. XX, 2.

**רִימָנָא, רִימָ׳** m.=h. רְאֵם. Targ. Job XXXIX, 9, sq. (h. text רֵים). Targ. Y. Deut. XXXIII, 17. Targ. Ps. LXXVIII, 69 (ed. Wil. רִימָ׳; h. text רָמִים). Ib. XCII, 11.—*Pl.* רֵימָנִין, רֵימָ׳. Ib. XXIX, 6 רִמָנִין Regia, v. רְאֵימָא. Targ. Y. Deut. XIV, 5 (ed. Vien. רִימָ׳; h. text דישן); —Y. Kil. VII, 31ᶜ bot. רֵאמָנִין.

**רִימְצָא**, v. רְמָצָא.

**רִינָּה**, v. רְנָּה.

**רִינּוּן, רִנ׳** m. (רָנַן) *singing, chanting, rejoicing.* Y. B. Hash. IV, 59ᶜ bot. (ref. to רנחי, Ps. XVII, 1) זו ר׳ תורה that is the chanting at studying the Law; Midr. Till. to Ps. l. c. רִינּוּנָהּ של תורה. Yalk. Ps. 841 שהוא עוסק ברינונה של תורה he is engaged in the study of the Law. Midr. Till. to Ps. XXXIII ר׳ של צדיקים the singing (praise) of the righteous; a. e.

**רִינּוּנָא, רִנ׳** ch. same, esp. *study, meditation.* Targ. Ps. V, 2 רִינּוּנִי Ms. (some ed. רִינּוּנָי *pl.*; ed. Wil. רגוגי, corr. acc.).

**רִינְנָא**, v. רְנָנָא.

**רִיננִית**, Pesik. ʿĂniyah, p. 134ᵇ, v. רִיקָנוּת.

**רִיס** I m. (= רִסִּים; רָסַס, v. רָסַס 2; cmp. אֶרֶס) *drop, poison.* Pesik. Shek., p. 13ᵇ כְּרִיסָהּ של עכנא like the poison of a snake. Gen. R. s. 98 רִיסּוֹ מחלחל וכ׳ (some ed. אריסה), v. חָלְחֵל. Ruth R. to III, 13; Y. Snh. X, 28ᵈ top, v. חָכִרְנָה; a. e.

**רִיס** II m. (רוץ = רוס) [*course,*] 1) *ris*, a measure of length, $^2/_{15}$ of a mile (stadium). B. Mets. 33ᵃ (Ar. رس, expl. as numerical value רו״ס = 266 cubits). B. Kam. VII, 7 (79ᵇ) שלשים ר׳ thirty *ris* (four miles). Ib. 83ᵃ; a. fr.—2) *race-course* (stadium), *arena.* Cant. R. to I, 3 בית מדרשו ... כמין ר׳ the college hall of R. El. was shaped like an arena (an oblong with seats on both sides).—*Pl.* רִיסִים. Y. B. Mets. V, 10ᶜ bot. (in Chald. dict.) אילין דמפרישין לר׳, v. קסוסטבן.—3) ר׳ של עין (v. חָרִיץ) *eye-lid with eye-lashes.* Bekh. VI, 2 (38ᵃ), v. חָרִיץ. Ib. 38ᵇ top מאי הר׳ ... חורא וכ׳ what is *haris?* ... The outer row of the eye. Sifra Emor, ch. VI, Par. 7 (expl. חרוץ, Lev. XXII, 22) ר׳ של עיניו וכ׳ one whose eye-lid is perforated, nipped, or split.—*Pl.* as ab., constr. רִיסֵי. Bekh. 43ᵇ שנשרו ר׳ עיניו whose eye-lids are hairless. Snh. 104ᵇ. Neg. VIII, 6. Kidd. 31ᵃ מבין ר׳ עיניך וכ׳ from thy eye-lids can be seen that thou art a widow's son. Hor. 12ᵃ ר׳ עיניו ... נותנין they put the oil of anointment between his eye-lids; a. fr.

**רִי׳, רִיסָא** ch. same, 1) בית ר׳ *arena, race-course.* Targ. Gen. XIV, 17 (Y. some ed. רְסָא; h. text עמק). Targ. Jer. XXXI, 39 תער בית ר׳ וכ׳ (h. text שער חסוסים).—2) pl. constr. רֵיסֵי, רֵי׳ *eye-lids.* Targ. Koh. XII, 2. Targ. Y. Ex. XIII, 16. Targ. Y. Lev. XXII, 22.

**רִיסָּה, רִיסָא, רִיסָּא**, v. רְסִיסָא.

**רִיסּוּס** m. (רָסַס) *crushed matter, hash.*—*Pl.* רִיסּוּסִין. Y. Naz. VI, 54ᵈ bot. אכל מן הר׳ וכ׳ if he ate of the crushed (ants) &c.

**רִיסּוּק** m. (רָסַק) *crushing, lesion*; ר׳ איברים or רִיסּוּקֵי איברים (*pl.*) *lesion of vital organs, internal injury.* Ḥull. 51ᵃ, sq. אין חוששין (אין בו) משום ר׳ א׳ we do not apprehend internal injury; a. e.

**רִיסּוּקָא, רִס׳** ch. (preced.) 1) *piece, crumb.*—*Pl.* רִיסּוּקִין, רִס׳. Targ. Y. Lev. II, 6, a. e. (h. text פתים).—2) *piece of a garment.* Sabb. 59ᵇ (Ms. M. רִיסָקָא).

**רִיסוקוסין**, Yalk. Prov. 961 (also רסיקוסין), v. דִּיסְקוֹס I.

**רִיסָנָא**, v. רְסָנָא.

**רִיסְפֵּק**, v. דִּיסְפֵּק.

**רִיסָקָא**, v. רִיסּוּקָא a. רִיסְתָּקָא.

**ריסתנא**, v. דִּיסְתָּנָא I.

**רִיסְתַּק** pr. n. pl. *Ristaḳ.* Erub. 63ᵇ לחמן בר ר׳ (Ms. M. והמן בר ר׳, v. Rabb. D. S. a. l. note).

**רִיסְתָּקָא, רִס׳** m. (רָסַק; cmp. בִּירְזְלֵי) *outskirts, market-place outside of the town.* Targ. II Esth. VI, 10 (ed. Lag. רוס׳; ed. Ven. רִיסָקָא).—Ber. 54ᵃ ר׳ דמחוזא the market of Maḥoza; B. Mets. 83ᵃ; B. Bath. 12ᵇ; Yalk. Ex. 346.—[V. דִּיסְתָּקָא.]

**רִיעַ** I m. (רְעִי I) *eaten up, cropped.* Lam. R. to I, 1 חד גבה דאורחה ר׳ וכ׳ (6 חד מאתיני׳) רבתי one side of the road is cropped (by the camel that passed), and the other is not.

**רִיעַ** II m. (רְעַע) *shaken, unsound.* Taan. 29ᵇ מזלה ר׳, v. מַזָּלָא.

**רֵעַ, רִיעַ** m. (b. h.; רָעָה or רָעַע *to join*) *friend, associate, neighbor.* Ex. R. s. 1 (ref. to רֵעוּאֵל, Ex. II, 18) נעשה ריע לאל he (Jethro) became a friend of God (converted). B. Bath. 19ᵃ ינוד עליו ריעו וכ׳ (adopted from Job XXXVI, 33) let its neighbor (an analogous passage) interpret it, as here (B. Bath. II, 1) rocks are mentioned, and the same rule applies to sand, so there (Sabb. IV, 1) sand is mentioned, and rocks are implied; Yeb. 31ᵇ; B. Mets. 31ᵃ. Ab. ch. VI נקרא ר׳ he is called a friend (of God); a. fr.—Esp. *lover, paramour*, contrad. to בעל. Ex. R. s. 32 (ref. to Jer. III, 20) מאישה לא נאמר אלא מֵרֵעָהּ מה אשה ... בבעלה it does not say, 'to her husband', but 'to her lover', as a woman cannot rebel against her husband, but can deny her lover, because there is no marriage contract between them, so said the Lord to Israel, לא ברֵעָהּ וכ׳

אלא כרע ... עשיתוני you have not treated me as a husband, but as a lover; a. e.—*Pl.* רֵיעִים, רֵעִי. Taan. 25[b] deep says to deep, אַבַּע מימיך קול שני ר' וכ' let thy waters well forth, I hear the voice of two (companies of) friends (the songs accompanying the libation of wine and that of water). Ned. 40[a] שיזדמנו לו ר' כנעמן ... ואל יזדמנו ר' כשלמה וכ' that he have friends (to counsel him) as Naaman had, who caused him to be healed of his leprosy, and not friends as Rehoboam had, who caused the division of his kingdom; a. e.

**רֵיעָא** *excrement*, v. רֵעִי.

**רֵעוּת, רֵיעוּת** f. (denom. of רֵיעַ) *friendship, sociability.* Y. Ber. IV, 7[d] bot. Keth. 8[a]. Yeb. 14[b] זה חיבבה ור' ... בזה they (the Hillelites and the Shammaites) lived with one another in love and friendship; a. e.

**רֵעִי, רֵיעוּתָא** f. (v. רִיעַ II) *being shaken, unsoundness; unfavorable condition; cause for suspicion* or *doubt.* Ḥull. 9[a] ברה ר' אתילידו(א) something happened by which the anatomical soundness of the animal is made doubtful (without the possibility of examination). Bets. 34[a] מי מחזקינן ר' וכ' as regards slaughtering an animal on the Holy Day, must we take into consideration the fact that the presumption in favor of the soundness of the animal is shaken (and therefore abstain from slaughtering it) or not? Nidd. 2[b] חדא לר' ... הכא תרתי לר' in that case there are two causes for suspicion, in this there is only one. Ib. 3[a]; a. fr.

**רִיעִיָא, רִיעֵיָא, רִיעִי**, v. sub רעי.

**רִיעֲרַע**, v. רָעַע.

**רִיפְדָּה** f. (b. h. רִפֵּדְתָּה; רפד) *reclining, seat, rest.* Meg. 10[b] (play on חסרפד (Is. LV, 13, with ref. to רפידתו, Cant. III, 10) Nebuchadnezzar ששרף ריפדת בית ד' who burnt the seat of (God in) the house of the Lord; [Ms. M. בית מרפדו של וכ' the house of the seat of the Lord; v. Rabb. D. S. a. l. note; Yalk. Is. 345 ביתו מרפידו (corr. acc.)].

**רִיפּוּדִין** m. (repudium) *divorce.* Gen. R. s. 18, v. דופורון.

**רִיפּוּי, רִפְ'** m. (רָפָא) *curing*; (sub. דמי) *indemnity for curing expenses.* Ab. Zar. II, 2 מתרפאין מהן ר' ממון אבל לא ר' נפשות you may employ their (the gentiles') services for curing your belonging (beasts), but not for curing your bodies. Y. Keth. XIII, 35[d] bot. ר' נפש ... ר' ממון (Ned. IV, 4 רפואת). B. Kam. VIII, 1 בר' ושבת indemnity for curing and for loss of time; Y. Snh. IX, 27[a] bot.; a. e.

**רִיפָתָא** m. pl., v. רִיפְתָּא.

**רִיפִין** m. pl. (רָפַף, v. רְפָפוֹת) *espaliers, light lattice work.* Tosef. Kil. IV, 5.

**רִיפַן**, Y. Snh. VI, 23[c] bot. בר', v. הוֹפָן, a. רִפְרוֹן.

**רִיפְסָא**, v. רִפְסָא.

**רִיפַע**, v. רָפוּ.

**רִיפְקָא**, v. רִפְקָא.

**רִיפָתָא** f. (contr. of רעיפ', v. Fl. to Levy, Talm. Dict. IV, p. 488; v. רְעָפִים) *flat cake*; in gen. *bread.* Targ. Y. I Deut. XXXII, 50. Targ. Y. II Gen. XL, 16.—Taan. 23[b], a. e., v. פְּרַךְ I. Bets. 32[b] חזי דאנא רִפְתָא וכ' (Rashi ריפ') see to it (that you remove the ashes carefully), for I want fine bread. Sabb. 151[b] אקדים ליה ר', v. קְדַם; a. fr.—*Pl.* (m.) רִיפֵי. Ber. 42[a] top תלי סר ר' בני וכ' Ms. M. margin (ed. ריפתי, v. Rabb. D. S. a. l. note 10) thirteen cakes each containing one third of a kab (Ar. ריפי כעכי).

**רִיץ**, v. רוּץ.

**רִיצָה** f. (רוּץ) *running, speed.* Pesik. Shub., p. 164[a]; Koh. R. to XI, 9, v. חֲזִירָה II. Gen. R. s. 10, beg. (not ריצה), v. הִידְבֵּי; Yalk. ib. 16 ריכה (corr. acc.); a. e.—*Pl.* רִיצוֹת. Tosef. Sot. IV, 1 רץ ... שלש ר' ran ... three times; a. e.

**רִיצּוּי** m. (רָצָה) *making willing, appeasing, winning favor.* Taan. 4[b] שאלה ר' appeasing words preparatory to a prayer.

**רִיצְעָתָא, רִיצְנִיתָא, רִיצְרָתָא**, v. רִצְנִיתָא.

**רִיצְפָתָא, רִיצְפָה**, v. sub רִצְ'.

**רִיק**, v. רוּק.

**רֵק, רִיק** m. (b. h.; רוּק) *empty, void; worthless man.* Y. Peah I, 15[b] bot., a. e. (ref. to Deut. XXXII, 47) ואם תוא ר' מכם וכ' and if it (a word of the Law) appear void (of meaning), it is your fault, because you do not toil to study it. Num. R. s. 4[20] (ref. to II Sam. VI, 20) הוי שבריקים זה וכ' the lowest of the low is the dancer, for there is none more void of all merits than he is; a. e.—*Pl.* רֵיקִין, רֵיקִים, רֵקִ'. Ib.; Y. Succ. V, 55[c] top; Y. Snh. II, 20[b] bot.; a. e.—[Gen. R. s. 32, end חרריקין, read: חַרְרָקָן.]—*Fem.* רֵיקָה. Num. R. s. 20[21] (ref. to Deut. l. c.) אפי' מצוה ר' וקלה בה חרים וכ' ... even if there be a command which thou considerest empty and unimportant, there is in it life and length of days.

**רֵקָ', רִיקְתָ, רִיקָא** ch. same. Targ. O. Gen. XXXVII, 24; a. e., v. רֵיקָן ch.—Esp. *reḳa,* an expression of contempt, *good for nothing!* Taan. 20[b] (in Hebr. dict.) כל שמא ר' בני עירך וכ' Ms. M. (v. Rabb. D. S. a. l. note) *reḳa,* are all the people of thy town as homely as thou art? Ber. 22[a]; a. fr.—*Pl.* רֵיקַיָּא, רֵיקָנֵי. Koh. R. to IX, 15 ווי ר' למחר וכ' woe to you, worthless men, to morrow the flood shall come &c.

**רִיקְבוֹן, רִיקְבָּא**, v. sub רק'.

**רִקּ', רִיקּוּד** m. (רָקַד) *dancing.* Y. Bets. V, 63[a] bot. ר' עוקר אחת וכ' in dancing one lifts up one foot and rests the other, opp. קִיפּוּץ.—*Pl.* רִיקּוּדִין. Lev. R. s. 12; a. e.

**רִיקּוּדָא** ch. same.—*Pl.* רִיקּוּדֵי. Ned. 51[a], v. קִרְקְנֵי.

רִיקּוּחַ, רִקּ׳ m. (b. h. רְקָחָה; רָקַח) *perfume.*—*Pl.* רִיקּוּחִים, רִקּ. Tanḥ. Sh'moth 14, v. רִיכּוּךְ.

רִיקּוּם m. (רָקַם) *formation of an embryo* in an egg. Tosef. Ḥull. VIII, 20 וכמה הוא ריקומה וכ׳ how far must the formation be advanced (to be called בריצה מרוקמת)? Until the chick can be seen through the egg.

רִיקּוּעַ, רִקּ׳ m. (b. h. רָקַע; רָקַע) *beaten plate, foil.*—*Pl.* רִיקּוּעִים, רִיקּוּעִין, רִקּ׳. Tem. 30ᵇ (ref. to Deut. XXIII, 19) (thou shalt not bring the hire &c.) 'into the house of the Lord thy God' לרבות את הר׳ this includes beaten gold plates (as forbidden for overlaying). Ib.; Tosef. ib. IV, 8, v. בַּפּוֹרֶת. Shek. IV, 4 ריקועי זהב וכ׳ gold plates for covering the walls of the Holy of Holies; a. e.

רֵיקָם m. (b. h.; רִיק) *empty*; (adv.) *void, without effect.* Num. R. s. 4²⁰ שאין ר׳ הימנו וכ׳ none is emptier (of virtue) than he &c., v. רֵיק. Deut. R. s. 1¹⁵ ויצא לחוץ ר׳ and came out empty-handed (without the jewel which he was to produce). Ber. 32ᵇ אין תפלתו חוזרת ר׳ his prayer will not come back void (unfulfilled). R. Hash. 17ᵇ אינן חוזרות ר׳, v. בָּרַח; a. fr.

רֵיקָם ch., v. רֵיקָן ch.

רֵיקָם pr. n. pl., v. רְקָם.

רִיקְמָתָא, רִיקְמָא, v. sub רִקּ׳.

רִיקֵּן I (v. רוֹקֵן, a. רַק) *to make exclusive.* Snh. 60ᵇ (ref. to בלתי, Ex. XXII, 19) לשם המיוחד ... ר׳ העבודות the text orders all these services to be devoted to the specified Name (the Lord) exclusively; Yalk. Ex. 348 רבה (corr. acc.).

רִיקֵּן II *to empty*, v. next w.

רֵיקָן m. (v. רֵיקָם) *empty.* Sabb. 83ᵇ, a. e. מיטלטל מלא ור׳ is movable when filled as well as when empty. Ber. 40ᵃ in the physical world כלי ר׳ מחזיק וכ׳ an empty vessel is receptive, a filled vessel is not; אבל חקב״ה ... ר׳ אינו מחזיק not so with the Lord (in the spiritual world): a full vessel (mind) is receptive (of more), an empty one is not; a. fr.—Trnsf. *bare of knowledge, ignorant.* Cant. R. to IV, 4 (play on רקחך, ib. 3) רצוק וכ׳ ... הר׳ שבשלש the least learned in the three rows (of scholars in front of the Sanhedrin) is as stuffed with knowledge as a pomegranate (is full of seeds). Ib. ר׳ שבישראל מלא וכ׳ an ignorant man in Israel is as full of argument &c.; Gen. R. s. 32 (not הרי קין); a. fr.—*Pl.* רֵיקָנִין, רֵיקָנִים. Cant. R. l. c. Ruth R. to III, 17 לא יצאו ר׳ they did not go out with empty hands; a. fr.—*Pl.* רֵיקָנִיּוֹת, רֵקּ׳. Y. B. Kam. III, end, 3ᵈ אחת ר׳ אחת טעונה one wagon (or ship) empty, and the other loaded. Yoma 53ᵃ בריאה ר׳, v. בְּרִיאָה II.—Denom. רִיקֵּן *to empty, bare.* Ukts. I, 3 שריקנו ... זנב the skeleton of a cluster of grapes which one has stripped (of its grapes). Ib. 5 שריקנה, v. פְּסִיגָא. Ib. ... שרביט שריקנו, v. שַׁרְבִיט.

רֵיקָנָא, רֵיקָן, רֵקּ׳ ch. same. Targ. Jer. LI, 34. Targ. O. Gen. XXXVII, 24 (ed. Vien. רֵיקָא). Ib. XXXI, 42 (Y. רֵיקָם). Targ. O. Deut. XXXII, 47 (ed. Vien. רֵקָא; Y. I רִיקָם; Y. II ריקן); a. fr.—Sabb. 109ᵇ, a. e. אלובא ר׳, v. לָבָא. Snh. 7ᵇ; Yoma 86ᵇ לביתיה וכ׳ ור׳, v. צְבִי; a. fr.—*Pl.* רֵיקָנִין, רֵקּ׳. Targ. Ex. III, 21 (O. ed. Berl. רִיקָן; Ms. II רֵיקָנוּ). Ib. XXXIV, 20; a. e.—*Fem.* רֵיקַנְיָא. Targ. Gen. I, 2. Targ. Ruth I, 21.

רֵיקָנוּ f. (preced.) *emptiness, void, vanity*; adv. לר׳, ר׳ *in vain.* Targ. Is. XXX, 7. Ib. 28. Targ. Lev. XXVI, 20. Targ. II Chr. VI, 42. Targ. O. Deut. XV, 13 רֵיקָנוּן ed. Vien. (ed. Berl. רֵיקָן); a. e.—V. preced.

רֵיקָנוּת h. same. Pesik. R. s. 32 (ref. to Ps. IV, 3) ... מה דברים של ר׳ why do you pursue after things of vanity?; Pesik. ʿĂniyah, p. 134ᵇ ריקנית, ריגנית (corr. acc.); Midr. Till. to Ps. IV; Yalk. ib. 627: Yalk. Is. 339.

רֵיקַנְיָא, v. רֵיקָן ch.

רֵיקָנִית, v. רֵיקָנוּת.

רִיר I (b. h.; = רירי, reduplic. of רָוַח) *to run, flow.* Sifra M'tsor'a, Zab., Par. 1, ch. I (ref. to Lev. XV, 3) זובו רר וזב וכ׳ we read *zobo* (his flux), *rar* (it runs), and *zob*, this intimates &c.

רִיר ch. same. Targ. O. Lev. XV, 3 רִיר (ed. Berl. רָר).

רִיר II m. (b. h.; preced.) *juice, spittle, discharge.* Ukts. II, 8 אם יש בהן ר׳ if there is juice in them. Tosef. Zab. V, 2 רִירוֹ his slaver, contradist. fr. רוֹק; a. e.—*Pl.* רִירִין. Gen. R. s. 18 מליאה ר׳ ודם full of secretions and of blood.

רִירָא ch. same. Targ. I Sam. XXI, 14. Targ. Job VI, 6.—Keth. 77ᵇ (describing רְאָתָן) איתי ליה ר׳ וכ׳ slaver comes out of his mouth on which flies settle. Ḥull. 77ᵃ דקני משכא רִירֵיה Ar. (v. Tosaf. a. l.; ed. דקנה משכא ריריה) when the skin over the fracture retains the discharge of the broken bone (ed. when the skin holds its own place). Ib. דקנא גרמא ריריה Mus. in Ar. ed. Koh. (ed. ריריה) when the broken bone retains its discharge. Bets. 22ᵃ ר׳ discharge of a sore eye; Ab. Zar. 28ᵇ.—*Pl.* רִירִין. Y. Ter. VIII, 46ᵃ top עברה ר׳ עלוי ופסקתיה (the serpent nibbling at the melon) passed slaver over it and cut through it (made the poison go through it).

רֵישׁ m. (b. h.; v. רָשׁ) *poverty, misery.* Num. R. s. 10 (ref. to Prov. XXXI, 7) על האובד יאמר שישכח המות שהיא ריש׳ ועמלו this refers to the lost (the culprit before execution), (give him to drink,) that he may forget the threatening death which is his misery and trouble.

רֵישׁ, רי״ש I *Resh*, name of the twentieth letter of the alphabet. Sabb. 104ᵃ, v. קו״ף; a. fr.—*Pl.* רֵישִׁין. Ib. 103ᵇ דלתין ר׳ ר׳ דלתין one must not write Daleths so as to look like Reshes, or Reshes so as to look like Daleths.—[רֵישׁ לקיש, v. לָקִישׁ I.]

רֵישׁ II, רֵאשָׁא, רֵישָׁא, רֵאשָׁה m. = h. רֹאשׁ, 1) *head, chief.* Targ. Gen. XL, 16. Targ. O. Ex. XIV, 8, v. גְּלַי. Ib. XXX, 23. Targ. Y. II Deut. XXXIII, 20 ראשא.

Targ. I Chr. V, 12. Targ. Lev. V, 24; a. fr.—Y. Sabb. I, 4[a] top אילולא ... רֵישִׁי וכ׳ but for fear of putting my head between lions (v. אַרְיָא), I should have given a reason. Ḥull. 11[a] (mixed dict.) ר׳ של עולה the head of a burnt-offering. Sabb. 55[a] ר׳ דרשך, v. חַמִּים; Y. Nidd. III, 50[d] רֵישֵׁיה דרישך, v. כְּוָה. M. Kat. 25[a] רֵישִׁין מיניה ... לא חוה we could not raise our head before him. Cant. R. to VII, 7 ראשה, v. נָבוֹ; a. v. fr.—ר׳ גלוחא, ר׳ מתיבתא &c., v. respective determinants.—*Pl.* רָאשׁ׳, רֵישֵׁי, רֵישַׁיָּא, רֵישִׁין. Targ. Deut. I, 13. Targ. Is. IX, 9 (some ed. רַשֵּׁי׳, רַשֵּׁי׳). Targ. Gen. II, 10; a. fr.—Men. 37[a] אתילוד ... תרי ר׳ a child with two heads was born to me. Y. Sabb. VII, 10[a] bot. כד מפרכיא בראשׁייא when she crushes the heads of onions. Gen. R. s. 61 רָאשֵׁי אומין chiefs of nations. Y. Sabb. IV, 7[a] top תחותי רֵישׁוכון (not תוחתי רשיבון) under your heads; a. fr.—V. רֵישָׁתָא.—2) *beginning, first thing, firstling.* Targ. O. Deut. XI, 12. Targ. Prov. VIII, 2. Targ. O. Num. XV, 20; a. fr.—ר׳ ירדא, ר׳ שתא &c., v. respective determinants.—מר׳ *at first, formerly.* Ḥull. 105[b] מר׳ הוה אמינא וכ׳ formerly I thought &c. Keth. 105[b]; a. fr.—Esp. רישא *the first clause* of a Mishnah, a verse &c. Ḥull. 94[b]. Sabb. 86[a]; a. fr., v. סְרָא, a. מְצִירְתָא.—רֵישׁ מַיָּא (רֹאשׁ) pr. n. pl. *Resh Maya* (*Spring*). Tosef. Shebi. IV, 11, a. e., v. גְּעָתוֹן.

**רֵישׁ III, רֵישָׁא** m. = b. h. רֹאשׁ (cmp. רֵישׁ I) [*drop,*] *poison.* Targ. O. Deut. XXXII, 33 (some ed. *pl.*).—*Pl.* רֵישֵׁי constr. Targ. Y. ib. Targ. ib. 32. Targ. Ps. LXIX, 22; a. e.

**רֵישְׁבָּא, רֵישְׁבָן,** v. רְשָׁבָא.

**רֵישְׁוָתָא,** v. רֵישָׁתָא.

**רֵישׁ׳, רֵישׁוּם** m. (רָשַׁם) *mark, trace.* Sot. 19[b] שרישומו ניכר when the traces of the writing are noticeable (not entirely washed off the paper); Num. R. s. 9[23]. Koh. R. to XII, 11. Ber. 25[a] רִשּׁוּמָן ניכר their marks (stains) are seen on the floor; Y. ib. III, 6[d] bot.; a. fr.

**רֵישׁוּמָא** ch. (preced.) *engraving, record.*—*Pl.* רֵישׁוּמִין, רֵישׁ׳. Targ. Is. X, 1 Ar. (ed. רֵישְׁמִין, רֵישׁ׳; h. text חקקי).

**רישינא,** Sabb. 133[b], a gloss from Rashi put in the text, v. קַלְבָּא.

**רֵישִׁיתָא** f. = h. רֵאשִׁית, *firstling.* Targ. O. Num. XVIII, 12 ed. Berl. (oth. ed. רֵאשִׁית׳ ed. Lsb. רֵאשְׁהוֹן).

**רֵישְׁמָא,** v. רִישׁוּמָא, a. רִישְׁמָא.

**רֵישָׁנָא,** v. רָשָׁאנָא.

**רֵישָׁנָא,** Snh. 94[b], v. דָּשְׁנָא.

**רֵישְׁעוֹתָא, רֵישְׁעָה, רֵישְׁעוּת, רֵישְׁעָא,** v. sub רֵשַׁע׳.

**רֵישְׁפָא,** v. רְשָׁפָא.

**רֵישְׁקָא,** v. רְשַׁק.

**רֵישָׁתָא** f. = רֵישָׁא 1) *head.*—*Pl.* רֵישְׁוָתָא. Kidd. 29[b] כתנינא דשבעה ר׳ (some ed. רֵישְׁוָתַיְהָ; Rashi רֵישַׁיְהָ) like a serpent with seven heads.—2) *chief.* Pes. 110[a] רֵישְׁתַּיְרֵיהוֹן דנשים וכ׳ the chief of the sorceresses, v. הַשְׁתַּיְרֵיהוֹן.—3) *beginning.* Targ. Prov. VIII, 23 Ms. (ed. רֵישִׁירָה).

**רִית** m., v. רֶתֶת.

**ריתא,** Meg. 27[b], v. הֵיתָאָה.

**ריתוּחָא,** v. רוּתָחָא.

**רַתּ׳, רִיתּוּת** m. (רָתַת) *trembling; weakness, failing.* Lev. R. s. 12 (ref. to Hos. XIII, 1) כדבר ירבעם ריתוּחוֹ של וכ׳ when Jeroboam spoke of Solomon's failing (with regard to women); Yalk. Jer. 320.

**רִיתָּחָא,** v. רוּתָחָא, a. רְתָחָא.

**ריתיכוס,** v. הֵידָתִיכוֹס.

**ריתכאות,** v. דּוֹרְכָאוֹת.

**רִיתָמָא,** v. רִתְמָא.

**רִיתָקָא,** v. רְתָקָא.

**רַךְ I** *to be soft,* v. רָכַךְ.

**רַךְ II** m. (b. h.; רָכַךְ) *soft, tender.* Men. 66[b], a. e. רך (ו)מל, v. כַּרְמֶל. Ex. R. s. 1, a. e. (play on פרך, Ex. I, 13) בפה רך with soft (persuasive) speech. Gen. R. s. 90 (expl. אַבְרֵךְ, Gen. XLI, 43) אב ... ורך בשנים a father in wisdom, but tender of years. Keth. 46[a] (ref. to רכיל, Lev. XIX, 16) שלא יהא רך לזה וקשה לזה that the court should not be soft (lenient) to one and hard to another; Sifra K'dosh. Par. 2, ch. IV שלא תהיה רך דברים וכ׳ that thou be not soft of speech &c.; a. fr.—*Pl.* רַכִּים, רַכִּין Tosef. Shebi II, 11; a. fr.—*Fem.* רַכָּה; *pl.* רַכּוֹת. Gen. R. s. 70 (ref. to Gen. XXIX, 17) מבכיה ר׳ her eyes had grown tender (sore) from weeping, v. רַכִּיךְ.

**רְכָא,** v. רִיכָא.

**רָכַב** (b. h.) [*to be joined,*] *to ride.* B. Mets. I, 2 תרוי רוכבין ... אחד רוכב וכ׳ if two persons (each claiming to be the finder of an object) were riding ..., or one was riding and one leading. Ḥag. I, 1; Y. ib. I, 76[a] top כל שאינו יכול לרכוב וכ׳ a child too young to be carried on his father's shoulder. Ber. 56[b] רָכַבוֹ if he dreamt that he rode on him. Gen. R. s. 75 רוכבי סוסים riders on horses; a. fr.—*Part. pass.* רָכוּב; f. רְכוּבָה &c. *riding.* Ex. R. s. 26 תינוק שהיה ר׳ על וכ׳ a child that was riding on his father's shoulder. Y. B. Mets. I, beg. 7[d] אשה ... ר׳ וכ׳ if a woman rides on a beast led by two men; a. fr.—[Pesik. Vayhi, p. 4[a] רכובים, read רב׳, v. רָבַב II.]

*Hif.* הִרְכִּיב 1) *to cause to ride, put on.* Snh. 91[b], a. e. ח׳ חיגר על וכ׳ he made the lame ride on the blind man. Ib. בא והַרְכִּיבֵנִי come and carry me on thy back; a. fr.—Part. pass. מוּרְכָּב. Ib. 52[b] I remember when I was a child ומ׳ על כתיפו וכ׳ and rode on my father's shoulder &c.; (Tosef. ib. IX, 11 רכוב); a. e.—2) *to join, combine.* Tosef. Sabb.

XII (XIII), 14 חמַרְכִּיב קנה וכ׳ if one inserts the branch of a candlestick; (Sabb. 47ᵃ חמחזיר). Y. ib. XII, beg. 13ᶜ המרכיב מיטה וכ׳ he who sets up a folding couch; a. e.—Esp. *to inoculate, engraft.* Shebi. II, 6 אין ... ואין מַרְכִּיבִין וכ׳ we must not plant, nor sink a vine, nor engraft before the Sabbatical year &c. Pes. IV, 8; a. fr.—Part. pass. as ab. Y. B. Bath. IV, end, 14ᵈ החרוב המ׳ a newly inoculated carob tree; a. e.

רְכִיב, רְכַב ch. same. Targ. O. Gen. XXIV, 61. Targ. Lev. XV, 9.—Part. רָכֵב, רָכֵב; part. pass. רְכִיב, f. רְכִיבָא; *pl.* רְכִיבִין, רָכְבִין, רְכִיבָן, רָכְבָן. Targ. Y. Gen. l. c. Targ. Num. XXII, 22. Targ. I Sam. XXV, 20. Targ. Jud. X, 4; a. fr.—Koh. R. to I, 8 ועלון יתיה ר׳ חמרא וכ׳ and they brought him riding on an ass on the Sabbath. Gen. R. s. 65. Ber. 56ᵇ דר׳ הוא לתורא when he dreamt that he was riding on an ox; דר׳ תורא לדידיה that the ox was riding on him; a. fr.

*Af.* אַרְכֵּיב 1) *to cause to ride.* Targ. Gen. XLI, 43. Targ. Esth. VI, 9; a. fr.—Gen. R. l. c. חמי סוסא דאַרְכְּבָךְ ... דאַרְכְּבָךְ מרך see the horse on which my master makes me ride, and see the horse (the gallows) on which thy master (the Lord) makes thee ride. Y. Kidd. I, 60ᶜ bot., a. e. אַרְכְּבֵיה וכ׳, v. בַּרְקָא II; a. fr.—2) *to let gender; to inoculate.* Targ. O. Lev. XIX, 19.—Y. Yeb. XV, 15ᵃ top אילין ... דלא צריכין מַרְכְּבָא the Babylonian palms which require no inoculation.

רַכָּב m. (b. h.; preced.) *rider.* Mekh. B'shall., Shir., s. 2 (ref. to Ex. XV, 1) חסוס קשור ברַכָּבוֹ ורכבו בסוס וכ׳ the horse was tied to his rider, and the rider to his horse; Yalk. Ex. 243.

רֶכֶב m. (b. h.; preced.) 1) *wagon, chariot*; (collect. noun) *chariots.* Ex. R. s. 22 על רִכְבּוֹ ועל פרשיו over his (Pharaoh's) chariots and over his horsemen; a. e.—2) *upper millstone.* B. Mets. IX, 13, v. רֶחָיִם. B. Bath. II, 1 מרחיקין מן חר׳ ... you must keep the mill removed (from the neighbor's wall) three handbreadths counting from the lower millstone, which makes four from the upper millstone; a. e.—3) *branch for inoculation, set.* Tosef. Kil. I, 10 אין מרכיבין זחום בר׳ תמרה you must not inoculate olive trees with a shoot of a palm; Y. ib. I, 27ᵇ.

רֵיכָ׳, רֶכְבָּא ch. same, 1) *upper millstone.* Targ. Deut. XXIV, 6. Targ. II Sam. XI, 26. Targ. Jud. IX, 21 רֶכֶב constr. (ed. Wil. רֶכֶּב); a. e.—*Pl.* רֶכְבָּיָא, רֵיכָ׳. Targ. Y. II Deut. l. c.—2) *inoculation, young inoculated tree*; ר׳ דדיקלא (ר׳ דדיקלי) *a nursery of palm trees.* B. Mets. 108ᵇ. B. Bath. 62ᵇ. Ib. 83ᵇ.—[Targ. Y. II Ex. XV, 1 רְכָבֵיהוֹן, v. next w.]

רַכְבָּא, רַכָּבָא m. = h. רַכָּב, *rider.* Targ. O. Ex. XV, 1. Targ. II Kings IX, 17; a. e.—*Pl.* רָכְבִין, רוֹכְ׳. Targ. Y. I Ex. l. c.; (Y. II רַכְבֵּי, corr. acc.).

רֶכְבָּא, v. רְכוּבָא II.

רֶכֶב m. (b. h.; preced. arts.) *coach, chariot.* Yalk. Ps. 862 (ref. to Ps. CIV, 3) בו״ד רְכוּבוֹ טועני וכ׳ as to a human being, his chariot carries him, but as regards the Lord, he carries his chariot; Midr. Till. to Ps. l. c. ed. Buber.

רְכוּבָא I ch. same. Targ. II Esth. I, 2. Targ. Ps. CIV, 3 Ms.

רְכוּבָא II, m. רְכוּבְתָּא f. (v. next w.,) *knee.* Targ. Ps. XVIII, 37 (Ms. תִּ׳ ... *pl.*; h. text קרסל־); Targ. II Sam. XXII, 37 רְכוּבְתַי.—*Pl.* רְכוּבִין, רְכוּבַיָּא. Targ. Deut. XXVIII, 35 (O. ed. Vien. רְכָבֵי; ed. Berl. רְכוּבִין). Targ. Is. LXVI, 12; a. fr.

רְכוּבָה (רְכוּבָא) f. (רָכַב; v. אַרְכּוּבָה) *joint, knee; bend.* Hull. 76ᵃ; a. e.—Tosef. Kel. B. Mets. IV, 15 ... של רוכבה סילון של רכובא (R. S. to Mikv. VI, 8 רכובה) a knee-shaped tube.—B. Kam. 27ᵇ לר׳ the fine for kicking a neighbor with the knee; Y. ib. VIII, end, 6ᶜ.

רְכוּבְתָּא, v. רְכוּבָא II.

רְכוּךְ, v. רִיכּוּךְ.

רְכוּן, v. רְכַן II.

רְכוּנָא, רְכוּן, v. sub רִיכּ׳.

רְכוּשׁ m. (b. h.; רכש *to join, pile*; cmp. רכב) *goods, property.* Pirké d'R. El. ch. XXVII; a. e.

רְכִיב, רֶכֶב, v. רכב.

רַכִּיכְתָּא, רַכִּיכָא, רַכִּיךְ m., רַכִּיכְתָּא, רַכִּיכָא f. (רָכַךְ) *soft, tender, young.* Targ. I Chr. XXII, 5. Targ. II Chr. XIII, 7. Targ. Prov. XXV, 15 Ms. (ed. רָכִיךְ). Targ. Y. Lev. XX, 10 (ed. Vien. רְכִי); a. fr.—Y. Kil. VII, beg. 30ᵈ בחדין רַכִּיכָה in the case of soft stone, opp. צונמא (not צלמא); a. e.—*Pl.* רַכִּיכָן, רַכִּיכֵי, רַכִּיכַיָּא, רַכִּיכָתָא. Targ. O. Gen. XXXIII, 13. Targ. II Sam. XXIII, 6. Targ. Job XL, 27; a. fr.—Y. Sabb. VIII, 11ᵇ חין רַכִּיכָה (not רכיכה) the soft skins. Ib. אילין רכיכתא the soft bristles. Gen. R. s. 70 (to one translating Gen. XXIX, 17) עינוהי דלאה חוו ר׳ Leah's eyes were tender (by nature), עינוהי דאמך חוו ר׳ וכ׳ thy mother's eyes were tender, but *rakkoth* means, 'had grown tender from weeping' (v. Targ. Y. Gen. l. c.); a. e.

רַכִּיכוּ f. (preced.) *tenderness, delicateness.* Targ. O. Deut. XXVIII, 56.

רְכִילוּת f. (denom. of רָכִיל; v. רוֹכֵל) *going around, tale-bearing, evil gossip.* Y. Peah I, 16ᵃ top (ref. to Lev. XIX, 16) זו ר׳ לשון הרע this means the going around for slander.

רְכֻס pr. n. *R'khes*, name of a river or canal in Babylonia. B. Mets. 18ᵃ (v. Rabb. D. S. a. l. note 70).

רָכַךְ *to be soft, tender*; denom. רַךְ.

[*Hif.* הִרְכִּיךְ *to make soft.* Tosef. Shebi. II, 10 מַרְכִּיכִין ed. Zuck., v. רָכַן.]

רַכָּךְ ch. same.

*Pa.* רַכֵּיךְ 1) *to make soft.* Targ. Y. II Gen. XLIV, 19 מְרַכֵּיךְ במילוי to speak softly.—2) (with, or sub. לבא) *to make faint, frighten.* Targ. Y. I Gen. XXVII, 40 (ed. Vien. מַרְכִּין *Af.*). Targ. Job XXIII, 16.

*Ithpa.* אִתְרַכֵּיךְ, *Ithpe.* אִתְרְכִיךְ *to be softened, become soft; to melt.* Targ. Y. Ex. XII, 12; Num. XXXIII, 4. Targ. Ruth III, 8.

**רָכַן I** (cmp. preced. wds.) *to be tender, soft.*

*Pi.* רִיכֵּן, *Hif.* הִרְכִּין *to make tender; to prevent onion plants from forming hard bulbs.* Y. Shebi. V, 36[a] top [read:] הירחה שניה ... אינו מְרַכְּנוֹ ... בשביל שירחא מעשר שני in the second year (of the Sabbatical period) going over to the third, you must not 'soften' it (the onion plant) nor deny it water, in order that it may be subject to the second tithes (as a growth of the second year, to the deprivation of the poor man); ... הירחה שלישית ... מרכנו מעשר עני in the third year going over to the fourth, you may 'soften' and deny it water, in order that it be subject to the poor man's tithes (as a growth of the third year); Tosef. ib. II, 10 מַרְכִּירִין ed. Zuck. (Var. מודכין, prob. to be read מוֹרְכִין fr. מָרַךְ). Ib. מותר לרַכֵּן ברגל ed. Zuck. (Var. לדכן, oth. ed. לדוכן) it is permitted to 'soften' during the festive week.—[Y. Ter. IX, beg. 46[c] חמרכין, v. רָכַס.]

**רַכֵּן** ch. same.

*Af.* אַרְכִּין *to soften.* Part. pass. מַרְכְּנָן; *pl.* f. מְרַכְּנָן. Targ. Prov. XVIII, 8; XXVI, 22; v. הַאֲבַן.

**רָכַן II** (preced.) *to bend.*

*Hif.* הִרְכִּין 1) *to bend* (act. a. neut. verb); *to yield.* B. Bath. V, 8, a. e. הִרְכִּירָנָה וכ', v. מָצָה. Num. R. s. 14[7] הוא לא ה' צוארו לעבירה וכ' he (Joseph) bent not his neck (did not yield) to temptation, therefore a golden chain was put on his neck; Tanḥ. B'resh. 12 צואר שלא ה' וכ' the neck which did not bend &c.; Lev. R. s. 23 שלא הִרְכִּינוֹ which he did not bend. Num. R. s. 10[7] והִרְכַּנְתִּי את ראשי I bent my head (nodding approval); Y. Ned. I, 36[d] bot. והרכנתיו בראשו (read והרכנתי); Sifré Num. 22 (not גלחתי); (Tosef. Naz. IV, 7 הִרְמַכְתִּי). Y. Ter. I, 40[b] top ה' בראשו if he nodded consent; ib. עד שירכין וכ' until he nods three times. Gitt. VII, 1; a. e.—2) *to sink, be faint.* Gen. R. s. 65 (ref. to Gen. XXVII, 22) בשעה שיעקב מַרְכִּין בקולו וכ' when Jacob is faint with his voice (in prayer), Esau's hands have power over him, opp. מצפצפת.

**רְכַן** ch. same, 1) *to incline, sink, fall.* Targ. Y. Gen. XLVI, 29.—2) *to bend, turn.* Targ. Prov. XXI, 1.—Part. pass. רָכִין; f. רְכִינָא; *pl.* רְכִינִין; רְכִינָן. Targ. I Chr. XXI, 16.—Y. Yoma VIII, 45[b] בהוא דהוה ר' (ed. Krot. רכון) in the case of one in a bent position (under debris), opp. קיים. Y. B. Bath. II, 13[b] bot. אילין עמודייא דר' וכ' those columns which are bent (declining or sinking) are so from the shock through wagons, v. קריית.

*Af.* אַרְכֵּן, אַרְכִּין 1) *to bend, incline.* Targ. Y. Geh. XLIX, 15 (not אָ). Targ. II Sam. XXII, 10; Targ. Ps. XVIII, 10. Ib. CXLIV, 5; a. fr.—Part. pass. מַרְכַּן. Targ. Ez. I, 22 (ed. Wil. מַרְכִּין).—2) *to cause to sink.* Targ. Prov. XXIV, 15 (h. text תשדד).—V. רִיפּוּנָא.

*Ithpe.* אִתְרְכִין 1) *to incline, let one's self down; to fall.* Targ. Gen. XXIV, 64 (h. text ותפל). Targ. Y. II ib. XVII, 17. Targ. Y. Num. XIV, 5. Targ. Is. XIV, 12; a. e.—Targ. II Sam. XXII, 8 (h. text ויתגעשו; Targ. Ps. XVIII, 8 אתרטישו, אתרטיטו).—Gen. R. s. 60 (transl. ותפל, Gen. XXIV, 64) אִיתְרְכִינַת she let herself down.—2) *to be dragged.* Targ. Is. XIV, 19 (h. text השלכת).

**רָכַס** *to stamp*; (denom. of רֶכֶס) *to make a ceiling of cement* (v. מַיָּזְבָּא). Y'lamd. beg., quot. in Ar. אימתי ר' הקב"ה וכ' when did God form his upper stories with water as cement, v. רֶכֶס.—[b. h. רכס *to fasten.*]

*Pi.* רִכֵּס *to stamp*; esp. (of beasts) *to pass over wetted grain; to husk* (differ. fr. דּוּשׁ). B. Mets. 89[b], sq. פרות חֲמַרְכְּסוֹת בתבואה והדשות וכ' when cows stamp (secular) grain, or thresh corn of T'rumah &c.

*Hif.* הִרְכִּיס *to cause to stamp, let* (*beasts*) *stamp.* Tosef. ib. VIII, 10 חמַרְכִּיס ed. Zuck. (Var. הִמְרַכֵּס *Pi.*); Y. Ter. IX, beg. 46[c] המרכין (corr. acc.).

**רְכַס** ch. same.

*Ithpe.* אִירְכַּס [*to be trodden on,*] *to be lost.* B. Bath. 14[b] איידי דזוטר מִירְכִיס because it (the Book of Hosea) is small, it might have been lost (if circulated as a separate book). Keth. 57[a] top א' כתובתה (sub. שטר) her marriage deed was lost. Yeb. 113[b] אִירְכְּסוּ ליה מפתחי וכ' (not מפתח) had lost the keys of the college building; a. e.

**רֶכֶס** m. (רכס), *pl.* רְכָסִים *walls of beaten earth.* Ex. R. s. 15 בנה עליות לא ... אלא ר' של מים the Lord did not build the upper stories with stones or with hewn blocks, but he made walls of stamped water; Tanḥ. Ḥayé 3 רֶכֶסִין של מים (not רכסיו).—[רכסים, Is. XL, 4, *mounds, embankments,* cmp. גֶּבֶשׁ.]

**רִי׳, רְכָסָא I** (preced.) *cement of rubble and clay.* B. Bath. 3[a] בר' when cement is used between the layers of a wall, opp. בטינא.

**רִי׳, רְכָסָא II**, v. רִכְשָׁא.

**רְכָפָה, רְכָפָא** f. (cmp. Syr. רקפתא, Löw, Pfl. 307) 1) *a tuberous-rooted plant* used for dyeing, *sow-bread* (cyclaminus). Shebi. VII, 2 (Ms. M. ארכפה; Maim. רכבנה).—2) בצל של ר' *tuber of rikhpa,* a kind of *onion.* Maasr. V, 8. Tosef. ib. III, 14; Y. ib. V, end, 52[a] איזהו ב' של ר' כל שעוקצו וכ' what is the nature of a *rikhpa* onion? Its tail is squeezed into its inside; R. S. b. G. says, it has one shell only.—[Maim. to Maasr. l. c. suggests ר' to be a geographical term, corresp. to שום בעל בכי ib.]

**רִיכָ׳, רְכָפָה** f. (רכך, cmp. רכב) 1) *joined timber.* Targ. I Kings VI, 9.—2) *pile, mass; multitude.* Targ. Ps. XVIII, 12; II Sam. XXII, 12.—Targ. II Chr. XXXI, 10 (h. text המון). Targ. Jer. LI, 16. Targ. Job XXVI, 14 (h. text ורעם); a. fr.

רְכָשָׁא, רִי׳ m. (b. h. רֶכֶשׁ; v. רְכוּשׁ) *harnessed horses, war horses.* Targ. Mic. I, 18. Targ. I Kings V, 8. Targ. Esth. VIII, 10; 14; Targ. II Esth. VIII, 14 רִיכְסָא.—*Pl.* רִי׳, רְכָשַׁי. B. Bath. 152ª; Keth. 55ᵇ ארכבירה אתרי ר׳ he made him ride on two steeds, i. e. he gave him a doubly fortified document; Y. B. Bath. VIII, 16ᵇ top; Y. Kidd. I, 60ᶜ bot., v. בַּרְקָא II.

רָם m. (b. h.; רוּם) *high, exalted.* B. Bath. 78ᵇ (play on ורוממים, Num. XXI, 30) אמר רשע אין רם the wicked says, there is no Most High. Num. R. s. 20[19] (play on ארם, Num. XXIII, 7) עם רם שלמעלן חיית וכ׳ with the Most High I was in communion, and Balak brought me down; ib. רם חייתי וכ׳ I was high, but Balak &c. Sot. 32ᵇ בקול רם in a high (loud) voice. Y. ib. VII, 21ᶜ top (ref. to Deut. XXVII, 14) כקולו של רם like the voice of the Most High; a. fr.—*Fem.* רָמָה. Mekh. B'shall., s. 1 (ref. to Ex. XIV, 8) שהיתה ירדן ... ר׳ על וכ׳ Israel's power was high above the Egyptians'; a. e.—*Pl.* רָמִים; רָמוֹת. Num. R. l. c. מן הר׳ חייתי נהוג נשיאותך בר׳ I was one of the elevated. Keth. 103ᵇ conduct thy office with the exalted (surround thyself with the best people; Var. בְּרָמִים, q. v.). Midr. Till. to Ps. XVIII, 28 עיניך על ר׳ להשפילם thy eyes are on the haughty to lower them; a. e.

רָם בָּרִין, רָם, v. בְּרִין.

רָם כִּירֵי, רָם, v. כִּירֵי II.

רָם, רָמָא I m. ch. = h. רָם, *high, exalted.* Targ. Ps. XLVI, 11 (ed. Wil. רָמָא). Targ. I Sam. IX, 2. Targ. Is. II, 15. Targ. II Esth. I, 2 ומנטלא ר׳ high and exalted; a. fr.—*Pl.* רָמִין, רָמַיָּא; f. רָמָתָא. Targ. Prov. XXV, 3. Targ. Deut. XXVIII, 52. Targ. Is. II, 12; 14. Targ. Prov. VI, 17; a. fr.—Gen. R. s. 32 אין מן טורייא ר׳ הוא וכ׳ if it (Mount Gerizim) belongs to the highest mountains &c.; Cant. R. to IV, 4 רָמֵי מָרָא.

רָמָא II f. (preced.) *height.* Targ. Is. XXX, 25. Targ. Ez. VI, 13; a. fr.—*Pl.* רָמָן, רָמָתָא, רָמְאָתָא. Ib. XVI, 24, sq. Targ. Prov. VIII, 2. Ib. IX, 3; a. fr.

רָמָא, v. רְמִי.—[רָמָא *high,* v. רָם ch.]

רַמָּאָה, v. רַמַּאי ch.

רַמָּאוּתָא, רַמָּאוּתָא, v. רַמָּרוּתָא, רַמָּרוּתָא.

רַמַּאי, רַמַּיָּא m. (רָמָה *Pi.*) *deceiver, impostor.* B. Mets. III, 4, sq., v. פָּסַד. Deut. R. s. 4 ולא שהיה ר׳ ח״ו וכ׳ not that, which God forbid, he was a deceiver, v. רָמָה. Gen. R. s. 63 (play on ארמי, Gen. XXV, 20) אביה ר׳ ואחיה ר׳ וכ׳ her father was a deceiver, and her brother was a deceiver, and so were all the men of her place, v. רַמָּרוּתָא; a. fr.—*Pl.* רַמָּאִין, רַמָּיָּין. Keth. 68ª, a. e., v. חָזַק. Dem. III, 5, v. אַחֲרָאי; Y. Maasr. V, 51ᵈ; a. fr.

רַמַּאי, רַמָּאָה, רַמָּיָא ch. 1) same. Targ. Y. Gen. XXIX, 12. Ib. XIV, 1. Targ. Prov. XII, 17; a. e.—Deut. R. s. 4 אבון ר׳ ... והיה שם and there lived a man called Abun the deceiver; Y. Hor. III, 48ª bot. רבחון רַמָּיְרָה (corr. acc.); Tanh. R'eh 5; Lev. R. s. 5 אבא יודן ר׳ (not רמין); a. fr.—*Pl.* רַמָּיְרִין, רַמָּאֵי, רַמָּיְרִין. B. Bath. 46ª דפומבדיתא ר׳ the tricksters of Pumb'ditha; a. fr.—*Fem.* רַמָּיְרָתָא. Gen. R. s. 70 בת רמאה ר׳ deceiver, daughter of a deceiver.—2) *lazy, lax.*—*Pl.* רַמָּאֵי. Targ. Prov. XII, 24.—V. רַמָּיָא.

רָמָאתָא, v. רָמָא II.

רָמָה I f. 1) *high,* v. רָם.—2) *height.*—*Pl.* רָמוֹת. Meg. 14ª, v. צָפָה.

רָמָה II, v. רמי.

רָמָה, רִי׳ f. (b. h.; רמם *to move*; cmp. רחש a. deriv.) *worm,* esp. *the worm in man's grave.* Ber. 18ᵇ קשה ר׳ למת וכ׳ the worm is as painful to the dead body as a needle in sound flesh. Sot. 5ª (play on בשר) בושה סרוחה ר׳ *basar* (flesh) suggests 'shame', 'putrefied', 'worm'. B. Mets. 83ᵇ אין ר׳ ותולעה וכ׳ no worm of any kind shall have power over you. Ab. IV, 4 תקות אנוש ר׳ the prospects of man are worms. Koh. R. to V, 10 הרי חוא לר׳ ותולעה he is (food) for worms; a. fr.—Pesik. Vayhi, p. 93ᵇ (in Chald. dict.) דהדין גופא אזל לר׳ that this (my) body must go to the worms; Koh. R. to XI, 2 לארמה (corr. acc.); ib. ברם ר׳ ליח וכ׳ but worms shall have no power over me except &c.

רְמוּז, v. רָמַז.

רִמּוֹן, רִי׳ m. (b. h.; רמם, v. רָמָה) [*crowded with seeds,* cmp. רַחֲשׁ,] *pomegranate.* Cant. R. to IV, 4 כר׳ חוזה, v. רֵיקָן. Ib. to VIII, 2 (ref. to עסיס רמני, ib.) אלו החגדות שטעמן כר׳ that means the homiletic interpretations whose taste is like that of the pomegranate; a. fr.—*Pl.* רִמּוֹנִים, רִמּוֹנִין. Peah I, 5; a. e.

רִמּוֹן, רִמּוֹנָא, רִי׳ ch. same. Targ. Cant. IV, 3. Targ. Ex. XXVIII, 34; a. fr.—Ber. 36ᵇ שקלוה לנץ דר׳ ויבריש ר׳ they took off the blossom of a pomegranate, and the pomegranate dried up. Lev. R. s. 12 רמונא מתקרי רמון the pomegranate (tree) is also called pomegranate; a. e.—*Pl.* רִי׳, רִמּוֹנִין, רִמּוֹנָיָא. Targ. O. Ex. XXVIII, 33. Targ. Cant. IV, 13. Targ. Hag. II, 19; a. fr.—V. רוּמָנָא.

רִמּוֹנְקִי, Snh. 74ᵇ, v. הוֹמִינְקִי.

רִמּוּצָא, v. רִימּוּצָא.

רִמּוּצָה, רִמּוֹצָה, רִמּוֹצָא, v. רָמַץ.

רְמוּתָא f. (רוּם) *haughtiness, pride.* Targ. Prov. VIII, 13. Ib. XXI, 4. Targ. Jer. XLVIII, 29; a. fr.—Sabb. 94ª רְמוּת רוחא וכ׳ pride seizes them (which makes them walk micingly). Ab. Zar. 71ª דר׳ רוחא וכ׳ they are too proud (to take back what they have given). Sabb. 110ᵇ; a. e.

רָמַז [*to move,* cmp. רָמַשׁ,] *to nod, gesticulate, hint.* Gitt. V, 7 חרש רומז ונרמז a deaf-mute person may transact business by gesticulating and being spoken to by gestures (with hands and head, contrad. to קָפַץ). Gen. R. s. 93

II Kings XVIII, 14. Targ. Ps. LXXVIII, 57 (h. text רְמִיָּה!); a. fr.—Men. 42a ר׳ חוטי threw (attached) threads as show fringes; ר׳ ארבע put four threads on. Sabb. 10a, v. פּוּזְמָקִי. Nidd. 33b ר׳ ליה תורא threw an ox down (slaughtered an ox) in his honor. Men. 42b רְמִינָן לְהוּ בְּיוֹרָה we cast them into the boiler.—*Part. pass.* רַמֵי, רַמְיָא *thrown down, lying.* Targ. Deut. XXI, 1 (O. ed. Vien. רָמֵי). Targ. Jud. XIX, 27; a. e.—Zeb. 5a ר׳ ריש לקיש וכ׳ Resh Lakish was lying on his belly in the college hall and asked &c. Shebu. 34b כל מילתא דלא ר׳ עליה וכ׳ a thing which does not rest upon a man (in which he is not interested), he will do unconsciously; ib. 41b, sq.; B. Bath. 39a; a. fr.—ר׳ לבני [*to put up bricks,*] *to make bricks.* Targ. Gen. XI, 3. Targ. Ex. V, 7; a. e.—ר׳ תיגרא *to create discord; to dispute.* Targ. Prov. VI, 14; 19; a. e.—Sabb. 130a לית דלא רָמוּ בהּ ת׳ ... there is no marriage contract at which the parties do not quarrel.—2) *to lift, remove.* Y. Snh. X, 29a bot. בעי מִירְמֵיהּ wanted to lift it; a. e.—3) [*to pitch one thing against another,*] *to show an incongruity; to object.* Nidd. l. c. מתניתין אהדדי ... ר׳ pointed out an incongruity between two Mishnahs. Taan. 4b גברא אגברא קא רָמֵית thou provest an incongruity between two authorities (why can they not differ in opinion)? B. Mets. 22b רב פפא ר׳ כתיב וכ׳ Rab Papa raised an objection: it is written (Lev. XI, 38) *ki yitten,* and we read *ki yuttan,* how is this to be explained? Yeb. 108b וְרָמִינְהוּ וכ׳ and we shall show an incongruity in it, i. e. this disagrees with the Mishnah, &c. Succ. 16a אייכא דר׳ לית מִירְמָא some put it in the shape of pointing out a contradiction (between a Mishnah and a Boraitha); a. v. fr.

*Af.* אַרְמֵי 1) *to cast.* Targ. Jud. XX, 16. Targ. Prov. I, 14; a. e.—Sabb. 156b חוה מַרְמִינָן וכ׳ we used to cast our bread together (into one basket) and eat. Ib. אנא קאים ואַרמינא I will stand up and put the bread into the basket; a. e.—2) *to tear away, remove with force.* Pes. 10b אַרְמוּרֵי אַרְמֵית מינה (not אורמויה) it (the mouse) may have snatched it from the other mouse. Ḥag. 15b אי ... מאן מַרְמֵי לית מאן if I take him by the hand, who will tear him away from me? who?—3) *to lift up.* Ab. Zar. 34b תַּרְמִינָךְ שעתך (Ms. M. תור מינך, v. Rabb. D. S. a. l. note) may thy hour lift thee up (i. e. may thy luck be high)!

*Pa.* רַמֵּי *to impose, deceive.* Targ. Y. Num. XXV, 18. Targ. Prov. XXVI, 19.—Lev. R. s. 5 דוה מְרַמֵּי במצוותה, v. preced.; a. e.

*Ithpe.* אִתְרְמֵי, אִתַּרְמֵי 1) *to throw one's self, be thrown.* Targ. I Chr. X, 4, sq. Targ. Josh. X, 11.—[Targ. Prov. VI, 6 אתרמי some ed., read: אתדי, v. דְּמֵי I.]—2) (cmp. קָלַע I) *to happen, chance.* Ḥull. 13a איתרמי ליה ... מקום (not איתרמו) because no suitable place (for slaughtering) offered itself there. Shebu. 41b עד דמִתְרַמוּ בי תרי וכ׳ until two persons shall happen to come that have studied &c.; a. e.

רַמְיָא, רַמְיָה m. (preced.) 1) *lying,* v. preced.—2) (*lying*) *idle, lax.* Targ. Prov. X, 4 (ed. Lag. רַמְיָרִיה).—*Fem.* רְמִיתָא (רְמִירְתָא). Ib. XIX, 15.—3) (v. רַמַּאי) *deceiver.* Ib. XIV, 25.—[רַמַּיָּא, רָמַיָּא, pl. of רַמָּא.]

רַמְיָה, Men. 42a, v. רוּמְיָא.

רַמְיוֹתָא, v. רַמְיוּתָא.

ר׳ he motioned to Manasseh; a. fr.—Trnsf. *to intimate, hint.* Sabb. 113b רָמַז לָהּ ר׳ וכ׳ he intimated to her that &c. Cant. R. to I, 15 רמז רָמְזָה לנח וכ׳ she (the dove, by bringing an olive leaf) hinted to Noah, as if saying &c.; a. e.

*Pi.* רִמֵּז same. Ib. to I, 9 והירתה מְרַמְּזָת וכ׳ she motioned to her captors saying to them, I am yours &c.

*Nif.* נִרְמַז *to be spoken to by gestures,* v. supra.

רַמַּז ch. same. Targ. Y. II Gen. XLIV, 19. Targ. Is. LVIII, 9. Targ. Prov. VI, 13; a. fr.—Keth. 33a, v. infra.—Part. pass. רָמִיז; f. רְמִיזָא. Meg. 2a ר׳ היכא where is it intimated (in the Biblical text)?; Snh. 81b; a. e.

*Pa.* רַמֵּז same. Targ. Job XV, 12 (Var. ed. Lag. מרזמין; h. text וירזמון, Var. in Cod. וירמזון).—Keth. 33a ונְרַמֵּז בדוי רַמּוּזֵי (Rashi נירְמַז) and let us (the court) intimate to them (the warning, in such a manner as not to offend them). Sabb. 62b (expl. דהוו מלאן (ומשק׳ ומסקרות וכ׳, Is. III, 16 ומְרַמְּזָן ... they filled their eyes with paint and winked; Yalk. Is. 262 ורמזין (read: ורָמְזָן *Pe.*). B. Kam. 24b דקמְרַמְּזֵי רמוזי they give signs to one another; Snh. 86b; a. e.

רֶמֶז m. (preced.) *gesture, hint, intimation.* Sabb. 113b, a. e., v. רָמַז. Y. Ber. IV, 8a top ר׳ לתלמיד חכם וכ׳ this is an intimation to a scholar that a man must say to his teacher &c. Gen. R. s. 12, beg. (ref. to Job XXVI, 14) הפקחין יודעין רְמוּזוֹ ודגריוני the wise understand his intimation (through the thunder) and his plans; Yalk. Job 914 רְמָזוֹ של דבר ודגריונו בר׳ הודיע להם וכ׳ Ex. R. s. 15[26] he gave them to understand by allusion that &c.; a. fr.

רמ״ח (numerical value) *two hundred and forty-eight.* Gen. R. s. 69, beg.; a. e.

רַמְּח, Y. Sabb. III, beg. 5c, read: רַמֵּץ, v. גִּיסְטְרָא.

רַמְחָא, רֻמְחָא, v. רוּמְחָא, רֻמַּח.

רַמִּי (tradit. pronunc. רָמִי) pr. n. m. (=ר׳ אמי) *Rammi* (*Rami*), name of several Amoraim. Keth. 87b, a. fr. ר׳ בר חמא. Ḥull. 20b, a. fr. ר׳ בר יחזקאל (Y. Erub. II, 22c top אמי בר יחזקאל); a. others.

רָמַח, רָמָה (b. h.) [*to move,*] *to throw, swing.* Mekh. B'shall., Shir., s. 2 (ref. to Ex. XV, 1 a. 4) ר׳ שהיו עולין למרום וכ׳ *ramah* means that they were hurled upward, *yarah,* that they were thrown down the deep.

*Pi.* רִמָּה *to impose upon, deceive; to be cunning.* Y. Hor. III, 48a bot. (he was no deceiver) אלא שהיה מְרַמֶּה במצות but he was cunning in charitable deeds (waited until others had subscribed, and then gave as much as all of them combined); Deut. R. s. 4; Tanḥ. R'eh 5. Gen. R. s. 85 אתה רִמִּיתָ באביך בגדי ... שתמר מְרַמָּה בך וכ׳ thou (Judah) didst deceive thy father by means of a kid (Gen. XXXVII, 31); by thy life! Tamar shall deceive thee through a kid (ib. XXXVIII, 20); Yalk. ib. 145 ... לאביך לך; a. e.—Part. pass. מְרוּמֶּה. Snh. 32b, a. e. דִּין מ׳, v. דִּין II.

רָמָא, רָמֵי ch. same, 1) *to throw, swing; to put on; to impose.* Targ. Ex. XV, 1. Targ. Ez. XVI, 5. Targ.

**רָמַס** (b. h.) *to tread, stamp.* Y. Peah V, beg. 18d רוֹמֵס חריתי זתים וכ׳ I was stamping olives with R. Ḥiya &c.; ib. VI, 19c bot.; ib. VII, end, 20c. Kidd. 66a רוֹמְסָם crush them (the Pharisees); a. fr.—Part. pass. רָמוּס; f. רְמוּסָה. Y. Ber. IV, 8a הר׳ בירד עריצים (the city of Jerusalem) which is trodden down by tyrants.

*Pi.* רִמֵּס same. Lev. R. s. 16 ומְרַמַּסְתָּן . . . וחירה קרון (not ומרמסן) the carriage passed over them and crushed them to death; (Lam. R. to IV, 15 ומפסקתן).

**רְמַס** ch. same. Targ. Ps. LXXXIX, 42.

**רֶמֶס** m., *pl.* רְמָסִים, v. רֶמֶשׂ.

**רָמַץ** (cmp. רָמַס) [*to crush*, denom. רֶמֶץ,] *to roll* or *bake in hot ashes* (רֶמֶץ). Part. pass. רָמוּץ; f. רְמוּצָה; דלעת הר׳ a certain kind of *cucumbers made edible by baking in hot ashes, Bitter Apple.* Ned. VI, 1 (49a) דלעת הר׳ (Bab. ed. תרמוצא), expl. ib. 51a דלעת חטמונה ברמץ a cucumber steeped in hot ashes; (another definition, v. קַרְקוֹזָאָה). Kil. I, 5; Tosef. ib. I, 5, expl. Y. ib. I, 27a כמין דלעת מרה . . . ברמץ a kind of bitter cucumber which is sweetened by rolling it in ashes; Y. Ned. VI, 39c bot. בררמצא.

**רָמַץ I,** *Pa.* רִמֵּץ (cmp. preced.) [*to squeeze in*, corresp. to h. שׁבץ,] 1) *to weave in checkers, to variegate.* Targ. Ex. XXVIII, 39.—Part. pass. מְרַמֶּצֶת; f. מְרַמֶּצֶתָא; *pl.* מְרַמְּצָן. Ib. 4. Targ. Ps. XLV, 14.—2) (of jeweler's work) *to set, enchase.* Part. pass. as ab. Targ. O. Ex. XXVIII, 20 (Y. משקע); ib. O. a. Y. XXXIX, 13 משקען מר׳. Targ. II Chr. III, 6.

**רָמַץ II** (preced.; cmp. meanings of רסס), *Pa.* רִמֵּץ *to drip, to discharge viscous matter.* Bekh. 44a (expl. טרוטות) דמְרַמְּצָן עיניה Ar. (omitted in ed.) whose eyes are bleared.

**רֶמֶץ** m. (v. רָמַץ) [*crushed matter,*] *hot ashes, embers.* Nidd. 49b שופתה ע״ג הר׳ he puts the pot upon embers: if the embers make it water-tight &c. Neg. IX, 1 נכוה . . . בר׳ burnt by live coals or by embers. Ned. 51a, v. רָמַץ; a. e.

**רְמַצָּא, רִי׳** ch. 1) same. Y. Ned. I, 39c bot., v. רָמַץ.—2) *a pointed tool, pick.* Nidd. 62a; Sabb. 90a, v. אַשְׁלְנָא. Ib. 103a דבזעיה בר׳ דפרזלא וכ׳ when he bored a hole in it with an iron pick, and left it in.

**רֶמֶשׂ** m. (b. h.; רמש *to move, creep*) *creeping thing, worm, snake* &c.—*Pl.* רְמָשִׂים. Nidd. III, 2; Snh. VIII, 2, v. שֶׁקֶץ. Yalk. Ex. 182 רָמְסִים; a. fr.

**רְמַשָּׁא, רַמְשָׁא, רוּמְ׳** m. *evening.* Targ. Gen. I, 5. Targ. Ps. LXV, 9. Targ. Is. XXI, 13 (h. text וְעֶרֶב!); a. fr.—Y. Ber. II, 5c bot. ברו׳ נחית וכ׳ in the evening he went down to the house of assembly. Ib. IV, 7c bot. ריצלי דר׳ וכ׳ one may say the evening prayer (on the Sabbath), while it is still day-time; a. fr.

**רְמַשׁוֹת, רִ׳** adv. (preced.) *last night* (= h. אֶמֶשׁ). Y. Ned. VIII, beg. 40d לית...ברומשא לא טעמית כלום ר׳ וכ׳ a man does not say to his neighbor in the evening, I did not taste

**רַמָּאוּת, רַמָּיוּת** f. (רַמַּאי) *deception, fraud.* Y. Taan. II, 65b תשובה של ר׳ dishonest penitence; Gen. R. s. 9. Y. Kidd. III, beg. 63c נקנה המקח אלא שנהג מנהג ר׳ the transaction is legal, but he acted dishonestly; Bab. ib. 58b; Tosef. Yeb. IV, 4. Lev. R. s. 23, beg. (ref. to Gen. XXVIII, 5) כללן כולן בר׳ the text includes them all under the attribute of dishonesty (רמאי=ארמי, v. רַמַּאי). B. Bath. 123a אחיו אני בר׳ I am his brother in cunning; a. e.

**רַמָּאוּתָא, רַמְיוּ, רַמְיוּתָא** ch. same. Targ. Y. Gen. XXIX, 19 (ed. Vien. רַמְיוּ). Ib. XXV, 28; a. e.—B. Bath. 123a מאי רַמָּאוּתֵיהּ wherein does his trickery consist? Ib. לסגויי בר׳, v. סְגֵי II; a. e.

**רְמִיָּא** f. 1) part. pass. of רְמִי.—2) = next w. Snh. 86b מהו דתימא ר׳ מילתא היא קמ״ל ר׳ וכ׳ I might have thought that an exchange of signs (between witnesses) is something (cause for disqualification), therefore we are told, it is nothing at all.

**רְמִיזָה** f. (רָמַז) *hint, gesture.* Yeb. XIV, 1 כשם שהוא כונס בר׳ וכ׳ as well as he (a deaf mute) may marry by gestures, he may divorce by gesture; Gitt. 71a. Ib. 59a בגיטין דברי הכל בר׳ as to letters of divorce, all agree that a deaf mute may divorce by gesture. Gen. R. s. 5, beg. שואלים . . . בר׳ וכ׳ they greeted the king with gestures, with fingering and with flags; ib. s. 28; Yalk. ib. 7; Yalk. Ps. 848; a. e.—*Pl.* רְמִיזוֹת. Gitt. 71a רְמִיזוֹתֶיהָ, v. קְפִיצָה. Yeb. 108b, v. קְרִיצָה.—[Lam. R. to I, 13 כמה ר׳ עשיתי, perh. to be read: רְמִיּוֹת *tricks.*]

**רַמָּיָא, רַמַּיי** v. רַמַּאי h. a. ch.

**רַמְיָתָא, רַמְיָתָא, רַמְיָא,** v. רְמָיָא.

**רַמְיוּתָא,** v. רַמַּאי ch.

**רמילוס,** v. רוּמְלוּס.

**רמין,** Lev. R. s. 5 יורן ר׳ some ed., read רַמֵּיר.

**רְמִיתָא,** v. רַמְיָא.

**רַמָּךְ** m. (b. h.) *mule of a horse dam, rammakh.* Kil. VIII, 5 הר׳ מותר you may let the *rammakh* gender with his kind.

**רַמָּכָא, רַמָּכְתָּא** ch. same. Y. Kil. VIII, 31c bot. (ref. to רמך, v. preced.) ר׳ דלא כליגס the *rammakh* is one that brooks no bridle (effrenis, v. Plin. Hist. Nat. VIII, 69).—*Pl.* רַמָּכִין, רַמָּכֵיָּא, רַמָּכֵי. Targ. Esth. VIII, 10; Targ. II Esth. ib.—Taan. 23a ר׳ ר׳ . . . חזא חמרידה (Ḥoni after seventy years' sleep) saw his ass to whom had been born several generations of mules.

**רמכון,** v. בְּרִין.

**רַמֵּם,** *Pi.* רוֹמֵם, v. רוּם h.

**רָמְמָא** = רָמָא, *high.*—*Pl.* רָמְמֵיָּא. Cant. R. to IV, 4, v. רָמָא I.

**רַמְנָא,** v. רִימָּנָא.

anything *ramshith* (meaning the night before), but he would say, *ethmol* (yesternight, which would prove that in popular conception the day begins with the night); לית ... בצפרא לא טעמית כלום ר׳ וכ׳ (on the other hand) does not a man say to his neighbor in the morring, I did not taste anything *rumshith* (last night)? does this mean to say, it is this day, i. e. does he not indicate that he does not count the day from the evening? Y. Snh. VIII, 26[b] top ר׳ ... עם מאן דקדש with him who inaugurated the new month here last night.

**רמ״ת** a mnemotechnical word, intimating רֹאש head, מְעִים bowels, תַּחְתּוֹנִיוֹת piles. Ber. 51[a].

**רָמַתָּא**, v. רָמָא II.

**רָנָא**, v. רְנִי.

**רנגיא**, Lam. R. to I, 13 מר׳, v. סְרוּנְגְּיָא.

**רִי׳, רָנָּה** f. (b. h.; רָנַן) *chant, song.* Yoma 70[a]; Sot. 41[a]. Ex. R. s. 47 ר׳ של תורה, v. רִינּוּן. Y. Succ. IV, 54[a] top ברר׳ using the verb רָנַן; a. fr.

**רִנּוּנָא, רִנּוּן**, v. sub רִינּוּ.

**רָנָא, רָנֵי** (v. next w.) *to think, meditate.* Part. רָנֵא, רָאנֵי, רָנֵי. Targ. Prov. VIII, 7 (some ed. דנא, corr. acc.). Ib. XV, 28 ראני ed. Lag. (Var. ראני, corr. acc.; ed. Wil. רָנֵן).

**רָנַן** (b. h.) [*to whiz, hum,*] 1) *to murmur*, v. רוֹנֵן.—2) *to rejoice.* Ab. Zar. 24[b] רוֹנְנִי וכ׳ rejoice, O holy ark, v. רוּם I h.

*Pi.* רִינֵּן same, 1) *to murmur, complain.* Y. Ber. IV, 7[d] top עד שרִינְּנוּ כל העם until all the people murmured (became rebellious); Bab. ib. 27[b] שרננו; Y. Taan. IV, 67[d] שרִינְּנוּ בו; Bekh. 36[a]. Y. Ber. IX, 14[b] מְרַנְּנִים אחריו, v. סְפִירְקוֹלָא I. Num. R. s. 12[7] כל ... לא היתה מְרַנֶּנֶת as long as she was engaged in making the purple cloak, she did not grumble; Pesik. R. s. 5 מרנונית (corr. acc.; Tanḥ. Naso 12 מריבה). Num. R. l. c.; Pesik. R. l. c. וירַנְּנוּ כשם ... ווי שחיו מרננים woe, (I am afraid,) lest they will again murmur as they were wont to do. Midr. Till. to Ps. XXXIII (ref. to Cant. IV, 11) בין משבחת בין מרננת אל תמנעי וכ׳ whether praising or complaining, refrain not thy voice, for 'thy voice is sweet'; a. fr.—2) *to sing, praise.* Ib. הכל מרננים צדיקים מרננים וכ׳ all give praise (to God), the righteous give praise, and the wicked give praise; אבל אין הרשעים מרננין וכ׳ but the wicked praise not until he brings plagues upon them &c. Ib. הכל מרננין לפניו וכ׳ all sing before Him, heaven and earth sing &c.; a. fr.

**רַנַּן** ch. same, 1) *to think, meditate.* Targ. Prov. XV, 28, v. רָנֵי. Targ. Ps. XXXVII, 30; a. e.—2) *to murmur.* Targ. I Sam. II, 24 דרַנְּנִין (ed. Lag. דרננין, Var. דר׳, דמְרַנְּנִין).

*Pa.* רַנֵּן 1) *to think, meditate.* Targ. Ps. I, 2. Ib. XXXIX, 4 ברַנְּנִי Ms. (ed. ברִנְּנִי, ברי׳, v. next w.); a. e.—2) *to murmur.* Targ. I Sam. l. c., v. supra.—Y. Ab. Zar. III, 42[c] top והוו מְרַנְּנִין ביה ... and the scholars murmured against him (considered his conduct unbecoming). Yeb. 34[b] קא מְרַנְּנֵי אבתרך ... the scholars speak ill of thee; a. e.—3) *to sing, rejoice.* Targ. Ps. XIII, 5, sq. Ib. XIV, 7; a. fr.

**רִי׳, רְנָנָא, רָנְנָא** c. (preced.) 1) *meditation.* Targ. Ps. XXXIX, 4. Ib. XIX, 15 רִנְנַת constr. (not רגגת); a. e.—2) *murmuring, evil talk.* Targ. Ez. XXXVI, 3.—3) *song, joy, music.* Targ. Job III, 6. Targ. Ps. XCII, 4.

**רָנָּה** f. (b. h.) same, 1) *evil talk.* Yeb. 26[a] top (in Chald. dict.) בר׳ לא מפקינן on mere talk we do not require a husband to divorce his wife.—2) *meditation; prayer; song.*—*Pl.* רָנָּוֹת. Ber. 17[a] לשונך ירחיש ר׳ may thy tongue be abundant in reflections. Ib. 29[a] כנגד כ״ד ר׳ וכ׳ corresponding to the twenty-four expressions for prayer which Solomon used (I Kings VIII, 23-53); Sabb. 30[a] (v. Rashi); Num. R. s. 14[3] (expl. in a gloss by ref. to II Chr. VI, 18-41); Midr. Till. to Ps. XXIV.

**רָסָּא, רָסָּה**, v. רְסִיסָא.

**רִסּוֹקָא, רִסּוּק, רִסּוּס**, v. sub רִיסּ׳.

**רִסְטָקָאוֹת**, v. טַרְקָסָאוֹת.

**רְסֵי**, v. רַסַּס.

**רָסִיס** m. (b. h.; רָסַס) *broken piece.*—[Yalk. Josh. 27 ברסיסי, v. נָסִיס.]—*Pl.* רְסִיסִין *groats* of lentils. Ḥull. 6[a].

**רְסִיסָה, רְסִיסָא** m. (preced.) 1) *structure demolished by breaches,* opp. בְּקִיעָא. Lev. R. s. 19, v. אֲלִיס; Koh. R. to X, 18; Cant. R. to IV, 14 רִיסָּה, רִיסָּא (Ar. ריסא לית מינהּ). (אלא רסיס).—2) *drop.*—*Pl.* רְסִיסִין, רְסִיסַיָּא. Targ. Jer. III, 3 (h. text רביבים). Ib. XIV, 22. Targ. Deut. XXXII, 2; a. e.

**רְסָן** m. (b. h.) *bridle.* Ex. R. s. 20, beg., v. מָשַׁךְ; a. e.

**רִי׳, רְסָנָא** ch. same. Targ. II Esth. VI, 11.

**רָסַס** (cmp. רָצַץ), *Pi.* רִיסֵּס *to crush, break into small pieces.* Y. Naz. VI, 54[d] bot. רְסָסָן ואכלן (or רְסָנָן) if he chopped them (the ants) and ate them (v. רָסַן). Ukts. II, 5, sq. עד שֶׁרִיסֵּס until he has cracked or broken the shell (and taken out the contents); Tosef. ib. II, 15 אע״פ שרי׳ ... לפרק although he has cracked the shell, the connection is not considered broken until he begins to pick; וביצה טרומיטא אע״פ שרי׳ וכ׳ (not טרמיסא) and in the case of a boiled-down egg (v. טְרוּמִיטָא) the connection remains, although he has crushed it, until he begins to peel it; a. e.—Part. pass. מְרוּסָּס. Sabb. VIII, 5 אם היה עב או מר׳ if the reed is thick or cracked.

*Hithpa.* הִתְרוֹסֵס *to be crushed, cracked.* Ḥull. 77[a] מִתְרוֹסֶסֶת if the flesh covering the wound is lacerated, how is it? Sot. 11[a] (play on רִיעְמְסֵס, Ex. I, 11) ראשון ראשון מִתְרוֹסֵס (Ar. s. v. פיחום: מתמסמס) one building after the other was crushed (fell in); Ex. R. s. 1.

**רְסַס** ch. same, 1) *to crush, crack.*—Part. pass. רְסִיס. Targ. O. Lev. XXII, 24 (h. text כתוּת).—Targ. Y. Deut. XXVIII, 33 רְסִיסִין Bxt. (ed. הֲרִיסִין; h. text רצוץ).—2) (cmp. עָרַק) *to distil, drop, moisten.* Targ. Prov. VII, 17 רַסֵּית. Ib. III, 20 וענני רַסּוּ טלא (or רְסוּ fr. רסי׳) Ar. (Ms. ושחקי רַסָּן; ed. corrupt שמיא צעי (ד)מטליא; for צעי, read ענני as a

Var. of שמיא, and for דמטליא read: רסו טליא). Targ. Y. I Deut. XXXIII, 28 רַסְרִין (fr. רסי; ed. Vien. דסיין, corr. acc.).

*Pa.* רַסֵּיס *to cause to drip,* (of a sore) *to run.* Part. pass. מְרַסֵּס; f. מְרַסְּסָא. Targ. Is. I, 6.

*Ithpe.* אִרְסִיס *to be crushed.* Targ. Y. Lev. XXII, 24 דְּמִרְסִיס (ed. Vien. דְּמִרְסִיס, corr. acc.), v. supra.

**רָסַק** (cmp. preced.) *Pi.* רִיסֵּק *to crush, chop.* Ter. X, 2 תפוח שרָסָקוֹ וכ׳ (Y. ed. שרִיסְקוֹ) an apple chopped and put into dough; Y. Hall. I, beg. 57a. Macc. 16b ר׳ תשעה וכ׳ if he chopped nine ants &c. (v. רָסַס). Sabb. XXII, 1 תלות דבש שרִיסְקָן וכ׳ honeycomb broken into small pieces &c. Ukts. III, 11 משרִסֵּק from the time you break (the honeycomb, to take it out of the hive). Sabb. XXIV, 2 אין מְרַסְּקִין וכ׳ you must not chop grass &c. Ib. 51b אין מְרַסְּקִין וכ׳ Ms. M. (ed. מְרַזְּקִין) you must not crush snow or hailstones &c.; a. e.

**רַסֵּק** ch., *Pa.* רַסֵּיק same, *to break into pieces.* Targ. Y. Lev. II, 6 (h. text פתוחה).—Part. pass. מְרַסַּק; f. מְרַסְּקָא. Ib. VI, 14.

**רְסָתָקָא, רְסָקָא,** v. sub רִיסְתָּא.

**רַע** I m. (b. h.; רָעַע) [*shaken,*] *weak, sick; bad*; (noun) *evil.* Ber. 7a מפני מה ... ורע לו why is there a righteous man who fares well, and another righteous man who fares badly? Ib. 23a (ref. to Koh. IV, 17) בין טוב לרע וכ׳ they cannot distinguish between good and evil, and want to offer a sacrifice before me? Kidd. 40a (ref. to Is. III, 11) וכי יש רשע רע ויש שאינו רע is there a bad wicked man and a wicked man that is not bad?; רע לשמים ורע לבריות וכ׳ one bad in his relation to heaven (irreligious) and bad to men is a bad wicked man &c. Ohol. XVIII, 6 שכחן רע whose strength is feeble, v. כֹּחַ. Ab. II, 9 חבר רע a bad companion; לב רע a bad heart; a. v. fr.—*Fem.* רָעָה *bad*; (noun) *evil.* Ib., a. fr. עין ר׳, v. עַיִן. Sabb. 11a כל ר׳ ולא אשה ר׳ any evil, only not a bad wife. Ber. 61a ... אחת ואחת יועצתו לר׳ one (kidney) counsels for good, the other for evil. Y. Shek. I, beg. 45d לטובה ... לר׳ וכ׳ for a good purpose—'every liberal-hearted' (Ex. XXXV, 22), for a bad purpose—'the whole people' (ib. XXXII, 3). Hor. 10b אפי׳ טובתם ... ר׳ הרא וכ׳ even the good which wicked men do is an evil with the righteous (they do not enjoy it); Yeb. 103a sq. Koh. R. to V, 12, v. חוֹלָה I. Ber. l. c. (ref. to Koh. IV, 17) אל תהי ... אם על ר׳ הם מביאים be not like the fools who sin and offer a sacrifice, not knowing whether they offer it for the good they have done or for the evil; a. v. fr.—*Pl.* רָעִים; רָעוֹת. Keth. 110b (quot. fr. Ben Sira) כל ימי עני ר׳ all the days of a poor man are bad; Snh. 101a. Y. Ber. V, 8d bot., v. חָצַף. Ex. R. s. 42 (ref. to Jer. II, 13) ושתי ר׳ עשו לבר have they committed no more than two evils?; a. v. fr.

**רַע** II *to be evil,* v. רָעַע.

**רַע** III ch. = אַרַע, v. לרַע.

**רַעַּ,** v. רִיעַ.

**רָעָא,** v. רָעֵי.

**רָעֵא,** v. רַעֵי.

**רָעֵב** I m. (b. h.) *hungry.* Gitt. 56a כל ... כשהוא ר׳ וכ׳ whoever entered his house hungry like a dog came out satisfied. Lev. R. s. 34 (ref. to Is. LVIII, 10) אם זכיתם לרָעֵבוֹ של יעקב וכ׳ if you do good, you will give to the hungry one of Jacob, if not, to the satisfied one of Esau (to the Roman oppressor); a. fr., v. next w.—*Pl.* רְעֵבִים. Midr. Till. to Ps. CXVIII, 19 מאכיל ר׳ הייתי I have been a feeder of the hungry; זה השער של מאכיל ר׳ this is the gate for him who fed the hungry. Ib. to Ps. CXLVI, 7 ומי הם הר׳ זה וכ׳ and who are the hungry (to whom the Lord gives bread)? Such as Elijah who was hungry &c.; a. e.

**רָעֵב** II (b. h.) *to be hungry.* Succ. 52b אבר ... מַרְעִיבוֹ שבע משביעו ר׳ a small organ is in man, when you starve it, it is satisfied, when you satisfy it, it is hungry; Snh. 107a. Mekh. B'shall., s. 4 האכילו ר׳ when the child was hungry, he gave him food; (Yalk. Ex. 233 נִרְעָב); a. e.

*Hif.* הִרְעִיב 1) same. Mekh. l. c. האכילו ר׳ when Israel was hungry, he (the Lord) gave him food.—2) *to starve, subject to privation.* Succ. l. c. Snh. 65b (ref. to Deut. XVIII, 11 דורש אל המתים וכ׳ עצמו זה המַרְעִיב that is he who fasts and spends the night in the cemetery in order that the spirit of impurity (unholy inspiration) may rest upon him. Ib. 100a כל המרעיב עצמו וכ׳ him who undergoes privations for the sake of studying the words of the Law in this world, the Lord will satisfy &c. Y. Keth. V, 30b האבר חזה הַרְעִיבָתוֹ השביעתו ... הרעיבתו that certain organ, if she starves it, she makes it satisfied, the more she satisfies it, the more she makes it hungry, v. supra. Taan. 11a; a. e.

*Nif.* נִרְעָב *to be famished,* v. supra.

**רעב,** Targ. Y. Num. XX, 11 ואריעב ed. Vien., v. רְעַם II.

**רָעָב** m. (b. h.; preced. art.) *hunger, famine.* Ber. 55a שלשה ... ר׳ ושובע וכ׳ three things does the Lord himself announce; famine, plenty, and a good governor. B. Bath. 8b ר׳ קשה מחרב famine is a severer affliction than war. Ab. V, 8, v. בַּצּוֹרֶת; a. fr.

**רָעָבוֹן** m. (b. h.) same. Taan. 11a כל ... בשני ר׳ he who denies himself enjoyments in years of famine. Ib. 10b. Yoma 74b, a. e. ענוי ר׳ the affliction by fasting. Gen. R. s. 40 קפץ עליו ר׳ ולא הקפיד וכ׳ famine came upon him, but he was not agitated and complained not. Koh. R. to V, 10 (ref. to Deut. VIII, 3) וכי מאכל ר׳ וכ׳ did the Lord give Israel the manna as food of famine (in scantiness)?; a. fr.

**רַעֲבְתָן** m. (preced. wds.) *voracious eater, glutton.* Bets. 25b הרי זה ר׳ he is considered a glutton. Y. Sabb. XVI, 15d top ולר׳ כדי מזונו and for a great eater (we may save from fire on the Sabbath) as much as he needs for his meal. B. Mets. VII, 5 שלא ידאג ר׳ וכ׳ מלמדין ... we teach man that he (as a field laborer) must not be greedy, and that he should close the door before him (restrain his appetite for drink); a. e.

**רַעֲבָתָנוּתָא** f. (preced.) *voracity, greed.* Ḥull. 105[b] משום דמיחזי כר׳ because it has the appearance of voracity; Sabb. 117[b]; Ber. 39[b].

**רָעַד** (b. h.) *to tremble.*

*Hif.* הַרְעִיד *to shake.* Makhsh. I, 2, sq. המַרְעִיד את האילן if one shakes a tree; Tosef. ib. I, 1, sq.—[Sifré Num. 11 ומרעידים את העץ. v. עָרְעֵר II.]

**רְעַד** ch. same. Targ. Y. II Gen. XLIV, 19.—Y. Taan. II, beg. 65[a] כל זמן ... הוה גופי רָעֵד whenever I saw them do that, my body trembled; (Bab. ib. 16[a] מזדעזע לי כולי גופאי). Y. Snh. X, 29[a] bot. רַעֲדַת ארעא וכ׳ the earth shook and sank.

*Pa.* רַעֵד *to shake.* Targ. Nah. III, 12.—[Y. Snh. X, 27[d] bot. מרעדא, quot. in Levy Talm. Dict., v. רערע.]

*Ithpa.* אִתְרַעֵד *to be shaken, tremble.* Targ. II Esth. I, 2.

**רְעָדָה** f. (b. h.; preced.) 1) *trembling, shaking.* Zeb. 116[a] כל ... אחזתן ר׳ וכ׳ trembling seized all the kings of the nations in their palaces. Y. Ber. V, 8[d] bot. (ref. to Ps. II, 11) לכשיבוא יום ר׳ תגילו when the day of trembling (of the wicked) comes, you will rejoice; Bab. ib. 30[b], v. גִּילָה; Yoma 4[b]. Tanḥ. Noah 19; a. e.—2) *vibration.* Tosef. Zab. IV, 6 כל שבא ... מכח ר׳ וכ׳ whatever indirect contact is produced by vibration is clean, opp. הסטה, v. חִיסֵּט.—*Pl.* רְעָדוֹת *questions of levitical cleanness based on indirect contact through vibration.* Par. XI, 2 (v. R. S. a. l.; differ. interpret. in Maim. a. Ar.). Y. Ab. Zar. II, end, 42[a] חן רספות חן רְעָלוֹת *r'fafoth* (Par. l. c.) is the same as *r'ʿaloth.*

**רעדע**, Y. Snh. X, 27[b] bot. מרעדע, quot. in Levy Talm. Dict. מרעדאא, read: מרערע, v. רַעֲרֵעַ.

**רָעָה** f. *evil,* v. רַע.

**רָעָה** *to feed,* v. רעי.

**רְעִי**, v. רְעוּתָא.

**רַעְיָא, רְעָא** I m. (רְעִי II) *will, pleasure* (corresp. to h. חֵפֶץ, רָצוֹן &c.). Targ. Deut. XXXIII, 23. Targ. O. ib. 24 (h. text רצוי). Targ. Lev. I, 3; 9 (O. ed. Berl. רְעָוָא). Targ. Jud. XIII, 23; a. fr.—[רַעֲוָא f., constr. רַעֲוַת, רַעֲוָת, v. רְעוּתָא.]—Koh. R. to III, 2 יהא ר׳ מקמיה וכ׳ may it be the pleasure of the Holy One &c. Nidd. 33[b] יהא ר׳ דתהוי וכ׳ may it be the will (of God) that thou be like him. Bets. 38[a] יהא ר׳ דאימא וכ׳ may it please God, that I say something acceptable; a. fr.

**רַעְיָא, רְעָא** II m. *shepherd; pl.* רַעְיָוֵי, רַעְיָוֵיא, רַעֲוָתָא, v. רַעֲיָא.

**רְעוּת** f. (v. רֵעַ) *friend, neighbor; another.* Pirké d'R. El. ch. XXXIV אשה מאת רְעוּתָהּ ... ואבני and the gravestones are separated from one another.

**רְעוּתָא, רְעוּת**, v. sub. רְעִי.

**רְעוּ, רְעוּתָא** f. = רַעֲוָא I, *pleasure, will; good will; ambition.* Targ. Prov. XII, 2. Targ. Y. Gen. XXIII, 8 (O. רעוא); a. fr.—Targ. Ps. CVII, 30 רְעוּתְהוֹן Ms. (ed. רַעֲיֵיתְ, רַעֲיָתְ).—Constr. frequ. רַעֲוַת, רַעֲוָת. Targ. I Sam. XXIII, 20 (h. text אַוַּת). Targ. Ps. CXLV, 19 רעוות Ms. (ed. רְעוּת); a. e.—Snh. 7[b] ברעות נפשיה of his own free will, v. צְבִי. Lev. R. s. 3 (ref. to רְעוּת רוח, Koh. IV, 6) רְעוּתֵיהּ דמתקרי וכ׳ it is his ambition to be called &c.; a. fr.

**רְעָה, רְעִי** (b. h.) [*to join, arrange,* cmp. דבר,] *to lead, pasture, feed*; (neut. verb) *to graze.* Ex. R. s. 2 כשהיה רוֹעֶה צאנו וכ׳ ... משה when Moses ... was feeding Jethro's flock in the desert &c.; חייך אתה תִּרְעֶה וכ׳ as thou livest, thou shalt lead my flock, Israel. Ib. והיה מוציא הקטנים לִרְעוֹת כדי שירקדו וכ׳ he (David) took out the young first that they might eat the tender grass &c. Yoma VI, 1 יִרְעֶה עד שיסתאב, v. סָאַב; Bekh. II, 9 ירעו עד וכ׳; a. fr.

*Hif.* הִרְעָה *to lead to pasture, feed.* Erub. 17[a]; B. Kam. 81[a] top שידהו מַרְעִין וכ׳, v. חוֹרֵשׁ; a. e.

*Pi.* רֵיעָה, רִיעָה (v. Jud. XIV, 20) *to associate, make a friend, companion.* Cant. R. to II, 9 (ref. to רעיתי, ib. 10) בתו של רצחק שריעה אותי וייפה אותי וכ׳ the daughter of Isaac who declared me (the Lord) his friend and beautified me (the faith in God) on the altar. Lam. R. introd. (R. Josh. 1) שתְּרִיעֵי לקבל וכ׳ (some ed. שתְּרִישׁוּ; from ריע, v. רֵיעַ) that thou (you) form a partnership &c., v. שָׁרַע.

**רְעָא, רְעֵי** I ch. same, *to feed; to graze.* Targ. Gen. XXX, 31; 36. Targ. Ex. XXXIV, 3; a. fr.—Ber. 56[a] ורַעֲיֵי וכ׳, v. שִׁקְצָא.

**רְעָא, רְעֵי** II (preced.; cmp. צְבִי)=h. רָצָה, [*to join in,*] *to desire, take delight in; to welcome* (cmp. חָפֵץ &c.). Targ. Ps. XL, 7 Ms. (ed. צבי). Ib. LXXXV, 2. Targ. I Sam. XX, 30 (h. text בחר). Targ. Y. Lev. XXVI, 34 (O. *Af.*). Targ. Ez. XVIII, 23; a. fr.—Yalk. Koh. 972 מאן דרחמנא לא רָעֵינָא ביה whom the Lord favors. Y. Snh. I, 19[a] רָעֵי ליה I do not like him; Y. M. Kat. III, 82[a] bot. רעיינא (corr. acc.); a. e.

*Af.* אַרְעֵי 1) *to favor, welcome.* Targ. O. Lev. l. c.—Part. pass. מַרְעֵי. Targ. Y. Deut. XXXIII, 24 (h. text רצוי).—[Targ. Y. II Ex. XV, 9 אַרְעֵי, v. אֲרַע I.]—2) *to reconcile.* Num. R. s. 9[20] ומַרְעִינִין ליה לאינתיה and (we should) have made him live with his wife.

*Ithpe.* אִתְרְעֵי 1) *to be pleasing, acceptable; to delight in, choose.* Targ. Lev. I, 4. Targ. Koh. IX, 7. Targ. Gen. XXXIV, 3 (h. text דבק). Targ. Job XXXIV, 4 נִתְרְעֵי לנא (h. text נבחרה); a. fr.—[Targ. Y. Lev. XXIII, 14 יתרעון, read: תארעון, v. אֲרַע II.]—2) *to be reconciled.* Targ. Ps. LXXVII, 8.—3) *to offer one's self willingly, volunteer.* Targ. Is. LXIV, 6 (h. text מתעורר!).—[Ḥull. 10[a] אתרעאי, v. רְעַע.]

**רְעִי (רֵיעִי)** I m. (b. h.; רָעָה) *a grazing animal.* Pesik. R. s. 16 (expl. ריעי, I Kings V, 3) מן המרעה from the pasture ground; Yalk. Kings 176. Sabb. XX, 4 גורפין מלפני הפטם ... מפני הרי׳ (Y. ed. הרריעי) you may (on the Sabbath) sweep the crib before the stall-ox, and move (the remnants) aside for the sake of the grazing animal (which is ordinarily fed on the pasture); Y. ib. 17[c] bot. מפני (ש)מה שהפטם מותיר הרי׳ אוכל because the grazing animal eats what the

stall-ox leaves over.—[Comment. erroneously: מפני הר׳ on account of *soiled matter*, v. next w.]

**רֵיעִי, רְעִי** II m. (רוח = רעה, v. רֵיאָה a. רֵאִי II; cmp. הֲבָרוֹנִים) *secretion, excrements.* Bekh. 7ᵇ דרך הר׳ (Rashi דרך בית הר׳) in the secretory channel (instead of in the womb). Kel. XVII, 2 בית הר׳ ... מקבל את הר׳ (ed. Dehr. הראי) a night chamber which is too defective to retain liquid matter, although it retains solid excrements. Cant. R. to III, 4 בית הר׳ *privy.* Tosef. Ber. II, 16; Ber. 25ᵇ גרף של ר׳ a vessel for excrements; Sabb. 47ᵃ; a. fr.

**רִי׳, רֵעָא, רַעְיָא, רַעְיָא** I ch. same. Targ. Ps. LXXXIII, 11 (ed. Wil. רְעִי; ed. Lag. ריעא). Targ. Job XX, 7 רַעְיָה (ed. Lag. רְעִיָּה). Targ. Esth. V, 1, v. אֲצִירָא. Targ. Y. Deut. XXIII, 14. Targ. Y. Lev. IV, 11; a. fr.

**רְעִי III, רְעָיָא, רְעִיָּא, רְעָיָא** (II רַעְיָא) m. (v. רְעִי I) *pasture.* Targ. II Esth. IV, 1. Targ. I Kings V, 3. Targ. Gen. XLVII, 4 (O. ed. Berl. רְעִי). Targ. Ex. III, 1; a. e.

**רַעְיָא, רַעְיָא, רַעְוָיָא** (רַעְוָיָא) m. (preced.) *shepherd.* Targ. Is. XL, 11. Targ. II Sam. XXIV, 17; a. fr.—B. Mets. 5ᵃ. Sabb. 32ᵃ, v. חִגְרָא. Keth. 62ᵇ רבי עקיבא ר׳ וכ׳ R. Akiba (as a youth) was a shepherd of Ben Kalba Sabu'a's. Lev. R. s. 4, v. כּוּלְבָּא; Snh. 103ᵃ; B. Mets. 84ᵇ, v. קוּלְמָא; a. fr.—*Pl.* רַעְיָא, רָעְיָן, רַעְיָן, רַעְיֵי, constr. רַעְיֵי; רַעְוָי׳, רַעְוָתָא; רַעְיָי׳, רַעְיָתָא. Targ. Y. Gen. XLVI, 32 (O. רְעִי; ed. Berl. רָעְיָן). Targ. Is. XIII, 20. Targ. Ex. II, 17 (Y. ed. Vien. רַעְיָרָא, corr. acc.). Targ. Cant. I, 8 רעיתא ed. Lag. (oth. ed. רעייתי, corr. acc.; ed. Vien. רעיא). Targ. Gen. XXVI, 20; a. fr.—Y. Ter. VIII, 46ᵃ/ᶜ ר׳ חלבון וכ׳ shepherds milked, and a serpent came &c. Bekh. 21ᵇ, v. צַלְחָא; a. e.—*Fem.* רָעְיָרְתָא (רַעְיָרְתָא). Targ. Gen. XXIX, 9.—Cant. R. to I, 9 (play on רעיתי, ib.) רעיתא דעולמי shepherdess (preserver) of my world.

**רְעִיָּה, רְעִיתָה, רְעִיָּה** f. (preced. wds.) *grazing*, esp. *grazing until natural death* to which sacrificial animals are eventually condemned, v. סְאַב. Zeb. 5ᵇ; 112ᵃ, a. e., v. נָתַק. Yoma 66ᵃ לר׳ אזלא goes to pasture until death; a. e.—*Pl.* רְעִיּוֹת. Ib. כל ר׳ all animals condemned to pasture.

**רְעִיוֹן**, Y. Keth. V, 30ᵃ top, v. דַּעֲוָן.

**רַעְיוֹן** m. (b. h.; v. רְעִי II; cmp. Hos. XII, 2 רעה רוח) *desire, ambition, greed.* Y. Sabb. XIV, 14ᶜ bot. (ref. to Deut. VII, 15) כל חלי זה ר׳ 'every disease', this means ambition; (B. Mets. 107ᵇ; Lev. R. s. 16 זו עין). Y. Sabb. l. c. (ref. to Deut. XXVIII, 48) ונתן ... זה ר׳ 'he will put an iron yoke on thy neck', that is greed.

**רַעְוָנָא, רַעְיָנָא, רַעְיוֹנָא** ch. same, *desire, thought.* Targ. Ps. XXXII, 11; XXXVI, 11 Ms. (ed. לבא). Targ. Prov. VI, 32 ed. Lag. (ed. דר׳, corr. acc.). Ib. VII, 7; a. fr.—Ib. XXVIII, 25 גבר ר׳ Ms. *greedy*, v. רְחַב.—*Pl.* רַעְיוֹנִין, רַעְוָנִין; רַעְיָדִ׳, רַעְוָדִ׳. Targ. Ps. XL, 6 Ms. (ed. רעותך; h. text מחשבת). Targ. Job I, 5. Ib. XVII, 11 (h. text זמת). Targ. Ps. XLII, 5; a. e.

**רְעִיָּה**, v. רְעִיָּה.

**רַעְיוֹנָא**, v. רַעְיוֹנָא.—[Y. M. Kat. III, 82ᵃ bot. לא רעיינא, v. רְעִי II.]

**רַעְוָתָא, רַעְיוֹתָא, (רַעְיוֹתָא)**, v. רְעָיָא.

**רְעִים, רְעִים**, v. רַעַם, רְעֵם ch.

**רָעַל** (denom. of רעלה, Arab. *ra'ul veil*) *to veil.* Part. pass. f. pl. רְעוּלוֹת. Sabb. VI, 6 ערביות יוצאות ר׳ Arabian Jewesses may go out (on the Sabbath) veiled (in Arabian fashion).

**רָעַל, רְעֵל** (cmp. רעד) *to tremble, be lax.* Targ. Is. XXXV, 3 (h. text כשלות).

**רְעָלָה** f. (v. preced.) 1) (b. h.) *a garment hanging loosely.*—*Pl.* רְעָלוֹת. Y. Sabb. VI, 8ᵇ bot. (expl. רעלות, Is. III, 19) כְּלָנִירְדִּיָּא.—2) *vibration.* *Pl.* as ab. Y. Ab. Zar. II, end, 42ᵃ, v. רְעָדָה.

**רָעַם** (b. h.; cmp. רעד) [*to vibrate,*] *to thunder, rumble, roar.*

*Hif.* הִרְעִים 1) same. Ab. d'R. N. ch. XXXIII ed. Schechter מצרים הִרְעִימוּ עליהם בקולם אף הקב״ה ה׳ עליהם קולו the Egyptians roared at (threatened) them with their voices, so did the Lord cause his voice to roar at them (II Sam. XXII, 14); (oth. ed. ה׳ עליהם בקול הרם, ref. to Job XXXVII, 5). Midr. Sam. ch. V אם עולים ... אני מַרְעִים בקולי וכ׳ if they rise up to heaven, from there I will thunder with my voice and throw them down; Yalk. Sam. 86; a. e.—2) *to cause to thunder*, v. supra.—3) *to cause to murmur.* Ib. 77 (ref. to הרעמה, I Sam. I, 6) את מַרְעֶמֶת אותה וכ׳ thou makest her 'thunder' against me, ... there are no thunders which are not followed by (fructifying) rain, I will visit her at once; Pesik. R. s. 43 מְתַרְעֶמֶת (fr. תִּרְעֵם). Ib. בעבור הַרְעִימָהּ על אלהים לטובתה in order to make her murmur against God (complain in prayer) for her own good.

*Hithpa.* הִתְרָעֵם 1) (v. תִּרְעוֹמֶת) *to be excited, rebel, be discontented.* Meg. 6ᵃ זבולון מִתְרַעֵם על מדותיו היה Zebulun was dissatisfied with the measures he received (the share of the land allotted to him).—2) *to be disturbed, get into commotion.* Pesik. R. s. 11 כולם מִתְרַעֲמִים ומרגישים all the nuts in the pile are disturbed and in commotion; Yalk. Cant. 992.

**רְעֵם, רְעֵם** I ch. same. Targ. Esth. VI, 1 רְעִימִין (ed. Vien. רַעֲמִין).

*Af.* אַרְעֵם *to make rebellious.* Targ. Num. XIV, 36.

*Ithpa.* אִתְרְעֵם, *Ithpe.* אִתְרְעִים 1) *to be rebellious, to murmur.* Ib. 2. Targ. Prov. XXIV, 7. Targ. Ps. LV, 3 (h. text אריד); a. fr.—*2) *to be in commotion, troubled.* Targ. Ez. XXVII, 35 [prob. to be read:] אִתְרְעִימוּ (ed. אתרשימו, h. text רעמו).

**רְעֵם** II (= רוּם) *to swing, be high.*

*Af.* אַרְעֵם *to swing, lift up.* Targ. Y. Ex. XIV, 16. Targ. Y. II Num. XX, 11 (ed. Vien. ארעב, corr. acc.). Targ. Y. II Gen. XXXIX, 18.

*Ithpe.* אִתְרְעֵם *to pride one's self.* Targ. Prov. XXIV, 7.

**רַעַם** m. (b. h.; רָעַם) *thunder.* Gen. R. s. 12 beg. (ref. to Job XXVI, 14) לר׳ הזה כשהוא יוצא כתירקונו וכ׳ no human being

could stand the thunder coming forth as it is prepared (in its full strength); ib. סדרו של ר' the arrangement (nature) of the thunder; Yalk. Job 914; a. e.—*Pl.* רְעָמִים. Ber. IX, 1. Ib. 59a, v. עַקְמוּמִית. Ḥull. 86a. Pesik. R. s. 43; Yalk. Sam. 77, v. רָעַם; a. e.

**רְעִים, רַעַם** ch. same. Targ. Is. XXIX, 6. Targ. Y. Ex. XIX, 16.

**רַעֲנָן** m. (b. h.; cmp. רְעִי II) *moist, green, fresh.* Midr. Till. to Ps. XCII בצרתם הם כזית ר' even when they are in distress, they are like a green olive tree (hopeful); Pirké d'R. El. ch. XIX; Yalk. Ps. 845. Midr. Till. to Ps. XVIII, 30 ברוש אחד ר' a green cypress tree; a. e.—*Pl.* רַעֲנַנִּים. Yalk. Jer. 296 אף העלים . . . הרו ר' וכ' even the leaves which dropped from him (Abraham) were green, that is Ishmael.

**רָעַע** (b. h.) [*to bring in close contact*, v. רִיעַ,] 1) *to strike against, shatter, impair.*—*Part. pass.* רָעוּעַ; f. רְעוּעָה; *pl.* רְעוּעִין, רְעוּעִים; רְעוּעוֹת *impaired, defective; in a ruinous state, threatening*, opp. בריא sound. Kidd. 39b סולם ר' a broken ladder. Kel. III, 5 הר' a cracked vessel. Taan. 20b מפולת שאמרו בריאות ולא ר' the falling of houses which they mention (ib. III, 4) means the falling of sound buildings, but not of such as were out of repair; a. fr.—2) (neut. verb) רַע, imperf. יֵרַע *to be injurious, evil*; רע לי- *to grieve, displease.* B. Mets. 84b בני אל ירע לך my son, let it not grieve thee; a. e.

*Pi.* רַעַע *to shatter, break.*—Part. pass. מְרוֹעָע; f. מְרוֹעַעַת; *pl.* מְרוֹעָעִין, מְרוֹעָעִים; מְרוֹעָעוֹת. Koh. R. to III, 2 השרוי בבית חמר' he who dwells in a threatening house; Y. Sabb. II, 5b top מְרוֹעֲרַע (fr. רְעֲרַע). Gen. R. s. 32 קנקנים מר', v. קַנְקַן I. Y. Taan. III, 66d top מְרוֹעֲרָעִים threatening buildings; a. fr.

*Hithpa.* הִתְרָעַע, *Nithpa.* נִתְרָעַע, *Hithpol.* הִתְרוֹעֵעַ, *Nithpol.* נִתְרוֹעֵעַ *to be shaken, cracked, become defective.* Men. 53b (ref. to Jer. XI, 16) מקול מילידהן . . . ניתרעעו דלירותידהן וכ' from the sound of the words of the spies were the branches (young men) of Israel broken; Yalk. Jer. 289 נרתעו (read: נִתְרָעוּ). Sot. 48a (play on ערה, Zeph. II, 14) . . . אפי' בית מתרועעת even a house which lies in a thicket of cedars will be shaken; Yalk. Is. 292 מתנועע (corr. acc.). Y. Snh. X, 27d bot. כיון שנתרועעה אחת מהן נתרועעו כולן . . . לכיפה like a heap of stones, when one of them is shaken (disturbed), all of them are shaken; Y. M. Kat. III, 83c . . . שנתרערעה נתרערעו (fr. רעיע); Gen. R. s. 100 וכולה מתרועעת; a. e.

*Hif.* הֵרַע 1) *to shake, impair.* Y. Shebi. X, 39d top מֵירַע כוחן it impairs their prerogatives; ib. מוֹרַע (fr. יָרַע). Y. Pes. VII, 34d top שהורעתה כתו וכ' whose standing thou declarest impaired in the case of an ascertained uncleanness. Ex. R. s. 8 הֵרֵעוּ לנפשם they did harm to themselves; a. e.—V. הֲרָעָה.—2) *to be evil*; ה' לי- *to displease.* Tanḥ. Sh'laḥ 5; Num. R. s. 16[7] וה' לאביו and it displeased his father; a. e.—[3) *to join, combine*, v. הֲרָעָה *Pi.*]

*Hof.* הוּרַע, or הוֹרַע (fr. יָרַע) *to be shaken, impaired.* Kidd. 20b, sq. כתו ה' his prerogative is impaired, v. רָפָה. B. Kam. 44a; a. fr.

**רְעַע** ch. same, *to shatter, break.* Targ. Jud. IX, 53 ורעת (Levita וּרְעִיעַת; some ed. וריעת, corr. acc.). Targ. Y. II Ex. XV, 6 רָעָא (some ed. ריעא, corr. acc.). Targ. Job XX, 19 (ed. Wil. רָעַע *Pa.*); a. e.—Part. pass. רְעִיעַ, רְעִיעָא; f. רְעִיעָא, רְעִיעֲתָא. Targ. Is. XLII, 3. Targ. Koh. XII, 6; a. e.—Taan. 20b אשיתא ר' Ms. M. (ed. ריעוה h.) a threatening wall. Ib. ביתא ר' a ruinous-looking house; a. fr.

*Pa.* רַעַע same. Targ. Job XX, 10. Ib. 19, v. supra; a. e.

*Af.* אַרַע *to do harm.* Ib. XXIV, 21 מְרַע (Ms. מְיָרַע; h. text רֹעָה).

*Ithpe.* אִיתְרַע 1) *to be shaken, broken; be afraid.* Targ. Y. Deut. XX, 3 (Var. תִּתְרָרַע).—2) *to be shaken, impaired.* Hor. 12a ומיתרע מזלידה and his luck may be shaken, v. רִיעַ II. B. Bath. 59a, דתירתרע וכ' v. אֲשַׁרְתָּא. Ḥull. 10a סכין איתרעתאי וכ' the status of the knife has been impaired (the knife having been found notched after slaughtering), but the status of the slaughtered animal (the presumption of its ritual fitness) has not been shaken, v. רִיעוּתָא.

**רַעַף** m., *pl.* רְעָפִים, רְעָפִין (רעם, cmp. רצף, *to press, flatten*) 1) *flints.* Y. Ber. VIII, 12b bot. זימן לו הקב"ה שני ר' וכ' the Lord made him (Adam) find two flints which he struck against each other and produced fire; Gen. R. s. 11; s. 12; s. 82. Bets. IV, 7 (33a) אין מוציאין את האור . . . ולא מן הר' Bab. ed. (absent in Mish. a. Y. ed.) you must not produce fire (on the Holy Day) from wood . . . or from flints.—2) *glazed tiles.* Ib. אין . . . את הר' v. לָבֵן II. Men. V, 9 מאפה ר' what is baked on hot tiles; Tosef. ib. VII, 20 עשאן . . . ובר' if he baked them in a brazier or on tiles; a. e.

**רָעַץ** (b. h., cmp. רָצַץ, רָעַע) *to break, shatter.* Yalk. Ex. 246 (ref. to Ex. XV, 6) רָעַצְתָּ אויב לא וכ' it does not read, thou hast shattered the enemy, but, thou wilt shatter, in the future.

**רְעִיץ, רַעַץ** ch. same. Targ. Jud. IX, 53 Levita (ed. רָעַת, v. רָעַע).

**Ithpe.* אִירְתַּעַץ *to be broken*; trnsf. *to be broken in, tamed.* Targ. Y. Num. XIX, 2 לא אירתעצא בזקתא not broken in with the goad; [prob. to be read: אִירְתְּצָא, v. רָצַץ].

**רַעַץ** m. (preced.) [*rugged,*] *Ra'ats*, the form of *the Samaritan type*, opp. אַשּׁוּרִית, q. v. Y. Meg. I, 71b bot. בר' ניתנה התורה the Torah was given in Ra'ats characters. Ib. נהפך להן לר' וכ' . . . אשורית the Torah was given them in Asshurith, but when they sinned, it was changed for them into Ra'ats, and when they improved in Ezra's days, it was changed &c.; Snh. 22a לרועץ (Ms. F. לרעוץ, v. Rabb. D. S. a. l. note 200); Tosef. ib. IV, 7 לרועץ; Yalk. Ezra 1069 לרועץ. Y. Meg. I, 71c top מאן דאמר בר' . . . עי"ן מעשה נסים (not לר') according to him who says that the Torah was given in R., the letter ʿAyin (ע, cut out on the tablets of stone) was a work of miracle (there being no connection left with the body of the stone).—[Ar. quotes a Var. הַעַץ *wedge-like.*]

**רְעֲרַע** I = רָעַע, q. v.

**רַעֲרַע** ch. same. Y. Snh. X, 27d bot. מְרַעֲרַע כתליא (not מרעדע) makes the walls shaky, v. מוֹצָא I.

רְעֲרַע II, transpos. of עְרְעֵר I, q. v.

רָעַשׁ (b. h.) *to tremble, be in commotion, rage.* Ex. R. s. 29 (ref. to Ps. LXVIII, 9) ומה אם ... ארץ רָעָשָׁה וכ' if the earth trembled when he gave life to the world, how much more (will it tremble), when he comes to &c. Ib. רוֹעֲשִׁים ... השמים heaven and earth tremble.

*Hif.* הִרְעִישׁ *to shake, disturb.* Gen. R. s. 71 (play on יירשירה I Chr. VIII, 27) מַרְעִישׁ עולמו וכ' ... בשעה whenever God caused the world to quake, he remembered the merits of the fathers &c. Koh. R. to VII, 1 לַהַרְעִישׁ, v. גָּעַשׁ. Pesik. R. s. 10 הַרְעָשָׁה, v. אַפְרְכָסָה. Tanḥ. P'kudé 3, v. רַעַשׁ; a. e.—[Yalk. Gen. 132 והרעיש עצמו, read: והרפיש, v. רָפַשׁ.]

רְעַשׁ ch. same. Targ. II Esth. III, 3 רָעֵישׁ.

רַעַשׁ m. (b. h.; preced.) *commotion; earthquake.* Ex. R. s. 29 מהרכן הר' נעשה for what cause does the earthquake come? Y. Ber. IX, 13c bot. אין ר' אלא וכ' *ra'ash* (commotion) means a cessation of government, v. הֲפָסַק; Midr. Till. to Ps. CIV, 29; ib. to Ps. XVIII, 8 (corr. acc. to ed. Bub.). Tanḥ. P'kude 3 (ref. to I Kings XIX, 11) ואחר רוח ר' ... שדומה לר' שמרעש וכ' 'and after the wind an earthquake', after this world comes the day of death, which is like an earthquake, for it shakes the whole body of man; a. e.

רַף, v. רָפַף.

רָפָא, רָפָא, v. רפי.

רְפָאוֹת, v. רְפוּאָה.

רפאות, Tanḥ. T'tsavveh 13, v. הִרְפְּרִיאוֹת.

רְפָדָה, v. רִיפְדָה.

רָפָה, v. רפי.

רָפֶה m., רָפָה f. (b. h.; preced.) *lax, loose.* Gen. R. s. 100 מיד הוא ר' it (the threatening sword of death) becomes at once loose (in the hands of the angel); a. e.—שפה ר', v. שָׂפָה.—*Pl.* רָפִים, רָפִין; רְפוֹת. Lev. R. s. 19 (ref. to Is. XXXV, 3) כאילו ר' ... ידים the hands (of God) which appear as if they were lax; a. e.

רְפוּאָה f. (b. h. רְפָאוֹת; רָפָא) 1) *healing, cure; medicine, remedy.* R. Hash. 17b (ref. to Is. VI, 10) אירודו דברי שצריך ר' וכ' what is that which needs to be remedied? It is a divine decree (which may be averted by man's repentance). Meg. 13b (ref. to Esth. III, 1) אחר ... ר' למכה after the Lord had prepared the remedy for the wound (the means of delivery from the affliction). Ib. אין הקב"ה ... ר' תחילה the Lord does not strike Israel, unless he has prepared the remedy in advance. Sabb. VI, 10 ר' משום as a medicinal amulet. Ib. 67a כל דבר שיש בו משום ר' whatever is done for medicinal purposes. Ib. מאי ר' קעביד what remedy can he effect by it? Ber. 60a (a prayer before blood-letting) יהי רצון ... לר' ותרפאני ... ורְפוּאָתְךָ אמת may it be thy will, O Lord my God, that this procedure be a cure to me, and heal thou me, for thou art a faithfully healing God, and thy healing is real; a. fr.—רְפוּאַת ממון, רפואת נפש, v. רִיפּוּי.—2) *R'fuah, prayer for health,* name of the eighth section of the Prayer of Benedictions (תפלה). Meg. 17b לימא ר' בתרה דתשובה why not recite R'fuah immediately after T'shubah (prayer for forgiveness)? Ib. ומה ... ר' בשמינית what reason had they to make R'fuah the eighth benediction? Ib. (ref. to Is. l. c.) אלא ר' ... דהוא לאו ר' דסלידתה this is not healing referring to diseases, but a healing (from sin) through forgiveness; a. e.—*Pl.* רְפוּאוֹת. Pes. IV, 9 (56a) גנז ספר ר' he suppressed a book of remedies (charms and incantations). Y. R. Hash. I, 57b נרתיק של ר' a medicine chest. Y. Ber. V, 9b top; Y. Taan. I, 63d top; a. fr.—Yoma 86a לעולם ... ר' גדולה (some ed. רְפָאוּת; Ms. O. רְפוּאָה, v. Rabb. D. S. a. l. note 80) repentance is a great thing, for it brings healing (delivery) to the world; Yalk. Jer. 269 רפואה.

רִפְּרִי, v. רִיפּוּי.

רְפוֹסָא m. (רָפַס) *treader*; רְפוֹס ענבין *treader of grapes.* Targ. Y. II Gen. XLIX, 11 Bxt. (ed. דפוס, corr. acc.).

רפוסא m. (a corrupt., prob. to be read: פְּרֶיטוֹר praetor, πραίτωρ) *judge.* Ex. R. s. 37 אוהבו של מלך קומיס וד' a friend of the king (who was made) Comes and judge. Ib. עשאו ר' שנ' וכ' the Lord made him (Moses) a judge, for it is said, and Moses sat to judge &c. (Ex. XVIII, 13).

רְפִיפוֹת, v. רְפָפוֹת.

רָפַח* I (cmp. רווח) *to blow, swell.* Targ. Y. II Gen. XXVI, 35 רָפַח רוח Ar. blowing wind, i. e. *overbearing* (ed. אפחת), v. אַפָּחָא.

רֶפַח* II m. (preced., cmp. P. Sm. 3964) *blowing up* (of cheeks). Snh. 18b Ms. M., v. רֶפַח.

רְפַח, v. רְפַיתַ.

רָפַט *to flap, be loose, lax.*

*Pi.* רִפֵּט *to widen, make lax.*—Part. pass. מְרוּפָּט. Sabb. 141b לא ... במנעל מר' וכ' a woman must not go out (on the Sabbath) with a flappy (outworn) shoe, nor can it be used for *ḥălitsah.* Yeb. 102b מנעל המר' Ar. (ed. הנפרם).

*Hithpa.* הִתְרַפֵּט *to become lax.* Sabb. 152a (ref. to II Sam. XIX, 36) מכאן ששפתותיהן ... מִתְרַפְּטוֹת from this we learn that the lips of the old become lax (cannot be smacked, do not enjoy a taste); Yalk. Sam. 151.

רְפַט ch. same.

*Ithpe.* אִירְפַּט *to fall apart.* Meg. 26b (רבתי) האי תיבותא דאירפט וכ' (read: דְּאִירְפְּטָא; Ms. M. 2 דאירפרט, v. Rabb. D. S. a. l. note 3) a large chest (for sacred scrolls) which has fallen apart, may be made over into a small one.

רָפָא, רפי (b. h.) [*to be* or *make loose, soft,*] *to be healed, relieved; to heal.* Ber. 60a וּתְרַפְּאֵנִי and do thou heal me, v. רְפוּאָה. Tanḥ. B'shall. 23 וכשרְפָאָהוּ בסערה ... and when he came to heal him (Job), he healed him in a windstorm; Yalk. Ex. 235. Ber. 55b ואם צריכים רפואה

רָפְאֵם וכ׳ and if they (my dreams) need remedy, remedy them as thou didst the waters of Marah &c.; a. fr.—Part. pass. רָפוּי. Sifra M'tsor^a, Neg. ch. IV, Par. 7; a. e.

*Pi.* רִיפֵּא same. Yalk. Ex. l. c. הוא רי׳ וכ׳ he healed Job in a windstorm. Ber. l. c. לרַפָּאוֹת וכ׳ . . . לפי שאין דרכן because it is not for man to cure, but it is the custom (to employ physicians). Ib. לרפאות . . . שניתנה, v. רוֹפֵא. Ned. IV, 4 (38^b) ומְרַפְּאֵהוּ רפואת וכ׳ (Bab. ed. ומְרַפְּאוֹ) and he may attend to him as a physician to his body &c., v. רִיפּוּי. Pesik. R. s. 29-30-30 כל מה דאמר ירמיה ופרע אחא ישעיה וכ׳ whatever Jeremiah spoke and tore (prophesied evil), Isaiah came and healed (restored) it; a. fr.

*Hithpa.* הִתְרַפֵּא, *Nithpa.* נִתְרַפֵּא *to be cured, be treated; to get well.* Sabb. XXII, 6. Pes. 25^a בכל מִתְרַפְּאִין חוץ מעצי וכ׳ you may apply anything (otherwise forbidden) as a remedy, except wood of an *ăsherah.* Ib. בכל מתרפאין חוץ מעבודת וכ׳ you may employ any remedy except idolatrous objects, lawless gratification, and bloodshed. Keth. 105^a ספק מִתְרַפֵּא וכ׳ it is doubtful whether or not he will get well. Ab. Zar. II, 2, v. רִיפּוּי; a. fr.

*Hif.* הִרְפָּא (v. next w.) *to loosen* (the bowels). Sabb. 147^b מַרְפֵּאת (not מרפא), v. עָמַל.

**רָפָה, רִפֵּי** (b. h.; preced.) *to be* or *make lax.* Lev. R. s. 19 רָפוּ יריהן their hands became lax (they lost their energy).—Part. pass. רָפוּי; f. רְפוּיָה. Sabb. 141^b בר׳ when the shoe on the block is loose (can be taken off without moving the block). Ib. 130^a, v. infra.

*Pi.* רִיפָּה 1) *to loosen, let go.* Mikv. VIII, 5 וְרִפָּה כדי וכ׳ he must loosen his hold of the objects, so that the water can come in contact with them; Y. Ḥag. III, beg. 78^d יְרַפֵּם עד וכ׳ he must let them go until &c.—2) *to let hang down; to make lax, weaken.* Tanḥ. K'dosh. 6 מְרַפִּין כנפיהם they let their wings hang down. Lev. R. l. c. (ref. to Is. XXXV, 3) שרִפִּיתֶם עצמיכם וכ׳ you weakened yourselves through your evil doings. Bekh. 5^b; Snh. 106^a (play on רִפְּיוֹנוֹ) שִׁירִפּוּ ידיהן מדברי תורה (not עצמן) they let their hands drop from (holding) the words of the Law; Tanḥ. B'shall. 25 שרִפּוּ ידיהן מן התורה (or שרָפוּ, v. supra); a. e.—Part. pass. מְרוּפֶּה; f. מְרוּפָּה. Sabb. 130^a עדיין הוא מור׳ בידם (not הוא; Ms. O. רְפוּיָה) it is still lax in their hands (they treat the ceremony with laxity), opp. מוחזקת held fast.—3) *to soften, teach good manners.* Ruth R. to II, 5 רבתה רִפָּתָה לה (or רְפָתָה) her mistress (Naomi) had taught her good manners; Yalk. ib. 601 חמותה מאלפא לה.

**רָפָא, רְפֵי** ch. same, *to be lax, weak, unsteady.* Yeb. 64^b דִּרְפִי דמא, v. קָמַט. Kidd. 65^a ארן ולא ורַפְיָא בידיה (he said) yes and no, and it was undecided in his hand; Sabb. 113^a; 116^a; B. Mets. 14^b. Gitt. 32^a רפיא . . . שופתא the pin of the hoe gets loose (from the heat); סיכתא בדפנא ר׳ the pin in the wall gets loose; ר׳ . . . קניא the reed in the basket becomes soft again (as if sprouting). Pes. 42^b דִּרְפָא מקמיט ליה (Ms. M. דִּרְפִי; Rashi דרפו, corr. acc.), v. קָמַט; Sabb. 110^a. Y. Ber. II, 5^c bot., v. עוּנְקְתָא; a. e.

*Pa.* רַפֵּי *to loosen, break the soil* (cmp. רָפַק). Ned. 41^b דקא מְרַפֵּי וכ׳ he loosens the soil for him (by ploughing near him whom he has vowed not to benefit). B. Mets. 95^b מרפי ואזיל קמה (Ms. F. קמא קמא, v. Rabb. D. S. a. l. note 8; Ar. מְרַפֵּשׁ, מְרַפֵּשׁ) he breaks the ground as he goes before him (that ploughs with his cow).

*Af.* אַרְפֵּי, אַרְפֵּא 1) *to let loose, let go, let alone.* Targ. Y. II Ex. IV, 26 (h. text וירף). Targ. Prov. IV, 13 (ed. Wil. תַּרְפֵּא, read: תַּ׳).—Y. Ber. VII, 11^c אַרְפּוּנֵיהּ let him alone. Y. Kil. IX, 32^b אַרְפּוּנוּן ורחמיו וכ׳ let them (the mice in their nest) undisturbed, it is written, 'and his mercies are over all his creatures' (Ps. CXLV, 9); Y. Keth. XII, 35^a. Lev. R. s. 5 אַרְפּוּן לחון leave them (the dogs) alone; a. e.—2) *to act as a laxative.* Pes. l. c. מַרְפֵּא לידּ (not לחו; Ms. M. מַרְפֵּי; Rashi מרפי, corr. acc.); Sabb. l. c. מרפי, v. קָמַט.

*Ithpa.* אִתְרַפֵּא, אִתְרְפֵי; *Ithpe.* אִתְרְפֵי 1) *to be lax, slack.* Targ. Prov. XVIII, 9 (ed. Wil. מִתְרַפֵּה). Ib. XXIV, 10.—2) *to relax, to let one's hands drop* (in astonishment). Targ. Hab. I, 5. Targ. Is. XXIX, 9.

**רְפִידִים** (b. h.) pr. n. pl. *Rephidim,* a station in the wilderness. Bekh. 5^b שאלתיו מאי לשון ר׳ ואמר לי ר׳ שמה I asked him (R. Eliezer), what is the meaning of *r'phidim?,* and he told me, the name of the place is R.; Snh. 106^a; Tanh. B'shall. 25, v. רָפָה; a. fr.—V. next w.

**רְפִיוֹן** m. (b. h.; רָפָה) 1) *laxity, feebleness.* Tanḥ. B'shall. 25 (play on רְפִידִים, Ex. XVII, 8) שאין השונא בא אלא על רְפִיּוֹן יְדֵיהֶם מן התורה the enemy comes (against Israel) only for laxity of hands in upholding the Law. Cant. R. to I, 4 מר׳ התורה וכ׳ for neglect of the Law are your children seized. Arakh. 5^b (ref. to Ezra IV, 3) משום ר׳ ידים הוא the exclusion of the gentiles from participation in the building of the Temple had its reason in the weakening of the hands (the intention to discourage the Jews, ib. 4).—2) [*swinging,*] *suspense* of judgment; תלה בר׳ *to leave in suspense.* Gen. R. s. 22 תלאו בר׳ וכ׳ he kept his (Cain's) judgment in suspense, until the flood came and carried him off; ib. s. 32 חיה תלוי בר׳; Ex. R. s. 31; Koh. R. to VI, 3. Gen. R. s. 98 אני תולה אותך בר׳ וכ׳ I leave thy judgment in suspense, until Moses shall come &c. Ex. R. s. 12, end תלאן בר׳ ואימתי וכ׳ he held them (the thunders) in suspense, and when did they come down? In the days of Joshua &c.; a. e.—[Y. Kidd. IV, 65^b bot. תליין ידושע בדופן; Y. Snh. VI, 23^c bot. בריפן, prob. to be read: ברפיון.]

**רְפִיַח** pr. n. pl. 1) *R'fiaḥ, Raphia,* the southernmost border town of Palestine. Targ. O. Deut. II, 23 (Var. רפית, v. Berl. Targ. O. II, p. 50; Y. כופרניא דִרְפִיעַ, some ed. דדפ׳; h. text חצרות).—Y. Shebi. VI, 36^c ר׳ דחגרא; Tosef. ib. IV, 11 Var. רפח וחוגרה (corr. acc.; oth. vers. v. ed. Zuck., note); (Yalk. Deut. 874 רגם דחגרא; Sifré Deut. 51 רקם תחגרא).—2) רָפִיַח *Raphiaḥ,* north of the Dead Sea. Targ. Y. II Num. XXXIV, 15 (v. Hildesh. Beitr., p. 68, note 512).

**רְפִיעַ,** v. preced.

**רְפִיפוֹת,** v. רָפַפּוֹת.

**רְפִישׁ,** v. רָפַשׁ II.

**רָפַס** (b. h.) *to stamp, beat.* Men. 37^a . . . מקום שמוחו רוֹפֵס (Ag. Hatt. רוֹפֵף, v. Rabb. D. S. a. l. note 1) the place on the head where the child's brain pulsates; (Yalk. Ex. 222

רופף). Lev. R. s. 16, beg. הירתה רוֹפְסָה עליה she stamped upon it; (Sabb. 62[b] בועט). Lam. R. introd. (R. Ḥan. 2) (ref. to Prov. XXV, 19) ולמה שן רועה . . . ורגל רופסת וכ' and why does the feeding tooth eat us and the foot tread upon us?; a. e.

*Nif.* נִרְפַּס *to be trodden, stamped upon.* Lev. R. s. 36 מה גפן זו . . . נִרְפֶּסֶת וכ' as the fruit of the vine is first trodden with the foot and then offered at kings' tables, so Israel &c.; Midr. Sam. ch. XVI. Gen. R. s. 75, beg. (ref. to Prov. XXV, 26) כשם . . . להִרָפֵס וכ' as it is impossible for a spring to be stamped out and for a well to be corrupted, so is it impossible that the righteous sink before the wicked; Yalk. ib. 130.—[Y. Erub. V, 22[d] top מִתַּרְפֵּס, מִתַּ', v. תָּפַס a. תָּפַס.]

*Hif.* הִרְפִּיס *to cause to be trodden upon, to humiliate.* Midr. Sam. ch. II, end (expl. I Sam. I, 16) אל תַּרְפִּיסֵנִי קַמָּהּ do not humiliate me before her (Peninah).—V. רָפַשׁ.

**רַפַּס** ch. same. Targ. Y. II Gen. XLIV, 19. Targ. Ez. XXV, 6 (h. text רקע). Targ. II Sam. XXII, 43; a. e.

*Pa.* רַפֵּס *to shake, shatter.* Kidd. 63[b] הני שמעתתא דידי מְרַפְּסָן איגרי these my traditions are apt to shatter roofs (are hard to understand).

*Ithpa.* אִתְרַפֵּס *to tremble.* Targ. Koh. XII, 4 ויתרפסון (Levita ויתרפשון).—V. רָפַשׁ.

**רִי', רְפָסָא** f. (preced.) 1) *stamping.* Targ. Ez. XXVI, 10 רְפָסַת constr. (h. text שפעת).—2) *shaking.* B. Mets. 79[b] ר' דספינתא Ms. M. (ed. רְפָסָתָא, or רְפָסְתָא, *pl.*) the injury done to the ship by the shaking (attendant upon unloading and loading).—*3) *a place for treading, press.* Erub. 40[b] אמר ליה דלוח לרטיבא ר' לי בדוכתיה Ar. (Ms. M. דפסא; ed. דלויה . . . ר' ליה וכ', v. Rabb. D. S. a. l. note) he said, carry the green date, I have a press on the spot, i. e. you came to find out my opinion, you will soon have an opportunity to learn it (differ. in comment.).

**רַפְסוֹדוֹת** f. pl. (רָפַס, with format. ד) 1) *footstool* (scamnum). Tanḥ. B'resh 5 ואין רגליו מגיעות לר' וכ' his feet do not reach down to the footstool under his feet.—2) (b. h. רַפְסֹדוֹת; cmp. scamnum) *floats.* Y. Ber. IV, 8[c], v. אַסְדָּא. Yalk. Ex. 168 (quot. fr. Dibré Hayamim).

**רַפְסָתָא**, v. רִפְסָא.

**רָפַף** (b. h. רוֹפֵף; cmp. רָפָא, רָפָה) *to be loose, to vibrate, vacillate.* Lev. R. s. 14, end תולך ורופף . . . לחלב שנתון like milk put into a dish, when you put *m'so* (מסו) into it, it curdles and stands; if not, it will constantly vibrate; Yalk. Job 905 וְמְרַפְרֵף; Gen. R. s. 14 החלב רופף; Yalk. Lev. 547; Gen. R. s. 4, end הוא מרפף (prob. to be read: מְרוֹפֵף). Tosef. Ḥull. II, 12 הרוֹפֶפֶת בעיניה an animal that trembles (blinks) with its eyes (when being slaughtered); Ḥull. 38[b], v. infra.—Y. Erub. X, beg. 26[a] מקום שמוחו של תינוק רופף, v. רָפַס. Ib. ראה ראשו של תינוק רופף וכ' a cock saw the soft spot on an infant's head and picked at it. Tosef. Zab. IV, 1 אמצעיתה רוֹפֶפֶת . . . ששני ראשיה the two ends of which reach to the ground, and the central part rocks (is unsupported). Y. Maas. Sh. V, 56[b] top כל הלכה היא רופפת וכ' if the application of a law is vacillating in the courts, and you do not know what its nature is, see how the people do &c.; Y. Peah VII, 20[c] top. Y. M. Kat. III, 83[c] כל שבעה . . . הרא רופפת וכ' during the seven days (of mourning in the family) the sword is drawn, up to thirty days it is held loosely (v. רָפָה), after twelve months it is returned to its sheath; Gen. R. s. 100 מְתְרַפְרֶפֶת; a. e.—Erub. 54[a] שרגם על הצואר (Rashi לצואר, v. Rabb. D. S. a. l. note 300), v. עֹנֶק II.

*Polel* רוֹפֵף same. Y. M. Kat. III, 81[d] top . . . והיו עמודי מְרוֹפְפִים and the columns of the meeting house shook. Gen. R. s. 4, v. supra.

*Pilpel* רִפְרֵף 1) *to move, shake.* Ḥull. 38[b] אפי' לא ר' אלא גפו (Ms. R. 1, 2 בגפו) even if the bird only flaps a wing (Var. in Ar. בעינו blinks with its eye, v. supra). Gen. R. s. 2 (ref. to Gen. I, 2) כעוף הזה שהוא מְרַפְרֵף וכ' like a bird that flaps its wings (over its brood), and its wings touch and yet do not touch (v. רִיחוּף).—2) *to flutter, be vacillating in mind.* Ib. s. 20 קרבן מְרוּפְרָף . . . לפי שרָפְרָפָה because she (at the time of travailing) wavered in her heart (lost faith; 'Rashi': made a half-hearted vow never to have marital intercourse again), therefore she must bring a fluttering sacrifice (a bird).

*Hithpalp.* הִתְרַפְרֵף *to be loose.* Tosef. Makhsh. III, 8 מפני שהיא מִתְרַפְרֶפֶת וכ' because it (the bunch) may be loosened, and he will tie it again. Gen. R. s. 100, v. supra.

**רַפַּק** ch. same.

*Pa.* רַפֵּיק *to shake.* Targ. Y. Gen. XLIV, 18 addit. (at the end of Gen. in ed. pr., at the end of Ex. in ed. Lsb.) בעט יוסף בעמודא דהיכלא ורַפֵּיק Joseph struck with his foot a column of the palace and made it tremble.

*Ithpa.* אִתְרַפַּק *to be shaken, tremble.* Targ. Job IX, 6 מִתְרַפְּקִין (ed. Wil. מִתְרוֹפְפִין, *Ithpol.*; h. text יתפלצון).

**רַפּוֹת** f. pl. (preced.) 1) *loose lattice work* (with wide meshes). Ohol. XIII, 1, contrad. to סריגות. Tosef. ib. XIV, 3 ר' אלו הן סריגות אלו של . . . של אילקטאות (not אירקלטאות) *r'fafoth* are the same as *s'rigoth*, the latter being for storehouses, the former for sheds.—2) *cases of levitical uncleanness arising from vibrations caused by unclean persons.* Par. XI, 2 (synonymous with רעדות, v. רְעָדָה); Tosef. ib. XI (X), 1 הִרְפּוּפוֹת ed. Zuck. (oth. ed. הִרְפִּיפוֹת). Y. Ab. Zar. II, end, 42[a] הן ר' הן רעלות, v. רְעָדָה.

**רָפַק** (b. h.; cmp. רבק in רִבְקָה I) *to join.*—Denom. מַרְפֵּק.

*Hithpa.* הִתְרַפֵּק *to join one's self*; (with עַל, cmp. חָבִיב) *to endear one's self.* Gen. R. s. 45 (they were childless for some time) כדי שירחיו מִתְרַפְּקוֹת . . . בניורין (Ar. מתפרקדות, corr. acc.) in order that they might endear themselves to their husbands through their beauty; Yalk. Cant. 986 (some ed. מתפרקות, corr. acc.); Cant. R. to II, 14 כדי שלא יהו וכ' (corr. acc.).—[Num. R. s. 9 מתרפקת, read: מִתְרַפֶּקֶת, v. פָּרַק.]

**רִפֵּק** *to loosen* the ground, *hoe, plough.* B. Mets. 103[a] רפיק ליה טפי תרי . . . רָפֵיק לְמַרְפֵּק, v. פָּרַהּ ch. Men. 87[a] ריפקי Ms. M. (strike out טפי) he hoed it twice (ed. דר' ריפקא ביה טפי to which he gave an additional hoeing). Taan. 23[a] bot. דהוה קא רפיק ריפקא Ms. M. 2, a. Ar. (ed. only רפיק, v. Rabb. D. S. a. l. note 20) when he was hoeing; a. e.

רְפָקָא, רי' m. (preced.) *hoeing.* Taan. 23ª, v. preced.—*Pl.* רְפָקֵי, רי'. Men. 87ª, v. preced.

רְפֶרְפָ, v. רָפַף.

רֶפֶשׁ m. (b. h.; cmp. next wds.) *mud.* Midr. Till. to Ps. XVIII, 8 ועושה אותן טיט ומרני ר' and changed them into clay and all sorts of mud.

רָפַשׁ (b.h.)=רָפַס, *to tread, stamp, press.* Ex. R. s. 15 22 ר' העגבים ובעט ראשון ראשון he packed the grapes and stamped one instalment after the other (thus making room for the grapes still in the vineyard).—Trnsf. *to conquer, vanquish.* Lam. R. to I, 13 כמה רפשים עשית עד שרָפַשְׁתִּיו בידיך (not עשיתי) how many conquests didst thou attempt, before I brought him within thy power?; Midr. Sam. ch. XXIV כמה רפשים עשית ... עד שלא רפשתיו בידך (not בירדו). Tanḥ. Vayishl. 4 לשר הגדול ר' he vanquished the great chief (archangel). Ib. 2 ורָפְשׁוֹ ... נטל (not ורפש) he seized the archangel and conquered him. Tanḥ. Vayḥi 6 ... ידי שרָפַשְׁתָּה לשר וכ' dost thou attempt to remove my hand which vanquished the chief of the angels?; Pesik. R. s. 3 והאיך זו תפשה לשר וכ', read: והא ידי זו רפשה וכ'.

*Hif.* הִרְפִּישׁ, with עצמו, *to let one's self be trodden upon, to surrender.* Cant. R. to III, 6 וה' עצמו תחתיו he surrendered himself to him; Gen. R. s. 77 וה' עצמו לפניו; Yalk. ib. 132 והרעיש (corr. acc.).

רָפַשׁ I ch. same. Gen. R. s. 93 רמז ... ר' חד רפש וכ' he motioned to Menasseh, and he stamped once with his foot, and the palace shook; Yalk. ib. 150.

*Pa.* רַפֵּשׁ *to crush, break clods.* B. Mets. 95ᵇ Ar., v. רָפֵי.

*Ithpa.* אִתְרַפַּשׁ *to be shaken,* v. רָפַס.

רֶפֶשׁ m. (preced.) 1) *stamping*; trnsf. *conquest.*—*Pl.* רְפָשִׁים. Lam. R. to I, 13; Midr. Sam. ch. XXIV, v. רָפַשׁ.—2) *stamped dung.* B. Kam. 30ª לא ידא אלא כרִפְשׁוֹ is this not the same as if he had deposited and stamped his dung (in the public road)?

רַפַשׁ II ch. same, *stamping.* Gen. R. s. 93 חד ר' (some ed. וְרַפֵּישׁ), v. רַפַשׁ I. Ib. דין ר' מן דבית אבא this stamp of the foot is peculiar to my father's household; Yalk. ib. 150.

*רַפַּשׁ (cmp. Assyr. rapâsu, Del. Assyr. Handw. 626) *to spread.* Targ. Y. Num. XI, 31 Ar. a. Levita (ed. שרא; h. text וירטש).

רֶפֶת f. (b. h. רְפָתִים *pl.*; cmp. רָפַתּ a. רְפָפוֹת) *cattle-shed, stall.* Pes. 8ª בקר ר' ox-stall. Y. ib. IV, 31ᵇ וכ' שבר (זבל) the dung of a stall whether large or small. B. Bath. II, 3. Ib. VI, 4 בקר חוא זה ר' this (four cubits by six) is a stall (but not a dwelling); a. fr.

רְפָתָא, v. רִיפְתָּא.

רָצָא, v. רָצִי.

רְצַד (b. h. רצד *Pi.*) *to lie in wait, watch.* Lev. R. s. 26 אזל ור' עלוי he went and held himself in wait for him.

רָצָה, v. רצי.

רְצוּי, v. רִיצּוּי.

רָצוֹן m. (b. h.; רָצָה) *desire, will, good-will.* Tanḥ. Ki Thissa 27 כשאחיה אני עליהם אתה הוי בר' ... אני בר' when I am angry with them, be thou in a conciliatory mood; and when thou art angry, I will be conciliatory, v. רָצָה. Ab. II, 4 עשה רְצוֹנוֹ כרְצוֹנְךָ וכ' do his (God's) will as being thy will, in order that he may do thy desire as being his own; בטל רצונך וכ', v. בָּטֵל I. Tosef. Ber. III, 7 עשה רצונך וכ' do thou thy will in the heavens above; Ber. 29ᵇ; a. v. fr.—ירהי ר' (abbrev. יה"ר) be it the will (of God), v. רַעֲוָא. Ib. 28ᵇ. Taan. 5ᵇ, sq.; a. v. fr.—ירהי ר' מלפניך (abbrev. יר"מ) be it thy will. Ber. 60ª; a. fr.—בר' *willingly,* opp. באונס. Keth. 9ª; a. fr.—לר' *a) acceptable.* Sifra Vayikra, N'dab., ch. III, Par. 3 (ref. to Lev. I, 3) כשם שאם אינו תמים אינו לר' וכ' as a sacrifice is not acceptable when it is not perfect &c.; a. e.—*b) intentionally.* Makhsh. VI, 8 מטמא לר' ושלא לר' makes susceptible of uncleanness whether it is discharged intentionally (by milking) or unintentionally (by spontaneous dripping); ib. לר' ... המשקין the liquids which come out of them with man's intention (by pressing); Sabb. 143ᵇ, sq.; a. fr.—*c) welcome.* Makhsh. I, 1 כל משקה שתחלתו לר' וכ' a liquid the contact with which is welcome at first (e. g. rain washing utensils), though finally it may be unwelcome (injurious).

רְצוּעָה f. (רָצַע 1) [*flattened,* cmp. רָצַם,] (*leather*) *thong, strap, lash.* Sabb. V, 4 בר' שבין קרניה with the strap between her horns. Men. 35ᵇ ר' דתפלין the thong of the T'fillin. Num. R. s. 16 מזכירין ... לתינוק שסרח ולקה בר' like a child that did some mischief and was punished with a strap, and when they want to frighten it, they mention the strap with which it was punished; כך היה עמלק ר' רעה וכ' so was Amalek the bad lash for Israel; Tanḥ. Ḥuck. 18 מעולם רְצוּעַת מרדות (not רצויה) Amalek was at all times the strap of chastisement for Israel. Macc. III, 12 (22ᵇ) ור' בידו של וכ' and he (the beadle) held in his hand a lash of calf-skin, which was twisted doubly, and two (thinner) straps were going up and down (were plaited) through it (v. Rabb. D. S. a. l. note 7). Y. Sot. IX, 24ᵇ top בעל הר' the strap-bearer, v. רַצָּן. Yoma 12ª, a. e. ור' חיתה יוצאה מחלקו וכ' a strip of land went forth from Judah's lot and entered into Benjamin's territory, and on this the Temple was built; a. fr.—*Pl.* רְצוּעוֹת. Macc. l. c. ושתי ר' (not ושני), v. supra. Midr. Till. to Ps. LXXVII עשר ר' אתה לוקה thou art to receive ten lashes. Sabb. VI, 1; a. fr.—2) (trnsf.) *restriction*; הותרה הר' [the strap is untied,] the restriction is removed. Koh. R. to XI, 9 (ref. to שמח וכ', ib.) הותרה הר' לית דין וכ' is every restraint removed? is there no justice and no judge?; ib. to I, 3; Lev. R. s. 28, beg.; a. e.—Y. Bicc. I, 64ª; Y. Kidd. IV, 66ᵇ top הואיל והותרה הר' וכ' since the restriction has been removed (by usage), I am likewise permitted to marry her. Y. Sot. VII, end, 22ª; a. e.

רְצוּעָה ch. same. Targ. Y. Gen. XIV, 23 ר' דסנדלא (not סנדלת ר'; h. text שרוך נעל).

**רָצַח** (b. h.; cmp. רָצַע) [*to perforate*, cmp. חָרַג; חָלַל,] *to slay, murder.* Midr. Till. to Ps. III (ref. to ארבעתים, II Sam. XII, 6) אתה רָצַחְתָּ אחד שש עשרה נִרְצָחִים ירהיו לך thou hast murdered one: there shall be sixteen of thine murdered; Yalk. Sam. 148. Macc. 12a מי כתיב אם ר׳ it reads not (Num. XXXV, 27), 'if he slew' (but, 'he shall slay'); ib. מי כתיב יִרְצַח it reads not, 'he shall slay' (but, if he slays he is not punished); a. e.—Part. רוֹצֵחַ *manslayer, murderer.* Shebi. X, 8; Macc. II, 8 ר׳ שגלה ... ר׳ אני when an involuntary manslayer comes to his place of refuge, and the citizens desire to honor him, he must say, I am a manslayer. Snh. 73a (ref. to Deut. XXII, 26) מקיש ר׳ אם ר׳ ניתן להצילו בנפשו ... the text draws an analogy between the case of one pursued by a murderer and that of the betrothed woman threatened with assault: as it is permitted to save the woman at the cost of the assailant's life, so it is permitted to save the pursued at the cost of the would-be murderer's life; Pes. 25b; a. fr.—[Tosef. Sot. XV, 7, read: רוֹצְעָן.]—*Pl.* רוֹצְחִין, רוֹצְחִים. Macc. 10a, v. זָרַח. Ib. 9b בגלעד שכיחי ר׳ in Gilead cases of manslaughter are frequent; a. fr.

*Nif.* נִרְצַח *to be slain, murdered.* Midr. Till. to Pa. III; v. supra; a. e.

**Hithpa.* הִתְרַצֵּחַ *to commit suicide* (?). Pesik. R. s. 24 (ref. to לא תרצח Ex. XX, 13) לא תִתְרַצֵּחַ thou shalt not murder thyself; [prob. to be read: לא תִצָּרַח לא תעשה תדם צוֹרֵחַ עליך thou shalt not be cried about, make no blood cry out against thee].

**רוֹצֵחַן, רַצְחָן** m. (preced.) *murderer, assassin.* Sot. IX, 9 (47a) משרבו הרוצחנין ... חזרו לקרותו בן הרצ׳ (Y. ed. בן הרוצח, read: הרוצחן) when the assassins became numerous, the ceremony of breaking the neck of a heifer (v. עֶגְלָה) was abolished; when El. b. Dinai and T. ben P. arose, the section (Deut. XXI, 7) was read; then they called him (every such assassin) son of a murderer; expl. Y. ib. 24a top ברירה קטולה a murderous creature; Sifré Deut. 205 משרבו הרוצחין חזרו לקרותם בן הרצחנים; Yalk. ib. 923 בן הרוצחנין ...—*Pl.* רַצָּחִין, רַצָּחָנִים, רוֹצְ׳. Ib. Tanḥ. Masʿé 11 (ref. to Ps. XXV, 8, sq.) אם לר׳ עשה שביל ודרך וכ׳ if the Lord made a path and a way for the manslayers that they might flee and be saved, how much more for the righteous &c.; Yalk. Num. 787. Gen. R. s. 22, end (ref. to Gen. IV, 15) עשאו אות לר׳ the Lord made him (Cain) a sign (warning) to murderers; a. e.

**רָצָה, רְצִי** (b. h.; v. רָעָי II) 1) *to favor, pardon.* Midr. Till. to Ps. XLIV אף בניו ... ולהם רָצִיתָ ולא לנו thou hast also done great things for his (Abraham's) children in the desert, and to them thou hast been benevolent, but not to us. Sifra Vayikra, N'dab., Par. 3, ch. IV (ref. to Lev. I, 4) חמקום רוֹצֶה לו the Lord will receive his offering with favor (pardon him); ועל מה המקום רוצה וכ׳ and for what sins will the Lord pardon him? For sins of omission &c.; Yalk. Lev. 438. Ab. V, 11 נוח לְרָצוֹת easily appeased; a. e.—2) *to please, desire, be willing, consent.* Lev. R. s. 34 רָצָה והחליצנו, v. חָלַץ. Meg. 29a (play on תרצדון, Ps. LXVIII, 17) למה תָּרְצוּ דִּין עם סיני why do you desire a contest with Sinai?; Yalk. Jud. 47 למה אתם רוֹצִים ומדיינים why are you so willing to contest? Macc. 10b, a. e. בדרך שאדם רוצה וכ׳ on what way a man wants to go, they (heavenly powers) lead him. Keth. 12b אם רָצו לעשות וכ׳ if they wish to follow the usage of priests &c. Yeb. IV, 5 לא ר׳ if he declines (to act as *yabam*). Ab. Zar. 32a רוצה בקיומו ע״י דבר אחר if he wants the preservation of an idolatrous object for some other purpose. Ber. 7a כשרָצִיתי לא רָצִיתָ וכ׳ when I was willing (to reveal myself), thou wast unwilling (didst hide thy face) &c.; a. v. fr.

*Pi.* רִצָּה 1) *to appease, to procure pardon.* Ex. R. s. 45 יהיו פני מְרַצִּין את פניך my countenance shall appease thy countenance, v. כָּעַס. Ib. הקב״ה מְרַצֶּה אותו וכ׳ : כשהיה when Moses was angry with Israel, the Lord appeased him &c. Ib. אהיה מְרַצֶּה I shall appease thee; (Tanḥ. Ki Thissa 27 אני ברצון, v. רָצוֹן). Ab. IV, 18 אל תְּרַצֵּה וכ׳, v. כַּעַס. Ber. l. c. מנין שאין מְרַצִּין וכ׳ whence do we learn that we must not attempt to appease a man at the moment of his excitement? Sifra l. c. אע״פ שלא סמך חזבח מרצה although he has not put his hand on the victim, the sacrifice produces pardon; Yalk. Lev. l. c. נרצה חזבח the sacrifice is accepted. Pes. 16b על מה חצריך מְרַצֶּה for what (mistake at sacrifices) does the high priest's plate effect pardon (make the sacrifice acceptable)?; Men. 25b. Ib. III, 3. Sifré Deut. 32 כשם שקרבנות מְרַצִּים וכ׳ as sacrifices are the means of atonement, so are sufferings &c.; a. fr.—2) *to make pleasing, acceptable.* Midr. Till. to Ps. LXXXV הקב״ה ... עד שתְּרַצֶּה מעשיה להקב״ה the Lord turns around and observes and puts his eye on her (the earth), until she makes her deeds pleasing unto the Lord; ib. אותה שעה הריא מְרַצָּה וכ׳ then she makes her deeds pleasing &c.; Yalk. ib. 833.

*Nif.* נִרְצָה 1) *to be acceptable, be accepted.* Sifra l. c. ונרצה לו לו ולזבחו 'it shall be accepted for him' (Lev. I, 4) he and his sacrifice shall be accepted; Yalk. Lev. l. c. Ib. נ׳ חזבח, v. supra; a. e.—2) *to be appeased.* Lam. R. to I, 2 (ref. to Ps. LXXVII, 8) לא לְהֵרָצוֹת ולא לירָצות never to appease and never to be appeased; a. e.

*Hif.* הִרְצָה 1) *to satisfy* (a debt), *to make up for.* Yalk. Lev. 675 (ref. to Lev. XXVI, 34) the land shall rest of itself עד שהַרְצָה לפני ... חיא חייבת לי until it shall have made up before me for all the Sabbatical years which it owes me. Sifré Deut. 355 (ref. to רצוי, Deut. XXXIII, 24) שהיה מִתְרַצֶּה ... והן מְרַצִּים לו בתבואה he showed himself accommodating to his brethren with oil ..., and they settled their account with grain; Yalk. ib. 962.—2) [*to combine,*] *to assort coins; to count; to pay.* Sabb. 22a להַרְצוֹת מעות וכ׳ to assort coins by the Ḥanuckah lights. Ber. 61a; Erub. 18b המַרְצֶה מעות לאשה וכ׳ he who pays money to a woman counting from his to her hand for the sake of gazing at her. Snh. 68a ... הרבה מעות שולחני להַרְצוֹתָן I have many coins, but no money-changer to assort them (many questions to ask but none to solve them); a. fr.—3) (trnsf.) *to arrange subjects for debate, to discourse.* Tosef. Nidd. VI, 6 כשבאתי והִרְצֵיתי דברים לפני וכ׳ when I came and discussed the subject before R. A. &c.; Ab. Zar. 36b והִרְצָתי דברי וכ׳; Y. Peah VI, 19b bot.; Tosef. Ḥall. I, 6; Pes. 38b; Y. Shek. V, 49a והריציתי (corr. acc.). Ḥag. 14b ר׳ יהושע ה׳ דברים וכ׳ R. Joshua discoursed (on theosophy) before &c.; a. e., v. חַרְצָאָה.

*Hof.* הוּרְצָה *to be favorably received.* Yoma 7ª ה' ... דם במזיד לא ה' if blood became unclean, and one sprinkled it, if by mistake, it is received (and the flesh may be eaten), if wilfully, it is not; Pes. 16ᵇ; a. fr.

*Hithp.* הִתְרַצָּה, *Nithpa.* נִתְרַצָּה 1) *to be reconciled, be satisfied; to comply with.* Ex. R. s. 45 לך ותתרצה להם go and comply with their wish, go back to the camp. Kidd. 45ª שמא נ' האב בקידושי שני perhaps the father was satisfied with (confirmed) the betrothal of the second man. Ib.ᵇ שמא נ' הבן perhaps the son sanctioned (his father's action in his behalf). Y. Ber. IV, 7ᵈ top; Y. Taan. IV, 67ᵈ bot. נִתְרַצֵיתֶם אני ואתם וכ' if you are satisfied, let me and you go early to &c.; (Ber. 28ª נתפייסת); a. fr.—2) *to be gratified, enjoy.* Ber. 53ª bot. נ' לתריח if he smelt (the idolatrous frankincense) with enjoyment.

**רָצָא, רָצֵי** ch. same; v. next w.

*Pa.* רַצֵּי *to appease, to effect atonement.* Ber. 33ᵇ כמה ידע ... לרַצּוּיֵי למריה how well that scholar knows how to appease his Master! Yoma 7ª למה לי לרצוירי what need would there be for the atoning power of the priest's plate?; a. e.—Erub. 100ᵇ; Yalk. Gen. 31, v. infra.

*Af.* אַרְצֵי 1) *to be pleasant.* Erub. 100ᵇ דמַרְצָא אַרְצוּיֵי קמיה (Ms. M. דמרצי רַצּוּיֵי, read: דְּמַרְצָא, *Pa.*) she makes herself pleasant (attractive) to him; Yalk. Gen. 31 דְּמַרְצָיְרָא רַצּוּיֵי she tries to please him.—2) as preced. *Hif.* 3. Ḥag. 14ᵇ דא' ואַרְצוּ קמיה וכ' he mentions only such a one as discoursed (on theosophy), and before whom others discoursed. Ib. דא' מידהא קמיה מאן דא' he at least discoursed before one who again discoursed before others.

*Ithpe.* אִיתְרְצֵי, אִירְצֵי *to be appeased.* Taan. 23ᵇ אפשר דמִיתְרְצֵי הקב"ה וכ' (Ms. M. 2 דְּמִיתְרְצֵי, v. Rabb. D. S. a. l. note 90) peradventure the Lord will be appeased and send rain.

**רָצִיא, רָצְיָא** m. (preced.) *peace-maker, advocate.* Targ. Prov. VI, 22 תהי תיהוי רָצְיָרֵךְ ed. Lag. (ed. Wil. רָצָרֵךְ) she (the Law) will be thy advocate (in the hereafter, v. Gen. R. s. 35, a. Rashi to Prov. l. c.; h. text תשיחך).

**רְצִיחָה** f. (רָצַח) *case of murder, capital case, capital execution.* Snh. 35ª אין ר' דוחה שבת capital punishment does not supersede the Sabbath (v. דְּחָה). Mekh. Mishp. s. 4 (ref. to Ex. XXI, 14) ללמדך על ר' שדוחה וכ' to intimate that the execution of a culprit supersedes the Temple service; a. fr.

**רְצִיָּא**, v. רְצִיָּא.

**רְצִינְתָּא** f. (=רצע'; cmp. רְצוּעָה, a. אַרְקְתָּא III) name of *a worm* in grain. B. Bath. 91ᵇ (expl. בלא סלמנטון ib.) בלא ר' (Ms. H. ריצירתא, Ms. R. ריצנירתא, v. Rabb. D. S. a. l. note 2) without the grain worm; Yalk. Lev. 661 רִיצְעָתָא.

**רְצוּעָה** f. (רָצַע) *boring,* esp. *the boring through of the Hebrew bondsman's ear* (according to Ex. XXI, 6). Kidd. I, 2 הנרצע נקנה ברְצוּעָה the slave that has his ear bored through is taken possession of by the act of boring. Ib. 17ᵇ (ref. to Deut. XV, 17) אתה ... או אינו אלא לר' you say, 'and also to thy maid-servant thou shalt do likewise' refers to the outfit (of the released slave), may it not refer to the boring? Ib. 16ᵇ אין ר' באשה the law of boring through the ear does not apply to a woman. Ib. יובל של ר' the jubilee year for the slave that had his ear bored through (having declined to go free in his seventh year); a. fr.

**רְצִיפָתָא** pr. n. pl. *R'tsifta,* near Beth-Shean. Y. Dem. II, 22ᵈ top.

**רְצִיצָה, רְצִיצָא** m. (רָצַץ) *a crushed pullet in the egg-shell.* Bekh. 8ᵇ Ar., ed. הָצוֹצָא.

**רָצַם** (cmp. רָצַץ) *to press, flatten.* Y. Nidd. III, 50ᵈ אין סנדל אלא שרָצַמוֹ חי a sandal fœtus (v. סַנְדָּל) occurs only when a live fœtus has been pressing on it.

*Nif.* נִרְצַם *to be pressed, flattened.* Bab. ib. 25ᵇ מתחלתו ולד הוא אלא שנ' Ar. (ed. שנרצם) the *sandal* was originally a normal embryo, but was flattened by pressure, v. supra. Bets. 28ᵇ שפוד שנ' a roasting spit which has been crushed (and its point broken off), contrad. to שנרצם, v. רָצַם.

**רָצַע** (b.h.; cmp. preced.) 1) *to press, flatten;* denom. רְצוּעָה.—2) *to bore* with the awl, esp. *to perforate* the ear of a Hebrew bondsman (according to Ex. XXI, 6). Kidd. 21ᵇ; Sifré Deut. 122 אין רוֹצְעִין וכ', v. מַיְלֵת; Bekh. 37ᵇ רוֹצְעִין; a. fr.—Part. pass. רָצוּעַ; f. רְצוּעָה; *pl.* רְצוּעִים; רְצוּעוֹת. Tosef. Bekh. V, 3; a. e.—3) (denom. of רְצוּעָה) *to lash.* Kidd. 70ª אליהו כופתו והקב"ה רוֹצְעוֹ Elijah shall bind and the Lord lash him.

*Nif.* נִרְצַע *to be perforated;* (of the Hebrew bondsman) *to have the ear bored through.* Ib. 21ᵇ אין ... כהן נ' וכ' a bondsman priest must not have his ear bored through, because it would unfit him for priestly service. Ib. I, 2 המוכר עצמו אינו נ' הנִרְצָע וכ', v. רְצִיעָה. Ib. 14ᵇ he that sells himself need not undergo the operation of boring (in order to prolong his service); a. fr.

*Pi.* רִיצַּע *to lash.* Tosef. Sot. XV, 7 מסרוהו לרוצען וריצעו (ed. Zuck. incorr.) they handed him over to the strap-bearer, and he attempted to lash him; (Y. ib. IX, 24ᵇ top לבעל הרצועה וסטרו).

**רְצַע** ch., *Af.* אַרְצַע same, *to bore through.* Targ. O. Ex. XXI, 6.

**רוֹצָעָן, רַצָּעָן** m. (preced.) 1) *leather-worker, shoe-maker, saddler.*—*Pl.* רַצָּעָנִין, רַצָּעָנִין, רו'. Pes. IV, 6 (Y. ed. רו'). Ib. 55ᵇ; Tosef. ib. II (III), 18; a. e.—2) (v. זְמוֹרָה) = בעל הרצועה *strap-bearer.* Tosef. Sot. XV, 7, v. רָצַע.

**רַ', רַצָּעָנָא** ch. same, *shoemaker, saddler.* Sabb. 60ᵇ.

**רָצַף** (b. h.; cmp. רָצַם) 1) *to press, crush.* Nidd. 14ª שמש רְצָפָהּ the membrum may have crushed it.—Part. pass. רָצוּף; f. רְצוּפָה; *pl.* רְצוּפִים, רְצוּפִין; רְצוּפוֹת. Ib. מאכולת ר' a crushed louse.—2) (cmp. כָּתַת a. denom.) *to join closely, to place in rows; to pave with blocks.* Ohol. XVIII, 5 הרוֹצֵף ... באבנים if one paves an unclean field (v. פָּרַס) with stones. Y. Orl. I, beg. 60ᶜ לעצים ברוצף ... במשנה when he changes the usual order of planting; if he wants to use them for fuel, he plants the trees close together, &c., opp. משפה planting wide apart. Y. Kil. III, 28ᵈ bot. רוצף

he who plants vegetables in a row, opp. עושה קלחים יחידים; a. e.—Part. pass. as ab. Esth. R. to I, 6 הירה ביתו ר' וכ' his house was paved with precious stones and jewels. Neg. XI, 9 השתי אם הירה ר' if the warp (on the loom) is close (the threads being properly arranged). B. Bath. 29a שאכלן ר' שלש ... by the three years of which they speak is meant that he had the undisturbed usufruct for three years in succession, opp. מפוזרות. Ib. 37b אכלן ר' if he has had the usufruct of trees planted close together in rows (which shows that they were intended to be transplanted when grown older). Ib. מכרן ר' וכ' if he sold closely planted trees, the buyer cannot claim the soil. Y. M. Kat. I, 80c top, a. e. ר', opp. מרווחין, v. רָוַח. Y. Gitt. VIII, end, 49d בר' when the signatures are close together, opp. מסורגין, v. סָרַג. Treat. Sof'rim I, 10, v. סָרַג; a. fr.—Trnsf. *crowded, stuffed.* Cant. R. to IV, 4; Gen. R. s. 32; a. fr., v. רִיקָן.

*Nif.* נִרְצַף *to be squeezed, crushed.* Nidd. 25b, v. רָצַם. Bets. 28b שפוד שנ' (Ms. M. שנרצם, corr. acc.) a roasting spit which has been squeezed and bent, contrad. to נרצם.—[Tosef. M. Kat. I, 2 מרצפין ed. Zuck., read: מרבצין or מרבירצין, v. רָבַץ.]

**רָצַף** ch. same, 1) *to join.*—Part. pass. רָצִיף; *pl.* רְצִיפִין (Hebr. רְצוּפִים). Targ. Y. Lev. XII, 4, sq.—2) *to weld by hammering.* Zeb. 95a דרָצַף לית מִירְצַף Ms. M. (ed. דרציף מרציף) when he closes the hole up by hammering. Gen. R. s. 7 רְצוֹף רצפך וכ' hammer away thy hammering (strike me), for it is good for learning; ['Rashi': (the teacher saying to him that is punished) *pave* thy paving, i. e. lie down; v. רָצַף].

**רִצְפָא** f. (preced.) *hammering* [or *paving*]. Gen. R. s. 7, v. preced.

**רִצְפָה, רִי'** f. (b. h.; v. Baer to Ez. XL, 17; רָצַף) 1) *block pavement.* Meg. 22b (ref. to Lev. XXVI, 1 אבן לא אסרה תורה אלא ר' של וכ' (משכית the Torah forbids only prostration on a stone pavement (in a synagogue). Shek. VI, 2; Y. ib. 49c a priest was splitting wood in the wood cell of the Temple וראה את חר' וכ' and noticed that the pavement there was different from the others. Y. Naz. VII, 56b bot. הנקבר ערום בארון ... או ע"ג ר' וכ' a body buried naked in a marble coffin, or on a paved floor, or on a marble plate; Bab. ib. 51a. Ib. ר' של לבנים brick pavement. Yoma I, 7; a. fr.—2) (from its resemblance to a block pavement) *cobweb.*—*Pl.* רְצָפוֹת Ukts. I, 2 (Ar. רְצָפִית); Tosef. ib. I, 2 (T'bul Yom III), v. סִיג II.

**רְצָפִית,** v. preced.

**רִיצָ', רִצְפָתָא** ch.=h. רִצְפָה. Targ. II Kings XVI, 17. Targ. Ez. XL, 17, sq.

**רָצַץ** (b. h.) *to press, squeeze, crush.* Tanh. Huck. 20 נכנסו ... ורָצְצוּ וכ' the rocks were moved into the caves and crushed all those warriors; Num. R. s. 19. Cant. R. to I, 6 (play on רִצְפָּה, Is. VI, 6) רוֹץ פֶּה רְצוֹץ פה וכ' *ritspah* means *rots peh*, crush the mouth of him (Isaiah) who spoke ill of my children; Tanh. Vayishl. 2; Pesik. R. s. 33 רוץ פה; Yalk. Num. 764; Yalk. Is. 273 רַצֵּץ (*Pi.*); Yalk. Kings 218 רצץ. Cant. R. l. c. (play on רְצָפִים I Kings XIX, 6) [read:] רוץ פים רצוץ פיות וכ' crush the mouths of all who (like Elijah) speak ill of my children. Y. Ab. Zar. II, 40c bot. שלא יָרוֹץ את וכ' lest he (the gentile) break his (the Jew's) skull. Y. Macc. II, beg. 31c ורְצָצָהּ ... והושיט and a child put forth his hand (under the roller), and he crushed it. Bets. 34a רְצָצָתָהּ בהמה a beast squeezed it (an animal, against a wall); Ḥull. III, 3 (56a) Ms. M. (ed. ריצצתה, *Pi.*). Ex. R. s. 30[17] רָצְצוּ גפנים they crushed the vines; a. fr.—Gen. R. s. 63 (ref. to Gen. XXV, 22) שזה רץ להרוג וכ' this one pressed to kill that one &c. Ib. עשו רץ ומפרכס וכ' Esau pressed and struggled to get out.

*Pi.* רִיצֵּץ 1) same. Ḥull. l. c., v. supra. Y. Kidd. IV, end, 66c רַצֵּץ את מוחו הטוב ... the best of the serpents—crush its brain. Yalk. Kings l. c.; Yalk. Is. l. c., v. supra. Midr. Till. to Ps. CXXXVII; Yalk. ib. 884 they put their thumbs into their mouths ומְרַצְּצִים אותם and crushed them (with their teeth); Pesik. R. s. 31 ומרצצים ומקצצים אותם crushed and bit them off; a. e.—2) *to push, struggle.* Midr. Till. to Ps. LVIII (ref. to ויתרוצצו, Gen. XXV, 22) שהיה מְרַצֵּץ עם וכ' he (Esau) struggled with his brother in his mother's womb.

*Hif.* הִרְצִין same, 1) *to crush.* Y. Yeb. I, 3a bot. הרי אתם ... בשביל שירצוצו את מוחי you place my head between two high mountains ..., that they may crush my brain (you want me to decide between two great authorities); Tosef. Ohol. XVIII, 18.—2) *to press, rush in a crowd.* Tanh. Balak 4; Num. R. s. 20 like the money-changer שהכל מְרִיצִים לו to whom all rush (to have their coins examined).

*Hithpol.* הִתְרוֹצֵץ, *Nithpol.* נִתְרוֹצֵץ *to press one another, struggle.* Tanh. Vayḥi 15 כיון שנתרוצצו וכ' when the children struggled together within her.

**רְצַץ** ch., *Pa.* רַצֵּץ same, *to squeeze, crush.* Targ. Lam. III, 16 וירצץ (Hebraism; h. text ויגרס). Targ. Y. II Ex. XV, 6 (ed. Vien. מַרְצָצָא, *Af.*; h. text תרעץ).

**רָק, רַק,** v. רָקַק, רָקַק.

**רַק,** v. רוֹק.

**רַק** (b. h.; cmp. רַק) *only, except.*—*Pl.* רַקִּין *use of the word* רַק. Gen. R. s. 1; Y. Ber. IX, 14b bot., v. אַךְ I.

**רָקָא, רַק,** v. רִיק, רִיקָא.

**רָקָא,** v. רוּקָא.

**רָקַב** I m. (next w.) *rotten.*—*Pl.* רְקָבִים, רְקוּבִּי'. Gen. R. s. 84 שלכם ר' וכ' (I saw in my dream) your crops were rotten and mine preserved; Yalk. ib. 141 מַרְקִיבִים.

**רָקַב** II, **רָקָב** (b. h.) [*to be perforated, hollow*; v. רוּקְבָא II,] *to be worm-eaten, rot, decay.* Tosef. Ter. VI, 3 יִרָּקְבוּ must be left to rot (cannot be used). Ib. 4 תרום ותרקוב separate the T'rumah, and let it rot; a. e.

*Hif.* הִרְקִיב 1) same. Yalk. Gen. 141, v. preced. Tosef. Gitt. III, 2 ואינו חושש שמא הִרְקִיבָה חבואה and we need

not take into consideration that the grain may have been attacked by worms. Ib. הלך ומצא שהרקיבו if he went (to examine) and found that it was ruined הרי זה . . . עד שהרקיב וכ׳ he must take into consideration (the possibility of having consumed untithed grain) from the time that the grain may have begun to be attacked, or the wine to become sour. Ib. IX (VII), 12 נימוק או שהזרקיב if the document is decayed or worm-eaten. Y. Yoma VII, 44[b] bot. שם היו מרקיבין there they were allowed to rot; a. fr.—Esp. *to turn into a lump of decayed matter* (רָקָב). Naz. 51[b] שחנו וחזר וה׳ if he powdered the mass taken from the ground, and it turned again into a lump. — 2) *to cause to rot, to eat through.* Deut. R. s. 2 ומרקבן and eats them through, v. מָסַס.

*Nif.* נִרְקַב *to be worm-eaten, rot.* Gen. R. s. 91 . . . גוזר ונרקבת he decrees concerning the grain, and it is worm-eaten; (Yalk. ib. 148 ומרקבת, *Hif.*).

רֶקֶב ch. same; *Ithpe.* אִירְקִיב *to become* רָקַב (v. preced. *Hif.*). Naz. 51[a], sq.

רָקָב m. (b. h.; preced.) *rottenness*, esp. *raḳab, a mass of earth from a grave containing parts of a decayed human body*, which causes uncleanness if of a certain quantity (תְּרוּמָה). Naz. VII, 2 מלא תרווד ר׳ a spoonful of *raḳab*. Tosef. Ohol. II, 2 מלא תרווד ר׳ שאמרו וכ׳ the spoonful of *raḳab* of which they speak (as making unclean) means as much as is grabbed with the fingers from their roots and upwards. Ib. 3 ואיזהו מת שיש לו ר׳ what corpse is it to which the law of *raḳab* applies?; Naz. 51[a]; Y. ib. VII, 56[b] bot.; a. fr.

רַקָּבָא, רִי׳ m. (preced.) *rot, rust.* Targ. Is. XL, 20.—Nidd. 36[b] a brazen mortar דלא שליט ביה ר׳ over which rust has no power.

רַקָּבָא m. (preced.) *wood-worm.* Targ. Hos. V, 12.—V. רוּקְבָּא I.

רַקְבוּבִית f. (preced.) *decay, decayed matter.* Y. Peah VII, 20[b] top, v. גֶּרֶם. Y. Sabb. IV, beg. 6[d] אם רבת רקבוביתן if the decay in them (from moths) is far advanced. Yoma 38[b] (ref. to Prov. X, 7); רַקְבִּיבוּת תעלה בשמותן וכ׳ rottenness enters their names, none name their children after them.

רַקְבוּבִיתָא, רַקְבוּבִיטָא ch. 1) same. Targ. Job XIII, 28.—2) *earth-worm.* Ib. XXVII, 18 (h. text עש).

רַקָּבוֹן m. (b. h.; preced. wds.) *decayed matter.*—*Pl.* רַקָּבוֹנוֹת. Tosef. Ter. X, 3 (ed. Zuck. רַקְבִּיבִיּוֹת, Var. רַקְבּוֹנִיּוֹת), v. נִיצוֹלֶת.

רַקְבִּיבוּת, v. רַקְבּוּבִית.—*Pl.* רַקְבִּיבִיּוֹת, v. preced.

רָקַד (b. h.), *Pi.* רִקֵּד 1) *to dance.* Bets. V, 2 ולא מְרַקְּדִין nor dare you dance (on the Sabbath and Holy Days). Keth. 16[b] רִקְּדוּ לפניה (or רָקְדוּ) if there is evidence that they danced before her (at the wedding procession, which proves that she married a virgin). Ib. bot. כיצד מְרַקְּדִין לפני הכלה what do we sing in her praise when dancing before a bride? Num. R. s. 20[11] חשטן מְרַקֵּד לו וכ׳ when a man plans a sin, Satan dances to him (cheering him), until he has done it; a. fr.—V. רִיקּוּד.—2) *to sift*, v. infra.

*Hif.* הִרְקִיד *to shake* (in the sieve), *to sift.* Y. Ber. IX, 13[c] top; Tosef. ib. VII (VI), 2. Y. Shebi. V, end, 36[a] לא תְרַקְּדִין עמו . . . you must not winnow, or grind, or sift flour together with him. Sabb. VII, 2 (73[a]) המְרַקֵּד he who sifts flour (on the Sabbath); a. fr.

רַקֵּד ch., *Pa.* רַקֵּד same, *to dance.* Targ. II Sam. VI, 16.—Y. Ḥag. II, 77[b] שרון מטפחין ומְרַקְּדִין (not ומרקדקין) they began to clap and dance. Koh. R. to III, 2 עד דאת ליח . . . מְרַקֵּד וכ׳ thou shalt not move from here, until thou dancest a little for us. Gen. R. s. 63; a. fr.

רַקָּדָא m. (preced.) *dancer.* Lam. R. introd. (R. Ḥăn. 1) כל דזמר זמרא . . . באדניה דר׳ (not זימרא) whatever the singer may sing, it enters not the ear of the dancer (ref. to Prov. XXV, 20).

רקדנין, Targ. II Kings XI, 13 דר׳ עמא (ed. Lag. דרדנין, Var. דרכנין, v. Lagarde Prophetae I, p. XXIV) read: דרַהֲטִין עמא those who hurried the people (to the assembly; h. text הרצין העם).

רקדק, Y. Ḥag. II, 77[b] מרקדקין, v. רַקַּד.

רָקָה, v. רִיק, a. רֵיקָא.

רָקוֹב, *pl.* רְקוֹבוֹת, v. רוּקְבָּא II.

רָקוּד, v. רִיקּוּד.

רקודי, B. Mets. 84[a]; Sabb. 127[a] Ar., v. דְּקוּרָא.

רָקוּעַ, רָקוֹם, רָקוּחַ v. sub רִיק׳.

רָקוּעַ m. (רָקַע) [*patched,*] 1) *spotted.* Targ. O. Gen. XXX, 32 (h. text טלוא).—*Pl.* רְקוּעִין, רְקוּעָיָא. Ib. 35; 39.—*Fem.* רְקוּעָתָא. B. Kam. 118[b] בר׳ in the case of the theft of a spotted sheep (the presence of which, if returned, must be noticed).—*Pl.* רְקוּעָתָא. Targ. O. l. c. 35.—2) (trnsf., v. B. Kam. l. c.) *well-known, distinguished.* M. Kat. 28[a] מאן חשיב..מאן ר׳ Ar. (ed. רַקִּיעַ) who is esteemed, who is regarded, who is distinguished (before the angel of death)?

רָקַח (b. h.) *to pound* spices; *to spice, perfume.*—Part. רוֹקֵחַ *druggist, apothecary.* Gen. R. s. 10, v. סַם. Koh. R. to X, 1, v. נָבַע; a. e.

*Pi.* רִקֵּחַ same. Gen. R. l. c. Y. Bets. I, 60[d] חייב משום מְרַקֵּחַ (not מרקח, מרקחת) is guilty because it comes under the category of doing apothecary's work.

רֶקַח m. (b. h.; preced.) *apothecary's preparation.* Cant. R. to VIII, 2, v. פֶּטֶם.

רַקִּיעַ, v. רְקוּעַ.

רָקִיעַ m. (b. h.; רָקַע) *expanse, sky*, esp. *Raḳi'a*, name

of one of the seven heavens. Pes. 94ª, sq. Gen. R. s. 4. Ib. s. 38.—Hag. 12ᵇ; a. fr.—*Pl.* רְקִיעִים. Ib.

**רְקִיעָא, רְקִיעַ** I ch. same. Targ. Gen. I, 6, sq.; a. fr.—Ber. 58ᵇ the Curtain (וילון) is rolled up, ומתחזר נהורא דר׳ and the light of the Raḳi'a is seen. Ib.ª, v. מַלְכוּתָא. Pes. 94ª סומכא דר׳ the thickness (depth) of the sky; a. fr.—*Pl.* רְקִיעִין. Targ. Y. I Num. XXIV, 6.

**רְקִיעָא** II m. (רָקַע, v. רְקוּעַ) *patch, rag.*—*Pt.* constr. רְקִיעֵי. Targ. Ez. XIII, 18 ר׳ חשוך (ed. Lag. רְקָעֵי) dark rags (h. text כִּסְתוֹת). Ib. 20 ר׳ חשוככן ed. Lag. (ed. Wil. חשיכין, corr. acc.).

**רְקִיק** m. (b. h.; רקק *to beat, flatten*, comp. רָקַע) *wafer.* B. Bath. 19ᵇ, opp. עבה thick cake; a. e.—*Pl.* רְקִיקִין, רְקִיקִים. Men. VI, 3 (74ᵇ) הר׳ משוחים (Bab. ed. משיחה) (טעונים ור׳) wafers as sacrifices must be ointed. Ib. 75ª; a. fr.

**רְקִיקָה** f. (רָקַק) *spitting.* Tosef. Ber. VII (VI), 19 ור׳ מקל וחומר and spitting (on the Temple mount is forbidden) a fortiori; ib. בזיון ... ר׳ spitting, which is an act of contempt; Y. ib. IX, 14ᶜ. Yeb. 105ª ר׳ the spitting by the *y'bamah* (Deut. XXV, 9). Snh. 101ª, v. רָקַק; a. fr.

**רְקִיקָא** f. (cmp. b. h. רָקָּה) *temple.* Targ. Y. Deut. XVIII, 3 לוחייא דר׳ (Ar. דדק׳, incorr.) the upper jaws.

**רַקִּיתָא** f. (cmp. preced.) [*the shining,*] *chameleon*, v. זַקִּיתָא.

**רָקַם** (b. h.) *to variegate, embroider.* Yoma 72ᵇ רוֹקְמִין, v. חָשַׁב. Ib. רוקם מעשה וכ׳ the embroiderer's is needle work, therefore it has only one face; a. e.

*Pi.* רִיקֵּם same, trnsf. (v. Ps. CXXXIX, 15) *to form the limbs of an embryo, shape.* Lev. R. s. 29, beg.; Pesik. R. s. 46 רִיקְּמוֹ ... שלישית ביום צבר at three hours of the day he gathered his (Adam's) dust, at four he kneaded him, at five he shaped him; Midr. Till. to Ps. XCII חמשית ... ששית רקמו at five he made him a shapeless body, at six he articulated him. Y. Bets. I, 60ª בצים שריקְּמוּ גוזלים שלא העלו עליהן וכ׳ (not תעליהן) eggs which developed chicks without a formation of wings. Ḥull. 64ª אם ריקְּמָה ונקבה if the egg had developed a distinct embryo, and was perforated; a. e.—Part. pass. מְרוּקָּם; f. מְרוּקֶּמֶת. Esth. R. to III, 1 עשה לו צלם מר׳ וכ׳ he (Haman) made himself an image embroidered on his garment over his breast. Nidd. III, 3 (24ᵇ) ואם הירה מר׳ and if the fœtus was articulated. Y. ib. 50ᵈ top, v. רָשׁוֹן. Tosef. ib. IV, 12. Ḥull. IX, 6 (126ᵇ) ביצת השרץ המר׳ the egg of a creeping thing (serpent &c.) in a developed state; a. e.

**רֶקֶם** I m. (preced.) *embroidery.*—*Pl.* רְקָמִים, constr. רִקְמֵי, רִקְמֵי. Ab. Zar. 24ᵇ (in an apostrophe to the Ark of the Covenant) המחושקת בר׳ זהב who art lovely in gold-embroidered garments (gold-plated); Gen. R. s. 54; Yalk. Sam. 103; Midr. Sam. ch. XII כרומי (corr. acc.).

**רֶקֶם** II (b. h.) pr. n. pl. *Rekem*, in Benjamin. Targ. Josh. XVIII, 27.

**רָקָם** I (or רֶקֶם) pr. n. pl. *R'ḳam* (or *Reḳem*); 1) also ר׳ דחגרא *Sela* (Petra) in Edom (v. Hildesh. Beitr. p. 52 sq.) Targ. Gen. XIV, 7 (Y. ed. Vien. רֵקֶם; h. text קדש). Ib. XX, 1; a. e.—Gitt. I, 1 חמבירא מן הר׳ ומן החגר if a messenger brings a letter of divorce from the district of R. or of Ḥagar. Nidd. VIII, 3; a. e.—Sifré Deut. 51 ר׳ תוחגרא (read: דחגרא); Yalk. ib. 874 רגם דח׳; Tosef. Shebi. IV, 11 ed. Zuck. (Var. ורכה דדוגרא, corr. acc.).—2) רָקָם גֵּיאָה *R'ḳam Geah* = Kadesh Barnea. Targ. Num. XXXIV, 4. Targ. Josh. XV, 3; a. e.—Sifré l. c.; Yalk. l. c. (not גאוה); Tosef. l. c. (Var. נאה, corr. acc.); Y. Shebi. V, 36ᶜ ר׳ דגויעה.

**רָקָם** II m. = h. רֵקֶם I, *embroidered garment.* Targ. Ez. XXVII, 16 (h. text רקמה).

**רִקְמָא, רִי׳** m. (preced.) *checker, spot.*—*Pl.* רִי׳, רִקְמֵי. Sabb. 107ᵇ (ref. to Jer. XIII, 23) מאי ... דקאי ר׳ ר׳ וכ׳ what does *ḥăbharbarothav* mean? shall I say, it means checkered? Then it ought not to read *ḥăb.*, but *gavvanav* (its colors).—V. רִקְמָתָא.

**רִקְמָה** f. (b. h.) = רֶקֶם I, *embroidered garment.* Lam. R. to I, 1, a. e., v. אַפִּרְקִילְמָא.

**רִקְמָתָא** f. *pl.* רִקְמָתָא (preced. wds.) *checkers, spots.* Targ. Jer. XIII, 23, v. רִקְמָא.

**רקן**, v. רוֹקֶן, רִיקֵּן.

**רָקַע** (b. h.) [*to beat,*] *to stretch, spread.*

*Hif.* הִרְקִיעַ 1) same. Midr. Till. to Ps. CXLVI, 5 משמתחתי והרקעתי הארץ וכ׳ ... since I stretched the heaven and spread the land (over the water), have they ever moved from their position?—2) (in enigmatic speech, denom. of רָקִיעַ) *to make to look blue.* Erub. 53ᵇ הרקיעו Ms. M. (ed. אַרְקִידוּ), v. זָהַב; [Rashi: *spread* the glowing coals].—[Tosef. B. Bath. XI, 9 שהרקיע ed. Zuck., read: שהִרְקִיב.]

**רְקַע** ch., *Af.* אַרְקַע same. Targ. Job XXXVII, 18 תַּרְקַע (ed. Wil. תְּהַר׳).

*Pa.* רַקַּע *to patch.*—Part. pass. מְרַקַּע. Targ. Josh. IX, 5 ed. Wil. מְרַקְּעָן (Ar. מְרַקְּעָן; ed. Lag. מרקיעין, corr. acc.; some ed. מְרוּקָּעִין Hebraism; h. text מטלאות).—V. מַרְקוֹעַ II.

**רָקַק, רוֹק** (b. h.) *to spit.* B. Kam. VIII, 6 ר׳ והגריע בו רוקו if a person spat (at his neighbor), and his spittle touched him. Snh. 101ª ... על הרקיקה וברוֹקֵק בה that is when he spits at it (while reciting a Bible verse as a charm for a wound), for the name of God must not be pronounced in connection with spitting. Y. Ber. III, 6ᵈ bot. חרוקק ... כרוקק וכ׳ he that spits in the synogogue is considered as if spitting at the pupil of his eye (euphem. for God). Yeb. 105ª שרָקְקָה דם who (in spitting before the *yabam*) spat blood; Y. ib. XII, end, 13ª רַקָּה (or רָקָּה, fr. רוק). Ḥag. 5ª (ref. to Koh. XII, 14) זה חרָק בפני חבירו וכ׳ this refers to one who spits in his neighbor's presence and becomes disgusting (v. מָאַס). Tosef. B. Kam. IX, 31, v. טוּשׁ h.; a. fr.

*Pi.* רִקֵּק same. Yalk. Is. 339 (ref. to Ps. IV, 3) עד מתי

מְרַקְּקִין בו וכ׳ . . . how long will you put to shame the honor of the (ruined) Temple, spitting in it, committing nuisance in it &c.?

*Nif.* נָרוֹק (cmp. רָקָק) *to be miry.* Mikv. VII, 1 חטרט הנ׳ soft, miry clay (in the bath reservoir); Zeb. 22[a] Ms. M. (ed. הנדוק); Succ. 19[b] (v. Rabb. D. S. a. l. note 40).

רִיק, רוּק, רָקַק ch. same. Targ. O. Lev. XV, 8 וְיָרוֹק (Y. וְיָרִיק). Targ. Deut. XXV, 9.—Part. רָקִיק; pl. רָקִיקִין. Targ. II Esth. III, 8.—Koh. R. to VII, 9 כל דר׳ לעיל וכ׳ if a person spits upward, it will fall in his face (an angry person hurts himself). Y. Yeb. XII, end, 13[a] top וְרַקַּת קדמנא וכ׳ she spat before us &c., v. רוּקָא; Bab. ib. 39[b] ויריקת. Ib. 106[a] אכלה תומא ורַקָּתָה if she ate garlic and had to spit. Lev. R. s. 9 עד דאזלת ורוקת וכ׳ until thou goest and spittest in that preacher's (R. Meir's) face; ib. רוקי באנפי and I spit in my face seven times; ib. ורקית וכ׳ and I spat &c.; Num. R. s. 9[20]; Y. Sot. I, 16[d] bot. ורוקקין בגויה וכ׳ spit into it (my eye) &c.; a. e.

רָקָק m. (preced. wds.) *diluvium, pool, shallow.* Sabb. XI, 4 אם היה רַקָק מים וכ׳ if there is a pool (on the shore), and the public road crosses it; וכמה הוא ר׳ מים, and how deep must it be to be called a pool? Erub. 43[a] במהלכת בר׳ when the ship moves in diluvial water. Hull. 27[b] מן חר׳ נבראו birds were created out of alluvial mud; Erub. 28[a]. M. Kat. 25[b] דגי ר׳, v. לִוְיָתָן; a. e.

רָקָקָא ch. same.—*Pl.* constr. רְקָקֵי. Targ. Y. Gen. I, 20.

רקקת, Y. Snh. I, 18[c] bot., v. דְּקָקָה.

רַקְרַק *rakrak*, imitation of a bird's shriek. Hull. 63[a] Ar., v. שְׁרַק I.

רַקַּת (b. h.) pr. n. pl. *Rakkath*, a fortified town of Naftali. Meg. 6[a] ר׳ זו צפורי . . . כרקתא וכ׳ R. is Sepphoris, and its name was Rakkath, because it lies high like the banks of a river. Ib. ר׳ זו טבריא R. is Tiberias. Ib. ר׳ לאו טבריא הוא וכ׳ . . . איכא is there any one that can say, R. is not Tiberias? when one dies here (in Babylonia), do they not eulogize him there in (Tiberias): גדול הוא בששך ושם לו בר׳ he was great in Sheshakh (Babylonia), and had a name in Rakkath? Ib. ר׳ יושבי צאו וכ׳ citizens of R., go forth and receive the dead of the valley (Babylonia); a. e.

רַקָּתָא f. (cmp. רָקָק) *alluvial ground, bank.* Meg. 6[a] v. preced. B. Mets. 108[a] האי מאן דאחזיק בר׳ דנהרא וכ׳ he who takes possession of the alluvial ground of a river (or canal) is considered an impudent man, but cannot be removed. Succ. 26[a] הוו גנו אר׳ דסורא they used to sleep on a bank of Sura. Bets. 32[b] ר׳ דפרת the clayey alluvium of the Euphrates; a. e.—[B. Bath. 26[a] top רקתא, v. דַּקָּתָא.]

רָר, v. רִיר.

רָרַב, *Ithpa.* אִתְרָרַב, v. רַבָּב.

רָרַם, *Part. Pa.* מְרָרֵם, v. רוּם ch.

רָשׁ m. (b. h.; רָרַשׁ) [*dispossessed*, cmp. לַל,] *poor.* Lev. R. s. 34 רש מן הנכסים the poor man is called *râsh*, because he is dispossessed of property. Ib. (ref. to Prov. XXIX, 13) זהו רש בתורה this means one bare of learning. Ib. (ref. to ib. XXII, 2) אמר אותו רש לאותו עשיר that poor (ignorant) man says to the rich man, teach me &c. Deut. R. s. 9 ועכשיו הוא מסיח כרש וכ׳ . . . אתמול yesterday he (Moses) spoke like a rich man (ref. to Ex. XXXII, 12; Num. XIV, 19), but now he speaks like a poor man (begging, ref. to Deut. III, 23); a. e.—*Pl.* רָשִׁים, רָשִׁין. Lev. R. s. 31 (ref. to Cant. VII, 6 חר׳ שבכם וכ׳ ודלת) the poorest (in mind) among you are as precious to me as Elijah &c.; Cant. R. l. c. Meg. 11[a] (play on אחשורוש, Esth. I, 1) שהכל נעשו רישין בימיו Ms. M. (ed. רָאשִׁין) all became poor in his days (with ref. to Esth. X, 1). Koh. R. to V, 7, v. עָשַׁו; a. fr.

רֲשָׁא, v. רֵישָׁא.

רָשָׁא, v. רָשַׁי.

רַשָּׁאָה, v. next w.

רַשַּׁאי m. (רָשָׁה) 1) *having power, empowered, entitled to, permitted.* Sabb. 104[a] אין הנביא ר׳ וכ׳, v. חָדַשׁ. Peah VII, 5 בשלו הוא ר׳ ואינו ר׳ וכ׳ he has power of disposal over that which belongs to him, but not over that which belongs to the poor. Arakh. VIII, 4 אין אדם ר׳ להחרים וכ׳ no man has a right to vow &c., v. חָרַם; a. fr.—*Pl.* רַשָּׁאִים, רַשָּׁאִין. Ab. IV, 8 אל תאמר קבלו דיעתי שהן ר׳ וכ׳ say not (to your fellow judges) accept my opinion, for theirs is the power (as a majority), not thine. B. Bath. 8[b]; a. fr.—*Fem.* רַשָּׁאָה. Tosef. Yeb. VIII, 4 האשה ר׳ שתינשא וכ׳ a woman is permitted to marry even a eunuch. Ib. האשה רשאי (corr. acc.).—2) (v. רָשַׁי) *owing, bound to.* Arakh. VIII, 7 טולה שאירנו ר׳ . . . אומדים we estimate how much a man would pay for it to offer it as a burnt-offering which he is not bound to offer.

רַשַּׁאי, רַשַּׁרי ch. same. Targ. Ruth IV, 4 (ed. Vien. רָשָׁאי).—Esth. R. to I, 4 לית אנא יכיל . . . בנפשי אנא רשרי ולא ר׳ over what concerns myself I have a right (of disposal as I please), but over that which is commanded by my Creator (charity) I have no power or authority.—*Pl.* רַשָּׁאִין. Targ. Y. Ex. XXIII, 19 (ed. Vien. רָשָׁ׳); a. fr.

רִשַּׁאי pr. n. m. *Rishshai.* Ḥull. 80[a] Ar. (Ms. H. ריַשַׁאי, v. Rabb. D. S. a. l. note 90; ed. דושאי).

רַשָּׁאנָא m. (v. רַשַּׁאי) *ruler, officer.* Targ. Prov. XXV, 15 (ed. Lag. רַאשָׁנָא, fr. רֵאשָׁא; Var. רשא׳; Levita רַשָּׁאנָא, Bxt. רֵישָׁנָא; h. text קָצִין).

רִישׁ׳, רִשְׁבָּא m. (רשב, cmp. רשם, v. נִשְׁבִּים) *trap;* trnsf. (sub. בעל) *fowler*; also surname of a family, *Rishba.* Sabb. 130[a]; Ḥull. 116[a] יוסף ר׳ Joseph the fowler.—Sabb. 146[b]; Taan. 10[a] Taboth Rishba (the fowler, Rashi; oth. opin. = ריש בר אבא chief of the family). B. Bath. 126[b] מר זוטרא מדר׳ (Ms. M. מר בר רושבא; Ms. H. מדרוּשְׁבָּנָא; Ms. R. מדרשיכא; Alf. מדרישכא; Ms. Alf. מדריישבא) Mar Zutra of the house of R.

רִישׁ׳, רִשְׁבִּין m. pl. h. (preced.) *traps.* B. Kam. VII, 7 (79[b]), quot. in Rashi to Ḥull. 116[a] (Mish. ed. נישבים; Bab. ed. נישובין, v. נִשְׁבִּים).

רָשָׁה, v. רשי.

רָשׁוּ, רָשׁוּ, v. רְשׁוּתָא.

רָשׁוּם, v. רוֹשֵׁם.

רְשׁוּמָא, רְשׁוּם, v. sub יְרִישׁ.

רָשׁוֹן m. (רשׁשׁ) *rashon*, a species of *locusts* (= b. h. סָלְעָם). Ḥull. 65ª; Sifra Sh'mini, Par. 3, ch. V; Yalk. Lev. 537. Ḥull. 65ᵇ חרגול זה ר׳ *ḥargol* (Lev. XI, 22) means *rashon*. Ib. 66ª. Y. Nidd. III, 50ᵈ top כל שתחלת בריייתו דומה לר׳ אירוהו ... what is the articulated embryo of which they speak? One that in its early stage resembles the shape of a *rashon*; Tosef. ib. IV, 10 ברושם (Var. בראשו, corr. acc.); Bab. ib. 25ª כר׳ Ar. (ed. מראשו, corr. acc.); Lev. R. s. 14 צורת ... דומה לר׳ how is the embryo formed? At first it resembles &c.; Yalk. ib. 547.

רְשׁוֹנָא ch. same. Targ. O. Lev. XI, 22 ed. Berl. (Ms. I רְשׁוּ; ed. Vien. a. oth. דש; Y. ed. Vien. רְשׁוּ). Targ. Ps. CV, 34 (ed. Wil. ר׳; h. text ילק).

רְשׁוֹשׁ m. (רָשַׁשׁ) *wheat-stamper, groats-maker*.—*Pl.* רְשׁוֹשׁוֹת, constr. רְשׁוֹשֵׁי. M. Kat. II, 5 (13ᵇ, v. Rabb. D. S. a. l. note 70). Ib. 13ᵇ ר׳ צרפורי; v. דְּשׁוֹשׁ.

רְשׁוּשִׁין, v. רְשָׁשִׁין.

רָשׁוּת I f. (denom. of רָשׁ) *poverty*. Midr. Till. to Ps. XXIV יש רש ואין שמו לפי רָשׁוּתוֹ (ed. Bub. ענירותו) many a man is poor, but his reputation is not in harmony with his poverty (it being that he is wealthy). Yalk. Gen. 147 (ref. to Koh. IV, 14) נולדה רָשׁוּתוֹ ... במלכותו וכ׳ with Joseph's elevation to governorship Potiphar's poverty was born; Gen. R. s. 89 רְשָׁתוֹ; Yalk. Koh. 971 רשתו.

רָשׁוּת II, f. (רָשָׁה) 1) *power, authority, control*. Ned. X, 2, v. רוֹקֵן. Gen. R. s. 67 ששה ... ברשותו שלשה אינן ברשותו six things (organs) serve man, three of which are under his control, and three are not; העין ... ורשותו וכ׳ the eye, the ear, and the nose are not under his control &c. Bets. V, 2 משום ר׳ as an exercise of authority (judging, betrothal &c.; differ. interpret. in comment.); a. fr.—Esp. *secular government*, (mostly) *the Roman government in Palestine, Roman officials, Roman party*. Ab. I, 10, v. יָדַע. Ib. II, 3, v. זָהִיר. Sabb. 11ª, v. חָלָל III. Ab. Zar. 17ª (ref. to Prov. XXX, 15) קול שתי בנות ... ומאי נינהי מינות והר׳ Ms. M. the voice of two daughters that cry from Gehenna, and say in this world, 'bring, bring'; and who are they? Heresy and Government. Makhsh. II, 5 אם יש בה ר׳ if it is the residence of Roman officials (for whom the baths are always kept in readiness). Yoma 86ᵇ והר׳ מקברת וכ׳ and high office buries its occupant (causes premature death). Erub. 41ᵇ חולי מעיין והר׳ ... שלשה אין רואין three persons shall not see Gehenna (expiate their sins in this world): those who suffer from extreme poverty, from bowel diseases, and from governmental exactions (Rashi: from *creditors*). Y. Snh. VI, 23ᵈ sq. ר׳ של מטן the earthly government; ר׳ של מעלן the divine government; a. fr.—*Pl.* רְשׁוּיוֹת. Ḥag. 15ª שתי ר׳ הן ... שמא are there, God forbid! two powers (governing the universe)? Gen. R. s. 1 (ref. to ברא, Gen. I, 1) אין כל ... שתי ר׳ וכ׳ none can say, two powers created the world (the verb ברא being in the singular) &c. Ber. 33ᵇ דמיתחזי כשתי ר׳ (saying מודים twice) has the appearance of a belief in a duality; a. e.—2) (trad. pronunc. רְשׁוּת) *dominion, domain, territory*. B. Kam. I, 2 ר׳ המיוחדת למזיק a territory exclusively belonging to the owner of the animal that did the damage; ר׳ הניזוק והמזיק a space belonging to both owners. Ib. 13ᵇ (in Chald. dict.) תורך ברשותי מאי בעי what had thy ox to do in my ground. Ib. 81ª; Taan. 6ᵇ שבילי הר׳ the paths (short cuts) through private property. B. Mets. 5ᵇ משביעין אותו שבועה שאינו ברשותו we make him swear that it is not in his possession; a. v. fr.—ר׳ היחיד (abbrev. רה״י) *private ground*; ר׳ הרבים (abbrev. רה״ר, רה״ב) *public road*. Sabb. 6ª; a. v. fr.—Ib. 9ª הרי זו ר׳ לעצמה this forms a territory for itself (with regard to Sabbath movements). Ib. VII, 2 המוציא מר׳ לר׳ he who carries things (on the Sabbath) from one territory to another; a. fr.—*Pl.* as ab. Ib. 6ª ארבע ר׳ לשבת וכ׳ there are four classes of territories with regard to Sabbath laws &c.; Tosef. ib. I, 1. Ib. 6; Sabb. l. c. אסקופה ... שתי ר׳ the threshold stands for two territories; when the door is open, it is classified with the interior &c. Ib. 9ª כל ... מוצא שתי ר׳ וכ׳ wherever you find two territories belonging to the same class; a. fr.—Y. Kidd. III, 64ᶜ top; Y. Ned. VIII, 40ᵈ bot. (ref. to R. Jose's opinions Kidd. III, 9, a. Ned. VIII, 2) תמן הוא אמר עד שיצאו כל הרשויות הגדולות עד שיצאו הקטנות וכ׳ there, he says, the terms, 'the oldest', 'the youngest', tend to exclude all the older daughters, and all the younger daughters respectively (so that only the oldest of the daughters of his first wife, and respectively the youngest of the daughters of his second wife are meant), and here he says so (that the widest scope is adopted)?—3) *permission, option; optional act*. Ber. 28ª וניתנה להם ר׳ וכ׳ and permission to enter was given to the students. Ab. III, 15, v. צָפָה. Ḥull. 141ª לדבר הר׳ v. מְצוָה. Ib. 106ª, v. מְצוָה. Ber. 27ᵇ, v. חוֹבָה. M. Kat. III, 3 אגרות של ר׳ v. שְׁאֵילָה; a. fr.—נטילת ר׳ *taking leave of absence, parting*, at which a religious remark was customary. Lev. R. s. 17 עביד להו נ׳ ר׳ made these verses the text for leave-taking (cmp. הזהיא מילתא ... הוה נ׳ ר׳ דידיה אַפַּטְרָתָא). Y. Ber. II, 5ᶜ bot. that remark ... was his leave-taking.—[4) (cmp. רַשַׁאי 2) *debt, loan, creditor's claim*. Erub. 41ᵇ, v. supra.]

רְשׁוּ, רְשׁוּתָא, ר׳ ch. same, 1) *power, control, authority*. Targ. Y. Lev. XXVI, 6. Targ. II Deut. XXI, 14. Targ. Ex. XXI, 8; a. e.—Y. Gitt. IV, 50ᶜ bot. יהב רשו וכ׳ authorized the scribe to write &c.; a. e.—2) *permission, license; leave*. Targ. Esth. VIII, 16. Targ. Y. Deut. XXII, 15. Ib. XV, 2; a. fr.—Cant. R. to VII, 9 ליתי את יהיב לי ר׳ וכ׳ would you not give me permission to go up and kiss that image on its mouth? Y. Ber. II, 5ᶜ bot. מה הוה מיזל ליה דלא מיסב ר׳ why did he go away without taking leave? Snh. 5ª נקיטנא ר׳ I hold a license to teach. Ib. לשקול ר׳ מבי וכ׳ let him take out (a teacher and judge's) license from the office of the Resh Galutha. Ib. מאי ר׳ how was the license worded?; a. fr.—3) *domain, territory*. Targ.

Y. Ex. XVI, 29.—4) *debt, loan, claim;* מרי ר׳ *creditor;* also *debtor.* Targ. Jer. XV, 10 לא רשן בי רשו some ed. Targ. O. Deut. XV, 2; a. e.—Gitt. 86a ורשו אינש ליה Ar. (ed. רשום, v. Tosaf. a. l.) and no man's loan rests on him (he is not hypothecated). Snh. 29b, v. קַב. Y. Peah VIII, end, 21b ר׳ גבן the alms we receive are a loan with us (for which we are responsible); Y. Shek. V, 49b top דשתן (corr. acc.). B. Bath. 92b מרי רְשׁוּתָךְ the debtor, v. פָּאֲרֵי; a. e.—*Pl.* רַשְׁוָותָא. B. Kam. 46b מרי רַשְׁוָותָךְ.

**רָשָׁה, רשי** *to have power.*—V. רַשַּׁאי.

*Hif.* הַרְשָׁה *to authorize, permit.* Y. Keth. X, 33d bot. במַרְשׁוֹת זו את זו בשהַרְשַׁת וכ׳ when they gave each other power of attorney, when the third wife authorized the second to go to law with the first. Ḥag. 14b רבי תַּרְשִׁינִי לומר וכ׳ my teacher, wilt thou permit me to say something &c.?; Y. ib. II, 77a bot.; a. e.

*Hof.* הוּרְשָׁה *to be authorized, permitted.* Ḥag. 13a (fr. Ben Sira) במה שהוּרְשֵׁיתָ התבונן וכ׳ speculate on that which has been given under thy control, and have nothing to do with secret things; Y. ib. II, 77c top; Gen. R. s. 8. Ib. s. 68 מהרכן ה׳ from where did he take leave (to go away). Ib. s. 39 עדיין לא ה׳ he had not yet had the permission to go away; a. e.

**רְשָׁא, רֶשֵׁי** ch. same, 1) *to have power, be permitted, dare.* Targ. Ps. CVI, 2.—2) with ב, *to claim power over, to claim a debt; to lend.* Targ. O. Deut. XV, 2 דירְשֵׁי ed. Berl. (ed. Vien. דיַיב׳ *Af.*). Ib. XXIV, 10 תִּירְשֵׁי ed. Berl. (ed. Vien. תַּיב׳); a. e.—Part. רָשֵׁי; *pl.* רָשָׁן, רָשְׁאָן. Ib. 11. Targ. Jer. XV, 10; a. e.—Ned. 51a חיטי דרְשֵׁינָא בך the wheat which thou owest me. Ib. חיטי הרשינא קא נסיבנא that wheat on which I have a claim I take (I have no claim).

*Af.* אַרְשֵׁי 1) *to empower, permit.* Part. pass. מַרְשֵׁי; *pl.* מַרְשַׁן. Targ. Y. Ex. XIX, 13 (O. ed. Berl. מְרַשָׁן *Pa.*; oth. ed. מְרָשָׁן). Targ. Y. Deut. XVI, 8; a. e.—2) *to give leave, to dismiss.* Targ. II Chr. XXIII, 8. Ib. XXV, 10.—3) with ב, *to claim.* Targ. O. Deut. XV, 2, a. e., v. supra. Targ. I Kings VIII, 31 וירְשֵׁי ביה מומי ed. Ven. I (oth. ed. וירְשֵׁי *Pe.*) and shall claim an oath (ask that he make oath; h. text נָשָׂא!).

*Pa.* רַשֵּׁי *to permit.* Part. pass. *pl.* מְרַשָׁן, מְרָשָׁן, v. supra.

**רַשְׁיָא, ר׳,** m. (preced.) *money-lender, pressing creditor.* Targ. Ex. XXII, 24. Targ. II Kings IV, 1.

**רַשַּׁי, רַשַּׁיָא,** v. רֵישׁ II.

**רשין,** v. רשן.

**רָשָׁע, רַשְׁיָעָה, רַשִׁיעָא, רַשְׁעָא, רַשְׁעָה, רַשְׁעָא** m. = h. רָשָׁע. Targ. Ps. XXXVII, 10. Targ. Prov. XI, 6; a. fr.—Macc. 14a ר׳ בר ר׳ a wicked man (committing incest), son of a wicked man. Koh. R. to I, 8 ר׳ דהוא that wicked (heretic). Snh. 52a; a. fr.—[Targ. Ps. XXXVI, 5; Targ. Prov. VIII, 7 some ed., v. רְשָׁעָא.]—*Pl.* רַשְׁעִין, רַשִׁיעַיָא, רַשִׁיעַי, רַשְׁעִי. Targ. Ps. I, 1. Targ. Prov. XI, 10; a. fr.—Pes. 68a (quot. Targ. Is. V, 17) מדמתרגם רב יוסף ונכסיהון דרַשְׁעִי וכ׳ as Rab Joseph translates it, 'the righteous shall inherit the estates of the wicked'. Bets. 25b, v. חֲצוּבָא II. B. Mets. 83b a. fr.—*Fem.* רַשִׁיעָא, רַשְׁיָעָתָא. Targ. Lam. IV, 21 ed. Lag. (changed by censors in oth. eds.). Targ. Y. Gen. XXVII, 46 (ed. Vien. רָשְׁ׳).

**רְשִׁישִׁים,** v. רָשָׁשִׁין.

**רָשַׁל** *to be lax, hang down, flap.*

*Pi.* רַשֵּׁל *to weaken, break the force of.* Gen. R. s. 24; Lev. R. s. 15; Yalk. Kings 219 the Lord מְרַשְּׁלוֹ בהרים breaks it (the force of the wind) through the mountains (v. רָשַׁל). Num. R. s. 9, beg. חנואף...מְרַשֵּׁל וכ׳ the adulterer, if one may say so, weakens the power of Deity; a. e.—*Part. pass.* מְרוּשָׁלִין; *pl.* מְרוּשָׁלִין *hanging down, trailing.* Tosef. Men. I, 8 הדיו מר׳ ומסולקין וכ׳ if the priest's garments are trailing and tucked up (by the girdle), or threadbare &c.; Zeb. 18a הדיו מר׳ מסולקין וכ׳ if they are too long, or too short, or &c. Ib.b מר׳ כשרין מסולקין וכ׳ if they are too long, they are fit for service, if too short, they are unfit; a. e.

*Hithpa.* הִתְרַשֵּׁל, *Nithpa.* נִתְרַשֵּׁל *to be relaxed, weakened.* Num. R. l. c. כיון ששמע . . . נִתְרַשְּׁלוּ ידיו when the artist heard (that the king whose picture he was going to paint was dead), his hands sank down (he was undecided). Koh. R. to VII, 1 נתגעשו ונתרשלו וכ׳ the Israelites were too excited (busy with their own affairs) and too indifferent to attend to Joshua's burial, v. גָּעַשׁ. Tanḥ. Sh'laḥ 2 אף נתרשלו ידם . . . even Moses and Aaron felt themselves powerless; Num. R. s. 16 2 נתר׳ את ידם. Tanḥ. l. c. . . . אתם אלא נִתְרַשְּׁלְתֶּם you do not find your hands (you are helpless) and give it up in despair; (Num. l. c. כשלתם); a. fr.

**רְשַׁל** ch. same, *to flap, be lax, weak.* Targ. Is. XXXV, 3 דְרָשְׁלָן ed. Lag. (ed. Wil. דִּמְרַשְׁלָן, some ed. דרשליין, corr. acc.; h. text רִפּוּת).

*Pa.* רַשֵּׁל *to loosen, weaken.* Targ. Josh. X, 6 (h. text תרוּם). Targ. Jer. XXXVIII, 4.—Part. pass. מְרַשֵּׁל; f. מְרַשְּׁלָא; *pl.* מְרַשְּׁלִין; מְרַשְּׁלָן. Targ. II Sam. XVII, 2. Targ. Is. l. c., v. supra.

*Ithpa.* אִתְרַשֵּׁל *to be lax, weakened.* Targ. II Sam. IV, 1. Targ. II Chr. XXIX, 11 (h. text תִּשָּׁלוּ); a. fr.—B. Bath. 21b bot אתי לאִתְרַשּׁוּלֵי the teacher may become discouraged (by competition).

**רַשַּׁם** (late b. h.) *to mark, draw.* Y. Gitt. II, 44b רוֹשְׁמִין לפניהן בדיו וכ׳ one may draw (the signatures of illiterate witnesses) for them with ink, and they write them over with red paint (contrad. to קרע). Ib.; Y. Sabb. XII, 13d הרושם כתבנית וכ׳ . . . if one draws on a skin figures like writing. Sabb. XII, 4 ובכל דבר שהוא רוֹשֵׁם and with any material which marks; Gitt. II, 3 (19a), v. קַנְיָמָא. Ḥull. X, 3 צריך שיְרַשְּׁמוֹ he must mark the animal. Tanḥ. Tsav 5 האדם רושם עליו מיתה וכ׳ . . . when a man sins, the Lord makes the mark of death upon him; if he repents, the writ is cancelled. Sabb. 55a (ref. to Ez. IX, 4) לך ורַשְּׁמוֹם על וכ׳ go and mark the foreheads of the righteous with a sign of ink . . ., and the foreheads of the wicked with blood; a. fr.—Part. pass. רָשׁוּם; f. רְשׁוּמָה; *pl.* רְשׁוּמִין, רְשׁוּמִים; רְשׁוּמוֹת. Y. Succ. IV, 54c top עד שלא . . . הירתה ר׳ ברקיע וכ׳ so long as the Israelites were not redeemed from Egypt, it (the sapphire brick) was placed as a mark in heaven &c.; Lev. R. s. 23; Cant. R. to IV, 8. Gen. R. s. 81 (ref. to Dan. X, 21)

אם ר' למה אמת...למה ר' if marked (for future action), why real writing (decree), and if real writing why marked? (Answ.) ר' עד שלא נגזרה וכ' marked, before the divine decree was signed; Cant. R. to I, 9; a. e.—Esp. דורשי רשומות *those who interpret the Law metaphorically*. B. Kam. 82a; Snh. 104b; Ber. 24a Ms. M. (ed. חמורות, v. Rashi a. l.).

*Pi.* רִשֵּׁם same.—Part. pass. מְרוּשָׁם. Num. R. s. 95 וילדה בן מ' למוה וכ' and she gave birth to a young that was marked; why? Because its mother was burnt (cauterized).

*Nif.* נִרְשַׁם *to be marked, engraven.* Midr. Till. to Ps. LXXVIII, 41 המכות היו נִרְשָׁמוֹת בגופן the plagues were engraven on their bodies (by ref. to Ps. l. c. 43).

**רְשַׁם** I ch. same, *to mark; to record.* Targ. Y. Gen. IV, 15. Targ. Ez. IX, 4. Targ. Is. X, 1 (h. text חקק).

*Pa.* רַשֵּׁם 1) same. Targ. Jud. V, 14 (h. text מחקק').—2) *to make incisions.* Targ. Y. Lev. XXI, 5 (h. text קרח).

**Ithpe.* אִתְרַשֵּׁים *to be wrinkled.* Targ. Ez. XXVII, 35 (h. text רעמו; prob. to be read: אִתְרְעִימוּ, v. רְעַם I.).

**רְשַׁם** II m. (preced.) *incision, wound.* Targ. Y. Ex. XXI, 25 Ar. (Ms. Ar. רושם; ed. חלכשיש; h. text חַבּוּרָה). Targ. Y. Lev. XIX, 28, v. רוּשְׁמָא.

**רְשָׁם**, v. רוּשָׁם.

**רִשְׁמָא**, v. רִישׁוּמָא.

**רשין, רשן**, Targ. Y. I Ex. XXXIV, 26 ואירשין, read as ib. XXIII, 19 ואירבְּשִׁרִל and I will cause to ripen prematurely (v. Tanh. R'eh 17).

**רשנא**, Snh. 94b, v. דְּשִׁנָא.

**רְשַׁע** (b. h.; cmp. רָשָׁה) [*to be powerful,*] *to do violence, be wicked.* Yalk. Koh. 976 (ref. to Koh. VII, 17) אלא אם רָשַׁעְתָּ אל תִּרְשַׁע הרבה (omitted in Sabb. 31b) but it means, if thou hast once done wrong, do not therefore do more wrong.

*Hif.* הִרְשִׁיעַ 1) *to declare in the wrong, to condemn.* Snh. 10a אלא מעתה והצדיקו שנים והַרְשִׁיעוּ שנים וכ' if this be so (that you can derive from ושפטום, Deut. XXV, 1, that there must be two judges and one in addition to make a majority vote possible) then 'and they shall justify' (ib.) indicates two, 'and they shall condemn' (ib.) means two, hence you would require seven judges for a court!—2) *to charge with wrong-doing, accuse.* Ib. עדים שהרשיעו את הצדיק וכ' if (false) witnesses accused an innocent person, and other witnesses came and justified him. B. Kam. 64b (ref. to Ex. XXII, 8) ולא המַרְשִׁיעַ עצמו "he whom the judges shall condemn shall pay double", but not he who accuses himself. Ib. (ref. to Ex. ib. 3) פרט למרשיע וכ' to the exemption of him who &c.; a. fr.—3) *to do wrong.* Tanh. D'barim 3; Yalk. Deut. 805 (play on רשעתים, Jud. III, 8) הם הרשיעו עלינו שתי רשעיות they (the Aramæans) did us two wrongs.

**רַשַׁע** I ch. same. Targ. Deut. XVIII, 23 (some ed. דיַּר' *Af.*).—Sabb. 31b (ref. to Koh. VII, 17) הרבה הוא דלא לִירַשַּׁע הא מעט לירשע man should not sin much, but little he may?; Yalk. Koh. 976.

*Af.* אַרְשַׁע same. Targ. Deut. I, 43. Targ. Y. Ex. XVIII, 11. Targ. Ps. LXXVIII, 57; a. fr.

*Ithpa.* אִתְרַשַּׁע *to talk wickedly.* Targ. Is. XXVIII, 22 (h. text תתלוצצו).

**רְשַׁע** II m., v. רִשְׁעָא.

**רָשָׁע** m. (b. h.; preced. wds.) *wicked man, wrongful claimant.* Snh. 27a (ref. to Ex. XXIII, 1) אל תשת ר' עד allow not a wicked man to be witness. Ib. 9b הוא ר' והתורה אמרה וכ' he is a (self-confessed) wicked man, and the Law says, allow not &c. Ib. אין אדם משים עצמו ר' none can incriminate himself (his testimony against himself has no legal effect). Ib. 27a דחמס בעינן ר' (to be disqualified in court) he must be a wicked man connected with violence (but you cannot disqualify a sinner against ceremonial laws). Gen. R. s. 20 נחש זה ר' בעל תשובות that serpent is a wicked creature rich in arguments. Bekh. 8a ולאותו ר' לא וכ' and to that wicked creature (the serpent) I find no parallel in nature (as to duration of pregnancy). Ab. V, 19 בלעם רשע Balaam the wicked; a. v. fr.—*Pl.* רְשָׁעִים. Ib. 1 להפרע מן הרו' וכ' in order to punish the wicked who ruin the world &c. Ib. I, 8 וכשיהיו . . . יִרְשְׁעוּ בעיניך כר' when disputants stand before thee (the judge), look upon both parties as wrongful claimants, opp. זכאין. Ib. IV, 15 ארן . . . משלות הר' וכ' it is beyond our power to understand why the wicked are prosperous or why the righteous suffer. Snh. 110b קטני בני רְשָׁעֵי ישראל young children of wicked Israelites; Tosef. ib. XIII, 1 רשעי ארץ (corr. acc.). Ib. 2 (ref. to Ps. IX, 18) אלו ר' ישראל this refers to Israelitish sinners. Hor. 10b (ref. to Koh. VIII, 14) כמעשה הר' של עוה"ב like that which happens to the wicked in the world to come. Snh. 93a רְשָׁעֵיהֶם של ישראל the wicked (idolaters) of the Israelitish people; a. v. fr.—*Fem.* רְשָׁעָה. Ber. 61b מלכות הר' Ms. M. (v. Rabb. D. S. a. l. note) the wicked (Roman) government. Ex. R. s. 35 אדום הר' (sub. מלכות); a. fr.

**רֶשַׁע** m. (b. h.; preced.) *wickedness, guilt.* Snh. 47a נהרג מתוך רִשְׁעוֹ one who is put to death for his wickedness; מת מתוך רשעו who dies (a natural death) for his wickedness; a. e.

**רְשַׁע, רי, רִשְׁעָא** ch. same. Targ. O. Deut. XVIII, 22. Targ. Ps. XVIII, 22. Ib. XXXVI, 4. Ib. 5 (some ed. רשיעא, corr. acc.). Targ. Prov. VIII, 7 (some ed. רשיעא, corr. acc.); a. fr.

**רִשְׁעָה** f. (b. h.) same, *wickedness, guilt, indictable offense.* Snh. 21a איש חכם לר' 'a wise man' (II Sam. XIII, 3) wise for wickedness. Koh. R. to III, 18 כל העובר . . . מדת רִשְׁעָתוֹ וכ' when one commits a sin shortly before his death, it is as if the measure of his wickedness wanted only this sin, and he completed it; a. fr.—*Pl.* (fr. רִשְׁעוּת) רִשְׁעָיוֹת. Keth. 37a, a. fr. (ref. to Deut. XXV, 2) משום רשעה אחת . . . שתי ר' thou must punish him for one wrong, but not for two, i. e. not condemn him to corporal punishment and pecuniary restitution for the same act.

Y. Ter. VII, beg. 44c; Y. Keth. III, 27b top במי שיש בו שתי ר' וכ' the text (Deut. l. c.) speaks of one against whom there are two indictments (one criminal and one pecuniary). Snh. 105a (ref. to רשעים, Jud. III, 8) דיעבד שתי ר' וכ' he did Israel two wrongs; Tanh. D'barim 3, v. רָשַׁע; a. fr.—[Snh. 112a דרשעות, read: דרַשְׁעָנִיּוֹת.]

**רְשָׁעוֹת**, *pl.* רִשְׁעִיּוֹת, v. preced.

**רְשָׁעוּתָא** ch. same. Targ. Y. Gen. III, 13.

**רִשְׁעָנִית** f. (preced. wds.) *guilty woman, idolatress.*—*Pl.* רִשְׁעָנִיּוֹת. Snh. 112a Rashi a. Ms. K. (v. Rabb. D. S. a. l. note 2; ed. רשעות, corr. acc.), opp. צדקניות.

**רֶשֶׁף** m. (b. h.; רשׁף *to blow, glow*; cmp. פֶּחָם, a. פֶּחָם) 1) *glow, flame, spark.* Ber. 5a (ref. to Job V, 7) אין ר' אלא מזיקין *reshef* means demons (of the hot season, v. קֶטֶב); ib. אין ר' אלא יסורין *reshef* means (burning) pains; Yalk. Job 898.—*Pl.* רְשָׁפִים. Midr. Till. to Ps. II וכמה ר' וברקים וכ' and how many flames, lightnings, and torches have I!; a. e.—2) *bird.*—*Pl.* as ab. Ex. R. s. 12 (ref. to Ps. LXXVIII, 48) אלו העופות ר' *r'shafim* means birds of prey (by ref. to Job l. c.); Midr. Till. to Ps. l. c.

**רִי, רִשְׁפָּא** ch. same, 1) *spark, lightning.*—*Pl.* רִשְׁפִּין, רִיֵּי. Targ. Ps. LXXVIII, 48.—2) *pl.* רִשְׁפֵּי, רִיֵּי name of certain *demons* (v. preced.). Pes. 111b דבי איגרי ר' the name of the demons dwelling on roofs is *rishpé*; (Ar. דבי נגרי ר' of the demons dwelling in smithies).

**רִי, רִשְׁקָא, רִשָּׁק** m. *spikenard.* Targ. Cant. IV, 14.—כורכמא ר' *garden crocus*, v. כּוּרְכְּמָא. Sabb. 110a. B. Bath. 16b (expl. חַפּוּךְ, Job XLII, 14) ככ' דר' וכ' as garden crocus is the best of its kind (of eye-paint); Yalk. Job end כי כוחלא כ' ר' וכ' as the eye-paint *kurk'ma rishka*, as it is written (Jer. IV, 30) &c.—*Pl.* רִשְׁקִין, רִיֵּי. Targ. Cant. IV, 13 (ed. Vien. רִ').

**רָשַׁשׁ** (b. h.), *Pol.* רוֹשֵׁשׁ *to stamp, crush.*

*Hithpol.* הִתְרוֹשֵׁשׁ *to be stamped upon, be crushed.* Midr. Prov. ch. XXII רש שהוא מְתָרוֹשֵׁשׁ the poor man is called *râsh*, because he is crushed (cmp. דַּכְדְּכֵהּ).

**רששות**, v. רֶשֶׁת II.

**רְשָׁשִׁין** m. pl. (preced. art.) *clods* of fresh-broken ground, which need crushing. Nidd. 8b virgin ground is כל שמעלה ר' וכ' Ar. (ed. רְשׁוּשִׁין) which turns up clods (when it is broken) &c.; Tosef. Ohol. XVI, 5 Var. כל שאין בו רְשָׁרִשִׁים (corr. acc.), v. תְּרִיחוּתָא.

**רֶשֶׁת** I f. *poverty*, v. רָשׁוּת I.

**רֶשֶׁת** II f. (b. h.; יָרַשׁ, Ges. Thes.) *net.*—*Pl.* רְשָׁתוֹת. Kel. XXIII, 5 (Mish. ed. Altona 1853 רששות, corr. acc.).

**רַתָּ**, v. חֲתָת, a. חֲתָת.

**רָתַח**, v. רתח.

**רַתּוֹתָא**, v. רִידְנָיָתָא.

**רַתְיְחָא**, v. רִיתּוּחָא.

**רְתִיוֹ** (or רְתִיו*) m. (רָתָה) *relief, mercy, pity.* Hag. II, 1 (11b) ר' לו שלא בא לעולם (Ms. M., a. Var. in Ar. רְאוּי) it would have been a mercy to him not to have been born; (Y. ed. ר' לו כאילו לא בא לעולם a pity for him! he is as though he had not been born; Mish. ed. ראוי לו כאילו לא וכ' he is looked upon as though &c.).

**רְתוּת**, v. רִיתּוּת.

**רָתַח** (b. h.; cmp. רתץ) *to bubble, boil, be hot.*—Part. רוֹתֵחַ; f. רוֹתַחַת; *pl.* רוֹתְחִים, רוֹתְחִין; f. רוֹתְחוֹת. [Tradit. pronunc. רוֹתֵחַ adj.] Y. Sot. IX, 24a חלב ר' milk fresh from the goat. Y. Pes. VII, beg. 34a וחרי הוא ר' ומרתית but is not the iron spit hot and does is not impart heat (to the lamb on it)? Bab. ib. 76a סולת ר' heated flour. Ib. 94b כל העולם כולו ר' וכ' (in the summer) the whole world is hot, and the springs are cold; כל ... מעיינות ר' (in the winter) the whole world is cold, and the springs are hot; a. fr.—Esp. רוֹתְחִין *hot water.* Snh. 108b; R. Hash. 12a, v. קִלְקֵל. Y. Ber. II, 5b bot., v. גָּוָה. Deut. R. s. 3 כשתראה אותי נותן ר' וכ' when thou seest me put hot water (to the wine), put thou cold water in &c., i. e. when I am angry, appease thou me &c.; a. fr.

*Hif.* הִרְתִּיחַ 1) *to cause bubbling, foaming.* B. Mets. 61b ובמשורה שלא הֵרְתִּיחַ 'and in liquid measure' (Lev. XIX, 35) one is warned that one must not make the liquid foam; B. Bath. 89b; Tosef. ib. V, 5 ולא לחקפיצה ... אין ... לא להַרְתִּיחַ (Var. להרתיע) the storekeeper is not permitted to make the liquid bubble in the measure, or to make it bound.—2) *to heat.* Tosef. Yoma I, 20 היו מַרְתִּיחִין וכ' עששיות ... they heated &c.; (Yoma 34b מחמין); v. צָחְצַחְתִּי. Y. B. Bath II, beg. 13b חסלעים מרתיחין the rocks give out heat; Y. Sabb. IV, 6b bot. Cant. R. to II, 17 עד שאַרְתִּיחַ היום until I shall make the day hot (for Israel's enemies); a. fr.—3) *to grow hot.* Tosef. Pes. V, 8 אינו מַרְתִּיחַ does not get hot, v. שָׁרַךְ I. Gen. R. s. 67 מרתיחים ... התחילו (not מרתיתים) the walls of the house began to be hot; Yalk. ib. 115. Esth. R. to I, 1 (playon ארתחששתא) שהיה מרתיח ומשׁ he used to be hot (angry), and weaken (relent) again. Cant. R. to IV, 5 two families אחת מיקרת ואחת מַרְתַּחַת one of which was cold-blooded, and the other hot-blooded; a. e.

*Pi.* רִיתַּח *to heat, boil.* [Yalk. Gen. 27 רי' עלירו, v. רָתָה]—Part. pass. מְרוּתָּח, *pl.* מְרוּתָּחִין. Lev. R. s. 14 מירה של אשה מר' וכ' the inner parts of woman are hot &c. Sabb. III, 5; Pes. 40b; a. e.

**רְתַח** ch. same, *to boil, be hot.*—Part. pass. רָתִיחַ; *pl.* רְתָחִין, רְתִיחִין. Targ. Y. I Gen. I, 1 חמרין רתי' (some ed. רְתָחִין). Targ. Job XXIV, 24 Ms.—Y. Pes. III, 30a top דלא יִרְתָּחָן ויחמצן that they may not get hot and ferment. Ber. 62b עד דרתחא וכ', v. קִדְרָא; a. e.—רְתִיחִין *hot water.* Ex. R. s. 45 מזגין ר' (not רתחים), v. מָזַג; Midr. Till. to Ps. XXV, 4.—Trnsf. *to be excited, wroth.* Targ. Ps. XXXIX, 4. Targ. Y. Deut. XIX, 6. Targ. Koh. VII, 9; a. fr.—Ber. 7a רגע ר' for a moment the Lord is wroth. Ib. 29b לא תִּרְתַּח ולא תחטי be not excited, and thou shalt not sin. Zeb. 30b bot. אם כן מִרְתַּח ר' if so, he might get angry; a. e.

*Af.* אַרְתַּח, *Pa.* רַתַּח *to boil; to heat, excite, arouse the*

*anger of.* Targ. Job XLI, 23 מְרַתַּח (some ed. מְרַתָּח *Pa.*). Targ. Koh. l. c. מסרב ומְרַתַּח (ed. Vien. ומְרָ, corr. acc.; some ed. ומְרַתָּח).—[Targ. Job IV, 10 מרתירחן, v. רְתַת.]—Pes. 76ᵃ רוטב מַרְתַּח לירח וכ׳ (or מְרַתָּח) the juice (dripping) heats the clay (of the oven) &c. Taan. 4ᵃ דקא מַרְתָּחָא ... החוא לירח (or מְרַתָּחָא) if a student gets angry, it is the (zeal for) the Law that excites him; a. e.—Part. pass. *Pa.* מְרַתַּח; f. מְרַתְּחָא. Targ. Y. I Lev. VI, 14 מְרַתְּחָא (Hebraism; h. text מרבכת).—Gitt. 57ᵇ מר׳ וסליק ... אשכחיה he found the blood of Zechariah bubbling and coming up; (Snh. 96ᵇ דהוה קא רתח).

**רְתָחָא**, *pl.* רְתָחִין, v. preced.

**רְתָחָא** רי׳, רְתָחָא m. (preced.) 1) *heat; anger, excitement.* Targ. Ps. XIX, 7. Ib. XXXVII, 8. Ib. LXXVIII, 38 Ms. (ed. חמת); a. fr.—Ber. 7ᵃ ומי איכא ר׳ וכ׳ is there anger before the Lord, i. e. is the Lord ever angry? Snh. 105ᵃ (ref. to Ez. XX, 33) כל כי האי ר׳ לירחם וכ׳ let the Merciful have all that anger, if he only redeem us; R. Hash. 32ᵇ; a. e.—*Pl.* רְתָחָיָא, רְתָחֵי. Targ. Ps. LXXVI, 11 (ed. Wil. *sing.*; h. text חמות).—2) (cmp. קָצְפָּה) *pestilence.* B. Kam. 60ᵇ בעידן ר׳ חוי וכ׳ closed the windows at the time of an epidemic.—3) *foam*, v. רוּתָחָא.

**רַתְחָן** m. (preced.) *hot-tempered, irascible.*—*Pl.* רַתְחָנִין. Pes. 113ᵇ, v. רַחְמָן.

**רַתְחָנָא** ch. same. Kidd. 8ᵇ סברא אידקיה ... אי ר׳ וכ׳ she thought, I will test that man whether he is or is not hot-tempered. Pes. 110ᵃ מלכא ר׳ מאי וכ׳ (v. Rabb. D. S. a. l. note 6) a rash king does what he pleases (ʿEn Yaʿăk מלכא רשותא בידיה).

**רַתְחָתָה** f. (preced. wds.) *boiling pot*; מעשה ר׳ a cooked dish. Ned. VI, 2 (49ᵃ) הנודר ממעשה קדרה אינו אסור אלא ממ׳ ר׳ (Rashi רְתַחְתָּא) if a person vows abstinence from 'what is made in a pot', he is forbidden only boiled dishes; Y. ib. 39ᶜ bot. רותחנה (corr. acc.).

**רָתָה, רתי** (cmp. רָתַת) [*to tremble,*] *to be lax, lenient* (cmp. רָפָה).

*Pi.* רִיתָּה *to be indulgent, compassionate, lenient.* Gen. R. s. 19 (ref. to לרוח היום, Gen. III, 8) ר׳ עליו כל שהיום וכ׳ the Lord was lenient to him, for the farther the day sinks, the cooler it grows, opp. חקשה; Yalk. ib. 27 ריתה (corr. acc.). Sifra Sh'mini, Par. 1, ch. I אלא שר׳ המקום על וכ׳ Rabad, a. Ar. (ed. שריחם) but the Lord had pity on Aaron.—V. רְתוּי.

**רְתָיוֹן** m. (preced.) *indulgence, clemency.* Tosef. Neg. VI, 7 אין המקום דן ... אלא ברי׳ the Lord punishes man with clemency (offering him an opportunity to repent and be relieved).

**רְתִיחָא**, v. רְתַח, a. רוּתָחָא.—[Targ. Ps. II, 11 ed. Wil., v. רְתִיתָא.]

**רְתִיחָה** f. (רְתַח) *effervescence, scum, foam.* T'bul Yom I, 1 ראשונה ... רְתִיחָה the first scum that comes up in boiling groats of beans. Ib. ר׳ יין חדש the scum of new wine. Ib. 2 ר׳ יין ישן the scum of old wine.

**רְתִיכָא**, v. רְתִיכָה.

**רְתִימִין**, v. רְתָמָא.

**רְתִיעַ**, v. רְתַע.

**רְתִית**, v. רְתִת.

**רְתִיתָא** c. (preced.) *trembling.* Targ. Hos. XIII, 11. Targ. Ps. II, 11 (ed. Wil. רתידא, corr. acc.); a. fr.

**רָתַךְ**, *Pi.* רִיתֵּךְ *to join, weld, rivet.* Ab. Zar. 52ᵃ ר׳ כלי לע״ז if one welds a (broken) vessel for idolatrous purposes, contrad. to עשה. Sabb. 16ᵇ וריתכן ... שברתן וכ׳ she broke them (the silver vessels) and gave them to a silversmith, who welded and made them into new vessels. Ib. 52ᵇ; a. e.

**רַתָּךְ** m. (v. preced.) *chain; band* (of men). Targ. Is. XXI, 7; 9 ר׳ אנש (h. text רכב איש, רכב).

**רְתוֹכָא, רְתִיכָא, רְתָכָא** c. (preced.) *chariot with horses.* Targ. Gen. XLI, 43 ר׳ תנירתא (Var. תנירנא masc.). Targ. O. ib. XLVI, 29 רְתִיכֵיהּ ed. Berl. (oth. ed. רְתִיכוֹהִי *pl.*; Y. אַרְתִּירֵיהּ); a. fr.—*Pl.* רְתִיכִין, רְתַכָּיָא, רְתִיכ׳. Targ. Ex. XIV, 7. Ib. 28; a. fr.

**רוֹתֶם, רִתָּם** m. (b. h.) a species of *broom,* growing in deserts. Gen. R. s. 98, end מעשה בר׳ אחד וכ׳ it is told of a broom which men made fire with, and it burnt twelve months; Midr. Till. to Ps. CXX; a. e.—*Pl.* רְתָמִים. Ib. לכך נמשל לה״ר כגחלי ר׳ therefore is the evil tongue compared to the embers of broom fire; Gen. R. l. c. גחלי ר׳ אע״פ שהוא כבה וכ׳ a fire of broom coal, although it is extinguished on the surface, continues to burn within. Ib. s. 53 (ref. to השיחם, Gen. XXI, 15) שכן דרך הר׳ וכ׳ for the *rothem* shrubs usually grow in the desert; a. e.

**רְתָמָא** רו׳, רי׳, רְתָמָא ch. same. Targ. I Kings XIX, 4.—Sabb. 54ᵇ קיסמא דר׳ a chip of broom.—*Pl.* רְתָמֵי, רְתָמַיָּא, רו׳, רי׳. Targ. Job XXX, 4 עקרין ריתמין ed. Lag. (read: עקרי ר׳ or עקרין דר׳; oth. ed. רְתִימִין); sec. vers. עיקרי ריתמיא (ed. Wil. רו׳; h. text שיחים).

**רָתַע** (cmp. רָתַת) *to tremble, shake.*

*Nif.* נִרְתַּע *to be startled;* נ׳ לאחוריו *to be startled and move backward, to start back.* Par. III, 3. Y. R. Hash II, beg. 57ᵈ ונִרְתַּעְתִּי לאחוריי I started back (was astonished); (Tosef. ib. I, 15 נבעתתי ונפלתי); Bab. ib. 22ᵇ ונרתעתי ונפלתי (Ms. M. 2 ודתרעתי, read: והִתְרַתַּעְתִּי *Hif.*); a. fr.

*Hif.* הִתְרִתִּיעַ 1) same. Y. Ber. III, 6ᵈ bot. וה׳ מלפניו כמַרְתִּיעַ וכ׳ and he shrank back from it, as one shrinks from a serpent. Num. R. s. 12³ שלשה ... וה׳ לאחוריו three things did Moses hear by which he was startled (puzzled); a. e.—2) (cmp. רָתַת) *to be excited*; (of a serpent) *to hiss.* Gen. R. s. 10 ראה נחש מַרְתִּיעַ ובא saw a serpent coming on in excitement; Lev. R. s. 22. Y. Ber. V, 9ᵃ bot. אבל היה מרתיע ובא כנגדו but if the serpent comes against him in

this refers to the two cord-like chains of gold which came forth from the breast-plate, and which appeared like two welded together.

**רְחָקָא**, רִי׳ m. (preced.) *chain-like fence, twisted hedge.* B. Mets. 107[b] top דקא מהדר ליה שורא ורי׳ when he surrounds his field with a wall or a hedge (excluding it from sight).

**רָחַת** (cmp. רָחַע) *to tremble, shake.* Num. R. s. 12[11] עד שלא הוקם ... היה העולם רוֹחֵת וכ׳ before the Tabernacle was erected, the world was unstable, opp. נתבסס, v. בָּסַס. Sot. 8[a] איכא בינייהו רוֹחֶתֶת the practical difference between them exists in the event of her trembling (when it is not to be apprehended that she may become defiant in the presence of another woman); ורוחתת מי משקין but even if she trembles, dare we permit two women to take the test simultaneously?

*Pi.* רִחֵת same. Hull. 24[b] (expl. עד שירַחֵת (עד שיזקין) until he trembles (from old age). Gen. R. s. 5, end כיון שנברא ... מְרַחֲתִים when iron was created, the trees began to tremble; אמר להן למה אתם מרחתים וכ׳ said the iron to them, why do you tremble, allow no wood to be put into me, &c. Num. R. s. 20, beg. היה מְרַחֵת על עצמו he began to tremble for his own safety. Ex. R. s. 29 ההר מרחת the mountain shook. Ib. ניחנהּ מקום והיתה מְרַחֶתֶת she made room (for the king) and trembled; a. e.

*Hif.* הִרְחִית same. Ib. וישראל מַרְחִיתִין and the Israelites trembled. Ib. s. 27 ... עומד ומַרְחִית וכ׳ והיה and the servant stood before the king trembling. Ib. [read:] למה אתה מרחית (some ed. מְרַחֵת) why dost thou tremble?; a. e.

**רְחִית, רָחֵת** ch. same. Targ. Esth. V, 9 (h. text זע). Targ. Ps. XXXIII, 8. Ib. XCVI, 9 רְחוֹתוּ ed. Lag. (ed. Wil. רְחֵתוּ). Ib. LXXVII, 17 רָחִיתוּן ed. Lag. (ed. Wil. רָחֵתוּן); a. fr.—B. Bath. 167[a] דרחיתא ידיה Rashb. whose hand trembled (ed. דרָחֵית ידיה, Ms. R. דמַרְחַת who trembled with his hand).

*Pa.* רַחֵת *to shake, frighten.* Targ. Job IV, 10 מְרַחֲתִין כרכיא וכ׳ Ms. (ed. Lag. מריתיתין, corr. acc., or מְרַחְיְתִין *Af.*; ed. Wil. a. oth. מרתיחין כרביא, כדביא, corr. acc.) frighten cities with their robberies.

*Af.* אַרְחִית 1) *to tremble.* Targ. Y. I Num. XXI, 34.—2) *to frighten*, v. supra.

*Ithpe.* אִירְחַת *to shake, be frightened, afraid.* Ḥull. 96[a] א׳ נפל וכ׳ he was frightened, and the knife fell out of his hand. Ib. לא תִירְחַת be not alarmed. Ab. Zar. 22[b] מִירְחָתֵי ... אינהו they (the gentiles) who know one another's ways are afraid (lest they be watched); of us who know not their habits, they are not afraid. Ib. מִירְחָתָא she is afraid. B. Bath. l. c., v. supra.

**רְחָת** m. (preced.; b. h. רַחַת) 1) *trembling, awe.* Ber. 22[a]. Lev. R. s. 11. Tanḥ. Lekh. 1; a. fr.—2) (from its trepidation; perh. to be read: רָאָה) *sweetbread, pancreas.* Ber. 44[b]; 57[b]; Ab. Zar. 29[a] ורחת Ar. s. v. רת (ed. Koh. וְהַרַּתְּ; Ar. in explain. our w. uses רִית), v. הֶרֵת.

excitement, opp. כרוך; a. e.—3) *to frighten away.* Sabb. 55[b] (play on פּוּחַז, Gen. XLIX, 4) זעזעתה הירחַעְתָּהּ פרחת וכ׳ thou didst scare her, thou didst frighten her away, and sin flew from thee.

**רְחִיעַ, רָחַע** ch. same, 1) *to tremble, be startled.* Targ. Lam. I, 8 וְרָחִיעַת (Ar. וְרַחֲעַת). Targ. Y. I Ex. XX, 15. Targ. Cant. II, 5.—2) *to be excited.* Targ. Y. II Deut. XIX, 6 (Y. I ירחת; h. text ירחם).

*Af.* אַרְחַע *to cause to shrink back, withdraw.* Targ. Lam. II, 3. Ib. I, 13 אַרְחִיצַנִי קדל קדם וכ׳ ed. Lag. (in oth. ed. קדם omitted) he made me turn my back in fear before &c.; (Ar. רַחֲצַנִי, *Pa.*).—*Part. pass.* מְרַחַע *excited, trembling.* Erub. 67[a] מְרָחְעָן שיפוותיה ממתנייתא וכ׳ his lips trembled (in astonishment) at the erudition of &c.; (Ar. מרחע ממתנ׳ he trembled &c.). Ib. מרחע כוליה גופיה מפילפולא וכ׳ his whole body shook (in wonder) at the ingenious argument of &c.; (Ar. s. v. רת: מרחת).

*Pa.* רַחַע same, v. supra.

*Ithpa.* אִירְחַע *to bubble, boil.* Targ. II Esth. I, 2 (3) וחמא דמירחַע בארעא ... and Nebuchadnezzar saw his (Zechariah's) blood bubbling in the ground (Gitt. 57[b] מרחח).

**רָחַק** (cmp. רָחַךְ, a. b. h. רָחַם) *to join.* Denom. מַרְחֵקָא (cmp. אַכְלְבָא, פְּלוּגְבָּ).

*Pi.* רִחֵק (denom. of מַרְחֵקָא) *to store.* Tosef. B. Mets. VIII, 30 לא יְרַחֵק על גבי יין מפני שטוען וכ׳ ed. Zuck. he must not store wine over it, because he overloads the walls; (oth. ed. לא ירחק מפני שמכחישין וכ׳ he must not turn the dwelling into a store house, because they (the stored things) weaken &c.

**רָחַק** (b. h.; cmp. רָחַךְ) *to join*; (denom. מרחק, v. מַרְחוֹקָא; *knuckles, fist*, whence:) רָחַק (cmp. סָטַר) *to strike with the knuckles.* Tosef. Zab. IV, 1 רוֹחֲקוֹ ed. Zuck. (ed. תחקו, corr. acc.) if he knuckles him, contrad. to סָטָרוֹ.

*Hif.* הַרְחִיק 1) *to knock.* Y. Ber. I, 2[d] bot. בא וה׳ על פתחו וכ׳ (not והרחיק) came and knocked at the king's door. Ex. R. s. 33 (ref. to Cant. V, 2) אני ישנה ... והקב״ה מַרְחִיק עליו (not עלי) 'I (Israel) was asleep' after making the golden calf, but 'my heart awoke', when the Lord knocked at it, ... 'open unto me &c.' Ib. s. 27 ... כשנגלה שלא ה׳ עליה when the Lord revealed himself at Mount Sinai, there was not a nation at whose doors he did not knock, but they declined &c. Pesik. Aḥăré, p. 176[a] שאם יַרְחִיק וכ׳ Ar. (ed. יְרַחֵק *Pi.*) if he knocks, they will open for him (if he studies, he will enter into the interior of learning), if for Talmud &c.; Lev. R. s. 21 ירחק; a. e.—2) (with אחר) *to shake the fist at, to rebel.* Gen. R. s. 45 כל מי שה׳ אחר מדת הדין וכ׳ whosoever rebelled against divine justice, did not come out unscathed from under its hands.

*Pi.* רִחֵק *to knock*, v. supra.

*Nif.* נִרְחָק *to be joined, welded.* Cant. R. to IV, 4 (expl. מחאימות, ib.) כמין שתים נִרְחָקוֹת ... אלו שתי (not נרתיקות) this refers to the two cord-like chains of gold which came forth from the breast-plate, and which appeared like two welded together.

# שׁ

**שׁ** *Shin* (שׁ Sin), the twenty-first letter of the alphabet.—שׁ interchanges with ת, e. g. שׁוּב, ch. תּוּב; נָשַׂר ch. נָתַר; פָּשַׂר a. פָּתַר &c.—שׁ interchanges with ס and ז q. v.—שׁ a formative letter (for *Shafel*), e. g. שַׁחְרֵר, שַׁזְהֵב &c.

**שׁ'** as numerical letter, *three hundred*, v. א'.

**שֶׁ־** (b. h.) a prefix = אֲשֶׁר, *who, which, that, for* &c. Ber. I, 1 משעה שהכהנים וכ' from the time that the priests &c. Ib. מעשה שבאו וכ' it happened that &c. Ib. כל מה שאמרו וכ' in all cases in which the scholars fixed midnight as a term &c. Ib. עד שיעלה וכ' until the morning dawn rises. Ib. 2 שכן דרך וכ' for such is the habit of kings &c. Ib. 4 אינו רשאי שלא לחתום he is not permitted to omit the closing benediction; ושלא לחתום וכ' and where the scholars have arranged not to use a closing benediction &c.; a. v. fr.

**שָׁאַב** (b. h.) *to draw water; to attract, absorb, imbibe.* Mikv. II, 6 שלא נתכוין לִשְׁאוֹב for he had no intention to draw water. Sabb. II, 4 בשביל שתהא שׁוֹאֶבֶת in order that it (the wick) be soaked. Gen. R. s. 14 בשעה ... ושואבת וכ' while man is asleep, the soul rises and imbibes life for him from above. Ib. s. 70 (ref. to Gen. XXIX, 2) משם הרו שׁוֹאֲבִים רוח וכ' from there (Zion) did they (the pilgrims) draw holy inspiration. Ib. s. 42 (play on שִׂנְאַב, Gen. XIV, 2) שהיה שׁוֹאֵב ממון he absorbed (was greedy after) money; a. fr.—אבן שואבת, v. אֶבֶן.—בית השואבה, v. שׁוֹאֲבָה.—*Part. pass.* שָׁאוּב; f. שְׁאוּבָה; *pl.* שְׁאוּבִין, שְׁאוּבִים; מים ש'.—שְׁאוּבוֹת drawn water, contrad. to מים חיים well water. Tosef. Mikv. II, 9 אחד שאוב ואחד כשר one reservoir containing drawn water (and therefore unfit for immersion), and one that was fit. Mikv. VI, 3 וחש' מן הצד and the cavity containing drawn water was located sideways. Sabb. 15ª שלשת לוגין מים ש' וכ' three Logs of drawn water in a bath make it unfit for immersion. Mikv. VII, 6 המים שבתוכן ש' the water therein is considered as drawn (is unfit); a. fr.

**שָׁאֵב, שָׁאַב** ch. same.—Part. שָׁאֵב, שָׁרֵב; f. שָׁאֲבָא, שָׁאַרְבָּא, שָׁרִיבָא; *pl.* שָׁאֲבֵי, שָׁאִיבֵי &c. Targ. I Chr. XX, 2 אבנא ש' = h. אבן שׁוֹאֶבֶת, v. אֶבֶן; Targ. II Chr. XXIII, 11 אבן טבא ושיבא (ed. Lag. only אבן טבא).—Hull. 93ᵇ מְשָׁאֲבִי לִיתָּא they (the glowing coals) draw (the blood out of the veins), opp. צְמָתָא; Pes. 74ᵇ. Yoma 69ᵇ אברא משאב שאיב קלא lead absorbs (deadens) the sound; Snh. 64ª דְּשָׁרֵיב ed. Sonc. (ed. דְּשָׁרֵיךְ; Ms. M. דשארק, v. Rabb. D. S. a. l. note 70); a. fr.

**שָׁאַב** pr. n. pl. *Shaab* (Saab), in Galilee (v. Jos. B. J. III, 7; 21). Lev. R. s. 20; a. fr.

**שָׁאֲבָתָא,** v. שָׁאֵב.

**שָׁאַג** (b. h.; cmp. שגג) [*to be excited,*] *to roar, shout.* Ber. 3ª ושׁוֹאֵג כארי ... על כל at the beginning of every watch the Lord sits and roars (in mourning) like a lion. Gen. R. s. 93 וְשָׁאֲגוּ שנירתם and both of them shouted; a. fr.

**שָׁאנָא, שָׁנָא** m. (v. Löw Pfl., p. 64) *teak,* an Indian tree. R. Hash. 23ª (expl. תדהר, Is. XLI, 19); B. Bath. 80ᵇ (Ms. R. שגא). Sabb. 129ª (Ms. O. שגא); ib. 119ª דשגא Ar. (Ms. O. דשיגא, v. Rabb. D. S. a. l. note 1; ed. דשינא), v. תַּכְתַּקָּא.—*Pl.* שָׁאנֵי, שָׁנֵי. Targ. Cant. III, 9; I, 17 (ed. Vien. שגי, not שני).

**שָׁאוֹב** m. (שָׁאַב) *trough.* Y. Ned. I, 36ᵈ bot., v. נִיאַב.

**שָׁאוּבָה,** v. שְׁאֵרָה.

**שָׁאוּבְתָּא** f. = h. שׁוֹאֲבָה, *ceremony of drawing water.* Targ. Y. Deut. XVI, 14.

**שָׁאוּל** (b. h.) pr. n. m. *Shaul, Saul,* 1) king of Israel. Meg. 14ª ש' וידוא וכ' Saul and Jehu, who were anointed out of a flask. Yoma 22ᵇ; Yalk. Sam. 117, v. עָנָה II. Sot. 10ª בצווארו ש' Saul (bore a divine appearance) by reason of his neck (high stature); a. fr.—2) אַבָּא שָׁאוּל *Abba Shaul,* a Tannai (v. Fr. Darkhé, p. 176 sq.). Tosef. Ter. VII, 2. Tosef. Kil. IV, 10. Yeb. 3ª. Sabb. 133ᵇ; a. fr.—3) Gen. R. s. 94 ר' יוחנן בר ש' ed. Wil. (oth. ed. שְׁאוּלָה).

**שְׁאוֹל** c. (b. h.) *nether world, grave, depth.* Erub. 54ª (fr. Ben Sira) שאין בש' תענוג וכ' for there is no pleasure in the grave, and death knows no tarrying. Ib. ואם תאמר בש' מי יודה לך ... Ms. M. (ed. יגיד) and if you will say, I will leave my children a settlement: who will thank thee for it in the grave? Y. Yeb. I, 3ª bot., v. הֵרֵטָא. Yalk. Is. 261 ואם ... שנפל עד ש' וכ' and when he (the Lord) sees a man fallen even to the grave, he raises him up (ref. to Ps. CXIII, 7 מקימי מעפר). Sot. 10ᵇ נבקע ש' מתחתיו the deep burst open under him (Absalom). Ab. IV, 22 ואל שהש' בית מנוס לך ... let not thy passion reassure thee that the grave is a house of refuge (from responsibility) to thee; a. fr.

**שְׁאוֹל** ch. same. Targ. Is. XIV, 9; 11; 15. Targ. O. Deut. XXXII, 22; a. e.—V. שְׁרוֹל.

**שְׁאוּלָה** pr. n. m. (?) *Sheulah,* v. שָׁאוּל.

**שְׁאוֹר** m. (b. h. שְׂאֹר; שׂאר *to swell, rise*) 1) *rise, swelling* Maasr. I, 2 התמרים משירדלו ש' (Ar. סאור) dates are subject to tithes when they begin to swell (rise like dough), expl. Y. ib. 48ᵈ bot. משירחמלא התרין, v. חֲרֵץ; Y. Dem. I, 21ᶜ bot.—2) *leaven.* Hall. II, 6 חם ושְׁאוֹרָן וכ' if they (the quantities of flour) with the leaven put in and the bran... make up the five Kabs. Pes. 5ª השבתת ש' the removal of leaven (Ex. XXI, 15). Bets. 7ᵇ שאין ראוי וכ' ש' leaven, which is not fit to eat, opp. חמץ; a. fr.—Trnsf. *passion, evil inclination, corruption.* Ber. 17ª, v. עִיסָּה. Gen. R.

say, 'to ask' for rain, but to mention rain. Ib. 2. Y. Ber. V, 9[b] bot. רִשְׁאֲלוּ וכ', v. צוֹרֶךְ. שׁוֹאֵל צרכיו, v. פָּתַח. B. Bath. IX, 1 ואל תִּשְׁאַל לו בשעת נדרו Ab. IV, 18 ask not thy neighbor (as to circumstances which may change the aspects of his vow) at the moment of his vow, v. infra *Nif.* Ib. V, 7 שואל כענין ומשיב וכ' he (the wise student) asks pertinent questions, and (when asked) replies in agreement with the adopted law. Bekh. 36[a] עמד השואל וש' רכ' the questioner (at college) arose and asked &c. Ned. 20[a] שָׁאֲלוּ את וכ' they asked Imma Shalom &c. Nidd. 68[b] בראשון לא שָׁאַלְתִּי... שלא שאלתי as to the first day I did not ask, and I made a mistake in not asking. Gen. R. s. 68 מטרונה שָׁאֲלָה וכ' a Roman matron asked R. José &c.; a. v. fr.—Yoma 73[a] כיצד שׁוֹאֲלִין השואל פניו כלפי נִשְׁאָל הנשאל וכ' how were the Urim and Tummim consulted? The inquirer had his face directed to him (the priest) who was consulted, and the latter directed himself to the Divine Presence (the Urim and Tummim). Ib. אין שואלין שני וכ' you must not ask two questions at a time; a. fr.—הוא שואל ש' (or sub. בשלום) *to salute.* M. Kat. 21[b] בשלום אחרים... אחרים אין שואלין בשלומו וכ' he (the mourner during the first thirty days) may inquire after the peace of others, for they dwell in peace, but others must not inquire after his peace, for he does not dwell in peace. Ib. משיב ואינו שואל, v. שׁוּב; a. fr.—2) (cmp. דָּרַשׁ) *to discuss, lecture.* Tosef. Meg. IV(III), 5 שואלין הילכות וכ' the laws of Passover are expounded on Passover &c., v. עִנְיָן; Meg. 29[b] שואלין בהלכות וכ'; Y. Pes. I, 27[b] bot.; Bab. ib. 6[a] שואלין בהלכות וכ'; Ms. M. (ed. שואלין ודורשין, v. Rabb. D. S. a. l. note); Snh. 12[b]; a. fr.—3) (cmp. בָּעֵי I) *to beg to remark, to submit.* Y. Shek. I, beg. 45[d] מעתה ש' חזקיה ר' וכ' R. Ḥ. remarked, according to this &c. Ib. 46[b]. Y. Snh. IX, 27[a] bot.; a. fr.—4) *to ask for a loan, to borrow.* Sabb. XXIII, 1 שואל אדם מחבירו וכ' a man may borrow of his neighbor vessels of wine or oil (on the Sabbath), but must not say הַלְוֵנִי (v. infra *Hif.*); a. fr.—Esp. *to borrow an object for use* (with ref. to Ex. XXII, 13 sq.). B. Mets. 103[a] שואל אדם בטובו לעולם if a person borrows an object (saying, 'lend it to me) for its usefulness', it is a standing loan (he is permitted to take it whenever he desires to use it). Ib. VIII, 1 השואל את הפרה וש' בעליה עמה if a person borrows a cow for work, borrowing her owner with her (the owner lending his personal service). Ib. 95[b] שָׁאֲלָהּ ואחר כך ש' וכ' if he borrowed the cow only, and after a while borrowed her owner; a. fr.—שׁוֹאֵל *the borrower* of an object. Ib.[a] חיובא דש' the responsibility of the borrower. Ib. 96[b] top ש' חוי או שוכר הוי is he legally considered a borrower or a hirer? Ib. III, 2 וחש' ישלם וכ' and the borrower must indemnify the hirer; a. fr.—Sabb. 96[b] אורגי...לשׁוֹאֲלֵיהֶן (Ar. לשוולידהן, v. שְׁוַלְיָא) the curtain weavers were wont to throw the clue over to such as would borrow it from them.—Part. pass. שָׁאוּל; f. שָׁאוּלָה &c. Taan. 23[b] טלית ש' חיתה וכ' it was a cloak that had been lent to me, I had borrowed it for such a purpose (for ordinary wear), but not for that purpose (to wear it when carrying a load). Ib. IV, 8 בכלי לבן שָׁאוּלִין וכ'... שבהן on those days the maidens of Zion went out (to the vineyards) in white garments borrowed for the purpose, in order not to put to shame those who had none; a. fr.—

s. 34 (ref. to Gen. VIII, 21) עלוב הוא חש' וכ' it is poor leaven which he that created it declares to be bad. Yalk. Ruth 601 אל תאמן... תופס שְׁאוֹרוֹ trust no proselyte up to twenty-four generations, for he still retains his corruption, v. סִרְאוֹר.—V. שִׂרְאוֹר.

**שָׁאֵט**, v. שׁוּט.

**שָׁאֵטִי**, v. שָׂטַי.

**שָׁאֵיב**, v. שָׁאַב.

**שְׁאֵיבָה** f. (שָׁאַב) *drawn water.* Y. Orl. II, 62[a] משום ש' נזכרת (ed. Krot. once שאובה) (the bath is disqualified) on account of the drawn water which is distinguishable (by its color). B. Bath. 66[a] מכלל דש' דאוריתא this would indicate that the disqualification of a bath through an addition of drawn water is Biblical law.

**שָׁאֵיט**, v. שׁוּט ch.

**שָׁאֵירָא**, v. שַׂרְיָא.

**שְׁאֵיל**, v. שָׁאַל.

**שְׁאֵילָא**, v. שְׁאֵלְתָּא.

**שְׁאֵילָה**, v. שְׁאֵלָה.

**שְׁאֵילָה** f. (שָׁאַל) 1) (with שלום, or sub. שלום) *salutation, greeting.* Y. Ber. V, 9[a] במלכי או"ה משיב שְׁאֵילַת שלום as regards gentile kings, you may answer the greeting (during prayer). Y. M. Kat. III, 82[a] bot. ארגרות של רשות זו ש' שלום "letters of a secular character" (ib. III, 3), that means, social correspondence. Macc. 23[b] וש' שלום (בשם) and using the name of the Lord in salutation. Shebu. 32[a], a. fr. כדי שאילת תלמיד לרב as much time as is required for the disciple to salute the teacher (כדי ש' תרב לתלמיד שלום עליך רבי); as is required for the teacher to salute the pupil (שלום עליך); a. fr.—2) *borrowing.* B. Mets. 95[b] עד שיחזו בעלים משעת ש' עד וכ' (the borrower is responsible,) unless the owner is present from the moment of lending the animal to that of the accident. Ib. ש' בבעלים borrowing an object together with employing its owner for service. Ib. 98[a], sq. שאילה (interch. with שַׁאֲלָה or שְׁאֵלָה), v. שְׂכִירוּת; a. fr.—V. שְׁאֵרָלָה.

**שְׁאֵילְתָּא** pr. n. m. *Sh'ilta.* Gitt. 39[b] (marg. correction שִׁילְתָּא).

**שְׁאֵילְתָּא**, v. שְׁאֵלְתָּא.

**שְׁאֵיר**, v. שְׁאֵר.

**שָׁאַל** (b. h.) 1) *to ask, beg; to inquire, question.* Yoma 75[a] bot. בשר שָׁאֲלוּ שלא וכ' flesh for which they asked unreasonably was given them at an unreasonable time (in the evening) &c. Taan. 4[a], v. חוֹנֵן. Ber. V, 2 (33[a]) ושׁוֹאֲלִין חגשמים וכ' (את) (Bab. ed. ושְׁאֵלָה, v. Rabb. D. S. a. l.) and the prayer for rain is inserted in the Benediction of Years (the ninth section of the Prayer of Benedictions, v. שָׁנָה). Taan. I, 1 אם אני לא אמרתי לְשָׁאוֹל אלא להזכיר I also did not

[Gen. R. s. 65 ולא שאולה ... לא שאול, v. next w.—Ib. s. 19 שאולת חומץ, read: שׁוֹאֶלֶת, a woman asking for some vinegar.]

*Hif.* הִשְׁאִיל 1) *to cause inquiry, to inquire.* Ber. 6b הקב"ה מַשְׁאִיל בו כל הרגיל ... if one who comes regularly to synagogue fails to come one day, the Lord holds inquiry about him. Yeb. 76b שְׁאַל וכ' ... עד שאתה משאיל עליו instead of inquiring about him whether or not he is fit for government, ask whether &c. Ib. (in Chald. dict.) אאבוה קא משאיל he (Saul) asked (Abner) to inquire who his (David's) father was. B. Bath. 123a ומַשְׁאֶלֶת ... הרתה רושבת she sat at the cross-roads and made inquiries; a. e.—2) *to lend.* Sabb. 148a (ref. to Mish. ib. XIII, 1, v. supra) מאי שנא הַשְׁאִילֵנִי ומאי שנא הלויני what is the difference, whether you say *hashileni* (lend me) or *halveni* (loan me)? השאילני לא אתי למיכתב וכ' when you say 'lend me', no document is expected to be written for it &c. Ned. IV, 6 חמודר ... לא יַשְׁאִילֶנּוּ ולא יִשְׁאַל ממנו he who by his neighbor's vow is forbidden any benefit at his hand, must neither lend him nor borrow from him &c. B. Mets. 116a דברים הנשוירין לַהַשְׁאִיל וכ' things which are frequently lent out or hired out; a. fr.—מַשְׁאִיל *the lender, owner of the lent object.* Ib. 96a; a. fr.—[Pesik. Vayhi, p. 63a שאילו השאיל, v. שָׁחַל II.]

*Nif.* נִשְׁאַל 1) *to be asked, consulted.* Yoma 73a בגדים נ' ... בהן when the war chaplain is consulted, he wears the garments which the high priest wears when he officiates, v. supra. Ib. 85a נִשְׁאֲלָה שאלה וכ' the following question was asked in their presence; Kidd. 40b. Ned. 81a דבר זה נ' לחכמים וכ' this problem was placed before the scholars and the prophets, and they could not solve it &c.; a. fr.—2) נ' על *to allow one's self to be asked about the circumstances of a case, to appear before a scholar for a decision on a ritual case.* Y. Ter. VIII, 46a bot. שדעתו לִהְיוֹת נִשְׁאָל עליה a case (of T'rumah) which he had intended to have a scholar decide. Ib. הריני מניחה על מנת שאֶשָּׁאֵל עליה I put it (the doubtful T'rumah) aside with the intention of having it decided &c. Toh. III, 6 שאין בו דעת לְהִשָּׁאֵל (a child) whose mind is not sufficiently developed to be questioned. Ib. V, 5 אם נִשְׁאֲלוּ זה וכ' if they come for a decision, each of them separately; a. fr.—Esp. (על נדרו) נ' *to come before a scholar for absolution from a vow.* Ned. 90a קונם ... ולמי שאֶשָּׁאֵל עליו if one vows, I will not be benefited by N. N., nor by any scholar to whom I may apply for absolution from this vow; נ' על הראשון וכ' he must first apply for absolution from the first part of the vow, and then from the second. Ib. נ' על נדרו ... מזורו he must first apply for absolution from his vow of abstinence, and then from his nazaritic vow. Ib. 69a נִשְׁאָלִין על החקם וכ' you may apply for absolution in order to revoke your confirmation (of your daughter's vow), but you cannot do so in order to revoke your invalidation; a. fr.—3) *to be borrowed, to do gratuitous service.* B. Mets. 96a שותפין ששאלו זה מזה לאחד וכ' if partners borrow an animal for work, and its owner lends his services to one of them individually. Ib. האומר לשלוחו צא והִשָּׁאֵל לי וכ' (not והשאיל) if a person says to his deputy, go out and do work in my behalf together with my cow (lent to my neighbor). Ib. האומר לעבדו צא והשאל עם וכ' if he says to his slave, go out and do work &c.; a. e.

שָׁיַל, שָׁיֵל, שְׁאֵל, שְׁאַל ch. same, 1) *to ask, inquire, beg.* Targ. II Kings III, 11. Targ. I Kings XIX, 4. Targ. Job XXXI, 30 למִשְׁאַל Ms. (ed. למִשְׁיַל). Targ. Y. Deut. I, 1 שַׁיְילַתּוּן (ed. Vien. שַׁיְילַהּוּן, read: שַׁיְילַתּוּן, *Pa*). Targ. Ps. CXXXVII, 3; a. fr.—שְׁלָם, ש' בשלם, ש' לשלם, v. שְׁלָם.—Sabb. 20b; 21a שָׁאֲלוּהִרְינְהוּ לכל וכ', v. נָחוֹרָא. Ib. 30a שאוּל שאילה זו וכ' they asked the following question &c., v. עֵיל. Taan. 21a אי אִיכָּא דְּשָׁאֵיל לי וכ' if any one were to ask me a question from the Mishnah of &c. Y. Shebi. VII, 37c top הא גברא מְשָׁאֲלִינְהִי אתא שַׁאֲלוּנֵיהּ וכ' (not מישאלינית) here is a man whom you night ask; he came, and they asked; a. fr.—Part. pass. שְׁאִיל. Sabb. 30b ולענין שאילה דְּשָׁאִילְנָא קדמיכון and as to the question which I have been asked in your presence; [Rashi: דְּשָׁאִילְנָא which I asked, a courteous phrase for 'which you asked of me']; a. e.—2) *to borrow.* Targ. Ex. XXII, 13; a. fr.—[Targ. O. ib. XII, 36, v. infra *Af.*]—B. Mets. 97a דהוא גברא דש' וכ' a man borrowed a cat from his neighbor &c. Ib. הבי ... למִשְׁאַל מידי וכ' if one wishes to borrow an object from his neighbor and be free from responsibility for an accident &c. Ib. נימא ליה שְׁאֵיל וכ' let him (the lender) say to him, first take what you want to borrow, and then &c. Yeb. 120b לא עָשִׁילֵי (not שיולי); B. Mets. 27b לא שְׁאֵילֵי, v. סְמַב; a. fr.—Part. pass. as ab. Ib. 97a שאיל לן מר you (as teacher) are loaned to us, i. e. you are in our service, and if we borrow an object from you, we are not responsible, it being שאילה בבעלים, v. שְׁאִילָה. Ib. אתון שָׁאִילְתּוּן לי you are in my service. Ib. אירחו ש' לרחו ... אינהו שָׁאִילוּ לירח וכ' he (the teacher) is in their (the scholar's) service on the Kallah day (v. כַּלָּה); they are in his on any other day; a. e.—Gen. R. s. 65 לא שאיל הוא לה ולא שְׁאֵילָה היא לירה (some ed. שאול ... שאולה) he is not loaned to her, nor she to him, i. e. the simile does not fit the application, nor the application the simile.

*Pa.* שַׁיֵּל 1) same, *to ask, borrow* &c. Targ. Y. Ex. XII, 35; a. e.—Bets. 19a אתא ... לְשַׁיּוֹלֵי וכ' he came before the Rabbis to ask &c. Hull. 3b דלירשַׁיְּילֵיהּ קמן when he is not before us so that we could ask him. Tam. 32a מְשַׁיַּילְנָא לכו I am asking you; a. fr.—2) *to lend.* Targ. Y. Ex. XII, 36. —Taan. 21b, v. זְבִילָא. Ib. דמחממת ... ומְשַׁיְּילָא וכ' who heated her oven and let her neighbors use it; a. fr.

*Af.* אוֹשִׁיל, אַשְׁאֵיל *to lend.* Targ. O. Ex. XII, 36 ed. Berl. (ed. Vien. שאילינון, corr. acc.); a. e.—Yeb. l. c. ולא מוֹשְׁלֵי, v. נְחַשׁ I. B. Mets. 116a דעביד לאוֹשׁוּלֵי וכ' which it is customary to lend and hire out; a. e.

*Ithpa.* אִשְׁתַּאֵל, *Ithpe.* אִתְשָׁאֵיל 1) (with מן־) *to take leave of absence.* Targ. I Sam. XX, 6.—2) (with ב־) *to allow one's self to be inquired of; to answer, issue an oracle.* Targ. Ez. XIV, 3. Targ. Y. II Num. XXIV, 1. Targ. Is. LXV, 1.—3) (with ל־) *to bring a case up for decision, to ask.* Y. Maasr. II, beg. 49c אִשְׁתַּאֲלִית לאילין וכ' I asked those of the house of &c. Y. Sabb. XII, 13c bot., שמעון אִשְׁתַּאֲלַת לר' ואִתְשָׁלַת לר' ומר וכ' R. S. b. L. was asked. Ib. VI, 8a when the case was brought before Rabbi, he said &c.; a. fr.—Esp. *to come before a scholar for absolution from a vow.* Ned. 90a אי בעי על נדרו איתשיל ברישא וכ' if he so

שַׁאֲנָן m. (b. h.; שאן *to rest*) 1) *at ease, undisturbed.* Pirké d'R. El. ch. XXXVIII אז ... בטח וש' וכ' then Jacob dwelt in Canaan safe and undisturbed; Yalk. Gen. 138 בטח ש' ושלוי.—2) *rest, ease.* Gen. R. s. 10 end ומה ... ש' ונחת שלוה והשקט and what was created therein after he rested? Ease, rest, peace, and repose. Lam. R. introd. (R. Joh. 1) זכורה אני בטחון וש' ושלוה שהיריתי וכ' I remember the confidence and ease and contentment in which I used to dwell; a. e.

שָׁאסָא, v. סָאסָא.

שָׁאַף I (b. h.) = שׁוּף II, *to tread, press.* Lev. R. s. 28, a. e. (ref. to שאף, Job V, 5), v. דָּחַק. Tanh. Mick. 2 (ref. to Dan. II, 2) אשפרים לשון דחק שנ' השואפים וכ' the root in *ashshafim* signifies pressure, as we read (Am. VIII, 4), 'hear ye this, *hashshoăfim* (who press) the needy. Midr. Till to Ps. LI כל מי ... ושׁוֹאֵף ברגלו וכ' he who knows that he has sinned, but stamps with his foot and removes the sin from his sight &c.; a. e.

שָׁאַף ch. same, to *rub*, v. שׁוּף II ch.

שָׁאַף II (b. h.) = שׁוּף I, *to blow, pant, long for.* Midr. Till. to Ps. CXIX, 131 כמו (ש)תַּנִּינִים שׁוֹאֲפִים לרוח כן תיירתי I pant (longing) for thy Law, as the monsters pant for wind, so do I pant (longing) for thy Law.

שָׁאַף ch. 1) same. Targ. Job VII, 2.—2) (cmp. שאב) *to resorb.* Sabb. 129a ואתא זיקא ושָׁאֲרֵיק לידי מיניה and a hot wind may rise and suck it (the small quantity of blood left) out of him. Snh. 64a דשאיף קליה Ms. M. Rashi (ed. דשייף), v. שְׁאַב.—[Sabb. 139b שאפו שירכא, v. שָׁפַף II.]

שָׁאפֵי, v. שָׁפֵי I.

שָׁאקָא, v. שָׁקָא.

שָׁאַר (b. h.) *to swell, rise; to run over;* (cmp. יָתַר, עָדַף) *to remain over.* Denom. מְשָׁאֶרֶת, שְׁאָר, שְׁאֵר &c.

*Nif.* נִשְׁאַר *to be left over, reserved, preserved, spared.* Gen. R. s. 76 (ref. to Gen. XXXII, 9) אלו אחינו ... אע"פ שנִּשְׁאֲרוּ לפליטה וכ' this refers to our brethren in the diaspora ...; although they have been spared for escape (from Roman persecution), yet they fasted for us (Palestinians) &c. Cant. R. to II, 13 הנִּשְׁאָרִים the survivors of the Messianic days; a. e.

*Pi.* (שְׁיֵיר) שִׁיֵּר *to leave over, reserve.* B. Bath. IX, 6 שכיב ... וש' וכ' if an ill person donated all his property to others and reserved some land for himself, his donation is valid (even if he recovers). Ib. 148a דקל לאחד וש' פירותיו לפנינו ש' מקום פירי if he donated a palm-tree (for the wood of it) to a person, and reserved its fruit for himself, he meant to reserve for himself the place whereon the fruit grows (the branches). Ib. כל ... בעין יפה מְשַׁיֵּיר whatever one reserves for one's self, one reserves liberally; a. v. fr.—Part. pass. מְשׁוּאָר, (מְשׁוּיָר). Y. Pes. VII, 35a top לא עשה בח' המש' כיוצא the law does not treat that which is left over (of the sacrifice) like that

desires, he may ask first for absolution from his vow of abstinence, or if he chooses, he may ask first for absolution from his nazaritic vow; ib. נִיתְּשַׁיל; a. fr.

שְׁאָלָא, שְׁאָלָא, v. שְׁאֵלְתָּא.

שְׁאֵלָה, שְׁאֵי, f. (b. h.; שָׁאַל) 1) *request,* esp. *sh'elah, prayer for rain,* inserted in the ninth section of the Prayer of Benedictions. Ber. V, 2 (33a), v. שָׁאַל. Ib. 26b; 29a טעה ... ש' בברכת השנים (v. Ms. M. in Rabb. D. S. a. l.) if by mistake ... he omitted the prayer for rain in the ninth section; (Tosef. ib. III, 9 ולא שאל את הגשמים). Taan. 4b ש' לחוד והזכרה לחוד prayer for rain is one thing, and reference to rain (in the second section) is another thing, v. הַזְכָּרָה. Ib. 2b משעה שמפסיק לש' וכ' when you cease to insert the prayer for rain, you must also cease to insert the reference to rain; a. fr.—2) *question, problem.* B. Kam. 116a זו ש' היא Ms. H. (ed. וזו שאילה) this is indeed a question (worth asking); Zeb. 30b; 92b. Sabb. 31a גדולה שאלת ש' thou hast asked a great question; a. fr.—3) (v. שָׁאַל, *Nif.*) *ritual question,* esp. *case of absolution from a vow brought before a scholar.* Num. R. s. 11[3] אם באת ... על הדין ועל הש' וכ' when a woman comes to thee at college to ask concerning a law or a vow, consider her as if she were thy own daughter. Ned. 60a צריך ש' לחכם this requires absolution by a scholar. Ib. 69a יש ש' בהקם can absolution from confirmation be applied for? Ib. 78a; B. Bath. 120b יש ש' בהקדש absolution from consecration of an object may eventually be had; אין ש' וכ' is not admissible; a. fr.—*Pl.* שְׁאֵלוֹת, שְׁאֵי. Gen. R. s. 82; Yalk. ib. 136 שלש ש' אני וכ' I shall ask you three questions; if you answer them, it is right &c. Gen. R. s. 49, v. עַרְבּוּב; a. e.—4) שְׁאֵלָה or שַׁאֲלָה, *loan,* v. שְׁאֵירְלָה.

שְׁאֵילָא, שְׁאֵילְתָּא, שְׁאֵילָא (h. form שְׁאֵלָה, שְׁאֵירְלָה) ch. same, 1) *request, prayer, desire.* Targ. Jud. VIII, 24. Targ. I Kings II, 16 (ed. Wil. שְׁאָלָא; ed. Lag. שאלה). Targ. Num. XI, 4 (h. text תאוה). Targ. Esth. V, 6; a. fr.—2) *question, problem.* Targ. Jer. XII, 1 שְׁאֵילַת דינין (h. text משפטים).—Sabb. 30a שאילתא Ms. M. (ed. שאילה); ib.b ולענין שאילה, v. שְׁאַל.—3) *proposition, remark,* esp. as heading of *decisions* in Sh'eltoth d'R. Ahai, and in citations therefrom. Tanh. B'resh. 2. Tanh. Noah 4; a. fr.—*Pl.* שְׁאֵלָתָא, שְׁאֵלָן, שְׁאֵי. Targ. Y. Deut. VIII, 9.—Y. Naz. VIII, 56b; a. e.

שַׁאֲמֵם, v. שַׁעֲמֵם.

שְׁאַן, בר ש', Targ. I Sam. XIX, 24 Ar., v. בִּרְשָׁן.

שְׁאָן, בֵּית שְׁ' (b. h.) pr. n. pl. *Bethshean* (Scythopolis), in Galilee. Hull. 6b ודתיר רבי את ב' ש' כולה Rabbi permitted the entire territory of Bethshean (permitted its fruits to be eaten without tithes, it being considered foreign territory). Y. Kidd. II, 62c bot. כלי פשתן ... מב' ש' the finer linen garments that come from B.; Y. Keth. VII, 31c בית שָׁן; Koh. R. to I, 18. Gen. R. s. 98 תחום ב' ש' וכ' the district of B. is named Kinnereth; a. fr.—V. בֵּירְשָׁן.

שְׁאַנִי, שָׁאנִי, v. שְׁנִי.

which has been carried outside of its limits. Peah III, 3 נותן מן החמש על מה ששייר he must give to the poor out of the remainder in proportion to that which he left over; נותן מן חמש על חכל he must give out of the remainder a quantity corresponding to the whole (including that which he has taken out before); a. fr.

*Hif.* הִשְׁאִיר same. Midr. Till. to Ps. IX שלא להַשְׁאִיר זכר וכ' that he will not leave a remainder of the memory of Amalek; Yalk. ib. 642 להשאר (corr. acc.); a. e.

*Nithpa.* נִשְׁתַּיֵּר *to be left over.* Ḥull. III, 1 ניטל ... ולא נ' וכ' if the liver of a slaughtered animal is found consumed without any part of it left. Yoma 77ª משונאיהן לא נִשְׁתַּיְּרוּ וכ' no remnant or survivor would have been left of the enemies of Israel (euphem. for 'of Israel'); a. fr.

**שְׁאַר** I ch. same.

*Af.* אַשְׁאַר *to leave over.* Targ. O. Ex. X, 12 (Y. שייר). Ib. 26 נַשְׁאַר ed. Berl. (ed. Vien. הִשְׁתָּאַר *Ithpa.*); a. fr.

*Pa.* שַׁיֵּר, שְׁאֵר same. Targ. Y. Ex. XII, 10 (O. *Af.*). Ib. X, 12, v. supra; a. fr.—B. Kam. 15ª תנא וש' מאי ש' דהאי ש' וכ' the Mishnah states some cases, but leaves over (does not state all cases coming under the same category). But what else did it omit, so as to be justified in omitting this? It omitted a case when half the assessed fine is to be paid; Succ. 54ª; a. fr.

*Pali* שַׁאֲרֵי, שְׁאָרֵי *to leave over, spare.* Targ. Ps. LXXIX, 11 Var. ed. Lag. (ed. Lag. a. oth. שרי; h. text הוֹתִיר).

*Ithpa.* אִשְׁתַּיַּר, אִשְׁתְּאַר, *Ithpe.* אִשְׁתְּאַר *to be left over, remain.* Targ. Gen. VII, 23. Targ. Ex. VIII, 5; a. fr.—B. Mets. 25ª בה מדי א' some of it was left behind; a. e.

**שְׁאַר** II *Pa.* שָׁאֵר (denom. of מְשָׁאר, v. מִישְׁרָא) *to plant in beds.* B. Kam. 81ª שַׁאֲרֵיה מֵשָׁאֲרֵי לאדם וכ' (Ms. M. שדיא משראי לשראי, read: משארי משארי; v. Rabb. D. S. a. l. note) if he planted in beds, it shows that he planted it for human food; if not, it is intended for cattle.

**שְׁאֵר, שְׁאֵר** m. (b. h.; v. שַׁאַר) [*preservation, existence,*] 1) *sustenance, alimentation*;—2) (sub. בשר) *body, flesh*; 3) *bodily contact, intimacy.* Mekh. Mishp. s. 3 (ref. to שארה, Ex. XXI, 10) שְׁאָרָהּ אלו מזונותיה וכ' *sh'erah* means her alimentation &c. (ref. to Mic. III, 3, a. Ps. LXXVIII, 27); ib. (anoth. opin.) ... שארה כסותה כסות לִשְׁאָרָהּ וכ' *sh'erah k'suthah* means, garments suited to her body (according to age and season) &c.; ib. (anoth. opin.) שארה זו דרך ארץ *sh'erah* means (intimacy) marital duty (ref. to Lev. XVIII, 6; 12; 13, cmp. Targ.); Keth. 47ᵇ לפום שארה תן כסותה וכ' according to her body (age) give her garments ..., according to the season give her &c.; Y. ib. V, 30ᵇ top. Sabb. 137ᵇ חוק בִּשְׁאֵרוֹ, v. חוֹק; Y. Ber. IX, 14ª bot. בִּשְׁאֵירוֹ.—Trnsf. [*flesh and blood,*] *relationship, relatives; race.* Ib. שְׁאֵירֵנוּ; Sabb. l. c. יְדִידוּת, v. יְדִיד. Lev. R. v. 34 (expl. עכר שארו, Prov. XI, 17) זה שמגעת ... את קרוביו וכ' that is he to whom joy (a festive occasion) happens, and who lets not his nearest relatives join him because they are poor; Yalk. Prov. 947. Yeb. 90ᵇ (ref. to Lev. XXI, 2) שארו זו אשתו his flesh (*sh'er*), this means his wife (cmp. Gen. II, 24); Sifra Emor beg.; a. e.

**שְׁאָר** m. (b. h.; שָׁאַר) *remainder, rest.* Sot. VII, 7 ועל ש' התפלה (Y. ed. ש' תפילה) and a special benediction for the remaining (general) prayer; Bab. ed. 40ᵇ וחש' תפלה and the remainder is a general prayer; ib. 41ª; Y. ib. VII, end, 22ª; Yoma 70ª ש' התפלה רינה וכ' and the remaining prayer is song, supplication &c. B. Mets. III, 4 וחש' ירא מונח וכ' and what is left must be deposited &c., v. אֶלְיָדְהוּ. Peah IV, 3; a. fr.—V. שְׁיָרָה.

**שְׁאָרָא, שְׁאָר** ch. same. Targ. O. Gen. XLV, 7 (Y. שיורא; h. text שאירית). Targ. Is. X, 19, sq. Targ. II Sam. III, 8 (h. text אשר?); a. fr.—Targ. II Chr. XXXVI, 20 (fem.).—Ruth R. to III, 3 וחיא עבדא ש' (some ed. שְׁאָרָה); Yalk. ib. 604 שְׁיָרָה, v. נְפַי.—[שאריא, Yalk. Jer. 321, v. שְׁמָרָא.]

**שְׁאָרוּתָא** f. (preced.) = h. מוֹתָר, *pre-eminence; superiority.* Targ. Koh. III, 19.

**שְׁאֵרִית** f. (b. h.; preced. wds.) *remnant.* Tanḥ. ed Bub., Tol'doth 19 (ref. to Mic. V, 6) אלו ש' שאמר וכ' this refers to the remnant (of the faithful) concerning whom the Lord said to Elijah &c. (I Kings XIX, 18); Yalk. Jud. 62; Yalk. Mic. 553.

**שאשתא, שאשיתא,** v. אֲשָׁשִׁירְתָא a. עֲשָׁשִׁירְתָא.

**שְׁאָת** f. (b. h.; נָשָׂא) *swelling, sore.* Sifra Thazr., Neg., ch. I. Neg. I, 1; a. e.

**שָׁאתֵי,** v. שְׁתֵי.

**שַׁב,** imper. of יָשַׁב.

**שַׁב, שִׁב, שִׁיב** I, v. = h. שֶׁבַע, *seven.* Targ. Y. Gen. XXIX, 18; 20; 27; a. e.—Snh. 29ª. Pes. 116ª שב בנתיך thy seven daughters. Ḥull. 42ᵇ; a. fr.—שְׁבָסַר, שְׁבַסַּר, שְׁ, שְׂ (=שב עסר) *seventeen.* Targ. Y. Gen. VII, 11. Ib. XXXVII, 2; a. e.—B. Bath. 10ª שְׁרִבְסַר דינרי seventeen Denars. Taan. 28ᵇ בש' בתמוז on the seventeenth day of Tammuz; a. fr.—שְׁבִיסְרָאָה *the seventeenth.* Targ. I Chr. XXIV, 15.

**שַׁב, שׁוּבָא, שַׁבָּא** II m. (preced.) 1) = h. שָׁבוּעַ. *week.* Targ. II Esth. III, 7; a. fr.—Sabb. 156ª האי מאן דבחד בש' a person born on the first day of the week; בחדי בש' on Monday &c. Bets. 16ª מחד שַׁבָּתָךְ לשבחך from thy first day of the week begin to set aside good things for thy Sabbath; a. fr.—2) *the seventh day, the Sabbath; day of rest.* Targ. Y. Deut. V, 14 שב ונייח a day of rest and repose; Targ. Y. Ex. XX, 10 שבא וכ'. Targ. Y. Lev. XXIII, 32 שבא ונייחא; Targ. O. ש' שבתא (h. text שבת שבתון); a. fr.—Y. Taan. I, 64ª בשובָה וכ', v. נָזַר. Y. Sot. I, 16ª bot. כל לילי ש' every Sabbath night. Y. Ab. Zar. V, 44ª bot. ערובת ש' Sabbath eve; בפוקי ש' at the exit of the Sabbath; a. fr.—Y. Taan. IV, 69ª bot. כל ערובת שובאי (corr. acc.).—*Pl.* שַׁבְּיָא, שַׁבֵּי. Targ. Is. I, 13 (ed. Wil. שַׁבְּאִין). Targ. I Chr. XXIII, 31; a. fr.—Sabb. 119ª יוסף מוקיר שבי Joseph, the honorer of the Sabbaths; a. e.

**שְׁבָא** *to capture,* v. שְׁבֵי.

שְׁבָא (b.h.) pr.n. (*the kingdom of*) *Sheba*, in Arabia. Targ. II Esth. I, 2; a. e.—B. Bath. 15[b], v. מַלְכָּה. Ib.; Y. Sot. V, end, 20[d] בימי מלכת ש' היה (Job) lived in the days of the queen of Sheba; Gen. R. s. 57; a. e.

שַׁבָּאָה, שַׁבְיָא m.=next w.—*Pl.* שַׁבָּאֵי, שַׁבְיֵי. Lam. R. introd. (R. Joh. 1) Moses said to them אי בחיריכון ש' אתון קטולי וכ' you captors, oh, by your own lives, (I adjure you,) do not commit merciless slaughter. Keth. 23[a] אוקמן לשַׁבְוִירֵיהֶן וכ' (Rashi לשבוירייהו) they let their captors stand outside of the college &c.

שַׁבַּאי m. (שָׁבָה) *captor, guardsman of captives.* Snh. 104[a], sq. Gitt. 58[a] נתעלל בה ש' וכ' the captor abused her the whole night; Yalk. Jer. 276. Tanḥ. ed. Bub. B'shall. 4 נטל את השַׁבַּאי וכ' he took (his son's) captor and put him on the rack, Yalk. Ex. 225; a. e.—*Pl.* שַׁבָּאִין, שַׁבָּאִים. Midr. Till. to Ps. XVIII, 8 באו ש' ושבו וכ' captors came and led his son away; a. e.

שָׁבַב, *Pi.* שִׁיבֵּב (cmp. Arab. *sabba* a. deriv.) *to chip, chisel.* Koh. R. introd. ושִׁבְּבָהּ, v. סָרַק.—Trnsf. *to chastise, discipline.* Sot. 12[a] (play on שובב I Chr. II, 18, as an Agadic surname of Caleb) ששי' את יצרו he trained his inclination; (Rashi: ששי' את עצמו, denom. of שׁוֹבָב, *he turned himself away* from the rest of the spies); Yalk. Chr. 1074 ששי' את עצמו ושבב את יצרו; Ex. R. s. 1 ששי' את עצמו. Sabb. 87[a] (play on וישב, Ex. XIX, 8) דברים שמְשַׁבְּבִין דעתו של אדם words which chasten the mind of man (threats of punishment), opp. מושכין; (Rashi: things which *repel* the mind, v. supra).

שַׁבְבוּתָא, שְׁבָבָא, v. sub. שִׁיב.

שִׁיבְ', שִׁבְ', שְׁבִבִין m. pl. (preced. art.; cmp. שִׁרְבָּא, a. שְׁבִירָא) [*chips* or *sparks*,] name of a certain feminine *ornament.* Targ. O. Ex. XXXV, 22 שְׁבְבִין or שְׁבִבְרִין Ms. (ed. שבכין; Y. שַׁרְוִירִין, שְׁרִין; h. text נזם). Targ. O. Num. XXXI, 50 Ms. (ed. שבכין; h. text צמיד). [V. Berl. Targ. O. II, p. 31; p. 48.]

שָׁבָה, v. שבי.

שִׁי', שִׁבְחוֹרְתָא, שִׁבְחוֹרָא, שִׁי' m., שִׁי' f. (next w.) *splendor, glory.* Targ. Y. Deut. XXVI, 19. Targ. Ps. VIII, 6. Targ. Prov. II, 7 (ed. Lag. סבהדי, read: סבהור). Targ. Ps. XCVI, 9 שִׁבְחוֹרַת constr.; a. fr.—*Pl.* constr. שִׁבְחוֹרֵי, שִׁי'. Ib. CX, 3. Targ. I Chr. XVI, 29.

שַׁבְחַר (*Shafel* of בחר) *to brighten, glorify.* Targ. Ps. CXLIX, 4 Ms. (ed. וישבחו, corr. acc.; h. text ורפאר).

*Ithpa.* אִשְׁתַּבְחַר 1) *to be brightened.* Targ. Y. I Ex. XXXIV, 29 (Y. II שבחו, ed. Ven. שברו, corr. acc.). Targ. Job XXVI, 13.—2) *to glory, boast.* Targ. Prov. XXV, 6. Ib. 14. Ib. XXVII, 1.

שְׁבוּאֵל (b.h.) pr.n.m. *Shebuel*, proposed as a secondary substitute (כִּרְנוּר כִּרְנוּר) for שְׁבוּעָה. Ned. 10[b] כינויי כינויין דשבועה תיכי דמי ש' וכ' what are secondary substitutes for *sh'bu'ah?* Like Sh'buel, Sh'buthiel, Sh'ḳukel; ש' משמע וכ'... but could Sh'buel be used, as it may represent the proper noun Shebuel ben Gershom? Say Sh'bubel.

שְׁבוּבְאֵל *Sh'bubel*, secondary substitute for שְׁבוּעָה, v. preced.

שְׁבוּטָא, שְׁבוּחָא, v. sub שִׁיב.

שָׁבוּי, v. שָׁבָה.

שַׁבְיָא, שַׁבְוָא, v. שַׁבָּאָה

שְׁבוּיְיתָא, שְׁבוּיְיחָא, v. שִׁבְיִיתָא.

שְׁבוּלְתָא, שְׁבוּלָא, v. sub שִׁיב.

שָׁבוּעַ m. (b.h.; שָׁבַע) 1) *a period of seven days, week.*—שבע ש' שבין וכ' שְׁבוּעֵי חַגָּא, v. בֵּין.—*Pl.* שָׁבוּעוֹת. Lev. R. s. 28 the seven weeks between Passover and the Feast of Weeks; a. e.—2) "*year-week*", *a period of seven years, septennate* (the jubilee being divided into seven septennates); also *the seventh year, Sabbatical year.* Snh. V, 1, v. חַקְרָה. Gitt. 77[a] לאחר ש' שנה if a person says, 'give my wife a letter of divorce (or to his wife, 'be thou divorced'), if I do not come back after the septennate', we must wait one year (after the Sabbatical year). Ned. VIII, 1 ש' זה אסור בכל חש' וכ' (not השבועה) if a person, during a Sabbatical year, vows abstinence, using the word 'this *shabu'a*', he is bound the entire coming septennial period and the seventh year of the expiring Sabbatical period. Ib. ש' אחד אסור וכ' but if he says, 'one septennate', he is bound from date to date, i. e. counting seven years from the day of the vow; a. fr.—*Pl.* as ab. Y. Sabb. X, 17[a] top אי אפשר לשני ש' שלא חל וכ' it is not possible that during fourteen years the fourteenth day of Nisan should not occur on a Sabbath; Y. Pes. VI, 33[a] bot. לשני שבירית שירחול (corr. acc.).

שָׁבַעְתָּא, שְׁבוּעָתָא m., שְׁבוּעְתָא f. ch. same, *week.* Targ. O. Gen. XXIX, 27, sq. ed. Berl. (oth. ed. שְׁבוּעָתָא; ed. Ven. עָתָא...). Targ. Lev. XXIII, 16. Targ. Job. I, 4 דשבעתא Ms. (ed. שַׁבְּעָא). Ib. 13 שבע Ms. (ed. שבוע); a. e.—*Pl.* שְׁבוּעָן, שָׁבוּעֲיָא, שָׁבוּעַיָּא; שְׁבוּעִין. Targ. Deut. XVI, 9, sq. Targ. Lev. XXIII, 15; a. e.—Meg. Taan. ch. I; Taan. 17[b]; Men. 65[a] חגא דש' the Feast of Weeks. Ib. 66[a] מצוה למימני ש'... it is proper to count (the 'Omer) by days and by weeks; Ḥag. 17[b]; R. Hash. 5[a]; a. e.

שְׁבוּעָא, שְׁבוּעְתָא f. = next w. Targ. Y. I Deut. XXXII, 40 (ed. Vien. שְׁבוּעָה h. form; Y. II שְׁבוּעֲיָא). Targ. Ps. X, 12. Targ. Jud. XXI, 5; a. e.—Shebu. 26[a] ש' דהכי אמר רב I take an oath on it that Rab said thus. Ib. שְׁבוּעָתֵיהּ דכיר ליה he remembers his oath. B. Mets. 5[b], a. fr. חשיד אש', v. גַּוּ ch. Lev. R. s. 29 (play on בחדש השביעי, Lev. XXIII, 24) ר'...ירחא דשְׁבוּעָתָא וכ' R. B. called it the month of the oath, for in it the Lord swore unto Abraham &c.; Pesik. Bahod., p. 154[a]; a. fr.

שְׁבוּעָה f. (b.h.; שָׁבַע) *oath.* Shebu. III, 1 ש' שאוכל וכ' if he says, I swear that I will eat, or, that I shall not eat &c. Ib. 32[b] חזרה ש' למחויב וכ' the oath goes back to (is thrown again on) him who is bound to make it. Ib. כל המחוייב ש' וכ' whoever would, according to law, be bound to make oath, and is disqualified from doing so, must pay; a. fr.—שְׁבוּעַת בִּיטוּי ש' שוא ש' הסת ש' הפקדון &c., v. בִּיטוּי, הֶסֵּת, שָׁוְא, פִּקָּדוֹן, &c.—שבועת הדיינין the oath imposed by the judges, legal oath. Ib. VI, 1 Y. a. Bab. (Mish. *pl.*); a. fr.—*Pl.* שְׁבוּעוֹת. Ib. I, 1 ש' שתים שחן ארבע the transgressions in cases of oaths are of two classes, subdivided into four. Ib. 25[a] חומר בנדרים מבש' וכ' there are restrictions in vows which do not apply to oaths &c.; ש' חלות וכ' inasmuch as oaths may refer to things unsubstantial as well as to things substantial; Tosef. Ned. I, 5; a. fr.—*Sh'buoth,* name of a treatise, of the Order of N'zikin, of Misnah, Tosefta, Talmud Babli a. Y'rushalmi.

שְׁבוּעֲיָא, v. שְׁבוּעָא.

שְׁבוּעֲתָא, שְׁבוּעָתָא, שְׁבוּעַתָּא, שְׁבוּעֶתָא, v. שְׁבוּעָא, שָׁבוּעָא.

שְׁבוּקָא m., constr. שְׁבוּק (שָׁבַק) *remission* (of taxes). Targ. Esth. II, 18.

שִׁבּוּקָא, v. שִׁיבּוּקָא.

שְׁבוּקָה f. *sh'bukah,* a substitute for שְׁבוּעָה (v. כִּינּוּי). Y. Ned. I, 37[a] top.

שָׁבוּר pr. n. m. *Shabor* (*Sapor* I), king of Persia, friend of Samuel. Ber. 56[a].—Trnsf. a surname of *Samuel,* and of *Raba* as influential men. B. Bath. 115[b]; Pes. 54[a] אמינא מילתא דש' מלכא ... ומנו שמואל I will say something which king Shabor could not say; and who is meant by that? Samuel; ib. ומנו רבא; B. Bath. l. c. רבה (Ms. M. רבא); Yalk. Num. 774.

שִׁבּוּר, v. שִׁיבּוּר.

שבורת, Y. Orl. I, 60[d] bot., v. שְׁבִירָה.

שִׁבּוּשׁ, v. שִׁיבּוּשׁ.

שְׁבוּת f. (שָׁבַת) *rest, abstention from secular occupation.* Sabb. 89[a] כלום ... שאתם צריכים ש' do you (angels) work, that you needed rest? [Sifra Emor ch. XIII, Par. 11, a. e. ש' (אלא) שבחון, read: שְׁבוּת, v. שָׁבַת.]—Esp. *sh'buth, an occupation, on the Sabbath and Festivals, forbidden by the Rabbis as being out of harmony with the celebration of the day.* Bets. V, 2 כל שחייבין עליו משום ש' וכ' all occupations which are forbidden as *sh'buth* ... on the Sabbath, are also forbidden on the Holy Days; ואלו הן משום ש' וכ' and these are forbidden as *sh'buth*: you must not climb up a tree &c. Ib. 37[a] גרידתא ש' a plain act forbidden as *sh'buth;* דרשות ש' an act of exercise of authority; ש' אין במקדש דמצוה an act of a religious nature. Pes. 65[a] the prohibition of acts as *sh'buth* does not apply to Temple functions; a. v. fr.

שְׁבוּתְיאֵל, שְׁבוּתָאֵל m. *sh'buthel, sh'buthiel,* a secondary substitute for שְׁבוּעָה. Ned. 10[b], v. שְׁבוּאֵל.

שְׁבוּתָה f. *sh'buthah,* a substitute for שְׁבוּעָה (v. כִּינּוּי). Ned. I, 2; a. e.—Y. ib. 37[a] top שבריתה שמה ש' (not שפותה) *sh'buthah* may have the meaning of *rest* (besides a disguise for שבועה).

שְׁבַז* m. (cmp. בְּזַז, בִּיזָא) *something brittle, rotten.* Targ. Is. V, 24 (h. text מק; LXX χνοῦς; Pesh. חלא).

שַׁבְזִיזָא, שַׁבְזֵיז m. name of a *jewel, sapphire.* Targ. O. Ex. XXVIII, 18 (Ms. II שבסיס); XXXIX, 11 (h. text ספיר). Targ. Y. Num. II, 10. Targ. Ez. XXVIII, 13. Targ. Job XXVIII, 6; 16. Targ. Lam. IV, 7.—*Pl.* שַׁבְזִיזִין. Targ. Cant. V, 14.

שָׁבַח (b. h.) [*to grow, spread,*] *to improve, grow in value.* B. Bath. 135[b] שָׁבַח שְׁבָחוּ וכ' an improvement which the estate obtained of itself, i. e. a natural increase in value by growth. Ib. 143[b] שבחו נכסים מחמת נכסים the estate improved through outlays made from the estate; מחמת עצמן ... שבחו the estate improved owing to their (the heirs') own expense of labor or money; a. e.

*Hif.* הִשְׁבִּיחַ 1) *to improve, ameliorate.* B. Mets. 14[b] גזל ... והִשְׁבִּיחָהּ if one took unlawful possession of a field and sold it to another person who made improvements in it. B. Bath. 124[b] שבח שהִשְׁבִּיחוּ יורשין וכ' an improvement which the heirs made after their father's death. Ib. IX, 3 השביחו לאמצע, v. אֶמְצַע. Ib. הִשְׁבִּיחָה לעצמה the increase of value which she produced goes to her own profit; a. fr.—2) (neut. verb) *to improve, grow in value.* Maas. Sh. II, 1; a. e.—3) *to get bright,* v. infra.

*Pi.* שִׁבַּח 1) [*to amplify,*] *to praise.* Erub. 19[a] ולא עוד אלא שמְשַׁבְּחַן and not only (does he submit to God's judgment in silence), but he even praises. Succ. 27[b], v. עִצְלָן. Sot. VII, 8 ושִׁבְּחוּהוּ חכמים and the scholars praised him for it. Mekh. Bo, s. 12 הודו ושִׁבְּחוּ וכ' they offered thanks and praise that the emeny did not see (their dead) &c. Ib. צריך לְשַׁבֵּחַ must offer praise; a. fr.—*Part. pass.* מְשׁוּבָּח; f. מְשׁוּבַּחַת; *pl.* מְשׁוּבָּחִין; מְשׁוּבָּחוֹת a) *improved, valuable;* b) *praiseworthy.* Y. Yoma VI, 43[c] top מש' בגופו a sacrifice superior as to its body (stouter), מש' במראיו better looking. Cant. R. to I, 1 חמש' שבשירים the most precious of songs. Num. R. s. 16[3] (ref. to Num. XIII, 22) שהפסולת שלה משובחת מן (not משובחת), v. פְּסוֹלֶת; a. fr.—2) *to quiet, tame.*—Part. pass. as ab. Yalk. Num. 729 כחו ... ומה מש' how great is the strength of this lion, and how tame he is!

*Hithpa.* הִשְׁתַּבֵּחַ 1) *to spread,* (of light) *get bright.* Midr. Till. to Ps. XXII ואחר כך הרא מְשְׁתַּבַּחַת והולכת ed. Bub. (oth. ed. מַשְׁבַּחַת *Hif.*) and at last it grows bright and brighter; Cant. R. to VI, 10 מרטבת (corr. acc.).—2) *to be improved.* Gen. R. s. 34 כל זמן שהוא כותשה הרא משתבחת the more he beats it (the flax), the better it grows; ib. s. 32; ib. s. 55 משת' והולכת; Midr. Till. to Ps. XI מַשְׁבַּחַת והולכת (*Hif.*; ed. Bub. משבח והולך, read: מַשְׁבִּירַ, or משובח); Yalk. Gen. 95 משובחת; Yalk. Ps. 654 משב'; a. e.—3) *to praise one's self.* Bekh. 45[b] הקב"ה מְשַׁבֵּחַ בבעלי קומה the Lord prides himself on conquering men of high stature.

מתחיל בגנות ומסיים בש׳ you begin (the recitation of the Agadah on the Passover eve) with disgrace (telling of the slavery or idolatry of the ancestors), and close with praise. Ib. 117a בעשרה מאמרות של ש׳ וכ׳ the Book of Psalms uses ten expressions of praise &c.; גדול ... שכולל שם וש׳ the highest of all is Halleluiah, because it contains the Name of the Lord and praise. Kidd. 33b (ref. to Ex. XXXIII, 8) וחד אמר לש׳ and one says, they looked after Moses with the purpose of praising him, v. גְּנַאי; a. fr.—Tosef. Meg. IV (III), 39; Meg. 25b קורין אותו לש׳ are in reading changed for a more aesthetic expression, v. גְּנַאי. —[Tanḥ. Vaëra 9 ומראה שבחן, read: שַׁחֲצוּ, v. שַׁחַץ I.]

**שְׁבָח II, שְׁבָחָא** ch. same, 1) *increase, amelioration, profit.* B. Mets. 15a אמליך וכחוב שופרא ש׳ ופירי (when thou writest a deed of sale of land) ask for the owner's consent, and write that he guarantees the title with the best of his property, even to indemnity for improvement and for lost usufruct. Ib. לוקח מגזלן לית ליה ש׳ he that buys land from an unlawful possessor (and has to restore it to the legitimate owner) cannot claim indemnity for improved value. Ib.b; ib. 110b; B. Kam. 96a הב לי ... שיעור שְׁבָחָאי give me a *g'riva* of land (out of my own land) corresponding to the value of the improvement I put in. B. Bath. 124b דאיתיה ברשותיה ש׳ an increase in value which is in his (the heir's) possession, opp. to מלוה an outstanding loan; a. fr.—*Pl.* שְׁבָחִין, שְׁבָחֵי. B. Mets. 15a וְשִׁבָחֵיהוֹן, v. מַמְלָא.—2) *praise.* Targ. Ps. XL, 4 (ed. Wil. שַׁבַח). Targ. Ps. CXLV, 21 (some ed. שַׁבְחָא); a. fr.—Sot. 42b לאודועי שְׁבָחֵיה דדוד to make known David's praise (valor); a. e.—*Pl.* as ab. Ber. 6a ומי משתבח קוב״ה בשְׁבָחֵיהו דישראל does the Lord pride himself on the praises of Israel? Ib. 33b סיימתינהו לכולהו ש׳ דמרך hast thou finally counted all the excellencies of thy Master?; a. e.

**שַׁבְחָא, שַׁבַּח** m. (preced.) *singer.*—*Targ. Ps. IV, 1, a. fr. לשַׁ׳ (h. text למנצח), שְׁבַח I.—*Pl.* שַׁבְחִין. Cant. R. to I, 1 end (expl. שירות הירכל, Am. VIII, 3) שַׁבְחוֹי דהיכלא (not שבחות) the singers of the Temple; Yalk. ib. 980.

**שִׁבַחְתָּא** f. = שְׁבָחָא, *praise.* Targ. Ps. XXXIII, 1 יאיא ש׳ Ms. (ed. יאי, corr. acc., or read שבחא).

**שְׁבַט** (denom. of שֵׁבֶט, cmp. σπαθάω fr. σπάθη) *to press the weaving rod, to make the web close* (v. Sm. Ant. s. v. Tela). Tosef. Sabb. VIII (IX), 2; Sabb. 75b; 97b הִשְׁוֹבֵט, contrad. to הִקְדִּיק. Y. ib. XII, 13c bot., a. e., v. קָטַט. Bab. ib. 92b ... בכרכר ושׁוֹבְטִין ... שנים if two persons take hold of the shuttle and press; a. e.

**שְׁבַט I** ch. (v. preced.) *to strike with the rod, to beat.* Targ. Y. I Deut. XXIV, 20.

**שֵׁבֶט** m. (b. h.; cmp. בטט a. deriv.) 1) *rod, staff.* Snh. 5a (ref. to Gen. XLIX, 10) תכא ש׳ ודחתם מחוקק here (in Babylonia) the rod (the Resh Galutha's office), there the legislator (the Nasi); ib. אלו ראשי ... בש׳ those are the Resh-Galuthas who chastise Israel with the rod; Hor. 11b תחתם ש׳ וכ׳ there (in Babylonia) the rod &c.; a. e.—[Tanḥ. B'midb. 16 חש׳ אינו מספיק, read: חַשְׁרָן.]—2) (cmp. מַטֶּה)

Ex. R. s. 9 איתו רשע משתבח ואומר וכ׳ that wicked man (Pharaoh) prides himself and says, that he is a god; a. e.—4) *to be praised.* Ib. s. 41 הקב״ה יִשְׁתַּבַּח שמו וירחעלה זכרו the Holy One, blessed be he, praised be his name, and exalted his memory; a. fr.

**שְׁבַח I** ch. same, 1) *to improve, rise in value; to make profit.* B. Bath. 140a ברשות יורשין שְׁבוּחַ they rose in value while in the possession of the heirs (and the benefit ought to be theirs). B. Kam. 98a, v. נְסָבָא II; a. e.—2) *to praise. Part. pass.* שְׁבִיחַ; f. שְׁבִיחָא *praiseworthy.* Gitt. 80b ש׳ לההו מילתא it is a matter of praise (an honor) to them (to mention the governor's name in a document), opp. זילא.—3) *to spread, germinate,* v. שְׁוַח I.

*Pa.* שַׁבַּח *to praise, sing.* Targ. Ex. XV, 1. Targ. Ps. IV, 1 לְשַׁבָּחָא (h. text למנצח); a. fr.—[Targ. Y. II Ex. XXXIV, 29; Targ. Ps. CXLIX, 4, v. שַׁבְּחַר.]—Part. pass. מְשַׁבַּח; f. מְשַׁבַּחְתָּא; *pl.* מְשַׁבְּחַיָּיא; מְשַׁבְּחָן. Ib. CXIII, 3. Targ. Ez. XXVI, 17. Targ. Y. Ex. XV, 10 מרא ממשבחייא, read: במרא מְשַׁבַּח (h. text אדיירים).—Lam. R. to III, 9 בכל ... סליק ש׳ וכחת ונחת וכ׳ every Friday he went up (to Jerusalem), prayed (in the Temple), and went home and lighted the candles; Y. Maas. Sh. V, 57a top שבת (corr. acc.). Snh. 42a אַשְׁבּוּחֵי נפשיה מְשַׁבַּח (or מַשְׁבַּח) does he proclaim his own praise? Meg. 25b האי ... שרי לשַׁבּוּחֵיה ומאן דְּשַׁבַּח וכ׳ it is permitted to praise him whose reputation is good, and blessings rest upon the head of him who praises him.

*Af.* אַשְׁבַּח same. Snh. l. c., v. supra.

*Ithpa.* אִשְׁתַּבַּח 1) *to be praised, sung.* Targ. Ps. LXXVIII, 63; a. e.—2) *to praise one's self.* Targ. Jer. IV, 2. Ib. XLIX, 4; a. fr.—Meg. 11b (ref. to Ezra I, 2) אִשְׁתַּבּוּחֵי ... מְשַׁתַּבַּח בנפשיה it is he (Cyrus) only who thus glorifies himself (as the ruler of all empires). Ber. 6a, v. שְׁבָחָא; a. e.—3) *to speak with pride of, commend.* Ab. Zar. 4a משתבח לההו ברב ספרא וכ׳... R. A. recommended Rab Safra to the heretics (saying) that he is a great man. Ber. 38a [read:] מִשְׁתַּבְּחִין ליה רבנן בבר וכ׳ (Ms. M. משבחין, v. Rabb. D. S. a. l. note) the Rabbis recommended the son of Rab Zabid ... (saying) that he is a great man &c. Pes. 50b אישתבוחי משתבח בה קרא the Scripture commends her for it. Nidd. 14b; a. e.

**שֶׁבַח** m. (preced.) 1) *improvement, gain.* B. Kam. 95b שלשה שמין להן חש׳ ומעלין וכ׳ there are three persons for whose benefit the value of an improvement is assessed to be payable in money; they are: the share which the first-born has to pay to the plain heir, if the estate has increased in value before division &c. Ib., a. fr. ש׳ המגיע לכחפים, v. כַּחָף. Ib. דמי צמרו ושְׁבָחוֹ the original value of his wool and its additional value (through dyeing). Ib. IX, 4; Keth. 80a, v. הוֹצָאָה. B. Mets. 14a, v. שְׁעִבּוּד. Pes. 27a, a. e. יש ש׳ עצים בפת the bread contains the benefit derived from the wood used in baking bread, i. e. bread baked by a fire made of forbidden wood (e. g. an *ăsherah*) is forbidden; a. fr.—2) *excellency, superiority, praise.* Num. R. s. 16[13] לא במקום חש׳ וכ׳ they built the cities not on the best soil &c., opp. פְּסוֹלֶת. Ib. להודיעך שְׁבָחָהּ של וכ׳ to let thee know the superiority of the land of Israel, v. שָׁבַח. Erub. 18b מקצת שבחו של אדם וכ׳ you may tell part of a man's praise in his presence, but not all of it. Pes. X, 4

*Nif.* נִשְׁבָּה *to be captured.* B. Mets. 39ª שבוי שנ׳ מורידין וכ׳ if a person has been captured (banished), we appoint a relative to manage his property. Snh. 104ª שני בני אדם שנשבו וכ׳ two persons were captured on Mount Carmel. Lam. R. to I, 16 מעשה במרים ... שנשבית וכ׳ it came to pass that Miriam ... was carried off (by the Romans), herself and her seven sons. Keth. II, 5 נִשְׁבֵּיתִי ושחורה אני I was a captive (among gentiles), but I remained pure; ib. 23ª נִשְׁבֵּיתִי; a. fr.

שְׁבָא, שְׁבֵי ch. same. Targ. Num. XXI, 1. Targ. I Chr V, 21. Targ. Ps. CVI, 46. Targ. II Chr VI, 36. Targ. Is. XIV, 2; a. fr.—Part. pass. שָׁבֵי, *pl.* שָׁבָן, שְׁבָן. Targ. O. Deut. XXXII, 42 שָׁ Ms. I (ed. Berl. שְׁ; oth. ed. שְׁבָיָן; Y. שְׁבִירִין; v. שְׁבָיָא).—Ber. 56ª דאתו רומאי ושבו לך that the Romans came and made thee captive, v. שְׁתַר IV.

*Ithpa.* אִשְׁתְּבִי, *Ithpe.* אִשְׁתְּבִי *to be taken captive, be carried off.* Targ. Gen. XIV, 14. Targ. I Sam. XXX, 3; a. fr.—B. Mets. 39ᵇ אִשְׁתַּבְיָא אירחי וכ׳ she was captured and one of her daughters. Keth. 23ª אִישְׁתַּבְיָין בנתיה וכ׳ the daughters of Mar Samuel were captured. Keth. IV, 8 אם תִּשְׁתַּבֶאי וכ׳, v. פְּרַק; a. e.

שְׁבִי, שֶׁבִי m. (b. h.; preced.) *captivity, prison.* Hor. III, 7 מביה ש׳ ... האשה a woman has the precedence of a man with regard to clothes and to relief from prison.

שְׁבִי, שְׁבְיָא, שְׁבְיָה ch. same, *captivity*; (collect. noun) *captives.* Targ. O. Ex. XII, 29. Targ. Is. XX, 4. Targ. O. Deut. XXI, 10. Ib. 11 (ed. Vien. שִׁבְיָה). Targ. Is. LII, 2 שָׁבְיָא ed. Wil. (ed. Lag. a. oth. שִׁבּוּרֵי or שִׁבְיֵי); a. fr.—*Pl.* שִׁבְיָן, שְׁבָן, שְׁבִירִין. Targ. O. Deut. XXXII, 42, v. שְׁבִי.—V. שְׁבִירְתָּא.

שָׁבְיָא, שָׁבֵי m. (preced.) *captor, marauder.*—*Pl.* שָׁבְיָין. Targ. II Chr. VI, 36 שָׁבְיָהוֹן. Targ. Is. XIV, 2 (ed. Wil. שׁוֹבְיהוֹן).—Y. Ter. VIII, 46ª וכ׳ עלון לקרתא ש׳ marauders invaded a town, and one of them &c.

שְׁבְיָא, v. שְׁבִי ch.

שְׁבִיבָא m. (b. h. שְׁבִיב; שְׁבַב; cmp. שִׁרְבָּא) *chip;* ש׳ דנור *spark.*—*Pl.* שְׁבִיבִין. Targ. Y. Gen. XV, 17.

שְׁבָיָה f. (b. h.; שָׁבָה) *captivity, capture.* Kidd. 21ᵇ (ref. to Deut. XX, 11) בשעת ש׳ (if you see and desire her) בשעת ש׳ at the time of making captives; Sifré Deut. 211.

שְׁבָיָה ch., v. שְׁבִי ch.

שְׁבִיוֹן, v. שְׁגַבְיוֹן.

שְׁבִירַ, v. שְׁבַר I.

שְׁבִיט m. (v. שְׁבַט) *rod;* ככבא דש׳ *shooting star* or *comet.* Ber. 58ᵇ, v. זִיק.

שִׁבְיְרְתָּא, שִׁבְיְתָא f. = h. שִׁבְיָה, *captivity;* (collect. noun) *captives; booty.* Targ. Ps. LXVIII, 19. Targ. Y. Deut. XXI, 10, sq. (ed. Vien. שִׁבְרָ׳); ib. 13 (ed. Vien. שִׁבְרָ׳). Targ. Lam. I, 5; a. fr.—*Pl.* שִׁבְיָתָא, שִׁבְרָתָא. Targ. Y. Gen.

*tribe.* Tanh. l. c. למוד הוא הש׳ הזה וכ׳ this tribe (of Levi) is wont to be counted &c. Num. R. s. 5, beg. (ref. to Ps. XXXIII, 18) זה שִׁבְטוֹ של לוי וכ׳ this means the tribe of Levi whose members sit hoping &c.; ib. אלו כ״ר ... לש׳ לוי those are the twenty-four gifts assigned to the tribe of Levi. Y. Ter. I, 40ᵈ top מפני גזל הש׳ because it is an injustice to the tribe (of Levi, giving them unnecessary trouble). Pes. 80ª ש׳ אחד איקרי קהל one tribe is called a community, v. קָהָל; ib. אפי׳ ש׳ אחד טמא וכ׳ even if one tribe is unclean (and prevented from offering the Passover sacrifice) &c. Y. ib. VII, 34ᶜ ש׳ אחד גורר וכ׳, v. גָּרַר I; a. v. fr.—*Pl.* שְׁבָטִים. Gen. R. s. 98; s. 99 end, v. יָחַד. B. Bath. 117ᵇ דילמא לש׳ קאמר לה perhaps the text (Num. XXVI, 55) means a distribution by tribes (as they were on entering the land)? Sabb. 146ª יעקב חולידי י״ב ש׳ וכ׳ Jacob begat twelve tribes (sons) in whom there was no blemish. Ib. 147ᵇ עשרת חש׳ the ten tribes (the kingdom of Israel). Snh. X, 3 (110ᵇ) עשרת הש׳ אינן וכ׳ the ten tribes (carried into exile) are not destined to return; a. fr.

שְׁבַט II, שְׁבָטָא, שֵׁבֶט, שִׁבְטָא, שִׁיבְטָא, שִׁי׳ ch. same, 1) *rod, staff.* Targ. Prov. XXII, 8. Ib. X, 13 (Ar. a. Levita שׁוּפְטָא). Ib. XXVI, 3; a. fr.—Y. Shek. IV, 48ᵇ bot., v. כַּרְכָּרָא.—2) *tribe.* Targ. I Chr. XXVI, 32. Targ. Num. I, 4; a. fr.—B. Bath. 115ᵇ ש׳ ... גמירי there is a tradition that no tribe shall ever be extinct; a. e.—*Pl.* שִׁבְטַיָּא, שִׁבְטִין, שִׁי׳. Targ. Num. I, 16. Targ. Gen. XLIX, 28, a. fr.

שְׁבָט (b. h.; Assyr. šabaṭu) *Shebat,* the eleventh month of the Jewish calendar, of thirty days, beginning between the first and the thirtieth of January, and ending between the thirtieth of January and the twenty-eighth of February. Targ. Zech. I, 7; a. e.—R. Hash. I, 1; a. fr.

שְׁבָטָא, v. שְׁבַט II.

שַׁבְטוּטִין m. pl. (diminut. of שְׁבָט) *shoots.* Gen. R. s. 33 מש׳ שבארץ וכ׳ Ar. (ed. מִשַּׁבְשׁוּשִׁין) she (the dove) brought the olive-leaf from the young shoots of Palestine; Yalk. Gen. 59; Lev. R. s. 31 מִשַּׁבְשׁוּשֵׁי ארץ וכ׳; Cant. R. to I, 15 מִשַּׁמְטוּטֵי; Yalk. Ez. 362 מִשְׁבָּשִׁין של וכ׳.

שְׁבִי, שָׁבָה (b. h.) *to capture, carry off.*—Part. pass. שָׁבוּי; f. שְׁבוּיָה; *pl.* שְׁבוּיִין, שְׁבוּיִם, שְׁבוּרִין; שְׁבוּרוֹת. Keth. I, 2 הגיורת וחש׳ וכ׳ a proselyte, a captive, and a slave, converted, redeemed, or freed at an age of less than three years and one day. Ib. 4. B. Bath. 8ª bot.; Hull. 7ª, a. e. פְּדִיוֹן ש׳, v. פְּדִיוֹן. Shek. II, 5 מותר שבויים לש׳ what is left over from a fund collected for the ransom of captives, must be reserved for the ransom of other captives; מותר שבוי לאותו ש׳ what is left over from a collection for a certain captive, belongs to that captive. Y. ib. II, 47ª top אין פודין ש׳ בש׳ you dare not redeem a captive by surrendering another captive. Keth. 51ᵇ בש׳ הקלו with regard to a woman redeemed from captivity the practice is more lenient (allowing her husband to live with her again). Ib. שְׁבוּיֵי מלכות הרי הן כש׳ women forced by (Roman) officials come under the law of redeemed captives (are permitted to live with their husbands). Gitt. IV, 6, v. פָּדָה; a. fr.

שְׂבִיעָה f. (שָׂבֵעַ) *being sated, satiation.* Yoma 79[b] (ref. to Deut. XI, 15) אכילה שיש בה ש' וכ' food enough to satisfy the benediction after meal requires) food enough to satisfy the appetite, which is the size of an egg. Pesik. R. s. 16 (ref. to Num. XXVIII, 7) לשון רויה לשון ש' וכ' expressing *fill, satiation* &c., v. רְוָיָה; Tanḥ. Pinḥ. 12; Num. R. s. 21[17]; Y. Succ. IV, 54[d] top שיבעה (corr. acc.).

שְׁבִיעִי m. (b. h.; שֶׁבַע) *seventh.* Succ. V, 6 בש' on the seventh day of Succoth. Lev. R. s. 29 חבריב ש' the seventh thing is most precious; a. fr.—*Pl.* שְׁבִיעִין. Ib. כל הש' וכ' all seventh things are precious.—*Fem.* שְׁבִיעִית Ib.; a. fr.—Esp. *the seventh year, Sabbatical year.* Shebi. I, 1 ערב ש' the year preceding the Sabbatical year; ib. 4 מוצאי ש', v. מוֹצָא III. Snh. III, 3 סוחרי ש' traders in fruits of the Sabbatical year; a. v. fr.—*Pl.* שְׁבִיעִיּוֹת. Y. ib. 21[a] bot. שתי ש' we must wait for two Sabbatical years before reinstating the trader in Sabbatical fruits in his civic rights; Y. Shebu. VII, 37[d] bot. (not שני).—*Sh'bi'ith,* name of a treatise, of the Order of Z'ra'im, of Mishnah, Tosefta, and Talmud Y'rushalmi.

שְׁבִיעָא, שְׁבִיעֵיתָא, v. שְׁבִיעָאָה.

שְׁבִיץ, v. שְׁבִיס.

שְׁבִיק m. (שְׁבַק; v. שְׁבָקָא I) *abandoned; spontaneous growth.* Targ. Y. Lev. XXV, 5 כתי ש' (h. text סְפִיחַ).—*Pl.* שְׁבִיקִין, v. שְׁבִיבָקָא.

שְׁבִיקוּתָא f. (שְׁבַק) *remission, forgiveness.* Targ. Ps. CXXX, 4 (h. text סְלִיחָה).

שְׁבִירָא, v. שְׁבָרָא.

שְׁבִירָה f. (שָׁבַר) *breaking.* Y. Orl. I, 60 bot. (not שבורה), v. נְפִיצָה.—שְׁבִירַת עצם breaking a bone of the Passover sacrifice. Pes. VII, 12; ib. 70[a]; a. fr., v. עֶצֶם.

שַׁבִּישׁ, v. שְׁבַשׁ.

שְׁבִישְׁתָּא, שבישותא, שְׁבִישָׁא, v. שְׁבִשְׁתָּא.

שְׁבִיתָה f. (שָׁבַת) 1) *resting, making a day station* esp. over the Sabbath. Maasr. II, 3 עד שהוא מגיע למקום הש' until he reaches a place where he intends to rest, contrad. to לינה night lodging. Y. ib. 49[d] top, v. לִינָה.—Esp. *appointing a place to be the centre of Sabbath movements, Sabbath camp* (from which one is allowed to walk two thousand cubits in every direction). Erub. IV, 7 מי שבא . . . שְׁבִיתָתִי תחתיו if one is on the road (on Friday) at nightfall, and recognizing a tree or a fence (at a distance) says, my Sabbath rest be under it; שביתתי בעיקרו my Sabbath camp be at its root. Ib. 8 שביתתי במקומי my Sabbath centre be where I am now. Ib. 45[b] חפצי הפקר קונין ש' objects which have no owner acquire a Sabbath centre of their own (and he who finds them has to be guided in carrying them by the place where he found them). Ib. חפצי הנכרי אינן קונין ש' objects belonging to a gentile have no Sabbath centre, i. e. if they come from outside on the Holy Day, the recipient may carry them XXXI, 26 שְׁבָיָה (O. שְׁבָרוּת; Ms. I שְׁבָרוּת; ed. Berl. שְׁבִיָּה).—Kidd. 81[a] שְׁבוֹרְיָתָא; Keth. 23[a] שְׁבוֹרְיָתָא captured women.

שְׁבִיל m. (b. h.; שבל, *Shaf.* of יָבַל) *path.* Peah II, 1 ש' הרבים a public path through fields; ש' היחיד a private path, contrad. to דֶּרֶךְ. Ex. R. s. 25 ב"ד עושה לו ש' בררך . . . שמא ש' בים a human being makes himself a path on trodden ground, can he make himself a path in the sea?; a. fr.—*Pl.* שְׁבִילִין, שְׁבִילִים. B. Kam. 81[a] ומחלכים בשְׁבִילֵי הרשות וכ' it is allowed to walk on private paths (through fields) until the second rainfall (v. רְבִיעָה); Taan. 6[b]; Tosef. Shebi. VII, 18 ש' שבשדות. Lev. R. s. 4 היו לפניו שני ש' וכ' if a person had before him two paths, one smooth &c. Y. Ḥag. II, 77[a] bot. התורה הזו דומה לשני ש' וכ' the Torah is like two paths, the one of fire, the other of snow &c. Tanḥ. T'rumah 8 (ref. to Prov. V, 6) שְׁבִילֶיהָ של תורה וכ' the paths of the Torah and its sections; a. e.—Naz. 8[b] מנין שבילי שמיטה Var. (v. Rashi) as many as the field paths in the Sabbatical year (ed. שבלי).—בִּשְׁבִיל *on account of, for the sake of; because.* Ber. 58[a] בִּשְׁבִילִי for my sake. Ib. בש' אשתו ובניו for his wife and children. Taan. 20[a] בִּשְׁבִילֵךְ for thy sake. Ib.[b] בִּשְׁבִילְכֶם for your sake. Sabb. II, 4 בש' שתהא מנטפת in order that it may drip. Ib. 5 בש' החולה שישן for the sake of a patient, that he may sleep. Succ. 29[a] בש' ארבעה דברים for four reasons. Sot. 46[b] בש' שכנעני וכ' because this Canaanite showed the way with his finger. Num. R. s. 3[6] שלחה בש' וכ' she sent for R. J.; a. v. fr.

שְׁבִילָא ch. same. Targ. Job XVIII, 10. Targ. Ps. CXIX, 35; a. e.—*Pl.* שְׁבִילֵי, שְׁבִילִין. Targ. Jer. XVIII, 15. Targ. Prov. II, 9 (ed. Wil. שְׁבָלֵי, corr. acc.). Ib. 15. Targ. Job XIX, 8; a. e.—Ber. 58[b] ש' דשמיא, v. נָתַר I. Lev. R. s. 17, beg. (ref. to Ps. LXXXIV, 6) אלו ש' דאורייתא כברישין וכ' those in whose hearts the pathways of the Law are paved; a. e.—[Pes. 35[a] שבילי תעלא, v. שׁוּבְלָא.]

שְׁבִיס m. (b. h.; שבס, cmp. שָׁבַשׁ; cmp. b. h. שְׂרוֹךְ a. שָׂרַךְ) *band,* esp. (של סבכה) ש' *metal* (or *woolen*) *band with which the hair-net is fastened.* Tosef. Kel. B. Bath. V, 15 ש' של שבכה טמא וכ' a net-band is susceptible of uncleanness for itself, because one may (detach and) fit it for another net. Ib. 16 ומשום תיבורי ש' וכ' but (gold foils and plates) used as fastenings of a hair-band are susceptible of uncleanness. Kel. XXVIII, 10 ש' שלה the band of the net. Neg. XI, 11. Sifra Sh'mini, ch. VII, Par. 8 שְׁבִיץ של סבכה; ib. ch. XI, Par. 10 שבים וכ' a woolen net-band. Y. Sabb. VI, 8[b] bot. (ref. to שבִיסִים, Is. III, 18) braided bands (v. סַלְבּוֹנָא) כמה דאת אמר ש' של סבכה as you say, *shabis* of the hair-net.

שְׁבִיסָא ch. same.—*Pl.* שְׁבִיסַיָּא. Targ. Is. III, 18.

שְׁבִיסְרָאָה, v. שַׁב I.

שְׁבִיעָאָה m. = h. שְׁבִיעִי, *seventh.* Targ. Gen. II, 2. Targ. Jer. XLI, 1. Targ. Zech. VIII, 19; a. fr.—*Fem.* שְׁבִיעֵיתָא, שְׁבִיעֵתָא, שְׁבִיעֵי. Targ. O. Lev. XXIII, 16 (Y. שבִיעֵאה). Targ. Deut. XV, 9 (Y. ed. Vien. שְׁבִיעָתָא). Targ. Job V, 19; a. fr.

the distances which he himself is permitted to walk; a. fr.—2) *observing the Sabbath, abstention from labor.* Sabb. XVI, 6 (121[a]) מפני שאין שְׁבִיתָתוֹ עליך Y. ed. (Mish. a. Bab. ed. עלירן, Ms. M. עלינו) because his (the gentile's) Sabbath rest is no concern of thine (of theirs, the Jews' for whom he acts; of ours); ib. מפני ששבירתו עליך because his (the minor's) observance of the Sabbath is thy (their, our) concern. Y. ib. V, 7[b] bot. שחוא מצוה על שְׁבִיתַת בהמתו כמוהו for man is commanded to let his cattle rest as well as himself. Y. Erub. III, 21[a] אינו יכול להביאו דרך ש׳ he cannot bring it home in a manner consistent with the observance of the Sabbath; a. fr.—3) = שְׁבוּת *an act forbidden on the Sabbath by rabbinical law*, but permissible in the Temple.—*Pl.* שְׁבִיתוֹת. Ib. X, end, 26[d] (ref. to Mish. X, 11—15) משביתה אחת למדו ש׳ הרבה from the permissibility of one act, we learn the permissibility of many more, v. צִבְתָּא.

שְׁבָכָה, v. סְבָכָה.

שְׁבָּ, שְׁבְּ, שְׁבָלָא, v. שׁוֹבַל.

שַׁבְלוּל m. (שבל *to drag along*, cmp. b.h. שֶׁבֶל; cmp. שַׁלְשׁוּל III) *snail* without the shell. Sabb. 77[b], v. פְּתִית; Y. Ber. IX, 13[c] bot. (ed. Krot. שכלון, ed. Ven. שבלון, corr. acc.), v. חָוִית.

שַׁבְלוּלָה ch. same, v. next w.

שַׁבְלוּלִית m. (preced. art.) a species of *mollusks, slug.* Y. Nidd. III, 50[d] אילין נשייא דאמרן ש׳ דכר שבלולה נוקבא וכ׳ (ed. Krot. שכ׳, corr. acc.) we do not rely on those women who say that if the placenta resembles (in substance and color) a *shabb'luliah*, it indicates a male fœtus, if a *shabb'lul*, a female.

שַׁבְלוּלִיתָא f. (*Shaf.* of בלל; cmp. חֻבְלִין, חַבֶּל) *fenugreek.* Sabb. 110[b] Ms. M. (ed. שַׁבְלִילְתָא). Men. 42[b] מיא דש׳ Ms. M. (ed. דשבלילתא) juice of fenugreek. Gitt. 69[a] ש׳ Rashi (ed. שׁוּבְלִילְתָא). Ab. Zar. 38[b] שבלילתא.

שבלון, v. שַׁבְלוּל.

שְׁבֶלֵי (or שְׁ׳), v. שִׁרְבֶּלִי.

שַׁבְלִילְתָא, v. שַׁבְלוּלִיתָא.

שְׁבֹלֶת, v. שִׁבּוֹלֶת.

שְׁבַלְתָּא, v. שׁוּבַּלְתָּא.

שבן, Y. Ab. Zar. I, 39[d] top שבניה some ed., v. שְׁכַן.

שְׁבְנָא, שְׁבְנָה (b. h.) pr. n. m. *Shebna*, 1) officer in high position in King Hezekiah's court. Lev. R. s. 5. Snh. 26[b] בעל הנאה היה ש׳ Shebna was a sensual man; a. e.—2) a brother of Hillel. Sot. 21[a], v. סְמָקָא.

שבניה, v. שְׁכַנְיָה II.

שַׁבְסִיס, v. שַׁבְזִיז.

שְׁבַסְרֵי, שְׁבָסְרֵי *seventeen*, v. שֵׁב I.

שְׁבַע f., שִׁבְעָה m. (b. h.) *seven.* Snh. V, 1, v. חֻקִּירָה. Ib. 3 בש׳ (sub שעות) at seven hours of the day. Ab. V, 7. Lam. R. introd. (R. Josh. 2) מ׳ מש׳ seven times seven; a. v. fr.—בנות ש׳, ברת ש׳, v. בַּת I a. בְּרַת I.—Esp. שִׁבְעָה (sub. ימים) *Shib'ah, the seven days of mourning for a near relative.* M. Kat. 20[a], v. שִׁלְשָׁה; a. fr.—Y. M. Kat. III, 82[c]; v. שָׁמַר.—*Pl.* שִׁבְעִים *seventy.* Snh. V, 5 עד ש׳ ואחד (add to the members of the court,) until they number seventy-one. Ab. Zar. 11[b] אחת לש׳ שנה once every seventy years; a. v. fr.

שְׁבַע I, שׁוֹבַע f., שְׁבָעָה, שְׁבָעָא, שְׁ׳, שׁוּ׳, שְׁבָעֵי m. ch. same. Targ. Gen. V, 7. Ib. IV, 24 (O. ed. Vien. שׁוּבְעָה). Ib. XXIX, 27. Targ. Y. II Num. XI, 26 שׁוּבְעֵי; a. fr.—Y. Kil. IV, beg. 29[a] חמש שורין מן ש׳ ש׳ five rows of seven trees each. Y. Sabb. I, 3[c] bot. שובעה ... אלו שגזרו אינון those laws which they decreed by majority of votes, were seven; a. fr.—*Pl.* שְׁבָעִין, שְׁבִ׳, שׁוּבְ׳ *seventy.* Targ. Gen. V, 12; a. fr.

שָׁבַע, *Nif.* נִשְׁבַּע (b. h.) *to be sworn, to swear.* Shebu. III, 6 נ׳ לבטל וכ׳ if a person swears that he will omit to perform a commandment. Ib. VI, 4 אין נִשְׁבָּעִין על וכ׳ no oath is imposed in refutation of a claim of a deaf and mute, or of an insane person, or of a minor, nor do we administer an oath to a (claimant) minor, אבל נשבעין לקטן וכ׳ but you must make oath when suing a minor or the sacred treasury. Ib. 7 שמא יִשָּׁבַע זה וכ׳ ... ומי נ׳ מי which of them is first admitted to an oath? He with whom the (lost) pledge was deposited, lest this one (the debtor) swear (to the value of the pledge), and the other produce the pledge (and prove him a perjurer). Ib. VII, 1 כל הנשבעין שבתורה נשבעין וכ׳ all those bound to swear according to Biblical law swear and are free from payment, but the following swear and receive (are awarded their claim). Ib. 32[b] ואינו יכול לִישָּׁבַע, v. שְׁבוּעָה; a. fr.

*Hif.* הִשְׁבִּיעַ *to adjure; to impose, administer an oath.* Ib. IV, 3 אמרו אין אנו ... מַשְׁבִּיעַ אני עליכם וכ׳ if they say, we know no testimony in thy case, (and he says,) I adjure you, and they say, Amen: they are guilty (if they could testify). Ib. חוץ וכ׳ ... ה׳ עליהן if he adjured them five times out of court, and coming before court they confess (that they know testimony), they are acquitted. Ib. VIII, 2 מַשְׁבִּיעֲךָ אני וכ׳ I adjure thee, and he says, Amen. Ib. 29[a]; 39[a], a. e. אנו משבישין אותך וכ׳ ... וכשמַשְׁבִּיעִין אותו and when the court administers an oath to him, they say to him, know that we cause thee to swear not in thy sense, but in the sense of God and in the sense of the court; a. fr.—Part. pass. מוּשְׁבָּע; *pl.* מוּשְׁבָּעִין. Ib. 31[a] מ׳ מפי עצמו one who is sworn on his own demand (in his own case); מ׳ מפי אחרים one who is sworn on other people's demands (as a supposed witness that claims ignorance). Ib. III, 6 הרשות שאינו מ׳ עליה מהר סיני a religiously indifferent act, on which he is not sworn from Mount Sinai; מצוה שהוא מ׳ וכ׳ a religious act on which he is sworn &c. Ib. 21[b]; 22[b], v. סִינַי; a. fr.

שְׁבַע II ch., *Ithpa.* אִשְׁתַּבַּע, *Ithpe.* אִשְׁתְּבַע, אִשְׁתַּבַּע as preced. *Nif.* Targ. Lev. V, 22; 24. Targ. Jer. V, 2; a. fr.—

Targ. Prov. XXVII, 7; a. fr.—Pesik. R. s. 16; Pesik. Eth Korb., p. 57b, a. e., v. רְוֵי; a. e.

*Pa.* שַׂבַּע, סְ; *Af.* אַשְׂבַּע, אְ *to satisfy.* Targ. Ps. XC, 14. Ib. CVII, 9; a. fr.—Taan. 24a רחמנא לישַׂבְּעָךְ ...דאַשְׂבָּעָן ברך the Lord satisfy thee, as thy son has satisfied us. Yoma 79b שַׂבּוּעֵי מְשַׂבְּעָא is enough to satisfy the appetite. Gitt. 70a חמרי מְשַׂבְּעָן וכ' dates satisfy, heat &c.; Keth. 10b; a. e.

**Ithpa.* אִסְתַּבַּע (cmp. צְבָה) *to be swollen.* Esth. R. to III, 14 א' קרסוליה (omitted in Yalk. ib. 1056) his ankle was swollen.

**שָׂבְעָא, שָׂבְעָ, שָׂבְ'**, v. שׂוֹבַע, שׂוֹבְעָא, a. סַבְעָא.

**שַׂבְעָא**, v. שְׂבַע I.

**שִׂבְעִים, שִׂבְעָה**, v. שֶׁבַע.

**שְׁבַעְתָּא** *week*, v. שָׁבוּעָא.

**שְׁבַעְתֵּי**, *seven*, v. שְׁבַע I.

**שָׁבַץ** (b. h.), *Pi.* שִׁבֵּץ (cmp. שָׁבִיס; Syr. שבץ *confudit, miscuit*) *to interweave; to checker, adorn vessels with designs.* Ḥull. 25a, sq.; Tosef. Kel. B. Mets. II, 10 כל שהוא לְשַׁבֵּץ ... עתיד any unfinished vessel which is ... to be adorned with designs.

**שָׁבַק*** = next w. Pesik. R. s. 44 שָׁבְקוֹ בבית וכ' leave him in prison, and let him be famished &c.; (Yalk. Hos. 531 חובשוהו, not חבשוהו, v. חָבַשׁ).

**שְׁבַק** (corresp. to h. עָזַב) 1) *to leave, let go; to forsake, abandon; to leave behind; to bequeath.* Targ. Jer. LI, 9. Targ. Ex. XXIII, 5. Targ. Jud. XVI, 26 (h. text הניחה); a. v. fr.—Part. pass. שְׁבִיק; f. שְׁבִיקָא, שְׁבִיקְתָא; *pl.* שְׁבִיקִין; שְׁבִיקָן, שְׁבִיקָתָא. Targ. Jer. LI, 5 (h. text אלמן). Targ. Ez. XXXVI, 4. Ib. XLI, 9; 11 (h. text מִנָּח); a. fr.—Y. Nidd. II, end, 50b אמר שׁוֹבְקָתֵיהּ לצפרא he said (to the woman), leave it (with me) for the morning. Sabb. 32a שַׁבְקֵיהּ וכ', v. רְוֵיא. Yoma 12a לִמֵּישְׁבַּק, v. אוּשְׁפִּיזָא. Arakh. 22a מי שַׁבְקִינָן מזוני וכ' shall we leave the alimony (which the widow receives out of the estate, as long as her dowry is not satisfied) unguarded? Ib. מי שבקינן לה do we allow him (to take interest)? B. Bath. 125a לאו הני מעות ש' אבוהן it is not these coins that their father left them (when he died). Gitt. 37b, a. fr. וכ' לא שָׁבֵיק (אינש) (לא שבק), v. הֲרִתֵּיהּ. Bekh. 24a במקום דידה לא שַׁבְקָה וכ' when the dam has her own child, she will not neglect her own and give suck to a strange animal. B. Mets. 92a לא ש' אינשי חיי וכ' Isi would let no man live, i. e. with such a law humanity could not exist; B. Kam. 91b א"כ לא שַׁבְקַת חיי וכ' if this were the law, thou wouldst let no creature exist; a. fr.—2) *to remit, pardon, forgive.* Targ. Gen. XVIII, 24. Targ. Num. XIV, 19; a. fr.—Lev. R. s. 5, end יאי ...דְּשָׁבֵיק לחובין וכ' it is becoming the great God to remit great sins; a. e.—Part. pass. as ab. Ib. הא שרי לך והא שביק לך this is remitted to thee, and this is forgiven thee; a. e.—3) *to let go, send away, divorce.* Gen. R. s. 17 שְׁבוֹקָא הדיא אנתתא מיניך וכ' send that woman away, for she does thee no honor; ib. שַׁבְקָהּ לחדא וכ' send that bad woman away; Shebu. 29a ודילמא ...וכי קא מְשַׁתְּבַע אדעתא דידיה א' perhaps that man saw a huge bird and called it *gamla* (camel), and when he swore (that he saw a camel fly in the air), he swore in his sense. Ib. דכי קא משתבע ... קא משתבע so that when he swears (that he has paid the money), he swears to the truth in his sense (having given him tokens, v. אִיסְקוּנְדְּרֵי). Ib. 32b אי ...חזית מְשַׁתְּבַעְנָא וכ if thou hadst come and testified for me, I should have been assigned an oath and received my claim; מי יימר דְּמְשַׁתְּבַעַתְּ who can say that thou wouldst have made oath? Ib. לִישְׁתַּבַּע shall he be admitted to an oath? Ib. 26a ואנא בשיקרא אִישְׁתַּבַּעִי and have I sworn falsely?; a. fr.

*Af.* אַשְׁבַּע as preced. *Hif.* Targ. Y. II Ex. XIII, 19 [read:] מַשְׁבַּע אַשְׁבַּע. Targ. Cant. II, 7. Targ. Cant. II, 4; a. e.—Shebu. 36a אַשְׁבְּעִינְהוּ ולייטרינהו he made them swear, and also pronounced a curse upon them. Ib. 41a לא מַשְׁבְּעִינַן לֵיהּ we do not put him to an oath; a. fr.

**שָׂבַע** I, m. (b. h.; next w.) *sated, filled, satisfied.* Gitt. 56a רוצא כשהוא ש' רָעֵב, v. רָעֵב I. Lev. R. s. 34 לְשָׂבְעוֹ וכ', v. רָעֵב I; a. fr.—*Pl.* שְׂבִעִין, שְׂבִעִים, שְׂבֵי'. Joma 74b ואיזהו ש' סומין ...blind persons eat and are not satisfied. Taan. 10b אל תראו עצמיכם בפני בני עשו ...כאילו אתם ש' Ms. M. (v. Rabb. D. S. a. l. note) make no show of your plenty before the sons of Esau or of Ishmael, lest they envy you; Yalk. Gen. 148; a. e.—*Fem.* שְׂבֵעָה, שְׂבֵי'. Y. Ab. Zar. III, 42c top the Lord allows the righteous in this world to see their (future) reward, ונפשם ש' וכ' and they feel satisfied and go to sleep; a. e.—*Pl.* שְׂבֵעוֹת, שְׂבֵי'. Midr. Sam. ch. XIII (ref. to I Sam. IX, 12, sq.) וכל האורך הזה ...ולא חיו ש' ממנו why this lengthy speech? It intimates that they looked at the beauty of Saul and could not see enough of it; a. e.

**שָׂבַע** II (b. h.; cmp. סָבָא III) *to be filled, to have plenty, be satisfied.* Sabb. 113b (ref. to Ruth II, 14) ותאכל בעולם הזה וְתִשְׂבַּע וכ' she (Israel) will eat in this world, will have plenty in the Messianic days, and leave over for the hereafter. Succ. 52b, v. רָעֵב II; a. e.

*Hif.* הִשְׂבִּיעַ *to satisfy.* Gen. R. s. 76, end כדי להַשְׂבִּיעַ עיניו וכ' in order to satisfy the eyes of the wicked man. Y. Keth. V, 30b וְהַשְׂבִּיעָתּוֹ; Succ. l. c. מַשְׂבִּיעוֹ, v. רָעֵב II. Snh. 100a; a. fr.—Ib. 29b אדם עשוי שלא להשביע את עצמו man is wont not to declare himself wealthy (to disclaim wealth, by saying that he is in debt, even if he is not); כשם שאדם ...שלא להשביע את בניו as man is wont to disclaim wealth for himself, so is he likely to disclaim it for his heirs (therefore an ante-mortem confession of indebtedness does not establish a claim against heirs).

*Pi.* שִׂבֵּעַ same.—Part. pass. מְשׂוּבָּע. Lev. R. s. 29 (play on השביע, Lev. XXIII, 24) שהוא מש' בכל וכ' a month which is plentiful in every thing &c.

*Hithpa.* הִשְׂתַּבַּע *to be satiated, sick.* Num. R. s. 14 עתיד לְהִשְׂתַּבַּע, v. סִיג I.

**סְבַע, שְׂבַע** ch. same, *to be satisfied, saturated.* Targ. O. Ex. XVI, 8 למִסְבַּע ed. Berl. (ed. Amst. למִישְׂבּוֹעַ); Y. לִמְשׂוֹבּוֹעַ. Targ. Ps. CIV, 16 (Ms. סְ); a. fr.—Part. שָׂבְעִין, סְ; f. שָׂבְעָא, סְ. Targ. Prov. XXX, 22 דשביע ed. Lag. (Ms. דסביע; ed. Wil. דיִשְׂבַּע). Targ. Job XLII, 17. Targ. Gen. XXV, 8.

ib. לית בידי מה אֶשְׁבּוֹק לה I have not the means to divorce her (to give her her dowry); ib. לית בי מה אשבוק לה; Lev. R. s. 34 לית בי מַשְׁבַּק לה; (Yalk. Is. 352 לית לי ממרקא לה, v. מָרַק); Y. Keth. XI, 34[b] bot. שיבקה דלית וכ' (read: שׁוֹבְקָהּ or שַׁבְּקָהּ *Pa.*) send her away &c.; a. e.

*Pa.* שַׁבֵּק, *Af.* אַשְׁבֵּק same, *to divorce.* Gen. R. l. c. אנן יהבינן לה פורנא ושַׁבֵּק יחה מינך (not ושבקית) we shall give her her dowry, and divorce thou her. Ib. וְשַׁבַּקְתָּהּ מינית (some ed. וש' יחה) and he divorced her; Lev. R. l. c. ושבקיה (corr. acc.); Y. Keth. l. c.; Yalk. Lev. 665. Y. Keth. VI, beg. 30[c] הן דמַשְׁבֵּיק וכ' he who divorces his wife and does not pay off &c., v. מָרַק.

*Ithpa.* אִשְׁתַּבַּק, *Ithpe.* אִשְׁתְּבִיק 1) *to be let alone, be allowed.* Koh. R. to V, 11 אוף למידמוך לית אנן מִישְׁתַּבְּקִין we are not even allowed to sleep.—2) *to be remitted; to be forgiven.* Targ. Gen. IV, 7. Targ. Lev. IV, 20; a. fr.—3) *to be divorced.* Cant. R. to I, 4 בעיין לְמִשְׁתַּבְּקָא דין מדין they wanted to be divorced from each other.—4) *to be forsaken, abandoned.* Targ. Jer. XLIX, 11 תשתבקון (ed. Wil. תשבקתון, corr. acc.). Ib. 25. Targ. Is. XVII, 9; a. e.

**שִׁי', שְׁבָקָא** I m. (preced.) 1) [*abandoned,*] *undressed vine.* Targ. O. Lev. XXV, 5 (h. text נזיר־).—*Pl.* שַׁ', שְׁבָקִין. Ib. 11 שְׁבָקָהָא (ed. Vien. שַׁ').—2) *isolated, single shoot.*—*Pl.* as ab. Targ. Ez. XVII, 6 שַׁ' ed. Wil. (ed. Lag. שְׁבָךְ; h. text בדים).

**שִׁי', שְׁבָקָא** II m. (preced. wds.) *heirloom;* (sub. בעל) *testator.*—*Pl.* שִׁי', שְׁבַקַיָּיא. Arakh. 22[a] בתר שִׁיבְקֵירְהוּ ירתמי... heirs that enjoy what is not theirs will follow those who left them the (ill-gotten) goods; B. Mets. 70[a] שִׁיבְקֵירְהוּ.

**שְׁבַר**, v. סְבַר.

**שְׁבַר**, *Poël* שׁוֹבַר, v. סְבַר II.

**שָׁבַר** I (b. h.) 1) *to break.* Y. Ab. Zar. II, 41[d] (play on אכל תשברו, Deut. II, 6) באכל תְּשַׁבְּרוּ האכלחו שְׁבָרֵיתוֹ with food break him (his ill-will); when thou hast given him to eat, thou hast broken him; אם הירה קשה עליך באכל תשברו וכ' if he is hard on thee, break him with food, and if not (if thou succeedest not with food), heap silver upon him; Y. Sabb. I, 3[c] bot. Tanḥ. Sh'laḥ. 9 לְשָׁבְּרוֹ ... נתכוונו לבן וכ' the spies intended to break the heart (courage) of the Israelites (ref. to ויניאו, Num. XXXII, 9). Tosef. B. Mets. II, 26 כדי לשבור את לבו ... אוהבו if a friend requires help for loading, and an enemy for unloading (to relieve the broken down beast of burden), it is commended to help the enemy in order to break his heart (hatred); (B. Mets. 32[b] כדי לכוף את יצרו). Pesik. Eth Korb., p. 59[b] נטל ... ושָׁבָרָהּ את חטבלא he took the plate... and shattered it. Ex. R. s. 18 (ref. to Ps. LXXVII, 7) נזכרת אני את השברים שהיית שׁוֹבֵר וכ' I remember the breaks with which thou brokest (the calamities with which thou didst visit) the empires for me by night; בא ... שָׁבַרְתָּ וכ' Sennacherib came upon me, thou brokest him at night (v. infra *Hof.*); a. v. fr.—Y. Shebi. VIII, beg. 37[d] כל מדרש שאתה דורש ושׁוֹבֵר וכ' a textual interpretation which you introduce, and by which you break (upset partially) a previous interpretation of the same verse, is no legitimate interpretation. Tanḥ. Vayera 13 סופו ... שובר את ראשו the end of the verse breaks (contradicts) its beginning. Cant. R. to VII, 9 (expl. דתברריא, Dan. III, 2) the scholars (scholastici) are called *d'thabraya* (v. תְּבַר), שהם שׁוֹבְרִים הדברים because they break (twist out of joint) the words (of the law).—*Part. pass.* שָׁבוּר, f. שְׁבוּרָה *having a broken limb, injured.* B. Mets. I, 4 רצין ... אחר צבי ש' running ... after a wounded deer. Ib. 94[b] ומתה ש' a borrowed animal that was injured or that died. Ib. נשבעין על הש' must make oath concerning an injured animal in their charge; a. fr.—2) (denom. of שׁוֹבָר) *to give a receipt; to acknowledge payment; to acquit.* Tosef. Keth. IV, 11 מקצת (על) שָׁבְרָה לו if she gave him a receipt for a portion of her jointure, she has released him of all obligations of the marriage contract. Ib. IX, 1 וחרא ... כונסה שׁוֹבֶרֶת לו וכ' he marries her and divorces her (and remarries her), and she gives him a receipt for her jointure (by which act the mortgage on the entire estate is cancelled); Y. ib. VIII, 32[b] bot.; Y. Yeb. IV, 5[d]; a. fr.

*Pi.* שִׁבֵּר *to break.* Sabb. 105[b] חמקרע ... ומְשַׁבֵּר כליו וכ' he who in his anger tears his garment or breaks his vessels, ... let him be in thy sight like an idolater; a. fr.—Part. pass. מְשׁוּבָּר. Pesik. R. s. 17 (ref. to Job I, 15) מש' ומלוקה הרה he (that escaped) was broken of limbs and smitten; Ruth R. to I, 5; Lev. R. s. 17 מְשֻׁבָּר; Yalk. Job 892 מושבר.

*Hof.* הוּשְׁבַּר *to be broken.* Pesik. Vattom., p. 129[b] (ref. to Ps. LXXVII, 7) נזכרת אני שֶׁבֶר שהוּשְׁבַּרְתָּ וכ' (not שכר שהושכ') I remember how I was broken (crushed) among the empires (v. supra); Lam. R. to I, 2 שׁוּשְׁבַּרְתִּי ... בלילן וכ' how I was broken before thee in the night of persecution by the empires; Yalk. Ps. 816; a. fr.—Part. מוּשְׁבָּר, v. supra.

*Nif.* נִשְׁבַּר, *Hithpa.* הִשְׁתַּבַּר, *Nithpa.* נִשְׁתַּבַּר same. B. Mets. VI, 4. Kel. III, 3 ונִשְׁבְּרָה and was again broken. Ib. XI, 1 נִשְׁבְּרוּ טהרו when they are broken, they are no longer susceptible of uncleanness. Gen. R. s. 91 נִשְׁתַּבְּרוּ שיניהם their teeth were broken (fell out). Y. Kidd. I, beg. 58[b] נשבר קל וחומר the conclusion *a minori* is impaired. Ab. Zar. 50[b], sq. זריקה מְשֻׁתַּבֶּרֶת an interrupted throwing, i. e. sprinkling a liquid, but not throwing a solid object; a. fr.—Treat. Der. Er. ch. X מְשֻׁתַּבֵּר על השיש 'has his limbs broken' (a sort of massage) on the marble floor (in the bath-house, in the presence of other people).

**שָׁבַר** II (b. h.; denom. of שֶׁבֶר II) *to buy provisions.* Gen. R. s. 91 אף ... לִשְׁבָּר אוכל Joseph, too, knew that his brothers were coming down to Egypt to buy food; ib. כל מי שנכנס לִשְׁבּוֹר וכ' let whomsoever enters (Egypt) to buy food register his name &c; Tanḥ. Mikk. 8.

*Hif.* הִשְׁבִּיר *to sell provisions, to supply.* Ib. (ref. to מַשְׁבִּיר, Prov. XI, 26) זה יוסף שזן וכ' that means Joseph who sustained the world &c.; Gen. R. l. c; a. e.—[Tanḥ. ed. Bub. Vayesheb 13 משביר אותו, read: מַשְׁפִּיר.]

**שֶׁבֶר** I m. (b. h.; שָׁבַר I) 1) *break, fracture.* Sabb. XXII, 6 אין מחזירין את הש' you must not set a fracture (on the Sabbath). T'bul Yom IV, 7 שלום מן הש' וכ' (he meant) that it will be brought up in safety without being broken and without being spilt; Y. Ter. II, 41[c] top; a. e.—Trnsf. *de-*

*struction, calamity.* Gen. R. s. 91 (play on שֶׁבֶר, Gen. XLII, 1, a. סֶבֶר) כי יש ש' זה הרעב כי יש סבר זה השבע וכ' 'that there is a calamity', that means the famine; 'that there is brightness', that means plenty &c. Ib. והלא כבר נאמר ותרעב . . . יש ש' has it not been said before, 'and all the land of Egypt was hungry'? what is meant by 'there is a calamity in Egypt'? &c. Pesik. Vattom., p. 129[b] (not שכר); Yalk. Ps. 816, v. שָׁבַר I; a. e.—*Pl.* שְׁבָרִים, constr. שִׁבְרֵי. Gen. R. s. 30 (ref. to Job XII, 5) שהיו מוכנים לשני שיברי לשבר מלמעלן וכ' ש' they were predestined for two calamities, for destruction from above (rain), and for destruction from below (rise of the deeps). Ex. R. s. 18, v. שָׁבַר I. Kel. XI, 3, a. fr. שברי כלים fragments of vessels, broken vessels. B. Bath. 14[b] שברי לוחות the tablets broken by Moses. Ber. 8[b] חזדרו בזקן . . . לוחות ושברי וכ' be careful not to despise an old man that has forgotten his learning through no fault of his, for we are told, the (whole) tablets and the broken ones were deposited in the Ark; Men. 99[a]; a. fr.—2) *a broken ejaculation, sigh,* esp. *the broken disconnected sounds produced on the Shofar.* Y. Taan. II, 65[b] top (play on אַר, Gen. II, 6) עלה ש' מלמטן וכ' when the broken tune (at the prayer meeting) rises from below, at once the rain comes down.—*Pl.* as ab. R. Hash. 34[a] שיעור תרועה כשלשה ש' the value of a *t'ru'ah* (a succession of tremulous sounds) is equal to three *sh'barim.* Ib. אתקין . . . שלשה ש' R. Abbahu introduced in Cæsaræa (for the New Year's Day) the blowing of a *t'ki'ah* (a succession of connected notes), three *sh'barim,* a *tr'u'ah,* and a *t'ki'ah;* a. e.

**שֶׁבֶר II** m. (b. h.; preced.; רעבון ש', v. Gen. XLII, 19 a. 33, cmp. Ps. CIV, 11; v. Ehrlich Mikra ki-Pheschuṭô, p. 114 sq.) (*sale of*) *provisions* (in time of famine). Gen. R. s. 91 מפני . . . יש אוכל במצרים שאמר הכתוב יש ש' וכ' why does not the Scripture say (Gen. XLII, 1) 'there was *okhel* (food) in Egypt? (why is it) that the text says, 'there was *sheber*'?

**שַׁבְרָא, שַׁבַּר** m. (denom. of בַּר II, בְּרָא) [*boy,* Syr.,] *simple, foolish* (corresp. to h. פֶּתִי). Targ. Prov. IX, 4 (some ed. שכר, corr. acc.). Ib. XIV, 15. Targ. Job V, 2 (ed. Wil. שְׁבִירָא). Targ. Ps. XIX, 8 (ed. Lag. שִׁירְבָא; ed. Wil. שְׁבִי, corr. acc.); a. e.—*Pl.* שַׁבְרֵי. Targ. Prov. I, 4; 22; 32; a. fr.—*Fem.* שַׁבְרְתָּא. Ib. IX, 13 (ed. Wil. שְׁבָרְתָה; some ed. שכ', corr. acc.).

**שְׁבָרָא** m. (cmp. שַׁבְרִירַיְתָא) *mullein,* a plant the woolly leaves of which are used for wicks (φλόμος λυχνῖτις or θρυαλλίς; v. Löw Pfl., p. 67). Sabb. 20[b], expl. פתילת המדבר (ed. Sonc. שִׁירְבָא, oth. early ed. שׁוּבָּ').

**שַׁבְרָה** f. (cmp. שַׁבְרִירַיְתָא) *blinking.* Y. Ḥag. II, 77[d] עירנה הוות ש' one of her eyes was blinking.

**שְׁבָרוֹן** m. (שָׁבַר II) *sale of provisions, market price.* Gen. R. s. 8 שואלין אלו לאלו מה ש' נעשה תרום they (going in) ask those (coming out), how was the market to-day?; Yalk. Job 907.

**שַׁבְרוּתָא** f. (שְׁבַר) *simplicity.* Targ. Prov. I, 22.

**שַׁבְרִיר** m. (cmp. next wd.) name of *a certain animal living in the water, water snake* (?).—*Pl.* שַׁבְרִירִין, שַׁבְרִירִים. Mekh. Yithro, Baḥod., s. 6; Yalk. Ex. 286.

**שַׁבְרִירַיְתָא, שַׁבְרִירֵי** m. pl. (=שבהר', v. שַׁבְהַר; cmp. סַנְוֵור a. חִרְנַרְנַרַיְתָא) *being dazzled, blinking, temporary blindness, loss of direction.* Targ. O. Gen. XIX, 11 (ed. Berl. ש' דשמשא וכ' שַׁבְרַרַיְתָא). Targ. II Kings VI, 18.—Yoma 28[b] the dazzling sun-light coming through cracks or breaks in the clouds is worse than the uncovered sun. Gitt. 69[a] דיממא ש' sudden blindness occurring in day-time (from dazzling light). Ib. דלדליא ש' blindness occurring at night (believed to be caused by a demon living in the water or in water vessels. Ib. (an incantation for blindness) ש' דפלוני וכ' *shabrirê* of N, son of N, leave &c. Ab. Zar. 12[b]; Pes. 112[a] סכנת ש' the danger of getting blind (from drinking at night). Ib. (an incantation against thirst at night) נימא אימו . . . מש' ש' בריר וכ' let him say to himself, N, son of N, my [thy] mother told me, be on guard against *shabrirê: shabrirê, b'rirê, rirê yirê, rê.*

**שָׁבַשׁ** (= שבשב, cmp. שׁוֹבָב) *to run in all directions, blunder.*

*Pi.* שִׁבֵּשׁ *to entangle, confound; part. pass.* מְשׁוּבָּשׁ; f. מְשׁוּבָּשֶׁת *thrown into confusion.* Yeb. XVI, 7, v. נָפַל. Lev. R. s. 35; Cant. R. to VI, 11.

*Hithpa.* הִשְׁתַּבֵּשׁ *to be entangled.* Midr. Till. to Ps. XVIII, 11 וטלפות סוסיהן מְשָׁתַּבְּשׁוֹת ed. Bub. (oth. ed. משתמטות) and the hoofs of their horses were entangled (caught in the mud).

**שְׁבַשׁ,** *Pa.* שַׁבֵּישׁ 1) (denom. of שִׁבְשָׁא) *to branch off, send forth branches.* Targ. Ps. LXXX, 12 שַׁבֵּישָׁתָא Ms. (ed. Wil. שְׁבַשַׁת, *Pe.*).—2) *to cut branches, harvest grapes.* B. Mets. 73[a], v. שַׁבָּשָׁא.—3) (v. preced.) *to entangle, confound, overpower.* Targ. Jer. XX, 7 (h. text פתה); Targ. II Esth. I, 2. Targ. Koh. V, 1.—Part. pass. מְשַׁבַּשׁ; *pl.* מְשַׁבְּשִׁין. Targ. Job XL, 17 (Ms. מְשָׁתַּבְּשִׁין *Ithpa.*; h. text ישרגו).—Yeb. 75[b] לְשַׁבּוּשֵׁי למרימר וכ' he only wanted to confuse M'remar (test his ingeniety). Ib. 108[b] אזל . . . אירדי מְשַׁבֵּשׁ וכ' because she is familiar with his hints and signs, he may confuse (have undue influence over) her and remarry her. Ib. דא כבר שַׁבְּשָׁה ולא אִישַׁבְּשָׁא (not שבשא) he has before tried to influence her, and she was not influenced. Ned. 89[b] שַׁבְּשֵׁיה ואנסבה וכ' (not ואינסיב, Rashi שיבשיה) he persuaded him and made him take a wife.

*Ithpa.* אִישַׁבַּשׁ, אִישְׁתַּבַּשׁ 1) *to be entangled.* Targ. Lam. I, 14 (ed. Lag. a. oth. אתיבשו, oth. ed. אתחבשו, corr. acc.; h. text ישתרגו).—2) *to be confounded.* Targ. Jer. l. c. (h. text ואפת). Ib. L, 36 (h. text נֹאָלוּ). Targ. Ez. XXIV, 10.—Yeb. l. c. אִישַׁבְּשָׁא (marg. corr. אִשְׁתַּבְּשָׁא), v. supra.—Esp. *to blunder, be mistaken.* Pes. 17[a] אישתבש כהני the answer of the priests was erroneous. Shebu. 28[b] אִישְׁתַּבַּשְׁתְּ thou art mistaken; Zeb. 26[a].—V. מְשַׁבְּשָׁתָא.

**שְׁבַשׁ** m., pl. שְׁבִשִׁין=next w. Yalk. Ez. 362, v. שַׁבְטוּטִין.

**שִׁבְשָׁא, שִׁי'** m. (preced. wds.) *ramification, branch.*

Targ. Job XV,30.—Y. Peah I, 15d bot נחתת...כעין ש' דנור וכ' a fire came down from heaven, and it took the shape of a branch of fire between the bier and the people, v. שַׁבְשָׁבָה. B. Mets. 73a, v. next w.—*Pl.* שְׁבָשַׁיָּא, שְׁבָשִׁין, שְׁבָשִׁי. Targ. O. Gen. XL, 10; 12. Targ. Joel I, 7 (ed. Wil. שַׁבְשָׁהָא). Targ. Lam. I, 14; a. e.—Gen. R. s. 59 חוה מרקד אחלת ש' used to dance (before bridal couples) with three branches; Keth. 17a מרקד אחלת (add: ש'). Gen. R. l. c. דחוה לקיט מינהון ש' וכ' because he took branches from them and danced &c.; a. e.

שַׁבָּשָׁא m. (preced.) *he that cuts the vines*, i.e. *he that advances money on the grapes on the vines;* in gen. *he that buys produce in the field;* [Rashi: *he that advances seed grain to be returned in new grain*].—*Pl.* constr. שַׁבָּשֵׁי. B. Mets. 73a שַׁבָּשֵׁי שְׁבָשָׁא Ar. a. Rashi (ed. דַּשַׁבְשֵׁי שבשא, Ms. H. דְּמַשַּׁבְשֵׁי, v. עָשַׁבַּשׁ.)

שְׁבַשֵּׁב (preced. wds.) *to plait* branches. Y. Sot. IX,24b bot. ר' ירמיה שי' ולבש עטרה וכ' R. J. plaited and put on a crown of olive branches (in honor of a bridal couple).—[Lam. R. to V, 16 ר' ירמיה דשבשב, some ed. דשבשבת, v. שְׁבִשְׁתָּא.]

שַׁבְשֵׁב (preced., v. שָׁבַשׁ) *to drive shoots, sprout.* Targ. Job XIV, 7 (h. text יחלוף).

שַׁבְשָׁבָה f. (preced.) *branch, shoot.* Gen. R. s. 59 נחתת ש' דנור ואתעבידת כמו ש' דהדס וכ' a branch of fire came down and assumed the shape of a myrtle branch, and separated the bier from the people, v. שַׁבְשָׁא.

שַׁבְשֶׁבֶת* f. same, esp. a *twig smeared with a paste, lime-twig.* Sabb. VIII, 4 (78b) דבקן כדי ליתן בראש הש' Mish. a. Y. ed. (Bab. ed. דַּשַׁפְשָׁם) as much paste as is required to put on the top of the lime-twig. Ib. 80a בראש ש' שבראש וכ' Ms. M. (ed. שפשף, v. Rabb. D. S. a. l. note 3), v. שַׁפְשָׁם.—[Lam. R. to V, 16 ר' ירמיה דש' some ed., v. שְׁבִשְׁתָּא.

שַׁבְשׁוּשִׁין m. pl. (preced.) *branches, shoots*, v. שַׁבְטוּטִין.

שַׁבְשְׁתָּא, שְׁבִישׁ', שְׁבִשְׁתָּא f. (preced. wds.) 1) *shoot, twig.* Targ. Ez. XV, 2 (h. text זמורה). Ib. XVII, 4 (h. text יניקות).—Ber. 5b שמיע לן...וכ' Ar. (ed. שְׁבִישָׁא) we have heard that you allow your tenant no share in the vines (when they are cut). Y. Peah I, 15d חוה נסיב שיבשתיה וכ' (read: שְׁבִישְׁתָּא or שְׁבִישָׁתָא *pl.*) used to take a branch (branches) and dance in front of bridal processions; ib. דקמת ליה שְׁבִישְׁתֵּיהּ the merit of his (carrying the) twigs (or of his folly, v. שׁוּמְרְתָּא) stood by him (at his funeral, when lightning in the shape of a twig came down, v. שַׁבְשָׁא a. שַׁבְשָׁבָה); Y. Ab. Zar. III, 42c top נסיב שׁוּשִׁירְבָתָה (or שׁוּשִׁירְתָּה *pl.*); ib. דעבדת ליה שושבתא, read: דעמדת ליה שׁוֹשַׁבְתֵּיהּ; Gen. R. s. 59 דקמת ליה שַׁבְשְׁתֵּיהּ.—*Pl.* שְׁבִישָׁא, שְׁבִישָׁן. Koh. R. to III, 11 (in Hebr. dict.) נתן להם ש' דהדס וכ' he gave them myrtle twigs (in place of swords and spears), and they smote one another &c.; ib. שבישותה של הדס (corr. acc.).—Koh. R. to X, 5 ר' ירמיה דש' וכ' 'R. Jeremiah of the branch' (so surnamed for his manner of dancing before bridal couples) took a crown of olive branches &c. (v. שְׁבָשֵׁב); Lam. R. to V, 16 דשבשב (some ed. דשבשבת).—2) *confusion, mistake.* B. Mets. 96b, a. e. לפום חורפא ש' v. חֻרְפָּא. Pes. 112a, a. e. ש' כירון דיפל וכ', v. עוּל.

שֶׁבֶת I c. (v. Löw Pfl., p. 373) *dill.* Ukts. III, 4 הש' משנתן טעמו וכ' (Ar. משנתנה טעמה) the dill stalk after having given its taste to a dish; Ber. 39a. Maasr. IV, 5 הש' מתעשרת וכ' dill must be tithed as seed &c., v. עָשַׂר; a. fr.

שֶׁבֶת II f. (b. h.; יָשַׁב) 1) *seat.* Esth. R. to I, 2 מקום הש' the place of the throne. Ib. כדי שירחא המלך יושב בש' וכ' so that the king might be seated in the chair with the crown &c. Nidd. 16b, v. מָרוֹם; a. e.—2) *sitting idle, indemnity for loss of time* (Ex. XXI, 19). B. Kam. VIII, 1 ש' הויאן אותו וכ' to estimate indemnity for loss of time, we consider the person concerned, as if he were a watchman in a cucumber field. Ib. 85a דמי שִׁבְתּוֹ indemnity for his enforced idleness. Ib. שבתו ורפואתו כל שחייב בש' וכ' the text places on parallel lines indemnity for loss of time and healing expenses: whenever one is bound to pay for loss of time, one is bound to pay for healing. Ib. 86a ש' גדולה וש' קטנה the larger indemnity (for the permanent incapacitation, e. g. the value of the earning capacity of a maimed hand), and the smaller indemnity (for the time of sickness); Gitt. 42a; a. fr.—*Pl.* (ch.) שִׁבְתִּין. Y. B. Kam. VIII, 6b bot. תרין ש' אינון there are two kinds of indemnity for incapacitation (the larger and the smaller, v. supra).

שָׁבַת (b. h.) 1) *to rest, cease;* esp. *to observe the Sabbath.* Lam. R. to V, 14 (expl. מנגינתם, ib.) מזמריהון שָׁבְתוּ they ceased from their songs. Ib. to I, 7 (ref. to משברתיה, ib.) זה...שש' מתוכה this refers to R. J. b. Z. who ceased from staying within her (who left Jerusalem during the siege). Snh. 58b נכרי שש' וכ' a gentile that rests from work (on any day) deserves death. Y. Ber. IV, 7c bot. כבר R. Ḥ. ש' וכ' has already begun the Sabbath observance in his town. Y. Sabb. XV, 15a bot. שבת לה' שְׁבוּת כה' 'a Sabbath unto the Lord' (Ex. XX, 10), rest like the Lord, as God rested from speech, so do thou rest from speech (planning work). Ned. III,10 הנודר משׁוֹבְתֵי שבת וכ' he who forswears benefit at the hands of those who rest on the Sabbath, is forbidden to receive benefits from Jews and from Samaritans; a. fr.—Pes. 54a אור ששׁ' a light which burned during the entire Sabbath (having been kindled on the Sabbath eve). Men. 21a (ref. to תשבית, Lev. II, 13) מלח שאינה Ms. M. (ed. שובתת) שׁוֹבֶתֶת וכ' a kind of salt which has no Sabbath (is generated at all times), which is Sodom salt (v. מֶלַח).—2) *to stay over the Sabbath;* (of scholars) *to deliver the Sabbath lecture.* Peah VIII, 7 ש' נותנין לו מזון וכ' where the transient poor makes his Sabbath station, you must give him food for three meals; Sabb. 118a; B. Bath. 9a. Mekh. Bo, s. 16 כבר שָׁבְתוּ...ולא ש' וכ' once the disciples made their Sabbath station at Jabneh, but R. J. did not stay there. Ib. שם ומי ש' and who lectured there?; אפשר ששׁ' ר' וכ' is it possible that R. El.

שעברית (if one says on a Sabbath day, 'I vow abstinence from wine) this Sabbath', he is forbidden to drink wine the whole (incoming) week and the week just expiring. Men. 65b באמצע ש' during the week, opp. בשבת on the Sabbath day; a. fr.—*Pl.* as ab. Is. 66a שבע ש' . . אימתי when do you find seven complete weeks (between Passover and Shabuoth)? When you begin to count from the evening. Pesik. Ha'om., p. 69b באלו שבע ש' וכ' during those seven weeks between Passover &c.; a. fr.—שַׁבָּת *Sabbath*, name of a treatise, of the Order of Mo'ed, of the Mishnah, Tosefta, Talmud Babli and Y'rushalmi.

**שׁוּבְתָא, שַׁבַּתָּא, שְׁבָתָא** ch. same, 1) *Sabbath.* Targ. Ex. XVI, 25, sq. Targ. Y. ib. 23 שַׁבָּא שַׁבַּת קודשא (O. שָׁבְתָא שְׁבָתָא ק', ed. Berl. שַׁבָּא שְׁבָתָא ק', v. next w.). Targ. Is. LVIII, 13; a. fr.—Ber. 28a גדרוש מר חדא ש' וכ' shall one (of them) preach one Sabbath, and the other the next Sabbath (alternately)? There will be jealousy. Sabb. 119a דיזוק ש', v. רַיזַק. Ib. 118a, a. fr. מעלי ש', v. מֵעֲלָא. Gitt. 38b דקבעי . . בש' וכ' who have their meals on the Sabbath during lecturing hours. Y. Ber. II, 5b bot. חזיא . . בשו' וכ' saw mourners on the Sabbath, and saluted them; a. fr.—*Pl.* שַׁבְּתַיָּא, שַׁבְּתָיָא. Targ. Hos. II, 13 לדרוש שַׁבְּתָהָא (ed. Wil. שַׁבַּתָּ'). —Ber. l. c. תלתא ש' וכ' . . let R. G. lecture three Sabbaths in succession, and R. El. b. Az. every fourth Sabbath. Snh. 67b כל מעלי ש' (some ed. *sing.*) every Sabbath eve; a. e.—2) *week.* Targ. Esth. II, 9; a. e.—Gen. R. s. 11 חד בש' the first day of the week; a. e.

**שְׁבָתָא** f. (preced.) *rest, solemn observance.* Targ. O. Ex. XVI, 23 (h. text שבתון), v. preced. Ib. XXXI, 15 שַׁבָּא שְׁבָתָא ed. Berl. (ed. Vien. שְׁבַת שַׁבָּתָא; Y. שַׁבַּת שַׁבָּתָא); a. fr.

**שְׁבָתָא, שְׁבָתָא,** v. שִׁיבְתָא, שִׁיבָתָא.

**שַׁבְתַּי, שַׁבְתַּי, שַׁבְתַּאי** 1) (b. h.) pr. n. m. *Sabbethai.* Yoma 83a; B. Bath. 90b אצר פירי ש', v. אָצַר. Bets. 32b בר מרינוס ש'. Y. Shebi. II, 34a דצדוקי ר' ש' (ed. Krot. שִׁי'). Y. Succ. IV, end, 54d ר' שוי'. Y. Ḥall. II, 58c. Y. Snh. VIII, beg. 26a; Bab. ib. 69a; a. fr.—2) *the planet Saturn.* Sabb. 156a תאר מאן דבש' יהי גבר דמחשבותיה בטלין Ms. O. (ed. מחשבתיה) he who was born under Saturn shall be a man whose plans will be frustrated (בטל being the Chald. equivalent of שַׁבַּת). Gen. R. s. 10 יש מזל . . והוא ש' there is a planet which completes its circuit in thirty years; it is Saturn. Pirké d'R. El. ch. VI יום רביעי ש' Saturn rules on the fourth day of the week. Pesik. R. s. 20; a. e.

**שְׁנָא,** v. שְׁאנָא.

**שְׁנָא,** v. שְׁנֵי.

**שְׁנַב** (b. h.; cmp. גבה) *to be high, exalted, strong.*

*Pi.* שִׁנֵּב *to overpower* (cmp. הִקִּיף). Tem. 16a (ref. to לבלתי עצבי, I Chr. IV, 10) שלא ישנובני . . מלשנות that the evil inclination may not have power over me so as to prevent me from studying; Yalk. Josh. 27 ירסגפני (corr. acc.).

**שְׁנַב** ch. same.

*Pa.* שַׁנֵּב *to elevate, lift up, strengthen.* Targ. Ps. XX, 2.

b. Az. lectured without saying something novel?; Y. Ḥag. I, beg. 75d; Y. Sot. III, 18d bot.; a. fr.—3) (v. שְׁבִיתָה) *to appoint a Sabbath camp* as the center for Sabbath movements. Pes. III, 7 (49a) לְשַׁבּוֹת שבירתא הרשות . . . הרוכל if a person goes away from home . . . in order to transfer his Sabbath camp for some secular (social) purpose. Erub. 51a לשובתי שבת for those who appoint a Sabbath camp (when on the road near the beginning of the Sabbath), v. שַׁבָּאָה; a. fr.—*Part. pass.* שָׁבוּת *allowed to rest, abandoned.* Sifra B'har, Par. 1, ch. I (ref. to שבת הארץ, Lev. XXV, 6) מן חש' בארץ . . . מן השמור thou mayest (in the Sabbatical year) eat of what is abandoned in the earth (that which grows without special cultivation, manuring &c.), but not of what is watched in the earth (of a field more than ordinarily ploughed); Yalk. Lev. 659.

*Hif.* הִשְׁבִּית *to cause to cease, remove.* Y. Ber. IV, 7d bot. שתשבור והַשְׁבִּית עולו וכ' that thou mayest break and remove the yoke of the evil inclination &c.; ib. שהַשְׁבִּירֵהוּ מעלינו וכ' that thou mayest remove it (the leaven of evil) from within us &c.—V. הַשְׁבָּתָה.

**שְׁבַת** ch. same, *to rest; to observe the Sabbath.* Targ. Ex. XXXI, 17. Targ. O. ib. XVI, 30 ed. Berl. (oth. ed. נחו). Targ. Y. Lev. XXIII, 32.—Y. Maas. Sh. V, 56a top ונחית שָׁבִית בביתיה and went down to observe the Sabbath in his own house; ib. חוו סלקון שַׁבְתון וכ' went up and celebrated the Sabbath at the Temple; Lam. R. to III, 9 ושבתן (read: וישַׁבְתָן).—[Y. Maas. Sh. l. c. סליק ש', read: שבת, v. שְׁבַת I.]

**שַׁבָּת** f. (b. h.; preced.) 1) *day of rest, Sabbath.*—שַׁבַּת בראשית, v. בְּרֵאשִׁית. Sabb. I, 1 יציאות ש' the laws concerning the carrying of objects from one territory (רְשׁוּת) to another on the Sabbath, v. הוֹצָאָה. Ib. 2b חכא דעיקר ש' חוא here where the Sabbath law is the main subject. Ib. 10b מחנה . . . וש' שמה I have a precious gift in my treasury, its name is Sabbath. Ib. 119a וש' שמו וכ' . . . תבלין we (Jews) have a certain spice, its name is Sabbath, which we put into it (the Sabbath dish), and its flavor spreads. Ib. 117b בש' חייב אדם לבצוע וכ' on the Sabbath one must break bread (say the blessing) over two loaves. Ib. לעולם להוצאת ש' . . . one should always be early in making the purchases for the Sabbath. Ib. 118a עשה שַׁבַּתְּךָ וכ', v. צָרַךְ. Ib. 119a חמלכה בואי . . . ש' come ye, and let us go forth to meet queen Sabbath. Ib. b שני . . . בערב ש' מבית וכ' two ministering angels escort man on the Sabbath eve from the synagogue to his house; מלאך . . . שתהא לש' אחרת כך וכ' the good angel says, may it be thus the next Sabbath, and the evil angel says Amen against his will. Ib. לא חרבה . . . את חש' Jerusalem was destroyed for no other reason than because they desecrated the Sabbath there. Mekh. Ki Thissa לכם ש' מסורה וכ', v. מָסֹרָה. R. Hash. IV, 1 שחל להיות בש' which falls on a Sabbath day; a. v. fr.—Ber. 28a, a. e. ש' של מי חיתה whose Sabbath was it, i. e. whose turn to preach was it?—*Pl.* שַׁבָּתוֹת. Sabb. l. c. אילמלי . . . שחי ש' וכ' if Israel were to observe two Sabbaths properly, they would at once be redeemed. Yeb. 93a ש' וימים טובים Sabbaths and festivals; Keth. 110b; a. v. fr.—2) *week.* Ned. VIII, 1 ש' זו אסור בכל חש' וש'

Ib. XCI, 14. Targ. Prov. IV, 6 תִּתְשַׁגְּבִינָךְ ed. Lag. (ed. תִּתְשַׁגְּבָנָךְ; oth. ed. תִּתְשׁוֹגְבִינָךְ); a. e.

**שַׁגְבְּרוֹן** pr. n. m. *S'gabion.* Tosef. Ter. II, 13 ש' ראש בית וכ' ed. Zuck. (Var. שבריון) S. chief of the synagogue of Achzib.

**שָׁגַג** (b. h.) [*to be excited, confounded,*] *to err, do wrong inadvertently; to act under a wrong impression.* Ker. IV, 1 ש'... באיזה מהן ש' if he had connection with one of them under the impression that it was his wife, and it is unknown with which of them. Ib. II, 4 עשה בה את חמזיד כשׁוֹגֵג with reference to her the law puts the wilful transgressor on a level with the inadvertent (obliging him to offer a sacrifice). Sabb. 69a ש' בשבת והזיד במלאכות, v. זִיד. Ib. או שש' במלאכות וכ' or he acted inadvertently with regard to labors (not knowing that such a labor was forbidden on the Sabbath), but consciously as regards the Sabbath. Ib. ש' בזה ובזה if he was in error as to both. Ib. עד שישָׁגוֹג בלאו וכרת שבת he must be ignorant of the prohibition (לאו) and of the eventual punishment of extinction (כרת); a. v. fr.

*Hif.* הֶשֵׁג *to confound.* Yalk. Gen. 146 מְשִׁיגִין, v. שָׁגָה.

**שְׁגָגָה** f. (b. h.; preced.) *inadvertent act, error.* Ker. I, 2 על אלו...ועל שְׁגָגָתָם חטאת for the following acts one incurs the punishment of extinction if wilfully committed, and is bound to bring a sin-offering if committed inadvertently. Ib. II, 2 אלו . . . חזדון כש' the following must offer a sacrifice for their wilful acts as if they were inadvertent ones. Sabb. 70a (in Chald. dict.) קרבן דחייב רחמנא אמאי אש' for what act does the Law demand a sacrifice? Only for an inadvertent act. Ib. 69a שְׁגָגַת קרבן שמה ש' ignorance as to eventual liability to a sacrifice is called inadvertency; Shebu. 26b. Ib. אידוחי שגגת שבועת וכ' how is inadvertency in a vain oath with regard to a past event possible?; a. v. fr.—M. Kat. 18a, a. fr. והואי כש' שיוצאה מלפני חשליט (fr. Koh. X, 5) and it was as an error proceeding from the ruler, i. e. his ominous words, although not meant as such, came true.—*Pl.* שְׁגָגוֹת. Sabb. 70a (in Chald. dict.) התם חדא שגגה הכא טובא ש' חוורין there it is only one error, here there are several. B. Mets. 33b, v. זָדוֹן. Y. Shebu. I, 33a חטאתם אלו חש' 'their sins' (Lev. XVI, 21) this refers to inadvertent acts; a. fr.

**שְׁגַגְתָּא** ch. same.—*Pl.* שְׁגַגָתָא. Lev. R. s. 5, end (ref. to Ps. XIX, 13) מן ש' דעבדית קמך (release me) from the inadvertent sins which I may have committed before thee; Midr. Till. to Ps. XIX שְׁגִיָּיתָא (ed. Bub. שגיאותיו, read: שְׁגִיאוֹתַי).

**שִׁי' שְׁגִדָּא** m. = h. שָׁקֵד, *almond, almond-tree.* Targ. Koh. XII, 5.—*Pl.* שְׁגִדִּין, שִׁי'. Targ. O. Gen. XLIII, 11. Targ. O. Num. XVII, 23.

**שגדונא**, v. שְׁגִרוֹנָא.

**שָׁגָה**, v. שגי.

**שְׁגוּשָׁא, שִׁגּוּשָׁא**, v. sub שִׁיגּ'.

**שְׁגוּשָׁא** m. (שָׁגַשׁ) *disturber, mischief-maker.* Targ. Prov. XXVI, 20 Ms. (ed. שְׁגוּשָׁא; h. text נרגן).

**שִׁגּוּשָׁא, שְׁגוּשָׁא**, v. sub שִׁיגּ'.

**שָׁגַח** (b. h.; cmp. נגה, נגח) *to be bright.*

*Hif.* הִשְׁגִּיחַ (cmp. נָבַט, *Hif.*) 1) (with ב) *to look at; to consider.* Bets. III, 6 ש' אין מַשְׁגִּיחִין בכף וכ' you must not look at the scales at all, i. e. on the Holy Day you dare not use the scales at all, even if you employ some substitute for weights; Y. ib. 62a bot.; Tosef. ib. III, 5. Ber. 52a אין משגיחין בבת קול we do not consider a voice from on high, i. e. we are not guided in our decisions by a *bath kol* (v. בַּת I); a. e.—2) (with על) *to look for, care for, mind.* Y. Keth. VIII, 3b bot. ואין ברייה מַשְׁגַּחַת עליה and nobody will care for her (to assist her in her bereavement). Ber. 34b לא היו מַשְׁגִּיחִים עליו they would have paid no attention to his prayers. Snh. 99a כל מי שאינו מַשְׁגִּיחַ על המשנה he who disregards the Mishnah; a. fr.

**שְׁגַח** ch., *Af.* אַשְׁגַּח same, 1) *to look.* Targ. Cant. II, 9.—2) *to care for, mind.* Targ. Job XXII, 2; a. e.—Y. B. Bath. V, beg. 15a בשדה בור דלא מַשְׁגַּח עליה in the case of an uncultivated field, about which the owner does not care (if people gather its spontaneous growth). Y. Snh. III, 21c top, גְּסַס. Ib. VI, 23d bot. מַשְׁגִּיחִין רבנן מימר וכ' would the rabbis (you) mind to say a word of the Law? אמרו ליה א' said they to him, would you mind? Y. Nidd. II, end, 50b מאי חמא רבי משגח עלינן וכ' what reason had the master (you) to care for us (consult our opinion) this day? Succ. 31a ולא א' בה, v. צְוַוח. Ib. ולא אַשְׁגְּחִיתוּ בה and you pay no attention to her? Gen. R. s. 32 לא א' ביה קרייה ולא אחשביה כלום the Biblical text paid no attention to it and did not consider it at all; Cant. R. to IV, 4 ולא א' ביה עילוי קרייה (strike out עילוי); a. fr.

**שְׁגָה, שְׁגִי** (b. h.; cmp. שגג) *to be confused; to reel; to err.* Midr. Till. to Ps. VII ש' אימתי when did he (David) err? When Saul pursued him. Ib. ש' אדם וכ', v. infra; a. e.

*Hif.* הִשְׁגָּה *to cause to reel; to lead astray.* Yalk. Ps. 829 מה חגפן הזו . . . וכסותם הרא מגרה את קרנה וקרניה מַשְׁגִּין לאדם וכ' as in the case of the grape,—you cut it, and it is silent, you tread it, and it is silent, but at the end it stirs up its horns (like an angry bull), and its horns cause man to reel, and thrust him down; Yalk. Gen. 146 מְשִׁיגִין (fr. שָׁגַג); Midr. Till. to Ps. LXXX, 9 (corr. acc.). Ib. to Ps. VII (ref. to Job XII, 16) אם שגה אדם בדברי תורה דברי תורה משגין אותו if a man wants to go astray in the interpretation of the words of the Law, the words of the Law will lead him astray (ed. Bub. אם שגה אדם בדברי תורה משיגין אותו); a. e.

**שְׁגָא, שְׁגִי** ch. same, 1) *to reel, be intoxicated.* Targ. Prov. XX, 1.—Yeb. 63b נפל ש' he reeled (from fright) and fell down.—2) *to err, deviate.* Targ. Prov. XIX, 27; a. e.—3) *to be lost, missed.* Targ. Num. XXXI, 49 (h. text נפקד). Targ. Jud. XXI, 3 (some ed. למסגי, corr. acc.). Targ. O. Gen. XXXI, 39. Targ. Zech. XI, 16; a. fr.

*Af.* אַשְׁגֵּי 1) *to lead astray.* Targ. Prov. XXVIII, 10.—*2) *to miss* the aim. Targ. Jud. XX, 16 משנן (read: מַשְׁגֵּן, v. Rashi).

sign &c.—2) *to make run, to send.* Tanḥ. Mick. 8 תפוש ושַׁגֵּר אותם לפני ... arrest them and send them up before me; Gen. R. s. 91. Ib. וש' בשבילם וכ' and sent (messengers) out for them to hunt them up &c. Tosef. Sabb. XIII (XIV), 9 ולהיפרכוס שלהן ש' לו וכ' and to their commander he sent a present of fifty denars. Ber. 51a, sq. מְשַׁגְּרוֹ לאנשי ביתו וכ' he sends it as a gift to his household. Snh. 59b אחד משגרו וכ' he sent out one (serpent) to the south &c. B. Bath. 146a. Sot. 35b שְׁגָּרוּהּ וכ', v. נוֹטְרִין a. fr.—Part. pass. מְשׁוּגָּר; f. מְשׁוּגֶּרֶת. Cant. R. to IV, 1, v. רוֹגְלִית; ib. to I, 15 שוגרת corr. acc.).

*Hif.* הִשְׁגִּיר [*to speak fluently,*] *to improvise a prayer, change the established form.* Y. Ber. V, 9c שלית צבור שה' שתים וכ' if a reader improvises two or three sections (of the Prayer of Benedictions), we do not make him go back and recite the established form.

**שָׁגַר** I ch. same, 1) *to run, flow.* Targ. Jer. XIII, 17 (ed. Wil. ותְשַׁגֵּר *Pa., shed*). Ib. IX, 17 (ed. Wil. *Pa.*).—2) *to drag.* Ḥull. 51a דהוו שָׁגְרָן וכ' Tosaf. (ed. שדרן) they dragged their hind legs.

*Pa.* שַׁגֵּר 1) *to cause to run, shed* tears. Targ. Jer. l. c., v. supra.—2) *to send.* Targ. Y. Ex. XXIII, 20.—3) *to cast;* (of beasts) *to give birth.* Ib. XIII, 12 דמְשַׁגְּרָא (not דמְשַׁגֵּי). Targ. Jer. XXII, 19.—Part. pass. מְשַׁגַּר; f. מְשַׁגְּרָא; *pl.* מְשַׁגְּרָן. Ib. VII, 33; XXXVI, 30. Targ. Deut. XXVIII, 26. Targ. Is. V, 25, a. e.

*Af.* אַשְׁגַּר 1) (neut. verb.) *to run over.* Y. Sabb. VIII, 9b bot. אַשְׁגְּרַת עיניה דר' וכ' R. Aḥa's eye ran over the whole Torah, and he did not find (that the word מלאכה appeared 39 times).—2) *to cast* an eye. Y. Kil. IX, 32b bot.; Y. Keth. XII, 35a bot. בהרא שעתא אַשְׁגְּרִית עיניי וכ' (not עינוי) at that moment I let my eyes run (reviewed in my mind) the whole &c., v. תְּחָלָּה.—3) *to improvise, change the established form of a prayer.* Y. Ber. V, 9c א' חד ברכה (read חדא) he changed one section of the Benedictions. Ib. א' מכניע זדים בסופה he changed the benediction which closes with *makhni'a zedim* (the twelfth section) at the end of it.

**שְׁגַר** II (preced.; cmp. גְּרָה) *to heat.* Targ. Ez. XXXIX, 9.—Sabb. 109b שָׁגְרָא תנורא וכ' she heated the oven and swept it &c.—Part. pass. שְׁגִיר; f. שְׁגִירָא. Yoma 29a תנורא ש' a hot oven (in which it is easy to kindle a fresh fire), opp. קְרִירָא.

**שְׁגַר** III pr. n. m. *Sh'gar*, one of Haman's ancestors. Targ. Esth. V, 1; Targ. II Esth. III, 1.

**שָׁגָר** m. (b. h.; שגר) 1) [*that which is cast,*] *birth, foetus, premature birth.* Bekh. 3a (ref. to Ex. XIII, 12) פטר שגר בהמה ש' בהמה Rashi Var. 'the first cast of an animal', even the premature first birth of an animal is sacred; (ed. שָׁגָּר בבהמה that which dwells in an animal).—2) *run, flight* (of a dove). B. Bath. II, 5 מלא ש' היונה a far as the dove flies (for food).

**שְׁגָרָא, שְׁגָרָה** m. (שְׁגַר I) *that which is cast away; dates after being pressed out* for beer, *refuse.* Keth. 80a top.

**שַׁגְרָא, שַׁגְרָה** = סַגְרָא. Lev. R. s. 9 (ed. Wil. ס'); Yalk. Ps. 763, v. שׁוּם I ch.

**שְׁגִיאָה** f. (שָׁגָה) *error, inadvertency.*—*Pl.* שְׁגִיאוֹת. Midr. Till, to Ps. VII ed. Bub. על כל ש' שעשיתי מדול וסלח לי forgive me and pardon me for all inadvertent wrongs that I may have committed. Ib. to Ps. XIX שגיאותיו ed. Bub., v. שְׁגַגְתָּא.

**שְׁגִירָא** ch. same.—Pl. שְׁגִירָתָא. Midr. Till. to Ps. XIX, v. שְׁגַגְתָּא.

**שַׁגְרִירָא,** v. שַׁגְרִישָׁא.

**שַׁגְרִישָׁא,** v. שִׁרְגּוּשְׁתָּא.

**שְׁגִרְשָׁתָא** f. (שְׁגַשׁ) *confused, bewildered.* Gitt. 70b דעתא ש' חרא his mind is confused (by the fear of death), opp. צִרְלָא, v. צִרְלוּתָא.

**שַׁגָּל** f. (b. h.; שגל, changed by Massorah into שכב; cmp. גלה) king's *wife* or *mistress.* R. Hash. 4a (ref. to Neh. II, 6) כלבתא ... מאי אמר מאי ש' what is *shegal?* Said Rabbah..., a she-dog. Ib. (ref. to Ps. XLV, 10) ואי ש' כלבתא היא וכ' if *shegal* meant dog, what good tidings did the prophet announce for Israel? Ib. לעולם ש' מלכתא היא וכ' *shegal* means in general queen, and that opinion of Rabbah... (as regards Neh. l. c.) is a tradition &c.—*Pl.* שְׁגָלוֹנוֹת (fr. שגלון). Snh. 95b.

**שְׁגַם,** *Pi.* שִׁיגֵּם (v. גָּמַם) 1) *to smooth, plane, polish.* Kel. XXII, 10 ששִׁיגְּמָן ... תנסרים the boards in a bath which one planed; (Maim.: which one *joined with bamboo,* v. next w.).—2) *to bend.* Gen. R. s. 26 (play on בשגם, Gen. VI, 3) הרי אני מְשַׁגְּמָן ביסורין I will bend them through suffering; חרירי משגמן אלו באלו ('Rashi' מְשַׁגְּשָׁן) I will bend them (break their power) one through the other; ib. ע"י שלא שִׁיגַּמְתִּי אותן וכ' because I had not bent them through suffering; Yalk. ib. 44.

**שְׁגָם** (שׁוּגָם) m. (preced.) *joint* made of twisted reed (bamboo), *hinge.*—*Pl.* שְׁגָמִין or שְׁגֵי, שׁוּגְמִין. Gen. R. s. 26 (v. preced.) דחדלת חזזה מי מעמידו שְׁגָמָיו (or שׁוּגְמָיו) what keeps the door in position? Its hinges. Kel. X, 6 עשאן בסינין או בשוג' (Ar. a. Bart. בשג') if he joined the boards with tenons or with hinges (Maim.: *with bamboo,* v. סֵנֶ).

**שְׁגָמָא, שֵׁי'** ch. same.—*Pl.* שְׁגֻמַּיָּא, שֵׁי'. Koh. R. to IX, 18 (expl. תאֹמְנוֹת, II Kings XVIII, 16) רבנן אמרי ש' the Rabbis say, it means the (gilt) hinges.

**שִׁגְנַג,** Yalk. Josh. 22, v. סִרְגְּנוּם.

**שָׁגַר** (*Shaf.* of גרר; cmp. נגר) *to run, flow.*—*Part. pass.* שָׁגוּר; f. שְׁגוּרָה *fluent, spoken without hesitation.* Ber. V, 5 אם ש' תפלתי וכ' if my prayer is fluent in my mouth, I know &c., v. טָרַם; Tosef. ib. III, 3 שָׁגְרָה ed. Zuck. (Var. שגורת).—[Cant. R. to I, 15 שוגרת, v. infra.]

*Pi.* שִׁיגֵּר 1) *to speak with fluency.* Ex. R. s. 9 כיון ... שִׁיגְּרוּ בפיהם וכ' when they recited (these verses) the whole night with fluency, they considered it a good

שַׁגְרוֹנָא, שַׁגְרוֹנָא' m. (שְׁגַר I, 2) *dragging* or *casting the legs, hip-disease.* Ḥull. 51ᵃ חדיא אימרתא ... חאי ש' נקטירה (Ms. M. שרגדונא, Ar. שגד', v. Rabb. D. S. a. l. note) there was a case of lambs ... that dragged their hind legs (v. שְׁגַר I), said R. Yemar, that is a case (of which, when occurring with a man, we say) 'hip-disease has seized him' (which does not rise from a severance of the spinal cord). Ib. ש' שכיח חוט וכ' hip-disease is a frequent disorder, severance of the spinal cord is unusual. Gitt. 69ᵇ לש' וכ' as a remedy for hip-disease, let one take &c.

שַׁגְרוֹנַיּוֹת m. pl. (שְׁגַר I) [*rivulets,*] *slopes.* Y. Bicc. I, end, 64ᵇ מאן דמקדר אילין ש' דבישן מינהן he who measures (v. קָדַר I) the slopes of Beshan (will find that) they are part of them (of the regions flowing with milk and honey).

שַׁגְרִיר m. (שָׁגַר) *messenger, ambassador.* Y. Shebu. I, 32ᵈ לשני מלכים ושני שַׁגְרִירֵיהֶן מלכו ... ושַׁגְרִירוֹ של זה וכ' as in the case of two kings and their two ambassadors, this one's king being higher in rank than the other's king, and this king's ambassador higher than the other king's ambassador, but this one's ambassador is not higher than the other ambassador's king.—*Pl.* שַׁגְרִירִים, v. supra.

שָׁגַשׁ I (apocop. of שגשג, transpos. of גשגש, v. גָּשַׁשׁ; cmp. גִּבְגֵּב, a. כָּסַךְ, כִּסְכֵּס) *to feel around, dabble, fumble.* Tanḥ. P'ḳudé 3 עולם שני דומה לחזיר שהוא שׁוֹגֵשׁ וכ' in the second period man is like the swine that searches in the dunghills: so does the child two years old dabble in dirt.

שָׁגַשׁ II, *Pi.* שִׁגֵּשׁ (v. שַׁגְשֵׁג) *to confuse.* Yalk. Gen. 150 בש"ן כתיב והשגחם a. ישיגם, Gen. XLIV, 4, 6) play on שַׁגֵּשׁ אותם בדברים וכ') it is written with (may be read as) *Shin,* confuse them with words, now soft and now hard; וכך עשה וישיגם שִׁגֵּשׁ וכ' and so did he, *vayasshigem,* he confused them &c.

שְׁגַשׁ ch., *Pa.* שַׁגֵּישׁ same. Targ. Y. Ex. XXIII, 27 (O. Var. וְאֶשַׁגֵּשׁ, Ms. III אֶשְׁגַּשׁ; v. Berl. Targ. O. II, p. 27; h. text והמתי). Targ. O. ib. XIV, 24. Targ. O. Deut. VII, 23; a. fr.—B. Bath. 9ᵇ, sq. עולא מְשַׁגֵּשׁ וכ', v. עוּלָא I; [v., however, שָׁגַשׁ].

*Ithpa.* אִשְׁתַּגֵּשׁ *to be confused, perplexed, excited.* Targ. II Esth. VI, 10. Targ. I Kings I, 41; 45 (h. text המם). Targ. Ps. XXXIX, 7 (h. text ירהמיון). Ib. XLVI, 4 מִשְׁתַּגְּשִׁין Ms. (ed. מתרגשין); a. fr.—Targ. Jer. XXIII, 19 (h. text מתחולל). Ib. XXV, 16, v. שַׁגְשֵׁג.

שָׁגַשׁ (= שגשג = סגסג, denom. of סַרְגָּא I) *to be debased.* Lev. R. s. 18 שְׁגִישְׁחוּן בי וכ' you acted basely towards me, as it is said (Ps. LXXVIII, 36) &c.; Yalk. Is. 287 שגשגישחון ככסף [סיגים] מצופה על חרס וכ' (corr. acc., or שַׁגְשַׁגְיחוּן) you were base like 'an earthen vessel overlaid with silver [dross]' (Prov. XXVI, 23), as it is written (Ps. l. c.) &c.

*Pa.* שַׁגֵּשׁ *to debase.* Lev. R. l. c. שַׁגֵּישְׁחוּן אורחא וכ' you debased your manners, as it is written (Prov. l. c.), 'an earthen vessel' &c.—B. Bath. 9ᵃ sq. עולא מְשַׁגֵּשׁ ארחתיה דאימיה a child that caused the deterioration of his mother's ways (who refused his mother's entreaties until she uncovered her breasts, saying, look at the breasts that gave thee suck).

שַׁגְשֵׁג same, v. supra.

שַׁגְשֵׁג (*Palp.* of שגג) *to confuse, perplex.*

*Ithpalp.* אִשְׁתַּגְשֵׁג *to be confused, excited; to rage.* Targ. Jer. XXV, 16 Ms. (ed. וְיִשְׁתַּגְּשׁוּן).

שַׁגְשָׁא, שַׁגְשָׁא' f. (שְׁגַשׁ) *excited, agitated.* Gen. R. s. 87, beg. (expl. הממה וכ', Prov. VII, 11) ש' וטעיא (Ar. בייכא; Yalk. ib. 145, a. Yalk. Prov. 940 בוכה, read: בָּיְכָה) she is agitated and runs about; v. בּוּךְ.

שַׁד m. (שָׁדַד) *furrow.*—*Pl.* שְׁדִים, שִׁידֵי'. Gen. R. s. 42 (expl. עמק השדים, Gen. XIV, 10) שהוא עשוי ש' ש' תלמים דבר אחר וכ' (the valley was called Siddim,) because it was made up into *siddim,* (which means) furrows; another explanation (as if שָׁדַיִם), because it fed its children like breasts; Yalk. ib. 72 (corr. acc.).

שַׁד m. (b. h.; שָׁדָה, v. Ges. Thes. s. v.) *female breast.* Tosef. Sot. IV, 3 (ref. to לשד, Num. XI, 8) מה שד זה עיקר וכ' ed. Zuck. (Var. דד) as the breast is essential for the child and everything else is of secondary import, so was the manna &c.; מה שד זה אם יונק וכ' as the breast does not harm the child, even if it suck it an entire day &c.; Yoma 75ᵃ מה שד זה תינוק וכ' as the child finds in the breast all tastes &c.—*Du.* שָׁדַיִם; *pl.* constr. שְׁדֵי. Gen. R. s. 42; Yalk. ib. 72, v. preced. Tanḥ. Sh'moth 25 והיונקים כחלב משדי אמם and the sucklings found in the manna a taste like that of the milk from their mothers' breast (ref. to Num. l. c.). Ber. 3ᵃ. Sot. 30ᵇ; a. fr.

שֵׁד, שֵׁד m. (b. h.) *demon.* Yoma 75ᵃ (play on לשד, Num. XI, 8) מה שד זה מתחפך וכ' as the demon changes into many colors (appearances), so did the manna change into many tastes. Snh. 67ᵇ דקפיד אמנא של מיכן שארן חשד וכ' (ref. to Ex. VIII, 15) from here we learn that the conjured demon cannot create anything smaller than a barley corn; a. fr.—*Pl.* שֵׁדִים, שֵׁדִין, שִׁי'. Lev. R. s. 22 (ref. to Lev. XVII, 7) ואין ש' ... אלא this *s'irim* means demons; ואין ש' ... שעירים and this *shedim* (Deut. XXXII, 17) means *s'irim* (ref. to Is. XIII, 21). Snh. l. c., v. לְהָטִים. a. fr.—*Fem.* שֵׁדָה, שִׁי'; pl. שֵׁדוֹת, שִׁי'. Pesik. R. s. 15 (expl. שדה ושדות, Koh. II, 8) שדים וש' male and female demons; Pesik. Haḥod., p. 45ᵇ before Solomon sinned, חית רודה בשידה וש' he ruled over all sorts of demonesses.

שֵׁד, שֵׁדָא ch. same. Sabb. 67ᵃ לש' לימא הכי וכ' against a demon say this &c. Ib. לש' דבירת חכלא for the demon of the privy. Erub. 43ᵃ; Pes. 110ᵃ יוסף ש' the demon Joseph; a. fr.—Lev. R. s. 5 ש' שרידון וכ' Sheda &c., v. רוּחָא.—*Pl.* שֵׁדִין, שֵׁדַיָּא, שִׁדֵּי, שִׁי'. Targ. Deut. XXXII, 17. Targ. Y. I ib. 10. Targ. Is. XIII, 21 (h. text שעירים, v. preced.). Targ. Lev. XVII, 7 (O. ed. Vien. שרדים); a. fr.—Pes. l. c. אשמדאי מלכא דש' Ashm'dai, king of the demons; Gitt. 68ᵃ; a. fr.—Gen. R. s. 65; Yalk. ib. 114 (expl. איש

שָׁעִיר, Gen. XXVII, 11) גבר שירין (not שדיין, שירדן) a man (worshipper) of demons (ref. to שעירים, Is. XIII, 21).

**שְׁדָא,** v. שְׁדִי.

**שַׁדָּא, שְׁדָא,** v. שִׁירְדָּא I.

**שְׁדַד** (b. h.) *to overpower, rob.* Pesik. R. s. 26 יבואו השודדים וישדדו אותה let the plunderers come and plunder her; Yalk. Jer. 262 יבואו השונאים וישודדו בה (not בהם).

*Pi.* שְׁדַּד same, v. supra.

*Nif.* נִשְׁדַּד *to be robbed.* Gen. R. s. 75 (ref. to Ps. XII, 6) ואירמתי אני לכשאראה עניים נשדדים וכ' (not לכשתראה) when do I rise? When I see the poor robbed and the needy in anguish; Yalk. Ps. 625; Yalk. Zech. 569.

**שְׁדַד,** v. שְׁדִי.

**שְׁדַד** (b. h.; cmp. צדד) *to join, arrange, direct.*

*Pi.* שִׁדֵּד *to harrow.* Pirké d'R. El. ch. XXVIII; Yalk. Gen. 76 וישדדו ולשדד לחרש, v. פָּתַח. Pirké d'R. El. ch. XII וכ' to plough and harrow the ground.

**שְׁדַד** ch., *Pa.* שִׁדֵּד same. Targ. Job XXXIX, 10 (ed. Wil. רְשַׁשׁ').

**שְׁדָה, *pl.*** שְׁדוֹת, v. שֵׂד.

**שְׁדָה,** v. שִׁירְדָּה.

**שְׁדֶה** c. (b. h.; cmp. שָׂדַד; v. Del. Assyr. Handw. s. v. *šid(d)u*, p. 642) *tract of land, field.* Shebi. I, 1, a. fr. שְׁדֵה חאילן a cultivated field in which trees grow, opp. ש' הלבן, v. לְבָן. Sifra B'ḥuck., Par. 4, ch. XI (ref. to Lev. XXVII, 21) מגיד שהש' קרוי לשון זכר וכ' this proves that *sadeh* is of masculine gender in the sacred (Biblical) language. Arakh. VIII, 1 המקדיש את שָׂדֵהוּ if a man consecrates his field. Ib. VII, 5 הלוקח... כש' אחוזה if a man bought a field of his father, and his father died, and after this he consecrated it, it is legally treated as an inherited field (Lev. XXVII, 16), contrad. to ש' מקנה a purchased field (ib. 22); a. fr.—Keth. I, 6, a. e. נסתחפה שדהו, שָׂדֶךָ, v. סָחַף.—Tosef. Shebi. VI, 21 ירקות סָדֶה ed. Zuck. (Var. ש') vegetable growing in the field (in the Sabbatical year).—*Pl.* שָׂדוֹת. Arakh. IX, 5 חוץ מן הש'... כל שהוא whatever is within a city wall is legally the same as houses, except fields. Ib. 7; a. fr.

**שְׁדוֹךְ,** v. שְׁדַךְ.

**שְׁדוּכָא, שְׁדוּכָא,** v. sub שְׁדִי.

**שַׁדּוּכָא** f. (שְׁדַךְ) 1) *quiet, peaceable.* Targ. I Chr. IV, 40.—2) *peace, rest.* Ib. XXII, 9 (ed. Wil. שְׁדוּכָא).

**שְׁדוּכְיָא** f. (preced.) *rest, ease.* Targ. Ez. XVI, 49 (ed. Wil. שְׁדוּכַיָּא; some ed. שִׁירוּכְיָא).

**שַׁדַּי** m. (b. h.) *Almighty.* Targ. Gen. XVII, 1. Targ. Ruth I, 20; a. fr.—Gen. R. s. 46 (homiletic etymology, ref. to Gen. XVII, 1) דַּי... אני הוא שאמרתי it is I who said to my world..., 'it is enough'. Succ. 5ª (ref. to Job XXVI, 9) שפירש ש' מזיו וכ' the Almighty separated himself from the splendor of his residence, with his cloud over him; a. e.

**שְׁדָא, שְׁדִי** (v. אֲדִי, נְדִי II) 1) *to swing, throw, cast, shoot; to sprinkle, pour.* Targ. O. Ex. XV, 21 ed. Lsb. a. oth. (ed. רמא). Targ. Job XXXVIII, 6 (h. text ירה). Targ. Ps. XCI, 5 (v. שַׁדְיָא II). Targ. I Sam. XX, 20. Targ. Lev. IV, 12 מְרַשַּׁד (infin.; h. text יְשַׁפֵּךְ); ib. 18 יְרַשּׁוֹר (fr. אֶשֹׁד). Targ. Koh. II, 8 מרובין דשַׁדְיָן וכ' (not דשררין) gutters discharging tepid, and gutters discharging hot waters (h. text שדה ושדות). Targ. Ps. LXXIX, 3. Ib. LXII, 9 (ed. Wil. שרו, corr. acc.). Targ. Lam. II, 4; a. fr.—B. Kam. 92ᵇ לא תְשַׁדֵּי וכ', v. בְּרָא. Nidd. 31ª ושְׁדִי בשרא וכ', v. נְפַץ. Gitt. 57ᵇ אֶשְׁדֵּי לך וכ' I will throw down a ring for thee, and thou bow down &c. Ib. 69ᵇ וניַשְׁדֵּי מיא וכ' and let him pour water on it. Ib. ולִישְׁדֵּי ליה וכ' and let him sprinkle it &c. Snh. 30ᵇ, a. e. ש' ברה נרגא, v. נַרְגָּא; a. fr.—2) *to cast the spindle, to spin.* Keth. 72ᵇ שַׁדְיָא פילכה, v. פְּלָכָא. Gitt. 69ᵇ דשַׁדְתֵּיה דומה (fr. שדד or שוד), v. הוּמְדָּה I. Succ. 16ª מְשַׁדָּא, v. אַשְׁלָא; a. e.

*Af.* אַשְׁדֵּי same, *to cast, pour, shed.* Targ. II Sam. XVI, 13. Targ. I Chr. XXII, 8; a. e.

*Pa.* שַׁדֵּי same. Targ. O. Ex. XV, 4 ed. Berl. (oth. ed. *Pe.*); Y. I ib. שַׁדָּא (h. text ירה).—[Targ. Prov. XIII, 12 מְשַׁדֵּי ed. Wil., read מְשָׁרֵי, v. שְׁרֵי.]

*Ithpa.* אִשְׁתַּדֵּי, *Ithpe.* אִשְׁתְּדֵי 1) *to be cast, poured out; to be shot.* Targ. Jer. XXII, 19. Targ. Lam. IV, 1. Targ. Y. Num. XXXV, 33 (O. אִתְּשַׁד, v. אֶשַׁד). Targ. O. Ex. XIX, 13. Targ. Jer. XII, 9; a. e.—Nidd. 48ᵇ, v. infra.—2) *to be cast about, reel.* Targ. Is. XXIV, 20 (h. text נוּעַ).—V. אִשְׁתַּדְיוּתָא.—3) (v. דְּאָה) *to hover, fly.* Targ. O. Deut. XXVIII, 49 (h. text דאה). Targ. Jer. XLVIII, 40. Targ. Hab. I, 8. Targ. Is. VI, 6 (ed. Lag. a. Ar. אשתוי, corr. acc.).—4) denom. of שַׁד *to be a full-developed breast.* Nidd. 48ᵇ אִשְׁתַּדּוּ (oth. opin. in Rashi: *to be poured out, emptied, dried up*), v. כְּרַךְ; [Ar. אשתדור, Var. אשתרור, v. שְׁרַר II, a. שְׁרַר].

**שַׁדְיָא** I m. (שְׁדִי 2) *yarn.* Targ. Ez. XXVII, 19 Ar. (ed. שירין, שיררין).

**שַׁדְיָא** II (שְׁדִי 1) [*arrow*, cmp. Ps. XCI, 5, v. Targ.,] *hot, destructive east-wind.* Gitt. 31ᵇ נשיב ש' the *shadya* is blowing; [Ar. s. v. אסחנא names ש' as *south-wind*; Rashi: = h. שֵׁידָה *demoness*].

**שדיין,** v. שֵׁדָא.

**שַׁדִּיךְ** m. (שְׁדַךְ) *at rest, at ease.* Targ. Job XXI, 23 (Ms. שאנן; h. text שלאנן).

**שְׁדִימָא*, שְׁדֵימָת** f. (b. h. שְׁדֵמָה) *field, plain*(?). Ab d'R. N. ch. VI ראה אבן ש' וגטלה וכ' (ed. Schechter הרימה) he saw a stone of the plain (a clod of earth), and took it to his mouth.

שָׁדַד, *Pi.* שִׁידֵּד (v. next w.) *to negotiate, stipulate.* Sabb. 150ª וכו' ועל התינוק על ... מְשַׁדְּכִין you may stipulate on the Sabbath about girls to be betrothed, and about a boy to be taught reading or a trade. Tosef. ib. XVI (XVII), 22 וכו' ואין מְשַׁדְּכִין בין you must not negotiate business affairs between a husband and his wife (to reconcile them) on the Sabbath. Kidd. 44ᵇ והוא ששִׁדְּכוּ provided they have been negotiating (with her father). Ib. (mixed dict.) אע"ג דשִׁידְּכוּ even if they have been negotiating.

*Hif.* הִשְׁדִּיד *to subdue, quiet.* Esth. R. s. 2, beg. (ref. to Prov. XXIX, 11 וישבחנה וכו' זה הקב"ה שהוא מַשְׁדִּיד this refers to the Lord who quieted Ahasverus (ref. to משבית, Ps. LXV, 8).

שְׁדִיד, שְׁדוֹד, שְׁדַד (v. דיד a. דעך; cmp. Targ. Prov. XV, 18 דיעך = h. שקט) [*to be sunk, settled,*] *to be quiet, at ease.* Targ. Is. XIV, 7. Targ. Josh. XI, 23. Targ. Job III, 25. Targ. Y. II Deut. XXXIII, 3. Targ. Y. II Num. XXIII, 24 (ed. Vien. שריך, corr. acc.); a. fr.—Y. Yoma VIII, 45ª bot. אמרין לקדמייא וש' they spoke to the first (infant in the mother's womb), and it became quiet. Y. Shebi. IX, 38ᵈ כד חמא דשַׁדְכָן מילויא when he saw that things had settled down (the persecutions had ceased); Gen. R. s. 79 מְשַׁדְּכָן (part. pass. *Pa.*).

*Af.* אַשְׁדִּיד *to settle, quiet, pacify.* Targ. Ps. LXV, 8 (Ms. תְּשַׁדֵּד *Pa.*). Targ. Job XXXIV, 29 (not רְשַׁ'). Targ. Y. Num. XVII, 20 (ed. Vien. אְשַׁדִּיד, corr. acc.).

*Pa.* שַׁדִּיד 1) same. Targ. Ps. XCIV, 13. Ib. XC, 11. Targ. Job XXXVII, 17; a. e. (v. supra).—Gen. R. s. 64 וְיַשַּׁדֵּד צבורא ... יעול let a wise man come and pacify the people; (Yalk. ib. 111 וישדל).—2) *to arrange, stipulate,* esp. *to negotiate a marriage* (by sending an agent to settle affairs). Kidd. 13ª חתם בדש' in that case it means that he had been negotiating (when he finally betrothed her with a stolen object); ומנא תימרא ... בין ש' ודלא ש' and how will you prove that it makes a difference whether a betrothal was preceded by negotiations or not?

*Ithpa.* אִשְׁתַּדַּד, *Ithpe.* אִשְׁתְּדִיד *to be quieted, settled.* Targ. Esth. II, 1. Ib. VII, 10. Targ. Y. Gen. VIII, 1 (some ed. אשתרבו, corr. acc.; Ar. שְׁדִידוּ).

שַׁדְנָא m. (preced.) *one at ease, retired from business.* B. Bath. 139ª מתניתן בש' Ar. a. Rashb. ed. Pes. (Ms. H. בִּשְׁדָנָא, v. Rabb. D. S. a. l. note 10; ed. בשרכא) the Mishnah (which disallows the older brother as executor of the estate to take his personal expenses out of the common fund) refers to a person retired from business (who does nothing to enlarge the value of the estate); ש' פשיטא if he is idle, is it not a matter of course (that he is not entitled to his personal expenses out of the estate)?—*Trnsf. *barren tree, wild tree* (cmp. סָרָק).—*Pl.* שַׁדְכֵי. B. Kam. 92ᵇ Ar. a. Ag. Hatt., v. Rabb. D. S. a. l. note 6; ed. קינא דש' (דשרכי), v. שַׁרְנָא.

שדכן, Targ. Gen. XXV, 27 נח ש' some ed., v. נַחְשִׁירְנָן.

שַׁדַּל (*Shaf.* of דלל; cmp. דַּלֶּת) *to swing, be wide open* (v. Fr. Del. Proleg., p. 101).

*Pi.* שִׁדֵּל (cmp. פִּתָּה) *to persuade, speak suasively.* Kidd. 30ᵇ sq. מפני שמְשַׁדַּלְתּוֹ בדברים וכו' גלוי it was revealed and known before Him ... that a child honors his mother more than his father, because she sways him by persuasive words, therefore did he place the honor of the father before &c. (Ex. XX, 12); Mekh. Yithro, s. 8; Yalk. Ex. 297. Yoma 35ᵇ משדלתו בדברים ... בכל יום every day did Potiphar's wife try to win (entice) him with words; a. e.

*Hithpa.* הִשְׁתַּדֵּל 1) *to be persuaded, enticed.* Koh. R. to I, 16 חלב מִשְׁתַּדֵּל וכו' the heart is enticed, as it is said (Gen. XXXIV, 3), and he spoke &c.—2) *to make one's self pleasant, to insinuate one's self; to be on good terms.* Pes. 112ª; 113ª הוי משתדל עם וכו' try to be on good terms with him on whom the hour smiles.—3) [*to swing one's self up,*] *to make an effort, strive.* Tosef. Kidd. V, 15 לעולם יִשְׁתַּדֵּל אדם ללמד את בנו וכו' (not לומד) under all circumstances a man must strive to have his son taught a trade which is &c.; Kidd. IV, 10 (11) Y. ed. (Mish. a. Babli only ילמד); Y. ib. IV, end, 66ᵈ. Ab. II, 5 במקום ... הִשְׁתַּדֵּל להיות איש (Ar. השתדר) where there are no men, strive thou to be a man. Ib. IV, 18 אל תִּשְׁתַּדֵּל וכו' (Ar. תשתדר), v. קַלָּקְלָה; a. e.

שְׁדַל ch., *Pa.* שַׁדֵּיל same, *to persuade, entice.* Targ. Prov. I, 10. Targ. O. Ex. XXII, 15. Targ. Jud. XIV, 15; a. fr.—Yalk. Gen. 111 וישדל, v. שְׁדַד.

*Ithpa.* אִשְׁתַּדַּל 1) *to insinuate one's self, win favor.* Targ. Ruth II, 19.—Gen. R. s. 22 איית כלבין ... לְמִשְׁתַּדְּלָא there are dogs in Rome that know how to insinuate themselves (win the confidence of men); Yalk. Gen. 36; Yalk. Ps. 840 לְמִשַּׁדְּלָא.—2) *to strive; to struggle.* Targ. Koh. I, 17. Targ. O. Gen. XXXII, 25, sq. Targ. Cant. III, 6.—[Targ. Ps. CXIX, 96 ed. Wil., v. שַׁכְלֵל.]

שָׁדַף (b. h.; cmp. דפק, s. v. הַם) *to knock;* (of grain) *to blast.* Pesik. ʿAsser, p. 99ᵇ [read:] רוח אחת ... והיא שׁוֹדַפְתָּן I send one east wind, and it blasts them; Yalk. Deut. 892 שדפתן (corr. acc.); Tanḥ. R'eh 17 וּמְשַׁדַּפְתָּן; Pesik. R. s. 25 ושׁוֹדַפְתּ.

*Pi.* שִׁדֵּף same, v. supra.

*Nif.* נִשְׁדַּף, *Nithpa.* נִשְׁתַּדַּף *to be blasted.* B. Mets. IX, 6 המקבל ... או נִשְׁדְּפָה if one tenanted a field ..., and the locust ate it up, or it was blasted. Ib. 105ᵇ כגון שנִשְׁתַּדְּפוּ ארבע וכו' (it is considered a regional calamity,) if for instance four fields on four sides of that in litigation have been struck with blast. Ib. נ' חלם אחד וכו' if one furrow over the whole length of it was struck. Y. M. Kat. III, 81ᵈ top חיה נִשְׁתַּדַּף ... כל מקום every spot on which his eye looked was blasted; a. fr.

שָׁדַף ch., *Ithpa.* אִשְׁתַּדַּף, *Ithpe.* אִשְׁתְּדִיף same, 1) *to be blasted, emptied of grain.* B. Mets. 105ᵇ דאִשְׁתְּדוּף רובא דבאנא when most of the fields of the valley were struck; ib. 106ª רובא וכו' אִשְׁתַּדּוּף most of the fields ... were struck, and also his barley was blasted. Ib. (mixed dict.) דהא מִשְׁתַּדְּפוּ כל שדותיך for all thy fields have been struck; a. e.—*2) (euphem.) *to ease one's self.* Targ. I Kings XVIII, 27 (h. text שִׂיג).

שִׁי, שִׁדְפוֹן m. (b. h.; preced.) *blast.* B. Mets. 106ª כל

הצולם כולו בש' וכ' if the whole world (all the fields around) was stricken with blast, and his with mildew. Ib.; Arakh. IX, 1 היתה שנת ש' וירקון if a year of blast or mildew intervened; a. fr.

**שִׁידְ', שִׁדְפָנָא, שִׁידְ', שְׁדִידְפוֹנָא** ch. same. Targ. Deut. XXVIII, 22. Targ. I Kings VIII, 37; II Chr. VI, 28.—Taan. 6[b] דלא שקיל שוד' the grain of that year will not be subject to blast.

**שָׁדַר** (v. next w.), *Hithpa.* **הִשְׁתַּדַּר** [*to throw one's self forward,*] *to strive.* Ab. II, 5; ib. IV, 18 Ar., v. שְׁדַל.

**שְׁדַר I** (Shaf. of דור, דרר; cmp. שגר; Assyr. שדר *to order*); *Pa.* שַׁדֵּר 1) *to send.* Targ. Gen. XXXVIII, 20; 23. Targ. Job XXXIX, 3; a. fr.—[Ḥull. 51[a] שרדן, read: שגרן, v. שְׁגַר I.] Gitt. 56[a] שַׁדַּר לחו וכ' send them a sacrifice, and see whether they will accept it. Ib. אזל ש' בדידיה וכ' he went and sent through him &c. Ḥull. 56[a] שַׁדְרָהּ לקמיה וכ' he sent the case to Rab M. Keth. 85[a], a. fr. לתקוני שַׁדַּרְתִּיךְ וכ', v. עַוַּח; a. fr.—2) *to throw.* Yalk. Gen. 109 אנא ... ואת מְשַׁדַּר ואזיל I shall open my mouth, and thou shalt go on throwing in; Gen. R. s. 63 תחי משתדר (corr. acc.; Pesik. R. s. 16, a. e. משלח).

*Ithpa.* אִשְׁתַּדַּר, *Ithpe.* אִשְׁתְּדַר *to be sent; to be thrown.* Targ. Prov. XVII, 11. Targ. Job XVIII, 8; a. e.—[Gen. R. s. 63, v. supra.]

**שְׁדַר II** (preced.; cmp. שזר) *to turn around, twist.*

*Pa.* שַׁדֵּר *to wrestle.* Targ. Y. II Gen. XXXII, 26 בשַׁדְרוּתֵיהּ (verbal noun), v. שְׁדַל.

*Ithpa.* אִשְׁתַּדַּר, *Ithpe.* אִשְׁתְּדַר, 1) same, esp. *to rebel,* v. אִשְׁתַּדּוּר.—*2) (trnsf.) *to rise, grow stiff.* Nidd. 48[b] אִשְׁתַּדְּרוּ דדיך Ar. thy breasts grew stiff (Var. in Ar. אשתררו, v. שְׁדַר; ed. אישתדו, v. שְׁדֵי), v. כְּרַם.

**שֵׁדֶר** m., **שִׁדְרָא** f., v. שִׁדְרָה.

**שִׁידְ', שִׁדְרָא, שִׁיר', שִׁדְרָא** m. = h. שִׁדְרָה, 1) *twisted rope.* Gitt. 69[a], v. בַּרְקָא II.—2) *spinal column.* B. Bath. 103[a] ... הנחו ש' דארעא מרקרי (Rashi שִׁידְרֵי, *pl.*) are they named 'clefts of the field'? they are named 'the spine of the field'; Arakh. 25[a] שידרי; Kidd. 61[a]; Yalk. Lev. 677 שדרי.—*Pl.* שִׁידְ', שִׁדְרָאֵי, שִׁיר'. Targ. Y. Deut. XIV, 7.—Arakh. l. c., a. e., v. supra.

**שדרגנין, שדרגוין** (a corrupt. of σαρδόνυξ) *sardonyx,* a jewel in the high priest's breast-plate. Ex. R. s. 38, end (for h. אדם, v. LXX Ex. XXVIII, 17, σάρδιον; Mus. שודרנגין).

**שִׁיר', שִׁדְרָה** f. (v. שְׁדַר II) [*twisted cord,*] 1) *spinal column.* Ḥull. III, 2 נשברה חש' ולא וכ' if the spinal column is broken, but its cord is not severed. Ib. 1. Gen. R. s. 28, beg., a. e. לוז של ש', v. לוּז II. Sabb. 147[b] חומרי ש' Rashi (ed. שדרא) the knots of the spine (vertebræ). Ohol. I, 8, v. חוּלְיָא I; a. fr.—B. Kam. 16[a] שִׁדְרוֹ של אדם a man's spine. Ber. 55[a]; Sabb. 81[a] שדרו של דג the back-bone of a fish.—*Pl.* שִׁדְרָאוֹת. Nidd. 24[a]; Bekh. VII, 2; Ḥull. 60[b], v. גַּב.—2) *stem, rib* of a plant. Lev. R. s. 30 חש' של לולב דומה לש' וכ' the rib of the palm-branch resembles the spinal column of man. 'Ukts. I, 2 חש' של שבולת the stem of an ear (of wheat). Ḥull. 119[b] בש' it refers to the stem of an ear of wheat, v. שׁוּמֵר; a. fr.—V. שְׁזָרָה.

**שִׁדְרַיְיא*** m. pl. (prob. transpos. of שרד'; ירד) *sediment, lees.* B. Mets. 40[b]. Ms. M. a. Ar., and marg. vers. (ed. שְׁמַרַיָּא).

**שַׁדַּרְתָּא** f. = h. שִׁדְרָה. Targ. O. Lev. III, 9 (ed. Berl. שַׁדְרָתָא; v. Berl. Targ. O. II, p. 32).

**שִׁדְתָּא**, v. שִׁידְתָּא.

**שֶׂה** m. (b. h.) *lamb, young goat* or *young sheep.* Bekh. I, 5 ר' א' מתיר בכלאים מפני שהוא שה R. El. permits the redemption of a first-born ass with a hybrid of goat and sheep, because it goes by the name of *seh* (complying with the law Ex. XIII, 13). Gen. R. s. 56 (ref. to Gen. XXII, 8) אלהים יראה לו השה בני ואם לאו אתה חשה לעולה בני God will provide himself a lamb, my son, and if not, thou art the lamb for the offering, my son; Pesik. R. s. 40 יזמן קרבנו ואם לא שה לעולה בני he will prepare his sacrifice, and if not, my son be the lamb for the offering. Ib. שה לעולה סי לעולה (not תי) לשון יונית *'seh* for an offering' is the Greek σέ (thee) for an offering. Bekh. 12[a] אביו שה its sire is a sheep. Ib. 7[a] שה מכל מקום a *seh* (young of sheep or of goats) under all conditions (even if it has the looks of an unclean animal). Pes. 118[a] בשׂרו, v. עָנִי. B. Mets. 27[a]; a. v. fr.

**שְׁדָא, שָׁדָא**, v. שהי.

**שַׁדַּי, שְׁדַד, שַׁדְדָא, שָׁדַד**, v. sub סה'.

**שָׁדָה**, v. שהי.

**שַׁדְוָא** f. (שְׁהִי) *wasteness, ruin.*—*Pl.* שַׁדְוָתָא, שַׁהֲוָתָא. Targ. Ps. LXXIII, 18 (Ms. שחוותא; h. text מַשּׁוֹאוֹת).

**שָׁדוּת** f. (שָׁדָה) *while, time.* Y. Ber. I, 2[d] top; Gen. R. s. 12 על ידי ש' in the course of time. Meïl. 6[a] (in Chald. dict.) דלא הוה ש' למזרקיה he had not had the time to sprinkle it; (ib. שעות). Y. Maasr. III, 50[d] bot. נותנין לו ש' כדי וכ' we allow him an interval of time for cracking &c. Ib. בתוך כדי ש' שניה within the interval allowed for the second act Y. Sabb. IV, end, 7[a] כאן לשעה כאן לש' in the one case it means (chafing) for a while, in the other for some time. R. Hash. 30[b] כדי שיהא ש' ביום וכ' that there be time left during the day to offer &c. Y. Hor. I, 46[a] top וש' ביניהון וכ' and the difference between them is the word *time;* R. M. says נותנין לו ש' וכ' we allow him time &c., v. שָׁמַע; a. fr.

**שְׁדָא, שָׁדָא, שְׁדָה, שהי** (b. h. שאה) 1) *to stand still, pause; to dwell, tarry.* Shebu. II, 3 או ששׁ בכדי השתחוואה or if the unclean person stayed in the Temple long enough for prostration. Ib. 17[a] (mixed dict.) בדלא ש' when he did not stand still (but walked constantly though slowly). Yeb. VI, 7 נשא אשה וש' עמה וכ' if one married a woman and lived with her ten years without issue. Ib. רשאי השני

לְשָׁהוֹת וכ׳ the second husband may live with her ten years. Ib. 36b כל ששהא וכ׳ a human birth that survived thirty days (although born in the eighth month) is not considered an abortion; Sabb. 135b ששהה. Ber. V, 1 חסידים . . . שׁוֹהִין שעה וכ׳ the pious men of olden times used to tarry a while (in the synagogue) before prayer &c. Ib. 32b היו שוהין שעה . . . ותוזרין ושוהין וכ׳ they waited an hour, and prayed an hour, and tarried again an hour (at synagogue); a. fr.—Esp. (ritual) *to pause during the act of slaughtering* (which makes the animal so cut unfit to eat). Ḥull. 2b שמא יְשַׁהוּ וכ׳ they might pause, might press the knife &c., v. שְׁחִיָּרה. Ib. 12a; a. fr.—2) *to delay*, v. infra.

*Hif.* הִשְׁהָא, הִשְׁהָא *to cause delay; to detain, restrain.* Nidd. 31a sq. מהוך שמַשְׁהִין עצמן וכ׳ because they restrain themselves (retard effusion) &c. Snh. 76a חמַשְׁהֶא בתו וכ׳ he who retards (the marriage of) his marriageable daughter. Gen. R. s. 85 וחן מַשְׁהִין אותן וכ׳ and they (the sons of Eli) caused them to stay away from their home one night. Lev. R. s. 37, beg. שנודר ומשהה וכ׳ who vows (a sacrifice) and procrastinates the fulfilment of his vow. Ib. ע״י שנדר וְשָׁהָה את נדרו (perh. שָׁהָה, *Pi.*) because he had vowed and was procrastinating &c. Keth. 61a הכל משהין בפני השמש וכ׳ you may postpone every dish before the waiter (keep him from eating while he is serving), except &c.; a. fr.

*Pi.* שִׁיהָה same, *to delay the use of, let stand.* Y. Ter. VIII, 45c top אסור לְשַׁהוֹתוֹ ואם שִׁיהוֹ וכ׳ (or לַשַּׁהוֹתוֹ, *Hif.*) you must not let it stand, but if one did, and it turned into vinegar &c. Ib. ואם שִׁיהָן and if one did let them stand; a. e.

*Hithpa.* הִשְׁתַּהֶה, *Nithpa.* נִשְׁתַּהֶא, נִשְׁתַּהֶה 1) *to be delayed.* R. Hash. IV, 4 פעם אחת נִשְׁתַּהוּ . . . מלבוא once the witnesses (that had seen the new moon rise) were delayed from coming (were late). Nidd. 27a מעשה וכ׳ הולד אחר וכ׳ it occurred that a twin child was born three months after its brother; a. fr.—2) *to gaze, be undecided, deliberate* Num. R. s. 57 מה אתה עומד ומַשְׁתַּהֶה (some ed. ומְשַׁתֶּהָא) why dost thou stand and deliberate?; a. e.

שְׁהִי, שְׁהָא, (שְׁוָה) ch. 1) same, *to stand still; to tarry, gaze, be astonished.* Targ. Y. Gen. XLIII, 10. Targ. Y. Ex. XII, 39. Targ. O. Gen. XXIV, 21. Targ. Is. XXIX, 9; a. fr.—Targ. Hab. I, 5 שְׁוָהוּ (ed. Lag. שְׁהוּ).—Ḥull. 75b מְשָׁהָא הוה שָׁהֵי ליה וכ׳ (אירא דאמרי) some say, he (Resh Lakish) gazed at him (when R. Joḥ. gave his opinion) and was silent (and in the meanwhile R. Asi left the college room); Shebu. 40a; 45b. Ḥull. 9a זימנין דשהי ודריס וכ׳ sometimes he may pause in slaughtering or press the knife without knowing it; a. e.—2) *to be vacant, lie waste.* Targ. II Kings XIX, 25 Mus. (ed. דְּשָׁחוּ; ed. Wil. דִּישְׁחוּ); Targ. Is. XXXVII, 26 (ed. דשחו).—[Ber. 6a ברכי דשחרי Ar., v. שַׁלְהֵי II.]

*Ithpe.* אִשְׁתְּהִי *to be delayed, tarry.* Targ. Y. Gen. XIX, 16. Ib. XXXII, 5; 25. Targ. I Chr. XIII, 14; a. e.—Bets. 6a לא אמרן אלא דא׳ . . . מַשְׁהִינַן ליה they allow burial on the second festive day only when the corpse has been lying for some time, but if it was not, we postpone its burial. Yeb. 80b אִשְׁתְּהוּיֵי הוא דא׳ its birth was delayed. Ib. מְשַׁתְּהוּיֵי אִשְׁתְּהִי a birth may be delayed (beyond the time of maturity). Ib. וא׳ עד תריסר וכ׳ and he (the husband) tarried (was away from home) as much as twelve months; a. e.

*Af.* אַשְׁהֵי *to delay, be slack.* Targ. Y. Deut. VII, 10. Ib. XXII, 22 לא תַשְׁהוֹנֵיה (ed. Vien. תְּשַׁהְוֹנֵיה, corr. acc.) do not delay her execution.—Bets. l. c., v. supra.

שַׁדֵּי m., v. שִׁיהֵי.

שְׁהֵיד, v. סְהֵיד.

שְׁהִיד, Targ. Esth. VI, 1 some ed., v. שְׁהֵר.

שְׁהִיָּדת, שְׁהִיתָּא f. (שְׁהָה) *delay, pause.* Shebu. 16b השתחואה דאית בה ש׳ a bowing in the Temple with which a delay is connected (spreading hands and feet). Ib. וכמה שיעור ש׳ what is the normal time for a delay (in the Temple to be an offense if done by an unclean person)? Ib. צריך ש׳ למלקות וכ׳ is tarrying in the Temple required for an unclean person to be punished with stripes or is it not (and only required for the duty of bringing a sacrifice)?; a. e.—Esp. *pause in the act of slaughtering.* Ḥull. 9a שחיטה ש׳ דרסה וכ׳ . . . ואלו and these are the rules for slaughtering . . . (guard against) pausing, pressing the knife &c. Ib. 27a; a. e.—*Pl.* שְׁהִיּוֹת. Shebu. 17a מהו ש׳ שיצטרפו are moments of staying in the Temple with intervals of moving combined (to make up the normal time)?

שְׁהַר (שׁוּר; cmp. סְהִיד a. עוד) *to be awake.* Targ. Esth. VI, 1 דהוה שָׁהֵיר (not שהיד).—Y. Ter. XI, end, 48b; Y. Sabb. II, 4d top חות שָׁהֵר, v. קְרֵץ II.

שַׁהַר, v. סַהַר.

שָׁוְא m. (b. h.; v. שָׁהָה) [*vacancy,*] *vanity, inanity, falsehood.* ש׳ שבועת a false oath, vowing to do something impossible, opp. בִּרְשׁוּת. Shebu. III, 9 וחשניירה . . . שבועת שאוכל ש׳ שבועת (if one says) 'I swear that I will eat this loaf, (and) I swear that I will not eat it', the former is a useless oath (or vow), the second a false oath; אכלה עבר על שבועת ש׳ וכ׳ if he eats it, he is guilty of a false oath (having sworn that he would not eat it); if he does not eat it, he is (also) guilty of a useless oath. Ib. 8 אירודי שבועת ש׳ נשבע וכ׳ what is a vain oath of affirmation? If one swears to that which is known to be otherwise, saying of a stone column that it is gold &c.; שאי . . . נשבע if one affirms an impossibility, saying I swear that I have seen a camel fly in the air. Ib. . . . נשבע לבטל ז׳ הרא שבועת ש׳ וכ׳ if he swears that he will neglect a command, that he will not erect a Succah, . . .: that is a vain oath, on the wilful pronouncing of which he is punished with stripes &c. Ib. 21a שקר נשבע וכ׳ . . . אירודי שבועת ש׳ what is a vain oath? If one swears to what is known to be otherwise; a false oath, if one swears to the opposite of the truth (e. g. 'I have eaten', when he has not, 'I have not eaten', when he has), v. שֶׁקֶר. Ib. 20b ש׳ ושקר אחד הן a vain oath (*shav*) and a false oath (*sheḳer*) are the same; a. fr.—ש׳ תפלת a vain prayer, a prayer concerning a thing which cannot be changed. Ber. IX, 3; a. fr.—Ex. R. s. 3 (ref. to מתי שוא, Job XI, 11) God knows העם המתים על ש׳ לעשותו the people that risk their lives for falsehood

v. תּוּב I.]—3) *to go back with a message.* Meg. 15ª; Ab. Zar. 10ᵇ אין משיבין על הקלקלה you need not go back (to him that sent you) to bring bad news.

*Hof.* חוּשַׁב *to be replied; to refer.* Y. B. Kam. II, 3ª top במה על הראשונה חוּשָׁבָה the modification in the Mishnah (דברים אמורים על כולה) refers to the first clause only; הושבה it refers to the whole paragraph. Y. Bicc. II, 65ª top; a. e.

**שׁוּב** II adv. *again, furthermore.* Nidd. V, 7 ש׳ אין וכ׳ her father has no longer control over her. Sabb. 88ᵇ, sq. ש׳ מה כתיב furthermore, what is written in it?; a. fr.

**שׁוֹבָא** m. *captor*, v. שָׁבִי.

**שׁוּבָאי, שׁוּבָא,** v. שַׁב II.

**שׁוּבְדָא,** Y. Shebu. I, 33ᵇ לוי ש׳, v. סוֹכְיָא.

**שׁוּבָה,** v. שַׁב II.

**שׁוּבְטָא,** v. שְׁבַט.

**שׁוֹבַךְ** (b. h.) pr. n. m. *Shobach*, an Ammonite general. Sot. VIII, 1 בני ש׳ של ... the Ammonites went into battle relying on the strength of Sh. Ib. 42ᵇ כתיב ש׳ וכתיב שופך the name is once written Shobach (II Sam. X, 16), and once Shophach (I Chr. XIX, 16); חד אמר ... עשוי כשׁוֹבָךְ one authority says, his real name was Shophach, and he was called Shobach, because he was built like a dove-cote (of high stature, v. next w.), v. שָׁפָךְ.

**שׁוֹבָךְ** m. (שבך; cmp. שְׁבָכָה) *net-work*, esp. (b. h. אֲרֻבָּה) *dove-cote.* Ex. R. s. 40 (play on שׁוֹבֵל, I Chr. IV, 1, sq.) ושובל שהצמיד שׁוֹבָךְ לאלהים (not ושובך) Bezalel was surnamed Shobal because he erected a dove-cote for God, זה המשכן שהיה עומד כש׳ that is the Tabernacle, which stood (high) like a dove-cote. Ib. כש׳ ... השמיד the Lord had the Tabernacle put up like a dove-cote (for the dove Israel). B. Bath. II, 5 מן הש׳ וכ׳ ... מרחיקין you must keep your ladder (when lopping trees &c.) four cubits away from your neighbor's dove-cote. Ib. מרחיקין את הש׳ וכ׳ you must keep your dove-cotes at a distance of fifty cubits from the town. Ib. 6 הרי הוא של בעל הש׳ it belongs to the owner of the nearest dove-cote. Ib. V, 3 פרורות ש׳ the crop of a dove-cote (the brood of the season); a. fr.—*Pl.* שׁוֹבָכוֹת, שׁוֹבָכִין. Ib. II, 6. B. Kam. 83ª ישוב ש׳ a group of dove-cotes; a. e.—Pes. IV, 7 (55ᵇ) מושיבין ש׳ לתרנגולים וכ׳ (Ms. O. לתרנגולת) you may set up chicken-houses (put in eggs for brooding) on the fourteenth of Nisan; [vers. quoted in Rashi: מושיבין ש׳ ותרנגולת you may set brooding doves in cotes, and also hens].

**שׁוֹבְכָא** ch. same. Targ. Hos. XI, 11. Targ. Jer. XLVIII, 28.—B. Bath. 144 ש׳ דיוני dove-cote.—*Pl.* שׁוֹבְכַיָּא, שׁוֹבְכִין. Targ. Is. LX, 8.

**שׁוֹבָל** (b. h.) pr. n. m. *Shobal*, homiletical surname of Bezalel. Ex. R. s. 40, s. שׁוֹבָךְ.

(idolatry) to commit it; התרדים לעשות ש׳ וכ׳ those that will commit falsehood and be put to death.—בַּשָּׁ׳ in *vain, to no purpose.* Keth. 62ᵇ, v. שָׁמַר. Y. Meg. III, 74ª bot., v. תַּמְרוּרִים.

**שׁוֹאֲבָה** f. (שָׁאַב) *drawing;* בית הש׳ (or sub. בית) *the well from which the water was drawn for libation on the Succoth festival;* שמחת בית הש׳ (or sub. שמחת) *the joyous procession to and from the well.* Succ. V, 1 (50ª) החליל של בית הש׳ (Ms. M. 2 הַשְּׁאוּבָה, throughout the entire chapter, v. Rabb. D. S. a. l. note 1) the musical performances at the ceremony of the drawing of water. Ib. (51ª) כל...שמחת בית הש׳ וכ׳ he that has not witnessed the rejoicing at the ceremony &c., has never seen rejoicing. Y. ib. V, beg. 55ª למה נקרא שמה בית ש׳ וכ׳ why was it called (the rejoicing of) the place of drawing? Because from there they drew holy inspiration; a. e.—Bab. ib. 50ᵇ חד תני ש׳ וחד תני תשובה one cited the version *shoëbah*, the other, *ḥăshubah* (a phonetic change of *hash-sh'ubah*, v. supra).

**שׁוֹאָה,** Targ. I Chr. VIII, 9 בני ש׳, v. נִישׁוּאִין ch.

**שׁוֹאָר, שַׁיְאָר,** v. sub שׁוּר.

**שׁוּב** I (b. h.) *to go back, come back.* Sot. 10ᵇ כל עובר ושָׁב every passer-by (in going or coming back). Gen. R. s. 48, a. fr. העוברים והשָׁבִים the travellers. Lev. R. s. 23 ושָׁבַת נפשו עליו (not עליה) and his soul came back (was restored) to him, i. e. he was reconciled; a. fr.—Esp. *to return (to God); to repent.* B. Bath. 110ª (play on שִׁבְאֵל I Chr. XXVI, 24) ששָׁב לאֵל בכל לבו he returned to God with all his heart. Hor. 2ª (ref. to Lev. IV, 22, sq.) השב ... לא שב וכ׳ he who repents when he finds out (his wrong) brings a sacrifice for his error; if he does not repent, he is not permitted to sacrifice. Ab. II, 10 ושוב יום וכ׳ repent one day before thy death. Ex. R. s. 42 לעולם מקבלים השבים repentant sinners are accepted at all times; a. fr.

*Hif.* הֵשִׁיב 1) *to bring back, return, restore.* Y. Yoma VIII, 45ª bot. החומץ מֵשִׁיב את הנפש vinegar restores life, is a refreshing drink. Gitt. 51ᵇ, a. e. ופטור...אינו אלא כמשיב he is in that case like one who restores a lost object, and therefore is not bound to make oath. Ib. ...ליח ליה משיב פטור he is not of the opinion that he who restores a lost object is exempt from making oath; a. fr.—2) *to reply; to refute.* Ab. II, 14 וידע מה שתָּשִׁיב וכ׳ that you may know how to answer the sceptic. Y. Gitt. IX, beg. 50ª ...נכנסו לָהָשִׁיב על דבריו וכ׳ four elders met to refute R. Eliezer's words; Bab. ib. 83ª; Tosef. ib. IX (VII), 1. Y. l. c. אין אתם מְשִׁיבִים את הארי וכ׳ are you not going to refute the lion after he is dead?; Bab. ib. l. c. אין מְשִׁיבִין וכ׳ you dare not refute &c. Y. l. c. ר׳ טרפון ה׳ R. T. argued &c. (Bab. l. c. נענה; Tosef. l. c. אמר). Sabb. 88ᵇ משיבין...שומעין, v. חֲרָפָה. B. Kam. 63ᵇ, a. e. אין משיבין על הקישא you must not argue against a conclusion from analogy. Ab. Zar. III, 4 אין משיבין במרחץ we must not answer (a religious question) in the bath-house. M. Kat. 21ᵇ מֵשִׁיב ואינו שואל the mourner may answer (a salutation), but must not salute; שואל ומשיב כדרכו he may salute and answer as usual; a. fr.—[Y. Gitt. VIII, 49ᶜ top, in Chald. dict. משיב,

שׁוּבָל, *pl.* שׁוּבָלִין, v. שִׁבּוֹלֶת.

שׁוּבָל, שׁוּבְלָא, שׁוּבָּ' m.=h.שִׁבּוֹלֶת, 1) *ear of corn.* Targ. Y. Gen. XLI, 47 (ed. Vien. תובלא). Targ. Job XXIV, 24 Ms. (ed. שִׁבּוֹלָא, שִׁירְבָּ'). — *Pl.* שׁוּבְלַיָּא, שׁוּבְּלִין, שׁוּבְלֵי, שׁוּבָּ'. Targ. O. Gen. XLI, 5, sq. ed. Berl. (oth. ed. שִׁבָּ'). Targ. Is. XVII, 5 שׁוּבָּ'; a. e. — Targ. Ruth II, 2 שִׁבּוֹלִין.—B. Bath. 124ª; Bekh. 52ᵇ, v. חֲפוּרָה II. Yeb. 63ª לבינֵי שִׁירְבְּלֵי between the standing ears; a. e.—Men. 70ᵇ שִׁבּוֹלֵי תעלא; Pes. 35ª Ms. O. (ed. שבילי), v. שִׁירְבּוֹלֶת.—2) *cluster* of olives on a branch.—*Pl.* as ab. Targ. Zech. IV, 12; Targ. II Esth. I, 2 שִׁבְּלִין דדהבא golden clusters.—Targ. Y. II Ex. XXX, 34, v. מוֹרַיָּא.

שׁוּבְלוּלְתָּא, v. שַׁבְלוּלִיתָא.

שׁוּבַלְתָּא f.=h.שִׁבּוֹלֶת, *current of a river.* Targ. Jud. XII, 6 אימר כען ש' ואמר סוּבַלְתָּא say now, *shubbalta*, and he said, *subbalta.*—Lev. R. s. 37 אחדת לחון שב' דנהרא (not ירהב) the current of the river seized and carried them off. Cant. R. to III, 4 סוּבַלְתָּא, v. קְלַח.

שָׂבָע, שִׂבְעָא, שׂוֹבַע m. (b.h.; שָׂבֵעַ) *plenty, satiation.* Ber. 55ª שלשה דברים ... רעב וש' וכ' three things does the Lord himself announce: famine, plenty, and a good leader. Tosef. Pes. V, 3 חגיגת ... פסח נאכל בש' (Var. על הש') the pilgrim's sacrifice...must be eaten first, so that the Passover offering be eaten after the appetite is satisfied; Y. ib. VI, 33ᶜ לְשִׂבְעָ; Bab. ib. 70ª על השבע. Gen. R. s. 91 שני ש' the years of plenty. Snh. 97ª ואינו ש' plenty and no plenty (partial plenty); ש' גדול general plenty; a. fr.

שַׂבְעָא, שׂוּ', שׂוֹבְעָא ch. same. Targ. O. Gen. XLI, 29; a. fr., v. סַבְעָא.—Taan. 8ᵇ כי יהיב רחמנא ש' וכ' when the Lord gives plenty, he gives it for life (no epidemic in years of plenty); a. e.

שׂוֹבַע, שׂוּבְעָא, שׂוּבְעָה, v. שְׂבַע I.

שׂוּבְעָנָא m. = שׂוֹבַע, v. סַבְעָא.

שׂוֹבַר *to carry*, v. סְבַר II.

שׂוֹבָר m. (שָׂבַר I; cmp. פָּרַע) *receipt, renunciation.* B. Mets. 19ᵇ מצא ש' if one finds a receipt (of a woman concerning her jointure). Ib. 20ª בזמנו מריק ש' a deed of renunciation takes effect from its date (irrespective of the date of delivery). Keth. IX, 9 אבר שׂוֹבְרִי I lost my receipt; a. fr.—*Pl.* שׂוֹבְרִין, שׂוֹבָרִים. M. Kat. III, 3; Y. ib. 82ª bot., v. אוּמוֹלוֹגְיָא. B. Mets. I, 7; a. fr.

שׂוּבְתָּא, v. שַׂבְתָּא.

שׂוּבְתַּי, שׂוּבְתַּיי, v. שַׂבְתַּאי

שׂוּדָא m. (contr. of שׂוּחָדָא q. v.) *adjudication, discretionary judgment.* Gitt. 14ᵇ וכאן אמרו ש' עדיף and here (in Babylonia) they say, it is better that the messenger use his discretion (to deliver the gift to the heir of the legatee or return it to the donor's heirs). Keth. 94ª ש' דדייני the judges use their discretion (to which of the claimants to adjudicate the claim). Ib. 85ᵇ. B. Bath. 62ᵇ; a. fr.—[In Y. שׂוּחָדָא.]

שׂוּדָנִי (or שׂוֹדָ') m. (denom. of שָׂדֶה) *man of the field, sportsman;* trnsf. *catching men by artifice, hypocrite.* Gen. R. s. 63 (ref. to Gen. XXV, 27) ש' צרדני צד וכ' a sportsman, a hunter, catching &c., v. צוּד; Yalk. ib. 110 צדני צודני (corr. acc.).

שׂוּדְפָנָא, v. שִׁדְפוֹנָא.

שָׂוָה, v. שׁוי.

שָׁוֶה, שָׁוֶה, שָׁוֶה m., שָׁוָה, שָׁוָה, שָׁוֵה f. (שָׁוָה) *joined, even; fitting, equal*; *equivalent, worth.* Succ. 19ª נראה מבחוץ וש' מבפנים if the post is visible from the outside, but even with the wall from within. Num. R. s. 9³ הוי ש' לבני אדם be like other men (do not consider thyself exempt from the laws of morality). B. Kam. III, 9 שור ש' מנה וכ' an ox worth a Maneh that gored an ox worth two hundred Zuz. Ib. I, 3 שום כסף וש' כסף valuation of damages is done on the basis of money, and collected from money's worth; ib. 14ᵇ ש' כסף מלמד וכ' 'money's worth', this means that the court attaches only landed estate (v. אַחֲרָיוּת), but if the claimant anticipating the action of the court seized movable chattel &c.; מאי משמע ... דבר חש' כל כסף how is this to be learned from the expression 'money's worth'? ... A thing which is worth any money (which you pay for it, i. e. concerning which there is no redress for overreaching); ib. (another defin.) ש' כסף ולא כסף 'money's worth' you may attach, but not cash.—ש' פרוטה, v. פְּרוּטָה. Bicc. II, 6 ש' לאילן is like (comes under the category of) trees. Ib. 8, sq.; a. v. fr.—גזרה ש', v. גְּזֵרָה.—חצד חש', v. צַד.—Ab. d'R. N. ch. XVI ש' לי המות משתתנני וכ' death would have been more acceptable to me than thy giving me away to this man, i. e. I should have chosen death rather than be married to this man.—*Pl.* שָׁוִים, שָׁוִין, שָׁוִוי; שָׁוִוֹת. Yoma VI, 1 מצותן שיהיו שניהן ש' וכ' it is proper that they two be alike in appearance &c. Bets. 11ª, a. fr. וש' וכ' both agree that &c. Pes. III, 4; a. fr.—B. Bath. IX, 10 (158ᵇ), a. e. אח חש' that on which they agree, v. חֲלַק.—בְּשָׁוֶה a) *at equal shares.* Y. Keth. X, 33ᵈ bot. חולקות בש' divide it equally; a. fr.—b) *for what it is worth, at a reasonable price.* Snh. 106ª, v. שְׁוִי h.

שָׁוֵה ch. same; בש' *on equal terms.* Targ. Y. Deut. XVIII, 8 (ed. Vien. בְּשָׁוֶה).

שָׁוֳהָ, v. שְׁוָוֹת.

שָׁוָה, Targ. Hab. I, 5 שְׁוָהוּ, v. שְׁהָה.

שַׁוְיָאר, שַׁיְיָאר, v. שְׁוָוֹר, שַׁוָּר.

שָׁוַח I (cmp. שבח) *to spread, germinate.* Targ. Prov. XXVII, 25 ed. Lag. (some ed. שווח, corr. acc.; ed. Wil. שבח; h. text גלה).

שָׁוַח II, שָׁחַח, (שׁוֹחַ) = h. שׁוּחַ, 1) *to bend, be lowered, sink.* Targ. Ps. X, 10 יִשְׁוַוח Ms. (ed. יִשְׁחַח). Targ.

Job XXII, 29 Ms. (ed. שַׁוַּח, q. v.).—V. שׁוּחַ ch.—2) *to lower, level, destroy.* Targ. Ps. LXXIV, 3 לְמַשְׁוָוח ed. Lag. (ed. למשוך, למשוך, corr. acc.; Levita לְמַשְׁוָה, h. text למשאות).

**שְׁוַח III, שְׁוַח** m. (preced.) *pit.* Targ. Ps. VII, 16 Ms. (ed. שׁוּחַ).

**שַׁוַּח, שַׁוַּח** m. (preced.) *low-spirited, worrying.* Targ. Job XXII, 29 בסורחנא ש' troubled on account of sin (Ms. שַׁוַּח בעיני ביריתא low in the sight of men; h. text שח עינים).

**שַׁוְחָא, שַׁוּחָא, שַׁוְחָתָא** f. (preced. wds.) 1) *pit, grave.* Targ. Job XXXIII, 22; 24 (Ms. שחור; ed. Wil. שׁוּחָא). Targ. Ps. IX, 16 (ed. Wil. שׁוּחָא; some ed. שויח, read: שוו; Ms. שחור).—*Pl.* שַׁוָּתָן, שַׁוְחָתָן. Ib. CXIX, 85 (ed. Wil. שׁוּחָן; Ms. שְׁרָיָתָן; h. text שִׁיחוֹת).—2) *destruction, waste.* Targ. Job XXX, 3 Ms. (ed. שׁוּחָא).

**שַׁוְטָא,** v. שׁוֹטָא.

**שַׁוְוִי, שַׁוְוָיָא, שַׁוְוִיוּתָא,** v. שׁוּי, שׁוּוִי.

**שַׁוְכָא** f. (שׁוך; v. שׁוֹכָא, שׁוּכָא) *thorn, prickle.*—*Pl.* שַׁוְכֵי. Succ. 13[a] כיון דנתרן שַׁוְכַיְרְהוּ וכ' Ar. (ed. דנתרי טרפייהו; Ms. M. 2 שַׁוְכַיְרְהוּ or שׁוֹכַ'; v. Rabb. D. S. a. l. note 6) since their prickly twigs are liable to fall off, he may leave the Succah &c.

**שַׁוְלָאנַאי,** v. שְׁוִילַנַאי.

**שַׁוְלָיָא,** v. שְׁוַלְיָא.

**שַׁוְרְצֵרֵי** m. pl. *nag-wort* or *wormwood,* a species of Artemisia (v. Löw Pfl., p. 80). Succ. 12[b].

**שַׁוְקִין, שְׁוָקִים, שְׁוָקִין,** v. שׁוּקָא II, שׁוּק III.

**שַׁוַּר,** *Pa.* שַׁוַּר 1) *to stride, leap, run, hasten.* Targ. Y. Ex. XVII, 8 (ed. Vien. ושוור, corr. acc.). Ib. XXXII, 19. Targ. Cant. II, 8. Targ. Job XXXVII, 1 Var. Targ. Am. III, 5 ed. Lag. (oth. ed. רַסַּק); a. fr.—B. Mets. 84[a] וש' לירדנא וכ' he ran into the Jordan after him. B. Bath. 73[b] ושַׁוַּאר מהאי וכ' (Ms. H. ושוור) and jumped from one mule's back to the other. Ib. 96[b] שואר ... חמרא wine travels on its owner's shoulder, i. e. if wine turns sour, it is the purchaser's bad luck, and the seller is not responsible; oth. opin. (Tosaf.) wine turns sour by transport. Ber. 54[b] ש' עשר אמין he (Moses) jumped ten cubits high. Sabb. 110[a] לִישַׁוַּאר נגרא (Ar. לשוור) let him jump over a ditch. Pes. 113[a] לא תְשַׁוַּוֵר וכ', v. נִיגְרָא; a. e.—2) *to cause to jump* &c. Targ. Ps. XXIX, 6 (Ms. טפז').—3) (cmp. meanings of קפץ) *to close up.* Ib. CVII, 42 (Ms. שרור, corr. acc.; h. text וקפצה).

**שַׁוָּרָא, שַׁיָּרָא** m. (preced.) *tramper, freebooter.* Snh. 96[b] Ar. (ed. שוור בר ש' בר שוורא שַׁוַּור נבוזראדן שַׁוַּור דמטא וכ' שַׁוָּואר' בר שוואר נבוז שואר Ms. M. שוור נבוזראדן שוור) tramper, son of a tramper, jump, Nebuzraddan, jump (to Jerusalem), for the time has come &c.; Yalk. Ps. 810 שַׁוַּאר בן שַׁוָּאר מטא וכ' jump, thou son of a tramper &c.; Yalk. Kings 251 שואר בר שואר נבוכדנצר מטא וכ'.

**שַׁוָּרִין, שְׁוָרִים,** *pl.* of שׁוֹר.

**שׁוּוֹת,** Targ. Prov. XXVII, 25 some ed., v. שְׁוָוֹת I.

**שׁוּזָח*** f., *pl.* שׁוּזוֹת (dial. for שחוזות) *exposed, with uplifted tails.* Y. Sabb. V, 7[b] bot. (ref. to שחוזות, Mish. V, 2) מאן דאמר ש' אית תניי תני ש' some read *shuzoth;* according to him who reads *shuzoth,* it means 'prepared' (v. עָתַד), as we read שׁית זונה (Prov. VII, 10); v. שָׁתַז.

**שׁוּחַ,** v. סוּחַ.

**שׁוּחַ I** (b. h.) *to bend, sink.* Ḥull. 27[a] ממקום שׁשׁ וכ', v. חָטָא I. Ib. והוא שח ועומד הוא ... שח 'where it bends' implies (that the limb which is to be cut) must be erect (when in its natural condition), but this (the tail) is always hanging down. Y. Taan. II, 65[c] top צריך לְשׁוּחַ בכולן (or לָשׁוֹחַ fr. שחח) he must bend down with all of them (the eighteen vertebræ). Ber. 34[a], v. שָׁחָה. Ab. V, 21 בן תשעים לְשׁוּחַ at ninety years (is the time) for being bent (perh. meant as noun לַשּׁוּחַ). Midr. Till. to Ps. XLVIII לבו שח עליו his heart within him is bent (in grief over his sin); Yalk. ib. 755 סח (corr. acc.); a. fr.

*Hithpol.* הִשְׁתּוֹחֲחָה *to be bent down, depressed.* Midr. Till. to Ps. XLII אני מתקנאה ומִשְׁתּוֹחֲחָה וכ' I am jealous and desperate, when I see the happiness of the nations &c.

**שׁוּחַ, שִׁיחַ** ch. same, v. שְׁוָוֹת II.—Part. שָׁיְחַ; f. שָׁיְחָא, שָׁיְרָא (שִׁירָא); *pl.* שָׁיְחָן, שָׁיְרִי; Targ. Ps. XLIV, 26 (ed. Wil. שִׁי'). Targ. Job IX, 13; a. e.—Sabb. 67[a] (in an incantation for a swallowed fish-bone) שִׁיחַ שִׁירַ (or שָׁיְחַ) Ar. (ed. שָׁרֵיא) sink down, sink down!

**שׁוּחַ II** m. (preced.) *bending.* Ab. V, 21, v. שׁוּחַ I.—בנות ש' a species of *white figs.* Dem. I, 1; a. e., v. בַּת I.

**שׁוּחָא, שׁוּחְתָא,** v. שְׁוָיְתָא.

**שׁוֹחַד** m. (b. h. שֹׁחַד; *Shaf.* of חד(א) or יחד *to conciliate, win favor*) *favor, gift,* esp. *bribe, bribery.* Midr. Till. to Ps. XVII, 2 כתבת בתורה ... לירקה ש' ... אבל אתה thou hast written in the Law (Ex. XXIII, 8), 'thou shalt take no bribe', and they (men) are afraid to take presents and judge me, but thou who acceptest means of conciliation from sinners, such as repentance, good deeds, and prayer: let thy judgment go forth from before thee. Keth. 105[b] (ref. to Ex. l. c.) אינו ... ש' ממון אלא אפי' ש' דברים וכ' not only a bribe in the shape of money, but even a bribe in acts (service) is forbidden. Ib.[a] מקבלי ש' ... כמה סמויות, v. סָמָה. Ib.[b] שׁוֹחֲדוֹ שהוא חֹד (Ar. אחד) why is it called *shoḥad?* Because it is one (the recipient and the giver are made like one person); a. fr.

**שׁוֹחֲדָא, שׁוּחְדָא,** ch. 1) same. Targ. I Kings XV, 19. Targ. Ex. XXIII, 8. Targ. Ps. XV, 5; a. fr.—Keth.

105[b] מאי טעמא דש' כיון דקבריל ליה ש' וכ' why is a gift (to the judge) forbidden? As soon as he accepts a gift from a person, his mind has become attached to him (the giver, v. קָרֵב), and he becomes like his own self, and none can see the unfavorable side of his own case (v. preced.); a. e.— 2) *singling out, choice, discretion.* Y. Keth. X, 33[d] bot.; 34[a] top דדייני ש' the judges single out him to whom to adjudicate the claim in litigation; v. שׁוּדָּא.

**שׁוּחָה** f. (b. h.; שׁוּחַ, v. שָׁוְוָא) 1) *pit, pitfall.* Sifré Deut. 20 אם כשהדירתם ... וש' וכ' (v. Jer. II, 6) when you were in the land of deserts and pitfalls you wanted no spies, and now &c.—2) *low talk, whisper,* v. שִׂרְחָה.

**שׁוּחָדָה** ch. same, *pit.* Targ. Ps. XCIV, 13 (Ms. שַׁחֲתָא).

**שׁוּחִי,** Yalk. Ez. 381. v. סִיחוּי.

**שׁוּחֲנָא, שׁוּי,** v. שִׁחְנָא.

**שׁוּחֲתָא,** v. שָׁוְוָתָא.

**שׁוּט** I (b. h.) [*to swing, be light, move to and fro;* v. שׁוּט II,] *to roam, fly, float, swim.* M. Kat. 14[a] לָשׁוּט if he goes abroad to roam (for mere pleasure), opp. למזונות for support, להרוויחא for profit in business. B. Bath. 15[b] (Satan says) שַׁטָּתִי בכל וכ' I roamed all over the world, but have found none so faithful as &c. Bets. V, 2 (36[b]) לא שָׁטַיְתָן על פני המים you must not float on the water (swim on the Sabbath). Y. Shek. VI, 50[a] top (ref. to Ez. XLVII, 5) כי גאו המים מי שחו מְלָשׁוּט (omit מחו מי שחו, v. Rabb. D. S. a. l., p. 55) the waters were risen ... too high for swimming; a. e.—[Y. B. Mets. VIII, end, 11[d] בששטן, read: בששטפן, v. שָׁטַף.]

*Pol.* שׁוֹטֵט same. Yalk. Gen. 101 עד שהיתה קומתו מְשׁוֹטֶטֶת בדמעות until his body swam in tears.

*Hif.* הַשְׁרִיט *to cause to swim, teach swimming.* Kidd. 30[b] אף a father is also bound to have his son taught swimming; Tosef. ib. I, 11; Koh. R. to IX, 9 להושירטו (corr. acc.).

**שׁוּט** ch. same, *to roam, fly, swim, row.* Targ. Lam. III, 54 (h. text צפו); a. e.—Part. שָׁיְרִיט, שָׁרִיט; f. שָׁיְרִיטָא; *pl.* שָׁיְרִיטָן, שָׁרִיטָן. Targ. O. Num. XI, 8 שָׁרִיטָן (ed. Berl. נפקין). Targ. Jon. I, 13; a. e.—B. Kam. 83[a] מֵישַׁט שיריטא טובא וכ' (a dove) flies (for exercise) farther out, but fills her belly within fifty cubits (from the dove-cote). Ib. ומישט שלשים וכ' for exercise do they fly thirty Rises only and no more? Sot. 48[b] (transl. Deut. I, 44) כמא דנחזין דבריאתא ושייטן ברומי וכ' as bees rush forth and fly about on the heights of the world, and bring honey from the herbs of the mountains; a. e.

*Pol.* שׁוֹטֵט (with עינא) *to look up and down.* Targ. Y. II Gen. XXII, 10.

**שׁוּט** II (b. h. שאט; preced.) [*to make light of* (cmp. קָלַל,] *to despise, reject.* Tanh. Sh'moth 1 וְשָׁט את הבכורה and despised the birthright; (Ex. R. s. 1 וביזה).

**שׁוּט** ch. same. Targ. Gen. XXV, 34. Targ. I Sam. X, 27. Ib. XVII, 42 שַׁטְרָה (fr. שטר). Targ. Prov. I, 25 ושַׁטְתוּן Ms. (ed. וישניתון); a. fr.—Part. שָׁט, שָׁאֵט, שָׁרִיט, שָׁרֵט; f. שָׁרִיטָא; *pl.* שָׁרִיטִין. Ib. XI, 12. Ib. XXIII, 9 (ed. Wil. שָׁרֵט, corr. acc.). Ib. I, 7; a. fr.—Part. pass. שׁוּט, שָׁט. Targ. I Kings XVI, 31 (h. text נקל). Targ. I Sam. XV, 9 (h. text נמבזה). Targ. Ps. XV, 4 (h. text נבזה); a. fr.

*Af.* אָשְׁרֵט same. Targ. II Sam. XII, 10. Targ. Prov. XV, 20. Ib. XIX, 16 (ed. Lag. מוֹשְׁרֵט, cmp. מוקים fr. קום); a. e.

*Ithpe.* אִתְשָׁטַט *to be despised.* Targ. I Sam. II, 30 יִתְשָׁטוּן (ed. Lag. יִשְׁתָּטוּן, Var. ישטתון, prob. meant for יתשט; h. text יקלו).

***שׁוּט** III (v. שׁוּט I) [*to move in all directions,*] *to strike, smear over, polish* with a fatty substance. Pes. 30[b] אין שָׁטִין ... ואם שָׁט Ar. a. Ms. M. 2 (v. Rabb. D. S. a. l. note 7; ed. טָשׁ ... טָשִׁין), v. טוּשׁ I; Zeb. 95[b] Ms. M. (v. Rabb. D. S. a. l. note). Bets. 34[a] Ar. (ed. טשין).

**שׁוּט** ch. same. Targ. Y. I Deut. XXVIII, 40 תשוטון (Ar. תטושון).

**שׁ' מִישׁוֹט** I, **שׁוּט** pr. n. pl. *Shoṭ-Mishoṭ, Samosata,* one of the fords of the Euphrates (v. Neub. Géogr. p. 331, a. Sm. Dict. of Gr. a. Rom. Geogr. s. v. Euphrates). Kidd. 72[a] ש' מ' בין וכ' Samosata is situated between the rivers (Euphrates and Tigris).

**שׁוֹט** II m. (b. h.; שׁוּט I) *rod, scourge.* Mekh. B'shall., Amalek, s. 2 כך מדה ... ש' שישראל לוקין וכ' such is the rule going through all generations, the scourge (nation) with which the Israelites are smitten, will finally be smitten; Yalk. Ex. 265.

**שׁוֹטָא** ch. same. Targ. Prov. XXVI, 3 שַׁוְטָא Ms. (ed. שָׁוְוֹ', שָׁוְוֹ'). Targ. Y. Num. XXII, 27; a. e.—M. Kat. 28[a] bot. אחוי ליה ש' דנורא he (the angel of death) showed him a rod of fire.— *Pl.* שׁוֹטֵי, שׁוֹטִין. Lam. R. introd. (R. Joh. 1) דנקטין לי בשתין ש' וכ' they urged me (the sun) on with sixty rods of fire and said to me, go, let thy light shine. Keth. 77[a] הא במילי הא בש' the one means force with words, the other, with rods.

**שׁוֹטֶה** m. (שָׁטָה) *madman, fool;* (of plants) *wild.* Hull. I, 1, a. fr. חרש ש' וקטן a deaf and dumb person, an insane person, and a minor. Y. Ter. I, 40[b] סימני ש' וכ' the symptoms of insanity. Tosef. Ter. I, 3 פעמים ש', v. חָלַם I. Yoma VIII, 6 כלב ש' a mad dog. Ab. IV, 7 ש' רשע וכ' is a fool, a wicked man &c. Sot. III, 4 חסיד ש' a foolish saint; ib. 21[b] הירכי דמי חסיד ש' וכ' what is meant by a foolish saint? When, for instance, a woman is drowning in the river, and he says, it is not becoming to look at her and save her. Shebi. VII, 1, sq., v. לוֹם; a. v. fr.— בכור ש', v. בּוּכְרָא I.— *Pl.* שׁוֹטִים. Y. Ter. l. c. אפי' שוטה בש' וכ' not even the most insane person will do that. Ab. Zar. IV, 7 יאבד עולמו מפני חש' shall God destroy his world on account of the fools (who worship natural objects)? Ib. 54[b] וש' שקלקלו and the fools that do mischief must pay the penalty. B. Bath. 12[b] מיום שחרב ... ונתנה לש' וכ' since the destruction of the Temple, prophecy has been taken away from the prophets and given to madmen and children; a. fr.—Shebi.

IX, 1; Succ. 39b, v. יַרְבּוּז, a. שׁוֹטִים.—Fem. שׁוֹטָה. Ned. 35b בין פיקחת בין ש' whether sane or insane. Ib. 36a; a. e.

**שׁוֹטָה**, v. סוֹטָה.

**שׁוֹטַח**, Y. Kidd. II, 62d שיעור של ש', v. שִׁיטָּה III.

**שׁוֹטָיָא**, v. שׁוֹטִיתָא.

**שׁוֹטִין, שׁוֹטִים** m. pl. supposed to be the name of *a plant, fenugreek.* Shebi. IX, 1; Succ. 39b (השירט), v., however, יַרְבּוּז.

**שׁוֹטִיתָא** f. (v. שׁוּט II) 1) *staff.* Targ. I Sam. XIV, 27 (Ar. שׁוֹטָיָא); 43. Targ. Jud. VI, 21 (Ar. שוטרא; some ed. שולטיתא).—2) *branch, twig.* Keth. 17a אהניא ליה שׁוֹטִיתֵיהּ וכ' the myrtle branch (with which he used to dance before bridal couples) was in the old man's favor (that a phenomenon occurred at his funeral), but some said שְׁטוּתֵיהּ his folly (v. שְׁבָשְׁתָּא); others said שירטיה, v. שִׁירְטָא. Sabb. 77b ש' שטותא the myrtle branch used at weddings is called *shoṭitha* as being *sh'ṭutha* (folly).

**שׁוֹטְיָא**, v. שָׁטֵי.

**שׁוֹטְנָא**, v. סָטַן II.

**שׁוֹטָף*** m. (שָׁטַף) *washed.*—*Pl.* שׁוֹטְפִין. Targ. Is. LIX, 3 (ed. Lag. 'שות, corr. acc.; h. text נגאלו; cmp. גָּעַל).

**שׁוֹטֵר** m. (b. h.; v. שָׁטַר) [*recorder, notary,*] *executive officer, overseer.* Tanḥ. Shof'ṭim 2 כיון ... אם אין ש' שיוציא ממנו וכ' when a person has been declared in court bound to pay to his neighbor: unless there is an executor to collect from him, the judge has no power &c. Ex. R. s. 1 הלך נוגש מצרי אצל ש' ישראל an Egyptian taskmaster came to the house of an Israelitish overseer. Deut. R. s. 5 ולא שופט ולא ש' יש לה and it (the ant) has neither judge nor officer; a. fr.—*Pl.* שׁוֹטְרִים. Ex. R. l. c., v. נָגַשׂ. Tanḥ. l. c. (ref. to Deut. XVI, 18) שופטים ... ש' אלו *shof'ṭim* are the judges, *shoṭ'rim*, the managers that lead the community; a. fr.

**שָׁוָה, שׁוִי** (b. h.) [*to join, combine,*] 1) *to be even, equal, alike.* M. Kat. 9b (ref. to Prov. III, 15) דא... כל חפצך חפצי שמים יְשָׁווּ בה all thy affairs are not of equal value with her (the Torah), but heaven's affairs (pious deeds) are of equal value with her (you may interrupt study for pious works); וכתיב ... חפצי שמים לא ישוו בה but it is also written (ib. VIII, 11), 'and all affairs &c.' (which implies that) even heaven's affairs are not equal to her! Y. Peah I, 15d bot. חפצך וחפצי לא ישוו בה I sent thee something with which thy affairs and my affairs cannot compare; a. e.—Denom. שָׁוֶה, q. v.—2) (denom. of שָׁוֶה) a) *to be of value.* Meg. 15b (ref. to Esth. V, 13) כל מלמד ... זה אינו שָׁוֶה לי this indicates that all that wicked man's treasures were engraven (registered) in the tablet on his heart, but when he saw Mordecai, he said, 'all this is of no value to me'.—b) *to value, weigh, consider.* Ib. 16a (ref. to Esth. VII, 4) צר זה אינו שוה בנזק וכ' this enemy has no consideration for the king's loss &c.

*Hif.* הִשְׁוָה 1) *to place side by side.* Y. Ber. I, 2c top זה... צריך להַשְׁווֹת את רגליו he that stands up to pray must set his feet together.—2) *to make even, smooth, level.* Tosef. B. Kam. XI, 14 אם עתיד להַשְׁווֹתוֹ וכ' if the hatcheller has to make the web even (cut away the protruding threads), he may take even a handbreadth (they belong to him); לאורכו וכ' הַשְׁוָיָרוּ he must shear it lengthwise, but not widthwise; B. Kam. 119b. Erub. 93a ה' פצימיה if he made the posts even, i. e. made walls to connect them in one line. Succ. 19a כשה' את קירויו when he made its ceiling even, i. e. extended it in a horizontal direction over the whole building; a. e.—3) *to compare, make alike, place on a level standard.* B. Bath. VIII, 5 וה' להן את חבכור and made the first-born alike with them, i. e. assigned to him an equal share with his brothers. Nidd. 46b ה' הכתוב חקטן כגדול וכ' the Scriptural text places the minor on a level with the adult as regards the laws of &c. Y. Kidd. I, 61b bot. ה' תכתוב מצוה ... מצוה וכ' the Scripture puts the lightest command on a level with the most difficult (as regards reward). B. Kam. 15a; a. fr.—4) *to harmonize, find in harmony.* Gen. R. s. 34 שה' דעתו לדעת וכ' for he found his (Antoninus') opinion in harmony with the Scriptural intimation; ib. שהַשְׁוָה לדעת וכ' for he found it in harmony &c. Lev. R. s. 4; Yalk. Gen. 137 we are the majority מפני מה אינכם מַשְׁווים (עצמיכם) עמנו לע"א why do you not accommodate yourselves to us with regard to idolatry? Ib. ומַשְׁוֶה אתה עמהן and dost thou create harmony among them (thy sons)? עד... להשוות עמך והַשְׁוֵה עם בניך instead of asking me to agree with thee, go and make harmony among thy sons; Lev. R. l. c. עד שאתה משוה אותנו לך והשוה את בניך; a. e.

*Nif.* נִשְׁוָה *to be compared, be equal.* Yalk. Ex. 244 לְהִשָּׁוות, v. נָוָה.

*Pi.* שִׁוָּה 1) *to place.* Midr. Till. to Ps. CXIX, 9 (ref. to Ps. XVI, 8, sq.) ובשביל שׁשִׁוִּיתִי וכ' and because I placed the Lord before me continually, therefore my heart rejoices &c.; a. e.—*2) [*to level obstacles, overcome temptations,*] *to achieve.* Tanḥ. Naso 28 (ref. to מצלית, Gen. XXXIX, 2) שִׁוִּיתָ מה שלא ש' וכ' thou hast achieved what Adam could not achieve (to resist temptation), v. שִׁוְיָה.

*Nithpa.* נִשְׁתַּוָּה *to be made alike; to join.* Num. R. s. 16[20] שאלו לא נִשְׁתַּוּוּ וכ' for if they had not joined the spies &c.; Tanḥ. ed. Bub. Sh'laḥ 20; (Tanḥ. ib. 11 שמעו).

**שָׁוֵי, שָׁוָא** ch. same, 1) *to be alike.*—Part. שָׁוֵי, שָׁוִי; f. שָׁוְיָא, שַׁוְיָא; *pl.* שָׁוְיִין, שָׁוְיָן, שָׁוְוָן. Targ. Y. Lev. XVI, 8. Targ. Y. Gen. I, 16. Targ. Ps. CXXXIX, 12; a. fr.—2) *to be worthy, deserve.* Targ. II Esth. II, 1.—3) *to do alike, retaliate.* Targ. Is. XVI, 6 (ed. Wil. שַׁוֵּי, *Pa.*). Targ. Job XXXIII, 27.—4) *to agree.* Y. M. Kat. III, 82a bot. לא... לא שָׁוְיָא לירח I do not like him, I do not agree with him (in age, temper, &c.); Y. Snh. I, 19a bot. לא שווירתנא לירח (read: לא שַׁוְוִירַת נא).—5) *to be appropriate, fitting.* B. Kam. 60b; Snh. 39a, v. תְּרֵי III.

*Pa.* שַׁוֵּי 1) *to level, smooth, spread.* Targ. Prov. VII, 16 (h. text רבד, v. הַשְׁוִירָא).—2) (corresp. to שׂוּם, שִׁית) *to place, set; to appoint, make;* (with ל־ or כ־) *to make alike, compare.* Targ. Ps. XXXIX, 9. Targ. Y. Lev. XIX, 14 (O. שׂוּם). Targ. Jud. VI, 19. Targ. Gen. XXI, 14. Targ. Ps.

LXXXI, 6; a. fr.—לבא על ש׳ *to care for, mind.* Targ. I Sam. IX, 20; a. e.—Y. Taan. II, beg. 65ᵃ (expl. Lam. III, 41) נְשַׁוֵּי ...לכף ידינן וכ׳ let us make our hearts as even as the palm of our hand (remove all crookedness, cmp. פָּשַׁט, פְּשַׁט), and then (turn) to God in heaven; Lam. R. to l. c. נְשַׁוֵּי ...לגבי וכ׳. Kidd. 60ᵃ שַׁוּוּ נפשיירהו כי שרגא וכ׳ they (the men who betrothed the same woman successively, to take effect after thirty, twenty, or ten days respectively) placed themselves in the same position as a pile of bricks, where each leaves room for the other. Keth. 22ᵃ שַׁוְּוָא לנפשה חתיכה וכ׳ she declared herself a piece of forbidden food (she declared herself a married woman; therefore, she cannot be believed when she afterwards says that she is unmarried); ib. 23ᵇ אידחי שַׁוֵּיתָא וכ׳ she herself made herself &c. (and a witness testifying to the contrary cannot affect her status). Ib. 3ᵃ, a. fr. שַׁוִּיהּ רבנן וכ׳, v. בְּעִילָה. Ḥull. 97ᵇ שויוה רבנן כחתיכה וכ׳ the Rabbis declared that it should be considered as if it were a piece of a *n'belah* (v. נְבֵלָה); a. v. fr.—3) *to retaliate*, v. supra.

*Af.* אַשְׁוֵי 1) *to compare, consider as.* Targ. Job XXX, 19 (not אֲשַׁוּוּ); a. e.—Pes. 78ᵃ מַשְׁוֵי לידה כטהור (or מְשַׁוֵּי, *Pa.*) considers it as clean; a. e.—2) *to consider, reflect on.* Targ. Ps. XLVIII, 10 (h. text דמינו).

*Ithpa.* אִשְׁתַּוֵּי, אִשְׁתַּוְּוָא, *Ithpe.* אִשְׁתְּוִי, אִשְׁתְּוָא 1) *to be placed, put.* Targ. Ez. I, 15; a. e.—2) *to be compared, be made like.* Targ. Ps. XLIX, 13. Ib. LXXXIX, 7; a. e.—3) [*to place one's self in position,* cmp. כּוּן *Pi.* a. *Hithpa.*,] *to be attentive, ready to obey.* Targ. Is. LXVI, 2; 5 (h. text חרד).—[Targ. Is. VI, 6 אשתוי Ar. a. ed. Lag., read: אשתדי, v. שְׁתַד.—Targ. Y. Deut. XXVIII, 34 משתוין some ed., read: משתטין, v. שְׁטַט.]

שְׁוִי, שְׁוֵי m. (preced.) *equivalent, value.* Y. Snh. X, 28ᵈ top ...בשְׁוִיוֵי וכ׳ והיתה הזקינה the elder woman sold him an object for what it was worth, but the young woman said, take it for less; (Bab. ib. 106ᵃ בְּשָׁוֶה); Sifré Num. 131. Y. Ab. Zar. I, 40ᵃ top מעלה עמו בשְׁוִיוֵי וכ׳ he settles with the gentile partner for what it is worth, and gives half of its value to the priest; Tosef. Bekh. II, 1 בשְׁוִיוֵי. Keth. 67ᵃ תכניסה לו...והרי הוא כשוויו (read: בש׳) if the wife brought him (uncoined) gold, it is valued and charged to him for what it is worth (he need not add one third in his marriage contract, as he must do in the case of cash); ib. והרי הן בשְׁוִיוֵיהֶן and they are charged to him for their value; a. e.

שְׁוִי ch. same. B. Mets. 52ᵃ, v. עָשִׂיר II.

שַׁוֵּי m., שַׁוְיָא I f. 1) part. of שְׁוִי, q. v.—2) = h. שָׁוֶה, *valued, worth.* Lev. R. s. 9; Yalk. Ps. 763, v. שׁוּם I ch. B. Mets. 7ᵇ כמה ש׳ וכ׳ ...שטרא דאית how much is a dated document worth, and how much one without a date? B. Kam. 85ᵃ, v. מַגָּן; a. fr.—3) *worth its money, cheap.* Ab. Zar. 34ᵇ דש׳ חמרא where wine is cheap.

שַׁוְיָא II, שַׁוְוָא, שִׁיוֵּי, שִׁוְּוָא c., שִׁיוּוְיָא, שִׁיוּוְיָה m. (שְׁוִי) [*that which is levelled, smooth,*] *couch.* Targ. Y. Deut. III, 11 (h. text ערש). Targ. I Sam. XX, 25 (h. text מושב). Targ. I Kings I, 47 (h. text משכב). Targ. Ps. IV, 5 שִׁיוּוְיכוֹן ed. Lag. a. oth. (some ed. שִׁירוּחֲכוֹן). Ib. VI, 7; a. e.—*Pl.* שִׁוְוִירִין, שִׁוּוִּירִין, שִׁוְּוִירִין. Targ. Job XVII, 13.—V. תַּשְׁוְוִיתָא.

שִׁוְיָא f. (v. שְׁוִי) *reasonable price.* Targ. II Esth. III, 8, v. עוּשְׁקָא.

*שִׁוְיוּתָא, שִׁוְיָתָא f. (v. שָׁוָה *Pi.* 2) *levelling, overcoming difficulties, achievement.* Tanḥ. Naso 28; ed. Bub. 32 (ref. to מצלית, Gen. XXXIX, 2) אין מצלית אלא ש׳ וכ׳ the root צלח means *levelling,* as we read (II Sam. XIX, 18) וצלחו וכ׳ they 'cut through' the Jordan.

שַׁוְרִי, שַׁוְוִי, שַׁוְרִיוְתָא, Targ. Y. Deut. XXVIII, 28, read: שַׁטְרִיוְתָא.

שויחתא, v. שְׁוָוְתָא.

שִׁוְילְיָא, v. שְׁוַולְיָא.

שִׁוְילַנַאי pr. n. f. *Sh'vilnay,* colloquial name for a lewd woman. Snh. 82ᵇ (ref. to Num. XXV, 15) לא כזבי שמה אלא ש׳ (Ms. M. שוולנאי Ms. K. שולנאי; Ms. F. שולנאי, שלני) her name was not Cozbi but Sh.; ...ודיירנו דאמרי ש׳ מאי בעיא thence arose the proverb, 'between &c.', v. אוּרְבָּנָא; Yalk. Num. 772 שְׁוַולַנַאי.

שִׁוִיסְקְאֵל pr. n. m. *Sh'visḳ'el,* a nickname for Ezekiel (v. next w.). Kidd. 70ᵃ.

שְׁוִיסְקֵי m. pl. (Persian, v. Koh. Ar. Compl. s. v.) *roast.* Pes. 96ᵃ (of the *emurim* (v. אֵרְמוּרִים) of the Passover sacrifice in Egypt) מאן לימא לן דלא עבדינהו ש׳ (...ש׳ עבוד) who tells us that they did not make a roast of them (and eat them)?—[B. Mets. 60ᵃ, Alf. Ms., v. שְׁסָקֵי.]

שַׁוְירֵי pl. n. pl. (cmp. שְׁיָרָא) *Shavviré* (Caravan Station). B. Mets. 18ᵃ a letter of divorce was found in which was written, בש׳ מתא וכ׳ at Sh. (which is) a place on the river (or canal) Rakhis. Ib.ᵇ top חיישינן לשני ש׳ we must apprehend the existence of two places by the name of Sh.

שויתואה, Targ. Ps. XXIV, 2 ed. Lag., v. שִׁיחָאָה.

שוך, v. סוֹךְ.

שׁוֹךְ *to be connected, attached.* B. Mets. 98ᵇ מישַׁךְ, v. שָׁרַךְ.

שׁוּכָא m. (שכך, v. סכך) *prickly bark.* Sabb. 20ᵇ (expl. לכש, ib. II, 1) ש׳ דארזא the bark of a cedar tree. Ib. ש׳ דארזא עץ וכ׳ but the bark of cedar is mere wood (and cannot be used as a wick)! Answ. בעמרניתא וכ׳, v. עַמְרָנִיתָא.—V. שַׁוּוּכָא.

שׁוּכְבְּתָא, v. שְׁכִבְתָּא.

שׁוּכָּה, v. סוֹכָה.

שׁוֹכָחָן m. (שָׁכַח) *forgetful.* Y. Peah I, 16ᵇ bot. [read:] הקב״ה אין לפניו שכחה אא בשביל ישראל נעשה ש׳ וכ׳ there is no forgetting before the Lord, but for Israel's sake he becomes forgetful, for we read (Mic. VII, 18, reading נֹשֵׂא, v. נָשָׂה) 'forgetting iniquity &c.'; Yalk. Mic. 559 שַׁכְחָן.

**שׁוּכְלָא**, v. סַכְלָא.

**שׁוּכְלְתָן**, v. סוּכְלָתָן.

**שׁוּכְתָּא** m. (*Shaf.* of נְכַת; v. שחך) *corrosion, rust* (cmp. Lat. morsus). Sabb. 65[a] אלא משום ש' וכ' but (if a coin is chosen to be put on a callus on the sole of the foot) on account of the corrosion (which softens the callus), let a metal foil be used!

**שׁוּל**, *Hithpol.* הִשְׁתּוֹלֵל, v. שָׁלַל II.

**שׁוּל** m. (b. h.; cmp. שָׁלַל I, a. Arab. *savila*) [*that which hangs on, attachment,*]; *du.* שׁוּלַיִם, *pl.* שׁוּלִים 1) *skirts* of a garment. Yalk. Deut. 829 שׁוּלֵי חמעיל ... פעמונים the bells which the high priest wore on the skirts of his cloak.—2) *lower part of the body, abdomen, buttock;* contrad. to פֶּה. Ohol. XI, 7 שׁוּלָיו ... שהטומאה for the uncleanness (which the animal swallowed before it died) is assumed to take its way by its abdomen (and not through its mouth).—3) *rim at the bottom* of a vessel, *saucer attached* to the vessel; in gen. *the bottom, rest* of a vessel. Kel. XXX, 1 שולי קערה וכ' the lower part of a (broken) vesssel or of a salver of glass, which one made available for use. Sabb. 30[a] כשולי קדרה ... נהפכו פני the faces of David's enemies turned (black) like the bottom of a pot; Y. Ḥag. II, 77[d], v. שָׁחַר II. Ohol. IX, 13 הירתה עומדת על שׁוּלָיהּ והיא כלי if the vessel stands on its rest, and it is available as a vessel (not defective). Tosef. ib. X, 3 היו שׁוּלָיו חדין וכ' if its rim at the bottom is sharp (not rounded), and there is not a handbreadth between its rim and the ground. Ib. 2 עמוד ... שולית של זו על פית וכ' a column of pots..., the bottom of one on the mouth of the other &c. Dem. VII, 2 בשולי חכוס ... מה what I intend to leave (of the wine) at the bottom of the cup; a. v. fr.

**שׁוּלָא**, *pl.* שׁוּלַיָּא, v. שׁוּלְיָא.

**שׁוּלְגָא**, v. אַשְׁלָגָא.

**שׁוּלְחָן**, **שֻׁלְחָן** m. (b. h.; v. Ges. Thes. ed. Rödiger s. v.) *plate, table.* Ab. Zar. 68[b], a. fr. עולה על ש' של מלכים is brought up on the royal table (is considered a delicacy). Y. Kidd. IV, beg. 65[b] גירי שׁוּלְחָן מלכים proselytes who joined for the sake of the royal table (to be members of the royal household); Yeb. 24[b], v. שׁוּם II. Ab. III, 3 שלשה שאכלו על ש' אחד ... משׁוּלְחָנוֹ של מקום when three persons eat at the same table, and hold conversation about the Law, they are considered as if eating from the table of the Lord (the altar), opp. זבחי מתים. Ber. 55[a]; Ḥag. 27[a] שלחנו של אדם וכ', v. כָּפַר. Bets. 20[b] שלא ירחא שׁוּלְחָנְךָ מלא lest thy own table be full, and thy Master's table (the altar) be empty. Kidd. III, 2 ואם הראה על הש' וכ' but if (he is a banker and) shows her the stipulated amount on the table (the money not being his own), she is not betrothed; a. fr.—Esp. *the table for the show-bread in the Temple.* Ḥag. III, 8. Men. XI, 5; a. fr.—*Pl.* שׁוּלְחָנוֹת, שֻׁלְחָנוֹת. Ib. 7. Shek. VI, 4 שלשה עשר ש' וכ' there were thirteen tables in the Temple. Ib. I, 3 בחמשה עשר בו ש' היו יושבין וכ' on the fifteenth of Adar changing tables were put up in the city, on the twenty-fifth, in the Temple; a. fr.

**שׁוּלְחָנִי** m. (preced.; cmp. τραπεζίτης) *money-changer, banker.* Tosef. Sabb. I, 8 ולא חש' בדינר וכ' nor must the money-changer (go out shortly before the Sabbath begins) with a Denar suspended from his ear; Sabb. 11[b]; Y. ib. 3[b] top. Num. R. s. 4 (interchanging with טרפסיטס), v. קָמְבְּלִירְמְשִׁין. Tanḥ. Balak 4; Num. R. s. 20 (ref. to פְּתוֹרָה, Num. XXII, 5, v. פְּתוֹרָא I) היה שהיו וכ' (כ) ש' he was (like) a banker, for the kings of the nations consulted him &c., v. רָצַץ; a. fr.—*Pl.* שׁוּלְחָנִין. Y. Shek. I, end, 46[b] היו נוטלין וכ' ש' the money-changers took it (the agio of exchange) for their labors.

**שׁוּלְטִירְתָּא*** f. (שָׁלַט) (*the officer's*) *rod.* Targ. Jud. VI, 21 some ed., v. שׁוּטִירְתָּא.

**שׁוּלְטָן**, v. שִׁלְטוֹן h.

**שׁוּלְטָנָא**, **שׁוּלְטַן** m. (preced.) 1) *power, office, rulership.* Targ. O. Gen. XXXVII, 8. Ib. XLIX, 10 (ed. Vien. שָׁלְטַן). Targ. Mic. V, 1. Targ. Job XXV, 2; a. e.—2) *ruler's staff, rod.* Targ. O. Ex. XXI, 20 (ed. Vien. שָׁלְ'; h. text שבט). Targ. Is. X, 5; a. e.—*3) *ruler.* Targ. Ps. LXIX, 16 Ms. (ed. מצולתא) [read:] ולא יסלעם למחפי עלי מצולתא ש' חסין and may no mighty ruler swallow me up by making the deep to cover me up; h. ואל תבלעני מצולה.

**שׁוּלְטָנוּת**, **שָׁלְ'** f. (preced.) *rulership, office.* Y. Ab. Zar. III, beg. 42[b] אם ... שהן של ש' if it is sure that they (the images) represent officers, opp. מלכים של royal images (which are worshipped). Gen. R. s. 68, end (ref. to Gen. XXVIII, 12) שׁוּלְטָנוּתָן ... אלו שרי that means the genii of the four empires whose power is complete through them (?).—*Pl.* שׁוּלְטָנִיּוֹת, שָׁלְ'. Ib. s. 82 היו מלכיות וש' רוצות וכ' (not ושלטנות; ed. Wil. ושלטוניות, corr. acc.) royalties and governorships were anxious to be connected with them, v. שִׁלְטוֹן.

**שׁוּלְטָנוּתָא**, **שָׁלְ'** ch. same. Targ. Job XXV, 2 (sec. vers.). Targ. Ps. CXLV, 13. Targ. Koh. VI, 3.

**שׁוּלְטָתָא** f. pl. (שלט) *posts* (?). Lam. R. to I, 1 רבתי ארבעה ארזין ארבעתי ש' דערסא (2 חד כות') the four cedars (in the dream) mean the four posts of the bedstead; (Y. Maas. Sh. V, end, 55[c] שירטתיה), v. שִׁרְטָא.

**שׁוּלָר**, **שְׁוָלָר** m. (שול, cmp. שפל, v. Barth Et. St. p. 31) *servant, apprentice.* Pes. 108[a] דנגרי ש' (Ms. M. שְׁוִירְלָרְיָא; Ar. שְׁוַו) carpenters' apprentice; Macc. 8[b]. B. Kam. 32[b] bot. דנפחי ש' (Ms. M. שוירליא; Ms. R. שְׁוִירְלָא) smiths' apprentice.—[Sabb. 96[b] (in Hebr. dict.) שַׁוְוּלֵירְהָן Ar.; (Ms. M. שַׁוְוּלַיהֶם, שַׁוְוּלַיהֶן, Ms. O. שַׁוְוּלֵירְהוּ; v. Rabb. D. S. a. l. note; ed. לשואלירהן) their apprentices, v. שָׁאַל.]

**שׁוּלְלָא** m. (שלל; cmp. שַׁלְשֶׁל I) *foot-chain.*—*Pl.* שׁוּלְלַיָּא. Targ. Mic. I, 8 בש' (ed. Lag. בשׁוּלַיָּא) in chains (h. text שׁוֹלָל; cmp. Targ. Job XII, 17).

**שׁוּלְשָׁלְתָּא**, **שׁוּלְשָׁלָא**, **שׁוּלְשֵׁירְתָּא**, v. שַׁלְשֶׁלְתָּא.

**דַּשׁ', שׁוּלְמִי** pr. n. pl. *Shulami, Hash-Shulami,* twin-

town of N'miré, v. נְמִירֵי. Tosef. Bekh. VII, 3; Bekh. 55a שׁל נמר (corr. acc.); Y. B. Bath. III, 14a top שְׁלוֹמִי.

**שׁוּלַמִּית** f. *the Shulamite*, one of the personages of Solomon's Song; (homiletics) *symbolic name of Israel.* Cant. R. to VII, 1; a. e.

**שׁוּם, שִׂים** (b.h.; v. סוּם) *to place, put, appoint, make.* Ber. 39b שַׂמְתָּ שלום וכ' thou hast made peace between the scholars. Mekh. B'shall. introd. במקום הזה שָׂמוּהוּ in this place they (the Egyptians) have put him (Joseph). Ber. 28b ששמת חלקי וכ'... מודה I thank thee, O Lord, that thou hast appointed my lot to be with those who sit in the school-house, and not with those who abide at the corners (idlers); a. fr.

*Hif.* הֶשִׂים same. Yeb. 45b שאתה מֵשִׂים, v. מְשׂוֹרָה. Ber. 16b וְתָשִׂים חלקנו וכ' and that thou mayest place our lot in paradise. Ib. שחשים שלום וכ', v. פַּמִּילְיָא. Snh. 99b כל משים שלום וכ'... העוסק whosoever is engaged in the study of the Law for its own sake, causes peace to reign &c.; a. e.

**שׁוּם, שִׂים** ch. same. Targ. O. Lev. XIX, 14 (v. סוּם I ch.; Y. תְּשַׁוּוּהֵן). Targ. O. Gen. L, 26 (ed. Berl. וסמוהי); Y. II ושמוהי (Y. I וְשַׁוּוּהֵן). Targ. Prov. XXII, 17. Ib. XXIV, 32; a. fr.—V. סוּם I ch.

*Ithpe.* אִתְשָׂם *to be placed.* Targ. Hag. II, 15. Targ. Esth. IV, 3.

**שׁוּם** I (cmp. preced.) [*to arrange;* cmp. עָרַךְ, סָדַר] *to value, estimate; to mark, name.* Gitt. V, 1; Tosef. Keth. XII, 2 שָׂמִין לְהֵן, v. עִרְכִית. Keth. 67a, v. שְׁוִי. Macc. 3a כיצד שמין how do we assess (the fine)? Y. Kidd. I, 60d bot. (expl. נעשת דמים באחר, Mish. 6) דבר שהוא צריך לָשׁוּם that which has to be prized (which is not itself a standard value). B. Mets. IX, 3 שמין אותה וכ'... המקבל if one rents a field on shares and lets it lie waste, we estimate how much it ought to yield &c. Tosef. ib. IX, 9 חִשַּׁם, v. שׁוּם II; a. v. fr.—M. Kat. 5a (ref. to וָשָׂם, Ps. L, 23) כל חָשַׂם אורחותיו וכ' he who calculates his ways (weighs the consequences of his doings) will be allowed to see the salvation of the Lord (in the hereafter); אל תקרי וָשָׂם אלא וָשָׁם וכ' read not *v'sam* but *v'sham* &c.; Sot. 5b; Yalk. Ps. 763; (Lev. R. s. 9 דְּשָׂרִים אורחיה).—Part. pass. שָׁוּם; f. שְׁוּמָה; pl. שׁוּמִין. Tosef. B. Kam. X, 1 רואין אותן כאילו הן ש' we consider them (the forcibly taken animals) as if they had been valued (sold for their value) with others, i. e. the robber pays the value of the animals as it was at the time of the robbery; B. Kam. 95a כאילו הויא שומה אצלו בכסף as if the animal had been sold at its value to him (the robber), for cash; ib.b שומא (Chald. form); ib. רואין ... ש' אצלו למחצה וכ' we consider it, as if it had been valued &c., for the purpose of establishing the additional amount which he has to pay for the increase in value, which is either one half, or one third, or one fourth (according to local usage). Arakh. 21b וכך הויא שומה וכ' Rashi (ed. שומא) and so much has it been appraised; whosoever wishes to buy &c.; a. e.

*Nif.* נִשְׁוַם *to be valued, assessed.* Kidd. 28a, v. דָּמִים. Keth. 66b המתקבל ... במנה הנִשְׁוָם when saying 'for each Maneh' (Mish. VI, 4), does that mean for each Maneh as it is valued (by the woman's relatives), or for each Maneh with which he charges himself (one fifth less)?, v. שׁוּם II; a. e.

**שׁוּם** ch. same.—Part. שָׁיְמִים. Lev. R. s. 9 (ref. to וָשָׂם, Ps. L, 23, v. preced.) דשיים אורחיה סגי שוי (some ed. שגי) he who calculates his way, will be worth much; Yalk. Ps. 763 שגי שוי. B. Kam. 47a לך ... שָׁיְימְנָא פרה I injured a pregnant cow of thine, and I will estimate (and pay thee) the value of a pregnant cow; a. e.—Part. pass. שׁוּם; f. שׁוּמָא, v. preced.

*Pa.* שַׁיֵּם *to tax, impose fine.* Lam. R. to II, 1 (expl. ריצב, ib.) איך ש' ה' ברוגזיה וכ' how heavily the Lord in his anger taxed the daughter of Zion!, v. חוּב ch., a. עֵרֶב.

**שׁוּם** II m. (preced.) 1) *valuation, estimate.* B. Kam. I, 3 כסף ש', v. שָׁוֶה. Tosef. B. Mets. IX, 9 השם קמחו ... את שׁוּמוֹ וכ' if one prizes (and buys) his neighbor's standing corn as ten Cors of wheat, and it yields less or more, the seller has to deliver the estimated quantity (no more nor less); Rabbi Judah says, עשה בפחות נותן לו את שומו וכ' if it yielded less, he has to deliver the estimated quantity, if more, he has to deliver whatever it yielded; a. fr.—Esp. *the description and valuation of seized property* and its advertisement for public sale. Arakh. VI, 1 היתומים ש' שלשים יום the advertisement of orphans' property must be made thirty days in succession (before the sale); Tosef. ib. IV, 1. Tosef. Keth. XI, 2; B. Bath. 107a שלשה שירדו לש' וכ' if of three experts called to appraise seized property, one says, it is worth a Maneh &c.; a. fr.—2) *appraised goods brought into marriage by the wife.* Keth. VI, 3 (66a) פסקה ... וכנגד חש' וכ' if she promises to bring him a thousand Denars, he must obligate himself for fifteen Maneh (as her jointure); but for appraised goods brought to him, he obligates himself for one fifth less than the appraised value. Ib. ש' במנה ושוה מנה וכ' (Y. ed. ש' מנה) if the agreement reads, 'the goods are charged to the husband for one Maneh and worth a Maneh', he can claim only one Maneh's worth of goods; but if it reads merely, ש' במנה הרא וכ' 'the goods are charged for one Maneh', she must bring in the value of thirty-one Selaim and one Denar (Tosaf.; differ. in Rashi). Tosef. ib. VI, 6 מקום ... מן חש' וכ' where the usage is not to charge the husband less than the appraised value &c.; a. fr.—3) (Chaldaism) *name, title;* לְשׁוּם *in the name of, for the sake of, for the purpose of, in the capacity of.* Gitt. IV, 4 אם לש' עבד וכ' ... עבד if a slave was taken captive, and some one redeemed him: if he redeemed him as a slave, he may be held as a slave (of his redeemer), if as a freed man &c. Ib. III, 1 כל גט שנכתב שלא לש' אשה a letter of divorce not written with the intention to be used for a special woman. Ib. VIII, 5 כתב לש' מלכות אחרת if a letter of divorce is dated in the name of a strange government; (Bab. ed. 79b שאינה הוגנת, v. חוּגָּן). Yeb. 24b איש שנתגייר לש' אשה a man that embraced the Jewish religion for the sake of a woman; שולחן מלכים לש' for the sake of the royal table (v. שׁוּלְחָן); עבדי שלמה לש' for the sake of being one of Solomon's servants; a. v. fr.—

testimony (of a husband's death) on identification by a mole; B. Mets. 27b; Yeb. 120a. Ib. מצוירת בבן גילו ש', v. גִּיל II. Tosef. Bekh.V, 5. B. Mets. l.c. סימן מובהק חוא בש' וכ' they differ as to whether a mole can be considered a distinguishing mark for identification; a. fr.

**שׁוּמָא** ch. same, v. סוּמָא II.

**שׁוּמְדָא,** v. שֻׁמְדָא.

**שׁוּמָה,** v. שׁוּמָא.

**שׁוּמָּה,** v. שִׁימָה.

**שׁוּמְּרָה,** v. שׁוּמְרָה.

**שׁוּמֶּרָה,** v. שׁוֹמֶרָה.

**שׁוּמָן** m. (שָׁמַן) *fat.* Sot. IX, 12 (with the destruction of the Temple) ניטל שׁוּמַן חפירות the fruits lost their fatness. Ib. 13 המעשרות נטלו את ש' הדגן when the tithes ceased, the corn lost its fatness. Bekh.18a ירחא ביניהן ש' the fatter of the two animals remains under litigation, v. שָׁמַן. Y. B. Kam. IX, beg. 6d מחזיר לו את חש' he must make restitution for the fat animal (as it was before it deteriorated); a. fr.—Esp. *the permitted fat of animals,* contrad. to חֵלֶב. Ker.IV,1 ש' וחלב לפניו if a person had before him permitted fat and forbidden fat. Lev.R. s.22 את החלב התרתי לך את חש' (I forbade thee) *ḥeleb,* and (as an offset) I allowed thee *shuman*; a. fr.—Ab. Zar. 35b ש' חזיר lard; Ḥull. 91a שׁוּמְנוֹ (Ms. M. שׁוּמְנוֹ) the fat on the sinew of the hip; ib. 92b (Ms. M. שומ', a. once שמ'); Pes. 83b שמ'.

**שׁוּמְנָא** ch. same. Targ. Y. Num. XI, 8 (h. text שמן). Targ. Jud. III, 22. Targ. Ps. LXXIII, 7.—Ḥull. 111a טחלא ש' וכ' the milt is mere fat (a glandular substance with no large blood-vessels).

**שׁוּמְנוּנִיתָא** f. same. Targ. Y. I Lev. VII, 30 (a gloss to תרבא).—V. שַׁמְנוּנִיתָא.

**שׁוּמָנִית** f. (שׁוּם III) *wild garlic.* Kil. I, 3, Tosef. ib. I, 2 (Var. שמנים, corr. acc.).

**שׁוּמַעְנָא** m. (שָׁמַע) *reputation.* Meg. 25b, v. סָנֵי. Ib. דשפיר שׁוּמַעְנֵיהּ who is well spoken of. M. Kat. 17a.

**שׁוּמְפּוּזִין,** a corrupt. of טוֹפַזְיוֹן m. (τοπάζιον) *topaz.* Ex. R. s.38, end (corresp. to h. פִּטְדָה; v. LXX Ex. XXVIII, 17).

**שׁוֹמֵר** m. (b. h. שֹׁמֵר; שָׁמַר) *watchman, guard, keeper.* Y. Taan. I, 64a top (expl. Is. XXI, 11) מה מילל ש' העולמים what did the keeper of the world say? Lev. R. s. 36 מה גפן זו חש' שלה עומד למעלה וכ' as the guard of the grape vine (vineyard) stands high (in the שׁוֹמְרָה), so is Israel's guard above. Ḥag. 15b אפי' ש' הפתח וכ' even the gate-keeper (of Gehenna) could not stand before thee; a.fr.—Esp. *one in whose charge an object is given, bailee,* חנם ש' an unpaid bailee; שכר ש' a paid trustee. B. Mets. 93b; a. fr.—[Shebu. VIII, 1; B. Mets. VII, 8 נושא שכר, sub. שומר].—Trnsf. *that part of a plant* or *of a body which serves as a protection* (e. g. leaves, skin). Ber. 36b חרכא [Ib. 47b לשם שפחות in her capacity as a slave; לשם שחרור with the purpose of making her a freed woman; a. fr.]—מִשּׁוּם a) *in the name of.* Maas. Sh. III, 6 ר"ש ... מש' ר' יוסי R. S. ben J. says in behalf of R. José (quoting R. J. as author). Eduy. VIII, 5; a. v. fr.—b) *because of, as coming under the category of; for the sake of (preventing).* Bets.2b, a. fr. גזרה מש', v. גְּזֵרָה. Sabb. 17b מש' שמנך, v. גָּזַר. Ab. Zar. 26a, a. fr. ארבה מש', v. אַרְבֶּה. Sabb. 70b כלום פריש ... מש' מלאכות ... מש' שבת does any one abstain from doing a thing on the Sabbath for any reason but because of the prohibition of labors, and does one abstain from any labor for any reason, but because of the Sabbath? Ib. 73b חייב מש' נוטע is guilty, because the act comes under the category of planting. Kil. I, 9 אינו חושש לא מש' כלאים וכ' he need not hesitate to use it either on the ground of forbidden mixture, or on the ground of the Sabbatical year (in which planting is forbidden), or because it is subject to tithes. Ib. IX, 8 אין אפור מש' וכ' nothing is forbidden as mixture of wool and linen unless it is spun &c.; a. v. fr.—Ber. 5b מש' תורה דלא וכ' (dost thou weep) on account of the Law, that thou hast not attained much?; או מש' מזוני or on account of thy support (that thou art poor)?—משום שֶׁ־, (Chald.) מש' דְּ־; על שום שֶׁ־, (Chald.) על ש' ד־ *because.* Pes. X, 5 פסח על ש' שפסח וכ' the Passover sacrifice is eaten, because the Lord passed over &c. Y. Naz. II, beg. 51d מש' שהוציא וכ' because he uttered the word *nazir.* Keth. 63b מש' דרב זביד וכ' because Rab Zebid is a great man &c.; a. v. fr.

**שׁוּם** ch. same, *name.* Targ. Gen. II, 11. Targ. Y. ib. V, 2. Targ. I Chr. XVI, 2; a. fr.—V. שְׁמָא.—עַל שׁ', מִשּׁ', v. preced.

**שׁוּם** III m. (b. h.) *garlic.* Maasr. V, 8, v. בְּכִי II; Tosef. ib. III, 14 אירוהו ש' בעל וכ' what species of garlic is named Baal (bek) garlic?, v. זוּר II. Ber. 51a. Kil. I, 3 חש' ושומנית (garden) garlic and wild garlic; Tosef. ib. I, 2; a. fr.—*Pl.* שׁוּמִין, שׁוּמִים. Sabb. 118b; a. e.

**שׁוּמָא** I m., **שׁוּמָה** I f. = h. שׁוּם II, 1) *estimate, appraisement,* esp. *the appraisement of valuables brought into marriage by the wife.* Keth. 66b ש' רבה an appraisement of great proportions, ש' זוטא of small proportions; ש' דידה his (the husband's) appraisement, ש' דידה her appraisement (made in her paternal home).—2) *settlement, compromise.* B. Bath. 107a (if three appraisers differ) עושין ש' ביניהן ומשלשין we compromise between them by taking the difference between the highest and the lowest estimates and dividing it by three, i. e. by adding one-third of the difference to the lowest estimate; Tosef. Keth. XI, 2 עושין אותה ש' ושמין אותה שליש ed. Zuck. (Var. עושין שׁוּמָה ביניהן וכ'; oth. ed. עושין אותו ש' ביניהן ושמין אותו שליש). [B. Kam. 95b, a. e. שומא, v. שׁוּם I].

**שׁוּמָא, שׁוּמָה** II f. (שׁוּם I; cmp. סִימָן) *mark, mole, wart.* Nidd. 46a ש' ... בן תשע שנים if a child nine years old has two hairs (under the arm &c.), it is a mole (and no sign of puberty); Y. Yeb. X, 11b bot. Y. Kidd. II, 62d ש' שאין בה שיער a mole with no hair; Tosef. Keth. VII, 9; Keth. 75a. Tosef. Yeb. XIV, 4 מעידין על חש' we accept

אמרינן דנעשה ש' לפירי וכ' we call a part of a plant a guard of the fruit only, if the plant dies when the guard is removed. Ukts. I, 1. Ḥull. 119[b] בשדרה משום ש' it refers to the stem of an ear, and because it is 'a guard'; a. fr.—*Pl.* שׁוֹמְרִין, שׁוֹמְרִים. B. Mets. l. c. שׁוֹמְרֵי פירות וכ' watchmen of fruits may eat (of them) by local usage, but not by Biblical law. Ib.; Shebu. l. c. ארבעה ש' הן וכ' these are four classes of bailees. Ib. 49[b] שבועת ש' the oath required of bailees (Ex. XXII, 9 sq.); a. fr.

**שׁוּמָר** m. *fennel* (v. Löw Pfl., p. 382 sq.). Y. Kil. I, 27[a] bot. ש' וכרפס מה נפיק מנהון פיטרוסילינון quot. in R. S. to Kil. I, 4 (ed. corrupt) what comes out of mixed seeds of fennel and parsley? Rock-parsley.

**שׁוּמָרָה, (שׁוּמְרָה)** ch. same, or *dill.* Y. Dem. I, 21[d] top שמירה (corr. acc.), v. גּוֹפָן. Ib. שמר מרח וכ' ש', v. מָתַל I.

**שׁוּמָרָה, שׁוֹמְרָה** f. (שָׁמַר) *watch-shed, watch-tower, lodge.* Kil. V, 3. B. Bath. IV, 8 (68[b]) חש' שאינה עשויה בטיט (v. Rabb. D. S. a. l. note 90) a watch-shed not plastered with clay (movable). Ib. 69[a] השומר'.

**שׁוֹמְרוֹן,** v. שִׁמְרוֹן.

**שׁוּמְשׁוּם** m. (prob. fr. שָׁמֵשׁ) [*sun-flower,*] *sesamum, sesame* (Assyr. *šamaššamu*). T'bul Yom I, 5 ed. Dehr. (ed. שִׁמְשׁוּם). R. Hash. 13[a]; Men. 103[b] כבריצה חסר ש' the size of an egg less that of a sesame seed. Ib. 16[b] הקטיר ש' לאכול ש' if he burnt (the handful of the offering), the size of a sesame grain at a time, or with the intention to eat (the remainder), a sesame grain at a time; a. e.—Mostly *pl.* שׁוּמְשְׁמִים, שׁוּמְשְׁמִין. Shebi. II, 7. Ḥall. I, 4. Mekh. Bo, s. 8. Sifré Num. 146. Sabb. II, 2 שמן ש' sesame oil (used in lamps). Tosef. ib. II, 3 שמן ש' ... מה יעשו what shall the Babylonians do who have nothing but sesame oil? Y. Yoma II, 39[c] top אפי' ש' even as much (of the incense) as the size of a sesame seed.

**שׁוּמְשׁוּק** f. (cmp. Gr. σάμψυχον) *Marjoram,* a species of hyssop. Sabb. 109[b] (expl. אזוב) ש' (Ar. שמשק). Ib. וש' ... חכי and *shumshuk* is found to have that shape (as the Biblical hyssop is described to have).

**שׁוּמְשְׁמָא** m. = h. שׁוּמְשׁוּם, *sesame* or *poppy.* Sot. 3[b], v. זְנִיחָא, a. חוּקְפָא.—*Pl.* שׁוּמְשְׁמֵי. Ber. 38[a] דש' קא אמרת וכ' (Ar. דשושמי) by טָרִימָא do you mean a preparation of sesame (or poppy) seeds, or of safflower? M. Kat. 12[b] למיעקר ש' to pluck sesame plants (during the festive week). Ib. לנדרי ... ש', v. נָזִיר. Sabb. 23[a] משחא דש' sesame oil; a. e.

**שׁוּמְשְׁמִין, שׁוּמְשְׁמִים,** v. שׁוּמְשׁוּם.

**שׁוּמְשְׁמָנָא** m. (transpos. of משמש, cmp. שַׁמָּשׁ) [*the busy one,*] *ant.* Targ. Prov. VI, 6 (ed. Lag. שומשמנה; Ar. everywhere שׁוּשְׁמָנָא).—Sabb. 66[b], v. גַּמְלָנָא. Yeb. 76[a] (ed. שׁוּמְשָׁנָא). Ib. 118[b]; Keth. 75[a], v. כּוּרְסָיָא.—*Pl.* שׁוּמְשְׁמָנֵי. Targ. Prov. XXX, 25 (Ms. שׁוּמְשָׁנֵי).—Ned. 24[b] קינא דש' an ant nest.

**שׁוּמְשָׁנָא,** v. preced.

**שׁוֹנֵא** m. (b. h. שׂוֹנֵא; שָׂנֵא) *hater, enemy.* Snh. III, 5 האוהב והש' a friend and an enemy (are disqualified as witness or judge); ש' כל שלא דבר וכ' an enemy is he who has not spoken to the person concerned for the last three days on account of his hostility. B. Mets. 32[b] אוהב לפרוק וש' לטעון מצוה בש' וכ' if there is a friend that needs help to unload, and an enemy that needs help to load, it is proper to help the enemy in order to bend his animosity. Ib. ש' דקרא the case of the enemy mentioned in the Scripture (Ex. XXIII, 5, where the release of the beast is concerned), ש' דמתניתן that of our Boraitha (just quoted). Ab. d'R. N. ch. XXIII מי שעושה שׁוֹנְאוֹ אוהבו ed. Schechter (a hero is he) who makes his enemey to be his friend; a. e.—*Pl.* שׁוֹנְאִים, שׁוֹנְאִין. Sot. 9[a] משה ודוד שלא שלטו שׁוֹנְאֵיהֶם וכ' Moses and David over whose works their enemies got no control; a. fr.—Succ. 29[a], a. fr. שונאיהם של ישראל euphem. for *Israel.*

**שׁוֹנָאנָא** m. (Pers. šnan) a kind of *alkali.* Sabb. 90[a], v. אַשְׁלְגָּא.

**שׁוּנָּה,** v. שׁוּנְּרִית.

**שׁוּנְיָא** pr. n. pl. *Shunya* in Babylonia. Kidd. 72[a]; Y. ib. IV, 65[d] top שָׁנְיָא; Y. Yeb. I, 3[b] top שנוניא (corr. acc.).

**שׁוּנְּרִית** f. (denom. of שֶׁן; v. מְשׁוּנְּרְתָּא) *cliff, rocky bluffs.* Ohol. XVIII, 6 ואיזה חש' וכ' how far is it called *shunnith* (for ritual purposes)? As far as the sea comes up when it is rough. Y. Shek. VII, 50[c] bot. שׁוּנַּת חרם, שׁוּנַּת הנהר; Tosef. B. Mets. II, 2 Var. שְׁנוּנִית, v. שְׁנוּנִית.

**שׁוּנְּרְתָּא** ch. same. Koh. R. to XI, 1; ib. to V, 8 שׁוּנְּתָא, v. מְשׁוּנְּרְתָּא; Lev. R. s. 22; Num. R. s. 18 (some ed. שירנותא, corr. acc.).

**שׁוּנְרָא** c. (contr. of שׁנְוּר; שְׁנַוָּר; cmp. טִירָנָא, צִירְנוֹק; Arab. *sinnawr*) *cat.* Targ. II Esth. I, 2.—Ḥull. 53[a] ש' ... ספק if it is doubtful whether it was a dog or a cat that attacked the fowls. Ib.[b] Snh. 105[a], v. כַּרְכּוּשְׁתָּא. B. Mets. 97[a]; a. e.—Ber. 56[b] שׁוּנְרָא נעשה לו שינוי רע ... תרואה תחול ... שׁוּנְרָא נעשה לו שירה נאה Ms. M. (v. Rabb. D. S. a. l.; ed. שונרא שירה נאה ... שינרא שינוי רע) if one sees a cat in his dream. in a place where they call it *shunnara,* it means that a bad change is prepared for him; where it is called *shurana,* it means that a sweet song (joy) &c.—*Pl.* שׁוּנְּרִין, שׁוּנְּרָוָיָא. Targ. II Esth. l. c. (in a corrupt sentence, v. טוּס ch.).—Ber. l. c. Ms. F.—*Fem.* שׁוּנַּרְתָּא. Ib. 6[a].

**שׁוּנְתָּא,** v. שׁוּנְּרִית.

**שׁוּסְקִי,** v. שִׁסְקִי.

**שׁוּסְתָּג, שׁוּ'** m. (v. Koh. Ar. Compl. s. v.) *a piece of cloth.* Gitt. 69[b] Ar. (ed. שו').

**שׁוּעַ** (cmp. שעע) 1) *to be smooth, soft;* trnsf. *to be discouraged, to despair* (cmp. מָסַס). Gen. R. s. 44 (ref. to תשתע, Is. XLI, 10) הירה לבו ... אל תשתע ... לא תָשׁוּעַ his heart was

שַׁוְעֵי, שַׁוְעֵי, v. next w.

שַׁוְעִיתָא, שׁוֹעִיתָא f. (שָׁעָה *Ithpe.*) *1) conversation, tale, talk.* Targ. I Kings XVIII, 27 (h. text שִׂיחַ). Targ. Jud. VII, 15 (h. text מִסְפָּר). Targ. Prov. III, 32 (h. text סוֹד). Targ. II Kings IX, 11.—2) *derisive talk, sneer, by-word.* Targ. Hab. II, 6 (ed. Wil. שַׁוְעֵי; h. text מְלִיצָה). Targ. O. Deut. XXVIII, 37 (ed. Vien. שׁוֹעֵי; h. text שְׁנִינָה). Targ. I Kings IX, 7 (ed. Wil. שׁוֹעֵי); Targ. II Chr. VII, 20.

שׁוּעָל m. (b. h.) *fox.* Ned. 81b, a. e. לא מצינו ש' וכ', v. פִּירְ. Sabb. VI, 10 (67a) ש' שן the tooth of a fox (a charm for insomnia or for drowsiness); a. fr.—Y. Sabb. X, 12c bot. ש' ארי בן a lion, son of a fox, a distinguished man, son of an inconspicuous father; B. Mets. 84b.—ש' שבולת, v. שִׁבּוֹלֶת.—*Pl.* שׁוּעָלִים. Cant. R. to II, 15, v. שָׁעַל. Ab. IV, 15; Y. Snh. IV, 22a bot. ש' ראש לש' head of foxes, opp. tail of lions, v. אֲרִי II. Succ. 28a, a. e. ש' משלות, v. מָשָׁל; a. fr.

שׁוּעָל v. שָׁעַל.

שׁוֹעֵר m. (b. h.; denom. of שַׁעַר) *gate-keeper.* Deut. R. s. 23 הית מבקש מן חש' וכ' asked the gate-keeper to be allowed to enter the palace; a. e.—*Pl.* שׁוֹעֲרִים. Gen. R. s. 91 וכן הש' כל אחד שלו and so did the gate-keepers report, every one his own (the name of one of the sons of Jacob); a. e.

שׁוֹעֵר, *Poel* of שָׁעַר, part. מְשׁוֹעֵר, v. שָׁעַר I.

שׁוּף I (b. h.; = נָשַׁף) *to blow.* Num. R. s. 5, beg. ...וכיון הית האש שָׁפָה וכ' when the sparks (preceding the march of the Israelites) went forth, the fire blew (was wafted) towards those carrying the Ark; a. e.—Esp. (of the serpent, cmp. שָׁרָף; v. נָשַׁף) *to emit poisonous breath, to poison.* Midr. Till. to Ps. XCII (ref. to Ps. CXXXIX, 11) והית וישׁוּפֵנִי עקב . . . יושב and he (Adam) sat thinking in his heart, perchance the serpent that led me astray on the Sabbath eve will come and poison me in the heel. Lev. R. s. 15, end; Gen. R. s. 16; Yalk. ib. 22, v. נָשַׁף.

שׁוּף ch. same, 1) *to blow.* Gen. R. s. 2 . . . ברית כרותה רוחא שָׁרְיָא (not רוחה, רוחו) an assurance is given to the water that even during the hot season a wind shall blow.—Trnsf. (cmp. colloquial Engl. *to blow*) *to be proud.* Lev. R. s. 16 (ref. to גבהו, Is. III, 16) [read:] דהווירין שָׁרְיָן ברומדון they were proud of their high stature; Lam. R. to IV, 15 בוקא...ש' ברומיהון.—2) (v. נְשַׁף II) *to slip.* Ḥull. 42b דשָׁף מדוכתיה a dislocated hip-bone; ib. 54a, sq. B. Mets. 84a bot. he lamented, (מינירה) עד דשף דעתיה (Ms. H. רשני) until his mind slipped (from him), he lost consciousness; a. e.—(ו)יתיב בי כנישתא דשף the synagogue of 'He slipped' (away from the Temple) 'and settled' (in Babylonia), name of a synagogue in Nehardea (a reference to the belief that the Divine Majesty went with Israel into the Babylonian exile). Meg. 29a; R. Hash. 24b; a. e.—3) *to crouch, crawl, slide.* B. Bath. 7a שׁוֹף אכריסך וכ' crouch on thy belly and go in, crouch and go out, i. e. I am not bound to make the accesses to thy rooms. Snh. 88b שָׁרִיף עירל שירף ונפיק וכ' he that crawls in entering,

soft as wax, and the Lord sent him two angels . . .; to this refers what is written *al tisht'a* . . ., be not soft (despair not); Yalk. ib. 115 אל תְּשׁוּעַ אל ירא לבך לשעוה be not soft, let thy heart not turn into wax (cmp. Ps. XXII, 15); Gen. R. s. 65; (Yalk. Is. 313 אל תירא ואל תשתע).—2) [*to smooth,*] *to card, hackle.*—Part. pass. שׁוּעַ, *pl.* שׁוּעִים, שׁוּעָרִין. Kil. IX, 8, a. e., v. נוּז. Ib. 9 מפני שהן ש' לבדים . . . felt clothes (of mixed material) are forbidden, because they are carded. Y. ib. IX, end, 32d הוינן אמרין דא שָׁע מוחר we might have thought, but if one cards (wool and linen together), it is permitted; v. שַׁעֲטְנֵז.

*Pi.* שִׁוַּיע *to make slippery, cause to slip* (cmp. חָלַק). Gen. R. s. 77 end (expl. ותקע, Gen. XXX, 6) שַׁוְּיָעָה (or שַׁוְּרָעָה Chald.; not שוריא; ed. Wil. שעיריה, read: שַׁעֲרָיָה, v. שָׁעַר) he (the angel) made it (the hollow of the thigh) slip (be dislocated); *Cant.* R. to III, 6; Yalk. Gen. 132 שעירה (not שת), v. supra.

שׁוּעַ ch. same, 1) [*to smooth over,*] *to plaster.* Targ. O. Lev. XIV, 42 וְיִשְׁוּעַ (Kimḥi וְיִשְׁיַע, v. Berl. Targ. O. II, p. 35; some ed. וישוע, corr. acc.). Targ. Y. Deut. XXVII, 2; 4. Targ. Ez. XIII, 12; a. e.—*Part. pass.* שְׁוִיעַ *smooth.* Ḥull. 47b (expl. דשַׁוְיָא דלית וכ' דמיא לאופתא) when the lung is a smooth-surfaced mass, without incisions marking the lobes.—2) *to card.* Part. pass. as ab. Targ. Y. Deut. XXII, 11.

*Pa.* שַׁוַּיע 1) *to plaster.* Ab. Zar. 47b דש' והדר שַׁוְּיעֵיה when he plastered once and plastered it over again. Gen. R. s. 38 [read:] אתי למֵישַׁוַּיע תרתין והוא שויע ארבע one came to plaster two (squares of a wall), and he plastered four; Yalk. ib. 62 אתי למֵישַׁע הדא והוא שויע ארבע.—2) *to cause to slip,* v. preced.

*Ithpe.* אִשְׁתַּוַּע, אִשְׁתַּע 1) *to be plastered, daubed.* Targ. O. Lev. XIV, 43; 48 (some ed. אִשְׁתַּע, v. שְׁעַע).—2) *to become a smooth mass.* M. Kat. 25b אִישְׁתַּוְּעוּ, v. מַחֲלַצְיָא

שָׁוַע, *Pi.* שִׁוַּע (b. h.) *to cry (for help).* Ab. Zar. 4a (ref. to Job XXX, 24 בשכר שמְשַׁוְּעִין וכ' שׁוּעַ) as a reward for their crying before me, I will help them; Yalk. Job 918 כשמְשַׁוְּעִין וכ'.—Denom. שַׁוְעָה.

שׁוֹעַ m. (b. h.?; v. next w.) *rock, fort.*—*Pl.* שׁוּעִים. Lam. R. introd. (R. Joḥ. 1) (ref. to Is. XXII, 5) על שהיו מקרקרין . . . שׁוּעֵיהֶם they tore down the walls of their houses and made of them breastworks, and placed them around their forts; Yalk. Is. 289.

שׁוּעָא m. (שׁוּעַ or שָׁעָא; cmp. Targ. Ez. XXVI, 4 s. v. שְׁעִיעוּתָא) *smooth rock.* Targ. Prov. XXX, 19 h. text צור).

שׁוּעָא m. (preced.) [*rock,*] *protector, magnate.* Targ. Job XXXIV, 19 (v. Targ. Is. XXXII, 5).

שַׁוְעָה f. (b. h.; שָׁוַע) *cry (for help).* Ber. 29b שמע שַׁוְעָתִי וכ' hear the cry of thy people &c. Deut. R. s. 2, beg. (one of the expressions for prayer); Yalk. ib. 811; Yalk. Sam. 157; Sifré Deut. 26; a. e.—Lam. R. introd. 32 (ref. to שועת, Jer. VIII, 19) זעקה ש' נאקה . . . דבור this word (שועה) has three meanings: cry, call for help, and anguish (or sigh); ib. רב . . . לשון פרפור הוא וכ' Rab Huna of Sepphoris said, it means writhing in agony of death (with ref. to Ez. XXX, 24, a. Job XXIV, 12); Yalk. Jer. 279.

and crawls in leaving (is very humble), and studies the Law &c. Zeb. 14b דקָשַׁיֵיף מִישְׁתָּא when he (in a sitting position) slid himself to the altar.

*Pa.* שַׁיֵּיף *to blow, fan.* Sabb. 119a מְשַׁיֵּיף נורא Ar. (ed. מוֹשִׁיף *Af.*) fanning the fire.

**שׁוּף** II 1) *to smooth, rub, polish, sharpen; to smear over, plaster.* Kel. XIV, 5 משְׁשׁוּפֵנוּ (Mish. ed. משׁישׁוּפֵנוּ; Ar. משְׁשַׁפֵּנוּ, fr. שָׁפָה I) a sword becomes susceptible of uncleanness when it is furbished. Ib. XVI, 1 משְׁשׁוּפָם בעור הדג when he smooths them by rubbing with the skin of a fish; Snh. 20b; Ned. 56b משְׁשַׁפָּם (Rashi משישופם). Kel.l.c. גמר שלא לָשׁוּף if he decided not to smooth them. Y. Ber. III, 5d bot. לאיזה דבר הוא שָׁפָה for what purpose should he polish it? Ḥull. 25a,sq.; Tosef.Kel.B.Mets.II,10. Tosef. Toh. VI, 12 וְשָׁפָה את רוקו and she rubbed his spittle off (with her foot); שכן ... (להיות) שָׁפוּת וכ' for it is the habit of Israelitish women during menstruation to rub off &c. Y. Sabb. VII, 10b top רוקק ושָׁף he spits on the stone pavement and rubs it out (with his foot). M. Kat. I, 10 שָׁפִין את הסדקין you may plaster over the rifts in the roof (during the festive week). Sabb. XX, 3 ולא שפין אותן nor must you rub them (with the hand to cleanse them). Eduy. I,8 שורין ושפין וכ' you must observe levitical cleanness when you soak them and rub (your body) with them. Sabb. 75b השף בין העמודים he who rubs (smooths skins) between columns; Y. ib. VII, 10c bot. השף את העור על גבי העמוד. Kel. XXX, 1 שָׁפָן בשופין files them with a file. Pes. II, 7 אבל שָׁפָה הרא וכ' but she may rub (the bran) dry over her body (to soften her skin); a. fr.—2) *to run smoothly, glide.* Gen. R. s. 6; Midr. Sam. ch. IX.—3) (b. h.) *to grind, crush, stamp.* Sifré Deut. 315 שירהו חטים שָׁפוּת זו וכ' that wheat grains rub against one another and drop &c., v. סלָה; Yalk. ib. 944.—Midr. Till. to Ps. IV, 7 וישראל ... ואתם באים לָשׁוּף אותה מן העקב and the Israelites say to them (the gentiles asking for a share in the hereafter), in how many troubles ... we surrendered our lives for the sanctification of the Lord, and you want to stamp it (all this good) out of your heels (out of the ground)?; (ed. Bub. אותם על העקב, corr. acc.); Yalk. ib. 627 לשוף עצמיכם מן העקב (corr. acc.).—[Midr. Till. to Ps. XCII וישופני עקב, v. שׁוּף I.]

*Nif.* נִישׁוֹף 1) *to be rubbed off, made smooth, level.* Tosef. B. Kam. X, 4 מטבע ונ' if he took by force a coin, and it became rubbed off (effaced).—2) *to be ground, crushed.* Tosef. B. Mets. XI, 8 מוציא אדם זבלו ... כדי שיִישׁוֹף וכ' a man may take out his material for dung and place it in front of his house, that it may be stamped upon by the feet of man and beast; B. Kam. 30a; 81b; B. Mets. 118b כדי שירחא נישוף. B.Kam. 28b נשוף באבן (Ms.F. ונושף, read: נִישָׁף) was smashed against a stone; (Y. ib. III, 3c top נחבט).—V. שָׁפַף.

**שׁוּף** ch. same, 1) *to rub (with oil), anoint; to rub off.* Targ. II Sam. XII, 20. Ib. XIV, 2. Targ. O. Deut. XXVIII, 40 ed. Berl. (oth. ed. סוך); a. e.—Pes. 25b דְשָׁיֵיף לה וכ' as he was rubbing his (sick) daughter's skin with undeveloped grapes of *ʿOrlah.* B. Kam. 23b דְשָׁף צלמי when the animal in scratching itself rubbed figures off (which were on the wall).—Part. pass. שִׁיף, שִׁיפָא. Ab. Zar. 52b, v. דִּירָא.—2) *to grind, crush, file.* Targ. O. Deut. IX, 21 (Y. שפירת, fr. שָׁפֵי). Targ. Ps. XCIV, 5. Targ. Job XIV, 19; a. e.—[Snh. 64a דשיף קליה, v. שְׁאֵב.]

*Pa.* שַׁיֵּיף same, *to rub, grind, file.* B. Kam. 98a שייפא בשופינא (read: שַׁיְּיפֵיהּ; Ms.M. שפיריה, fr. שָׁפֵי) if he rubbed the stamp off with a file.

*Ithpol.* אִשְׁתּוֹפַף *to be crushed.* Targ.Job XXX,8 אִשְׁתּוֹפְפוּן Ms. (ed. ישתפפון, v. שְׁפַף).

**שׁוּף** III m. (preced.) *smooth-faced.*—*Pl.* שׁוּפִין. Kil. III, 2 אפונים הש' smooth beans (without incisions).—V. שִׁיף.

**שׁוֹפָה** m., v. שׁוֹפֵי I.

**שׁוֹפְרֵי,** v. שׁוֹפָרָא.

**שׁוֹפֵט** m. (b. h.; שָׁפַט) *judge, ruler.* R. Hash. 25b (ref. to Deut. XVII, 9) הא אין לך לילך אלא אצל ש' שברימיו this teaches that you have to go to him who is the authority in his days (independently of what your opinion about him may be); Yalk. Deut. 911; Yalk. Sam. 114. Ḥag. 14a (ref. to Is. III, 2) ש' זה דיין וכ' by *shofeṭ* is meant the judge that decides a true case according to truth; a. fr.—*Pl.* שׁוֹפְטִים. Sifré Deut. 144 (ref. to Deut. XVI, 18) אם יש שוטרים יש ש' וכ' where there are officers (to execute the law), there are judges; where there are no executors, there are no judges. Tanḥ. Shof'ṭim 2, v. שׁוֹטֵר. Y. Snh. I, 19a bot. (ref. to Deut. XXI, 2) זקניך שהן שׁוֹפְטֶיךָ thy elders that are thy judges. Ruth R. to I, 1 שׁוֹפְטֵיהֶם; B. Bath. 15b שׁוֹפְטָיו, v. שָׁפַט; a. fr.

**שׁוֹפְטָא,** v. שַׁבְטָא.

**שׁוֹפְטָנָא** m. (v. שִׁפְטָא) *childish man, idiot.*—*Pl.* שׁוֹפְטָנֵי. B. Kam. 85a (speaking of how much a man would take for allowing his hand to be cut off) בש' עסקינן do we treat of idiots (who but an idiot would do such a thing)? B. Mets. 40a וכי בש' וכ' do we speak of idiots who lend on large measure and take back on small measure? B. Bath. 122a אטו בש' וכ' do we speak of idiots (that will part with their landed heirloom for money)?—V. שַׁרְפוּט.

**שׁוֹפִי** I m. (שָׁפָה II, v. שִׁיפּוּי II) (*fatty*) *protuberance, cap of the hip-bone.* Ḥull. 92b גוממו עם הש' he peels the fat off even with the cap (v. גָּמַם). Ab. Zar. 25a (expl. השוק והעליה, I Sam. IX, 24) שוק וש' the leg and the cap; מאי והעליה דש' עילויה וכ' (v. Rabb. D. S. a. l.) what does *v'heʿaleha* mean? (That which is on top of it,) for the *shofi* is above the leg; Y. Meg. I, 72c bot. (Chald. dict.) שקא ושׁוֹפָה.

**שׁוֹפִי** II m. (שָׁפָה III) *ease, comfort, smoothness.* Nidd. IV, 6 דם הש' blood discharged in comfort (without travail), opp. קושי. Ib. 37b תרי בקושי וחד בש' twice with pain, and once in comfort; Y. Meg. I, 71b top שתים בש' ואחת בקושי (not באושי). Gen. R. s. 16, beg. (play on פִּישׁוֹן, Gen. II, 11) מימיו מהלכין בש' its waters run smooth-

ly; Yalk. ib. 21. Keth. 20ª when he has been enjoying the usufruct שלש שנים ובש' for three years, and that in comfort (without protest by claimants); a. e.

**שׁוּפְיָא** ch. same. Lev. R. s. 34 Ar. s. v. שׁק 3 (in an unintelligible quotation not found in ed.).

**שׁוֹפִין** m. (שׁוּק II) *file.* Kel. XXX, 1, v. שׁוּק II (Ar. שופרינא).

**שׁוֹפִינָא** ch. same. Targ. O. Deut. IX, 21 ed. Berl. (oth. ed. שׁוּ; Y. שׁוֹפָנָא). Targ. I Sam. XIII, 21 (h. text פצירה).—B. Kam. 98ª, v. שׁוּק II ch.

**שׁוֹפַךְ**, v. שׁוֹבַךְ.

**שׁוֹפְכִין, שׁוֹפְכִים** m. pl. (שָׁפַךְ) *that which is poured out* into the gutter, *waste-water.* Sabb. VIII, 1 וכל חש' וכ' and the measure for all kinds of dirty waters is one-fourth of a Log (for Sabbath laws). Ib. 78ª למאי חזו ש' what is waste water fit for? Ḥull. 105ᵇ משום ש' on account of the dirty water (on the roof, which may come down through the spout). B. Bath. 19ᵇ החם בש' there (in Mish. II, 1) reference is made to a collection of urine to be poured out; a. e.

**שׁוֹפָנָא**, v. שׁוֹפִינָא.

**שׁוֹפְנִין**, v. שַׁפְנִינָא.

**שׁוֹפָנָר*** m. (denom. of שׁוֹפָנָא) *one whose legs are file-shaped, without calves.* Bekh. 45ª; Tosef. ib. V, 4 שיופנר ed. Zuck. (Var. שׁיופצר; oth. ed. שיופצר, שירופנר).

**שׁוֹפַע** m. (שָׁפַע) *plenty, liberality.* Lev. R. s. 4 שלשה נוטלין בש' ונותנין בש' three powers take plentifully and give plentifully: the earth, the sea, and the government.

**שׁוֹפָר** m. (b.h.; שָׁפַר) [*rounded;* cmp. שְׁפוּפֶרֶת,] 1) *horn, trumpet, Shofar,* contrad. to חצוצרות. R. Hash. III, 3 ש' של ראש השנה וכ' the horn for the New Year's Day (used in the Temple) was from a mountain-goat, straight, and its mouthpiece was inlaid with gold. Ib. ש' מאריך וכ' the tone of the *shofar* was prolonged, that of the accompanying trumpets short. Ib. 4. Lev. R. s. 29; a. v. fr.—*Pl.* שׁוֹפָרוֹת. R. Hash. III, 2, v. קָרֶן. Lev. R. l. c. ובר"ה נוטלין שׁוֹפְרוֹתֵיהֶן וכ' and on New Year's Day they take up their Shofars and blow before the Lord, and he rises from the throne of justice to that of mercy &c.; ib. שׁוֹפָרֵיהֶן; a. fr.—Esp. שופרות (also שופר) *shofaroth,* that section of the Musaf service of the New Year's Day which treats of the *shofar* (of the Revelation). R. Hash. IV, 5 ש' ותוקע the reader recites *shofaroth* and blows. Ib. 6 אין פותחין ... משערה ש' you must cite no less than ten Biblical verses referring to the *shofar.* Ib. (32ª) אין מזכירין מלכיות זכרונות וש' של פורענות Ms. M. (ed. זכרון מלכות ושופר) you must not cite verses referring to rulership, memorials, and *shofar* which allude to evil dispensations; a. e.—2) *horn-shaped box* in the Temple to receive the money for sacrifices which are supplied by the Temple authorities. Tosef. Shek. III, 2 ונותן לש' and puts the money into the proper box. Ib. ש' לקינים ש' של נדבה box for bird offerings; a. fr.—Pl. as ab. Shek. VI, 1; Tosef. ib. III, 1; a. fr.

**שׁוֹפָּ', שׁוֹפָרָא** ch. same. Targ. Ex. XIX, 13 (h. text יובל). Ib. 16; a. fr.—*Pl.* שׁוֹפָרֵי, שׁוֹפָרַיָּא. Targ. Josh. VI, 4; a. e.—Targ. II Esth. IV, 16 שׁוֹפוֹרֵי.—V. שִׁירפּוֹרָא.

**שׁוּפְרָא** m. (שָׁפַר) 1) *beauty, grace.* Targ. Prov. XXXI, 30. Targ. Ps. XLV, 3. Ib. 12; a. fr.—Ber. 5ᵇ, v. בְּרָא. Ab. Zar. 20ª דחאר ש' בלי עפרא (not שופריא) that the dust should destroy this beauty. B. Mets. 84ª שׁוּפְרֵיהּ דר' יוחנן the beauty of R. J.; a. fr.—V. שָׁפַר ch.—2) *best portion.* Targ. O. Num. XVIII, 29; 30; 32 (h. text חלב).—*Pl.* שׁוּפְרֵי. Pes. 3ᵇ קאכילנא ש' ש' I got the best pieces (of the Passover lamb) to eat.

**שׁוֹפָרָא** m. (*Palez* of שפר, v. שׁוֹפָר) *drinking horn.*—*Pl.* שׁוֹפָרְוֵי. Keth. 65ª דחוו משקר לירח בש' כי האי that they gave him to drink of horns like this (as large as my arm).—[Ar. reads בשפר זרינ soldiers' horn (?).]

**בֵּית ש', שׁוּפְרֵי** pr. n. pl. *Beth-Shufrê.* Lev. R. s. 22 בקעת ב' ש' the valley of Beth-Sh. (Koh. R. to V, 8 טופח; Yalk. ib. 972 נטופא).

**שׁופריא**, v. שׁוּפְרָא.

**שׁוּפְתָּא** f. (שׁוּק II) 1) (cmp. שְׁפָא) *chip, pin.* Gitt. 32ª; Sabb. 102ᵇ, v. קוֹפִינָא. Hor. 13ª אפי' ש' דמרא וכ' (not מרא, v. Rabb. D. S. a. l. note 400) they (the mice) gnaw even at the pin in the hoe.—*2) *the smooth part.* Sabb. 140ª דתומא ש' the inner part of garlic; (Ms. M. שִׁיפְוָותָא *borders* of garlic).

**שׁוּץ**, v. שִׁיץ.

**שׁוּצִינְתָּא, שׁוּצִינָא**, v. sub שׁוּץ.

**שׁוּק**, Targ. Ps. LXXIV, 3 משוק, משוק, v. שְׁוַח II.

**שׁוּק** I (b. h. *Polel;* cmp. נשק) *to touch, join, come in contact;* (cmp. חפץ) *to desire.*—Denom. תְּשׁוּקָה.

*Hithpol.* הִשְׁתּוֹקֵק, *Nithpol.* נִשְׁתּוֹקֵק (denom. of תשוקה = התשוקק) *to long for* (with על). Yeb. 62ᵇ (ref. to תשוקתך, Gen. III, 16) האשה מִשְׁתּוֹקֶקֶת על בע' וכ' the wife has a desire for her husband when he is about to go on the road; Erub. 100ᵇ; Yalk. Gen. 32. Keth. 65ª (ref. to שקויי, Hos. II, 7) דברים ... משתוקקת עליהן וכ' things which a woman longs for: jewelry. Num. R. s. 10, beg. (ref. to שוקיו, Cant. V, 15) זה העולם שנ' תקב"ה וכ' that means the world, which the Lord has been longing to create; a. e.

**שׁוּק** II m. (preced.) = תְּשׁוּקָה, *desire, longing.* Cant. R. to VII, 11 (ref. to תשוקתו, ib.) שלשה שוקין הן אין שׁוּקָן של ישראל וכ' there are three kinds of desires: Israel longs for none but for his father in heaven; אין שׁוּקָהּ של אשה וכ' woman's desire is for her husband; אין שׁוּקוֹ של יצר וכ' the evil temptation longs for Cain and the like of him; אין שׁוּקָן של גשמים וכ' the rains desire the earth (ref. to ותשקקה, Ps. LXV, 10); v. תְּשׁוּקָה. Midr. Till. to Ps. CXVII (expl. ותשקקה, v. supra) תן לה שׁוּקָהּ ed. Bub. (oth. ed. תשוקתה) grant to her that for which she (the earth) longs.—*Pl.* שׁוּקִין, v. supra.

שׁוּק III m. (b. h.; v. שׁוּק I) [*meeting place,*] *market, street.* Gen. R. s. 91 ש' של זונות the place where harlots meet. Pes. 110ª בזמן שלא ראה פני חש' if he has not seen the open, i. e. if he has not been in the open air between one cup and the other. B. Kam. 115ª תקנת חש' the market ordinance (that he who buys a stolen object publicly has a right to his purchasing money on restoring the object). Yeb. 53ª התרת יבמה לש' making a *y'bamah* permitted to all the world, i. e. freeing a woman from her dependence on her brother-in-law. Ib. 98ᵇ פגע ביבמה לש' he might (on marrying her) strike on a *y'bamah* abroad', i. e. on one bound to another man as her *yabam;* a. v. fr.—Num. R. s. 20¹⁸, a. e. בעל חש' market commissioner.—*Pl.* שְׁוָקִים, שְׁוָקִין, שְׁוָקִן'. Ib.¹⁷ (expl. קרית חצות, Num. XXII, 39) שעשה ש' של וכ' he arranged commercial markets. Sabb. 33ᵇ תקנו ש' וכ' they (the Romans in Palestine) made markets to place harlots there; Ab. Zar. 2ᵇ. Tosef. Makhsh. III, 8 הבאין מבית חש' that are brought back from the market houses; a. fr.—Constr. שׁוּקֵי. Erub. 29ª, a. e. הריני ... בש' טבריא I am (to-day) as bright as Ben ʿAzzai was in the meeting places of Tiberias; a. fr.

שׁוֹק m. (b. h.; v. שׁוּק I) [*joint,*] *leg, foreleg, shoulder.* Ber. 24ª ש' באשה ערוה a woman's bare leg is an indecent sight, i. e. you are not permitted to say your prayers in sight of it. Ḥull. X, 1 חייבין בחזה ובש' are subject to the law relating to breast and shoulder (Lev. VII, 34). Men. V, 6; a. fr.—*Du.* שׁוֹקַיִם. Gen. R. s. 98 שׁוֹקֵירְהֶן, v. פָּדַח.

שׁוֹקָא ch. same, v. שָׁקָא.

שׁוּקָא I, שׁוּקָה f. = h. שׁוּק II, *desire, pleasure, satisfaction.* Cant. R. to VIII, 11 מן גבירכון לית ש' no satisfaction comes from you (the angels), i. e. your compliance with the Law would afford no satisfaction to Me, because you have no temptations and trials to contend with.

שׁוּקָא II m. = h. שׁוּק III, *market, open place, street.* Targ. Prov. I, 20 (h. text (חוּץ). Targ. Gen. IX, 22 (Y. ed. Vien. שׁוֹקָא); a. fr.—B. Bath. 22ª יומא דש' market-day. Ib. נקיט ליה ש', v. נָקַט. Pes. 110ª חזר אפר ש' went out in the open air, v. שׁוּק III. Cant. R. to VIII, 9 נפיק ליה לש' וכ' went to market to buy goods (v. מָקָא II); a. fr.—*Pl.* שׁוּקִין, שׁוּקָא, שׁוּקֵי. Targ. II Sam. XXII, 43 (some ed. שקי, corr. acc.; Targ. Ps. XVIII, 43 אשקקי). Targ. Is. XXIV, 11. Targ. Prov. VII, 12; a. fr.—Y. Sabb. XVI, end, 15ᵈ בש' דארמאי in the streets of the gentiles; Y. Ned. IV, 38ᵈ בשוקאי; a. e.—V. שָׁקָא.

שׁוּקָה, v. שׁוּקָא I.

שׁוּקְט, v. שׁוֹקֶת.

שׁוֹקֶה m. (שָׁקָה) *irrigation;* ש' שדה של בעל a field dependent on irrigation, opp. של שקר. Tosef. Shebi. II, 4; a. fr.—Num. R. s. 16²⁵ של שקר, read: שׁוֹקֶה; v. בַּעַל.

שׁוֹקְרוּתָא f. (v. שׁוּק I; cmp. עֻשָּׁק) *contact, combat.* Cant. R. to I, 2 (play on ישקני, ib.) שׁוֹקְרוּתָהוֹן על ידי their combat (in discussions of the Law) is for My sake; ib. משוקרותיהון עלי; Yalk. ib. 981 משיקות הם עלי (read: מְשׁוֹקְרוֹתֵיהֶם h. form, their combats &c.).

שׁוֹקַעַת, v. next art.

שׁוֹקְקִי, v. שָׁקָא.

שׁוֹקֶת f. (b. h. שִׁקָּה; שָׁקָה) *trough, gutter, a grooved stone to receive and carry off the overflow of a well, sink.* Mikv. IV, 5. Tosef. Par. V (IV), 9 ש' שבטרט ed. Zuck. (oth. ed. חשוקט, corr. acc.; R. S. to Par. V, 7 של טיט) a sink which is formed by a rim of clay. Ib. שׁוֹקַעַת שגממיות וכ' a sink which is surrounded by small cavities, if they are connected with the main sink &c. Par. VI, 1; Succ. 37ª; a. fr.—[Tosef. Toh. X, 3, quot. in R. S. to Toh. IX, 1, v. עָקַל.]—*Pl.* שִׁקָּתוֹת. Par. V, 8. Gen. R. s. 73; a. e.

שַׁיִּר, שַׁוָּר, v. שָׁוַר.

שׁוּר I *to sing; Polel* שׁוֹרֵר, v. שִׁיר I.

שׁוּר II (b. h.; cmp. שְׁיָרָא II) מִדְבַּר ש' *desert of Shur* (*caravan road*), v. כּוּב, a. next w.

שׁוּר III m. (b. h.; שׁרר) 1) *wall, fortification, stronghold.* Gen. R. s. 98 (ref. to שׁוּר, Gen. XLIX, 6; v. Targ. O. a. Y. I) עקרתון שׁוּרָן של גרים you have uprooted the stronghold (reliance) of proselytes (by dealing faithlessly with the Shechemites); בשביל ... עקרתם שורן וכ' in order to gratify your passion, you have uprooted &c.—2) *protected habitation, civilized condition* (cmp. יְשׁוּב), opp. מדבר. Ex. R. s. 24 (play on מדבר שור, Ex. XV, 22) עד שלא יצאו ... נעשה העולם ש' before Israel went out of Egypt, the world was a desert (lawless); when they went forth, the world became civilized; עד שלא קיבלו ... ש' before Israel received the Law, the world was a desert; when they received it, the world became &c.

שׁוּרָא, שׁוֹר ch. same, 1) *wall, fortification.* Targ. O. Gen. XLIX, 6 (Y. I שׁוּר; v. preced.). Targ. Lam. II, 8. Targ. Prov. XXV, 28; a. fr.—Lam. R. to II, 8 (expl. חל וחומה, ib.) ש' ובר ש' the large circumvallation and the smaller wall; Pes. 86ª; Y. ib. VII, 35ᵇ bot. Y. B. Bath. II, 13ᵇ bot. ש' דחמץ the wall of Emesa; M. Kat. 26ª ש' דלודקיא the wall of Laodicea; a. fr.—*Pl.* שׁוּרִין, שׁוּרַיָּא. Targ. Ex. XIV, 22. Targ. II Kings XXV, 4. Targ. O. Deut. XXVIII, 52; a. fr.—2) (v. שׁוּרָה) *line, road.* Y. Keth. VII, 31ᶜ, v. פּוּתְיָא.—V. שׁוּרְתָא.

שׁוֹר I m. (b. h. שׁוֹר; v., however, Fl. to Levy Talm. Dict. IV, p. 680) *ox.* B. Kam. 65ᵇ ש' בן יומו קרוי ש' an ox on the day of his birth is called *shor* (by ref. to Lev. XXII, 27). Ib. I, 1 חש' damage done by an ox (Ex. XXI, 28; XXII, 4). Ib. IV, 7 ש' חמדבר the ox of the desert (aurochs, being ownerless). Kil. VIII, 6; Ḥull. 80ª ש' (ה)בר wild ox, aurochs; a. fr.—Erub. 53ᵇ (in enigmatic speech) ש' משפט (not במשפט) = תור דין = תַּרְדִּין, v. תְּרָדָא I.—*Pl.* שְׁוָרִים, שְׁוָרִין, שְׁוָרֵי'. Gen. R. s. 75 (ref. to Gen. XXXII, 6) משור אחד יצאו ש' הרבה from the one ox (which I originally possessed) many oxen went forth. B. Kam. III, 8. Y. Gitt. IX, 46ᵈ bot.; a. fr.

שׁוּר II (b. h. שׁוֹר, שָׂרַר; שרר) *chain, cord,* esp. *umbilical cord.* Lev. R. s. 5 ואני חותכת את שׁוּרָךְ and I shall cut thy umbilical cord (with which thou art attached to me); Yalk. Job 908 (טבורך).

שׁוּרָא ch. 1) same. Targ. Ez. XIII, 4.—Gen. R. s. 36, beg. דנקטע שׁוּרָךְ that we (I) may cut thy cord, v. preced.; Lev. R. s. 5; Yalk. Job 908.—2) (cmp. כּוּשְׁרָא a. כָּשׁוֹרָא) *joist, beam.*—*Pl.* שׁוֹרַיָּא. Lam. R. to I, 1 רבתי (חד בר נש), v. שָׂרִירְתָּא.

שׁוּרָא, v. שׁוּר ch.

שׁוּרְבָּא, v. שַׂרְבָּא.

שׁוּרְבְּנָא, שׁוּרְבִּינָא m. (Shaf. of רְבִי I) a species of *cedar.* B. Hash. 23ᵃ (expl. תאשור, Is. XLI, 19) Ms. M. (ed. שוריבנא, corr. acc.; v. Rabb. D. S. a. l. note); B. Bath. 80ᵇ; Yalk. Is. 314.—*Pl.* שׁוּרְבָּנֵי. Targ. Cant. I, 17 (not נירה...). Ib. III, 9.

שׁוּרָה f. (שרר) [*chain,*] *line, row.* Y. Yoma VIII, end, 45ᶜ (ref. to יָשׁר, Job XXXIII, 27) יעשה ש' של אנשים וכ' let him form a line of men, and say, I have sinned &c.; (Bab. ib. 87ᵃ צריך לפייסו בשלש שורות וכ' must beg his pardon in the presence of three rows of three men each). Ber. III, 2 עד שלא יגיעו לש' before they reach the line (of comforters). Snh. 19ᵃ כשהוא עובר בש' וכ' when he passes in the line to comfort others; וכשהוא עומד בש' וכ' and when he stands in the line to be comforted; Tosef. ib. IV, 1, sq. Kil. III, 3 ש' של ירק אחר a row (in the bed) of a different kind of vegetable. Dem. VII, 8 ש' החיצונה the outer row (of wine vessels); a. v. fr.—Trnsf. *rule of conduct.* Gen. R. s. 93 כהוגן וכש', v. הוֹגֶן. B. Mets. 73ᵇ נוהג כש' he conducts himself properly. Snh. 105ᵇ אהבה מבטלת ש' של גדולה love disregards the rule of dignified conduct (causes men to do things ordinarily left to servants); שנאה מבטלת ש' וכ' so does hatred disregard &c.; Gen. R. s. 55 מקלקלת את הש'; a. fr.—שׁוּרַת הדין the line of justice, *strict law;* לפנים מש' הדין inside the line of justice, *equity,* v. דִּין II. Gitt. IV, 4 ש' הדין העבד וכ' by strict law the hypothecated slave (emancipated by his owner) owes to the mortgagee nothing, but for the sake of social order, we force his second master (the mortgagee) to write a letter of emancipation &c. Mekh. Yithro, ʿAmal., s. 2 (ref. to Ex. XVIII, 20) ואת המעשה זה ש' הדין לפנים מש' הדין... 'the deed', that means strict law, 'which they shall do', that means equity; a. fr.—*Pl.* שׁוּרוֹת. Y. Ber. IV, 7ᵈ top תלמידי... ש' ש' ככרם the students at college who were arrayed in rows like (the vines in) the vineyard. Kil. IV, 5 ש' שתי two rows of vines. Dem. l. c. ש' עשר וכ' ten rows of ten wine vessels each. Y. Bicc. III, 65ᶜ bot. אב... עושין לו ש' וכ' when the president enters (college), they must form lines for him, and he passes those which he chooses; (Hor. 13ᵇ שורה אחת מכאן וכ' one line on each side). Mekh. B'shall., ʿAmal., s. 1 העומדים בש' המלחמה who stand in the battle lines; a. fr.

שׁוּרָוֹן, pl. of שׁוּרָה.

שׁוּרְבִּינָא, v. שׁוּרְבְּנָא.

שׁוּרַיי m. (שָׁרֵי) = הֲיתֵּר, *permission; it is permitted.* Y. Dem. II, 22ᶜ המיתון נהיגין...ש' (not נגירתין) I saw them treat the fig-cake as permitted. Ib. כל דחמי מיא ש' all the land that faces the sea is permitted; a. e.

שׁוּרַיְיָנֵי m. pl. (cmp. שְׁרִירְיָנָא) *bands;* ש' דעינא the muscles of the eye. Ab. Zar. 28ᵇ ש' דע' וכ' (Var. in Tosaf. ס', cmp. סְרִירְיָנָא) the muscles of the eye are connected with (an affection of them has influence on) &c., v. אֲבַנְתָּא.

שׁוּרְיָיקָא, ס' שׁוּרְיָיקָא m. (שרק, v. סָרַק II, cmp. Syr. סרוקא P. Sm. 2750) *stripe, streak.* Pes. 74ᵇ ש' דדמא Ar. (ed. שׁוּרְיָרִיקֵי דמא) a streak (streaks) of blood.—*Pl.* שׁוּרְיָרִיקֵי. Ab. Zar. 4ᵇ ש' סומקי Ms. M. a. Ar. (ed. ס') red stripes (in the white crest of a cock); Snh. 105ᵇ סוּרְיָקֵי (some ed. סְרָרָקֵי; Ms. M. שַׂרְיָקֵי; Ms. O. שוריקי; v. Rabb. D. S. a. l. note); Yalk. Is. 300 שׁוּרְרֵי. Hull. 47ᵇ חיורי ש' white stripes or shreds. Ib. 93ᵇ סומקי ש' red veins; B. Mets. 83ᵇ סומקי ש' (Ms. M. סוריקי); Yalk. Ps. 668 סוריקי, a. סורקי.

שׁוּרִינְקָא m. (שָׂרַק I?) *shurinka,* a species of *hawk.* Ḥull. 63ᵃ (expl. בר הדיא) ש' (Rashi שר'; Ms. M. שארינק', Ms. H. שוריניקא; Ms. R. 3 שרירינקא); Yalk. Lev. 537 (ed. Salon. a. Ms. שודרנקא; v. Rabb. D. S. to Ḥull. l. c. note 2).

שׁוּרְיָיקָא, v. שׁוּרְיָיקָא.

שׁוּרָנָא, v. שׁוּנְרָא.

שׁוּרְצִיפָא m. (cmp. Syr. רצפא sandalium, P. Sm. 3972) a sort of *shoe* or *slipper* (for walking on stone floors רצפה). Y. Yeb. XII, 12ᶜ bot. ש' דשנצור (read: דשנצירן) a shoe with plaited straps; (Bab. ib. 102ᵃ סנדל אית לה שינצירן).

שׁוֹרֵר, v. שָׂרַר.

שׁוֹרֵשׁ, שׁוֹרָשָׁא, v. שֹׁרֶשׁ.

שׁוּרְתָּא f.=h. שׁוּרָה, *row, line.* Targ. Y. Ex. XVIII, 20 שׁוּרָתָן; מלגיו לש', v. שׁוּרָה.—*Pl.* שׁוּרָוָן. Targ. Job XXXIII, 27 Ms. Var. יעביד ש' וכ' let him form lines of men (h. text יָשֹׁר), v. שׁוּרָה.

שׁוֹשׁ, שָׂשׂ (b. h.) *to be bright, quick, glad.* Sabb. 28ᵃ שׁשׂ בגוונין וכ' (Ar. סָסְגּוֹנָא), v. סַסְגּוֹנָא. Cant. R. to I, 9; Mekh. B'shall. s. 6 (play on לססתי, Cant. l. c.) כך... כשם ששַׂשְׂתִּי על (במעט) ששתי על וכ' as I was quick to destroy the Egyptians, so I was (almost) ready to destroy Israel &c. Ib. 1 וְשָׂשׂוּ... שלא ראו that their enemies had not seen (the deaths among them), and rejoiced at their calamity. B. Mets. 83ᵇ שָׂרְשׂוּ בני מעי שישו rejoice, my entrails, rejoice! Snh. 39ᵇ מֵשִׂישׂ... הוא אינו שָׂשׂ the Lord himself does not rejoice (over the downfall of the wicked), but he causes others to rejoice; דכתיב וְיָשׂשׂ ולא כתיב וְיָשׂוֹשׂ for it is written (Deut. XXVIII, 63) *yasis* (*Hif.*), and not *yasus* (Kal); Meg. 10ᵇ; a. e.

*Hif.* חִשִּׂישׂ *to gladden.* Ib., v. supra. Koh. R. to VII, 19

כבד לחמה ... הריאה משׁשׁתן the liver is the organ of anger, the gall, of jealousy, the lungs gladden them again; a. e.

**שׁוּשׁ** or **שְׁוַשׁ** pr. n. pl. *Shush* or *Sh'vash* (prob. the modern Sus = Shushan, v. Sm. Gr. a. Rom. Geogr. s. v. Susa). Snh. 94a כי מטי שׁוּשׁ אמרי שׁוֹאָא לארעין Rashi (ed. כי ארעין) when they (the Jewish exiles) came to Sh., they said, this is as good as our land. Ib. שוש תרי, v. שׁוּשְׁתַּרֵי.

**שׁוּשָׁא** m., *pl.* שׁוּשֵׁי *licorice-wood* (v. Löw Pfl. p. 378). Succ. 12b.

**שׁוּשְׁבִין** m. (= שבשבין; שבב, cmp. שֵׁירָבָא, P. Sm. 4341) *friend*, esp. *the bridegroom's friend* or *best man* who offers gifts and is entitled to reciprocation; also the *bride's friend* or *agent*. Snh. III, 5 אוהב זה שׁוּשְׁבִינוֹ by 'friend' (as disqualified for witness) one's best man is meant. B. Bath. 144b לימא תנו לי שׁוּשְׁבִינִי ואשמח עמו he may say, get me my best man (in whose name the gifts were sent at my wedding), that I may rejoice with him (but since he is dead, I am under no obligation to reciprocate). Tanh. Korah 8 לש' בחו של מלך וכ' this is to be compared to the case of the agent of the king's daughter (who had to guard her interest at the consummation of the marriage, v. infra), who kept the testimonials of her virginity in his charge; Num. R. s. 18 12; a. fr.—[Yalk. Num. 729 שושבינו, read: שׁוֹשָׁטוֹ, v. שׁוֹשָׁטָה.]—*Pl.* שׁוּשְׁבִינִין. Tosef. Keth. I, 4 בירהודה היו מעמידין שני ש' אחד משל וכ' in Judaea they used to put up two groomsmen (as guards), one appointed by the groom's, and one by the bride's family; Y. ib. I, 25a; Bab. ib. 12a; a. e.

**שׁוּ'**, **שׁוּשְׁבִינָא** ch. same, also (*the king's*) *friend, counsellor* (cmp. Assyr. *susabinu*, Del. Assyr. Handw., p. 506). Targ. I Kings IV, 5 (h. רֵעֶה). Targ. Jud. XIV, 20. Targ. II Sam. XV, 37; a. fr.—Yeb. 63a, v. הַרְנָא.—*Pl.* שׁוּשְׁבִינֵי. Targ. Y. Deut. XXXII, 50.

**שׁוּשְׁבִינוּת** f. (preced.) *groomsmanship; wedding gifts*. B. Bath. IX, 4 (144b) האחים ששמו מקצתן ש' ... חזרה ש' וכ' (Mish. ed. שׁוּשְׁבָּנוּת) if a part of the brothers have served as somebody's groomsmen in their father's lifetime (the gifts having been furnished by the father), the gifts returned (on the occasion of a wedding in their family) go into the common fund of the estate; שחש' נגבית בב"ד for the reciprocation of wedding gifts can be legally enforced. Ib. 144b שלח לו אביו ש' if the father sent the gifts for him (his son, specifying him as the donor); שלח אביו ש' סתם if the father sent the gifts without specifying the donor. Ib. נשתלחה לאביו ש' if the gifts (in the son's behalf) were sent in the father's name; a. e.

**שׁוּשְׁבִינְתָּא** ch. same. B. Bath. 145b כללא דש' הוה וכ' the general rule about groomsmanship is: if he (who is bound to reciprocate) lives in the same town, he might have come (to the wedding uninvited, and his reciprocation is legally due).

**שׁוּשְׁבִינְתָּא** f. (preced. wds.) *connected by groomsmanship in the families, kinswoman, intimate friend*. Kidd. 81a שׁוּשְׁבִינְתֵּיהּ הואי וכ' (Rashi שׁוּשְׁבִּנְתֵּיהּ) she was his kinswoman, and therefore was intimate with him.

**שׁוּשְׁבָּנוּת**, v. שׁוּשְׁבִינוּת.

**שׁוּשְׁיבְתָּה**, **שׁוּשַׁבְתָּא**, v. שְׁבִשְׁתָּא.

**שׁוּשְׁטָה** m. (reduplic. of שׁוֹט) *rod-holder, keeper of a vivarium*. Lev. R. s. 5 משל לש' של דוב וכ' this is like the case of the keeper of a bear that ate the bear's rations (v. סִירְדּוּר); Yalk. ib. 469 שושנה (corr. acc.). Yalk. Num. 729 שׁוֹשָׁטוֹ (not שושבינו) his (the lion's) keeper.

**שׁוּשְׁיבָא** m. (cmp. next w.) a species of *locusts* with long heads. Ab. Zar. 37a (expl. אייל קמצא).

**שׁוּשְׁיבְתָּא**, v. שׁוּשַׁבְתָּא.

**שׁוּשְׁילְתָּא**, v. שַׁלְשֶׁלְתָּא.

**שׁוּשְׁיפָא**, **שׁוּשְׁפָא** m. (= שפשיר, v. שפשף; cmp. τρίβων) *a coarse cloak*, used also as a *bed-sheet*. Targ. II Kings II, 8 (h. text אדרת). Targ. I Sam. XXI, 10 (h. text שמלה). Targ. Deut. XXII, 17. Targ. O. Gen. XXXVIII, 18 (ed. Berl. שׁוּשִׁיף; ed. Vien. שׁוּשְׁפָּ; h. text פתיל); ib. 25; Y. II ib. Targ. Y. Ex. XXXII, 4 (h. text בחרט; v. זִרְפָּא); a. fr.—Lev. R. s. 6 חוו ציידין בשׁוּשִׁיפָּה וכ' three Denars were tied up in her cloak.—*Pl.* שׁוּשִׁיפִּין, שׁוּשִׁיפָּיָא. Targ. Is. III, 22 (h. text מעטפות). Targ. Y. II Ex. XII, 34.

**שׁוּשְׁלְתָּא**, **שׁוּשְׁלָא**, v. שַׁלְשֶׁלְתָּא.

**שׁוּשְׁמָא**, **שׁוּשְׁמָנָא**, **שׁוּשְׁמָן**, v. sub שׁוּמְשְׁמָ'.

**שׁוּשַׁן** (b. h.) pr. n. pl. *Shushan, Susa*, the capital of the Persian empire; ש' חַבִּירָה *the Castle of S.* Midd. I, 3 שער המזרחי עליו ש' חב' צורה the eastern gate of the Temple mount on which the picture of the Castle of S. was sculptured. Kel. XVII, 9 שתי אמות בש' הב' two standard cubit measures were deposited in the gate called the Castle of S.; Men. 98a; Bekh. 39b sq.; Pes. 86a. Meg. 2b מה ש' מוקפת וכ' as S. was known to be a fortified city since the days of Ahasverus &c. Ib. לחלק בין ש' וכ' to make a distinction between S. and other towns; a. fr.

**שׁוּשַׁן**, **שׁוּשַׁנָּא** m., **שׁוּשַׁנְתָּא** f. = next w. Targ. Ex. XXV, 33 (h. text פרח). Targ. Hos. XIV, 6. Targ. I Kings VII, 19; a. fr.—*Pl.* שׁוּשַׁנַּיָּא, שׁוּשַׁנִּין. Targ. Is. XXXV, 1 (h. text חבצלת). Targ. O. Ex. XXV, 31; 34 (Y. שׁוּשַׁנְיָ'). Targ. I Kings VI, 18 (h. text צצים). Targ. II Chr. III, 10 (h. text צעצעים); a. e.

**שׁוֹשַׁנָּה** f. (b. h.; = שנשנ', fr. שֵׁן, cmp. סַנְסַן) *flower*, esp. *lily*. Cant. R. to II, 2; Lev. R. s. 23, v. וֶרֶד I. Cant. R. to II, 1, v. חֲבַצֶּלֶת. Ib. שׁוֹשַׁנַּת ... המשובח שבמינים כש' העמקים (the righteous are compared to) the most precious of the various kinds (of flowers), to the lily, and to the finest of that species which is the lily of the valley. Ib. שושנת ההר the mountain lily. Lev. R. s. 12, beg., a. e. כש' אדומה like a red lily (euphem. for light menstruation).

Kil. V, 8 שושנת המלך the king's lily (κρίνον βασιλικόν), white lily; Tosef. ib. III, 13. Y. Succ. III, 53[d], v. פַּרְמֶל; a. fr.—Trnsf. *knob of a nail.* Num. R. s. 14, v. מַסְמֵר; Pesik. R. s. 3.—[Yalk. Lev. 459, v. שׁוּשָׁטָה.]

**שׁוּשַׁנְתָּא,** v. שׁוּשָׁן.

**שׁוּשַׁפָּא,** v. שׁוּשִׁירָא.

**שׁוּשְׁתְּרֵי** pr. n. pl. *Shusht'rê* (prob. modern *Shuster*), in the Babylonian empire (v. Neub. Géogr. p. 382). Snh. 94[a] כי מטו לש' על חד תרי Ar. (ed. לשוש תרי, v. Rabb. D. S. a. l. note 200) when the Jewish exiles came to Sh., they said, 'for one (good land) we have found two'; v. שׁוּשׁ.

**שׁוּתָא** I f. (= שׁוּעָתָא; cmp. טוּעְנָא = טוּתְנָא; שָׁעֵי) *talk.* Kidd. 70[b] השתא ש' דמר וכ' now I do not understand your talk at all. Meg. 14[b], v. פְּלָכָא. B. Bath. 39[a] לא תירפוק לכו ש' let no talk come from you, do not talk about it; לא מפקינן ש' we shall not talk about it. Succ. 56[b], v. דָּנוּקָא I; a. e.

**שׁוּתָא** II f. (=שׁוּחְתָּא; שְׁחַת; Assyr. šûtu, Del. Assyr. Handw., p. 648) [*destruction,*] *shutha, a severe south wind;* [Ar.: *east wind*]. Sabb. 32[a] ביומא דש' on a day when the *shutha* blew. Yeb. 72[a] יומא דעיבא ויומא דש' וכ' on a cloudy day and on a *shutha* day we do not perform circumcision &c.

**שׁוּתָא** I (or **שׁוּתָא**) f. (=שׁוּחְתָּא, v. שְׁוָוחָא I; v. Löw Pfl., p. 264) *sproutings* of the caper-tree. Ber. 36[a] צלף אדעתא דש' . . . people will plant a caper-tree for the sake of the sproutings.

**שׁוּתָא** II (or **שׁוּתָא**) f. (= שׁוּחְתָּא; cmp. שׁוּחַ) *trap* made of *frame work* or *a block.* B. Kam. 117[a] חהוא ש' דחוו וכ' two men had a dispute about a trap (and the animals caught in it). Sabb. 124[b] אייתו לירה ש' וכ' bring a trap for Kahana to sit on; חכי אמר להו שקולו ש' וכ' thus he said to them, remove the trap to make room for Kahana.

**שׁוּתְיָ** m. (שָׁתָה I; cmp. b. h. שְׁתִי) [*drinkableness,*] *body of wine, strength.* Y. Ter. XI, 47[c], sq. (expl. ממעיטו, Mish. 1) ממעטהו משׁוּתְיוֹ he lessens its body (by boiling), contrad. to ממידתו its quantity; ib. II, end, 41[d]; Y. Ab. Zar. II, 41[c] top.

**שׁוּתָף** m. (= משׁוּתָּף; שָׁתַף) *associate, partner.* Tosef. Snh. VIII, 7 אדם . . . ש' חירה עמו וכ' Adam was the last created, in order that the heretics might not say, he was God's associate in his work; Snh. 38[a]. Y. B. Bath. III, 14[a] bot. כנוטע ברשות . . . ש' if a partner goes in and plants (a portion of the ground), he is considered as one who plants with the owner's assent, i. e. he cannot claim the cultivated portion as his exclusive property on the ground of undisturbed possession; Bab. ib. 42[b]. Ib. ש' אין לו חזקה (not שותפות) a partner cannot claim possession (v. חֲזָקָה). Y. Snh. I, 19[b] top ש' ליסטים כליסטים a robber's partner is considered a robber; a. fr.— *Pl.* שׁוּתָּפִין, שׁוּתָּפֵי. B. Bath. III, 3. Ib. I, 1; a. fr.—Kidd. 30[b] שלשה ש' הן באדם three partners have a share in man: the Lord, his father, and his mother; if a man honors his parents &c.; Nidd. 31[a]; a. e.—*Fem.* שׁוּתָּפָת. Gen. R. s. 56 שותרתה ש' בשני וכ' she (Tadmor) took part in the two destructions of the Temple; Y. Taan. IV, 69[b] bot.; Lam. R. to II, 2.

**שׁוּתָּפָא, שׁוּתָּף** ch. same. Targ. II Esth. VII, 9. Targ. Y. II Num. XXXI, 50 (ed. Vien. שׁוּתָּף).—*Pl.* שׁוּתָּפַי, שׁוּתָּפֵי. Targ. Y. Ex. XX, 13. Targ. Is. I, 23; a. e.—[Ib. LIX, 3 ed. Lag., read: שׁוּתָּפִין.]—Yoma 86[a] כדשקיל בישרא מתרי ש' when he bought meat of two partners.—[Gen. R. s. 36 שותפי, v. שְׁתַף.]—*Fem.* שׁוּתַּפְתָּא, שׁוּתָּפְתָּא. Targ. Y. II Num. XXI, 16. Targ. Mal. II, 14.—[Targ. Y. Gen. XXXVIII, 18, v. שַׁתָּפָא.]

**שׁוּתָּפוּת** f. (preced.) *partnership, association.* Yeb. 101[a] נאמר . . . שארן בה ש' וכ' cursing is mentioned with reference to those below (parents, Ex. XXI, 17), and with reference to Him above (Lev. XXIV, 15): as there is no association above, so must there be no association below (i. e. the curse to be punishable must refer to each singly). Snh. 63[b] אסור לאדם שיעשה ש' וכ' one must not form a partnership with an idolater, lest he may have to swear, and he would swear by his idol &c.; Bekh. 2[b]. Pes. 112[a] (in Chald. dict.) למיעבד ש' בהדיה to go into partnership with him (on whom 'the hour smiles'). Erub. 71[b] שלקחו בש' . . . when they bought a cask of wine in partnership. Tosef. Keth. IX, 3 כל זמן ששותף יוצא משׁוּתָּפוּתוֹ (not משותפתו) as soon as the partner goes out of his partnership. Y. Sot. III, 19[b] top; a. e.

**שׁוּתָּפוּתָא** ch. same. Targ. Lev. V, 21 שׁוּתָּפוּת ידא (h. text תשומת יד).

**שׁוּתְפַת,** Tosef. Keth. IX, 3, v. שׁוּתָּפוּת.

**שׁוּתַּפְתָּא, שׁוּתָּפְתָּא,** v. שׁוּתָּף h. a. ch.

**שׁוּתַּר** (*Shaf.* of יתר), Ishtaf. אִשְׁתּוּתַּר *to be left over.* Targ. Y. Deut. IV, 27. Ib. VII, 20. Targ. Prov. II, 21.—V. שְׁתַּר.

**שְׁזָבוּתָא, שְׁזָבִי, שְׁזָבָא, שְׁזַב,** v. sub שֵׁיזַב.

**שְׁזַג, שְׁזַגִ** (Shaf. of זגג) *to cleanse, wash, rinse.* Targ. Y. Lev. VIII, 21 Ar. (ed. חלל). Targ. Y. Gen. XIX, 2. Targ. Y. II Ex. XXIX, 17 (ed. Vien. ותשזג *Af;* some ed. ותשזק). Targ. Ps. LXXIII, 13; a. fr.—*Part. pass.* שְׁזִיגִ *clean.* Targ. Job XXXIII, 9 (h. text חָפ).—Y. Pes. III, 30[a] אלא אין ש' וכ' unless he washes his hands in water (between forming one cake and the other).

*Pa.* שַׁזֵּג same. Targ. Y. Gen. XLIII, 31 (Y. II ib. 30, misplaced, ושזגי, read: וַשַׁזִּיגִ).—Y. Peah I, 15[c] bot. אנא בעיא מְשַׁזְּגָא ריגלוי וכ' I want to wash his feet &c. (to show him honor); Y. Kidd. I, 61[b]. Y. Sabb. VI, 8[a] נהירגין . . . ומְשַׁזְּגִין we used to sit before Rabbi (and were taught,) you may put oil on muddy shoes, or wash them, but not scrape them (on the Sabbath); Y. Snh. X, 28[a] bot. משיגין (corr. acc.). Y. Ab. Zar. II, 41[d] bot. מְשַׁזְּגָא; Y. Shek. VII, 50[c] bot. משיגא (corr. acc.), v. אִסְקוּפָתָא.

*Af.* אַשְׁזֵיג same. Targ. Y. II Ex. XXIX, 17, v. supra.—Y. Meg. III, 74ᵃ bot. מַשְׁזִיג, v. גּוּרְנָא.

*Ithpe.* אִשְׁתְּזַג *to be cleansed, washed.* Targ. Prov. XXX, 12. Targ. Job IX, 30 Ms. (ed. אסחיית).

**שְׁזוֹג** m. (preced.) *water in which something has been washed.* Targ. Y. II Num. VI, 3.

**שְׁזוֹר, שִׁזּוֹר,** v. שִׁיזְנָא.

**שְׁזוֹרִי** m. *of Sh'zor* (supposed to be Shighor, near K'far Anan in Galilee, v. Neub. Géogr. p. 278). Dem. IV, 1; Ḥull. 75ᵇ; a. fr. שמעון ש׳ (v. Fr. Darkhé, p. 131 sq.).

**שְׁזִיב,** v. שֵׁיזֵב.

**שְׁזִיבִי, שְׁ׳,** v. שֵׁיזָבוּ.

**שְׁזִיג, שְׁזִיגָ,** v. שְׁזַג.

**שְׁזִיר** m. (שְׁזַר) 1) part. pass. of שְׁזַר.—2) *twisted thread, cord.* Targ. Y. Ex. XXVIII, 28; XXXIX, 31 ש׳ חוטא (h. text פתיל). Targ. Y. Num. XV, 38.—*Pl.*, v. שְׁזוּרָא.

**שְׁזַנַּף** (b. h.; Shaf. of זנף, v. זָפַף a. זָפַת) *to blacken, tarnish.* Cant. R. to I, 6 כך אנו ... שְׁזַפַּתְנוּ so it is with us, when the sun of idolatry blackened us (we may become white again); Yalk. ib. 982.—Part. pass. שְׁזוּפִים; *pl.* שְׁזוּפִין. Cant. R. l. c. אבל אתם ש׳ וכ׳ but you (gentile idolaters) are black (soiled by idolatry) from your mother's womb.

**שְׁזִיפִין,** v. שִׁיזְפִין.

**שְׁזִפָּר** pr. n. m. *Shizpar.* R. Hash. 22ᵃ ש׳ ראשה וכ׳ (Ms. M. 2 שיזפר; Ms. M. 1 שחפו, v. Rabb. D. S. a. l. note) Sh. the magistrate of Geder.

**שְׁזַנַּק,** v. שְׁזַג.

**שְׁזַר** (b. h.; Shaf. of זור) *to twist.*—Part. pass. שָׁזוּר; *pl.* שְׁזוּרִים, שְׁזוּרִין. Y. Shek. VIII, 51ᵇ top (ref. to Ex. XXVI, 31) אילו נאמר חוט ... שזור לשלשה מָשְׁזָר לששה וכ׳ if the text had *ḥuṭ* (thread), it would have meant one doubled to two, *shazur* would have meant triplex, *moshzar* means sixfold &c. Erub. 96ᵇ בש׳ it means twisted threads (yarn, which is not used for weaving).

**שְׁזַר** ch. same.—Part. pass. שְׁזִיר. Targ. Ex. XXVI, 1, a. fr. (h. text משזר).—Targ. Y. Num. IV, 6 (h. text כליל תכלת).—Lam. R. to I, 1 רבתי (2 חד מאת׳) [read:] שְׁזוֹר לִי מיניה חוטין וכ׳ twist threads for me out of it (the sand), and I will mend it; (Bekh. 8ᵇ מיניה גדידי כרוכו לי).

**שְׁזוֹרָא** m. (preced.) *twisted thread, cord;* v. שְׁזִיר.—*Pl.* שְׁזוּרִין. Targ. Y. Ex. XXXIX, 3 (h. text פתילם).

**שְׁזָרָה, שְׁי׳** f. (preced.) *cord,* esp. *spinal column; skeleton* (interch. with שִׁדְרָה); trnsf. *stem, rib* of a plant. Y. Sot. IX, 23ᶜ top מצירין על הש׳ וכ׳ you must mark the spot as unclean if you find a spinal column or a skull. Y. Taan. II, 65ᶜ top שבש׳ ... כנגד corresponding to the eighteen vertebræ of the spinal column. Y. Succ. III, 53ᶜ bot. לולב ... ש׳ the Lulab must be a handbreadth high, not counting the stem; a. fr.—*Pl.* שְׁזוּרוֹת, שְׁי׳. Y. Ab. Zar. II, 42ᵃ כל שהראשים והש׳ וכ׳ (fish-brine) in which the heads and the spines are intact; (Bab. ib. 40ᵃ ראש ושדרה).—Y. Sabb. III, beg. 5ᶜ שִׁיזְרֵי חררות stems of dry twigs (prob. to be read: שִׁיזְרֵי, v. חֲרִירָה).

**שְׁזָרְתָּא, שְׁזִי׳, שְׁ׳,** ch. same. Targ. O. Lev. III, 9 (ed. Ber. שַׁדַּרְתָּא, v. שַׁדַּרְתָּא). Targ. Koh. XII, 5; a. e.—Y. Ter. VIII, 46ᵃ שְׁזַרְהֵיהּ דחויי וכ׳ we found in them the skeleton of a serpent. Y. Sabb. I, 3ᵇ ש׳, v. נַהֵל.

**שְׁחָאתָא** f. (שְׁחִי I; cmp. h. שְׁחִי) *arm-pit.* Targ. Prov. XIX, 24; XXVI, 15 ed. Lag. (ed. Wil. שַׁחְתָּא; h. text צלחת!).

**שחביב,** v. משחביב.

**שְׁחַד** (v. שׁוֹחַד) *to win the favor of, bribe.* Targ. Ez. XVI, 33. Targ. Job VI, 22.

*Pa.* שַׁחֵד same. Snh. 43ᵇ שחודיי במילי שַׁחְדֵיהּ he (Joshua) won him (Achan) over with persuasive words.

**שְׁחָח, שָׂחָח,** v. שחי.

**שְׁחוֹתָא, שַׁחְוָתָא, שַׁחְוָיָא** f. (שְׁחִי I) *pit, grave.* Targ. Job XVII, 14 ed. Lag. (ed. Wil. שַׁחְתָּא); a. e.; v. שְׁוָיָא.

**שַׁחְוָור** m. (interch. with שַׁחְוָן) *town-captain.* B. Bath 47ᵃ אי לאו דאודי ... לש׳ (Ar. ed. Koh. לשחרן, read: לשחון; Alf. ed. Const. לִשַׁחֲוָאן) if he had not confessed to him (that he had given him the ass as a present), he would have surrendered him and his ass to the captain (for confiscation). Sifré Deut. 6 (prov.) עבד ... הדבק לש׳ וישתחוו לך a king's servant is a king, attach thyself to the captain, and they will bow down before thee; Yalk. ib. 801 הדבק לש׳ וישחון לך; Gen. R. s. 16 הדבק לש׳ 'Rashi' (ed. לשחון, לשיחן, לשירחן; Ar. דבוק לשחון).

**שְׁחוּז,** v. שָׁחַז.

**שְׁחוּל** m. (שָׁחַל II) [*loose,*] *an animal with a dislocated hip.* Bekh. VI, 7 (40ᵃ); Bets. 35ᵇ.—V. שָׁחַל.

**שְׁחוֹלִית, שְׁחוֹלֶת** f. (שָׁחַל I, answering to λεπίς, squama aeris) *metal shavings, filings.* Kel. XI, 3. Tosef. Ḥull. VI, 11 (corresp. to שחיקת כלי מתכות, Ḥull. 88ᵇ).—[Cmp. שְׁחַלְיִים.]

**שְׁחוּם,** v. שָׁחַם.

**שְׁחוּם** m. (שָׁחַם) *dark, black* (or *brown*). Targ. O. Gen. XXX, 32, sq. (h. text חום; Y. לחוש); a. e.

**שַׁחְוָן** or **שָׁחוֹן** m. (cmp. Syr. שחנה, P. Sm. 4122) *chief of the town garrison, prefect.* Gen. R. s. 16 Ar. (ed. שירחין, שירחון, שיחן, v. שַׁחְוִור; [Ar. דבוק לש׳ וישחון לך (v. שָׂחַן) stick to *one that is hot,* and thou shalt be hot].

**שְׁחַן, שָׂחוֹן.**

**שַׁחְרָנָא,** v. שִׁחְרָנָא.

שָׁחוּף, v. שָׁחַף.

שָׁחוּץ, v. שָׁחַץ.

שְׂחוֹק m. (b.h.; שָׂחַק) *laughter, sport, jest.* Ab. III, 13, v. קַלּוּת. Ex. R. s. 42 (ref. to לצחק, Ex. XXXII, 6) אין ש׳ האמור כאן וכו׳ the sport here mentioned means idolatry, debauchery, and bloodshed; ומנין לש׳ שהוא וכ׳ and whence is it proved that 'sport' refers to bloodshed? (Answ. ref. to II Sam. II, 14). Y. Peah I, 16ª bot. ש׳ ... שעשה דמן he (Abner) made the blood of lads an object of sport (ref. to II Sam. l. c.). Ber. 31ª אסור לאדם ... ש׳ פרו וכ׳ man should not fill his mouth with laughter in this world (of oppression). Ib. מתוך ש׳ in a mood of laughter, v. עֲצֵבוּת; Y. ib. V, beg. 8ᵈ. Pes. 117ª; Sabb. 30ᵇ מתוך ... אין שכינה ש׳ וכ׳ holy inspiration does not rest upon man when he is in a mood of grief, or indolence, or laughter &c. Ib. (ref. to Koh. VII, 3) טוב כעס ... מש׳ שמשחק וכ׳ better is the anger the Lord shows the righteous (by trials) in this world, than the laughter the Lord laughs with the wicked (when he makes them prosper) in this world. Cant. R. to VI, 11 מה אגוז זה ש׳ ... ושעשוע וכ׳ as the nut is a plaything for children and an entertainment for kings, so is Israel &c.; a. fr.—Erub. 65ᵇ אם בשַׂחֲקוֹ man's character is also recognized in his jesting.—[Yalk. Ps. 620 ד׳ שחוק הן, v. שְׂחִיקָה.]—*Pl.* שְׂחוֹקִים. Koh. R. to X, 19 (ref. to לשחוק עושים לחם ib.) לש׳ של יראות עושים לחם for the revelries of idolatries they prepare bread, but the wine &c.

שָׁחוֹר I m., שְׁחוֹרָה f. (b.h.; שָׁחַר II) *charred, black; charred* or *black thing.* Par. III, 11 ש׳ שיש בו אפר a charred piece (of the red cow) which is easily pulverized. Keth. 36ª, a. e. עד שירבה ש׳ וכ׳ until the black prevails over the white (until the hair in the hair-covered parts of the body seems to prevail over the bare spots). Gitt. 19ª כתבו באבר בש׳ וכ׳ if one wrote a letter of divorce with lead, with a black pigment (dry ink), or with coal; Sabb. 104ᵇ. Lev. R. s. 31 אין אדם ... מתוך הש׳ man does not see through the white of the eye, but through the black. Cant. R. to I, 5 ש׳ אני במעשי וכ׳ I am black (soiled) through my own deeds, but beautiful &c., v. נָאוָה. Ib. ש׳ אני במצרים I was black (despised) in Egypt. Ib. כל ימות וכ׳ I am black (with sins) all the days of the year, but beautiful on the Day of Atonement; a. fr.—*Pl.* שְׁחוֹרִים, שְׁחוֹרִין; שְׁחוֹרוֹת. Ned. III, 8 תנודד משְׁחוֹרֵי הראש וכ׳ if one forswears benefits from 'black-headed people', he is forbidden &c.; שאין נקראין ש׳ הראש וכ׳ by 'black-headed' are understood grown up men generally (without regard to the condition of their hair). Gen. R. s. 59, beg. ר׳ מאיר שחורי ראש ... R. M. came to Mamle where he saw none but black-haired people (no aged among them). Cant. R. to V, 11 (ref. to שְׁחוֹרוֹת ib.) אלו ת״ח ... כעורין וש׳ וכ׳ this refers to the students: although they appear ungainly and black in this world &c.; ib. ... אלו תלמודות כעורות וש׳ וכ׳ this refers to such texts of the Law as appear too ugly and black (referring to unæsthetic subjects) to speak of them in public, but the Lord says, they are pleasing &c.; Lev. R. s. 19; a. fr.

שָׁחוֹר II m. (שָׁחַר I) *hair-pinchers;* (oth. opin. *razor*). Kel. XIII, 1 (ed. Dehr. שָׂחִיר); Bets. 35ᵇ.

שְׁחוֹרָה, v. שָׁחוֹר I.

שְׁחוֹרִין *coals,* v. שִׁירְחוֹרָא.

שְׁחוּתָא, שַׁחֲוָתָא, v. שַׁחֲוָיָא.

שָׁחַז (cmp. חָזָה) *to expose to sight, uncover.* Part. pass. f. שְׁחוּזָה; *pl.* שְׁחוּזוֹת. Sabb. V, 2 רחלות יוצאות ש׳ ewes (on the Sabbath) may be led out (with their posteriors) exposed; ib. 53ᵇ מאי שחוזות שאוחזין וכ׳ what is *sh'ḥuzoth?* They tie their tails up in order &c. Ib. מאי משמע דהאי ש׳ what evidence is there that *sh'ḥuzoth* has the meaning of uncovering? (Answ. ref. to שׁוּת זונה, Prov. VII, 10, v. שׁוּזָה.)

*Hif.* הִשְׁחִיז *to brighten, polish; to whet, sharpen.* Kel. XIV, 5 הסכין משהִשְׁחִיזָהּ the knife becomes susceptible of levitical uncleanness, when he (the manufacturer) polishes it. Ḥull. II, 3 ה׳ ... ושחָט וכ׳ if one whetted the knife and (in beginning to cut) felt tired, and another person continued the cutting. Bets. III, 7 אין מַשְׁחִיזִין וכ׳ you must not whet the knife (to slaughter on the Holy Day), but &c., v. נָשָׂא. Y. Ab. Zar. II, 40ᶜ bot. אין מוכרין ... ואין משחיזין וכ׳ you must not sell them (the gentiles in Palestine) weapons or armor, nor may you sharpen weapons for them; a. fr.

שָׁחִיז, שָׁחֵז ch. same; part. pass. שְׁחִיז *whetted,* v. infra.

*Af.* אַשְׁחֵיז *to polish, whet.* Targ. Ps. VII, 13 יַשְׁחֵיז Ms. (ed. שחיז; h. text ירלטש).

שָׁחַח (b. h.) *to bend, bow* (interch. with שָׁחָה a. שׁוּחַ). Y. Ber. I, 3ᶜ bot. אלו ... ששׁוֹחֲחִין וכ׳ these are the benedictions at which you must bow &c.; השׁוֹחֵחַ ... שלא יָשׁוֹחַ (or יָשׁוּחַ) if one bows at every benediction, we teach him that he must not do so; Ber. 34ª; Gen. R. s. 39 השׁוֹחֵחַ ... שלא לָשׁוּחַ (or לָשׁוּחַ); Tosef. Ber. I, 9 והשׁוֹחֶה ... יִשְׁחֶה. Ruth R. to II, 5 כל הנשים שׁוֹחֲחוֹת וכ׳ all other women stooped in gleaning, but she (Ruth) sat down; (Yalk. ib. 601 עומדות).

שָׁחַט I (b. h.; cmp. חוּט III) *to draw, stretch.* Part. pass. שָׁחוּט. Y. Yoma IV, 41ᵈ top (expl. זהב שחוט, I Kings X, 17) שהיה משוך כשעוה it was drawn out like wax; Cant. R. to III, 10; Yoma 45ª שנטוה כחוט it was spun like a thread; Ḥull. 30ᵇ. Ib. (to prove that in slaughtering you must draw the knife over the animal's throat and not chop) אין ושחט אלא ומשך וכ׳ *v'shaḥaṭ* (Lev. I, 5) means and 'he shall draw', and so it says *zahab shaḥuṭ* (v. supra) and also *ḥets shaḥuṭ* (Jer. IX, 7; Keri שׁוּחַט).

שָׁחַט II (b. h.; cmp. חטט) *to cut the throat,* esp. *to slay an animal by cutting the throat according to ritual laws.* Ḥull. I, 1 הכל שׁוֹחֲטִין וכ׳ all persons are fit to do the ritual slaughtering, and their act is legal, except &c.; וכולן ששָׁחֲטוּ וכ׳ and all those (mentioned as unfit), if they cut under the supervision of others &c. Ib. II, 3 היה שׁוֹחֵט והחזיז וכ׳ if he was cutting (drawing the knife across

the throat, v. preced.) and cut the head off with one movement. Ib. 1 חשוחט ... ושנים וכ׳ if one cuts one organ (windpipe or gullet, v. סִימָן) of a bird, and two &c.; ib. עד שיְשׁוֹחֵט וכ׳ וְרִיד, v. a. fr.—Part. pass. שָׁחוּט; f. שְׁחוּטָה &c. Nidd. 15ª שור ש׳ לפניך the ox lies slaughtered before thee, i. e. the evidence is before you. Ḥull. 95ª בְּשַׂר ש׳ meat of an animal ritually cut, opp. בשר נבלה; a. fr.

*Nif.* נִשְׁחַט *to be cut, killed according to ritual.* Ib. 9ª במה נִשְׁחֲטָה ... עד, v. חָזַק. Ib. נשחטה חרי היא וכ׳ if it has been properly slaughtered, it is presumed to be permitted until &c.; a. fr.

*Hif.* הִשְׁחִיט *to cause to slaughter.* Ib. V, 4 בארבע ... מַשְׁחִיטִין את הטבח וכ׳ at these four periods we force the butcher to slaughter (provide meat); Erub. 81ᵇ.

**שְׁחַט** ch. same.—[Targ. O. Num. XI, 32 ed. Vien., v. שְׁטַח.]—Ḥull. 28ª sq. קִשְׁחִיט ... הכי נעביד נְשַׁחֲטֵיהּ how shall we proceed? shall we cut it and then examine (the gullet)? Maybe it was cut at a perforated spot. Meg. 7ᵇ שַׁחֲטֵיהּ לר׳ וכ׳ he cut R. Zera's throat; a. fr.—Part. pass. שָׁחִיט, v. supra. Ḥull. 4ª הוה ש׳ שפיר was properly cut.

*Ithpe.* אִשְׁתְּחִיט *to be cut.* Gitt. 69ᵇ.

**שָׁחַט**, v. סָחַט.

**שָׁחָא, שָׁחֵי** *to swim*, v. סְחִי.

**שָׁחָה, שחי** (b. h.; interch. with שָׁטַח) *to curve; to bend, bow; to lower one's self.* Tosef. Ber. I, 9; Ber. 34ª; Gen. R. s. 39, a. e., v. שָׁטַח. Pesik. Shek., p. 11ᵇ (ref. to Is. II, 9) יודע אני ששָׁחוּ ... וְהָשְׁפַּלְתִּי אני והם I know that Israel lowered themselves by bowing to the calf, and I and they were humbled; Yalk. Ex. 386; Yalk. Is. 260; Tanḥ. Ki Thissa 4; Pesik. R. s. 10 אימתי שחו ונשפלו when was it that they bent and were lowered?; a. fr.

*Hithpa.* הִשְׁתַּחֲוָה *to prostrate one's self.* Snh. VII, 6 (60ᵇ) המִשְׁתַּחֲוֶה he that prostrates himself (before an idol). Ib. 62ª זיבח ... וה׳ וכ׳ if a person sacrificed, burnt incense, offered libation, and prostrated himself, all in one act. Yoma 69ª כיון שראה ... וה׳ לפניו when he (king Alexander) saw Simon the righteous, he alighted from his chariot and threw himself down before him; מלך ... יִשְׁתַּחֲוֶה וכ׳ should a great king like thee prostrate himself before this Jew?; a. fr.

**שָׁחֵי** I ch. same, *to be bent, cower.* Targ. Ps. XXXV, 14. Targ. Job XXXVIII, 40 (not שחי); a. e.

**שָׁחֵי** II *to lie waste*, v. שְׁהֵי.

**שֵׁירְחִי, שֵׁחְרִי** m. (שָׁחָה) *bend*, esp. בית הש׳ (or sub. בית) *arm-pit.* Neg. II, 4 כאורגת בעומדין לש׳ ליד הימנית (a woman is placed) in the position of a weaver at an upright loom, for the sake of examining the pit of the right arm; Sifra Thazr., Neg., Par. 3, ch. IV כמוסק בבית הש׳ in the position of one taking olives down, for examining the arm-pit; Lev. R. s. 15; Yalk. ib. 551. Snh. VII, 7 המדבר מִשְׁחִירוֹ, v. פִּירְתּוֹם II; Y. ib. 25ᶜ מִשְׁחִירוֹ. Naz. 58ᵇ; a. fr.—בית (אמת) הש׳, v. אַמָּה.—*Pl.* שֵׁחָרִים, constr. שְׁחָרֵי, שְׁחוֹרֵי. Pesik. B'shall., p. 87ª תחת בית שְׁחִירֵיהֶם, v. פַּהוֹרִית; Midr. Till. to Ps. XVI שְׁחִירֵיהֶן; Yalk. Ps. 667; Cant. R. to II, 7 תחת שרחרן (some ed. שרחתן, corr. acc.).

**שְׁחִי׳, שְׁחִיָּא** ch. same, 1) *bending, bowing the head.* Bets. 24ª כל ... ומטי לה בחד ש׳ (Ar. שהיא) when one running after an animal gets it with one bend (the space being too small to allow an escape). Gitt. 70ᵇ (ref. to Mish. ib. VII, 1 ודרכין (ודרכין נקטירה ודילמא ש׳ דלאו לאו maybe he was seized by spasms, making him bend his head in the way of one indicating dissent; ש׳ דהן הן making him bend in the way of one bowing the head in assent. Ib. ש׳ דסרוגין alternate spasms of the head accidentally corresponding to assent and dissent respectively.—2) *armpit.* Targ. Y. Deut. XXII, 5 (ed. Vien. שֵׁירַיָּא, corr. acc.).—Y. Ter. VIII, 45ᵈ top תחות ש׳ ... אסור למיתן (not דלא מיתן) it is forbidden to put coins into the mouth ... or a loaf under the arm-pit; Y. Ab. Zar. II, 41ª bot. בי ש׳. Y. Snh. VI, 23ᶜ הוה תחות שְׁחִיָּתֵהּ וכ׳ had a loaf under his arm, and it fell down &c.

**שְׁחִיטָה** f. (b. h.; שָׁחַט II) *cutting the throat, slaughtering according to the Jewish ritual.* Sifra Tsav, ch. VIII, Par. 4 אין לשון ש׳ אלא משרכה by *shaḥaṭ* drawing (of the knife) is meant, v. שָׁחַט I. Ḥull. 9ª כל טבח ... ש׳ אסור לאכול מִשְׁחִיטָתוֹ if a slaughterer does not know the rules of slaughtering, you dare not eat of what he has killed. Ib. הטבח ... לאחר הש׳ the slaughterer must examine the organs (v. סִימָן) after cutting. Ib. 20ª אין ש׳ לעוף מן התורה the ritual cutting of a bird's throat is not Biblically ordained; ib.ᵇ יש ש׳ לעוף וכ׳ it is Biblically ordained; a. v. fr.—Ib. 17ᵇ, a. fr. בית הש׳ *the throat* (v. מְפָרְקָא).—שְׁחִיטַת קדשים (the slaughtering of sacrifices) *the treatise of Z'baḥim.* B. Mets. 109ᵇ.—שחיטת חולין (the slaughtering of secular animals) *the treatise of Ḥullin.*—*Pl.* שְׁחִיטוֹת. Lev. R. s. 22 (ref. to Lev. XVII, 3) ומה תל׳ ש׳ וכ׳ and why has the text the word *shaḥaṭ* twice?; a. e.

**שְׁחִיָּא**, v. שְׁחִיָּא.

**שַׁחְיָא**, v. סַחְיָא.

**שְׁחֵיל**, v. שְׁחַל.

**שְׁחֵין**, v. שְׁחַן.

**שְׁחִין** m. (b. h.; שָׁחַן) *inflammation, boil, ulcer, skin-disease.* Gen. R. s. 41 כ״ד מיני ש׳, v. רָאָתָן. Ib. מוכה ש׳ afflicted with boils. Neg. I, 5, sq.; a. fr.

**שְׁחִין** ch. same; 1) *heat.* Targ. Is. XVIII, 4.—2) *sore, boil*, v. שְׁחָנָא.

**שַׁחְיָנָא** m. (שְׁחִי) *swimmer.* Y. Shek. VI, 50ª top (Bab. ed. שַׁחְוָנָא), v. סַחְיָא.

**שָׁחַרְפּוּתָא**, v. שַׁחַפְתָּא.

**שְׁחִיקָה** f. (שָׂחַק) *laughing.*—*Pl.* שְׁחִיקוֹת. Midr. Till. to Ps. II ארבע ש׳ הן four times laughing is used in connection with God; Yalk. ib. 620 שחוק (corr. acc.).

**שְׁחִיקָה** f. (שָׁחַק) *rubbing, pounding; pounded spices.* Y. Sabb. XIV, 14ᶜ אם הירה מחוסר ש׳ if it (the garlic which

was pounded) needed the pounding (in order to be available). Ib. I, 3c bot. על חש׳ concerning pounded spices (sold by gentiles); a. e.

**שְׁחִיקוּתָא** f. (preced.) *worn condition.* Targ. O. Lev. XIII, 55 (h. text קָרַחַת, q. v.).

**שָׁחִיר,** v. שָׁחוֹר II.

**שְׁחִירְתָא** f. (שְׁחַת) *perversion, fault.* Targ. Ps. XVII, 3. Targ. Ruth IV, 22 (v. Dan. VI, 5 שְׁחִירְתָה).—[Gitt. 69b Ar. some ed., v. שְׁחָתָא.]

**שְׁחִירְתָה** f.; *pl.* שְׁחִירְתוֹת (b. h.; שָׁחַת) *pits.* Yoma 10a כש׳... ששי שמשים he was named Sheshai (Num. XIII, 22), because he made the ground (on which he stepped) like pits; Yalk. Num. 743.—[Yalk. Prov. 961 בשחירתוחו, read: בשחוחו, quot. fr. Prov. XXVIII, 10.]

***שָׁחַל** I (cmp. שָׁחַק; Arab. *saḥala* decorticavit) *to rub off, peel.*

*Pi.* שִׁחֵל (cmp. כָּסַח *Hif.*) *to grow white, be frightened.* Ab. d'R. N., 2nd vers., ch. XLIII (ed. Schechter, p. 122) שחל שהכל מְשַׁחֲלִין לפניו the lion is called *shaḥal*, because all grow white before him; (Yalk. Prov. 959 שחל שָׁחָלִים לפניו because they tremble before him, prob. corrupt).

**שָׁחַל** II (v. חָלַל, חָלַל II; cmp. Assyr. סחל *to perforate,* Del. Assyr. Handw., p. 493) *to move in a hollow space, slip.*—*Part. pass.* שָׁחוּל a) *slipped.* Y. Sabb. XV, beg. 15a בחבל ש׳ היא מתני׳ the Mishnah speaks of a rope drawn through a loop (not knotted). Ib. חבל שהוא משוחל בפסיקיא וכ׳ if a looped rope be meant, (of which the Mishnah says,) 'you may tie up the broken rope with a *fascia*, but not with a rope, but R. Judah allows'—this would imply that the Rabbis do not allow it (and why should they not?).—b) v. שָׁחוּל.

*Hif.* הִשְׁחִיל *to pass through a hollow spaee* (חָלוֹן) *or groove; to slide.* Bets. 35b (ref. to Mish. V, 1 משרילין חד תני משרלין וחד תני מַשְׁחִילִין one reads *mashshilin* (fr. נָשַׁל), and another reads *mashḥilin*, you may let fruit slide down through an aperture in the roof (אֲרוּבָּה) &c.; מאן דתני משחילין וכ׳ he that reads *mashḥilin* is not wrong, for we read (Bekh. VI, 7) &c., v. שָׁחוּל. Y. ib. V, beg. 62d ... היה משחילין דרך חלון if there is an aperture in the roof, you may let the fruit down by the aperture. Y. Yoma II, 39c מַשְׁחִיל he lets the wood slide (down the altar), and then removes the ashes. Y. Kil. IX, end, 32d חוט שהִשְׁחִילוֹ במחט (not למחט) a thread which one threaded through the eye of a needle; Y. Sabb. VII, 10c bot. Midr. Till. to Ps. XVIII, 41 ה׳ עשו עצמו וכ׳ Esau threaded his way through and went into the cave; ib. ה׳ וצפ וכ׳ ed. Bub., v. צָפַף. Yalk. Ruth 606 שאלו הש׳ לה קללה אחת וכ׳ (later ed. התחיל, corr. acc.) for, if he (Boaz) had let down a single curse on her (Ruth), how could I (David) have risen?; Pesik. Vayhi, p. 63a שאלו השאיל...מלמטן וכ׳ (corr. acc.) for, if he had let down on her a single curse from above ('below' euphem. for 'above') &c.; Pesik. R. s. 17 התחיל (corr. acc.); Ruth R. to III, 10 (s. 6, beg.) החיש לה (corr. acc.).—Part. pass. מְשׁוּשָׁחָל. Lev. R. s. 36 (ref. to Prov. XI, 21) ...שמ׳ מבין וזרע ... נמלט 'the seed of righteous men' that slips through between two righteous men (like Ahaz between a pious father and a pious son) escapes; (Y. Snh. X, 27d זרע שהוא מוטל וכ׳).

*Pu.* שׁוּחַל *to be looped;* part. מְשׁוּחָל, v. supra.

**שְׁחִיל, שְׁחַל** ch. same, 1) *to let slip; to draw out of.* Targ. O. Ex. II, 10 (Y. ed. Vien. שַׁחֲיִל׳ *Pa.*; h. text משה). Targ. I Chr. IV, 18.—Ber. 8a כְּמִשְׁחַל בניהא וכ׳, v. בְּרִינָתָא II (perh. to be read: כְּמִשְׁחַל *Pa.*).—2) *to discharge through pores, exude.* Yoma 78a דְּמִישְׁחַל שָׁחִיל it (the unglazed earthen vessel) lets the moisture ooze through.

**שַׁחַל** m. (b. h.; cmp. Assyr. *šaḥâlu* to cry) *lion.* Snh. 95a; Ab. d'R. N. XXXIX; ib., 2nd vers., ch. XLIII (ed. Schechter, p. 122) ש׳ שהכל משחלין וכ׳, v. שָׁחַל I.

**שַׁחֲלָא** ch. same. Targ. Prov. XXVI, 13. Targ. Ps. XVII, 12 (h. text כְּפִיר); a. e.

**שְׁחָלָא,** v. שִׁיחְלָא.

**שְׁחַלַּיָּא, שְׁחַלַּיְרָא,** v. next w.

**שְׁחַלַּיִם, שְׁחַלִּים, שִׁי׳** m. du. (or שְׁחָלִים *pl.*) (answering to λεπίδιον, cmp. שְׁחוֹלִית) a kind of *cress* or *pepperwort* (Lepidium sativum, v. Löw Pfl., p. 396). Maasr. IV, 5 חשחלים. Tosef. Shebi. II, 9; Erub. 28a. Ber. 57b; Ab. Zar. 29a. Gitt. 57a כפר שיחלירים...מן שחלירים the place was called K'far Shiḥlayim, because their support came from the traffic in cress; Y. Taan. IV, 69a bot. כפר שיחליא דחוון מרביין בניהון כאילין תחלוסריא (not ביניהון) it was named K'far Shiḥlaya, because they reared their children as carefully as cress is cultivated; Lam. R. to II, 2 (Matt. K., reading באילין, they reared their children on cress-dishes). Ab. Zar. 30b חשחלים (Rashi חשחלירים) cress-dish (chopped cress mixed with wine or oil). Ib. 67a ...וכך היו עושין וקורין אותן שיחלים (Ar. קדררת שחלים) and so they used to prepare it at Sepphoris on Fridays, and they called it cress-dish; Y. ib. V, 44d top וקורין אותו שחליא; a. e.—כפר שחליא (כפר שיחליא) pr. n. pl. *K'far Shiḥlayim* (*Shiḥlaya*), a town in the mountains of Ephraim (King's Mountain); v. supra.

**שַׁחֲלִיף,** v. שַׁלְחֵף.

**שַׁחֲלִית,** v. שִׁלְיָית.

**שַׁחֲלָנִית** f. (שָׁחַל I) [*peeler,*] name of a kind of *locust.* Ḥull. 65b (Ms. M. השלחניות; Ms. R. 1 השלחין; Ms. R. 2 השוחלטת, read: ...נית; Ms. R. 3 השירחלנית, v. Rabb. D. S. a. l. note); Yalk. Lev. 537 השלחניות.

**שְׁחַלֶּת** f. (b. h.; שָׁחַל I) *onycha* (corresp. to Biblical צְפֹרֶן). Ker. 6b (classed among the גידולי קרקע!).—[B. Bath. 74b ימה של ש׳ Ms. R., v. שִׁלְיָית.]

**שָׁחַם** (v. חָמַם, חום) *to be hot, dark-red.*—Part. pass. שָׁחוּם; f. שְׁחוּמָה. Pesik. R. s. 20 [read:] לפיכך ... שנופלים בגיהנם שאש של גיהנם ש׳ היא therefore did God create Maadim (the planet Mars), intimating that they shall be thrown into Gehenna, for the fire of Gehenna is glowing red (v. ed. Fr., p. 96a, note 22).

**שְׁחִים, שְׁחַם** ch. same, *to be hot, dark, black.* Targ. Job XXX, 30 (h. text שחר).—Part. pass. שְׁחִים (v. שְׁחוּם); *pl.* שְׁחִימֵי, שְׁחִימִין. Targ. Y. Gen. II, 7. Targ. Job VI, 16 (h. text הקדרים).—B. Kam. 96$^{b}$ ש׳ ועבדינהו חדתי (Ms. M. שחמי) if the coins were black (tarnished), and he (who stole them) made them look new again; חדתי ועבדינהו ש׳ if they were new, and he made them black. Ab. Zar. 33$^{b}$ חנוי חצבי ש׳ וכ׳ the jugs of gentiles made of dark clay. Ḥull. 55$^{b}$ משיכלי שחר׳ Ms. M. (Ar. שחמי, ed. שירחומי) dark-glazed basins, opp. חיורי (opin. quoted in Rashi: *bronze* basins).

**שְׁחַמָּא, שְׁחַמְיָא** m. (preced.) 1) (adj.) *dark, black.*—*Pl.* שְׁחַמֵּי, שְׁחַמְיֵי, v. preced.—2) (noun) *blackness, black spot; tarnish.* B. Kam. 49$^{a}$ כל הימי דסליק ברה ש׳ לולו whenever he struck her so that the black mark (bruise) could be communicated to the embryo (excluding a blow on her hand or foot); Yalk. Ex. 335. B. Kam. 96$^{b}$ מידע ידיע שיחַמַּיהוּ (Ms. H. שְׁחַמַּיהוּ) (when he makes the coins which he blackened look new again,) their tarnish remains noticeable.

**שְׁחַמְתִּית** f. (preced. wds.) *reddish, dark-colored wheat.* B. Bath. V, 6 ש׳ . . . ונמצאת לבנה if he sold wheat as dark-colored, and it is found to be white, as white, and it is found to be dark. Y. Naz. V, 54$^{a}$, v. אַגְּרוּ. Y. Maas. Sh. IV, beg. 54$^{d}$ top שַׁמְתִּית; Y. Ter. II, 41$^{d}$ top שמת׳; Y. Peah II, 17$^{a}$ שַׁמּוּתִית.

**שְׁחַן** (cmp. שחם) *to be hot, parched. Part. pass.* שָׁחוּן, f. שְׁחוּנָה (sub. ארץ) *parched, scabby soil.* Y. Yoma V, 42$^{c}$ top; Bab. ib. 53$^{b}$, a. e., v. בָּשַׁם.

*Hif.* הִשְׁחִין *to heat.* B. Kam. 82$^{a}$ משביע ומַשְׁחִין וכ׳ it (garlic) satisfies, heats (the body) &c.

**שְׁחִין, שְׁחַן** ch. same (answering to h. חם, חמם) 1) *to be warm.* Targ. Is. XLIV, 15, sq. Targ. Koh. IV, 11. Targ. Job XXXVII, 17 Ms. (ed. מְשַׁחֲנִין, *Pa.*; ed. Wil. מְשְׁחִנִין, corr. acc.).—2) *to heat, light a fire.* Arakh. 31$^{b}$ אנא קדים שָׁחִין נורא וכ׳ I lighted a fire (moved into my house) before thee.—3) (with על) *to hatch,* v. infra.

*Pa.* שַׁחֵן 1) *to heat.* Keth. 10$^{b}$; Gitt. 70$^{a}$ מְשַׁחְנָן, v. שְׁבַע. Y. Sabb. I, end, 4$^{b}$ מהו מיחזרתיה ומְשַׁחַנְתֵּיהּ is it permitted to put it back (into the oven) and keep it warm? Lev. R. s. 25 ומְשַׁחֲנָא להון . . . הרא she (the mother hen) gathers them, and puts them under her wings, and keeps them warm.—2) *to hatch, sit over.* Targ. Jer. XVII, 11 (ed. Wil. מְשָׁחִין, read: מְשַׁחֵין). Targ. Is. LIX, 5. Targ. Job XXXIX, 16 שַׁחֲנָא על בניא (Ms. חעיין בנהא; h. text חקשירה).

*Ithpa.* אִשְׁתַּחַן, *Ithpe.* אִשְׁתְּחַן *to be warmed, get warm.* Ib. XXXI, 20. Targ. Y. Deut. XXII, 11.

**שְׁחָנָא, שְׁחָנְיָא** m. (preced.) 1) = h. שְׁחִין. Targ. O. Ex. IX, 9, sq. (O. ed. Berl. a. Y. שְׁחִין). Ib. 11. Targ. O. Deut. XXVIII, 27 (Y. II שׁוּחֲנָא; Y. I שְׁרִיתֵי *pl.*). Targ. Prov. XX, 30 (ed. Lag. a. oth. שׁוּחֲנֵי).—*Pl.* שְׁחָנֵי, שְׁחָנַי, שְׁחָנֵי, v. supra.—2) (v. כְּתִישָׁא, כְּתִישָׁא) *the scab on the camel's back* from the friction and pressure of the load; trnsf. *heavy load.* Gen. R. s. 19, beg.; Sot. 13$^{b}$, a. e. לפום גמלא ש׳, v. גַּמְלָא I.

**שְׁחַף** (v. חָפַף II) *to rub, scrape, peel.*—*Part. pass.* שָׁחוּף a) *one whose genitals are wasted* (v. מָחוּי). Tosef. Bekh. V, 4 (expl. מרוח אשך, for which Bekh. VII, 5 שנמרחו אשכיו, v. מָרַח). Sot. 26$^{b}$. Esth. R. to II, 3.—b) (cmp. חָסִיף) *reduced, lean, losing flesh.* Sifra B'ḥuck., Par. 2, ch. IV (ref. to שחפת, Lev. XXVI, 16) או עתים שהוא ש׳ וכ׳ or at times one becomes reduced in flesh, but feels comfortable &c.; Yalk. Lev. 673 נשחוף (corr. acc.).—Yalk. Gen. 146 שְׁחוּפִים, v. סָכַךְ.—*c) f. שְׁחוּפָה; *pl.* שְׁחוּפוֹת *of indistinct color, gray* (*wool*), opp. לבנות. Ḥull. XI, 2 (135$^{a}$; ib. 136$^{b}$ (Ms. R. 2 סחופות; Ms. R. 1, a. Ar. שחופות, v. טָחַח).

*Nif.* נִשְׁחַף *to become reduced.* Sifra l. c. (ref. to שחפת, v. supra) יש לך אדם . . . שהוא נ׳ (not וכי יש) sometimes a person is sick in bed, yet his flesh is preserved: therefore the text says, 'and consumption', which means that he is wasting away; Yalk. Lev. l. c.

**שְׁחַף** I ch., *Pa.* שַׁחֵף same, *to scrape, dredge, clean.* M. Kat. 4$^{b}$ לשַׁחוּפֵי נהרא (Ms. M. לְסַחוּפֵי) to dredge a canal.

**שְׁחַף** II (preced.) [*to scrape, sweep,*] *to move, crawl.* Targ. Koh. I, 5 (of the sun, cmp. נָסַר; h. text שאף). Targ. Y. Gen. III, 14 שָׁחֵיף Ar. (ed. מטייל). Targ. Y. II Lev. XI, 42.—[Nidd. 26$^{a}$ משחיף Ar., v. שְׁלַחַף.]

**שְׁחַפָּא I, שַׁחְפָּא** m., צִפַּר שְׁ׳ (= b. h. שַׁחַף; שְׁחַף I) name of an unclean bird, supposed to be *sea-mew.* Targ. Lev. XI, 16; Targ. Deut. XIV, 15.

**שְׁחַפָּא II** m. (שְׁחַף I) *rubbish.*—*Pl.* שְׁחַפֵּי. Sabb. 110$^{a}$ ש׳ דקניא Ms. O. a. Ar. (ed. only ש׳) refuse of reeds.

**שְׁחַפּוּתָא,** v. שַׁחֲפוּתָא.

**שַׁחֲפָה** f. (b. h.; שָׁחַף) *wasting away, consumption.* Sifra B'huck. Par. 2, ch. IV, a. e., v. שָׁחַף.

**שַׁחֲפָתָא** ch. same. Targ. O. Lev. XXVI, 16 (ed. Vien. שַׁחֲפָ׳; Y. שְׁחִירְפוּתָא); Targ. O. Deut. XXVIII, 22 (Y. שְׁחָפוּתָא).

**שָׁחַץ** (v. חָצַץ II) 1) *to divide, tear.* Ab. d'R. N., 2$^{nd}$ vers., ch. XLIII (ed. Schechter, p. 122) שחץ שהוא שׁוֹחֵץ בפיו the lion is called *shaḥats,* because he tears with his mouth; Yalk. Prov. 959 שהוא מְשַׁחֵץ בשיניו (*Pi.*).—2) *to divide off, separate.*—Part. pass. שָׁחוּץ; *pl.* שְׁחוּצִים, שְׁחוּצִין a) *separate, proud, aristocratic.* Y. Sabb. VI, 8$^{a}$ top ש׳ מותר . . . ותאריש but a man is allowed (to wear those ornaments which a woman is forbidden to wear on the Sabbath), because he is not ostentatious (and will not take them off to show them), v. שַׁחֲצָנִית. Cant. R. to IV, 8 (ref. to אריות ib.) מה תאראי חזה ש׳ . . . ש׳ וגבורים וכ׳ (strike out וגבורים) as the lion is proud (keeping for himself), so were Sihon and Og proud (selfish) . . . they did not come to each other's rescue; Yalk. ib. 988 מה תאראי חזה שחק (corr. acc.).—b) [*that which is to be kept off,* cmp. רחק,] *obscene.* Yalk. Is. 264 אנשי ירו . . . ש׳ the men of Jerusalem were obscene, v. שַׁחַץ I.

*Pi.* שִׁיחֵץ same, v. supra.

*Hithpa.* הִשְׁתַּחֲצָה *to separate one's self, be exclusive, lofty.* Sifré Num. 131 מלכות זו מחגאה ומִשְׁתַּחֲצָה וכ׳ this proud and overweening government has only four provinces worthy of an empire &c.; Yalk. Num. 771; Yalk. Deut. 809. Ab. d'R. N. l. c. [read:] שחץ שהוא מִשְׁתַּחֲצָה the lion is called *shaḥats*, because he is proud.

**שָׁחָץ** m. (preced.) *aristocratic, proud, vainglorious, pompous.* Pesik. Par., p. 40ᵃ אית לך למימר ... שהיה ש׳ will you say of that righteous man (Simeon the high priest) that he was vainglorious?; Y. Shek. IV, 48ᵃ bot. שִׁירַיִן הוה.—*Pl.* שְׁחָצִים. Pesik. l. c. וכולם ש׳ היו and all of them (those high priests that made such a display) were ostentatious people, v. שַׁחֲצִירוּת. Lev. R. s. 20 ש׳ היו they (Nadab and Abihu) were aristocratic (deeming no woman noble enough for them); Midr. Till. to Ps. LXXVIII, 63 שַׁחֲצָנִין (ed. Bub. שקרנין, corr. acc.); Yalk. ib. 822 שְׁחָצִין.

**שַׁחַץ** I m. (v. שָׁחַץ, part. pass.) 1) [*separation,*] *obscenity, abomination, disgrace.* Sabb. 62ᵇ אנשי ש׳ ... אנשי הירו the men of Jerusalem were lovers of obscene talk; (Yalk. Is. 264 שחוצים). Pes. 3ᵇ פסול ש׳ (they found in him) obscenity which made him unworthy of the priesthood; (Rashi: *pride*). Tanḥ. Vaëra 9; Ex. R. s. 8 לך ועשה מי שעשה עצמו אלוה ש׳ בעולם go and make him that made himself a god an abomination in the world; ib. ... וכן נעשה ש׳ בעולם and so Sennacherib prided himself, and became an abomination &c. Ib. ... אני ממלא ומראה שַׁחֲצוֹ לבריות I fill the upper and the lower regions with him (his repute), and let people see his disgrace; Tanḥ. l. c. שבחן (corr. acc.). Ib. הקב״ה מראה ש׳ וכ׳ the Lord shows all men the disgrace of the proud; a. e.—*Pl.* שְׁחָצִים. Ib. (ref. to Job XLI, 26 (בני שחץ בעולם ... ש׳ אלו הגיוותנין this means the proud that make themselves gods: the Lord makes them abominations in the world.—2) (b. h.) *pride,* v. supra.

**שְׁחַץ** II m. (b. h., Job XXVIII, 8 בני ש׳; שָׁחַץ) [*tearer,* or *proud,*] surname of *lion.* Ab. d'R. N. ch. XXXIX; sec. Vers., ch. XLIII (ed. Schechter); Yalk. Prov. 959, v. שָׁחַץ.

**שַׁחְצָא** ch. same. Targ. Ps. XVII, 12 Regia (ed. שחלא).

**שַׁחֲצִית** f. (v. שָׁחָץ) *ostentatiousness.* Y. Shek. IV, 48ᵃ גדולה היתה וכ׳ ש׳ there was great love of display among the sons of the high priests.

**שַׁחֲצָן** m., v. שָׁחָץ.

**שַׁחֲצָנִית** f. (preced.) *loving display, vain.*—*Pl.* שַׁחֲצָנִיּוֹת. Y. Sabb. VI, 7ᵈ ע״י שהנשים ש׳ והיא מתרתן וכ׳ because women like display, and one might untie them (those ornaments, to show them) to their neighbors, and in forgetfulness walk with them &c.

**שָׂחַק, שְׂחַק** (b. h.; interch. with צָחַק q. v.) *to be bright; to laugh, jest, play.* Tosef. B. Kam. II, 2 ס׳ בין הבקר וכ׳ if he (the ox) sported among the herd three times (doing no harm). ed. Zuck. (Var. צחבין, צהבין, read: צחק בין).

Deut. R. s. 3, end ראה ... שׂוֹחֶקֶת לעבד the king saw her smile at one of his servants. Y. Kidd. III, 63ᵈ מימי לא ש׳ וכ׳ never did a person have his sport with me, except this man. Tanḥ. Naso 5 באותו שבפנים שָׂחַקְתָּ ... לְשָׂחוֹק אבל thou didst fool him (the watchman) that was inside, but thou canst not fool me. Der. Er. Zuṭṭa ch. V ולא בוכה בין השׂוֹחֲקִים ולא שׂוֹחֵק וכ׳ nor should one weep among those who laugh, nor laugh among those who weep; a fr.—Trnsf. (of fingers) *to be spread,* opp. עצב. Succ. 7ᵃ טפח שוחק (Ms. M. a. Ar. ס׳); Erub. 3ᵇ שׂוֹחֲקוֹת, v. אַמָּה; a. e.

*Pi.* שִׂחֵק, ס׳ same. Tanḥ. l. c. באישך את מְשַׂחֶקֶת וכ׳ thou canst fool thy husband, but thou canst not fool me. Ib. ואני יושב ומְשַׂחֵק על וכ׳ but I sit laughing at my creatures. Tosef. Keth. IX, 2 מְסַחֵק הוא בה ed. Zuck. (Var. מְצַי׳) he may laugh at her (and take the sham sale seriously); (Keth. 79ᵃ רצה מצחק), v. פִּיסְטֵרִין. Tanḥ. Noah 5 ויהיו משחקין ממנו they laughed at him (Noah). Ber. 7ᵇ, a. e. השעה משחקת לו the hour smiles on him, i. e. he is in luck; a. fr.

*Hif.* הִשְׂחִיק *to cause to laugh, lead to sport.* Gen. R. s. 22 אם בא ... לְהַשְׂחִירְקֵהּ שמחתו וכ׳ if thy inclination comes to incite thee to merriment, rejoice it with words of the Law; Yalk. Is. 296.

**שְׂחַק,** v. שָׂחוֹק.

**שָׂחַק** (b. h.) *to rub, grind, pound.* Midr. Till. to Ps. XVIII ... ולמה שחקים שהן שׂוֹחֲקִין אלו באלו why are the clouds named *sh'ḥakim?* Because they rub against one another. Gen. R. s. 13, a. e., v. שָׂחַק II. Bets. II, 8 שוחקין את הפלפלין וכ׳ you may grind pepper on the pepper-mill (on the Holy Day). Y. Ber. VI, 10ᵃ top שָׂחָקָן וכ׳ if he mashed them (the turnips), he must say the benediction &c., opp. אם בעיינן הן if they are in their natural shape; a. fr.—[Yalk. Cant. 988 שחק, v. שָׂחַץ.]—*Part. pass.* שָׂחוּק; f. שְׂחוּקָה; *pl.* שְׂחוּקִים, שְׂחוּקִין; שְׂחוּקוֹת a) *ground, pounded, mashed.* Y. Ber. l. c. ויין לאו ש׳ הוא is wine not a product gained by pounding?; ib. ופת לאו ש׳ היא is not bread a product &c.?; ib. שאר ... אע״פ שש׳ הן וכ׳ all other things, although produced by pounding (like olive-oil &c.) are ritually treated as if in their natural state; a. e.—*b*) (cmp. שָׂחַם) *lean, meagre.* Y. Dem. II, beg. 22ᵇ שחוקה היא (R. S. to Dem. II, 1 שְׂחִיקָא ch.) the fig of Bozrah is stunted.

*Pi.* שִׂחֵק 1) same; *part. pass.* מְשׂוּחָק; *pl.* מְשׂוּחָקִים, מְשׂוּחָקִין *rubbed, worn-out, threadbare.* Tosef. Men. I, 8; Zeb. 18ᵃ, v. רָשַׁל; ib.ᵇ; a. e.—2) *to curse the memory of a person,* v. next w.

*Nif.* נִשְׂחַק *to be ground.* Ab. d'R. N. ch. I נִשְׂחֲקוּ עצמותיו his bones were ground, i. e. his memory is cursed, v. next w.

**שְׁחַק** ch. same. Targ. O. Ex. XXX, 36.—Y. Sabb. VII, 10ᵃ bot. החן דשׂ׳ תומא he that grinds garlic. Ib.ᵇ bot. B. Bath. 146ᵃ שַׂחֲקֵי, v. מַרְגְּנִיתָא; a. fr.—Midr. Sam. ch. I, v. infra.—Part. pass. שְׂחִיק.—ש׳ טמיא, v. טָמֵא; (in Hebr. dict.) ש׳ עצמות. Gen. R. s. 49, beg.; a. e.—Y. Sabb. VI, 8ᵃ top הווה רגליה שחקה (read: שְׂחִיקָא) his foot was sore from rubbing.—Y. Dem. II, beg. 22ᵇ שחיקא (R. S. to Dem. II, 1), v. שָׂחַק.

*Pa.* שַׁחֵק *to mention the name of a dead person with the imprecation* שחיק טמיא (his bones be ground), *to curse.* Lev. R. s. 32, end מדכרין ומְשַׁחֲקִין there are those whose names are mentioned with a curse, opp. ומנירחין, v. נוּחַ h.; Yalk. Ex. 411 (Hebr.) מזכרין ומְשַׁחֲקִים; Tanḥ. Vayaḵhel 4; Ex. R. s. 48 (mixed dict.) מדכרין ומשחקים; Midr. Sam. ch. I וּשְׁחִקִין (*Pe.*).

**שַׁחַק** I m. (preced.), *pl.* שְׁחָקִין, שְׁחָקִים *worn garments, thin clothes.* Sifra Thazr., Neg., Par. 4, ch. XV בקרחתו 'אלו הש 'in its baldness' (Lev. XIII, 55), that means old clothes (whose nap is worn off). Keth. V, 8 אין נותנין לה ... ולא ש' וכ' we must not give her new garments for summer and worn-out (thin) garments for winter; ib. והש' שלה and the discarded garments remain hers; v. בְּלָאוֹת. Zeb. 18[b]; a. e.

**שַׁחַק** II m. (b. h.; שָׁחַק) [*dust,*]; *pl.* שְׁחָקִים *clouds, heaven, sh'ḥaḳim,* name of one of the seven heavens. Ḥag. 12[b] ש' שבו רחיים וכ' it is named *sh'ḥaḳim,* for in it stands a mill and grinds manna for the righteous. Gen. R. s. 13 למה...ש' שהן שוחקין וכ' why are they (the clouds) called *sh'ḥaḳim?* Because they grind the water...like a stomach (grinding the food); Tanḥ. Mick. 1; Koh. R. to I, 7. Ib. בש'...אירכן, v. נָזַל. Midr. Till. to Ps. XVIII, v. שָׁחַק; a. e.

**שְׁחָקָא, שַׁחַק** ch. same. Targ. Ps. LXXXIX, 38.—*Pl.* שְׁחָקֵי, שְׁחָקִין, שְׁחָקִיא. Ib. 7 (ed. Wil. שַׁחֲקֵי). Ib. LXXVII, 18. Targ. Job XXXVI, 28; a. e.

**שַׁחֲקָא** I f., *pl.* שַׁחֲקָן = h. שַׁחַק I, *old garments.* Targ. Jer. XXXVIII, 11, sq.

**שַׁחֲקָא** II m., *pl.* שַׁחֲקֵי 1) same. Nidd. 17[a] ש' דכיחנא linen rags. Ib. בחדתי והא בש' in the one case it means new linen, in the other, old linen; a. e.—2) *toils.* Targ. Prov. XXXI, 7 (h. text עמל).

**שָׁחַר** I (b. h.; cmp. חָרַר I) *to break through, dig; to search, seek.* Midr. Till. to Ps. CXIX, 9 ששוקדים ושׁוֹחֲרִים וכ' they watch, and search, and investigate &c.

*Hif.* הִשְׁחִיר *to pass through a cavity* or *a groove.* Bets. 35[b] (ref. to Mish. ib. V, 1 ומאן דתני מַשְׁחִירִין וכ' nor is he wrong who reads *mashḥirin* (in place of משילין, referring for evidence to השחור, v. שָׁחוֹר II).

*Pi.* שִׁחֵר (cmp. פָּרָה) *to choose, select.* Gen. R. s. 39 שִׁחַרְתִּיךְ לי, v. רָחָם; Yalk. Ps. 869.

**שָׁחַר** ch. same, *to search, inquire.* Targ. Is. VIII, 20.

**שָׁחַר** II (b. h.; cmp. חָרַר III) *to be charred, black.*—V. שָׁחוֹר I.

*Hif.* הִשְׁחִיר 1) *to blacken.* Y. Ḥag. II, 77[d] פנידהן הִשְׁחִירוּ וכ' they made their faces as black as the bottom of a pot, i. e. they ruined their reputation. Sabb. 152[a] (ref. to Koh. XI, 10) דברים...מַשְׁחִירִים וכ' certain things which a man does in his young days make his face look black (sickly) in his old age; a. e.—2) *to become black.* Y. Bets. II, end, 61[d] שיניו הִשְׁחִירוּ וכ' his teeth were black from fasting; Y. Sabb. V, end, 7[c]; Ḥag. 22[b] שיניו הוּשְׁחֲרוּ (Hof.; Ms. M. פנירו). Ex. R. s. 1 (play on אשחור, II Chr. I, 24) פנירו שהִשְׁחִירוּ בתעניות his face was black from fasting. Y. Shebi. VI, 36[d] bot. מכיון שה' as soon as it (the onion in the ground) gets black. Y. Snh. VIII, beg. 26[a] הקדרה הַשְׁחִירָה, v. בָּשַׁל; a. e.

*Hof.* הוּשְׁחַר *to become black,* v. supra.

**שְׁחַר** ch. same.

*Af.* אַשְׁחַר *to get black.* Succ. 33[b] דאַשְׁחוּר ארמת when did they (the berries on the myrtle branch) become black?

*Pa.* שַׁחֵר *to blacken.* B. Mets. 117[b] דקא"ל קא מְשַׁחֲרַת לי Ms. M. (differ. in ed., v. שַׁחְרוּרִירְתָא) לכותלאי he may say to him, thou wilt make my wall black (by living in my house).—Part. pass. מְשַׁחַר; f. מְשַׁחֲרָא; *pl.* מְשַׁחֲרֵי; מְשַׁחֲרָן. Yoma 28[b] מכי מש' כותלי when the walls begin to grow dark (are no longer shone upon by the sun), v. כּוֹתֶלָא. Ber. 28[a] חזנהו ... דמש' he saw that the walls of his room were sooty. Lam. R. to I, 1 רבתי רישיה (8 חד מאת') גריע ומְשַׁחֲרִין אפוי (not וישיחרור) his head shaved, and his face blackened; a. e.

**שָׁחַר** III, *Hif.* הִשְׁחִיר (denom. of שַׁחַר) *to be early in doing; to get up early.* Lev. R. s. 19, beg. מי שמַשְׁחִיר וכ', v. עָרַב II. Midr. Sam. ch. V והעריב בהן ע"י שה' because he was engaged in their study early and late; a. e.

*Pi.* שִׁחֵר (b. h.) same, *to do a thing early* or *diligently.* Ex. R. s. 1 (ref. to Prov. XIII, 24) לפי ששִׁחֲרוֹ מוסר וכ' because he corrected him betimes (or earnestly), he loved him. Ib. היה יצחק מְשַׁחֵר מוסר ליעקב וכ' Isaac trained Jacob &c.

**שְׁחַר** ch. same. Ex. R. s. 47 למדו תורה דשַׁחֲרִין ודקרין בלילה (ed. Wil. דשָׁחֲרִין, some ed. דשַׁיְרִין) learn the Law from those who get up early (to study), and who read (teach) by night, opp. אִימְּשִׁין q. v.

*Pa.* שַׁחֵר same. Targ. Is. XXIX, 20 (h. text שקד).

**שְׁחַר** IV (cmp. שחרר, v. חרם), *Pa.* שַׁחֵר [*to declare a thing or man free, ownerless property,*] *to confiscate, press into public service.* Targ. O. Num. XVI, 15 שָׁחֲרִית ed. Berl. (Mss. שָׁחֲרֵי, שָׁחֲרֵית, שָׁחָר, v. Berl. O. II, p. 42; Y. I שָׁחֲרִית). Targ. I Sam. XII, 3.—Ber. 56[a] חזית דמְשַׁחֲרֵי לך פרסאי וכ' (Ms. M. דמשחדי, corr. acc.) thou shalt see in thy dream that the Parthians press thee into service &c. Ib. דמשחדי לך רומאי Ms. M. (corr. acc.; ed. אתו רומאי ושבו לך).—*Part. pass. Pe.* שָׁחִיר; f. שְׁחִירְתָּא *sent abroad.* Targ. Hos. VII, 11 כיונה ש' דארתנסבן בנהא ed. Lag. (ed. שְׁרִיחָתָא, q. v.) as a dove sent abroad when her young were taken away (h. text פּוּחָה, v. Midr. Till. to Ps. LXXXIV).

**שַׁחַר** m. (b. h.; שָׁחַר I, cmp. בֹּקֶר) *morning dawn, early morning.* Ber. IV, 1 תפלת הש' the morning prayer. Ib. I, 4 בש' מברך וכ' when reading the Sh'm'a in the morning prayer, you recite two benedictions &c. Tam. IV, 1 של ש' (sub. תמיד) the daily offering of the morning; a. v. fr.—אילת הש', v. אַיָּלָה.—עמוד הש', v. עַמּוּד.—*Pl.* שְׁחָרִין, v. שַׁחֲרִית.

**שַׁחֲרָה, שַׁחֲרָא** ch. same. Targ. Y. II Gen. XIX, 15;

XXXII, 27.—Y. Ber. I, 2[d], v. עוּר I ch.; Pesik. Vayhi, p. 63[a]; Pesik. R. s. 17 וש' לא עוררתני (*fem.*); Midr. Till. to Ps. LVII, 9 ed. Bub.; Lam. R. to II, 18; a. e.

**שְׁחָרוּרָא, שְׁחָרוּרָה,** v. sub שְׁחִיחָא.

**שַׁחֲרוּרִין,** v. שְׁחוֹרָא.

**שַׁחֲרוּרִית** f. (שָׁחַר II) *blackness, ugliness.* Taan. 23[b] תזמור חנה לשַׁחֲרוּרִיתָהּ וכ' may Hannah become ugly again, and she did so.

**שַׁחֲרוּרִיתָא** ch. same. B. Kam. 20[b] משום ש' דאשירתא because the walls get black (when people live in the house). B. Mets. 117[b] משום דאיכא ש' (Ms. H. דאשירתא שָׁחַרְתָּא; differ. in Ms. M., v. שָׁחַר II) because there is a claim in the case for the blackening of the walls.

**שחרות,** Num. R. s. 10[8] מחוך הש' quot. in Levy Talm. Dict., read הִשְׁפָּרוּת.

**שְׁחַרְחֲרוּת** f. (v. preced. arts.) *blackness;* trnsf. *sinfulness.* Cant. R. to I, 6 אל תראוני בִּשְׁחַרְחֲרוּתִי look not at me in my sinfulness (do not exaggerate my faults).

**שַׁחֲרִית** f. (שַׁחַר) *morning time.* Ber. I, 2 (9[b]) ...מאימתי בש' (Y. ed. Ms. M. בִּשְׁחָרִין; v. Rabb. D. S. a. l. note) from what time may we read the Sh'm'a in the morning?; Tosef. ib. I, 2 בשחרין; a. fr.—פת ש', v. פַּת.—טובלי ש', v. טָבַל I.

**שִׁי', שְׁחַרֵר** (חָרַר II) *to set free, emancipate.* Y. Yeb. VIII, 8[a] top שִׁיחֲרָרוֹ מְשׁוּחְרָר...העושה עבדו if a man mortgages his slave and then sells him, he is not sold; if he sets him free, he is free. Gitt. IV, 4 ...ושחררו וכ' עבד if a master mortgages his slave and sets him free..., we force the mortgagee to make him a freedman, but he (the slave) writes a note on his value; ib. אינו כותב אלא מְשַׁחְרְרוֹ none but him who set him free has to write the note of indebtedness. Ib. 40[b] מי שחררו which of them (the mortgager or the mortgagee) set him free? Ber. 47[b] ש' עבדו וכ' declared his slave free and made him serve to complete the number of ten persons (required for prayers). Ib., a. e. כל המְשַׁחְרֵר עבדו וכ' whoever sets his slave free, violates a positive command; a. fr.—Part. pass. מְשׁוּחְרָר; f. מְשׁוּחְרֶרֶת, מְשׁוּחַרְרָה &c. Gitt. IV, 4; Y. Yeb. l. c., v. supra; a. fr.—Ib. VIII, 9[c] top (play on שחרים, I Chr. VIII, 8) זה בועז שהיה מש' מן וכ' that is Boaz who was free from sins; Ruth R. to I, 21 (Par. 4); (Yalk. Chr. 1077 שנשתחרר).

*Hithpa.* הִשְׁתַּחְרֵר, *Nithpa.* נִשְׁתַּחְרֵר *to be set free.* Yalk. l. c. Keth. III, 1 שנִשְׁתַּחְרְרוּ who were set free. Gitt. 43[a] חצירה...ונִשְׁתַּחְרְרָה a woman that is half a slave and half free, who was betrothed to R., and then was set entirely free &c.; a. fr.

**שַׁחְרֵר** ch. same. Targ. Y. Gen. XXX, 4; 9.

*Ithpa.* אִשְׁתַּחְרֵר *to be set free.* Targ. Y. Ex. XXI, 7.

**שָׁחַרְתָּא,** v. שַׁחֲרוּרִיתָא.

**שָׁחַת** (b. h.) *to be low, bent.*

*Pi.* שִׁחֵת (cmp. חָבַל) *to pervert, ruin, do harm.* Ex. R. s. 8 ש' לנפשו he did harm to himself; a. e.—Ab. d. R. N. ch. I, end וירדו ...לְשַׁחֲתוֹ ed. Schechter (ed. לשרתו, corr. acc.) and the ministering angels came down to destroy him (Adam). Kidd. 24[b] (ref. to Ex. XXI, 26) עד שירתכוין לְשַׁחֲתָהּ when he intended to destroy it. Naz. 4[b] לְשַׁחֵת, v. שָׁטָה; a. e.

*Hif.* הִשְׁחִית 1) same. Ex. R. l. c. ה' לנפשו, v. supra. Tanḥ. Tol'd. 6 לילך ...לְהַשְׁחִיתוֹ to go to Nabal to ruin him; a. fr.—Esp. בַּל הַשְׁחִית (v. בַּל) *the law forbidding to ruin anything wantonly* (derived from Deut. XX, 19). Sabb. 129[a] וחא קעבר מר משום בל ת' in doing so, do you not disregard the law which forbids wilful destruction? בל ת' דגופאי עדיף לי not to do injury to myself is a higher duty to me; ib. 140[b]; a. fr.—2) *to commit a nuisance.* Y. Succ. V, 55[c] (play on משתחוים, Ez. VIII, 16) [read:] שהיו משחתים לחמה ומַשְׁחִיתִים להיכל they prostrated themselves in worship of the sun, and committed nuisance towards the Temple (v. Bab. ib. 53[b]; Yoma 77[a]).

**שְׁחַת** ch. same; *part. pass.* שְׁחִית *mutilated.* Targ. Y. Lev. XXII, 24 (h. text נתוק).

**שַׁחַת** I f. (b. h.; שׁוּחַ) *pit, grave.* Pesik. R. s. 10 (ref. to Ps. LXXV, 8) זה שהשפיל לישראל לבאר ש' וכ' as *zeh* (Neh. IX, 18) brought Israel down to the lowest pit, so did *zeh* (Ex. XXX, 13) lift it up &c.; a. e.

**שַׁחַת** II f. (preced.) *low growth, corn in its earliest stage* used instead of grass. Peah II, 1 הקוצר לש' he who cuts young corn to be used as fodder; Tosef. ib. I, 8. Men. X, 8 (71[a]) קוצר לש' ומאכיל לבהמה (Bab. ed. מאכל, corr. acc.) one may cut barley as *shaḥath* and give it to the cattle (before the ʿOmer has been offered); Tosef. ib. X, 32 קוצר לש' עד שלא וכ' as to cutting barley for fodder: before it has approached maturity by one third, one may begin &c. Men. 71[b] כל לש' לא וכ' whatever is for fodder is not considered as harvesting. Sabb. XXIV, 2. Kidd. 62[b]; a. e.

**שִׁי', שְׁחַתָּא** 1) same. Targ. Am. VII, 1 (h. text גֵּזִּי).—2) *trouble in the lower extremities, piles* (or *worms*). Gitt. 69[b] לשי' Ar. ed. Koh. (oth. ed. Ar. לשח', לשחי'; Talm. ed. לרוּשְׁתָּא).

**שַׁחֲתָא** f. 1) = h. שַׁחַת I, *pit.* Targ. Ps. XCIV, 13 Ms. (ed. שוחה).—2) *arm-pit,* v. שְׁתָאתָא.

**שָׁטַם,** v. שׂוּט.

**שְׁטָמָא,** v. שְׁטֵי.

**שְׁטָמָא,** v. שְׁטֵי.

**שְׁטָמָה, שְׁטָמָא,** v. sub שְׁטִיחָא.

**שָׁטָה,** v. שׁטר.

**שָׁטָה,** v. שׁטר.

**שָׁטְחָא,** v. שְׁטִיחָא.

**שָׁטוּף** m. (שָׁטַף) 1) *washed,* v. שְׁטַף.—2) *carried away* by passion, *dissolute.* Sabb. 152[a], v. זִרְמָה I; a. e.—*Pl.* שְׁטוּפִין. Num. R. s. 20[22] יש צנועין ויש ש' בזמה some springs raise chaste men, and some, dissolute men. Koh. R. to I, 13 עסוקין וש' בגזל passionately addicted to robbery; a. e.

שְׁטוֹף m. (שָׁטַף) *rapidity;* (adv.) *rapidly.* Targ. Jer. XII, 5.

שְׁטוּפָא, v. שִׁטְפָא.

שְׁטוּת f. (שָׁטָה) *madness; folly.* Num. R. s. 9[6] (ref. to Num. V, 12) חשטה תשטה כתיב בשין ... עד שיכנס בה רוח ש' (not 'בה חש...) it is written with Shin so that you may read *thishṭeh*, to intimate that a woman will not go astray, unless the spirit of insanity has entered into her; Sot. 3[a] אין אדם עובר עבירה ... רוח ש' no man sins unless &c. Midr. Till. to Ps. IX, v. מוֹרָא II. Y. Naz. IX, 57[d] ... אדיין עומד בשְׁטוּתוֹ Bar P. still insists upon his foolish opinion. Bekh. 5[b] (play on שטים, Num. XXV, 1) שנתעסקו בדברי ש' they were engaged in foolish things; Snh. 106[a]. Midr. Till. to Ps. XXXIV (ref. to Koh. III, 11) כל מה ... אבל חש' וכ' whatever thou hast made, thou hast made well, but insanity, which thou hast created, of what avail is it before thee?; a. fr.

שְׁטוּתָא ch. 1) same. Targ. Koh. II, 3. Ib. 13. Targ. Y. Num. XXV, 1 (v. preced.); a. fr.—Sabb. 121[b]; v. שַׁטְיָא. Lev. R. s. 16, end הדר שטרא לאורח שְׁטוּתֵיהּ the fool will go back to his foolish way (with ref. to Prov. XXVI, 11). Keth. 17[a], v. שִׁטְיָתָא; a. fr.—2) (v. שוּט II) *contempt.* Targ. Prov. XII, 8.—V. שַׁטְרוּתָא.

שָׁטַח (b. h.) *to spread, stretch.* Sabb. XXII, 4 שׁוֹטְחָן בחמה he may spread them (to dry) in the sun. Bets. 11[a] שוטחן ברוח וכ' he may spread them in the air on pins; a. fr.—Part. pass. שָׁטוּחַ; f. שְׁטוּחָה &c. Ruth R. to IV, 12 (ref. to Gen. XXI, 25) שהיה יצחק ש' כאן וכ' Isaac was stretched out (prostrated in prayer) on one side, and Rebekah on the other; Gen. R. s. 63; Yalk. ib. 110; Yalk. Ruth 608. Tosef. Toh. IX, 10 כלים שְׁטוּחִין וכ' garments which are spread (hung up) ... higher than ten handbreadths; a. e.

*Hithpa.* הִשְׁתַּטֵּחַ, *Nithpa.* נִשְׁתַּטֵּחַ *to prostrate one's self.* Ḥag. 22[b] הלך ... וכ' על קברי וכ' R. J. went and prostrated himself on the graves of &c. Midr. Till. to Ps. XVIII, 2 [read:] וחן ... ומִשְׁתַּטְּחִין ונוֹפְלִין על פניהם (ed. Bub. משתחוין) וכ' and they alighted from their horses and threw themselves down and fell upon their faces &c.; Yalk. Sam. 133. Midr. Till. to Ps. II, 1 וכיון שמגיע ... מִשְׁתַּטֵּחַ וכ' but when the wave reaches the shore of the sea, it prostrates itself before the sand; (Yalk. Is. 350 כורע); a. fr.

שַׁטְרַח, שַׁטְרֵחַ ch. same. Targ. Num. XI, 32 (O. ed. Berl. שַׁטְחוּ *Pa.*; ed. Vien. O. שחטו, corr. acc.). Targ. Is. XXXVIII, 21 Regia (ed. רישורטון; ed. Lag. ויישרטון, Var. ויישרטון; h. text מרח). Targ. Jer. VIII, 2; a. e.—Bets. 11[b] מה לי למְשַׁטְּחִינְהוּ וכ' what difference is there between spreading the hides (on the Holy Day) and salting them? Y. Sabb. VII, 10[a] bot., v. מסבסלה; a. e.—Ruth R. to I, 17 ובתר ... אנן שַׁטְרִין (שַׁטְחִין) קליה וכ' after the festival we shall spread the report of it (the precious stone), and whatever price it may fetch &c.

*Af.* אַשְׁטַח same. Targ. Job XII, 23.

*Pa.* שַׁטַּח same, v. supra.

*Ithpa.* אִשְׁתַּטַּח, *Ithpe.* אִשְׁתְּטַח *to prostrate one's self.* Targ. Y. I Gen. XVII, 17 Ar. (ed. נפל). Targ. Deut. IX, 25. Targ. Jer. IV, 31; a. fr.—B. Mets. 85[b] אִשְׁתַּטַּחִי אמערתיה I prostrated myself over his (Elijah's) burial cave.

שְׁטָה, שְׁטִי, v. סְטָה.

שְׁטָא, שְׁטֵי, v. סְטֵי.

שָׁטֶה, שׁטי (cmp. סְטָה) [*to go astray,*] *to be demented, foolish.* V. שׁוֹטֶה.

*Nif.* נִשְׁטֶה, *Hithpa.* הִשְׁתַּטֶּה, *Nithpa.* נִשְׁתַּטֶּה 1) *to become demented.* Tosef. B. Kam. IV, 4 שניִשְׁטוּ בעליו ed. Zuck. (Var. שנִשְׁתַּטּוּ) whose owner became insane; B. Kam. 39[b]. Yeb. XIV, 1 נִשְׁתַּטְּתָה וכ' if the wife becomes insane, he cannot divorce her; נ' וכ' if he becomes insane, he can never divorce her; a. fr.—2) *to be mad; to rage, be impassioned.* Num. R. s. 20[23] היה נִשְׁטֶה אחריה וכ' he was mad with passion for her, as we read (Hos. IV, 11) &c.; Tanḥ. Balak 18 היו משטחה וכ' (read: היה מָשְׁתַּטֶּה; ed. Bub. 25 נשטה). Ib. וזנא נ' וכ' and he in his rage for her slaughtered it to Baal Peor; Num. R. l. c. Tosef. Nidd. V, 17 עד מתי אתם נִשְׁטִין וכ' how long will you rage? cry to him that created the sea. Tanḥ. Vayera 22 וזקן הוא ח' וכ' and that old man (Abraham) has run mad, and he is going to slay thee. Yalk. Sam. 131 וחיתה צועקת ומְשַׁתַּטָּה ... מבחוץ and she screamed and raged within, and David screamed and raged without; Midr. Till. to Ps. XXXIV וחיו צועקות שתיהן ומַשְׁטוֹת ... בחוץ and both of them (mother and daughter) screamed and raged &c. Yalk. Ps. 846 [read:] מכאן שמשאדם רואה בנים כאילו הוא משחטה from this we learn that, when a man lives to have children, he acts like a fool (in playing with them).

*Hif.* הִשְׁטָה 1) same, v. supra.—2) (with ב) *to fool, jest.* Yeb. 106[a]; B. Kam. 116[a] אמר ליה משטה אני בך he may say, I was only jesting with thee. B. Bath. 175[a] אין אדם משטה בשעת מיתה nobody jests in his dying hour (therefore a dying man's admission of indebtedness does not require the usual formalities to be binding).

שְׁטָא, שְׁטֵי ch. same.—Part. שָׁטֵי, q. v.—[Targ. I Sam. XVII, 42 שַׁטְיָה, v. שׁוּט II ch.]

*Ithpa.* אִשְׁתַּטֵּי *to become* or *be demented, to rage; to be engaged in ecstatic exercises.* Targ. I Sam. XVIII, 10 (h. text ויתנבא). Targ. I Kings XVIII, 29. Targ. Deut. XXVIII, 34. Targ. Jer. XXIII, 9. Targ. Ez. XX, 29. Targ. I Sam. I, 14 (h. text חשתכרין); a. e.—Meg. 12[b] והוא גברא א' בחמריה and this man (thou, Ahasver) is demented from the small quantity of wine he drank. Gen. R. s. 50 (expl. וילאו, Gen. XIX, 11) אִישְׁתַּטוּן they became demented (with ref. to אויל, Jer. IV, 22).

שַׁטְיָא, שְׁטֵי m. (preced.) *insane, madman, fool.* Targ. I Sam. XXI, 15. Ib. XVII, 43. Targ. Prov. XX, 3 כל שָׁאטֵי Ms. (ed. Lag. כל דשאטי; oth. ed. דשטי). Targ. Ps. XIV, 1 (h. text נבל); a. fr.—Sabb. 121[b] אבין ש' מתני וכ' foolish Abin teaches his son folly. Yeb. 31[a]; Keth. 20[a] בר ש' one subject to attacks of insanity. Lev. R. s. 16, end, v. שְׁטוּתָא. Midr. Till. to Ps. VII (ref. to Job XII, 16 שוגג ומשגה, a. reading מִשְׁגֶּה) ש' ושטרותא (ed. Bub. ושטרתא, corr. acc., or ושטותא) the madman and the madness;

*Hif.* חִשְׂטִין 1) *to accuse*, v. סְטַן.—2) *to lead astroy;* Part. מַשְׂטִין *seducer.* Tanḥ. Yayera 22.

**שָׂטָן**, v. סְטַן.

**שָׂטָן** m. (b.h.; preced.) *hostile being, hinderer, disturber; accuser, Satan.* Sifré Deut. 218 (ref. to Deut. XXI, 10 sq., a. 18 sq.) אביו של זה ... והכניס ש׳ לתוך ביתו וכ׳ this man's father loved a fair captive, and brought the disturber into his house, and his son became rebellious. Y. Sabb. V, 5[b] top, v. קְטֵרֵג. Ber. 19[a], a. e. אל יפתח אדם פיו לש׳ man must not open his mouth for Satan, i. e. invite misfortune by ominous words. Sabb. 89[a] בשעה שירד...בא ש׳ וכ׳ when Moses had gone down from the presence of the Lord, Satan came, and said &c. Ib. בא ש׳ וערבב וכ׳ Satan came (to the Israelites), and brought confusion into the world. R. Hash. 16[b], v. עֵרְבֵב. Yalk. Dan. 1063 ביום ... נולד שָׂטָנוֹ דריוש on the day that Nebuchadnezzar entered the Temple ... his adversary Darius was born. Tanḥ. Vayishl. 8 מפני שחש׳ מזדווג לו because Satan joins him (the wicked on his road); Yalk. Ps. 843 מפני שמלאכי ש׳ מלוין אותו because Satan's messengers escort him; a. fr.—בכור ש׳, v. בְּכוֹר.—*Pl.* שָׂטָנִים. Deut. R. s. 11, v. סַמָּאֵל. Cant. R. to I, 1 שלשה ש׳ נזדווגו לו three hindrances befell him (Solomon, I Kings XI, 14; 23; 25); a. e.

**שׂוֹטָן, שִׂטְנָא, שִׂטַּן, שָׂטָן** ch. same. Targ. I Kings V, 18; a. fr., v. סָטַן II.—Kidd. 30[a]; Succ. 38[a] Ms. M. 2 (ed. ס׳), v. גִּיר III. Kidd. 81[a] אידמי ליה ש׳ כאיתתא Satan (temptation) appeared to him as a woman. Ib. חזה רגיל ... גירא בעיניה דש׳ used to say every day, I challenge Satan, v. גִּיר III. Sabb. 32[a] בתרי אומי וכ׳ ש׳ Satan has no power over two persons of different nationalities (on the same boat &c.); a. e.—V. סָטַן II.—*Pl.* שִׂטְנֵי, שׂוֹטְנֵי, v. סָטַן II.

**שָׂטַף** (b. h.; cmp. טָפַח, טוּחַ II) 1) *to wash, rinse.* Zeb. XI, 6 (94[b]) ושׂוֹטְפָן, v. מָרַק; Tosef. ib. X, 13 ושׂוֹטְפָן. Tosef. Ḥull. X, 4 השׂוֹטֵף רחילין חייב וכ׳ if one washes his lambs (in place of clipping), he is bound to give the priest's share of the wool (that they shed); Ḥull. 137[a]; a. fr.—Part. pass. שָׂטוּף. Sabb. 99[a] (ref. to Ex. XXXV, 26) ש׳ בעזים וטוו בעזים Ms. M. (ed. מן העזים) the hair was washed on the goats and spun on the goats; ib. 74[b]; Yalk. Ex. 370.—2) *to flood, carry off, drown.* B. Mets. VIII, 5 ש׳ נהר זיתיו וכ׳ if a stream carried off one's olive-trees and deposited them in a neighbor's field. B. Kam. X, 4 (115[b]) ש׳ נהר חמורו וכ׳ (Bab. ed. נחל) if a stream (ravine) carried off his own and his neighbor's ass..., and he let go his own and saved his neighbor's. Ib. 5 (117[b]) שָׂטָפָה נהר if the river washed it (the unlawfully taken field) away. Yoma 78[a] נחל שׂוֹטֵף a swiftly running brook. Y. Shek. I, 46[a] ירד שָׂטָף ... ושׂוֹטְפוֹ a rain shower came down and washed it (the mark on the grave) off. Y. B. Mets. VIII, end, 11[d] בשׂוֹטָפָן (not בששטן), v. גּוּשׁ. Ex. R. s. 24 נתמלא ובקש לשׂוֹטָפָן... the genius of the sea became wroth against them, and wanted to drown them. Num. R. s. 19[9] ויצאו מים רבים ושָׂטְפוּ כל וכ׳ many waters came forth, and flooded all those who murmured; Midr. Till. to Ps. LXXVIII, 20 (corr. acc.); a. fr.—V. שָׂטוּף.

Yalk. Job 906 ש׳ ושטות (read: וישטות). Midr. Till. to Ps. IX, 21, v. מוֹרָא II; a. fr.—*Pl.* שַׂטָּרִין, שַׂטַּרְיָא, שַׂטַּרֵי. Targ. Ps. CVII, 17. Ib. XLIX, 11 (ed. Wil. שַׂטָּרָא, corr. acc.). Targ. Prov. VIII, 5; a. fr.—Y. Maasr. II, 49[d] וכל עמא ש׳ are all other people fools?—*Fem.* שָׂטַרְתָּא. Targ. Prov. XIV, 1 (some ed. שׂוֹטַרְתָּא).—Lam. R. introd. (R. Simeon) שׂוֹטַרְתָּא (some ed. שטוחא, read: שָׂטַרְתָּא), v. מוֹרָא II.

**שַׂטְרוּתָא** f. (preced.) 1) *madness, folly.* Targ. Prov. XIII, 16 (ed. Wil. שקר, corr. acc.). Ib. XIV, 8; 18. Ib. XXVI, 9 (some ed. שירטוחא, corr. acc.; h. text משל!); a. fr.—Midr. Till. to Ps. VII, v. preced.; a. e.—2) (v. שׂוּט II ch.) *contempt.* Targ. Prov. XVIII, 3.—V. שְׂטוּתָא.

**שָׂטִיחַ** m. (שָׂטַח) *spread, rug, mat.* Kel. XXIV, 12 העשוי לש׳ a hide used as a rug (to sit on). Ib. XXVIII, 5 Ned. 40[b] sq. (ref. to כלי גולה, Ez. XII, 3) זו גר וקערה וש׳ וכ׳ that means a light, a dish, and a mat; Lam. R. to I, 2 חמת וש׳ a leather bag, a mat, and a dish. Ḥull. IX, 3 (123[a]) המפשיט ... לש׳ (not לשטרוחה) he who flays a hide ... to be used for a spread; Tosef. ib. VIII, 18 לְשָׂטוֹחַ; Ḥull. 123[b] לשטוח; a. e.—*Pl.* שְׂטִיחִין. Tosef. Ab. Zar. IV (V), 10 ש׳ לבהמה spreads (covers) for beasts. Nidd. 55[a]; Ḥull. 122[a]. Num. R. s. 2; Lev. R. s. 23 שָׂטוֹ׳, v. סַיָּרִית; a. e.

**שִׂטְרָא** ch. same.—*Pl.* שִׂטְרִין *layers.* Targ. O. Num. XI, 32 some ed., v. מַשְׂטָחָא.

**שטיחה**, v. שָׂטִיחַ.

**שִׁטִּים, שִׁטִּין** (b. h.) pr. n. *Shittim,* a ravine opposite Jericho. Snh. 106[a] (ref. to Num. XXV, 1) שמה ש׳ the name of the place was Sh., v. שָׂטוּחַ. Gen. R. s. 18 (ref. to Mal. II, 13 שניה לש׳) שניה the second time (you did this) since the events at Shittim (Num. l. c.). Tanḥ. T'rum. 9 חטאו בש׳ ולקו בש׳ ונחרפאו בשִׁטִּים they sinned at Sh. (Num. l. c.), they were smitten at Sh. (ib. 9), and were healed through *shiṭṭim* (acacias, of the Tabernacle); a. e.

**שִׁטִּים** *pl.* of שִׁטָּה, v. שִׁטָּה.

**שִׁטִּיף**, v. שָׂטַף.

**שְׂטִיפָה** f. (שָׂטַף) *rinsing* with cold water for the purification of certain vessels (Lev. VI, 21). Sifra Tsav, Par. 3, ch. VII; Zeb. XI, 7; Tosef. ib. X, 13, sq., v. מְרִיקָה; a. fr.

**שָׂטַם** (b. h; cmp. טמם) *to lie in wait for; to bear a grudge against, persecute.* Gen. R. s. 67, v. סְנָטַר. Y. Ab. Zar. I, 39[c] (expl. וישטם, Gen. XXVII, 41) שנאה טמונה hidden hatred. Pesik. R. s. 13 ... וַיִּשְׂטְמוּהוּ וחרו ... יוסף ששׂוֹטְמָם וכ׳ his brothers sinned against Joseph, 'and they persecuted him' (Gen. XLIX, 23), and his brothers thought that he would persecute them as they did him; אבל עשו כשׂוֹטְמוֹ ליעקב וכ׳ but when Esau persecuted Jacob &c.; a. e.

*Nif.* נִשְׂטַם *to be hated, persecuted.* Num. R. s. 14[5] זה נ׳ וזה נ׳ this one (Jacob) was hated (Gen. XXVII, 41), and that one (Joseph) was hated (ib. XLIX, 23).

**שִׂטַּם** ch. same. Targ. Y. Gen. XXVII, 41 Levita.

**שִׂטַּן**, v. סָטַן.

*Hif.* הִשְׁטִיף same. Taan. 6ª ומַשְׁטִיף את הזרעים (Ms. M. שׁשׁוֹטֵף, v. Rabb. D. S. a. l. note) it (the heavy rain) washes the seeds away; Yalk. Joel 535 ומְשַׁטֵּף (*Pi.*).—*Part. pass.* מוּשְׁטָף; *pl.* מוּשְׁטָפִים *carried off, floating.* Ex.R. l. c. לפי שראו מ׳ על פני המים ... because they saw the bodies ... floating on the water.

*Nif.* נִשְׁטַף, *Hithpa.* הִשְׁתַּטֵּף, *Nithpa.* נִשְׁתַּטֵּף 1) *to be washed, showered upon; to take a shower bath.* Sabb. 40ª ויוצא ומִשְׁתַּטֵּף וכ׳ and goes out (of the steam-room), and takes a shower bath in the outer room. Ib.ᵇ ובלבד שלא יִשְׁתַּטֵּף וכ׳ but he must not have a cold shower bath and then warm himself &c. Tosef. ib. III (IV), 4; a. fr.—2) *to be swept away, drowned.* Sifré Deut. 307 מה ראו ... שנִּשְׁטְפוּ במים why were the men of the flood drowned in water?; Yalk. ib. 942 שיִּשָּׁטְפוּ; Sifré l. c. מה ... לִהְשַׁתֵּף באש וכ׳ why were the men of Sodom ... swept away by fire and sulphur?; Yalk. l. c. לִהְשָׁטֵף; a. e.—Trnsf. *to be carried away by passion.* Num.R. s. 9¹⁷; Sifré Num. 12 חרבה קרדמוך ונִשְׁטְפוּ many women before thee have been carried away (into infidelity).

**שִׁטִּיף, שְׁטֵף** ch. same, 1) *to wash, rinse.* Targ. I Kings XXII, 38. Targ. II Sam. XI, 8; a. e.—Tam. 27ᵇ שָׁטוֹף ושתי שטוף ואחית rinse (the cup) and drink, rinse, and set it down; a. e.—2) *to overflow, flood, wash away.* Targ. Ps. LXXVIII, 20 ישטפון מיא Ms. (omitted in ed.). Targ. Is. XXXIII, 21. Targ. Y. II Num. XXI, 16. Targ. Ps. CXXIV, 4; a. e.—Naz. 32ᵇ שַׁטְפוּהוּ רבנן וכ׳ the Rabbis carried R. El. away, and made him stand on their principle, i. e. made him give up his opinion and adopt theirs. Succ. 53ª לִמְשָׁטְפָא וכ׳, v. קְפִי; a. e.

*Pa.* שַׁטֵּף *to wash.* Y. Ber. VIII, 12ª bot. ולא מְשַׁטֵּף ידוי וכ׳ and did not wash his hands up to the joints.

**שִׁטָּף** m. (b. h.; preced. 1) *flood, shower.* Y. Shek. I, 46ª, v. שָׁטַף. Gen. R. s. 73 ש׳ של גשמים a flood caused by rains (brought the rams from Laban's fold to Jacob's); Yalk. ib. 130; a. e.—Trnsf. *passion, anger.* Lev. R. s. 24, beg. בזמן שהוא נותן ... שיש ש׳ בדינו when he orders execution (punishment), none praise him, for they know that there is passion in his judgment; Yalk. Ps. 843; Y. Ber. IX, 14ᵇ.—2) *washing, rinsing;* כלי ש׳ a vessel which requires only rinsing in order to be restored to Levitical cleanness. Ḥull. 25ª; Zeb. 3ᵇ; a. e.—3) *wool that is gained by washing.* Sifré Deut. 166 (ref. to Deut. XVIII, 4) ראשית גז ולא ראשית הש׳ the first of the wool that is cut, but not the first of the wool that comes out by washing.—4) ש׳ של עזים *goat-skin made hairless by washing.* Cant. R. to IV, 11; Gen. R. s. 65; Yalk. ib. 115 אין לך ... מהש׳ וכ׳ there is no smell more offensive than that of washed goat-skins.—5) *hair that is fallen out, bald pate.* Koh. R. to I, 8 (in enigmatic speech) שִׁיטְפַי מאלל (not שיטפו) my hair is going.

**שִׁיטָפָא, שִׁיר׳** ch. same, 1) *flood, shower.* Targ. Job XXXVIII, 25.—2) *rapidity,* (cmp. שגר) *rapid review in recalling a tradition.* Sabb. 130ᵇ דילמא אגב שִׁיטָפָךְ רהדית perhaps in the rapidity of reviewing, the tradition came back to thy mind?; אין אגב ש׳ רהדתא וכ׳ (Ms. M. שִׁיטְפָאי, v. Rabb. D. S. a. l. note) yes, my tradition was recalled by the (my) rapid review; Nidd. 53ᵇ אגב שטפך אתיא לך; אגב שטפאי אתיא לי.—3) *rush of people.* Y. Sabb. XIX, beg. 16ᵈ כד תחמון ש׳ עבר וכ׳ when you see the crowd pass by, bring them (the keys) by way of the row (the lines of men forming a partition for Sabbath purposes).—4) [*sweeping away,* cmp. נסח, נסע,] *discarding from the mind, forgetfulness.* Gen. R. s. 81, v. עָקַח; Yalk. ib. 135 שְׁשִׁטְפָא; Tanḥ. Vayishl. 8 שמטי.—5) (v. preced. 5) *hair.* Lev. R. s. 15 (ref. to Job XXXVIII, 25) ... אית אתרין שר׳ there are places where they call the hair *shitfa;* Yalk. ib. 554 שִׁירְטָפָא.

***שְׁטַר** = סְטַר *to slap.* Y. Shebi. IV, 35ᵇ bot. ש׳ וחלי בֵּיהּ he slaps (the fig-tree) &c., v. חָחוּב.

**שְׁטַר** *to draw lines, arrange;* [Assyr. šaṭâru *to write*]; v. שׁוֹטֵר.

**שְׁטַר** ch. (preced.) *to draw, spread, strike* (butter, salve &c.). Targ. Is. XXXVIII, 21 וישְׁטְרוּן ed. Vien. (ed. Lag. וישטרון; ed. Wil. וירשורטון), v. שָׁטַח.—Gitt. 69ᵇ ונִשְׁטְרִינְהוּ בכמכא and let him strike *kamakh* (v. כְּמַךְ) over it; (Rashi: let him soak it in k.). Ib. ונשטרינהו בדובשא and strike honey over it. Pes. 44ª אי מְשַׁטַּר קָשַׁטַּר וכ׳ if he spreads it (on bread) and eats it (Rashi: if he dips bread into it); Naz. 36ᵇ. B. Mets. 85ᵇ משטר לך אִשְׁטַּר I will smear thee a salve (over thy eyes).

**שִׁטַּר** m. (v. שׁוֹטֵר) *executive office, execution.* Yalk. Deut. 907 אלמלא שִׁטְרוֹ של יואב וכ׳ but for the executive office of Joab, David could not have executed justice; Yalk. Sam. 147 שוטרו (read: שִׁיטְרוֹ); Tanḥ. Shof'ṭim 2 סיטנו; ed. Bub. 3 שיטנו (corr. acc.).

**שְׁטַר, שְׁטָר** m. (v. שְׁטַר) *writ, document.* Kidd. I, 1 בכסף בש׳ וכ׳ a woman may be acquired as wife by handing her money (or money's worth), by a writ (handing her a paper on which is written, 'thou art betrothed unto me') &c. Ib. 2 a slave is acquired בש׳ by a document (bill of sale). Ib. 3ᵇ; a. fr.—Esp. ש׳ חוב (or sub. חוב) *note of indebtedness, bond.* Y. Peah I, 16ᵇ bot. חושם ש׳ אחד, v. נָשָׂא; Y. Snh. X, beg. 27ᶜ; Y. Kidd. I, end, 61ᵈ חישם אחד (corr. acc.); Yalk. Num. 744 ש׳ חוב אחד. B. Mets. I, 8 מצא ש׳ בין שְׁטָרוֹתָיו וכ׳ if a person finds (another man's) bond among his papers, and does not know its nature (by whom it was deposited &c.); a. fr.—*Pl.* שְׁטָרוֹת, constr. שִׁטְרֵי. Gitt. I, 5, v. עַרְכִי. B. Mets. l. c. תכריך של ש׳ a roll of bonds; ש׳ מיאונין, ש׳ חליצה אגודה של ש׳ a bundle of bonds. Ib. v. respective determinants. Ib. 6; a. v. fr.

**שְׁטָרָא (שִׁטְרָא)** ch. same. Targ. Jer. XXXII, 10. Ib. 12. Targ. Y. Lev. XIX, 20 שְׁטַר (constr.); a. e.—Gitt. 57ᵇ שְׁטַר פרטא, v. פִּרְטָא. B. Mets. 17ᵇ במאן דנקיט ש׳ בידיה as valid as if he held a bond in his hand; a. fr.—Pes. 78ª ור׳ יוסי ש׳ מזכי ... הוא is R. Jose a bond in favor of both parties?, i. e. does he not adopt two opinions contradictory to each other in principle?.—*Pl.* שְׁטָרֵי, שְׁטָרָאֵי. Keth. 85ª; B. Bath. 151ª, v. מְלוֹגָא.

(ed. Wil. שְׁבֵי, some ed. שכיניכי); a. e.—B. Bath. 29ª ש׳ מידע ידעי וכ׳ Ms. M. (ed. ירדע, corr. acc.) neighbors surely know (if people use a house) by day and by night. Snh. 96ᵇ עמון ומואב ש׳ בישר וכ׳ Ammon and Moab were bad neighbors of Jerusalem. Sabb. 109ᵇ בי ש׳...ולישלקיה let him boil it in beer at the house of one of the neighbors; Ms. M. בשיכרא דש׳ in beer belonging to neighbors; [oth. opin. in Rashi: בי ש׳ *at the gleam of sunset*, v. שְׁבִיבָא; Var. in Ar. בי שכיבי *in the cemetery*].—*Fem.* שֵׁירַבְתָּא, שֵׁירַבְתָּא׳. Targ. Ex. III, 22 (ed. Berl. שִׁירָבָךְ׳; Ms. שַׁפִּיךְ׳, corr. acc.).—Snh. 97ª אתאי שֵׁירַבְתָּהּ וכ׳ a neighbor of hers came and knocked at the door.—*Pl.* שֵׁירְבָתָא. Targ. Ruth IV, 17 שירבתאן ed. Lag. (ed. Vien. שֵׁירַבְתָּן!).

**שֵׁירְבוּתָא, שֵׁיבְתָּא** f. (preced.) *neighborhood.* Targ. Y. I Deut. XV, 11.—Sabb. 119ª בשֵׁירְבוּתֵיהּ...הוה there was a gentile in his neighborhood. Sot. 22ª ... ההיא אלמנה בשֵׁירְבוּתָהּ a widow in whose neighborhood was a synagogue; בשֵׁירְבוּתָךְ...לא is there no synagogue in thy own neighborhood? Taan. 23ᵇ בשֵׁירְבוּתָן ... הנחו (it happened on account) of those lawless people that lived in their neighborhood. Ber. 10ª, v. בַּרְיוֹנָא; a. fr.

**שֵׁירְבִין,** v. שִׁבְּרִין.

**שֵׁירָה** f. (b. h.; שׁוּב) *going back, return; use of the root* שׁוּב. Sifra M'tsora, Neg., ch. IV, Par. 7 (ref. to Lev. XIV, 39, a. 43) מה ש׳ האמורה להלן וכ׳ as the coming back mentioned there refers to the lapse of a week, so it does here. Ib. זו היא ש׳, v. בְּרִיאָה II; Men. 4ª. Macc. 13ª גמר ש׳ ש׳ מדהתם we learn the meaning of שוב (Num. XXXV, 28) from שוב there (Lev. XXV, 41), i. e. he is restored to his ancestral estate; a. e.

**שֵׁירָה** f. (b. h.; v. סָב) *gray hair, old age, venerability of old age.* Pirké d'R. El. ch. LII מיום שברא...לא נזרקה ש׳ וכ׳ since heaven and earth were created, the white of old age was not sprinkled upon men, until Abraham came &c. Gen. R. s. 59 (ref. to Ps. LXXI, 18) לא הירא זקנה ולא הירא ש׳ אלא...תן לי ש׳ are not *zikṇah* and *sebah* the same? But (David prayed), if thou givest me old age, give me its venerable appearance with it. Ab. V, 21 בן שבעים לש׳ when seventy years old, man enters hoary age, contrad. to זקנה; a. fr.

**שִׁירְחוֹרְתָּא, שִׁירְחוֹרָא, שִׁירְחוֹר,** v. שִׁבְחוֹר.

**שֵׁירְבוּ,** v. סִיבּוּ.

**שִׁבְ׳, שִׁירְבוּחָא** m. (שְׁבַח) *song, praise; pleasure.* Targ. Ps. XVII, 1 (ed. Wil. שַׁבְ׳).—*Pl.* שִׁירְבוּחִין, שִׁבְ׳. Targ. Prov. VIII, 31 שִׁבּוּחֵי ed. Lag. (ed. Wil. שִׁבְחֵי, corr. acc.; h. text שַׁעֲשָׁעַי). Ib. 30 וכד ש׳ הוית Bxt. (ed. Wil. וכדש; ed. Lag. וכד הוה, read: וכד חדי הוה, v. Pesh.).

**שִׁבְ׳, שִׁירְבוּטָא** m. (שבט) *shibbuṭa*, name of a fish, prob. *mullet* (Cephalus, v. P. Sm. 4029). B. Kam. 55ª; Snh. 59ᵇ; [Tosaf. to Ab. Zar. 39ª identifies our w. with עיזא דימא, v. עִזְיָא].—Sabb. 119ª רבא מלח ש׳ Raba salted a *shibbuṭa* himself (for the Sabbath); Kidd. 41ª. Ḥull. 109ᵇ חזדר מוחא

**שִׁטְרָא, שִׁיטְ׳** m. (preced.) *line*, esp. (cmp. Ps. XIX, 5 קַוָּם) *the course of stars, orbit.* Targ. Job XXXVIII, 33 שִׁטָּרֵיהּ דגלגלירה ed. Lag. (oth. ed. שִׁטְרֵי, *pl.*, constr.; h. text משטרו). *Pl.* שִׁטָּרִין. Ib. 32 ש׳ מזליא (h. text מזרות). Ib. IX, 9. Targ. Y. Ex. XXXIX, 37.

**שִׁטְתָּא,** v. שִׁרְתָּא, a. שִׁרְתָּא.

**שַׁי** m. (b. h) *offering, gift, tribute.* Yalk. Is. 288 (ref. to Gen. XLIX, 10) קרי ביה עד כי יבא שילה עד כי יובל שי לו read it, until tribute is brought to him. *Pirké d'R. El. ch. XXXII (play on לְאִשְׁתּוֹ) [read:] שנרצה כשי למזבח לְאִשְׁתּוֹ he was as acceptable as an offering on the altar; a worthy gift was he before Him; Yalk. Kings 200 (corr. acc.); [perh. to be read: שַׁי, v. next w.).

**שֵׁי** m. = h. שֶׂה, *lamb.* Targ. Y. Lev. XXII, 27 שְׁוֵיהּ his (Abraham's) lamb (Isaac). [שֵׁיהּ his lamb, v. שֶׂה).—V. שֵׁירְתָּא.

**שְׁאוֹר** m. (v. שְׁאוֹר) *leavening;* (sub. עיסת) *dough beginning to ferment.* Pes. III, 5 ש׳ ישרף dough beginning to ferment (on Passover) must be burnt, contrad. to סִירוּחַ. Ib. איזהו ש׳ כקרני וכ׳ dough is called *siur*, when the cracks on the surface spread like the horns of locusts; (anoth. opin.) כל שהכסיפו וכ׳, v. כָּסַף. Men. 53ª (ref. to Lev. VI, 10) ואימא...אלא ש׳ may I not interpret, 'it shall not be baked leavened', but it may be baked as *siur?* Ib. ש׳ דמאן *siur* as defined by whom (by R. Meir or R. Judah)?; a. e.—Y. Pes. V, 32ᵇ bot. שחמד על סיעור if a person slaughtered the Passover lamb while having in his house dough just beginning to ferment.—V. סִיאוּר.

**שַׁיְאָטָא,** v. שַׁיְטָא.

**שַׁיְאָפָא,** v. שַׁיְרָפָא.

**שִׁיב** *seven*, v. שַׁב I.

**שִׁירְבָּא** m. (v. שָׁבַב) 1) *chip.* Hor. 3ᵇ, v. כְּשׁוֹרָא. B. Bath. 36ᵇ מימר אמד כל ש׳ וש׳ דכרבא וכ׳ (Ms. M. שִׁרְבֵי, *pl.*, v. Rashb. a. l.) (the owner of a field which he allows another man to plough) may think, let every chip of the plough go into it (the soil), i. e. he does not care to protest as long as his neighbor derives no benefit from his field; [anoth. opin., v. infra].—Ab. Zar. 69ᵇ, v. שִׁירְיָא.—*Pl.* שִׁירְבֵי. B. Bath. l. c., v. supra. Sabb. 67ª Ar. (ed. צ׳), v. כְּשׁוֹרָא.—2) *incision, groove.* B. Bath. l. c. כל ש׳ וש׳ וכ׳ let every incision that the plough makes go into it (the soil).—*Pl.* as ab. Pes. 74ª איידי דאית לירה ש׳ because palm wood has grooves &c.

**שֵׁירָא,** Koh. R. to V, 8, v. סֵירָא I.

**שִׁירְאוֹ,** v. next w.

**שִׁירְאִי** m. (שְׁבָה) a species of *spider.* Tosef. Par IX (VIII), 6, quot. in R. S. to Par. IX, 2 (ed. שירבאו, Var. שואבו, corr. acc., or שׁוֹבְאִי).

**שֵׁיבְתָּא, שִׁיבְ׳, שֵׁבְ׳** (cmp. סבב) *neighbor.* Targ. Ex. XII, 4 (Y. ed. Vien. שירכ׳, corr. acc.).—*Pl.* שִׁירְבִין, שִׁירְבֵי. Targ. Y. Deut. XXIV, 17 (not שירבון). Targ. II Kings IV, 3

דש' the swine is forbidden, and as a compensation for it the brain of the *sh.* serves; Lev. R. s. 22 דג ששמו ש' . Y. Taan. IV, 69[b] תוץ מן הדג הנקרא ש' ...וכשחזרו and when the Israelites returned (from the Babylonian captivity), all the animals exiled with them returned except the fish named *shibbuṭa.* Pes. 112[b] דג ש' ביומי דניסן of the fishes the *sh.* is bad for leprosy during the month of Nisan.

**שִׁיבּוֹלָא,** v. שׁוּבַל, a. next w.

**שִׁבֹּלֶת, שִׁבּוֹל, שִׁיבּוֹלֶת** f. (b.h.; שבל, Shaf. of יבל; cmp. רְבוּל) 1) *ear of corn, spike.* Peah V, 2 ש' שבקצירו וכ' a single ear (that remained uncut when the cutting took place, but) the top of which reached up to the standing corn: if (by its position) it might have been cut with the standing corn &c. Midr. Till. to Ps. II והש' בראש חקנה וכ' and the ear is on top of the stalk, and its stalk boasts and says, for my sake has the field been sown; a. fr.—Midr. Sam. ch. XX שהיחה שִׁבּוֹלְתָם גבוהה וכ' (not שמלתם) their spikes were as high as those of barley (v. עֲנָבָה).—2) שׁוּעָל *(fox-tail,) oats.* Kil. I, 1 השעורים וש' ש' וכ' barley and oats...are not considered heterogeneous; (Maim.: *desert (wild) barley*). Pes. II, 5 בחטים...בש' ש' with unleavened bread made of wheat, barley, spelt, rye, or oats. Ib. 35[a] ש' ושיפון וכ' oats and rye are species of barley; ib. Ms. O. (ed. שבילי, corr. acc.) ש' שבולי תעלא *shibboleth shu'al* are (in Chald.) *shibbole ta'ăla;* Men. 70[b]; a. e.—ש' נֵרְדְּ (spica nardi) *spikenard,* a species of *Valerian,* an ingredient of frankincense in the Temple. Ker. 6[a]; Y. Yoma IV, 41[d].—זְקַן ש' *the pointed ends of the chin, the lower jawbones and the chin proper.* Macc. 20[b].—*Pl.* שִׁבָּלִים, שִׁבְּלִין, שִׁיבֵּי. Sabb. 113[b] שתי ש' לקטה וכ' two ears that fell down she (Ruth) picked up, three, she did not; Yalk. Ruth 601. Tosef. Peah II, 21 השו' (ed. Zuck. השו', corr. acc.); a. fr.—2) (cmp. יִבְלָא I) חַנָּדָר ש' *the current of the river, rapid stream.* Makhsh. I, 6 חנותן...בש' הנ' וכ' if a person puts his products on a rapid, that it may float them down. Gen. R. s. 56 [read:] לאחד ששמר את גנו מש' הנ' והקיף גן בנו עמו like one that guarded his garden from the ravages of the current, and surrounded his son's garden at the same time.

**שִׁבְּלָא, שִׁבָּא** ch. same, *ear.* Sot. 5[a]; a. e., v. סָאסָא; v. שׁוּבְלָא.

**שִׁבּוּקָא, שִׁבְקָא** m. (שְׁבַק) 1) *remission.* Targ. Job II, 1 (ed. Wil. שִׁבּוֹק). Targ. Y. Num. XIX, 9.—2) *pl.* שִׁבּוּקִין, שִׁבְקִין *release.* Gitt. IX, 3 (in a formula of a letter of divorce) ספר תירוכין ואיגרת שב' (Y. ed. שיב') letter of divorce and deed of release. Ib. 85[b] דש' דמשמע תרוכין ושביקין ...ולורכיה and (in writing the letter of divorce) one must prolong the Vav of *tirukhin* and of *shibbukin,* lest it may be read *t'rikhin, sh'bikin.*

**שִׁבּוּר, שִׁבְרָא** m. (שְׁבַר) *breaking, dashing to pieces.* Y. B. Kam. II, 3[a] top על הש' for the breaking (destroying the tops of plants). Y. Ab. Zar. IV, 44[a] (ref. to Deut. VII, 5) או ש' או גידוע וכ' either dashing, or hewing down, or pulling down is ordained for each of them (the altar, pillars &c.). Ex. R. s. 46, beg. על ש' הלוחות over his breaking the tablets. Y. Yoma I, 38[b] top; a. e.

**שִׁבּוּשׁ, שִׁבְּ'** m. (שְׁבַשׁ, v. שְׁבִשְׁתָּא) *confusion, blunder.* R. Hash. 30[b] כדי שירהא...שלא בש' *so that there be time enough to offer...and to sing the appropriate psalm without confusion.* Ib. כיון דלא אמור כלל אין לך ש' וכ' since they recited no song at all (on account of the late hour), there could be no greater confusion than this.

**שִׁיבּוּת,** v. סִיבּוּת.

**שִׁיבְחָה,** v. שִׁבְחָה.

**שִׁיבְטָא, שִׁיבְטָא,** v. שְׁבַט II.

**שִׁיבְיָה, שִׁיבְיָא,** v. שִׁבְיָה, שִׁבְיָא.

**שִׁיבְיָן,** *captives,* v. שִׁבְיָ.

**שִׁיבְלָא, שִׁיבְּ',** v. שׁוּבַל.

**שִׁבְּלַי** (or שִׁ') f. a species of *quails,* v. שִׁיכְלַי.

**שִׁיבֹּלֶת,** v. שִׁיבּוֹלֶת.

**שִׁיבְסַר,** v. שַׁב I.

**שִׁיבְעָא,** v. סִבְעָא.

**שִׁיבְעָה,** v. שִׁבְיָה.

**שִׁיבְשָׁא, שִׁיבְרָא, שִׁיבְקָא,** v. sub שִׁבְּ'.

**שִׁיבְתָּא** m. = h. שֶׁבֶת I, *dill.* Ber. 39[a] מיא דש' (Ms. O. דשביתא) an infusion of dill.

**שִׁיבְתָּא** pr. n. *Shibb'tha,* name of an evil spirit that endangers the health of those that eat food touched with unwashed hands. Yoma 77[b] (Ms. M. 2 סִיבְתָּא); Ḥull. 107[b] (v., however, Tosaf. a. l.). Taan. 20[b] מילתא דש' הוה גמיר he had a tradition about Sh.

**שִׁיבְתַּאי,** v. שַׁבְּתַּאי.

**שִׁיג,** Y. Snh. X, 28[a] bot. משיגון; Y. Shek. VII, 50[c] bot. משיגא, read: מִשּׁוּ, v. שְׁוָג.—[Yalk. Gen. 146; Midr. Till. to Ps. VII משיגין, v. שְׁגָה.]

**שִׁיגְדָא,** v. שַׁגְדָּא.

**שִׁגּוּ, שִׁיגּוּשָׁא, שִׁיגּוּשׁ** m. (שְׁגַשׁ) *confusion, perplexity, excitement.* Targ. O. Deut. VII, 23. Targ. Zech. XIV, 13. Targ. Ps. XIX, 4. Targ. I Sam. V, 9; a. e.—*Pl.* שִׁגְּ', שִׁיגּוּשַׁיָּא. Targ. Am. III, 9 (ed. Wil. שִׁגּוֹ').

**שִׁגּ', שִׁיגּוּשְׁיָא** m. same. Targ. O. Deut. XXVIII, 20 (ed. Vien. שִׁגּוּשַׁיָּא, v. preced.). Targ. I Sam. IV, 14 (ed. Wil. שַׁיָּא...). Ib. XIV, 20 (ed. Lag. שיגושי, corr. acc.; ed. Wil. שִׁגּוּשָׁא).

**שִׁירוּפָא**, Tosef. Succ. I, 10 ed. Zuckerm., v. חֲשִׁירָפָה.

**שְׁדֵי שִׁירֵי** m. pl. (שְׁהֵי) *standing still, gazing.* Targ. II Esth. III, 8; Meg. 13[b]; Yalk. Esth. 1054; v. פְּרֵהֵי.

**שִׁירְיָא**, v. שְׁהָרָא.

**שִׁירְיָא**, **שִׁירְיָה**, v. שַׁוְרָא II.

**שִׁירְיִין**, **שִׁירְיִרִין**, v. שְׁבָבִין.

**שִׁירְיָטָא** m. (שׁוּט) *swimming.* Yoma 77[b] (expl. מי שחו Ez. XLVII, 5) ש' שכן קורין לשַׂיָטָא וכ' (Ms. M. שירטא, corr. acc.) 'water for swimming', for thus they call the swimmer *sayyaḥa*, v. סַחְיָא; Yalk. Ez. 381 שירטא (corr. acc.).—[Y. Shek. VI, 50[a] top לשיוטא, v. שַׂיָטָא.]

**שִׁירוֹל**, **שִׁירוֹלָא** m. = h. שְׁאוֹל, *nether world, grave.* Targ. Y. I, II Deut. XXXII, 22 (ed. Vien. שִׁירוּל). Targ. Y. Num. XVI, 30 (ed. Vien. שִׁירִיוֹל). Targ. Ps. IX, 18 (ed. Lag. שיריול); a. fr.—M. Kat. 28[b] שיריול (Ms. M. שקול, corr. acc.), v. אִסְטְלָא.

**שִׁירוֹסְקִי**, v. שִׁיסְקֵי.

**שִׁירוּפְצַר**, **שִׁירוּפְצָד**, **שִׁירוּפְנַר**, **שִׁירוּפְגַד**, v. שׁוּפָנָר.

**שִׁירוּר**, **שִׁיוּר** m. (שְׁיֵיר) *remnant, survival; residuary; leaving unmentioned, omission.* Y. Ter. V, 43[c] bot. אין כן ש' there would be no surplus (for taking Ḥallah); [prob. to be read: שִׁיעוּר]. Ker. II, 5 כל העריות...ומה ש' all forbidden connections are specialized in the Law, and what is left?; Bab. ed. (11[a]) וש' אין לנו וכ' and nothing is left over (for deriving from the text by implication) except &c. (ib. Gemara משוייר לנו). B. Bath. 150[a] עשו מטלטלין ש' אצל עבד as regards a slave, the scholars have declared movable chattel to be a legal residuary, i. e. if a man bequeathed to his slave all his property except one portion of chattel, he is not free (because a slave may be classed with movable chattel); ולא ... ש' אצל כתובה but in the case of a wife's jointure movables are not a legal residuary, i. e. if one bequeaths to his sons all he owns, and to his wife one small object, and she accepts that gift, she has not forfeited her jointure. Ib.[b] ובכולהו מטלטלי הוי ש' וכ' and in all these cases, movables are a residuary (causing forfeiture), except &c.; a. e.—*Pl.* שִׁיוּרִין, שִׁיוּרִים, שִׁירוּרוֹת. Num. R. s. 19[21] אותם ש' שיצאו וכ' (ed. Wil. שיירות) those survivors that had come out of Egypt, and over whom death had been decreed. [Y. Sabb. III, beg. 5[c] שיורי וכ' prob. to be read: שִׁיוּרֵי the remnants of dry twigs (that had been used as fuel).]—V. שְׁיָרִיר.

**שִׁירְיָא** ch. same. Targ. Y. Gen. XLV, 7. Targ. Ps. XVII, 14 שִׁירְיָרְהוֹן (ed. Lag. שִׁיוּרְיָרְהוֹן *pl.*); a. e., v. שְׁיָרְיָא I.—B. Kam. 15[a] לאו ש' הוא this is not left over, i. e. you cannot consider this case an omission so as to allow logical deduction from it, because it does not belong there; Succ. 54[b]; a. fr.

**שִׁיזֵב**, **שִׁיזַב**, **שְׁזַב** (Shaf. of עזב, v. Del. Proleg., p. 140) 1) *to release, save.* Targ. Ex. II, 19. Targ. Deut.

**שִׁירוּשְׁתָּא**, **שִׁירְשְׁתָּא**, **שְׁגַ'** f. same. Targ. II Esth. VI, 1. Targ. Esth. I, 10 (not שַׁגְרִישְׁתָּא).—*Pl.* שִׁירוּשָׁתָא, שְׁגַ'. Targ. II Chr. XV, 5.

**שִׁירָא**, **שִׁירְדָא**, v. שֵׁר, שַׁדָּא.—[מגדל שיר, v. שִׁיר.]

**שִׁירָא** I, **שִׁידָא** m. (cmp. יָד, a. שְׁדָא) *side, corner, shaft* (corresp. to h. יֶרֶךְ). Targ. Ex. XL, 22 (Y. ed. Vien. שִׁירָא). Targ. Ps. CXXVIII, 3 (ed. Wil. שַׁדָּא; h. text ירכתי). Targ. Jon. I, 5. Targ. O. Ex. XXV, 31; XXXVII, 17 שִׁירְדָּה ed. Berl. (ed. Vien. שִׁירְדָּה); a. e.

**שִׁירָא** II m. (v. next w.) *chest, box.* Keth. 65[a], v. כַּלְפָּא.

**שִׁדָּה**, **שִׁירְדָּה** f. (b. h. (?); prob. fr. שָׁדַד = שָׁדָה *to join*) *strong box, chest.* Kel. XV, 1. Ib. XVIII, 1. Mikv. VI, 5. Y. Taan. II, 65[b] (ref. to Jon. III, 8) מה שחזרה בכף...בש' וכ' what robbery they had in their hands, they restored; what they had in the safe, chest, or closet they did not restore; a. e.—*Pl.* שִׁדּוֹת, שִׁדִּים. Ib. IV, 69[a] bot. שמנים ש' של וכ' eighty metal chests were in Shiḥin; but R. G. said, a *shiddah* did not exist in our days; Gitt. 68[a] שלש מאות מיני שדים...ושידה עצמה איני יודע מה היא (not וישירת) there were three hundred kinds of *shiddim* (chests) in Shiḥin, but what a *shiddah* really is, I do not know; [comment. erroneously read שַׁדִּים].—V. next art.

**שִׁירְדָּה** f. *demoness*, v. שֵׁד.

**שִׁירְדָּה** ch. same.—*Pl.* שִׁירְדָּתִין, שִׁירְדָּתֵי. Gitt. 68[a] (expl. שדה ושדות, Koh. II, 8). Gitt. 68[a] (expl. שדה ושדות, Koh. II, 8) תכי תרגימו שידה ושידתין they translate it thus, demoness and demonesses, i. e. all sorts of female demons; Yalk. Koh. 968 שדה ושדתין. Gitt. l. c. אייתי ש' וש' וכ' let the demons come, and press them against one another, perchance they know; אייתי שידה ושידתי וכ' he summoned the demons &c.

**שִׁירְדָּה**, Sot. 48[b] פרנדא ש' Ar., v. שִׁירָה I.

**שִׁירוּדִין** m., *pl.* **שִׁירוּדְכִים** (שָׁדַךְ) *settlement, negotiations preliminary to betrothal.* Y. Kidd. III, 64[b] bot. המקדש בלא ש' וכ' he that betroths a woman without preliminary arrangements, is punished with lashes, but the betrothal is valid; a. e.

**שִׁירוּדָא**, *pl.* **שִׁירוּדְכִי**, **שִׁדּ'** ch. same. Kidd. 12[b] רב מנגיד...על דמקדש בלא ש' Rab ordered lashing ... for one that betroths a woman without preliminaries; a. e.

**שִׁירוּדְכָא**, v. שִׁדּוּכְיָא.

**שִׁירְדְּפוֹנָא**, **שִׁירְדָּפוֹן**, **שִׁירְדָּכָא**, v. sub. שִׁדּ'.

**שִׁירְדָּתָא** f. = h. שִׁירָה, *chest, box.*—*Pl.* שִׁירָדָתָא. Gitt. 68[a] (expl. Koh. II, 8, v. שִׁירָה) במערבא אמרי ש' in Palestine they say, *shiddah v'shiddoth* means chests (of all kinds); (Rashi: שִׁירָדָתָא sing. *a coach* for women and nobles).—[Y. Sabb. I, 4[a] שירדתא...עבדא, read as Y. Bets. III, 62[a] top: שיירתא עברה...].

**שִׁירְתּוּי** m. (שָׁהָה) *delay.* Ex. R. s. 15[21] (ref. to Ex. XXXII, 1) אין לשון ש' ... *boshesh* means delay; a. e.

XXXII,39; a.fr.—Snh.96ª דשַׁיזְבֵיהּ וכ' היינו...(not דשיזבין) this is the great God that saved Noah &c.; Yalk. Is.276. Gen.R. s. 33 כמימר שֵׁיזְבֵנִי as if saying, save me. Lev. R. s. 34 רְשֵׁיזֵיב, v. חֲלַץ; a. fr.—2) *to be delivered.* Targ. Jer. VII, 10; a. e.

*Ithpe.* אִשְׁתֵּיזִיב *to be saved, spared.* Targ. Gen. XXXII,31. Targ. Is. XX, 6; a. fr—Y. Ned.IV,38ᵈ וא' כולה and all (the neighborhood) was saved (spared from conflagration); Y. Yoma VIII, 45ᵇ. Lev. R. s. 16 תִּשְׁתֵּיזִיב מִן צנתא mayest thou be saved from cold. Koh. R. to XI, 1 ולא א' גבאי מידי and nothing has been left me (from the shipwreck). Ib. ואומתך מִשְׁתֵּיזְבָן and thy people shall be released; a. fr.

שֵׁזְבָא, שֵׁזְבָא m. (preced.) 1) *escape, safety, refuge.* Targ. O. Num. XXXV, 12 (h. text מִקֶּלֶט). Targ. Joel II, 3 (h. text פְּלֵיטָה). Targ. Gen. XLV, 7; a. fr.—2) *one that escaped, remnant.* Targ. Ob. 18 (h. text שָׂרִיד).

שֵׁזְבוּתָא, שֵׁזְבוּתָא, שֵׁזְבָא f. same, *safety, refuge.* Targ. Ps. CXLII, 5 (ed. Wil. שֵׁזִיבוּ). Ib. XXXII, 7. Targ. II Chr. XIV, 12; a. fr.

שֵׁזְבִי pr. n. m. *Shez'bi,* an Amora. Yoma 81ª; a. fr.

שֵׁזְבְתָא f.=שֵׁזְבוּ. Targ. Joel III, 5. Targ. Ob. 17 ed. Lag., v. מְשֵׁיזְבְתָא.—Keth. 111ª, v. קְנַן II.

שִׁיזְנָא, שִׁיזְנָא m. (שְׁזַג) *washing, rinsing.* Targ. Ps. LX, 10 (ed. Wil. שְׁזוּ); CVIII, 10.

שִׁיזֵיב, v. שֵׁיזֵב.

שִׁיזְפִין, שִׁיזְפִין m. pl. (שְׁזַף) *Ziziphus Vulgaris, jujubes.* Kil. I, 4. Y. ib. I, 27ª bot. Yoma 81ª.

שִׁיזָרָה, v. שְׁזָרָה.

שִׁיזַרְתָּא, v. שְׁזַרְתָּא.

שִׁיחַ *to think, talk,* v. סוּחַ.

שִׂיחַ m. (b. h. שִׂיחַ; preced.) *thought, talk.* Ḥag. 5ᵇ (ref. to Am. IV, 13) עבר שרבו ... מה שִׂיחוֹ תקנה יש לו is there a remedy (subterfuge) for a slave whose master can tell him what he thinks?; Yalk. Am. 542.—V. סִיחָה.

שִׂיחַ m. (b. h.) *plant, tree.*—*Pl.* שִׂיחִין. B. Bath. 78ᵇ (play on סיחון, Num. XXI, 28) מקריית צדיקים שנקראו ש' from the city of the righteous who are named trees (as Ps. XCII, 13; v. Snh. 93ª); Yalk. Num. 765.

שַׂיָּח m. (שׂוּחָה=שׂוּת) *swimmer.*—*Pl.* שַׂיָּחִין. Tosef. Ter. VII, 14 חבית של ש' ed. Zuck. (Var. שַׂיָּטִין; שועין, corr. acc.) the swimmers' bottle, v. חָבִית; Y. ib. VIII, 45ᵈ bot. חבית ש' (insert של).

שָׂיַח, שָׂיַח, (שִׂיחַ), v. שׂוּחַ ch.

שִׂיחַ m. (שׂוּחַ) *ditch.* B. Kam. V, 5, v. בּוֹר II. Erub. II, 5; a. fr.—*Pl.* שִׂיחִין, שִׂיחִים. B. Bath. III, 1. Tanḥ. Haăz. 1 כעקרב מוטל לארץ ולש' like a scorpion that lies on the ground and in ditches. B. Kam. 50ª חופר בורות ש' וכ' digger of wells, ditches, and caves; Tosef. ib. VI, 5 חופר ש', v. נְחוּנָא; a. e.

שִׂיחָא, שִׂיחַ, שִׂיחָא ch. same, *pit, cavity.* Targ. Ps. XXXV, 7, a. e., v. שְׂרִיר.—*Pl.* שִׂיחִין, שִׂיחַיָּא, שִׂיחָתָא. Targ. Zech. XIV, 10 שִׂיחֵי מלכא (h. text יִקְבֵי הַמֶּלֶךְ), v. infra.—Pesik. Ronni, p. 143ª; Yalk. Is. 334 (expl. עד (יקבי המלך ש' דיפו, v. רָפוֹ; Cant. R. to VII, 5.

שׂוּ', שִׂיחָה f. (שָׂחָה; v. preced.) *low talk, whisper* (cmp. Is. XXIX, 4). Sabb. 152ª (ref. to Koh. XII, 4) שאפי' קול שרים ושרות דומות עליו כשִׂיחָה Ms. M. (ed. שירים ושירות כשׂוּ', corr. acc.) even the loud songs of singers and songstresses sound to him like a whisper; Yalk. Koh. 989.

שִׂיחָה, v. סִיחָה.

שִׂיחוֹמֵי, v. שִׂחם.

שִׂיחוֹן, v. שִׂיחִין.

שִׂיחוֹר m. (שָׁחַר II) *coal.* Gitt. 19ª; Sabb. 104ᵇ, v. שָׁחוֹר I. Ex. R. s. 42 אדם ... מרגלית וש' וכ' if a man has placed before him a jewel and a piece of coal, will he let alone the jewel and take up the coal? Y. Ter. VIII, 45ᵈ top (in Chald. dict.), v. קְטָא I; Y. Ab. Zar. II, 41ª bot. שידו' (corr. acc.).

שִׂיחוֹרָא ch. same.—*Pl.* שִׂיחוֹרִין. Targ. Is. XLIV, 12 (ed. Wil. שִׂירוּ; Ar. שַׂחֲרוֹרִין). Ib. LIV, 16 (ed. Wil. שְׂחוֹרִין).

*שִׂיחוֹרִין m. pl. a species of *pea, (vetch?).* Y. M. Kat. I, 80ᵈ bot., v. הוֹבְנָה.

שִׂיחֲוָיָא, שִׂיחֲוָיָא, שִׂיחֲוִי, v. שִׂחֲוָיָא, שִׂחֲוִי.

שִׂיחַיָּא, כְּפַר שִׂ', v. שִׂיחִין.

שִׂיחֲוָיָא, v. שִׂחֲוָיָא.

שִׂיחֲוָן, v. שָׂחוֹן.

שִׂיחִין pr. n. pl. *Shiḥin,* near Sepphoris. Tosef. Sabb. XIII (XIV), 9; Y. ib. XVI, end, 15ᵈ; Y. Yoma VIII, 45ᵇ שחין (corr. acc.). Y. Taan. IV, 69ª bot.; Lam. R. to II, 2. Nidd. 61ª; Tosef. ib. VIII, 6; a. e.—כְּפַר שִׂ' *K'far Shiḥin* (prob. near Shiḥin). Tosef. B. Mets. VI, 3. Sabb. 120ᵇ; a. e.—Yeb. 122ᵇ נחמיה איש כפר שיחון כפר שִׂיחַיָּא (some ed. סיחון) prob. to be read: שיחין, or חופר שיחין?, v. נְחוּנָא.

שִׂיחְלָא f. (שָׂחַל) 1) *slip, fœtus; the eggs of one fecundation.* B. Kam. 55ª הא מעוגא חדא בעתא בש' והא...בש' the one (the wild goose) becomes pregnant with only one egg at one fecundation, and the other with several. Ḥull. 57ᵇ sq. הני ... ש' קמא אסירן Ms. M. (Ms. H. a. R. 2 ... דש' אסירן; ed. אסירא) as to the eggs of a bird that became *t'refah,* the first set (the eggs conceived before the accident) is forbidden. Ib. 58ª קמא משחרנן וכ' דש' the eggs of the first set are kept, and if the bird becomes pregnant again, they are permitted.—2) *the skin of dates.* Ḥag. 15ᵇ ... ר"מ ושדא ש' וכ' R. Meir (in studying under Elisha b. Abuya)

ate the fig, and threw the peel away; (oth. opin. the *kernel;* Ms. M. 2 שילחה, v. Rabb. D. S. a. l. note 30), v. הוּחְלָא.

**שִׁיחְלַיִּם, שִׁיחְלַיִּים, שִׁיחְלַיָּא,** v. sub שִׁחָ'.

**שִׁיחְרוּר,** Lam. R. to I, 1 רבתי (8 חד מאת') ושׁ' אפוי, v. שְׁחַר II.

**שִׁיחְרוּר, שִׁחָ'** m. (שְׁחַרְ) *setting free, emancipation, liberty.* Kidd. 15[b] לש' for restoration to liberty, opp. לשעבוד to be the redeemer's slave. Gitt. I, 6 שטר ש' writ of emancipation; a. e.—*Pl.* שִׁיחְרוּרִין, שְׁחָ' *writ of emancipation.* Ib. שִׁחְרוּרֵי עבדים; ib. 4. Ib. 9[a], sq. שְׁחָ'; a. fr.

**שִׁיחְרוּרָא, שִׁחָ'** ch. same. Targ. Y. Lev. XIX, 20.

**שִׁיחֲתָא,** v. שִׁחֲתָא.

**שַׁיָּט, שַׁיָּיט** m. (שׁוּט) *swimmer.* Kel. II, 3, v. חָבִית; Bets. 36[b]; Tosef. Ter. VII, 14, v. שַׁיָּח.

**שַׁיּוּטָא, שַׁיּוּ'** ch. same. Targ. Is. XXV, 11.—Yoma 77[b], v. שִׁיטָּא; Y. Shek. VI, 50[a] top (ed. Krot. שיוט, corr. acc.; Bab. ed. שיר; Ms. M. שירטא), v. סַחְרָיָא.

**שִׁיטָּא, שִׁטָּא** I m. = h. שִׁטָּה, *acacia.* Targ. Y. Ex. XXV, 10; 13.—B. Bath. 80[b], v. שִׁירָה.—*Pl.* שִׁיטַּיָּא, שִׁיטִּין, שְׁטִ'. Targ. O. Ex. l. c. Targ. Is. XLI, 19; a. e.—Ex. R. s. 6; Tanḥ. Vaëra 2, v. חֲנָנְיָה ch. Gen. R. s. 94 אערן דש' הוו וכ' (some ed. דשִׁטִּים) there were acacia trees in Magdala, but people refrained from using them out of regard for the sanctity of the holy Ark; Cant. R. to I, 12 דשטים; a. e.

**שִׁיטָּא** II *line, system,* v. שִׁיטְתָּא.

**שִׁיטָּה, שִׁטָּה** I f. (b. h.; = שנטה, Egypt. שנט, v. Ges. Thes. s. v. שנט) *acacia.* R. Hash. 23[a] (as a species of cedar), expl. תּוֹרַנְיְתָא; B. Bath. 80[b] שרטא (corr. acc.). R. Hash. l. c. כל ש' ושׁ' שנטלו וכ' the Lord shall cause every acacia tree that the gentiles have taken from Jerusalem to be restored to her. Tanḥ. T'rum. 9 ארז של ש' בו ... כל ארון in every ark (for the Torah scrolls) that Israelites make, they must put shiṭṭah-cedar. Ib. חש' בלבד ... ומכולן and of all these (species of cedars) only the acacia was chosen (for the Tabernacle); a. e.—Trnsf. *the holy Ark.* Ab. Zar. 24[a]; Gen. R. s. 54, v. רוּם I h.; Midr. Sam. ch. XII. Ib. ... הרו כלפי ש' וכ' (הארון) Gen. R. l. c. the cows turned their faces towards the Ark, and recited songs.—*Pl.* שִׁיטִּים, שְׁטִ'. Tanḥ. l. c. אמר ... אני מרפא את ומתרפאין בש', v. שִׁטִּים. Ib. the Lord said, in the future I shall heal (restore) the acacias (ref. to Joel IV, 18). Ex. R. s. 35; a. fr.; v. שִׁטִּים.

**שִׁיטָּה** II pr. n. pl. *Shiṭṭah* (b. h. שִׁטִּים). Y. Maasr. I, beg. 48[c] תרובי ש' וכ' carobs of Shiṭṭah and Zalmonah.

**שִׁיטָּה, שִׁטָּה** III f. (שׁטט, cmp. שְׁרִיטָה) 1) *row, line.* Neg. X, 6 וש' של שער וכ' and a row of hair separating them. Y. Kidd. II, 62[d] אשה ... ושו' של וכ' (not שושה) a bald-headed woman with a row of hair going around from ear to ear. Y. Yoma IV, 41[c] top אני ראיתיו ... אלא ש' אחת וכ' I have seen it (the high priest's mitre) in Rome, and there was engraved on it only in one line, 'holy unto the Lord'. Tosef. Gitt. IX (VII), 11 מלא ש' אחת the space of one line (of writing); Y. ib. IX, 50[c]; Y. B. Bath. X, beg. 17[c]. Treat. Sof'rim XII, 8; a. fr.—*Pl.* שִׁירָטִין, שִׁטִּ' (m.), שִׁירְטוֹת. Ib. שִׁירְטוֹתֶיהָ של תורה the division of lines in the Pentateuch. Ib. 9 סימן תחלת חש' וכ' the mark for the beginning of lines (in *Haăzinu,* Deut. XXXII) is, *Haazinu, Yaʿarof* &c. Y. B. Bath. l. c. מקום שני ש' the space of two lines; Tosef. Gitt. l. c.; Y. ib. l. c. Ḥull. 65[a] בשתי תיבות פסיק לחו בשני ש' וכ' written as two separate words, but not divided between two lines; a. fr.—2) (trnsf.) *line of thought, opinion, principle, system.* Lev. R. s. 2 אמר ש' אחרת offered a second mode (of developing the same idea from two Scripture verses). Y. Gitt. V, 47[c] top; Y. Erub. VII, 24[c] bot. ירדו לה בשִׁיטָּתוֹ וכ' they entered into (drew an analogy from) the principle laid down in the law concerning transactions of children. Erub. 99[a], a. e. מוחלפת הש', v. חָלַף; (Rashi: R. J. is at variance with his own principle, v. שִׁיטְתָּא). Y. Pes. VII, beg. 34[a] בשיטת ר' מאיר following up R. Meir's principle. Y. Peah V, 19[a] top [read:] בִּשִׁיטָּתָן השיבהו בשִׁיטָּתָכֶן דאתון אמרין וכ' he (R. El.) argued against them by entering into their opinion (without adopting it for himself); according to your principle, when you say &c.; a. fr. (in Chald. diction, v. שִׁיטְתָּא).—*Pl.* שִׁירָטִין. Num. R. s. 19[9] (ref. to המרים, Num. XX, 10) ש' הרבה יש בו there are several ways of interpreting that word; a. e.

**שִׁיטְתָּא,** v. שִׁיטְתָּא.

**שִׁימְנוּ,** Tanḥ. Shof'ṭim ed. Bub. 3, v. שָׁמַר.

**שִׁירְטָה, שִׁירְטָא, שִׁירְטַ־,** v. שִׁיטָּה, שָׁטַח, שִׁיטָּא.

**שִׁירְטָא** f., **שִׁירְטָא** m., (שִׁירְטָה h. form) = h. שִׁירָה III, 1) *row, line, stripe.* Zeb. 12[b] כולהו בחדא ש' וכ' they all stood in one line (were equal in rank and united).—*Pl.* קוּלְסִירָתָא, שִׁירַטַּיָּא, שִׁירַטַּיְיהוּ, שִׁטִּ'. Y. Shebu. VI, 37[a] bot., v. קוּלְסִירָתָא. Y. Gitt. V, 46[d] bot. בינו ש' וכ' ... והוה and R. H. wrote between the lines; a. e.—2) *opinion, principle, system.* Y. Ber. IX, 13[a] bot. אמר בשירטה אוחרי ... ר' יודן R. J.... expressed the idea in a different way; ib. ר' יודן ... ש' אוחרי. Keth. 17[a] שִׁירְטָתֵיהּ לסבא (אחניא ליה) his line of conduct (habit of participating in wedding ceremonies) benefited the old man (v. שׁוּטְתָּא). B. Mets. 69[a] אלא שִׁירְטָה אירתמר ... לאו it was not quoted as a halakhah, but as a line of opinions (all of equal rank). Y. Snh. VIII, beg. 26[a] מחלפא שִׁיטָּתֵיהּ R. S. b. Lakish's principle is at variance with itself: here he says..., and there he says &c.; Y. Peah IV, 18[d] bot., sq.; a. fr.—Naz. 32[b] ואוקמיה בשִׁירְטָתֵיהּ, v. שָׁטַח.—*Pl.* שִׁירְטִין, שִׁטִּין. Ruth R. to II, 14 פתר בה שית ש' interpreted it in six ways. Lev. R. s. 2 אמר תרתין ש' offered two modes of developing the same idea, v. שִׁירָה III. Y. Ber. IX, 13[a]; a. e.

**שִׁירְטָא** f. pl. (cmp. שׁוֹטִיתָא) *posts, legs* of a bedstead. Y. Maas. Sh. IV, end, 55[c] ארבעתי אידי ... שִׁיטָּתֵיהּ דערסא (not דערסי; prob. to be read: שִׁירְטָתָא) the four cedars (in

your dream) mean the four posts of the bed; Lam. R. to I, 1 (חד כותא 2) שולטתא. Ib. ארבעה שירקמין ... שְׁרִיטָוָתָא וכ׳ the four sycamore trees mean the four legs of the bed; Y. l. c. כורעתא.

**שְׁדָיָא**=שְׁדַר *to sink down.* Imper. שְׁדֵיר. Sabb. 67[a], v. שׁוּד I ch.

**שַׁדָּיָא** pr. n. m. *Shayya* (prob. abbrev. of אוֹשַׁעְיָא). Zeb. 34[b] (Ms. R. 1 שישא, v. Rabb. D. S. a. l. note 9). Sabb. 66[a] רבא בר שָׁאדָיָא Ms. O. (Ms. M. שיאה, ed. שירא; v. Rabb. D. S. a. l. note 5).

**שַׁדְיָטָא**, v. שַׁדָּטָא.

**שְׁדָיאָפָא**, v. שַׁדָּפָא.

**שָׁדָיבָא**, **שָׁדֵיב**, v. שְׁאֵב.

**שַׁדִּידָן** m. (denom. of שֵׁד) *demon-like, ferocious.* Gen. R. s. 65 (expl. איש שעיר, Gen. XXVII, 11) גבר ש׳ (ed. Wil. שרדין, corr. acc.) a demon-like man (v. שָׂעִיר); Yalk. ib. 114.

**שְׁדִידוֹל**, v. שָׁדוֹל.

**שְׁדִידוּךְ**, **שְׁדִידְרָא**, v. שְׁדוּר, שְׁדוּרָא.

**שְׁדַיד** m., **שְׁדִידְתָא** f. = h. שְׁדֵפָה, *pit.* Targ. Ps. XXXV, 7 (ed. Wil. שְׁדַח). Targ. Y. Deut. IX, 19 (ed. Vien. שְׁדַיִת). Targ. Ps. LVII, 7 (ed. Wil. שְׁדָתָא); a. e.—*Pl.* שְׁדָדָן. Ib. CXIX, 85 Ms., v. שְׁוָוָתָא.

**שַׁדִּידְתָא**, **שַׁדִּיטְתָא**, v. שַׁדְטָא, שַׁדִּיט.

**שְׁדִיכָא** m., **שְׁדִירְתָא** f. (שׁוּד) *connected, attached, related, belonging to.* B. Kam. 92[b] ש׳ ואזיל וכ׳ Ar. (ed. מטריל) the bad palm tree belongs to and goes &c., v. שְׁדָכָא. Ab. Zar. 72[b] כולי חמרא ... ש׳ Ar. (ed. גרירי) all the wine in the cask is connected with that in the siphon, v. גְּרַר. B. Mets. 98[b] מַשְׁכִּירָה ... שכירכי (not שריכי, v. Rashi) shall we say, the action of hiring is connected with that of lending, because in both cases there is the same responsibility for theft and loss (and therefore the act of hiring after lending is only a continuation of, and has had its beginning simultaneously with the lending)?, opp. שכרה ... ודאי לא ש׳ אי דילמא כיון לחודה קיימא. Ib. if he hired the animal to be used in the presence of the owner, and then borrowed it without him, shall we say, lending is surely not connected with hiring (since the laws of responsibility are different), or shall we say, because they are related in some respects, they may be considered entirely related (so that the two acts may be treated as of the same date)? B. Kam. 15[a] נכרי משום דלא ש׳ במצות the gentile (is disqualified as witness), because he has no relation to the Jewish religious duties; אבל עבד דש׳ במצות וכ׳ but the slave (of a Jew) who has some relation to religious duties (being bound to observe certain religious laws) &c. Kidd. 42[a] אם אינו ענין להיכא דש׳ וכ׳ if the text has no application to where it belongs (to the subject under consideration), apply it to where it does not belong (v. עִנְיָן). Y. Ab. Zar. I, 39[d] bot. עז דלא ש׳ בה גיזה a goat to which the law concerning the first-shorn wool does not apply; a. fr.—*Pl.* שְׁדִירֵי. Gitt. 28[b] במילתא דלא ש׳ בה וכ׳ in a thing in which they are not interested (and may be apt to boast of their feats): but in a thing in which they are interested, they are likely to cling to their lies.

**שַׁדִּירְכָא** m. (preced.) [*attachment,*] *knob in the wine cask* with a small orifice made for testing the flavor, or to prevent bursting, *bung.* Ab. Zar. 69[b] (Ar. שרכא, Var. שַׁדְבָּא fr. שְׁאַב; Tosaf. l. c. שַׁדְבָּא *chip, plug* with which the orifice is stopped).

**שְׁדִיל**, **שְׁדִיל**, v. שְׁאַל.

**שְׁדִים**, v. שׁוּם I ch.

**שְׁדִין**, **שְׁדִין** pr. n. m. (cmp. אַשְׁיָאן) *Sh'yan,* an Amora. Y. Bicc. III, 65[d] top; (Midr. Sam. ch. VII אשירן). Y. Erub. I, 19[a] top שדן; ib.[b] top שדין.

**שְׁדִיעָא**, **שְׁדִיעַ**, v. שְׁדַע.

**שַׁדִּירְפָא**, v. שַׁדְפָא.

**שַׁדִּירְצָא**, v. שְׁדָצָא.

**שַׁדִּיר**, **שְׁדִיר**, v. שְׁאַר, שָׁאַר.

**שְׁדָר**, **שְׁדִיר** m. (preced.) *remnant, relic, survival.* Num. R. s. 19[32] (ref. to Deut. III, 11) וכאן עושה אותו ש׳ (ed. Wil. a. oth. שוורים) and here he is represented as a survival.—*Pl.* שְׁדָרִים, שְׁדָרִים; *du.* שִׁדְרַיִם, שְׁדְרַיִם. Men. II, 1 הקומץ ... שְׁדְרֵיהָ וכ׳ if a priest takes a handful of the meal-offering with the intention of eating its remnants ... the next day. Ruth R. to I, 5 (ref. to ויתשאר, ib.) נעשית שְׁדָרֵי שדרים she became like the remnants of remnants (of the meal-offering); Yalk. ib. 600 נעשית שדרים. Erub. II, 5, a. e. שבעים אמה וש׳ seventy cubits and a balance (less than eighty); Y. ib. II, 20[b] שדריים (corr. acc.). Zeb. 52[a] שדרי חטאת the remaining blood of the sin offering after sprinkling (Lev. IV, 34, a. e.). Ib. ש׳ אין מעכבים the pouring out of the remaining blood at the bottom of the altar is not indispensable for the efficacy of the sacrifice (v. עָכַב); Meïl. 9[a] ש׳ מעכבים it is indispensable; a. fr.—Men. IX, 8 סמיכה שדרי מצות the laying of hands on the victim is the last of the commendable acts, i. e. is not indispensable. Ib. 93[b] אם עשאה לסמיכה ש׳ מצות if he treated the laying on of hands as dispensable (omitted it); Sifra Vayikra, N'dabah, Par. 3, ch. IV; Neg. XIV, 10; a. e.—Meg. 15[b] (ref. to לשאר, Is. XXVIII, 5) למי שמשים עצמו כש׳ for him that considers himself like leavings (is modest); R. Hash. 16[b] sq. (ref. to לשאריית, Mic. VII, 18).—שְׁדָרוּת, Num. R. s. 19[21] ed. Wil., v. שְׁדוּר.

**שְׁדִירָא** I ch. same. Targ. Y. I Deut. XXVIII, 54 שָׁדִיר constr. (ed. Vien. שְׁדֵיר, corr. acc.). Targ. I Chr. XI, 8 (ed. Rahmer שְׁדִיר); a. e.—*Pl.* שְׁדִירַיָּה. Y. Dem. II, 22[c] הני ש׳ הוו (not היא) those (not explicitly mentioned) are left over (are implied, v. שְׁדוּר).

שְׁיָרָא II, שְׁיָרָה I f. (שׁוּר; b. h.; שְׁרוֹת, Ez. XXVII, 25) *caravan*. Tosef. B. Mets. VII, 13 ש׳ שהיתה מהלכת וכ׳ if a caravan travels in the desert, and a band attacks and robs it &c.; B. Kam. 116b. Y. Erub. I, end, 19d אהלים שבש׳ וכ׳ tents put up by a caravan require no ʿErub (v. עֵירוּב), opp. שבמחנה in a camp; a. fr.—*Pl.* שְׁיָרוֹת. B. Mets. 18a, v. מָצָא; a. fr.—Ch., v. שְׁיָרְתָּא.

שְׁיָרָה II, שְׁיָרָא III f. (v. שְׁאֵר) *blood-relations, parents*. Y. Kidd. IV, 65d bot. חתיה וחש׳ וכ׳ the midwife (may testify as to the first born of twins), the parents (as to the paternity of a foundling) &c.; Y. B. Bath. II, 13d bot.; ib. 14a top שיירא.

שְׁיִירִי, Ab. Zar. 70a bot. Ms. M., v. מְשַׁיְּרָא.

שְׁיִרָא, שְׁיָרָא, שְׁיָרָ׳, שְׁיָרְתָּא, שְׁיָרְתָּה, = h. שְׁיָרָה I. Targ. O. Gen. XXXVII, 25 (ed. Berl. a. oth. שְׁיָרַת). Targ. Is. LX, 6 (h. text שפעת). — Y. Bets. III, 62a top שיירתה חוות עברה a caravan passed by; Y. Sabb. I, 4a bot. שירתא חוות עבדה (corr. acc.). Y. Gitt. IV, beg. 45c סלקית בשיירא (not ש׳) I went up with a caravan (to Resh Laḳish's place); a. e.—*Pl.* שְׁיָרָתָא, שְׁיָרָ׳. Targ. Is. XXI, 13.—B. Mets. 18b אע״ג דשכיחין ש׳ (דשכיחין) although caravans frequently pass there. Ib. שכיחא שיירות (read with Ms. R. שכיחין שיירתא).

שַׁיְרָשָׁא, שַׁיְרָשָׁא, v. שַׁרְשָׁא.

שַׁיְרָא, v. שַׁיְרָא.

שִׁיכָּא, v. שִׁכְבָּא.

שִׁיכּוּר, v. סִיכּוּר.

שִׁיכּוּלָא, v. סִיכּוּלָא.

שִׁיכּוּן שִׁכּ׳, שִׁכּ׳ m. (שָׁכַן; v. Del. Assyr. Handw. s. v. שכן) *establishment, realization, execution; use of the phrase* כן עשה. Gen. R. s. 31, end (ref. to Gen. VI, 22) זה ש׳ לעשיית התיבה this refers to the carrying out of the command to make the ark; ib. s. 32 (ref. to ib. VII, 5 וכ׳ ויעש...ככל) זה ש׳ לכינוס בהמה this refers to the execution of the command to bring in the beasts; Yalk. ib. 55; 56 שכיון (corr. acc.). Gen. R. s. 34 (ref. to Gen. VIII, 20 a. IX, 1) זה ש׳ לזכות הקרבנות (not שיכן בזכות) this is an establishment (standard passage, cmp. בנין אב, s. v. אָב) of the reward of sacrifices.

שִׁיכּוּר, v. שִׁפּוּר.

שִׁיכְחָה, v. שִׁכְחָה.

שִׁיכְלָא, v. סִכְלָא.

שִׁיכּוּל שִׁכּ׳, שִׁכּ׳ m. (שִׁכְלֵל) *finishing, completion*. Gen. R. s. 1 לבריאה...ולש׳ הארץ קדמה as regards creation (planning) the heavens were first (Gen. I, 1); as regards completion, the earth came first (ib. II, 1); Yalk. ib. 3; Lev. R. s. 36; Y. Hag. II, 77d top.

שַׁכּ׳, שְׁכּ׳, שִׁיכְלוּלָא ch. 1) same. Targ. Y. Gen. VII, 11. Ib. XXII, 13; a. e.—2) *perfection, beauty*.—*Pl.* שְׁכּ׳, שִׁיכְלוּלִין. Targ. Y. I, II Lev. XXII, 27 (some ed. שַׁכּ׳).—3) *foundation*.—*Pl.* as ab. Targ. II Sam. XXII, 8 שַׁכּ׳ (h. text מוסדות).

שִׁיכְלַי f. a species of *birds* classified under *s'lav* (v. סְלָו); *quails* (?). Yoma 75b ed., a. Ar. (Ms. M. שובלי; Ms. O. סיכלי); Yalk. Ex. 260 שבלי, שיבלי; v. קִיבְלַי.

שִׁיכְלֵל, v. שִׁכְלֵל.

שִׁיכְמִי שִׁכְ׳, שִׁיכְמָי m. (denom. of שְׁכֶם) *shikhmi*, by-name of a certain class of Pharisees. Y. Ber. IX, 14b bot. פרוש ש׳, expl. מצוותא וכ׳ מצוותא who carries religious exercises on his shoulder; Y. Sot. V, 20c bot.; Bab. ib. 22b, expl. זה העושה מעשה שכם he who acts like Shechem (who underwent circumcision from an unholy motive).

שִׁיכְנָא, v. שְׁכִינָא, a. שְׁכִינָא.

שִׁיכָּרָא, שִׁיכָּרוּת, שִׁיכְרָא, v. sub שִׁכּ׳, שְׁכּ׳.

שִׁיכְשׁוּךְ, v. שַׁכְשֵׁךְ.

שִׁיכְשֵׁךְ, v. שַׁכְשֵׁךְ.

שִׁיכֵּל, v. שְׁאֵל.

שִׁילָא pr. n. m. *Shila*, name of several Amoraim. B. Bath. 172a רבא בר רב ש׳ (רבה) (ed. Pes. שירא, v. Rabb. D. S. a. l. note 10). Snh. 98b דבי רבי ש׳ those of the house (or school) of R. Sh.—Nidd. 26a איש כפר תמרתא ש׳.—Y. Sabb. II, 5a top רבי ש׳ דינוה; Ruth R. to II, 19, a. e., v. נָוֶה III.—Y. Snh. VIII, beg. 26a ר׳ ש׳ בר בינא; Y. Gitt. II, 44b ברנה שילוח (prob. to be read: ש׳ בר בינא).—Y. Macc. II, 31d bot. ר׳ שִׁילָה.—V. Fr. M'bo, p. 124b.—Gitt. 69a (in a charm formula) אנא פפי ש׳ בר סומקי.—Gen. R. s. 64, beg., v. next w.

שִׁילוֹ, שִׁילֹה (b. h.) 1) pr. n. pl. *Shilo*, the seat of the Tabernacle after the conquest. Meg. 16b בכה על משכן ש׳ וכ׳ he (Benjamin) wept over the Tabernacle of Shiloh, which was to be in the dominion of Joseph &c.; Yalk. Gen. 152. Macc. 12a ש׳ של...והוא he (Joab) took hold of the altar of Shiloh, opp. to בית עולמים. Zeb. 61b; a. fr.—B. Bath. 75b אלף ושני ש׳ וכ׳ (Ar. שִׁילֵי *pl.*; Ms. M. אלף שתרשל, v. Rabb. D. S. a. l. note) an area of one thousand and two times that of Shiloh built up with palaces (v. טִירְטַרְפַּלְיוֹת); [Rashb. שילו״ה the numerical value of Shiloh = 345].—2) (interchanging with שִׁילָא) *Shilo, (Shila)*, name of a fictitious town, v. יוֹחָנָא I. Gen. R. s. 40, beg. שילו; ib. s. 25, end; ib. s. 64, beg. שילא; Midr. Sam. ch. XXVIII שילה; Ruth R. to I, 1 שילא.—3) pr. n. m. *Shilo*, homiletical name of the King Messiah. Gen. R. s. 98 (ref. to Gen. XLIX, 10) עד...ש׳ זה מלך וכ׳ 'until Sh. comes', this means the King Messiah. Snh. 98b ש׳ שמו his (the Messiah's) name will be Shiloh.—V. preced.

שִׁילְהֵי, v. שִׁלְהֵי.

שִׁילְחַת, v. שַׁלְחַת.

שִׁירְלוֹ, v. שִׁילֹה.—[B. Bath. 172a, v. שִׁירְלֵי.]

**שִׁילּוּחַ, שִׁלּוּחַ** m. (b. h.; שָׁלַח) 1) *sending away, letting go.* Sot. 9ª (ref. to Is. XXVII, 8) אין הקב"ה... עד שעת שִׁילּוּחָהּ the Lord does not visit her sins upon a nation until the time comes to send her away (into captivity); אין הקב"ה... שִׁילּוּחוֹ the Lord does not punish a king, until the time comes to drive him away (depose him). Ḥull. XII, 1, a. fr. ש' הקן, v. קֵן. Ib. 140ª לש' with regard to the duty of letting the mother bird go. Sifra M'tsorʿa, Neg., Par. 1 ש' צפרים letting the birds (of the leper's sacrifice) fly (Lev. XIV, 7). Y. B. Kam. I, 2ᵇ פרשת ש' טמאין the section treating of the sending out of the camp of the unclean (Num. V, 1 sq.). Num. R. s. 7 ¹⁰ נתחייבו ש' וכ' they were condemned to be sent out of the camp, this means exile. Gen. R. s. 61 שטר ש' a document referring to the sending away of children with gifts (Gen. XXV, 6); a. fr.—*Pl.* שִׁילּוּחִים, שִׁילּוּחִין, שִׁלּוּחִין. Ḥull. l. c. קודם שֶׁשִּׁלּוּחִיהָ before sending her off. Snh. 102ª (ref. to Mic. I, 14) מי... תתנו לבניו ש' he who slew the Philistine (Goliath) and gave you Gath as a possession:—will you give a dismissal to his descendants (will you abandon the house of David)?—Esp. שִׁילּוּחִין, שִׁלּוּחִין *banishment, exile.* Gen. R. s. 19 דנתתי אותו בש' I punished him with banishment (from Eden); Lam. R. introd. (R. Abbahu 1); a. e.—2) (cmp. מְשַׁלַּחַת) *letting loose, visitation.* Yeb. 114ᵇ נחשים וכ' ש' a plague of serpents and scorpions.—[Y. Gitt. II, 44ᵇ בינה שילוח, v. שִׁילָא.]

**שִׁילּוֹחַ** pr. n. (b. h. שִׁלֹּחַ) the pool of *Siloah* near Jerusalem. Y. Taan. II, beg. 65ª אפי' טובל במי ש' וכ' even if he were to bathe in the waters of Sh. or in primeval waters.

**שִׁילּוֹחָא, שִׁילּוֹדָא** ch. same. Targ. Koh. II, 5 (ed. Vien. שִׁילּוּחוֹ). Targ. Is. VIII, 6 (ed. Wil. שִׁלּוֹ). Targ. I Kings I, 33; 38 (h. text גִּיחוֹן).—Snh. 94ᵇ (fr. Targ. Is. l. c.).

**שִׁילּוּם*, שִׁלּוּם'** m. (שָׁלַט) *control;* (sub יד) *handling.* Y. Shek. VI, 49ᵈ לש'... חצי טפח allow one half of a handbreadth on each side (of the Ark) for handling (the tablets); [Ms. M. לשילובן or לשילוכן, v. Rabb. D. S. a. l. p. 53, note].

**שִׁילּוּם, שִׁלּוּם** m. (b. h.; שָׁלַם) *compensation, payment, punishment.*—*Pl.* שִׁילּוּמִים, שִׁלּוּמִין. Lev. R. s. 17 (ref. to Ps. LXXIII, 3 בש' של רשעים אראה (שלום וכ' I want to see the punishment of the wicked.

**שִׁילּוֹנִי** m. (b. h. שִׁילֹנִי) *of Shiloh* (v. שִׁילֹה). Gen. R. s. 73 אחיה הש'; Taan. 20ª; Ruth R. to IV, 8; a. fr.

**שִׁילְחָא,** v. שַׁלְחָא.

**שִׁילְטוֹנָא, שִׁילְטוֹן,** v. שַׁלְטוֹן.

**שִׁילֵי** pr. n. pl. *Shili*, near Pumbeditha; v. דִּינֵי. Gitt. 80ª; B. Bath. 172ª (Ms. H. שילו); Yeb. 116ª. Bets. 25ᵇ. B. Mets. 72ᵇ; a. e.—[שילי, B. Bath. 75ᵇ Ar., v. שִׁילֹה.]

**שִׁילְיָא, שִׁילְיָה, שִׁילְיָא,** v. sub שִׁלְיָא.

**שִׁילְיָן** m. pl. (= שלילין; שָׁלַל I; cmp. שַׁלְשֶׁלֶת) *reins.* Tosef. Kel. B. Mets. IV, 7 הש' ותפגר וכ' the reins, the bit, and the bridle.

**שִׁילְיָנָא,** v. שַׁלְיָנָא.

**שִׁילְיָתָא,** v. שַׁלְיָתָא.

**שִׁילְפוּדְחָא** m. (v. שַׁלְפוּחִית) *bladder* of a fish. Ab. Zar. 40ᵇ.

**שִׁילְשׁוּל,** v. שַׁלְשׁוּל.

**שִׁילַת** pr. n. m. *Shilath.* Y. Meg. IV, 75ª bot. שמואל (רב) בר ש'. B. Bath. 8ᵇ. Erub. 28ª; a. fr.

**שִׁים,** v. שׂוּם.

**שִׁימָא', שִׁימְאָה** m. (שׁמם; cmp. אֲשַׁמַּאי) *waste, ruined.*—*Pl.* שִׁימָאֵי, שִׁמָּא'. Men. 33ᵇ פירוחי ש' 'waste doors', expl. ib. דלית להו תקרה over which there is no ceiling (upper beam); (oth. opin.) דלית להו שקופי which have no posts; Erub. 11ª (ed. Sonc. 'שמ; Tosaf to Kidd. 32ᵇ 'שמ).

**שִׁימָה** f. (שׂוּם) 1) *putting, placing, use of the root* שׂוּם. Keth. 46ª אתיא ש' we draw an analogy between *sum* (Ex. XXII, 24) and *sum* (Deut. XXII, 14); Y. ib. IV, 28ᶜ שׂוּמָה. Y. Shek. IV, 48ª מעכבת אפילו ש' even where the Biblical text has the verb *sum* ('thou shalt put'), it is an act indispensable to legality. Yalk. Gen. 150 שִׂרַמְתּ ערק, v. חֲשָׂמָה.—2) *treasure,* v. סִרְמָה.

**שִׁימּוּט, שִׁמּוּט'** m. (שָׁמַט) *drawing out, unsheathing.* Sifré Deut. 192 ש' סיריפים the drawing of swords.

**שִׁימּוּעַ** m. (שָׁמַע) *announcement.* Y. Shek. I, beg. 45ᵈ ש' שקלים וכ' the announcement concerning the contributions for the Temple (Sh'ḳalim) and concerning mixed seeds (v. שָׁמַע *Hif.*).

**שִׁימּוּר, שִׁמּוּר'** m. (שָׁמַר) *guarding, care.* B. Kam. 15ª לאו בחזקת ש' וכ' are not presumed to be guarded against, i. e. need special guarding (Ex. XXI, 29); ib. בחזקת ש' וכ' are presumed to be safe (the owner is not bound to guard them). Ned. 37ª שכר ש' the teacher is paid for guarding the pupils (and not for the teaching itself). Ib. גדול בר ש' הוא does an adult need guarding? Koh. R. to V, 10 צריך ש' וכ' must be watched against weasels &c.; a. fr.—*Pl.* שִׁמּוּרִים, שִׁמֵּי' (b. h. שְׁמָרִים); ליל ש' a night of watching. Pes. 109ᵇ; R. Hash. 11ᵇ, a. e., v. שָׁמַר.—2) (v. שְׁמָרִים) *clearing wine, straining.* Y. Sabb. XX, beg. 17ᶜ הותר מכלל ש' is permitted on the Holy Day as far as straining is concerned; Y. Bets. I, 60ᵈ bot.

**שִׁימּוּשׁ, שִׁמּוּשׁ'** m. (שָׁמַשׁ) *ministration, attendance.* Ber. 7ᵇ שִׁמּוּשָׁהּ, v. לִימּוּד. Ab. ch. VI חכמים ש' attendance of pupils on scholars. Num. R. s. 3 ¹ בשִׁימּוּשׁוֹ... שלא בחר of all the tribes the Lord did not choose any to stand in his service but the sons of Levi. Gen. R. s. 87 הית שִׁמּוּשׁוֹ ערב לרבו his ministration was pleasing to his master; a. e.

**שִׁימּוּשָׁא, שִׁמּוּשׁ'** ch. same, *service, office.* Targ. Gen. XL, 13; XLI, 13 (h. text כֵּן). Targ. Is. XXII, 19 (h. text מעמד).—Esp. *Temple service.* Targ. Ex. XXXI, 10 (h. text שרת). Targ. Num. IV, 12 (h. text שרת); a. fr.

החוזר לבריריתו (ib. 67a) a change (of name) which can be undone by restoring the object to its original condition; ש' דאורייתא a change which gives the right of ownership by Biblical law, i. e. a change which cannot be undone; a. fr.—Men. 43a וסרימנך ש' שקר ש' אמת and the mnemonical word (to remember which change proves the color to be genuine (תכלת), and which proves it to be adulterated) is 'a false change' (one who changes his word for evil is a bad man), 'a true change' (one who changes his word to do better than he has promised).—Sifra Vayikra, Ḥob., ch. XIX, Par. 11; Meïl. 18a, v. שְׁרִקּוּר I.—*Pl.* שְׁרִינּוּרִים, שְׁרִינּוּרִין. B. Kam. 65b (ref. to גם, Deut. XXIII, 19) לרבות שְׁרִינּוּרֵיהֶם this serves to include in the prohibition these objects even when they have been changed in form; Tem. 30b; a. e.

**שְׁנִי, שְׁרִינְיָא** ch. 1) *change, strangeness.* Targ. Is. XXVIII, 11.—2) *answer, reply, solution.* Sabb. 3b דמשני לך ש' דלאו ש' הוא he might give thee an answer which is no answer. Keth. 98b ש' דשנינן ש' הוא the solution which we have offered is the real solution; Pes. 12b; a. e.—*Pl.* שְׁרִינְיֵי, שִׁנְיֵי. Nidd. 26a ומי אירתנהו לתני ש' ואש' ניקום ונסמוך have these replies any reality?, i. e. these fictitious cases can never occur. Yeb. 91b; B. Bath. 135a can we stand and lean on harmonizing arguments (for legal decisions)?

**שְׁנִי, שִׁרְנוּךְ** m. (שְׁנַן) *diligent teaching, memorizing.* Sifré Deut. 34 (ref. to Deut. VI, 7) אלו בש' וכ' these words must be memorized (by the children), but the passages (Ex. XIII, 1—10; 11—16) need not be memorized; ib. אינו דין שירחו בש' is it not a logical conclusion that they must be memorized?; Yalk. ib. 841.

**שְׁרַךְ, שְׁרִךְ, שְׁנִי, שִׁינּוּקָא** m. (שְׁנַק) *strangulation;* trnsf. *anguish.* Targ. Job VII, 15 Ms. (ed. שר'). Targ. Prov. I, 27 (ed. Wil. שְׁנוֹ'; h. text צוקה). Targ. Y. Ex. XXI, 15, sq.; Targ. Y. Lev. XX, 10, v. סוּדָרָא; a. e.—*Pl.* שְׁנִי, שִׁינּוּקִין. Targ. Ps. XXV, 17 שִׁינּוּקֵי Ms. (ed. קִי..., קֵי..., corr. acc.).

**שִׁינּוּרְתָא,** v. שׁוּנְרְתָא.

**שִׁינְרִי,** v. שִׁנְנִי.

**שִׁינְנָא** m. (שְׁנַן) 1) *keen scholar;* [oth. opin.: *man with long teeth*]. Ḥag. 15b; Ber. 36a; Erub. 54a, a. e. (applied to R. Judah).—2) *edge, blade,* v. שְׁנָנָא.

**שִׁינְפָא,** v. סוּנְבָא.

**שִׁינְצָא,** v. שְׁנָצָא.

**שִׁינְרָא,** v. שׁוּנְרָא.

**שְׁנָתָא, שְׁנָא, שֵׁינָא, שִׁינָתָא** = h. שֵׁינָה, *sleep.* Targ. Gen. XV, 12. Targ. Job IV, 13. Targ. I Sam. XXVI, 12; a. fr.—Erub. 65a מסר שִׁינָתֵיהּ לשמעיה gave his sleep in charge of his servant, v. שִׁינָה. Ib. לא אירברי...לש' the night is made for sleep. Ber. 4a לאתעוריה משינתיה Ms. M. (ed. לאתעורי מִשְּׁנָתֵיהּ) in order to be waked up from his sleep. B. Mets. 83b סמא דש' a narcotic drink; a. e.

**שִׁימִי** pr. n. m. *Shimi,* name of several Amoraim. Men. 29a, a. fr. ש' בר חייא. Ib. את ש' art thou Shimi (and askest such a question)?; ib. 110a. Tem. 28a ש' בר אשי; a. e.

**שִׁימְשָׁא, שִׁימְצָה, שִׁימְצָא,** sub שְׁמִי.

**שֵׁינָן** m. (b. h.) *urine.*—*Pl.* שֵׁינִים. Treat. Sof'rim IX, 8 (ref. to II Kings XVIII, 27 a. Is. XXXVI, 12) כתיב שֵׁינֵיהֶם וכ' it is written *shenehem,* and it is read *meme raglehem* (the water of their feet); Meg. 25b שֵׁנֵיהֶם.

**שֶׁנֶן,** v. שְׁנַן.

**שִׁין** *Shin, Sin,* name of the twenty-first letter of the alphabet. Sabb. 104a. Men. 35a, a. e. ש' של תפלין the Shin embossed on the capsule of the T'fillin of the head. Cant. R. to I, 9, v. שִׁישָׁה; a. fr.—Meg. 25b שין תיזו euphem. for שת *fundament.* Ib. גימ"ל ושי"ן, v. גימ"ל.

**שִׁינָא, שִׁינָּא,** v. שִׁנָּא.

***שִׁינָא** I m. = h. שֵׁנָה, *urine, urinating.* Ber. 62b Mus. (ed. שִׁינָה *sleep*).

**שִׁינָא** II f. *sleep,* v. שִׁינְתָא.

**שִׁינְדִּיפִין, שִׁינְבִּיפִין, שִׁינְבִּידִיפִין** m. (= שן דפיל) *ivory.* Targ. Y. I, II Gen. L, 1 (not שִׁינְדָּה').

**שִׁינָה, שֵׁנָה** f. (b. h.; רֶשֶׁן) *sleep.* Ber. 3b מעולם לא עבר...בש' midnight never found me asleep. Ib. 62b ש' בעמוד וכ' sleep at morning dawn (v. שִׁינָא I). Meg. 15b במוסר שֵׁינָתוֹ וכ', v. עָרַד, שְׁנַת וכ'. Succ. 26a שִׁינַת, v. עַרַאי. Ib. when he gives his sleep in charge of others (gives orders to wake him up). Yoma I, 4 חמאכל מביא את הש' eating causes sleepiness. Tam. 28a אונס ש' being overcome by sleep. Snh. 93b שהיו אונסין...ומן הש' they forced themselves not to laugh, talk, or fall asleep. Kidd. 49b עשרה ש' וכ' ten measures of sleep have come down to the world, nine of which the slaves have taken &c.; a. fr.

**שְׁנִי, שִׁינּוּי** m. (שָׁנָה) *change.* Gen. R. s. 44 ש' השם change of name; ש' מקום change of residence. Sabb. 114a top ש' בגדים change of dress (for the Sabbath, for prayer &c.). Keth. 110b, a. e. ש', v. וְסַח; a. fr.—Esp. (law) *change of form* (and *name*) *effected on an illegitimately obtained object,* by which the present possessor is privileged to retain the object and pay its value. B. Kam. 65b נעשה ש' בידו וקנאו the change (from calf to ox) happened while the animal was in his possession, and he has obtained ownership. Ib. וניקנינהו בש' השם may he not have obtained the ownership of it through the change of name? Ib. ש' במקומו עומד (not עומדת) the change stands in its (the original's) place, i. e. the change of form or name of an object does not affect its legal status; ib. 93b; ib. 68a ש' במקומה עומד. Ib. 66b ש' מעשה (= ש' עיי מעשה) a change brought about by human action. Ib. 68a, a. fr. ש' רשות change of possession (by transfer of the object to a third person). Ib. 93b ש' דרבנן a change which gives the right of ownership by rabbinical ordinance, i. e. ש'

**שִׁירְסוּעַ, שִׁסּ'** m. (שָׁסַע) *splitting, rending.* Zeb. 65$^{b}$ אין ש' אלא ביד Ms. M. (ed. שירסע) the rending of the sacrificial bird must be done with the hand; Yalk. Lev. 447. Ib.; Sifra Vayikra, N'dab., Par. 7, ch. IX (ref. to Lev. I, 17) אוהו בש'...בש' it (the bird) must be rent, but the burnt-offering of cattle must not; a. e.—[*Pl.* שִׁירְסוּעִים. Sifra Sh'mini, ch. V, Par. 4, v. שָׁסַע.]

**שִׁירְסָקִין** m. pl. *plums.* B. Mets. 60$^{a}$ אנא ... ש' (Alf. Ms. שוירסקי; Asheri שוסקי) I distribute nuts (among the children of my customers), do thou distribute plums (to attract them); B. Bath. 21$^{b}$ שיט' Ms. M. (ed. שיוסקי; v. Rabb. D. S. a. l. note 40).

**שִׁירְסָרָאָה** = שִׁירְתָּסָרָאָה, v. שִׁירְתָּא.

**שִׁירְסָתָּג,** v. שׁוּסְתָּג.

**שִׁירַע** *to be smooth,* v. שׁוּעַ.

**שִׁירְעָא, שִׁירָעָא, (שִׁירָא, שִׁירַע) שִׁירַע** m. (preced.) *plaster, cement, sealing clay.* Targ.O.Num. XIX, 15 מגופת ש' ed. Berl. (oth. ed. ש', ed. Vien. שׁוּירַע; h. text צמיד פתיל); Targ. Y. ib. 9 שיריע. Targ. Gen. XI, 3 (h. text חמר). Targ. Ez. XIII, 12 (h. text טיח); a. fr.—Sabb. 66$^{b}$ ש' דדנא (Ms. M. שִׁירָעָא) the sealing clay of a wine vessel.

**שִׁירְעָבוּד, שִׁירְעָבוּדָא,** v. sub שִׁעְבֵּד.

**שִׁירְעוּר, שִׁעוּר** m. (שָׁעַר) *proportion, standard, definite quantity* or *size, limit.* Peah I, 1 אלו...שאין לתם ש' for the following things there is no definite proportion or quantity prescribed. Y. ib. 15$^{a}$ bot. אין להם ש' לא למעלן וכ' they have no limits set either of a maximum or of a mininum. Hall. I, 7 אם אין...כש' if either portion is not of the legal size (to require the separation of the priest's share). Ib. IV, 8 של אור יש לה ש' וכ' for that portion of Ḥallah which is to be burnt there is a legal quantity (a minimum) &c. Ib. של אור אין לה ש' וכ' for that which is to be burnt there is no minimum prescribed, but there is one for that which is to be given to the priest. Nidd. 26$^{a}$ שופר ש' the legal length of a *shófar.* Ib. חמשה שִׁירְעוּרִין טפח for five things the legal minimum size is a handbreadth. Yoma 73$^{b}$, a. fr. חצי ש' half (less than) the legal quantity; a. v. fr.—*Pl.* שִׁירְעוּרִים, שִׁירְעוּרִין, שִׁעֵי'. Ib. 80$^{a}$ כל הש' כולן בכזית וכ' all legal standards (for eatables in ritual law) are the size of an olive, except &c. Ib., a. e. ש' ועונשין הלכה וכ' standard measures and penalties are fixed by tradition, expl. ש' של עונשין the minima required for punishment. Sabb. VII, 4 מפני ששוו בשִׁירְעוּרֵיהֶן because they are alike as to legal standards. Ib. VIII, 1. Ib. 80$^{b}$ כל שִׁירְעוּרֵי שבת all legal minimum sizes for eatables carried abroad on the Sabbath; a. fr.—Ib. 35$^{b}$ נתת דבריך לש' thy rule would vary according to circumstances, and would not be alike for all; Meg. 18$^{b}$; a. fr.—Y. B. Bath. V, end, 15$^{b}$ לש' for regulating the market prices, v. שַׁעַר I.

**שִׁירְעוּרָא, שִׁעִי'** ch. same. Targ. Y. Ex. XXX, 13. Targ. Y. Gen. XXI, 16 כש' וכ' *about* the length &c.; a. e.—Sabb. 78$^{b}$ חד ש' הוא אידי...אידי this and that ('as a Sela' and 'as a dry fig') mean the same size. Ib. 80$^{a}$ ר' יהודה נפרש ש' that the legal size which R. J. prescribes is the larger one; ib. 81$^{a}$; a. fr.—*Pl.* שִׁירְעוּרִין, שִׁירְעוּרַיָּא, שִׁירְעִירֵי, שִׁעֵי'. [Targ. Y. II Lev. XXV, 37, v. שַׁעֲרָא I.]—Y. Sot. I, 16$^{c}$ bot. כל אילין ש' וכ' all those measures of time (mentioned above) must be counted from &c. Y. B. Bath. V, end, 15$^{b}$ לש' for regulating the market prices; a. e.

**שִׁירְעָלָא** m. = h. שְׁעָל, *hollow of the hand.* Y. Maasr. IV, 51$^{b}$ bot. מלא שִׁירְעָלָן their handful [prob. to be read: שִׁירְעָלִין pl. handfuls].

**שִׁירְעֲמוּמְתָּא, שִׁירְעָמוּם,** v. שַׁעֲמוּמְתָּא, שַׁעֲמוּם.

**שִׁירְעָר,** v. שׁוּעָר.

**שִׁירְעָתָא** I f. = שׁוּעִירְתָּא, *talk.* Y. Taan. III, 66$^{d}$ top מתחמד...שִׁירְעָתָהּ because he desired to hear her talk.

**שִׁירְעָתָא** II, v. שְׁעִירְתָּא.

**שִׁירְעָתָא** III, v. שְׁרָעָא.

**שָׁזִיךְ,** v. שׁוּף.

**שִׁיף** m., **שִׁיפָּה** f. (שׁוּף II) *rubbed off, abraded, bright.* Y. Gitt. III, end, 45$^{b}$ חניתה ש' וכ' if he left it (the pin) bright, and coming back found it rusty; Y. B. Bath. VI, 15$^{c}$ top שׁוּפָּה; v. שׁוּף III.

**שִׁיפָא, שִׁיפָּא, (שִׁיפְיָא)** ch. same. Ab. Zar. 52$^{b}$; Bekh. 50$^{a}$, v. טְרָרִינָא; Yalk. Ez. 346.—*Pl.* שִׁיפֵי'. B. Bath. 32$^{b}$ דחזו ש' וסומקי because they were abraded and red.

**שִׁיפָא** I m. (preced.) *planed board.* Erub. 101$^{a}$ (expl. איכא דאמרי דחד ש' (דלת אלמנה (Ms. O. דפא, v. Rabb. D. S. a. l. note 2) some say, it means a door consisting of one planed board.

**שִׁיפָא** II m. (preced. wds.; mistranslation of ξέστης; cmp. Syr. שפירתא Brockelm. 383) *Shifa,* name of a measure, *Xestes.* Kidd. 40$^{a}$ ש' דדינרי a Shifa full of denars.

**שִׁיפָא** III, v. שִׁירְפָּה II.

**שִׁיפָא,** v. שַׁפָּא.

**שִׁיפָּה** I, v. שִׁירְפָּה.—[Y. Ab. Zar. IV, 44$^{a}$ bot. ש' אחת, read: שִׁירְפָּה.]

**שִׁיפָּה** II f. (שׁוּף II) 1) *rubbing, smoothing.* Ned. 56$^{b}$ שִׁיפַת עור הדג rubbing with the skin of a fish. Men. VI, 5, v. בְּעִירְטָה.—2) *paring, shavings* used for basket work, mats &c. (cmp. Syr. שפירתא, Brockelm. 383, שירפתא P. Sm. 4102). Succ. 20$^{a}$, a. e., v. חֲשִׁירְפָּה. Y. Dem. II, 22$^{c}$ bot. פול בש'... Egyptian beans (offered for sale) tied with shavings. Y. Ab. Zar. V, end, 45$^{b}$ העקל של ש'...a bale ... made of plaited shavings. Makhsh. V, 8 חש' של לבנים ed. Dehr. (ed. השירפא) the shavings (or mat) used for covering bricks; a. e.—*Pl.* שִׁירְפוֹת. Y. Sabb. IV, 6$^{d}$ bot. פורסין מחצלת על גבי ש' וכ' (not שירפות) you may spread a mat over the shavings

which cover the bricks (on the Sabbath); Y. M. Kat. II, end, 81[b] שירפוק (corr. acc.).

**שִׁירָה** III f., v. שִׁירְפוֹן.

***שִׁירְפוּדָא** m. (שָׁפַד) *sticking in, insertion.* B. Bath. 37[b] בשִׁירְפּוּדֵיהּ עד וכ׳ ... האי מאן Ar. (ed. משירפוליה) if one sells a palm tree to his neighbor, the latter has the ownership of the soil in which it is rooted, down to the deep; Arakh. 14[b] משירפולא ועד וכ׳.—V. שַׁפּוּדָא.

**שִׁירָנִיוֹת**, v. סִרְפָּוְנִיוֹת.

**שִׁיפּוּט** m. (שפט, v. שָׁפָטָא) *childishness, folly, vanity.* Koh. R. to I, 13 (expl. ענין רע, ib.) זה שִׁירְפּוּטוֹ של ממון this is the folly of greed for wealth (because it is never satisfied); זה שירפוטו של גזל this is the folly of robbery (because it is the foremost among the accusers of man before the throne of God); ib. זה שִׁירְפּוּטָהּ של תורה וכ׳ this is the vanity of study, because one learns and forgets again.—*Pl.* שִׁירְפּוּטִים, שִׁפּ׳ (= παιδιά) *boyish things, sport,* (euphem. for) *sodomy.* Ex. R. s. 8 (ref. to II Chr. XXIV, 24) א״ח שפטים אלא ש׳ read not *sh'fatim* (punishment) but *shipputim* (sport); Tanḥ. B'shall. 25; ib. Vaëra 9.

**שִׁיפּוּי**, שִׁפּ׳ I m. (שָׁפָה I) *planing, shavings, chips.* Meïl. III, 8 (14[a]) בשפוי (Talm. ed. בשפורי, Rashi בשפוי); Tosef. ib. I, 25 ed. Zuck. (Var. בשפוד, corr. acc.); Tem. 31[b], v. נְבָרִיחַ.—*Pl.* שִׁירְפּוּרִין, שִׁירְפּוּרִים, שִׁפּ׳. Ab. Zar. 42[b] top ושִׁירְפּוּרֶיהָ מוחרין ... והא ש׳ but there are the chips, when the idol itself remains, and yet it is said, if the gentile chipped an idol for its own sake (to embellish it), itself is forbidden, but the shavings from it are permitted to be used. Ib.[a]; a. e.—V. שַׁפָּאִים.

**שִׁיפּוּי**, שִׁפּ׳ II m. (שָׁפָה II; cmp. שָׁפַע) *incline, slanting.* Ḥull. 19[a] ש׳ כובע, v. כּוֹבַע. Ib. 20[a] ש׳ ראשו where the back of its head begins to slant towards the neck.

**שִׁירְפּוּרִין** f. pl. (v. שִׁירְפּוּי I) [*chips*?,] name of a sort of *cakes.* Targ. Y. II Ex. XVI, 31 (Y. I אֲשִׁישָׁרִין; h. text צפרחת).

**שִׁיפּוּל**, שִׁפּ׳ m. (שָׁפַל) *lower part, extremity.*—*Pl.* שִׁירְפּוּלִים, שִׁירְפּוּלִין, שִׁפּ׳. Lam. R. to I, 9 (expl. בשולית, ib.) בִּשִׁירְפּוּלֶיהָ on her skirts. Sabb. 98[b] ושפולית וכ׳ ... לאשה like a woman that walks in the street, and her train drags behind her. Tosef. Ohol. XIII, 9 שִׁירְפּוּלֵי אוהלין the train of tents; (Ohol. VII, 2, v. שִׁירְפּוּי); a. e.—שירפולי מעים *the lower part of the abdomen.* Nidd. IX, 8 contrad. to כרס. Yeb. 80[b] כל שאין לה ש׳ מ׳ כנשים a woman the formation of whose lower abdomen is not that usual with women.

**שִׁיפּוּלָא**, שִׁפּ׳ ch. same, 1) *extremity, bottom, train.* Targ. Cant. I, 4 בש׳ דטורא at the foot of the mountain.—*Pl.* שִׁירְפּוּלֵי, שִׁפּ׳. Targ. O. Ex. XIX, 17 (ed. Vien. שִׁפּוֹ; h. text תחתית). Targ. Y. Num. V, 17 (O. יסודי; h. text קרקע). Targ. Lam. I, 9. Targ. Ex. XXVIII, 33 (O. ed. Vien. שִׁירְפּוֹ); a. fr.—Snh. 102[b] דהוה נקיטת בש׳ גלימא וכ׳ Ms. M. (ed. הוה נקיטנא, read נקיט; Rashi ג׳ הוה נקיט ש׳; Ar. only שירפולא, v. Rabb. D. S. a. l. note 3) thou wouldst have taken up the trail of thy cloak and run after me.—2) *the seat of a tree in the ground.* B. Bath. 37[b]; Arakh. 14[b], v. שִׁירְפּוּדָא.—3) *moving downwards* (sailing with the wind). B. Bath. 73[b], v. שַׁיְיצָא.

**שִׁירְפּוֹן** m. *rye;* [oth. opin.] *oats.* Pes. II, 5; ib. 35[a] (classified with barley) expl. יְרִישְׁרָא; Men. 70[a] sq. Ḥall. I, 1. Y. ib. 57[b] top (ref. to Is. XXVIII, 25) נסמן זה חש׳ *nisman* means *shifon.* Ib. middle ברם כרבנן ... חש׳ מין כוסמין וכ׳ but in the opinion of the Rabbis there are only three kinds of grain, *shifon* is a species of spelt &c. Kil. I, 1 הכוסמין ... אינן וכ׳ וחש׳ spelt and *shifon* are not heterogeneous (may be sown together). Kel. IX, 8 (Var. in Hai Gaon שִׁרְפָּה, v. Maim. a. l.; Var. שירפן, חשירפה through mistaking שירפה), v. מִיצָּה.—[Greek σιφώνιον a kind of *oats.*]

**שִׁירָנִיוֹת**, v. סִרְפָּוְנִיוֹת.

**שִׁיפּוּעַ**, שִׁפּ׳ m. (שָׁפַע) 1) *slanting, slope, skirt.* Gen. R. s. 69 (ref. to Gen. XXVIII, 12) הסולם הזה ... ושִׁירְפּוּעוֹ וכ׳ that ladder stood on the Temple site, and its slant reached &c.; Yalk. ib. 120. Y. B. Bath. VII, end, 15[d] הירה עשוי ... או ממקום שירפועו מודד if a field has the shape of a chair, is the measuring to begin where the vertical wall begins, or where the slope begins? Ohol. VII, 2 כלים שתחת הש׳ vessels which lie under the slope (of a tent, v. שִׁירְפּוּל). Erub. 102[a] sq.; Sabb. 138[b] טפח שאין בשִׁירְפּוּטָהּ when the slanting portion of a tent cover is not so large as a handbreadth, opp. to גג the horizontal part; a. e.—*Pl.* שִׁירְפּוּעֵי אהלים, שִׁפּ׳. Ib.; Ohol. l. c. the slanting and flat portions of tent covers; a. e.—2) *overflow, overmeasure.*—*Pl.* as ab. Tosef. B. Bath. V, 4 המוכר ... כל הש׳ וכ׳ if one sells wine by the vessel, all the overflow belongs to the seller.

**שִׁיפּוּעָא**, שִׁפּ׳ ch. same, *slant, slope.* Targ. Y. I Ex. XXVI, 12 שירפוע, constr. (Y. II שירפועה, corr. acc.; h. text סרח). Targ. Y. Deut. IV, 49 Ar. (ed. משפך; h. text אשדת).

**שִׁירְפּוּף**, Y. M. Kat. II, end, 81[b], v. שִׁירָפָה II.

**שִׁיפּוּצָא** m. (שָׁפַץ) *repairing.* Keth. 103[a] ש׳ מאי Ar. (Var. שִׁירְפּוּצָיָא or שִׁירְפּוּצָא; ed. שירפצה) has a widow the right to repair her husband's dwelling (and remain in it)?

**שִׁיפּוֹרָא** m. = שׁוֹפָרָא 1) *horn, trumpet, announcement.* Nidd. 38[a] ש׳ דירחא Ar. (ed. only ש׳) the *shofar* announcing the New Moon. Succ. 34[a]; Sabb. 36[a] Ms. M. (ed. שופרא), v. חֲצוֹצְרָה. M. Kat. 27[b] שמע קל ש׳ דשכבא he heard the trumpet announcing a death in town; a. e.—*Pl.* שִׁירְפּוֹרֵי. Ab. Zar. 40[a] נפקי ש׳ דרבא וכ׳ Ms. M. (ed. נפק) the announcements of Raba went forth to prohibit it, and those of R. H. permitting it; ib. 57[b]. M. Kat. 17[b] קרי ביה אלפא ש׳ וכ׳ sound into it (the pitcher) one thousand blasts (proclaiming the ban). Ib. מאי שירפורי שנפרעין וכ׳ what does the blowing signify? That he will be punished. Shebu. 36[a] בארבע מאה ש׳ שמחירה וכ׳ Barak declared the ban over Meroz with four hundred blasts of the trumpet; M. Kat. 16[a]; a. e.—2) (v. שׁוֹפָר) *charity box.* Gitt. 60[b] דהוא ש׳ דהוה the charity box which was first kept in

the house of R. J., and was transferred to &c.; [oth. opin. the *shofar* for public announcements].

**שִׁיפְּרוּת**, שִׁפְּ׳ f. (שָׁפָה III) *quiet, peace; compromise.* Y. Yeb. IV, 5[d] top עושין ש׳ ביניהן וכ׳ we make a compromise between them, and divide the dead man's estate (between the *yabam* and the son whose paternity is in doubt). Ib. נמצאת אומר ש׳ באחין וכ׳ (not לאחיו) consequently, peace between brothers (a compromise between the *yabam* and the son who maybe is his deceased brother's son) is a loss to the brothers (the succeeding sons, who will inherit only one half of the estate), opp. תחרות.

**שִׁיפְּלוּתָא**, v. sub שִׁפְּל׳.

**שִׁיפְמ־**, v. שִׁפְמָא.

**שִׁיפְעָא**, v. שִׁפְעָא.

**שִׁיפְרָגַז** pr. n. *Shifr'gaz*, legendary name of King Ahasver's horse. Targ. II Esth. VI, 10.

**שִׁירְ** (v. שֵׁירֵי) *to go forth.*

*Pa.* שַׁיֵּרְ *to finish.* Gen. R. s. 78; Yalk. ib. 133 שַׁיְּרוּצָה, v. סוּב.

**שֵׁירְ** m. (v. preced.; cmp. נוֹצָה) 1) *prickly branch of the date palm.*—*Pl.* שֵׁירִין, שֵׁירִים, שֵׁצִ׳. Tosef. Shebi. VII, 16; Pes. 53[a] על שֵׁל בֵּין הַשׁ׳ as long as there are dates on the single branches, opp. כִּפִּים, v. כִּיפָּה.—2) *late (stony) date on the palm-tree.*—*Pl.* as ab. Y. Sabb. I, 4[a] bot. ש׳ שבכפים the stony dates on the top branches; Y. Bets. III, 62[a] (not שבכפיס).

**שֵׁירָא** m. ch. same, 1) *prickly twig; stony date.*—*Pl.* שֵׁירֵי. M. Kat. 25[b] bot. טצון דירקלי ש׳ the palms bore stony dates (Rashi: *thorns*).—2) *fin* of a whale &c. B. Bath. 73[b] ובין ש׳ לש׳ וכ׳ וסגאי...and the ship went between one fin of the fish and the other for three days, itself swimming upwards (against the wind), and we floating downwards.—*Pl.* as ab. Ib. תרי ש׳ החיא גילדנא...Ms. R. a. ed. L (ed. שַׁיְרֵי) that was a sea *gildana* (v. גִּלְדָּנָא), which has two fins (on each side).

**שֵׁירָצָאדְ** m. (v. next w.) *finishing, destruction.* Targ. Is. X, 23; XXVIII, 22. Ib. XL, 17 (h. text תֹּהוּ). Targ. Ez. XIII, 13.

**שֵׁירֵי, שֵׁצֵי** (Shaf. of יצא; v. Del. Proleg., p. 140) [to *go forth*, v. שֵׁירְ; *to cause to go out,*] 1) *to be ended* (cmp. כָּלָה); *to cease, to perish.* Targ. Ruth II, 23. Targ. Ps. XXXIX, 11; a. fr.—2) *to finish, complete, end.* Targ. O. Gen. II, 2. Ib. XVII, 22; a. fr.—3) *to make an end of, destroy.* Targ. Lam. II, 2; 5. Targ. Gen. XVIII, 23, sq.; a. fr.

*Ishtaf.* אִשְׁתֵּירֵי, אִשְׁתֵּצֵי 1) *to be finished.* Targ. II Chr. VIII, 16.—2) *to be made an end of, be consumed.* Targ. Ps. LXXIII, 26 Ms. (ed. אִשְׁתֵּירָצָא). Targ. Gen. XXXIV, 30; a. fr.

**שֵׁירָא, שֵׁצָא, שֵׁצִ׳** m. (preced.) *end, destruction.* Targ. Prov. X, 14; 29; ib. XVIII, 7 (h. text מחתה); a. e.

**שֵׁירוּ, שֵׁירוּתָא** I, **שֵׁצָא, שֵׁצִ׳** f. same, 1) *completion, perfection.* Targ. Ps. CXXXIX, 22 שירוי Ms. (ed. Lag. שֵׁירִיאוּת; ed. Wil. שֵׁירִיאֵית, corr. acc.; h. text תכלית).—2) *end, consumption.* Targ. II Kings XIII, 19; a. fr.

**שֵׁירָנִי** II (preced.) pr. n. pl. *Shetsayu* (*Destruction*). Targ. Y. II Deut. I, 44; Targ. Y. Num. XIV, 45 (ed. Vien. שֵׁירִיצִי; h. text תרמה).

**שֵׁירָא, שֵׁוּ׳** m. (v. שֵׁירְ) *branch, twig.* B. Mets. 99[b] ש׳ דתמרי Ar. (ed. Koh. שׁוּ׳; ed. חבריצא) a palm twig with dates on.

**שֵׁירָנִיתָא** f. (preced.) *weed.* Pes. 35[a] (Ms. M. 2 שׁוּצ׳; Ms. O. שֵׁצִ׳), v. כַּרְמִית.

**שֵׁירְקוּדִין**, v. שֵׁירְקוּר II.

**שֵׁירְקוּרְיָא, שֵׁקִ׳** m. (שְׁקִי) = h. שִׁקּוּי, *drink, potion.*—*Pl.* שֵׁירְקוּדִין. Y. Sabb. IX, 12[a] bot. כל ש׳ דאתון וכ׳ all potions that you are in the habit of preparing on week days (for women in confinement), prepare also on the Sabbath; Gen. R. s. 80 שקועין (Matt. K. quotes fr. Y. l. c. שֵׁירְקוּקִין); Yalk. ib. 135 שירקועי׳ (corr. acc.).

**שֵׁירְקוּל, שֵׁקִ׳** m. (שָׁקַל) *weighing*; ש׳ הדעה weighing of opinions, *decision between opposing views.* Snh. 6[a], a. fr., v. דַּעַת.

**שֵׁירְקוּעַ, שֵׁקִ׳** m. (שָׁקַע) *sinking, covering up.* Zeb. 21[b] אירכא ביניידהו מצות ש׳ they differ as to the time when the laver is to be let down into the well. Ib. top אירכא ביניידהו גזירת ש׳ they differ as to whether or not you must consider the possibility of a mistake in letting the laver down &c. Tosef. Kel. B. Kam. III, 14 על ש׳ העמוד on the column of vessels that are covered with clay; Tosef. Par. V (IV), 2 שירקעו ed. Zuck. (oth. ed. שירקוּעו, corr. acc.).

**שֵׁירְקוּעָא, שֵׁקִ׳** ch. same. Targ. Y. I Num. IV, 20.—[שקועין, שירקועין Gen. R. s. 80; Yalk. ib. 135, v. שֵׁירְקוּרְיָא.]

**שֵׁירְקוּץ, שֵׁקִ׳** m. (b. h.; שֶׁקֶץ) *abomination, idol.*—*Pl.* שֵׁקִ׳, שֵׁירְקוּצִים. Sifra K'dosh. Par. 1 ש׳ על שם וכ׳ the idols are called *shikkutsim*, because they are abominable; Mekh. Mishp. s. 20; Ab. d'R. N. ch. XXXIV.

**שֵׁירְקוּצָא, שֵׁקִ׳** ch. same. Targ. I Kings XI, 5. Targ. II Kings XXIII, 13 (ed. Wil. שֶׁקֶץ). Targ. Jer. IV, 1 ed. Lag. (oth. ed. שִׁקְצָךְ); a. e.—*Pl.* שֵׁירְקוּצִין, שֵׁירְקוּצַיָּא, שֵׁקִ׳. Targ. Ez. V, 11. Ib. XX, 7, sq.; a. e.

**שֵׁירְקוּר, שֵׁקִ׳** I m. (שָׁקַר) *false dealing, malappropriation.* Sifré Num. 7, a. e., v. מְעִילָה; [Sifra Vayikra, Ḥob. ch. XIX, Par. 11; Meïl. 18[a] שִׁינּוּי change of employment].

**שֵׁירְקוּר** II m. name of an *earthen vessel* (prob. a tumbler that cannot stand, v. Sabb. 104[a] quot. s. v. שִׁקְרָא).—*Pl.*

שִׁיר, שֵׁירָא ch. same. Targ. Ps. CV, 18 (fem.). Targ. Job XXX, 11 שֵׁירִי Ms. (h. text יתרי; Ms. Var. שושילתי, אטוני, נימי; ed. שושלתי ונרמי אטוני, embodying all the Variants). Ib. XL, 26 Ms. Var. (ed. סלוא). Targ. Esth. VIII, 15; a. e.—Lam. R. to II, 12 סב לך חד ש' וכ' take a bracelet or a ring, and go to market &c.—*Pl.* שֵׁירִין, שֵׁירַיָּא, שֵׁירֵי. Targ. Ez. XXIX, 4 (ed. Wil. שֵׁי; h. text חזזים). Targ. Is. XXXVII, 29 (ed. Wil. שֵׁי; Ar. שִׁירִי; h. text חזזי). Targ. Ps. CVII, 10 (ed. Wil. שֵׁרֵי). Targ. O. Num. XXXI, 50 שֵׁירִין ed. Berl. (ed. Amst. שָׁרִין, read: שֵׁי); Y. שִׁרַיָּא (ed. Vien. שֵׁי; h. text אצעדה); a. fr.—[Targ. Y. I Ex. XXVIII, 32 שִׁירַיָּא, v. שִׁירָא.]—Y. Sabb. VI, 8[b] bot. (expl. צמיד, Num. l. c.) שיריא (bracelets).

שִׁירָא, שְׁיָרָא I m. = h. שִׁיר. Targ. Cant. I, 1. Targ. Ps. LXVI, 1; a. fr.—*Pl.* שִׁירַיָּא, שִׁירִין. Targ. Cant. l. c. Targ. Ps. CXXXVII, 3; a. e.—[שִׁירָא f., v. שִׁירְתָּא.]

שִׁירָא* II pr. n. m. *Shira.* Sabb. 66[a], v. שִׁיָּא.

שִׁירָא, שִׁירָאָה III m. (cmp. sericum) [*of Seres, Chinese,*] *silk.* Targ. II Esth. V, 1; VI, 10, v. פְּרַנְפֶּן.—Keth. 63[b] חזה חפיסא חד שירא (Rashi ש' חדא) she seized a silk garment (Rashi: *a cloak*).—*Pl.* שִׁירָאִין, שִׁירָיִין, שִׁירָאֵי. Targ. Ez. XXVII, 19 בשיריין ed. Lag. (oth. ed. בשִׁירִין, corr. acc.).—Sabb. 90[a] תכך דש' וכ' the worm (*t'khakh*) in silk garments. Kidd. 32[a] קרע ש' וכ' tore silk garments in the presence of his son Rabbah (to test his filial respect). Snh. 67[b], v. פִּירְכָּא III. Ber. 56[a], v. תְּכֶלָא II. Y. Sabb. VI, 8[b] bot. (expl. שֵׁרוֹת, Is. III, 19) שיראין silk cloaks (?).

שִׁירָה, שִׁירְתָּא I f. h. same. Sot. 48[b]; Sabb. 20[b], v. פְּרַנְדָּא.—*Pl.* שִׁירָיִין, שִׁירָאִין, שִׁירָאִים. Ib.; Men. 39[b] (contrad. to סיריקון, a. to כלך); Sifra Thazr., Par. 5, ch. XIII. Tosef. Kel. B. Bath. V, 11 חשיריין (Var. השירשין, corr. acc., R. S. to Kel. XXVIII, 8 שיריים).

שִׁירָה II f. (b. h.; v. שִׁיר II) *song, hymn, poetry, music.* Arakh. 11[a] עיקר ש' בפה וכלי וכ' the essential in the Temple music is (the song) with the mouth, and the musical instruments are for accompaniment (v. בְּסַם); (anoth. opin.) עיקר ש' בכלי instrumental music is the essential &c.; Succ. 50[b]; a. e.—Y. Meg. III, 74[b] bot. שִׁירַת הבאר the song of the well (Num. XXI, 17 sq.); ש' הים the song of the sea (Ex. XV, 1—18); ש' הלוים the song of the Levites (for the additional sacrifice of the Sabbath, Deut. XXXII, 1-43); Treat. Sof'rim ch. XII. R. Hash. 30[b] ש' של חול the song (of the Levites) for a week-day. Ib. 31[a] top דש' דיומיה הוה because it would at all events have been the song for that day (the fifth day of the week for which the same psalm is designated as for the New Year's Day, Ps. LXXXI); a. v. fr.—*Pl.* שִׁירוֹת. Y. Meg. l. c. כל השי' טעונות וכ' all poetic passages of the Pentateuch (when read at public service) require special benedictions before and after. Ex. R. s. 23 כל השי' ... לשון נקיבה וכ' all the songs that have heretofore been composed (mentioned in the Scriptures) are of the feminine gender (שִׁירָה) ... but the song of the future ... will be of the masculine gender (שִׁיר, ref. to Is. XLII, 10); Cant. R. to I, 5; a. fr.

שִׁירְקָנָא, שִׁיקְטָנָא v. שִׁקְרְטָנָא.

שִׁירְקָנָא, שִׁירְקָנְיָא, שִׁירְקָיָא, שִׁירְקָא v. שַׁקְרָא, שַׁקְרָנָא.

שִׁירְקָמָא, שִׁיקְמָא v. sub שִׁקְ׳.

שִׁירְקָפָא v. שָׁקוֹפָא a. שַׁקְפָא.

שִׁירְקָרָא, שִׁיקְרָא, v. sub שִׁקְ׳.

שִׁירָר, v. שְׁרָרִיר.

שִׁיר I (b. h.; denom. of next w.) *to sing.* Ber. 14[b] וּשְׁרַנוּ לָךְ and we sang (praises) unto thee. Snh. 91[b] (ref. to Ex. XV, 1) שָׁר לֹא נאמר אלא יָשִׁיר it does not read, 'he sang'; but, 'he shall sing'; Mekh. B'shall., Shir., s. 1; a. e.

*Polel* (of שׁוּר) שׁוֹרֵר same. Num. R. s. 3 (play on בְּכוּשׁוֹרוֹת, Ps. LXVIII, 7) אותן שהיו בוכין ... מְשׁוֹרְרִין עכשיו those who formerly wept..., were now singing. Ib. ועבד מְשׁוֹרֵר וכ' and the slave sings, because he is relieved &c. B. Bath. 120[a] מְשׁוֹרְרִים לפניה went singing (bridal songs) before her; a. fr.—[Midr. Till. to Ps. CXVI בארן ושוריין, read: וּשׁוֹרְרִין, v. שָׁרָה II.]—מְשׁוֹרֵר *singer*, esp. *Temple singer* (Levite). Arakh. 11[b] מ' ששיער ומשוער ששורר if one designated as a singer acts as gate-guard, or a gate-guard acts as singer; a. fr.—*Pl.* מְשׁוֹרְרִין, מְשׁוֹרְרִים. Ib. שאתה מן המ' וכ' for thou belongest to the singers, and not to the gate-guards; a. fr.

שִׁיר II m. (b. h.; שרר) [*chain, string;* cmp. חָרוּז,] *verse, song, poetry, music.* Tam. V, 6 שאחיו ... לדבר בש' that his brother Levites were assembling to sing in chorus. Ib. VII, 4 הש' שהיו הלוים וכ' these are the psalms that the Levites recited severally on each day; a. fr.—R. Hash. 28[a] החוקע לש' he who blows the Shofar (on the New Year's Day) as a musical exercise (Ms. M. לְשֵׂד to drive off a demon); ib. 33[b] (Ms. M. לְשִׁיר).—כלי ש' musical instruments (used in the Temple during the offering of sacrifices). Taan. IV (III), 3; a. e.—*Pl.* שִׁירִין, שִׁירִים. Cant. R. to I, 1 דוד אמר ש' ושלמה אמר ש' David composed songs, and so did Solomon. Ib. end (expl. שיר השירים חמצולה נאמר ש' ונשבח למי שבש' חמסולסל שבש', v. סַלְסֵל. Ib. שעשאנו ש' בעולם let us recite songs and praise to him who has made us to be songs (proclaimers of God's praise) in the world; שיורים לעולם ... נאמר ש' let us recite songs to him who made us remnants (has preserved us) for the world; a. fr.—שיר הש' the Book of *Song of Songs* (*Canticum*). Ib.; B. Bath. 14[b]; a. fr.

שִׁיר m. (b. h. שֵׁרוֹת *pl.*; preced.) *chain, necklace, bracelet, ring.* Sabb. V, 1 סוס בש' the horse may be let out (on the Sabbath) with his chain (or ring); וכל בעלי חש' וכ' and all chain-wearing animals &c.; Tosef. ib. IV (V), 4. B. Mets. 25[a] כש' if the coins found lie arranged like a ring (or necklace). Y. Sabb. VI, 8[b] top ובלבד ... לא בש' וכ' save that he does not put it (the amulet) in a necklace or a signet ring; a. e.—*Pl.* שִׁירִין. Gen. R. s. 98 וחדו משליכות עליו ש' וכ' (not שיריין) and they (the Egyptian women) threw at him (Joseph) chains and necklaces &c.

שִׁירוּ, v. שֵׁירוּתָא II, III.

שִׁירָוָן, v. שֵׁירוּתָא III.

שֵׁר, שֵׁירוּ, שֵׁירוּתָא m. (שְׁרֵי) *beginning; the firstling.* Targ. Y. Ex. XXX, 23 בש' (h. text ראש). Targ. Prov. IX, 10. Targ. Y. Gen. XLIX, 3; a. fr.—Gen. R. s. 98 (ref. to Gen. l. c.) ש' חילי וש' צערי the beginning of my strength, and the beginning of my trouble.—*Pl.* שֵׁירוּרִין, שֵׁירוּרָתָא, שֵׁירוּרַיָּתָא, שֵׁירוּרַיְיהוֹן II שֵׁר' (*fem.*). Targ. Y. I Num. XVIII, 12 (ed. Vien. שֵׁר').

שִׁירָוָן, v. שֵׁירוּתָא III.

שֵׁר', שֵׁירוּף m. (שָׁרַף I) *burning, burn.* Cant. R. to VII, 9; Tanḥ. Tsav 2; Yalk. Sam. 161, v. אִרְמוּס.

שֵׁרוּת, שֵׁירוּת m. (שָׁרַת) *service*, esp. *Temple service, function.* Arakh. 11ᵃ (ref. to Deut. XVIII, 7) איזהו ש' שבשם וכ' what service is there that is connected with the Name? It is song (attending the sacrifices). Ib. (ref. to Deut. X, 8 לשרתו ולברך) מכלל ... לאו ש' הוא this implies that the priestly benediction is not called a service. Sot. 38ᵃ (ref. to Deut. l. c.) איתקש ברכה לש' the priestly benediction is made analogous to service (both must be performed standing). Zeb. 24ᵃ; Yoma 58ᵃ the question is, דרך ש' בכך וכ' may or may not a Temple function be performed in that manner? Y. Erub. V, beg. 22ᵇ כל ש' ששרת וכ' every ministration which he performed before Eli was considered as a ministration before God. Yoma l. c. שני כלים בש' אחד Ms. Ms. 2 (ed. אחת ש') there may be two vessels for one function. Men. 109ᵃ שחיטה לאו ש' וכ' slaughtering (a sacrifice) is no priestly function; a. fr.

שֵׁר', שֵׁירוּתָא I ch. same.—מלאכי ש' ministering angels (v. שָׁרַת). Targ. Y. Gen. XVIII, 20; a. fr.

שֵׁר', שֵׁירוּ, שֵׁרוּ, שֵׁירוּ II, שֵׁרוּ I f. (שְׁרֵי) *beginning.* Targ. Jer. II, 3. Targ. Job VIII, 7; v. שֵׁירוּי.

שֵׁר', שֵׁירוּ, שֵׁרוּ, שֵׁירוּתָא III, שֵׁרוּ II f. (שְׁרֵי) [*rest, encampment,*] *meal, refreshment* (cmp. סְעוּדָה); *ration, sustenance.* Targ. Y. Gen. XXIX, 22 (not שירוי). Ib. XVIII, 5. Targ. Job XL, 30. Targ. Gen. XLIII, 16 (*dinner time;* h. text צהרים). Targ. II Kings XXV, 30; a. fr.—Ber. 39ᵇ הוה בצע אכולא ש' used to break bread enough for the entire meal. Taan. 11ᵇ האי בר בי רב ... ליכול כלבא לשירותיה if a student fasts, let a dog eat his meal. Pes. 113ᵃ (prov.) סלקת לאיגרא שֵׁירוּתָךְ בהדך if thou goest up to the roof (on a journey ever so short), take thy provisions with thee; a. e.—*Pl.* שֵׁירָוָן. Targ. Hos. IV, 18 (ed. Wil. שֵׁירָוָן).

שֵׁר', שֵׁירְטוּט m. (שְׁרַטְ) *ruling, marking lines.* Men. 32ᵇ צריכות ש' must be written on traced lines; Meg. 18ᵇ. Gitt. 6ᵇ בלא ש' without rules. Sabb. 75ᵇ (ref. to המולח והמעבר, ib. VII, 2) אפיק ... ועידל ש' take out either of the two words, and insert (among the forbidden acts) the tracing of outlines on the hide before cutting.

שֵׁירָטוֹן, v. שֵׁרְטוֹן.

שִׁירְיָא f. = h. שִׁרְיָה, *coat of mail.* Targ. Y. Ex. XXXIX, 23; ib. XXVIII, 32 (not שִׁירַיָּא); v. שִׁרְיָנָא.

שִׁירְיוֹן, שִׁירְיוֹנָא, v. sub שֵׁר'.

שִׁירְיָיתָא, Tosef. Maas. Sh. II, 1 שִׁירְיָרְתָּא, v. שִׁרְיָרִיתָא.

שִׁירַיִים, v. שָׁדַיִר.

שִׁירְיָן, שִׁירְיוֹנָא, v. sub שֵׁר'.

שִׁירַיִם, v. שָׁדַיִר.

שִׁירְיָן, שִׁירְיָנָא, v. sub שֵׁר'.

שִׁירַן pr. n. pl. *Shiran.* Targ. Y. Num. XXXII, 38 (h. text שבמה); Targ. Y. I ib. 3 (h. text שבם).

שִׁירְנוּקָא, v. שִׁרְנוּקָא.

שִׁירְפֵּי, v. שָׁרַף.

שִׁירְפָּה, v. שִׁרְיָפָא.

שִׁירְקָא c. (שְׁרַק II) *viscous substance, glair.* Pes. 68ᵃ (expl. מידחוי קרביו, ib. VI, 1) דמעיא דנפרק וכ' Ms. M. (ed. דנפקא) (the removal of) the viscous substance of the entrails, which comes out through the pressure of the knife; M. Kat. 22ᵃ (expl. לידחה, ib.). Sabb. 109ᵃ ש' טויא Ar. (v. Rabb. D. S. a. l. note 200) the glairy substance issuing from a melon wrapped in dough and roasted (ed. שַׁרְיָא, v. שַׁרְיָא).

שירקיריס, Midr. Till. to Ps. VIII ed. Bub., v. סִילִיקְרָאוּת.

שִׁירְשׁוּרָא, v. שִׁרְשׁוּרָא.

שִׁירָא, שִׁירְתָּא f. = h. שִׁירָה. Targ. Ps. XXX, 1. Targ. Cant. I, 1 (ed. Vien. שִׁירָךְ); a. e.—*Pl.* שִׁירָתָא Ib.

שִׁישׁ, v. שׁוּשׁ.

שַׁיְרִישׁ, שַׁיְרִישׁ m. (b. h.; = שושו, cmp. שׁוּהּ, שׁעוּהּ) [*smooth,*] *yellow marble* or *alabaster.* Ḥag. 14ᵇ (in a mystic passage) כשאתם מגיעין אצל אבני ש' טהור וכ' when you arrive at the stones of pure marble, say not, water, water. Ex. R. s. 10; Midr. Till. to Ps. CV, a. e., v. פְּסִיפָס. Num. R. s. 16 (play on שׁשׁר, Num. XIII, 22) שהיה ברייא כש' he was as sound as a marble block; Tanḥ. Sh'laḥ 7. Midd. III, 3. Tosef. Ter. X, 10; a. fr.

שִׁישָׁא, שַׁיְרָא, שַׁיְרָא ch. same. Targ. II Esth. I, 2.—Succ. 51ᵇ; B. Bath. 4ᵃ, v. מַרְמָרָא; Yalk. Deut. 913.

שִׁישָׁא I m. (v. P. Sm. 4144, Brockelm. 374ᵃ) *alabaster* or *glass jug* (?), v. אֲשִׁישָׁא.

שִׁישָׁא II (or שׁוּשָׁא) pr. n. m. *Shisha,* (*Sisa*), an Amora. Ber. 24ᵃ Ms. M. (ed. ששת). Ḥull. 44ᵃ; a. fr.

שִׁישָׁה f. (שׁוּשׁ) *joy, use of the root* שׁוּשׁ. Cant. R. to I, 9 כל מקום שנאמר ש' כתיב בשי"ן וכ' wherever rejoicing is meant the word is written with Sin, but here (in לססתי, Cant. l. c.) it is with Samekh. Pesik. Ronni, p. 141ᵇ; Cant. R. to I, 4 (one of the ten expressions for joy; Ab. d'R. N. ch. XXXIV שָׁשׂוֹן).

שִׁיתָסָא, שִׁיתָאסָא m. (comp. of שִׁית a. אסא, P. §m. 291; v. אַסִּי) *foundation.* Targ. Ps. CXXXVII, 7 (ed. Wil. שְׁתָאסָא). Targ. Job XXXVIII, 38 (ed. Wil. שְׁתָאסָה; h. text מוּצָק); a. e.—*Pl.* שִׁיתָאסָרְיָא, שִׁיתָאסָרִין, שָׁתֵי (also used as *sing.*) Ib. IV, 19. Ib. XXII, 16 Ms. (differ. in ed.). Targ. Prov. X, 25 (ed. Wil. שְׁתָאסָרְיָא, oth. ed. סְנָן ..., corr. acc.). Targ. Ps. XVIII, 16. Ib. XXIV, 2 שׁוּר שְׁתָסָתָא (ed. Lag. שׁוּר שִׁיתִיתָאה, corr. acc.). Targ. Prov. III, 19 [read:] שׁוּר שִׁיתָאסִירָא דְאַרְעָא (v. Pesh.).

שִׁיתוּמָא, שִׁיתָא m. (שְׁתַם) *opening, boring a hole.* Ab. Zar. 69b דְּלָא חָרִישׁ לְשִׁ' who does not apprehend that the gentile may make a hole in the stopper (to draw out wine, and close it again). Y. ib. V, 44d top שִׁיתּוּמְדוֹן, v. מַגֵּף.

שִׁיתּוּף m. (שְׁתַף) *partnership,* esp. (Sabbath law) *shittuf, the formation of a fictitious partnership in an alley* by depositing in it some article of food in which the inmates concerned have a share, which has the effect of allowing them to move things within the area enclosed by the alley. Erub. 71b בְּסוּמְכִין עַל שִׁ' וְכ' they differ as to whether *shittuf* can be relied upon to take the place of an *ʿerub* (עֵירוּב). Y. Sabb. XIX, beg. 16d קוֹרָה בְּלֹא שִׁ' וְכ' the placing of a beam over an alley without *shittuf* has the effect of allowing the carrying of objects on the Sabbath. Y. Erub. V, 23d bot.; a. fr.

שִׁיתָא, v. שִׁתָּא.

שִׁיתָלָא, v. שִׁתִּילָא.

שִׁיתְנְהוֹן, Pesik. R. s. 22, read: שַׁרְתַּנְהוֹן, v. שְׁרִי.

שִׁיתָסְרָאָה, שִׁיתָסָר, v. שִׁית IV.

שָׂךְ (cmp. סוֹךְ) *thicket, wild growth.* Lam. R. to I, 17 לְשֶׁעָבַר ... וְעַכְשָׁיו בְּשָׂךְ formerly I went to Jerusalem on well-kept roads, but now I go through wild growth (thorns), as it is said (Hos. II, 8), I will hedge up (שָׂךְ) thy road with thorns.

שָׁכַב (b. h.) *to incline; to lie down, lie, sleep.* Bekh. VII, 2, a. e. גַּבְרִיהּ שׁוֹכְבִין, v. גְּבִין II. Gen. R. s. 96 (ref. to Gen. XLVII, 28 sq.) אַתָּה שׁוֹכֵב וְאֵין אַתָּה מֵת thou shalt lie (in the grave) but not be dead (forever). Ber. I, 3 (ref. to Deut. VI, 9) שׁוֹכְבִים וכ' ... בְּשָׁעָה (you must read the Sh'mʿa) at the time of the day when people lie down, and when people get up. Ib. 62b עַל כָּל מִשְׁכַּב שָׁכַב וכ' lie on any couch, only not on the bare ground; a. v. fr.—Part. pass. שָׁכוּב. Mekh. B'shall., Vayassʿa, s. 3 ... תְּפִלָּתָם שֶׁהָיוּ שְׁכוּבִים בֶּעָפָר the prayer of our fathers who were asleep in the ground; Yalk. Ex. 260 שׁוֹכְבִין.

*Hif.* הִשְׁכִּיב 1) *to cause to lie down.* Ber. 60b (in a night prayer) שֶׁהַשְׁכִּיבֵנִי לְשָׁלוֹם וכ' that thou make me to lie down for peace and to rise for peace &c. Ber. 4b הַשְׁכִּיבֵנוּ (cause us to lie down,) *hashkibenu,* a section of the evening prayers, inserted between *G'ullah* and *T'fillah* (v. גְּאוּלָּה). Ib. 9b; a. fr.—2) *to let lie with, to allow sodomy.* Ker. 3a (ref. to Lev. XVIII, 22) קְרִי בֵּיהּ לֹא תַשְׁכִּיב read

שִׁישׁוּרָא, שִׁירְשׁ', שִׁירִשׁ' m. (שָׁרַר) *rope.* Pes. 82a דְּקָא גָּדִיל שִׁישׁ' (Ms. M. שִׁירִשׁ') if he (the unclean priest) is a ropemaker (who cannot be suspected of neglecting the Temple service from mercenary motives). B. Kam. 96a חוֹפְיָא וְעָבְדִינְהוּ שִׁירִשׁ' (Ms. M. וְעָבְדִינְהוּ שִׁישׁ') if one stole palm leaves made into a broom, and made them into a rope.

שִׁישִׁית, שְׁשִׁי, v. שִׁשִּׁי.

שִׁישַׁךְ, v. שִׁשַּׁךְ.

שִׁישֶׁלְתָּא, v. שַׁלְשֶׁלְתָּא.

שִׁישְׁנָא pr. n. m. *Shishna.* Y. Sabb. XIX, 16d bot. רַב שִׁ' quot. in Alf. (ed. שִׁשְׁעָה). Gitt. 62a; Men. 90a רַב דִּימִי בַּר שִׁ'.

שִׁית I (b. h.; sec. r. of שָׁוָה) *to place, set, make.*

*Hif.* הֵשִׁית same. Snh. 27a (ref. to Ex. XXIII, 1) אַל תָּשֶׁת רָשָׁע עֵד make not a wicked man a witness (disqualify him); אַל תָּשֶׁת חָמָס עֵד allow not violence (robbers) to testify; Mekh. Mishp., s, 20; Yalk. Ex. 352.—[Yalk. Ps. 620 הִשִּׁיתִיו, v. שָׁתָה II.]

שִׁית II m. (שְׁתַת II) *foundation;* (cmp. יְסוֹד) *bottom,* esp. *Shith, a pit by the side of the altar* into which the remainder of libations was poured. Midd. III, 3 שֶׁבּוֹ יוֹרְדִין לְשִׁ' וכ' by which men went down the Sh. to cleanse it. Tosef. Succ. III, 15 יוֹרְדִין לְשִׁ' וכ' the wine goes down into the pit and is swallowed up there. Ib. (ref. to וְגַם יִקַּב, Is. V, 2) זֶה חֹשׁ' this refers to the Sh.; Y. ib. IV, 54d top; Bab. ib. 49a חִשִּׁיתִין (*pl.*).—*Pl.* שִׁיתִּין. Ib. שִׁ' מִשֵּׁשֶׁת יְמֵי וכ' the Shittin have existed from the six days of creation (are a natural cavity). Ib. 53a בְּשָׁעָה שֶׁכָּרָה דָּוִד שִׁ' when David began to dig the pits (for the Temple); Macc. 11a; Yalk. Ps. 878 שִׁתִּין. Meïl. III, 3 (11a) יְצָאוּ לְשִׁ' וכ' (יָרְדוּ) so soon as the wine is let down into the pits &c. Yalk. Ps. 653, v. פֶּגֶר.

שִׁית III m. *wild fig.*—*Pl.* שִׁיתִּין (or שִׁיתִּין). Dem. I, 1; Tosef. ib. I, 1; Erub. 18a; Ber. 40b (expl. מִין תְּאֵנִים).

שִׁית IV, שֵׁת, שִׁיתָא, שִׁיתָה, שְׁתָּ' = h. שֵׁשׁ, *six.* Targ. Gen. VII, 6 (O. ed. Berl. שֵׁת; ed. Vien. שְׁתָּ'). Ib. XXX, 20 (O. ed. Berl. שִׁיתָה); a. v. fr.—Pes. 94a שִׁ' אַלְפֵי וכ' the world (distance from sunrise to sunset) is six thousand parasangs. Snh. 97a שִׁ' אַלְפֵי שָׁנִים הָוֵי וכ' the world will exist six thousand years; a. fr.—*Pl.* שִׁיתִּין, שְׁתִּ' *sixty.* Targ. Gen. XXV, 26; a. fr.—B. Kam. 92b תִּכְלִי שִׁ' בַּבָּא, v. בַּבָּא. Ib. רְהוּטֵי שִׁ' צַפְּרָא, v. צַפְּרָא. Ab. Zar. 69a בְּשִׁ' requires sixty portions to be neutralized; a. e.—שִׁיתָּסַר עָשָׂר, שִׁיתָּסָר, שִׁיתְסָרֵי, שִׁיתְסָרֵי, שִׁיתְּ' *sixteen; sixteenth.* Targ. Ex. XXVI, 25. Targ. Y. Deut. XXXIV, 8 (ed. Vien. שִׁתֵּיסַר); a. fr.—שִׁיתָסָרָאָה m. *the sixteenth.* Targ. I Chr. XXIV, 14 (ed. Lag. שִׁיסָרָאָה).

שִׁיתָא f. = h. שֶׂה, *ewe.* Targ. O. Lev. XXII, 28 (ed. Berl. סִיתָא). Ib. V, 7 ed. Lisb. (Ms. סִ'; ed. אִימְרָא).

שִׁיתָאָה m. (שְׁתִי II) *weaver.*—*Pl.* שִׁיתָאֵי, שִׁיתָּיֵיא. Y. Sabb. XIII, 14a bot.; Y. Bets. III, 62a top, v. מְצָדָא I.

it as *lo thashkib*, do not allow &c.; Snh. 54b לא תַּשְׁכֵּב (or תִּשָּׁכֵב *Nif.*); a. e.

*Nif.* נִשְׁכַּב *to be lain with*, esp. *to be the subject of sodomy.* Ib. אזהרה לנִשְׁכָּב מנין whence do we derive the warning (אַזְהָרָה) for the person that allows sodomy? Ib. [read:] לר' ישמעאל אזהרה לנ' לבהמה וכ' (v. Rabb. D. S. a. l. note 200, a. Yalk. Lev. 599) according to R. Yishmael's interpretation, whence do we derive the warning for the person that is made the subject of coupling with a beast? Ib. לא תִשָּׁכֵב, v. supra; a. fr.

**שְׁכֵיב, שְׁכוּב, שְׁכֵב** ch. same, *to lie down; to die; to lie with.* Targ. O. Deut. XXIV, 12, sq. Targ. Gen. XXVI, 10. Targ. O. Lev. XV, 24. Targ. O. Deut. XXXVIII, 30; a. fr.—Part. pass. שָׁכִיב. Targ. Ezek. IV, 9; a. fr.—V. שָׁכִיב.—Yeb. 46a אילו שָׁכִיבִי לא וכ' I might have died without telling you this thing; B. Mets. 73b השתא אילו שָׁכִיבְנָא (not שכיבא); Ab. Zar. 55a (corr. acc.; v. Rabb. D. S. a. l. note 10). Yeb. 24b, a. e. כל נירים ושָׁכִיב, v. נוּם ch. B. Mets. 85a לא ש' אינש וכ' no one died before his time. B. Kam. 91b; B. Bath. 26a לא ש' ברי וכ' my son Shikhhat died (early) for no other sin than that he cut down a fig tree before its time; a. fr.

*Ithpa.* אִשְׁתַּכַּב *to be lain with, be ravished.* Targ. Zech. XIV, 2. Targ. Is. XIII, 16.

**שְׁכָב** m. (preced.) *the lower millstone*, opp. רֶכֶב. B. Bath. II, 1, v. רֶכֶב; Tosef. ib. I, 3.

**שְׁכָבָא, שְׁכָבָה** m. (שְׁכִיב) *asleep; dead body, corpse.* M. Kat. 27b שירפוּרָא ד' שירפורא, v. שִׁרְפּוּרָא. Ib. לא ש' ארכא במתא is there not a dead (to be buried) in town (and they pursue their labors)? B. Bath. 91a, v. מְנוֹבְּרִיתָא; a. fr.—*Pl.* שְׁכִבֵי, שְׁכָבֵי. Snh. 29b, v. עור I ch. Ib. 48b ש' דהרפניא the dead of Harpania (for whom the shrouds are not woven until they are dead); a. e.—V. שָׁכִיב.

**שְׁכָבָה** f. (b. h.; שכב, v. Job XXXVIII, 37), only in שְׁכָבַת זֶרַע *effusion of semen.* Nidd. 5a. Ib. 9a. Ib. 13a; a. fr.

**שַׁכְבָּנָא** m. (שְׁכִיב) *one whose eyebrows overshadow his eyes* (v. גְּבִין II). Bekh. 44a; (Tosef. ib. V, 2, sq. שכניה).

**שְׁכֵבְתָּ** f. (b. h.; v. שְׁכָבָה) *effusion of semen*; [oth. opin.] = שְׁכִיבָה. Snh. 54b, v. שְׁכִיבָה.

**שׁוּכְּ, שְׁכוּבְתָּא** f. = h. שְׁכָבָה; only in שְׁכוּבַת זַרְעָא, שׁוּכְּ = h. שכבת זרע. Targ. Lev. XV, 16, sq. (O. ed. Vien. שְׁכוּבַת); a. fr.

**שְׁכָה**, v. סְכָה.

**שְׁכוּב**, v. שְׁכִיב.

**שְׁכוּבְתָּא** f. = h. שְׁכֵבְתָּ 1) *lying with, sexual connection.* Targ. O. Lev. XVIII, 20; 23. Ib. XX, 15; a. e.—2) *effusion of semen.* Targ. O. Lev. XV, 16, sq.; v. שְׁכָבְתָּא.

**שְׁכוּי**, v. סִיכּוּי.

**שְׁכְוִי** m. (b. h.; שָׁכָה, v. סָכָה) [*guard,*] *cock.* R. Hash. 26a כשהלכתי . . . ולתרנגול ש' (Ar. س) when I travelled in the district of K. N., (I noticed that) they called a bride *ninphe*, and a cock *sekhvi*; Y. Ber. IX, 13c top ברומי . . . ש' (Ar. سَكْوَيَا) in Rome they call the cock *s.*; Lev. R. s. 25 בערביא . . . לתרנגולתא שְׁכְוָיָא in Arabia they call the hen *sikhvaya*; Yalk. Job 925 סְכָוָא . . . ברומי; Yalk. Lev. 615 בערבי . . . לתרנגולת שכוי.

**שְׁכְוָיָא**, v. preced.

**שכוין**, Y. B. Bath. IV, beg. 14c ד'ש, prob. to be read: דשׁוּרְחִין (v. Tosef. ib. III, 2).

**שַׁכּוּל** m. (b. h.; שָׁכַל) *bereft of whelps.* Pirké d'R. El. ch. XXXVII שעומד . . . כדוב ש' וכ' who stands on the road like a bear bereft of her whelps ready to kill mother and children.

**שְׁכוּלָא**, v. סִיכּוּלָא.

**שְׁכוּן**, v. שִׁיכּוּן.

**שְׁכוּנָא** m. (שָׁכַן) 1) *dwelling, tent; apartment.*—*Pl.* שְׁכוּנֵי, שְׁכוּנַיָּא, שְׁכוּנִין. Targ. Jud. VIII, 11; Targ. Jer. III, 2; IX, 25; XXV, 24.—B. Bath. 29b; 159b אנא בש' גוואי הואי I lived in the interior departments (and had the right to pass the premises which you occupied; therefore you cannot claim undisputed possession).—2) *group of buildings, neighborhood.*—*Pl.* as ab. Lev. R. s. 34; Yalk. Is. 352, v. שְׁכוּנְתָּא.—[שְׁכוּנָא f., v. שְׁכוּנְתָּא.]

**שְׁכוּנָה** f. (preced.) 1) *settlement, colony, group of dwellings.* Ab. Zar. 21a ובלבד שלא יעשנה ש' provided that (in selling dwellings to a gentile) he does not make it a (gentile) settlement; ib. אין ש' וכ' a settlement consists of no less than three men (living in a group). Gitt. 6a מש' לש' when the deed of divorce is carried from one group of buildings to another; Y. ib. I, 43c top. Gen. R. s. 39 וממולדתך זו שְׁכוּנָתְךָ 'and out of thy *moledeth*' (Gen. XII, 1) this means, thy settlement. Ib. s. 64, v. נָצִיב; a. e.—Lev. R. s. 2 שכונתי some ed., v. שְׁכִינָה.—2) *the neighbor's privilege of preemption.* B. Mets. 68a; 108b (expl. משכנתא) ד' גבירה ש' the right of preemption (accorded to neighbors) is with him (the mortgagee).—[שְׁכוּנָה ch., v. next w.]

**שְׁכוּנְתָּא** ch. same, 1) *settlement.*—*Pl.* שְׁכוּנָן, עבד ש' *to settle.* Targ. Job XV, 28. Targ. Y. Ex. XXIII, 33.—2) *group of buildings, neighborhood, quarter.* Gen. R. s. 17 שְׁכוּנְתֵּיהּ דר' יוסי וכ' the quarter in which R. J. the Galilean lived; Lev. R. s. 34 הוות אזלא בכל שְׁכוּנַיָּא ובשכונתיה וכ' she went begging in all quarters, but in R. Jose's quarter she did not go; Yalk. Is. 352 בכל שְׁכוּנֵי דקרתא ובשְׁכוּנֵיהּ וכ'; Y. Keth. XI, 34b bot. שְׁכוּנְתָּהּ דמשבקי the quarter in which my former husband lives.—*Pl.* שְׁכוּנָתָא. Ib. ליתי הכא שְׁכוּנָת חורין וכ' are there no quarters of other people of the town? Yalk. Lev. 665 בכל שְׁכוּנָתָא דקרתא וכ', v. supra; a. e.

**שׁ' בְּנָאֵי, שְׁכוֹר** pr. n. pl. *S'khor Bizzaé.* Snh. 95a (Var. שכר); v., however, בְּזָאֵי.

מְשַׁכַּח יתיה that he may not have forgotten it, if Rab should ask him; a. e.

*Ithpa.* אִשְׁתַּכַּח *to be forgotten.* Tem. 15b דאר׳ להו א׳ וכ׳ that which they forgot remained forgotten &c. B. Mets. 85a יתיב ... דלִשְׁתַּכַּח גמרא וכ׳ he fasted ... praying that he may forget the Babylonian teaching. Ib.b אי מְשִׁתְּכַּחַת תורה וכ׳ (Keth. 103b אם נשתכחה וכ׳), v. פְּלָפוּלָא. Ib. עבדי דלא תִשְׁתַּכַּח וכ׳ ... I brought it about that the Law be not forgotten &c.; a. e.

**שְׁכַח** II, *Af.* אַשְׁכַּח (הַשְׁכַּח) (preced.) [*to uncover,*] *to find.* Targ. Ps. XXXVI, 3 לַמַּשְׁכַּח (ed. Wil. לְמִ׳). Targ. Koh. I, 17 (ed. Vien. לְמִ׳). Ib. VIII, 17 (*Pe* interch. with *Af.*). Targ. Gen. II, 20. Ib. VIII, 9 (Y. some ed. הַשְׁ׳). Targ. O. ib. XLI, 38 הִנַּשְׁכַּח ed. Berl. (ed. Vien. a. oth. הִישְׁ׳, corr. acc.); Y. דְּנַשְׁ׳; a. fr.—Gitt. 56b דלא לַשְׁכְּחֵיה ... ליקלורית וכ׳ burn this man (me, Titus), and scatter the ashes ..., that the God of the Jews may not find him and place him before judgment. Y. Erub. I, 18d top א׳ תני וכ׳ he found that it was taught (in the Boraitha), Rabbi says &c. Yeb. 110b אַשְׁכְּחֵיה לרב וכ׳ I found Rab A. and &c. Ab. Zar. 10a, a. fr. נפק דק ואׁ וכ׳ he went forth, investigated, and found that &c. Macc. 21b מי מַשְׁכַּחַת וכ׳ wouldst thou have found the jewel beneath?; B. Mets. 17b לא משכחת, v. דְּלֵי. Gitt. 68a אַשְׁכְּחֵיה חמרא he found it to be wine; Midr. Till. to Ps. LXXVIII, 45; Yalk. Kings 182 אשכח. Y. Hag. II, 77b ווי דמובדין ולא מַשְׁכְּחִין woe for those who lose and do not find (who suffer an irretrievable loss)!; a. fr.—Macc. l. c., a. fr. היכי משכחת לה how wilt thou find it, i. e. to what practical case can this be applied? Pes. 7a בשלמא שבת משכחת לה וכ׳ as to the Sabbath, there may be a case, as, for instance, when the fourteenth day occurs on a Sabbath. Ab. Zar. 40b; a. v. fr.

*Ithpa.* אִשְׁתַּכַּח, *Ithpe.* אִשְׁתְּכַח *to be found.* Targ. Ex. XXI, 16. Ib. XXII, 1; 3; a. fr.—Targ. Y. I Deut. XXXIV, 8 הִשְׁתְּכָחוּ אכלין וכ׳ (= h. נמצא) *consequently* they ate &c., v. מְצָא.—B. Mets. 16b דמִשְׁתַּכְּחֵי בשוקא ... חנהו deeds of purchase that were found in the street. Sabb. 90a; Nidd. 62a מִשְׁתַּכַּח, v. אַשְׁלְגָּא. Snh. 111a; Ex. R. s. 6, a. e. ולא מִשְׁתְּכְחִין and are not found again (cannot be replaced), v. חֲבַל II; a. fr.

**שִׁ׳, שִׁכְחָה** f. (שָׁכַח) 1) *forgetting, forgetfulness.* Y. Peah I, 16b bot.; Yalk. Mic. 559, v. שׁוֹכָן. Ab. IV, 22. Sabb. 31b שמא תאמר ש׳ הרא מהן lest you say, they forget it (that their way leads to death); a. fr.—2) *that which is forgotten,* esp. (with ref. to Deut. XXIV, 19) *the forgotten sheaf, the poor man's sheaf.* Peah VI, 1 אינו ש׳ does not come under the law concerning a forgotten sheaf, does not belong to the poor. Ib. 4 ושלאחריו ש׳ and a sheaf left behind the cutter belongs to the poor; B. Mets. 11a. Ib. לרבות שִׁכְחַת העיר to include a sheaf forgotten in town (at unloading). Pesik. Vattom., p. 132a (ref. to Is. XLIX, 14) כעומר הש׳ like the forgotten sheaf; a. fr.

**שִׁכְחָן**, v. שׁוֹכָן.

**שִׁכְחַת** pr. n. m. *Shikhḥath.* B. Bath. 26a; B. Kam. 91b Ms. M. (ed. שיבחה; v. Rabb. D. S. a. l. note). B. Bath. 126b (v. Rabb. D. S. a. l. note 80).

**שִׁ׳, שִׁכּוֹר** m. (b. h.; שָׁכַר) *drunk, intoxicated.* Erub. 64a ש׳ אל יתפלל an intoxicated person should not pray, contrad. to שחוי under the influence of wine. Ib. שחוי ש׳ שאין וכ׳ ... *shathuy* is he who could speak before a king (who could collect his mind, if he were suddenly summoned to speak &c.), *shikkor* is he who could not &c. Ber. 31b ש׳ שמתפלל וכ׳ a drunk person that prays is like one worshipping an idol. Num. R. s. 10; Tanḥ. Sh'mini 11; a. fr.

**שָׁכַח** (b. h.; cmp. שכך) [*to sink,*] *to forget, discard.* Ber. 32b (ref. to Is. XLIX, 14) אדם ... אחה עזבתני ושְׁכַחְתָּנִי if a man marries a woman after abandoning his first wife, he remembers the doings of his first wife, but thou hast abandoned me and also forgotten me. Ib. כלום אֶשְׁכַּח עולות וכ׳ will I ever forget the burnt-offerings of rams and the first born that thou didst offer &c.? Ib. שמא תִשְׁכַּח ... סיני wilt thou forget what I did at Sinai? Peah V, 7 העומר שֶׁשָּׁכְחוּהוּ ... ולא ש׳ וכ׳ a sheaf which the laborers overlooked in collecting, but the employer had not overlooked. Ib. VII, 1 וְשָׁכָחוֹ and he forgot it (left it on the tree). Ab. III, 8 כל השׁוֹכֵחַ וכ׳, v. מְשָׁנָה. Midd. II, 5 שָׁכַחְתִּי מה וכ׳ I forgot what purpose it served; Yoma 16a; a. v. fr.—Part. pass. שָׁכוּחַ; f. שְׁכוּחָה, *a*) (cmp. זָכוּר) *forgetting.* Y. Sabb. VI, 7d והיא ש׳ and she may forget herself, v. שִׁחֲצָנִית.—*b*) *forgotten.* B. Mets. 11a ש׳ מעיקרו a sheaf forgotten at the start (overlooked in collecting); v. זָכַר, זכור ולבסוף ש׳. Ber. l. c. (ref. to Is. l. c.) הירינו עזובה הירינו ש׳ is not abandoned the same as forgotten? (Ms. O. שְׁכִירָה ... עֲזִירָה ...).

*Pi.* שִׁכַּח 1) same. Y. Ber. V, 9a top לא במהרה הוא מְשַׁכֵּחַ will not easily forget it. Snh. 99a וכ׳ ... ומְשַׁכְּחָהּ כל he who studied the Law and neglects it (fails to review it) is like a woman that gives birth and buries; a. e.—2) *to cause forgetting.* Ab. II, 2 שיגיעת עון ... מְשַׁכַּחַת (or מַשְׁכַּחַת) the employment of the mind in both of them causes man to forget sin. Tosef. Sot. III, 12 אתם מְשַׁכְּחִין ... אני אֲשַׁכַּח וכ׳ you make the law of free trade forgotten among you, I will cause you to be forgotten in the world; Snh. 109a, a. e. באו ונְשַׁכַּח וכ׳, v. רָגַל; a. fr.

*Hif.* הִשְׁכִּיחַ same. Bets. 15b לַהֲשִׁכִּירוֹ, v. זָכַר. Ab. l. c., v. supra; a. e.

*Nif.* נִשְׁכַּח, *Hithpa.* הִשְׁתַּכַּח, *Nithpa.* נִשְׁתַּכַּח *to be forgotten.* Tem. 14b וכ׳ ... ואל תִּשְׁתַּכַּח מוטב (some ed. תִּשָּׁכֵחַ) it is better that a law be uprooted (disregarded) than that the Law be forgotten in Israel. Ib. 15b נִשְׁתַּכְּחוּ ... שלשה וכ׳ three thousand traditional rules were forgotten during the days of mourning for Moses. Ib. 16a נִשְׁתַּכְּחָה ... אף וכ׳ also the rule concerning a sin offering whose owner died (before it was brought) was forgotten during &c. Ib. שלא יִשְׁתַּכַּח ... מלבי that what I have learned be not forgotten out of my mind. Pes. 54b על חמת שישתכח מן הלב that the dead should be forgotten out of mind; a. fr.

**שָׁכַח** I ch. (Hebraism) same. Y. B. Kam. IV, 4b עד דשָׁכְחוּן כולן, v. סוּלָּמָא.

*Pa.* שַׁכַּח same. Y. Erub. I, 18d top [read:] דאין ... ולא

שְׁכִיב, v. שְׁכַב.

שְׁכִיב m., שְׁכִיבָא c. (preced.) 1) *lying*; שְׁכִיב מְרַע *dangerously ill*, v. מְרַע II.—2) *dead, deceased.* Targ. Y. Deut. XXV, 5, sq. Targ. Ps. XXXI, 13; a. fr.—[B. Mets. 73b, read: שְׁכִירְבָא, v. שְׁכַב.]—*Pl.* שְׁכִיבַיָּא, שְׁכִירְבִין, שְׁכִירְבַיָּא, שְׁכִירְבֵי. Targ. Ruth I, 8. Targ. Koh. IV, 2 (not שכירבא); a. e.—Snh. 46b, v. יְקָרָא. Sabb. 109b בי ש׳ Ar. *in the cemetery*, v. שִׁירְבָא; a. e.—V. שִׁכְבָּא.

שְׁכִיבָה f. (שָׁכַב) 1) *lying down, lying position.* Ber. 11a (ref. to Deut. VI, 7) בשעת ש׳ ממש וכ׳ at the time of lying down, (and) literally in a reclining position, and at the time of rising, (and) literally in an erect position (must the Sh'm'a be recited, v. קִרְמָה a correct quot. acc.). Ib. 4b מקיש ש׳ לקרמה וכ׳ the text (Deut. l. c.) puts lying down parallel to rising, as at rising (in the morning) the reading of the Sh'm'a precedes the prayer (תְּפִלָּה), אף ש׳ וכ׳ so at lying down (in the evening) the reading of the Sh'm'a precedes &c. Ib. מאי קרמה ... אף ש׳ נמי סמוך למירטתו as in the morning the Sh'm'a is read near the bed (immediately after rising), so in the evening the Sh'm'a is read near the bed (before going to bed). Y. ib. I, 3c מפני שכתוב בה ש׳ וקימה because lying down and rising are mentioned therein (in the chapter of Balaam, Num. XXIII, 24; XXIV, 9). Y. Gitt. III, 44d top; Tosef. Kel. B. Mets. I, 14 אחת לש׳ וכ׳ one mattress to lie on, and another &c.; a. fr.—2) *lying with, carnal connection.* Snh. 54b (ref. to Lev. XVIII, 23) לא תתן שְׁכִיבָתְךָ ... thou shalt not give thy *sh'khobeth* means, thou shalt not allow thy lying with (any connection, either active or passive); Yalk. Ex. 348; Yalk. Lev. 599. Snh. l. c. לדברי שכבתך ושכיבתך חדא היא ... according to R. 'Ak. he is guilty of one act only, for thy *sh'khobeth* and thy *sh'khibah* are the same.

שְׁכִיחָא m., שְׁכִיחָא c. (שְׁכַח II) = h. מָצוּי, *found, on hand; frequent; likely.* Ḥag. 5a, v. זוּזָא I. B. Mets. 85b דהוה ש׳ אלידתו גבירה whom Elijah used to visit. Taan. 23b משום דאתתא ש׳ וכ׳ because the wife is usually at home, and gives the poor bread &c., v. חֲנָנִירָה ch. Sabb. 78a יין ש׳ ... לא ש׳ שתייתו wine is used ordinarily for drinking, extraordinarily for medicine. Bets. 2b, a. fr. מילתא דלא ש׳ a case of rare occurrence. Sabb. l. c. כל מילתא דש׳ ולא ש׳ whenever a thing is used ordinarily for one purpose, and rarely for another purpose; a. fr.

שְׁכִיחָה f. (שְׁכַח) *forgetting, use of the root* שְׁכַח. Lam. R. to V, 20; Pesik. R. s. 31, v. עֲזִירָה; a. e.—Ber. 32b Ms. O., v. שְׁכַח.

שְׁכִיכָה f. (שְׁכַךְ) *appeasement, use of the root* שְׁכַךְ. Esth. R. to I, 12; II, 1 (ref. to כְּשׁוֹךְ ib.) ש׳ שאינה ש׳ it was an appeasement, and yet it was no appeasement, i. e. he was not reconciled without regret.—*Pl.* שְׁכִיכוֹת. Meg. 16a (ref. to Esth. II, 1, a. VII, 10) שתי ש׳ הללו למה why these two appeasements?; Yalk. Esth. 1059 (not שכיכת).

שְׁכִין, v. שְׁכַן.

שְׁכִינָא, שַׁכִּין, v. סַכִּין.

שְׁכֵינָא m. = h. שָׁכֵן, *neighbor.* Targ. Prov. XXVII, 10 Ms. (ed. שִׁירְכָנָא). — *Pl.* שְׁכֵירִין. Targ. II Kings IV, 3 (v. שִׁירְבָא). Targ. Ps. LXXIX, 4; 12 (ed. Wil. שָׁכְנָנָא; ed. Lag. שירבי).

שְׁכִינָא m. (שְׁכַן; cmp. שַׁכְבָּנָא) *eyelid.* Targ. Y. I, II Deut. XXXII, 10 (some ed. שִׁירְכָנָא).

שְׁכִינָה f. (שָׁכַן) *royal residence, royalty.* Lev. R. s. 2 בא ואראך כבודי ובית שְׁכִינָתִי וכ׳ (not בירתי; some ed. שכונתי) come, and I will show thee my honor and the house of my residence without thy mother; Yalk. Ez. 340 כבודי כלום פירחת ובית שבניתי לאמך (corr. acc.). Lev. R. l. c. ושכינתי has my honor or my royalty suffered (through thy mother's absence)?; Yalk. l. c. כבודי או בית שבניתי לכם (corr. acc.).—Esp. *Shechinah, Divine-Presence, holy inspiration* (v. Ex. XXV, 8, a. 22). Yoma 9b sq. אי נמי סליקו ... לא הוה שריא ש׳ ... אין השׁ׳ שורה וכ׳ even if all Jews had returned in Ezra's days, the Sh. would not have dwelt in the second Temple, for it is written (Gen. IX, 27) ...; the Sh. dwells only in the tents of Shem; Gen. R. s. 36. Ber. 6a לשלשה ... ששׁ׳ עמהם that when three sit as judges, the Sh. is with them. Sabb. 12b למעלה וכ׳ ש׳ the Sh. dwells over the headside of the sick man's bed. Ib. 30b; Pes. 117a, v. עֲצֵבוּת. Meg. 29a בכל מקום שגלו ש׳ עמהן whithersoever they were exiled, the Sh. went with them. B. Bath. 25a בכל מקום ש׳ the Sh. is everywhere (you may face any region in prayer). R. Hash. 31a; a. fr. (also in Chald. diction).

שְׁכִינְתָּא, שְׁכִינְתָּה ch. same. Targ. Y. I, II Num. XXIV, 6. Targ. Ex. XVII, 7. Targ. Num. V, 3. Targ. Ez. III, 12; a. fr.—Yoma 9b, v. preced. Snh. 39a אמריתו ... ש׳ שריא כמה שְׁכִינְתָּא וכ׳ you say, wherever ten are assembled (for prayer), there the Sh. dwells; how many Shechinahs are there?; a. fr.—*Pl.* שְׁכִינָתָא. Ib.

שָׁכִיר m. (b. h.; שָׂכַר) *hired man.* Erub. 64a; Shebu. 46b שְׂ׳ יום one hired for day work; שְׂ׳ לילה for night work; שְׂ׳ שעות by hours; שְׂ׳ חדש by the month. Ib. 112b (in Chald. dict.) ... עקרוה ושדרוה אַשְׂ׳ the Rabbis took the oath from the employer, and put it on the hired man. Ib. איתגר ... נמי שׂ׳ the hired man, too, hires himself out from necessity; a. fr.

שְׁכִירוּת f. (preced.) *hire, rent.* B. Mets. 65a, a. fr. ש׳ אינה משתלמת וכ׳ rent (for a house or a field) is not due before the end of the term. Ib. 98a פלגית דיומא בשאילה ובש׳ ... (I let thee have the two cows) half a day as a loan, and half a day for hire. Ib. ודקיימא דש׳ חרא and the cow that survived is the hired one. Ib.b; a. fr.

שָׁכַךְ (b. h.) *to sink,* (of anger) *to be appeased.* Ex. R. s. 8 מיד שָׁכְכוּ they (the threatening gates) were at once appeased; (Tanḥ. Vaëra 7 שקטו). Esth. R. to I, 12 עד ... לא שָׁכְכָה חמתו וכ׳ until Esther entered (the palace), Ahasver's anger was not appeased; a. e.

*Pi.* שִׂכֵּךְ (with double accus.) *to sink a thing into*; ש' אוזן מה שהיא יכולה לשמוע to sink into the ear that which it is able to hear, i. e. *to assist a person's perception* by gradual increase of sound, by a comparison &c. Mekh. Yithro, Baḥod., s. 3; 4 (ref. to Ex. XIX, 19) ולמה רך מתחלה כדי לְשַׂכֵּךְ וכ' (not כך) why was the sound soft at first (growing gradually stronger)? In order to bring into the ear as much &c.; ib. (ref. to Ex. l. c. 18) ומה תלמוד לומר כבשן לשכך וכ' why does the text say, 'like the smoke of a furnace'? In order to assist the perception &c.; ib. (ref. to Ez. XLIII, 2) הרי ... מבריותיו לש' האזן we describe God by borrowing a metaphor from one of his creations in order to &c.; Tanḥ. Yithro 13; Yalk. Ex. 284.

**שָׂכַל** I (b. h.; v. סָכַל I) *to be bright.*

*Hif.* הִשְׂכִּיל 1) *to be wise, understand; to consider, deliberate.* Midr. Prov. to I, 3 כיון ... צריך להַשְׂכִּיל היאך וכ' when a man is appointed judge, he must deliberate how to acquit the innocent &c.; צריך להשכיל ולדקדק וכ' he must study and investigate the law, that he may not sin or lead to sin; Yalk. ib. 929 צריך להשכיל היאך לדקדק וכ' he must deliberate how to carry out the law exactly &c. Midr. Till. to Ps. XXXII (ref. to I Sam. XVIII, 14, sq.) ומפני שהיה מַשְׂכִּיל היה כסוי חטאה and because he was wise, his sin was covered; a. fr. — 2) *to look towards, face*; (cmp. סָכַם, a. כּוּן) *to be directed.* Num. R. s. 14[5]; Pesik. R. s. 3 (ref. to שָׂכַל את ידיו, Gen. XLVIII, 14) הִשְׂכִּילוּ ידיו לרוח הקדש ... Jacob's hands were directed towards (pointed to) the holy spirit.

**שָׂכַל** II (b. h.; cmp. סָכַל II) *to entangle, cross.*

*Pi.* שִׂכֵּל same, trnsf. *to cause confusion.* Pesik. R. s. 3 (ref. to Gen. XLVIII, 14) [read:] מהו ש' אמר ר' יהודה ש' ידיו ... בבכורתו וכ' (אמר רבי ש', a dittography) he (God) made Jacob's hands bring confusion into Menasseh's birthright.

**שָׂכַל** (b. h.; Shafel of כל, אכל) [*to finish, consume,*] *to bereave* (of everything), *make childless*; שָׂכֵל *to be childless.* Part. pass. שָׂכוּל; f. שְׂכוּלָה; *pl.* f. שְׂכוּלוֹת. Pirké d'R. El. ch. XLIX (v. I Sam. XV, 33) כשם ששִׂכְּלָה ... וישבו נשיהם ש' ואלמנות כן תִּשְׂכַּל וכ' as the sword of Amalek, thy (Haman's) grandfather, consumed the young men ..., and their women remained childless and widowed, so shall thy mother be childless among women; ובתפלת ... ש' וכ' and through the prayer of Esther and her maids all males of Amalek were killed, and their women remained childless &c.

*Pi.* שִׂכֵּל *to destroy, consume.* Ib., v. supra. Num. R. s. 16[24] בראתי אותך שתהא מְשַׂכֵּל באומות וכ' I have created thee (the angel of death) to work destruction among the nations, except &c. Gen. R. s. 86 דוב שהיתה מְשַׂכֶּלֶת בבני אדוניה a bear that worked destruction among the children of her owner; a. e.—Part. pass. מְשׂוּכָּל. Yalk. Cant. 988 (ref. to שכלה, Cant. IV, 2) כל מי שלומד מהם אינו מש' whoever learns from them (the scholars), shall not be bereft (injured).

**שִׂכְלָא**, v. סִכְלָא.

**שֵׂכֶל, שִׂכְלוּלָא, שִׂכְלוּל**, v. sub שִׂיכְ'.

**שִׂכְלוֹן**, Y. Ber. IX, 13[c] bot., v. שַׂכְלוּל.

**שִׂכְלִיל**, v. שָׂכַל.

**שִׂיכְ', שִׂכְלֵל** (Shaf. of כלל, cmp. שָׂכַל) *to finish, decorate.* Snh. 38[a] למלך שבנה פלטרין גדולים ושִׂיכְלָן וכ' Ms. M. (v. Rabb. D. S. a. l.) like a king who built great palaces and decorated them, and made arrangements therein for a large banquet &c. Pesik. R. s. 2 אין אתה מְשַׂכְלָן thou shalt not finish it (the Temple), opp. מיסדו laying the foundation; Yalk. Sam. 144; a. e.

*Hithpa.* הִשְׂתַּכְלֵל, *Nithpa.* נִשְׂתַּכְלֵל 1) *to be finished, decorated.* Gen. R. s. 10 (ref. to ויכלו, Gen. II, 1) נִשְׂתַּכְלוּ השמים בחמה ... ונִשְׂתַּכְלָה הארץ וכ' the heavens were decorated with sun, moon, and stars, and the earth with trees and herbs, and with the garden of Eden; Yalk. ib. 15 נִתְכַּלּוּ ... ונִתְכַּלָּה.—2) *to be founded.* Tanḥ. K'doshim 10 (ref. to מכלל, Ps. L, 2) מציון נש' כל וכ' from Zion was the whole world founded, as we have learned (Y. Yoma V, 42[c]), why is it called foundation stone? &c., v. שְׁתִיָּה II.

**שִׂכְלֵל, שַׂכְלֵל** ch. same, 1) *to finish, decorate.* Targ. Y. Ex. XXXI, 17. Targ. Ez. XXVII, 4; 11; a. fr.—*Part. pass.* מְשַׂכְלָל; f. מְשַׂכְלָלָא *perfect.* Ib. 3. Ib. XXVIII, 12 (ed. Wil. מְשָׂכְלָל, Hebr.); a. e.—2) *to fasten, establish, found.* Targ. Is. XLII, 5 (h. text רקע). Targ. I Sam. II, 8 (h. text וישת). Targ. Hab. II, 12 (h. text כונן); a. fr.

*Ithpa.* אִשְׂתַּכְלֵל 1) *to be finished, decorated.* Targ. O. Gen. II, 1. Targ. I Kings VI, 38. Targ. Ps. CXIX, 96 דאשתדל ואשתכל ed. Lag. (ed. Wil. דאשתרי וא', corr. acc.) that which was begun and has been finished; a. fr.—2) *to be founded.* Targ. I Kings VI, 37 (h. text יסד). Targ. Hag. II, 18; a. fr.

**שָׂכַם**, Hif. הִשְׁכִּים, v. סָכַם.

**שָׂכַם**, *Hif.* הִשְׁכִּים (b. h.; denom. of שֶׂכֶם) [*to load*, v. Ges. Thes. s. v.,] *to rise early; to do a thing early.* Ber. 30[a] ה' לצאת לדרך if one rises early (before sunrise) to go on the road; Tosef. ib. III, 19. Cant. R. to V, 11 (play on שחרות כעורב, ib.; cmp. שַׁחַר) מַשְׁכִּים ומעריב (Lev. R. s. 19 משחיר), v. עָרַב II. B. Mets. VII, 1 if one hired working men, ואמר להן להַשְׁכִּים וכ' and told them that he expected them to come to their work earlier and go later (than the customary time). Ber. 47[b] לעולם יַשְׁכִּים אדם וכ' a man should always go early to the house of prayer, that he may succeed in being counted among the earliest ten &c. Ib. 16[b]; Y. ib. IV, 7[d] bot. ונַשְׁכִּים ונמצא וכ' that we may early (in life) obtain &c., v. רָחוּל. B. Kam. 92[b] הַשְׁכֵּם ואכול take an early breakfast. Gitt. 7[a] הַשְׁכֵּם וחשרב עליהן והם וכ' (omit לבה"מ) pray against them (the tormentors) early and late, and they shall cease of themselves; a. fr.—Bicc. III, 2 ולַמַּשְׁכִּים חיה וכ' and *at rising time* &c.

**שְׁכֶם** I m. (b. h.) 1) *shoulder.* Gen. R. s. 53 (ref. to Gen. XXI, 14) שכן דרך עבדים ... על שִׁכְמָם for such is the manner of slaves, to carry their filled pitchers on their shoulder; a. e.—2) *load*; trnsf. (cmp. מַשָּׂא, סַבָּלוֹן) *portion, share.* Ib. s. 97, end (ref. to Gen. XLVIII, 22) ש' זו הבכורה by *sh'khem* is meant the share of the first-born; B. Bath. 123[a]; a. e.—3) *mountain range*, v. next w.

**שְׁכֶם** II (b. h.) 1) pr. n. m. *Shechem*, son of Hamor the Hivite. Macc. 11[a], a. e., v. גָּזַר. Sot. 22[b], v. שִׁירְמַי; a. fr.—2) pr. n. pl. *Shechem* in Mount Ephraim. Gen. R. s. 97, end (ref. to Gen. XLVIII, 22, v. preced.) זו ש' ודאי it means Shechem in reality. Ib. (in a corrupt passage) לפיכך תהא חש' בחלקך therefore shall the district of Sh. (or the mountain range, v. preced.) be in thy share. Ib. בש' נפרצה וכ' in Sh. did unchastity break out, and thou didst fence it in (setting the example of chastity), therefore &c. Num. R. s. 23, v. נִיפּוֹלִין; a. fr.

**שְׁכֶמִי**, v. שִׁירְמַי.

**שָׁכַן** (b. h.; v. כּוּן, כנן) *to dwell, rest.* Hull. 65[a] ש' עם חבמאים טמא a bird (of which you do not know whether it is clean or unclean) that nests with unclean birds, is unclean. B. Kam. 92[b] (quot. from an unknown writing, v. Rabb. D. S. a. l. note 7) כל עוף למינו יִשְׁכּוֹן וכ' every bird nests with its kind, and man with his like; Yalk. Gen. 116; Yalk. Jud. 67. Tanḥ. Noah 15 אין חקללה שׁוֹכֶנֶת וכ' (Gen. R. s. 36 הוֹדָה) curse does not rest (take effect) where blessing has been pronounced; a. fr.

*Pi.* שִׁכֵּן 1) *to cause to dwell, establish.* Ber. 12[a] מי ששׂם את שמו הוא יְשַׁכֵּן וכ' may he who caused his name to dwell in this house, let dwell among you love and brotherhood &c. Ib. 16[b] שהִשְׁכִּין (or שהַשְׁכִּין), v. פּוּר. Gen. R. s. 64 (ref. to שָׁכֵן, Gen. XXVI, 2) שַׁכֵּן השכינה בארץ let the Shechinah rest in the land (do not cause the Shechinah to move with thee to a foreign land); Yalk. ib. 111. Pirke d'R. El. ch. XXXVI אינו יכול לְשַׁכֵּן שכינתי עליך וכ' I cannot let my Shechinah (holy inspiration) rest upon thee in a foreign land; a. fr.—2) *to make prosperous.* Num. R. s. 14[3] שבשבילו ש' ח' לאדוניו because for his (Joseph's) sake the Lord prospered his master; [Matt. K.; the Lord *revealed himself* to his master, v. Gen. R. s. 86, end].—[Gen. R. s. 34 שירכן בזכות, v. שִׁרְפּוּן.]

*Hif.* הִשְׁכִּין *to cause to dwell.* Cant. R. to V, 1 (ref. to Ps. XXXVII, 29) הִשְׁכִּינוּ לשכינה וכ' they cause the Shechinah to dwell on earth; ib. חצדיקים הִשְׁכִּינוּ וכ' the righteous (Abraham, Isaac etc.) brought the Shechinah down to earth. Ber. 12[a], v. supra; a. e.

**שְׁכִין, שָׁכֵן** ch. same, 1) *to dwell, sit, nest.* Targ. Ps. CIV, 12 Ms. (ed. יְשָׁרוּן).—Gen. R. s. 65 וכל עוף דש' וכ' and whatever bird will nest with it (the starling, v. זַרְזִיר II), to its kind will it belong; Yalk. Ps. 794 דִּשְׁכוֹן; ib. אתא וש' גבירה ... the Egyptian raven came and joined it; a. e.—2) *to rest, settle.* Ḥull. 26[b] שָׁכְנֵי תירתאי, v. קִפֵּי. Ib. 111[b], v. קִפֵּי.

*Pa.* שַׁכֵּן 1) *to cause to dwell.* Targ. Cant. III, 10 (not דִּשְׁכִּין).—2) *to fix, appoint.* Y. Ab. Zar. I, 39[d] top שַׁכְּנִית, v. ארקליס.

**שָׁכֵן** m. (b. h.; preced.) *settler, neighbor.* Keth. 85[b] ש' ותלמיד חכם וכ' if a neighbor (of the deceased) and a scholar (of the same name claim a legacy), the scholar is preferred; B. Mets. 108[b] ש' ותלמיד וכ' if a neighbor and a scholar want to buy a field, the scholar has the pre-emption. Ab. I, 7 הרחק משׁ' רע keep away from a bad neighbor. Ib. II, 9. Neg. XII, 6 (prov.) אוי לרשע אוי לִשְׁכֵנוֹ woe to the wicked, and woe to his neighbor; Num. R. s. 18[5]; a. fr.—Y. Ab. Zar. II, end, 42[a] (mixed dict.) ש' חד חוה לנא וכ' we had one (gentile) neighbor &c.—*Pl.* שְׁכֵנִים, שְׁכֵנַי. Keth. l. c. שניהם קרובים ושניהם ש' וכ' if both claimants are relatives (of the deceased), or both neighbors, or both scholars, it is left to the discretion of the judges (v. שׁוּדָא). B. Mets. l. c. שְׁכֵנַי חשיר ושְׁכֵנַי שדה וכ' if neighbors in the town and neighbors in the field (want to buy a field), the city neighbors have the pre-emption. Sot. I, 4 (address to the suspected adulteress) הרבה ש' הרעים וכ' bad neighbors do much (may have influenced you). Keth. 72[a] שמשיאתו שם רע בִּשְׁכֵנָיו she is the cause of his bearing a bad name among his neighbors; a. fr.—*Fem.* שְׁכֵנָה, שְׁכֵנְתִּי. Y. Bets. II, end, 61[d] שְׁכֵנְתּוֹ הירתה it was his neighbor's wife that did it; ויש ... על שכינתו is a man punished for what his neighboress does?; a. e.—*Pl.* שְׁכֵנוֹת. Keth. l. c. משיאה ... בִּשְׁכֵנוֹתֶיהָ he is the cause of her bearing a bad name among her neighbors; a. e.

**שָׁכְנָא, שְׁכֵנָא, שָׁכֵן**, v. שְׁכֵינָא.

**שַׁכְנִית** I m. (v. שְׁכִינָא) *one having abnormally long eye-brows.* Tosef. Bekh. V, 2, sq., expl. שגבינו שוכבין; (Bekh. 44[a] שכבנא).

**שְׁכַנְיָה** II (b. h.) pr. n. m. *Shechaniah*, the tenth in the order of priests' divisions. Pesik. Ha'omer, p. 69[b] (not שב'); a. e., v. רֵאשׁוּעַ.

**שְׁכַנְצִיב** pr. n. pl. *Sh'khanzib* in Babylonia. Yeb. 37[b]. M. Kat. 28[b]; a. e.

**שַׂכָּף** m. (שכף; v. אוּשְׁכָּפָא) *saddler, shoemaker, worker in leather.* Tosef. Kel. B. Bath. I, 15, v. מַכְבֵּשׁ.

**שַׂכָּפָא** ch. same. Y. Ab. Zar. XI, end, 42[a] עולא ש' הוּ the shoemaker.

**שָׂכַר** (b. h.; cmp. כָּרָה) *to hire, engage; to rent.* B. Mets. VI, 1 השׂוֹכֵר את וכ' if one engages artisans (through an agent). Ib. VIII, 2 שאלה ... ושְׂכָרָהּ וכ' if he borrowed the cow for half a day, and hired her for half a day. Tosef. ib. IX, 1, sq. השׂוֹכֵר שדה if one rents a field; a. v. fr.—שׂוֹכֵר *hirer, employer; tenant.* B. Mets. 103[a] ש' מהימן בשבועה the employer is believed on his oath (that he has paid the wages). Ib. 102[b] כולה לש' the whole (rent for the thirteenth month of the leap year) goes to the tenant, i. e. he need not pay extra rent for the intercalated month; a. v. fr.—Esp. שוכר *tenant of land for rent payable in money*, contrad. to חכירי. Tosef. Dem. VI, 2 ש' במעות

וכ׳ the *sokher* pays the rent in cash, the *ḥakkir* (or *ḥokher*) in kind; a. fr.—Part. pass. שָׂכוּר; f. שְׂכוּרָה. B. Mets. VIII, 2 if the hirer says, מתה ש׳ it is the hired cow that died; ביום שהיתה ש׳ מתה she died on the day when I used her for hire; בשעה...ש׳ וכ׳ she died at that time of the day when I used her for hire; a. fr.

*Hif.* הִשְׂכִּיר 1) *to lease, let.* B. Bath. 110ª לעולם ישכיר אדם את עצמו וכ׳ a man should hire himself out for &c., v. עָבוֹדָה. B. Mets. VIII, 7 המשכיר...המשכיר וכ׳ if one lets a house..., the landlord has to furnish &c. Ib. 8 ה׳ לו לחדשים...למשכיר if he let the house by the month,...the landlord has the benefit of the intercalated month, v. עִבֵּר. Pes. 4ª על חמ׳ לבדוק the landlord is obliged to search the house for leavened matter; a. fr.—2) (denom. of שָׂכָר) *to cause to profit, to benefit.* Tanḥ. ed. Bub., Vayesheb 13 צריך...משכיר אותו (not משביר) a man must pray for the welfare of him that benefits him.

*Nif.* נִשְׂכַּר (denom. of שָׂכָר) *to be rewarded, benefited; to have the advantage.* Yeb. 92ᵇ אם כן מצינו חוטא נִשְׂכָּר if this be the law, then he that sinned would be at an advantage; Keth. 11ª, a. e. שלא יהא חוטא נ׳ it is done in order that the sinner should not be at an advantage. Pes. 50ᵇ; Tosef. Yeb. IV, 8, v. זָרִיז; a. fr.

*Hithpa.* הִשְׂתַּכֵּר, *Nithpa.* נִשְׂתַּכֵּר *to profit; to deal in.* Tanḥ. l. c. לפי...מִשְׂתַּכֵּר מצאנו וכ׳ because Jacob was benefited by his flock &c. Pesik. R. s. 40 ונִשְׂתַּכְּרָתִי, v. נָצַח. Pes. l. c. המשתכר בקנים וכ׳ he that deals in reeds and vessels. Ib. 54ᵇ ואין אדם יודע במה משתכר and no man knows which of his enterprises will turn out profitable; Mekh. B'shall., Vayassaʿ, s. 5. B. Bath. 91ª אין מִשְׂתַּכְּרִין בא״י וכ״ in Palestine you must not be a dealer in provisions, as wine &c. (serve as middleman between producer and consumer); Tosef. Ab. Zar. IV (V), 1; a. fr.

שְׂכַר, ch. שְׂכַר *to fill up, dam,* v. סָכַר, סְכַר.—Snh. 95ª, v. בְּזָאי, a. שְׂכוֹר.

שָׂכָר m. (b. h.; שָׂכַר) *wages, profit, reward.* Shebu. VIII, 1, a. e. נושא ש׳ he that receives wages (for watching), v. שׂוֹמֵר. Succ. 29ᵇ שָׂכַר שכיר, v. עָשַׁק. B. Mets. 112ª כל חכובש שְׂ׳ וכ׳ he that delays the payment of the hired man's wages, is considered as if taking his life. Ab. V, 11 ריצא שְׂכָרוֹ וכ׳, v. חָפַשׂ. B. Kam. 116ª, a. e. אין לו אלא שְׂכָרוֹ he can claim only the ordinary laborer's pay, v. שָׁלֵם II; a. fr.—Esp. *divine reward.* Erub. 22ª (ref. to Deut. VII, 11) היום לעשותם...למחר לקבל שְׂכָרָם 'to do them to-day', and not to do them to-morrow (do not procrastinate); 'to do them to-day', and to receive the reward for them to-morrow (expect not immediate reward). Ib. 65ª לא נברא יין...לשלם ש׳ לרשעים wine has been created for the purpose of comforting (cheering up) mourners and paying reward to the wicked (for what good they may do, in this world); Num. R. s. 10 ⁴. Ab. II, 16 נאמן...שָׂכַר פעולתך thy employer may be trusted that he will pay thee the wages due for thy work. Ib. וד׳ שמתן שְׂכָרָם וכ׳ but keep in mind that the reward of the righteous is reserved for the hereafter; a. fr.—בִּשְׂכַר *as a reward for, on account of* (cmp. זְכוּת). Sot. 11ᵇ בש׳ נשים צדקניות וכ׳ for the sake of the righteous women of that generation were the Israelites redeemed; Ex. R. s. 1. Ḥull. 88ᵇ בש׳ שאמר וכ׳ as a reward for what Abraham our father said (Gen. XVIII, 27) &c. Ex. R. s. 45 בש׳ שלש זכה לשלש on account of three things he (Moses) was granted three things; בש׳ וירסתר וכ׳ on account of 'he hid his face' (Ex. III, 6) &c.; a. fr.—[Yalk. Is. 371 שכרן, read: שִׁבְרָן, v. סִבֵּר.]

שָׂכַר (b. h.) *to fill, saturate; to drink freely.*—Part. pass. שָׂכוּר; f. שְׂכוּרָה. Taan. 22ᵇ לא ש׳ ולא צמאה וכ׳ that the soil be neither soaked nor thirsty, but between the two extremes. Midr. Till. to Ps. XXXV (ref. to Is. LI, 21) וממה את ש׳ מן החצרות וכ׳ and wherefrom art thou drunk? From the troubles, but not from too much wine; a. e.

*Pi.* שִׂכֵּר *to make drunk, intoxicate.* Erub. 64ᵇ ... דרך מְשַׂכַּרְתּוֹ walking (after drinking) makes him unsteady, and sleep makes him drunk; Taan. 17ᵇ. Erub. l. c. ... רביעית מְשַׂכֵּר one fourth of a Log of Italian wine intoxicates. Cant. R. to I, 4 ... ושְׂכָרַתּוּ וכ׳ ועשו they made a great feast, and she made him drink more than enough; Yalk. Gen. 15; a. e.

*Hithpa.* הִשְׂתַּכֵּר, *Nithpa.* נִשְׂתַּכֵּר *to be, become intoxicated.* Keth. 8ᵇ ... התחילו ומְשַׂתַּכְּרִין וכ׳ when they began to drink (at the mourners' meals) and get intoxicated &c. Snh. 42ª אל יִשְׂתַּכְּרוּ, v. רָוָה. Esth. R. to III, 9 אכלו ושתו ונִשְׂתַּכְּרוּ וכ׳ they ate and drank, and became drunk, and acted disgracefully. Num. R. s. 10 ⁸ דברים שלא יִשְׂתַּכֵּר מהם things from which one cannot become intoxicated; a. fr.

שְׂכַר ch. same.

*Pa.* שַׂכֵּר *to make drunk.* Lev. R. s. 12 אשקוניה ושַׂכְּרוּנֵיה וכ׳ they gave him drink, and made him drunk, and carried him out &c.

*Ithpa.* אִשְׂתַּכּוּר *to drink freely.* Ber. 9ª אשתכורו בהלולא וכ׳ they drank freely at the wedding of &c. (and slept beyond the time of prayer).

שֵׂכָר m. (b. h.; preced.) *intoxicating drink.* Num. R. s. 10 ⁸ (ref. to Num. VI, 3) והלא יין הוא ש׳ וש׳ וכ׳ are not *yayin* and *shekhar* the same?; יין זה חי וש׳ זה מזוג *yayin* is unmixed wine, and *shekhar* is mixed wine; a. e.—Esp. *beer* of dates or barley. Pes. III, 1 ש׳ חמדי Median beer, expl. ib. 42ᵇ דרמו ביה מי שערי date beer into which they put a concoction of barley. Ib. 107ª אין מקדשין על ש׳ you must not pronounce the Ḳiddush (קִידּוּשׁ) over beer; a. fr.

שִׁכְרָא, שִׁי׳ ch. same. Targ. Prov. XX, 1. Ib. XXXI, 4; 6; a. fr.—Pes. 107ª ש׳ ... לא חוה לן חמרא we had no wine, and we offered him beer (for Habdalah). Ib. אירשתי ... ולא אירשתי ש׳ I would rather drink flax-water than drink beer; a. fr.

שִׁכְרָא, שִׁי׳ m. = h. שִׁכּוֹר. Tanḥ. Sh'mini 11 וקוריין בחרוי חזו ש׳ and they cried after him, see that drunken man!

שְׁכָרוּת, שִׁי׳ f. (preced. wds.) 1) *fulness, plenty.* Succ. 49ᵇ (ref. to Num. XXVIII, 7) לשון שתיירה לשון שבירה

לשון ש׳ expressing drinking, fill, plenty; Y. ib. IV, 54[d] top לשון חיבה ... ש׳ לשון חיבה; Num. R. s. 21[17]; Tanḥ. Pinḥ. 12; a. e., v. רְוָיָה.—2) *drunkenness.* Num. R. s. 10[2] [read:] מגבל פיו ומדבר דברים רעים בש׳ וכ׳ he defiles his mouth and talks bad words in his drunkenness, and is not ashamed. Ib.[8] עמדו ... מתוך חש׳ they stood up and smote one another in their drunkenness. Erub. 65[a] לשכרותו של לוט ... ל״ש וכ׳ this (that the drunken man can be held to legal responsibility) has been taught only, when he has not reached the degree of Lot's drunkenness (unconsciousness), but when he has &c. B. Mets. 90[b] (ref. to Lev. X, 9) בשעת ביאה לא תהא ש׳ at the time of entering (the Temple for service) no effect of the wine should be felt; a. fr.

**שִׁירְ, שִׁכְשׁוּךְ** m. (שְׁכְשֵׁךְ II) *dabbling.* Ab. Zar. 58[a] וכי ש׳ עושה יין נסך Ms. M. (v. Rabb. D. S. a. l. note; ed. שירכשוך, read: שִׁרְכְשׁוּךְ) does dabbling (in wine) make it forbidden (v. נָסָךְ)?—Ib. 57[b], v. שַׁכְשֵׁךְ.

**שִׁכְשֵׁךְ** I (v. שָׁכַךְ) *to quiet, soothe, pat.* Tanḥ. ed. Bub., Ki Thetsé 6 מְשַׁכְשְׁכוֹ והוא בועט one pats him (the horse), and he kicks (v. בָּעַט II); Yalk. Deut. 938; Yalk. Ps. 719 משכשכתו (corr. acc.); Pesik. Zakh., p. 24[b] מְכַשְׁכְּשָׁן.

**שִׁכְשֵׁךְ** II (transpos. of כשכש) *to knock about, shake; to dabble.* Men. 23[a] הוא עצמו מְשַׁכְשֵׁךְ בשירי הלוג (Rashi seems to read: משפשפו) he himself wipes it (the meal offering) in the remainder of the Log of oil; Yalk. Lev. 474. Ab. Zar. 33[b] מְשַׁכְשְׁכָן במים וכ׳ he washes them (the vessels) in water, and they are permitted. Y. Ter. III, 42[a] bot. ואחרים מְשַׁכְשְׁכִין בו (not בחן) and other people dabble in it (put in vessels or their hands to lap of it); Tosef. ib. I, 8 משחמשין.

**שַׁכְשֵׁךְ** ch. same. Ab. Zar. 57[b] שרא ביה ידיה ש׳ ביה Ar. (ed. שרכשוך ... שדיה, corr. acc.; Ms. M. ושִׁירְכְשֵׁךְ, Hebr. form) he put his hand in and dabbled in it (v. preced.)

**שַׁל** m. (b. h.; v. שַׁלְוָה) *carelessness, negligence.* Sot. 35[a] (expl. II Sam. VII, 7) על עִירסקי שַׁלּוֹ for his careless handling (of the Ark); Num. R. s. 4[20]; Yalk. Sam. 142; Num. R. s. 21[12] על השל מפני ששגגת וכ׳ 'for the carelessness', because an involuntary act of a scholar counts as a wilful act.

**שַׁל צִיּוֹן, שֶׁל**, v. שַׁלְצִיּוֹן.

**שֶׁל** (b. h.; =אשר ל־, v. שֶׁ־) *belonging to, of.* Ab. II, 2 בנו של ר׳ וכ׳ the son of &c. Ib. 12 יהי ממון ... כְּשֶׁלְּךָ let thy neighbor's property be as dear to thee as thine own. Ib. V, 10 האומר שֶׁלִּי שלי ושֶׁלְּךָ שֶׁלְּךָ he who says, what is mine is mine, and what is thine is thine. B. Mets. I, 1 זה אומר כולה שלי וכ׳ one says, it belongs entirely to me &c. Ib. 30[a] משל חבירו ... שהיתה מלאכה שֶׁלּוֹ when his own work is more valuable than that required for his neighbor, i. e. when by helping his neighbor he would lose more than he could save for his neighbor. Gen. R. s. 49 אמרו לו ... מה נאמר שאכלנו מִשֶּׁלּוֹ they (the strangers entertained by Araham) said to him, what shall we say? Said he, say, blessed be the God of the world of whose belongings we have partaken; a. v. fr.—Kidd. 57[b] שחוט שלי בשלי וכ׳ (not לי) slaughter what is owing to me (the sacrifice) on what belongs to me (on Temple grounds), and what is for thee, on thy own ground.

**שְׁלָא**, v. שְׁלֵי.

**שְׁלַאי, שַׁלְאוּתָא** f. (שַׁלְהוּי) *weariness.* Targ. Lam. III, 65 (ed. Vien. שלאת, corr. acc.; h. text תאל).

**שלאכא**, v. שְׁלָבָא.

**שְׁלַב**, *Pa.* שַׁלֵּב (b. h. שִׁלֵּב, v. לָבַב) *to join, fit in* with mortise and tenon. Part. pass. מְשֻׁלָּב; *pl.* מְשֻׁלְּבִין. Targ. O. Ex. XXVI, 17; XXXVI, 22.—Kidd. 73[b] top מְשֻׁלְּבֵי הדמירה R. Ḥan. (ed. משלטי) if the limbs (of the exposed infant) are set (v. עָצַב).

**שְׁלָבָא*** m. (preced.) *close-fitting cock* or *stopper* (screwed in). Sabb. 112[b] Ms. O. a. Ar. (ed. שלאכא, read: שְׁלָאבָא, v. Rabb. D. S. a. l. note 20).

**שַׁלְבּוּקִין** m. pl. (v. שִׁלְבֵּק) *pustules.* Targ. Y. II Ex. IX, 9, sq. (Y. I שַׁלְפּוּקִין).

**שְׁלַבְּיוֹת** f. pl. (שלב) *wedges.* Y. Succ. I, 52[c] top; ib. 52[b] bot. שלכ׳ (corr. acc.; Bab. ib. 12[b] חרצין).

**שְׁלַבִּין** m. pl. (b. h. שְׁלַבִּים; preced.) *mortised boards, steps of a ladder.* Y. Taan. IV, 68[b] bot. וצושה אותן כמין ש׳ וכ׳ he gave them the form of mortised boards and joined them, so as to make them look like a ladder.

**שִׁלְבֵּק** (cmp. Sam. שלבק, Ex. III, 3 ישתלבק, h. text יבער) *to cause blisters.* Y. Keth. V, 30[a] bot. מפני ... ומְשַׁלְבְּקָת את השפיות (ed. Krot. ומשלבקתן, corr. acc.) because it makes the mouth sore (v. סָרַח I), and blisters the lips; (Bab. ib. 61[b] מְשַׁרְבֵּט).

**שלברית**, Y. Sot. II, 18[a] top, v. בְּרוֹת.

**שלבת**, Kel. XXV, 4, v. בַּת.

**שְׁלַבֵּשׁ** (cmp. שְׁלַב) *to pass a bolt; to bolt* (cmp. שְׁלַבְּיוֹת). Targ. Y. Ex. XXVI, 28 (h. text מברית). Ib. XXXVI, 33 לשַׁלְבָּשָׁא (not לְשַׁלְּבָ; h. text לברח). V. שַׁלְוֵישׁ.

**שֶׁלֶג** (b. h.) *snow.* Nidd. 17[a] ש׳ אינו לא אוכל וכ׳ snow belongs neither to the class of solid food nor of liquids (for Levitical law). Y. Ḥag. II, 77[a] bot. two paths אחד של ש׳ ... one of fire and the other of snow; Ab. d'R. N. ch. XXVIII. Tanḥ. R'eh 13, a. e., v. צַלְמָוֶת; a. fr.—*Pl.* שְׁלָגִין, שְׁלָגִים. Nidd. l. c. Tosef. Snh. II, 12. Pes. 94[b]; a. e.

**שַׁלְגָּא**, v. אַשְׁלְגָּא.

**שֶׁלֶד** f. (contr. of שחלד, v. חָלַד; cmp. שודא a. שוחדא) *a mass of a burnt or decayed body distinguishable in shape and outlines.* Nidd. 27[b], sq. מת שנשרף ושִׁלְדּוֹ קיימת if a corpse has been burnt, and its remains have retained the shape of the body. M. Kat. 25[a]. Nidd. 56[a] שרץ שיבש

שַׁלְדֵּי I (Shaf. of לְחֵי) *to weary.* Targ. Lam. III, 5 וּשַׁלְחֵיראינון=וש' ארגון and wearied them (h. text ויתלאה). Ib. 65 (not שלחי). Targ. Job XVI, 7 שַׁלְחַרִינִי (ed. Wil. שרלחרני, corr. acc.). Targ. Is. XXXII, 6; a. e.—Part. pass. מְשַׁלְחֵי; f. מְשַׁלְחֵירְתָא, מְשַׁלְחֵירְתָא; *pl.* מְשַׁלְחִין, מְשַׁלְחֵירִין, מְשַׁלְחַן. Targ. Gen. XXV, 29, sq. Targ. Is. XLIV, 12. Ib. XLI, 17. Targ. Prov. XXV, 25 (ed. Wil. מְשַׁלְחָתָא). Targ. Deut. XXV, 18. Targ. Jud. VIII, 4, sq.; a. e.—Gen. R. s. 24 (transl. יעטוף, Is. LVII, 16) מש' ליה it (the wind) gets tired; Y. Ber. IX, 13[d] top; Koh. R. to I, 6; Yalk. Kings 219 משלחי. Koh. R. to III, 9 חוה עליל מש' מש' וכ' he used to come around exhausted (thirsty) and take it &c.—M. Kat. 2[a] (quot. fr. Targ. O. Deut. XXV, 18).

*Ishtaf.* אִשְׁתַּלְחִי *to be wearied, faint.* Targ. Ps. CII, 1. Ib. LXVIII, 10; a. fr.

שַׁלְדֵּי II m. (preced.) = משלחי, *tired.* Targ. I Chr. XXI, 12.—*Pl.* שַׁלְחֵי. Ber. 6[a] חני ברכי דש' (Ms. M. margin דמשלחי) those knees that are wearied.

שַׁלְדַּיְיא, שַׁלְחַיְיָא m. pl. (שָׁלָה) *careless ease, security, arrogance.* Targ. Job XXX, 5 (Levy quotes שַׁלְחַיְיָא f. sing.; h. text גֵּו).

שַׁלְדֵּירְבָא, v. שַׁלְחוֹבָא.

שַׁלְדַּיְרְיָא, v. שַׁלְחַיְיָא.

שָׁלָו, v. שְׁלֵיו.

שָׁלַו I, שָׁלֵו (b. h.; v. שָׁלָה) [*to be lax,*] *to rest, be at ease, careless.* Gen. R. s. 84 (ref. to Job III, 26) לא שָׁלַוְתִּי מעשו וכ' I was not at ease on account of Esau, neither was I secure on account of Laban.

שָׁלֵו, שָׁלִיו m. (b. h.; preced.) *at ease, secure.* Yalk. Gen. 138 בטח ושאנן וש' in safety, without care, and at ease; (Pirké d'R. El. ch. XXXVIII only בטח ושאנן).

שָׁלוּ, v. שְׁלוּתָא.

שָׁלְיָא, v. שְׁלֵיוָא.

שָׁלִיב, v. שְׁלִיבָה.

שַׁלְוָה, שַׁלְוָוה f. (b. h.; preced. art.) *security, ease, contentment, happiness.* Gen. R. s. 84 בשעה ... יושבין בש' וכ' when the righteous dwell at ease, and desire to remain at ease in this world, Satan comes &c. Ab. IV, 15 ... אין משלות רשעים וכ' it is beyond our power to understand why the wicked are at ease, or why the righteous suffer. Gen. R. s. 49 עיקר שַׁלְוָותָהּ של סדום וכ' the real undisturbed prosperity of Sodom lasted only &c. Gen. R. s. 10, end, v. שַׁאֲנָן. Num. R. s. 12[3] רק בעיניך תביט שַׁלְוָתְךָ 'thou shalt behold with thine eyes' (Ps. XCI, 8) thy happiness. Yoma 86[b], v. חַקְלָה; a. fr.

שַׁלְוָתָא, שַׁלְוִיתָא, שַׁלְוָה ch. same. Targ. Lam. I, 5. Targ. Ps. LXXIII, 12. Targ. Y. Gen. XXXVII, 1; a. e.; v. שְׁלֵיוָא II.

שָׁלְוָא, v. שְׁלֵיוָא.

שְׁלַוְיָא 1578 שְׁלָדָא

ושלדו וכ' a creeping thing that is dried up, but whose shape is still discernible; a. e.—*Pl.* שְׁלָדוֹת. Lam. R. to IV, 17 רמז חקב"ה לשַׁלְחוֹחֵירָהֶן וכ' the Lord motioned to their (the drowned Egyptians') remains, and they came up floating &c.; מה טיבן של ש' הללו what is the nature of these skeletons?

שַׁלְדָּא, שַׁלְחָא ch. same, *decayed carcass.* Targ. Job XX, 23 (h. text לחום).—B. Kam. 31[b], sq. דפסקה לאורחא כש' it blocks the road like a carcass.—*Pl.* שַׁלְדִּין, שַׁלְחִין, שַׁלְחֵי; constr. שַׁלְדֵּי, שַׁלְחֵי *flakes* of flesh. Targ. Job XLI, 15 (some ed. שַׁלְחֵי; h. text מפלי).

שָׁלָה, v. שלי.

שְׁלָה (v. שְׁלִי) 1) *to hang down*; denom. שְׁלְחֵי.—2) (denom. of שַׁלְחֵי) *to end, complete.* Targ. Is. X, 32 כד ישלה עלמא וכ' (prob. to be read: יִשְׁלָה) when the world shall have completed its (Messianic) period; (Targ. Y. II Ex. XII, 42 יִשְׁלִים).—3) *to be at ease*; v. שַׁלְוָא.

שְׁלֵיב (Shaf. of לְהַב) *to burn, glow.* Part. pass. מְשׁוּלְהָב. Koh. R. to I, 5 הוא מש' ... ובשעה (not משולהבת) when the sun wants to go forth, it is glowing hot.

שַׁלְדֵּיב, שַׁלְחֵיב ch. same. Targ. Ps. CVI, 18 (h. text לחט). Ib. XXI, 10 Ms. (ed. סלעם; h. text בלע).

*Ithpa.* אִשְׁתַּלְהַב *to be burned; to flame.* Targ. Y. Ex. XXXII, 1. Targ. O. ib. IX, 24 (h. text מתלקח).

שַׁלְדֵּירְבָא, v. שַׁלְחוֹבָא.

שַׁלְחֵיבְתָא f. (b. h.; preced. wds.) *flame, flaming fire.* B. Kam. 59[b], a. e. מסר לו ש' if he gave him (the child &c.) flaming fire, opp. גחלת; v. לָבְתָה; Y. ib. VI, 5[c] top. Bets. V, 5 הגחלת ... והש' בכל מקום if one takes burning coal from his neighbor on the Holy Day, he may carry it only as far as the owner is permitted to walk, but if he lights his own wood from the neighbor's fire, he may carry it everywhere; a. fr.—*Pl.* שַׁלְחֲבוֹת, שַׁלְחוֹבוֹת. Pirké d'R. El. ch. LI מימר ... שַׁלְחֲבוֹתָיו של שמש וכ' the waters of the ocean extinguish the flames of the sun, and it has no brightness and no flame the whole night; ... וכשיבא ולובש שַׁלְחוֹבוֹתָיו וכ' and when it comes to the east, it bathes in a river of fire ..., and puts on its flames and rises &c.

שַׁלְדֵּי, שַׁלְחוֹבָא, m. ch. same. Targ. Y. Deut. IV, 11. Targ. Y. II Ex. XIX, 18.—*Pl.* שַׁלְחוֹבְין, שַׁלְחוֹבָיָא, שַׁלְחוֹבָן. Targ. Ps. XXIX, 7 (Ms. שלחוביה). Targ. Is. XIII, 8. Ib. XXIX, 6.

שַׁלְחוֹבְיְיתָא f. same. Targ. Y. Gen. XXX, 25. Targ. O. Ex. III, 2; a. fr.—*Pl.* שַׁלְחוֹבְיָן. Targ. Y. Ex. XX, 2, sq.

שְׁלֵי, שַׁלְדֵּי m. (שַׁלְחֵי) *weariness.* Targ. Is. VIII, 22.

שְׁלֵי, שַׁלְדֵּי m. pl. (used as sing.) (שְׁלָה) *tail, end.* Targ. II Chr. XX, 16.—Yeb. 115[a] בש' הגולירה (not חלולי) at the end of his wedding (when he was left alone with his bride). Yoma 29[a] ... קשיא וכ' ש' (fem.), v. קַשְׁיָא. Ber. 40[b], v. גּוּפָן. B. Mets. 64[a], v. פְּרָקָא; a. e.

שַׁלְוָה, v. שַׁלְוָה.

שַׁלְוֵושׁ (v. שָׁלַב, a. שַׁלְבֵּשׁ) *to fit in* with mortise and tenon.—Part. pass. מְשַׁלְוֵושׁ; f. מְשַׁלְוֵושָׁא; *pl.* מְשַׁלְוֵושִׁין; מְשַׁלְוֵושָׁן. Targ. Y. Ex. XXVI, 17; XXXVI, 22 Ar. (Ar. Ms. quot. in Levy Targ. Dict. מְשִׁשַׁלְוֵושָׁן *Ithpa.*; ed. מכוונן; h. text משלבות).

שַׁלְוָתָא, v. שַׁלְוָה ch.

שְׁלֵוְתָא, שְׁלֵוְתָא, v. שְׁלַיְיָא I, II.

שְׁלוּחַ, שְׁלוּחָא, v. sub שְׁרִיל.

שָׁלוּחַ m. (שָׁלַח) 1) *messenger, agent, deputy.* Kidd. II, 1 האיש . . . ובשלוחה; האשה . . . ובשלוחה, v. קָרַשׁ. Ber. V, 5, a. fr. שלוחו של וכ', v. בְּמוֹת; a. fr.—*Pl.* שְׁלוּחִין, שְׁלוּחִים. R. Hash. I, 3, sq. חש' יוצארין the messengers went out (to announce the New Moon). Succ. 10[b]; 26[a] אנן שְׁלוּחֵי מצוה אנן we are out on a religious message. Ḥull. 142[a], a. e., v. נָזַק; a. fr.—[2) *pressed olive*, v. שָׁלַח II.—3) *ditch*, v. שָׁלַח III.]

שְׁלוּחָא ch. same, *messenger* &c. Meïl. 21[b] מאן דאמר לִשְׁלוּחֵיהּ וכ' if one says to his commissioner &c.; a. e.—*Pl.* שְׁלוּחְרִין. Targ. Is. XLIV, 26 (ed. Lag. שְׁלִיחַ'), v. שְׁלַח.

שִׁלּוּחָא, v. שִׁילּוּחָא.

שִׁלּוּחַ, v. שִׁילּוּחַ.

שִׁלּוּחִית, v. שַׁלְפּוּחִית.

שְׁלוּכְתָּא f. (a fictitious word, as if fr. שָׁלַךְ) *cast away.* Erub. 53[b] a Galilean woman (that wanted to say *sh'lubti*, my attached friend, v. שָׁלַב) said שְׁלוּבְתִּי וכ' (Ms. M. שְׁלוּוְתִּי?) my cast-away &c., v. לַבָּא.

שִׁלּוּלָא m. (שָׁלַל) *embryo, birth.* Targ. Y. I Deut. XIV, 7.—V. שְׁלִילָא.

שִׁלּוּלִית f. (שָׁלַל II) 1) *pool, pond, rivulet.* Peah II, 1 הנחל וחש' a brook or a pool; B. Bath. 55[a]; B. Kam. 61[a], expl. ib. שוללין שם . . . מקום a place where the rain makes booty (inroads); oth. expl. אמת המים שמחלקת שלל וכ' a water arm which imparts &c., v. אַגַּם; Men. 71[b]; Sifra K'dosh. Par. 1, ch. II. Tosef. B. Kam. VI, 23; Y. ib. VI, end, 5[c]; Bab. ib. 61[a] עברה נהר או ש' וכ' if the fire crosses a river or a pool eight cubits wide.—2) *deposit after inundation, alluvium.* B. Mets. 21[b] בְּשִׁלּוּלִיתוֹ של נהר, v. זְוֵט; Tosef. ib. II, 2 משלולירתו של ים ומשלולירתו של נהר (Var. . . . משניתו ומשניתו) from the deposits of the tide or &c. Y. B. Kam. X, 7[b] bot. מְשִׁלּוּלִית, v. שְׁנוּנִית.

שָׁלוֹם I m. (b. h.; שָׁלַם) 1) *peace, salvation; salutation.* Lev. R. s. 9 חותמין בש' . . . גדול ש' peace is something great, for all benedictions, good tidings, and consolations . . . close with peace. Num. R. s. 21, beg. אין כלי אלא ש' . . . no vessel contains blessing but peace; Ukts. III, 12, a. e., v. חָזַק. Ber. 14[a] משיב ש' וכ' may return a salutation to any person. Ib. כל הנותן ש' וכ' he who offers salutation to his neighbor before prayer, is considered as if he made him a highplace (worshipping man before God). Shebi. IV, 3 ושואלין בְּשָׁלוֹמָן מפני דרכי ש' and you must salute them (gentiles in the field) &c., v. מהו שואלין בשלומן בשלום ישראל ש' עלירכם דֶּרֶךְ; Y. ib. 35[b] how must we salute them? As we salute Israelites, 'peace be upon you.' Tam. I, 3 הגיעו . . . אמרו ש' תכל ש'. when they (the two parties patrolling the Temple) met, they said, 'peace?' (answer) 'all peace' (everything is in good order); Lev. R. l. c. Sifra Vayikra, Par. 13, ch. XVI מי שהוא ש' וכ' he who is at peace offers peace-offerings, opp. אונן; v. שָׁלַם. Ib. the peace-offerings are called *sh'lamim*, שהכל ש' בהן because everything in them is at peace (is turned to use; Yalk. Lev. 458 מְשׁוּלָּמִים). Ber. 39[b] (play on the name שלמן) ש' אתה וכ' thou art peace (perfection), and thy teaching is perfect (v. שָׁלַם); a. v. fr.—חס ושׁ', v. חָס.—2) (adv.) *safely, unimpaired.* T'bul Yom IV, 7, a. e. שתעלה ש' that it will be brought up safely, v. שָׁבַר I.—*Pl.* שְׁלוֹמוֹת. Num. R. s. 13[16] עושה שני ש' וכ' produces two conditions of peace, peace above and peace below. Yalk. Is. 340 ארבעה רוב ש' וכ' (not שלומית) four times in the Scriptures 'peace' appears in connection with 'abundance.'—Ch. v. שְׁלָמָא.

שָׁלוֹם II pr. n. f. אִמָּא ש' *Imma (Mother) Shalom*, wife of R. Eliezer. Y. Shebi VI, 36[c] top. Erub. 63[a]; a. fr.

שִׁלּוֹם, v. שִׁירְלוֹם.

שַׁלּוּם (b. h.) pr. n. m. *Shallum*, 1) husband of Huldah the prophetess. Meg. 14[b] (counted among the prophets). Yalk. Kings 233.—2) name of several Amoraim. Lev. R. s. 26 רב ש'. Pesik. R. s. 3 יהודה חלוי ברבי ש'; ib. s. 5; a. fr.

שְׁלוֹמֵי pr. n. pl., v. שׁוּלָמִי.

שְׁלוֹנַאי pr. n. f. *Sh'lonai*, legendary name of Balak's daughter (v. שְׁוִילְנַאי). Targ. Y. Num. XXV, 15.

שְׁ' דוּץ, שְׁלוֹף (הוּץ, שְׁלַח) [*pull out, stick in,*] a popular name for *Cimolia* (v. קִימוֹלְיָא). Sabb. 90[a] (Ms. M. רוּץ, v. Rabb. D. S. a. l. note); Nidd. 62[a].—[Yeb. 109[b], v. שְׁלַח.]

שְׁלוֹף, pl. constr. שְׁלוֹפֵי, v. שְׁלַח.

שְׁלוֹפַי, שְׁלוֹפָאֵי, v. שַׁלְפּוּפַי.

שָׁלוּק m. (שָׁלַק) *boiled preserves.*—*Pl.* שְׁלוּקִין, שְׁלוּקִים. Y. Sabb. I, 3[c] bot. שְׁלוּקֵירֶן boiled preserves made by gentiles.

שְׁלוּק, v. שָׁלַק.

שלות, Kel. XXV, 4 Bart., 8. פַּתּ.

שְׁלוּ, שְׁ', שְׁלוּתָא f. (שְׁלִי II) *neglect, error, forgetfulness* (corresp. to h. שְׁגָגָה). Targ. Lev. IV, 2 (Y. ed. Vien. שלי). Ib. V, 18. Targ. Num. XV, 24, sq.; a. fr.

שַׁלְוָתָא, v. שַׁלְוָה ch.

שָׁלַח (b. h.; cmp. שָׁלָה) *to draw out; to stretch forth;*

*undress.* Y. R. Hash. II, 58[b] top וְשַׁלַּח . . . ובטול and, in the shade of the fig tree he (the ox) would shed his skin (feeling warm, he would rub himself against the tree); Snh. 18[b]. Sabb. 33[b] הוו מְשַׁלְּחֵי מניידהו used to put off their clothes. Shebu. 41[a] צורבא דרבנן משלח וכ' may a scholar strip a man of his cloak? (i. e. should a scholar as such have any prerogatives in law?); a. fr.

*Af.* אַשְׁלַח 1) *to send off, let loose.* Targ. O. Ex. VIII, 17.—2) *to strip, throw off; to flay.* Targ. I Sam. XIX, 24. Targ. II Chr. XXXV, 11. Targ. Lev. I, 6 (Y. II וירחלש). Targ. Num. XX, 26; a. fr.

*Ithpa.* אִשְׁתַּלַּח 1) *to be sent, sent off.* Targ. Jud. V, 15. Targ. Y. Gen. XXXII, 19; a. fr.—2) *to be stripped; to shed the skin.* Ib. III, 21.—Hull. 59[a] מאן . . . מִישְׁתַּלַּח משכיה he who eats three Tiḳlas of asafoetida on an empty stomach, will shed his skin; מישת' משכאי ואי לא . . . had I not sat in water, I should have &c.

**שַׁלַּח** I m. (preced.) *hide, fresh skin.* Makhsh. V, 6 הרובט על הש' he who beats upon a (wetted) hide. Bekh. IX, 4 נשחטה . . . והש' קיים when its mother has been killed, but the hide is still intact. Tosef. Sabb. VIII (IX), 1; a. e.—*Pl.* שְׁלָחִין. Sabb. IV, 2 טומנין בש' you may keep dishes warm (for the Sabbath) in fresh hides. Ib. 49[a] ש' של בעה"ב hides belonging to a private man; של אומן to a mechanic (shoemaker &c.). Ib.[b] הבריאו ש' וכ' bring us hides to sit down on them; a. e.

**שַׁלַּח** II (**שַׁלּוּחַ**) m. (שָׁלַח) [*stripped of its skin,*] *a pressed olive the stone of which slips out at a touch.*—*Pl.* שְׁלָחִין, שְׁלוּ'. Ab. Zar. II, 7 (39[b]; Mish. a. Y. ed. שלו'). Ib. 40[b] הירכי דמי ש' וכ' when are they called *Sh'laḥin*? When the stone slips out as you take the olive in your hand.

**שַׁלַּח** III m., *pl.* שְׁלָחִין (tradit. pronunc. שַׁלְחִין) (שלח; cmp. Job V, 10, a. Neh. III, 15) *arms, ditches for irrigation*; בית הש' (שרה) *a field which needs irrigation*, opp. בית שדה בית הש' (v. בַּעַל). M. Kat. I, 1. Tosef. ib. I, 1 חבעל שחרבה a field dependent on irrigation which has become dry. Ib. 4 השלוחין ed. Zuck. (Var. השלחין). M. Kat. 2[a] מאי משמע דהאי בית הש' לישנא דצחותא וכ' what evidence is there that *beth hash-sh'laḥin* has the meaning of thirstiness (dryness)? Answ. ref. to מְשַׁלְּחֵי for עָרֵם (v. שַׁלְּחֵי I). B. Bath. IV, 7 בית הש' the fields belonging to a township; expl. ib. 68[a] באגי fields, גינוניתא gardens (ref. to Cant. IV, 13). Ib. 99[b]; a. e.

**שַׁלַּח** IV m. (שָׁלַח) *extension, stepping space* or *depth of a step.* Midd. II, 3; III, 6 ושִׁלְחָהּ אמה and the depth of each step was one cubit, v. רוּם II.

**שַׁלְחָא, שַׁלְדָּא** I m. = h. שַׁלַּח I. Men. 35[a] כי מיתלי בית בש' וכ' when you hang a weight on (stretch) the leather, and it rebounds again, it is old.—Pl. שַׁלְחַיָּה. Y. Ned. VII, end, 40[c] כגון אילין ש' (ed. Zyt. שלחים, corr. acc.) as, for instance, hides (which are sometimes used for covers).

**שַׁלְחָא, שַׁלְדָּא** II m. (b. h. שַׁלַּח; שָׁלַח) *missile, lance.* Targ. Job XXXIII, 18. Ib. XXXVI, 12 Var. Ms. (ed. זיני קרבא).

*to send.* Erub. III, 2 השולחו ערובו וכ' if one sends his ʿErub (עֵרוּב) forth to be laid by a deaf and dumb person. Ḥull. 59[b], a. fr. שָׁלְחוּ מתם they sent word from there (from Palestine to Babylonia). Gitt. IV, 1 השולח גט וכ' if a man sends a letter of divorce to his wife &c. B. Kam. VI, 4, v. בְּעֵרָה. Ib. ש' ביד פיקח (ib. 60[a] שִׁילְּחָהּ) if he sent out fire through a sane person; a. fr.—Part. pass. שָׁלוּחַ q. v.—ש' יד ב- [*to stretch out a hand against,*] *to make illegitimate use of, to misappropriate* (Ex. XXII, 10). B. Mets. III, 12 השולח יד בפקדון if a person makes use of a trust. Ib. החושב לְשַׁלּוֹחַ יד וכ' if he declares his intention to use a trust; אינו חייב עד שישַׁלַּח בו יד he is not responsible (for loss), until he has used it; a. fr.

*Pi.* שִׁלַּח same, *to send; to send away, dismiss.* Bets. I, 9 אין מְשַׁלְּחִין בר"ט וכ' on the Holy Day you dare not send (to a friend) anything except portions (of eatables, ready for use); משלחין בהמה וכ' you may send cattle . . . alive or slaughtered. Ḥull. XII, 3 שִׁלְּחָהּ וחזרה if he sent the mother bird away, and she came back. Ib. אמר . . . ומְשַׁלֵּחַ if he says, I will take the mother, and send the young away; חייב לְשַׁלֵּחַ he is bound to send her away. Gen. R. s. 21 שִׁלְּחוֹ מגן . . . ושלחו וכ' he banished him (Adam) from the paradise of this world and from that of the other world; a. fr.

*Hithpa.* חִשְׁתַּלַּח, *Nithpa.* נִשְׁתַּלַּח *to be sent off; to be commissioned.* Yoma VI, 2, a. e. המְשֻׁתַּלַּח the goat that is to be sent away (Lev. XVI, 10), the scapegoat. Ib. 1 נשפך . . . חמשתלח if the blood (of the goat designated for sacrifice) was spilt, the scapegoat is to be put to death (cannot be used for the ceremony). Gen. R. s. 49 מעשה באחד שנש' לגבות וכ' it happened that one was commissioned to tax the inhabitants &c.; a. fr.

**שְׁלַח** ch. same, 1) *to send, send off.* Targ. Num. XIII, 2. Targ. O. ib. 16. Targ. Ps. XLIV, 3 Ms. (ed. פסד'). Targ. Jer. XLII, 6 שָׁלְחִין (not שולחין); a. fr.—Part. pass. שְׁלִיחַ; f. שְׁלִיחָא; *pl.* שְׁלִיחִין; שְׁלִידָן. Ob. 1. Targ. Is. XLIV, 26 שְׁלִידְהוֹדִי ed. Lag. (ed. Wil. שְׁלוּחֵי). Targ. I Chr. XIV, 15; a. fr.—Ber. 28[a] ש' לחו וכ' R. J. sent them word to the school house; a. fr.—Koh. R. to III, 2 שָׁלִיחֵיהוֹן דברייתא the messenger of men (men's guardian angel).—2) *to throw off, undress, flay* (cmp. פְּשַׁט). Targ. Esth. V, 14. Targ. Is. XXXII, 11. Targ. II Chr. XXIX, 34; a. fr.—Ber. l. c. שְׁלַח מדך take off thy cloak (v. בַּדָּא). Y. Taan. III, end, 67[a] כד הוה ש' תריהון מסאניה הוה ש' he took off one shoe; כד הוה ש' he took off both of them; a. fr.—Part. pass. as ab. Sot. 8[b] (proverbial expression) ש' ערטילאי וכ' undressed, naked, but with shoes on (a person cares more for shoes than for any other article of dress); Keth. 65[b] top תאי חנא ש' וכ' this Tannai (who gave the wife the right to ask for three pairs of shoes and one suit of clothes) seems to assume that a woman cares more for shoes &c. Koh. R. to V, 10 אידך אינון אתיין שליחין וכ' (not שלו') how will they come (on resurrection day), naked, or dressed? Ib. הידך זרעתין ש' וכ' how didst thou plant them (the beans), undressed or dressed (in the pods)? a. e.

*Pa.* שַׁלַּח 1) *to send; to send off, dismiss.* Targ. O. Lev. XVI, 21, sq. Targ. O. Ex. VIII, 17; a. fr.—Part. pass. מְשַׁלַּח; f. מְשַׁלְּחָא &c. Targ. O. Gen. XXXII, 19.—2) *to strip,*

שַׁלְחָא m. (שְׁלָחָא I) *worker in hides, tanner* or *saddler*. Sabb. 49[b] top.

שַׁלְחוֹפָא m. (שַׁלְחֵם) *exchange, substitute, ransom*. Targ. Prov. XXI, 18. Ib. ושלחופא ed. Lag. (ed. Wil. ושַׁלְחוֹפֵי *pl.*; some ed. שַׁלְחֵי). Targ. Job XX, 18.

שלחופית, שלחופות, v. שַׁלְפוּחִית.

שַׁלְחִיף, v. שַׁלְחֵם.

שַׁלְחֵיפָא, v. שַׁלְחוֹפָא.

שַׁלְחָנִי, שֻׁלְחָן, v. sub שׁוּל.

שַׁלְחִיף, שַׁלְחֵף (Shaf. of חלם, transposed) 1) *to change, exchange; to lay crosswise*. Targ. Y. Gen. XXXI, 7; 41. Targ. Y. Ex. XXXIV, 9, sq. Targ. Ps. XV, 4. Targ. Y. Gen. XLVIII, 14 Ar. (ed. פרג; h. text שִׁפֵּל); a. e.—B. Bath. 99[a] ודילמא שַׁלְחוּפֵי הוו מְשַׁלְחֲפֵי (ידייהו) may it not be that they (the Cherubim over the Ark) had their wings crosswise (overlapping each other)? Sabb. 96[b] ודילמא שלחופי הוו משלחפי may it not be that they (the weavers) sat in irregular lines (so that those sitting close together did not need to hinder one another in their work)? Ib. 98[b] דלא לִישַׁלְחוֹפֵינְהוּ מהדדי (Ms. O. לישלופינהו; Yalk. Ex. 370 לישלופינהו) that they must not pile them irregularly. B. Mets. 25[a] משלחפי שלחופי (Ms. H. משלפי שלופי) the coins lie irregularly (some of them piled, others scattered). Nidd. 26[a] ומְשַׁלְחֵיף ליה וכ' (Ar. ומשחיף, corr. acc.) and lies across (overlapping) the head of the embryo.—2) *to pass quickly, overtake*; [or *to strike through*]. Targ. Job XX, 24.

*Ithpa.* אִשְׁתַּלְחִיף *to be changed; to pass away; to be exchanged*. Targ. Ps. XLVI, 3 (Ms. אִשְׁתַּחֲלִיפוּ; h. text בהמיר). Targ. Job XXIX, 20. Ib. XXVIII, 16; 19 (h. text תסלה).

שלחת, Kel. XXV, 4 Ar., v. פְּחָת.

שָׁלַט (b. h.) *to handle*; ש' ב- (cmp. מָשַׁל) *to rule, have power over*. Y. Ter. VIII, 45[d] top כאן האור שׁוֹלֵט וכ' here (in the case of bread) the fire comes in direct contact with it (and kills the poison of the serpent), there (in the case of water that has been warmed) the fire does not &c. Y. Maasr. I, 49[b] top כאן חיד שׁוֹלֶטֶת וכ' here (in the case of a vessel into which a boiling dish has been put) the hand can handle it; there (in the case of a vessel taken directly from the fire) the hand cannot handle it; כאן ובאן אין חיד שולטת בו in both cases the dish may be too hot for the hand to handle it; Y. Sabb. III, 6[b] top. Ib. במקום שחיד שולטת in a place (in the stove) which the hand can get at (to handle the dish placed there); ib. 5[c] מפני שהוא שַׁלִּיט במקום שחיד שולטת because he keeps control (to regulate the temperature of the dish) there where the handling is possible. Y. B. Mets. X, beg. 12[c] ששולטת חיד מצד אחר that the hand can reach it from one side. Ḥull. 16[b]; Sabb. 82[a] דבר שהאור שולטת בו a thing over which fire has power (which is combustible). Ib. רוח רעה שולטת בו an evil spirit (smell of the mouth) will seize him; רוח זוחמא ש' בו (v. Rabb. D. S. a. l. note 30) the spirit of *zohăma* (internal decay) will seize him. Gen. R. s. 45 שָׁלְטוּ בעצמן they controlled themselves (interrupted their gratification). Y. Ber. IX, 13[b] top שולט באירכיא וכ' if he rules over one province, he does not rule over another province. Gen. R. s. 3 ביום אני שולט I want to rule (have the guard) in day time; (Y. Ber. VIII, 12[c] top משמש). Pesik. R. s. 31 אתם שָׁלַטְתֶּם בעצמיכם וכ' (not באצבעותיכם) you had power over yourselves and cut your fingers off; a. v. fr.

*Pi.* שִׁלֵּט same. Y. Naz. IV, 53[b] במְשַׁלֶּטֶת על נכסיו when she manages her husband's property (has power of attorney).

*Hif.* הִשְׁלִיט *to give power to, make a ruler*. Gen. R. s. 59 (ref. to Gen. XXIV, 1) שהִשְׁלִיטוֹ ביצרו God made him master over his inclinations; Yalk. ib. 103. Num. R. s. 14[6] השליטו על ארץ וכ' the Lord made him governor of the land of Egypt; a. e.

*Hithpa.* הִשְׁתַּלֵּט, *Nithpa.* נִשְׁתַּלֵּט *to be given power; to be empowered to manage*. Y. Keth. IX, 33[a] bot. נכסים שנִשְׁתַּלְּטָה בהן בחיי וכ' property which she had been authorized to manage during her husband's lifetime; ib.[b] top.

שְׁלַט ch. same. Targ. Gen. I, 16. Targ. O. Ex. XXI, 8 (h. text בבגדו). Targ. Jud. VIII, 21 (h. text פגע); a. fr.

*Pa.* שַׁלֵּט same, *to handle*.—Part. pass. מְשַׁלַּטְנָא; *pl.* מְשַׁלַּטְנֵי. Kidd. 73[b] top מש' הדמירה if the limbs of the infant have been manipulated, v. שְׁלַב.

*Af.* אַשְׁלֵט *to give power, appoint*. Targ. II Chr. XIII, 5. Targ. Am. IV, 1. Targ. Koh. VI, 2; a. fr.

*Ithpe.* אִשְׁתַּלַּט *to be made*, or *make one's self a ruler*. Targ. Prov. XVII, 2.

שֶׁלֶט m. (b. h.; preced.), pl. שְׁלָטִים (cmp. פֶּלִי) *armor, shields;* trnsf. *arm-bearers*; (homilet.) *the righteous as the protectors of their generation*. Cant. R. to IV, 4 כל שֶׁלְטֵי שהוא עומד וישלט וכ' ... 'all armors of the mighty', this includes all those who control their inclinations &c.; Yalk. ib. 988. Cant. R. l. c. ולא אתם ... אלא כל שלטי וכ' and not you yourselves (directly) are suspended on it (enjoy the protection of the Law), but only 'all the shields of the mighty' ... as Moses in his time &c.

שְׁלָטָא, שְׁלֵי, שְׁלֵי ch. same; *pl.* שְׁלָטַיָּא, constr. שְׁלֵי, שְׁלֵי. Targ. II Sam. VIII, 7. Targ. II Kings XI, 10. Targ. Ez. XXVII, 11. Targ. Jer. LI, 11; a. e.—Ib. XIII, 23 שלטי רקמתיה his checkered armor (the leopard's *skin*; h. text חברברתיו).

שִׁלְטוֹן, שִׁלְטֵי, שִׁלְטֵי m. (b. h.; preced. wds.) 1) *rulership*. Sifré Deut. 321; Yalk. ib. 945 שִׁלְטוֹנָן, v. עָכֶן.—2) (sub. בעל) *ruler, governor*. Sifra B'huck. Par. 1, ch. III ש' אחד בא ... זה שׁוֹלְטָן וכ' one governor comes and subjugates (Israel), and goes away, and another governor comes &c. Tanḥ. Vayera 19 (ref. to Koh. VIII, 4) ש' הוא ואין וכ' God is the ruler, and none can protest against him. Y. Ber. VIII, 12[a] top מלך יוצא וש' נכנס וכ' when the king goes out, and the governor comes in, they escort the king first, and then they lead the governor in (the benediction

h. שגה, שגג). Ib. VI, 24. Ib. XII, 16. Targ. Ps. CXIX, 67 שָׁלַי (Ms. שְׁאֵלַי); a. e.

*Af.* אַשְׁלֵי 1) *to let go, leave off; to abandon, neglect.* Ib. XXXIX, 14. Ib. IX, 18. Ib. XLIV, 10. Targ. Prov. I, 30. Ib. V, 12 (ed. Lag. אַסְלֵי); a. fr.—2) *to cause to err, let go astray.* Targ. Job XII, 16. Targ. Ps. CXIX, 10.

*Ithpe.* אִשְׁתְּלֵי 1) *to be abandoned, forgotten.* Ib. IX, 19.—2) *to let one's self go, err, forget.* Targ. Lev. IV, 13; V, 18. Targ. Ez. XLV, 20. Targ. Jer. XXIX, 26 (h. text מְשֻׁגָּע); a. e.—Ber. 53b אכיל וא' ולא וכ' he ate and through forgetfulness failed to say grace. Ab. Zar. 72b דילמא מְשָׁתְּלִיתוּ אַרַחְמֵי עלויכו וכ' you may forget yourselves (or *relax*) and throw the entire weight upon him. Yeb. 115b אִישְׁתַּלְיֵיהּ אר' (not אישתלוי) he may have been careless (or have *forgotten*, to wipe off the mark).

שְׁלַי or שְׁלָי m. (b. h.; preced.) *unconcern; mistake.*—מִשְּׁ' *unexpectedly, by chance.* Tanḥ. M'tsor'a 1; ed. Bub. 3; Yalk. Lev. 558, v. מַרְהוּת I.

שְׁלִיָּא, שְׁלָיָא I ch. same, 1) *quiet, unconcern.* Targ. II Sam. III, 27 (ed. Wil. שַׁלְיָא, corr. acc.).—2) (corresp. to b. h. פִּתְאֹם, שְׁאָה) *unexpected event, suddenness, sudden calamity.* Targ. Prov. III, 25 דמן ש' ed. Lag. (oth. ed. ומן ש' corr. acc.). Ib. VI, 15. Ib. XXIV, 22 בש' (not כש'). Ib. I, 27 בש' (h. text כשאה). Targ. Ps. XXXV, 8; a. e.

שְׁלִיָּא, שְׁלָיָא II f. (שָׁלָה II, שָׁלַו; cmp. Zeph. I, 12; Jer. XLVIII, 11) *sediment, dregs.* Tosef. B. Bath. V, 7 של יין משתישה ש' (Var. משישה) the merchant's wine measures must be cleaned as soon as sediment is formed (which diminishes their capacity).

שְׁלִיָּא, שִׁלְיָא, שִׁלְדָּא III, שְׁלִירָא f. (b. h.; שָׁלָה II; cmp. preced.) *after-birth, placenta.* Nidd. III, 4 (Ar., everywhere, שלדה; Y. ed. שלייא, שילייא). Tosef. ib. IV, 9; Nidd. 26a. Lev. R. s. 35 נוח לו שנהפכה שִׁלְיָתוֹ וכ' it would have been better for him, had the after-birth in which he lay been turned over his face; Y. Ber. I, 3b שילידתו; Ab. d'R. N. ch. XXIX שלייתו של אמו (read: שִׁלְיָדָתָהּ, or omit של אמו); a. fr.—Y. Maas. Sh. II, 53c חוץ משלידתה, v. שִׁרְיָדָה.—Ch. v. שִׁלְיָתָא.

שְׁלִיאָיִת adv. (שְׁלַי II, v. שְׁלָיָא I) *without concern, unawares.* Targ. Prov. VII, 22 (ed. Wil. שְׁלִיאָיִת; h. text פִּתְאֹם).

שְׁלִיבָה f. (שָׁלַב) [*what is fitted in,*] *shelf; step, rundle.* Macc. 7b הדה ... ונשמטה ש' וכ' Ms. M. (ed. נשמט הש', corr. acc.) if one is going up a ladder, and a rundle slips from under him &c. Y. Erub. VII, beg. 24b ברך ש' לש' וכ' between each two steps a space of less than &c. Ib. עבה ש' a wide-stepped ladder or stair; a. e.—*Pl.* שְׁלִיבוֹת, שְׁלִיבִים. Bab. ib. 77b סולם ששְׁלִיבוֹתָיו פורחות an ascent with flying steps, i. e. stairs without foundation and back, *step-ladder*, opp. to a solid stair-case. Y. Sabb. VI, 8b אחר שְׁלִיבָיו it depends on the material of its steps (or shelves); Bab. ib. 60a שליבותיו; Tosef. Kel. B. Mets. III, 13 השְׁלוּבִים, השלובין, v. קוֹבָּא I.

for the exit of the Sabbath must precede that for the entrance of the Holy Day). Y. Sot. IX, 24b top; Tosef. ib. XV, 7. Y. Kidd. III, 64b top במה שאדבר עליך לש' (be betrothed unto me) for the consideration that I shall speak to the governor in thy behalf; a. fr.—*Pl.* שְׁלָטוֹנִין, שְׁלָטוֹנִים, שְׁלִי'. Gen. R. s. 82 עד היכן היו מלכיות וש' רוצים וכ' how anxious courts and governors were to be connected with him (v. שׁוּלְטָנוּת). Ib. הש' ... הוא היה he (Lotan) was one of the governors (ref. to אלוף, Gen. XXXVI, 29); a. fr.—[Ib. s. 93 שני שר' זולגות דם, read with Yalk. Job 897: עינו של ימין זולגת דם.]—*Fem.* שְׁלָטוֹנִית, שְׁלִי'; *pl.* שְׁלָטוֹנִיוֹת, שְׁלִי'. Pesik. R. s. 42 שהיו השילטונים וחש' מחסרים וכ' (or מחסדות, not מחסר') the governors and their wives insulted Sarah &c.—[Gen. R. s. 82 שלטוניות, ed. Wil., v. שׁוּלְטָנוּת.]

שְׁלָטוֹן, שְׁלִטוֹנָא, שְׁלִי' ch. same. Targ. O. Gen. XLIX, 9. Targ. Mic. VI, 9; a. fr.—*Pl.* שְׁלָטוֹנִין, שְׁלָטוֹנַיָּא, שְׁלִי'. Targ. Is. VII, 20. Ib. XIV, 8. Targ. Ez. XXIX, 4; a. fr.

שִׁלְטוֹנִית, Y. Sabb. VI, 8b bot., v. סִלְבּוֹנַיָּא.

שְׁלָטוֹנִית, v. שְׁלָטוֹן.

שְׁלָטְנוּתָא, שְׁלָטָנוּת, שְׁלַטָּן, v. sub שׁוּלְטָנוּת.

שְׁלָה, שלי I (b. h.; Job XXVII, 8) *to draw out, pull.* Taan. 24a; Sabb. 107b חשולה דג וכ' he that takes a fish out of the water (on the Sabbath). Ḥull. 63a (expl. שָׁלָךְ, Lev. XI, 17) זה חשולה דגים וכ' that is the bird that catches fish out of the sea. M. Kat. II, 3 ושולה פשתנו וכ' and may take his flax out of the pond. Yalk. Koh. 966 אדם שולק ... שולה ראשון if one sinks pots into his furnace, he takes out first what he has last put in; a. fr.—[Y. Maas. Sh. III, 53c top שולה, read: שורה, v. שָׁרָה.]

*Pi.* שִׁרְלָה same, esp. *to draw wine* (out of the pit). Ab. Zar. 56a; B. Mets. 92b חיין ... משִׁרְשַׁלָּה בחביות wine is subject to tithes ..., when he fills it into kegs; Y. Ter. II, 41b bot. משישלה ומשירקפה (not משירקרפה) when he has filled and skimmed it; עד שלא שי' וכ' before he filled or skimmed it. Tosef. Maasr. I, 7 עד שלא ... חמקדיש שולה וקופה וכ' (ed. Zuck. שולה וקרפה משלה וקרפה וכ', corr. acc.) if one dedicates the contents of a pit before he has drawn and skimmed the wine, and the Temple collector comes after he has done so &c.; a. e.

*Nif.* נְשְׁלָה *to be pulled, drawn away.* Gen. R. s. 22, beg. (ref. to Gen. IV, 1) ידע מאיזו שלוה נ' he knew from what happiness he was drawn away (through his wife).

שְׁלָא, שְׁלֵי ch. same. Targ. Y. Lev. XI, 17; Deut. XIV, 17 שָׁלֵי נונא (some ed., a. O. שְׁלַיְנוּנָא, שְׁלַיְנִי; h. text שָׁלָךְ), v. preced.

שָׁלַח, שלי II, v. שָׁלַו.

שְׁלָא, שְׁלֵי (v. שָׁלָה) [*to be lax,*] 1) *to be at ease, quiet, unconcerned.* Targ. Job III, 17. Ib. 25. Targ. II Esth. IV, 14 (h. text חחרש); a. fr.—2) *to neglect, forget.* Targ. Ps. IX, 13 (h. text שכח). Targ. Job VIII, 13. Ib. XXXIX, 15; a. e.—3) *to be unaware, err, make a mistake* (corresp. to

**שְׁלִיבַיָּא** m. pl. ch. same, *fitted-in pieces, ledges.* Targ. I Kings VII, 28, sq. (h. text שְׁלַבִּים).

**שליברות,** v. בְּרוֹת.

**שְׁלָיָה,** v. שִׁלְיָא III.

**שְׁלָיו, שְׁלָו** m. (b. h.) *quail,* v. סְלָו.—*Pl.* שְׁלָוִים, Tanh. Ki Thissa 35 וחים מעלה להם ש' and the sea brought up quails for them; a. e.

**שָׁלֵיו,** v. שְׁלִי.

**שְׁלֵיו, שְׁלֵיוָא, שְׁלֵיוָה** I m. = h. שַׁלְוָה, *secure, unconcerned.* Targ. Job XXI, 23. Ib. XVI, 12. Ib. XX, 20 (ed. Wil. שְׁלָיו); a. e.—*Fem.* שְׁלֵיוְיָא, שְׁלַיְוְיָא, שְׁלַיְוְתָא. Targ. Zech. VII, 7. Targ. Jer. XXII, 21 (ed. Wil. שְׁלַיְוְיָא; ed. Lag. שְׁלֵיוָא). Targ. I Chr. IV, 40; a. e.—*Pl.* שְׁלֵיוִין, שְׁלַיְוִין; שְׁלֵיוָן, שְׁלַיְוָן. Targ. Job XII, 6. Targ. Is. XXXII, 9; 11; 18, v. next w.

**שְׁלֵיוְתָא, שְׁלֵיוָא** II f. (preced.) = h. שַׁלְוָה. Targ. Ez. XVI, 49. Targ. Is. XXXIII, 20 (ed. Wil. שְׁלַיְוְתָא; ed. Lag. שלוותא); a. e.—Adv. שְׁלַיְוְיָא *at ease, without concern.* Targ. Jer. XII, 1. Targ. Is. XXXII, 9; 11; 18 (ed. Wil. שְׁלַיְוִין; ed. Lag. שלוה, שלוות). Targ. Zech. I, 15 (ed. Lag. שלוא).

**שְׁלִיוְתָא, שְׁלָיוְתָא** f. same, *happiness.* Targ. Y. I Gen. XLIX, 19.—[Targ. Y. II ib. 1 ש' quoted in Levy Targ. Dict., v. טְלָיוְתָא.]

**שְׁלִיחַ** m. (שָׁלַח) *deputy, agent.* Gitt. IV, 1. Ib. 62b הוא עושה ש' לקבלה, ש' לקבלה, v. חוֹלָבָה. Kidd. 41a ש' הוא עושה he (the husband) can appoint a deputy (to hand to her the letter of divorce); ש' היא עושה she can depute an agent (to receive the letter of divorce); ש' של ש' עושה the agent may depute an agent. Ib.b וכ' ש' אין העבד נעשה a slave cannot be deputed to receive a letter of divorce. Ib. 42b, a. fr. אין ש' לדבר עבירה there is no deputy for an illegal act, i. e. the responsibility for an illegal act cannot be shifted to the employer. Ber. V, 5, a. e. ש' צבור, v. צִבּוּר; a. v. fr.—*Pl.* שְׁלוּחִים, v. שָׁלוּחַ.

**שְׁלִידָא, שְׁלִידָה** ch. same, v. שְׁלַח.

**שְׁלִיחוּת** f. (שָׁלַח) 1) ש' יד (v. שָׁלַח) *illegitimate use of a deposit, misappropriation.* B. Mets. 43b ש' יד אינה צריכה חסרון use of a deposit does not require damage (in order to make the depositary responsible for losses for which he could otherwise not be made responsible). Kidd. 42b; a. e.—2) *message, agency, commission.* Ib. 41a ש' מנלן whence do we derive the law of agency (in betrothal)? Ib. 42a קטנים לאו בני ש' וכ' minors cannot serve as deputies. Meïl. VI, 1, a. e. חשלים ששמה שְׁלִיחוּתוֹ וכ' if the agent has carried out his commission (exactly as he was told), the owner is guilty of misappropriation (v. מַעַל). Ib. 20b מוסיף על שליחותו if the agent adds an act of his own to that for which he was commissioned. Lev. R. s. 22 אם אין ... שְׁלִיחוּתִי וכ' if you (prophets) do not convey my message, I have (other) messengers. Gen. R. s. 50 (ref. to Gen. XVIII, 2, a. XIX, 1) עד שלא עשו שְׁלִיחוּתָן קראן וכ' before they carried out their message, the text calls them men, when they did carry it out, it calls them messengers (angels); a. fr.—*Pl.* שְׁלִיחוֹת (fr. שְׁלֵירָה). Ib.; Yalk. ib. 84; Yalk. Job 908 אין ... ש' שתי one angel never carries two messages.

**שְׁלִידְחוּתָא** ch. same. Targ. II Esth. V, 8.—Meïl. 21a והא לאו בני ש' נינהו but are they not disqualified as messengers? Ib. עבדה שְׁלִידְחוּתֵיהּ it (the olive press) carried out his commission (intention); ד"נ אתעביד שלידחותיה so in this case his commission was carried out (through irresponsible persons as through tools); a. e.

**שַׁלִּיט** m. (b. h.; שָׁלַט) *having control, ruler.* Y. Sabb. III, beg. 5c, v. שָׁלַט. Gen. R. s. 3 שני ... אחד ש' ביום וכ' two commanders, one being on duty by day, and one by night. M. Kat. 18a, a. fr. מלפני הש', v. שְׁגָגָה; a. e.—*Pl.* שַׁלִּיטִין, שַׁלִּיטִים. Num. R. s. 14 12 כנגד עשרה ש' שבאדם corresponding to the ten rulers in man (organs of the body regulating vitality, v. Koh. R. to VII, 19).—*Fem.* שַׁלִּיטָה. Yalk. Ex. 287 אני שלית בקנאה ואין חקנאה ש' בי I (the Lord) control jealousy, but jealousy does not control me; ואין חתנומה ש' בי but slumber has no power over me; (Mekh. Yithro, Bahod., s. 6 שׁוֹלֶטֶת).

**שַׁלִּיטָא, שַׁלִּיט** ch. same. Targ. Y. Gen. XXVII, 29. Targ. Koh. V, 1; a. e.—*Pl.* שַׁלִּיטֵי, שַׁלִּיטִין. Targ. Y. I Gen. XLIX, 10. Targ. Prov. XXIII, 1. Ib. VIII, 15 וש' אנא (Ms. ושליטיינא, corr. acc.) וכ' and rulers do I anoint in righteousness.—*Fem.* שַׁלִּיטָא. Targ. II Esth. I, 2 (3) ed. Lag. (oth. ed. שַׁלִּיטָיָא; ed. Vien. טַיָּא ..., corr. acc.).

**שַׁלִּיטָא,** v. שְׁלִיט h.

**שְׁלִיטָה** f. (preced.) *power.* Pesik. R. s. 13 אין הש' נותנת וכ' power is placed in the hands of the wicked nation (Rome) only until &c.

**שַׁלִּיטַיָּא,** v. שַׁלִּיטָא.

**שַׁלְיָטָנָא** = שׁוּלְטָנָא.—*Pl.* שַׁלְיָטָנֵי. Targ. II Esth. I, 2 (3).

**שַׁלִּיטוּתָא** f. (preced.) *government.* Targ. II Esth. I, 2 (3).

**שְׁלִידְ, שְׁלִידְיָא,** v. שְׁלָא.

**שְׁלִילַת** pr. n., רַמָּא דש' *lake of Shilyath.* Y. Kil. IX, 32c bot.; Y. Keth. XII, 35b bot. דשילחת; Midr. Till. to Ps. XXIV דשריית; B. Bath. 74b רמה של חֵילַת; (Ms. M. של שַׁחֲלִית; Ms. R. של שחלת); Yalk. Ps. 697 של חילת, v. חֵילַת II.

**שְׁלִירְתָא,** v. שְׁלִידְתָא.

**שְׁלִיל** m. (שָׁלַל I, cmp. שְׁלִיָּה) *embryo.* Hull. VII, 1 נוהג בש' the law applies to an embryo (a live animal found in the body of the mother). Zeb. III, 5. Ib. 35b; a. fr.

**שְׁלִילָא** ch. same. Targ. Koh. VI, 3 (h. text נֵפֶל).

שְׁלִילִית, v. שְׁלוּלַיִת.

שְׁלֵים, v. שְׁלֵם.

שְׁלֵי, שְׁלֵימָא, שְׁלִים m. (שְׁלֵם) 1) *complete, perfect; whole, unimpaired.* Targ. Ex. XII, 5. Targ. Ruth II, 12. Targ. Gen. XVII, 1. Targ. O. ib. XXXIII, 18 (Y. שְׁלֵם; h. text שָׁלֵם). Targ. Y. Lev. XXII, 27 שלימא the perfect (Jacob); a. fr.—*Pl.* שְׁלֵימִין, שְׁלִימֵי, שְׁלִימִין, שְׁ׳. Targ. Deut. XXV, 15. Targ. Ex. XXIX, 1. Targ. Ps. CXIX, 1 שְׁלִימֵי אורחא (not אורחי׳; ed. Wil. שְׁלִימֵי). Targ. Prov. XXVIII, 10; a. fr.—*Fem.* שְׁלִימְתָא, שְׁלִימְתָא, שַׁלְמָא, שְׁלֵי, שְׁלִימָא, שְׁלֵימָא, שְׁלֵימְתָא, שְׁלֵמָ׳. Targ. Lev. IV, 28. Ib. III, 9 (Y. II שְׁלֵימָה). Targ. Am. I, 6. Targ. Ps. XIX, 8; a. fr.—*Pl.* שַׁלְמָן. Targ. Deut. XXVII, 6 (not שלמין). Ib. XXV, 15 מכילן ש׳ (not שלמין); a. e.—2) *peaceful, sincere, friendly.*—*Pl.* as ab. Targ. Gen. XXXIV, 21 (O. Ms. Vat. 13 שְׁלַמִּין; ed. Berl. שְׁלָם). Targ. II Sam. XX, 19.

שְׁלִימִין, שְׁלֵימִים, שְׁלֵימָה h., v. שְׁלֵם.

שְׁלֵמְתָא, שַׁלְמוּתָא, שְׁלֵי, שְׁלִימוּתָא f. (preced. art.) *completeness, perfection, fulness, integrity.* Targ. Job V, 26. Targ. Ps. XXV, 21 שלימו׳ (ed. Lag. שלמתא). Ib. LXXVIII, 72. Targ. Job IV, 6; a. e.

שַׁלְיָא m. (שְׁלַל) [*sliding,*] *pouch* on an animal's back, *saddle-bag, haversack.* Sabb. 154b חיתה ... טענה ש׳ וכ׳ if (on the entrance of the Sabbath) his beast was carrying a bag full of grain, let him ... pull it towards one side, so that it slips down of itself; Tosef. ib. XVIII, 1. Tosef. B. Kam. I, 6; Y. ib. I, beg. 2a. Kidd. 22b; B. Bath. 75b. Tosef. ib. IV, 2; a. e.

שְׁלִיפָא, שְׁלִיף I ch. same.—*Pl.* שְׁלִיפֵי. Sabb. 154b ש׳ זוטרי small bags. B. Bath. 86b ש׳ רברבי large bags; a. e.

שְׁלִיפָא, שְׁלִיף II m. (שְׁלַף) *pulled off,* esp. *castrate.* Targ. O. Lev. XXII, 24 (h. text נתוק).—Sabb. 152a ש׳ בתמניא, v. אַרְקָא. Ib. עיקרא ש׳ תוכיחא (אריא) Ms. M. a castrated buck, and (thou wilt) reprove?

שְׁלִיפָה f. (שְׁלַף) *slipping off*; שְׁלִיפַת המנעל *taking the shoe off* (a form of possession, Ruth IV, 7). Y. Kidd. I, 60c top בש׳ חמ׳ ... בראשונה in olden times they used to give possession by taking off the shoe.

שְׁלִיקָה f. (שְׁלַק) *boiling.* Tosef. Kel. B. Mets. II, 19 מתוסרים ש׳ (vessels made of that kind of wood) require to be boiled before they can be used.

שְׁלִיקְתָא, v. שְׁלַק.

שָׁלִישׁ m. (b. h.; שְׁלַשׁ) 1) *captain, officer.*—*Pl.* שָׁלִישִׁים. Mekh. B'shall. s. 1 (ref. to Ex. XIV, 7) אין ש׳ אלא גבורים ד״א וש׳ ... שהיו משוללין *shalishim* means mighty men; another definition: *shalishim* ... because they were hung with arms; (anoth. opin.) זה חשלישי וכ׳ the *shalish* is the third on the chariot; formerly there were only two, and Pharaoh added one &c.—2) *the third finger, middle-finger.* Tanḥ. B'resh. 5 ומן אצבעו ... וכל בש׳ וכ׳ and by his finger you can judge what he is (his strength), as we read (Is. XL, 12) and measured with the *shalish* (middle finger) &c.—3) [*the third person,*] *trustee, depositary.* Gitt. 64a בעל ... וש׳ אומר לגירושין if the husband says, the letter of divorce has been deposited to be kept in trust, but the trustee says, it has been given me for the purpose of divorce (I was the wife's agent for receiving the divorce). Ib.; Tosef. B. Mets. I, 10 ... זה אומר כך וחש׳ ... חש׳ נאמן משנירהם if one of the contestants says thus, and the other thus, and the depositary says thus, the depositary's evidence is accepted over against both. Keth. V, 8 ... המשרח על ידי ש׳ if a husband for the time of his absence leaves the provision for his wife's maintenance in the hands of a trustee; a. fr.—Num. R. s. 13 38 שלישה, read: שְׁלוּחָה.—4) (traditional pronunciation שְׁלִישׁ) *one third.* Pes. 42b תבואה שלא חבריאה ש׳ grain that has not yet grown one-third (not one-third ripe); Y. Peah II, 16d sq. Y. Shebi. V, beg. 35d חבריא ש׳ קודם וכ׳ if the fruit reached the stage of one-third of maturity before the fifteenth of Shebat. Gitt. 70a אכול ש׳ ושתה ש׳ וחניח ש׳ וכ׳ eat one-third (of the capacity of the stomach), and drink one-third, and leave vacant one-third &c., v. כְּעַס. Y. Peah II, end, 17b קיבלה חימני למחצה לש׳ וכ׳ if he rented the field on shares of one-half, or one-third &c. B. Mets. 69a מותר ש׳ בשכרך whatever profit it may bring over one-third (of its present value) shall be thine for thy labor (and the rest we will divide equally); a. fr.

שָׁלִישׁוּת f. (preced.) *trust, deposit.* Tosef. B. Mets. I, 10 בזמן שחש׳ יוצא מתחת ידו (read: יוצאה) when the deposited object (on which the contest turns) is produced by him (is still in the trustee's possession).

שָׁלִישִׁי m. (b. h.; preced. wds.) *third.* Mekh. B'shall., s. 1, v. בַּשִּׁ׳. Tam. VII, 4 ש׳ היו וכ׳ on the third day of the week they recited &c. Meg. I, 2. Gen. R. s. 3. Ib. s. 4; a. v. fr.—Esp. *a)* ש׳ לטומאה (or sub. לטומאה) *unclean in the third degree* by contact with uncleanness of the second degree (שֵׁנִי). Toh. II, 2, sq. Ḥag. III, 2, v. רְבִיעִי; a. fr.—*b)* ש׳ *relation in the third degree, second cousin.* Snh. 28a, a. e., v. שֵׁנִי.—*c) talk about a third (absent) person, gossip, calumny* (v. לָשׁוֹן). Midr. Till. to Ps. CXX לשון הרע קורין אותו ש׳ וכ׳ we call the evil tongue *sh'lishi,* because it slays three: himself (the maligner), the receiver, and the maligned.—*Pl.* שְׁלִישִׁין. Deut. R. s. 2 33, v. שָׁלַשׁ.—*Fem.* שְׁלִישִׁית. Taan. II, 4 על הש׳ וכ׳ when blowing the Shofar at the third benediction, one says &c. Meg. III, 4 בש׳ וכ׳ on the third Sabbath of the month we read &c. Tanḥ. Vaëthḥ. 6 ש׳ הצאן וכ׳ the third time (didst thou sin, when thou didst say,) shall flocks &c. (Num. XI, 22); a. v. fr.—Par. I, 1 כשאתה אומר ... אם אתה אומר ש׳ שָׁלִשִׁית וכ׳ when you say *sh'lishith,* it means the third in the count with others; when you say *sh'loshith,* it means in its third year.

שִׁילְ, שִׁילְיָא, שִׁילְיוּ, שִׁלְיָתָא f.=h. שִׁלְיָה, *afterbirth.* Targ. Y. Deut. XXVIII, 57.—Ber. 6a; Sabb. 134a, v. סַלְיָתָא.

שָׁלַךְ, *Hif.* הִשְׁלִיךְ (b.h.) *to cast off, throw down.* Erub. 22a; Yalk. Deut. 846 לְהַשְׁלִיכוֹ, v. מַשּׁוֹא. Tanḥ. Sh'mini 11 חבחורים ... וּמַשְׁלִיכִין חומר וכ׳ young men and boys struck him (the drunken man) and cast mud in his face. Midr. Prov. ch. I נַשְׁלִיךְ אותו לבור let us cast him into a pit. Ib. נטל חכה וְהִשְׁלִיכָהּ לים he took a hook and threw it into the sea. Lam. R. to II, 1 הִשְׁלִיכוֹ לארץ he cast him off (his shoulder and) to the ground; a. fr.

*Hof.* הוּשְׁלַךְ *to be thrown.* Tanḥ. Vayesh. 2 כיון שהי׳ לבור וכ׳ when he was thrown into the pit, his face changed &c. Tanḥ. Noah 10 ברשותו הוּשְׁלַכְנוּ וכ׳ by his order we have been thrown (into the furnace) &c.; a. e.—Part. מוּשְׁלָךְ; f. מוּשְׁלֶכֶת &c. Gen. R. s. 8; Yalk. ib. 13, v. בלורין. Sifré Deut. 43 שהיתה מוש׳ וכ׳ ... נבלת the corpse of J. ... which lay exposed to heat in day-time and to cold &c. Midr. Prov. l. c. מוש׳ עליו ... טורח the care for the household was thrown upon him (Reuben).

*Nif.* נִשְׁלַךְ same. Ex. R. s. 20 ולמה ... נִשְׁלַכְתִּי לתוכה וכ׳ why did not Moses strike it (the Nile)? He said, I have been thrown into it, and it did not harm me &c.; a. e.

שָׁלָךְ m. (b. h.) name of *a bird of prey, cormorant.* Hull. 63a, v. שָׁלָה I.

שלכות, שלכא, v. שַׁלַבְיוֹת, שַׁלְבָּא.

שלכת, Kel. XXV, 4, v. בַּת.

שָׁלַל I [*to hang down, be loose,*] 1) *to hang on, to chain.* Part. pass. שָׁלוּל. Lam. R. introd. (R. Z'era) ... כת שְׁלוּלִים בשלשלאות a troop of old men chained with chains.—2) *to make chain-stitches, to baste,* opp. אחה to sew together with fine stitches. Y. M. Kat. III, 82b top על כל המתים הוא שׁוֹלֵל ... ומאחה וכ׳ for all deceased relatives one may baste the rent after seven days, and sew it after thirty days; וישלול יום שבישי וכ׳ let him be permitted to baste it on the seventh day &c.; Treat. S'mah. ch. IX; M. Kat. 22b. Ib. האשה שׁוֹלֶלְתּוֹ וכ׳ a woman may baste it immediately (after rending), out of regard for her dignity; ib. 26b. Ib. דלא ניחן לשׁוֹלְלוֹ because it is not to be basted (during the seven days); a. e.

*Pi.* שִׁלֵּל *to hang with, decorate with.*—Part. pass. מְשׁוּלָּל. Mekh. B'shall., s. 1 מְשׁוּלָּלִין בזהרין, v. שָׁלִישׁ.

שָׁלַל II (b. h.) *to draw, capture; to carry off.* Pirké d'R. El. ch. XXXVIII; Yalk. Gen. 134 שָׁלָלָהּ וכ׳ he (Shechem) carried her off and slept with her.—Trnsf. (of water) *to make inroads.* B. Kam. 61a, a. e. שׁוֹלְלִין, v. שָׁלוּלִית.

*Hithpol.* הִשְׁתּוֹלֵל *to be bereft* (of reason), *be senseless.* Snh. 97a (expl. Is. LIX, 15) וסר מרע מִשְׁתּוֹלֵל על הבריות he that departs from evil is considered by people as senseless.

שָׁלָל I m. (b. h.; preced.) *booty, gain.* B. Kam. 61a, v. אֲגַנְּתָא. Ex. R. s. 18 (ref. to Is. VIII, 3) ומיהר לבוז שְׁלָלָם (ed. Leipz. שלול, read: שְׁלָלוֹ) and he shall hasten to plunder their (his) booty. Mekh. B'shall., Shir., s. 7 [read:] מוחלק אני לחם שְׁלָלִי וממוני לחם I am assigned to them, my booty and my own property shall be theirs; Yalk. Ex. 249; a. e.

שָׁלָל II m. (שָׁלַל I) *chain, loose stitch, baste.* M. Kat. 26b חקורע מתוך הש׳ he who rends his garment (in mourning) where it has been stitched; Y. ib. III, 83b top מן הש׳. Ukts. II, 6 שְׁלַל הכובסין the washers' materials loosely stitched together; Sabb. 48b ש׳ של כובסים.—Trnsf. ש׳ של ביצים *embryonic eggs laced together with veins; ovary* of birds. Tosef. Zab. V, 9; Bets. 7a.

שְׁלָלָא m.=h. שָׁלָל I. Targ. Esth. III, 13 שְׁלַלְהוֹן (ed. Lag. שְׁלָלֵיהוֹן *pl.*).

שָׁלַם I, שָׁלֵם (b. h.) *to be whole, complete; to end, cease.* Y. Sot. VIII, 22c bot. שלום שבימיו שָׁלְמָה וכ׳ Zedekiah was named Shallum, because in his days ended the reign of the house of Judah; Y. Shek. VI, 49d top; Y. Hor. III, 47c bot.; Bab. ib. 11b; Ker. 5b ששלם (corr. acc.); Yalk. Kings 250; Yalk. Chr. 1085. Pesik. R. s. 6 (ref. to I Kings VII, 51) כיון שבא ... עכשיו שלמה מלאכת וכ׳ when Solomon came and built the Temple, the Lord said, now the work of heaven and earth (creation) is complete; Yalk. Kings 186 שְׁלֵמָה. Pesik. R. l. c. שלמה נפשם ... כיון שהִשְׁלִימוּ when the workmen had finished their work, their life was finished (they died); Yalk. l. c.; a. e.

*Hif.* הִשְׁלִים 1) *to complete, finish.* Pesik. R. l. c., v. supra. Y. R. Hash. I, 57a top; Y. Shebi. II, 34a top מכיון שחוא עומד ... מַשְׁלִים שנתו since he stands in (has entered) the third year of the tree, he may count it a full year. Yoma 33a (ref. to Lev. VI, 5, play on עליה ... חשלמים) עליה with it (the evening sacrifice) cease all sacrifices (none can be offered after it). B. Kam. 10a החופר ... והִשְׁלִימָהּ לעשרה if one digs a pit nine cubits deep, and another comes and completes it to the legal size of ten. Ber. 47b שחרר ... והִשְׁלִימוֹ וכ׳ he freed his slave and used him to complete the quorum of ten persons. Ib. 8b חמשלים פרשיותיו, v. פָּרָשָׁה I. Pesik. R. l. c. לכך נקרא שלמה שה׳ ... לתוך מעשה ידיו he is called Sh'lomoh (perfect), because God caused the work of creation to be perfected through his handiwork (the Temple); Yalk. Kings l. c.; a. fr.—Esp. *to finish the fast-day.* Taan. VII, 9 הִשְׁלִימוּ they must fast the whole day. Yoma 82a מַשְׁלִימִין they must fast to the end of the day; a. fr.—*Part. pass.* מוּשְׁלָם *perfect, virtuous.* Hor. l. c. he was named Shallum שהיתה מ׳ במעשיו Ag. Hatt. (ed. משולם) because he was perfect in his deeds; Yalk. Kings 250; Yalk. Chr. l. c.—2) (denom. of שָׁלוֹם) *to make friends,* or *to surrender.* Succ. 52a (ref. to Prov. XXV, 22) א״ת יְשַׁלֵּם אלא יַשְׁלִימֶנּוּ לך read not *y'shallem* (he will pay) but, he will surrender him (the evil spirit) to thee; (comment.; he will make him be friends with thee).—Part. pass. as ab. Num. R. s. 74 אחד עשר יום היו מוּשְׁלָמִים לאלהים eleven days were they (the Israelites) at peace with God (adhered to him sincerely); מוּשְׁלָמִין ... כ״ט יום twenty-nine days they were sincere servants of God, opp. עשו את הענגל. Ib. אינם מושלמים לי וכ׳ (ed. Wil. משלמים, corr. acc.) they will be faithful to me only forty days. Gen. R. s. 16, beg. מ׳ לבוראו faithful to his Creator; a. e.

*Nif.* נִשְׁלַם *to be finished, to end.* Tanḥ. Mishp. 19 המלאך אומר נ׳ פלוני the angel says, such and such has ended (must die).

*Pi.* שִׁלֵּם 1) *to perfect.*—Part. pass. מְשׁוּלָּם. Hor. l. c., v.

לאביו בזמן שהוא ש' וכ' 'for his father' (Lev. XXI, 2) as long as his body is intact (he may defile himself by contact), but not when it is defective. B. Kam. I, 4, a. fr. נזק ש' (abbrev. נ"ש), v. נֶזֶק. Gen. R. s. 79 (ref. to Gen. XXXIII, 18) ש' בגופו intact in his body; ש' בבניו intact in his children; ש' בממונו unimpaired in his possessions; ש' בתלמודו whole in his learning (having forgotten nothing of his paternal lessons). Sifra Vayikra, N'dabah, Par. 13, ch. XVI (play on שְׁלָמִים) מי שהוא ש' מביא שלמים Ar. (ed. שָׁלוֹם) if he is whole (mourns over no loss), he may bring a peace-offering, if he is a mourner, he dare not. Ib. כל קרבן . . . חיה ש' מביא וכ' whatever sacrifice he may offer, if he is whole, he may &c. Nidd. V, 3 נותן לו שכרו מְשָׁ' בחתן ש', v. חָתָן; a. fr.—B. Kam. 116b he must pay him the full (promised) reward, opp. אין לו אלא שכרו he can claim only the ordinary wages for his labor.—*Pl.* שְׁלֵמִין, שְׁלֵמִים, שְׁלֵי'. Sifra l. c. Ber. 39b פתיתין ש' broken pieces of bread and whole loaves. Sabb. 98b ש' solid boards, opp. דניסרא; a. fr.—*Fem.* שְׁלֵמָה, שְׁלֵי'. Zeb. 5a משנה ש' a perfect (undisputed) Mishnah. Ber. l. c. פרוסה של חיטין וש' וכ' if there is before you a piece of wheat bread, and a whole loaf of barley bread. Ib. מניח בתוך הש' . . . he places the broken with the whole loaf. Ib. וש' משנתך (Ms. M. ושלום) and what thou teachest is perfect. Tosef. ib. IV, 15. Men. 65b ולא תהא תורה ש' שלנו וכ' should not our perfect Torah pass for as much as your idle talk?; a. fr.—[Y. Pes. II, 29b bot מצה שלמה, v. שְׁלֵמָה.]—*Pl.* שְׁלֵי', שְׁלֵמוֹת. Treat. S'mahoth ch. VIII, end (ref. to Deut. XXVII, 6) ומה אבנים . . . יהיו ש' לפני בני תורה . . . יהיו שלומים לפני חקב"ה וכ' of stones (for the altar) which do not see . . ., because they make peace between Israel and their father in heaven, the Lord says, they must be whole before me, how much more must scholars, who are an atonement for the world, be whole before the Lord!; a. e.

**שְׁלָמָא, שְׁלַם, שְׁלָם** m.=h. שָׁלוֹם, *perfection, soundness, health, peace.* Targ. Ps. XXXVIII, 4. Targ. Gen. XLIII, 23. Ib. 27. Targ. Jud. XI, 13. Targ. Deut. XX, 10 (Y. ed. Vien. לְשַׁלָּם, corr. acc.). Ib. 11 (Y. I הְשַׁלָּם, corr. acc.; a. fr.).—Taan. 24b they called to me in my dream, ש' טב לרבי טב וכ' good health to the good teacher from the good Lord &c. Ib. 9b ליזלו רבנן בש' may our teachers (you) go in peace. Yoma 71b, v. עָמַם II; a. v. fr.—שאל בש' *to inquire after the health of; to salute.* Targ. Gen. XLIII, 27; a. fr. (v. also סְאַל I).—Y. Ber. II, 4b, a. e. לא שאיל בְּשַׁלְמֵי וזיר, v. זְעִיר II; ib. דלא שאל בשלמי he did not salute me. Ber. 9b כי . . . שאיל בשלומיה וכ' when you go up there (to Palestine), greet my brother &c.; a. fr.—רחב ש' *to offer peace, salute.* Taan. 23a sq. רהבו ליה ש' ולא וכ' they saluted him, but he did not look at them in a friendly way (give no sign of recognition). Ib.b מ"ט כי רהיבנא למר ש' וכ' when we saluted you, why did you make no recognition? Gitt. 62a ויהיב להו ש' מקדמי salute them (gentiles) first; a. fr.—V. בְּשָׁלָמָא.

**שְׁלָמָא, שְׁלַם**; *pl.* שְׁלָמִין; שַׁלְמַן, v. שְׁלֵם.

**שַׁלָּמָא**, v. שַׁלְמָנָא.

supra. Yalk. Lev. 458 מְשׁוּלָּמִים, v. שָׁלוֹם.—2) *to compensate, reward, pay.* Pesik. R. l. c. (play on ויחשלם, I Kings VII, 51) עלי לְשַׁלֵּם לחם מיתן שכר it is for me to pay them their reward. Ib. עלי לשלם לו it is for me to compensate it (the month of Kislev) for its loss; ומה ש' לו וכ' and wherewith did he compensate it? With the dedication under the Hasmonean house. Y. Taan. II, 65b top (ref. to Mic. VII, 3) שַׁלֵּם לִי וַאֲשַׁלֵּם לָךְ (the judge says,) pay me, and I shall pay thee (decide in thy favor). B. Kam. I, 1 חב המזיק לשלם וכ' he that caused the damage is bound to pay &c. Ib. 4 מְשַׁלֵּם נזק שלם must pay the full indemnity. B. Mets. III, 1 ש' ולא רצה וכ' if he pays in preference to making oath. B. Bath. III, 4 מְשַׁלְּמִין לו את הכל they must pay him in full. Ab. II, 16 שִׁישַׁלֵּם, v. שָׁלַם; a. v. fr.

**שְׁלִים, שְׁלֵים, שְׁלֵם** ch. same, 1) *to be perfect, complete, finished, spent.* Targ. Ex. XXXIX, 32. Targ. Gen. XLVII, 15 (Y. II חסרל). Targ. O. Ex. XXIII, 2 שְׁלֵם (ed. Berl. שְׁלִים); a. v. fr.—M. Kat. 28b דְּשָׁלְמוּ וכ', v. זְוַדָּא.—2) *to be peaceful, sincere, friendly*; v. שְׁלִים.

*Af.* אַשְׁלֵים 1) *to complete, finish, fulfil.* Targ. II Sam. XXII, 26; Targ. Ps. XVIII, 26. Targ. Job XXIII, 14 (ed. Wil. שַׁלְּמֵם, corr. acc.). Targ. Y. II Ex. XII, 42, v. שְׁלָח; a. fr.—Y. Snh. I, 19a top קם ר' נתן ואי R. N. stood up and completed the verse. Ber. 8b אַשְׁלְמוּ וכ' finish your readings, keeping pace with the congregation, v. פָּרָשָׁה I. Taan. 25b סבר לְאַשְׁלוּמֵי נחו he wanted them to finish the fast; a. fr.—2) *to fill, set.* Targ. Ex. XXVIII, 17; XXXIX, 10 (h. text מלא). Ib. XXXI, 5.—3) *to make peace, be at peace.* Targ. Josh. X, 1; 4. Targ. II Sam. X, 19. Ib. XX, 18; a. e.—4) (with בתר) *to follow exactly, faithfully.* Targ. Num. XIV, 24 (h. text מלא). Targ. Deut. I, 36. Targ. I Kings XI, 6.—5) *to surrender, hand over, entrust.* Targ. Deut. XXXII, 30 (h. text הסגיר). Targ. Ex. XXXI, 3 אשל' עימיה I entrusted to him &c. (h. text ואמלא אותו וכ'); a. e.—B. Mets. 85a אַשְׁלְמֵיהּ לר' שמעון וכ' he gave him in charge of R. S. (to teach him). Yoma 83b אַשְׁלִימוּ ליה וכ' they gave him their money-bags in trust; a. e.

*Pa.* שַׁלֵּם 1) *to complete; to supply.* Targ. I Kings IX, 25.—2) (with בתר) *to follow.* Targ. O. Ex. XX, 5; Targ. Jer. XXXII, 18.—3) *to recompense, pay.* Ib. Targ. Ex. XXI, 34; 36. Targ. Job XX, 10; a. fr.—B. Kam. 13b בְּעֵית לְשַׁלּוּמֵי את you would have to pay; בעינא לשלומי must I pay? Ib. 53a לִישַׁלֵּם האי פלגא וכ' let this one pay half, and the other one half; a. fr.

*Ithpa.* אִשְׁתַּלֵּם, *Ithpe.* אִישְׁתְּלִים 1) *to be paid; to be rewarded, recompensed.* Targ. Ps. LXV, 2. Targ. Prov. XIX, 17 Ms. (ed. מְשַׁלֵּם). Targ. Is. XLII, 19; a. e.—Pes. 28a מְשְׁתְּלִים, v. גִּירְאָה. B. Kam. l. c. . . . כל הירכא לאשתלומי מדאי מְשְׁתַּלַּם מדאי where indemnity cannot be had from him (who dug the pit), it may be had from him (who owns the pit). Ib. מה דאית לי לאשתלומי מדאיך מְשְׁתַּלַּמְנָא . . . משתלמנא ממך whatever I can get from him I take; what I cannot get from him, I must get from you; a. fr.—2) *to be perfect.* Meg. 23a he was called Meshullam, דמישְׁתַּלַּם בעובדיה (Ms. M. דמושְׁלַם Hebraism) because he was perfect in his conduct, v. שָׁלַם; Yalk. Neh. 1070 דמְשַׁלַּם.

**שָׁלֵם** II m. (b. h.; *preced.*) *whole, complete,* Naz. 44

שַׁלְמָיָא, שַׁלְמָאָה׳ m. *Shalmaite*, an Arabic tribe. Targ. O. Num. XXIV, 21 (Y. שַׁלְמַיָּא, read: מָדָא ...; h. text קיני). Targ. I Sam. XV, 6. Targ. Jud. IV, 17; a. e.—Y. Shebi. VI, 36[b] bot. (=קנזי, Gen. XV, 19); Y. Kidd. I, 61[d] top שמלאי (corr. acc.; =קיני); Gen. R. s. 44 (=קנזי); B. Bath. 56[a] (=קדמני).—*Pl.* שַׁלְמָאֵי. Targ. O. Gen. XV, 19 (h. text חקיני; Y. שַׁלְמַיָּא, read: שַׁלְמָיָא *sing.*).

שַׁלְמָה f. (b. h., v. שִׂמְלָה) *cloak, garment*. Gen. R. s. 3 נתעטף בה חקב"ה כש' the Lord wrapped himself in it (the light) as in a cloak; Yalk. Ps. 862 נתעטף חקב"ה בשמלה; Ex. R. s. 50. Snh. 102[a]; a. fr.

שְׁלֹמֹה (b. h.) pr. n. m. *Solomon*, king of Israel. Ber. 10[a] כנגד מי אמר ש' וכ' with reference to whom did Solomon say that verse (Prov. XXXI, 26)? Snh. 20[b] בתחלה מלך ש' על העליונים וכ' Solomon ruled first over those on high &c. Y. ib. II, 20[c] ירד מלאך ... ש' וכ' an angel came down in the image of S. and made him rise from his throne &c.; Koh. R. to II, 2. Pes. 36[b] אפי' כמצות של ש' even unleavened cakes like those of Solomon (of the finest flour) may be used on the Passover; Y. ib. II, 29[b] bot. מצה שלמה (insert של, or read: מַצַּת).

שַׁלְמוּתָא, v. שְׁלֵימוּתָא.

שֶׁלֶמְיָא (b. h. שלמיה) pr. n. m. *Shelemia*, father of חנינא. B. Bath. 111[a].

שַׁלְמָיָא, שַׁלְמָיָא, v. שַׁלְמָאָה.

שְׁלָמִים m. pl. (b. h.; v. שָׁלוֹם; sub. זבח) *peace-offering*. Sifra Vayikra, N'dabah, Par. 13, ch. XVI, v. שָׁלֵם II. Zeb. I, 2 ששחטן לשם ש' which were killed as peace-offerings. Ib. V, 5 זבחי שַׁלְמֵי צבור congregational peace-offerings; a. v. fr.

שַׁלְמָנָא m. (שָׁלֵם) *perfect, righteous, honest*. Snh. 7[a], v. בַּיר; Yalk. Prov. 960. Snh. 22[a] בש' נקרט Ms. M. (ed. בשלמא), v. גַּבָּא; Yalk. Kings 166 בשלמא.

שַׁלְמָצוּ, שַׁלְמָצָה pr. n. f. (abbrev. of שלם ציון) *Sh'lamtsa, Sh'lamtsu* (Salome Alexandra), wife and successor of king Alexander Jannai. Lev. R. s. 35; Sifra B'huck. ch. I; Taan. 23[a] quoted in Tosaf. to Sabb. 16[b] של ציון. Sabb. 16[b] של ציון (Ms. M. שלצרון, in one wd.). Koh. R. to VII, 11 שלמתו (corr. acc.).

שַׁלְמָתָא, שַׁלְמָתָא, v. שְׁלֵימוּתָא, שְׁלִים.

שלמתו, v. שַׁלְמָצָה.

שַׁלְנָא m. (שְׁלִי II) *thoughtless, unsuspecting*. Targ. Jud. V, 27 ed. Ven. I (missing in eds.).

שַׁלְנְיָא, שַׁלַנְיָא pr. n. pl. *Sh'lanya* in Babylonia. M. Kat. 12[b] (Ms. M. שִׁירִינְיָא).

שַׁלַּע m. (שלו=שלע; v. letter ו) *sediment*; ש' טיט *muddy alluvium*. Y. Ab. Zar. I, 39[c] שלעטיט (some ed. שלעטוט, corr. acc.). V. שַׁרְשׁוֹן.

שַׁלַּעְטִיט, שלעטוט, v. preced.

שלעל, Tosef. Hull. I, 15 משלשלו, v. עָלַל II.

שָׁלַח (b. h.; cmp. שָׁלָה, a. שְׁלָה) 1) *to be lax, hang down, be loose, slip*. Denom. שַׁלְחָה.—2) *to loosen, take off, pull, draw a sword*. Lev. R. s. 34 יְשַׁלּוֹחַ Ar. (ed. ישמוט) may he loosen (release), v. חָלַץ. Y. Kidd. I, 60[c] top (ref. to Ruth IV, 7) מי ש' which took the shoe off (the buyer or the seller)? Num. R. s. 14[4] מסמר ... נוח לְשַׁלּוֹחַ a nail with a big head is easily pulled; Pesik. R. s. 3. Midr. Till. to Ps. CXX אם יְשַׁלּוֹחַ האדם וכ' if a man draws the sword which he has in his hand to slay his neighbor &c.; a. e.

*Nif.* נִשְׁלַח *to be loosened, drawn*. Gen. R. s. 93; Yalk. ib. 150 ואזנה נִשְׁלַפַת, v. חָצַר.

*Hif.* הִשְׁלִיחַ *to pull, pluck the last growth*. Gen. R. s. 20; Yalk. ib. 32 שאדם מַשְׁלִיחַ שדהו אוכלה וכ' ... על this (Gen. III, 18) was said with reference to these days, when one plucks his field over and again and eats it (the aftermath) &c., v. Pes. 118[a].

שְׁלַח ch. same, *to loosen, pull, draw*. Targ. Hos. IV, 11. Targ. Y. Num. XXXI, 8. Targ. Jud. III, 22. Targ. Y. Ex. III, 5; a. fr.—Targ. I Chr. I, 20 (play on שלח, ib.) ... ש' לרחומיה (not לרחומיא) he drew the rivers into his domain.—Part. pass. שְׁלִיחַ. Targ. Y. I Deut. XXV, 10 (Y. II Hebraism, *pl.*, h. text חלוץ).—V. שְׁלִיחַ II.—Yeb. 102[b] מאי דאמר וחלצה ... מִישְׁלַח הוא how do we know that this *v'chal'tsah* (Deut. XXV, 9) means taking off? Y. ib. XII, 13[a] top ושלפת סנדיה and she took off his shoe. Sabb. 59[b] דילמא שָׁלְפָא she might take off (her jewelry) and show it. Ib. מְשַׁלְפָא (*Pa.*). Ib. 82[a] ולא שליף ירקא וכ' and that no vegetable will be pulled, and eaten by you, out of the bunch &c. Shebu. 31[a] שְׁלוֹפֵי, v. פּוּזְמַקֵּי. Erub. 11[b] זיל שְׁלוֹף go and pull (the reeds) out, and throw them away; a. fr.—Trnsf. (cmp. נחר, שרר) *to untie, annul*. Gitt. 33[b] מילתא ... למישְׁלְפָהּ an act performed in the presence of ten persons, requires ten for revoking it; a. e.—Yeb. 109[b] ערבי שלציון דכבדי שְׁלוֹם דוץ the guarantors of Shaltsiyon, where they practice 'pull and stick in', release the debtor and seize the guarantor.—Sabb. 90[a], a. e. שלום דוץ, v. שָׁלוֹם.—[Sabb. 98[b]; Yalk. Ex. 370, v. שַׁלְחָה.]

*Pa.* שַׁלַּח same. Targ. O. Lev. XIV, 40 (h. text חלץ). Ib. 43 (some ed. *Pe.*).—Yeb. 102[b] (ref. to רוחלצו, Num. XXXI, 3) שַׁלּוּפֵי מבריתא וכ' it means tearing away from home to war. M. Kat. 4[b], v. דָּלַל. Sabb. 59[b], v. supra; a. e.

*Ithpa.* אִשְׁתַּלַּח, *Ithpe.* אִשְׁתְּלִיחַ *to be drawn; to be loosened, to slip*. Targ. Ez. XXI, 15 (h. text חורחרה). Targ. II Kings VI, 5. Targ. Is. XXXIII, 20 (h. text רסע); a. e.

שִׁלָּה m. (preced.) [*that which is pulled out,*] *stubble field*. Tosef. B. Mets. IX, 29 ארעי ... נירה למנוחה לפנרו ש' it is not the same when he surrenders the land tilled (cleared), as when he surrenders it with the stubbles.—*Pl.* שִׁלְפִים. Cant. R. to VI, 12 מלקטת בש' picked up (ears) among the stubbles.—Trnsf. constr. שִׁלְפֵי, ש' *the end* of a period. Yeb. 116[b] ש' קצירד חטים הוו it was towards the end of the wheat harvest. Sabb. 60[a] ש' הגזירה הוו (Ar. השמד; Ms. M. שלפי, corr. acc.; Ms. O. שלחי, v. Rabb. D. S. a. l. note) it was the end of the period of persecution; Cant. R. to II, 5 בש' השמד.

שִׁלְפוּחָא, v. שִׁירְפּוּחָא.

שלפוחות, v. next w.

שַׁלְפּוּחִית f. (Shaf. of נ־בז, with anorg. ל) [*a sac-*

(by a hot wind). Targ. II Kings XIX, 26 דִּרְשָׁלוּק (not דִּירָשׁ'); Targ. Is. XXXVII, 27 (h. text שדפה).—2) *to boil thoroughly.* Y. Ber. VI, 10[b] top בחחוא דְשָׁלֵיק in the case of one that boils (rice), contrad. to דטריף. Y. Gitt. I, 43[c]; Y. Shebi. VI, 36[c] top שָׁלְקִין, v. לָתַת; a. e.—Part. pass. שָׁלִיק, שְׁלִיקָא; f. שְׁלִיקְתָּא. Ab. Zar. 38[b] מישחא ש' boiled oil. Ib. אדהיני שְׁלִיקֵי seethed dates (v. אֲהִינָא). Gitt. 68[b]; Pes. 34[a], v. סָלַק.

שָׁלָק m. (preced.) *seething, overboiled matter.* Y. Shebi. VI, 36[c] top מי ש' של ביצים water in which eggs have been boiled; Y. Gitt. I, 43[c]. Ber. VI, 8 אפי' אכל ש' וכ' even if one eats overboiled vegetable, and he makes a meal of it. Ib. 44[b] ומי אית מידי דחזר ש' מזונו (not מזונו) is there a thing which a person makes a meal of when it is boiled to a pulp?; a. e.—*Pl.* שָׁלָקִין, שָׁלָקוֹת. Tosef. Ter. VII, 13; Y. ib. VIII, 45[d]. Ab. Zar. II, 6 ש' וכבשין things preserved by boiling or by pressing (by gentiles); a. e.

**שלקונדית,** v. סַלְקוּנְדִּרִית.

שַׁלְקוֹנְקִיתָא m. pl. (v. שָׁלַק *Pi.*) *trimmings, coiled and hairy substances covering gourds* &c. Y. Maasr. I, 49[a] (expl. משישלק, ib. I, 5) מאן דו יריס ש' when he removes the trimmings; cmp. פַּקְסוֹסָיָה.

בֶּן שַׁ', שַׁלְקִית, שַׁלְקוּת pr. n. m. *Ben-Shalkuth* (*Shalkith*). Nidd. 52[b]; Tosef. ib. VI, 5.

**שָׁלַשׁ,** v. שְׁלֹשָׁה.

שָׁלַשׁ, *Pi.* שִׁלֵּשׁ I (b. h.; denom. of שָׁלֹשׁ) 1) *to do* or *come for the third time.* Num. R. s. 4 [20] לא ריצאת אותה שנה ולא שירתה ולא שִׁילְּשָׁה וכ' not that year passed, nor the second, nor the third, when &c., i. e. within three years these things occurred; a. e.—2) *to go back to the third generation.* B. Bath. X, 7 יְשַׁלְּשׁוּ they should write the grandfather's name in the document.—3) *to divide into three parts.* Ib. III, 4 מְשַׁלְּשִׁין בינירהם the fine is divided between them (the three sets of witnesses convicted of an alibi); Macc. I, 3. Ib. משלשין בממון ואין מש' במכות the monetary fine is divided, but not the punishment (but every one has to undergo the full punishment). Ab. Zar. 19[b] לעולם יְשַׁלֵּשׁ אדם שנותיו שליש וכ' a man should always divide his years (his time) into three parts, devoting one third to Bible, one to Mishnah &c.; Kidd. 30[a] יְשַׁלֵּישׁ (*Hif.*). Ex. R. s. 15 [27] חרינו מְשַׁלְּשִׁים I will divide them among us three; a. fr.—*Part. pass.* מְשׁוּלָּשׁ; f. מְשׁוּלֶּשֶׁת; *pl.* מְשׁוּלָּשִׁין, מְשׁוּלָּשִׁים; מְשׁוּלָּשׁוֹת *a) done for the third time.* Ab. Zar. l. c., כתוב . . . ומש' בכתובים stated in the Torah, a second time in the Prophets, and a third time in Hagiographa; Meg. 31[a]; a. fr.—*b) divided into three, arranged in three classes, threefold.* Deut. R. s. 2 [33] (ref. to ושלשרית, Zech. XIII, 8) אלו ישראל שנקראו שלישין שהם מש' וכ' that means Israel, who are called 'thirds', for they are divided into three classes, priests &c. Midr. Prov. to XXII, 20 (ref. to שלשים, ib.) כל מעשי תורה מש' היא מש' ואותיותיה all affairs of the Torah are threefold; itself is threefold: Torah, Prophets, and Hagiographa, and its signs are threefold: אמת (Truth); and it was given through a tribe third in order: Reuben, Shimeon, and Levi; משה מש' Moses the third born &c. Cant. R. to I, 1

*like organ,*] 1) *womb.* Ḥull. 55[b], v. שַׁרְפַּחַת. Ib. 48[a] top; Tosef. ib. III, 10 שלפוחות (corr. acc.).—2) *the (bladder-like) gullet of a bird.* Pesik. Vattom., p. 132[b] מביאה ש' של תרנגולת וכ' Ar. (ed. Bub. שלוש, corr. acc.; v. Bub. note 57) she took the gullet of a hen and filled it with balsam &c.; Lev. R. s. 16, beg. Ar. (ed. שפופרת של ביצה); Lam. R. to IV, 15 זפק; Yalk. ib. 1032 שלחופ' (corr. acc.).

שַׁלְפּוּפֵי m. pl. (cmp. שָׁלִיף) [*pouch-like buds,*] *undeveloped dates.* Bekh. 52[b] ש' והוו תמרי if (at the father's death) they were *shalpufé*, and afterwards became full-grown dates; B. Bath. 124[a] שָׁלוּפָּפֵי (Ms. M. שלפפי; Ms. H. שַׁלְפוּפָאֵי; Alf. Ms. שָׁלוּפָאפֵי; Ms. R. שלחופי = שלפוחי, v. preced.); Yalk. Deut. 928.

**שַׁלְפּוּקִין,** v. שַׁלְבּוּקִין.

**שַׁלְּפֵי,** v. שֶׁלֶף.

שַׁלְצִיּוֹן (abbrev. of שלום ציון) 1) pr. n. f. *Shaltsiyon, Salome Alexandra,* v. שְׁלַמְצִיּוֹן.—2) (supposed to be) pr. n. pl. *Shaltsiyon.* Yeb. 109[b], v. שַׁלַּח.—[3) surname of Ḥama bar Ada, an habitual pilgrim to Palestine (cmp. Ps. CXXII, 6). Bets. 25[b] Ar. (ed. שליח ציון a messenger to Zion)].

שָׁלַק (Shaf. of חלק, as שנק of חנק) 1) (cmp. Assyr. šalāku, Del. Assyr. Handw. 666) *to dissect.* Bekh. 45[a] מעשה שֶׁשָּׁלְקוּ זונה וכ' . . . it happened that the disciples of R. Yishm. dissected the body of a prostitute that had been condemned to death &c.—2) [*to make smooth,*] *to boil thoroughly, boil to a pulp, seethe.* Maasr. IV, 1 הכובש השׁוֹלֵק וכ' he who presses, boils, or salts (vegetables, olives &c.) . . . is bound to give tithes. Tosef. Bets. II, 15 ש' הימנו וכ' if he seethed a small portion of the Passover lamb, contrad. to בישל. Naz. VI, 9 (45[b]) הירה מבשל . . . או שׁוֹלְקָן Y. ed. a. Bab. (Mish. ed. שָׁלְקָן) having cooked or seethed the peace-offering; a. fr.—Part. pass. שָׁלוּק; f. שְׁלוּקָה. Y. ib. 55[c] top מתני' אמרה חש' קרוי מבושל this Mishnah indicates that 'seethed' is called cooked. Ned. VI, 1 הנודר מן המבושל מותר בצלי ובש' he who vows abstinence from 'what is cooked' is permitted to eat what is roasted or seethed. Ukts. II, 6 ביצה ש' a hard-boiled egg; Tosef. ib. II, 15 ביצה ש' וביצה טרמיסא (read: טרומיטא) a hard-boiled egg, or an egg boiled down to a pill, v. טְרוּמִיטָא; a. fr.

*Pi.* שִׁילֵּק 1) *to make smooth,* (of melons) *to trim and rub.* Maasr. I, 5 אבטיח משׁוֹלְשָׁלֵק melons are subject to tithes as soon as the gardener trims them; ואם אינו מְשַׁלֵּק וכ' and if he does not trim them (before storing) &c.; Tosef. ib. I, 6 אע"פ שלא ש' תורמין . . . you must give T'rumah of cucumbers and gourds, even if you do not trim them; a. e.—2) *to boil.* Tanḥ. Bresh. 7 . . . אין לך ואתה שוקד לשַׁלְּקוֹ וכ' there is nothing more bitter than the lupine, but thou takest pains to boil and sweeten it &c. Tanḥ. Vaëra 14 נקבץ ונְשַׁלֵּק מהן we will collect them (the locusts) and boil (and preserve) them in casks.

*Nif.* נִשְׁלַק *to be boiled.* Neg. XI, 8 חשתי משִׁשָּׁלֵק warp is susceptible of uncleanness when it is boiled (Var. מְשִׁשָּׁלָה when it is taken out of the water); Sifra Thazr., Neg., Par. 5, ch. XIII.

שְׁלַק ch. same, 1) (cmp. בשל) *to be overheated, blasted*

כל מעשיו ... מש' הרו all the events of that man's (Solomon's) life were marked by three stages (rise, fall, and rise).—B. Bath. X, 7 ואם הרו מש' and if the names are alike up to the grandfather (v. supra); a. fr.—Y. Shebi. I, 33b, v. מְשׁוּלָּשׁ.—*c) developed to one third of the full growth*, v. מְשׁוּלָּשׁ.—4) (apocop. of שִׁלְשֵׁל) *to let down*, v. שָׁלַשׁ I.

*Hif.* הִשְׁלִישׁ 1) *to divide into three parts.* Kidd. l. c., v. supra. B. Mets. 42a לעולם יַשְׁלִישׁ ... שליש וכ' a man should always have his capital divided into three parts, one-third invested in land, one in merchandise, and one in ready money; Yalk. Deut. 897; a. e.—2) (v. שָׁלִישׁ) *to deposit.* Keth. VI, 7 המַשְׁלִישׁ מעות לבתו ... מת שהוּשְׁלַשׁ ברדו if a father deposits money for the benefit of his daughter, and she says, I trust my husband (and want it to be given to him), the trustee must do that with it for which it was deposited with him; ib. 69b ... המשליש לחתנו וכ' if one deposits money with his son-in-law to buy with it &c.; Tosef. ib. VI, 9; a. e.

*Hof.* הוּשְׁלַשׁ *to be deposited*, v. supra.

*Nithpa.* נִשְׁתַּלֵּשׁ *to have been at a thing for the third time.* Num. R. s. 9, v. מוּעָד.

**שָׁלַשׁ**, *Pi.* שִׁלֵּשׁ II *to let down, suspend*, v. שָׁלַשׁ I.

**שַׁלְשָׁא** f., *pl.* שַׁלְשָׁוָן, v. שַׁלְשָׁלְתָּא.

**שָׁלֹשׁ** m., **שָׁלֹשׁ** f. (b. h.) *three*; constr. שְׁלֹשֶׁת; שְׁלֹשׁ. Shebi. IX, 2, v. אֶרֶץ. Erub. 40b, a. fr. ש' רגלים, v. רֶגֶל. Ib. 41b ש' דברים מעבירין וכ' ש' ארץ רואין וכ', v. עֶבֶר. Ib. three classes of men will not see the face of Gehenna (having expiated their sins in this world): those afflicted with extreme poverty &c. R. Hash. 10a, a. fr. בן ש' three years old (in its third year). Y. Succ. I, end, 52c שָׁלָשְׁתָּן all three of them. Ex. R. s. 15 27 שָׁלָשְׁתֵּנוּ all three of us; a. v. fr.—*Pl.* שְׁלֹשִׁים *thirty.* R. Hash. l. c. בן עשרים ... וש' יום twenty-four months and thirty days old. Nidd. 45a ש' יום בשנה וכ' thirty days of a year count for an entire year; a. v. fr.—Esp. *sh'loshim, thirty days of mourning observances for a deceased relative.* M. Kat. 20a נוהגת שבעה וש' the laws of mourning observances of seven days and of thirty days apply to it. Ib. ישב עליו שבעה וש' he observed for him *shib'ah* and *sh'loshim*; a. fr.

**שְׁלִשׁוּל**, ש' I m. (שָׁלְשֵׁל I) *letting down on a rope.* Erub. 83b לזה בש' ולזה בש' if both neighbors can use the wall by letting things down; Y. ib. VIII, beg. 25a; a. e.

**שְׁלִשׁוּל**, ש' II m. (שָׁלְשֵׁל II) *forming chains, curls.* Y. Shebi. IV, end, 35c שְׁלִשׁוּלָן וכ', v. חָנָט.

**שְׁלִשׁוּל**, ש' III m. (שׁוּל, cmp. שַׁבְּלוּל; v. שָׁלְשֵׁל III) [*slimy substance,*] 1) *slimy abdominal secretion.* Gen. R. s. 51, beg. כש' הזה שהוא נמחה בצואה like the secretion which is dissolved in the excrements, v. כִּילּוּחָא.—2) *snail, worm.* R. Hash. 24b מתחת לרבות ש' קטן 'beneath' (Ex. XX, 4) this includes the smallest earth-worms. Tosef. Ḥull. II, 18; Ḥull. 40a השוחט ... לשום ש' וכ' if one kills an animal in the name of mountains ... or even of a small worm, such are 'sacrifices of the dead.' Ib. 67b כל לרבות ש' 'whatsoever' goes upon the belly (Lev. XI, 42), this includes the snail and whatever is like it (worms); Sifra Sh'mini, Par. 10, ch. XII הַשְׁלִשׁוּלִים (*pl.*). Gen. R. s. 8; Lev. R. s. 14 קדמך ש' the worm has been created before thee (man); a. e.—*Pl.* שְׁלִשׁוּלִים, ש', v. supra.

**שְׁלִשׁוּשִׁית**, v. שְׁלִישִׁית.

**שְׁלִשִׁית** f. (שָׁלֹשׁ) *three years old, in its third year.* Par. I, 1, v. שְׁלִישִׁי.

**שְׁלַשֵּׁל**, שְׁלֵשֵׁל I, (apocop.) שְׁלֵשׁ (שָׁלַל I) *to let down.* Y. Ber. IV, 7b top הרו מְשַׁלְשְׁלִין וכ' (ed. Lehm. מְשַׁלְשְׁרִין) they lowered for them (the besiegers) two basketfuls of gold &c.; פעם שֶׁשִּׁלְשְׁלוּ וכ' once they let down &c.; Sot. 49b; Men. 64b; B. Kam. 82b מְשַׁלְשְׁלִין. Sabb. I, 11 משלשלין את הפסח וכ' the Passover lamb is let down into the stove &c.; Tosef. Pes. VII, 1. Tosef. Bets. IV, 3 אין משלשלין אותן וכ' you must not let them down from the window, but you may let them slide down on ladders (v. ed. Zuck. note). Lev. R. s. 19 (לו) נשלוהו ושְׁלָשְׁלוּהוּ they seized him and let him down the wall; Gen. R. s. 94, end. Yeb. XVI, 4 (121a) מעשה ששְׁלָשְׁלוּהוּ לים וכ' it happened at ʿAsia with one whom they let down into the sea (as diver), and (in hauling him up) they brought up nothing but his leg.; Y. ib. 15d top ששלשלהו הרים (corr. acc.). Erub. 87a מְשַׁלְשֵׁל דלי וכ' he may let the bucket down and fill &c.; Tosef. ib. IX (VI), 24. Gen. R. s. 11 צריך לְשַׁלְשֵׁל (on the Sabbath) one must let his cloak hang down (not tuck up as for travel). Ib. ושִׁילְשְׁלָהּ ר' זעירא R. Z. pulled it down; a. fr.—*Part. pass.* מְשׁוּלְשָׁל; f. מְשׁוּלְשֶׁלֶת *hanging down.* Men. 41b Ms. M. (ed. מְשׁוּלָּשֶׁת, v. Rabb. D. S. a. l. note) כמה תהא מש' how far must the threads of the show-fringes hang down (beyond the border)?; Yalk. Num. 750; ib. מְשׁוּלְשָׁלוֹת ארבע (Men. l. c. sing.) hanging down four finger-breadths.

**שִׁלְשֵׁל** II (cmp. שָׁלַל I) 1) *to chain, couple.* Tosef. Ber. VI (V), 6; Pes. 105b וּמְשַׁלְשְׁלָן כולן לאחרין and combines all of them (the benedictions) in the prayer after the meal. Y. Kidd. I, 61a bot.; Y. Sabb. I, 3a אם יכול את לְשַׁלְשֵׁל ... שַׁלְשְׁלָהּ וכ' if thou canst couple a tradition by quoting authorities up to Moses, do so; if not, quote either the very first or the very last authority; a. e.—*Part. pass.* מְשׁוּלְשָׁל *knotted.* Num. R. s. 9 7 לחבל ... שהיה מש' זה בזה וכ' his (Israel's) offspring was like a rope knotted together, one part to the other, for all could trace their descent in uninterrupted succession.—2) *to form chains, curls.* Shebi. IV, 10 החרובין משִׁירַשְׁלָשְׁלוּ (Ar. משירשרו) carob-trees (must not be cut down in the Sabbatical year) from the time that they form chains, v. שְׁלִשׁוּל II.

**שַׁלְשֵׁל** I ch. same.

*Ithpalp.* אִשְׁתַּלְשֵׁל *to be chained.* Targ. Job XII, 17 (h. text שׁוֹלֵל).

**שַׁלְשֵׁל** II = h. שִׁלְשֵׁל I, *to let down.* Targ. I Sam. XIX, 12. Targ. Josh. II, 15; 18.—Y. Snh. II, 20b bot. חזה חמי לירה מְשַׁלְשֵׁל וכ' he saw him let his clothes down a little,

and take them up a little; Y. Succ. V, 55c top, Num. R. s. 4, end משולשל (corr. acc.).

*Ithpa.* אִשְׁתַּלְשֵׁל *to let one's self down.* Y. Ter. VIII, 45d bot. דהוא מִשְׁתַּלְשֵׁל for it (the serpent) can let itself down (on the string).

שַׁלְשֵׁל III (v. שְׁלַשׁוּל III) *to relax, loosen the bowels.* Keth. 10b; Gitt. 70a מְשַׁלְשְׁלָן they (dates) act as a laxative.

שַׁלְשֶׁלֶת f. (שְׁלַשֶׁל II) *chain.* Kel. XIV, 3. Y. Taan. II, 65d חריני עושה לה ש' ... הַשַּׁלְשֶׁלֶת וכ' I will make a chain for it (the key), so that if its gets lost, the chain will point it out. Y. Succ. V, end, 55d; Cant. R. to V, 5 (ה)יוחסין ש', v. יוּחַס; ib. introd. שלשת יוחסין. Num. R. s. 97 וחש' באה כך thus the genealogical chain is continued. Ib. s. 48 צפה נח (ש)ש' האבות וכ' Noah foresaw that the genealogical chain of the patriarchs would begin with him (Shem); a. fr.—*Pl.* שַׁלְשְׁלָאוֹת, שַׁלְשְׁלִיוֹת. Sabb. 89b, v. רָאָה I. Y. Keth. II, 26d; Y. Gitt. III, 45a top (among the appurtenances of a siege). Erub. 58a; a. fr.

שִׁישׁ, שׁוּלְשִׁל, שַׁלְשֶׁלְתָּא ch. same. Targ. Job XII, 18 שולשיל Ms. (ed. שוש). Targ. II Esth. I, 2 שוש; a. e.—Keth. 27a מיהדר ליה למתא שושיל' וכ' they place around the town a chain and a dog &c. (to guard against surprise). Gitt. 68a, v. שַׁסְתָּם. Ib. 56b תן לי ... וש' וכ' grant me (spare) Jabneh and her scholars and the chain (the family of scholars) of Rabban G.; a. fr.—*Pl.* שִׁירְלֵי, שַׁלְשַׁלְתָּן, שׁוּשְׁלֵי, שַׁלְשַׁלְוָותָא, שַׁלְשַׁלְוָותָא. Targ. I Kings VI, 21 (ed. Lag. שִׁרְשְׁלָן). Targ. Ez. VII, 23 שְׁלַשְׁלֵי (ed. Lag. שִׁירְשֵׁי). Targ. Jud. XVI, 21. Targ. Is. XL, 19 (some ed. שרלשלין, corr. acc.). Targ. Ps. CXVIII, 27 שַׁלְשַׁלְתָּנָן ed. Wil. (ed. Lag. שושלוון). Ib. CVII, 14 שַׁלְשַׁלְוָתְהוֹן (Ms. שוּלְשַׁלְוָות'). Targ. II Esth. I, 2, end שלשלוון (some ed. שַׁלְשַׁלְוָון); a. fr.

שַׁלְשֶׁלֶת, v. שַׁלְשֶׁלֶת.

שְׁלֹשֶׁת, v. שְׁלֹשָׁה.

שָׁם (b. h.) *there, thither.* Macc. II, 7 אינו יוצא מְשָׁם לעולם he dare not go away from there (the city of refuge) all his life time; שם תהא דירתו שם וכ' there he must live, there he must die &c.; Tosef. ib. III (II), 5. Macc. 4a שנפל שם which fell thereinto. Ber. V, 4 אם אין שם כהן if no priest besides him is present; a. v. fr.—Cant. R. to VIII, 9 שָׁמָּה, v. רָגַז.—לָשָׁם *thither.* Ex. R. s. 18; a. fr.

שֵׁם I (b. h.) pr. n. m. *Shem*, son of Noah. Meg. 9b (ref. to Gen. IX, 27) באהלי שם ... דבריו let the speech of Japheth (Greek) dwell in the tents of Shem; v. יֶפֶת. Gen. R. s. 63, v. עֵבֶר I. Snh. 69b. Ex. R. s. 18 the Lord said, חייב אני לשם אבינו וכ' I am indebted to their (the Assyrians') father Shem, because he and Japheth took their cloaks and covered with it &c.; a. fr.

שֵׁם II m. (b. h.; v. שׁוּם a. שׂוּם) *mark, name, title, nature, denomination.* Pes. III, 3 לא תקרא לה שם וכ' she must not name it (declare it to be Ḥallah) until it is baked. Ter. III, 5 קרא שם ... האומר if one says, the priest's portion of this pile is in it ..., he has named it (designated it as T'rumah). Gen. R. s. 25 (ref. to Gen. V, 29) לא השם הוא המדרש ... הוא השם וכ' the name (נח) and the interpretation (ינחמנו) do not correspond; it ought to be either &c. Ber. II, 8 השם ... ליטול, v. נָטַל. Macc. I, 2 לא השם חמבראו וכ' the title (the legal text) under which the false witness is doomed to lashes, is not the one under which he is bound to pay indemnity. Kinn. I, 3 משם אחד sacrificial birds of the same denomination (intended for the same class of cases), opp. משני שמות of different denominations. Sabb. XII, 3 משם אחד two letters of the alphabet of the same name (בב, אא &c.), opp. משתי שמות two different letters (אב &c.). Ib. שם קטן משם גדול וכ' a small name or word as a part (or abbreviation) of a larger one, as שם as a part of שמעון, of שמואל &c. Ib. 103b שתי אותיות וחן שם אחד two identical letters which represent a word, (as שש, which may stand for שֵׁשׁ or שָׁשׁ) &c. Shebu. 3b, a. fr. לא מן השם הוא זה וכ' this comes not under this title (this is not the real reason), but it is because &c. Ker. III, 4 אינו מן השם the offence is not of the same class. Macc. 4b, a. fr. מוציא שם רע (על חבירו) who spreads an evil report about his neighbor (injures his reputation). Ber. 17a גדל בשם טוב וכ' who has grown up with a good name, and departed life with a good name; a. v. fr.—Esp. הַשֵּׁם or שֵׁם *the Divine Name, the Tetragrammaton*, contradist. to כינוי attribute; in gen. *the Lord.* Snh. VII, 5 המגדף ... שיפרש השם the blasphemer is not punishable, unless he uses the Name explicitly. Ib. 8 המקלל ... בשֵׁם he that curses his father or his mother is not punishable, unless he curses them with the Name. Ib. 56a ברוך את השם בכינוי (not בכינויים) if he curses God by using a divine attribute. Ib. עד שיברך שם בשם unless he curses God and pronounces the Name. Yoma III, 8; IV, 2; VI, 2 (בשם) אנא השם I pray, O Lord (pronouncing the Tetragrammaton). Ib. כשהיו שומעים שם המפורש שהוא יוצא וכ' when they heard the Tetragrammaton pronounced &c., v. פָּרַשׁ. Ib. IV, 1 אחד ... לַשֵּׁם on one of the lots was written 'unto the Lord'; של שם the lot bearing the inscription 'unto the Lord'; a. v. fr.; v. שָׁמַיִם.—Especial uses: כְּשֵׁם שֶׁ־ *the same as, as well as.* Ber. IX, 5 חייב אדם ... כשם שמברך וכ' a man is bound to bless God for what is evil as well as he blesses for what is good. Ib. 62a כשם שנפרעין וכ' as well as the dead are called to account &c., v. סָפַק. Sot. V, 1 כשם שהמים ... כך וכ' as the waters test her, so do they test him. Ib. כשם שאסורה וכ', v. בְּעַל; a. v. fr.—מִשֵּׁם, בְּשֵׁם *in the name of, in behalf of.* Meg. 15a כל האומר דבר בשם אומרו וכ' he who relates a thing in the name of him who said it (gives credit to authority), brings redemption into the world. Peah II, 4 מִשְׁמוֹ in his own name (as his individual opinion). Y. Taan. I, 64a שאמר משם וכ' ... הלכה the rule follows the opinion of ..., who said in behalf of &c.; a. v. fr.—לְשֵׁם *for the purpose of, for the sake of, as; with reference to.* Gitt. 24b כתב רחמנא לה לְשָׁמָּה the text (Deut. XXIV, 3) says, 'unto her', that means, that it must be written especially for her. Yeb. 47b, v. שׁוּם II.—Snh. 99b העוסק בתורה לשמה who studies the Law for its own sake (for no selfish ends). Pes. 50b לעולם יעסוק ... אע"פ שלא לשמה ... בא לשמה by all means let a man engage in the study of the Law and in good deeds, even

if not for their own sake, for through the work for a selfish purpose he will arrive at the stage of doing good for its own sake. Ib. 13[b], a. e. שחטן לְשֵׁמָן וכ' if he slaughtered them as such (as festive sacrifices) &c.; זרק דמן שלא לשמן if he sprinkled their blood, having in mind another purpose (another class of sacrifices). Gen. R. s. 25 לשם קרבנו נקרא he was named (נח) with reference to his sacrifice (וירח, Gen. VIII, 21); לשם נחת וכ' he was named (נח) with reference to the rest of the ark (ותנח, Gen. VIII, 4); Yalk. ib. 42 עַל שֵׁם וכ'; a. v. fr.—עַל שֵׁם (abbrev. ע"ש) *with reference to, because.* Y. Taan. II, beg. 65[a] על שם ואנכי וכ' as a reference to (what Abraham said,) 'and I am but dust and ashes' (Gen. XVIII, 27). Gen. R. s. 23, v. טְבֵרָא; a. fr.; v. שׁוּם II.—*Pl.* שֵׁמוֹת, constr. שְׁמוֹת. Kinn. l. c. Gen. R. s. 26 כל הש' הללו וכ' all these names indicate rebellion &c., v. מַרְדוּת I. B. Mets. 114[b] עובר בכל הש' הללו יש ש' וכ' is guilty under all these titles (texts). Shebu. 35[a] שנמחקין ויש ש' וכ' there are divine names which may be erased, and such as may not be erased. Y. R. Hash. I, 56[d] bot. שְׁ' המלאכים, v. מַלְאָךְ; a. fr.

**שְׁמָא, שֵׁם** ch. same. Targ. Y. II Ex. XXXI, 2. Targ. Ps. CXLVII, 4. Targ. O. Gen. VI, 4; a. fr.—Sôt. 49[a] ירא שְׁמַיָּה רבא (abbrev. ירה"ש"ר), v. אֲנַדְרָתָא. Ab. I, 13, v. נָגַד. Yoma 83[b], v. הוּק. Ber. 7[b], v. גְּרַם I. Sabb. 8[b] (in Hebr. dict.) שמיה הילוך comes under the category of 'walking'; לא שמיה תשמיש does not come under the category of 'use.' Hull. 48[a] משמיה רר' וכ' in behalf of &c.; Y. Taan. I, 64[a] bot. מן שמיה. Sabb. 145[b] שְׁמָאי my name, v. מָיָא; a. v. fr.—Y. Orl. I, 61[a] bot. אית בני נש שְׁמוֹן בריכה וכ' there are persons whose name is B'rikah (meaning blessing), as one says, come thou, blessed of the Lord.—*Pl.* שְׁמָהָן, שְׁמָהָתָא; שְׁמַיָּא, שְׁמֵי. Targ. Gen. II, 20. Ib. XXVI, 18. Targ. O. Num. I, 5 שְׁמָהַת constr.; Y. שְׁמָהָיִת; a. fr.—Gitt. 11[b] בשְׁמָהָתְהוּ ... שמהתא other names which Jews frequently adopt for their own, v. נְסַךְ. Meg. 14[b] סניין שְׁמַיְרְהוּ, v. סְנֵי; a. fr.

**שְׁמָא** (=שְׁלָמָא, v. הֵילְמָא I) [*for why,*] 1) *lest, perhaps.* Ab. II, 4, v. פָּנָה. Y. Ab. Zar. I, 39[c] top [read:] אי לי ש' מי שכתוב ... עקב יבוא לנשכינו woe is me, (I am afraid,) lest he of whom it is written (Gen. III, 15) ... come to bite me; Bab. ib. 8[a] אוי לי ש' בשביל וכ' woe is me, lest the world grow dark around me, because I have sinned. Keth. 12[a] ונידוש ש' תחתיו וכ' but must we not consider the possibility that she may have prostituted herself while she was engaged to him?; a. fr.—2) שמא m. *apprehension, doubt, possibility.* Ib. 14[a] תהם ברי הכא ש' there she asserts a certainty, here a possibility (as she cannot be certain about it herself). Ib. וקיל לית ש' וכ' and he regards this statement of a possibility so lightly that &c. Ib. אפי' בש' נמי מכשיר even with her uncertain assertion he declares her fit for marriage. Ib. 12[b], a. fr. ברי וש', v. בְּרִי; a. fr.

**שַׁמַּי, שַׁמַּר, שַׁמַּאי** pr. n. m. *Shammai* (abbrev. of שמעיה), 1) (הזקן) ש' Sh., the colleague of Hillel in the Sanhedrin under king Herod. Ḥag. II, 2. B. Bath. 133[b]; Y. Ned. V, end, 39[b]. Succ. II, 8, a. e. ש' הזקן. Eduy. I, 1 sq. (differences between Sh. and Hillel). Ib. 4; a. v. fr.—בֵּית ש' (abbrev. ב"ש) the school of Sh., the disciples of Sh. Ib. 7. Bets. I, 1; a. v. fr.—2) name of an Amora. Y. Sabb. III, 5[d] bot.; a. fr. V. Fr. M'bo, p. 124[b].

**שְׁמָאָה**, v. שִׁרְמָאָה.

**שְׂמֹאל** c. (b. h.) *left side, left hand.* Yoma IV, 1 חסגן מִשְּׂמֹאלוֹ ... the Sagan to his right, and the chief of the priests' division to his left. Ib. אם של שם עלה בשמאלו if the lot marked 'unto the Lord' came up in his left hand; הגבה שְׂמֹאלְךָ raise thy right hand. Ib. V, 1 מהלך לשמאלו walks to the left. Snh. 107[b], v. דָּחָה. Sifré Deut. 154 (ref. to Deut. XVII, 11) אפי' ... על ש' שהוא ימין וכ' even if they show it before thy eyes that left is right and right is left, listen to them; a. v. fr.

**שִׂמְאֵל**, *Hif.* הִשְׂמְאִיל (b. h.) *to go to the left; to be on the left side, go wrong.* Sabb. 63[a] למַשְׂמְאִילִים בה to those who make the wrong use of it, v. יָמַן. Ib. 88[b] למשמאילים אלו ... (Ms. M. בה דלא אירמין ליה, v. יָמַן). Cant. R. to I, 9 ואלו משמאילים those (pleading in favor of the accused) stand to the right, and those (against the accused) to the left; a. e.

**שִׂמְאֵל**, Af. אַשְׂמְאִיל ch. same. Koh. R. to X, 2 (ref. to Gen. XIII, 9) (Abraham said,) אפי' את מחצף אנא מַשְׂמְאִיל לך even if thou shalt act irreverently (towards me), I shall show thee the left side (that thou art wrong). Ib. הוה אמר ... אַשְׂמְאִיל ליה וכ' he said to one of his household, show him the left side, and he showed him a cutting movement in that direction, v. קְטֶרֶת.

**שְׂמָאלָא** ch.=h. שְׂמֹאל. Targ. Num. XXII, 26; a. e., v. סְמָלָא.—Y. Ned. I, 37[a] top הרר זו שבועה ש' if one swears 'by my left hand,' it is a binding oath.

**שְׂמָאלִיתָא** f. (preced.) *the left.* Targ. Y. Deut. XI, 18.

**שַׂמְגַּז** (prob.) pr. n. pl. *Shamgaz*; חלא ש' Sh. vinegar, a very pungent vinegar used as a restorative. Ab. Zar. 12[b] (Ms. M. שמגן). Gitt. 70[a] Ar. (ed. שמזג).—[Sabb. 67[a] כש' ed. (Ms. M. בְּשֵׁם מוריגן; Ms. O. בשם מרגיז, v. מוֹרִיגָן.]

**שַׁמְגַּר** (b. h.) pr. n. m. *Shamgar*, one of the Judges of Israel. Ruth R. to I, 1. Tanḥ. Aḥărê 12; a. e.

**שְׁמַד** (b. h. *Hif.*; cmp. שמם, שמת) *to be waste.*

*Pi.* שִׁרְמֵּד [*to destroy,*] *to persecute; to force to apostasy.* Gen. R. s. 82 ואם לאו הרי אני מְשַׁמֵּד אתכם and if you cannot answer, I will force you to forswear your religion; Yalk. Is. 263 אַשְׁמִיד (Hif.).—Part. pass. מְשׁוּמָּד *converted to heathenism,* q. v.

*Hif.* הִשְׁמִיד 1) *to destroy.* Esth. R. to III, 6 אני אמרתי להַשְׁמִידָם ... I (the Lord) intended to destroy them, and, as it were, could not ..., and thou wilt destroy, slay &c.? Ib. to III, 12; a. e.—2) *to force to apostasy,* v. supra.

*Nithpa.* נִשְׁתַּמֵּד 1) *to be destroyed, cut off.* Yalk. Lev. 558

offers of hospitality). Naz. 5ª. Sabb. 55ᵇ sq. כל האומר בני ש׳ חטאו וכ׳ whoever says that the sons of S. sinned, errs. Gen. R. s. 85 בבית דינו של ש׳ in Samuel's court of justice; a. fr.—2) ש׳ הקטן S. the Little, a Tannai. Ber. 28ᵇ עמד ש׳ הק׳ וכ׳ Samuel the Little arose and arranged it (the benediction concerning the Minim, v. מִין III). Y. Hor. III, end, 48ᶜ; Y. Sot. IX, 24ᵇ. Snh. 11ª. Ab. IV, 19; a. e.—3) *Samuel*, the Babylonian, contemporary of Rab, and founder of the college of Nehardea. Keth. 43ᵇ (surnamed *Shaḳud*); Y. ib. IV, 28ᵇ bot. (*Shoḳed*). Y. Taan. IV, 68ª ש׳ ואילין וכ׳ S. and those of the house of Shila &c. B. Mets. 85ᵇ, v. יַרְחִינָאָה. R. Hash. 20ᵇ. Snh. 17ᵇ; Shebu. 47ª, v. רַב II. Sabb. 53ª, v. אַרְיוֹךְ; a. v. fr.—4) name of several Amoraim. Y. Snh. II, 20ᵇ top הזקן ש׳. Sot. 10ᵇ סבא ש׳.—Y. Kil. II, 28ª; ib. IV, 29ᶜ; a. fr.—S. bar Naḥmani or Naḥman. Y. Ter. VIII, end, 46ᶜ. Ber. l. c.; a. fr.—S. bar Imi or Ammi. Y. Kidd. III, 63ᵈ bot. Sot. l. c.; a. fr.; and several others. V. Fr. M'bo, p. 125ª, sq.

**שְׁמוּדַע**, v. אִשְׁתְּמוֹדַע I.

**שְׁמוּט**, v. שְׁרִמּוּט.

**שָׁמוּט** m. (שָׁמַט) *nimble, long and thin.* Tosef. Bekh. V, 1; Bekh. 43ᵇ צוארו שקוט ושׁ׳ one whose neck is sunk (very short), or *shamuṭ*, expl. דאריך ושׁ׳ long and nimble.

**שְׁמוּטָא** ch. same.—*Pl.* שְׁמוּטֵי. Keth. 60ᵇ חוו לה בני ש׳ will have children with long necks.

**שָׁמוּ׳, שָׁמוּטָא** m. (preced.) *long stretched*, name of a species of *locusts*. Targ. I Kings VIII, 37 (ed. Wil. שָׁמוּ; h. text חסיל); Targ. II Chr. VI, 28. Targ. Joel I, 4.—[Targ. Ez. XXIII, 20 שָׁמוּטָא, read with ed. Lag. שמשא; v. Kimḥi a. l.]

**שְׁמוֹן**, Y. Orl. I, 61ª bot., v. שְׁמָא.

**שְׁמוֹנָה, שְׁמוֹנֶה**, v. שְׁמֹנֶה.

**שְׁמוּעַ**, v. שְׁרִמּוּעַ.

**שַׁמּוּעַ** (b. h.) pr. n. m. *Shammua*, father of R. Eleazar. Yeb. 62ᵇ. Erub. 53ª; a. fr.

**שָׁמוּעַ** m. (שָׁמַע)=מִשְׁמָע, *sense, understanding.* Y. Snh. X, 29ᵇ bot. (ref. to Ps. LX, 9) מנשה כְּשָׁמוּעוֹ Manasseh is to be taken in its ordinary sense (as referring to king Manasseh; (Num. R. s. 14 beg. במשמעו). Y. Yoma II, end, 40ª כל ששמועו מרובה ושמועו וכ׳ wherever a Biblical text may be understood as comprising a larger or a smaller number, you must adopt the smaller number; Sifra M'tsor'a, Zab., ch. VII, Par. 5 (Tosaf. to Succ. 5ᵇ quotes שמשמעו).

**שְׁמוּעָא, שְׁמוּ׳** v. שְׁמוּעָתָא, a. שָׁמַע ch.

**שָׁמוּעָא** m. (שָׁמַע) 1) *listening, attentive.* Targ. Prov. XXI, 28 (some ed. שָׁמוּעָה).—2) *one that surrenders himself to the enemy, deserter.*—*Pl.* שָׁמוּעֵיָא. Targ. II Kings XXV, 11; Targ. Jer. LII, 15 Kimḥi (ed. שָׁמִיעֵיָא; h. text הנפלים).—3) *reporter of a tradition.*—*Pl.* שָׁמוּעִין. Y. Ber. V, 9ᵇ bot.



Doeg was cut off from this and from the other world; (Tanḥ. M'tsor'a 2 נשתרש).—2) *to apostatize.* Y. Gitt. VII, beg. 48ᶜ. Y. Hor. I, 45ᵈ bot. Y. Succ. V, end, 55ᶜ שנשתמדה וכ׳ מרים ... Miriam ... who renounced her religion, and married a Roman officer; Tosef. ib. IV, 28ᵈ; Bab. ib. 56ᵇ Ms. M. (ed. שהמירה דתה).

**שְׁמַד** ch. same.

*Pa.* שַׁמֵּד *to force to apostasy.* Y. Shebi. IV, 35ª bot. לא מיתכוון מְשַׁמַּדְתְּכוֹן he has no intention to make you abandon your religion (to persecute you for your religion's sake), but only to collect taxes &c.; Y. Snh. III, 21ᵇ top משמדתהון (corr. acc.). Ib. לא אתכוון מְשַׁמַּדְתְּהוֹן וכ׳ he had no intention to force them to violate their religious laws, but merely wanted to eat fresh bread; Y. Shebi. l. c. מְשַׁמַּדְתּוֹן.

*Ithpa.* אִשְׁתַּמַּד *to renounce one's religion, apostatize.* Targ. O. Ex. XII, 43 (h. text בן נכר).—Kidd. 72ª שמתינהו ואִישְׁתַּמּוּד ... R. A. excommunicated them, and they renounced Judaism.

**שְׁמָד** m. (preced.) [*attempt at destruction,*] *religious persecution.* Tosef. Ab. Zar. V (VI), 6 בי מוסריאות ... שעת הש׳ אע״פ שעבר הש׳ וכ׳ altars which gentiles have put up at a time of religious persecution are forbidden (as to the use of the materials) even after the persecution is over; Y. ib. V, 45ª top; Bab. ib. 54ª Ms. M. (ed. בשעת הגזירה). Tosef. Sabb. XV (XVI), 17 במה דברים אמורים שלא בשעת הש׳ אבל בשעת הש׳ וכ׳ this (that one may violate religious laws to save his life) is said only when there is no general religious persecution, but during a persecution one must give up his life even for the least essential law; Snh. 74ª Ms. M. (ed. גזירת המלכות). Cant. R. to II, 5 שלפני הש׳, v. שָׁלָם; Sabb. 60ª Ms. M. (ed. הגזרה); a. fr.—*Pl.* שְׁמָדִין. Gen. R. s. 67 (ref. to Gen. XXVII, 40) אם ראית ... גזור עליו ש׳ וכ׳ when thou (Esau-Rome) seest thy brother (Jacob) cast off the yoke of the Law, decree persecutions over him, and thou shalt have power over him. Midr. Till. to Ps. XVIII, 5 שכמה ש׳ גזרו עלינו בירמיה for they decreed many persecutions over us in her (Rome's) days; a. e.

**שְׁמָדָא, שְׁמָדְתָא** ch. same. Ḥull. 101ᵇ ש׳ הוא דהוה וכ׳ Ms. M. it was a time of persecution (when Jews were forbidden to observe their festive days), and they sent word from there (Palestine) that this year's Day of Atonement should be observed on a Sabbath day. Gen. R. s. 79 הוו טמירין ... ביומא דש׳ were hidden in a cave for thirteen years during the (Hadrianic) persecution; Koh. R. to X, 8. Y. Ḥag. II, 77ᵇ top בשעת שׁוּמְדָא; a. e.

**שְׁמָדוֹן** pr. n. (preced.) *Sh'maḍon*, name of a demon. Gen. R. s. 36 ש׳ שידא (not שמר׳; Ar. אשמדון; cmp. אַשְׁמְדַאי); Yalk. ib. 61.

**שָׁמָה**, v. שָׁם.

**שַׁמָּה** f. (b. h.; שָׁמֵם) *desolation.* M. Kat. 17ª Ms. M., v. שַׁמְּתָא.

**שְׁמָהָתָא, שְׁמָהָתָן**, v. שְׁמָא.

**שְׁמוּאֵל** (b. h.) *Samuel*, 1) S. the prophet. Ber. 10ᵇ כש׳ הרמתי as Samuel the Ramathite (who declined all

ban, and it was thought, if we act according to his opinion in one thing, we (people) might do so in other things, and out of respect for R. El. we should be unable to interfere &c. Sabb. 130b הדא דר׳ אל׳ ש׳ וכ׳ first of all, R. El. being under the ban dare not be quoted as an authority, and secondly one against many &c. Y. Bets. I, 60c top ור׳ ליעזר לא ש׳ הוא but is not R. Liezer under the ban? (how can you quote him as an authority?); Y. Ter. V, 43c bot.

**שַׂמּוּתִית**, v. שְׂחַמְּהִית.

**שַׂמְזֵג**, v. שַׂמְגֵּז.

**שָׂמַח** (b. h.) *to be merry, rejoice.* Meg. 13b ש׳ שמחה גדולה he rejoiced exceedingly. M. Kat. 18b ש׳ ראה ... וש׳ he saw others do wrong and rejoiced over it; a. fr.

*Pi.* שִׂמֵּחַ *to make glad, cheer.* B. Bath. 10b יְשַׂמֵּחַ את אשתו בדבר מצוה Ms. M. (v. Rabb. D. S. a. l.) let him make his wife cheerful by means of a good deed. R. Hash. 6b אשה בעלה מְשַׂמְּחָהּ as to a woman's festive joy, her husband must rejoice her (with dresses &c.); Kidd. 34b. Pes. 109a חייב אדם לְשַׂמֵּחַ וכ׳ man is bound to gladden his children and the members of his household on the festival; במה מְשַׂמְּחָם wherewith should he gladden them? Keth. 8a (in marriage benedictions) מְשַׂמֵּחַ ציון בבניה who gladdens Zion through (restoring to her) her children; משמח חתן וכלה who gladdens bridegroom and bride; מש׳ חתן עם חכלה who gladdens the bridegroom with the bride; שַׂמַּח תְּשַׂמַּח ... כשמחך וכ׳ mayest thou gladden the beloved friends, as thou didst gladden thy creature (Adam) &c.; a. fr.

**שָׂמֵחַ** m. (b. h.; preced.) *bright, joyful, joyous.* Kidd. 66a חיה ש׳ שמחה וכ׳ he rejoiced greatly (prepared a great festival), and invited &c. Ber. 5a, v. עָצֵב. Ib. 9b אדם ... וש׳ במצות he is a great man and glad when he can do good. Meg. 10b אין הקב״ה ש׳ וכ׳ the Lord does not rejoice over the downfall of the wicked; a. v. fr.—*Pl.* שְׂמֵחִים, שְׂמֵחִין, שְׂמֵי׳. Sabb. 145b, v. מוֹעֵד. Yoma 21b עניים ... ש׳ עצבין the poor are glad (because provisions will be cheap), and the property owners are sorry; B. Bath. 147a. Cant. R. to I, 10; Y. Hag. II, 77b bot. והיו הדברים ש׳ וכ׳ and the words (of the Law which they quoted at the festive board) were as bright as when they were delivered from Sinai; a. fr.—*Fem.* שְׂמֵחָה, שְׂמֵי׳. Pesik. R. s. 20 כשנתן ארץ ש׳ ושמים בוכין ... when the Lord gave Israel the Law, the earth was glad, and the heavens wept; a. fr.—*Pl.* שְׂמֵחוֹת, שְׂמֵי׳. Ib. s. 21 בפנים ש׳ with a cheerful contenance; a. e.

**שִׂמְחָה** f. (b. h.; preced.) *joy, rejoicing, festive occasion.* Keth. 8a (in Chald. dict.) אפושי ש׳ בעלמא הוא it is merely an extension of the wedding joy (not a new festive occasion). Ib. מברך שהש׳ במעונו he says the benediction containing the words, 'in whose dwelling there is joy.' Y. B. Bath. IX, 16d bot. שִׂמְחַת זכר the joy over the birth of a male child. Gen. R. s. 70; M. Kat. 8b ש׳ בש׳, v. עָרַב I; a. fr.—Esp. שמחת יום טוב, or ש׳ *the rejoicing on the festival* (Deut. XVI, 11; 14). R. Hash. 6b אישה בש׳ she (woman) is included in the commandment to

not because you are two reporters (is this the adopted law), but because of &c. לא בגין ... ש׳ וכ׳

**שָׁמוּעָה**, v. preced.

**שְׁמוּעָה** f. (b. h.; שָׁמַע) 1) *report, news.* R. Hash. 3a (ref. to Num. XXI, 1) מה ש׳ שמע וכ׳ what was the report he heard? He heard that Aaron was dead. Ib. 18b שבו באת ש׳ וכ׳ on it (the fifth of Tebeth) came the report to the captivity that the city was taken (Ez. XXXIII, 21); עשו יום ש׳ וכ׳ they observed mourning on the day they heard the news, as they would have done on the day when the Temple was burnt. Keth. 62a ש׳ דבירת המקדש the news of the destruction of the Temple. M. Kat. 20b, a. fr. ש׳ רחוקה the news of the death of a relative received after thirty days from the time of death; ש׳ קרובה news received within thirty days. Snh. 110a; a. fr.—*Pl.* שְׁמוּעוֹת. Ber. IX, 2, v. בְּשׂוֹרָה. M. Kat. 26a ש׳ הרעות bad news; a. v. fr.—2) *tradition, traditional decision, legal discussion* (הֲלָכָה). Ib. 23a אין אומרים ש׳ והגדה וכ׳ you must not speak of legal subjects or homiletical interpretations in the house of mourning. Snh. 88a הוא אומר מפי ח״ש if he says, I gave my decision on the basis of a tradition, opp. כך הוא בעיני it is my own opinion. Eduy. V, 7 אני עמדתי בשְׁמוּעָתִי ... בשְׁמוּעָתָן I stood by my tradition, and they by theirs. Erub. 64a כל האומר ש׳ זו וכ׳ he who says, this traditional decision is good, the other is not &c. Men. 18a כמדומה אני שלא כיוונו שְׁמוּעָתֵינוּ וכ׳ it seems to me that until now our traditions did not correspond; Tosef. Zeb. II, 17 שמועתן (corr. acc.); a. fr.—*Pl.* as ab. Ḥag. 14a גבור בעל ש׳ 'a mighty man' (Is. III, 2) that means a man knowing many legal traditions.—[שְׁמוּעָה in Chald. dict., v. next w.]

**שְׁמוּעְתָּא** ch. same, 1) *hearing.* Targ. Y. II Deut. XXXII, 1, v. שְׁמִיעָא.—2) *report, news.* Targ. I Sam. II, 24. Targ. Ps. CXII, 7; a. fr.—3) (also h. form שְׁמוּעָה) *tradition, traditional decision, law.* Y. Succ. I, 52b עביד ... ר׳ חייא לה ש׳ וכ׳ R. Ḥ. ... decided the matter by referring to a tradition &c. Y. Maas. Sh. II, 53c top ולא ידענן אם מן ש׳ אם מן מתניתא and we do not know whether he quoted a tradition (of Amoraim) or a Mishnah. Y. Peah III, 17d top כן ש׳ וכ׳ the traditional law is this: he that &c. Y. Gitt. IX, beg. 50a רובא ממתניתא ש׳ the traditional law goes farther than the Mishnah. Y. R. Hash. II, 58b top מרה דש׳ the authority for that tradition; (Y. Snh. I, 18c bot. דשמעתא); a. fr.—*Pl.* שְׁמוּעָתָא, שְׁמוּעָתִין. Targ. Cant. V, 10 שמועתין חדתין ed. Lag. (ed. Vien. שְׁמוּעִין).—Y. Ter. VIII, 45d top מרי ש׳ בעל שמועות=, v. preced.

**שִׁמּוּר**, v. שִׁרְמוּר.

**שְׁמוּרַת**, v. שְׁמִירָה II.

**שְׁמוּשָׁא, שְׁמוּשׁ**, v. sub שׁרמ׳.

**שַׁמָּתִי, שַׁמּוּתִי** m. (v. שַׁמְתָּא) *one that is under the ban* and cannot be quoted as an authority. Nidd. 7b דר׳ אלישזר ש׳ הוא וכ׳ ... בתייר why did he not reinstate the practice in agreement with R. Eliezer's opinion in his (R. Eliezer's) life-time? Because R. El. was under the

observe the festival with joy. Ḥag. 6ª מיחייבא ... חגה בש׳ was not Hannah herself bound to visit the Temple in order to rejoice? Pes. 109ª אין ש׳ אלא בבשר ... אין בזמן as long as the Temple stood, the festive rejoicing consisted in eating meat (of the peace-offering), ... but now ... the festive celebration consists in partaking of wine; a. fr.—*Pl.* שְׁמָחוֹת. Zeb. 102ª חמש ש׳ הירתה וכ׳ Elisheba had five joys (distinctions) more than ordinary daughters of Israel: her brother-in-law (Moses) was king &c.; a. e.—ש׳ (מסכת) *S'maḥoth*, one of the small treatises of Talmud Babli, euphem. for אבל רבתי, v. אֵבֶל.

שַׁמְחַזַאי pr. n. *Shamhazzai*, name of a fallen angel. Targ. Y. Gen. VI, 4.—Nidd. 61ª בר ש׳ חוו ... סיחון Sihon and Og were the sons of Aḥiah son of Sh.

שָׁמַט (b. h.; cmp. מוּט) *to slip*; (act. verb) *to loosen, detach; to carry off, steal.* Num. R. s. 4 20 (ref. to II Sam. VI, 6) למה שָׁמְטוּ why did they slip (turn off)? M. Kat. 24ª שמטו חזירים וכ׳ swine dragged his body off. Y. Ber. III, 5d bot., a. e. שׁוֹמֵט וכ׳, v. קִלְבְּנִיטִירִין. Ib. משה ... שׁוֹמְטָן and in the case of a bed the poles of which are movable, one (in mourning) detaches them, and that is sufficient; Y. Ned. VII, end, 40c שומטו (corr. acc.). B. Mets. 104ª שׁוֹמְטוֹ מעל גבי בניו he may take it (the pledge) from the back of his (the debtor's) sons. Ex. R. s. 43 וחם שׁוֹמְטִים, v. טָמְרָאמוּלִי. Y. Keth. V, 30b חירתה שׁוֹמֶטֶת עצמה וכ׳ she slipped away from under him; Sot. 9b נִשְׁמְטָה (*Nif.*). Gen. R. s. 14 שׁוֹמְטָהּ, v. צָרַר I. Pesik. R. s. 20 נִשְׁמוֹט אותה let us abandon her (that she may not find her way home); מיד שָׁמְטוּהָ (not שמוטה) and so they abandoned her. Lev. R. s. 34 יִשְׁמוֹט, v. חָלַץ. Gen. R. s. 20 שומט גידין וכ׳ it (the serpent) draws out fibres (v. גִּיד) and eats them. Midr. Till. to Ps. CXIV (ref. to Deut. IV, 34 גוי מקרב גוי) כאדם ששומט את חעובר וכ׳ as a man draws an embryo out of its mother's womb. Ib. למדנו צער לנִשְׁמָט לשומט מנין we learn here that there was pain for the body drawn out (Israel), whence do we learn that it was painful for him that drew out (for the Lord who redeemed them)?; a. fr.—Part. pass. שָׁמוּט; f. שְׁמוּטָה. Ḥull. 54ª ש׳ ושחוטה וכ׳ if the trachea was found detached, yet cut through, the animal is *kasher*; שא״א לש׳ וכ׳ for it is impossible that a loose trachea should be cut through (therefore the detachment must have taken place after the ritual cutting). Ib. 57ª, a. e. שְׁמוּטַת ירך an animal with a dislocated thigh-bone; שמוטת יד with a dislocated foreleg; a. e.—V. שָׁמוּט.

*Nif.* נִשְׁמַט *to be detached, slip away.* Midr. Till. l. c., v. supra. Sot. l. c., v. supra. Num. R. s. 1 8 הר חורב שעלתה נִשְׁמְטָה החרב וכ׳ it is named mount Horeb, because on it the sword (of judgment) was unsheathed (for crimes); (Yalk. ib. 684 נמשכה; Yalk. Ps. 796 נמתחה). Macc. II, 1, v. קַתָּ. Sifra Emor, ch. II, Par. 3 (expl. שרוע, Lev. XXI, 18) שנשתרבבה (Rabad שנשתמטה) whose hip is dislocated. Cant. R. to V, 16 (ממנו) נשמטה נפשו his soul slipped away (from him), he fainted; a. fr.—[Tosef. ʿUktsin I, 2 (Tbul Yom III) נשמטין, read with ed. Zuck. נִכְסָסִין.]

*Pi.* שִׁמֵּט 1) *to loosen, pluck*, esp. *to thin* a thicket of reeds. Tosef. Shebi. I, 7; Y. ib. II, 33d top מְשַׁמְּטִין בקנים you may thin reeds (in the Sabbatical year); ... מקום וְלְשַׁמֵּט וכ׳ where it is customary to clear vines and to thin reeds before &c.; a. e.—2) *to drag forth.* Pesik. R. s. 17 ומְשַׁמְּטִים הכבורות מבין וכ׳ and the dogs dragged the dead bodies of the first-born out of the burial caves; Yalk. Ex. 186; a. e.—3) (v. שְׁמִטָּה) *to cause release from debt; to cause cessation of field labor*; (neut. verb) *to come under the law of limitation of the Sabbatical year*; (of the ground) *to rest.* Shebi. X, 1 שביעית מְשַׁמֶּטֶת את המלוה וכ׳ the Sabbatical year causes cancellation of (cash) debts, whether verbal or written; תקפת ... אינה משמטת, v. הַקָּפָה; שכר שכיר אינו מְשַׁמֵּט a hired man's wages do not come under the law of *sh'miṭṭah*; ib. 2 חמוסר ... אינן משמטין (not אינו) if one hands his notes over to the court, they are not subject to the law of limitation; ib. וכל מעשה ב״ד אינן משמטין האונס fines for outrage ..., and all obligations arising from legal procedures do not come under the law &c.; ib. 3, v. פְּרוֹזְבּוֹל; [Y. ed. מַשְׁמִיט, מַשְׁמִיטִין &c. *Hif.* interch. with *Pi.*]. Sifra B'ḥuck., Par. 2, ch. VII אני אמרתי ... ומשמטים לי אחת וכ׳ I have told you that you may sow six years, and let the ground rest for me one year, that you may know &c.; עמדו וגלו ודאיא חַשַּׁמֵּט מאליה כל שמיטים וכ׳ go ye and be carried into exile, and it (the land) will rest of itself (making up for) all the Sabbatical years &c.; Yalk. Lev. 675 ודאיא חַשְׁמִיט מאליה עד שתרצה לפני כל שמיטין וכ׳. Ab. d'R. N. ch. XXXVIII הואיל ואין אתם משמיטין אותה היא תְּשַׁמֵּט אתכם (ed. Schechter ואי אתם משמטים את הארץ) because you do not let the earth rest, she will abandon you; ומספר ירחים שאי אתם משמיטין אותה היא תשמט מאליה (ed. Schechter שאין אתם משמטים) and according to the number of months that you fail to let her rest, she will rest of herself. Gitt. 36ª משמט כספים ... בומן שאתה משמט when thou art bound to let the ground rest, thou art bound to cancel debts; a. fr.—Snh. 97ª ... כשם שחשביעית משמטת כך העולם משמט וכ׳ as the Sabbatical year causes cessation of field work once every seven years, so shall the world rest (be waste) one millennium in every seven millenniums.—4) *to remit a debt.* Gitt. 37b ... יאמר המחזיר חוב לו משמט אני וכ׳ if a person pays a debt in the Sabbatical year, he (the creditor) must say, 'I remit' (and have no claim): but if he (the debtor) says, 'nevertheless', he may accept; Sabb. 148b; Sifré Deut. 112; a. e.—5) *to abandon, send away.* Ab. d'R. N. l. c., v. supra.

*Hif.* הִשְׁמִיט same, v. supra.

*Hithpa.* הִשְׁתַּמֵּט *to slide, fall off.* Midr. Till. to Ps. XVIII, 11 מִשְׁתַּמְּטוֹת, v. טָלָה.

שִׁמֵּט, שַׁמֵּט ch. same, 1) *to loosen, detach, break loose, take away.* Targ. Y. Lev. XIV, 40 (h. text חלץ). Ib. 43. Targ. II Esth. III, 8.—Ned. 48b דהוה שָׁמֵּיט וכ׳ who was in the habit of stealing flax balls. B. Bath. 28b מְשַׁמֵּט הוא דקא שמיט ואכיל he plucks and eats (as the fruits grow, but does not harvest); a. e.—Part. pass. שָׁמִיט; f. שְׁמִיטָא. Gen. R. s. 68 דין עיניה ש׳ (some ed. שְׁמִיטָה; oth. שְׁמוּטָה Hebraism) one of them had an eye taken out (in a quarrel); Lev. R. s. 8; Tanḥ. Ki Thissa 5 שמיטי (corr. acc.).—2) (neut. verb) *to slip off, glide.* Targ. Y. I Deut. XIX, 5 יִשְׁמוֹט (Y. II יִשְׁמִיט; ed. Vien. יַשְׁמִיט, corr. acc.).—

3) *to be released, rest, lie fallow.* Targ. O. Lev. XXVI, 35 שְׁמַטַת ed. Berl. (oth. ed. שְׁמִיטַת; ed. Vien. שְׁמָטָא, read: שָׁמְטַת). Targ. II Chr. XXXVI, 21.—4) *to let rest, leave fallow,* v. infra.

*Af.* אַשְׁמִיט 1) *to release, remit a debt.* Targ. Deut. XV, 2.—2) *to rest, lie fallow.* Targ. O. Lev. XXVI, 34, sq.; a. e.—3) *to abandon, let lie fallow.* Targ. O. Ex. XXIII, 11 (Y. ed. Vien. תְּשֵׁי, Pe.); a. e.—[Targ. Y. II Deut. XIX, 5, v. supra.]

*Pa.* שַׁמֵּט 1) *to cause remission of debt.* Gitt. 36ᵃ מדאוריירתא מְשַׁמְּטָא ... דלא משמטא by Biblical law the Sabbatical year brings remission, and how could Hillel ordain that it should not bring remission? Ib.ᵇ דתְשַׁמֵּט וכ' ... ותקינו and the Rabbis had ordained that it should bring remission as a remembrance of the (Biblical) Sabbatical year; a. e.—2) *to let go, drop, discard.* Tanḥ. Vayishl. 8 [read:] שַׁמְּטֶיהָ discard it (the vow), v. שְׁטָפָא.—3) *to tear off.* B. Kam. 117ᵃ שמטיה וכ', v. קוֹצָא.

*Ithpa.* אִשְׁתַּמַּט, *Ithpe.* אִשְׁתְּמִיט 1) *to slip off, be dislocated; to break loose.* Targ. Y. Num. XXV, 8. Targ. Y. Lev. XXI, 18 דמְשְׁתַּמְּטָא יריכיה (h. text שרוע), v. preced.—Yoma 87ᵃ bot., v. קוֹצָא; a. e.—2) *to relieve one's self; to escape, get rid.* Targ. II Chr. XXI, 8. Targ. Ps. CXLI, 6.—B. Mets. 3ᵇ אִשְׁתַּמּוּטֵי הוא דקא מישתמיט וכ' he tries to get rid of him (for the moment), thinking, when I have the money, I shall pay him. Ib. 17ᵃ; a. e.—B. Bath. 48ᵇ דלא הוה ליה לאישתמוטי Ms. M. (v. Rabb. D. S. a. l. note) when he had no way of getting loose (by some subterfuge). Ḥull. 120ᵃ אִשְׁתְּמִיטַתֵּיהּ הא וכ' that which was said in the West escaped his attention. B. Kam. 12ᵃ אִישְׁתַּמִּטֵן עולא Ulla has escaped us (was afraid to oppose me); a. e.

**שְׁמָטָא,** v. שְׁמִיטָתָא.

**שְׁמִיטָה, שְׁמִטָּה** f. (b. h.; preced.) *release, rest,* esp. *cancellation of debts,* and *rest of the soil,* in the Sabbatical year. M. Kat. 2ᵇ; Gitt. 36ᵃ קרקע שְׁמִיטַת the rest of the soil; שמיטת כספים the cancelling of cash debts. Sifré Deut. 111 חש' שארץ נוהג וכ' (sub. דבר) the law of the Sabbatical year which applies only to Palestine. Ib. בא"י שאת עושה ש' in Palestine where you observe the Sabbatical year. Ib. 112 ש' משמטת מלוה וכ' the Sabbatical year causes cancellation of debts, but the year of the jubilee does not; a. fr.—Ab. V, 9 על שמיטת הארץ וכ' (Mish. ed. חַשְּׁמָטַת) for the neglect of the laws concerning land in the Sabbatical year and in the year of the jubilee; Sabb. 33ᵃ החשמטת שמטין וכ'.—*Pl.* שְׁמִטּוֹת, שְׁמִטִּין, שְׁמִטִּים, שְׁמִיטִּין. M. Kat. l. c.; Gitt. l. c. בשתי ש' וכ' the text (Deut. XV, 2) speaks of two releases, the release of the land &c., v. supra. R. Hash. I, 1 באחד ... ר"ח לשנים לש' וכ' the first of Tishri is the New Year for years, for Sabbatical years, and for jubilees. Midr. Till. to Ps. LXXXV ועשו ... אם את הש' וכ' if they give forth the tithes, and observe the Sabbatical years &c. Sabb. 33ᵃ, v. supra. Ab. d'R. N. ch. XXXVIII, v. שָׁמַט; a. fr.

**שְׁמִטּוּטִין** m. pl. (שָׁמַט) *slips, shoots.* Cant. R. to I, 15; IV, 1 שַׁבְּטוּטֵי, v. שַׁבְּטוּטִין.

**שמטי,** Tanḥ. Vayishl. 8, read: שַׁמְּטֶיהָ, v. שָׁמַט.

**שְׁמִיטָה, שְׁמִטָּה, שְׁמָטָא, שְׁמִיטָּא, שְׁמִיטָּה** f. = h. שְׁמִטָּה.

Targ. Y. II Deut. XXXIII, 24. Targ. ib. XV, 1 (Y. ed. Vien. שְׁמִיטָתָא, corr. acc.); a. fr.—Y. Shebi. IV, 35ᵇ; Y. Ab. Zar. IV, 44ᵇ; a. fr.—*Pl.* שְׁמִטָּתָא, שְׁמִטִּין, שְׁמִיטִּין. Targ. Y. I Deut. XXXIII, 24. Targ. Y. Ex. XII, 40 תלתין ש' דשנין thirty septennial priods; a. e.

**שַׁמַּי,** v. שַׁמַּאי.

**שְׁמֵי,** v. שָׁמַיִם, a. next w.

**שְׁמַיָּא, שְׁמַיָּה** m. pl. = h. שָׁמַיִם, 1) *heaven*; trnsf. *God.* Targ. Gen. I, 1. Targ. Deut. X, 14. Targ. Y. Num. XXV, 19 (XXVI, 1); a. v. fr.—Ber. 58ᵇ שבילי דש' (Ms. M. דרקיעא), v. נָהַר I. Ib. 7ᵇ; Keth. 105ᵇ, a. fr. מילי דש', v. מִילָּא II. Ḥag. 12ᵇ חשוכא קמי ש', v. חֲשׁוֹכָא II. Snh. 105ᵃ כלפי ש', v. חוּצְפָּא. Y. Ned. XI, end, 42ᵈ, v. רָחִיק II; a. v. fr.—2) שְׁמֵי טָלָלָא, שְׁמֵי שַׁרְיָרְתָא *arch, ceiling.* Targ. I Kings VI, 15.—Ber. 48ᵃ, v. טָלָלָא; a. e.

**שְׁמִיטְתָּא, שְׁמִיטָּא** m. 1) = h. שָׁמוּט *nimble, thin.* Bekh. 45ᵇ (expl. קִפּוֹד, Mish. VII, 6) באריכא ש' סניא it means one disgustingly long and thin.—2) *loose, detached,* v. שָׁמַט.

**שְׁמִיטְתָּא, שְׁמִיטָּה, שְׁמִיטָּא,** v. sub שְׁמִיט.

**שַׁמַּיר,** v. שַׁמַּאי.

**שְׁמַיָּא,** v. שְׁמַיָּא.

**שְׁמִיכָה** f. (b. h.; סמך = שמך) *a heavy cover, cloak.* Lev. R. s. 23; Yalk. ib. 585; Yalk. Jud. 44 (explained סוּדָרָא, מְשִׁירְיָא); ib. חזרנו ... שמי כה וכ' we went over the whole Bible and could not find *s'mikhah* as the name of a garment, but (it is to be interpreted,) my (God's) name testifies for her that this man did not touch her.

**שָׁמַיִם** m. du. (b. h.) 1) *heaven*; trnsf. *Heaven, God.* Gen. R. s. 1 חש' נבראו תחלה the heaven was first created. Tam. 32ᵃ top מן חש' לארץ וכ' is it farther from heaven to earth, or from east to west? Lam. R. introd. (R. Joḥ. 1) ש' מִשְּׁמֵי מרום from the high heavens. Ned. XI, 12 (90ᵇ) ברינו לברינך heaven is between me and thee (I have an unconquerable aversion to associating with thee, v. Y. ib. 42ᵈ bot., quot. s. v. רָחִיק II; differ. in comment.). R. Hash. 19ᵃ אר ש' by Heaven! B. Mets. 37ᵃ לצאת ידי ש' to do his duty towards God (v. יָצָא).—Kidd. 40ᵃ, a. e. ר"ע לש', v. רַע.—Snh. XI, 5, a. e. בידי ש', v. מִיתָה.—ירא ש', מלכות ש', יראת ש' &c., v. respective determinants.

**שָׁמִין** I m. (v. שְׁמִינִי) *Shamin,* a coin, one eighth of an Italian Isar (As). Kidd. 12ᵃ שתי פרוטות לש' the Shamin has two P'ruṭahs; Tosef. B. Bath. V, 12 לשמן ed. Zuck. (Var. לשווין, corr. acc.); Y. Kidd. I, 58ᵈ שני פרוטות שמין.—*Pl.* שְׁמִינִין. Kidd. l. c. שני ש' להנץ two Shamins make one Hannets (v. חַנָּץ); Tosef. l. c.; Y. Kidd. l. c. שני שמין ניצרים (corr. acc.).

**שָׁמִין** II, **שְׁמִין** m. = h. שָׁמֵן, *fat.* Targ. Y. Gen. XVIII, 8. Ib. 7; v. שָׁמַן.

**שְׁמֵינִי,** v. sub שְׁמֵנִי.

(taking charge). Ex. R. s. 25, end על שמירת יום וכ׳ the son of David comes as a reward for the observance of one Sabbath day; a. fr.—*Pl.* שְׁמִירוֹת. Yalk. Ps. 816 (ref. to שמרות, Ps. LXXVII, 5) כל שְׁמִירוֹתַי בלילה all my watchings (waiting for help) are held by night; Midr. Till. to Ps. l. c. שמרותי (ed. Bub. מידותי, corr. acc.).

**שְׁמִירָה** II pr. n. f. *Sh'mirah*, wife of Nebuchadnezzar. Lev. R. s. 19, end רב הונא אמר ש׳ שמח Rab H. says, her name was Sh'mirah; R. A. says, שְׁמִירָמוֹת שמה her name was Sh'miramoth; the Rabbis say שְׁמִירַעַם שמה her name was Sh'mira'am. Yalk. Jer. 309 עד שהגיעו לש׳ אשתו וכ׳ (some ed. שְׁמִירַת) until they came to Sh., the wife &c.; Tanḥ. Vayikra 6 שְׁמִוּרַת.

**שמירה**, Y. Dem. I, 21[d] top, v. שׁוּמְרָה.

**שמירון**, Y. Keth. II, 26[c] bot., v. סִימְרוֹן.

**שְׁמִירַת, שְׁמִירַעַם, שְׁמִירָמוֹת**, v. שְׁמִירָה II.

**שְׁמִית**, v. שְׁמַת.

**שַׁמִּירְתָּא** m. (שְׁמַת) *excommunicated, accursed.*—*Pl.* שַׁמִּירְתִּין. Targ. Y. Deut. VII, 26. Ib. שַׁמְּתִּין, v. שַׁמְּתָא.

**שַׁמְכָּא** m. (cmp. שׁוּם III) *onion.* Keth. 60[b] Ar. (ed. כמכא; Alf. שמכי).—*Pl.* שַׁמְכֵּי. Sabb. 110[b] top פרסאי ש׳ Persian (large) onions. Arakh. 19[a] באתרא דחקלי ש׳ וכ׳ where they sell onions by the weight, he (that dedicates the weight of a certain person) can acquit himself of his vow even with onions. Kidd. 52[b], v. מוֹזָא. Snh. 109[b].

**שמלאי**, Y. Kidd. I, 61[d] top, v. שַׁלְמָאָה.

**שַׁמְלַי, שַׁמְלַאי** (b. h. שַׁלְמַי) pr. n. m. *Samlai*, name of several Amoraim. [Tradit. pronunc. *Simlai.*] Y. Sabb. I, 3[d]; Y. Ab. Zar. II, 41[d] bot. הדרומי ש׳; Bab. ib. 36[a] ש׳ לודאה; ib. 37[a] (attendant of R. Judah han-Nasi). Pes. 62[b]. Ib. 121[b]. Y. Shek. IV, 48[a] top.—B. Bath. 111[a] (Ms. H. שמלא). Y. Meg. I, 72[c] bot.; Y. Taan. II, 65[d] bot. שמלי; Koh. R. to III, 14, v. בֵּירָא 3; a. fr.—V. Fr. M'bo, p. 127[a].

**שְׁמַלְתָּא** f. (b. h.) *sheet, cover, garment.* B. Mets. II, 5 (27[a]) (ref. to שלמה, Ex. XXII, 8) אם חש׳ היתה בכלל וכ׳ the case of the garment would have been included (as אַבְּדָה), and why is it specified? מה ש׳ מיוחדת וכ׳ as the garment is individual property and can be identified by certain marks &c. Mekh. Mishp., s. 13, v. תָּנַר; Sifré Deut. 237. Keth. 46[a] (ref. to Deut. XXII, 17), v. בָּרַר. Ib. ש׳ ממש it means the sheet in its real sense. Ib. פרשו מה שָׂמוּ לָהּ they spread (the refutation of) what he charged her with. Midr. Till. to Ps. XIX מה ש׳ הזאת what is this sheet (curtain) made of?; Yalk. ib. 672 מה היא ש׳ זו. Ḥag. 14[a] (ref. to Is. III, 6) [read:] דברים ... מתכסין בהם כש׳ ישנן וכ׳ (v. Rabb. D. S. a. l.) things with which people cover themselves as with a garment (faith in divine protection, differ. in Rashi) are in thy possession; Sabb. 119[b]; Yalk. Is. 261; Yalk. Jer. 275; a. e.—Midr. Sam. ch. XX שמלתם, read: שבול׳, v. שִׁרְבּוֹלֶת.]—V. שַׂלְמָה.

**שמינוניה**, v. שַׁמְנוּנִית.]

**שְׁמִינִי** m., **שְׁמִינִית** f. (b. h.; שְׁמֹנָה) *eighth; one eighth.* Sifra Sh'mini, Milluim, beg. ש׳ למינין the eighth day in the order of counting (from the initiation of the priests); ש׳ לחדש the eighth day of the month. Y. Sabb. VIII, 11[a] bot.; Y. Pes. X, 37[c] bot. חצי שמינית half an eighth (of a Log); a. v. fr.—Esp. שמיני, or ש׳ של חג *the eighth day of the Succoth festival.* Succ. 47[a] אומרים זמן בש׳ של חג we recite the benediction for the entrance of a festival (זְמַן) on the eighth day &c. Ib., a. fr. ש׳ רגל וכ׳ the eighth day is a festival for itself; a. fr.—*Pl. fem.* שְׁמִינִיּוֹת. Yalk. Esth. 1048 ארבעים ש׳ (not שמצירות) forty eighths (of a Kab), v. הוֹמֶן.

**שְׁמִיעַ**, v. שְׁמַע I.

**שְׁמִיעָא** m., *pl.* שְׁמִיעַיָּא, v. שָׁמוּעָא.

**שְׁמִיעָא** f.=next w. Targ. Y. I Deut. XXXII, 1 יהב ש׳ וכ׳ ascribed hearing to &c. (Y. II שמועיא).

**שְׁמִיעָה** f. (שְׁמַע) *hearing, listening.* R. Hash. 25[b] לא תהא ש׳ גדולה מראייה hearing (the statement of witnesses) ought not to be of greater legal value than seeing (if the judges themselves have seen the new phase of the moon). Y. Sabb. VI, 8[c] bot. הולכין אחר שְׁמִיעַת בת קול you may be guided by what you hear, considering it as a divine voice (it is not a divination practice to be forbidden). Ib. נלך בתר שמיעת בת קול let us be guided by what we shall hear. Cant. R. to II, 3 חקדימו אמנה לש׳ ישראל ... the Israelites in Egypt advanced belief to hearing (Ex. IV, 31); בסיני ... עשירה לש׳ at Sinai they advanced doing to hearing (ib. XXIV, 7; Sabb. 88[a], Gitt. 7[a] נעשה לנשמע). Nidd. 31[a] שמיעת האוזן the faculty of hearing; a. fr.

**שָׁמִיר** m. (b. h.; שמר, cmp. סָמַר) [*pointed,*] *thorn; flint, diamond*; (in legend) *shamir*, a worm that cuts stones with its glance. Sot. IX, 12 בטל חש׳ ... משחרב with the destruction of the Temple the *shamir* ceased to exist. Ib. 48[b]; Tosef. ib. XV, 1; Y. ib. IX, 24[b]; a. e.

**שָׁמִיר, שְׁמִירָא** ch. same, 1) *flint.* Targ. Y. II Deut. XXXII, 13 (h. text חלמיש). Targ. Ps. CXIV, 8. Targ. Job XXVIII, 9.—2) *diamond; shamir.* Targ. Ez. III, 9. Targ. Zech. VII, 12; a. e.—Gitt. 68[a] איכא ש׳ דאיירתה וכ׳ there is the *shamir* which Moses used for the jewels of the Ephod. Ib.[b] בעינא ... ש׳ I want to build the Temple, and want the *shamir*; a. e.

**שְׁמִירָה** I f. (שָׁמַר) *watching, guarding.* Y. Maasr. II, 49[d] bot. חצר בית ש׳ a well-guarded court (= חצר המשתמרת, v. חָצַר). Y. Sabb. II, 5[b] top אינו צריך ש׳ (omit לירה) is not in need of special guard (against dangers). B. Mets. 42[a]; Pes. 31[b], v. כֶּסֶת. B. Kam. I, 1 שְׁמִירָתָן עליך thou art bound to guard them. Ib. 2 כל שחבתי בשְׁמִירָתוֹ, v. חוב h. Ib. 4[a] אדם שְׁמִירַת גופו עליו הוא a human being is his own guard (the employer has no responsibility for injury done by the employee).—Num. R. s. 4[4] יש פקידה לש׳ trust (the root פקד) is used in the sense of guarding

שָׁמֵם (b. h.) [*to stand still,*] *to be astonished; to be waste.* Tosef. Sot. XV, 10 ונמצא ישראל ש' וזרע וכ' and as a consequence Israel will be laid waste, and the seed of Abraham cease. Y. Bets. II, 61c top פעם ... ומצא אותה שׁוֹמֵמָת once he entered the Temple court and found it deserted; שׁהֵישִׁמּוּ בתיהם ... יְשַׁמּוּ (or יִשַּׁמּוּ) deserted be the homes of those who caused the house of our God to be laid waste; Y. Ḥag. II, 78a bot. שׁהֵישִׁמּוּ. Cant. R. to V, 5 ראה המדינה שוממת he (Cyrus) saw that the country was ruined. Y. Ber. IV, 8a החרוסה והשׁוֹמֶמֶת destroyed and deserted. Meg. III, 3 (ref. to Lev. XXVI, 31) ... קדושתן שׁוֹמֵירִין (Y. ed. שׁוֹמֵירִין) they remain holy, even when they lie in ruins. Lam. R. introd. (R. Joḥ. 1) שָׁמְמָה עלי נפשי my soul within me is waste (mourns); a. fr.

*Pi.* שִׁמֵּם *to lay waste, ruin; to confound.* Yalk. Prov. 959 אם זכה משמחו ואם לאו מְשַׁמְּמוֹ if a man is good, it (dreaming of wine) means joy to him, if not, it means confounding.—Part. pass. מְשׁוּמָּם; f. מְשׁוּמֶּמֶת. Tosef. Keth. VII, 10 מש' היא (ed. Zuck. שיעמומית) she (my daughter) is confused in her mind; v. שַׁעֲמֵם, שַׁעֲמוּמִית.

*Hif.* הֵשִׁם same. Gen. R. s. 26 (play on אנשי השם, Gen. VI, 4) שׁהֵישִׁימּוּ את העולם ושהוּשַׁמּוּ ... שׁרשׁוּם they confounded the world, and they were ruined (driven) out of the world, and caused the world to be laid waste. Y. Bets. l. c.; Y. Ḥag. l. c., v. supra.

*Nif.* נָשַׁם, *Hof.* הוּשַׁם *to be laid waste, ruined.* Gen. R. l. c., v. supra. Sot. IX, 15; Cant. R. to II, 13 והגבלן יְשׁוּם, v. גַּבְלָן. Y. Bets. l. c.; Y. Ḥag. l. c., v. supra.

*Hithpol.* הִשְׁתּוֹמֵם 1) *to be astounded.* Gen. R. s. 4, end (expl. שׁמים) שחבריות מְשְׁתּוֹמְמִים ... של אש הן של מים הן men wonder at them, (asking) are they of fire? are they of water?—2) *to be waste, ruined.* Kidd. 66a והיה העולם מְשְׁתּוֹמֵם וכ' and the (Jewish) world was ruined (demoralized), until Simon b. Sh. came and restored the Law &c. Sabb. 33a והדרכים מְשְׁתּוֹמְמִין and the roads are desolate; a. e.

שְׁמֵם ch. same.

*Ithpa.* אִשְׁתַּמֵּם 1) *to be desolate.* Targ. Lam. IV, 5.—2) *to be confounded, mad.* Targ. I Sam. XXI, 14 (h. text וירתחלל).

*Ithpol.* אִשְׁתּוֹמֵם *to be perplexed.* Ḥull. 21a א' כשעה חרא (fr. Dan. IV, 16) he was perplexed for a moment (knew not what to answer).

שַׁמָּם m. (preced.) *confounded, demented.*—*Pl.* שַׁמָּמִין. Cant. R. to IV, 7.

שְׁמָמָה f. (b. h.; preced. wds.) *waste, desolation.* M. Kat. 17a, v. שַׁמְמָתָא.—*Pl.* שְׁמָמוֹת, constr. שִׁמְמוֹת. Cant. R. to III, 4 (ref. to Is. XXI, 1) דרך ש' מדבר בא he (Nebuchadnezzar) came by the way of the deserts of the wilderness. Lam. R. introd., end (in an obscure passage) מש' הארץ from the deserts of the land.

שְׁ', שְׁמָמִירָא, שְׁמָמִית, שְׁמָמִי v. סְמָמִירָא, סְמָמִית.

שָׁמַן I (b. h.) [*to be smooth,*] *to be fat.*

*Hif.* הִשְׁמִין *to grow fat, improve.* Y. B. Kam. IX, beg. 6d גזל כחושה והִשְׁמִינָה if he took forcibly a lean animal, and it grew fat (in his possession); Tosef. ib. VII, 17; Bab. ib. 65a; a. e.

*Hithpa.* הִשְׁתַּמֵּן *to become smooth, bright; to glisten.* Gen. R. s. 34 הרא מִשְׁתַּמֶּנֶת ... כל שהוא the more he beats it (the flax), the more it will glisten; Yalk. ib. 95; Yalk. Ps. 654.

*Pi.* שִׁמֵּן 1) (denom. of שֶׁמֶן) *to oil.* Men. 23a קומץ ... שׁשִׁמְּנוֹ וכ' the handful of the sinner's meal-offering on which he (the priest) put oil, ... has become unfit for the altar; Yalk. Lev. 474.—2) *to smooth, level;* ש' השוכר בן *to compromise to average.* B. Mets. 87a ... מְשַׁמְּנִין בינירהם if one hires a laborer, saying, I will pay you as much as one or two of the inhabitants of the place get: he may pay him the lowest wages ...; the scholars say, you compromise between them, i. e. you make him pay the average wages. B. Bath. VII, 4 ... האומר משמנין בינירהם וכ' if one says to his neighbor, I sell thee one-half of my field (and one part is better than the other), we compromise between them, i. e. the field is divided into two portions of equal value, but the purchaser must take whichever portion the seller may assign to him; חצירה בדרום ... משמנין וכ' if he says, I sell thee half of the field on the south side, we compromise between them, and he gets his portion on the south side; expl. ib. 107b משמנין לדמי ... 'we compromise' means according to value. Bekh. II, 6, sq. משמנין בינירהם we compromise between them, i. e. the priest takes the inferior of the twin animals, and the difference in value remains under litigation; expl. ib. 18a מהו משמנין שומן ירא בינירהן *m'shamm'nin* means, the fat one (the difference of value) remains to be decided &c., v. שׁוּמָּן.

שְׁמֵן ch. same.

*Ithpa.* אִשְׁתַּמֵּן *to grow fat.* Gen. R. s. 28 אמר ליה זיל אמר ליה ואש' ... ומִשְׁתַּמֵּן וכ' he said to the bird, go and grow fat, and come again, and it went and grew fat, and came again; Yalk. Zeph. 566.

שָׁמֵן II m., שְׁמֵנָה, שְׁמֵנִי' f. (b. h.; preced.) *fat, rich.* Keth. 61a בשר ש' fat meat. Pes. 42a. Ḥull. 45b גדי שמן Rashi (ed. גדי שמינה, v. Rabb. D. S. a. l. note 8) a fat kid. Y. B. Kam. IX, beg. 6d גזל ש' וחכחישה וכ' if he took by force a fat animal, and it became lean &c., v. שׁוּמָּן; a. fr.—*Pl.* שְׁמֵנִים, שְׁמֵנִי'; שְׁמַנּוֹת, שְׁמַנִּי'. Gen. R. s. 66 דגים ש' יתיר מדאי exceedingly fat fish. Num. R. s. 16 12 אם ש' ... whether its fruits are light or rich; ib. אם של צונמא ... צוֹנָם, v. צוֹנָם; Tanḥ. Sh'laḥ 6; a. fr.

שְׁמַן m. (preced. wds.) 1) *cream.* Targ. O. Gen. XVIII, 8 (Y. לוואי שָׁמִין; h. text חמאה). Targ. Ps. LV, 22 ש' דגובנין (h. text מחמאות).—2) *fat.* Targ. Is. XXX, 23. Targ. Y. Gen. XVIII, 7 שָׁמִין.—V. שׁוּמְנָא.

שֶׁמֶן m. (b. h.; preced. wds.) *oil, fat.* Sabb. II, 1 ש' שרפה oil of T'rumah which is condemned to be burnt on account of contamination; ש' קיק, v. קִיק. Ib. 2 ש' דגים fish-oil; ש' אגוזים nut-oil &c. Ib. 17b שׁמְנָן their oil,

manufactured by gentiles; Ab. Zar. 36a. Ib. ש' רב יהודה וכ' as to gentiles' oil, R. Judah and his court voted on it and permitted it. Pes. 83b; Ḥull. 91a; 92b שְׁמָנוֹ the fat surrounding the nervus ischiadicus, v. שׁוּמָן; a. fr.—עֵץ ש' *pine-wood*, v. עֵץ.—*Pl.* שְׁמָנִים, שְׁמָנִין. Sabb. II, 2 מחזירין בכל חש' allow all kinds of oil to be used for Sabbath lights. Ib. 23a כל חש' יפין וכ' all oils are good for ink, but olive oil is the best. Y. Bicc. I, 64b top; a. fr.

**שְׁמָן** pr. n. m. *Shimmon*, v. שִׁמְעוֹן.

**שְׁמֵנָא, שְׁמֵי'** c. (v. שָׁמִין II) *fat, rich.* Targ. Y. II Gen. XLIX, 20 (ed. Vien. שְׁמֵינָה); a. e.—Lam. R. to III, 20, v. חֲשִׁיךְ II. B. Bath. 22a בשרא ש' fat meat; a. fr.—*Pl.* שְׁמַנִּין, שְׁמַנָּיָא, שְׁמֵנֵי, שְׁמֵי'. Targ. Y. I Deut. VI, 3. Targ. Y. I Gen. l. c. Targ. Y. I, II Deut. XXXII, 14, v. לָוְיָא. Targ. I Sam. XV, 9 (ed. Wil. שַׁמֵי'); a. fr.—Targ. Gen. IV, 4 מִשְׁמְנֵיהֶן ed. Berl. (ed. Vien. מִשַּׁמְּנָהוֹן; ed. Lsb. מִשְׁמְנֵיהֶן').—Gen. R. s. 22 (interpret. מחלבהן, Gen. IV, 4) מִן שְׁמֵנֵיהוֹן from the fat among them; Yalk. ib. 35; Y. Meg. I, 72b bot. מִן שְׁמֵינֵי'; Num. R. s. 13, beg.; Lev. R. s. 9; Cant. R. to IV, 16. Yalk. Gen. 115; Gen. R. s. 67 (ref. to משמני, Gen. XXVII, 39) מן ש' דארעא of the fat (the rulers or the rich men) of the land. Ib. [read:] מן הן מתעברא ארעא שמינא דעברא שמינין מן טלא wherefrom does the earth become rich so that it begets rich men? From the dew; a. fr.

**שְׁמֵנָה,** v. שְׁמֹן II.

**שְׁמֹנֶה** f., **שְׁמֹנָה** m., **שְׁמֹנֵה** (b. h.) *eight.* Kidd. 30a, v. פָּסוּק. Men. 30a פסוקים שבתורה ש' the last eight verses of the Pentateuch. Yoma VII, 5 כהן ... בש' כלים וכ' the high priest officiates in eight garments, and the common priest in four. Gen. R. s. 98 (play on שמנה, Gen. XLIX, 20) שהוא מעמיד בגדי ש' he (Asher) raises those who wear eight garments (marrying his dowered daughters into priestly families); a. v. fr.—ש' עשרה *eighteen.* Lam. R. introd. (R. Josh. 2) ש' ע' שנה היתה בת וכ' for eighteen years in succession a voice came forth to Nebuchadnezzar &c.; a. fr.—Esp. ש' עשרה (with or sub. ברכות; abbrev. ש"ע) *the eighteen benedictions of the daily prayer* (תפלה). Ber. IV, 3 בכל יום ... ש"ע וכ' on every ordinary day one must recite the eighteen benedictions &c.; מיזן ש"ע an abstract of the eighteen &c. Tosef. ib. III, 25 ש"ע ... כנגד ש' ע' הזכרות וכ' the eighteen benedictions ... correspond to the eighteen invocations of the Divine Name in *habu* &c. (Ps. XXIX); Ber. 28b. Ib.; Meg. 17b הסדיר ש"ע וכ', v. סָדַר. Ab. V, 21, v. חוּפָּה; a. fr.—*Pl.* שְׁמֹנִים, שְׁמוֹנִי *eighty.* Kidd. l. c. Ab. l. c. בן ש' at the age of eighty years; a. fr.

**שַׁמְנוּנִית** f. (שֶׁמֶן) *fatty, oily substance.* Y. Meg. I, 71a כדי להעביר ש' וכ' in order to remove the fat from it (the knife); Y. Bets. III, end, 62b שמיני (corr. acc.); Bab. ib. 28a שַׁמְנוּנִיתָהּ. Y. Pes. II, 29c בשיש בהן ש' when there is fat in them. Ḥull. 111a top Rashi, v. next w.; a. e.

**שַׁמְנִינִיתָא** ch. same, *fat.* Targ. Y. Gen. XLV, 18.—Ḥull. 111a top משום ש' on account of the fat (in the liver which is communicated to the substance boiled with it).

**שְׁמָנַי** *my name*, v. שְׁמָא. Ḥull. 51a (v. Rabb. D. S. a. l. note 3).

**שְׁמָנִים,** v. שְׁמֹנֶה.

**שְׁמָנִין** or **שְׁמִנִין,** *pl.* of שָׁמִין I.

**שַׁמְנִינֵי** m. pl. (שֶׁמֶן) *fat animals.* Targ. O. Gen. IV, 4 ed. Lsb., v. שְׁמֵנָא.

**שָׁמַע** (b. h.) [*to be still,*] *to hear, listen, obey; to understand.* R. Hash. IV, 2 כל עיר ... ושומעת וכ' every township near Jerusalem from where you can see (the city) and hear (the Shofar) &c. Ib. 21b ... עד שישמעו מקודש until they heard from the mouth of the court *m'kuddash* (v. קָדַשׁ). Snh. 90a שָׁמַע לו listen to him (obey the prophet's command); אל תִּשְׁמַע לו listen not to him. Keth. 5b אם יִשְׁמַע וכ' if a man hears an improper word &c., v. שָׁפָה II. Ber. 13a the text (Deut. VI, 4) says 'hear' (or 'understand'), בכל לשון שאתה שומע recite the Sh'm'a in whatever language you understand. R. Hash. III, 7 אם קול if he heard the sound of a Shofar; ואם קול שופר ש' נותנין לו שהות עד הברה ש', v. חֲבָרָה. Y. Hor. I, 46a top שישמע we allow him time enough that he may have heard (the decision of the other court), opp. to עד שישמע (not שישפע) (he is not guilty) until he has really heard it; a. v. fr.

*Hif.* הִשְׁמִיעַ 1) *to cause to hear; to announce.* Ber. l. c. חשמע לאזניך וכ' let thy ears hear what thou utterest &c. Ib. לא ה' לאזנו if he read the Sh'm'a inaudibly to himself. R. Hash. 28b עד שיתכוין שומע ומשמיע until he that hears (the Shofar) and he that causes to hear (that blows) have the intention to perform a religious act. Shek. I, 1 מַשְׁמִיעִין (Y. ed. מְשַׁמְּעִין, *Pi.*) על השקלים וכ' public announcement is made concerning the contribution of the half-Shekels &c.; a. fr.—2) (sub. עצמו) *to show one's self obedient, be persuaded, surrender*, v. *Nif.*

*Pi.* שִׁימַּע 1) *to announce*, v. supra. Y. Shek. I, beg. 45c; Y. Meg. I, 71a.—2) *to assemble* for mourning services, *invite.* Snh. 47a תלינו לכבודו לשַׁמַּע עליו וכ' if burial is postponed for the honor of the dead, to assemble the surrounding townships for his funeral, to bring on lamenting women &c.

*Nif.* נִשְׁמַע 1) *to be heard; to be listened to, be obeyed.* Ber. 6a ... נשמעת וכ' אין תפלה man's prayer is heard only in the house of prayer. Y. ib. V, end, 9b שנשמעה תפלתו that his prayer will be heard (his petition be granted). Erub. 18b כל בית שנשמעין וכ' a house in which the words of the Law are heard by night will never be destroyed. Yeb. 65b ... דבר הנשמע וכ' כשם as well as it is proper to say a thing that has been heard (to mention one's authority), so it is proper not to say a thing that has not been heard (for which you cannot cite your authority); a. fr.—2) *to show one's self willing; to submit to authority*; (of woman) *to surrender.* R. Hash. 25b אשרי הדור שהגדולים נשמעים וכ' blessed the generation in which the superiors (in wisdom) submit to the authority of their inferiors, and how much more when inferiors acknowledge the authority of their superiors!—Snh. 82a השמעי לי (ed.

הַשְׁמִיעֵי לִי) surrender thyself to me; לא תִשָּׁמְעִי אלא וכ' surrender thyself only to a prominent man among them; Sifré Num. 131; ib. רצונך שאָשָׁמַע לך חנור וכ' if thou desirest me to surrender myself to thee, renounce the law of Moses; Yalk. ib. 771. Y. Succ. V, 55[b] top נִשְׁמָעוֹת לליגיונותי וכ' ... if you will surrender to my legions, I will not put you to death. Snh. 93[a] הַשְׁמִיעִי אל וכ' surrender thyself to Zedekiah; a. fr.

**שְׁמַע** I ch. same. Targ. Gen. XXVII, 5. Targ. Ex. XVIII, i. Targ. Job IV, 16; a. v. fr.—Part. pass. שְׁמִיעַ; f. שְׁמִיעָא. Targ. Ps. XXIX, 3, sq. Targ. II Chr. VII, 12; a. fr.—Y. Ter. X, 47[b] bot. אנא מה דשְׁמִיעִית ואינון מה דשְׁמִיעוּן I report what I have heard, and they, what they have heard. Sabb. 46[b] הא שַׁמְעֵינָן לירה לר"ש וכ' have we not heard what R. S. says &c.? Y. Sot. VII, beg. 21[b], v. אֶלְנִיסְטֵר; a. v. fr.—שמיע ל־ he has heard, *he knows of*. Erub. 9[b] ור"י מי לא ש' לירה הא but has R. J. not heard that (does he not know that Boraitha of R. Ḥiya)? ש' לירה ולא סבר (v. Rabb. D. S. a. l.) he knows of it, but does not accept it. Ib. 10[a], a. fr. לא ש' לי הא שמעתתא this tradition is not known to me. Pes. 34[a] מידי ש' לך בהא do you know anything about this (hălakhah)?; a. v. fr.—Esp. שמע מ־ *to understand from, to infer, prove*. Ab. Zar. 72[b], a. fr. ש' מינה וכ' (abbrev. ש"מ) deduce from this that &c. Ib. שַׁמְעַת מינה וכ' wilt thou conclude from this that &c.? Ib., a. fr. אלא מהא ליכא למִשְׁמַע מינה but (the conclusion is,) you can derive nothing from this.—Ib., a. fr. תא שמע (abbrev. ת"ש; v. אָתָא) come and learn, i. e. derive it from the following. Sabb. 13[b] ... ש"מ ואלו ת"ש I will prove it (from this Tosefta): 'you must not ..., and those are some of the halakhoth &c.', which proves that the right version is *'and* those': it stands proved. Y. M. Kat. III, 83[a] top נִשְׁמְעִינָהּ מן הדא let us prove it from this; a. v. fr.

*Pa.* שַׁמַּע 1) *to make music; to sing*, v. *Af.*—2) (v. שַׁמָּשָׁא) *to minister to, be an attendant of*. Ber. 41[b] ... מאן וְנַשַּׁמְּעִינָךְ would that we had iron feet, that we could always wait on thee! Meg. 28[b] נירחא לי דאַשַּׁמְּעֵיהּ למר (Ms. M. דאשחמש לירה למר, v. Rabb. D. S. a. l.) it gives me pleasure to be your servant; a. e.

*Af.* אַשְׁמַע 1) *to cause to hear, cause to be heard, announce, proclaim*. Targ. Deut. IV, 36. Targ. Is. LII, 7. Targ. Ps. XXVI, 7; a. fr.—Esp. (interch. with *Pa.*) *to make music, play; to be a musician*. Targ. I Sam. XXIX, 5 (Ms. *Pa.*). Targ. I Chr. XV, 16. Ib. XVI, 42 מַשְׁמְעָיָא ed. Lag. (ed. Rahmer משמעיראה, Var. מַשְׁמְעַיָּה; h. text מַשְׁמִיעִים) *musicians*. Targ. Ps. CL, 5 דְמַשְׁמְעִין לבדוהא Ms. (ed. Lag. דמשמעין בלחודיהון; ed. Wil. a. oth. דשמעין בלחודיהון, corr. acc.). Ib. דמַשְׁ' ברבבא (Ms. Pa.).—2) *to give to understand; to teach, prove*. Ber. 2[a] ... קא מַשְׁמַע לן וכ' מילתא (the Tannai in using such an expression) wants to teach us something by the way: when do the priests eat &c.; והא קמשמע לן וכ' (abbrev. קמ"ל) and it is this he teaches us, that the sacrifice of atonement is not indispensable &c. Ib. 4[b] קמ"ל דחובה ... לאפוקי in opposition to the opinion that the evening prayer is optional, he gives us to understand that it is obligatory. Sabb. 19[a] ... קמ"ל מהו דתימא you may have thought (that the cases are different, because) this devolves upon him, and the other does not, therefore he teaches us (that they are the same). Ib. 108[a] מאי קמ"ל what does he teach us (is it not a matter of course)? Ber. 21[a] sq. דאי אַשְׁמְעִינָן וכ', v. צְרִיךְ; a. v. fr.—Part. pass. מְשַׁמָּע *a) understood*. Yeb. 102[b] מ' הכי ומ' הכי it may be understood thus (it may mean, 'to take off'), and may be understood thus (it may mean, 'to strengthen'); a. fr.—2) *inferred, proved; evidence*. Sabb. 84[b] מאי מ' how is this proved (from the verse quoted)? Erub. 65[a] מאי מ' וכ' what evidence is there &c.?, v. פּוּק. Ib. מַשְׁמַע, v. infra; a. fr.—V. מַשְׁמָע.

*Ithpa.* אִשְׁתַּמַּע, *Ithpe.* אִשְׁתְּמַע 1) *to be heard, let one's self be heard*. Targ. Gen. XLV, 16. Targ. Job XXXVII, 4 Ms. (ed. ישמע). Targ. Ps. LXXVII, 19; a. fr.—Snh. 95[b] (prov.) א' ... אגב אורחך on thy road let thy enemy hear from thee, i. e. take revenge when occasion offers. R. Hash. 27[a] משתמעי ... לא מִשְׁתַּמְּעֵי ... תרתי two different sounds produced simultaneously by the same person are not distinctly perceived, but if produced by two persons, they are. Erub. l. c. מכדי קראי מִשְׁתַּמְּעֵי בין למר וכ' Ms. M. (ed. משמעי, v. Rabb. D. S. a. l. note) since verses may be quoted in favor of the one as well as of the other, what is the practical difference between them?; a. fr.—2) *to make one's self subservient, obey; to surrender to the enemy, desert*. Targ. II Kings XXV, 11 (h. text נפלו). Ib. VII, 4. Targ. Ps. XVIII, 45; II Sam. XXII, 45; a. fr.

**שְׁמַע** II m. (v. Deut. VI, 4) *Sh'm'a, the confession of faith* in the morning and evening prayers (recitation of Deut. VI, 4-9; XI, 13-21; Num. XVI, 37-41). Targ. Y. I Num. XXV, 6. Targ. II Esth. III, 8.—Ber. I, 1 מאימתי קורין את ש' וכ' from what time of the day may we read the Sh'm'a of the evening prayer? Ib. II, 2 (13[a]) למה קדמה (פרשת) ש' וכ' why does the reading of the section of Sh'm'a (Deut. VI, 4-9) precede that of *v'hayah* (ib. XI, 13-21)? Ib. בין שניה לש' ובין ש' וכ' between the second benediction and Sh'm'a (the first section), and between Sh'm'a and *v'hayah* &c.; a. fr.—קריאת ש' (abbr. ק"ש), v. קְרִיאָה. Ib. 2[a] דשכיבה ק"ש the recitation of Sh'm'a at bed-time. Num. R. s. 20[20] ... וחוטפין ק"ש וכ' עומדין they rise from their sleep like lions, and hasten to read the Sh'm'a, and proclaim the kingship of the Lord &c. Ib. ... בק"ש משומרי וכ' והוא and with the recital of the Sh'm'a he is handed over from the guards of the day to those of the night. Ber. 4[b] אע"פ שקרא אדם ק"ש וכ' although one has read the Sh. in synagogue, it is proper to recite it again on going to bed. Ib. 5[a] ... אם ואם לאו יקרא ק"ש if he conquers it (the evil thought), it is well, and if not, let him read the Sh.; a. v. fr.

**שֵׁמַע** m. (b. h.; שָׁמַע) 1) *report, fame*. Deut. R. s. 1, end ... שומעים שְׁמֻעֲכֶם וכ' חיו the nations heard of your fame and were afraid; a. e.—2)=מִשְׁמָע *understanding, meaning*. Sifré Num. 142 (ref. to Num. XXVIII, 3) כִּשְׁמָעוֹ וכ' (trad. pronunc. כְּשָׁמָעוֹ) according to its literal meaning, two each day.

**שִׁמְעָא, שֵׁמַע** ch. same, *report, fame*. Targ. Gen.

XXIX, 13. Targ. Ps. XVIII, 45; II Sam. XXII, 45 ed. Lag. (oth. שְׁמוּעַ, שָׁמוּעַ). Targ. Josh. VI, 27 שְׁמַעֲרָה (some ed. שָׁמְ'); a. e.

**שַׁמְעָא** m. (preced. wds.) *servant, attendant,* esp. *the disciple ministering to the master.* Ber. 62ª א"ל ... לְשַׁמְעֲרֵיהּ R. Z. said to his attendant; R. Hash. 33ᵇ. Pes. 103ᵇ ש' מדעתיה וכ' my attendant did it of his own accord; a. fr.

**שִׁמְעוֹן** (b. h.) pr. n. m. *Simeon, Simon,* 1) the son of Jacob; the tribe of Simeon. Gen. R. s. 71 שִׁמְעוֹן שׁוֹמֵעַ בְּקוֹל וכ' Simeon (listener), listening to the voice of his father in heaven. Num. R. s. 2⁷ פטדה ש' the jewel in the high priest's breastplate for the tribe of S. was a topaz. Ib. s. 13¹⁹ נשיא ש' the prince of the tribe of S.; a. fr.—2) ש' הצדיק *Simon the Just,* a high priest. Yoma 69ª כיון שראה לש' חצ' וכ' when he (Alexander the Great) saw Simon the Just, he alighted from his chariot &c. Ab. I, 2 ש' חצ' חיה וכ' Simon the Just was one of the last members of the Great Assembly; a. fr.—3) name of several Tannaim, esp. *a*) S. son of Hillel. Sabb. 15ª.—*b*) R. S. son of the Sagan. Shek. VIII, 5. Keth. II, 8; a. e.—*c*) S. ben Shetaḥ, chief of the Pharisees under Alexander Jannai. Hag. II, 2. Tosef. Keth. XII, 1. Kidd. 66ª; a. fr.—*d*) R. S. ben Gamliel I (abbrev. רשב"ג) Ker. I, 7. Succ. 53ª; Tosef. ib. IV, 4. Ab. Zar. 20ª; (Y. ib. I, 40ª bot.; Y. Ber. IX, 13ᵇ bot. רבן גמליאל); a. e.—*e*) Rabban S. ben Gamliel II. Hor. 13ᵇ. Keth. 77ª, a. fr. כל מקום ששנה רשב"ג וכ' wherever R. S. b. G. is cited in the Mishnah, his opinion is the adopted law. Ib. VII, 9; a. v. fr.—*f*) ר' ש' ברבי R. S. son of R. Judah han-Nasi (B'ribbi). Ib. 103ᵇ. Ber. 13ᵇ; a. fr.—ש' בן זומא, v. זוֹמָא II.—ש' בן עזאי, v. עֲזַאי; a. many other Tannaim; v. Fr. Darkhé, Additamenta, p. 64-67.—4) name of several Amoraim, esp. *a*) R. S. bar Abba (Ba, Va), in Babli שִׁמְעוֹן. Y. Sabb. VII, 8ª bot.; Bab. ib. 61ª. Y. Ber. V, 9ᵇ bot.; Bab. ib. 33ª; a. fr.—*b*) R. S. b. Lakish (abbrev. רשב"ל, a. ר"ל, ריש לקיש). Keth. 54ᵇ. Gitt. 47ª. Y. Yeb. VIII, 9ᵈ bot.; a. v. fr., v. לָקִישׁ I; a. other Amoraim; v. Fr. M'bo p. 127ª-130ª.

**שִׁמְעִי** (b. h.) pr. n. m. *Shimei,* 1) son of Gera the Benjamite, who insulted David on his flight. Ber. 8ª. Koh. R. to VII, 15. Meg. 12ᵇ; a. e.—2) brother of Onias, the founder of the Temple of Onias (v. חוֹנִיו). Men. 109ᵇ.

**שְׁמַעְיָה, שְׁמַעְיָא** (b. h.) pr. n. m. *Shemaiah,* colleague of Abṭalion (v. אַבְטַלְיוֹן). Pes. 66ª. Ab. I, 10. Yoma 71ᵇ. Gitt. 57ᵇ; a. fr.

**שְׁמַעְתָּתָא, שְׁמַעְתָּא** f. (v. שְׁמוּעָה) *report, tradition, traditional law; outcome of a discussion, decision.* Targ. I Chr. XI, 11 (ed. Rahmer שמעת, corr. acc.). Ib. II, 55.—Erub. 9ᵇ; Kidd. 50ᵇ, a. e. ומוחבינן אשמעתין but we must bring evidence against the tradition which we just cited; Ber. 33ª אשמעתיה (corr. acc., v. Rabb. D. S. a. l. note 70). Sot. 21ª דסלקא ליה ש' וכ' a scholar whose final conclusions agree with the adopted practice. Snh. 38ᵇ ר"מ ... תילתא ש' וכ' R. Meir used to divide his lectures into three parts, one part devoted to legal discussion, one to homily (v. אַגָּדָה), and one to parables. Ber. 6ᵇ אגרא דש' סברא the merit of studying traditions lies in the reasoning thereon; a. v. fr.—*Pl.* שְׁמַעְתָּתָא, שְׁמַעְתָּתָתָא. Nidd. 14ª שְׁמַעְתָּתֵיהּ, v. חָבֵר; Keth. 62ᵇ שְׁמַעְתָּתֵיהּ. Erub. 65ª מיחדדן שְׁמַעְתָּתָךְ thou hast thy traditions always ready. Ber. 42ª לית הילכתא ככל הני ש' וכ' the adopted practice is not in agreement with all these traditions &c.; a. fr.

**שֶׁמֶץ** m. (b. h.; Shaf. of מצץ, מוץ, מצה; v. Targ. Job IV, 12; XXVI, 14) [*chaff,*] 1) *particle, atom.* Sabb. 119ᵇ אפי' יש בו ש' של ע"א וכ' even if there be some idolatry in him, he will be forgiven.—2) (cmp. מוּם) *blemish, suspicion.* Kidd. 71ᵇ אם ראית ... ש' פסול וכ' when thou seest two men quarrel with each other, there is some blemish of descent in one of them, and heaven does not allow them to become attached to each other. Pes. 3ᵇ ומצאו בו ש' פסול and they found in him a blemish of descent, contrad. to שחץ (v. שַׁחַץ I); Meg. 25ᵇ (Treat. Sof'rim ch. IX, 11 ונמצא מומר); a. e.

**שִׁירְ', שְׁמָצָא** ch. same, *slight suspicion* of idolatrous manipulation of wine (v. נֶסֶךְ). Ab. Zar. 31ᵇ חמרא משום ש' וכ' wine (he refused to drink) because of a suspicion, but why did he refuse beer? משום ש' דש' because of a suspicion of a suspicion (it might be suspected to be wine).—V. next w.

**שִׁי', שְׁמָצָה** f. (b. h.; preced. wds.) *blemish, disgrace.* Lev. R. s. 20 דבר של ש' (some ed. שמצא) something disgraceful, v. זִרְטְמָא.

**שמצירות,** Yalk. Esth. 1048, read: שְׁמִרְנִיּוֹת, v. שְׁמִרְנִי (v. תּוּמָן).

**שָׁמַר** (b. h.) [*to be still,*] *to watch, guard, wait; to observe; to keep.* Snh. 63ᵇ לא ... שְׁמוֹר לִי וכ' one should not say to his neighbor, wait for me at such and such an idolatrous statue (or temple). B. Mets. 58ª ... השוכר לְשָׁמוֹר את וכ' if one hires a workingman to guard a cow, a child &c. Sabb. 118ᵇ אלמלי שָׁמְרוּ ישראל וכ' if Israel had observed the first Sabbath &c.; a. v. fr.—Part. pass. שָׁמוּר; f. שְׁמוּרָה &c. Ib. XXII, 4 נותנין ... בשביל שיזאו ש' you may put a dish into the well that it be kept (cool); a. e.

*Pi.* שִׁמֵּר 1) same. Ib. 118ᵇ אילמלי מְשַׁמְּרִין ישראל וכ' if Israel would observe two Sabbaths as they ought do, they would at once be redeemed. Keth. 62ᵇ עניה זו לשוא שִׁימְּרָה the poor woman has in vain waited (for her husband). Ab. Zar. IV, 11 ... ירושב ומְשַׁמֵּר וכ' אין the watchman (guarding wine against idolatrous defilement) need not sit and watch &c. Y. Kidd. I, 58ᵈ top המקום משמר וכ' God has watched, and such a case has never occurred. Y. M. Kat. III, 82ᶜ ... שבעה שי' הקב"ה the Lord observed the seven days of mourning for his world (before the flood, ref. to Gen. VII, 10); a. fr.—2) (denom. of שְׁמָרִים) *to clear wine from lees, filter, strain* (v. מְשַׁמֶּרֶת). Sabb. 138ª שי' חייב וכ' if one filtered wine (on the Sabbath), he is bound to bring a sin-offering; Y. ib. XX, 17ᶜ; VII, 10ᵇ, a. e. המשמר חייב שום בורר he who filters is guilty &c., v. בָּרַר. Ib. המשמר יין למטן וכ' when one filters, the wine

goes down, and the lees remain above (in the filter); a. fr.—Bab. ib. 146[b] מקום העשוי לְשַׁמֵּר a place in the keg where a hole has been made for the purpose of letting the wine off, clear of lees (and has been closed again; Ar. s. v. חזק; Rashi: where the hole has been closed in order to *preserve* the flavor).—*Part. pass.* מְשׁוּמָּר *a) guarded.* Pes. 109[b] (ref. to שמרים, Ex. XII, 42) ליל חמש' ובא מן המזיקין a night which is for all time guarded against dangers (v. מַזִּיק); R. Hash. 11[b].—*b) kept, preserved, designated.* Ib. ליל חמש' ובא משאת וכ' a night which has been designated for redemption since the six days of creation. Snh. 99[a]; Ber. 34[b] יין חמש' וכ', v. עֲנָב; a. e.

*Hithpa.* הִשְׁתַּמֵּר 1) *to be on one's guard, be observant.* Mekh. Bo, s. 14 (ref. to שמרתם, v. supra) מגיד ... צריכין להִשְׁתַּמֵּר בו this intimates that all Israelites must be careful in it (to observe its ceremonies); Yalk. Ex. 210; Tanḥ. Bo 9.—2) *to be guarded.* B. Mets. 11[a] המִשְׁתַּמֶּרֶת, v. חָצַר. Erub. 54[b] משתמר וכ' ... אם ראשון if the fowler breaks the wings of each bird as he catches it, it is kept (from flying off) &c. Men. 99[b] נשמתו ... כל המשמר משתמרת who guards the Law (takes care not to forget it), his soul is guarded; a. e.

*Nif.* נִשְׁמַר same, *to be on one's guard.* Ib. כל מקום שנאמר הִשָּׁמֶר פן ואל וכ' wherever the Scripture has the words, 'be on thy guard, lest', or 'be on thy guard that not', it is a prohibitive law; ib. השמר ופן וכ' 'be on thy guard' and 'lest' make two prohibitions. Ib. 36[b] השמר דלאו לאו *hishshamer* followed by a negative is a prohibitory law; השמר דעשה עשה *hishshamer* connected with a positive order, is a positive command (v. עָשָׂה).—[Tanḥ. Vayḥi 13 ומשמיררין, v. שָׂפַר.]

שְׁמַר ch., *Ithpa.* אִשְׁתַּמַּר, v. סְמַר II. Targ. Is. VII, 4 some ed.

שֶׁמֶר m., *pl.* שְׁמָרִים (b. h.), שְׁמָרִין (preced.) *sediment, lees.* Sabb. 146[b] שניקבה למטה מן השׁ' when the jug has a hole below the line of the lees. B. Bath. 96[b] שְׁמֵרֵי יין wine lees. Ib. טעם יין ... שׁ' lees which have a taste (or flavor) of wine. B. Mets. IV, 11 שְׁמָרָיו ... אין מערבין שמרי you dare not mix wine lees (left of one jug) with wine, but you may give the purchaser the lees belonging to the wine sold; a. fr.

שְׁמָרָא ch. same. Targ. Jer. XLVIII, 11.—*Pl.* שְׁמָרַיָּא. Yalk. Jer. 321 ושתי שׁ' דכולהו דרי (not שאריא) and he (Zedekiah) had to drink the dregs of all those generations (had to suffer for all the sins of &c.).

שַׁמְרַאי, v. שַׁמְרַיי.

שמרון, Gen. R. s. 36 some ed., v. שָׁמְדוֹן.

שֹׁמְרוֹן, שׁוֹ' (b. h.) *Samaria,* city and district. Esth. R. to I, 2. Tanḥ. Vayesheb 2 כשגלו ישראל מש' ... בש' וכ' when the Israelites were exiled from Samaria, Sennaherib sent his servants and settled them in S. to raise taxes for the kings. Num. R. s. 10[3] (ref. to Am. VI, 2) זה ציון ושׁ' 'these kingdoms' refers to Zion and Samaria (Judah and Israel); a. fr.

שַׁמְרַיי, שַׁמְרַאי, שְׁמָרָאָה, שֹׁמְרוֹנָאָה = h. שֹׁמְרוֹנִי. Gen. R. s. 32; s. 81; a. e.—*Pl.* שַׁמְרָיֵא, שַׁמְרָיֵיא, שֹׁמְרוֹנָאֵי. Targ. II Kings XVII, 29.—Gen. R. s. 94 (ref. to שֹׁמְרוֹן, Gen. XLVI, 13) אילין שׁ' this refers to the (Jewish) inhabitants of Samaria. Y. Shebi. IV, 35[a] חד משמר; Y. Snh. III, 21[b] top חד משומד, read: מְשַׁמְרָיֵיא, v. הָאֲסְטוּ.

שָׁמְרַיִן = h. שֹׁמְרוֹן. Y. Ab. Zar. V, 44[d] קריה דש' the city of Shomron. Ib. I, 39[c] [read:] הדא ... מש' כפלחין הוא the garrison of Cæsaræa, because the majority of them came from Samaria, are considered as worshipping observers (of the Calendæ and Saturnalia); v., however, סוּגְיָי.

שמרין, Gen. R. s. 36 some ed., v. שָׁמְדוֹן.

שַׁמְרְקְעִין, שְׁמַרְקְעִים m. pl. *truffles* (Löw, Aram. Pfl., p. 303); a species of *very acrid onions* (Maim.). Uktsin III, 2.

שָׁמַשׁ, *Pi.* שִׁמֵּשׁ (Shaf. of מוש, משש) 1) [*to handle, be busy,*] *to minister, officiate.* Yoma VII, 5 כהן גדול מְשַׁמֵּשׁ וכ' the high priest officiates in eight garments, and the common priests in four. Y. ib. 44[b] bot. מפני מה אינו משמש וכ' why does he not officiate (on the Day of Atonement) dressed in gold? Lev. R. s. 21 מקדש ראשון ע"י שׁשִּׁמְּשׁוּ בו וכ' during the first Temple, because they ministered in faithfulness, only eighteen high priests officiated in it. Yoma 47[a] תחתיו שׁ' officiated in his place. Ib. וכולן שמשו בכהונה וכ' and all of them performed the functions of high priesthood. Y. Sot. IX, 24[a] אלו שימשו פרנסות the former served in an administrative capacity (not merely as scholars). Tanḥ. Bo 4 חשך ואפלה שמשו ... ולא עתידין לְשַׁמֵּשׁ 'darkness and mist' served (as divine agents) in Egypt, but 'void and waste' never served, and never shall serve; Yalk. Is. 360. Gen. R. s. 33, end לא שמשו מזלות וכ' the planets did not perform their functions during all the twelve months (of the flood); שמשו אלא ... ניכר they did act, only that their mark was not recognizable. Y. Yoma III, 41[a] top ... חמשה חסגן משמש the Sagan had five functions to perform. Tam. V, 5 מְשַׁמְּשָׁה ... שלשה it served three purposes. Midd. I, 6 ומה היו מְשַׁמְּשׁוֹת and what were they used for? R. Hash. 3[a] כי משמש וכ' *ki* serves for four meanings &c., v. הֵילְמָא I; a. fr.—Euphem. שׁ' מטתו, or only שׁ' *to perform the marital duty*; in gen. *to couple* (also of animals). Nidd. 17[a]. Ib. II, 1. Bekh. 8[a]; Gen. R. s. 20; a. fr.—Mikv. VIII, 4 שְׁמָשָׁה את ביתה, v. בַּיִת.—Ned. II, 1 קונם שאיני

**שֶׁמֶשׁ** c. (b. h.; preced.; v. Gen. I, 16 לממשלת וכ', a. Targ. Y. ib. I, 18; cmp. R. Hash. 24b, quot. in preced.) *sun.* Taan. 8b בשבת וכ' ש' sunshine on the Sabbath is a charity to the poor (who are cheered by it). Pes. 2a זְרִיחָת ש' וכ', v. זְרִיחָה. Mekh. Mishp., s. 13 (ref. to Ex. XXII, 2) וכי חש' עליו וכ' did the sun shine on him alone? אלא מה ש' שלום וכ' but (it means,) as the sun signifies peace to the world, so in this case, if it is sure that he has come in peace (without murderous intentions) &c. Gen. R. s. 58, beg. עד שלא ישקיע הקב"ה שִׁמְשׁוֹ וכ' before the Lord causes the sun of one righteous man to set, he causes the sun of another to rise. Cant. R. to I, 6 שְׁמָשָׁהּ (בה"ש) בין הש'—*Pl.* שְׁמָשׁוֹת, v. שָׁעָה; a. fr. [*between the two services*, between the rulership of the day and that of the night,] *at twilight.* Sabb. 34b איזהו בה"ש ... כל זמן שפני מזרח וכ' what time of the day is called *ben-hash-sh'mashoth*? From the time that the sun sets (and) as long as the eastern horizon is red (from the reflex); הכסיף ... בה"ש when the lower horizon is pale, but the upper horizon is not, it is still *ben-hash-sh'mashoth* &c.; Y. Ber. I, 2b bot. Ib. בה"ש כהרף עין, v. הֶרֶף. Ab. V, 6 בה"ש ... עשרה ten things were created on the Sabbath eve at twilight; a. fr.

**שִׁי', שְׁמָשָׁא** ch. 1) same. Targ. Y. Gen. I, 16. Targ. Y. II ib. XLIX, 27. Targ. Num. XXV, 4; a. fr.—B. Bath. 84a, v. סוּמַקְתְּחִי. Sabb. 129a ניגני בש' let him lie in the sun. Ib. דמעלי ביה ש', v. מֵעֲלֵי. Gen. R. s. 68 (ref. to Gen. XXVIII, 11) ששמע קולן ... אתא ש' אתא ש' he heard the angels say ..., the sun has come (Jacob, with ref. to Gen. XXXVII, 9); a. fr.—*Pl.* שִׁמְשָׁתָא, שִׁמְשַׁיָּא, שִׁמְשֵׁי.—בי (בר, בין) בינ' ש' *at twilight* (v. preced.). Targ. Y. I Gen. XLIX, 27. Targ. Ex. XII, 6 (h. text בין הערבים); a. fr.—Esp. בי שמשא, *pl.* בי שמשי (sub. דמעלי שבתא) *Friday evening, Sabbath eve.* Keth. 103a כל בי שמשי הוי וכ' every Sabbath eve he used to come home; ההוא בי שמשא וכ' one Friday evening a neighbor came &c. Ber. 43b בקדושא דבי ש' by partaking of the wine at the Ḳiddush (v. קִדּוּשׁ) on Friday night; a. fr.—2) (cmp. חַמָּה) *fever.* Gitt. 67b בת יומא ש' diurnal fever; בת תלתא יומי tertiary fever; עתיקתא ש' chronic fever; a. e.—*Pl.* שְׁמָשִׁין *red, inflammation.* Esth. R. introd. to II, 1 (R. Azariah) transl. חכללות עינים, Prov. XXIII, 29) דעינין ש' inflammation of the eyes; Lev. R. s. 12 שמשמין; (Yalk. Prov. 960 סמקן).

**שַׁמָּשָׁא** c. = h. שַׁמָּשׁ. Targ. Y. II Ex. XXXIII, 11 (v. מְשׁוּמְשָׁנָא). Targ. Ez. XXIII, 20 ed. Lag. (oth. ed. שמושא, corr. acc.) *prostitute.*—Y. Taan. II, beg. 65a כל מאן דלא מטא ש' וכ' let him to whom the sexton has not come (to put ashes on his head) take ashes and put &c. Y. Keth. IV, 28d bot. לא מסתברא אגרין ליה ש' ... דהוא ש' does it not stand to reason that they (the children to whom their father has assigned his property) must hire an attendant for him? So also must they give him a wife (if he desires it), and were it merely as his attendant; a. e.—*Pl.* שַׁמָּשַׁיָּא, שַׁמָּשָׁן; f. שַׁמָּשָׁן. Targ. Is. VI, 2 ש' קדישין (h. text שרפים עמדים). Targ. Ps. XXIX, 9. Ib. CXXXVII, 6 שַׁמָּשַׁי (not שַׁמָּשַׁי) my servants (the angels). Targ. I Sam. VIII, 13 (h. text רקחות); a. e.

מְשַׁמָּשָׁךְ I vow that I will not have intercourse with thee. Ib. 15b; Keth. 71b מְשַׁמַּשְׁתּוֹ she must allow him marital intercourse; a. fr.—2) (denom. of שַׁמָּשׁ) *to attend, serve, wait upon.* Ab. I, 3 הִמְשַׁמְּשִׁין את הרב, v. עָבַד. Sabb. 32b זוכה ומשמשין לו וכ' he will live to see himself waited upon by two thousand ... servants. Kidd. 32b מצינו גדול ממנו ש' we find that a greater man than he waited (upon his guests); Yalk. Ex. 229; a. fr.—Esp. (of students) *to be in attendance upon a scholar* as a disciple. Ber. 47b אפי' ... ולא ש' תלמידי וכ' even if one has studied the Bible and the Mishnah, but has failed to wait upon scholars, he is considered an *ʿam haarets* (v. עַם הָאָרֶץ). Sot. 47b שלא שִׁמְּשׁוּ כל צורכן who did not wait upon scholars sufficiently. Y. Sabb. X, 12c bot. שִׁמַּשְׁתִּי את אבא וכ', v. יִשְׁרָבָה. Ib. III, 6a (in Chald. dict.) ולא שי', v. סָבוֹרָא; a. fr.

*Hithpa.* הִשְׁתַּמֵּשׁ, *Nithpa.* נִשְׁתַּמֵּשׁ (with ב) *to be handled, be used for*; (of persons) *to make use of, be waited upon.* Snh. 48b נ' בהן קודש אסור להִשְׁתַּמֵּשׁ בהן חול having once been used for a sacred purpose, it is forbidden to use them for a secular purpose. B. Mets. 84b ... כלי שנ' יִשְׁתַּמֵּשׁ בו חול shall a vessel that has been used for a sacred purpose, be used for a profane purpose (i. e. shall I marry one inferior to my first husband)? Midr. Till. to Ps. CXIX, 134 כלי שנ' בו מלך וכ' a vessel which the king has used &c., v. סָנָן. Ḥull. 60b בכתר אחד שִׁנִּשְׁתַּמְּשׁוּ, v. כֶּתֶר. Koh. R. to II, 5 ברוחות ... מִשְׁתַּמֵּשׁ וכ' Solomon made use of the spirits, and he sent to India &c. Ber. 52b אסור להשתמש בשמש וכ' you must not be waited upon by an ignorant waiter. Gen. R. s. 37; Yalk. ib. 62 שהיו מְשַׁמְּשִׁין ברוה"ק (not משמשין) who made use of (acted under) holy inspiration; a. fr.

**שַׁמֵּשׁ**, *Pa.* שַׁמֵּשׁ same, *to minister, wait upon.* Targ. Gen. XVIII, 8. Targ. I Kings I, 2; 4. Targ. I Sam. I, 3. Targ. Ex. XXVIII, 1; a. fr.—Part. pass. מְשַׁמֵּשׁ. Targ. Koh. X, 6 בש' באצלחותא וכ' (not מְשַׁמֵּשׁ) enjoying happiness from above.—Ab. Zar. 10b אנטונינוס שַׁמְּשָׁיה לרבי Antoninus waited upon (entertained) Rabbi; a. e.—Trnsf. *to couple.* Targ. Y. Lev. XV, 18; a. fr.

*Ithpa.* אִשְׁתַּמֵּשׁ *to make use of.* Ab. I, 13 ורוֹצֶה בתגא חלף he who makes use of the crown (of the Law) goes to ruin. Meg. 16a ... לאו לאִשְׁתַּמּוּשֵׁי במני וכ' it is unbecoming to make use of royal garments in such a condition; a. e.

**שַׁמָּשׁ** m. (preced.) *attendant, servant, waiter.* Pes. VII, 13 כשהש' עומד וכ' when the waiter (at a Passover meal of two parties) rises to serve the wine. Ber. 52b, v. שָׁמַשׁ; a. fr.—Snh. 59b חבל על ש' גדול וכ' woe for the great servant (the most useful instrument of comfort) that was lost to the world! for if the serpent had not been cursed &c.—Euphem. *membrum virile.* Nidd. 11b. Ib. 41b; a. fr.—*Pl.* שַׁמָּשִׁים, שַׁמָּשִׁין. Mekh. Yithro, Baḥod., s. 10; R. Hash. 24b (ref. to Ex. XX, 23) לא תעשון כדמות שַׁמָּשַׁי המשמשין לפני וכ' you shall not make an image like any of my servants (angels, Ḥayoth &c.) that are in attendance before me on high. Ib. שבמדור העליון ש' the servants of the higher dwelling (angels, Ḥayoth &c.); שבמדור התחתון of the lower dwelling (sun, moon &c.); a. e.

שִׁמְשׁוֹךְ, v. next art.

שִׁמְשׁוּם, v. שׁוּמְשׁוּם.

שִׁמְשׁוֹן (b. h.) pr. n. m. *Samson.* Sot. I, 8 ש' הלך וכ' S. followed his eyes, therefore they put his eyes out. B. Bath. 91a, v. הַצַּלְפּוֹנִי; a. fr.—Naz. I, 2 הריני כש' וכ' if one says, I will be like S., like Manoah's son &c. Ib., a. fr. נזיר ש', v. נָזִיר. Ib. מה בין לנזיר ש' ... what is the difference between a Nazarite for life and a Nazarite like S.? Y. ib. 51b הירידין אינון כינויי ש' what are the substitutes for Shimshon (in a Nazarite vow)? שמשוך שמשור שמשוץ *shimshokh, shimshor, shimshots.*

שִׁמְשׁוֹר, שִׁמְשׁוּץ, v. preced.

שִׁמְשַׁי (Ezra IV, 8, a. e.) pr. n. m. *Shimshai,* a scribe of the Samaritan colony; (in legend) a scribe at the court of Ahasuerus. Targ. II Esth. VI, 1.—Meg. 15b sq. (ref. to Esth. VI, 2) מלמד שש' מוחק וכ' this intimates that Sh. had erased (the record in favor of Mordecai), and Gabriel wrote it over. Yalk. Esth. 1045 המן ... הוא ש' הסופר כלומר ש' בנו וכ' Haman the wicked, that is Sh. the scribe, that is to say, Sh. the son of Haman; Esth. R. introd.; a. e.

שִׁמְשְׁמִין, v. שִׁמְשָׁא.

שמשק, v. שׁוּמְשׁוּק.

שָׁמַת (cmp. שמם) *to be still, desolate.*—Denom. שַׁמְּתָא.

*Pa.* שַׁמֵּית (denom. of שַׁמְּתָא) *to excommunicate, accurse.* M. Kat. 16a מנלן דמְשַׁמְּתִינַן whence do we derive the authority to excommunicate (persons refusing to obey the summons of the court)? Ib.; Shebu. 36a שַׁמְּתִיה וכ', v. שִׁירְפּוֹרָא. M. Kat. l. c. חנהו בי תלתא דמְשַׁמְּתֵי לא אתו וכ' Ms. M. (ed. דשַׁמֵּיתוּ) when a court of three has declared a ban, another court of three cannot raise it. Ib. 17a ברישא מְשַׁמֵּית וכ' first he banned himself, and then him (the guilty scholar); a. fr.—Part. pass. (h. form) מְשׁוּמָּת. Sabb. 67a (in an incantation) לידא חבור ומש' cursed, broken, and banned.

שַׁמְתָּא, שַׁמְתָא, שַׁמָּתָא f. (preced.) [*desolation,*] 1) *curse, ban.* Targ. Y. Gen. XLII, 37. Targ. Y. Num. XXI, 24. Targ. Cant. II, 16.—M. Kat. 17a מאי ש' what is (the etymology of) *shamta?* Rab said שֵׁם מִיתָה there is death; Samuel said, שַׁמָּמָה יהיה (Ms. M. שַׁמָּה; Ar. שם תהא, read: שמה תהא) he shall be (be thou) a desolation. Ib. לידהוי האי גברא בש' that man (thou) be excommunicated. Ib. 16a לא חל ש' עלוי וכ' (masc.) the ban has not yet rested on him thirty days. Ib. עד דתיילא ש' וכ' (it cannot be raised) before he has been under the ban thirty days. Sot. 5a בש' דאית ביה ובש' דלית ביה he (the scholar) in whom there is pride deserves excommunication, and also he in whom there is no pride at all. Kidd. 12b Rab ordered to be lashed על דחלא ש' וכ' him who allowed excommunication (for contempt of court) to rest on him thirty days (and did not submit to authority). B. Mets. 70a ולא מקבל עליה ש' דרבנן Ms. M. and does not bring upon himself the ban of the Rabbis (but obeys their summons); a. fr.—2) = h. חֵרֶם, *accursed object.* Targ. Y. Deut. XIII, 18.—*Pl.* שַׁמְּתִין. Ib. VII, 26, v. שַׁמְּיָרְתָא.

שַׁמְתַי, v. שַׁמּוּתַי.

שַׁמְתִית, v. שׁוּמָּתִית.

שֵׁן c. (b. h.; שָׁנַן) 1) *tooth, tooth-like projection.* Sabb. VI, 5 (64b) שן תוחבת ושן של זהב an inserted (natural) tooth or an (artificial) gold tooth; (Bab. ed. שן תוחבת שן וכ', Ms. O. ושן, v. Rashi a. l.). Ib. 10, v. שׁוּעָל; a. fr.—Esp. (sub. נזק) *the damage done by an animal's eating.* B. Kam. 2b תקרן וחשן והרגל ... שלשה three chief damages are mentioned (in the Scriptural text) with reference to the ox: damage by the horn, by the tooth, and by the foot. Ib. חולדה דשן, v. נְשִׁירְכָה. Ib. שן יש הנאה וכ', v. חִיזֵּק. Ib. אשן ורגל it refers to damages by the tooth and by the foot; שן ורגל היכא כתיבי where is the damage by the tooth or the foot written (in the Biblical text)? Ib. ובער זו חשן *ubhi'er* (Ex. XXII, 4) this refers to damage by the tooth; a. fr.—*Du.* שְׁנַיִם, שְׁנַיִם, שְׁנֵי. Hull. I, 2 בכל ... וחש' you may cut ritually with anything, except ... with teeth in the jaw. Ib. ואם החליקו שִׁינֶּיהָ and if the teeth of the saw have been made smooth. Keth. 71b בין שיניה, v. אֲצַבָּע. Ib. 16a, v. כֶּרֶס. Kel. XIII, 8 שניטלו שִׁינֶּיהָ (a hackle) whose teeth are broken off. Gen. R. s. 33 חשש רבי את שיניו Rabbi suffered from tooth-ache for thirteen years. Keth. 111b טוב המלבין ש' וכ' he who causes his neighbor to show the white of his teeth (who makes him cheerful) does better than he who gives him milk to drink. Ib. א"ח לבן ש' אלא לבון ש' read not *l'ben shinnayim* (Gen. XLIX, 12) but *libbun shinnayim* (whitening of teeth, cheerfulness); a. fr.—2) *any organ of the body resembling teeth, gland.*—*Du.* as ab. Y. Yeb. VI, beg. 7b בית הש' that part of the vagina which has glands; מבין הש' ולפנים from the glands and farther inside; Nidd. 41b. Ḥull. 16b שיניו נושרות the glands of his rectum will fall off; Sabb. 82a; a. e.—3) *cliff, peak.* Gen. R. s. 74 כשן הזה של וכ' (the stone which Jacob put up was) as large as the peak of Tiberias; Yalk. ib. 130; a. e.—4) (sub. של פיל) *ivory.* Num. R. s. 3 12 (play on גּוֹרוֹ) מי יגור ... חזק כשן who can abide snow and hail, and cold and heat? He who is as strong as ivory (or marble?); אין שן אלא לשון חזק וכ' *shen* has the meaning *of strong* (ref. to Cant. V, 14); a. e.—5) *marble.* Cant. R. to V, 11; Yalk. ib. 991, v. עֶשֶׁת.

שִׁי, שִׁנָּא, שֵׁן ch. same. Targ. O. Deut. XXXII, 24. Targ. Ex. XXI, 24. Targ. I Kings X, 22 (v. פִּילָא I). Ib. 18. Targ. I Sam. XIV, 4; a. fr.—Y. Kil. IX, 32b bot. האי שִׁינָּךְ how is that tooth of thine?; Y. Keth. XII, 35a bot.; Gen. R. s. 33. Ib. יהב ידיה על שִׁינֶּיהּ וכ' he put his hand on his (Rabbi's) tooth, and it was cured.—Gitt. 68b ומנח להו אש' דטורא וכ' he puts it (the Shamir) on the peak of a mountain, and the mountain bursts. Snh. 96b תא אש' דטורא (Rashi דטורי) come (to Jerusalem) even if it be necessary to march over the cliffs of mountains (differ. in Rashi); Yalk. Is. 287; a. fr.—שן דור, ש' דדור pr. n. pl. *the Cliff of Dor* (v. Hildesh. Beitr. pp. 4; 10). Y. Shebi. VI, 36c (not דרור); Tosef. ib. IV, 11 שורא דרור (corr. acc.);

Sifré Deut. 51 [read:] מדבר שר שן דור; Yalk. ib. 874 (corr. acc.).—*Pl.* שְׁנַיָּן, שְׁנַיָּא, שְׁנֵי, שְׁיֵי. Targ. Am. IV, 6 (not שְׁנִין). Targ. Prov. X, 26.—Targ. Jer. XLIX, 16. Targ. Y. Gen. XLIX, 21 (not שְׁנֵיהּ); a. fr.—Y. Kil. IX, 32[b] תשש ... תלת שְׁנַיְנוֹי(ב) suffered from tooth-ache for thirteen years. Ib. חד שְׁנַיָּיר וכ' one of my teeth annoys me; (Y. Keth. l. c. חד שינא).—Sabb. 82[a], v. כַּרְכְּשָׁא; a. fr.

**שְׁנָא**, v. שְׁנִינְתָא.

**שְׂנָא** (b. h.) *to hate.* Pes. 49[b] גדולה שנאה ששׂוֹנְאִין וכ' great is the hatred with which the ignorant hate the scholar, even greater than that which gentiles bear towards Israel. Ib. 113[b] שלשה שׂוֹנְאָן three classes of men does the Lord hate. Ib. שלשה שונאין זה וכ' three kinds of creatures hate one another, the dog &c. Ib. מצוה לְשַׂנְאוֹתוֹ (Var. מותר) it is right (permitted) to hate him. Ib. שְׂנָאוּ את אדוניכם hate your masters. Snh. 108[b] the raven said to Noah, רבך שׂוֹנְאֵנִי ואתה שְׂנַאתָנִי thy master (God) hates me, and thou hatest me. Ab. I, 10 אהוב ... ושְׂנָא וכ' love work and hate office; a. fr.—Part. pass. שָׂנוּא; f. שְׂנוּאָה &c. Kidd. 68[a]; Yeb. 23[a] (ref. to Deut. XXI, 15) וכי יש ש' לפני המקום וכ' is there before God a hated one and a beloved one (could it be supposed that the law should allow a discrimination between the children of a favored and of a hated wife)? Ib. ש' בנישואיה, v. נִישׂוּאִין; a. e.—Sifra K'doshim, Par. 3, ch. VIII שָׂנְאוּי.

*Nif.* נִשְׂנָא, *Nithpa.* נִשְׂתַּנֵּא *to be hated.* Num. R. s. 4[8] הר סיני שבו נִשְׂנְאוּ וכ' it is called Mount Sinai, because on it the gentiles became hateful to the Lord &c. (v. שִׂנְאָה); Yalk. Is. 363 נִשְׂתַּנְּאוּ. Taan. 7[b] (ref. to רשנא, Koh. VIII, 1) א"ת רשונא אלא יִשָּׂנֵא read not *y'shunne* (shall be changed), but *yissane* (shall be hated).

*Pu.* שׂוֹנָּא same. Pesik. R. s. 14 (ref. to Koh. l. c.) יְשׂוֹנָּא יְסוֹנָּה בסמ"ך read *y'sunne*, with Samekh (v. supra).

**שְׂנָא** ch. same, v. סְנֵי.

**שְׁנָא** I *to change*, v. שְׁנֵי.

**שְׁנָא** II ch. = h. שָׁנָה, *year.* Targ. Lev. XXV, 53 (O. ed. Vien. שְׁנָה); a. fr.—Constr. שְׁנַת. Ib. 5; a. e.—*Pl.* שְׁנַיָּא, שְׁנָתָא, שְׁנֵי, שְׁנִין, שְׁנָתָא. Ib. 3; 15; 52; a. fr.—Targ. Ps. XC, 10 שירתא אלפי ש' וכ' Ms. (ed. שְׁנוֹתָנָא).—R. Hash. 31[a] the world will last six thousand years. Ab. Zar. 9[a]. Ib.[b] sq. שירת ש' יתדרתא ... ההוא a document dated six years ahead; a. fr.

**שְׂנָאב** or **שְׂנָאֵב**, v. סְנָאָה.

**שַׂנְאָה** m., *pl.* שַׂנְאֵירָא, v. סַנְאָה.

**שִׂנְאָה** f. (b. h.; שָׂנֵא) *hatred.* Sabb. 32[b], a. fr. שִׂנְאַת חנם, v. חִנָּם. Ab. II, 11 שנאת חברויות misanthropy. Pes. 49[b], v. שָׂנֵא. Sabb. 89[a] (play on סיני) הר שירדה ש' לאו"ה עליו the mountain on which came down hatred to the gentiles (who refused to receive the Law, v. שָׂנֵא); Ib.[b]; a. fr.

**שנאון**, Esth. R. to II, 1 (ר' עזריה), corrupt ditto-graphy of שַׁפְּאִירִין, v. שַׁפִּיר.

**שִׂנְאוּתָא** f. (preced. art.) *object of hatred, enemies.* Shebu. 35[b] שַׂנְאוּתֵיהּ מאי נינהו (Ms. M. שנאירה מאן וכ') who are his (Nebuchadnezzar's) enemies?; Yalk. Dan. 1060 סַנְרוּתֵיהּ.

**שְׁנָאן** m. (b. h.; v. שָׁנָה I) *repetition, double.* Pesik. Bahod., p. 107[b] (ref. to Ps. LXVIII, 18 רבותים אלפי ש') ירד ... בעשרים ושנים אלף וכ' the Lord came down on Sinai with twenty and two thousand classes of ministering angels; ib. 108[a] (= שנון) וכולן ירדו שנונין לכלות וכ' and all of them came down (with) sharpened (swords), ready to consume Israel's enemies (euphem. for Israel) &c.; ib. (as if from נאה) שבהם ... הנאין the most beautiful and worthy of them; ib. (= שאנן) אעפ"כ היה להם ריוח in spite of their large numbers they had room; Pesik. R. s. 21; Yalk. Ex. 286; Yalk. Ps. 796.

**שְׁנָדְפִין**, v. שִׁרְנְדְפִין.

**שָׁנָה** I, v. שנה.

**שָׁנָה** II f. (b. h.; ישן, v. Halévy, Revue des Et. Juives XI, 1885, p. 64) *year.* Ber. 55[a] שלשה ... ש' טובה וכ' three things must be prayed for: a good king, a good year, and a good dream. R. Hash. I, 1, a. fr. ראש ש', v. רֹאשׁ. Ib. 2[a] עלתה לו ש' it is counted as one year of his reign (his second year begins). Y. Yoma V, 42[c] top; Bab. ib. 53[b], v. בָּשֵׁם. Ib. 39[b] בש' זו הוא מת ... אותה ש' (on the Day of Atonement of) the year in which Simon the righteous died, he said to them, in this year he (euphem. for I) shall die. Snh. 97[a]; Ab. Zar. 9[a] ששת אלפים ש' וכ' the world will last six thousand years. Naz. 5[a] אותה ש' ... שנת עשר וכ' the year in which they asked for a king was the tenth year of office of Samuel &c. Par. I, 1 בת שָׁנָתָהּ in her first year; a. v. fr.—*Pl.* שָׁנִים, constr. שְׁנוֹת (שְׁנֵי). Naz. l. c. ימים שאין עמהן ש' 'days' in the Scriptures to which the word 'years' is not attached; זה שיש עמו ש' this passage (Gen. XLI, 1) where 'years' is combined with days. Yoma 71[a] (ref. to Prov. III, 2) וכי יש ש' של חיים ויש ש' שאינן וכ' are there years of life, and years of no life? אלו שְׁנוֹתָיו של אדם וכ' those are a man's years which are changed for him from evil to good. Sabb. 89[b] (ref. to כשנים, Is. I, 18) אם יהיו חטאיכם כש' הללו וכ' if your sins were as many as the years that have been arranged and have come down from the six days of creation until now, they shall become white &c.; Yalk. Is. 256; Y. Sabb. IX, 12[a] bot. כש' שבין וכ' as the years (required for travelling) between the heaven and the earth; כְּשְׁנֵי אבות as the years of the patriarchs; a. v. fr.—ברכת הש' (the blessing of the harvests of the year) *birkhath hash-shanim*, the ninth section of the Prayer of Benedictions (תְּפִלָּה). Ber. 29[a], v. שְׁאֵלָה. Taan. 2[a]; a. fr.

**שֶׁנָּה**, v. שֵׁרְיָה.

**שְׁנוּ** f. (שְׁנֵי) 1) *change, reverse.* Targ. Ez. XVI, 34.—2) *strangeness, something bewildering.* Targ. Jer. V, 30 (h. text שערורה). Ib. XVIII, 13 (ed. Wil. שְׁנוּי; h. text שערורת). Ib. XXIII, 14 (ed. Wil. שְׁנוֹ). Targ. Hos. VI, 10.

שַׁנּוֹא, v. סַנּוֹא.

שַׁנְיָתָא, שְׁנִיאָתָא, שְׁנִיתָא, v. שְׁנוּאָתָא.

שָׁנִי, v. שָׁנוּי.

שְׁנִין, שְׁנִינָא, שְׁנִינָן, v. sub שְׁנִין.

שָׁנִין, v. שָׁנַן.

שְׁנִינָא, שְׁנִינָן, v. שְׁנַן.

שְׁנִינִית f. = שׁוּפָּרִית, *cliff, bluff, embankment.* Y. B. Kam. X, 7[b] bot. המציל ... מש' הים משלילית הנהר he who rescues things ... from the bluff of the sea, or from the alluvium of the river (v. שְׁלוּלִית); Y. Shek. VII, 50[c] bot. משונת הים משְׁפִּירְתוֹ של ים ומשונת הנהר ומשְׁפִּירְתוֹ של נהר Var. (ed. Zuck. משלולירתו וכ'); (B. Mets. 21[b] מזוטו וכ', v. זוֹט).

שְׁנִינָקָא, v. שְׁרִינוּקָא.

שָׁנַנְט, v. סַנְט.

שָׁנֵי, Targ. Cant. I, 17 ed. Vien., read שָׁגֵי, v. שָׁאנָא.

שָׁנִי m. (b. h.) *scarlet*; v. תּוֹלַעַת ש'.—*Pl.* שָׁנִים. Sabb. 89[b] (ref. to Is. I, 18) כשנים כשני מיבעי ליה וכ' *kasshanim?* it ought to read *kasshani* (as scarlet) &c.; Yalk. Is. 256; a. e., v. שָׁנָה II.

שָׁנָה, שני (b. h.) 1) *to repeat, do a second time.* Yoma 86[b] ואם ש' בחן וכ' but if he committed the same sins again, he must confess them. Ib. כיון ... וש' בה וכ' when a man commits a sin and repeats it, it appears to him permitted; M. Kat. 27[b]. Ib. 16[b]; Ber. 18[a] אם קרית לא שָׁנִיתָ ואם שנית וכ' if thou hast read (studied), thou hast not repeated, and if thou hast repeated, thou hast not reviewed a third time, and if thou hast done so, they have not explained it to thee (v. פָּרַשׁ). Sot. 9[a] (ref. to Mal. III, 6) לא ... ושָׁנִיתִי לה וכ' I never struck a nation and had to do it a second time, but you, children of Israel, have not been consumed; Yalk. Deut. 825. Ib. ולא שהיה מכה ... שׁוֹנֶה לו who used to strike a man once and no more (killed with one stroke). Tosef. Toh. IV, 1 אומר לו שִׁישָּׁנֶה we say to him that he should do it again (when it will be seen whether it can be done without touching uncleanness); אין שׁוֹנִין בטהרות we must not try again for the purpose of deciding in matters of levitical cleanness; Nidd. 5[b] אומרים לו שָׁנֵה ושונה we say to him, do it again, and he does it again; a. fr.—Part. pass. שָׁנוּי; f. שְׁנוּיָה &c. Meg. 31[a]; Ab. Zar. 19[b], v. שָׁלַשׁ; a. e.—2) (denom. of מִשְׁנָה) *to study the Mishnah*; in gen. *to study; to teach.* Meg. 28[b]; Nidd. 73[a] כל השונה וכ' he who studies (reviews) traditional laws every day. Meg. 32[a]; Treat. Sof'rim III, 10 השונה בלא זמרה who studies (Mishnah and Gemarah) without chant. B. Mets. 44[a] שנית לנו ... ותִשְׁנֶה לנו וכ' in thy earlier days thou taughtest us ..., and again in thy old days, thou teachest us &c.?; Ab. Zar. 52[b]. Erub. 92[a] וכי רבי לא שָׁנָה but if Rabbi has not taught that, whence could R. Ḥiyya have it?; Yeb. 43[a]; Nidd. 62[a] רבי לא שנה וכ' Rabbi has not taught this? whence &c.? Yeb. 108[b], a. e. מי שש' זו לא ש' זו he who taught this, has not taught that, i. e. the two clauses in the Mishnah are from different authors, v. תִּבְרָא. Ḥull. 85[a] ראה רבי ... ושָׁנָאן וכ' Ms. M. (ed. ושנאו) Rabbi approved of the opinion of R. ..., and embodied it in the Mishnah as the opinion of 'the scholars'. Pes. 3[b]; Ḥull. 63[b] לעולם ישָׁנֶה אדם לתלמידו וכ' one should always teach his pupil the shortest way (use the briefest terms). Ib. 81[b], a. fr. לא שָׁנוּ אלא וכ' they have taught this only with regard to a case &c., i. e. this is meant only when &c.; a. fr.—Part. pass. as ab. Nidd. 22[b], a. fr. במחלוקת שנויה, v. מַחֲלוֹקֶת.

*Nif.* נִשְׁנֶה 1) *to be repeated.* Snh. 59[a] ונישְׁנֵית, v. נִיחַ. Ḥull. 63[b] למה נִשְׁנוּ בבהמה וכ' why are the laws of clean and unclean animals repeated (in Deut.)? With reference to quadrupeds, on account of *hassh'su'ah* (Deut. XIV, 7, which is not found in Lev. XI, 4) &c., v. שְׁסוּעָה; Bekh. 6[b]; a. e.—2) *to be taught.* B. Mets. 33[b]; B. Kam. 94[b], a. e. בימי רבי נשנית משנה זו this Mishnah was taught (originated) in Rabbi's days. Ber. 28[a], v. עֲדוּת; a. e.

*Hif.* הִשְׁנָה *to teach* (Mishnah &c.). Lam. R. to I, 6 חִשְׁנַרְנִי פרק וכ', v. קָרָא II; a. e.

*Pi.* שִׁנָּה, שִׁירָה 1) *to repeat, to come a second time.* Y. Snh. III, 21[b] bot. לְשַׁנּוֹת, v. סָנָה.—Num. R. s. 4 [20] ולא שִׁירָתָה, v. שָׁלַשׁ.—2) *to change, vary, modify; to make a distinction.* B. Mets. VI, 2 כל המְשַׁנֶּה ידיו וכ', v. יָד. Snh. 92[b] ... אפי' לא יְשַׁנֶּה אדם את עצמו וכ' even in time of danger (persecution) a man must not change himself from (disguise the insignia of) his office. Yeb. 65[b] ... לשנות וכ' מותר one may modify (the report of a person's utterances) in the interest of peace. Ib. הקב"ה ש' בו וכ' גדול ... peace is a great thing, for even the Lord modified (Sarah's words) for its sake (ref. to Gen. XVIII, 12 a. 13). Y. Pes. IV, 30[d] top אל תְּשַׁנּוּ מנהג וכ' change not the usage of your fathers &s. Gen. R. s. 48 ... שִׁשִּׁינוּ וכ' זה אחד this is one of the things which they (the seventy translators) changed for king Ptolemee. Sabb. 10[b] לעולם אל יְשַׁנֶּה אדם בני בין הבנים a man must never distinguish his son among his sons (favor one son more than the others); Gen. R. s. 84. Bets. 30[a] אם אי אפשר לשנות if it is not possible to do the thing in a different manner (so as to be reminded that it is a Holy Day). Tanḥ. Nitsabim 3 ... שלא אֲשַׁנֶּה כבר בכם וכ' I have sworn to you that I will not change my relation to you &c. Yalk. Mal. 589 מי שי' במי which of us changed his conduct towards the other?; חמקום לא שי' בישראל God has not changed his relation to Israel; a. fr.—Part. pass. מְשׁוּנֶּה; f. מְשׁוּנָּה. Y. Taan. I, end, 64[d] עורב יצא מש' מן הבריות the raven came out of the ark looking different from all other creatures (black). Shek. V, 2, v. רְצָפָה. Sabb. 56[a] (ref. to II Sam. XII, 9) מש' רעה מיתה זו וכ' this evil deed is different from all &c. Ib. 156[b] מש' a strange (unnatural, sudden) death; Sot. 35[a]; a. fr.—Deut. R. s. 9 ראה אותו מש' he saw him (the angel of death) looking strange (excited); מפני מה אתה מש' why art thou excited?

*Hithpa.* הִשְׁתַּנָּה, *Nithpa.* נִשְׁתַּנָּה *to be changed, different.* Snh. 38[a] ... בשלשה מְשַׁתַּנֶּה מחבירו וכ' by three things one man is distinguishable from another: by his voice &c. Pes. X, 4 (116[a]) מה נ' הלילה וכ' why is this night different

legal status has changed, but the mode of his execution is not affected thereby. Ib. הואיל וא' א' . . . דא' לגמרי because a change has taken place (by her becoming of age), she is a different person (and the mode of her execution must be different): so much the more here (in the case of a proselyte) where a complete change has taken place. Ib. 96a א' אפירה והוה וכ' his face changed, and he looked like a dog. Sabb. 36a הנך . . . א' שמירהו וכ' the names of the following three things have changed since the destruction of the Temple; Succ. 34a; a. e.

**שְׁנֵי** *two*, v. שְׁנַיִם.

**שְׂנֵי** *to hate*, v. סְנֵי.

**שֵׁירְנִי, שֵׁנְי** m. (b. h.) *second.* Meg. IV, 1 בש' on the second day of the week. Ib. 22a; Taan. 27b הש' קורא וכ' the second (of those called to read from the Law) reads &c. Bets. 6a, a. fr. יום טוב ש' the second (Rabbinical) Holy Day (instituted on account of the uncertainty of the calendar). Sabb. 40b, a. fr. כלי ש' second vessel, i. e. a vessel into which a boiling mass has been poured, contrad. to כלי ראשון a vessel direct from the fire.—Maas. Sh. I, 1, a. fr. מעשר ש', v. מַעֲשֵׂר.—Esp. *a*) (לטומאה) ש' *the second degree of levitical uncleanness, an object made unclean through contact with uncleanness*, v. רִאשׁוֹן. Toh. II, 2 האוכל . . . אוכל ש' ש' he that eats food unclean in the second degree, becomes unclean in the second degree. Pes. 14a ש' וש' חוא וכ' it is a contact between two things both unclean in the second degree, and why do you say that he adds to the degree of uncleanness?; a. fr.—*b*) *relationship in the second degree, second generation.* Snh. 28a ש' בש' תנן we have learned that a relative in the second degree (first cousin) cannot testify for or against a relative in the second degree; ש' בראשון תנן we have learned that one of the second generation cannot testify for or against one of the first generation, i. e. his uncle. Ib. שלישי בש' a relative in the third degree against one in the second degree, i. e. his father's first cousin; a. fr.—*Pl.* שְׁנֵירִים. Yad. II, 2 ואת חש' למקום אחר and water poured over his hands a second time on another place. Ib. ועל חש' טהור and a loaf which fell on the place which received the second water is clean. Gen. R. s. 31 ש' לו וכ' the second story of the ark was for him (Noah) and his sons and the clean animals; a. fr.—*Fem.* שְׁנִירָה, שְׁנִירִית. Shek. III, 4; a. fr.—*Pl.* שְׁנִירוֹת. Yad. III, 2 ש' (sub. לטומאה), v. supra. Ab. Zar. 3b ש' during the second three hours of the day; a. fr.—Esp. שנירה (sub. לערוה) *incest of second degree, intermarriage forbidden by rabbinical enactment.* Yeb. 21b אמו ערוה אם אמו ש' connection with one's mother is incest, with one's mother's mother incest in the second degree. Ib. משום ש' as incest of the second degree; a. fr.—*Pl.* as above. Ib.a מה הם ש' what relationships are *sh'niyoth?* Ib. (ref. to Lev. XVIII, 27) מאי נינהו . . . האל ש' *haël* means the severe, which implies that there are milder forms of incest; what are they? The *sh'niyoth*; a. fr.

**שְׁנִירָא, שְׁנָרָא** f. (שְׁנַי 1) *different, a different thing.*—[Targ. Prov. X, 14 שניא some ed., read: שְׁצָרָא].—Y. Dem

from all other nights? Snh. 71b [read:] הואיל וכ' דינו ונִשְׁתַּנִּית מיתתו because his (the proselyte's) legal status is different, and the mode of capital punishment is different for him. Sabb. 53b נִשְׁתַּנּוּ לו סדרי וכ' the order of nature had to be changed for him. R. Hash. 19a מה נִישְׁתַּנִּינוּ מכל וכ' wherein are we different from any other nation or tongue that you decree for us such hard decrees?; a. e.

**שְׁנָא, שְׁנֵי** ch. same, 1) *to repeat.* Targ. I Sam. XXVI, 8 ed. Wil. (v. תְּנֵי).—Snh. 59a ולמה לי למישְׁנֵי בסיני and why is it repeated at Sinai?; a. e.—2) *to change; to be different.* Targ. O. Deut. XXXIV, 7.—Lev. R. s. 22 כל מאי דהוה הדרין ש' הדרין ש' as the one (the mosquito) changed, so did the other (Titus) change. Yeb. 21b או דילמא לא שנא (abbrev. ל"ש) or is there no difference (between the wife of a brother on the mother's side and that of a brother on the father's side)? Succ. 29b ל"ש ביו"ט . . . ול"ש וכ' no difference whether it is the first Holy Day or the second. Ib. 30a ל"ש לפני וכ' no difference whether before &c. Sabb. 6a הכי נמי ל"ש in this case, too, it is the same; a. v. fr.—Yeb. l. c. מאי ש' חני מאי ש' הא (abbrev. מ"ש) what difference is there between the former and the latter? Sabb. 4a ומאי ש' and wherein lies the difference? Ib. 2b מ"ש הכא . . . ומ"ש התם וכ' wherein lies the difference (what reason is there) that the Mishnah says here, 'two which are four within, and two which are four without', and there (Shebu. I, 1) only, 'two which are four'?; a. fr.—*Part.* שָׁאנֵי *it is different.* Succ. 21b שוורים הואיל וכ' ש' it is different in the case of oxen, because &c. Sabb. 7b צרור וכ' ש' it is different with bundles and other objects &c. Ker. 11a והכא ש' but here it is different; a. v. fr.—V. שְׁנִיָא.

*Pa* שַׁנֵּי 1) *to change; to act strangely.* Targ. Gen. XLI, 14. Targ. Ps. LXXXIX, 35. Ib. XXXIV, 1. Targ. Y. II Deut. XXXII, 5; a. fr.—[Ib. 41 אישני, read: אישנן, v. שְׁנַן.—Targ. Jud. XX, 16 משנן, read: משגן, v. שְׁגַּי.]—Taan. 24b שַׁנֵּי דוכתיך change thy place; ש' דוכתיה he changed his place. Ker. 11a לישנא דשנויי, v. חָרַם. Bets. 30a כמה דאפשר לשנויי מְשַׁנְּינַן as much as it is feasible to change (the mode of doing a thing), we must change on the Holy Day; Sabb. 128b; ib. 117b מְשַׁנְּיָן. Bets. l. c. ולא מְשַׁנְּיָין וכ' . . . והא הני נשי but there are those women that fill their pitchers . . . without any change, and we say nothing to them (to interfere)! Snh. 96a top שני נפשך (Rashi אֲשַׁנֵּי) disguise thyself; במאי אֲשַׁנֵּי how shall I disguise (myself)?; Yalk. Is. 276; a. fr.—2) *to reply.* Sabb. 7b זימנין מְשַׁנֵּי לה וכ' at times he replied to it (met the objection by saying) &c. Ib. 3b דמשני לך; Keth. 98b דְשַׁנְּינַן, v. שְׁרִינְיָא. Pes. 20b ומְשַׁנֵּי שאני התם וכ' and he answered, it is different in that case; a. fr.—Shebu. 21a top כדשני ליה (Rashi כדמשני) as he (Abayi) replied to him (R. Papa, further below).

*Af.* אַשְׁנֵי *to change, act strangely.* Targ. Mal. III, 6. Targ. O. a. Y. I Deut. XXXII, 5; a. fr.—[Targ. Ps. LXXI, 17 אשני, read with ed. Lag. אתני.]—Snh. 96a top, v. supra.

*Ithpa.* אִשְׁתַּנֵּי, *Ithpe.* אִשְׁתְּנֵי 1) *to be changed.* Targ. Deut. l. c. Targ. Lam. IV, 1; a. e.—Snh. 71b נימא הואיל וא' א' let us say, because his status has changed, he is a different person (not responsible for acts committed in his previous condition); האי דינו א' מיתתו לא א' this man's

I, 21[d] bot. [read] לא ש׳ הוא דבר ... חוא וכ׳ it makes no difference, (it is all the same) whether it is a plant the seed of which disappears (must be renewed every year) or &c. Y. Pes. V, 32[c] לא ש׳ הרא ... הרא וכ׳ it is all the same whether one slaughters a Passover sacrifice as a peace-offering or the reverse. Ib. X, end, 37[d] הרא ש׳ it is a different case; a. fr.—[V. שָׁאנֵי, s. v. שְׁנֵי.]—2) *strange thing, folly.*—Pl. שַׁנְיָן. Targ. Is. XXX, 10 (h. text מהתלות).

**שְׁנִיאָתָא,** v. שְׁנוּאָתָא.

**שניגור,** Y. Succ. III, beg. 53[c], v. סְנִיגוֹר.

**שנין,** Y. Yeb. I, 3[b] top עוניריא ש׳, v. שׁוּנְיָא.

**שַׁנְיָא,** v. שַׁנְיָא.

**שַׁנְיָא** pr. n. pl., v. שׁוּנְיָא.

**שְׁנַי, שְׁנַיִם** m., **שְׁתֵּי, שְׁתַּיִם** f. (b. h.) *two.* Ber. 8[a] ש׳ מקרא ואחד תרגום reading the Scriptural portion of the week twice, and the Targum once. Ib. שיעור ש׳ פתחים a distance of two gates. Zeb. V, 4, v. מַהֲנָה. Sabb. I, 1 שתן ארבע ש׳ two ways of transfer from place to place, which become four (by rabbinical addition). Ib. שְׁנֵיהֶם פטורין both of them are free. Snh. V, 3 בש׳ בחדש on the second day of the month. Ib. בש׳ שעות in the second hour of the day. Men. III, 3. Ib. 6; a. v. fr.—שְׁנֵים עָשָׂר, שְׁתֵּים עֶשְׂרֵה *twelve.* Nidd. 69[b]. Ab. Zar. 3[b]; a. fr.

**שניצן,** Mikv. X, 4, v. שֶׁנֶץ.

**שְׁנִיר** (b.h.) pr. n. *Senir,* a portion of Mount Hermon. Succ. 12[a], v. קָרַשׁ. Cant. R. to IV, 8 [read:] מה זה השנ״ר שונא את הנ״ר ולא נזרע אלא פעם אחד כך וכ׳ as Mount Senir hates the plough and can be sown only once, so was Isaac &c. Ḥull. 60[b] ש׳ ושריון מהרי וכ׳ Senir and Sirion belong to the mountains of Palestine; a. e.

**שְׁנִיתָא,** v. עֲנוּאָתָא.

**שנמג,** v. פּוּרְסִישְׁנַמְגּ.

**שָׁנַן** (b. h.) *to be pointed, sharp; to sharpen.*—*Part. pass.* שָׁנוּן, pl. שְׁנוּנִים *sharpened;* trnsf. *ready, quick.* Pesik. Baḥod., p. 108[a], a. e., v. שְׁנָאָן.

*Pi.* שִׁנֵּן 1) *to sharpen;* trnsf. (cmp. חדד) *to teach diligently,* v. שִׁרְנוּן.—2) *to brighten, cheer.* Ab. d'R. N. ch. XVIII וחירה מְשַׁנֵּן בה כל וכ׳ and with this (his disposition) he cheered all Israel's scholars.—3) *to speak distinctly.* Y. Ber. III, 6[b] bot. משנן בפיו ... לא מסתברא is it not evident that in reading the Sh'm'a every one must recite it distinctly with his own mouth?

**שְׁנַן** ch. same. Part. pass. שְׁנִינָא, שָׁנִין (שְׁנוּ׳); *pl.* שְׁנִינִין (שְׁנוּ׳). Targ. Prov. XXV, 18. Targ. Y. I Gen. III, 24 (Y. II שְׁנוּ׳, not שִׁנּוּ׳). Targ. Y. I Deut. XXXII, 41. Targ. Ps. CXX, 4 שנו׳ ed. Lag. (oth. ed. שנו׳).

*Pa.* שַׁנֵּן *to sharpen.* Ib. LXIV, 4 שַׁנְּנוּ (ed. Wil. שָׁנוּ׳). Targ. Jer. LI, 11. Targ. Y. II Deut. l. c. ארשנו בברקא, read: אִרְשַׁנְּנוּ בברקא.

*Ithpa.* אִשְׁתַּנַּן *to be sharpened, polished.* Targ. Ez. XXI, 15; a. e.

**שְׁנַן** m. (preced.) *pointed rock, cliff.*—*Pl.* שְׁנָנִים. Ohol. VIII, 2; cmp. שְׁנוּנִית.

**שְׁנָנָא** m., constr. שְׁנַן (preced. wds.) *blade, edge.* Targ. O. Gen. III, 24 (h. text להט). Targ. I Sam. XVII, 7 שְׁנָנָא (ed. Wil. שְׁנַי).—V. שְׁרִינָנָא.

**שְׁנָנָה** f. (preced.) *spear point.* Snh. 82[a] bot. שלף ש׳ וכ׳ (Rashi שננא), v. אוּנְקְלַי II; Yalk. Num. 771.

**שְׁנָעָר** (b. h.) pr. n. *Shinear,* a part of Babylonia (v. Schr. KAT[2], p. 118). Y. Ber. IV, 7[b] bot., a. e. למה נקרא שמה ש׳ why is Babylonia called Shinear?; v. נָעַר II; Zeb. 113[b]. Ib. למה ... ש׳ שמנערת עשיריה it is called Sh., because it shakes out its rich men (makes them poor); a. e.

**שְׁנַץ** (Shaf. of אֲנַץ; cmp. b. h. שנס) *to squeeze in, fasten, lace.* Y. Kil. IX, end, 32[d] דהוא ש׳ גרמיה והוא נחתא for when he laces himself (his shoes), it (the purple band) slips down.—Part. pass. שָׁנִיץ; f. שְׁנִיצָא, שְׁנִיצַת. Y. Meg. III, 74[b] bot., v. קוּנְטָרָא. Y. Ber. II, 5[c] bot. כבר שניצת (not שנצת), v. עוּנְקָתָא.

**שֶׁנֶץ** m. (preced.) *strap, lace.* Mikv. X, 4 ש׳ של סנדל ed. Dehr. (ed. שניצן, read: שְׁנָצִין) laces of a sandal, contrad. to חֻבָּט.—*Pl.* שְׁנָצִים, with suffix שְׁנָצָיו. Kel. XXVI, 1, sq. כיס של ש׳ a bag which is closed by means of laces.—[שנץ pr. n. pl., v. שְׁפַצְתָּ.]

**שְׁנָצָא, שִׁי׳** ch. same.—*Pl.* שְׁנָצִין, שְׁנָצֵי, שִׁי׳. Targ. Y. Deut. XXV, 9 (not צי ...).—Yeb. 102[a] סנדל דאית לה ש׳ a sandal which has laces. Y. ib. XII, 12[c] bot. דשנצין (not דשנצוי), v. שׁוּרְצִיפָא. Sabb. 92[a] דאיכא ש׳ a bag which has laces with which to close it.

**שָׁנַק** (Shaf. of אנק or חנק), *Pi.* שִׁנֵּק *to strangle, choke.* Pesik. R. s. 36; Yalk. Is. 359 ומְשַׁנְּקִין את רוחך בעול and they shall choke thy spirit (curb thy energies) with a yoke.

*Hithpa.* הִשְׁתַּנֵּק *to be strangled.* Pesik. Zutr., Ḥuck., p. 244 ולא הירינו מְשׁוּתָּנְקִין בצמא and we should not have been choked by thirst.

**שְׁנַק,** *Pa.* שַׁנֵּיק, שַׁנֵּק 1) same. Targ. O. Ex. XIV, 27 (h. text נער); Targ. Ps. CXXXVI, 15 (Ms. שַׁרְנֵיק). Targ. Cant. I, 9; a. fr.—2) *to trouble, confound.* Targ. Mal. I, 13 (h. text ורחפחתם; some ed. וישבירק׳). Targ. Y. Ex. X, 2 ית מה דשַׁנַּיקית Ar. (ed. ית ניסין דעבדית; h. text התעללתי).

*Af.* אַשְׁנֵיק *to be narrow.* Targ. Prov. IV, 12 Ar. (ed., v. טְעַק).

*Ithpa.* אִשְׁתַּנֵּיק, *Ithpe.* אִשְׁתְּנִיק 1) *to be strangled, suffocated.* Targ. Job VII, 12. Targ. Y. Num. XIV, 13; a. e.—2) *to be distressed.* Targ. Y. Gen. XXII, 20.

**שְׁנָתָא,** v. שִׁירְנָתָא.

**שְׁנָתוֹת** f. pl. (v. שׁן) *teeth-like marks.* Men. IX, 2 (87[b])

שְׁסָקֵי, v. שִׁיסְקֵי.

שַׁסְתֵּם (Shaf. of סתם) *to enclose, lock up.* Gitt. 68ª שַׁסְתְּמֵיהּ ... שדא ביה Ar. (ed. סחמיה) he threw a chain (looped rope) over him and enclosed his head; [Ar. 'drew it up', when we should expect וְשַׁסְתְּמֵהּ].

שַׁע *sh'a*, the first element of the word שַׁעֲטְנֵז, phonetically representing the act of carding (v. שׁוּעַ). Y. Kil. IX, end, 32ᵈ, v. שַׁעֲטְנֵז, a. נוּז.

שַׁע' pr. n. m., v. שְׁעָתָה.

שְׁעָא, v. שְׁעִי.

שְׁעְבֵּד (Shafel of עָבַד) 1) *to subject, subjugate, surrender; to obligate, pledge.* Gen. R. s. 44 (ref. to Gen. XV, 13) ידוע שאני מְשַׁעְבְּדָן וכ' 'knowing' means that I will surrender them as slaves, 'thou shalt know', that I will redeem them. Pesik. R. s. 15 לא כך ...שהוא מְשַׁעְבְּדֵינוּ בשבעים וכ' has not the Lord said, that he will make us the subjects of seventy nations? Ib. [read:] גויתי אחד בא ומְשַׁעְבֵּד באחד ממנו כגון שֶׁשִּׁיעְבְּדָה כל אומתו one Goth comes and enslaves one of us, that is as much as she (Rome) had enslaved all of us; Cant. R. to II, 8. Gen. R. s. 85 (ref. to Is. LXVI, 7) קודם ... מְשַׁעְבֵּד ראשון וכ' before yet the first oppressor (of Israel) was born, the last redeemer was born. R. Hash. III, 8 (ref. to Num. XXI, 8) בזמן ... ומְשַׁעְבְּדִין את לבם לאביהם וכ' when the Israelites looked upward and pledged their hearts to their Father in heaven, they were healed; a. fr.—Part. pass. מְשׁוּעְבָּד; *pl.* מְשׁוּעְבָּדִים, מְשׁוּעְבָּדִין. Num. R. s. 5 [8] שלא ... אלא מש' לפני הארון they were not haughty, but bore themselves like servants before the Ark. Y. Hag. III, 79ᵇ שירחא הכל מש' לתלכה so that everything be made subject to the law; a. e.—נכסים מש', or משועבדין (sub. נכסים) *mortgaged property*, i. e. property bought from a person who owes a debt collectible from his landed estate in whatever hands it may be, opp. בני חורין property in the hands of the debtor. B. Mets. 13ᵇ. Gitt. 50ᵇ; a. fr.—2) *to vex, persecute, attempt to destroy.* Ex. R. s. 22 נראה ... מְשַׁעְבְּדִין את ישראל בדבר וכ' (not על ישראל) let us see how we can persecute Israel by means of something which the Lord cannot bring upon us in the same manner; Yalk. ib. 208 אם מְשַׁעְבְּדִים אנו אותם באש וכ' if we destroy them through fire, their God can bring fire upon us &c.; בואו ונְשַׁעְבְּדֵם במים (not ונשתעבדם) come, let us destroy them through water; Yalk. Ps. 786; a. e.

*Hithpa.* הִשְׁתַּעְבֵּד, *Nithpa.* נִשְׁתַּעְבֵּד 1) (with ל) *to be subjugated, be the slave* or *subject of.* Gitt. IV, 4 אם ... עבד לשום עבד יִשְׁתַּעְבֵּד וכ' a slave that was captured and redeemed, if he was redeemed as a slave, remains a slave; if as a freeman, he cannot be made a slave. Ib. 37ᵇ ישתעבד לרבו ראשון he is the slave of his first (original) master; לרבו שני ... לא ישתעבד he is the slave neither of his first master, nor of his second master (his redeemer). Pesik. R. s. 15 במה ... או שֶׁיִּשְׁתַּעְבְּדוּ למלכיות which wilt thou choose? that thy children go down to Gehenna, or that they be subjected to successive empires? Sabb. 88ᵇ אמר ... לפרעה הִשְׁתַּעְבַּדְתֶּם (Ms. M. נִשְׁתַּעְבַּדְתֶּם) he (Moses) said to them (the angels), did you go down to Egypt?

ש' היו בהין וכ' the Hin measure in the Temple had marks: so far for the meal-offering to go with the bullock &c.; B. Bath. 86ᵇ. Sabb. 80ᵇ ש' ... אלא אמר but, said R. K., (the *andifé* of the Mishnah means, enough time to whiten) the marks of a vessel.

ש"ס m. (abbrev. of שִׁשָּׁה סְדָרִים the six orders of the Talmud) *the Talmud.* Zeb. 5ª ונסיב לה הש"ס וכ' (Ms. M. תלמודא) and the Talmud applies to it the verse &c.; M. Kat. 3ᵇ (Ms. M. תלמודא). Ḥag. 10ª אפילו מש"ס לש"ס (Ms. M. מתלמוד לתלמוד) even he that goes from Talmud (Babli) to Talmud (Y'rushalmi). Treat. Sof'rim XV, 5, sq.; 7, sq.; (B. Mets. 33ª, sq. גמרא, Ms. M. תלמוד; Y. Hor. III, 48ᶜ top תלמוד); a. e.

שָׁסָה, v. שסי.

שְׁסוּעַ, v. שִׁיסּוּעַ.

שְׁסוּעָה f. (b. h.; שָׁסַע) *divided.* Ḥull. 60ᵇ; Nidd. 24ª (ref. to Deut. XIV, 7) הש' ברייה וכ' the *sh'su'ah* is a creature with two backs and two spinal columns. Ḥull. 63ᵇ; Bekh. 6ᵇ; Yalk. Lev. 537, v. שָׁנָה *Nif.*

שָׁסָה, שסי (onomatop.) *to hiss.*

*Pi.* שִׁיסָּה *to set on* (a dog, serpent &c.). Snh. IX, 1, v. נָשַׁךְ; B. Kam. 23ᵇ. Ib. מאן פטור מְשַׁסֶּה וכ' who is exempt from responsibility? Is he exempt that set the dog on, and is the owner of the dog responsible? Ib. 24ᵇ המשסה חבירו בחבירו ... he who sets his neighbor's dog on a neighbor; שִׁיסָּהוּ הוא בעצמו if he incited the neighbor's dog against himself. Gen. R. s. 84 באו ונְשַׁסֶּה בו וכ' come, let us set on the dogs against him (Joseph); a. e.—[Bibl. Hebr. שסה *to plunder*, cmp. שָׁסַע.]

שָׁסֵי, *Pa.* שַׁסֵּי same. B. Kam. 24ᵇ דמְשַׁסֵּי ... כיון לית ומְשָׁתַּסֵּי וכ' (Ms. R. דמְשַׁסֵּיהּ) since thou knowest of thy dog, that one can set him on and he will bite, thou oughtest not to have kept him.

*Ithpa.* אִשְׁתַּסֵּי *to be set on, to bite*, v. supra.

שָׁסַע (b. h.) *to rend, split.*—*Part. pass.* שָׁסוּעַ; *pl.* שָׁסוּעִין, שְׁסוּעִין *cloven-footed.* Yalk. Lev. 537 (ref. to Lev. XI, 26) לש' מנין whence do we learn that the laws of uncleanness apply to the cloven-footed animals?; לשאין ש' מנין that it applies to those not cloven-footed?; Sifra Sh'mini, ch. V, Par. 4 שיסועים (corr. acc.).

*Pi.* שִׁיסַּע same. Zeb. VI, 5 שי' ולא וכ' he rent (the sacrificial bird), but did not sever it entirely. Tosef. ib. VII, 10 הרה מְשַׁסְּעוֹ ביד וכ' he rent it with his hand, but not with a knife; a. e.—*Part. pass.* מְשׁוּסָּע *cloven-footed.* Sifra l. c. מפריס ומש', v. פָּרַס; Yalk. l. c. ומשסע (corr. acc.).

שְׁסַע, *Pa.* שַׁסַּע same. Targ. Lam. III, 11 (h. text פשח).

שָׁסַף (b. h.), *Pi.* שִׁסֵּף (cmp. preced.) *to split, to hew in pieces.* Lam. R. to III, 64 (ref. to וישסף, I Sam. XV, 33) שתתכו וכ' he cut him in four pieces. Sifra Thazri'a Par. 5, ch. XVI יְשַׁסְּפֶנּוּ Rabad, v. שָׁצַף.

have you been slaves to Pharaoh? Midr. Till. to Ps. LXXVIII, 32 (insert from Yalk. ib. 819) זה יעקב ... שאילו עלה לא ירד עוד ולא היה לנו להִשְׁתַּעְבֵּד שיעבוד זה שאנו משועבדין (v. ed. Bub.) this refers to Jacob . . ., for if he had gone up, he would not have gone down again, and we should not have to suffer the servitude to which we are now subjected; a. fr.—2) (with ב) *to use as slave, enslave.* Pes. 118b מה הללו שנִשְׁתַּעְבְּדוּ בהן כך אני שלא נִשְׁתַּעְבַּדְתִּי וכ' if they (the Egyptians) who treated them as slaves, fare thus, I (Cush) who did not enslave them &c. Gitt. 40a אל ישתעבדו בה וכ' . . . פלונית that handmaid of mine, they (my heirs) shall not treat her as a slave after my death. Keth. 111a שלא ישתעבדו בהן וכ' ... השביע the Lord adjured the nations not to oppress Israel too hard. Men. 53b; Yalk. Jer. 289 [read:] ישתעבדו בהם ארבע מלכיות וכ' (v. Rabb. D. S. to Men. l. c., note) four successive empires shall treat them as slaves, each as long &c.; a. fr.—[Yalk. Ex. 208, v. supra.]

**שַׁעְבִּיד, שַׁעְבֵּד** ch. same. Targ. O. Gen. XII, 5. Targ. Jud. X, 8. Targ. Nah. I, 12. Targ. Y. Ex. III, 7; a. fr.—B. Mets. 13a שַׁעְבִּיד נפשיה he bound himself (made himself responsible). Gitt. 49b כל לגבירה ברירה שַׁעְבִּידִי מְשַׁעְבַּד נפשיה for his son's sake a man makes himself responsible. Ab. Zar. 2b, v. infra; a. fr.—Part. pass. מְשַׁעְבַּד; f. מְשַׁעְבְּדָא; *pl.* מְשַׁעְבְּדֵי, מְשַׁעְבְּדָן; מְשַׁעְבְּדָן. Targ. Y. Gen. IX, 25. Targ. Ez. XVI, 7; a. e.—B. Mets. 73b לטסקא מש', v. טַסְקָא. Lev. R. s. 16 אמהן מש' maiden forced into servitude, v. כְּדַן; Pesik. Vattom., p. 133b חמרין משעבדין (corr. acc.); Lam. R. to IV, 15; a. fr.—משעבדי (sub. נכסין) *encumbered property*, opp. בני חרי, v. preced. B. Mets. 12b. Ib. 13b; a. fr.

*Ithpa.* אִשְׁתַּעְבַּד 1) (with ל) *to be subjected, enslaved, to serve; to be pledged, responsible.* Targ. II Chr. XXXIII, 13. Targ. Gen. XXV, 23. Ib. XXVII, 29; a. fr.—B. Kam. 20b ביתא לעלירה מִשְׁתַּעְבַּד the house (the lower story) is pledged to the upper story, i. e. the owner of the lower story is bound to keep it in a condition to support the upper story. Ib. 40b כי חיכא דמִשְׁתַּעְבַּדְנָא לדידך וכ' as well as I am obliged to pay thee, I am obliged to pay him. Gitt. 49b משתעבד he is responsible. B. Bath. 55a לכרגא מִשְׁתַּעְבְּדֵי, v. כַּרְגָּא; a. fr.—2) (with ב) *to enslave, oppress.* Ab. Zar. 2b חנך אִישְׁתַּעְבְּדוּ בישראל אנן לא שַׁעְבַּדָן בישראל Ms. M. (ed. ה. form) these nations have persecuted Israel, we have not &c. B. Mets. 73b ומִשְׁתַּעְבְּדֵי בהו וכ' Tosaf. (ed. ומשעבדי), v. כַּרְגָּא. B. Bath. 55a משתעבדי, v. כרגא; a. e.

**שִׁי', שִׁעְבּוּד** m. (preced.) 1) *subjection, servitude, oppression.* Ber. 12b שירא ש' מלכיות וכ' Ms. M. (ed. שתרא) that the delivery from servitude to the empires &c., v. עִקָּר. Ib. 34b, a. e. ש' מלכות, v. מַלְכוּת. Cant. R. to II, 14 מפני מה . . . כדי שיצאו . . . בלא ש' why were the wives of the patriarchs barren (for a time)? In order that many (of the four-hundred) years (Gen. XV, 13) might pass without servitude; Gen. R. s. 45. Ib. s. 44 אף אני בש' shall I, too, be in slavery?; a. fr.—2) (or ש' only) *pledge, hypothecary obligation, landed security.* B. Mets. 4b משום דחוה ליה שטר ש' ק' . . . כפירת ש' because a note of indebtedness implies a hypothecary obligation (that the debtor's landed property is pledged to the creditor), and no oath is assigned on a disputed hypothecary obligation; Shebu. 37b; Keth. 87b. B. Mets. 14a שבח שָׁפַר וש' וכ' the scribe must ask for authorization to insert, in a deed of sale of land, 'amelioration', 'best land' and 'pledge', i. e. that the seller pledges his land, and this the best portions of it, for indemnity to the buyer in case of seizure for the seller's debt, this indemnity to include the improvements eventually made by the buyer; a. fr.

**שִׁי', שִׁעְבּוּדָא, שִׁעְבּוּד** ch. same, 1) *servitude, oppression.* Targ. II Esth. I, 2. Targ. II Chr. XII, 8. Targ. Y. Gen. XXXVII, 17. Targ. Y. Deut. V, 6; a. fr.—*Pl.* שִׁי', שִׁעְבּוּדָא. Targ. Y. Gen. XL, 18.—2) *pledge, obligation.* [In post-Talmudic literature ש' דר' נתן the obligation introduced by R. Nathan, whereby the court can collect a debt in favor of the creditor's debtor; v. B. Kam. 40b; Keth. 19a; a. fr.]

**שִׁעְבֵּז** (v. next w.), part. pass. מְשׁוּעְבָּז *one who has abnormally large testicles* or *an abnormally long scrotum.* Bekh. VII, 5 (44b) Ar. (Mish. ed. מאושכן, Talm. ed. מאושבן), v. אֶשֶׁךְ.

**שַׁעְבִּזִין** m. pl. (Shaf. of עבז, v. אֲבִיזוּ) *extremities, testicles, scrotum.* Targ. Y. Gen. XXXIX, 1. Targ. Job XL, 17 שעבוזוהי Ms. a. Ar. (ed. פחדוי).

**שָׁעָה** I, v. שעי.

**שָׁעָה** II f. (Dan. IV, 16; preced., v. Del. Proleg. p. 39 sq.) *moment, while; hour*, esp. *the twelfth portion* of the day and of the night, varying according to the season. Tosef. Ber. I, 1, a. e., v. עוֹנָה I. Ber. 7a, v. רֶגַע. Ib.b, a. e. חש' משחקת, v. שָׂחַק. Lam. R. to III, 37 מש' שאמר וכ' from the moment that the Lord said &c. Ber. I, 1 מש' שהכהנים וכ' from the time of day when the priests go in &c. Pes. II, 1 כל ש' as long. Keth. 104a בש' שהצדיק וכ' when a righteous man is called away &c. Ib. בְּשָׁעַת פטירתו וכ' when Rabbi died &c. Ber. 64a הדוחק את חש', v. דָּחַק; נדחה מפני חש', v. דָּחָה. Sabb. 10a, a. e. מניחין . . . ועוסקין בחדי ש' they neglect the life everlasting, and busy themselves with the life of the hour (earthly affairs). Y. Taan. III, 67a (expl. יולדתך, Prov. XXIII, 25) שַׁעָתָךְ (or שְׁעָתָךְ) thy hour (of birth). Cant. R. to I, 1, a. e. בְּשַׁעְתּוֹ in its due time, v. סָפָל; Num. R. s. 10 בין שעתו. Ex. R. s. 19, a. fr. לש' קלה, v. קַל II; a. v. fr.—חוראת ש', or ש' temporary, special legislation, opp. דורות. Yoma 69b. Men. 19b דורות מש', v. דּוֹר. Ib. 56a מדורות וכ' ש' we cannot derive the modes of a temporary act (e. g. the offerings of the princes, Num. VII, 12-83) from the laws concerning a permanent institution; a. fr.—*Pl.* שָׁעוֹת. Ber. 3a עד ארבע ש' to four hours (the fourth hour of the night). Pes. 58a שתי ש' ומחצה two hours and a half. Snh. V, 3 אחד אומר בשתי ש' וכ' if one witness testifies that the act under consideration was committed at the second hour of the day &c. Kel. XII, 4 אבן חש', v. אֶבֶן; a. v. fr.

**שַׁעֲרָא** m. = next w. Targ. Ps. LXVIII, 3. Ib. XXII, 15; a. e., v. שַׁעֲוָתָא.—Targ. Y. Gen. XXXVII, 25; XLIII, 11 שַׁעֲרָה (O. שְׁעָתָם; h. text נכאת).

**שַׁעֲוָה** f. (שׁוּעַ = שׁעי) *wax.* Sabb. II, 1 ולא בש' nor must you use wax in place of oil for the Sabbath light, v. קִירוּמָא. Gen. R. s. 44 הירח לבו רפה כש', v. שׁוּעַ I. Ib. s. 91, end (expl. נכאת, Gen. XLIII, 11) ש' (perhaps *a gum*, v. preced.). Ex. R. s. 35 כש' הנתונה וכ' like wax that is put on the writing tablet; a. fr.

**שַׁעֲלָא, שְׁעוֹלָא** m. = h. שֹׁעָל, 1) *hollow of the hand, palm.* Targ. Is. XL, 12.—*Pl.* constr. שַׁעֲלֵי. Targ. Ez. XIII, 19.—2) *hollow of the sole, step.*—*Pl.* constr. שְׁעוֹלֵי. Targ. I Kings XX, 10.

**שעועים,** v. next w.

**שְׁעוּעִית** f. (שעע; cmp. שַׁעֲוָה) a species of *beans*, prob. *kidney-bean* (Phaseolus Vulgaris), v. פְּסִילְתָּא, a. חַלּוּקְתָּא. Kil. I, 1 פול הלבן וחש' וכ' Y. ed. a. Ms. M. (Mish. a. Bab. ed. שעועים, corr. acc.; v. Rabb. D. S. a. l. note) the white bean and the kidney-bean are not heterogeneous. Y. ib. 27a top expl. פסילתא (פתילתא). Ib. למה שמה ש' שמשעשעת את הלב וכ' (some ed. שעשועית) why is it called *sh'u'ith* (pasty)? Because it pastes up (dulls) the heart, and loosens the bowels.

**שַׁעוּרָא, שְׁעוֹר,** v. שְׂעוֹרָא, שְׂעוֹר.

**שְׁעוֹרָה** f. (b. h. שְׂעֹרָה; שָׂעַר, v. סְעַר) 1) *panicle*, v. שַׁעֲוָה.—2) *barley, barley-corn.*—כש' the size of a barley-corn. Kel. XVII, 8 כש' שאמרו לא וכ' where the scholars make the barley-corn the ritual standard measure, neither the large sort is meant nor &c. Ex. R. s. 10, end; Snh. 67b, v. שַׁד; a. fr.—*Pl.* שְׁעוֹרִין, שְׂעוֹרִים. Pes. II, 5. Ib. 35a מין ש' a species of barley, v. שִׁרְפּוֹן. Ib. 42b ש' . . . לא חזרה יינם the wine of Judæa would not get sour (to be used for vinegar) until they put barley into it. B. Kam. 60b גדרישין של ש' stacks of barley. Peah VI, 7; Y. Snh. II, 20b bot., a. e., v. עֲנָבָה; a. fr.

**שְׁעוֹרִים** pr. n. m., v. סְעוֹרִים.

**שְׁעוֹרִין** *barley*, v. סְעַרְתָּא.

**שָׁעוּת** f. (denom. of שָׁעָה) *a while, time.* Meïl. 6a, v. שָׁהוּת.

**שַׁעַוְתָּא** f. = h. שַׁעֲוָה, *wax.* Targ. Ps. XXII, 15 Ms. (ed. שַׁעֲוָא). Targ. Mic. I, 4 שְׁעִירָתָא.—V. שַׁעֲוָא.

**שַׁעַז** (= שענז) *sha'az*, the first and the last element of שַׁעַטְנֵז, representing the act of *carding* (שוע), and that of *twining* or *weaving* (נוז). Y. Kil. IX, end, 32d, v. נוז.

**שַׁעַט** (v. preced.) *sha'at*, the first and the middle element of שַׁעַטְנֵז, representing the act of *carding* (שוע), and that of *spinning* (טוי). Y. Kil. IX, end, 32d.

**ש' ג"ץ, שעטנ"ז** *the seven letters which require crownlets* in the Pentateuch scrolls. Men. 29b, v. זִיוֹן.

**שַׁעַטְנֵז** m. (b. h.) *a web mixed of wool and linen.* Kil. IX, 8, expl. as acrostic, דבר שהוא שוע טווי ונוז, v. נוז.

**שַׁעַטְנֵיזָא, שַׁעַטְנֵזָא** ch. same. Targ. O. Lev. XIX, 19; Deut. XXII, 11.

**שָׁעָה, שעי** (b. h.) 1) (cmp. שָׁאָה, שָׁחָה) *to dwell, linger*, denom. שָׁעָה.—2) *to look, care for, mind.* Sifré Deut. 318 (ref. to Deut. XXXII, 17) אל תקרי לא שערום אלא לא שָׁעוּם וכ' read not *lo s'arum*, but *lo sha'um* (whom they did not regard); although they sacrificed and burnt incense to them, they were not afraid of them (with ref. to Gen. IV, 5); Yalk. ib. 945.

**שְׁעָא, שְׁעֵי** (cmp. שׁוע, שעע) *to smooth, paste over, daub.* Succ. 51b; B. Bath. 4a סבר למְשַׁעֲיָין בדהבא he (Herod) intended to cover them (the Temple walls) with gold.

*Pa.* שַׁעֵי same. Targ. Ps. V, 10 מְשַׁעֲיִין. Ms. (ed. משעין).—Part. pass. מְשָׁעֲיָא. Targ. Y. II Num. XIX, 15 מְשָׁעְיָא (corr. acc., or מַשְׁעָא, Part. pass. *Af.*).

*Ithpa.* אִשְׁתְּעִי, *Ithpe.* אִשְׁתְּעִי [*to make one's self pleasant,*] *to converse, talk; to tell a story.* Targ. O. Gen. XXIV, 66. Targ. Jud. VI, 13. Targ. Is. XXX, 10. Targ. Ps. L, 16; 19; a. fr.—B. Bath. 73a אִשְׁתָּעוּ לִי נחותי וכ' (not אשחעי) seafarers told me. Ib. 74a ר' יוחנן מְשָׁתַּעֵי וכ' R. J. told a story: once upon a time &c. Y. Ber. II, 4d bot. כמה דאי' אִשְׁתָּעֲיָא וכ' . . . as the Scripture talks, so does the Mishnah, i. e. the Mishnah applies the Biblical phraseology; a. fr.—א' דינא בהדי *to talk about the law with, to sue.* B. Mets. 14a דינא . . . ומשתעי דינא בחדיה the law is that R. may go and sue him. Bekh. 47b גברא דלא מצית לאִשְׁתְּעוּיֵי וכ' a man with whom thou canst not go to law; a. e.

**שַׁעֲיוּתָא** f. (preced.) *smoothness*, v. שְׁעִיעוּתָא.

**שעיוא,** Tosef. B. Bath. IV, 5, v. שַׁעֲמוּמִית.

**שְׁעִיעָא** m., **שְׁעִיעָא** f. (שְׁעַע) *smooth.* Targ. Gen. XXVII, 11. Targ. Cant. V, 12; a. fr.—*Pl.* שְׁעִיעַיָּא, שְׁעִיעַיִן; שְׁעִיעִין, שְׁעִיעָתָא. Targ. I Sam. XVII, 40 שְׁעִיעֵי אבניא (h. text חלקי אבנים). Targ. Y. Lev. XIX, 17. Targ. Ps. XII, 3. Ib. XXXV, 16 שעיעתא Ms. (ed. שעיעוותא); a. e.

**שְׁעִיעוּתָא** f. (preced.) *smoothness.* Targ. Gen. XXVII, 16. Targ. Ez. XXVI, 4; 14 (h. text צחיח). Targ. Prov. VI, 24. Targ. Is. LVII, 6 (some ed. שַׁעֲוָתָא); a. e.

**שְׁעִיף** m. (v. שַׁעֲפָה) *gum, balm.* Targ. Ez. XXVII, 17 (h. text צרי). Targ. Jer. XLVI, 11; LI, 8 (not שַׁעֲרָה).

**שָׂעִיר** m. (b. h.; שָׂעַר) 1) *goat.* Yoma VI, 2 ש' המשתלח, v. שָׂלַח. Ib. 7 פר וש' הנשרפין the bullock and the goat designated to be burnt. Zeb. V, 1; a. fr.—*Pl.* שְׂעִירִים, שְׂעִירִין. Ib. 2. Yoma VI, 1; a. fr.—2) *demon.* B. Bath. 25a, v. סָעִיר II. Ber. 64a ש' בש' מיחלף goat and demon may interchange (both going by the name of *sa'ir*).—*Pl.* as ab. Lev. R. s. 22, v. שַׁד; a. e.—3) *shower.* Pl. as ab. Sifré Deut. 306 (ref. to Deut. XXXII, 2) מה ש' הללו וכ' as the showers come down on the plants &c.; Yalk. ib. 942, v. סָעִיר II.—4) *hairy.* Gen. R. s. 65.

**שְׂעִיר** (b. h.) pr. n. *Seir* (*Idumæa*). Y. Taan. I, 64a top

(ref. to Is. XXI, 11) אֵלִי קורא מפני ש' my God cries out on account of Seir (Rome, v. אֱדוֹם); ib. אלי אירכן נזדווג לי whence did my God come to join me? From Seir (Deut. XXXIII, 2). Sifré Deut. 343 כשעתיד ... ליפרע מש' when the Lord shall punish Seir (Rome). Ber. 62b עד השתא לש' וגמרת מילי דש' ... thou hast not yet gone to Seir (Rome), and hast already learned the things of Seir (indecent manners); Tam. 27b; a. fr.

**שְׂעִירִין**, v. סַעֲרָן.

**שְׂעִירָא**, v. שַׁעֲוָתָא.

**שְׂעִירְתָּא** f. (cmp. שְׂעוּרְתָּא) a species of *beans*, prob. *the Egyptian bean* (v. Sm. Ant. s. v. Colocasia). [The definition given Ab. Zar. 38b is fabulous and obviously founded on confusion with the colocasia bean, which is sown on moist earth and sinks into the water.] Ab. Zar. 38b Ms. M. (ed. שְׂעֵירָא), v. פְּסִילְיָא.

**שַׁעַל** m. (b. h.) 1) *hollow of the hand, palm, handful.* Tanḥ. B'resh. 5 (ref. to Is. XL, 12) מן שָׁעֲלוֹ אתה יודע וכ' by the size of his handful canst thou know who he himself is; ib. Ḥayé 3 בשעלו ... וכל all the seas and rivers did he measure with his palm; ib. Emor 15 מלא ... וכל שעלו וכ' all the waters of the world fill the palm of the Lord; Pesik. Eth Korb., p. 57b מלא שׁוֹעֲלוֹ; Tanḥ. Pinḥ. 12 מלא שָׁעֲלִי my handful; Num. R. s. 21 17; Pesik. R. addit. s. 1 לתוך שעלי ... כל all the waters of creation did I compress into my palm.—*Pl.* שָׁעֲלִים. Ib. ... גבור פחות מעשרה ש' a mighty man ... drinks no less than ten handfuls; a. e.—2) ש' של ים *the hollow of the sea, depth.* Cant. R. to II, 15 (ref. to Cant. l. c.; v. ed. Baer et Del. Notae criticae a. l.) קדמאה מלא ... שירדו לשעלו של ים the first *shu'alim* is written *plene*, the second *defective*, which may be read שְׁעָלִים; they (the Egyptians) were the foxes that went down to the bottom of the sea; Ex. R. s. 22 על שם שעלו של ים an allusion to the bottom of the sea; Yalk. Ps. 786 שעלים (read: שעל ים).

**שַׁעֲלָא**, v. שְׁעוֹלָא.

**שַׁעַם** m. *bamboo* (Maim., identifying our w. with שֶׁגֶם); [oth. opin. *cork-tree, cork*]. Kel. XIV, 5 shoes for cattle של ש' made of *sha'am*. Tosef. ib. B. Bath. IV, 14; Succ. 20b חוצלות של ש' וכ' mats made of *sh.*, or of reeds &c.; a. e.

**שַׁעְמוּם, שׁוּ'** m. (שְׁעֵמַם) 1) *dullness, idiocy.* Keth. V, 5 חבטלה מביאתה לידי ש' idleness may lead her to idiocy; [corr. acc. quot. s. v. בַּטָּלָה].—2) (=בעל ש') *dull-minded man, idiot.* Sot. 24a sq.; 27a; Num. R. s. 9 28 אשת ש' the wife of an idiot.

**שׁוּ', שַׁעְמוּם** ch. same, *stupefaction.* Targ. Y. Deut. XXVIII, 37 (h. text שַׁמָּה).

**שַׁעֲמוּמִית** f. (preced.) *a dull-minded woman, idiot.* Tosef. Keth. VII, 10 ed. Zuck. (oth. ed. משוממת), v. שָׁמַם. Tosef. B. Bath. IV, 5 ש' הרא (ed. Zuck. שעריא, corr. acc.) she (the slave) is an idiot; B. Mets. 80a מְשׁוּעֲמֶמֶת.

**שַׁעְמִי, שַׁעֲמוּמִיתָא** f. (preced.) *dullness, idiocy.* Targ. Y. Deut. XXVIII, 20 Ar. (ed. ערבובא; h. text מהומה); v. שַׁעֲמַמּוּתָא.—Ned. 81a scabs arising from neglected clothes מתיא לידי ש' lead to idiocy.

**שְׁעֵמֵם** (Shaf. of עָמֵם) *to make dull, stupefy.*—Part. pass. מְשׁוּעֲמָם; f. מְשׁוּעֲמֶמֶת. B. Mets. 80a, v. שַׁעֲמוּמִית.

*Nithpa.* נִשְׁתַּעֲמֵם *to be made dull, be stupefied.* Num. R. s. 10 8 יצא כל דעתו נִשְׁתַּעֲמְמוּ כל הכליות וכ' all his mind is gone (in drunkenness), the kidneys (seat of deliberation) are entirely dulled, and his heart (reason) is disordered &c.

**שַׁעֲמֵם** ch. 1) same. Targ. Y. Ex. XIV, 24 (some ed. שא'; h. text וירהם). Targ. Hos. IX, 7.—*2) *to lay waste.* Targ. Y. Lev. XXVI, 31.

*Ithpa.* אִשְׁתַּעֲמֵם *to be stupefied.* Targ. Esth. VII, 6 (h. text נבעת). Targ. Ps. CXLIII, 4 (h. text ישתומם). Targ. Jer. IV, 9 (h. text ותמהו).

**שַׁעֲמוּמִיתָא** f. (preced.) *stupefaction.* Targ. O. Deut. XXVIII, 28 שַׁעֲמָמוּת לבא ed. Berl. (ed. Vien. שַׁעֲמָם; Ms. שַׁעֲמֵימ'; some ed. מְשַׁעֲמָמוּת; Y. שְׁרֵעֲמָמוּת; h. text תמהון). Targ. Zech. XII, 4 שְׁעַ' (h. text שגעון).

**שְׁעַן** (b. h.; cmp. Syr. שאן, P. Sm. 4012) *to be smooth, be quiet.*

*Nif.* נִשְׁעַן (cmp. בטח) *to rely on, lean, be supported.* Lev. R. s. 36 מה גפן זו נִשְׁעֶנֶת ... נִשְׁעָנִין בזכות התורה וכ' as the vine is supported by a reed, so Israel relies on the merit of studying the Law which is written with a reed. Y. Bets. V, 63a top נשענים בבהמה you may lean against an animal (on the Sabbath or Holy Day, it is not considered work for the animal); מאן דאמר ארן נשענין בחש he that says, you dare not lean, has reference to a weak animal; a. e.

***שְׁעַן** (Shaf. of ענן, cmp. Syr. שעננו=ψάλατε, P. Sm. 4255) *to shout, sing.* Targ. Is. LV, 12 ישענון בענפיהון (h. text ירמתאו כף).

**שְׁעַע** (b. h.; cmp. שְׁעֵי) *to smooth, paste.*

*Pilp.* שִׁעְשַׁע 1) *to smooth, paste over.* Y. Kil. I, 27a top מְשִׁעְשַׁעְתָּ את הלב, v. שִׁשּׁוּעִית.—2) *to appease, console.* Pesik. Naḥămu, p. 126b ומְשַׁעֲשַׁעְתָּה בזו, v. פִּרֵד; ib. ושיעשעה במצרים consoled her (Assyria) with Egypt; ib. ושיעשעה באשור (not לאשור); Yalk. Job 918; Pesik. R. s. 33 ואם הביא עלירהם שבר הוא מְשַׁעֲשֵׁעַ וכ' when he brings misfortune upon them, he consoles them one with the other.

*Hithpa.* הִשְׁתַּעֲשֵׁעַ, *Nithpa.* נִשְׁתַּעֲשֵׁעַ 1) *to be appeased, enjoy one's self.* Ex. R. s. 5 (ref. to ישעו, Ex. V, 9) שהיו בידן ... מִשְׁתַּעֲשְׁעִין בהן וכ' they had scrolls with them, in reading which they consoled themselves from Sabbath to Sabbath; אל ירהו משתעשעין וכ' they shall not enjoy themselves, and they shall not rest on the Sabbath; Tanḥ. Vaëra 6; a. e.—2) *to be a pleasure.* Tanḥ. T'tsavveh 1 (ref. to Jer. XXXI, 19) ומְשַׁתַּעֲשֵׁעַ לאביו ... מהו ילד שעשועים what is 'a child of delight'? Three or four years old, when it begins to talk and becomes a pleasure to his father.

**שְׁעִיעַ, שַׁעֲעַ** ch. same, 1) *to smooth, paste over, daub.*

Targ. Ez. XIII, 10, sq. Ib. 12 שַׁעְתּוּן (some ed. שַׁעְרְתּוּן, *Pa.* of שְׁעֵי). Ib. XXII, 28; a. e. — 2) *to make smooth, flatter.* Targ. Ps. XXXVI, 3. — 3) (of skin) *to be smooth, bright.* Targ. Lam. IV, 7 (h. text צחו).

*Pa.* שַׁעֲעַ *to smooth.* Targ. Ps. V, 10 (v. שְׁעֵי).

*Ithpa.* אִתְּשַׁעְשַׁע *to be pasted, daubed,* v. שׁוּעַ ch.

**שְׁעַף** m. (cmp. שַׁעֲוָא) *a gum* used as a spice, *tragacanth.* Targ. O. Gen. XXXVII, 25; XLIII, 11 (h. text נכאת).

**שָׁעַר** I (b. h.; denom. of שַׁעַר) *to keep the gate.* — V. שׁוֹעֵר.

*Pi.* שִׁיעֵר same. Arakh. 11[b] משורר ששי בשל חבירו a Levite chorister that helped in attending to the gate in his neighbor's stead. — Part. מְשׁוֹעֵר; *pl.* מְשׁוֹעֲרִים (formed by analogy to מְשׁוֹרֵר, v. שִׁיר I). Ib. מש' ששורר, v. שִׁיר I. Ib. ולא מן החמש (Sifré Num. 116; Yalk. ib. 752 השׁוֹעֲרִים), v. שִׁיר I.

**שָׁעַר** II (b. h.; v. שִׁעֵר) *to divide, distribute.* [Midr Till. to Ps. XIV שיערו, v. infra.]

*Pi.* שִׁיעֵר, שִׁעֵר 1) *to apportion, estimate, measure, calculate.* Ḥull. VII, 4 כיצד מְשַׁעֲרִין אותה וכ' how do we define the proportions of the mixture (to find out whether the forbidden admixture is large enough to impart its taste to the permitted portion)? As if it were an admixture of meat in a vegetable dish. Ib. 97[b] כשהן משערין משערין וכ' when we define the proportions, we include in the calculation the broth &c. Ib. כל איסורין ... מְשַׁעֲרִינָן וכ' in all admixtures of Biblically forbidden matter we assume for calculation that the forbidden matter was onions or porret. Ib. שִׁיעֲרוּ חכמים וכ' the scholars have calculated that of all forbidden substances none give a stronger taste than onions &c. Lev. R. s. 37 מְשַׁעֵר אתה באיטלקית ... (some ed. מְשַׁעֲיר) do you estimate that in all I drank at my meal there would have been a quarter of a Log of Italian (unmixed) wine? Koh. R. to V, 8 שיערו אותה, v. next w.; a. fr. — Midr. Till. to Ps. CXIV (expl. סִלּוּ, Ps. LXVIII, 5) שַׁעֲרוּ לפניו דרכיכם (not שיע'; ed. Bub. שפרו, a glossator's emendation) measure your ways before the Lord (cmp. שׁוּם I). Pesik. Zutr. Haaz. (ed. Bub. p. 114) (ref. to שערום, Deut. XXXII, 17) לא שִׁיעֲרוּם וכ' whom your fathers never appraised, to find out whether or not they are of use; Yalk. Deut. 545 לא שערום. — 2) (v. שַׁעַר) *to superintend the market,* v. מְשָׁעֵר.

*Hithpa.* הִשְׁתַּעֵר *to be estimated, measured.* Ukts. II, 8 מִשְׁתַּעֲרִין בכמות שהן are measured as they are (not compressed); מִשְׁתַּעֲרָה בכמות שהיא is measured as it is.

**שְׁעַר** ch., *Pa.* שַׁעֵיר same, *to measure, calculate.* Targ. O. Gen. XXVI, 12 ברשׁעַרוּהי ed. Berl. (oth. ed. בדשַׁעֲרוּהִי; Y. בדשַׁעֲרוּי; h. text שערים). — Ḥull. 97[b] ולישַׁעֲרִינְהוּ בפלפלין וכ' why not use as a standard (for calculation in the case of admixtures of forbidden substances) pepper or spices which are not neutralized in a mass of a thousand times their quantity? Ib. בדידה מְשַׁעֲרִינָן או בדנפיק מינה משערינן do we calculate the proportions by the actual size of the admixture, or by the quantity that has come out of it (has been absorbed in the dish)? Y. Kil. IX, 32[d] top שַׁעֲרוּנְהָה רבנין וכ' the Rabbis made the calculation, and it (the well of Miriam) was exactly opposite the middle gate &c.; Lev. R. s. 22 שערותא (corr. acc.); Koh. R. to V, 8 שיערו אותה וכ' (Hebr.).

**שָׁעַר** (b. h.; cmp. סְעַר II) *to be rough,* denom. שַׂעַר; *to shudder, fear.* Sifré Deut. 318 (expl. שערום, Deut. XXXII, 17) שלא עמדה שערת וכ' your fathers' hair did not stand on end before them (v. שָׂעַר II); Yalk. ib. 545.

*Hif.* הִשְׁעִיר (denom. of שָׂעָר) *to grow hair, be hairy.* Ḥull. 44[a] עד מקום שרַשְׁעִיר Ms. M. a Rashi (ed. כדי, corr. acc.) to the place (of the stomach) where it becomes covered with hair. Ib. (Chald. diction) תורא דמַשְׁעִיר טפר an ox, which is more hairy (on the stomach). Nidd. 25[b] עד שישעיר until the embryo has hair.

**שָׂעַר**, *Af.* אַשְׁעַר, v. preced.

**שַׂעַר**, שְׂעַר' m. (b. h.; preced.) *hair.* Meg. 18[a], a. e. מסלסל בשַׂעֲרָךְ, v. סִלְסֵל. Naz. I, 2 הכביד שַׂעֲרוֹ, v. כָּבֵד I. Ib. 4[b] לשחת ש' וכ' to ruin such fine hair; Tosef. ib. IV, 7. Yoma 47[a] קלעי שַׂעֲרֵי, v. קָלַע II; a. fr. — Trnsf. *crown, ramification* of a tree; *panicle, stem and pod* of leguminous plants. Peah II, 3, a. e. ש' כותש, v. כָּתַשׁ; Y. ib. 17[a] top סַעַר. Kil. IV, 9 היה הופך ש' שחי וכ' he turned the branches of two rows of vines towards one side; B. Bath. 82[b]. Sabb. XXI, 3 ש' של אפונין וש' וכ' the panicles (pods) of beans and of lentils. Tosef. Ukts. I, 8 סִיאָר ed. Zuck. (Var. שיש, read as ed. T'bul Yom III: שיער) the panicle of a pomegranate; a. fr. — *Pl.,* v. שַׂעֲרָה.

**שׂעַר, שְׂעַר** ch., v. שַׂעֲרָא.

**שַׁעַר** m. (b. h.; שער *to divide, break open*) 1) *gate, open place* for public and private transactions. Sifré Deut. 242 (ref. to Deut. XXII, 24) ש' שנמצאת בו וכ' the gate (of the place) where she was found, and not the gate where she was judged. Keth. 45[b] (ref. to Deut. XVII, 5) ש' שעבד בו the gate (of the place) where he worshipped the idol. Midd. I, 3 ש' המזרחי the eastern Temple gate; a. v. fr. — *Pl.* שְׁעָרִים, שְׁעָרִין; constr. שַׁעֲרֵי. Ib. חמשה ש' היו וכ' the Temple mount had five gates; שני ש' חולדה two *huldah* gates, v. חוּלְדָּה II. Ib. 4; a. v. fr. — 2) *market, market price.* B. Mets. V, 7 שיצא חש', v. פָּסַק. Ib. (72[b]) כש' הגבוה (Bab. ed. בש') according to the price at the height of the market, i. e. the lowest price. Ib. 8 כש' הזול according to the lowest market price. Ib. 1 לקח ... וכן חש' if he bought wheat of him, at a gold Denar a Kor, and such was the market price. Gitt. 57[a] נחסר חש' מודיא אחת the price went down one Modius, i. e. from forty Modii to thirty-nine for a Denar; וחזר חש' למקומו the price went back to its former figure; a. fr. — *Pl.* as ab. B. Bath. 89[a] לש' for the regulation of market prices, v. אֲגַרְדְּמִיס; Y. ib. V, end, 15[b] שְׁעִירִין, a. שְׁעִירַדְיָא.

**שַׁעַר** II m. (b. h.; שָׂעַר II) *estimation, proportion.* — *Pl.* שְׁעָרִים. Gen. R. s. 64 (ref. to Gen. XXVI, 12) מאה כורים מאה ש' מאה מיירים מאה ש' וכ' one hundred Kor; one hundred proportions, one hundred quantities; one

hundred *sh'arim*, this shows that they had made an estimate of it (the crop of the field), and it brought a hundred times the estimated quantity; Yalk.ib. 111 (corr. acc.); Pirké d'R. El. ch. XXXIII וכל דבר ... מאה ש' של מעון וכ' and for every thing that he gave tithes of, the Lord sent him one hundred times the value, and he blessed him.

**שַׁעְרָא** I ch., *pl.* שַׁעֲרִין same, esp. *percent., interest.* Targ. Y. Ex. XXII, 24 (h. text נשך). Targ. Y. I Lev. XXV, 36, sq. (ed. Vien. שַׁעֲרָיָן, corr. acc.); Y. II שְׁעוּרִין.

**שַׁעְרָא** II m. = h. שַׂעַר I, 2, *market price.* Ruth R. introd. שַׁעֲרֵי רְחוֹן דפוריא, v. פּוֹרְיָא.

**שַׂעְרָא, שַׂעַר, שְׂעַר, שְׂעָרָא** m. = h. שְׂעָר, *hair.* Targ. Gen. XXV, 25, v. סָעָר. Targ. Lev. XIII, 3; a. fr. — Lev. R. s. 15, v. שַׁטְפָּא; Yalk. ib. 554 שַׂעֲרָה. Midr. Sam. ch. II (v. מוֹרָא I a. מוֹרָה II) מה הדין סירא ... אף הדין ש' וכ' as the thorn is afraid of nothing but the iron, so is the hair &c.; Yalk. Sam. 78 (corr. acc.); Y. Naz. IX, end, 58ª ... ביזרא סַעֲרָה; a. e. — *Pl.* שַׂעֲרָן (fem.). Targ. Ps. LXIX, 5 Levita (ed. סַעֲרִין, סַעֲרָן).

**שַׂעֲרָה** f. (b. h.; preced.) 1) *hair.* Y. Sot. I, 16ᶜ top ש' אחת one hair; a. e. — *Pl.* שַׂעֲרוֹת. Ib., a. fr. שתי ש' (not שני) two hairs (symptom of maturity). Lev. R. s. 20 מעולם לא ראו ... ש' ראשי the beams of my house never saw the hair of my head (v. קָלַע II); Y. Yoma I, 38ᵈ top; a. fr. — 2) *ear, panicle.* Y. Ter. I, 40ᵈ top ש' של אורז (ed. Krot. שְׁעוֹרָה) the panicles of rice.

**שַׂעֲרִין, שְׂעָרֵי** m. pl. *barley*, v. סַעֲרְתָּא.

**בֵּית שְׁעָרִים** pr. n. pl. *Beth-Sh'arim*, near Sepphoris (v. Neub. Géogr. p. 200), one of the seats of the Sanhedrin. R. Hash. 31ᵇ. Sanh. 32ᵇ אחר רבי לב' ש' follow up Rabbi to B. Sh. Tosef. Ter. VII, 14; Tosef. Succ. II, 2 (the seat of R. Johanan ben Nuri). Tosef. Par. V (IV), 6; a. e.

**שַׂעֲרָנְיִין, שַׂעֲרָן**, v. סַעֲרָן.

**שַׁעֲשׁוּעַ** m. (b. h.; שִׁעֲשַׁע) *delight, pleasure.* Cant. R. to VI, 11, v. שַׁחוֹק; (Pesik. R. s. 11 תענוג). — *Pl.* שַׁעֲשׁוּעִים. Tanh. T'tsavveh 1; Yalk. Jer. 315 ילד של ש' a child of delight, v. שָׁעַע. — Trnsf. (sub. ילד, ילדי) *beloved child* or *children.* M. Kat. 25ᵇ (in a eulogy) ... גידלה שַׁעֲשׁוּעֶיהָ ארץ the land of Shinear (Babylonia) conceived and gave birth to, the land of beauty (Palestine) raised her beloved child.

**שַׁעֲשׁוּעִית**, v. שְׁעוּעִית.

**שַׁעֲשִׁיעָתָא** f. = שְׁעִישׁוּתָא, *smoothness.* Targ. Y. II Gen. XXXIII, 4.

**שְׁעַשַׁע, שְׁעַשְׁעַ**, v. שָׁעַע, שְׁעַע.

**שַׁעְתָּא (שָׁעָה), שְׁעָא, שַׁעֲתָא** f. = h. שָׁעָה, *while, time; hour.* Targ. II Kings V, 26 (ed. Wil. שעה). Targ. Ex. XXXIII, 5. Targ. Y. ib. XXIII, 5; a. fr. — Ber. 64ª אצטריכא להו ש' the time needed them (circumstances required one of them as chief of the college); Bekh. 31ª, v. צָרַךְ. Y. Bets. II, 61ᶜ top, a. e. בשַׁעְתָּהּ in its proper time, v. גּוּמְרָא. Ber. 7ª כי ... ש' אלטרית when that moment comes, I will curse him; כי ... ש' נירים when that moment came, he was asleep. Ib. כל ש' ושׁ' at all times. Ib. כל ש' any other time; בהחיא ש' but at that special time; Ab. Zar. 4ᵇ. Pes. 11ᵇ פלגא דש' half an hour; a. fr. — *Pl.* שְׁעָתָא, שָׁעֵי, שָׁעִין, (שָׁעָתָא). Targ. II Kings XX, 11. Targ. Job VII, 18 (not שְׁעָתָא); a. fr. — Ber. l. c.; Ab. Zar. l. c. בהנך תלת ש' וכ' during those first three hours (of the day) &c.; a. fr.

**שָׁךְ**, v. שׁוּךְ. — (ו)יתיב שׁךְ, v. שׁוּךְ I ch.

**שַׁךְ**, v. שְׁפַךְ.

**שָׁכָא, שָׁפָא**, v. שפי.

**שָׁפָא** m. (v. שׁוּךְ I) [*slip, the place from which something slipped,*] *socket.* Macc. 11ᵇ שאל איבריה לש' each limb (bone) of his went into its socket; Yalk. Gen. 149.

**שִׁפָּא** I m. (v. next w.) *block of hewn stone*, v. סַפָּא.

**שִׁפָּא** II, **שִׁי'** m. (שְׁפַת) *chip, pin.* Targ. Hab. II, 11 (h. text כפיס).

**שְׁפָאִין, שְׁפָאִים** m. pl. (שָׁפָה I) same, *chips.* Ab. Zar. 49ᵇ אותן ש' מה וכ' what is the law about those chips? Ib. שְׁפָאִירָה (Ms. M. שְׁפוּרִירָה, v. שִׁרְפּוּר I). — Trnsf. שְׁפָאֵי גדידת (cmp. בִּרְזָלַי) *disconnected strips* of a first class field. Gitt. 50ª (v. Tosaf. a. l.); [Rashi takes שפאי as verb, fr. שפי = שׁוּךְ *to slip*].

**שַׁפַּאי**, v. שַׁפַּרְיָי.

**שָׁפַד** *to chip, point.* — Denom. שְׁפוּד.

*Pi.* שִׁפֵּד (denom. of שְׁפוּד) *to pierce.* Snh. 41ª בייחור שְׁפָדוֹ (or שְׁפָדוֹ) וכ' he pierced him with the shoot of a fig tree.

**שַׁפַּד** ch. same 1) *to point.* — Part. pass. שָׁפִיד. Bekh. 40ª, v. פָּרַס I. — 2) (denom. of שפודא) *to put on the spit, roast.* Ḥull. 111ª sq. חזיה ... דקא שָׁפֵיד וכ' he saw the son of R. b. A. put a liver on the spit over a piece of meat. Pes. 74ᵇ בשפודא שַׁפְּדֵיהּ (or שַׁפְּדֵיהּ *Pa.*) if he put it on the spit (and roasted it).

**שְׁפָה**, v. סְפָא.

**שָׂפָה** f. (b. h.; v. סְפָא) 1) *rim, border, binding.* B. Bath. II, 1 ארבעה מן הש' four handbreadths from the rim of the stove. Ib. 19ª שְׂפַת מחמצן the border of the wash-pit; a. fr. — קמי ש', קנה ש', v. קָמָה. — 2) *lip; speech.* Y. Sabb. VII, 10ᶜ top המאדם אודם בש' he who reddens his lips (v. אָדַם; Naḥmanides reads: בטפה). Ib. XIV, 14ᵈ top כל שהוא מן הש' ולפנים any wound on the lip and further inside (in the mouth, opp. חָלָל III). Y. Macc. II, end, 32ª, a. fr. רפה בש' with lax lips, with low indistinct speech; a. fr. — *Pl.* שְׂפָתוֹת, שְׂפָרוֹת (סְפָא); *Du.* שְׂפָתַיִם. Tosef. Kel. B. Kam. VI, 15 שְׂפָתָיו, v. שָׂפַע. M. Kat. 15ª (expl. ועל שפם וכ', Lev. XIII, 45) שיהו שְׂפָתוֹתָיו מדובקות his lips should cleave to each other (he must not greet or answer greeting). Koh. R. to XII, 4 בנות השיר אלו הש' 'the daughters

of song', that means the lips; Lev. R. s. 18 שִׂפְתוֹתֶיהָ. Sabb. 152a שִׂפְתוֹתֶיהָן וכ׳, v. רָפַט. Ab. Zar. 35a שִׂפְתוֹתֶיהָ, v. חָשַׁק. Keth. 61b את השפתים, v. שָׁרְבַט; Y. Keth. V, 30a bot. השפיות, v. שָׁלְבַק; a. fr.—Y. Yeb. VI, beg. 7b בין הש׳ between the lips (of the vagina).

**שָׁפָה** verb, v. שפי.

**שָׁפָה** f. (שָׁפָה II) *overflow, additional measure*; v. שָׁפַע.

**שִׁפּוּד** m. (שָׁפַר) *spit.* Pes. VII, 1 ש׳ של רימון a spit made of pomegranate wood. Ib. 74a ש׳ של מחכת a metal spit. Y. Naz. VI, 55b ש׳ אחד של נבילה one spit with forbidden meat. Bets. 28b; a. fr.—[Tosef. Meïl. I, 25, v. שִׁרְפּוּד I.]—*Pl.* שְׁפוּדִין. Y. Naz. l. c.; a. e.

**שַׁפּוּדָא** ch. same. Pes. 74b שפרית בש׳, v. שָׁפַר. Ib. תלנהו בש׳ if he suspended them from the spit; a. e.—*Pl.* שַׁפּוּדַיָּא. Targ. Y. Num. XXXI, 23 (ed. Vien. שפ׳).—V. שִׁרְפּוּדָא.

***שַׁפְרוּנָא** m. (שְׁפִי I) *crushing, destruction.* Targ. Prov. XXIV, 22 Ms. (ed. סופא; some ed., a. Var. ed. Lag. סִפְווֹתָא; h. text פִּיד).

**שִׁפּוּי, שְׁפוּט,** v. sub שִׁרְפ׳.

**שָׁפוּי,** v. שָׁפָה I, III.

**שִׁפְּוִירְתָא,** v. שִׁפּוּרְתָא.

**שִׁפּוֹכָא, שָׁפוֹךְ** m. (שְׁפַךְ) *gutter, slope, spout.* Targ. O. Num. XXI, 15 ש׳ לנחליא ed, Berl. (oth. ed. שָׁפוּךְ נחל׳, read: שָׁפוּךְ; Ms. שְׁפוּךְ; h. text אשד).—B. Bath. 3b Ar. ed. Koh., v. שָׁפְכָא.—V. שִׁפְכוּתָא.

**שִׁפּוֹכָאָה** m. (preced.) *a laborer engaged in pouring wine* to fill up vessels.—*Pl.* שִׁפּוֹכָאֵי. Ab. Zar. 72b.—[B. Bath. 3b Ar., v. שָׁפְכָא.]

**שִׁפּוּעָא, שִׁפּוּעַ, שִׁפּוּלָא, שִׁפּוּל,** v. sub שִׁרְפ׳.

**שִׁפּוּפִינָא,** v. שִׁפְּרִפּוֹנָא.

**שִׁפּוֹפֶרֶת** f. (= שׁוֹפָר, v. שפרפ׳) [*something round,*] *tube*; ש׳ של ביצה *egg-shell.* Nidd. 21b. Erub. 43b, v. מְצוֹפֶפֶת. Lev. R. s. 16, beg. הירתה מבריאה ש׳ וכ׳ she took an egg-shell and filled it with balsam, v. שַׁלְפּוּחִית. Hull. 57b עשו לה ש׳ של קנה וכ׳ they made for it (the dislocated and detached hip-bone) a tube of reed (to support it), and the hen recovered. Kel. XVII, 17 ש׳ חקש a straw tube. Snh. 68a, a. fr. כמכחול בש׳, v. מַכְחוֹל; a. fr.—ש׳ חנור or ש׳ *the tube* (mouth-piece) of the leather bottle. Par. V, 8. Ib. VI, 1; a. fr.

**שִׁפּוּצָא,** v. שִׁרְפּוּצָא.

**שִׁפּוּתָה,** Y. Ned. I, 37a top, read: שִׁבּוּרָה, v. שִׁבּוּרָה.

**שַׁפַּח,** v. סַפַּח.

**שִׁפְחָה** f. (b. h.; v. מְשַׁפָּחָה) [*attached to the household,*] *handmaid, slave.*—ש׳ חרופה, v. חֲרוּפָה.—Snh. 39a נטלו . . . לו ש׳ לשמשו they took a rib from him (Adam), and gave him a handmaid to wait on him. Ib. 99b מוטב תהא ש׳ לאומה זו וכ׳ better for her to be a handmaid to this nation than a mistress to any other nation. Kidd. III, 12 ולד ש׳ ונכרית the child of a slave or of a gentile woman. Ib. 13 ממזר שנשא ש׳ וכ׳ if a bastard married a slave, their child is a slave. Ib. 69a האומר לשִׁפְחָתוֹ וכ׳ if one says to his bondwoman, be thou free, but thy child (with which thou goest) shall be a slave, the child follows her status (is free). Ib. ש׳ כנענית a Canaanite slave. Keth. V, 5 הכניסה לו ש׳ אחת וכ׳ if the wife brought him one slave, she need not grind, or bake &c.; a. v. fr.—*Pl.* שְׁפָחוֹת. Ib. אפי׳ . . . מאה ש׳ וכ׳ even if she brought him a hundred slaves, he may force her (his wife) to work in wool &c. Ker. 9a ש׳ חרופות, v. חֲרוּפָה. Lev. R. s. 16, a. e. ש׳ מכודנות, v. כָּדַן. Tanh. Vayetsé 8 השׁ׳ . . . לא תהא should not my sister Rachel be at least like one of the handmaids (Bilhah and Zilpah)? Ab. II, 7; a. fr.

**שִׁפְחוּת** f. (preced.) *status of a handmaid.* Y. Kidd. I, 59c bot., v. אִרְשׁוּת; Bab. ib. 18b. Ib. 19a; a. e.

**שָׁפַט** (b. h.; v. פטט, s. v. פַּטָּא) [*to divide*; cmp. גזר,] *to decree, decide, judge.* Ruth R. to I, 1 אוי לדור שׁשָׁפְטוּ צריכין לְהִשָּׁפט . . . woe to the generation that judge (criticise) their judges, and woe to the generation whose judges need to be judged; B. Bath. 15b (ref. to Ruth l. c.) דור שׁשּׁוֹפֵט וכ׳ it was a generation that judged its judges &c., v. קוֹמֶם. Sot. 10a שׁשָׁפַטְתִּי וכ׳ . . . זכור לי remember unto me the twenty (-two) years that I judged Israel, and never did I say to them, carry a stick for me from one place to another; a. fr.—V. שׁוֹפֵט.

*Nif.* **נִשְׁפַּט** *to be judged, criticised.* Ruth R. l. c., v. supra.

**שֶׁפֶט** m., *pl.* שְׁפָטִים (b. h.; preced.) *judgments, punishments.* Mekh. B'shall., Shir., s. 8 נעשו ש׳ בע״ז judgment was executed on the idols; a. e.

**שִׁפְטָא** m. (שפט; v. פַּטָּא, פִּיטוֹטוֹת) *childish.* Targ. Y. II Deut. XXXII, 6 Ar. (ed. טפשא; h. text נבל).

**שִׁפְטָנָא,** v. שׁוּפְטָנָא.

**שָׁפָה, שפי** I (b. h.; cmp. שׁוּף II) 1) *to crush.*—*Part. pass.* שָׁפוּי, *pl.* שְׁפוּיִין *crushed, humble, contrite* (= b. h. נִכְאֶה). Tosef. Hag. II, 9 ענוי וש׳ humble and contrite; Tosef. Snh. VII, 1 וש׳ (only); Y. ib. I, 19c. Gen. R. s. 60 דורין וש׳ Ar. (ed. ושפופרין) broken down and crushed (poor); a. e.—2) *to rub, smooth, plane.*—*Part. pass.* as ab. *a) smooth.* Koh. R. to XII, 14 two paths אחד ש׳ ואחד מלא וכ׳ one smooth, and the other full of thorns and pebbles.—Yalk. Gen. 62 בור ש׳ (Snh. 109a שָׁאפֵי; Ar. שפת, corr. acc.) a smooth (blank, empty) pit, v. בּוֹרְסִיק.—*b*) (cmp. חָלָק) *unimpaired, unscathed.* Gen. R. s. 45, v. רָחַק.

*Pi.* שִׁפָּה, שִׁפֵּי 1) *to plane, saw, trim.* Ḥull. 125a קולית ש׳ וכ׳ a thigh-bone which one sawed through lengthwise. Ab. Zar. 42a ישראל ש׳ ע״ז וכ׳ if an Israelite chipped off an idol whether for his own purpose (to use the wood) or for its sake (to improve its appearance). Ib. 49b. Y. Gitt. V, 47a bot. גזלו ושִׁיפָּהוּ if he took a block by force and planed it. Tosef. Kel. B. Mets. III, 1 שפת הרימנה וכ׳ (read: שפה) if he filed off a part of it and made of it &c.;

a. e.—Part. pass. מְשׁוּפָּה; *pl.* מְשׁוּפִּים, מְשׁוּפִּין. Y. Gitt. l. c. גזלו מש' if he took it planed. Y. Succ. I, 52$^{c}$ top במש' לכלים (not בכלים) when the boards are planed preparatory to making them into utensils; a. e.—2) *to smooth, polish.* Kel. XIV, 5 משׁיְשַׁפְּנוּ Ar.; Ned. 56$^{b}$ משׁיְשַׁפֵּם, v. שׁוּף II.—Trnsf. *to pacify, give satisfaction.* Y. B. Mets. V, 10$^{b}$ חמבטל . . . חייב לשַׁפּוֹת לו if a tenant or an agent neglects his neighbor's field, he must indemnify him; ib. IX, beg. 12$^{a}$.—3) *to leave smooth places,* (cmp. חָלַק *Hif.*) *to plant wide apart.* Y. Orl. I, beg. 60$^{c}$ לקורות במְשַׁפֶּה (or במַשְׁפֶּה *Hif.*) when he plants the trees wide apart, it is an indication that he wants to raise them for beams, opp. רָצַף. B. Bath. V, 4 חגדילו לא יְשַׁפֶּה (or יַשְׁפֶּה) if they (the trees bought in a person's field) grew large, he (the owner of the field) has no right to smooth the field (cut the trees down). Ib. חגדילו ישפה when they are grown large, he (the owner of the trees) may cut them (in order to use the ground they occupy); a. e.

**שְׁפָא, שְׁפֵי** ch. same, 1) *to crush, rub, grind.* Targ. Ps. LVI, 2 (h. text שאף). Ib. 3.—Part. pass. שַׁפֵּי; f. שַׁפְיָא; *pl.* שַׁפְיָן, שַׁפְיָן. Ib. LI, 19 (h. text נרכה). Targ. Job XXXIII, 21.—2) *to plane, smooth, paste over.* Yeb. 75$^{b}$ שַׁפְיֵרֵיהּ וכ' he trimmed it (cut off the protuberances) like a writing reed. Sabb. 98$^{b}$, v. טָרִיז (v. שְׁפֵי II). B. Kam. 98$^{a}$ Ms. M., v. שׁוּף II ch. Snh. 109$^{b}$ שַׁפְיוּהָ דובשא וכ' they smeared her body with honey, and placed her on the roof &c.; a. e.—*Part. pass.* as ab. *smooth, level.* Targ. Prov. XV, 19. Targ. Y. Gen. XXXI, 2; 5 (*friendly*).—Snh. 109$^{a}$ בור שַׁאפֵי, v. preced.

*Pa.* שַׁפֵּי 1) *to crush.* Targ. Esth. I, 10. Targ. Ps. LI, 10 דשַׁפְיֵרְתָא Ms. (ed. Lag. דשיפיירתא, corr. acc.; ed. Wil. דְשַׁפְרְתָא *Pe.*; h. text דכית). Ib. LXXXIX, 11; a. e.—2) *to plane, trim.*—Part. pass. מְשַׁפֵּי; f. מְשַׁפְיָא; *pl.* מְשַׁפְיִין, מְשַׁפְּיָן. B. Bath. 3$^{a}$ אבני דלא משפיין Ms. M. (ed. משפיא, corr. acc.), v. גְּוִיל.

**שְׁפָה, שְׁפֵי** II (v. שְׁפַע) 1) *to incline,* v. שִׁירְפּוּי II.—2) *to tilt, pour out slowly* (so as to leave the sediment behind). Midr. Till. to Ps. XVIII, 12 כרקום . . . שׁוֹפִין אלו באלו ed. Bub. (oth. ed. שופכין) as the small bowels of an animal that pour their contents from one to the other. Esth. R. to II, 3; a. e.—Esp. *to sell wine.* B. Mets. 60$^{a}$ השׁוֹפֶה יין לחמרים Ms. H. (v. Rabb. D. S. a. l. note 10; ed. לחבירו; Ar. לשמרים, corr. acc.) if one sells wine to ass-drivers (caravan at an inn); Tosef. ib. III, 27 חיה שׁוֹפֵא וכ' ed. Zuck. (Var. שופה); a. e.

*Pi.* שִׁירְפָּה *to make slanting, whittle to a point.*—Part. pass. מְשׁוּפֶּה; f. מְשׁוּפָּה; *pl.* מְשׁוּפִּים, מְשׁוּפִּין; מְשׁוּפּוֹת. Keth. 5$^{b}$ מש' כיתדות (the fingers) pointed like pegs.

**שְׁפָא, שְׁפֵי** ch. same, 1) *to incline, make slanting.* Sabb. 98$^{b}$ דשַׁפֵּי לחו כי טורין they made the boards slanting like mountain sides (bringing to a point; Ar. טָרִיז q. v.); Yalk. Ex. 370.—2) *to pour out slowly.* Hull. 67$^{a}$ לא לְשַׁפֵּי וכ', v. צִיבְּחָא. B. Kam. 115$^{b}$ אפשר . . . וש' לירה (not דש') one may put something (a piece of cloth &c.) over the mouth of a jug, and pour (strain) the liquid through. Sabb. 139$^{b}$ שפו שיכרא וכ' שָׁפוּ Rashi (ed. שָׁאפוּ) they poured beer slowly from vessel to vessel (leaving the dregs behind); a. e.—Kidd. 71$^{b}$ שַׁפֵּי חלא vinegar dealer, v. שַׁפֵּירְחָלָא.—Trnsf. *to let the blood flow after bloodletting.* Sabb. 129$^{a}$ דלמא ש' ליה וכ' perhaps the surgeon may bleed him too long &c.

**שָׁפָה, שְׁפֵי** III (v. שָׁפָה I) [*to be smooth,*] *to be quiet, at ease; to be relieved.* Nidd. IV, 4 ושָׁפְתָה מעת לעת and was relieved for a full day, opp. קשתה, v. קָשָׁה. Ib. שפתה מן הצער וכ' she was relieved from pain, but not from the flux of blood; a. e.—*Part. pass.* שָׁפוּי *quiet, sane.* Arkh. 17$^{b}$, sq. ש' ונשתטה if he was sane and became mad; B. Bath. 128$^{a}$.—V. שׁוֹפִי II.

*Hithpa.* הִשְׁתַּפָּה, *Nithpa.* נִשְׁתַּפָּה (of a delirious person) *to become quiet, conscious, sane.* B. Kam. IV, 4 נש' השוטה if the madman became sane again; Tosef. ib. IV, 4. Y. Ter. I, 40$^{b}$ bot. לכשׁיִשְׁתַּפֶּה when he is sane again (we may write a letter of divorce at his order); Y. Gitt. VII, beg. 48$^{c}$. Y. Keth. I, 25$^{b}$; a. e.

**שְׁפָא, שְׁפֵי** ch. same, *to be quiet, at ease.*—V. שְׁפִי.

*Pa.* שַׁפֵּי *to quiet, pacify, satisfy.* Gitt. 73$^{a}$ זיל שַׁפֵּי ליה go and pacify (settle with) him. B. Mets. 15$^{a}$ ואַשׁפֵּי וכ' (Ms. H. a. R. ואישַׁפֵּי), v. מְרַךְ.—Part. pass. מְשַׁפֵּי; *pl.* מְשַׁפְּיָן. Ib. 70$^{a}$ דמש' נכסיה (not דמשפו) one whose property is at peace (undisputed by any claimants).

**שְׁפִי** m. (preced.) *quiet, ease.* Targ. Y. II Num. XXIII, 3; Targ. Y. II Gen. XXII, 8 בלב ש' with an easy heart.

**שִׁירְפּוּי,** v. שִׁירְפּוּי.

**שִׁפְיוּתָא** *f.* (preced.) *compromise, peace.* Targ. Y. I Gen. III, 15 (Y. II שְׁפוּירְתָא).

**שָׁפֵירְחָלָא** pr. n., בֵּי שָׁ' *the family of Shafeḥala* (vinegar dealer). Kidd. 71$^{b}$ Ar. (ed. בי בר שפי חלא, v. שְׁפֵי II).

**שִׁפְיָטָה** f. (שָׁפַט) *judging, judgeship.* Snh. 3$^{b}$ (ref. to Num. XXXV, 24 sq.) משעת שִׁפְיָטַת הצדה from the time that the assembly meets for judging (from the beginning of the legal proceedings, the court consists of twenty-three). Num. R. s. 14$^{9}$ על שפיטת שמשון the verse (Gen. XLIX, 16) refers to Samson's judgeship.

**שַׁפַּאי, שַׁפְיָר** m. (שְׁפֵי II) *wine merchant.*—*Pl.* שַׁפְיָרִין, שַׁפְּרֵיָא, שַׁפָּאֵי. Lev. R. s. 12 עברון ש' בתרע וכ' wine merchants passed the gate of the cemetery; Esth. R. to II, 1 (ר' עזריה) ש' שנאון (strike out שנאון, a corrupt dittogr. of שפאין); Yalk. Prov. 960. Y. Dem. V, 24$^{d}$ ברם באילין ש' וכ' but as to wine dealers, they are used to empty from vessel to vessel. Y. Shek. VII, 50$^{c}$ bot., v. חֲכַם.

**שְׁפָךְ,** v. שְׁפַךְ.

**שָׁפֵךְ,** v. שָׁפוֹךְ.

**שְׁפָכָא,** *pl.* שְׁפִיכֵי, v. שָׁפְכָא.

שְׁפִיכָה f. (שָׁפַךְ) *pouring out.* T'bul Yom IV, 7, v. שְׁבָר I. Y. Pes. I, end, 28[b] (ref. to Deut. XII, 24) ... לא אלא בש' I have allowed thee no other use of its blood than pouring it out (but you must not bleed a consecrated animal). Y. Yoma V, 43[a] top (ref. to Lev. IV, 7) לרבות ... לש' this includes the blood of the bullock for the Day of Atonement, that it must be poured out (at the bottom of the altar); a. fr.—*Pl.* שְׁפִיכוֹת. Lam. R. to IV, 11 ארבע ש' לטובה וכ' four times is pouring out mentioned for good, and four times for evil.

שְׁפִיכוּת f. same. Makhsh. II, 3 מי ש' water that is poured out, dirty water, opp. מי גשמים rain water.—Esp. ש' דמים *shedding of blood.* Arakh. 15[b] ... כל המספר וש' ד' he that talks slander commits great sins to be compared to the three great crimes: idolatry, incest, and bloodshed. Snh. 57[b] (ref. to Gen. IX, 6) אירזהו ש' ד' של אדם שהוא בגופו וכ' what way of killing is a shedding of blood within a man's body? It is strangulation. Ib. 74[a] כל ... חוץ ... וש' ד' regarding all sins ... one may transgress in order to escape death, except idolatry, incest, and murder; a. fr.

שְׁפִיכוּתָא ch., constr. שְׁפִיכוּת, same. Targ. Y. II Lev. I, 16. Targ. Y. II Deut. III, 17 ש' קיטמא (read מיא), v. שְׁפָכוּתָא. Targ. Y. Gen. XXVIII, 20 (not שְׁפִירכוֹת).—B. Bath. 25[b] בש' when the rain comes pouring, opp. בנירחותא gently.

שְׁפִילְתָא, שְׁפֵילָה, v. sub שְׁפַל.

שְׁפִיפוֹן m. (b. h. שְׁפִיפֹן; שפף) [*sliding,*] a species of *serpents, adder* (?). Num. R. s. 14[9] ... נחש וש' כנגד corresponding to the two things to which his (Dan's) father compared him, serpent and *sh'fifon.* Sot. 10[a] ... בלעם שנאמר ש' וכ' Balaam was lame in one foot, for we read (Num. XXIII, 3), and he went *shefi*; Samson was lame in both feet, for it says (Gen. XLIX, 17) *sh'fifon* (sliding) on the road. Y. Ter. VIII, 45[d] bot. מין קטן הוא ושמו ש' it is a small kind of serpent, its name is *sh'fifon,* and it is as thin as a hair.

שְׁפִיפוֹנָא ch. same. Y. Ter. VIII, 45[d] top אשכחון ש' לשערה וכ' ... (not שפופי) they found a serpent as thin as a hair wound around &c., v. preced.

שַׁפֵּיץ, v. שְׁפַץ.

שְׁפֵּיק, v. שְׁפַק.

שְׁפִיר m. (שפר; cmp. שׁוֹפָר 2, a. שְׁפוּפֶרֶת) *membraneous bag, sac of a fœtus*; in gen. *fœtus.* Nidd. III, 3 המפלת ש' מלא וכ' if a woman discharges a sac full of water &c. Lev. R. s. 14; Y. Nidd. III, 50[d] top (ref. to Job XXXVIII, 9) לבושו זה חש' וכ' 'its garment' means the sac, 'its swaddling band', the placenta. Ib. ש' מרוקם a fœtus having an articulated shape, v. רָשׁוֹן; Bab. ib. 25[a] ש' שאינו מרוקם a shapeless fœtus. Y. Naz. VII, 56[b] I have seen עגל כאפון בש' the embryo of a calf, of the size of a bean, in a bag; a. fr.

שִׁפְרָא, שִׁפִּיר ch. same. Targ. Y. Deut. XXVIII, 57.—Nidd. 25[b] דהוא ש' דאתאי וכ' a fœtus was brought before Mar Samuel, and he said, this is forty-one days old; a. e.

שַׁפִּיר m. (שְׁפַר) 1) *handsome, pleasing; good; cheerful.* Targ. I Sam. XVI, 12. Targ. O. Gen. XLVII, 6, (v. שֶׁפֶר ch.); a. fr.—Midr. Till. to Ps. XVI, 6 (in Hebr. dict.) על ... נעשה לי ש' because I was content with my portion, it became beautiful to me; Yalk. ib. 667 (corr. acc.).—Kidd. 31[b] בעינא גברא דש' כוותך I want a man as handsome as thou art; a. fr.—*Pl.* שַׁפִּירֵי, שַׁפִּירַיָּא, שַׁפִּירִין. Targ. Deut. VIII, 12. Targ. II Chr. VII, 10; a. fr.—B. Mets. 84[a] אנא ... מש' ירושלם I am one of the survivors of the handsome men of Jerusalem. Ib. בני ש' כוותי children as good-looking as I am; a. fr.—*Fem.* שַׁפִּירְתָּא, שַׁפִּירָא, שַׁפְרָ'. Targ. Gen. XII, 14. Ib. 11. Targ. O. Num. XII, 1; a. fr.—B. Mets. l. c. דש' מינאי who is handsomer than I am; a. e.—*Pl.* שַׁפִּירָתָא. Targ. Gen. VI, 2. Targ. Y. ib. 1. Targ. Job XLII, 15; a. e.—2) (adv.) *right, well.* B. Mets. l. c. אטו ... דש' קאמינא do I not know that what I say is right? Yoma 29[b] מאן קא מותיב ש' קא מותיב he who asked that question has asked well. Yeb. 94[b] וחאי ש' נסיב and he married rightly (legally); ודא ש' נסיב and he married this one lawfully; a. fr.—ש' דמי, v. דְּמֵי I.

שְׁפִירָא, v. שְׁפִיר ch.

שַׁפִּירוּתָא f. (preced. art.) *goodness*; (with לבא) *cheerfulness.* Targ. O. Deut. XXVIII, 47 (Y. שְׁפִירוּת; ed. Lsb. קשיטות).

שַׁפִּירְתָּא, v. שַׁפִּיר.

שְׁפִיתָה f. (שָׁפַת) *placing over* or *by the fire.* Kel. VIII, 8 מכנגד שְׁפִיתַת הקדרה ולפנים from the place where the pot is placed and inside (towards the fire). Ib. 9 כור שיש בו בית ש' a smelting pot which has a bottom or foot whereon it can rest (Mish. ed. בור וכ' a hole in the ground with an arrangement for putting a pot over fire); a. e.

שָׁפַךְ (b. h.; *Shaf.* of חפך) [*to invert,*] *to pour; to empty.* Lam. R. to IV, 11 מזמר אני שהפך חופתו ... ולא ש' חמתו וכ' I sing, because he (the king) has upset his son's bridal chamber, but has not poured out his anger over his son; ולא ש' ... שש' הקב"ה because the Lord has poured his anger over wood and stone, and did not pour it out over Israel. Yeb. 75[b] (ref. to Deut. XXIII, 2) מי שע"י כריתה שׁוֹפֵךְ he who pours (semen, instead of shooting forth, מקלח) in consequence of cutting. Succ. II, 9, v. קִיתוֹן. Y. Sabb. XII, end, 13[d] וכתב לא השופך 'and he writes' (Deut. XXIV, 3), but not 'he pours' (a chemical fluid over a sympathetic writing to make it legible); ib. שופך דיו וכ' he pours ink in which there is no gall-nut, and this catches (settles on) the written letters; Y. Gitt. II, 44[b] top שָׁפַיִךְ (Chald.); a. fr.—ש' דמים *to shed blood.* Gen. R. s. 34. B. Mets. 58[b], v. לָבַן II; a. fr.—[Midr. Till. to Ps. XXII, 16 שופכין, read: שׁוֹפְתִין, v. שָׁפַת.]

*Nif.* נִשְׁפַּךְ *to be poured out, emptied.* Hull. 47[b] ריאה

שִׁנְשְׁפְּכָה כִּקְרִיתוֹן a lung which (by tearing the membrane) is emptied like a ladle. Sot. 42b (play on שׁוֹפֵךְ, v. שׁוֹבֵךְ) שֶׁכָּל הִרְוָאהּ אוֹתוֹ נ' לִפְנָיו וכ' whoever saw him, was poured out before him like a ladle (his courage failed him, cmp. מָסַס). Pes. 22b דָּם שֶׁנ' כַּמַּיִם וכ' blood that is poured out like water makes susceptible of uncleanness. Ib.a כַּמַּיִם הִנְשְׁפָּכִין like water that is poured out (ordinary water), opp. הַמִּתְנַסְּכִין used for libation. Ib. 20b חֲבַל תְּשָׁפֵךְ, v. חָבַל II. Zeb. VIII, 7, sq. לְאַמָּה יִשָּׁפֵךְ shall be poured into the sewer; a. fr.

*Pi.* שִׁפֵּךְ *to make slanting.* Part. pass. מְשׁוּפָּךְ. Yoma 68b (ref. to שִׁפּוּךְ, Lev. IV, 12) שִׁירְהָא מְקוֹמוֹ מְשׁ' the place for the ashes must be sloping; Sifra Vayikra, Hob., Par. 3, ch. V; Zeb. 106a.

שִׁפִּיךְ, שִׁפַּךְ ch. same. Targ. Ez. XXIV, 7. Ib. XXII, 6. Targ. Zech. XII, 10; a. fr.—Ab. Zar. 72b אָמַר ... כִּי שַׁפְכִיתוּ וכ' R. said to the laborers engaged in filling, when you pour wine (from vessel to vessel) let no gentile come near to help you &c. Y. Sabb. XX, end, 17d שָׁפוֹךְ, v. צְנִינִים; a. fr.

*Ithpa.* אִשְׁתַּפֵּךְ, *Ithpe.* אִשְׁתְּפֵךְ *to be poured out.* Targ. I Kings XIII, 3. Targ. Ps. LXXIX, 10; a. fr.—B. Mets. 26a אִשְׁתַּפּוּכֵי אִישְׁתַּפּוּךְ the things in the wall were washed down; a. e.

שִׁפְכָא m. (preced.) *spout, gutter.*—*Pl.* שִׁפְכֵי. B. Bath. 3b עַד דְּתִקְּרִין לֵיהּ שִׁ' Ms. M. (ed. שִׁפְרֵי ... עַד דְּמִתְקַן) until he provided its spouts (until it was entirely finished; Ar. ed. Koh. שִׁפּוֹכָאֵי, oth. ed. שִׁפּוֹכָאֵי). Ib. 6a, v. נְסַם.

שִׁפְכָה f. (b. h.; preced.) *urinary canal;* כְּרוּת שׁ' one whose canal is mutilated. Yeb. VIII, 2, v. כָּרַת. Y. ib. 9b top. Bab. ib. 75b כְּתִיב בְּמָקוֹם שֶׁשּׁוֹפֵךְ שׁ' it says *shofkhah* (Deut. XXIII, 2) in the place where one pours out (discharges fluid); a. e.

שִׁפְכוֹנִי m. (preced.) [*pourer,*] name of a species of *olives, rich olive.* Peah VII, 1 (Y. ed. שִׁפְכָנִי; Ms. M. שִׁסְמָנִי, corr. acc.), expl. Y. ib. 20a top חֲרִבָּה שֶׁמִּן שׁ' שֶׁהוּא עוֹשֶׂה שֶׁמֶן הַרְבֵּה *chifkhoni,* which yields much oil.

שִׁפְכוּתָא f. (preced. wds.) *gutter, slope.* Targ. Y. Num. XXI, 15 (v. שָׁפוֹךְ). Targ. Y. Deut. III, 17 (ed. Vien. שׁ').

שִׁפְכָנִי, v. שִׁפְכוֹנִי.

שָׁפַל I (b. h.; Shaf. of נ־פ־ל) *to be low.*

*Hif.* הִשְׁפִּיל *to lower, humble.* Erub. 13b הַמַּשְׁפִּיל עַצְמוֹ; הִקְבִּ"ה מַשְׁפִּילוֹ, v. גָּבַהּ; Ned. 55a. Pesik. R. s. 10 (ref. to Is. II, 9) אֵימָתַי שָׁחוּ וְנִשְׁתַּפְּלוּ ... הִשְׁפִּילָם הקב"ה when did they sink and were lowered? When they committed that deed (worshipped the golden calf), the Lord lowered them. Arakh. 15b יַשְׁפִּיל דַּעְתּוֹ let him humble his mind (think of his shortcomings). M. Kat. 16b (play on תִּתְכַּמְּנִי, II Sam. XXIII, 8) הוֹאִיל וְהִשְׁפַּלְתָּ עַצְמְךָ תְּהֵא כְּמוֹתִי because thou didst lower thyself, thou shalt be like myself; a. fr.

*Nif.* נִשְׁפַּל *to be lowered.* Pesik. R. l. c., v. supra.

*Hof.* הָשְׁפַּל, הָשְׁפַּל same. Pesik. Ki Thissa, p. 11b (ref. to Is. II, 9) יוֹדֵעַ ... וְהָשְׁפַּלְתִּי אֲנִי וְאַתָּה וכ' I know that Israel bowed to the golden calf, and I and they have been lowered, but wilt thou not raise (forgive) them?; Tanh. Ki Thissa 4 וְהִשְׁפַּלְתִּי אוֹתִי and I myself have been lowered; Yalk. Is. 260 וְהוּשְׁפַּלְתִּי Tanh. l. c. 5 (ref. to Ps. LXXV, 8) בִּלְשׁוֹן זֶה הוּ' וכ' for the word *zeh* (Ex. XXXII, 24) was he (Aaron) lowered, v. גָּבַהּ; בִּלְשׁוֹן זֶה הוּשְׁפָּלוּ וכ' through *zeh* (ib. 23) were they lowered, and with *zeh* (ib. XXX, 13) have they been raised; Lev. R. s. 8; a. fr.

*Hithpa.* הִשְׁתַּפֵּל, *Nithpa.* נִשְׁתַּפֵּל [*to let one's self drop,*] 1) *to be humble, gentle.* Ib. s. 19 (ref. to שִׁפְלוּת יְדַיִם, Koh. X, 18) ע"י שֶׁנִּשְׁתַּפְּלוּ יִשְׂרָאֵל מִלְּחָנוֹת וכ' because the Israelites were too gentle to encamp (before Sinai) in discord &c.—2) *to be lazy, indolent.* Ib. ע"י ... מִשְׁתַּפֵּל מִלְּקַנֵּחַ וכ' (not לְקַנֵּחַ) because that man is too careless to wipe his body properly, he gets scabs. Ib. ע"י ... מִשְׁתַּפֶּלֶת וכ' because that woman is too indolent to examine her body properly &c.; a. e.

שְׁפַל I, שְׁפֵל ch. same, *to fall down, go down.* B. Kam. 92b; Meg. 14b (prov.) שְׁפֵיל וְאָזֵיל בַּר אִוָּזָא וכ' the duck bends its head down in walking, and its eyes look all around (it follows two pursuits at the same time, v. פֻּלְכָּא). Snh. 7a וְדִירְקוּלָא שָׁפֵיל, v. דִּירְקוּלָא. Ber. 10a שָׁפֵיל לְסִיפֵיהּ דִּקְרָא go to the end of the verse (in order to understand the whole of it); a. fr.

*Af.* אַשְׁפֵּל 1) *to lower.* Targ. Y. II Lev. X, 20. Targ. Prov. XXV, 7. Ib. XXIX, 23; a. fr.—2) *to carry down, carry along.* Yeb. 121a גַּלֵּי אַשְׁפְּלוּהוּ the waves may have carried (and landed him).

*Ithpa.* אִשְׁתַּפֵּל *to humble one's self.* Targ. I Sam. II, 36.

שָׁפָל m., שְׁפָלָה f. (b. h.; preced.) 1) *low, humble.* Num. R. s. 4 20 וְאַל ... שׁ' בְּעֵינַי וכ' say not that I was low in the eyes of others, and was not despised in my own eyes. Taan. 16a; Snh. 88b, a. e. שָׁפַל בֶּרֶךְ low of knee, *polite.* Y. ib. I, 19c נֶפֶשׁ שׁ' a humble soul, humility; Ab. V, 19 נֶפֶשׁ שׁ' contented, opp. רְחָבָה. Ib. IV, 10 הֱוֵי שָׁ' רוּחַ בִּפְנֵי כָל אָדָם be humble before every man. Snh. 43b מִי שֶׁדַּעְתּוֹ שׁ' מְעֻלָּה וכ' to him whose mind is lowly the Lord accounts it as if he had offered all kinds of sacrifices. Sot. 5a אֲבָל ... וְרוֹאֶה אֶת הַשׁ' but not so the Lord, he is high and looks at the low; a. fr.—*Pl.* שְׁפָלִים, שְׁפָלִין; שְׁפָלוֹת. Ib. 47b, v. גָּבַהּ; a. e.—2) (v. שָׁפֵל, *Hithpa.*) [*letting the hands sink,*] *indolent, negligent,* opp. זָרִיז. Tosef. Yeb. IV, 8; Pes. 50b יֵשׁ שׁ' וכ' sometimes one is lazy and profits, and sometimes one is lazy and loses.—*Pl.* as ab. Ib. 89a; Ned. 36a; Gitt. 25a.

שְׁפַל II ch. same, *lowly.* Targ. Prov. XVI, 19.

שֶׁפֶל II (or שֵׁפֶל) m., v. next w.

שְׁפֵלָה, שְׁפֵלָא f. (b. h.; preced. wds.) *lowland.* Shebi. IX, 2 וּבִיהוּדָה הָהָר וְשׁ' וכ' in Judæa, (the three districts are) the highland, the lowland, and the valley; וְשִׁפְלַת לוֹד כְּשִׁפְלַת הָרָרוֹם and the lowland of Lydda is (with reference to Sabbatical year laws) like the lowland of Darom (South). Tosef. ib. VII, 10; Y. ib. IX, 38d bot. שָׁפַל מֵאֲמָאוּס עַד לוֹד שׁ' וְשִׁפְלָתוֹ (not שִׁפְלָה), v. עֵמֶק. Ib. שׁ'

Emmaus to Lydda is the plain (of Judæa). Ib. (סימן) לש' וכ' the presence of sycamores indicates lowland; Pes. 53a; a. fr.

**שְׁפָלָה**, v. שָׁפֵל.

**שִׁפְלוּת** f. (preced. wds.) 1) (b. h.) ירדים ש' *lassitude*, v. שָׁפֵל I.—2) *humility, humiliation.* Num. R. s. 4 20 אם צריך אדם לנהוג ש' בעצמו וכ' ... לפני if a man must conduct himself humbly before a king of flesh and blood, how much more must he do so before the Lord? Ib. end הירח נוהג בש' וכ' he lived humbly before the Lord. Sot. 48a bot. (ref. to Is. V, 15) שגורמין ש' לשונאיו של הקב"ה (not לשונאי) they cause humiliation to the enemies of the Lord (euphem. for: to God); ש' של ישראל the humiliation of Israel; a. e.

**שִׁפְלוּתָא** ch. same, *lassitude.* Targ. Jer. XLIX, 24 (h. text רִשְׁתִּ).

**שִׁפֵּילְ, שִׁפֵּלְ, שִׁפֶּלְתָּא** f.=h. שְׁפֵלָה. Targ. Deut. I, 7. Targ. Jer. XXXII, 44; a. fr.

**שָׂפָם** m. (b. h.; v. שָׂפָה) *upper lip.* Cant. R. to I, 7 הירח שפמו על שָׂפָמוֹ, v. עָטָה. Pirké d'R. El. ch. XVII, end מכוסה וכ' if his upper lip was covered, they knew that he was a mourner; לא הירח שפמו וכ' if his upper lip was not covered, they knew that he was excommunicated; a. e.

**שָׂפָם, שִׂפְמָא, סְ', שְׂפַם** ch. 1) same. Targ. Lev. XIII, 45 (O. ed. Berl. סְ'). Targ. II Sam. XIX, 25 שִׂרְפַּמֵּיהּ ed. Lag. (oth. ed. סְ'). Targ. Ez. XXIV, 17; 22. Targ. Mic. III, 7.—*Pl.* שְׂפָמִין, סְ'. Sabb. 129b מאה ש' (Ms. O. וש' only; Ms. M. מאה סְ'), v. קַרְנָא I. Ib. האידנא יומא דש' הוא to-day is a day of lip-shaving, i. e. a day spent without profit.—2) *border.* Targ. Y. I Ex. XXVIII, 32 (Y. II ספווא).—[Targ. Y. Num. XXX, 13 שפמהא, read: שְׂפָתָהּ.]

**שפן**, a word in an incantation against thirst. Pes. 112a.

**שָׁפָן** m. (b. h.; cmp. שׁוּפָם II) *cony, (rock-badger).* Midr. Prov. to XXX, 26 זה מדי כשם שחש' יש בו וכ' 'the conies &c.', this refers to Media, as the cony has the symptoms of cleanness (being a ruminant) and also those of uncleanness &c.; Lev. R. s. 13; Yalk. Prov. 964.

**שַׁפְנִינָא** m. (cmp. preced.) *turtle-dove.* Targ. Lev. XII, 6. Targ. Gen. XV, 9 (Y. II שׁוֹפָנִין). Targ. Ps. LXXXIV, 4 (h. text דְּרוֹר); a. e.—Pesik. ʿĂniya, p. 137a, v. צוֹצְלָא.—*Pl.* שַׁפְנִינַיָּא, שַׁפְנִינִין. Targ. Lev. V, 7. Ib. XIV, 30; a. e.

**שָׂפַע** (cmp. שָׂפָה II) 1) *to be smooth.* Gen. R. s. 14 קורה שׁוֹפַעַת a smooth-trimmed trunk (of a palm-tree, v. שָׂפְעָה I).—2) *to incline, slide.* Neg. X, 10 השׁוֹפֵעַ וכ', v. גַּבַּחַת; Sifra Thazr. Par. 5, ch. X. Tosef. Kel. B. Kam. VI, 15 תנור ששפתיו שׁוֹפְעוֹת לתוכו (not ששפתות) a stove the rims of which incline towards the inside; שפתיו שופעות לאחוריו if its rims incline towards its outer walls. Ohol. VII, 2 אהל שהוּא שופע וכ' a tent the top of which goes slanting down, so that the flat roof is only of the size of a finger; a. e.—3) *to pour out, run, discharge.* Yalk. Lev. 554 כל זמן ששופע לתוכה וכ' as long as it (the spring) discharges its overflow into the garden, the vegetables get black (dark green) &c. Nidd. IX, 8 (among the symptoms of approaching menstruation) ושׁוֹפַעַת and she discharges, expl. ib. 63b top. Bekh. III, 1 בהמה גסה שׁוֹפַעַת וכ' a large domestic animal that discharged a clod of blood; a. e.—[Y. Hor. I, 46a top עד שישפע, read: שישמע, v. שָׁמַע.]

*Hif.* הִשְׁפִּיעַ 1) *to make slanting.* Erub. 43b מַשְׁפִּיעַ ועולה משפיע וירוד (not משפיעו) let him make the wall slanting (from the centre) upwards and downwards (so that it should cast no shade).—2) *to pour abundantly; to sell in large quantities;* trnsf. *to give in abundance.* Dem. II, 4 כל המַשְׁפִּיעִים במדה גסה (Y. ed. חמשופעים, corr. acc.) all wholesale dealers; אלו הן המַשְׁפִּירִין וכ' these are considered wholesale dealers &c., v. סִרְטוֹן. Ber. 32a (ref. to ודי זהב, Deut. I, 1) ... וזהב שהִשְׁפַּעְתָּ להם וכ' בשביל on account of the silver and gold which thou didst pour upon them, until they said, enough!—this was why they made the golden calf; (Yoma 86b שהרבית). Snh. 108a ... דור בשביל טובה שה' וכ' the generation of the flood became overbearing only on account of the wealth that the Lord bestowed upon them. Ib. בטובה שהִשְׁפַּעְתִּי וכ' with the very blessing that I bestowed upon them, do they provoke me to anger; a. fr.—3) *to give overmeasure.* Tosef. B. Bath. V, 3 מקום שנהגו להַשְׁפִּיעַ משפיע וכ' where it is customary to give overmeasure, you must pour as much as is required: as long as the back and the bottom rim of the vessel are not wetted; a. e.—Part. pass. מוּשְׁפָּע, v. infra.

*Pi.* שִׁפַּע 1) *to make slanting.* Part. pass. מְשׁוּפָּע; f. מְשׁוּפָּעֵת; *pl.* מְשׁוּפָּעִין, מְשׁוּפָּעִים; מְשׁוּפָּעוֹת. Sabb. 5a כותל מְשׁוּפָּע a slanting wall. Y. Ned. V, beg. 39a היה המקום מש' וכ' if the place in his court is sloping ..., the neighbor may protest (against washing being done in it), for he may say, thou pourest out, and it comes to my ground; a. e.—[Yalk. Lev. 571 דרך משופע, v. מְשׁוּפָּשׁ.]—2) *to cause to flow.* Lam. R. to IV, 15 מהו ושפח וש' וכ' what is *v'sippaḥ* (Is. III, 17)? It means *v'shipp'a* (he caused them to discharge blood), in order that the holy seed be not mixed up &c.—*Part. pass.* as ab. *abundant, eloquent, verbose.* Midr. Till. to Ps. I, 5 ed. Bub. (ref. to Prov. XV, 7b) אלו המש' וכ' this refers to those who are extremely fluent, but in whom there is not the sap of the Law; Yalk. Prov. 953 המהוּשָׁפָּעִים.

*Pu.* שׁוּפַּע 1) *to be made slanting*; part. מְשׁוּפָּע, v. supra.—2) *to be poured.* Gen. R. s. 69 end; Yalk. ib. 120, v. פַּךְ.

*Hithpa.* הִשְׁתַּפַּע *to slant.* Y. Erub. X, 26b bot. במִשְׁתַּפַּע עשרה וכ' when the wall slants at the grade of ten handbreadths to three.

**שְׁפַע** ch. same, 1) *to flow, run, overflow.* Targ. Prov. III, 10. Ib. V, 16; a. e.—Nidd. 63a שופעת הא שָׁפְעָה ואזלה the Mishnah says, 'she discharges;' but does she not continue to discharge (how can this be a premonitory symptom)?—2) *to slant, hang down.* Targ. Y. Ex. XXVI, 12 (Levy quotes *Af.*).

*Af.* אַשְׁפַּע *to make slanting, let hang down,* v. supra.—2) *to pour, give in abundance.* Lev. R. s. 27 אן דאת יהיב מַשְׁפַּע את where thou givest, thou givest plentifully; Gen.

R. s. 33 הן דירהבת אַשְׁפַּעַת (not אשפע); Yalk. Ps. 727; Tanh. Emor 6; Pesik. Shor, p. 74ª מַשְׁפִּיעַ.

*Pa.* שִׁפַּע *to incline, make slanting, let hang down.* Part. pass. מְשֻׁפַּע. Targ. Y. Ex. XXVI, 13 (some ed. מְשֻׁפַּע Hebraism).—Sot. 22ᵇ, v. מְדוֹכָא. B. Mets. 26ª דמש' בחד גיסא when the wall is slanting on one side.

**שֶׁפַע** m. (b. h.; preced.) *overflow,* esp. *overmeasure, customary addition.* Midr. Till. to Ps. LXXVIII, 50 כל מכה ומכה . . . דבר ש' עליהן to every plague that came upon them, pestilence came as an addition (in the bargain); ed. Bub., a. Yalk. Ps. 820 שֶׁפָה.

**שִׁפְעָא** ch., constr. שִׁפְעַ, same, *overflow.* Targ. Is. XLVIII, 18; LIX, 19; LXVI, 12.

**שִׁפְעָה** I f. (שָׁפַע 1) *smoothing, planing.*—שִׁפְעַת קורה *smooth-trimmed trunk* (of a palm tree). Gen. R. s. 41, beg. ש' קורות להקרות וכ' the planed trunks (of the palm tree) are used for ceiling the house; Num. R. s. 3, beg.; Yalk. Ps. 845 ש' קוֹרֶיהָ. Koh. R. to III, 11 ש' קורייס (read קוֹרָה), v. שָׁפַע.

**שִׁפְעָה** II f. (b. h.; שפע *to crush, stamp,* cmp. שָׁפָה I) *stamping, trot, marching troop.* Sot. VIII, 1; Sifré Deut. 192; Yalk. ib. 923, v. קַלְגֵּס.

**שָׁפַף** (v. שׁוּף II, a. שָׁפָה I) *to crush, rub.*—*Part. pass.* שָׁפוּף; f. שְׁפוּפָה; *pl.* שְׁפוּפִים, שְׁפוּפִין; שְׁפוּפוֹת *a) rubbed, rubbing.* Gen. R. s. 65 דיו רגליהם ש' בארץ their feet (which were hanging down) rubbed against the ground; (Y. Peah VII, 20ᵇ top נוגעות).—*b) crushed, weak, nimble.* Gen. R. s. 22 the evil inclination דומה ללסטיס ש' וכ' is like an enfeebled robber sitting on the cross-road &c.; Yalk. ib. 36; Yalk. Ps. 840. Gen. R. s. 25, end בני אדם ש' weak people, opp. גבורים; Ruth R. to I, 1. Gen. R. s. 53 עכשיו . . . לא ש' וכ' now what is his gift (the child born to him)? is it not puny? I put my finger &c. (v. פְּחַשׁ); Yalk. Deut. 810 שְׁפִיפָה . . . מתנהרה (Chald.). Gen. R. s. 60 דווין וש' ed., v. שָׁפָה I; a. fr.

*Pilp.* שִׁפְשֵׁף *to rub, polish, brush off.* Y. Sabb. IV, end, 7ª עד שישַׁפְשֵׁף until he rubs (the stones, to wipe off the dirt); Bab. ib. 125ᵇ צאו ושַׁפְשְׁפוּם go out and rub them. Y. Ter. I, beg. 40ª במְשַׁפְשֵׁף בחן במים when he scours them with water. Yoma 30ª לשַׁפְשֵׁף to wipe off (squirtings). Mikv. IX, 2 אלא אם כן ש' unless he has rubbed the soot off. Tosef. Dem. I, 18 משפשף he may rub him (with oil). Y. Ber. IX, 14ᶜ top עד שישַׁפְשֵׁף before rubbing (the rectum), v. מְשַׁמֵּשׁ; a. fr.

*Nif.* נָשַׁף, נִישָׁף *to be crushed.* B. Kam. 28ᵇ ונשוף באבן (Ms. F. ונושף read: ונישף), v. שׁוּף II.

**שְׁפַף** ch. same (interch. with שׁוּף). Targ. Ex. XXXII, 20 ושַׁף (h. text וירטוך); Targ. Cant. I, 14. Targ. Ps. LXXII, 4 ישׁוּף (h. text ידכא). Ib. LXXXIX, 24 (h. text כתוחי); a. e.

*Palp.* שַׁפְשֵׁף *to rub against, let glide down.* Sabb. 154ᵇ דקא מְשַׁפְשֵׁף, v. פַּשְׁפֵּשׁ II.

*Ithpa.* אִשְׁתַּפָּף *to be crushed.* Targ. Job V, 4 יִשְׁתְּפְּפוּן (incorr. ישרתפון; h. text ידכאו). Ib. XXX, 8, v. שׁוּף II ch.

**שָׁפַץ**, *Pi.* שִׁפֵּץ (v. next w.) *to repair.* Keth. 103ª שִׁיפְּצָה מאי if she repaired the house, how is it?; v. שִׁירְפּוּצָא.

**שִׁפֵּץ**, *Pa.* שִׁפֵּיץ (Shaf. of פצץ) [*to undo a breach* (cmp. הִשֵּׁן to remove the ashes),] *to repair.* Targ. II Chr. XI, 11 ובנא וש' קרוין ומני וכ' (h. text וירחזק) וש' ותקיף. Ib. 23 (h. text ויבן ויפריץ, to which Targ. supplies ויפקד) he built and fortified cities, and appointed &c.—Meg. 4ª אתא אסא שַׁפְּצִינְהוּ Ar. a. Rashi (ed. שפצנהי, corr. acc.) Asa came and restored their fortifications. Yeb. 63ª טום ולא תְּשַׁפֵּיץ וכ' שַׁפֵּיץ fill up (a hole in time), that thou need not repair, repair, that thou need not build.

**שְׁפַק, שְׁפֵק, שְׁפַק**, v. סְפַק, סָפֵק.

**שפקין**, Tosef. Makhsh. I, 2, read: שִׁיקְרָן (v. R. S. to Makhsh. I, 4).

**שָׁפַר** (b. h.) *to be smooth, rounded; to be pleasing, good, cheerful.* Ex. R. s. 1 (play on שִׁפְרָה מעשיה) שִׁשְׁפְּרוּ מעשיה וכ' her deeds were pleasing before God.

*Pi.* שִׁפֵּר *to cleanse, make pleasing; to conciliate, harmonize.* Sot. 11ᵇ; Ex. R. l. c. the Lord sent an angel from on high ומנקה אותם ומְשַׁפֵּר אותם . . . שמְשַׁפֶּרֶת וכ' (not ומשפיר) who cleansed them and made them good-looking, like a midwife that cleanses an infant. Ib. שחיתה משפרת על וכ' she smoothed over her daughter's words, and pacified (the king) for her. Gen. R. s. 98 (ref. to אמרי שפר, Gen. XLIX, 21) אמרי שופר שחן מְשַׁפְּרִין אמרין וכ' words of the Shofar, for they harmonize the words that were given with sounding the Shofar &c. (the Torah). Ib. ורץ . . . ושו' על ידו (not ידן) Naphtali ran like a hind and brought the document (of the purchase of the cave of Machpelah) from Egypt, and through it he pacified (the Hittites). Ib. s. 99, end (ref. to Gen. l. c.) [read:] והם מכבדין . . . ומשפרין דבריהם they offer kings their fruits and speak pleasing words; Tanh. Vayhi 13 ומשמירין (corr. acc.). Lev. R. s. 29 (ref. to Ps. LXXXI, 4 שופר) בחדש הזה שַׁפְּרוּ מעשיכם in this month (Tishri) cleanse your deeds; אם שִׁפַּרְתֶּם וכ' if you cleanse your deeds, I will &c.; a. e.

*Nif.* נִשְׁפַּר *to be made neat-looking, be adorned.* Y. Sabb. X, end, 12ᵈ לְרִשְׁפַּר . . . העושה who makes a strap (for an animal) . . . to be adorned with it; Tosef. Kel. B. Bath. IV, 13 לשַׁפֵּר (*Pi.*).

**שְׁפַר** ch. same. Targ. Gen. XXXIV, 18. Targ. Ps. LXIX, 32. Targ. Esth. I, 10; a. fr.—Snh. 11ᵇ ושַׁפְרָא מילתא באנפיי וכ' and the thing was pleasing in my sight and &c.; Y. ib. I, 18ᵈ top; Y. Maas. Sh. V, 56ᶜ top. Ker. 5ᵇ אי שמין ש' וש' וכ' if it (the cock) gets fat and well-looking, he may know that he will succeed; a. e.

*Af.* אַשְׁפַּר *to cleanse, make handsome, pleasant.* Targ. Y. Gen. IX, 27 (h. text יפת). Targ. Prov. XV, 2. Ib. XVII, 22 (Ms. מְשַׁפֵּיר *Pa.*); a. e.—Y. Maasr. I, 49ª bot. רַשְׁפַּר אפוי וכ', v. כַּרְיָא I. Y. Taan. I, 64ᵇ bot. מַשְׁפַּר תיירטרון cleaning the theatre; a. e.

*Ithpe.* אִשְׁתְּפַר *to make one's self fair, adorn one's self.* Targ. Jer. II, 33.

**שֶׁפֶר** m. (b. h.; preced.) *beauty, splendor, pleasantness.*

Num. R. s. 14[11] בירכו באמרי ש' . . . שְׁפָרִים he blessed him with speeches of beauty, for his words were pleasing. Midr. Till. to Ps. XVI, 6 שכרן של מצות שְׁפָרוֹ עלי (not מצוה) (*naḥălath* means) the reward of good deeds; its splendor rests on me; a. e.

**שֶׁפֶר** ch. same; constr. שִׁפְרָ, *the best of, choice of.* Targ. Y. Gen. XLVII, 6 בית שְׁ' ארעא (O. בדשַׁפְרֵי בא'). Targ. Deut. XII, 11; a. fr.—שְׁ' ארג, v. אָרָג.—B. Mets. 14[a] שבת שְׁ' וכ', v. שִׁעְבּוּד.—שְׁ' נונא, v. נוּן.

**שָׁפָר** m. (preced. wds.) *beautiful, pleasing.*—*Pl.* שְׁפָרִים. Num. R. s. 14[11], v. שָׁפַר.

**שְׁפַרְנָז**, v. שִׁיפְרָנְז.

**שַׁפַרְנוּנָא**, v. נוּן.

**שְׁפַרְעָם** pr. n. pl. *Sh'far'am* (*Shefa'Amr*, Neub. Géogr. p. 199), north-west of Sepphoris, near Usha. R. Hash. 31[b] (seat of the Sanhedrin). Ab. Zar. 8[b]. Tosef. Mikv. VI, 2.

**שַׁפְרְפָּרָא, שַׁפְרְפָּרָא, שַׁפְרְפָּרְ'** m. (שָׁפַר) *brightness*; (cmp. צַפְרָא) *early morning, morning light.* Targ. Esth. X, 3. Targ. Job III, 3 (h. text נהרה). Ib. VII, 4 (h. text נשף). Targ. Is. LVIII, 8 (h. text שחר). Ib. LXII, 1 (h. text נגה); a. fr.

**שַׁפְרְתָּא**, v. שַׁפְרִיר.

**שפש**, part. *Pu.* מְשׁוּפָּשׁ, v. שָׁפַשׁ.

**שְׁפַשְׁפֵשׁ, שִׁפְשֵׁשׁ**, v. שָׁפַשׁ, שָׁפַת.

**שַׁפְשָׁף** m. (v. שׁוּף II) *paste, a small board on the hunter's rod smeared over with glue.* Sabb. VIII, 4 (78[b]) דבק כדי ליתן בראש הש' Bab. ed. (Mish. a. Y. ed. והַשַּׁבְשֶׁבֶת); expl. ib. 80[a] כדי ליתן בראש ש' שבראש קנה וכ' (Ms. M. a. O. שבשבת; Alf. Ms. שַׁפְשֶׁפֶת; v. Rabb. D. S. a. l. note 3) as much glue as is required to put on the top of the 'paste board' which is on the fowlers' reed.

**שַׁפְשֶׁפֶת** f., v. preced.

**שָׁפַת** (b. h.) *to place, pile,* esp. *to place the cooking vessel over* or *by the fire.* Y. Sabb. I, end, 4[b] השופת את הקדירה וכ' if one sets a pot over coals (on the Sabbath), we must warn him &c. Bets. IV, 5 לְשָׁפוֹת וכ' to place a pot on them, v. נָקַב I. Ḥull. 84[a] מאה מנה יְשָׁפְתוּ וכ' if one possesses one hundred Maneh, he may have a pot put on the stove every day. Sot. 11[b] שׁוֹפְתוֹת שתי וכ' they put on two pots, one for hot water, and one with fish; Ex. R. s. 1. Midr. Till. to Ps. XXII, 16 הייתי דומה . . . שׁוֹפְתִין עליה (not שופכין) I was like a stove situate between two roads, on which the travellers do their cooking; ed. Bub. ש' קרירותיהן; Yalk. ib. 687; a. fr.—[Tosef. Kel. B. Mets. III, 1 שפת הימנה, v. שָׁפָה I.]

**שׂ', שְׂפָתָא** f. = סִיפְתָא, *border, lip.* Targ. O. Ex. XXVI, 4; a. fr., v. סִיפְתָא.—Yeb. 75[b] ואימא מִשְׂפָתֵיה may I not say, it refers to his lip?; a. e.

**שׂפתה**, Tanḥ. R'eh 5 והושיבוהו על ש', quid?

**שְׂפָתַיִם**, v. שָׂפָה.

**שִׁפְתַיִם** m. du. (b. h.; שָׁפַת, cmp. אַשְׁפַּת) *border-mounds* (between which is the balk). Sot. 11[b] ונזקקות להן בין ש' and they had intercourse with them between the mounds in the field; Ex. R. s. 1. Yalk. Zech. 574 (ref. to Ps. LXVIII, 14) תשכבון בין ש' יהודה ועבר הירדן you shall lie (in peace) between the borders: Judah and the shore of the Jordan.

**שֵׁשׁ**, *pl.* **שְׁשִׁין, שְׁשִׂים**, v. שִׁית.

**שְׁשָׁנִיתָא, שְׁשָׁרוּ, שְׁשָׁרְיָא, שְׁשֵׁצִי, שְׁשָׁצָא**, v. sub שְׁרִיץ.

**שָׁשַׁף*** *Pi.* שְׁשַׁף (=שסף) *to cut, slash.* Sifra Thazr., Par. 5, ch. XVI (ref. to Lev. XIII, 56) אוֹתוֹ יכול יְשַׁשְּׁפֶנּוּ ויניחנו וכ' (Rab. יְשַׁסְּפֶנּוּ, ref. to I Sam. XV, 33) from, 'he shall rend it.' I might infer, that he should slash it and leave it in its place &c.; [Asheri to Neg. XI, 5: יתפרו, glossator יְשַׁפְּצֶנּוּ (v. שפץ) *patch it over*; R. S. to Neg. l. c. יְצַפְּנוּ; Yalk. Lev. 553 רישופנו].

**שָׁשָׁת** pr. n. pl. *Shetseth,* a Phœnician border town. Y. Dem. II, 22[d] top; Tosef. Shebi. IV, 9 שָׁשָׁן.

**שׁשׁ**, v. שׁוּשׁ.

**שַׁשׁ** m. (b. h.) *sack, sackcloth.* Sifra Sh'mini, Par. 6, ch. VIII (ref. to Lev. XI, 32) מה שק מיוחד וכ' as sack, which is specified, is something spun and woven &c.; Sabb. 64[a]. Sifra l. c. אין לי אלא שק העשוי וכ' I may think that only sackcloth made of goats' hair is meant. Succ. 20[b]; Tosef. Kel. B. Bath. IV, 14 של שק a mat made of sackcloth. Snh. 101[a] התורה חוגרת שק וכ' the Torah, girt with sackcloth, stands before the Lord &c.; a. fr.—*Pl.* שַׁקִּין, שַׁקִּים. Sabb. 62[a], v. סַק II; a. e.

**שַׁשָׁא, שַׁשְׁקָא** ch., v. סַק, סַקָּא.

**שׁוֹקָא, שַׁשָׁקָא, שָׁקָא** m. = h. שׁוֹק, 1) *joint, leg.* Targ. Ex. XXIX, 22; 27 (O. ed. Berl. שָׁ'; oth. eds. a. Y. שׁוֹ' a. שַׁשָׁקָא). Targ. Lev. VII, 32, sq. (Y. ed. Vien. שַׁשָׁקָא); a. fr.—*Pl.* שָׁקִין, שָׁקֵי, שָׁקָא, שׁוֹ', שַׁשׁ'. Targ. O. Deut. XXVIII, 35; Y. ed. Vien. שַׁשָׁקְרִיא (read: שַׁשָׁפְרִיא; Ms. שַׁשָׁקְרִין). Targ. Ps. CXLVII, 10 שׁוֹקֵי (constr.).—Y. Shek. V, 49[a] bot. חמון ש' look at the legs (of Moses, how fat); Y. Bicc. III, 65[c] bot. חזי שקי (ed. Krot. שָׁאקֵי). Lev. R. s. 34 חמי שקירין look at the (poor man's) legs; Yalk. ib. 665 שקרן; Koh. R. to V, 13. Ḥull. 63[a] אריכי שקי those with long legs, v. שְׁקִרְטָנָא; a. e.—[Targ. II Sam. XXII, 43 שׁוֹקְרִין, some ed. שקרן, read: שׁוּקְרִין].—2) *shaft.* Gitt. 55[b]; 57[a], v. דִּיסְפַּק.

**שְׁקָא** = שְׁקַע *to sink, break down.* Kidd. 81[b] ש' ומית he sank and died (feigned a sinking spell and death). Lev. R. s. 17 ש' ברתא some ed., v. שְׁקַע.

**שָׁקַד** (b. h. *Nif.*; cmp. next w.) *to bend, twist, plait.*—*Part. pass.* שְׁקוּד; f. שְׁקוּדָה (cmp. שְׁבֻשָׁתָא) *confused, mistaken.* Lam. R. to I, 14 (ref. to נשקד, ib.) ש' הייתי מעוותי וכ' I was in error as to my sins, I thought that he would forgive me all my sins, when I heard that my verdict was torn up.

שָׁקַד (b. h.; v. קדד) [*to bend, be bent*; trnsf.] *to be bent upon, be intent, studious, anxious; to watch.* Lam. R. to I, 14 (ref. to נשקד, v. preced.) שר"ן כתיב ש׳ חקב"ה וכ׳ it is written with Shin, the Lord considered well how to bring the evil upon me (so as not to consume me). Midr. Till. to Ps. CXIX, 9 שׁוֹשְׁקְדִים וכ׳, v. שָׁחַר I. Y. Ber. IV, 7d אני שׁוֹקֵד וחן שׁוֹקְדִין I am industrious (rise early), and so are they; (Bab. ib. 28b משכימים ... משכירים). Tosef. ib. VII (VI), 2 כמה אומניות שׁוֹקְדוֹת משכימות וכ׳ how many trades (tradesmen) are anxious, rise early (to sell their goods), and I rise and find all these &c.; Bab. ib. 58a כל אומניות שוקדות ובאות וכ׳ (not אומנות) all trades are anxious and come to the door of my house &c. Keth. 2a; 3b שָׁקְדוּ ... על בנות וכ׳ the scholars were considerate towards the daughters of Israel (in ordaining weddings to be held on the fourth day of the week), in order that a man may make preparations &c. Ib. 3a bot. הא בעינן שקדו but (how may weddings take place any day of the week?) must we not consider *shaḳ'du* (the scholars' institution for the honor of woman)?; a. e.—*Part. pass.* שָׁקוּד *anxious, industrious, conscientious.* Ab. II, 14 הוי ש׳ ללמוד וכ׳ be anxious to learn the Law. Keth. 43b ש׳ אמרה the industrious scholar said it; ש׳ מנו שמואל who is meant by *shakud?* Samuel. Y. Ned. VIII, 40d bot. ולא עמד שׁוֹקֵד וכ׳ and no conscientious student arose, until (R.) Jeremiah arose; Y. Kidd. III, 64c top שָׁקֵד.

שָׁקַד ch. same, *to watch, be anxious, careful.* Targ. Ps. CII, 8. Targ. Prov. VIII, 34.

*Ithpe.* אִשְׁתָּקֵד *to be anxious, wait for an opportunity.* Snh. 14a הוה קא מְשָׁתְקֵד ר׳ וכ׳ (Ms. M. מְשָׁתַּקֵּד) R. J. was anxious to ordain them; Yalk. Sam. 96.

שָׁקֵד I m. *industrious, anxious,* v. שָׁקַד.

שָׁקֵד II m. (b. h.) *almond-tree, almond.* Gen. R. s. 42. Koh. R. to XII, 7 (ref. to Jer. I, 11) מה ש׳ הזה משעה וכ׳ as the almond-tree takes twenty-one days from the time it blossoms to mature its fruit &c.; Lam. R. introd. (R. Josh. 2); a. fr.—*Pl.* שְׁקֵדִים, שְׁקֵדִין, שְׁקֵי׳. Maasr. I, 4 ש׳ המרים bitter almonds. Y. Orl. III, 63b top פרך שְׁקֵדֵי soft-shell almonds (v. פֶּרֶךְ); a. e.

שַׁקְדָן m. (שָׁקַד) *watchful, industrious, scrupulous student.*—*Pl.* שַׁקְדָנִים, שַׁקְדָנִין. Sot. IX, 15 בטלו ... משמת ש׳ with the death of B. A. the careful students ceased; Tosef. ib. XV, 4; Y. ib. IX, end, 24c; Y. Ned. VIII, 40d bot.; Y. Kidd. III, 64c top.

שָׁקָה, v. שקי.

שָׁקוּט m. (שקט, Shaf. of קט; cmp. קטט, קוט) [*cut short,*] 1) *stubby, abnormally short.* Ned. 66b ש׳ ... שמא הוא is her neck graceful? It is too short. Tosef. Bekh. V, 1 צוארו שמוט וש׳ whose neck is abnormally long or abnormally short; Bekh. 43b, expl. מיחבא דחביא, v. חֲבִי; v. שָׁמוּט.—2) *abruptly bent, angular.* Ib. VII, 1 (43a) שראשו ש׳ (Mish. ed. שקוע) he whose head is angular, expl. ib.b ש׳ מלפניו *shaḳuṭ* refers to the front of the head (the forehead receding abruptly).

שְׁקוּל, שְׁקוּלָא, v. sub שׁוּק׳.

שָׁקוֹלָא m. (שָׁקַל) *carrier* (of wine vessels).—Pl. שְׁקוֹלָאֵי. B. Mets. 99b. Ḥull. 105b.

שְׁקוּעָא, שְׁקוּעַ, v. sub שׁוּק׳.

שְׁקוּעָה f. *sh'ḳu'ah,* a substitute for שְׁבוּעָה, v. כִּינּוּי. Y. Ned. I, 37a top.

שְׁקוֹף m. (שָׁקַף I, v. מַשְׁקוֹף) *cross-piece, lintel, arch, arched gateway with posts.* Neg. XII, 4; Tosef. ib. VI, 5 כדי ליתן תחת הש׳ as much wood as is required to place under an arch (to keep it in shape); Ib. כדי לעשות סנדל לאחורי הש׳ as much as is required to make 'a shoe' (protection) back of the arch. Tosef. Ohol. VII, 10 שְׁקוֹפָהּ אם אין [בין] של מערה the arched entrance of a cave. Ib. פיה לש׳ וכ׳ if there is not the space of a handbreadth between the mouth of the pot and the lintel. Y. Snh. X, 28d bot. הגבריה ... את הש׳ וכ׳ the angel raised the lintel for him (Phinehas), so that both of them could be seen from between his shoulders; (Bab. ib. 82b המשקוף); Sifré Num. 131 פתח ש׳ (read: את הש׳); (Num. R. s. 20, end המשקוף; Tanḥ. Balak 21 משקוף חבית). Y. Naz. V, 56c bot. תחת מעי הש׳ (strike out מעי, a dittography from preceding clause) under the archway. Y. Nidd. II, 49d bot. standing אחר הש׳ behind the post (ready to go out); (Bab. ib. 12a; 14b בצד המשקוף); a. e.—*Pl.* שְׁקוֹפוֹת. Midd. II, 3 כל השערים ... להן ש׳ וכ׳ all the gates that were there (on the Temple mount) had arches with posts, except the gate of T. where there were only two stones leaning one on the other.

שְׁקוֹפָא ch. same, 1) *door posts with arch.*—*Pl.* שְׁקוֹפֵי. Men. 33b (Ms. R. 1, a. Rashi שקפי; Ms. R. 2 שיקמי, v. Rabb. D. S. a. l. note 9); Erub. 11a שקפי (Rashi שיקפי), v. שִׁרְמָא.—2) *lintel,* v. שַׁקְפָא.

שְׁקוּרִי, שְׁקוֹר, שְׁקוּצָא, שְׁקוּץ, v. sub שׁוּק׳.

שְׁקוּרָה f. *sh'ḳurah,* a substitute for שְׁבוּעָה, v. כִּינּוּי. Y. Ned. I, 37a top.

שָׁקוּתָא f. (שָׁקַר) 1) *drinking.* Targ. Esth. I, 8.—*Pl.* שָׁקְוָותָא (sub. בני) *cup-bearers, butlers.* Targ. I Kings X, 5 ed. Lag. (ed. Wil. שָׁקְרוּ; oth. ed. שָׁקוּ); Targ. II Chr. IX, 4.—2) *watering*; (sub. בית) *trough* (v. שַׁקְוָא).—*Pl.* as ab. Targ. Y. II Gen. XXIX, 22 שָׁקְוָותָן; Y. I בית שָׁקְרוּתָן (read: בתי) our troughs.

שָׁקַט I *to cut off, shorten,* v. שָׁקוּט.

שָׁקַט II (b. h.) *to settle, be at rest, at ease.* Sabb. 88a לְמָה שָׁקְטָה, v. יָרֵא; Ab. Zar. 3a; Yalk. Ps. 811. Yalk. Hab. 563 ש׳ העולם the world remained undisturbed; Tanḥ. ed. Bub., Sh'mini 10 שקטה הארץ; a. e.

*Hif.* הִשְׁקִיט 1) *to be quiet, careless* (cmp. שָׁלַו). Gen. R. s. 36, beg. (ref. to Job XXXIV, 29) והוא הִשְׁקִיט מצולמו and he (the Lord) is unconcerned about his world; Lev. R. s. 5 (not בצולמו).—2) *to give rest, ease.* Gitt. 31b (ref. to

owner, the credit for it is given to his butler (is the butler's).—רַב שָׁקֶה *chief butler.* Targ. Gen. XL, 2. Targ. O. ib. 9 (Y. רב מזוגיא); a. e.

**שָׁקֵיד,** v. שָׁקַד II.

**שָׁקְדָה,** v. שָׁקְיָא.

**שַׁקְיוּתָא** f. (preced. art.) 1) *drink.* Targ. Ps. CII, 10.—2) *trough,* v. שָׁקוּתָא.—3) *butlership.* Targ. O. Gen. XL, 21.

**שְׁקִיזְמֵי** m. pl. (Shaf. of קזם = גזם; cmp. גְּרִיזְמֵי) *nibbles, dessert, fruit* &c. Y. Ber. VI, end, 10d.

**שְׁקֵיטָא** f. (שְׁקַט) *at rest, at ease.* Targ. Zech. I, 11 (ed. Wil. שְׁקֵי; ed. Lag. שְׁקַטָא).

**שְׁקִיטָנָא** f. (cmp. שָׁקוּט) *flamingo* (from its abruptly bent beak).—*Pl.* שְׁקִיטָנָאֵי, שְׁקִיטָנֵי. Hull. 63a ארכי שקי ש׳ וכ׳ Ms. M. a. Ar. (Ms. R. 1 שְׁקַטְנָאֵי; ed. sing., v. Rabb. D. S. a. l. note) flamingos, those with long legs and red are permitted, the short-legged and red are forbidden.

**שַׁקְיָא, שָׁקְיָא,** v. שַׁקְיָא, שָׁקְיָא.

**שִׁיקְ׳, שַׁקְיָנָא** m. (שקי) *drink, liquid, infusion.*—*Pl.* שִׁיקְ׳, שַׁקְיָנֵי. Targ. Y. I Num. VI, 3.—Sabb. 78a כל ש׳ וכ׳ (Ms. M. שתיירתא) all liquids (infusions of collyrium) heal &c., v. טָבַל I. Ib. 147b כולהו ש׳ מדיבחא וכ׳ all infusions (medicines) taken between Passover and Pentecost are efficacious. Ab. Zar. 28b כולהו ש׳ קשו וכ׳ (not שקיינו, Rashi שַׁקְיָנִין) all liquids are bad for the ear, except &c.

**שַׁקִּיעָא** m., **שַׁקִּיעַ** f. (שָׁקַע) *depressed, having the appearance of a depression.* Targ. Y. Lev. XIII, 55 צוריעא ש׳ (some ed. שְׁקִ׳; h. text פתיתת).

**שְׁקִיעָה** f. (שָׁקַע) *sinking.* Ex. R. s. 15 22; Tanḥ. Ḥayé 3 דרך של ש׳ a muddy road.—שְׁקִיעַת החמה *sunset.* Zeb. 56a. Y. Snh. V, 22d bot. Gen. R. s. 68 ... בזריחתה ... כשם לראות בשְׁקִיעָתָהּ as thou hast permitted me to see the sun in its rise, so permit me to see its going down; a. fr.

**שְׁקִיעִין, שָׁקִיעַיָּא** m. pl. (שָׁקַע) *old, forgotten titles of consfiscated property* (v. סִיקָרִיקוֹן). Y. Keth. X, end, 34a [read:] קרבין ... אזלון ... נשין ואעלון להון נשין ש׳ וכ׳ relatives of R. J. bought fields from the family of Bar Tafḳan; then members of the family of B. T. went and married, and their wives brought them old titles (showing that the property sold had originally belonged to their family, and according to the *sicaricon* law the purchasers were bound to pay them one-fourth of the price paid for the property). They came to court, suing the relatives of R. José. Said R. M. to them, לא ... אנא ידע I know that when you sold those fields, you did not have those titles before you (consequently, when the sale took place, the original owners were unknown, and the *sicaricon* law had no application).

Job XXXVII, 17) בשמשקיט (Rashi בשעה שהׅ וכ׳ ... ארמתי when are thy clothes warm? When he makes the world rest from the south (when the south wind abates); Yalk. Job 922.—[Tosef. Erub. IX (VI), 26 חמשקטין Var., v. קְשַׁט.]

**שַׁקַּט** ch. same. Targ. Jud. XVIII, 7; 27. Targ. Ex. XXIII, 12 (h. text וינפש). Targ. Jer. XXX, 10; a. fr.

*Af.* אַשְׁקֵט *to give rest.* Targ. Is. LXII, 1.

**שֶׁקֶט** m. (b. h.; preced.) *rest, ease.* Snh. VIII, 5 ש׳ לרשעים וכ׳ the ease of the wicked is bad for them and bad for the world.

**שְׁקֵיטָא,** v. שְׁקֵיטָא.

**שְׁקִיטָנָא,** v. שְׁקִיטָנָא.

**שָׁקָה, שקי** [(cmp. שקע) *to settle.*]

*Hif.* הִשְׁקָה (b. h.; cmp. שָׁתָה) *to give drink; to water.* M. Kat. I, 1 מַשְׁקִין בירת וכ׳ you may water a field that depends on irrigation during the festive week &c. Keth. 111b מִמַּשְׁקַחוּ חלב, v. שַׁן. Cant. R. to I, 12; Num. R. s. 11 3 ומשה מַשְׁקָה and Moses gave drink (to those who were being circumcised). Eduy. V, 6 אין משקין וכ׳ we do not give the testing waters to a proselyte (v. סוֹטָה). Ib. דוגמא הוּשְׁקוּהָ, v. הוּגְמָא; Ber. 19a; a. fr.

**שקי,** *Af.* אַשְׁקֵי ch. same. Targ. Gen. XXIX, 10. Ib. XXIV, 18, sq. Ib. II, 6. Targ. Jer. I, 5; a. fr.—Sabb. 140a אַשְׁקָנִין חמרא וכ׳ Ms. M. (ed. אשקיי, corr. acc.) he gave me one cup of wine to drink. B. Bath. 146a מאן לימא ... ואַשְׁקֵיהּ who can tell that he did not grind a pearl ... and give it to him to drink (in the cup)? Koh. R. to III, 2 מַשְׁקֵי לון וכ׳ ... והוה and the father of the child offered them old wine; a. fr.

**שָׁקֵי,** v. שָׁקְיָא.

**שׁוּקִי, שָׁקֵי** m. (preced.) *irrigation*; ש׳ של (שדה) *a field requiring irrigation.* Tosef. Shebi. II, 4 בשל ש׳ in a field depending on irrigation, opp. של בעל. Num. R. s. 16 25 של שקי (not שקר), v. בַּעַל. Y. Ter. X, 47b top כרוב של ש׳ (not שקיא) cabbage from an irrigated field. Ib. bot.; a. fr.

**שַׁקְיָא, (שׁ׳), שִׁיקְיָא** f. ch. same, 1) *irrigation; pool*; ש׳ בִּרַת, ש׳ גִּינַת *irrigated soil, garden.* Targ. Gen. XIII, 10 (h. text משקה). Targ. Josh. XV, 19; Jud. I, 15 (h. text גלת). Targ. O. Num. XXIV, 6; a. e.—Targ. Is. XXXII, 20, v. infra.—*Pl.* שַׁקְיָין, שַׁקְיָן. Targ. Koh. II, 5.—*Masc. pl.* שִׁיקְיָא *pools, canals.* Targ. Is. XXXII, 20 (some ed. שִׁיקְיָא; ed. Wil. שַׁקְיָא; ed. Lag. שקיא). Targ. Y. Ex. VIII, 1 (h. text אגמים).—2) ש׳ בִּרַת or ש׳ *trough.* Targ. O. Gen. XXIV, 20 (Y. II ש׳ only; Y. I בירת שַׁקְיָתֵי). Targ. O. ib. XXX, 38.—*Pl.* שַׁקְיָיתָא. Targ. Y. ib.—V. שָׁקוּתָא.

**שָׁקֵי, (שׁ׳), שָׁקְיָא** m. (preced. wds.) *butler.* Targ. O. Gen. XL, 1; 5; a. e.—B. Kam. 92b (prov.) חמרא למרא טיבוחא לשָׁקְיֵיהּ (Ms. M. דשָׁקְיָהּ) the wine belongs to the

שְׁקִיף m. (שָׁקַף I; cmp. פִּרְפֶּה) *cleft.*—*Pl.* שְׁקִיפִין, שְׁקִירְפִּים. Ohol. III, 7; VIII, 2 ש' וסלעים roofs (v. אֹהֶל) formed by clefts and overhanging rocks.

שְׁקִיפָא ch. same. Targ. Is. X, 26; Targ. Jud. VII, 25 (h. text צור). Ib. XV, 8; 11 (h. text סעיף).—*Pl.* שְׁקִיפִין. Targ. Is. II, 21 (h. text סעפי). Ib. LVII, 5. Targ. I Sam. XXIV, 3 (h. text צורי); a. e.—V. שְׁקִיפָא II.

שְׁקִירַפְס, v. סְקִירַפְס.

שְׁקִירוּת f. (שָׁקַק) *greed.* Esth. R. to I, 2 (ref. to I Kings XIV, 25) Pharaoh is named שישק מפני שבא בש' וכ' Shishak, because he came upon Israel with avidity, saying &c.

שָׁקַל (b. h.; Shaf. of קל) 1) [*to swing,*] *to weigh, balance.* Gen. R. s. 4 הכנס ורחוץ ושָׁקוֹל וכ' go in and bathe, and weigh thyself before and after &c.; כיון שיצא וש' וכ' when he came out and weighed himself, he had lost nothing. B. Bath. V, 11 הרי שׁוֹקֵל לו עין בעין if he gave him exact weight, v. עַיִן. Ib. 89ª לא יאמר לו שקול ... אלא שוקל ליטרא וכ' he cannot say to him, weigh me three single fourths of a litra, but he weighs (puts in the balance) one litra, and puts one-fourth of a litra with the meat; a. fr.—Trnsf. *to weigh, consider, account.* Koh. R. to XII, 14 עבד שרבו שוקל וכ' a slave to whom his master accounts errors as wilful offenses; Ḥag. 5ª. Ib. (ref. to Mal. III, 5) אוי לנו שש' ... קלות וכ' woe unto us to whom the Scripture accounts light offenses alike with severe crimes; Yalk. Mal. 589. Mekh. Yithro, s. 8 חביב ש' כבודן וכ' ... the honoring of father and mother is precious before God, for he put their honor and the fear of them on a level with his own honor &c.; (Kidd. 30ᵇ השוה); a. e.—2) (denom. of שֶׁקֶל) *to offer the head-tax* (half a Shekel). Shek. I, 4 כל כהן ששוקל וכ' a priest that pays the head-tax. Ib. 6 השוקל על ידי וכ' if one pays the head-tax for a priest, a woman, or a minor, he is exempt (from paying agio). Ned. IV, 2 (33ª) אם שקלו (לו) שוקל may pay the head-tax for him; a. fr.—In gen. *to pay taxes.* Tosef. Dem. VI, 3; 4; Y. ib. VI, end, 26ª, v. אוֹצָר.—*Part. pass.* שָׁקוּל; f. שְׁקוּלָה; *pl.* שְׁקוּלִין, שְׁקוּלִים; שְׁקוּלוֹת *even-balanced, of equal importance.* Snh. 3ᵇ, a. fr. אין בית דין ש' a court must never be even-balanced, i. e. not be of even numbers, opp. נוטה; v. בַּיִת. Num. R. s. 18⁸ (ref. to Ps. XCIX, 6) שמואל שש' כנגד וכ' Samuel who is balanced against Moses and Aaron together; Ber. 31ᵇ (ref. to I Sam. I, 11, זרע אנשים וכ' (זרע שש' כנגד שני אנשים a seed (son) that will hold the balance against two men &c. Ib. 33ª מזכירין ... שש' כתחיית וכ' we insert 'the power of rain' (v. גְּבוּרָה) in the section about resurrection, because it is equal to resurrection. B. Kam. 3ª ש' הן וכ' they (the two kinds of damages) are even-balanced (you cannot decide between the two), let both be included; Zeb. 4ᵇ; Naz. 58ᵇ ש' הוא the balance is even; Arakh. 4ᵇ. Sifra Vayikra, N'dab., ch. XVII, Par. 14; Yalk. Lev. 462 (ref. to Lev. III, 4) הדבר ש' ישׁוֹל וכ' it may be understood either way, he should take that part of the midriff which is by the liver, or a portion of the liver with the midriff &c.; a. fr.

*Hif.* הִשְׁקִיל *to weigh, ponder, estimate.* Gen. R. s. 59 (ref. to Hos. XII, 8) that is Eliezer, שהיה יושב ומַשְׁקִיל את בתו וכ' for he sat and pondered on his daughter: is she or is she not worthy?; Yalk. Hos. 528 ומְשַׁקֵּל (*Pi.*).

שְׁקַל ch. (cmp. נטל) 1) *to take, take away.* Targ. Prov. XVII, 8. Ib. XXV, 20. Targ. II Esth. I, 16; a. fr.—[Targ. Ex. XXIII, 5 מלמשקל ed. Berl., oth. ed. למשבק, מלמשבק.]—ש', v. טְרָא.—B. Mets. 40ª וְשָׁקְלִין וכ', v. שׁוּפְטָנָא. Ib. 60ᵇ דקא שָׁקֵיל מיניה וכ' (not שקלי) for he takes from him &c., v. נְטָה. Kidd. 12ᵇ שְׁקַלְתַּהּ ואישתיקא (not שקלתא) she accepted it and kept silence; ib. 13ª אין שְׁקַלְתִּיהּ. Ib. שָׁקַלְתִּי ודידי שקלי yes, I received it, but it was mine I received. Shebu. 32ᵇ הוה משחבענא ושְׁקִילְנָא I should have been assigned an oath, and the money would have been decreed to me. Yeb. 105ª; Snh. 21ª, v. מְשַׁרְפְּסָא. Ber. 60ª ש' ברקא וכ' a freshet carried away part of his field (Ms. F. אישתקל וכ' a freshet was carried into his field); B. Bath. 41ª, v. בְּרָקָא; a. fr.—Ber. l. c. הוה שָׁקֵיל ואזיל בתריה וכ' took up (his cloak) and walked behind &c.—Part. pass. שָׁקִיל; f. שָׁקִילָא; *pl.* שָׁקִילֵי, שְׁקִילִין, שְׁקִילָן. Sabb. 63ᵇ שקילי ... שקילין וכ' (Ms. M. ושקילן ... שקילין), v. I. נִיבָא. Ib. שקילא טרבותיך (not שקולא; better: שְׁקוֹלִי וכ' take thy goodness), v. חִיזְרָא I; a. e.—2) *to carry.* Men. 85ª; Ex. R. s. 9 ירקא שְׁקוֹל, v. מָתָא; Yalk. ib. 182 שָׁקֵיל.

*Pa.* שַׁקֵּל, *Af.* אַשְׁקֵל *to cause to take, to give.* Pes. 57ᵇ (Ms. M. דאַשְׁקְלֵיהּ וכ'); Yalk. Lev. 469, v. מְשַׁרְפְּסָא.

*Ithpe.* אִשְׁתְּקִיל, אִשְׁתַּקַּל *to be taken away.* Targ. I Chr. V, 2 אִשְׁתַּקְלַת (Var. אִשְׁתְּקִילַת). Ib. 1 (ed. Beck אסתלקת).—Ber. 60ª, v. supra.

שֶׁקֶל m. (b. h.; שָׁקַל) [*weight,*] *Shekel,* a coin; ש' הקדש the sacred Sh., twenty Gerah or M'ah, twice the weight of the common Shekel (v. סֶלַע). Bekh. VIII, 7 (49ᵇ) כולם בש' הק' all these definitions refer to the sacred Sh. Ib. 50ª. B. Bath. 9ª שלישית הש' one-third of a Sh. (Neh. X, 33); a. fr.—Esp. (מחצית הש', Ex. XXX, 13) *the head-tax* for the Temple. Ned. IV, 2 שְׁקָלוֹ, v. שָׁקַל. Shek. II, 3 הרי אלו לשְׁקָלַי these coins are designated for my contribution as head-tax; שאביא מהן לשקלי that I will offer my head-tax out of them; a. fr.—*Pl.* שְׁקָלִים. Ib. I, 1, v. שָׁמַע. Ib. II, 1, v. דַּרְכּוֹן. Meg. 13ᵇ הקדים שְׁקָלֵיהֶן ... לשקול ש' גלוי ... לִשְׁקָלָיו וכ' it was known before God that Haman would, at some future day, pay Shekels for the destruction of Israel, therefore He made their Shekels (contributions to the sanctuary) to precede his Shekels, this is why we are told (Shek. I, 1), 'on the first of Adar &c.'; a. fr.—*Sh'ḳalim* (Shek.), name of a treatise, of the Order of Mo'ed, of Mishnah, Tosefta, and Talmud Y'rushalmi.

שִׁי', שִׁקְמָא f. = next w.—*Pl.* שִׁקְמִין, שִׁקְמַיָּא, שִׁקְמָתָא, שִׁי'. Targ. Am. VII, 14. Targ. I Kings X, 27. Targ. Ps. LXXVIII, 47.—Y. Dem. I, 21ᵈ top, v. שִׁקְמוֹנָה.

שִׁי', שִׁקְמָה f. (b. h.) *sycamore.* B. Bath. II, 11 בחרוב ובשׁ' חמשים אמה when planting a carob tree or a sycamore, (you must keep off from your neighbor's well) by fifty cubits. Pes. 53ª, v. שִׁפְלָה; (Tosef. Shebi. VII, 11 *pl.*). Nidd. 8ᵇ, a. e. בחולת ש', v. בְּחוּלָה. Gen. R. s. 12 (ref. to Is. LXV, 22)

כש' הזו שהיא וכ' like the sycamore that remains in the ground six hundred years; (Pesik. R. s. 1 עץ חסדן); a. fr.—שִׁקְמִין, סדן (של)ש', v. סַדָּן.—בנות ש', v. בַּת I.—*Pl.* שִׁקְמִים. Tosef. Shebi. VII, 11, v. supra; Y. ib. IX, 38[d] bot.; a. e.

שִׁקְמוֹנָה pr. n. pl. (preced.) *Shikmonah* (Sycamore Field). Dem. I, 1 רימי ש' (Y. ed. שירקמה); Y. ib. 21[d] top רימי שיקמא, v. רִים.

שִׁקְמוֹנִי m. (preced.) *of Shikmonah.* B. Bath. 119[a]; Sifré Num. 114.

שָׁקַע (b. h.) 1) *to be depressed, sink, go down.* Y. Ab. Zar. III, 42[c] bot. אם היה חותמה שׁוֹקֵעַ if the seal on it was engraven, opp. בולט; Tosef. ib. V (VI), 2; Bab. ib. 43[b]. Gen. R. s. 19 (ref. to לרוח חיום, Gen. III, 8) לרוח ששׁוֹקַעַת עם היום by the (western) wind that goes down with the day. Ib. כל שהיום שוקע וכ' the more the day goes down, the cooler it grows. Y. Sabb. I, 3[d] top אחד צף ואחד שוקע וכ' one kind of poison floats, another settles &c. Mikv. X, 1 צלוחית שפיה שוקע a bottle the mouth of which is turned down. Men. 103[b], v. *Hithpa.*; a. fr.—2) *to sink, let down.* B. Mets. V, 7 משׁשְׁקָעוֹ בכבשן after he let the lime stones down into the kiln (Y. ed. משׁרְשַׁקַּע כבשנו, or משׁרְשַׁקְּעָן) when he has filled his kiln). Yalk. Koh. 966, v. שָׁלָה; a. e.—Part. pass. שָׁקוּעַ; f. שָׁקוּעָה &c. Bekh. 43[b], v. חָרַם. Ex. R. s. 15 22 והארץ ש' במים the earth was submerged in water. Sifra Thazr., Par. 5, ch. XV (ref. to פתחת, Lev. XIII, 55) שיהיו כל מראיה שׁוֹקְעִין Rabad (ed. שׁוֹקְעִין) that all its colors appear lower (v. שָׁקַע; cmp. עָמוֹק); Yalk. Lev. 553 שׁוֹקְעִין; a. e.—Bekh. VII, 1 ראשו ש', v. שָׁקוּט.

*Pi.* שִׁקַּע *to sink, let down.* Snh. VI, 4 מְשַׁקְּעִין את הקורה וכ' they insert the trunk (of the gallows) in the ground. Y. Shek. V, end, 49[b] כמה ממון שִׁיקְּעוּ אבותי כאן how much money have my ancestors sunk here (in building that synagogue)!; כמה נפשות שיקעו וכ' how many souls did thy ancestors sink here! were there no people to study the Law (on whom that money might have been spent)?; Y. Peah VIII, end, 21[b]. B. Mets. V, 7 Y. ed., v. supra; a. e.—Trnsf. *to embody in a collection without regard to original wording, to edit, abridge.* Y. Hor. III, 48[c] top; Y. Sabb. XVI, 15[c] הרא דאת אמר עד שלא ש' בו רבי רוב משניות אבל משש' וכ' what you say (that the study of the Mishnah collection is preferable) refers to the time before Rabbi had embodied and abridged most of the Mishnayoth in his edition, but since then, run at all times after the Talmud (where the discussions are quoted in their original form).—Part. pass. מְשׁוּקָּע; f. מְשׁוּקַּעַת; pl. מְשׁוּקָּעִים, מְשׁוּקָּעִין; מְשׁוּקָּעוֹת. Koh. R. to I, 15 מקצתה מש' בארץ part of the boat rests on dry land. Y. B. Mets. II, beg. 8[b] במש' בו when the object is found stuck in it, opp. בנתון בו when it is seen that it was put there. Gen. R. s. 33 שהיתה תחיבה מש' במים וכ' that the ark was eleven cubits in the water. Y. Yoma VII, beg. 44[a] זרעו של דוד מש' שם the seed of David is sunk there (in the family of the Resh Galutha). Y. Sabb. III, 6[a] top כסא שרגליו מש' בטיט a chair the feet of which stick in the mud. Y. Ḥag. I, 76[d] top; Y. Peah II, 17[a] כמה . . . וכולהן מש' במשנה many Hălakhoth have been communicated to Moses from Sinai, and they all are embodied in the Mishnah; a. e.

*Hif.* הִשְׁקִיעַ *to sink, let down.* Gen. R. s. 68 ה' הקב"ה גלגל וכ' the Lord caused the sun to set before its time. Ib. מה אתה בצאתך הִשְׁקַעְתָּהּ חמה וכ' as I caused the sun to set when thou didst go out &c. Lev. R. s. 21; Pesik. Aḥăre, p. 176[a] לעולם יַשְׁקִיעַ וכ' (Ar. s. v. רתק: יִשְׁקַע or יִשְׁקַע) man should at all times sink himself into the study of the Mishnah, for when he knocks &c., v. רָתַק. Koh. R. to I, 5 עד שלא ה' שמשו . . . הזריח וכ' before God made the sun of Moses to set, he made the sun of Joshua to rise, v. שָׁמַשׁ. Ib. 4 היוצר הזה מַשְׁקִיעַ כבשונו מה שמשקיע וכ' the potter fills his oven; what he sinks into it first, is the last to come out; a. fr.

*Hithpa.* הִשְׁתַּקַּע, *Nithpa.* נִשְׁתַּקַּע 1) *to be sunk, drowned; to be mixed up beyond recognition.* Midr. Till. to Ps. XXII המִשְׁתַּקְּעִים שוקעים את שוקעיהן those that were to be drowned, drowned those that wanted to drown them. Ruth R. to I, 17 בחלרו . . . נ' was three days unconscious on his sick-bed, opp. נהישבה דיעתו he came to. Ex. R. s. 15[6] מְשְׁתַּקְּעִין בעונות וכ' are sunk in sins through the evil inclination. Ib.[15] עד שנִשְׁתַּקְּעוּ תהומות until the depths were filled with water. Y. Shek. VIII, beg. 51[a] והיו עולי רגלים משתקעין וכ' the pilgrims sank in blood up to their knees; Men. 103[b] שוקעין; Tosef. Eduy. III, 2 מפקיעין בדם וכ' ed. Zuck. (read: מְשַׁקְּעִין; Var. מְשׁוּקָּעִין את ארכובותיהן). Arakh. 6[b] עד שלא נ' שם וכ' as long as the name of its owner (that donated it) is not merged (but is still traceable). Kidd. 75[a] עד שִׁישְׁתַּקַּע שם ע"א ממנו until the name of idolatry has disappeared from him (until his idolatrous ancestry is no longer traceable). Y. Keth. I, 25[d] top משפחה שנ' בה פסול וכ' if a genealogical blemish is mixed up in a family, you must investigate it back to four mothers; Y. Kidd. IV, 65[d] bot. Ib. מה נעשה ונִשְׁתַּקְּעוּ בהן גדולי הדור what can we do (with these families), since prominent men of the generation are mixed up with them? Ib. . . . חמשת וכולם נשתקעו בכתונת וכ' Pashhur ben Imer had five thousand slaves, and they are all mixed up with high priestly families; Y. Yeb. VIII, 9[d] top; (Kidd. 70[b] נטמעו). Tanḥ. Noah 5 the Lord supported Noah שלא יִשְׁתַּקַּע במעשה דור המבול lest he sink down in (the mud of) the deeds of the generation of the flood; a. fr.—2) *to settle permanently, be naturalized.* Sifré Deut. 301 (ref. to Deut. XXVI, 5 מלמד . . . להִשְׁתַּקַּע אלא לגור שם (ויגר this shows that he (Jacob) did not go down (to Egypt) to settle there as a citizen, but only to sojourn there.—3) *to be lost* in forests, fields &c. Y. Ber. II, end, 5[d] ובשעה שהוא משתקע וכ' but when one is lost, he may even trespass on a field of crocus; (B. Kam. 81[a] הועה). Y. Ber. l. c.; Y. B. Bath. V, 15[a] bot. וראו . . . משתקע ובא כנגדן they saw R. J. b. P. having lost his way and coming (through fields) towards them.

שְׁקַע ch. same. Targ. Y. Ex. XV, 10.—Y. Snh. X, 29[a] bot. רעדת . . . ושְׁקוֹעַת the earth shook and sank. Lev. R. s. 5 חמי בגרמיה דש' באריסותיה when he sees that he is sinking (going back) in his tenancy. Ib. s. 17 שָׁקְעַ ביתא, v. לְוַט.

*Pa.* שַׁקַּע *to sink, insert, immerse, cover.* Targ. O. Ex. XXV, 7. Targ. Y. II Num. IV, 20 (h. text בלע).—Y. Sabb. VII, 10[a] bot. כד מְשַׁקַּע, v. באנטרין. Men. 96[a] קנים שַׁקּוּעֵי משקע לה as to the staves, he may have stuck them (into

the bread before it was baked). Ab. Zar. 75b . . . חזר לשַׁקּוּעֵירה he saw that the gentile (that pawned it) intended to forfeit it; a. e.—*Part. pass.* מְשַׁשָּׁקַע *inlaid; engraven.* Targ. II Esth. I, 2 (some ed. מְשָׁשְׁקַע Hebraism). Targ. Y. Ex. XXV, 33, sq. מְשַׁשְׁקְעִין (h. text משקדים).

*Ithpa.* אִשְׁתַּשָּׁקַע, *Ithpe.* אִשְׁתְּשָׁקַע *to sink, go down; to be immersed, flooded.* Targ. O. Ex. XV, 10. Targ. Jer. LI, 64. Targ. Y. Deut. XXIX, 22. Targ. Am. IX, 5. Ib. VIII, 8; a. e.

**שַׁקַּעֲרוּרוֹת** f. pl. (b. h.; cmp. קְעָרָה) *cavities, depressions.* Lev. R. s. 17, v. לָרַט. Sifra M'tsor'a, ch. III, Par. 6 (ref. to Lev. XIV, 37) ש' שוקעות במראיהן (not כמר') *sh'ka'aruroth* means 'appearing to be sunk in'; Yalk. Lev. 566 שוקעות מראיהן (corr. acc.).

**שָׁקַף** I (b. h.; Shaf. of קָפַק, cmp. כפף) *to bend, arch.*—Denom. מַשְׁקוֹף, שְׁקוֹף.

*Nif.* נִשְׁקַף [*to be bent towards,*] *to look out; to face, be seen.* Y. M. Kat. III, beg. 81c (in a riddle) משמים נִשְׁקָפָה she (the soul?) looks down from heaven. Num. R. s. 19 26 (ref. to Num. XXI, 20) והוא הבאר חִנְשְׁקָה וכ' . . . העומד he that stands on the face (plateau) of Jeshimon sees something in the sea (of Tiberias) . . ., and this is the well (of Miriam) which is seen from Jeshimon; (v. Lev. R. s. 22; Koh. R. to V, 8; Y. Kil. IX, 32c bot.).

*Hif.* הִשְׁקִיף 1) *to look, contemplate.* Ber. 29a top ה' בה שתים וכ' he thought over it (trying to recall it) two or three minutes.—2) (denom. of שְׁקוֹף) *to arch, curve, diminish the width of.* Gen. R. s. 31 והיה מַשְׁקִיף בה ועולה וכ' and he curved it (the wall of the ark) as he went up &c., v. קַמְרוּטָן; Yalk. ib. 54.

**שָׁקַף** II (Shaf. of נ־קף, cmp. סָקַק II) *to bring in close contact, to knock.* Ned. 55a (ref. to Num. XXI, 19) כיון שנחלו אל . . . ולא עוד אלא ששוֹקְפִין אוחו בקרקע Ar. (ed. ששוקעין, corr. acc., v. Rashi a. l.) when God gives a man possession (of the Law), he rises to greatness; but if he raises himself, the Lord will lower him, and moreover, they will knock him down in the ground (play on ונשקפה Num. l. c. 20).

*Hif.* הַשְׁקִיף *to shut fast.* Deut. R. s. 11 השקף עיניך זה על גב זה וה' וכ' shut thy eyes, one (eyelid) upon the other. and he did &c.; (Yalk. ib. 940 והִשְׁפִּיב . . . הַשְׁכֵּב).

**שָׁקַף** ch. same, 1) *to knock, smite together, strike.* Targ. O. Num. XXIV, 10, v. סָקַק II. Targ. Esth. VI, 1. Targ. Is. XXV, 4; a. e.—2) (of the wind) *to knock about, blast, drive about* (corresp. to h. נדף a. שדף).—Part. pass. שָׁקִיף, שְׁקִיף; f. שְׁקִיפָא; *pl.* שְׁקִיפִין, שְׁקִיפָן. Targ. O. Lev. XXVI, 36. Targ. Gen. XLI, 6; 23; 27; a. e.

*Pa.* שַׁקֵּיף, *Af.* אַשְׁקִיף 1) same. Targ. I Sam. II, 10 (h. text ירעם). Targ. Job XXXII, 13 (h. text ירפנו). Targ. Ps. I, 4; a. e.—Part. pass. מְשַׁקַּף or מְשָׁקַף. Ab. Zar. 28b דלא מ' Ms. M. (ed. מְשָׁקְפִין, *Ithpe.*) (wool) that has not been beaten (hatchelled).—2) (cmp. preced. *Hif.*) *to shut.*—Part. pass. as ab. Lev. R. s. 5 תרעא מ' וכ' (some ed. משקיף) she finds the door shut, and she opens it.

*Ithpa.* אִשְׁתַּקַּף *to be knocked about, driven off* (by the wind). Targ. Ps. LXVIII, 3 הירכמא דִי שְׁקִיף . . . וישתקפון (not ישקפון) as the smoke is driven, so shall they be driven.

**שַׁקְפָּא, שָׁף, שַׁי'** I m. (v. שָׁקַף I, a. סְקוֹף) *lintel, threshold.* Targ. O. Ex. XII, 7; 22, sq. Targ. Y. Num. XXV, 8 (v. Y. Snh. X, 28d bot., quot. s. v. שָׁקוֹף).—*Pl.* שַׁקְפַּיָּא, שַׁקְפַּיָּה, שְׁקוֹפֵי. Targ. I Chr. IX, 19; 22 (h. text ספים). Ib. XXVI, 15; 17 (h. text אספים).

**שִׁקְפָּא** II, **שִׁקְפָּה** m. = שִׁקְרָפָא, *cleft, overhanging rock.* Gen. R. s. 12; Yalk. Ps. 862, v. טַפְוָא.

**שָׁקַץ** (b. h.; v. קוּץ) *to loathe.*—Denom. שֵׁקֵץ.

*Pi.* שִׁקֵּץ *to abominate, detest, make abominable.* Macc. 16b, a. e. עובר משום לא תְשַׁקְּצוּ transgresses the law, 'ye shall not make yourselves abominable' (Lev. XX, 25).—Part. pass. מְשׁוּקָּץ. Yeb. 63b שאין לך מש' ומרועב וכ' for none is more detested and abhorred before the Lord than he that walks naked &c. Cant. R. to I, 9 (ref. to Ps. CVI, 20) אין לך מגוול ומש' וכ' nothing is so repulsive and disgusting as a grass-eating ox; a. e.

*Hithpa.* הִשְׁתַּקֵּץ *to become loathsome, abominable.* Pesik. R. s. 31 וחיו מְשֻׁתָּקְצוֹת וכ', v. עָזַב.

**שְׁקַץ** ch. *Pa.* שַׁקֵּץ as preced. *Pi.* Targ. Deut. VII, 26. Targ. Lev. XI, 43; a. fr.—Part. pass. מְשַׁקַּץ. Targ. Is. XXVIII, 8 (not מְשַׁקַּץ; some ed. מְשֻׁקָּץ, Hebraism).

**שֶׁקֶץ** m. (b. h.; preced.) *abomination, abominable thing,* esp. (v. Lev. XX, 25) *unclean animal.* Tosef. Nidd. II, 3 מכאן . . . כיונק ש' after that (after the child is twenty-four months old) it is like sucking unclean matter; Y. ib. I, 49b; Keth. 60a.—*Pl.* שְׁקָצִים. Nidd. III, 2 ש' ורמשים forbidden animals and reptiles. Snh. VIII, 2 ש' ורמשים all kinds of forbidden food; a. fr.

**שִׁי', שִׁקְצָא** ch. same. Targ. Lev. XI, 10. Targ. Y. Deut. VII, 26; a. fr.—*Pl.* שִׁקְצֵי, שִׁי'. Ber. 56a ורעיר בך ש' וכ' and they make thee pasture unclean animals with a golden staff.

**שָׁקַק** (v. שׁוּק I) *to desire.* Gen. R. s. 44 (play on משק, Gen. XV, 2) that is Lot, שנפשו שׁוֹקֶקֶת עליו וכ' whose soul within him longs to be my heir.

*Hithpol.* הִשְׁתּוֹקֵק; *Nithpol.* נִשְׁתּוֹקֵק, v. שׁוּק I.

**שָׁקָק** m. (v. שׁוּק III) *open place* surrounded by groups of buildings. Lam. R. to I, 1 (העיר) ועל כל ש' וש' וכ' each place (in Jerusalem) had twenty-four courts.—*Pl.* שְׁקָקִים. Ib. ש' . . . ועל כל שוק each street had twenty-four places.

**שְׁקָקָה, שְׁקָקָא, שָׁקָק** ch. same, *place; street.* Koh. R. to X, 8 דכיתיה (ל)ש' פלן hast thou cleaned such and such a place?; Gen. R. s. 79 שוק. Ib. s. 17 שְׁקָקֵיהּ דר' וכ' the square in which R. J. the Galilean lived (Lev. R. s. 34 שכונתיה); a. fr.—*Pl.* שְׁקָקֵי, שְׁקָקְיָא. Targ. Prov. I, 20. Ib. VII, 12; a. e.—Gen. R. l. c. מחזרא ליה על ש' דקרתא she led him around (begging) to all the places of the city. Y. Ber. IX, 13c חכים אנא בש' שמיא כש' וכ' I know the streets of heaven as well as the streets of Nehardea (v. שְׁבִילָא). Gen. R. s. 44 אחוי ליה שׁוֹקֵי שמיא he showed

him (Abraham) the streets of heaven; Yalk. ib. 76 שקקו שמ׳ (not שקקו׳).

שָׁקַר, v. סָקַר II.

שָׁקַר (b.h.) *to be false.* Gen. R. s. 85, beg. שָׁקַרְתָּ יהודה thou hast been false, O Judah; Yalk. ib. 144; Yalk. Mal. 589.

*Pi.* שִׁיקֵּר 1) same, *to lie; to defraud.*—מה לי לשַׁקֹּר what reason should I have for making a false statement?, i. e. a person's statement is to be credited, when he gains nothing by it, since he might have obtained the same advantage in another way. Kidd. 64[b] אמרינן מה לי לשקר וכ׳ we apply the principle that we believe him, because he gains nothing by falsehood: for, why should he have said so? In order to release her from leviratical marriage after his death? If so, he might have said to her: I release thee by a divorce. Ib. מה לי לש׳ כי עדים דמי a person's statement accepted on the ground that he had no reason for lying, has the same legal value as the statement of witnesses; מה לי לש׳ כי חזקה דמי it has only the same value as a presumption (חֲזָקָה). Keth. 27[b] מה לי לש׳ אי בעי וכ׳ we must believe him, for, if he had wanted, he might have said &c. Ib. מה לי לש׳ במקום עדים וכ׳ we do not apply the principle of *mah li l'shakker*, when the person's statement is contradicted by witnesses (by well-known facts); B. Mets. 81[b]; a. fr.—Y. Snh. XI, 30[c] top (expl. כחש לו, I Kings XIII, 18) שי׳ בו (not בירה) he played him false; Cant. R. to II, 5 ומה שי׳ לו שהאכילהו וכ׳ and wherein did he play him false? In that he gave him the bread of deceit to eat (made him the recipient of treacherous hospitality). Num. R. s. 20[18]; Tanḥ. Balak 12 מְשַׁקֵּר במשקלות, v. מְשָׁקֵל; a. fr.—2) *to prove false; to contradict, refute.* Macc. 5[a] (ref. to Deut. XIX, 18) עד שתְּשַׁקֵּר גופה וכ׳ until thou disprovest the body of the testimony (provest an alibi of the witnesses).

*Hithpa.* הִשְׁתַּקֵּר, *Nithpa.* נִשְׁתַּקֵּר *to be refuted, be proved to be a liar.* Y. ib. I, beg. 31[a] [read:] עדים שנזדמנו וחזרו ונִשְׁתַּקְּרוּ if witnesses against whom an alibi had been proved were also proved to have told a falsehood (as to the fact to which they testified).

שָׁקַר I ch. same. Targ. Mal. II, 10 (ed. Wil. *Pa.*). Targ. Josh. XXII, 16; 22; 31; a. e.—Yeb. 55[b], v. שַׁקְרָא.

*Pa.* שַׁקֵּר same. Targ. O. Gen. XXI, 23 (Y. *Pe.*). Targ. Ps. XLIV, 18; a. fr.—Gitt. 57[a] שַׁקּוּרֵי מְשַׁקְּרִיתוּ you tell a falsehood. Taan. 9[b] כי היכי דמְשַׁקְּרֵי ... משקרי וכ׳ as the Babylonians are deceivers, so their rains are, v. מְטָרָא. R. Hash. 22[b] לא משקרי וכ׳, v. גְּלֵי; a. fr.

שַׁקָּר m. (preced.) *liar.*—*Pl.* שַׁקָּרִים, שַׁקָּרִין. Sot. 42[a]; Yalk. Hos. 524, v. שַׁקְרָן.

שֶׁקֶר m. (b. h.; preced.) *lie, falsehood, vanity.* Y. Snh. XI, 30[c] top מי שהאכיל ... לחם ש׳ he that offered to his friend bread of falsehood (treacherous hospitality, v. שָׁקַר), opp. לחם אמת true hospitality. Shebu. 21[a] שבועת ש׳ נשבע להחליף a false oath is, if one swears to what is the opposite of true (that something happened which has not happened &c.), (modified) נשבע ומחליף he swears (vows that he will or will not do a certain thing), and does the opposite. Macc. 3[a] עדות ש׳ העדתי I have given false testimony. Lev. R. s. 6 המשביע ... לש׳ וכ׳ he who lets his neighbor swear in vain (when he knows that he has no claim), shall finally leave his house empty-handed; R. A. says על ש׳ וכ׳ if he lets him swear to what he knows to be a lie; R. J. says, even if he lets him swear to a truth. Sabb. 104[a], v. קָרֵב; a. v. fr.—Y. Macc. I, beg. 31[a] עדים שנזדמנו ... ש׳ ש׳ when witnesses have been convicted of an alibi, R. J. says, we draw an analogy between *sheḳer* (Ex. XX, 16) and *sheḳer* (Deut. XIX, 18), i. e. they must suffer corporal punishment in addition to pecuniary penalty.—*Pl.* שְׁקָרִים. Gen. R. s. 8 אל יברא שכולו ש׳ let man not be created, for he will be full of falsehoods; a. e.

שִׁי׳, שִׁקְרָא, שָׁקַר II ch. same. Targ. I Sam. XII, 3 ממון דש׳ (h. text כֹּפֶר). Ib. XV, 29. Targ. O. Ex. XX, 7 (h. text שוא). Targ. ib. 13; a. fr.—Sabb. 104[a] (v. קָרֵב) ש׳ שכיח (קְרֵב) lie is frequent, truth rare. Ib. קושטא קאי ש׳ וכ׳ truth stands firm, falsehood does not. B. Bath. 82[a], a. fr. מחזי כש׳ it looks like a lie. Lev. R. s. 26; Midr. Sam. ch. XXIV; Yalk. ib. 139 עלמא דש׳, v. עַלְמָא. Ib. מלין דש׳ words of falsehood; Lev. R. l. c. מלין שַׁקְרִין. Succ. 46[b] לא ... דאתי לאגמוריה ש׳ one should not say to a child, I shall give thee something, and not give it, because he may teach him falsehood; a. fr.—*Pl.* שִׁי׳, שִׁקְרִין. Targ. Ps. CI, 7. Targ. Jer. XXIII, 32; a. e.—[Y. Snh. VI, 23[b] bot., v. next w.]

שַׁקְרַאי, שַׁקְרָא, שַׁקְרָא m. = h. שַׁקָּר, *liar*; *faithless, faithless man.* Yeb. 55[b] או אידהו שקראי או אנא שַׁקְרִי either he is a liar, or I lied (misreporting R. Johanan).—*Pl.* שַׁקְרִין, שַׁקְרֵי, שָׁקְ׳. Targ. Zeph. III, 4 (ed. Wil. שָׁקְ׳). Targ. Jer. IX, 1 (not שִׁקְרִין). Targ. Is. XXVI, 10 (ed. Wil. שַׁקְ׳).—Lev. R. s. 26, v. preced. Sot. 35[a] מרגלים ש׳ הוו the spies were liars (drew on their imagination). Snh. 29[a] סהדי ש׳ אאוגריהו זילי false witnesses are despised by their own employers; Yalk. Kings 222. Yalk. Ps. 688 מרי סהדי שקרין אנן my lord, we are false witnesses; Y. Snh. VI, 23[b] bot. מרי שיקרין (corr. acc.).

שַׁקְרָן m. (preced.) *liar.* Gen. R. s. 50 אם יאמר ... ש׳ הוא if one tells thee, the morning star is the same as the morning dawn (אַיְלְתָּא), he is a liar. Lam. R. to IV, 2; a. e.—*Pl.* שַׁקְרָנִין, שַׁקְרָנִים. Snh. 103[a] (Sot. 42[a] שַׁקָּרִים).

שַׁקְרָנָא ch. same. Gen. R. s. 47, end את כזבנא את ש׳ thou art a liar, thou art a deceiver (misrepresenting Abraham).

שַׁקְשֵׁק, transpos. of קַשְׁקֵשׁ, v. קַשְׁקֵשׁ I.

שִׁקֶּת, *pl.* שִׁקָּתוֹת, v. שׁוֹקֶת.

שִׁקְתָא, Y. Erub. V, 22[d] bot. דשקתא, v. דִּיסְתָּקָא.

שִׁקְתֵי, v. שִׁקְיָא.

מִגְדַּל שֵׁ׳, (or שִׁיד), שֵׁר pr. n. pl. *Tower of Sher* (or *Shed*), *Straton's Tower* (v. Hildesh. Beitr. p. 4 sq.). Sifré Deut. 51 מדבר שרשך דור, read: מגדל שר שן דור; Yalk. ib. 874 מגדל שרשן דררו (corr. acc.); Y. Shebi. VI, 36[c] top מגדל שיד.

שַׂר m. (b. h.; שָׂרַר) *prince, chief.*; (שר של מעלה) *guardian angel, genius.* Zeb. 116b שר ונגיד a prince or a nobleman. Yeb. 16b שר העולם the genius of the universe; Ḥull. 60a. Ex. R. s. 22 נטל חקב"ח שר שלהם וכ' the Lord took first their (the Egyptians') guardian angel and drowned him. Pes. 118a שר חברד, v. יוּרְקָמִי. Ib. אני שר של אש I (Gabriel) am the angel of fire. B. Bath. 74b שר של ים the angel of the sea. Mekh. B'shall., Shir., s. 2 כיון שראו שָׂרָהּ של מלכות נופל (not נופלת) when they saw the genius of the (Egyptian) empire fallen; Yalk. Ex. 243; a. v. fr.—*Pl.* שָׂרִים. Ib. אין ... משׂרייהן תחלה the Lord will not punish governments, unless he have punished their guardian angels first. Gen. R. s. 78, beg. מיכאל ... שהם ש' של Michael and Gabriel who are the princes on high. Yalk. l. c. קרא ... לכל שָׂרֵי האומות the Lord summoned all the tutelary angels of the nations. Cant. R. to VIII, 14 ש' של מעלה the princes on high (angels); ש' של מטה the earthly (human) governors. Ib. (play on הרי בשמים, ib.) המתינו לי ... על הריהם שהם שָׂרֵיהֶם שנתונים אצלי בַּשָּׁמַיִם (not שנתונות) wait until I shall have sat in judgment over their mounts, that is, their chiefs that are placed with me in heaven; a. fr.—Gen. R. s. 98 גוי ש', v. גִּרְגָּשִׁי.—*Fem.* שָׂרָה. Tosef. Ber. I, 12 (ref. to Gen. XVII, 15) בתחלה הרי היא ש' על עמה ועכשיו הרי היא ש' על אומות העולם ed. Zuck. (Var. שָׂרַי על עמה ... על כל באי העולם, v. ed. Zuck. note) at first she was a princess of her own people, and now she is a princess for the nations of the world (for all that enter into the world); Ber. 13a ש' ... שרי לאומתה לכל העולם.

שָׂרָה, שָׂרָא m. ch. same. Y. Snh. VII, 25d ... על גזר שרה דימא וכ' R. J. commanded the chief of the sea, and he swallowed them up. Lev. R. s. 5 שידא שָׂרִיהוֹן וכ', v. רוּחָא; a. e.

שָׂרָא, v. שִׂיר, שִׁירָא.

שְׂרָא, v. שְׁרֵי.

שָׂרָאכָא, v. שְׂרָכָא.

שָׂרַב (Shaf. of חרב) *to glow, be dry.*

*Hithpa.* הִשְׁתָּרֵב *to be overcome by the heat.* Sifra K'dosh. ch. III, Par. 2 (ref. to Lev. XIX, 14) אל תאמר ... שישתָּרֵב do not advise him ... 'go on the road at noon-time', that he may be overcome by the heat; Yalk. Lev. 609.

שְׂרֵב, שְׂרֵיב ch. same, *to glow, burn, be dry.* Targ. Y. I Ex. III, 3.—Part. שָׂרֵיב; f. שָׂרְבָא, שָׂרְבָתָא; *pl.* שָׂרִיבִין; שָׂרִיבָן. Targ. Prov. XVII, 1 (h. text חרבה).—Gen. R. s. 48 שמשא ש' (some ed. שרב), v. קָרִיר II. Ib. טולא ושמשא ש' כחדא shade and sun are equally hot.—[Targ. Y. Gen. VIII, 1 אשתרבו, v. שְׂרַבָּב.—Yalk. Ex. 166 אישתרבו, v. שְׂרַבֵּב I.]

שָׂרָב m. (b. h.; preced.) *heat of the sun, dry heat.* Y. Snh. X, 29b top בש' ... אם ברורה בטל whether he meant a clear day with dew or a clear day with dry heat. Y. Sabb. XIV, beg. 14b; Tosef. ib. XII (XIII), 5; Bab. ib. 106b בשעת חש' at the time of dry heat (midday), opp. בשעת חטל. Tanḥ. Sh'laḥ 12; Num. R. s. 16 20 עד שלא בא חש' וכ' before the heat (of noon) came, you flew off (faded). Gen. R. s. 82 (ref. to כברת הארץ, Gen. XXXV, 16) כבר חבר והש' לא בא ... the grain was already plentiful, and the rainy season past, but the dry season had not come yet (so that the ground was impassable). Lev. R. s. 34 8 (ref. to Ruth II, 14) שכן דרך ... בשעת חש' for that is the way of the harvesters, to dip their bread in vinegar at the hot time of the day. Ib. s. 16 תשעים ותשע בש' וכ' ninety-nine persons die from the effects of heat to one by the hand of heaven. Lam. R. to I, 6; a. fr.

שׂוּרְבָּא, שָׂרְבָא, שְׂרַב ch. same. Targ. Is. IV, 6 (h. text חרב). Ib. XXV, 4 מְשׂ' (ed. Wil. מַשָּׂרָב, corr. acc.). Targ. O. Gen. XXXI, 40 (ed. Berl. שָׂרְבָא, ed. Vien. שַׂר'; Y. שָׂרִירָא). Targ. Y. II ib. VIII, 22 שורבא (h. text חֹם); a. fr.—Lev. R. s. 16 תשתזרב מן ש' mayest thou be saved from the effects of the heat; Y. Snh. X, 29c bot. ישזבינך מן הדין ש' וכ' may God save thee from the heat that goes out over the world; a. e.

שִׂרְבֵּב (Shaf. of רבב) *to enlarge, prolong.* Ber. 54b (ref. to Ps. III, 8) א"ח שִׂבַּרְתָּ אלא שִׂרְבַּבְתָּ read not *shibbarta* (thou breakest) but *shirbabhta* thou prolongest (the teeth of the wicked, referring to Og whose teeth grew into the mountain which he was carrying); Ex. R. s. 1 23; Yalk. Ps. 625; Meg. 15b שריבבת; Sot. 12b שריבבתח (read: שִׂירְבַּבְתִּ').

*Hithpa.* הִשְׁתַּרְבֵּב, *Nithpa.* נִשְׁתַּרְבֵּב *to be enlarged.* Bekh. 40a (expl. שרוע, Lev. XXI, 18) שנ' לו יריכו (Rashi שנִשְׁתַּרְבְּבָה יריכו) a person whose one hip is enlarged (larger than the other). Sot. 35a נ' לשונם וכ' their tongues were prolonged so as to reach down to their navel; Yalk. Num. 745.

שַׂרְבֵּב I ch. same, *to prolong, let hang down; to let down.* Targ. Jer. XXXVIII, 6; 11.—Sabb. 147b כי מעבריתו שַׂרְבִּיבוּ לדהו וכ' ... when you have to carry garments for the soldiers (on the Sabbath), let them hang down over your shoulders (so as to serve as garments for yourselves). Erub. 102b שַׂרְבִּיב בגלימיה טפח (not בגלימי; ed. Sonc. אישתרבב בגלימיה, read: א' גלימיה; v. Rabb. D. S. a. l. note 200) if a person lets his cloak trail one handbreadth.

*Ithpa.* אִשְׁתַּרְבֵּב 1) *to be enlarged, prolonged.* Sot. 12b [read:] אִישְׁתַּרְבָּא אִישְׁתַּרְבּוּבֵי (her arm) was prolonged (by a miracle, so that she could reach the infant Moses); Ex. R. s. 1 23 אישתרבובי אִשְׁתַּרְבּוּבֵי they (her arms) were prolonged; Yalk. ib. 166 אישתרבב אישתרבו (corr. acc.).—2) *to be let down; to trail; to spread.* Targ. II Chr. VII, 3; 10.—Snh. 24a לבבל נחית ואישתרבובי דאי' לעילם it (the measure of pride) came down to Babylonia, but was dragged along to Elam; Yalk. Zech. 573 ואי' לתחתם. Bets. 11a אשתרבובי אשתרבוב ונחתו they (the pigeons in the upper nest) dragged themselves along and came down (to the lower nest).

שַׂרְבֵּב II (v. שָׂרַב) *to heat.*

*Ithpa.* אִשְׁתַּרְבֵּב *to be heated.* Targ. Job VI, 17.

שִׁרְבֵּט (denom. of שַׂרְבִיט) *to stretch, stiffen.* B. Mets. 60b אין מְשַׂרְבִּיטִין את הבהמה you dare not give an animal

a deceptive appearance of stiffness (or stoutness); expl. ib. מרא דחיזרא (v. חִיזְרָא II), or מַזְקַפְתָּא q. v.; Tosef. ib. III, 29 וּמְשַׁרְבְּטָן (v. סָרַט *Pi.*). Keth. 61b וּמְשַׁרְבֵּט את השפתים and makes the lips stiff (swollen, v. סָרַח I); v. שְׁלַבֵּק.—[Y. Sabb. VII, 10c top משרבטין בבהמה בעורות וכ׳, read: משרטטין בעורות, v. שְׁרַטֵּט.]

**שַׁרְבֵּט** ch. same. Sabb. 94a דמְשַׁרְבְּטֵי נפשיידהו בהמה ... וכ׳ cattle ... which stiffen themselves (when they are carried, and are a real burden), but a live human being &c.

**שַׁרְבִּיט** m. (b. h.; Parel of שבט, v. שֵׁבֶט) 1) *staff, sceptre, rod.* Snh. II, 5 ואין משתמשין בשַׁרְבִּיטוֹ and we dare not use his (the king's) sceptre. Arakh. 19a, v. בָּפַף. Cant. R. to II, 16 שלבם וכ׳ ... אין שרביטו God's rod (of chastisement) comes down only upon men whose heart is soft like lilies; a. fr. — 2) *shoot, twig, stem with pods, bunch.* Tosef. Kil. I, 10. Ukts. I, 5 ש׳ של תמרה שריקנו a twig of a date tree which was stripped of its dates. Ib. וכן בקטניות ש׳ שריקנו and so in the case of summer fruits, if they emptied the pods on a stem.

**שַׁרְבִּיטָא** ch. same. Targ. Y. Lev. XXVII, 32 (h. text שבט). Targ. Y. Ex. XXI, 20.—*Pl.* שַׁרְבִּיטִין, שַׁרְבִּיטַיָּא, שַׁרְבִּיטֵי. Targ. Y. II Gen. XL, 12 (h. text שָׂרִגִים). Targ. I Kings XII, 11; Targ. II Chr. X, 11 (h. text שוטים).

**שַׁרְבְּרוּבִיתָא, שַׁרְבְּרִיבִיתָא** f. (v. שָׁרַב a. שַׁרְבֵּב II) *dry heat.* Y. Shek. V, 48d איתי ברה ש׳, v. קָרַר I. Ib. ועד היכן שַׁרְבְּרוּבִיתֵיהּ מטרייה and how far its dry heat reaches.

**שָׁרַג** (שְׁ׳) = סָרַג, 1) (cmp. סִירוּג) *to skip, to leap.* Targ. Y. Lev. XI, 21 לְמַיְשְׁרְגָא (prob. to be read with שׁ; h. text לנתר).—2) *to pile up bricks with interspaces* (v. אַנְאָרָא). Bets. 31b שַׁרְגִּינְתֵּי ודאי וכ׳ (or שָׁ׳ *Pa.*) if he has piled them up, he has surely made them unavailable (מוּקְצֶה). B. Bath. 3b שַׁרְגֵי לרבני Ms. M. Var., a. Rashi (ed. שָׁרְגֵי; Ms. M. רמן; v. Rabb. D. S. a. l. note), v. הוּדְרָא.

*Ithpe.* אִשְׁתָּרַג *to be entangled.* Sabb. 54a דמְשַׁתָּרְגָא בה וכ׳, v. כַּבְלָא.

**שָׁרַג, שָׁרִיג** = שָׁרַק, *to glide, slip.* Ḥull. 111a מְשָׁרַג Ar. a. Ms. R. 2 (ed. משרק שריק), v. שָׁרַק II.—B. Mets. 93a שריג חד וכ׳ (Ms. H. שור, v. preced.) one of the animals slipped and fell &c.; Yalk. Gen. 130 שָׁרוֹג.

*Pa.* שָׁרֵיג same. Naz. 39a שָׁרוּגֵי שָׁרִיגָא ואזלא (not ואזיל; Rashi שרוגי קא מְשָׁתָּרְגָא) it may have slid further and further (to the top of the hair).

*Ithpa.* אִשְׁתָּרַג same, v. supra.

**שׁוֹר, שָׁרְגָא** m. (שָׁרַג) ש׳ דליבני *pile of bricks.* Snh. 64b (Ms. R. שי׳); Yalk. Lev. 597. Kidd. 60a, v. שְׁוֵי.

**שָׁרַגָא, שְׁרָגָא** m. (שרג Shaf. of חרג *to break through*; cmp. Arab. *sharḳu* ortus solis, lux solis) *light, lamp, lantern.* Targ. Ps. CXIX, 105. Targ. Prov. XXXI, 18. Ib. VI, 23. Ib. XXI, 4 (h. text נֵר). Targ. Job XXI, 17; a. fr.—Sanh. 63a, a. e. ש׳ בטירהרא, v. טִירְהָרָא. Succ. 29a ש׳ במטללתא an (earthen) lamp may remain in the Succah. Bets. 22a ש׳ זקף לירח Ms. M. (ed. זקף לה לש׳) he put the lamp up (from its declining position, to make the oil flow away from the wick); a. e.—*Pl.* שְׁרָגֵי, שְׁרָגַיָּא, שְׁרַגֵּי. Targ. I Chr. VIII, 33.—Gitt. 57a אדליקו ש׳ עד וכ׳ they kindled lights (illuminated) so that &c., v. בְּלָוֹנָא. Sabb. 23b דהוה רגיל בש׳ טובא (Ms. M. דהוו רגילי בשרגא, v. Rabb. D. S. a. l. note, a. Tosaf. a. l.) that he was (they were) wont to have many (Sabbath) lights; a. e.

**שָׁרְגַג** (Parel of שגג) 1) *to go astray.* Targ. Prov. V, 20 (h. text שגה).—2) *to lead astray, entice.* Targ. Y. Ex. XXII, 15. Targ. Ps. LXXVIII, 36; a. fr.

*Ithpa.* אִשְׁתַּרְגַּג *to be led astray, enticed.* Targ. Prov. XXIV, 28 ed. Lag. (ed. Wil., a. Ms. ותשרגג). Ib. XXV, 15. Targ. Job XXXI, 9.

**שַׁרְגִּינָא,** v. שַׁרְגִּינָא.

**שַׁרְגּוּשָׁא** m. (רָגַשׁ, Shaf.) [*stirrer,*] *pot-ladle.*—*Pl.* שַׁרְגּוּשֵׁי. Erub. 29b תרי ש׳ two ladlefuls.

**שַׁרְגִּינָא** m. (שְׁרָגַּג) *one easily enticed, simple* (corresp. to h. פֶּתִי).—*Pl.* שַׁרְגִּינֵי, שַׁרְגִּינַיָּא, שַׁרְגֵּי. Targ. Ps. CXVI, 6 (ed. Lag. שְׁרִגּוּ). Ib. CXIX, 130.

**שרגיון,** v. סִרְגּוֹן.

**שָׁרַד** (b. h.), *Pi.* שֵׁרֵד (denom. of שָׂרִיד) *to leave over.* Yoma 72b ומְשָׁרְדִין וכ׳ (Ms. M., a. Yalk. Ex. 390 משיירין), v. גָּרַר. B. Mets. 113b משרדין Var. in Rashi, v. סָרַר.

**שרדנגין,** v. שדרגזין.

**שָׂרָה** m. ch., v. שָׂרָא.

**שָׂרָה** (b. h.) 1) *princess,* v. שַׂר.—2) pr. n. f. *Sarah,* *a*) wife of Abraham. Ber. 13a ש׳ הרא שרי Sarah and Sarai have the same meaning. Snh. 39b ש׳ יופי של ... עדין she had not yet attained to half the beauty of Sarah. Gen. R. s. 39 אברהם ... וש׳ וכ׳ Abraham converted the men, and Sarah the women; a. v. fr.—*b*) Gitt. 34b ש׳ ופורתא, v. פּוֹרָתָא.

**שָׂרָה,** v. שרי.

**שֵׂרוּ,** v. שֵׂרוּ.

**שְׂרוֹבָא** m. (שָׂרַב) *hot and dry soil*; [*mirage*?]. Targ. Is. XXXV, 7.

**שַׂרְוָל, שַׁרְוָל** m. *workingman's leather sleeve*; [oth. opin. in R. S.: *chest protector in hot weather* (as if derived from שרב)].—*Pl.* שַׂרְוָלִין, שַׁרְוָלִין, שַׁרְוָלֵי. Kel. XXVI, 3 שרול Mish. (Talm. ed. שרול׳). [V. Fraenkel, Aram. Fremdw., p. 47.]

**שַׂרְוָתָא, שַׁרְוָתָא,** v. שָׂרִיתָא.

**שָׂרוּ,** v. שָׂרָה.

**שֵׂרוּיָא, שְׂרוּיָא,** v. sub שֵׂרוּ.

**שַׂרְוָל,** v. שַׂרְוָל.

שָׁרוֹן (b. h.) pr. n. *Sharon*, plain along the Mediterranean coast from Japho to Carmel. Lev. R. s. 20 על אחינו שבש׳ וכ׳ for our brethren in Sharon (the high priest prayed,) that their houses might not become their graves; Y. Yoma V, 42c top על אנשי הש׳. Sot. VIII, 3 אף תבונה בש׳ לא חיה חוזר ... he also who built a brick-house in Sharon was not excused from the army; Y. ib. 23a top אף אנשי הש׳ לא חיו וכ׳ the men of Sh. were not excused, because their houses had to be renovated twice in every Sabbatical period; Bab. ib. 44a. Tosef. Men. IX, 13; Men. 87a עגלים מש׳ calves (for public sacrifices) were brought from Sh.; a. e.—Denom. שָׁרוֹנִי. Kil. II, 6, v. עוֹל. Nidd. II, 7; Cant. R. to VII, 3 יין הש׳ Sharon (red) wine.

שָׁרוּף, v. שִׂרוּף.

שָׁרוֹק m. (b. h. שָׂרֹק; v. סָרַק III) *reddish, sorrel.*—*Pl.* שְׁרוּקִים. Snh. 93a מלאים רוגז נעשים ש׳ ואדומים וכ׳ those who, filled with anger, had become sorrel and red, turned white. Yalk. Zech. 568.

שרורת, Targ. Ps. CVII, 42 Ms., v. שָׁוְוֹר.

שְׁרוּתָא, שֶׁרוּת, v. sub שִׁיר׳.—[Targ. O. Gen. XIX, 8 שְׁרִירְתָא ed. Vien., v. שְׁרִירְתָא.]

שָׁרוּתָא, v. שְׁרִירְתָא.

שָׁרַח, v. סָרַח.

שָׁרַט (b. h.; v. סָרַט) *to scratch, wound*, v. סָרַט; esp. *to wound one's body in mourning.* Macc. III, 5 השׁוֹרֵט שריטה וכ׳ he who makes one incision for a dead person. Ib. ש׳ שריטה וכ׳ if a person makes one incision for five dead or five incisions for one dead person. Ib. 20b רבול אפר׳ ש׳ you may think that one is guilty even if he cuts himself for his house that fell in &c.; a. e.

*Pi.* שִׂרֵט same. Ib. 21a המשרט בכלי if one wounds himself with an instrument (instead of with his nails); a. fr.

שרט, Targ. Is. XXXVIII, 21 וישורטון ed. Wil., v. שְׁטַר.

שְׁרָטוּט, v. שִׂרְטוּט.

שְׁרָטוֹן, שְׁרִי׳ m. (שָׂרַט; cmp. סַרְטָן) [*scrapings,*] *sandbank, alluvial land.* Sabb. 56b; Snh. 21b בשעה ... והעלה ש׳ ועליו וכ׳ when Solomon married Pharaoh's daughter, Gabriel went down and stuck a reed into the sea, and it gathered a bank around it, on which the great city of Rome was built; Yalk. Kings 172; (Y. Ab. Zar. I, 39c שלעטיט). Erub. 8a שמא יעלה (הים) ש׳ (v. Rabb. D. S. a. l. notes 5, a. 10) the sea (river) may throw up alluvium (may recede). Ber. 60a (in Chald. dict.) דמסקא ארעא ... אע״ג ש׳ (Ms. M. a. Ar. סרטון) although the loss of land through the encroachment of the water may be an advantage to him, because the land is covered with alluvium and improves, yet for the moment it is a misfortune to him. B. Bath. 124a ארעא ואסקא ש׳ (not ואסיק) if his father left him a field, and it improved by alluvium; ib. 135b. Tam. 30a; a. e.

שִׂרְטֵט (cmp. שָׂרַט) *to draw, rule, trace.* Y. Sabb. VII, 10c bot. מה עיבור ... שהיו מְשַׂרְטְטִין בעורות what working in leather was done at the preparation of the Tabernacle? They traced the outlines on the skins (marked out the shape in which they were to be cut, v. שִׂרְטוּט). Ib. top [read:] מה צבועה ... שהיו משרטטין בעורות what painting was done at the preparation of the Tabernacle? They marked the skins (with a coloring substance); [the following אלים מאדמים ought to be preceded by עורות, as the catchword to the subsequent discussion, v. Tosef. ib. VIII, 23].—Part. pass. מְשׂוּרְטָט; f. מְשׂוּרְטֶטֶת. Men. 32b מזוזה שאינה מש׳ a door post inscription which is not written on ruled parchment.

שִׂרְטֵט ch. same. Gitt. 7a ש׳ וכתב לירח וכ׳ he drew lines (on paper), and wrote to him &c. Yeb. 106b מר זוטרא מְשַׂרְטֵט וכ׳ Mar Z. drew lines, and wrote out the whole section (of the Biblical text about *ḥălitsah*).

שרטטיא, v. סַלְבּוֹנָיָא.

שָׂרַי (b. h.) pr. n. f. *Sarai*, the original name of Sarah. Ber. 13a, v. שָׂרָה. Ib. בתחלה ... ש׳ לאומתה וכ׳ at first she was Sarai (a little princess) for her own people &c., v. שַׂר. Gen. R. s. 47; a. e.

שָׂרָה, שרי I (b. h. root in מְשָׁרָה) *to dissolve, soak, steep.* Naz. VI, 1 פתו ביין וכ׳ ש׳ if he (the Nazirite) steeped his bread in wine, and there is enough in both together to make up the size of an olive; Pes. 44b. Naz. 37a אם ש׳ ענביו במים וכ׳ if he steeped grapes in water, and a taste of wine remained in it. Pes. II, 7 אין שׁוֹרִין וכ׳ you dare not soak bran for chickens (on the Passover); ib. האשה לא תְּשָׁרֶה וכ׳ a woman must not soak bran to take with her to the bathhouse. Sabb. I, 5 כדי ... אין שורין שִׁשְׁוֹרוּ וכ׳ you must not lay in ink-materials or dyes ..., unless they can be dissolved (or soaked through) before the Sabbath sets in. Eduy. I, 8; a. fr.

*Nif.* נִשְׂרָה *to be soaked, dissolved.* Y. Ber. IX, 13d bot. כדי שתשרה וכ׳, v. מְגוּפָּה; Y. Taan. I, 64b top שתשרה (corr. acc.). Gen. R. s. 17, end אדם ... מיד הוּא נִשְׂרֶה ... אינו man is made out of earth, when you put a drop of water on it, it is at once dissolved (soft), but woman is made of a bone, which is not dissolved, even if you let it lie in water for many days. Y. Sabb. XIV, 14c top כל ... והרא נשרית ... ושאינה נשרית וכ׳ when you put salt in, and it dissolves, it is called salt water, but when it is not dissolved, it is called *halmê*; a. e.—Sabb. I, 5 יִשְׁשׁוֹרוּ (fr. שור or נשר), v. supra.

שָׂרָה, שרי II (b. h.; cmp. preced.) *to loosen, untie;* (cmp. meaning of καταλύω) *to take lodging; to rest, dwell.* Snh. 11a שראוי שתִּשְׂרֶה עליו שכינה ... יש there is one among you who deserves that the Shechinah should rest upon him. Ib. 65b כדי שתִּשְׂרֶה וכ׳, v. רָעַב *Hif.* Ib. שׁוֹרָה עליו וכ׳ the spirit ... comes down upon him. Y. Sabb. VIII, end, 11c רוח רעה שורה עליה an evil spirit rests upon it (it is injurious to health). Num. R. s. 13 אימתי שָׁרְתָה וכ׳ when did the Shechinah come down to rest on earth? When the Tabernacle was erected. Koh. R. to VII, 2 וְשָׂרַת עלירם

ש׳ ליה מריה וכ׳ the Lord forgive R. Hillel. Ab. Zar. 37a וקרו לן בית דינא שָׁרְיָא and they might call us a permitting court (of lax practice). Ib. כי שָׁרִיתוּהָ לאלתר when you permitted her (to marry again), did you permit her to marry at once &c.? Ib. וקרו ליה יוסקם שריא and they called him Joseph the permitter. Ib. אנא נמי שָׁרָאי אחריתי Ms. M. (ed. אנא שרא, corr. acc.) I also permitted another thing (which was forbidden heretofore); a. v. fr.—Part. pass. שָׁרֵי, שַׁרְיָא; f. שָׁרְיָא. Targ. II Esth. III, 8 יומא ש׳ a permitted day (free for trade).—Bets. 3b ש׳ . . . לדידי אפי׳ according to my opinion it is permitted even on the first day. Ib. 22a אפי׳ בשבת ש׳ it is permitted even on the Sabbath. Ned. 62a ש׳ ליה לאינש לאודועי וכ׳ a man is permitted to make himself known (as a scholar) in a place where they do not know him; a. fr.—3) [*to loosen the girdle,*] *to sit down for a meal*; trnsf. *to start, begin.* Targ. Deut. XVI, 9 (O. ed. Berl. תְּשָׁרֵי, *Pa.*). Targ. II Esth. III, 7; a. fr.—Lam. R. to I, 1 (רבתי) כמה דשָׁרִין למיכל (ed. Wil. דשָׁרוּ) when they sat down to eat. Y. Dem. I, 21d bot.; Y. Shek. V, 48d top שַׁרְיָית מנחקה (not שוריית) she began to bray; a. fr.—Trnsf. (cmp. meanings of b. h. יָאַל Hif.) *to consent, be willing.* Targ. Josh. VII, 7. Ib. XVII, 12. Targ. Job VI, 9; 28; a. fr.—4) *to encamp, dwell, rest.* Targ. I Sam. XXVI, 5. Targ. Num. II, 2, sq. Targ. Ex. XL, 35. Targ. Ps. XVI, 8, sq.; a. fr.—Y. Ter. VIII, 46a חמריא שרון וכ׳ ass-drivers took lodging in an inn. Lam. R. to I, 1 רבתי (חד מירוש׳) אשכח . . . שרון יתבין וכ׳ he found men that had taken lodging there, and sat eating and drinking. Y. Sabb. XIV, 14c bot. ע״י דהוה ש׳ תמן וכ׳ because he lived there (in Babylonia) &c. Gen. R. s. 20 שרי . . . ויתיר, v. II. פָּרָא. Snh. 39a שָׁרְיָא . . . כל בי the Shechinah dwells wherever ten persons are assembled; a. fr.

*Pa.* שָׁרֵי same, 1) *to untie, loosen.* Targ. Ps. XXX, 12 (ed. Wil. *Pe.*). Targ. Job XII, 18 (ed. Wil. מְשָׁרֵי *Af.*); a. e.—2) *to begin.* Targ. O. Deut. I, 5 (Y. שׁוֹרֵי *Poel*). Ib. II, 24 (O. ed. Vien. Pe.). Ib. 25. Targ. Jer. IV, 31; a. fr.—Targ. Prov. XIII, 12 דמְשָׁרֵי למעדריה (not משדי, v. Pesh. a. LXX) who begins to help himself (h. text תחלת ממשכה!).—3) *to cause to rest,* v. infra.

*Af.* אַשְׁרֵי 1) *to untie,* v. supra.—2) *to cause to encamp* or *dwell, to let rest.* Targ. Gen. II, 15. Targ. Jer. VII, 7. Targ. Ps. XXIII, 2. Ib. LXXIV, 2 Ms. (ed. *Pa.*); a. fr.—Sabb. 67a הסנה . . . א׳ קודשא וכ׳ O thornbush! not because thou art higher than all other trees did the Lord let his Presence rest upon thee &c. Koh. R. to III, 9, end כל . . . לא מַשְׁרִין וכ׳ (in the hereafter) they allow every one to dwell only with his fellow tradesmen; ib. beg. מתרין (corr. acc.); a. e.

*Ithpa.* אִשְׁתְּרֵי, *Ithpe.* אִרְשְׁתְּרֵי 1) *to be untied, loosened.* Targ. Is. V, 27.—Lev. R. s. 14, v. II. חֲבִרְלָא; a. e.—2) *to be permitted.* Yeb. 106a כי הדכי דתִרְשְׁתְּרֵי לעלמא in order that she may be free to marry again. Bets. 2b יו״ט בעלמא תשתרי let it be permitted for use on any other Holy Day (not followed by the Sabbath); a. e.—3) *to be begun, begin.* Targ. Y. Gen. XXXVII, 17. Targ. Ps. CXIX, 96, v. שִׁכְלָל.—Y. Ter. VIII, 46a מישרי נבח בהון (prob. to be read: אישרי) he began to bark at them; ib. מישרי מתרתר, v. תַּרְתַּר.—[Lev. R. s. 13 אשתריתון, v. שְׁתַר.]

וכ׳ the holy spirit rested upon them. Midr. Till. to Ps. CXVI ומלאכי . . . ושוררים (not ושוררים) ביניהם the ministering angels rejoice over them (the righteous that die), that they come to dwell among them; ed. Bub. שהוא בא ושורה וכ׳ that he (the righteous man) comes &c.; a. v. fr.—Part. pass. שָׁרוּי; f. שְׁרוּיָה; *pl.* שְׁרוּיִין; שְׁרוּיוֹת. Yeb. 62b he that has no wife, ש׳ בלא שמחה וכ׳ lives without joy, without blessing &c. Sot. 48a בזמן שישראל ש׳ בצער וכ׳ when Israel lives in trouble, and the nations in peace and happiness &c. Meg. 2a בזמן שהשנים . . . ש׳ על אדמתן when the years were properly regulated (without Roman interference), and the Israelites lived (undisturbed) on their soil; a. v. fr.

*Hif.* הַשְׁרָה 1) *to cause to rest.* Sabb. 139a אין הקב״ה מַשְׁרֶה וכ׳ the Lord does not let his Presence rest upon Israel, until the bad judges and officers cease to exist. Snh. 7a משרה . . . כל דיין a judge that administers true justice faithfully, causes the Shechinah to dwell in Israel. Gen. R. s. 7 ומשרה דיורין וכ׳ . . . מלך a human king builds a palace, and lets the inmates dwell in the upper and lower stories, הקב״ה משרה . . . בחלל the Lord makes inmates dwell (even) in vacant space. Num. R. s. 13 6; a. fr.—2) (cmp. שִׁירוּתָא) *to board, provide a living for.* Keth. V, 8 חמשרה את אשתו וכ׳ כשה׳, v. שָׁלִישׁ. Ib. 107a לזו ולא ה׳ לזו when he provided for the one (his wife), but did not provide for the others (his children); a. e.

**שָׁרָא, שְׁרָא, שָׁרֵי** ch. same, 1) *to untie, unharness; to disengage, dismiss.* Targ. O. Gen. XXIV, 32 וש׳ גמליא (ed. Berl. וש׳ מן ג׳; Y. וְשָׁ׳ זממי ג׳ *Pa.*; h. text ויפתח). Targ. Job XXX, 11. Targ. O. Ex. III, 5 (h. text של); a. fr.—Pes. 113a שָׁרֵי כיסך פתח שקיך untie thy purse (to receive the money), open thy bag (to deliver the goods), i. e. sell for cash. Snh. 98a אידהו ש׳ חד וכ׳ . . . כולהון שָׁרוּ ואסירי all of them untie and tie up (their sores) at once (untie all of them, and then tie them up), but he unties and ties up one at a time. Pesik. R. s. 22 [read:] ע״ג . . . שַׁרְתַּהּ סודרא she untied them (the two Denars), and placed them on the shawl. Y. Ber. II, 5a bot. ושַׁרְחוּן וכ׳ . . . אתת (fr. שרה, cmp. חַמֵּי) when prayer time came, he untied them (the coins), and gave them to R. Ḥ.; [read:] קטר פורתיה לפורתיה ויהבון לשמעיה ושרחון ויצרק he tied his (R. Ḥ's) share to his own, and gave them to his servant, but he (the servant) untied them and ran away. Y. Meg. IV, 75b bot. שָׁרוֹן ליה וכ׳, v. סַפְרוּתָא. Y. Keth. XII, 35a שרון גרמון ומנוניה they dismissed themselves (resigned their office) and appointed him (Hillel) in their place; a. fr.—ש׳ תיגרא to solve a dispute, *to settle* or *decide* a case. Ned. 62a שָׁרוּ לי תיגראי ברישא take my case up first. Yeb. 100a שָׁרֵינָא וכ׳, v. תְּגָרָא I; a. e.—2) *to allow, permit; to forgive; to absolve* (= h. הִתִּיר). Targ. Y. Num. XXX, 3. Targ. Y. II Gen. XXII, 14. Targ. Y. II Num. XIV, 20; a. fr.—Kidd. 13b הוא אסרה והוא שַׁרְתָּהּ (Rashi שרי לה) he tied her (by marrying her), and he untied her (through his death, that she can dispose of herself). Y. Ber. II, 5b אינון שָׁרְיָין ואינון אסרין do the same men permit and forbid? Y. Snh. VII, end, 25d [read:] שָׁרְיִי מה דעבדתין אמרה ליה לי נא שָׁרְיָיה undo what thou hast done (by charm); said she to him, I will not undo. Bab. ib. 99a

שָׂרִי, v. שָׂרִיתָא.

שָׂרִיָּא, שָׂרִיוָּא, v. preced. art.

שְׂרִיבָא, שְׂרִיב, שְׂרֵיב, v. שָׂרַב.

שָׂרִיד m. (b. h.; *Saf.* of ירד) [*run-off,*] *fugitive, escaped, remainder.* Yoma 72[b] (play on בגדי השרד, Ex. XXXV, 19) אלמלא ... ש' ופליט but for the garments of priesthood, there would not be left of Israel a remnant or a survivor. Hull. 133[a]; Snh. 92[a] (ref. to Job XX, 26) אין ש' וכ' by *sarid* a scholar is meant (with ref. to Joel III, 5); Yalk. Job 907. Pirké d'R. El. ch. XXXV עד שיבוא ש' מיעקב וכ' until a remnant of Jacob shall come and give to his (Esau's) sons a dish of lentils in mourning and trouble &c.; a. e.—*Pl.* שְׂרִידִים. Meg. 6[a] (in a eulogy) אוהבי ש' יושבי וכ' ye lovers of the saved (the scholars, v. supra), dwellers of Rakkath, go forth &c.

שְׂרִיד, Targ. Y. II Deut. XXXIII, 29; שרידויא, Targ. II Chr. V, 10, v. שָׂרִיר.

שִׁ', שִׁרְיוֹן m. (b. h.; שרי=שרר; cmp. Assyr. siriâm) (*ringed*) *coat of mail.* Sabb. VI, 2, expl. ib. 62[a] זַרְדָּא. Cant. R. to I, 9 יצא ... בש' וכובע וכ' when Pharaoh came forth in mail and helmet &c.; Yalk. Sam. 159; a. e.—*Pl.* שִׁרְיוֹנִים, שִׁ'. Yalk. Gen. 133.

שִׁרְיוֹנָא, v. שִׁרְיָנָא.

שָׂרְיוֹתָא, שָׂרְיוָתָא f. (שָׂרֵר) *beginning, first thing.* Targ. O. Deut. XVI, 9. Targ. Hos. I, 2. Targ. II Kings XVII, 25. Targ. II Sam. XXI, 9, sq.

שְׂרִידְחָתָא* f. (cmp. סָרַח III) *vapid, senseless.* Targ. Hos. VII, 11 (ed. Lag. שחירתא, v. שָׁחַר IV; h. text פותה).

שַׂרְיֵי, בֵּי שַׂ', בֵּית(דַּ)שַׂ' pr. n. pl. *Beth Sharye, Be Sharye,* a valley in which Beth Shean was situated. Gen. R. s. 98 בבית חש' ... רובצת תחת 'lying deep' (Gen. XLIX, 25), that is Beth Shean in Beth ha-Sharye. Y. Kil. IX, 32[b] top; Y. Keth. XII, 35[a] ואתתוניה בי ש' and they carried him down (for burial) to Be Sh. Y. M. Kat. III, 82[c] top דקברין בבית ש' ... הרי שמולידין if they carry the body from place to place, as for instance those who bury their dead in Beth Sh.

שַׂרְיֵי, *pl.* of שָׂרִיתָא q. v.

שָׂרְיָא, שָׂרְיוָא, v. שָׂרֵי.

שָׂרִיוּת f. (שָׂרָה I) *soaking, steeping.* Nidd. VII, 1 וכמה שָׂרְיָתָן וכ' היא and how long must they be soaked? Twenty-four hours in tepid water; ib. 22[b]; 56[a]. Tosef. Maas. Sh. II, 1 חוץ משְׂרְיָיתָהּ except putting it in water; Y. ib. II, 53[c] משליתה (corr. acc.).

שִׁרְיָן, שִׁרְיָנָא, שִׁרְיוָנָא, שִׁרְיוֹנָא, שִׁרְיִן, (סִרְ') שִׁרְיוֹן m. =h. שִׁרְיוֹן. Targ. O. Ex. XXVIII, 32 שִׁירְיָן ed. Berl. (ed. Vien. שִׁרְיָן); ib. XXXIX, 23 (Y. שיריא). Targ. Job XLI, 18. Targ. I Sam. XVII, 5. Targ. Jer. LI, 3 ס'; a. e.—*Pl.* שִׁרְיָנִין, שִׁרְיוֹן', סִרְיָנַיָּא, שִׁרְיָנַיָּא, שִׁ', סִ'. Targ. Cant. VI, 8. Targ. II Chr. XXVI, 14. Targ. Jer. XLVI, 4 ס'.

שִׂרְיוֹם (read: שִׁירַיִם), v. שָׂרִיר.

רַמָּא דשִׂ', שִׂרְיַית, v. שִׂלְיַית.

שַׂרְיְיתָא, v. שָׂרִיתָא.

שִׁרְיָנָא, שִׁרְיָן, v. שִׁרְיָנָא.

שָׂרִיף, v. שָׂרַף.

שִׂרְיָפָה f. (preced.) *secretion, dripping, catarrh* (?). Y. Sabb. XIV, 14[c] bot. זו ש' ... והסיר 'and the Lord will keep far from thee every disease' (Deut. VII, 15), that means *s'rifah*; Lev. R. s. 16 quot. in Ar. (missing in ed.).—V. שָׂרָף.

שָׂרְיָפָה, v. שָׂרַפָּה.

שְׂרִיק, v. שָׂרַק.

שְׂרִיקָא, v. שָׂרַק III.

שְׂרִיקִי, v. שׁוּרְיָיקָא.

שְׂרִיקְרִיק, v. שָׂרַקְרַק.

שִׁ', שְׂרִיר m. h. a. ch. (שָׂרַר) [*tied*; cmp. בָּשַׁר,] *strong, fast, reliable, fit, proper.* Targ. Y. II Deut. XXXIII, 29 (not שריד; h. text אשר!). Targ. Prov. XIX, 7 (h. text המה!).—Sabb. 145[b] לא ש' שדריה its spinal column is not strong enough. Pes. 74[b] בחיורתא דש' in the case of dough of white flour, which is bound (compact).—Esp. in the closing formula of a document: ש' וקים *fit and established.* B. Bath. 160[b]; Y. Gitt. IX, 50[c] bot. קיים ש' וברור established, fit, and sound.—*Pl.* שְׂרִירַיָּא; f. שְׂרִירָן. Targ. II Chr. V, 10 ש' (not שריד') the sound tables (opp. כד אתברו the broken). Targ. Y. I Deut. VIII, 9 גזרן ש' Ar. (ed. ברור').

שְׂרִירָאוּת adv. (preced.) *firmly.* Targ. Prov. XXI, 28.

שְׂרִירוּתָא f. (preced. wds.) *strength, truth.* Targ. Prov. VIII, 6.—[B. h. שְׁרִירוּת, with לב, *hardness, stubbornness.*]

שָׂרִישׁ m. (שָׁרַשׁ) *deep-rooted, old; remnants from olden days.* Targ. Y. Lev. XXV, 47 ש' פולחנא וכ' a remnant of idol worship (h. text עקר). Targ. Y. I Deut. XXIX, 17 טעו דש' an idol of olden days.

שָׂרֵי, שָׂרְיָתָא f. (=שָׂרָרֵי; שָׂרַר; cmp. כָּשׁוֹרָא) [*binder,*] *joist, beam, post.* Targ. O. Gen. XIX, 8 שָׂרְוָתַי ed. Berl. (ed. Vien. שָׂרֵי, corr. acc.). Targ. II Kings VI, 2 שדי ed. Lag. (corr. acc.; ed. כשורא). Ib. 5; a. e.—Gen. R. s. 89 חמית בחלמי ש' דביתי וכ' I saw in my dream the main beam of my house broken; Lam. R. to I, 1 רבתי (הדא אתתא). Erub. 102[a] חהיא ש' דחוה בי וכ' (not החוא, v. Rabb. D. S. a. l. note 20) a beam lying on the ground of R. P. which required ten persons to lift it, and they put it before the door (as a bar). Y. ib. I, 19[a] bot. שָׂרְיָתָיה כריחא ... חמא (not

*faint.* Y. Bets. I, 60ᶜ bot. שַׂרְעִין וזקפון וכ׳ . . . הוה מסתמיך was leaning on two Goths (in going to bathe); they slipped (or broke down), and he helped them up &c. Y. Ber. III, 6ᵇ top; Y. Naz. VII, 56ᵃ bot. בדיבורייה ר׳ ז׳ ש׳ R. Z. sank down while speaking (in the presence of a corpse); Koh. R. to VII, 2, end, v. עֲנִי II. Y. Ber. V, 9ᵃ bot. . . . הוות שַׂרְיְיתָה his cloak slipped off his shoulders; הא . . . שְׂרִיעָה וכ׳ thy cloak has dropped. Y. Shebi. VI, 37ᵃ top מינה ש׳ he slipped away from it, i. e. he gave it up. Y. Peah II, beg. 16ᵈ בעא . . . ושׁ׳ מינה wanted to argue . . ., and gave it up; Y. B. Bath. III, beg. 13ᵈ. Ib. VI, end, 15ᶜ מיעלל אנא ש׳ I may slip in going up; a. e.

**שַׂרְעַפִּים** m. pl. (b. h.; cmp. סָעִיף) [*ramifications,*] שַׂרְעַפֵּי לֵב *thoughts, doubts of the heart.* Midr. Till. to Ps. XCII והרוח . . . משמרו מכל רע ומכל ש׳ לב and the Sabbath day guarded him from all evil and from all doubts of the heart; ed. Bub. סַרְעַפֵּי; Pirké d'R. El. ch. XX ומנחמו מכל ס׳ לבו and comforted (relieved) him of &c.

**שַׂרְעָפָא** f. (שָׂרַע) *slope, sliding, slippery ground.* B. Kam. 29ᵃ דרך ש׳ דנהרא along the slippery shore of a river (or canal).

**שָׂרַף** I (b. h.; onomatop.) [*to sip, absorb,* v. שָׂרַף II,] *to consume, burn.* Pes. I, 4 שש . . . ושׂוֹרְפִין and the burning (of leavened matter) must take place at the beginning of the sixth hour. Ab. Zar. 11ᵃ שׂוֹרְפִין על המלכים we do burning at the burial of kings; ומה הן שורפין וכ׳ and what is burnt? Their couch and their objects of service (armor &c.); Tosef. Snh. IV, 3; Tosef. Sabb. VII (VIII), 18; a. fr.—Part. pass. שָׂרוּף; *f.* שְׂרוּפָה &c. Nidd. 24ᵇ עצמותיו שְׂרוּפִין, v. שָׂחַף I; a. e.

*Nif.* נִשְׂרַף *to be burnt.* Num. R. s. 23⁶ ונ׳ על שמעל וכ׳ and he (Achan) was burned (after being stoned), because he had misappropriated devoted things. Pes. 34ᵇ יִשָּׂרֵף מיד must be burned at once. Tosef. ib. V, 8 אינו . . . כשם נִשְׂרָף וכ׳ as the wooden spit (on which the Passover lamb is roasted) does not burn, so the metal spit does not get hot. Zeb. XII, 5 בזמן שהם נִשְׂרָפִין כמצורתן נשרפין וכ׳ when they are burned according to the law concerning them (and not because of a disqualification), they are burned in the ash-house. Ib. a. fr. פרים חִנְשְׂרָפִים וכ׳ the bullock sacrifices which the law requires to be burned; a. fr.—[Y. Taan. I, 64ᵇ top תשרף, read תשרה, v. שָׂרָה I.]

**שְׂרַף** ch. same. Targ. O. Gen. XI, 3 (some ed. ונוקדי׳, v. יָקַד).

*Ithpa.* אִשְׂתָּרִיף, אִשְׂתָּרַף׳ *to be burned.* Zeb. 16ᵃ שפיר אִישְׂתָּרוּפִי they would have been burned according to law; Yalk. Lev. 534. Gen. R. s. 38 (ref. to Gen. XI, 3) . . . עתידין מִשְׂתָּרְפָה מן וכ׳ these people are destined to be burned out of the world; Yalk. ib. 62; a. e.—Y. Sabb. IV, 7ᵃ top [read :] מצדתא הוו פריסן והוון מִשְׂטָרְפָן וכ׳ nets were spread, and they were burned in the sun.

**שָׂרַף** II (v. שָׂרַף I) *to absorb, quaff, sip, suck.* Ab. Zar. II, 5 (29ᵇ) שׂוֹרְפָה חזיה (not שורפו) sucks it (the maw) out raw, v. גָּמִי I; Cant. R. to I, 2.

בריחיא) he saw an entrance (v. מָבוֹי) the beam over which was rotten. Gen. R. s. 65, end, v. צָלַב; Yalk. ib. 115 שרתא (corr. acc.); a. e.—*Pl.* שַׂרְיְיתָא, שַׂרְיָיתָא, שַׂרְוֵי׳, שַׂרְיָן, שַׂרְיָן. Targ. I Kings VI, 15. Ib. 9 (ed. Wil. שְׂרָיָן׳). Targ. Y. Num. XXXV, 20 שַׂרְיַיתָא Kimḥi (ed. Vien. שַׂרְוָוחָה).—Y. Ber. II, 5ᶜ bot. מי . . . תרתין שרין עבר וכ׳ (not ועבד) when both went out carrying two beams (on which to be hanged), R. A. passed &c. Gen. R. s. 66 שַׂרְיֵי, v. פִּרְסָא; Lam. R. l. c. (חד בר נש) שוריא. Ib. שריין.

**שַׂרְכָּא** m. (שרך, *Shaf.* of ארך; cmp. b. h. סֹרַח) *rest, remainder.* Targ. II Esth. IX, 16 ed. Lag. (oth. ed. שארא; h. text שאר).—[B. Bath. 139ᵃ, v. שַׂרְכָּא.]

**שְׂרָכָא** (or **שְׂ׳**) m. (preced., v. סְרַךְ, סַרְבָּא; cmp. b. h. שָׂרוֹךְ) 1) *long and entangled grass, luxuriant growth.* Erub. 100ᵇ דאיכא ש׳ (not דאית ליה, v. Rabb. D. S. a. l. note 60; Ms. M. שְׂרָאבָא; Ar. שרכי, corr. acc.) when the grass luxuriates (grows in long and tangled bands).—2) *thorn, worthless tree.*—*Pl.* שְׂרָכֵי. B. Kam. 92ᵇ (prov.) מטרייל ואזיל דיקלא בישא גבי קינא דש׳ שייך . . . בהדי (Ar. קינא דשדכי, v. Rabb. D. S. a. l. note 6) a bad palm will travel to be in company with shrubs ('like meets like'); Yalk. Jud. 67 דשרכי (corr. acc.); Yalk. Gen. 116 דסרכי.

**שַׂרְכָּא, שַׂרְכְּ׳** m. (*Parel* of שכם, √ סכך; cmp. כְּפִירָתָא) 1) *nest.* Targ. Y. Deut. XXII, 6. Targ. Ps. LXXXIV, 4. Targ. Job XXIX, 18; a. e.—*Pl.* שַׂרְכְּפֵי, שַׂרְכְּפִין. Targ. Ps. CIV, 17.—2) *coop, basket.* Ḥull. 53ᵇ Ar. (ed. שַׂרְקָא; Ms. M. שִׂירְקָ׳; Ms. H. סרק׳; cmp. קְפִירָתָא).

**שַׂרְכַּפְתָּא** f. same, *nest.* Targ. Y. Gen. I, 20. Targ. Y. I Deut. XXXII, 11.

**שַׂרְנוּקָא,** v. שִׁירוּקָא.

**שַׂרְנֵק, שַׂרְנִיק,** v. שְׁנַק.

**שָׂרַע** (b. h.; *Saf.* of רע, v. רַעַע, רָעַע) *to join, add.*—*Part. pass.* שָׂרוּעַ *abnormally long,* esp. *one that has one hip larger than the other.* Bekh. 40ᵃ, v. שְׂרִבְּבָ׳; [Sifra Emor, ch. II, Par. 3 ש׳ שנשמטה ירכו, v. שְׂרַע; cmp. Targ. Y. Lev. XXI, 18].

*Hithpa.* תִּשְׂתָּרַע [(1) (b. h.) *to be stretched, to stretch one's self.* Is. XXVIII, 20.]—2) (homil.) *to be joined, combined, lie together.* Yalk. Is. 302; Yalk. Kings 246 (ref. to Is. l. c.) קצר מצע זה מִתְשַׂתָּרַע עליו שני רעים כאחת this couch is too narrow for two lovers to be joined on it together (Israel cannot serve God and idols combined); Lev. R. s. 17 אין חמטה יכולה וכ׳ the bed cannot receive a woman and her husband and her lover together; Lam. R. introd. (R. Josh. 1) מהו מהשתרע שתריע לקבל וכ׳ (some ed. שתריעו) what is *mehistare'a*? That thou (you) make a partnership to receive a woman &c.; [Yoma 9ᵇ; Snh. 103ᵇ מהשתרר, v. שָׂרַר].

**שְׂרַע** ch. same. Part. pass. שְׂרִיעַ (= h. שָׂרוּעַ, v. preced.). Targ. O. Lev. XXI, 18; [Targ. Y. אשחמיט, v. next w.]; [Targ. ib. XXII, 23 יתיר כוליא, יתיר].

**שְׂרַע** (cmp. שְׂרַג, שְׂרַק) *to slope, slip down, glide; to*

שְׂרַף ch. same. Naz. 36b אי דקא שָׂרֵיף לֵיהּ מִישְׂרַף if he quaffed it (swallowed it, instead of striking it on bread); Pes. 44a אי בעיניה דקשריף וקאכיל ליה (Ms. M. בעינויה וקאכיל ליה) if he swallowed it in its natural condition, opp. שטר. Ker. 22a בשעה ... מישרף שריף with the last breath of the animal, it (the heart) absorbs (the blood from the blood vessels). Taan. 24b (Ms. M. טעים מידי, v. Rabb. D. S. a. l. note) he swallowed a dishful of grist. Ib. אי שָׂרֵיף מר וכ' (v. Rabb. D. S. a. l. note 300) if you had swallowed &c. Ber. 62a כרלא ש' חבשילא as if he had never sipped a dish (never had had marital intercourse; Ḥag. 5b כמאן דלא טעים וכ').

שָׂרַף III, *Pi.* שִׂרֵף (denom. of שָׂרָף) *to cover with resin.* Tosef. Mikv. VI (VII), 21 שִׂרְפָה בשרף (not 'שו; Var. סִרְפָה) if he covered it (the handle of a saw) with resin.

שָׂרָף I (b. h.; שָׂרַף I) *burning, venomous serpent* (v. Sm. Dict. s. v. Dipsas). Gen. R. s. 44; Lev. R. s. 13 (ref. to Deut. VIII, 15) ש' זו מדי *saraf* refers to Media; a. e.—*Pl.* שְׂרָפִים. Num. R. s. 19 22 הנחשים הש' ששורפים את הנפש they are called burning serpents, because they burn the life out (with thirst); Yalk. ib. 764; Tanḥ. Ḥuck. 19. Num. R. s. 23, beg.; a. e.

שָׂרָף II m. (b. h.) *Seraph*, an angel.—*Pl.* שְׂרָפִים. Ḥag. 12b. Pirké d'R. El. ch. IV. Deut. R. s. 11 ... בשעה שראו ושַׂרְפֵי לחבה וכ' when the wheels of the chariot and the flaming Seraphim saw &c. Pesik. R. s. 20; a. fr.

שָׂרָף ch., *pl.* שַׂרְפַיָּא same, v. סַרְפַיָּא.

שָׂרָף III (b. h.) pr. n. m. *Saraph.* B. Bath. 91b.

שְׂרַף m. (שָׂרַף I) *acrid substance*, esp. *vegetable sap made thick by inspissation; resin, gum* (secreted by the heat of the sun). Ber. 44a כל סעודה שאין בה ש' וכ' Ms. M. (ed. שָׂרִיף) a meal without an acrid substance (bitter herbs &c.) is no meal. Pes. 39a, v. מַר II. Tosef. ib. I (II), 33 כל שיש בו ש' וכ' any plant which contains an acrid sap is fit to be used on the Passover night. Orl. I, 7 שְׂרַף העלים the sap of leaves; ש' העקרים of roots; ש' הפגים of unripe grapes. Y. ib. I, 61b bot. למה ש' פרי פגין פרי why (this difference in the law between resin and juice of unripe fruits)? resin is fruit and grapes are fruit. Ib. קטם בטל ע"י שִׂרְפּוֹ resin ceases to exist when its sap is pressed out; Y. Shebi. VII, end, 37c. Ib. אילן אינו בטל ע"ג שרפו the tree does not cease to exist when its sap is tapped. Ker. 6a; Sabb. 26a צרי אינו אלא ש' וכ' balsam is only a gum that drips from the balsam tree. Y. ib. II, 4d מפני שהוא ש' ... אין you must not use balsam for the Sabbath light, because it is a gum. Gen. R. s. 94, v. סָפַג; Tanḥ. B'midbar 16 השבט (corr. acc.); a. e.—Trnsf. *secretion, matter.* Nidd. 10b זו שִׂרְפָה מצוי וכ' with the one (the newly married virgin) secretion (from a wound caused by first coition) is frequent &c.; [oth. opin.: with the wife of older standing secretion is frequent].—*Pl.* שְׂרָפִין, שְׂרָפִים. Sabb. 23a כל הש' רפין וכ' all gums are good for ink, but the gum of the balsam tree is the best.

שְׂרַף II ch. same, esp. *balsam.* Targ. Y. Gen. XXXVII, 25 (h. text צרי). Ib. XLIII, 11 (h. text צרי).

שְׂרֵפָה, שְׂרֵרִי f. (b. h.; שָׂרַף I) *burning, fire.* Snh. VII, 1 ארבע מיתות ... ש' וכ' four modes of capital punishment ..., stoning, burning &c. (expl. ib. 2). Ib. 52a שְׂרֵיפַת נשמה, v. נְשָׁמָה. Ib. ממש ש' execution by fire in its real sense. Ab. Zar. I, 3 כל מיתת שיש בה ש' וכ' the anniversary of an idolater's death with which burning (of garments &c.) was connected (at the time of burial) is considered an idolatrous festival. Num. R. s. 11, v. קָלוֹן II. R. Hash. 18b שקולה ... כשריפת בית וכ' the death of the righteous is equal to the burning of the Temple; a. fr.—[Y. Sabb. XIV, 14c bot. שריפה, v. שְׂרֵיפָה.]—*Pl.* שְׂרֵיפוֹת. Pes. 75a (ref. to Lev. XXI, 9) תשרף לרבות כל ש' הבאות וכ' 'shall be burned', this includes all burnings which are the result of fire (e. g. death through molten lead). Lev. R. s. 16 בוא וראה כמה ש' הוא שורף come and see how many fires it (the tongue) kindles (how much destruction it causes); a. e.

שַׂרְפַּרַף m. (*Shaf.* of רפרף, v. רָפַף) a sort of *camp stool.* Kel. XXII, 3. Ḥag. 14a (ref. to Dan. VII, 9) ... כסא ש' להדום רגליו a throne to sit on, and a *sh'rafraf* for his footstool. Pesik. R. s. 20 ... אדני ש' מתגלגלים the wheels of his throne roll, and the rests of the footstool tremble.—V. שַׁרְשִׁיפָא.

שָׂרַץ (b. h.; denom. of שֶׁרֶץ) *to bring forth moving creatures.* Midr. Till. to Ps. CXVII ... והן שׁוֹרְצִין המים the waters are the work of his hand, and they beget life.

*Hif.* הִשְׁרִיץ same, *to cast young, breed.* Ex. R. s. 10 צפרדע ... הִשְׁרִיצָה וכ' there was one frog, and it bred and filled the land &c.; Snh. 67b; Yalk. Ex. 183. Lev. R. s. 13 מה ... מַשְׁרֶצֶת וכ' as the scorpion casts sixty at a time &c.; a. e.

שֶׁרֶץ m. (b. h.; *Shaf.* of רוץ) *moving creature*, esp. *unclean reptile.* Tosef. Taan. I, 8 אם יהא הש' בידו וכ' if a man has a reptile in his hand, he cannot become clean, even if he bathe &c.; השליך הש' וכ' when he throws the reptile out of his hand, a bath in a basin of forty S'ah avails him (fasting without restitution is of no avail); Y. ib. II, beg. 65a; Bab. ib. 16a. Erub. 13b הרה מטהר את הש' וכ' could prove a reptile to be clean with one hundred and fifty reasons (was a dialectician). Snh. 17a אין ... לטהר ש' וכ' none could be seated in the Sanhedrin, unless he could prove the cleanness of a reptile from Biblical texts; a. fr.—*Pl.* שְׂרָצִים. Sabb. XIV, 1 שמנה ש' וכ' the eight reptiles mentioned in the Torah (Lev. XI, 29, sq.). Yoma 22b, v. פַּרְנָס; a. fr.—פרשת ש' the section treating of unclean animals, in Sifra Sh'mini.

שִׂרְצָא ch. same, *a creeping* (*short-legged*) *animal.* B. Kam. 80a, v. חַרְצָא I a. חַרְזָא.

שָׂרָק m. *paint*, v. סָרָק.

שָׂרַק (b. h.; onomatop.) *to hiss, whistle; to quack.* Ex. R. s. 10 צפרדע ... וְשָׂרְקָה להם וכ' there was one frog, and

שְׂרְבֵּב) *to stretch one's self.* Yoma 9[b] (play on מהשתרע, Is. XXVIII, 20) קצר מצע זה מֵהִשְׂתָּרֵר עליו שני רעים כאחד this couch is too narrow for two lovers to stretch themselves on it (Ms. O. a. Yalk. Is. 302 מהשתרע, v. שָׂרַע); Snh. 103[b] מִלְּהִשְׂתָּרֵר.

**שָׂרָר** m. (b. h. שׂר, with suffix שָׂרְרוֹ; שרר *to knot, chain*) *navel, umbilical cord.* Num. R. s. 14 (ref. to Cant. VII, 3) והיא משולה בש׳ and it (the Sanhedrin) is compared to the navel; מה חש׳ הזה וכ׳ as the navel is placed in the centre of the body, so are the Sanhedrin &c.; Tanḥ. Ki Thissa 2 (in parallels טיבור). Ib. מה חש׳ הזה . . . ומן חש׳ הוא אוכל וכ׳ as with regard to the umbilical cord, so long as the child is in its mother's womb, its mouth is closed, and it is fed from the umbilical cord, so &c. Tanḥ. Thazr. 5 שׁוֹרְרוֹ יוצא עמו וכ׳ its navel comes out with it (the infant) . . ., and the mother has to cut it off.

**שָׂרַר** (preced.) *to chain, knot.*—Part. pass. שָׂרִיר, q. v.

*Pa.* **שָׂרֵר** *to make strong, hard.* Sabb. 74[b] מהו דתימא לְשָׂרוֹרֵי מנא וכ׳ you may have thought that (by putting a green plug into a stove) he intends to make of it a hard coulter (v. מָאנָא); Ab. Zar. 38[a].

*Ithpa.* **אִשְׂתָּרַר** *to become hard.* Nidd. 48[b] top דידיך אִשְׂתָּרוּר Var. Ar. ed. Koh. s. v. כרק thy breasts have become hard, v. שְׂדַר II, a. כְּרַק.

**שָׂרָרָה** f. (שָׂרַר) *rulership, authority, office.* Y. Peah VIII, 21[a] לומר שכל ש׳ שניתנה וכ׳ to indicate that what authority is given to a man, is given by the Law. Lev. R. s. 20 (in the prayer of the high priest on the Day of Atonement) ואל יגבירהו ישראל ש׳ וכ׳ and let Israel not assume high power one over the other; . . . רבנן דקסרין שלא יגבירהו ש׳ the Rabbis of Cæsaræa say, (he prayed,) 'concerning our brethren in Cæsaræa, that they may not assume authority'; Y. Yoma V, 42[c] top. Ib. VI, 43[d] top שברח מן חש׳ who fled in order not to take an office; ib. שלא נכנס לש׳ who did not enter office. Y. Taan. IV, 68[c] top אדם שחוא עתיד להנהיג ש׳ וכ׳ a man (Joshua) designated to exercise rulership over six hundred thousand men, does not know how to distinguish &c.? Cant. R. to IV, 7 מת ראובן נתנה ש׳ וכ׳ when Ruben died, the leadership was offered to Simeon; Num. R. s. 13[8]. Shek. V, 2 אין עושין ש׳ על הצבור פחות משנים (וכ׳ במטון פחות) Y. ed. (Mish. פחות) no office for communal (money) affairs must be created with less than two officers; B. Bath. 8[b] שְׂרָרוּת; a. fr.—V. סְרָרָה.

**שְׂרָרוּת,** v. preced.

**שִׂרְרוּתָא** ch. same. B. Bath. 8[b] מאי ש׳ וכ׳ what is the power (of charity officers, that two must be appointed)? (v. preced.) . . . Because you may seize a man's goods for the charity tax.—V. סְרָרוּתָא.

**שִׂרְרָתִית,** Tanḥ. Aḥăré 1, קו ש׳, v. קוֹשַׂרְתָּא.

**שֹׁרֶשׁ, שֹׁרֶשׁ** m. (b. h.; apocope of שרשר, v. שָׂרַר) [*chain, knot,*] *root.*—*Pl.* שָׂרָשִׁין, שָׂרָשִׁים; constr. שׂוֹרְשֵׁי, שָׂרְשֵׁי. B. Bath. V, 4 מן חש׳ וכ׳ . . . הצולה that which shoots forth out of the trunk, or out of the roots, belongs to the landowner (v. גָּזַע), expl. ib. 82[a] זהו מן חש׳ . . . כל שאינו that which



it quacked for them (other frogs), and they came; Snh. 67[b]; Yalk. Ex. 183.

**שְׂרִיק, שְׂרֵק** I ch. same. Targ. Lam. II, 15, sq. Targ. Job XXVII, 23.—Ḥull. 63[a] כרבא וש׳ . . . החוא one (bird *raḥam*) sat among cabbage and whistled. Ib. יתיב אמידי וְשָׂרֵיק רקרק Ar. (ed. ושביד שרקרק, v. Rabb. D. S. a. l. notes 40, 50) sits on some object (not on the ground), and sings *raḳraḳ*; אי יתיב אשרעא ושריק וכ׳ when it sits on the ground and sings, the Messiah will come; Yalk. Lev. 537.

**שְׂרַק** II = שְׂרַג, *to glide, slide.* Nidd. 3[b] מיא שָׂרְקִי וכ׳ water (when poured out of an inclined vessel) slides, but fruits do not slide (and you must invert the vessel in order to empty it). Ḥull. 111[a] דמא מְשָׂרַק שָׂרֵיק (Ms. R. 2, a. Ar. משרג שריג, v. Rabb. D. S. a. l. note 60) blood glides off, v. סְרַךְ II.

*Pa.* **שָׂרֵיק** *to cause to slip, make slippery.* B. Kam. 30[b] top תבנו . . . דְּמָשָׂרְקִי the Mishnah speaks of straw and stubble (deposited in the public road), because they make the ground slippery.

*Ithpa.* אִשְׂתָּרַק, *Ithpe.* אִישְׁתָּרִיק *to slip, glide.* Zeb. 62[a] דלא נִשְׂתָּרְקוּ (Rashi to Ex. XXVII, 5 יִשְׂתָּרְגוּ) that the priests might not slip. Ḥull. 52[a] כל מידי דמִישְׁתָּרִיק וכ׳ (some ed. דמִשְׂתָּרִיג, Rashi דמִשְׂתָּרִיק; Ms. H. דמשתריג . . . לא סריג וכ׳, v. Rabb. D. S. a. l. note 90) in the case of an animal falling on things which slide (e.g. a pile of peas &c.), no internal injury is to be apprehended, but if it falls on things which do not slide &c.

**שְׂרַק** III (v. סְרַק III) *to paint; to paste* (with red or yellow clay). Y. Sabb. VII, 10[c] top דְּשָׂרְקָא אפה who paints her face (on the Sabbath); דש׳ מעזלה who paints her yarn (to rub her face with it; v. Tosef. ib. IX (X), 13, quot. s. v. סְרַק). Ned. 90[a] top שָׂרְקֵיהּ טרנא וכ׳ he painted the man's face with clay (to disguise him), and brought him &c.; (Tosaf.: he smeared clay over his garments). Bets. 32[b] דמר שָׂרְקִין ליה תנורא וכ׳ that they smear (fill up the cracks of) the stove for you on the Holy Day.—Part. pass. שְׂרִיקָא. Ab. Zar. 31[a] וחתימא ש׳ pasted with clay and sealed.

**שְׂרָקָא,** v. שִׁירָקָא.

**שַׂרְקוּקִיתָה** f. (שְׂרַק I) *whistle, shepherd's pipe.* Y. Kidd. I, 60[b] top (v. פַּנְדּוּרָה, a. כַּרְכַּשְׁתָּא I).

**שַׂרְקְרִיק,** v. next w.

**שִׂרְקְרָק** m. 1) (שְׂרַק III, cmp. יַרְקְרִיקָא; popular etymol. fr. שְׂרַק I, q. v.) name of an unclean bird, *gier-eagle* or *vulture.* Ḥull. 63[a] (Ms. R. 2 a. 3 שָׂרִיקְרִיק, v. Rabb. D. S. a. l. note 30), v. רָחָם; Yalk. Lev. 537 שרקריק.—2) *sh'raḳraḳ,* the sound produced by the bird *sh'raḳraḳ.* Ḥull. l. c. ועביד ש׳ (Ms. M. שריקריק; Ar. ושריק רקרק); Yalk. l. c ועביד שרקריק.

**שַׂרְקְרָקָא** ch. same, name of *a bird.* Targ. Y. Lev. XI, 18 (ed. Vien. שִׂרְקְרָקָא); Deut. XIV, 17.

**שָׂרַר** (b. h.) *to be great, to rule.*

*Hithpa.* הִשְׂתָּרֵר *to make one's self lord;* (homilet.; cmp.

does not see the light of day (when it shoots forth) is out of the roots'. Y. Ab. Zar. III, 43[a] top; Y. Taan. I, 64[b] ש׳ חטה the roots of wheat; ש׳ תאנה of fig-trees. Tosef. Shebi. VII, 17; 'Uktsin I, 4, v. קוֹלָס. Ab. III, 17 וְשֶׁרָשָׁיו מרובין whose roots are many; a. fr.

**שׁוֹרָשָׁא, שׁוֹרֶשׁ, שׁוֹרֵשׁ** ch. same. Targ. Y. II Deut. XXIX, 17. Targ. Job XIV, 8 (Ms. *pl.*).—*Pl.* שָׁרְשִׁין, שׁוֹ׳. Ib. XVIII, 16. Targ. Is. LIII, 2. Targ. Ps. LXXX, 10 שׁוֹרָשֵׁירְהוֹן (Ms. שׁוֹרְשִׁירָתָא).

**שָׁרַשׁ** (b. h.), *Hif.* הִשְׁרִישׁ (denom. of שֹׁרֶשׁ) *to take root.* Shebi. II, 7 שהִשְׁרִישׁוּ לפני וכ׳ which have taken root before the New Year; R. Hash. 13[b]. Ib.; Tosef. Shebi. II, 5 ומקצתו ה׳ לאחר וכ׳ and part of which took root after the New Year; a. fr.

*Pi.* שֵׁרֵשׁ *to uproot, tear out.* Ib. 11, sq. לְשָׁרֵשׁ ... אין וכ׳ we do not force him to tear out &c. Shebi. IV, 4 יְשָׁרְשֶׁנּוּ he must take it out with the root, opp. יגום, v. גָּמַם. B. Bath. 80[b] חופר ומְשָׁרֵשׁ he has the right to dig and take them out with the roots; Taan. 25[b] ומְשָׁרֵישׁ ... חופר.

*Hithpa* הִשְׁתָּרֵשׁ, *Nithpa.* נִשְׁתָּרֵשׁ 1) *to be uprooted, plucked out.* Tanh. M'tsor'a 2 (ref. to Ps. LII, 7) דואג נ׳ וכ׳ Doeg was rooted out of the life of this world and of the hereafter.—2) (of roots) *to spread.* Num. R. s. 14[4] (ref. to Koh. XII, 11) כשם ... מִשְׁתָּרְשִׁים ... ומשתרשים וכ׳ as roots of a tree spread in all directions, so the words of the Law enter and penetrate the whole body; (Pesik. R. s. 3 משתרילים).—3) (v. next w.) *to gain, profit* (cmp. רָוַח). B. Kam. 67[b] sq. מפני שנ׳ בחטא because he became the gainer in sin (he gained possession of the stolen object by a change of form or ownership, v. שִׁינּוּי); אילימא לפני ראוש מי איכא נ׳ if you mean (that he slaughtered or sold it) before the owner had given it up (v. רֵאוּשׁ): there is no gain in sin in the case (since he has not gained possession through the change).

**שְׁרַשׁ** ch. *Af.* אַשְׁרֵישׁ same, *to take root.* Men. 68[b] מהנך דאַשְׁרוּשׁ וכ׳ of that barley that has taken root before the ʿOmer time. Gitt. 22[a] בדאשרוש כולי וכ׳ when the planted trees have taken root, all agree (that they are subject to tithes); a. e.

*Pa.* שָׁרַשׁ 1) *to cause to take root, plant.* Targ. Ps. LXXX, 10.—2) *to uproot, tear out.* Targ. Koh. III, 2.

*Paeli* שָׁרְשִׁי (v. P. Sm. 4340) [*to expand,*] *to bring profit, benefit.* M. Kat. 12[a] ... מְשָׁרְשׁוּנִי ... כיון since they receive no wages, they (by working for him during the festive week) only intend to benefit him.

*Ithpe.* אִישְׁתְּרִישׁ *to be uprooted.* B. Bath. 82[a] למחפר ולמִשְׁתַּרֵשׁ קוימי ed. (Ms. M. לחפור ולשרש Hebr.) they are liable to be dug for and taken out (when they cease to bear fruit). Ib. למיחפר ולשרש (corr. acc., or לחפור ולשרש).

*Ithpaeli* אִשְׁתָּרְשִׁי *to be profitable*; א׳ ל־ *to profit.* Gitt. 35[a] א׳ לה מקום דינר (Rashi אשתרש) she saved as much dough (in the bread which she gave away) as would have been in the space which was occupied by the Denar (that came into it). Ib. 44[a]; Hull. 131[a] קא מִשְׁתָּרְשָׁי ליה he is benefited (by being released from a debt). B. Mets. 42[b] והא קא משתרשי ליה but did he not have the benefit (of using his neighbor's cuscuta for brewing and saving his own? why, then, should he not indemnify his neighbor?). Keth. 108[a] הא קא משתרשי ליה is he (for whom the debt was paid) not benefited? (better הא קא מְשָׁרְשָׁי ליה does he who pays the debt for him not benefit him?, v. supra).

**שׁוֹרָשָׁא,** v. שֹׁרֶשׁ ch.

**שַׁרְשׁוּם** pr. n. m. *Sharshum.* B. Bath. 32[b] רבה בר ש׳ Ms. M. (ed. רבא; Ms. H. שרשו, v. Rabb. D. S. a. l. note).

**שְׁרִשׁוּרָא,** v. שִׁרְשׁוּרָא.

**שָׁרְשִׁי,** Paeli of שָׁרַשׁ.

**שַׁרְשִׁירָפָא** m. (=שרשריפא, redupl. of שׁרף, Shaf. of רפק, v. שְׁרַפְרַק) *camp-stool, chair.* Sabb. 129[a] לרבה צלחו ליה ש׳ (Ms. M. שרשפא) for Rabbah they chopped up a chair (for kindling wood for the preparation of the Sabbath meals). Keth. 61[a] רב פפא אש׳ for R. P. his wife placed the cup on a chair. Ber. 24[a].

**שׁרשׁן, שׁרשׁך,** v. שׁוֹר.

**שָׁרְשֵׁר** (v. שָׁרַר) *to form ropes, curls.* Shebi. IV, 10 משִׁישָׁרְשְׁרוּ Ar., v. שְׁלַשֵׁל II.

**שַׁרְשֶׁרֶת** f. (b. h.; preced.) *twisted chain.* Cant. R. to IV, 4 שתי ש׳ גבלות וכ׳ the two twisted chains &c. Midd. III, 8 ש׳ של זהב golden rope (ladders).

**שָׁרַת,** *Pi.* שֵׁרֵת (b. h.; sec. r. of שָׁרָה) [*to dwell with,*] *to serve, minister, attend.* Y. Erub. V, beg. 22[b] (ref. to I Sam. III, 1) והלא לא מָשְׁרַת אלא לפני עלי but did not he minister before Eli only? ללמדך שכל שירות שש׳ וכ׳ to teach thee that all the ministrations that he rendered to Eli were accounted to him as if he had ministered before the Lord; (Midr. Sam. ch. VIII הירח עומד). Ber. 63[b] הושע ... משרת תחתיך ... Hoshea ... shall serve in thy stead; a. e.

**שֵׁרֶת** m. (infin. *Pi.*, preced.) *service, ministration.* Sot. II, 1, a. fr. כלי ש׳ vessels dedicated to the Temple service, sacred vessels.—מלאכי השׁ׳ ministering angels, v. מַלְאָךְ.

**שׁרתא** Yalk. Gen. 115, v. שָׁרִיתָא.

**שְׁרָתוּעַ** m. (*Shaf.* of רתע; cmp. Syr. רתיע pendulus, P. Sm. 3998) *furcated spear.* Tosef. Kel. B. Mets. III, 14 ... אחת משניהן וכ׳ ... a (fuller's) fork ... one of whose teeth was broken off and replaced by &c. Tosef. Kel. B. Bath. I, 12, v. שַׁרְבֵּט.—Esp. [*pendule,*] *a furcated piece suspended under the head of an animal* to prevent it from bending its head in order to suck. Y. Sabb. V, end, 7[c] (defining גרמוך) שָׁרְתוּעָה (Chald.; ed. Krot. שרתי׳). Gen. R. s. 87, end נתנה ש׳ של ברזל וכ׳ she (Potiphar's wife) put an iron *shirtu'a* under his chin in order that he (Joseph) should have his head lifted up and look at her; Tanh. Vayesheb 8; Yalk. Ps. 863 שרתע (corr. acc.).

**שְׁרָתוּעָה** ch. same, v. preced.

**שׁרתע, שׁרתיעה,** v. שְׁרָתוּעַ.

**שַׁשׁ** I m. (b. h.) *marble,* v. שַׁיִשׁ.

**שֵׁשׁ** II (b. h.) *white linen.* Yoma 71ᵇ דברים שנאמר בהן שש ... שש וכ' those things concerning which *shesh* is used are woven of a sixfold thread, where *moshzar* is added, of an eightfold thread. Ib. מאי משמע דהאי שש כיתנא הוא what evidence is there that that *shesh* (Ex. XXXIX, 27) means flax? Y. Kil. IX, beg. 31ᵈ (ref. to Ex. XXXIX, 28, 29, a. Ez. XLIV, 18) את דרש שש משש שש מפארי ופארי מפארי you learn the meaning of *shesh* (in מפארי מגבעות שש) from *shesh* (in האבנט שש משזר), and the meaning of this *shesh* from פארי (in ופארי פשתים Ez. l. c.), and the meaning of this *paărê* from *paărê* (in פארי מגבעות, Ex. l. c.). Midr. Prov. to ch. XXXI, 22 זו ... שהיתה מרוקם בשש וארגמן that is Bathsheba of whom came Solomon who was clad in embroidered garments of white linen and purple; Yalk. ib. 964. Cant. R. to IV, 12 (ref. to Ez. XVI, 10) תחת שש ועזים as a reward for the offering of white linen and goats' hair (Ex. XXV, 4); a. e.

**שֵׁשׁ** III f., **שִׁשָּׁה** m. *six.* Pes. V, 1 (58ᵃ) בששה ומחצה (Y. a. Bab. ed. בשש) at six hours and a half (from sunrise). Y. ib. IV, beg. 30ᶜ משש שעות ולמעלן after six hours (noon); משש שעות ולמטן before noon. Yoma 21ᵇ הן שש אשות there are six kinds of fire. Pes. 49ᵇ דברים נאמרו וכ' ש six things have been said concerning ignorant people; a. v. fr.—Constr. m. שִׁשָּׁה. Snh. 97ᵃ; Ab. Zar. 9ᵃ; v. שָׁנָה II; a. fr.—*Pl.* שִׁשִּׁים *sixty.* B. Kam. 58ᵇ סאה בש' סאין the damage to a field of one S'ah is assessed by calculation from a field of sixty S'ahs (so as to arrive at a fair estimate). Ib. בש' taking as a basis for calculation sixty times the quantity under dispute; ib. 59ᵃ; a. e.—Hull. 97ᵇ בש' (sub. בטל) is neutralized in a quantity sixty times as large. Ex. R. s. 1 בכרס אחד ש' sixty at one birth. Y. Taan. IV, 68ᶜ top ש' רבוא sixty myriads. Succ. 51ᵇ; a. fr.

**שִׁשִּׁי** m., **שִׁשִּׁית** f. (b. h.; preced.) *sixth.* Gen. R. s. 11 בש' נברא וכ' on the sixth day man and beast were created. Ib. s. 12. Taan. IV, 3; a. fr.

**שַׁשְׁוַן, שַׁשְׁוָן** f. pl.=אֲשְׁוִשְׁוַרִין. Targ. Y. I Ex. XVI, 31 כש' Ar. (ed. כאש'). Targ. Y. II Num. XI, 8 Ar. (ed. בש', strike out ב).

**שִׁשִּׁים**, v. שֵׁשׁ III.

**שַׁשְׁוַן**, v. שַׁשְׁוַרִין.

**שִׁשִּׁית**, v. שִׁשִּׁי.

**שָׁשְׁיָא**, v. אֲשְׁשִׁירָא.

**שֵׁשַׁךְ** pr. n. 1) (b. h.) *Sheshach,* surname of Babylonia (supposed permutation of בבל by Atbash, v. א"ת). Num. R. s. 18 [21], v. א"ת. Meg. 6ᵃ, v. רַמָּח.—2) בר ש' pr. n. m. *Bar Sheshach,* a Persian officer. Ab. Zar. 65ᵃ Ms. M. (ed. שֵׁישַׁךְ).

***שִׁשְׁעָה** pr. n. m. *Shish'ah.* Y. Meg. I, 71ᶜ bot. (Fr. M'bo, p. 130ᵃ; ed. Krot. שע, oth. ed. ישע).—Y. Sabb. XIX, 16ᵈ bot., v. שִׁישְׁנָא.

**שָׁשַׁר** m. (b. h.) *red paint, vermilion.* Yalk. Dan. 1061 ויעשים לחם בש' and painted it (the idol) with vermilion; (Lev. R. s. 33 וחוקקין אותם, add. בש').

**שֵׁשֶׁת** I constr. of שִׁשָּׁה.

**שֵׁשֶׁת** II pr. n. m. *Shesheth,* name of a renowned Babylonian Amora. Y. Yeb. II, 3ᶜ bot.; ib. III, 4ᵈ bot. Ber. 12ᵇ top. Ib. 16ᵃ. Ib. 58ᵃ רב ש' סגי וכ' R. Sh. was blind; a. v. fr.

**שָׁת** m. (b. h.; שִׁית) *foundation.*—*Pl.* שָׁתוֹת. Snh. 26ᵇ היכא ... דאיקרי ש' where do we find that the righteous men are called foundations? (Answ. ref. to I Sam. II, 8 וישת וכ'); Yalk. Ps. 653.

**שֵׁת** (b. h.) pr. n. m. *Seth,* son of Adam. Num. R. s. 14 [12] שת שמינו הושחת העולם he called him Seth (foundation), because with him the world's foundation was laid. Cant. R. to VIII, 9; a. e.

**שְׁתִין**, *pl.*, v. שִׁית II.

**שְׁתָּא, שַׁת, שְׁתָּ**, *six,* v. שִׁית IV.

**שַׁתָּא** f. (=שנתא)=h. שָׁנָה, *year.* Targ. Gen. XXVI, 12. Targ. Ps. CXLIV, 13 (h. text זן); a. v. fr.—Ab. Zar. 34ᵃ, a. fr. תריסר ירחי ש' twelve months of the year, a regular year. Snh. 18ᵇ ועברוה ... להחיא ש' and the Rabbis declared that year a leap-year. Lev. R. s. 34 בלילי ריש ש' in the night of the New Year. Ib. בסיפא דש' at the end of the year; a. v. fr.—*Pl.* שָׁנָתָא, v. שָׁנָא II.

**שְׁתָא**, v. שְׁתִי.

**שָׁתַי, שָׁתַיי** m. (שְׁתִי I) *drinker.* Targ. Y. Deut. XXI, 20 (not שָׁתָאי).—Y. Sabb. VIII, beg. 11ᵃ חמר אר ש' וכ' thou art either a wine drinker or &c.; Y. Shek. IV, 47ᶜ top שתויי (corr. acc.).

**שְׁתָאם**, v. next w.

**שְׁתַּם, שְׁתָּם** (denom. of שִׁיתָּאסָא) *to lay the foundation of, establish.* Targ. Job XXXVIII, 4 במְשָׁתָּמֵי (ed. במְשָׁתָּ').

*Af.* אַשְׁתַּם same. Targ. Ps. VIII, 3, v. שְׁתִי II.

*Ithpe.* אִישְׁתָּאם *to be founded.* Ib. 38 ed. Lag. (ed. Wil. אֶשְׁתָּאם, corr. acc.).

**שְׁתָּאסָה, שִׁיתָּאסָא**, v. שִׁיתָּאסָא.

**שְׁתָּה**, v. שתי.

**שְׁתוֹם** or **שְׁתוּם**, v. שְׁתָם.

**שְׁתוּף, שְׁתוּמָא**, v. sub שִׁית'.

**שְׁתוֹק** m. (שְׁתַק) *silenced, one that is silent when reproached with spurious descent.* Keth. 14ᵇ ממזרות ש' (or ממזר) one who is silent when called a bastard; נתינות ש' when called a *n'thini*; a. e.

**שְׁתוֹקָא** f. (שְׁתַק) *silence.* Targ. I Chr. I, 30; Targ. Y. Gen. XXV, 14 (transl. of pr. n. דומה).

**שְׁתוֹקָא** f. (preced.) *silent, dumb.* Targ. Ps. LVI, 1 (h. text אלם; Ms. שתיקותא, corr. acc., or שְׁתִיקָתָא).

שְׁתוּקִי m. (v. שְׁתוּק) one *belonging to the class of* שְׁתוּק, esp. *an illegitimate child of unknown fatherhood.* Kidd. IV, 1. Ib. 2 כל ש' שהוא מכיר וכ' a *sh'thuki* is he who knows his mother, but does not know who his father is, contrad. to אסופי. Yeb. 100b הוולד ש' ... עשרה if ten priests stood together, and one (unknown which) separated and had intercourse, the child is a *sh'thuki* (admitted neither to inheritance nor to priesthood); Keth. 13b; a. e.—*Fem.* שְׁתוּקִית. Kidd. 73a לא אלא מעתה שתוקי ש' ישא if this be so, let a *sh'thuki* not be permitted to marry a woman whose father is unknown. Ib. בת ש' the daughter of a *sh'thukith* (who married a *sh'thuki*, a *mamzer*, etc.). Esth. R. to II, 7 (not שתוקת); a. e.

שְׁתוּת, Ber. 38a, v. שַׁתִּית.

שְׁתוּת (tradit. pronunc. שְׁתוּת) f. (denom. of Chald. שְׁתָּא) *one-sixth.* B. Mets. IV, 3 ש' למקח one-sixth of the value of a purchased object (v. אוֹנָאָה). Ib. 49b מקח רב אמר ש' שנינו Rab says, the Mishnah means one-sixth of the value only; ושמואל אמר ש' מעות וכ' but Samuel says, the Mishnah means also one-sixth of the price paid (one-fifth of the value). B. Bath. 90a אין מוסיפין ... יותר מש' you dare not decree the increase of a measure by more than one-sixth, nor of the weight of a coin &c.; המשתכר ... יותר מש' he that makes profit (retailer) must not charge more than one-sixth profit; Men. 77a; B. Mets. 40b; a. fr.

שְׁתִיתָא, שְׁתוּתָא, (שְׁתֵּי') ch. same. B. Bath. 90b ש' מלבר, v. בַּר I ch. Bekh. 50a דל זוזא וש' deduct one Zuz and a sixth. Ib. דל ... שתי' deduct from them one-sixth; a. e.

שתותית, שתותיא, v. שְׁנָתִּירִים.

שְׁתַּדְוָרְדָּה, (שְׁתַּ') = הִשְׁתַּחֲוָיָה q. v. Y. Ab. Zar. IV, 43d top.

שְׁתֵּי, v. שְׁנַיִם.

שָׁתָה, שתי I (b. h.) [*to be settled, satisfied,*] *to drink.* Pes. 86b השותה כוסו וכ' he who drinks his cupful at one draught is called greedy (גַּרְגָּרָן). Ber. 51a ושׁוֹתֵחוּ ... מקבלו באסְפַרְגוֹס) בשמאל he must receive it (the medicine, v. אסְפַרְגוֹס) with his right hand, and drink it (take it to his lips) with his left hand. Ib.b השותה כפלים he who drinks an even number of cups (v. זוּג). Tosef. Sot. XV, 11; B. Bath. 60b כשחרב ... ושלא לִשְׁתּוֹת יין when the Temple was destroyed, ... there were many scrupulous persons (פרושים, determined) not to eat meat nor drink wine. Ib. נִשְׁתֶּה יין וכ' should we drink wine, of which libations were offered on the altar? Ib. מים לא נשתה וכ' then let us drink no water, because water libation has ceased. Keth. 8b רבים שָׁתוּ רבים יִשְׁתּוּ many have drunk (the cup of mourning), many shall drink, v. מָשָׁה. Nidd. 24b כמה ... שָׁתַת אמו וכ' how much unmixed wine the mother of this embryo must have drunk!; a. fr.—*Part. pass.* שָׁתוּי *being under the influence of drink.* Erub. 64a שתוי יין אל וכ' Ms. M. (ed. only 'שָׁ) one feeling the wine must not pray, contrad. to שִׁכּוֹר, q. v. Lev. R. s. 12 שנכנסו שתויי יין וכ' they (Nadab and Abihu) entered the Tabernacle while under the influence of wine; a. fr.—[*Hif.* from שָׁמָה q. v.]

שְׁתָא, שְׁתֵי ch. same. Targ. Gen. IX, 21. Targ. I Sam. XXX, 12; a. fr.—Targ. Deut. XXXIII, 22 שַׁתְיָא (Y. II שתימין, corr. acc.).—Y. Shek. IV, 47c top כד חוה שָׁתֵי וכ' when he had drunk the four cups of wine on the Passover night &c.; Y. Sabb. VIII, beg. 11a; Y. Pes. X, 37c. Erub. 64a כל כמה דלא שָׁתֵינָא וכ' so long as I have not drunk a fourth (of a Log) of wine, my mind is not clear. Sabb. 152a עד מכאן ואילך מְשַׁתֵּי מעלי up to forty years eating is more salutary, after that drinking is more salutary. R. Hash. 4a כלבתא בת משתי חמרא היא (ed. משתיא) does a bitch drink wine?; Yalk. Neh. 1069 מי שָׁתְיָא חמרא; a. fr.—With prefixed א: אִשְׁתֵּי, אִשְׁתְּ'. Targ. O. Ex. XXXIV, 28 ed. Berl. (ed. Vien. שתי); Y. אש'. Targ. O. Gen. XXIV, 14 אִשְׁתְּ (ed. Vien. אֲשָׁתְּ) *imperative*; a. fr.—Erub. 54a חסוך make haste and eat, make haste and drink (enjoy life, v. חָמַם). Lev. R. s. 12 עשרה ... אישתיתי thou drankest ten &c., v. קִרְסְטָא I. Yeb. 65b סמא אִשְׁתְּיָא she drank a drug causing barrenness; a. fr.—R. Hash. 4a מְשַׁתְּיָא, v. supra.

*Ithpe.* אִשְׁתַּתִּי *to be drunk.* Targ. O. Lev. XI, 34 דִּישְׁתַּתֵּי (Y. דִּישְׁתִּיתֵי; h. text וְשָׁתָה).

שָׁתָה, שתי II [*to settle,*] 1) *to lay the foundation of;* v. שָׁתַת II.—2) *to fix the warp, start the loom,* v. שְׁתִי.

*Hif.* הִשְׁתָּה 1) *to found, establish,* v. שָׁתַת II.—2) *to weave.* Midr. Sam. ch. XIX (ref. to נסכתי, Ps. II, 6) הִשְׁתַּתִּירְתִּיו I have woven him (established him, ref. to מסכת, Jud. XVI, 14); Yalk. Is. 338; Yalk. Ps. 620 השתירתיו (corr. acc.).

*Hof.* הוּשְׁתָּה *to be established, started.* Y. Yoma V, 42c, v. שְׁתִידָה II; a. e.

*Nif.* נִשְׁתָּה same. Tosef. Yoma III (II), 6 ed. Zuck. (Var. נשתת), v. שָׁתַת II.

שְׁתָא, שְׁתֵי ch. same, *to weave.* Targ. Jud. XVI, 13 תִּשְׁתְּרִין (ed. Lag. a. oth. תִּשְׁתֵּן, not תַּן . .).

*Af.* אַשְׁתֵּי, (*Pe.* with prefixed א) אֵישְׁ' same, 1) *to start the loom, weave.* Targ. Ps. CXXXIX, 13 אַשְׁתְּרֵת, ed. Wil. (ed. Lag. אֵישְׁתְּרֵת; h. text תסכני). Targ. Job X, 11.—Y. Sabb. VII, 10c top כד מַשְׁתְּרֵיא וכ', v. קוּבְרָה. Y. Taan. IV, 64c דלא למישתריא מן וכ' not to start a loom from the beginning of the month of Ab; Y. Pes. IV, 30d top; Yalk. Ps. 653 למשתי וינא (corr. acc.).—2) *to found, establish.* Targ. Ps. VIII, 3 ed. Lag. (ed. Wil. אַשְׁתֵּ', not אַ, v. שְׁתַאס; h. text יסד).

שְׁתִי, שְׁתֵי m. (b. h.; preced.) *warp*; trnsf. *longitudinal direction,* v. עֵרֶב. Y. Shek. VI, 50a top ש' כחוט של as thin as a thread of the warp. Mikv. VI, 9 כותל ... שנסדק לש' a wall ... which is cracked lengthwise; a. fr.—ש' וערב *crosswise,* v. עֵרֶב.

שְׁתָיָא, שְׁתֵי' ch. same. Targ. Lev. XIII, 48, sq.—Ab. Zar. 17b, v. עַרְבָא I.

שַׁתְיָא, שַׁתְיָה I, part. of שְׁתִי.

קביל עליה ש׳ he resolved to keep silence. Ber. 62ª, v. קַבְלָא III; a. e.

שַׁתִּית f. h. = next w. Sabb. 156ª; Ber. 38ª שתות (corr. acc.).

שַׁתִּירְתָּא f. (Syr. שחתיחא, P. Sm. 4130; cmp. שַׁחַת II) *flour of unripe barley mixed with honey*; also *a drink prepared of flour* &c. (cmp. Lat. ptisana). Erub. 29ᵇ ש׳ תרי וכ׳ ... for *shattitha* ... take two ladlefuls of roasted barley &c. Ber. 38ª. Ab. Zar. 38ᵇ שתירתאה (v. Rabb. D. S. a. l. notes 9, 10); Yalk. Sam. 151 שתיחא. Snh. 67ᵇ ... אמר קריבו ש׳ he said to them, give me a drink of water, and they offered him *shattitha*; a. e.

שַׁתִּירְתָּאָה, v. preced.

שְׁתִיתַי, שְׁתִיתַאי, שְׁתִירְתָּאָה m. (שְׁתָא) *sixth*. Targ. O. Gen. I, 31 תַּי ... ed. Berl. (oth. ed. a. Y. תָּאֵי ..., not תָּאַי ...). Targ. II Sam. III, 5; a. fr.—*Fem.* שְׁתִירְתָּא. Targ. Ex. XXVI, 9; a. e.

שְׁתַךְ, *Pi.* שְׁתֵּךְ (sec. r. of נ־ש־ך; cmp. שׁוּכְתָּא) *to become rust-eaten, rust-colored*. Taan. 8ª (ref. to אם ישוך הנחש Koh. X, 11) אם ... מְשַׁתְּכִין עליו כנחשת וכ׳ Rashi (ed. omitting עליו) when thou seest a generation over whom the heavens are rust-colored like copper, so as to let down no dew or rain; (Ar. מְשׁוּתָּכִין; Ms. M. 2 רקיע שמְשַׁתֵּכֶת וכ׳ ...; ed. Pes. a. oth. דור שמשחכין שמשותן a generation whose suns are red-colored &c.; v. Rabb. D. S. a. l. note 5).

שְׁתֵךְ, שָׁתַךְ ch. same, *to be rust-bitten*. B. Mets. 26ª top דְּאִשְׁתֵּךְ טפי (Ar. דִּשְׁתֵּךְ, with prefixed א) when the coin found in the ground is very much attacked by rust (showing that it has been in the ground a very long time).

*Pa.* שִׁתֵּךְ 1) *to make rusty, brittle*. B. Bath. 19ª משום דְּמְשַׁתְּכִי לה לקדרה because they (the boulders, v. סַלַּע) would eat away the pot (placed between them).—2) *to get rusty*. Sabb. 102ᵇ כיון דְּמְשַׁתְּכִי וכ׳ they would not do that (keep their needles in a hole in the ground), because they would get rusty.

שָׁתַל (b. h.; cmp. שׁוּר) *to set, plant*. Yoma 38ᵇ ... ראה עמד ושָׁתְלָן בכל דור ודור the Lord saw that the righteous men were few, so he planted them in every generation (distributed them &c., ref. to I Sam. II, 8; cmp. שָׁתַל II). Gen. R. s. 26; Yalk. Ps. 845 (ref. to Ps. XCII, 14) זה נח ששתלו הקב״ה וכ׳ this refers to Noah whom the Lord planted in the ark. Gen. R. s. 61 (ref. to Ps. I, 3) ששתלו (Abraham) whom the Lord planted in the land of Israel. Snh. 37ᵇ (play on שלתיאל, I Chr. III, 17 שאלתי אל) ששתלו שלא כדרך הנשתלין whom the Lord planted (caused to be begotten) not in the ordinary way of those that are planted (he having been begotten in prison); a. fr.—Part. pass. שָׁתוּל; f. שְׁתוּלָה; *pl.* שְׁתוּלִים &c. Yalk. l. c. כגן ... ש׳ מצרוגה like a garden that is planted bed by bed; (Midr. Till. to Ps. XCII, 14 נטוע). Num. R. s. 3¹ עד שהם ש׳ הם בבית so long as they are planted (seated in rows), they are in the house of God, that is to say, the children at school; a. e.

*Hif.* הִשְׁתִּיל (of roots) *to spread*. Pesik. R. s. 3 (ref. to

שַׁתָּא II f. = h. שְׁתָיָה II, *foundation*. Targ. Koh. III, 11. Targ. Y. Ex. XXVIII, 30 שְׁתָיָה (Hebr. form).

שְׁתָיָה, שְׁתָיְדָה I f. (b. h.; שָׁתָה I) *drinking, satiety, gratification*. Yoma VIII, 1 יום ... באכילה ובש׳ וכ׳ on the Day of Atonement it is forbidden to eat, or to drink &c. Y. Ab. Zar. II, 41ᵇ bot. Succ. 49ᵇ; Num. R. s. 21¹⁷ לשון ש׳ וכ׳ (the word שָׂכָר) expresses gratification, satiety &c., v. שְׂבִיעָה, a. רְוָיָה; (Y. Succ. IV, 54ᵈ top חיבה, v. חֲבָה). Nidd. 24ᵇ מי ששְׁתָיָרתוֹ מרובה וכ׳ he that drinks more than he eats &c.; a. fr.

שְׁתָיָה, שְׁתָיְדָה II f. (שָׁתָה II) *foundation*. Yalk. Ps. 653 משניטל הארון נמצאת עומדת שְׁתִיָּרִת, v. מַשְׁתִּירִת. Ib.; Yoma V, 2 ... וש׳ וכ׳ ... since the Ark disappeared, there was a stone in its place, ... which was called foundation stone; Snh. 26ᵇ. Y. Yoma V, 42ᶜ אבן ש׳ שממנה חושתה חשולם ... למה why was it called foundation stone? Because from it was the world founded (or started, v. שָׁתָה II); Lev. R. s. 20; Yoma 54ᵇ שממנה חושתת וכ׳; Tosef. Yoma III (II), 6; a. e.

שָׁתַאי, v. שְׁתַאי.

שְׁתָיָה, v. שְׁתָיָה.

שְׁתִיךְ, v. שְׁתַךְ.

שְׁתִיל, v. שְׁתַל.

שָׁתִיל m. (b. h.) *plant, set*, v. שׁוֹתֶל.

שְׁתִילָא, שָׁתִיל ch. same.—*Pl.* שְׁתִילַיָּא, שְׁתִילִין. Targ. Ps. CXXVIII, 3. Targ. Jer. XXXI, 5 (ed. Lag. שִׁיתְלִין; h. text נְטָעִים).

שְׁתִים, v. שְׁנַיִם.

שְׁתִימָה f. (שָׁתַם) *boring, opening*. Tosef. Ab. Zar. VII (VIII), 15 אם ... על חש׳ (Var. השתירה incorr.) if he is suspected of taking wine out by boring a hole (and closing it up again).

שְׁתִיק, v. שְׁתַק.

שְׁתִיקָה f. (שָׁתַק) *silence*. Yeb. 87ᵇ, a. fr. ש׳ כהודאה silence is tantamount to admission. Zeb. 115ᵇ פעמים דמיא ... על חש׳ וכ׳ at times one keeps silence and is rewarded for his silence, at times one speaks &c. Ab. III, 13, v. סְרֵיג. Pes. 99ª יפה ש׳ לחכמים וכ׳ silence becometh the wise, how much more the stupid; Treat. Der. Er. Zuṭṭa ch. VII. Sot. 39ª (ref. to Neh. VIII, 5) אין עמידה אלא ש׳ standing means being silent; a. fr.—Y. Ḥag. II, 78ª; Tosef. ib. II, 12; Bets. 20ᵇ מה זו ש׳ what does silence mean? (i. e. better be silent).

שְׁתִיקוּת f. same. Gitt. IV, 8 אומר לה שְׁתִיקוּתָיִךְ יפה וכ׳ he may say to her, silence is more profitable to thee than speech (by raising your claim you may endanger your legal status); Yeb. 65ª.

שְׁתִיקוּתָא ch. same. Targ. Ps. XXII, 3 (h. text דומיה). Ib. XCIV, 17 (some ed. שְׁתָקוּ; h. text דומה); a. e.—Taan. 9ᵇ

Koh. XII, 11) ... כשם ששרשיו ... מַשְׁתִּילִים לכל מקום כך נכנסים ומשתילים וכ׳ as the roots of a tree spread in all directions, so the words of the Law enter and penetrate the whole body (Num. R. s. 14[4] משתרשים).

*Nif.* נִשְׁתַּל; *Hof.* הוּשְׁתַּל *to be planted.* Snh. l. c., v. supra. Lev. R. s. 10; Cant. R. to VIII, 6 (ref. to שאלתיאל, v. supra) שממנו הוּשְׁתְּלָה מלכות וכ׳ from him was the dynasty of the house of David planted (procreated). Midr. Till. to Ps. IV ... נִשְׁתְּלָה מבת שבע מה היה did David think that royalty would be planted from Bathsheba (that through her son the dynasty would be continued)?; a. e.

**שְׁתִיל, שַׁתַּל** ch. same. Taan. 23[a] ... כי תיכי דשַׁתְּלֵי שַׁתְּלִי וכ׳ as my ancestors planted for me, so I plant for my son; Yalk. Ps. 880 ... דשַׁתְּלוּ אִישְׁתִּיל וכ׳ Ib. אנת הוא דשתילתא (read: דְּשָׁתַלְתְּ הִיא) art thou he that planted it?; Taan. l. c. דְּשַׁתַּלְתְּ הִיא; a. e. — Part. pass. שָׁתִיל; f. שְׁתִילָא; *pl.* שְׁתִילִין; שְׁתִילָן. Targ. Ez. XVII, 8; 10. Targ. Ps. XCII, 14; a. e. — V. שְׁתִילָא.

**שׁוֹתָל** m. (preced.) *set, plant.* — *Pl.* שָׁתָלִים, שָׁתְלִין, שׁוֹתְלֵי. Maasr. V, 1 הצוקר ש׳ מתוך שלו וכ׳ if one takes plants out of his own garden to set them in his own, he is exempt from tithes; Tosef. ib. III, 8 שות׳ ed. Zuck. (Var. שת׳). Ib. שְׁתִילִין ועטדינין sets or young herbs; Y. ib. V, beg. 51[c] עטנין ושתלין. Ib. מה בין חטים מה בין ש׳ what is the difference between wheat (used for seed) and sets (with regard to tithes)? חטים גמר מלאכה ש׳ וכ׳ wheat is a finished object, sets are not; a. e.

**שַׁתָּלָא** m. (preced.) *planter, gardener* (with the right of tenancy, v. אָרִיס). B. Mets. 109[a] רב ... דהוא ש׳ וכ׳ Rab Joseph had a certain gardener (on his farm). Ib.; B. Bath. 21[b] ... מקרי ש׳ וכ׳ a primary teacher, a gardener, ... are all considered as forewarned (may be discharged without notice); a. fr.

**שְׁתַם** (b. h.; Shaf. of תחם; cmp. סָתַם) *to unseal, open,* esp. *to bore* a hole through a vessel in order to get wine out by means of a tube. Ab. Zar. V, 3, sq. כדי שישתהום וייסתום וכ׳ time sufficient to bore a hole, and close it again &c., v. נָגַב; a. e.

**שְׁתַם** ch. same. Part. pass. שְׁתִים; f. שְׁתִימָא. Y. Ab. Zar. V, 44[d] קולחא ש׳ (not קולא) a pitcher of wine that shows traces of having been bored at.

**שְׁתָם** m. (preced.) *boring.* Tosef. Ab. Zar. VII (VIII), 13 והלא חש׳ ניכר בין למעלה וכ׳ ed. Zuck. (oth. ed. פשתם, פשתן, corr. acc.) would not the boring (for the sake of getting wine out) be recognized whether on the top or at the bottom?; Ab. Zar. 69[b] שְׁתָמוֹ Ms. M. (Rashi שְׁתוּמוֹ; early ed. סתמו; later ed. סתומו). Tosef. l. c. 14 אם הדיה מכיר חותמו ושְׁתָמוֹ ed. Zuck. (Var. וסתמו; ושמו, corr. acc.) if he can identify his seal and the spot and manner of his boring (Var. וסתמו the spot and manner of his closing up); a. e.

**שַׁתָּם** m. (preced.) *one known to be skilled in boring* and stealing wine. Tosef. Ab. Zar. VII (VIII), 14 יין אצל גוי חש׳ וכ׳ ed. Zuck. (oth. ed. מהסתם, הסתמם, corrupt, of חִמְּשַׁתֵּם) if one deposited wine with a gentile who is known as an expert borer, it is forbidden &c. (v. נָסַךְ).

**שָׁתַן,** *Hif.* הִשְׁתִּין (b. h.; sec. r. of שִׁין, Ges. Thes. s. v.), with, or sub. מים, *to urinate.* Bekh. 44[b] בריקש להַשְׁתִּין מים ולא ה׳ needed to make water, and forewent it. Sabb. 67[b] (a superstitious custom) המַשְׁתִּנָה בפני וכ׳ who urinates before her pot that it may boil quickly; a. fr.

**שְׁתַן** ch., Af. אַשְׁתִּין same. B. Bath. 19[b] (ref. to I Kings XIV, 10) אפי׳ מידי דדרכיה לאַשְׁתּוּנֵי בקירי וכ׳ (some ed. לאִישְׁתּוּנֵי) even a being which is wont to urinate against the wall I shall not leave to him: that means a dog. Bekh. 44[b]; a. e.

**שֶׁתֶן** m. (preced.) *urine.* Bekh. 44[b] אחד מוציא ש׳ וכ׳ one channel discharges urine, and another &c.

**שְׁתַס,** v. שְׁתַאס.

**שָׁתַף,** *Pi.* שִׁתֵּף (Shaf. of תם; cmp. Assyr. tappû, Del. Assyr. Handw. p. 712) *to join, combine, attach; to form a partnership.* Y. Taan. II, 65[d] בישראל ... שי׳ the Lord combined his great name with Israel's (ישר־אל). Ib. חרי אני מְשַׁתֵּף I will have my great name bound up with theirs, that they may live. Snh. 63[a] כל המשתף שם שמים וכ׳ he who combines the name of God with something else (imparting divine honor to God and a material object at the same time) will be uprooted from the world; Succ. 45[b]. Ib. וחא קא משתף Ms. M. (ed. משתתף, corr. acc.) but (in saying, 'unto Yah and unto thee, O altar') does not one combine the name &c.? Ber. 63[a] ... כל המשתף בצערו וכ׳ as for him who includes the name of God in the expression of his trouble (blesses God in his calamity), his means of support will be doubled. Ex. R. s. 42 (ref. to Ex. XXXII, 4) שִׁיתְּפוּ אותו עמו ... זה אלהים (not עמהן) they did not say, 'this (calf) is God', but 'these are thy gods', they combined Him and it; a. fr. — Part. pass. מְשׁוּתָּף. Y. Taan. l. c. שהוא מש׳ בנו ... ומה תעשה and what wilt thou do with thy great name (Josh. VII, 9), which is embodied in ours?; a. e.

*Hithpa.* הִשְׁתַּתֵּף, *Nithpa.* נִשְׁתַּתֵּף *to be combined, to have a part in.* [Succ. l. c., v. supra.] Gen. R. s. 99 בנימין שלא נ׳ במכירתו וכ׳ Benjamin, who had no part in the selling of Joseph. Tanḥ. Noah 13 (Satan said to Noah) בא ונִשְׁתַּתֵּף שנינו בכרם זה come and let us work together in this vineyard; a. e. — Esp. (Sabbath law) *to form a fictitious partnership in an alley* (מָבוֹי) by depositing in it some food to the expense for which the inmates of the buildings concerned contribute, contrad. to laying an *ʿerub* (עֵירוּב). Erub. 71[b] ... להִשְׁתַּתֵּף במבוי בירן מְשַׁתְּפִין וכ׳ the partnership in an alley is formed with wine, but if some wish to do it with bread, they may do so. Ib. מערבין בחצירות ומשתתפין במבוי you must lay an *ʿerub* for courts (by depositing a common object in one of the courts), and also form a partnership for the alley; או מערבין או משתתפין you may do the one or the other. Ib. III, 1 בכל מערבין ומשתתפין you may use any eatable for *ʿerub* or for *shittuf*; a. fr.

שְׁתַּף ch. same. Targ. Ps. LXIX, 10.

*Pa.* שַׁתֵּף same. Targ. Cant. I, 7.—Ab. Zar. 8[b] ... תלתין עד דשַׁתְּפִינְהוּ לישראל בהדיידהו for thirty-two years did the Romans wage war with the Greeks, and could not conquer them, until they made Israel their allies. Gen. R. s. 36; Yalk. ib. 61 (the demon said to Noah) שׁוּתְּפִי עמך וכ' (some ed. שַׁרְתְּפִי) I go into partnership with thee, but be careful &c. (v. preced.).

*Ithpa.* אִשְׁתַּתַּף, אִישְׁתַּתַּף *to be joined, make an agreement, form a partnership.* Targ. Prov. V, 17. Targ. Y. Ex. XVI, 5 (v. preced. *Hithpa.*).—Ber. 29[b] sq. לעולם לִישְׁתַּתַּף נפשיה וכ' (Ms. M. לְשִׁתַּתַּף) man (in his prayer) should always include himself in the community (pray for all people in the same condition). Sabb. 23[a] מְשַׁתַּתְּפָנָא בפרישי וכ' (Ms. M. מְשַׁתַּתְּרִפְנָא) I used to make myself a partner by contributing some money (towards the expense of the Ḥănuckah lights); a. e.

*Ittof.* אִשְׁתּוֹתַּף same. Targ. II Esth. III, 14.

שַׁתְּפָא* m. (preced.; v. *šetiptu*, Del. Assyr. Handw., p. 696) [*attachment,*] *cord attached to the seal.* Targ. Y. Gen. XXXVIII, 18 שתפך Ar. (Levita שותפך; ed. חוטיריך, h. text פתילך).

שְׁתַּק (b. h.) *to be quiet, silent.* Keth. 14[b] ממזר וצווח חלל ושׁוֹתֵק one who cries (protests) when called a bastard, but keeps his peace when called a *ḥalal* (v. חָלָל II). Sabb. 33[b] יוסי שש' וכ' Jose, who kept silence (when the Roman government was criticised), shall be exiled to Sepphoris. Men. 72[a] הוי פקח ושׁתוֹק be wise and keep thy peace. Gen. R. s. 51 שתיקת שש' לאברהם וכ' (God remembered to Lot) the silence which he observed towards Abraham when he said &c.; a. fr.

*Pi.* שִׁיתֵּק *to cause to be silent, silence, stop.* Tosef. Ḥag. II, 12 שִׁיתְּקוֹ בגערה he silenced him with a rebuke; Y. ib. II, 78[a] bot. ושִׁתְּקוֹ בנזיפה. Sabb. 67[b] הִמְשַׁתְּקָת (or הַמַשְׁתֶּקֶת *Hif.*), v. צָוַוח; Tosef. ib. VI (VII), 15 השׁוֹתֶקֶת. Ber. V, 3 מְשַׁתְּקִין אותו ... האומר he who (in reading the prayers) says ... *modim modim* (we offer thanks, twice) must be stopped (as suspected of heresy). Tanḥ. Aḥăré 9 בקש יהושע לשַׁתֵּק וכ' Joshua wanted to silence the sun (keep him from giving praise, ref. to Josh. X, 12); a. fr.—Esp. *to deny the claim of, dismiss.* Yeb. 100[b] ... מאי שתוקי שמשתקים אותו מנכסי אביו in what respect is he considered a *sh'thuki* (v. שְׁתוּקִי)? Is it that we deny him a share in his father's estate?; ib. משתקין אותו מדיני כהונה we deny him the privileges of priesthood (declare him a *ḥalal*); Keth. 13[b] מַשְׁתִּיקִין *Hif.*

*Nithpa.* נִשְׁתַּתֵּק 1) *to stop speaking, close the argument.* Gen. R. s. 49, end נ' הסניגור וכ' when the defense stops, the judge rises; נ' הסניגור ... עמד when the judge rises, the defense is bound to stop; Yalk. ib. 84; a. e.—2) *to become speechless, be struck dumb.* Gitt. VII, 1 נ' ואמרו לו וכ' if a man has lost his speech, and they say to him, shall we write a letter of divorce &c.? Y. Snh. VI, beg. 23[b]; Bab. ib. 43[a]; a. e.

שְׁתִיק, שְׁתֵיק ch., with prefixed א: אִשְׁתִּיק, אִישְׁתִּיק same, 1) *to be silent.* Targ. Lev. X, 3. Targ. Job XIII, 5 מִשְׁתַּתֵּק (ed. Lag. מְשַׁתּוֹק; Ms. מַשְׁתּוֹקִי *Af.*). Targ. I Sam. VII, 8 (ed. Wil. תַּשְׁתִּיק *Af.*). Targ. Ez. XXIV, 17; a. fr.—B. Mets. 37[b] האי דשְׁתִיקִי וכ' the reason why I was silent at the claim of both &c. Keth. 14[b] דקרו ליה ממזר וש' they called him a bastard, and he kept his peace; והאי וכ' דש' and the reason why he was silent &c. Shebu. 40[a], a. e. אירכא דאמרי מישתא ... וש', v. מִישְׁתָא. Ib. איכא דאמרי מישתא ... וש' some say, he was just taking a drink, and kept silence (and in the meanwhile the reporter left). Ned. 77[a] א"ל אי' he said to him, he (Rab, did not say so, but) was silent (seemed to assent); אי' קאמרת או שתי קאמרת dost thou say, he kept silence, or dost thou say, he was taking a drink (and he may have decided differently after thou wast gone)?; [differ. vers., v. infra].—2) *to silence, quiet.* Targ. Y. Num. XIII, 30. Targ. Ps. CXXXI, 2 (Bxt. שַׁתִּיק) *Pa.*).

*Af.* אַשְׁתִּיק 1) *to be silent,* v. supra.—2) interch. with *Pa.* שַׁתִּיק *to silence, quiet.* Targ. Job XI, 3 (Ms. *Pa.*). Targ. Ez. I, 24 מְאַשְׁתְּקָן (not מְאַשְׁתְּ; some ed. *Af.*).—Keth. 104[b] אַשְׁתִּיקֵן קאמרת או אַשְׁקְיָאן קאמרת (some ed. אַרְשְׁ') (in asking me, 'did Rab say so'?) didst thou mean to say, 'I will silence them' (show them my disapproval), or didst thou mean to say, 'I will give them to drink' (show my approval)?; Ned. l. c. (Vers. in Asheri and Tosaf.). Ber. 33[b] שַׁתּוּקֵי לא מַשְׁתִּיקִינָן ליה מגונת ... he is blameworthy, but we do not stop him (in his prayer); a. e.

*Ithpa.* אִשְׁתַּתִּק *to become mute, still.* Targ. Ps. XXXI, 18 Ms. (ed. *Pe.*). Targ. Y. I Ex. XV, 16.—Y. Taan. IV, 68[d] bot. ואינון בכרי ומְשְׁתַּתְּקִין וקרימין and they (the old men among his hearers) wept, and they were quieted (by Rabbi), and they (the assembly) rose.

שַׁתְּקָאֵי m. pl. (preced.) *preservers of silence* (silentiarii, v. Sm. Ant. s. v. Præpositus). Ber. 58[a] אתא תלירתאה דחוה Vers. in ʿEn Yaʿăḳob (ed. כר' קא שתקא) when the third division marched past, who were the silentiarii (ordering silence), he (the blind R. Shesheth) said, now the king is coming.

שְׁתִיקוּתָא, v. שְׁתִירְקוּתָא.

שְׁתַר, *Ithpa.* אִשְׁתַּתַּר, אִישְׁתַּתַּר (v. שׁוֹתַר) *to be left over; to escape.* Targ. Job XXI, 16. Ib. 34. Ib. XIX, 20.—Lev. R. s. 13 אם אתון לא אִשְׁתְּתַרִיתוּן are you not of those that survived?

שַׁתָּת, v. סַתָּת.

שָׁתַת I (cmp. שְׁתָת I) *to come down slowly, flow gently.* Ker. 22[a] מפני שהוא שׁוֹתֵת because it (the last blood, תַּמְצִית) flows gently, opp. מקלח. Ḥull. 38[a] בשׁוֹתֶתֶת when the animal discharges excrements in a lax manner, opp. מתרזת. Ohol. III, 5 השותת blood that flows gently, opp. הממטף, that drips. Ib.; Tosef. ib. IV, 11, v. צָלַב. Bekh. 44[b] בשותת when he discharges urine laxly; a. e.—Num. R. s. 19, beg. מפני מה ... ולשונך שותת why dost thou go about with thy tongue slavering?; Koh. R. to X, 11.

שָׁתַת II (v. שָׁתָה II) *to lay the foundation of, start.* *Hif.* הִשְׁתִּית same. Midr. Till. to Ps. XI, 3 אם חצדיקים שהִשְׁתִּירתוּ עולמך וכ', v. פָּגַר.

*Hof.* הוּשְׁתַּת *to be founded.* Ib. אם אבן שתירה שממנה ה׳ השולם וכ׳ if the wicked come and destroy the foundation stone (v. שְׁתִיָּה II) from which the world was started &c. Lev. R. s. 20; Yoma 54[b], v. שְׁתִיָּה II; a. e.

*Pu.* שׁוּתָּת same. Snh. 26[b] (play on תּוֹשִׁיָּה, Is. XXVIII, 29, as a name of the Torah) דברים של תורה שהעולם מְשׁוּתָּת עליהן mere words, and yet the world is built upon them; Yalk. Ps. 653 שׁוּתָּת.

*Nif.* נְשְׁתַּת same. Tanḥ. K'doshim 10; Tosef. Yoma III (II), 6 (ed. Zuck. נִשְׁתָּה, v. שָׁתָה II).

# ת

ת Tav, the twenty-second letter of the alphabet.—It interchanges with ט, q. v.; dialectically with שׁ, e. g. שׁוּב, Chald. תּוּב; שָׁבַר, Chald. תְּבַר.—ת a preformative letter for verbal nouns, e. g. תַּבְשִׁיל, fr. בָּשַׁל; תְּרוּמָה, fr. רוּם; an afformative letter, e. g. תַּרְעוֹמֶת, fr. רָעַם. Secondary verbs are formed from such nouns, e. g. תָּרַם, fr. תְּרוּמָה; הִתְחִיל, fr. תְּחִלָּה; or from verbs, e. g. תָּאַב, fr. אָבָה.

ת׳ as numerical letter, *four hundred*; v. א׳.

תָּא I m. (b. h.; = תאו, v. אָוָה II; cmp. b. h. תָּאָה) *cell*, esp. *compartment back of the Holy of Holies.* Midd. IV, 7; Yoma 52[a].—Midd. IV, 2; a. fr.—B. Bath. 61[a] an extension has three names: תא ... יציע *yatsi'a, tsel'a, ta.*—*Pl.* תָּאִים, תְּאָרִין. Midr. Till. to Ps. XVIII, 28 בת׳ הירה טמון Joash was kept hidden in the compartments of the Temple.

תָּא II, imperat. of אֲתָא, q. v.

תָּאַב (b. h.; *Tafel* of אָבָה) *to desire, have an appetite for; to want.* Ex. R. s. 1, beg. ת׳ מיתת אבירו he wished for his father's death; Tanḥ. Sh'moth 1. Y. Snh. II, 20[a] bot. שאני מַתְאִירְךָ ... תָּאַבְתָּ דבר thou didst desire something forbidden to thee, I will make thee desire something permitted to thee.—Yeb. 15[a] תאבני, v. תָּאֵב.

*Hif.* הִתְאִיב *to cause to desire.* Y. Snh. l. c., v. supra.

תָּאֵב, תָּאֵיב I ch. same. Targ. Ps. LXXXIV, 3.—Part. תָּאֵב; f. תָּאֲבָא &c. Targ. Ruth. I, 16. Targ. Hos. XIII, 5 תְּאֵבִין (ed. Wil. תָּאֲבִין).

תָּאֵב, תָּאֵיב II, v. תּוּב I.

תָּאֵב, תָּאֵב m. (תָּאַב) *desirous, longing for.* Y. Ned. IX, beg. 41[b] אין היצר הרע ת׳ אלא וכ׳ the evil inclination has a desire only for what is forbidden; Y. Yoma VI, 43[d] top תָּאֵב. Tosef. Arakh. IV, 26 ודוא ת׳ לו (not והלא) while he has an appetite for it. Y. Ber. VII, 11[a] bot. מה אם ... שהוא ת׳ לאכול וכ׳ if man must bless God after he has eaten and is satisfied, how much more must he do so, when he is desirous to eat (and finds what he needs)!; (Bab. ib. 48[b] כשהוא רעב). Pes. 99[b] כדי ... כשהוא ת׳ Ar. a. Ms. M. 2 (v. Rabb. D. S. a. l. note 5; ed. כשהוא תאוה, read: תָּאֵב; Y. ib. X, beg. 37[b] בתאוה) that he may enter the Sabbath with an appetite (for food). Yeb. 15[a] תָּאֲבָנִי (marg. corr. תאב אני); Tosef. ib. I, 10 תָּאֲרְבָנִי ed. Zuck. (Var. אני ת׳) I wish that I had &c. Mekh. Mishp. s. 20 עני ת׳ a poor man in great need, contrad. to דל; a. e.—*Pl.* תָּאֲבִים, תְּאֵבִים. Y. Taan. I, end, 64[d] תְּאֵירֵי בנים those who long to have children; (Bab. ib. 11[a] חסוכי בנים).

תָּאבוֹן, v. תֵּיאָבוֹן.

תָּאגָא, v. תָּגָא.

תָּאו m. (b. h.) *wild ox* (?). Tosef. Kil. I, 9 זה ת׳ תאמור בתורה this (the שור הבר) is the *t'o* of the Torah (Deut. XIV, 5). Ib. ת׳ ביריא וכ׳ וחכמים אומרים but the wise men say, *t'o* and wild ox are two different creatures. Ḥull. 80[a] מינא דת׳ a subspecies of *t'o.*

תָּאו m. (b. h. תָּוָה; v. אָוָה II) *mark.*—*Pl.* תָּאוִים, תָּאווִים. Koh. R. to XII, 7 (ed. Wil. תְּוָואִים, fr. תָּוָה), v. אָוָה II. Lev. R. s. 18 התחיל מתאוה תוואים וכ׳ he begins to mark out limits, (saying,) as far as such a place I can walk &c.; Koh. R. to XII, 5 מתווה תוואים.

תָּאֵו, v. תָּאֵב.

תָּאוֹבִיָּא m. pl. (תּוּב I) *those returning, coming.* Targ. Y. I Gen. XXI, 33.

תָּאוּבְתָּא, תְּר׳ f. (תָּאֵב I) *desire.* Targ. O. Gen. III, 16 (ed. Vien. תְּאוּ׳).

תַּאֲוָה f. (b. h.; תָּאַו, v. אָוָה I) *desire, appetite.* Midr. Till. to Ps. CXX עושה תַּאֲוַת נפשו לשעה he satisfies the lust of his soul for the moment; עושה תַּאֲוָתוֹ לשעה. Erub. 54[a] (ref. to Ps. XXI, 3) זכה תאות לבו וכ׳ if he is worthy, thou grantest him the desire of his heart (without prayer), if he is not worthy, thou refusest him not the prayer of his lips. Sot. 47[a] תאותו מירתא וכ׳ his desire at least was to curse. Pirké d'R. El. ch. XXXVII לא עלתה בידו תאותו he did not succeed in doing what he had desired to do. Tosef. Ber. V, 1; Y. Pes. X, beg. 37[b] בת׳ with an appetite for food, v. תָּאֵב; [Bab. ib. 99[b] כשהוא ת׳, v. תָּאֵב]; Y. Succ. II, 53[a] bot.; a. fr.—בשר ת׳, v. בָּשָׂר.—Esp. *sexual desire.* Y. Meg. IV, 75[a] מכניס אהבה ומוציא ת׳ it (garlic) causes love to enter, and the sexual desire to come forth. Lev. R. s. 18; Koh. R. to XII, 5 (ref. to אבירונה, ib.) זו ת׳ this means the sexual desire. Gen. R. s. 85 ת׳ ... מלאך the angel that is appointed over marital life. Ab. IV, 21 הקנאה ות׳ וכ׳ envy, voluptuousness, and ambition take man away from this world (accelerate his death); a. fr.

**תאומני**, v. תוֹמְנִי.

**תְּאוֹם** m. (b. h.; תָּאַם) *twin.*—*Pl.* תְּאוֹמִים. Cant. R. to V, 2 (play on תמתי, ib.) תְּאוֹמָתִי מה חת' חלה וכ' my twin sister, as in the case of twins, when one has a headache, the other feels it, so, as it were, does the Lord say, 'with him (Israel) am I in distress' (Ps. XCI, 15). Gen. R. s. 85; a. e.—Esp. *Gemini*, a constellation of the Zodiac. Pesik. R. s. 20 מזל ת' אדם (read: מזל אדם ת') man's planet is Gemini. Tanḥ. Haăz. 1 [read:] וכשגדל נעשה כת' כלומר שלם וכ' when man grows up, he becomes like the planet Gemini, that is to say, perfect &c.—Fem. תְּאוֹמָה. Cant. R. l. c., v. supra. Ib. תאומתי כבריכול, v. תְּרוּמָה. Gen. R. s. 22 קין ותְּאוֹמָתוֹ Cain and his twin sister. Ib. ת' יתירה נולדה וכ' an additional twin sister was born with Abel; a. e.—*Pl.* תְּאוֹמוֹת. Ib. הבל ושתי תְּאוֹמוֹתָיו Abel and his two sisters born with him.—Trnsf. תְּאוֹמוֹת (from their shape) *molar teeth.* Bekh. VI, 4 (39ª) Ar. (Mish. ed. מַתְאִימוֹת; Bab. ed. תיומת).

**תאורתו**, Pesik. R. s. 40, read: תמורתו, v. תְּמוּרָה.

**תאות**, Midr. Sam. ch. IX רידה ת', v. תְּזוּזִית.

**תָּאִיב, תְּאֵיב**, v. תָּאַב, תְּאֵב.

**תְּאִינָתָא, תְּאֵינָה, תְּאֵינָא**, v. sub תְּאֵנָה.

**תָּאלָא** f. *tâla*, a species of palms (v. Löw, Pfl., p. 112); [Rashi: *young palm*].—*Pl.* תָּאלֵי, תָּאלִין. B. Bath. 69ᵇ one must write in the deed of sale, קני לך דיקלין ות' וכ' take possession of the palms, the *tâlin*, the shrubs (dwarf-palms), and the stone palms. Ib. 22ᵇ sq. ר''י חוו לידה חנחו ת' אבי ... וכ' R. J. had *tâlê* ..., and the ravens came to drink the blood, and then got up and sat on the *tâlê* and ruined the dates. Sabb. 110ª תרתי תלאי (Ms. M. תְּחִילָתָא(?); Ms. O. דיקלתא). B. Kam. 92ª (Ms. H. דיקלי דתלו; ed. Sonc. a. oth. תחלי, v. Rabb. D. S. a. l. note 30); a. e.

**תָּאלֵי**, part. of תָּלָה.

**תא"ס** a mnemotechnical formula, for לא תאכלו (Lev. XI, 11), אל תשקצו (ib. 43), ולא תטמאו (ib.), and אין לו סנפיר וכ' (Deut. XIV, 10). Pes. 24ª bot. Ar. (missing in ed. a. Mss.).

**תָּאַם** (b. h.; v. אֵם) *to join, combine.*—Denom. תְּאוֹם. *Hif.* הִתְאִים (denom. of תְּאוֹם) *to be twin-like, joined, adjoining.* Y. Ber. III, 6ᵇ top היו שם שתי דרכים מַתְאִימוֹת וכ' if there are two twin-roads (starting from, and leading to the same place), one long, but levitically clean, and the other short, but unclean; Y. Naz. VII, 56ª bot. Tosef. Sabb. III, 3 שתי כירים המתאימות two adjoining stoves (perfectly alike); Sabb. 37ª; Y. ib. III, beg. 5ᶜ; a. e.—Bekh. VI, 1 מתאימות (sub. שיניים) *molar teeth*, v. תְּאוֹם.—Kel. II, 7 Ar., v. infra.—Part. pass. מוּתְאָם; f. מוּתְאֶמֶת; *pl.* מוּתְאָמוֹת; מוּתְאָמִים *a) placed between.* Cant. R. to I, 13 שהוא מ' בין וכ' he (Abraham) was between the Divine Presence and the angel. Ib. to IV, 2; Yalk. ib. 988 שהיו מ' וכ' they (the Israelites) were between &c. Cant. R. to IV, 4 שהיו מ' בין החלוץ וכ' they were placed between the vanguard and the rear-guard.—*b) divided into two compartments.* Sifré Deut. 357 as the branch is separated from the trunk, yet not detached (v. פְּסָגָה), כך קבורתו ... מ' מן ההר ואינה מ' so is Moses' grave divided off from the mountain and yet not entirely divided off, the valley being between them (to connect them); Yalk. ib. 963.—Kel. II, 7 קלמרים המותאמות ed. Dehr. (oth. ed. חמתואמות, *Pu.*; Ar. חמתאמת) an inkstand with two compartments, v. קַלְמָרִין.

**תָּאנָא**, v. תְּאַנְתָּא.

**תְּאֵנָה, תָּאֲנָה** f. (b. h.) 1) *fig-tree; fig.* Cant. R. to VI, 2 חת' חזו ... יפה לה ויפה לת' when the fig-tree is plucked in due time, it is good for it and good for the fig; Gen. R. s. 62; Koh. R. to V, 11. Ib.; Y. Ber. II, 5ᶜ top בעל חת' ידע וכ' the owner of the fig-tree knows when it is time to pluck it (God knows when it is time to call the righteous away). Gen. R. l. c. היו ... תחת ת' אחת were wont to rise early and sit down under a certain fig-tree to study; ib. חדא ... תְּאֵינָתִי וכ' the one benefit that you conferred upon me by sitting and studying under my fig-tree, you have now taken away; Yalk. ib. 110; a. fr.—*Pl.* תְּאֵנִים, תְּאֵנוֹת, תְּאֵינִין *figs.* Y. Ber. l. c. תְּאֵינוֹתָיו, v. תָּלַע. B. Mets. VII, 4. Ber. 41ᵇ הבריאו לפניהם ת' וכ' if figs and grapes are placed before diners during the meal. Ib. VI, 8. Ib. 44ª קוצצי ת' fig-cutters; a. fr.—2) עין ת' pr. n. pl. *'En-T'enah*, near Sepphoris. Koh. R. to III, 2.

**תָּאנֵי**, v. תְּנֵי.

**תְּרֵינְתָא, תְּאֵירִי, תְּאֵינְתָא** = h. תְּאֵנָה. Targ. Prov. XXVII, 18. Targ. Hos. IX, 10. Ib. II, 14 תְּרֵינָה (fr. תְּרֵינָא); a. fr.—Y. Ber. II, 5ᶜ top מרא דת' the owner of the fig-tree; a. fr.—*Pl.* תְּאֵינִין, תְּאֵינַיָּא, תְּאֵירֵי, תְּרֵינֵי. Targ. Num. XIII, 23. Ib. XX, 5; a. fr.—Lev. R. s. 25 לסוף יומין עבדין ת' in due time they bore figs; ib. וחלין ת' פיריהון and these figs are the fruit of them (the trees which I planted); Koh. R. to II, 20; a. fr.

**תְּאַר**, v. תּוֹאַר.

**תָּאַר**, *Pi.* תִּאֵר (denom. of תּוֹאַר) *to shape; to give a fine appearance to, improve.* Num. R. s. 10 [10] הגילוח מְתָאֵרוֹ ומריפהו cutting his hair improves his appearance, and makes him handsome.—Part. pass. מְתוֹאָר. Pirké d'R. El. ch. XI חית מת' בדמות וכ' was formed in the image of God.

**תַּב** *to give*, v. יְתַב II.

***תָּבָא**, *Hif.* הִתְבִּיא (*Tafel* of בוא; cmp. מוּבָאת) *to put into, fit, combine.* Gen. R. s. 31 (expl. תבריקין) שהיו מַתְבִּיאוֹת בה because with it they fitted (the timber, they used this cubit measure for buildings); Yalk. ib. 53. [The fem. gender in מתבריאות may be accounted for by the frequent use of the mixed plural for mechanics, e.g. גְּרוֹסוֹת, נְמוֹשׁוֹת.]

**תָּבַב**, *Pa.* תַּבֵּב, תַּבִּיב (reduplic. of חוּב; cmp. שָׁבַב) [*to move to and fro,*] *to saw, cut.* Targ. Ez. XXXV, 5 (h. text וחגר). Targ. Jer. XVIII, 21. Targ. II Sam. XXIII, 8; 18 (h. text ערר). Targ. Is. XIV, 23; a. fr.

תֵּיבָה, תֵּבָה (b. h. תֵּבָה; Egyptian; v., however, תָּבָא) 1) *ship, ark, chest.* Gen. R. s. 31 (play on קנים, Gen. VI, 14) מה חקן ... אף תֵּיבָתֵךְ וכ׳ as birds (v. קַן) make the leper clean, so does thy ark cleanse thee. Ib. על שם תֵּיבָתוֹ של נח (it is called *t'bikin*) from the measures of Noah's ark. Y. Erub. V, 22c bot. כיצד היו ישראל ... כת׳ how did the Israelites march in the desert? ... like a chest (forming a square), opp. כקורה like a beam (in columns). Men. 94b כמין ת׳ פרוצה (the shape of the show-bread was) that of an open chest (without a lid and with a level bottom), opp. כמין ספינה רוקדת like a rocking ship (with a curved bottom). Sifra M'tsor'a, Zab., Par. 1, ch. II תֵּיבַת חבלנים the bathers' chest. Tosef. Kel. B. Mets. X, 1, sq.; a. fr.—*Pl.* תֵּבוֹת, תֵּי׳. Midr. Till. to Ps. I היה צריך לעשות ת׳ הרבה he would have been obliged to build many arks. Y. Sot. VIII, beg. 22b שהיו עשויין ת׳ ת׳ they (the Egyptians) were arrayed in squares.—Esp. *the chest in the synagogue containing the scrolls of the Pentateuch.* Sot. 38b, v. פְּסַק. Taan. II, 1 מוציאין את הת׳ וכ׳ (at prayer meetings) they bring the chest out to the open place of the town, and put ashes of wood on the chest &c. Meg. III, 1 בני העיר ... בה״כ לוקחין ת׳ ת׳ וכ׳ if the citizens of a township sell ... a synagogue, they may buy (for the money) a book chest; if they sell a chest, they may buy book wrappers; a. fr.—ירד לפני הת׳, עבר לפני הת׳, *to act as reader of prayers.* Ber. 34a שירד לפני הת׳ וכ׳ who recited the prayers in the presence of &c. Ib. V, 3 הטובר לפני הת׳ וטעה וכ׳ if a reader makes a mistake (reads heretical formulas), another person must pass before the chest in his place. Ib. 4. Ib. 34a הטובר לפני הת׳ צריך לסרב he that is asked to read the prayers &c., v. סָרַב. Taan. II, 2 מורידין לפני הת׳ וכ׳ we depute as reader (on fast days) an old man &c.; a. v. fr.—2) *word.* Men. 30b ת׳ בת שתי וכ׳ a word of two letters. Sabb. 104a they did not know הי׳ באמצע ת׳ וכ׳ which (of the two forms of the letters מנצפ״ך) were to be employed in the middle of a word, and which at the end; a. fr.—*Pl.* תֵּיבוֹת, תֵּיבִיּוֹת. Ḥull. 64b ת׳ ... דפסק (v. Rabb. D. S. a. l. note 40) where the scribe divides them into two words; ib. 65a. Y. Meg. I, 71c bot. תיביות; a. e.

תְּבוּאָה f. (b. h.; בּוֹא) [*that which is brought in,*] *grain, provision.* Ned. 55a, v. עָלַל II. Ib. תבואה לחוד ותבואת וכ׳ *t'buah* is one thing (refers only to the five kinds of grain), and *t'buath sadeh* is another thing (refers to all ingatherings of the field). Peah VI, 9 סאה ת׳ עקורה וכ׳ a S'ah of plucked grain (forgotten in the field), and one of unplucked (standing) grain. Ib. 10 ת׳ שנחתה לשחת grain cut for fodder (v. שָׁחַת II). B. Mets. 59a בת׳ וכ׳ ... לעולם a man should always take care to have grain in his house, שאין מריבה ... על עסקי ת׳ for no strife is more frequent in the house than that about grain. Men. 103b הלוקח ת׳ משנה וכ׳ he who buys grain from year to year; (Y. Sabb. VIII, 11a bot. חטרים). Tem. 16a אשה כיון שאין לה ת׳ וכ׳ when a woman has no provision in the house, she clamors at once; a. fr.

תְּבוּנָה f. (b. h.; בִּין) *understanding.* Ber. 17a לבך יהגה ת׳ may thy heart reason with understanding. Ib. 19b אין חכמה ואין ת׳ וכ׳ 'there is no wisdom, or understanding, or counsel against the Lord' (Prov. XXI, 30), i. e. worldly considerations may have no weight when the law of God is to be observed; Erub. 63a; a. e.

תְּבוּסָה f. (בּוּס, v. Ez. XVI, 22) 1) *weltering;* דם ת׳ *the blood flowing out of a dying body,* which is partly live blood (levitically clean) and partly dead blood (levitically unclean), *mixed blood.* Ohol. II, 2 רביעית דם ורביעית דם ת׳ one fourth (of a Log) of blood (of a dead body), and one fourth of mixed blood (make unclean). Ib. III, 5 אידהו דם ת׳ המת וכ׳ what is *dam t'busah*? The blood of a dead body of which one eighth (of a Log) flowed out while it was yet alive, and one eighth after death; ib. אידהו דם ת׳ צלוב וכ׳ what is *dam t'busah*? The blood of an impaled body which flowed uninterruptedly (v. שָׁתַת) &c. Tosef. Meg. I, 10 אין בין דם המת לדם ת׳ וכ׳ there is no legal difference between the blood of a dead man and that of a dying man, except &c.; Tosef. Ohol. IV, 12; a. e.—2) *pressing, the ground which is pressed by a body in the grave,* and which is considered the dead man's property. Naz. IX, 3 (64b) נוטלו ואת תְּבוּסָתוֹ ... המוצא (Bab. ed. תְּפוּסָתוֹ; Y. ed. תְּפוּשָׂתוֹ) if one finds in his field a body in the usual position of a buried man, the first time, he may remove it with the ground which it occupies (for burial in another place); ואת תְּבוּסָתָן ... מצא שנים (Bab. ed. תפוס; Y. ed. תפוש) if he finds two, he may still remove them and their ground; Ohol. XVI, 3 תב׳; B. Bath. 101b sq. תב׳ Ms. H. a. Ar. (ed. תפ׳); Y. ib. V, beg. 15a, expl. עד שלש וכ׳ up to three fingers' lengths of the ground, as far as the serial secretion penetrates. Naz. 65a אין לו ת׳ has no right of *t'busah* (*t'fusah*), i. e. the ground does not belong to the body. Ib. וכמה שיעור ת׳ how large is the quantity of the dead man's ground?; a. e.

תְּבוֹעַ, v. תָּבַע.

תְּבוּרָא, v. תִּירְבּוּרָא.

תְּבוּתָא, v. תִּירְבּוּתָא.

תבמ״ש, v. תבש״ט.

תְּבִיב, v. תָּבַב.

תְּבִיעָה f. (תָּבַע) *asking, summons.* Shebu. 41b בשעת ת׳ at the time when the creditor asks for payment. Keth. 57b משעת ת׳ from the time he summons her, or she summons him to make ready for the wedding. Tosef. ib. V, 1, v. בַּגָּר; Y. ib. V, 29d בשעה (read: בת׳, or בשעת ת׳).

תְּבִיקִין* f. (θηβαική, accus., sub πῆχυς) *Thebaic cubit* (supposed to be the royal cubit of the Egyptians). Gen. R. s. 31 (ref. to מדה הראשונה, II Chr. III, 3) למה הוא קורא אותה אמה ת׳ וכ׳ (Ar. תבקיון) why is this cubit called *t'bikin*? Because they fitted with it (v. תָּבָא); (oth. opin.) על שם תיבתו וכ׳ after Noah's ark (*tebah*); Yalk. ib. 53.

תְּבִיר, תֶּבֶר *to break,* v. תִּבֵּר.

תְּבִירָא, תְּבִר I m. (preced.) 1) *break, fracture.* Targ. Y. Lev. XXI, 19 (O. תְּבַר).—2) *breach, misfortune.*

Targ. Y. II Ex. XV, 16. Targ. Lam. II, 11. Ib. III, 47, sq.; a. e.—V. תְּבַר II.

**תְּבִירָא** II m. (preced.) *lame.* Targ. Jer. XLIV, 30 פרישה ת' (h. text חפרע).

**תְּבִירוּתָא** f. (preced.) *breaking*; תְּבִירוּת רוחא breaking of the spirit, *disappointment*; ת' ליבא breaking of the heart, *grief*. Targ. Koh. I, 14; IV, 6 (h. text רעות). Targ. Lam. III, 65 (h. text מגנת).

**תַּבֵּל**, *Pi.* תְּבֵּל 1)* (denom. of תֶּבֶל) *to mix; to spice, season.* Men. 23[b] תְּבִילָהּ בקצח וכ' if he seasoned it (the unleavened bread) with cumin &c. Ib. 21[a] כיכול יְתַבְּלֶנּוּ כתבן בטיט Ms. M. a. Ar. (ed. יתבוננו) you may think (that *t'bon'nennu* means,) that he must mix it with salt as straw is mixed with clay; Yalk. Lev. 454 (not בתבן וטיט); v. בִּרְיָן. Orl. II, 4 כל חמחמץ ותְמַתֵּבֵל וכ' whosoever leavens, or seasons, or mixes with T'rumah &c. Ib. 15 לא . . . תבלין . . . ונצטרפו ותְבָּלוּ באלו כדי לְתַבֵּל if spices of T'rumah and of mixed seeds get into a pot, neither being sufficient to season the dish, but seasoning it in combination. Y. Maas. Sh. II, 53[c] top a dish of second tithes שתִּירְבְּלוּ וכ' which one seasoned with spices of a profane character; a. fr.—Part. pass. מְתוּבָּל; f. מְתוּבֶּלֶת &c. Y. Pes. X, 37[c] מבושל כמ' (ed. כדי תבל, כתיתבל, corr. acc.) boiled wine is in ritual law like spiced wine. Tosef. ib. I (II), 33 מצה חמת' וכ' spiced Matsah; a. e.—Trnsf. *to improve, refine.* Gen. R. s. 23; Yalk. ib. 38 (play on תובל קין) ת' עבודתו של קין (Gen. R. עבירתו) וכ' he refined Cain's work (sin); Cain killed without any tool &c.—2) (v. תֵּבֵל) *to make rich of growth.*—Part. pass. as ab. Sifré Deut. 37; Yalk. Prov. 943, v. תֵּבֵל.

*Nithpa.* נִתְבַּל, *Hithpa.* תִּתְבַּל 1) *to be mixed, seasoned.* Tosef. Pes. l. c. בין שנִתְבַּלָה וכ' (ed. Zuck. שתִּירְבְּלָה) whether it was seasoned in a stew-dish or in a pot.—2) (denom. of תֶּבֶל 2) *to defile one's self.* Yalk. Gen. 47 (ref. to הוחל, Gen. IV, 26, and play on תובל) חזרו מִתְבַּלְּלִין בכל כעס וכ' they turned and defiled themselves with all kind of provocation (sins), as we read, Tubal Cain &c.; שחזרו לְהִתְבַּל בזנות וכ' they turned to defile themselves with voluptuousness, as we read (Lev. XX, 12) *tebel ʿasu.*

**תָּבַל**, *Pa.* תַּבֵּל same, *to spice, season.* Ḥull. 112[a] מְתַבֵּל, v. תַּבְלָא I.

**תֵּבֵל** f. (b. h.; יָבֵל, v. Ges. Thes. s. v.) *world.* Sifré Deut. 37 (ref. to Prov. VIII, 26) ת' זו ארץ ישראל . . . שהיא מתובלת בכל *tebel* means Palestine, and why is it called *tebel*? Because it is rich in every thing; Yalk. Prov. 943 (ref. to Prov. VIII, 31) ת' זו ארצו . . . שהיא מתובלת מכל ארצות *tebel* means his (God's) land, because it is richer than all other lands; ib. ת' שהיא מתובלת בפירותיה *tebel*, because it (the earth) is flavored with its fruits. Gen. R. s. 13 תבל . . . שמתובלת וכ' the earth is called *tebel* corresponding to the period of Tammuz (midsummer), which lends savor to its fruits; Yalk. ib. 20.

**תֵּבֵל** ch. same. Targ. Ps. XVIII, 16. Ib. XC, 2. Targ. Prov. VIII, 26; 31; a. fr.

**תֶּבֶל** m. (בָּלַל) 1) *mixture, spice, seasoning.* Y. Orl. I, 61[b] top אין ת' ביותר וכ' spices have no seasoning effect in a mixture larger than two hundred times their quantity. Arakh. II, 6 כדי ליתן ת' בנעימה in order to put spice (sweetness) in the melody (to raise the effect of the melody through the accompaniment of young voices). Yalk. Prov. 943 (ref. to תֶּבֶל, Prov. VIII, 31) Palestine is called *tebel* על שם ת' שבתוכה וכ' for the spice which is in it, and what is this? The Law; Sifré Deut. 37 תבלין, v. infra.—*Pl.* תְּבָלִין, (tradit. pronunc.) תַּבְלִין. Orl. II, 10 ת' שנים וכ' spices of two or three different legal categories, of one kind or of three. Ib. 15, v. תָּבַל. Kel. II, 7, a. e. בית ת' spice box. Y. Pes. X, 37[d] top תַּבְלֵי מצוה; Bab. ib. 116[a] תבלין למצוה spices for the Passover ceremony (חֲרוֹסֶת); a. fr.—Also used as sing. Sabb. 119[a] ת' אחד יש לנו וכ' we have a certain spice the name of which is Sabbath &c. B. Bath. 16[a] תורה ת' . . . הקב"ה the Lord created the evil inclination (in man), and he created the Law with which to season (temper) it; Kidd. 30[b]. Sifré Deut. 37, v. supra; a. e.—Ned. 51[a] (play on תבל, Lev. XVIII, 23) ת' הוא ת' יש בה וכ' is it a spice? is there any spice (additional gratification) in it? &c.—[2) (b. h.) *confusion, unnatural act, defilement*, v. supra, a. תָּבַל.]—[Y. Shebu. III, 34[c] top מן התבל, read: הַתָּבֵל.]

**תַּבְלָא** I ch. same, *spice.*—*Pl.* תַּבְלֵי, תַּבְלָיָא, תַּבְלִין. Ḥull. 112[a] ואי מתבל בה בתבלי וכ' Ar. (ed. ואי מתבל בתבלין) and if he seasoned it with spices, the whole of it is forbidden. Y. Dem. I, 21[d] top, v. מְחַל I.

**תַּבְלָא** II, **תִּ'** m. = b. h. תֶּבֶל, *unnatural act, defilement, abomination.* Targ. O. Lev. XVIII, 23 תַּ' ed. Berl. (oth. ed., a. Y. תִּ'); ib. XX, 12. Targ. Is. X, 25 תִּ'.

**תַּבְלוּל** m. (b. h. תְּבַלֻּל; בָּלַל) *mixture, blending* of the colors of the eye. Sifra Emor, ch. II, Par. 3 ת' לבן נכנס בשחור וכ' *t'ballul* means the white of the eye invading the black, or the reverse; (oth. opin.) לבן פוסק וכ', v. סִירָה II; Bekh. VI, 2. Ib. 38[b] מהו לשון ת' דבר המבלבל וכ' what is the meaning of *t'ballul*? Anything that disturbs the arrangement of the eye, v. בִּלְבֵּל.—*Pl.* תַּבְלוּלִים, תְּבַלּוּלִין. Y. Pes. IX, 36[d] bot. ת' פוסלין בו דוקים וכ' cataracts and blendings make it unfit for the Passover sacrifice; Tosef. ib. VIII, 11 פסח מצרים לא נהגו דקין וכ' for the Passover in Egypt they did not consider cataracts and blendings to be disqualifications, but for the regular Passover they did &c.

**תבלטורים**, Sifré Deut. 234 ed. Fr., oth. ed. תיבלטורי, Yalk. ib. 933 תיכלטרין; Treat. Tsitsith (ed. Kirchh., p. 22) פוכלתרין, a corruption; read: פִּרְבּוֹלָטוֹרִין m. pl. (fibulatorium, sub. sagum, or pallium) *cloaks or shawls fastened on the shoulder.*

**תִּ'**, **תַּבְלָלָא** m. = h. שַׁבְּלוּל. Targ. Ps. LVIII, 9.

**תָּבַן**, *Pi.* תִּבֵּן (denom. of תֶּבֶן) 1) *to mix with straw, knead.* Men. 21[a] יְתִבּוֹנֶנּוּ; Ar. ed. Koh. תַּבְּנִירְהוּ; Yalk. Lev.

454 יִתַּבְּנֵהוּ, v. בִּרְיָן.—2) *to dung with straw.* Cant. R. to I, 1 [read:] לא נזבל ולא נְתַבֵּן, v. זָבַל II.

**תְּבַן**, *Pa.* תַּבֵּן same.

*Ithpa.* **אִיתַּבַּן** *to be dunged with straw.* B. Mets. 103[b] בעינא דיתיתבן לי ארעאי I want my field manured with stubble (therefore I object to plucking the grain instead of cutting it).

**תָּבֶן** m. (preced.) *mixed with straw.* Targ. Ez. XIII, 10, sq.

**תַּבָּן** m. (preced. wds.) *carrier of straw for dung.*—*Pl.* תַּבָּנִים. Cant. R. to I, 1, v. זַבָּל.

**תִּבְנָא** m. (b. h.; cmp. בִּרְיָא III, בִּרְיָתָא II) *straw.* Gen. R. s. 83, end חת׳ וחקש וכ׳ straw, stubble, and chaff disputed &c.; Cant. R. to VII, 3. Midr. Till. to Ps. II אין אומר לו כמה משפלות של ת׳ וכ׳ he does not ask him, how many basketfuls of straw, or how many bundles of straw dost thou bring into the storehouse? &c. B. Mets. VI, 5. B. Kam. III, 3 המוציא את תַּבְנוֹ וכ׳ if one puts his straw and his stubble out on the public road to form dung; Tosef. ib. II, 7; a. fr.

**תִּבְנָא**, **תִּי׳** ch. same. Targ. Ex. V, 7. Targ. Job XXI, 18; a. fr.—Ned. 50[a] חוו גנו בי ת׳ (not חוה גני) (R. Akiba and his wife) slept on straw. Ib. הבו לי פורתא דת׳ וכ׳ give me some straw, for my wife has given birth &c. Ḥull. 52[a], v. בַּזְוָא; a. fr.

**תַּבְנִית** f. (b. h.; בָּנָה) *build, shape, model.* Tosef. Sabb. XI, (XII), 8 המקרע ... כת׳ תכתב he who traces something like the shape of writing on a hide; Y. ib. XII, 13[d], v. רָשַׁם. Keth. 8[a] אשר ריצר ... בצלמו בצלם דמות תַּבְנִיתוֹ who created man in his image, in the image of the likeness of his form; a. e.

**תָּבַע** (v. בְּעֵי I) 1) *to search.* Lev. R. s. 6, end שאיבד ... והלך לתוֹבְעוֹ וכ׳ who lost his son, and went in search of him among graves; (Yalk. Is. 281 לבקשו). Ib. דרכן של מתים לתוֹבְעָן בין החיים וכ׳ it is the way of the dead to search among the living &c.—2) *to ask, claim, summon.* Keth. V, 2 נותנין ... משתָּבְעָה הבעל וכ׳ to a maiden we allow twelve months from the time that her intended husband claims her, to prepare her outfit. Nidd. 66[a] תָּבְעוּהָ לינשא וכ׳ when they ask her to make ready for the wedding, and she is satisfied (to do so at once); Yeb. 37[b]. Keth. 64[a] תָּבְעָה היא if she demands her marital rights. Erub. 100[b] האשה תוֹבַעַת ... הוֹבֵעַ וכ׳ the woman asks for gratification in her heart, and the man with his mouth. Shebu. 40[b] חזקה אין אדם תובע אלא וכ׳ the legal presumption is that nobody will sue a neighbor, unless he has some claim against him. Pesik. Baḥod., p. 104[a], sq. אני תובע בה I shall propose marriage to her, v. אֲלִילְקִי. Sifré Deut. 16 (ref. to Deut. I, 16) צדיק בצדקו תובע ומביא ראיות the righteous in his righteousness claims and offers evidence, i. e. the judge must not be guided by his moral conviction or by the reputation of the claimant, but by evidence only. Midr. Till. to Ps. VII כל תחועב את עצמו וכ׳ (prob. to be read: תחובע את עלבונו) he who asks (God) to resent the insult offered to him will not be punished for it; a. fr.—[Tanḥ. ed. Bub. Balak 18 תובען; Yalk. Num. 766 תזובערן, v. תָּבַע II.]—Part. pass. תָּבוּעַ; f. תְּבוּעָה. Keth. 57[b] בגרה הרי היא כת׳ if she is of age, she is considered as having been asked to prepare for the wedding; כת׳ דבתולה as the maiden that has been asked (to whom twelve months are allowed); כת׳ דאלמנה as the widow that has been asked (to whom one month only is allowed).

*Nif.* **נִתְבַּע** *to be asked, appealed to; to consent, submit.* Y. Shek. I, 45[d] bot. נִתְבָּעִין לעגל ונותנין נתבערן וכ׳ they are appealed to for the golden calf, and they contribute; for the sanctuary, and they contribute. Sot. 11[b]; Yalk. Ex. 164 תבען ... ולא נִתְבָּעוּת he proposed to them a sinful act, and they refused. Ib. 286 בתורה וכ׳ ... נִתְבָּעוּ the nations of the world were asked to receive the Law, in order not to give them an excuse for saying, אילו נִתְבַּעְנוּ וכ׳ had we been asked, we might have accepted it &c.; a. e.

**תְּבַע** ch. same, *to ask, demand; to inquire, search* (corresp. to h. דרש a. בקש). Targ. Jud. VI, 29. Targ. Ps. XXVII, 8. Targ. Job XXXIX, 8 Ms. (ed. בעי). Targ. Deut. XXII, 2. Targ. Gen. IX, 5 (Y. also אֶתְחֲבוֹעַ); a. fr.—Keth. 42[b] bot. כי קא ת׳ קנסא קא ת׳ when he claimed, he claimed the fine. Ib. 43[a] לא קא שביק ... ות׳ וכ׳, v. קרץ ch. Y. Sabb. X, 12[c] bot. שלח ר׳ ת׳ באיתתיה Rabbi sent and proposed to his (R. Eleazar's) widow. Ḥag. 15[a] ... אשכח תַּבְעָהּ he met a harlot and asked her; a. fr.

*Ithpe.* **אִתְתְּבַע** *to be searched, investigated.* Targ. Esth. II, 23 (ed. Vien. אִתְבַּע).

**תִּבְקִין**, v. תְּבִרְקִין.

**תָּבַר**, v. תָּפַר.

**תָּבַר I**, **תָּבִיר** = h. שָׁבַר, *to break.* Targ. Gen. XIX, 9. Targ. Jer. XIX, 10; a. fr.—Part. pass. תְּבִיר; f. תְּבִירָא; *pl.* תְּבִירִין; תְּבִירָן. Targ. Ps. XXXI, 13. Targ. Jer. II, 13; a. fr.; v. תְּבִירָא II.—B. Kam. 10[b] בהדי דסמיך בהו ת׳ (not דסמוך) while he leaned on them, he broke (the bench).

*Pa.* תַּבַּר same. Targ. Ex. IX, 25 (ed. Vien. תְּבַר; Y. תְּבִיר). Targ. Ps. XXIX, 5 Ms. (ed. מַתְבַּר *Af.*). Targ. Ex. XXIII, 24. Targ. Jer. I, 17; a. fr.—Yoma 78[b] תַּבּוּרֵי מאני breaking of vessels (as a child's pleasure). Ib. ומַתְבְּרֵי לחו ... זבין (v. Rabb. D. S. a. l. note 100) bought defective vessels for his children, and they broke them, v. גָּזַז; a. e.—[Y. Sabb. VII, 10[a] bot. מתברא בצדריא, read: מבחרא בצרריא, v. צְרָרָא II.]

*Ithpa.* אִתַּבַּר; *Ithpe.* אִתְתְּבַר, (אִתְבַּר) *to be broken.* Targ. Jon. I, 4. Targ. Ex. XXII, 9 (Y. ed. Vien. אִיתְתְּבִיר). Ib. 12 (h. text יִטָּרֵף); Targ. Jer. XXIII, 9. Targ. Prov. XIV, 28 (h. text מחתת); a. fr.—Ber. 22[a], v. חֲצַבָּא. B. Kam. l. c. דבלאו אידו לא א׳ if without him (sitting on it), it would not have been broken. Ib. בלאו אידו תוה מיתְבַּר וכ׳ without him, it would have broken down after two hours; a. e.

**תָּבַר II**, **תַּבְרָא**, **תָּבְרָא** m. (preced.) 1) *break, fracture; breach, misfortune.* Targ. Lev. XXIV, 20. Targ. O. ib. XXI, 19, v. תְּבִיר. Targ. Job VI, 21; a. fr.—Taan. 31[a] וקרי ליה יום ת׳ מגל and it is called the day of breaking the axe; Lam. R. introd. (R. Z'era).—2) *contradiction.*

Gen. R. s. 30 אף הוא לא ת׳ this, too, is no contradiction of the rule; Esth. R. to II, 5 תַּבְרָה. Sabb. 92b; B. Kam. 47b, a. fr. ת׳ מי ששנה זו וכ׳ there is a contradiction (between the two clauses of the Mishnah); he that taught the one &c., v. שָׁנָה I; [R. Ḥănanel: *excommunication* (v. infra), meant as an imprecation].—3) *refutation, answer.* Kidd. 74b (in Hebr. dict.) א״כ מצידה תַּבְרָה (Var. in Ar. s. v. צד: מצמדה) if this be so, its refutation is taken from what is next to it.—4) = h. שׁוֹבַר, *receipt.* B. Bath. 173a דכתיב ... ונחזי ת׳ let us see in whose name the receipt is written.—5) *pl.* תַּבְרֵי = h. שְׁבָרִים (v. שֶׁבֶר) *the broken sounds of the Shofar* on proclaiming the excommunication of a person. M. Kat. 17b מאי ת׳ ... תברי וכ׳ Rashi (ed. incorr. תברא) why is the blowing of the Shofar at excommunications called *tabrê* (breaks)? ... They break down high houses.

**תְּבְרָא** m. (preced. wds.) *breaking*; ת׳ גרמי bone-breaker, *butcher's block.* Bets. 11a.

**תַּבְרָה**, v. תַּבְרָא.

**תברנית**, Y. Shek. III, 47c top, read: טְבַרְנִית, v. טְבַרְיָא.

**תְּבִרְתָּא** f. (v. תַּבְרָא) 1) *contradiction, refutation, answer.* Ab. Zar. 2b ועל דא תְּבִרְתְּהוֹן וכ׳ and the answer given them on this plea is: why would you not accept (the Law when it was offered you)?—2) = *receipt.* Keth. 56a דילמא מירכס ת׳ וכ׳ the receipt on account may get lost, and he (the creditor) may produce the note and collect the whole amount.

**תבש״ט**, a mnemonical sign for תָּדִיר (*constant, daily*), חוֹבָה (*obligatory*), שַׁבָּת (suspending the *Sabbath*), and טוּמְאָה (disregard of levitical *uncleanness*). Men. 51a (Ms. M. written out in full, v. Rabb. D. S. a. l. note; Ar. תבט״ש, v. Rashi); Yalk. Lev. 486 תכשוט (corr. acc.).

**תַּבְשִׁיל** m. (בָּשַׁל) *broth, dish.* Gen. R. s. 63 הוא אדום וְתַבְשִׁילוֹ אדום he (Esau) is red, and his dish is red. Sabb. 119a ת׳ של שבת the Sabbath dish.—הקדיח ת׳; v. קָדַח; a. fr.—*Pl.* תַּבְשִׁילִין, תַּבְשִׁילִים. Pes. X, 3. Taan. IV, 7; a. fr.—עירובי ת׳, v. עֵירוּב.

**תַּבְשִׁילָא, תַּבְשִׁיל** ch. same. Targ. Gen. XXV, 34. Targ. Job VI, 6. Targ. Jud. VI, 19, sq. (h. text מרק); a. e.—Sabb. 129a ת׳ דטחלי a broth of milt; Ḥull. 111a. Keth. 61a ת׳ דארדי a dish of mushrooms. R. Hash. 21a, v. בָּסִים; a. e.—Ber. 62a; Ḥag. 5b, v. שְׂרַח II.—*Pl.* תַּבְשִׁילִין, תַּבְשִׁילַיָּא, תַּבְשִׁילֵי. Targ. Gen. XXVII, 7; 14; 17. Targ. Y. ib. XXV, 29; a. e.

**תָּאנָא, תָּנָא** m. (v. אוג s. v. אוֹגְיָא, אוֹגֶן, a. עוג, עגג) 1) *crown.* Targ. Cant. III, 11 (some ed. תַּנָּא, תָּנָּא). Targ. II Esth. II, 17 (ed. Vien. תַּגָּא); a. e.—Snh. 105a, v. חוֹצַץ. Ab. I, 13, v. שָׁמַשׁ. Gitt. 57a שקליה קיסר לתָאגֵיה וכ׳ the Cæsar took off his crown and put it on the ground. Meg. 6b תלת מאה מלכי קשירי ת׳ וכ׳ Ms. M. three hundred crowned kings &c., a. e.—2) *crownlet on letters.* Men. 29b מ״ט איתּ ליה תאגא why has the letter ה a crownlet?; Yalk. Gen. 19. Sabb. 104a מ״ט ... תָּגֵיהּ דקו״ף וכ׳ why is the crownlet of the *Kof* turned towards the *Resh*?—*Pl.* תָּגִין, תָּגֵי. Targ. Esth. I, 3.—Treat. Sof'rim IX, 1 ת׳ דבראשית ... ב׳ the Beth of *b'reshith* (Gen. I, 1) requires four crownlets.

**תַּגְאַלְתָּא** f. (געל = גאל) *pollution, filth.* Targ. Is. IV, 4 תַּגְאַלַּת constr.

**תִּיגָּר, תָּגָּאר** m. (v. תָּגַר) *traveller, merchant.*—*Pl.* constr. תִּירְגֵּי, תָּגָּארֵי. Targ. II Esth. X, 1 ת׳ ימא sea-merchants (h. text אירי הים).

**תִּי׳, תַּגְדָּא** m. (נָגַד, v. אֲגַד III) *staff, crutch.* Targ. Esth. IV, 11; V, 2, a. e. (h. text שרביט). Targ. Ps. XXIII, 4 תִּירְגָּאךְ ed. Lag. (ed. Wil. תִּגְדָּךְ, not תגי; some ed. תִּירְגָּאךְ; h. text שבטך). —B. Mets. 21b סבי דאזלי אתי׳ Ms. R. 3 (v. Rabb. D. S. a. l. note 7; ed. אתיגרא), v. מוּשׁ h.; Taan. 6b אתי׳ Ms. M. 2 (v. Rabb. D. S. a. l. note 400; ed. אתיגרא).—[Bekh. 9a שדיינהו בת׳, v. תְּגָרָא.]

**תגדותא**, Targ. Prov. XXVII, 26 ed. Wil., v. תַּגְרוּתָא.

**בֶּן תַּ׳, תַּגְלָא** pr. n. m. *Ben Tagla.* Koh. R. to XII, 12 ספר בן ת׳ the Book of B. T. (an apocryphal book); v. לַגְנָה I.

**תַּגְלַחַת** f. (גָּלַח) *shearing, hair-cutting.* Meg. I, 7 (8b) אין בין ... ת׳ וצפרים there is no difference between a leper declared clean after being locked up for trial, and one declared unclean (and cured), except the cutting of the hair and the bird sacrifices (Lev. XIV, 2-8). Y. ib. 71b bot. אתּ שהוא טעון ת׳ וכ׳ he that requires hair-cutting must also bring a sacrifice &c. Ab. Zar. I, 3 יום ת׳ זקנו, v. בְּלוֹרִית. Lam. R. to II, 13 (play on ציון, ib.) בנים חמצויירין במילה ובת׳ וכ׳ sons that are distinguished by laws concerning circumcision, hair-cutting (Lev. XIX, 27) and show-fringes; a. e.

**תגר**, Ex. R. s. 37 משל ... שתיגרו ועשאו וכ׳ read: שזיגרו (תָּגַר I) as in the case of the friend of a king whom the latter *invested with the belt* (knighted, v. Sm. Ant. Engl. ed.[3] s. v. Cingulum) and made Protector.

**תָּגַר** (sec. r. of גור) *to travel about; to trade* (= h. סָחַר). Targ. Y. Gen. XLII, 34. Targ. Y. Deut. XXI, 14 (v. infra).

*Ithpa.* אִיתַּגַּר, *Ithpe.* אִיתְגַּר same. Targ. II Esth. VIII, 13. Targ. O. Deut. l. c. תִּתְגַּר ed. Berl. (ed. Vien. תִּתְגָּר; Y. תִּירְתַּגַּר *Pe.*; h. text תתעמר). Targ. O. ib. XXIV, 7.—Trnsf. *to make profit, to be benefited* (cmp. אָגַר II, III). Ab. Zar. 2b אִיתַּגּוּרֵי אִיתְגּוּר וכ׳ should they have profited (by their disobedience)? if so, the sinner would be rewarded; B. Kam. 38a (not אתגר); Yalk. Hab. 563. Yeb. 92b אירתגורי אירתגר וכ׳ should he profit (by his disregard of the law)? if so &c. Y. Ter. IV, 42d bot. מְתַגַּר לית וכ׳ he gains four quarters (of a Kab); a. e.

**תַּגָּר** m. (preced.) *travelling merchant, vendor.* B. Mets. IV, 4 אין אונאה לת׳ the law of overreaching (אוֹנָאָה) does not apply to a merchant, opp. הדיוט a private person; expl. ib. 51a בת׳ ספסר, v. סַפְסָר; ib. מאי אין לת׳ אונאת אינו, v. כְּ׳ 'onaah does not apply to a merchant' means, that the

regulations concerning *onaah* do not apply to him, and he may withdraw from the purchase even if the difference is less than the law prescribes. Ib. 52ª; Tosef. ib. III, 19, v. חָרַם. B. Mets. IV, 12; a. fr.—*Pl.* תַּגָּרִין, תַּגָּרִים. B. Bath. 75ª (ref. to Job XL, 30) ואין כנענים אלא ת׳ by *k'naʿănim* merchants are meant. B. Mets. IV, 3 תַּגָּרֵי לוד the vendors of Lydda. Pes. 50ᵇ, a. e. סִימְטָא, v. ת׳ סימטא I. Ib. הן ותַגָּרֵיהֶן they (the writers of sacred books &c.), and the traders to whom they sell, and the traders to whom the traders sell; Tosef. Bicc. II, 15. Pes. 116ª, v. חֲרַךְ II. Erub. 55ª (ed. Sonc. תַּגָּרְנִין); Yalk. Deut. 940; a. fr.

**תַּגָּרָא, תַּגְרָא** ch. same. Targ. Koh. V, 9. Targ. Gen. XXXVIII, 2 (h. text כנעני). Targ. Prov. XXXI, 14 (not תָּגָרָא); a. e.—Pes. 50ª (ref. to Zech. XIV, 21) וכנעני מנלן דאיקרי ת׳ and whence do we know that *k'naʿăni* means tradesman? (Answ. ref. to Gen. XXXVIII, 2, v. supra). B. Bath. 90ª, a. e., v. זְבַן; a. fr.—*Pl.* תַּגָּרִין, תַּגָּרֵי, תַּגָּרֵא. Targ. Ez. XVII, 4. Targ. Ps. LXVIII, 28. Targ. I Kings X, 15. Targ. O. Gen. XXXVII, 28. Targ. Y. ib. XXV, 3 (h. text אשורים, v. אַמְפּוּרִין); a. e.—Gen. R. s. 61 (ref. to Gen. l. c.) אע״ג ... ת׳ וכ׳ although they translate (these proper nouns) and say, traders &c., they still mean chieftains; a. e.

**תִּיגַּר, תַּגַּר** m. (v. גָּרָה *Hithpa.*) *heat, jealousy, partiality*; קרא ת׳ [*to cry out, 'it is partiality',*] *to reproach, complain of injustice.* Y. Ber. V, 9ᵉ top; Y. Meg. IV, 75ᶜ top כקורא ת׳ על מדותיו וכ׳ it is as if he reflected on God's dealings, (saying,) over the bird's nest thy mercies extend, but over this man (myself) they do not extend; (Ber. 33ᵇ מטיל קנאה וכ׳ he throws jealousy among God's creatures). Gen. R. s. 40 לא קרא ת׳ ולא הקפיד he did not reproach (God), nor did he lose his temper; ib. s. 92. Ib. s. 17 צפה לקרות עליה ת׳ וכ׳ ... God foresaw that he (Adam) would reproach (God) on her account (Gen. III, 12), therefore he did not create her until he (Adam) asked for her; a. e.

**תִּי׳, תְּגָרָא** I m. (preced.) *strife, contest, complaint.* Targ. Prov. XV, 18. Ib. XXVI, 20. Targ. Y. Deut. XXV, 1. Targ. Prov. VI, 14, v. רְמֵי; a. fr.—Sabb. 130ª, v. רְמֵי. Snh. 7ª כי חזינן ... דאית לה׳ ת׳ דאר׳ וכ׳ when we see two men quarrel. Yeb. 100ª הוה שרינא ת׳ וכ׳ I used to decide the man's case first; שרינא ת׳ דאתתא וכ׳ now I decide the woman's case first. B. Mets. 59ª, v. בְּדָא; Yalk. Ps. 888 (not תוגרא); a. e.

**תִּי׳, תְּגָרָא** II m. *crutch, staff,* v. תִּגְדָּא.

**תִּי׳, תְּגָרָא** m. (cmp. נִיגְרָא) *ditch, channel.* Bekh. 9ª שדלנהו בת׳ (some ed. בתגדא; Rashi בתרגדא, cmp. גָּגְדָּא; Var. in Rashi בתיגארא, read: בתי׳גארא) they poured them into a ditch (Rashi: *vessel, cask*; v., however, Tosaf. a. l.).

**תַּגָּרָא**, v. תַּגָּר ch.

**תַּגְרָא** m. (preced.) *business, trade.* Targ. Zech. XIV, 21.

**תַּגְרָאתָא**, v. תִּגְרְתָא.

**תִּי׳, תַּגְרוּתָא** f. (preced. art.) *business, merchandise.* Targ. Prov. III, 14 (h. text סחר). Ib. XXXI, 18. Ib. XVII, 16 (ed. Wil. תַּגְרוּ; h. text מחיר). Ib. XXVII, 26 (ed. Wil. תגד, corr. acc.).

**תַּגְרָן**, v. תַּגָּר h.

**תִּי׳, תַּגְרָנָא** m. (v. תִּגְרָא I) *quarrelsome man.* Targ. Prov. XXII, 10 (h. text מדון, sub. איש). Ib. XXVI, 21.—*Fem.* תִּי׳, תַּגְרָנִיתָא. Ib. XXI, 9 (ed. Wil. תַּי׳).

**תִּי׳, תַּגְרָתָא** f. = תִּגְרָא I. Targ. Ps. XXXI, 21 תִּירְגָּרָאת Ms. (ed. רת ...). Ib. XXXV, 1 תִּירְגָּרָאתִי Ms. (ed. תַּגְרָתִי; ed. Wil. תִּגְרִי).

**תַּדְיָא** m. = h. שַׁד, *breast.*—*Pl.* תַּדְיָן, תַּדְיָא, תַּדְרֵי. Targ. Y. I, II Gen. XLIX, 25 (ed. Vien. תַּ׳). Targ. Ps. CIII, 2 ed. Lag. (missing in ed. Wil.). Targ. II Chr. V, 9. Targ. Job III, 11 (12; ed. Wil. תַּדְיָא; some ed. תַּדְרֵי, corr. acc.). Targ. Cant. VIII, 1 (ed. Lag. a. oth. תַּ׳); a. e.

**תַּדַּאי** pr. n. m. *Taddai* (Thaddaeus). Y. Kil. I, 27ᵇ לעזר אליעזר; Y. Sabb. III, 5ᵈ bot. Mekh. B'shall., Shir., s. 1 בן ת׳; Tanh. B'shall. 11 אלעזר בן תדיר׳, read: תַּדַּאי בן ת׳; Yalk. Ex. 242 אליעזר בן עזרית (corr. acc.); Sabb. 123ª.—Ib. 38ᵇ ר׳ ת׳.

***תַּדְוָנָא** m. (דוי, cmp. יד) [*flow,*] *kindness, liberality.* Targ. Prov. V, 19 (ed. Lag. תַּהֲוָנָא).

**תַּדְיָא**, Targ. Prov. XX, 25 some ed.; ed. Lag. a. oth. חדיא, read: תַּהֲרָא, v. תְּהַר׳.

**תַּדְיוֹמוֹס**, Midr. Till. to Ps. IX, 20 מעשה ת׳ שלהן (Var. in ed. Bub. note: תוידישוס, תיודישוס, דיושוס, תושיורוס, תודיושוס); Yalk. ib. 645 תעשה תיודישוס (some ed. תמדישוס) read: תֵּעָשֶׂה תְּיוֹרִישׁוֹס שֶׁלָּהֶן (θεωρητός) be thou made the oracle consulted by them (v. Sm. Ant. s. v. Theoroi).

**תַּדִּיר׳**, v. תַּדַּאי.

**תַּדְרִין, תַּדְרִיָּא**, v. תְּדָא.

**תָּדִיר** m., **תְּדִירָה** f. (הוּד) = תָּמִיד, *stationary, constant, regular.* Pes. 114ª ברכת היין ת׳ ... ת׳ ושארנו ת׳ קודם to say the blessing over wine is a constant duty, but the blessing over the day (festival) is not a constant (only a periodical) duty: where there is a constant duty and one not constant, the constant duty has the precedence; Tosef. ib. X, 3; Tosef. Ber. VI (V), 1; Y. ib. VIII, beg. 11ᵈ. Zeb. X, 1 כל הת׳ מחבירו וכ׳ that which is more constant than another thing has the precedence over the other thing: the daily offering precedes the Musaf, the Sabbath Musaf precedes that of the New Moon &c.; a. fr.—*Pl.* תְּדִירִין. Y. Taan. II, 65ᵈ bot. שהם ת׳ בעבודה because they are constantly on duty.—תְּדִירָה (adv.) *steadily.* Tosef. Ohol. XVI, 8; Tosef. Par. IV (III), 7, v. זְמַר II.

**תְּדִירָא** c. ch. same; (also as noun) *permanency.* Targ. Num. XXVIII, 3; 6; 10. Ib. IV, 7; a. fr.—(Adv.) *steadily, constantly.* Targ. Ex. XXVII, 20. Targ. Lev. XXIV, 3; a. e.—Targ. Hab. I, 17 בת׳.

תְּדִירָה, v. תָּדִיר.

בֶּן תַּ׳, תַּדַּל* *Ben Taddal*, a fictitious name (for some *foolish babbler*). Ḥull. 134ᵃ (in reply to בלשון יחיד אני שונה אל תשנה אותה אלא בלשון בן ת׳ (אותה Ms. R. 2 בן תרן, v. Rabb. D. S. a. l. note 90) teach it in nobody's but Ben Taddal's name; [Ar. בֶּן עָרַל שפ׳ים = *stammerer*; Var. עדל, v. Koh. Ar. Compl. s. v. בן ערל].

תַּדְמוֹר (תַּרְמוֹד) pr. n. pl. (b. h. תֶּדֶמֶר) *Tadmor* (*Tarmod*) = *Palmyra*, in an oasis of the Syrian desert. Targ. I Kings IX, 18; II Chr. VIII, 4 (ed. Lag. תדמר).—Y. Yeb. I, 3ᵃ bot.; Y. Kidd. IV, 65ᵈ top ת׳ גירי proselytes from T.; Nidd. 56ᵇ מקבלין גרים מתר׳ we may admit proselytes from Tarmod; Yeb. 16ᵇ. Ib. 17ᵃ פסולי דת׳ those of blemished descent from T. Ib. תירינו ת׳ תמוד Tarmod and Tammod are the same. Ib. משאול לת׳ from hell to T., v. גַּנָּדֵר I. Gen. R. s. 56 (ref. to Gen. XXII, 17) זו ת׳ אשריו . . . של ת׳ וכ׳ 'the gate of its enemies', that is T.; happy he who sees the downfall of T., which was a partner &c., v. שׁוּתָּף; Y. Taan. IV, 69ᵇ ת׳; Lam. R. to II, 2; Yalk. Gen. 102; a. e.—Denom. h. תַּדְמוּרִי, תַּרְמוּדִי; *pl.* תַּדְמוּרִיִּים, תַּדְמוּרִים, תַּרְמוּדִי׳, תַּרְמוּדִין. Y. Yeb. l. c.; Bab. ib. 16ᵃ. Sabb. 31ᵃ; Ab. d'R. N. ch. XV; a. e. — *Fem.* תַּדְמוּרִית. Tosef. Naz. IV, 10 ed. Zuck. (Var. תודמרית, corr. acc.).—Ch. תַּדְמוּרָאָה, תַּרְמוּדָאָה; *pl.* תַּדְמוּרָאֵי, תַּרְמוּדָאֵי. Sabb. 21ᵇ תרמוד׳ Palmyreans, dealers in kindling material.

תָּדָא, תָּדָה, v. תְּהֵי, תהי.

תַּדַּב, v. תְּחַב.

תַּדַּהּ, תָּדָּה, v. תְּהֵי, תהי.

תְּדוֹ, v. תּוּהּ.

תְּדַוֵּר, v. תְּהֵי.

תְּהוֹם m. (b. h.; תהם, Friedr. Del. Proleg., p. 113) *deep, depth, interior of the earth.* Gen. R. s. 2 (ref. to Gen. I, 2) זו מלכות . . . כמו תה׳ 'the deep', that is the wicked (Roman) empire which is unfathomable as the deep; מה תה׳ הזה וכ׳ as the deep cannot be searched out, so the wicked &c. Y. Ḥag. II, 77ᶜ מה למטה מן תה׳ . . . ומה למעלה what is above the heavens, and what is beneath the deep. Snh. 97ᵇ, v. נָקַב; a. fr.—קבר תה׳, טומאת תה׳ a grave in the depth, i. e. a covered up uncleanness discovered. Y. Naz. IX, 57ᵈ top אי זה הוא קבר תה׳ חמת שנקבר וכ׳ what is a grave of the depth (in a legal sense)? A corpse buried in stubble, straw, earth, or pebbles, but if buried in water &c., it does not make a grave of the depth (does not make unclean that which was above it before discovery). Ib. אי זוכרו . . . זהו קבר תה׳ a grave of the depth is one that nobody remembers to have existed; a. fr.—*Pl.* תְּהוֹמוֹת. Mekh. B'shall., Shir., s. 5, v. עֶשְׂרִים; a. e.

תְּהוֹמָא, תַּהֲמָא ch. same. Targ. Gen. I, 2. Ib. VII, 11. Targ. Ps. XLII, 8; a. fr.—Taan. 25ᵇ I saw Ridia (v. רִידְיָא) וקרימא בין ת׳ תחתה לת׳ עילאה . . . standing between the lower depth (of the earth), and the upper depth (of the heavens); לת׳ עילאה וכ׳ to the upper *t'hom* he said, distil thy waters; to the lower depth he said, let thy waters spring forth. Succ. 53ᵃ, v. קְפָא; a. fr.—*Pl.* תְּהוֹמִין, תְּהוֹמַיָּא, תְּהוֹמֵי. Targ. Deut. VIII, 7. Targ. Ex. XV, 5; 8; a. fr.

תְּהוֹת f. (תְּהָה) *bethinking one's self, regret.* Ex. R. s. 43, end (ref. to וחנחם, Ex. XXXII, 12) תחא דת׳ מצוירה לפניך let reconsideration take place before thee. Sifré Deut. 326 כשהמקום . . . יש ת׳ לפניו וכ׳ when God punishes Israel, he, as it were, regrets it, as we read (Deut. XXXII, 36) &c.; ואין נחמה אלא ת׳ and the root נחם means 'to bethink one's self.' Y. Ned. IX, beg. 41ᵇ ות׳ לא כנולד הוא is not regret (of a vow) like a novel (unforeseen) circumstance (v. נוֹלָד, s. v. יָלַד)?; a. e.

תָּהָה, תָּדָא, תְּדַהּ (cmp. שָׁהָא) [*to stand still,*] 1) *to gaze, be astonished; to be confounded, be waste.* Gen. R. s. 2, beg., v. בָּהָא. Ib., end כבר . . . יושב ותוֹהֵא once R. S. b. Z. sat gazing (deep in thought, absent-minded). Taan. 6ᵇ (play on תִּמְטֹר, Am. IV, 7) תהא מקום מטר׳ the place where the rain fell became waste (through destructive showers); a. e.—2) *to pause, bethink one's self, regret.* Y. Taan. III, 66ᶜ bot. שלשה . . . ות׳ שבראן three things God created, and regretted that he had created them. Ib. I, 65ᵇ bot. (ref. to Num. XXIII, 19) אם יאמר לך אדם . . . בן אדם אני סופו לַתְּהוֹת בו וכ׳ if a man says to thee, I am a God, he lies; (if he says,) I am the son of man, he shall regret it; (and if he says,) I will rise to heaven, he says, but he shall not fulfill it. Y. Ned. I, 36ᵈ bot. [read:] מכירון . . . סופו לתהות מכירון שנודר שהוא תוהא וכ׳ when one vows in rashness, he will finally regret it, and when he does regret, his sacrifices are like slaughtering profane beasts in the Temple court. Kidd. 40ᵇ בתוהא על הראשונות when he is sorry for his good deeds in the past; Y. Peah I, 16ᵇ top. Num. R. s. 10, beg. בתוהא על הראשונות (not חרשע; ed. Wil. בתוֹהָה) when he (the wicked) regrets his doings in the past. Ex. R. s. 20² תתחיל המוכר תוהא the seller was sorry; a. fr.

תְּדַר (תְּהַדַּר, תְּהַדָּא, תְּדַדֵּי) ch. same, 1) *to gaze, be astonished, be waste.*—Part. תָּהֵי; f. תָּהֲיָא, תָּהֲרָה. Targ. Y. Gen. I, 2. Targ. Y. II Ex. XII, 42; a. e.—Erub. 66ᵃ ת׳ בה ר׳ אלעזר R. El. marvelled at it. Ib. תְּהוּ בה וכ׳ the Nehardeans were astonished at it. Pes. 50ᵇ תהו ביה אינשי people gaze at him with ill-will (Ms. M. תַּוּוּהוּ בהו fr. תָּוָה). Nidd. 66ᵃ נְתַהֲוֵי עלך וכ׳ . . . כי הוכי דתַהֲוּוּ עלך, v. גִּיסָא III; a. e.—2) *to pause, regret, repent.* Targ. Y. Lev. V, 5; 24. Targ. Cant. V, 5. Targ. Y. Ex. XIII, 17. Targ. Prov. XX, 25 (ed. תדיא, corr. acc.).—Y. Ḥall. II, beg. 58ᵇ מן דנפקית תְּהֵית דלא אמרית וכ׳ (not דנפקות) when I was gone, I was sorry that I had not said to him &c. Y. Sabb. I, 3ᵇ bot. שרי ת׳ ביה he began to bethink himself (of what he had done). Ned. 21ᵇ כדו תְּהֵית dost thou now regret (that thou hast vowed)? Y. ib. IX, 41ᵇ bot. ר׳ פתח ות׳ R. J. offered an opening (for the purpose of absolving from a vow), and he (the vower) expressed his regret; [read:] ואילולי דו ת׳ הו אתי but if he were not sorry for his vow, would he have come (before the teacher for

absolution)?; a. e.—3) *to smell.* Keth. 105ª, v. אַמְבָּרָא. B. Bath. 22ª פּוֹק תְּחֵי וכ׳, v. קַנְקַנָּא.

**תְּדָרְיָא, תָּדַר** f. (preced.) 1) *regret.* Targ. Y. II Gen. VI, 6 (Ar. תחזו).—2) *astonishment.* Erub. 66ª מאי ת׳ דר׳ וכ׳ (ed. Sonc. תְּהַרְיָה; Ar. תְּיוֹהָא) why this marvelling of R. El.?

**תְּדִילִים,** v. next w.

**תְּדַלָּה** f. (b. h.; הָלַל) *praise, song.* Pes. 117ª בעשרה בת׳ וכ׳ . . . the Book of Psalms contains ten expressions for praise: *nitstsuaḥ* . . . *t'hillah* &c. Ber. 4ᵇ כל האומר ת׳ לדוד וכ׳ he who recites the Praise of David (Ps. CXLV) three times a day &c. Taan. 16ᵇ (ref. to Nehem. IX, 5) על כל ברכה וברכה תן לו ת׳ after every benediction give him praise (close with ברוך שם כבוד וכ׳); a. e.—*Pl.* תְּהַלּוֹת; תְּהִלִּים, תְּהִילִּין. Mekh. B'shall, Shir., s. 8 (ref. to Ex. XV, 12) לא מעכשיו אלא מעולם נורא ת׳ not from now is he fearful in praises (i. e. נורא is not meant as participle present), but from eternity was he &c.—Esp. תְּהִלִּים (סֵפֶר), תְּהִילִּין; contr. תִּלִּים, תִּילִּין׳ *the Book of Psalms.* Pes. l. c. B. Bath. 14ᵇ sq. דוד כתב ס׳ ת׳ על ידי וכ׳ David composed the Book of Psalms through the agency of ten elders . . ., and of the three sons of Korah. Gen. R. s. 68 . . . חמשה עשר שבס׳ ת׳ the fifteen 'songs of the ascents' in the Psalms; ib. s. 74. Y. Sabb. XVI, 15ᶜ bot. וכ׳ בת׳ . . . מאה the one hundred and forty-five psalms in the Psalms correspond to the years of Jacob; Treat. Sof'rim ch. XVI, 17 בספר ת׳ בת׳ וכ׳. Y. B. Bath. I, end, 13ª; a. fr.—Gen. R. s. 33 מסתכל הייתי באגדת ת׳ I was meditating over the *Agadah* on the Psalms; Y. Kil. IX, 32ᵇ bot.; Y. Keth. XIII, 35ª bot. אשגרית עיניי בכל ספר ת׳ אגדה (not עינוי) I let my glance pass through the whole 'Book of Psalms, an Agadah.'—Chald. תְּהִלָּאי, תְּהִלָּין. Pes. l. c. חזינא לחו לח׳ דבי רב וכ׳ I saw a copy of the Psalms of the house of R. . . . in which Halleluiah was written in the middle of a chapter (psalm).—[תְּהִלִּים, תְּהִילִּין׳, *pl.* of תַּל, q. v.]

**תְּהַן,** Targ. Y. I Deut. XXXII, 36, v. תּוּחוּ ch.

**תַּהְפּוּכָה, תַּהְפּוּכְתָּא** f. (b. h. תַּהְפֻּכוֹת *pl.*; הָפַךְ) *perverseness.* Sifré Deut. 320; Yalk. ib. 945 (ref. to Deut. XXXII, 20) אלא דור ת׳ . . . דור תהפוכות it does not say, 'a generation of perverseness' (in the singular), but, 'a generation of perversenesses' &c.

**תַּהְפּוּכְתָּא׳, תַּהְפּוּכְתָּא** ch. same. Targ. Prov. XXIII, 33.—*Pl.* תַּהְפּוּכְיָתָא. Ib. II, 12 Ms. (ed. הפירכתא; ed. Wil. מפרכיתא, some ed. ספרכיתא, corr. acc.).

**תַּהְפְּכִינוֹן,** v. next w.

**תַּהְפְּכָנָא** m. (preced. art.) *perverse man.*—*Pl.* תַּהַפְּכָנִין. Targ. Y. II Deut. XXXII, 20 (ed. Vien. תהפכינון, corr. acc.).

**תַּהְפְּכָנוּתָא** f. (preced.) 1) *perverseness.* Targ. Prov. I, 32 Ms., v. נְהַפְּכָנוּתָא.—2) *destruction.* Targ. Y. Deut. XXIX, 22, v. הַפֵּכְתָּא.

**תּוֹ** I (imperat. pl. of אֲתָא) *come ye.* B. Bath. 22ª תו אכלו וכ׳, v. גְּרַם II. Y. ib. II, end, 13ᶜ אזלון ותהון בצפרא go, and come again in the morning; a. e.—[Y. Sot. VII, end 22ª תו מירבל, v. תּוּר.]

**תּוֹ** II = תּוּב, *again, furthermore.* Targ. Y. Gen. XXVI, 21. Targ. Y. II Lev. XXII, 27.—Ber. 12ᵇ . . . ולימא ותו לא but let him say this verse (Num. XXIV, 9), and no more. Gitt. 56ª ותו אי מלכא אנא וכ׳ and furthermore, if I am a king, why didst thou not come ere this? Ned. 16ª ואמר אכילנא אכילנא ותו שבועה וכ׳ and he said, I will eat, I will eat, and added, I swear &c. Ib. ותו אמר וכ׳ and in addition thereto he said &c. Erub. 103ᵇ, v. מִידֵּי; a. fr.

**תָּו,** v. תָּוִי.

**תְּוָא** I m. (v. תָּא I) *compartment, cell.* Targ. Ez. XL, 7; 12; a. e.—*Pl.* תָּוָא, תָּוֵי. Ib. 10; 12; a. e.

**תְּוָא** II = h. תָּוָה, *mark.* Targ. Ez. IX, 4.

**תְּוָא** III, v. תְּוַהּ.

**תְּוָאנָה** f. (b. h. תַּאֲוָה; אָנָה) [1) (b. h.) *occasion.*—2)] *grief.* Gen. R. s. 19; Yalk. ib. 27, v. עֲלָה.

**תָּוָאן** pr. n. pl. *Tavakh.* B. Kam. 104ᵇ (Rashi a. Ms. R. תָּוּוָק); B. Bath. 77ᵇ Ms. M. (ed. תווך). Nidd. 33ᵇ (v. Neub. Géogr. p. 398).

**תְּוַאר, תּוֹאַר** m. (b. h.; denom. of אוֹר) *look, appearance, countenance; attribute.* Snh. 100ª (play on לְתוֹרְפָה, Ez. XLVII, 12) לתוארו פנים של בעלי הפה for brightening the countenance of the speakers. Pirké d'R. El. ch. XLVIII ראו . . . תְּוָארוֹ . . . מלאך וכ׳ Moses' parents saw that he looked like an angel of God.—יפת ת׳, v. יָפֶה.—Y. Ber. V, 9ª bot., v. חֲבֵרוּת. Y. Sabb. VI, 7ᵈ bot. בשיש עליהן ת׳ כלי when they bear the attribute of (are classified among) vessels; Y. Bets. I, end, 61ª; (Bab. ib. 10ª תורת כלי). Y. Sabb. VIII, end, 11ᶜ אין עליו ת׳ כלי it does not pass by the name of a vessel; a. e.—*Pl.* תְּוָארִים. Cant. R. to I, 10 (play on בחורים, ib.) שהוֹאֲרָן טובה (!) וכ׳ . . . בשני ת׳ with two countenances, with two brothers, Moses and Aaron, who looked at each other in friendliness, each rejoicing in the other's greatness.

**תּוּב** I = h. שׁוּב, 1) *to go back, return, do again.* Targ. Gen. XIV, 7. Targ. O. ib. XVIII, 10 מֵיתֵיב אֵרתוּב ed. Berl. (ed. Vien. מְתֵיב אֲתוּב); a. v. fr.—Part. תָּאֵיב, תָּאֵב; fr. which a verb תְּאֵב, תְּאֵיב. Targ. Ez. XXXV, 7. Targ. I Sam. XXVII, 9. Targ. Y. Gen. VIII, 3; a. fr.—Usually תָּיֵיב, תָּיֵב; f. תָּיְבָא, תָּיְבָה; *pl.* תָּיְבִין, תָּיְבֵי, תָּיְבָן; תָּיְרִין׳, תָּיְרוּ׳. Targ. Am. IX, 1. Targ. I Sam. VII, 3. Targ. Gen. l. c.; a. fr.—2) *to restore,* v. infra.—3) [*to go back on,*] *to bethink one's self, regret.* Targ. O. a. Y. I Gen. VI, 6. Ib. 7. Targ. O. Ex. XXXII, 14; a. fr.

*Af.* הֲתִיב, אוֹתִיב, אֲתֵב, אֲתִיב, אֲתַב, אֲתֵיב 1) *to lead back, turn; to give back, restore; to recompense.* Targ. Jer. XXXII, 44. Targ. Ps. XIX, 8. Targ. Num. XXV, 11. Targ. Ex. XXII, 25. Targ. O. Num. V, 7 (Y. ed. Vien. יְהוּב *Pe.*); a. fr.—Part. pass. מְתֵיב. Targ. O. ib. 8 (ed. Vien. מְתֵב; Y. מְיֵיתַב (!)).—

תּוּבִילָא, v. תּוּבְלָיְיא.

תּוֹבָלָא, תּוּבְלָא c. = שׁוּבְלָא, *ear of corn.* Targ. Y. Gen. XLI, 47 ed. Vien., v. שׁוֹבַל.—*Pl.* תּוּבְלַיְיא, תּוּבְלֵי. Ib. 5, 6, sq.

תּוּבְלָא, תּוּבְלָיָא m. (cmp. preced., a. שַׁבְלוּל) [*snail,*] *rope, rope-ladder*; [oth. opin. *basket,* cmp. רַבָּל]. B. Bath. 33b (Ms. M. a. Rashi תּוֹבִילָא) תאי מאן דנקיט מגלא ות' וכ' if one takes a pruning knife and a rope (basket), and says, I will cut the dates of such and such a man's palm ib. 36a. Ned. 89b, v. גַּפָּא I.

תּוּבָן, v. תּוּב II.

תּוֹבְרוֹת f. pl. (תְּבַר = תָּפַר) *loops, hangers, handles*; [Maim.: *hem, border*]. Kel. XXV, 1 (R. S. a. l. תּוֹבָרָאוֹת, תּוֹבָרִיוֹת; Var. in Hai G. תּוֹפָרוֹת); Tosef. ib. B. Bath. III, 1 תִּפְאָרוֹת (read with R. S. to Kel. l. c. תִּפְרָאוֹת).

תּוּגָּה f. (b. h.; יָגָה) *pain, grief.* Midr. Till. to Ps. CXIX, 28 מהו מת' מן השבריים וכ' what does *mittugah* (ib.) mean? From the misfortunes that have come upon me &c. [Ib. to Ps. XVIII, 3 מתוגה, read with ed. Bub.: מוניטין; v. 'Rashi' to Gen. R. s. 39[11].]

תּוּגְיִיל, Y. Sot. VII, end, 22a ת' לה, read: תי גייל לה, v. תֵּי.

תּוּגְרָא, v. תִּגְרָא I.

תּוֹדָא, *pl.* תּוֹדָאתָא, תּוֹדָן, v. תּוֹדָתָא.

תּוֹדָה I f. (b. h.; יָדָה) *thanksgiving,* (sub. קרבן) *thank-offering.* Ber. 6b כאילו הקריב ת' as if he had offered a thank-offering. Shebu. 15b שיר של ת' וכ' the song of thanksgiving (in the Temple) was accompanied by citterns &c. Lev. R. s. 9 חטאת ... ת' אינה באה על חטא the sin-offering is brought for a sin ..., but not so the thank-offering. Ib. לעתיד ... וקרבן ת' וכ' in future all sacrifices will cease, but the thank-offering shall never cease. Zeb. V, 6. Men. II, 3. Ib. VII, 1; a. fr.—*Pl.* תּוֹדוֹת. Ib. 80a מרבה בת' הוא he had the intention of bringing several thank-offerings. Lev. R. l. c.; a. e.

תּוֹדָה II pr. n. m. *Todah* (an adaptation of תַּדַּאי, Thaddæus, for the sake of paronomasia), one of the disciples of Jesus. Snh. 43a (missing in later editions) חמשה ... ות' ... Jesus had five disciples; Matthew, ... and T. Ib. אתיוה לת' אמר ת' יהרג וכ' they brought up T., and he said, shall T. be put to death? is it not written (Ps. C. 1), a song of T.? Said they to him אין ת' יהרג וכ' yes, T. shall be slain, for it is written (Ps. L, 23), he who sacrifices T. honoreth me.

תּוֹדוֹס pr. n. m. *Todos* (abbrev. of Theodoros), 1) T. of Rome. Tosef. Bets, II, 15; Bets. 23a; Pes. 53a; Ber. 19a; a. e.—2) T. the physician. Bekh. IV, 4. Tosef. Ohol. IV, 2 תְּיאוֹדוֹרוֹס הרופא.

תּוֹדְתָא f. = h. תּוֹדָה, *thanksgiving, thank-offering.*

תּוּדְתָּא *Trnsf. to throw up, vomit.* Targ. Prov. XXV, 16.—2) *to reconsider, bethink one's self.* Targ. O. Ex. XXXII, 12.—3) *to answer, reply, refute.* Targ. Num. XIII, 26. Targ. Job. XX, 2. Targ. Is. L, 11; a. fr.—Esp. *to raise an objection, argue; to put a question.* Pes. 2a, a. fr. מֵיתֵיבֵי they (the disputing scholars) raised an objection. Y. Ter. III, 42b מֵיתִיבִין קומי ... ושתיק they put the question before R. J., and he kept silence. Y. Peah IV, 18b top הותיב ר' R. Z. raised the question before &c. Ib. כל אילין זעירא וכ' ..., v. מוֹתִיב; (Y. Gitt. VIII, 49c top מַשְׁרֵב h.). Sabb. 145a הוא מותיב וכ', v. פְּרַק. Y. R. Hash. I, 56d bot. תֵּיתִיבוּן they raised an objection &c. B. Kam. 56b bot. אֵיתֵיבֵיהּ וכ' ... לרבה R. J. asked Rabbah. Lev. R. s. 11 אֵיתִיבוּן וכ' they objected (by referring to the verse) &c. Ib. מֵיתִיבוּן ליה they argued against him. Y. Sabb. II, 5a bot. מֵיתִיב בר קפרא וכ' Bar K. argued before R. H. the elder; ומותיב לה והוא מֵתֵיר ליה and he raised the argument, and he also answered it. Ib. VII, 9b top ויתיבינהו ר' וכ' and R. A. might have answered him &c.; ib. מן מה דלא מתיב וכ' because he did not answer him &c.; a. v. fr.

*Pa.* תַּיֵּב same, *to answer, meet an objection,* v. supra.

*Ittaf.* אִיתְּתַב, *Ittof.* אִתּוֹתַב 1) *to be brought back, be returned, restored.* Targ. Gen. XLII, 28. Targ. Ex. X, 8. Targ. Ob. 15; a. fr.—2) *to be answered; to be refuted.* Targ. Job XI, 2. Ib. XIX, 7. Targ. Is. LIII, 7; a. fr.—Y. Taan. IV, 67c א"ל ולא כבר אִיתְּתַבְתְּ said he to him, hast thou not been answered before?; א"ל ובגין דאִיתְּתַבְתְּ תיבטל said he, and because I have been answered, shall it (that prayer) be abolished?; Y. Ber. IV, 7c top. Pes. 30b מאחר דאתי רבא וכ' (v. Rabb. D. S. a. l. note 8) now that R. bar I. has been refuted, why does Rab say &c.?; a. fr.

תּוּב II = h. שׁוּב II, *again, furthermore.* Targ. Job VII, 10. Targ. Ps. LXXVIII, 17; a. fr.—Naz. 20b ת' לא שבקת וכ' thou allowest no more room for the disciple (no more than three words of greeting); a. e.—With ן: תּוּבָן. Y. Hag. II, 77b ומה חזיתה דריש ת' and what more hast thou been teaching? Y. Taan. III, 66c bot. נדר ... דלא למיעבד he vowed that he would never do it again. Y. B. Mets. II, 8c top מן כדון ... לעי ת' henceforth thou shalt no longer have to work (for a living); a. e.—V. תּוּ II.

תּוּבָא m. (תּוּב I, *Af.* 1) *vomit.* Targ. Is. XIX, 14 ed. Lag., a. Ar. (ed. תְּרוּב; some ed. תְּחוֹב, corr. acc.).—V. תּוּבְיָה.

תּוּבָה, Y. Ber. III, 6a top בריה דר' חויה בת', read: בריה דר' חויה פְּתוֹבָה (as Y. Meg. I, 71c top; v. Revue des Et. Juives XXXIX, p. 306).

תּוּבְיָה m. (v. תּוּבָא) *vomit.* Lev. R. s. 16 (ref. to Is. LVII, 17 הדר ת' לת' (וילך שובב וכ' vomit goes back to vomit (the sinner returns to the place of sin, with ref. to Prov. XXVI, 11).—Trnsf. *overflow, flood.* Gen. R. s. 13 כמין ת' כהדין קבריא וכ' Ar., v. קַבְרִיאֵל (ed. כמין תוכיית דהדין ק' (read: תּוּבְיָה) like the overflow of the K'baria); Koh. R. to I, 7 כמין תיבה וכ' (corr. acc.).

תּוּבְיוֹנְתִּיד, Targ. II Chr. XXII, 11 ed. Beck, v. תּוּרְבָּנִיתָא.

Targ. Jer. XXX, 19. Targ. Lev. VII, 12; a. fr.—*Pl.* תּוֹדָן, תּוֹדָתָא, תּוֹדָתָא. Targ. Ps. LVI, 13. Targ. II Chr. XXIX, 31.

**תָּוַד**, v. תּוּר.

**תָּוַה, תְּוַה** (cmp. תְּהַה) 1) *to be perplexed; to fear, be anxious* (corresp. to h. חרד). Targ. O. Gen. XXVII, 33. Targ. Job XXXVII, 1 יתוה (ed. Lag. יְתְוַוּה; some ed. יְתְוַוֵּא *Pa.*). Targ. Jer. XXXVI, 24 (h. text פחד). Targ. Y. Num. XXXIII, 24. Targ. Koh. IV, 16 תְּוָוהוּ ed. Lag. (ed. Vien. תְּוָהוּ, read תְּוָהוּ). Targ. O. Deut. XXVIII, 66, sq. תָּוַה ed. Berl. (ed. Vien. תָּוֵה). Targ. Esth. V, 14 ת' לצפרא (ed. Vien. תַּוֵּה *Pa.*) waited anxiously for the morning; a. fr.—Tanh. Emor 10 תַּוְוהוּ כולי עלמא all the people were perplexed (marvelled); Yalk. Mic. 554 תמהו אומות העולם (corr. acc.).—2) *to shudder, be disgusted.* Pes. 50$^{b}$ תַּוְוהוּ בירה אינשי Ms. M. people are disgusted with it (dislike the occupation), v. תְּחֵי.

*Pa.* תַּוֵּה, תַּוָּא same, v. supra.

*Af.* אַתְוֵה *to disgust.* Targ. Ps. LXXVIII, 41 אַתְוּוּ תּוֹדָא ed. Wil. (ed. Lag. אירתיו תִּרְוָדָא, corr. acc.).

**תָּוֹת, תָּוֶת** m. (preced.) *anxiety.*—*Pl.* תְּוָהִים, תְּוִי'. Sabb. 152$^{a}$ (ref. to תחתחים, Koh. XII, 5) נעשה לבו ת' Ms. M. (ed. נעשה לו ת', some ed. נעשו, v. infra; Ag. Hatt. תְּרוּחִין תירוחין) his heart is full of fears; Yalk. Koh. 989 נעשה לו תְּווּחִין תוודין it (the road) becomes for him full of terrors.

**תִּיר', תְּוַר', תּוֹדָא** ch. same, 1) *anxiety, terror; disgust.* Targ. O. Gen. XXVII, 33 (some ed. תְּוָדָא). Targ. Ps. LXXVIII, 41, v. תְּוַה.—2) (of a building) *threatening condition, indications of dilapidation.* B. Bath. 3$^{b}$ חזר בה ת' they notice signs of ruin on it.—3) *mishap.* B. Mets. 73$^{a}$ כיון דהוה בירה ת' לא וכ' (not דהוי, v. Rabb. D. S. a. l. note 300) since a mishap may befall it (and the buyer must take the risk), the transaction has not the appearance of an advance of money for a consideration (of usury, v. אַגְרָא I); Rashi: *cause for regret*].—[Koh. R. to I, 7, v. תְּוִירִי.]

**תַּוְוהוּ, תּוֹדָהוּ** m. (b. h.; תְּהָה) *waste, desolation; vanity, idleness.* Snh. 97$^{a}$ שני אלפים ת' וכ' two thousand years the world was waste &c. Ib. 26$^{b}$, v. שָׁחַת II. Gen. R. s. 2 (ref. to Gen. I, 2) זה קין . . . לת' ובהו this refers to Cain who wanted to reduce the world to waste and desolation; a. fr.

**תַּוְוהוּ, תּוֹדָהוּ** m. ch. (v. תָּהָה 2) *regret.* Targ. Y. Ex. XXXII, 12. Ib. 14. Targ. Y. II Gen. VI, 6 Ar. (ed. והוה תְּהֵי). Targ. Y. I Deut. XXXII, 36 תְּהֵן (read תהו); a. e.

**תַּוְוהוּת, תַּוְר', תַּוְדָהוּת** f. (v. תְּהוּת)=תְּהוּת *regret, regrettable thing, mistake.* Gen. R. s. 27 ת' הירתה לפני וכ' ('Rashi' תִּירְדָא) it was my mistake that I created him below (as a terrestrial being); Yalk. ib. 47 תַּהְוהוּת.

**תַּוְר', תַּוְדָהוּתָא** f. (תְּהוּת) *perplexity, terror.* Targ. Deut. XXVIII, 67.

**תָּוָרָא** m., *pl.* תְּוָרֵי, v. תָּאוֹ.

**תָּוָרָה, תָּוָרָא**, v. תְּוַה.

**תָּוָרַת**, v. תּוּר.

**תְּוָרְדָא**, v. תְּוָרָא.—[Koh. R. to I, 7, v. תְּוִירִי.]

**תַּוְרְדָהוּתָא, תַּוְרְדָהוּתָא**, v. sub תְּוָרָה.

**תְּוִירִי** m. (dial. for תּוּבְרָה)=תּוּבְרָה, *overflow, inundation.* Gen. R. s. 13 כמין ת' ('Rashi': כהדין ת'; ed. Leips. תווין, corr. acc.) as from an overflowing river; נהר בבבל ושמו ת' וכ' (not בבל) there is a river (or canal) in Babylonia which is named Tuvay, and why is it named T.? Because it comes back and inundates once in forty years; Koh. R. to I, 7 תווהא (corr. acc.).

**תָּוָרָךְ**, v. תָּוָאךְ.

**תָּךְ, תָּוֶךְ** m. (b. h.) *middle.* Num. R. s. 14$^{9}$ כנגד שני עמודי ת' אשר הפיל corresponding to the two middle pillars which he (Samson) pulled down. Y. Erub. V, 22$^{c}$ שער ת' *the Middle Gate*, name of a Temple gate.—V. תּוֹךְ.

**תָּוַךְ** *Pi.* (denom. of preced.) *to divide in the middle, to halve.* Y. Ber. I, 2$^{d}$ bot. (expl. תחיכונה Jud. VII, 19) סופה של שנייה וראשה של שלישית (ש)חן מְתַוְּכוֹת הלילה it means the latter part of the second and the first part of the third watch, which divide the night in half; Lam. R. to II, 18.—*Part. pass.* מְתוּוָךְ; f. מְתוּוֶכֶת *being between.* Ib. introd. (R. Josh. 2) (ref. to Ez. XXI, 26) שהיא מת' בין שני וכ' which lies between two roads (where two roads meet), one leading to &c.; Koh. R. to XII, 7 שמת' לשני וכ' (corr. acc.); Yalk. Ez. 361.

**תַּוָּרַן** c. pl. (תְּוַה) *fearing, afraid of.* Targ. Y. Deut. XXVIII, 66.

**תָּוָן, תָּוְנָא** m. (=תָּאנָן; v. תָּא I, a. תְּוָנָא I) *cell, chamber.* Targ. I Kings XXII, 25; Targ. II Chr. XVIII, 24; a. fr.—*Pl.* תְּוָונַיָּא, תְּוָונֵי, תְּוָנֵי. Targ. O. Deut. XXXII, 25. Targ. Job XXXI, 33 תווני לבי Ms. Var. (h. text חֻקִּי; v. עוּבָּא).—Nidd. 20$^{b}$ יחודאר בת' לבאי יתבריהו Rashi (ed. בת' דלבא) you Jews seem to sit in the inner chambers of men's hearts (of the heart).

**תּוֹס**, v. וּוֹס.

**תַּוּרָא**, v. תַּוָּרָא.

**תָּוָרֵי**, *pl.* of תּוֹרָא I, q. v.

**תּוֹחָח**, v. תִּרְחוּחַ.

**תַּחְ', תּוּחְלָא** m. (תְּחַל) [*beginning to ripen,*] *early ripe* or *half-ripe date.* Gitt. 89$^{a}$, v. אֲצִירְפָא. Hag. 15$^{b}$ אכל חדינו דאמרי אינשי Ms. M. (תוחלנא Ar.), v. שִׁיחְלָא; [Ms. M. אשכחתוה תְּחַלְתָּא אכל גווא ושדי שיחלי (not אשכחתוה) that is what people say, when thou findest an early date, eat

the inside and throw away the peel (or the kernel); אמרי במקרבא אכול תחלא וכ' they say in the west, eat the date &c. (v. Rabb. D. S. a. l. note 30)].—Pl. תּוּחָלֵי, v. next w.

**תּוּחְלָנָא** m. (preced.) *beginning to ripen, half-ripe.* Ḥag. 15[b], v. preced.—*Pl.* תּוּחְלָנֵי. M. Kat. 10[b] תמרי ת' (Ms. M. תוחלי) unripe dates. B. Mets. 89[a]; Yalk. Deut. 938.

**תּוֹחֶלֶת** f. (b. h.; יָחַל) 1) *hope, expectation; that which may be looked for, good, use.* Y. Pes. VI, beg. 33[a] אפשר שיש ממנו ת' possibly something good can come from him (may be he can enlighten us). Ib. כבר אמרנו שיש ממך ת' we have said that a good thing may be expected of thee. Ib. כבר אמרנו אם יש ת' מבבלי we have said, can we expect anything of a Babylonian? Num. R. s. 2[15] אין הימנו ת' וכ' nothing of consequence can come of him, he cannot beget &c. Ib. וכי יש בו ת' is there any good in it (can the golden calf produce any effect)? Midr. Till. to Ps. XXXVII, 2 חציר הם תּוֹחַלְתָּם what good there is in them is mere grass (cmp. Is. XL, 6). Yalk. Job 909; Gen. R. s. 27 (ref. to Gen. VI, 5) לא הירתה בהם ת' . . . משהיתחה from sunrise to sunset they achieved nothing good; Yalk. ib. 47. Ib. 35, v. תּוּעֲלָה. Num. R. s. 20[8] אין בו ת' . . . אם יבוא if he (Balaam) will be ready to go with us, he will succeed, but if he should delay even one hour, he will be of no use; a. e.—2) (homilet.) *prayer* (as if from תְּחִלָּה). Ber. 32[b]; 55[a] כל המאריך . . . שנ' ת' וכ' he who makes long prayer and speculates on it (v. עִנּוּן h.) comes to sickness of heart, for it is said (Prov. XIII, 12) a prolonged prayer makes the heart sick; Yalk. Prov. 950; Yalk. Deut. 854.

**תּוֹחֵתִי**, v. תְּחוֹת.

**תּוֹטַאי** pr. n. m. *Tuṭay*, a Tanna. Kidd. 16[b].

**תּוֹטִיני**, v. next w.

**בַּר תּ', תּוֹטָנִי** pr. n. m. *Bar-Tuṭani*, an Amora. Sabb. 71[a] (Ms. M. תָּאטוּנִי); Ker. 4[b] תאוטני; ib. 12[b] תוטיני.

**תָּוָה, תּוֹי** (b. h. (?); sec. r. of אָוָה II), *Pi.* תִּוָּה *to mark.* Lev. R. s. 18 מְתַוִּים תוואים (ed. Wil. מתאוות), v. אָוָה II.

**תּוֹיכְמִידָא**, v. תּוֹכְמִידָה.

**תָּוֵךְ**, v. תָּוֹךְ, a. תּוֹךְ II.

**תָּוַךְ**, *Pi.* תִּוֵּךְ, v. תִּוֵּךְ.

**תּוֹךְ I** *tokh*, the sound of boiling. Ber. 39[a] . . . יהיב ועביד ת' ת' it stands on the stove and makes *tokh tokh* (boils thoroughly); Erub. 29[a]. Pes. 74[a] ת' קורידו ת' ת' ר"י R. J. called it (the kid roasted with its loose pieces inside) *tokh tokh* (boiled); v., however, תַּכְבְּרָא.

**תּוֹךְ II** m. (b. h. תָּוֶךְ, constr. תּוֹךְ) 1) *middle, inside, receptacle.* Kel. XXVII, 1 כל שאין לו ת' וכ' earthen vessels which have no inside (receptacle), have no back, i. e. their back is not susceptible of levitical uncleanness. Ib. XXV, 2. Ib. 4 כלי שנטמאו . . . לא נטמא תוכו if the outside of a vessel has become unclean, its inside is not affected thereby. Yoma 72[b], v. בַּר I; a. fr.—*Pl.* תּוֹכוֹת. Gitt. 20[a] ת' חק, v. חָקַק.—2) (prep.) *in, into, within.* Nidd. 45[b] ת' זמן within the period (during the year of developing puberty); B. Bath. 155[b]. Ib. 5[a] פרעתיך בת' זמני I paid thee within my appointed time (before the debt was due). Dem. VII, 5 בת' ביתו in his house. Kil. I, 8 לת' האבטיח into a melon; a. v. fr.—בַּת', ת' כדי דיבור, v. בַּי.—מִתּ' *immediately from, through, because of.* Ber. V, 1 מת' כובד ראש in a mood of humility, v. כּוֹבֶד. Ib. 31[a] אין . . . לא מת' דין וכ' you must not rise for prayer immediately after giving judgment, or after an undecided discussion &c. Ib. מת' עצבות from a mood of grief. Pes. 50[b] מת' שלא לשמה, v. שֵׁם; Naz. 23[b].—Shebu. 32[b], a. fr. מת' שאינו יכול לישבע וכ' because he cannot make oath, he must pay. Bets. 12[a], a. e. מת' שהותרה הוצאה וכ' since carrying for an immediate need (on the Holy Day) has once been permitted, it has also been permitted for a less immediate need; a. v. fr.

**תּוֹךְ** *to press, make to suffer, punish*, v. תָּכַךְ I.

**תּוֹכָא** m. (תָּכַךְ) *pressure, grief.* Targ. Prov. XIX, 19 ed. Lag. (ed. Wil. תַּכָּא; oth. ed. תִּרְכָּא). Ib. XXI, 11 (ed. Wil. תַּכִּי).

**תּוֹכְבְּרָא**, v. תַּכְבְּרָא.

**תּוֹכָד*** f. (v. תּוֹךְ II, a. תָּכַךְ) *pressure, emphatic expression*; (adv., cmp. דַּוְקָא) *exactly, only.* Y. Keth. I, 25[d] ת' שבצפורין בעל this is the law only when the seduction took place in Sepphoris itself.

**תּוֹכְחָא**, v. תּוֹכַחַת ch.

**תּוֹכַחַת, תּוֹכָחָה** f. (b. h.; יָכַח) *reproof, admonition, threat of punishment.* Arakh. 16[b] תמיהני . . . שמקבל ת' I wonder whether in this generation there is one that accepts admonition; Sifra K'dosch., Par. 2, ch. IV. Arakh. l. c. עד היכן ת' וכ' how far must you go in reproving your neighbor (Lev. XIX, 17)? Until he strikes you. Lev. R. s. 27 (ref. to Is. I, 18) זו ת' תשובה וזו ת' is this an argument, and this a threat?; Tanḥ. Emor 10; Yalk. Mic. 554. Ḥag. 4[b] (ref. to Gen. XLV, 3) ומה ת' של בשר ודם כך ת' וכ' if the rebuke of a human being has such an effect, how much greater ought to be the effect of God's rebuke!; a. fr.—*Pl.* תּוֹכָחוֹת. Tam. 28[a] יאהב את ת' שכל זמן שת' וכ' let man love reproofs, for as long as reproofs are in the world, ease of mind comes upon the world, good, and blessing &c. Deut. R. s. 1 ראויין היו ת' וכ' the rebukes (threats of punishment) should have been pronounced through Balaam, and the blessings through Moses; ib. יוכיחן משה . . . והת' ביד ישראל let Moses who loves them rebuke them, and Balaam who hates them, bless them in order that the blessings and the rebukes be made certain in Israel's hand; Yalk. ib. 795. Deut. R. l. c. הואיל וקבלו עליהן תוכחותיך וכ' because they accepted thy (Moses') rebukes, thou must bless them; a. fr.

**תּוֹכַחְתָּא, תּוֹכְחָא, תּוֹכְחָה, תּוֹכָחָה** ch. same. Targ. Mic. VI, 2.—Sabb. 152[a] תוכיחא Ms. M. (ed. תוכחה), v. שְׁלִיחַ II. Gen. R. s. 52 (ref. to Gen. XX, 16 כבר (ונכחת

גבירת וכ׳ ... תּוֹכַחְתִּירַת this man's (thy) reproof is already with him (thee, that thou didst not clothe thy wife honorably) &c.; Yalk. ib. 91 (not גבי).

**תּוֹכַחְתָּא, תּוֹכֵיחָא, תּוֹכַחַת,** v. preced. wds.

**תּוֹכִיחָה,** v. תּוֹבְרָה.

**תּוֹכִין,** Y. Shebi. IV, 35$^{b}$ bot. ארן תולין ת׳, v. תָּחוּב.

**תּוֹכְלָן** m. (תָּכַל) *confidence, trust.* Targ. Prov. XIV, 26 (h. text מחסה).

**תּוֹכְמִדַּת, תּוֹיכְמִדַּת,** Pesik. R. s. 23, a corrupt., emended in ed. Fr.: תּוּכְבְּרָה, v. תַּכְבְּרָא.

**תּוֹלָאנָא,** v. תּוֹלַעְנָא.

**תּוֹלְבַנְקִי,** v. next w.

**תּוֹלְבַקְנֵי** pr. n. pl. *Tulbaḳnê*, on the upper Euphrates (v. S. Funk Juden in Babyl., p. 13, note 2). Kidd. 71$^{b}$ עד אקרא דת׳ Babylonia extends (for genealogical purposes) as far as Fort (the fortified ford of) T. Meg. 6$^{a}$ אקרא דת׳ (Ms. F. עקרא דתולבנקי, v. Rabb. D. S. a. l. note 100); Keth. 112$^{a}$ דתולבנקי א׳.—Gen. R. s. 16 עד מקום ... ואיזו זו תִּרְבַּקְנָה as far (east) as where the Euphrates runs, there is the land of Israel; and what place is this? It is *Tirbaḳnah* (?).

**תּוֹלָדָה** f. (b. h.; יָלַד) 1) *birth, procreation, offspring.*—*Pl.* תּוֹלְדוֹת. Gen. R. s. 12 שלשה דברים חללו ... שלש ת׳ וכ׳ the following three things form the real creations of the world, and each of them delayed three days, and then produced offspring: the earth &c. Ib. יש ... לכל יש ת׳ לחן ת׳ וכ׳ all things have origins (mentioned in the Bible), heaven and earth have origins &c. Ib. כל מי שיש לו ת׳ וכ׳ whatever has an origin, dies and decays, is created, but does not create, but that which has no origin does not die &c. Num. R. s. 14$^{12}$ בעת שהעמיד ת׳ during the time of his begetting children. Y. Sot. VIII, 22$^{c}$ bot. שלישי לת׳ ורביעי וכ׳ he was the third in the order of birth, and the fourth in the order of accession; a. fr.—2) *secondary act, subspecies*, opp. אב or עיקר, v. אָב II. Y. Sabb. II, 5$^{a}$ bot. שחיטה עיקר וחבורה ת׳ slaughtering is the primary act (forbidden on the Sabbath), and wounding is the secondary act. B. Kam. 2$^{a}$ קרי לה ת׳ ... דך an act which was essential at the building of the Tabernacle is called *ab*, and one which was not essential, is called *toladah*; a. fr.—*Pl.* as ab. Ib. מדקתני אבות מכלל דאיכא ת׳ since the Mishnah speaks of main damages, we must conclude that there are also secondary ones; תּוֹלְדוֹתֵיהֶן כיוצא בהן וכ׳ are their subspecies subject to the same laws or not? Sabb. 2$^{b}$ תני אבות ותני ת׳ וכ׳ ... הכא here (Sabb. I, 1) where the main subject is the Sabbath, the Mishnah specifies the main act and the secondary acts, &c.; Shebu. 5$^{a}$; a. fr.

**תּוֹלְדוּתָא** f. (preced.) 1) *birth.* Targ. II Esth. III, 3 (ed. Lag. תִּילְדֵי; ed. Vien. תַּלְדֵי).—2) *descent, kinship.* Targ. Esth. II, 10 (ed. Vien. תַּלְיָ; ed. Lag. תִּילְיָ); Targ. II Esth. ib. תּוֹלְדוּתָךְ ed. Vien. (oth. ed. תּוּלְדָתָךְ; ed. Lag. תִּילְדוּתָךְ).

**תּוֹלְדָתָא, תּוֹלְיָדְתָא** f. (preced.) 1) *she that bore, mother.* Targ. Prov. XXIII, 25.—2) *pl.* תּוֹלְדָתָא, תּוֹ׳ *generations, history.* Targ. Gen. II, 4. Ib. V, 1; a. fr.—3) *kinship*, v. preced.

**תּוֹלַעְנָא,** v. תּוֹלַעְנָא.

**תּוֹלְסִין,** Sifré Deut. 81, v. קוֹלָס.

**תּוֹלַע** c. (b. h.; תלע, *Tafel* of לעע, v. לוּעַ; v. Del. Proleg., p. 113) *worm.*—*Pl.* תּוֹלָעִים. Sot. 35$^{a}$ ויצאו ת׳ וכ׳ worms came out of their tongues &c.; Yalk. Num. 745. Tanh. T'tsav. 11 קלאנין של ת׳, v. קוֹלָנִי; Yalk. Prov. 935; a. e.

**תֹּל, תּוֹלַעְבָא** m. (לָעַב) *sneer, scorn, lasciviousness.* Targ. Ps. LXXIX, 4 (ed. Wil. תּוֹ׳). Targ. Is. XXVIII, 11. Targ. Ez. XXXIII, 31. Targ. Jer. LI, 18; a. e.

**תּוֹלַעַת, תּוֹלְעָת** f. (b. h.) = תּוֹלַע. B. Mets. 83$^{b}$, v. רִמָּה. B. Bath. 17$^{a}$ שבעה ... רמה ות׳ over seven persons no kind of worms had power. Midr. Till. to Ps. XXII, 7 מה תת׳ הזאת וכ׳ as the worm has (for its defense) nothing but its mouth, so Israel has nothing but the prayer of his mouth; ib. ed. Bub. מעקרין וכ׳ ... מה ת׳ מעקרת (not מחעקרין, מחעקרת) as the worm uproots the tree, so Israelites, through their mouth and their prayer, undo evil decrees &c. Midd. II, 5 כל עץ ... ת׳ וכ׳ wood in which a worm was found was unfit for the altar; a. e.—משכן של (ח)שני ת׳ *scarlet-dyed* (*yarn*). Midr. Till. l. c. a tabernacle of scarlet yarn. Num. R. s. 4$^{13}$. Par. III, 10 שְׁנִי ת׳; a. e.

**תּוֹלַעְנָא** m. (preced.) *scarlet-colored.* Sabb. 110$^{b}$ אהלא תּוֹלָאנָא (Ms. M. תִּילָאנָא) scarlet-colored aloes; Gitt. 69$^{b}$ ת׳; Ab. Zar. 28$^{b}$ תּוֹלָנָא (Rashi a. Ms. M. תולאנא).

**תּוֹלַעְתָּא** f. = h. תּוֹלֵעָה. Targ. O. Deut. XXVIII, 39. Targ. Jon. IV, 7.

**תּוֹלְשָׁמִי,** v. תּוּשְׁלָמִי.

**תּוֹלָתָא, תּוּלְתָּא,** v. חִלְתָּא.

**תֹּם** m. (b. h. תֹּם; תָּמַם) *simplicity, integrity.* Pesik. R. s. 21 גלוי ... בשבועתם בתוּמָּיתָם ושבטו של לוי עומד בתוּמּוֹ (not בתומיא) it is revealed and known before thee that all the tribes shall fail to abide by their oath in rectitude, and that the tribe of Levi shall stand by its rectitude. Midr. Till. to Ps. VII, 9 כתוּמִּי, v. עַקְמוּמִירִית; a. e.—Esp. חסיד לפי תומו to talk in one's simplicity, *to make a statement in ignorance of its legal bearing.* Yeb. 121$^{b}$ במסיח לפי תומו when the gentile makes an incidental statement (not as formal testimony). B. Kam. 114$^{b}$ תינוק מסיח לפי תומו ואמר וכ׳ ... a child talking in his innocence said, I and my mother were captives &c. Gitt. 28$^{b}$ כל מ׳ ל׳ ת׳ דימוני מהימני ליה whenever a gentile makes an informal statement, we believe him (act on it as evidence); a. fr.—*Pl.* תּוּמִּים, in connection with אורים, *Urim and Tummim* in the high priest's breastplate (v. אוּר I). Yoma 73$^{b}$ שמשלימין את דבריהן ת׳ they are named

Tummim, because they complete their words (what they predict comes to pass); Y. ib. VII, end, 44c ת' שהן מתירין וכ', v. תָּמַם. Sot. IX, 12; a. fr.

**תּוּמָא, תּוֹם** I m. = h. שׂוּם, *garlic.* Y. Ter. VIII, 46a עבד ת' שחיק וכ' had ground garlic prepared in his house. Y. Sabb. VII, 10a bot. דהן דשחק ת' he that grinds garlic (on the Sabbath). Gitt. 69a ת' יחידאה a single-headed garlic plant. Sabb. 140a, v. שׁוּפְתָּא; a. fr.—*Pl.* תּוּמֵי, תּוּמַיָּא. Targ. Num. XI, 5.

**תּוּמָא** II m. (= תואמא; cmp. תְּרוּמֶת) *fringe.*—*Pl.* תּוּמֵי. B. Mets. 60b למרמי ת' (Ms. H. למעבד תְּיאַמֵּי), v. סַרְבָּלָא.

**תּוּמָא** m. = h. תֹּם, *simplicity.* Targ. II Sam. XV, 11.—*Pl.* תּוּמַיָּא, תּוּמֵי = h. תֻּמִּים. Targ. Ex. XXVIII, 30 (O. ed. Vien. תֻּמֵּי). Targ. Deut. XXXIII, 8; a. e.

**תּוּמִירִין, תּוּמְרִי'**, Bekh. 44a Rashi, v. תִּרְמוֹז.

**תּוֹמָן** m. (Chaldaism; v. תַּמְנֵי) *Toman*, one eighth of a Kab. Y. Sot. I, 17a רובע ות' וחצי ת' וכ' a Rob'a (one fourth of a Kab), and a T., and a half-T., and an Ukhla; Bab. ib. 8b (corr. acc.); B. Bath. 89b, sq.; a. e.

**תּוּמַנְיָא, תּוּמַנְיָא**, v. תַּמְנֵי.

**תּוּמְנִיתָא**, v. next w.

**תּוֹמַנְתָּא** f. = h. תּוֹמֶן, *Tomanta*, one eighth of a Kab. Y. Sabb. VIII, 11a bot.; Y. Pes. X, 37c bot., v. מוּרְיִיס; Y. Shek. III, 47c top תמונתא (corr. acc.). Pes. 109a תַּמְנִירְתָּא קדמייתא וכ' (Rashi תּוֹמַנְתָּא; Rashb. תּוֹמְנִירְתָּא; Ms. M. 1 תימנתא, read: תּוֹ'; Ms. M. 2 תּוֹמְנִירְתָּא) the old T. which was kept in Tiberias.

**תּוֹמָר**, v. תָּמָר II.

**תּוּמַרְתָּא, תּוּמְרָא**, v. תַּמְרָא, תַּמְרְתָּא.

**תָּנָן**, v. תָּוַן.

**תּוּן** I = אַתּוּן, *ye*; v. אַתְּ.

**תּוּן** II, *come ye*, v. תּוּ I.

**תּוּנָא** m. (תְּנִי I) *repetition, confirmation.* B. Mets. 3a; a. e., v. תַּנָּא.

**תּוּנְבָא** m. (תנב *to become rigid*, Brockelm. Lex. Syr.) *stupor, loss of sensation.* Targ. Job XXXIII, 20.—Yoma 83a ת' הוא דנקרט ליה stupor seized him (so that he does not feel the lack of food). Nidd. 37b לה ... בעלמא ת' it is merely stupor that seized her (so that she feels no pain).

**תּוּנְרָא**, v. תּוּנָּא.

**תּוּנַחְתָּא, תּוּנָחָא**, v. תִּינָחָא.

**תּוּנְחֲמָתָא**, v. תַּנְחוּמְתָּא.

**תּוּנְיָא** m. (תְּנִי I) *tale.* Targ. Job XIII, 17 תּוּנְדִי ed. Lag. (ed. Wil. תַּנּוּדִי; Ms. תּוּנְוֹרִי).—V. תַּנּוּדִי.

**תּוּסְבְּרִית, תּוּסְבָּרָא**, v. sub תְּסַבָּ'.

**תּוֹסַפְאָה** m. (יָסַף) 1) *one who uses the vowel letters freely, who writes plene*, opp. בְּצִירְנָא. Ab. Zar. 9b, v. בְּצַר.—2) *Tos'faah*, surname of one Raba or Rabbah; [Neub. Géogr. p. 332: *of Thospia*, capital of the Armenian district Thospitis]. Yeb. 80b; Ber. 50a; Sabb. 95a; M. Kat. 4a.

**תּוֹסֶפֶת** f. (יָסַף) 1) *addition, increase.* Gen. R. s. 22 (ref. to Gen. IV, 2) ת' ללינה ולא ת' לעיבור 'she bore again' means an additional birth, but not an additional pregnancy (Abel having been conceived simultaneously with Cain). Ib. s. 61 תּוֹסַפְתּוֹ של הקב"ה מרובה וכ' what God adds is more than the original; קין עיקר ... שהוא ת' וכ' Cain was the original, and Abel, because he was an addition ..., was born himself and two twin sisters with him. Y. Ter. IV, 42d ת' תרומה an addition to the minimal quantity of T'rumah. Ib. bot. אין הפחת והת' שוין, v. פַּחַת. Y. Bicc. I, end, 64b חבירכורים ת' the addition to the normal quantity of first fruits to be offered. Y. Keth. VI, 30d top ת' (sub. כתובה) the additional jointure beyond the legally prescribed sum; Bab. ib. 90a. Y. Meg. I, 70d bot. אדר הראשון ת' וכ' is the first Adar the addition (the intercalated month), or is it the second Adar?; a. fr.—Esp. *the time added to, and given the character of a festive day* (v. Yoma 81b מוסיפין מחול וכ' you must begin the Holy Day some time before its lawful beginning and end some time after its lawful end). Yoma 81a על ת' מלאכה for disregarding the addition by doing a labor which is prohibited on the festive day; על ת' עינוי for disregarding the additional time for fasting (by eating); יהא מוזהר על ת' מלאכה that he be warned concerning the additional time during which he must abstain from labor; a. e.—2) *Tosefeth* (*Tosefta*), a collection of oral laws (Mishnahs) outside of the regular Mishnah. Y. Hor. III, end, 48c (ref. to Prov. XVI, 11) פלס ... לוי' זה תת' 'balance', that is the Biblical text, 'scales', that is the Mishnah, 'judgment', that is the Talmud, 'the Lord's', that is the Tosefeth. Ib. (ref. to Koh. VI, 2) עושר ... וכבוד זה תת' 'riches', that is the Biblical text, 'goods', the *halakhoth*, and 'glory', the Tosefeth; Koh. R. to VI, 2 זה בעל תוספתא; Yalk. ib. 972 זה תוספתא. M. Kat. 3b; a. e.—*Pl.* תּוֹסָפוֹת. Cant. R. to VI, 9 ועלמות ... אין קץ לת' 'and handmaids without number (ib. 8)', there is no end of Tosafoth. Y. Peah. II, 17a bot. ... אין למדין ולא מן תת' וכ' we derive no practical decisions from the *halakhoth* ..., or the Tosafoth, but only from the Talmud. Lev. R. s. 30 (ref. to Ps. XVI, 11) שבענו ... ת' ואגדות we are satisfied with five joys, the Scripture, the Mishnah, the Talmud, the Toseftas, and the Agadoth. Koh. R. to V, 8 ת' של בית רבי the Tosafoth of the house of Rabbi; ת' של ר' נתן the T. of R. Nathan; a. e.—[In Talmudic literature: *Tosafoth*, annotations to the Talmud, mostly by French scholars, בַּעֲלֵי ת', *Tosafists.*]

**תּוֹסֶפְתָּא** ch. same, esp. *the Tosefta* (v. preced.); also *a paragraph of the Tosefta.* Koh. R. to VI, 2 בעל ת' one knowing the Tosefta; Yalk. ib. 972, v. preced. Gen. R. s. 16. Y. Sabb. VIII, 11a bot., a. e. ת' עתיקתא a tradition in an old Tosefta; a. fr.—[Y. Ber. III, 6b שמעון דת', v. סוֹפֶפְתָּה.]—*Tosefta*, name of an extant collection of Mishnah under the redaction of R. Hiyya and R. Oshaya.

תּוּסְקַפְתָּא, תּוּסָקָפָא f. (סְקַק I; cmp. עֲלִילָה) 1) *what is brought about, disposition, destiny.* Targ. II Chr. X, 15 (h. text נסבה). Ib. XXII, 7 תּוּסְקָפַת constr. (h. text תבוסת).—2) *cause, pretext, occasion.* Targ. Jud. XIV, 4 (h. text תאנה).—*Pl.* תּוּסְקָפָתָא. Targ. Job XXXVII, 12 (ed. Wil. תּוּסְקַפְתָּא *sing.*; h. text מסבות).—V. הַסְקוֹפָא.

תּוֹעֲבָא, תּוֹעֲבָה, v. next wds.

תּוֹעֲבָה f. (b. h.; יעב, Barth Et. St. p. 28; cmp., however, עֲבֵרִית, עֲוִירִית) *that which is repulsive, abomination.* Ber. 23a תפלתו ת' (fr. Prov. XXVIII, 9) his prayer is an abomination (unacceptable). Lev. R. s. 27 (ref. to Is. XLI, 24) אותה ת' שכתוב בה . . . מאותה תת' וכ' that abomination of which it is said (Ex. XXXII, 8) 'they have made themselves a molten image'—of that abomination (that class of animals) bring ye an offering &c.; Tanh. Emor 11. Nidd. 70a; Yeb. 11b (ref. to Deut. XXIV, 4) הרא ת' ואין בניה תּוֹעֲבִין she (the divorced woman remarried after having been another man's wife) is an abomination, but her children are not abominations (her daughters may be married by priests); Kidd. 77a תּוֹעֲבִים. Y. Yeb. IV, 6b bot. הרא ת' ואין הוולד ת'. Tem. 29b; a. fr.

תּוֹעֲבְתָּא, v. next w.

תּוֹעֲבְתָּא c., תּוֹעֲבָתָא f. ch. same. Targ. Is. XLI, 24. Ib. XLIV, 19 (ed. Wil. תּוֹעֲבָא). Targ. O. Lev. XVIII, 22 תועיבא ed. Berl. (ed. Vien. תּוֹעֲבָתָא, read: תּוֹעֲבְתָּא); a. fr.—*Pl.* תּוֹעֲבָתָן, תּוֹעֲבָתָא, תּוֹעֲבָתַי. Targ. Ez. VIII, 6; 13. Ib. VI, 11. Targ. O. Deut. XXXII, 16 ed. Berl. (oth. ed. תּוֹעֲבְתָא, תּוֹעֲבָתָא); a. fr.

תּוֹעֶלֶת f. (יָעַל) *profit, use.* Midr. Till. to Ps. XXXVII (ref. to Is. XIV, 3) ומה . . . ואין לי מהם ת' וכ' (ed. Bub. ואין מועילין לי) since I deal kindly with the wicked who provoke me, and of whom I have no profit, how much more with thee &c. Gen. R. s. 22 ולא נמצא בם ת' no good was found in them; Yalk. ib. 35 תוח'; v. תּוֹחֶלֶת.

תּוֹף I, v. תָּפַף.

תּוֹף II m. (תָּפַף II) *spittle.* Keth. 61b ת' שדאי ת' שדאי as the spittle gathers in the mouth, eject it.

תּוֹף m. (b. h. תֹּף; תָּפַף *to knock*) *timbrel.* Gen. R. s. 23, v. נָעַם; a. e.—*Pl.* תּוּפִּים. Pirké d'R. El. ch. XLII; Yalk. Ex. 253 (ref. to Ex. XV, 20) ת' ומחולות וכי מנין . . . ומחולות וכ' whence did the Israelites get timbrels and dancing choruses in the desert? אלא שהצדיקים . . . והתקינו להם ת' ומחולות but the righteous were trustful and knew that God would perform miracles and mighty deeds for them at the going forth from Egypt, so they prepared for themselves timbrels and choruses. Midr. Till. to Ps. LII (ref. to Koh. V, 5) 'and undo the work of thy hand', אלו ת"ת this refers to the timbrels (with which Miriam led); a. e.

תּוּפָא, תָּפָא ch. same. Targ. Ex. XV, 20 (Y. ed. Vien. תּוּפָא).—*Pl.* תּוּפָּרִין, תּוּפַּיָּא, תָּפֵּי. Ib. (Y. ed. Vien. תּוּפַּיָּא). Targ. Ps. CL, 4 (ed. Wil. תּוּפְרִין); a. fr.

תּוּפִינָא, תּוּפְיָנָא f., v. next w.

תּוּפִינֵי m. pl. constr. (b. h. תְּפִינֵי; אָפָה) a sort of *pastry* (Talm. חֲבִרְתִּים). Men. 50b (expl. תפיני, Lev. VI, 14) תֶּאֱפֶינָה נאה they shall be baked so as to look nice (i. e. well baked and then fried, v. טִרְגֵּן); (oth. opin.) תאפינה נא they shall be baked when half done (v. נָא II, i. e. fried and then baked); (oth. opin.) תאפינה רבה they shall be baked several times; (Var. רכה soft, with an admixture of oil; v. Rabb. D. S. a. l. note 60); Y. Shek. VII, 50d תואפינה נא (read: תֵּירָא); תופנה רכה soft pastry; תופנה נויי a nice-looking pastry; Yalk. Lev. 488 תופי נא (read: תּוּפְרָנָא נא); תופינא נוי, תופינא רכה. Y. Shek. l. c. בשעת חֲבָאָה ת' וכ' the *tufiné* are offered when the high priest brings his initiation offering, but not in the morning, before his initiation.

תּוּפְנָה f. *pastry*, v. preced.

תּוֹפֶס, Tosef. Kel. B. Bath. II, 7 ed. Zuck. (oth. ed. תּוּפִי), v. תָּפוּס, תְּפִיסָה.

תּוֹפֵס = טוֹפֵס, q. v.

תּוֹפֶת pr. n., בקעת בית ת' *the Valley of Beth-Tofeth.* Num. R. s. 18 22; (Koh. R. to V, 8 טוֹפֶת; Yalk. ib. 972 נטופא; Lev. R. s. 22 בית שופרי; Gen. R. s. 10 בי טרפא; Tanh. Huck. 1 בית כוזבא, ed. Bub. טופת).

תּוֹצָאָה f. (b. h.; יָצָא) *issue, mode, species* (v. הוֹלָדָה).—*Pl.* תּוֹצָאוֹת. Ker. III, 10 הנדה שאין בה ת' הרבה וכ' the law concerning the menstruant, in connection with which there are not many modes and many sin-offerings; שבת שיש בה ת' וכ' the Sabbath law which has many modes (תולדות) &c.; Y. Sabb. VII, 9a, sq.; Ker. 17a תרבה לחטאות ת' הרבה many issues for many sin-offerings. Midr. Till. to Ps. LV, 14 (expl. מידעי, ib.) חמודיעני תּוֹצָאוֹת בינה who taught me the issues of understanding; a. e.

תּוּקְלָא, v. תַּקָּלָא.

תֻּקֶף, תּוֹקֶף m. (b. h.; תקף) *strength, power.* Mekh. B'shall., s. 6 (ref. to Ex. XIV, 25) אין איתנו אלא תָּקְפּוֹ *ethans* means its strength. Meg. 19a (ref. to Esth. IX, 29) תָּקְפּוֹ של אחשורוש 'the whole strength' refers to the power of Ahasverus (as described in the first chapters of Esther); תּוֹקְפּוֹ של מרדכי to the power of Mordecai (beginning with II, 5); תוקפו של המן to Haman's power (beginning with III, 1); תקפו של נס the strength of the wonderful salvation (beginning with VI, 1). Gen. R. s. 16, beg. (ref. to Job XIV, 20) ת' שנתן הקב"ה וכ' the power which God gave Adam was to be for ever. Ib. s. 100 כל תקפו של אבל וכ' the height of mourning is on the third day (after burial); Y. M. Kat. III, 82b bot. אין תוקפן . . . עד שלשה ימים the height of mourning lasts only three days; a. e.—Snh. 19b תוקפו של יוסף ענוותנותו וכ' that which was with Joseph an achievement of strength (self-control) was with Boaz a humble (plain) act. Sifré Deut. 323 (ref. to Deut. XXXII, 31) לא כת' שאתה וכ' the power which thou givest us is not like the power which thou givest them (the gentiles); כשאתה נותן להם את הת' when thou givest them the power, they deal with us with cruelty &c.; a. e.

תּוֹקְפָא ch. same, 1) *strength, power.* Targ. Hag. II, 22 תּוֹקֶף constr. Targ. O. Gen. XLIX, 24 *Omnipotence, Al-*

*mighty.* Targ. Esth. IX, 29 תַּקְפָא; a. fr.—2) *stronghold.* Targ. Zech. IX, 3. Targ. Jud. VI, 26. Ib. IX, 37 (h. text טבור); a. e.—*Pl.* תּוּקְפַיָּא, תּוּקְפִין. Targ. O. Deut. XXXII, 13 (ed. Vien. תַּקְפֵי). Targ. Jer. X, 17 (ed. Wil. *sing.*); a. e.—3) *rigor, anger.* Targ. Ps. LXXVIII, 50. Targ. Job XXXV, 15 Ms. (ed. רוגז); a. e.—Arakh. 17[a], v. נִיחוּתָא. Sot. 3[b]. ת' בביתא וכ' anger in the house is like a worm in the sesame plant.—V. תְּקוֹם.

**תּוּקְרְבָתָא, תּוּקְרָבָא** f. = h. תְּקֻרְבָּת, *offering, gift, tribute.* Targ. II Kings III, 4. Targ. Is. XVIII, 7. Targ. Jer. LI, 59 תּוּקְרִיבָא ed. Lag. (ed. Wil. תוקרבתא; h. text מנוחה); a. e.—V. תְּקָרוּבְתָא.

**תּוּקְרִיבָא,** v. preced.

**תּוּקְרַת** pr. n. pl. *Tukrath,* a border town of Palestine. Y. Shebi. VI, 36[c]; Tosef. ib. IV, 11 (Var. תקרא, תקרת, תיקרת; v. Hildesh. Geogr. Preface, a. p. 38).

**תּוּר** I (b. h.; v. טוּר) [*to go around*; cmp. אָבַל,) *to espy.* Shebu. 47[b] (play on וּתְרוּגְנוֹ, Deut. I, 27) תַּרְתֶּם וגרינרתם באהלו וכ' you have espied (the land) and found fault with God's tent; Num. R. s. 16[20] תרתם גנות א"י you have espied the faults of the land of Israel; Tanḥ. Sh'laḥ 11. Y. Yoma I, 38[b] (play on האתרים, Num. XXI, 1) מת תתיר הגדול שהיה תר לחם וכ' the great spy (Aaron) is dead who espied for them the road (of life); Y. Sot. I, end, 17[c]; Num. R. s. 19[20]. Lev. R. s. 15; Yalk. ib. 554 את מבקש לצאת לתור פרנסתך thou desirest to go out and espy the means of thy sustenance; a. e.

**תּוּר** II ch. (contr. of תער, v. עוּר) *to be awake.*—V. תִּיר.

*Pa.* תַּיֵּיר *to awaken.* B. Kam. 117[b] תַּיְּירֵיהּ אוקמיה he waked him up (from the dead) and made him to stand (live).—[Gitt. 69[b] ונתתירה, read: ונתתירה, v. תְּרֵי II.]

**תּוֹר** I m. (b. h.; v. תּוּר I) 1) *turn, order.*—*Pl.* תּוֹרִים. Cant. R. to I, 10 (ref. to בתורים, ib.) . . . בשעה שקורין בתורייהן וכ' when they read the words of the Law in their due turn: the Passover laws on Passover &c.—2) *string, twist.*—*Pl.* as ab. Tosef. Sabb. VIII (IX), 31; Y. ib. VIII, 11[b] top; Bab. ib. 90[b] תּוֹרֵי דקל strings made of the fibrous bast of the palm, contrad. to צוּרֵי דקל, v. צוּר III.

**תּוֹר** II m. (b. h.; onomatop.) *turtle-dove.* Kinn. II, 5 חטאתה . . . האשה if a woman brought a turtle-dove for her sin-offering, and a young pigeon for her burnt-offering; a. e.—*Pl.* תּוֹרִין, תּוֹרִים. Ib. אין מביאין ת' כנגד וכ' you must not offer turtle-doves in connection with young pigeons, nor young pigeons in connection with turtle-doves (but either the ones or the others). Ḥull. I, 5 כשר בת', v. יוֹנָה II. Ib. 22[b]; a. fr.

**תּוֹר, תּוֹרָא** III, **תּוֹרָא** I m. = h. שׁוֹר, *ox.* Targ. Ex. XXI, 28, sq. Targ. Lev. IV, 3; a. fr.—בר ת' *aurochs* (v. תּוֹרְבָּלָא). Targ. Ps. L, 10.—Pirké d'R. El. ch. XXVIII (ref. to וְתֹר, Gen. XV, 9) לא נאמר ת' זה בלשון . . . ת' זה השור וכ' this *tor* is not meant in its Biblical (Hebrew) sense (*dove*), but in its Chaldaic meaning: *tor* means the ox &c. Y. R. Hash. II, 58[b] top; Y. Snh. I, 18[c] bot., v. עַדְרָא; Bab. ib. 18[b]. Nidd. 33[b], v. רְמֵי. Lam. R. to I, 7 (prov.) נפל ת' סגרן וכ' when the ox is felled, its butchers are many (when one is in distress, his enemies increase); נפל ת' תחדדון סכינוי (not תחדדן) when the ox is down, sharpen the knives for him; Sabb. 32[a], v. חֲדַד. Ab. Zar. 16[a] בר ת' a young ox; a. fr.—ראש תור, v. רֵאשׁ.—*Pl.* תּוֹרִין, תּוֹרֵי, תּוֹרַיָּא. Targ. Gen. XXXII, 6. Targ. I Chr. XXI, 23. Targ. Num. XXIX, 13. Targ. Y. Deut. XIV, 5 תורי בר, v. supra; a. fr.—B. Mets. 30[a] top; 73[a]; Ḥull. 84[b], v. תַּיְזָא.—*Fem.* תּוֹרְתָא *cow.* Targ. Num. XIX, 2 (O. ed. Vien. תּוֹרְתָא; Y. תּוֹרְתָא, corr. acc.); a. fr.—*Pl.* תּוֹרָתָא, תּוֹרָן. Targ. I Sam. VI, 7. Targ. Job I, 14 Ms. (ed. תורייא); a. e.

**תּוֹרָא** II m. = h. תּוֹר I, 1) *row, line, order.* Bekh. 38[b], v. רֵישׁ II. Ib. 39[a] ברא דשיפתיה ת' the outermost line (edge) of its lip.—2) *twisted band, border.* Targ. O. Ex. XXVIII, 32 (Y. I ed. Vien. תּוּרָא; h. text שפה); ib. XXXIX, 23 (O. some ed. הֲרָא). Targ. Josh. II, 18 (h. text תקוה).—[Targ. II Kings XII, 10 some ed., read: חוּרָא.]

**תַּוָּר', תַּוָּרָא** m. (denom. of תּוֹר III) *ox-driver, plougher with oxen.*—*Pl.* תַּוָּרֵי, תַּוָּי. B. Mets. 30[a] בתורי וכ' (R. Ḥan. in Tosaf. בתוו') it refers to ploughers with oxen (left without superintendence), who may do much damage (Rashi: בתוֹרֵי when ploughing with oxen); Ḥull. 84[b]. B. Mets. 73[a] בתורי דנפיש וכ' when the orchard (of which the fruits are sold on the tree) is ploughed by ox-drivers (or בתוֹרֵי with oxen), when the risk to the trees is great; (R. Ḥan. in Tosaf.: בתוורי it refers to cattle-dealers who, buying the calves before they are born, run great risks).

**תּוֹרְבָּאלָא,** v. תּוֹרְבָּלָא.

**תּוֹרְבִּינָא, תּוֹרְבִּיוָנָא** m. (רְבִי) 1) *nursing father, educator.* Targ. O. Num. XI, 12 (ed. Vien. תּוֹרְבִּיל); Targ. Cant. II, 6. Targ. Esth. II, 7 (ed. Vien. תּוֹרְבִּיל). Targ. II Kings X, 1 (ed. Wil. תּוֹרְבָּנֵי); Targ. Is. XLIX, 23.—2) *young nobleman.*—*Pl.* as ab. Targ. I Kings XXI, 8; 11 (h. text חֹרִים). Targ. Esth. VI, 9.—*Fem.* תּוֹרְבִּינְתָא, (תּוֹרְבַּנְתָא) *nurse, nursing mother.* Targ. Ruth IV, 16. Targ. II Sam. IV, 4 תורבנת' ed. Wil. (ed. Lag. תורבנות', corr. acc.). Targ. II Chr. XXII תּוֹרְבִּינוּת' ed. Lag. (ed. Beck תובירי, corr. acc.).

**תּוֹרְבִּינָה** m. (preced.; cmp. מוֹרְבִּית I) *nursery, young trees, plants.* Y. Kil. II, 28[a] bot. גדר מותר לזרוע בו כל מין ת' (not תורבכינה) as a fence you may plant any kind of plants.

**תּוֹרְבְּכִינָה,** v. preced.

**תּוֹרְבְּלָא, תּוֹרְבָּאלָא** m. (v. בָּאלָא; = תור ברא, v. תּוֹר III) *aurochs.* Targ. O. Deut. XIV, 5 (ed. Berl. תּוּ; ed. Vien. תּוֹר־בָּלָא; h. text תאו; Y. תורי בר).—Ḥull. 80[a] (ref. to תאו, Deut. l. c.) מדמתרגמינן ת' וכ' (Rashi תּוֹרְבָּאלָא) since we translate it *torbala* (ox of the desert; Rashi: 'ox of the Lebanon'?), it proves that it belongs to the class of cattle.

**תּוֹרְבַּנְתָא, תּוֹרְבְּנוֹתָא, תּוֹרְבָּנָא,** v. תּוֹרְבִּינָא.

**תּוֹרְבֵּץ,** v. תַּרְבֵּץ II.

**תּוֹרְגְּמָא,** v. תַּרְגּוּמָא, a. תּוּרְגְּמָנָא.

**תורגמינא,** v. תוּרְגְּמָנָא.

**תוּרְגְּמָן** m. (תֻּרְגֵּם) = מְתוּרְגְּמָן, *interpreter, speaker.* Meg. 16ª, v. מְתוּרְגְּמָן. Macc. I, 9 מִפִּי דת' ... שלא תהא the Sanhedrin must not learn the evidence through an interpreter (but must understand the witnesses' own language). Ex. R. s. 3 (expl. לְפֶה, Ex. IV, 16) לת' he shall be the spokesman; a. e.—Esp. *a) the translator* (into Chaldaic or Greek) *of the Biblical portion read at services.* Meg. 23ᵇ (Ms. M. מת'); a. fr.—*b)* = אֲמוֹרָא, q. v. Pes. 117ª משכיל ע"י ת' a psalm superscribed *maskil* is one pronounced by a speaker. M. Kat. 21ª ולחש הוא ... לת' ות' חשמיע וכ' and he (being in mourning) whispered to R. Ḥ. b. ʿA., and the latter to the speaker, and the speaker pronounced it to the audience. Y. Meg. IV, 75ª bot. Ib.ᶜ top; a. fr.

**תוּרְגְּמָנָא** ch. same. Targ. II Esth. VII, 5.—[Targ. Ps. VII, 1 ed. Ven., v. תַּרְגּוּמָא.]—Gen. R. s. 51 ר' הושעיא ת' R. H. the Turg'man. Ib. s. 65 חזקיהו תורגמינא (corr. acc.) Ezekiah the T.; a. e.—*Pl.* תּוּרְגְּמָנֵי. Y. Ḥall. IV, 60ª bot. (expl. חרובים, v. רוֹבָא) תורגמוניא (corr. acc.) the speakers (sons of R. Ḥiyya).

**תוּרְגָּסָא** m. (ארג with afformative ס; cmp. אַרְגָּז, a. אַרְבָּא) *floss.*—*Pl.* תּוּרְגָּסִין. Targ. I Kings V, 23 ed. Lag. (ed. Wil. תּוּרְנֵי, corr. acc.); Targ. II Chr. II, 15.

**תּוֹרָה** f. (b. h.; יָרָה) 1) *teaching, law,* esp. ת'(ה) *the Law* of Moses, *Pentateuch;* in gen. *the Jewish law, Religion.* Ber. 5ª (ref. to Ex. XXIV, 12) ת' זה מקרא וכ' *torah* means the Pentateuch, 'and the *mitsvah*' means the Mishnah, 'which I have written' means the Phrophets and Hagiographa &c. Ib. כל העוסק בתו' וכ' he that is engaged in the study of the Law &c., v. בָּרַל. Ib. 6ª דינא נמי הירינו ת' holding court is also considered a religious act, opp. שלמא בעלמא mere preservation of peace. Ib. 31ª חי ת' ויהי מצוה וכ' where is the Law, and where the good deeds, that they may save us? Pes. 87ᵇ שקרוב לשונם ללשון ת' because their (the Babylonians') language comes near the language of the Torah. Meg. 3ª, a. fr. תלמוד ת' (abbrev. ת"ת) the study of the Law. Ned. 81ª חזוחרו ... שמהם תצא ת' take heed of the children of the poor, for from them the Law goes forth; a. v. fr.—Gen. R. s. 9, a. fr. בתוֹרָתוֹ של ר' מאיר in R. Meir's (annotated) copy of the Law. Y. Bicc. III, 65ᶜ bot. אין הת' עומדת מפני בנה the Torah does not rise before her son, i. e. he that is engaged in the study of the Law need not rise when a scholar passes. Sot. 47ᵇ הת' חוזרה וכ' the Law goes around begging for students.—סֵפֶר, v. סִפֵּר.—כְּתָב, v. ת' שבעל פה, ת' שבכתב.—*Pl.* תּוֹרוֹת. Sabb. 31ª כמה ת' יש לכם how many laws have you? Sot. l. c. ... ונעשית תורה כשתי ת' רבו differences increased in Israel, and the Law became like two laws; a. e.—2) *definition, designation; character, nature.* Bets. 10ª דאיכא תורת כלי עליו because it bears the denomination of an utensil (v. תּוֹאַר). B. Mets. 62ª בתורת פקדון אתא לידיה it came into his possession as a trust; ib.ᵇ בתורת זבינא as a sold object. Kidd. 50ᵇ לא נחית לתורת קידושין he had not come down to any form of betrothal (had not done anything to intimate his intention of betrothal); a. fr.

**תּוֹרִיב*** m. (רָבָה, cmp. רב) (*festival of*) *fructification* (Dionysia). Y. Ab. Zar. II, 41ᵇ (expl. תרבות, a reading for תרפות, Mish. ib. II, 3) תּוֹרִיבָם מוליכין וכ' their (the gentiles') festival of fructification, when they carry the larger idol to the smaller (v. Hastings Dict. Bible, s. v. Dionysia); ib. מאן דאמר תרבות תוריבם he that reads *tarbuth* understands the word to mean their festival &c. [Mus. emends תוריבוס, v. next w.]

**תּוֹרִיבוֹס** m. (θόρυβος) *uproar;* (in the sense of θορυβοποιός) *a turbulent person, rioter.* Tanḥ. ed. Bub., Vayera 17 (ref. to שבלול, Ps. LVIII, 9, play on כְּמוֹ (בָּלָל) שהשבולת ... כך ת' שעומד במדינה כל מי שנמצא עמו נשטף עמו (not תוריכוס, not מה) as a freshet sweeps all that it finds with it, so it is with a rioter who rises in a city: whoever is found with him, is swept away (arrested and punished) with him; ... למה שהוא ת' וכיון שהוא מת and when he is dead, he faces no more the sun (his body is not exhibited for public honors); why? Because he was a rioter; Yalk. Ps. 776 תוריוס, תירינוס (corr. acc.).

**תוריוקי,** v. תִּירְיָקִי.

**תורינוס, תוריכוס,** v. תּוֹרִיבוֹס.

**תּוֹרִיקִין,** v. תּוֹרָקִין.

**תּוֹרִיתָא** f. (=תואריתא, dimin. of תּוֹאַר) *the least form* or *aspect of.* Men. 75ᵇ והוא דאיכא ת' דנהמא עליידו (Ms. R. תואריתא; Ms. C. תואריתא; v. Rabb. D. S. a. l. note 400) provided they still have some semblance of bread (not altogether reduced to a pap); Ber. 37ᵇ.

**תּוֹרְמוֹס** m. (θέρμος) *lupine.* Kil. I, 3; Tosef. ib. I, 2 (Var. תּוּרְמָס). T'bul Yom I, 4. Tanḥ. ed. Bub., B'midb. 27; Yalk. Num. 695 (ref. to Prov. XXII, 22, by ref. to Ber. 35ᵇ) זת הת' שהוא נכנס ... לא יאמר (כל חנהנה ... גוזל וכ' ומניח את הת' ... this refers to the lupine that is brought in with the dessert; one should not say, I have nuts and dates before me, I will say the blessing over them, and disregard the lupine; a. fr.—*Pl.* תּוֹרְמוֹסִין. Makhsh. IV, 6 (Mish. ed. תּוּרְמָסִים, תּוֹרְמָסִין; ed. Dehr. 7 תִּרְמוֹסִין).

**תורמוסא,** v. תּוּרְמָס.

**תּוֹרְמִי,** *pl.* תּוֹרְמִיאוֹת, תּוֹרְמִיּוֹת, v. טוֹרְמִי.

**תּוֹרְמִיל, תּוֹרְמִילָא, תּוֹרְמֵל,** v. תַּרְמִיל, תַּרְמִילָא.

**תורמין,** Yalk. Deut. 929; Sifré ib. 218 (added in ed. Fr.), a gloss to מורה שוטה, prob. to be read ל"י מורון in Greek *moron* (accus. of μωρός; v. מוֹרָה II, III, a. מוֹרוֹס).

**תּוּרְמָס,** v. תּוּרְמוֹס.

**תּוּרְמָסָר** m. (a denomin. of θερμαί, thermae) *bath-keeper* or *attendant.* Y. Maas. Sh. I, 52ᵈ top דיו לו משות כדרך שהן יפין אצל הת' ... if one has small coins (v. דִּיסְקָנָס), ... he may use them for the redemption of second tithes, in the same manner as they are good to be used for the bather (v. Tosef. ib. I, 4). Y. Ber. II, 4ᶜ top עד

write the *toref* (on material affixed to the ground), for fear that (if this be allowed) he may also have it signed (before detaching it); כתבו לה' וכ' but if he wrote the *toref* and detached the sheet afterward &c.; a. fr.

**תּוֹרְפָא** I ch. same; trnsf. *valid claim, obligation.* Naz. 10[b] if a man, seeing his cow broken down, said, 'I will be an abstainer from wine, אם לא עמדה if she [or that she] will not stand up', and she stood up of herself, ב"ש סברי תּוֹרְפֵיהּ דהאי גברא משום אוקמה וכ' the Shammaites say, the claim against this man rests upon his putting her up with his own hand, and now he has not put her up, i. e. he meant to say, I will be a Nazirite, if I do not raise her, and as he did not raise her, he is bound to be a Nazirite; and the Hillelites say the claim against this man rests upon her lying, and now she has gotten up, i. e. he meant to say that he would be a Nazirite, if she did not stand up, and now that she is up, he is not bound to be a Nazirite.

**תּוֹרְפָא** II, **תּוֹ'** m. = next w.; ת' בית *pudenda.* Targ. Y. Deut. XXVIII, 57. Targ. Y. Num. XXV, 8.

**תּוֹרְפָּה** f. (תָּרַף) 1) *decay, filth.* Ter. VIII, 8 היתה מונחת במקום הת' ... חמוצנע (Ar. תהתּוֹרָף) if it (the jar of unclean wine) was lying in a neglected place, he must put it in a decent place.—Trnsf. *obscenity*; מקום בית הת', הת' *pudenda.* Sabb. 64[b] במקום הת' (Ms. M. התורף; Ar. במקום תּוֹרְפָּה). Nidd. VIII, 1 בית הת'; a. e.—Tanḥ. Vayetsé 12 (expl. תִּרְפִּים) מעשה תורף וכ' works of filth, works of uncleanness.—2) (cmp. עֲרָוָה) *weakness.* Shebu. 16[a] מפני שת' של ירושלים היתה וכ' (or שתּוֹרְפָּה) because it was the weak point of Jerusalem, and could easily be captured.

**תּוֹרְפָתָא** f. (preced.) *disgrace.* Targ. Ps. XLIV, 14 (some ed. תּוֹרְפָרְיָתָא *pl.*; Ar. תַּרְפוּתָא; h. text קלס).

**תּוֹרְקִי**, v. תַּרְקִי.

**תּוֹרָקִין*** m. (θωράκιον) *parapet, tower.* Targ. Prov. VII, 6 ed. Lag. (Ms. תּוֹרִיקִין, perh. תּוֹדִיקִין (fr. הוּק)?; ed. Wil. חרכין; h. text אשנב).

**תּוֹרְקְלִינָא**, Lev. R. s. 16 תורקלינה, v. טְרִיקְלִינָא.

**תּוֹרְתָא**, **תּוֹרְטָא** I f. *cow*, v. תּוֹרָא I.

**תּוֹרְתָא**, **תּוֹרְטָא** II, **תּוֹרְתָּה**, **בֶּן ת'** pr. n. m. (*Johanan*) *ben Torta*, a Tannai. Y. Taan. IV, 68[d] bot.; Lam. R. to II, 2. Num. R. s. 7[9]; Tosef. Men. XIII, 22. Pesik. R. s. 14 (describing the origin of the name) אמר ומה אם פרה ... מיד בא ונתגייר ... יוחנן בן ת' he said, if a cow that has no speech and no mind recognized her Creator, should I whom my Maker has created in his image ... not go and acknowledge my Creator? He went and became a Jew, and studied and grew efficient in the Law, and they named him Johanan ben T. (son of a cow); and to this day our teachers quote Hălakhah in his name.

**בֵּי ת'**, **תּוֹרְתָא** pr. n. pl. *Be Toratha* in Babylonia

יעקב תּוּרְמַסְרָתֵּהּ וכ' (Chald. form; ed. Krot. תרמוסר') until he came to the stand of Jacob the bather he kept the T'fillin on; Pesik. R. s. 22 עד יעקר תורמוסא (corr. acc.).

**תּוֹרֵן** m. (b. h. תֹּרֶן; תּוּר, cmp. אִסְקַרְיָא) [*espying pole*, v. Is. XXX, 17,] *mast, yard.* B. Bath. V, 1, expl. ib. 73[a] ת' ממקום אחד וכ' אירסקריא. Gen. R. s. 83 for a ship they make the mast of material taken from one place, and the rudders of material from another place; Yalk. ib. 140; Yalk. Ez. 367; Yalk. Chr. 1073 (by ref. to Ez. XXVII, 5, sq.). Midr. Till. to Ps. XLVI חעמיד ... כת' הספינה וכ' the Lord raised them as the mast of a ship is raised, and thus we read (Num. XXVI, 10), and they were like a flag (נֵס); ed. Bub. כת' וכנס; Yalk. Num. 773 נמצאו בניו עומדין כת' וכ'; Yalk. Ps. 614; a. e.

**תּוֹרָא**, **תּוֹרְתָא** ch. same. Targ. Is. XXXIII, 23.—Lev. R. s. 12; Esth. R. introd. to s. 5, v. קַבְרִינְטָא; a. e.—*Pl.* תּוֹרִין, תּוֹ'. Targ. Ez. XXVII, 5.

**תּוֹרַגְלָא**, v. תַּרְגּוֹלָא II.

**תּוֹרְנִיתָא** f. (denom. of תּוֹרְנָא) [*wood used for masts,*] *pine* (Löw, Pfl. 388: *cypress*). B. Bath. 80[b]; R. Hash. 23[a] (expl. שַׁשָּׁה, Is. XLI, 19). Gitt. 57[a] כי הוה ... שתלי ת' when a boy was born, they planted a cedar, when a girl, a pine.

**תּוֹרָעָא**, v. תְּרֵעָתָא.

**תּוֹרַעֲמָתָא**, **תּוֹרְעֵמוּתָא**, **תּוֹרְעָמָא** f. (רְעַם I) *commotion, excitement, murmuring, rebellion.* Targ. Ps. XIX, 4 תורעמא Ms. (ed. תורעמת). Targ. O. Ex. XVI, 12 תּוֹרְעֲמַת constr. (ed. Vien. תְּרֵעֲמַת; Y. תּוֹרְעֵמוּת). Ib. 7, sq. תורעמת ed. Berl. (ed. Vien. תרעמות; Y. תורעמת, תורעמות). Targ. Num. XIV, 27; a. fr.—V. תַּרְעוֹמֶת.

**תּוֹרְעָתָא**, v. תְּרֵעָתָא.

**תּוֹרְפָה**, v. תּוֹרְפָּה.

**תּוֹרָף**, **תּוֹרֵף** m. (טָרַף = תָּרַם; cmp. טִירְפָּא) *that which makes a debt collectable from real estate, mortgage;* trnsf. *that passage in a document which makes it binding*, e. g., in due bills, the last line stating the date of execution; in a letter of divorce, the names and especially the phrase הרי את מותרת לכל אדם (opp. טוֹפֶס q. v.). B. Mets. 7[b] אחד אדוק בטופס ואחד אדוק בת' ... וזה נוטל ת' if (of those finding a due bill) one holds the *tofes* (upper portion), and the other the *toref* (the lower portion), the one gets the *tofes*, and the other the *toref*; expl. ib. לדמי וכ' a share in proportion to the value of a document without date (a personal debt) and of one with a date (mortgage). Y. Gitt. V, 47[b] top לא הספיק לכתוב תָּרְפּוֹ וכ' he had not yet written the execution of the sale, when &c. Ib. III, beg. 44[c] כתב תרפו בטופס if he filled out the blank (v. טוֹפֶס); ib. II, 44[b] bot. תרפו, a. טרפו. Bab. ib. 21[b] והוא ששייר מקום הת' provided he left the place for the *toref* (the last line) blank (to be filled out after the writing sheet is detached). Ib. אין כותבין ת' וכ' you must not

(v. Neub., Géogr. p. 363). Ab. Zar. 26[a] top. (Ag. Hatt. תוראתא). Snh. 64[a].

**תּוּרְתָּנִיתָה** m. *of Toratha* (?), surname of Ḥănina or Hananiah. Y. Peah III, 17[d] top חנינא ת׳. Y. Kidd. I, 60[c] bot. חנניה תִּרְתָּנִיתָה. Y. Ber. III, 6[d] חנינא תִּרְתָּנִיתָה. Y. Ter. X, 47[b] חנינה תירתא (ed. Krot. תירתא), read: תִּירְתָּאָה. Ned. 57[b] חנינא תרירתאה; 59[b] תירתאה.

**תּוֹשָׁב** m. (b. h.; יָשַׁב) 1) *settled, stationary.* Y. Sabb. VI, 8[b] bot. כל שהוא ת׳ . . . פיאה whatever (strange hair, band &c.) is stationary in the hair (plaited in) is called *peah* (פיאה נכרית wig, and women may go out with it on the Sabbath).—2) *settler.*—גֵּר ת׳, v. גֵּר.—Gen. R. s. 58 (ref. to Gen. XXIII, 4) גר דיור ת׳ מארי ביתא *ger* is a tenant, *toshabh*, a proprietor.—*Pl.* תּוֹשָׁבִים. Tanḥ. B'har 1 (ref. to Lev. XXV, 35) אע״פ שהן נעשין גרים ות׳ בבבל וכ׳ although they may become sojourners and settlers (citizens) in Babylonia, if thou wilt not favor them, they will be lost; a. e.—*Fem.* תּוֹשָׁבָה; *pl.* תּוֹשָׁבוֹת. Tosef. Shebi. III, 4 אבנים ת׳ וכ׳ stones fixed in the ground which the plough loosens.

**תּוֹשָׁב** pr. n. pl., v. תְּשׁוּבָה.

**תּוּשְׁבַּחְתָּא**, v. תּוּשְׁבְּחָתָא.

**תֻּשְׁ׳, תּוּשְׁבְּחָה** f. (שָׁבַח) *praise.*—*Pl.* תֻּשְׁ׳, תּוּשְׁבְּחוֹת. Ber. 3[b] עד חצות . . . בשירות ות׳ until midnight he (David) was engaged in the study of the Law, and henceforward in songs and praises. Pes. 117[a] כל תוש׳ דאמורות וכ׳ (some ed. תש׳) all praises in the Book of Psalms are composed by David. Meg. 12[b] שישראל . . . ובדברי ת׳ וכ׳ when the Israelites eat and drink, they begin (their conversations) with words of the Law and words (songs) of praises, but the nations . ., with words of frivolity; a. fr.

**תֻּשְׁ׳, תּוּשְׁבְּחָה, תּוּשַׁבְּחָתָא** ch. same, 1) *praise, song, glory.* Targ. Is. XLIV, 13 (h. text תִּפְאֶרֶת). Ib. LXIII, 14, sq. Targ. Deut. XXXI, 19 (h. text שִׁירָה). Targ. Ps. LI, 1; a. fr.—*Pl.* תֻּשְׁ׳, תּוּשְׁבְּחָן, תּוּשַׁבְּחָתָא. Targ. Ex. XV, 11. Targ. Ps. XXVII, 11 (h. text שִׁירֵי!); a. e.—2) *praiseworthy thing, treasure.*—*Pl.* as ab. Targ. II Chr. XII, 9 תּוּשְׁבַּחַת יְרִיגוֹגָא desirable treasures.

**תּוּשִׁיָּה** f. (b. h.; cmp. יָשׁ) *stability; salvation; wisdom.* Pirké d'R. El. ch. III מיד . . . בתורה ששמח ת׳ וכ׳ at once the Lord took counsel with the Law, whose name is *tushiyyah*, as to creating the world (ref. to Prov. VIII, 14).

**תּוּשְׁלַחְתָּא** f. (שְׁלַח) *mission, command.* Targ. Jud. V, 15.

**תּוּשְׁלֵמָא, תּוּשְׁלֵימָא** f. (שָׁלֵם) *payment, retribution.* Targ. Is. XXXIV, 8 (ed. Lag. תושלמיא, corr. acc.). Targ. Jer. XIII, 19 תּוּשְׁלֵימַת constr. (ed. Lag. תּוּשְׁלֵמַת). Targ. II Chr. XXXII, 25. Targ. O. Deut. XXXII, 32 (ed. Berl. תּוֹ; ed. Vien. תֻּשְׁ׳; Y. תּוּשְׁלָמוּתְ׳ *pl.*!); a. e.

**תּוּשְׁלַמּוּתָא**, v. preced.

**תּוּשְׁלְמִי** m. *tushlami*, name of *a bird*; (*Tartarian lark*, Lewys. Zool. p. 181). Ḥull. 62[b] (Ms. M. תּוּלְשָׁמִי; Ar. תּוּלְשִׁי, תּוּלְשׁ׳; תַּלְשִׁי; v. Rabb. D. S. a. l. note). Snh. 108[a]; Yalk. Gen. 50 תִּרְשִׁי.

**תּוֹת**, *pl.* תּוֹתֵי prep. (contr. of תְּחוֹת) *under, beneath; in the place of.* Targ. Y. I Num. XXV, 1.—Y. Ab. Zar. II, 41[d] bot. תּוֹתֵיהּ . . . חזיא שטפה the river has swept away this (thy) piece of meat and brought another piece in its stead.—[Ib. אתר תתה, אתר תותיה, read: אַתַּרְתֵּהּ, אַתַּרְתֵּיהּ (fr. נתר) it dropped it.]—Ḥull. 7[b] מתותי כריעי וכ׳ (not מתותי׳) from under the feet of &c. B. Bath. 73[b] נגדי . . . מְתוֹתַיְדְהוּ rivers of fat flew under them. Zeb. 54[b] מחית מידי מתותיה וכ׳ he placed something under it (the altar), and then took it away; a. fr.

**תּוּת** m. *mulberry; mulberry tree.* Bekh. 8[a] . . . חתול וכנגדו באילן ת׳ the cat goes with young fifty days, and corresponding to it the mulberry (ripens its fruit fifty days after blossoming). Sabb. 67[b] קיסם של ת׳ the chip of a mulberry tree; a. e.—*Pl.* תּוּתִים, תּוּתִין *mulberries.* Tosef. Ter. IV, 5. Tosef. Pes. I, 10. Sabb. 144[a] ת׳ ורמונים דלאו וכ׳ mulberries and pomegranates, which are usually not pressed for their juice. Gen. R. s. 22. Maasr. I, 2; a. fr.

**תּוּתָא** ch. same.—*Pl.* תּוּתַיָּא. Y. Ned. VI, 39[d]. Y. Orl. I, 60[c] bot.

**תּוֹתָב** m. (contr. of תְּחוֹתָב; תָּחַב) 1) *inserted, fixed.*—*Fem.* תּוֹתָבֶת. Sabb. VI, 5 (64[b]), v. שָׁן.—2) *tight cover, sheet,* (cmp. תָּלוּם) *layer.* Ḥull. 49[b] ת׳ קרום ונקלף an even layer of fat covered with a membrane and easily peeled; Tosef. ib. IX, 14.—[Y. Sabb. VI, 7[d] תותבן, read: זהובין; v. צְבָטוֹן II.]

**תּוֹתָב, תּוֹתָבָא, תּוֹתְבָא** I ch. same, *sheet, shirt.* Targ. O. Ex. XXII, 26 (ed. Berl. תּוּ; Y. II תותבירה דנפלא *fem.*; h. text שִׂמְלָה).—Sabb. 145[b] תּוֹתְבָאַי my shirt (dress), v. מָתָא.—*Pl.* תּוֹתְבֵי. Keth. 67[a] ת׳ דבי מכסי sheets manufactured in Bé Mikhsé.

**תּוֹתָב, תּוֹתָבָא, תּוֹתָבָת** II, **תּוֹתָבָת** I m. (יְתַב) = h. תּוֹשָׁב, *settler, immigrant.* Targ. Gen. XXIII, 4 (Y. ed. Vien. תּוֹתֵב). Targ. Ex. XII, 45; a. fr.—Lev. R. s. 17, end; Lam. R. introd. (R. Josh. 1), v. בְּרִיא II.—*Pl.* תּוֹתָבִין, תּוֹתָבְיָא. Targ. Lev. XXV, 23. Ib. 45 (ed. Vien. O. תּוֹתָ׳; Y. תּוּתָ׳); a. fr.

**תּוֹתָבָא** III, **תּוֹתָבָת** II f. (תּוּב, *Ithpol.*) 1) *restoration, recompense.* Y. Shebi. IV, end, 35[c] וראות עד כדון אית ת׳ וכ׳ would that be right? there is still retribution (justice) in the world to come.—2) *answer, refutation.* Y. Shebu. III, 34[c] top כל רומוי . . . לא אשכחנן ת׳ וכ׳ as long as R. Ba bar M. lived, we found no answer; after his death we found an answer.

**תּוֹתַבְתָּא, תּוֹתָבִיתָא** f. (יְתַב) *settlement* of the immigrant, *temporary residence, sojourn.* Targ. Gen. XXXVII, 1. Ib. XVII, 8. Ib. XLVII, 9 (ed. Vien. O. תותבותי, read: תְּתֵי; Y. תּוּ׳); a. fr.—Targ. Ez. XVI, 3 תּוֹתַבְתָּכוֹן (h. text מְכֹרֹתַיִךְ).

**תּוֹתֵי**, v. תּוֹת.

Zuck. תחומין, some ed. תחומן, corr. acc.) (in the Sabbatical year) you must not hang shoots on a fig tree, nor inoculate &c.; Y. ib. IV, 35[b] bot. אין תולין תוכין וכ' (corr. acc.), expl. ib. מיירתי ירחור וכ' one gets a shoot of a fig tree, slaps (the barren tree), and suspends it on it, and says, this one bears, and thou dost not.

**תַּחֲוִותָא** f. name of *a bird*. Hull. 63[a] במערבא ... וקרו לה תַּחֲוָתָא (Ms. R. 2 וקרו להו תַּחֲוָתָא *pl.*, v. Rabb. D. S. a. l. note 10) in the west (Palestine) they punish for eating it (them) (the קקואתא), and they call it *t'ḥavta* (call them *taḥvatha*).

**תַּחֲוִיחַ**, v. תִּרְחוּחַ.

**תְּחוּם** m. (cmp. תּוֹמָה) [*surrounded, marked place,*] *dominion, area, district, border, limits.* Tosef. Shebi. IV, 9, a. fr. בת' צור in the district of Tyre. Ib. 11 ת' ארץ ישראל וכ' the border lines of Palestine (with regard to agricultural laws) are &c.; (Y. ib. VI, 36[c] top תְּחוּמֵי *pl.*).—Y. Ber. VIII, 12[c] top (ref. to Gen. I, 8) לאור ... היום יהא תְּחוּמְךָ וכ' to the light he said, the day be thy dominion, to the darkness he said, the night be thy dominion; Gen. R. s. 3; Yalk. Job 924. Gen. R. s. 6 על ידי שנכנס בתְּחוּמוֹ וכ' because it (the moon) trespassed on its neighbor's (the sun's) dominion; Yalk. ib. 8; a. fr.—Esp. ת' שבת, or ת' *the (marked off) area around a town* or *place within which it is permitted to move on the Sabbath* (based on Ex. XVI, 29), *Sabbath limits* (two thousand cubits in every direction). Erub. IV, 3. Ib. III, 4. Ib. 51[b] וירא עשיר חוץ לת' וכ' and the rich man may go (on Friday) beyond the Sabbath district and say, this be my resting point (שְׁבִיתָתִי). Hag. 15[a] עד כאן ת' שבת here the Sabbath limits end (you dare not go beyond). Ab. Zar. 8[b] עיר ... ות' שסומכין וכ' the town in which an ordination takes place, shall be destroyed; and the Sabbath district (around it) in which an ordination is held, shall be laid waste; a. fr.—*Pl.* תְּחוּמִין, תְּחוּמִים. Ib. הלך ... בין שני תְּחוּמֵי שבת וכ' he went and sat down (to ordain scholars) between two mountains, and between two large towns, between two Sabbath districts (in an area belonging to neither town), between Usha &c. Erub. l. c. כגון שיש לו ... ושני תחומי שבת ביניהן when he has two houses with two Sabbath distances between them. Ib. 44[b] ... נבלעין וכ' אם חרו ת' if the limits which the scholars assigned to him (to travel on the Sabbath for public necessities) overlapped his own (ordinary) Sabbath limits. Ib., a. e. הבלעת ת' the overlapping of districts. Ib. 35[b] דאורייתא נינהו ת' the law concerning Sabbath limits is Biblical; ib. 36[a] דרבנן ת' is a rabbinical enactment.—Y. Shebi. l. c., v. supra; a. v. fr.—[Tosef. Shebi. I, 9 תחומין, תחומן, v. תָּחוּב.]

**תְּחוּמָא, תְּחוּם** ch. same. Targ. Josh. XVIII, 20. Targ. Num. XXXIV, 3. Targ. Ex. X, 14; a. fr.—Y. Ber. V, 9[a] נפרק ליה לבר מת' דשבתא וכ' went beyond the Sabbath limit, and did not know it; a. fr.—B. Kam. 20[a] לא חזית גבן באורתא בת' (our w. omitted in Ms. R., v. Rabb. D. S. a. l. note 90) thou wast not with us last night within a Sabbath limit; [oth. opin. *at the place assigned for scholars' meetings, the school house*].—*Pl.* תְּחוּמַיָּא, תְּחוּמִין.

**תּוּתְרֵי** m. pl. (נְתַר) *droppings, wool that is shed when sheep are washed.* B. Mets. 68[b] (Ms. R. 2 תירתי, Ms. Alf. תוחי, corr. acc.; v. Rabb. D. S. a. l. note 5).

**תּוּתְרֵי** m. pl. (= תִּרְתּוּרֵי; תֵּרֵי III; cmp. שְׁתַרְשֶׁרֶת) *couplings,* animals tied together *two by two.* Sabb. 53[b], v. לָבַב.

**תּוֹתַרְנִית** f. (=תִּרְתְּרִנִית, reduplic. of תּוּר) [*one in the habit of espying, sniffing like a dog,*] *one whose sense of smell is defective.* B. Bath. 146[a] they told a man אשתו ת' חירא וכ' (Ar. תתר'; Ms. H. תתרנאית) that his (intended) wife was a 'sniffer'; he went after her ... to test her &c.

**תְּזָוִית** f. (זוּז) *shaking, perturbation* (v. P. Sm. 4416 s. v. תז); רוח ת' *demon of restlessness, epilepsy, madness.* Pesik. Par., p. 40[a], sq.; Pesik. R. s. 14; Num. R. s. 19[8]; Tanḥ. Ḥuck. 8 ת' (corr. acc.); ed. Bub. 26. Y. Yoma VIII, 45[b] top רוח ת' עולה עליו (corr. acc.) the demon *t'zazith* enters into him (the mad dog). Gen. R. s. 12 חקב"ה ... רוח (של) ת' וכ' God causes the demon *t'zazith* to enter into her (the hind), and she knocks &c. (v. קְרְקֵשׁ); Yalk. Ps. 862; Midr. Sam. ch. IX רית תאות (corr. acc.); a. e.

**תזקומא**, a corrupt. of טַקְזוּטָא m. (ταξεώτης) *sergeant, commissary.* Koh. R. to VII, 26 [read:] ותקף ת' בתריהון, v. לִיסְטָאָה.

**תָּחַב** (Ar. תָּחַב) (v. חָבָא) [*to hide,*] *to insert, stick, dip.* Y. Kil. I, 27[b] bot. תוחב בשפוד וכ' he may stick up (the fruits in the store room) with a spit or a knife, and take them out; Y. Sabb. III, 5[d] bot. Ib. XVII, 16[b] top לְתָחוֹב בו to stick something on it. Bab. ib. 123[a] תּוֹחֲבִין, v. כַּרְכֹּר. Yoma 82[a], v. פּוּשׁ I. Kil. I, 8 אין תוחבין זמורה וכ' you must not stick the shoot of a vine into a melon (on the tree) that the latter may throw its juice into it. Tosef. Ḥag. III, 12 תוחב ... בכוש וכ' he picks the cake up with a reed or a chip; Y. ib. III, 79[b] תּוֹחֵם ... בשפוד (not משפוד); a. fr.—Part. pass. תָּחוּב; f. תְּחוּבָה &c. Yeb. 116[b] כזית ... ת' בקרקעית וכ' a piece of a corpse of the size of an olive stuck (hidden) in the bottom of the ship. Ohol. XVI, 2 חץ שתוא בכותל ת' stuck in the wall. Ib. I, 3. Mikv. X, 8 חץ באדם ת' an arrow sticking in a human body. Ohol. III, 4 חיו תְּחוּבִים בידי אדם if they were stuck in by human hands; a. e.—V. תָּחוּב.

**תַּחְבּוּלָה** f. (b. h.; חָבַל); *pl.* תַּחְבּוּלוֹת 1) *band, council,* esp. *company of intriguers.* Ab. Zar. 18[b] (ref. to ובמושב לצים וכ', Ps. I, 1) שלא ישב בת' who never sat in bad company; Yalk. Ps. 613.—[2) (v. חֲבִילָה) *bundles.* Snh. 42[a] (ref. to בתחבלות וכ', Prov. XXIV, 6) במי אתה מוצא ... חבילות Ms. M. with whom wilt thou find the fight for the Law? With him in whose hand are bundles of laws of the Mishnah. Lev. R. s. 21 (ref. to Prov. l. c.) אם עשית חבילות של עבירות וכ' if thou hast done bundles of sins, undo them by bundles of good deeds.—3) (cmp. רַב חַבְּלָא, Jon. I, 6) *steering.* Ib., a. e. פתר קריא בקברניטא referred that verse (Prov. l. c.) to a ship captain.]

**תָּחוּב** m. (תָּחַב) *a shoot used for inoculation.*—*Pl.* תְּחוּבִין. Tosef. Shebi. I, 9 אין תולין ת' בתאינה וכ' (Var. ed.

Targ. Is. XXVIII, 25. Targ. Ps. CIV, 25. Targ. Num. XXXIV, 2, sq.; a. fr.—Erub. 35[b]; 36[a], v. preced.

**תְּחוֹת, תְּחוֹתֵי** *pl.* = h. תַּחַת, *under, beneath, in place of.* Targ. Ps. X, 7. Targ. Y. Ex. XIX, 17. Targ. O. ib. X, 23. Targ. Gen. XXXVI, 33. Targ. O. ib. II, 21; a. fr.—Y. Sabb. IV, 7[a] top תּוֹרָתֵי רשיכון וכ׳ ... חשבון have in mind to put them under your heads, and you may move them (on the Sabbath); Y. Bets. V, beg. 62[d]. Y. Snh. I, 18[b] top אייתו תְּחוֹתַי לדיקלא וכ׳ ... get me a person to go up the tree (to work) in my place, and I will judge your case; a. fr.—Contr. תּוֹת.

**תַּחְוָתָא, תַּחְוָתָא** v. תְּחַוְתָּא.

**תְּחוֹתַי** v. תְּחוֹת.

**תַּחַח** v. תִּירְחוּחַ.

**תְּחִיָּה, תְּחִיָּת** f. (חָיָה) *revival*; תְּחִיַּת הכתים (abbrev. תה״מ) *resurrection of the dead*; also (=לעתיד לבוא, עולם הבא) *hereafter.* Snh. X, 1 האומר אין תה״מ מן התורה he who says, the resurrection of the dead is not intimated in the Torah. Kidd. 39[b] אין לך כל מצוה ... שאין תה״מ תלויה בה there is no command in the Torah accompanied by a promise of reward to which resurrection is not appended (which does not allude to reward in the hereafter); a. fr.

**תְּחִירִת, תְּחִירְוָתָא** ch. same. Targ. Ps. LXVIII, 10 Ms. (ed. תְּחַוְוָתָא). Targ. Y. II Gen. XIX, 26 תחירית.

**תְּחִירִת** v. preced. wds.

**תַּחְלָה** v. תִּחְלָה.

**תַּחִים** m. pl. (?) *taḥim*, name of an affection of the abdomen brought on through sorcery. Ber. 62[a] (in an incantation) לא לי לא לי לא ת׳ ולא תחתים וכ׳ not on me, not on me, no *taḥim* and no *taḥtim* &c.

**תַּחְנָה** v. תְּחִנָּה.

**תַּחְכְּמוֹנִי** m. (b. h.?; חָכַם) *counsellor, lawyer.* Midr. Sam. ch. XXV יואב ת׳ ראש וכ׳ did Joab the lawyer, chief of the captains, make such a mistake?; Y. Macc. II, 31[d] bot. ואיפשר יואב דכתיב ביה ת׳ וכ׳ is it possible that Joab of whom it is written (II Sam. XXIII, 8), lawyer &c.; Tanḥ. Mas'é 12; Num. R. s. 23 [13].

**תָּחַל**, *Hif.* הִתְחִיל (denom. of תְּחִלָּה) *to begin.* Sabb. I, 2 ואם התחילו וכ׳ but if they have commenced (doing so), they need not discontinue. Gen. R. s. 85 כל מי שהוא מַתְחִיל במצוה וכ׳ he that begins a good deed and does not finish it &c.; Deut. R. s. 8. Ib. משה ת׳ וכ׳ Moses began a good deed when he took Joseph's bones with him. Gen. R. s. 26 ת׳ הקב״ה לברכך the Lord has begun to bless thee (by giving thee a daughter); a. v. fr.

**תָּחַל**, *Af.* אַתְחִיל, אַתְחַל ch. same. Targ. Job I, 13.—B. Bath. 14[b] אַתְחוּלֵי ... לא מַתְחִילִינָן with evil we do not begin, i. e. in arranging Biblical books we do not place first a book containing evil prophecies. Ber. 21[b] דלא א׳ בה he had not begun to say his prayers. Pes. 105[a] אתחולי לא מַתְחִלִינָן we must not begin a meal, opp. פסק; a. v. fr.

**תַּחְלָא** v. תּוּחְלָא.

**תַּחְלִיל, תַּחְלָת** f. (b. h.; חָלַל *Hif.*) *beginning, start, first stage.* Naz. 31[a] תְּחִילַּת הקדש the primary stage of consecration, i. e. the consecrated object itself, opp. סוֹף הקדש the secondary consecration, i. e. the exchange. B. Bath. 128[a] שתְּחִילָּתוֹ וכ׳, v. פַּסְלוּת; a. v. fr.—Esp. (sub. לטומאה) *first degree of uncleanness* (v. רִאשׁוֹן). Zab. V, 1 מטמא ... להיות ת׳ makes eatables and liquors unclean in the first degree, opp. שְׁנִיּוֹת. Yad. III, 1 הידים ת׳ בכל מקום hands (touching an unclean object) become unclean in the first degree under all conditions. Tosef. Toh. II, 4. Ib. I, 4 ת׳ לקודש is unclean in the first degree with regard to consecrated things (sacrificial meat &c.); a. fr.—*Pl.* תְּחִלּוֹת, תְּחִלֵּי. Yad. l. c.; Hull. 33[b]; a. fr.—בַּתְּחִלָּה, or ת׳ *in the beginning, before, first.* Ber. II, 2 ת׳ ... עול, v. עוֹל. Ib. 37[a] מברך עליו ת׳ וסוף he must say the benediction over it before and after eating. Ib. מברך עליו וכ׳ בת׳ before eating he must say &c.; a. fr.—מִתְּחִלָּה *from the beginning, originally, in olden times.* Pes. 116[a] מת׳ עובדי וכ׳ our forefathers in olden times were idolaters; a. e.—לְכַתְּחִלָּה, *a) in the start, directly,* opp. דִּיעֲבַד. Hull. 2[a], v. דִּיעֲבַד. Erub. 34[b] פותח לכת׳ וגוטל he may directly dig out, and take; Bets. IV, 3, v. פָּתַח; a. fr.—*b) at first.* Gen. R. s. 49; a. fr.

**תַּחֲלוּאִים** m. pl. (b. h.; חָלָה) *diseases.* Y. Sot. III, 19[a] bot. מתה בת׳ רעים she will die of evil diseases.

**תַּחְלוּסִין, תַּחְלוּסְיָא** m. pl. (Pales of חלל, v. שְׁחָלִים) = next w., *cress.* Y. Taan. IV, 69[a] bot.; Lam. R. to II, 2, v. שְׁחָלִים. Y. Ab. Zar. II, 40[d]; Y. Sabb. XIX, 14[d] מישחוק ת׳ בשובתא וכ׳ allowed to grind cress on the Sabbath and put it in old wine (a remedy for colic, v. קוֹלוֹס).

**תַּחְלֵי** m. pl. = h. שְׁחָלִים. B. Mets. 107[a] חני ת׳ דבי כיתנא to take cress that grows among flax is not considered robbery. Sabb. 109[b] ת׳ חיורתא (*fem.*) white cress (pepperwort?). Ib. 140[a] מעלייא לת׳ is good to mix with cress; a. fr.

**תַּחְלִיפָא** pr. n. m. *Taḥlifa*, name of several Amoraim. Y. Ber. I, 2[d] bot. (ed. Krot. תחליפתא, corr. acc.). Y. Peah IV, end, 18[c] תַּחְלִיפָה. Keth. 8[a]; a. fr.—Y. Taan. II, beg. 65[a] ת׳ קיסריא T. of Cæsaræa; (Bab. ib. 15[b] אבא דמין קסרי). Y. R. Hash. IV, 59[c] bot. Y. Sot. V, end, 20[d]; (B. Bath. 15[b] אבא בר שמואל). Y. Ned. I, 36[d] bot.; a. e.—V. Fr. M'bo, p. 130[a] sq.

**תַּחְלָתָא** v. תּוּחְלָא.

**תָּחַם**, *Pi.* תִּרְחֵם (denom. of תְּחוּם) *to mark the limits of, form landmarks.* B. Bath. 56[a], v. חָצוּבָא II. Pesik. ʿĂniya, p. 137[b] מְתַחֲמִין וכ׳ ... בעולם הזה מְתַחֲמִים in this world they form landmarks with stones or cistus shrubs, but in the latter days they shall form landmarks with precious stones &c.; Yalk. Is. 339; Midr. Till. to Ps. LXXXVII.

**תְּחַם** ch., *Pa.* תַּחֵם; *Af.* אַתְחֵם same. Targ. O. Deut. XIX, 14 תְּחַתְּמוּ ed. Berl. (ed. Vien. תְּ, corr. acc.); Y. אַתְחַתְּמוּ (not אַתְ). Targ. Ex. XIX, 12; 23; a. e.—Part. מְתַחֵם; f. מְתַחֲמָא; *pl.* מְתַחְמָן *forming borders, cords.* Targ. Ex. XXVIII, 14; 22; XXXIX, 15 (h. text מגבלות, גבלת).

**תַּחֲמַדְתָּא** f. (חֲמַד) *desirability, delight.* Targ. II Esth. I, 1 גברא דת' (=איש חמדות, Dan. X, 11).

**תַּחְמוּדָא** m. (preced.) *desire, lust.* Targ. Y. I Deut. IX, 22 (h. text התאוה).—*Pl.* תַּחְמוּדַיָּא, constr. תַּחְמוּדֵי. Targ. Y. II ib. קברייא ת' (read: דת'). Targ. Mic. VII, 3 (h. text הוות).

**כְּפַר תַּ', תַּחֲמִין** pr. n. pl. *K'far Taḥămin.* Y. Taan. I, end, 64$^{d}$; Y. Keth. II, 26$^{d}$.

**תְּחִי', תְּחָנָה** f. (b. h.; חָנַן) *prayer for grace.* Yalk. Deut. 811; Yalk. Sam. 157, v. חִירְפּוֹן. Y. Ber. IV, 8$^{a}$ מְתַחְתִּי בְּתַחֲנוּ, v. עָלַם II; a. e.

**תַּחֲנוּן** m., pl. **תַּחֲנוּנִים** (b. h.; preced.) *prayers, supplications for grace.* Deut. R. s. 2, v. חִירְפּוֹן. Ab. II, 13, v. קָבַע. Ab. Zar. 5$^{a}$ (ref. to Lev. XXVI, 3) אין אם אלא לשון ת' *im* means prayer (*Oh that*). R. Hash. 17$^{a}$; Pes. 118$^{b}$ (ref. to Ps. CXVI, 1) אימתי אני אהובה ... קול תַּחֲנוּנַי when am I beloved before thee? When thou hearest the voice of my supplications. Y. Ber. IV, 7$^{d}$ bot. וידרו דבריני ת' לפניך and let our words be (words of) supplications before thee, i. e. truly devotional; a. fr.

**תַּחֲנוּנָא** ch., *pl.* תַּחֲנוּנֵי, תַּחֲנוּנִין same. Targ. Y. Num. XXXI, 8. Targ. Prov. XVIII, 23; a. e.

**תַּחַף**, v. תָּחַב.

**תַּחְפַּנֵס, תַּחְפַּנְחֵס** (b. h.) pr. n. pl. *Tahpanhes, Tahpenes* in Egypt (Daphnæ in Pelusium). Targ. Is. XXX, 4 (h. text חנס). Targ. Jer. XLIV, 1; a. e.—Pesik. Vayhi, p. 63$^{b}$ ת' זו חונפניריס (not חנפנחס) T., that is Hunpanias (?); Pesik. R. s. 17 תחפנס חופרינס (?).

**תַּחֲרוּ**, v. תַּחֲרוּתָא.

**תַּחֲרוּת** f. (חָרָה) *heat, rivalry, contention.* Y. Ber. III, 6$^{b}$ משרבת ת' בציפורין וכ' when rivalry (between the families) increased in Sepphoris, they arranged that the families should pass by, and the mourners stand. Tosef. Sabb. XIII (XIV), 4; Y. ib. XVI, 15$^{c}$ bot. ספרי מינין שמטרלין אירבה ות' וכ' the heretical books which cast enmity, and strife, and dissensions between Israel and their father in heaven. Y. Yeb. IV, 5$^{d}$ top ת' באחין שכר לאחין (not באחין) by strife between brothers (the *yabam* and his brother's spurious son), the brothers (the *yabam's* heirs) profit, v. שִׁרְפּוּת. Lev. R. s. 9; Deut. R. s. 5 ... ולא ומה אם העליונים ת' וכ' if the heavenly creatures that have no jealousy, or hatred, or strife need peace &c. Yalk. Num. 773 שכא חזא ת' וכ' that there be no strife among the tribes; a. fr.

**תַּחֲרוּתָא, תַּחֲרוּ** ch. same. Targ. Hab. I, 3. Targ. Is. LVIII, 4.

**תַּחַשׁ** m. (b. h.) *taḥash*, an animal the hide of which was used to cover the Tabernacle. Sabb. 28$^{b}$ בריה ... ת' בפני עצמה וכ' the *taḥash* of the Mosaic days was a creature of its own kind, and the scholars could not decide whether it belonged to the class of *b'hemah* (domestic animals) or of *ḥayah* (beasts); Num. R. s. 6 [3]. Yeb. 102$^{b}$; a. e.—*Pl.* תְּחָשִׁים. Sabb. 28$^{a}$ עורות ת' skins of *taḥash*. Y. ib. II, 4$^{d}$ bot.; Koh. R. to I, 9, v. אלטינון, a. גַּלְאַקְסִינוֹן.

**תַּחְשׁוֹן*** (imperat. *Pa.* of a verb תחש, with suffix וֹן—; Tafel of חָשָׁא) *silence them.* Gen. R. s. 57, end; Yalk. ib. 102, end; v. גַּחֲמוֹן.

**תַּחַת** (b. h.; נָחַת) *under, beneath, in place of, instead of.* Peah VII, 3 המניח ... ת' הגפן וכ' he who places a basket under a vine when cutting grapes, robs the poor. Tosef. Dem. VI, 4 תַּחְתֶּיהָ in my place, v. אוֹצָר. Gen. R. s. 18 מת' חרוב אחד from under a carob tree; a. v. fr.

**תַּחְתָּא, תַּחַת** ch. same; לת' *downward.* Targ. O. Deut. XXVIII, 13; 43.—Pes. 74$^{b}$ פומא לת' with the mouth (open side) downward.—V. תְּחוֹת.

**תַּחְתָּאָה** m. (preced.) *nethermost, lower.* Targ. Josh. XV, 19; Targ. Jud. I, 15.—*Fem.* תַּחְתִּירָא. Targ. Prov. XV, 24 (ed. Wil. תַּחְתִּי').

**תַּחְתּוֹן** m. (b. h.) same. Snh. VIII, 1 זקן הת' וכ', v. זָקֵן.—*Pl.* תַּחְתּוֹנִים. Gen. R. s. 4 השמים הת' ושמי וכ' the lower heavens and the higher heavens of heavens. Ib. המים על הת' וכ' ... the upper waters exceed the lower by &c.; a. fr.—Esp. הת' the lower creatures, *earthly things*, opp. to העליונים the heavenly things. Ib. s. 8 הריני בורא אותו מן העליונים ומן הת' I will create him (man) so that he should partake of the nature of the heavenly and of the earthly creatures; Lev. R. s. 9, v. עֶלְיוֹן. Tanḥ. Huck. 8 העליונים ות' שלך הן וכ' the heavenly and the earthly creatures are of thy creation, and thou referrest to the authority of a human being?; a. fr.—*Fem.* תַּחְתּוֹנָה. Tosef. B. Bath. III, 2; Y. ib. XIV, 14$^{c}$ bot., v. רַחַיִם; a. e.—על הת', v. יָד.—*Pl.* תַּחְתּוֹנוֹת. Sabb. 82$^{a}$ שינרו הת', v. שֵׁן; a. e.

**תַּחְתּוֹנְיוֹת** f. pl. (preced.) *abdominal troubles, piles* &c. Ned. 22$^{a}$. Keth. 10$^{b}$. Sabb. 81$^{a}$; Ber. 55$^{a}$; a. fr.

**תַּחְתִּי** m., *pl.* **תַּחְתִּים, תַּחְתִּיִּים** (b. h.; preced.) *lowest compartments.* Gen. R. s. 31 (ref. to Gen. VI, 16) ת' לזבלים the nether rooms were for dung; Snh. 108$^{b}$; a. e.—V. תַּחְתִּית.

**תַּחְתִּים** m. pl. (?) (preced. wds.) *taḥtim*, name of an affection of the abdomen brought on by sorcery. Ber. 62$^{a}$, v. תַּחַת.

**תַּחְתִּית** f. (b. h.; preced. wds.) *bottom, foot; the frame in which an anvil is set.* Kel. XVII, 17 הצורפין ת' the base of the goldsmiths' anvil; של נפחין of the blacksmiths'; Tosef. ib. B. Mets. VII, 10 צרפית ת'. Num. R. s. 18 [4] ונבלעו בשאול ת' and they were swallowed up in the nethermost of the nether world.

תַּחְתִּירָא, v. תַּחְתָּאָה.

תֵּי = תְּהֵא (v. הֲוָא), *thou shalt be, be thou.* Y. Sot. VII, end, 22ª [read:] כד תיא . . . תי גייל לה לחורי פרוכתא כד אינון תרתיי תי מייבל וכ' when there is only one scroll on hand, thou must roll it up (v. גּוֹל) behind the curtain; when there are two, thou must carry away one, and bring in the other; Y. Meg. IV, 75ᵇ bot. תרתיתי (corr. acc.); Y. Yoma VII, 44ᵇ top תרתוירתי (corr. acc.).

תֵּיאָבוֹן, תָּאֲבוֹן m. (תָּאַב) *desire, appetite;* לת' *to satisfy the appetite.* Ḥull. 84ª (ref. to Deut. XIV, 26, למדה תאוה) אלא לת' . . . the Torah here teaches a sanitary rule, that man should not eat meat unless he has special appetite for it; Tosef. Arakh. IV, 26. Pes. 120ª (in Chald. dict.) דקאכיל לת' when he eats with appetite (when he begins the meal); a. e.—Esp. (with ref. to forbidden food) לת' on account of an irresistible appetite, opp. להכעיס, v. מוּמָר. Snh. 27ª לת' . . . מומר a non-conformist who eats unslaughtered meat merely to satisfy his appetite (because it is cheaper than the slaughtered, Rashi); a. fr.

תֵּיאָדוֹרוֹס, v. תּוֹדְרוֹס.

תֵּיאָה, תֵּיעָה, תֵּיעָת f. *root of crowfoot* (Ranunculus), used as spice, but considered poisonous for beasts. T'bul Yom I, 5 תחיאה (ed. Dehr. תחיירה; Maim.: 'some say, *tiah* is the root of asafœtida'). Ukts. III, 5 (ed. Dehr. תחירה); Y. Ḥag. III, 79ᶜ (not 'תח). Sifré Deut. 107. Ḥull. 58ᵇ חלצירטה תֵּירָח (Ms. M. תירעה; Ms. R. 2 תועה, v. Rabb. D. S. a. l. note) if he made a beast swallow crowfoot; Tosef. ib. III (IV), 19; a. e.

תֵּיאוּבְתָא, v. תְּאוּבְתָא.

תֵּיאַטְרוֹן, תִּיאַטְרוֹן m. (variously perverted) (θέατρον) *theater, show, spectacle.* Gen. R. s. 87 יום ת' הזה וכ' (not תיאטר') it was spectacle day, and all went to see (the show), but he (Joseph) did not go; Cant. R. to I, 1, beg. טיאשרון; Pesik. R. s. 6 יום ת' וקורקסין (not וקורקסירו) a day of theatre and circus performances. Cant. R. l. c. יום ט' של נילוס the show day for the Nile festival, v. זִיבּוּל. Y. Ab. Zar. I, 40ª חעולה לת' אסור וכ' to go to theatre is forbidden on account of idolatry (which is practiced in it); Tosef. ib. II, 5 לתרטיאות של גוים ed. Zuck. (Var. לתרשאיות, לסרטאיות, read: לתיאַטְרָאוֹת *pl.*). Y. ib. l. c. חעולה לת' וצווח וכ' to go to a theatre and cry out (to vote for a broken down gladiator &c.), if it is for the public benefit, is permitted. Ex. R. s. 51, end ראה אותם גובין לתַרַטְרוֹן he saw that they were collecting for the erection of a theatre. Y. Taan. II, 64ª bot. תייט', v. שָׁפַר; a. e.—*Pl.* תֵּיאַטְרָאוֹת, תִּיאַטְרָיוֹת. Meg. 6ª ת' וקרקסיות Ar. (ed. תרטר', תראטריות; Ms. M. טרטסיאות) theatres and circuses. Tanḥ. ed. Bub., Sh'moth 6 (ref. to Ex. I, 7) שנתמלאו בתי טרטיאות וכ' the theatres and circuses were full of them; Yalk. Ex. 162. Ab. Zar. 18ᵇ אין הולכין לטרטיאות וכ' (Ms. M. טרטסיאות) you must not go to the gentile theatres and circuses, because &c., v. זָבַל. Y. Ber. IV, 7ᵈ . . . מודה ולא נתת חלקי בבתי תַּרְטָוֹת וכ' I thank thee . . . that thou hast given me my share with those sitting in the schools and synagogues, and hast not given me my share in the theatres and circuses; a. fr.

תֵּיאֲמִי, v. תּוֹמָא II.

תֵּיאָקָא, v. תִּרְקָא.

תֵּיב, *Pa.* תַּיֵּיב; *Af.* אֲתֵיב, v. תּוּב.

תֵּיבָא, Targ. Koh. IV, 12 some ed., v. תִּרְבָּא.

תֵּיבָת, v. תִּבְהָה. [Koh. R. to I, 7 כמין תיבה, v. תּוּבְיָה.]

תֵּיבוֹרָא, תֵּיבְ' m. (תְּבַר) *breaking, shattering.* Targ. Is. XXX, 14. Targ. II Sam. V, 20; Targ. I Chr. XIV, 11.

תֵּיבָ', תֵּיבוּ', תֵּיבוּתָא f.=h. תֵּבָה, *chest, box; ark.* Targ. Ex. II, 3; 5 (O. ed. Berl. תִּיבוֹ') Targ. Gen. VI, 14; 16; a. e.—Keth. 106ª עבד ת' וכ' he made a box, and sat (in it) before him (Elijah), until he had finished his teaching. Y. Ber. V, 9ᶜ עבר חד קומי ת' a man passed before the ark (recited the prayers, v. תִּבְהָה). Y. Kidd. I, 61ᵇ top; Y. Peah I, 15ᶜ top מפתחא דת' חוה וכ' the key of the box (containing the jewel) was on his father's finger; a. e.

תִּיבוּתָא, v. תִּרְבָּא.

תִּיבְלְטִירִין, תִּיבְלְטוּרִין, v. תבלטירים.

תִּיבְנָא, תִּיבְלָא, v. sub תֵּבְ'.

תִּיגְדָּא, v. תִּגְדָּא.

תִּיגַּר, v. תַּגַּר.

תִּיגְרָא, תִּיגָּרָא, v. תִּגְרָא, תִּגָּרָא.

תִּיגְרָאתָא, v. תִּגְרָתָא.

תִּיגְרוּתָא, v. תַּגְרוּתָא.

תִּיגְרָנְיָתָא, תִּיגָּרָנָא, v. תִּגְרָנָא.

תִּיגְרְתָא, v. תִּגְרָתָא.

תִּיָּדָ, v. תִּרְאָה.

תָּו, תָּיו m. (b. h.; תָּוָה) 1) *mark*; 2) ת"ו *the letter Tav.* Sabb. 55ª (ref. to Ez. IX, 4) לך ורשום . . . ת' של דיו ועל . . . ת' של דם go and make on the foreheads of the righteous a mark (Tav) with ink; and on the foreheads of the wicked a mark (Tav) with blood. Ib. אלו . . . מאלף עד ת' those are the men that fulfilled the Law from Alef to Tav. Ib. ומאי שנא ת' and why a Tav? Ib. ת' סוף חותמו של הקב"ה the Tav is the last letter in God's seal (אמת). Ib. 104ª ת"ו אמת Tav intimates *truth*; a. fr.

תְּוּבָא m., תִּיוּבְתָא f. (תּוּב) 1)=תּוּבָא, *vomit.* Targ. Prov. XXVI, 11 תִּיוּבְיֵה (Ms. תיובת').—2) *return.* Targ. Job XXIV, 23 (ed. Lag. תְּהִיבוּתָא).—Esp.=h. תְּשׁוּבָה *return to God, repentance.* Targ. Jer. XXXIII, 6 (ed. Wil. תִּיוּבָא). Targ. Cant. V, 5; a. fr.—Taan. 23ᵇ אנא בעי . . . דלהדרו בת' I prayed that they might die, but she prayed that they might return in repentance (Ber. 10ª דלהדרו בתשובה); a. e.—V. תְּחוּבָא.—3) *answer, reply, refutation, argument.* Targ. Jer. XII, 5. Targ. Job XXXII, 3; 5; a. e.—B. Mets. 16ª

תַּיָּדָה, v. תְּרָאָה.

תַּיְטַרוֹן, v. תִּיאַטְרוֹן.

תַּיְרֵמָת, v. תְּרוּמָה.

תַּיָּר m. (תּוּר) *spy, scout, guide.* B. Kam. 116b ואם שכרו ת' וכ' if the caravan hired a scout to go before it; Tosef. B. Mets. VII, 13; Y. ib. VI, end, 11a. Y. Yoma I, 38b, a. e. דת' חגדול, v. תּוּר I; a. fr. — *Pl.* תַּיָּרִים. Yalk. Cant. 983 (play on בתורים, Cant. I, 10) שני תורות נעשו ת' טובים לישראל (read: שתי תורות) two laws (the written and the oral) became good guides for Israel.

תַּיָּר, תַּיָּרָא ch. same. Targ. Job XXIX, 15 Var. (Ms. עַיָּר).—Cant. R. to II, 12 (play on התור ib.) קול ת' טב וכ' the voice of a good guide has been heard . . ., that is, Moses and Aaron.

תַּיָּרָא* m. = תַּיּוֹרָא, *ox-driver, plougher.* B. Bath. 54b כדאזיל תַּיָּרָא דתורי וחדר (Ms. M. תוורא; Ms. H. תַּיָּארָא; Ms. R. תַּיּוֹרָא, v. Rabb. D. S. a. l. note) he gets possession of the whole field, when he digs as far as the plougher goes with his oxen and turns around, i. e. when he digs the distance of an ordinary bed in the field; (Rashb. כדאזיל תַּיָּרָא דתורי וכ' when *a yoke of oxen* goes over the entire length (or breadth) of the field and turns back, i. e. two beds all along the field).

תַּיָּרְשָׁא, תַּיְרָשָׁא, v. תַּרְשָׁא.

תַּיְתָא, v. תּוּתָא, a. תְּבָא.

תִּיכוֹנָה f. (b. h.; תָּוֶךְ) *inner, central, middle.* Y. Ber. I, 2d; Lam. R. to II, 19. Ber. 3b (ref. to Jud. VII, 19) אין ת' אלא שרש וכ' you cannot say *middle* watch, unless there is one before and one after (which proves that the night is divided into three watches); Yalk. Jud. 63.—*Pl.* תִּיכוֹנוֹת. Ib. מאי תיכונה תיכונה שבת' *tikhonah* means here the middle of the middle watches, i. e. the end of the second and the beginning of the third of the four watches; v. תָּוֶךְ; Ber. l. c. אחת מן חתיכונה שבת' (corr. acc.).

תִּיכְלָא, v. תְּכֶלֶת.

תִּיל־, v. תֵּל.

תַּילָאנָא, v. תִּילַעְנָא.

תַּילְדוּתָא, v. תִּילְדוּתָא.

תַּילְדָא, v. תִּלְתָא.

תַּילְתוֹל, v. תִּלְתוֹל.

תַּילְתָא, v. תִּלְתָא.

תִּילִין, תִּילִים, v. תֵּל.

תִּילִין, תִּילִים *psalms*, v. תְּהִלָּה.

תִּילְתָן, תִּילְתוֹל, תִּילְתוּתָא, תִּילְתָא, v. sub תֵּל, תִּל׳.

הא גברא והא ת' here is the man, and here is his answer (such an ingenious answer only such a man can give); גברא קא חזינא ות' וכ' I see the man, but I do not see the answer (his argument does not convince me). Ab. Zar. 68a ת' קא מותיב חגא . . . Ḥagga knows not what the Rabbis say, and dares to argue? Ber. 10b ת' דרב חסדא ת' this is an argument against Rab Ḥisda; it is an argument (R. Ḥ. stands refuted). Ib. 21a ת' this is a final refutation; a. v. fr. — *Pl.* תִּירוּבָתָא. Targ. Job XXI, 34 Ms. (ed. *sing.*).—4) *pl.* as ab. *going to and fro, waywardness.* Targ. Jer. V, 6 (ed. Wil. תִּירוּ). Ib. XIV, 7 תִּירוּבָתָנָא (not תִּירוּבָתָ׳); a. e.

תִּיודִימוֹס, v. תדיוטוס.

תַּיוֹם m. = תְּאוֹם, *twins, two grown together.* Succ. 36a.

תַּיּוֹמָא, תַּיּוּ׳ ch. same, *twin.*—*Pl.* תִּיוֹמִין. Targ. Gen. XXV, 24. Ib. XXXVIII, 27. Targ. Cant. IV, 2. Ib. 5.—*Fem.* תִּיוּמְתָא *twin sister.* Targ. Y. Gen. IV, 2 (ed. Vien. תִּירוּמְתָ׳).

תִּיוֹמֶת f. (preced.) 1) [*twins,*] *the central leaf of the palm branch,* which is a junction of two. Succ. 32a נחלקה ת' (Ms. M. 2 הַתַּיְרֶמֶת) if the central leaf is split; B. Kam. 96a; a. e.—2) *twin-sister, match.* Pesik. R. s. 15 (ref. to תמתי, Cant. V, 2) תִּיוֹמְתִי לא אני גדול וכ' my match, I am not greater than she, nor is she greater than I; (Cant. R. to l. c. תאומתי כבירכול).—Trnsf. *a broken thread joined by twisting, thick thread.* Y. Sabb. VII, 10c אפי' ערב שבת לא חירח בו קשר ולא תיריסת even in the woof of the curtain there was neither a knot nor a twist.—3) *molar tooth,* v. תְּאוֹם.

תִּיוּמְתָא, תִּיוּמְתָא, v. תִּיוּמָא.

תיוסאני, Targ. Prov. XXII, 3 ed. Lag., v. תְּכַךְ I.

תִּיחוּחַ, תִּחּ׳ m. (תחח, transp. of חתח; cmp. תוחת, Job XLI, 21, = תחתוח) *crushing*; עֲפַר ת' *crushed, loose earth.* Ohol. XVIII, 8 ועפר התי' (Mish. ed. וחעפר, corr. acc., or וחעָפָר הַתְּחוּחַ; Maim. comment. ed. Dehr. עֲפַר תּוֹחָה). Tosef. ib. XVI, 5 רושם ואין . . . ואיזו היא בחולה ed. Zuck. (Var. ואין עפר תחתיו) virgin soil is that in which there is no imprint, and the earth of which is not *ʿăfar tiḥuaḥ*; Nidd. 8b, v. רָשָׁשִׁין. Bets. 8a top עפר ת' (Tosaf. תית'). Sabb. 39a. Ber. 40a (Ms. F. תוחת, v. supra). Y. B. Bath. II, beg. 13b מפני שעושין עפר תח' וכ' because they (the rocks or boulders near a wall) make the ground around them loose, and affect the earth of the wall; Bab. ib. 19b ומעלין עפר תי' . . . שמחלידין they (the roots of trees near a wall) undermine the ground, and generate loose earth; a. e.

תִּיטָא m. (θῆτα) *the Greek letter* θ (Tau), which in voting stood for θάνατος (death). Lam. R. to II, 1, v. תִּיהוּךְ.

תַּיְטַרוֹן, v. תִּיאַטְרוֹן.

תַּיְיָא, only in וַתַּיְיָא = וַאֲתָא, v. אֲתָא.

תִּימָא pr. n. m. *Tima*, an Amora. Y. Snh. IV, 22[b] ת' בר' פפיוס.

תִּימָא, תִּימָה m. *tema*, name of a bird. Hull. 141[b] תימת (Ms. M. תרמא; Mus. תַּמָּה; Ar. תַּמָא).

תְּמִי', תִּימְהָא, תִּימָהּ m. (תְּמַהּ) 1) *astonishment.* Targ. Jer. V, 30 (ed. Wil. תִּירָמָא; h. text שמה). Targ. Ez. XXXII, 10 (ed. Wil. תִּירְמָה); a. fr.—Midr. Till. to Ps. VI, beg. (in Hebr. dict.) ת' הוא על הקב"ה וכ' (ed. Bub. תמה הוא מן) it is astonishing of God, that he &c.—[In Talmudic commentaries ותימה introduces an objection.]—2) *wonder, miracle, sign.* Targ. Ps. LXXI, 7 (ed. Wil. תְּמָהָא, h. text מופת). Targ. Y. Ex. VII, 9. Targ. Y. Deut. XIII, 2 sq.; a. fr.—*Pl.* תִּימָהַיָּא, תִּירְמָהַיָּא, תְּמֵי'. Ib. IV, 34 (not תְּמֵי'). Targ. Y. I ib. XXXIV, 11. Targ. Ps. CV, 27; a. fr.—3) *desolation, poverty.* Targ. II Esth. X, 1 תמה ed. Lag. (ed. Vien. תַּמָּהָא, תַּמָּה; Ar. תמא), v. Meg. 11[a], quot. s. v. רָשׁ; [Ar., misled by the Hebrew text: *tribute*].—[Ib. IX, 24 ת' הוא עדבא Ar., mistake for רמא, with omission of מלתא.]

תִּימָדוֹן, v. תַּמְהוֹן.

תִּימוֹז* m. *one who has no eye-brows.* Tosef. Bekh. V, 9 ed. Zuck. (Var. תרמיז); Bekh. 44[a] תימו' שחמו זיפין (read: תִּירְמִיזוּ שׁוֹחֲמוּ זִיפָיו) *t.* is one whose eye-brows are gone; ib. תחמיר (Rashi תומיין, Ar. תימן).

תִּימוֹ', תִּימוֹר m. (b. h. תֹּמֶר; תָּמַר) *rising column.* Yoma 28[b], v. פָּצַע, a. תָּמַר.

תִּימוֹרָא c. (cmp. שְׁמֻרוֹת Ps. LXXVII, 5) *eye-lid, eye-lash.* Sabb. 77[b] דמידלי לעיל ... ת' מ"ט דאר Ar. (ed. תִּירְמָא) why is the eye-lid of the chicken bent upwards?—*Pl.* תִּימוֹרַיָּא, constr. תִּימוֹרֵי. Targ. Ps. XI, 4 Ms. (ed. Wil. תִּמְ'; ed. Lag. תרמ'). Targ. Job III, 8. Ib. XLI, 10 Ms. (ed. Wil. תִּמְרֵי). Ib. X, 22 (*eye-lids of the morning;* h. text צפרתה). Targ. Prov. IV, 25 Ms. (ed. Wil. תִּירְמָר; ed. Lag. תמר); a. e.

תִּימוֹרְתָּא f. same.—*Pl.* תִּימוֹרָתָא. Targ. Ps. LXXVII, 5 ed. Wil. (ed. Lag. a. oth. תִּימוֹרַתַּיָּא, תִּירְמוֹרַתַּיָּא).

תִּימַחְתָּא f. (מְחִי), sub. נברא, *bark softened by beating and stripping.* Hull. 51[b] ת' לא חיישינן (Ms. R. 3 a. Ar. תמדתא; Ms. R. 2 תִּמַּחְתָּא, v. Rabb. D. S. a. l. note 50) if the animal fell upon soft bark, we do not apprehend internal injury; v. נִבְרָא.

תימטינים, תימטינוס, Y. Ab. Zar. II, 40[d], read דומיטיריינוס.

תִּימִין, v. תִּירוֹז.

תִּימַלּוֹס, v. תַּמַּלּוֹס.

תִּימָן, v. תִּירוֹז.

תִּימָרָא, תִּימְרָא, v. תִּירוֹרָא.

תִּימָרָה, v. תִּמְרָה.

תִּימָרָת, v. תִּמְרָה.

תִּינָא, *pl.* תִּינִין, תִּינַיָּא, v. תְּאֵנָתָא.

תִּינוֹק m. (יָנַק) *child, boy.* Sabb. 151[b], a. e. ת' בן יומו a child not quite a day old. Sot. 47[a]; Snh. 107[b] ת' רצר ת' ואשה תחא וכ' desire, child, and woman should be repelled with the left, and drawn near with the right hand. Yoma 82[a] בת' ... בן שלש at thirteen we order full fast by Biblical law: this refers to a boy; a. fr.—*Pl.* תִּינוֹקוֹת, תִּינְקוֹת. Ib. VIII, 4, v. עָנָה II. Sabb. 119[b], a. fr. ת' תינוקות של בית רבן school children; a. v. fr.—*Fem.* תִּינוֹקֶת, תִּינְקֶת *girl.* Yoma 82[a] בת' ... בן שתים at twelve we order full fast ...: this refers to a girl (v. supra). Nidd. X, 1; a. fr.

תִּינַח, תְּהִינַח, v. נִיחָא ch.

תְּנַח', תּוּנַחְתָּא, תְּנֵי', תִּינָחָתָא, תִּינָדָא f. (אֲנַח) *sigh, groan.* Targ. Ps. XXXI, 11 תינחא ed. Lag. (ed. Wil. תְּנָחָתָא). Ib. XXXVIII, 10 תינחתי (ed. Wil. תְּנָחַ'). Targ. Is. XXXV, 10 (ed. Wil. תִּירְנָחָתָא, *pl.*); a. fr.

תִּינָנֵי', תִּינְיָנָא, תִּינְיָנוּת, תִּינְיָנָא, תִּינְיָן, תִּינְיָתָא, v. sub תְּנֵי'.

תִּינָתָא, v. תְּאֵנָתָא.

תִּיסְוָור, תִּיסְבָּרִית, תִּיסְבָּרָא, תִּיסְבָּר, v. sub תְּסַ'.

תִּיסוּמֶן, Ex. R. s. 47, למלך שהיה אוהב לת' וכ', perhaps to be read: לְסִיטוֹנוֹ (v. סִיטוֹן) a king that loved his commissary. He said to him, measure unto thyself golden Denars.

תִּיעָדָא, v. תִּיאָדָא.

תִּיעוּב m. (תָּעַב) *abomination, rejection.* Yalk. Am. 545 לידע כמה ת' נעשה להם that they might know how much they were abominated; (Lev. R. s. 5 להודיע כמה חטא גורם).

תִּיפַּח, תִּיפָּח m. (נָפַח; cmp. מַפַּח נפש) *fainting, decay; disappointment.*—ת' נפש, ת' רוח, (Chald. ת' רוחא) *let fainting come upon ..., let despair come upon ...!* R. Hash. 31[a] ששה ... אמרת ת' נפשם וכ' Ms. M. (ed. אמר ת' עצמן, read: עצמותן) the Shechinah delayed six months in the desert for Israel's sake, perhaps they would return in repentance; when they did not return, the Shechinah said, let despair come upon them &c. (ref. to Job XI, 20 מִפַּח נפש ...). Keth. 105[b] ת' נפשם של וכ' oh, the despair that waits for those who take bribes! Y. Maas. Sh. IV, 55[b] bot. [read:] ת' רוחיה woe to that man! Num. R. s. 7[4] (to a plant) ת' דהאר גברא woe to thee! last night thou wast looking well &c., v. פָּרַג. Ex. R. s. 3[12] ת' עצמותה (read: עצמותיה) Oh, the decay of her bones, woe to her!; a. fr.

תִּיפְלוּת, תִּיפְלָה, v. תִּפְלָה, תִּפְלוּת.

תִּיק m. (θήκη) *casing, sheath.* Kel. XVI, 8 חשעור לת' whatever is intended for a casing, contrad. to חִפּוּי. Sabb. XVI, 1 ת' הספר a book chest; ת' התפלין a box or bag in which the T'fillin are kept; a. fr.

תִּיקָא ch. same. Targ. Job XX, 25 מִתִּיקָה (Ms. מִתִּיקָא, corr. acc.). Targ. Y. Num. XXXI, 8 (ed. Vien. תִּיקָ', corr. acc.). Targ. Lam. III, 13 (*quiver*).

**תִּיקָא, תִּיאָקָא, תִּיקָא** (תַּיְקָא) m. (contraction of תִּירְצָא; v. מַצָּקָה; cmp. Arab. *wakay*) 1) *railing, gallery.* Targ. O. Deut. XXII, 8 (Y. תִּיאַק גיפופין; h. text מעקה). Targ. I Kings VI, 10 תִּירָקָא (h. text רצוץ).—2) trnsf. *safety, place to stand on* or *lean against.* Targ. Y. Lev. XXVI, 37 ת' למיקום (h. text תקומה).

**תִּירְקוּ** = תִּיקוּם, v. קוּם ch.

**תַּיְקֵי, תִּיקֵי** m. pl. (קוּ, apocope of קוּם; cmp. קָא) *door posts* (cmp. Syr. קימא P. Sm. 3533). Targ. Y. Deut. VI, 9 (ed. Vien. תַּקֵּי); XI, 20; Targ. Cant. VIII, 3 (ed. Vien. תִּירְקִי, corr. acc.).

**תִּיקוֹל,** Y. Dem. III, beg. 23[b] כדי תיקולו, read: תִּיקּוּנוֹ, v. תִּיקּוּן.

**תִּיקוֹלָתָא, תִּיקוּלָתָא,** v. תִּקּוּלָא.

**תִּקּוּן, תִּיקּוּן** m. (תַּקֵּן) 1) *preparation,* esp. *making fruits available by separating the tithes, the priest's share* &c. Y. Dem. III, beg. 23[b] נותן לו כדי תִּיקּוּנוֹ (not תיקולו) we give a quantity large enough for him to separate the tithe, i. e. we give him a larger quantity, so that after deducting the gifts he should have as much as is due to him; a. e.—2) *establishment, institution; amendment, making right.* Gitt. IV, 2, a. fr. מפני ת' השולם for the social order. Succ. V, 2 ומתקנין שם ת' גדול and they introduced a great improvement there; ib. מאי ת' גדול וכ' what was that great improvement? ... The woman's compartment was open, and they put a railing around it &c. Tosef. Naz. V, 2 ת' הדבר וכ' the way to set the thing right, the proper way is &c.; Y. ib. II, end, 52[b] תִּקֵּן על שם שלא ... כתיקונה בא"י וכ' because I did not separate one Hallah in Palestine as was proper; Cant. R. to I, 6 כתקנה; ib. כתקונו ... על שלא וכ' because I did not keep one Holy Day in Palestine as I ought to have &c. Pesik. R. s. 28 כתיקנם ... שאין עושים וכ' my children do not observe the festivals according to their institution, as they were commanded &c. Meg. 2[a] בזמן שהשנים כתיקנן וכ' when the seasons of the year were as they ought to be (when the calendar was regulated by the court), and Israel dwelt in their land; a. fr.—ת' סופרים the emendations of Biblical phrases introduced by the Sof'rim (v. סוֹפֵר) to obviate apparently irreverent expressions. Tanh. B'shall. 16 [where the text is largely interpolated]. Gen. R. s. 49 (ref. to Gen. XVIII, 22) ת' ס' הוא זה שהשכינה וכ' this is a Soferic emendation (for, 'and the Lord stood yet before Abraham'), for the Shechinah waited for Abraham; Midr. Till. to Ps. XVIII; (Lev. R. s. 11 תִּקְּנַת ס'); a. fr.—[A list of these emendations is to be found in Tanh. l. c.; Sifré Num. 84; Mekh. B'shall., Shir., s. 6; Yalk. Ex. 247; v. esp. Frensdorff, Ochlah W'ochlah, p. 113.]

**תִּקּ', תִּיקּוּנָא** ch. same, *preparation, order, arrangement; equipment, adornment.* Targ. O. Ex. XXVIII, 8 (h. text אפדה). Targ. Is. XXX, 22. Targ. Ex. XXXIII, 6 תִּקּוּנָן (h. text עדי) וַיְ'. Targ. Jer. II, 32. Targ. II Chr. XXIV, 13 (h. text מחכנת). Targ. Ps. IX, 5 Ms. (ed. פורענות; h. text משפט); a. fr.—*Pl.* תִּיקּוּנִין, תִּק'. Targ. Jer. IV, 30. Targ. Deut. XXII, 5; a. e.

**תִּיקְלָא,** v. תִּקְלָא.

**תִּיקָן,** v. תִּיקּוּן.

**תִּיקְעוּתָא,** v. תִּקִישׁוּתָא.

**תִּיקְרוּבָתָא,** v. תִּקְ'.

**תִּיקְרַת,** v. תּוּקְרַת.

**תַּיָּר,** v. תַּיָּיר.

**תִּיר** m. (תּוּר II) *wakefulness.* Meg. 18[b], a. e., v. נוּם.

**תִּיר,** Tosef. Bets. IV, 10 אבל מחדדין את הכלים בת' ed. Zuck., a corrupt and misplaced dittography of ואין מדיחין את הכלים בנחר.

**תִּירְבִי,** Midr. Till. to Ps. LXXV ת' כוס, read with ed. Bub. טִירְבְּרִי = טִרְבְּרִי Tiberian glass cup (v. Nidd. 21[a]).

**תִּירְגֵּם,** v. תִּרְגֵּם.

**תִּירְדִין,** v. תָּרַד.

**תִּרֵּ', תִּירּוּכִין** m. pl. (תְּרַךְ) *being sent away, divorce.* Targ. Lam. I, 1. Targ. Y. Deut. XXIV, 1; 3.—Gitt. IX, 3, v. שִׁירְבּוּקָא. Ib. 85[b] ולורכיה לוי"ו דת' וכ' and he must prolong the Vav in *tirukhin* ..., lest it be read &c., v. שִׁירְבּוּקָא.

**תִּירוֹם,** v. תִּירוּס.

**תִּירוּס** m. (תְּרַס) *rebellion.* Sabb. 32[a], v. מְחָטְרָא; Yalk. Gen. 31 (not תירום).

**תִּירוּצָא** m. (תְּרַץ) *straightness, uprightness.* Targ. Ps. XCVI, 10. Ib. CXI, 8.

**תִּירוּצָתָא,** v. תִּירִיצוּתָא.

**תִּירוֹשׁ** m. (b. h.; ירש Ges.; cmp., however, רָשַׁשׁ) *juice, must, wine.* Tosef. Ned. IV, 3 הנודר מן הת' ... ומותר ביין he that vows abstinence from *tirosh* is forbidden all kinds of sweet juice, but is permitted (fermented) wine; Y. ib. VII, 40[b] bot. כמאן דאמר ... התורה קראת אותו ת' תִּירוֹשֶׁךָ this is according to him who says, that in vows we follow the ordinary usage, but according to him who says that we must be guided by Biblical usage, the Bible calls it (wine) *tirosh*; 'thy *tirosh*' (Deut. XI, 14) means wine; (quot. from) Sifré Deut. 42. Ib. תרושך מלא (read תיר) 'thy wine', that means in abundance. Pesik. ʿAsser, p. 100[a] (ref. to Deut. XIV, 22, a. Hos. II, 11) אם זכיתם תירושך ואם לאו תִּירוֹשִׁי if you do good, it is thy must, if not, it is my must; Yalk. Deut. 897; a. e.

**תִּירְחָא,** Y. Ter. X, 47[b] חנינה ת' (ed. Krot. תירתא), v. תּוּרְתָּרְיָא.

תִּירְטָא, v. תִּרְטָא.

תִּירְיוֹסְקִי, v. טִירְיוֹסְקִי.

תִּירְיוֹקִי, תִּירְיוֹקָא, תֵּ֫רְ׳ f. (θηριακή, theriaca) *theriak*, a certain compound believed to be an *antidote* against poisonous bites; in general *a remedy, medicine*. Sabb. 109b (v. Rabb. D. S. a. l. note 1), v. בַּנְגַּד. Ned. 41b כי תיריוקי לגופא (Ar. קא ...) as wholesome as theriac for the body. Ib. לא חזיא ולא תִּירְיָקָה I want neither it (the fever) nor its alleged good effect. Cant. R. to IV, 5 [read:] שלחו תרופאים וחבריאו מדמיהן ועשו אותן תִּרְיָאקָה ובה וכ׳ the physicians sent (to Alexandria) and got some of their blood (of menstruation) and made a theriak of it, and with it they healed &c.—[Ab. Zar. II, 4 ותיריוקי Y. ed., v. וְתִינְיָרִיקִי.]

תִּירְעָתָא, v. תִּרְעָתָא.

תִּירְקִי, Y. Ḥag. II, 77d ת׳ זהב, read: סִירְקֵי זהב = סִירִיקוֹן, v. סִירְקִין של זהב.

תִּירְתָּאָה, v. תּוּרְתָּנִיָּה.

תַּיִּשׁ, תַּיִּשׁ m. (b. h.) *he-goat; wether*. Hull. 79b, sq.; a. e.—*Pl.* תְּיָשִׁים, תְּיָשִׁים. Y. Snh. I, 19a top נעשו ת׳, v. גְּדִי; Ber. 63a; Y. Ned. VI, 40a. Gen. R. s. 42, a. e. אין ת׳, v. גְּדִי; a. fr.—*Fem.* תְּיָשָׁה *she-goat*. Hull. l. c.; a. e.

תְּיָא, תֵּ֫ירְ׳, תְּיָשָׁא ch. same. Targ. Prov. XXX, 31.—Y. B. Bath. III, beg. 13d (expl. משכורית) ת׳ רבא the big wether (leader of the flock).—*Pl.* תְּיָשֵׁי, תֵּירֵי, תֵּירְ׳. Targ. O. Gen. XXX, 35. Ib. XXXII, 15.

תְּיִשְׁעָ m. (תֵּשַׁע) 1) *nine-tenths*; 2) *one-ninth*. Y. Dem. VII, 26c top נוטל שני תישעין וח׳ של ת׳ וכ׳ he takes twice nine-tenths (of ten), and one-ninth of nine-tenths, which makes ten for the first tithe, and nine for the second. But why not say 'nineteen'? Said R. Z., 'the words of the wise and their riddles'. Ib. [read:] חרוצה להכניס ... נוטל על כל תאינה ותאינה שני תישעין וח׳ של ת׳ שחן עשרים ושלש וארבעה תישעין של תאינה he who wishes to bring into his house one hundred figs available for use, must count for each fig (an addition of) two-ninths and one-ninth of one-ninth, which makes (an addition of) twenty-three figs and four-ninths of a fig (23, and $\frac{4}{9}$ as nearest to $\frac{3}{8}\frac{7}{7}$).—*Pl.* תְּישְׁעִין. Ib. Y. Erub. II, 20b צא מהן ארבעה ת׳ ... נשתייר שם תשעת עשר תלתותין חסר תשוע (not תלתולין) deduct therefrom (from $6\frac{2}{3}$) four-ninths for the four sides, and there remain nineteen thirds less one-ninth ($=6\frac{2}{9}$).

תִּישַׁע, v. תֵּשַׁע ch.

תִּיתוֹרָא m. (= תרתור; cmp. שָׁרִיתָא, שְׁרִיתָא; cmp. גִּישְׁרָא) *bridge* (Assyr. *titurru*). B. Bath. 21a ואי אית ת׳ ממטיינן וכ׳ if there is a bridge, we may let the children cross the river (to attend school on the other side), but if there is only a cross-board (גַּמְלָא I) &c. Ned. 41a מטא ת׳ וכ׳ when he came to a bridge, the animal shied.—Trnsf. ת׳ דתפלין *the skin drawn over the capsule of the T'fillin of the arm* after the inscriptions have been put in, *bottom* of the capsule with a hollow rim (מעברתא). Men. 35a.

תֵּךְ m. (תכך) *twisted cord, ring*.—*Pl.* תְּכִים. Y. Meg. II, 73a bot. אם תפר בה שנים ... ת׳ וכ׳ if he joined the sheets of the M'gillah by means of two or three rings, it is fit for use.

תְּכָא, תֵּ֫ירְ׳ ch. same, *ring, chain*. Targ. Koh. IV, 12 כת׳ דמגדלא וכ׳ (not כתיבא) like a chain plaited of cords, each consisting of three threads (h. text חוט המשלש).—*Pl.* תְּכִין, תְּכֵי, תֵּירְ׳. Targ. O. Ex. XXVIII, 14; XXXIX, 15. Targ. II Chr. III, 16; a. e.—Y. Sabb. VI, beg. 7d מהו מיפק באילין ת׳ how about going out (on the Sabbath) with those cord chains (as a belt)? Bab. ib. 57a, v. תַּלְיָלָא. B. Kam. 119b מהו אריג ת׳ 'woven' means here twists.

תְּכָא (I תַּכָּא), v. תּוּכָּא.

תַּכָּא II m. (v. preced. art.; cmp. Assyr. *tukku* shield, a. Lat. scutum a. scutella) *salver, tray* (of twisted osiers). Ber. 42a לבתר דסלקין ת׳ וכ׳ after the tray before them was removed. Ib. אנן אית׳ דריש וכ׳ we count on the tray of the Resh G'lutha (who sends us portions of what is placed before him). B. Mets. 86a קריבו ת׳ קמיה they placed a tray before him (with food and drink). Pes. 110b תרי קמי ת׳ ותרי אתי two cups before the tray is brought in, and one during the meal. Yeb. 63b, v. קְשַׁט; a. fr.

תְּכִבּוֹסְתָּ f. (כְּבַס) *washing* (clothes). Ex. R. s. 23 אין לחן ת׳ cannot be washed; Cant. R. to I, 5, a. Yalk. ib. 982 אין צריכין ת׳ (corr. acc.). Cant. R. to IV, 11; Pesik. B'shall., p. 92a, a. e. ולא היו צריכין ת׳ but did they (their garments in the desert) not need washing? M. Kat. 15a, a. e. אבל אסור בת׳ a mourner is forbidden to wash his clothes. Hull. 31b ת׳ ראשונה washing the first time (Lev. XIII, 54), ת׳ שניה washing a second time (ib. 58); a. fr.

תַּכְבָּר m. h., v. next w.

תּוּכְּ׳, תַּכְבְּרָא m. (כבר; cmp. כְּבָרָה) [*basket,*] *the body of an animal stuffed with its loose pieces* (head, legs, entrails) *and roasted*. Targ. I Sam. XXV, 18 (h. text עשׂוּרֹת; Rashi to Pes. 74a quotes תַּכְבְּרָנִין).—Pes. 74a ר׳ ישמעאל קוריחו תַּכְבְּרֵי וכ׳ Ms. O. (ed. תוך תוך, v. תּוֹךְ I) R. Yishmael called it (the prepared Passover sacrifice) a *takhbar* (basket); R. T. called it, a kid with a helmet (v. קַלָּס I); Y. ib. VII, beg. 34a [read:] תוך בר דברי ר׳ ישמעאל ר׳ טרפון אומר מקולס; Mekh. Bo s. 6 [read:] תוך ובר דברי ר״ח ר״ע אומר מקולס; Yalk. Ex. 197 תוך ובר דברי ר״א ר״ע אומר וכ׳ (corr. acc.).—[תוך בר, תוך ובר arisen from a phonetic etymology of תּוּכְּבָר, as if meaning *inside* (and) *outside*.]

תְּכוֹל *to be bereft*, v. תְּכֵל.

תְּכוּף, v. תְּכִיף.

תַּכְמְקָא, v. תַּכְמְכָא.

**תְּכֵיל**, v. תְּכַל.

**תְּכֵיל** m. (תְּכַל) 1) *trust, confidence.* Targ. Ps. XVI, 9 בת' Ar. (ed. לרוחצן).—2) part. of תְּכַל.

**תְּכֵילְתָּא**, v. תְּכֶלְתָּא.

**תְּכוֹף, תְּכֶךְ, תְּכֵיף** m. (תְּכַךְ) [*seizing, overpowering,*] בתכיף שלו בת' *suddenly, unawares.* Targ. O. Num. VI, 9 (ed. Vien. בתכף; Y. בתכוף; h. text פתע פתאם). Targ. Job I, 15. Targ. Is. XXX, 13. Targ. Y. II Deut. IV, 42; a. e.

**תְּכִיפָה** f. (תְּכַךְ) [*junction, fastening,*] 1) *stitch* or *knot.* Kil. IX, 10 התוכף ת' אותו if one fastens two pieces together with only one stitch; Men. 39[a]; Sabb. 54[a]; a. fr.—2) *immediate sequence.*—*Pl.* תְּכִיפוֹת. Y. Ber. I, 2[d] bot. שלש ת' הן תוכף וכ' three actions require immediateness; putting on of hands must be immediately followed by slaughtering &c.; Bab. ib. 42[a]; Deut. R. s. 2[10]; Yalk. Gen. 130 תְּכֻפּוֹת; a. e.; v. תְּכֻפָּה.

**תְּכַךְ** I m. (v. תוך) [*to press between,*] 1) *to squeeze, press;* (h. ענש) *to annoy; to fine.* Targ. Prov. XVII, 26 למתכך.—V. תּוּכְּבָא.—2) *to twist, twine*; v. תַּכָּא, תִּכְבָּא.

*Ithpoli* אתוככי *to be pressed, come to grief.* Ib. XXII, 3 ואתוככיו Levita (ed. Wil. ותסרין אינון; ed. Lag. תירוסאני אנון(?); h. text נתענשו).

**תְּכַךְ** II m. (preced.) *t'khakh,* a worm in silk. Sabb. 90[a] דשרלאי ת' the worm in silk is called *t'khakh.*

**תָּכָךְ** m. (b. h.; preced. wds.); *pl.* תְּכָכִים *middle, mean*; איש ת' *a man of medium wealth, of some means.* Lev. R. s. 34 (ref. to Ps. XXIX, 13) רש זה שהוא רש בתורה ואיש ת' וכ' 'poor' means poor of knowledge, and the 'man of means', that is he who has learned one or two orders (of the Mishnah); עמד רש עם איש ת' וכ' the ignorant comes to the scholarly man, saying, teach me &c.; רש ... בנכסים ואיש ת' זה שהוא עושה בפעולה 'poor' means poor of possessions, and 'the man of means', that is he who works with success; עמד רש עם איש ת' וכ' the poor man comes to the successful man &c.; Yalk. ib. 665 איש ת' זה שהוא בינוני מן הנכסים he who is of medium wealth (v. Tem. 16[a]; Ex. R. s. 31[14]).

**תָּכַל** (v. כְּלֵי) [*to be whole,*] *to confide, be confident.* Targ. Ps. IX, 11 ויתכלון Ms. a. Ar. (ed. וי־סתכלון, corr. acc.; h. text ויבטחו). Targ. Prov. XIV, 32 תְּכֵיל (ed. Wil. תָּכֵל; h. text חסה). Ib. XXVIII, 26 תכיל Ms. (ed. תְּכֵיל; ed. Wil. תָּכֵל; h. text בטח). Ib. XXXI, 11; a. e.—Y. Keth. VI, 30[d] יתכול דמריה דמועדא קיים (not דמועדיא) let one trust that the Lord of the festive season lives, i. e. let the managers of the charities advance or borrow the money, trusting that the charity fund will be repleted at the festive season.

**תְּכוֹל, תְּכֵיל, תְּכֵל** 1) = h. שָׁכוֹל, *to be bereft, childless.* Targ. O. Gen. XLIII, 14 תְּכוֹלִית תכולית ed. Berl. (ed. Vien. אִיתְכַּפְלִית תְּכֻלִית; Y. II תְּכָלִית). Targ. O. ib. XXVII, 45 איתכופל ed. Berl. (ed. Vien. אֶתְכַּפַּל). Targ. I Sam. XV, 33. Targ. II Sam. XVII, 8 תָּכַל ed. Vien. I (ed. Wil. תִּכֵּל; h. text שַׁכּוּל).

Targ. Is. XLIX, 21; a. fr.—2) = h. שָׁכַל *to finish, consume, bereave.* Targ. Ps. XXXV, 12 למתכל נפשי Ms. (ed. לנפשי). Targ. Y. II Gen. XLII, 36 תְּכָלְתוּן ed. Vien. (oth. ed. תַּכָּלְ *Pa.*).

*Pa.* תַּכֵּל *to consume, make childless.* Targ. Y. II Deut. XXXII, 22 תַּכְּלַת (ed. Vien. תְּכֻלַּת; h. text אכל). Targ. Jer. XV, 7. Ib. L, 9; a. e.

*Af.* אַתְכִּיל 1) same. Targ. I Sam. XV, 33 אַתְכְּלַת (not אַת'). Targ. Y. Deut. XXXII, 32 (ed. Vien. *Pa.*; h. text אֲשַׁכֵּלְתּ!); a. e.—Part. pass. מְתַכַּל. Targ. Hos. XIII, 8; a. e.—2) *to give premature birth, cast before the time.* Targ. O. Gen. XXXI, 38 (Y. אִתְכָּלוּ). Targ. Cant. IV, 2. Targ. Mal. III, 11; a. e.

*Ithpe.* אִתְכִּיל, אִתְכַּל אִיתְכַּל *to be bereft, made childless.* Targ. Gen. XLIII, 14, v. supra. Targ. Y. ib. XXVII, 45; a. e.

**תַּכֵּל** m., **תַּכְלָא, תַּכָּלָא** c. (preced.) *bereft, childless.* Targ. II Sam. XVII, 8, v. preced. Targ. O. ed. Berl. Ex. XXIII, 26 (ed. Vien. a. oth. מְתַכְּלָא; Y. ed. Vien. תַּכָּלָא); a. e.—Pes. 70[b] אבין ת' (Ms. M. 2 אבון תַּכָּאלָא) Abin the childless (surname of רבין); Hull. 110[a]. Sabb. 151[b] (Rashi תיכ'), v. עֲוִירָא I, II.

**תִּי', תִּכְלָא, תָּכְלָא** I m. (preced.) 1) *bereavement.* Targ. Is. XLVII, 9 (ed. Ven. I תִּכְלוּ).—Sabb. 151[b], v. עֲוִירָא II.—*Pl.* תִּי', תִּכְלֵי. M. Kat. 28[a] בי רבה שתין ת' in the family of Rabbah occurred sixty deaths.—2) *abortion.* Keth. 62[a] דמלפא ת' Ar. (not דמלפי; ed. תִּכְלֵי, *pl.*), v. בְּהַת.

**תִּי', תִּכְלָא** II m. (preced.) *consumption, ruin, decay.* Ber. 56[a] חזאי דנפל ת' בתרתין וכ' I saw in my dream that decay had seized two of my fingers. Ib. נפל ת' בכולהו שיראי decay (through moths, v. תְּכַךְ II) has seized all the silk garments (of the royal wardrobe). Ḥull. 64[b] דשרא ת' בכולה for it (the drop of blood on the yolk of an egg) spreads decay over the whole of it.—*Pl.* תִּכְלֵי, תִּי'. B. Kam. 92[b] שתין ת' וכ' sixty decays (pains) &c., v. כְּבָא.

**תְּכֶלְתָּא** III m. = h. תְּכֵלֶת, *purple-blue wool.* Targ. Ex. XXV, 4 (ed. Berl. תַּי'). Ib. XXVIII, 8. Targ. Y. ib. 28. Targ. Y. Num. XV, 38; a. fr.—V. תְּכֶלְתָּא.

**תיכלא, תכלא,** Sifré Deut. 234; Yalk. ib. 933, prob. to be read: פִּירְנוּלָא, v. פִּרְנוּלָס.

**תִּי', תְּכָלוּ,** f. = תְּכָל *bereavement.* Targ. Is. XLVII, 8 (ed. Lag. תכלן, corr. acc.). Ib. 9 ed. Ven. I (oth. ed. תכל).

**תַּכְלִית** f. (b. h.; כָּלָה) 1) *end, destruction.* Num. R. s. 18[12] ויש אומרים ת' כלויה וכ' (מחלוקת) and some say (the ת in intimates *takhlith*, that *is*, it brings destruction &c.—2) *end, object, perfection.* Ber. 17[a] חכמה תשובה וכ' ת' the end of wisdom is repentance and good deeds, lest a man study ... and treat his father with contempt &c.

**תְּכֵלֶת** f. (b. h.) *purple-shell,* a *bluish* or *cerulean dye, purple-blue wool,* esp. *the purple-blue thread used for the show-fringes.* Sot. 46[b] היא לוז שצובעין בה ת' that is the city of Luz where they dye the *t'kheleth* (v. לוּז I).

Men. IV, 1, v. עָכַב. Ib. 38[a] מצוה ... לבן לת' it is proper to take the white thread first and then the blue. Ib.[b] טלית שכולה ת' מהו וכ' ,v. גַּרְדֹּם. Num. R. s. 18[3] אי גרדם ת' if a cloak is made entirely of blue wool, is it exempt from show-fringes? Ib. טלית שכולה ת' אינה וכ' a cloak entirely of blue wool does not release (is insufficient for compliance with the law), and four threads are sufficient?; a. v. fr.

**תְּכֵלְתָּא, תְּכֶלְתָּא** ch. same. Targ. O. Num. XV, 38. Targ. Ex. XXVIII, 37; a. fr.—V. תְּכֵלָא III.—Men. 42[b] הא ת' הכא וכ' how do you dye the blue wool for the show-fringes? Ib. 39[a] sq. האי גברא ... כולה ת' ורמי לה וכ' a man wore a cloak all of blue wool, and had show-threads of blue wool, but they were entirely plaited (leaving no fringes); יאי גלימא לא יאי ת' the cloak is becoming, but the show-fringe is not becoming (is not according to prescription); a. e.—Trnsf. *the choice of purity of descent.* Gen. R. s. 37, end חבל ימא ת' דבבל וכ' the Sea District (v. חֲבִיל) is the choice of Babylonia &c.; Kidd. 72[a]; Y. ib. IV, 65[d] top.

**תְּכַן** (v. כנן a. כון), *Pa.* תַּכֵּן (= b. h. תִּכֵּן) *to fasten, establish, arrange.* Targ. Ps. CVII, 36 Ms. (ed. אתקינו); h. text כוֹנֵן). Ib. LXXVIII, 20 ed. Lag. (ed. Wil. יתקן). Targ. Job XV, 35 (ed. Wil. מַתְכְּנִין *Af.*; Ms. מְתַכְּנִין, some ed. מַתְכִּין, corr. acc.).

*Af.* אַתְכִּין same. Targ. Is. XLVIII, 5 אַתְכִּרְנוּן Bxt. (some ed. אַתְרִכְנוּן, corr. acc.; ed. Wil. 'אַתְכִּי, corr. acc.; h. text צִוָּם).—V. תְּקַן.

**תְּכַס** (cmp. כסס) *to crush, stamp.* Targ. Prov. VI, 13 (h. text מוֹלֵל, v. מָלַל II).

**תַּכְסִיס** = עַכְסִיס. Gen. R. s. 8; Yalk. Ps. 834, v. אלטרכסיריה.

***תַּכְסָפִית** f. (transpos. of תסכפית; v. סָבַךְ) *band of oppressors, band of demons.* Ber. 51[a] של מלאכי ... ת' חבלה וכ' a band of demons, and some say, a 'cluster' of angels of destruction, v. אִרְסַטַגְלִילִיתָא; [Var. lect., v. Rabb. D. S. a. l.]

**תְּכַף** (v. כפף) 1) *to seize, join, bring into close contact.* Kil. IX, 10 החוֹבֵק וכ', v. תְּכִיפָה. Y. Ber. I, 2[d] bot. מי שהוא תוכף סמיכה וכ' he that performs the acts of putting on the hand and of slaughtering in immediate succession (usu. סָמַךְ).—2) *to seize, catch, overtake.* Taan. 13[b] תְּכִפּוּהוּ אבלו וכ', v. אֲבֵל; M. Kat. 17[b]; a. e.

*Hif.* הַתְכִּיף same, *to join.* Gen. R. s. 67 (ref. to Is. LXIII, 16) and where is Isaac? מי ... את מַתְכִּיפוֹ לאבות he who said to him (Esau), decree persecutions over him,—wouldst thou join him to (include him with) the patriarchs?

**תַּכַּף** ch. same. Targ. Ps. XL, 13 Ms. a. ed. Genua (ed. תקיפין; h. text אפפו).—Y. Ber. I, 2[d] bot. אנא תְּכַפִּית גאולה וכ' I recited the G'ullah and the T'fillah in immediate succession (v. גְּאוּלָּה).

**תְּכָף** m. (preced.) *immediate succession*; (adv.) *immediately after.* Y. Ber. I, 2[d] bot. ת' לנטילת וכ' the benediction (over bread) should immediately follow the washing of the hands; Bab. ib. 42[a]; a. fr.

**תְּכֶף**, v. תְּכִיף.

**תַּכְרִיךְ** m. (b. h.; כָּרַךְ) 1) *bundle, roll, volume.* Y. Sabb. XV, 15[c] ת' של ברכות a volume containing formulas of benedictions; Treat. Sof'rim XV, 4 (not שטרות); (Tosef. Sabb. XIII (XV), 4 טומוס). B. Mets. I, 8 ת' של שטרות a bundle of documents, expl. ib. 20[b] שלשה ברוכין וכ' three documents rolled up together, contrad. to אגודה tied together; a. e.—2) *wrap, cloak,* esp. *pl.* תַּכְרִיכִין, תַּכְרִיכִים *dead man's wrap, shroud.* Kil. IX, 4 תַּכְרִיכֵי המת וכ' the dead man's garments ... are not subject to the laws concerning mixed material. Y. ib. IX, 32[b] top אל תרבו עלי ת' do not bury me with many garments; Y. Keth. XII, 35[a] top; Gen. R. s. 100. Maas. Sh. V, 12 (ref. to Deut. XXVI, 14) לא לקחתי ... ות' למת I did not buy a coffin or shrouds with it &c.; Sifré Deut. 303; a. e.

**תַּכְרִיכָא** ch. same, *cloak, garment.*—*Pl.* תַּכְרִיכִין. Targ. Ez. XXVII, 16. Targ. Y. Deut. XXVI, 14.—Y. B. Bath. II, 13[b] bot. עתד ליה ת' prepared his shroud.

**תַּכְשִׁיטָא**, v. תַּכְשִׁישָׁא.

**תַּכְשִׁיט** m. (קָשַׁט=כְּשַׁט) *ornament, decoration; toilet article.* Y. Ned. IX, end, 41[c], v. עָנָן. Keth. 48[a]. Sabb. 63[b] ... ת' אמא any piece of jewelry, however small, is susceptible of uncleanness. Tosef. Sabb. VIII (IX), 33 אם לת' if the eye paint is used for cosmetic purposes; (Sabb. 80[a] לקשט); a. fr.—*Pl.* תַּכְשִׁיטִין, תַּכְשִׁיטִים. B. Bath. 60[b] ... עושה תַּכְשִׁיטֶיהָ וכ' a woman may do all her cosmetic painting, but should leave some part undone (in memory of the destruction of the Temple). Sabb. VI, 4 ת' חן לו they (the arms) are man's ornaments (therefore one may wear them when going out on the Sabbath), opp. גְּנַאי. Y. Keth. VI, 30[d] top תַּקְשִׁיטִין לעשותן וכ' if the wife brought him jewelry to be turned into coin, the Denar is charged to him for a Denar and a half; דינר לעשותן תק' וכ' if she brought him coined gold to be made into jewelry, the Denars are taken for their value; a. fr.

**תַּכְשִׁישָׁא** ch. same. Targ. Y. Ex. XXI, 10 (h. text כסות).—*Pl.* תַּכְשִׁישִׁין. Targ. Ruth III, 3 (ed. Vien. תַּכְשִׁיט').—Kidd. 31[b] בעינא ת' I want jewelry (or toilet articles); a. e.

**תַּכְתַּקָּא**, m. (v. תַּקָּא II) *a low table* or *stool* in the form of a shield, *tabouret.* Sabb. 119[a] הוה יתיב את' דשינא וכ' (ed. Sonc. אתק'; Ms. M. דפילא; Rashi quotes a Var. דשאנא; Ms. O. דשיגא) used to sit on an ivory stool (a teak stool) and fan the fire (for the Sabbath meals). Ib. 129[a] צלתו ליה ת' וכ' split a teak stool for him (to start a fire on his day of blood-letting); a. e.—*Pl.* תַּכְתַּקֵי. Bekh. 31[a] קטיר לחו ... ת' wreathed four hundred stools for them. Keth. 77[b] הוה יתיב ... תכטקי פיוא (corr. acc.) was seated (in heaven) on thirteen gold stools; a. e.

תֵּל m. (b. h.; תָּלַל; cmp. דָּלַל) 1) *hill, mound.* Meg. 14ª תל וכ׳ ... לאחד one had a mound in his field, and another had a trench. Ib. מכור לי תילָךְ sell me thy mound (to fill up my trench). Ber. 30ª; Cant. R. to IV, 4, v. פֻּה. Ib. to V, 11 ולעשותו תל ... יכולות they can ruin a world and make it a mound (ruin); a. fr.—*Pl.* תֵּלִים, תֵּלָין, תֵּלֵי. Men. 29ᵇ תֵּילֵי ת׳ (later ed. תילין ת׳), v. קוֹן I; Tanh. B'resh. 1; Erub. 21ᵇ. Cant. R. l. c. תילי ת׳ הן they are piles on piles (of ideas), v. קִרְיָן h.; a. e.—2) (cmp. סלסל) *lock, curl.*—*Pl.* as ab. Num. R. s. 10⁷ מסודרות ת׳ ת׳; Y. Ned. I, 36ᵈ bot. תילי ת׳, v. קוּוצוֹת; (Bab. ib. 9ᵇ, a. e. תלתלים); a. e.—תֵּל אַרְזָא, v. אַרְזָא.—[תֵּלִים, תֵּלָין *psalms*, v. תְּהִלָּה.]

תֵּל, תֵּלָא, תֵּלָא׳ ch. same, *mound, ruins.* Targ. Deut. XIII, 17. Targ. Jer. XLIX, 2; a. e.—Ber. 58ᵇ ... ביתא השתא נפל בת׳ (Ms. M. נפל ליה כת׳) the house in which it[a] ... now lies in ruins (lies like a ruth).

תְּלָא, תָּלָא, v. תְּלִי.

תֵּ׳ אוּלָן, תְּלָא m. [*hanging on the tree,*] *squirrel.* Sabb. 28ª; Yalk. Ex. 364.

תָּלָא m. (preced.) *hook.* Sabb. 140ᵇ דבישרא ת׳ Ms. M. (ed. תְּלָיָא) a hook to suspend meat; דכוורי hook for fish (Rashi: *string* of meat &c.).

תַּלְאָה f. (b. h.; לָאָה) *weariness, trouble.*—*Pl.* תַּלְאוֹת. Num. R. s. 10² לבם ... מרוב הת׳ וכ׳ the mind of the Israelites loses its intelligence on account of the many troubles that they (the gentiles) make for them.

תַּלְאִי, v. תְּלוֹר.

תַּלְאָמָא, v. תַּלְמָא II.

תַּלְאָסָר, v. תַּלְסַר.

תַּלְבּוּשׁ pr. n. pl. *Talbush.* Yoma 10ª; Sot. 34ᵇ (ref. to תלמי, Num. XIII, 22) תלמי בנה ת׳ (Ar. תַּלְבְּרִישׁ) Talmai built Talbush (Talbish; prob. meant for Ptolemais, the later name for Accho, v. תַּלְמַי I, II).

תְּלַג I (v. next w.) *to be white.* Sabb. 152ª שור ת׳ the mountain is covered with snow (my hair is white).

**Pa.* תַּלֵּג *to whiten, wash (wheat).* Y. Pes. III, 30ª top הורי ... ומְתַלְּגָה ארבעה זמנין (ed. ומתלגה) allowed the millers to put a Tetarton of water to every Modius of wheat, and wash it four times; [Korb. Edah: ומְתַלְּגָה *swing it*, fr. תלל; perh. to be read: משננה, v. שָׁנַן].

תְּלַג II, תַּלְגָּא m. = h. שֶׁלֶג, *snow; cold, chill.* Targ. Ps. LI, 9. Ib. LXVIII, 15; a. fr.—Taan. 3ᵇ מעלי ת׳ וכ׳ snow on the mountains is as good as five rains on the ground. Snh. 18ᵇ אם ... בת׳ ימות if in the morning the ox nearly dies from cold. Gitt. 67ᵇ לת׳ as a remedy for chills. Ib. חוו מגנו ליה את׳ they made him lie on the snow; a. e.

תַּלְדוּתָא, v. תּוֹלְדוּתָא.

תָּלָה, תָּלָא, v. תְּלִי, תְּלֵי.

תְּלָהָא, תַּלָּה, v. תְּלָחָא.

תְּלוֹר m. (תָּלָה) 1) *hanger, handle, cord, chain.* Sabb. VIII, 2 (78ª) גמי כדי לעשות ת׳ וכ׳ Ar. a. Mish. ed. Pes. (v. Rabb. D. S. a. l. note 400; ed. תְּלָאי) as much reed grass as is required for the making of a hanger for a sieve &c. Eduy. III, 9; Kel. XII, 6; Tosef. ib. B. Mets. II, 12 ת׳ המגררות וכ׳ the chain on which the strigils in the bathhouse are suspended. Kel. XV, 4 ת׳ מקל וכ׳ the handle of the constable's staff. Ib. חשש׳ לת׳ טחור whatever is made for suspending or handling is not susceptible of uncleanness; a. fr.—*Pl.* תְּלוֹרִים, תְּלוֹרִין, תְּלוּרוֹת. Ib. כל התלוירים ... תוץ מתלוֵרי וכ׳ ed. Dehr. (Bab. ed. התלוירות תלור; Mish. ed. התְּלוּיִם) all hangers or handles are clean except those of &c.; Tosef. ib. B. Mets. V, 6 התלויין.—2) *hanging down, letting hang down.* Yalk. Ps. 624, v. הֲרָמָה; [Pesik. Shek., p. 10ᵇ; Midr. Till. to Ps. III; Yalk. Ex. 365 ראש ת׳ *lifting up* the head, חרמת ראש *removal* of the head].—3) [*hanging over,*] *interlinear writing.* Tosef. Gitt. IX (VII), 8 שטר ... ת׳ מגופו וכ׳ a document which has an erasure or an interlinear insertion in its body (essential portion, v. תּוֹרֵם) is unlawful; Y. ib. IX, 50ᶜ תלות (corr. acc.).

תְּלוּל, תֵּ׳, m. *wart,* v. תְּלוּלוּג.

תְּלוּלָא m. (v. תֵּל) *mound, ruins.*—*Pl.* תְּלוּלַיָּא. Lev. R. s. 5, a. e., v. פַּלְסְטִרְנִי.

תְּלוּלוֹת, v. next w.

תְּלוּלִית f. (preced. art.) *mound, hill.* Lev. R. s. 19 פתר קרא בת׳ זו של עפר וכ׳ interpreted the verse (Cant. V, 11) by comparison to a mound of earth (that was to be levelled) &c.; Cant. R. l. c. בתלולויות (corr. acc.); Yalk. ib. 989 (not זה); Midr. Sam. ch. V (not בתלילות). Tosef. Ohol. XVI, 1 ואיזו היא ת׳ זו של עפר וכ׳ (not תלולות) and what is called a mound (with regard to levitical uncleanness)? A mound of earth by the side of a trench.—*Pl.* תְּלוּלְיוֹת. Ohol. XVI, 3 ת׳ הקרובות וכ׳ mounds which are near a town or a road; Keth. 20ᵇ; Tosef. Ohol. l. c. (not תלולות). Y. Naz. VII, 56ᶜ top. Cant. R. l. c., v. supra.

תְּלוֹת, v. תְּלוֹר.

תְּלַח, תָּלַח 1) *to tear apart,* v. תְּלַע II.—2) *to fall apart,* v. infra.

*Ithpe.* אִיתְתְּלַח *to fall apart.* Hull. 53ᵇ הוה ... כי הוו מִיתְתְּלָחָא ונפלה וכ׳ Ms. R. (v. Rabb. D. S. a. l. note 400; Ar. מִיתְחַלְחָא; ed. תָּלְחָא) when they lifted the lung up, it crumbled and fell in pieces.

תְּלָחָא, תֵּ׳, m. (preced.) *piece.*—*Pl.* תְּלָחֵי, תֵּ׳. Hull. 53ᵇ ונפלה ת׳ ת׳ (Ar. תְּלָחֵי), v. preced.

תָּלָה, תָּלָא (b. h.; cmp. דָּלָה) 1) *to swing, raise; to suspend, hang.* Y. Sot. I, 16ᵈ bot. (ref. to Gen. XXXVIII, 14) תָּלָה עיניה בפתח וכ׳ she raised her eyes to the gate to which all eyes look hopefully; Y. Keth. XIII, beg. 35ᶜ; Gen. R. s. 85 שתָּלְתָה ... תְּלוּיוֹת בו (not שתלה). B. Mets. 58ᵇ לא יתָלֶה עינוי על וכ׳ one must not hang his eyes on a purchase (look as if he wanted to buy), when he has

no money; (Pes. 112b אל תעמוד על, v. מָקַח). Gen. R. s. 98 כדי שיתלה עיניו וכ' in order that he (Joseph) might lift up his eyes and look at them (the Egyptian women). Snh. VI, 4 ת' נשים וכ' והלא ... did not Simon b. Sh. hang women in Ashkelon? Ib. כיצד תולין אותו how is the hanging (of the convict stoned to death) done? Ib. ותולה ומתיריין וכ' ... and one person hangs him as the butchers suspend animals, and he is taken down at once. Ib. 46b ותָלָאוּהוּ ... צוה the king gave the order, and they hanged him. Sabb. XX, 1 תולין וכ', v. מְשַׁמֶּרֶת. Y. Taan. IV, 69b top תְּלָיָין וכ' (strike out תלו), v. גַּרְהוֹם; a. fr.—Trnsf. *to hang on; to attach, assign.* B. Bath. 109b, v. כַּלְכָּלָה. Nidd. IX, 3 הרי זו תּוֹלָה בה she may trace (the bloodstain) to her (the woman to whom she had lent the garment). Ib. 4 ותולות זו זו each of them may assign the cause of the stain to the other. Ib. VIII, 2 לְתָלוֹת ... ותולה and she may assign the cause to anything that she may possibly assign it to; a. fr.—Part. pass. תָּלוּי; f. תְּלוּיָה; *pl.* תְּלוּיִים, תְּלוּיָיִן; תְּלוּיוֹת. Sabb. l. c. נותנין לה' בשבת you may pour wine into the suspended strainer on the Sabbath. Y. Gitt. VII, 48c bot. בחזקת שהנשמה ת' בו under the presumption that the soul was yet attached to him (that he was still of a sane mind). Ḥull. 135a דבר שהנשמה ת' בו a limb on which life depends, a vital organ. Snh. 97b ואין הדבר ת' וכ', and the thing (redemption) depends &c., v. קֵץ. Gen. R. s. 85 שכל העינים ת' בו to which all eyes are lifted up, v. supra. Kidd. 39b תחויית המתים ת' בה, v. תְּחוּיָה. Ib. I, 9 מצוה שהיא ת' בארץ a command which is made dependent on the land (of Israel, to which the Biblical text attaches living in Palestine as a condition). Ḥag. I, 8 בהררים הת' בשערה, v. הַר. Cant. R. to III, 4, v. עיר"ן; a. fr.—2) *to hold in suspense, leave undecided, leave in doubt; to be suspended.* Yoma VIII, 8 ועל החמורות הוא תולה עד וכ' as to heavy sins, he (who repents) is in suspense (will neither be punished nor acquitted), until the Day of Atonement comes and brings forgiveness. Tanḥ. Sh'moth 20 וכשאני תולה על חטאיו וכ' when I suspend judgment for a man's sins, I am called El Shadday. Sot. III, 4 אם ... הרתה תּוֹלָה לה if she (the Soṭah) has any merit, it will create suspension of punishment for her; יש זכות תולה שנה אחת וכ' some merits create a suspension of one year, some of two &c. Ib. 5 אין זכות תולה במים וכ' in the case of testing waters merit causes no suspension. Pes. I, 4 ותולין כל חמש וכ' ... אוכלין you may eat (leavened bread on the eve of Passover) to four hours of the day, and hold it in suspense during the fifth hour, and burn it &c. Ib. 5 תולין לא אוכלין וכ' they held it in suspense: they did not eat it, nor did they burn it; a. fr.—Part. pass. as ab. Ib. 7 they differ על הת' ועל הטמאה concerning T'rumah in suspense (under suspicion of uncleanness) and such as is surely unclean. Nidd. 60a טהור ות' a clean person and one under doubt of uncleanness; a. fr.—אשם ת', v. אָשָׁם.

*Nif.* נִתְלָה *to be hanged.* Snh. VI, 4 האיש נִתְלֶה ואין האשה נִתְלֵית a man (stoned to death) is hanged, but a woman must not be hanged. Ib. נִתְלִין ... כל all persons that are put to death by stoning are afterwards hanged. Y. Taan. IV, 67d לְהִירָתְלוֹת בה, v. נָחַד. Pes. 112a הִירָתְלָה, v. אִירְגֵּן; a. fr.—Lam. R. to IV, 22 למה ... להתלות בית וכ' why were divine visitations created to be movable (to be taken from one and put on another)? (As we say,) they have a house to go to (with ref. to Lam. l. c. a. Deut. VII, 15).

*Hif.* הִתְלָה, חִתְלָא *to swing.* Gen. R. s. 22 מַתְלֶה בעקיבו; Yalk. Prov. 961 מַתְלֶה, v. עָקַב.

**תְּלָא, תָּלֵי** ch. same, *to lift up; to suspend, hang; to be hanged.* [Targ. Y. Ex. II, 16 Ar. (ed. Vien. דלא; h. text דלה).] Targ. Jer. X, 12. Targ. Y. Gen. XXXVIII, 25. Ib. XLIX, 22. Targ. II Chr. XX, 12. Targ. Ez. XV, 3. Targ. O. Deut. XXVIII, 66. Targ. Prov. XIII, 12 (ed. Lag. תָּאלֵי); a. fr.—Part. pass. תָּלֵי; f. תַּלְיָא; *pl.* תָּלְיָן, תָּלְיָין. Targ. Y. Deut. l. c. Ib. XXVII, 14 Ar. (ed. רמא; h. text רם); a. fr.—Y. Sot. I, 17a top ת' חתין ... ואת תָּלֵית עינים וכ' this man (thy husband) feeds and sustains thee, and thou liftest thy eyes up to another man? Keth. 71b [read:] תְּלַתְּנָחוּ, v. קְרִישׁוּט. Yeb. 39b ת' בדידך רחמנא the law makes it dependent on thee (leaves thee the choice). Cant. R. to V, 14 מְתָלֵי, v. עִקְבָּא. Ab. Zar. 7b תַּלְיָא וכ', v. אֶשְׁלָא. Keth. 2a ת' חניא בדלא וכ' he hangs that which has been distinctly taught on that which has not been taught, i. e. draws a conclusion from the unknown to the known; B. Bath. 134b; a. fr.—Y. Bicc. III, 65c bot. אתר תלי an elevated place. Y. Succ. V, 55b bot. כל דתלי מאה וכ' a column a hundred cubits high requires a base of thirty-three. Gitt. 37b ת' ליה עד וכ' he must look up to him, until he says so (that he gives him the money, although he is not bound to pay it); [Rashi: and he is suspended (tortured) until &c.]. B. Bath. 47b תַּלְיוּהָ וזבין וכ' if they suspended (tortured) him, and he agreed to sell, the sale is valid; ib. 48b (not תלויה); B. Kam. 62a תְּלוּיָה. Lam. R. to III, 65 (play on תְּאַלֵּחַ, ib.) תלי ... כל אלות וכ' (some vers. h.) תְּלֵה force them through suffering, and bring upon them all the curses &c.—Y. Kil. IX, 32b top תלה לון יומא וכ' the day remained suspended for them (the sun did not set), until every one of them reached his home; Y. Keth. XII, 35a תלת (corr. acc., or תלא).—[Pesik. Par., p. 37b וחלין, read: וזחלין, v. זָחַל II.]

*Ithpe.* אִיתְתְּלִי *to be hanged.* Targ. II Esth. II, 23.

**תַּלְיָא** m. (preced.) *hook, string* (for suspending). Sabb. 140b, v. תָּלָא. Ḥull. 59a מתעקר ת' דליבריה the cord on which his heart hangs (the pericardium) will break.

**תְּלִיָּיה** f. (תָּלָה) 1) *suspension, hanging.* Snh. 46b אחד קושר ... מצות ת' one ties (the body of the stoned culprit to the pole), and one unties, in order to comply formally with the command of hanging (Deut. XXI, 22).—2) *suspense, doubt.* Y. Yoma VI, 43c top ועשהו חטאת קבעו בת' שלא יידתה 'and shall make it a sin-offering' (Lev. XVI, 9), the text declares it a sin-offering even during the suspense, so that it cannot be removed from its designation (by a subsequent event); קבעו בת' שיזדווג וכ' the text puts it in suspense (makes its designation dependent on a condition), that it be matched with its fellow (and it loses its sacred character if the fellow goat is unavailable). Y. Ḥag. I, end, 76d אם באת ... לתלות ואם לשרוף יותר מן הת' ... if a case (of T'rumah) comes before thee, and thou dost not know whether to declare it doubtful

(תְּלוּי) or to condemn it to be burnt, be rather inclined to condemn than to declare doubtful; Y. Sot. VIII, beg. 22b.

**תְּלִיל** m., **תְּלִילָא** c. (v. תְּלֵי) *lifted up, exalted; suspended; high, fortified.* Targ. Ps. VIII, 2 (ed. Wil. תְּלִיל); 8 (ed. Wil. תְּלֵיל). Targ. I Chr. XXI, 16; a. e.—*Pl.* תְּלִילַיָּא, תְּלִילַיָּה; תְּלִילָן. Targ. Y. Deut. XXVIII, 52 (h. text בְּצוּר). Targ. Y. II ib. III, 5. Targ. Y. Ex. I, 11; a. e.

**תְּלִילוּת**, v. תְּלוּלִית.

**תְּלִיסַר, תְּלֵיסַרי** *thirteen*, v. תְּלַת.

**תְּלִישָׁה** f. (תְּלַשׁ) *tearing up, plucking; being detached, loose.* Y. Sabb. IX, 11d bot.; Y. Ab. Zar. III, 43b top בית היתה לו שעת ת' וכ' a building has had a time when its material was loose, a cave has never had such a time. Sabb. 73b אין דרך ת' בכך this is not the ordinary way of plucking (dates). Y. ib. VII, 10c top תְּלִישָׁתָהּ הוא גיזתה plucking it is in this case a form of shearing.

**תְּלִיתָא**, v. next w.—[Yalk. Ex. 182 צנגלא תלירתא, v. תְּלָתָא.]

**תְּלִיתַי, תְּלִיתַאי, תְּלִיתָאָה** m. (תְּלַת) 1) *third.* Targ. Gen. II, 14. Ib. I, 13 (ed. Vien. תְּאֵי . . .); a. fr.—Lam. R. to I, 1 רבתי: נסב ת' וכ' he took the third bird, and placed it between his two daughters. Ib. הא מילא ת' this is the third thing (I had to do); a. fr.—*Pl.* תְּלִיתָאֵי.—לישן ת', v. לִישָׁן. Targ. Y. Gen. I, 16; a. e.—*Fem.* תְּלִיתָיתָא, תְּלִיתָתָא. Targ. Ez. XXI, 19. Targ. I Kings XVIII, 1 (ed. Wil. תלירתאה, corr. acc.). Targ. Num. II, 24; a. fr.—Lam. R. l. c. (תדא) זמנא ת' (אתתא) the third time; a. e.—2) *threefold.* Sabb. 88a דיהב אוריאן ת' לעם ת' וכ' who gave the threefold Law (v. אוֹרָיָתָא) to the threefold people (Priests, Levites, and Israelites) through a third-born (Moses) in the third month.

**תְּלִיתַיתַי** *thirty*, v. תְּלַת.

**תַּלַּם**, *Hif.* הִתְתַּלִּים (denom. of תֶּלֶם) *to furrow, leave a ridge.* Gen. R. s. 31 והיה מַתְתַּלִּים תלמיות וכ' and it (the R'em) left furrows in the water as far as from Tiberias to Susitha; Yalk. Job 926 מסתלסל (corr. acc.).

**תֶּלֶם** m. (b. h.) *ridge, furrow.* Macc. III, 9 (21b) יש חורש ת' אחד וכ' (Mish. ed. אחת, corr. acc.) one may plough only one furrow, and be guilty of eight sins (v. לָאו); Pes. 47a. Gen. R. s. 67 [read:] אפי' חדיוט אינו חורש ת' בתוך ת' ובריאים חורשים תבתוך ת' (v. Matt. K. a. l.) even a common man will not plough a ridge within a ridge, and will prophets plough &c. (i. e. mistrust their own previsions)?; Yalk. ib. 116 (corr. acc.); a. e.—*Pl.* תְּלָמִין, תְּלָמִים. Kil. II, 6, a. e., v. פָּתִיחַ. Yoma 10a תלמי שמשים . . . ת' ת' because he made the ground full of ridges (with his steps); Sot. 34b; Num. R. s. 16 11. Ruth R. to I, 19, v. רַדְרִינִית; Yalk. ib. 601 תְּלָמֶיהָ. Kil. II, 3 כתלמי הרביעה as deep as the furrows made after the rainy season; a. e.

**תַּלְמָא, תִּלְמָא** I ch. same. Targ. Job XXXI, 10. Targ. Ps. CXXVI, 6 ורעי חזרו מן ת' ed. Lag. (missing in ed. Wil.) eating the young green of the balk.—*Pl.* תַּלְמַיָּא. Targ. Job XXXI, 38.

**תַּלְמָא II, תַּלְאָמָא** m. (Assyr. talîmu, Del. Assyr. Handw., p. 707) *twin.*

*Pl.* תַּלְמִין, תַּלְאָמִין. Targ. Y. I, II Gen. XLIX, 5 אחין ת' twin-brothers (alike in character).

**תַּלְמוּד** m. (לְמַד) *teaching, lesson; learning, study.* Shebu. 40b ת' ערוך הוא בפיו וכ' it is a ready teaching in the mouth of R. J.: this opinion is Admon's. B. Mets. 33b; Ab. IV, 13 הוי זהיר בת' ששגגת ת' וכ' be careful in teaching, for an error in teaching &c., v. זָדוֹן. Meg. 27a Ms. M., v. לִרְמוּד. B. Bath. 130b אין למדין הלכה לא מפי ת' וכ' Mss. (ed. למוד by censor's change, v. Rabb. D. S. a. l. note; Rashb. גמרא) we derive no rule of practice from a teacher's remark or from a practical case, unless it is said, this is the rule for practice; Nidd. 7b (ed. גמרא). Y. Gitt. VII, 48d top צריך ת' . . . הרי זה גט the letter of divorce is valid, but the thing requires (further) study. Y. Hor. III, 48b top כשחייב חצי תַּלְמוּדוֹ מזה וכ' when he owes part of his learning to one (his father), and part to the other (his teacher); a. fr.—ת' תורה, v. תּוֹרָה.—Esp. *a) Talmud* (v. גְּמָרָא,) *verbal communication, oral study*, opp. to מִשְׁנָה. Ib.c top לעולם הוי רץ . . . מן הת' at all times run after the Mishnah rather than after the Talmud; B. Mets. 33a (ed. הגמרא, v. Rabb. D. S. a. l. note 4). Ib. אין לך וכ' בת' Ms. M. (ed. גמרא) as to studying Talmud, there is no more meritorious occupation than this, v. מִדָּה; a. fr.—V. ש"ס.—*b) derivation from Biblical intimations.* B. Kam. 104b יש ת' there is a Biblical text bearing on the subject before us; ומריבוייא וכ' . . . יש ת' I said, *yesh talmud*, and I meant to say (that it can be derived) from the expletive expression of the texts.—תַּ' לוֹמַר (abbrev. ת"ל) *there is a teaching in the Scriptural text to intimate, the text reads (may be read).* Pes. 21b (ref. to Deut. XIV, 21) אין לי . . . לגר במכירה מנין ת"ל לגר או מכור from the text you learn only that you may give it to the sojourner and sell it to the stranger; how will you prove that you may sell it to the sojourner? Read the text, to the sojourner . . . thou mayest give it away or sell it; לנכרי בנתינה מנין ת"ל תתננה ואכלה או מכור לנכרי how will you prove that you may give it away to the gentile? Read the text, thou mayest give it away . . . or sell it to the gentile. Ib. 24a (ref. to Ex. XXIX, 34) שאין ת"ל לא יאכל ומה ת"ל לא יאכל וכ' it was not necessary to say, 'it shall not be eaten', and what is intimated by saying, 'it shall not be eaten'? If you cannot apply it to the law in the case, since it is said, 'and thou shalt burn &c.', apply it to all forbidden things &c. (v. עִנְיָן); a. v. fr.—*Pl.* תַּלְמוּדוֹת (*fem.*). Cant. R. to V, 11, v. שָׁחוֹר I.

**תַּלְמִידָא** ch. same. Targ. Cant. I, 2 ed. Lag. (ed. גמרא, by censor's change, v. preced.).—B. Mets. 33b שבקו כולי בתר ת' . . . Ms. H. (ed. גמרא; v. Rabb. D. S. a. l. note 5) all left the Mishnah and ran after the Talmud. Snh. 59b ומאי ת' and how do you derive that from the Scriptural text? Men. 78a. M. Kat. 3b ולא ידענא מאי ת' וכ' and I do not know what is meant by *talmuda* (ש"ס) and what by *tosefeth*; a. fr.

**תַּלְמוֹסָא**, Midr. Till. to Ps. XIII, 5 ed. Bub., v. טַרְמוֹסִיא.

**תַּלְמוֹסִין**, v. תַּמַלְיוֹס.

**תַּלְמַי** I (b. h.) pr. n. m. *Talmai*, one of the giants (Anakim). Yoma 13a; Sot. 34b, a. e., v. תֶּלֶם, a. תַּלְבּוּשׁ.

תַּלְמַי II (Hebrew adaptation) p. n. m. *Ptolemæus. Ptolemy,* 1) King of Adiabene, father of Monobazus and Izates. Gen. R. s. 46 (Jos. Ant. XX, 2, 1 Monobazus), v. מוֹנָבָז.—2) king of Egypt (Ptolemy II Philadelphus), during whose reign the Septuagint is said to have been produced. Treat. Sof'rim I, 7 מעשה בחמשה ... לת' חמלך וכ' it occurred that five elders wrote the Torah in Greek for King Ptolemy, and that day was as ominous for Israel as &c. Ib. 8 שוב מעשה בת' וכ' another time it occurred that King P. assembled seventy-two elders &c.; Meg. 9a. Ib.; Y. ib. I, 71d bot. שלשה ... לת' חמלך thirteen passages the scholars changed (in their translation) for King P.; Gen. R. s. 38 (ref. to Gen. XI, 7) זה ... לת' חמלך this is one of the texts they changed for King P.; a. fr.

תַּלְמֵי* f. (θαλάμη) *nostril*; (cmp. חוֹטָם) *snout, tube.* Tosef. Mikv. IV, 8 מעיין היוצא לת' ומן הת' וכ' spring water that comes out through a snout, and flows from the snout into a pond.

תַּלְמִיד m. (b. h.; לָמַד) *scholar, disciple.* Y. Shek. III, beg. 47b, a. e. חבר ות'; B. Bath. 158b חבר ת', v. חָבֵר. Erub. 63a דאב ובנו הרב ותַלְמִידוֹ שניהם וכ' a father and his son, or a teacher and his pupil have only one vote. Snh. 11a תלמידו של עזרא a disciple (worthy successor) of Ezra. Ab. IV, 12 כבוד תַּלְמִידֶךָ, v. כָּבוֹד; a. v. fr.—ת' חכם, v. חָכָם.—*Pl.* תַּלְמִידִים. Ib. II, 8. Ib. V, 19 תַּלְמִידָיו של אברהם וכ' disciples (followers of the example) of our father Abraham; ת' של בלעם וכ' disciples of Balaam the wicked. Taan. 7a, a. e. ומתַלְמִידַי, v. לָמַד. Y. Maas. Sh. II, end, 53d אלו הן הת' these are meant by 'the disciples'; a. v. fr.—תַּלְמִידֵי חכמים, v. חָכָם.

תַּלְמִידָא ch. same. Erub. 53b bot. Num. R. s. 18 אי אהרן ... את ת' וכ' if Aaron is the high priest, thou art a disciple (a subordinate), and if Korah were to be the high priest, thou wilt be a disciple; a. fr.—*Pl.* תַּלְמִידַיָּא, תַּלְמִידֵי. Targ. I Chr. II, 52. Targ. Y. Num. III, 3. Targ. O. a. Y. I ib. XXXII, 14; a. fr.—Y. B. Mets. II, 8c top אמרין ליה תלמידוי his disciples said to him. Y. Snh. I, 18a bot. תלמידוי (prob. to be read תלמידוי); a. e.

תלמידא, Yalk. Ps. 660, v. טרמוסיא.

בַּר תַּ', תַּלְמָיוֹן pr. n. m. *Bar T'lamion* (Bartholomew). Lev. R. s. 6; Pesik. R. s. 22; Yalk. Zech. 571; Yalk. Lev. 471 בר תמליון.—V. תַּמַלְיוֹן.

תַּלְמִיוְתָא f. (denom. of תֶּלֶם) *formation of lines* or *furrows.* Ber. 63a, v. מַחֲטָא.

תַּלְמִית f. (preced.) *line* or *furrow.*—*Pl.* תַּלְמִיּוֹת. Gen. R. s. 31, a. e., v. תָּלַם.

תַּלַסְיוֹס pr. n. m. (Θαλάσσιος) *Talassios,* a Roman officer. Y. Meg. III, 74a bot. Mus. (ed. תלחכים, corr. acc.), in Hebrew disguise תרשיש; v. אֶבְּדוֹקוֹס.

תַּלְסָר, תַּלְאָסָר pr. n. pl. *Talsar, Talasar.* Targ. Y. Gen. XIV, 1; Targ. Y. I ib. 9 (ed. Vien. תְּלַסַּר; h. text אלסר, v. Schr. KAT2, p. 135). Targ. Y. ib. X, 12 (h. text רסן).—Gen. R. s. 37 (expl. רסן) תלתסר (prob. to be read: תַּלְאָסָר).—Targ. Is. XXXVII, 12 תְּלַסָּר (ed. Wil. תְּלַשָּׁר; h. text תְּלַשָּׂר); Targ. II Kings XIX, 12 (h. text תְּלַאשַׁר; v. Schr. KAT2, p. 327).

תָּלַע, *Hif.* הִתְלִיעַ (denom. of תּוֹלָע) 1) *to become wormeaten; to decay.* Kil. II, 3 עד שתַּתְלִיעַ until the seed in the ground begins to rot; Y. ib. 27d top מתַּלַעַת עד כמה חיא וכ' R. S. to Kil. l. c. (ed. מזרעת, corr. acc.) how long does it take to rot? Three days in moist ground &c. Ḥull. 58a שתִּתְלִיעוּ תאינותיו, v. אֵב. Y. Ber. II, 5c top ותִתְלִיעוּ תאינותיו (not תיה ...) and his figs (on the tree) became wormy (or rotten). Cant. R. to IV, 6; Gen. R. s. 47 תתליעו they decayed. B. Kam. 52a שה' מתוכו when the board that covered the pit rotted from the inside; a. fr.—2) *to remove the wormy parts from; to sort wood.* Midd. II, 5 ששם ... מַתְלִיעִים את העצים for there the priests ... sorted the wood for the altar.

*Pi.* תִּלַּע 1) *to drive vermin off.* Y. Shebi. II, 33d מְתַלְּעִין, v. זָחַם. Y. Sabb. VII, 10a top חמעשן חמְתַלֵּעַ וכ' he who fumigates plants, or smears them with rancid oil to keep the worms off &c.—*Part. pass.* מְתוּלָּע; f. מְתוּלַּעַת; *pl.* מְתוּלָּעִים, מְתוּלָּעִין; מְתוּלָּעוֹת *wormy.* B. Bath. VI, 2 (93b) תאנים מקבל ... מת' וכ' if one buys figs, he must accept ten wormy ones for each hundred; (Y. ed. מַתְלִיעוֹת *Hif.*, v. supra).—[2) (b. h.) *to dye scarlet; to clothe in scarlet.*—V. תּוֹלַעַת.]

תְּלַע I, *Af.* אַתְלַע same, *to become wormy; to rot.*—Part. pass. מַתְלַע; *pl.* מַתְלְעֵי. Snh. 108b חיזרא כי מ' bran that had grown wormy. M. Kat. 10b כיון דמ' וכ' because the dates may get wormy, they are like goods that may depreciate (and may be attended to during the festive week).

תְּלַע II *to tear apart.* Targ. Y. Lev. I, 17 (Ar. תלה, v. תְּלַח).

תַּלְעֵב=לָעַב, *to mock.* Targ. Hab. I, 10 some ed. (v. לְעֵב). Targ. Job XII, 17. Targ. Ps. LXXV, 5. Targ. Job XIII, 9 Ms. (ed. מִתְלַ', *Ithpe.* of לָעַב); a. e.

תַּלְעֲבָא, v. תּוֹלְעֲבָא.

תָּלַשׁ *to tear, pluck, detach.* Y. Snh. V, 22d top משום מלמד שמצאוהו תולש וכ' the text intimates that they found him tear wood (uproot shrubs) out of the ground; Sabb. 96b; Sifré Num. 113. Bets. 3a יתְלוֹשׁ ... גזרה we apprehend, lest he may climb up and pluck. B. Kam. VIII, 6 ת' בשערו if one plucks his neighbor's hair. Y. Sabb. VII, 10a התולש והאורה he who plucks (fruit) or picks (figs); a. fr.—*Part. pass.* תָּלוּשׁ; f. תְּלוּשָׁה &c. *detached, loose,* opp. מחובר fixed, immovable. Ḥull. 15b ולבסוף חיברו ת' an object originally loose which one afterwards fixed. B. Mets. VII, 2 העושה ... ת' מן חקרקע וכ' the journeyman that works ... on what is detached from the ground &c.; a. fr.

*Pi.* תִּלַּשׁ same. Yoma VI, 4 היו מְתַלְּשִׁים בשיערו they used to pull the hair of the scapegoat; Tosef. ib. IV (III), 13. Gen. R. s. 34 ומְתַלְּשִׁין ארזי וכ' (not מתלישׁ) they tore cedars of Lebanon out while walking; Yalk. ib. 61.

*Nif.* נִתְלַשׁ *to be plucked, detached.* Mikv. V, 6 גל שנ' if a wave was detached (was thrown on the shore, and its connection with the sea severed); Tosef. ib. IV, 5. Y. Ḥag. I, 76c אם ... שנִתְלַשׁוּ וכ' when thou seest Palestinian

townships torn away from their places (their inhabitants driven out), know that they failed to maintain teachers &c.; Lam. R. introd. (R. Abba 2) נִתְלָשׁוֹת; a. fr.

**תְּלַשׁ** ch. same. Targ. Y. I Num. XV, 32, sq. (h. text מְקֹשֵׁשׁ, v. preced.). Targ. Y. Ex. XIX, 17; a. e.—Y. Snh. VII, end, 25[d] אירתמי מִיתְלַשׁ בה he appeared to pluck it (the seed he had planted); a. e.

*Pa.* תַּלֵּשׁ same. Y. Kidd. I, 61[c] פקדון ... מְתַלְּשָׁן בשעריהון וכ' tell your wives, when they stand over the dead, that they should not tear their hair, lest they make a bald spot (Deut. XIV, 1).

**תְּלָשְׁמִי**, v. תּוּשְׁלָמִי.

**תַּלַשָּׁר**, v. תַּלְסַר.

**תַּלֵּת** (denom. of next w.) 1) *to divide into three parts.* Targ. Deut. XIX, 3.—2) *to do a third time.* Targ. I Kings XVIII, 34.—*Part. pass.* מְתַלַּת; f. מְתַלְּתָא; *pl.* מְתַלְּתִין; מְתַלְּתָן *divided into three, having three stories.* Targ. Ez. XLII, 3; 6 (not מְתַּי).

*Ithpa.* אִתְתַּלַּת, *Ithpe.* אִתְתְּלֵת *to be done a third time.* Targ. Y. Deut. XXVII, 26.

**תְּלַת** f., **תְּלָתָא**, **תְּלָתָה** m. = h. שָׁלֹשׁ, *three*; בת' *on the third* (day &c.). Targ. O. Gen. XV, 9 תְּלָתָה ed. Berl. (oth. ed. תְּלָתָא, read תְּלָתָא); Targ. Y. ib. בר תלת שנין (h. text משלש). Targ. Num. XII, 4. Ib. XXIX, 3; a. v. fr.—Sabb. 87[a] בת' (sub. בשבא) on the third day of the week. Ib. 36[a] חני ת' מילי וכ', v. שְׁנִי. Meg. 6[b] ת', מאה וכ', v. תָּגָא; a. v. fr.—תלת עסר (תלתא), ת' עשר, ת' עשרה, תְּלַתְסַר, תְּלָתֵיסַר, תְּלָתְסַר *thirteen.* Targ. Num. XXIX, 13, sq. Targ. Gen. XIV, 4; a. fr.—Ber. 4[a] באורתא דת' וכ', v. גְּנָתָא. Keth. 67[b] דלא ... תלסרי שנין whom he had not seen for thirteen years. Y. Kil. IX, 32[b] לסוף תלת עשרתי וכ' at the end of thirteen years and thirty days; a. fr.—*Pl.* תְּלָתִין *thirty.* Targ. Gen. V, 3; a. v. fr.—Sabb. 98[b]. Y. Kil. l. c. כל אינון תַּלְתּוֹתֵי יומיא all these thirty days. Ib. לסוף ... ותַלְתָּתוֹי יומריא, v. supra; Y. Keth. XII, 35[a] bot. תַּלְתִּיתַי; ib. תְּלִיתִיתַי. Y. Shebi. IX, 38[d] bot. תְּלָתִים שנין thirty years; a. fr.

**תְּלָתָא**, **תְּיוֹלִי**, **תַּלְתָּא** m. (preced.) 1) *a third part.* Targ. II Kings XI, 5. Targ. II Sam. XVIII, 2; a. fr.—Targ. Y. Deut. VI, 9; XI, 20 תּוּלְתָּא (ed. Vien. תּוֹלְתָּא). Targ. Ps. LXXX, 6 חמר דדמען תּוּלְתִּיה Ms. (ed. דמעא תְּלָתֵי) wine a third part of which are tears.—2) *having reached one-third of the full growth.* Y. Orl. I, 61[c] top תְּלִתִּירוֹן, v. עַנָּקוֹקְלוֹת.—Esp. ת' עגלא *a third-grown calf*; oth. [wrong] opin.: *in its third year, going on three*; oth. opin. *third-born, fat.* [Targ. O. Gen. XV, 9, v. תְּלָתָא.]—Sabb. 136[a] בימא ת' עיגלא an *'egla tilta* on its seventh day. Snh. 65[b]; 67[b], v. ברי ch.; Yalk. Ex. 182 תלירתא (corr. acc.). Erub. 63[a] (v. Rashi); a. fr.

**תְּלָתָה**, v. תְּלָתָא.

**תְּלָתוֹל**, **תְּיוֹלִי** m. (תלל, v. הִלְהוּל) *wart.* Bekh. 40[b] ואחרי ת' בעלמא הוא but (if there is no bone in it,) then it is a mere wart.—*Pl.* תְּלָתוֹלִין, תְּיוֹלִי. Ib. בעלי הת' וכ' (ed. הִתְּרִפּוֹלִין) those with warts, if human beings, are unfit (for priesthood), if beasts, are fit (for the altar); ib. VII, 6 (45[b]) Rashi (ed. דלדולין). Tosef. Neg. II, 12 תַּלְתַּכִּין.—[Y. Erub. II, 20[b] תשעה עשר תלתולין, read: תלתותין, v. תַּלְתּוֹתָא.]

**תלתום**, v. next w.

**תַּלְתּוֹת** f. = תְּלָתָא 2, *third-born,* or *third-grown.* Targ. Jer. XLVIII, 34 (ed. Wil. תַּלְתִּית; ed. Lag. תלתום, corr. acc.); Targ. Is. XV, 5 (ed. Lag. תלתום; h. text שלשיה).

**תְּיוֹלִי**, **תְּלִי**, **תַּלְתִּי**, **תַּלְתּוֹתָא** f., constr. תַּלְתּוּת, תַּלְתִּי, תְּלָתָא = תְּיוֹלִי, תְּלִי, *a third part.* Targ. Num. XV, 6, sq. Ib. XXVIII, 14. Targ. Ez. XLVI, 14; a. e.—*Pl.* תַּלְתּוּתִין. Y. Erub. II, 20[b], v. תְּרִשׁוּעַ.

**תַּלָּתוֹתָא** f., constr. תַּלָּתוּת (תְּלַת) *sum of three.* Targ. O. Gen. XXXVIII, 24 (ed. Vien. תְּלָתָא). Targ. I Sam. XX, 19 (ed. Wil. תְּלָתָא).

**תְּלָתֵי** m. (תְּלַת) (*by the*) *tierce, large measure.* Targ. Ps. LXXX, 6; v. תְּלָתָא.

**תְּלָתִין**, **תַּלָּתִים**, v. תְּלַת.

**תַּלְתֵּית**, v. תְּלַת.

**תַּלְתֵּיתֵי**, v. תְּלַת.

**תלתכים**, v. תַּלְסַר.

**תַּלְתַּל** m., *pl.* **תַּלְתַּלִּים** (b. h.; תָּלַל) 1) *curls, locks.* Ned. 9[b], a. e., v. קְוּוצוֹת; (Num. R. s. 10[7] תלים תלים; Y. Ned. I, 36[d] bot. תילי תילים, v. תֵּל).—2) (v. תֵּל) *mounds, piles.* Lev. R. s. 19, beg. (ref. to Cant. V, 11) ת' במי חן (the strokes on the top of letters in the Torah contain) piles (of ideas): by whom are they upheld? By him who studies morning and evening, v. עֶרֶב II. Ib. תַּלְתַּלֵּי ת', v. קוֹץ I; Midr. Sam. ch. V תל תלתלי תלים (corr. acc.); a. e.—3) *warts,* v. תְּלָתוֹל.

**תְּיוֹלִי**, **תַּלְתָּן** m. (= תלתלן, v. preced.) [*curly plant,*] *fenugrec.* [Asaph quoted in Löw Pfl., p. 316, has תלתל.] Mekh. Mishp., s. 13; a. e., v. גֵּרָה II. Kil. II, 5. Ter. X, 6; Tosef. ib. VIII, 8. Ib. X, 4 ת' של תרומה וכ' a decoction of fenugrec seeds ... with which a priest's daughter has washed her hair (v. Löw Pfl., p. 317); a. fr.

**תלתסר**, v. תַּלְסַר.

**תָּם** I m. (b. h.; תָּמַם) 1) *perfect, unblemished.* Tem. 7[b] (opp. בעל מום); B. Kam. 12[b]; (Maas. Sh. I, 2 תָּמִים); a. fr.—*Fem.* תַּמָּה. Sabb. 103[b], v. קְתִירָה. Succ. 37[a], v. לָקַח. Tanh. Emor 18 (ref. to וְלֻקַּחְתֶּם, Lev. XXIII, 40) בלקיחה תמה וכ' by a real (honest) purchase: thou darest not steal (a Lulab), and stand with it (before God) &c.; a. e.—2) *simple, innocent, artless.* Mekh. Bo, s. 18 ... ארבעה ואחד תם וכ' there are four characters in children (as regards their attitude towards religious ceremonies): one is wise, and one is simple &c.; (Yalk. Ex. 225 טיפש); a. e.—3) (law) *an innocuous animal, one that did injury*

*for the first time*, or *before warning had been given*, opp. מוּעָד (v. Ex. XXI, 28-36). B. Kam. I, 4 תמם משלם וכ' the *tam* pays half-damage from the sale of its own body. Ib. II, 4 אירזה הוא תם ... משיחזור וכ' when is an animal called *tam*? ... When it shows its regret for three days, i. e. when it has done an injury and does not repeat it for three days afterwards; ib. (another opin.) ותם כל שירהו וכ' *tam* is one which does not gore when children touch it; a. v. fr.—*Pl.* תַּמִּין, תַּמִּים. Ib. I, 4 חמשה ת' וכ' there are five classes of *tammin*, i. e. an animal is considered a *tam* with regard to five classes of damages (so as to require legal warning): with regard to goring, striking &c.; a. e.

**תָּם** II = h. שָׁם, *there*, esp. (in Talmud Babli) in *Palestine*. Ḥull. 59[b] (in Hebr. dict.) שלחו מִתָּם וכ' they sent word from Palestine: the practice is in agreement with &c. Bets. 4[b]; a. fr.—V. הָתָם, תַּמָּן.

**תֹּם**, v. תּוֹם.

**תַּמָּא**, v. תּוּמָּא.

**תַּמָּא**, name of *a bird*, v. תַּרְמָא.

**תַּמָּא**, v. תַּרְמָה.

**תָּמֶד** m. (עמד, v. עַמִּירָא; cmp. תָּמִיר) *husks and stalks of* (*pressed*) *grapes, steeped in water*, used as *an inferior wine* (lora, vinum operarium, v. Sm. Ant. s. v. Vinum), or as *vinegar*. Maas. Sh. I, 3 עד שלא החמירין וכ' תת' *tamad* before fermentation must not be bought with tithe-money; Ḥull. I, 7; Y. Maasr. V, 52[a] top. Tosef. Dem. I, 2 בראשונה ... שחזקתו מן התת' in former years the vinegar of Judæa was free from tithes, because it was presumably made from *tamad*; Y. ib. I, 21[d] top חיו מבארין מן התת' they used to produce (their vinegar) from *tamad* (grape shells); Pes. 42[b] שחזקה אינו בא אלא מן התת'. Ib. וסבר ... ת' לאו וכ' and does R. J. hold the opinion that *t.* is not subject to tithes? Yalk. Num. 710 חומץ של ת' vinegar made of grape shells; a. e.—Denom.:

**תָּמֵד** *to put water on pomace* or *lees*. Maasr. V, 6 המְתַמֵּד ... ומצא כדי מדתו וכ' if one makes pomace wine, putting water on by measure, and finds (after pressing) the same quantity, he is exempt from giving tithes; Pes. 42[b], v. רְוָקָא II. B. Bath. 97[a] שתִּמְּדוּ במי גשמים (Ms. R. שתְּמָדָן) when they used rain water to make *tamad*; Ḥull. 87[b] (by analogy from B. Bath. l. c.) שתמדו במי וכ' (Ms. R. שתמדן) when they diluted blood with rain water.

*Nif.* נִתְמַד, נִיתַּת' *to be infused, poured on*. B. Bath. l. c. שנ' מאליו when the infusion came of itself (rain water fell upon it); Ḥull. l. c. שנִתְמְדוּ מאליהם.

**תמדיטוס**, v. תדיוטוס.

**תָּמַהּ**, **תָּמֵהּ** (b. h.; cmp. שָׁמַם) [*to stand still,*] *to be astonished, amazed; to wonder; to be undecided*. Pesik. R. addit., s. 1 והבריות תּוֹמְהִים לומר וכ' and men wondered, saying, is such a thing possible? Ib. על דור המגדל אתם תּוֹמְהִין וכ' you wonder at what occurred to the generation of the tower: has not such a thing occurred &c.? Yalk. Ex. 166 ויִתְמְהוּ תמיהא גדולה מאד and they wondered exceedingly. Pesik. Haḥod., p. 43[a] היה ... יושב ותָמַהּ בלבו וכ' Abraham sat and was undecided in his heart, saying, which shall I choose?; Gen. R. s. 44. Ib. s. 12 מלך ... ועמד לו תָּמֵהּ a king that rebuked his servant, and he stood there confounded. Ib. תמיה אני איך וכ' I wonder how great men ... could disagree on &c. Yeb. 96[b] תמיה אני אם לא וכ' I should wonder, if this synagogue did not become an idolatrous temple. Arakh. 16[b] תָּמֵיהַנְי יש וכ' I wonder if there is in this generation &c. Pes. VI, 2 אל תָּתְמַהּ על אלו do not wonder at that. Y. ib. 33[b] bot. תמיהני היאך וכ' I wonder how R. El. could accept such an answer. Yalk. Ex. 202 תָּמַהּ על עצמה היאך וכ' wonder at the very thing, why should leavened matter be forbidden &c.; Pes. 28[b] תמה על עצמך (corr. acc.); a. fr.

*Hif.* הִתְמִיהַּ 1) same. Gen. R. s. 98 על אלו אתם מַתְמִיהִין you wonder at that? if you were to see ... היה לכם לַהַתְמִיהַּ יותר (not להתמה) you would wonder still more. Pesik. R. s. 28 מַתְמִיהִין (not מתמדין); a. e.—2) *to create astonishment, act strangely*. Men. 40[a] אינו אלא מן המַתְמִיהִין is one of those who make people wonder at their strange conduct; (Ms. M. המוּתְמָהִין *Hof.* of those *wondered at*).—3) *to love miracles, invent miracles*. Yalk. Num. 764 אף אתה מן המַתְמִיהִים art thou, too, of the inventors of miracles?

*Hof.* הוּתְמַהּ *to be wondered at*, v. supra.

**תְּמַהּ**, **תְּמַהּ** ch. same, 1) *to wonder* &c. Targ. Gen. XLIII, 33. Targ. Y. ib. XVII, 17 (h. text ויצחק). Targ. Y. I ib. XVIII, 12 (II תרוכ'). Targ. Y. ib. 15. Targ. Ez. XXXII, 10; a. e.—Part. תָּמֵהּ; f. תְּמִיהָא. Targ. II Esth. I, 2 ת'.—V. אֶתְמְהָא ומַתְמְהָא.—2) *to be astonishing*. Gen. R. s. 94 אמר לי ... והיא תַּמָּהָא the elder of the Jews told me something, and that is astonishing; [perh. to be read תְּמָהָא, v. תֵּרְמָה].

*Af.* אַתְמַהּ 1) same. Targ. II Esth. l. c. Ib. מַיְתְמְהִין (some ed. מַתַּמְּהִין, *Ithpe.*); a. e.—2) *to express astonishment, query*. Zeb. 113[a] אַתְמוּהֵי מַתְמַהּ קרא the text (Ez. XXII, 24) expresses a query: thou, land of Israel! art thou not cleansed &c.?

**תַּמְּ'**, **תְּמָהָא**, **תְּמַהּ**, **תַּמַּהּ**, v. תֵּרְמָה.

**תִּרְמַ'**, **תַּמְהוֹן** m. (b. h.; preced. wds.) *astonishment, hesitation*. Gen. R. s. 50 (ref. to Gen. XIX, 16) [read:] ת' אחר ת' אמר במח אבור וכ' hesitation after hesitation; he (Lot) said, what shall I choose (to take along)? silver &c.; Yalk. ib. 84.

**תַּמְהָתָא** f. (preced.) *amazement, confusion*. Gen. R. s. 31, beg. (ref. to Ez. VII, 11) לא מינחון ולא ממוניהון ולא מן תַּמְהָתְהוֹן (not מממונכ) I want none of them, none of their wealth and none of their confusion; Yalk. Ez. 345 (corr. acc.).—[Ḥull. 51[b] תמהתא Ar., v. תִּרְמָהָא.]

**תַּמּוֹד**, v. תַּרְמוֹד.

**תַּמְרָן**, **תַּמָּרָן** m., **תַּמָּרִין** f. pl. (תְּמָהּ) *dwellers in desolation, desert beasts*. Targ. Is. XIII, 22 (h. text אִיִּים). Ib. XXXIV, 14 (h. text צִיִּים); Targ. Jer. L, 39. [Kimḥi to Ez. VIII, 14 quotes fr. Targ. Is. l. c.: תמוּרִין, adding that the majority of versions have תמווּרִין.]

תַּמּוּז m. (b. h. name of a deity) *Tammuz*, the fourth month of the Hebrew calendar, of twenty-nine days, varying between the ninth of June and the sixth of August. Targ. II Esth. III, 7. Targ. Cant. I, 7. Targ. Y. Gen. VIII, 5; a. e.—Taan. IV, 6 (26ª) בשבעה ... חמשה עשר בת' five things (misfortunes) happened to our ancestors on the seventeenth of Tammuz. Ib. 28ᵇ בשובסר נחית וכ' on the seventeenth of Tammuz he (Moses) descended, and came down and broke the tablets; a. fr.—תקופת ת', v. תְּקוּפָה.

תַּמּוּזָא pr. n. (preced.) *Tammuza*, *Tammuz*, name of a deity (corresp. to Adonis of the Greeks). Targ. Ez. VIII, 14.

תַּמְזוֹן, v. תַּמְזוֹן.

תְּמוּנָה f. 1) (b. h.; cmp. מִין II) *form, shape.* Mekh. Yithro, s. 6 (ref. to Ex. XX, 4) ... [ריבול] לא יעשה לו גלופה אטומה ת"ל כל ת' I may think (from the word פסל) that one must not make for himself a carved figure, but may make a block: therefore the text says, 'nor any shape.'—2) substitute of תְּמוּרָה, v. next art.

תמונהא, Y. Shek. III, 47ᶜ top, v. תּוּמַנְתָּא.

תְּמוּפָה *t'mufah*, a fictitious substitute of תְּמוּרָה (v. בירנוי). Y. Ned. I, 36ᶜ bot. ת' תמונה תמוקה ואילו תנינן ... (not תמרנה) if we had taken up *t'murah* (as a subject for verbal substitutes in vows), we should have used *t'mufah*, *t'munah*, *t'mukah*.

תְּמוּקָה, v. preced.

תָּמוּר, v. תִּרְמוֹר.

תְּמוֹרָא, v. תִּרְמוֹרָא.

תְּמוּרָה f. (b. h.; מוּר) *exchange, substitution.* Snh. 22ª לכל יש ת' there is a substitute for every thing (every loss can be retrieved), except for the wife of one's youth. Ned. 20ᵇ בני ת' children begotten in exchange, e. g. if a man has two wives, and has connection with one mistaking her for the other. Pesik. R. s. 40 תְּמוּרָתוֹ של שם (not תא') a substitute of Shem (as priest).—Esp. *exchange of one sacrificial animal for another* (Lev. XXVII, 10), *that for which an animal is exchanged.* Tem. I, 1 אם ת' בבית וכ' so the change is valid only when made on the owner's premises. Ib. 2 (ref. to Lev. l. c.) מה הוא מיוחד אם תְּמוּרָתוֹ מיוחדת as 'it' refers to one, so its exchange can be only one. Ib. II, 3 ואין ת' עושה ת' that for which it is exchanged cannot effect another exchange (does not affect the status of another animal exchanged for it). Ib. I, 5 הולד עושה ת' the animal's child (born after the mother was dedicated) makes exchange (affects the status of one exchanged for it). Bekh. 15ᵇ תְּמוּרַת בעלי מומין that which is exchanged for blemished animals. Ib. 61ª טעות מעשר ת' הויא a mistake in counting the tenth animal for tithes is an exchange, i. e. the animal marked as the tenth by mistake is sacred. Ib. תמורת מעשר מתה that which has been marked as the tenth by mistake must be put to death (cannot be used); a. fr.—*Pl.* תְּמוּרוֹת. Tem. III, 1 אלו ... ותמורותיהן כיוצא בהן these are the sacred animals whose embryos and whose exchanges are of the same sacred character as themselves. Esth. R. to I, 1 (expl. בני אמוריא) ת' של אבותיהן the exchanges (hostages) of their fathers, v. עֵרֶב I; a. fr.—*T'murah*, name of a treatise, of the Order of Ḳodashim, of Mishnah, Tosefta, and Talmud Babli.

תְּמוֹרְתָּא, v. תִּרְמוֹרְתָּא.

תַּמּוּת f. (denom. of תָּם) 1) *unblemished condition, integrity.* Men. 6ª; Kidd. 24ᵇ, a. e. וזכרוה ת', v. זָכָר. B. Kam. 39ᵇ תַּמּוּתוֹ, v. תְּמִימוּת.—2) *the legal status of an animal that did injury for the first time* (v. תָּם I, 2). Ib. 45ᵇ צד ת' that limb of an animal about which no warning has been given, whereas this has been done about another limb. Ib. צד ת' במקומה עומדת the legal condition of the *tam* remains unaltered concerning that limb (so that the animal in the case is legally half a *mu'ad* (מוּעָד) and half a *tam*); a. e.

תְּמוּתָה f. (b. h.; מוּת) [*death*; sub. בת,] *an animal on the point of death.*—*Pl.* תְּמוּתוֹת. Kidd. 21ᵇ sq. (applied to the law concerning the captive woman, as a concession to human appetites, Deut. XXI, 10 sq.) מוטב ... בשר ת' שחוטות וכ' allow Israelites to eat the flesh of animals on the point of death but ritually slaughtered, rather than eat of carcasses unslaughtered; Treat. S'mah. ch. VII.

תַּמְחוּי c. (denom. of מִחְיָה) 1) *a plate for various dishes or portions, tray.* Kel. XVI, 1, v. מַזְנֵק. Ned. IV, 4 אוכל ... אבל לא מן הת' he may eat at the same table with him, but not from the same plate; אבל ... מן הת' החוזר but he may eat with him from a plate which goes back to the host (each time a guest is served). Maasr. I, 7 נותן ... ולת' he may put the oil on the cake (חֲמִירָתָה) or on the plate. Y. B. Mets. VIII, end, 11ᵈ השאילני תַּמְחוּיְרֵךְ וכ' (or תַּמְחוּיֶיךָ, *pl.*) lend me thy plate and dine with me; a. fr.—Esp. *tamḥuy, charity plate, daily distributed food collected from contributors, soup-kitchen*, contrad. to קוּפָּה, q. v. Peah VIII, 7 מי ... לא יטול מן הת' he who has the means for two meals, must not accept support from the *tamḥuy*. B. Bath. 8ᵇ נגבית בשלשה וכ' ת' the *tamḥuy* is collected under the supervision of three persons, and distributed by three persons, for the mode of its collection and distribution is the same; לעניי חעולם וכ' ת' the *t.* is for all poor people wherever they may come from, *the kuppah* for the town poor only. Pes. X, 1 אפילו מן הת' even if he is supported from the *t.*; Y. ib. 37ᵇ bot.; a. fr.—*Pl.* תַּמְחוּיִין. Y. Ter. VIII, 45ᵈ top. Ker. 12ᵇ ת' מחולקין (not מחולקין) trays form a separation, i. e. if one eats two half-olive sizes of forbidden food from two different plates, they are not counted together as one olive-size; Sabb. 71ª; Y. ib. VII, 9ᵇ; a. fr.—2) (from its shape) *the partition in a wagon for freight or baggage*, Maim.; (*a cavity in the yoke*, R. S.).—*Pl.* תַּמְחוּרוֹת. Kel. XIV, 4.

תָּמִיד m. (b. h.; contr. of תִּתְעַמֵּד; עָמַד) *constant, daily practice*; esp. (sub. קרבן) *the daily burnt-offering.* (Num. XXVIII, 3). Pes. V, 1 ת' נשחט וכ' the afternoon *tamid*

is (ordinarily) slaughtered at eight and a half hours of the day. Taan. IV, 6 בשבעה ... ובטל התמ׳ on the seventeenth of Tammuz ... the daily offerings ceased (when Jerusalem was besieged); a. v. fr.—*Pl.* תְּמִידִין, תְּמִידִין. Ber. 10ᵇ (ref. to II Kings IV, 9 תמיד) המארח ... הקריב if one entertains a scholar in his house, the Scripture accounts it to him as if he offered daily sacrifices. Y. Pes. VI, beg. 33ᵃ מאן דאמר מאה ת׳ וכ׳ he who says, a hundred regular sacrifices supersede the Sabbath during one year, refers to the daily burnt-offerings; he who says two hundred, refers to the daily burnt-offerings and the Musaf sacrifices of the Sabbaths &c.; a. fr.—*Tamid*, name of a treatise, of the Order of Ḳodashim, of the Mishnah, Tosefta, and Talmud Babli.

תְּמִידָא ch. same. Targ. Y. II Gen. XLIX, 27. Targ. Koh. X, 16; a. e.

תְּמִידַּי, v. תְּמַהּ.

תְּמִידָא m. (תְּמַהּ) *astonishment, wonder, marvel.* Ḥull. 75ᵇ כל מילתא דת׳ וכ׳ anything abnormal people are likely to remember.—[Yalk. Ex. 166, v. next w.]—*Pl.* תְּמִידָתֵי. Ḥull. l. c. תרי ת׳ וכ׳ two simultaneous abnormal phenomena people will remember.—[תְּמִידָתָא f., v. תְּמַהּ.]

תְּמִידָתָא f. (תְּמַהּ) *astonishment.* Yalk. Ex. 166 וירתמהו ת׳ גדולת מאד (ed. תמירתא), v. תְּמַהּ.

תָּמִים m. (b. h.; תָּמַם) *without physical blemish; perfect; upright.* Zeb. 116ᵃ ודלמא נח ... ת׳ כתיב ביה might not Noah himself have had an organic defect? (It cannot be, for) it is written of him, he was perfect (Gen. VI, 9); ודלמא ת׳ בדרכיו but may this not mean, perfect in his ways of life? Bekh. IV, 1 (26ᵇ) בין ת׳ בין בעל מום (Bab. ed. תֹּם) whether unblemished or blemished; a. fr.—*Pl.* תְּמִימִים, תְּמִימִין. Zeb. VIII, 8. Tem. III, 5 אם באו ת׳ when they appear unblemished. Y. Yoma VII, end, 44ᶜ שבשעה שהיו ישראל ת׳ היו מכוונין וכ׳ (not שבע׳) when the Israelites were perfect (God-fearing), they (the Urim and Tummim) directed their way. Gen. R. s. 44, beg. (ref. to Ps. XVIII, 31) אם דרכיו ת׳ וכ׳ if his ways are perfect, how much more is he perfect himself!; (Yalk. Sam. 161 אם דרכו תמים וכ׳); a. fr.—*Fem.* תְּמִימָה. Ḥull. 11ᵃ משום ת׳ because the Law (Lev. III, 9) says *t'mimah* (whole); a. e.—*Pl.* תְּמִימוֹת. Men. 66ᵃ (ref. to Lev. XXIII, 15) אימתי ... שבתות ת׳ וכ׳ when do you get seven complete weeks? When you begin to count from the evening. Pesik. Haʿomer, p. 69ᵇ, a. e., v. רֵאשׁוֹנָה; a. e.

תְּמִימָא, תְּמִים ch. same. Targ. Y. II Lev. XXII, 27 ת׳ (Jacob). Targ. II Esth. I, 2; a. e.—*Pl.* תְּמִימֵי, תְּמִימֵן. Targ. Prov. XIII, 6. Ib. XXVIII, 10; a. e.

תְּמִימוּת f. (preced. wds.) 1) *completeness, integrity.* B. Kam. 39ᵇ (expl. בְּתַמְּמוּתוֹ, ib.) חרי הוא בתמימותו וכ׳ the animal remains (to its owner) in its completeness, we do not diminish it (by hypothecating it for the half-fine for damage done).—2) *moral integrity, simplicity, frankness.* Lev. R. s. 11 (ref. to Ps. XVIII, 26) בשעה שבא בת׳ when he (Abraham, Moses) came with frankness, the Lord dealt with him in frankness, opp. עַקְמָנוּת; Midr. Till. to Ps. l. c.; Yalk. Sam. 161. Midr. Till. to Ps. I מה ... בת׳ ... אף כל מי שמהלך לפניו בת׳ וכ׳ as the Lord was a shield to Araham who walked before him in sincerity, so he is a shield to whosoever walks before him in sincerity; a. e.

תְּמִימוּתָא ch. same, *integrity.* Targ. Prov. X, 9. Ib. XI, 3. Targ. II Esth. VIII, 13; a. e.

תְּמִינָאָה m. (תְּמִנֵי) *the eighth.* Targ. II Esth. I, 1. Targ. Lev. XXII, 27; a. fr.—*Fem.* תְּמִינְיָתָא, תְּמִינֵתָא. Ib. XXV, 22 (ed. Vien. תְּמִינָתָא).

תמיר, Bekh. 44ᵃ, v. תִּירְמוֹ.

תְּמִירוֹת f. pl. (v. תָּמַר) *the pillars supporting the framework of a lantern* (v. Sm. Ant. s. v. Laterna). Tosef. Kel. B. Mets. II, 6.

תָּמַךְ (b. h.; cmp. מוּךְ) [*to lie under,*] *to support*; [*to make to lie under,*] *to rest upon, lay upon, press.* Midr. Till. to Ps. XVI, 5 (ref. to תּוֹמִיךְ, ib.) הגורל הזה תָּמַכְנִי בסיני this lot (martyrdom) was laid on me at Sinai; Yalk. ib. 667. Num. R. s. 13 ³ (ref. to Prov. XXIX, 23) ת׳ הקב״ה כבודו עליו וכ׳ the Lord rested his glory upon it (Sinai), and on it he gave the Law. Pesik. R. s. 3 ת׳ ידו להעבירה וכ׳ ... he (Joseph) held up Jacob's hand to remove it &c.; a. e.

תַּמֵּךְ ch., *Pa.* תַּמֵּךְ same. Targ. Prov. V, 5 מתמכן Ms. (ed. מסמכן).

תַּמְכָא, v. next w.

תַּמְכָּה f. name of *a bitter herb*, a kind of chervil. Pes. II, 6 (39ᵃ) Y. ed. a. Ms. M. (Mish. a. Bab. ed. תמכא); expl. Y. ib. 29ᶜ top גגגדין; Bab. ib. 39ᵃ תמכתא (expl. in Rashi: *marrubium, hoarhound*).

תַּמְכָּתָא ch. same, v. preced.

תְּמַלֵּי=אִתְמַלֵּי, *yesterday.* Targ. I Sam. XX, 27. Targ. II Sam. III, 17; a. e.

תַּלְמִידוֹן, בֶּן תַּ׳ pr. n. m. *Ben T'malyon.* Meil. 17ᵇ; Yalk. Lev. 537.—V. תַּלְמִידוֹן.

תֵּרֶם׳, תַּמְלְיוֹס m. (θεμέλιος, sub. λίθος) *foundation stone, foundation.* Y'lamd. to Num. XXIII, 9, quot. in Ar. ת׳ חרה תופר ויורד ומבקש ליתן digged deeper and deeper, seeking to lay a foundation.—*Pl.* תַּמְלְיוֹסִים, תַּמְלְיוֹסִין, תֵּרֵי׳. Gen. R. s. 3 לידע היאך הוא קובע ת׳ (Ar. *sing.*) to find out where to lay the foundations; Yalk. ib. 4. Y. Snh. X, 29ᵃ bot. בשעה ... ת׳ וכ׳ when David went to dig for the foundation of the Temple. Y. Sot. VI, beg. 20ᵈ מילה דלית בה ת׳ (prob. to be read: תַּמְלְיוֹסִים, θεμελίωσις) a thing (rumor) without foundation. Y. Keth. V, 29ᶜ bot. עיקרא לית לה ת׳ וכ׳ the thing itself has no foundation, and the Rabbis built upon it and went up &c.; a. e.

**תָּמַם** (b. h.; v. תָּאַם) [*to join, be joined,*] *to be whole, finished, perfect; to end, be gone.* Bekh. 44ª שתַּמּוּ, v. תִּירוֹשׁ. Gen. R. s. 94 (ref. to התמו, II Sam. XX, 18) עד כאן תמו דברי תורה are the words of the Lord so far gone (to be ignored)?; Midr. Sam. ch. XXXII על כן תמו וכ' (corr. acc.). Sabb. 55ª תַּמָּה זכות אבות the protecting influence of the fathers has ceased. Ber. 57ª הרואה תמרים בחלום תמו עוונותיו if one sees dates in his dream, his sins are ended (forgiven); a. fr.—Cant. R. to V, 2 תַּמָּתִי תַּמּוֹתִי וכ' *tammathi,* read *tammothi,* I am complete, for they attached themselves &c., v. infra.

*Pi.* תִּמֵּם *to complete, fulfill.* Snh. 39ᵇ לתַמֵּם, v. חִזָּיוֹן I.

*Hif.* הֶתְמִים, הַתְמֵם 1) *to make perfect.* Y. Yoma VII, end, 44ᶜ תומים שהן מְתִירִין לפניהם וכ' they are called Tummim, because they perfect the way before them. Ned. 32ª כל המַתְמִים עצמו שעה עומדת לו if one perfects himself (tries to be perfect), time will stand by him (he will succeed in life, with ref. to Gen. XVII, 1, a. 4).—2) (denom. of תָּמִים) *to be upright, frank.* Ib. כל המתמים עצמו הקב"ה מתמים עמו if one perfects himself (tries to be upright), God will deal uprightly with him (with ref. to II Sam. XXII, 26); Yalk. Sam. 161; a. e.

*Nif.* נִתְמַם, נִרְתַּם; *Nithpa.* נִתְתַּמֵּם (cmp. שָׁתַם) *to be joined; to ally one's self.* Ex. R. s. 2 (ref. to תמתי, Cant. V, 2) שנִתְתַּמּוּ עמי בסיני they attached themselves to me at Sinai and said (Ex. XXIV, 7), all that &c.; Cant. R. l. c. (v. supra) שנִתְמַמּוּ (or שנִתְתַּמְּמוּ); Pesik. Haḥod., p. 47ª שניתמו; Pesik. R. s. 15 שנותמו (corr. acc.).

**תַּמָּן** (v. תָּם II) *there.* Targ. Gen. II, 8. Ib. III, 23; a. fr.—B. Mets. 84ᵇ ת' אמרין וכ' there (in Babylonia) they say &c. Snh. 103ª, v. קוֹלְתָא. Y. B. Bath. II, beg. 13ᵇ ריחיא ד' the millstones there (Babylonian millstones); a. fr.

**תְּמַנְתָּה, תַּמְנָת, תִּמְנָה** (b. h.) pr. n. pl. *Timnah.* Sot. 10ª (ref. to Jud. XIV, 1, a. Gen. XXXVIII, 13) חדא ת' וכ' there was only one Timnah: for him that came from the one side it was 'going down', for him that came from the other side, it was 'going up'; Gen. R. s. 85 תמנתה אחת וכ'; Yalk. ib. 145 חדא תמנתא הואי (corr. acc.); Yalk. Jud. 69 חדא תמנת; Num. R. s. 9 ²⁴ תמנתה אחת (some ed. תמנת).—*Pl.* תִּמְנוֹת, תִּמְנָאוֹת, תִּמְנָיוֹת. Ib. שתי ת' היו אחת של יהודה וכ' there were two Timnahs, one mentioned in connection with Judah, &c.; Gen. R. l. c. תמניות; Sot. l. c. תמנאות; Yalk. Gen. l. c.; Yalk. Jud. l. c.

**תְּמַנְיָא, תַּמְנֵי, תַּמְנֵי** f., **תְּמַנְיָא** m. = h. שְׁמֹנָה, *eight.* Targ. Gen. V, 4, 7. Targ. Ps. XII, 1 (ed. Wil. דתַמְנָיָא, corr. acc.); a. fr.—Ber. 4ᵇ אפרן ת' (or אלפין) the eightfold acrosticon (Ps. CXIX). Y. Dem. V, 24ᵈ top תומי' מן דתו' וכ', v. גָּמָּפוֹל; a. fr.—*Pl.* תִּמְנִין, תַּמְנִין, תוּמְנִי' *eighty.* Targ. Gen. V, 25, sq.; a. fr.—Y. Snh. VI, 23ᶜ bot. תומ' נשיא eighty women; ת' גוברין eighty men; Y. Ḥag. II, 77ᵈ bot.; a. e.—תַּמְנִיסַר, תַּמְנִיסְרֵי, תְּמַנְיָא עֲשַׂר, תַּמְנְיָסַר *eighteen.* Targ. Gen. XIV, 14 (O. ed. Lsb. תַּמְנָרֵי; ed. Vien. תַּמָּנַת). Targ. Y. Deut. XVII, 17. Targ. Y. Num. XIX, 3; a. fr.—תַּמְנִיסְרָאָה *the eighteenth.* Targ. I Chr. XXIV, 15.

**תַּמְנִיתָא,** v. תּוֹמַנְתָּא.

**תַּמְנִיסְרֵי, תַּמְנִיסְרָאָה, תַּמְנִיסַר,** v. תַּמְנִי.

**תַּמְנִיתָא** f. = h. שְׁמִינִית, name of *an (eight-stringed) musical instrument.* Targ. I Chr. XV, 21 (v. Targ. Ps. XII, 1).

**תַּמְנָתָא, תִּמְנָתָא,** v. תּוֹמַנְתָּא.

**תַּמְנָתָה, תמנתא, תַּמְנָת, תִּמְנָה,** v. תִּמְנָה.

**תַּמְצוּת,** v. next w.

**תַּמְצִית** f. (מָצָה) *that which is squeezed out, remnant, drain, juice.* Ker. V, 1 דם ת' the last blood oozing through the cut of a vein. Ib. 22ª מפני ת' דם ... יצא דם ת' אידהו דם which is the blood ... with which life escapes? That which gushes forth in a jet, to the exclusion of the last blood, because that runs gently. Tosef. Makhsh. III, 13 תַּמְצִית בשר meat-juice. Y. Ber. I, 2ᶜ bot. ת' כור תרקב שותה וכ' the juice (moisture or drippings) of a field of the capacity of a Kor of seed is enough to water a field of the capacity of a Tarḳab &c., v. כּוֹשׁ II; Gen. R. s. 15; Taan. 10ª. Ib. ארץ ישראל ... וכל העולם כולו מת' Palestine is watered by rains, and the rest of the world by the drain (that remains in the clouds). Ib. כל העולם כולו מת' גן וכ' the whole world is watered by the drains of Eden; a. fr.—Y. Sot. IX, end, 24ᶜ he was called Ḳiṭṭunta (v. קִרְטוּנְתָא), because he was the drain (last and least) of the righteous and pious; Mish. ib. IX, 15 Y. ed. (17) תַּמְצִיתָן (Mish. a. Babli ed. 49ª קטנותן, קטנתא).—*Pl.* תַּמְצִיּוֹת. Y. M. Kat. I, beg. 80ª מי ת' drippings of rain gathered in pools; expl. פסקו גשמים וכ' when the rains have ceased, and the mountains are trickling (v. בָּצַץ); Tosef. Mikv. I, 13 מי תמצית.

**תָּמַר,** *Pi.* תִּמֵּר (denom. of תָּמָר) *to rise straight up.* Yoma 28ᵇ תימור של לבנה מְתַמֶּרֶת ועולה כמקל the light-column of the moon rises straight up like a stick; opp. מפצירין (v. פָּצַע); Y. ib. III, beg. 40ᵇ. Bab. ib. 38ª של חלבו מתמר וכ' the smoke of the frankincense prepared by those (of the house of Abṭinas) went straight up &c.; Cant. R. to I, 14 מְתַמֶּרֶת; Y. Shek. V, 49ª top; Tosef. Yoma II, 6. Tanḥ. T'tsav. 15 כשהיה ענן הקטרת מתמר וכ' when (on the Day of Atonement) the cloud of the incense rose straight up ..., he knew that Israel's sins were forgiven. Gen. R. s. 45 קוצין ... אלידם יוצאים ומְתַמְּרִים וכ' thorns are not sown ..., but grow forth of themselves and rise high up, but wheat &c.; Yalk. ib. 79 (corr. acc.). Keth. 111ᵇ עתידה חטה שתְּתַמֵּר כדקל וכ' in the latter days wheat shall sprout forth and rise like palms on mountain tops; a. e.

**תָּמָר** I (b. h.) pr. n. f. *Tamar,* 1) Judah's daughter-in-law. Meg. IV, 10 (25ª) מעשה ת' נקרא ומיתרגם the story of Tamar (Gen. XXXVIII) is read (in the synagogue) and translated. Gen. R. s. 92 (ref. to Gen. XLIV, 16) מה נאמר לאדני במעשה ת' וכ' what have we to say to my lord (for our justification) about the story of Tamar, what to speak about the story of Bilhah (Gen. XXXV, 22)? Ib. s. 85;

a. fr.—2) *Absalom's sister.* Meg. 25b מעשה אמנון ות' וכ' the story of Amnon and Tamar (II Sam. XIII) may be read and translated. Ab. V, 16 אהבת אמנון ות' Amnon's love of T. Snh. 21a; a. e.—3) a woman that informed against the Rabbis before Roman authorities. Y. Meg. III, 74a bot., v. תַּמְרוּרִים.

**תָּמָר** II m. (b. h.; cmp. אָמַר II) *palm; date-palm; fruit of the date-palm, date.* Succ. 45b; Meg. 14a, v. לֵב. Ib. (ref. to Jud. IV, 5) מאי שנא תחת תּוֹמֶר why did she hold her sessions under a palm-tree? Midr. Till. to Ps. XCII, 16 (ref. to ib. 13) מה תח' וארז וכ' as the palm and the cedar are higher than all other trees, so Israel is &c.; אי מה תח' וכ' you may think, as the palm and the cedar when uprooted from their places (transplanted) do not grow new shoots, so Israel does &c.; a. fr.—*Pl.* תְּמָרִים *dates.* Ter. XI, 2 דבש ת' date honey. Ib. 3; a. fr.

**תּוּמָ', תַּמְרָא, תָּמָר** ch. same. Targ. Cant. II, 12.—Lev. R. s. 12; a. e.—*Pl.* תְּמָרַיָּא, תַּמְרִין, תַּמְרֵי, תּוּמָ'. Targ. II Chr. XXXI, 5. Targ. Y. Deut. VIII, 8.—Ber. 38a דובשא דת' date-honey. [Ib. דאר חמרי של תרומה, read with Ms. M. תמרים של תרומה.] Y. Ab. Zar. II, 40d גרעינין דתו' date-stones. Sabb. 110b ת' פרסייתא (*fem.*) Persian dates; a. fr.—בר תמרי pr. n. m. *Bar-Tamré.* Hull. 110a רמי בר ת' Rami bar Tamré, also called Bar-Dikḳulé (cmp. הִיקּוֹלָא).—Cant. R. to VII, 9 אבון בר ת' quot. in Levy Talm. Dict. (ed. חסדי).

**תַּמָּרָה** f. = תָּמָר, *palm; date.* Dem. I, 1, v. גּוֹבֶלֶת. Tanḥ. B'midb. 15; Num. R. s. 3, beg. Midr. Till. to Ps. XCII; a. fr.—*Pl.* תְּמָרוֹת. Succ. 32b שתי ת' יש וכ' two palms grow in the valley of Ben-Hinnom (Gehenna) with smoke rising between them &c.; Erub. 19a; a. e.—Trnsf. *a fruit-like excrescence on leaves, berry.* Succ. 33a.—*Pl.* as ab. Maasr. IV, 6. Tosef. Shebi. II, 2.

**תְּמָרָה, תִּי'** f. (b. h. *pl.*; v. תָּמַר) (*smoke*) *column.* Ber. 43a משתעלה תְּמָרָתוֹ when the smoke column of incense rises. Ḥull. 112a משתעלה תימרתו when the smoke of meat on coals rises.—*Pl.* תְּמָרוֹת *bare hyssop stalks.* Par. XI, 7 (Maim. reads תְּמָרוֹת *seed-capsules,* v. preced.); Tosef. ib. XI (X), 6. Ib. 7 ת' לא חניצו כל עיקר ... דירונקות *yon'ḳoth* are undeveloped capsules, *timroth* are stalks that have not blossomed at all; (oth. opin.) ת' גבעולין שלא גמרו וכ' *timroth* are undeveloped capsules &c.

**תַּמְרוּקָא** m. (מְרַק) *anointing.* Targ. Y. Lev. XVI, 29; Num. XXIX, 7 (ed. Vien. תַּמְרוּ).—*Pl.* תַּמְרוּקִין. Targ. Y. Lev. XXIII, 27.

**תַּמְרוּרִים** m. pl. (b. h.; מְרַר) *bitterness*; trnsf. *hostility.* Y. Meg. III, 74a bot. (in a secret letter) תמר ת' בתַּמְרוּרֶיהָ חיא עומדת Tamar is *tamrurim* (bitterness), she abides in her bitterness, and we tried to sweeten her (by bribe), but in vain has the smelter smelted (gold could not buy her).

**תַּמְרֵי**, v. תִּימוֹרָא.

**תַּמְרִיתָא**, v. תַּמְרָתָא.

**תַּמְרְנָת**, v. תַּמּוּנָה.

**תַּמְרָתָא, תּוּמַ'** f. = h. תְּמָרָה. Y. Bets. V, 63a top בחדיא ת' וכ' I came by the way of that crooked palm (I was on that palm, and came down). Lev. R. s. 12 תו' מתקרי תמרא the fruit of the date palm is called date (fruit and tree are designated by forms of the same root). Cant. R. to VII, 9, v. אַלְבָּנָא.—כְּפַר תַּ' pr. n. pl. *K'far T'marta.* Tosef. Ḥull. III (IV), 23; Ḥull. 62a כ' ת' שבירחודא K. T. in Judæa. Meg. 16b שילא איש כ' ת' Ms. M. (ed. תמריתא); Lev. R. s. 24 5; Pesik. R. s. 15 תַּמְרָתָה; Esth. R. to II, 23.

**תָּנָא**, v. תְּנֵי.

**תַּנָּא** m. (preced.) *teacher,* esp. *Tanna,* an authority quoted in Mishnah and Boraitha, contrad. to אֲמוֹרָא. B. Mets. 3a, a. fr. תונא ות' and the Tanna (of the Mishnah) is a confirmation (confirms what I say).—קַמָּא, v. קמא.—ת', v. בַּר I ch. B. Bath. 93b כל ת' בתרא וכ' (Ar. ברא) every later (Ar. outside) authority comes only to enlarge the sphere of the subject. Ḥull. 15a, v. אֲמוֹרָא; a. fr.—Sot. 22a (prov.) תני ת' ולא ידע וכ' a teacher teaches and knows not what he says (repeats verbatim what he has heard without understanding the subject).—*Pl.* תַּנָּאִים (h. form, fr. תַּנָּאֵי), תַּנָּאֵי (fr. תַּנָּאָה). Ib. ת' מבלי עולם the Tannaim (repeaters) ruin the world, expl. שמורין הלכה מתוך משנתן who give decisions based on traditions they have learned (without knowing their reasons and their application to practical cases).—Ber. 3a תרי ת' אליבא דר"מ these contradictory opinions are the relations of two Tannaim in behalf of R. M. Snh. 33a (expl. שיקול הדעת, v. כגון תרי ת' וכ' (דַּעַת when two Tannaim or two Amoraim differ in their opinions, and it has never been decided which is to be adopted in practice. Ib. 63a, a. fr. כת' it depends on Tannaim, i. e. Tannaim differ on that point. Ber. 9a וחני ת' כחני ת' and those teachers differ on the same principle as these do. Ib. 49a ואת שבקת כל חני ת' ואמוראי וכ' and you ignore all these Tannaim and Amoraim, and act according to Rab's opinion?; a. v. fr.—V. תַּנַּאי.

**תַּנָּאָה**, *pl.* תַּנָּאֵי, v. preced.

**תְּנָאָה** m. = next w., *stipulation, agreement, condition.* Targ. Y. Num. XXII, 4. Targ. Y. Ex. IV, 24; a. e.—Gitt. 75a לא כפלית לתְּנָאֵיהּ he did not double his stipulation, did not stipulate what is to take place in the case of fulfillment of his condition, and what in the case of non-fulfillment; a. e.—*Pl.* תְּנָאֵי, תְּנָאַיָּא. Keth. 19b זילו קיימו תְּנָאֵיכוּ וכ' go and fulfill your conditions, and then go to law. Gitt. l. c. מכל ת' תיכא גמרינן לחו whence do we derive all the rules about stipulations; a. e.

**תְּנַי, תְּנַאי** m. (תָּנָה) [*alternative,*] *stipulation, condition, agreement.* Keth. 19b ת' תיו דבדינו if witnesses say, the transaction to which we have testified was made dependent on a (verbal) condition (and we do not know

that it has been fulfilled). Ib. או דילמא ת' מילתא וכ' or is a statement concerning a condition something different (from a statement concerning a trust, v. אֲמָנָה)? Ib. עד אחד אומר ת' . . . אינו ת' if one of the witnesses says, there was a condition, and the other says, there was none. Kidd. III, 4 כל ת' שאינו . . . אינו ת' a stipulation of conditions which is not like the stipulations concerning the sons of Gad and Reuben (stating both alternatives, Num. XXXII, 20-23; 29-30) is not valid. Ib. 61[a], sq. ת' כפול a double stipulation, an agreement stating both alternatives and their eventual consequences. Gitt. 75[a] ת' קודם למעשה the condition (in the agreement) preceding the act (e. g. 'if such and such a thing is done, this shall be thy letter of divorce', not, 'this shall be thy letter of divorce, if such and such a thing is done'). Ib. ת' בדבר אחד ומעשה וכ' if the condition concerns one thing, and the consequence another thing (e. g. if you go with your brethren to conquer, you shall have the trans-Jordanic lands); ib.[b] הכא דת' ומעשה בדבר אחד whereas in this case ('this shall be thy letter of divorce on condition that thou wilt return to me the paper on which the letter of divorce is written) condition and consequence concern the same thing. Keth. IX, 1 כל המתנה . . . תְּנָאוֹ בטל if one makes a stipulation which is contrary to what is written in the Torah, his stipulation is void; Y. ib. 32[d] bot. ממון בת' גוף אבל בת' וכ' this refers only to a condition concerning one's person (personal rights or duties), but as to a condition concerning money (monetary rights or claims), the agreement (waiving the claim) is valid; Y. Kidd. I, 59[c] תנאי גוף; ib. תְּנָיוֹ. Ib. בסופו . . . ת' אפשר a condition which he may finally fulfill (depending upon himself). Ex. R. s. 21, v. infra; a. fr.—*Pl.* תְּנָאִים, תְּנָאִין, תְּנָיִים, תְּנָיִין. Y. B. Bath. V, beg. 15[a] כתנאי ירושע; B. Kam. 80[b], a. e., v. יְרוֹשֻׁעַ. Gen. R. s. 5 ת' דתחנה חקב"ה וכ' the Lord (at creation) made stipulations with the sea, that it should be divided before Israel, as it is written (Ex. XIV, 27), 'and the sea returned . . . to its former condition (לְאֵיתָנוֹ), לת' שהתנה עמו to the stipulations which &c.; Ex. R. s. 21 לתְנָאוֹ שהתנירתי עמו to the condition which I stipulated with it. Y. Sot. VII, beg. 21[b] כת' שבלבינו לא כת' וכ' (we administer the oath to thee) according to the conditions in our mind, not according to the conditions (mental reservations) in thy mind. Ib. שלא יאמרו יש ת' לשבועות that people should not say, mental reservations in oaths are permissible. Y. Kidd. I, 58[c] בתנירם שבו קידש he betrothed her by the stipulations in the document (although the material on which it was written was forbidden for use), opp. בגופו with the object itself; a. fr.

**תַּנָּיָא, תַּנַּי, תַּנַּיי,** m. = תַּנָּא. Y. Peah VII, 20[a] איתי ת' תני וכ' one Tannai reads . . ., and another Tannai reads &c. Y. Kidd. I, 59[c] bot. כחדין ת' וכ' . . . ואתיא and this opinion of Bar P. follows that of the Tannai who taught &c. Ib. מה מקיים הדין ת' לאמה how does this Tannai account for the word *amah*?; a. fr.—*Pl.* תַּנָּאֵי, תַּנָּיֵי (v. תַּנָּא), תַּנָּיִין. Ib. ארנון ת' there are two opinions of Tannaim about it; a. fr.

**תַּנָּה,** v. תנה.

**תַּנְדַּר** m. (נָהַר) *beaming forth.* Targ. Job XLI, 10 (h. text תַּהֵל).

**תַּנּוּבָה** f. (b. h.; נוּב) *flow.* Y. Ber. V, end, 9[d] אם עשו ת' . . . if a man's lips (in prayer) produce a flow (if he speaks fluently), his prayers are heard (with ref. to Is. LVII, 19).

**תַּנּוּרִי,** v. תַּנּוּרֵי.

**תַּנּוּרֵי,** v. תַּנּוּרִי.

**תַּנּוּרָא,** v. תּוּנְרָא.

**תַּנְזוּרוּ** m. = תַּנָּא. Cant. R. to III, 6; Pesik. Ul'kah., p. 179[a], v. קַרְדְּיָא.

**תַּנְזִיר** m. (infin. *Pa.* of תְּנֵי I) *teaching* or *studying* (*Mishnah*). Taan. 24[a] sq. אי משום ת' . . . כל ת' בנזיקין חוה וכ' (Ms. M. כולי, read: כולידה) as to studying the Mishnah, we are their superiors, for in the years of R. J. all study was limited to N'zikin (v. נֶזֶק), whereas we teach &c.; Snh. 106[b] כולידה ת' וכ' (emended in Ms. K. תלמודא, v. Rabb. D. S. a. l. note 400); Ber. 20[a] some ed. תַּנּוּר (v. Rabb. D. S. a. l. note 30).—[Ib. 49[a], v. תְּנֵי I].

**תַּנְזִירִין** m. pl. (תְּנֵי II) *sharp speech, by-word.* Targ. Y. Deut. XXVIII, 37 (h. text שְׁנִינָה).

**תַּנּוּמָה** f. (b. h.; נוּם II) *slumber.* Ber. 60[b] (in a night prayer) המפיל . . . ות' וכ' who causes the bands of sleep to fall upon my eyes, and slumber on my eye-lids; ib. (in a morning prayer) המעביר . . . ות' וכ' who causes the bands of sleep to pass away from my eyes, and slumber from my eye-lids. Yalk. Ex. 287, v. שַׁלְיִט; (Mekh. Yithro, Baḥod., s. 6 נוּמָה); a. e.

**תַּנּוּפָה** f. (b. h.; נוּף) *swinging, shaking, waving.* Succ. 38[a] ת' שירר וכ' swinging the ʿOmer is one of the dispensable acts (v. שֶׁיָּרַר). Men. 93[b] (ref. to Lev. XIV, 21) וכי ת' מכפרת וכ' does the swinging of the sacrifice effect atonement? is it not the blood &c.? Ib. IX, 9. Num. R. s. 9 38; a. fr.—Pesik. Haʿomer, p. 71[a] (ref. to Is. XXX, 32) וכי יש מלחמות ת' באותו הדור וכ' will there be wars of swinging (weapons) in that generation? Say, it refers to the swinging of the ʿOmer; Pesik. R. s. 18; Yalk. Is. 302.—*Pl.* תְּנוּפוֹת. Men. 94[a] ולא ת' . . . תנופה the text has 'swinging' but not 'swingings'; a. e.

**תַּנּוּפִילִין,** Lam. R. to I, 5 וות', a dittography of מִטְרוֹפּוֹלִין, v. מִטְרוֹפּוֹלִין.

**תַּנּוּר** m. (b. h.) *oven.* Kel. V, 3, v. טִירָה. Ib. 4, sq. Ib. 10 תַּנּוּרוֹ של עכנאי, v. עַכְנַאי; B. Mets. 59[b]; a. v. fr.—*Pl.* תַּנּוּרִין, תַּנּוּרִים. Kel. V, 4 בתַּנּוּרֵי כפר סגנה . . . נפלה a conflagration took place in the oven factory of K'far Signah. Ib. 2; a. e.

***תָּנַח** (sec. r. of נוּחַ; cmp. תָּרַם) *to be at ease.*

*Hif.* הִתְנִיחַ *to set at ease.* Snh. 30[b] שהִתְנִיחָהּ (Ms. M. שהנחת, v. Rabb. D. S. a. l. note), v. נוּחַ h.

**תְּנַח**, *Ithpa.* אִתְּנַח, *Ithpe.* אִתְנַח, אִירְתְּ *to sigh*, v. אֲנַח, a. נְגַד.

**תַּנְחוּם** pr. n. m. *Tanḥum*, name of several Amoraim. Sabb. 30[a].—Y. Yeb. X, 11[b]. Y. Taan. I, 63[d] top ת' אדרעירא; Y. Ber. V, 9[b] top ת' (a. תנחומא).—Ib. IV, 7[d] bot. ת' בר אירסכולסטיקא; a. others (v. Fr. M'bo, p. 130[b], sq.).—Tanḥ. Ḥuck. 4 ת' בר חנילאי (v. Bub. introd. to Tanḥ. p. 62).

**תַּנְחוּמָא** (v. preced.) pr. n. m. *Tanḥuma*, name of one or several Amoraim. Y. Ber. I, 2[b] bot. Y. Shek. VI, 49[d] bot.; a. e. (v. Fr. M'bo, p. 131[a], sq.).—Gen. R. s. 1; a. fr. (v. Buber introd. to Tanḥ., p. 62).—*Midrash Tanḥuma*, v. מִדְרָשׁ.

**תנחומותי**, v. תַּנְחוּמָתָא.

**תַּנְחוּמִין, תַּנְחוּמִים** m. pl. (b. h.; נָחַם) *consolation.* Ber. II, 7 וכשמת ... קבל עליו ת' when his slave Ṭabi died, he accepted condolence for him. Keth. 10[b] ת' של הבל נרחמו וכ' R. G. offered this man a vain consolation; B. Bath. 16[b]. Ab. Zar. 16[b] ולא קיבל ת' ... נבנסו (not ק' עליו) his disciples came to console him, but he would accept no consolation; Yalk. Prov. 937; Yalk. Mic. 551. Ab. d'R. N. ch. XXX תַּנְחוּמֵי אבלים וכ' comforting the mourners, visiting the sick, and deeds of kindness bring good into the world. Pesik. R. s. 29-30 עמדי וקבלי כוס ת' stand up and accept the cup of consolation; ib. כּוֹס תַּנְחוּמַיִךְ; ib. הרי תַּנְחוּמַיִךְ נתונים לך thy consolations are given back to thee (I will not accept them); a. fr.

**תַּנְחֻמָא, תַּנְחוּמָא** f. ch. same. Targ. Job VI, 10 (Ms. תּוּנָחֻמַתַי Hebraism). Targ. Ps. CXIX, 50 (Ms. תּוּנְחֻמַתַי *pl.*); a. e.—*Pl.* תַּנְחוּמָתָא. Targ. Job XXI, 2 (ed. Wil. תַּנְחֻמַתְּ). Targ. Is. LXVI, 11; a. e.

**תַּנְחָתָא, תַּנְחָתָא**, v. תִּינָחָא.

**תָּנָה, תְּנִי** (b. h.; v. שָׁנָה) [*to repeat,*] *to tell.*

*Pi.* תִּנָּה same. Gen. R. s. 6 (ref. to Ps. L, 6) ... לעתיד שמים מְתַנִּים וכ' in the future the heavens shall tell the righteousness which the Lord does to his world. Yalk. Jer. 277 והיה מְתַנֶּה נסים וכ' and he told the wonders that happened to him &c.; (Ber. 13[a] מספר). Midr. Till. to Ps. CXVIII, 14 לא לי לְתַנּוֹת כל וכ' is it not my duty to tell all the wonders &c.?; a. e.

*Hif.* הִתְנָה *to stipulate, agree, make a condition.* B. Bath. 8[b] ... לְהַתְנוֹת על וכ' רשאין the residents of a town have a right to stipulate measures, prices of food, and wages of laborers. Keth. IX, 1 שה' על מה שכתוב וכ' because he made an agreement contrary to what is written in the Law; וכל חַמַּתְנֶה על וכ', v. תְּנַאי. Erub. III, 5 מתנה אדם על ערובו וכ' a man may lay his ʿErub (v. עֵרוּב) on condition and say, if gentiles come &c. Ib. 36[b] אין אדם מתנה על ... כאחד no man can lay down conditions for two alternatives together (so as to reserve to himself the choice in the event of both alternatives coming to pass); a. fr.—Part. pass. מוּתְנֶה; *pl.* מוּתְנִים; מוּתְנִין. Y. Keth. X, end, 34[a]; Y. B. Kam. IV, 4[b] top שוורים כמ' הן in the case of oxen (of several owners, consecutively gored by the same ox) it is as if an agreement had been made beforehand.

**תְּנָא I, תְּנֵי** ch. same, 1) *to repeat, do a second time.* Targ. II Sam. XX, 10. Targ. I Sam. XXVI, 8 (ed. Wil. אֶשְׁנֵי). Targ. I Kings XVIII, 34. Targ. Job XXIX, 22 (ed. Wil. *Pa.*). Targ. Prov. XXVI, 11 דְּתָאנֵי ed. Lag. (ed. Wil. דְּתָנֵי); a. e.—2) *to tell, relate; to teach.* Targ. Ps. L, 6. Ib. XLIX, 14 (Ms. *Fa.*). Ib. CXLVII, 19. Targ. Y. Deut. V, 5 לְמִתְנָיָא (ed. Vien. לְמִתַּנְיָא *Ithpe.*); a. fr.—Esp. (denom. of מתניתא) *to teach* or *study Mishnah* or *Boraitha*; in gen. *to report a tradition, teach, study.* Erub. 36[b] ליתא למתניתך מדתָנֵי אידו דת' וכ' our Mishnah is no authority, as it is contradicted by what Ayo teaches, for Ayo taught &c. Yoma 27[b] והא אנן לא תְּנַן הכי but we have not so learned in the Mishnah! Ib. ... הך קתני הך ... לא קתני the Mishnah speaks of that which, if neglected, can be remedied; that which cannot be remedied it does not mention. Sabb. 2[a] תנן התם וכ' there (in the Mishnah, Shebu. I, 1) we read &c. Ib.[b] מאי שנא הכא דת' ... ומ"ש התם דת' וכ' why does the Mishnah here read ..., and there &c.? Ber. 8[b] תְּנִינָא וכ' we are taught in the Mishnah &c. Ib. 2[a] דקתו' מארמתי, v. קָאֵי. Ib. כדתַנְיָא as it is stated (in the Boraitha). Yoma 26[a] לכדתניא (the word *peder* is needed) to intimate the law taught in the Boraitha. Ib. והתניא וכ' but has it not been taught &c.?; ib. 28[a], a. fr.—Ber. 28[a], a. fr. והתניא and so it has been taught.—Y. Ḥall. II, 58[c] ר' יונה ת' דר"ש וכ' R. Jonah taught (and adopted) the opinion of R. S. b. J.—Y. Kidd. I, 58[c] bot. תמן תנינן there (in a Mishnah) we read &c. Meg. 24[b] לימא תנינן להא דתָנוּ רבנן וכ' shall we say that we are here taught that which the Rabbis have taught &c. (i. e. is this a confirmation of what &c.)?—Ber. 13[a], a. fr. תָּנוּ רבנן (abbrev. ת"ר) the Rabbis have taught (introducing a discussion); a. v. fr.—[In Talm. Babli תנן refers to Mishnah, תניא to Boraitha.]

*Pa.* תַּנֵּי 1) *to change.* Targ. Job XIV, 20.—2) *to tell, relate; to teach.* Targ. Y. Gen. XXII, 20. Ib. XXXII, 6. Targ. Ps. XXX, 10 הֵיתַנּוּן ed. Lag. (Ms. אפשר דיתנון; ed. Wil. דהחוירתון; oth. ed. דהחוירתינון, corr. acc.). Targ. II Chr. IX, 2; a. fr.—Ber. 49[a] ... ותַנּוּרֵי קא מְתַנֵּינָא ברכת Ms. M. (or מַתְנִינָא *Af.*; ed. מְתַנֵּינָן or מַתְנִינָן) I have not learned the benediction over food, and shall I teach (Mishnah)?

*Af.* אַתְנֵי 1) *to stipulate, agree, make a condition.* Targ. Y. Ex. IV, 24.—Keth. 3[a] כיון דאיבעי ליה לְאַתְנוֹיֵי ולא א' וכ' because he ought to have made it a condition (not to count so common an obstacle as the absence of a ferry), and he did not make it, he has to take the consequences. Shebu. 11[b] וכי קיימי ב"ד ומַתְנוּ משום עורה Ms. M. (ed. וקיימי ב"ד ומתנו אדעתא דעורה) did the court establish a general law (that dead sacrificial animals need not be redeemed,) and stipulate that it must be redeemed for the value of its skin?; a. e.—2) *to relate, teach.* Ber. 8[b] אירכא דַּמַתְנֵי לה וכ' some one quoted that opinion of R. A. bar Ḥ. with reference to what has been taught, 'R. S. b. Y. says &c.' Keth. 17[a] sq. וה"מ למאן דקרי ותני אבל למאן דמתני וכ' this has been said concerning the funeral only of one who was versed in Bible and a student of

*Af.* אַתְנֵן same. Targ. Is. VII, 4.

*Pa.* תַּנֵּן; Ithpe. אִיתְנַן, v. מְתַנָּא.

**תָּנָא, תְּנָנָא, תָּנָן** m. (=תענן, v. עָנָן) 1) *smoke.* Targ Gen. XV, 17 (O. ed. Vien. תְּנָן). Targ. O. ib. XIX, 28. Targ. O. Ex. XIX, 18 תְּנָנָה (ed. Berl. תְּנָנָּה); a. fr.—2) *vapor, reeking, stench.* Targ. Is. XXXIV, 3 תְּנָנְהוֹן (h. text באשם).

**תְּנָעָם** or **תַּנְעָם** pr. n. pl. *Tin'am, Tan'am* in Issachar. Gen. R. s. 98.

**תנתא,** Lev. R. s. 9[9] ed. Wil., read: אתענו, v. עָנַי II.

**תֵּיסָ', תְּסָבָר** m. (v. next w.) *store, storehouse.*—*Pl.* ת' של פרעה נגלו וכ' (not נגלה) Pharaoh's stores from Migdol to the sea were revealed to him (Korah). Y. Snh. X, 27[d] bot. תֵּי', תְּסָבְרִין. Tanḥ. ed. Bub. Mishp. 3 התיסברון (corr. acc.; Tanḥ. ib. 5 אוצרותי).

**תּוּסָ', תִּיסָ', תְּסָבְרָא** m. (Ithpe. noun of סְבַר, v. סְבַר I *Ithpoel*; cmp. Syr. סיברתא P. Sm. 2514) *storehouse, store; treasury, treasure.*—*Pl.* תְּסָבְרִין, תְּסָבְרַיָּא, תֵּי', תּוּ'. Targ. II Chr. XII, 9. Ib. XI, 11. Targ. I Chr. XXVI, 24. Targ. Ps. CXXXV, 7. Ib. CXLIV, 13 תּוּסְבָּרְיָנָא ed. Lag. (ed. Wil. תְּסָוְרָנָא). Targ. Esth. VIII, 1 טָסְבְּרוֹי (Levita תְּסָוְרוֹי). Targ. Ps. LXVIII, 14 טִירְסָבְרֵיהָא ed. Lag. (ed. Wil. טַסְבְּרֵיהָא); a. e.—Yalk. Gen. 115 בגין דתיסב' חסרין וכ' since the treasury is empty, what shall we do?; עד דאתמליאן ת' until the treasury be filled; Gen. R. s. 67 a. e.—V. תְּסָבְּרִית, תְּסָבְרָתָא; תְּסָוְרָתָא.—[θησαυρός is of Semitic origin. As to ו for ב, cmp. צבר a. צואר. As for the form of *Ithpe.* noun, cmp. טַצְדְּקָא, טַצְדְּהָר.]

**תְּסָבְרָא** m. (סְבַר I) *understanding, logic*; וה' *is this logic?, how can one understand this?* B. Kam. 32[a], a. fr.

**תּוּ', תֵּי', תְּסָוְרָ', תְּסָבְּרִית** f. = תְּסָבָר.—*Pl.* תְּסָבְּרִיּוֹת, תּוּ', תֵּי', תְּסָוְרֵי'. Y. Ber. IX, 13[d] העמידו קומוס על ת' שלו he appointed him a comes over his treasures (comes thesaurarum). Pesik. R. s. 6. Ib. s. 10. Gen. R. s. 83, end שהיה מבזבז ת' וכ' who squandered his father's treasures. Pesik. Baḥod, p. 104[a] פתחו לו תו' שלי וכ' (not לי) open my treasuries to him (show him my wealth) &c.; a. e.

**תְּסָוְרָ', תְּסַבְּרָתָא** ch. same.—*Pl.* תְּסָבְּרָתָא, תְּסָוְרָתָא, v. תְּסָבְּרָא.

**תְּסָוְרֵי, תְּסָוְרֵי** v. sub תְּסָבָר.

**תָּסִיל** m. (צלל = סלל) *tasil*, a species of small doves (cmp. צוּצְלָא). Ḥull. 62[a] ת' פסול משום תורין וכ' a *tasil* is unfit to be offered in place of turtle-doves (a full-grown *tasil* cannot be offered), but it is fit in place of young pigeons. Ib. 140[b] יונה על ביצי ת' a dove found brooding over eggs of a *tasil*; a. e.—[Rashb. to B. Bath. 75[a] explains צוצלא = תאצ'יל.]

**תַּסִילָא** ch. same. Targ. Y. Gen. XV, 9 (h. text גוזל).—*Pl.* תַּסִילִין. Targ. Y. I Deut. XXXII, 11 (ed. Vien. תסילוי, corr. acc.).

Mishnah, but as regards one who was a teacher of Mishnah, there is no limit (of attendance at his funeral). Ḥull. 48[a] הא ... אתון אתא מַתְנִיתוּן לה אנן אדרבא מַתְנִינָן לה you report that action of R. N. ... in connection with this, we report it in connection with what Raba said &c.; a. fr.

*Ithpa.* אִיתַּנֵּי, *Ithpe.* אִיתְנֵי, אִיתְּ' 1) *to be repeated.* Targ. Gen. XLI, 32. Targ. Y. Deut. XXVII, 26.—2) *to be told, reported.* Targ. Y. Gen. XXXVIII, 13 (not אִיתַּ'). Targ. Y. II ib. XLIV, 18 (ed. Vien. אֲתַנֵּי, corr. acc.); a. e.

**תְּנֵי II** (cmp. שנן) *to be pointed, sharp.*

*Pa.* תַּנֵּי *to sharpen, to speak sharp words.* Targ. Ps. CXL, 4 מְתַנְּנָן בלישנ' (prob. to be read: לישנ'; h. text שננו לשונם).

*Ithpe.* אִתְנֵי *to be sharpened.* Targ. Ez. XXI, 14 (h. text הוחדה).

**תִּינְ', תְּנֵי', תְּנֵינָא, תְּנֵיָן** m. (תְּנֵי I) *second, secondary.* Targ. Gen. I, 8. Ib. II, 13; a. fr.—Y. Taan. IV, 68[a] אי ... קדמיי אנא ת' if Ḥ. be the first (to be appointed), I shall be the second. Lam. R. to I, 1 (רבתי) הא מילתא ת' (read: מילא) this was the second thing; a. e.—*Pl.* תְּנֵינִיּוּא, תְּנֵינִין, תְּנֵי', תֵּי'. Targ. Gen. VI, 16. Targ. Zech. XIII, 7 (h. text צעירים). Targ. Jer. XVI, 18; a. e.—*Fem.* תְּנֵינִיתָא, תְּנֵינְיָא, תְּנֵינָתָא, תֵּי'. Targ. Zech. VI, 2. Targ. Job XL, 5. Targ. Is. XLIII, 2. Targ. O. Gen. IV, 19 (ed. Vien. תְּנִינָתָא; Y. תְּנִינָתָא); a. fr.—Lev. R. s. 9 שבתא קמיריתא ת' וכ' the first, the second, and the third Sabbath. Y. Maas. Sh. IV, end, 55[c] I saw in my dream ת' דבירתא וכ' the second (beam?) of the house broken; (Lam. R. to I, 1 רבתי (חדא אתתא: שריתא).

**תֵּי', תְּנֵי', תֵּי', תְּנֵינוּת** f. (preced.) *a second time* (used adverbially). Targ. Gen. XLI, 5. Targ. Lev. XIII, 58; a. fr.—Deut. R. s. 1, beg. תְּנֵינוּתֵיךְ הוא, v. קַדְמוּתָא; ib. תְּנֵינוּתְכוֹן your second offense.

**תְּנֵינְיָתָא,** v. תְּנִינָן.

**תַּנְיָן, תְּנֵין** *smoking,* v. תְּנַן.

**תַּנִּין** m. (b. h.) *sea-monster, crocodile; large snake.* Sabb. 150[a] רכב ... וקשר ת' ראשו he (Nebuchadnezzar) rode on a male lion, and tied a snake around his head. Nidd. 22[b] דמות ת' an abortion in the shape of a monster; a. e.—*Pl.* תַּנִּינִים, תַּנִּינָן. Midr. Till. to Ps. CXLVIII ומי אלו תת' ... who are the largest (inhabitants of the earth)? The monsters; a. e.

**תַּנְיָנָא** ch. same. Targ. Is. XXVII, 1. Ib. LI, 9. Targ. O. Ex. VII, 9 (Y. חיוי חורמן); a. e.—*Pl.* תַּנְיָנֵּא. Targ. Gen. I, 21. Targ. O. Ex. VII, 12 (Y. תרמנין). Targ. Deut. XXXII, 33; a. e.

**תְּנָנָא, תְּנָנְיָתָא, תְּנָנוּת, תְּנָנָא, תְּנָנָן,** v. תְּנָנוּת, תְּנָנָן.

**תְּנֵין, תָּנַן** (v. next w.) *to smoke.* *Part.* תָּנֵין, תָּנֵן. Targ. Ex. XIX, 18. Targ. O. ib. XX, 15 (Y. I ed. Vien. תַּנְּיָן *adj.*).

תְּסִיסָה f. (next w.) *bubbling, beginning fermentation.* Ab. Zar. 30[b] וכמה תְּסִיסָתוֹ וכ' how long does its bubbling last (is fresh wine in its first stage of fermentation, so as to keep off snakes)? Three days.

תָּסַס (onomatop.) [*to hiss,*] 1) *to bubble, boil, ferment.* Ab. Zar. 30[b] יין תּוֹסֵס וכ' wine in its first stage of fermentation does not come under the law concerning liquids left uncovered (גִּילּוּי); Y. Ter. VIII, 45[d] sq.; Tosef. ib. VII, 15. Ib. וכמה תוסס וכ' and how long is it in that inceptive stage? &c., v. preced. Y. Taan. IV, 69[a] bot. ראה תוסס . . . he saw the blood (of the prophet) boil; Lam. R. introd. (R. Josh. 2); (Snh. 96[b]; Gitt. 57[b] מרתח); a. fr.—2) *to spurt.* Cant. R. to III, 6 נתן אצבע על הצור התחילה תּוֹסֶסֶת אש he put his finger on the rock, and it began to spurt fire; Gen. R. s. 77 (corr. acc.); Yalk. ib. 132 התחילה תוססת האש (corr. acc.).—3) *to cause spurting* or *sparkling.* Tosef. Sabb. VI (VII), 10 התוסס אור בכותל וכ' (not אור; ed. Zuckerm. האומר תתום אור, corr. acc.) if one strikes a brand against the wall, and says, 'here it is', he is guilty of a superstitious practice (v. אֱמוֹרִי), but if he does it for the sake of the sparks, it is permissible.

תַּסֵּס ch. same, *to bubble.* Lam. to I, 1 רבתי (חד 7) מאתרנס דבסימא תְּסֵיס, v. בָּסִים.

תִּסְפֹּרֶת, תְּסִפֹּרֶת f. (סָפַר) 1) *hair-cutting.* Sabb. 9[b] ת' בן אלעשה, v. הַתְחָלָה. Ib. והירנו ת' של וכ' the hair-cutting of the style of Ben Elashah (clipping); Ned. 51[a] and that is the style of the high priest's hair-cutting; Snh. 22[b], v. לוּלְרִינִית. M. Kat. 14[b] אבל אסור בת' a mourner is forbidden to have his hair cut; a. e.—2) (sub. כלי) *gardener's shears.* Bets. 34[a] אין בת' שלו . . . you must not trim vegetables (on the Holy Day) with the shears with which they are cut in the garden.

תִּסְפֹּרֶת, תִּסְפּוֹרֶתָא ch. same. Snh. 22[b]; Ned. 51[b], v. לוּלְרִינִית.

תֻּסְ', תַּסְקוֹפָא m. (הוֹסָקָא I; v. הוֹסָקָפָא) 1) *divine disposition, destiny.*—*Pl.* תֻּסְ', תַּסְקוֹפִין. Targ. Ps. LXVI, 5 (h. text עלילה). Ib. LXXVII, 13 תַּסְקוֹפֵי נסיריך ed. Lag. (ed. Wil. ת' נסך, corr. acc.; h. text עלילות).—2) *machination, intrigue; false accusation.* *Pl.* as ab. Targ. Ez. XXIV, 12 (h. text תאנים). Targ. O. Deut. XXII, 14; 17 תַּסְקוּ ed. Berl. (h. text עלילות).

תַּסְקוּפִים m. pl. (preced.) *intrigues, false charges.* Yalk. Deut. 954 ת' נסתקפו לו (not ניסתקפת; some ed. תַּשְׁקוּפִים) false charges were turned against him (Aaron); v. סָקַם, a. סְקִירְפַּנְטָא.

תָּעָא, v. תְּעִי.

תָּעֵב, v. תְּאֵב.

תָּעַב (b. h.; v. תּוֹעֵבָה, cmp. עָבְרִית) *to feel nauseous, to loathe.* [Midr. Till. to Ps. VII חתועב את עצמו, v. תָּבַע.]

*Pi.* תִּיעֵב 1) *to loathe, abominate.* Sabb. 104[a] (play on אותי ת' אתאוה לו (א"ת me (the Lord) he loathes, shall I have desire for him?—2) *to declare an abomination, to forbid.* Ab. Zar. 66[a] (ref. to Deut. XIV, 3) כל שתִּיעַבְתִּי לך וכ' whatever I have declared an abomination for thee (whatever I have forbidden thee) comes under the category of 'thou shalt not eat' (all kinds of forbidden food come under the same category, hence can be combined to make up the legal quantity); Ḥull. 114[b] כל שתיעבתי וכ' whatever I have forbidden thee, it is forbidden to eat (even if the text does not say explicitly, 'thou shalt not eat'); Yalk. Deut. 891; a. e.—Part. pass. מְתוֹעָב; f. מְתוֹעֶבֶת. Cant. R. to II, 14, v. עָזַב.

תֵּעֵב ch. same.

*Af.* אַתְעֵב *to act abominably.* Targ. Ez. XVI, 52.

תַּעֲבוֹר m. (v. עָבַר *Hithpa.*) = h. עֶבְרָה, *anger.* Targ. Is. IX, 18. Ib. XIII, 9.

תָּעָה, v. תעי.

תָּעוּב, v. תִּרְעוּב.

תָּעָה, תעי (b. h.; v. טָעָה) [*to move to and fro,*] *to be lost, go astray; to err.* B. Kam. 81[b] הרואה חבירו תּוֹעֶה וכ', v. גָּסַג. Ib. וכן הוא שתעה (not שתועה) and so also he who has himself lost his way may &c.; Tosef. B. Mets. II, 28 ת' (a. טעה). Gen. R. s. 65 (play on כמתעתע, Gen. XXVII, 12) כמת כתועה וכעובד וכ' as one dead, as one going astray, and as one worshipping idols; Yalk. ib. 115 כתועה וכעובד וכ'. Ned. 51[a] (play on תּוֹעֵבָה בה תּוֹעֶה אתה) thou (who committest it) losest thy senses through it; a. e.

*Hif.* הִתְעָה *to lead astray.* Snh. 55[a] . . . מה אילנות המַתְעִים את חבירו מדרך וכ' if in the case of trees (that have been worshipped) . . . the Law says, destroy, burn, and exterminate: how much more does this apply to a man who leads his neighbor from the way of life to the way of death!; Yalk. Lev. 624 ומַתְעֵהוּ מדרך וכ' (differ. in Sifra K'dosh. Par. 4, ch. X). Lam. R. introd. (R. Joḥ. 1) ונביאי . . . שהִתְעוּ אותי וכ' the false prophets . . ., who led me astray from the way of life &c.; a. e.

תְּעָא, תְּעֵי ch. same. Targ. Ps. CXIX, 110; 176. Targ. Job XV, 31; a. fr.

*Af.* אַתְעֵי *to lead astray.* Targ. Ps. CVII, 40 Ms. (ed. אטע'). Targ. Job XII, 24 מתע' (some ed. ורתע', corr. acc); a. e.

תְּעִיב, v. תְּאֵב.

תַּעֲלָה, תְּעָלָא, תַּעֲלָא, תַּעַל m. = h. שׁוּעָל, *jackal; fox.* Koh. R. to V, 8 חמא חד ת' וכ' saw a fox lying dead &c. Meg. 16[b], v. עִירָן. Nidd. 65[b]; Yoma 43[b], v. כְּמַאי. Koh. R. to I, 3; Lev. R. s. 28 תעלה, v. מַתְלָא; a. e.—*Pl.* תַּעֲלָוֵא, תַּעֲלֵי, תַּעֲלִי, תְּעָלִין. Targ. Ps. LXIII, 11. Targ. Ez. XIII, 4; a. e.—Y. Shebi. IX, 39[a] top שאיל ת' . . . אריוותא lions are before thee, and thou askest the foxes (great scholars are present, and thou askest me)? Ḥag. 14[a] (play on תעלולים, Is. III, 4) ת' בני ת' foxes, sons of foxes; a. e.

תַּעֲלָה I f. (עָלָה) 1) *going up, bringing up.* Pesik. R. s. 20 שמא תאמר ... אין לו ת' lest you say, when one has gone down to the nether world, there is no coming up for him.—[2) (b. h.) *growth of flesh, healing.*]

תְּעָלָה II (b. h.; עָלַל) [*going round,*] *grove, channel, mould.* B. Bath. 16ᵃ (ref. to Job XXXVIII, 25) מאי משמע דהאי ת' לישנא דרפוס הוא what proof is there that *t'ʿalah* means frame? (Answ. ref. to I Kings XVIII, 32).

תַּעֲלוּמָא m. (v. עָלַם II) *secrecy, darkness.* Targ. Job XXVIII, 11.

תַּעֲלוּמָה f. (b. h. תַּעֲלֻמָה) same; חלון ת' *window of darkness,* name of one of the stations of the sun (v. Targ. Job XXVIII, 11). Pirké d'R. El. ch. VI.

תַּעֲנוּג m. (b. h.; עָנַג) *enjoyment, pleasure, luxury.* Y. Ber. II, 5ᵇ רחיצה של ת' a bath for pleasure; שאינה של ת' an ordinary cleansing bath. Y. Yoma VIII, 44ᵈ, a. e. סיכה שהיא של ת' luxurious ointing of the body; שאינה של ת' common ointing. Y. Sabb. XIV, 14ᶜ אם לת' if you drink it for the enjoyment of it, contrad. to לרפואה as a medicine. Erub. 54ᵃ (from Ben Sira) שאין בשאול ת' וכ' there is no pleasure in the nether world, and no delay for death. Pesik. R. s. 23, end לא ... אלא לת' the Sabbath has been given to man for enjoyment. Taan. 12ᵇ; a. fr.

תַּעֲנִי, v. תַּעֲנִיתָא.

תַּעֲנִית f. (b. h.; עָנָה II) *affliction, fast.* Taan. 12ᵇ יחיד ת' ... an individual that vowed to fast. Ib. יחיד ת' a private fast-day; צבור ת' public fast. Ib. שמא ת' צבור קבל עליו may-be he vowed a fast with the restrictions of a public fast. Ib. לווה אדם תַּעֲנִיתוֹ ופורע one may borrow his fast and pay it, i. e. one may break his private fast, and make up for it on another day. Ib. חלום ת' a fast on account of a bad dream. Ib.; Sabb. 11ᵃ יפה ת' לחלום וכ' fasting is as good to avert a bad dream as fire to consume flax. Taan. 11ᵃ הידוש בת' נקרא חוטא he that fasts for self-affliction is called a sinner; a. v. fr.—*Pl.* תַּעֲנִיּוֹת. Ib. I, 4 הגיע ... מתענין שלשה ת' when the seventeenth day of Marḥeshvan comes, and no rain has fallen, the select begin to observe three fast-days. Ib. 5 ... בית דין ת' the court decrees three fast-days; a. fr.— *Taʿănith, Taʿăniyoth,* name of a treatise, of the Order of Moʿed, of Mishnah, Tosefta, Talmud Babli and Y'rushalmi.

תַּעֲנִי, תַּעֲנִיתָא ch. same. Targ. Joel I, 14. Targ. Is. LVIII, 3; 6; a. e.—Taan. 12ᵇ בת' יתיבנא I am fasting. Ib. הא קא חזינן ... לבי ת' do we not see Rabbis go to the fast-meeting with their shoes on? Ib. ליתיב ת' לת' let him fast for having fasted (on the Sabbath). Midr. Till. to Ps. XVII, end אחא בת' עד וכ' I will fast until I finish &c.; a. fr.—*Pl.* תַּעֲנִידָן, תַּעֲנִיתָא. Y. Taan. II, 65ᵃ bot. אילין ת' ... ליתי אינון ת' וכ' those fast-meetings which we hold are no fasts, because no Nasi is with us; ib.ᵇ bot.; a. e.

תְּעַק (Tafel of צוּק) *to be narrow.*

*Ithpe.* אִתְתְּעַק, אִתְתְּעֵיק 1) *to be small, reduced.* Targ. Prov. XXIV, 10.—2) *to be distressed.* Targ. Job XXXVI, 16.

תְּעַר (Tafel of צוּר) *to be awake.*

*Pi.* תִּיעֵר *to awaken, stir up.* Midr. Till. to Ps. LX, 5 (ref. to יין הוא מתעֵר את העולם שיתורו עוֹלה וכ' (יין תִּרְעֵלָה wine which stirs the world up to loosen the yoke of the Law.

תְּעַר ch. same.

*Pa.* תַּעֵר *to waken.* Y. Bets. V, 63ᵃ bot. אזל בעי מְתַעַרְתָּא וכ' he went and wanted to wake up (the people) early on a Sabbath morning, and knocked at the gate.—V. תּוּר II.

תַּעַר m. (b. h.; עָרָה I) 1) (cmp. גלח) *razor.* Macc. III, 5 אינו חייב ... בת' he is not guilty (of violating the law of Lev. XIX, 27), unless he takes it off with a razor. Ib. 21ᵃ כיצד גילוח ... זה ת' what cutting is that with which destruction (of the hair-root) is connected? That which is done with the razor. Num. R. s. 10 [10]; a. fr.—2) *sheath.* Y. M. Kat. III, 83ᶜ חוזרת לְתַעֲרָהּ ... לאחר after twelve months it (the sword of death) returns to its sheath; (Gen. R. s. 100 לְגִנְדָּתָהּ). Gen. R. s. 93 אחזו ... לשולפה מתערה Judah seized his sword to draw it out of its sheath, but it would not be drawn; a. e.

תַּעֲרוּבֶת f. (עָרַב I) *mixture, combination.* Y. Kil. VIII, 31ᶜ top את אסור בתַּעֲרוּבָתָן (not אוסר) thou art forbidden to wear them (wool and linen) when they are mixed (woven together). Y. Ḥall. II, end, 58ᵈ דבר שהוא מקפיד על תַּעֲרוּבָתוֹ a thing about the mixing of which he is particular (which he does not care to have mixed with something else). Pes. 30ᵃ על ידי ת' in a mixture, opp. בעינידה in its natural state; a. fr.—*Pl.* תַּעֲרוּבוֹת. Y. Shek. VI, 50ᵃ top מי ת' mixed waters (not pure well water). Y. Yoma I, 38ᵈ bot. מפני חת' to avoid mixing up (of the moneys); (Y. Shek. VI, end, 50ᵇ *sing.*); a. e.

תְּעַתַּע (b. h.; cmp. תָּעָה) [*to move to and fro,*] *to sport, trifle.* Mekh. Bo, s. 13 ... ומְתַעְתְּעִין בהן מוציאין they (the dogs) dragged their first-born out of their graves and sported with them; Pesik. Vayhi, p. 65ᵃ; Yalk. Ex. 186 ומתעדנין (corr. acc.). Midr. Prov. to X, 17 (ref. to מתעה ib.) כל תלמיד חכם ... מְתַעְתֵּעַ במי וכ' a scholar that neglects the words of the Law is to be considered as one that trifles with him who spoke and the world arose; Yalk. Prov. 946.

תַּף, v. תֻּפַּח.

תַּפָּא, תַּף, v. תּוֹפָא.

תִּפְאֶרוֹת, Tosef. Kel. B. Bath. III, 1 ed. Zuck., v. תִּפְרָאוֹת.

תִּפְאֶרֶת f. (b. h.; פְּאַר) 1) *crown, top.* Ḥull. 131ᵃ, sq. שלא תירטול תִּפְאַרְתּוֹ, v. פְּאַר.—2) *glory.* Y. Ber. I, 3ᵈ top לך ת' גדולה ... thine is the greatness, thine the power, thine the glory. Lev. R. s. 19 בית קדשינו ותִפְאַרְתֵּנוּ the house of our holiness and of our glory. Mekh. B'shall.,

s. 2 וכ' ת' ... ונותנין שיר ושבח and give song, and praise, and greatness, and glory to him &c. Ib. s. 1 תִּפְאַרְתָּם their (the Egyptians') pride; a. e.

**תְּפָאתָה** pr. n. f. *T'fathah.* Gitt. 63[b] נפאתה ... החיא ת' ... a woman was named N'fathah, and witnesses (authorized to write a letter of divorce) wrote T.

**תַּפְדַּאי, תַּפְדָּיי** pr. n. m. *Tafday*, an Amora. Gen. R. s. 8 ed. Theodor (Var. תַּפְרַאי, תַּפְרָיי). Ib. s. 14 (Var. תפר'; ed. Wil. תפדויי).

**תָּפוּחַ**, v. תָּפַח I, III.

**תַּפּוּחַ** m. (b. h.; תָּפַח I) [*round,*] 1) *apple; apple tree.* Kil. I, 4 ת' והחזרד וכ' the apple and the crab-apple ..., although resembling each other, are heterogeneous (כִּלְאַיִם). Cant. R. to VIII, 5 מה ת' זה עושה וכ' as the apple tree brings forth fruit in Sivan, so the Law was given in Sivan. Ib. כל אילן ... ות' זה מוציא וכ' every other tree produces first its leaves, and then its fruit (buds), but the apple tree produces its buds first, and then its leaves; even so Israel advanced doing to hearing; Sabb. 88[a]; Cant. R. to II, 3. Ib. מה ת' זה אתה נותן בו איסר וכ' (not אירסור) as the apple, for which you pay an Isar and whose scent you enjoy many times, so &c. Num. R. s. 19[16] (expl. הר ההר, Num. XX, 22) הר על גבי הר כת' קטן על גבי ת' גדול a hill upon a hill, like a small apple on a large apple; a. fr. — *Pl.* תַּפּוּחִין, תַּפּוּחִים. Cant. R. to II, 5 אלו התגדות כת' ... that means the Hăgadoth whose flavor and taste are like those of apples. Men. 28[b] תַּפּוּחֵי הכרתיים, v. כְּרֵתִי; a. fr.—2) (from its shape) *a)* עקב ת' *the fleshy part of the heel.* Pesik. Par., p. 36[b] עקיבו וכ' ת' the apple of Adam's heel outshone the globe of the sun; ib. Aḥăré, p. 170[a]; Lev. R. s. 20; a. e.—*b) pile,* esp. *the place on the altar where the ashes were piled up.* Ab. Zar. IV, 8 אע"פ ... ונותן לת' although the gentile may take grapes in his hand and put them on the pile. Tam. II, 2 החלו ... ע"ג ת' והת' they began to put the ashes on the *tappuaḥ,* and the *t.* was in the centre of the altar, containing at times as much as &c.; Ḥull. 90[b]. Ib. חולצו לת' he takes it (the nervus ischiadicus) out, and throws it on the *tappuaḥ*; a. e.

**תַּפּוּחָא** ch. same.—*Pl.* תַּפּוּחִין. Targ. Cant. VII, 9. Ib. II, 5.

***תָּפוֹס** m. (תָּפַס) *a piece of wood fastened to a saddle, which is grasped on mounting* (Rashi). Erub. 27[a] (ed. Sonc. תפות, v. Rabb. D. S. a. l. note 9); Tosef. Kel. B. Bath. II, 7 תופס ed. Zuck. (oth. ed. תופי; R. S. to Kel. XXIII, 2 תפית); v. תָּפִית.

**תְּפוּשָׂה, תְּפוּסָה** f. (תָּפַס) 1) part. pass. of תָּפַס, q. v.—2) *seizing, possession;* תְּפוּסַת חבירת *that which belongs to the house, estate* (before division among heirs). B. Bath. 137[b] בת' חבירת ... האחין if brothers acquire an Ethrog out of the estate. Gen. R. s. 75 כלום מִתְּפָרְסַת ... אל תאמר הבית say not, when he (Jacob) went out ..., he took with him something that belonged to the (paternal) estate; a. e.—Esp. *earth surrounding a buried corpse,* which belongs to the dead, and must be taken along when transferred. Naz. IX, 3 (64[b]), a. fr., v. תְּבוּסָה.—3) *manipulation,* v. תְּפִיסָה.

**תָּפוּת**, v. תְּפִירָת.

**תָּפַח** I (Tafel of נ־פח) *to be blown up, swell.* Pes. III, 4 (48[b]), v. לָטַשׁ. Sabb. 91[a] הוציא ... ותָּפְחָה וכ' if he carried out (on the Sabbath) the size of half a dried fig, intending to sow it, and it swelled (to the size of a whole fig) &c., v. צָמַק. Tosef. Shebi. II, 14 כדי שירְתָּפַח in order that it (the dung) may swell (or *become moist,* v. תָּפַח III). Mikv. VII, 7 כדי שירְתָּפְחוּ המים that the water may rise in volume. Num. R. s. 9[21] ויתְפַּח צוארה (not ותחפח) and her throat shall swell. Y. Ter. II, 41[d] top אתה רואה את הצמק כאילו ת' look upon the shrivelled fruit as if it were blown up (of full size). Ib. לְתָפּוּחַ, v. תָּפַח; a. fr.—*Part. pass.* תָּפוּחַ *round and smooth.* Y. Nidd. III, 50[d] bot. ראשו ת' כתורמוס the head (of the embryo) is round and smooth as a lupine; כקרקבן as a bird's maw.

**תָּפַח** II = טָפַח I.

*Pi.* טִפַּח *to slap.* Ab. Zar. IV, 10 (11) מְתַפְּחָה Y. ed., v. טָפַח I.

**תָּפַח** III = טָפַח II, *to drip, be moist.* Tosef. Shebi. II, 14, v. תָּפַח I. B. Mets. 59[b] Ms. R. 2, v. טָפַח II.—*Part. pass.* תָּפוּחַ *a) decaying.* Sabb. 128[b] top בשר ת' spoiled meat (Ms. M. תפל, v. Rabb. D. S. a. l. note).—*b) languishing, faint* (from starvation). Snh. 63[b] מצא תינוק שחירה ת' ומוטל באשפה he found a child that was faint and lying prostrated on a dunghill; Sifra B'ḥuck. Par. 2, ch. VI מצא אחד שחירה מחזר על כל טְפוּחֵי ת' ומוטל ברעב (insert תינוק); ib. רעב; Snh. l. c. תְּפוּחֵי he (Elijah) went around visiting all those languishing from starvation; Yalk. Lev. 675; a. e.

**תִּפַּח** I ch. same.—Part. pass. תְּפִירָא, תְּפִירָתָא. Sabb. 12[b] לשיולי בת' Ms. M. (ed. בחפירתה) to inquire after the health of (visit) a sick person.

**תִּפַּח** II, *Ithpe.* אִתְתַּפַּח, *Ithpa.* אִתְתַּפַּח (v. נָפַח; cmp. נשם) *to breathe, rest; to get well, recover.* B. Mets. 30[b] אורבנתו וקא מִיתְתַּפַּח he put the bundles down and rested. Ber. 46[a] אי מִיתְתַּפַּח קטינא וכ' if K. ... recovers, I will make a feast for &c. B. Mets. 87[a] עד אלישע ... דחלש וא' וכ' Ms. M. (v. Rabb. D. S. a. l. note) until Elisha's days nobody was ever sick and recovered; then Elisha came and prayed, and he recovered; (Ms. F. לא חוה איקצורי ואִיתַּפּוּחֵי there was no such a thing as being sick and recovering; למירחלש ואיתפוחי בעי ... Elisha prayed for sickness and recovery); Yalk. Gen. 105.

**תָּפֵחַ** m. (תָּפַח I) *blown up, swollen* (figs, dates &c.). Y. Ter. II, 41[d] top דרך הת' לצמוק ואין דרך הצמק לתפוח what is blown up (is in its full size) is liable to shrink, but what is shrunk is not likely to swell again.

**תְּפַח**, v. תִּרְפַּח.

**תְּפִי** I, **תְּפַךְ** *to spit.* Nidd. 42[a] כולכו ברוקא חדא תְּפִירתו you all spit with the same spittle, your opinions are all traceable to the same source; Sabb. 99[b].

**תְּפִי** II, **תְּפָא** (denom. of תַּפְּיָא) *to set on for cooking.* Targ. II Kings IV, 38 (h. text שפת).

**תָּפִי** = טָפִי, q. v.

**תְּפִירָה, תַּפְיָרָה, תַּפְיָא, תָּפְיָא** f. (v. preced.; cmp. χύτρα,

out why the detention in Egypt had happened to them; a. e.—3) v. תְּפוּסָה.

**תְּפִירָה** f. (תָּפַר) *sewing, seam.* Y. Meg. II, 73ª bot. קל הקילו בתְּפִירָתָהּ they introduced a lenient practice with regard to sewing it (the scroll of Esther). Sabb. 75ª חוט של ת', v. תַּחַת; a. e.—Men. 35ᵇ, v. תַּפְרָא.—*Pl.* תְּפִירוֹת. Sabb. XIII, 2 התופר שתי ת' he that sews two stitches; הקורע ... שתי ת' he that tears with the intention of sewing the pieces together to the length of two stitches; a. e.

**תְּפִישָׁה**, v. תְּפִיסָה.

**תְּפִית** f. (תפח *to join*) *attachment, saddle, bandage.* Tosef. Kel. B. Bath. II, 7 והת' שלו R. S. to Kel. XXIII, 2 (ed. תופו', תופס; v. תְּפוּס) and the attachment to it (the saddle). Ib. זרז ... והת' the Ashkelonian belt ... and the saddle (Kel. XXIII, 2 ועביט של גמל). Kel. XXIII, 3 ת' של חמור the saddle of a sumpter-ass (consisting of a wooden frame).—*Pl.* תְּפִיּוֹת. Tosef. l. c. ושאר כל ת' שבצדדין and all other attachments (straps &c.) hanging down the sides of the beast of burden.

**תָּפַל** (v. טָפַל) 1) *to paste.* Tosef. Pes. V, 10 ואין תּוֹפְלִין וכ' ed. Zuck. (oth. ed. טוֹפְלִין) you must not paste them over with potter's clay &c. (to take the hair off), v. טָפַל.—2) (cmp. טוּחַ, a. טָפַל) *to denounce, slander.* Sifré Deut. 1 (play on תִּפֶל, Deut. I, 1) דברי תפלות שתְּפָלוּ על המן the frivolous words which they cast on the manna; Yalk. ib. 790 שתפלו על המן when they slandered the manna.

**תְּפַל** ch. same.

*Ithpa.* אִתְפַּל *to talk irreverently.* Targ. O. Deut. I, 1 (h. text תִּפֶל, v. preced.; Y. I טפל').

**תָּפֵל** m. (preced.) 1) (b. h.) [*paste, viscous substance,*] *tasteless matter, insipid, not salted.* Sabb. 128ª בשר ת' unsalted (raw) meat, opp. מליח. Ib. דג ת' raw fish.—*2) *dependent, child.*—*Pl.* תְּפֵילִין. Y. Shebi. VII, beg. 37ᵇ, v. אֲלוּנְטִית II; [perh. לת' for *pastes, plasters*].—[Tosef. Sot. VI, 8 על התפל ed. Zuck., v. תְּפָלָה.]

**תַּפְלָא** f. (preced.) *tafla (child)*, a word introduced to derive the Galilean pronunciation, meant for טַבְלָא *board.* Erub. 53ᵇ (ed. Sonc. טַפְלָא).

**תְּפַלָּא**, v. תְּפַלֵּי.

**תִּפְלָה**, תִּפְלָא, תִּפְלָה f. (b. h.; תָּפֵל) [*mud, slime,*] *frivolity, trivial cause; impropriety, indecency.* Ab. Zar. 63ᵇ (in Chald. dict.) כל למעוטי ת' שפיר דמי anything to diminish folly (idolatry) is right. Ib. 64ª ואלו למעט את הת' שפיר דמי Ms. M. (ed. ואלו למעוטי ת' שרי) but in this case, as it serves to diminish folly (the sin of פְּלָאִים), it is right. Tosef. Sot. VI, 8 אי אפשר לעמוד על תִּרְפְּלָתָם Var. (ed. Zuck. תִּרְפְּלָתָם) it is impossible to understand their frivolous ways; a. e.—Lam. R. to II, 14 נאמר בנביאי שומרון ת' ... וירושלים ת' of the prophets of Samaria the word *tiflah* is used (Jer. XXIII, 13) ..., and of the prophets of Jerusalem the word *tiflah (tafel)* is used (Lam. l. c.).

**תְּפִלָּה**, תְּפִלָּא, תְּפִלָּה I f. (b. h.; פָּלַל) [*intercession, pleading,*] *prayer,* esp. *T'fillah*, the Prayer of Benedictions to be



a. χυτρόπους) 1) *pot*; בֵּי ת' *stove, fire-place.* Ber. 39ª יתיב אבי ת' וכ' it is placed on the stove and boils (v. תּוֹךְ I). Sabb. 77ᵇ דדיירי אבי ת' Ar. (ed. אדפי) they nest over the fire-place.—2) *hollow on the hearth where coals are put, cooking stove* (v. Sm. Ant.³ Engl. ed., s. v. Focus). Targ. Ps. CII, 4 (h. text מוקד).—Y. Sabb. III, beg., 5ᶜ גריף ת' וכ' the fire-place is cleared, and the dish put in; גרוף ת' ויחב תלתא וכ' (not גריף) clear the fire-place, and put three stones in. Y. Bets. IV, 62ᶜ חוה ... גו ת' וזרק קומר ת' seemed to throw the kernels into the fire-place, but he threw them before the fire-place. Lev. R. s. 34 צפה ... על ת' saw a pot over the fire-place; Yalk. Is. 352 טַפְיָא.—*Pl.* תַּפְרִין. Targ. Y. Lev. XI, 35 (Bxt. טַפְרִין; h. text כיריים). Targ. Y. Num. XXVI, 61 (not תפירין).

**תְּפִילִין**, תְּפִילֵי, תְּפִילָה, תְּפִילָא, תְּפֵיל־, v. sub תפל'.

**תְּפִינֵי**, v. תּוּפִינֵי.

**תְּפִישָׁה**, **תְּפִיסָה** f. (תָּפַס) 1) *seizing, taking hold, possession; grasp, manipulation.* Keth. 84ᵇ top ור"ע ת' כלל ... and according to R. Akiba does possession have no legal effect at all? Ḥull. 44ª עד כדי תְּפִיסַת יד as much space as is covered by a grasp of the hand. Ned. V, 3 (46ª) אם יש לו בחן תפיסת יד (Y. ed. תפוסת) if he has an interest in them (the bath, or the wine or oil press which he has rented out); ib. 46ᵇ וכמה ת' יד וכ' and how large must that interest be? ... One-half, or one-third, or one-fourth. Ab. Zar. III, 5 מפני מה ... שיש בה תפיסת ידי אדם (Y. ed. תְּפִישַׁת) why is it forbidden to make use of the wood of an Asherah (it being a natural object)? Because the hands of men had something to do with it (they planted it). Ib. 50ª שתים בת' לו two stones (of a *merculis*) within a grasp's distance (four cubits). Tosef. Ḥull. VIII, 5 ... לא שכולן ת' אחת (not שכולָן) they forbid (two guests in an inn at the same table to eat, the one meat, and the other cheese) only when all of it is handled together; Ḥull. 107ᵇ אחת סלקא דעתך ת' אחת you cannot mean really handled together (wrapped together); אלא כעין ת' אחת but it means, with the appearance of belonging together. Tosef. Ter. III, 7 כל בית הגיתות תפוי' אחת ed. Zuck. (Var. תפי') the whole wine-press room may be considered one concern; כיצד גת אחת ... בזמן שכולן ת' אחת וכ' in what way? If there is one vat for two pits, or ..., as long as they are all worked at the same time, you may take T'rumah or tithes from one for the other; אין כולם ת' אחת וכ' if they are not all worked at the same time, you cannot &c. Ib. כל בית חבד ת' אחת the whole oil press room may be considered one concern; a. fr.—Deut. R. s. 2 תפיסת קורצין, v. קוּוּצוֹת.—*Pl.* תְּפִיסוֹת, תְּפִישׁ', תְּפוּשׁ'. Ab. Zar. 8ᵇ שתי ת' תפסה רומי וכ' twice Rome seized the empire (in the east), once in the days of queen Cleopatra, and once in the days of the Greeks. Ib. 50ª בשתי ת' at a distance of two grasps (eight cubits), v. supra. Y. Ter. II, 41ᵇ bot. שהיה בלבו תפושה אחת ... שתי תפוש' when he had intended to treat the wine in the press room as one concern, but reconsidered it in favor of two concerns; a. e.—2) *being taken, detention.* Num. R. s. 13 ¹⁸ שהיו מפשפשים ... תפיסת מצרים they examined their own deeds to find

said three times every day, four times on the Sabbath and the festivals (v. מוּסָף), and five times on the Day of Atonement and public fast-days (v. נְעִילָה). Taan. 2ª ומנלן דבת׳ and whence do you prove that the mention of, and the prayer for rain must be inserted in the T'fillah? Ib. עבודה שבלב זו ת׳, v. עֲבוֹדָה. Ber. IV, 1 תְּפִלַּת השחר the morning T'fillah, ת׳ המנחה the afternoon T'fillah &c. (v. respective determinants). Ib. 5ª אלו הם יסורין . . . בטול ת׳ sufferings of love are those with which no cessation of prayer is connected. Ib. 6ᵇ הקובע מקום לתְּפִלָּתוֹ he that has a regular place for his prayers. Ib. 31ᵇ שאסור לישב . . . של ת׳ that it is forbidden to sit down within four cubits distance from one in prayer; a. v. fr.—Ib.ª, a. fr. שומע ת׳ (abbrev. ש״ת) 'hearer of prayer', the fifteenth section of the Prayer of Benedictions which closes with, 'blessed be thou, O Lord, the hearer of prayer.'—*Pl.* תְּפִלּוֹת, תְּפִלֹּת׳. Ib. 26ᵇ אבות תקנום ת׳ the patriarchs introduced regular prayers. Ib. כנגד תמידין תקנום ת׳ prayers (T'filloth) have been instituted so as to correspond to the daily offerings. Sabb. 30ª כמה ת׳ ותחנונים ever so many prayers and supplications; a. v. fr.

**תְּפִלָּה, תְּפִלַּת** II f., sing. of תְּפִלִּין, q. v.

**תַּפְלוּגְתָּא** f. = פְּלוּגְתָּא I, *difference of opinion.* Y. Shebi. I, 33ᵇ ת׳ דר״ש ורבנן this is a subject of difference between R. S. and the Rabbis. Y. Maasr. IV, beg. 51ª; a. fr.

**תִּפְלוּת, תִּפְלֻת׳** f. (תָּפֵל; v. תְּפִלָּה) *frivolity, trivialness; obscenity.* Y. Taan. IV, 68ᵈ top, v. בְּכִיָּה. Y. Snh. II, 20ª top; Y. M. Kat. III, 83ᵈ top קרע של ת׳ a wanton rent in a garment (without any religious significance); Bab. ib. 22ᵇ. Num. R. s. 4 ²⁰ כל העם . . . ובנו עונה דברים של ת׳ all the people said Halleluiah after the reader, and his son spoke some frivolous words. Ib. s. 10 ³ עובדי . . . בדברי ת׳ when the gentiles eat and drink, they engage in indecent talk. Ruth R. to I, 14; Ex. R. s. 5, a. e. כל נשיקות של ת׳ הן וכ׳ all kissing is of a frivolous nature, except the kiss of homage &c., v. נְשִׁיקָה. Sot. III, 4 כל המלמד . . . מלמדה ת׳ he who teaches his daughter the Law, is like teaching her obscenity (because the laws concerning sexual aberrations may excite her sensuality). Ib. רוצה אשה בקב ות׳ וכ׳ a woman prefers a Kab (scanty living) connected with license, to nine Kabs with the restrictions of chastity; Keth. 62ᵇ; a. fr.

**תְּפִלִּין, תְּפִלִּין׳, תְּפִלֵּי** f. pl. ch. (v. תְּפִלָּה; cmp. Syr. תפלתא indusium, Brockelm. p. 400) [*attachment, hangings,* cmp. טוֹטָפֶת,] *T'fillin, the phylacteries tied on arm and head* (Deut. VI, 8; XI, 18). Targ. Deut. VI, 8; XI, 18 (h. text טוטפת). Targ. Y. ib. XXVIII, 10. Targ. Y. I Ex. XXXIII, 23 קטור דתפילי אוקר וכ׳ (omit דבירא, a dittography of דבירא from Y. II) the knot of the T'fillin of the glory of my Shechinah (cmp. Ber. 6ª, quoted below); a. e.—Men. 35ᵇ אופסיך . . . דת׳ the strap of his T'fillin was broken. Ib.ª, v. מַעֲבַרְתָּא a. תִּיחוּרָא. Ber. 6ª הני ת׳ דמרי עלמא וכ׳ what is written in the Lord's T'fillin? Y. Ber. II, 4ᶜ bot. תְּפִילּוֹי, v. עֵרֶל; a. e.—*Sing.* תְּפִלָּא, תְּפִלְתָּא, תְּפִלָּה׳. Targ. Y. Deut. XI, 18. Targ. Y. Ex. XIII, 9; a. e.

**תְּפִלִּין, תְּפִלִּין׳, תְּפִלֵּי** h. (adapt. from Ch.) same. Men. 35ª ת׳ מרובעות הלכה וכ׳ that the capsules of the T'fillin must be quadrangular is a Mosaic tradition; Meg. 24ᵇ. Ber. 6ª מנין שהקב״ה מניח ת׳ whence do you learn that the Lord puts T'fillin on? (Answ. ref. to Is. LXII, 8) ובזרוע עזו אלו ת׳ 'and by his arm of strength', that is the T'fillin; ומנין שהת׳ עוז וכ׳ and whence do you learn that the T'fillin are 'strength to Israel'? (Answ. ref. to Deut. XXVIII, 10) וראו . . . אלו ת׳ שבראש 'and all the peoples of the earth shall see that the name of the Lord is called upon thee, and fear thee', this refers to the T'fillin on the head; a. v. fr.—Sing. תְּפִלָּה, תְּפִלַּת׳. Men. IV, 1 ת׳ של יד אינה וכ׳ the T'fillah on the arm does not interfere with that on the head (v. עָכַב). Meg. IV, 8 (24ᵇ) חטושה תְּפִלָּתוֹ עגולה וכ׳ he who makes the capsule of his T'fillah round exposes himself to danger (v. comment.) without fulfilling the law. Kel. XVIII, 8 ת׳ ארבעה כלים the T'fillah (of the head) is considered as consisting of four articles (with regard to levitical cleanness); a. e.

**תפנא, תפלת,** v. תַּפְנִית.

**תַּפְנוּק** m. (פָּנַק) *delicacy; comfort, enjoyment.*—*Pl.* תַּפְנוּקִים, תַּפְנוּקִין. Tosef. Taan. III (II), 2 ולא . . . בת׳ וכ׳ not that they were allowed to indulge in delicacies, but they eat and drink as much as is required for the maintenance of &c.; Y. ib. I, 64ᶜ top. Tanḥ. Mishp. 17 (ref. to Jer. III, 19) מה . . . לתַּפְנוּקֶיהָ של בתו וכ׳ as a father feels bound to provide for his daughter's enjoyments, so I provided for you; a. e.

**תַּפְנוּקָא** ch. same.—*Pl.* תַּפְנוּקִין. Targ. Lam. IV, 5. Targ. O. Deut. XXXIII, 24. Targ. Koh. II, 8. Targ. Zech. VII, 3; a. e.—Koh. R. to II, 8 (expl. שדה ושדות ib.) ת׳ ותַּפְנוּקִין all sorts of enjoyments.

**תַּפְנוּקְיָא** f. same.—*Pl.* תַּפְנוּקְיִין, v. preced.

**תפנוס, תפנו׳,** v. next w.

**תַּפְנִית** pr. n. pl. *Tafnith,* a border town [Hildesh. Beitr., p. 22: תַּפְנִית = תבנית = Tibnin; v. Fischer-Guthe Handkarte: Tibnin, Tabnith.]. Y. Shebi. VI, 36ᶜ (ed. Krot. תפנוס׳, תפנוס׳); Tosef. Shebi. IV, 11 תפליח ed. Zuck. (Var. תפנא, תפנו׳); (Sifré Deut. 51; Yalk. ib. 874 מיסק?).

**תָּפַשׂ, תָּפַס** (b. h.; cmp. תָּפַף) *to seize, take hold on; to take effect.* Keth. 84ᵇ את תופס לבעל חוב וכ׳ thou seizest property in behalf of a creditor when the debtor owes others, ואמר ר׳ י׳ חתופס וכ׳ and R. J. has decided that he who seizes in behalf of a creditor when there are other claimants has not taken legal possession. Ib. top והוא שת׳ מחיים (his possession is effectual) when he has seized it during the decedent's life-time. Ab. Zar. 8ᵇ (expl. קרטיסיס) יום שתָּפְסָה בו רומי מלכות the day when Rome took hold of the government (of the east, v. תְּפִיסָה). Y. Taan. IV, 68ᶜ top חירה משה תופשן Moses held fast on them (the tablets). R. Hash. 4ᵇ, a. fr. תָּפַסְתָּ מרובה וכ׳, v. מוּעָט. B. Mets. 102ᵇ, a. e. תפוס לשון אחרון hold to the latter expression, i. e. if an agreement contains two discrepant

clauses, the second is legally recognized; Tem. 26a, a. e. תפוס לשון ראשון the first clause (of a vow) is legally recognized. Yeb. 10b, a. fr. אין קרדושין תופסין וכ', v. קִדּוּשׁ. Y. Dem. VI, 25b תְּפָשָׂה מדת הדין וכ' justice takes hold on him &c., i. e. the full rigor of the law is applied against him &c. Num. R. s. 11[1] (ref. to Prov. III, 34) אלו הנזירים שהוֹפְשִׂים ענוה בעצמן וכ' that means the Nazarites who choose humility for themselves, who abstain from wine &c. Ib. 10[8] וְתָפְשָׂם and arrested them, v. לִוְפֹּר. Snh. 64a מפני מה תפסה תורה לשון מולך why does the Biblical text choose the word *Molekh* (in place of idol in general)? Y. Ber. VII, 11c top, a. e. תופסין אותו seize him, take him to task, v. נָקַן. Ab. Zar. 64a מי תוֹפֶסֶת דמיה וכ' ... דמי how about money which was realized by the sale of an idol, in the hands of a gentile? does the idol hold its equivalent in gentile hands or not?, i. e. does the money in gentile hands retain its character as compensation for an idol, and is it thus forbidden to a Jew? Ex. R. s. 15[20] הירה שלמה תופס פיו וכ' Solomon controlled his mouth, in order not to speak before &c. Gen. R. s. 12 כל ... תופסין את הלשון וזה אינו תופס וכ' all other letters catch the tongue (require an effort of the organs of speech), but this (the Hé) does not catch &c. (is merely a breathing sound).—*Part. pass.* תָּפוּס, תָּפוּשׂ; f. תְּפוּסָה, תְּפוּשָׂה &c. *a*) (cmp. אָחַז s. v. אָחוּז) *holding.* Y. Taan. I. c. הירה משה ת' בטפחיים Moses was holding two handbreadths (of the tablets). Ex. R. s. 46, beg. הירה ת' בלוחות וכ' he held the tablets, and would not believe that Israel had sinned. Sifra B'ḥuck. Par. 2, ch. VIII תְּפוּסֵי מעשה וכ' holding to the deeds of their fathers, generation after generation; a. e.—*b*) *seized, captured.* Mekh. Mishp., s. 17 תפוסה the outraged woman, opp. מפותה the seduced.

*Nif.* נִתְפַּשׂ, נִתְפַּס *to be seized, arrested; to have one's property seized; to be made responsible.* Ex. R. s. 15[18] בן בית שנ' על ידי בעל וכ' a domestic servant who was seized for his employer's debt. Tosef. Ḥull. II, 24 מינות ע"ד נ', v. מִינוּת. Ib. ונתפסתי על וכ' and therefore I was arrested on the suspicion of heresy. Ab. Zar. 17[b] כשנתפסו ר' אלעזר וכ' when R. El. a. R. H. b. T. were arrested (by Roman officials, for rebellious conduct). Ib. אשריך שנתפסת על וכ' happy art thou, for thou hast been arrested on one charge only, and woe me that I have been arrested on five charges. B. Bath. 16[b] אין אדם נ' על צערו Ms. M. (ed. בשעת) no man is taken to account for what he speaks in his distress. Sabb. 33[b] נִתְפָּסִים על הדור are seized for the debt (die for the sins) of their generation. Y. Keth. XIII, 35[d] כל הנ' על חבירו חייב ליתן לו in every case if one's property was seized for a neighbor's debt, the latter has to reimburse him; ib. אין לך נ' וכ' in no case must he reimburse him, except in the case of *annona* and head-tax; Y. B. Kam. X, end, 7c; Y. Ned. IV, beg. 38c. Deut. R. s. 2, beg. (prov.) חוי זהיר שלא תִּתָּפֵס מקום דבורך take care that thou be not caught on the spot where thou speakest (held to thy word); a. fr.

*Hif.* הִתְפִּיס *to cause to be seized, cause to take hold.* Y. Succ. IV, 54[d] top ראה שהתפיסתך תחורה לשון וכ' behold, the Law has made thee use the expression of endearment &c. Tem. 2a הכל מַתְפִּיסִין בתמורה all persons can cause the seizure of the substitute together with the original by exchanging a consecrated animal (v. תְּמוּרָה). Ib. 9a מי מַתְפִּיס בדבר שאינו שלו can one cause the seizure of a thing which is not his?; a. e.—[Ned. 11b, sq. מתפיס, v. next w.]

*Pi.* תִּפֵּס, חִפֵּשׂ (v. טָפַס) *to climb, rise.* Gen. R. s. 66, end (ref. to Prov. XXX, 28) באיזה זכות השממית מְתַפֶּשֶׂת בזכות for what merit does the spider (Esau-Rome) climb (rise to power)? For the merit of those hands (with which Esau nursed his father, by ref. to Gen. XXVII, 31); Yalk. ib. 115; Yalk. Prov. 963 תְּחַפֵּשׂ.

*Pirel* תְּרַפֵּס, *Hithparel* דְּתַרְפֵּס same. Y. Erub. V, 22[d] top רואה אותו כי מִיתַרְפֵּס ועולה מְתַרְפֵּס וירד (v. טָפַס) you look upon it (measure the distance for Sabbath purposes) as if one would climb up and climb down (the wady).

**תְּפַס I**, תְּפַשׂ ch. same, *to seize, catch.* Targ. Ps. X, 9. Targ. II Esth. III, 8; a. e.—Keth. 84[b] קריבויה ... תָּפוּס פרה קריבויה relatives of R. J. seized a cow that belonged to heirs, וכ' out of an alley; שפיר תְּפַסְתּוּהָ you have seized her legally; ib. תַּפְסִירְתּוּהָ. Ib. דתַפְסֵי תורא מינירה ... דהוא there was a cowherd for heirs (minors) from whom they (creditors) seized an ox; מחיים תְּפִיסְנָא ליה I took it when the father was yet living; a. fr.—*Part. pass.* תָּפִיס *holding.* B. Mets. 102[b] משום דת' because he is in possession; הכא נמי ת' קא here, too, he is in possession; a. e.

*Af.* אַתְפֵּיס *to cause to seize, to deposit with* (as security). B. Bath. 174a אַתְפֵּסֵיה (not אתפסוה); ib.[b] דאתפסיה (not דאתפסה); Keth. 107a דַאַתְפֵּסָהּ צררי, v. צְרָרָא I.

*Ithpa.* אִיתַפַּס, אִיתַפַּשׂ; *Ithpe.* אִתְפְּרִישׂ, אִתְפְּרִיס 1) *to be seized, arrested.* Targ. Koh. XI, 4 (ed. Vien. מְיִתְפַּס).—Tem. 26[b] למימרא דתחת לישנא דאיתַפּוּסֵי הוא shall we say that *taḥath* has the meaning of being arrested, i. e. if you say, this animal shall be *taḥath* (in the place of) that animal, it becomes consecrated according to the law of exchange (תְּמוּרָה)? Ib. תחת ... לישנא דאתפוסי ולישנא דאתולי *taḥath* appears in the sense of being arrested and in the sense of redeeming; לישנא דאיתפוסי דכתיב וכ' in the sense of being arrested, as we read (Lev. XIII, 23) &c. Ib. 27a; a. e.—2) *to be deposited.* Keth. 107[b] לא מְיִתְפִּיס, v. צְרָרָא I.—3) *to hold one's self, cling to.* Ned. 11[b] בהיתירא קא מתפיס he clings to the idea of permission, i. e. by saying, 'this thing be unto me like flesh of a peace-offering after the blood has been sprinkled', he proves that he means to emphasize the permission to enjoy the thing; אלא כגון ... בעיקרו קא מתפיס וכ' but in a case like this, when he puts down flesh of a peace-offering, and places some permitted food beside it, and says, 'this be like this': does he mean to refer to the original condition of the peace-offering &c.? (v. צִנְעָא). Ib. 12a בקרבן קא תפיס he refers to the sacred character of a sacrifice; כמתפיס בדבר האסור as if referring to something ritually forbidden (not to something made forbidden by consecration or vow). Ib. בעיקר קא מתפיס he refers to the original day (of his father's death). Naz. 22[b], v. צִנְעָא. Ib. 21a חד בתבריה מתפיס (in saying, 'and I') each refers to him that spoke immediately before him; בקמא מִיתַּפְסֵי they all refer to the first person; a. e.

**תְּפַס II** (sec. r. of פְּרִיס) *to break; to desecrate.* Targ.

Y. Deut. XXIII, 18 ולא יְתַפֵּס ... יח גרמיה וכ' no man ... shall desecrate himself &c.

*Ithpa.* אִתְפַּפֵּס *to be desecrated.* Targ. Job XV, 20 מִתְפַּפֵּס ed. Wil., v. פְּרִיס ch.

**תְּפַף**, or תּוֹף (b. h.) *to join, strike, knock.*—Denom. תּוֹף.

*Polel* תּוֹפֵף *to strike the timbrel; to knock.* Pirké d'R. El. ch. XXXVIII, beg. [read:] חבריא נערות משחקות חוצה לה מְתוֹפְפוֹת בתופים he brought playing girls outside of her (in front of her house) striking the timbrels; Yalk. Gen. 134 (not מתופפת).

**תְּפַף** I ch., *Polel* תּוֹפֵף same. Targ. Ps. LXVIII, 26 מְתוֹפְפָן (not פִּין ...).

**תְּפַף** II *to spit,* v. תְּפֵי I.

**תַּפְקֻדְתָּא, תַּפְקָדָא**, v. sub תַּפְקִיד.

**תַּפְקִיד** m. (פָּקַד) 1) *command, charge; trust.*—*Pl.* תַּפְקִידִים. Lev. R. s. 1, beg. (ref. to Ps. CIII, 20, sq.) עליונים ע"י שהן רכולין לעמוד בתַּפְקִידָן של וכ' because the celestial beings can stand by (always fulfill) the orders of the Lord, the text says, bless the Lord, ye all his hosts: but as to the earthly beings, who cannot (always) stand by the orders of the Lord, the text says, 'bless the Lord, ye his messengers'; Yalk. Ps. 860 בתַּפְקִידוֹ (*sing.*). Koh. R. to I, 4 דור ע"י שאינו עומד בתפקידו וכ' a generation of men, because it does not abide by the orders of the Lord, decays, but the earth, which does abide &c. Ib. (מעמדת) תַּפְקִידָהּ וכ' the earth preserves her trusts (fruits preserved in the ground or by admixtures of earth). Y. Ber. V, 9[b] top תפקידיה, v. next w.; a. e.—2) *visit, attendance,* esp. *copulation*; בקש ת' *to seek copulation, long for.* Gen. R. s. 13 בשעה שחמטר ... תַּפְקִידָהּ when the rain falls (in the spring), the cattle ruts. Lev. R. s. 19, end אתה מבקש תַּפְקִידָהּ ... תַּפְקִידוֹ thou hast sexual desires, and has Jechoniah none? Lam. R. to I, 4 הכל מבקשין תַּפְקִידָן all things have natural instincts; אפי' ארזים מבקשין תַּפְקִידָן even cedars have their instincts (love their native climate); אפי' דרכים מבקשין תפקידן even roads have their desires (mourn when they are deserted); a. e.

**תַּפְקָדָא, תַּפְקִידָא, תַּפְקָד** ch. same, *command, charge; trust.* Y. Taan. I, 63[d] top תַּפְקִידָהּ, v. פַּלַט; Y. Ber. V, 9[b] top תַּפְקִידַיָּיהּ (h. pl.); Yalk. Kings 207.—*Pl.* תַּפְקִידַיָּא, תַּפְקָדָ'. Targ. Y. Deut. V, 28; a. e.

**תַּפְקֵד', תַּפְקֵדְ', תַּפְקִידְתָּא** f. same, *command.* Targ. Koh. X, 18, v. מַפְּרְכוּתָא. Targ. Deut. VI, 1. Targ. O. ib. V, 28. Targ. I Sam. XIII, 13; a. fr.

**בַּר תַּ', תַּפְקָן** pr. n. m. *Bar Tafḳan.* Y. Keth. X, end, 34[a].

**תָּפַר** (b. h.) *to join; to sew, mend.* Men. 31[b] ... קרע וְיִתְפּוֹר בשלש אל יתפור if a rent (in the column of a scroll) goes through two lines, one may mend it; if through three, you dare not mend it (but must insert a new column). Sabb. XIII, 2 על מנת לְתַפּוֹר ... התוֹפֵר, v. תְּפִירָה. Ib. 60[b] תָּפְרוּ מבפנים if he fastened the leather shoe inside the sandal; a. fr.—Part. pass. תָּפוּר; f. תְּפוּרָה; *pl.* תְּפוּרִים, תְּפִירִין, תְּפִירוֹת. Tosef. Toh. V, 1 נפל למים ת' טמא if it (spittle) fell into water, if it remains joined (cohesive), it is clean, opp. נמחה dissolved. Sabb. I. c.; Bets. I, 10 כלים בין ת' ובין שאינן ת' garments when sewed or unsewed. Ib. מנעל שאינו ת' a shoe the sole of which is not sewed on (though temporarily fastened with pegs); a. fr.

*Nif.* נִתְפַּר *to be sewed.* Kel. XX, 6 משיִּתָּפֵר Var. (ed. משיִּתָּבֵר) when the material for the curtain is sewed up; [Maim. reads משישבר = משישפר, expl. 'when he has given it its due length and width by sewing'; for dialectic interchange of ב and פ see בָּקַר a. פָּקַר *Hif.*, and הֶבְקֵר a. הֶתְפֵּקֵר].

**תְּפַר** ch. same. Men. 35[b] מהו למיתְּפְרֵיהּ וכ' how about sewing it and sticking the seam inside?; a. e.

**תְּפַר**, or **תֶּפֶר** m. (preced.) *seam.* Men. 35[a]; Meg. 24[b] בתְּפָרָן ובאלכסונן (or בתְּפָרָן; Rashi בתוֹפָרָן), v. אֲלַכְסוֹן. Men. l. c. למקום חת' ... צריך the grooves (marking the division of the compartments of the T'fillin) must reach to where the seam (the border) sets in. Kel. XXIII, 1 מפני שחת' מחברו because the seam joins it (makes the stuffing and the cover one body). Ib. XXVIII, 1; a. e.

**תַּפְרָא** or **תַּפְ'** ch. same. Men. 35[b] ועירולי לת' לגאו Ms. M. (ed. ועירולי לתפירה, read: ועירולי לתַפְרֵיהּ or לתְּפָרֵיהּ; Asheri תִּירְפָרָן), v. תְּפַר.

**תְּפָרָאוֹת** f. pl. (preced. wds.) *seams, borders.* Tosef. Kel. B. Bath. III, 1, v. תּוֹבְרוֹת.

**תַּפְרַי, תַּפְרַאי**, v. תַּפְרַאי.

**תָּפַשׁ, תָּפַשׁ**, v. תְּפַס, תְּפַס.

**תַּפְשִׁיחָא** m. = פְּשִׁיחָא, *stripping.* B. Bath. 54[a] אכלה דיקלא בת' וכ' enjoyed the usufruct of a palm-tree in the way of thinning its branches (and using them).

**תַּפְשִׁיטָא** m. = פְּשִׁיטָא, *a plain thing, certainty.* Y. Ḥall. III, 59[b] bot. ארן ת' לך וכ' if it is plain to thee that &c.

**תְּפֵת**, v. תּוֹפֶת.

**תָּפְתָּה** m. (b. h.) *symbolical name of Gehenna.* Erub. 19[a], v. פָּתָה. Lam. R. to I, 9; a. e.

**תַּפְתִּיחָא** m. (פתח; cmp. פָּתַח *Pi.* 3) *broken ground, a field full of cracks and lumps.* B. Bath. 36[a] ת' לא הוי תפתיחא חזקה undisturbed possession of a *taftiḥa* gives no title.

**תַּקּוּ**, v. תִּיקּוּ.

**תִּקְוָה, תִּקְוָת** f. (b. h.; קָוָה) *hope; term of time.* Y. Ber. IX, 13[b] bot. כל זמן ... ת' מת אבדה תִּקְוָתוֹ as long as a man lives, he has hope; when he dies, his hope is lost. Y. Naz. I, end, 51[c] הנותן ת' לנזירותו he who sets a limit to his vow of nazariteship (even if it exceed a life time); a. e.

**תִּיקּ', תִּקּוֹלְתָּא, תִּקּוֹלָא** f. (תָּקַל II) *snare.* Targ. Koh. IX, 12. Targ. Prov. XXIX, 25 (ed. Wil. תִּקּוּ').—V. תַּקְלָא.

**תְּקוּמָא**, v. תְּקוּמָה ch.

*Ithpa.* of תְּקֵן). Ib. XVI, 12. Targ. O. Gen. XLI, 32 (ed. Berl. תְּתֵרֵן; ed. Vien. תִּתְקְרוּן; Y. תִּתְקְרוּן); a. fr.—2) *right, good* (corresp. to h. טוֹב, רָשָׁר). Targ. Gen. XIX, 8 (O. ed. Vien. תַּקֵּן). Targ. O. ib. I, 31. Targ. Ex. XVIII, 17. Targ. II Sam. XVIII, 4 (ed. Wil. תַּקְנִין); a. fr.—*Pl.* תַּקִּינִין, תַּקִּירַיָּא, תַּקְנִין, תַּקְנַיָּא. Targ. Ps. VII, 11 Ms. (ed. תריצי). Targ. I Sam. XIX, 4. Targ. Zech. VIII, 4. Targ. Ps. XI, 7; a. fr.—*Fem.* תַּקִּנָא, תַּקְנָא. Targ. Jer. XXXI, 8. Targ. I Sam. II, 24; a. fr.—*Pl.* תַּקְנָן, תַּקִּנָן. Targ. Ez. XVIII, 25. Targ. Ps. CXIX, 5; a. fr.

**תְּקִיעָא** m. *the blowing of the Shofar.*—*Pl.* תְּקִיעֵי, v. תְּקוֹעָא.

**תְּקִיעָה** f. (תָּקַע) *blowing the Shofar*; esp. *t'ki'ah, a succession of connected notes* (v. שְׁבָר I). R. Hash. 34ª, v. שְׁבָר I. Ib. 30ª תְּקִיעַת ר"ה ויובל blowing on the New Year's day and in announcing the jubilee. Ib. IV, 9 (33ᵇ) שיעור ת' וכ' (not תקיעות) the value of a *t'ki'ah* is equal to the length of three *t'ru'oth*; a. fr.—*Pl.* תְּקִיעוֹת. Ib. סדר ת' שלש וכ' the order of the blowing of the Shofar is this: three soundings, each consisting of three tunes (*t'ki'ah, t'ru'ah, t'ki'ah*)). Ib. 34ª שתי ת' לכל אחת ואחת two *t'ki'oth* for each sounding; שלש תרועות ושש ת' וכ' three *t'ru'oth* and six *t'ki'oth* are sounded on the New Year's day. Ib.ᵇ top תשע ת' בתשע וכ' if one sounded the nine tunes within nine hours during the day; a. fr.

**תְּקִיעוֹתָא** ch. same. Targ. Ps. CL, 3 ת' דשופרא (Ms. תרקעיתא).

**תְּקִיעָתָא, תְּקִיעֲתָא** same; *pl.* תְּקִיעָתָא, תְּקִיעָתָה. Y. Succ. IV, 54ᵇ bot. לא תעבדון ת' בשבתא (=יומא דת') do not arrange the calendar so as to make the New Year's Day fall on a Sabbath; a. e.—Esp. *the prayers on the New Year interspersed with blowing the Shofar, the Musaf of the New Year's Day.* R. Hash. 30ª, מסיים ת' וכ', v. תְּקוֹעָא. Lev. R. s. 29 בת' דרב in the New Year's prayers composed by Rab; Tanḥ. Haăz. 4; Y. R. Hash. I, 57ª תקיעיתא (corr. acc.); Yalk. Num. 782; Pesik. Baḥod., p. 150ª; Dirshu, p. 156ᵇ; Y. Ab. Zar. I, 39ᶜ top רבי רב ת'; a. e.

**תְּקִיף**, v. תָּקַף.

**תַּקִּיף** m. (b. h.; תָּקַף) *strong, powerful.* Sifré Deut. 307 הצור תת' 'the rock' (Deut. XXXII, 4) means, the mighty; Yalk. ib. 942.—*Fem.* תַּקִּיפָה. Keth. 26ᵇ; a. e.

**תַּקִּיפָא, תַּקִּיפָה** ch. same, *strong, mighty; protector; hard, stern, severe.* Targ. Deut. I, 28 (h. text רם). Ib. XXXII, 15 (h. text צור). Targ. Ps. XXVIII, 1. Ib. XXXVII, 35 (h. text ערירי). Targ. Is. XIX, 4 (h. text עז). Targ. O. Deut. XXVIII, 50 ואי אינש ת' אפין (h. text עז פנים); a. fr.—B. Mets. 64ª חוא וכ' and if it is a hard-hearted man that is not likely to give presents; a. e.—*Pl.* תַּקִּיפִין, תַּקִּיפַיָּא, תַּקִּיפֵי. Targ. Ex. I, 9 (Y. ed. Vien. תַּקְפִין). Targ. Is. XIII, 11. Ib. X, 33 (h. text גבהים). Targ. Ez. III, 6 (h. text עמקי; ib. 5 עמקי, עמידקי). Ib. 7; a. fr.—Snh. 11ª sq. מאי בין תקיפי Ms. F. (ed. תַּקִּיפַּאי), v. עַנְוָתָנָא; Meg. 28ᵇ; Taan. 23ᵇ; a. e.—*Fem.* תַּקִּיפָא, תַּקִּיפְתָּא. Targ. Ex. XIII, 9. Targ. Is. XXIII, 7 (ed. Wil. תַּקִּיפָ'; h. text עליזה). Ib. XLVII, 7. Targ. Cant. VIII, 6; a. e.—Keth. 62ª; a. e.

**תְּקוּמָה** f. (b. h.; קוּם) *rising, preservation; existence; restoration.* Sabb. 66ᵇ, v. אֶבֶן. Ex. R. s. 31¹⁰ היו אומרים שאין להם ת' וכ' they (the gentiles) said that they (Israel) would not rise again, for the Lord has rejected them. Ib. s. 42 אם מנית . . . אין להם ת' לעולם if I leave Israel (to their fate) and go down the mountain, there will be no restoration for them forever; a. e.

**תְּקוּמַת** ch. same. Targ. O. Lev. XXVI, 37 ed. Berl. (Ms. II תְּקוּמָא; ed. סיעדא). Targ. Y. II Gen. XV, 12.

**תְּקוּנָא, תְּקוּן**, v. sub תִּרֵּן.

**תְּקוֹעַ, תְּקוֹעָה** (b.h.) pr. n. pl. *Tekoa*, near Bethlehem in Judæa. Men. VIII, 3 (85ᵇ) ת' אלפא לשמן (Mish. ed. תקועה) Tekoa was the first choice for oil (for the Temple); Tosef. ib. IX, 5. Tosef. Shebi. VII, 15. Tosef. Erub. VIII (V), 6; Sabb. 147ᵇ; Erub. 91ª; Men. 72ª (v. Neub. Géogr. p. 128 sq.).

**תְּקוֹעָא** m. (תָּקַע) *one that blows the Shofar.*—*Pl.* תְּקוֹעֲיָא. R. Hash. 30ª (twice) כי חזה מסיים . . . תקיעתא ברבנה לא שמע אינש . . . מקל ת' (not תקיעה ברבנה, v. Rabb. D. S. a. l. note) when the reader closed the Musaf prayers (on the New Year's day, v. תְּקִיעָתָא), one could not perceive (his own) voice in his ear on account of the noise made by those (individuals) who blew the Shofar (outside); [Rabb. D. S. a. l. quotes the second time: תְּקִיעֲיָא דיחידאי, Ms. M. תקיעתא דיחידאי, *the blowings of individuals*; owing to these variants glossators in later editions added דיחידאי both times in brackets].

**תְּקוֹעָאָה** m. (תְּקוֹעַ) *of Tekoa.*—*Pl.* תְּקוֹעָיֵיא. Y. B. Mets. X, beg. 12ᶜ.

**תְּקוֹעָה**, v. תְּקוֹעַ.

**תְּקוֹף** verb, v. תָּקַף.

**תְּקוֹף** m. (תָּקַף) 1) *strength, power; help, protection.* Targ. Deut. VIII, 17 (O. ed. Vien. תַּקְפָּא). Targ. O. a. Y. I ib. XXXII, 15, v. צְלַח. Targ. O. Gen. XV, 1 (h. text מגן). Targ. Ex. XIII, 16. Targ. O. Deut. XXXIII, 29 ed. Berl. (ed. Vien. תַּקִּיפָא); Y. I ib.; a. fr.—2) *attack.* Targ. Job XVI, 14 (h. text פרץ).—V. תּוּקְפָא.

**תְּקוּפָה** f. (b. h.; קוּף) *turn, cycle.* Ber. 59ᵇ בתקופתה, v. חַמָּה. R. Hash. 8ª (Tosaf. *pl.*); a. e.—Esp. *turn of the sun, solstice*; תקופת ניסן *vernal equinox*; ת' תמוז *summer solstice*; ת' תשרי *autumnal equinox*; ת' טבת *winter solstice.* Erub. 56ª. Snh. 11ᵇ; Tosef. ib. II, 2 על שלשה . . . ועל ת' we declare a leap-year for three reasons: on account of the spring crop, on account of the fruits of the trees, and on account of the solstice; a. fr.—*Pl.* תְּקוּפוֹת. Ab. III, 18 ת' the calculation of cycles (astronomy), v. פַּרְפֶּרֶת. Sabb. 75ª חידוע לחשב ת' ומזלות וכ' he who understands the science of cycles and planets and does not practice it; a. e.

**תְּקֵיל**, v. תְּקַל II.

**תְּקֵין**, v. תְּקֵן.

**תַּקִּין** m. (preced.) 1) *established, firm* (corresp. to h. נָכוֹן). Targ. Prov. IV, 18. Ib. XXIV, 3 (ed. Wil. מִתְתַּקַּן,

**תְּקַל** I = h. שָׁקַל, *to weigh.* Targ. Gen. XXIII, 16. Targ. Is. XLVI, 6; a. fr.—[Targ. Job VI, 2, v. *Ithpe.*]—Part. pass. תָּקִיל; *pl.* תְּקִילִין. Targ. Is. XL, 12 מְתַקַּל תְּקִילִין (ed. Wil. מְתַקְּלִין, corr. acc.); a. e.—B. Kam. 119a ... רב חסדא דחוה תָּקִיל ויהיב תקיל ושקיל Rab Ḥ. had a tenant who weighed and gave, weighed and took (i. e. who was very close in settling; oth. opin. who took one-half of the produces, instead of the customary one-third). B. Mets. 44b טבין ותקילין in good and full-weight Denars.

*Af.* אַתְקַל same.—[Targ. Is. XL, 12, v. supra.]—Y. Shebi. IV, end, 35c מְתַקַּל גושיא weighed the clods (of the holy land); v. כִּירְפָּא I.

*Ithpe.* אִיתְתְקַל (אִתְקַל) *to be weighed.* Targ. Job VI, 2. Ib. XXVIII, 15; a. e.

**תַּקַּל** (cmp. תָּקַע) *to strike, knock.*

*Nif.* נִתְקַל *to strike against, stumble* (cmp. כָּשַׁל). Yalk. Num. 764 כשתראה שנִתְקְלוּ בדבר וכ' when thou seest that they (Israel) have stumbled in anything, leap thou against (attack) them. B. Kam. III, 1 חמניח ... וכ' בה ושברה if one left his pitcher on public ground, and another man came and struck against it, and broke it. Ib. 4 וכ' הראשון ונפל וכ' וכ' and the first man stumbled and fell, and the second man stumbled over the first. Ib. 28b נ' באבן ונשוף וכ' if he struck against a stone, and the vessel was smashed by the stone; נ' בקרקע וכ' if he struck against soft ground, and the vessel was smashed through falling on the stone. Ib. 29b נ' פושע הוא he that does damage by stumbling is legally considered like one criminally negligent; a. fr.

*Hif.* הִתְקִיל same. Pesik. R. s. 44 הושע ... אלא מַתְקֶלֶת Hosea declared her (Israel) nothing more than a stumbler (ref. to כשלת, Hos. XIV, 2).

**תְּקַל** II ch. same, *to stumble, fail* (corresp. to h. כָּשַׁל). Targ. Is. VIII, 15. Ib. XXXI, 3. Targ. Ps. XXXI, 11; a. fr.

*Pa.* תַּקֵּל 1) same. Ib. LVI, 14 (misplaced in ed. Lag. a. oth. under LVII, 3).—2) *to clear,* v. infra.

*Ithpa.* אִתְתַּקַּל, אִתַּתַּקַּל; *Ithpe.* אִתְתְּקַל, אִתַּתְקַל (אִתְקַל) same; also: *to be caught, ensnared.* Targ. Ps. IX, 17 (h. text נוקש). Ib. CV, 37 למיתַּקְלָא Ms. (ed. לְמַתְקָלָא, corr. acc.). Targ. O. Deut. XII, 30 (Y. תִּירְתּוֹקְלוּן). Targ. Hos. XIV, 2. Targ. Koh. IX, 12 מִיתַּתְקְלִין (ed. Vien. מִתְתַּקְלִין Hebraism); a. fr.—B. Kam. 29a אירתקיל (ארחו) ואִיתְתְּקִילָא וכ' Ms. M. (ed. דאתקול ואתקילה, read with Rashi דאתקיל) when he stumbled, and the camel stumbled over him.

*Af.* אַתְקֵל, אַתְקִיל 1) *to cause to stumble; to weaken.* Targ. Mal. II, 8. Targ. Lam. I, 14. Targ. Ps. V, 11; a. e.—2) *to remove obstacles, clear.* B. Bath. 54a האי מאן דא' תיקלא וכ' (Ms. M. דתַקִּיל *Pa.*) if one clears a field for the sake of the field (to sow) &c.; M. Kat. 10b דמַתְקֵל ארעא.

**תְּקַלָּא**, **תְּקָלָא** I m. (תְּקַל I) *weight,* esp. (*half a*) *Shekel.* Targ. O. Gen. XXIV, 22 (h. text בקע). Targ. O. Ex. XXXVIII, 26; a. fr.—B. Mets. 80a, v. נַפָּחָא. Ḥull. 59a חד ת' חלתיתא one tikla of asafœtida; a. e.—*Pl.* תְּקָלִין, תִּקְלִין, תִּקְלֵי, תִּקְלַיָּא. Targ. Hos. III, 2 (ed. Wil. תַּ'). Targ. I Sam. XVII, 5; 7; a. e.—Ḥull. l. c. Shek. VI, 5 תרתין ת' box for the new (the year's) half-Shekels; עתירקין ת' for last year's half-Shekels; Yoma 55b.

**תְּקָלָא**, **תַּקָּלָא**, **תּוֹקָ'**, **תַּקָּלָא** II m. (תְּקַל II) *stumbling, stumbling block, snare, offence.* Targ. Deut. VII, 16 (Y. ed. Vien. תּוֹ'). Targ. Prov. IV, 16 (ed. Wil. תְּ'). Ib. XVI, 18. Targ. Y. Num. XXXI, 16. Targ. O. Lev. XIX, 14 (ed. Vien. תַּקָּ'; Y. תּוֹקָ'). Targ. Ex. X, 7; a. fr.—B. Bath. 54a, v. תְּקַל II; a. e.—*Pl.* תַּקָּלַיָּא, תַּקָּ', תּוֹקָ', תְּקָ', תְּרֵי'. Targ. Job XXXIV, 30. Ib. XL, 24. Targ. Ps. LXIV, 6; a. fr.

**תַּקָּלָה** f. h. same. Ber. IV, 2, v. אָרַע I. Y. Ab. Zar. II, 40c bot. שלא תמציא לו ת' that thou provide no snare for him (temptation to sodomy). Snh. VII, 4 לפי שבאת לאדם ת' על ידה ... דבר אחר וכ' because an offence has come to a man through it (the animal with which sodomy has been committed), therefore the text says, that it must be stoned; another reason, (it must be put to death,) lest the animal pass by in the street, and men say, this *is* the animal for which such and such a man was stoned to death. Ib. 55a ת' וקלון וכ', v. קָלוֹן I. Mekh. B'shall. s. 1, end המקנה ... הם היו ת' וכ' the animals which the God-fearing (among the Egyptians) had saved became a snare (cause of evil) to Israel. Kidd. 57b (ref. to Lev. XIV, 7) לא אמרה תורה שלח לת' the Law would not order the bird to be sent off for a possible offence (which would be the case, if the bird sent off were not permitted to be used); Ḥull. 115a; 140a; Yoma 67b. Y. Dem. III, 23c top עושה ת' באים וכ' he prepares a snare (possibility of sin) to those coming after him. Yoma 86b ... ת' שלוה the prosperity of the wicked ends in a snare (leads them to sin). Ḥull. 53b, a. e. (in Chald. dict.) אתי בהו לידי ת' one may be led to commit an offence through them; a. fr.

**תַּקְלוּתָא**, v. תְּקַלְתָּא II.

**תַּקְלָתָא** I (or תַּקְלָא), constr. תַּקְלַת = h. תִּקְוָה. Targ. Is. LVII, 14. Targ. I Sam. XXV, 31. Targ. Ez. III, 20; a. fr.—*Pl.* תַּקְלָן. Targ. Jer. VI, 21.

**תַּקְלָתָא** II f. (תְּקַל I) *imposts, taxes.* Targ. Is. LVIII, 3 לתקלתכון תתובון (h. text צעבריכם). Ib. L, 11 תַּקְלַתְכוֹן (ed. Wil. לְתַקְלוּתְכוֹן; h. text ולמעצבה תשכבון!). Targ. Ez. XLV, 9 (h. text גְּרֻשֹׁת).

**תַּקֵּן** (b. h.; v. תָּכַן a. כּוּן) *to make straight, firm, right.*

*Pi.* תִּקֵּן same, 1) *to straighten, mend, repair, set in order, prepare.* Sifré Deut. 308 אחד ... לתַקְּנוֹ one that had a crooked staff, and gave it to a mechanic to straighten it; מְתַקְּנוֹ באור he tries to straighten it by heat; Yalk. ib. 942. Shek. I, 1 מְתַקְּנִין את הדרכים וכ' they put in repair the roads and the open places (stations) &c. Pesik. R. s. 28 מְתַקְּנִים את המועדות they arrange (fix the dates of) the festivals; R. Hash. I, 4. Bets. 34a אין מתקנין את השפוד וכ' you must not prepare (chip) a spit or sharpen it (on the Holy Day). Ib. מתקנין את הקונדס וכ' you may dress artichokes &c. Gitt. IV, 5 תִּקַּנְתֶּם את רבו וכ' you have made it right for his master but not for himself; a. fr.—Trnsf. *to make things legally fit for use by giving the priestly dues.* Bets. 34b עבר ותִקְּנוֹ מְתוּקָּן if he transgressed (the law forbidding the separation of priestly

XXII, 5, read with ed. Berl. יְתַקֵּן.]—Part. pass. as ab. Targ. Ez. XVI, 13 (not קֵן ...). Ib. XVIII, 12; a. fr.—Keth. 112a bot. מְתַקֵּן מתקלירה repaired its offences (dangerous places on the road to Palestine); Yalk. Ps. 855. Tam. 27b תַּקֵּין נפשך put thyself in order (regulate thy bowels). Sabb. 33b אֵיזִיל אֲתַקֵּין מילתא I will go and remedy something (do something to benefit the community). Ib. אירכא מילתא דבעי לתַקוּנֵי is there anything that requires to be remedied? Zeb. 15a אפשר לתַקּוּנָהּ it can be remedied. Ib. 76b תַּקּוּנֵי גברא שאני when a person is to be made fit (restored from a disqualification), we make an exception; Men. 105b. Keth. 85a, a. fr. לתקוני שדרתיך, v. עֲנַת; a. fr.—Esp. *to make fit for use by separating the priestly gifts.* Gen. R. s. 60 תַּקַּנְתּוּהוּ hast thou tithed those figs? Ib. תַּקַּנְתּ אילין וכ׳ have you tithed it (the barley)?; a. fr.—Part. pass. as ab. Ib. אפשר ... דלא מְתַקְּנָן is it possible that R. Z. should have eaten of them when they were not tithed?; a. fr.—3) *to introduce, ordain, innovate, reform.* Ber. 33b אי לאו ... ותַקְּנִינְהוּ בתפלה וכ׳ were it not that Moses had said them (the words, 'O God, great, mighty and terrible'), and the men of the Great Assembly had come and introduced them in the prayers, we could not dare to say them. Ib. תמני סרי תַּקּוּן וכ׳ eighteen benedictions they have ordained, nineteen they have not. Ib. 40b ברכה דלא תַּקִּינוּ רבנן a benediction which the Rabbis have not introduced. B. Bath. 90b רב פפא ... ת׳ כרילא וכ׳ Rab Papa ... introduced a measure of three Ḳ'fizas. Ib. תַּקִּינְנָא ... אנא I have introduced a new measure; a. v. fr.

*Af.* אַתְקִין 1) *to establish.* Targ. Prov. III, 19. Targ. Is. XXX, 33; a. e.—2) *to prepare, arrange, set in order* &c. (v. *Pa.*). Targ. Num. X, 33. Targ. Gen. XLIII, 16. Targ. Ex. XXX, 7; a. fr.—3) *to introduce, ordain, innovate, reform.* R. Hash. 34a איתקין ר׳ אבהו וכ׳ (read: אַתְּ; Ms. M. הְתְקִין Hebr.) R. A. introduced the custom in Cæsaræa of sounding one T'ḳi'ah, three notes of Sh'barim, and one T'ḳi'ah. Ib. מאי א׳ what has he improved (what has he achieved with his ordinance)? Gitt. 86a א׳ רב יהודה וכ׳ Rab Judah introduced the formula for the sale of slaves: 'this slave &c.' Y. Ḥag. I, 76c לְמַתְקְנָא לון וכ׳ ... ר׳ יודה (or לְמַתְקְנָא, *Pa.*) R. Judah the Nasi sent out R. Ḥ. ..., that they should pass the towns ... to institute teachers of Bible and of Mishnah for them; Midr. Till. to Ps. CXXVII; Lam. R. introd., beg. דיפקון ויתַקְנון קריותא וכ׳ (or ויתַקְנון) that they should go and improve (the education of) the towns in Palestine; a. fr.

*Ithpa.* אִיתַּקַּן, אִתְתַּקַּן; *Ithpe.* אִיתְתְּקִין, אִיתְתַּ׳ 1) *to be established, confirmed; to be prepared, arranged.* Targ. I Kings II, 46. Targ. Prov. XII, 19. Ib. XIX, 29 (ed. Wil. מְתַּ׳, part. pass. *Pa.*); a. fr.—2) *to be prepared, dressed; to dress, adorn one's self.* Targ. Hos. II, 15. Targ. II Esth. V, 1; a. fr.—3) *to be instituted, ordained.* B. Kam. 82a עזרא תיקן ... מִיתַּקְּנָא Ezra introduced this? was it not introduced before that (by Moses)?; a. e.

**תְּקָן**, v. תִּיקּוּן.

**תַּקָּנָא, תָּקָן, תַּקֵּן**, v. תַּקִּין.

**תַּקָּנָה** f. (תָּקַן) 1) *remedy.* Ḥag. 5a, v. מְצָא. Ib. 15a

gifts on the Holy Day) and prepared it for use, it is prepared (the act is valid). Y. Dem. II, 23c bot. כל אחד ואחד מְתַקֵּן דמאי every one of them gives the priestly dues of his purchase as *d'mai* (v. דְּמַאי). Tosef. ib. IV, 5 ודאי שתְּרוּקָנָה דמאי if one gives the dues of what is sure to be untithed, as if it were *d'mai*; a. fr.—2) *to establish, institute, introduce a legal measure, ordain.* Sabb. 33b תְּקָנוּ שווקים וכ׳, v. שׁוּק III. Ib. bot. (ref. to Gen. XXXIII, 18) מטבע תי׳ להם he introduced coinage for them. Meg. 4a, a. e. משה ת׳ להם ... שיהו וכ׳ Moses introduced the custom ... of discussing and studying the subject of the day &c. Sabb. 14b שמעון ... ת׳ כתובה וכ׳ Simon ben Sheṭaḥ introduced the marriage contract (jointure) for the wife. Succ. V, 2, v. תִּיקּוּן; a. v. fr.—*Part. pass.* מְתוּקָן; f. מְתוּקֶנֶת; *pl.* מְתוּקָנִין, מְתוּקָנִים, מְתוּקָנוֹת *a) properly prepared, proper, good, right.* Bets. 34b, v. supra. Erub. 32a, a. e. ... חזקה דבר שאינו מת׳ the presumption is in favor of the Ḥaber (חָבֵר) that he will not let go out of his hands a thing not ritually prepared (tithed &c.). Tosef. Dem. IV, 8 חטבל וחמת׳ שנתערבו if untithed and tithed things have been mixed up. Ib. VIII, 13 מעשרותיו מת׳ ופירותיו מקולקלין the tithes he separated are right, but his fruits are wrong (considered untithed). Ib. VI, 14 מת׳ scrupulous guardsmen. Snh. 39b קָלְקֵל, v. כמת׳ שבהם וכ׳; a. fr.—*b) prepared, predestined, designated.* Pesik. R. s. 27-28 לצרה הזו הייתי מת׳ am I predestined for such trouble? Ib. עד ... הויית מת׳ לדבר (not הייתי) before yet the world was created, thou wast designated for this thing (the prophetic mission). Tanḥ. Ki Thissa 13 שהוא מת׳ מבראשית וכ׳ that he (Bezalel) was from the time of creation designated to make the Tabernacle; a. fr.

*Hif.* הַתְקִין 1) *to prepare, fit.* Ab. II, 12 הַתְקֵן עצמך ללמוד וכ׳ fit thyself to study the Law, for it does not come to thee by inheritance. Ib. IV, 16, v. פְּרוּזְדּוֹר; a. e.—2) *to ordain, establish a custom, innovate.* Succ. 51b הִתְקִינוּ שיהו וכ׳ they ordained that the women should sit uptairs, and the men below. Shebi. X, 3, v. פְּרוּזְבּוֹל. Y. R. Hash. IV, 59b bot. מַתְקִין על דבר תורה introduced a measure extending a Biblical law; מתקין על דבריהן extending a Rabbinical ordinance. Ber. IX, 5 התקינו שיהו וכ׳ they ordained that they should say, 'from everlasting and unto everlasting'; a. fr.

*Nif.* נִתְתַּקֵּן *to be straightened, mended, improved.* Koh. R. to I, 15 יכול לְהִתְתַּקֵּן (or לְהִתַּקֵּן *Hithpa.*), v. עָוַת. Ber. 40a בדבר ... בו נִתְתַּקְּנוּ (or נִתַּקְּנוּ *Nithpa.*) they were mended (restored) by the same thing by which they were impaired (sinned); Snh. 70b; a. e.

**תְּקַן** ch. same, *to be firm, stand* (corresp. to b. h. כּוּן, כָּנַן). Targ. Ps. XC, 17 יְתַקְּנֵן ed. Ven. (Ms. יְתַקְּנֵן; ed. Wil. יְתִתְקְנוּן *Ithpa.*). Targ. Prov. XXII, 18 נִיתְקְנִין (ed. Wil. נְתִתְקְנוּן *Ithpa.*).

*Pa.* תַּקֵּן 1) *to establish.* Targ. Ps. IX, 8. Ib. LXXIV, 16 Ms. (ed. *Af.*). Targ. Is. LXII, 7. Targ. II Sam. VII, 12; a. fr.—Part. pass. מְתַקֵּן. Targ. Jud. XVI, 26 (not קֵן ...). Targ. Ps. LXXXIX, 38 (ed. Lag. מְיתַקֵּן *Ithpa.*); a. e.—2) *to prepare, arrange, set in order; to improve, do a thing properly.* Targ. Is. XL, 13 (h. text תכן). Targ. O. Ex. XVI, 5. Targ. Prov. VI, 8. Targ. Ps. XI, 2; a. e.—[Targ. O. Deut.

מה כלי ... יש להם ת' ... יש לו ת' as gold and glass vessels, even when they are broken, can be mended (remolten), so may a scholar, even if he has sinned, be restored (through repentance); Ab. d'R. N. ch. XXIV. Y. Sabb. IX, end, 12[b], v. עוֹלַמִּית; a. fr.—2) *arrangement, ordinance, improvement, measure for the public welfare, reform.* Keth. 10[a] הואיל ותַקָּנַת חכמים וכ' since it (the K'thubah) is merely a Rabbinical ordinance, she can collect her jointure only from the worst land. Ib. בתַקָּנָתָם, v. רָעַע. Gitt. IV, 6 we must not help captives to escape, מפני תקנת השבויין this regulation was made for the benefit of the (remaining) captives (who would be ill-treated after one escaped). Ib. V, 5 it has been decreed that if a joist is stolen and put into a building, the owner must accept the money for it, מפני תקנת השבים as a measure for the benefit of repentant sinners. R. Hash. I, 4 מפני תקנת קרבן in order to be able to regulate the sacrifices (for the New Year's day). B. Kam. 115[a], a. e. תקנת השוק, v. שׁוּק III. Y. R. Hash. IV, 59[b] bot. ויש ת' אחר התי' is there an ordinance after an ordinance, i. e. can a measure enacted by the Rabbis be extended by another enactment?; a. fr.—*Pl.* תַּקָּנוֹת. Bab. ib. 31[b] זו אחת מחשע ת' וכ' (not אחר) this is one of the nine reforms introduced by R. J. ben Zaccai. B. Kam. 82[a] עשר ת' וכ' (not עשרה) Ezra made ten regulations: that reading from the Law should take place on Mondays and Thursdays &c. Men. 51[b] שתי ת' וכ' (not שני) two reforms were introduced by the Rabbis &c. B. Mets. 112[b] תני הילכתא נינהו חני ת' do you call these *hălakhoth* (legal decisions)? these are reforms (changing the Biblical law). Ib. קבועות ת' measures deserving to be perpetuated (to supersede the Biblical law); a. fr.

**תַּקָּנְתָּא** ch. same, 1) *remedy.* Targ. Y. Num. IV, 19.—Meg. 3[a] מאי תַּקָּנְתֵּיהּ וכ' what is his remedy (what shall he do)? Let him read the Sh'm'a. Snh. 7[a] ולא הויא ת' לעולם and there would never be a remedy for them; אפשר ... ת' בתשובה there might have been a remedy for them through repentance. Zeb. 76[a] איכא ליה ת' ברעירה there is a remedy for it by letting it go to pasture; a. e.—2) *measure, ordinance, reform.* Meg. 2[a] אתו רבנן ועקרו ת' דתקינו וכ' will the Rabbis abolish an institution introduced by the men of the Great Assembly? Ib. אפי' בזמן הזה איכא לתאי ת' this regulation is maintained even in our days (after the destruction of the Temple). B. Kam. 96[a] ת' לעכו"ם וכ' shall we introduce a measure for the benefit of a gentile (robber, as we do for the benefit of a repentant Jew)? B. Mets. 5[a] sq. שבועת ... ת' היא ות' לת' לא R. Naḥman's oath of equity (v. הֵיסֵּת) is a reform, and we do not introduce a reform for a reform, i. e. the Rabbinical ordinance that, when one of the litigants is unfit to make oath, the opponent must swear, applies only to cases in which the oath is required by Biblical law, but not to cases in which the oath is itself a Rabbinical requirement; Shebu. 41[a]; 46[a]; a. fr.

**תָּקַע** (b. h.; cmp. תָּקַל) [*to bring into contact, knock, insert,*] 1) *to drive a peg in, put up a tent; to fasten.* Yalk. Cant. 981 חלואי יִתְקַע תורתי בלבנו וכ' Oh that he would drive his law into our heart as in former days. Ex. R. s. 1 17 Caleb is named Tekoa (I Chr. II, 24), שת' לבו לאביו וכ' because he fastened his heart on his father in heaven. Yeb. 109[b] תּוֹקֵעַ עצמו לדבר הלכה he who nails himself to the matter of the law, i. e. confines himself to study, and is remiss in practical conduct; ואידבעית אימא תוקע ... בדיינא or I may explain, 'he who nails himself to the matter of the law' refers to a judge before whom a case comes, and he having learned a certain *hălakhah* decides by analogy, while there is a greater scholar than he whom he fails to consult; a. e.—*Part. pass.* תָּקוּעַ *lodged, placed.* B. Mets. 85[b] אצל מי אתה ת' next to whom art thou placed (in heaven)? Y. Sot. IX, 23[c] והסכין ת' בלבו with the knife sticking in his heart; a. e.—2) (cmp. רָעַע) *to shout,* esp. *to blow* (*a horn*). B. Kam. 18[b] תרנגול ... ות' בו ושברו if a cock put his head into a glass vessel and crowed into it, and broke it; Kidd. 24[b]. Ib. ת' באזנו וכ' if one blew on a horn into a person's ear, and made him deaf; a. e.—Esp. *a) to blow the Shofar at services; b) to sound the plain note* (תְּקִיעָה). R. Hash. III, 5 בר"ה תּוֹקְעִין בשל זכרים on New Year's day they blow on a ram's horn. Ib. 7 התוקע לתוך הבור וכ' if one blows (the Shofar) into a pit &c. Ib. IV, 1 יום טוב ... תוקעים וכ' when New Year fell on a Sabbath, they blew in the Temple, but not in the country. Ib. 8 אין מעכבין ... מלְּתָקוֹעַ we do not prevent children from blowing the Shofar (on the Sabbath). Ib. 9 תִּקְעוּ הכהנים תָּקְעוּ וכ', v. רוּעַ I. Taan. II, 5 תוקע ומריע ותוקע (the reader said,) sound the T'ki'ah, you priests, and they did so, (upon which he said,) He who has answered &c.; a. v. fr.—[3) *to slap with the back of the hand.* B. Kam. VIII, 6 (90[a]) התוקע לחבירו he who slaps his neighbor on the ear; oth. opin. who shouts into his neighbor's ear.]

*Hif.* הִתְקִיעַ *to cause to blow.* R. Hash. IV, 7 חשני מַתְקִיעַ the second reader orders the blowing of the Shofar.

*Nif.* נִתְקַע 1) *to be driven in, be inserted.* Yeb. 54[a] וכ' and his membrum was inserted.—2) *to be lodged.* Taan. 24[a] אוי לו לדור שני בכך Ms. M. (ed. שכן נ') woe to the generation that is placed in such a (bad) position.

**תְּקַע** ch. same, 1) *to clap.* Targ. Ps. XLVII, 2.—2) *to sound, blow.* Targ. I Chr. XXV, 5. Targ. Num. X, 3, sq.; a. fr.

*Ithpe.* אִתְתְּקַע, אִתְקַע *to be sounded.* Targ. Is. XXVII, 13.

**תַּקְעוּתָא**, v. תִּקְיעוּתָא.

**תָּקַף** (b. h.; קפף, cmp. תָּבַת) 1) *to seize, overpower.* Yeb. 54[a] ותקפתו יבמתו (not ותקפתה) and his sister-in-law seized (forced) him. Ib. תָּקְפוּהוּ נכרים וכ' gentiles seized him, and coupled them. B. Mets. 6[a] תָּקְפָה אחד בפנינו if one (of the two litigants) seized it (the object in dispute) in the presence of the court. Ib.[b] תָּקְפוֹ כהן if a priest seized it (the lamb of doubtful first birth). Ab. Zar. 23[a] יצרו תוֹקְפוֹ his passion overpowers him. Midr. Till. to Ps. XIX, 14 (ref. to אירתם ib., with play on אלו תוֹקְפֵי (אירתן) עבירות this refers to those who conquer sin; a. fr.—2) (with על) *to rest heavily upon, be hard.* Ab. III, 8 תָּקְפָה עליו משנתו if his study was too hard for him (and therefore he forgot again what he had learned); Men. 99[b]; a. e.

**תַּקִּיף, תַּקָּף** ch. same, 1) *to seize, hold firmly.* Targ.

Job XXVII, 6 תְּקָפִית Ms. (ed. תַּקְרִפִית). Ib. VIII, 15 יִתְקוֹק ed. Lag. (ed. Wil. תתקוק, corr. acc.; Ms. יְהוֹקַק *Ittof.*).—2) *to be strong, become powerful.* Targ. Ex. I, 7 (Y. ed. Vien. אַתְקִיפוּ *Af.*). Ib. XIX, 19 (Y. ed. Wil. תַּקִּיק, read: תָּקִיק). Targ. Gen. XLI, 57. Targ. O. Deut. XXXI, 6, sq. Targ. Jud. VII, 11 יִתְקְפָן ed. Lag. (ed. Wil. יתקוק, corr. acc.); a. fr.—3) *to be heavy, rest heavily upon, be hard.* Targ. O. Gen. XLVII, 20 (Y. תַּקִּיק). Targ. I Sam. V, 7 (ed. Wil. תַּקִּיפַת).—Gitt. 77$^{b}$ ת' לידה עלמא the world was heavy for him, i. e. he felt very ill (v. קַלַּיל II). Kidd. 22$^{b}$ חזירה דתקיק ליה עלמא טובא (or דתקיק) he saw that he was very sick; a. fr.—Ned. 91$^{a}$, v. infra.—4) (with רוגזא, or sub. רוגזא) *to be vehement, hot, excited.* Targ. Gen. XXX, 2. Targ. Ex. XXII, 23. Targ. Ps. XVIII, 8 ת' לידה; Targ. II Sam. XXII, 8 ת' רוגזיה. Targ. Jon. IV, 4; 9 תְּקוֹק ed. Lag. (ed. Wil. תַּקִּיק, a. תקוק). Targ. Gen. IV, 6 (Y. ed. Vien. תַּקִּיק); a. fr.—Yeb. 63$^{b}$ מִתְקִיק תְּקִיפָא she is irascible, v. עֲבַר *Ithpe.*—Ned. 91$^{a}$ זמנין דתקיק לה בן גברא sometimes she has a strong feeling against her husband; [oth. interpret.: she has a strong passion for another man].—4) *to get hot, ferment, get sour.* B. Mets. 64$^{a}$ אי תַּקְפָה ברשותך if it should get sour, it shall be considered in thy possession (it shall be thy loss). Ib. 83$^{a}$ זבנית . . . ותקיפו לחו I bought three hundred barrels of wine for thee, and they turned sour; ארבע . . . כי תקיפי וכ' (v. Rabb. D. S. a. l. note 4) if four hundred barrels turn sour, this must have been rumored about; Yalk. Ex. 346 כי תַּקְפֵי; Ber. 5$^{b}$ (En Ya'ăḳob אִיתְּקוּף *Ithpe*); a. e.

*Pa.* תַּקֵּיף (cmp. חזק) 1) *to strengthen; to repair; to harden (the heart of).* Targ. Ps. CXLVII, 13. Targ. II Kings XII, 7; 9. Ib. 6 וְתַקְּפִין (not וְתָקְפִין). Targ. Deut. I, 38. Targ. O. Ex. IV, 21 ed. Berl. (ed. Vien. *Af.*). Targ. Ps. LXXXIX, 41 (h. text פָּרְצוּ!); a. fr.—2) *to seize, force.* Ḥag. 15$^{a}$ תַּקְּפֵיהּ עיילֵיהּ וכ' he seized him and brought him to the school-house.—3) (v. תַּקִּיף) *to be strong* &c., v. supra.

*Af.* אַתְקִיף 1) *to grow strong.* Targ. Y. Ex. I, 7 (v. supra); a. e.—2) *to strengthen, make strong, heavy; to harden.* Targ. Ps. CV, 24. Targ. I Kings XII, 10; 14. Targ. Jer. V, 3; a. fr.—Part. pass. מַתְקַף. Targ. Is. XXX, 13.—3) *to seize, take hold of, to cause to seize.* Targ. Gen. XXI, 18. Targ. Ex. IV, 4. Ib. IX, 2; a. fr.—4) (scholastic term) [*to seize, stop,*] *to raise an objection.* Ḥull. 43$^{a}$ מַתְקִיף לה וכ' R. A. objected to it; a. v. fr.

*Ithpa.* אִיתַּתַּקַּף, *Ithpe.* אִתְתַּקַּף, אִיתְתַּקַּף, *Ittof.* אִתּוֹקַּף 1) *to strengthen one's self, be strong; to make an effort.* Targ. Y. Deut. XXXI, 6, sq. Targ. II Chr. I, 1. Ib. XVIII, 34. Targ. Ps. CVI, 23 (some ed. *Af.* incorr.); a. fr.—2) *to be hardened.* Targ. Ex. VII, 13; a. e.—3) *to get sour,* v. supra.—[Targ. Y. Num. XXXVI, 7 תיתקף, read: תיסתקף, v. סְקַף I.]

**תָּקְפָא, תָּקֵף,** v. תּוֹקְפָא, תּוֹקֵף.

**תַּקְפָא,** *pl.* תַּקְפִּין, v. תַּקִּיף ch.

**תִּקְרָה** f. (תָּקָה II) *roofing, ceiling, joists.* B. Mets. X, 2, v. מַעֲזִיבָה. Ib. 117$^{a}$ בחוזקי ת' קמפלגי (read: בַּחֲזוּקֵי) they differ as to whether the cement is for strengthening the ceiling (or for levelling the upper floor). Y. ib. X, beg. 12$^{c}$ חתחתון נותן ת' ולוותים the owner of the lower story must furnish the joists and the boards. Ex. R. s. 1 6 לפי שהם תִּקְרַת העולם זה שמתקן ת' וכ' because they (the tribes) are the ceiling of the world; he that arranges the joists properly puts the thick side of one beam by the thinner side of the other; Tanḥ. Sh'moth 3 תִּקְרָתוֹ של עולם (not תקרתן); a. fr.

**תְּקָרְבָתָא,** v. תְּקָרוּבְתָא.

**תְּקָרוֹבֶת** f. (קָרַב) *gift, offering.* Tosef. B. Bath. VI, 14; Ḥull. 94$^{a}$ ולא ירבה לו בת' וכ' one must not overwhelm his guest with offers, when he knows that he will not accept; Y. Ab. Zar. I, 39$^{c}$ bot. Bab. ib. 32$^{b}$ ת' ע"א offering before an idol; a. e.

**תְּקָרוּבְתָא** ch. same. Targ. O. Gen. XXXII, 14 (ed. Vien. תְּקָרְבָ). Targ. Jud. VI, 18. Targ. Y. Gen. XV, 9 תְּקָרוּבְתִּי = תְּקָרוּבְתִּין my offering; a. fr.

**תַּקָּרַת,** v. תּוּקָרַת.

**תַּקְשִׁישׁ,** v. תַּכְשִׁישׁ.

**תַּר,** v. תּוֹר.

**תָּרָא** m. = תּוֹרָא I, *ox.* Targ. Esth. V, 14 ת' דנחשא a (heated) copper ox; cmp. מוּלָא II.

**תָּרָא,** v. תּוֹרָא II.

**תָּרָא,** v. תְּרֵי I, II.

**תָּרָאָא, תָּרָאדָא,** v. תְּרֵיָא II.

**תַּרְבָּא, תַּרְבָּא, (תַּרְיב)** m. (רְבִי) *fat,* esp. = h. חֵלֶב, *(forbidden) abdominal fat.* Targ. Lev. III, 3. Ib. 17 (Y. תרוב); a. fr.—Bekh. 30$^{a}$ top ת' דאטמא the fat of the flank (on the kidneys). Ḥull. 93$^{a}$, v. קָלַיבּוֹסָתָא. Ib. תלתא משום ת' three (of the membranes) are forbidden as coming under the category of fat; a. fr.—*Pl.* תַּרְבַּיָּא, תַּרְבִּין. Targ. Lev. VIII, 26. Targ. II Chr. VII, 7; a. fr.—Ḥull. 80$^{a}$ שרי תַּרְבֵּירְהוּ permitted to eat their fat.

**בֵּי תַּ', תַּרְבּוּ** pr. n. *Be-Tharbu,* name of a settlement near Pumb'ditha, and of a family. Yoma 77$^{b}$ (v. Rabb. D. S. a. l. note 6). B. Kam. 23$^{b}$ עיזי דבי ת' וכ' (Ms. H. תרכו) the goats of Be-T. did damage &c.

***תַּרְבּוּכוֹת** f. pl. (רבך, v. רִבּוּכָה, רִבְכָה) *mixtures.* Lam. R. to I, 2 שלא חירה קולן הולך מקול ת' היום Ar. s. v. רבך (differ. in ed.) their voice did not spread on account of the confused sounds of the day.

**תַּרְבּוֹסִין, תַּרְבּוֹסִים,** v. תַּרְפּוֹס.

**תַּרְבּוּת** f. (b. h.; רָבָה) 1) *growth, education, rearing.* B. Kam. 16$^{b}$ בני ת' tamed animals. Ib. ארי ת' a tamed lion.—Esp. ת' רעה *bad manners, depravity; degenerate child.* Nidd. X, 8 הרי זו ת' ר' this is mischievous conduct. Ḥag. 15$^{a}$ לאחר שרצא לת' ר' after he (Elisha ben Abuya) had become an infidel. Ex. R. s. 1, beg (ref. to Gen. XXI, 11) על שיצא לת' ר' (Abraham was displeased because of his son) because of his depravity. Ib. כל

המונע ... סוף בא ת' ר' when a man refrains from chastising his son, the latter will in the end turn to mischief. Ib. ללמוד ממנו ת' ר' to learn bad manner from him. Ib. קשה ת' ר' בתוך ביתו וכ' a degenerate child in a man's house is worse than the war of Gog and Magog. Gen. R. s. 28 למלך ... והוציאו לת' ר' a king that gave his son in charge of a pedagogue, and he led him to a bad life; a. fr.—2) *fructification.* Y. Ab. Zar. II, 41[b], v. תּוֹרִיב.

**תַּרְבּוּתָא, תַּרְבּוּת** ch. same, *training, manner.* Targ. Y. Gen. XXI, 12 נפק מתרבותך has gone out of (abandoned) thy teaching.—Gen. R. s. 28 לת' בישא ... יתמחק be that man's name blotted out, for he has led my son to a bad life.

**תַּרְבָּנָא,** v. sub תּוּר.

**תַּרְבִּיץ,** v. תַּרְבֵּץ II.

**תַּרְבִּיצָא** m. = h. תַּרְבֵּץ, 1) *garden near the house* (cultivated by sprinkling). M. Kat. 6[b] דאי ת' שרי לתרבוצי וכ' it is permitted to sprinkle the house garden during the festive week. B. Bath. 7[a] מטריה ת' got for his share the garden. Ib. 67[a] מר סבר ת' משמע Ms. F. a. Rashi (ed. תרבצא) one says, by *darta* the court was meant, v. דַּרְתָּא; a. e.—2) *hall,* esp. *school-hall.* Targ. I Chr. II, 55.—Men. 82[b] ובת' אמור וכ' and in the school-hall they said &c. (v. Halévy, Doroth, 1897, p. 226). Ber. 57[a] (v. Rashi).— *Pl.* תַּרְבִּיצֵי. Taan. 6[b], v. בּוּר I ch.

**תַּרְבִּית** f. (b. h.; רָבָה) *increase, profit, interest.* B. Mets. V, 1 איזהו ת' what kind of interest is called *tarbith*?, v. רָבָה. Ib. 60[b] ותיסברא דאיכא נשך בלא ת' am I to understand that there may be *neshekh* (receiving more than loaned) without *tarbith* (profit)? Ib. ת' ... נשך איכא ליכא וכ' in such a case there is *neshekh* ..., but no *tarbith,* because he has no profit, having loaned him a Danḳa and received a Danḳa; a. fr.

**תַּרְבֵּץ** I (*Taf.* of רָבַץ) *to sprinkle.* M. Kat. 6[b] לתרבוצי, v. תַּרְבִּיצָא.

**תַּרְבֵּץ** II m. (רָבַץ) 1) *garden at the house* (cultivated by sprinkling), *court.* B. Bath. 98[b], v. תַּרְנְטַרְנָר.—Trnsf. ת' הוושט *the wide part of the gullet.* Ḥull. 43[b], sq. Ms. M. (ed. תּוּרְבַּץ).—2) *hall, academy.* Tanḥ. Thazr. 9 ירדו לבבל ועשו ת' לתורה they went down to Babylonia (with Jechoniah) and prepared a teaching place for the Law; Yalk. Kings 231 תַּרְבִּיץ.

**תַּרְבִּיצָא,** v. תַּרְבִּיצָא.

**תַּרְבַּקְנָה,** v. תּוּלְבַּקְנִי.

**תַּרְבְּהַר,** v. תְּרוּבְּהוֹר.

**תָּרַג,** *Hif.* הִתְרִיג (denom. of אֶתְרוֹג) 1) *to give oranges to eat.* Y. Maasr. II, 50[a] bot. הַתְרִיגוּ וכ' (ed. Krot. התריגי), v. בְּהֵם.—2) *to make bright.* Erub. 53[b] (in enigmatic speech) הַתְרִיגוּ לפחמין Ms. M. a. Ar. (ed. אַתְרִיגוּ Chaldaism) make the coals bright, v. זָהַב.

**תַּרְגּוּם** m. (תִּרְגֵּם) *interpretation, translation, version,* esp. *Targum,* the Chaldaic (Aramaic) versions of the Scriptures. Meg. 3[a] ת' של תורה וכ' the translation of the Torah was composed by Onkelos the proselyte from the mouth (by direction) of R. El. and R. Joshua; ת' של נביאים וכ' the translation of the prophets was made by Jonathan ben Uzziel from the mouth of Haggai &c. Ib. ועוד בקש לגלות ת' של כתובים and he wanted furthermore to reveal the rendition of the Hagiographa. Ib. מפורש זה ת', v. פָּרַשׁ. Tosef. Sabb. XIII (XIV), 2; Sabb. 115[a] הדיו כתובין ת' וכ' if Scriptural books are written in Targum (Aramaic) or in any other language; ib. ובידו ספר איוב ת' and had in his hand the Book of Job in Targum. Ib.[b] ... ת' שכתבו שכתבו ת' Aramaic Biblical passages written in Hebrew translation, or Hebrew passages written in Aramaic. Ib. ת' שבתורה Aramaic words in the Pentateuch (Y'gar Sahădutha, Gen. XXXI, 47). Kidd. 49[a] ת' דידן our (the authorized Babylonian) Targum. Ber. 8[a] bot., v. שְׁנַיִם. Yad. IV, 5 ת' שבעזרא וכ' the Aramaic passages in Ezra &c.; a. fr.

**תַּרְגּוּמָא** ch. same, 1) *loud speech.* Targ. Ps. VII, 1 ת' דאודייתא (ed. Lag. תִּירְגָּמָא; Regia תִּרְגָּמָא; ed. Ven. תורגמנא) a shout (song) of thanksgiving (h. text שִׁגְיוֹן).—2) *translation, version.* Meg. 3[a] אלמלא ת' דהאי קרא וכ' but for the Aramaic rendering of that verse (Zech. XII, 11) we should never have known what it means; a. fr.

**תַּרְגּוּמָה,** v. next w.

**תַּרְגִּימָא** (or תַּרְגִּימָה) m. (a popular adaptation of τράγημα, v. preced. art.) [*that which comes after the meal,* as the interpretation is read after reading from the original,] *dessert.* Tosef. Ber. IV, 4 (Var. תרגומה). Y. Pes. X, beg. 37[b] תרוגרמא; a. e.; v. טַרְגִּימָא.

**תִּרְגֵּם, תִּירְ'** (late b. h.; רגם *to speak aloud,* Assyr.) *to deliver, proclaim* (v. Ezra IV, 7). Lev. R. s. 9 (ref. to Prov. XIV, 9 הטרפש חזה מְתַרְגֵּם חובתו בפיו וכ' (ילרין) that fool proclaims his guilt with his own mouth and says, am I not bound to bring a sin-offering &c.?—Esp. *a) to explain, interpret,* act as an Amora (v. אֲמוֹרָא); *b)* (at public service) *to translate orally (in Aramaic) what has been read from the Scriptures in the original.* Y. Bicc. III, 65[d] top ת' ר' וכ' R. Jacob ... (having to act as an Amora to an ignorant teacher) interpreted (the verse Hab. II, 19) &c. Y. Succ. V, 55[b] bot. מהו מפקיעין תי' ר' ... מפשילים what is *mafḳi'in?* R. H. (as Amora) before R. J. explained it by the word *mafshilim* (v. פָּשַׁל). B. Bath. 88[a] אני וארי תִּרְגִּימְנוּתָהּ (prob. to be read: תִּירְגַּמְ') I and the lion in our company (a great scholar) have explained it; (Snh. 8[b]; Sabb. 111[b] תַּרְגִּימְנָא, תַּרְגִּימָנָה Chald.). Ib. 53[a] ישר וכן תִּרְגְּמָה וכ' it is right, and so did Aryokh (Samuel) teach it (as Amora) in Babylonia. Kidd. 49[a]; Tosef. Meg. IV (III), 41 חמתרגם ... קטן a minor may read from the Law and translate; a. fr. ומתרגם וכ', v. צוּרָה. Meg. IV, 6

*Hithpa.* הִתְתַּרְגֵּם, הִתְ' *to be translated, interpreted.* Ib. 10 מִיתַּרְגְּמִין; Tosef. ib. IV (III), 31 מְתַ', v. קָרָא; a. e.

**תַּרְגֵּם** ch. same, 1) *to read* (after reciting from the Pentateuch). Targ. II Esth. III, 8 קרין בספריהון ומְתַרְגְּמִין בנביאיהון they read from their books (the Pentateuch) and recite (as Haftarah, v. פָּטַר) from their prophets.—

תְּרוֹגָא, תָּרוֹג m. = h. אֶתְרוֹג.—*Pl.* תְּרוֹגִין. Targ. Y. Lev. XXIII, 40 (ed. Vien. תְּרוּ׳).

תְּרוּגְמָא, v. תַּרְגְּמָא.

תַּרְוָד, תַּרְוָד m. (Syr. תְּרֵי יָד = תרודא) *spoon* (pointed on top and curved at the end; v. Sm. Ant. s. v. Cochlear). Naz. VII, 2 (49b) מלא ת׳ רקב (Y. ed. Krot. תרויד, corr. acc.) a *tarvad*-full of dust (v. רָקָב); Tosef. Ohol. II, 3; Y. Naz. VII, 56b bot. Kel. XVII, 12 ת׳ גדול של רופאים the large spoon of the physicians (two handfuls). Ib. XXX, 2 ... ת׳ על השולחן וכ׳ a *tarvad* which is put on the table is subject to uncleanness, if it has a receptacle ever so small; a. fr.—*Pl.* תַּרְוָדוֹת. Yad. IV, 6 לפי חבתן ... עצמות אביו ואמו ת׳ in proportion to the esteem in which things are to be held, is their uncleanness; (human bones are declared unclean, whereas the bones of beasts are clean) in order that a man may not make spoons out of the bones of his father or mother.

תָּרוּט m., תְּרוּטָה f. 1) = טָרוּט, q. v.—2) (cmp. רחט a. denominatives, a. תרץ) *straight-lined, abrupt.*—*Pl.* תְּרוּטִים; תְּרוּטוֹת. Midd. II, 5 לא היו ת׳ אלא מוקפות Ar. (Var., a. ed. ט׳) the steps to the Temple were not straight-lined but rounded off (semicircular). Mekh. B'shall. s. 1 לא חיו ת׳ וכ׳ (the cavernous rocks, תירות) did not form straight vertical walls, but were rounded (convex). Y. Succ. I, 52a top; Y. Sabb. I, 2d היו ת׳ ... בשעה during the time that they were handing the boards (of the Tabernacle) from wagon to wagon, the wagons were straight-walled (not arch-covered, v. קַמְרוֹטוֹן).—[Bekh. 44a ת׳ *round*, Rashi, v. צִירָן, a. טָרוּט.]

תַּרְוֵי־, v. תְּרֵי III.

תְּרוּכִין, v. תִּירוּכִין.

תְּרוּמָה f. (b. h.; רוּם) 1) *removal.* Yoma 22a, a. fr. תְּרוּמַת הדשן the removal of the ashes from the altar (v. Lev. VI, 3).—2) [*lifting,*] *heave-offering, dedicated object; contribution for the sanctuary; sacred treasure.* Shek. III, 2; IV, 1 תרומת הלשכה, v. לִשְׁכָּה. Ib. הת׳ מה היו עושין בה what did they do with the treasure (of the half-Shekel contributions)? Y. ib. I, 45d bot. תרומת ... שלש תרומות אדנים ות׳ שקלים ות׳ המשכן three kinds of contributions are spoken of in this section (Ex. XXV, 2 sq.): the contribution for the sockets (ib. XXXVIII, 26 sq.), the contribution of the head-tax (ib. XXX, 12 sq.), and the free-will contributions for the Tabernacle; a. fr.—Esp. *T'rumah, the priest's share of the crop, of dough* &c. Ter. I, 1 ארן תְּרוּמָתָן ת׳ what they set aside for the priest's gift is not legal T'rumah. Ib. 3 תְּרוּמָתוֹ ת׳ what he set aside is T'rumah. Ib. IV, 3 שיעור ת׳ עין יפה וכ׳ the proportion of the priest's gift is, in case of liberality, one-fortieth &c. Ib. 5 אחד מעשרה כת׳ מעשר one-tenth, which is as much as the gift of tithes; יתר ממנה יעשנה ת׳ מעשר וכ׳ if he took out more than that, let him make it a contribution of tithes (for another pile). Ib. VII, 5 שתי ... של ת׳ וכ׳ two piles, one containing T'rumah, and the other secular fruit (חוּלִּין); a. v. fr.—*Pl.* תְּרוּמוֹת. Y. Shek. I. c. Taan. 7b

2) *to interpret, translate, explain.* Sabb. 111b; Snh. 8b, v. preced. Sabb. 10b דְּמַתַּרְגְּמִינָן וכ׳, v. תַּרְגֵּם. Ib. 28a, v. סַסְגּוֹנָא. Ib. 64a. R. Hash. 33b. Gitt. 68a (ref. to שדה ושדות, Koh. II, 8) הכא תַּרְגִּימוּ וכ׳ here (in Babylonia) they translate it &c. Ḥull. 80a, v. תּוֹרְבָּלָא. Keth. 110a ... תַּרְגְּמֵהּ אליבא R. N., developing the opinion of R. Sh., explained it &c.; Sabb. 52b; a. fr.

תרגמוניא, Y. Ḥall. IV, 60a bot., v. תּוּרְגְּמָנָא.

תַּרְגֵּן* (a compound of תּוּר גְּנַרִי, based on a homiletical play on ותרגנו; v. Shebu. 47b, a. e., quot. s. v. תּוּר I) *to espy the fault of.* Targ. Y. Deut. I, 22 ויתרגנון (read: ויתרגנון; h. text ויחפרו, v. Sot. 34b); Targ. Y. I ib. 24 ותרגנו ed. Vien. (read: ותתרגנו; oth. ed. ותתרגנו; h. text וירגלו).

תָּרַד m. (cmp. טָרוּזָא) a species of *beet* (bletum). Tosef. Kil. I, 11; Y. ib. I, 27a bot. תָּרִיד (R. S. to Kil. I, 4 תרדין); Tosef. ib. II, 15; a. e.—*Pl.* תְּרָדִים, תְּרָדִין. Erub. 28b bot. (interch. with סִילְקָא). Kil. I, 3 ת׳ וחלטונים וכ׳ beet and garden-orach are not heterogeneous; Y. ib. 27a (not התרדון). Y. Ter. XI, 47d bot. Ber. 44b. Ib. 57b. Y. Pes. X, 37d top בתרדין (ed. Pietrkow בתירהין; P'neh Mosheh בחוּלְדִין); a. e.

תְּרָדָא I ch. same.—*Pl.* תְּרָדִין. Gen. R. s. 67; Yalk. ib. 115.—[Erub. 53b (in enigmatic speech) שור במשפט = תרדין = תּוֹר דִּין.]

תְּרָדָא II m. (תרד, cmp. טָרַד) *confused, senseless person, fool, madman.* Zeb. 25b (Ms. M. תְּרָאדָא); Yalk. Lev. 541. B. Mets. 20b (Ms. M. תְּרָאדָא; Ms. F. תְּרָאדָא). Ker. 18b (Ar. תְּרָדָא). B. Kam. 105b תרדא Ms. M. (ed. תדורא; Ms. H. תאראא, marginal correct. תררא; Ms. R. טָרוּדָא; v. Rabb. D. S. a. l. note; Ar. תראא).—[Ar. תראא, תראא, fr. ריר, *one that lets his spittle run over his beard, madman.*—Sachs Beitr. I, p. 107, referring to preced. w., *silly person,* cmp. Lat. bliteus.]

תַּרְדָּה pr. n. m. (v. preced.) *T'radah,* name of a Persian king (nickname of Ahasuerus?). Esth. R. to I, 3, v. פְּרוּסָה.

תַּרְדְּיוֹן pr. n. m. *T'radyon.* Ab. Zar. 18a חנינא בן (חנניה) ת׳; a. fr.

תַּרְדֵּמָה f. (b. h.; רָדַם) *torpor, trance.* Pirké d'R. El. ch. XXVIII שנת ת׳ a trance-like sleep. Gen. R. s. 17, a. e. תַּרְדֵּמַת שינה the torpor of sleep; נבואה ת׳ the trance of prophecy; מרמיטה ת׳, v. מרמיטה. Ib. שטות ת׳ the torpor of madness.—*Pl.* תַּרְדֵּמוֹת. Ib. שלש ת׳ הן there are three kinds of torpor.

תָּרָה, v. תרי.

תַּרְהַ Ar., v. תָּהַת.

תַּרְוְבְּתוֹר m. (prob. apocopate of תרבתרב, cmp. תַּרְבּוּת, תַּרְבָּא) *a variety of cabbage.* Kil. I, 3 חכרוב והת׳ וכ׳ (Ms. M. התרוכ׳, Ar. תרבתר) cabbage and *t'rubhtor* are not heterogeneous; expl. Y. ib. 27a כרוב דקיק small (or young) cabbage.

בִּיטוּל ת׳ ומעשרות neglect of the laws concerning T'rumah and tithes; a. fr.—Trnsf. *choice.* Gitt. 67ᵃ מידותי ת׳ מת׳ וכ׳, v. מְדָּה.— *T'rumoth* name of a treatise, of the Order of Z'ra'im, of Mishnah, Tosefta, and Talmud Y'rushalmi.

**תְּרוּמִי,** v. תִּירוֹמִי.

**תְּרוּנְגָּא** m. = תְּרוֹגָא. Y. Gitt. II, 44ᵇ יהב ת׳ מתנה ברירה (ed. Krot. תרנגא, corr. acc., or תרוגא) presented an Ethrog to his son; (Y. Succ. III, end, 54ᵃ אתרוגא).— *Pl.* תְּרוּנְגְּיָא. Ib. כהדא ת׳ חוון וכ׳ as was the case when Ethrogim &c., v. צַפְצַף I; Y. Gitt. l. c. כהדא תרונגא (corr. acc.).

**תְּרוֹנוֹס** m. (θρόνος) *chair, throne.* Tanḥ. T'rumah 9 עד שלא ... על ת׳ של וכ׳ (some ed. ט׳, corr. acc.) so long as the Temple was not built, the world rested on a throne of two legs; when the Temple was built, the world stood firm (v. בָּסַס); Y'lamd. ib., quot. in Ar. תרנוס; Tanḥ. ed. Bub. ib. 8 תרנוס (Var. תרכוס; corr. acc.). Gen. R. s. 68 ת׳ של שלש וכ׳ (not תרכוסא) he showed him (Jacob) a throne on three legs (the three pillars of the world); Yalk. ib. 119 תרנוס. Y. Sabb. III, 6ᶜ bot. ת׳ אסור וכ׳ (ed. תרכוס, corr. acc.) it is forbidden to move a large (teacher's) chair (on the Sabbath, interch. with כסא); a. e.—[Gen. R. l. c. כמטה Ar. (ed. וכפרנוס; Yalk. l. c. וכפורנס) read: וכטורוס, v. טוֹרוּס, a. פְּלוּמָא.]

**תִּרְנַתְק,** read: **תְּרוּנָק,** or **תְּרוּנָקְס** m. (θρίναξ) *trident, fork,* used as a tool in writing, prob. for levelling the paper (cmp. Lat. charta dentata). Kel. XVI, 8 תיק מכתב ות׳ תיק וכ׳ the case for the stylus and the trident, the case of &c.—[The corrupt. of our w. arose from a dittography of the next following word תק or תיק,— which gave rise to the etymology תרין־תק.—Hai Gaon explains our w. with תמנק.]

**תְּרוּעָה** f. (b. h. רוּעַ I) *blowing the trumpet,* esp. *T'ru'ah, a rapid succession of three notes, tremolo.* R. Hash. IV, 9 שיעור תקיעה כת׳ שיעור ת׳ וכ׳ שיעור ת׳, v. יַבָּבָה. Ib. 34ᵃ the value of a T'ki'ah is equal to a T'ru'ah, and that of a T'ru'ah is equal to three Sh'barim. Ib. ת׳ בפני עצמה ות׳ וכ׳ *t'ki'ah* (the verb תקע) means one thing, and *t'ru'ah* (the verb תרע) another thing; תקיעה ותור׳ אותה תיא they mean the same; a. fr.—*Pl.* תְּרוּעוֹת. Ib. IV, 9 כשלש ת׳, v. תְּקִיעָה. Ib. 34ᵃ; a. fr.

**תְּרוֹעֲיָא,** v. תַּרְעֲיָא.

**תְּרוּפָה** f. (b. h.; רוּם, v. רָפָה, a. רְפָא) *release, healing.* Snh. 100ᵃ (ref. to Ez. XLVII, 12) ר׳ יוחנן אמר לת׳ ממש (Ms. F. לתרפיון, v. Rabb. D. S. a. l. note 400) R. J. says, it means 'for medicine' in its real sense, v. תַּרְפִּיוֹן; Yalk. Ez. 383 לתרפיון (corr. acc.).—[Y. Pes. I, 28ᵃ במקום התרופה, read: התוֹרָפָה.]

**תָּרַז** (cmp. טרד), *Hif.* הִתְרִיז *to squirt, splash; to have diarrhœa, commit a nuisance.* Ḥull. 38ᵃ במתרזת when the animal discharges with a splash, opp. בשותתת, v. שָׁתַת I. B. Kam. 47ᵇ אכל חטין וה׳ ומת the animal ate wheat, and got diarrhœa and died; B. Mets. 90ᵃ הירתה אוכלת ומתרזת. Succ. 53ᵇ; Yoma 77ᵃ ומתתרזין, v. פָּרַשׁ; Kidd. 72ᵇ ומתריזין עצמם (corr. acc.).

*Nif.* נִתְרַז *to be shocked, frightened; to be seized with a panic.* Lev. R. s. 1 ונתרזין מתוך וכ׳, v. פַּנְיָקְטִין; Tanḥ. T'rum. 9 ונתרזין בתוך אחליהם (not לתוך) and be panic-stricken in their camps. Ib. והן נתרזין and they were frightened.

**תָּרַז** m. (cmp. רְוִיז, a. אֶרֶז) *hard wood, wild oak.* Targ. Is. XLIV, 14 (h. text תִּרְזָה).

**תָּרַח,** *Ithpe.* אִיתְתְרַח (denom. of רוּחַ) [*to breathe,*] *to rest, wait.* Targ. Y. Deut. I, 6 (v., however, אֲרַח).—Sabb. 134ᵃ לִיתְרְחוּ לית וכ׳ (Ms. M. לישתהי; Ar. לִיתְרְחוּ) let them wait with his circumcision, until the blood withdraws from the surface. Ib. 136ᵃ אי איתְרְחִיתוּ לית וכ׳ if you had waited until evening to kill it, we should have eaten of it. M. Kat. 28ᵃ אִיתְרַח לי וכ׳ (Ms. M. איתרך, v. Rabb. D. S. a. l. note) give me thirty days' time. Arakh. 9ᵃ קא מִתְרְחָא סיהרא וכ׳ Ar. (Var. מתאחר) the new month would be delayed two (three) days; (ed. מיירא the old month would gain &c.). Nidd. 30ᵇ אתית ארבעין יומין וכ׳ Var. (read: אִתְרְחָא; ed. אייתית) she may have waited forty days and then become pregnant; a. e.—B. Kam. 80ᵇ מאן נְתַרַח ניתרח וכ׳ (Rashi to Gitt. 68ᵇ מאן תרח ניתרח) who shall wait (in the antechamber)? shall Samuel wait, and Rab and R. Asi enter?; ונתרח רב או רב אסי but should Rab have waited or Rab Asi? [Ms. M. מאן טרח ניטרח וכ׳ who should be troubled? &c.]

*Pa.* תַּרַח *to cause to wait, keep back.* Gitt. 68ᵇ תַּרְחֵיה גבית וכ׳ (Ar. תַּרְחַיֵּיה *Paeli*) he kept him with him until &c.

*Af.* אַתְרִיחַ 1) *to be liberal.* Y. B. Mets. VI, beg. 10ᵈ לא דאנא ... אלא אנא חייה מַתְרִיחַ לכון (ed. Krot. מתרית, corr. acc.) not that I am legally bound to give you your wages, but I, Ḥiya, am liberal towards you.—2) *to allow time.* Ab. Zar. 18ᵃ מַתְרַחְנָא מתרח (not מרחת; Ms. M. מתרחנא only; v. Rabb. D. S. a. l. note) I will give you time (wait until you are well again); [prob. to be read: מַרְהַחְנָא I am *hot,* v. רְהַח.]

**תַּרְטָא, תַּרְ׳** m. (תרט; cmp. תְּרוּט) *a flat stone, quoit* of a certain size, *tirṭa.* Ḥull. 124ᵃ אפי׳ כי ת׳ (Ar. תְּרִיטָא) even (if the piece of flesh cut off with the hide in flaying be) as large as a *tirṭa*; B. Kam. 97ᵇ אפי׳ כי ת׳ Ms. R. a. Alf. (Ms. H. תרטא, corrected תררטא, read: תריטא, v. Rabb. D. S. a. l. note 80; ed. תרטיא, corr. acc.) even (if the new coin be) as large &c.?—Trnsf. a market term for *a certain portion of meat, a slice.* Bets. 29ᵃ top בסורא אמרי ת׳ ופלגו ת׳ (Rashi Ms. תרישא) in Sura they say (when asking for meat on the Holy Day, when it is not permitted to mention the price or to weigh), give me a *tirṭa,* or half a *tirṭa.*

**תַּרְטִיא,** v. preced.

**תַּרְטָרוֹת,** a perversion of תִּיאַטְרוֹת, v. תִּיאַטְרוֹן.

**תַּרְטְרוֹמַר,** v. טַרְטְרוֹמַר.

***תָּרֵי** pr. n. pl. *Taray* (Tareya(?), v. Fischer et Guthe Handkarte). Y. Sabb. III, 5ᵈ bot. ר׳ סימון דת׳ (Naḥman. בר תריי).

**תְּרֵי"ג**, numerical value, *six hundred and thirteen;* ת' מצות the six hundred and thirteen commandments (positive and prohibitive) of the Torah. Ex. R. s. 32, beg.; a. fr.

**תָּרִיד**, v. תָּרַד.

**תַּרְיָטָא**, v. תִּרְעָא.

**תָּרְיוּ**, v. תְּרֵי.

**תַּרְיוּ**, v. תְּרֵי III.

**תִּרְיוּדָא**, v. תִּירְיָדָא.

**תָּרְיוּקִי**, v. תַּרְקִי.

**תָּרִיזָ**, v. תִּרַז.

**תְּרִיכוּתָא** f. (תִּרַז) *trouble, anger.* Targ.Ps.LXXVIII,49 (h. text זַעַם).

**תְּרִינוֹס**, v. תּוֹרִיבוֹס.

**תָּרִיס**, v. תְּרַס.

**תָּרִיס** m. (=תאריס, v. אָרַס a. denom.; cmp. תָּאנָא a. תָּנָא) 1) *shield* (of twisted osiers &c.). Sabb. VI, 4. Kel. XXIV, 1 שלשה תריסין הן ת' כפופ וכ' there are three sorts of shields (with regard to levitical cleanness): the bent shield (which may be used as an improvised seat) is unclean as *midras* (v. מִדְרָס), and that with which they play in the camp &c., v. הִיצָה. Midr. Till. to Ps. I; Yalk. ib. 833 (ref. to מגן, Ps. LXXXIV, 12) [read:] ת' שמקיף וכ' (אירסקוטא פרסאה, אוש', being a gloss, v. עַרְגָּא) that is the *taris*, which protects man on three sides, contrad. to צִנָּה. Ab. IV, 11 תשובה ... כת' בפני הפורענות repentance and good deeds are as a shield against misfortune; [oth. opin: as a *shutter*, v. infra).—Pl. תְּרִיסִין. Kel. l. c. Ber. 27b; Bekh. 36a בעלי ת' shield-bearers, i. e. great debaters.—2) (cmp. נַעַל) *shutter.*—*Pl.* as ab. Bets. I, 5 אין מסלקין את הת' וכ' you must not remove (take apart) shutters on the Holy Day; expl. ib. 11b תְּרִיסֵי חנויות shutters of shops. Y. ib. I, 60c, v. לָחַם I; Y. Sabb. XII, 13c התירצין (read: התְּרִיצִין).

**תְּרִיסָא, תְּרִיס, תָּרִיס** ch. same, *shield.* Targ. Ps. III, 4 (h. text מגן). Ib. V, 13 (h. text צנה). Targ. Y. Deut. XXXIII, 29; a. fr.—*Pl.* תְּרִיסַיָּא, תְּרִיסִין, תְּרֵי. Targ. Ez. XXXIX, 9 (ed. Lag. תרסין). Targ. Job XV, 26 (ed. Wil. תְּרֵס'); a. fr.

**תָּרֵס, תָּרִיסִיוֹת** f. pl. (preced.; cmp. נַעַל a. נַעֲל) *the net-work of the strappings of sandals* (v. Sm. Ant., Engl. ed.3, s. v. Solea). Sabb. 60b (of nails for ornament) שתים ... ואחת בתרסיותיו two on each side, and one in the strappings. Yeb. 102b ותריסיותיו של שיער הוא ... if the sandal is of leather, and its strappings of hair. Y. ib. XII, 12d top ודן שיהו תרסיותיו של עץ this means, that its strappings are of the vegetable kingdom, v. חֻבְּצָ I. Tosef. Sabb. XII (XIII), 14; Y. ib. VI, 8a; a. e.—Bab. ib. 112b סנדל שיש לו ... ואדבע תרסיותים a sandal which has four loops, and four strapping arrangements.

**תָּרֵי**, **תָּרָה**, Hif. הִתְרָה (sec. r. of ראה, cmp. זָהַר *Hif.*) *to forewarn,* esp. *to inform a person about to commit a criminal act of the penalty which he will incur.* Snh. V, 1 (to witnesses) הַתְרִיתֶם בו have you warned him? Ib. 40b התרית בו קיבל עליו וכ' did you warn him? did he accept the warning? did he surrender &c.?, v. נָתַר. Tosef. ib. XI, 1 בין שהיתרו בו כל וכ' whether all the witnesses against him or a part of them had warned him; עד שיתרו בו כל עדיו (he cannot be punished,) unless all his witnesses had warned him. Ib. 2 מתרין בו ושותק וכ' if they warn him, and he keeps silence &c. Sifré Num. 113 (ref. Num. XV, 33) מגיד שהתרו בו מעין מלאכתו this intimates that they warned him, mentioning the nature of his labor (the category under which it comes), מכאן ... שמתרים בהם from this we learn that in all cases of principal labors intimated in the Torah warning must be given and the category must be defined. Ib. מלמד שהתרו בו וכ' this shows that they warned him (to stop), and then (when he persisted) they brought him before Moses. Snh. 9b שהיתרו בה אחרים ולא התרתו וכ' when others had warned her, but the witnesses had not; a. fr.—Part. pass. מוּתְרֶה, *pl.* מוּתָרִים, מוּתָרִין. B. Mets. 109b; B. Bath. 21b, v. שֻׁתָּפָא.

**תָּרֵי** I ch., *Af.* אַתְרֵי same. Targ. Y. Num. XV, 33.—Snh. 9a דאתרו ביה מלקות ולא אתרו ביה קטלא (Tosaf. למלקות) when they warned him telling him that the penalty of his act would be lashes, but they did not tell him of capital punishment; a. e.—[Koh. R. to III, 9 לא שָׁרֵי, v. מִתְרִין.]

**תָּרֵי** II = h. שָׁרָה I, *to dissolve, soak.* Naz. 37a אי תרו ליה וכ' if they steep it (meat) in milk for an entire day &c. Gitt. 27a בדוכתא חיכא דתרו כיתנא in the place where they steep flax. Ib. 69b ונתריה במיא (not ונתיתיריה) and let him soak it in water. Ab. Zar. 38b; a. fr.

*Ithpe.* אִיתְתְּרֵי, אִיתַּ' *to be soaked.* Targ. Y. Num. VI, 3.

**תְּרֵי** III, **תַּרְתֵּי, תַּרְתָּא, תַּרְתֵּין, תְּרֵיהֶן** m., **תַּרְתֵּין, תַּרְתָּא, תְּרֵיהֶן** f. *two.* Targ. Gen. I, 16. Ib. IV, 19; a. fr.—B. Bath. 34b דהוו מינצו עלה בי ת' about which two persons had a dispute. Y. Dem. V, 24d top וחד מן דת' and one buys bread of two bakers. Ib. bot. ת' כל קביל ת' two authorities against two. Ḥull. 47a בויצי ת' two abscesses. Kidd. 65a ת' are both done to him (forcing and persuading)?; a. fr.—With suff. תַּרְוֵי־, תַּרְתֵּי־; תַּרְתֵּי־. Targ. Gen. II, 25. Ib. III, 7; a. fr.—Tanḥ. B'huck. 5 מבין תַּרְוֵיהוֹן וכ' between the two that luckless woman died; Koh. R. to X, 15 מביני תריה ר' וכ' (corr. acc.), v. סוּם II ch. Y. Meg. I, 70d top [read:] ... ור' יהושע בן לוי תַּרְוַיְיהוֹן אמרין R. Ḥ. and R. J. ben L. both say. Ḥull. 45a דאמרי תַּרְוַיְיהוּ both of them say. B. Kam. 60b דשויא לתַרְוַיְיכוּ אימא ... I will tell you something that fits both of you; Snh. 39a לתרוויכו Ms. M. (ed. לתרוייהו appropriate to both questions); a. fr.—תְּרֵין עֲשַׂר, תְּרֵי עֲ'; f. תַּרְתָּא עֲשְׂרֵי; contr. תְּרֵיסַר, תְּרֵיסְרֵי; f. תַּרְתֵּי סְרֵי, תַּרְתֵּי עֲ' *twelve.* Targ. Gen. XVII, 20. Ib. XIV, 4; a. fr.—B. Mets. 16b, a. fr. ת' ירחי שתא, v. יַרְחָא; a. fr.

**תִּירְיָדָא**, v. תִּירְיָדָקָא.

תְּרִיסַר, v. תְּרֵי III.

תְּרִיעָה m. (תְּרַע) *breach.* Y. Kidd. I, end, 61d; Y. Peah I, 16b bot. וחרעין ת', v. סוּגּ I ch.; Y. Shebu. II, end, 33c תְּרָעָה; Yalk. Prov. 935 תְּרָעָא. Gen. R. s. 100, v. תְּרֵעָתָא.

תְּרִיץ, v. תְּרַץ.

תְּרִיצָא, תְּרִיץ m. (תְּרַץ) *straight, upright.* Targ. Job I, 1. Ib. XXIII, 7; a. fr.—[Targ. Ps. XLV, 7 מלכות תריץ Ms. a kingdom of *righteousness.*] — *Pl.* תְּרִיצִין, תְּרִיצַיָּא, תְּרִיצֵי. Targ. Ex. XXIII, 8. Targ. Ps. CVII, 43. Targ. Prov. II, 21; a. fr.—Hull. 8b כי תריצי when the pieces of meat lie straight (as they should).—*Fem.* תְּרִיצְתָא, תְּרִיצָתָא. Targ. Ps. XLV, 7 חוטרא ת' a straight staff (h. text שבט מישר, v. supra). Targ. Prov. XII, 15. Targ. Ps. XXXVII, 37 אורחא ת' Ms. (ed. Lag. תריצתא, without אורחא; ed. Wil. תְּרִיצוּתָא); a. e.—*Pl.* תְּרִיצָתָא, תְּרִיצָתָא. Ib. LXXV, 3 (h. text מישרים). Targ. Prov. II, 13; a. fr.

תְּרִיצָאוּת (preced.) (adv.) *straightly, in straightness.* Targ. Prov. XXIII, 31. Ib. XV, 21 תְּרִיצוּת.

תְּרִיצוּת, v. preced.

תְּרִיצוּתָא f. (preced.) *straightness, uprightness.* Targ. I Kings III, 6. Targ. Ps. XVII, 2. Ib. XXXVII, 37 ed. Wil. Ib. XXVI, 12 Ms. (ed. תְּרִיצָא; ed. Wil. תְּרָצָא); a. fr.

תְּרִיצָתָא f. same. Targ. Ps. XLIV, 19 תְּרִיצַת constr. (Ms. תְּרִיצוּת). Ib. XXXVII, 37 ed. Lag. (v. תְּרִירִין); a. e.

תְּרִיקִי, תְּרִיקָא, v. תְּרֵידֵיקָא.

תְּרִיתָאָה, v. תּוֹרְתָּנִיָּה.

תְּרַךְ (cmp. מְרִיךְ) *to run about, be excited.*

*Pa.* תְּרִיךְ, תַּרְתֵּךְ 1) *to drive out, divorce, banish.* Targ. O. Gen. III, 24 (ed. Vien. תְּרַךְ; Y. טרד). Targ. Y. ib. 23. Targ. O. Ex. XI, 1; a. fr.—Part. pass. מְתָרָךְ, מְתַרְכָא f. מְתָרְכָא, *pl.* מְתָרְכִין, מְתַי, מְתָרְכַן, מְתַי, מְתַי. Targ. O. Lev. XXI, 14, a. e., v. מְתָרְכָא. Targ. I Kings I, 21 (h. text חטאים); a. e.—Gen. R. s. 10 ותָרְכִיה אתא ... a Roman came and drove him away. Gitt. 65b תָּרְכוּהָ (Hebr. form) if a husband says to witnesses, send her off (using the verb תרך for גרש); Y. ib. VI, 48a bot. (not תרכיה); a. e.—2) *to ban, imprecate trouble on, curse.* Targ. O. Num. XXIII, 7, sq. (h. text זעם).

*Ithpa.* אִיתְּרִיךְ, *Ithpe.* אִיתְּרִיךְ 1) *to be driven away, banished.* Targ. Ex. XII, 39. Targ. Lam. I, 1. Targ. Y. Lev. XXII, 13, v. מְתָרְכָא; a. e.—2) *to be cursed.* Targ. Is. LXV, 20.

תַּרְכוּנְתָא f. (רְכַן II) *sinking, fall, ruin.* Targ. Prov. XXVI, 28 ed. (Var. טַרְכְּנוּתָא, q. v.; h. text מדחה).

תַּרְכּוֹס m. (תרך) = טרכוס (v. טַרְבֵּשׁ), *dresser, bracket, counter.* Y. Sabb. I, 2d top ת' שהוא עומד וכ' a *tarkos* (in front of a building) that stands in the public road ... which is used to hand things from within to the street, and from the street to within.—[Ib. III, end, 6c bot.; Tanḥ. T'rumah, ed. Bub. 8, v. תְּרוֹנוֹס.]—Tosef. ib. XIV (XV), 2 תַּרְקוֹשׁ, v. טַרְבֵּשׁ. — *Pl.* תַּרְכּוֹסִים, תַּרְקוֹסִין. Kel. XXIV, 5 שלשה ת' של ספרין וכ' Ar. (ed. תרבוסין; Maim. Hilkhoth Kelim XXVII, 5 תרכ') there are three kinds of dressers (with regard to levitical cleanness): that of the barber shop, ..., that at which people eat (v. Sm. Ant.3 Engl. ed. s. v. Abacus) ..., and that on which olives are spread; [Maim.: a sort of *leather chest*].

תַּרְכּוֹסָא, v. תְּרוֹנוֹס.

תָּרַם (denom. of תְּרוּמָה) *to lift,* 1) *to remove* (*ashes*), *clear the altar* (Lev. VI, 3). Yoma II, 1 בראשונה כל מי שרוצה לְתָרוֹם ... formerly whosoever wanted to remove the ashes from the altar, could do it. Ib. 2 התקינו שלא ירהו תוֹרְמִין וכ' it was arranged that they should clean the altar only by lot. Y. ib. 39b bot. זר שת' if an outsider removed the ashes. Tam. I, 2; 4; a. e.—2) *to separate the priestly gift, to make T'rumah.* Ter. I, 1 חמשה לא יְתָרְמוּ ואם תָּרְמוּ וכ' five persons should not make T'rumah, and if they did &c., v. תְּרוּמָה. Ib. התורם את שאינו שלו he that separates T'rumah from what does not belong to him. Ib. נכרי שת' את של ישראל if a gentile makes T'rumah of what belongs to an Israelite. Ib. 4 אין תורמין זיתים על השמן וכ' you cannot consecrate olives as T'rumah for oil, or grapes for wine. Ib. 5 אין תורמין מן חלקט וכ' you are not bound to give the priestly share out of the gleanings &c.; a. fr.

תָּרַם ch. same. Y. Ter. IV, 42d bot. הוה יליף תָּרִים חד חוה וכ' if he was used to give as T'rumah one-fiftieth &c.; כד הוא תרים חד וכ' when he gives one-fortieth, he deprives himself of six quarters (of a Kab); a. e.

*Pa.* תָּרֵם same, *to lift, remove.*—Part. pass. מְתָרָם. Esth. R. to III, 6 רישיך מְתוּרָם חלף וכ' (Hebr. form) thy head shall be lifted (removed) in place of their heads.

תַּרְמוֹדִי, תַּרְמוֹד, v. תַּרְמוֹר.

תַּרְמוֹסָרָה, v. תּוּרְמָסָר.

תּוֹרֵ', תַּרְמֵל, תַּרְמִיל m. (*leather*) *bag.* Sabb. 31a ... גר במקלו ובתַרְמִילוֹ the mean proselyte who came with nothing but his staff and travelling bag (I being without merit or ancestry). Y. Shebu. VIII, 38c bot. כיון ... ותרמילו עליה חייב as soon as he puts his staff and his bag on that animal, he becomes responsible; Tosef. B. Mets. VIII, 17. Sifra Metsor'a, Zab., Par. 1, ch. II התורמל חמשת קבים a *turmel* is a bag of five Kabs capacity; Kel. XX, 1. Ib. XIX, 8 תתו' שנפחת וכ' a bag the inside pocket of which has become defective. Tosef. Bets. III, 17 ולא תרועה בתרמילו neither dare the shepherd go out with his bag (on the Holy Day); a. fr.—Trnsf. *seed-bag, pod.* Tosef. Shebi. II, 6 על מה נחלקו על תת' they differ concerning the laws of the Sabbatical year as applicable to plants in the stage of formation of pods, v. תַּרְמֵל.—*Pl.* תּוֹרְמָלִין. Kel. XXIV, 11 שלש ת' חן וכ' there are three kinds of bags (with regard to levitical cleanness): those having the standard capacity (five Kabs, v. supra).

תְּרָנוֹס, v. תְּרוֹנוֹס.

תָּרַס (denom. of תָּרִיס), *Hif.* הִתְתָּרִיס 1) *to shield, protect.* Y. Sabb. V, 7[b] bot. (expl. לבובין) נותן . . . והוא מַתְרִיס כנגד חיה one places a hide from the tannery against its heart, and this protects it against attacks of wild beasts.—2) *to resist, fight, wrestle in debate.* Yeb. 121[b] שה׳ עם שמנים וכ׳ (ed. שהתירם, corr. acc.) who debated with eighty-five elders; Y. ib. XVI, 15[d] bot. שהיו מַתְרִיסִין כנגד וכ׳ who debated with R. H.

תָּרַס ch., *Af.* אַתְרֵס, *Pa.* תָּרֵיס same, 1) *to shield.* Targ. Job XLI, 7 מַתְרִיסִין Var. ed. Lag. (ed. תְּרֵיסִין noun).—2) *to fight, challenge, oppose.* Y. Ab. Zar. II, 41[b] top ולא על יאות מָתְרַס לקיבליה . . . but R. Ḥ. opposed him improperly; Y. Dem. III, 23[c] bot. מַתְרִיס לקבל . . . ולא עאל יאות (corr. acc.). Y. Gitt. III, 44[d] לא דריש לקיש מַתְרִיס לקבל וכ׳ not that R. L. opposed R. J. because they differed in theory, but &c. Tam. 32[a] מה דין אַתְרִיסְתּוּן לקבלי (Rashi אִיתְתַר׳ *Ithpe.*) why, now, did you oppose me?—3) *to put on armor.* Y. Kidd. III, 63[d] מתרס כלוי וכ׳ . . . והוה and R. Ḥ. put his armor on against (took up a debate with) &c.

*Ithpe.* אִיתְתָּרִיס same, *to oppose.* B. Bath. 111[a] השתא (השתא כי) איכו נח . . . אִיתְתָּרִיסַת לקבלי Ms. M. now if R. H. were dead, you might have opposed me (by referring to his authority).

תְּרֵיסְיוֹתִים, תַּרְסִיוֹת, תְּרֵסָא, v. sub תְּרִיס.

תָּרַע (denom. of תְּרוּעָה), *Hif.* הִתְתָּרִיעַ *to sound alarm,* esp. *to blow the Shofar at public services* (at fast and prayer meetings &c.). Y. Taan. II, 65[b] top כל שנה שאין מַתְרִיעִין לה בסופה . . . שמתרישין if people neglect to blow the Shofar at the beginning of the year, they will sound it at the end, v. רוּעַ I. Taan. III, 1 צמחים ששנו מתרישין עליהם מיד when plants change (degenerate), we blow (call prayer meetings) for them at once (without waiting for the first rain). Ib. 3 אותה חשיר מתענה ומַתְרִיעָה . . . ומַתְרִיעוֹת that town must fast and blow the Shofar (at prayer meeting), and all those around must fast, but not hold prayer meetings; מתרישות ולא מתענות must hold prayer meetings, but not fast. Ib. 7 על אלו מתרישין בשבת וכ׳ on the following occasions the alarm is sounded on the Sabbath: when a city is surrounded by gentiles, or threatened with a flood, &c., v. טָרַח; a. fr.

תְּרַע I (*Tafel* of רְעַע) *to break, shatter, make a breach* (corresp. to h. פָּרַץ, a. נָתַץ). Targ. Jud. VI, 30. Ib. VIII, 9. Targ. II Sam. VI, 8; a. fr.—*Part. pass.* תְּרִיעָא; f. תְּרִיעָא *broken into, open.* Targ. Prov. XXV, 28.—Y. Peah I, 16[b] bot.; Y. Shebu II, end, 33[c], a. e. וְתַרְעִין וכ׳, v. סוּג I ch.

*Pa.* תָּרֵעַ, תַּרַע same. Targ. O. Gen. XLIX, 6 תָּרַעוּ ed. Berl. (ed. Vien. תְּרָעוּ). Targ. O. Lev. XIV, 45 ed. Berl. (ed. Vien. *Pe.*). Targ. Ps. II, 9 תְּתָרְעֵי׳ Ms. (ed. *Pe.*); a. fr.

*Ithpe.* אִתְתָּרַע, אִתְתְּרַע, *Ithpa.* אִתְתָּרַע *to be broken, shattered, be broken into.* Targ. Prov. XXIX, 18 (h. text יִפָּרַע). Targ. Jer. XXXIX, 2. Targ. Jud. VI, 28; a. fr.; v. רְעַע.

תְּרַע II, תַּרְעָה, תַּרְעָא c. (preced.) 1) [*opening,*

תּוֹרְ, תַּרְמִילָא ch. same. Targ. Ruth II, 18. Targ. I Sam. XVII, 40.

תִּרְמֵל (denom. of תִּרְמִיל) *to form pods.* Shebi. II, 8 משתִּרְמְלוּ וכ׳ when they have begun to form pods before New Year; Y. ib. 34[a] תִּרְמִילוּ, expl. עבדין קנקולין, v. קַנְקֵל ch.

תַּרְמֵל, v. תִּרְמִיל.

תָּרְנָא, תֹּרֶן, v. תּוֹרְנָא.

תַּרְנְגָא, v. תְּרוֹנְגָּא.

תַּרְנְגוֹל m. (ת׳-רגל with anorganic נ, as תְּרוֹנְגָּא for תְּרוֹגָא; v. Targ. Prov. XXX, 31) [*spurred,*] *cock, chicken.* R. Hash. 26[a], v. שָׂכְוִי. Yoma 21[a] ת׳ בינוני a normal cock (that crows neither too early nor too late). Snh. 98[b], v. עַצְטֵפָּה. Ib. 63[b], v. נָזַר. Tanḥ. Emor 2; Yalk. Sam. 139 אין כאן ת׳ שיקרא is there no cock here to crow (announcing the morning)? B. Mets. 86[b] מובחר שבעופות ת׳ (some ed. תרנגולת) the choice of fowls is the chicken. Bekh. 8[a] (of the *hen*); a. fr.—*Pl.* תַּרְנְגוֹלִין. B. Mets. l. c. Tanḥ. l. c. B. Kam. VII, 7 אין מגדלין ת׳ וכ׳ no chickens were raised in Jerusalem. Taan. 25[a]. Y. Ber. III, 6[d] top (ת׳) אדומים red cocks. Ab. Zar. I, 5 תרנגול לבן בין הת׳ . . . מותר you may sell him (the gentile) a white cock along with other cocks (although he may use the white cock for idolatrous purposes). Yeb. 84[a] כת׳ של בית בוקיא like the cocks of B. B. (that tolerate no intruder); a. fr.—[Y. Dem. II, 22[d] top תרנגול קיסריין, v. תַּרְנְגוֹלָא II.]—*Fem.* תַּרְנְגוֹלְתָּא *hen.* Snh. 63[b] (ref. to סכות בנות, II Kings XVII, 30) מאי נירהו ת׳ what is this (deity)? A hen. Tosef. Makhsh. II, 15. Sabb. 67[b], v. גַּבְרִית; Tosef. ib. VI (VII), 5; a. fr.

תַּרְנַגְלָא, תַּרְנְגוֹלָא I ch. same. Targ. Ps. L, 11, v. בַּר I ch.; a. fr.—Sabb. 78[a] ת׳ ברא Ms. M. (ed. תרנגולת), v. בַּר I ch. Lev. R. s. 5 (ref. to גבר, Is. XXII, 17) כהדין ת׳ דהוה וכ׳ like the cock that moves about from place to place; Yalk. Is. 290. Yoma 20[b] (expl. קריאת הגבר) קרא ת׳ the cock has crowed; Y. Succ. V, end, 55[c] תרנוגלא; Y. Shek. V, 48[d] bot.; a. fr.—*Fem.* תַּרְנְגוֹלְתָּא, תַּרְנְגוּלְתָּא. Gitt. 55[b] אתרנגולא ות׳ חריב וכ׳ on account of a cock and a hen Ṭur Malka was destroyed. Lev. R. s. 25, v. שָׂכְוִי; Yalk. ib. 615. Ib. הדה ת׳ כד וכ׳ as long as her chicks are small, the hen calls them together &c. Midr. Till. to Ps. XLV ת׳ ברא the hen of the prairie; a. fr.

תַּרְנְגוֹלָא II pr. n. pl. *Tarn'gola* (*Watchtower*); 1) פִּרְכֵי ת׳ *Fort Tarn'gola.* Targ. Y. Deut. II, 8 (h. text עציון גבר).—2) ת׳ דקיסריון *T. near Cæsarœa* (Philippi). Targ. Y. I. Num. XXXIV, 15 תורנגלא דק׳. Targ. Y. I ib. 8.—Tosef. Shebi. IV, 10 תורנגלא עילאה דלעילא מן קסרין (Var. ת׳ עיליא. דק׳) Upper T. above (near) Cæsaræa; Y. ib. VI, 36[c] ת׳ עילאה דלמעלה מן ק׳; Sifré Deut. 51 תרנוגלא עילאה קיסרי; Yalk. ib. 874 דקישרי . . . תרנגלא (corr. acc.).—Y. Dem. II, 22[d] top (h. form) תרנגול קיסריון (not קיסריין).—V. Hildesh. Beitr., p. 42 sq.

תַּרְנַגְלָא, תַּרְנְגוֹלְתָּא, תַּרְנְגוֹלֶת, v. preced. wds.

*door, gate* (corresp. to h. פֶּתַח, a. שַׁעַר). Targ. Ex. XXXII, 27. Targ. Deut. XXII, 21; a. fr.—Lev. R. s. 5 [8] ת' פתיחא if she finds the door open; ת' נשקיף if she finds it shut. Num. R. s. 9 [13], v. אַסַּר; a. fr.—[Yalk. Mic. 551, v. תַּרְעָרְיָא.]—*Pl.* תַּרְעִין, תַּרְעָיָא, תַּרְעַיְיהוּ, תַּרְעֵי. Targ. Y. Deut. III, 5. Targ. Is. XXVI, 2. Targ. Prov. XXXI, 31; a. fr.—Y. Shek. V, end, 49[b] ר' אבון עבד אילין ת' וכ' R. A. was building those gates of the Great College; a. fr.—2) = h. שַׁעַר *market, market price.* B. Bath. 90[b], v. חֲרָבָא. B. Mets. 74[b] בחד ת' when prices remain unchanged; a. e.—*Pl.* as ab. Ib. בתרי ת' when there are two prices (prices have changed); a. e.

תָּרְעָא m. (preced.) 1) *gate-keeper, guard.*—תָּרְעָיָא. Targ. I Chr. IX, 18; a. e.—2) *locksmith.*—*Pl.* as ab. Targ. II Kings XXIV, 16 (not תַּרְעָיָא; h. text מַסְגֵּר); Targ. Jer. XXIV, 1 (not תַּרְעֵי).

תַּרְעָא, תַּרְעָה, v. תִּרְיָדָה.

תַּרְעוֹמֶת f. (רָעַם) *murmur, complaint, quarrel.* B. Mets. VI, 1 אין להם ... אלא ת' they have nothing but a complaint (no legal claim) against each other. Ib. 76[a] ת' מאי עבידתיה what cause for complaint is there? [Answ. אמר ליה ליה לך אל תמנע וכ' he may say to him, dost thou not believe in (Prov. III, 27), 'withhold not a benefit &c.'?] Y. ib. V, 10[b] המבטל כיס ... אלא ת' if an agent leaves his neighbor's money unemployed, the latter has no legal claim; ib. IX, beg. 12[a], opp. חייב לשפות. Sabb. 56[b] לא עליך יש לי ת' וכ' (ed. תרעומות) I have no quarrel with thee, but only with him &c.; Yalk. Sam. 151. Treat. Der. Er. Zuṭṭa ch. IX, beg. התרחק מן הת' וכ' keep aloof from murmuring (talking against a fellowman), for if thou talkest against thy neighbor, thou wilt commit other sins too. Ber. 12[a] בקשו ... מפני ת' חמינין they wanted to read so (recite the Ten Commandments with the Sh'm'a in the prayers), had they not long ago abolished it on account of the seditious talk of the heretics (who declared nothing to be essential in the Law but the Ten Commandments); a. fr.—*Pl.* תַּרְעוּמוֹת. Tosef. Sot. VI, 1 ושאר כל הת' האמורות וכ' and all the other murmurings (against God) mentioned in that section (Job XXVII).

תַּרְעָיָא m. (תְּרַע I) *one that makes a breach.* Gen. R. s. 69 (play on ופרצת ימה, Gen. XXVIII, 14) את הוא ת' דימא (some ed. תְּרוֹעָרְיָא) thou art he that will break through the sea (thy children will pass through the Red Sea); Yalk. Mic. 551 תרשא (corr. acc.).

תַּרְעֵילָה, v. תַּרְעֵלָה.

תַּרְעִיתָא f. (רְעִי II) *plan, cunning, ambition* (in a good and an evil sense). Targ. Prov. XXVII, 9 (h. text עֵצָה). Ib. I, 4 (h. text מִזְמָה). Ib. XXXI, 16. Ib. XXIV, 9; a. fr.

תַּרְעֵלָה I f. (b. h.; v. רָעַל) *reeling, staggering.* Esth. R. to I, 14 (play on שתר ib., v. שָׁתָה) משקה ... כוס של ת' I will make them drink the cup of staggering. Gen. R. s. 16 כוס תַּרְעֵילָה וכ' ... עתיד in the future the Lord will make the nations (that oppress Israel) drink the cup of staggering out of the place whence judgment goes forth (Eden).

תַּרְעֵלָה II pr. n. pl. *Tar'elah.* Y. Shebi. IX, 38[d] bot. סכות ת' Succoth (Josh. XIII, 27) is now called Tar'elah (v. Hildesh. Beitr., p. 48).

תְּרַעֵם (v. רָעַם *Hithpa.*, and הִתְרוֹעֵם) *to make discontented, rebellious.* Pesik. R. s. 43, end (ref. to הרעמה, I Sam. I, 6) את מְתַרְעֵמָת אותה עלי וכ' thou attemptest to make her rebellious against me, v. רָעַם.

תַּרְעַמְתָּא, תַּרְעַמוּתָא, תַּרְעַמְתָּא, v. תּוּרְעָמָא.

תּוּרְעָא, תּוּךְ, תִּיךְ, תַּרְעָתָא f. (תְּרַע) 1) *breach.* Targ. II Sam. VI, 8. Targ. I Kings XI, 27 (ed. Wil. תַּר); a. fr.—Y. M. Kat. III, 83[c] top תוּרְעָתָךְ יסוג, v. סוּג I ch.; Gen. R. s. 100 תּוּרְעָנָךְ; ib. תְּרָעָךְ פסרג, v. פָּסַג; a. e.—*Pl.* תַּרְעָתָא, תִּרֵי, תּוּרֵי. Targ. Ez. XIII, 5 (ed. Wil. תַּרְעָתָא, corr. acc.).—2) *gate.* Y. Snh. VI, 23[c] תִּירַעַת גיהינם the gate (door) of Gehenna; (Y. Ḥag. II, 77[d] bot. צירא דתַרְעָא וכ' a hinge of the gate of Gehenna).

תָּרַךְ (*Taf.* of רָפָה), *Hif.* הִתְרִיךְ 1) *to make soft.* Tosef. Shebi. I, 8 לא יקנח ... מפני שמַתְרִיפוֹ ed. Zuck. (oth. ed. שמתרין, שמתרין) (in the Sabbatical year) one must not smear resin over a root (of a bulbous plant), because it makes it softer (advances its ripening).—2) *to rot, decay; to become weak.* B. Bath. 19[b] בשהִתְרִיפוּ when the dates are rotten. Y. B. Kam. V, end, 5[a] בשהתריפו מחמת אוירו when the animals grew sick from the air in the pit (v. חֶבֶל).

תְּרַךְ ch. same, *to be soft, dissolved, digested.* Y. Shek. VI, 50[a] bot.; Cant. R. to IV, 12, v. תְּרַפְרוֹן.

**Af.* אַתְרִיךְ *to use foul language, blaspheme.* Targ. Ps. XLIV, 7 Levita (ed. מגדף).

תרפא, Pirké d'R. El. ch. LI, end, v. תְּרַפְרוֹן.

תַּרְפוּת f. (תָּרַךְ) [*foulness,*] *obscenity, debauchery* at idolatrous festivals. Ab. Zar. II, 3 ההולכין לת' אסור וכ' you must not deal with those who journey to idolatrous festivals (Dionysia), but you may deal with those who are coming home; Tosef. ib. I, 15; Y. ib. II, 41[b] [read:] אית תנני תני ת' ואית תניי תני תרבות מאן ... תרפים וכ' some read *tarputh*, and others read *tarbuth*; he that reads *tarputh* refers to *t'rafim* (תְּרָפִים *obscenities*, v. תּוֹרָפָה) &c., v. תּוֹרִיב. Tosef. l. c. 16 לא ... עם שיירא בת' (our w. omitted in ed. Zuck.) a man (Jew) must not go with a party on an idolatrous pilgrimage. Bab. ib. 32[b] נכרי ההולך לת' וכ' if a gentile is going to an idolatrous festival, you must not deal with him, because he goes to offer his devotion to idolatry, but on his way back you may deal with him &c.; ישראל ההולך לת' וכ' if a Jew is going to an idolatrous festival, you may deal with him on his way to it, for he may reconsider and not go &c.; a. e.

תַּרְפּוּיְתָא, v. תּוֹרְפִיתָא.

**תִּרְפִּיָה**, v. next w.

**תַּרְפִּיוֹן** m. (תָּרַם, cmp. רִפְיוֹן) *a laxative.* Deut. R. s. 1, beg. (expl. לְתַרוּפָה, Ez. XLVII, 12) לת׳ its leaves shall serve as a laxative; Y. Shek. VI, 50ª bot. תרפיה מצין עֲלָלָהּ ותרם מזונה (corr. acc.) a laxative, one sucks its leaves, and his food is digested; Cant. R. to IV, 12 לת׳ מָצִיץ עליה ותרם מזוניה; Pirké d'R. El. ch. LI לתרפא מציצין לירה ושרם מזונה (corr. acc.).—[Yalk. Ez. 383 לת׳, v. תְּרוּפָה.]

**תְּרָפִים** m. pl. (b. h.) *Teraphim*, a certain form of idols. Tanh. Vayetsé 12 וכי תת׳ מדברים תן do the Teraphim talk? Ib. למה נקראו ת׳ שתן מעשה תורם וכ׳, v. תּוֹרָפָה (v. צִיץ II). Y. Ab. Zar. II, 41ᵇ, v. תַּרְפּוּחַ. Gen. R. s. 74; a. fr.

**תִּרְפֵּס**, v. תָּפַס.

**תַּרְפָּתָא** f. (תרף, cmp. רפא) *healing, cicatrization.* Keth. 39ᵇ כי ת׳ דסרכורי Vers. in Rashi a. Ar. as much pain as is caused by the healing of the puncture made in letting blood.

**תָּרַץ** (cmp. תָּרוּט) *to make straight, level.* Targ. Ps. CXIX, 128 (Ms. *Pa.*). Targ. Prov. XI, 6 תְּהָרוֹץ Ms. (ed. *Pa.*); a. e.

*Pa.* תָּרֵיץ 1) *to make straight; to arrange, lead.* Ib. III, 6 וְיָתֵרֵץ (some ed. תָּרִיץ Part. *Pe.*). Targ. Job XXXIII, 27 Ms. (ed. Wil. וְיִתְרֵיץ; h. text וְיָשַׁר!). Targ. Y. Ex. XXXIX, 33; a. e.—Targ. II Chr. XXIX, 34 תְּרִיצוּ ed. Wil. (add.: לבא) they made their heart straight (ready; oth. ed. תְּרִיצֵי לבא were straight of heart; h. text ישרי לב).—Ber. 46ᵇ, v. infra.—2) (mentally) *to set aright, settle, harmonize.* Gitt. 4ᵇ רבה מְתָרֵץ לטעמיה ורבא מתרץ וכ׳ Rabbah settles (explains the differences of opinion in the Mishnah) in accordance with his principle (so that both disputants agree with his principle), and Raba in accordance with his. B. Mets. 14ᵇ לאו תָּרוּצֵי קא מְתָרַצַת תָּרֵיץ נמי בבעל חוב must you not (in order to uphold the Boraitha) explain it (that it refers to robbers)? explain it just as well that it refers to a creditor. Keth. 35ᵇ הכי מְתָרֵיץ לה how will he harmonize the Mishnah (with his principle)? Sabb. 62ª תָּרְצַת אשה וכ׳ you have explained the case satisfactorily with regard to woman, what have you to say concerning the case of man? M. Kat. 13ᵇ; a. v. fr.

*Ithpa.* אִתְתָּרִיץ, *Ithpe.* אִיתְתְּרִיץ 1) *to straighten one's self, sit up.* Ber. 46ᵇ מִתְתָּרִיץ תָּרוּצֵי וכ׳ he (that reclines at a meal in front of another diner) would have to sit up in order to talk to him.—2) *to be set aright, be harmonized.* B. Bath. 170ª מתניתא לא מִיתְתָּרְצָא אלא כדמְתָרְצָה מר וכ׳ (not כדמתרצא) the Boraitha cannot be satisfactorily explained, except as you explained it, and this being so &c.; a. e.

**תְּרָצָא**, v. תְּרִיצוּתָא.

**תַּרְקָא**, v. תַּרְקִי.

**תַּרְקַב** m. (=תרי קב) [*two Kabs*; later] *three Kabs*, a dry measure (v. Herzfeld, Metrol. Voruntersuch. II, p. 63 sq.); also *a field requiring a Tarḳab of seed.* Tosef. Maasr. II, 7 בינונית אינה פחותה מת׳ וכ׳ a medium size basket is no less than a Tarḳab, a small one no less than two Kabs; (differ. in Y. ib. II, 49ᶜ bot.). Tam. V, 4 וחכם דומה לת׳ גדול וכ׳ the spoon (for frankincense) resembled a large Tarḳab ..., containing three Kabs. Nidd. 49ᵇ או ת׳ וישב עליו or if he inverted a T. and sat on it; Sabb. 59ª; Ḥag. 23ᵇ (not עלירה). Y. Ber. I, 2ᶜ bot., v. תַּמְצִית; a. fr.

**תַּרְקַבָּא** ch. same. Kidd. 11ª ת׳ דדינרי a Tarḳabful of gold Denars. Yoma 18ª ת׳ דדינרי עיילא ליה וכ׳ Martha ... gave king Jannai a T. of Denars to nominate Joshua ben Gamla as one of the high priests (to be elected by the electors); a. e.

**תַּרְקוֹשׁ**, v. תַּרְכּוֹס, a. טַרְכֵּשׁ.

**תַּרְקִי** pr. n. (Θρᾴκη) *Thracia, Thrace*, a country in the south-eastern extremity of Europe. Targ. Y. Gen. X, 2; Targ. I Chr. I, 5 (ed. Rahmer Var. תַּרְקָנָא or תְּרָקָנָא; h. text תורס);—Y. Meg. I, 71ᵇ bot. תרקא; Gen. R. s. 37 תוּרְקִי; Yalk. ib. 61; Yoma 10ª בית תְּרֵיקִי (Ms. M. 1 טרוקי; Ms. M. 2 טראקי; Ms. O. a. Ar. טרקי; Ms. L. טרקאי, v. Rabb. D. S. a. l. note 8). Y. Kidd. I, 61ᵈ top; Y. Shebi. VI, 36ᵇ bot. תורקי (for חקדמני, Gen. XV, 19); Gen. R. s. 44 תרקי (for קנזי, Gen. l. c.); Yalk. ib. 78 טרקי.

**תַּרְקָא** I, v. preced.

**תַּרְקָא** II, v. טַרְקָא.—[Gen. R. s. 12, end; Yalk. ib. 19, v. next w.]

**תַּרְקִיעַ** m. (רָקַע) *beaten metal, foil.* Gen. R. s. 12, end (ref. to Job XXXVII, 18 תרקיע וכ׳ נראים כמין ת׳ (ed. Wil., as Ar., תרקיא) the heavens look like a beaten metal plate; Yalk. ib. 19 נראין כבשעת יצירתן כמו תרקיא they look always as at the time they were cast, like &c.; (Y. Ber. I, 2ᶜ bot. תרקיע מלמד שעשויין כטס *tarki'a* intimates that they are like foil).

**תֶּרֶת**, Y. B. Mets. VI, beg. 10ᵈ מתריות, v. תְּרַח.

**תִּרְתָּא**, v. תּוּרְתָּנִיָּה.

**תַּרְתֵּי, תַּרְתָּא**, v. תְּרֵי III.

**תִּרְתָּנִיָּה**, v. תּוּרְתָּנִיָּה.

**תַּרְתֵּר** (cmp. נְתַר *Pa.*) *to crumble, cast loose earth.* Pesik. B'shall., p. 80ª שרי מְתַרְתֵּר עפרא עלידהון it (the domestic serpent) began to crumble dust upon them (the garlic bulbs); Y. Ter. VIII, 46ª מישרי מתרתר וכ׳.

**תַּשׁ** m. (תָּשַׁשׁ) *weak.* Y. Bets. V, 63ª top, v. תָּשַׁשׁ.—*Pl.* תַּשִּׁין, תַּשִּׁים. Midr. Sam. ch. IX האילת הזו איבריה ת׳ וכ׳ the hind has tender limbs, and when she wants water, she is afraid &c. Gen. R. s. 20 (play on תִּשְׁלֹקְתוּ, Cant. VII, 11) תשים אנו ואפי׳ שאנו ת׳ אנו מקוים וכ׳ we are weak (in good deeds), but although we are weak, we hope for &c. Num. R. s. 10 ¹, v. תָּשַׁשׁ; a. e.—*Fem.* תַּשָּׁה. Yalk. Ps. 862 יעלה זו ת׳ היא, v. יַעֲלָה; Gen. R. s. 12 תִּשְׁרִית.

**תִּשְׁבַּחְתָּא, תִּשְׁבָּחְתָּא, תִּשְׁבַּחְתָּא**, v. sub תּוּשְׁבָּחְתָּא.

תַּשָּׁה, v. תַּשׁ.

תִּשְׁבִּי pr. n. pl. *T'shubi*, native place of Elijah the Tishbite. Targ. I Kings XVII, 1; II Kings I, 8 ed. Lag. (oth. ed. תּוֹשָׁבִי); a. fr.

תְּשׁוּבָה f. (b. h.; שׁוּב) 1) *return to God, repentance.* Ab. IV, 11, v. תֵּרֵיס. Pes. 54a תורה ת׳ וכ׳ ... שבעה seven things were created before the world was made, they are: the Law, repentance &c. Ib. 119a (ref. to Ez. I, 8) כדי לקבל בעלי ת׳ ... זה ידו that is the hand of the Lord which is spread under the wings of the Ḥayoth (v. חַיָּה I) to receive the repentant sinners. Ber. 34b מקום שבעלי ת׳ עומדין וכ׳ where the repentant sinners stand, the perfectly righteous are not permitted to stand, for it is said (Is. LVII, 19) &c. Yeb. 21a (in Chald. dict.) חני אפשר בת׳ חני לא אפשר בת׳ these sins (of incest) may be remedied by repentance, but those (of giving false measures) cannot be remedied by repentance (because you can make no restoration). Pesik. R. s. 28 (ref. to Ps. CXXXVII, 2) בא וראה עפרה ... לת׳ וכ׳ come and see (the power of the love of) the dust of the land of Israel for repentance: as long as they were in the land of Israel, Jeremiah said to them, do penance, &c.; a. fr.—2) *reply, answer.* Sabb. 88b החזיר להן ת׳ give them an answer (refute their argument). Pes. 94a מה ת׳ השיבתו בת קול וכ׳ what was the reply the divine voice gave to that wicked man (Nebuchadnezzar), when he said (Is. XIV, 13), I will rise &c.?; Ḥag. 13a. Snh. 91a החזירו לו ת׳ make your argument against him; לא מצאו ת׳ they could find nothing to reply. Ib. 105a, v. נִצַּח. Ab. Zar. 44b ת׳ גנובה, v. גָּנַב; a. fr.—*Pl.* תְּשׁוּבוֹת. Yoma 12b שתי ת׳ בדבר אחד וכ׳ there are two arguments against it, first that &c.; Keth. 87b; a. fr.—Gen. R. s. 20 בעל ת׳, v. בַּעַל.

תַּשְׁוִיתָא, תַּשְׁוִירָא f. (שְׁוִי) 1) *bed, couch, mattress, carpet.* Targ. Prov. XXII, 27.—*Pl.* תַּשְׁוִירָתָא, תַּשְׁוָוֵרִי. Ib. XXXI, 22 (h. text מרבדים). Ib. VII, 16.—2) *bed, bottom.* Targ. Ez. XLIII, 13; 14; 17 (h. text חיק).

תְּשׂוּמֶת f. (b. h.; שׂוּם), ת׳ יד *trust, loan.* Sifra Vayiḳra, Ḥob., Par. 9, ch. XV; Shebu. IV, 5 פקדון ות׳ יד a charge or a loan. B. Mets. 48a, a. e. כגון שיחד לו וכ׳ ... ת׳ יד by *t'someth yad* we mean a loan for which the debtor has designated a certain object in his possession as security. Ib. (ref. to Lev. V, 24) לרבות ת׳ יד להישבון this includes the *t'someth yad* as amenable to the law of restoration (v. הֲשָׁבוֹן); a. e.

תְּשׁוּעַ, v. תִּרְשׁוּעַ.

תְּשׁוּעָה f. (b. h.; יָשַׁע) *help, salvation.* Ex. R. s. 18, end ביום שעשיתי לכם ת׳ וכ׳ on the anniversary of the day on which I wrought salvation for you (on the fourteenth of Nisan), and in that very night. Ib. s. 19, end ועשה להם ת׳ and he saved them; a. e.

תִּשׁוּקָה f. (b. h.; שׁוּק I) *desire.* Gen. R. s. 20 אין תְּשׁוּקָתָהּ של אשה וכ׳ the wife's longing is for her husband (Gen. III, 16) אין תְּשׁוּקָתוֹ של יצר וכ׳ the tempter longs for Cain and the like of him (ib. IV, 7); אין תְּשׁוּקָתָן של the rains long for the earth (Ps. LXV, 10); ואין תשוקתו של הקב״ה וכ׳ and the Lord longs for Israel (Cant. VII, 11). Ib. תשובי לתְשׁוּקָתֵךְ return to thy desire; תשובי לתְשׁוּקַת אישך return to the desire for thy husband; a. e.—*Pl.* תְּשׁוּקוֹת. Ib. ארבע ת׳ חן וכ׳ there are four desires (four Biblical passages containing the word *t'shuḳah* or its root); Yalk. ib. 32.

תְּשׁוּרָה f. (b. h.; שור, v. שְׁרָרָה I) *traveller's gift* to the host, *present.* Yalk. Cant. 988 (ref. to תשורי, Cant. IV, 8) שעתידין ... כת׳ הזו the nations will bring Israel as the travellers' gift (alluding to Is. LXVI, 20; cmp. Cant. R. to l. c.). Midr. Till. to Ps. LXXXVII (ref. to תשורי, Cant. l. c.) למה נקרא דורון ת׳ דבר נש מסתכל וכ׳ why is a gift called *t'shurah*? Because man looks at it and says, how beautiful! (ed. Bub. שמסתכלין בה ומזמרין; by ref. to Job VII, 8); Yalk. ib. 838 (not תשורו).

תְּשׁוּשׁ *weak*, v. תָּשַׁשׁ.

תַּשׁוּתָא f. (תְּשׁוּשׁ) *weakness, feebleness.* Targ. Lam. I, 6 תַּשׁוּת כח (ed. Vien. תָּשׁוּת).

תְּשַׁחֹרֶת f. (שָׁחַר II, v. Ned. III, 8 quot. s. v. שָׁחוֹר I) 1) *early manhood, youth.* Ab. III, 2 נוח לת׳, v. נוֹחַ II; Y. Taan. II, 65b bot. (corr. acc.). Lam. R. to I, 2 הרת לה בן ת׳ ומת she had a grown up son, and he died; ib. II, 11.—2) (sub. מיתת) *death at manhood, premature death.* Ib. של ת׳ (דמיעה) tears over the loss of a grown up child. Treat. Der. Er. Zutta ch. IX כדי שתנצל ממלאך המ׳ in order that thou mayest be saved from the angel of premature death.—[3) *search for young men, conscription.* Tanna d'be Elijahu ch. I.]

תַּשְׁוִיתָא f. (תשר = תשש) = תַּשׁוּתָא. Targ. Job XXX, 22 Ms. (ed. Lag. תַּשְׁוִירָתָא; ed. Wil. תְּשׁוּרָתָא; h. text תשוה, K'ri תשירה).

תְּשַׁנִּיד, v. תַּשׁ.

תַּשְׁוִירָתָא, v. תַּשְׁוִיתָא.

תְּשֵׁיסְרָאָה, תְּשֵׁיסַר, v. תְּשַׁע.

תְּשִׁיעָאָה m., תְּשִׁיעָיְתָא, תְּשַׁעְיָתָא f. (תְּשַׁע) *ninth.* Targ. Num. VII, 60. Targ. II Kings XVII, 6. Ib. XXV, 1; a. fr.

תְּשִׁיעִי m., תְּשִׁיעִית f. (b. h.; תְּשַׁע) same. Yoma 81b כל האוכל ושותה ... ת׳ ועשירי whoever eats and drinks on the ninth (of Tishri, being cheerful in his faith in God's forgiveness) is considered as if he fasted on the ninth and the tenth. Bekh. IX, 8 קרא לת׳ עשירי if (in counting the sheep for tithes) he called the ninth the tenth; a. fr.

תְּשִׁיעָאָה, תְּשִׁיעָתָא, v. תְּשִׁרְעָאָה.

תְּשִׁישׁ, v. תְּשִׁישׁוּת.

תַּשְׁמִישׁ m. (שָׁמַשׁ) 1) *handling, use*; (sub. כלי) *utensil.* Sabb. 8ª ת' ע"י הדחק לא שמיה ת' use by force (with inconvenience) is not considered use (such as makes the place so utilized public ground for Sabbath purposes). Num. R. s. 18[8] (ref. to Num. XVI, 6) חרי לכם ת' החביב וכ' here is that service for you which is the choicest of all, the offering of frankincense &c.; Tanḥ. Kor. 5. Ib. בשביל תַּשְׁמִישׁוֹ של עולם for the service (benefit) of the world. Meg. 26[b] ת' קדושה הוא ואסיר it is an object used at a sacred function, and is therefore forbidden for profane use; ib. ת' דת' הוא it is an object subservient to an object which is used at a sacred function (e. g. a thing on which a sacred implement is laid); a. fr.—*Pl.* תַּשְׁמִישִׁים, תַּשְׁמִישֵׁי תַּשְׁמִישֵׁי מצוה נזרקין Ib. things used for a religious ceremony may be thrown away (after having served their purpose); תשמישי קדושה נגנזין implements for sacred things must be stored away (v. גָּנַז); ואלו הן ת' מצוה סוכה וכ' these are implements for a religious ceremony: the Succah, the Lulab &c.; ואלו הן ת' קדושה וכ' and these are sacred implements: boxes for sacred scrolls &c.; a. fr.—2) (with or without המטה) *marital connection*; in gen. *copulation.* Yoma VIII, 1. Keth. 65[b]. Bekh. 8ª כל שתַּשְׁמִישׁוֹ ברום all animals which copulate in day time; a. v. fr.

תַּשְׁמִישָׁא, תַּשְׁמִישׁ ch. same, 1) *implement.*—*Pl.* תַּשְׁמִישַׁיָּא, תַּשְׁמִישֵׁי, תַּשְׁמִישַׁיָּא, תַּשְׁמִישִׁין. Targ. Y. Deut. VII, 26.—2) (with or without ערסא) *marital connection, copulation.* Targ. Y. II Gen. XIX, 8. Targ. Y. Ex. XIX, 15; a. fr.

תַּשְׁמִישְׁתָּא f. same, 1) *use, handling.* Sabb. 7[b] נידתא חא ת' לחוד והא ת' לחוד I. B. Bath. 61[b] the purpose which this (the house) serves is different from what this (the castle) serves; ib. כולא חדא ת' הוא it all serves the same purpose; a. e.—2) *sexual intercourse.* Targ. Y. Lev. XVIII, 6; 21.

תַּשְׁנִיק, תַּשְׁנוּק m. (שָׁנַק) *strangulation, suffocation;* trnsf. *anguish.* Y. Ber. IV, 7[b] bot. (ref. to שנער, Gen. XI, 2; v. Targ. O. to Ex. XIV, 27 שַׁנֵּיק for h. text נָעֵר) שנער שהם מתים בת' וכ' Babylonia is called Shinar, because they (the Babylonians) die in anguish, without light and without baths; Gen. R. s. 37; Lam. R. introd. (R. Josh. 2) (some ed. בתַּשְׁנֵק); Koh. R. to XII, 7; Yalk. Gen. 62.

תַּשְׁנִיק ch. same. Targ. II Esth. V, 1.

תַּשְׁנַק, v. תַּשְׁנוּק.

תַּשְׁסְרֵי, v. תֵּשַׁע.

תֵּשַׁע, *Pi.* תִּשַּׁע (denom. of next w.) *to divide by nine.*—Part. pass. מְתוּשָּׁע; *pl.* מְתוּשָּׁעִים. Y. Shebi. I, 33[b] ובלבד שלא יפחות מחשבון מת' provided that there be no less than the quantity (of one Kikkar) divided by nine, i. e. that none of the nine trees yield less than one-ninth of a Kikkar.

תֵּשַׁע f., תִּשְׁעָה m. (b. h.) *nine; ninth.* Ber. 8ª תֵּשַׁע מאות וכ' nine-hundred and thirty modes of death &c.

תַּשְׁשִׁישׁ m. (תָּשַׁשׁ) *weak, frail, sick.* Koh. R. to V, 12, v. כָּפַף. Y. Ber. II, 4[b] top בגין דאנא ת' ואנא וכ' because I am feeble (old), and I become drowsy when reading the Sh'm'a &c. Ib. V, 9[d] top כד חוה ת' וכ' when he felt too weak (to pronounce the priestly benediction), he tied his head up &c. Y. Sabb. VI, 8[c] bot. דהוה ת' . . . סלקון they went to visit R. A., who was sick. Y. M. Kat. III, 83[d] top שמע דר' חנינא ת' heard that R. Ḥ. was sick; a. e.—*Pl.* תַּשְׁשִׁישֵׁי, תַּשְׁשִׁישִׁין. Lev. R. s. 5, end מה תורי ת' . . . how are the oxen? Said he, they are sick; a. e.—Cant. R. to V, 16 לחשישין, read: לְתָשְׁשׁוּשִׁין, v. תָּשַׁשׁ.]

תְּשִׁישׁוּת f. (preced.) *feebleness, frailty.* Koh. R. to X, 17 (ref. to בשחי, ib.) בגבורתו ולא בתשישותו (some ed. בתָּשִׁישׁוּתוֹ) (who does good) while he is in his strength, and not when he is feeble (old).

תַּשְׁתָּא, v. תַּשְׁרוּתָא.

תַּשְׁלוּם m. (שָׁלַם) 1) *payment, indemnity.*—*Pl.* תַּשְׁלוּמִים, תַּשְׁלוּמִין. B. Kam. I, 1 תַּשְׁלוּמֵי נזק, v. נֵזֶק. Ib. 2 חבתי בת' (Y. a. Bab. ed. 9[b] בתשלומי נזקי), v. חוּב h. Ib. 3 חניזק והמיזק בת' the injured and the injurer may be subject to payment of indemnities; Tosef. ib. I, 3 חניזק בת' לשלם חצי נזק . . . they may be subject to payment in the event of half-damage having to be paid (v. Bab. ib. 15ª). Tosef. Keth. III, 5 יום הכפורים הרי הוא כשבת לת' the Day of Atonement is like the Sabbath with regard to indemnification; Keth. 30ª ופטור מן הת' וכ' מה שבת . . . as he who does forbidden labor on the Sabbath forfeits his life, and is exempt from indemnity (if he did damage through his labor), so he &c. Sifra Emor Par. 14, ch. XX (ref. to Lev. XXIV, 21) מה מכה בהמה בת' אף . . . בת' as he who injures an animal pays damages, so he who injures a man has to pay an indemnity for the injured limb. Y. B. Bab. II, end, 3ª וירושה מי שחלו עליו ת' let him be treated as one on whom rests the obligation to pay damages. Ib. נתחייב מיתה מכאן וחילך ת' . . . על let him be guilty of death for the first ear of corn (which he ignited on the Sabbath), and guilty of damages for the rest; a. fr.—2) *complement.* Ker. 27ª, v. next w.—*Pl.* as ab. Y. Erub. II, 20[b] מטלטלין בשני ת' לראשון you may move things (on the Sabbath) within the second partition as far as would make up the legally allowed distance for the first partition.

תַּשְׁלוּמָא, תַּשְׁלוּם ch. same, 1) *payment, retribution, reward; indemnity.* Targ. II Sam. XIX, 37 (h. text גמולה).—Y. Keth. IV, 29ª top שכן הוא כותב ת' מן נכסיה וכ' for so he writes (in his marriage agreement), 'payment to be secured from property that may come to me' &c.; Y. Yeb. XV, 14[d] bot. תַּשְׁלַמְתָּהּ מן נכסיה וכ'.—*Pl.* תַּשְׁלוּמִין, תַּשְׁלוּמֵיהּ. Targ. Y. II Lev. XXIV, 20 תשלומי in payment for (h. text תחת).—2) *complement.* Ker. 27ª תשלום דסלע (Rashi תשלומי) that which is wanted to make it a full Sela.—*Pl.* as ab. Ib. ת' דסלע.

תַּשְׁלַם, תַּשְׁלִים, תַּשְׁלַחְתָּא, v. sub הוּשְׁלַם.

תַּשְׁלַמְתָּה v. תַּשְׁלוּמָא.

Taan. IV, 5 ת׳ ... זמן nine days in the year were designated for the offering of wood (for the Temple) by priests and the people. Ib. 6 בת׳ באב on the ninth of Ab; a. v. fr.—תְּשַׁע עֶשְׂרֵה, תְּשַׁע עָשָׂר *nineteen.*—*Pl.* תִּשְׁעִים *ninety.* Ab. V, 21, v. שׁוּחַ I. Gen. R. s. 47 בת ת׳ שנה at the age of ninety years. Lev. R. s. 16 ותשעה (מתים) וכ׳ ת׳ ninety-nine people die of ... against one of &c.; a. fr.

תְּשַׁע f., תִּשְׁעָה, תִּשְׁעָא m. ch. same. Targ. Gen. V, 5. Targ. Num. I, 23. Targ. II Kings XXV, 3; a. fr.—Ber. 29ᵃ הני ת׳ דר״ח those nine benedictions in the New Year's prayer; a. fr.—תְּשַׁע עֶשְׂרֵי, תְּ׳ עַשְׂרֵי, תְּ׳ סְרֵי, contr. תְּשֵׂרֵי, תְּשֵׂסְרֵי *nineteen.* Targ. Gen. XI, 25 (Y. ed. Vien. שתסרי, corr. acc.). Targ. Josh. XIX, 38; a. e.—Ber. l. c. תמני סרי תקון תשסרי וכ׳ eighteen benedictions they introduced, nineteen they did not; a. e.—תְּשֵׂיסְרָאָה, תְּשֵׂסְ׳ *the nineteenth.* Targ. I Chr. XXIV, 16.

תִּשְׁעָה, v. preced., a. תֵּשַׁע.

תַּשְׁקוּפִים, v. תַּסְקוּפִים.

תִּשְׁרִי (v. Schr. KAT², p. 380) *Tishri*, the seventh month of the Jewish calendar, containing thirty days, varying between the fifth of September and the third of November. R. Hash. I, 1 באחד בת׳ וכ׳ the first of Tishri is the era for years, for Sabbatical years, for jubilees &c. Ib. 10ᵇ בת׳ נברא העולם the world was created in Tishri; Gen. R. s. 22; a. fr.

תָּשַׁשׁ (privative of יש; cmp. יָשִׁישׁ) *to be weak, slender, old.* Ber. 32ᵃ עכשיו ... ת׳ כוחו כנקבה now the nations will say, his (God's) power has grown weak as that of a woman. Pes. 62ᵇ מיום ... ת׳ כחן וכ׳ from the day that the Book of Genealogy was suppressed, the strength of the wise has failed, and the light of their eyes has grown dim. Esth. R. to I, 1 וְתָשׁ, v. רָתַת. Men. 29ᵇ; a. fr.—Part. pass. תָּשׁוּשׁ; *pl.* תָּשׁוּשִׁין, תְּשׁוּשִׁים. Midr. Till. to Ps. XVIII, 17 מה ... הת׳ וכ׳ what did the feeble (old) among them (that crossed the Red Sea) do?; Yalk. Sam. 161 הת׳ והפודגרין the feeble and the lame. Cant. R. to V, 16 (ref. to Ps. XXIX, 4) קול ה׳ בכח לבחורים ... לת׳ (not לתשו׳) 'the voice of the Lord with strength'—for the youths; 'the voice of the Lord with majesty'—for the feeble; (Num. R. s. 10¹ לַתְּשׁוּשִׁים); a. e.

*Hif.* הַתְּרִישׁ or הַתְּרִישׁ *to weaken.* Snh. 26ᵇ (play on תושיה, Is. XXVIII, 29) למה נקרא ... שמַּתְּשָׁשׁ כחו וכ׳ why is the law called *tushiyah*? Because the study of it weakens the strength of man (v. תַּשָּׁיוּתָא). Gitt. 70ᵃ שלשה דברים מַתְּרִישִׁין וכ׳ Ar. (ed. מתירזין) three things weaken man's strength; a. e.

תְּשַׁשׁ ch. same. Targ. Y. Num. XIV, 9 תֵּשׁ.

*Ithpe.* אִיתְתְּרִישׁ, אִיתְתְּשִׁישׁ, אִיתְתַּשַּׁשׁ *to grow feeble, be sick.* Targ. Y. Deut. IX, 28.—Pesik. B'shall., p. 93ᵇ ר׳ א׳ ... ואיתגלית וכ׳ R. El. ... was falling away, and his (emaciated) arm was uncovered &c.; Koh. R. to XI, 2; a. e.—Cant. R. to II, 16 אתשש ed. Wil., v. חֲשַׁשׁ.

*Polel* תּוֹשֵׁשׁ *to weaken.* Targ. Ps. CXVIII, 10, sq. אֲתוֹשְׁשִׁינוּן Regia (ed. Lag. אֲתוֹשְׁרִינוּן; ed. Wil. אֲתְּשִׁי׳ *Af.*).

תַּתָּא, v. תַּחַת.

תַּתָּא (= תחתא) *below.* Lam. R. to I, 1 רבתי (חד בר נש) זיל מנינן מעילא לת׳ מת׳ לעילא וכ׳ go and count them (the joists) from the upper side (of the room) down (to the other end), and from there up, until &c. B. Bath. 45ᵃ, v. עִיל; a. e.—[Sabb. 102ᵇ, v. next w.]

תַּתָּאָה m. (preced.) *lower, nethermost.* Pes. 76ᵃ, v. גַּבַּר I. Ḥull. 112ᵃ, v. מְטֵי. Sabb. 102ᵇ Ms. M. (ed. תחתא), v. צְדַד; a. e.—*Pl.* תַּתָּאֵי. Targ. Y. Gen. VI, 16. Targ. II Chr. VI, 18; a. e.—B. Mets. 108ᵃ, v. עִילָּאָה. Pes. 8ᵃ; a. fr.—*Fem.* תַּתָּיְתָא; *pl.* תַּתָּיְתָא. Ib.ᵇ למעוטי ת׳ דת׳ Ms. M. (ed. תתאי דת׳) to exclude the nethermost casks of the lower rows.

תַּתָּאֵי = תַּתָּא. Pes. 74ᵇ בית השחיטה לת׳ with the throat downward. Ḥull. 8ᵇ bot. קרמא מפסיק מת׳ there is the membrane separating (the fat) from (the meat) below. Snh. 39ᵃ מפלגך לת׳ from the middle of thy body downward, v. אַתְּוַרְמִין; a. fr.

תַּתַּה, Y. Ab. Zar. II, 41ᵈ bot. אחר ת׳, read: אַתַּרְתָּה; v. תַּוֹּר.

תְּתוּבָה, תְּתוּבָא f.=h. תְּשׁוּבָה, 1) *reply, refutation.* Y. Ḥall. III, 59ᵇ bot. ליה הדא דר׳ זעירה ת׳ על וכ׳ (not תחתי׳) what R. Z. said is no argument bearing on what R. Bun asked.—*Pl.* תְּתוּבָתָא. Y. Peah IV, 18ᵇ top כל אילין התובתא (prob. to be read: תת׳), v. הַתּוֹבָתָא.—2) *return* to God, *repentance.* Targ. Ps. XC, 2. Targ. II Chr. XXXIII, 13; a. fr.—Lev. R. s. 35, v. חֲרוּבָא I; ib. s. 13; Yalk. Is. 256; a. e.

תְּתֵּי, *Pa.* תַּתִּי (denom. of תַּתָּא) *to lower, go down.* Zeb. 54ᵇ נֵיתַּתֵּי בירה קלילא let us go down a little with it (build it a little lower; Yalk. Deut. 910 ליתתי ליה פורתא; Yalk. Josh. 24 נידתא בירה קלילא).

*Ithpa.* אִיתַּתֵּי *to be lowered, placed under.* Men. 99ᵃ מידלי ליה ומיתַּתֵּי לדוד לדידהו פורתא it was lifted over and let down (and placed) a little lower than they (the other tables). Pes. 8ᵃ דמיתַּתְיָא (not דמיתתאי) when the bed stands on low legs, opp. דמידליא, v. הֲלִי.

תתיבה, v. תְּתוּבָא.

אין ת׳, תתית, Gen. R. s. 29 Ar. (ed. ארונית), a corrupt., prob. to be read: עֵין הוֹנָה, v. עֲנָתוֹנָא (and correct art. ארונית).

תתנא, Lev. R. s. 9, read: אתענ׳, v. עֲנִי II.

THE END.

# Addenda et Corrigenda.

(Articles marked * are additional).

אֲבַדּוֹן, *add* Erub. 19ᵃ.

אבהנוס, *for* Y. Kil. III, *read* Y. Kil. VIII.

אַבּוּב, *for* Men. X, 4, *read* Men. 66ᵇ.

אֲבוּס, *after* their stables., *add* Num. R. s. 21 ¹⁶; Lev. R. s. 27 ⁶; Tanḥ. Emor 10 חגדלות על אֲבוּסָךְ (אבוסך) animals reared in thy stables.

אבטיגא, *for* Sifré Deut. 80, *read* Sifré Deut. 81.

אָבִיב, *add*—[Men. 66ᵇ א׳ של קלירות, read: אַבּוּב.]

אָבִיר, *after* noblest sons., *add* 2) (in an evil sense) *stubborn*. Ber. 17ᵇ, v. מְחַסְּרָא.

אֲבַל, *add* B. Mets. 47ᵇ קאי בא׳, v. דְּבַר.

אָבֵל I, *add* Pes. 53ᵃ Ms. M. (ed. אוכל, Rashi Var. אבל).

אָבֵל II, *for* Y. Rer., *read* Y. Ber.

אָבֵל, *for* M. Kat. 7ᵇ, *read* M. Kat. 17ᵇ;—*after Rejoicings, add* M. Kat. 24ᵃ.

*אבמסין, Y. Meg. III, 74ᵃ bot., read: אֲבְמוֹסוֹס.

אֶבֶן, *for* Sabb. 66ᵃ, *read* Sabb. 66ᵇ.

אֶבֶן, *add*—3) *testicles*. Mekh. B'shall. s. 5.

אַבַסְקַנְטָה, *for* Y. Ber. IV, *read* Y. Ber. IX.

*אַבְרָהָם (b. h.) pr. n. m. *Abraham*, the patriarch; mostly א׳ אבינו (abbrev. א״א) our father A. Ber. 13ᵃ כל הקורא לא׳ אברם וכ׳ he that speaks of Abraham as Abram transgresses a law (Gen. XVII, 5). Yoma 28ᵇ צלותיה דא׳ וכ׳ Abraham's afternoon prayer began at the time &c. Keth. 2ᵃ, a. e. מרירה דא׳ by the Lord of Abraham! Gen. R. s. 39; a. v. fr.

*אַבְרָם (b. h.) pr. n. m. *Abram*, 1) = Abraham. Ber. 13ᵃ א׳ הוא אברהם וכ׳ Abram is the same as Abraham; at first he was the father of Aram, and afterwards the father of the whole world. Ib. חקורא לאברהם א׳, v. אַבְרָהָם.—2) A. an Amora. Gitt. 50ᵃ א׳ חוואה.

אַבְרֵנִי, *after* Esth. R. to III, 6 עוּם, *add*; Matt. K. to Esth. I, 4 קברן.

אַבְשׁוּנָא, *for* Ps. 39ᵇ, *read* Pes. 39ᵇ.

*אֲגָא = אֲגֻדָּה. Tosef. Kil. I, 12.

אַגַּב, *before* Snh. 101ᵇ, *insert* Targ. Job XXX, 18; a. e.—

אַגְבִּין, *for* קסריי, *read* קיסריי.

אַגַּדָּה, *add*—2) *the use of the verb* הַגִּיד. Y. Snh. III, 21ᶜ bot.

אַגּוֹנָא, *for ḥogeg* ibid. Ps., *read ḥogeg* Ps.

אַגּוּסְטוֹס, *for* read . . . אנגוויטוס אַגְרוֹנִיטוֹס, *read* prob. to be read אַגְּרִיסְטוֹר; cmp. Lev. R. s. 1⁸.

*אַגּוֹרְדָּא II f. (אָגַר I; cmp. נָגַר *Nif.*) *drop*; [b. h. אַגְרָה *a small coin*]. Midr. Till. to Ps. LXXV, 9 (ref. to ויגר, ib.) מה ששתית כמין א׳ אחת דיהה וכ׳ (ed. Bub. אַגְרָא) what thou hast drunk (of the cup of misery) was merely like one drop, but now &c.; Yalk. ib. 813 כמו אגרא אחד.

אֲגוֹרִי, *after* myrrh fit for storage, *add*; Yalk. ib. 149 מורי אֲגוֹרִי (corr. acc.). Tosef. Dem. IV, 23, v. קִיסָרִין.

אָגֵס *for wife's brother* or *kindred, read: wife's sister's husband.*

אַגָּלִים, *add* Cmp. גּוֹגֶל.

אַגַּנָּא, *for* Kadesh, *read* Kedesh.

*אַגָּרָא *drop*, v. אֲגוֹרָה II.

אַגְרוּ, for שחתית, *read* שחמתית.

אֲגֶרֶת, *for* a wife's disobedience, *read* a wife's or a husband's rebellion.

אַדְּ־, *for* אַדְרַבָּא, *read* אַדְּרַבָּא.

אֲדוֹרֵי *add* Yalk. Sam. 124 צלמא חרודיס (?).

אֲדַי, *after* אֲדַי, *add; Pa.* אַדֵּי;—*for* אַדְּרִיה אדויי, *read* אַדְּרִיה אַדּוּיֵי.

אֲדִירָא, *for* store, *read* stove.

אַדָּמָה, *for* [earth], *read* 1) *earth, ground*. Gen. R. s. 36. Ber. 36ᵃ, a. fr. בורא פרי האד׳ (abbrev. בפה״א); a. fr.—2)

*אַדְמוּת f. (אָדוֹם) *red color*. Num. R. s. 2 ⁷ שאין אַדְמוּתוֹ עזה (ed. Wil. אדמתו, corr. acc.) whose red color is not deep.

אַדָּנִי, *for* Kil. VII, *read* Kil. VIII.

אדני מריונים, *add* ; v., however, אשקטיא.

*אדע, Targ. Ruth IV, 4, read: אַרַע, v. אַרְעָא.

אַדְרַע, *for* Y. Ber. I, *read* Y. Ber. II.

אַהֲבָה, *add*—*Pl.* אֲהָבוֹת. Num. R. s. 2 ¹⁶.

אַהוּרְמִין, *for* Tosef., *read* Tosaf.

אַהֲלִית, *for* Yalk. Ps. 624, *read* Yalk. Ps. 623.

אוּבְשִׁין, *add* Tosef. Ukts. I, 5 (ed. Zuck. עובשין, corr. acc.).

*אוֹגָבִין m. (v. אַגְּבִין) *cup*. Targ. Y. Gen. XLIV, 2; a. e.

*אוּגְנָא m. = h. אוּגָן *rim* (by which to handle a basket &c.).—*Pl.* אוּגְנִין. B. Mets. 25ᵃ, v. צַנְא.

*אוֹגְרוּתָא, v. אוּגְדוּתָא.

אוֹדָאָה, *add*—2) *confession*. Targ. Josh. VII, 19 ed. Lag. (oth. ed. הוֹדָאָה).

אוֹדְרִיתָא II, *for* (דוע, v. אַדְרִיתָא), *read* (נדר, v. אַדְּרִיתָא).

אוֹדֶם, *add* Y. Sabb. III, 10ᶜ top, v. אָדֹם.

*אוּרְנִים, Sifré Deut. 22, read: אוֹמָנִים.

אַוְרְתָּן, *after* גִּירְתָּנְיָא, *insert*; ed. Lag. אוותנטיריא, corr. acc.

אוּר, אָוָה II, *add* Y. Sot. III, beg. 21[b], v. פְּרִכּוּר.—[Sifré Deut. 321 מאווים, v. נָזַז.]

אָוִיר, *add* Men. 39[a] ששה אווירין וכ׳ the six interspaces between the seven heavens.

אָוִירָא, *add* 4) *a moment of rest.* Koh. R. to III, 9, v. קָלַל I.

אוֹמָן, *add* Sifré Deut. 22 אוֹמָנִים (not אוּרְנִים); Yalk. ib. 805 אוֹמָנִין.

אוּמָן, *before—Pl. insert* Snh. 17[b] רופא ואומן a physician and a surgeon (blood-letter).

אוֹמָנִית, *add* [Pesik. R. s. 33, read: אוֹמֶנֶת.]

*אוֹמֶנֶת f. (b. h.; אָמַן) *trainer, educator.* Pesik. R. s. 33, v. ברטיא.

*אונדה, Arakh. 32[a], read: אוֹנוֹ.

*אוניבמיס, read: אֻנִימוֹס, v. נִימוֹס I.

אוּנִין, אוֹנִים, אוֹנִין;—*after flax., insert* Sifra Thazr., Neg., Par. 5, ch. XIII.

אוֹנִיתָא, *add* Lam. R. to IV, 18 עוּר (corr. acc.).

*אונך, Arakh. 32[a], sq. *read* אוֹנוֹ.

אוּנָסָא, *before—Pl., insert* Erub. 18[b] לאונסיה against his will. Y. Ber. III, 6[a] top, a. e. מכתיה אונס an accident (death in the family) befell him.

*אונקליטיא, v. אֶנְקַלְסָרָא.

*אוסל, Tosef. Kel. B. Mets. VII, 9, read: אֶסֶל.

אוֹסֶף, *before—Pl., add* Midr. Till. to Ps. VI, beg. כא׳ וכהלכה according to method and law.

אוֹצָרָא, *before—Pl., add* Y. Shebi. IX, 39[a] top חן אוצרה this storehouse.

*אוקנוס, Tanḥ. ed. Bub. Miḳḳets 9, read: אִרְקָנוֹס.

*אוקסא, v. עוּקְצָא.

אוֹר I, *Nif., add* Yoma VIII, 6 עד שיאורו עיניו until his eyes are enlightened (his eye-sight is restored); a. e.—*Hif. add* Midr. Till. to Ps. XXX, end מאיר להם מעיותיהן (not מעוותיהן) he illumines their errors for them (causes them to recognize their errors). Tosef. Taan. I, 6 עד האיר שבמזרח ed. Zuck. (read as Var. עד שיאור המזרח).

אוֹר I, *for* prop. *light, flame*; esp., *read: light, flame.* Ab. II, 10 warm thyself כנגד אורן וכ׳ at the fire of the wise; a. e.—Esp.

אורוסטי, *for* Mas אירוסטו, *read* Mus. אוריוסטו; *for* Sabbath year, *read* Sabbatical year.

*אוֹרַח *path*, v. אֹרַח.

אוֹרְחָא, אוֹרַח, *before*—[אוֹרְחָא *guest, insert* B. Bath. 9[b] אָרְחָתֵיהּ דאימיה, v. שְׁגַשׁ.

אוּשְׁפִּי, *add*—Cmp. ἄσκι in Lübker Reallex., p. 1251[b].

אוֹת II, *for* He is the ensign among, *read* He is recognized by.

אָזוֹב, *add—Pl.* אֲזוֹבוֹת, אֵי׳. Y. Ber. VII, beg. 11[a].

*אִזּוֹרְדִי, אִי׳ f. = אֵזוֹר. Shebu. 43[a].

*אֵחַ III f. (b. h.) *kindling wood, pile.—Pl.* אָחוֹת. Midr. Till. to Ps. LIII ועשו עצמן א׳ and made themselves to be fuel (for Gehenna).

אֲחַד *after* Targ. Josh. VI, 1; a. e., *add*—Ab. Zar. 47[a] בבא הוא דאתידא וכ׳ Ms. M. (ed. דאתירוא . . . דשא) the gate is locked before it (no conception possible).

אֲחוּדָה, *for* Ḥull. 75[a], *read* Ḥull. 57[a] top;—*add* Arakh. III, 1, sq. שדה א׳ inherited land, opp. מקנה.—Tosef. Ḥull. VIII, 18, v. אֲחִיזָה.

*אֲחַדּוּ = אֲחַד. Targ. Job XVIII, 20 Ms.—Ab. Zar. 47[a]; a. e.

*אֲחִידָה f. (אָחַז) *taking hold, capture.* Ḥull. IX, 3 כדי א׳ no more of the skin than is required for taking hold (in order to flay it); Tosef. ib. VIII, 18 אחוזה. B. Mets. 91[a] מאי א׳ תכנסה וכ׳ ראחוז by insertion is meant, and *ăḥizah* is used as a euphemism. Sabb. 125[a]; 126[b] בית א׳ *handle*; a. e.—אֲחִיזַת עינים *optical delusion* (v. אָחַז). Y. Snh. VII, end, 25[d], opp. מעשה. Ḥull. 56[b] sq. שחטיה קמיה באחוז (not באחו׳) he cut his throat in his (the father's) presence by an optical deception.

אַחֲרוֹן, *add*—2) *inferior.* Mekh. Yithro, Baḥod., s. 6 שהם אחרונים למי שהוא אחרון וכ׳ for they (the gods) are the inferiors of one who is himself an inferior as regards conduct; and who is that inferior in conduct? He that makes them his gods.

אַחֲרִיוּת, *add*—2) *alternative, chance.* Sifra M'tsor'a, Neg., Par. 2, ch. II ליתן א׳ וכ׳ to offer an alternative for the cutting of the hair, so that if he has not cut his hair on the seventh day &c.

אַחֲרִית, *add* B. Bath. 14[b] דאית ליה א׳ (v. Rabb. D. S. a. l. note 2) it (the Book of Ruth, beginning with evil) has a happy ending. Y. Ber. IV, 7[d] bot.; a. e.

*אטליטין, read: אַתְלִיטִין, v. אַתְלִיטִיס.

*אִיגְרָא II m. (v. אֲגַר III; cmp. תגר) *trade, market.* Pes. 113[a] קבא מא׳ . . . rather have a Kab from the ground, than a Kor from trade; (comment.: rather . . . home, than . . . from the market abroad).

אִיד, *add* Tosef. Ab. Zar. I, 1 אידין הקבועין stationary festivals.

*אַיָּדָה f. (b. h.) *ayyah*, name of an unclean bird. Ḥull. 63[b] א׳ ודיה אחת היא *ayyah* is the same as *dayyah.*

אַיָּלֵן, *for* אי הלין, *read* איי אילין; cmp. הֵיי;—*add* Y. Erub. III, 20[d] top אילין אינון (corr. acc.) what are these?

אֵירִינוֹן, *for* (εἰρίνεον, εἰρινοῦν, neut.) *woolen, read* (ἀέρινον) *sky-blue.*

אִיכָּרָא, *before Pl., insert* Snh. 26[b] איכריה דרב זביד a field-laborer of &c.—

אַיָּלָה, *before*—2), *insert* Midr. Till. to Ps. XLII; a. e.

*אִילָא, v. אַיָּלָא.

אִילֵּין, *for* insert מאי, *read* read: אַיָּלֵּן.

*אילבוב, Tosef. Kel. B. Mets. I, 9, read: אַלְמוּג.

*אִילְמוֹת f. pl. (v. אִלֵּם; cmp. אֲלוּמָה) *well-tied bunches.* Tosef. Makhsh. III, 8.

*אִילְעָא, v. אִרְלָא.

*אִימֵי, v. אֲמִי.

אִימְרָא, *for* μέλαινα, *read* μελανή.

אִימַּר, *for* עדקין א׳, *read* דעדקין א׳.

אִין I, *for* III, 12, *read* III, 19.

*אינגלין, v. אַנְגְלוּגִין.

אינוניתא, *for* a corruption *to* ח׳ בר סיסיי, *read* v. עַנְהוֹנָדָיָא.

אִינְדִּינִי, *dele* V. אינוניתא.

*אינימוס, read: אֻנִימוֹס, v. נִימוֹס I.

אִיסְטְמָא, *for* Tosef. ib. IV, 7, *read* Tosef. ib. IV (V), 6, sq.

*אִיסְל, Tosef. Par. VII (VI), 3, read: אֶסֶל.

*אִיסְפִּין m. *Spanish.* Tosef. Bets. II, 1, v. קוֹלְיָיס.

אִיסְפִּיסְרִיאוֹן, *add* (Yalk. Is. 291 קומיס ואיפרכוס).

אִיסְתָּוְרָא, *for* a door turning, *read* a bolt moving;—*after* from the ankle, *add*, opp. סיכתא upright bolt.

*אִיסְתְּוִיט, v. סוּט ch.

אִיפָּטִיקוֹס, *dele from—Pl., to* note 4)

*אִיפְלְטִיסִין, Midr. Till. to Ps. LXXVIII, 52 ed. Bub., read: אִירְפּוֹסִיהֶן, v. אִירְפּוּס.

אִיפַּסְטָלִין, *for* פַּסְטִילוֹס, *read* פִּסְטָלִין.

אִיקּוֹן, *before* V. אִיקּוֹנִין, *add* Koh. R. to IX, 10 [read:] תפון אפיירא דאיקונתא וכ' they covered the faces of the statues with mats.

*אִיקְלְטָאוֹת, Tosef. Ohol. XIV, 3, read: אִילְקְטָאוֹת, v. אֶלְקְטִית.

*אִיקְנְתָא, Koh. R. to IX, 10, *read:* אִיקּוֹנָתָא, v. אִיקּוֹן.

*אִירְקְסְגוֹרִין, Y. Shebi. VIII, 38ª top, *read* אֲקְסִירָגְרוֹן, v. אֲקְסִירָגְרוֹן.

אִירָא, *for* in the hands of the dyer, *read* in the hands of the weaver.

אִירְיָסָא, v. אֶרֶס ch.

אִישׁ, *add* Num. R. s. 9[2] שני אישים two beings that are named *ish* (God and the husband).

אִישׁוּר, *for adoration, read blessedness;—before* Y. Succ. III, *insert* Num. R. s. 14[19] אִישׁוּרָן של ישראל the blessedness of Israel;—*add* 3) *firmness, energy.* Num. R. l. c. Asher is named על שם אִישׁוּרוֹ for his energy (in executing the law).

*אִישְׁכּוֹל, v. אֶשְׁכּוֹל.

*אִישְׁתַּדָּא, v. אִשְׁתַּדָּא.

אִיתָּן *after normal condition, add* or *strength.* Mekh. B'shall. s. 6, v. תּוֹקֶף;—*after essential, strong, add; hard; old.* Mekh. l. c. Sot. 46ᵇ;—*before*—3), *insert* Gen. R. s. 98, end מן האי from the presence of the (Egyptian) men of power.

*אַבְלָא, v. אוּבְלָא II.

אכספטיאס, *for* ἀθνίας, *read* ἀνθίας; *for Athnias read Anthias.*

אַכְסָרָה, *for* Ms. M. אסכרא, *read* Ms. M. אכסרא;—*add* [V., however, מִכְסוֹרִין.]

אֶלְגָּבִישׁ, *add* Midr. Till. to Ps. XVIII, 8 מיני א' various kinds of hail.

אֱלוֹהַּ, *add*—3) אלהים *authorized judges.* B. Kam. 84ª, sq. א' בעירנן וכ' these cases require authorized judges (Ex. XXII, 7, sq.), and there are none (in Babylonia).

אֱלוּל, *for* the second of October, *read* the fourth of October.

אֱלוֹנָטִית I, *for* I Sam XX, 10, *read* I Sam. XXI, 10.

אַלּוּחַ, *add—Pl.* אַלּוּפִים. Ex. R. s. 15 4; a. e.

*אַלּוּפַסּוֹן m. (ἀλλοφάσσων) *talking in delirium.* Tanḥ. ed. Bub., Mikḳets 15 (not אלופסין).

*אָלַח, *Nif.* נֶאֱלַח (b. h.) *to be spoiled, rotten* (morally). Midr. Till. to Ps. LIII, 4 נֶאֱלָחִים מבחוץ וכ' מבפנים rotten within and rotten without (ed. Bub. נא' מבחוץ ומלאים רשע מבפנים rotten without, and full of wickedness within); Yalk. ib. 770 נאנחים וכ' (corr. acc.).

אַלְבָּא, *before* B. Kam., *insert* Targ. I Chr. XI, 11.

אָלַם, *add Pi.* אִלֵּם *to tie up, close,* v. עָלַם I.

אַלְמוּג, *for* v. גלומי, *read* v. גּוֹלֶם.

*אַלְעַאי pr. n. m. *Il'ay,* v. לְעַזִּי.

אַמְבַּטִּיס, *for* Y. Kel. *read* Y. Kil.

*אִימְטִין, v. אִימְטִין.

*אִימֵּי, אַמֵּי pr. n. m. *Ammi, Immi,* name of several Amoraim, esp. A. bar Nathan. Gitt. 44ª. Y. Sabb. III, 5ᵈ bot. Y. Meg. III, 74ª bot. Snh. 17ᵇ; a. v. fr.—Others: Y. Ned. X, 42ª bot.—Y. Meg. I, 71ᶜ top, a. oth.; v. Fr. M'bo, p. 63ª sq.; v. Jew. Encycl. s. v. Ammi.

*אמין, Zeb. 40ᵇ top, v. רָמַן.

*אֵמִית־, v. אֵמֶת.

*אֲמִיתָּה־ f. (v. אֵמֶת) *truth, reality.* Ex. R. s. 30 19 אמר אֲמִיתַּת הדבר he stated the case as it really had happened.

אמכותי, *cancel* the entire article, and *substitute* אִמְּכוֹתִי, v. מַכּוּתִי.

אָמַן I, *before* Ch. חֵימָן, *add* Taan. 8ª חמאמין בהקב"ה who makes God the witness of his promise.

*אַמָּן, v. רַמָּן.

אָמַר I, *dele* b) *to heap up, and* d) *to contract, bargain, exchange.*

אַמַּר, *dele from* כְּלוֹמַר *to* כִּילּוּי.

אַמַּרְכֹּל, *add* [Perles Et. St., p. 106: Pers. *amârgir accountant.*]

*אנגלין, v. אַנְגְּלוֹגִין.

*אנולוגין, Lam. R. to I, 14, read: אַרְלוֹגִין.

אָנוּשׁ, *add* 2) (part. pass. of אָנַשׁ) *oppressed, weak.* Yalk. Is. 336 מן אנוש א' of weak man; (Pesik. R. s. 33 ומן אנוש only).

*אַנְטִירְמוֹס = אַנְתִּירְמוֹס, q. v. Treat. Sof'rim ch. XIII, 6.

אֲנִיסָא, *add* (h. form) אֲנִיסָה f.; *pl.* אֲנִיסוֹת. Targ. Cant. VI, 6 (not אֲנִיסוּת).

אֲנִיסִין, *for* Ḥall. II, 11, *read* Tosef. Ḥall. II, 11.

*אנ"ם, v. לק"ת.

אָנַס, *add* Y. B. Mets. X, end, 12ᶜ שלא יואנס, read: שלא ייאנס.

אָנַס, *before*—3), *insert* B. Mets. 86ᵇ בדלא אָנִיס (an ox) which has not been used for labor; בדלא אַנִיסָא (a hen) which has not been used for hatching.

*אַנְפַּלְדָּן, Targ. Cant. IV, 12 בא', read: בְּפַאפְּלוֹנָה, q. v.

*אַנָּקָא *camel,* v. נָאקְתָא.

*אַנָּקָה III f. (אָנַק) *sigh, groaning.* Ex. R. s. 15 21.

*אִיצְּ', אִיסְ', אִצְ', אִסְטַבְלָא I f. (stabulum) *stable.*—*Pl.* (h.) אִסְטַבְלָאוֹת, אִצְ' &c. Snh. 21 6; Num. R. s. 11 7; Sifré Num. 42 סטבלאות (corr. acc.).—(Chald.) אִסְטַוְולָוִן; אִצְ', אִסְטַבְלָא. Targ. II Chr. XXXII, 28 (not אסת').

*אִסְטַוְולָוִן, v. אִסְטַבְלָא I.

אִסְטוֹמְכָא I, *for* Lev. R. s. 4, *read* Lev. R. s. 3 4.

*אַסְטָרוּתָא f. (סָטַר) 1) אַסְטָרוּת דִּין *diversion of justice; wresting judgment.* Targ. Ez. IX, 9 (h. text מטה). Targ. Is. LVIII, 9 (h. text מוטה).—2) אסטרות חובא *turning aside, removing guilt.* Ib. XXVII, 9.

אִסְטַלִּית, *for* a suite, *read* a suit.

אַסַּל, *add—Pl.* אַסְלָאוֹת *chairs.* Midr. Till. to Ps. LXXXVII, ed. Bub.

אִסְפַּדְיָא, *for* Gitt. 69ª, *read* Gitt. 69ᵇ.

**אִסְפּוֹרַק**, *add* Tem. 30b.

**אִסְפַּלָנִית**, *for* Sabb. IX, 2, *read* Sabb. XIX, 2.

***אִסְקַרְנוֹס**, v. אִירִס.

**אָסַר**, *add Hithpa.* **הִתְאַסֵּר** *to be forbidden.* Men. 15b שלא יתאסר (Ms. R. יֵאָסֵר) that it should not become forbidden matter.

***אפטרון**, Yalk. Ps. 701, read: אֶפִּיטְרוֹפּוֹס.

***אֲפִיפָנְיֵס** pr. n. m. (Antiochus) *Epiphanes,* King of Syria. Targ. II Esth. I, 2 ed. Lag. (v. אנריפונים).

**אָפַל** II, *add*; Tosef. Taan. III (II), 1; Y. ib. III, 67a top הִתְעוֹפֵל.

***אֲפַסִיקִין** m. (ὀψίκιον, S. = obsequium) *retinue, suite.* Tanḥ. ed. Bub., Vayesheb 2.

***אַפְקוּתָא** f. (נָפַק) 1) *that which goes forth, issue, product* (h. מוֹצָא). Targ. O. Deut. XXIII, 24. Ib. VIII, 3; a. fr.—2) *the carrying forth.* Targ. Y. Lev. XXVI, 5 (ed. Vien. אַפָּקוּת).

**אַפְקָעְתָא**, *for* Sabbath and Yobel Years, *read* Sabbatical and jubilee years.

**אֲפָרָא** II, *for* Taan. II, *read* Taan. III.

***אפרטין**, v. אפורטין.

**אַפַּרְסְמָא**, *dele* R. Hash. 23a;—*add* R. Hash. 23a (expl. עֵץ שֶׁמֶן, Is. XLI, 19) א' (sub. אצא) *resin-wood, pine,* v. דדנין, a. מְשׁוּח III.

***אַפַּרְסְקָא**, v. פַּרְסָקָא.

***אַפַּתְּתִי** f. (v. אַפְתָּא II) *wide place, release.* Targ. Job XXXVI, 16 (not אַפְתִּי).

**אֲצַבְעָא**, *before—Pl., insert* Ab. Zar. 29a, v. מְלוֹא ch.

**אִצְרוֹת**, *for* a kali, *read* an alkaline substance.

***אקדח**, Yalk. Ex. 317, read: מַקֵּדָה.

***אֶקְלִיטָא**, **אֵי"ק** f. (ἔκκλητος, v. אֶנְקְלִיטוֹן) *appeal.* Y'lamd. to Deut. III, 23, quot. in Ar.

**אֲקַנְיוּתָא**, *for* קני II, *read* קְנֵי I.

***אַקַנְתָּא**, v. אַקּוֹ.

***אַקְרוֹקוֹנְיָא, אַקְרוּנְיָא**, v. קוֹרְקוֹנְיָא.

**אַרְגְּזוּתָא**, *add* Targ. Y. Lev. XXIV, 14 (*blasphemy*).

***ארוחת**, Y. Succ. V, 55d top, v. אֲרוּכָה II.

**אֲרוּכָה** II, *add* Naz. 54a, v. חָלַל; a. fr.—Trnsf. (of anorganic objects) Arakh. 10b ולא הירתה להם א' (not הירה) and they could not be repaired; Y. Succ. V, 55d top ולא עלתה להם ארוחה (corr. acc.).

**אֲרָזִין**, *add* Y. Snh. VI, 23d bot. בְּאֲרָזִים; Y. M. Kat. I, 80c bot. ברזים (corr. acc.).

***אוֹ', אֹרַח** m. (b. h.) *path.*—*Pl.* אוֹרְחוֹת, אָרְחוֹת. Num. R. s. 8 3 אורחותיו, v. דָּשֵׁר. Sot. 5b, a. e. חשם אורחותיו, v. שׁוּם I.

**אֲרִי** I *for* (√ אר, cmp. ירי) prop. *to point, throw, read* (cmp. עָרָה II) *to stir up;*—*after* (go to law), *add*; Y. Gitt. V, 46d bot. ועררין.

**אֲרִיבָא**, *before*—Fem., *insert Pl.* אֲרִיכֵי. Erub. 65a, v. נוּם ch. Ḥull. 63a; a. e.

**אֲרִיבִין**, *for* VII, *read* VI.

**אַרְיֵס** I, *add* [Koh. R. to VII, 8 כאריסה, read: כְּאִירָסָה, v. אֶרֶס, a. רִיס I. Gen. R. s. 98, v. רִיס I.]

**אֲרִיסוּת**, *for* חֲכִירוּת, *read* חֲכִירוּת;—*add* Y. M. Kat. III, 82a bot. שטרי ארסיות (read אריסות or אריסיות) documents relating to tenancy.

***אַרְכָּבָה**, v. אַרְפּוּבָה.

**אַרְפּוּבָה**, *add* Bekh. VII, 6, a. e. אַרְכֻּבוֹתָיו.

**אַרְכִי** I *for* Zephoris, *read* Sepphoris;—*add* Y. Meg. I, 70d בארכיים in their (the Persians') archive; Ruth R. to II, 4 בין הכרכים (corr. acc.).

***אַרְכִיאַטְרוֹס** m. (ἀρχίατρος) *chief physician.* Ex. R. s. 46 4 (not ארכיאטוס).

**אַרְמוֹן** III, *before* אַרְמוֹנִים, *insert Pl.*

**אַרְמְנָיָא**, *for* 48d, *read* 48a.

**אֶרֶס, אֵירָסָא**, *add* Targ. Cant. II, 14 אֵירִיסֵיהוֹן (ed. Lag. איר').

***ארסיות**, read: אֲרִיסוּת or אֲרִיסִיוּת.

**אָרַע** I, *add Pu.* אוֹרַע *to be joined, attached.* Gitt. 39b, v. עָרָה II. B. Bath. 113b לחיות דין ... אוֹרְעָה the entire section (Num. XXVII, 1—11) has been joined together to serve as a judicial precedent.

**אָרַע** II, *cancel the entire paragraph under Pu.*

**אַרְעָאָה** *for* Targ. Esth. אַרַע מינית, v. לְאַרַע, *read* Targ. Esth. I, 2 אַרַע מינית (ed. Vien. עֲרַע) of inferior quality. Targ. Ruth IV, 4 ארע מינך (not אדע) second in rank to thee.

***אַרַשׁ**, v. אָרַס.

**א"ת**, *add* Sabb. 104a.

**אֵת**, *add* 2) אֶת *with.* Shebu. 30a, v. עֲמִית; a. fr.

**אַתָּא** *Af, after* I cannot bring it., *add* Ned. 81a מַתְיָא לידי וכ' leads to (produces) &c.

***אָתוֹן** f. (b. h.) *she-ass.* Num. R. s. 20 15; a. e.—*Pl.* אֲתוֹנוֹת. Tosef. B. Mets. V, 8; Y. ib. V, 10b bot.; a. e.

***אִתְכְּלָה** f. (כְּלֵי I) *destruction.* Targ. Y. Num. XVII, 11.

**אִתְּנָן**, *add* Ex. R. s. 1 17 מוליך א' לאשתו brings a present to his wife (to win her affection).

**אַתַר**, *before—Pl., add* Trnsf. (=h. מָקוֹם) *God.* Targ. Y. Ex. XVII, 15 (v. Mekh. B'shall., Amalek, s. 2).

**בְּגַד**, *after* (b. h., v. infra), *insert* 1) *to tear, pull.* Lam. R. introd. (R. Ḥan. 1) זה בוגד מכאן וכ' the one pulls one way, the other the other way, until they tear it (the garment).—2) *to tear away;*—*before* Snh. 37a, *insert* Ib. (R. Ḥan. 2) בָּגַדְנוּ בצורנו we have been faithless to our Rock.

**בֶּגֶד**, *for* Day of Atone., *read* Day of Atonement.

***בְּגָדָא** ch.=h. בֶּגֶד.—*Pl.* בְּגָדִין. Y. Sabb. III, 5d bot. דשטחן בגדיהון וכ' who spread their garments against the warm air of the stove.

**בַּד** II *for* Sabbath year, *read* Sabbatical year.

**בְּדוּלָחָא**, *add* Targ. O. Num. XI, 7 (ed. Vien. בְּדֹלַח); Y. בְּדַלְחָא.

**בְּדִי** I, *for* Y. Sabb. II, *read* Y. Sabb. VII.

***בדיריין**, Y. Ned. III, 37d, v. קְרוּכִין.

***בְּדֹלָחָא**, v. בְּדוּלָחָא.

***בְּדָא** pr. n. m. *Beha,* an Amora. Tem. 29a.

***בְּדוֹנוֹת**, *pl.* of בֹּהֶן.

***בֹּהֶן**, **בּוֹ'** m. (b. h.) *thumb, great toe.* Neg. XIV, 9; a. fr.—*Pl.* בְּהוֹנוֹת. Yoma 61b; a. e.

**בָּהַק**, *before* [Sifra Thazr., *insert* B. Mets. 27b סימן מ' a distinct (reliable) mark for identification.

***בו**, Kidd. 48a, a. e., v. בּוֹ.

***בוביס, בובים**, Tosef. Kel. B. Bath. I, 5, read: כּוּבֵּס (v. R. S. to Kel. XXI, 1).

***בּוּדָקָא** m. (בְּדַק) *searcher*. Gen. R. s. 67 אנא הוא בּוּדָקִיהוֹן וכ׳ I am the searcher of hearts; Yalk. ib. 115.

**בּוֹדָנִין**, *after* בן גבו חירן, *add*; Y. Pes. IV, 31[b] bot. בן מביא יין.

***בּוֹהֵן**, v. בֹּהֶן.

**בּוּטָא**, *add* Meg. 31[b] לוי בר ב׳ Ms. M. (ed. בּוּטֵר); Yalk. Prov. 932; Y. Meg. III, 74[b] bot. פאטי (פסטר, פכטר); Koh. R. to VIII, 3 בן פנטי.

***בּוּטַי** pr. n. m. *Buṭi*, v. בּוּטָא.

**בּוּכָנָא**, *for* concerning a club, for he pounds with it, *read bukhana* is that with which one pounds.

***בּוּלְדְּרִיס**, read: בּוּלְדַּרְסִי m. (v. בַּלְדַּרְסִין) *Brundisian, sailor to and from Brundisium*. Koh. R. to IX, 8.

***בּוּנְטוֹס**, v. פּוּנְטוֹס.

***בּוּנְיָס (בּוּנְיוֹס)** pr. n. m. (*Bunios,*) *Bunias*, name of a wealthy man. Erub. 83[a] בּוּנְיוֹס (Ms. M. בן בּוּנְיָס; Ms. R. בּוּנְיָס בן נוּנְיָס; v. Rabb. R. S. a. l. note); ib. 85[b] בּוּנְיָס בן בּוּנְיָס (Ms. M. בּוּנְיָס בן בּוּנְיוֹס, v. Rabb. D. S. a. l. note); Gitt. 59[a] בּוּנְיָס בן נוּנְיָס (corr. acc.).

**בּוֹסֵר**, *for* גָּרַע, *read* גָּרַע II.

**בּוּעַ**, *add* 2) *to bubble, boil over* (in excitement). Targ. Job VI, 10 (h. text סלד).

**בּוּצְרָיָה**, *add* Y. Shebi. VI, 36[c] bot. דבוּצְרָה, חוטא דב׳, read: דבוּצְרָה.

**בּוּר** II, *add* 3) *uncultivated land*. Peah II, 1, v. נִיר II. Y. Naz. VII, 56[b] top שדה ב׳ an unbroken field; a. e.

**בּוּרָא** I, *add* Koh. R. to I, 18 מלין בּוּרִין coarse things, v. קַלִּיל II.

***בּוּרִיי**, Y. Kidd. I, 61[a], read: פּוּדַּנְרָא, q. v.

**בּוּרְנִי** I, *before* [Y. Kidd., *insert* Tosef. Succ. III, 8, v. לִיבָּרְנִין.

**בּוּרְנִיץ**, *add* Ar. בורצנין.

**בָּזְבֵּז**, *for* Gen. R. s. 80, *read* Gen. R. s. 83.

***בִּזָּה**, v. בִּיזָּה.

**בָּזַז**, *add Nif.* נִבְזַז *to be plundered*. Bicc. I, 8 נִבְזָזוּ (Y. ed. נָבְזוּזוּ) if the first-fruits were taken away by robbers.

**בָּזַז** I, *add* Esth. R. introd. מִתְבַּזְּזָה, v. סָגִי I.

**בְּזִיוֹנָא** I, *after* Ms. O. אבי ב׳, *add*; Midr. Haggadol ed. Schechter, to Gen. XXV, 24 אבב בי זִינָא.

**בְּזִיזֵי** *for* prob., *read* properly.

**בְּזַק** *for* גרירו דחרדלא, *read* גרירו בזרא דחרדלא;—*for* mustard, *read* mustard seed.

**בְּזָקָא**, *for* v. בְּזַק, *read* v. בְּזַק.

***בחבח**, Men. 63[a] מבחבוחי Ar., v. מַהֲבוֹאָה II.

***בְּחַיֵּי** pr. n. m. *Baḥăyi*, v. בְּרֶכְיָה.

***בְּחִינָה** f. (בָּחַן) *proving, use of the verb* בָּחַן. R. Hash. 16[a], v. עוֹן ch.

**בְּטַח**, *Af.*, *add* Snh. 98[a] אַבְטָחֵךְ לָךְ וכ׳ I assure thyself and thy father of a share in the hereafter.

***בֶּטַח** m. (b. h.; בָּטַח) *safety, confidence*; (adv.) *in safety*. Pirké d'R. El. ch. XXXVIII; Yalk. Gen. 138, v. שַׁאֲנָן.

***בָּטַי** pr. n. m. *Baṭi*. Kidd. 70[b].

**בָּטַן**, *add Af.* אַבְטִין *to cause to abort*. Targ. Ps. XXIX, 9 (h. text חוֹלֵל).

**בָּיָא**, *add* [Compare, however, Lev. R. s. 1 עסוק בחיירה של אגרונימון ... במדינה; Yalk. ib. 428 במחירה,—from which it would seem that our w. stands for βίος, *living*.]

**בִּידָא**, *before* [Rabad, *insert* Y. Yeb. VIII, 9[c], a. e., v. בְּדִי I.

***בידידה**, Tosef. Toh. X, 12, read: בְּרִידָה.

***בִּידַלְתָּא**, v. בְּדוּלְתָּא.

***בִּיזָקָא**, v. בְּזָקָא.

***בִּיזָרִין**, v. בַּאֲרִין.

***בימוס** Midr. Till. to Ps. III, v. ריטמיש.

**בִּין**, *add* Ḥag. 3[a], a. e. הַחְבוֹנֵן, v. רָשָׁה.

**בִּירְקוּעַ**, *for* spade or shovel, *read* axe;—*add* 3) *fissure, trench*. Tosef. Ohol. XVI, 1, v. תְּלוּלִית.

**בִּירַאי**, *add* Yoma 81[b], v. נָרַשׁ.

***בישין**, Y. Maas. Sh. IV, 55[b] בישין שיני, a corrupt dittography of פישן, q. v.

***בִּיתִינִי**, v. חִינִי 3.

**בָּכַר**, *Pi., add* 5) *to do for the first time, invent*. Midr. Sam. ch. XVIII (ref. to בכור מות, Job XVIII, 13) ב׳ לו מיתה מרה he invented a bitter death for him; Pesik. R. s. 12 חִבְכִּיר (*Hif.*);—*under Hif., add*—2) *to cut early, to destroy*. B. Kam. 58[b], v. סְמַדַּר.—3) *to invent*, v. supra.

***בְּכוֹרוּת** f. (v. בְּכוֹר) *share of the firstborn*. Num. R. s. 21[12].

**בַּלְדַּרְסִין**, *for* 41[a], *read* 41[b].

***בלוטין, בלוטי**, read: בּוּלְוִוטִין.

**בְּלוּזְמָא**, *for* ch. XI, *read* ch. XXXI.

**בְּלִי**, *add* Lam. R. to I, 4, v. בּוּרְגִּין; a. e.

***בליוסטוס**, v. בּוּלְבָּסָא.

**בְּלַע**, *Pe., after* (cmp. סָפַג), *add* Targ. Prov. XXIX, 19;—*under Af., add Part. pass.* מַבְלָעָן *enclosed*. Erub. 21[a] מַבְלָעָן, v. מָתָא;—*under Ithpe.* 1, *add* Sabb. 134[a] אירב ברה דמא his blood is resorbed (in the veins, the red surface disappears).

**בֶּלַע**, *after* 1), *insert* (b. h.) *that which has been swallowed*. Gen. R. s. 68, end בְּלִעוֹ (not בולעו).—2);—*for* 2), *read* 3);—*for* 3), *read* 4).

***בְּלַעְדֵי**, בַּלְעֲדֵי *without*. Gen. R. s. 79; Y. Shebi. IX, 38[d], a. e. מב׳ שמיא without the will of God, v. רְבַד.

***בְּנָאן**, v. בַּנַּי.

**בְּנַאי**, *before*—V. אַרְכִּיכַל, *insert Pl.* בַּנָּיִין, בַּנָּאִים. Tosef. Kel. B. Bath. VII, 2; Kel. XXIX, 3 (R. S. בנאים).

***בְּנוֹנִי**, v. בֵּרוֹנִי.

***בְּנִי**, בַּנְיָא f. (v. בַּנַּאי) *bathing*; בי ב׳ *bath*. Targ. Y. Lev. XXIII, 27 הניית בי ב׳ (not בין) the enjoyment of bathing; ib. XVI, 29 חוית בָּנֵי (corr. acc.). Targ. Y. Num. XXIX, 7.—*Pl.* בְּנָאן, בַּנָּיִין. Targ. Koh. II, 8 ed. Lag. בנאון (ed. Vien. בניין). Targ. Esth. II, 3 (ed. Vien. בגאון, corr. acc.).

**בְּנֵי, בְּנָה**, *for* Is. LIV, 93, *read* Is. LIV, 13;—*before* Ex. R., *insert* Sifré Deut. 309 (play on לא תתבונן, Is. I, 3) שלא היו בונים בדברי תורה because they did not educate themselves by the words of the Law; Yalk. Is. 254.

***בַּנַּי**, *pl.* בַּנָּאִין, v. בַּנַּאי.

***בִּנְיָמִין** (b. h.) pr. n. m. *Benjamin*, 1) son of Jacob. Sabb. 55[b]. Ex. R. s. 1; a. fr.—2) name of a Tannai. Nidd. 21[b]; a. e.—Ber. 5[b], sq. Abba B.—3) name of several Amoraim, *a*) B. of Ginzak. Y. Ber. II, 5[b] top, v. גִּנְזַכָּרִיָּה.—*b*) B. bar Giddal. Y. Maasr. I, 49[a] bot.; a. e.—*c*) B. bar Japhet. Y. Ber. VI, 10[a]. Gen. R. s. 43; a. e.—*d*) B. bar Levi. Y. Peah I, beg. 15[a]. Ex. R. s. 8; a. e.—*e*) B. bar ʿAshtor. Y. Bicc. I, 64[a] top.—*f*) B. the physician. Snh. 99[b]; and others.—4) B.

the shepherd. Ber. 40b.—V. מְנִיוֹמִי, מִנְיָמִין.

*בְּנִיתָא *hair*, v. בִּירִיתָא.

**בסגר**, *after* ערביא ב' של, *insert* (ed. Bub. סוגר).

בָּסִילְיוֹס, *add* Tanḥ. ed.Bub., Vaëra 7 בסילואוס; Yalk. Ex. 180 בשילואוש (corr. acc.).

בָּסִיסָא, *for* כרנבי ב' אית, *read* אית כרנבי מריון ב'; —*for* sin begets sin, *read* evil begets evil.

בַּסִּין, *insert* Y. Maas. Sh. IV, 55c top.

*בַּעֲבִיוֹת f. pl. (cmp. בוּעָא) *abscesses.* Tosef. Makhsh. III, 13.

*בְּעַד (b. h.) *behind, after.* Midr. Till. to Ps. XII שאל בְּעַדוֹ וכ' he inquired after him (to know) where he was; a. e.

בְּעַט, *add* Gen. R. s. 80 בְּעִיטָא, v. נְגַשׁ.

*בְּצַי, v. בְּצָא.

בָּצִיר I, *add* [Pesik. R. s. 6, end בצירנו, v. בְּצַר.]

בְּצִירָה, *add* בית חב' *wine-press.* Y. Macc. II, 31d; (Tosef. ib. III (II), 9 יצירה ed. Zuck., Var. רצירה).

בקלאנין, *for* קַלָּן, *read* קוֹלָן.

בַּקְעָתָא, *for* פְּקוּעָה, *read* פַּקּוּעָה.

*בָּקַק (b. h.) *to be empty.* Num. R. s. 8 9 כגפן בוקק like a bare vine.

בָּקָא, *before—Pl., insert* B. Kam. 24b; a. e.

בַּר, בָּר, בָּרָא, *before*—4), *insert* Gitt. 69b צימרא ברא, v. צִימְרָא.

בַּר IV, *add* Gen. R. s. 82, v. שָׂרָב.

בָּרָאָה, *for* Gen. XIII, 25, *read* Gen. XVIII, 25.

*ברדינין, v. ברדינון.

בָּרוֹקָא III, *add*—2) *a jewel*, v. בַּרְקָנָא.

בַּרְדָא, *before* Y. B. Kam., *insert* Targ. Y. Gen. XV, 9; —*add*—*Pl.* בָּרְחָנָא, בָּרְחֵי. Targ. Y. Num. VII, 17; a. fr.

ברי I, בָּרָא *Hif., add* 3) *to make strong.* Ber. 40a, a. e. מְבָרְרִין, v. פרי, פָּרָה.

בָּרִיחַ, *before—Pl., insert* B. Bath. I, 5; a. e.

*בריחיא, Y. Erub. II, 19a, *read:* בְּרִירָא *rotten.*

*ברלא, B. Kam. 113b, v. בּוֹלָרָא.

*בְּרַם II f. (v. preced.) *piece, portion.* Targ. I Chr. V, 2 ב' מלכותא a portion of the dominion.

*ברניות, Midr. Till. to Ps. XLVIII, end, read: בִּירָנִיוֹת.

בְּרָסִים, *add* Tosef. Kel. B. Bath. V, 11. Tosef. Neg. V, 14.

בְּרַק I, *for* מנחורא, *read* מנהרא.

בַּרְקָנִים, *add* Sabb. 59a; a. e.

*בשילואוש, v. בָּסִילְיוֹס.

בְּשַׁשׁ, *for* טָפֵל, *read* תָּפֵל.

*בָּתַר, *Pi.* בִּתֵּר (b. h.) *to cut.* Pirké d'R. El. ch. XXVIII.

בֶּתֶר, *for piece, decree, allotment, read* 1) *piece.* Pirké d'R. El. ch. XXVIII.—2) *decree, allotment.*

גאי, גָּאָה, *for* Job XXIII, 29, *read* Job XXII, 29.

גֶּבָא, *before—Pl., insert* Tosef. Ter. VII, 14; Y. ib. VIII, 46a top (not גובי); —*for* מישק, *read* משירק.

גְּבָבָא, *for* v. next w., *read* v. גְּבָבָה.

*גְּבוּבִי, v. גִּיבּוּר.

*גְּבֵי, v. גְּבָא.

גַּבְרָא I, *after* XVI, 16., *add* Ib. X, 20; a. fr.

גְּבִין II, *add* Bekh. 44a (expl. שכבנא); Tosef. ib. V, 3 (expl. שכנרה).

גְּבַל *Kal, add*—2) (b. h.) *to set a landmark* (גְּבוּל). Sabb. 85a.

*גַּבְלוּת f. (b. h. גְּבֶלֶת; גָּבַל) *rounded, twisted cord.* Cant. R. to IV, 4, v. שַׁרְשֶׁרֶת.

גַּד II, *for* Ex. XVI, 7, *read* Ex. XVI, 31.

גַּד, גַּדָּא, *after* ערסא דג', *insert* (lectus genialis).

גְּדוּדִית II, *add*—2) *steep* or *abrupt embankments, precipitous rocks.* Mekh. B'shall., s. 1, opp. משופעות.

גְּדוּלָה, *for* Num. XVIII, 11, *read* Num. XVIII, 8.

גְּדִי, *for* Y. ib. I, 19a, *read* Y. Snh. I, 19a; —*for* Deut. XV, 21, *read* Deut. XIV, 21.

גְּדַל II, *add* Keth. 103b מְגַדְּלָנָא (B. Mets. 85b גְּדִירְלָנָא), v. גִּשְׁבָּא.

גֶּדֶר, *add* Sifra M'tsor'a, Neg., Par. 3, ch. III גדר האמצעי *anti-helix*, v. גְּדִירָא.

גָּדָה, גָּדָה, *for* Ps. XXII, 7, *read* Ps. XXII, 10.

גּוֹבָרָא, *for* I Kings XIV, 25, *read* II Kings XIV, 25.

*גּוּבְדָּה, v. גּוֹב ch.

*גּוֹבִי, v. גּוּבָאִי. —[Y. Ter. VIII, 46a top, v. גֶּבָא.]

גּוּבָא I, *add* Ḥull. 60a אגיבא דרביתא on the bank of the R'bitha.

גּוּבְדַּבְדִּין, *add* Yalk. Lev. 587 חמגבירה לגוברגרון.

גּוֹדֶל, *add*—3) *age of majority.* Keth. II, 10, v. קוֹשֶׁן.

*גַּוְוָאנָא = גַּוְוָאתָא. Gitt. 69b, v. צִימְרָא.

גּוּלְגַּלָּא, *add* [Y. Peah I, 16a bot., v. גַּלְגַּלָּא.]

גּוּלָּה, *add* Tosef. Kel. B. Mets. II, 11 גוּלַּת חנוני the storekeeper's bowl (stationary tank.)

*גּוֹנְתִי m. *Goth.*—*Pl.* גּוֹנְתִיִּים. Yalk. Ps. 702, v. עַנְתִּיִּים.

גּוּף I, *before* Nidd. 6b, *insert* Ab. Zar. V, 3 וְיָגוֹף, v. נָגַב; —*under Hif., add* Sot. 42b מְגִיפִין shut their cuirasses, v. חַנָּפָה.

*גּוּפְנָן, v. גּוֹפָן.

*גּוּרְגְּדִין, גּוּרְגְּרָן, v. גּוּדְגְּדִין.

גּוֹר I, *Pi. add* [Yalk. Lev. 471 מגרר, read: מְגַיֵּד, v. גִּיֵּד.]

גּוֹרֶן, *for* II Kings l. c., *read* I Kings l. c.

*גּוּרְקִי, v. גּוּרְקָא II.

גּוּשְׁקָרָא, *after bran-bread, insert;* Syr. כושכרא, P. Sm. 1844.

גַּז, *after* B. Kam. 118b, *add* Sabb. 48a, a. fr. גִּיזֵּי צמר, v. צִיפָּה. Ḥull. 136b רֵאשִׁית גִּזֵּי, v. רֵאשִׁית.

גַּזָּא, *add—Pl.* בַּר גַּזִּין, בַּרְגְּזִין. Midr. Till. to Ps. LXXVIII, 45 נרגזא (נרגזן); Yalk. ib. 820 בר זגרן (corr. acc.).

גְּזוֹרָאֵי, *pl.* גְּזוֹרָאֵי, *cancel from* inhabitants *to* גְּדוֹרָא, *and substitute* (גְּזַר) *woodcutters.*

גָּזָז, *for* Cant. V, 11, *read* Cant. VI, 11; —*before* Part. pass., *insert* Ḥull. XI, 2 גּוּזּוֹת, v. גָּזַל II.

גֶּזֶר, *for* scull, *read* skull.

גְּזָרָה, *after* Ohol. VIII, 2 Mish.,

*insert* (ed. Dehr. Var. גְּזִירְזִירוֹת, in Maim. Arab. comment. גְּזִירְזִירוֹת).

**גַּחֲמוּן**, *for* גְּחֻמּוֹן m., *read* גַּחֲמוֹן.

**גִּיבּוּי**, *add* B. Bath. 8[b] גִּבּוּיָהּ וְחִלּוּקָהּ the mode of its collection and that of its distribution.

***גִּידָא** II *junction*, v. גּוּדָא.

***גִּידָא** III *bank, shore*, v. גּוּדָא I.

***גִּידּוּק** m. (גָּחַק) *belching*. Ber. 24[b] top Ms. M. (ed. מגחק).

**גִּירָתָא**, *after* Targ. O. Ex. XV, 1 ed. Berl., *add* Targ. Job VIII, 12 בגִּירוּתֵיהּ ed. Wil., v. פִּירְתָא.

***גִּירְזָמָא** pr. n. pl. (Zeugma) *Gizma*. Kidd. 71[b], sq. מעברתא דג׳ the ford of G.

**גִּיל** I, *add* Part. גָּל; *pl.* גָּלִים. Midr. Till. to Ps. CXLIX.

**גִּילָה**, *add* Pesik. R. s. 36 בגִילַת נפשי with gladness of my soul.

***גִּירְפִּין**, Ex. R. s. 31, v. גִּרְמִפִּיוֹן.

**גִּיר** III, *for* he threw chaff and, *read* we threw chaff, and.

***גִּיתִּי־תִּית**, v. גַּת, גִּתִּית.

***גִּלְבְּטִינוֹן**, v. גַּלְאַקְסִינוֹן.

**גַּלְגָּא**, *add* Y. Peah I, 16[a] bot. גולגלוי (read גּוּלְגּוֹלִי).

**גִּלְגֵּל**, *add* 5) *to trifle with*. Y. Naz. V, 54[a], v. גָּזַר.

**גַּלְגָּלָא**, *for* וקלפי, *read* וקליפי.

**גַּלּוּסְקָא**, *before* [Ex. R., *add* Treat. S'mah. ch. VIII גלוסקאות שהביאו אוכל olives ripe enough to be eatable.

**גְּלִיד**, *add* Targ. Ez. I, 22 *crystal*.

***גְּלִישׁוּשְׁיתָא** = גַּלְשׁוּשְׁיתָא. Targ. Cant. VI, 5.

**גָּמוּר** *perfect*, v. גָּמַר.

***גְּמִירָא** = גְּמִירְתָא, *perfect*.—*Pl.* גְּמִירֵי. Ber. 61[b] צדי־קי ג׳, v. גָּמַר.

***גְּמִירְתָא**, **גְּמִירָה** f. (גָּמַר) *finishing, end*. Ab. d'R. N. ch. XXVII מלאכה שאין לה ג׳ (not בה) a work which you cannot expect to finish (Var. ed. Schechter גמורה, גמורה).

**גָּמַם** *Kal, for* v. next w., *read* v. infra.

**גַּנָּא**, *after*, v. אַגַּר II, *insert*; Koh. R. to IV, 6 גניאן.

**גְּנַאי**, *add* Midr. Sam. ch. I גְּנָאוֹ (fr. גְּנַי).

**גְּנוּבְתָא** I, *for* Ms. *read* Ar.

***גנוסטרי, גנוסטרא**, v. אגריסטור.

***גְּנִיחוּתָא**, v. גְּרִיחוּתָא.

***גניאן**, Koh. R. to IV, 6, read: גַּגַּרְיָא, v. גַּגָּא.

**גָּנַן**, *add Hif.* הֶגֵּן 1) *to find shelter*. Y. Pes. VII, 35[b] מְגִיפִין תחתיהן find shelter beneath them. Ib. אירכן לְהָגֵּן where to find shelter.—2) *to protect*, v. גּוּן.

**גְּסַס**, *add* V. נְגַס.

***גסקלגס**, v. גַּוּוֹס.

**גַּעֲבַע**, *for* h. text שעשע, *read* h. text ואשעה, cmp. שעשע.

***גָּעַר** (b. h.) *to shout, rebuke*. Tanḥ. Ki. Thissa 19; a. e.

***גְּעָרָה** f. (b. h.; גָּעַר) *rebuke*. Tosef. Ḥag. II, 12 (Var. מזרפה), v. שָׁחַק.

**גַּפָּא** I *for* ropes (or baskets), *read* rope (or basket).

**גַּפְרִית**, *add* Num. R. s. 12; Cant. R. to III, 10, a. e.; v. יָצַת.

**גָּרְבָּא** I, *after*; a. e., *add*—Y. B. Bath. VII, end, 15[c], a. e., v. נָקַשׁ.

**גָּרַב**, *after stir up, insert* Targ. Ps. CXL, 3 (h. text ירגורו).

***גרגרן** Tosef. Sabb. VI (VII), 1, v. גּוּרְגַּרְתָּן.

***גרמיסין**, v. גרמסין. Pesik. R. s. 10.

***גָּרַס** II (b. h.?) = גָּרַס II, *to acquire knowledge, to commit to memory*. Midr. Till. to Ps. CXIX, 20.

**גַּרְסִי**, *add* Tosef. Makhsh. III, 13; Bekh. 10[b].

***גֶּרֶת** m. (גָּרַת) *a vessel for the collection of refuse*. Ber. 25[b], a. e., v. רְעִי II.

**גָּרָרָא** II, *before*—[2, *add* Zeb. 11[b] אַגְּרָרָה, v. נָסַב.

**דָּאָה** I, *add* Erub. 53[b] (in Chald. dict.) דְּאוּן, v. נָקַף I.

**דָּאָה** II, *add Pl.* דָּאוֹת. Midr. Till. to Ps. LXXVIII, 45; Yalk. ib. 820.

***דאטגמא**, Deut. R. s. 5[14], read: דְּיוֹאֲטַגְמָא.

***דאיקוטטא**, v. דְּיוֹאִיקְרָטָא.

***דאסי**, Targ. Job XXXVI, 28 (ed. Wil. דאתי), read: דָּאֲסִי, v. דָּסִי.

***דאתי**, v. דאסי.

**דְּבוֹרְיָא**, *for* B. Bath. 108[a], *read* B. Bath. 18[a];—*after* (ed. דבורך), *add*; ib. 25[b] מִדְּבוֹרֵי (or מִדְּבוֹרֵי, *pl.* of דְּבוֹרָה).

**דְּבִירָא**, *read* דְּבִירָא, דְּבִירָא.

**דָּבָק**, *add* 4) דְּבָקִים *two words running into each other*, e. g. על לבבך. Ber. 15[a].

**דָּבַר** *Hithpa, add* 2) *to conduct one's self*. Koh. R. to III, 18, v. סִיגּוּף.

**דָּבָר**, *add* מִדִּבְרֵיהֶם *by their (the scholars') words*, (= מדרבנן, v. דַּבָּנָא) *rabbinical enactment*. Keth. 73[b]. Y. Orl. I, 60[d] top, opp. דבר תורה; a. fr.

***דַּבְרְיָתָא, דַּבְרְיָאתָא**, *pl.* of דַּבְּרְתָא.

**דַּבְּרְתָא**, *add* Sot. 48[b] דַּבְּרְיָאתָא.

***דַּבַּתַּרְתָּא** pr. n. pl. *Dabbattarta* (prob. to be read דברתא, v. Neub. Géogr., p. 265). O. Orl. I, 60[d] top.

***דּוּבָּה** (v. דוֹב) *she-bear*. Gen. R. s. 86, v. קְפַז.

**דּוּגְמָא**, *before* Keth. 28[b], *insert* Tanḥ. K'dosh. 8 ועשאוהו ד׳ and they made him a frightening example (defaced him); cmp. פַּרְדִּיגְמָא.

***דּוּד** m. (b. h.) *pot, boiler*. Num. R. s. 10[21] תחת הד׳ ... הירה threw the hair under the boiler; a. e.—Trnsf. *cup-shaped knob of a stick*. Tosef. Kel. B. Mets. IV, 4; cmp. מִיגָּקָת.—*Pl.* דּוּדִין. Ib. [R. S. to Kel. XIV, 2 reads דורין, דורין.]

***דּוּדָאִים** m. pl. (b. h.) *mandrakes*. Gen. R. s. 72; Cant. R. to VII, 14.

**דְּוֵי, דֵּוִי**, *add* Sifré Num. 85 (expl. כמתאננים, Num. XI, 1) כמדוים את עצמם as if bemoaning themselves (considering themselves as mourners); Yalk. ib. 732.

***דֵּוִי** m. (b. h.; דָּוָה) *grief, affliction*. Midr. Till. to Ps. XLI.

***דַּוַּי** m. (b. h.; דָּוָה) *afflicted, very sick*. Midr. Till. to Ps. XLI.

**דּוֹן**, *read* B. Bath. 90[b] and they named the measure introduced by Papa ד׳ פפא quot. Tosaf. to Yeb. 79[a] (ed. רוז; Ms. M. רז; Ms. H. כוז) Papa's keg.

***דוסקניתא**, v. אוּסְקָנִיתָא.

**דּוֹפָן**, *after* ברפן (corr. acc.), *insert*; v., however, רְפָרוֹן.

**דּוֹפֶק**, *add* 2) *close-fitting lid*. Sifré Num. 126; Yalk. ib. 762, v. פְּתִיל.

הוץ II *before* [B. Bath., *add* Nidd. 62ª; Sabb. 90ª, v. שְׁלוֹחַ.

הוּר I *Hif.*, *for* Y. Snh. Tanḥ., *read* Y. Snh. X, 28ª משרת; Tanḥ.

הוּר, יְהִיר, *add Ithpe.* אִתְהַדַּר *to be inhabitable.* B. Bath. 7ª לא קא מִתְהַדַּר לי I cannot live there (v. Rabb. D. S. a. l. note 3).

הוּרְבָּנָא, *for* ed. Vien., *read* ed. Wil.

*דורמיטא, Yalk. Sam. 139, v. מרמיטה.

הוֹשֶׁן, *for* Jer. XXXI, 39, *read* Jer. XXXI, 40.

*דחיא, Targ. Y. Lev. XI, 14, read: דַּיְרָתָא, v. שַׁרְפִּירָתָא.

דָּחָק, *add* 3) *force.* Sabb. 8ª, a. e. חַשְׁמִרֵשׁ, v. על ידי חד'.

*דיגלתא, v. דַּגְלוּתָא.

דִּירוֹדָא, *cancel* [Prob. a corruption *to* v. next w.], *and substitute*, v. Pesh. a. l.

דִּירוּי, *after* to his grief, *add* (cacophem. for: to his idolatrous debauchery).

*דימוס, Midr. Till. to Ps. III, v. ריטמיש.

*דִּימִי pr. n. m. (abbrev. of אַבְדִּימִי) *Dimi*, name of several Amoraim (v. Jew. Encyclop. s. v. Abdimos). Y. Ned. IX, beg. 41ᵇ.—Erub. 22ª. Yeb. 78ª; 84ᵇ. Arakh. 16ª; a. fr.—Men. 35ª. B. Bath. 22ª; a. others.

*דִּימְשָׁא, v. דִּמְשָׁא.

*דיסמוס, Midr. Till. to Ps. III, v. ריטמיש.

*דיפורין, v. ריפודין.

דִּיקוּרִיוֹן, *add* 2) *a member of the senate* in Roman colonies and municipalities. Yalk. Deut. 813; Mekh. B'shall., Amalek, s. 2 דיקורין.

דִּיר I, *add* Tosef. Maasr. III, 14 (in Hebr. dict.; Var. זור), v. זוּר II.

דִּירָא, *add* Sabb. 32ª בי דִּירֵי (or דָּרֵי) *stalls*, v. חוּטְרָא II.

*דַּכָּא m. (b. h.; דְּכָא) *crushed, humble.* Sot. 5ª (ref. to Is. LVII, 15) אֶהְיֶה ד' the humble (shall reside) with me; אני את ד' I reside with the humble; a. e.

דָּלַג *Pi.*, *add* 2) *to cause to leap down, to degrade.* Ex. R. s. 15 ⁴ הדיינו מְדַלְּגָן וכ' I will degrade them (the kings), and make them chiefs (*allufim*).

דלי, דָּלָה, *for* festive wreath, *read* festive booth.

דָּלִי, *after* zodiac, *insert* Pesik. R. s. 20.

דֶּלֶת, *before Pl. insert Du.* דְּלָתַיִם. B. Bath. I, 5.

*דְּמִירְמָדָה f. (דמם) *silence, submission.* Sifra Sh'mini, Par. 1, ch. I.

דְּמִין, דָּמֵי, *for* Ex. XX, 16, *read* Ex. XX, 17.

דִּמְעָא, *for* as preced., *read* as preced., *fruits*; — *add* Targ. Deut. XXII, 9.

דְּמַר, *for* corr. acc., *read* v. רוּם ch.

דָּנָא, *add—Pl.* דָּנֵי. Ber. 5ᵇ; a. e.

*דְּס', words sub דְּס', v. sub דִּיסְ'.

*דסיקריך, Y. Sot. V, 20ᵇ bot., read: דִּיסְקְרִין.

דָּעָה, *for* Cant. R. to IV, 3, *read* Cant. R. to IV, 8.

דַּק II, *for Pl.* הוֹקִין, *read Pl.* הוֹקִים, הֹק', הוֹקִין. Y. Pes. IX, 36ᵈ bot.; Tosef. ib. VIII, 11, v. חַבְלוּל.

דְּקִדּוּק, *add*—3) *pl. delicacies.* Yalk. Cant. 982, v. דִּיכּוּק.

דְּקָלָא, *for* to meet a barren cane, *read* to meet barren trees.

דָּר, דָּרָא, *for* Targ. Ps. LXXXII, 15, *read* Targ. Ps. LXXXIII, 15.

דָּרְגָא, דַּרְגָא, *add* Targ. Cant. II, 14 (ed. Lag. הַדַּרְגִּיתָא; h. text מדרגה).

*דַּרְגִּיתָא f. (דרג) *stairs, steep place.* Targ. Cant. II, 14 ed. Lag., v. הַדְּגָא.

דַּרְנָא, *for* Ib. קרש, *read* Ib. 102ᵇ קרש.

דָּרַשׁ, *Nif.*, *add* 2) *to be inquired of, be sought; to respond.* Tanḥ. Haăz. 4 פעמים נ' וכ' at times the Lord can be sought (answers prayer) &c.

דְּשָׁא, *for* Ex. XXII, 44, *read* Ex. XII, 44; —*add* Num. R. s. 9 אינעי דרשה, v. מְדַרְשָׁא.

דָּת, *after* דָּתִין, *insert*, דָּתוֹת. Esth. R. to III, 8 דְּתוֹתֵיהּ, v. קְטָרֵג. Bets. 25ᵇ (ref. to אשדות, Deut. XXXIII, 2) דָּתֵיהֶם של אלו אש וכ' the manners of these (Israelites) are fire (they are of a fiery temperament); if the Law had not been given them &c.

הָבַל, *for* 2) *to be wanton, to sport, read* 2) = חבל, *to seize, take by force;*—*for* תְּהַבְּלוּן ממונא, *read* תְּהַבְּלוּן ממונא; —*after* תחבלון, *add*; h. text תחבלו.

הַבְלָעָה, *add* 2) *overlapping.* Erub. 44ᵇ, a. e. חַבְלָעַת תחומין, v. תְּחוּם.

הַבְרָא, *add* [Tosef. Yoma I, 9 בחברא (Var. בחבראה), read: בְּחַבָּרָה.]

הַבְרָאָה, *add* [Tosef. Yoma I, 9 בחבראה Var., read: בְּחַבָּרָה.]

הָגִי, *for* Y. Ber. V, 9, *read* Y. Ber. V, 9ª.

הֲגָיוֹן, *add* 2) *thought, plan.* Gen. R. s. 12; Yalk. Job 914, v. רֵמֶז.

הַדָּם, *add* Kidd. 73ᵇ top, v. שְׁלַט.

הַדַּסָּא, הֲדַס, *add* Y. Succ. III, 53ᵈ top הֲדַסָּה.

הָדַר *Kal, for* Gen. XXIV, 25, *read* Gen. XXIV, 65; —*under Hithpa.*, *add* Num. R. s. 9⁷. Tanḥ. Ḥayé 3 נִתְהַדְּרָתָ; a. e.

הַדָּרָה, *add* Tanḥ. Ḥayé 3 חדרת זקנה the dignity of old age; a. e.

הוֹדָאָה, *for Hodaah, the first of, read Hodaah, the second of.*

הוּצָא I, 3, *for Pl.* הוּצֵי. Ib., *read Pl.* הוּצֵי, הוּצְרֵי. Ib. B. Bath. 69ᵇ, v. תָּאלָא.

הוֹרְדוֹס, *add* Midr. Sam. ch. XIX צלמא הורדוסין (צ' הורדוסיס); Yalk. Sam. 124 צלמא הרודיס the statue of Herod (?); v. אַדּוּרֵי.

*הוֹרוֹדוֹס, v. הוֹרְדוֹס.

הֵירָתָא, *for* חרגוגא, *read* חרנוגא.

*הֵירוּק, v. חֵירוּק.

הֵילוּל *for* is remained, *read* is left over.

הֵימִיסוֹ, *add* Gen. R. s. 4 ed. Theodor (play on חמסים, Is. LXIV, 1); Yalk. Is. 368 חמסיו (corr. acc.).

הֵינִי 1), *after* Gitt. 80ª, *insert*; B. Bath. 172ª (Ms. M. חינו); Yeb. 116ª.

*הִינְדִּירִית, Yalk. Ps. 635 חרב ה', *read* הִינְדִּירִית or הִינְדּוּרִית *Indian* sword; cmp. הִינְדָּוָא.

הֵיקֵק, *add* B. Kam. 79ª ופרע בהקיפו and paid with it a debt for goods received on credit.

הֵירְתָלוּ, *add* Nidd. 9ᵇ; Y. ib. I, 48ᵈ bot.; 49ᵇ bot. עיירתלו.

הַפֶּר, *for* Prov. XXIII, 23, *read* Prov. XXIV, 23.

הָלָא, *add*; Y. Snh. I, 18ᶜ bot. דלהן (corr. acc.).

הָלַי, *add* Targ. Mal. II, 17 ed. Lag., v. לְהִי.

הָמַם I, *add* Y. M. Kat. II, 81ᵈ top וחמות (not וח'), v. סְחִירָא.

*הִמסִירוּ, v. הֵימִיסוּ.

*הִנָּהָקוּ, v. הִינְהִיקוּ.

*הָסָטָה f. = הֵיסֵט. Tosef. Zab. IV, 6.

*הֶסֵּיק, v. הֶסֵּק.

*הֵיסֵק, הֶסֵּיק, הֶסֵּק m. (נָסַק) *heating*. Pes. 30ᵇ הסיקן מבפנים their fireplace is inside. Bets. 33ᵃ גדול לה' for a large fire.

*הַסָּקָה f. same. Bets. 33ᵃ לא ... אלא לה' pieces of wood are intended for firing only (and may not be handled for other purposes on the Holy Day).

*הֲסָרָה f. (סוּר) *removal, taking off*. Num. R. s. 11⁷ אין ישא אלא לשון ה' *yissa* (Num. VI, 26) has the meaning of removal (of the divine anger); a. e.—הֲסָרַת טבעת, v. טַבַּעַת.

הֲפָכָה, *add* 3) *inversion, transposition*. Lam. R. to I, 1 שרתי, v. לָמַס.

הֲפָכְתָּא, *for* XXIX, 20, *read* XXIX, 22.

הַפְלָאָה, *under* 1), *add* Tem. 3ᵇ; Macc. 13ᵇ.

הֲפֵלֵג, *under* 1), *add* Y. Kil. III, 28ᵈ הרא ארכו הרא הֲפֵלֵגוֹ its length means the distance of its separation.

*הִפתקס, v. הִיפָּטִירְקוֹס.

*הַקְהָלָה f. (קָהַל) *calling the assembly*. Yalk. Num. 725 הקהלת העדה ה' calling the congregation (v. עֵדָה); הקהל calling the people; (Sifré Num. 74 הַקְהֵל את וכ').

הַקְרָבָה, *for* Lev. XVII, 1, *read* Lev. XVI, 1.

הַקְרֵיָה, *for* Sifra, *read* Sifré.

*רַבְּרְבָה m. (b. h.; רַבָּה) *much, many*. Sot. I, 4 ה' תירין עושה wine may do much (induce sin). Yoma 47ᵃ ה' עשו כן וכ' many men did so, but to no avail. Taan. 18ᵇ ה' הורגים וכ' God has many means to kill &c.; a. fr.

*רַבְרָבָה, v. חַרְרָבָה.

*רַבְרְבִיס, v. חוֹרְדוֹס, a. אַדּוּרֵי.

*רַבְרְבִיתָא = חַרְרְבִיתָא. M. Kat. 14ᵃ.

רַבְרְבָנָא, *for* Ar. חרמנא, *read* Ar. קהרמנא.

רָבַס, *add Nif.* נֶרְבַּס *to be demolished, to be frustrated*. Snh. 26ᵇ נרבסות, v. מַחֲשָׁבָה. — [Midr. Till. to Ps. XXXIX מרבסין, v. תָּבַס.]

רֶבֶשׁ, *for* Mish. ib. II, 8, *read* Mish. ib. II, 5.

רַבְשָׁלְמָה, *add* Yoma 82ᵃ ה' fasting the entire day, v. תִּינוֹק.

רַבְשַׁמְטָה, *add* Ab. V, 9 השמטת הארץ; Sabb. 33ᵃ חשמטת שמטין, v. שְׁמִיטָה.

*רְתַמַּדְמֵהּ m. (מהמה, cmp. תָּמַהּ) *tarrying*. Erub. 54ᵃ (fr. Ben Sira?) אין למות ה' death tarries not.

רַגָּאי, *for* Ex. III, 3, *read* Ex. III, 10.

רֵיתוּר, *add* [Ruth R. to II, 9 (Par. 5, beg.) ויתור במה, read: וְהֵיתֵר במה, v. בָּמָה.]

*רְעַד, v. רָעַד.

רֶרֶד II, *under* 1, *add* Ex. R. s. 42⁷ at Sinai היו שושנים ורדרין וכ' they (Israel) were lilies and roses, but now &c., v. סַרְדוּת.

זְאָזָא, *add*—*Pl.* זְאָזֵא. Targ. Ps. CIV, 12.

זְבוּרִית, *before* [Rabad to Maim., *insert* Tanḥ. ed. Bub., Tol'doth 4 בזר' אתה נותן וכ' thou givest me to eat in a saucer; put the whole pot into my mouth.

*זְבִיל, v. זִרְבֵּל.

*זְבָל, זְבֵל, זְבַל, זְבֶל, ch., v. זִרְבֵּל.

*זגין, Yalk. Ps. 820 בר ר', *read* בַּר גַּזָּא, v. גַּזָּא.

*זְדָרָא, v. זְדָרָא.

זוּרַה II, *for* (or מְזִירַח) *read* (or מִזְרַח).

זוּן, *Pi.*, *for* Ex. XXIII, 8, *read* Ex. XIII, 18.

זְחַל, *add Hof.* הוּזְחַל *to be made to creep*. Sifré Deut. 321 שירהו מזוחלין בעפר they shall be dragged along in the dust; Yalk. ib. 945 מזוחרן (corr. acc.).

ז"ט, *for* זְרִירָךְ, *read* זְרִירִי;—*for thy sneezing, read my sneezing; for* סעדך, *read* סעדי;—*for* thee, *read* me.

*זִיבַל m. = h. זֶבֶל, *dung*. Targ. II Kings IX, 37 (ed. Wil. זְבֶל). Targ. Jer. VIII, 2. Ib. XVI, 4 (ed. Wil. זְבַל). Targ. II Esth. I, 2 זְבִיל.

זִילְהָתָא, *for* Job XXVIII, 17, *read* Job XXVIII, 18.

*זִיפָתָא, זִיפְתָּא, v. זֶפֶת, זֶפָא.

זִירָקָא II, *after* זִירַקְיָא, *insert* זִירֵק;—*add* Ab. Zar. 30ᵃ, v. טִירָלָא II; a. e.

זְלִיל, *add* Y. Kidd. I, 58ᵈ, v. זַקּוּר; a. e.

*זַלְפַּקְקָא, v. זְלוּקְפָא.

זְמַן *Pi.*, *add* 3) *to designate, prepare, send in due time*. Y. Ber. VIII, 12ᵇ; Gen. R. s. 11; a. fr.

זְמָרָא, *after* same, *insert* Lam. R. introd. (R. Ḥan. 1) זמר ז' (not זרמרא), v. רַקָּדָא.

זְמָרָא, זִימְרָא I, *before*—*Pl.*, *insert* [Lam. R. introd. (R. Ḥăn. 1) זמרא, read: זַמָּרָא; v. רַקָּדָא.]

*זְמָרִין m. pl. *slender* (like a rod, v. זְמוֹרָה). Esth. R. to I, 6.

זַן, *for* Dan. II, 5, *read* Dan. III, 5.

זְעַם, *add Nif.* נִזְעַם *to be the object of anger, be put under the ban*. Ex. R. s. 42³ נתנדה משה וכ' Moses was excommunicated and put under the ban (cmp. נָזַם).

זְפָא, *after* Ex. II, 3, *insert*—Sabb. 20ᵇ; a. e.

*זֶפֶת f. (b. h.; זוּם) *pitch*. Sabb. II, 1. Y. Ab. Zar. II, 41ᵇ bot. יִפָּתֵן נתקלפה if their pitch coating is peeled off; a. fr.

*זְפַת (denom. of זֶפֶת) *to pitch, line with pitch*. Ab. Zar. V, 11 גת ... שזפתה נכרי a stone vat which a gentile coated with pitch. Y. ib. II, 41ᵇ bot. בשעה שזופתין אותן when they line them (the vessels); a. fr.—Part. pass. זָפוּת; f. זְפוּתָה &c. Koh. R. to VII, 28, v. חֲנָנָה I. Y. Ab. Zar. l. c. בשעה שאינן זפותות when they are not lined; a. e.

*זַפַּת ch. same. Y. Ab. Zar. II, 41ᶜ top חמא יתהון זפתין וכ' saw them (gentiles) pitch small bottles. Y. M. Kat. II, 81ᵇ top; a. e.

*זַפָּת m. (preced.) *pitch-maker* or *pitcher of vessels*.—*Pl.* זַפָּתִים, זַפָּתִין. Mikv. IX, 7.

*זַפְתָּא, v. זְפָא.

זְקִיף, *add*—3) *thumb*, v. זַקְפָא.

*זַקְפָּא m. (זָקַף) *thumb*. Ber. 55b (Ar. זְקִיפָּא).

זָקַת, *before—Pl., insert* Targ. Y. Num. XIX, 2 זְקָתָא.

זָרַע, *add*—[Y. M. Kat. II, 27d מזרעת, read: מחלעת, v. תָּלַע.]

זְרָעִית, *add* Y. Hor. III, end, 48c; Y. Sabb. XII, 13c bot. זרעין.

*חֲבָטָה II f.=חֲבֵט II. B. Kam. 50b bot. יש ח׳ בפחות וכ׳ lesion may happen at a fall of less than &c.

*חֲבִירוּת, v. חֲבֵרוּת.

חָבַר *Pi., after* v. חָבַל, *add*; Tosef. Kel. B. Mets. IV, 5; XI, 7.

*חבריין, Y. Sabb. XIV, beg. 14b, v. חָגַג.

*חדאקנר, Pesik. Vayhi, p. 63b, v. הֶרַקְלִיאוֹפוֹלִיס.

חַדְיָא I, *add*—[Targ. Prov. XX, 25, *read:* הְהֵיָא, v. תְּהֵי.]

חַדְיָא II, *add* חַדְיָיא, v. חַדָּא. B. Bath. 9b חַדְיֵי (some ed. חַהְדֵי; Ms. H. הַדֵּי).

חָדַל, *for* Gen. XVIII, 1, *read* Gen. XVIII, 11.

חָדָשׁ, *add—Pl.* חֲדָשׁוֹת. Keth. 7b, v. פָּנִים; a. e.

חוֹבָה, *add*—3) *unfavorable aspect of a case, disadvantage*, opp. זכות. Keth. 105b אין אדם רואה ח׳ לעצמו no man sees the unfavorable side of his own case. Snh. IV, 1; a. fr.

חוּדָא, *add*—2) *a pointed head-dress*. Targ. Esth. VIII, 15 ed. Lag. (ed. Vien. חידא).

*חוֹזֶק m. (b. h. חֹזֶק; חָזַק) *strength, support*. B. Mets. 117a (Ms. H. חַזּוּקֵי), v. תְּקָרָה.

חוּל I *Kal, add*—4) *to tremble*. Yalk. Prov. 959 שֶׁחָלִים, v. שָׁחַל I.

חוֹלָה II, *add*—In gen. *a line of men*. Y. Sabb. XIX, 16d bot. דרך ח׳, v. שִׁטְפָּא. Ib. ח׳ . . . כל ח׳ בין whenever a line of men is formed, whether wittingly or not, it is a *ḥolah* (a partition for Sabbath purposes).

*חוֹלָנִי, חוֹלָנִית (denom. of חוֹלֶה) *sickly, ailing*.—*Pl.* חוֹלָנִיּוֹת. Gen. R. s. 20 ופניו ח׳ (not חלנית) looking pale. Ib. s. 63; a. e.—Ib. s. 90 (play on ותחלינה, Gen. XLI, 54) נכנסו ח׳ the years entered with suffering.

חוֹלָף, *add—Pl.* חוֹלְפוֹת. Y. Succ. V, end, 55c בית הח׳ the store-room for the knives; Y. Yoma III, 41a top החילפות (corr. acc.); v. חַלַּף.—[Orl. III, 7 חוֹלָפוֹת *shoots*, v. חָלַף.]

*חוֹמֶר III, חֹמֶר m. (b. h.) *mortar*. Ex. R. s. 24; a. e.

*חוֹמֶר IV, חֹמֶר m. (b. h.) *Ḥomer*, a (dry) measure containing thirty S'ah. Keth. 111b (ref. to Deut. XXXII, 14) א״ת חמר אלא ח׳ read not *ḥemar* (wine), but *ḥomer* (a Ḥomer-ful).

*חומרות, Y. Snh. X, 28b top, v. חֲמוּר.

*חונפנייס pr. n. pl. Pesik. Vayhi, p. 63b, expl. תחפנחס; Pesik. R. s. 17 תחפנס, expl. תופיינס.

*חוּצְפָּדָה f.=חוּצְפָּה, *daring*. Gen. R. s. 98, v. גּוּר III.

חוּק, *add Polel* חוֹקֵק (denom. of חֹק) *to legislate*. Snh. 5a מְחוֹקְקֵי, v. שֶׁבֶט.

*חוּרְבָּדָה *knife*, v. חַרְבָּה.

*חוֹרָנִית f. (v. חוֹר II) *freed-woman*. Succ. II, 7 יוחנן בן הח׳ J. the son of the freed-woman; Tosef. Eduy. II, 2; Tosef. Succ. II, 3 החורוניות (corr. acc.; Var. והחרניות).

*חָזֶה m. (b. h.; v. חָזָה) *breast*, the priest's share. Ḥull. X, 1, v. שׁוֹק. Men. V, 6; a. e.

חָזַר, *Pa., add*—3) *to make to go around, take around* (begging). Y. Keth. XI, 34b bot. והוות מְחַזְּרָא לית וכ׳ she took him (the blind husband) around over the whole town; חד זבין חַזַּרְתֵּיהּ וכ׳ once she took him &c.; Gen. R. s. 17; a. e.

חָטַר I, *add* Y. Pes. III, 30b top חַטָּנָן, v. רַטַשׁ.

*חיזא, Targ. Esth. VIII, 15, v. חוּדָא.

חֵירְדָקִי, *for* 72b, *read* 72a.

*חֵירַנְרָתָא, v. חֵרוּר.

*חֵירַנְרָתִי m. (חֵרוּר) *whitish*. B. Bath. 73a, a. e., v. צוּצְרָתָא.

*חֵירְזוּתָא, Targ. Y. Num. XXXV, 11, v. חֵירוּתָא.

חִיל II, 2) *after* to the study of the Law., *add* Gen. R. s. 20 לפום חילך according to thy means.

חִילּוּק 1) *add* B. Bath. 8b חִלּוּפָהּ the mode of its distribution.

חִילְפוֹת, *add* [Y. Yoma III, 41a top, v. חוֹלֶף.]

*חִילַפְתָּא pr. n. m. *Ḥillafta* (v. חִלַּפְתָּא). Tosef. Makhsh. III, 3 חיל׳ בן קווינא (R. S. to Makhsh. VI, 2 חל׳ בן קוניא).

חֵילַת II, *for* רמא דמילתא, *read* רמא דשלייתא.

חֵילָתָא, *before—Pl., insert* Lam. R. to I, 9 ח׳ בר חנים (not תלירתא) the valley of Bar Hinnom.

*חֵירוֹנִית, v. אֵירוֹנִית.

חֵירְחוּר, *for* Job V, 2, *read* Job V, 21.

חָלָא III, *add* Y. Sabb. II, 4d top בי פְּתִירְתָּא חולא, v. חוּלָא.

חָלָב, *for* Ex. XXIV, 19, *read* Ex. XXIII, 19.

חָלְחוֹל, *before—Pl. insert* Lam. R. to I, 9 צלם ח׳ a hollow image.

*חֶלוּץ m. (b. h.; חָלַץ) *vanguard*. Cant. R. to IV, 4, v. חָאַם.

חָלָה, חלי, *add Hithpa.* הִתְחַלָּה, *Nithpa.* נִתְחַלָּה *to be assuaged*. Num. R. s. 9 48 אחר שנ׳ עליהם וכ׳ after the Lord was assuaged (through Moses' prayer) concerning them, and he had removed the countenance of anger.

*חֲלָיוֹת, v. חוּלְדָא I.

חֲלִילָא, *for* chord, *read* cord.

חֲלָלִים, *after* split straight through., *add* Men. 35a והדר ח׳ assumes again its original length, v. שְׁלָחָא I.

חֲלִירְתָא, *add*—[Lam. R. to I, 9, read: חֵילָתָא.]

חָלַם, חֲלִים, *Pe., add*—Yoma 28b, v. פְּשַׁר I; a. fr.

*חַלָּנִית, v. חוֹלָנִית.

חָלַף I, *Pe., add* Ab. I, 13, v. שְׁמַשׁ.

חָלָק, *before*—Fem., *add*—Pl. חֲלָקִים. Gen. R. s. 20, end; a. e.

חָלַשׁ, *for* Ex. XVIII, 13, *read* Ex. XVII, 13.

חָלַשׁ, *add Ithpe.* אִתְחַלַּשׁ *to become tender, smooth*. Targ. Job XXXIII, 25, v. קְלַשׁ.

חָלַשׁ, *for* חֲלֵשׁ, *read* חֲלֵשׁ;—*for* Ex. XIII, 13, *read* Ex. XVII, 13.

חֲמִיסִין, *after* using foreign words., *insert* Keth. 17a;

חֲשַׁק, *add*, *Part. Pu.* מְחוּשָּׁק; f. מְחוּשֶּׁקֶת *lovely*. Ab. Zar. 24ᵇ, a. e., v. רֻקָּם I.

טַבְחָא, *after Pl., insert* טַבָּחִין;—*add* Lam. R. to I, 7 טַבָּחוֹר, v. הוֹרָא I; a. e.

*טַבְחָה f. (b. h.; טָבַח) *slaughter*. Esth. R. to III, 1, v. פָּטַם.

*טבריים, Yalk. Ps. 702 לט, read: לְבַרְבַּרִים, v. עַנְתְּרִים.

טַוָּס, *for* Yalk. Esth. 104ᵇ, *read* Yalk. Esth. 1046.

טַוְטָא, *add* Gen. R. s. 70, v. פְּסִיוֹנִי ch.

*טוורד, v. טְבַרְיָא.

טוּחַ *under Hif.*, *after* his roof., *add* Tanḥ. P'ḳudé 11 חֲטִירְתּוּ פְּנֵיהֶם מִכָּל מָקוֹם וכ׳ they besmeared their faces (with perspiration, trying) from all sides, but could not put it up.

*טומאיות, Y. Sot. VIII, 22ᵇ bot. some ed., read: טוּרְמִיּוֹת.

*טוֹפַח m.=h. טֶפַח. Targ. Y. II Ex. XXV, 25, v. פּוּשְׁכָא.

טוּשׁ I ch., *after* (ed. תשוטון, *dele* corr. acc. or תשושון, v. שׁוּעַ.

טְטַרְגוֹן, *add*—[Tosef. Zab. IV, 1 טטרגון; R. S. to Zab. III, 3 טטרגין, v. טַטְרְקִי.]

*טַטְרָקִי f. (=טרטרקי, v. טָרַק) *rocking board*. Tosef. Zab. IV, 1 (ed. Zuck. טטרגון; R. S. to Zab. III, 3 טטרגין; v. Zab. III, 1 רשבו על חנסר וכ׳).

*טִיבְרָנִי m.=טִבְרָנִי. Midr. Till. to Ps. LXXV, v. תירבי.

טִיגָּן, *for* Lev. VI, 14; 21, *read* Lev. VI, 14.

טִירָא, *for* thorns to thorns, *read* refuse to refuse.

*טיפסים, Tosef. Snh. V, 2, read: פְּסִיפְּסִים.

טַלָּא, טָל, *add* Y. Sabb. VI, beg. 7ᵈ טַלָּיְרָה דמרגליתא pearl *drops* (*beads*).

טָלָאי, *dele*—V. טְלָיוֹת.

*טַלְדָּה, v. טלי.

טלופחא, *for* עֲדָשָׁה, read עֲדָשָׁה.

טַלְטוּל, *for* B. LV, *read* Ps. LV.

טְמַע, *before*—3), *insert* Y. R. Hash. II, end, 58ᵇ כד יִטְמַע וכ׳ when the sun sets ... for the fourteenth time (in the month of Nisan).

*חפצחא, Pesik. Ronni, p.142ᵃ, read: וַחֲפִירְתָּא.

חָצַב, *Nif.*, *after* must be chiselled., *add* Ex. R. s. 15 ²², v. מַחְצָב; a. e.

חָצָה, חצי, *add Pi.* חִיצָּה *to cut, carve*. Gen. R. s. 94 (play on ויחצאל, Gen. XLVI, 24) שחִיצּוּ אלהות וכ׳ they carved gods with their own hand.

חָצַם, *add Pa.* חַצֵּם *to act irreverently*. Koh. R. to X, 2 מְחַצְּמָן, v. שמאל ch.

חַקְלָאָה, *add* Bets. 32ᵃ צעי ח׳, v. צָעָא.

חֹר, חֹרָא, *for* pl. חִרִּין, *read* pl. חִרִין, חִרַיָּא.

חַרְבָּה, *add*; Sifra B'har Par. 1, ch. I בחוּרבה; Yalk. Lev. 658 בחרב.

*חַרוּלָא m.=h. חָרוּל.—*Pl.* חֲרוּלִין. Targ. Hos. IX, 6 תחולין (corr. acc.; h. text חוֹחַ).

*חַרוֹנִית, v. אִירוֹנִית.

חָרְחוֹר, *dele* Tosef. ib. B. Mets. III, 13;—*add*—2) *the pointed part of the baker's shovel, poker*. Tosef. ib. B. Mets. III, 7.

*חריית, v. חַדְרִית.

*חָרִים, v. חֲרַם.

*חָרִיס, Tosef. Kil. IV, 8 ed. Zuck., v. עָרִיס I.

חָרַךְ, *Kal*, *add* Erub. 54ᵃ; Ab. Zar. 19ᵃ, v. צָרִיד.

חָרַם, *Hif.*, *add* 3) *to lay a net*. Midr. Sam. ch. XXIV כמה חרמים הֶחֱרַמְתָּה how many nets thou hast laid!

חֵרֶם, *before*—2), *insert*—*Pl.* חֲרָמִים. Midr. Sam. ch. XXIV; a. e.

*חָרָנִית, v. אִירוֹנִית.

חֵרֶס I, *add* Tanḥ. Sh'laḥ 6 של ח׳ soil of a clayish nature; Num. R. s. 16¹² (Matt. K. חרסות, prob. to be read: חַרְסִית).

חָרַץ, *after* a) *grooved*, *insert*, v. חָרוּץ;—*dele* c) *flat-nosed*, v. חָרוּץ.

חָשַׁב, *add* Tosef. Ab. Zar. I, 2; Y. ib. I, 39ᵈ top במקום שהוא ... לא ישאל מתחשב וכ׳ you should not go to salute him (the Roman) at the place where he holds councils, and if you meet him on the way &c.

*חֲשׁוּבָא m. = חֲשִׁיבָא.—*Pl.* חֲשׁוּבִי. Ab. Zar. 10ᵃ, sq.

חַשְׁמוֹנַאי, *add* Yalk. Gen. 161 חַשְׁמוֹנִים.

*חֲמִירְתָּא f. (v. חֲמִיר I) *grave case*. Naz. 20ᵇ, v. קִילְתָּא.

*חַנָּה (b.h.) pr.n.f. *Hannah*, 1) mother of Samuel. Ber. 31ᵃ חני קראי דח׳ those verses concerning Hannah (I Sam. I, 13, sq.). Ḥag. 6ᵃ, v. מְפַנְקוּתָא. Deut. R. s. 2, beg.; a. fr.—2) name of a woman. Taan. 23ᵇ, v. רָפָה.

*חָנָה, v. חני.

חֲנִיכָה, *for* Y. Erub. VI, *read* Y. Erub. V;—*add*—Pl. חֲנִיכוֹת. Num. R. s. 2 ¹⁰ תחלה לח׳ (ed. Wil. *sing.*) (Judah was) the first when encamping, v. נָסַע.

*חֲנִילַאי pr. n. m. *Ḥănilay*, an Amora. Gitt. 52ᵃ, sq.; a. fr.—Taan. 6ᵃ Ms. M. (ed. נהרלאי, v. Rabb. D. S. a. l. note).

חֲנִית, *add* Y. Sot. VIII, 22ᵇ bot. כנגד הכיתי׳, read: חֲנִיתִים.

חָנַן, *add Pi.* חִנֵּן *to make suppliant, humble*. Midr. Till. to Ps. XIV (ref. to Prov. XXVI, 25) אתה מְחַנֵּן את דבריך לאביך thou (Esau) directest suppliant words to thy father.

חָנַן, *add Ithpe.* אִיתְחַנַּן *to pray*. Gitt. 68ᵃ sq. נפקא אִיתַּחֲנָא לֵיהּ she came out and begged him (not to touch the wall of her cot).

חָנֵת, *before*—Pl., *add* Gen. R. s. 25 חנוך ח׳ היה וכ׳ Enoch was fickle-minded, at times righteous, at times wicked; Yalk. Chr. 1072.

*חָסַד I = חָסַד I.

*Ithpa.* אִיתַּסַּד *to ask for kindness*. Lev. R. s. 5 אילין ... לְמֵיתַּסְּדָה those Cuthæans know how to beg.

חָסִילָא, *add* [Targ. Y. I Deut. XXXII, 11 חסילוי, ed. Vien., v. חָסִיל.]

חָסַל, *add Part. pass.* חָסוּל *lean*. Yalk. Gen. 82 (Gen. R. s. 48 חסר).

חֲסַל 1), *add* Lam. R. to I, 2 חֲסִילָה final, v. סְכַם.

חָקַק, *after* weaving veils, *insert*; Y. Bets. V, beg. 62ᵈ חפולסוטות (corr. acc.).

*חֲפוּת f. (חָפָה) *cover, palliation* (cmp. חֲפַת). Gen. R. s. 71, v. עִכּוּר; Yalk. ib. 126.

*חפיין, Targ. Y. Num. XXVI, 61, read: חַפָּרִין, v. חְפִי.

חָפַיְתָא, *after* raked fish, *insert*; Pesik. Ronni, p. 142ᵃ בהדא חפצחא (corr. acc.).

טְנֵז, *for* Y. Kel., *read* Y. Kil.

טַסְקָא, *after* a *taska* full of &c., *insert*; Yalk. Esth. 1059 טרס׳.

טָעוּת, *before*—2), *add* Midr. Till. to Ps. XXX, end טָעֲוּתֵיהֶם ed. Bub. (not 'טעות, oth. ed. מיצונותיהן, corr. acc.), v. אוֹר I (in Addenda).

*טִפּוּטָא, read: טַפְּרִיטָא.

טְפֵי, טָפָא III, *add Pa.* טַפֵּי *to add to, enlarge.* B. Bath. 93[b] לטַפּוּרֵי, v. תַּנָּא.

טַפָּא, *after* v. next w., *add* a. חְפֵי.

טַפְּרִיטָא, *before—Pl., insert*; Pesik. Ul'ḳab., p. 182[b] טפוטא. Tanḥ. ed. Bub., Emor 26, note 188 טפרטוס, v. עֲבוֹט.

טְפֵלָה, *after* to be eaten with it., *insert* Tosef. Sot. IV, 3; a. e.

טָפַס, *for Hithpa.* חִטַּפֵּס, *read Pi.* טִפֵּס;—*for* 'טְעַ, *read* 'טְעַ.

*טראפליס, Tosef. Erub. IX (VI), 25 ed. Zuck., v. פרטליס.

*טְרוֹדָא, v. תְּרֵדָא II.

טְרוֹמִיטָא, *add* Tosef. Ukts. II, 15 טרמיסה (corr. acc.).

טַרְדוּת 1) *add* Num. R. s. 9[24] אין לו עלינו ט׳ וכ׳ he (God) has no trouble about us, except for those two drops of rain.

*טַרְחָן m. (טָרַח) *troublesome.*—*Pl.* טַרְחָנִין. Ex. R. s. 7; Sifré Num. 91; a. e.

*טְרִיאָנָא = טְרִירִינָא. Yalk. Ez. 346 ט׳ אַדְרְנָא.

*טְרִידָה f. (טָרַד) *exile.* Midr. Till. to Ps. III, ed. Bub. 'לט ... שלא דנני that he did not condemn me to death, but only to exile.

טרין, *for* Gen. XXXIV, 19, *read* Gen. XXXIII, 19.

*טְרִיקְלִינָא m., corruption of טְרִיקְלִינָא. Targ. II Esth. I, 2 (3); 10.

טרמוסיא, *for* τολῆρία, *read* τολμῆρία.

*טרמיסדה, Tosef. Ukts. II, 15, v. טְרוֹמִיטָא.

טָרַח, *after* ליעזר בן יעקב, *insert*; Y. Orl. I, 61[a], a gloss transferred from Y. Shebi. l. c.

טָרַשׁ *for the last two lines, read* [Y. B. Bath. IV, 14[c] bot. חט׳ המוקצין, read: החורשין, v. קָצָה.]

יָבַל, *before* when two scrolls, *insert* (read: תרתיי תי׳);—*for* he carries one away and brings, *read* thou must carry one away and bring.

יָבַע, *for* Y. ib. V, 5[c], *read* Y. ib. II, 5[c] top.

*יָדָא (b. h.), *Pi.* יְהֵא *to fly.* Midr. Till. to Ps. XVIII, 11 והוא מְיַהֵא וכ׳ ed. Bub. (oth. ed. מדדה) and he flew upon the wings of the Cherubim.

יוֹבֵל, *for* Ex. XIX, 14, *read* Ex. XIX, 13.

יוֹחָנָן, *for* Bar Nafḥa, *read* Bar Nappaḥa.

יָחַד, *before Part. pass., insert* Midr. Till. to Ps. XVIII, 7 מְיַחֲדִין צרותיהן וכ׳ *speak* of Israel's troubles *in the singular number*, and lessen them.

*יִיבּוּם, יְבִ׳ m. (יִבֵּם) *levirate marriage.* Yeb. I, 1. Ib. 39[b]; Bekh. I, 7 מצות י׳ קודמת וכ׳ the levirate marriage has the precedence to *ḥălitsah*; a. fr.—*Pl.* יִיבּוּמִין, יְבִ׳ *the status and the duties of the levirate marriage.* Keth. 82[a] עדיין י׳ עליה ... the original condition of the *yibbum* still exists concerning her (as long as he has not consummated the marriage); Yeb. 39[a] עדיין יְבִמֵּי הראשון וכ׳ the status originating from the first husband &c.; a. e.

*יוֹד, v. sub יוד׳.

יַעְבֵּץ 1) *add* Yoma 80[a] דינו של י׳ the court of Jabez; a. e.

יָעַד, *add Nif.* נוֹעַד *to be summoned to a meeting* (v. יַעַד). Tosef. Pes. X, 12 ונועדו וחלכו וכ׳ Var. (ed. Zuck. ונועדו) and they were called (for prayers), and went to the schoolhouse.

יָעַד, *add Ithpa.* אִתְוַעַד, אִתְוַעֵד׳ *to be made permanent, settled.* Targ. Prov. X, 30, v. יַוּוּעַד.

יָעַל, *add* B. Bath. 53[a] נתן צרור וה׳ ... וה׳ וכ׳ נטל if he placed a pebble in the fence and produced some effect by it (stopping water off &c.), or took away a pebble and produced some effect, this is taking possession.

יָפֹה, *before* Yalk. Is., *insert* Pesik. Ronni, p. 143[a];

*יְצִירָה, v. יְצִירָה.

יְצִירָה, *add*—3) (v. יְצִירִין) *press* for grapes or olives. Tosef. Macc. III (II), 9 (ed. Zuck. יצידה; Y. ib. II, 31[d] בית יְהַבְּצִירָה).

יָצַת, *add*; Y. Yoma IV, 41[d] top אש מַצַּתַת בגפרית fire igniting sulphur.

יָקַד, *before Hof., insert Hif.* הוֹקִיד *to burn up.* Gen. R. s. 48 (ref. to Is. XXXIII, 14) אילו ... הרו מוֹקְדִים וכ׳ if permission were given them, they would burn up the whole world over its inhabitants in one moment.

יָקַד, *Af., add* [Targ. Lev. I, 16 דמוקדין, v. קְרֵי.]

יָקַר, *add Hithpa.* הִתְיַקֵּר *to press heavily.* Num. R. s. 4[14] כדי שלא יִתְיַקְּרוּ על הלחם in order that they (the staves) should not press on the bread.

יְרָאָה, *add* Koh. R. to X, 19, v. שְׂחוֹק.

יָרָה, ירי, *for* Sirach X, 26, *read* Sirach VII, 10.

*יְרֵחוֹ, יְרִיחוֹ (b. h.) pr. n. pl. *Jericho.* Ned. 56[b]. Yoma 39[b]; a. fr.—V. יֶרַח.

*יְשֻׁרוּן (b. h. יָשָׁר; יְשֻׁרוּן) *Jeshurun*, poetic name of Israel. Y. Ber. IV, 8[a] ולזרע י׳ ירושה וכ׳ and to the seed of J. thou gavest an inheritance. Sifré Deut. 355 (ref. to Deut. XXXIII, 26) ישראל אומר אין כאל ... אל י׳ Israel said, none is like God, and the spirit of holiness said, the God of Jeshurun; a. e.

יָשַׁע, *for* Num. XIII, 17, *read* Num. XIII, 16;—*add* Yoma 70[a] שצריכין לְהִוָּשַׁע that need to be helped; Sot. 41[a] לְיִוָּשַׁע.

יָתֵב II, *before* Sabb. 19[a], *insert* Targ. Y. Ex. XXII, 16 לִמְיְתָבָא (ed. Vien. לִמְיַת׳).

*כְּבוּדָה f. (b. h.; כָּבֵד) *honorable, stately.*—*Pl.* כְּבוּדוֹת. Num. R. s. 4[20] על מטות כ׳ on stately couches.

כְּבַר I, *add*—2) *surely.* Y. Nidd. II, 50[b] top דחוא מראיו כ׳ to be sure, these are its colors.

כָּבַשׁ *under Pi., for* Prov. XXVIII, 26, *read* Prov. XXVII, 26.

*כְּוָתֵהּ = כְּוָתֵהּ *like him, like it.* B. Bath. 110[b] מאן כו (not בו) who like him, i. e. who if not he? Kidd. 48[a] במאי כו (not בו) wherewith else? Sabb. 4[a] למאן כו התירו Ms. M. (ed. למאן התירו, v. Rabb. D. S. a. l. note) to whom else should they permit it? Taan. 7[a], a. e. (in Mss., v. Rabb. D. S. a. l. note 8).

כְּוָרֵת, *for* נוֹת I, *read* נוֹת II.

כּוּלָּב, *for* his bag, *read* his pitcher;—

*before—Pl., insert* [Snh. 103a; B. Mets. 84b, v. קוּלְתָּא.]

**כוליאר*, כוליס, כולייד, כולייר**, v. כּוֹלְיָאס.

**כּוֹתָלָא**, *for* (Ar. כות'), *read* (Ar. קות').

**כּוֹתַח, כּוֹתַח**, *add*—2) name of a *lizard*. Ḥull. IX, 2.

**כַּחֲלֵי**, *for* Ex. XXVIII, 13, *read* Ex. XXVIII, 18.

***כֵּיל**, v. כּוּל.

**כֵּילְבִּית**, *add*—[Ab. Zar. II, 6 (35b) כלבית שוטטת בו, to be deleted, v. Rabb. D. S. a. l. note 5.]

***כִּימוֹנְיָא**, v. סִימוֹנְיָא.

**כִּיסָנִין**, *add* Y. Pes. X, 37b bot. צוֹצַל, v. כְּסָיִים.

**כִּיעוּר**, *add* Esth. R. introd. כ' ורע יש וכ' it is a disgrace and an evil for the slave when he has to go back to his former master.

**כִּיפָּה**, *before* Tanḥ. B'shall., *insert* Tosef. Dem. I, 11 כופפת וכ' (Var. כִּיפַּת) fruit for sale in the archway of &c.

***כִּית'**, Y. Sot. VIII, 22b bot. כנגד חכ' (Var. חביתים) read: כְּנֶגֶד חֲנִיתִים.

**כְּלָדָה**, *for* B. Bath. II, 11, *read* B. Bath. II, 1.

**כַּלְמָתָא**, *for* כַּלְמֵי, ק', *read Pl.* כַּלְמֵי, כַּלְמֵי, כַּלְמִין, כַּלְמֵי.

***כמולניות**, v. סַמְלָנִית.

***כָּנַע** (b. h.) *to press, oppress.*

*Hif.* הִכְנִיעַ *to humble.* Y. Ber. II, 4d bot. חַכְנַע קמינו, v. קָם; חַכְנַעְתָּ וכ' thou dost humble our adversaries. Ib. 5a top מַכְנִיעַ זדים the additional (twelfth) section of the Prayer of Benedictions which closes with 'who humblest the wicked', v. זד; a. e.

*Nif.* נִכְנַע *to be humbled.* Ib. חזדים נִכְנָעִין the wicked shall be humbled; a. e.

**כְּסוּתָא**, *add* Lev. R. s. 16, v. צִיצָתָא I; Y. Snh. X, 29c bot. כסיתיך (corr. acc.).

***כְּסִיפְּיָס, כְּסִיפְּיָאס**, v. אכספטיאס.

**כְּסִיתָא**, *add*—[Y. Snh. X, 29c bot. כסיתיך, v. צִיצָתָא I.]

**כְּסָנִין**, *for* כְּסָנִין, *read* כְּסָנִים, כְּסָנִין.

**כָּסַס**, *add Nif.* נִכְסַס *to be chewed.* Tosef. Ukts. I, 2.

***כְּפוּסָאי**, v. חֲבוּסָאי.

***כְּפוּתָא** c. (כָּפַת) *tied.* Koh. R. to IV, 6, v. צִפַּר.—*Pl.* כְּפוּתִין, v. כָּפַת.

**כָּפָה, כִּפֵּי**, *after* v. דְּרֹגֶשׁ, *insert*, Y. Ned. VII, end, 40c נקפת (corr. acc.).

**כָּפִיס**, *add* Tosef. Erub. IX (VI), 16 כְּפָסִים ed. Zuck.; ib. 15 (not כפת'); ib. X (VII), 10 כפיסין.—[Midd. III, 4 בכפיס של ברזל, v. כַּפּוּ.]

**כְּפַן** II, *for* lying, *read* dying.

***כַּפְנָאֵי** m. pl. (v. כְּפָנִית) *a dish of early date-berries.* Esth. R. to I, 4, v. קִינָרָס.

***כְּפָסִים**, v. כְּפִיס (in Addenda).

***כפרסת**, read: כַּרְסֶפֶת.

***כפתים**, Tosef. Erub. IX (VI), 15, a. e., v. כְּפִיס (in Addenda).

**כָּרְבָּא** I, *add*—2) *plough.* B. Bath. 36b, v. שִׁירְבָּא.

**כַּרְבַּלְתָּא**, *for* Dan. III, 22, *read* Dan. III, 21.

**כָּרֵי, כָּרָה**, *after* כָּרָה, *add* Midr. Till. to Ps. CXVI כְּרוּיוֹת ... אין האוזנים אלא וכ' the ears on high are hollowed out to hear my prayer (by ref. to Ps. XL, 7).

**כְּרִידָא**, *add*—Trnsf. *frail, rotten.* Y. Erub. II, 19a ברידתא (corr. acc.), v. שְׁרִירְתָא.

**כְּרִיסִית**, *add*; Sifra M'tsor'a, Zab., Par. 1, ch. II; Yalk. Lev. 567 כרירית.

**כֶּרֶם**, *add* Midd. III, 4.

**כַּרְסֶפֶת**, v. כַּרְסֶפֶת.

**כָּשַׁר** I, *add* Men. 10b תִּתְכַּשֵּׁר let it be *declared fit.*

***כַּשָּׁר** m. (כָּשַׁר), *pl.* כַּשָּׁרִים *vindicating witnesses.* Keth. 46a כַּשָּׁרֵי בתולים witnesses testifying to virginity.

**כְּתוּבָא**, *add* Y. Meg. I, 71c top חירה כ'; Y. Yeb. XIII, end, 14a; Y. Ter. VIII, 46b top בתירה (corr. acc.); v. Revue des Etudes Juives XXXIX, 306.

**כְּתוּבָה**, *for widowhood, read jointure* in case of widowhood or divorce.

**לָבַן** II *Pi.*, *for* מְלוּבָּן *finished, read* מְלוּבָּן *a) cleansed, washed* (wool). Bekh. IV, 7, a. e.; v. צוֹאר.—*b) finished*—; *under Hithpa.* 1), *add* Midr. Till. to Ps. CXIX, 81 חרי כבר נִתְלַבְּנוּ וכ' (not נתלבנו) we have been cleansed, we have been tried (ref. to Dan. XI, 35).

**לָגְטוֹן**, *for* Gen. XXIV, 6, *read* Gen. XXV, 6.

***לוּקְטָמִין**, v. אִנְקְטָמִין.

***לָחָא**, v. לוּחָא.

***לִיגְטִין, לִיגְטָא**, v. לָגְטוֹן.

***לִימוֹדֶת** f. (v. לִימוּד) *accustomed.* Y. Ḥall. II, end, 58d.

**לִינָה**, *for* Ps. XC, 1, *read* Ps. XCI, 1.

**לְשִׁישִׁית**, *for* drying, *read* dyeing.

***לתן**, Y. Snh. I, 18c bot. מן ההוא ותרעא דלי, read: וּלְתָלָא.

***מְאַסְּתָ** m. (b. h.; אָסַף) *rear-guard.* Cant. R. to IV, 4, v. תָּאַם.

**מְגוּרָה** I, *for* שלמים, *read* שֶׁל מִים.

***מְגִיבָה** f. (מָגַב) *steeping.* Y. Maas. Sh. II, 53c top בניהון מ' they differ as to the manner of steeping.

**מַגַּל**, *before—Pl., add* Shebu. 43b; B. Mets. 82a, v. קַהָא.

***מִדְעָא, מִדְיָא** II m. (יָדַע) *place of study* (cmp. Koh. X, 20).—*Pl.* מִדְעִין. Targ. Ps. LXVIII, 13 מִדְעֵיהוֹן their studying rooms.

**מוֹךְ** ch. *Af.* 1), *add* Lev. R. s. 28 אנא מֵימַךְ, v. מָדַל.

***מוּסְרְיָאוֹת, בֵּי מ'**, v. בֵּרְמוּס.

***מוּצָה**, Kel. IX, 8 Ar., v. מִיצָה.

***מוֹרִיקָאָה** m. (v. מוֹרִיקָא) *saffron planter.*—*Pl.* מוֹרִיקָאֵי. Ab. Zar. 22a (Ms. M. מוריאקי, corr. acc.).

**מְחָרְנָא**, *before* Targ. Y. Ex., *insert* Targ. Y. Deut. XXI, 8 (ed. Vien. מוֹרְנִין).

**מָזַג** *Pi.*, *for* Cant. VII, 4, *read* Cant. VII, 3.

**מְחָה, מִחֵי**, *add Nithpa.* נִתְמַחֲתָה *to be diluted, dissolved.* Tosef. Makhsh. III, 13 שנתמחתו (ed. Zuck. שנמחתו, oth. ed. שנתמחתו, corr. acc., or שנִמְחֲתוּ, or שנִמְחָתוּ).

**מְחִיָּה**, *add*—2) *wiping out, deletion.* Num. R. s. 9 מחיית הכתב the washing off of the writing.

***מַחֲמוֹרוֹת**, v. מַחֲמוֹרוֹת.

**מחת***, Tosef. Makhsh. III, 13 ed. Zuck., read: שנתמדו, v. מָדָה (in Addenda).

**מַטֶּה**, *add*—*Pl.* מַשּׁוֹת. Cant. R. to III, 7 (play on מטתו, ib.) מַשּׁוֹתָיו ושבטיו his tribes and clans.

**מְטִי**, *for* תיתאה, *read* תתאה.

**מַטְמֵט**, *after* ר׳ רגל מ׳, *insert* (not מטמטת).

**מֵימַר**, *before* m. ch., *insert*, מֵימְרָא;—*add*, 3) *narration.* Gitt. 42ᵇ; B. Bath. 48ᵃ ר׳ הוא ומ׳ ור׳ מ׳ it is merely a report (of somebody's opinion, not meant as the citation of an authority), and R. . . . does not adopt it.

**מֵישָׁרָא** 1), *after* v. preced., *add* B. Kam. 81ᵃ, v. שְׁאַר II.

**מִכְוָוָתָא*** f. pl. (v. מִכְוָה) *burns, scabs.* Ruth R. to I, 19 (not מכוותיה); Yalk. ib. 601 מַכְוִיתָא.

**מכוותיה***, v. מִכְוָוָתָא.

**מְכֵרוֹת**, *for* Gen. XLIX, 6, *read* Gen. XLIX, 5.

**מלקטי**, *for* חַלְקָטֵי, *read* חֶלְקָטֵי.

**מם, מ״ם**, *for* Sabb. 103ᵃ, *read* Sabb. 103ᵇ.

**מְמֵילָא***, v. מֵילָא II.

**מנהא***, Targ. Y. II Deut. I, 1, read: מָנָא.

**מנולין***, v. מַנְטוּלִין.

**מָנָתָא*** f. pl. (v. מָנָא) *the gifts of manna.* Targ. Y. II Deut. I, 1 (ed. Vien. מנהא, corr. acc.).

**מָסוֹסָא**, *for* מחנה, *read* טחנה;—*add* Gen. R. s. 13, v. שׁוּחַק II.

**מַסּוֹרְתָא**, *add* Targ. Ez. XX, 37 (h. text מָסֹרֶת).

**מְסָמֵס** II, *for* Koh. XII, 10, *read* Koh. XII, 11.

**מְסָעָד*** m. (b. h.; סָעַד) *support.*—*Pl.* מְסָעָדִים. Sifra B'huck., Par. 2, ch. VI מְסָעָדַי לְחֹם; Yalk. Lev. 675 סוֹעֲדַי, v. סָעַד.

**מְעַבְּרָתָא**, *before*—B. Bath., *insert* Kidd. 71ᵇ, v. גִּיזְמָא (in Addenda); a. e.

**מְעִירְבוֹת***, *hostages*, v. עָרַב I.

**מָעְזָלָא**, *add* Y. Sabb. VII, 10ᶜ top מָעְזָלָה, v. שָׁרַק III.

**מְעָט** II, *for* Koh. VII, 16, *read* Koh. VII, 17.

**מַעְיָק***, v. עָיַק.

**מפוריא***, Yalk. Lev. 547, read: אֲפוּנְדָה.

**מפרכיתא***, Targ. Prov. II, 12 ed. Wil., v. תַּהֲפוּכָתָא.

**מְקָנָה*** f. (b. h.; קָנָה) *purchase.* Arakh. III, 2 שדה מ׳ acquired land, opp. אֲחוּזָּה; a. e.

**מַר** II, *for* impissation, *read* inspissation.

**מַרְבִּית**, *add*—3) *young animals.* Bekh. VI, 11 כל מ׳ העגלים כן so are all young calves.

**מַרְטֵיט***, v. מְרַט I.

**מְרִירְתָא**, *add*—3) *venom.* Targ. Y. I Deut. XXXII, 33.

**מרמיטה**, *dele the entire article, and substitute*

**מַרְמִיטָה** f. (רמט = רמץ; v. רָמַץ a. שָׁבַץ) [=b. h. שָׁבָץ II Sam. I, 9,] *cramp, catalepsy.* Gen. R. s. 17; s. 44; Yalk. ib. 23 מַרְמֵטָא; Midr. Haggadol, ed. Schechter, to Gen. II, 21 מרמטא; Yalk. Sam. 139 דורמיטא (corr. acc.).

**מַרְפֵּיד***, v. רִיפָּדָה.

**מָרַר** *Pi.*, *add* Sifré Num. 11 a. e. שְׁמָמְרִירִין את חגוק, v. עִרְעֵר II.

**מָרְתָא*** f. (מָרַר) *venom.* Targ. O. Deut. XXXII, 33.

**מְשׁוֹעֵר***, v. שָׁעַר.

**מְשׁוּקְדוּתָא***, v. שׁוֹקְדוּתָא.

**מְשָׁמוּשׁ**, *add*—2) (v. שָׁמַשׁ) *use, service.* Uktsin I, 5 רוצה במְשָׁמוּשָׁן one likes them for their usefulness; Ḥull. 119ᵃ, sq. Ms. M. a. Rashi (ed. במשמישן), expl. בתשמישן.

**משמיש***, v. מְשָׁמוּשׁ.

**מְשָׁמָע**, *add*—3) *sound, form of expression.* Sot. 16ᵇ שינה הכתוב במְשָׁמָעוֹ וכ׳ in speaking of it the text changes the expression (עפר in place of אפר, Num. XIX, 17) to make you draw an analogy thereform &c. Yoma 80ᵃ ששינה הכתוב במְשָׁמָעָן (v. Rabb. D. S. a. l. note 5) in speaking of which (the eatables) the text changes the expression (using אשר לא תענה in place of the plainer אשר תאכל, Lev. XXIII, 29).

**מְשַׁמְשָׁא***, *before* Gitt. 69ᵃ, *insert* כי מ׳ (Tosaf. Bekh. 44ᵃ תרומה) like a sieve.

**מְשַׁמְשָׁא***, *for* G. ed. Dien., *read* O. ed. Vien.

**מָתָא** *Nif.*, *add*—[Tosef. Makhsh. III, 13 שנמתחו; ed. Zuck. שנמיתחו, read: שנתמדו, or שנמתחו, v. מָדָה (in Addenda)].

**מְתַתְרָא***, v. מְתָאתָא.

**מְתִינְתָא, מְתִינוּת, מְתִינָה**, *read* מְ *for* מֵ.

**מְתַקְלָא**, *add* Keth. 112ᵃ מתקן מְתַקְלִיה; Yalk. Ps. 855, מתקלא, v. תִּקֵּן.

**נָבַח** *Pa.*, *add*—3) *to blab.* Men. 63ᵃ מְנַבְּחָה נַבּוּחֵי, v. מַחֲבוֹאָה II.

**נְגִידָתָה**, *add*—Pl. נְגִידוֹת. B. Kam. 24ᵃ, a. e., v. רָתַק.

**נָדָה, נדי**, *add Hof.* הוּדָּה same. Macc. 11ᵇ שיודה . . . מי (Tosaf. שהודה) who brought it about that Reuben was excommunicated?; Yalk. Gen. 149.

**נְדָנוּד**, *for* Ps. LV, 9, *read* Ps. LV, 8.

**נַהֲרוֹכָה**, *for* II Kings XVIII, 12, *read* II Kings XVIII, 11.

**נְהֵי** I, *for* he pursues (is eager for), *read* we pursue (are eager for).

**נוּמָה***, v. תְּנוּמָה.

**נִיפַטֵיס*** pr. n. m. (Νιφάτης) *Nifatias*, a proselyte. Yeb. 98ᵃ.

**נִיקוּד**, *for nikkadim*, *read nikkudim.*

**נְמוּשׁוֹת***, v. מוּשׁ.

**נָסָה, נסי**, *for* Ex. XX, 28, *read* Ex. XX, 20.

**נָסְבָּן*** m. (b. h.?) *rye* or *oats.* Y. Ḥall. I, 57ᵇ top, v. שִׁרְפּוֹן.

**נָפְאָתָה***, pr. n. f. *N'fathah.* Gitt. 63ᵇ, v. תְּפָאתָה.

**נַפָּיָא**, *before* Gitt. 69ᵃ, *insert* Snh. 42ᵃ כר׳ נ׳ (Tosaf. Bekh. 44ᵃ תרוסה) round like a sieve.

**נְצוֹרוֹת**, *for* ib. 11, *read* ib. 12.

**נְצִיבִין***, pr. n. pl. *N'tsibin, Nisibis*, in the north-east end of Mesopotamia, seat of R. Judah ben B'thera. Targ.

Y. Gen. X, 10 (h. text אכד). Targ. Ez. XXVII, 23 (h. text כנח). Gen. R. s. 37 (expl. אכד, Gen. l. c.).—Snh. 32b. Pes. 3b. Tosef. Yeb. XII, 11; Yeb. 102a. Y. Sabb. I, 3d.

**נָקַד** I, *for* Gen. XVI, 6, *read* Gen. XVI, 5.

**נָקִי** I, *for* Koh. V, 17, *read* Koh. IV, 17.

**נָקַשׁ**, *Af.*, *for* Y. B. Bath. IV, *read* Y. B. Bath. VI.

**נָשָׂא**, *Hif.*, *for* Ps. IXXV, 5, *read* Ps. XXIV, 5;—*add* 6) *to cause to bear.* Keth. 72a מַשִּׂיאָה, מַשִּׂיאָתוֹ, v. שָׂכַן.

**נִשַּׁי** *Ithpe.*, *add* 2) *to be forgotten.* B. Bath. 16a, v. רַחֲמָנוּתָא.

**נְשִׂיאוּת**, *for* Num. IV, 1, *read* Num. IV, 2.

**נָתַר** *Af. add* Y. Ab. Zar. II, 41d bot. אַתַּרְתָּהּ, אַתַּרְתֵּיהּ (not אתר, אתר תותיה) it dropped it.

**סַבְסְטִין**, *for* Ex. XIII, 8, *read* Ex. XIII, 18.

***סַגְנָה ס׳**, v. סִיגְנָא II.

***סוֹחֲרָה** f. (b. h. סֹחֵר; סָחַר) *buckler.* Num. R. s. 12 3 (ref. to Ps. XCI, 4) כל מי שבא ... הוא לו צנה וס׳ של אמת whoever comes to take shelter under the wings of God, to him he is a shield and buckler of truth.

***סונדוקוס, סונדרוקוס**, v. סַנְדַקְתּוֹרוֹס.

**סָחַר**, *after to travel as a merchant, add* Tanḥ. Naso, ed. Bub. 27; Yalk. Ps. 842 (play on סחרה, Ps. XCI, 4) סוֹחֵר בתורה, v. צָנָה I; Tanḥ. Naso 23 תוסה (corr. acc.); Num. R. s. 12 3; a. e.

**סילקי**, *add* B. Mets. 84a, v. סִיקְלִי.

***סירוף**, Y. Ter. III, 42b לס׳ הכרי וכ׳, read: לא סיים הכרי וכ׳ [R. El. Wil. emends נשרף].

**סָכַם**, *for* Deut. XXV, 3, *read* Deut. XXV, 2.

***סלקי**, B. Mets. 84a, בי ס׳, v. סִיקְלִי.

***סַמְטָא**, v. סִימְטָא.

***סַמַנְטִירִין**, v. סִימַנְטִיר.

**סָרַב**, *for* Ber. 4a, *read* Ber. 34a.

**סָתַר** II, *add Nif.* נִסְתַּר same. B. Kam. VIII, 1 תיריתה ונִסְתְּרָה if the wound was healed, and broke open again; a. e.

**עָבַר**, *add Pu.* עוּבַּר, only with צורה, *to be disfigured, decay.* Pes. VII, 9; ib. 73b, a. e. תְּעוּבַּר; Tosef. ib. VI, 6 (ed. Zuck. תעיבר, corr. acc.; Var. תְּעִיבַּר); Tosef. Zeb. VII, 6; VIII, 15 תעבר, תיעבר.

**עָבַר** *Pa.*, *after.*—3) *insert: to cause to transgress, force to sin.* Snh. 74b לצַבּוּרֵי מילתא וכ׳, v. קְטַל.—4).

***עָדָה** I, v. עדי.

***עָדָה** II (b. h.) pr. n. f. *Adah*, one of the two wives of Lamech. Gen. R. s. 23, v. עֲדֵי I.

***עָדָה**, v. עֲדֵי I.

**עָדַר**, *for* Is. LIX, 5, *read* Is. LIX, 15.

**עוֹלֵלָה**, *for* Lev. IX, 10, *read* Lev. XIX, 10.

**עוֹנָה** I, *for* Tosef. Ber. I, 3, *read* Tosef. Ber. I, 1.

**עוֹנִי** I, *for* I Chr. XXII, 13, *read* I Chr. XXII, 14.

***עוקם**, Tosef. Maasr. III, 14 עוקמו, read: רִכְּפָא, v. עִוְּקְצוּ.

***עָזַר עָ׳, נָזַר עָ׳**, v. נָזַק.

**עָזַר**, *for* Gen. II, 20, *read* Gen. II, 18.

**עָטַר** *Hithpa.*, *for* I Chr. II, 24; 26, *read* I Chr. II, 9; 26.

**עִיטוּר**, *for* Num. XII, 14, *read* Num. XXXI, 2.

***עִיר** m. (b. h.) *foal, young full-grown ass.* B. Bath. 78b, v. סִיחָה.

**עִיר** II, *before*—Pl., *insert* Sabb. VI, 1 ע׳ של זהב a golden head-dress with the picture of Jerusalem on it, v. יְרוּשָׁלֵם.

***עֲלוּמִים** m. pl. (b. h.; v. עֶלֶם II) *youth.* Ned. 41a חוזר לימי עֲלוּמָיו he (who recovers from a disease) returns to the days of his youth (his sins being forgiven).

**עֶלֶם** I, *for* Ex. II, 15, *read* Ex. III, 15.

**עָצָה**, *for* Lev. IV, 9, *read* Lev. III, 9.

**עָקַר**, *for* play on עקרת, *read* play on קערת.

***עֲרַדַּסְקוֹס**, *for* פרדיסקוס, v. פַּרְדַּסְקִין, *read* v. פַּרְדִּיסְקִים.

**עָרַל**, *for* Ex. XII, 43, *read* Ex. XII, 48.

**עָרַץ**, *after to frighten, add* also *to feel the strength of, fear.*

**עֲשִׁירוּת**, *for* I Chr. XXII, 13, *read* I Chr. XXII, 14.

**פּוֹדַגְרָא**, *after* Yalk. Kings 172, *add*; Y. Kidd. I, 61a בורירי (corr. acc.).

***פּוּרְטָתָא**, v. פַּרְוָתָא.

**פָּחַד** *Hithpa.*, *for* thinking what the distinction will be which the king is to confer upon me, *read* thinking, what will be the distinction which the king is to confer upon me?—*for* thinking what the judgment will be &c., *read* thinking, what will be the judgment &c.?

***פיטרוי**, v. פַּרְיְטָן.

**פִּינָה**, *for* Ps. XVIII, 22, *read* Ps. CXVIII, 22.

**פִּינְקֵס**, *add*—[Yalk. Is. 372 כמו פנקסאות, *read* כמין סְקִרְפַּסְטָאוֹת, v. אִסְקְפַסְטָר.]

***פיתחזימית**, v. פְּרוֹתְזִימְיָא.

***פִּירְזוּמָא**, v. פִּרְזוּמָא.

**פַּלַטְיגוֹס**, *for* Jer. XXXI, 19, *read* Jer. XXXI, 20.

***פְּנִידָה** f. (פָּנָה) *turn.*—*Pl.* פְּנִיּוֹת. Yalk. Lev. 446, v. פִּינָה. Pesik. R. s. 33 שכל הפ׳ פונים בו towards which all turns are made; v. פֶּה.

**פַּס** II, *for* Ps. LXIV, 31, *read* Ps. LXVIII, 31.

**פִּסִיקְיָא**, *add* Targ. Y. Num. XXV, 1 פְּסִיקְיֵרְהוֹן (not פתקיירהון).

**פָּסַק**, *Nif.*, *add*—2) *to be made to separate, be interposed.* Ber. 32b נִפְסָקָה חומת וכ׳ an iron wall was interposed between Israel and &c.;—*Hithpa.*, *add*—3) *to be decided.* Pesik. R. s. 40 דינכם מתפסק וכ׳ your judgment will be decided on the Day of Atonement.

***פַּעֲמוֹן** m. (b. h.; פַּעַם) *bell*—*Pl.* פַּעֲמוֹנִים. Yalk. Deut. 829.

**פָּרָאפוּרְנוֹן**, *for* Gen. XXIV, 12, *read* Gen. XXXIV, 12.

***פֶּרֶג** m., *pl.* פְּרָגִין, פְּרָגִים (v. פָּרַג) *poppy* (v. Löw Pfl., p. 103). Shebi. II, 7; Ḥall. I, 4; Mekh. Bo, s. 8 (not פרגון); Sifré Num. 146 (not פרגום).

***פרגון, פרגום**, v. פֶּרֶג.

פָּתַח, *Pi.*, *for* Gen. R. s. 76, *read* Yalk. Gen. 76.

פתקיירהון, Targ. Y. Num. XXV, 1 ed. Vien., read: פְּסִיקְיֵירְהוֹן.

צְבִיוֹן, *add*—[Midr. Till. to Ps. LII בצבירון, ed. Bub. בצִיבִיון, read: בצִבְּבוּר.]

צדני*, Yalk. Gen. 110, v. שׁוּדָנִי.

צָדַק, *Pi.* 1, *for* Job XXVI, 3, *read* Job XXXVI, 3;—*before* Num. R. s. 2, *insert* Sifra K'dosh., Par. 3, ch. VIII (ref. to Deut. l. c.) צדק את המשקלות יפה וכ׳ give liberal weights, liberal ephahs &c.;—*under Hif.*, *for* Ps. XVI, 15, *read* Ps. XVII, 15.

צוּרָה, *for* Dan. VIII, 16, *read* Dan. VIII, 15.

צַלְמָנָא, *add* Tanh. R'eh 16; a. e.

צָמַת, *Pi.*, *add* Yalk. Cant. 988 כשאתם מצומתים לפניו וכ׳ when you are summoned before God, and you form bands (of followers).—3) *to smash, annihilate.* Ib. שבא לצמיתך והקב״ה לצומתו who came to crush thee, and the Lord (came) to crush him.

קָבַר, *for* Treat. S'mal., *read* Treat. S'mah.

קוּם *Pi.* 2) *for* Gen. XV, 14, *read* Gen. XV, 13.

קִיוּם, קִיוּמָא, *for* I Sam. XXV, 61, *read* I Sam. XXV, 6.

קִירוּי II, *add* Y. Ber. II, 5[b] bot. לקירויו on account of his (nocturnal) accident, v. קֶרִי.

קֵירָס, *for* I Chr. XII, 23, *read* I Chr. XII, 33.

קָצַר *Ithpa.*, *add* 2) *to be sick.* B. Mets. 87[a] אישתצירי Ms. F., v. תְּפַח II.

קָרָא II, *add*—*Pl.* (masc.) קָרְחֵי. Taan. 3[b] שמשא דבינו ק׳ the sun that is seen through bald (cloudless) spots in the sky.

קַרְטַלִּין*, v. קִרְטַלִּין.

קַרְקוֹנְיָא*, v. קוּרְקוֹנְיָא.

רְאוּדָה, *for* Ex. XXIV, 15, *read* Ex. XXIV, 5.

רַבָּז, *for* Lev. XXVIII, 65, *read* Deut. XXVIII, 65.

רָהַן, *add Hof.* הוּרְהָן *to be pledged.* Eduy. VIII, 2 תינוקת שהורהנה וכ׳ a girl that was pledged (with a gentile) in Ashkelon; Keth. 26[b].

רוּם *Hof.*, *for* Num. IV, 20, *read* Num. XV, 20;—*add Nif.* נִרוֹם=*Hof.* Ter. V, 2 תִּרוֹם וכ׳ (Y. ed. תֵּירוֹם) let it be separated and then burned.

רְזָיָא, *for* Job l. c., *read* Job XXXVII, 6.

רָסַס, *Pe.*, *add* Targ. Job XXXVI, 28 דאסי (ed. Wil. דאתי), read: רָאסֵי (h. text ירעפו).

רָעַם *Hithpa.* 1, *add* Kidd. 80[b] מה יִתְרַעֵם על מדותיו why should one rebel against his measures (fate)?; a. e.

רְצוֹצָא*, v. רְצִיצָא.

רָתַק, *Nif.*, *for* מתאימות, ib., *read* מתאמות, ib. 2.

שְׁאוֹר, *for* Ex. XXI, 15, *read* Ex. XII, 15.

שָׁבַח *Pi.*, *for* Num. R. s. 16[3], *read* Num. R. s. 16[13].

שׁוּעַ *Pi.*, *for* Gen. XXX, 6, *read* Gen. XXXII, 26.

שְׁחוֹרֵי*, בי־תא דש׳, v. בִּירְתָא.

שְׁחַר II, *for* II Chr. I, 24, *read* I Chr. II, 24.

שָׁטַח, *for* Gen. XXI, 25, *read* Gen. XXV, 21.

שִׁיחוֹרֵי*, בי־תא דש׳, v. בִּירְתָא.

שִׁיקִין, Targ. Y. Num. XXXV, 11 בש׳, read: בשׁוּקִין.

שָׁכַב, *for* Deut. VI, 9, *read* Deut. VI, 7.

שָׁכַר *Pi.*, *add* Sifra Sh'mini, Par. 1 כל המשכרים all intoxicating drinks.

שַׁל, *for* II Sam. VII, 7, *read* II Sam. VI, 7.

שְׁל, *add*—[In some Mss. של is written as prefix.]

שָׁלַם, *add*—*Hithpa.* הִשְׁתַּלֵּם *to be finished, consumed.* Midr. Till. to Ps. XXXVII השמן מִשְׁתַּלֵּם וכ׳ ed. Bub. (oth. ed. שלם) when the oil is consumed, the lamp goes out.

שָׁלֵם, *add*—2) *ended, consumed.* Midr. Till. to Ps. XXXVII (ed. Bub. משתלם).

שַׁלְמוֹנִי*, pr. n. m. *Shalmoni.* Gen. R. s. 68.

שְׁמַע II, *for* Num. XVI, 37, *read* Num. XV, 37.

שָׁנַן* II, *Pi.* שַׁנֵּן (contr. of שנענ, apocop. of ש־נענע, v. נוּעַ) *to shake, swing* the myrtle branch before the bridal procession. Ab. d'R. N. ch. IV יעמדו וישַׁנְּנוּ ויקלסו לכלה וכ׳ they (the scholars at study) should rise and swing and clap for the bride (Var. וירשמחו לכלה ויקלסו למת, v. ed. Schechter note 8). Ib. [read:] מעשה . . . ועברה כלה ולא חיה בידן כדי צורכן ואחז (הדסה) והיה מְשַׁנֵּין בו עד וכ׳ it happened with R. J. b. I. that he sat teaching his disciples, when a bride passed, and there was not a sufficient escort with them, and he took up a myrtle branch and swung it, until the bride was past; Midr. Haggadol, ed. Schechter, to Gen. II, 22 ואחז בידו שרביט של הדס והיה מְשַׁעְנֵן בו וכ׳.

שְׁעַן, *for* (Shaf. of ענר . . . 4255) *to sing, read* (v. שְׁעְנֵן) *to shake.*

שְׁעְנֵן* (transpos. of שנען, apocop. of שנענע, v. נוּעַ) *to shake, swing.* Midr. Haggadol, ed. Schechter, to Gen. II, 22 מְשַׁעְנֵן וכ׳, v. שָׁנַן II.

תָּבַע *Nif.*, *add*—2) *to be claimed, collected.* Sabb. 148[b] לא נתנה ליתָּבַע cannot be collected by legal process.

תדורא*, B. Kam. 105[b], v. תְּרֵדָא II.

תוֹעֶלֶת, *for* Is. XIV, *read* Hos. XIV.

תּוֹפֶת, *add*—Lam. R. to I, 9 מקום . . . ת׳ שמה . . . there was a place below Jerusalem named Tofeth (b. h. תֹּפֶת).

תּוֹקֶף, *for* Ex. XIV, 25, *read* Ex. XIV, 27.

תְּהוֹם, *for* Gen. I, 8, *read* Gen. I, 5.

תיניוֹתא*, Y. Ber. I, 2[c], read: תִּינָנֵי, תִּירְגְּנֵיתָא, v. תִּינָנֵי.

תֵּירוֹשׁ, *for* Deut. XIV, 22, *read* Deut. XIV, 23.

תְּכֵף, *for* Ps. XXIX, *read* Prov. XXIX.

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14 . . . 221a, 1575a
15 . . . . . 1503b
16 . 522a, ib.b, 872a
19 . . . . . 966a
20 . . . 1431a, 1455a
33 128b, 1143b, 1216a, 1418a
**22** 1 . . . 914b, 916a(2)
2 . . . . . 564b
3 . . . . 186a, 423b
5 . . . . . 614b
6 . . . . . 682a
8 . . . 589b, 1526b
11 . . . . . 1201a
14 . . . 1105b, 1417b
16 . . . . . 596a
17 . . . 1442a, 1648a
24 . 233b, 516b, 816b
**23** . . . . . 1390a
4 . 297b, 834a, 1659a
8 . . . . . 1029a
13 . . . . . 1357a
16 . . . . . 272a
17 . . . 204b, 1391a
**24** 1 303b, 409b, 638b, 1163b, 1581b
5 . . . . . 1068b
6 . . . . . 67b
10 . . . . . 294b
13 . . . . . 896b
18 . . . . . 1206a
20 . . . . . 1188b
21 . . . . . 827a
22 . . . . . 1288a
23 . . . . 699b, 708b
25 . . . . 699b, 708b
32 . . . . . 402a
50 . . . . . 392a
53 . . . . . 1335b
60 . . . 1230b, 1439a
62 . . . 780a, 1080b
65 . . . . . 334b
**25** 2 935b, 1040a, 1062a, 1430b
3 . . . . . 700b
6 . 413a, 692a, 1563a
12 . . . . . 575a
20 . . . . . 1481a

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**25** 21 424b, 513a, 515b, 1059b, 1129b, 1553a
22 . . 1275b, 1495b(2)
23 . . . . . 201a
25 . . . . . 18a, 19a
27 . . . 1265b, 1529b
28 . . . . . 1338a
30 . . . . . 714b
34 . . . . . 1046a
**26** 2 . . . 928b, 1575a
12 . . . . . 1612b
14 . . . . . 1103a
16 . . . . . 1103a
24 . . . . . 572b
26 . . . . 272b, 273a
34 . . . . . 179a
**27** 11 . . . 1524a, 1561a
12 . . . . . 1683b
13 . . . . . 720a
16 . . . . . 295a
20 . . . . . 1058b
22 . . . 1124a, 1480a
27 . . . . . 137a
28 . . . . . 630b
30 . . . 1265b, 1266a
31 . . . 210a, 1688b
33 . . . . 498b, 638b
36 . . . . 462b, 907b
37 . . . . . 102a
39 . . . . . 1598a
40 1050a, 1158b, 1592a
41 . . 1006a, 1554a(2)
46 . . . . . 1399a
**28** 1 . . . . . 1419a
5 . . . . . 1483a
11 132a, 608a, 1133a, 1135a, 1602b
12 101b, 964b, 1002a, 1534b, 1566b
13 . . . 1165b, 1185b
14 . . . 986a, 1701a
15 . . . . . 1061b
19 . . . . . 696a
20 . . . . . 1389a
22 . . . . . 1028b
**29** 2 . . . 1417b, 1505a
3 . . . . . 249b
4 . . . . . 499b
5 . . . . . 690a
16 . . . . . 1185a
17 . . . 1478b, 1479b
21 . . . . . 1237b
31 . . . 1074b, 1466b
35 . . . . . 337a
**30** 8 . . . . 905b, 1173a
11 . . . . 210b, 859a
14 949b, 975b, 1009b
16 . . . 713b, 1029b
27 . . . . . 936b
28 . . . . . 989a
34 . . . . . 694a
37 . . . . . 432a
41 . . . . . 1432b
42 719b, 1063a, 1064a
43 . . . . . 1237b
**31** 9 . . . . . 907b
19 . . . . . 257a
35 . . . . . 303a
36 . . . . . 1160a
47 . . . 970a, 1695b
**32** 1 . . . . . 969b
6 254a, 1541b, 1546a
8 . . . . . 1305a

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**32** 9 . . . . . 1508b
11 . . . . 613b, 1350a
25 . . . . . 1174a
25sq. . . . . 1460a
26 . . . . . 1538a
27 . . . . . 1157a
33 . . . . 234b, 580b
**33** 3 . . . . . 1394a
4 . . . . . 940b
5 . . . . . 483b
8 . . . . . 683b
9 . . . . . 1356b
11 . . . . . 638b
14 . . . . . 339b
18 43a, 342b, 1586b, 1692a
19 28b, 30a, 305a, 553a, 1243a, 1431b
**34** 2 . . . . . 1093b
3 . . . . . 1525b
12 . . . . 739b, 1213b
25 . . . . 506a, 1154a
30 . . . . . 1079b
**35** 6 . . . . . 1470b
11 . . . . . 1272b
16 . . . . . 1627b
17 . . . . . 1344b
18 . . . . . 1295a
22 . . . 1418a, 1678b
**36** 24 . . . . 355a, ib.b
32 . . . . . 173a
39 . . . . 521a, 534a
43 . . . . . 1120a
**37** 2 . . . . . 922a
3 . . . . . 491a
3sq. . . . . 1191a(2)
4 . . . . . 686b
7 . . . . . 1229a
9 . . . . . 1602b
14 . . . . . 422b
17 . . . . . 211b
19 . . . . . 344b
21 . . . . . 679a
23 1165b, 1166a, 1186a, 1214a
24 . . . 1109a, 1463b
31 . . . . . 1482a
32 . . . . . 351a
33 . . . . . 1449a
35 . . . . . 917a
**38** . . . . . 1678b
1 . . . . . 175b
2 . . 147b, 1647a(2)
7 . . . . . 129b
13 . . . . . 1678a
14 . . . 1252a, 1670b
18 . . . . . 1253b
20 . . . . . 1482a
25 . 351a, 591a, 610a
26 . . . . . 1319a
29 . . . 1237a, 1441a
**39** 1 . . . . 594a, 1391b
2 1399a, 1532b, 1533b
5 936b, 1140b, 1391b
6 . . . . 720a, 882a
**40** 2 . . . . . 1406b
10 . . . 202b, 1205a
16 . . . . . 506b
20 . . . . . 240a
**41** 1 . . . . . 160b
2 . . . . . 38b, 39a
8 . . . . . 1202b
12 . . . . . 875b

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**41** 40 . . . . . 941b
43 . . . . . 641a
44 . . . . . 641a
45 . . . . . 430b
47 . . . . . 1333b
54 . . . . . 1184a
56 . . . . 130a, 1189a
**42** 1 . . 952b, 1518a(2)
2 . . . 1125a, 1451b
19 . . . . . 1518a
21 . . . . . 417b
23 . . . . . 701a
24 . . . . . 1305a
33 . . . . . 1518a
37 . . . . 169a, 1310b
38 . . . . . 89a
**43** 11 405a, 806a, 1610a
**44** 4 . . . . . 1523a
6 . . . . . 1523a
8 . . . . . 436a
12 . . . . . 459a
13 . . . . . 802b
16 825b, 1263b, 1678b
18 . . . 160b, 876b(2)
18—34 . . . . 1160a
21 . . . . . 370a
31 . . . . . 917a
**45** 3 . . . . . 1652b
8 . . . . . 1440a
23 . . . . . 1066a
24 . . . . . 1447a
**46** 2 . . . . . 1201a
13 . . . . . 1601b
21 174b, 226a, 491a, 492b
23 . . . 441a, 1285a
27 . . . . . 644b
29 . . . . . 98a
**47** 28 . . . . . 1031b
28sq. . . . . 1570b
29 1309a, 1410a, 1419b
**48** 5 . . . . . 578a
7 . 489b, 552a, 923b
14 1293b, 1294a, 1574a(2)
19 . . . . . 1444a
22 . . . . . 1575a(2)
**49** 1 . . . . . 1419a
3 . . . . . 1569a
4 372b, 374a, 386b, 406b, 588a(2), 1152a, 1182b, 1198b, 1504a
5 . . . . 782b, 784b
6 . . . . . 1541b
7 . . . . . 143a
8 . . . 1059a, 1158b
9 . . . . . 557a
10 1043b, 1321b, 1322b, 1512b, 1556a, 1562b
11 62a, 438b, 608a, 706a, 970b
12 455b, 629a, 1603b
13 . . . . . 378a
14 . . . . . 269b
16 . . . 573a, 1615b
17 . . . . . 1616a
19 . . . . . 238a
20 . . . . 660b, 1598a
21 . . . . . 1619b
22 16a, 213a, 1081a, 1084a, 1235b, 1241b, 1293b, 1440b
23 . 16a, 761a, 847b, 1554a(2)

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49 24 . . . . . 1431a
25 . . . . . 1631a
26 . . . . . 642b
27 . . . . . 556a
50 5 . . . . 666a, ib.b
24 . . . . . 1209a

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1 7 . . . . . 1663a
10 . . . 1101b, 1120a
11 . 786b, 808a, 1484b
12 . . . . . 1340a
13 1138a, 1226b, 1478b
14 . . . . . 779a
15 774a, 925a, 1144b, 1202a
16 . . . . . 957a
19 . . . . . 344b
21 . . . . . 791b
2 1 . . . . . 709b
3 . . . . . 967b
4 . . . . . 867a
5 . . . . . 75b, 352b
8 . . . . . 1084b
13 . . . . . 1418a
14 . . . . . 486a
18 . . . . . 1475b
20 . . . . . 1333a
21 . . . . . 739b
24 . . . . . 866b
3 2 687b, 688b, 1005a
4 . . . 1021b, 1201a
5 . . . . . 1087a
6 . . . . . 1379b
7 . . . 606a(2), 1436b
10 . . . . . 372b
15 . . . . . 1084b
16 . . . . . 1209a
18 . . . . . 1040b
4 2 . . . . . 753b
11 . . . . . 1208b
12 . . . . . 596a
16 . . . . . 1657a
20 . . . . . 937b
21 . . . . . 765b
24 . . . . . 514a
26 . . . . . 1227b
31 1209a, 1313b, 1596b
5 1 . . . . . 1310a
2 . . . . . 1028b
3 . . . . . 1083a
4 . . . . . 712b
8 . . . . . 532b
9 . . . . 926b, 1611b
6 6 . . . . . 949b
7 . . . . . 926a
14 . . . . . 573b
25 . . . 1140a, 1156b
7 9 . . . . . 630a
11 . . . . . 693b
14 . . . . . 607a
18 . . . . . 686a
22 . . . . . 693b
28 . . . . . 848b
8 2 . . . . . 1299a
15 . . . . . 1523b
9 2 . . . 1327a, 1406b
24 717b, 1128a, 1254b, 1282b, 1322a
32 . . . . . 1174b
11 7 . . . . . 639a
12 2 . . . . . 301a

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12 3 . . . . . 830b
4 453a, 800a, 911a, 936a, 970a
5 . . . . . 177a
8 . 349b, 595a, 839b
9 9b, 329a, 685b, 865a, 1069a, 1283b
11 . . . . . 491a(2)
13 . . . . . 1198b
15 . . . . 369b, 1505b
16 25a, 778a, 784b, 1271b
17 . . . . . 479a
19 . . . . 170b, 459a
21 . . 478a, 853a, ib.b
22 . 516b, 719a, 1011a
23 . . . . . 753b
28 . . . . . 790a
29 . . . . . 571a
34 . . . . . 838b
40 . . . . . 1088b
42 . . . . . 1601a
43 . . . . . 327b
44 . . . . . 326a
46 . . . . . 1133a
48 . . . . 983a, 1119b
13 1—10 . . . . 1564b
2 . . . . 169a, 1157a
3 . . . . . 1073b
7 . . . . . 170b
9 . . . . . 946a
11—16 . . . . 1564b
12 360a, 1137a, 1522b
13 215b, 1137a, 1526b
16 . . . . . 327a
17 . 894a, 895a, 904a
18 387b, 480b, 949a, 951a, 975b, 1445b
19 . . . . . 1098a
21 . . . . 772b, 1190b
14 1 . . . . . 756b
2 . . . . 416a, 1173a
3 . . . . . 1112a
6 . . . . . 98a
7 . . . . . 1584a
8 . . . . . 1481a
10 . . . . 365a, 527a
14 . . . . . 703b
15 . . . . . 918a
18 . . . . . 607a
24 . 355b, 356a, 720a
27 . 62a, 1655b, 1680a
28 . . . . . 172a
30 . . . . . 601b
15 . . . . . 119b
1 204a, 1479a, 1482a, 1568a
1—18 . . . . 1568b
2 865b, 866a, 884a, 887a(3), 1449a
4 . . . . . 1482a
5 . . . 824a, 1124b
6 . . . . . 1488b
7 . . . . . 1330a
8 635a, 884a, 1117b, 1120a, ib.b, 1365b, 1400b, 1453b
9 . . . . . 473b(2)
11 773a, 1174b, 1649a
13 . . . . . 881a
15 . . . . . 913a
17 . . . . . 1202a
18 . . . . . 1453b

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15 20 . . . . . 1655a
22 . . . . . 1541a
25 273a, 366a, 916a, 1319a
26 . . . . 704a, 761b
16 5 . . . . 350b, 621b
12 . . . . . 1069b
14 . . . . . 489a
20 . . . . . 1329a
21 . . . . . 1248b
29 . . . . . 1660b
33 . . . . 1282b, 1293b
17 5 . . . . . 449b
7 . . . . . 1470a
8 . . . . . 1490b
9 . . . . . 1128b
12 . . . . . 1294b
13 . . . . 474a, ib.b
18 . . . . . 605b
9 . . . . . 451a
11 391a, 508b, 1318b
13 . . . . . 1489b
19 . . . . . 641a
20 . . . . 455a, 1542a
21 . . . 329b, 1127b
19 1 . . . . . 1297b
3 . . . . . 365a
5 . . . . 953b, 955a
8 . . . . . 1510a
9 235a, 853a, 1123a, 1193b
10 . . . . 461a, 1355a
12 . . . . . 330b
13 . . . . 109a, 567a
15 . . . . . 1228a
17 . . . . . 1298a
18 . . . . 673a, 1574a
19 . . . . . 1574a
21 . . . . . 368a
20 2 . . . . . 680a
3 . . . . . 1247b
4 . . . 1589a, 1676a
5 . . . . . 1022b
8 . . . 399b, 1073b
10 . . . . . 1519b
12 630b, 1371b, 1525b
13 . . . . . 1493a
14 . . . . . 866b
15 . . . . . 1447a
18 715a(2), 1355a, 1451a
19 . . . . . 1218b
20 . . . . . 916a
22 . . . . . 673a
23 . . . . . 1602a
24 . . . 872a, 1028b
26sq. . . . . 1198b
21 . . . . . 857b
1 . . . . 980b, 1249b
1—24 18 . . . . 857b
2 . . . . . 202b
3 . . . . . 574b
5 . . . . . 707a
6 753b, 1052a, 1195a, 1494a, ib.b
7 . . . . . 782b
8 . 137a, 537a, 583b
9 . . . . . 286a
10 1054b, 1368b, 1509a
13 . . . . . 1265b
14 391a, 1120a, 1494a
17 . . . . . 1544b
18 1043a, 1193b, 1264b

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21 19 150a, 855b, 1462b, 1519b
20 . . . . . 933a
21 . . . . . 569a
22 . . . . . 824b(2)
24 354a, 794b, 881a, 1071a, 1351a
25 . . . . . 1295a
26 . . . 650b, 1552b
27 . . . . . 996b
28 367a, 873b, 874a, 932b, 1020b
28—36 . . . . 1675a
29 360a, 745b, 1563b
30 . . . . . 624a
33 149a, 367a, 577b, 924a, 1253b
35 . . . . 874a, ib.b
36 . . . . . 354a
37 . . . . 256b, 480b
22 1 . . . . 312a, 765a
2 403b, 855b, 1602b
3 . . . . 660a, 1501a
4 181a, 182b, 367a, 772a, 1541b, 1603b
5 567a, 577b, 1384a
6—8 . . . 660a, 1224b
7 . . . . . 1419b
8 328a, 1007a, 1075b, 1224b, 1247a, ib.b, 1501a, 1596b
9sq. . . . . 1537a
10 . . . . . 1580a
12 . . . . 17b, 1043a
13 . . . . . 1242a
13sq. . . . . 1506b
14 . . . . . 1247a
15 739b, 1173a, 1253a
16 . . . . . 739b
17 677a, 785a, 1001a
18 . . . . . 1001a
19 378b, 935b, 1477a
21—22 . 688b, 1093b
22 1072a, 1093b, 1294a(2)
23 . . . . . 1617b
24 1075b, 1094a, 1563b, 1617b
25 . 416b, 757a, 854b
27 . 27a, 382b, 1294b
28 . . . . . 314b
23 1 . . . 1501b, 1570a
2 . 342b, 898b, 899a
4 . . . . . 1133a
5 1060b, 1238b, 1239a, 1446a, 1537b
6 . . . . . 342b
8 . . . . . 1263a
11 . . 899b(2), 1432a
12 . . . . . 904b
14 . . . . 424a, 1449a
17 . . . 1435b, 1436b
18 . . . . . 423b
19 . . . . 74a, 464a
21 . . . . . 767a
25 . . . 838a, 1249b
24 1 . . . 767a, 1193a
5 369a, 407a, ib.b, 1051a, 1436b
6 . . . . . 1256a
7 593a, 1113a, 1150a, 1202b, 1252b, 1543b, 1596a, 1678a
10 . . . . . 690b

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24 11 370a, 372a, 407b, 1361b
12 . . . 857a, 1657a
14 . . . . . 876b
17 . . . . . 655a
25 2 . . . . . 877a
2sq. . . . . 1696b
3 . . . . . 1151b
4 . . . . . 1636a
8 . . . . . 1573b
19 . . . . . 1631a
22 . . . . . 1573b
29 317a, 802b, 964a, 990a
26 1 . . . . . 1259b
6 . . . . . 734a
11 . . . . . 734a
15 . . . . . 854a
31 508a, 1376b, 1545a
36 . . . . . 508a
27 5 . . . . . 459b
7 . . . . . 738a
10 . . . . . 372a
20 . . . . . 397a
28 1 . . . . . 1419b
18 . . . . . 629a
19 . . . . . 618b
20 . . . . 836a, 842b
23—40 28 . . . 1275b
28 . . . . . 385b
39 . . . . . 1238a
29 9 . . . . . 1275b
29sq . . . . . 1472b
34 . . . . . 1672b
35 . . . . . 1069b
42 . . . . . 584b
43 . . . . . 564b
30 1 . . . . . 1352b
11sq. . . 1316a, 1417b
12 . . . . 368a, 1460a
12sq. . . . . 1696b
13 989a, 1327b, 1435b, 1552b, 1617b, 1623b
14 . . . . . 1169b
18 . . . . . 893b
20 . . . . . 243a
23 . . . 748b, 1357a
23sq. . . . . 1156a
34 . . . . . 138a
31 14 . . . . . 811a
17 . . . . . 1293a
18 . . . . 639b, 702b
32 1 . . . . . 1558a
2 . . . . . 1288a
3 . . . . . 1485a
4 . . . 354a, 1639b
5 . . . . . 378b
6 . . . . . 1273a
7 . . . . . 837a
8 807b(2), 1026b, 1227a, 1530b(2), 1655a
9 . . . 807b, 1122b
11 40a, 433a, 456a, 467b(2), 469a, 843b
12 . . . 1498b, 1648b
13 . . . . . 1093a
14 . . . . . 895b
15 . . . . 297a, 529a
16 . . . . 460a, 579b
24 . . . . . 1212a
25 . . . . . 1235a
33 5 . . . . . 393b
7 . . . . . 1007a

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33 8 256a, 1058a, 1316a, 1512b
34 1 . . . . . 601b
6 . . . . . 674a, 732b
7 . . . . . 932a, 937b
10 . . . . . 674a
14 . . . . . 935b
21 . . . . . 502b
26 . . . . . 464a
28 . . . . . 708b
29 . . . . . 1379b
35 3 183a(2), 330a, 1271b
19 . . . . . 265b
22 . . . 1112b, 1485a
24 . . . . . 1292b
26 . . . . . 1554b
36 6 . . . 359b, 1038a
33 . . . . . 192a
38 5 . . . . . 297a
25 . . . . . 234a
26sq. . . . . 1696b
39 3 . . . . . 1404b
27 . . . . . 1635a
28 . . . . . 1635a
29 . . . . . 1635a
40 19 . . . . . 1232b

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1 1 . . . . 294b, 1419a
2 . . . . . 685b
3 . . . . . 1492b
4 368b, 1000a, 1493a, ib. b
5 971a, 1309a, 1415a, 1546b
6 . . . . . 363a, 943b
7 . . . . . 1117a
11 921b, 1295b, 1297b
14 . . . . . 1155a
15 . . . . . 329a
16 . . . 370a, 889b(2)
17 . . . . 140b, 1565a
2 1 . . . . . 530a, 589a
4 . . . . 530a, 1472b
5 . . . . . 173a
6 1171a, 1250a, 1254a
11 . . . . . 685b
13 . . . . 162b, 1519b
14 . 530a, 785b, 1375b
3 3 . . . . . 784a
4 . . . . 654b, 1623a
6 . . . . . 1472b
9 585a, 1102a, 1208a, 1677a
10 . . . . . 1208a
17 . . . . . 464a
4 . . . . . 360a
2sq. . . . . 1212b
3 . . . 580b, 852a(2)
5 . . . . . 838b
6 . . . . 580b, 1011a
7 . . . . . 1616a
12 564b, 1316b, 1617a
15 . . . . . 1000a(2)
21 . . . . . 677a
22sq. . . . . 1528a
23 . 564b, 565a, 1098b
28 . . . . . 564b, 565a
34 . . . . . 1561b
5 1 301a, 330b, 428b, 871b, 939b
3 . . . . . 564b

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5 4 815a, 1441a, 1472b
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24 470a, 782b, 1368b, 1474a
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15 2 . . . . 370a, 876b
3 . . . . 876b, 1001a
9 . . . . . 1218b
12 . . . . . 782b
14 . . . . 360b, 1096a
17 360b, 846b, 964a, 1494a

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15 18 . . . . . 369a
16 1 . . . . . 5a
3 491a, 1055a, 1072b
8 . . . . . 1103b
10 . 159a, 647a, 812a
11 . . . . . 1593b
12 . . . . . 704a
14 . . . . . 1593b
16 . . . . . 849b
18 . . . 1532a, 1539a
19 999b, 1058a, 1263b
22 . . . . . 822b
17 4 . . . . . 497b
5 . . . . . 1612b
6 . . . 946a, 1005b
8 . . . . . 585a
9 . . . . . 1539a
11 . . . 969a, 1591b
12 . . . . . 341b
15 . . . 853a, 1081b
16 . . . . . 567b
17 . . . . . 969a
18 3 412a, 580b, 864a, 1307b
4 228a, 518a, 1466b, 1555a
7 . . . . . 1569a
8 . . . . . 784a
10 359b, 398a, 637a, 1054a
10—12 . . . . . 893b
11 . . . . 421a, 1485b
17 . . . . . 342b
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19 3 . . . . . 351a
5 186b, 585b, 825b, 939b(2), 941a
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11 . . . . . 113b
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15 . . . . . 278b
16 969a, 1023b, 1026a
18 . . . . 1626a, ib.b
19 . 330a, 342a, 403a
20 1—9 . . . . . 597b
5—9 . . . . . 819b
10 . . . . . 1286b
11 . . . . . 1513b
19 . . . . . 1552b
19—20 . . . . . 1407a
20 . . . . . 1030a
21 1 470b, 1229b, 1272b
1—9 . . . . 1122b
2 . . . 1073a, 1539a
3 . . . . . 1341b
4 340b, 894b, 1118a
5 . . . . . 1472b
7 . . . . . 1493a
7 sq. . . . . 1041b
9 . . . . . 330a
10 . . . . . 585b(2)
10 sq. . . 1554b, 1676b
11 . . . . . 709b
12 . . . 1125b, 1407a
15 169a, 909b, 1604a
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22 3 . . . . . 825a(2)
6 404a, 713b, 910a, 1359a
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7 . . . . . 1371a
8 . . . . . 427b, 819a
9 131b, 591a, 1320a
9—11 . . . . . 638b
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13 451b, 709b, 717a, 1357a
14 . . . 1060a, 1563b
17 197b, 438b(2), 855b, 1596b
19 . . . 338a, 1345b
21 . . . 884b, 1252a
24 . . . . . 1612b
25 sq. . . . . 1132a
26 . . . . . 1493a
27 . . . . . 751b
29 . . . 739b, 1393b
23 1 . . . . . 651a
2 674a, 678a, 1205b, 1206a, 1322b, 1616b, 1617a
3 . . . . . 1322b(2)
4 427b, 688b, 692b, 1322b(2)
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8 sq. . . . . 1124b
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11 . . . . . 1418b
15 . . . . . 1463b
19 251a, 1477a, 1564b
21 . . . . . 940b
23 . . . . . 426b
24 . . . . . 1125a
25 . . . . . 921b
24 1 182a, 497a, 668a(2), 678b, 826a, 901a, 1014a, 1114b
2 . . . . 338b, 935b
3 267b, 674a, 1590b, 1616b
4 . . . . 850a, 1655a
5—10 . . . . . 945b
6 . . . . . 1466a
7 . . . . 825a, 1090b
15 . . . . . 810b
17 . . . . 51b, 543b
19 . . . 1053a, 1572b
20 . . . 934b, 1131b
25 1 . . . 1263a, 1501a
2 991a, 1501b, 1502a
4 306a(2), 403b, 487b(2), 685b
5 233b, 338b, 438a, 561b, 1116b
5—10 . . . . . 469a
6 . . . . 587a, 758a
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9 106a, 412b, 472b(2), 816b, 920b(2), 1331b, 1463b, 1497a, 1587b
10 . . . . . 945b
15 . . . . . 1263a
17 . . . . 449b, 534b
18 406a, 511a, 1073b, 1248b
26 2 . . . . . 446b
3 sq. . . . . 1419a
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26 5—10 . . . . 1417b
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12 337a, 820a, 1036b
12—14 . . . . . 334a
13 . . . . . 1083b
14 . . . 1055a, 1669b
15 . . . . . 370b(2)
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17 . . . . 50b, 449b
27 6 . . . . . 1586b
7 . . . . . 378b
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14 . . . . . 1481a
15—25 . . . . . 644b
26 . . . . 644b, 924b
28 6 . . . . . 1257a
8 . . . . . 999a
10 . . . . . 1687b
12 . . . . . 1253b
13 . . . . . 777b
15—69 146a, 857a, 1199b, 1200a, 1378b
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42 . . . . . 1123a
47 . . . . . 1036a
48 . . . . . 1487a
57 . . . . . 807a
63 . . . 729a, 1542b
65 . . . 275a, 1447b
66 . . . . 978b, 1282a
67 . . . . 187b, 395b
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29 2 . . . . . 806a
4 . . . . . 1343a
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30 11 . . . . . 1181a
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31 10 . . . . . 60b
12 . 428a, 545a, 548a
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21 . . . 825b, 1438a
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2 36a, 338a, 650b, 717b, 892a(2), 1010b, 1059a, 1118a, 1122a(2), 1442a(2), 1610b
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6 327a, 549a, 617a, 622b, 870a, 1393a
11 . . . . . 1474a
14 770a, 1008b, 1335b
17 1523b, 1610b, 1612a, ib.b
18 571a, 761b, 1270b(2)
19 . . . 865b, 866b(2)
20 . . . . 631a, 1649a
24 493b, 843b, 890b(2), 1079a
30 . . . . . 956a
31 . . . . . 1655b
32 . 838a, 839b, 843b
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36 . . . . . 1648b
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33 2 . . . . 586b, 1611a
4 124a, 296a, 595a, 751a(2), 1322b
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12 . . . . 492b, 731a
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17 . . . 1140b, 1422b
19 . . . . 398a, 554b
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2 1 504b, 507b, 875b, 1318a, 1319a
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8 9 . . . . . 1053a
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10 13 . . . . . 602a
12 3 . . . . . 17b
23 . . . . . 610a
13 22 . . . . . 1396b
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4 3 . . . . . 894b
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5 2 . . . . . 1236a
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6 16 . . . . . 1176a
7 3 . . . . . 1297a
13 . . . . . 1284a(3)
19 . . . 1651b, 1664b
11 3 . . . . . 967a
11 . . . . . 748a
37 . . . . . 594a
13 5 . . . . . 749a
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14 1 . . . . . 1678a
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15 19 . . . . . 785a
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3 1 . . . . . 1635b
10 . . . . . 1201a
14 . . . . . 662a
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6 12 . . . . 601b, 602a
7 6 . . . . . 465b
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10 2 . . . . . 1272b
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33 1574a, 1608a, 1620b
16 1 . . . . . 118b
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19 18 . . . . . 887a
21 8 . . . . . 275b
10 . . . . . 68a
22 18 . . . . . 275b
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23 11 . . . . . 958b
24 4 . . . . . 990a
6 . . . . . 1280a
11 . . . . . 1043b
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25 5 . . . . . 692b
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31 399b, 1145b, 1211a(2), ib.b, 1212a
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28 3 . . . . . 209b
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30 17 . . . . . 679a
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5 6 . . . . . 1193b
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6 1 . . . . . 321a
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12 3 . . . . . 611a
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15 18 . . . . . 668a
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16 13 . . . . . 1285b
17 19 . . . . . 505a
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18 23 . . . 913a, 1038b
19 18 . . . 1399a, 1533b
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20 3 . . . . . 1380b
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21 . . . . . 769a
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3 15 . . . . . 647b
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4 10 . . . . . 1418b
11 . . . . . 610a
5 3 8a, 190a, 845b, 1156a, 1486b
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29 . . . . . 1462a
6 1 . . . . . 392a, ib.b
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18 . . . . . 248b
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7 21 . . . . . 1087a
23 . . . 590a, 1323a(2)
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11 4 . . . . . 304b
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29 . . . . . 1173b
12 7 . . . . . 1035b
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31 . . . . . 1193a
18 18 . . . . . 1626a
14 9 . . . . . 202b
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15 23 . . . . . 1139b
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18 32 . . . . . 1684a
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6 23 . . . . . 638a
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9 13 . . . . . 270a
10 22 . . . . . 792b
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12 8 . . . . . 141b
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17 9 . . . . . 491a
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3 2 409a, 1396b, 1539a, 1593a
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16 124a, 218b, 225a, 656a, 1021a, 1079a, 1360b, 1482a, 1538b
17 614a, 1012b, 1618b
18 993b, 1341b, 1514a
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20 90a, 703a, 1139b, 1321a
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22 818b, 951a, 1226b, 1328a
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6 3 . . . 682b, 1314a
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6 328a, 793b, 1495a
10 . . . . 1489a, ib.b
13 . . . . . 1281a
7 3 . . . . . 610a
6 . . . . . 516a
11 . . . . . 916a
19 . . . . . 200b
8 3 . . . . . 1585a
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19 331a, 1269a, 1296b
23 249a, 355b, 781a, 1073b, 1270a
9 4 . . . . . 947b
11 . . . . . 1059a
10 14 . . . . . 1296a
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30 689b, 710a, 1097b, 1269b
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11 2 . . . . 798b, 852a
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15 2 . . . . . 271b
16 1 . . . . . 128b
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17 6 . . . . . 908b
11 82b, 208b, 209a, 879a, 975a, 1213b, 1406a
18 6 . . . . . 1339b(2)
19 2 . . . . . 654b
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18 . 368b, 369a, 504b
20 3 . . . . . 575b
21 1 . . . 1085a, 1597a
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11 383a, 1461a, 1536b, 1611a
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22 2 . 292a, 426a, 836a
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5 729b, 1427a, 1538a
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24 2 . . . . . 1081b
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25 6 . . . . . 1208b
26 10 . . . . . 484a
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27 8 . . . 947b, 1563a
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28 5 . . . 1065a, 1561b
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20 . . 1632a(2), 1634b
25 204b, 623b, 1310a, 1566b
29 . . . 1641a, 1705a
29 1 119a, 343b, 482b, 1397a, 1419b
2 . . . . . 979b
4 . . . . . 1559b
14 . . . . . 1181a
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17 . . . . . 441a
30 6 . . . . . 1079b
15 . . . . . 904a
17 . . . . . 1658a
18 . . . . . 461b(2)
20 . . . . . 651a
22 . . . . . 912a
23 . . . . 16a, 636b
28 . . . . . 889a
32 1256b, 1265a, 1680b
33 1090a, 1115a, 1117a, 1252b
31 9 . . . . . 60a
32 1 . . . . . 205a
33 1 . . . . . 137a
6 . . . 162b, 1338b
7 . 113b, 559b, 848a
15 . . . . . 78b
34 5 . . . . . 1459a

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34 6 . . . . . 516b(2)
7 . . . . . 1461b
11 . . . . . 1183a
15 . . . . . 279b
17 . . . . . 474a
35 3 676a(2), 1489a, 1490a
36 12 . . . . . 1564a
37 6 . . . . . 1279b
38 2 . . . . . 1368a
40 1 . . . . . 867b
3 . . . . . 1396b
4 . . . . . 1480b
6 . . . . . 1652a
7 . . . . . 869b
12 . . . 1548b, 1611a
29 . . . . . 1418b
41 2 . . . 601a, 1263b
5 . . . . . 1403b
7 . . . 354a, 1304a
8 . . . . . 564b
9 . . . . . 1185a
10 . . . . . 1537b
16 . . . . . 322b
19 88b, 1170a, 1505b, 1542a, 1658a
21 . . . . . 1332b
24 . . . 1202b, 1655a
42 10 . . . . . 1568b
13 . . . . . 1352b
22 . . . . . 418a
43 14 . . . . . 392b
22 . . . . . 1425a
44 25 . . . . . 139b
27 . . . 385b, 1284a
45 2 . . . . 332b, 772b
5 . . . . . 73a
7 . . . . . 1418a
8 . . . . . 1251a
14 . . . . 302a, 646b
19 . . . . . 1186a
46 1 . . . . . 1427b
10 . . . . . 1164a
12 . . . . . 549a
47 2 . . . 1292a, 1381a
4 . . . . . 216b
5 . . . . . 884b
48 12 . . . . . 404a
17 . . . . . 1019a
49 6 . . . . . 929a
8 . . . . . 962b
14 1061a, 1572a(2), ib.b
18 . . . . . 639b
21 . . . . . 250b
22 . . . . . 1286b
50 5 . . . . . 1125a
6 . . . . . 527b
51 12 . . . . . 881b
14 . . . . . 1195b
21 . . . 1157a, 1576b
23 703b, 738a, 1179b
52 2 . . . . . 921a
10 . . . . . 510b
54 10 . . . . . 740b
11 . . . 967b, 1121b
12 . . . . . 315a
13 . . . . . 176b
55 3 . . . . . 1394a
7 . . . . . 703b
10 . . . . . 182a
13 198a, 921a, 1476a
57 13 . . . . . 633b
14 . . . . . 784b

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57 16 1064a, 1406b, 1578b
17 . . . . . 1650a
19 48b, 249b, 688b, 883a, 902a, 1469b, 1680b, 1703a
58 1 . . . . . 447b
5 . . . . . 12b
7 . . . . . 1232a
10 . . . . . 1485b
11 150a, 387b, 412b, 465b, 472b
12 . . . . . 1238a
13 366a, 492b, 1054a, 1092a, 1271b
59 13 . . . . . 366b
15 1045b, 1046a, 1585a
20 . . . . . 216b
60 13 . . . . . 56b
19 . . . . . 1095b
61 1 . . . . . 1251b
8 . . . . . 1344b
62 8 . . . . . 1687b
63 1 . . . . 457b, 928b
1 sq. . . . . 1104a
16 . . . . . 1669a
64 3 . . . . . 1045a
5 . . . . . 1419b
65 8 . . . . . 128a
22 . . . 957b, 1623b
66 3 . . . . . 1029a
6 . . . 1353a, 1379b
7 . . . . . 1608b
20 . . . . . 1703b

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1 3 . . . . . 247b
11 . . . 696a, 1621a
2 3 . . . . . 1117b
6 . . . 1285a, 1531a
13 . . . 376b, 1485a
24 . . . . . 1213a
25 . . . 573b, 1286b
27 . . . . . 1059a
31 . . . . 354b, 724a
3 19 1258a(3), 1371b, 1687b
20 . . . . . 1475b
4 7 . . . . . 710a
22 . . . . . 1553b
30 . . . . . 1502a
5 23 . . . . . 1021b
6 29 . . . . . 864b
7 16 . . . . . 1133a
18 . . 617a(2), 619a
8 5 . . . . . 928a
18 . . . . . 275a
19 . . . . . 1538a
9 7 . . . 493b, 1546b
9 . . . . . 1362b
11 . . . . . 1242b
12 . . . . . 1242b
20 . . . . . 1051b
25 . . . . . 1119b
10 11 . . . . 63a, 597b
11 16 . . . 477b, 1488a
13 16 . . . . . 875b
17 . . . . 201b, 812b
23 . . . 914a, 1497b
15 1 . . . . . 109b
19 . . . . . 386b
16 5 . . . . . 840b
17 11 . . . . 279b, 378b

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17 13 . . . 520a, 829b
18 23 . . . . . 676b
19 2 . . . . . 882a
20 9 . . . . . 688b
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22 24 . 944a, 945a(2)
26 . . . 592a, 767b
23 6 . . . . . 1263b
7 . . . . . 1074b
13 . . . . . 1686b
19 . . . . . 273a
29 . . 907b, 1145b
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25 26 . . . . . 131b
30 . . . . . 884a
27 18 . . . . . 1133a
28 1 . . . . . 308a
29 2 . . . . . 592a
22 . . . . . 1373a
30 23 . . . 273a, 956b
31 18 . . . . . 1180a
19(20) . . . . . 1611b
20(21) 435a, 1275b(2), 1277b(2)
40 . . . . . 291a
32 11 . . . . . 1432b
18 . . . . . 593b
44 . . . . . 1432b
36 5 . . . . . 1102b
22 . . . . . 39a(2)
23 . . 39a(2), 1193b
27 . . . . . 221a
37 21 . . . . . 1354b
38 13 . . . . . 1081b
39 3 . . . . . 513a
41 . . . . . 1310a
44 20 . . . . . 910a
46 15 . . . . . 971b
18 . . . . . 671b
19 . . . . . 139a
20 729a, 1278b, 1425a
48 11 . . . . . 289b
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10 . . 812b, 1381a
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5 . . . . . 528b
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10 . . . . . 664b
14 . 154a, 396a, 504b
15 . . . . . 31b
26 . . . . . 1271b
27 . . . . 162b, 511b
3 6 . . . . . 48b
13 . . . . . 941b
4 12 . . . . . 1040b
5 7 . . . . . 1382a
11 . . . . . 850b
6 6 . . . . . 129a
7 11 . . . . . 1675b
8 3 . . . . . 1096a
5 . . . . . 160b(2)
14 . . . . . 169b
16 345b, 1235a, 1552b

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8 17 . . . . . 240b
9 4 460b, 1500b, 1663b
6 . . . . . 1319b
10 2 . . . . . 1089a
7 . . . . . 1248b
12 3 . . . . . 1554a
17 . . . . . 1222b
13 4 . . . . . 1296b
9 . . . . 779b, 961b
10 . . . . . 455a
16 3 . . . 784b, 1066a
7 . . . . . 1046a
10 104b, 1148a, 1636a
11 . . . . . 1045a
22 . . . . . 1643b
25 . . . 1167a, 1201b
61 . . . . . 662b
17 5 . . . . . 1298a
20 6 . . . . . 1258a
33 . . . . . 1503a
21 26 184a, 421b, 1651b
27 534a, 611b, 643a, 669b, 1017a
31 . . . . . 1460a
32 . . . . . 1262a
22 11 . . . . . 394b
18 . . . . . 975a
24 . . . . . 1675b
23 14 . . . . . 497b
21 . . . . . 673a
42 . . . 294a, 1324a
43 . . . . . 172b
47 . . . . . 666b
48 . . . . . 582b
24 6 493a, 768a, 1377a, 1385a
10 . . . . . 847b
17 965b, 1131b, 1266b
25 7 . . . . . 137a
26 2 . . . . 498a, 785b
20 . . . . . 1258b
27 4 . . . . . 703b
5 sq. . . . . 1658a
11 . . . . . 703b
17 . . . . . 801b
19 . . . . . 38a
30 5 . . . . . 616a
24 . . . . . 1538a
31 3 . . . . . 1377a
8 . . . . . 77b
9 . . . . . 256a
15 . . . . . 1085b
32 24 . . . . . 461a
33 21 . . . . . 1593a
24 . . . . . 38b
31 . . . . . 74b
34 19 . . . . . 846a
31 . . . . . 1417b
36 4 . . . . . 971a
25 . . . . . 944a
26 . . . . 180a, 198b
37 . . . . . 454a
6 . . . . . 623b
11 . . . . . 855b
12 . . . . . 1253b
38 sq. . . . . 726b
39 4 . . . . . 1156a
9 . . . . 37a, 1219b
11 . . . . . 488a
15 . . . 1275b, 1277b
40 17 . . . . . 1495a
41 22 . . . . . 661b
26 . . . 789b, 1046b

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43 2 . . . . . 1574a
17 . . . . . 459b
44 18 . . . 388b, 1636a
20 . . . . . 699b
45 9 . . . . . 243a
15 . . . . . 946a
46 18 . . . . . 29a
22 . . . . . 1353a
47 2 . . . . . 1174b
3 . . . . . 1423b
5 792b, 1531a, 1558b
12 714a, 1138a, 1649b, 1697a, 1701a
48 19 . . . . . 1462a

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1 3 . 255a, 276b, 277a
2 7 . . . . . 1540b
8 . . . . . 1570b
11 . . . . . 1666b
13 . . . . . 322a
23 sq. . . . . 1092a
3 5 . . . . . 1151a
4 4 . . . 534b, 1061a
11 . . . . . 1553b
12 . . . 727b, 1396b
5 6 . . . . 472b, 473a
6 8 . . . . . 1104a
7 11 . . . . . 1252b
13 . . . . . 1136b
8 14 . . . . . 345b
10 5 . . . . . 607a
11 4 . . . . . 63a
12 2 . . . . . 1487a
8 . . . . . 1623b
12 . . . . . 243b
13 1 . . . 129a, 1478b
14 . . . . . 72a
14 1 . . . . . 1240b
2 . . . . . 1691a
3 . . . . . 1655a
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1 11 . . . . . 69a
17 . . . . . 272a
2 13 . . . . . 1310a
20 . . . . . 1297b
3 5 . . . . . 1631a
4 3 . . . . . 281a
18 . . . . 901a, 1560a

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1 11 . . . . . 896b
2 6 . . . . . 1005a
3 8 . . . . . 119a
11 . . . . . 69b
4 7 . . . . 769b, 1648b
12 . . . . 621b, 1139b
13 977b, 1278b, 1559a
5 4 . . . . . 1086b
19 . . . . . 941b
25 . . . . . 1310a
6 1 . . . . . 951a
2 481a, 1184a, 1601a
4 1024b, 1025a, 1358a
5 . 869b, 870b, 1224a
6 . . . . 411b, 1177b
7 834a, 840b, 969a, 1024b

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7 7 . . . . . 29a, 85b
8 3 . . . . 345b, 1512b
4 . . . . 129b, 1508b
5 . . . . . 1350a
9 . . . . 560a, 569a
9 9 . . . . . 881a
11 . . . . . 907a

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1 6 . . . . 181a, 184b

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1 3 . . . . . 1272a
6 . . . 1313b, 1660a
13 . . . . . 749a
2 4 . . . . . 824a
3 8 . . . . . 1558a
4 2 . . . . . 99b

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1 14 . . . . . 1563a
2 9 . . . . . 1093b
10 . . . . . 846a
13 . . . . . 192a
3 3 . . . . . 1509a
12 . . . . . 1330b
4 13 . . . . . 426b
5 6 . . . . . 1509b
6 2 . . . . . 365a
7 3 . . . 1037b, 1586a
4 145a, 426a(2), 427a(2), 602a, 988b
5 . . . . . 1006b
8 . . . . . 1155b
18 1038b, 1039a, 1339b, 1533b, 1561b

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1 2 . . . . . 901b
2 6 . . . . . 1135b
3 8 . . . . . 1446b

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2 3 . . . . . 461b
5 . . . . . 884b
11 . . . . . 1454b
16 . . . . . 1323a
19 . . . . . 1695b
3 2 . . . 1368b, 1456a
6 . . . . . 946a
8 . . . . . 967a
17 . . . . . 629a

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1 12 . . . . . 493a(2)
2 1 1370b, 1429b, 1433a
3 . . . . . 620a
4 . . . . . 1365b
5 . . . . . 674a
14 . . . . 950a, 1488a
3 1 . . . . . 748b
5 . . . . . 1200b
7 . . . . . 369b
18 . . . . . 1295a

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2 19 . . . . . 227b

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1 7 . . . . . 1310a
8 . . . . . 1029b
17 . . . . . 704a
2 12 . . . . . 648b
17 . . . . . 921b
3 2 . . . . . 261b
3 . . . . . 1265a
8 . . . . . 867a
4 2 . . . . . 216b
3 . . . . . 852a
10 . . . . . 1350b
12 . . . . . 1293b
14 . . . . . 588a
6 12 . . . . . 1287b
7 14 . . . . . 1010b
8 4 . . . . . 1330b
8 . . . . . 1138a
19 . . . . . 1267b
9 7 . . . . 248b, 1426a
8 . . . . . 155a
10 1 . . . . . 443b
11 . . . . . 1300a
11 7 . . . . . 920b
12 1 . . . 1270b, 1305a
11 . . . . . 1695b
13 6 . . . . . 1214a
8 . . . . . 1588b
9 . . . . . 1298a
14 1 . . . . . 357b
6 . . . . . 1295a
8 . . . . . 632b
10 . . . . . 591a
20 . . . 826a, 1284a
21 . . . . . 1647a

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1 10 . . . . . 32b
11 . . . . . 1352b
2 5 . . . . . 897b
12 . . . . . 1057a
13 . . . . . 1554a
17 . . . . . 563a
3 5 . . . . . 1623a
6 . . . . . 1605a
8 . . . . . 1311a
10 . . . . . 172b
12 . . . . . 491a
16 . 295a, 518a, 1272b
19 . . . . . 569a
20 . . . . . 593a
21 . . . . . 178a
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1 . . . . 755b, 1243b
1 111a, 701a, 716b(2), 1392a, 1660a
2 . . . . . 1418a
3 . . . . . 1638b
5 . . . . . 956b
2 755b, 1001a, 1243b
6 . . . . . 1637b
11 . 238a, ib.b, 1486a
12 . . . . . 189a
3 . . . . . 1001a
1 . . . . . 1362b
3 . . . . . 1256a
4 . . . . . 368a
8 . . . . . 1627b
4 1 . . . . 907b, 928b
3 . . . 1477b, 1497b

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4 5 . . . 656b, 1447b
5 1 . . . . 894a, 895a
4 . . . . . 958a
5 . . . . 272a, 727a
11 . . . . . 1021b
8 3 . . . . . 1051b
9 . . . . . 755b
1 . . . . . 1084b
18 . . . . . 1501b
20 . . . . . 1061b
21 . . . . . 749a
10 . . . . . 755a
5 . . . . . 1151a
11 . . . . . 1204a
14 . . . . . 1461a
11 1 . . . . . 877b
2 . . . . 605a, 861b
3 . . . . 764b, 859b
5 . . . . . 571a
6 . . . . . 1140b
12 4 . . . . . 674b
6 . . . . . 1524a
7 . . . 1008a, 1255b
8 . . . . . 686b
9 401b, 671a, 1460b
15 . . . . . 1086b
5 . . . . . 768b
16 7 . . . . . 612a
8 sq. . . . . 1532b
11 . . . 1163b, 1654b
17 1 . . . . . 1475a
13 . . . . 105b, 666a
14 464b(2), 465a, 1051b
15 . . 1263a, 1366b(2)
18 2 . . . . . 1467a
5 . . . . . 1189a
7 . . . . . 164b
12 . . . 351b, 510b
13 . . . 527a(2), 923a
16 . . . . . 1145b
20 . . . . . 1150a
26 . . . . . 1677a
31 1303b, 1304a, 1677a
40 . . . . . 413a
19 . . . . . 1360b
5 . . . . . 1556a
8—10 . . . . 1201b
9 . . . 189a, 1360b
11 . . . . . 889b(2)
13 . . . . . 1521a
20 3 . . . . . 977a
21 3 . . . 126a, 1641b
9 . . . . . 825a
22 8 . . . 888b, 1157b
10 . . . . . 215b
15 . . . . . 1538a
16 . . . . 129b, 376a
21 . . . . . 639a
23 2 . . . . . 326b
24 . . . . . 1391a
5 . . . . . 938a
25 1 . . . . . 938b
6 . . . . . 613a
8 sq. . . . . 1493a
26 2 . . . . . 916b
6 . . . . . 1469a
27 14 . . . . . 1356a
29 . 37b, 342a, 1598a
2 . . . . . 499a
4 . . . . . 1705a
11 . . . . . 1049a
30 . . . . . 1135b
31 18 . . . . . 507a

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31 19 980a, 1130a, 1229a
20 . . . . . 1297b
32 1 . . . . 204b, 938b
6 . . . . . 778b(2)
9 . . . . . 173b
33 1 . . . . . 884a
2 . . . . . 870a
18 . . . . . 1513a
34 9 . . . . . 543a
13 . . . . . 1245b
35 15 . . . . . 1285a
16 . . . . . 692b
36 7 913b, 1028b, 1068b, 1115a, 1438a
8 . . . . . 1403a
37 4 . . . . . 1054a
7 . . . . . 456a
20 . . . . 593a, 1156a
25 . . . . 1061a, ib.b
29 . . . . . 1575a
39 3 . . . . . 521a
12 . . . . . 809b
40 2 . . . . . 1356a(2)
3 . . . . . 372b
5 . . . 1439a, 1446b
10 . . . . . 1185a
41 2 . 100b, 398b, 990b
4 . . . . . 1010a
42 . . . . . 755b
5 11a, 314a, 430a, 990a
8 . . . 1291b, 1452a
43 . . . . . 755b
44 24 . . . . . 1057b
45 3 . . . . . 586b
8 . . . . . 1263a
9 . . . . . 137b
10 . . . . . 1522a
12 . . . . . 586a
13 . . . . . 467b
17 . . . . . 1214b
46 1 . . . . . 1084b
47 4 . . . . . 295a
5 . . . . . 693b
9 . . . . . 751b
48 3 358b, 889a(2), 905b, 906a
14 . . . . . 433b
15 132b, 413b, 1083b
49 2 . . . . . 464b
4 . . . . . 331a
12 . . . . . 1418a
50 2 . . . 644a, 1574b
5 . . . . . 378b
6 . . . . . 1681a
10 . . . . . 143a
23 601b, 1535a, ib.b, 1650b
51 8 . . . . . 766b
16 . . . . . 1336a
52 7 . . . . . 1635a
54 2 . . . 389a, 395b
55 8 . . . . . 879b
16 . . . . . 315b
23 . . . . . 565b
56 1 . . . . . 780b
9 . . . . . 884a
57 9 . . . 1057b, 1058a
58 2 . . . . . 71a, 736a
4 . . . . . 415b
9 127a, 632b, 1657b
59 12 . . . . . 536a
60 1 . . . . . 782a
5 . . . . . 1684b

**Psalms**
60 6 914b, 916b, 1344b
8 . . . . . 990a
9 . . . . . 1292b
10 . 919b, 969a, 986b
11 . . . . . 185a
61 6 . . . . . 859b
8 . . 599a(2), 1126a
62 3 . . . . . 859b
10 . . . . . 329a
63 2 . . . . . 646a
12 . . . . . 94a
65 2 . . . . . 998b
5 . . . . 1410b, 1419b
8 . . . . . 1525a
10 1126b, 1540b(2), 1703b
11 . . . . 210b, 379a
66 3 . . . . . 796b
5 sq. . . . . 1191a
15 . . . . . 759b
68 5 . . . 1379b, 1612a
6 . . . . . 1461a
7 169b, 172a, 315b, 637a, 1568a
9 . . . . . 1489a
11 . . . . . 1024b
13 . . . . 280b, 786a
14 . . . 797b, 1620b
15 . . . . . 1285a(2)
17 . . . 208a, 1493a
18 . . . 280a, 1604b
19 . . . . 648b, 719a
26 . . . . . 1068b
27 . . . . . 1322b
28 . . . . . 1449b
31 451b, 1191a, 1328b, 1389a, 1419b
36 593b, 1319b, 1332b
69 14 . . . . . 1128a
32 . . . . . 833b
34 . . . . . 968a
71 18 . . . . . 1556b
72 3 . . . . . 939a
10 . . . . . 128b
16 . . . . . 716a(2)
17 . . . . . 580b
73 3 466b, 1112a, 1563a
4 . . . . . 1054b
7 . . . . . 991a
27 . . 406b, 1469a(2)
74 12 . . . . . 1202b
13 . . . . . 1171a
20 . . . . . 28a
75 4 . . . . . 726a
5 71a, 373b, 466b, 1112a, 1251a
7 . . . . . 1461b
8 1460a, 1552b, 1617b
76 9 . . . . . 593a
77 5 . . . . . 1596b
7 797a, 874b(2), 1248a, 1517a, ib.b
8 . . . . . 1493b
9 . . . . . 106a
16 . . . . . 534b
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**80** 3 . . . . . 372b
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7 . . . . . 949b
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11 . . . . . 1305b
**82** 3 . . . . . 1263b
**83** 14 . . . . . 238a
**84** 4 . . . . . 1387b
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11 . . . . . 985a
12 . . . . . 1698b
**85** 4 . . . . . 1040a
**87** 2 . . . . . 1277b
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**88** 6 . . . . . 493a
**89** 16 . . . . . 1252b
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**90** 3 . . . . . 306b
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**93** 1 . . . . . 1049a
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**94** 4 . . . . . 79a
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**95** 6 . . . . . 195b
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**98** 8 . . . . . 490a
**99** 3 . . . . . 602a
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**100** 1 . . . . . 1650b
**102** 1 . . . 719b, 1064a
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**103** 7 . . . . . 1060a
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**106** 2 . . . . . 792b
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**108** 10 . . . . . 1079a
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**109** . . . . . 755b
**110** 3 . . . 335a, 1467b
**111** 8 . . . . . 1001a
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**113** 7 . . . . . 1505b
**114** . . . . . 353b
**115** 5—7 . . . . 1194a
**116** 1 . . . . . 1662a
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**118** 1 . . . . . 1094a
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**122** 6 . . . . . 1588a
**124** 1 . . . . . 948a
**125** 3 . . . 357b, 904b
**126** 6 . . . . . 1051a
**130** 1 . . . . . 204b
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**131** 2 . . . . . 581b
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**144** 4 . . . . . 330a

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**149** 6 . . . . . 1138a
**150** 1 . . . . . 1314a
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**2** 1 . . . . . 1297b
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**3** 2 . . . . . 1604b
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**7** 4 . . . . . 738b
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**10—24** . . . . . 855b
**10** 2 . . . . . 1264a
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**14** 9 . . . . . 1695b
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**15** 7 . . . . . 1618b
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**16** 10 . . . . . 1396b
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**17** 2 . . . . . 369b
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**18** 1 . . . . . 1215a
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**19** 14 . . . . . 392b
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**20** 2 . . . . . 882a
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**21** 3 . . . . . 1263b
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**22** 2 . . . . . 1498b
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**23** 2 . . . . . 834b
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10 . . . . . 881a
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